



EQUIPPING CHURCH LEADERS
• EAST AFRICA •

BEDO LAKRICITAYO MONO TYE ADA?

Lacoc

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I buk man wabinywako gin mumiyo bedo Lukricitayo mono tye ada. Buk man tye ki dul adek: Dul me acel neno kit ma Baibul twero bedo kwede ki Yecu Kricito. Yecu onongo obedo dano ento bene owaco ni en Lubanga ma onywale i kom dano. Ki ngeyo en calo ngat ma kit meno ki en omoko lok ma en owaco ki cobo lok pa lunebi ki cerre ki i kin jo muto. Dul me 2 nyutu ni gin maber ma pat ki Lukricitayo, ma en aye, maro jami me kom onyo jami ma mako jami ma tye i lobo—niye ni Lubanga pe tye onyo kabedo ma pe nen ki ni wilobo ki jami weny ma tye timo ne ki teko me lobo—pe obedo lok goba keken ento bene pe twere. Dul me 3 loko i kom peko madit loyo bot Lukricitayo, ma en aye, gin ma ki lwongo ni "peko me gin marac," ma en aye, ka Lubanga ngeyo jami ducu, tye ki teko ducu, ki ber ducu, ci pingo jami maraco tye mapol i lobo? Lamed ngec 1 tito gin ma kwena maber obedo; dul me 2 miyo labol mapol ki i Baibul i kom pwony me rwate, ma calo, gin acel ma otimme twero bedo ni oa ki bot Lubanga ki bot lutic mukene; ki apendix 3 gamo lapeny ma jo mogo ma pe giye i kom Lubanga gipeny, ma en aye, ka Lubanga aye ocweyo lobo, ci "Anga ma ocweyo Lubanga?"

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BEDO LAKRICITAYO MONO TYE ADA?

ACAKKI

Dano ducu gipenyo “peny madongo” me kwo: Pingo tye gin mo ma ka bedo pe? Lubanga tye ki, ka tye kumeno, atwero ngeyo nining onyo, ki tung cing kany, wan, ki jami weny ma tye, obedo gin ma otimme i wi lobo? Tyen lok me kwo obedo gin ango, nyo pe? Tye gin maber ki gin marac? Ka Lubanga tye ma kite ber dok tye ki teko ducu, ci pingo jami maraco tye mapol i lobo-ni? Ki atwero ngeyo gin mo kiken i kin jami eni nining? Lok ada tye gin ma rwate ki lok adaa ki ma pe kitwero kwero (nen Geisler 1976: 143-45). Neno me lobo mo keken myero obed ki kero me tito lok ducu ma tye i yo ma rwate (nen Geisler 1976: 146). Tye dini mapol ki neno me lobo, medo ki dini ma ye ni Lubanga acel keken calo kwo pa Lujudaya, bedo Lakricitayo, ki Cilam, lok ma moko ni lobo ki Lubanga rom dok tye acel, lok ma moko ni jami ducu aa ki i kom dini acel, Lacoc me Greek, Lacoc me Roma, Lacoc me Germany, ki Lacoc me Netherlands, lok ma moko ni lobo ki Lubanga rom dok tye acel, lok ma moko ni jami ducu aa ki i kom dini acel calo Hinduism-dini macon mukwongo ki dini pa jo ma aa ki Asia, ki neno me lobo ma pe ye ni Lubanga tye, ma calo, lok ma cung kene (jami me ryeko akwana).¹ Dano mapol pe gi lubo dini mo kiken ma ki keto onyo neno me lobo ento, i adaa, “yero-ki-yero” jami ma aa ki i neno me lobo mapatpat. Dini acel acel onyo neno me lobo tye ki lagam ne pi lapeny ma calo ma malo ni.

Lok ma tye ni dini pa Lukricitayo tye ada. I waco ni dini pa Lukricitayo tye ada, an pe atye ka pyem pi rwom me dini mo keken onyo lok i kom pwony pa Lukricitayo mo keken (me labolle, eschatology). An pe atye ka temo miyo tyen lok me gure pi lok me jiri, kwedo lok, jami mukene ma kitimo i nying nyo dini pa Lukricitayo, nyo rwom me wibye mapat pat ma lutela pa Lukricitayo mapat pat nyo kanica gucwako. Ento, atye ka tamo ngo ma C. S. Lewis ma ki lwongo ni “bedo Lakricitayo mere do” onyo John Stott olwongo ni “cako bedo Lakricitayo.” Ki lok adaa, atye ka waco ni Lubanga tye ki wan wa twero ngeyo en; wan pe wabedo jami ma otiime i dan polo ento ki cweyo wa ki Lubanga. Lubanga ma kitito pire i Baibul dok ma onyute i kom Yecu Kricito miyo lagam pi lapeny ma malo-ni. Ki lok macek, lok me kwena maber, ma obedo gin ma pire tek i dini pa Lakricitayo (nen **Lamed ngec 1**) tye ada.

Man aye rwom pa Baibul ni Lubanga omiyo bot dano ngec ma oromo me nyutu bot dano weny pe ni en tye keken ento ngat ma en tye. Pi meno, **Rom 1:19-20** waco ni, “*Gin ma ki ngeyo i kom Lubanga nen i igi; pien Lubanga onyuto botgi ka malerj. Pien cakke i kare ma giketo lobo, kite ma pe nen, tekone ma pe tum, ki kit ma en tye kwede macalo Lubanga, doj onen woko ka malerj, ma doj giniaj i gin ducu ma yam otiyo.*” Pi meno, jo ma gikwero ni Lubanga pe tye “*gengo lok ada*” me nyutu man (**Rom 1:18**) ki, macalo adwogi ne, odoko “*gin ma pi rwate i tam gi*” ki “*luming*” i tam gi (**Rom 1:21-22**; nen bene **Jab 14:1; 53:1**).

Lok me Baibul ni ki moko pi tyen lok ma iye ki ma woko. Man tye iye: (1) Pe twere me gin ma rwate, ma calo, bedo pa Lubanga mitte ki, adaa, dano ducu gi tamo (kadi wa jo ma kwero bedo ne), pien labongo en onongo pe twere me ngeyo gin mo keken. I lok mukene, Lubanga ma labenaka, ma ngeyo jami weng, maber keken aye miyo guti me agiki pi gin mo kiken ki jami weny, ma pe nen, ma pe ki ngeyo, medo ki cik me tam, tam, cayan, kit mabeco, lok ada, ki mukene. Pe tye neno mukene me lobo ma twero tito pi kwo kit ma tye kwede. (2) Kadi bed ni tye buke mapol me dini ma kiwaco ni obedo lok pa Lubanga, ento Baibul dok pat dok genne. (3) Lok adaa pa Lukricitayo ki pingo wa twero ngeyo ni Baibul tye maber cung i kom Yecu Kricito. Kadi bed ni Yecu onongo obedo dano kikome i tekwaro me kare ki kare, en owaco ni en obedo dano ma kato: en owaco ni en obedo Lubanga ma labenaka, ma tye ki teko weng, ma ngeyo jami ducu ma obino i lobo macalo dano. Kit ma en tye kwede ki nyutu ki jami aryo: (A) cobo lok pa lanebi; ki (B) cerre ki i kin jo muto. Lok pa lanebi ma ocobbe nyutu bedo tye ki kit ma Lubanga tye kwede, pien nyutu ni tye ngat mo ma ryek ma tye woko ki i kare-kabedo (onyo ma pe ki keto i kare-kabedo) ma twero ki tito botwa jami ma obi time mwaki miya mapol anyim. Cer obedo gin ma pire tek loyo, pien Yecu owaco, i lok ada ni, “An aye Lubanga (doko dano), ki abi nyutu ne kun atimo gin mo ma pe twere pi ngat mo keken ma obedo dano keken me timo, ma en aye, ki bi neko ki yiko an ki lacer, i nge nino adek, abi cer ki i lyel, ki kwo labinaka.” Cerre pe obedo mere lok nyo “niye” keken; obedo lok ada me tekwaro, ma rom ki kit ma Julius Caesar okato kwede i Rubicon—en otimo onyo en otimo. Ka Yecu pe ocer ki i lyel, ci dini pa Lukricitayo pe tye ada, kit ma lakwena Paulo oye kwede i **1 Kor 15:12-19**. Ento, ka Yecu ocer ki i kin jo muto, lok meno moko anga ma en obedo, gin ma en owaco, ki gin ma en ye iye. Ki lok macek, dini pa Lukricitayo jenge i kom lok macon ki lok ada macon. Kit ma tye kwede, i cik, dini pa Lukricitayo twero bedo goba i yoo ma pe tye dini mukene, pwony me ryeko, onyo neno me lobo ma twero bedo goba.

Ni dini pa Lukricitayo tye ada pe te lokke ni jami ducu ma tye i dini mukene ducu ki kit ma gineno kwede lobo-ni tye goba. Tye lok ada mapol i jami mapatpat ma mako dini mukene ki neno me lobo. C. S. Lewis

¹ Gin maber, me acakki kwede i kom neno me lobo mapatpat en aye James Sire, *The Universe Next Door*, 4th ed. (Downers Grove, IL: InterVarsity, 2004).

oketo jami mapol ma rwate i gin ma en olwongo ni Tao i bukke *Kelo kwo pa dano i agikki* (1947a). Ento ka dini pa Lukricitayo obedo gin ma en waco ni tye ki ka Yecu obedo ngat ma en waco ni en tye, ki dong ka dini mukene ki neno me lobo gi pat ki dok gi jemo i kom dini pa Lukricitayo ki Yecu, ka i rwom meno ki i jami magi, me bedo gin ma mite, onongo bibedo goba. Man bene pe obedo bal pa ngat mo keken ma lubo dini mukene onyo neno me lobo.

Lok ma tye kany tye lok ada onyo goba pa Lukricitayo, pe gin mo ma kato onyo ma nok. omyeroki nge ni atyeko lok i kom lumone pa Lukricitayo ma gi ye ni Lubanga acel keken i kabedo mukene: Aloko ki aloko i kom Cilam i *Lukricitayo ki Cilam: Gin ma pire tek* (2020). Ki woro i kom dini pa Lujudaya, dini pa Lukricitayo odongo ki i kom dok tye, i ada, cobo nyo tyeko dini pa Lujudaya, kit ma aloko kwede i *Tekwaro me Baibul* (2021). I buk ma, **DUL ME 2—KIT MA PE TWERE ME TIMO GIN MO MUKENE** nyamo ki loko i kom gin ma pire tek ma ki loko i kom dini pa Lukricitayo (ki, pi lok meno, i kom rwom pa Lubanga mukene ducu), ma en aye, neno me lobo i kom jami ma tye i lobo (ma bene ki lwongo ni jami ma tye i lobo me ryeko akwana, jami ma mako jami, ki jami ma mako kom).² I **Dul me 2**, An bene abi nywako lok manok i kom neno pa dini mukene, twatwale Cilam ki lok ma moko ni jami ducu rom malube ki cwec pa Lubanga, ka ma mitte.

Kit ma obi nen kwede, i lok mapol ma pire tek—labole, cer pa Kricito, bedo tye pa jami ma pe nen, ma pe loko, jami ma tye i wilobo ducu calo cik me tam, bedo tye pa lok ada, kero pa tam pa dano me tam, tyen lok me jami ma kinongo ki i kom jami macon, bedo tye pa kit mabeco, tyen lok me gin marac, acaki me kwo, tam, ki bedo tye pa wilobo—pe obedo gin ma pire tek twatwal lok ada kikome (ma pol ne pe ki pyem iye), ento gonyo lok ada ni. Dano maro neno lok ada ma lubu kit ma gi tamo kwede i kom lobo. Gonyo lok mapatpat ma dano mapol giye iye aa ki i apokapoka ma tye i tam pa ngat acel acel onyo kit ma en neno kwede lobo. I kom lok ma ki nongo, wa tye ka temo ni lok ma kiloko gi malo ni ki mukene ma ki bi nyamo gi rwate ki dini pa Lukricitayo ma pat ki lok ma mako jami makwo onyo neno pa lobo mukene. I rwom ma lamal loyo, wa bi temo me nyutu i **Dul me 2** ni, kadi bed ni dano ducu gi tamo, gi yeny tyen lok ki rwate ki gi tye ki niye ma mako kit mabeco ki gin maber ki marac, lok ada me Baibul ki dini pa Lukricitayo aye gin ma pire tek ma mite me bedo ki twero me tam, tyen lok, ki rwate, medo ki tyen lok ma rwate pi ki neno kit mabeco, gin maber ki marac.

Ka, kit ma ki waco kwede ki lok iye kany, bedo Lukricitayo tye ada, meno obi bedo ki adwogi i kom kwo ki anyim pa jo ma pe gubedo Lukricitayo i kare ni ki bene pi jo ma giwaco ni gin Lukricitayo ento pe gikwo ma rwate ki niyegi. Jami ma mako ngat moni pe obedo gin ma buk man tye ka lok iye; **LAMED NGEC 1—JIRI** loko i kom lok man maber, ento pi me agiki. Ki miiyo jami ma pire tek ki ma rii pi dano weny ka gin ma Yecu ki Lukricitayo giwaco ni tye ada, ngat mo kiken ma tye ki tam myero otam i kom jami ma ki nongo me moko tam ma opore.

DUL ME 1—BAIBUL KI YECU KRICITO

I. Baibul genne

Watye ka cako ki kit ma Baibul pat kwede pien Baibul miyo guti me niang miti pa Lubanga ma kinyuto ki kit ma Lukricitayo gineno kwede lobo.

A. *Baibul dok jami ne pat*

Kadi bed ni Baibul pol kare ki tamo ni obedo buk acel madit, ento i ada obedo ot ma ki gwoko iye buk matidi ma tye ki “buk” 66: 39 i Cik Macon (ma en aye, Baibul me Ibru; Ginacoya maleng pa Lujudaya) ki 27 i Cik Manyen.³ Nyig lok ni “Baibul” oa ki i nyig lok me leb Greek ni biblia (pol), ma te lokke ni “bukke.” Ento, i nge kare mo, coc pa Lujudaya ki pa Lukricitayo gubedo ka tero calo gin acel. Pi meno, “lok acel-lu ma tye i leb Latin me kare macon ni ocako niang i tic ma dano mapol tiyo kwede ma calo gin acel acel, ma dong pe nyutu

² Atye ka tero jami ma mako jami makwo calo gin acel ki jami ma nen ki jami ma nen. “I rwom me kwo [kwan i kom ngo ma tye], lupwonye pol kare gi tero naturalism calo rom ki materialism”; malube ki neno man, “gin ma kicweyo ki ngeyo maber loyo ma lubu cik ma mako jami ma nen. Cik magi tye iye pek, teko, ki jami mukene ma mako kom ki jami ma ki ngeyo i kin lucayan. Medo i kom meno, lok man ma mako cwec waco ni cwiny, lubanga, ki cen pe tye ada ki ni pe tye ‘yub’ mo i ginacweya.” (“Kit me kwo pa jami ma tye i lobo” 2022: Acakki) Man bene ki ngeyo ni kit ma jami tye kwede i lobo malubbe ki tic me ryeko akwana.

³ Baibul me leb Ibru tye ki bukke 24 ma kipokogi i dul adek, Torah (Cik), Nevi'im (Lunebi), ki Ketuvim (Coc). F. F. Bruce owaco ni buk 24 magi “gitye rom ki buk pyer adek wiye abongwen me gicikke macon pa Protestant; apoka poka i kwano lok oa ki i kwano lunebi apar wiye aryo ('matino') acel acel ki poko Samuel, Luker, Tekwaro ki Ezra-Nehemia i aryo acel acel” (Bruce 1988: 29, 29n.4) Omyero ki nge ni kanica pa Katoli me Roma oketo calo dul buk gi ma ki coyo i nge kare ma buk ma tye i Baibul me Ibru otum ki ma peya ki coyo buk me Cik Manyen; buk magi onongo pe tye i kin bukke me leb Ibru ento onongo kiketogi i Septuagint (gony me Cik Macon i leb Greek) dok pol kare kilwongogi ni Coc mogo pe ki coyo i kit me cik me ginacoya nyo buk me cik.

'Buk' ento 'Buk'"" (Metzger 1993: 79).

Buk me Baibul ki coyo ki lucoc ma romo 40 pi kare ma romo mwaka 1500 (Cik Macon ki coyo ni cako i mwaka 1450 ma peya Kricito nongo obino nio wa i mwaka 430 ma peya Kricito nongo obino ki Cik Manyen ni cako i mwaka 50-95 i nge bino pa Kricito). Buk ma tye i Baibul ni ki coyo gi i tekwaro ki jami mapatpat, i lobo adek (Asia, Africa, ki Europe), i leb adek (Ibru, Arama, ki Greek), ki i dul mapol (lok me tekwaro, wer, carolok, lok pa lunebi ki agikki piny, ki mukene). Ki miyo apoka poka me kare, kabedo, tekwaro, kit ma jami tye kwede, ngat ma ocoyo, ki kit ma ki coyo kwede, buk mo keken ma ki coyo i yoo ma kit meno obi bedo gin ma pe rwate ma tye ki lok goba macon ma pe rwate ki wan i kare ni. Ento, meno pe tye kit meno ma lubbe ki Baibul. Lapwony madit i University me Wisconsin-Madison Keith Schoville, ma ngeyo leb macon, owaco ni Baibul aye buk macon loyo ma pud tye ma tye ki jami ma rwate, "ma opong ki acel i kom kit pa Lubanga ki kit pa dano" (Schoville 1981: 67).

The Baibul tito lok ma rwate, ki Yecu Kricito tye i cwiny lok meno (**Luka 24:25-27, 44-47; Jon 5:39; Tic pa Lukwena 3:18; 10:43; 26:22-23; 1 Pet 1:10-12**; nen Kaiser 2001: 219-21). Buk acel acel me Baibul miyo gin mo i kom lok meno, dok lok ducu miyo yub ma buk acel acel twero gonyo iye maber. Baibul obedo lok i kom cwec, tekwaro, ki anyim pa lobo ki pa dano: Lubanga ocweyo lobo ma mwonya ki dano me kwo ki yomcwiny, kwo ma opong i ribbe kwede. Pi bal wa wa rwenyo bedo kacel ni ki wa kelo gin marac ki to i lobo. Ento, Lubanga pe owekowa i balwa ki towa. Ki yub madit ma kwako lwongo Abraim ki rok me Irael, en oyubo yo pi binone i lobo i kom Yecu Kricito me kelo kica pi bal ki me dwoko wat kwede. En tye ka dwogo cen me tyeko bal ki to woko; tyeko dwoko wa ki wat wa kwede; ki dwoko lobo ki jami ma tye i dan polo wek obed maber makato i kare ma ki cweyo ne mukwongo.

Lucoc me ginacoya gu miyo caden ni Baibul obedo lok ma Lubanga onyuto pire kene ki yubbe, pi dano (nen, labole, **Nia 17:14; 20:1; 24:4, 7; 34:27; Nek 9:13-14; Jer 1:4, 9; Ejek 2:7; Luka 3:2-4; 1 Kor 2:12-13; 7:10; 11:23; Gal 3:16; 1 Tec 2:2-9, 13; 2 Tem 3:16-17; 2 Pet 1:20-21; 3:14-16**). Jo ma gucoyo Baibul giporo gin ma Ginacoya waco ki lok pa Lubanga kikome (nen **Rom 9:17; Gal 3:8**), pol kare tiyo ki lok ma calo "Lubanga owaco," "Lubanga owaco," onyo "Cwiny Maleng owaco" (nen, labole, **Acak 1:3, 26-29; 3:13-14; 6:13; 17:9; Nia 3:14; Wel 22:12; 1 Luker 3:11; Jab 50:16; Jer 3:1; 42:20; Yona 4:9; Mat 15:4; Luka 11:49; Tic pa Lukwena 2:17; 21:11; 2 Kor 6:16; Ibru 3:7**). Twero ma lamal ki me agiiki me Baibul ki coyo i lok ma pol kare ki tiyo kwede, "*Ki coyo ni*" (nen, labole, **Yoc 8:31; 2 Luker 3:21; 2 Tek 25:4; 31:3; Ejira 3:2-4; Dan 9:13; Mat 4:4-10; 21:13; 26:24, 31; Mar 7:6; 14:21, 27; Luka 2:23; 19:46; 24:46; Jon 12:14; Tic pa Lukwena 1:20; 7:42; Rom 1:17; 2:24; 3:4, 10; 8:37; 11:8; 12:19; 14:11; 15:3, 9, 21; 1 Kor 2:9; 3:19; Gal 3:10, 13; 4:22; Ibru 10:7**).

I lok me "Chicago Statement on Biblical Inerrancy" (1978), International Council on Biblical Inerrancy oloko i kom kit ma Baibul tye kwede kit man:

"1. Lubanga, ma en kikome tye lok ada ki loko lok ada keken, ocoyo ginacoya maleng me nyutu kome bot dano ma orwenyo kun wok ki bot Yecu Kricito macalo Lacwec ki Rwot, Lalar ki Langol kop. Ginacoya maleng obedo caden pa Lubanga i kome kene. . . .

2. Ginacoya maleng, ma obedo lok pa Lubanga kikome, ma ki coyo ki dano ma ki yubu ki Cwiny mere aye loyo, tye ki twero pa Lubanga ma pe ki bal i kom jami ducu ma gudo: omyeroki ye, ma calo pwony pa Lubanga, i jami ducuma en moko: ki lubu, ma calo cik pa Lubanga, i jami ducuma miite; ki jolo, ma calo cikke pa Lubanga, i jami ducuma en ociko. . . .

4. Kit ma Lubanga omiyo kwede ki lok ducu, Ginacoya pe tye ki bal mo keken i pwonye ducu, pe tye ki gin ma en waco i kom tic pa Lubanga i cwec, i kom jami ma otimme i tekwaro me lobo, ki i kom acakkine me coc i te loc pa Lubanga, makato i cadenne i kom kica pa Lubanga ma laro kwo pa ngat acel acel." ("Chicago Statement" 1978: 3)⁴

Kadi bed ni Lukricitayo gineno Baibul calo Lok pa Lubanga, me kwedo lok ada ka ce gin moni otimme i kare macon nyo pe, Baibul kitwero nenone kit ma ngat moni neno kwede coc macon mukene-ni. Kit ma Habermas ki Licono owaco kwede i buk gi ma mako lok me tekwaro pa Yecu Kricito, gin gitye ka neno Cik Manyen calo buk macon keken ki gitye ka neno ngec ma lupwonye guye maber, medo ki jo ma pe giye i kom dini pa Lukricitayo (Habermas kacel ki Licono 2004: 51-52; nen bene Gilbert 2015: 19) Man bene aye kit ma Greg Gilbert otero kwede Cik Mnayen ki Jiri angwen, ma en aye, calo waraga me tekwaro; ento, en omoko ni "i kare ducu, wan bene omoko ki gen ma malo me tekwaro ni gin nen calo gi genne" (Gilbert 2015: 125-26; nen bene Blomberg 2007: 323 ["buk me jiri omyero ki bed i te lok me tekwaro acel ma kimiyo bot coc mukene me kare macon ento ni gi twero cung matek i kom lok ma kit meno maber"])).

⁴ Van de Weghe 2007: 265-334 loko i kom jami ma luryeko akwana me tic ki nyonyogunyuto, lok pa lunebi, note, kero me loko kwo, caden i kom Kricito, ki jami mapatpat ma kiyubo, ma gin ducu nyuto ni Baibul kicoyo ki cwiny pa Lubanga, ma en aye, obedo Lok pa Lubanga, pe obedo lok pa dano keken.

B. Dongo pa Baibul

Ma lubbe ki Torah (buk abic mukwongo me Baibul, ma bene ki ngeyo ni Pentateuch), tekwaro pa Lujudaya ki Lukricitayo ducu giwaco ni Moses aye ocoyo/coyo Torah.⁵ Lupwonye mapol ma gicwako lok macon gi waco ni kare ma Israel oa ki i Egyti mwaka 1446 ma peya onongo Kricito obino (Payne 1980: xix; *New American* 1995: 1; nen bene Kennedy 2020: 56-59 pi jami macon ma nyutu ni Amenhotep me aryo, ma loc ne macalo Parao me Egypt oyabe i mwaka 1450 ma peya onongo Kricito obino, onongo obedo Parao i kare ma en oa ki iye). Pi meno, “mwaka pyeraŋwen ma jo Icael guwoto kwede i dye tim, ma ocakke i kine ka mwaka 1446 nio wa i kine ka mwaka 1406 ma peya onongo Kricito obino” (*New American* 1995: 1). Iyonge lok i kom tekwaro pa lupwonye ma mako kare ki ngat ma ocoyo Torah, Kenneth Matthews omoko ni “jami mapol ma tye iye, kadi bed ni pe twero moko ni Mosaic aye ocoyo, nyutu ni otime i kare me mwaka alip acel me aryo [ma peya onongo Kricito obino] onongo tye” (Matthews 1996: 79-80; nen bene Van de Weghe 2007: 104-6). William F. Albright, twero bedo ni ngat ma ngeyo lok kom jami macon me Baibul, ma okonyo me moko ni buk me Adole me Nam Makwar tye kakare, owaco ni, kadi bed ni lupwonye mapol onongo gitamo ni Acakki 14, ma tito kit ma Abraim oloyo kwede luker mogo me Mesopotamia i lweny, onongo tye kare mukato anged dok pe obedo lok me tekwaro, man dong pe tye kit meno. Jami mogo ma ki waco ni “obedo macon twatwal, ma tero wa cen i kare me mwaka me aloka loka i kit me tic me pur ki dongo lobo. Me labole, lok ma ki ngeyo pi 'lugwok', ma kitiyo kwede i tyeng 14, ma pe tye ka mo keken i Baibul, dong ki ngeyo ni obedo lok me Egypt ma kitiyo kwede i Coc me diro ma ki coyo ki lumone pa Parao me agiki me kare me apar wiye abungwen ma peya onongo Kricito obino pa lugwok pa lutela me Palestine, ki kitiyo kwede kare angwen lacaen i kom got acel pa Taanach. Boma mapol ma kiloko i komgi i dul man dong kimoko ni gubedo macon adada, dok lok macon ki lok me poem ma tye i dul man nyuto ka maleng ni tye dul lok macon ma tye i te coc ma tye i kare-ni.” (Albright 1954: 237)

Nino macon me dul mukwongo me Cik Macon ki moko i mwaka 2019 i kare ma, i wi got Ebal, Israel, kinongo “coo ma ki lwongo ni cen” macon. Kicoyo i kine ka mwaka 1400-1250 ma peya onongo Kricito obino” (Stripling, et al. 2023: 22). Gin ma ki coyo ni YHW pire tek pien “tic ki nying Lubanga ni YHW pe weko dano bedo ki akalakala mo ni lok ma ki coyo ni oa ki i leb Ibru ento pe me Kanaan. Dwogo pa lok man ma ki coyo ni ki i keno tyer i wi got Ebal rwate ki Yocwa 8, ma loko i kom gero keno tyer (tyeng 30-31), coc (tyeng 33), ki cikke me ciran. (tyeng 33-34).” (Stripling, et al. 2023: 22) Bruce Waltke omedo ni Torah onongo myero obed macon, pien lucoc me baibul ma onongo peya kiterogi i lobo mukene onongo gingeyo lok ma tye i Torah; labole, i **Jabuli 1**, Daudi (c.1000 ma peya onongo Kricito obino) oketo lok me cwec i kit me Jabuli (nen Waltke 2001: 21-29). Buk adola ma kilwongo ni Ketef Hinnom (ma bene kilwongo ni “buk adola me ryal”) kinongogi i 1979. Tye ki but buk mogo ma tye i Nwo 6:24-26, dok kicoyo ni kicoyo i kine ka mwaka 600 ma peya onongo Kricito obino (“Ketef Hinnom scrolls” 2023). Buk magi kicoyogi i kare ma peya kiterogi i opii (ma en aye, ma peya kituro ot pa Lubanga i mwaka 586 ma peya onongo Kricito obino ki dok kitero Icael i Babilon). Pi meno, gin bene gimoko kare macon me Torah (nen Van de Weghe 2007: 144-45).⁶

Tbuk me agiiki me Cik Macon, ma ki keto i yub pa Lukricitayo me Baibul, en aye Malaki. Lok ma ki gonyo i *New American Standard Bible* waco ni, “Buk ni ki coyo i kine ka mwaka 433-430 ma onono peya Kricito obino.” (*New American* 1995: 909). I Baibul me Ibru (ma en aye, kit ma Lujudaya guketo kwede gin ma Lukricitayo gitamo ni obedo Cik Macon), buk me agikki aye Tekwaro (“Baibul me Ibru” 2022, kit ma kicoyo kwede buk). Buk me Tekwaro kicoyo pi jo ma onongo gitye i opii ma gudok cen i Icael i nge bedo i opii i Babilon. “Lok ma tye ka mede ma ki moko i kom lok me tekwaro i agiki me kare me abic ma peya onongo Kricito obino” (*New American* 1995: 378). Pe tye lok mo ma ki twero waco i kom nino magi. Pi meno, OT ducu otum mwaka 400 ma peya ki nywalo Yecu ki jami ma otimme i gicikke manyen otimme. Ada, Baibul me leb Ibru kacel ki coc mogo ma kubbe kwede kigonyogi ki i leb Ibru me doko leb Greek, ma kigonyogi ni Septuagint (LXX), cakke i kare me 3 ma nongo peya Kricito obino ki otum i mwaka 132 ma nongo peya Kricito obino

⁵ Yecu oye twero pa Moses (nen **Mat 8:4; 19:7-8; Mar 1:44; 7:10; 10:3-5; 12:26; Luka 5:14; 16:29-31; 20:37; 24:27, 44; Jon 3:14; 5:45-46; 6:32; 7:19, 22-23**).

⁶ I kare me kare me apar wiye abungwen, “lok me tekwaro (onyo 'ma malo') i kom Baibul ki “tam ma ki coyo” ki oyubu, ma waco ni Torah onongo obedo coc ma ki coyo ki i kin kare me apar ki abicel onyo abic ma nongo o peya Kricito obino, ma ki rubu kacel i nge dwogo pa Babylose ki i opii (Alter 1996: xl-xli; Kaiser 2001: 53). Kit me kwano Baibul ni pe jenge i kom waraga kikome, ento jenge i kom tam pa luryeko ma dong ki balo, ki tye ki jami mapol ma nyutu ni tye ki peko (nen Kaiser 2001: 53-54, 133-38; McDowell 1981: 25-184). Georg Huntemann owaco ni “ki ngeyo maber ni Kantian onyo Hegelian philosophy miyo tam ma mako lok me tekwaro; ni, me labolle, yub pa Hegel me dongo pa jami macon ni ki tiyo kwede i acaki me Cik Macon, twatwale Pentateuch, ki ni yub man me dongo pa jami macon ni ki loko i kom jami ma kinongo ki i jami macon, kit ma Samuel Kün onyutu kwede i ticce acel ma pire tek [*Zur Datierung der “Genesis-P-Stücke”* (1964)]” (Huntemann 1993: 135). Kit ma gin ma kinongo ki i kwan me jami macon pire tek kwede ki bi nyamo ne matut piny kany.

(“Septuagint” 2022: History; nen bene Bruce 1988: 43).⁷

Pe tye dul mo kiken onyo kacokke mo ma moko buk mene ma ki bi keto i Cik Macon canon me Ginacoya.⁸ Ento, "Lucoc ni kikom gi gu nyutu ni gin ma gu coyo ni pe obedo lok ma oa ki bot Lubanga keken, ento ni obedo but lok ma oa ki bot Lubanga. Tkit ma lok ma ki waco ni tye kakare ni dano ma gi kwo i kare gi gubedo ka ngiyo ne maber. . . . Gin gu moko ni gi tye ma pat ki ma pat ki coc mukene onyo lok ma lucoc ni gu waco i kare mukene onyo bene ma lucoc mukene gu waco." (Kaiser 2001: 38-39) I agikki me kare me acel i nge bino pa Kricito, laco lok me tekwaro pa Lujudaya ma nyinge Josephus ocoyo ni "pe watye ki buke mapol ata i kinwa, ma pe girwatte dok gipyem i kingi [kit ma jo Greek gitye kwede], ento bukke pyeraryo wiye aryo keken, ma tye ki rekod me kare mukato anged, ma kiye ni obedo buk pa Lubanga" (Josephus c.97: 1.8).⁹ Yecu oniang ni Cik Macon tye i ginacoya (**Mat 23:35; Luka 11:51**; nen Kaiser 2001: 38).

Ma lubbe ki Cik Manyen (Cik Manyen), me bedo i Cik Manyen, buk onongo mitte ni gucob jami mapol: (1) *Twero pa lukwena*: nyo twero pa lukwena nyo, ka pe, onongo myero kiket lanyut mogo me twero pa lukwena (Bruce 1988: 258; nen bene Carson kacel ki Moo 2005: 736; Sproul 1992: 23). Dano ma ki keto tic gi me bedo lukwena ki ki ngeyo ni gubedo lutic pa Kricito, guloko ki twero ne, ki gonyo lok gi me Cik Macon onongo ki ngeyo ni tye ki twero (Bruce 1988: 119-20) (2) *Kare macon*: Coc ma ki coyo i kare pa lukwena keken, ma calo, kare me kwo pa lukwena ma ki ngeyo gi aye onongo twero bedo i Cik Manyen; coc ma ki coyo i kare ma laca, kadi bed ni onongo ber, pe ki medo iye (Bruce 1988: 259) (3) *Diyo cwiny me ye i kom kit me woro m dini*: coc ni omyero obed ma rwate ki "niye ma ki keto i coc pa lukwena ma pe ki akalakala mo ki ma ki gwoko i kanica ma lukwena gu cako" (Bruce 1988: 260; nen bene Carson kacel ki Moo 2005: 736). (4) *Katoli (ma rwate ki dano weng)*:¹⁰ "Gin ma pire tek ma pe pire tek aye ni waraga ni tye ka nya ki medde ki gamo ki tic kwede ki kanica ducu" (Carson and Moo 2005: 737). Coc ma onongo ki ngeyo i kabedo meno keken onongo pe kitwero ketogi iye (Bruce 1988: 261; nen bene Sproul 1992: 23; Gilbert 2015: 69-72).

John A. T. Robinson otimo lok matek ni Cik Manyen ducu ki tyeko ma pwod peya ki turo ot lega i mwaka 70 i nge bino pa Kricito, ma onongo obi nyutu ni Cik Manyen onongo ki tyeko mwaka 40 onyo ma nok inge to pa Yecu (nen Robinson 1976: *passim*; nen bene Moreland 1987: 151-57; Williams 2018: 78-81). Richard Bauckham, i kwan ma opong, omoko ni, mapat ki tam pa lupwonye me kare me apar wiye abungwen ki acakki me kare me pyeraryo ni Baibul ki coyo mwaka miya acel onyo makato ingee jami ma otimme ma jenge i kom lok ma ki loko ki dog ma pe ki ngeyo, Injili tye ki kit me miyo caden ki "nyuto caden pa dano ma oneno ki wanggi, ento pe ki gonyo ne ma tye ki gen i kom kit ma jo ma guneno ki wanggi gu waco kwede, pien lutit kwena onongo gitye ka lok ki jo ma guneno ki wanggi, ma pe kikwanyogi ki botgi pi kare malac me tito lok me tekwaro labongo ngeyo nyinggi" (Bauckham 2006: 6; nen bene Lewis 1967b: 155 [lok me kwena maber ni obedo "lok," ento pe "lok me wer, lok me mar, lok me neno, lok macon, [onyo] lok goba"]). Kadi wa nying jo ma kiloko i komgi i Jiri moko lok man. Kit ma ki tiyo kwede ki nying mogo "rwate maber ki kit ma ki tiyo kwede i kama ki gwoco coc mapatpat iye ma tye ki nying ma romo alip adek ma ki coyo i Palestine leb pa Lujudaya kama nongo iye i kare meno . . . ki pi twero bedo ni oa ki i medo nying ma woko pa Lujudaya i Palestine, pien kit ma nying Jewish onongo tiyo kwede i lobo ma woko[ma en aye, poko pa Lujudaya inge mwaka 70 i nge bino pa Kricito] onongo pat ataa." (Bauckham 2006: 84) I lok mukene, pe twere me ye ni lok ma ki coyo i buk me kwena maber ni oya ki i lobo Palestine i nge mwaka 70 i nge bino pa Kricito. (nen Keller 2008: 265n.8). Timothy Keller medo gin ma rwate ki lok man: ka Cik Manyen onongo ki coyo kare malac inge kwo pa Yecu me kelo rwom pa lutela me kanica macon ki me jingo teko gi (kit ma jo mogo giye kwede), ngat moni twero tamo ni Yecu tye ka nywako i lok ma onongo tye ka timme i kanica macon (labole, ka Lurok myero kilirgi). Ento, man pe time (Keller 2008: 104-6). Bedo mot pa Yecu i kom lok ma kit meno obedo lanyut ni Cik Manyen onongo kicoyo con ento pe pi tyen lok ma kubbe ki kanica.

Kit ma bukke ma kiketo i Cik Manyen tye kwede, kadi bed ni pol pa bukke ma dong kiketo i Cik Manyen onongo tye ka tic ki twero me cik cakke i kare ma kicoyogi, onongo tye buk mogo manok ma kiketogi i

⁷ Torah (buk abic mukwongo me Cik Macon) ki gonyo ki i mwaka 285-247 ma nongo peya Kricito obino; buk mukene ni ki tyeko gi laca ("Septuagint" 2022: Introduction, History).

⁸ Lok ni "canon" oa ki i leb Ibru ki Grik ma tere ni "oo me pimo," "cik" onyo "kit ma rwate" (Bruce 1988: 17-18). Buk ma ki coyo ni tye dul pa buk ma Lukricitayo (ki Jews ma lubu Cik Macon) gi ye ni tye ki twero (nen Kaiser 2001: 29-30; Gilbert 2015: 62).

⁹ Bruce owaco ni, "I kare ma Josephus oloko i kom buk pyera aryo ki aryo, en twero bedo ni oloko i kom waraga acel ki pyera aryo wiye angwen me kwan pa Lujudaya, Ruth ki kwano calo gin ma ki medo i kom Lungolkop ki Koko bot Jeremia" (Bruce 1988: 33; nen bene Kaiser 2001: 35-36).

¹⁰ Lok ni "katoli" (Greek = katholikos) tere ni i lobo ducu ki cung pi kanica ma i lobo ducu, ento pi kanica Katoli me Roma me kare ni. I acakki onongo kitiyo kwede me tito kanica ma rwate, mapat ki dul ma opokke, ki onongo kitiyo kwede nio wa i kare ma apoka poka i kin dul dini me katoli i kunyango ki kupoto ceng i mwaka 1054. Cake i kare meno ki i kare ma aloka loka i dul dini me protanti i mwaka 1500, lok ni "katoli" kitiyo kwede me lok i kom kanica pa Katoli me Roma.

Cik Manyen onongo tye ka pyem. Jo magi onongo kwako Jo Ibru, Yakobo, 2 Petero, 2 ki 3 Jon, Juda, ki dong Niyabo. Onongo tye buk mogo mapol ma tye ka pyem pi rwom me cik ma pe ki medo gi. Pol pa jami eni onongo obedo buk ma pi adaa ma ki coyo ki dano ma gukwo i kare me aryo. Buk magi pe ki keto iye tam ma pire tek. (Lok man ki rwenyo ki dano ma gipenye ni, "Ngo ma twero bedo ni dano pyera aryo ki abiro ma opore ki yero gi?" ki i kin dano mapol.)¹¹ Ki adaa, buk adek keken ma onongo pe ki medo iye aye onongo ki tamo iye maber. Magi onongo *1 Clement, The Shepherd of Hermas*, kacel ki *The Didache*. Buk magi pe kiketogi pien pe lukwena aye gucoyo, dok jo ma gucoyogi bene guye ni twerogi onongo tye i te loc pa lukwena" (Sproul 1992: 22). Greg Gilbert tito ni "coc pa Lukricitayo keken ma kimoko ni kicoyo i kare me acel aye coc ma dong odoko Cik Manyen" (Gilbert 2015: 64, emph. i orig.; nen bene Geisler 1976: 370-71).

Barker, Lane, kacel ki Michaels nen ni, "Lok adaa ni kanica ducu obino me ngeyo buk pyera aryo ki abiro ni calo buk ma ki ngeyo ni obedo gin maber atika ka ki poyo wii ni adwogi ne pi ki yubu. . . . Ka ki keto tam i kom apoka poka me tekwaro ki i kom jami ma pire tek me niye pa Lukricitayo i kin kanica, moko tam gi i kom buk mene ma tye i Cik Manyen nyutu ni tam man me agiki ni pe oyabe ki bot dano keken." (Barker, Lane, kacel ki Michaels 1969: 29) Lacen, me gamo lok mapol ki lok goba, cik me Cik Manyen "ki moko i Council of Hippo i mwaka 393 kare macon, Synod me Carthage i mwaka 397 kare macon, ki Carthaginian Council i mwaka 419 kare macon" (Dirks 2008: 43). "Ratified" obedo lok ma tiyo pien, kit ma Sproul owaco kwede, "Kanica oniang, oye, ogamo, ki oketo i te cik me Ginacoya. Lok ma kanica otiyo kwede i Lukiko obedo *recipimus*, 'Wan wa nongo.'" (Sproul 1992: 23)

Pi meno watwero bedo ki gen ni Baibul tye ki "buk ma tye atir." Buk ducu ma tye i Cik Manyen gi rwate ki jami angwen ma kwako twero pa lukwena, macon, cik ma rwate, ki bedo i wilobo ducu. Pi meno, buk mo pe omyero obed kunu. Ki tung cing kany, ki ma pire tek ka pi makato, "pe tye waraga mo ma tye i tekwaro me lobo ma tye i kin buk ento pe tye iye. Adaa, buk mogo okelo lwooro i acakki me kare me kanica, ento i agiki ne, acel acel ki i kingi ki ngolo kop ni pe obedo macon, pa lukwena, onyo cik pa lukwena, onyo gin mo ma ki ngeyo i kin jami eni." (Gilbert 2015: 73-74)

C. Baibul obedo coc ma kigonyo maber nia i coc macon me Baibul

Cik Macon ki Cik Manyen ducu tye ki lok mapol ma ki waco ni pe ki lok coc ma kimiyo (nen **Nwo 4:2; 12:32; Car 30:6; Mat 5:19; Yabo 22:18-19**). Coc macon ma ki coyo ki lucoc me Cik Macon ki Cik Manyen dong pe, ento coc mapol ma ki coyo ki cing dano moko ni Baibul tye kakare kit ma watye kwede i kare ni ki bene ni pe ki loko onyo balo. Coc pa Masoretas obedo coc ma ki ngeyo i leb Ibru ma ki coyo i Baibul me Ibru (Cik Macon). "Coc pa Masoretas ni ki coyo, ki loko ki poko ne ki dul pa Lujudaya ma ki ngeyo gi ni Masoretas i kin kare me 7 ki 10 kare macon" ("Coc pa Masoretas" 2019: n.p.) Buk adola me Nam Makwar, ma kinongo i boro macok ki Nam Makwar, kicoyogi i kare me abic ki me aryo ma peya Kricito obino. Gitte ki coc ma ki coyo ki cing miya mapol. "Cokcok nucu pa coc ma ki coyo ni tye i buk me Cik Macon i leb Ibru, Greek, ki Syriac," ki buk me Cik Macon ducu mapat ki Esta ki nyutu ki buk acel (pol kare buk mapol) (Livingston 1974: 215-16). I kingi tye buk adola pa Icaya, ma tye "buk adola mabor loyo (734) dok kigwoko maber loyo i kin buk adola ducu me Baibul, dok en keken aye cokcok-ki tye i kin buk adola macon loyo i kin buk adola me Nam Makwar, ma dong orii mwaka alip acel loyo buk adola me Ibru macon loyo ma peya wanongo buk adola man." ("Buk adola pa Icaya Madit" 2019: n.p.)

Nongo Buk adola me Nam Makwar omiyo bot luryeko akwana me tic ki nyonyobukke macon mwaki alip acel makato coc pa Masoretas. Man oweko ki twero poro kwan ma ki poro i kom coc aryo ni. Adwogi me kwan ma ki poro nyutu ni "tye lok acel acel ma rwate i kom 95 iwi 100, ki 5 iwi 100 mapatpat ni tye ki lok ma ki coyo ki coc ma ki coyo." (Geisler kacel ki Nix 1986: 265) Ki ada, i buk pa Icaya, "lok adek keken ma nyutu coc mapatpat ma ki nongo pi buk ma tye ki pot karatac miya acel ki dul pyerabicele wiye abicele i coc wa me leb Munu" (Kaiser 2001: 45-46, 164). Josh McDowell ki Don Stewart owaco ni, "Buk ma ki lwongo ni buk adola me Nam Makwar onyutu atir ni Lujudaya onongo gitte ki gen i kom coc ma ki coyo i Baibul" (McDowell kacel ki Stewart 1980: 26).

Robert Wilson otimo kwedo matut i kom coc ma ki coyo i Cik Macon ma peya kinongo buk ma ki lwongo ni buk adola me Nam Makwar. Kadi bed ni pe tye caden ma moko ma kimiyo ki i buk adola me Nam Makwar, Wilson onongo ni "i Cik Macon ducu pe tye coc mo ma kicwako ki coc mapol ki i kin 200 me oo i 400, ma buk acel acel tye iye, mapat ki tic ki coc ma opong ki ma pe tye kakare. dwan onyo tyen lok me lok ni." (Wilson 1929: 69) En omoko ni kit ma kicoyo kwede coc magi me leb Ibru ki cwalogi i kare me mwaki alip

¹¹ Man aye kit lok ma lakwat pa Cilam ma nyinge Jerald Dirks owaco. En ocoyo lok me kwena maber 41 ma pe ki ngeyo ki omoko ni "kwena maber angwen ki ikom 45 ma gu nongo yo me donyo i Cik Manyen, ma romo 9 iwi 100 pa gin ma onongo twero time" (Dirks 2008: 82-83). Dirks pe owaco ni "kwena maber" 41 ma en ocoyo ni pe rwate ki gin mo keken ma mite (nen coc, malo; nen bene Van de Weghe 2007: 133-42; Gilbert 2015: 64).

mapol obedo “gin ma pe kitwero porone i tekwaro me coc” (Wilson 1929: 82). Lok pa lucoc ni oa ki i woro ma rwate ki lok goba i kom Baibul. Ma lubbe ki Talmud (coc ma pire tek i dini pa Lujudaya pa Lujudaya), cik onongo doro kit del kom ma myero kiti kwede, dit pa wi ot, kit kalara ma myero kiti kwede, kit ma kipoko kwede nyig lok, dok onongo pe ye ni kico gin mo keken ki i wiye, dok onongo tye ki cik me dini ma onongo myero kitim ma peya kicoyo nying Lubanga. Medo i kom meno, “Ka kinongo ni coc mo tye ki bal mo acel, onongo kibolo woko ci kibalo woko.” (Geisler kacel ki Nix 1986: 264) Macalo adwogine, “coc alip mapol me leb Ibru, ma kimokogi ki i LXX [ma en aye, Septuagint] ki Pentateuch pa jo Samaria, kacel ki coc mukene mapol ma kikwanyo ki woko ki i iye, miyo cwak madit atika pi genne ma tye i ginacoya me Cik Macon” (Geisler kacel ki Nix 1986: 265).

Ma mako Cik Macon ki Baibul ducu, “Pe tye coc mo macon ma ki coyo i kare acel-lu ma tye ki jami mapol ma ki coyo macalo meno pi i Cik Manyen i leb Greek” (Gilchrist 2002: 19). Coc me Cik Macon tye i coc ma romo “5,366 ma kicoyo ki cing dano cakke i kare me aryo nio wa i kare me apar wiye abic. Malubbe ki kit ma ki poro kwede, buk mukene ni ducu gitye manok i kare man ki coc me kare macon.” (Geisler kacel ki Nix 1986: 267; nen bene Habermas 2001: 148-49; Kitchen 1977: 131-32) Sam Shamoun owaco ni, “Tye kopi ma romo 25,000 me buk acel acel me Baibul ma tye i cing wa. Pien jami ducuki coyo ki cing, buk mapol mapatpat ocakke. Ento, jo ma loko i kom coc magi, ma pe gubedo Lukricitayo, gu ngiyo lok magi ki diro ki gu tyeko ni wa kwano ki 38 iwi 100 pa buk macon. 1.67 iwi 100 ma pud tye ma odong i kin jami mapatpat. Pi meno, wa tye ki 100 100 me kwan macon ma ki gwoko maber ki i coc ma ki coyo. Medo ikom meno, lutim lok ni bene gumoko ni pe tye gin mo keken mapatpat ma gudo pwony mo keken, pien pol ne pe obedo gin mo makato coc ma ki coyo marac, namba ma pe rwate, ki coc pa lucoc ma onongo ki tamo ni obedo but coc pa lucoc ma lacen.” (Shamoun, “Quranic Witness,” n.d.: n.p.; nen bene Habermas kacel ki Licon 2004: 85) I nge lok i kom gwoko ki cwalo coc me baibul kun wok ki i coc ma ki coyo ki cing dano ki jami mukene ma ki nongo, Randall Price owaco ni, “Lok me nyamo lok i kom coc dong oo i rwom ma malo me atir i Cik Macon ki i Cik Manyen. Atir man tye kit ma coc mapatpat (pol kare nok twatwal) nonge i pot karatac 4080 ki i kin jami ma ki loko i kare ni me Cik Macon ki i pot karatac adek ki i kin pot karatac 200 ma tye i Cik Manyen.” (Price 2007: 252)

Medo i kom coc me baibul kikome, “tic pa Lukricitayo macon calo Clement me Rome, Polycarp, Ignatius, ki Papias tye ki cokcok tyeng ducu me Cik Manyen” (Sundiata 2006: 74). Man pire tek pien co magi ducu kinywalogi i acakki me kare me acel. Pi meno, Cik Manyen “kitwero lubone nio wa i kare me acel mayot dok rwatte ki gin ma watye kwede i kare-ni.” (Sundiata 2006: 75)

Pe ni coc me Baibul alip mapol keken aye tye, ento Jiri angwen ki buk me Tic pa Lukwena, ma ki coyo i acaki me kare me adek (ma en aye, acakki me mwaka 200), nonge i coc acel, Papyrus 45, ma tye i Chester Beatty Library i Dublin (Williams 2018: 38). Baibul ducu ki coyo i buk i kin mwaka 325-440 i nge bino pa Kricito. Kopi magi kilwongogi ni Codex Vaticanus, Codex Sinaiticus, ki Codex Alexandrinus; gi medo ki Baibul ducu (Cik Macon ki Cik Manyen) i leb Greek.¹² Baibul ducu bene kigonyo i leb Latin i kare me angwen (Latin Vulgate). Coc ma ki coyo i Baibul ma romo alip mapol, waraga pa lutela kanica ma giloko i kom Cik Manyen, ki gonyo leb Grik ki Latin ducu rom ki Baibul kit ma tye kwede i kare-ni. Gin gimoko atir ni lok ma kicoyo i Baibul kacel ki leb ma kigonyogi-ni girwatte dok ni Baibul pe orweny, pe olokke, nyo obale woko.¹³

D. Lok mogo ma ki waco ma moko ni Baibul dong obale woko

Cilam kacel ki jo mukene gitamo ni bukke me Baibul pe rom kit ma onongo kicoyo kwede con. Me labolle, lalok lok pa Cilam Jerald Dirks owaco ni *Torah* ma tye ni “tye ka mabor ki *Torah* macon, kadi bed ni jami mogo ma tye i *Torah* macon twero medde ki nongo”; kit meno bene, buk me Jabuli “pe rwatte ki *Jabuli* macon pa Daudi, kadi bed ni cura mogo nyo tyeng mogo i ‘*Jabuli* ma kigamo’ twero bedo but *Jabuli* macon”; ki “lok me jiri pa Yecu macon pe kitwero nongo ne i kin buk me *Baibul*, kadi bed ni lok mapol ma ki waco i kom Yecu i *Baibul* twero bedo lok ma ki loko ki i lok me kwena maber macon ni.” (Dirks 2008: 189; nen bene A’la Mawdudi n.d.: Q. 3:4n.2) Lapwony pa Cilam ma nyinge Muhammad bin Abdullaah As-Suhaym owaco ni “lok ma tye i buk magi orweny woko ki dong otum woko, ki medo ki loko jami odonyo i iye” (As-Suhaym 2006: 153-54).

Man otimme nining, awene, kwene, pingo, ki dong angagi? Cilam nyo ngat mo keken ma waco ni kibalo Baibul pe twero wacone. Gin ma lakwan pa Cilam Yahiya Emerick twero timo en me poro lok ni ki “tuku ma ngat acel loko kwena bot ngat mukene ki waneno kit ma kwena ni oa ki bot ngat me agiiki. Man dong med man ki kare me cwalo ne ki in ibi neno kit ma lok macon ki kwer manyen twero doko dul me niye, kadi bed ni labongo twero mo ki bot lakwena mukwongo.” (Emerick 2004: 88) Suhaym owaco ni lok me camucana oa ki i

¹² Bukke magi pud gitye. Codex Vaticanus tye i ot ma ki gwoko iye buk me Vatican; Codex Sinaiticus ki Codex Alexandrinus tye i ot ma ki gwoko iye buk me British i London.

¹³ Lok maber ma kicoyo i kom Baibul ka kiporo ki buk mukene me tekwaro tye ni “Tika Tye Caden Mapol ma Ginyuto ni Lok pa Lubanga Genne?” (n.d.); nen bene Williams 2018: 111-22; Moreland 1987: 134-36; Geisler 1976: 306-13.

ngec manok ki en oloko i kom lwongo nying, "I kom Lujudaya ki Lukricitayo, buk ma kinyuto bot lunebi gi orweny woko macalo adwogi me ngec gi i kom ngo ma tye i buk gi; gi tero dano calo lubanga mapat ki Allah ki kare malac ma okato i kin gi ki ngec gi ki buk magi ma gu coyo buk mogi ma gu waco ni gubedo ajwaka. ki bot Allah ma nongo gin onongo pe ki bot Allah ento tam ma pe atir pa lugoba ki lok goba pa lutim aranyi." (As-Suhaym 2006: 78)

Lok mo keken ma ki waco ni ki balo Baibul ni pe tye kakare ki tye ka jemo i kom lok ada. Wa dong waloko i kom kit ma ki gonyo kwede Cik Manyen ki Cik Macon ki jami ma ki coyo ma nyutu ni Baibul pe ki balo. Pe tye ngat mo, miti, kero, nyo kare me balo Baibul ma obedo tye nyo ma kiloko iye. Lacoc me tekwaro pa Lujudaya macon ma nyinge Josephus oloko i kom tam pa Lujudaya ma lubbe ki coyo bukke me Baibul me Ibru ni, "Kit ma wamiyo kwede pwoc bot bukke magi me lobowa-ni, nen ka maleng i gin ma watimo; pien i kare ma okato, ngat mo pe obedo ki tek cwiny me medo gin mo i kom gi, me kwanyo gin mo ki bot gi, onyo me loko gin mo i kom gi; ento odoko gin ma timme bot Lujudaya ducu, cut cut ki i kare ma ki nywalo gi, me neno ni buk eni tye ki pwony pa Lubanga, ki me bedo iye, ki, ka kare otiime, me bedo atera me too pi gi" (Josephus c.97: 1.8). Lukricitayo gineno Cik Macon ki Cik Manyen i yoo acel. I kare adek mukwongo me dini pa Lukricitayo, Lukricitayo onongo pol kare kiunogi i te loc pa Luroma. Abbas Sundiata owaco ni, "Gu onongo pe ki teko me coyo onyo coyo lok macon. Lukricitayo ma cwiny gi tek ki ma maro dano ni onongo tye ki buk ma gi gwoko calo ginacoya. Pe tye atir me tamo ni dul pa jo ma gubwot ni gubi ye ngat mo keken me medo onyo kwanyo ki i coc ma okonyo gi me kwo pi kare mapol." (Sundiata 2006: 72-73)

Lujudaya ki Lukricitayo ducugi mako Baibul me leb Ibru (Cik Macon) ma rom ki gi tero ni obedo lok pa Lubanga. Walter Eric owaco ni, "Lucilam omyero gu tam matut i kom lok man - Cik Macon ki ngeyo ni obedo lok pa Lubanga ki dini aryo mapatpat ki ki gwoko maber ki ngat acel acel labongo jemo i kom lawote. Pi meno pe tye gin mo ma twero balo coc ni ki bot ngat mo ki i kin dini aryo ni, pien tic me loko gin moni onongo ki bi nyute oyotoyot ki bot ngat mukene ni." (Eric 2011: 9-10) John Gilchrist omoko ni ngat moni omyero opyem ngat mo keken ma waco ni ki loko Baibul me kelo lok macon me moko lok ma en owaco. "Ngo ma onongo tye i acaki? Ngo, kikome, ma ki loko me doko buk ma tye i kare ni? Anga ma otimo alokaloka magi? Kitimo awene? Ka dong ipenyo ngat mo keken ma obedo Cilam me ngeyo dano ma ki tamo ni gubalo Baibul, i kare mene i tekwaro, ki alokaloka ango ma kitimo i kom coc macon, ibinongo ni gitye ki caden mapol ma pe gitwero mokone. pe tye." (Gilchrist 2002: 20)

E. Lok mogi ma ki waco ma moko ni Baibul pe tye kakare

Jami ma kiriyeyogi malo-ni nyuto ni Baibul ma watye kwede i kare-ni tye kakare i kit ma kicoyo kwede nyo kit ma kicoyo kwede dok cung pi Baibul atir atir kit ma onongo kicoyo kwede i acakkine. Lok mukene ma mako ni Baibul pe tye kakare tye ni lok ni pe tye kakare. Ki lok ada, lok ma kiwaco ni Baibul tye ka jemo i kom lok me ryeko akwana me tic ki nyonyonyo lok me tekwaro ma ki ngeyo. Lok ma kit meno pe tye kakare. Latela me dul ma kwano leb Ibru ki Semitic i University of Wisconsin-Madison ki ladit wi Near East Archaeological Society, Keith Schoville, owaco, "Omyero water Baibul ma pire tek pien lok ma pire tek ma mako lok me tekwaro dong ki moko" (Schoville 1981: 68). Yo acel ma pire tek ma kimoko kwede lok me tekwaro pa Baibul aye ki i kwedo jami macon. Lakwed lok i kom jami macon ma nyinge Titus Kennedy owaco ni "kit ma lok me tekwaro moko kwede i kin Baibul ki jami ma kinongo i mwaki 150 mukato-ni tye me ur adada, kato kit ma onongo kibyeke kwede con dok pud tye ka medde ki kelo ur." (Kennedy 2020: 238-39; nen ripot me kwedo ngec ma aa ki bot Associates for Biblical Research ma ki keto i website gi malube ki kare)¹⁴ Jami ma ki nongo ki i ngom ni gu miyo ngec ki moko jami ma otimme, kit ma jami otimme kwede, kit ma ki tiimo kwede jami, lok ma ki waco, kabedo, ki dano ma ki waco i Baibul ma onongo kono odong calo gin ma pe wangeyo botwa.

Gin acel ma poyo wiwa i kom lok man aye ni pol pa Baibul loko i kom gin ma Lubanga, Yecu, ki jo mukene ma pigi tego i Baibul gutimo ki guwaco. Ka pe kinongo waraga mo ma nyuto lok ma tye i Baibul, ci jo ma gigolo jami ma i te ngom pe gitwero nyuto ni jo magi gutimo nyo guwaco gin ma kicoyo i Baibul. Ki tung cing kany, kwan ma mako jami macon twero nyutu ni kabedo, tekwaro, jami ma otimme i tekwaro, kwo, cente, odi, dano, ki jami mukene mapol ma ki lwongo ni "stage stage" rwate ki kit ma Baibul nyutu ki tito kwede; coc ma kit meno miyo lok ma ki coyo i Baibul bedo maber loyo ka onongo pe ki coc ma kit meno (nen Blomberg 2007: 327). Kit ma Craig Blomberg owaco kwede, ka gin ma ki twero temo ni tye kakare, "ber me ye ni gin ma pe kitwero temo ni tye kakare bene" (Blomberg 2007: 320). Ki bi waco lok mukene i kom lok ma ki nongo ki i ngom ma ki nongo ki i Baibul piny kany.

Jami mapol ma ki nongo nyutu ni Baibul tye kakare. Mukwongo, Gilbert owaco ni, kare ki kare lucoc

¹⁴ Lutig pi kwedo lok ma mako Baibul (<https://biblearchaeology.org/>) ki Near East Archaeological Society (<https://www.neasociety.org/>) obedo dul aryo ma gitye ka timo tic me yenyo jami macon i lobo ma kicoyo iye lok me Baibul.

me Baibul gi nyutu ni gi ye gin ma gi tye ka tito ki gi miito ni wan bene waye (nen labole, **Nwo 30:19; 31:19, 26, 28; 1 Cam 12:3-5; Luka 1:1-4; Jon 21:24-25; Tic pa Lukwena 4:19-20; 1 Jon 1:1-3; 2 Pet 1:16**; nen bene Gilbert 2015: 84; Waltke 2001: 29 [“Me aa ki i lok ma mako tekwaro me kare ni, jami ma ki nongo i Pentateuch miyo kony i kom lok pa laco lok ni nyutu ngo ma otimme kikome”]).

Lok magi ma ki waco ka maleng onyo ma pe ki ngeyo ma mako yub pa lacoc ni kubbe ki lok me aryo ma rwate, ma en aye, ni i kit ki kit ma ki coyo kwede lok me Baibul i kom jami ma otimme i tekwaro mapat pat pe obedo lok goba, lok goba, nyo lok goba. Me labole, lok ma ki coyo i kom aa pa jo Irael ki i Egypt i Pentateuch ki coyo calo lok me tekwaro ma tye kakare i yoo ma lacen lok ma ki coyo ma mako kwero gen pa Lubanga i kare me aa ki i lobo ma ki nongo i Jabuli pe. Kenneth A. Kitchen, lapwony madit i gang kwan me Archaeology, Classics, ki Egyptology, University of Liverpool, owaco ni "lok ma rwate ki Nilotic [ma en aye, ma mako kulu Nile] ki jami ma rwate ma ki nyutu i coc me Exodus tye ki tyen lok ma nen ka maleng. Mukwongo ki ma pire tek loyo, en kwero temo mo keken me miyo rwom bot lok ma ki nongo i Jab 78 ki 105. . . . Man nyutu lok ma mako coc macon, *obedo lok ma ki coyo ma obedo gin ma pire tek ki poem ma obedo gin ma pire tek*.” (Kitchen 2003: 252, emph. i orig.)

Lok me tekwaro ki lok ada, ma pat ki lok goba, lok macon, onyo lok goba ma tye i lok me Baibul tye ada twatwal i kom lok me kwena maber pa Yecu Kricito. C. S. Lewis, ma onongo obedo lapwony i Oxford pi mwaka pyera dek i kwan me Medieval ki Renaissance ki lacen ki miye kom ma ki cako i kwan me Medieval ki Renaissance i Magdalene College, Cambridge, ocoyo ni ka ngat mo "owaco ni gin mo i kwena maber obedo lok macon onyo lok me mar . . . Abedo ka kwano poem, lok me mar, lok ma mako neno, lok macon, lok goba i kwona ducu. Angeyo kit ma gi tye kwede. Angeyo ni pe tye ngat mo i kingi ma kit man.” (Lewis 1967b: 154-55; nen bene Geisler 1976: 320; Blomberg 2007: *passim*) Richard Bauckham medo ni Jiri nyutu kit pa lucoc me tekwaro pa jo Greek ki Roma me kare meno, ma onongo gitero calo gin ma pire tek loyo lok pa jo ma guneno ki wanggi ki lok pa jo ma gubedo ka nywako i jami ma otimme ma kicoyo pire (Bauckham 2006: 497). Man ki jingo pien jami mapol ma otimme ki tito gi labongo ngat acel ki dano mapol ma guneno nyo ripot; man pire tek pien "nyutu jami mapol obedo gin ma pire tek me moko lok adaa me tekwaro” (Blomberg 2007: 199). Buk me kwena maber ni bene medo, kede me kwero gi, tam pa dano ma gukwo i kare ne ma onongo pe giye i kome i kom Yecu. Man pe obedo lanyut me lok goba ma ki coyo kare malac ingee jami ma otimme ma ki coyo me kelo anyim miti me wibye onyo miti pa ngat acel acel. Ki adaa, diro me coc ma mako lok adaa onongo pe tye i kare me acel ki me aryo ki onongo pe ki yubu nio wa i kare me apar wiye abungwen (Lewis 1967b: 155; nen bene Lewis 1970h: 158-59). Medo i kom meno, bukke me Cik Manyen kicoyogi i nge mwaki 20-40 (ma romo 65) keken i nge tic, to, ki cer pa Yecu. Pi meno, "Onongo pe tye kare ma oromo pi lok goba ki lok goba me dongo ki loko lok me tekwaro i yoo mo keken ma pire tek.” (Moreland 1987: 156) Me agikki ne, i Baibul weny, tye jami mapol ma kelo lewic onyo balo dano ma mako pol pa dano ma pire tek ma weko bedo yot me tamo ni lucoc ni onongo tye ka temo nen maber onyo bedo lulonyo. Adaa, pol pa lukwena me Cik Manyen ki neko gi pi niyegi—ki dano pe gi too pi gin ma gi ngeyo ni obedo goba.

Me adek, lucoc me Baibul kare ki kare giloko i kom jami ma otimme i kare mukato anged ma twero mokone. Me labole, lok ma ki coyo i Baibul i Nia ki i Nwoyo Cik nyutu lok adaa ma tye i lobo, ento pe lok ma ki tamo. "Yadi ma twero diyo kadu, pii ma aa ki i got, kit pa kwail, *kewirs*, ki mukene nyutu kit ma kwo tye kwede i kabedo meno, ma mito ngec me kabedo meno (pe kwan i buk i Babylon onyo Jerucalem).” (Kitchen 2003: 311) I yoo acel-lu, i Cik Manyen, Luka 3:1-3 keken tye ki lok mapol ma mako dano me tekwaro, kabedo, jami ma otimme, ki jami ma otimme, ma gin acel acel ki twero temo ki moko, onyo ki twero goyo ka Luka onongo tye ka lok goba. Buk me Jiri angwen ni ducutye ki lok ma ki waco maber i kom nying, kabedo, jami ma kwo i kabedo moni, kit ma dano tiyo kwede ki cente, leb mapatpat, jami ma pe rwate ki kwo pa dano, ma ducumito ngec me kabedo meno kikome ki ma ducu oweko Jiri ni obedo me goba (nen Williams 2018: 51-86).

Jiri pa Jon miyo ngec matut i kom kabedo, pol kare waco ni kabedo acel tye “cok” ki mukene (nen **Jon 3:23; 11:18; 19:20, 42**) nyo miyo nying kabedo i leb Ibru, wek kibed ki ngec matir (nen **Jon 5:2; 19:13, 17, 17**). Jon owaco ni ngat acel bino "piny" ki i Kana me cito i Kapernaum (**Jon 4:47, 49, 51**) ki cito "malo" ki i Kapernaum me cito i Jerucalem (**Jon 2:13**). Pol kare, i dul lobo ma tung kumalo dano tamo ni cito "malo" calo cito tung kumalo ki cito "piny" calo cito tung kupiny. Jerucalem tye tung kupiny me Galilaya. Ento, Kapernaum tye fut 700 piny ki i nam kun Jerucalem tye fut 2500 malo ki i wi nam. Pi meno, lok pa Jon-ni rwatte ki kit ma lobo tye kwede. Man tye i kin jami ma nyutu ni lucoc me Baibul onongo gingeyo ngo ma gitye ka lok iye (nen Williams 2018: 51-62 ma kwako ngec madwong ma rwate ki lok kom lobo ma lucoc me jiri angwen gunyuto [“jiri pe tye kakare i kom lobogi ka kiporo ki jami mukene ma kinongo ki i lobo; kama aa ki iye”]).

Matayo ki Marako gin ducu giloko i kom dul ma ki ngeyo ni “Lukaro pa Kerode” (**Mat 22:16; Mar 3:6; 12:13**), Marako ki Luka giloko i kom “jemo” ma oweko Baraba onongo tye i buc (**Mar 15:7; Luka 23:19, 25**), ki Jon owaco ni Annas onongo obedo won Kapaya (**Jon 18:13**). Paul Barnett owaco ni, "Lok ma kit meno pe nonge i Josephus onyo i kabedo mo keken ma wangeyo. Lok ma calo magi—ki wa waco manok keken—pe

ki twero nongo ne lacen ki kama mukene. Lok ma ki waco ni tye ma mako lok me tekwaro pa Yecu kit ma dano ma gubedo i yub man gu poyo kwede ki kit ma ki waco kwede cake i acaki.” (Barnett 1990: 81) Ki lok macek, lok ma ki coyo i Baibul ni ducutye ki lanyut me bedo lok ma tye kakare i kom dano, kabedo, ki jami ma otimme ma lucaden ma onongo gingeyo ngo ma onongo gitye ka lok iye gu waco.

Me angwenne, gin mukene ma tye i Baibul weko bedo pat dok kiromo loko lok goba i kome. Ki lok ada, Baibul aye “buk acel keken ma dano gucoyo, nyo dul pa dano, ma tye iye lok mapol pa lunebi ma loko i kom rok acel acel, i kom Irael, i kom rok ducu ma i wi lobo, i kom gani mogo, ki i kom bino pa Ngat ma onongo bibedo Rwot” (Smith 1961: 9). Cokcok 27 iwi 100 me Baibul tye ki lok ma mako lok pa lunebi (Payne 1980: 12-13). Yecu kikome oloko lok pa lunebi i kare mapol (labole, **Mat 24:25; Jon 13:19; 16:13**). Lok pa lunebi otiyo, i kin jami mukene, me nyutu bedo pa Lubanga ki nywako i kwo pa jone (Yoc 3:10; Ic 42:9), me tingo lutela ma gilworo Lubanga i wang lwak (**Yoc 3:7**), me miyo gen ki kwe cwiny (**Acak 28:15-22; Nia 11:11-12; Cam 11-17**), me nyuto niye pa ngat moni (**1 Cam 17:37; Ibru 11:22**), ki me cuko cwiny dano me bedo ki niye ki kwo maleng (**Nak 1:15; Jon 14:29; 2 Pet 1:19; Yabo 1:3**). Wilbur Smith owaco, “Lobo macon onongo tye ki jami mapol mapatpat me ngeyo anyim, ma ki ngeyo ni lok me anyim, ento pe i kin coc me Greek ki Latin [nyo Qur'an me Cilam ki buk me dini mukene ducu], kadi bed ni gitiyo ki lok pa lanebi ki lok pa lanebi, tika watwero nongo lok mo ma tye kakare ma lubbe ki gin mo madit ma bitimme i anyim mabor, pe tye lanebi mo keken ma twero laro dano i lobo pyem” (Smith 1961: 9).

Dul ma ki lwongo ni Reasons to Believe loko i kom lok pa lunebi apar wiye adek ma tye i Baibul ma loko i kom jami mapatpat ki mapatpat. Gi tyeko ni, “Gin ma twero time pi jami apar wiye adek ni tye 1 i 10138 (138 rom ki wel 10 ma ki byeko malo ni). Pi keto cal ni i yoo ma opore, gin ma twero time ni ki twero poro ki gin ma ki kwano ni cik me aryo me gin ma loko i kom lyeto piny ki tic i kit me ryeko akwana obidwoko cen i gin ma kimiyo (pi labol, injin ma tiyo ki moo obi bedo i friji kene i kare ma tye ka lyel onyo lyeto ni obi mol ki i kom ma ngiic me cito i kom malyet)—kare ni tye 1 i mwaka 1080. Ka waco ne yot, malube ki lok pa lunebi apar wiye adek ni keken, lok ma ki coyo i Baibul ki twero waco ni tye maber loyo cik me aryo me gin ma loko i kom lyeto piny ki tic i kit me ryeko akwana.” (Reasons n.d.: 4) Lok pa lunebi me Baibul kibinywako doki i **cura III**, cobbe pa lok pa lunebi pa Yecu.

Me abic, pe tye kakare me waco ni Baibul tye ki bal mapol ki jami ma pe rwate. Ma lubu lok ma mako Cik Macon, Walter Kaiser owaco ni, “Lok ada, ma aa ki kama mo keken, ka dong ki ngeyo maber, kare ki kare miyo moko lok ma mako dano, dano ki kabedo me Cik Macon kun kitiyo ki jami ma ki nongo, ma ki nongo ki i rwom ma malo ki ma ki coyo i kom dano” (Kaiser 2001: 108; nen bene Schoville 1981: 69-74). Kadi bed ni, pol ne “pi tic ki papyrus ki del ler ma calo gin ma ki tiyo kwede me coc,” coc manok keken ma ki coyo ki cing ma ki coyo i kare me milenium me aryo ki dul me acel me mwaka alip acel ma peya onongo Kricito obino aye tye (ma en aye, kare me jami ma otimme ma kiloko i kom gi i Pentateuch), “jami ma lukwano jami macon gunongo okelo kacel Ladit [Abraim, Icaika, Yakobo, ki tekwaro pa Yakobo] kare me kare me aloka loka ki dongo biacara i kin Egypt ki lobo Ulaya i yoo maber atika” (Livingston 1974: 205, 261; nen Albright 1954: 236). J. A. Thompson omedo ni boma pa luloc me Ur, Haran, Nahor, ki “boma mukene mapol i kabedo man [kabedo tekwaro macon i kin kulu Tigris–Euphrates] ki ngeyo gi ki i waraga, ki kare mukene nying acel-lu kitiyo kwede pi ngat moni i adwogi me baibul” (Thompson 1982: 26). Ki adaa, “Koko pi balo Ur” (wer me Mesopotamia) nyutu balo Ur i mwaka me agiki pa Kabaka Ibbi-Sin me adek me Ker me Ur i mwaka 1950 ma nongo peya Kricito obino (nen Kennedy 2020: 24-25). Man moko ni Abraim onongo myero oa ki i Ur ma peya mwaka 1950 ma peya onongo Kricito obino, ma rwate ki kare ma kicoyo i Baibul i **Acak 11:31-12:5**. Lok i kom Yucepu i Egypt (**Acakki 39-50**) “myero obed ni ngat mo ma onongo ngeyo tekwaro pa jo Egypt aye ocoyo,” dok kadi wa nying jo ma kiloko i komgi i lok meno kicoyogi i kabedo ma pe kicoyogi i Baibul wek obed kakare (Thompson 1982: 46-47; nen bene Kaiser 2001: 84-96; Kennedy 2020: 29 [“Cik, tekwaro, ki wel jami ma kinongo i guti me coc me Babilon ma okati i kine mwaka 1750 i kare macon cake i kare me 18 ma peya onongo Kricito obino i kare me kare me aloka loka ki dongo biacara i kin Egypt ki lobo Ulaya ki lok ma kicoyo i kare pa Icaika, Yakobo, ki Yucepu i Acakki nyutu ni jami magi otimme i kare acel-lu dok nyuto kit ma jami onongo tye kwede i kare meno kikome.”]).

Ka ngat moni tye ka mede anyim i kare ma okato ki i tekwaro me Cik Macon pa Icarael macon, rwate pa lok me Cik Macon i kare macon ki gin ma ki ngeyo i kom kwo i kare macon me Near East tye ka medde ameda labongo dwoko piny. Man bene kwako lok i kom Moses ki dong a ki i lobo. Papyrus me Egypt ma lacoc mo ma nyinge William C. Hayes ogonyo dok ocoyo i mwaka 1972 tye ki nying opii 95 kulu. Man moko ni kadi wa lok matino tino calo nying ngat acel i kin lumony me Egypt ma kicoyo i **Nia 1:15** (“Ciprah”) tye kakare (nen Aling 2010: n.p.; Albright 1954: 237; nen bene Rohl 2015, Associates 2019, Windle 2021, ki cinema me lok ma ki coyo ni *Kit ma ki nyutu kwede: Aa ki woko* (2014) pi jami mukene ma ki nongo ki i ngom ma mako Moses ki cito woko) Coc ma ki coyo i mwaka 1400 ma peya nongo Kricito obino i kom cel me ot lega pa jo Egypt loko i kom “lobo pa lurok pa Rwot.” Kennedy owaco ni, “Kit ma jo macon ma onongo giworo Yahweh onongo

gubedojo Icarael nyo jo Ibru, man nyuto ni lurok magi onongo gubedo Luicrael ma peya gubedo i Kanaan” (Kennedy 2020: 61). Kare ma kicoyo iye coc meno bene rwatte ki kare me a woko ki i lobo kit ma kicoyo kwede i Baibul. Yo ma jo Irael guwoto kwede i lobo Kanaan i nge aa ki i Egypt kit ma kicoyo kwede i **Nwo 33:45b-50** kimoko i map me Egypt ni obedo “yoo ma kimoko, ma dano mapol giwoto iye i Egypt ma kato ki i kulu Jordan i agikki me kare me aloka loka ki dongo biacara i kin Egypt ki lobo Ulaya” (Krahmalkov 1994: 58). Ki lok adaa, “cik ki waraga me cik me lobo matye i kin kulu nyutu ni cik pa Moses onongo tye ma peya loc pa kabaka [ma en aye, ma peya Caulo odoko kabaka mukwongo pa Icarael i mwaka 1050 ma peya onongo Kricito obino] ki rwate ki kare pa Moses maber” (Livingston 1974: 261). Skit meno, kit ma ki moko kwede gicikke pa Moses ki cik ne (Nia-Nwoyo Cik ki Yocwa 24) tye “kit ma rwate ki kare me aa ki iye, ma tye i kare me 14/13 ma peya onongo Kricito obino, ki *pe con onyo lacer* i kom wel caden ma tye.” (Kitchen 1977: 79, *emph. in orig.*) Cokcok ni, ki nongo bongo ma rangi ne kwar, ma mwaka ne romo 3800, ma kinongo ni ki rangi ne ki rangi ma ki kwanyo ki i kom ler ma ki lwongo ni oak scale insects, ma rwate ki “carlet worm” ma kiloko iye tyen pyera aryo ki abic i Baibul (nen, labole, Nia 26:1; Levi 14:66). Dano man onongo kitiyo kwede i kema me woro kacel ki ginaruka pa ajwaka. Gin ma kinongo ni “miyo caden ma nen maber i kom tic me yubu bongo i kare macon, ma weko apoka poka ma tye i kin jami ma ki coyo ki jami ma kinongo ki i ngom.” (“Nongo bongo macon” 2024: n.p.; nen Sukenik, et al., 2024: 104673).

Lok ma kicoyo i Baibul i kom loc pa Irael i kom lobo ma i kin kulu Jordan ma lubo ngweggi bene kimoko ki jami macon ma pe kicoyo i Baibul ki ngec mukene. Me labole, Lapwony madit me leb macon me Near Eastern ki bukke i University of Michigan, Charles Krahmalkov, owaco ni lok ma tye i **Lungolkop 4-5** “tye ki ngec ma lubbe ki tekwaro ki kabedo ma lubbe ki Late Bronze Age ma tye kakare ki i buk mo me Egypt i kare meno. Ada, onongo tye kabaka mo ma nyinge Jabin. Kabedo ma kiloko i komgi i lok me Baibul onongo tye ada i kare meno. Pe tye ngec mo kiken ma ki coyo ma pi ada.” (Krahmalkov 1994: 62) “Icarael” ki waco ne i kom gin ma ki lwongo ni stele (god i ma ocung atir onyo got ma ki coyo iye coc) pa Merneptah, ma oloyo Egypt cake i mwaka 1224-1216 ma peya onongo Kricito obino, ma “nyutu ni i kare meno onongo dong tye dano ma ki ngeyo gi ki nying man i Palestine” (Thompson 1986: 44 ma loko i kom map macon me Egypt). ki ngec mukene, Krahmalkov omoko ni, “I lok macek, lok me Baibul ma mako lweny i kom lobo ma tye i kin kulu Jordan ma oweko ki loyo Palestine ducu ki waco i kom lok ma tye kakare” (Krahmalkov 1994: 58).

Iyonge ma Icarael odoko loc pa kabaka, yenyo jami i Dan macon i mwaka 1993 onongo jami mogo ma ki coyo i kare me 9 ma peya onongo Kricito obino ma ki lwongo ni Aramean victory stele ma loko i kom “kabaka me Irael” ki “ot pa Daudi”; en “kombedi ki ngeyo ni ki medo i kom kare me loc pa Joram (‘Jehoram’) me Judah, ma oloyo ca. 847-842” (Dever 2001: 128). Man moko ni Daudi onongo ki ngeyo kadi wa i lobo Irael macalo kabaka me Icarael ki ladit wi kaka pa Daudi dok bene moko ni kare me loc pa Daudi ma kicoyo i Baibul (Kennedy 2020: 99). Gin ma ki lwongo ni jasper ma ki coyo i kare me 10, ma ki nongo ki i doggola me Megido macon i tung kumalo me Irael, ma ki coyo iye coc me leb Ibru ni “pa Cema, latic pa Jeroboam,” moko kare ki loc pa Kabaka Jeroboam I, kabaka mukwongo me ker me tung kumalo me Irael i nge poka ne ki Juda (Kendy 2020: 108-9). Kabaka Akab, Yeko, Omri, Akaj, Yoaci, Peka, Menahem, Kejekia, Manace, ki daker Jejebel bene kimokogi ki i kom jami mapol, calo lanebi Balaam (ma onongo kiculo me ceno jo Irael [nen **Wel 22-24**], Icaya, ki Lacoc pa Jeremia Baruk (Kaiser 2001: 101, 125-28; Kennedy 2020: 116-19, 122-23, 130-31, 138-39, 146-47; Kitchen 1977: 88-89 [ma lubbe ki Balaam]). Ki lok ada, dong kinongo lanyut pa Baruk kikome, ma kilwongo ki nyinge (Dever 2001: 206). H. G. M. Williamson wacci, “Kabaka mo keken me Irael nyo me Juda ma kiloko i kome i kabedo mo keken ma pe tye i Baibul (Jo Moab, Jo Aciria, jo Babilon, jo Aram, ki mukene) gibino ki nying matir i rwom matir dok i kare ma kigeno” (Williamson 2006: 115-16).

Robert Wilson otimo poro rwom pa luker ma ki coyo i Cik Macon ki rekod pa Ejipit, Aciria, Babilon, ki lobe mukene macon me Near East. En onongo ni “lucoc me Cik Macon guketo nying rok 40 nyo makato ma kicoyogi i rekod pa rok aryo nyo makato, i kit ma karegi tye kwede ki i kabedogi kikome. Ngat mo keken ma ngeyo cura maber obi waci, ni timo gin ma kit meno pe twere labongo ngec i kom lok adaa ma ki twero nongo ki i rekod ma ki geno i kare ni. Ka wa tamo ni tye dul pa luker abongwen mapatpat i lobo ma kiloko i kom gi, ki ni tye luker miya mapol, ki ni kare me loc pa luker ni ki twero ngeyo ki i rekod ma tye kakare, kare pa ngat mo kiken ma onongo pe ki twero me nongo rekod ma tye kakare ma ki gwoko pi wan i leb Ibru onongo pe romo bedo nok ma weko lobo twero kwano ne.” (Wilson 1929: 87)¹⁵

Tye lok ma ki moko i kom lok ma ki coyo i Baibul. Me labolle, kabedo mo calo Opir, ma

¹⁵ I lok ma ki coyo piny i lok meno, Wilson okwano wel ma twero bedo ni Cik Macon onongo twero coyo nying ki rwom pa luker macon me Near East ma pe opore: “Ka onongo tye nying luker 300, ma ngat acel acel obedo ka loc pi mwaka 20, ki 40 ma ki kwanyo labongo rwom, ci, malube ki cik me algebra ni $n(n-1)(n-2)\dots(n-r+1)$ rom ki wel ma ki loko, obi bedo ki kare acel i kin 75x1,000,000 me kero me 16 ma nongo nying ni i rwom ma opore. Kadi bed ni kare ni obi bedo tek pien luker ni pe gubedo ka loc i kare ma rom ki ma rwate, ento pi kare ma cake i dwe acel nio wa i mwaka 66.” (Wilson 1929: 87n.94a)

Kabaka Solomon onongo jabu ki iye (**1 Luker 9:28**) dok ma onongo kitamo ni obedo me goba, kimoko i 1956 ki nongo ostracon [jabu] matidi ma tye ki waraga me cwalo jami ma waco ni “jabu ma oa ki i Opir” obedo kabedo kikome dok ka ma jabu oa ki iye (Kaiser 2001: 105-6). Beersheba, tung kumalo me kabedo ma ki bedo iye i kare me loc pa kabaka, ki nongo i mwaka 1969-1975. “I kin jami ma kinongo ma nen maber loyo tye iye got madongo ma ki yubu maber ma gi yubu keno tyer ma tye ki tunge angwen ma calo ma onongo tye i ‘gang me laro lunek’ pa Lulevi, kama ngat moni twero yenyo iye gwok kun mako tunge me keno tyer ni” (Dever 2001: 180-81; nen **1 Luker 1:50-53**). Coc ma ki coyo i kom Siloam, ma ki coyo i kare me 8 ma peya onongo Kricito obino, en aye coc acel keken ma ki ngeyo ki i Irael macon ma poyo wi tic me gedo ma dano ducu gutimo. Coc meno moko ni Kabaka Kejekia ogero wang pii, wang pii, ki pii me konyo gwoko Jerucalem ki i kom jo Aciria, kit ma kicoyo kwede i **2 Luker 20:20; 2 Tek 32:2-4** (“Siloam inscription” 2023; Falde 2022; Kennedy 2020: 134-35). Tero ker me tung kumalo me Israel (**2 Luker 18:9-12**) ki kwero i coc pa kabaka me Aciria Sargon me II ki ostracon me Aciria, ma ki coyo i mwaka 720-700 ma peya onongo Kricito obino, tye ki nying ma nen calo leb Ibru (nen Kitchen 1977: 113; nen bene Kaiser 2001: 99-100).

I nge poto pa Juda i cing Babilon, coc ma kigoyo ki lobo Babilon tito cam ma kimiyo bot Yekoyakin, ma onongo yam obedo kabaka me Juda, ki awobene, kit ma kicoyo kwede i **2 Luker 25:29-30. Daniel 5** tito ni Belcajar obedo kabaka me Babilon i kare ma jo Percia gumako boma meno i mwaka 539 ma peya Kricito obino. Ento, pe tye lok mo mapat ki pa Daniel ma onyuto ni Belcajar obedo kabaka nio ka kinongo coc macon me cuneiform me Babilon i mwaka 1854. Gin gimoko lok me Baibul dok bene gitito gin mumiyo **Dan 5:29** waco ni kiketo Daniel me bedo “laloc me adek” i ker meno (nen Kennedy 2020: 160-61; nen bene Kaiser 2001: 99-100). Ki nongo coc mo ma ki coyo i leb Ibru, ma oa ki i kare ma Juda onongo tye i opii i Babilon, ma waco ni, “Rwot aye Lubanga me lobo ducu, godi me Juda mere, Lubanga me Jerucalem, Got me Moria ma in iyero, kabedo pa Rwot, Rwot.” William Dever owaco ni “tekwaro me ot lega me Jerucalem’ rwate ki lok me tekwaro pa Nwoyocik i Luker, ma coc ni tye i kare acel” (Dever 2001: 218). I nge kare ma kitero Nekemia i opii, lumone pa Nekemia, Sanbalat, Tobia, ki Gecem (**Nek 2:10, 19**) gin ducu dong kimokogi ni gin ma gigolo i te ngom tye kakare (Kaiser 2001: 100-1).

Jami magi ducu nyuto ni jami ma kicoyo i Cik Macon onongo kicoyo dok otimme i kare ma giwaco ni kicoyo dok otimme. Iyonge lok i kom jami mapol ma kinongo ki i lok macon, coc, tekwaro, ki jami macon mukene ma moko lok ma ki coyo i Baibul, Kitchen oloko i kom lok ni kun waco ni, “Wa tye ki rwom maber, ma cung i kom lok ada cake i mwaka 2000 ma peya onongo Kricito obino (ki acaki macon) nio wa i mwaka 40 ma peya onongo Kricito obino” (Kitchen 2003: 500; nen bene Kennedy 2020: 11-173). Albright tito ni lok ma mako jami macon ni “omoko lok me Baibul i yoo ma pe ki ngeyo”; en omoko ni “Lok me tekwaro me Baibul tye kakare ma kato tam pa latin kwan mo keken me kare ni” (Albright 1954: 123-24, 229).

Gin ni rom ki lok ma mako Cik Manyen. Keith Schoville owaco ni coc me Cik Manyen “ki moko matek calo lok me tekwaro ma loyo coc macon mo keken ma aa ki i lobo macon” (Schoville 1981: 69). Ki lok adaa, William F. Albright owaco ni cukul macon, ma pire tek me Cik Manyen ma oyabe i kare me apar wiye abungwen ki ma pud tye “obedo ma peya ki kwano jami macon, ki dong, pi meno, nicake ma ki gero gi i der Luft [i yamo], dong oti woko i kare ni” (Albright 1964: 29). Pien Jerucalem ki balo ki jo Roma i mwaka 70 i nge bino pa Kricito ki boma manyen pa jo ma pe ye ki cako kunu i mwaka 135 i nge bino pa Kricito, ki pien Jerucalem me kare ni dong dano dwong iye, tek me timo tic me yenyo jami macon ki nongo kabedo ma ki nongo iye jami macon i Jerucalem ma kiloko iye i Cik Manyen. Ento, lok ma mako Cik Manyen ma mako kabedo ma ki nongo ni tye kakare. Meno tye iye pii me Bethesda ki doggolane abic ma kiloko i komgi i **Jon 5:1-2** (nen Bruce 1960: 94; Wenham 1998: 8) ki “Yoo” ma ki lwongo ni “Gabbatha” i leb Ibru (Arama) ma kiloko iye i **Jon 19:13**. Gin ma gu nongo ni moko lok pa Jon (nen Albright 1954: 245) Guro Yecu i kom yatariya ki coyo i coc ki bene i cal pa jo ma pe ye me Roma cake i agikki me kare me acel nio wa i acaki me kare me aryo (Kennedy 2020: 194-97). Bruce nyutu jami mukene ma ki nongo ki i Cik Manyen, medo ki “jami ma nok i lok me Cik Manyen” (Bruce 1960: 95; nen bene Kitchen 1977: 132; Kennedy 2020: 175-236; Blomberg 2007: 326-31). Lapwony ma pire tek ma nyinge Sir Frederic Kenyon omoko ni, “Kare ma tye i kin nino dwe ma ki coyo iye buk mukwongo ki jami macon ma tye ni odoko nok ma pe ki ngeyo, ki tyen lok me akalakala mo keken ni ginacoya ni obino botwa kit ma ki coyo kwede dong ki kwanyo woko. Kit ma buk me Cik Manyen tye kwede ki kit ma tye kwede ducu kiromo nenone calo gin ma kimoko i agikkine.” (Kenyon 1949: 288-89, emph. i orig.; nen bene Kitchen 1977: 132)

Medo i kom jami ma kigolo piny, bukwa, tekwaro, ki jami mukene me tekwaro, Baibul “opong ki jami ma luryeko akwana me tic ki nyonyogunongo ma onongo pe bitimme nio wa i nge mwaki 3,000. Lok magi pol kare onongo pe rwatte atir atir ki ngec me ryeko akwana me tic ki nyonyomagi onongo tye i kare ma kicoyogi iye-ni.” (Tyen lok n.d.: 5) Lok me ryeko akwana me tic ki nyonyomagi tye iye: wel lakalatwe kato bilion acel kulu (**Jer 33:22**); lakalatwe acel acel pat (**1 Kor 15:41**); lero tye ka wot (**Yubu 38:19-20**); yamo tye ki pek (**Yubu 28:25**); yamo kodo i yamo magwar (**Latitlok 1:6**); remo obedo gin ma miyo kwo ki cang (**Levi 17:11**).

Kicoyo buk mapol ma giloko i kom dok giyubo lok goba ducu ma kiwaco i kom kit ma Baibul pe tye kwede.¹⁶ Gilbert waco ni, "Kadi bed ni Baibul obedo ka nongo peko ki lok mapol ki bot jo ma pe ngeyo lok ada pi mwaki ma kato miya aryo, tye kakare me waco ni lok mo keken ma ki waco ni pe rwate, ma pe rwate, ki bal ma ki waco ni ki nongo ki cobo ne ki pol kare mapol" (Gilbert 2015: 97). Ki lok macek, ka kiporo ki gin ma Baibul waco i kome kene, kit ki yub pa lucoc me Baibul, gen ma Baibul nyutu, ki yoo mapol ma lok me Baibul ki moko kwede ki jami ma pe tye i Baibul, waromo bedo ki gen matek i kom gen pa gin ma Baibul waco (nen Geisler 1976: 314-27).

Twero bedo ni lok madit loyo ma kwako ka ce Baibul tye kakare nyo pe, ada, aye lok ma kwako cwec, ma en aye, ka ce ryeko akwana me tic ki nyonyome kare-ni, ki twatwalle alokaloka me kwo, onyuto ni Baibul pe tye kakare. Man ki nyamo i **dul me 2** me tic man. Malubbe ki lok man, myero wange ni, i tute me niang maber gin ma Baibul waco i kom cwec—medo ki dul lok me baibul mapatpat, ki tic ki leb ma ki loko ki lok ma ki loko ki ma ki nyutu ki lok ma ki loko i kom jami ma time—lupwonye mapatpat gu gamo yoo mapatpat me gonyo lok ma Baibul loko i kom cwec. Tam mapatpat ni i kom kit ma Baibul loko kwede i kom cwec ki coyo gi i n.80, piny kany.

F. Yecu Kricito oye geno lok ma i Baibul

Steve Moyise owaco ni, "Buk me Jiri angwen ma nonge i Cik Manyen nyutu Yecu kun loko ki i tyeng 60 mapatpat me Ginacoya [ma en aye, Cik Macon] ki loko wel ma romo tyen aryo ki lok mapol" (Moyise 2010: 3-4). Lok magi gia ki i kin jami ma ki coyo i Cik Macon, medo ki lok 26 ki i cik, 16 ki i coc, ki 15 ki bot lunebi (Moyise 2010: 4). Man pire tek pien Yecu onongo ye ni Cik Macon obedo lok pa Lubanga dok ni lok ma tye iye pe kiloko iye (**Mat 5:17-19; Jon 10:33-36**). En oloko i kom Baibul ma tye ki twero (**Mat 4:1-11; 22:23-30; Luka 4:1-13; Jon 13:18; 17:17**). En olwongo Cik Macon "*lok pa Lubanga*" (**Mar 7:13**; nen bene **Mat 22:31-32; Jon 10:34-35**), "*cik pa Lubanga*" (**Mat 15:3**), ki "*ada*" (**Jon 17:17**). En owaco ni Cik Macon ni ki coyo ki leb nio wa i kom lok acel acel ki kare me tic (**Mat 5:17-19; 22:31-32, 43-45; Luka 16:17**). En omoko ni Lubanga oloko kun tiyo ki dano (**Mat 22:43; 24:15**) ento, i kare acel-lu, en opoko Baibul ki tekwaro pa dano (**Mat 15:6; Jon 5:46 47**). En owaco ni jami ducu ma en oloko obedo lok pa Lubanga (**Jon 8:28-29; 12:44-50**). En obedo ka cayo kit ma co pe giniang kwede Baibul (**Mat 22:29; Luka 24:25; Jon 3:10**). En owaco ni "*tGinacoya pe gitwero turo*" (**Jon 10:35**) ki dok ni "*polo ki lobo tum woko yot, makato coc acel me cik me tum woko*" (**Luka 16:17**; nen bene **Mat 5:18**).

Yecu onongo ye ni jami ma otimme ki dano ma kinyutogi i Cik Macon onongo tye ada dok pe obedo lok goba, ma tye iye lok me Baibul i kom cwec, Adam ki Kawa, ki yub me nyom pa Lubanga (**Mat 19:4 6; Mar 10:6; Luka 11:50**); Kain gin ki Abel (**Mat 23:34-35; Luka 11:51**); Nua ki Pii Aluka (**Mat 24:37-39; Luka 17:26-37**); Abraim, Icaka, ki Yakobo (**Mat 22:32; Luka 16:22-31; Jon 8:56-58**); Lot ki jwero Codom (**Mat**

¹⁶ Labol matidi pa buk ma kit meno tye ma lubo ni: Randall Price, *Yenyo Baibul macon* (Eugene, ONYO: Harvest House, 2007) (gonyo Baibul, kit ma ki keto kwede i buk pa Lubanga, kit ma ki geno kwede); Robert Wilson, *Kwedo lok me ryeko akwana i kom Cik Macon* (New York: Harper, 1929) (gen pa Cik Macon); Craig Blomberg, *Lok me tekwaro ma tye i buk me Jiri*, me aryo. (Downers Grove, IL: IVP Academic, 2007) (lok i kom lok ma mako coc, tango, ki jami mukene ma nyutu ni lok me jiri tye kakare); Craig Blomberg, *Lok me tekwaro ma tye i Cik Manyen* (Nashville: B&H Academic, 2016) (lok i kom lok ma mako coc, tango, ki jami mukene ma nyutu ni Cik Macon tye kakare); C. Stephen Evans, *Kricito macon ki Yecu me niye: lok ma mako kwo pa dano ma calo tekwaro* (New York: Oxford University Press, 1996) (lok i kom pwony me ryeko ki coc ma kimoko i kare-ni ki kit ma lok me Baibul ma kicoyo i kom Yecu tye kwede); J. Warner Wallace, *Dini pa Lukricitayo ma ki lwongo ni gin ma ngic* (Colorado Springs: David Cook, 2013) (gen pa Cik Manyen ki bot ngat ma onongo pe ye i kom Lubanga ki lakwan lok ma mako neko dano); Richard Bauckham, *Yecu ki jo ma guneno ki wanggi: Jiri macalo caden pa jo ma guneno ki wanggi* (Grand Rapids: Eerdmans, 2008) (lok me jiri obedo caden pa dano ma onono ki wang gi); Norman Geisler kacel ki Thomas Howe, *Buk Madit me Baibul Peko* (Grand Rapids: Baker, 1992) (lagam ma rwate i kom peko ma ki waco ni oya ki i Acakki nio wa i Niyabo); Gleason Archer, *buk ma ki lwongo ni Encyclopedia of Bible Difficulties* (Grand Rapids: Zondervan, 1982) (lok ma ki waco ni pe rwate onyo tye ki peko ki i buk acel acel me Baibul); Jason Lisle, *Gwoko niye i kare me tam* (Green Forest, AR: Buk ma pire tek, 2017) (kwero lok ma ki waco ni lok me Baibul pe rwate); John Haley, *Alok ma ki waco ni Baibul pe rwate* (Grand Rapids: Baker, 1977) (lok ma mako pwony, kit me kwo, ki jami macon ma pe rwate); Titus Kennedy, *Kelo Baibul kama leng* (Eugene, OR: Harvest House, 2020) (gin ma ki nongo ki i ngom ma moko lok ma ki coyo i Baibul); Ray Comfort, *Lok ada me ryeko akwana ma tye i Baibul* (Gainesville, FL: Bridge-Logos, 2001) (lok ada mapol me ryeko akwana me tic ki nyonyoma tye i Baibul); Henry Morris, *Lok ma tye i Baibul pi ryeko akwana me kare ni* (Green Forest, AR: Master Books, 2002) (kit ma lok me ryeko akwana tye kwede i Baibul); Josh McDowell, *Caden ma mito ni ki moko tam* (San Bernardino, CA: Kwo tye kany, 1979) ki *Caden mukene ma mito ni ki ngolo kop*, rev. ed. (San Bernardino, CA: Kwo tye kany, 1981) (jami macon ma nyuto ni Baibul ki lok ada me dini pa Lukricitayo tye kakare); Norman Geisler kacel ki Paul Hoffman, eds., *Gin mumiyo atye Lakricitayo: Lutam ma telo wi dano gi tito gin mumiyo gi ye* (Grand Rapids: Baker, 2006) (lok me tekwaro ki jami mukene ma moko ni Baibul tye kakare ki ni Yecu Kricito obedo Wod pa Lubanga); N. T. Wright, *Cer pa Wod pa Lubanga* (Minneapolis: Fortress, 2003) (gin ma nyutu lok ada me cer pa Yecu Kricito).

10:15; 11:23-24; Luka 10:12; 17:28-32); Moses ki yat ma lyel (**Luka 20:37-38**); Moses ki tingo twol i dye tim (Jon 3:14); manna i dye tim i kare me cito woko (**Jon 6:49**); Moses aye ocoyo Torah (**Mat 8:4; 19:7-8; Mar 1:44; 7:10; 10:3-5; 12:26; Luka 5:14; 16:29-31; 20:37; 24:27, 44; Jon 3:14; 45-47-47, 27:29; 22-23**); Elia ki Elica gubedo lunebi dok gutimo tango (Luka 4:25-27); Yona i rec madit (**Mat 12:39-40**); Yona ki ngut pa Nineve (**Mat 12:41**); Daniel onongo obedo lanebi (**Mat 24:15-16**); Jon Labatija onongo dong kiloko i kome i Cik Macon (**Mat 11:10; Mark 1:2; 9:13; Luka 3:4; 7:27**); Catan (**Mat 25:41; Luka 10:18; 22:31-32; Jon 8:44**); jogi ki cen (**Mat 8: 28-32; 9:32-33; 12:25-28; Mar 1:23-26; 3:11-12; 5:1-13; 7:26-30; Luka 4:33-35; 9:1, 37-42; 10:17-20**); malaika (**Mat 13:41, 49; 16:27; 18:10; 22:30; 24:31, 36; 25:31; 26:53; Mar 8:38; Luka 15:10; 16:22; 20:36; Jon 1:51; Yabo 3:5**); life after death, heaven, and hell (**Matt 10:28; 22:29-32; 25:31-46; Mar 12:24-27; Luka 16:19-31; 20:34-38; 23:42-43; John 3:16; 5:24-29; 11:25-26; Rev 1:18**); and tango me Cik Macon (**Mat 12:39-40; Luka 4:25-27**). Arthur Lindsley omoko lok ni, "Nen calo en oye lok ma mako tekwaro me Cik Macon medo ki lok ma kelo peko bot dano me kare ni" (Lindsley 2007: n.p.).

Yecu owaco ni Cik Macon onongo tye ma rwate ki ngat ma en obedo ki ticce (nen **Luka 24:13-27**). Pi meno, en opwonyo ni lok pa lunebi me Cik Macon onongo oa ki bot Lubanga kikome dok i agikkine onongo kwako en (**Mat 11:7-10; 12:40; 13:14; 26:24, 31; Mar 9:12-13; 14:21, 27; Luka** en owaco ni Baibul myero ocobbe i kome kikome (**Mat 5:17; 26:56; Luka 4:21; 22:37**). I kom lok man, Josh McDowell ki Don Stewart giwaco ni, "Agikke ne yot. Ka ngat moni ye i kom Yecu Kricito, en omyero obed ma rwate ki ye ni Cik Macon ki lok ma tye iye tye kakare. Dano mapol gimito ye Yecu, ento bene gimito kwero dul madit me Cik Macon. Yo man pe tye. Onyo Yecu onongo ngeyo gin ma en tye ka lok iye nyo en pe oneno Caden ma nen ka maleng ni Yecu oneno Gin macon. Cik ma calo lok pa Lubanga; Kit ma en owinyo kwede i kom lok meno onongo pe obedo gin mo ma nok loyo genne ducu." (McDowell kacel ki Stewart 1986: 31; nen bene Wenham 1980: 3-36; Carter 2017; Butt 2022) Yecu bene omiyo twero bot Cik Manyen (nen **Jon 14:26; 15:26; 16:13-15; 1 Kor 2:10-13; 4:1; 14:37; Gal 1:11-16**; nen bene Geisler 1976: 368-71; Corduan 2001: 186-87; Gilbert 2015: 134-42; Carter 2017). Kit twero acel ma kimiyo bot Cik Macon bene rwate ki Cik Manyen (nen **Jon 20:31; Tic pa Lukwena 2:42; 1 Kor 4:1; 14:37; 15:1-2; Ep 2:19-20; 2 Tec 2:15; 3:14; Ibru 2:1-4; 2 Pet 3:15-16; 1 Jon 4:6; Yabo 1:3; 22:18-19**).

Kit ma kiloko kwede i **dul me 1**, kadi bed ni Yecu Kricito obedo dano, en owaco ni etye ngat ma kato dano keken; en owaco ni en aye Lubanga ma obino i lobo macalo dano. Lok i kom ngat ma Yecu obedo-ni kubbe ki lok i kom kit ma Baibul tye kwede kakare dok kitwero geno ne.¹⁷ Ka Yecu tye, adaa, Lubanga ma obino i lobo macalo dano, ki dong kit ma en tye kwede nyutu adaa ki gen pa Baibul i jami ducu ma tye iye, pien en oye adaa ki gen pa Baibul i jami ducu ma tye iye (nen Lindsley 2007: n.p. ["Gin ma tye ka kelo peko i lok ma mako twero pa ginacoya tye twero pa Kricito kikome. Onyo wan watye ki Kricito ma Lubanga maro ki Baibul ma pe ki roc, nyo Baibul ma pe ki roc ma pe ki Kricito ma Lubanga tye iye."]) I yoo mukene, kit ma Yecu obedo kwede moko tyen lok ma pe jenge i kom lok ma tye kakare dok genne i kom Baibul.

II. Yecu Kricito onyutu ni Lubanga tye ki tye ngat ma en tye

Lupwonye manok keken i kare ni giwaco ni Yecu Kricito pe obedo tye. Medo i kom lok ma dano ma guneno ki wanggi gucoyo i kom kwone, Gary Habermas owaco ni "coc ma romo apar wiye abiro ma pe obedo Lukricitayo gucoyo lok ma romo pyera abic ma kwako kwo, pwony, to, ki cer pa Yecu, kacel ki lok ma kwako kanica macon loyo" (Habermas 2001: 150). Medo ikom meno, jami ma ki nongo ki i ngom moko lok ma mako kwo pa Yecu (nen Habermas 1984: 152). Lok me tekwaro ma nonge miyo ngec matut i kom kwo pa Yecu. Gin ma pire tek, me adaa, tye lok pa dano mapol ma guneno ki wanggi i Cik Manyen.

Yecu obedo dano.¹⁸ Ento Yecu owaco ni etye ngat makato dano keken; en owaco ni en aye Rwot ma

¹⁷ Norman Geisler owaco ni lok pa Yecu i lok ma en oloko i Mat 19:4-6 ma mako nyom ki poko kin jo munyomme "pe tiyo ka lok ma ki waco i Cik Macon ma mako Adam ki Kawa pe loko i kom dano ma gukwo i kare macon. dako ma Lubanga oribo kacel macalo kom acel ki cogo. . . . Kany lok ada pa lagam pa Yecu i kom lapeny ma kwako nyom ki poko kin jo munyomme cung i kom genne ni tye cwec kikome i acakki me laco ki dako ma Lubanga oribogi kacel macalo 'kom acel.'" (Geisler 1976: 358-59)

¹⁸ I Baibul waneno ni Yecu onongo tye ki kom dano ma tye ki ringo, remo, ki cogo (**Luka 22:44; 24:39-40; Jon 1:14; 19:34; 20:19-29; Rom 1:3; 8:3; Pil 2:7; Col 2:9; 1 Tem 3:16; Ibru 2:14; 10:5; 1 Pet 2:24; 1 Jon 1:1-3; 4:2; 2 Jon 7**); Yecu onyutu kome calo "dano" (**Jon 8:40**) ki dano mukene gu ngeyo en calo "laco" (**Matt 8:9, 27; 12:23-24; 13:54, 56; 26:61, 71-72, 74; Mar 2:7; 6:2; 14:71; 15:39; Luka 5:21; 7:8, 39, 49; 9:9; 15:2; 23:2, 4, 6, 14, 18, 22, 41, 47; Jon 1:30; 4:29; 6:52; 7:12, 15, 25, 27, 35, 46, 51; 9:11, 16, 29, 33; 10:33; 11:37, 47, 50; 18:14, 17, 40; 19:5, 12; Tic pa Lukwena 2:22-23; 5:28; 6:13; 17:31; 25:19; Rom 5:15; 1 Kor 15:21, 47; Gal 2:20; Ep 5:2; Pil 2:8; 1 Tem 2:5**).

Yecu okato ki i jami weng ma dano twero kato ki iye: En odongo (**Luka 2:40, 52**); kec neke ki orwo pii, ocamo ki omato (**Mat 4:2; 21:18; 27:48; Mar 11:12; 15:36; Luka 4:2; 24:41-43; Jon 4:6; 19:28-30**); en ool ki onino (**Mat 8:24; Mark 4:38; Luka 8:24**); en owinyo olo ki goro (**Mat 4:11; 27:32; Mar 15:21; Luka 23:26; Jon 4:6**); en odeno can (**Mat 20:17-19; 26:67; 27:26-31; Mar 9:12; 10:32-34; 14:65; 15:16-20; Luka 22:63-64; 23:11; Jon 4:6; 18:22; 19:1-3; Ibru**

kiloko i kome i Cik Macon ki, kikome, ni en aye Lubanga kikome ma obino i lobo macalo dano (**Mat 12:1-8; Jon 5:16-18; 10:24-33; Yabo 1:8**). Cakke ki i dul man, dul mukene me **Dul me 1** binyuto ni Yecu obedo ngat ma en owaco ni en aye.

A. Yecu oporo kome ki Lubanga ki onyutu kome calo Lubanga

Lakwa kica pa Cilam Alhaj A. D. Ajijola waco ni, "Lubanga ki ngeyo ki i kit ma en tye kwede. Ka ki moko ni Yecu tye ladit ma loyo kit ma en tye kwede, ngat moni tye ki twero me tero en calo Lubanga." (Ajijola 1972: 20) Yecu tye, ada, "Ladit ma loyo kit pa Lubanga," kit ma lok ki tic pa Yecu ma lubo ni nyutu:

1. En owaco ni en onongo tye con (ma en aye, ni en onongo tye ma peya odoko dano) (**Jon 8:58; 17:5, 24**). En tye con (labole, **Jon 1:1-2, 14-15, 30; 8:58; Pil 2:6-7; Kol 1:15-17; Ibru 1:2**).
2. En owaco ni en oa ki bot Wonne ma tye i polo (labole, **Jon 3:13; 6:38; 7:33; 8:23, 42; 16:5, 27-28**). En otimo kumeno (labole, **Jon 3:31; 13:3; 1 Kor 15:47; 1 Jon 4:9-10, 14**).
3. En owaco ni en keken aye ngeyo Won dok twero nyuto Won (**Mat 11:27; Jon 6:46; 17:25**). Meno tye ada (**Jon 1:18; Ibru 1:1-2; 1 Jon 5:20**).
4. En owaco ni pe etimo gin mo pire kene ento gin ma Wonne onyuto bote keken (**Jon 5:19, 30; 6:38; 8:28; 12:49; 14:10**). En i ada obedo kwo maleng ma pe ki roc dok obedo lanyut ma pe ki roc pa Won (labole, **Mar 1:24; Luka 1:35; 23:22, 40-41; Jon 5:30; 8:29, 46; 2 Kor 5:21; Kol 1:15, 19; 2:9; Ibru 1:3; 3:2; 4:15; 7:26; 9:14; 1 Pet 1:19; 2:22**).
5. Baibul waco ni Lubanga cwalo lunebi (**2 Tek 36:15; Jer 26:5; Luka 11:49-51**). Me nyuto ni en aye Lubanga ma obino i lobo, Yecu owaco ni en aye obedo ngat ma onongo tye ka cwalo lunebi (**Mat 23:34-35**).
6. En owaco ni ecwalo ki batija ki cwiny maleng (**Luka 24:49; Jon 15:26; 16:7; 20:22**). En ada timo kumeno (**Mat 3:11; Mar 1:8; Luka 3:16; Jon 1:33; Tic pa Lukwena 1:8; 2:1-21**).
7. En ngeyo ki twero tito anyim (labole, **Mat 12:40, 16:21; Mar 8:31; Jon 2:18-22; Tic pa Lukwena 1:5, 8**).
8. En owaco ki onyutu ni en aye Rwot me cabit. Luparicayo guwaco ni lupwonnye pa Yecu gitye ki bal me turo cik me cabitpien gipwono wit bel i nino me Cabat. Yecu ogamo ni lupwonnyene pe ki bal mo keken pien Yecu obedo Wod pa dano dok pi meno en aye Rwot me cabit (**Mat 12:1-8; Mar 2:2328; Luka 6:1-5**). I kare ma en owaco lok meno, Yecu onongo tye ka nyuto ni etye ki "twero i kom nino me Cabit, dok pi meno, twerone me turo nyo loko cik me Cabit" (Moo 1984: 17). Man rom ki lok me bedo rom ki Lubanga pien nino me cabit onongo tye i kin cik apar (cik apar), ma onongo obedo cik pa Lubanga ma Lubanga kikome omiyo bot Moses i wi got Cinai (**Nia 20:1-17**). Ki lok ada, Lubanga keken aye onongo twero tito Cik pa Lubanga, pi meno Lubanga keken aye tye malo loyo Cik pa Lubanga dok tye ki twero me loko nyo turo Cik-ke. Yecu owaco lok ma kit meno me bedo rom ki Lubanga i **Jon 5:17-18** i kare ma en ocango laco mo i nino me cabitki owace ni "kwany bongo ni i wot," ma turo cik me Cabit. Pi meno, lok pa Yecu ni "*Rwot me cabit*" pe kubbe ki kit ma en tye kwede keken, ento bene gudo kit ma jo mukene gikwo kwede (ma en aye, oweko cik oye pi laco me tingo bongo ne i kare ma onongo ki kwero). Pi meno, twero pa Yecu "ocung wa i kom cik apar" (Moo 1984: 29). En onongo twero timo man pien "En loko ki twero acel ki pa ngat ma omiyo cik (cf. Mar 2:28, Luka 6:5)" (Ramm 1985: 43).
9. En owaco ni en tye ki twero me timo kica bot dano pi bal gi (labole, **Mat 9:2-8; Mar 2:3-12; Luka 5:17-26; Jon 8:1-11**). En, adaa, en aye lalar ma en keken aye twero laro dano ki i bal gi (labole, **Mat 1:21; Luka 2:11; Jon 1:29; 3:17; Tic pa Lukwena 3:26; 4:12; Rom 3:24-26; 4:25; 5:1, 6-11; 10:9; 1 Kor 6:11; 2 Kor 5:18-21**).

C. S. Lewis onyuto tyen lok me lok pa Yecu me weko bal —bal mo keken. Wan ducuwaniang ni ngat moni tye ki twero ki twero me timo kica bot ngat ma ocwero cwiny ngat ma otimo kica-ni kikome; ento twero nyo twero anga ma ngat moni tye kwede me timo kica bot ngat moni "pi nyono tyen jo mukene ki kwalo lim pa jo mukene?.. Ento man aye gin ma Yecu otimo. En owaco ki dano ni kica pi bal gi, ki en pi obedo ka kuro me penyo tam pa dano mukene ma bal gi okelo peko i kom gi labongo akalakala mo. En otimo jami labongo akalakala mo calo en aye obedo dul ma pire tek, ngat ma ki balo i bal ducu. Man tye kakare ka En onongo obedo

5:8); en otoo ki gi yike (**Mat 27:50, 57-66; Mar 15:37, 39, 42-47; Luka 23:46, 50-56; Jon 19:30-42; Tic pa Lukwena 25:19; Rom 5:8; 1 Kor 15:3-4; Pil 2:8; Ibru 2:14**); i kare ma en oto, remo ki pii oa ki i kore (**Jon 19:34**).

Yecu onongo tye ki cwiny ma rwate ki pa dano ki en onyuto ni: En obedo ki cwiny me kica (**Mat 9:36; 14:14; 15:32; 20:34; Mar 1:41; 6:34; 8:2; Luka 7:13**); en omaro (**Mar 10:21; Jon 11:5, 36; 13:23; 15:10, 12; 21:20**); he got angry (**Matt 21:12-13; Mar 3:5; 11:15-17; Luke 19:45-46; John 2:13-16**); cwinye otur (**Mat 26:38**); obedo ki ur (**Mat 8:10; Mar 6:6**); en obedo ki yomcwiny dok obedo ki yomcwiny (**Luka 10: 21; Jon 13:11**); cwinye otur ki cwinye otur ki owinyo arem cwiny, deno can, ki arem cwiny (**Mat 26:37-38; Mar 3:5; 14:33-34; Luka 22:44; Jon 11:33, 38; 12:27; 13:21**); en okok (**Luka 19:41; Jon 11:35; Ibru 5:7**); en okato ki i atematema (**Mat 4:1-10; Mar 1:13; Luka 4:1-13; Ibru 2:18; 4:15**).

Lubanga ma cik ne obale ki ma marre opoto i bal ducu. I dog ngat mo keken ma loko ma pe obedo Lubanga, lok magi romo nyutu gin ma atwero neno calo gin ma pe rwate ki ngat mo keken i tekwaro.” (Lewis 1980a: 55) Ada, i kare ma Yecu otito bot laco mo ma langolo i nyim lutela pa Lujudaya, “*Woda, bal ni dong ki weko*” (Mar 2:5; nen bene Mat 9:2), lutela pa Lujudaya guniang kit ma lok man pire tek kwede, ci gubedo ka lok i kingi kekengi, “*Pingo laco man loko kit meno? En tye ka yeto Lubanga; aya ma twero weko bal kono Lubanga keken?*” (Mar 2:7; nen bene Mat 9:3)

10. En owaco ni etye ki teko me miyo kwo ma pe tum bot dano (Jon 3:16; 4:14; 5:25-29, 40; 6:27, 32-40, 44, 47-58, 68; 10:10, 27-28; 11:25-26; 14:6, 19; 17:1-3; Rev 1:18). En ada timo kumeno (Rom 6:23; 2 Tem 1:10; 1 Jon 5:11-13, 20; 21:27).

11. En owaco ni en aye lacoc me kwo kikome (Jon 11:25). En ada tye (Jon 1:4; 5:26; Yabo 1:18).

12. En owaco ni etye ki twero ducu(labole, Mat 11:27; 28:18; Mar 14:62; Luka 10:22; Jon 17:1-3). En tye ki twero ki cik ducu ma calo rwot pa luker ki rwot pa rwot (labole, Luka 1:32-33; Jon 3:31; 13:3; Acts 2:30-36; Ep 1:20-22; Pil 2:9-11; Kol 2:10; Ibru 1:3; 1 Pet 3:22; Yabo 1:5; 17:14; 19:11-16).

13. En owaco ni en obi ngolo kop i kom lobo (labole, Mat 7:21-23; 16:27; 25:31-46; Jon 5:22, 27-29; Yabo 22:12). En ada obi timo kumeno (labole, Mat 3:12; Tic pa Lukwena 10:42; 17:31; Rom 2:16; 1 Cor 4:4-5; 2 Kor 5:10).

14. Yecu oporo ki onyutu kome ki Lubanga i kom lok (labole, Mar 9:37; Luka 22:69-70; Jon 5:17-23; 10:30, 34-38; 14:6-11; 17:21-23). En owaco ni gin mo keken ma en opwonyo oa ki bot Lubanga dok tye ki twero ma pe gik (Mat 5:21-48; 7:24-26; 24:35; Jon 5:24; 8:26-28; 12:48-50; nen bene Jon 3:34). En owaco ni en timo kit meno gin mo keken ma Won timo (Jon 5:19); dano ducu gbiworo en kit ma giworo kwede Wonne, dok me kwero worone obedo pe me woro Wonne ma ocwale (Jon 5:23); en keken aye oneno Won (Jon 6:46); me ngeyo en obedo me ngeyo Won (Jon 8:19); en ki Won gi tye acel (Jon 10:30); me ye en obedo me ye ngat ma ocwale (Jon 12:44); me nene en aye me neno Won ma oore (Jon 12:45; 14:9); ki kwero en tye kwero Won (Jon 15:23).¹⁹

Dit pa lok ma Yecu owaco i kome kekene tye me aura. Kit ma Yecu owaco kwede ni en Lubanga ki medo i kom lok ma tye iye: Yecu onongo pe obedo ngat ma tamo ni Lubanga aye jami ducu dok jami ducu obedo Lubanga. En obedo Lajudaya me kare me acel ma onongo tamo ni Lubanga obedo gin ma pat ki lobo, ma ocweyo lobo, dok ni woro dano mo keken calo Lubanga obedo cayo Lubanga. Kit ma lok ma ki waco ni dit kwede, ma ki waco i lok meno, omyeroomi ngat mo kiken ma tye ki tam me kwedo lok adaa i kom ngat ma Yecu obedo. Man tye ada pien, kadi bed ni ngat mo keken twero waco ni en Lubanga, ki dano manok (ma pol kare “lutim aranyi”) gutimo meno, pe tye gin mo ma “lutim aranyi” i kom Yecu. En oloko dano bilion mapol ki i rwom me kwo, rwom me kwan, ki rwom, i wilobo ducu, pi mwaki 2000 mukato anged, ni en tye ngat ma en owaco ni en tye. Ngene kene ni, dano bilion mapol gitwero bedo ki tam ma pe atir. Ento rwom me jolo meno omyerookati ki lok ni tye tyen lok maber ma omiyo dano mapol, i kabedo mapol, ki pi kare malac guye lok pa Yecu. Medo i kom meno, ngat mo keken ma tye ki tam myero otem lok ada i kom ngat ma Yecu obedo pien, ka en tye kakare, ci anyim pa ngat moni ma pe tum cung i kom lagam pa lapeny ni Yecu obedo anga ki gin ma meno kelo pi kwowa.

I lok ma mako kwo pa Yecu i kare me acel ki kit ma en tamo kwede i kom Lubanga, C. S. Lewis oloko i kom lok ma Yecu owaco malo ni, “Ngat ma obedo dano keken ki owaco lok ma Yecu owaco ni pe obi bedo lapwony maber. En obi bedo laming-i rwom acel ki laco ma owaco ni en obedo tong gweno—onyo en onongo obi bedo Larac me Geena. Myero imok tammi. Nyo laco man yam obedo Wod pa Lubanga, dok tye; onyo ngat ma obale onyo gin mo marac loyo. Itwero juku en pi laming, itwero turo laa i kome ki neko en calo cen; onyo iromo poto piny i tyene ki ilwonge ni Rwot ki Lubanga. Ento pe myero wabin ki lok mo ma pe rwate i kom bedo lapwony maber. En pe oweko meno oyabbe botwa. En onongo pe mito.” (Lewis 1980a: 55-56; nen bene Lewis 1970h: 157-58)²⁰

¹⁹ Medo i kom jami ma kiloko i komgi malo-ni ducu, Yecu onyuto ni en obedo lubanga kun timo tango mapol i dye lwak nyo “lanyut.” En ocango dano i yo me tango (laboe, Mat 8:1-17; 9:1-8, 18-29; 15:29-31; 20:29-34; Mar 2:1-12; 3:1-6; 6:53-56; 10:46-52; Luka 4:38-40; 6:6-11; 7:1-22; 8:40-48; 13:10-13; 14:1-6; 17:11-19; 18:35-43; 22:51; Jon 4:46-53; 5:1-9; 9:1-11); ocero jo muto (Luka 7:11-17; 8:40-56; Jon 11:1-16); ryemo cen (Mat 8:28-34; 9:32-33; 12:22-29; 15:21-28; 17:14-18; Mar 1:23-28, 34, 39; 3:11, 22-27; 5:1-13; 7:24-30; 9:17-27; Luka 4:31-36, 41; 8:26-36; 9:37-42; 11:14-22); omiyo bot jo mukene twero i kom cen ki two (Mat 10:1; Mar 6:7; Luka 9:1; 10:17-19); twero kwano tam pa dano (Mat 9:4; 12:25; Mar 2:8; Luka 5:22; 6:8; 9:46-48; Jon 13:10-11); miraculously fed multitudes of people (Matt 14:13-21; 15:32-38; Mar 6:33-44; 8:1-9; Luka 9:12-17; Jon 6:1-13); twero wot i kom pii (Mat 14:22-33; Mar 6:45-51; Jon 6:16-21); en omiyo jo mukene guwoto i wi pii (Mat 14:28-31); onongo tye ki twero i kom ginacweya ki kit ma piny tye kwede (Mat 8:23-27; 21:18-19; Mar 4:35-41; 11:12-14, 20-21; Luka 8:22-25); ki twero loko pii me doko vino (Jon 2:1-11).

²⁰ Kit ma lok pa Lewis tye kwede i kom “moko tam matek ma bino ki yoo adek ento myero i kwany aryo keken” (i.e., lok

B. Kwo pa Yecu ma pe ki roc obedo lanyut me bedo lubangane

John Stott tito ni, “Gin ma Lukricitayo gilwongo ni bal obedo two ma kinywalowa kwede ma tye i kin dano ducu.” (Stott 2008: 46) Sundiata neno gin ma pire tek ma mako lok man, ma en aye ni, kadi bed ni pe watimo bal, pud watye ki miti me timo meno. “Ka iporo ki meno, Lubanga pe ki cwiny ma kit meno. Pi meno, ka Lubanga okwo i kin dano macalo dano, ci gin acel ma twero kelo tam i kome ki poko en ki jo mukene onongo bibedo kwo ma pe ki roc ma en bibedo kwede, pien Lubanga pe twero timo bal.” (Sundiata 2006: 201)

I kin dano ducu ma gukwo i lobo, Yecu keken aye okwo kwo ma pe ki roc dok labongo roc.²¹ Yecu kikome owaco ni en pe ki bal (**Jon 8:46**; nen bene **Jon 8:1-11**) dok en otimo gin ma Wonne onyute keken (**Jon 5:19, 30; 6:38; 8:28; 12:49; 14:10**). Man ki moko maber ki lok pa lukworre (ma onongo pe ki tyen lok me ye ni en pe ki bal, ento onongo gitye ki tyen lok me nongo bal, bal, ki bal ma en otimo ki me balo kit ma en tye kwede) ki lok pa jo ma onongo gingeyo en maber (ma onongo, pi meno, gitye i kabedo maber me neno kit ma en tye kwede “me ada” ni en onyuto ki wang lwak). Ma lubu lukwor ne, i **Jon 8** Yecu obedo ki lok mabor ki lutela pa Jewish ma gu jemo i kome. En openyo gi, “*Aja i kinwu ma twero konya ni abalo?*” (**Jon 8:46**) Kadi bed gukok i kome ni Lacamaria dok tye ki cen maraco, dok gutemo cele ki got pien ni etye ka lokke calo Lubanga, pe tye ngat mo ma onongo twero kok i kome ni en otimo bal. I nge doto Yecu, Juda odwoko cente ma kimiye ci otito bot ludito pa Lujudaya, “*Atimo bal pi miyo remo pa dano ma pe ki bal*” (**Mat 27:4**). Pontio Pilato owaco tyen aryo kulu ni, “*Pe anongo bal mo i kom laco ni*” (**Luka 23:4, 14**). I kare ma ki guro en i kom yatariya, ngat acel i kin jo ma ki guro en kacel kwede owaco ni, “*Watye ka deno can ma atir, pien watye ka nongo gin ma myero pi ticwa; ento laco man pe otimo gin mo marac*” (**Luka 23:41**). Ladit mony ma loyo tic me guro dano i kom yatariya omoko, “*Laco man onongo pe ki bal mo*” (**Luka 23:47**) ki “*Ada, man onongo obedo Wod pa Lubanga!*” (**Mat 27:54**).

Jo ma onongo gingeyo Yecu maber, dok pi meno onongo gitye i kabedo maber me ngeyo lok ada, bene guwaco ni Yecu okwo kwo maleng ma pe ki roc dok obedo lanyut ma pe ki roc pa Wonne. Petero olwongo Yecu “*latin romo ma kome pe ki roc mo*” (**1 Pet 1:19**) ki omedo ni en “*pe otimo bal mo, dok pe ginono lok goba mo ki i doge*” (**1 Pet 2:22**). John olwonge “*Yecu Kricito ma kite atir*” (**1 Jon 2:1, 29; 3:7**) ki omedo, “*I kome pe tye bal mo*” (**1 Jon 3:5**). nen bene **Mat 1:22-23; 27:3-4; Mara 1:24; Luka 1:35; 4:34; 23:22, 40-41, 47; Jon 5:30; 7:18; 8:29, 46; 14:6-11; 17:6; Tic pa Lukwena 3:14; 4:27, 30; 13:28, 35; 2 Kor 4:4; 5:21; Kol 1:15, 19; 2:9; 1 Tem 3:16; Ibru 1:3, 9; 3:2; 4:15; 7:26-28; 9:14; Yabo 3:7; 5:1-8**. Apokapoka ma tye i kin Yecu ki jo mukene onongo dong ki ngeyo con. I **Luka 5**, Petero ki luwote gubedo ka mako rec dyewor lung ento pe gunongo adwogi maber. Yecu ocikogi ni gucit i pii matut ci gubol obwogi odoco. I kare ma gutimo kit meno, ci gumako rec mapol ata. **Luka 5:8** tito, “*Ento ka Cimon Petero oneno man, oryebbe piny ka tyen Yecu, kun wacci, ‘Rwot, cit cen bota, Rwot, pien an labalo!’*” I kare ma en dong cok to, Yecu oloko i kom jo ma onongo gitye ka neke, “*Wora, tim kica bot gi; pien pe giyeo gin ma gitye ka tiyone*” (**Luka 23:34**). Yecu onongo pe paro pire kene. Kit ma John Stott ogiko kwede ni, “Yecu onongo pe ki roc pien en onongo pe paro pire kene. Bedo ki cwiny ma kit meno obedo mar. Dok Lubanga bene obedo mar.” (Stott 2008: 55)

C. Yecu owaco ni etye ki wat ma kite pat ki Lubanga Won

I **Mat 7:21; 10:32-33; 11:27; 12:50; 16:17; 18:10, 19; 20:23; 25:34; 26:39, 42, 53; Luka 2:49; 10:22; 22:29; 24:49; Jon 2:16; 5:17, 43; 6:32, 40; 8:19, 38, 49, 54; 10:18, 25, 29, 37; 14:2, 7, 20, 21, 23; 15:1, 8, 10, 15, 23, 24; 20:17; Yabo 2:27; 3:5, 21** Yecu onyuto wat ma pire tek ma en tye kwede ki Lubanga Won kun lwongo en “*Wora*.” Yecu pe oloko i kom Lubanga ni “*Wonwa*,” ma en opwonyo lupwonnyene me wacone ka

pa Yecu nyutu botwa ki jami adek keken: en onongo obedo lagoba, onyo laming, onyo onongo, ada, Wod pa Lubanga) ki nyutu ki kit ma Richard Dawkins oketo kwede lok me angwen, “ni Yecu onongo tye ka timo gin marac” (Dawkins 2006: 92). Ngat moni pe twero bedo ki “bal” ka ce en ye dok waco ni en aye Lubanga Won Twer Ducu, lacwe polo ki lobo! Two ma mako wic ma goro keken aye twero weko ngat moni waco lok ma kit meno (ka ki tamo ni en pe tye ka loko lok goba) kono, en tye ka waco lok ada i kome kene.

²¹ Man ki yer kadi wa i Qur'an ki Cilam. **Q. 19:19** owaco lalaika mo ma otito bot Maliam ni, kadi bed ni en onongo pud peya onyomme, kibimine “*latin awobi maleng*” (Ali), “*awobi ma pe ki roc*” (Pickthall), “*wod ma kite atir*” (Hilali-Khan), “*awobi ma leng loyo*” (Arberry; nen bene Sahih, Shakir, Sarwar, Haleem). Abd al-Masih waco ni, “Lupwonye pa Cilam al-Tabari, al-Baidawi, ki al-Zamakhshari guye ni lok ni ‘leng loyo’ tere ni pe ki bal, pe ki bal ki pe ki bal. Ma peya ki nywalo Kricito, maleng owaco ni ngat ma ki bi nywalo ki cwiny pa Lubanga obi kwo maleng, labongo bal mo keken. Onongo pe tye gin mo ma mitte me lonyo cwinye, pien en onongo tye maleng i kome kene. Wod pa Maliam pe owinyo Lok pa Lubanga keken; En onongo tye. Onongo pe tye apokapoka mo i kin ticce ki lokke. En obedo labongo bal mo dok pe ki bal mo.” (al-Masih 1993: 13) Sayyid Abul A’la Mawdudi giko lok ni, “Lubanga omiyo bot Yecu cwiny maleng, ma pe ki roc, pi meno en obedo lanyut me ada, ki kit ma atir, ki kit maber loyo ducu.” (A’la Mawdudi n.d.: Q. 4:171n.213) Kit ma Yecu pat kwede ki nyutu i lapwony dini pa Cilam ma nyinge Mahmoud Ayoub ni: “Yecu tye agonya ki i kom gin marac ki jami ma pe leng. . . . Lengo man, ma Adam onongo tye kwede nio ka cing Catan ogudo kome ci orwenyo woko, kombbeddi dong Yecu keken aye onyuto lanenne.” (Ayoub 1980: 93)

gitye ka lega bot Lubanga (**Mat 6:9**; nen bene **Luka 11:2**; **Rom 1:7**; **1 Kor 1:3**; **2 Kor 1:2**; **Gal 1:3**; **Ep 1:2**; **Pil 1:2**; **Kol 1:2**; **2 Tec 1:1**; **Plm 1:3**). Ma ka meno, Yecu oloko ki Wonne atir atir, kun tiyo ki nyig lok me leb Aram ni “Abba,” ma obedo nyig lok me mar macok ki ngat acel acel (**Mar 14:62**). Kadi bed ni tye kare mogo manok ma Lujudaya mukene giloko i kom Lubanga ni Abba, “pe watye ki gin mo ma nyuto ni jo mukene ma peya Yecu gulwongo Lubanga ni Abba” (Bauckham 1978: 249, emph. omedo) **Rom 8:15** ki **Gal 4:6** nyutu ni Yecu opwonyo lupwonnyene me tic ki nying Lubanga mapatpat ni Abba. Kit me lok meno ma kite dok pat-ti nyuto ni “kanica macon onongo gingeyo ni i kit me lok man bot Lubanga gitye ki mot ma myero gumi bot Yecu. I kom lok meno onongo obedo wat pa Yecu ki Lubanga macalo Abba ma en onywako ki lupwonyene: *bedo awobe gi oa ki bote*” (Bauckham 1978: 248, emph. omedo) En obedo lwongo pa Yecu ni Lubanga “Wora” ma oweko Lujudaya gutemo neke pi lok me yeto Lubanga. Gin guniang ni i kare ma Yecu olwongo Lubanga “Wora” en “*olwongo Lubanga ni Wonne kikome, kun keto kome rom ki Lubanga*” (**Jon 5:18**; nen bene **Jon 8:38-59**).

I yoo acel-li, Yecu owaco ni, “*An ki Won wan acel*” (**Jon 10:30**). D. A. Carson tito lok man, “Lok pi ‘acel’ tye neuter *hen*, pe me coo *heis*: Yecu ki Wonne pe gubedo ngat acel, kit ma laco twero waco kwede, pien ka meno apokapoka ma tye i kin Yecu ki Lubanga ma dong kiketo i [Jon] 1:1b onongo bibedo pe, dok Jon onongo pe twero lok i kom Yecu ma tye ka lega bot Wonne, ma kimiyo bote ki bedo lawiny bot Wonne, ki mukene. Ento, Yecu ki Wonne gitye acel i tic, i gin ma gitimo: gin ma Yecu timo, Wonne timo, ki kit meno bene.” (Carson 1991: 394) Lok pa Yecu i kom bedone “acel” ki Won olubo lok ma en owaco i **Jon 10:28** ni “*Amiyo kwo ma pe tum botgi [romi-ne] . . . ki ngat mo pe obi kwanyo gi ki i cinga.*” John Gilchrist owaco ni, “Anga kono Lubanga keken aye twero miyo kwo keken ento *kwo ma pe tum?*” (Gilchrist 2010: 14, emph. i orig.) Lok pa Yecu i kom bedo acel ki Wonne pe ki twero nyo ki gik ento “te lokke ka maleng ni ‘ngat acel i jami ducu’ dok Yecu onongo pe twero waco lok ma kit meno labongo mokone ka onongo pe tye ki miti me nyuto ni tye acel ma pe gik i kin Won ki Wod dok ni en tye ki lubanga” (Gilchrist 2010: 14) Meno aye kit ma Lujudaya guniang kwede lok pa Yecu-ni; onongo gimito neko en pi lok me cayo Lubanga, “*pien in, ma ibedo dano, iloko komi me bedo Lubanga*” (**Jon 10:33**). Medo ikom meno, Yecu onongo pe twero waco ni ngat mo pe twero kwalo romone ki i cinge, ma bene kiloko i kom Wonne i **Jon 10:29**, ka pe en tye ki teko acel-lu me gwoko lulub kore ma Wonne tye kwede. Ki lok macek, Yecu onongo tye ka waco ni en tye ki teko ma pe gik, ma pe gik.

Ribbe macok ma tye i kin Kricito ki Wonne onyuto ka maleng i kare mukene. I **Jon 14:6-14** lok ma lubo man otimme i kin Yecu ki lupwonnyene Tomas ki Pilipo: “*6 Yecu owacce ni, ‘An a yo, ki ada, ki kwo: pe tye nat mo ma bino bot Won, kono ki i an keken. 7 Ka kono wujeya, kono wujeyo Wora bene; cakke kombbeddi wujeye, dok wunene.’ 8 Pilipo owacce ni, ‘Rwot, nyutiwa Won, ci biromowa.’ 9 Yecu owacce ni, ‘Pilipo don abedo kwedwu pi kare malac ma rom man, ento pud peya ijeya? Dat ma oneno an don oneno Won, dok iwaco niijnij ni, ‘Nyutiwa Won’? 10 Pe wuye ni an atye i Won, ki Won tye i an? Lok ma awaco botwu-ni pe aloko pira kena, ento Won ma bedo i an aye tiyo ticce. 11 Wuye ni an atye i Won ki Won tye i an; . . . 13 Gin mo keken ma wubilego i nyija, abitimo, wek giket deyo i kom Won i Wod. 14 Ka wupenyo gin mo keken i nyija, abitimone.*” Lok pa Yecu-ni tito ribbe ma tye i kin en ki Wonne; adaa, “en aye rwom me note ma oweko Yecu onyutu Lubanga botwa” (Carson 1991: 494).

D. Yecu olwonge kekene ni “Wod pa Lubanga” dok oye ni jo mukene gulwonge ni “Wod pa Lubanga”

Yecu olwonge kekene ni “Wod” me tito watte ma pat ki Lubanga Won. I **Mat 11:27** (**Luka 10:22**) Yecu owaco ni, “*Jami ducudong otyeko miyo bota ki bot Wora; dok pe tye nat mo ma nejyo Wod, kono Won keken; dok bene pe tye nat mo ma nejyo Won, kono Wod keken, ki nat mo ma Wod mito nyute bote.*” Gin ma Yecu tye ka wacone aye ni en keken aye ngeyo Lubanga kikome, dok yo acel keken me ngeyo Lubanga aye ki bote! Nen ni obedo miti pa Wod ma myero kitim ka ngat mo mito ngeyo Won. Man obedo lok maber ma omyeroki kwan maber. I waco lok man, Yecu tye ka waco ni en tye lubanga dok tye ka keto kome malo loyo ngat mo keken. I kare ma tye ka waco bot lupwonnyene ni gulok rok ducu gudok lupwonnyene, Yecu owaco botgi ni gubatija jo ma giye “*i nying Won ki Wod ki cwiny maleng*” (**Mat 28:19**). Dok, en tye ka lwongo kome ni “Wod” i wat ma pat ki Won. I yo acel-lu, i **Jon 3:16-18** Yecu olwongo kome ni “*Wod acel keken,*” “Wode,” ki “*Wod acel keken pa Lubanga.*”²² Malubbe ki tic ma en otimo, Yecu olwonge kekene ni “*Wod pa Lubanga*” i **Jon 5:25; 10:36; 11:4**. Lok ma tye iye ni en tye ka timo gin ma Lubanga keken aye tye ki twero me timone (cero jo muto). I carolok me poto olok (**Mat 21:33-46; Mar 12:1-12; Luka 20:9-19**), Yecu oporo kome ki lunebi ducu ma kicwalogi con, otito pi tone kikome, onyuto ni en keken aye yo me larre, dok owaco ni ker-ri pe

²² Kit ma coc macon onongo pe tiyo ki lanyut me coc nyo lanyut ma kit meno, tye apokapoka i kom ka ce **Jon 3:16-21** obedo lok pa Yecu nyo pe (ma en aye, agikki me lagam ma en omiyo bot Nikodemo ma ocakke i **tyeng 10**) nyo obedo lok pa laco buk me kwena maber pa Jon (nen Carson 1991: 203-4; Burge 1989: 851).

tye pi Lujudaya keken. I carolok man, Lubanga Won ocwalo lunebi bot jo Irael ma guterogi marac; pi meno i agikkine en omoko tamme me cwalo Wode kikome (Yecu). N. T. Wright tyeko lok maber, ni "ka won ocwalo wode i poto olok, en dong pe twero cwalo ngat mukene. me kwero wode obedo kwero kare me agikki." (Wright 1996: 362, 365)²³

Me aryo, *Lubanga kikome* i kare mapol olwongo Yecu ni "Wode" i kare ma twero bedo ni tye ka lok i kom bedo Wode pa Yecu keken. I kare me batija pa Yecu "*dwan ocake winnye ma oa ki i polo ma wacci, 'Man aye Woda ma amaro, ma cwinya yom i kome'*" (**Mat 3:17; Mar 1:11; Luka 3:22**). Dok, i kare ma Yecu oloko kome i nyim lupwonyene adek, "*dwan ma oa ki i pol owacci, 'Man aye Woda ma amaro, ma cwinya yom i kome; wuwiny en!'*" (**Mat 17:5; Mar 9:7; Luka 9:35**).

Me adek, *lamalaika Gabriel* olwongo Yecu ni "Wod pa Lubanga." I kare ma tye ka tito bot Maliam ni kibinywalo Yecu, Gabriel owaco ni, "*En bibedo dit, gibilwonge ni Wod pa En Mamalo Twal*" (**Luka 1:32**). I kare ma Mary openyo "*Man twero timme niñniñ, ma kun an ajeyo?*" (**Luka 1:34**), Gabriel ogamo, "*Cwiny Maleñ bibino i komi, ci teko pa En Mamalo Twal biumo komi; pi meno latin maleñ gibilwongo ni Wod pa Lubanga*" (**Luka 1:35**). I lok meno, lok pa Gabriel i kom "Wod pa Lubanga" twero bedo ka lok i kom Wod pa Yecu keken.

Me angwen, Catan ki jogi gulwongo Yecu ni "Wod pa Lubanga" i yo ma twero bedo ni obedo Wod pa Yecu keken. I **Mat 4:3, 7 (Luka 4:3, 9)** Catan, i temo Yecu, olwonge ni "Wod pa Lubanga" Chamblin owaco ni "Iarac, mabor ki penyo lapeny i kom latin pa Yecu, tiyo ki lok ni: 'Pien [lok maber loyo 'ka'] in ibedo Wod pa Lubanga'" (Chamblin 1989: 727; nen bene Kapolyo 2006: 1115). Yecu pe okwero ni kilwonge ni "Wod pa Lubanga." Ma ka meno, En ogamo lok pa Catan kun tiyo ki ginacoya. I **Mat 8:29** (nen bene **Mar 5:7; Luka 4:41; 8:28**) Yecu onongo oryemo cen jogi woko ci gukok, "*Gin anga ma watye kwede i kinwa, Wod pa Lubanga? Ibino kany ka unowa ma peya kare oromo?*" Joe Kapolyo waco ni, "Jogi onongo pe gitye ki peko me niang ni Yecu aye obedo kabaka ma ker pa Lubanga obino i iye, kadi bed onongo pud pe oromo. Pi meno gulwonge ni Wod pa Lubanga dok ni langolkop ma bijuko ticgi woko." (Kapolyo 2006: 1128)

Me abic, jo mukene gulwongo Yecu ni "Wod pa Lubanga" i kit ma nyutu ni en obedo Wod pa Lubanga. I Mat 14:33, Yecu onongo pud otum ki wot i wi pii, kun miyo cik ki miyo teko bot Petero me wot i wi pii, ki doro ginacweya; ci "*jo ma onongo tye i yeya guwore kun giwaco ni, 'In Wod pa Lubanga ada!'*" Blomberg owaco ni "i nyutu teko ne i kom yamo ki pii, Yecu tye ka tic ki twero ma onongo ki gwoko pi Yahweh kikome (cf. Yubu 9:8; Jab. 77:19)" (Blomberg 2007: 50). Nen ni bedo ki lwongo ni "Wod pa Lubanga" kacel ki lupwonnye ma 'giworo' Yecu —dok Yecu pe ojukogi pi woro en nyo pi lwongo en ni Wod pa Lubanga. Ma ka meno, en ye dog tic meno kacel ki woro meno. I **Jon 11:27**, Marita otito niyene ni Yecu tye "*Kricito, Wod pa Lubanga, en aye ma bino i lobo.*" Carson owaco ni, "Lok ma en owaco ni pe obedo lok ma ki dwoko cen, onyo lagam pa ngat mo ma pe olubo lok ma ki waco ni. Lagam ne tero lok ni anyim, pien en tamo ni ngat ma tye 'cer ki kwo' [lok pa Yecu i kome kene i **Jon 11:25**] myero obed kit meno pi kit pa Lubanga ma en ocikke pire bot Rwot." (Carson 1991: 414)

E. Kit ma Yecu otiyo kwede ki nyig lok ni "Wod pa dano" nyuto ni en obedo lubanga

Yecu ki lwongo ni "Wod pa dano" ma romo tyen 80 i Jiri; en aye kit ma en loko kwede i kome kene. "Wod pa dano" obedo dano dok obedo Lubanga, kit macalo Yecu obedo dano dok obedo Lubanga. Lok ni "Wod pa dano" nyutu ni **Dan 7:13-14** ("*Abedo ka neno i ginanyuta i dyewor, ci aneno ñat mo ma cal ki Wod pa dano kun bino ki pol me polo, ci obino bot Dat macon me kare ducu, ci ocuñ i nyime. Dok gimiye twero, deyo ki ker, wek rok ducu ki rok ducu ki jo me leb ducu guti bote. Locce tye loc matwal ma pe bitum; ki kerre tye acel ma pe kibi rwenyo woko.*"). I **Yabo 1:13-14** Jon onongo lok ki bot Yecu, ma kiloko i kome ni "*acel ma calo wod pa dano . . . [ma] wiye ki yer wiye onongo tar calo yer romo, calo pee.*" Cal magi kikwanyogi ki i ginanyuta pa Daniel i **Dan 7:9, 13**. Ento, i ginanyuta pa Daniel (**Dan 7:9**) onongo tye "*ngat macon me kare*" pa nga "*bongo ne onongo tye calo pee ma ler ki yer wiye onongo tye calo yer romo maleng.*" Ki miyo lok man, "Jon oneno 'ngat ma cal ki wod pa dano' ma ki poko ki ki rwate ki Ngat macon me kare—gin ma ki ngeyo ento rwate ki lok ada ni en owaco ni 'ngat mukwongo ki me agiiki' ([Yabo] 1:17), ma Lubanga oloko kwede i kom kwone ma pe tum (Ic. 4:44; 4:44; 4:24; 4:24). Wod pa dano aye Lubanga, ryeko ki lengo ma pe gik." (Johnson 2001: 59)

²³ Lok acel-lu ki waco i Ibru 1:1-2 ma waco ni, "*Lubanga, i nge lok ki kwarowa macon i lok pa lunebi i dul mapol ki i yoo mapol, i kare man me agikki-ni oloko kwedwa i Wode, ma en oketo me bedo lakwaro jami ducu, ma en bene oketo lobo i kome.*" I buk me Niyabo, Yecu dok oporo kome ki Lubanga. I **Yabo 1:8** Lubanga owaco ni, "*An aye Alpa ki Omega.*" I **Yabo 1:17** Yecu owaco ni, "*An aye mukwongo ki me agikki.*" I **Yabo 21:6** Lubanga owaco ni, "*An aye Alpa ki Omega, acakki ki agikki.*" I **Yabo 22:13** Yecu dok omoko lokke, "*An aye Alupa ki Omega, mukwoño ki me agikkine, acakki ki agikki.*" Lok magi ducuki yubu ki **Ic 44:6; 48:12** ("*An aye mukwongo, ki an aye me agikki*") ma rwate ki Lubanga (ma Yecu oloko i kome kene).

Kare ducu ma Yecu otiyo ki lok ni “*Wod pa dano*” en onongo tye ka waco ni en onongo, adaa, Lubanga ma obino i lobo *macalo lacao*. I **Jon 3:13** en owaco atir ni, “*Pe tye yat mo ma yam oito i polo, kono yat ma olor piny nia ki i polo, en aye Wod pa dano.*” I yoo acel-li, i **Jon 6:62** Yecu owaco ni, “*Ka wuneno Wod pa dano ka cito ka ma yam en tye iye kono kono?*” Pi meno, Yecu oa ki i polo ki odwogo cen i polo, ki lok ma en oloko i kom “*kama en onongo tye iye con*” moko ni en onongo tye con (nen Carson 1991: 301). Ki lok macek, en onongo pe obedo dano ma pe ki ngeyo.

Waneno Yecu kun waco ni en tye lubanga i lok mukene ma en oloko i kom “*Wod pa dano.*” Me labole, lok pa Yecu ni “*Wod pa dano tye ki twero i lobo kany me weko bal*” (**Mat 9:6; Mar 2:10; Luka 5:24**) obedo lok me bedo Lubanga bino i lobo *macalo dano*, pien Lubanga keken aye tye ki twero me weko bal; ento kany Yecu tye ka waco ni ebiweko bal ki twerone kene (nen lok ma kikwanyo ki bot Lewis 1980: 55, malo). I **Mat 12:8; Mar 2:28; Luka 6:5** Yecu owacci, “*Wod pa dano aye Rwot me cabit.*” Kit ma kiloko kwede malo ni, kun waco ni, Yecu onongo tye ka waco ni en aye Lubanga kikome. I **Luka 9:58** Yecu owaco ni, “*Wod pa dano pe obino ka tyeko kwo pa dano, ento pi larogi*” (nen bene **Luka 19:9-10**). Miyo larre bot ngat mo keken obedo gin ma Lubanga keken aye twero timone. I **Mat 13:41-42** Yecu owaco ni, “*Wod pa dano bicwalo lumalaikane, ci gibicoko gin ducu ma miyo dano yokke woko ki i kerre, ki jo ma timo bal, ci gibibologi woko i ruk mac; i kabedo meno gibibedo iye ka koko ki nwoyo lakgi.*” Man loko i kom ngolo kop me agikki. I yoo acel-li, i **Mat 16:27** Yecu owaco ni “*Wod pa dano bidwogo ki deyo pa Wonne kacel ki lumalaikane, ci biculo dano acel acel kun lubo ticce.*” J. Knox Chamblin nyutu ni “*ma calo i Daniel 7:13-14, Wod pa dano ki nyutu calo Lubanga (lumalaika gubedo mege, pe pa Won keken, tyeng. 27)*” (Chamblin 1989: 743). Cwalo lumalaika ki miyo ngolo kop ma labinaka obedo tic pa Lubanga. Meno aye lok acel ma Yecu olwongo kome ni “*Wod pa dano*” i **Mat 24:30-31; 24:42-44; 25:31-46; Mar 8:38; 13:26; Luka 9:22-26; 12:8-9; Jon 9:35-39**.

I **Mat 16:13-17, Jon 1:49-51, ki Jon 5:19-29** the “*Wod pa dano*” ki poro ki “*Wod pa Lubanga.*” I **Matt 24:42-44** “*Wod pa dano*” ki poro ki “*Rwot.*” I **Mat 25:31-46** “*Wod pa dano*” kiporo ki “*Kabaka*” ma “*obi bedo i wi komkerre me deyo*” ki ngolo kop i kom dano ducu ma i lobo, kun icwalo jo mogo i mac me kapiny ki mukene i kwo ma pe tum. Meno, ada, twero lok i kom Lubanga keken. Pi meno, dok, i kare ma Yecu olwongo kome ni “*Wod pa dano*” en tye ka poro kome ki Lubanga Won Twer Ducu. I **Mat 19:27-28** Yecu owaco ni, “*i kare me dwoko jami ducu odoco [nyo, dwoko jami ducu manyen] ka Wod pa dano bibedo i wi komkerre me deyo, wun bene wubibedo i wi komker apar wiye aryo, kun wungolo kop i kom kaka apar wiye aryo me Icarael*” (nen bene **Luka 22:29-30**). “*Kwer*” twero bedo komker pa Lubanga keken. I **Jon 6:27** Yecu owaco ni dano omyero gu tic pi “*cam ma ri nio wa i kwo ma pe tum, ma Wod pa dano bimiyowu.*” Dok bene, kwo ma pe tum obedo gin ma Lubanga keken aye twero miyone, dok kany Yecu tye ka waco ni ebimiyone (nen bene **Jon 6:40, 53-54**).

I agikkine, i kare ma kitye ka pido en i nyim lalamdog madit i **Mat 26:63-65 (Mar 14:61-63; Luka 22:66-71)**, lok ma lubo ni otimme: “*Ajwaka madit owaco bote ni, 'Akwonge i nying Lubanga makwo, ni itit botwa ka in i Kricito ma Lubanga oyero, Wod pa Lubanga.' Yecu owacce ni, 'In giri iwaco; ento awaco botwu ni, cakke i kare man wubineno Wod pa dano obedo piny yo tun lacuc pa Won Twer, kun bino i wi pol me polo.' Ci ajwaka madit oyeco bojone woko, kun wacci, 'En oyeto Lubanga! Gin ango mukene ma wamito pi lucaden? Nen, doj wuwinyo lok me yeto Lubanga.' ”* Craig Blomberg nywako tyen lok mumiyo lok pa Yecu ni “*Wod pa dano*” i lok man pire tek adada: “*Lok man ma ka waco ni 'Wod pa dano' aye obedo meciya mo, ento aye onongo twero weko lalamdog madit yeco bongone kun waco ni Yecu oyeto Lubanga (26:65). Lok i kom meciya onongo pe obedo bal ma ki neko; ka onongo pe, ci Lujudaya onongo pe gitwero nongo Rwot matwal! Ento waco ni en aye Wod pa dano ma ki keto malo, ma tye i polo, ngat ma obedo Rwot ki cok ki Won kikome i polo, okato ki i wang cik ma pol pa lutela pa Lujudaya onongo gitamo ni twero bedo pi dano ma pe gitwero to.*” (Blomberg 2007: 93)

F. Lumone pa Yecu guniang ni en onongo tye ka wacci en Lubanga dok guyenyo yo me neke pi yeto Lubanga pien en owaco ni en obedo Wod pa Lubanga ma kite dok pat

I **Mat 9:2-3; 26:63-66; Mar 2:6-7; 14:61-64; Luka 5:20-21; 22:66-71; Jon 5:17-18; 8:53, 59; 10:30-33, 39; 19:7** Lumone pa Yecu guniang ni Yecu tye ka waco ni etye Wod pa Lubanga ma kite dok pat dok guyenyo yo me neke pi lok meno. Cik pa Moses owaco ni omyero ki neko ngat mo ma oyeto Lubanga (**Levi 24:14, 16, 23; nen Jon 19:7**). **Jon 5:18** waco ni Lujudaya onongo gitye ka yenyo yo me neko Yecu “*pien en onongo pe tye ka turo cik me cabit keken [ki cango laco mo i nino me cabit], ento bene onongo tye ka lwongo Lubanga ni Wonne kikome, kun keto kome rom ki Lubanga.*” Lalok lok pa Cilam ki lagony me Qur'an Yusuf Ali oye ni “*Lujudaya gu doto Yecu ni en tye ka lok i kom Lubanga nyo wod pa Lubanga*” (Ali 2006: Q. 3:55n.395). Bernard Ramm owaco ni, “*I kare ni, ki i neno pa dano, tye gin acel keken ma Yecu myero otim. En omyero okwer lok ma kidoto ni ki omi tyen lok mo ma oweko en ocango laco ni i nino me cabit. Man en pe otimo. En owaco ni Lujudaya onongo tye kakare. En rom ki Lubanga. I tyeng ma lubo Yecu otito kit jami ma Lubanga keken aye twero timo ento en rom ki Wonne.*” (Ramm 1985: 43)

G. Yecu ki lwongo ni "Lubanga" onyo "Rwot" i kare mapol i Cik Manyen

I kare mapol Cik Manyen tiyo ki nying Yecu ma pe ki ngeyo ni tye pi Lubanga acel keken, ma en aye, Yahweh [YHWH]. **Ibru 1:4** waco ni Yecu ki tingo malo tung acuc pa Lubanga ki, ma calo meno, “*odoko maber loyo lumalaika, ma calo en onongo nying maber loyo gin.*” Richard Bauckham neno ni lok man twero lok i kom nying Lubanga keken, “*nying ma tye malo i kom nying ducu*” (**Pil 2:9**), ma “gimiyo bot Yecu i kare ma Lubanga otiye malo wa i rwom ma malo” (Bauckham 1999: 34). Ma kubbe ki lok man aye kit ma Lukricitayo me kare macon gutiyo kwede ki lok ni “*lwongo nyij Rwot*” (**Tic pa Lukwena 2:21; 9:14; Rom 10:13; 1 Kor 1:2; 2 Tem 2:22**). I Cik Macon, “lok ni tere ni lwongo Lubanga ki nyinge YHWH [nen **Acak 4:26; 1 Luker 18:24; Jab 80:18; Ic 12:4; Joel 2:32; Jep 3:9; Jek 13:9**], ento kit ma Lukricitayo me kare macon gutiyo kwede kwako Yecu.” (Bauckham 1999: 34) Labol mukene ma nyuto kit ma kilwongo kwede Yecu ni “Rwot” nyo “Lubanga” tye iye jami magi:

- **Mat 1:23:** “*NEN, NYAKO MA PEYA ONGEYO LACO BIYAC, BINYWALO LATIN LACO, GIBICAKO NYIDE IMMANUEL,*” ma ki gonyo ni, “*LUBANGA TYE KWEDWA.*”
- **Mat 7:22-23:** *Jo mapol biwaco bota i nino meno ni, “Rwot, Rwot . . .” Ci abiwaco botgi ni, “Yam pe aneyowu, wua woko ki bota, wun lutim maraco.”*
- **Luka 1:42-43:** *En [Elicabet] odaŋŋe ki dwan malono kun wacci, “In [Maliām] tye ki gum i kin mon ducu, ki latin ma i iye bene tye ki gum i koma?”*
- **Jon 1:1, 14:** *I acakki piny Lok onono tye, Lok onono tye bot Lubana, Lok en Lubana. . . . Lok odoko dano, obedo i kinwa, waneno deyone, deyo ma rom ki pa latin acel keken ma wonne onywalo, opon ki kica ki ada.*
- **Jon 20:28:** I nge wacce ni ocit ki lwet cinge wek owiny bur ma tye i cing Yecu ki bute, Thomas owaco ni, “*Rwot na ki Lubanga na!*” Yecu pe ojuko Thomas pi lok me cayo Lubanga ento oye nying me lubanga meno.
- **Tic pa Lukwena 7:59-60:** *Gumedde ki celo Citefano ki got i kare ma en olego Rwot kun wacci, “Rwot Yecu, gamo cwinya!” Lacen opoto piny i cone, ci odaŋŋe ki dwan malono ni, “Rwot, pe iket bal man i komgi!” I nge waco lok man, en onino woko.*
- **Tic pa Lukwena 10:36:** *Lok ma en ocwalo bot jo Irael, kun tito lok me kwena me kuc pi Yecu Kricito (en aye Rwot pa dano ducu).*
- **Tic pa Lukwena 16:31, 34:** *Guwacce ni, “Ye Rwot Yecu, ci ibilarre, in ki jo ma i odi ducu.” . . . Ka oterogi i ode, omiyogi cam, cwinye obedo yom madwon, pien doŋ guye Lubana, kacel ki jo ma i ode ducu.*
- **Tic pa Lukwena 20:28:** *Wugwokke kenwu ki romi ducu ma Cwiny Maleŋ oketowu me bedo lutel wigi, wek wukwa lwak pa Lubanga ma en owilogi ki remone kikome.*
- **Rom 9:5:** *Dano [ma tye ka lok i kom jo Irael] aye kwarogi, dok Kricito yam oa ki botgi i kit me kom, ma loyo jami ducu, Lubanga gipwoye matwal. Amen.*
- **1 Kor 2:7-8:** *Ento ryeko pa Lubana ma watito i muŋ, ryeko ma okanne, ma yam Lubana oyubo con, wek obed ki deyo botwa; ryeko ma ŋat mo i kin luloc me lobo man pe oniaŋ iye; pien ka onongo guniaŋ iye kono pe guguro Rwot me deyo i kom yatariya.*
- **1 Kor 11:26:** *Pien kare ducu ka wucamo mugati man, dok wumato kikopo man, wutye ka tito pi to pa Rwot nio ka en odwogo.*
- **Pil 2:5-7:** *Wubed ki cwiny ma kit man ma onongo tye i Kricito Yecu, ma en onongo tye [lit. “bedo,” hupárchōn] i kit [morphē] pa Lubanga, pi oneno bedo rom ki Lubanga calo gin ma omyeroki mako, ento oweko kome kene, okwanyo kit [morphē] me opii, ki obedo calo dano.²⁴*
- **Kol 2:9:** *Pien i en teko pa Lubanga ducu bedo i kom.*
- **Tito 2:13:** *Wutye ka kuro gen ma wamiyo gum, ki kare ma deyo pa Lubanawa madit ki Lalarwa Kricito Yecu binen iye. Medo i kom lwongo ni “Lubanga,” pire tek ni Yecu bene ki lwongo ni “Lalar,” pien i Cik Macon Lubanga owaco kikome, “An, an aye a Rwot, ki pe tye lalar mo mapat ki an” (Ic 43:11).*
- **Ibru 1:8:** *Ento i kom Wode en owaco ni, “O Lubanga, komker ni tye matwal, ki odoo me ker ma atir en aye odoo me kerre.”*
- **2 Pet 1:1:** *Waraga bot jo ma doŋ gulimo niye ma rom ki mewa, pi kit ma atir pa Lubanawa ma en Lalarwa Yecu Kricito.*
- **1 Jon 5:20:** *Waŋeyo ni Wod pa Lubana doŋ obino, ci omiyowa niaŋ wek waŋe ŋat ma en aye ada; ki*

²⁴ Zodhiates loko i kom tyen lok me lok ma tye i tyeng magi: “*Morphē* i Pil. 2:6-8 moko ni gin moni tye ada. Pe tye ngat mo ma twero bedo i kit pa Lubanga ma onongo pe obedo Lubanga. . . . Lok ada ni Yecu omedde ki bedo Lubanga i kare ma en onongo tye ka winyo lewic-ci kinyuto ki dul ma tye i dul [ōn] ma tye i kit me lewic. Lubanga *Hupárchō* kwako medde ki bedo gin ma onongo tye con.” (Zodhiates 1992: *morphē*, 997)

wan wa tye i en ma tye ada, i Wode Yecu Kricito. Man aye Lubanga me ada, en aye kwo ma pe tum.

H. Nying acel-lu, rwom me tic, ki kit mukene ma kitiyo kwede i kom Lubanga i Cik Macon nyo Cik Manyen bene kitiyo kwede i kom Yecu i Cik Manyen

I kare mogo lok ma mako Lubanga ki loko iye onyo ki waco ni mako Yecu (i tebol ma lubo ni, ^{x,y,z} nyut lok ma ki waco atir):²⁵

Nying/Dog tic/Kit	Ki keto i kom Lubanga	Ki keto i kom Yecu
AN aye Rwot	Nia 3:13-14 Ic 40:3 ^x ; 45:23-24 ^y ; Joel 2:32 ^z	Jon 8:24, 28, 58; 18:5-6 Mar 1:2-4 ^x ; Phil 2:10-11 ^y ; Tic pa Lukwena 2:36; Rom 10:13 ^z
Lubanga Mukwongo ki me Agikki	Jab 45:6-7 ^x Ic 41:4; 44:6; 48:12	Yabo 1:8-9 ^x ; Jon 1:1, 14, 18; 20:28; 2 Pet 1:1 Yabo 1:17; 2:8; 22:13
Alpha ki Omega Ma ki keto malo i wi polo	Yabo 1:8 ^x ; 21:5-6 ^x Jab 57:5, 11; 108:5	Yabo 22:13 ^x Ibru 7:26
Lalar	Ic 43:3, 11; 1 Tem 4:10	Mat 1:21; Luka 2:11; Jon 4:42; Tito 2:13
Lalar	Jab 130:7-8	1 Kor 1:30; Ep 1:7; Tito 2:13-14
Langol kop	Acak 18:25; Jab 50:4-6; 96:13	Jon 5:22; 2 Kor 5:10; 2 Tem 4:1
Kabaka	Jab 95:3	Yabo 17:14; 19:16
Kabaka me Icarael	Ic 43:15; 44:6; Jep 3:15	Jon 1:49; 12:13
Maleng	1 Cam 2:2; Jon 17:11	Tic pa Lukwena 3:14; Ibru 7:26
Ber ²⁶	Jab 34:8	Jon 10:11
Dero	Jab 27:1; Isa 60:20; Mika 7:8	Jon 1:4-5, 9; 3:19; 8:12; 9:5
Got	Nwo 32:4; 2 Cam 22:32; Jab 89:26	1 Kor 10:4; 1 Pet 2:4-8
Dero	Jab 27:1; Ic 60:20; Mika 7:8	Jon 1:4, 9; 8:12
Laco	Ic 54:5; 62:5; Koc 2:16	Mar 2:18-19; 2 Kor 11:2; Yabo 21:2
Lakwat	Jab 23:1; 80:1; Ic 40:11	Jon 10:11, 16; Ibru 13:20; 1 Pet 2:25; 5:4
Lacwec	Acak 1:1; Jab 102:25-27 ^x ; Ic 40:28	Jon 1:3, 10; Col 1:16; Ibru 1:2, 10-12 ^x
Lagwok	Yubu 34:14-15; Jab 3:5; 2 Pet 3:7	Kol 1:17; Ibru 1:3
Ngat ma miyo kwo	Nwo 32:39; 1 Cam 2:6; Jab 36:9	Jon 5:22; 10:28; 11:25
Ka ma “pii me kwo tye iye”	Jer 2:13	Jon 4:10, 14; 7:37-38
Ngat ma timo kica pi bal	Nia 34:7; Isa 55:7; Dan 9:9	Mat 1:21; Mar 2:5; Tic pa Lukwena 26:18; Kol 2:13
Ngat ma ki cobo ni	Jek 12:10 ^x	Jon 19:37 ^x ; Yabo 1:7
Laloc i kom jami ducu	Nek 9:6; Ic 44:24-27; 45:22-23 ^x	Mat 28:18; Ep 1:20-22; Pil 2:9-11 ^x ; 3:21
Ngeyo jami ducu	Yubu 21:22; Jab 33:13-15	Jon 16:30; 21:17
Yenyo cwiny ki tam	1 Tek 28:9; Jab 7:9; 139:1-4, 23; Jer 17:10	Mar 2:8; Jon 2:24-25; Yabo 2:23
Miyo mot malube ki tic pa dano	Jab 62:12 ^x ; Jer 17:10; 32:19	Mat 16:27 ^x ; Yabo 2:23

I. Lok pa lunebi ki lok ma mako Lubanga onyo Rwot i Cik Macon ki kwano ki tic kwede i kom Yecu i Cik Manyen

- Aketo Rwot i nyima kare ducu; pien en tye tung acuc, pe abi yenge. (**Jab 16:8**; kitiyo kwede i kom Yecu i **Tic pa Lukwena 2:25**)
- Ai Lubanga, komkerri bedo nakanaka; odoo me ker ma tye atir en aye odoo me ker ni. (**Jab 45:6**; applied to Jesus in **Ibru 1:8**)
- I kare macon in aye iketo lobo, dok polo obedo gin ma itiyo ki cingi. Kadi wa gin bene gibirwenyo woko, ento in ibibedo; ci gin ducu gibiyec woko calo bonji; calo bongo Ibi loko gi ki gubi loko gi. (**Jab**

²⁵ Bickersteth (1957: 24-90) miyo ngec mapol ma mako Baibul ma mako bedo Lubanga pa Kricito ki rom pa en ki Lubanga; i pot karatac 40-50 en oketo lok 42 ma mako Lubanga ma ki tiyo kwede i Cik Manyen bot Yecu.

²⁶ Kit pa Lubanga me “ber” nyuto gin ma Yecu onongo tye ka wacane i kare ma openyo awobi ma lalonyo-ni, “Pingo ilwonga ni ber? Pe tye ngat mo maber, kono Lubanga keken aye ber” (**Mar 10:18**; **Luka 18:19**). En onongo pe tye ka kwero ni en Lubanga; ento, en onongo tye ka moko ni en tye lubanga kun penyo lapeny ma pe rwate. Ki lok ada, en onongo tye ka waco ki laco-ni ni, “Tika ingeyo ngat ma itye ka lok kwede-ni?” Kit ma Victor Babajide Cole owaco kwede, “Yecu onongo pe tye ka kwero ni en ‘ber. Ento, en onongo tye ka diyo laco ni me neno tyen lok me lwongo en ni ‘ber’, ma en aye Lubanga!” (Cole 2006: 1189)

102:25-26; kitiyo kwede i kom Yecu i **Ibru 1:10-12)**

- *Got ma lugedo gukwero-ni aye odoko got madit me twok ot.* (**Jab 118:22;** kitiyo kwede i kom Yecu i **Tic pa Lukwena 4:11)**
- **Ic 6:1-13;** I **Ic 6:5** Icaya owaco ni, “*Cwer cwinya, pien doj atyeko balle woko. . . . Pien aneno Kabaka ki waja, Rwot me mony.*” I **Ic 6:8-13** “*dwan Rwot*” lacen ociko Icaya me cito ka tito lok bot jo Irael. **Jon 12:40** loko lok ma tye i **Ic 6:10.** **Jon 12:41** dong loko i kom Icaya 6 ducu i kom Yecu kun waco ni, “*Icaya owaco lok magi pien en oneno deyone [pa Yecu], dok oloko i kome.*”
- *Pi meno Rwot kikome bimiyowu lanyut: Nen, nyako mo ma pe ongeyo laco biyac, binywalo latin laco, ci bicako nyiye Immanuel.* (**Ic 7:14;** kitiyo kwede i kom Yecu i **Mat 1:22-23,** ma nyutu ni “Immanuel” tere ni “Lubanga tye kwedwa”)
- *En aye Rwot me mony ma myero wunene ni en malej. En obi bedo lworoni, ki en obi bedo lworoni. En obi doko kabedo maleng; ento bot jo me ot pa Irael aryo ducu, kidi me goyo ki got me poto, Ki owic ki owic pi jo ma gibedo i Jerucalem.* (**Ic 8:13-14;** kitiyo kwede i kom Yecu i **Rom 9:33; 1 Pet 2:8)**
- *Dwan tye ka lwojo ni, “Wuyub yo pi Rwot i tim, wuyub yo madit pi Lubangawa i tim.”* (**Ic 40:3;** kitiyo kwede i kom Yecu i **Mat 3:3; Jon 1:23)**
- *Oda gibilwongo ni ot me lega.* (**Ic 56:7;** ma Yecu otiyo kwede i kome kene i **Mat 21:13)**
- *Ento in, Beterekem Eprata, in itidi twatwal me bedo i kin kaka pa Juda, nat acel aye bia ki i kinwu ma bibedo laloc i Irael. Lokke oa ki i kare macon, nia i kare macon.* (**Mika 5:2;** kitiyo kwede i kom Yecu i **Mat 2:6.** Leb me dul me aryo me **Mika 5:2** obedo leb me Cik Macon ma pol kare tito pi Lubanga ma labenaka i dul lok calo **Jab 74:12; 90:2; 93:2; Isa 43:13; 63:16)**
- *Abionyo cwiny me kica ki me bako doge i kom ot pa Daudi ki i kom jo ma gibedo i Jerucalem, wek gunen an ma gucobo; ki gibi koko pire, calo ngat ma koko pi latin awobi acel keken, ki gibi koko i kome ki arem cwiny calo koko i kom latin kayo.* (**Jek 12:10;** kitiyo kwede i kom Yecu i **Jon 19:37; Yabo 1:7)**

J. Dano onongo giworo nyo gilego bot Yecu macalo Lubanga, dok Yecu oye woro meno

Baibul tito ka maleng ni Lubanga keken aye myero kiwor (**Nia 20:3-5; 34:14; Nwo 4:19; 5:7-9; 8:19; 1 Luker 9:6-7; Ic 42:8).** Yecu kikome owaco atir ni Lubanga keken aye myero kiwor (**Mat 4:10; Luka 4:8).** Woro dano nyo kadi wa lumalaika obedo woro cal jogi dok bal (**Nia 20:1-5; Nwo 5:6-9; Rom 1:18-23).** Lupwonnye pa Yecu onongo gingeoyo meno. I kare ma Kornelio otemo woro Petero, Petero owacci, “*Cung malo, an bene abedo dano*” (**Tic pa Lukwena 10:25-26).** I kare ma jo me Licitra gutamo ni Paulo gin ki Barnaba gubedo lubange aryo ma gubino i lobo i kom dano dok gimito tyero gitum botgi, Paulo gin ki Barnaba gukwero lok man ki cwinygi ducu kun giwaco ni, “*Wan bene wan dano ma kitwa rom kiwu, watito botwu lok me kwena maber wek wulokke wuwek gin magi ma konygi pe, wudok bot Lubanga makwo*” (**Tic pa Lukwena 14:11-18).** Man aye lagam ma Lajudaya mo keken ma ye ni Lubanga acel keken onongo myero ogam bot ngat mo ma tye ka temo woro en. Kadi wa lumalaika bene guwacci, “*Pe itim meno. an latic lawoti*” ka ngat mo otemo woro gi (**Yabo 19:10; 22:8-9).**

Yecu keken aye onongo pat. I **Mat 2:11; 14:33; 28:9, 16-17; Luka 24:51-52; Jon 1:1-14; 5:22-23; 9:35-38; 20:28; 28:9; Tic pa Lukwena 2:36; 7:59-60; 20:28; Rom 9:3-5; Pil 2:5-11; Tito 2:13; Ibru 1:5-10; 2 Pet 1:1; 1 Jon 2:23; Yabo 5:1-14** dano onongo giworo nyo gilego bot Yecu kit ma gilego kwede bot Lubanga kikome. *Yecu oye worogi.* Lagam pa Yecu me jolo woro onongo bibedo lok me cayo Lubanga ki woro cal jogi bot ngat mo keken, kadi wa lanebi, ka onongo en obedo dano keken. Kit ma Yecu pi okwero, ento oye ni dano guwor en, onyutu ni en ongeyo ni en aye Lubanga ma obino i lobo macalo dano-pien ni en obedo Lubanga ma obino i lobo macalo dano keken ma Yecu twero ye ni ki wore.

Ki lok adaa, woro Yecu onongo tye con ma peya ki coyo Cik Manyen. Woro pa Yecu i wilobo ki waco i **Pil 2:9-11,** ma obedo niye pa Lukricitayo macon ma onongo tye ma peya Paulo ocoyo buk pa Jo Pilipi (nen dul **V.B. Acakki me niye pa Lukricitayo,** piny kany). **Pil 2:9-11** loko i kom **Ic 45:22-23** ma kwako woro Rwot; man, doki, nyuto ni Yecu kiporo ki Lubanga.

Lok ada eni pire tek pi tyen lok adek. Mukwongo, pe myero wiwa owil ni dini pa Lukricitayo ocakke ki i kin Lujudaya. I kare ma Yecu tye i lobo, dini pa Lujudaya onongo “poko Lubanga acel keken ki jami mukene ducu” (Bauckham 1999: vii). I lok mukene, dini pa Lujudaya onongo tye ki woro i kom Lubanga acel keken calo dini pa Cilam. Dano ma onongo giworo Yecu onongo gubedo Lujudaya me kareme acel, dok kabedo ma onongo giworo iye onongo obedo dini pa Lujudaya me kare me acel. I kare meno ki i kin jo meno, me woro ngat mo keken onongo kitero calo gin ma pire tek loyo me cayo Lubanga ki bal. Ento gutimo meno pien Yecu onongo tye ki twero me nyuto botgi ni en aye Lubanga ma obino i lobo macalo dano.

Me aryo, dano me agiki i lobo ma romo woro ngat moni calo Lubanga aye jo ma cok ki ngat meno, ma calo, jo gang ki lurem macok. Tyen lok, me ada, tye ni jo me ot ki lurem macok ngeyo jami ducuma mako ngat ni tye “ada”. Gitwero neno gin ma ngat moni temo kano ki bot lwak; ki gi twero neno “rweny” ma pe ki tamo

me akemo, bedo ma pe rwate, paro piri keni, ki goro mukene ma jo ma gi tye ka lok ki ngat moni pe twero neno. Ento jo ma gicok ki Yecu gu woro en pien gineno kit ma en tye kwede kikome, ma en aye, ni Yecu onongo pe ki "rwom" me akemo, bedo ki cwiny me gero, bedo ki cwiny me paro pire kene, nyo goro me kit mukene: en onongo pe ki bal i tam, lok, ki tic. Yecu onongo tye ki kit pa Lubanga, pien en obedo Lubanga ma obino i lobo macalo dano.

Ento jo ma gicok ki Yecu gu woro en pien gineno kit ma en tye kwede kikome, ma en aye, ni Yecu onongo pe ki "rwom" me akemo, bedo ki cwiny me gero, bedo ki cwiny me paro pire kene, nyo goro me kit mukene: en onongo pe ki bal i tam, lok, ki tic. Yecu onongo tye ki kit pa Lubanga, pien en obedo Lubanga ma obino i lobo macalo dano.

K. Agikki

I *Dini pa dano*, Huston Smith owaco ni dano aryo keken—Buddha ki Yecu—gubedo ki ur i kom kit kwo gi ki kit ma kwo gi tye kwede ma oweko "gukelo lapeny ni: ento ni 'In anga?' ki woro pi nying, kama ki aa ki iye, onyo kwaro, ento 'In anga?'—in itye i rwom me kwo anga, in icung pi dul ler anga?" (Smith 1958: 90). I kare ma ki penyo Buddha ki lapeny magi, en okwero ni en obedo lubanga, lalaika, onyo ngat maleng (Smith 1958: 90). Lagam pa Yecu onongo pe tye kit meno. Yecu owaco ki onyutu ni en, adaa, pe obedo lubanga keken ento Lubanga ma obino i lobo macalo dano. Ki jo ma onongo ngeyo en ki wang gi, ma calo, jo ma onongo ngeyo en maber ki ma en onongo pe twero kano kit ma en tye kwede ki bot gi, gubino i agiki ni Yecu obedo Lubanga ma obino i lobo macalo dano—niye matek ma oweko guketo kwo gi i peko ki bene gumiyo kwo gi pi niye meno. Kit ma ki neno kwede Kricito ma malo loyo—ni nyutu Yecu ki Lubanga kikome—obedo gin ma pire tek i niye pa Lukricitayo cakke i acakki, kadi wa ma peya kicoyo Jiri. Wangeyo man pien Jiri angwen—ni ducu ginyuto ni Yecu obedo Lubanga (nen ma malo). Richard Bauckham omoko lok ni, "Lucoc me Cik Manyen pe guneno rwom me tekwaro pa Lujudaya calo gin ma gengo keto Yecu i kin Lubanga; gutiyo ki jami ma tye iye twatwal me keto Yecu i kin Lubanga; ki gin guneno i keto Yecu i kin Lubanga ni cobo miti pa lujudaya ni Lubanga acel keken aye ki bi ngeyo i wilobo ducu i loc ne i kom jami ducu." (Bauckham 1999: 27)

Dano mapol nicakke i kare pa Yecu gumoko tam acel—li ni Yecu obedo Lubanga ma obino i lobo macalo dano—niye matek ma oweko gin bene guketo kwogi ka mading nyo gumiyo kwogi ka mading pi niye meno. Lok pa Yecu, ticce, ki dong kite weko wan ducu wapenye ki lapeny acel ma Lujudaya me kare me acel gukelo: Yecu obedo anga? Lok pa Yecu tye matut ma dano ducumyero onen i kom jami ma ki neno ki moko tam pien, ka lok pa Yecu tye ada, ci kwero Yecu macalo Rwot obedo kwero Lubanga dok man oweko kwo kikome pe, ento bedo ki Yecu macalo Rwot obedo bedo ki Lubanga Won bene dok man weko nongo kwo ma pe tum (**Jon 8:19; 1 Jon 2:23; 4:15; 2 Jon 9**).²⁷

III. Cobbe pa lok pa lanebi i kom Yecu

I cural wa neno kit ma Baibul pat kwede ki kit ma genne kwede ki wa kelo lok ma mako lok pa lunebi me Baibul. Kadi bed ni Baibul tye ki lok pa lunebi ma kubbe ki rok mapol, dano mapol, ki jami ma otimme, kany abiketo cwinya i kom lok pa lunebi ma kubbe ki Rwot, ma en aye Yecu Kricito, pien, kit ma kiloko kwede con, en aye obedo ngat ma pire tek i Baibul ducu. Ma lubu lok pa lunebi me Cik Macon i kom Yecu Kricito, wi opo ni mwaka ma oo 400 okato i kin buk me agiki me Cik Macon ki bino pa Yecu. Pi meno, tye kare ma romo mwaka miya mapol, ma romo mwaka 1400 pi lok pa lunebi mogo, i kin lok mo keken ma mako Rwot ki cobbe ne (nen Geisler 1976: 341).

Kit ma lok pa lunebi pire tek kwede tye ni lok pa lunebi miyo lok ma ki waco ni Yecu obedo Meciya bedo me ada onyo, ki tung cing kany, twero bedo goba (nen **Nwo 18:20-22; 1 Luker 22:28; Ic 48:5; Jer 28:9; Ejek 33:33; Jek 2:19, 14:19; 19:56; 1965**). Kadi bed ni twero bedo ni lok pa lunebi mogo manok kiromo wacone ni jo mukene gucobbe, ento Yecu keken aye onongo twero dok ocobo lok magi ducu. Yecu onongo pe ki twero i kom lok pa lunebi mapol (labole, kit ki kabedo ma kinywale iye, likwaye, kit ma en otero kwede dano, tic pa lupwonyene, ludot, ki lunek, kit ma en oto kwede, kit ma kiyike kwede). Pi meno, en onongo pe twero loko jami ma otimme me cobo lok pa lunebi (nen Geisler 1976: 342-43). Wel ki rwom pa lok pa lunebi ma mako Yecu nyutu ni tye ryeko ki ngec pa Lubanga ma tye i nge Baibul; pe twere me waco ni lok pa lunebi ni otiime pi "gin ma ki ngeyo" (kit ma ki bi nyamo kwede piny kany). Lok pa lunebi—ni kubbe ki kabedo ducu me kwo pa Yecu. Lok pa lunebi ma lubbe ki kit ma Yecu obedo Rwot tye iye:

²⁷ I te lok ada ni Yecu twero bedo dano ki Lubanga kikome i kare acel tye pwony pa Lukricitayo me Trinititi, ma en aye, lok ada ni Lubanga tye gin acel (Greek = *ousia*) pa dano adek (Greek = *hypostasis*; Won, Wod, ki cwiny maleng). Kadi bed ni pwony me Trinititi pe kitwero niang iye maber, Trinititi pe obedo gin ma pe rwate (ma en aye, ma pe rwate ki iye) nyo ma pe tye kakare, dok bene oa ki i ngec ma kimiyo botwa i Baibul. Pe tye i rwom me buk man me nyamo lok i kom Trinititi matut, ento kit ma Trinititi ki tam me trinititi ma tye i kwo tye kwede kiloko iye matut i Menn 2020: 115-29.

Lok pa lanebi	lok ma ki nongo ki i Cik Macon	Cobbo lok ma i Cik Macon
1. Ki nywalo ki dako ma peya ongeyo laco 2. Wod pa Lubanga 3. Lakwaro pa Abraim 4. Wod pa Icaka 5. Wod pa Yakobo 6. Kaka pa Juda 7. Lit pa Jesse 8. Ot pa Daudi 9. Ki nywale i Beterekem 10. Ma onongo tye con 11. Ki bilwongo ni Immanuel 12. Ki bilwongo ni Rwot 13. Obibedo lanebi 14. Obibedo ajwaka 15. Obibedo langolkop 16. Obibedo kabaka 17. Cwiny pa Lubanga onongo bibedo i kome 18. Lakwena aye otelo en 19. Cwiny matek pi Lubanga 20. Tic me pwony obi cako i Galilaya 21. Obitimo tango 22. Apwonyo ki carolok 23. Obidonyo i ot lega 24. Onongo abi donyo i Jerucalem ki kana 25. Obibedo got ma balo wic pa Lujudaya 26. Obibedo lero bot Lurok 27. Dano me gange gukwero 28. Kwero labongo tyen lok mo 29. Obicer ki i kin jo muto 30. Obicito bot Won 31. Obedo piny tung acuc pa Lubanga	Ic 7:14 Jab 2:7; 2 Cam 7:12-16; 1 Tek 17:11-14 Acak 13:15; 22:17-18 Acak 21:12 Wel 24:17 Acak 49:10; Mika 5:2 Ic 11:1, 10 2 Cam 7:12-16; Jab 132:11; Jer 23:5 Mika 5:2 Mika 5:2 Ic 7:14 Jab 110:1; Jer 23:6 Nwo 18:18 Jab 110:4 Ic 11:4; 33:22 Jab 2:6; Jer 23:5; Jek 9:9 Ic 11:2; 42:1; 61:1-2 Ic 40:3; Mal 3:1 Jab 69:9 Ic 9:1 Ic 32:3-4; 35:5-6 Jab 78:2 Mal 3:1 Jek 9:9 Jab 118:22; I 8:14; 28:16 Ic 49:6; 60:3 Jab 69:8; Ic 53:3 Jab 69:4; Ic 49:7 Jab 2:7; 16:10; Koc 6:2 Jab 68:18 Jab 110:1	Mat 1:18, 24-25; Luka 1:26-35 Mat 3:17; Mat 16:16; Mar 9:7; Luka 9:35; 22:70; Jon 1:34, 49; Tic pa Lukwena 13:30-33 Gal 3:16 Mat 1:2; Luka 3:23, 34 Mat 1:2; Luka 1:33; 3:23, 34 Mat 1:2; Luka 3:23, 33; Ibru 7:14 Mat 1:6, Luka 3:23, 32 Mat 1:1; 9:27; 15:22; 20:30-31; 21:9, 15; 22:41-46; Mar 9:10; 10:47-48; Luka 3:23, 31; 18:38-39; Tic pa Lukwena 13: 22-23; Yabo 22:16 Mat 2:1, 4-8; Luka 24-7; Jon 7:42 Jon 1:1-2, 30; 8:58; 17:5, 24; Kol 1:17; Yabo 1:17; 2:8; 22:13 Mat 1:23 Mat 22:43-45; Luka 2:11 Mat 21:11; Luka 7:16; Jon 4:19; 6:14; 7:40 Ibru 3:1; 5:5-6 Jon 5:30; 2 Tem 4:1; Yak 4:12 Mat 21:5; 27:37; John 18:33-38 Mat 3:16-17; 12:17-21; Mar 1:10-11; Luka 4:18, 21; Jon 1:32 Mat 3:1-3; 11:10; Luka 1:17; Jon 1:23 Jon 2:15-17 Mat 4:12-13, 17 Mat 9:32-35; 11:4-6; Mar 7:33-35; Jon 5:5-9; 9:6-11; 11:43-47 Mat 13:34 Mat 21:12 Mat 21:6-11; Luka 19:35-37 Rom 9:32-33; 1 Pet 2:7 Tic pa Lukwena 13:47-48; 26:23; 28:28 Mat 21:42-43; Jon 1:11; 7:5, 48 Jon 15:25 Mat 28:6; Mar 16:6; Luka 24:21, 46; Tic pa Lukwena 2:31; 13:33 Tic pa Lukwena 1:9; Ep 4:8 Mar 16:19; Tic pa Lukwena 2:34-35; Ibru 1:3

Lok pa lunebi madok i kom to ki yik pa Yecu tye iye:

Lok pa lanebi	lok ma ki nongo ki i Cik Macon	Cobbo lok ma i Cik Manyen
1. Larem mo oloko lok goba i kome 2. Doto Yecu pi cente me ryal 30 3. Cente ma kibolo i ot pa Lubanga 4. Cente ma kimiyo pi poto pa lacwe agulu 5. Lupwonnyene guweko en 6. Lingo ne i nyim ludot en 7. Ki goyo ki kingulo laa i kome 8. Ki goyo 9. Ki guro cinge ki tyene	Jab 41:9; 55:12-14; Jek 13:6 Jek 11:12 Jek 11:13 Jek 11:13 Jek 13:7 Ic 53:7 Ic 50:6; 53:5 Jab 22:7-8 Jab 22:16; Jek 12:10	Mat 10:4; 26:47-50; 13:21-27; Luka 22:19-23 Mat 26:15; 27:3 Mat 27:5 Mat 27:6-10 Mat 26:31, 69-74; Mar 14:27, 50 Mat 27:12; Tic pa Lukwena 8:32-35 Mat 26:67; 27:26; Mar 10:33-34 Mat 27:31; Luka 22:63-65 Luka 23:33; Jon 20:25-27

10. Deno can pi bal pa dano mukene	Ic 53:5-6, 8, 10-12	Rom 4:25; 1 Kor 15:3
11. Too kacel ki lutim bal	Ic 53:12	Mat 27:38; Mar 15:27-28; Luka 22:37
12. Lega pi lutim bal	Ic 53:12	Luka 23:34
13. Ki bolo kwir pi bongo ne	Jab 22:18	Jon 19:23-24
14. Lureme gicung ka mabor	Jab 38:11	Mat 27:55-56; Mar 15:40; Luka 23:49
15. Dano guyengo wigi	Jab 22:7	Mat 27:39
16. Dano gi tye ka deno can.	Jab 22:17	Luka 23:35
17. En odeno can me orwo pii	Jab 22:15; 69:21	Jon 19:28
18. Ki mino gin ma ki lwongo ni kongo ma wac me amata	Jab 69:21	Jon 19:28-29; Mat 27:34
19. Kok bot Lubanga pien oweko en woko	Jab 22:1	Mat 27:46
20. Omiyo cwinye bot Lubanga	Jab 31:5	Luka 23:46
21. Cogo kome pe kituro	Jab 34:20	Jon 19:33
22. Ki turo bute	Jek 12:10	Jon 19:34-37
23. Cwinye otur	Jab 22:14; 69:20	Jon 19:34
24. Col piny omako lobo	Acak 15:17; Amoc 8:9	Mat 27:45
25. Ki yiko i ot lyel pa laco ma lalonyo	Ic 53:9	Mat 27:57-60

Twero bedo ni lok pa lanebi ma pud dong oyomo cwinywa loyo nonge i **Acak 15:1-18**. Ki kunnu, Lubanga onongo tye ka moko gicikke ma en omoko con ki Abraim (ma onongo kilwongo ni Abram). Abram openyo, “*Ai Rwot Lubanga, abijeyo nijini ni abicamo [lobo ma Lubanga ociko pire-ni]?*” (**Acak 15:8**) Me jwayo akalakala pa Abram, Lubanga owaco bot Abram ni okel lee mogo. Abraim onongo ngeyo ni Lubanga bimoko gicikke kwede, pi meno en okelo lee magi ci ongologi i aryo ci oketo nucune aryo tung acuc. I kare macon me Near East, pol kare dano ducunongo giwoto ki i kin ler ma otoo ni. Gin ma onongo gitye ka timone onongo nyuto ni, “Ka aturo cik me gicikke man, myero abed calo lee ma guto magi kany” (Alter 1996: 65n.8; Payne 1980: 162). I kom lok man, kadi bed kumeno, Lubanga keken (i kit me lanyut pa “*keno ma lyel ki mac ma lyel*,” (**Acak 15:17**) okato ki i kin ler ma otoo ni.²⁸ I kare ma en okato ki i kin dul ler pi en ki bene pi Abram, Lubanga onongo tye ka waco ni, “Abram, ka aturo cik me gicikke man, wek abed calo ler ma otoo ni.” Ento en bene onongo tye ka wacci, “Abram, ka ituro cik me gicikke man, pi kwero ye an, pi kwero lubo kora, wek an, pe in, abed calo lee magi muto-ni.”

Gicikke man ma Lubanga otimo bene obedo lok pa lanebi (nen **Gal 3:16**). Ma romo mwaka 2000 lacen, i kom got ma ki lwongo ni Calvary onyo Golgotha, i kom Yecu Kricito, Lubanga otimo ne kikome. Gin ma weko lok pa lanebi me **Acak 15** bedo me aura aye kit ma ocobbe kwede kore ki kore. Kit macalo kineko lee-ni, kit meno bene kineko Yecu. Ento, lee magi pe kinekogi keken, ento kipokogi i dul aryo. **Mat 27:51** wacciwa ni i kare ma Yecu otoo, “*kicika ma i ot pa Lubanga oyec iye aryo cakke ki malo nio wa piny.*” **Ibru 10:19-20** tito botwa tyen lok me meno. waco ni, “*Watye ki tek cwiny me donyo i kabedo maleng ki remo pa Yecu, ki yoo manyen ki makwo ma en oyabo botwa ki i bongo ma ki umu, ma en aye, kome.*” Labongo meno onongo tye ka nyuto ni, i kom yatariya, Yecu Kricito ocobo gicikke pa Abraim (nen Payne 1980: 162). Medo i kom meno, **Acak 15:17** waco ni, “*I kare ma ceng doj opoto piny, piny doj col mada.*” En onongo obedo kare ma keno ma lyel ki mac ma lyel okato ki i kin jami ni. **Mat 27:45** wacciwa ni i kare ma Yecu onongo tye i kom yatariya, “*cakke i cawa abicel col piny oumo lobo ducu nio wa i cawa abojwen.*” Ngolo kop me bal obedo poko kin Lubanga matwal, ma ki ngeyo ni mac me kapiny. Kiloko i kom mac me kapiny i kabedo mapat pat i Baibul ni “*colpiny ma woko*” (**Mat 8:12; 22:13; 25:30**). Col piny ma tye i polo i kare ma Yecu tye i kom yatariya obedo lanyut me ngolo kop pa Lubanga i kom bal ma Yecu tye ka tiyo. Col meno onongo tye ka nyutu col ma woko me mac me kapiny kikome. Kit ma gin ma pire tek i mac me kapiny tye apoka ki Lubanga, i kare ma Yecu okok ki i kom yatariya, “*Lubangana, Lubangana, itenya woko piyo?*” (**Mat 27:46**), en onongo tye ka kato ki i kwo me kapiny. Jami magi pe gutimme atura, dok onongo pe kitwero “timogi goba,” pien pe tye ngat mo ma twero doro kit ma piny tye kwede nyo weko bongo me ot pa Lubanga oyekke aryo. Lok acel keken ma tye kakare aye ni Lubanga ma kiloko i kome i Baibul-li tye, en ngeyo “*agikki ki i acakki*” (**Ic 46:10**), ki en onongo tye ka tic ki lok pa lunebi ki cobbe ne me nyutu ada ne, me moko anga ma Yecu Kricito obedo, ki me moko lok ada me

²⁸ Wangeyo ni mac ma lyel ki mac ma lyel onyutu Lubanga kikome, pien lacen en otelo Israel ki i opii i Egypt (ma bene onongo kiloko iye i **Acak 15:13-14**) calo wir me pol i diceng ki wir me lyeto i dyewor (**Nia 13:21**); i kare ma en onen i wi Got Cinai me miyo Cik Apar bot Moses, “*Got Cinai onogo tye ka lyel woko liwen pien Rwot olor piny i wiye ki mac; ci yitone cito malo calo yito mac ki keno*” (**Nia 19:18**).

kwena maber.

Tye jami mapol ma pire tek i kom lok pa lunebi makato meno. Kwedo gin ma twero time nyutu ni pe twere pi lok pa lunebi mapol ma mako Yecu ni ocobbe labongo miti. Mwaki mogo mukato anged, lapwony me cura ki kwan i kom jami ma tye i dan polo Peter W. Stoner okwanyo lok pa lunebi aboro keken madok i kom Yecu (ma kinywale i Bethlehem, **Mika 5:2**; onongo tye ki ngat ma otelo ne me yubu yoo, **Mal 3:1**; odonyo i Jerucalem i wi kana, **Jek 9:9**; ki lareme ma okelo awano i cinge, **Jek 13:6**; kidotogi pi cente me ryal 30, **Jek 11:12**; cente me turo cik ma kibolo i ot pa Rwot me cito bot lacwe jami, **Jek 11:13**; ki diyo ki deno can ento obedo ling i nyim ludote, **Ic 53:7**; ki gucobo cinge ki tyene, **Jab 22:6**). Ot kwan mo i Pasadena City College otimo kwedo gin ma twero time, ma gu bino ki rwom ma opore ki ma ki gwoko maber pi kare pa ngat acel me cobo lok acel acel i kin lok aboro ma ki waco. wel ma ki byeko ki wel ma ki kwano ni tye kit man: $1 \text{ i } 2.8 \times 10^5 \times 10^3 \times 10^2 \times 10^3 \times 10^5 \times 10^3 \times 10^4 = 1 \text{ i } 10^{28}$ (Stoner 2005: 59-62).²⁹ Lapeny tye ni: Ngo ma twero bedo ni ngat mo okwo cakke i kare ma lok pa lunebi magi gucoyo nio wa i kare-ni dok ocobo lok pa lunebi aboro-ni ducu? Me gamo lapeny meno, ngat acel poko 10^{28} ki wel dano ducu ma gukwo nicakke i kare me lok pa lunebi, ma i kare meno kibyeko ni onongo romo wel madwong ada ma ki poro ki 88 kulu. Adwogine tye ni “kare ma ngat mo twero bedo kwede nio wa i kare-ni dok ocobo lok pa lunebi aboro ducu tye $1 \text{ i } 10^{17}$ ” (Stoner 2005: 63).

Meno tyen lokke ngo? Stoner ocoyo ni ka ngat moni okwanyo cente me ryal 1017 ki oketo gi i wi Texas, fut aryo i tere.³⁰ En dok otito ni, “Kombeddi dong iket lanyut acel i kin cente me ryal magi ci irub wel ducu maber, i lobo ducu. Um wang laco mo ki wace ni en twero wot kama en mito, ento en myero oter cente me ryal acel ki owaci ni eni aye maber. Kare angoma en obi bedo kwede me nongo gin ma opore? Kit ma lunebi onongo gubi bedo kwede me coyo lok pa lunebi aboro magi ki me weko gi ducu ocobe i kom ngat acel, cakke i karegi nio wa i kare-ni, ka onongo gucoyo ki ryekogi. . . . Man tere ni cobbe pa lok pa lunebi aboro ni keken nyutu ni Lubanga aye okelo coc pa lok pa lunebi ni me bedo gin ma ki ngeyo ma pe ki kare acel keken i mwaka 1017 me bedo ma pe ki ngeyo.” (Stoner 2005: 63) Stoner omede ki moko, kun tiyo ki cik acel-lu, ni kare pa dano me cobo lok pa lunebi 48 ma mako Yecu obi bedo $1 \text{ i } 10^{157}$. Meno rom ki wel electron ma tye ki ball 500 ma tek, ball acel acel tye ki lacce ki poro ki mwaka me dero ma romo 6! (Stoner 2005: 64-65)³¹

Adwogi pa nged eni tye me aura. Stoner otito ni, “Man pe obedo caden keken, ento obedo caden ma nyuto ni Lubanga aye omiyo kicoyo Baibul—caden ma nyuto ni polo ki lobo pe lac ma romo gwoko caden man.” (Stoner 2005: 65; nen bene Kaiser 2001: 169; Van de Weghe 2007: 219-32; Tyen lok n.d.: 1-4) Jami eni ducu tero wa i agiki ni Yecu tye ngat ma en owaco ni en tye, Lubanga obino i lobo macalo dano. Gin ma man nyutu ni, kit ma en oye ki ye i kom lok me tekwaro pa Baibul, Baibul tye, ada, tye kakare ki genne. Ki lok ada, dini pa Lukricitayo tye ada. Ento lok mukene ma nyutu lok ada ni Yecu tye ngat ma en owaco ni en tye, Baibul tye kakare ki genne, ki Lukricitayo tye lok ada, ma en aye, cer pa Yecu Kricito.

IV. Guro Yecu i kom yatariya ki cer ne: Acakki

Guro Yecu Kricito i kom yatariya ki cer ne obedo cwiny pa Lukricitayo. Kit ma pire tek kwede ki waco ne i Cik Manyen (labole, **Mat 20:28**; **Jon 10:17-18**; **Rom 1:4**; **5:8-11**; **1 Kor 15:1-4**, **20-23**; **Pil 2:5-11**; **Kol 2:13-14**; **Ibru 2:14-15**).³² Yecu otito ni kigure i kom yatariya ki cerre me kom (labole, **Matt 16:21**; **Mark 9:31**; **Luka 9:22**; **Jon 2:18-22**). Yecu owaco ni en aye Lubanga ma obino i lobo macalo dano. En obino me kwo kwo ma onongo myero wabed kwede, ma en aye, labongo bal, ki me culo pi bal ma onongo myero wacul ento onongo pe watwero. Ki lok macek, gin ma oweko Yecu obino i lobo onongo pe me cango dano onyo pwonyo (kadi bed ni meno onongo obedo but gin ma en otimo ma pire tek), ento me too i kom yatariya pi ber bedo pa dano (**Pil 2:6-8**). Jo ma gicayo Yecu gupenye pi lanyut mo, ci en owacci ebimiyo botgi acel—cerre. Yecu onongo tye ka waco ni ebinyuto ni en aye ngat ma en waco ni en obedo kun timo gin mo (cer ki i kin jo muto ki

²⁹ Namba 2.8 ni ki kwanyo ki i lok ada ni wel dano ma i lobo ni tye piny ki 2 alip ki alip, ki wel dano me Beterekem tye piny ni 7,150. Pi meno, ngat acel poko 7,150 i 2 alip ki alip ma miyo kare ni laco acel i 2.8×10^5 ki nywalo i Beterekem. (Stoner 2005: 60)

³⁰ Texas tye 268,597 bore, lacce ki arine (695,660 km²) i dit. Tye i kin dit pa Myanmar (261,228 bor ma bore, lacce ki arine; 676,578 km²) ki Zambia (290,586 bor ma bore, lacce ki arine; 752,617 km²).

³¹ I lok ma ki coyo i acaki me buk pa Stoner, H. Harold Hartzler, Ph.D., lapwony me cura, ryeko akwana me tic, ki ryeko akwana ma ki tiyo kwede niang i kom jami ducu ma tye i lobo ki i wiyamo, ki ladit ma loyo lim pa American Scientific Affiliation, owaco ni, “Coc ma ki coyo pi me ryeko akwana ni ki neno maber ki komiti pa American Scientific Affiliation ki lwak pa Executive Council, ki kinongo ni i dul acel-lu, i kom lok, me bedo ma ki genne ki ma tye kakare malube ki jami me ryeko akwana me tic ki nyonyoma ki nyutu. Kwano cura ma ki keto iye ni jenge i kom cik ma kwako gin ma twero time ma tye kakare ki lapwony Stoner otiyo ki cik magi i yoo ma opore ki ma moko tam.” (Hartzler 2005: 4) Stoner omedo ni, “Ka lakwan pe oyee ki wel ma kimiyo, en twero moko tam ne kene ki tero gi me oo i agikki ne” (Stoner 2005: 60).

³² Bruce Demarest nyutu ni i kin 25 iwi 100-42 iwi 100 pa Jiri angwen ni ki keto i kom cabit me agiki me kwo pa Yecu ki “medo i kom lok mapol ma lunebi gu waco i kom to pa Rwot i Cik Macon, tye lok 175 ma mako to ne i Cik Manyen” (Demarest 1997: 166-67).

kom) ma pe twere pi ngat mo keken ma obedo dano keken. En aye gin ma ki tiyo kwede me ngeyo ni en tye ka waco lok ada (**Mat 12:38-40; 16:1-4; Jon 2:18-21**; nen bene **Mar 14:58; Luka 11:29-30; Rom 1:4**). Temo lok ada me tekwaro ma kit meno tye ma rwate ki dini pa Lukricitayo.

I Baibul, cer pa Kricito i kom dano ni kubbe ki guro ne i kom yatariya (labole, **Mat 17:22-23; Mar 10:32-34; Jon 2:18-22; Rom 4:24-25; 1 Kor 15:1-4; Pil 2:5-11**). Kit macalo yub me bino pa Kricito i lobo onongo tye me tingo pwod pi bal pa dano kun tyero kome i kom yatariya, cer (ki cito i polo ma lubo): (1) nyuto ni Lubanga oye ginkok pa Kricito; ki (2) moko ngat ma Kricito obedo ki jami ducuma Kricito owaco ki ye.³³ Kadi wa lapwony mo ma onongo pe ye i kom Lubanga, ma nyinge Antony Flew oye ni lapeny ma lubbe ki ka ce Yecu ocer ki i kin jo muto nyo pe “tye gin ma pire tek adada. Pien lok ada ma ki ngeyo ni en otimo, ka ada tye lok ada ma ki ngeyo, en aye gin maber loyo, ka pe en aye tyen lok acel keken, me ye ni Yecu obedo Lubanga pa Abraim, Icaka, ki Icrail.” (Flew 1987: 3) Lakwena Petero ki Paulo guniang man maber Ki tungcel, Petero owaco ni kerowa me nongo kwo manyen ki mot ma pe tum bino keken “*pi cer pa Yecu Kricito ki i kin jo muto*” (**1 Pet 1:3-4**). Ki tungcel, i **1 Kor 15:14** Paulo owaco ni, “*Ka Kricito yam pe gicero, ci lok ma watito-ni yone pe, niyewu bene yone pe*” (nen bene **1 Kor 15:17**). Habermas kacel ki Licon gi tyeko ni, “Ka Yecu pe ocer ki i kin jo muto, en obedo lanebi ma lagoba ki lakwo ma ngat mo ma tye ki ryeko pe myero olub. I yoo mukene, ka en ocer ki i kin jo muto, gin ma otimme ni omoko lok ma en owaco.” (Habermas kacel ki Licon 2004: 27)

Lok ma mako guro Yecu i kom yatariya ki cer pa Kricito obedo lok me tekwaro: nyo en onongo kiguro i kom yatariya ci lacen ocer woko ki i lyel nyo pe. I kom lok ma pigi tego magi, lok ma Baibul waco ni jami magi otimme tye kakare nyo kwerogi tye kakare. Gin aryo ni ducupe twero bedo lok ada. Magi obedo lok me tekwaro ma myero ki kwan i kom jami ma ki nongo ki i tekwaro, ento pe lok ma mako “niye.” (nen Habermas 1984: 21)

V. Guro Yecu Kricito i kom yatariya obedo lok ada me tekwaro

Jami mapol ma ki nongo ni Yecu otoo ki guro i kom yatariya. Jami ma ki nongo ni tye iye jami ma lubo ni:

A. Lucaden mapol

Guro Yecu i kom yatariya pe obedo gin ma otimme i mung nyo i mung. Ma ka meno, onongo obedo gure ma dano ducu gutimo ma kwako ludito pa gamente pa Luroma, lutela pa Lujudaya (Lungol kop pa Lujudaya), ki dong dano ma rwomgi lapiny, lurem ki lukwor pa Yecu. Kadi bed ni lupwonnyene guringo woko i kare ma kimako Yecu (**Mat 26:56**), Petero obedo caden me winyo lokke i nyim ajwaka madit (**Mat 26:69; Mar 14:54**). Luka otito ni tingo yatariya pa Yecu owoto kacel ki lwak dano mapol, ma i kine tye iye mon, ma onongo gitye ka koko (**Luka 23:27**), ki Cimon me Cirene, ma ki keto me tingo yatariya (**Mat 27:32**). Min Yecu, Maliam, gin ki lakwena Jon onongo gitye i kare me guro Yecu i kom yatariya; ki i yatariya, Yecu omiyo Maliam i cing Jon (**Jon 19:26-27**). Dok bene onongo tye jo ma gikato ki i yo (**Mat 27:39-40**), mon mapol, mogo i kingi onongo gubedo lulub kor Yecu, laminwa, ki jo ma en ngeyogi (**Mat 27:55-56; Luka 23:49; Jon 19:25**), Lutela pa Lujudaya (**Mat 27:41; Mar 15:31**), ladit mony me Roma (**Mat 27:54; Mar 15:39; Luka 23:47**), ki lumony pa Luroma (**Mat 27:35; Mar 15:24; Luka 23:35; Jon 19:18, 23**) ma gin ducu guneno kit ma kiguro kwede Yecu i kom yatariya.

I kare ma kitye ka tero Yecu woko me gure i kom yatariya, “*Gu diyo ngat mo ma tye ka kato ki i kin gang, Cimon me Cirene (won Alegijanda ki Rupo), me tingo yatariya pa Yecu*” (**Mar 15:21**). Gin acel ma oweko ki medo nying eni tye ni gin onongo ki ngeyo gi ma ki twero lok kwed gi. Gin ma Mark tye ka waco ni “Alexander ki Rufus gimoko lok adaa i kom gin ma atye ka waco botwu, ka imito penyo gi”³⁴ Lok ada ni min Yecu kikome, jo ma en ongeyogi, ki lakwena Jon onongo gitye i kare me guro Yecu i kom yatariya pire tek adada (**Mat 27:55-56; Luka 23:49; Jon 19:25-27**). Min latin ngeyo wode kikome. Wadi pa Yecu, lureme, ki jo ma en ngeyogi onongo gingeyo anga ma Yecu obedo dok man oweko gungeyo ni Yecu aye kiguro i kom yatariya, ento pe ngat mukene. Kit ma lutela pa Lujudaya onongo gitye kwede bene pire tek. Mitigi onongo tye me neno ni Yecu, pe ngat mo ma lakwo, aye onongo kiguro i kom yatariya dok oto kikome. John, ngat ma oneno ki wange, owaco ni, “*Dat ma oneno don otito, lok me cadenne tye ada; dok en ngeyo ni en tye ka loko lok ada, wek wun bene wuye*” (**Jon 19:35**). Me waco ni ngat mukene onongo tye i kom yatariya, nyo ni Yecu pe oto i kom yatariya, tye ka jemo i kom tam.

Matayo, Marako, Luka, Jon, buk me Tic pa Lukwena, waraga pa Jo Roma, 1 ki 2 Jo Korint, Jo Galatia, Jo Epeco, Jo Pilipi, Jo Kolocai, 1 Jo Tecalonika, 1 ki 2 Temceo, Jo Ibru, 1 Petero, 2 Petero (ma pe kiloko iye), 1

³³ Ulrich Wilckens keto ne kit man, “Yatariya obedo lanyut ki lanyut pa gin ma Lukricitayo. Gen i kom Yatariya, kadi bed kumeno, ki miti madit ki teko ma ginongo ki i Yatariya, i agiki ne jenge i kom dongo ki i too pa Kricito ma kiguro i kom yatariya. Ka tyen lok ki yoo pa Lukricitayo cung onyo poto ki niye i kom yatariya pa Kricito, ci teko me niye man cung onyo poto ki niye i cer pa Kricito ma kiguro i kom yatariya.” (Wilckens 1978: 124)

³⁴ Keller 2007: 101.

Jon, ki Niyabo ducu gicoyo lok i kom to pa Yecu; ka kiloko i kom kit me to meno, gin giwaco ni obedo ki guro i kom yatariya. Bukke magi kicoyogi ki lucoc abiro mapat pat dok ducu kicoyogi i kine ka mwaki 20 me o i mwaka 65 i nge to pa Yecu. Man tere ni ki coyo lok i kom guro ne i kom yatariya i kare ma lucaden mapol onongo pud gikwo; i kom lok meno, Cik Manyen onongo pe twero waco ni Yecu onongo kiguro i kom yatariya ka onongo pe kiguro (nen Keller 2008: 102).

B. *Acakki me niye pa Lukricitayo*

Kit ma kitito kwede malo-ni, bukke me Baibul kicoyo con, cakke i nge mwaki ma pe oromo 20 i nge to pa Yecu. Ento, lucoc me Cik Manyen guketo i cocgi niye pa Lukricitayo macon *ma gubedo macon loyo buk ma ki coyo iye* (nen Habermas 1984: 119; Cullmann 1949: 10, 22-23). “Tekwaro macon ni nen pol kare i gicikke manyen ki ada tye pwony ma ki loko ki dog ki lok ma ki waco ma ki loko ki dog nio ka ki coyo ne i buk kikome. Pi meno niye magi tye ada ma peya ki coyo gicikke manyen ma gi tye iye. . . . Jami aryo ma pol kare ki ngeyo i lok ma mako niye ni kwako to ki cer pa Yecu ki lubanga ma oa ki iye.” (Habermas 1984: 33, 120) Jami macon ni tye iye **1 Kor 15:3-7** ki **Pil 2:6-11** (Cullmann 1949: 22-23). Gin aryo ni ducugi loko i kom to pa Kricito. **1 Kor 15:3-4** tito ni “*Kricito oto pi balwa ma lubu ginacoya, ki ni ki yiko en.*” Niye ma kicoyo i Jo Pilipi tito kit ma en oto kwede: “*kadi wa to i kom yatariya*” (**Pil 2:8**). Ni niye ma tye i **1 Kor 15:3-7** tye macon ki ma peya Paulo ocoyo ni ki ngeyo i wilobo ducu ki lupwonye ma mako lok me dini (Habermas 1984: 124-25; nen bene Jeremia 1966: 101-3). A. M. Hunter wacci, “Gin ma kicoyo [**1 Kor 15:3-7**] gwoko caden macon dok ma twero mokone.” (Hunter 1976: 100)

C. *Gin ma ki nongo ki i ot yat ma nyutu ni en otoo*

Coc ma ki coyo matut i *Karatac pa dul pa ludaktari me America* nyamo ki i neno pa ludaktari jami ma otimme ma oweko ki guro Yecu i kom yatariya (ma calo, remo ma opong i poto me Gececemane, kit ma Lujudaya gugoye kwede ki dong Luroma gu goye, kit ma en onongo pe twero tingo yatariyane kene), kit ma ki guro kwede Yecu i kom yatariya, ki kit ma Luroma gu goyo kwede ki remo, ki pii ma ki kwanyo ki i kome kit ma ki waco kwede i lok mapatpat ma ki coyo i Baibul. Lucoc ni gi tyeko ni, “Ma nen maber, pek pa lok macon ki lok kom yot kom nyutu ni Yecu onongo otoo ma pwod peya ki keto awano i bute ki miyo kony i kom lok macon ni pala lucwan, ma ki keto i kin lak cinge ma lacuc, twero bedo ni oturo cwinye ma lacuc keken ento bene i cwinye ki cwinye ki oweko en oto. Malube ki lok ma ki waco ni Yecu oto i kom yatariya ni pe nen calo oto i kom yatariya. pe rwate ki ngec me yot kom me kare ni.” (Edwards, et al. 1986: 1463)

Lamony pa Luroma ma ocobo lak Yecu ki tong onongo tye ka neno ni Yecu dong oto woko (**Jon 19:31-34**). Ka onongo lamony meno pe tye ki gen ni Yecu oto, kono lumony magi guturo tyen Yecu kit ma gutimo kwede i kom jo aryo mukene ma kigurogi kacel ki Yecu nyo onongo gibitimo gin mukene me neno ni en oto. Ka Yecu onongo pe oto ada, ento ladit mony me Roma otito bot Pilato ni en oto, onongo en oturo cikke dok onongo biloko lok goba bot ladit mony dok pi meno nen calo onongo biculo pi meno ki kwone. Pi meno, obedo gin ma pe twere me waco ni Yecu pe oto i kom yatariya.

D. *Yiko Yecu i lyel*

Pontio Pilato, laloc me Roma (gabuna) me Judaya, onongo ociko ni kigure Yecu i kom yatariya (**Mat 27:26; Mar 15:15; Luka 23:24-25; Jon 19:16**). I nge guro Yecu i kom yatariya, Yucepu me Arimataya, ma tye i kin Lukiko pa Lujudaya, openyo kom Yecu wek kiyik; Pilato ogonyo kom dano me yiko ento i nge moko ki bot ladit mony ma onongo tye i kare me guro kom dano ni Yecu onongo dong oto woko (**Mat 27:57-58; Mar 15:42-45; Luka 23:50-52; Jon 19:38**).³⁵ Lok me niye macon, ma onongo tye ma peya Paulo ocakke dok dok cen wa i kare ma kiguro i kom yatariya kikome, tye ki lok ni “*ni ki yiko En*” (**1 Kor 15:4**). Lok meno pire tek pien en moko ni Yecu otoo ada (nen Wright 2003: 321). Giyiko Yecu i lyel pa Yucepu me Arimataya kikome; pi meno, ka ma kiyiko iye Yecu-ni onongo ngene adada (**Mat 27:59-60; Mar 15:46; Luka 23:53; Jon 19:38-42**). “*got madit*” ki wilo me loro dog lyel, ki umu dog lyel, ki keto dano ma gwoko lyel me neno ni ngat mo pe romo kwalo kom (**Mat 27:60-66; Mar 15:46; 16:3-4; Luka 23:53; Jon 19:41-42**). Cik pa gamente ma ki keto, ki dano ma gwoko kuc pa Luroma oweko ngat mo pe twero donyo onyo kato ki i lyel ni (McDowell 1981: 53-61).³⁶

³⁵ Labongo akalakala mo, Yucepu me Arimathea aye obedo ngat ma tye ada, ma onongo tye i tekwaro ma oyiko Yecu. Craig owaco ni “pe twero bedo ni Lukricitayo macon gubi yubu ngat moni, miye nying ki boma ma en oa ki iye, ki keto ngat ma ki coyo ni i kom lukiko me tekwaro pa Sanhedrin, ma lumemba ne onongo gi ngeyo gi maber” (Craig 1981: 53).

³⁶ Josh McDowell tito ni, “Lanyut man ma tye i kom lyel pa Yecu-ni obedo caden ma nyuto ni kom Yecu onongo tye kunnu. Medo i kom meno, pien lanyut meno obedo pa Luroma, man moko ni kom Yecu onongo kigwoko ki i kom jo ma gibalo jami ki i kom gin mo keken makato teko ki twero pa Ker me Roma.” (McDowell 1981: 59)

E. *Kit ma lupwonnye gudok iye kwede*

Jami ma otimme cutcut i nge guro Yecu i kom yatariya rwatte ki to pa Yecu kikome ki guro i kom yatariya. Me labole, **Jon 20:19** tito ni lupwonnye onongo gitye i kicika mo ma “*doggola onongo ki umu. . . pi lworu Lujudaya*.” Man twero gonyo ka latela gi onongo, i ada, kineko pi diyo cwiny pa lutela pa Lujudaya ki lupwonnye onongo dong gilworo ni lutela pa Lujudaya gubi lubo kor gi. I Ceng Cabit cutcut i nge guro Yecu i kom yatariya, **Mar 16:10** omedo ni lupwonnye pa Yecu onongo “*kumu ki koko*.” **Luka 24** tito ni lupwonnye aryo mukene, ngat acel ma nyinge Keopa, onongo gitye ka wot i yo ma cito i Emau. **Luka 24:17** waco ni gin onongo “*nen calo cwinye cwer*.” Lupwonnyene aryo-ni gutito tyen lokke i **Luka 24:20-21** i kare ma guloko i kom “*kit ma ajwagi madito pa Lubaja ki lulocwa gumiye [Yecu] i kop me to, ci gugure i kom yatariya. Ento onogo wageno ni en aye ma bikoko jo Icarael*.” Dok, cwer cwiny ki gen ma obale pa lupwonnye ni twero bedo gin ma rwate i kare ma ki neko Yecu i kom yatariya. Kit ma kilwongo ngat acel i kin lupwonnye ma onongo gitye i yo me cito i Emau-ni obedo lanyut mukene ma moko ni lok meno tye ada dok genne, pien onongo kiromo penyo Kleopa i kom jami mutimme i nino meno.³⁷

F. *Pol pa jami ma balo komgi kengi*

Lukricitayo gunywale i kare me acel i kin Lujudaya, ento Jiri angwen ducu ki coc mukene mapol me Cik Manyen gicung i kom lok ada ni Yecu onongo kiguro i kom yatariya ki bot Luroma. Ka lok me kwo pa Yecu-ni onongo kiyubu i nge kare malac ki bot lulub kore, lok i kom guro Yecu i kom yatariya onongo pe kiromo keto iye: “Tek me tamo yo maber loyo me weko dano i kare me acel giye ni ngat mo pe obedo Meciya makato tito botgi ni lumony pa Irael guneko ngat ma onongo mito bedo lalar-ri! Me mede anyim ki waco gi ni ngat ma obi bedo lalar ni otoo to ma ki ciro i kom yat obi miyo lok me cato wil ni doko rac (cf. Nwo. 21:22-23). . . . Pi meno, lok ada ni tekwaro pa Synoptic pe tye ka medde ki lok i kom guro yatariya keken ento bene miyo bedo gin ma pire tek i kwena ne omyeroki kwany calo lanyut ni Lukricitayo macon, medo ki lucoc me buk ada me Jiri, gubedo atera me ye, poyo wic, ki tito ki tek cwiny lok acel ma kelo lewic i kom yub gi manyen ni. Man aye jami ma balo kwo pa dano ma lucoc me tekwaro gi yenyo me temo lok ada pa jami macon.” (Eddy kacel ki Boyd 2007: 411)

G. *Lok ma kimoko ki bot dano ma jemo ki ma pe gubedo Lukricitayo*

Jami mapol, macon, ma pe obedo pa Lukricitayo moko ni lok me guro Yecu Kricito i kom yatariya tye kakare. Celsus, Laroma me kare me aryo ma onongo tye ka cayo dini pa Lukricitayo, omoko ni Yecu onongo kiguro i kom yatariya ci oto i kom yatariya (“Celsus” 2023: I kom yatariya). Kit ma kiguro kwede dano i kom yatariya ni ki nyutu i cal. “Cal macon ma ki ngeyo ma nyuto kit ma kiguro kwede Yecu i kom yatariya oa ki i Roma, ma kinongo ma kigoyo i kom cel me Paedagogium ma tye i wi got Palatine. coc ma ki coyo i leb Greek ni 'Alexamenos woro lubanga ne. Ki ngeyo ni Alexamenos Graffito, cal ni nyutu Yecu i kom yatariya ki wi kana, kun laco mo ocung i ngom neno malo i kom ngat ma ki guro i kom yatariya ki cinge malo. Piny kany, coc ma ki coyo i leb Grik ma lubo ni waco ni 'Alexamenos woro lubanga ne.’” (Kennedy 2020: 196-97) Lok pa Luroma ki Lujudaya mukene ni Yecu Kricito onongo, kiguro i kom yatariya tye iye jami ma lubo ni:

1. **Jo Babilon Talmud**. *Babilon Talmud* tye coc ma pire tek ma obino nia tim maraco pa Lujudaya I nge turu Jercualem. Tractate Sanhedrin, folio 43a waco ni, “I nino ma okwongo me kwero nino me Kato, ki guro Yeshu i kom yat. Pi nino pyeranyen ma peya ki neko en, latit kwena mo ocito woko kun waco ni, ‘En tye ka cito ka celo ki got, pien en obedo ka timo tim me jokjok ki bwolo jo Irael me jemo. Ngat mo keken ma twero waco gin mo ma cwako en, obin i nyim en.’ Ento pien pe kikelo gin mo ma konyo en, kiguro en i nino ma okato me nino madit me Kato!” (*Bab. Talmud*: Sanhedrin 43a) Coc acel ma ki coyo ni Yeshu oloko i kom Yecu Kricito kun medo “Nasarean” inge nyinge (*Bab. Talmud*: Sanhedrin 43a, n.34). Lupwonye mapol gi tyeko ni lok man me *Talmud* oa ki i kare ma ki coyo iye jami macon, mwaka 70-200 i nge bino pa Kricito (Habermas 1984: 97-98). Man pire tek pien jo *Bablon Talmud* obedo tic “ma ki ngeyo” pa lupwonye dini pa Lujudaya ma oye ni gin

³⁷ I ceng cabit ma lubo yik, **Mar 16:11** ocoyo ni Maliam Lamagdala otito bot lupwonnyene ni lyel onongo tye nono, Yecu onongo dong ocer ki i lyel, dok onongo tye kwo, ento “*i kare ma guwinyo ni en tye makwo dok ni dako-ni oneno, gukwero ye lok meno*.” I yoo acel-li, **Mar 16:13** tito ni lupwonnye aryo ma Yecu onen botgi i yo me cito i Emmaus “*ocito otito bot jo mukene, ento gin bene pe guye lokgi*.” **Luka 24:10-11** kit meno bene kicoyo ni Maliam Lamagdala, Joana, Maliam min Yakobo, ki mon mukene gutito bot lupwonnye gin ma lamalaika ma tye i lyel owaco, “*ento lok magi onen botgi calo lok me miyo, pe guye*.” **Jon 20:24-25** owaco ni i kare ma Yecu onyute bot lupwonnyene mukwongo, Tomaci onongo pe tye. I kare ma lukwena guwaco bot Tomaci ni guneno Yecu, Tomaci owaco botgi, “*Ka pe aneno i cinge lanyut me cumar, ki aketo lwet cinga i kom cumar, ki aketo cinga i bute, pe abi ye*.” Lok magi ducuma mako kwero ni Yecu tye kwo romo bedo ni Yecu otoo ki ki yiko. Lupwonnyene onongo gingeyo ni jo muto gibedo jo muto, dok cer me kom onongo peya otimme. Ka onongo lok magi “ki yubu” kare malac i nge lok ada, nen calo onongo pe gibiloko i kom kwero niye pa lupwonnye, pien lok ma kit meno me kwero niye oketo lupwonnye i kabedo marac.

aye gukelo neko Yecu ki en oto. Lok me “guro” kikwanyo ki i Nwo 21:22-23 dok kitiyo kwede i kom guro Yecu i kom yatariya (**Luka 23:39; Tic pa Lukwena 5:30; 10:39; Gal 3:13**).

2. Toledot Yeshu. Tye dul mapol me *Toledot Yeshu*, ma obedo dul ma loko lok ma mako kwo pa Yecu, ma oa ki i kit ma lwak pa Jewish gu gamo kwede dini pa Lukricitayo. I kare ma ki coyo ne pe ki ngeyo, lok mukwongo ma ki waco i kome onongo tye i kare me abongwen (“Toledot Yeshu” 2024: Coc ki nino dwe). *Toledot Yeshu* omoko lok me neko Yecu, “Yeshu ki neko i cawa abicel i nino ma okato me nino madit me Kato ki nino me cabit” (*Toledot Yeshu* n.d.: coc). Tic man bene pire tek pien, kadi bed ni obedo lanyut pa Yecu ma pe cwako Lukricitayo, en moko teko pa Yecu me timo tango, ma tye iye dwoko kwo pa jo muto, ki lok pa Yecu ni binone onongo kiloko pire i Cik Macon, “Yeshu ogamo ni, ‘Lunebi macon guloko i kom binona ni: “Ki i kom yat Yece bi aa ki i kom yat,” ki en aye”” (*Toledot Yeshu* n.d.: coc).

3. Josephus. Josephus ki nywale i mwaka 37 i nge bino pa Kricito. En odoko padi pa Jewish ki lacen olwenyo i kom jo Roma i kare me lweny i mwaka 66-70 i nge bino pa Kricito. I nge loyo Lujudaya, en odonyo i kin Luroma macalo laco lok me tekwaro pa Kabaka Vespasian. I bukke *Jami macon pa Lujudaya*, ma ki coyo i mwaka 93 i nge bino pa Kricito, Josephus ocoyo gin ma ki lwongo ni *Testimonium Flavianum*: “I kare meno onongo tye iye Yecu, laco maryek, *ka ada ngat mo omyero olwonge ni dano*. Pien en obedo ngat acel ma otimo jami me aura dok obedo lapwony pa jo ma giye lok ada ki yomcwiny. En oloyo Lujudaya mapol ki Lugrik mapol. *En obedo Rwot*. I kare ma Pilato, i kare ma owinyo ni dano ma rwomgi lamal loyo i kinwa doto en, ongolo kop ni myero kigure i kom yatariya, jo ma onongo gubedo ka maro en pe guweko margi i kome. *I nino me adekke onen botgi ma dong ocer woko, pien lunebi pa Lubanga onojo gutito lok magi me aura mapol i kome*. Dok kaka pa Lukricitayo, ma kilwongogi kit meno, pud peya orwenyo nio wa tin.” (Josephus c.93:18.63-64, italics omedo) Dano mapol gitamo ni lacoc mo ma lacen omedo dul ma ki coyo i italic. Pol pa lupwonye giye ni Josephus ocoyo dul ma pe ki coyo i italic. *Testimonium* (nen Habermas kacel ki Licon 2004: 266-70n.42).

4. Tacitus. Tacitus, ma okwo i kine ka mwaka 55-120 i nge bino pa Kricito, ki ngeyo calo “laco lok me tekwaro madit loyo” me Roma macon (Habermas 1984: 87). Bukke me *Annals*, ma kicoyo i kine ka mwaka 115 i nge bino pa Kricito, moko ni Yecu oto. I kare ma tye ka lok i kom mac madit ma owango lobo Roma i te loc pa Kabaka Nero, Tacitus owaco ni, “Nero oketo bal i kom jo ma kicayogi pi timgi me kwere, ma dano gilwongogi ni Lukricitayo. Christus, ma nying man ocakke ki bote-ni, odeno can malit adada i kare me loc pa Tiberio i cing laloc mo ma nyinge Pontio Pilato.” (Tacitus c.115: 15.44)

5. Lucian me Samosata. Lucian me Samosata onongo obedo ngat ma loko lok ma mako Lukricitayo me Greek. I kine ka mwaka 165-75 i nge bino pa Kricito en ocoyo *Too pa Peregrinus*. I iye, en oloko i kom Lukricitayo ma giworo “laco ma kigure i kom yatariya i Palestine pien en aye okelo dini man manyen-ni i lobo” (Lucian of Samosata c.165-75: 11).

6. Mara Bar-Serapion. Mara Bar-Serapion onongo obedo lapwony me Stoic ma aa ki i lobo Ciria. En ocoyo i kin mwaka 73-200 i nge bino pa Kricito. En ocoyo waraga bot wode me cuko cwinye me lubo lanen pa lupwonye maryek me kare macon. I waraga meno en owaco ni, “Pi adwogi maber anga ma jo Atene gunongo ki i neko Socrates, kun gineno ni gunongo macalo cul pi meno kec ki two gemo? . . . Nyo Lujudaya *ki neko dano* pa Kabaka gi ma ryek, ma gineno ni cake i kare meno ki ryemo ker gi woko ki bot gi? Pien Lubanga oculo kwor pi ryeko pa jo adek-ki ducu ki ngolo kop atir. Pien jo Atene guto woko ki kec; ki jo me Samo onongo nam oumogi woko labongo cang mo; ki Lujudaya, ma ki balo gi ki ryemo gi woko ki i ker gi, ki ryemo gi woko i lobo ducu.” (Mara Bar-Serapion n.d.: n.p., emph. i orig.)

Tic ma malo ni nyutu ni ngat mo pe i lobo macon ma onongo tye ki akalakala ni Yecu oto ki guro i kom yatariya; onongo, adaa, odoko gin ma dano ducungeyo.

H. Peko me gonyo lok mukene

Pe tye lok mukene ma ki twero gonyo me gonyo lok ma mako neko dano i kom yatariya. Lok pa Qur'an ma kwero ni Yecu oto onyo ki guro i kom yatariya (**Q. 4:157**) pe jenge i kom lok macon onyo lok ada mo keken ki pe tiyo pi tyen lok ma malo ni. Gin acel-lu bene timme i kom tam ni ngat mukene aye “kiloko” pi Yecu nyo ni en pe oto i kom yatariya ento ocer i lyel.

1. Lok me "loko". Tam pa pol pa Cilam tye ni ngat mukene aye ki keto i kabedo pa Yecu ki ki neko i kom yatariya i kabedone. Pe twero tito nyo kwero lok mapol ma tye i tekwaro ma nyuto ni Yecu onongo tye i kom yatariya nyo tito nyo kwero lok mapol ma tye i tekwaro ma nyuto ni en ocer (nen piny). Lalok lok pa Cilam ma nyinge Sayyid Abul A'la Mawdudi oye ni, “Ma lubbe ki pido i kot pa Pilato, nen calo Yecu aye ma kingolo kop i kome. Pilato ongolo kop me to i kome.” (A'la Mawdudi n.d.: Q. 4:157n.193) Yecu onongo tye i nyim lumony pa Luroma i kare ma gingolo kop i kome ki i kare ma gimie i cinggi wek gineke woko; ki en obedo i nyim gi nio ka ki gure i kom yatariya ki otoo (ki bene bedo i nyim jo mukene cake i kare ma ki make ki ngolo kop i kome nio wa i kare ma ki gure i kom yatariya). Onongo pe tye “rweny” ki pe tye kare mo ma ngat me adek

ma pe ki bal onongo twero bedo ka loko Yecu. Yahiya Emerick's owaco ni jo Roma gu mako dano ma pi opore, "kun gi tamo ni jo Semites ducunen calo gi rom" (Emerick 2004: 224). Ento, Lucemi ducu pe ginen calo Lucemi mukene, ma i lok man onongo tye iye min Yecu, lupwonyene, lureme, jo ma en ngeyogi, ki lumonene (ma onongo gimito mokone ni Yecu aye kineko, ento pe jo mogo ma "ginen calo").

Me agikKi ne, pien jami macon ma nyutu ni cer ni tye madwong (nen piny kany) tam ni "ngat mukene aye ki keto i kabedo pa Yecu" weko ki moko ni "ngat ma nen calo Yecu" ni ki cer ki i lyel! Ma kato meno, *i ngeerre* lakwo ni obi medde ki lok ni kun weko dano ducu gi ye ni en aye Yecu "ada" kun ngeyo lupwonnyene kikome (**Jon 20:11—21:24**), kun tito kit ma Cik Macon ni onongo tye kwede i kome (**Luka 24:13-49**), kun miyo tic bot lupwonnyene me cito i lobo ducu ki tito kwena maber pa Yecu kikome (**Mat 28:18-20; Mar 16:15-18**), ka dong cito i polo (**Mar 16:19; Luka 24:50-53; Tic pa Lukwena 1:9-11**). "Lok me loko" pi meno pe rwate ki gin mo keken.

2. Lok me "wile me too". Twero bedo ni lok mukene ma pire tek ma ki twero gonyo i kom guro dano i kom yatariya ma otemo cobo lok mogo ma onongo tye aye gin ma ki lwongo ni "swoon theory," ma waco ni Yecu pe oto i kom yatariya ento ki kwanyo en ki i yatariya ma en pe ngeyo gin mo (ma en aye, en "owile oto woko") ki lacen ocer i lyel. Man onongo obedo gin ma ki ngeyo i kare me apar wiye abungwen ma ki temo me gonyo cer pa Yecu; onongo obedo rwom pa lalok pa Cilam ma otoo Ahmed Deedat ki tye i dul pa Cilam ma ki lwongo ni Ahmadiyya i kare ni (Habermas 1984: 56; Deedat 1984: *passim*).

Lok me wile me too pe tiyo pi tyen lok ma ki waco malo ni. Man tye ka jemo i kom lok ma lucaden macon gumiyo —lurem ki lumone pa Lukricitayo (Moule kacel ki Cupitt 1972: 508; Maier 1973: 112). Medo ikom meno, lok me swoon ni tye ka jemo ki gin ma ki neno. Mukwongo, "guro dano i kom yatariya obedo to ma bino pi yweyo, pien dul kom ma i kin obwo gijuko yweyo ma opore kun kom dano tye piny i rwom me 'piny'. Pi meno, loko to i kom yatariya pud pe twero weko ngat moni yweyo; ngat mo pe twero loko lok goba ni en pe twero yweyo pi kare mo keken." (Habermas 1984: 57) Me aryo, lok me swoon bene kwero lok ma ki keto i nget Yecu. Kit ma *Karatac pa dul pa ludaktari me America* tito ni, "atong, ma kicoyo i kin cogo cinge ma tung acuci nen calo pe oturo obwone ma tung lacuc keken ento bene oturo cwinye ki cwinye dok oweko en oto woko." Pi meno, gonyo lok ma jenge i kom tam ni Yecu pe oto i kom yatariya nen calo pe rwate ki ngec pa ludaktari me kare-ni." (Edwards, ki lucoc mukene. 1986: 1463) Me adek, lok me swoon pe kwako lok ada ni kom Yecu onongo pe ki bi yubu me yiko ka onongo kadi wa mac acel me kwo odong i kome ki ni i lyel Yecu onongo pe twero yweyo ki i pek pa jami ma ki keto i kome (nen McDowell 1981: 98).

Me angwen, ka en obwot ki i guro i kom yatariya, en onongo twero kwanyo kidi mapek ma ogengo doggola me donyo i lyel-li nining? Mat 27:60 tito ni lyel ma kiyiko iye Yecu-ni onongo kingolo woko ki i pata dok kiloro ki "got madit" i wi lyel. I lyel ma kit meno, got ma rwate, ma pek ne twero bedo ton acel (2000 pounds) onyo makato, onongo ki guro piny i yoo ma ocung manok me gengo doggola me donyo i lyel (Dulle 2011: n.p.; "Rolling Stone" 2009: n.p.; McDowell 1981: 54). Kit ma Jason Dulle owaco kwede, "Pi kit ma ki yubu kwede lyel ma kit meno, onongo pe romo bedo yot pi Yecu me diyo got ni ki i lyel ni. En onongo myero olok got ma pek pa 2000+ paun ni cen i dog lyel labongo bedo ki gin mo me mako. Gin ma kit meno onongo pe twero timme pi laco acel ma kome yot, ento laco ma kome lit ki remo ki bot jo Roma." (Dulle 2011: n.p.; nen bene "Rolling Stone" 2009: n.p.; Habermas 1984: 56-57) Medo i kom meno, ka onongo kitimo meno i yo mo, onongo en twero lweny i kom lumony pa Luroma nining?

Me agikki ne, lok me wile me too ni ki keto i kome ki David Strauss (ngat ma pe cwako dini pa Lukricitayo) i agiki me kare me apar wiye abungwen. Strauss owaco ni, "Pe twere ni ngat mo ma okwalo dano ma otoo woko ki i lyel, ma obedo ka ngwec ma goro ki kome lit, ma mito kony me yot kom, ma mito bongo ma ki keto i kome, jingo kome ki miyo kony, ki ma pud, i agiki ne, oyee i kom deno can ne, onongo twero miyo bot lupwonyene tam ni en oloyo to, laloc, ki lyel pa kwo gin ma onongo tye i agikki me ticgi me anyim. Kit me kwo ma kit meno onongo twero balo tam ma en omiyo i komgi i kwo ki i to, ka pe twero miyo dwan me lega, ento onongo pe twero loko cwerwinygi me doko miti, twero dwoko worogi me doko woro." (Strauss 1865: 412)

I. Agikki

Lok ada ni Yecu oto ki guro i kom yatariya ki moko matek i tekwaro, dok ki jolo ki bot lupwonye ma gitye ki akalakala nyo gicayo dini pa Lukricitayo (nen Habermas ki Licon 2004: 44, 48-49). Ngat acel ma ngeyo lok ma mako jami mapol en aye John Dominic Crossan ma owaco ni, "Ni en [Yecu] ki guro i kom yatariya tye ma calo gin mo keken ma mako tekwaro, pien Josephus ki Tacitus . . . cwako lok pa Lukricitayo i kom lok ma pire tek ni" (Crossan 1994: 145; nen bene Dunn 2003: 339; Eddy kacel ki Boyd 2007: 172). Iyonge neno jami ma ki nongo, Hans-Ruedi Weber omoko ni, "Yecu me Najaret ki guro i kom yatariya i te loc pa Pontius Pilato-man obedo lok ada ma ngat mo pe twero bedo ki akalakala i kome ka en pe okwero lok ma mako Baibul ki ma pe tye i Baibul ma obino botwa" (Weber 1979: 12).

VI. Cer pa Yecu Kricito obedo lok ada me tekwaro

Lok me tekwaro ma rom ki ma nyutu ni Yecu oto i kom yatariya bene nyutu ni en ocer ki i kin jo muto. Cer obedo cer pa ngat muto me kom ki kom me kwo manyen, i kom Kricito me kwo ma pe tum. Jo ma pe giye i kom Lubanga, ki lok ada, pe giye i kom Lubanga dok gitemo yenylo lok ma “kicweyogi” me gonyo lok ma kicoyo i kom nicer. Jo ma pe giye i kom Lubanga gipenylo lapeny i kom ka ce tango twero timme nyo pe kun gitamo con ni Lubanga pe tye, pi meno, tango pe twero bedo tye. Ento, ka tye Lubanga mo ma tye ki teko ducu kit ma Baibul tito kwede, ci pe tye gin mo ma pe tye kakare i kom kit ma tango twero timme kwede, ma i kine tye iye cer pa Yecu ki i kin jo muto (Bahnsen 1996: 226; Keller 2008: 86; Gilbert 2015: 109). Ryeko akwana, i yo mukene, twero pimo jami ma tye i lobo keken, pe jami ma pe nen, ki Lubanga ki tango, pi kit ma gitye kwede, gitye jami ma pe nen.³⁸ Medo ikom meno, kwan me ryeko akwana me tic ki nyonyotwero lok ikom jami ma twero time ki pe twero onyo pe omyero moko gin ma twero time onyo pe twero time. Pi meno, lok ma ki waco i kom tango omyeroki kwed ne maber (nen Habermas 1984: 24; Lewis 1970e: 134).

Adaa, tye lok ada ni dano mapol macon ki ma giye i kom jami ma pe tye kakare guye ni jami mapatpat obedo me aura, kadi bed ni dong wangeyo ni jami ma kit meno obedo gin ma otimme.³⁹ Pol pa lok me tango macon pe giwaco ni obedo lok pa dano ma guneno ki wanggi i kom jami ma otimme i kare mukato anged. Ma ka meno, lok ma kit meno nen ka maleng ni obedo lok goba nyo lok goba nyo obedo jami ma otimme i tekwaro ma kiyubo maber. Pi meno, yot bot luco lok me tekwaro me moko ni lok ma kit meno pe obedo lok ada, lok me tekwaro. Lok me Baibul i kom tango pat adada ki lok me tango mukene macon i yoo ma weko lok me Baibul bedo me ada. Me labole, tango pa Yecu pe obedo “diro” calo kwanyo apwoyo ki i topi; ento, ki tito gi calo “lanyut” (nen, labole, **Jon 2:11, 23; 3:2**). Gi nyutu ngat ma Yecu obedo (woto ne i kom pii ki juku yamo ma cwer nyutu ni en tye ki twero i kom ginacweya ma en ocweyo). Tango ma en otimo bene kubbe ki kwena ma en omiyo ni en obino me yubo lobo ma dano gitye ka kec iye (pi meno, pito dano i yo me tango), deno can (pi meno, cango dano i yo me tango), ki to (pi meno, en ocer dano ki i kin jo muto) (nen Blomberg 2007: 104-51). Kit me tekwaro pa tango ni ki moko ki lok adaa, kit ma dano gu winyo kwede ki lwo (nen **Mat 28:4; Mar 4:41; Luka 24:36-37**) ki akalakala (nen **Mat 28:17; Mar 16:11, 13; Luk 24:10-11, 36-41; Jon 20:24-25**) gin ma jo mogo ma guneno nyo guwinyo pi tango mogo gukato ki iye. Ki lok macek, lok ma mako tango pe kitwero kwero woko ki i kot a priori, ento omyeroki kwan kit ma ngat moni twero kwano kwede lok pa dano mukene ma guneno ki wang gi i kom gin mo ma otimme. Man kwako lok i kom tango madit dok ma pire tek loyo: cer pa Yecu Kricito.

Cer pa Yecu pire tek twatwal pien onongo ki waco con, ki bot Yecu kikome ki i Cik Macon. Yecu omiyo cerre macalo atematema ma watwero tic kwede me ngeyo ni en tye ka waco lok ada (**Matt 12:38-40; 16:1-4; Jon 2:18-21**; nen bene **Mar 14:58; Luka 11:29-30; Rom 1:4**). I Cik Macon, **Jab 2:7; 16:10; 132:11**, ki **2 Cam 7:12** otito pi cer pa jo muto; lok ma kiloko i komgi-ni kicoyogi i **Tic pa Lukwena 2:27, 30-31**, ki **13:33** ni gucobbé i kom cer pa Yecu. Tyen lok acel ma oweko lok magi ma kiloko i kom nicer-ri pire tek aye pien Karl Popper, ma nen calo obedo lapwony me ryeko akwana me tic ki nyonyoma pire tek loyo i kare me 20, owaco ni yot twatwal me nongo lok ada “ka wayenyo lok ada”; ento lok ma kimoko omyeroki kwano ka ce obedo adwogi me “lok ma ki waco ma twero kelo peko” (Popper 1965: 36). Twero bedo ni pe tye gin mo ma “ma kelo peko” ma loyo lok ma ki waco i kom gin mo ma pe ki ngeyo ento pe twere pi ngat mo keken ma obedo dano me timone, ma en aye, cer ki i kin jo muto. Ka Yecu ocer ki i kin jo muto ki kom obedo lok ada, lapeny me tekwaro: en otimo onyo en pe otimo. Kit ma lapwony me tekwaro Edwin Yamauchi owaco kwede, “Me adaa, cer pa Yecu pe obedo gin mo ma otimme con, ento Yecu kikome *sui generis*, mapat”; kadi bed kumeno, “gin ma tye ka kelo lok en aye ka ce cer pa Kricito oa ki i tekwaro ma calo gin ma otimme onyo obedo gin ma ki cweyo pi niye pa lupwonye” (Yamauchi 1974: n.p.) Pi meno, kadi bed ni cer pa dano ki i kin jo muto obedo gin ma pire tek dok ma peya otimme, ka ce otimme nyo pe, twero dok myero kimok kit ma ngat moni twero moko kwede jami mukene ma kiwaco ni otimme i kare mukato anged —ki ngiyo caden ma tye ki tic ki tamwa me ngiyo ka ce otimme nyo pe otimme. Lok me tekwaro ma lubo ni nyutu ni Yecu onongo, ki adaa, ki ocer ki i lyel.

A. *Lyel onongo tye nono*

Lyel ma kiyiko iye Yecu onongo tye pa Yucepu me Arimathea (**Mat 27:57-60; Mar 15:45-46; Luka 23:50-53; Jon 19:38-42**). Pi meno, onongo obedo lyel ma ki ngeyo. Mon ma gucito i lyel i Ceng Cabit i nge yik onongo guneno ka ma kiyiko iye Yecu, pi meno onongo gingeyo ka ma lyel tye iye (**Mat 27:61; Mar 15:47**;

³⁸ J. Gresham Machen waco ni tango obedo gin ma time ma pe nen “ma time cut cut, ma pat ki teko pa Lubanga” (Machen 1923: 99).

³⁹ Ento, kadi wa jo me kare macon onongo gingeyo ni tango obedo gin ma pe rwatte ki cik me ginacweya. C. S. Lewis owaco ni, “Tam me ‘tango’ kikome kwako nged i kom Cik me Cwec; pe itwero bedo ki tam me bedo pat nio ka inongo tam me cik mo” (Lewis 1970b: 100). Pi meno, pien Yucepu onongo ngeyo kit ma kinywalo kwede lutino ma oweko en onongo mito turo cikke me nyomme ki Maliam i kare ma en oniang ni Maliam tye ki ic (nen **Matt 1:18-20**).

Luka 13:55; Jon 20:1).

1. Kit ma mon ni pire tek kwede. I ceng cabit ma lubo yik, Maliam Lamagdala ki mon mukene gucito i lyel, gunongo ni got ni ki kwanyo woko ki lyel onongo tye nono, ki gu rwate ki Kricito ma ocer (**Mat 28:1-7; Mar 16:1-9; Luka 24:1-8; Jon 20:1**).⁴⁰ Ci gutito bot lupwonye ni lyel onongo tye nono dok ni Yecu dong ocer ki i lyel dok tye kwo (**Mat 28:8; Mar 16:10-11; Luka 24:9-12; Jon 20: 2-18**). Lok magi tye ki tyen lok ma pire tek pien nyute pa Yecu mukwongo inge cerre onongo kitimo bot mon ki ripot mukwongo me cerre onongo kimiyo ki mon. Lok man nyuto ni lok ma kicoyo i Baibul-li pe kicoyo ata ento genne. Gin mumiyo tye ni i dini pa Lujudaya macon onongo kitero mon calo lucaden ma pe kitwero genogi; onongo pe gitye ki twero me tic macalo lucaden i kot nyo onongo tye ki ariya mapol i kom caden ma gitwero miyo (“La caden” 1998-2022: Diro (1) Mon; Meacham 2009: Cik mukene). Pi meno, kwero pa lupwonnye i kom lok pa mon-ni pe oa ki i kit ma gin ma onongo gitye ka tito-ni obedo me aura keken ento bene twero bedo ni onongo gubedo mon. Ento lok me agiki ni konyo me moko ni lok ma ki coyo i Baibul tye ada pien, kit ma Paul Maier otito kwede, kit ma lok pa mon onongo ki ngeyo ni pe kitwero geno ne, “ka onongo lok ma mako cer onongo ki yubu . . . mon onongo pe ki bi medo gi i lok ni, kadi wa, pe calo lucaden mukwongo” (Maier 1973: 98). Historian Michael Grant oyee ni, “Kanica macon onongo pe obi yubu, pi kome kene, lok ni gin ma pire tek ki ma kelo peko i kin jami ma kinongo ni kitimo ki mon, medo ki dako ma tye ki lok me tim tarwang i kare meno” (Grant 1977: 176).

2. Kit ma pire tek kwede pa Lujudaya. Lutela pa Lujudaya pe gukwero ni lyel onongo tye nono. Ma ka meno, i kare ma askari pa Luroma gutito bot lulamdog madito gin ma otimme, lutela pa Lujudaya gucamo askari meno ci gucako lok ni Yecu’ “*lupwonnyene gubino i dyewor ci gukwalo en woko*” (**Mat 28:11-15**).⁴¹ Waloko i kom lok pa Josephus, lacoc me tekwaro pa Lujudaya i kare me acel pi Luroma. Paul Maier owaco ni “lok ma pire tek ni Josephus pe otemo turo lok me cer pa jo muto ki ngec mo keken ma en tye kwede ni kom Yecu pud tye i lyel. Ki lok ada, man obedo lok ma oa ki i ling ling, ento ling ling-li tye maber adada ka kiporo ki kit ma Josephus onongo ngeyo kwede me buru Meciya me goba i kabedo mukene i bukke.” (Maier 1973: 116) Justin Martyr, *i lok ne ki Trypho*, ma ki waco mwaka 150 i nge bino pa Kricito ni “luloc pa Lujudaya gukwalo dano ma ki cwalo gi me tic i nam me Mediterranean me lweny i kom lok pa Lukricitayo ki lok man ma mako cer.” (Maier 1973: 116-17)

Medo ikom meno, Edward Bode owaco ni lok ni ngat mo okwalo kom dano ni omyeroobed ni oyabe con, pien ingee kare malac “jami mapol onongo twero time me gonyo ni [lyel] onongo tye nono” (Bode 1970: 163). En bene owaco ni pyem pa lutela pa Lujudaya “pe oye ni lyel tye nono, ento oye ni lyel tye nono kun temo tito lok i kom lyel kun tiyo ki yo mukene mapat ki cer pa Yecu.” (Bode 1970: 163; nen bene Craig 1981: 83-84; Wright 2003: 638) Man obedo caden matek, pien lutela pa Lujudaya onongo gubedo lukwor pa Lukricitayo dok pi meno onongo gitye ki tyen lok ducu me kwero miyo jami lweny (ye ni lyel onongo, i ada, tye nono) me cwako lok pa lupwonnye ni Kricito dong ocer ki i lyel.

3. Peko me woro lyel. Tye lok mukene ma pire tek ma myero ki lok iye. James Dunn owaco ni “pe watye ki rekod mo i acaki me dini pa Lukricitayo ma nyutu ni lyel mo ma ki woro calo kabedo ma ki yiko iye Yecu. . . . Man tye me aura, pien i kin Judaism me kare ni, ma calo i dini mukene, miti me keto deyo i kom jo muto ma ki woro kun ki gero lyel ma opore (ki woro) ki nyutu ni kabedo ni tye maber. . . . Pingo Lukricitayo mukwongo onongo pe gibilubo kit me woro ki tekwaro man? Lagam acel ma nen, malube ki jami ma ki neno ni, tye ni gin onongo pe giye ni lyel mo tye ki kome. Gin onongo pe gitwero woro kome pien onongo pe gitamo ni tye kome mo ma myero kiwor.” (Dunn 2003: 837-38; nen bene Craig 1981: 63) Peko me woro lyel pa Yecu pat ki woro lyel ki cogo pa Lukricitayo macon ma guto pi niyegi (nen *Neko dano i Polycarp* c.160: 18). Man bene pat ki lyel pa Muhammad i Medina, ma nio wa tin pud tye kabedo ma lucilam giwoto iye. Laco lok me tekwaro Michael Grant omoko ni, “Ka wa tiyo ki jami ma wa tiyo kwede i kom jami macon ma ki coyo, ki dong jami ma ki nongo ni tye matek ki twero moko ni lyel ni onongo tye nono” (Grant 1977: 176).

B. Lakricitayo me kare macon gucako tito pi cer pa Yecu kadi wa i Jerucalem

Lok ada ni lyel pa Yecu onongo tye nono ki niye pa Lukricitayo i kom nicer kimoko ki lok ada ni Lukricitayo macon pe gubedo ka kuro mwaki mapol me tito cer pa Yecu (wek lucaden gubed ma guto) ento gutimo meno cakke i acakkine.⁴² Kit ma Petero gin ki Jon guwaco kwede i nge makogi ki bwura ki bot lutela pa Lujudaya pi tito cer pa Yecu, “*Pe watwero weko lok i kom gin ma waneno ki ma wawinyo*” (**Tic pa Lukwena 4:20**). Gin bene pe gucito i kabedo mo mabor me tito pi cer pa Yecu (ka ma ngat mo pe twero pyem kwedgi), ento gucako tito lokgi i Jerucalem, boma ma Yecu onongo kineko iye dok kiyiko iye dok ka ma lumonegi

⁴⁰ Robert Stein waco ni, “Bede tye pa dul pa Semitism ki tekwaro pa Semitic i lok me kwena maber ma mako lyel ma odong nono nyutu ni lok magi onongo tye con ki nen calo oya ki i kabedo pa jo Palestine” (Stein 1977: 25).

⁴¹ lok ma mako kom ma ki kwalo ni ki nyamo ne matut i dul **H. Peko me gonyo lok mukene**, piny kany.

⁴² Kit ma lupwonnye pa Yecu gucako tito kwede *cerre-ni* kikome obedo lanyut me *gure i kom yatariya*. Me tito ni ngat moni ocer ki i kin jo muto obedo gin ma pe rwate kono ka ngat meno *otoo* mukwongo.

madongo, lutela pa Lujudaya ki Luroma, onongo gitye iye matek (**Tic pa Lukwena 2-7**).⁴³ Tacitus moko ni kanica ni oyabe i Judaya (Tacitus c.115: 15.44).

Edward Bode owaco ni, "Pi tam pa Jewish i kom cer pa kom ki ngec pa kama lyel tye iye, onongo pe twere me tito kwena i kom Yecu ma ocer i Jerucalem ka lyel man onongo pud tye ki kom. Ki tam pa Lujudaya i kom cer ki bedo tye pa lyel, ngat mo oyot nyo lacer onongo myero oyeny kome kene me neno ka lyel tye nono." (Bode 1970: 174; nen bene Craig 1981: 82-83) "Lyel ma odong nono ni pe twero nyutu cer pa Yecu onyo kelo niye iye. *Ento gin ma pat ki meno pe tye ada*. Ka onongo luloc pa Lujudaya gubedo ki kero me kelo kom Yecu, onongo gibibedo ki kero me moko ni cer pa Yecu pe tye kakare, kit ma lupwonnyene guye kwede dok onongo gitye ka titone." (Neill 1964: 288, emph. i orig.) Lutela pa Lujudaya onongo gitye ki yo, miti, ki kare me turo dul pa Lukricitayo ma onongo pud tye ka dongo, dok onongo gitwero dok onongo gubitimo meno ka onongo gucito i lyel, gukwanyo kom Yecu ma oto, ci gutero woko wek dano ducu gunen; ento pe gutimo pien onongo pe gitwero.

Kit meno bene tye ada i kom luloc me Roma ma, makato jami ducu, onongo gimito gwoko kuc ki gengo lweny i kin jo ma giloyogi. Terry Miethe owaco ni "lok ma ki waco ni kom dano ni dong pe, ni dano ducuma guneno ki wang gi pud gi kwo, ki ni kanica ni onongo tye ka kelo peko ki lok ma ki waco ni gamente me Roma onongo twero juku lok man kun kelo jami ma nyutu ni kome pe tye" (Miethe 1987: 70). Pi meno, "Ka ce luloc [Lujudaya nyo jo Roma] onongo gitwero kelo kom Yecu, onongo kono gubalo niye i kom Nicer pi ber bedo; kit ma onongo pe ki wango kwede nyuto ni gin pe gukelo kom dano muto-ni, ki kit ma pe gukelo kwede . . . nyutu ni onongo pe gitwero yubu ne" (Packer 1987: 149). Peko pa lukwor pa Lukricitayo me kare macon me kelo kom Yecu ma otoo obedo caden ma ki ngeyo ni lyel onongo tye nono—ki lok acel keken ma twero timme ma rwatte ki lok ada ducu aye ni lyel onongo tye nono pien Yecu onongo ocer ki i lyel kit ma en onongo otito kwede ki kit ma lupwonnyene onongo gitye ka tito kwede.⁴⁴

C. Lucaden mapol

Con kong, wanyamo lok i kom niye pa Lukricitayo macon, ma i kine tye iye **1 Kor 15:3-7**. Niye meno pire tek twatwal pien ni oya ki i acaki me mwaka 30 i nge bino pa Kricito, ma mako kare me guro/cer kikome, ki onongo jenge i kom lok pa dano ma oneno ki wang gi (Habermas 1987: 43; nen bene Habermas 1984: 125 ki lok ma ki coyo iye). Tyeng 4-7 me niye meno waco ni: "⁴*Dok bene ni giyike, dok ni gicere woko i nino me adek kit ma ginacoya waco kwede,* ⁵*ki ni en onen bot Kepa, lacer bot jo apar wiye aryo.* ⁶*Lacen en onen bot utmege makato miya abic i kare acel, ma polgi pud gitye nio wa kombbeddi, ento jo mogo guto woko;* ⁷*lacer onen bot Yakobo, lacer bot lukwena ducu.*" A. M. Hunter nyutu ni **1 Kor 15:3-7** "obedo caden macon i kom lok adaa me cer ma tero wa cen i kin nucu mwaka apar wiye aryo ma ki guro gi i kom yatariya, ki dong ki lwongo ni 'karatac macon loyo pa kanica pa Lukricitayo ma watye kwede.' Medo ikom meno, en tye 'tekwaro' ma *lok ada onongo tye atera me temo*. I kare ma Paulo ocoyo, Petero ki Yakobo onongo pud gitye kwo dok pol pa 'utmege miya abic' onongo pud gubwot dok onongo kitwero penyogi." (Hunter 1976: 100, emph. i orig.) Cik man kubbe ki jami ma otimme ma en owaco ki jo ma guneno ki wanggi ki jo ma gubedo i yub meno. Habermas oloko i kom kit ma pire tek kwede, "Lok adaa ni obedo dano ma guneno ki wang gi ma gu tito jami eni nyutu ni lok macon ma ki waco i kare ma lacer pe twero tito lok man ma okwongo ni" (Habermas 1984: 126-27).

Ki woro bot lucaden 500, C. H. Dodd owaco ni, "Pe twero bedo ki tyen lok mo me waco ni pol pa jo 500-ni pud gitye kwo, kono ka Paulo tye ka waco ni, 'lucaden gitye kunnu me penyogi lapeny'" (Dodd 1968: 128). William Lane Craig medo ni, "*Paulo onongo pe twero waco lok meno ka onongo gin ma otimme-ni pe otimme ada*" (Craig 1981: 94, emph. i orig.). Pire tek me poyo wiwa ni waraga pa Paulo bot jo Korint onongo tye bot kanica dok onongo myero kikwan ki dwan malongo, ma te lokke ni, obedo waraga ma dano ducu gicoyo, ento pe me mung. Lwongo pa Paulo me penyo lucaden-ni obedo lwongo ma tye ada dok ma twero timme, pien wot i te loc pa Luroma ducu kun kitiyo ki yo pa Luroma ki i nam onongo pe kelo peko dok yot. Pi meno, en onongo pe twero timo lwongo meno ka lucaden onongo pe gitye (nen Keller 2008: 204; nen bene Wright 2003: 325 ["Lok ma tye i paragraf ni tye i kom caden, i kom lucaden ma ki lwongo, i kom gin mo ma otimme kikome

⁴³ Peter Williams nyutu kabedo mapol ki mapatpat ki jami ma otimme i kare ma Yecu onyute i nge cer, mapol kwako rwate macok ma kwako lok. En omoko tam ne ma nen maber ni, "Tek me tamo kit ma jami eni nen kwede i buk me kwena maber ki waraga pa Lukricitayo macon labongo bedo ki dano mapol ma owaco ni gineno Yecu ocer ki i kin jo muto" (Williams 2018: 134-35).

⁴⁴ "Kabedo me dongo ki dongo pa kanica onongo tye i boma me Jerucalem kikome, kan ma, i kin kabedo weng, onongo obi bedo gin me mingo me tito pi Kricito ma ocer kono lukwena ki jo ma gi winyo lok gi onongo pe gi ngeyo ni lyel pa Yucepu onongo tye nono. I nge dwe mogo, luloc onongo gitye ki miti matek me juko tim meno ma oweko bene gucako keto aunauna i komgi. Gin tic maber loyo onongo obi bedo lok ma ki waco ni tye kom dano i lyel pa Yucepu, ento man pi ki temo pien i kare meno onongo tye dano mapol ma gibedo i Jerucalem ma guneno ki kom gi ni lyel onongo tye nono i kare meno." (Maier 1973: 120)

ma lucaden ma guneno ki wanggi gitwero dok gitwero mokone”])

D. *Kwo pa Lukricitayo macon olokke pi gin ma guneno*

Kadi bed ni Yecu onongo otito pi tone ki cerre, Cik Manyen nyuto ka maleng ni lupwonyene pe gu niang en; onongo pe gitye ki tam mo i kom Meciya ma tye ka to ki cer (nen, labole, **Mat 16:21-23; Mark 9:30-32; Luka 24:18-22; Jon 12:12-16**). Kit ma kitito kwede con, lupwonnye pe guye lok pa mon ni Yecu ocer ki i lyel. Lacen Yecu onyutte bot lupwonnyene wek omigi gen ni en pe obedo ginanyuta keken, nyo gin ma nen calo tye, nyo cwiny, nyo cen; en openyogi ni gugud kome, dok bene ocamo kacel kwedgi (**Luka 24:36-43; Jon 20:19-29; 21:9-14**). Ni jami eni otimme ki moko ki Ignatius, bicop me Antioch. Ignatius onongo tye larem ki Polycarp ma onongo "opwonye ki lukwena, ki obedo ka lok ki dano mapol ma guneno Kricito" (Irenaeus c.185: 3.3.4). I kare ma Ignatius onongo tye i yo me to pi niyene i mwaka 110 i nge bino pa Kricito, en ocoyo waraga bot kanica ma i Smyrna ka ma Polycarp onongo obedo bishop i kare meno. I waraga meno en owaco ni, "Pien angeyo ni i nge cerre bene en onongo pud tye ki kom, dok aye ni en tye kit meno i kare-ni. Me labolle, i kare ma en obino bot jo ma onongo gitye kacel ki Petero, owaco botgi ni, 'Wumak, wumak an, ci wunen ni pe abedo cwiny ma pe ki kom.' Cutcut gugudo kome, ci guye, kun gumoko tamgi i kom kome ki cwinye. Pi tyen lok man bene gucayo to, dok gunongo ni gitye luloyo to. Ki i nge cerre en ocamo ki omato kwed gi, ma calo ngat ma tye ki kom, kadi bed ni i yo me cwiny en onongo tye ka ribbe ki Wonne." (Ignatius c.110c: 3)

Nyute pa Yecu i kome ma en ocer ni oloko kwo pa lupwonnyene. I kare ma kimako Yecu ki dong kigure i kom yatariya, lupwonnyene gukweru en, guweko en, dok gukanne ki lworu. Ento i nge cerre, lupwonnye meno bene guloko kitgi ma oweko guketo kwogi ka mading kun gitito cerre i Jerucalen ki kabedo mukene, guciro aunauna, dok guto pi Kricito ma dong ocer woko. Clement me Roma, ma kiwaco ni onono lukwena (Irenaeus c.185: 3.3.3; Tertullian c.200: 32), ocoyo kadi wa i agiki me kare me acel ni tek cwiny gi me tito kwena obedo pien onongo "gimoko tam gi i cer pa Rwotwa Yecu Kricito" (Clement c.95: cura 42). Ka onongo lupwonnye macon pe guneno Rwot ma ocer, onongo pe gibiloko ki i kom jo ma lwor me doko lucaden ma tekwinny me cer pa Yecu kadi bed ni kiunogi ki to (ma polgi gukato ki iye). Ento pi meno, dini pa Lukricitayo onongo pe bibedo tye.

Cik Mnayen pol kare loko i kom aunauna ma lupwonnye macon gu kato ki iye ma guneno Yecu ma ocer ki tek cwiny ma gu tito kwede ni Yecu ocer ki en aye Rwot (me labolle, **Tic pa Lukwena 4:1-31; 5:17-42; 6:7—7:60; 2 Kor 11:23-33**). Man kimoko i coc mukene macon pa Lukricitayo (labole, Clement c.95: 5; Ignatius c.110c: 1-3). Petero ki Paulo, i kin jo mukene mapol, kinekogi pi niyegi (nen Tertullian c.200: ch. 36). Polycarp, ma en kikome ki neko pi niye i mwaka 160 i nge bino pa Kricito (*Martyrdom* c.160: 9), i kom *Waraga bot jo Pilipi* (c.110) moko pe ni deno can ki to pa Paulo ki lukwena mukene-ni keken ento bene gin ma oweko gucung matek —cer pa Kricito: "Pien gin pe gumaro lobo man, ento gimaro ngat ma oto piwa, dok piwa Lubanga ocero woko ki i kin jo muto" (Polycarp c.110: 9).

Ka ngat moni tamo i kom caden me tekwaro, gin acel keken ma twero tito pi alokaloka man me aura i kit ki kwo pa lupwonnye ma bene rwatte ki caden mukene ma kingeyo (me labolle, to pa Yecu, yike, lyel ma tye nono) aye cer pa Yecu i kom. Origen owaco lok man i mwaka 248 i nge bino pa Kricito, "Ento lanyut ma nen maber ki ma pe ki twero loko i kom lok [me cer pa Kricito] atamo ni obedo yub pa lupwonnyene, ma gumiyu kwo gi me pwonyo pwony ma onongo tye ki peko i kom kwo pa dano,—pwony ma onongo pe gibipwonyo ki tekwinny ka onongo guyubo cer pa Yecu ki i kin jo muto; ki bene, i kare acel, pi guyubo dano me kwero to keken, ento gin kikom gi gubedo jo mukwongo me nyutu kwero gi pi lworu ne." (Origen 248: 2:56) Lok ma ki waco ki tek cwiny i kom cer pa Yecu i kare me aunauna ki too ni nyutu ni lok me swoon, lok me kwalo kom, onyo jami mukene ma ki temo me gonyo cer, pien ngat mo pe obi deno can ki too pi gin ma en ngeyo ni obedo goba.⁴⁵

Tye lok ada, adaa, ni dano mapol gu too pi tyen lok ma gi ye iye ki cwiny gi kadi bed ni tyen lok ni pe tye adaa onyo rac. Ento, Michael Licona owaco ni, ma lubbe ki Lukricitayo macon ma gukato ki i aunauna ki nekogi pi niyegi, "Tye apokapoka ma pire tek i kin lakwena ma kineko pi niyegi ki jo ma gito pi niyegi i kare-ni. Lucaden pa lucaden i kare ni gi timo jami pi gen gi i kom gin ma dano mukene gu miyo bot gi. Lukwena guto pi mako lok ma gu waco ni gin guneno Yecu ma ocer. Lucaden pa Lubanga i kare ni gi too pi gin ma giye ni tye ada. Lupwonnye pa Yecu guto pi gin ma onongo kingeyo ni tye ada nyo goba." (Licona 2010: 370; nen bene Dunn 2003: 861 ["Pe obedo ni tam mogo ma mako Yecu onongo ki keto i kit me lok me cer. . . . Gin pi guye ni

⁴⁵ Charles Colson owaco ni, "Ento lupwonnye kono? Coe apar wiye ayo ma gi pe ki teko, lupur kikome, onongo pe gitye ka kato ki i lewic nyo lewic keken, ento ki goyogi, ki celogi ki got, ki nekogi woko. Lupwonnye acel acel gumoko, nio wa i yweyo gi, ni gineno Yecu ma ki cero ki i kin jo muto. Pe itamo ni ngat acel i kin lukwena magi onongo twero cwer ma peya kingolo wiye nyo kicelo ki got? Ngat acel i kingi onongo obi timo gicikke ki lutela? Pe tye ngat mo ma otimo. Ineno, dano gubi miyo kwo gi pi gin mo ma giye ni tye ada—pe gibi miyo kwo gi pi gin mo ma gi ngeyo ni tye goba." (Colson 2002: n.p.)

gineno Rwot keken, gin bene guneno Rwot makwo ki i kin jo muto.”))

E. Lok pa Paulo, ma obedo lakwor pa Kricito oyot

Lakwena Paulo, ma okwongo ki ngeyo ni Caulo me Taruco, obedo Laparicayo ma okwano maber (**Tic pa Lukwena 22:3; 26:4-5; Pil 3:4-5**). En onongo tye ki miti matek pi niye pa Lujudaya ma en odongo iye dok kipwonye kwede ma oweko en odoko ngat ma keto aunauna i kom Lukricitayo (**Tic pa Lukwena 7:54-8:3; 9:1-2; 22:4-5; 26:9-11; Pil 3:6; 1 Tem 1:13**). Ento, kadi bed ni en onongo tye i kin jo ma gitye ka uno Lukricitayo, Paulo olokke odoko Kricito i yo me aura (**Tic pa Lukwena 9:1-22**). Ngo ma okelo alokaloka ma kit meno—ma oloko Paulo ki i bedo ngat ma laro dano odoko ngat ma ki buru? Paulo kikome oloko i kom tyen lok me alokaloka man i kare ma en orwatte ki Kricito ma kicero woko. En omedo i kom niye macon ma tye i 1 Jo **Korint 15** “*ki me agikki ne, en onen bota bene*” (**1 Kor 15:8**). Lok pa Paulo ni tye maber pien en kikome onongo tye atera me deno can ki too pi niyene i kom Kricito ma ocer. Medo ikom meno, lutela kanica macon ma gu temo en gutero en calo ngat ma tye ki twero calo lukwena mukene ni (nen **2 Pet 3:16**; Polycarp c.110: 3:2; 9:1; Ignatius c.110a: 12:2; c.110b: 4:3).⁴⁶

Kadi bed ni dano mapol guloko tamgi ki i dini acel me doko mukene, Licona poyo wiwa ni dano pol kare giloko dini moni pien guwinyo nyo gukwano lok i kom dini meno dok guye gin ma guwinyo nyo gukwano. Lokke pa Paulo onongo dok pat. Onongo jenge i kom ‘nyutte pa Yecu kikome ma ocer. I kare-ni waromo ye ni Yecu ocer ki i kin jo muto ma lubbe ki caden me aryo, kun wageno Paulo ki lupwonnye ma guneno Yecu ma ocer. Ento bot Paulo, gin ma en okato ki iye oa ki i caden mukwongo [nen pa Yecu kikome].” (Licona 2010: 440)

F. Lok pa Yakobo, ngat ma pe ye i kom Kricito

TBaibul ocoyo ni Yecu onongo tye ki omegine mapol, ngat acel i kingi obedo Yakobo (**Mat 13:55-56; Mar 6:3**; nen bene **Mat 12:46-47; Mar 3:31-32; Luka 8:19-20; Jon 2:12; Tic pa Lukwena 1:14; 1 Kor 9:5; Gal 1:19**). Ni Yakobo obedo omin Yecu bene kimoko ki bot Josephus (Josephus c.93: 20.9.1). Yakobo nen calo obedo Lajudaya ma lagen ma onongo lubo cik ki tekwaro pa Lujudaya (nen **Gal 2:11-12**; nen bene Eusebius 325: 2.23, quoting Hegesippus). I kare me kwo pa Yecu, Yakobo ki utmege mukene-ni pe guye ni Yecu obedo ngat ma en owaco ni en obedo dok nen calo onongo gitamo ni en dong orwenyo ryekone (**Mar 3:21, 31; Jon 7:1-5**). I kare ma en tye i kom yatariya, Yecu omiyo minne i cing lapwonnye Jon ma ka miyo bot ominne moko ni Yakobo onongo pe obedo laye i kare meno (**Jon 19:25-27**).

I nge to ki cer pa Yecu, kit ma Paulo owaco kwede i niye macon, “*lacen en onyute bot Yakobo*” (**1 Kor 15:7**). Kadi bed ni watye ki ngec manok i kom loko cwiny pa Yakobo ma loyo kit ma Paulo tye kwede, lok me tekwaro ducu nyuto ni loko cwiny pa Yakobo onongo tye me aura dok matek kit ma onongo tye kwede pa Paulo. Nyute pa Kricito ma ocer bot Yakobo nen calo obedo con, pien Yakobo tye i kin jo ma onongo gitye ka kuro i ot ma malo i Jerucalem pi nongo teko ki bot Cwiny Maleng ma otimme i nino me Pentekote; ma onongo obi keto nyute bot Yakobo i nge nino 50 me cer (**Tic pa Lukwena 1:14**). James lacen odoko latela pa kanica i Jerucalem (**Tic pa Lukwena 15:13-21; Gal 1:19**). En ocoyo waraga acel ma tye i Cik Manyen. Lokke obedo tek ma oweko en, calo lupwonnye mukene macon, otoo macalo lamar, ma kimoko ki bot jo ma pe gubedo Lukricitayo ki Lukricitayo (Josephus c.93: 20.9.1; Eusebius 325: 2.23).

Kit macalo tye kwede ki Paulo, lapeny myero kipenye ni: Ngo maber loyo ma oweko Yakobo, ma onongo tye ki akalakala i kome, oloko cwinye ki dok oloko kwone? Lok ma twero bedo maber ma rwate ki lok ma tye ki ma ki gwoko *nia i acakki* (**1 Kor 15:7**) tye nyute bot Yakobo pa Kricito ma ki cero. Kit ma Wright owaco kwede, “tek me tito pi bedo ne ma pire tek ki latela ma pe ki rom kwede kono en kekene onongo ngeyo ni oneno Yecu ma ocer” (Wright 2003: 325).

G. Yub ki bedo tye pa kanica pa Lukricitayo

I kare ma Yecu tye i lobo, lupwonnyene onongo pe gitye ki ngec mo i kom meciya ma tye ka to ki cer; ento “kadi wa lupwonye ma gitye ki akalakala i komgi giye ni niye ni Yecu ocer ki i kin jo muto onongo tye i cwiny niye pa Lukricitayo macon” (Craig 1981: 127). Niye meno oa ki kwene? Niye ma kit meno pe oa ki i dini pa lukamfiri. Lukamfiri onongo pe giye i kom nicer. Dini pa lukamfiri mogo, ki lok adaa, onongo tye ki lok i kom lubanga ki lubanga mon ma gitye ka to ki dongo calo Adonis, Attis, Demeter, Dionysus, Persephone, Isis, Osiris, Tammuz, ki Balder, wod pa lubanga me Norse Odin. Lok goba pa lukamfiri ma kit meno nen calo pe obedo guti me niye pa Lukricitayo i kom cer pa Yecu, pien Lukricitayo macon ducu onongo gubedo Lujudaya, ma gunywako i dini pa Lujudaya, pe jo ma pe ye. Jo ma giworo dini pa lukamfiri magi onongo pe giye ni dano

⁴⁶ Habermas kacel ki Licona nen ni “coc pa Paulo ki waco ne tyen pyera aryo ki acel ki bot lukwena abic ki twero bedo ni ki waco ne i kare mukene mapol” (Habermas kacel ki Licona 2004: 280n.4).

kikome dong odwogo cen i kwo. Gin onongo gingeyo ni magi obedo lapor pi rwom me pito ki kwanyo ki dongo pa dano (nen Wright 2003: 80–81). C. S. Lewis waco ni, "Lok pa Pagan ni tye i kom ngat mo ma tye ka too ki tye ka cer, mwaka ki mwaka, onyo ngat mo pe ngeyo kama ki dong ngat mo pe ngeyo awene. Lok pa Lukricitayo ni tye i kom ngat mo macon, ma ki twero keto nino dwe me neko ne maber, ite ladit mo ma ki lwongo ni Roman magistrat, ki ma lwak ma en oyabo tye ka ribbe kwede nio wa i kare ni." (Lewis 1980b: 83)⁴⁷ Kadi wa luloc me Roma ma guto ma onongo kiloko i komgi ni gubedo lubanga, nyo lok goba ma waco ni dano calo Romulus gudoko lubanga, onongo pe gitwero bedo guti me niye i kom cer pa Yecu, pien lok mo keken nyo lok goba magi onongo pe kwako kom nyo kwako cer (Wright 2003: 83)

Kit ma dini pa lukamfiri onongo pe twero bedo guti me niye pa lupwonnye i kom cer pa Yecu, ka ngat mo okwero ni Yecu ada ocer ki i lyel, ci en myero otit ni niye pa lupwonnye i kom cer ni oa ki i pwony pa Lukricitayo nyo pa Lujudaya (nen Craig 1981: 129). Ngene kene ni, niye i kom meciya ma kiguro i kom yatariya dok kicero woko onongo pe twero a ki bot Lukricitayo, pien dini pa Lukricitayo onongo peya tye. Tam man bene onongo pe twero a ki i dini pa Lujudaya kadi bed ni Lujudaya mapol onongo giye i kom nicer. Ento, tam pa Lujudaya i kom nicer onongo pat adada ki gin ma Lukricitayo onongo gitye ka titone i yo aryo ma pigi tego. Lukricitayo onongo gitye ka tito ni cer pa Yecu otimme i kine ka kare me tekwaro dok otimme i kom ngat acel keken. Ma pat ki meno, i tam pa Lujudaya, cer kare ducu: "(1) otimme i nge agikki me lobo, pi i tekwaro, ki (2) obedo pi dano ducu, pi ngat acel keken." (Craig 1981: 129)⁴⁸ Pi meno, Lapwony C. F. D. Moule omoko ni, "An pe atamo pi kare mo keken ni gin mo i Cik Macon onongo twero kelo [niye i kom meciya ma ocer]. . . . An pe atwero nongo gin mo [kadi Cik Macon nyo niye pa Lujudaya ma pe tye i Baibul] ma nyutu donyo i kwo ma labenaka pa ngat acel acel, ma peya lok man otum: ki dok man aye gin ma dano myero ocung iye." (Moule and Cupitt 1972: 508, *emph. i orig.*)

Kadi bed kumeno, gin mo onongo myero obed ni otimme ma oweko kicako ki nyaa oyotoyot me neno lobo manyen ma kilwongo ni dini pa Lukricitayo. "Gin mo" meno onongo obedo gin ango? Gin acel keken ma twero tito lok ma mako acaki pa Lukricitayo—is that Jesus had, in fact, resurrected from the deadma oweko ki loko lok me tekwaro ki i kom niye pa Lujudaya macon—is that Jesus had, in fact, resurrected from the deaden aye ni Yecu onongo, ada, ocer ki i kin jo muto. Pe tye lok mukene ma rwate ki lok ada ni weng. Ma lubu lok man, Timothy Keller otimo gin ma pire tek ni alokaloka madit i rwom me neno lobo (ma niye i kom cer me kom onongo tye) "pol kare tero mwaki mapol me lok ki pyem ma lutam ki lucoc gi pyem iye . . . nio ka dul acel oloyo. Man aye kit ma tekwaro ki neno lobo loko kwede." (Keller 2008: 209) Ento dini pa Lukricitayo kacel ki neno pa Lukricitayo i kom nicer onongo pe tye kit meno. Acakki pa Lukricitayo ki neno pa Lukricitayo i kom nicer obedo gin ma peya otimme i tekwaro; gin gucer maber cut cut ingee to pa Yecu. Pe tye yoo me nyamo lok, pyem, onyo laro lok pa lutam ki lucoc. Ma ka meno, lulub kor Yecu gutito keken gin ma guneno ki ma gukato ki iye. Gin onongo gubedo lucaden me gin ma pi ki tamo ki mapatpat ma ka bedo lucwak tam manyen. Pe ni acaki pa Lukricitayo ni kwako alokaloka madit i rwom me neno lobo, ento cer odoko gin ma pire tek ki gin ma pire tek i neno lobo manyen (nen Wright 2003: 477). Lok meno bene mito ni ki tito lok macon. Dok, lok acel ma twero bedo ni Yecu ocer ki i kin jo muto.

Aloka loka man ma obino oyot ki ma piire tek i niye ni ki moko ki jami mogo mapatpat ma kwako niye ki tic pa Lukricitayo, ma ducuoyabe con:

1. Woro me ceng cabit. "Gin acel ma Lujudaya giye iye matek aye gwoko nino me Cabat, ento Lujudaya ma Lukricitayo guloko worogi ki i Ceng Abicel me cito i Ceng Abicel [**Tic pa Lukwena 20:7; 1 Kor 16:2**], ma gilwongo ni 'Nino pa Rwot' [**Yabo 1:10; Didache c.70-110: 14.1**]. Tam mogo ma pire tek keken aye onongo obi kelo alokaloka eni: kwero nino me cer pa jo muto ni cabit ki cabit." (Maier 1973: 122) James D. G. Dunn omedo ni, "Gin ma pire tek loyo tye lok ma ki waco ni Yecu okwongo nen '*i nino mukwongo me cabit*' (Ceng Cabit) ma lubu guro en i kom yatariya ki yik ne. . . . Dok pe myero wiwa owil i kom lok ma kelo lworoto pol kare kiweko woko ni cakke con kit ma watwero lubo kwede, Ceng Cabit onongo dong odoko nino ma pire tek bot Lukricitayo, 'nino pa Rwot', pien meno aye nino ma onongo gikwero iye cer pa Rwot." (Dunn 2003: 860) Adaa, lutela dini macon Ignatius ki Justin Martyr gu loko i kom cer calo tyen lok me nino manyen me woro (Ignatius c.110d: 9.1; Justin Martyr c.155: 67).

2. Batija. Kadi bed ni batija onongo kitiyo kwede i dini pa Lujudaya macon pi jo ma gulokke gudonyo i

⁴⁷ C. S. Lewis bene nyutu ni lok ma pi adaa ma calo tyen lok me kwero lok adaa me cer pa Kricito. Lok meno tamo ni dini pa Lukricitayo obedo goba ki nyutu lok goba pa jo ma pe ye i kom Lubanga ma calo lanyut pi lok ma dong ki tamo ni tye goba, "kit ma calo ka i cako ki ngeyo ni pe tye gin mo ma calo ler ma ki lwongo ni crocodiles ci lok mapatpat ma mako ler ma ki lwongo ni dragon twero konyi me moko ni lok ni pe tye kakare. Ento ka lok adaa pa Lukricitayo aye lapeny ma itye ka nyamo ne, ki dong lok ma aa ki i kwan ma mako dano tye adaa *petitio* [ma en aye, *petitio principii*—lok ma pi adaa me "penyo lapeny" ma gin ma omyeroki lok iye ki kwanyo calo gin ma pire tek]." (Lewis 1970e: 132)

⁴⁸ Niye pa Lujudaya ma mako cer i agiki me kare ni nen i niye pa Lujudaya ma ki nyutu i Cik Manyen (nen **Mar 9:9-11; Jon 11:23-24**).

dini pa Lujudaya ki macalo lanyut me ngut ki lonyo (“Batija” 1906; nen **Mat 3:1-6; Mar 1:4; Luka 3:3; Jon 1:25-27**), te lokke i dini pa Lukricitayo onongo kiloko me bedo ma kubbe ki to ki cer pa Yecu (R.6-5; 2:12). Kanica onongo twero gwoko tam pa Lujudaya macon i kom batija, ento pe otimo kumeno. Ki alokaloka man i tyen lok ni otimme con i tekwaro pa kanica.

3. Yub me nywako cam(am me otyeno pa Rwot). **1 Kor 11:23-26** nyutu lok mukene macon ma cito i acaki me dini pa Lukricitayo i acaki me mwaka 30, i lok man dok cen bot Yecu kikome (Jeremias 1966: 101, 104-5; Habermas 1984: 121). Kwero cam me otyeno pa Rwot kikome obedo me poyo wic i kom to pa Yecu i kom yatariya dok jenge i kom gin ma Yecu owaco i cam me otyeno me agikki ma en ocamo ki lupwonnyene. Kit ma dong waneno kwede, kadi bed kumeno, nicer aye moko ni ginkok pa Yecu i kom yatariya tiyo maber. Ma dong, **1 Kor 11:26** tyeko gin ma ki coyo ni kun waco ni “*Pien kare ducu ka wucamo mugati man, dok wumato kikopo man, wutye ka tito pi to pa Rwot nio ka en bidwogo.*” Meno obedo ngeyo ni Yecu tye kwo dok bidwogo cen.

4. Coc macon me Cik Manyen, ma loko i kom Kricito ki cerre. Wa dong waneno ni lok pa Lukricitayo macon, medo ki **Pil 2:9-11** ki **1 Kor 15:3-7**, odok cen i acaki me mwaka 30 i nge bino pa Kricito, ma pire tek i kare me guro/cer kikome. Lukwena gucako coyo waragagi ki kwena maber, ma gudoko but Cik Manyen, ma pe okato mwaka 20 i nge to ki cer pa Yecu. Coc magi nyutu ni lupwonnyene ni gu tamo matek i kom Yecu, gu po i kom gin ma en owaco ki otimo, gu yenyi i Cik Macon me neno kit ma en ocobo kwede gin ma Cik Macon otito, gu keto cwiny gi i kom nino me agiki pa Rwot gi, ki gu cako tic matek bot Lujudaya luwot gi i Jerucalem kikome. Paul Barnett oloko i kom kit ma lok man pire tek kwede, ma pat ki kit ma jo mukene ma i kare meno ma onongo giwaco ni gitye dano ma kinekogi dok bene onongo kinekogi gudok iye: “Ttic magi onongo pe twero bedo gin ma bino pire kene dok onongo pe bitimme ka Yecu onongo pe kicero ki i kin jo muto. Ki lok ada, tic ma kit meno pe otimme (kit ma wangoyo kwede) i nge to pa Lapwony me Kit matir [Lalamdog Madit, ma cal ki meciya, me dul pa Qumran, ma kinyuto i Dead Sea Scrolls] nyo Judas me Galilaya [ngat ma onongo mito bedo meciya, ma ocako dul pa Zealots, ma otelo lweny i kom jo Roma; kiloko i kome i **Tic pa Lukwena 5:37**].” (Barnett 1990: 145)

Tam mo keken ma mako ngo ma otimme i otyeno me nino madit me kwer me acel *mapat ki cer pa Kricito ki kom* “pe romo cobo peko ma tye kany ma tye ka nyamo ne: acaki, ma en aye, pa kanica pa Lukricitayo pi niye i cer pa Rwot ma obedo tango” (Strauss 1865: 412). Pi meno, Ulrich Wilckens omoko ni, “Lok me tekwaro pa Lukricitayo macon ki tekwaro me tam pa Lukricitayo ki dul mapol, omyeroki niang calo adwogi me gin ma otimme i acaki me cer pa Yecu, latit kwena me mar. Ka onongo pe pi gin ma otimme man, Lukricitayo onongo pe gubino i kwo. Ki i kwo man ma kimiyo calo guti me dini pa Lukricitayo.” (Wilckens 1978: 131)

H. Peko me gonyo lok mukene

Lok mapol ma ki waco me temo gonyo lok ma mako cer. Lok me swoon, kom dano ki kwalo, lok ni Yecu pe oto pi meno en onongo pe twero cer, ki cer obedo lok goba calo lubanga ki lubanga mon ma gitye ka to ki cer pa dini pa lukamfiri mogo ma kiloko i komgi malo-ni. Lok mukene ma ki waco ni tye ma lubo ni:

1. Cer obedo lok goba ma ocakke lacen. Man aye “lok ma oromo” ma lapwony me Cilam Muhammad Asad twero bino kwede me gonyo lok ma tye i Q. 4:157 ma mako guro dano i kom yatariya ma Lujudaya “*pe guneke, pe gugure i kom yatariya, ento kit meno onen botgi.*”⁴⁹ Asad owaco ni, “Lok me guro kom yatariya ni ki gonyo ne i Qur'an phrase wa-lakin shubbiha lahum, ma aloko ni 'ento onen bot gi calo onongo tye kit meno' - ma nyutu ni i kare ma okato, kare malac inge kare pa Yecu, lok mo ma ki ngeyo odongo (twero bedo i te teko pa niye pa Mithraistic) me waco ni en oto i kom yatariya me kwanyo bal pi 'bal macon' ma ki waco ni dano tye ka keto peko iye; ki lok man odoko tek i kin lulub kor Yecu i kare me agiki ma kadi wa lukworre, Lujudaya, gucako ye lok man - kadi bed ni i yo me cayo (pien guro i kom yatariya onongo, i kare meno, obedo kit me to ma onongo kigwoko pi lutim bal matino loyo). Man, i tam na, en aye gonyo lok ma rwate ki lok ni wa-lakin shubbiha lahum, ma loyo lok ni shubbiha li tye ki tyen lok acel ki khuyyila li, '[gin mo] odoko cal ma atamo', ma en aye, 'i tamma' - i lok mukene, '[en] nen bota.’” (Asad 1980: Q. 4:157n.171) Lok pa Asad ma ki lwongo ni “legend” tye ma mako lok ma mako guro kom i kom yatariya ento bene twero tic i kom cer pien gin aryo ni gi rwate.

Mwaka ma romo 200 mukato anged Julius Müller owaco lok ma pire tek ni tero kare malac pi lok ma ki coyo me dongo i kom dano macon ki jami ma otimme, twatwale ka dano ma guneno ki wang gi tye. Müller ocoyo ni, “Myero kare ma lac omyeroobed ma mite pi loko lok me tekwaro ni ducu ki tekwaro ma dano maro,

⁴⁹ Ka pi ki waco mukene, lok ma ki kwanyo ki i Qur'an obi aa ki i leb Munu ma ki gonyo ki Yusuf Ali, *Gin ma tye i Qur'an ma pire tek*. Jami mukene ma ki bi nyutu onyo ki bi kwanyo ki iye (ma en aye, Sahih International [otito i Sahih], Pickthall, Shakir, Sarwar, al-Hilali and Khan [otito i Hilali-Khan], kacel ki Arberry) ki nongo gi i kom Cilam website *Quranic Arabic Corpus* (<http://corpus.quran.com/>); loko leb pa Muhammad Asad ki M. A. S. Abdel Haleem bene kibi waco ne onyo ki bi kwanyo ki bot.

ka lok ma ki ngeyo ni ki yubu i kabedo acel ma lulweny ni gubedo iye ki gu tiyo iye. Kany ngat mo pe twero tamo kit ma lok macon ma kit meno twero bino kwede i kare me tekwaro, nongo woro pa dano ducu, ki loko lok macon ma mako kwo pa lulweny gi i tam pa lwak, ka dano ma guneno ki wang gi onongo pud tye cok, ma onongo ki twero penyo gi lok adaa i kom jami me aura ma ki coyo ni. Pi meno, lok goba ma ki ngeyo, ma calo en pi maro kare ma tye ka nen maber, ento maro col ma pe ki ngeyo me kare macon, pol kare gi yenyo kabedo mabor me kare, kacel ki me polo, ki me kwanyo jami ma ki yubu ma tek ki ma pe nen ki ma mwonya i lobo mabor ki ma pe ki ngeyo.” (Müller 1844: 26, ki lok iye i Craig 1981: 101) Lapwony me Greco-Roman AN Sherwin-White omedo ni, "Herodotus miyo wa twero me temo rwom me yubu lok goba, ki temo ni nyutu ni kadi wa rwom me mwaka aryo ni nok twatwal me weko lok goba ni loyo lok macon ma ki waco ki dog” (Sherwin-White 1992: 189-90). Pe tye labol acel ki i lok macon ma tye ma, i kin mwaka pyera dek (onyo ma nok) tye lok goba madongo nyo lok goba ma mako ngat mo ma pire tek i tekwaro, ma jami ma pire tek ma tye iye obedo lok goba, odongo dok dano mapol giye ni tye ada. Kit ma Müller ki Sherwin-White gunyutu kwede, rwom me mwaka mapol myero okat ma peya "kit me goba" ocako bedo tye. Man aye gin ma otimme i kom Yecu, kit ma William Lane Craig owaco kwede, "Kare ma mite me nongo lok mapol ma mako jami ma otimme i kwena maber onongo obi keto wa i kare me aryo i nge bino pa Kricito, kare kikome ma lok me kwena maber ma pe ki ngeyo ma ki nywalo kwede” (Craig 1981: 101-2).

Lok ma ki waco i Cik Mnayen ni Yecu ocer ni kwanyo tam ni cer obedo lok macon ma obino lacen, pien onongo pe tye kare mo pi "ludito" me cer me dongo. Jiri angwen-ni—Matayo, Marako, Luka, ki Jon, kacel ki buk me Tic pa Lukwena, ma Luka bene aye ocoyo—gin ducu gimoko ni Yecu ocer dok kicoyogi i kine ka mwaki ma romo 40 nio wa i mwaka ma romo 65 i nge cer pa Yecu. Medo i kom meno, watye ki waraga ma Paulo ocoyo bot Jo Roma, 1 ki 2 Jo Korint, Jo Galatia, Jo Epeco, Jo Pilipi, Jo Kolocai, 1 Jo Tecalonika, 2 Temceo, ki waraga pa Petero 1 Petero, ma ducu giloko i kom cer pa jo muto. Waraga magi pigi tek pien Paulo ki Petero gin aryo ducu kinekogi i kine ka mwaka 60 i nge bino pa Kricito, ma man te lokke ni waragagi kicoyo mwaka 20-30 keken i nge cer kikome. Gin bene gubedo lucaden ma guneno ki wanggi i nge cer pa Kricito. Pi meno, wa tye ki waraga ma ki coyo ma dano abicel mapatpat gu coyo i kare me kwo pa dano ma onongo kwo i kare me cer, ma gin ducugi nyutu ni cer obedo me tekwaro. Medo i kom meno, kit ma kiloko kwede malo-ni, waraga mogo pa Paulo tye ki niye macon ma onongo tye ma peya kicoyo coc pa Paulo dok dok cen wa i cer kikome. “Kit macalo lupwonnye macon onongo gitye ka tito ni Yecu ocer ki i kin jo muto-ni, cerre pe oa ki i ododo. Lok me kwo ne pi ki yubu maber pi kare malac ka lok ada ni ki twero nongo ki bot lucaden macon. (Habermas kacel ki Licona 2004: 61-62) Kit ma waneno kwede, lok ma mako cer pa Kricito i Cik Manyen twero "ki lubo ki bot lucaden macon.”

Cer pa Yecu pe obedo lok goba ma ki waco i nge kwo pa Yecu. Ma ka meno, lok me tekwaro me cer onongo kimoko ki i acakkine dok tye gin ma pire tek i kwo pa kanica kikome. “Niye ni Lubanga ocero Yecu ki i kin jo muto i nino me adek-ki tye macon calo niye pa Lukricitayo dok kombetti, kit macon, obedo gin ma kanica cung iye nyo poto iye. I kare ma lupwonnye gitye ki adwogi manok adada me tito ki i kwangi matut i kom Cik Manyen, twero bedo me yomcwiny me ngeyo ni kadi wa lucoc me tekwaro ma gitye ki akalakala i kom dini pa Lukricitayo, ka pe gitye ki niye pi gin kikomgi, cer pa Yecu ki i kin jo muto obedo gin ma otimme ada i tekwaro, guti me niye kikome, dok pe obedo tam me goba ma oa ki i tam pa jo ma giye.” (Braaten 1966: 78) Labongo cer pa Yecu kikome "onongo kono pe tye kanica pa Lukricitayo ki Cik Manyen onongo pe ki coyo” (Braaten 1966: 78).

2. Lok ma mako tam pa dano. Pe twere me waco ni lupwonnye gu tito pi cer pa Yecu macalo adwogi me tam pa Yecu i kom tone. Tam ni Peter, James, ki jo mukene ni gukato ki i jami ma gi tamo onyo gu bedo ki arem cwiny ma mako tam gi pe jenge i kom gin mo keken ma ki nyutu (nen Wright 2003: 20). Ki lok ada, ma peya kiguro Yecu i kom yatariya, Yakobo onongo pe ye ni ominne Yecu obedo Meciya dok twero bedo ni en otamo ni wiye owil woko (**Mar 3:21, 31; Jon 7:1-5**). Pe tye atir me tamo ni Lajudaya ma lagen ma pe ye calo Yakobo, "ma onongo obi neno ominne ma kiguro i yatariya calo Meciya ma lagoba ma Lubanga ocwero kome—onongo tye ki tam me neno gin ma loko kwo pa Yecu ma ocer, gin ma nen ma tek ma onongo biweko en loko niyene i kom dini ma onongo biweko kwone rweny woko bal.” (Habermas and Licona 2004: 107-08) Gin acel-lu bene tiyo i kom tam ni Paulo ocako nyayo lok i kom cer pien onongo tye ki par mapol i kom aunauna ma en otimo i kom Lukricitayo. Pi ni pe tye gin mo ma nyutu ni, ento lok ada tye ni Paulo onongo tye ka medde ki uno Lukricitayo nio wa i kare ma en orwate ki Kricito ma ocer.

Medo i kom meno, pe tye ngat mo i kin lupwonnye magi ma onongo gitye ki cwiny me ye ni Yecu ocer. Cer me kom onongo pe obedo gin mo ki ngat mo keken—medo ki lupwonnye—onongo tye ka tamo ni obi time i kom ngat acel acel i kin kare me tekwaro (nen Wright 2003: 689, *emph. added*)⁵⁰ I kare me acel onongo tye

⁵⁰ Man ki moko ki lok ma ki waco i kom kit ma lupwonnye ma gubedo ki akalakala i kom lok ma mako cer (nen **Mar 16:10-11, 13; Luka 24:10-11, 36-37, 41; Jon 20:24-25**). I nge kare manok ma Yecu onyute bot lupwonnye i Galilaya,

dul mony mukene ma lutelagi onongo kinekogi ki luloc. "I kare mo keken pe wawinyo lok mo manok i kom lulub kore ma cwiny gi otur kun giwaco ni lacogi ma laco-ni ocer woko ki i kin jo muto. Gin onongo gingeyo maber loyo. 'Cer' onongo pe obedo gin ma timme i mung. . . . Lajudaya mo ma onongo tye ka kelo alokaloka ma latela ne ki neko ki luloc, ki en otwero bwot ki i mako en kene, onongo tye ki yoo aryo: weko lweny, onyo yenyo latela mukene. Watye ki jami ma nyutu ni dano tye ka timo gin aryo ni weng. Waco ni latela macon ni kwo odoco onongo pe obedo gin ma ki twero yero. Ka, me ada, en onongo." (Wright 1993: 63)

3. Cer pa Yecu onongo obedo "me cwiny keken." Tam ni Yecu pe ocer ki kom, ento ocer i "cwiny" keken, pe twero gonyo lok macon. Maier owaco ni, "I lobo Grik, ngat mo ma lubo cik pa Platon twero bedo ni omoko ni cwiny pa Yecu ocer i kare ma kome tye ka buru i lyel ma dano tye iye. Ento pi Lajudaya, onongo pe tye cer labongo cer me kom ki me kom. Tam me kare ni i kom dini pa Lukricitayo ma obi gwoko rwom ne kadi bed ni kinongo kom Yecu ma otoo onongo obi bedo lok me ryeko bot St. Paul ki kanica macon." (Maier 1975: 5) Tam ma kit meno pe paro pi kwo pa lupwonnye ki dong pe twero gonyo lyel ma odong nono ki acaki pa Lukricitayo.

I kare me acel, lyel pa Lujudaya onongo pol kare timme i dul aryo: mukwongo, lyel onongo kibolo i kom bongo, kiboyo ki bongo ma tye ki jami ma ngwece kur i lyel ma tye calo boro ma tye ki doggola ma kiyubo ki got ma kitwero ngweco (calo lyel pa Yucepu me Arimataya ma onongo kiyiko iye Yecu); me aryo, i nge mwaka acel nyo makato, ka dong ringo dong oto woko, wadi nyo lurem onongo gidwogo, gikwanyo cogo, ci giketo i ot cogo (canduk cogo). "Ka onongo lupwonnye guye ni gin ma gilwongo ni 'cer' obedo mere gin ma otimme i 'cwiny', weko kom dano i lyel, onongo mitte ni ngat mo odok cen ka kwanyo cogo pa Yecu ci gwokogi maber. . . . Ento adaa, ka ngat mo onongo i kare mo odok cen ka yubu cogo pa Yecu ki keto gi i ot yat, meno onongo obi balo dini pa Lukricitayo ma pwod peya oyabe maber." (Wright 1998: 52)

Yecu kikome oloko i kom tam ni en obedo cwiny keken kun weko lupwonnyene gugude dok gucamo kacel kwede (**Mat 28:9; Luka 24:36-43; Jon 20:15-17, 24-29; 21:9-14**). Ada, dano ducu ma guwinyo lok me cer onongo giye ni gin ma kitye ka titone-ni obedo cer me kom; ma en aye, i agiki ne, ngo ma "cer" obedo (nen Wright 2003: 31).⁵¹ Ka onongo pe tye kit meno, lutela pa Lujudaya onongo pe gibiyubo lok ni kikwalo kom dano ento onongo gibicito i lyel ci gikelo kom dano.

Pe ni tam me "cer me cwiny" keken (tam ni kikome obedo gin ma pe rwate) pe gonyo lok ma ki nongo, ento loko lok ma tye i Baibul ma loko i kom cer. Me labolle, lok pa Paulo i **1 Jo Korint 15** loko i kom cer pa "kom": cer pa Yecu i kom aye obedo guti me lok ne ki nyutu ni jo ducu ma "gitye i Kricito" bene gibicer.

4. Lupwonnyene onongo gitye ka neno jami ma pe nen nyo gitye ka neno ginanyuta. Wi opo ni cer pa Yecu onongo pat adada ki niye pa Lujudaya i kom nicer pien (1) otimme i kare mo i tekwaro, ento pe i agikki me tekwaro, dok (2) onongo kwako ngat acel keken ento pe dano ducu. Pi meno, tam ni lupwonnyene onongo gitye ka neno jami ma pe tye ada nyo gineno ginanyuta nyuto ni cer pa Yecu onongo obedo gin ma twero timme i neno me lobo pa lupwonnye pa Yecu ma Lujudaya. En onongo pe obedo gin ma ki yero pien jami ma ki neno ma pe nen obedo gin ma ki nyutu i tam; pi meno, pe gitwero bedo ki tam onyo cal ma pe tye i tam (nen Craig 1981: 132; Keller 2008: 207). I kom lok meno, kadi bed ni lupwonnye ma onongo gitye i te loc pa lyel ma tye nono-ni gubedo ka neno Yecu i ginanyuta ma pe nen, onongo pe gibinyuto en calo ngat ma ocer ki i kin jo muto dok cen i lobo. Onongo gibineno en i "kore pa Abraim" (nen **Luka 16:19-31**), pien "kan ma, i niye pa Lujudaya, tipo pa jo ma kitgi atir gicito iye ka kuro cer me agikki." (Craig 1981: 132)

Medo ikom meno, tam me neno jami ma pe tye ada mito ni wa ye ni dano mapol—ma romo 500 i kare acel—gin ducunongo neno jami ma pe tye kakare onyo neno ma rom. Meno pe twere me ye, pien jami ma ki neno i wang dano ki gin ma ki neno i wang dano obedo gin ma mako ngat acel acel. Medo ikom meno, jami ma kit meno ma nen calo jami ma pe nen ki wang gi twero time ka dano tye i tam ma opongi ki lworu, gin ma bino anyim, onyo gin ma tye ka time anyim. Meno obedo gin ma pe rwatte ki kit ma lupwonnye onongo gitye kwede i cwiny ki turcwiny dok onongo gitye ki peko me ye ni Yecu ocer kadi bed en onen botgi kikome. Dano i lobo macon ki me kare ni gubedo ki ginanyuta pa dano gi ma guto cok cok ni. Ento, N. T. Wright owaco ni neno ma kit meno "pe romo pi niye pa Lukricitayo macon. . . . Adaa, ginanyuta ma kit meno onongo nyutu, kit ma dano me kare macon ki me kare ni gunongo kwede, ni ngat ni otoo, ento pe ni en tye kwo." (Wright 2003: 690-91, *emph. in orig.*) Ki lok macek, kit ma George Eldon Ladd oloko kwede, "*Niye pe ocweyo jami ma nen; kit ma*

Mat 28:17 waco, "*I kare ma gunene, guwore, ento jo mukene gubedo ki akalakala.*" Ka onongo lok magi ki coyo i nge kare malac, akalakala ma kit meno onongo pe kibiketo iye, pien onongo biweko lupwonnye nen calo gitye ki niye manok. Ento, akalakala ma kit meno aye gin ma ngat moni twero tamo ka jami magi otimme ada, pien cer pa ngat acel acel onongo pe otimme con dok onongo pe kigeno. Pi meno, coyo lok ma mako akalakala ni en kikome nyutu ni lok man tye lok adaa, ento pi lok goba ma ki waco i nge lok ada onyo lok me tekwaro.

⁵¹ Nyig lok me leb Greek ni *egeiro* ki *anastasis*, ma pol kare kigonyo ni "cer" i Baibul ki i kabedo mukene, "onongo obedo nyig lok ma kitiyo kwede kare ki kare me nyuto gin mo ma pat ki kwo ma pe ki kom, ma en aye, dwogo cen i kwo me kom. Pe tye gin mo ma nyutu ni lok magi onongo twero nyutu kwo ma pe obedo kom i nge too." (Wright 2003: 330)

nen kwede okelo niye" (Ladd 1975: 138, *emph. i orig.*).

I agiki ne, nen pa Yecu i nge cer otum; nen bot lakwena Paulo obedo me agiki i kin jami ma ki nyutu ni (1 Kor 15:8).⁵² Ka onongo jami eni obedo gin ma ki neno i wang dano ma ka nen kikome pa Yecu ma ki cero ki i kom dano, onongo pe tye tyen lok mo ma oweko gi twero gik i nge kare manok inge cer; neno jami ma pe tye ada twero bedo ki onongo bi mede anyim matwal, nio wa i kare ni (nen Craig 1981: 113). Tam ni lupwonnye ni gubedo ki neno ma pe nen onyo neno ginanyuta onyo gin mo ma "otimme i dini" ma ka neno Yecu ma ki cero ni tye ka jemo i kom lok adaa ki lok pa dano ma guneno gin ma otimme ni.

5. Kom dano ni ki tero onyo ki tero. Kit ma kiloko kwede con, lagam mukwongo i kom tito ni Yecu ocer obedo lok pa lutela pa Lujudaya ni lupwonnyene gukwalo kom Yecu. Maier owaco ni lok ma mako kom ma ki kwalo ni tye ki peko aryo ma pe kitwero cobo ne, lok ma mako tyen lok ki lok ma mako neko dano: "Me yubu yub me kwalo lyel ma ki gwoko maber onongo mito miti matek ma aa ki bot dul pa coo ma cwiny gi tek ki ma ryek. Ento nga ma onongo tye ki miti man? Anga ma onongo tye ki miti me kelo ne? Pi lupwonnye ma cwiny gi otur, ma gubedo ka guro ki kano gi i lworo gi pi bal pa Yecu ki lworo pa lutela me ot lega—pe obedo dul pa lutim aryanyi ma gitye ka yubbe me bwolo dano me lobo gi." (Maier 1973: 109) Maier omede ki nyutu kit ma tam pa lupwonnye me kwalo kom dano ni tye ka mabor kwede, "Kabedo me lyel ni onongo tye ka mol ki lugwok ma kiciko gi me gengo temo mo keken. . . . Lugwok i kare macon onongo gibedo ka nino i kare me tic, pi meno onongo pe twere pi dul mony me bedo ka nino i kom gi, kit ma dano mogo gi waco kwede. ma oa ki i turo gin ma ki keto i kom lyel, guro got, donyo i lyel, ki kwanyo kom dano woko onongo myero ocer lumony kadi bed ni gin ducugubedo ka nino." (Maier 1973: 110-11)

Medo ikom meno, James Dunn owaco ni pi woro lyel pa Yecu pe obedo lanyut me cer keken ento bene obedo lanyut i kom tam ni lupwonnye gukwalo kom dano, "Pien ka lupwonnye onongo gukwanyo kom dano, onongo pe twere ni onongo pe gibiketo kome ki woro i kabedo mukene ma rwatte, ma twero bedo ni tye ada. tim me woro ma ki timo i mung onongo pe ki bi gwoko ki bot jo ma ngeyo ki ni lok mogo ma mako ne onongo pe obi oo bot lupwonnye mapol." (Dunn 2003: 838) Me agiki ne, pi lupwonnye me kwalo kom dano ki dong waco ni Yecu tye kwo "tam ni lupwonnye gubi tamo ni Lujudaya mukene gubi bedo agonya me ye ni ngat moni twero cer ki i kin jo muto" (Keller 2008: 207-08). Ento, kit ma dong waneno kwede, pe tye ngat mo i kare meno ki tekwaro meno, kadi bed ni obedo lukamfiri nyo Lujudaya, ma onongo ye ni cer pa ngat moni i kin tekwaro onongo twero timme, kit ma dano giye kwede ni twero timme i kare-ni.

Lok ma kit meno bene tiyo i kom tam ni ngat mukene aye otero kom dano. Lutela pa Lujudaya nen calo onongo gitye ki miti me neno ni kom dano-ni odong ka ma onongo tye iye kikome. Gin aye, i agiki ne, ma gu nongo dano ma gwoko lyel (Mat 27:62-66). I yo acel-lu, ma onongo pe ki miti me tero kom dano aye Yucepu me Arimathea ki Nikodemo pien gin aye gupenyoy kom Yecu, guyubo me yiko, ki guyiko i lyel pa Yucepu kikome. Ki Pontio Pilato onongo obi bedo ngat me agiiki me balo kom dano, pien en aye omiyo cik me guro lyel, oye ni ki gwok lyel, ki oye ni ki umu lyel. Pe tye dano mukene onyo dul mukene ma onongo tye ki tyen lok mo me mito kwanyo kom dano, me waco gin mo keken ma mako tic ki lanyut pa Luroma me lyel ki lutic ma gwoko lyel. Me ketone macek, pe tye gin mo ma nyuto ni ngat mo owoto kom Yecu, nyo bene onongo tye ki miti nyo kero me timo meno. Pi meno, kit macalo tye kwede i kom lok mukene ma kiloko i komgi-ni, tam ni gin mo otimme i kom Yecu *mapat ki cerre me kome* pe rwate ki lok macon ma tye.

I. Agikki

Ni Yecu onongo kiguro i kom yatariya dok kicero kome ki i kom dano twero mokone ki i kwedo lok me tekwaro kit ma jami mukene ma otimme i kare mukato anged tye kwede. Ki lok ada, kadi bed ni Lukricitayo gitero Baibul calo Lok pa Lubanga, me kwedo lok ada ka ce gin moni otimme i kare macon nyo pe, Baibul pe mitte ni kiter calo Lok pa Lubanga ento kiromo nenone kit ma ngat moni neno kwede coc macon mukene. Kit ma dong waneno kwede, kit ma Baibul tye kwede ki kit ma en genne kwede rwate ki peko me kwedo lok macon (nen Habermas and Licona 2004: 51-52; Blomberg 2007: 323; Gilbert 2015: 125-26).

Me moko lok mukene ma ki waco pe nyutu ni tye kakare. Lok mukene ma kiloko i kom guro i kom yatariya ki cer pe jenge i kom gin mo keken, pe kwako lok me tekwaro ducu, nyo pe jemo i kom lok me tekwaro. Gin mumiyo lok mukene ma ki waco ni ki kelo pe aa ki i kom jami ma ki nongo ento jenge i kom lok ma mako tam pa dano onyo lok ma mako dini ma pat ki jami ma ki nongo. Gin mumiyo meno tye pien gin ma ki nongo ni tye ki tyen lok ma ngat ma tye ki lok mukene ni pe mito ye, ma calo, ni Yecu ada obedo Wod pa Lubanga. Ento, me gwoko gen mo keken me ryeko nyo me dini, pe romo me kwero cer pa Yecu kun iwaco ni "pe otimme (nyo pe twero) timme."

Ma ka meno, ngat acel myero onen ki ogam lapeny mapol me tekwaro: Lujudaya ducu onongo giye ni

⁵² Paulo *opoko* kin neno Yecu ma ki cero ki i ginanyuta, lok me cwiny, ki jami mukene ma kit meno, *medo ki en kikome* (nen 2 Cor 12:1-5).

woro dano calo Lubanga obedo cayo Lubanga —ngo ma oweko jo magi guworo Yecu calo Lubanga? Pe tye Lajudaya mo ma onongo ye ni laco mo ma tye i kin tekwaro twero cer ki i kin jo muto — ngo ma oweko jo magi gutimo kit meno? Lujudaya ducu onongo gitamo ni cabit(Ceng Abicel) obedo nino maleng me woro—ngo ma oweko jo magi gucako woro i Ceng Cabit? Ki ngo ma oweko neno gi me lobo olokke i dyewor acel? Ngo ma oweko dano gu tito ni Yecu ocer ki i kin jo muto ki gu gwoko caden gi me cer i kare me aunauna ki too?

Lukricitayo macon pe gu yubu tam me lyel ma odong nono ki nyute pa Yecu inge cer me tito "niye" ma onongo dong gitye kwede, pien ngat mo pe onongo tye ka kuro gin ma kit man. Pe tye ngat mo ma otamo ni gin ma kit man twero time, kono pi cer pa dano ducu i agiki me tekwaro. Pi meno, ma calo N. T. Wright owaco ni, "pe tye kit lok mo ma twero kelo tam ma kit meno; ngat mo pe twero yubu ne, kadi bed ni gi winyo marac (onyo ki weko bal) nining, kede pi cawa adi ma gi tiyo kwede i kom ginacoya. Me waco ni pe kumeno obedo me weko timo lok me tekwaro ki me donyo i lobo me tam ma pe wa tamo, apoka poka manyen i kin dano ma cwiny gi cwer, ma kelo lworu matek i kare ni neno lobo ma lubo kare me ryeko nen calo tye i peko me rweny woko, ki yubu yoo me jingo ne kadi bed kumeno. I kom lok ma mako lok ma lucoc me tekwaro gi ye, lok ma wa nyutu ni, ni lyel-ki-kit ma nen kwede en aye okelo niye pa Lukricitayo macon, tye ma rwate ki kit ma ngat moni twero nongo kwede." (Wright 2003: 707)

Yecu owaco ni en aye Lubanga ma obino i lobo macalo dano ki owaco ni en obi nyutu ne kun timo gin mo ma pe twere pi ngat ma obedo dano keken, ma en aye, en obi aa ki i lyel i nge to ki ki yike pi nino adek (**Mat 17:22-23; 27:62-63; Mar 8:31; 9:9, 31; 10:32-34; Luka 18:31-33; 24:6-7; Jon 2:18-22**). Ka en otimo meno pe obedo lapeny me ryeko nyo dini, nyo lok me "niye," ento obedo lok ada me tekwaro: en otimo nyo pe otimo. Ngec pa Yecu (ki kit ma gin ma en owaco ki ye iye) cung i kom lagam pi lapeny meno (nen **1 Kor 15:12-19**). Gin ma otimme i tekwaro nyuto ada me nicer labongo akalakala mo keken. Pi meno, cer pa Yecu Kricito obedo gin ma pire tek loyo i tekwaro, pien nyutu anga ma Yecu obedo—ma en aye, en obedo Wod pa Lubanga (nen **Rom 1:4**)—and thereby validates everything Jesus believed, said, and did (see **1 Cor 15:1-19**).⁵³

Kit ma Yecu oye ni Baibul obedo lok pa Lubanga—en oye ni Cik Macon ki omiyo twero bot Cik Manyen—cer ni moko ni Baibul pe obedo coc macon ma tye kakare ento obedo lok pa Lubanga kikome. Tyen lok, me adaa, tye ni cer ni moko ni Yecu tye ngat ma en owaco ni en tye—Lubanga obino i lobo macalo dano. Pi meno, en ngeyo gin ma en tye ka lok iye, ma i kine tye iye kit ma en neno kwede ni Baibul tye kakare. Kit ma Gilbert oloko kwede, "Ka dong imoko ni Yecu ada ocer ki i kin jo muto, lok ada ki twero me Baibul lubo oyot, ma rwate, ki ki teko" (Gilbert 2015: 15). Ki lok macek, dini pa Lukricitayo tye ada.

Twero bedo ni gin ma pire tek loyo i kin jami ma kiloko iye—nicer kikome—en aye ni kelo lapeny bot dano ducu ni, "Ngo ma abitimo i kom Yecu?" I lok mukene, wa rwate ki kwena maber—lok adaa i kom ngat ma Yecu obedo ki ngo ma en otimo. Lok me kwena maber ki gin ma myero watim i kome kiketo i **Lamed ngec 1**. The stakes are incredibly high. Jesus believed in and taught about life after death, heaven, and hell (**Mat 10:28; 22:29-32; 25:31-46; Mar 12:24-27; Luka 16:19-31; 20:34-38; 23:42-43; Jon 3:16; 5:24-29; 11:25-26; Yabo 1:18**). Pi meno, ka Yecu obedo ngat ma en owaco ni en tye, ci bedo kacel kwede i yo matir obedo gin ma pire tek matwal. Pi meno, dano ducu—Lukricitayo, Lucilam, jo ma pe giye i yo mo keken—myero gukwed lok ma tye i Baibul ci gumok pigi kengi ka lok ma kicoyo i Baibul-li tye ada ci lacen gugam lapeny ni, "Abitimo ngo i kom Yecu?"

Lujudaya me kare me acel onongo pe gubedo jo ma pe gingeyo gin mo, pe gukwano, nyo jo ma giye i kom goba; gin onongo gubedo dano ma calo wan. Cwinygi me woro Lubanga acel keken ki pwonygi me dini oweko gudoko jo me agikki i lobo ma gitye ki miti me ye ni Yecu, nyo dano mo keken, obedo Lubanga ma tye ki twero ducu. Ento gin, medo ki jo ma onongo ngeyo en maber (ma onongo gi tye ki tyen lok manok me ye gin ma kit meno), gubino me ye ni Yecu obedo, ada, Lubanga ma obino i lobo macalo dano. Kit ma gutimo kwedeni—dok ma lubbe ki caden mukene ducu ma kiloko i komgi malo-ni—i kom tyen lok ango ma twero bedo ni ngat mo i kinwa twero wacone ni gin onongo gutimo bal?

DUL ME 2—KIT MA PE TWERE ME TIMO GIN MO MUKENE

VII. Bedo Lukricitayo ki ryeko akwana

J. Gresham Machen wacci, "dini me ada pe twero kelo kuc ki pwony goba, kit ma pe twero kelo kuc ki pwony goba, gin mo pe twero bedo lok ada i dini ki goba i pwony me ryeko nyo i pwony me ryeko akwana me tic ki nyonyo." (Machen 1923: 58) Ma peya Charles Darwin ocoyo buk ne ma pire tek *I kom acaki pa dul ler mapatpat kun wok ki i kit ma gi yero kwede* in 1859, Lukricitayo ki ryeko akwana me tic ki nyonyoonongo ki neno calo gin ma rwate, neno ma odong nio wa i kare me kwo pa Darwin (Gilley and Loades 1981: 286-87).

⁵³ Gin acel ma nyutu lok man tye ni, kit ma Craig Blomberg owaco kwede, "Ka ce cer pa Yecu otimme ada, ki dong pe tye tango mo kiken ma ki waco i kwena maber ma twero bedo me aura" (Blomberg 2007: 150).

Allan Chapman, lapwony me Oxford ma kwano lok kom cayan, ocoyo ni niye pa Lujudaya ki Lukricitayo obedo gin ma pire tek pi dongo ryeko akwana me tic ki nyonyo me kare-ni. Ki adaa, dini pa Lukricitayo okelo "tam manyen i tam pa dano: kare me tekwaro. . . . Ki an abi waco ni obedo wat ma tye i kin woro Lubanga acel ki acaki, yub me jami ma otimme, ki agiki ma oweko neno me ryeko akwana me tic ki nyonyoi kom lobo twere, ma miyo kit ma en tye kwede twero me bedo ki jami ma rwate." (Chapman 2013: 239-40)

Tam man ki waco ki, i kin jo mukene, laco ma pe obedo Lukricitayo ma ngeyo cura ki ladiro ma nyinge Alfred North Whitehead. Whitehead owaco ni niye i kom kit ma jami tye kwede, kit ma jami tye kwede, onongo pire tek adada pi dongo me ryeko akwana me tic ki nyonyo me kare-ni (Whitehead 1967: 4). Ento, meno keken onongo pe romo. Gin ma onongo mitte aye "niye ma pe kitwero gonyo ni jami ducu ma timme i yo matut twero kubbe ki gin ma otimme con i yoo ma nen ka maleng, ma nyuto cik ma kwako jami ducu. Labongo niye man, tic matek pa luryeko akwana me tic ki nyonyo onongo bibedo labongo gen." (Whitehead 1967: 12) Tam man oa ki kwene? "Ka wa poro tam pa dano me lobo Ulaya ki tam pa dano mukene ka ki weko gi kengi, nen calo tye gin acel keken ma oya ki iye. Myero oa ki i lok ma mako tam pa Lubanga, ma ki tamo ni obedo teko pa Jehovah ki tam pa lapwony me Greek." (Whitehead 1967: 12). C. F. von Weizsäcker omoko ni, "Yat ma kodi ma dong tye ka mol i kom jami ma ki ngeyo me ryeko akwana me tic ki nyonyo me kare ni odongo iye obedo dini pa Lukricitayo" (von Weizsäcker 1964: 121).

Robert Koons nyutu jami abiro me bedo ki yeyo i kom Lubanga me lobo Ulaya ma nyutu ni pe ni ryeko akwana me tic ki nyonyo me kare ni onongo jenge i kom guti me dini ma Lujudaya nywako ki Lukricitayo, ento ryeko akwana me tic ki nyonyo me kare ni onongo ki tye ka jenge i kom man obed lok me dini ma wilobo kunu waco i kom Lujudaya ki Lukricitayo (Koons 2003: 82-87). Jenge i kom, ki rwate i kin, kwan me kare ni ki dini pa Lukricitayo tye ka nyar ki tye matut. Stephen Meyer oloko matut i kom jami ma mite ma mako dini ma Lujudaya nywako ki Lukricitayo ki baibil ma mako kwan me kare ni i *Dwogo pa Lubanga ma ki tamo ni* (Meyer 2021a: 13-49). Philosopher Alvin Plantinga loko i kom jami mapol ma nyutu rwate ma tye i kin Lukricitayo ki ryeko akwana me tic ki nyonyo me kare ni (Plantinga 2011: 265-303). Kwedo ngec pa Craig Gay i kom dini pa Lukricitayo ki dongo pa ngec me kare ni nyutu rwate i kin ngec me kare ni ki dini pa Lukricitayo ma gujemo kikome. Ki adaa, jemo pa jo guloke i kom kit ma dini me kare macon ki jenge i kom kanica pa Katoli me Roma i kom Lok pa Aristote ma moko i kom tyen lok kikome me ka kwo pa dano, niye, onyo tekwaro macalo ka cung me niang matut, ki kit John Calvin ongiyo kwede ki diro lok me ginacoya, omiyo labol pi dongo me ryeko akwana me tic ki nyonyo me kare ni ento bene, i yoo me aura, oketo guti pi "yoo ma dini rwenyo kwede teko ne i kit me tekwaro, kwo mapatpat ki kit me loc" me modern science (nen Gay 1998: 16, 107-25, 272-73, ki jami ma ki coyo iye; nen bene Koons 2003: 80-82).

Pi meno pe omyero obed me ur ni pe ni Lukricitayo keken aye obedo guti me dongo pa ryeko akwana me tic ki nyonyome kare ni, ento Lukricitayo gubedo ki gitye ka medde ki bedo i kin lutela me ryeko akwana me tic ki nyonyo: "I kare macon me ryeko akwana me tic ki nyonyo, ki bene ka ki kwanyo ajwaka mapol ma gi tamo i kom ryeko akwana me tic ki nyonyome kare me kare, ngat acel onongo tye ki ludiyo ma kwano lok kom lakalatwe ma rwom gi lapiny pa Nicholas Copernicus, Galileo Galilei, Johannes Kepler, Pierre Gassendi, kacel ki Isaac Newton. I ngeye olubo Robert Boyle (ma ngeyo cik pa Boyle), Michael Faraday (lapwony me teko me mac), William Buckland ki ludiyo mukene mapol me kare me Victoria (ma pol gi tye i rwom ma lamal), Abbot Gregor Mendel (ngat ma oyabo kwan me genetics), James Clerk Maxwell (lapwony me kwan me cura), ki Sir Arthur Eddington ki Father Georges Lemaître (Ladiro me mwaka pyeraryo) ludiyo ma gipwonyo lok kom wilobo). Ki eni obedo dul pa jo muto ma ki yero, labongo kwano jo ma kwo i kare ni." (Chapman 2013: 234)

Gin ma otimme ni—onyo kit ma dano mapol gi niang kwede lok meno—oloko ki olokke matek i nge mwaki mapol ma lubo lok ma ki coyo me Origin. Darwin's Origin omedo ki nyutu "aloka loka i yub me kwan ma onongo tye ka cako i mwaka 1860 [ento] onongo dong cok tum i mwaka 1890" (Stanley n.d.: 1). Tyen lok aryo ma pire tek pi alokaloka me neno lobo ni obedo: (1) alokaloka i kit me kwan me cayan, yub me cayan, ki nga ma ki bi tero calo ngat ma ngeyo lok me ryeko akwana me tic ki nyonyoma opore onyo ngat ma tye ki twero me cayan; ki (2) lok ma pire tek loyo i kom wat ma tye i kin tam ki nyutu, ryeko akwana me tic ki nyonyoki ginacoya, jami ma tye i lobo ki jami ma pe nen, gin ma time ki gin ma ki yubu, ni pe Lubanga tye ki ni Lubanga tye, onyo, me waco ne macek, twero bedo tye pa Lubanga calo gin ma tye kakare bot ludiyo me ryeko akwana me tic ki nyonyomacalo but tic gi? I kom gin ma otimme ni, teko pa "tic maber" i lok ma mako ryeko akwana me tic ki nyonyo, tam, kwero ni Lubanga tye, jami ma time, ki jami ma mako jami ma tye i lobo oloyo teko me Baibil, jami ma pe nen, yub, ki jami ma mako Lubanga, ma loyo i kin jo ma ngeyo lok ma mako ryeko akwana me tic ki nyonyo ki lucoc me cayan. Adwogi ne obedo alokaloka madit i kom nga ma tye ki twero i kom twero ka odok i lok me tito bedo ki dongo pa "lobo ma kicweyo" ki jami makwo ma gibedo iye. ("Peer Review" 2020: n.p.)

Lok me ryeko akwana me tic ki nyonyokit ma gi tye kwede i kare ni gi tye ka nyutu atir onyo ma pe ki ngeyo me miyo lok ma mako bedo tye pa wilobo ki kwo ma pe kwako Lubanga. Pi meno, lok pa dul pa

lupwonye me Biology i kom pwony me dongo lobo waco ni lupwonye “omyero gukony pwony me ryeko akwana me tic ki nyonyokun gikwero lwongo me tito lok i kom tekwaro me kwo nyo tito kit ma kwo ocakke kwede kun giloko i kom tam mo keken ma pe obedo me kom nyo ma pe nen” (NABT 2019: n.p.). Man aye agikki me neno ki kit ma Darwin ki laco ne, Thomas Henry Huxley gu waco kwede.⁵⁴ Kit ma jami tye kwede i kare ni ki waco ne ki ladiro ma ngeyo lok ma mako kwo pa dano ma nyinge Richard Lewontin, ma onongo obedo lapwony me Zoology ki lapwony me Biology i Harvard University, “Mitiwa me jolo lok pa luryeko akwana me tic ki nyonyoma pe rwate ki tam pa dano aye obedo gin ma pire tek me niang lweny ma tye i kin ryeko akwana me tic ki nyonyoki jami ma pe nen. Wa gamo tung bot lok ma mako ryeko akwana me tic ki nyonyokadi bed ni jami mogo ma ki yubu ni pe tye kakare, kadi bed ni pe twero cobo cikke mapol ma mako yotkom ki kwo, kadi bed ni dul pa ludiyo me ryeko akwana me tic ki nyonyogi ye lok ma pe ki moko, pien wan watye ki cikke macon, cikke me bedo ki miti i kom jami me kom. Pe ni yoo ki yub me kwan me ryeko akwana me tic ki nyonyo diyo wa me yer lok ma ki waco i kom jami ma tye ka time, ento, i kom lok adaa, ni ki diyo wa pi lubo jami ma ki neno me yubu jami me kwedo ki jami ma kelo lok ma ki waco, kadi bed ni pe rwate ki tam, kadi bed ni lok ma pe ki ngeyo ni pe ki ngeyo. Medo ikom meno, miti me jami me kom ni tye ma pe ki ngeyo, pien pe watwero ye ni ngat moni odonyo i doggola.” (Lewontin 1997: 31, *emph. in orig.*)

VIII. Kit ma jami tye kwede: Acakki

Kit ma jami tye kwede (ma bene ki ngeyo ni kit gin mo keken me ryeko akwana ma ki tiyo kwede me nongo ngeconyo kit ma jami tye kwede i lobo malubbe ki tic me ryeko akwana me tic ki nyonyo, miti me jami me kom, onyo ryeko akwana me tic ki nyonyo kikom) tye neno me lobo ma waco ni pe tye ngat mo ma calo Lubanga onyo gin mo keken ma pe nen: “Pe tye kabedo mo ma pat ki jami ma pe nen, cwiny, onyo Lubanga; ki dong pe tye lok mo ma mako jami ma tye i wilobo onyo kwo pa dano” (Carroll 2016: 11; nen bene Schaefersman 1996: Gonyo lok; Halverson 1976: 394-95). Lok ma mako kit ma jami tye kwede i lobo waco ni “yub ma ki umu” ma “tic mo keken omyero ki niang calo gin ma tye ka time i kin piny ki kare” (Halverson 1976: 395; nen bene Simpson 1967: 344). Victor Reppert tito ni, “Ka pe tye gin mo ma pe nen, wangeyo kit ma lobo onongo tye kwede ma peya kicweyo lobo. Jami onongo giwoto ma lubbe ki cik me physics, labongo tyen lok mo keken. Pi ‘yub’ pa ngat ma ngeyo lok kom jami ma tye i lobo myero obed gin ma oa ki i dongo ma ki kwano i rwom ma lamal me ryeko me tic ki nyonyo, ma rwate ki physics. mak 1) *Lok me agiki*: Ryeko me tic ki nyonyo obedo gin ma ki umu; pe tye gin mo mapat ki physics ma tito kama gin moni tye iye i cawa mo keken. 2) *Lok ma mako kit ma jami tiyo kwede*: Ryeko me tic ki tic ki nyonyo obedo diro me yubbu nyonyo; yub pe twero tito kama jami matino tino ni cito iye, ki 3) *Lok ma mako wat i kin jami*: Jami mukene ducu ma tye i kabedo ki kare (kwir, me jami makwo, jami makwo, jami ma mako tam. jami ma mako kwo pa dano, jami ma mako cente) tye kit ma gitye kwede pien jami ma mako jami ma tye i wilobo tye kit ma tye kwede.” (Reppert n.d.: 4) Ki lok macek, pe tye gin mo ma “woko” ki yub me ginacweya. Man kwako neno ni lobo i yo mo ocakke pire kene, kwo oya ki i kom jami ma pe kwo, ki jami ducu ma tye i lobo ki i lobo man obedo adwogi me yub me dongo ma pe ki telo nyo ma pe ki telo ma otimme ki i yo me kom keken kun wok ki i tic pa jami ma pigi tego me ryeko me tic nyonyo ki yubbu kwir (Plantinga 2011: ix-x, 24, 122; Plantinga 1997: 21-22; Johnson 1996: 28-29; Behe 1996: xi). Kit ma lakwan lok kom jami ma i dan polo Carl Sagan owaco kwede ni, “Cosmos obedo gin mo keken ma tye onyo ma onongo tye onyo ma obi bedo” (Sagan 1980: 1).

Tam me kit ma jami tye kwede, kacel ki rwate ne, lok pa Darwin ma dongo pa dano onyo lok pa Darwin ma aloka loka me dongo pa dano i kare ni, “obedo tam ma pire tek loyo i kare wa” (Behe 2007: 1). En miyo kony i kom kwan me kare ni, ento tye makato: ki tye ka keto calo “gin mo ma mako jami makwo” ma tiyo i kom lok kom yot kom, tam pa dano, lok kom dano, cik, ki loc lobo (Behe 2007: 4; nen bene Dembski 2002 [“Lok pa Darwin obedo lok ma mako kit mabeco ki jami ma pe nen ma weko wa bedo ki lok ma mako kit mabeco i kare ni”]). Lapwony ma pe ye i kom Lubanga ki ngat ma loko lok ma mako dongo pa Darwin Daniel Dennett oloko i kom dongo pa Darwin calo “kwir ma ngene i lobo ducu ma rwate: en camo ki i jami macon ducu ki oweko neno me lobo oloko” (Dennett 1995: 63; nen bene at 521). Dennett onongo tye ka ngeyo ngo ma Benjamin Wiker

⁵⁴ I kare ma en ocoyo *Origin*, Darwin onongo pud ye i kom Lubanga macalo “Gin Mukwongo.” Ento, neno meno odoko goro i nge kare mo ci en omoko ni, “Lok ma pe wangeyo i kom acakki pa jami ducu pe watwero gonyone, dok an kikoma omyero abed ngat ma pe ngeyo lok ada” (Barlow, ed. 1958: 92-94). En aye Huxley ma okelo lok ni “agnostic,” ki tam ne onongo rom ki pa Darwin, ma en aye, ni “lok ni ‘Kit jami’ kwako gin ma tye ducu,” ki bedo pa jami ma pe nen onyo jami ma pe nen pe ki moko (Huxley 1895: 39n.1 and associated text). Kadi bed ni Darwin kikome onongo tye ki tam mapol i kom bedo pa Lubanga, en onongo owaco ka maleng ni donyo pa Lubanga i kom jami ma tye i lobo onongo bibedo ka jemo i kom cik me yero jami ma tye i lobo (nen n.74 ki coc ma kubbe kwede, piny kany). Pi meno, Charles Hodge ki jo mukene gu moko tam gi ni Darwinism onongo pe ye i kom Lubanga (Hodge 1874: *passim*). I kare ni, kadi wa tam pa Lubanga calo “gin mukwongo” ki kwero woko ki i kot ki luryeko akwana me tic ki nyonyome kare ni, ma otero tam pa Darwin nio wa i agikki ne.

owaco ni, "Nen mo keken mapatpat i kom wilobo, lok mo keken ma mako ginacweya, omyero obed ki neno ma mako kit mabeco; neno mo keken mapatpat i kom kit mabeco, tam mo keken ma mako kit ma dano tye kwede, omyeroobed ni kwako jami ma mako wilobo me miyo kony" (Wiker 2002: 22).

Kit ma ki neno kwede lobo ni tye ma rwate ki lok ma mako dini pa Lukricitayo (ki kit lok me dini pa Lukricitayo ducu). Gin mumiyo tye, kit ma Phillip Johnson owaco kwede, "Ka lok ma mako jami ma tye i lobo tye ada, ki dong dano aye ocweyo Lubanga- ento pe kit meno" (Johnson 1995: 8). Kit me kwo pa dano, ki jami ducuma kwako, obedo lukwor ma lamal ki neno me lobo ma pat ki dini pa Lukricitayo. Kit ma lapwony William Halverson owaco kwede, "I apoka poka ki rwom me kwo ma opore *ki i lweny ma pe gik kwede tye iye lok ma mako jami ma tye i lobo*" (Halverson 1976: 385, mukwaongo emph. omedo). Lalok pi ryeko me yubu jami ma ki lwongo ni Intelligent advocate Design William Dembski owaco ni, "I agiki peko tye ka ce gin ma tye i acaki ne tye ki yub ki ryeko onyo pe ki tam ki jami ma nen. Man aye apoka poka madit. Lok me cwec macon ducubino i dul acel onyo mukene me lapeny eni, ma miyo teko ma pe nen onyo ryeko ma kato gin ma tye ada obedo gin ma pire tek." (Dembski 2002: 11) Laco ma pe ye ni Lubanga tye dok lakwan lok i kom kit ma kwo ocakke kwede ma nyinge Richard Dawkins bene owaco ni "gin acel keken ma ki ngeyo" ma twero konyowa me yubo jami aye ni kwo ocakke motmot; rwom ayo ni "tye cok ki bedo mapatpat" (Dawkins 2006: 61). Onyo, kit ma Alvin Plantinga owaco kwede, lok me ryeko akwana ma moko ni jami ducu ma I lobo oa ki i kom gin mo me pe giyubbu kun kwero lok ma mako Lubanga, lok ma mako jami makwo aye "tuku acel keken ma tye i boma" (Plantinga 1997: 22).

Johnson oloko i kom kit ma jami ma kwo tye kwede, "Jo ma giye i kom Lubanga gicako ki Lubanga, ki ludiro ma gipwonyo lok kom jami ma tye i lobo gicako ki jami (twero bedo ni jami ma nen calo jami ma tye i yamo ma pe nen) ki cik ma pe nen. Cakke i acakki me agikki me dongo tam pa dano, malube ki ryeko akwana me tic ki nyonyoma kwako jami ma tye i lobo, yub ma pe tye pi jami ma tye i lobo onongo dong wangeyo botwa timo, ki ada otimo, tic ducume cwec ma onongo ki keto i tic pa Lubanga." (Johnson 1995: 16-17) Man dong nyutu ni ryeko akwana me tic ki nyonyo ki dini pa Lukricitayo (onyo ryeko akwana me tic ki nyonyo ki dini pa Lubanga i kom Lubanga) tye ka pyem i kin gii. Kit ma wabineno kwede piny kany, gin pe. Ento, gin ma ki medo i kom jami ma ki neno ki wang ma en aye but ryeko akwana ma nongo ryeko nia i neno, pimo jami ki kit kwo me lok ma moko pe tye gin ma tye i lobo mapat ki gin ma nen (miti me jami; ryeko akwana me tic ki nyonyo kikom)—ma pe mitte pi ryeko akwana me tic ki nyonyo ma calo ryeko akwana me tic ki nyonyome bedo tye—tye ka jemo i kom dini pa Lukricitayo ki dini pa Lubanga. En aye neno me lobo ma pe nen, ento pe cayan, ma tye ka lok kany.

Pol pa lutam madongo ki yub me mwaka 300 mukato anged (labole, Rousseau, Kant, Hegel ki German tam me tic, John Stuart Mill ki lok ma tito ki dano myero oket i tic lok ma mako deno can ki yomcwiny, Marx ki tam pa Karl Marx ma tito lok i kom kwo pa dano, i kit me kwo ki dano mukene, tela, ki lom me lonyo, Nietzsche ki lok ma loko i lok kmo yeyo ni kwo pa dano peke ki neno, tyen lok ki rwom mo, Freud, Sartre ki lok ma loko i kom kwo pa dano bedo agonya, yero ma cwinye mito, ki yenyo tyen lok me kwo i lobo ma pe ki leyo) onongo gitye ki neno me lobo ma rwate ki jami ma tye i lobo, ki pol gi onongo gitye ka jemo i kom dini pa Lukricitayo. Kit ma ki neno kwede lobo ni tye ka nen i lok ma mako cayan, tekwaro pa jo ma i tung kumalo, ki kwan ("dano mogo waco ni obedo kwan ma rwate ki kare ni," Plantinga 2008: n.p.). Ngat ma ngeyo lok ma mako jami ma kwo ki tam pa dano C. F. von Weizsäcker waco ni, "Niye i kom ryeko akwana me tic ki nyonyotye ka tic macalo dini ma loyo i karewa-ni" (von Weizsäcker 1964: 12). Pi meno, lok ma mako jami ma mako jami ma tye i lobo omyeroki lok iye ki ki lok iye kany. Kadi bed ni kit ma jami tye kwede pe tye ka loyo i lobo mapat ki Ulaya, kit ma universities mapat ki me lobo Ulaya ki ludiro me ryeko akwana me tic ki nyonyo gilubo kwede jo mapat ki i lobo Ulaya gi (kit ma gitwero bedo kwede), man bidoko gin ma pire tek i wilobo ducu. Ki tung cing kany, ka lok ma mako jami ma tye i lobo ki adwogi ne, dongo pa jami ma tye i lobo, pe tye lok ada, ki dong lok mo ma mako Lubanga tye ada; kit ma wa tye ka temo nyutu kwede, ni acel ni obedo Lukricitayo. Ka tye kit meno, kit ma ki bi waco kwede laca, kwan me ryeko akwana me tic ki nyonyoomyeropi ki balo wacel.

IX. Lok ma mako jami ma tye i lobo obedo gin ma pe rwate (ma en aye, kwere kekeni)

A. Lok ma mako jami ma tye i lobo pe twero tito pi jami ma pe nen

I buk man me *Lapeny ma kwako niang pa dano* (1748), David Hume ngeyo ni, malube ki gin ma otimme, wan ducuwa tamo ni gin ma kelo adwogi marom obi kelo adwogi marom (Hume 1748: 4.2.16). En owaco ni, "Ma lubu gin ma otimme i kare mukato anged, ki twero ye ni omi nged ma rwate ki jami ma tye kakare, ki kare ma tye kakare, ma opoto i te ngece" (Hume 1748: 4.2.16). En omedo lapeny ma pire tek ni, "Ento pingo gin ma otimme ni omyeroki med i kare me anyim, ki i kom jami mukene, ma pi gin mo keken ma wangeyo, twero bedo ni nen calo rom; man aye lapeny ma pire tek ma abi diyo iye" (Hume 1748: 4.2.16). Hume

omoko ni me tic ki labol macon ma calo guti me moko ni jami ma tye i lobo ni tye kare ki kare kelo lapeny ni: "Pien jami ducu ma ki nongo ki i jami ma otimme i kwo gi tamo, ma calo guti gi, ni anyim obi bedo calo jami ma okato anged, ki ni teko ma rom ki meno obi ribbe ki kit ma rwate ki jami ma otimme i kwo ni. Kit ma gi tye kwede i mung, ki dong, adwogi gi ducuki teko gi, twero loko, labongo alokaloka mo keken i kit gi ma rwate. Man time i kare mogo, ki i kom jami mogo: Pingo pe twero time kare ducu, ki i kom jami ducu? Tam ango, yoo me lok ango ma gwoko in i kom lok man?" (Hume 1748: 4.2.19, 21) Lapwony ma pe ye i kom Lubanga Bertrand Russell oye ni lok pi bedo marom ki rwate pa jami ma tye i lobo ma jenge i kom gin ma otimme i kare mukato anged kelo lapeny ma tye pien en tamo ni jami ma tye i lobo tye marom dok tye kakare (Russell 1912: 93-108; nen bene Ayala 1977: 477 ["Lok ma ki keto i tic pe twero oo i lok adaa ma mako wilobo ducu. Pe tye gin mo ma pire tek. lok ma ki waco kare ki kare twero bedo ma ki koko, pe tye lok mo ma twero bedo ma ki nongo ki i kom jami ma ki neno ni."]).⁵⁵ Medo ikom meno, Russell oye ni "cik me induction, kadi bed ni mitte pi moko lok ducu ma jenge i kom gin ma otimme, ento en kikome pe twero mokone ki i gin ma otimme, ento dano ducu giye iye labongo akalakala mo" (Russell 1912: 109; nen bene "Probable Reasoning" nd: par. 8 ["kadi bed ni cik me bedo acel-li obedo gin ma ki nongo i kom gin ducu ma rwate. kwan ma kitimo ma calo gin ma tye, en kekene pe jenge i kom tam, ma ki nyutu onyo ma twero time"]).

Lok ni tye ni jami ma tye i lobo pe miyo tyen lok mo kiken onyo tyen lok mo me tamo ni jami ma tye i lobo tye ma rwate ki ma rom. Naturalism bene pe twero tito pi jami ma pe nen, ma calo cik me tam, lok ada, onyo cik me cwec ma cwec nyutu kit ma jami tye kwede ki kit ma rom. Gin mumiyo lok ma mako jami ma tye i lobo pe twero miyo guti, guti, onyo guti mo keken tye ni, malube ki lok ma mako jami ma tye i lobo, jami ducu ma tye pe obedo gin mo keken ento jami ki wot, labongo yub, yub, onyo tyen lok mo keken. Kit ma jami tye kwede i lobo waco ni jami ma nen keken aye tye, waco ni jami ducu ma time time macalo adwogi pa teko ma nen, ki kwero ni gin mo keken ma pe nen, me cwiny, onyo ma pe nen tye (nen Russell 1912: 139). Jami ma pe nen ni ducu pe nen onyo nen ento pe nen ki pe gi loko ki gi jenge i kom kare, kabedo, ki jami ma nen ma tye i wilobo; pi meno, ka jami ma mako jami ma tye i lobo tye kakare, gin pe gitwero bedo tye (nen Bahnsen 1996: 144).⁵⁶

Ento gi tye, ki dano ducu, medo ki ludiro ma ngeyo lok kom ginacweya, gi ngeyo ni gi tye. Cik me tam tye ki omyeroobed ma tye kakare ki ma rwate ki cik ki nyutu botwa ngo ma tye kakare. Ka cik me tam obedo gin ma otimme labongo yub me dongo, onongo pe tye tyen lok mo me tamo ni gin tye ada dok tye kakare dok tye kakare. I lok mukene, ka naturalism tye ada, cik me logic kikome dong pe tye ma rwate ento ki ye pien jami mogo ma time i lobo ki kit ma atoms ki jami ma tiyo i wic wa miyo wa "ye" ni jami ma wa tamo ni tye ada. okelo ni wa ye ni gi tye ada. Ento ka tye kit meno, ci tye ki pe twero bedo gin mo ma calo "niye ma ki moko, medo ki niye i kom jami ma tye i lobo kikome." (Craighead 1996: 181; nen bene Lewis 1967a: 63 ["tam acel-tam ma rwate-pe twero bedo ma pe rwate ki lobo kikome: pien ka tam ni pe tye kakare kono pe watye ki tyen lok me ye i lobo kikome. . . . Yee man nen calo pe kitwero gengo ne ki tye ki adwogi ma pire tek. I acaki en kwanyo tam mo kiken ma mako jami me kom."]) Adaa, "Nged ducu mo keken cung i kom ada pa gin ma ki moko. Ka, i cik, tam me gen ma wa tye kwede ka wa waco ni 'Pien A tye B pi meno C myero obed D' obedo gin ma pi adaa, ka nyutu kit ma dul kom wa omyerooti kwede ento pi kit ma jami ma tye woko botwa omyeroobed kwede, *ci dong pe watwero ngeyo gin mo keken.*" (Lewis 1967a: 62-63, *emph. added*)⁵⁷ Pi meno, lok ma mako jami ma tye i lobo pe tye ki tyen lok, pe twero moko ni en tye kakare, ki tye ka balo kome kene.

Gin ma pire tek ma ki loko i kom lok ma kwero lok kom lubanga mogo gu kun moko matek i kit matir ki ye i kom twer me cwec—pe ber loyo. Tam pa ma mako lok kom Lubanga ki lobo ni Lubanga rom ki lobo ma nen ma pe rwate nen i gang kwan mapol me Buddhism ki Hinduism, ki i Tao-te-Ching. Tam pa ma mako lok kom Lubanga ki lobo ni Lubanga rom ki lobo ma nen, moko ni Lubanga obedo gin mo keken ki gin mo keken

⁵⁵ C. F. von Weizsäcker owaco lok acel-lu kit man, "Lok me cura tye kakare ki lok adaa ne pe jenge i kom kare. Lok ma mako jami ma ki ngeyo pe tye kakare, ki gin ma onongo tye ada laworo twero bedo goba i kare ni. . . . Kombedi, ka atom aye gin ma tye ada, lok ma mako jami ma ki tamo calo spheres me cura, ki nged ma tye kakare twero bedo lok ada nining? Ludiro ma kwano jami ma tye i atom gu kwanyo tam gi i yoo ma rwate ni pe gitwero yubu cura ma rwate; ki dong pe twero bedo ki nged ma mako 'gurul' ento i kom kit ma atom tye kwede ma rwate;" (von Weizsäcker 1964: 69-70)

⁵⁶ Ngat ma onongo pe ye ni Lubanga tye A. N. Wilson oweko niye i kom jami me kom pien, kit ma en owaco kwede, "niye i kom jami me kom pe obedo niye ma otum keken, ento obedo gin ma pe tye kakare. Peye i kom jami me kom waco ni wan wabedo jami ma kicoko kacel. Pe tye ki lagam mo keken i kom lapeny ni kit ma myero wabed ki kero me mar nyo teko nyo poem ka wabedo jami ma kwo keken." (Wilson 2009: n.p.).

⁵⁷ Cik me tam, ada pa gin ma ki moko, ki cik me pe rwate ma calo gin ma mite me ngeyo gin mo keken tye, ki omyero obed, ma rwate ki dano weng. I lok mukene, pe tye gin mo ma calo "tam pa jo ma i tung kumalo" ki "tam pa jo ma i tung kumalo" onyo "tam na" i kom "tam ni." Ni dul ma rwate pe obedo square, $2+2=4$, ki ngat moni pe twero bedo i Kumalo America ki Asia i kare acel tye ada i Kunyango ki bene i Kupoto ceng, i kare ducu, kabedo ducu, ki i kit ducu. Jami eni pe obedo lok ma mako "tam," ento obedo kit ma tye kwede kikome.

obedo Lubanga; jami ducuaa ki bot Lubanga calo ature ma okati ki i nyig, onyo Lubanga oyabe i yoo me dongo, onyo jami ma gi tye ki agiki gi tye kit pa gin acel ma pe gik, onyo jami ducu ma pat ki Lubanga pe tye (nen Geisler 1976: 151, 173). Tam pa ma mako lok kom Lubanga ki lobo ni Lubanga rom ki lobo ma nen ki lok me dini ma pe ye ni jami ma tye ada ni twero bedo gin acel keken, ma calo, "jami ducu tye acel" (nen Potter 2012: n.p.; "Monism" 2022: n.p.) Tam pa ma mako lok kom Lubanga ki lobo ni Lubanga rom ki lobo ma nen ki lok me dini ma pe ki ngeyo ni *Brahman* (ma en aye, gin acel, ma pe gik, gin ma tye ada; "lubanga"; Cwiny me wilobo ducu) en aye gin ma tye; gin ma tye i cwiny dano ducu (*Atman*) tye cwiny me wilobo; pi meno, "*Atman* obedo *Brahman*." Apokapoka mo keken me lok adaa obedo jami mapol mapatpat onyo kit pa ngat acel, ki gin mo keken ma nen calo tye ento pe obedo but ngat acel, gin ma nen calo tye maya, gin ma pi adaa (Sire 2004: 144-45; nen bene Smith 1958: 82-84).

Tam ma kit meno pe kitwero moko ne ki kwero, pi tyen lok angwen: Mukwongo, ka "jami ducutye acel" ki apoka poka ma tye i kin jami ki jami ma tye obedo gin ma pi adaa, kono pe watwero ngeyo ne, pien kit ma kit meno tye ka jemo i kom cik me tam ki, pi meno, me ada. Ka onongo tye kit meno, ngat mo onongo pe twero miyo tyen lok nyo bene tito lok i kom tam ki lok me dini ma moko ni jami ducu ma i lobo tye ma rom i kit me worokikome. Me aryo, ka bedo tye obedo gin ma aa ki i cwiny ma pe ki twero, ki dong lok ada pe twero bedo gin ma ki twero ngeyo onyo moko ne. Me adek, Norman Geisler owaco ni "ngat ma ye ni Lubanga tye ento an pe." Ento man tye me kwero kene, pien ngat moni myero obed tye me moko ni en pe tye." (Geisler 1976: 187) Me angwen, ka Lubanga aye gin mo keken ma tye ki, pi meno, tye ka tic kacel ki wilobo, ki dong geno ni pe tye Lubanga, pien gin aryo ni gi ye ni Lubanga (tam ki lok me dini ma moko ni jami ducu ma i lobo tye ma rom i kit me woro) onyo jami ma nen (bedo labongo yeyo i kom Lubanga) aye gin mo keken ma tye. "Apokapoka acel keken tye ni ngat ma ye i kom Lubanga moko tam me miyo tyen lok me dini i kom gin mo keken ki ngat ma pe ye i kom Lubanga pe. Ento i yo me ryeko, gin ducu rom, ma en aye, yub acel ma pe gik ma tye kene." (Geisler 1976: 190; nen Smith 1958: 121-22)

Ka i poro ki gin ma ki lwongo ni lok ma kwero lok kom lubanga mogo gu kun moko matek i kit matir ki ye i kom twer me cwec ki tam ki lok me dini ma moko ni jami ducu ma i lobo tye ma rom i kit me woro, bedo ki yeyo i kom Lubanga i kom lok ki Lukricitayo i kin gii miyo lok ma rwate ki ma opore pi jami ma pe nen ki kit ma jami ma tye i lobo gi rwate kwede. Bedo ki yeyo i kom Lubanga i kom lok pa Lubanga ki dini pa Lukricitayo i kom lok twero tito pi jami ma pe nen ma tye i wilobo ki kit ma jami tye kwede, pien Lubanga pa bedo ki yeyo i kom Lubanga, ma pe calo "lubanga" pa tam ki lok me dini ma moko ni jami ducu ma i lobo tye ma rom i kit me woro, tye woko ki i lobo (pe rom ki en) ki en aye ocweyo jami ma tye i lobo ki jami ducu ma tye. Greg Bahnsennyutu ni, "tam pa Lubanga miyo apoka poka ki yub bot jami ducu, ma miyo gen ni jami mapatpat (pol) [ma en aye, apoka poka me ada tye ada, pe *maya*] ki bene miyo gen ni gi twero niang (ribbe)" (Bahnsen 1996: 49). **Ibru 1:3** tito botwa ni Wod pa Lubanga ma pe gik "*gwoko jami ducu ki lok me tekone.*" Nyig lok me leb Grik ma gonye ni "*gwoko*" obedo *pherō*, ma i tyeng meno nyuto gin ma timme kare ducu. I lok mukene, lobo tye ka "*gwoko, gwoko, ki tero wa i agiki ne ki Lubanga acel ma tye ki yub ma oketo yub me polo ki oketo yub pa jami ducu cakke wa con* (Ic 46:10; Jer 31:35). I lobo ma Lubanga aye loyo, kit ma kit meno tye ma rom, kigeno ni, man bibedo adwogi me gin ma kigeno ni bitimme. yoo me ryeko akwana me tic ki nyonyo ki yub me ryeko akwana me tic ki nyonyo ducu twere ki piire tek." (Laskaris 2018: 444; nen bene Meyer 2021a: 441-43) Kit ma jami tye kwede i lobo tero jami ma pe nen calo cik me tam, lok ada, cik me cwec, ki kit ma cwec tye kwede kare ki kare; kadi bed kumeno, ki kit ma en tye kwede, lok ma mako jami ma tye i lobo pe twero gonyo gin mo kiken i kin jami eni. Ki lok macek, lok ma mako jami ma tye i lobo pe twero miyo tyen lok me kome kene ento, *tero ni neno me lobo ma pe rwate ki Lubanga calo gin ma mite me niang gin mo keken*.⁵⁸ Pi meno, lok ma mako jami makwo tye, ki omyeroobed, goba.

B. Lok ma aa ki i tam ki lok ma mako dongo pa jami ma tye i kom jami makwo

Kit ma jami makwo gi loko kwede i kom gi kengi rac loyo kit ma kiloko kwede malo ni. Gin mumiyo tye ni, kadi bed ni ludiyo ma gipwonyo lok kom ginacweya giloko dok gimiyoy tam me cwako tamgi, ludiyo ma gipwonyo lok kom ginacweya pe twero tito pi tam nyo tam kikome. Malube ki lok ma mako jami ma tye i lobo, tam ki tyen lok ducuaa ki i kit ma atom ma i wic tiyo kwede, ma oa ki i cik me kwir ki ryeko me tic ki nyonyo. Kadi bed kumeno, ludiyo ma gipwonyo lok kom jami makwo gi tamo ni cik me tam ki gi tamo ni dano tye ki tam ma rwate, kadi bed ni tam ki tam pe kitwero gonyo ne ki tye ka jemo i kom lok ma mako jami makwo kikome. Stephen Hawking oye lok man ki olwongo ni "gin ma pe rwate" (Hawking 1988: 12-13). Ki lok macek, dano ma gipwonyo lok kom jami makwo pe gitwero kwo kit ma gineno kwede lobo ento omyero gubed ki neno

⁵⁸ Man ki yee ki ladiro me physics Paul Davies ma owaco ni "kadi wa ladiro ma pe ye i kom Lubanga ye ni tye gin mo ma calo cik ma tye i ginacweya ma wan twero niang iye. Pi meno ryeko akwana me tic ki nyonyotwero mede anyim ka ladiro ni oye neno me lobo ma lubu dini." (Davies 2003a: 148)

pa Lubanga ki pa Lukricitayo me lok i kom jami makwo. Pi meno, kit ma jami tye kwede i lobo ni pe rwate ki kome kene, ma en aye, en tye ka kwero kome kene.

- Lok ma aa ki i tam

I bukke ma ki lwongo ni *Tango*, C. S. Lewis oloko gin ma ki ngeyo ni lok ma aa ki i tam.⁵⁹ Lewis tito ni ngec ducu ma twero bedo tye jenge i kom kerowa me tam matir: “Ka tam pa dano pe tye kakare, ryeko akwana me tic ki nyonyomo keken pe twero bedo ada. Man lubo ni pe tye lok mo ma mako wilobo ma twero bedo lok ada nio ka lok meno oweko tam wa twero bedo lok adaa.” (Lewis 2001: 21) Kit ma jami tye kwede i lobo, kadi bed kumeno, tiyo i kom jami ducu, medo ki tam ki tam pa tam, pien kit ma jami tye kwede i lobo obedo “neni ni lobo tye gin ma tye ki jami ma rwate ma jami ducu ma time, tam ki tic pa dano tye iye, cung i kom gin mukene ma tye ka time i yub ni ki dong i kom jami ma tye ka time ma gikubbe kacel” (Schutte 1984: 481).

Ka jami ducu ma tye tye dul ma ki umu, jami, yub me ginacweya, ki dong teko me kom aye kelo jami weng, ma calo, tye dul ma pe ki turo me jami ma nen, ma kelo jami ducu, medo ki tam ki tic pa dano, ma cito cen i acaki me wilobo; pi meno, moko tam omyeroobed lok ada (Halverson 1976: 394; nen bene at 385; Hawking 1988: 12-13; Moreland 1987: 89-90; Wiker 2002: 139-41). Ento, meno pe twero bedo kit meno, pien moko tam tye ka kwero kene. J. R. Lucas owaco ni, “En [ngat ma moko tam] pe mako tam me moko tam pien ni tye ada, ento pien en tye ki kit ma en tye kwede, ki en onongo jami ma kit meno. . . . Lok ma moko ni jami ducu- kwo pa, tam, ki jami ma poke ki bal ki cik, pi meno, pe twero bedo lok ada, pien ka onongo tye, omyero pe water lok pa jo ma moko tam calo gin ma tye ada, ento calo gin ma ki loko keken.” (Lucas 1970: 114-15; nen bene Moreland 1987: 90-96)

Malube ki lok ma mako jami makwo, “tam” pe obedo gin mo makato gin ma mako wic i kom (wic); ento i kare acel, lok ma mako kit ma jami tye kwede i lobo waco ni dul kom eni kikome—gin ma nen ma kelo miti—omyero obed ki kero me moko “lok ada” onyo “goba” pa “tam” ma kelo miti ni. Evolutionist J. B. S. Haldane owaco ni, “Nen bota ni pe romo bedo ni tam obedo gin ma aa ki i kom jami. Pien ka yub me tam na ki moko ki kit ma atom ma tye i wic na tye ka wot kwede, an pe atye ki tyen lok mo me tamo ni gin ma atamo ni tye ada. Twero bedo ni tye kakare, ento meno pe miyo gi winye maber. Ki en pe tye ki tyen lok mo me tamo ni wic tye ki tyen ler.” (Haldane 1928: 219-20) Lacen en bene owaco ni, “Ka jami me kom tye ada, ci nen bota ni pe watwero ngeyo ni tye ada. Ka tam ma atye kwede obedo adwogi me tic pa jami ma tye ka timme i wiwa, ci nongo kimoko ki cik me kwir, ento pe cik me logic.” (Haldane 1932: 162)⁶⁰ Haldane onongo tye ka kuro Lewis ma owaco ni, ka tam wa ducubedo “gin ma oa ki i wot pa atom,” ki dong “An pe aneno tyen lok mo me ye ni gin mo acel ma otiime twero miina lok ma opore i kom jami mukene ma otiime. Tye calo bedo ki gen ni gin ma otiime ma opoto i kare ma i balo cak omyero omini lok matir i kom kit ma ki yubu kwede ki pingo cwinye ocwer.” (Lewis 1970a: 53; nen bene Lewis 1970e: 136-38)

Lewis poko gin ma mite (gin ma okelo ki adwogi) ki gin ma ki tamo (gin ma okelo ki adwogi ne) ki owaco ni wan pe watwero “ngeyo” gin mo keken ka wa tamo, gin ma wa tamo, ki jami ma waneno tye ada ki tye kakare (Lewis 2001: 26). Tic me tam ki tam mako jami ma tye woko onyo ma pat ki gii; medo i kom meno, tam ki tyen lok twero bedo lok ada nyo goba. I kom jami aryo ni weng, tam ki tyen lok pe rom ki jami mukene ducu (nen Lewis 2001: 25-26; Taylor 1974: 116-19). Ki kit ma en tye kwede, tam pe ki twero bedo ma jenge i kom jami ma tye i lobo, pien tic me tam, moko tam, ki niang matut pe obedo but jami mukene ma mako jami ma tye i lobo. Lewis tiyo ki labol ma nyutu kit ma jami ma tye i cuma ni ducu gikubbe kwede i kin gii, ento ka ngat moni tamo i kom cuma, tam pa ngat moni pe kubbe ki cuma ni kit ma jami ma tye i cuma ni kubbe kwede i kin gi; tam pa ngat moni i kom cuma ni pe obedo but cuma ni kikome. Pi meno, tam wa, tam wa, jami ma wamoko, ki jami ma waneno pe obedo but ginacweya, ento, i yoo mo, kato ginacweya (Lewis 2001: 37-38). Kit ma Ronald Nash owaco kwede, kadi bed ni naturalism kwanyo twero pa gin mo keken ma tye woko ki i kom ginacweya, “kit me tam mito gin mo ma kato rwom me ginacweya” (Nash 1988: 258). Pien naturalism miito ni tam obedo jami ma nen onyo jami ma mako jami ma gikubbe ki jami mukene ma mako jami ma tye i lobo ma calo jami ma tye i cuma, jami matye i lobo kit ma tye kwede “pe weko kabedo mo pi tic me ngec onyo niang ma rwom me tam wa ducu, ma calo yoo me nongo lok ada, cung iye” (Lewis 2001: 27).⁶¹ Ki lok macek, lok adaa

⁵⁹ Coc ma kicoyo i kom lok man tye mapol adada. Twero bedo ni lok maber loyo i kom lok man tye Victor Reppert, C. S. *Lewis’s Dangerous Idea* (Downers Grove, Ill.: InterVarsity, 2003). Nen bene Moreland 1987: 77-103; Taylor 1974: 114-19. Lewis ocoyo gin ma pire tek i lok man i bukke mapol: nen Lewis 1980b: 91-92; 1970a: 52-53; nen 2001: 17-36.

⁶⁰ Kadi bed ni Haldane lacen oloko lok ma en owaco, ento pud tye lok ada (nen Haldane 1954: 7, 29).

⁶¹ Lok ada ki lok ada mito ni tam obed tye. Dano ki tam gi tye ki agiki, pi kare manok, ki twero loko. Ento, lok ada pe lokke dok rii pi naka. Pi meno, tyen lokke myero obed ma pe loko dok ma pe gik, ma pe calo tam pa dano. Gin acel ma opore pi lok ada twero bedo tam pa Lubanga ma labinaka. Lagam ma mitte aye ni “ka onongo tam pa dano ducu pe, ci lok ada bimedde ki bedo tye pi wat ma tye i kin tam pa Lubanga. Ento ka (kadi bed ni pe twere) pe tye tam mo ma tye iye tam pa

me bedo ki kero me moko tam maber tye ka jemo i kom, pe kitwero gonyo ne, ki dong gengo lok ma mako jami ma tye i lobo.

Lok ma mako kit jami kwed i lobo pe miyo tyen lok mo me tamo ni tam wa ni tye kakare. Lapwony Richard Purtill owaco ni, "Tam ma ngeyo jami keken aye twero bedo ki pulan onyo yub, pi meno pe tye pulan mo onyo yub mo ma obi neno ni [ka kit ma jami tye kwede i lobo tye ada] tam wa obi nongo lok ada. Teko ma pe ki tam romo miyo wa teko me tam ma opore, ento bene twero miyo botwa teko me tam ma goro onyo ma pi opore." (Purtill 1974: 44) Kit ma, malube ki lok ma mako kit ma jami tye kwede i lobo, jami ducu time ki yoo ma rwate, jami ma ki moko, ki/onyo cik ma pe ki yubu, ma pe ki ngeyo, ma pe ki tyen lok, adwogi ne tye "me balo gen wa i kom ada pa tam mo keken—medo ki tam ma twero bedo ni oweko wa gamo lok [kit ma kwo tye kwede]!" (Purtill 1974: 44) Kit ma jami tye kwede i lobo, me gin ma mite, kwako ni teko ma pe ki tam okelo tam, teko ma pe ki tam okelo tam, teko ma nen okelo jami ma pe nen (tyen lok, tam, namba), jami ma nen okelo jami ma pe nen (cik me tam, lok ada, gin ma tye i lok ma ki waco), ki yub ma ki umu, ma rwate ma pe ki gin mo ma okelo gin mo ma tye woko, ma tye "i woko" (tam wa ki tam wa). Ki lok macek, lok ma mako kit ma jami tye kwede i lobo obedo gin ma pe rwate. I lok mukene, yoo acel keken ma ngat moni twero moko kwede ni en oye ni jami ma tye i lobo aye me kwero pwony ma pire tek me jami ma tye i lobo kikome (nen Nash 1988: 259).

Dongo pa jami kit ma tye kwede i lobo bene pe twero miyo ngec ma rwate, tam, ki lok ada, pien, kadi bed ni yero pa jami makwo twero kwanyo jami ma kelo peko i kom jami makwo ki medo kare me kwo pa jami makwo, yero jami makwo pe twero loko kit pa jami makwo ki kit ma gigamo kwede me doko "ngec" me ada, makato lok ada ni, kadi bed ni neno ma nen ki wang tye ki kony madwong i kom lero ma loyo lero cell, kadi wa neno me kom onyo gin mo keken ma twero kelo alokaloka i kom twero kelo gin makwo cok ki bedo ki ngec i kom dero (Lewis 2001: 28-29; nen bene Taylor 1974: 118) Ki adaa, gin mo keken ma ki waco ni obedo lok ma mako kit jami tye kwede i lobo ki kwo kit ma dano tamo kwede, tamo kwede, ki moko kwede tam ne kelo lapeny ma tye, pien pe twero tito kit ma tam pa ngat mo keken, tam ne, ki agiki ne twero bedo ni tye adaa ki tye kakare. Kit ma Lewis owaco kwede, ki moko onyo bino i agiki ni tam pa ngat moni, tam, onyo agiki ne obedo gin ma time i ginacweya (kit ma kit ma jami tye kwede i lobo waco kwede), in itye ka waco ni i oo i "lok adaa" ma pe ki keto i kom jami ma nen ki jami ma tye i ginacweya. Ki lok macek, in dong i oo "i woko" me ginacweya, ento "pe tye yoo mo, kono ki penyo lapeny, me donyo iye odoco." (Lewis 2001: 31-33; nen bene Taylor 1974: 119; Wiker 2002: 139-41)

Ki lok macek, lok ma mako jami makwo tye ki goro madwong. Lok ma mako jami ma tye i lobo waco ni tam wa ducuo ki i kom teko ma nen onyo jami ma tiime. Ento kit ma jami tye kwede i lobo pe obedo teko ma nen onyo gin mo ma ki twero pimo, pimo, onyo nyute bot jami ma wawinyo. Lok ni kikome ki oo iye ki i tam. Ka lok ni tye ada, ci pe tye tyen lok mo me ye ni lok ni tye kakare. Pien tyen lok me kit ma jami tye kwede i lobo pe miyo botwa tyen lok me geno tyen lok, ka naturalism tye ada pe miyo botwa tyen lok me ye ni tye ada. Pi meno, pe tye tyen lok mo me ye ni lok ma mako kit ma jami tye kwede i lobo tye ada. Ento jo ma gipwonyo lok kom ginacweya giye ni lok kom ginacweya tye ada. Ma tere ni omyero gu tam ni lok ma gi waco ni tye goba kadi wa me moko ne. Pi meno, "Gin ma ki lwongo ni kit ma jami tye kwede i lobo ni tye goba onyo, ka tye ada, kono pe waromo ngeyo ni tye ada. Myero, pi meno, i kom jami aryo ni weng, wa tam ni kit ma jami tye kwede i lobo ni goba." (Craighead 1996: 173)

Bedo tye tye ma rwate ki niang ne keken ka kero wa me tam tye ki gin ma pe nen, pe me tic ki jami, ma pe obedo gin ma time atura, ma pe nen, ma pe nen, ki ma ryek. Richard Taylor omiyo labol aryo me nyuto man. Mukwongo, ka in itye ka wot i kom gar con ki ineno godi mapol ma ryangi tar i kom got ma ki yubu ma calo coc ni "Gar me Britain joli i Wales" ki in imoko ki lok man ni in, ada, itye ka donyo i Wales, "obibedo gin ma pi rwate pi in me neno kit ma ki yubu kwede godi ni calo gin ma nyutu ni in itye ka donyo i Wales i kare meno, ki gii twero bedo ni gu tamo ni obino me bedo ki yub ni labongo miti, ma en aye, macalo adwogi me tic kacel pa teko me kom onyo teko me kom" (Taylor 1974: 115). Me aryo, ket ni ki nongo got mo ma tye ki lanyut ma mit i kome ma, ka ki medo kwedo ne, nen calo coc me alfabet macon ma waco ni, "Kany Kimon opoto kun telo wi dul pa jo Atene i kom lumony pa Xerxes." Dok, ka i kom got ni ngat moni romo moko ni laco mo ma nyinge Kimon opoto i lweny kit ma ki waco kwede i kom got ni, kono ngat moni pe twero moko ni lanyut ma tye i kom got ni oa ki i kom teko ma pe ki tyen lok mo. I kom lok ada, gin ma mite omyero "otam ni ki coyo gi kunu ki ngat mo ma yub ne onongo tye me coyo lok me tekwaro. Ka lanyut ni oa ki iye ma pe ki tyen lok mo, ma calo ki i kom got ma lyel ki mac onyo gin mo keken, kono gii pe twero nyutu lok mo keken mapat ki, twero bedo, lok mogo ma mako gi onyo kama gu aa ki iye. Pi meno, obi bedo gin ma pi rwate me tamo ni gin aryo ni ducutye ma nen calo ki nyutu ki lanyut ni tye ada, ki bene ni gubi nen macalo adwogi pa teko ma pe ki yubu." (Taylor 1974: 116)

Taylor tye ka nyutu jami aryo: mukwongo, tyen lok bino ki bot ngat ma tye ki tam (adwogi ne tye ni ka

got ni pe oa ki bot ngat ma tye ki tam, onongo pe gitwero bedo ki tyen lok mo); me aryo, tyen lok myero obed tye i tam pa ngat ma tye ki tam ma peya ki yubu got ni onyo ki keto lanyut i kom got ni; obedo tyen lok ma moko kit ma ki keto kwede got ni ki kit ma ki keto kwede lanyut. Pi meno, tyen lok pe kitwero ngeyo ki got, dok bene pe twero kato ki i got (nen Moreland 1987: 511-52). Craighead waco lok me agiki, ma mite, "tam mo keken ma mako ni gin ma tye i lok ada tye me tam ki ni lok me agiki cito i tam me tam obedo gin mo ma pe nen. . . . Omyero wa tam i kom lacwec ma lamar. Ka gin marac tye 'i nge jami,' ki dong kero wa me tam pe ki gen ma loyo kit ma onongo obi bedo kwede ka teko ma pe nen, ma nen calo jami ma tye i lobo aye obedo gin ma okelo peko. Ka tam obedo gin ma wa tamo ni tye, ki dong en tye ni gin ma time kene onyo ngat ma oyubu ne tye ryeko ma lamar." (Craighead 1996: 185) Lok ma mako kit ma jami tye kwede i lobo pe twero gonyo tyen lok, lok adaa, tyen lok, ki lok adaa; gin acel ma twero tito ne tye ni lacwec ma kite ber, ma pe nen.

- Lok me aloka loka ki laro lok i kom jami ma tye i lobo

Alvin Plantinga oloko i kom lok ma kit meno ma en olwongo ni "Lok ma mako dongo pa jami makwo", i lok ma mako tam pa dano.⁶² Cake ki akalakala ma Darwin owaco ma mako ka ce tam pa dano tye maber ka tam ni ki yubu ki pa ler ma piny (nen Barlow, ed. 1958: 93), ki ngeyo ni alokaloka tye ki miti i kom kit me kwo ma rwate ki niye kikome, Plantinga oyubu yoo ne ma ki coyo ni "P(R/N&E) tye piny": R obedo lok ma waco ni kero me tam wa tye maber; N tye gin ma ki lwongo ni naturalism; E tye lok ma wan ki teko wa me tam obino me bedo i yoo ma ki waco ki pwony me ryeko akwana me tic ki nyonyome kare ni ma mako yub me dongo pa jami; P(.... / ____) obedo coc ma ki coyo macek pi "kit ma twero bedo kwede. . . ki miyo ____." (Plantinga 2011: 317; nen bene Plantinga 2002: 4)⁶³

Cokcok dano ducu ma gipwonyo lok kom jami ma ginacweya gi tamo ni niye ni "pe tye ma kato kit ma dul kom ma ki lwongo ni ler kom dano ki jami ma gi rwate kwede" (man ki ngeyo ni "lok mako dwoko mit me jami piny") (Crick 1995: 3, owaco i Plantinga 2011: 322-23), onyo ni jami ma mako wic ma mako wic aye moko tam pa ngat moni (man ki ngeyo ni "lok mako dwoko mit me jami piny") (Plantinga 2011: 322-25). I lok mukene, malube ki lok ma mako jami ma nen, tam ki niye ducu obedo jami ma nen ma mako jami ma nen. Lapeny ma pire tek (ki ma neko dano) pi kit ma jami tye kwede i lobo tye ni, "Nining ma gin ma time i kom ler ni tye ki gin mo keken?" (Plantinga 2000: 233n.50, emph. i orig.) Pe twero, pien gin ma ki yubu onyo gin ma otimme pe twero bedo ki "gin ma iye" ma calo gin ma kiye iye; pi meno, lok ma mako jami ma tye i lobo pe twero gonyo tyen lok, lok adaa, tyen lok, ki lok adaa.

Malube ki lok ma mako dongo pa ler, ler tye ki kero me tam ("lanyut") ma rwate ki kabedo gi wek gubed ki cam ki lurem ki ngwec ki i kom ler ma camo gi, ento tic eni pe mito niye me ada. Kit ma Plantinga owaco kwede ni, "Nyutu obedo gin acel; gin ma iye iye obedo gin mukene; ki wan pe wangeyo tyen lok mo (pi miti me jami ma mite) pi gin acel myero olub lawote." (Plantinga 2011: 331)⁶⁴ Lapwony me lobo Britain ma nyinge Hastings Rashdall omedo ni, "Bal ki lok goba twero bedo jami ma pigi tego i Evolution; i rwom mo pe kitwero kwero, ki i neno me jami ma tye i lobo, ni gin gubedo kit meno" (Rashdall 1924: 2:209). Tlok man ki waco ki dano mukene ma gipwonyo lok kom jami makwo (Wright 1994: 265 ["kit ma wa nyutu kwede lok ada— bot dano mukene, ki i kare mogo, bot wan ken wa—pe tye malo i kin jami ma ki keto i kom gin ma ki lwongo ni natural selection"]; Trivers 1989: xx ["tam ma ki ngeyo ni natural selection konyo dul kom ma kelo cal ma atir i kom lobo myero obed gin ma pe ki ngeyo dongo pa tam"]; Churchland 1987: 548-49 ["Tic ma pire tek pa dul kom ma gwoko wic en me kelo dul kom kama omyeroobed iye wek gin makwo ni obed kwo. . . . Lok adaa, gin mo keken ma tye, tero gin ma lacer"]). Lapwony ma ngeyo lok ma mako tam pa dano Justin Barrett owaco ni "obedo gin ma pi rwate" me tamo ni jami ma ki lwongo ni natural selection "oyubu" obwono wa ki tic gi wek wabed ki gen ni gi tito lok ada botwa: "Pien wa twero kwo maber ki nywalo lutino i yoo ma pe wa twero neno ni nga ma wa tamo lok adaa i kom gin mo keken—twatwale ka odok i kom tam ma rwate. . . . Ludiwo ma

⁶² Lok mere ni onen i kabedo mapol, medo ki Plantinga 1993b: 219-37; 1994: 1-54; 2000: 227-40; 2002: 1-12; and 2011: 307-50. I Plantinga 2000: 237n.28 en oye ni lok ma en owaco ni rom ki ma ki waco bot Lewis kacel ki Taylor.

⁶³ Plantinga dongo lok ne, ki tyen lok ne, i yoo ma opore i Plantinga 1993b: 216-37 kacel Plantinga 2000: 227-40. I Plantinga 1993b: 218-28, 231-33, Plantinga cito i lok mogo ma mako pingo, malube ki lok me dongo pa jami, E pe kwako R.

⁶⁴ Einstein owaco lok ma kit meno ma mako lok ada ni tye apoka poka ma tye i kin jami ma wawinyo ki jami ma wawinyo, "I tam wa tiyo ki, ki 'twero' mo, jami ma pe kitwero nongo ne ki i jami ma wawinyo, ka ki neno gin ma tye ka time ki i wang jami ma wawinyo. Kit ma lok adaa tye kwede, atye ki gen ni jami mapol tye ma myero ki ket i tam wa ki jami ma wa tamo ki i tam wa. lok ma wa loko i leb wa weng—ka ki neno maber—cwec me tam ma pe kitwero nongo ne ki i jami ma wawinyo. Man pe yot me neno pien wan tye ki kit me ribo tam mogo ki jami ma mako tam (lok ma ki waco) ki jami mogo ma wawinyo ma weko pe wa bedo ki ngec i kom apoka poka ni—*ma pe kitwero cobo ne*—ma poko kin lobo me jami ma wawinyo ki lobo me tam ki tam." (Einstein 1944: 286-87, emph. omedo.)

kwano lok kom tam pa dano gunyutu tyen mapol ni tam wa pe ki yubu me nyutu lok ada. Kadi wa i tam ma yot wa nongo jami marac kare ducu kun wa yero ki loko ngec ma obino. Gin ma neno pa dano ma mako tam pa dano twero jolo maber ni tam wa onongo ber me kwo i kare mukato anged.” (Barrett 2004: 19n.19, emph. in orig.) David Lack ma okwano lok i kom jami makwo ma kwo ocakke pire kene omoko ni “laryeko akwana me tic ki nyonyomyero obed ki gen i kom gin ma en omoko. Pi meno en pe twero ye lok ni tam pa dano oa ki i kom gin ma ki yero ka man nyutu, kit ma nen kwede, ni tam pa dano cung i kom rwom me kwo ne ento pi lok adaa, ma miyo lok me ryeko akwana me tic ki nyonyo ducu, medo ki me yero gin ma ki lwongo ni natural selection, pe kitwero geno ne.” (Lack 1957: 104)

Kit ma ngat mo pe twero ngeyo lok ada pa gin ma kiye iye ka naturalism tye ada, Plantinga tamo ni twero bedo .5. Lapeny dong bino ni, ngo ma twero bedo ni teko me tam ma ki yubu ni twero bedo maber? Plantinga owaco ni 75 iwi 100 pa niye ma ki kelo omyeroobed lok ada pi teko me tam me bedo “ma genne.” Ki miyo jami eni, ka ngat moni tye ki niye alip acel, rwom me bedo ni nucu pa niye ni tye ada tye “ma nok loyo 10⁻⁵⁸. . . . [Ki] niye miya acel keken, rwom me bedo ni nucu pa gin ni tye ada, ma kimiyo ni twero pa ngat mo keken me bedo ada tye nucu acel, tye piny twatwal, gin mo ma calo .000001.” (Plantinga 2011: 331-33) Ki lok macek, lok ma mako jami makwo ki jami ma mako kom gi tye ka jemo i kom gin ma ngat moni ye iye; ki adaa, malube ki lok ma mako kwo pa dano, wan tye ki tyen lok ma pire tek me bedo ki akalakala i kom gen pa tam wa ki lok ada pa gin ma waye. Pi meno, lok ma mako jami makwo ki dongo pa jami makwo pe kitwero yer ne maber (Plantinga 2011: 344-45; nen bene Plantinga 2002: 11). Pi meno, lok ma mako kit ma jami tye kwede i lobo omyero ki kwer calo gin ma pi adaa.

Ki tung cing kany, dano ma giye i kom Lubanga pe ki tyen lok mo me bedo ki akalakala ni adam wic wa ki jami ma kwako wic wa kelo niye me ada. Gin mumiyo, ada, tye ni Lubanga ocweyo dano i calle, ki meno medo kero me tamo tam ma tye kakare, tam, ki moko tam ma tye kakare, kwanyo jami mapatpat, ki moko tam ma rwate ki lok adaa. Ngec pa Lukricitayo (ma en aye, kit ma wa twero ngeyo kwede gin mo keken) pi meno ki miyo twero i yoo ma pe twere i te loc pa kit ma jami tye kwede i lobo; adaa, pe twere me miyo twero me ngeyo jami ma ki ngeyo i te cik me kit ma jami tye kwede i lobo.⁶⁵

C. Agikki

Kit ma jami tye kwede i lobo ki lok me ryeko akwana ma moko ni jami ducu ma I lobo oa ki i kom gin mo me pe giyubbu pe twero cobo peko ma tye i kin jami/tam/tam, ki ngat ma ngeyo jami ma tye i lobo-ni pe ki tyen lok mo keken pi tam ki tyen lok. Lok ma mako kit ma jami tye kwede i lobo tye ka kwero kene pien “pe twero waco ni tye *ki cwako ki lok ma rwate*” (Popper 1983: 104, emph. i orig.). Ki tung cing kany, lok ma mako Lubanga, twatwale lok ma mako Lubanga pa Lukricitayo, pe obedo gin ma kwero kome kene ki pe ki apokapoka mo ki iye. Tyen lokke tye ni Lubanga tye ki tam (**1 Kor 2:16**), en ocweyo dano i calle (**Acak 1:26**), dok miniwa kero me tam (**Ic 1:18**). Lubanga tye Lubanga ma tye ki tam ki en tye kit meno; pi meno, tam ma rwate mitte ki i agiki ne jenge i kom kit pa Good ma labinaka. Phillip Johnson owaco ni, “Ka tam wa ki cweyo i cal pa lacwec – lacwec me wilobo ducu – wa tye ki tyen lok me bedo ki gen i kom tam wa” (Provine kacel ki Johnson 1994: 11). Medo i kom meno, dini pa Lukricitayo gimoko ni dano pe gitye ki kom keken; ento, wan wabedo dul kom-cwiny. Meno pire tek, pien “cwiny—bedo ma pe nen i ginacweya—kato piny ma nen, miyo wa twero kato gin ma ki ngeyo ma tye i kom jami ma nen. Ka wa rwate ki teko me kom macon ma tye ka tic i kom jami me kom wa, pe ki diiyo wa me timo gin mo ma ki moko ki jami eni. Ki i cuny wa ki twero me dwogo cen ki i lok ma kelo ki adwogi me moko tam, tam, ki dong moko ngo ma wa bi ye onyo timo. Watwero ngolo kop i kin tam mapatpat malube ki ber pa tam ni, labongo jemo i kom teko macon.” (Dulle n.d.: A Soul is Required; nen bene Moreland 2023: 53-69 pi lok ma mako bedo pa cwiny ki pingo kwan ma mako wic pe tiyo i lok ma mako kit ma cwiny dano tye kwede) Pi meno, dini pa Lubanga keken, twatwalle dini pa Lukricitayo, aye weko twero me rwate ki lobo me jami (lobo me jami ma wawinyo) ki lobo me jami ma tye kakare, tam, ki tam.

Dini pa Lukricitayo ki miyo kony ki lok ma rwate, rwate ki, ki twero tito ki tito pi kit ma lobo tye kwede, jami ma pe nen, cik me tam, ki kero pa dano me niang. Victor Reppert omoko ni, “Lok pa jami ma mako jami ma mako jami ma mako jami ma mako jami ma mako jami ma mako jami ma tye ka time ni tye. Malube ki jami ma mako jami ma mako jami ma mako jami ma mako jami, wilobo ocako labongo tam mo ki dong loko ne me bedo tye kun wok ki i loko jami ma tye i kom jami ma tye i kom dano. Ket ni, kadi bed kumeno, . . . wilobo ni oa ki i tic pa ngat ma tye ki tam. Ka onongo tye kit meno, kono kono onongo waniang kit ma ngat ma tye ki tam ma kit meno twero miyo bot dano ma i wilobo ki rwom me tam ne. . . . Tito tyen lok ki tyen lok pe obedo gin ma penyo lapeny ma loyo tito kit ma jami nen kwede kit ma jami nen kwede. [Ento] tito tyen lok i kit ma pe

⁶⁵ Pire tek me ngeyo ni, kit ma James Bielby owaco kwede, “kadi bed ni tye lok ada ni agiki me lok pa Plantinga tye ni bedo ki yeyo i kom Lubanga tye maber loyo kit ma jami tye kwede i lobo, lok ada pa bedo ki yeyo i kom Lubanga pe tye i kin lok pa Plantinga” (Beilby 1997: 75-76).

tye kwede tito tyen lok woko, ki dwoko piny tyen lok kikome ma tito lok ni omyeroobed iye.” (Reppert 1998: 6-7; nen bene Reppert 2003b: 10-11)

X. Dongo pa jami ma tye i lobo tye ka jemo i kom lok adaa ma tye i kom jami ma tye i lobo

I mwaki makato 160 nicakke ma kigoyo kwede buk pa Darwin, pwony pa Darwin kikome odongo, dok pwony mukene me ryeko akwana me tic ki nyonyoki pwony me filozofi dong okati ma loko i kom kwo pa dano. Cik pa Darwin me yero jami makwo ki keto kacel ki cik me genetics ki jami ma ki lako nia i nyodo (ma okwongo kinongo ki bot Augustinian abbot Gregor Mendel i mwaka 1860), ma okelo yub me evolutionary me kare ni (ma pol kare ki lwongo ni lok pa Darwin ma aloka loka me dongo pa dano i kare ni). Kit ma ki yubu kwede jami manyen ni jenge i kom cik moggo ma pire tek: "(1) apoka poka me gene obedo gin ma kelo alokaloka i kit ma kom dano nen kwede; (2) alokaloka man oa ki i alokaloka ma bino pi rwate ki kit ma kom dano nen kwede; (3) alokaloka ma ki yero pi kare malac obedo guti me dongo i kin dul (gradualism); (4) aloka loka ma bino ki i kom dano (5) i wel dano" (Hancock, Lehmberg, and Bradburd 2021: 1245). Man dong odoko gin ma ki ngeyo i kom kwo pa ler ki dongo ne, kede bed ni ki loko jami mapol. Me labolle, i mwaka 1970 Niles Eldredge ki Stephen Jay Gould gu pyem ki pwony ma pire tek pa lok pa Darwin ma aloka loka me dongo pa dano i kare ni ki lok pa Darwin ma aloka loka me dongo pa dano i kare ni, guti ma moko kit ma jami ma kwo dongo kwede mot mot malubbe ki kit me nyodo ki kare (ma gin owaco ni pe ki moko i lok ma ki nongo i kom jami macon), ki pwony gi me "lok ma moko kit ma jami ma kwo loke kwede mot mot," ma en aye, ni pol pa ler gi bedo i rwom ma lamal, ento pol pa alokaloka time i kare me alokaloka opoto (Eldridge kacel ki Gould 1972; Gould kacel ki Eldridge 1977). I rwom ma malo—kit ma ki pingo wilobo tye ki kit ma tye kwede—pol pa kwan macon pa reyko akwana pa Nweton ma moko kit ma jmai woto kwede malube ki kero me wot i kare pa Darwin ki loko ki lok pa Einstein tye ma pire tek ki rwom me rwate, dongo pa jang lok me ryeko akwana ma tito ki ma jami mukene kwo kwede ki dero i rwom me mwoc mapatpat, ki dong string theories ki tam me reyko akwana ma cung calo laten i kom dok ribbo jang lok me ryeko abic kacel.

Kadi bed ni lok me ryeko akwana tye ma rwate, lok ma mako kit ma jami tye kwede i lobo ki pwony me dongo ma jami makwo kwako, pe gitwero tito lok me ryeko akwana me tic ki nyonyoki lok adaa i kom kwo kit ma tye kwede. I kin jami mukene, lok me ryeko akwana ma moko ni jami ducu ma i lobo oa ki i kom gin mo me pe giyubbu waco ni, i rwom me kwo ducu, jami ma tye okelo jami mapatpat, labole, gin mo oa ki i gin ma pe, apoka poka oa ki i bedo marom, yub oa ki i apokapoka, kwo oa ki i kwo ma pe, ryeko, tam, ki tam oa ki i ryeko ma pe, tam ma pe, ki tam ma pe. Lukricitayo ki lupwonye mapol ma pe gubedo Lukricitayo gukelo lok ma cito i cwiny teko me tito lok ki bene ada pa pwony ma pe jenge i kom Lubanga ni kwo ocakke pire kene.⁶⁶ Lok magi cito i dul ducu me lok pa Darwin ma aloka loka me dongo pa dano i kare ni. Lok manok keken ma kit meno aye kibinyamo kany.

Ma pud peya wa oo i lok ma mako lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni, kadi bed kumeno, tye peko mo ma pire tek onyo ma ki tamo con, ma romo kit ma lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni ma ki waco ni tiyo i kom dano. Gin ma pire tek pi lok pa Darwin ni tye ni "Lweny pi kwo," ma en okwanyo ki i lok ma Thomas Malthus oloko iye mukwongo i *Coc ma ki coyo i kom cik me wel dano* (1798). Darwin owaco ni lweny me kwo ni tiyo "i kin jami ma kwo i wilobo ducu, ma bino pi teko gi ma malo me dongo. . . . Man aye pwony pa Malthus, ma ki tiyo kwede i kom ler ki jami ma kwo. Kit ma dano mapol ma ki nywalo gi mapatpat ma twero kwo; ki kit ma, pi meno, tye lweny ma bino kare ki kare pi kwo, lubo ni gin mo keken, ka olokke manok i yo mo keken ma kelo adwogi maber bote, i te kwo ma tek ki ma pol kare loko, obi bedo ki kare maber me kwo, ki dong ki yero en kene." (Darwin 1859: 23; nen bene i 79) David Stove otiiyo ki ryeko ki lok ma mako buk acel me nyutu ni lok man ma pire tek ni tye goba. Ka onongo tye ada, kono wel ler ducu, medo ki dano, onongo obi mede ma kato wel cam ma tye me konyo gi. Obi bedo ki "pyem me kwo ki nywalo lutino ma tek ma dano manok keken i kin jo ma tye ka pyem i kare mo keken aye twero loyo." (Stove 1995: 29). Man nen calo pe tye kit meno. Pi meno, kit ma Stove omoko kwede, "Cik man pe tye kakare labongo poko ne kadi wa i kom ler mukene, ento i kom wa ken wa en tye ma lac ki lok adaa. . . . Lok pa Darwin i kom alokaloka, dong, tye ki gin ma pire tek ma tye lok goba i kom dano. . . . alokaloka, kadi bed ni (kit ma awaco kwede con) pud tye maber loyo ma tye, pe tye ada." (Stove 1995: 29)

Ki woro i kom jami ma ki ngeyo maber nia i ryeko akwana me tic ki nyonyo ma mako lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni, wabinyamo jami ma ki nongo ki i kom jami macon, jami ma ki nongo ki i kom jami makwo matino tino, ki kit ma pe twero loko kwede + yero pa jami makwo me yubu jami manyen, kit, tic, ki jami makwo.

⁶⁶ Jami mapol ma mako kwan me ryeko akwana me tic ki nyonyoki jami mukene ma pe rwate, peko, ki apoka poka ma mako pwony pa Darwinian me dongo lobo i rwom ducu ki coyo ne maber ki W. R. Bird i buk ne ma tye ki dul aryo *Acakki pa dul ler ma ki dwoko cen: lok ma mako dongo pa jami ma kwo ki kit ma gi nen kwede oyotoyot* (New York: Philosophical Library, 1989).

A. Lok ma ki nongo i kom jami macon

Lapwony lee me France ma nyinge Pierre-Paul Grassé, ma onongo tye latela me Evolutionary Biology i Faculty me Paris, owaco ni “kit ma kwo ocakke kwede ki nyuto keken ki i kom jami macon”; pi meno, “lok ma mako kwo pa dano i lobo nia i kwankeken aye twero miyo gin ma nyuto ni kwo ocakke pire kene.” (Grassé 1977: 4; nen bene Løvtrup 1987: 7 [Lok ma ki nongo i kom jami macon “obedo caden acel keken ma tye atir dok ma nen ma watye kwede” me temo ada pa pwony me kwo pa dano])⁶⁷ Ma mako gin ma kinongo ki i kom jami macon, i Origin, Darwin kikome owaco ni, “Pingo, ka dul ler oa ki i kom dul ler mukene ki rwom ma lapiny, pe waneno kabedo ducu jami ma giloko ma pe ki kwano? Pingo jami ducu ma tye i lobo pe tye i ariya, ma ka jami ma tye i lobo, kit ma waneno gi kwede, ki ngeyo maber? onongo tye, pingo pe wanongo gi ma ki keto i wel ma pe ki kwano i kom lobo? . . . Ki lok man, jami ma ki loko ma romo bedo tye, pingo pe wanongo gi ma ki keto i wel ma pe ki kwano i kom lobo? . . . Ka lok na tye ada, dul mapatpat ma pe ki kwano wel gi, ma gikubbe kacel ki dul ler ducu ma i dul acel, omyero obed ni gubedo tye; . . . Ento kit ma yub me neko dano ni otiyo kwede i rwom ma malo, kit meno bene wel jami ma tye i kin gii, ma onongo tye con, omyero obed madwong atika. Pingo dong pe dul lobo ducu ki dul lobo ducu ma opong ki jami ma rwate? Kwano lok kom ngom pe nyutu gin mo keken ma ki yubu maber; ki man, gwok nyo, obedo gin ma nen ka maleng ki ma pire tek ma ki twero keto i kom lok man.” (Darwin 1859: 178, 179, 184, 333-34) Darwin bene oye ni, “Kit ma dul pa ler mapol nen kwede oyotoyot i dul mogo, ki cuko cwinye ki bot ludiro mapol ma gipwonyo lok kom jami macon—me labole, ki Agassiz, Pictet, ki Sedgwick—ma calo gin ma pe rwate ki niye i kom loko kwo pa ler. Ka ler mapol, gi tye i dul acel, onyo gu cako kwo i kare acel i kare acel, lok ada ni obi bedo gin marac bot lok me dongo pa jami makwo kun wok ki i yero pa jami makwo.” (Darwin 1859: 354-55)

- Aloka loka ma otime i kare me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu ki peke pa jami macon ma obale

“Kit ma dul ler mapol nen kwede oyotoyot” onongo tye ada i kare ma ki lwongo ni “kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu omwoc,” ma nyutu “kare ma romo mwaka 538.8 onyo gin ma leb munu lwongo ni *alip ki alip* ma okato i kare me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu ma pol pa ler madongo ocako nen i lok ma ki nongo i kom jami macon”; ma peya kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu opoto piny, “pol pa jami makwo onongo yot, ma tye ki kit ma ler tye kwede i kom jami makwo ducu acel acel, onyo jami makwo ma nok ma tye ki remo kom dano, ma pol kare ki keto gi i dul me lweny . . .” (“kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu omwoc” 2022: Acakki)⁶⁸ Tye dul ler adek keken i kare me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu macon, ento dul ler manyen pyera aryo gubino i kare me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu, ki dul ler mukene angwen keken ma gu nen i kare me nge kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu; kare ma kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu omwoco piny oneno wel jami makwo ki dul kom mapol ata (Meyer 2013: 32, 34, 84-86; nen bene Meyer 2004: Kare ma jami me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu omwoc [ma romo 19 ki twero bedo 35 phyla gu nen i kare ma jami mekare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu omwoc]).⁶⁹ Man pe tye ki tyen lok mo i kom lok pa Darwin, ma lubu kit ma kwo ocakke kwede, pien “kabedo mapol ma ki keto i kare me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu macon gi miyo kabedo maber pi gwoko jami macon ma onongo tye i kare me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu” (Meyer 2013: 69).

Darwin onongo ngeyo lok man ki owaco ni, ka lok ma en owaco ni tye ada, “pe ki twero pyem ni ma peya ki keto dul ma piny loyo me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu, kare malac okato, ma rom ki, onyo twero bedo mabor loyo, kare ducu cake i kare me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu nio wa i kare ni; ki ni i kare magi mapol lobo opong ki ler makwo ma waneno ma pe wa twero neno ne; tye ki akalakala ka lobo, ma tye i kit ma opore me bedo pa ler makwo, obedo pi kare

⁶⁷ Buk ma ki ngeyo maber loyo i kom jami macon ma ki nongo ki i kom dano macon ni ki coyo ki ladiro i kom jami ma kwo ki ladiro i kom cwec ma ki lwongo ni Duane Gish, *Dongo pa jami: Jami macon ni pud giwaco ni PE!* (El Cajon, CA: Institute for Creation Research, 1995).

⁶⁸ Hoyle kacel ki Wickramasinghe nyutu, kadi bed kumeno, “kadi bed ni waromo tamo ni kwidi macon ki jami macon ma kwo i ngom ki lum matino tino calo gin ma yot ka kiporo ki gwok nyo aguragura, rwom me ngec tye ma malo adada. Pol pa jami ma kwo ma tye i lobo onongo tye con i kare ma kicweyo got macon loyo i wi lobo. Pi meno, pe watye ki ngec mo, kadi wa i kare ma pud peya kicweyo got kit ma rwom me kwo pa dano onongo ki keto kwede i acakki, ki dong lok me dongo pa jami makwo pe ki guti maber.” (Hoyle kacel ki Wickramasinghe 1981: 8)

⁶⁹ Phyla obedo dul ma dit pa yadi ki ler ma “lumemba ducu ma i phylum gi nywako kit mapatpat, ma ki ngeyo ni dul kom pa phylum meno. Pi meno, ka i kwano kit ma nyutu kit pa ler mapatpat, in bene itye ka kwano kit ma pire tek ma nyutu kit pa ler mapatpat.” (McCauley 2022: “Gin ango ma obedo dul pa ler? miyo coc bedo ma dongo emph. i orig.)

malac ma oromo.” (Darwin 1859: 359) Medo ikom meno, en oye ni "peke pa jami ducu, ma calo ma ki ngeyo i kare ni, pa jami ma tye ki jami macon ma tye i te kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu strata,—gin duculabongo akalakala mo [kwero lok na] me kit ma pire tek loyo" (Darwin 1859: 302), ki "Lok ma tye i kare ni omyeroobed ma ki twero tito ne ki twero bedo lok adaa; i kom neno ma ki gamo kany" (Darwin 1859: 361). En bene oye ni, "I kom lapeny ni pingo pe wa nongo jami macon ma tye i kare macon ma peya kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu system ocakke, pe atwero miyo lagam maber" (Darwin 1859: 360). Pi meno, Darwin kikome onongo tye ka waco tyen lok acel ma twero bedo me goba i kom lok ma mege. Lagam acel keken ma en omiyo i kom peke pa jami macon ma onongo tye i kare me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu ki peke pa jami macon mapol ma onongo tye i kare ducu me rekod me lok ma ki nongo i kom jami macon, "mapol tye i ki gwoko ma pe tye kakare kit ma ki tamo kwede. . . . Lok ma kiloko iye tye, kit ma atamo kwede, i lok ma mako kit ma lobo wire kwede ma pe opore twatwal." (Darwin 1859: 179, 334) Ento en bene oye ni, "Ngat ma kwero lok man ma mako bal ma ki coyo i kom lok ma mako kit ma lobo wire kwede, obi kwero lok ni ducu" (Darwin 1859: 392).

I mwaka ma oo 160 nicake ma ki coyo buk Mukwongo, kinongo jami macon ma romo mapol atika tika. Lok ma ki coyo i kom ngom dong pe tye i kit ma "pe opore" ento dong "dongo" (Foote 1997: 181; nen bene Meyer 2013: 71). Ento, lok ma ki coyo i kom jami macon ni nyutu gin ma pat ki gin ma Darwin owaco ni obi time ka kinongo jami macon mukene. David Raup, Ladit ma loyo lok ma mako jami ma kwo i Field Museum of Natural History i Chicago, owaco ni, "Watye ki labol manok ma nyutu alokaloka ma bino i kare pa Darwin. Ki lok man amito waco ni jami mogo macon ma Darwin oloko i kom jami macon, ma calo kit ma aguragura i North America odongo kwede, onongo myero ki ket woko onyo ki lok iye macalo adwogi me ngec ma ki ngeyo maber – gin ma onongo nen calo obedo gin ma yot maber i kare ma ngec manok onongo tye i kare ni nen bota ni obedo gin ma tek ki ma pe rwate ki kare ni." (Raup 1979: 25; nen Gish 1995: 189-97 ma mako aguragura) Ki lok macek, "jami ma pe ki kwano ma giloko" pe ki nongo gi pien pe gi tye.

Darwin otemo tito pi peke pa jami macon ma onongo tye i kare me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu ki peke pa jami macon ma onongo tye i kin jami macon ma onongo tye i rekod ("peko ma tye i rekod me geological") onongo, i ada, pe obedo lagam mo keken. Gin ma oweko pe tye ni jami macon ma ki nongo ni pe tye kakare, ento ni jami macon ni pe otum, ma calo, "kabedo" ma tye i jami macon ni "pol kare bedo ma pe otum i kom jang yat ma ki lwongo ni jang yat me kwo pa Darwin" (Meyer 2013: 24). I lok mukene, lok ma ki coyo i kom jami macon ni tye maleng ki loko—i lok ma pire tek—tam pa Darwin ni ler mo acel "oloko" ki i kin jami makwo ki dugu doko ler mukene.

Peko me peke pa jami macon ma ki lwongo ni "aloka loka" pe gik i kom peke pa gin mo keken ma okelo jami mapol ma kwo ma nen i kare ma kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu omwoc ento tiyo i kom jami makwo ducu i jami ma ki gwoko me jami macon ni ducu. Lapwony ma ki ngeyo i Harvard ma ki lwongo ni Stephen Jay Gould owaco ni apoka poka ma tye i kin jami makwo ki ler mapatpat twero nen calo nyutu dongo i tekwaro me kwo, "Ento lok ma ki coyo i kom jami macon pe miyo kony bot lok ma kit meno. Pe tye dongo mo ma ocung matek i dongo pa jami ma kwo." (Gould 1976: 37) I kabedo mukene en oye ni, "Ludiro me jami macon ducu gi ngeyo ni jami macon ni tye ki jami manok ma pire tek i kin jami ma tye i kin gii; alokaloka i kin dul madongo bedo oyotoyot," ki en omedo ni pe watwero "yubu lok ma mako jami ma tye ka mede anyim i pol kare onyo ducu" (Gould 1977b: 24, 28; nen bene Gould 1980: 127). Lapwony ma ngeyo lok kom jami macon George Gaylord Simpson owaco ni, "Apokapoka ma tye i kin dul ma ki ngeyo, dul, ki phyla tye ma rwate ki pol kare dit" (Simpson 1960: 149). Francisco Ayala ki James Valentine gu medo ni, "Tye dul ler ma kwo ma romo 25 (phyla) mapatpat, ducuki apoka kin gi ma pe ki cobo ki dano ma gi ngeyo. . . . Ki ada, pe tye dul jami macon ma orweny ma ki ngeyo ma gubedo kwaro pa dul ler aryo onyo makato, ki kwaro pa dul dano manok keken (ki i kin jami mapol) ma ki nongo. Pol pa dul ma ki lwongo ni taxa ma tye i rwom ma malo ni nen oyotoyot i rekod pa jami macon, ki wan pe wangeyo kwaro gi." (Ayala kacel ki Valentine 1979: 258) Lakwan ma kwano lok kom jami macon Steven Stanley owaco ni, "Gin ma ki ngeyo i kom jami macon ni pe twero coyo ne *labol acel me dongo pa jami ma kwo* tyeko alokaloka madit i kit ma nen kwede ki dong pi miyo gin mo ma nyutu ni kit ma ki yubu kwede ni twero bedo maber" (Stanley 1979: 39, *emph. omedo*; nen bene Hoyle kacel ki Wickramasinghe 1981: 77-97; Løvtrup 1987: 352-53 ["lok ma ki coyo i kom jami macon ni pe twero miyo gin mo keken ma nyutu ni 'lok ma mako lok me dongo pa jami ma kwo mot mot ki oyot oyot nia i yalwak macon', ma ki tamo ni obedo lok ma ki waco i kom lok me nyar pa ler kom dano"])).

Dr. E. S. Russell, Scottish lakwan ma kwano lok kom ler ki lapwony lok kom ler, owaco ni, "dul ler acel acel ki gedo i kom yub ma pat ki pa ler mukene ni. Ka ma gi aa ki iye pe ki ngeyo; i kin gi pe tye gin mo ma kubbe, ki pe tye gin mo ma twero loko acel me doko ler mukene." (Russell 1962: 58; nen bene i 130) Ki adaa, Gould owaco ni, "Kit ma jami ma ki nongo i kom jami macon ni nok kwede tye calo gin ma ki ngeyo i kom jami macon" (Gould 1977a: 14). Grassé omoko ni, "Pe pa caden ma ki nongo atir atir okelo yub me tam ma mako kit ma phyla ocakke kwede; wan pe ki tyen lok me moko ka ma tam magi tye kakare." (Grassé 1977: 31)

Pi ni pe tye gin mo ma ki waco ni "kit ma ki loko kwede" i jami ma ki gwoko me jami macon, ento jami ma ki gwoko me jami macon kit ma tye kwede nyutu kit ma onongo myero obed kwede ka onongo tye lok ada. Gould owaco ni jami macon ma ki nongo ni tye ki jami aryo "ma pe rwate ki kit ma jami odongo kwede": "1. *Kare ma jami ocung mot*. Pol pa ler pe gi nyutu alokaloka mo keken i kare ma gi tye i lobo. Gin nen i rekod pa jami macon ma nen calo i kare ma gi rweny; alokaloka me kit ma nen kwede pol kare nok ki pe ki yoo mo. 2. *Nyute oyotoyot*. I kabedo mo keken, dul ler pe dongo mot mot pi alokaloka ma rwate pa kwaro gi; nen i kare acel ki 'oyubu maber.'" (Gould 1977a: 14; nen bene Raup 1979: 23-24) Gould ki Niles Eldredge cokcok ni gu medo ni stasis, ma en aye, bedo labongo alokaloka me dongo, "en aye gin ma pol loyo i kin jami macon" ki "ber pa jami macon loyo lok ma ki nongo i kom jami macon" (Gould ki Eldredge 1993: 223). Medo ikom meno, "pien dul ler pol kare gi gwoko kuc gi i kare me alokaloka me piny ma calo kit ma tekare loke kwede malubbe ki ngico ki lyeto piny i tekare mapatpat, kare ma jami ocung mot omyero ki nen calo gin ma time, ento pe calo lagam ma pe ki loko i kom kabedo ma pe ki loko" (Gould kacel ki Eldredge 1993: 223). Kit ma adwoge ne waco, Gould kacel ki Eldredge guye ni, "Lupwonye mapol ma gipwonyo lok ma mako dongo pa jami makwo . . . gu nongo ni gwoko kuc i kin ler mapatpat omyeroki nen calo peko madit ma mako dongo pa jami makwo" (Gould and Eldredge 1993: 223-24).

Kare ma kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu omwoc ni loko lok pa Darwin i yoo mukene. Tam pa Darwin waco ni ler manyen oa ki bot kwaro acel. Pi meno, i acaki gubi bedo calo ngat acel acel; apokapoka madit i kin kit kwo ma tye ka dongo onongo bitimme lacaen ka alokaloka mapol tye ka timme dok tye ka cokke (Meyer 2013: 34, 39, 41-44, 74-75). Ki adaa, lok ma ki nongo i kom jami macon ni pe rwate ki lok pa Darwin. Lapwony ma ngeyo lok kom ngom ki lapwony me ryeko akwana me tic ki nyonyoma nyinge Stephen Meyer owaco ni apokapoka madit ma tye i kin kit ler ma nen oyotoyot i kare me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu explosion, "obino ma peya, ento pe inge, poko kin jami mapol ma nyutu dul ma piny (ma calo dul ler onyo rwom me ler)" (Meyer 2013: 40). Michael Denton titi lok ma mako jami ma otimme i kare me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu omwoc ki gin ma ki lwongo ni yat me kwo, "Gin ma tye i lobo nen calo gin ma pe rwate," ma tye gin ma pat ki gin ma lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni owaco ki obyeko (Denton 2016: 112).

Lok pa Gould kacel ki Eldredge me lok ma moko kit ma jami ma kwo loke kwede mot mot onongo obedo temo me gwoko tam me alokaloka i lok ada ni, ka alokaloka onongo tye ada, onongo myero obed ki jami mapol ma ki nongo i jami ma ki gwoko pa jami macon. Lok ma moko kit ma jami ma kwo loke kwede mot mot waco ni speciation (ma en aye, yub pa ler manyen) pe bino i kin dul dano mapol ento i kin dul dano ma nok onyo ma nok, ma ki poko gii onyo bene ki kwanyo gi ki i kin jami ma ki nywalo gi, ma "apokapoka maber nyar oyotoyot" (Gould 1977a: 16). Peko mukwongo ma tye i lok ma moko kit ma jami ma kwo loke kwede mot mot ki keto i rwom ma lamal tye ni en titi jami manok twatwal. Denton, ma onongo obedo lakwan ma dit i dul ma kwano lok ma mako kwo pa dano i University of Otago, Dunedin, New Zealand, owaco ni labol pa Gould kacel ki Eldredge twero gonyo apoka poka ma nok i kin ler ma calo dog/fox onyo rat/mouse ento pe twero gonyo apokapoka ma tye i kin dul ler madongo. Denton owaco ni, "Apokapoka madongo ma kit meno pe twero bedo, kono ka waye i kom tango, ni ki kato ki i kare manok ki i kin ler acel onyo aryo ma gibedo i kabedo ma ki gengo" (Denton 1986: 193) Ki lok adaa, lok ma moko kit ma jami ma kwo loke kwede mot mot pe jenge i kom jami ma ki nongo ento i kom peke pa jami ma ki nongo. En kelo lapeny ni kun tamo ni yub me dongo obedo lok ada, ma ka neno ni pe tye jami ma loko loko ma calo lanyut ma jemo i kom yub me dongo.

Peko mukene ma mako rwom me rwate tye ni en pe ki yoo me kelo kit manyen. I lok mukene, pe tye gin mo ma nyutu ni jami ma ki waco ni tye ka time i kin dul ma nok, mapatpat twero kelo alokaloka i kit ki tic pa yadi onyo ler onyo dul kom gi (nen lok i Meyer 2013: 136-51). Gould oyee i mwaka 1982, ki oloko i ticce madit me agiki i mwaka 2002, "Lok ma moko kit ma jami ma kwo loke kwede mot mot pe obedo pwony me macromutation ... pe obedo pwony me gin mo keken ma kwako gene" (Gould 2002: 1010; nen bene Meyer 2013: 146-48). Ento, en tye "nen pa jami macon" ma mako kit ma jami macon ni tye kwede (Bohlin 2013: n.p.). Ki ada, Gould kacel ki Eldredge owaco ni lok ma moko kit ma jami ma kwo loke kwede mot mot "*nyutu ni pe ki aa ki i yub pa Darwin*, ento kit me tic ma onongo pe ki ngeyo con keken pi yero jami makwo i rwom ma malo loyo wel dano ma i kabedo meno" (Gould kacel ki Eldredge 1977: 139, emph. omedo). Giye ni "medde ki bedo ki yomcwiny [ki lok me rwate ma ki keto i rwom ma lamal], ma ki moko i kare ni, cung i kom lok ma waco ni poko kin jami mapatpat kelo alokaloka madit i kom kit ma kom dano nen kwede, pien pe tye gin mo ma nyutu ni lok meno tye kakare" (Gould kacel ki Eldredge 1993: 227).

- Jami mukene ma pe rwate ki jami ma pe rwate

Jami adek mukene ma ki coyo i kom jami macon ni pe rwate ki lok ma ki tamo ni kwo pa dano oa ki bot kwaro acel. Mukwongo, dul mapol mapatpat (dul pa kodi mapatpat) ducu tye ki jami mapatpat, mapat, "jami

manyen ma nyutu dul" ma nen calo tye ma ocung ki ma pe loko ki ma pe ki "aloka loka" macon, ma ki tamo ni obedo kwaro macon. Jami manyen ma ki ngeyo ni tye iye dul kom ma ki lwongo ni cogo ma tye kubu dul kom dano agwen me tyen pa ler ma kwo i ngom, dul kom ma tye ki dul adek, dul angwen, ma ki keto i ot, ma rwate ki dul kom ma ki lwongo ni lac nyodo pa coo, dul kom ma ki lwongo ni kit ma i jami ma kwo tye kwede, ki mukene mapol (Denton 2016: 43-57). Lakwan ma kwano lok kom ler ma ki lwongo ni William Thompson omedo ni "gin me agikki ma omyero wa kuro i kom cik pa Darwin tye ni yub mogo ma rwate tye. Ento man aye gin ma wanongo. Me labole, lobo pa lee, ki twero poko ne i dul mogo madongo apar, ma gin ducu . . . gucung matek ki ma ki twero ngeyo gi ki i rwom me kwan pa lee ma twero bedo tye. ki keto i dul magi." (Thompson 1960: 6) Ki lok macek, ka dongo, ki kit ma en loko kwede ma pe ki kwano, tye ada, jami manyen ma nyutu dul kom mapatpat omyero pe obed tye.

Me aryo, lok ada tye ni, dul ler mapol, cake ki i kom kwidi two mapatpat nio wa i kom ler ma nywalo lutino, pe gu dongo kadi ki acel nicake i kare ma ki cako kwede. Grassé oketo nying ler mapol ma kit meno, medo ki ler ma calo lee mo ma nongo i Ulaya, ma gibedo i kabedo mapatpat ki dong gi nongo adwogi maber ki i kabedo ma ki ngeyo ni ber pi dongo, ento pe gi dongo (Grassé 1977: 78) En ogiko ki penyo ni, "Nining ma Darwin oloko i kom alokaloka me kwo pa ler ma obedo ma ocung matek—mogo i kingi pi mwaka miya ki miya mapol mukato anged—gu loko kit ma mukene ni gi loko kwede?" (Grassé 1977: 87) Lagame tye ni, en pe ki pe twero.

Me adek, lok ada tye ni jami macon mapol nen i kit ma "pe atir" ma lubbe ki lok me dongo lobo. Lakwan ma kwano lok kom kwo ma nyinge Richard Dawkins owaco ni, "Kit ma kwo ocakke kwede nyuto ni ka gin mo acel ma onongo tye i ngom onongo tye i kabedo ma pe opore, ci lok meno onongo kibibolo woko ki i pii" (Dawkins 2006: 127; nen bene Thomson 1982: 529). Ki tung cing kany, ngat ma ngeyo lok ma mako cwec Dr. Carl Werner owaco ni, "Ka ce alokaloka pi otimme (ler pe oloko twatwal i kare ma okato) ki ka ler ki yadi ducukicweyo gi i kare acel ki gibedo kacel (dano, ler ma ki lwongo ni dar lagwes, yadi ma ki lwongo ni oak, roses, cats, wolves, ki mukene), ki dong ngat moni omyero onong jami macon pa ler ki yadi ma i kare ni i kin dar lagwes dul got." (Werner owaco i Batten 2011: Acakki, emph. i orig.) Werner otemo kwan ne kun neno jami macon ma ki nongo i kabedo ma ki nongo iye ler ma ki lwongo ni dar lagwe "pi meno ludiro ma gicwako lok me dongo lobo pe gu twero waco ni jami macon ma waneno ni pe obedo 'ma otii'. Jami macon ma wa tiyo kwede me poro jami ni ki nongo gi i kom got pa ler ma ki lwongo ni dar lagwe (Triassic, Jurassic ki Cretaceous)." (Werner, owaco i Batten 2011: Acakki)⁷⁰ Werner obedo ki ur i kom gin ma en onongo. I kin got

⁷⁰ Karatac ma lubo ni nyutu mwaka ki kare me dongo lobo, cake i kare me kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu nio wa i kare ni, kit ma ludiro me lobo macon gi tamo kwede (nen "Kare me rwom ki aloka loka me lobo" 2022):

Nying	Kare
Kare ma aloka loka madit otime iye malubbe ki dano me kare ni	2.6 nio 0 mwaka alip ki alip mapol adada anged
Kare ma aloka loka pa lee otime iye oyot twatwal	23 nio 2.6 mwaka alip ki alip mapol adada anged
Kare ma lee dar lagwe orweny iye ka lee mukene mapol onyar iye	66 nio 23 mwaka alip ki alip mapol adada anged
Kare ma raa lagwe oloke kwede me doko calo lee me kare man	145 nio 66 mwaka alip ki alip mapol adada anged
Kare me aryo ma ludiro me ryeko akwana moko kwede ki rwenyo pa dar lagwe	201.3 nio 145 alip ki alip years ago
Kare me acel ma dar lagwe onyar kwede	251.9 nio 201.3 mwaka alip ki alip mapol adada anged
Kare me agikki ma dar lagwe onyar kwede	298.9 nio 251.9 mwaka alip ki alip mapol adada anged
Kare me nyar pa dar lagwe kikome	358.9 nio 298.9 mwaka alip ki alip mapol adada anged
Kare me nyar pa dar lagwe kikome ki loko ne ducu	419.2 nio 358.9 mwaka alip ki alip mapol adada anged
Kare me nyar pa dar lagwe kikome ma obedo rucu rucu	443.8 nio 419.2 mwaka alip ki alip mapol adada anged
Kare me nyar pa dar lagwe kikome ma ogale oloyo ducu	485.4 nio 443.8 mwaka alip ki alip mapol adada anged
Kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu	538.8 nio 485.4 mwaka alip ki alip mapol adada anged

ma ki tamo ni "Dar lagwe" tye iye, en onongo "labol ma ki nongo ki i kom ler ma pe ki cogo ngec ma gi kwo i kare ni"; medo ikom meno, en onongo rec ma tye ki ler ma orumu kome woko (rec ma ki lwongo rec nam madongo), rec ma ki rec lacogo (rec ma bongo calo lanam, rec ladoge ojwino, rec lapok, rec lacede, rec coto ki rec ma cal ki lapok), ki rec ma pe ki lake (rec ma dole cal golo golo ki rec ladoge olwi), "ki nen calo rec ma tye i kare ni"; lee ma nen calo lee ma ki lwongo ni ogwal ok ki lagwe nam ki "dul pa lee ma gi mol i kare ni ki nongo gi i dul lee ma ki lwongo ni dar lagwe ki nen calo lee ma ki lwongo ni dar lagwe"; medo i kom meno, "kit winyi me kare-ni, ma tye iye: winyo ma loko calo dano, tula, atudu kulu, atudu, atudu nam, ocurcur nam, atudu latyene cek, winyo kulu, ojwino, ki mukene. kinongo gi i kabedo ma ki nongo iye ler ma ki lwongo ni dar lagwe, ma calo "lee ma ki lwongo ni lee macon ma nen calo lee ma ki lwongo ni ayita, Lee ma nongo i lobo Ulaya, Gwok lalur, okoto, oyoo ojwin, buyu, ayom, ki ngec oluk" Werner owaco ni, "Dano manok keken aye ngeyo wel lee ma ki lwongo ni dar lagwe ma tye ki dar lagwe mapol; Ludirow ma kwano jami macon gunongo dul ler ma romo 432 i kin ler ma ki lwongo ni dar lagwe; cok rom ki wel ler ma ki lwongo ni dar lagwe. Man tye iye cogo lee ma romo 100 ma otum"; Werner omoko ni, "I kin got ma ki lwongo ni dar lagwe, wanongo jami macon ma aa ki i dul yadi madongo ma kwo i kare ni medo ki: yadi ma nyak, ginkgos, yadi ma ki lwongo ni yat ma olwi, yat ature ma dongo i dog ngom, ature ma pe nongo i lobo del col, yat alunya, ki ature lapote. Dok, ka ineno jami macon ni ki i poro gi ki jami ma tye i kare ni, ibi moko oyot ni jami ma ki pito ni pe oloko." (Werner owaco i Batten 2011: *passim*, *emph.* i orig.)

Gary Bates kacel ki Lita Sanders mi labol mukene mapol pa jami macon ma tye i "kabedo ma pi opore," medo ki: • "jami macon ma tye i potoma nyutu ni yadi ma nyak-ki nongo gi i kare me lok me tekwaro me lobo macon loyo. Malube ki dano ma gipwonyo lok kom jami makwo, yadi ma nyak ocakke 160 mya [mwaka million mapol mukato anged], ento lok me tekwaro me lobo macon loyo got ni okato 550 mya." • "Dar lagwe ki tamo ni gu loko gudoko winyi. Ento Confuciusornis onongo obedo winyi ma tye ki doge ma okwongo ma peya lee ma ki lwongo ni 'layeje' dar lagwe ma ki waco ni oa ki iye. Ki nongo bene i ic pa ler ma ki lwongo ni dar lagwe. • "Gom ma ki nongo i kom ler ma ki lwongo ni odong dar lagwe ma ki golo ki i ngom (cet lee macon ma ki golo ki i ngom). Ento lum pe omyeroobed ni odongo nio wa i mwaka makato 10 inge lee ma ki lwongo ni dar lagwe ni gu rweny woko. • "Kit ler ma nen calo gwok ma ki nongo ki kom ler ma ki lwongo ni dar lagwes i iye-ento pe tye ler mo ma dit ma romo camo ler ma ki lwongo ni dar lagwe ma onongo myero obed kacel kwed gi." (Bates kacel ki Sanders 2014: Jami macon mapol ma pe rwate; nen bene Doyle 2015: Gin ma ki lwongo ni apwoyo me kare Cambrian macon [coc ma ki coyo ma mako lok me lobo ni "moko kabir ma kinongo i lee me lum me kare Cambrian macon got ma oa ki i Roraima i South America 'ki keto' i mwaka 1.7 Ga [ma dwong adada] me mwaka. I kare me dongo pa jo ma pe ye i kom Lubanga, moko kabir ki tamo ni tye 1 Ga matidi loyo got magi ma ki waco ni tye."]; Oard 2010; Oard 2004: 10-11; Oard 1996: 171-72; Woodmorappe 1982: Jami macon ma tye ka time i yoo ma pe rwate [meja me jami ma oo 200 ma ki coyo ma nyutu jami macon ma tdano mapol gi waco ni tyen dano ni oa ki bot dano ye ka time i yoo ma pe rwate]; Wysong 1976: 365-83) Tye bene dul pa dano ma ki nongo i Laetoli, Tanzania ki ki coyo ni tye mwaka 3.7 alip ki alip. Ngat acel i kin ludirow ma tye i lok man owaco ni, "Kur itim gin mo marac i kom lok man. . . . Gi tye calo tyen dano me kare ni. Ka ki weko ngat mo i dog nam me California tin, ki latin me mwaka angwen ki penyo ngo ma en tye, en obi waco cut cut ni ngat mo owoto kunu. En onongo pe twero wacone ki i kom cal miya acel mukene ma kigoyo i dog nam, kadi wa in bene. Kit ma nen kwede woko rom. Tye tyene ma kiyubu maber ma tye ki dul kom ma tek ki tyene maber i nyime. Tyen madit ni tye atir i lain. Pe ocung tung cing calo tyen ler ma ki lwongo ni ape, onyo calo tyen ler madit i cal mapol ma ineno pa okoto wii bim i buk." (Johanson kacel ki Edey 1981: 250) Tye apoka poka i kom ngat ma oketo tyen dano ni. Dano mogo gi waco ni obedo dano me ada, *homo sapiens* (Gish 1995: 274-76); dano mapol gi waco ni tyen dano ni oa ki bot dano *Lee Bim ma okwo I kine mwaka alip ki alip adek onyo aryo anged* (Hatala, Demes, kacel ki Richmond 2016: 1-9). Ka onongo ki yubu gi ki dano ma adaa *homo sapiens*, kadi bed kumeno, meno onongo obi jemo i kom yub me kwo pa dano.

Gin acel ma oyomo cwiny ki twero bedo gin ma pire tek ma kinongo en aye pa ladirow me ryeko kwana i yubu jami ma mwoc Robert Gentry. Tic pa Gentry onongo tye i kom polonium halos, ma obedo kabedo ma tidi, ma rwate ki rangi del kom ma ki nongo i kare me acel me nyar pa dar lagwe kikome ma obedo rucu rucu ki got, ma aa ki i rweny pa nyonyo ma nyal mako oyot twatwal. Nyonyo ma nyal mako oyot twatwal-218 tye ki kare me kwo ma romo dakika 3 keken. Gin ma pire tek tye ni "malube ki lok ma mako got ma ki lwongo ni lok ma mako kwano tekwaro me dongo pa dano malubbe ki kite i te kare mapatpat, got ma ki lwongo ni got ma tye i te ngom ma tye ki gin ma olunge ma ryeny mapatpat ni oyabe ma calo got ma mwoc ki mac mol ma lyet ma oling mot mot pi kare malac. Ki tung cing kany, kit ma kero woto i kin nyonyo ayuba mapatpat ma tye ka kelo gin ma olunge ma ryeny ma obedo tye pi kare manok ma onongo obi rweny woko ma peya got omwoc mac ma mol ma lyet ni onongo kare me ngic ki yubu godi ma ki lwongo ni got ma tye i te ngom." (Gentry 1986: 2) Ka got ma ki lwongo ni granite ma ki nongo iye nyonyo ma nyal mako oyot twatwal ki gin ma olunge ma ryeny ni, ada, "gin ma obedo tye nicake i acakki piny," ma en aye, nyutu dul kom lobo i kare ma ki yubu ne, meno nyutu ni lobo ki

cweyo cut cut, i kabedo ma ngic, malube ki neno pa Baibul ento pi malube ki lok ma mako jami makwo. Gentry otimo kwedo mukene i kom nyonyo ma pimo gin ma olunge ma ryeny i kom yadi ma ki kwanyo ki i kare adek mapatpat (Triassic, c.200-250 mya; Jurassic, c.145-200 mya; and Eocene, c.35-60 mya). Lok ma ki nongo ni tye iye yonyo ma nyal mako oyot twatwal ma gin ma olunge ma ryeny ki bene halos ma aa ki i balo pa nyonyo ma ryeny matar ma onyar kene. Lok ma ki nongo ni nyutu ni "nyonyo ma ryeny matar ma onyar kene acel odonyo i kom yat ni ducu" (Gentry 1986: 57-58). Man tere ni dul lobo adek ma tye ki yadi ma ki lwongo ni coalified wood ni pe ki keto gi mwaka alip ki alip mapol mapatpat ento, ma ka meno, nyutu "rwom gi ducu" (Gentry 1986: 58). Gin ma Gentry onongo ni rwate ki lok ma mako cwec ma ki coyo i Baibul ki rwate ki lok ma mako cwec ma ki lwongo ni lok me ryeko akwana ma moko ni jami ducu ma i lobo oa ki i kom gin mo me pe giyubbu (nen Snelling 2012 [dul me 3 me pwony]; "Kor cing dano" 2010).

- Agikki

Darwin kikome owaco ni ka jami macon ma ki nongo ki i kom jami macon ni pe nyutu jami mapol ma obale, lok ma en owaco ni obi bedo goba. Lok ma ki coyo i kom jami macon dong pe tye ma pe opore kit ma Darwin otamo kwede ki nyutu gin ma pat ki gin ma Darwin owaco: "jami macon ma pe ki kwano" ma aloka loka waco ni pe tye; apoka poka madit i kin jami ma ki ngeyo obino oyotoyot ki ma peya ki poko jami ma "piny"; jami makwo mapol mapatpat gu "kwero" me dongo; ki jami makwo mapol mapatpat ki nyonyo ma pimo gin ma olunge ma ryeny ki nongo gi i "bal" me kit ma got oreye kwede. Pi meno, lok pa Darwin, ki i temo ne, tye goba. Kadi wa Gould owaco ni lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni, ma obin oloko lok pa Darwin ducu kikome, "odong otoo, kede bed ni tye ma calo buk me kwan ma ki ngeyo" (Gould 1980: 120). Kadi bed ni lok ma moko kit ma jami ma kwo loke kwede mot mot -ma obedo gin ma ki loko i kom lok pa Darwin ma mako aloka loka i kit kwo pa jami mapol i te kare mapatpat-niang ni pe tye kit ma ki loko kwede i kom jami macon, ento pe twero tito pi apoka poka ma tye i kin dul ler madongo ki dong pi meno pe miyo lagam pi peko ma mako kwo pa lee onyo, pi lok meno, pi lok ma mako "jami makwo" ma pe odongo ki jami macon ma ki nongo ki i kom jami macon (Meyer 2013: 148-49).

Dongo pa jami makwo pe rwate ki ki pe twero tito pi jami ma ki nongo ki i kom jami macon; Dini pa Lukricitayo rwate ki ki twero tito pi jami ma ki nongo ki i kom dano macon. Tyen lokke, ada, tye ni Baibul tito gin ma otimme kikome, ma en aye ni, Lubanga ocweyo yadi ki lee dok ocweyogi me nywal "*inge kit gi*" (**Acak 1:1, 11-12, 20-21, 24-25**). I lok mukene, tye rwom me apoka poka ma time i kin "kit" acel acel. Lok ma tye kany pe obedo me "dini", ento me lok ada: neno mene ma rwate ki caden ki mene ma pe rwate? Lagam ne tye atir.

B. *Gin ma ki nongo ki ikom jami makwo matino tino: kit ma gi nen kwede ki wel gi*

Medo i kom jami macon ma ki nongo, i mwaka nicako Darwin, alokaloka me jami makwo ma ki lwongo ni molecular biology ominiwa kero me poro jami makwo i rwom ma lamal. Ki ngec manyen ni, gin acel ma mite me nyutu wat ma tye i kin jami makwo mapatpat en me "kwedo jami ma konyo kom ma tye i kin jami makwo ma mako lok man ki nyutu ni rwom me jami makwo ni twero bedo ma ki yubu i dul mapatpat." (Denton 1986: 275, 277) Gin ma ki nongo ki i kom jami makwo ki jami ma ki nongo ki i kom jami makwo ni obale woko me moko lok pa Darwin; ki lok adaa, kwan ma mako jami makwo ma ki lwongo ni lok me ryeko akwana ma moko aloka loka i kom dano i kare mo keken loko ngo ma evolution onongo twero waco. Cake i mwaka 1960, kwan mapol ma mako jami makwo ki jami ma kwo ki jami makwo kitimo, ki gin ducu "gimoko tam macon ni jami ma tye i lobo rwate ki yub ma ki keto maber ma pe tye iye caden mo keken ma nyutu ni jami ocakke pire kene. Medo ikom meno, poko kin jami ni onongo tye maber loyo kit ma ludiro ma ngeyo jami ma kwo onongo gitamo kwede." (Denton 1986: 278)

- Pe tye wat i kin jami ma kwo ma odongo

Denton miyo karatac ma tye ki apoka poka ma tye i kin cytochrome C pa kwidi ki jami makwo ma pe ki kwidi, medo ki tobi mapol, yadi, kwidi, rec, ler ma kwo i pii, ler ma mol ki i pii, winyi, ki ler ma nywalo lutino.⁷¹ Adwogi ne tye ni, i rwom me molecule, pe tye rwom ma malo ma ngat moni aa ki i tobi me cito i yadi me oo i kom kwidi, rec, ler ma kwo i pii, ler ma mol ki i pii, winyi, ki ler ma nywalo lutino. Ki adaa, i rwom me jami makwo i kom dano matino tino, "ka ki poro ler ma tye ki cogo ngec ki ler ma pe ki cogo ngec, dul gi ducu

⁷¹ Jami ma tye ki mwoc cam obedo gin mo keken ma tye i kin dul kom ma ki lwongo ni dul ler ma pigi tego adada i kom dano i kit me wot pa remo i ler ducu, ma gi kato ki i dwogo piny ki rubu ki yamo [nongo ki rwenyo kwir ma woto i ler] ki kony pa kwidi ma bedo i dano, tiyo tic ma pire tek me cwalo teko i ler.

gi tye ki bor marom" ki kin gii (Denton 1986: 280-81, 284-86; i rwom me jami makwo i kom dano matino tino, dano gi cok ki rec ma ki lwongo ni rec la lake peke calo rec!)

Gin acel-lu bene timme i kom lee ducu. Me labole, rec ma ki lwongo ni rec lut obedo "gin ma kwo," ma rom ki rec ma ki nongo ni tye mwaka 350,000,000; kadi bed kumeno, jami ma konyo kom rec ma ki lwongo ni rec lut pe tye ka mabor ki jami ma konyo kom pa rec ma ki lwongo ni rec ojwin calo jami ma konyo kom pa rec mukene, ler ma kwo i pii, onyo ler ma nywalo lutino (Denton 1986: 302) Man ducunyutu ni, i rwom me molecule, dul pa jami makwo acel acel tye mapat ki pe gikubbe ki "kin" jami makwo. I rwom me molecule, pe tye dul ler mo ma "tye macon" loyo onyo "kwaro" bot mukene onyo "dongo" loyo mukene. Ki lok macek, gin ma ki nongo ki i kom jami makwo, ma calo gin ma ki nongo ki i kom jami macon, pi ni moko pwony me dongo pa jami ma kwo ni gin mo oloko odoko mukene kun wok ki i kin jami mapatpat, ento bene loko tam meno (nen Denton 1986: 290-91).

I lok ma en oloko bot American Museum of Natural History i mwaka 1981, Dr. Colin Patterson, ma onongo obedo lapwony madit me British Museum of Natural History, omiyo ripot i kom jami ma kwo matino tino ma kinongo ki i temo ma kitimo cokcok-ki. Lapwony ma ki ngeyo i kom jami makwo ma ki lwongo ni Ernst Mayr owaco ni, ka kiporo kin ler ma ki lwongo ni nyang, winyi, ki reptile, "dul kit lac nyodo ki remo ma C, nyang ki B, reptile mukene [bi] bedo madwong loyo wel ma C, nyang ki D, winyi ginywako. En otito ni i genotype mogo ma kinywako BC obi bedo madwong loyo CD." (Patterson 1981: 7) Man aye gin ma ki kwano ki man aye gin ma kinongo: "Lok ma ki waco ni kwir ma ki lwongo ni amino ma tye i kom B twol, C ler ma ki lwongo ni nyang ki D gwen, ni BC obi bedo madwong loyo CD. Ki kany tye gin ma en onongo: BC: 8 ki ikom 143 - 5.6 iwi 100; CD: 25 ki ikom 143 - BD75 iwi 100 ki ikom 135; - 10.5 iwi 100." (Patterson 1981: 7-8) Patterson omoko ni, "Wan tye kany. Lok ni timo gin ma ki waco ni obi time, wa temo ne ki lok ma ki waco ni ki loko ne ma pi adaa. CD tek loyo BC pi meno gin mo tye marac ki lok ma ki waco ni. Gin mo tye marac ki lok ni." (Patterson 1981: 8) Patterson bene omiyo adwogi i kom kwan mukene ma rom ki meno, ma pe tye mo ma onongo rwatte ki gin ma niye i kom kit ma kwo ocakke kwede i kom kwaro acel onongo twero wacone.

Lok ma kit meno pe rwate ki ngo ma lok me dongo pa jami makwo twero waco i kom rwom me ngec ma mako jami makwo matino tino. Me labole, Grassé owaco ni, ka ce jami makwo onongo tye ada, wel remo Kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut myero obed ma rom ki wel gene; jami makwo ma rwate omiero obed ki Kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut madwong. Ento, ka iporo ki gin ma kwo ocakke wacone, man pe tye kit meno. "gin ma pire tek loyo i kwo pa jami ma doro kit me dongo ki tegi ki lee mapatpat ma nongo i lobo ducu kama lee bedo iye ki yat ma dongo i pii maleng ki pa lee ma dongo ki ler magwar ma piny ni tye ki Kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut madwong loyo pa winyi ki ler ma nywalo lutino." (Grassé 1977: 189)

Medo pa gene obedo tam ma pire tek ma nyutu kit ma jami manyen ki tic twero dongo kwede. Ento, "lok ni waco ni tye byek maber i kin jami makwo ki wel gene, dit pa geno me ki/onyo wel ler mapatpat matye okubbe i kom jami makwo calo lee ki yat ducu. Jami eni ducu ma ki waco ni pe rwate ki jami ma ki nongo." (Bergman 2006: 100) Pi meno, dano tye ki gene ma romo 25,000, ento mucere tye ki gene ma romo 50,000; malube ki wel dul kom ma ki lwongo ni ler mapatpat matye okubbe i kom jami makwo calo lee ki yat ducu, "rwom ma piny pa wel diploid pi ler ma ki yero tye kit man: *Ogwal kulu ma kwar* (rec ma bedo calo ladoko) 200, gwok 78, gweno 78, dano 46, *ogwal lacer* (ogwal pok ma aa ki i South Africa) 36, *Lwangi otong tong me ature* (lwangi ature) 8, *Kalang* (kalang) 2," ki "dul ler mapol ma nonge I kom jami makwo ma dit loyo ma ki ngeyo pe tye i kom dano, ento i kom kwidi two! *Kwidi ma tye ki wat ki lacam rec* tye ki kwayi jami ma ogure calo nyig lok, namba, lok ki lanyutma romo tyen 25 ma kato pa kit ma ler tye kwede i kom jami makwo ducu pa dano, dok remo nyodo ma tye i kom dano dok nyayo kodi acel i kin remo nyodo ma tye i kom dano dok nyayo kodi dong kinyayo tyen 85,000 ento pud tye kwidi." (Bergman 2006: 100-101; nen bene Orgel ki Crick 1980: 604 [Kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut ma kinongo i kom ler mogo calo ature ki lagwe kulu"romo bedo tyen 20 ma ki nongo i dul ler mapol ma nonge I kom jami makwo pa dano"]) Ki lok macek, ngec ma ki nongo ki i kom dano pe miyo kony, ento tye gin ma rwate ki gin ma ki twero tito ni.

- Pe tye "yat me kwo"

Ki lok adaa, yub me dongo lobo nyutu "yat me kwo" ma kwaro acel miyo likwayo mapol, mapatpat ma gi aa ki iye calo jang yat ki jang yat ma gi aa ki i kom yat. Lok ma ki nongo ki i kom jami ma ki lwongo ni jami makwo i kom dano matino tino pe miyo kony i kom lok man. Remo nyodo ma tye i kom dano dok nyayo kodi acel onyo protein acel miyo dul acel ki "yat me kwo," kun remo nyodo ma tye i kom dano dok nyayo kodi mukene onyo mwoc cam miyo dul ma rwate ki "yat me kwo" (nen Luskin 2009: n.p.; Meyer 2013: 119-21). Graham Lawton waco ni, "peko ni oyabe i acaki me mwaka 1990 ma onongo twero bedo yot me keto rwom pa jami makwo ki jami macon ma ka kwidi ma nongo i jami makwo ducu keken. Dano ducunongo gi tamo ni jami

ma ki lwongo ni kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut ni obi moko yat kwidi ma nongo i jami makwo ducu ki yate, ki i kare mogo gutimo ento, ma pire tek, i kare mukene pe. kwidi ma nongo i jami makwo ducu, me labolle, twero nyutu ni dul A onongo rwate ki dul pa C, ma loyo dul pa C ento yat ma ki yubu ki wayi jami ma ogure calo nyig lok, namba, lok ki lanyut romo nyutu ni tye ma pat.” (Lawton 2009, quoted in Luskin 2009: n.p.)

Lawton omede ki lok i kom kwan pa jami 2000 ma tye i kom dano, ogwal, ler ma ki lwongo ni lee ma bedo i te nam dok camo ki ume, ature ma bedo okutu okutu, lwangi ature, ki kwidi lacam rec. Malube ki lok ma mako dongo pa jami, ngat moni omyero obed ki kero me yubu yat ma nyutu wat ma tye i kin jami makwo abicel ni. Ento, "gin mapatpat gu tito lok ma pe rwate. Man onongo tye ada twtwal i kom gin ma ki lwongo ni kodi lee ma bedo i te nam dok camo ki ume. Kit ma ki ngeyo kwede, lee ma bedo i te nam dok camo ki ume-ma ki ngeyo bene ni lee ature ma bedo i te nam- ki keto gi kacel ki ogwal, dano ki ler mukene ma tye ki cogo ngec i lee nam madit loyo i kin lee nam ducu, ento gene ni onongo tye ka cwalo ngec mapatpat. Gin mogo ma ki lwongo ni remo nyodo ma tye i kom dano dok nyayo kodi gu rwate i kin lee nam madit loyo i kin lee nam ducu, ento mukene owaco ni lee ature ma bedo i te nam omyero ki ket gi kacel ki ature ma bedo okutu okutu, ma pe obedo lee nam madit loyo i kin lee nam ducu"; ma romo 50 iwi 100 pa remo nyodo ma tye i kom dano dok nyayo kodi ne onyutu tekwaro acel me dongo ki 50 iwi 100 mukene. (Lawton 2009, owaco i Luskin 2009: n.p.) Lawton ogiko ni, "I kare ni yub man tye ka rweny woko, ma tye ka rweny woko pi jami mapol ma pe tye kakare. Ludiro mapol i kom jami makwo dong giwaco ni lok i kom yat dong pe tiyo dok mitte ni kibol woko. 'Wan pe watye ki caden mo keken ma nyuto ni yat me kwo tye ada,' owaco [Lapwony me kwo pa dano me France ma nyinge Eric] Baptiste meno oweko wamoko tamwa i kom jami makwo. mite ni ki lok.” (Lawton 2009, quoted in Luskin 2009: n.p.)

Man bene tye ada ka ki poro kit ma kom dano nen kwede (ngec ma mako kom) ki kit ma kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut tye kwede (ngec ma mako kom). I kwan madit ma kitimo i kom ler makwo, medo ki gunya, abim, abim ma cal ki dano bedo i bunga, dano, ki ayom me kare macon i lobo ducu, medo ki ongera, ayom macol me kare macon, ki ayom ma nongo i lobo Ulaya, "yadi ma ki lwongo ni jami makwo i kom dano matino tino ki kit ma kom jami ma kwo tye kwede ni pe ki twero yubu me rwate” (Gura 2000: 232; nen bene Schwartz kacel ki Maresca 2006: 357). Kit ma adugi ne, kwan ni omoko ni, "tam ma tye i kom kit ma dano dongo kwede pe twero bedo me gen” (Gura 2000: 232). Ki lok macek, i rwom ducu, lok ma mako jami makwo ki jami makwo matino tino ni gi jemo i kom gin ma dongo pa jami makwo romo tamo ni omyeroobed kit meno.

Peko ni tye kadi wa i rwom ma lapiny loyo. Tye dul ler ma tye ki kit ma ler tye kwede i kom jami makwo ducu acel: kwidi ma peke ki jami ma kwidi mukene ni tye kwede ki kwidi ma tye ki jami ma kwidi mukene ni tye kwede ducu. Kwidi ma peke ki jami ma kwidi mukene ni tye kwede gi tiino ki yot ki kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut gi tye ma opokke; ki nyutu gi ki kwidi two jonyo ki lum ma rangi ne bulu-macol. Kwidi ma tye ki jami ma kwidi mukene ni tye kwede ducu dit ki kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut gi tye i dul kom acel onyo mapol; algae ma tye ki kit ma ler tye kwede i kom jami makwo ducu acel (ma pe kwako polo polo-alum alum), kwidi matino tino ma kwo i kom jami makwo mukene, dul kwidi ma gin aye kwidi ma tye ki jami ma kwidi mukene ni tye kwede ducu, ki yadi ki ler ma tye ki kit ma ler tye kwede i kom jami makwo ducu mapol ki yubu ki cell ma ki lwongo ni kwidi ma tye ki jami ma kwidi mukene ni tye kwede ducu. Ludiro mapol ma kwano kom dano onongo gitamo ni kwidi ma tye ki jami ma kwidi mukene ni tye kwede ducu oa ki i kom Ludiro mapol ma kwano kom dano onongo gitamo ni kwidi ma tye ki jami ma kwidi mukene ni tye kwede ducu oa ki i kom Ludiro mapol ma kwano kom dano onongo gitamo ni kwidi ma tye ki jami ma kwidi mukene ni tye kwede ducu oa ki i kom prokaryotes. Ento, jami ma ki nongo i kom jami makwo matino tino pe miyo kony i kom tam meno. Ladit Fred Hoyle owaco ni, "Gin pa [kwidi ma peke ki jami ma kwidi mukene ni tye kwede] tye dul ma rwate ki kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut, kun remo nyodo ma tye i kom dano dok nyayo kodi pa kwidi ma tye ki jami ma kwidi mukene ni tye kwede ducu ki yubu ki dul kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut mapatpat. Nen calo tye apoka poka madit i kin kit ma gene nyute kwede i kit kit ma ler tye kwede i kom jami makwo ducu aryo ni. Ento, jami ma ki nongo i kom jami makwo matino tino pe miyo kony i kom tam meno. Ladit Fred Hoyle owaco ni, "Gin pa [kwidi ma peke ki jami ma kwidi mukene ni tye kwede] tye dul ma rwate ki kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut, kun remo nyodo ma tye i kom dano dok nyayo kodi pa kwidi ma tye ki jami ma kwidi mukene ni tye kwede ducu ki yubu ki dul kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut mapatpat. Nen calo tye apoka poka madit i kin kit ma gene nyute kwede i kit kit ma ler tye kwede i kom jami makwo ducu aryo ni. Ento, jami ma ki nongo i kom jami makwo matino tino pe miyo kony i kom tam meno. Ladit Fred Hoyle owaco ni, "Gin pa [kwidi ma peke ki jami ma kwidi mukene ni tye kwede] tye dul ma rwate ki kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut, kun remo nyodo ma tye i kom dano dok nyayo kodi pa kwidi ma tye ki jami ma kwidi mukene ni tye kwede ducu ki yubu ki dul kwayi jami ma ogure calo nyig lok,

namba, lok ki lanyut mapatpat. Nen calo tye apoka poka madit i kin kit ma gene nyute kwede i kit kit ma ler tye kwede i kom jami makwo ducu aryo ni. Tam ma kit meno ki twero bedo ni ki oo i kare mukato anged ki i kom lok ni kit ma jami apita makwo yubbu cam gi kwede i kwidi ma peke ki jami ma kwidi mukene ni tye kwede pe tiyo ki pii calo i eukaryotes, apokapoka madit.” (Hoyle 1981a: 70-72) Ki adaa, kit ma ler tye kwede i kom jami makwo ducu pa kwidi ma tye ki jami ma kwidi mukene ni tye kwede ducu ki nongo gi i got macon loyo i wilobo, ma ki ngeyo ni tye ki kare ma rom ki, onyo macon, got ma ki nongo iye kit ma ler tye kwede i kom jami makwo ducu pa kwidi ma peke ki jami ma kwidi mukene ni tye kwede (Hoyle and Wickramasinghe 1981: 70-75). Tmege ducu tye gin ma neko dongo pa jami makwo ki aloka loka.

C. *Dongo pa jami kom manyen, kit, tic, ki jami makwo*

Darwin bene okelo lok ma en olwongo ni "dul kom ma pe ki roc dok tek adada." I acaki en oye ni, "Me tamo ni wang ki jami ma en tiyo kwede me loko gin ma ki neno i bor mapatpat, me ye dero mapatpat, ki me yubu kit ma ler nen kwede, ki twero bedo ni ki yubu ki jami ma ki yero, nen calo, atwero wacone, ni pi rwate i rwom ma malo. . . . Ka onongo ki twero nyutu ni dul kom mo ma rwate tye, ma onongo pe twero bedo ni ki yubu ki jami mapol, ma lubo, ki alokaloka manok, lok na onongo obi rweny woko." (Darwin 1859: 190, 194)⁷²

- Buk kwan ma mako kit ma kwo ocakke kwede ki aloka loka

Gin ango ma nyuto ni alokaloka ma bino i kom dano kacel ki yero jami makwo twero kelo dul kom manyen, kit, tic, ki jami makwo? "Buk me kwan" tye pa ler ma ki lwongo ni lapwopwo ma tuk i wor (*Biston betularia*): i kare ma jami ma obale ma oa ki i kare me dongo lobo oweko yadi odoko col, ler ma ler ma ki lwongo ni labiri biri ocung woko, pi meno winyi ocamo gi oyotoyot; pi meno, wel ler macol ni omede matek. Lacen, kit ma ki kwanyo kwede jami ma balo kwo, ler ma ki lwongo ni lighter moths gudoko pol. However, Carl Wieland otito, "Lok ma ki coyo i buk kwan ni nyutu gin mo keken makato kit ma gene tye ka loko kwede anyim ki anyim, ki i kom gin ma ki yero, i kin dul acel ma ki cweyo. Pe miyo gin mo ma, kede mwaka alip ki alip mapol, twero medo nged ma mako kit ma ki yubu kwede ameba-to-man. (Wieland 1999: 56) Kadi wa jo ma giye ni jami ocakke pire kene giye ni jami ma kit man "pe pire tek" onyo "pe nen" ki pe nyutu ni jami ocakke i tic (Denton 1986: 81; Grassé 1977: 84; Matayo 1972: xi ["jami ma ki lwongo ni moths ni ducu gi tye cake i acaki nio wa i agiki *Biston betularia*"]; Grene 1966: 193-97). I lok mukene, man pe obedo alokaloka ento obedo alokaloka me kala ma bino ki cen i kin ler ma gicung matek. Lakwan ma kwano kom ler MW Ho ki lakwan cura P. T. Saunders gu tyeko ni, "ber pa lok me [lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni] tye i gonyo lok ma mako dongo pa jami ma kwo, ma calo alokaloka me kala pa ler ma ki lwongo ni moth; kun nongo tye ki lok manok me waco i kom lapeny ma mako cwinywa, ma calo kit ma moth ocakke kwede i acaki" (Ho kacel ki Saunders 1979: 589; nen bene Grene 1966: 193 ["kala pa ler ma ki lwongo ni lapwopwo ma woto i wor onyo okoro onyo oyoo ki ngeyo maber ki neno pa ler ma camo gi; ento 'lokke'? Tika jami ma ki neno ni tito kit ma i acaki onongo tye kwede ler ma ki lwongo ni lapwopwo ma woto i wor onyo okoro onyo oyoo mo keken? Ki twero ango ma wa tye kwede me kwanyo kit ma kala onyo jami mukene ma nen calo jami makwo ni gi doro kwede i kom acaki pa jami makwo, labongo lok i kom dul, dul pa jami makwo?"])).

I yoo acel-lu, acel i kin ler ma ki kwano, ki temo, ki ma ki loko en aye ler ma ki lwongo ni lwangi ature (*lwangi otong tong me ature*). Kadi bed kumeno, "gin ma obale lwangi otong tong me ature odong ma ki ngeyo ni lwangi otong tong . Adaa ni alokaloka mogo gudo kit ma kom mogo dongo kwede ki twero kelo alokaloka mapol, ento jami eni pol kare gi tye i yoo marac, ma kelo juku ki dongo ma pi rwate—ma calo i kom dul kom ma goro ma nen i *lwangi otong tong me ature* ma tye ka dongo. . . . Lok pa gene pe kelo dul kom manyen; en kelo apoka poka ki i kom gin ma ki ngeyo, ma, ka dit obedo gin ma pe rwate ma pe twero bedo pi kare malac onyo bedo matwal, ki ka matidi obedo alokaloka ma nok ma pe twero gudo onyo loko yub pa ler ni." (Russell 1962: 103; nen bene Behe 2007: 200-01) Kit ma Arthur Koestler owaco kwede, "pe tye alokaloka mo kiken ma ki neno i kom *lwangi otong tong me ature* alip ki alip mapol ma onywalo lutino ma nyutu adwogi maber mo kiken" (Koestler 1978: 183).

I cula nam me Galapagos ma tye i nam me Pacific, tye rec ma ki lwongo ni winyo okuru paco acel i kin winyo mukene mapatpat, ma tye ki rwom ki dit pa doge. Darwin okwano jami ma ki lwongo ni winyo okuru paco acel i kin winyo mukene, ma ki lwongo gi ni "lanyut me alokaloka" (Cromie 2006: n.p.). Lutim kwed i Harvard Medical School "gunongo jami makwo i kom dano matino tino ma doro gene ma konyo i yubu dog ler ma ki lwongo ni Darwin winyo okuru paco acel i kin winyo mukene" (Cromie 2006: n.p.). Ma calo lapwopwo

⁷² Darwin omiyo pot karatac angwen ki nucu i kama oa iye bot wang. En otamo ni, i yoo mo, dul kom mo ocako winyo lero, ki en oneno wang mapatpat i kom ler mapatpat, kun moko ni "omyero watam" ki "pe omyero waye" ni wang ni ki yubu ki jami ma ki yero ma tye ka tic i kom alokaloka me kom pi kare malac (Darwin 1859: 194).

ma woto i wor ki lwangi ature mapol, kono, winyo okuru paco acel i kin winyo mukene pud gitte winyo okuru paco acel i kin winyo mukene, labongo gin mo ma nyutu ni gitte ka loko doko gin mo keken. Lakwan ma ngeyo lok kom winyi Robert Zink cöcköc ni owaco ni, "Lwiny ma ki lwongo ni kabedo pa winyo okuru paco acel i kin winyo mukene pe gi patpat i yoo ma pol kare pako kin winyi, ma calo kit ma winyi gi nen kwede onyo wer gi" (Breining 2015: Pe tye dul ler manyen; nen bene Wells 2009: B. Tam ma ki tiyo kwede i kit me yubbu kwir ki yoo me byeko adwogi ki jami moni ["pe tye dul ler manyen ma ki neno ni oya ki i yero i kom dog ler ma ki lwongo ni winyo okuru paco acel i kin winyo mukene"]). Pol pa ler ma ki lwongo ni winyo okuru paco acel i kin winyo mukene madongo ki matino ni gi loko cen ki anged malube ki piny ma otwo onyo ma ngic (nen Johnson 1991: 25; Gibbs kacel ki Grant 1987: 511-12). Kit ma lacoc mo acel me ryeko akwana me tic ki nyonyoowaco kwede, winyo ma kilwongo ni lok pa Darwin i kom winyo okuru paco acel i kin winyo mukene gubedo "labol maber loyo ma nyuto ariya pa jami ma kicweyogi" (Lönning 2020b: n.p.), ki "nen calo tye ka nen ni pe tye gin mo ma tye ka time i 'lok pa Darwin i kom winyo okuru paco acel i kin winyo mukene' i cula nam me Galápagos." (Lönning 2020a: n.p.).

I rwom ma malo, Darwin oketo tam ne i kom apoka poka ma tye i kin yero pa jami makwo ki yero ma ki yubu ma lupur ma gi yero kit pa yadi nyo lee (Darwin 1859: 25-57; nen Grene 1966: 195). Man obedo lapor ma goba: "Dano tye ki gin ma gimito cobone, nyo gin ma gimito cobone, nyo gin ma gimito cobone, pe twero bedo ki gin mo. Dano yero dano ma en mito rwate kwed gi, kun yero gi ki kit ma en mito medo onyo dongo. En gwoko gi ki peko gi ki yoo ducu ma en tye kwede, gwoko gi ki i kom tic pa jami ma ki lwongo ni natural selection, ma obi neko jami mapol ma gi tye ki lwoyo oyotoyot; en medde ki yero jami ma en mito ki i rwom me mwaka nio ka en oo, ka twere, gin ma en mito. Pe tye gin mo ma kit man ma time, onyo twero time, ki i yoo ma pe nen me kwanyo jami mapatpat ki kwo mapatpat ma wa lwongo ni 'yero me jami makwo'. (Russell 1962: 124; nen bene Matthews 1972: xi) Medo ikom meno, ler ma ki gwoko ma gudok cen i tim gi rwenyo kit ma ki nywalo gi kwede oyotoyot (Grassé 1977: 124, 225). Yer ma ki yubu ki dano pe kelo cwec pa ler manyen ento nyutu rwom ma nok ma ler twero loko iye. Pe rwate ki "lokke" kadi ki acel. (Grassé 1977: 125-26; nen bene Bergman 1992: 147-49)

Pe tye labol mo kiken ma malo ni, kadi bed ni i tim (lapwopwo ma woto i wor onyo winyo okuru paco acel i kin winyo mukene) onyo ma ki loko i gang ki ki yero (fruit flies ki ler mukene), ma okelo dongo pa jami kom manyen, kit, tic, onyo jami makwo. Lapwony ma ngeyo lok kom ic ma ki lwongo ni Sweden ma nyinge Søren Løvtrup owaco ni "pe tye ngat mo ma onyutu ni yero pa jami makwo twero kelo gin mo keken ento jami ma pe pire tek ki i neno me dongo pa latin" (Løvtrup 1987: 4). Ki adaa, Michael Behe owaco ni, "Pe tye cökke mo, onyo buk mo, onyo waraga mo ma mako lok ma mako dongo pa jami ma kwo," kadi wa cell, kadi wa dul kom, kit, tic, onyo gin makwo (Behe 1996: 179). Jami ma malo ni ducu obedo labol pa gin ma pol kare ki lwongo ni "rwom me aloka loka ma otime i kom jami mapatpat i te kare moni," ma calo, apoka poka i kin jami makwo ma dong tye, ma pat ki "rwom me aloka loka ma otime i kom jami mapatpat i te kare moni," ma calo, dongo pa jami makwo manyen, kit, tic, ki jami makwo ma weko amoebas doko dano.⁷³ Lok ni, kadi bed kumeno, tye ka ce yub me jami makwo ma mako alokaloka me gene + yero jami makwo twero kelo alokaloka ma kit ki tic ma rwom me aloka loka ma otime i kom jami mapatpat i te kare moni mito. Gin ma ki nongo ni nyutu ni alokaloka madit ni pe twere.

- Pe twere pa alokaloka + yero pa jami makwo me yubu jami manyen, kit, tic, ki jami makwo

Wang obedo acel i kin jami mapol ma onongo pe twero bedo ni odongo mot mot pi jami ma ki yero ma pe ki ngeyo ma tiyo i kom alokaloka ma bino pi kare malac. Ki lok ma mako wang, R. L. Wysong owaco ni, "Me yubu wang, jami ma kelo alokaloka maber omyero obed tye. Aloka loka eni pe obi kwako loko jami manok i kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut, ento mukwongo omyero ki yub kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut ma oromo me tic kwede, ki dong alokaloka pa kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut ni omyero ki ribe ki dul kom mukene ma loyo dul kom ma kwako ler, cogo dano ki ringo kom, ki dul kom ma gwoko kom." (Wysong 1976: 306; nen bene Grassé 1977: 105; Taylor 1983: 94-103; Schützenberger 1996: 11, 13-14) Gin ma ki tamo ni "ler kom dano ma yom yom ma winyo dero" onyo kit ma ler tye kwede i kom jami makwo ducu omyero odok gin ma winyo dero; en dong myero odok gin ma nen calo kikopo ma tye ki kero me keto tam, ma mito alokaloka i ringo kom; en dong myero odok gin ma ki lwongo ni lens; ki dong keto tam omyero obed cal (ki meno pe time i kabedo acel keken ento i kabedo aryo i dul kom acel); ki dong omyeroobed ki dul kom ma kubbe ki wic, ma dwoko cen onyo gonyo cal ma loko cen (man twero

⁷³ Omyera ki nge ni lok ma mako cwec ma ki coyo i Baibul rwate ki lok ma ki lwongo ni "microevolution": "Lupwonye me cwec i kare ni gi tiyo ki kit ma kicweyo kwede con ma laca ki loko pi tyen lok mukene (ma kubbe ki yero pa jami makwo, alokaloka, alokaloka me gene, ki mukene.). Pi meno, pol pa jami ma ki yubu ma pi opore (rec ma ki lwongo ni rec lawange otoo, labole) ki gonyo ni calo jami ma obale ki alokaloka." (Tyler 1997: n.p.)

bedo ki adwogi maber nining?); ki dul kom ma neno tye i nge wic, kun dul kom ma neno tye i nyim wic, ki tung acuc me dul kom ma neno tye ka rwate ki tung lacuc me neno ki kit meno bene. Jami eni ducu onongo obi mito alokaloka mapol ma onongo obi time i kare acel; ki gin mo keken i kin jami eni pe twero bedo ki "adwogi ma ki yero" nio ka jami ducu tye maber (nen Behe 1996: 18-22, 38-39; Grassé 1977: 106). I kom jami eni ducu omyero ki med iye kit ma dul kom ma ki lwongo ni jami makwo i kom dano matino tinoki kit ma dul kom mapatpat ni tye kwede omyeroki yub ne odoco; man onongo pe ki tamo i kome ki bot Darwin onyo jo ma gipwonyo lok kom jami makwo i kare meno (nen Grassé 1977: 105).

Wysong omedo ni, "Kit ma ki lwongo ni bony orbits omyeroki 'loko' me gwoko lobo me wang. Cogo myero obed ki bur ma opore (ka mo keken ma twolo i kom dano i cogo kadi i kom ducu) me weko 'mutated' ma opore kama remo woto ki iye i kom jami makwo ki ler kom dano ma yom yom me miyo cam bot wang. . . . Gin acel acel ma pire tek i wang obi bedo i te loc pa remo nyodo ma tye i kom dano dok nyayo kodi mapol (lwangi otong tong me ature—lwangi ature—rangi wang tye i te loc pa jami ma romo 15). Remo nyodo ma tye i kom dano dok nyayo kodi acel acel tye ki gin ma duru kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut kacel ki kwidi ma nongo i jami makwo ducu alip mapol. Lok pa kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut ma oromo me coyo lens me wang romo bedo rom ki yubu dul i buk ki i kom coc mapol [en dong oketo jami mukene mapol]." (Wysong 1976: 306-309) Grassé ogiko ni, "Medo ikom meno, i kare me dongo pa jami makwo, yero jami makwo omyeroobed ki kero me neno anyim. . . . Ento yero ni pe twero time labongo byeko tic pa jami ma tye ka dongo i anyim. Labongo ngec ma kit meno, rwate pa jami ma lubo kore pe kitwero niang." (Grassé 1977: 106) Ento, gin ma mite me neno anyim tye ma pat ki ngo ma "yero ma ki yero" tye ki timo. Dawkins owaco ni gin ma ki lwongo ni yero jami makwo "pe tye ki yub mo keken. Pe tye ki tam ki wange. Pe tye ki yub pi anyim. Pe tye ki neno, pe tye ki neno anyim, pe tye ki neno mo keken. Ka ki twero waco ni en tye ka tic calo ladiro cawa i ginacweya, en aye ladiro cawa ma pe neno." (Dawkins 1986: 5; nen bene Ayala kacel ki Valentine 1979: 322). Ki lok macek, dongo ma pe ki ngeyo pe obedo yoo ma twero bedo me cweyo wang onyo jami mukene ma tye maber ki tek."

Ma calo labol mukene, tam i kom kit ma ki tamo ni jami ma ki nywalo kwede i butu oyabe kwede. Gin ma ki tamo ni tye ki cell me acel onongo obi nywalo latin labongo buto ki yoo mogo me poko cell (nen Wolchover 2017). Ento, i kare mogo, ki waco ni nywaro lutino i buto odongo. Ma calo (onyo makato) wang, dongo pa nywaro mon mito jami mapol ma ki loko, ento i kare ni i kom dano aryo mapatpat, ento pi acel. Dul kom ma ki dongo manok pe twero bedo ki "rwom me kwo"; adaa, ler ma tye ki jami ma kwako buto ma odongo manok pe twero nywalo lutino ki, pi meno, pe twero kwo wacel. Me dongo nywal pa mon ki coo, alokaloka omyero oter dongo pa jami ma mako coo ki mon, i kom jami makwo mapatpat, gin aryo ni ducuki jami ma konyogi (nyim lacoo, lac nyodo, man lacoo, apoka poka i lac nyodo pa coo; tong dano, ot nyodo, ot lac nyodo, nyim daco), ducu dong odongo maber ki ki rwate. Medo ikom meno, laco ki dako omyerogu dongo i kare acel ki kabedo acel! Ki waco ni yero jami makwo konyo jo ma gi weko lutino ma kwo maber loyo. Nywal ma pe ki buto "pe kwako ribbe pa lacoo ki dako, ma weko rwom me nywal bedo oyot ka kiporo ki nywal ma ki nywalo i butu, ma 50 iwi 100 pa lutino gi tye coo ki pe gitwero nywalo lutino kengi" ("Evolution of sexual reproduction" 2023: Introduction). Pi meno, nywal me buto onongo pe twero bedo ni odongo wacel, pien tye ka jemo i kom cik ma pire tek me dongo kikome.

Jeremy Rifkin owaco ni, "Ngat moni twero coyo dul pa jami makwo ma romo alip mapol ma pe rwate ki tam me dongo mot mot ki yoo me yero jami makwo. Ki lok adaa, ka ki neno matut, pol pa jami makwo ma tiyo maber ma tye i kin jami makwo tiyo calo gin acel keken, ki dul kom acel acel ma tye iye nen calo pe nyutu rwom me dongo ne i kom jami makwo kwo pa ngat acel acel onyo dul lee ni." (Rifkin 1984: 140) Arthur Koestler omoko ni, "lok ma waco ni bino kacel pa alokaloka ma mite oa ki i jami mapol ma rwate obedo bal ma pe rwate ki tam pa dano keken ento bene i kom cik ma kwako gonyo lok me ryeko akwana me tic ki nyonyo" (Koestler 1978: 176).

Tye gin mukene ma pe ki tamo iye. Man aye ni, nongo pol pa dano gitamo i kom dongo pa jami manyen ki jami ma nen, Koestler omedo lok ma pire tek ni dongo lobo kelo "pe jami manyen keken; en bene kelo kit me kwo manyen, diro manyen ma kinywalo kwede ki ma kinywalo kwede. Ka teko ma tye i nge dongo pa jami manyen pe nen maber, jo ma tye i nge dongo pa diro me kom ducu gitye ka ngwec col." (Koestler 1978: 177) Diro ki kit ma ki nywalo kwede ki kit ma ki nywalo kwede tye iye wot pa winyi ki owinyo ki kit me nywal pa ler mogo ma ki lwongo ni wasps (Koestler 1978: 177-78; nen bene Macbeth 1971: 71-72). Kit ma dano tye kwede, leb pa dano (lok ma ki loko maber) tye pi dano keken. Pe tye gin mo ma ki ngeyo onyo ma ki tamo ni tye kit me lok ma yot ma twero kelo lok ma ki waco ma ki waco. (Denton 2016: 198-99) Ki lok macek, "ok pa Darwin ma mako aloka loka me dongo pa dano i kare ni pe ki jami ma ki tiyo kwede me cobo peko" me dongo kit me kwo manyen, diro manyen me tam, ki leb pa dano (Koestler 1978: 177).

- Peko ma pe kitwero dwoko piny

I bukke i mwaka 1996 *Darwin's Black Box: The Biochemical Challenge to Evolution*, biochemist Michael Beheoloko i kom lok ma mako "peko ma pe kitwero dwoko piny," ma calo, "gin acel ma tye ki jami mapol ma gi rwate maber, ma gi tiyo kacel ma gi konyo tic ma pire tek, ma kwanyo gin mo keken i kin jami ni weko jami ni gi juku tic" (Behe 1996: 39). En owaco ni gin ma pe ki twero dwoko piny "pe kitwero yubu ne cut cut (ma en aye, ki mede ki yubu tic ma okwongo, ma tye ka medde ki tic ki yoo acel-lu) ki loko manok, ma lubu gin ma tye anyim, pien gin mo kiken ma tye i yub ma pe twero dwoko piny ma tye ki dul mo ma pe tiyo maber" (Behe 1996: 39). En otiyo ki gin ma ki lwongo ni mousetrap ma calo labol pa gin ma ki lwongo ni lamak oyoo ma pe kitwero dwoko piny: jami ne ducu (tol, nyondo, maki, platform, lamak nyonyo) omyero obed tye, omyero obed ma opore ki kit ma opore, ki omyero obed i kabedo gi ma opore i kare acel, onyo lamak oyoo ni pe ki konyo. En dong oloko matut i kom lok ada ni gin ma kubbe ki jami makwo ducu ki lee mo ma tidi ma kwo i pii ki le mukene ma tye i cell obedo jami ma pe kitwero dwoko piny ma onongo pe twero bedo ni kicweyo ki alokaloka ma pe ki ngeyo ki yero ma ki yero (Behe 1996: 59-73). En oo i tam acel-lu ma lubbe ki kit ma remo mol kwede (Behe 1996: 74-97).

Kit ma ler tye kwede i kom jami makwo ducu obedo jami mapol ma pe kitwero dwoko piny. Gin nyutu tic ma tye ki yub, ma en aye lanyut me yubu jami. I yub pa dul kom ma ki lwongo ni kit ma mwoc cam ogure kwede (ma cako ki gwoko dongo), "ler adek i kin kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut kacel ki kwidi ma nongo i jami makwo ducu acel acel [kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut onyo kwidi ma nongo i jami makwo ducu ma tye ki nucleotides adek (tol me ler adek i kin kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut kacel ki kwidi ma nongo i jami makwo ducu) ma yubu ngec ma mako gin ma mako kit ma ler mo keken okubbe kwede i kom jami makwo] miyo ngec bot cell me cako yubu dul ma kwako protein, me medo amino acid mo i kom dul ma tye ka dongo, onyo me juko yubu dul ma kwako mwoc cam. ma calo, lakwena ler adek i kin lok ki lanyut kacel ki kwidi ma nongo i jami makwo ducu, obed two ma wango ler wii dano, ngut ki bed, nyutu medo pa amino acid alanine i dul kom ma ki lwongo ni protein. Ler adek ma ogik woko i kin lok ki lanyut kacel ki kwidi ma nongo i jami makwo ducu, ler adek mapatpat ma nyutu agikki me wot pa mwoc cam i kom jami makwo, nyutu agiki me yubu pa protein ni." ("Codon" 2022: n.p.) I. L. Cohen loko i kom tyen lok me lok man, "Lok ada ni yub man tye ki lanyut me CUNG - CITI tye ki adwogi ma pire tek. Nyutu yub ma ki moko con me tic, ngec i kom gin ma ki tamo i anyim ma mite i kin yub ma tek, ento ma pe ki roc. Yub obedo lanyut me ryeko onyo ryeko. Kit magi pe kitwero keto i kom tam ma pe ki tam me jami ma ki lwongo ni kwir ayubba. Nyutu rwom me ryeko ma malo loyo gin mo keken ma wangeyo - ma lamal loyo rwom me ryeko ki ngec wa. Man pe obedo kit ma watwero keto i kom atom ki molecule ma pe gitamo. . . . Nyutu rwom me ryeko ma malo loyo gin mo kiken ma wangeyo - ma lamal loyo rwom me ryeko ki ngec wa." (Cohen 1984: 60)

I nge mwaka apar, *canduk mcol pa Darwins*, Behe odok cen i gin ma kubbe ki jami makwo ducu ki lee mo ma tidi ma kwo i pii ki le mukene. En owaco ni, i mwaka apar nicako i buk ne mukwongo, ngec i kom dul kom ma ki lwongo ni gin ma kubbe ki jami makwo ducu ki lee mo ma tidi ma kwo i pii ki le mukene omede oyotoyot. Dong wangeyo ni gin ma kubbe ki jami makwo ducu ki lee mo ma tidi ma kwo i pii ki le mukene gubedo but jami ma ki yubu ma rwate ki jami ma ki lwongo ni kit ma ler tye kwede i kom jami makwo ducu. gin ma kubbe ki jami makwo ducu, i kin jami mukene, tye "gin ma ki ngeyo ma tiyo i kom jami mapol ma kwo" ma kubbe ki gin ma ki lwongo ni kit ma mwoc cam mapatpat woto kwede i kom jami makwo i ler ducu ma gero ki gwoko gin ma kubbe ki jami makwo ducu (Behe 2006: 85-94). Gin ma kubbe ki jami makwo ducu ki lee mo ma tidi ma kwo i pii ki le mukene "pe gubedo jami ma rwate ki rwom gi, ento gitye ki jami ma rwate ki yubu gi, ki jami ma doro jami ma ki nywalo kwede ma rwate ki yubu ne, ma rwom me tic pa diro me ryeko akwana me tic ki nyonyo tye ka cako niang iye. . . . Jami ma rwate, ma rwate, ki cell pe oya ki i yero jami ma pe ki ngeyo, ento Dam onongo ki yubu ne ki dongo pa jang yat, pot yat, ki ngom. (Behe 2006: 102; nen bene i 146-47)⁷⁴

- Adwogi pa yero pa jami makwo i kom alokaloka me kom

Kit ma ki waco ni natural selection tiyo kwede aa ki i alokaloka ma pe ki ngeyo ki apoka poka. Ento, alokaloka + yero pa jami makwo, pi kit gi kikome, pe ki yubu me yubu jami manyen, kit, tic, onyo jami makwo.

⁷⁴ I ngeye i buk en oloko i kom dul kom ma ki lwongo ni "guti me i nyonyo lakony tic ki lok" pi yubu dul kom ma ki lwongo ni kom nge ler mapapat ma pud peya opke ki i kom madit me dongo i kom ler ma ki lwongo ni sea urchins. Ka ki goyo ne maber, nen calo gin ma ki lwongo ni nyonyo ma tiyo ki mac onyo nyonyo ma konyo coc ki lok kun tiyo ki mac Peko i kom nyutu gin mo keken ma tye i guti me i nyonyo lakony tic ki lok balo tic guti me i nyonyo lakony tic ki lok ni woko, ma nyutu ni guti me i nyonyo lakony tic ki lok ni tek ma pe kitwero dwoko piny ki pi twero bedo ni ki yubu ki rwom ma lamal, ma pe ki telo, ki yub me dongo. (Behe 2006: 196-97)

Gin mumiyo tye ni yero jami makwo tiyo i kom dul ler ki kit ma dong tye con ki kwanyo gin ma pe rwate, ma pat ki kelo jami manyen onyo kit ma konyo i "lweny me bedo tye." Pi meno, yero gin makwo gwoko kit ki tic pa gin makwo ma ka loko ne. (Meyer 2013: 147; Løvtrup 1987: 120; Koestler 1978: 171; Grassé 1977: 115, 119, 121)

Alokaloka ma kit ma jami ma kwo tiyo kwede tye calo bal me coc. Pi meno, gi bedo gin marac, ento pi gin maber, bot gin makwo. Ka kare woto ki kato, rwom me dongo pa jami mapatpat twero balo ngec ma mako kodi dano ki, mabor ki kelo tic manyen, "i agiki ki pol kare kelo rwenyo tic" (Meyer 2013: 236; Grassé 1977: 115). Man tye ada twatwal, twero bedo ni pe loko, malube ki alokaloka pa remo nyodo ma tye i kom dano dok nyayo kodi ma mite me kelo alokaloka madit, ma calo, dongo pa jami kom manyen, kit, tic, ki jami makwo. Wallace Arthur ma okwano lok i kom kit ma kwo ocakke kwede otito ni, "Gin magi ma doro kit ma kom dano dongo kwede i acakkine-ni ginywako i yubo kit ma kom dano dongo kwede. Alokaloka i kom gene magi pol kare pe kelo adwogi maber adada, dok twero bedo ni kare ducu gibedo kit meno" (Arthur 1997: 14, emph. i orig.; nen bene Schützenberger 1967: 74-75; Meyer 2013: 171-72) Man ki moko ki Christiane Nüsslein-Volhard ki Eric Wieschaus ma gu kelo alokaloka mapol i *lwangi otong tong me ature* (lwangi ature) me kwedo gin ma ki lwongo ni genome gi. Gin gu kelo alokaloka i kom remo nyodo ma tye i kom dano dok nyayo kodi ma doro dongo pa latin ma tye i ic ki gunongo mot me Nobel i mwaka 1995 pi tic gi. Gin acel ma kinongo tye ni, labongo apoka poka, jami ma ki loko ni gi too calo ler ma kom gi lit ma peya gu oo i mwaka me nywal (Meyer 2013: 255-57). I temo mukene ki winyo ma ki lwongo ni lwangi ature inge Nobel Prize gi, Nüsslein-Volhard ki Wieschaus dok gunongo ni, i kare ducu ma alokaloka i gene ma weko kom bedo maber time i acakki me dongo pa kom, to pa latin ma tye i ic twero time (Meyer 2016-2016). Gin ma pire tek tye ni, kit ma loko gene ma doro kit ma kom dano tye kwede balo gin makwo ma nongo tye ka dongo i ic, alokaloka ma ki keto kacel ki yero pa jami makwo pe twero yubu kit kom i acakki onyo yubu kit kom manyen.

Calo meno onongo pe romo, lukwed lok gunyuto ni cura pe twere me loko jami ma tye i kom dano, kit ma gikwo kwede, ticgi, ki jami makwo. Ladiro i kom jami makwo Michael Behe ki ladiro i kom jami ma kwo David Snoke gu temo ni jami makwo ma kelo alokaloka aryo onyo ma kato (pien yubu kit manyen ki tic mito jami mapol makato alokaloka acel onyo mwoc cam nyo remo nyodo ma tye i kom dano dok nyayo kodi acel) (nen Behe kacel ki Snoke 2004: Abstract). Behe kacel ki Snoke onongo ni alokaloka ki yero twero kelo alokaloka aryo ma rwate i rwom me mwaka alip ki alip acel. Ento, meno otimme i kom wel dano ma romo 1 alip ki alip onyo ma kato pa jami makwo ma tye ki cell mapol, "*wel ma "kato wel pa ler ma gi nywalo maber ma gubedo kwo i kare mo keken."*" (Meyer 2013: 245, emph. i orig.; nen Behe kacel ki Snoke 2004) Ki tung cing kany, alokaloka aryo ma ki rwate twero time i kin jami makwo ma romo alip ki alip1 keken, ento me timme obi tero mwaka alip ki alip 10 me tiimo ne, ma, ka ki tamo ni mwaka acel keken pi mwaka acel acel, romo bedo mwaka alip ki alip 10, onyo mwaka ma kato mwaka pa lobo tyen aryo kit ma lurio me ryeko akwana me tic ki nyonyo mapol gi tamo kwede (Meyer 2013: 245). Kadi wa wel magi onongo tye ka neno dongo pa jami ma ki loko ma rwate ma calo gin ma mite me yubu gene manyen; ka jami adek onyo ma kato ma ki loko gii ma mite (kit ma tye kwede labongo akalakala mo), kare ki/onyo wel jami makwo ma mite obi bedo madwong atika (Meyer 2013: 247). Dok, yoo ma ki waco (onyo ma mite) ki dongo pa jami makwo me kelo jami manyen, tic, jami kom, ki jami makwo pe obedo gin ma pe twere, ento pe twere. Tam ma kit meno ma mako cura ma pe twere pa pwony me lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni me gonyo lok ma mako dongo pa jami makwo ma lubu cik ma ki ngeyo me lok kom kwo, lok kom nyonyo, ki chemistry dong ki oo ki bot ludiro mukene mapol ma gitye i rwom mapatpat (nen Eden 1967: 5-12; Ulam 1967: 21-28; Schützenberger 1967: 73-75; Salisbury 1969: 342-43; nen bene Cohen 1984: 64-73; Denton 1986: 308-25; Meyer 2013: 170-77).

- Gin ma ki nongo ki i kom dano

Dongo pa yadi ki ler ki gwoko ki rwom me jami ma ki nywalo kwede. Ento, pe tye yoo mo ma twero bedo tye onyo ma twero bedo tye i rwom me gene me kelo alokaloka ma mite me loko dul kom acel onyo gin makwo me doko mukene. Ki lok ma mako kit ma gene tiyo kwede, ma en aye tam ma pire tek ma nyutu kit ma jami manyen ki tic twero dongo kwede, Jerry Bergman owaco ni, "remo nyodo ma tye i kom dano dok nyayo kodi nywoyo cawa. Me labole, rwate pa ler matye ogure i yat ki lee ma kwo ducu twero kelo rwenyo gene i kom ler matye ogure i yat ki lee ma kwo ducu acel ki nongo kopi mukene i kom ler matye ogure i yat ki lee ma kwo ducu mukene. Remo nyodo ma tye i kom dano dok nyayo kodi dwoko cen twero bedo pe remo nyodo ma tye i kom dano dok nyayo kodi ducu keken, ento bene dul gene, gene mapol, dul ler matye ogure i yat ki lee ma kwo ducu, onyo ler matye ogure i yat ki lee ma kwo ducu." (Bergman 2006: 99)

Peko ne tye ni, kadi bed ni gene duplication tye ka tic i alokaloka i kin jami makwo, en pe tye ka tic i loko kit acel onyo tic mo me doko mukene. Behe owaco ni, "Nwoyo gene acel keken, nyo kadi wa dul ler mapol

ma nonge I kom jami makwo ducu, pe kelo jami manyen ma tiyo matek, ento miyo kopi pa gin ma onongo dong tye con keken” (Behe 2006: 74; nen Lynch kacel ki Conery 2003: Abstract; Bergman 2006: 101-4)

Twero bedo ni ma pire tek loyo, kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut tye ki ngec ma mako jami makwo ma weko jami makwo ducu gi kwo, dongo, tic, dongo, ki nywalo lutino. kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut obedo gin mo ma calo coc me nyonyo ma konyo coc ki lok kun tiyo ki mac. En miyo ngec ma tiyo pi yubu proteins onyo kwidi ma nongo i jami makwo ducu. Kadi wa Richard Dawkins oye ni jami ma kwako kodi wa tye calo nyonyo ma konyo coc ki lok kun tiyo ki mac ki "keto ngec ducu i yamo nio wa i iye. . . . Gin ma ki lwongo ni remo nyodo ma tye i kom dano dok nyayo kodi obedo ngec maleng—ngec ma ki twero coyo, dwoko cen ki gonyo, labongo balo ne onyo loko gin mo kiken. . . . Gin ma ki coyo i kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut ki coyo ki diro ma rom ki gin mo kiken ma ludiro me kare ni gitwero timo.” (Dawkins 1995: 17-19) Kit ma ki waco ni alokaloka tye ka time kwede, jami makwo ni gi doko ma rwate. Medo peko i kom jami ma i kom, kit, tic, ki jami makwo ni mito dul kom mapol me timo tic gi mapatpat ma, i agiki ne, mito jami manyen ki ma ki ngeyo maber (nen Meyer 2013: 161-68). Man mito medo ngec ma mako jami ma ki nywalo kwede. Denton openyo lapeny ma nen ka maleng ni, "Tika tye ada ni jami ma pe ki ngeyo twero bedo ni oyubu gin mo, gin ma tidi loyo - protein onyo gene ma tiyo - tek ma kato kero wa me yubu jami, gin ma tye ma rwate ki gin ma time, ma loyo i yoo ducu ma ki yubu ki ryeko pa dano?" (Denton 1986: 342; see Meyer 2004: *passim*).

Eric Davidson pa California Institute of Technology gu kwano lok ma mako dongo pa ler i yoo ma opore loyo lutim kwed mukene. Yub me kom pa jami makwo ducu ki doro, pi ki remo nyodo ma tye i kom dano dok nyayo kodi acel keken, ento ki dul ma doro remo nyodo ma tye i kom dano dok nyayo kodi ma dongo. Ento, Davidson owaco ni "pe twero loko, labongo rwenyo dul kom onyo rwenyo kwo weny" (Davidson 2011: 38). En omedo ni, "Pol kare tye adwogi ma ki twero neno ka mac obale manok ki turo. Kit ma adwogi eni pol kare bedo marac atika, loko jami bedo nok, ki kit ma subcircuits ni ducu gikubbe i kin gii, network ni weny tye ki kit ma tye yoo acel keken ma jami twero tic kwede. Ki adaa, remo matye ka dongo doko dano pa ler acel acel dongo i yoo acel keken.” (Davidson 2011: 40)

Me dongo jami kom manyen, kit, tic, onyo jami makwo omyeroki lok pa jami makwo ma pi twero time labongo alokaloka mapol, ma rwate (ma, kit ma waneno kwede ki gin ma kubbe ki jami makwo ducu ki lee mo ma tidi ma kwo i pii ki le mukene ki kit ma kwan pa Davidson onyutu kwede, pe twere). Ki lok macek, niang wa ikom lac nyodo ki kwan ma mako lok kom ler matino loyo i kom jami makwo—ma Darwin onongo pe ngeyo gin mo kiken ki ma onongo pe ki ngeyo i kare ma ki yubu neo-lok pa Darwin ma mako aloka loka i kit kwo pa jami mapol i te kare mapatpat—oweko dongo pa jami makwo pe twere. Davidson omoko ni lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni "tamo ni alokaloka i rwom me coc pa mwoc cam aye obedo gin ma okelo alokaloka i yub me dongo; ki en amo ni alokaloka i kit ma kom dano nen kwede time i yoo ma mede ki time. Tam magi ducu pe tye kakare. Man pe twero bedo me ur, pien lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni ma tam magi oa ki iye onongo obedo yub me gin ma mako guti me lok kom ler matino loyo i kom jami makwo, ler ki jami me kom dano mukene me dongo ma tye ka keto tam i kom genetics ki kit ma gikwo kwede, ma pe ki gin mo ma twero kelo alokaloka i kom dul kom ler kom dano matye i kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut ma loyo kare, kabedo ki kit ma ler dongo kwede ma telo dongo pa latin ma tye i ic.” (Davidson 2011: 35-36)

Ki adaa, gin ma ki neno ki ma ki temo i rwom me molecule nyutu i yoo me cura ni alokaloka + yero pa jami makwo pe twero bedo ni okelo dongo pa jami kom manyen, kit, tic, ki jami makwo. ler manyen mito jami kom manyen ki dul kom manyen; dul cell manyen mito jami manyen me tic kwed gi (nen Meyer 2013: 161-63). Gin ma ki lwongo ni mwoc cam tye ki rwom adek mapatpat; dul ma ki lwongo ni yoo adek kit ma ler ki ryeyo kwede i kit ma mwoc cam woto kwede ni ki lwongo ni "wot pa mwoc cam" Me timo tic manyen, mwoc cam mito wot pa mwoc cam manyen (Meyer 2013: 189). Pien jami ma ki lwongo ni wot pa mwoc cam manyen ni "dul matidi loyo me yubu jami manyen i tekwaro me kwo," gin aye gin ma tidi loyo ma ki yubu ma jami makwo twero yero; ki lok macek, "kero me yubu dul kom manyen nyutu gin ma pire tek ma kelo alokaloka madit” (Meyer 2013: 190, *emph. i orig.*). Meyer stito lok ma mako kwan pa ladiro ma ngeyo lok kom protein Douglas Axe ki jo mukene ma mako lok man kikome. Temo pa Axe me loko gene me kelo dul kom manyen ki tic manyen onongo ni loko dul kom acel ma tiyo i kom dul kom mukene pe otimme kadi ki acel (nen Meyer 2013: 196-97). Ki lok macek, yub me dongo pa jami makwo pe tye ki kero me loko kadi wa gin matidi loyo ma ki yubu i kom jami makwo.

Michael Behe nyutu ni pien "wel dano mapol, rwom me nywalo lutino, ki ngec wa ikom jami ma kwako kodi dano, gin acel maber loyo ma ki temo ikom tam pa Darwin tye lok macon me two ma ober kelo," ki jami ma moko ni tye ikom kwan ikom kwidi ki kwidi two jonyo (Behe 2007: 12-13). I kare ma okato, rwate i kin kwidi two ma ober okeyoki dano okelo aloka loka mogo i kin kwidi two ma ober okeyo (ma okonyo kwidi two ma ober okeyome bedo ki teko me lweny i kom chloroquine) ki dano me bedo ki teko me lweny ki two ma ober

kelo (me labole, ka gitye ki alokaloka me yamo ma dano yweyo ma pe ber kun tingo mwc cam i remo makwar onyo hemoglobin C). Ento, ka yat ma cango two ma ober aye kelo dong pe kitiyo kwede me cango lutwo ma tye ki two ma ober okeyoi kabedo moni, two ma ober okeyoma gengo two ma ober okeyoni dwoko piny ki kit macon ni dwogo cen (Behe 2007: 50-51). Ki lok ma mako teko pa dano i kom two ma ober aye kelo, yamo ma dano yweyo ma pe ber kun tingo mwoc cam i remo makwar onyo two ma mako dano nia i kit ma remo nyodo tye kwede i kom dano ki ler abicel mukene i kabedo mapatpat ducu obedo aloka loka i ler me kom dano ma bedo matwal ma kelo peko. Medo ikom meno, alokaloka ni pe tiyo me dongo jami ma rwate, ma rwate ki jami ma kwo. I yoo macek, “lokke ducu pe kelo gin mo manyen, pe medo gin mo i kom gin ma yam con, gin ducu gibalo, mogo rac kato mukene, ento gin ducu doko goro, pe tye mo ma konyo dano.” (Behe 2007: 33-34, 38)

Ma pire tek loyo, ka kiporo wel dano ma ki poro ki kwidi ma mako two ma ober aye kelo ki i tekwaro ki ngo ma wangeyo i kom dano ki two ma ober aye kelo, “pi dano me nongo alokaloka ma calo man [ma en aye, ma rom ki kit ma mite pi two ma ober aye kelo me bedo ma tek i kom chloroquine] labongo tyen lok mo, omyero wa kuro mwaka alip miya ki miya acel kulu” (Behe 2007: 61). Meno tyen mapol kato mwaka pa polo ki lobo! I lok mukene, kit ma alokaloka ma kit meno twero time kede tyen acel i kare me kwo pa dano tye zero: pe tye akalakala mo keken ni alokaloka + yero pa jami makwo pe twero kelo yubu jami manyen, ma rwate, ma rwate, jami ma i kom, tic, onyo jami makwo (nen Behe 2007: 137-74, 2007-2020 pi a poro adwogi ma pe pire tek ma bino pi alokaloka i two ma ober kelo, kwidi two jonyo, ki kwidi).

Dongo pa jami makwo kwako lok ni, ka kimiyo kare ma oromo, alokaloka ma pe ki doro ki yero jami makwo twero yubu jami ma nen maber ma waneno i cell kacel ki jami manyen, kit, tic, ki jami makwo. Yub ma ryek/cwec ma ki coyo i Baibul waco ni alokaloka ki yero pa jami makwo twero kelo alokaloka manok i kin rwom ma kiketo ento pe twero kelo cwec pa jami ma kwo ma rwate ki jami ma kwo onyo jami manyen, kit, tic, onyo jami makwo. Behe oloko lok ma ki nongo ki i kwan me ryeko akwana me tic ki nyonyoni, “Darwin ki yub gi tye ki gen mapat, ma tek i kom ngo ma omyero wa nong ka wa temo wel jami makwo ma romo alip miya ki miya acel—[ma en aye, kwan matut i kom two ma ober okeyoma kiloko iye i buk pa Behe]. Nio wa i kare ni, dit pa peko ni onongo pe ki twero nongo adwogi maber loyo i kom temo pa Darwin. lok ma ki waco ni obi time ni pi adaa.” (Behe 2007: 235)

Gin ma malo ni nyutu ni gin ma ki lwongo ni “rwom me aloka loka matino tino otime i kom jami mapatpat i te kare moni,” ma calo, alokaloka ki loko rwom me remo nyodo ma tye i kom dano dok nyayo kodi i kin ler pe ki pe twero kelo “rwom me aloka loka ma otime i kom jami mapatpat i te kare moni,” ma en aye, loko dul kom mo, kit, tic, onyo gin makwo me doko mukene: bacteria pe doko mollusks ma dong doko rec, ogwal pok gi, lagwe gi, ayom gi, ki dano (Gilbert, Opitz, and Raff 1996: 361 [“Rwom me aloka loka matino tino otime i kom jami mapatpat i te kare moni neno alokaloka ma kwako kwo pa ngat ma yot keken, ento pi bino pa ngat ma yot loyo”]). Frank Salisbury me dul ma kwano lok kom yadi i Utah State University owaco ni, “Lok me kare ni tye ka wok ki tam aryo ma nen calo pe rwate ki ngat acel acel. acel tye tam me dongo pa jami makwo ma ki yero ma ki yubu ki alokaloka ma pe ki ngeyo. Mukene ni tye lok ma mako remo nyodo ma tye i kom dano dok nyayo kodi ma calo dul jami makwo i kom dano matino tino me kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut, remo nyodo ma tye i kom dano dok nyayo kodi acel acel tye ma pat i kit ma ki yubu kwede gin ma duru kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut kacel ki kwidi ma nongo i jami makwo ducu ne. Ka kwo ada jenge i kom kit ma gene acel acel tye kwede ma pat kit ma en nen kwede, ci nongo tye pat twatwal ma pe twero bino pi alokaloka ma otimme pire kene.” (Salisbury 1969: 342) Ki lok ada, “adwogi me mwaka 20 mukato angec me kwedo lok i kom kit ma kom dano loko kwede okelo wa i lok ma pire tek pa Darwin,” ma en aye, “kit alokaloka ma yub me dongo pa lee mito me kelo dul kom ler manyen—ma en aye, alokaloka maber ma ki nyutu i acaki me dongo—pe time. Ento, kit ma pe mite—lok ma twero bedo i kom kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut ma ki nyutu i kare me dongo [ma gudo jami ma nok keken i kom kit ma en nen kwede onyo tic]—time.” (McDonald 1983: 92-93; nen bene Meyer 2013: 262) Ki lok macek, pe twere me loko ki i kom jami ma ki lwongo ni rwom me aloka loka matino tino otime i kom jami mapatpat i te kare moni me oo i rwom me aloka loka matino tino otime i kom jami mapatpat i te kare moni, ma calo ludiro mapol ma gipwonyo lok kom jami makwo dong gi ngeyo (nen Gould 1977b: 23; Gould 1980: 120-21, 124-25; Grassé 1977: 88, 96-97, 170, 211-28, 243-46; Manser 1965: 28; Russell 1962: 102-5, 121-23). Pi meno, dongo pa jami makwo pe twero bedo lok ada.

• Agikki

Darwin kikome oloko i kom kit ma jami ma i kom dano tek kwede macalo tyen lok me loko lok goba i kom pwonye me dongo pa jami makwo. I neno jami ma ki nongo, ngat moni myero openye ni: Tam mene ma tye kakare—tam mene ma rwate ki lok ada—ni wang, jami mukene ma kit meno, ki jami makwo mapatpat gu dongo ki i yero ma pe ki ngeyo ma tye ka tuko i kom alokaloka ma pe ki ngeyo onyo ni jami makwo ki jami

makwo ni ki yubu gi ki Lubanga pi tyen lok mo? I Wistar Institute's April 1966 symposium i kom peko me cura ma mako gonyo lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni ma mako alokaloka. Kit ma Dr. Stanislaw Ulam onyutu kwede onyutu ni onongo pe twere me cura ni alokaloka me kwo otiime, pien jami mapol ma ki loko i yoo ma opore ma mite i kare manok me mwaka bilion acel. Me gamo lapeny meno, jo ma giye ni kwo ocakke pire kene C. H. Waddington, Peter Medawar, kacel ki Ernest Mayr owaco ni, "En, ada, tye lok ada ni wang odongo" ki wan wangeyo "ni odongo otiime" (Ulam 1967: 29-30); pi meno, gu tyeko ni "inongo lapeny ni ma obale woko" (Ulam 1967: 29). Man bene obedo ada inge Dr. Marcel Schützenberger oo i agiki ma rom ki pa Dr. Ulam (Schützenberger 1967: 75). Ladit Waddington ogamo ni, "Lok ni tye ni kwo omyeroobed ni oa ki i cwec ma pire tek" (Schützenberger 1967: 80). Waddington, Medawar, kacel ki Mayr onongo gitye ka jenge i kom tamgi i kom *tam ma onongo tye con ni alokaloka onongo myero obed ni otimme*, pe i kom lok me cura ki lok me cayan. Waddington, Medawar, ki Mayr onongo pe gitwero tamo nyo yer gin mo keken ma twero loko kit ma ki neno kwede jami ma tye i lobo ki jami ma tye i lobo. Phillip Johnson owaco ni jo ma lubo Darwin ni "gingeyo" ni "kit ma jami loko kwede twero kelo bwome, wang, ki obwono pe pien kit ma jami ni twero neno kwede me timo gin mo keken ma kit meno, ento pien ni tam gi ma telo gi miyo gi gen ni pe tye teko mo mukene ma tye me timo tic ni. Peko pa lacwec mo ki i wilobo en aye obedo acaki ma pire tek pi lok pa Darwin." (Johnson 1991: 115) Gin mo keken ma ki twero waco, lagam gi pe tye me ryeko akwana me tic ki nyonyoonyo i cwiny me penyo lapeny ma pe ki culu. Kadi bed ni dong okato mwaki mapol nicake ma Wistar symposium otimme, lok ada ma Dr. Ulam ki Schützenberger pe gu loko; ki cwec cwiny, gin mo kiken pe tye ki lagam ma jenge i kom jami ma ki tamo con pa ludirowo ma gipwonyo lok kom jami makwo.

Man nyutu lok acel ma ki waco i acaki me buk man, ma en aye, lok ma pire tek pe obedo lok ada kikome (ma pol kare pe ki pyem iye), ento gonyo lok ki agiki ma ki nongo ki i lok ada ni. Ka ma lok ada ki moko iye, apoka poka me gonyo lok aa ki i apoka poka ma tye i te tam pa ngat moni onyo neno lobo. Temo ki loko tam pa ngat moni tek bot dano mapol ka pi dano mapol. Kadi bed kumeno, kit ma Johnson owaco kwede, "Gin ma ki nongo omyero ki byeko labongo lok mo keken ma mako lok ada pa lok ma kitye ka temo ne" (Johnson 1991: 73). Ma pud peya otimme, loc pa neno me lobo ma lubu jami makwo obi medde, pi lok adaa ento pi lok adaa.

Lapeny acel ma wa tye ka kelo i buk man tye ni, "Nen mene ma rwate ki lok ada: lok ma mako jami ma tye i lobo onyo lok pa Lukricitayo?" Cwec pa Lubanga pe obedo mere kit ma woko pa cwec mapat pat ento medo wa (ada, jenge i kom) rwom me molecule. Darwin oyubu tam ne labongo ngeyo kit ma kwo tye kwede, gin ma pire tek ki kit ma en tye kwede ma pud peya ki ngeyo. Waneno ni i rwom me kit ma nen kwede (kit ma kome nen kwede) ki i rwom me kit ma kome nen kwede, dongo pa jami ma kwo pe rwate ki lok ma mako jami ma ki ngeyo. Ki tung cing kany, dini pa Lukricitayo rwate ki lok ada me ryeko akwana me tic ki nyonyoki twero gonyo gi.

Man dong nyutu ni kwan me ciyan pe pire tek ki ni kwan me ryeko akwana me tic ki nyonyoi kom ginacweya pe pire tek onyo pe omyerootime. Tye ma rwate, pire tek, omyero otime, ki twero kelo alokaloka madit atika i ngec ki diro. Lok ada ni neno me wilobo ma tye i te lok me jami makwo ki dongo pa jami makwo tye goba pe omyeroobal yub me cayan, kono me loko tam pa ngat moni ma tye i te lok man, ki dong, tam pa ngat acel acel ma mako tyen lok ki rwom me gin ma en onongo ki i ryeko akwana me tic ki nyonyo. Meno kinyuto ki lacoc ma nyinge Richard Owen ki luryeko akwana me tic ki nyonyomukene, ma guketo tamgi i kom ryeko akwana me tic ki nyonyoma lubbe ki niang pa Lukricitayo i kom Lubanga ki Baibul, ma rwatte, pe ma pe rwatte, ki kit ma jami tye kwede kikome.⁷⁵ Gin acel ma twero yubu jami en aye tam—gin ma ryek. Man aye gin

⁷⁵ Owen (1804-1892) obedo ngat acel keken i kin luryeko akwana me tic ki nyonyomapol ma kwangi onongo jenge i kom Baibul, ento pe i kom jami ma kwo i kare-ni. Henry Morris omiyo lok manok i kom kwo pa dano 101 ma kit meno i bukke *Co ma ngeyo lok me ryeko akwana me tic ki nyonyo—Coo pa Lubanga* (1988). Ludirowo ma kit meno tye iye Carolus Linnaeus (1707-1778), won lok ma mako poko kin jami makwo, ma yub me poko kin jami makwo ni obedo temo me poro "dul" ne ki "dul" ma kiloko iye i **Acakki 1**; Georges Cuvier (1769-1832), ngat ma oyabo lok ma mako poro kom dano; Matthew Maury (1806-1873), ngat ma oyabo lok ma mako pii ki nam, ma yenyoo yoo i nam (yamo nam) onongo jenge i kom niang ne i kom **Jab 8:8**; James Simpson (1811-1870), ngat ma oyabo lok ma mako mon, ma gin ma oweko en otimo kwed ma oweko kinongo kwir ma kelo nino ki dano onongo jenge i kom "nino matut" pa Adam i **Acak 2:21**; Louis Pasteur (1822-1895), ma kwan gi obalo lok me jami ma bino piire kene; Joseph Clerk Maxwell (1831-1879), ma kwan ne ma mako rwom me teko pa mac, rwom me lyeto, ki jami mukene onongo jenge i kom cik pa Lubanga i **Acak 1:26-28**; Edward Maunder (1851-1928), ngat ma ocako Dul pa British Astronomical Association, ma ocoyo lok i kom kit ma Baibul tye kwede ki niango i lok madok i kom jami ma tye i dan polo; William Ramsay (1851-1939), lakwan ma ladirowo, ma olokke odoko Lakricitayo pien ni Baibul tye kakare dok ocoyo bukke mapol ma miyo kony ki ngec i kom Cik Manyen; Douglas Dewar (1875-1957), ngat ma ngeyo lok kom winyi ma ocoyo buk ki pot karatac mapol ma mako lok ma mako cwec; L. Merson Davies (1890-1960), ngat ma ngeyo lok kom ngom ki jami macon ma ocoyo buk mo ma tye ka tito lok ma tye i Baibul. Pe ki keto i buk pa Morris, ento ngat ma "ki ngeyo ni en aye ngat ma ngeyo lok ma mako nyonyo ma pimo gin ma olunge ma ryeny" (Taylor 1984: 311), en aye Robert Gentry, ma kwan ne i kom nyonyo ma nyal mako oyot twatwal

acel ma rwate ki lok ma mako cayan, pien tam keken, ma pat ki gin mo keken ma kelo jami ma nen, "en aye gin acel ma ki ngeyo ma okelo acaki pa ngec mapol ma ki ngeyo maber" (Meyer 2021a: 211). Kit ma tic pa Owen ki jo mukene nyutu kwede, kwero neno me lobo ni jami makwo ocakke pire pe myero obal rwom me ryeko akwana me tic ki nyonyonyo kwan me ryeko akwana me tic ki nyonyo kadi ki acel. "Me labole, lok ma mako yot kom, tye gin ma pire tek kadi bed ni tye jami mogo ma twero cang ma pe kitwero gonyo ne ki bot lucayan" (Johnson 1995: 92; nen bene Alston 1994: 49-50). Kwanyo kwan me ryeko akwana me tic ki nyonyo ki i kom gin ma ki tamo ni pe tye kakare ki lok ma ki waco omyero omi kare me lubo lok adaa labongo gengo, kit macalo kwan me jami ma i dan polo ki gonyo kwede i kare ma oweko yub pa latela me Greek ma otelo Egypt pi mwaka 300 ma onong peya Kricito obino pi ladiro ma okati ki kit lok mako kit ma jami ma tye ki kero woto kwede I lobo.

D. Dongo pa jami kom manyen, kit aloka loka, tic, ki kwo pa jami makwo

"Ryeko akwana me tic ki nyonyo" ki gonyo ni obedo yub me ngec ma mako lobo ki jami ma time iye ma kinongo ki i "yoo me ryeko me akwana me tic ki nyonyo," ma en aye, "cik ki yoo me yenyoy ngec ma kwako ngeyo ki yubu peko, koko ngec ki i neno ki temo, ki yubu ki temo tam ma ki moko" (Merriam-Webster 2022: ryeko akwana me tic ki nyonyo; yoo me ryeko me akwana me tic ki nyonyo). Lukiko me ryeko akwana me tic ki nyonyo bene gonyo ryeko me akwana me tic ki nyonyo ki yoo me ryeko me akwana me tic ki nyonyo kit ma lubo ni, "Ryeko akwana me tic ki nyonyo obedo yenyoy ki tic ki ngec ki niang matut ikom jami ma kicweyo ki kwo pa dano kun lubo yoo ma kiyubu ma jenge ikom jami ma ki nongo. Yoo me tic me ryeko akwana me tic ki nyonyotyey ki jami ma lubo ni: • Neno jami ma ki neno: Pimo ki ngec (twero bedo ni pe ki tiyo ki cura ma calo gin tic) • Lanyut • Temo ki/nyo neno calo lanyut me temo tam ma kimoko • Keto: tam me keto cik ma rwate nyo adwogi ma kikwanyo ki i kom lok ada nyo labol • Kwano lok mapol • Temo ki neno ki lok ada nyute i kom kwedo, neno ki rwate ki rwom me tic." (Science Council 2024: "Our definition of science")

Karl Popper, ma twero bedo ngat ma pire tek loyo i kare me pyeraryo, owaco ni yoo mo keken ma mako neno ki temo, kadi bed ni tye ki teko me gonyo lok ki ki moko ni tye kakare, pe tye yoo me ryeko akwana me tic ki nyonyo. Gin mumiyo tye ni lok kom lakalatwe, yoo me tic ki yat ma Freud onongo, ki Marx's theory me tekwaro weng gi rwate ki jami eni. Pi meno, Popper owaco ni "*gin ma ki keto me moko rwom me kwan me ryeko akwana me tic ki nyonyotyey me bedo goba, onyo kwero, onyo temo*" (Popper 1965: 37, *emph. i orig.*; nen bene Ayala 1977: 476 ["Tam ma pe ki twero kwero ki neno ki temo pe kitwero tero calo me yoo me tic ki ryeko akwana me tic ki nyonyo."]). En omede ki waco ni yot me nongo moko lok mo "ka wa yenyoy lok ada," ento moko tam omyero ki kwano ka ce obedo adwogi me lok ma ki waco ma twero kelo peko, ma calo, "ka, pe ki ngeyo ki lapeny ma onongo omyero wa bed ka kuro i kom gin mo ma otimme lok ma ki waco ni—gin ma otimme ma onongo obi kwero lok ni"; tyen lok ne tye ni "lok ma pe ki twero kwero ki gin mo keken ma twero time ni pe yoo me tic ki ryeko akwana me tic ki nyonyo" (Popper 1965: 36). Medo ikom meno, "moko gin ma ki nongo ni pe omyero ki kwano kono ka obedo adwogi me temo lok adaa; ki man nyutu ni ki twero nyute calo gin ma pire tek ento pi otiime maber me goba lok ni" (Popper 1965: 38).

Lok pa Popper tye ki tyen lok madit atika i kom ada pa ryeko akwana me tic ki nyonyopien cito atir i kom lok adaa onyo goba pa gin mo kiken ma ki tamo onyo lok ma ki waco. Lok pa Popper ni rwate ki lok pa Darwin ma mako jami makwo pien tic pa Darwin "obedo ka yenyoy lok ma ki coyo me moko, ento pi me goba" (Løvtrup 1987: 405). Ento makato meno, Darwin onongo pe tye ka lok i kom jami ma tye kakare, labongo apokapoka, nyo ki cwiny me temo moko lok ada me acakkine i kom jami ma ki neno. Ento, kit ma Søren Løvtrup owaco kwede, "Ki i buk ne ki waraga ne, ki ma pi nen maber i buk ne, nen calo yub pa Darwin onongo tye me kwero lok me dini ma ye ni lobo, ki jami makwo ducu oa ki i tic maleng me cwec" (Løvtrup 1987: 402). Pi meno, i waraga ma ocoyo bot Lapwony Asa Gray i dwe me Mai 1863, Darwin owaco ni, "An kikoma, ada, atamo twatwal i kom kit ma kiyero kwede jami makwo; ento meno nen calo pe pire tek twatwal, ka kiporo ki lapeny me Cwec nyo Lokke" (Darwin, ed. 1887: 2:371). Robert Young omoko ni Darwin onongo myero ogwok lokke i rwom mo ma pe nen, pien "En onongo pe twero nyuto kit ma kwo ocakke kwede i tic nyo miyo labol ma oromo i kom kit ma en otiyo kwede. Kit ma onongo tye kwede con onongo tye mot twatwal kun rekod me kit ma otimme kwede onongo tye ma opong ki jami mapol." (Young 1985: 98) Tic pa Darwin ma tye i te jami eni weng, pi meno, "onongo tye me tito pi peke pa caden ma nongo en tye ka keto cwinye i kom lok ma mako cwec ma pire tek" (Young 1985: 98, *emph. i orig.*).⁷⁶

nyonyo ma pimo gin ma olunge ma ryeny onongo jenge i kom niye i kom yub me cwec pa lobo ma pud tidi (nen Gentry 1986: 1-3). Aloko i kom ludiyo magi pien kwan gi onongo tye ki tyen lok mapol ma tye i Baibul, ki/nyo gucoyo lok i kom rwate pa ryeko akwana me tic ki nyonyo ki Baibul. Gin nyutu ni lok ma mako Baibul, lok ma mako cwec pe rwate ki lok ma mako ryeko akwana me tic ki nyonyoonyo kwedo lok ma mako ryeko akwana me tic ki nyonyoento twero, adaa, konyo onyo kelo kwedo lok ma mako ryeko akwana me tic ki nyonyo.

⁷⁶ Darwin onyuto tamme ka maleng i kom apokapoka ma tye i kin jami ma kicweyogi ki Lubanga. Darwin ocoyo bot

Kit ma wa nyamo kwede malo ni, i kin jami ma pire tek ducu, dongo pa jami makwo ma pe ki telo pe twero cung i kom lok ma ki ngeyo, lok ma ki waco i kom jami ma kwo: lok ma ki waco i kom kit ma en tiyo kwede tye ka jemo ki lok ada ki pe twero cobo peko ma tye iye (Grassé 1977: 202) Ludirop mapol gitye ka nyutugin mo ma pire tek, ma en aye ni Darwin pe obedo gin ma ki ngeyo pwony me yoo me tic ki ryeko akwana me tic ki nyonyo ducu. Me labole, pien ni lok pa Darwin ma mako dongo pa jami macon ni tye lok ma mako yubu jami macon, pe kitwero nenone atir atir onyo mokone i yoo me atematema. Ma calo gonyo kit ma dul ler ma tye i kare ni oyabe kwede, man rom ki lok ma mako jami mapol ma pat pat ma, pi kit gi kikome, pe kitwero dwoko cen. Kit ma tye kwede, lok ni pe kitwero moko ne i yoo me cayan. (nen Denton 1986: 75; Peters 1976: 3).

Lapwony ma ngeyo lok kom ler ma ki lwongo ni Canada William Robin Thompson, i lok ma en ocoyo i buk me 1956 ma ki lwongo ni Darwin's Origin, oloko i kom lakwan ma ngeyo lok kom ler ma ki lwongo ni French Jean Louis Armand de Quatrefages ma oloko i kom Darwinism, kun waco ni "de Quatrefages oloko i kom kit ma Darwin oloko kwede i kom kit ma ler ma ki lwongo ni winyo lawiye ajulu twero loko kwede doking ma ki lwongo ni turu jami, ki alokaloka ma nok i kom dul kom gin ma ki ngeyo pi adwogi pa jami ma ki yero; ki lacen omede ki nyutu ni yot me loko ler ma ki lwongo ni lagony jami me doko ler ma ki lwongo ni winyo lawiye ajulu;. Gin ma ki nyutu ni ki twero loko ne labongo peko mo keken me rwate ki gin mo kiken ma ki tamo. Pe tye ki tyen lok mo me cayan, pien pe kitwero mokone." (Thompson 1960: 4; nen bene Birch kacel ki Erlich 1967: 352)

Lok me dongo pa jami ma kwo i kit ne mo keken (lok me ryeko akwana ma moko ni jami ducu ma i lobo oa ki i kom gin mo me pe giyubbu, lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni, onyogin mo keken ma pat) pe twero tito jami makwo ma obi kwo ki i kom gin ango ma pe kitwero temo onyo loko lok goba, ento ki gwoko matek, pi tyen lok me yoo me tic ki ryeko akwana me tic ki nyonyo, ento pi tyen lok ma pe me yoo me tic ki ryeko akwana me tic ki nyonyo, tam pa dano onyo neno lobo (Lewontin 1997: 31 ["jami me kom tye gin ma pe ki ngeyo, pien pe watwero ye tyen ma ki lwongo ni malele i doggola"]). Adaa, kit ma David Raup owaco kwede, "Pe kare ducu nen ka maleng, i lok ada pe nen ka maleng, ni likwayo onongo tye ki kit maber loyo jo ma gukwo i kare mukato angec. . . . Ka wa ye ni jami ma ki yero ni otiime, ma calo ma ombero watim, rekod pa jami macon pe waco botwa ka en aye okelo 90 iwi 100 me alokaloka ma waneno, onyo 9 iwi 100, onyo .9 iwi 100. . . . Ki tung cing kany, twero bedo ni pol pa apoka poka ma waneno i kin dul ler madongo obedo apoka poka ma pe kelo alokaloka i kom yot kom. Pi meno, watye ka lok i kom kwo pa jo ma gitye ki gum kacel ki kwo pa jo ma gitye ki teko loyo." (Raup 1979: 23, 26; nen bene Koestler 1978: 171-72).

Stephen Jay Gould oye ni lok pa Darwin pe obedo lok me "cayan" keken ento obedo "tam madit," "tam madit atika," "nen me lobo ma opong," "tam me tekwaro[i]s" onyo "penyo lok me tekwaro"; pe kitwero "nen onyo nongo ki i temo" ki pe twero "medde ki yoo me temo ki dwoko cen," ento "ocung i kom gin ma ki poro, ento pi neno" ki twero ngolo kop i kome "ki yenyo rwate i kin jami mapol mapatpat." (Gould 1986: 22-24) Daniel Dennett kit meno bene ngeyo ni lok ma mako yero pa jami makwo pe obedo ki pe obedo temo me nyutu kit ma (ma peya) tekwaro onongo tye kwede ento obedo "teko me nyutu kit ma onongo twero bedo kwede," kit ma wangeyo kwede kit ma jami tye kwede (Dennett 2014: 319). Pi meno, Karl Popper omoko ni lok me ryeko akwana ma moko ni jami ducu ma i lobo oa ki i kom gin mo me pe giyubbu, i kit macon ki manyen, "pe obedo pwony me yoo me tic ki ryeko akwana me tic ki nyonyo ma ki twero temo, ento obedo yub me kwedo lok ma mako jami ma pe nen" (Popper 1976: 168; nen bene i 171). Pierre-Paul Grassé ki Sir Fred Hoyle gilwongo ni "pseudoscience" (Grassé 1977: 6; Hoyle ki Wickramasinghe 1981: 131; nen bene Løvtrup 1987: 385 [lok ma ki waco ni "kit maber" ki "loko" pa ler i kom kabedo gi ma rwate moko lok adaa ni gi tye, onyo gin ma ki waco ma pe nen"])).

Gin ma tye ka time ni rac makato meno. Lapwony me Yale me biology Keith Thomson owaco ni "lanyut" me "nongo kwaro" i kom jami macon, "pe kitwero temo ki koko jami macon maber ma pe ki apoka poka, pien lok me evolution tye ki teko madwong ma twero bedo ni jami ma ki keto i rwom ma opore twero bedo ni tye ki twero, i lok adaa ni tye gin ma ki lwongo ni circularity. koko jami mogo ma rwate ki dongo pa jami ma odongo ki dong koko kit ma rwate ma ki twero waco ni rwate ni ombero obed lok adaa. Kit ma jami ma ki nongo ki gonyo gi rwate kwede obedo tyen lok me aryo me dongo [ma en aye, ni jami makwo gi rwate ki rwom me kwaro acel]." (Thomson 1982: 529-30; nen bene Patterson 1999: 109 ["Gin ma ki nongo ki i kom dano twero waco jami mapol botwa, ento gin acel ma pe gitwero tito en aye ka onongo gubedo kwaro pa gin mo keken."])

I lok mukene, lok me dongo pa jami makwo obedo mere tautology, ma en aye, lok ma rwate, gin mo ma

Charles Lyell i nino dwe 20 me dwe me apar, mwaka 1859, "Abedo ka tamo matut i kom gin ma iwaco i kom miti me medde ki tic ki teko me cwec. Pe atwero neno miti meno; dok gamo ne, atamo ni, biweko pwony me yero ma jamo makwo bedo ma pe ki kony." (Darwin, ed. 1887: 2:174) Medo i kom meno, Darwin "okwero tam ni Lubanga oketo tipo pa dano i kom lee i yo me tango, ci oketo ariya i kom lokke. 'An pe abimiyo gin mo keken pi [lok] me yero gin makwo ka onongo mitte ni kimed jami i yo me tango i kare mo keken me anywali.'" (Keynes 2002: 256)

ki ngeyo i kome kene.⁷⁷ Pi meno, Robert Henry Peters, lapwony me biology i McGill University, onongo ni "Lok mapol ma mako kwo pa jami ma kwo, medo ki yero jami ma kwo, kwanyo dano ki i kin gii, ki dul mogo ma lubo kor gii, apoka poka pa ler, ki apoka poka me kabedo . . . gi pe ki jami ma twero tito anyim ki tic ma nyutu pwony me yoo me ti ki ryeko akwana me tic ki nyonyo. Pi meno, omyero ki lwongo gi ni lok ma moko ni jami ki leyo aleya pe tye ada dok pe twere." (Peters 1976: 11; nen bene Manser 1965: 18-34; Eden 1967: 5; Koestler 1978: 170-73; Brady 1979: 600-621) Lok ma moko ni jami ki leyo aleya pe tye ada dok pe twere, pi meno, pe twero bedo me cayan. Pi meno, "lok ma moko ni jami ki leyo aleya pe tye ada dok pe twere/yoo ma ki tiyo kwede me dwoko kero me poko jami piny, ka tye ada, tye gin marac bot kit me yero jami makwo ma calo lok ma mako kit ma alokaloka me kwo time kwede" (Hunt 2014: 4).

E. Agikki

Kadi bed ni lok ma mako kwo pa dano pe rwate ki lok ma mako Lubanga kikome, ento pe rwate ki lok macon, ma ki coyo i buk pa Lukricitayo. Tyen lok ni tye aryo ki obedo kit meno cake i acaki: (1) lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni obedo neno me lobo ma kwako jami ducu, ento pe obedo lok me dongo pa jami makwo keken. Michael Ruse (en kekene obedo ngat ma pire tek i lok ma mako kwo pa dano) oye ni "cake i acaki en [lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni] obedo ka tic calo dini ma pe jenge i kom dini, ma pe rwate ki dini pa Lukricitayo ma en obedo latin ma pe ki twero iye" (Ruse 2016: abstract).⁷⁸ Physicist H. S. Lipson oyee ki neno ni, "Alokaloka odoko dini me cayan: cokcok ludiro me yoo me tic ki ryeko akwana me tic ki nyonyo ducu gu yee ki pol gi tye atera me 'loko' gin ma gineno me rwate kwede" (Lipson 1981: 64). (2) neno pa Darwin i kom lobo ni jenge i kom jami ma tye i lobo/miti me jami; pe tye kabedo mo pi Lubanga onyo jami ma pe nen; ma ka meno, yub me dongo pa jami makwo ki waco ni pe ki yubu, pe ki yubu, pe ki doro, pi atura, ki pi neno.

Kadi wa dano ma gipwonyo lok kom jami makwo gi ye ni jami makwo nen calo ki yubu gi (Dawkins 2006: 79; nen bene i 116, 157-58), ki "nen calo tye ki yub ma ki coyo i kom gi" (Dawkins 1995: 97). Gi keto yub man i kom teko pa jami ma ki yero (Dawkins 2006: 79, 113-14, 116, 121, 157-58; Dawkins 1995: 98). Ento, kit ma waneno kwede malo ni, dongo pa jami makwo tye ka jemo i kom gin ma ki nongo ki i kom jami macon ki jami makwo matino tino, ki i yoo me cura ki kwan me yoo me tic ki ryeko akwana me tic ki nyonyo, pe twero tito pi kwo i kit mapatpat ki tek ne.

Ka jami makwo, ma pe ki telo, ma pe ki yubu pe twero tito pi dongo pa jami makwo, kit, tic, ki jami makwo, agiki ma tye kakare tye ni jami makwo, kit, tic, ki jami makwo ma waneno i kare ni ki ma ki nyutu i rekod me fossil pe tye ki "nen" me yubu keken ento onongo, ki yubu, ki yubu me bedo tye pi gin mo ma ryek ngec ki teko.⁷⁹ I pwony mabor, lapwony me ngec me Sweden Steinar Thorvaldsen ki lapwony me cura Ola Hössjer gu tito lok ma mako kwayi jami ma ogure calo nyig lok, namba, lok ki lanyut, proteins, protein complexes, yoo me cwalo ngec ki network. Gi tyeko ni, "yubu maber obedo gin ma nen maber i kom jami makwo. Adaa, yubu maber obedo gin ma ki ngeyo i kom jami makwo ma loyo jami ma pe kwo. Ki twero nongo ne i kin yoo me kwan ma mako jami makwo. . . . Watye ki jami ma oromo ma nyutu ni yubu ki yubu jami

⁷⁷ Labole, "kwo pa ngat ma tek loyo": Anga ma kwo? Ma yot loyo. Anga ma gupore loyo? Jo ma gi kwo. Onyo "dano ma kom gi yot loyo i kin dano gi weko lutino mapol": Anga ma kom gi yot loyo? Jo ma gi weko lutino mapol. Nga ma weko lutino mapol? Jo ma kom gi yot loyo.

⁷⁸ Ka mukene, Ruse owaco ni, "Lok me aloka loka ma mako kwo pa dano ki cwako ni obedo gin ma kato kwan me ryeko akwana me tic ki nyonyo keken. Lok me dongo pa dano ki tito calo gin ma pire tek, dini ma pe jenge i kom dini - gin ma rwate ki dini pa Lukricitayo, ma tye ki tyen lok ki kit mabeco. . . . Man onongo tye ada i kom alokaloka i acakkine, dok pud tye ada i kom alokaloka me kwo nio wa i kare-ni." (Ruse 2011: n.p.) I buk ne ma ki lwongo ni lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni macalo lok me dini, Ruse oloko i kom lok man kun neno jami mapol ma tye iye Lubanga, acaki, dano, kaka ki rwom me kwo, kit mabeco, buto, bal ki larowa, ki nyutu kit ma, ki i coc ma Darwin ocoyo ki yoo mukene, lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni loko i kom jami eni calo "dini, onyo ka imito lok manok i kom lok me dini" (Ruse 2017: ix). Ka aa ki i neno mukene, Allan Chapman bene nyutu jami abicel ma kwako "dini" ki yub ma nyutu rwom me kwan me kare ni (Chapman 2013: 170-71). Chapman owaco ni, "I lok macek, kwan me kare ni, ma ka kwanyo lapeny me dini ki 'te lok' woko ki i cal, okelo gi i kin piny ki i kin dano" (Chapman 2013: 164). Kit ma jami ma rwate i kin yub me kwo ki dul dini onongo ki neno i acaki me mwaka 1873 ma T. S. Baynes (Baynes 1873: 502-7). Twero bedo ni man pe omyero obed gin me aura, pien Momme von Sydow, i coc mo ma mit, onyutu ni Darwin oketo lok me dongo pa jami makwo "i kom lok ma mako kwo pa dano, ma onongo nen calo tye ki miti matek i kom kit mabeco ki dini" (von Sydow 2005: 155).

⁷⁹ Lok ni jami mogo "nen calo ki yubu" nyutu ni dano ngeyo ni tye apokapoka i kin kit ma nen kwede ki gin ma tye ada (yubu kikome) ki bene nyutu ni tye yoo me moko ngo ma tye ngo i lok mo keken. Lok meno keken omyero onyut ni yub ma ryek/cwec ma ki coyo i Baibul omyero pe ki kwer a priori; bene miyo yub ma ryek/cwec ma ki coyo i Baibul bedo ma opore calo ryeko akwana me tic ki nyonyome rwom ma lamal ma moko ni jami makwo mo ki yubu obedo tam ma jenge i kom lok adaa.

omyero ki ket iye tam i kin dano ma ngeyo lok ma mako jami ma tye i wilobo ma calo gin ma ki tiyo kwede me kwedo ki niang jami ma tye i lobo.” (Thorvaldsen kacel ki Hössjer 2020: 7; nen bene Axe 2016: *passim*; Meyer 2021b: 1-15) Ki lok macek, yubu/cwec ma ryek obedo gin ma ki nongo ki i kom jami makwo ki jami makwo (nen Denton 1986: 341 [“Gin ma ki moko me yubu obedo gin ma ki nongo ki i anyim ma jenge i kom tic ki rwom me apoka poka. Agiki ne twero bedo ki tyen lok me dini, ento pe jenge i kom tam me dini.”])).

Behe owaco ni “agiiki me yubu jami ma ryek aa ki i ngec kikome. . . . En oa ki i tic matek ma biochemistry otimo pi mwaki pyera angwen mukato anged, ka i medo ki neno kit ma wanongo kwede tam me yubu jami nino ducu.” (Behe 1996: 193) Kit me bino i agiki ma kit meno en aye ma ki ngeyo ni “kwalo,” ma obedo “kit me moko tam ma cako ki jami ma ki neno ki yenyo me nongo gin ma yot ki ma twero gonyo gin ma ki neno [ma en aye, lok me gonyo lok maber loyo]” ma bene ki lwongo ni “tam ma miyo ryeko akwana me tic ki nyonyo” (Thorvaldsen kacel ki Hössjer 2020: 3; nen bene Meyer 2013: 346-49).

Cwec pa lacwec ma ryek aye obedo lok ma oromo me tito kit ma kwo ocakke kwede ki kit ma kwo tye kwede i kit ma pat pat ki tek kwede, pien lacwec ki cwec ma tye ki yub keken aye tye ki teko ma mitte ma alokaloka + yero pa jami ma kwo pe tye kwede; lacwec ma ryek keken aye tye ki kero me yubo jami mapol ki ngec ma tye ki yub mo. Lacwec ma kit meno pol kare ki lwongo ni Lubanga.⁸⁰ Pi meno, dwong pa ler manyen ma obino i kare me “kare me acel me nyar pa dar lagwe ma timo rucu rucu ma mwoc woko” onongo tye ma pat ki labongo gin mo ma otimme. Gu oo i kabedo ni ki jami gi ma pat pat, ma pat pat. Pe tye gin mo ma pe ki yubu, ma pe ki telo, ma pe ki tam ma ki nyutu-onyo bene ki ngeyo-me twero yubu jami makwo ma ki yubu maber, ma jenge ikom ngec. Yub ma ki yubu maber aye gin ma kelo kare ducu ma wa nongo gin mo kiken ma nyutu gin mo kiken ma pire tek, ma calo, ngec ma ki waco ki kit ma ki yubu kwede, pa ler ma ki lwongo ni kare me acel me nyar pa dar lagweno ma romo rucu rucu ler (ki, pi lok meno, kit kwo mukene weng). Pi meno, waromo waco ni yub ki yubu ler ma ki lwongo ni kare me acel me nyar pa dar lagwe ma timo rucu rucu ler ma ki yubu ki lacwec ma ryek ki tek aye obedo gin maber loyo ki ma rwate pi cwec gi ki bedo gi (nen Meyer 2013: 381). Kadi

⁸⁰ Tye jami angwen ma pire tek ma lubu kit ma Lubanga ki jami ma kicweyo kwede: (1) Lucwak “Cwec ma ryek”, calo lapilida Phillip Johnson, ladiro i kom jami makwo Michael Behe, ki ladiro i kom ngom ki lapwony me ryeko akwana me tic ki nyonyo Stephen Meyer, pe gicako ki Baibul dok pe giloko i kom ngat ma oyubo jami ma ryek. Gi ye ni wilobo tye alip ki alip me mwaka ki rwom me kwo pa jami makwo ducu; gineno bedo tye pa gin ma ki yubu, ki dong layub, ma calo gin ma mite ma aa ki i lok me ryeko akwana me tic ki nyonyo keken, ma kimiyo ni aloka loka i jami makwo pe twero tito pi cwec pa kwo, jami manyen, kit, tic, ki jami makwo. Lok ma mako kit ma lacwec ma ryek ni okelo kwede dul kom, kit, tic, ki jami makwo i kwo tye ma pe ki ngeyo. I buk ne me mwaka 2021 keken *The Return of the God Hypothesis* Meyer olwongo ladiro ma ryek ni Lubanga. (2) Jo ma gicwako “Theistic evolution,” calo lacoc ma nyinge Francis Collins, gitamo ni Baibul obedo buk ma genne me nongo ngec i kom Lubanga ki jami me cwiny ento pe obedo buk ma genne me miyo ngec i kom jami me ryeko akwana me tic ki nyonyocalo cwec me polo ki lobo ki jami makwo. Gin giye lok ma luryeko akwana me tic ki nyonyogiye iye madok i kom mwaka pa lobo, kit ma jami makwo ducu gua ki iye, ki dong kit ma kwo pa Darwin ocakke kwede. Gin giye ni Lubanga otiyo ki kit ma kwo ocakke kwede me cweyo jami makwo, ma i kine tye iye dano; i yo mo Lubanga otelo yub me dongo, kun yubu onyo miyo kwo ki kero me yero alokaloka ma “ber” me kelo kwo kit ma tye kwede i kare ni. (3) “Jo ma gicwako yub me cweyo lobo macon, calo lakwan ma kwano lok kom lakalatwe Hugh Ross, giye ni Baibul ki ryeko akwana me tic ki nyonyoducu gubedo kabedo ma kitwero genogi me nongo ngec ma lubbe ki cwec me lobo ki lobo dok ni, ka kiloko iye maber, ryeko akwana me tic ki nyonyoki Baibul girwatte. Gin giye ni lobo tye ki alip ki alips me mwaki mapol mukato anged dok giye ni, kadi bed ni jami mogo ma otimme i kom dano, twero bedo ni jami mogo otimme (ma nok) kwo mukene ma pire tek ki Lubanga ocweyo gi patpat. (4) “Jo ma gicwako lok me “Young earth creationism,” calo ladiro me biochemist Duane Gish ki ladiro me nuclear Robert Gentry, gucako ki Baibul dok giwaco ni Baibul nyuto ni lobo pe tye alip ki alips me mwaki mapol ento tye ki mwaki 10,000 nyo ma pe okato. “kit”; kadi bed kumeno, gi kwero dongo pa jami makwo, ma en aye, ni gin makwo acel twero dongo me doko kit mukene. Tam ma pat pat ni ki nyamo gi ki gonyo gi i pwony mapol ma ki coyo i yamo kama lok nonge iye pa Ted Davis, “Science and the Baibal” (2019).

Tye jami aryo mukene ma lupwonye mogo me Baibul gumoko i kom lok me cwec ma tye i buk me Acakki. Tam aryo ni weng waco ni Lubanga ocweyo lobo ki jami weng ma tye iye (ma en aye, lok ma mako jami ma tye i lobo ki kwanyo woko) ento ni buk me Acakki onyo dul mo keken i Baibul pe nyutu kare onyo yoo ma Lubanga otiyo kwede me cweyo jami. “Neno me yub” nyutu ni lok me cwec pa **Acak 1:1-2:3** ki yubu ki lok ma mako dini ki coc ma pe jenge i kom kwan ma mako acaki (Irons kacel ki Kline 2001: 217-53). Neno pa “ot lega” ni tye ni **Acakki 1** pe obedo lok ma mako kit ma lobo ocakke kwede ento obedo lok, kun kitiyo ki yub me Ancient Near East, ma kwako kit ma jami ma tye i lobo ni oyabe kwede wek oti kit ma Lubanga oyubu kwede pi dano ma ki yubu i calle, ma calo ot lega (Walton 2009: 33-167). Tam aryo ni weng rwate ki “lobo macon” onyo “lobo matidi” ki bene ki lok pa ngat ma ye ni cwec onyo lok me tekwaro pa Lubanga. Kit ma Walton owaco kwede ma mako neno pa ot lega ma i dan polo, “ryeko akwana me tic ki nyonyope twero miyo neno ma pe rwate ki Baibul i kom jami ma nen, pien pe tye neno mo ma tye i Baibul i kom jami ma nen ma pat ki tam ma rwate ni gin mo keken ma otimme, kare mo keken ma otimme, ki kit ma otimme kwede, Lubanga aye otimo” (Walton 2009: 112). Kit meno bene ki twero waco ne ikom neno pa yub (ki twero bedo ni ki kwanyo dano). Nen Hagopian, ed. 2001 ki Walton 2009 pi rwate i kin yub ki neno pa ot lega ma i wilobo ki neno ma waco ni Baibul miyo lok ma mako acaki me wilobo ki dano ma gibedo iye.

bed ni lakwan ma kwano jami makwo ma nyinge Francisco Ayala lubo tam pa jami makwo, en oye ni, "Teko ma nen ma tye i kom lok ma ki yubu me nyutu ni Lacwec tye. Ka mo keken ma tye iye gin mo ma ki yubu, wa yenyo ngat ma oyubu ne. Pala ma ki yubu me ngolo ki cawa ma ki yubu me nyutu cawa, tic gi ki yubu ki lacwec ki pala ma ki yubu; Layub cawa. Kit ma jami ma kwo tye kwede, jami makwo, ki kit ma gikwo kwede ki yubu me tic mogo. Pi meno, kit ma ki yubu kwede, onyo teleology, pa jami makwo ki kit ma gi nen kwede nen calo tye ka pyem pi bedo tye pa layub." (Ayala 1977: 496, emph. i orig.)

Ki lok ma mako tekwaro ma tye i kin Lukricitayo ki cayan, pi tye atir onyo ber me neno, kit ma Thomas Henry Huxley otimo kwede, lok me dini i kom lok pa Lukricitayo ki dini pa Lukricitayo ma calo "lumone ma pe kitwero rwate ki ryeko akwana me tic ki nyonyo" (Huxley 1860: 15:106). Lok ma pire tek ki ma rwate, medo ki lok ma pire tek ma kwako rwom me "lok me ryeko akwana ma moko ni jami ducu ma i lobo oa ki i kom gin mo me pe giyubbu" me ryeko akwana me tic ki nyonyo onyo jami me kom, tye ka nyamo ne i kare ni ki Lukricitayo ki jo ma pe Lukricitayo, lok pa Darwin ma mako aloka loka me dongo pa dano i kare ni ki jo ma pe Darwin, lupwonye (nen, labole, Buell kacel ki Hearn, eds. 1997; Manson, ed. 2003; Dennett kacel ki Plantinga 2011; Rasmussen kacel ki Leon 2019). Behe miyo labol mapol, ki bot jo ma giye ni kwo ocakke pire kene, pi kit ma jami ma kwo onongo pe ki ngeyo ki tam pa Darwin ki kit ma tam ma jenge i kom tam pa Darwin okelo kwede ludiyo ma ngeyo lok kom jami makwo me moko tam ma pe rwate ki lok adaa (Behe 2007: 188-91).⁸¹

Ka dul ma loyo lok me ryeko akwana me tic ki nyonyoonongo, ma nok loyo, neno ki diro i kom kony ma lupwonye ma Lukricitayo ki ludiyo me ryeko akwana me tic ki nyonyogitye ka medde ki miyo me dongo ngec, niang, ki cayan, pe me kwero lok i kom Lubanga a priori, ki yabo yoo ma tye atir me ryeko akwana me tic ki nyonyo ma ki kwano bot ludiyo me ryeko akwana me tic ki nyonyo ma gitye ki niye i kom Lubanga, yub me ryeko akwana me tic ki nyonyokikome onongo bi mede anyim, ma en aye, lubo lok ada ma twero bedo tye. Ki lok ada, yabo buk me ryeko akwana me tic ki nyonyoki jami ma mako ryeko akwana me tic ki nyonyobot ludiyo ma gicwako cwec onongo bibedo ma rwate ki gin ma Darwin owaco i acaki me buk me abicel me tito kama aa iye, "angeyo maber ni pe tye lok mo acel ma kiloko iye i buk man ma lok ada ma pe kitwero medo iye, pol kare nen calo kelo tam ma pe rwate ki adwogi ma atir ma atwero nongo ne. ki nongo ne ki tito ki rwate ki lok adaa ki lok ma ki waco i kom lapeny acel acel." (Darwin 1872: 2)

XI. Lok ma mako jami ma tye i lobo pe twero tito pi bedo tye kit ma tye kwede

A. Lok ma mako jami ma tye i lobo pe twero gonyo ngec ki tam

Pien tyen lok me kit ma jami tye kwede i lobo malubbe ki tic me ryeko akwana me tic ki nyonyo tye i te lok me lok me ryeko akwana ma moko ni jami ducu ma i lobo oa ki i kom gin mo me pe giyubbu, en lubo ni "teko ma pe nen, ma pe ki ryeko, ma pe ki tyen lok myero obed ni onongo twero tito me cwec ducu, pien onongo pe tye gin mo mukene. Yub ki ryeko pe twero bino i kwo nio ka gudongo ki i yub ma pe ki ryeko dok ma pe ki yub." (Provine kacel ki Johnson 1994: 6) Kit ma dano pat kwede, twatwale tam pa dano, tam gi, ki kero me tam, tye gin ma gengo dano me bedo ki miti me jami me kom. Ngat mo ma ngeyo lok i kom kwo pa dano ma nyinge Theodosius Dobzhansky oye ni, "ngec pa dano i kom ngat acel acel pat adada ki tam pa lee ma pe obedo dano dok obedo lee. Kit ma apoka poka ni dit kwede miyo bedo apoka poka i kit, ento pi i rwom." (Dobzhansky 1977: 453) Lapwony ki lakwan lok kom jami makwo Daniel Dennett owaco ni, "Gin ma pe nen, ma pe nen, ma calo robot, ma pe ki tam ma ki yubu ki jami ma ki lwongo ni molecule en aye guti me tic pa jami ducu, ki dong tyen lok, ki dong ngec, i wilobo" (Dennett 2014: 203) Ento, pe ni lok me dongo pa jami keken pe temo nyutu kit ma ngec onyo tam twero aa ki i kom gin ma pe ngeyo, ento jami weng ma wangoyo i kom tic ki nyonyo ki yubbu kwir nyutu ni ngec ki tam pe twero aa ki i kom gin ma pe ngeyo. Ladiro i kom jami ma ki lwongo ni Ladiro mey ubbu kwor ki lapwony me tam Michael Polanyi oniang ni, "kwir ma pige pe obi balo nyonyo labongo bal. . . Wa loko i kom tam ma Shakespeare onongo i kare ma en tye ka coyo tuku ne ento pe i kom tam pa hydrochloric acid ma kwanyo zinc, pien coo tamo ento acid pe. Tye atir, pi meno, ni dongo pa dano twero bedo pi cik mukene ma pat ki ma ki ngeyo i kare ni i kom physics ki chemistry. . . Ki kit ma pe watwero bedo ki tam mo i kom kit ma jami ma nen twero doko kwede dano ma ngeyo jami, ma tye ki twero, obedo lok goba me waco ni watye ki tyen lok pi rwom me kwo pa dano." (Polanyi 1964: 389-90)⁸²

⁸¹ Behe bene owaco ni pol pa buk me kwan me biochemistry gi kwero lok ma mako dongo pa jami makwo onyo pe gi loko iye, ma calo, alokaloka pe rwate ki biochemistry pien ki kwano, kwedo, ki pwonyo (Behe 1996: 180-83).

⁸² Lok pa Polanyi ni ki waco matek ki lapwony ma pe ye i kom Lubanga Thomas Nagel i *Mind & Cosmos: Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False* (Oxford: Oxford University Press, 2012). Nagel oloko i kom jami mogo ma pe twere me bedo ki lok ma mako tam pa dano, ngec (tam, tyen lok, ki rwom), ki wel (ber ki marac, maber ki marac). Buk ma ki coyo ma ki yubu ki Angus Menuge, Brian Krouse, ki Robert Marks, *Minding the Brain* (Seattle: Discovery Institute, 2023), miyo caden ma mako jami mapol, medo ki pwony me ryeko, kwan ma mako wic, kwan ma mako kwo pa dano, yadi, kwan ma mako kompiuta, ki cura, ni tam tye ma kato adam ki ni jami ma tye i kom

Medo ikom meno, kit ma wa nyamo kwede con, me waco ni naturalism okelo tam ki tam ma wangeyo ni twero bedo me gen tye me kwero. Lagam acel ma ladiro me tic ki nyonyo ki kwano lok kom lobo, kit ma tye kwede ki byeko anyim pa lobo kit ma tye kwede ma lakwane obedo Stephen Hawking twero miyo tye me waco ni, malube ki cik pa Darwin me yero jami makwo, "wa twero tamo" ni kero wa me tam obi bedo maber (Hawking 1988: 13). Lok meno pe ki pe twero cobo peko ni, pien lok pa Darwin pe miyo wa gen ma kit meno, pi tyen lok ma lubo ni. Mukwongo, wi opo i kom apoka poka ma pe kitwero cobo ne i kin lobo me jami ma wawinyo ki lobo me tam ki lok ma Einstein oloko iye (Einstein 1944: 286-87). Peko ma pe kitwero cobo ni nyutu ni hydrochloric acid twero juku zinc (gin ma ki winyo) pi mwaki mapol, ento pe obi dongo kero me tamo ngo ma tye ka time (lobo me tam ki tam). Me aryo, "yero pa Darwin miyo mot i kom weko lutino, ki tam ni teko me tam ma pe nen miyo ngat ma tye kwede weko lutino ma twero kwo ma loyo cwec ma tye ki jami ma rwomgi lapiny pe ki moko ki gin ma otimme onyo bene twero bedo ni tye kakare" (Johnson 1995: 62). Me adek, kit ma yero pa jami makwo obedo gin ma ki lwongo ni closed system ma rwate, ma rwate, cik ma mako jami ma tye i lobo, tam weng obi bedo adwogi me "tic pa jami ma tye ka time i wic na, . . . ma ki moko ki cik me yubbu kwir, ento pe cik me tam i yoo mapatpat" (Haldane 1932: 162). Mano pe obedo "wic" onyo "tam" keken.

Me angwen, yero pa jami makwo pe kelo lok adaa i tam ki pe twero miyo ngec ma rwate, tam, ki lok ada, pien yero pa jami makwo twero kwanyo kit ma kelo peko ki medo jami ma weko ngat moni bedo ki kare me kwo, ento pe twero kato woko ki i yub me kom ma rwate me yubu "ngec" ma ki twero ngeyo ni tye ada (Lewis 2001: 28-29; nen bene Taylor 1974: 118) Kit ma waneno kwede con, kero me loko kwo me ngwec ki i kom ler ma camo lee, nongo cam, ki nongo lurem mito yub me tam ma kubbe ki dul kom makwo ki ma kubbe ki jami mogo ma tye i kabledowa, ento kero me loko kwo magi pe mito "niye me ada," dok ma lacen pe lubo ki macon (nen n.62, supra, ki coc ma kubbe kwede; nen bene Wright 1994: 265; Trivers 1989: xx; Churchland 1987: 548-49; Lack 1957: 104; Rashdall 1924: 2:209) Pi meno, lok pa guti ma moko kit ma jami ma kwo dongo kwede mot mot malubbe ki kit me nyodo ki kare ma mako tam ki tam ma ki ngeyo ni "man gin ma timme ka lok moni ki kwero woko i kaledo ne ," ma en aye, lok ma tito lok ada ma en kikome pe twero cobo. Pi meno, en kwero kome kene. Nancy Pearcey otiito ni labol pa lok ma mako ngat moni ma pe tye kakare en aye lok ma waco ni "tam pa dano oa ki i jami ma ki yero. Gin ma ki waco ni tam ma tye i tam wa ki yero pi rwom me kwo, ento pi rwom me lok ada. Ento ka watiyo ki pwonyo meno i komwa kono? Ki dong en bene, ki yero me bedo kwo, ento pe lok ada — ma balo lok ma en owaco i kom lok ada. lok ma tiyo ki lok pa Darwin ma loko i kom yoo me yero jami makwo me moko kit me dongo pa dano ki ryeko me wic neko kome kene." (Pearcey 2015: n.p.)

Me agikki ne, lok pa Hawking ma mako yero pa jami makwo ma miyo wa kero me tam ma opore obedo lok ma rwate ki lapeny ma tye i lok ni. Charles Darwin kikome owaco ni, "Tam pa dano, ma, ma calo an aye, ki dongo ki i tam ma lapiny calo pa ler ma lapiny loyo, ki twero geno ne ka en omoko tam ma rwom ne lapiny?" (Barlow, ed. 1958: 93) Multiple Christian and non-Christian philosophers have demonstrated that Darwin's doubt is valid and, therefore, is fatal to naturalism.⁸³

Tye gin mukene ma tye ka jemo i kom tam ni kero me tam pa dano odongo pi kit ma kwo ocakke kwede. Man tye lok ada ni dano me tekwaro ducu ki rwom me kwan mo keken tye ki kero me tam ma kato ma mite pi kwo. Dano tye ki kero me wer, goyo cal, ki cura ki kero me tam ma pe nen ma calo, kadi bed ni dano ducu pe tye ki kero me ryeko pa Einstein, Newton, Michelangelo, onyo Mozart, kero ni tye i adam pa dano (nen Denton 2016: 196). Ka dano ma aa ki i tekwaro acel ki dul leb acel gi cito i tekwaro mukene, gin romo pwonyo lok i leb manyen ki pwonyo ki bedo maber i rwom me ryeko ma malo ki kit me tekwaro manyen ni. Man nyutu ni kero ma ki nywalo kwede ni obedo tye i kom dano kare ducu kede ma rangi del kom, tekwaro, ki leb ma pat pat gubedo pat pat pi mwaki mapol onyo miya mapol.

Alfred Russel Wallace, ngat acel ki Darwin ma oyabo pwonyo man ni jami ocakke pire kene kun wok ki i yero gin makwo, oniang man i kare ma Darwin pud kwo. En owaco ni, "Adam ma dit manok loyo pa ler ma ki lwongo ni gorilla onongo, malube ki jami ma tye i nyimwa, onongo romo" pi miti pa dano macon (Wallace 1870: 343). Wallace omedo ni, "Adam madit ma en tye kwede ni pe twero bedo ni ki yubu ki cik mo keken me dongo, ma gin ma pire tek tye ni, gi kelo yub ma rwate ki miti pa ler acel acel, ma kato miti meno" (Wallace 1870: 343). Pi dit pa adam wic pa dano keken ento kero ne kato ma rwom me kwo pa dano twero tito. Wallace oniang ni kadi wa dano ma aa ki i kaledo mabor, ma pe ki dongo, ki ma pe ki ngeyo jami me teknologi tye ki "wic ma twero, ka ki dongo ki dongo, me timo tic ma rwate ki rwom ma kato ma en miito ni otim . . . ki ki i lok

dano (lok ma moko jami ducu obedo matye makwo nen kamaleng , miti me jami) pe twero tito, i kin jami mukene, tam, note pa dano ma tye ki adam ma opokke, note pa ngat acel acel, neno ki kit ma ngat moni tye kwede i kare ma okato.

⁸³ Nen Taylor 1974: 118-19; Churchland 1987: 548-49; Nagel 1989; Plantinga 1993b: 219-37; Plantinga 2000: 227-40; Plantinga 2002: 1-12; Stroud 2004: 28; Plantinga 2011: 312-50.

adaa ni kit mabeco ki ryeko weng nyute ni tye kakare, ki wa twero moko ni pol kare gi bedo goro” (Wallace 1870: 340-41).⁸⁴ Susumu Ohno, ladiro i kom jami makwo ki jami makwo, ma onongo obedo lakwan ma pire tek i dul ma kwako dongo pa jami makwo, oye ni, "Tika genome pa jo macon ma gibedo i boro onongo tye ki dul nyo dul pa gene ma weko dano me kare-ni gitwero coyo wer ma pe gik ki coyo bukke ma tye ki tyen lok ma pire tek? Nen calo Homo macon onongo dong ki miye kero me ryeko ma onongo okato ma onongo mitte me tic ki kwo me kare ne.” (Ohno 1970: 144)

Ma mako lok man, Denton openyo lapeny ma pire tek ni, "I yo ango ma 'mar wa ki kero wa pi tam ma pe nen, pi leb, pi cura, pi wer, ki pi jami ma ki goyo twero bedo me kony i kare ma onongo pe ki timo kica [i kare macon], *mwaki alip mapol ma peya kero gi onen?* Kero me ryeko ma kit meno nen calo tye ki teko ma pe rwate, ma kato tic mo keken ma twero bedo pi lukwang ki lupur i kin lum macon ni, ki dong kato lok mo keken ma ki twero tito ne.” (Denton 2016: 196, *emph. i orig.*) Ki lok macek, kero pa dano me tam ma malo pe kitwero gonyo ne ki lok ma mako jami ma tye i lobo ki tye ka jemo i kom dongo pa jami ma tye i lobo. Hoyle kacel ki Wickramasinghe olwongo lok man ni "a *reductio ad absurdum* kwero lok pa [Darwin]" (Hoyle ki Wickramasinghe 1981: 103).

Plantinga owaco ni "tye apoka poka manok ento rwate matek i kin dini ma lubo Lubanga ki cayen, ento apoka poka matut i kin lok ma mako jami makwo ki ryeko akwana me tic ki nyonyo” (Plantinga 2011: 265). Waneno apoka poka madit i kin lok ma mako jami makwo ki ryeko akwana me tic ki nyonyoma lok ma mako jami makwo pe twero tito pi kome kene. Kit ma rwate kwede i kin Lukricitayo ki lok ma mako ryeko akwana me tic ki nyonyo oa ki i yub pa Lubanga me cweyo ki doro lobo ma jami pe time "atir," ento nyutu genne, twero me ngeyo anyim, ki cik me cwec ma rwate kare ki kare.⁸⁵ Wiinye matut meno bene a ki i kit ma Lubanga ocweyo kwede dano i calle wek wabed ki ngec me ada. Kadi wa lapwony ma pe ye i kom Lubanga Thomas Nagel omoko ni, "Kwan ma mako kwo pa dano miyo ngec i kom kero wa ma balo gennegi, ki i timo meno balo kome kene," kun "Niang ma pe ye i kom Lubanga . . . obi weko gen ma wa tye kwede i kom teko wa me tam” (Nagel 2012: 27, 26). Bedo ma ki cweyo i cal pa Lubanga nyutu ni kero pa dano me wer ki goyo cal ki kero me mako ki timo cura ma rwom ne lapiny ki ma rwom ne lapiny tye ka mabor ki gin ma mite pi kwo ki nywalo latin. Bedo ma kicweyo i cal pa Lubanga bene miyo dano kero me moko tam, tam, pwonyo ki i gin ma otimme, ki niang jami ma pe nen, ma weko ryeko akwana me tic ki nyonyotwero bedo gin ma twero timme i acakkine. Lok pa Lukricitayo miyo botwa tyen lok me tamo ni kero me tam wa obi rwate ki lobo. Lok ma mako jami ma tye i lobo pe miyo botwa tyen lok mo keken me kuro gin ma kit meno, pi meno, omyero ki kwer.

B. Lok ma mako jami ma tye i lobo pe twero gonyo kit mabeco ki twero pa dano

Benjamin Wiker owaco ni "pien ginacweya ki kit pa dano gikubbe, yoo mo pe me bwot ki i kin jami ma mako ryeko akwana me tic ki nyonyo ki kit ma opore"; adaa, "nen ducu mapatpat i kom wilobo, lok ducu ma mako ginacweya, kwako neno ma mako kit mabeco” (Wiker 2002: 22). I yub me jami ma tye i lobo onyo jami ma mako jami, pe twere me moko ni gin mo tye maber onyo marac.⁸⁶ Gin mumiyo tye ni, malube ki lok ma mako jami makwo, pek, teko, ki jami mukene ma nen ki jami ma nen keken aye tye. Kit ma tye kwede, "Materialism obedo kit me tam ma mako jami ma tye calo gin ma pire tek i ginacweya, ki jami ducu, medo ki kit ma tam ki ngec, obedo adwogi me tic pa jami” ("Materialism" 2022: Introduction; nen bene Menuge 2023: 26). I lok mukene, pe tye "kit mabeco" ma tye i kwo. Kit ma kom dano nen kwede en aye gin ma tye, ki pe tye gin mo ma "woko" pa ginacweya—pe tye kabedo mo ma pe nen, Lubanga, onyo gin mo keken—me miyo tyen lok me kwo, onyo me waco onyo tito pi kit mabeco, ber, onyo marac (nen Rashdall 1924: 2:211-12). Tam pa twero pa dano ki rom pa dano pe ki pe twero aa ki—adaa, tye ka jemo i kom—pwony me jami makwo ki tam me dongo pa jami. Pe tye atir me bedo gin me nyero me waco ni, "Cwec ma tye i lobo ma pe ki tyen lok gi dongo mot mot ki camo ki nywalo luwot gi; pi meno, wan weng watye ki rwom marom, twero marom, ki omyero wamarre.”

Ki lok man, Stephen Jay Gould owaco ni, "Cwec pe ki ryeko ma twero bedo calo guti me kit mabeco pa dano” (Gould 1987: 225). William Provine, ngat ma ngeyo lok kom ler, laco lok me tekwaro me ryeko akwana me tic ki nyonyo, ki ngat ma ngeyo lok kom jami makwo, owaco lok man maleng ni, "Pe tye cik mo ma tye i ginacweya. . . . Dano ki ler mukene gi moko tam gi kare ki kare, ento jami eni gi moko ki i kin jami ma gi nywalo ki kabedo ma gibedo iye ki pe oa ki i bedo agonya. Pe tye cik mo ma mako kit mabeco, pe tye cik mo ma telo kwo pa dano. wilobo pe paro piwa ki wan pe ki tyen lok me kwo.” (Provine 1988: 1) EKa mukene en

⁸⁴ Wallace omoko tam ne ni yero pa jami makwo pe obedo gin ma okelo dongo pa dano, twatwale ma mako teko pa dano ma malo (Wallace 1870: 343).

⁸⁵ Kit ki kit pa cik me ryeko akwana me tic ki nyonyo ma tye ki kit maleng, ma nyutu ni Lubanga aye lacwec gi, ki nyamo i Poythress 2003: 111-23.

⁸⁶ Twero bedo ni lok maber loyo i kom kit ma kwo pa dano tye kwede ki kit ma kwo pa dano tye kwede i kare mukato angec aye Benjamin Wiker, *Moral Darwinism: How We Became Hedonists* (Downers Grove, IL: InterVarsity, 2002).

owaco ni, "Pe tye guti me agiki pi kit mabeco, pe tye tyen lok me kwo, ki pe tye twero pa dano, bene" (Provine ki Johnson 1994: 9). Richard Dawkins bene ngeyo ni pe tye yub mo ki yub mo keken, pe tye gin mo ma twero bedo marac onyo maber (Dawkins 1995: 133); kama mukene en omedo ni, "Lok me ryeko akwana me tic ki nyonyope ki yoo me moko ngo ma ber" (Dawkins 2003: 34; nen bene ngat ma pe ye i kom Lubanga Julian Baggini ma oye ni, "I lobo ma pe ye i kom Lubanga, kit mabeco ki twero kwero labongo twero mo keken, ki labongo tyen lok ma nen maber, ma weko ye ni tye ada, en aye gin ma time i kare mogo" (Baggini 2012: n.p.). Albert Einstein bene owaco ni "ryeko akwana me tic ki nyonyotwero moko ngo ma tye, ento pe ngo ma omyero obed, ki woko ki i rwom ne, ngolo kop me kit ma pat pat pud mitte" (Einstein 1982: 45, *emph. i orig.*; nen bene Dawkins 1997: 397; Campbell 2006: 495). Kit ma Wiker omoko kwede, "Ka yub ma tye i ginacweya obedo adwogi pa ladiro ma pe neno, ladiro meno bene tye ma pe neno" (Wiker 2002: 299).

Lapwony ma ngeyo lok kom wic Sam Harris ye ni kwan ma mako wic twero moko rwom pa dano, ento en owaco ni cik ma kwako "medo ber bedo pa ler ma kwo" (Harris 2010: 1, 11-13). Wel meno, kadi bed kumeno, pe aa ki i lok me ryeko akwana me tic ki nyonyoento obedo tam me ryeko ma tye ka "lok i kom ngo ma konyo dongo pa kwo i lobo kany" (Craig 2022: n.p.). William Lane Craig owaco ni, "Kit ma twero bedo ni ber bedo pa dano ki ber bedo pa dano pe rom, man nyutu ni ber bedo pa dano ki ber bedo pa dano pe rom" (Craig 2022: n.p.). Kadi bed ni Harris okwero "tam ma rwate ki kit mabeco," en pe omiyo tyen lok mo i kom ni Lubanga pe tye pingo kit mabeco ma tye kakare twero bedo tye. Ki lok adaa, en oye ni ka gin marac ki ber obedo yoo ma ki genne ma rom ki "yomcwiny" (ma, nen calo, rom ki "ber bedo maber"), kono onongo obi bedo ki "ber bedo maber, ma jo maleng ki lubalo gubi bedo ki rwom ma rom" (Harris 2010: 190). Harris kikome onyutu lok ada ni niyee i kom Lubanga ki niyee i kom jami ma tye i lobo pe twero miyo gin ma rwate, rwom me kwo ma rwate ki dano ducu. En owaco i kare ma ki penyo en ni, me balo ngat ma en pe maro, onongo "ber" me donyo i yub me jemo, juku lok ma pire tek ki lok adaa, owaco ni ladwong lobo me lobo America onongo "laco" loyo lalweny ma ki lwongo ni Cilam Osama bin Laden, ki owaco ni en "onongo pe paro" ka latin awobi pa ngat ma en maro ni onongo tye ki "lutino ma en maro" (Kew 2022). Ka jami eni weng tye kakare pi bolo kwir, ngo ma romo bedo i "kit mabeco" pa Harris pi jami ma pire tek?

Medo ikom meno, Harris owaco ni "medo ber bedo pa ler ma tye ki ngec . . . omyero i kare mo olokke i lok ada ma mako wic" (Harris 2010: 11; nen bene i 191). En oloko i kom kwan me neuroimaging ma nyutu ni "tye kit tam ki kero ma konyo me bedo maber (yomcwiny, kica, kica, ki mukene) kacel ki kit tam ki kero ma dwoko piny (tim gero, kwero dano, lworu, ki mukene.)" (Harris 2010: 64). Ka "cayan" (ma pat ki pwony me kit mabeco ki dini) tye ki tic mo ma myero otim me medo ber bedo, "twero bedo ni anyim me yomcwiny, kono, pe obedo kuc, mar, ki ngolo kop atir, ento obedo jami mapol ma konyo wic ma weko dano bedo ki yomcwiny ki kwanyo can" (Arnold 2011: 395).⁸⁷

Lapwony ma pe ye i kom Lubanga William Halverson otito pingo tye ki pe twero bedo ki kit mabeco ma lubbe ki bedo labongo yeyo i kom Lubanga ki ok ma kwero lok kom lubanga mogo gu kun moko matek i kit matir ki ye i kom twer me cwec, "Gin ma tye ada," ma lubbe ki ok ma kwero lok kom lubanga mogo gu kun moko matek i kit matir ki ye i kom twer me cwec, pe obedo gin ma kiwaco ni tye i lapeny pa lupwonye dini;. . . . Gin mo keken ma time ki twero gonyo ne ki kit ma jami ni tye kwede ki kit ma gi rwate kwede ki jami ma tye iye. Dok lok ni ki twero waco ne mayot: moko tam tye ada." (Halverson 1976: 394; nen bene i 385; Hawking 1988: 12-13; Moreland 1987: 89-90; Wiker 2002: 139-41) Gin ma pire tek ma mako lok man tye ni, "Bedo ki kit maber pe rwate ki rwom me kwo pa dano ducu; ki an atamo ni rwom me kwo pa dano ducu tye ada. Atamo, pi meno, ni dano pe tye ki twero me bedo ki kit maber." (Halverson 1976: 251)

Adwogi me agiki tye ni, i kom tyen lok me jami makwo, pe tye tyen lok mo ma tye kakare ki ma rwate ki kit mabeco; kit mabeco omyero obed ma lubu ngat acel acel, ma calo, omyero ki moko ki ngat acel acel onyo tekwaro pa ngat acel acel. Ento, C. S. Lewis olwongo ni man obedo "lok goba ma neko dano." I kare ma tye ka coyo lok ma mako neko dano mapol i kare me lweny me wilobo me ary, Lewis owaco ni, "Dano ducu gi bedo ki akemo ka gi winyo jo Germany gonyo ngolo kop atir calo gin ma tye pi miti pa Third Reich. Ento pi kare ducu ki poyo wii ni akemo eni pe ki tyen lok mo keken ka wan kikom wa waneno kit mabeco calo gin ma ngat moni tamo ma omyero ki lok kit ma wamito. Ka pe tye rwom mo maber, ma loyo jo Germany, jo Japan ki wan

⁸⁷ Mano pe obedo tic ma lamal pa Harris. Harris miyo labol, "Ka, labole, miti pi ice cream ma ki yubu ki chocolate oweko dano twero nongo gin maber, kun miti pi tworo pe, kono wa bi tamo ni *gin ma pire tek* me konyo dano me loyo peko mo kiken ma tye i kit ma gi winyo kwede ma oweko gi maro gin ma ki lwongo ni tworo—*kit ma wa tero kwede dano i kare ni* pi two ma twero cang [yat? yat?]" (Harris 2010: 196, *emph. added*). Ki "kit me cango" ni ki bi tiyo kwede (ma ki keto? ma ki keto?) me diyo dano me maro ice cream ma ki yubu ki chocolate ma loyo vanilla wek gubed ki "gin maber" (rwom me *Brave New World*). Timothy Keller omedo ni, "Ngat mo twero waco ni kwan ma mako kwo pa dano twero pimo yomcwiny ki twero waco botwa kit me kwo kwo me nongo yomcwiny. Ento meno tero wa i lapeny ni—Pingo omyero ki ye ni dano omyero gubed ki yomcwiny? Ryeko akwana me tic ki nyonyo pe twero gamo lapeny ni. Mito lok ma mako kit mabeco onyo tam pa dano." (Keller 2016: 261n.11)

kekenwa kadi bed ni ngat mo i kin wan wa lubu ne onyo ku, ki dong jo Germany gi tye ki ngec me yubu tam gi kit ma wan bene wa twero yubu tam waa. Ka 'ber' ki 'ber' gubedo lok ma gi nongo tyen lok acel ki i tam pa dano acel acel, ki dong tam ni pe twero bedo maber onyo marac loyo mukene. Ka gin ma ki pimo ni pe jenge i kom jami ma ki pimo, pe watwero pimo.” (Lewis 1967c: 73) Man okelo gang i lok i kin jo ma gicwako dano (ma en aye, jo ma pe giye i kom Lubanga) i kom kit me kwo pa dano. Paul Kurtz owaco ni "kit ma opore pi miite ni ki nong ki i lok mo keken ma mako kit ma kwo tye kwede" ki oloko i kom "cik ma rwate" ma obedo "kit ma ki ngeyo kwede kit me kwo," ento lacen owaco ni "magi obedo cik, cik, ki cik ma omyero wa lubu" (Kurtz 1980a: 11, 22). Mihailo Markovic responded by observing, "Pe tye atir kama man omyero oa ki iye. Obedo gin acel me tito kit ma dano gikwo kwede ki kit ma gikwo kwede. Obedo gin ma pat ataa me moko tam i kin gi ki waco ni omyero wa lubu mogo i kingi. Pingo mogo ki mukene pe?" (Markovic 1980: 33) I lagam ne, Kurtz oye ni, "pe atwero nongo tyen lok mo keken pi gin ma myero" (Kurtz 1980b: 34).

Me temo kelo tam ma rwate i kom kit ma dano gikwo kwede ki ma pe giye i kom Lubanga, Darwin owaco ni, "Dano ma pe ki niyee ma omoko i kom bedo tye pa Lubanga nyo kwo me anyim ki cul ki mot, twero bedo ki cik me kwone, kit ma atwero neno kwede, me lubo miti ki tam ma tye matek nyo ma nen calo en aye ber loyo" (B, ma piny. 1958: 94). Ento, "tam ki tam" pa ngat moni pe, ki kome, tito bot ngat moni anga ma "atye kakare." Kit macalo C. S. Lewis owaco ni, "Ka cwiny aryo tye ka lweny, ki pe tye gin mo i tam pa ler mapat ki cwiny aryo ni, nen calo ngat ma tek loyo i kin gin aryo ni aye oloyo" (Lewis 1980a: 23). Nancy Pearcey owaco ni pi ngat moni me yee i kom gin ma en mito ni obed "miti pire kene, ento pi kit ma opore" (Pearcey 1985: 168). Darwin kikome onongo ye ni "yomcwiny ma malo loyo bino pi lubo miti mogo, ma calo bedo ki dano" ma calo timo gin mo "pi ber bedo pa dano mukene" (Barlow, ed. 1958: 94). Ento, Lewis owaco ni, "Itwero tamo ni mar pi dano ducu onongo tye maber [macalo cik ma myero ilub], ento pe tye kit meno. Ka iweko ngolo kop atir ci ibinongo ni itye ka turo cik ki miyo caden me goba i kot 'pi ber bedo pa dano,' ci i agikkine ibidoko dano mager dok lakwo." (Lewis 1980a: 24)

Gin acel ma rwom me kwo pa dano twero miyo pi kit mabeco ki kit ma opore en aye kwo kikome. B. F. Skinner owaco ni, "Kwo obedo gin acel ma pire tek ma lubu tekwaro ma ki bi ngolo kop iye, ki gin mo keken ma medo kwo tye ki rwom me kwo" (Skinner 1971: 130). Kit ma ki waco ni yero pa jami makwo tiyo i rwom me gene, bedo ki cwiny me kica ki kit mabeco, malube ki neno me lobo, twero bedo ni ki keto i gene wa ento pi medo wel lutino pi kaka/kaka/rok/lobo, ma en aye, rwom me kwo (nen Simon 1990: 1665). Kit ma Michael Ruse ki Edward O. Wilson gu waco kwede, "Kit maber, onyo niyee wa i kom kit mabeco, obedo gin ma ki keto me medo miti wa me nywalo lutino. . . . I yoo ma pire tek, kit mabeco kit ma wa niang kwede obedo gin ma ki keto i kom wa ki i komwa me weko wa tic kacel. En pe ki tyen lok mo ma woko." (Ruse kacel ki Wilson 2005: 310) Dawkins bene neno ni miyo kony bot dano ma pat pat ni jenge i kom kwo pa jami ma ki nywalo kwede; en tamo ni bedo ki cwiny me miyo kony bot jo ma pe i dul wa jenge i kom "bal ma pe atir" onyo "bal pa Darwin" (Dawkins 2006: 214-22).

Kadi bed ni gin ma ki tamo ni "ber" tye "medo ber bedo pa ler ma kwo" (Harris), "kwo" (Skinner), "medo yub me nywalo lutino" (Ruse ki Wilson), onyo gin mo keken ma ki waco, naturalism pe rwate ki kome kene kun loko i mung, kadi bed ni pe tye lok ada ma mako kit mabeco gin ma rwate onyo ma rwate pi kit mabeco ki ber bedo ma twero aa ki i kom jami makwo (nen Lewis 1967c: 74-75). Medo ikom meno, lok ada ni jami makwo ma ki lwongo ni naturalistic evolution pe keto cik mo keken ma mako kit mabeco ki David Bentley Hart, ma owaco ni "ni jami mogo ma kinongo ki i kom jami makwo twero bedo ni obedo gin maber i kare mukato anged pe kwako gin mo ma miite i kom ngat mo keken me lubo kit meno i kare ni. I kom lok adaa, ngo ma twero bedo ber bot dul ler. mwaka mapol pe twero bedo me kony bot ngat acel acel i kare ni, i ngeye weng, ki ka kit mabeco tye gin ma kelo kony ma ka bedo ki tic me cwiny ma kato par pa ngat acel acel, ngat mo pe tye ki tyen lok me timo gin mo ma rwate ki gin mo keken ma pat ki ryeko ma mako ngat acel acel." (Hart 2013: 252) I lok mukene, dano, ler, ki jami makwo mukene gitwero timo gin ma gi mito ki gin ma gi tamo ni tye pi ber bedo gi, ento pi miti me bedo ki lutino mapol i anyim (nen Plantinga 1997: 26n.5; nen bene Stove 1995: 79-224 pi kwanyo tam pa Dawkin ki ludiyo i lok kom kit me kwo pa dano i yoo mapatpat ni dano obedo opii me "gin ma gi paro pi gi kengi")

Ki adaa, ka kit ma opore ki jami ma watimo obedo kit ma ki yubu me kelo nywal, nongo pe tye "kit mabeco" onyo kit ma opore. Kit tim mo keken-kadi bed ni rac, paro piri keni, onyo pi atir-ma konyo ngat moni me kwo obi bedo "ber" i lobo ma jenge i kom cik ma mako jami makwo. Kit ma Deane-Peter Baker owaco kwede, niyee ma mako kit mabeco ki cik ma jenge i kom jami makwo "tye 'ber' keken pien ni gukonyo wa me kwo ki nyaa. Gin maber ni nyutu ni ka onongo jami oloke i yoo mukene kono niyee mukene onongo bibedo gin ma dong wa lwongo ni 'ber'. Ka, me labole, Hitler onongo oloyo Lweny me aryo me Wilobo, ci kibyeko ni kwero Lujudaya onongo bikonyo twatwal i kwo pa ngat moni ki kero pa ngat moni me nywalo lutino. I te jami ma kit meno, ki i neno pa jami ma odongo, omyero wa waci ni jemo i kom Lujudaya onongo ber." (Baker 2009: 82)

Pearcey ocito i tyen lok man i kare ma en oneno ni “kwo” nyo kwo pi kare malac pe te lokke ni ngat moni nyo lwak tye ki kit mabeco loyo jo mukene: “Kwo keken pe obedo gin maber ma timme pire kene.” (Pearcey 1985: 169) B. F. Skinner en kikome, ingee waco ni kwo obedo “ber acel keken” pa jami makwo, ogamo lapeny ni pingo ngat mo myero obed ki par pi kwo pa tekwaro pa ngat moni kun waco ni, “Lagam acel keken ma tye kakare pi lapeny ma kit meno nen calo tye ni: ‘Pe tye tyen lok mo maber ma myero ibed ki par iye, ento ka tekwaro ni pe oweko i ye ni tye, ci rac loyo pi tekwaro ni’” (Skinner 1971: 131). I lok mukene, lok ma mako jami ma tye i lobo ki dongo pa jami ma tye i lobo tye gin ma pe rwate.

Gin ma pire tek loyo tye lok ada ni, ka cwec—lobo man; lobo—en aye gin ma tye, en pe twero miyo tyen lok mo keken pi kit mabeco, pien “Cwec tiyo ki cik ma mako jami ma nen, ento pe ki cik ma kwako kit mabeco” (Pearcey 1985: 169). Pearcey otum ki peko aryo ma tye i kom kit mabeco ma jenge i kom jami makwo: Mukwongo, kit ma jami ma tye i lobo pe tye ki kit mabeco dok wan wabedo jami ma a ki i teko me lobo, myero wabed ki kit mabeco calo jami ducu ma tye i lobo; me aryo, “Ka ki twero gonyo wa ki cik me kom, ki jami ma ki lwongo ni chemical, ki wan dong wamoko tamwa. . . . Pe watye ki twero me yero gin ma wamito ma loyo kulu onyo ler. . . . Ngo ma, kono, doko i kom yero kit mabeco? . . . Tam me kom kwero bedo pa gin ma ki yero, ki dong balo kit ma dano twero bedo kwede maber.” (Pearcey 1985: 169; nen bene Noebel 1991: 193-210)

Pe tye ngat mo ma ye lok meno onyo timo gin mo ma lubu lok meno. Dano ducu giye ki timo jami ma lubu ni “gin maber ki marac, kit maber ki marac tye ada i yoo ma tut, pi jenge i kom ka gi kelo adwogi maber i kwo” (Baker 2009: 83).⁸⁸ Charles Taylor owaco ni tam wa i kom gin ma ber “pe ki gonyo ne i lok me [kwo ki dongo pa dul], ki i kare mogo bene balo gi. . . . Ni woro ki jami ma rwate kwede obedo gin ma pe kitwero rwenyo i kwo pa dano nyutu ni rwom ma malo ma ki neno calo gin ma pire tek, ma pire tek.” (Taylor 2003: 310) Greg Koukl ki dong ocito i cwiny lok ni, “Me waco ni gin mo rac obedo me moko tam ma opore, ki ngolo kop ma opore pe ki tyen lok mo keken ma pe tye i rwom me kit ma opore. . . . Gin marac pe twero bedo ada ka kit mabeco tye ma rwate. Gin marac tye ada, kadi bed kumeno. En aye gin mumiyo dano gi kwero ne. Pi meno, rwom me kit mabeco ma rwate myero obed tye bene.” (Koukl 2013: n.p.; Rashdall 1924: 2:212; nen bene Leff 1979: 1249)

Ki woro i kom jami ma pat pat ma twero kelo rwom me kit mabeco, maber ki marac, “Lubanga ma tye ki kit maber aye rwom acel keken ma rwate. . . . ma miyo niang i kom bedo pa gin marac” (Koukl 2009: 138; nen bene Koukl 2013; Lewis 1967c: 79-81; 1980a:45-46; Craig 1997: 9-12; Rashdall 1924: 2:212-13). William Lane Craig owaco ni, “Ka Lubanga pe tye, ci rwom me kwo ma rwate pe tye. Ka atye ka lok i kom rwom me kwo ma rwate, awaco ni rwom me kwo ma tye kakare ki ma mako dano kadi bed ni ngat mo ye iye nyo pe. Pi meno, me waco, me labolle, ni nek ma kitimo i kom dano mapol onongo pe tye kakare obedo me waco ni onongo tye marac kadi bed ni Nazis ma gutimo ne onongo pud gitamo ni onongo tye kakare dok onongo pud tye kakare marac kadi bed ni Nazi onongo dong oloyo Lweny me II me Wi Lobo dok gunongo adwogi maber me neko nyo loko tam pa dano ducu ma pe giye tamgi.” (Craig and Sinnott-Armstrong 2004: 17)⁸⁹ Kadi wa lapwony ma pe obedo Lukricitayo ki ladiro i kom kit mabeco Richard Taylor oye ni, “kare me kare ni, ma tye ka kwero tam pa ngat ma miyo cik ma rwate, otemo gwoko tam me kit maber ki marac, labongo neno ni, i bolo Lubanga woko, gin bene gukwanyo cik ma kwako kit matir ki marac bene. . . . Ma pe kitwero niang iye mapat ki tam pa Lubanga.” (Taylor 1985: 2-3, 84; nen bene Barnett 2017; Perry 2007: 3-29; Plantinga 1993a: 72-73; Leff 1979: 1231-32)

Ki tung cing kany, Wiker owaco ni ka neno ma pe atir i kom jami ma tye i lobo, ma tye i kin jami ma tye i lobo, ki jolo, ki dong pe tye gin mo ma ngat ma pe ye i kom Lubanga onyo ngat ma ngeyo jami ma tye i lobo twero waco i kom gin mo keken, kadi bed ni rac nining; ki ka dong ki kwanyo lok ma ki waco i kom kit mogo, ki dong lok ma ki waco i kom jami ma kitimo, i agiki ne, obi bedo ni ki kwanyo woko (Wiker 2002: 288, 296-301). Wiker omoko lok ada ni, kit ma “peko me kit mabeco oa ki i lok ma mako jami ma tye i wilobo,” cobo peko me ryeko akwana me tic ki nyonyoki tam ma mako jami ma tye i lobo ki bedo ki yeyo i kom Lubanga aye yoo acel keken me cobo peko me kit mabeco ma mako kit pa dano ki apokapoka me kit mabeco i

⁸⁸ Kit ma waneno kwede con, lok ma mako jami ma tye i lobo pe twero moko kome kene ento myero oter ni neno me lobo ma pe rwate ki Lubanga calo gin ma mite me niang gin mo keken; kit mabeco obedo labol mukene me lok man. I lok mukene, jo ma pe ye i kom Lubanga, jo ma giye i kom jami ma tye i lobo, ki jo ma giye i kom gin ma tye i kin jami ma tye i lobo pe gitwero moko ni gin maber ki marac, gin matir ki marac tye kakare i kom tamgi ento myero dok gubed ki tam ma pe atir i kom kit mabeco calo guti me kwogi. (nen Budziszewski 2003: 186-87; Lewis 1967c: 74-75)

⁸⁹ Lapwony cik Arthur Leff owaco ni, “Tye gin ma pire tek me neno pingo yub ma Lubanga ocung iye pe ki gin ma rom. Lubanga tye onyo en pe, ento ka en pe, pe tye gin mo ki ngat mo mukene ma twero kwanyo kabe ne. . . . Pe tye ngat mo ma ki twero waco ni en tye ki teko meno [teko me keto ki moko, myero, bedo maber, ki penyo lapeny ma pe tye atir] bene ki lego. . . . Miti pa Lubanga makowa pien en aye mitine. I te jami mukene ango ma miti pa ngat mo keken ma pe ki temo twero cung i kom ‘nga ma waco’ ki bino woko ma kit meno?” (Leff 1979: 1231, 1232)

kin dano (Wiker 2002: 316). Onyo, kit ma ladiro me wibye Glenn Tinder owaco kwede, “Pe watwero weko Lubanga pa Lukricitayo—ki rwom ma malo ma kimiyo nying mukene i niyee mukene—ki wa mede anyim calo macon. Omyero wawek kit mabeco pa Lukricitayo bene. Ka Lubanga dano ni obedo gin ma pi adaa, gin acel-lu tye ada i kom tam ni ngat acel acel tye ki wel ma lamal.” (Tinder 1989: 80) Tinder tye ka dwoko lok ma Friedrich Nietzsche owaco ma romo mwaka 100 mukato angec, “Ka waweko niyee pa Lukricitayo, nongo wakwanyo twero me gwoko kit mabeco pa Lukricitayo. Man pe nen ka maleng pire kene; omyero wadok cen ka nyutu lok man ka maleng. . . . Lukricitayo obedo yub me neno jami, ma pe gik, ma pe gik, ka pe wa tamo. turo tam ne ma pire tek, niyee i kom Lubanga, ki dong wa turo jami weng i dul mogo: pe dong watye ki gin mo ma ki moko i cing wa.” (Nietzsche 2004: 42)

Kit ma, pi meno, Lubanga keken aye twero tito pi kit mabeco, lapeny ni “Lubanga mene?” doko gin ma pire tek. Lubanga pa Cillam, Allah, pe twero bedo guti me kit mabeco; ki dong “lubanga” pa monism: Kit pa Allah tye kit meno ma en (en) pe twero bedo acaki me kit mabeco. Hadith waco ni Allah “ocweyo” kica i kare ma en ocweyo lobo: “Allah ocweyo miya acel (dul me kica) ki en opoko acel i kin jami ma en ocweyo ki ogwoko miya acel ni labongo acel bote (pi nino me cer)” (Muslim: 2752b; nen bene 2753c; al-Bukhari: 6469; at-Tirmidhi: 3541; Ibn Majah: vol. 5, buk 37, no. 4294). Pien en “ki cweyo,” kica pe obedo gin ma pire tek pa Allah. Hadith mukene waco ni, “Allah ocweyo Catan, ki en ocweyo gin maber ki ocweyo gin marac” (Abi Dawud: 4618). Pien en “ki cweyo,” ber bedo pe obedo gin ma pire tek pa Allah. Pi meno, ka Allah aye obedo guti me kit mabeco ki cik me kit mabeco, onongo gibibedo pien en aye oketo cik nyo ocikogi. Ento, ma calo C. S. Lewis owaco ni, “Ka ber omyero ki gony ni gin ma Lubanga [Allah] ociko, ki ber pa Lubanga kikome pe ki tyen lok mo ki cik pa cen maraco ma tye ki teko weng obi bedo ki twero i komwa calo pa ‘Rwot ma atir’” (Lewis 1967c: 79). Gin mukene ma twero bedo tye aye ni Allah obi bedo “latic ma tiyo ki cik ma tye woko ki ma lubo kwo ne” (Lewis 1967c: 79). Labongo akalakala mo, Allah onongo pe twero bedo acaki me kit mabeco ki cik me kit mabeco.

Medo ikom meno, kit pa Allah tye ma pat ki kit pa kit mabeco i yoo angwen:

(A) Ki lok ma en owaco, Allah pe ki gen. Allah olwongo kome ni “lakwo.”⁹⁰ **Q. 3:54** waco ni, “*Ki (jo ma pe giye) gu yubu yub ki gu yubu yub, ki Allah bene oyubu yub, ki ngat maber loyo i kin luyub yub en aye Allah*” Pickthall gonyo dul me agikki me **Q. 3:54** kit macalo “*Allah tye ngat maber loyo i kin luyub lok.*” Nyig lok ma ki lwongo ni *makr*, jenge i kom nyig lok ma ki lwongo ni Miim-Kaf-Ra. Malube ki “Study Qur'an” website pa Cilam, Miim-Kaf-Ra tere ni, “Me timo bwola onyo bwola onyo ngwec, timo kwero onyo ngwec, me yubu yub, me tic ki diro onyo diro, timo ki cik, timo diro” (Kwan Quran n.d.: Miim-Kaf-Ra). Man pe obedo tyeng acel keken ma Allah bwolo iye dano (nen **Q. 4:88; 8:30; 11:34; 14:4; 15:39; 86:15-16; nen bene Q. 4:142; 7:16, 99; 8: 43-44; 9:115; 13:42; 27:50; 68:45**). Muhammad oniang ni Allah tye ki bwola (at-Tirmidhi n.d.: 3551). Sam Shamoun omoko ni, “Lubanga pa Muhammad obedo labwola ma pe kitwero geno pien en loko lok goba labongo akalakala mo. Lacilam twero waco ni Allah bwolo jo ma pe giye keken ma opore. Peko ma tye i lok man tye ni ginacoya pa Cilam pwonyo ni Allah pe bwolo jo ma pe giye keken ento bene lulub kore.” (Shamoun, “Greatest Deceiver,” n.d.: n.p.; nen bene Cornelius n.d.) Pi meno, i kom ngo ma ngat mo twero bedo ki gen ni gin ma Allah waco ni tye ada?

(B) **Q. 4:88** (Hilali-Khan) swaco ni Allah aye ngat ma weko dano gi rweny labongo gen onyo kony: “*In imiito telo ngat ma Allah oketo me rweny? Ki ngat ma Allah oketo me rweny, pe ibi nongo yoo mo keken bote (me tela).*” **Q. 14:4** (Hilali-Khan) medo ni, “*Allah bwolo ngat ma en mito ki telo ngat ma en mito*” (nen bene **Q. 16:93**). Allah bene miyo gen ni jo ma gi rweny ki gubi poto i bal. Allah kikome aye oweko Catan otimo bal: “*I ngeye Catan owaco ni, ‘Pien imiya rwenyo yo, abitemo bwolo dano wek gua woko ki i yo matir’*” (**Q. 7:16**, Sarwar). Allah bene keto jogi i kom dano macalo lurem macok: “*Ka ngat mo okwanyo kome woko ki i poyo wic pa (Allah) ma lamar loyo, wa keto ngat marac bote, me bedo larem macok kwede. Jo ma kit meno (jo maraco) gi gengo gi ki i yoo, ento gi tamo ni ki tye ka telo gi maber!*” (**Q. 43:36-37**)

(C) “Kit” pa Allah tye kit meno ni Cilam kiciko gi me pe tero dano ma pe Cilam, kadi wa jo me odigi, calo lurem (**Q. 3:28, 118; 4:89, 144; 5:51; 9:23**); omyero gubed “*gi tek i kom jo ma pe giye, ki gi timo kica i kin gii*” (**Q. 48:29**, Hilali-Khan; nen bene **Q. 5:54; 66:9**); ki omyero gu cak lweny ki neko lukwor gi ki jo ma pe gubedo Cilam (**Q. 2:191; 4:89; 9:5, 29, 123, 193**). Turo cik magi tye ki adwogi marac. Lupwonye me Cilam Dr. Naajeh Ibrahim, Sheikh 'Aasim 'Abdul Maajid, ki Sheikh 'Esaam-ud-Deen Darbaalah owaco ni Cillam “moko kit ma Cilam myero ocung kwede i kom jo ma pe ye, ma calo kwero dano, jemo ki tim gero, ki gin mo keken mapat ki meno. Pe omyero obed ki miti i kom jo ma pe ye, ngat mo pe myero oye moko lok kwed gi. . . . Cilam tero ni bedo ki miti i kom jo ma pe giye ki moko tam kwed gi ni obedo gin ma ki kwero. . . . Bedo lagen ma ki kano bot jo ma pe ye (ma tye ki cwiny) ki ngeyo ni *kufr akbar*, onyo kwero madit ma kwanyo ngat moni ki i dul

⁹⁰ Waneno malo ni (dul **V.H. Peko me gonyo lok mukene**) ni, malube ki tam pa Cilam, Allah obwolo lobo me tamo ni guro Yecu i kom yatariya onongo obedo gin ma pi adaa.

pa Cillam, kadi bed ni ngat moni onyutu ne kamaleng onyo ku.” (Ibrahim, Maajid, kacel ki Darbaalah n.d.: 137-38, citing **Q. 2:120, 217; 3:28, 118; 11:113; 58:22; 61:8; 68:9**) Man kelo "agikki nyutu gin ma ki tiyo kwede" i kom lok goba ki bwola ma ka bedo lok ada. Ki adaa, Cillam oyubu pwony me bwola ma ki lwongo ni *taqiyya*, ma tye ka nen i kin Shi'ah Muslims (nen Sookhdeo 2004: 89-92); gin ma rom ki pa Sunni ki lwongo ni *muda'rat* ("pwony mogo me dini Cilam" 2018: n.p.). Jami ducu ma ki waco malo ni i kom "kit mabeco" pa Cilam ni tye ka jemo i kom "kit ma dano ducu giye kwede i kom gin maber ki marac" ma kadi wa Cilam bene giye ni tye "ma calo but cik ma ki nywalo kwede" (Emerick 2004: 195).

(D) Stam mogo pa Cilam waco ni Allah yero me timo kica onyo pe me timo kica pi tyen lok ma en keken aye ngeyo, labongo ngolo kop atir. ma calo, i hadith acel Muhammad owaco ni, "Dano alip pyer abiro me Ummah na gubi donyo i Polo *labongo miyo kor tic mo keken*" (Muslim: 218a, emph. omedo). Hadith mukene waco ni, "En [Allah] obedo ka nyero coo aryo, ngat acel oneko lawote, ki gin weng odonyo i Polo" (an-Nasa'i: 3165). Pi Allah me "weko bal" rom ki waco ni pe tye apokapoka mo i kin bal ki kit ma atir, good and evil, or justice and injustice, guilt or innocence, being a murderer or being a victim. Hence, under Allah there is no moral law and no basis for morality at all.

Tam pa Lubanga, tam pa dano acel acel onyo dini bene pe twero bedo guti me kit mabeco. Lok ki pwony me dini ma kwero wat i kin jami ma I lobo ki Lubanga i kit kwo mapol waco ni jami ma tye ada ni ki twero dwoko piny i gin acel keken, ma en aye, "jami ducutye acel" (nen Potter 2012: n.p.; "Monism" 2022: n.p.) I tam ki lok me dini ma moko ni jami ducu ma i lobo tye ma rom i kit me woro, "polo, lobo, ki jami ducuma tye iye ducuobedo lanyut pa Brahman, gin ma labenaka, ma pe nen, ma en aye gin ma tye adaa" (Wayne 2017: Nyute). I lok mukene, "Pe itwero neno jo mukene calo dano mapatpat ki miti mapatpat ma tye ka timo jami acel acel. Pe itwero keto gi i rwom ma pat ki meg. Pe twero bedo ki rwom ma kit meno. Gin ducu tye acel." (Wayne 2017: Moral incoherence; nen bene Fennell 2017)

Medo ikom meno, ka jami ducu tye pa Lubanga ki jami ducu tye acel, pe twero bedo ki apoka poka mo i kin gin maber ki marac: "Kwan acel acel nyutu pa Lubanga calo in onyo an. An anga me neko kwo pa dano alip mapol onyo alip ki alip mapol me laro latin acel ma tye ka to? An atye acel ki kwidi ni kit ma atye acel ki latin ni." (Wayne 2017: Moral incoherence; nen bene Fennell 2017) Ki lok macek, "kwalo jami obedo gin ma pire tek calo miyo. Neko dano obedo gin maleng calo laro dano." (Wayne 2017: Peko me kit mabeco; nen bene Fennell 2017)

Tam pa dano ni lobo ni tye ka yubu gin acel ma rwate ki lok ni "gin marac tye ka nen keken ki ki bi ngeyo ni ber ka onongo waneno ne i kit ma en tye kwede" (Hick 1977: 15). I buk pa Hermann Hesse ma nyinge Siddhartha, ma onongo jenge i kom tam pa Lubanga, Siddhartha otito bot Govinda ni "dano pe bedo maleng nyo labal. Nen calo kit man, pien wan wabedo i te bwola, calo kare obedo gin ma tye ada. Cawa pe tye ada, Govinda, abedo ka neno man kare ki kare dok ka pe tye ada, ma nongo pe tye ada. nen calo tye i kin lobo ki kare ma labenaka, i kin deno can ki yomcwiny, i kin gin marac ki ber, bene obedo bwola." (Hesse 2001: Govinda)

Me agiki ne, karma obedo tam ni kwo pa ngat moni i kare ni ki kit ma en tye kwede oa ki i jami ma en otimo i kare mukato anged, twatwale jami ma en otimo i kare mukato anged; karma ki keto i tam me nywale odoco (nen Smith 1958: 77-78, 122-23). James Sire oloko i kom adwogi pa lok man, "Gin ma oweko itimo gin maber pe tye ni gin maber-ri otimme nyo wek inong adwogi maber bot ngat mukene. Karma mito ni dano ducumyero o deno can pi 'bal' ma en otimo mukato anged, pi meno pe tye gin mo ma pire tek me juku deno can. Cwiny ma ki konyo ni obi deno can lacen. Pi meno pe tye mar me agape, miyo mar, ki mar ma kit meno pe obi konyo ngat ma tye ka nongo ne. Ngat acel timo jami mabeco me nongo note ki ngat acel. Tiimo gin maber obedo yoo me kwo ma konyo in keni." (Sire 2004: 153) I agikki ne, paro piri keni tye i cwiny karma ki lok ki pwony me dini ma kwero wat i kin jami ma I lobo ki Lubanga i kit kwo mapol.

Lukricitayo keken aye pat ki miyo guti ma oromo pi kit mabeco ki twero pa dano ducu.⁹¹ Baibul tito ni Lubanga leng, ngolo kop atir, kite atir, dok ber (**Acak 18:25; Nia 34:6-7; Levi 11:44; Yubu 34:10-12; Jab 5:4; 136:1; 145:17; Kab 1:13; Rom 1:18; Yak 1:13**). Lubanga kikome aye obedo guti me cik me kit mabeco, ma kare mukene kilwongo ni "cik pa Lubanga" nyo "cik me kom" (nen Lewis 1967c: 79-81; Budziszewski 2003: 12-15). Cik pa Lubanga ma lubbe ki kit mabeco nyuto kite maleng, ngolo kop atir, kite atir, ki dok ber. Pien Lubanga kikome tye maleng dok pe ki roc mo, meno aye rwom ma en ketowa kwede (**Mat 5:48**).⁹² I Cik pa Lubanga, "inongo tira me kwo ma 'ada' nyo 'matir' nyo ma cung matek, ma tye ki guti matek me kwo," kikome pien "gicung i kom kit ma jami tye kwede ki kit ma Lubanga tye kwede kikome. . . . En ociko gin maber pien ber, pien en ber. Pi meno cik ne tye ki *emeth* 'lok ada', gin ma tye kakare, gin ma tye i te got, ma ocung i kom kit ma en tye kwede, ki dong tye matek calo kit ma en ocweyo kwede." (Lewis 1958: 60-61) Pi meno, timo bal

⁹¹ Ni dini pa Lukricitayo, adaa, omiyo guti pi twero pa dano ma tye i kin dano ducu ki nyutu ki Nicholas Wolterstorff i *Ngolo kop atir: Gin ma tye kakare ki gin ma pe atir* (Princeton: Princeton University Press, 2008).

⁹² Kit ma man time kwede ki nywako i **Lamed ngeg 1—Jiri**.

obedo timo bal “i kom ber bedowa ki i kom twero ki mar pa Lubanga” (Stott 1986: 90).

Cik pa Lubanga ma kwako kit mabeco nen i wang ginacoya calo Cik Apar (**Nia 20:1-17; Nwo 5:6-21**), “Cik maber” (“*Tim bot jo mukene kit ma imito ni gutim boti*,” **Mat 7:12; Luka 6:31**), **Jabuli 19**, ki **Rom 1:18-2:16**). Ki coyo ne i cik aryo, “*Mar Rwot Lubangani ki cwinyi ducu, ki tiponi ducu, ki tammi ducu*,” ki “*Mar lawoti macalo imarre keni*.” Yecu owaco ni cik aryo magi aye gubedo guti me Baibul ducu (**Mat 22:36-40; Mar 12:28-34; Luke 10:25-28**). J. Budziszewski, i lok ma twero bedo lok ma mako lok man, waco ni lok magi me cik pa Lubanga “nen i Baibul; ada, Baibul miyo lero i komgi; ento ngec i komgi tye anyim makato Baibul [nen, labole, **Acak 4:3-10; 6:5-6**; ki **Rom 5:12-14**], dok kitwero ngeyogi calo lok ada ka pe . tito pingo Baibul tye maber me ye.” (Budziszewski 2003: 50; nen bene Lewis 1947b: 88; Lewis 1967c: 72-81; Lewis 1980a: 17-26; Jepson 1984: 64)

Cik pa Lubanga obedo guti me dongo lobo ducu. C. S. Lewis otito ni “labongo en, cik me lobo kikome doko gin ma pe kitwero loko lok iye. . . . Pe kitwero cayogi pien pe tye cik mo ma myero kingol kop i komgi.” (Lewis 1970g: 318) Tam pa Lukricitayo ni, i Kricito, dano ducurum, labongo paro pi dini, rangi del kom, kaka, rangi del kom, onyo kit ma kwo gi tye kwede (nen **Gal 3:28; Kol 3:11**) onongo tye ma pat ki ma pwod peya otimme i tekwaro me lobo. Gin ma oweko man tye ni dini pa Lukricitayo moko ni kit ma kwo tye kwede i kom ngat acel acel-ni “kit pa Lubanga ma pire tek tye i bedo kacel pa Won, Wod, ki Cwiny Maleng” ki ni “lobo kicweyo ki ki yubu me bedo i kit pa Lubanga ki me nywako i bedo kacel ki Won, kun wok ki bot Wod, ki i teko pa Cwiny Maleng ma pe tum” (Gay 1998: 282-83). Macalo adwogine, “pe tye dini mukene, macon nyo me kare-ni, ma pud dong oketo cwinye i kom dano calo dini pa Lukricitayo. Adaa, bedo pa ngat acel acel obedo deyo pa Lukricitayo; ki kit ma tekwarowa pwod pwoyo kwede jami ma calo twero pa ngat acel acel, tic pa ngat acel acel, ki deyo pa dano, man pol kare obedo gin ma pwony pa Lukricitayo oweko.” (Gay 1998: 283)

Kit ma Lukricitayo mapatpat ni ki ngeyo ki lapwony me China Zhou Xiping, ma oloko i kom kit ma tam pa Lukricitayo me rwom ma malo pat kwede ki tam pa lok me pwony tito kit me kwo pa jo China me kare ni malubbe ki pwony pa Confucius, woro tekwaro macon me dini i ki kit me kwo me woro Tao, jo me dul dini acel me tye i lobo ma pwony cung i woro Budhha, ki tam pa jo China macon. En owaco ni “cik pa Lukricitayo me kato ki i lobo mukene ki bedo rom pa dano ducu i nyim Lubanga miyo bot gamente ki dul pa lwak ma pe ki twero” ki “pe obedo lok ma pe ki tic onyo tam ma pe ki tyen lok ento kubbe ki alokaloka ki dongo. En tye cik ma telo dano me yenyo lok adaa, ber bedo ki ber bedo i lobo kany.” (Xinping 1997: 35) En omoko ni, “Ka wa jolo niang man me rwom ma malo calo gin ma wamito aye wa twero niang tyen lok me lok ma calo bedo agonya, twero pa dano, diyo cwiny, rom, ngolo kop atir, loc pa lwak, cik, bedo i kin dano ducu, ki gwoko kwo pa dano.” (Xinping 1997: 36).⁹³

Ka kiteye ka ngiyo kit ma pwony nyo neno mo keken i kom kwo tye kwede, ngat acel acel myero openy lapeny calo: “Tika tye lok ada?” ki “Dano romo kwo ne?” Kit ma dano gineno kwede kit mabeco tye ka jemo i kom kit ma dano ducu-gi tamo kwede ki gi kwo kwede.⁹⁴ Lok ki pwony me dini ma kwero wat i kin jami ma I lobo ki Lubanga i kit kwo mapol (kadi bed ni jami me kom onyo tam pa ma mako lok kom Lubanga ki lobo ni Lubanga rom ki lobo ma nen ki lok) kwero apokapoka ma tye i kin gin maber ki marac, ento jo ma giye i lok ki pwony me dini ma kwero wat i kin jami ma I lobo ki Lubanga i kit kwo mapol pe ki pe gitwero kwo kit meno. Cilam ki Allah ne gi keto kit ki kit ma pat ki gin ma Cilam bene giye ni obedo “kit ma dano ducugiye kwede i kom gin maber ki gin marac” ma tye “dul me cik ma ki nywalo kwede” (Emerick 2004: 195). Tam ma kit meno ducutye ka jemo i kom rwom pa dano ducu, i tekwaro ducu, i kare ducu, ma gi timo jami ma lubu ni gin maber ki marac tye ki ni jami mogo tye maber ki mukene tye marac. Lukricitayo keken aye miyo guti ma oromo pi kit mabeco (Lubanga kikome), kit mabeco ma rwate ki dano ducu ma dano me kaka, leb, ki rok ducu gi niang ki jolo (mar pi Lubanga ki mar pi lawoti), labol pa Yecu Kricito, ki yoo (cwiny manyen, tam pa Kricito, ki bedo i kin dano) ma twero rwate ki dano ducu gin ma ki yer ma mako gin maber ki gin marac” ma tye “dul me cik ma ki nywalo kwede.”

C. Lok ma mako jami ma tye kwede i lobo pe twero tito kit ma kwo ocakke kwede

I nge lok magi tye lok i kom kit ma, i lobo ma tye ki jami me kom keken, kwo kikome onongo twero

⁹³ Xinping kiloko iye ki lapwony ma dong otoo ma nyinge Jacques Derrida, “I kare ni cik me wilobo tye gin maleng, gin maleng i kin dano. Pe myero inek dano. Pe myero ibed ki bal i kom gin maleng man, gin maleng pa dano macalo lawoti, omeru. . . . I yoo meno, lok me timo bal i kom dano obedo tam pa Lukricitayo ki atamo ni onongo pe obi bedo ki gin mo i cik i kare ni labongo tekwaro pa Lukricitayo, tekwaro pa Abraham, tekwaro pa Baibul. Eno tye gin mumiyo an pe atamo ni tye gin mo ma mako cik me wilobo i kare ni. Tam me timo bal i kom dano obedo cik me dini.” (Derrida n.d.: 70)

⁹⁴ Michael Ruse kacel ki Edward O. Wilson ye ni rwom me kwo pa dano tye ka rweny woko: i keto rwom me kwo pa dano, dongo pa rwom me kwo pa dano, gi kwero ni “kit me kwo ma tye woko ma tye kakare” tye; ento i kare acel, gi waco ni “dano gi tiyo maber *ka ki bwolo gi ki jami ma ki nywalo kwede me tamo* ni tye kit mabeco ma pe ki paro pi gin mo ma mako gi, ma dano ducumyerogu lub” (Ruse and Wilson 1986: 186, 179, emph. added).

bedo ni oa ki i kom jami ma pe kwo. Michael Denton owaco ni, "I kin cell makwo ki jami ma pe kwo ma ki yubu maber, ma calo got ma ki lwongo ni crystal onyo snowflake, tye apoka poka ma lac ki ma twero bedo ma ki twero tamo ne" (Denton 1986: 249-50). Michael Kwan pa Behe i kom cilia ki flagella onyutu botwa ni cell pe obedo jami macon onyo yot, ento obedo jami ma ki yubu ma tek twatwal. Kadi bed ni gi tidi, cell acel acel rom ki "ka yubu jami ma tidi ma tye ki jami ma ki yubu maber atika, ma ki yubu ki kwir me kom dano ma wele dit kato miya ki miya acel, ma tek loyo jami ma dano oyubu ki ma pe ki rom ki gin mo kiken i lobo ma pe kwo." (Denton 1986: 250) Lakwan mo ma nyinge William Stansfield owaco ni tye tam aryo ma pigi tego madok i kom kit ma kwo ocakke kwede: "(1) kwo cakke ki i jami ma pe kwo i kabedo ma orumowa kun wok ki i jami ma timme i lobo (lok me nywal ma pe kicweyo), ki (2) kwo cakke ki i teko ma pe nen (lok me cwec ma pire tek))." (Stansfield 1977: 50). Ladit Fred Hoyle, ma oyubu lok ma mako jami ma ki lwongo ni stellar nucleosynthesis, ocoyo ni, "Kit ma ki keto kwede jami mapol ma kwo jenge i kom acel ki i kin jami mapol ma kwo jenge i kom gi onongo ki twero nongo ne ki i jami ma time i lobo kany" (Hoyle 1981a: 526). En omoko tam ne ni, "Kombedi dong tam kong 10^{50} dano ma tye ki too wang⁹⁵ gin acel acel ki Rubik cube ma ki rubu ki temo me tamo kit ma gin ducugubi oo kwede i kare acel i kom gin ma ki cobo. In dong itye ki kare me oo ki loko jami ma pe ki ngeyo i kom acel i kin jami mapol ma kwo jenge i kom gi. Tam ni pi kiwidi ma jami ma kwo nywalo keken ento yub me tic pa remo makwo twero bino i kom gin ma ki lwongo ni primordial soup kany i lobo kany nen calo lok ma pe ki tyen lok ma malo." (Hoyle 1981a: 527, emph. i orig.)⁹⁶ Dr. David Green me Institute for Enzyme Research i University of Wisconsin ki Dr. Robert Goldberger, ladit ma loyo Biosynthesis ki Control Section, Laboratory of Chemical Biology, US National Institutes of Health bene owaco ni, "Lok pa macromolecule-to-cell obedo rwom ma malo ma kato rwom me temo. pe miyo tyen lok me waco ni cell ocakke i lobo kany." (Green and Goldberger 1967: 406-7)

Stephen Meyer oloko i kom wel jami ma twero time: dul acel kwano wel jami ma twero bedo ni otimme i kare me tekwaro pa lobo ma ki neno ni, i kin jami mukene, kwano wel jami matino tino ma tye i lobo ma ki neno ni (10^{80}), kare ma okato nicake ma lok me ryeko akwana ma moko ni jami ducu ma i opoto ki ka mo (10^{16} seconds), ki wel lok ma ki timo i dakika ma tidi acel acel (10^{43}). Malubbe ki jami eni ducu, agiki ma tye kakare tye ni, "Kit ma jami ma otimme ma lukwan lok ma mako acaki me kwo omyerogu gony kwede tek kato jami ma twero bedo tye i wilobo ducu. I lok mukene, wilobo kikome pe ki jami ma miite me nyutu kama ngec ma mako kwo ocakke ki iye keken." (Meyer 2009: 215-19)

Medo ikom meno, lok ma mako acaki pa kwo pe obedo ni jami makwo ma twero kelo jami ma mite me yubu cell makwo, ento lok adaa ni kwayi jamima ogure calo nyig lok, namba, lok ki lanyut ki jami ma kwo ma jenge i kom gi tye calo komputa, jami ma ki lwongo ni digital, ka gwoko ngec ki jami ma ki dwoko cen (nen Dawkins 1995: 17-18) I lok mukene, medo i kom jami ki teko, ngec obedo gin ma pire tek pi kwo me bedo tye (Meyer 2021a: 188). Medo ikom meno, ngec ni omyeroobed ma rwate ki tic, ma en aye, "jami ma tye i kwayi jamima ogure calo nyig lok, namba, lok ki lanyut miyo ngec me yubu jami ma konyo kom-ki timo ne pi kit ma ki yubu kwede" (Meyer 2021a: 173). Ento, pe tye gin mo ma nyutu jami ma nen onyo jami macalo kwir onyo jami me ryako akwana me tic nen ma twero kelo ngec ma mite me yubu kadi wa remo i dano acel makwo (Meyer 2013: vi; Meyer 2021a: 187) ngat ma miyo tam Dr. David Foster omedo lok man kun waco ni, "Kit ma kwayi jamima ogure calo nyig lok, namba, lok ki lanyutpa T4 bacteriophage ni tye kwede ki nyutu ki namba $10^{78,000}$ wek obed ki kare acel keken i $10^{78,000}$ ma tye ka time ki jami ma ki loko labongo ngeyo" (Foster 1985: viii). Foster oloko i kom gin ma pire tek, "wel magi omyero ki ket i kom lok adaa ni wilobo tye keken 10^{18} ceken, macon, ki pi meno pe tye gin mo ma twero time ni kwo oa ki i lok pa Darwin me yero jami makwo ma tiyo i kom alokaloka ma bino pi kare manok" (Foster 1985: viii).

Peko ma tye piny ni dit makato kit ma lok ma malo ni nyutu kwede. Kadi wa cell ma kwo mayot loyo "tiyo ki code acel-li ki kit me gonyo leb acel-li kit ma cell pa dano tiyo kwede... Kwayi jamima ogure calo nyig lok, namba, lok ki lanyut man konye pe ka pe kigonyo. Gin ma cell me kare-ni tiyo kwede me gonyo leb tye ki jami matino tino ma romo pyerabic kulu *ma gi tye ma ki coyo gi i diro ki yoo me pimo ryemo me nyodo me moko nyodo: coc ni pe kitwero gonyo i yoo mukene mapat ki jami ma ki loko.*" (Monod 1971: 142-43, emph. i orig.) I yo mukene, diro ki yoo me pimo ryemo me nyodo me moko nyodo tye ki cik ma gin makwo mito me dongo,

⁹⁵ Ma en aye, 100 alip ki alip, alip ki alip, alip ki alip, alip ki alip, trillion pa jo ma tye ki too wang.

⁹⁶ Ka mukene, Hoyle okwano wel kwo ma oyabe i lobo ma pe ki ngeyo i kom acel i kin 1040,000 ma en owaco ni "gin ma nok ma pe kitwero rwate kwede kadi bed ni lobo ducu tye ki jami ma ki yubu ki jami ma kwo." En omedo ni, "Ka ngat moni pe ki keto cwinye i kom gin ma en ye i kin dano onyo pi pwony me ryeko akwana me tic ki nyonyoma en omoko ni kwo ocakke ki i lobo, kwan man ma yot ni kwanyo tam ni woko ki i kot." (Hoyle and Wickramasinghe 1981: 24; nen bene Major 2001). Gin ni rac makato meno, pien "pe tye atir ni jami ma ki yubu ki jami makwo ma tye i nam macon ni gu oo i rwom me 'piny ma pek' kit ma buk mapol ma ki lwongo ni 'cayanc ma dano maro' waco kwede" (Stansfield 1977: 56). Ki lok macek, pe tye gin mo ma nyutu ni "kabedo me kwo i lobo kama jami me kom dano matino tino obedo ka yubbe kwede me doko gin madit i mwaka me kwo pa dano" onongo tye (nen Denton 1986: 261).

kwo, ki nywal ento pe twero tic ka pe kiyubo maber dok tiyo maber; pi meno, pe watwero cako tamo, i kom jami ma kicweyogi, kit ma diro ki yoo me pimo ryemo me nyodo me moko nyodo onongo twero bedo kwede i acakkine. Karl Popper oketo ne kit man, “Gin ma miyo acaki me kwo ki jami ma ki nywalo kwede bedo gin ma kelo lwo en aye ni: jami ma ki nywalo kwede pe ki tic mo keken ma mako kwo ka pe ki loko ne; ma en aye, kono ka okelo yub pa jami ma ki lwongo ni mwoc cam ma konyo dongo kom dano ma yub gi ki keto piny ki coc. . . . [Ento] coc ni pe kitwero gonyo labongo tic ki jami mogo ma ki nongo ki i gonyo ne”; en olwongo man ni “gin marac” ma kelo wa ki “gin ma twero bedo ni acakki me kwo (ma calo acaki me wilobo) obi doko gin ma pe kitwero kato ki iye bot ryeko akwana me tic ki nyonyo, ki gin ma odong i kom temo me dwoko piny kit me kwo me kom dano me doko kwir ki ryeko akwana me tic.” (Popper 1974: 270)

Tam pa Darwin ma, i kit macon ki ma tye i kare ni, tito ni teko me cweyo ki dongo kwo ki i kom jami ma pe kwo, obedo lok ma pe twero mokone. Ki lok adaa, dano ma gipwonyo lok ma mako jami ma ocakke pire kene pe gi temo me mokone.⁹⁷ I kom lok pa Popper ma ki lwongo ni “vicious circle” ki jami mukene ma ki kwano, niye pa Darwin i kom kit ma kwo ocakke kwede, me waco ne mot, gin ma ki nongo ki i lok ma ki ngeyo, gin ma pe ki tyen lok mo, kono, kit ma Richard Lewontin owaco kwede con, gwoko tyene woko ki i doggola.

Man pe te lokke ni gin ma watwero timone aye me yelo cingwa malo kun watamo ni pe tye ngat mo ma twero ngeyo kit ma kwo ocakke kwede. Kadi bed ni pe tye gin mo ma jenge i kom jami ma ki neno ki wang ma twero yubu namba ma tiyo (ma, kit ma waneno kwede, Diro ki yoo me pimo ryemo me nyodo me moko nyodo ki ryemo nyodo gi tye) dul acel—ki dul acel keken—me gin ma kelo tye ki kero me kelo ngec ma kit man: ryeko/tam. Pi meno, “nwongo ngec ma ki nongo ki i cim i kom jami ma kwo ma yot nyutu tic pa ryeko ma tye ka tic i acaki me kwo mukwongo” (Meyer 2013: vi).

Fred Hoyle oyee. Iyonge neno jami ma mako jami ma ki lwongo ni ler madongo ma tye i kom dano pi tic ma keni keni ki stellar yoo me yubu gin ma tye ki kero me mwoc nia ki kwir ma tye i lobo, en omoko tam ne ni, “Gin ma ki ngeyo maber nyutu ni ngat mo ma ryek ma lamal ni obedo ka tic ki physics, kacel ki kwir ki kit me kwo me kom dano, ki ni pe tye gin mo ma twero lok i kom jami ma tye i lobo. Namba ma ngat moni kwano ki i kom lok ada ni nen calo tye ka kelo peko i kom lok man ma kato lapeny.” (Hoyle 1981b: 12; nen bene Hoyle and Wickramasinghe 1981: 148)⁹⁸ Ki lok macek, i yoo me ryeko akwana me tic ki nyonyo, tam, ki lok me Baibul, kwo onongo pe twero bino ki i yub me jami ma tye i lobo; lok ma ki waco maber loyo tye ni onongo myero obed ki Lubanga aye ocweyo.

D. Lok ma mako jami ma tye i wilobo pe twero tito pi bedo tye pa wilobo

I nge lok eni ducutye lok ma pire tek ma mako kit ma lobo ki wilobo oyabe kwede, onyo “pingo tye gin mo ma ka gin mo pe?” Martin Heidegger olwongo ni “peny ma pire tek me kwan ma mako jami ma tye i lobo” (Heidegger 1959: 7-8). Tyen lok ne tye ni jami ducu ma pe miite ni obed tye mito gin mo ma okelo.⁹⁹

⁹⁷ Gin ma cok ki “nyutu” obedo temo, cako ki Miller-Urey i mwaka 1952, me yubu jami ma kwo ki i yamo ma ki yubu con me lobo ma tye ki pii ma tye ki kongo iye, yamo ma tye ki jami adek me yao mogo mukene, yamo ma tye ki kwir mapol loyo i lobo, ki pii ma mol; ki keto mac ma lyel i gin ma ki rubu ni me nyutu lyel. I Miller-Urey ki jami ma kit meno, ka ki kwanyo yamo ma dano yweyo ki i gin ma ki rubu ni, amino acids ki jami mukene ma kwo gubi kelo (nen “Miller-Urey experiment” 2021; nen bene Thaxton, Bradley, kacel ki Olsen 1984: 22-41 pi lok ma mako Miller-Urey ki jami ma kit meno).

Ento, kadi wa cell acel makwo—kit ma yot loyo me “kwo”—kicweyo ki jami ma ki temo ni, ki kit me kato ki i apoka poka madit ma tye i kin amino acids ki cell makwo kikome pwod pe ki waco ne. Thaxton, Bradley, ki Olsen gu waco ni, pi ni “pe tye gin mo ma ki ngeyo ma nyutu ni pii tye i pii . . . ma tye i lobo kany,” ento jami ma ki nongo nyutu ni yamo ma i lobo macon onongo tye ka doko yamo ma rubu yamo ma dano yweyo ni, ma onongo obi gengo jami ma ki yubu ki jami ma kwo; medo ikom, pol pa yele me yubu yamo mo i lobo ma konyo jami ma i lobo i kit me kwo ducu temo “ber” gi pi tic ma pi opore pa lutim kwed (Thaxton, Bradley, kacek Olsen 1984: 66, 182-85; nen bene Behe 1996: 166-70). I yub manyen ki medo tic pa Thaxton, Bradley, ki Olsen, lacoc mo acel owaco ni, pi ngec madwong ma wanongo ma mako diro ki yoo me pimo remo me nyodo me moko nyodo ki jami mukene nicakke i kare pa Miller-Urey, “ngat moni twero waco ni kwan ma mako acaki me kwo tye ka rweny woko i kare ni ma loyo kit ma onongo tye kwede i mwaka 1952 pien lapeny mapol dong okati, ki lagam manyen ma mako jami manyen jami ma tye i cell ni miyo gin ma ki temo bedo tek loyo kit ma onongo tye kwede con” (Tour 2020: 324; nen bene Dose 1988: Abstract).

⁹⁸ Lagam pa Hoyle kikome i kom lok ma mako kama kwo i lobo oa ki iye ki kit ma “ryeko ma malo” ma okelo en tye ni kwo mukwongo i lobo ocakke ki i polo, ma onya i wilobo kun wok ki i panspermia (Hoyle ki Wickramasinghe 1981). Lagam meno, kadi bed kumeno, kwanyo lapeny ni kit ma kwo ocakke kwede anged ento pe gamo ne.

⁹⁹ Medo i kom acaki me bino pa wilobo, miti pa Lubanga ma tye i kare ni, ma gwoko gin ma kelo peko tiyo i kom mede ki kwo pa wilobo ki jami ducu ma tye iye. Norman Geisler owaco ni, “Gin ma kelo jami ma tye ka time, ma calo an, pe twero bedo gin ma twero time. Ka onongo tye gin ma twero time kono onongo pe obi bedo gin ma kelo gin ma twero time; en bene onongo obi bedo *adwogi* ne. . . . Ka tye gin mo ma jenge i kom [ma en aye, ma pe timme] i lobo [ma tye iye lobo

Lukricitayo gimoko ni “*I acakki piny Lubanga ocweyo polo ki lobo*” (**Gen 1:1**). Lakwan mo ma nyinge William Stansfield oye ni “ryeko akwana me tic ki nyonyope twero tito ka ma jami nyo teko ocakke ki iye” (Stansfield 1977: 53). Ki adaa, kit ma ngat ma oloyo mot me Nobel ma nyinge Sir Peter Medawar owaco kwede, ki kit ma en tye kwede, lapeny ma mako kit ma jami ducu oyabe kwede pe kitwero gamo ne ki cayan, pien “pe twero bedo ki ngec mo ma mako gin mo keken, pi meno ka bor ma kit meno [i kin bedo ki gin mo pe] tye pe twero bedo tye i lok me ryeko akwana me tic ki nyonyoki tam pa dano” (Meda war: 1984) 88). Kadi bed kumeno, luryeko akwana me tic ki nyonyogutimo jami ducu ma gitwero me kelo lok ma nyuto gin mumiyo polo ki lobo tye.

I acakki me mwaka 1970 Stephen Hawking, Roger Penrose, ki George Ellis gunyutu ni wilobo ocako bedo tye i kare mo ma ki ngeyo, cako ki gin mo ma pe nen onyo jami ma nen (nen Meyer 2021a: 115-17). Man ki ngeyo ni “singularity” ma kare ki waco ni cako ki cik me physics gik (Hawking 1988: 49-50; Davies 1992: 49-50). Lapwony me ryeko akwana me tic Paul Davies owaco ni, “Gin ma ki ngeyo i kom jami ma tye i wilobo ni oyabo agiki me kare mukato ancec. Pe watwero medde ki tam me kom, onyo tam me kare, ki i agikki ma kit meno. Pi tyen lok eni pol pa ludiro ma kwano lok kom wilobo gi tamo ni gin ma tye i acaki ni obedo ‘acakki’ me wilobo. I neno man, big bang nyutu yub me cwec; cwec pe me jami ki teko ma tye i wilobo keken, ento bene me kabedo ki cawa kikome.” (Davies 1978: 78-79)

Tam ma ki ngeyo i kom kit ma wilobo oyabe kwede tye ni “Big Bang” theory, ma waco ni “lobo kit ma wangeyo kwede oyabe ki gin acel ma lyet ki pek ma odongo ki odongo—mukwongo i rwom ma pe kitwero tamone, ki lacen i rwom ma lamal—i mwaka mapol marom ki 13.8 ma lubo nio wa i kom wilobo ma pud wangeyo i kare ni.” (Howell 2021: n.p.; nen bene “Big Bang” 2021).¹⁰⁰ Lok meno rwate ki bedo tye pa jami ma ki lwongo ni cosmic microwave background radiation, lok ada ni wilobo nen calo tye ka nya, ki jami mukene (Siegel 2021). Luryeko akwana me tic ki nyonyomogo onongo pe gimaro tam ni gin acel keken dok ni kare tye ki acakkine, pien “obedo calo gin ma Lubanga aye okelo” (Hawking 1988: 46).¹⁰¹ Lok meno tye kakare, pien gin acel acel nyutu ni kabedo, kare, guvu, ki jami “okwongo cakke i acaki me wilobo”—ma pud kare meno onongo pe tye gin mo ma onongo twero weko wilobo (kabedo, kare, guvu, ki jami) ocakke (Meyer 2021a: 117)

- Acakki me wilobo, kit tam, ki lobo mapol

Lok mapol ki lapeny ma mako lok me Big Bang oweko ludiro me ryeko akwana me tic ki nyonyogu keto tam mukene, onyo yub me Big Bang, medo ki “lok me string,” ma dong ki yubu manyen ni obedo M-theory (nen, labole, Wolf 1988; Craig 1999; Craig n.d.; Tate 2014; Siegel 2021). Ngat acel i kin ludiro magi en aye Hawking kikome. Hawking ki Leonard Mlodinow gu tito ni M-theory ni tye ka tito ni lobo mapol kicweyogi ki i kom gin mo keken: “Pien teko me yamo loko kabedo ki cawa, weko kabedo-kare bedo ma ocung matek ento pe ocung matek i wi lobo ducu. . . . Pien tye cik ma calo teko me yamo, lobo twero ki bicweyo en kene ki i kom gin mo ma pe kicweyo. tye gin mumiyo tye gin mo ma ka gin mo pe. . . . Cwec ma moko ni jami ducu romo aa ki kom jami ma pe kwo ni en aye tyen lok ma oweko jami ducu tye me ka bedo peke.” (Hawking kacel ki Mlodinow 2010: 8-9, 180) Gi medo ni man onongo obedo “gin ma otimme” (ma en aye, onongo pe twero time malube ki cik me ryeko akwana macon [ma pe ki gin ma tidi loyo i kom nyonyo me cwec pa ryeko akwana]) ma iye wilobo onongo tye “boo ma lapore peke,” ki teko me yamo “obalo” cawa ma oweko “kare obedo calo dul mukene me polo” (Hawking and Mlodinow 2010: 131, 134; nen bene Davies 2003a: 150-51) I kare mo, “lobo” matidi ni odongo oyoto loyo rwom me dero (Hawking kacel ki Mlodinow 2010: 129; nen bene Cleaver 2016: 72-73). Ki lok macek, “alokaloka me wel i kom jami me cwec matino tino me ryeko akwana” ki waco ni kelo cweyo jami mapol ma pe ki gin mo, mogo ma gi dongo i yoo me rwom ma malo, ma gi yubu lakalatwe ki

kikome], myero obed ni tye gin mo ma jenge i kome ma en jenge iye. Ka tye adwogi mo ma tye, gin mo omyero obed tye ka kelo ne. Pe tye adwogi mo ma tye labongo gin ma okelo ne. Ka gin mo tye labongo tyen lok kono onongo pe obi bedo adwogi ne; onongo obi bedo gin ma okelo pire kene onyo ma pe okelo. Ento kit macalo an [nyo lobo kikome] pe abedo gin ma okelo pira kena nyo pe okelo . . . ki dong bedo na omyero obed gin ma otiime onyo okelo pi gin mo. Pi meno, bedo na mito gin ma tye kany-ki-kombedi ma oweko en tye ka mede ki bedo tye.” (Geisler 1976: 245, 253) Man ki dwoko cen ki lapwony Mortimer Adler ma owaco ni, “Me kelo i kwo ki i gin ma pe, ma, labongo tic me cwec ma kit meno, onongo pe bibedo tye obedo me rwenyo woko. Me gwoko i kwo gin ma, labongo tic me gwoko ma kit meno, onongo pe bibedo tye ki dwoko piny me bedo gin ma pe tye bene me rwenyo woko. okelo me moko ni gin mo ma pe nen tye me cobo gin mo keken.” (Adler 1980: 146). Lagam pa Adler tye ma pire tek pien, i kare ma en ocoyo lok meno, en onongo tye ka tito pire kene ni obedo coc pa lukamfiri pi lukamfiri mukene (Adler 1980: 19).

¹⁰⁰ Lukricitayo mapol giye ni big bang ni nyutu kit ma Lubanga ocako cweyo kwede wilobo (“Lok pa dini” 2021; Ball 2003).

¹⁰¹ En obedo caden me ryeko akwana me tic ki nyonyoma nyutu ni “gin ma ki cweyo” ma oweko lacoc ma ki ngeyo i kom jami ma tye i dan polo Allan Sandage, ma onongo obedo ngat ma pe ye niyene ki tam me jami me cayan, me loko dini pa Lukricitayo (nen Meyer 2021a: 107-9).

lakalatwe, ki, i lok mo acel, "gin ma calo wan." (Hawking kacel ki Mlodinow 2010: 137)¹⁰² I wilobo ma ki tamo ni, Hawking owaco ni, "pe obi bedo ki wang lobo mo ki kare ki kare" ki dong pi obi bedo ki miti me nyutu kit ma ki ngeyo kwede i wang lobo ni. Pe obi bedo ki "gin mo ma pat ma cik me ryeko akwana me tic ki nyonyoobale"; ma ka meno, polo ki lobo "pe gibiketo nyo gibityeko woko, ento onongo gibibedo." (Hawking 1988: 136)

Hawking onongo tye ka lok atir i kom tyen lok me tekwaro ma tye i nge pwonye. En oye ni, "Ka ma lobo tye ki acaki, kono waromo tamo ni tye ki lacwec"; kadi bed kumeno, ka lobo ni tye kene ki pe ki wange, en owaco ni, pe obi bedo ki acaki, ento "onongo obi bedo. Kabedo mene, ki dong, pi lacwec?" (Hawking 1988: 141) I nge mwaki mapol en omedo ni acakki me lobo-ni onongo tye i te cik me cayan, ma 'moko gin ma bitimme i anyim ki ma dong okato woko.' Man onongo bikwanyo tango nyo tic pa Lubanga." (Hawking and Mlodinow 2010: 135, 30) I buk ne me agiiki, ma otoo, Hawking owaco ni "Lubanga pe. Pe tye ngat mo ma ocweyo wilobo ki ngat mo pe ma doro anyim wa"; en omedo ni, "A tamo ni wilobo ni oyabe ki gin mo keken, malube ki cik me cayan." (Hawking 2018: 38, 29)

Hawking oye ni "labongo wang lobo" ma en owaco ni pe kitwero kwanyo ki i gin mo keken (Hawking 1988: 136). Peko madongo tye kwede. Mukwongo, "cik me cayan" ma wangeyo en aye ma oa ki i "bal madit." Pe watwero bedo ki gen me ngeyo onyo nyutu cik ango ma onongo tye ka tic ma peya big bang otimme ki wel jami ma tye i wilobo ocakke. Pi meno, i kom jami ma ki nongo, lok ma ki tamo ni ducupe ber loyo lok ma ki waco ni "God hypothesis" (nen Chapman 2013: 156-57). Me aryo, Hawking oloko kare ma ki tamo pi kare me ada me bino ki tam ne; en olwongo man ni "gin ma ki tiyo kwede me cura (onyo diro)" (Hawking 1988: 135). Ento, kare ma en tamo ni pe rwate ki jami ma tye i kabedo ki cawa kikome (Meyer 2021a: 507n.18; 352). Hawking ote gonyo "lok me cura [kare ma ki tamo] ma pe ki tyen lok me kom ma calo tye ki tyen lok me kom ki me kom" (Meyer 2021a: 366). Hawking oye ni i kare ma ki tamo keken aye pe tye gin mo mapatpat onyo wang lobo i kin kabedo ki kare; en omedo ni, "I kare kikome, wilobo tye ki acaki ki agiki i kom jami mapatpat ma gi keto wang gi i kare ki kare ki ma cik me ryeko akwana turo iye." (Hawking 1988: 138-39) Ki lok macek, gin ma tye acel (acaki me kare me wilobo), ma tye i kare kikome ki i lok adaa, miyo tam me "pe ki wang" bedo gin ma ki tamo calo kare ma ki tamo ma jenge iye.

Me adek, lok ni wilobo kicweyo pire kene ki i kom gin mo ma pe tye ma lubbe ki cik me ryeko akwana nyuto "bal me dul" ma pire tek. Gin ma kelo ki cik me ryeko akwana me tic ki nyonyope obedo gin acel. Gin ma okelo obedo jami ma time ma peya jami mukene otimme ki timo, time, onyo bedo tye i yoo ma kelo adwogi. Cik, i kom cing mukene, obedo lok ma mako ginacweya, jami ma tye iye, ki wat i kin gii; kadi bed kumeno, ma calo lok ma ki waco, cik pe ki pe twero kelo jami ma time (nen Meyer 2021a: 371). Pi meno, "cik me teko me yamo" ki "cik me ryeko akwana" pe miyo yamo, teko, onyo gin mo keken bedo tye, ento tito kit ma gi rwate kwede ka dong gi tye (nen Meyer 2021a: 371; nen bene Lewis 1970d: 77 [*"cik me ginacweya pe okelo gin mo keken ma otimme. Gin aye kit ma jami ducu ma time myero olub kwede, ka ce twero bedo ni twero timme."*])). Lok pa Hawking i kom kit ma lobo "kicweyo kwede ki i kom gin mo keken" pi meno pe tye lok mo keken.

Ma pire tek loyo, David Darling, ma onongo obedo latela me cukul madit me kwan i University of New Mexico, onyuto ni lok ma dano calo Hawking owaco ni pe tye kakare, "Gin ma pire tek—gin madit loyo weng—en aye kit ma inongo kwede gin mo ki i kom gin mo ma pe. Pe iwek ludiyo ma kwano lok kom jami ma i wilobo gu temo bwolo in i kom lok man. Gin bene pe gitye ki ngec mo keken—kadi bed ni gitye ka timo tic maber me weko gi ki jo mukene giye ni man pe obedo peko. 'I acakkine,' gin gibiwaco ni, 'pe tye gin mo—pe tye kare, kabedo, gin nyo teko mo. Ki dong onongo tye alokaloka me gin matidi matek i nyonyo pa munu me tic ma aa ki iye. . . O! Cung kany. Ineno ngo ma atye ka waco ni? Mukwongo pe tye gin mo, ki dong tye gin mo. Ki ludiyo ma kwano jami ma tye i dan polo ni gitemo rwate ki jami aryo ni ki gin matidi i nyonyo pa munu me tic ma medo kero pa jami, ma obedo gin ma pe ngeyo ma okelo jami weng. Ki dong gi tye cen ki ma pwod pi ingeyo, gin gu kwanyo lakalatwe miya i kom miya acel ki i kom gi ma ki lwongo ni gin matidi calo otok aruka. Pe atye ki peko mo ki lok man ma aa ki i kom alokaloka me gin matidi me nyonyo pa munu me anyim. Pingo dano pe omyero gu yub lok ma mako kit ma wilobo oake kwede ki i gin ma yot me doko gin ma tek. Ento tye peko mo ma tye ada i tito kit ma oyabe kwede i acaki. Pi itwero loko lok man kun i tiyo ki nyonyo matino tino me tic. Pe tye gin mo ma ki cako kwede, ma nongo pe tye gin ma kero ne tye matidi matek, pe tye lwala ma romo ma konyo me tic, pe tye kare ma gin mo twero time iye, pe tye cik me kom ma twero kelo alokaloka ki i gin ma pe ki gin mo me doko gin mo; onyo tye gin mo, ma mite ni ki gony." (Darling 1996: 49)

Ki adaa, ma pat ki lok pa Hawking ni kwan me jami ma tye i lobo ni ye ni dano pe giye i kom Lubanga i kom acaki me wilobo, nyonyo matino tino me tic nyutu ni pe giye i kom Lubanga ki lok ma mako jami ma tye i lobo. Malube ki nyonyo matino tino me tic, i rwom me nyonyo ma mwoc bom matino tino jami ducu tye adaa ki

¹⁰² Kit me tam i kom cwec malube ki ryeko akwana waco ni twero bedo ni tye jami mapol ma romo 10500 mapatpat, acel acel ki cik ma kwako jami ma mako kom/ryeko akwana (Hawking and Mlodinow 2010: 118).

pe ki ngeyo; medo i kom meno, bedo tye pa ngat ma tye ka neno (ngat ma tye ki ngec nyo gin ma ngat ma tye ki ngec tiyo kwede) i yo mo moko “lok ada ma lubo gin ma otimme ma jenge i kom neno keken” (Garte 2019: 34). I kom lok meno, lakwan ma ngeyo lok kom jami makwo Sy Garte owaco ni pien dong wangeyo ni “lobo ma tye i te atom, photons, ki jami matino tino mukene ki doro ki gin mo matidi matek i tic me cwec malube ki ryeko akwana, ma mito kit me lok ma pe rwate i kin jami matino tino, kabedo ma orumogi, ki ngat ma tye ka kwanogi. . . . Jami ma kit meno ma obedo but lok adaa me cwec i rwom ma tidi ki ma pire tek loyo miyo bedo tek me gwoko jami ma mako jami ma nen calo yoo acel ma opore me neno lok adaa. (Garte 2019: 36-37) Ngat ma opore pi ngat ma oyubu cik me ryeko akwana me tic ki nyonyoki oyubu jami ki teko ma tye i wilobo en aye Lubanga.

Hawking oye ni, kadi bed ni tam ma calo mege ni ki twero keto anyim “pi tyen lok me nen maber onyo jami ma nen,” gin ma ki temo me adaa pi lok me ryeko akwana me tic ki nyonyoaye “ka ce en tiimo lok ma rwate ki gin ma ki neno” (Hawking 1988: 136-37). David Lindley owaco ni jami ma ki lwongo ni jami matino tino i tic me cwec me kare ni “pe jenge i kom jami ma nen ki ma ki temo ma mako jami ki jami ma ki lwongo ni pushs ki gin telo ento i kom leb ma ki ngeyo maber ki me cura ma kwako kabedo ki rwate ki kit ma yamo wire kwede. . . [ma] dong gi tye ma pe ki tyen lok pien jami ma ki tiyo kwede i mathematic ni ki twero tic kwede pi labinaka makato nongo gin me pim. . . . Ento tic ango ma tye i kom lok ma nen maber ento pe ki teko me tito gin ma bitimme anyim, dok pe miyo lok mo ma kitwero temo?” (Lindley 1993: 18-19) Kadi wa Hawking oye ni labol ne, onyo labol mo keken ma kit meno, pe twero kwano gin ma ki bi waco (Hawking 1988: 137).

I kom lok man, ladiro i kom jami ma tye i dan polo Luke Barnes openyo ni, “Tika yub me multiverse twero bedo ni ki ngeyo ni tye me cayan?” Lagam ne tye ni “Ku.” En otito ni, “Wan pe watwero neno gin mo keken ma tye i lobo mapol . . . pien pe gitye ki adwogi mo i kom lobowa. Watwero bedo ki tam marac i kom jami ducu ma waye i kom lobo mukene magi dok pe tye gin mo ma waneno ma twero yubowa. Lok ni pe tye kany. Lok me tekwaro me ryeko akwana me tic ki nyonyoopwonyo wa kare ki kare ni temo jami ma ki temo pe obedo gin ma ki yero me medo. Tam ni jami mapol tye adaa obi bedo ma pe kitwero temo ne.” (Barnes 2012: 58; nen bene Garte 2019: 52 [lok ma mako jami mapol “tye ki peko me bedo ma pe ki twero moko ne, pien ngec pe twero wot i kin jami mapol”]) Ki lok macek, kit ma Phillip Johnson owaco kwede, lok ma ki waco ni “agikki ne pe/acakki ne pe” “obedo gin ma ki yubu me cura ma pe ki tyen lok mo, pe nyutu gin mo kiken ki pe kelo yub me kwedo ngec mo keken. Ticce acel keken tye me miyo kony i kom lok me but lok matito ki tye kwede kit ma ki cweyo kwede ni jami ma tye i lobo tye maber ki twero tic maber kwo ma pe tum.” (Johnson 1995: 226; nen bene Thorvaldsen kacel ki Hössjer 2020: 4 [“Tam man ma mako jami mapol ni pe ki cwako ki gin mo kiken ma ki ngeyo, ki ki twero neno ni obedo tam ma ki tamo ni tye kakare”])¹⁰³ Paul Davies omedo lok ma pire tek ni “bedo tye pa yub me cura pi wilobo ni pe rom ki bedo tye pa wilobo ni kikome” ento rwate ki lok me cura ni tye gin mo ma twero bedo ni wilobo ni twero bedo tye (Davies 1992: 69). Pi meno, lok ma ki waco ni “pe ki wang/pe ki acaki” pe twero bedo ki gin mo ma nyutu ni lok ma mako wilobo tye onyo ni Lubanga pe tye.

Me agiki ne, gin mo kiken ma ki tamo ni acaki me wilobo ni tye ka jemo ki cik ki gin ma ki nongo ki bot luryeko akwana me tic ki nyonyokikome. Mukwongo, “cik me gwoko teko, ma bene kilwongo ni cik me acel me thermodynamics, waco ni teko pa gin ma kigwoko myero obed kit meno—pe twero medde nyo dok piny labongo keto cing mo ki woko. Wilobo kikome tye ma doge alora, omiyo kit kero ducu matye iye gak marom.” (Moskowitz 2022: n.p.; nen bene Meyer 2021a: 220-21 [“Lok ma mako ginacweya neno ginacweya calo gin ma tye ki jami ma kelo ki adwogi ma tye i kin jami ma ki umu”])¹⁰⁴ Cik me aryo me en lok me ryeko akwana ma poro lyeto me piny, kero ki tic kit ma giribbe kwede waco ni “i loko kit teko acel me doko mukene, mogo rweny calo lyeto ma pe kitwero tic kwede. Rwom me kero me lyeto obedo rwom me lok me ryeko akwana ma poro lyeto me piny, kero ki tic kit ma giribbe me mo keken onyo goro i kin jami. Cik me aryo nyutu ni ka teko tye ka loko i wilobo ducu, rwom me kero me lyetotye ka mede.” (Stansfield 1977: 57) Kit mo keken me naturalism nyutu ni wilobo ocakke i kit ma pe ki ngeyo ki jami ma obale ento, ma ka doko gin ma pe ki ngeyo kit ma cik me aryo me lok me ryeko akwana ma poro lyeto me piny, kero ki tic kit ma giribbe

¹⁰³ Lapwony ma ngeyo lok kom jami ma kwo i lobo Don Page ocoyo wel jami mapol ma dano mapol gi maro i kom tam pa jami mapol (pot karatac 2008: 19-22; pi jami mukene ma pe rwate i kom tam pa jami mapol nen bene Davies 2003b; Behe 2007: 220-27; Ellis 2011; Craig n.d.; Maudlin 2005: 461-62; Cleaver 2016: 77).

¹⁰⁴ Ma lubu jang lok me ryeko akwana ma tito ki ma jami mukene kwo kwede ki dero i rwom me mwoc mapatpat, “Einstein okwero tam ni jang lok me ryeko akwana ma tito ki ma jami mukene kwo kwede ki dero i rwom me mwoc mapatpat pe jemo i kom gwoko teko. Ki en onongo tye kakare. Iyonge ma ludiyo me ryeko akwana me tic gu loko jang lok me ryeko akwana ma tito ki ma jami mukene kwo kwede ki dero i rwom me mwoc mapatpat mwaka manok laca, ludiyo me ryeko akwana me tic ki nyonyo gu niang ni kadi bed ni teko pa kwir me kero ma woto i kom dano acel acel twero loko i yoo neno kit aloka loka piny ki wire pa yamo ma kelo kot kun nyutu kare ma miyo gen me tic me kwo, teko pa kwir me kero ma woto i kom dano ki kit ma en tiyo kwede bedo marom i kare ducu. Guvu onongo ki gwoko.” (Moskowitz 2022: n.p.)

kwedeowaco kwede, wilobo, labongo ngeyo, odoko ma ki yubu maber ki tek! Kit ma tye kwede, lok mo keken ma waco ni wilobo obino kene tye ka jemo i kom cik me acel ki me aryo me lok me ryeko akwana ma poro lyeto me piny, kero ki tic kit ma giribbe kwede. Man bene nyutu ni wilobo, pi gin ma mite, onongo tye ki acaki: "Cik me aryo ma diyo i kom wa tye kit man: Ka, ka kimiyo kare ma oromo, wilobo obi oo i to me lyeto, ki dong pingo pe tye i kit me to me lyeto i kare ni, ka onongo tye labinaka, ki i kare ma labinaka? Ka wilobo onongo pe ocako bedo tye, ci onongo myero obed i kit me rwom ma rom. cawa ma tye ka tic, omyero dong otum woko." (Craig n.d.: The Thermodynamics) Kadi bed ni en tye ngat ma ye ni jami ocakke pire kene, Stansfield oye ni, "Cik magi gicung matek pi cwec ma tye i wilobo" (Stansfield 1977: 57).¹⁰⁵

Me aryo, ki i lok adaa, i mwaka 2003 Arvind Borde, Alan Guth, ki Alexander Vilenkin guyubo lanyut "ni jami duuc ma mako wilobo ma dongo tye ka time [ma tye iye wilobo ma tye ka dongo]—medo ki wilobo ma tye ka mede, wilobo ducu, ki wire ki kit me yoo tic malube ki diro me tong gweno—gi tye i te BGrem ma mako" wilobo omyero obed ni tye ki kama oyabe iye onyo acaki (Meyer 2021a: 124-28). Pi meno, ladit me Tufts Institute of Cosmology Alexander Vilenkin owaco ni, "Ki lanyut ma tye i kare-ni, ludiwo ma gipwonyo lok kom jami ma i dan polo pe dong gitwero kanone i nge gin mo ma twero bedo ni tye lobo ma okato kare mukato angec. Pe tye yo mo me bwot ki iye; omyero gukemme ki peko me acakki me lobo." (Vilenkin 2006: 176; nen Grossman 2012: 7) Hawking oloko lok ma mako lok man, "kabedo me cwec obi bedo kama kwan me ryeko akwana me tic ki nyonyoopoto iye. Ngat moni omyero olok i kom dini ki cing Lubanga." (Grossman 2012: 6)¹⁰⁶

- Yub maber (Cik ma mako kom dano))

Gin ma nyuto ni Lubanga ocweyo jami ducu nen i kit ma polo ki lobo tye kwede kacel ki kit ma gikubbe kwede ki dano. Francis Collins, ladit wi yub me Human Genome Project ma en tye MD ki PhD i ryeko akwana me tic, owaco ni, "Tye jami 15 ma pe loko - gin ma kelo teko, jami mapatpat ma kwako teko ma tek ki magoro pa bom, ki mukene - ma tye ki wel ma opore. Ka acel i kin jami magi onongo tye ka rweny ki dul acel i kom mapol lapore pe, onyo i lok mogo, ki dul acel i kom mapol lapore pe, onongo pe twero bedo ki dul lobo acel acel bino i kabedo ma waneno iye. Jami ma tye i lobo onongo pe twero ribbe kacel, onongo pe bibedo ki dul lakalatwe, lakalatwe, lobo nyo dano. Man obedo gin ma ki neno ma oyomo cwinya. Nen calo pe twere ni wan wa tye kany." (Paulsen kacel ki Collins 2006: n.p.) Man ki ngeyo ni cik ma kwako dano onyo "yubu maber" me wilobo. Ladiro i kom jami ma i dan polo Martin Rees tamo ni namba abicel keken¹⁰⁷ dok waco ni "ka onongo ngat mo i kingi onongo 'pe ki yubbe', kono lakalatwe dok kwo pe bibedo tye" (Rees 2000: 4). Jami ma mite pi kwo me bedo i lobo kwako bor pa lobo ki ceng (pe cok twatwal me miyo lyet twatwal onyo bor twatwal me weko jami ducudoko ngiic) ki lok ada ni lobo pe cok twatwal onyo mabor ki dye kabedo ma iwi yamo (ma obi kelo dwong pa meny ki balo yub pa jami) (Behe 2007: 210-12). Michael Behe omedo ni "'gin ma dano rwate kwede' ma mite pi kwo i wilobo ni okato cik ma kwako jami ma mako kom ki jami ma pe loko, nio wa i diro me yubu kwir," medo ki jami ma calo lok ada ni pii, ma pe rom ki jami mukene ma mol, dongo ka odoko ngiic ki, i rwom me jami ma woto i remo kom dano, teko pa mac ma weko teko ki goro ma miite pi tic pa kero ma dongo kom dano me tic (Behe 2007: 208-9, 214). Twero bedo ki jami 100 ma ki yubu maber, ma tye "ma calo panel ma loyo jami ma tye i wilobo ki jami ma romo 100 ma ki twero keto ne i wel mo" (Thorvaldsen kacel ki Hössjen 2020: 4). Kit ma Thorvaldsen ki Hössjen gu waco kwede, "Kare ma lobo ni omyero obed ma kwo tye ma nok twatwal ma pe kitwero niang ki kwano ne" (Thorvaldsen kacel ki Hössjen 2020: 4).

Rees openyo ni, "Tika lok man obedo lok ada ma pe rwatte, nyo obedo gin ma Lacwec mo ma kite ber aye omiyo?" (Rees 2000: 4) Kit ma ki yubu kwede maber ni tye ma pat ki gin ma onongo wa tamo ka onongo

¹⁰⁵ Cik me aryo me jang ryeko akwana me tic ki kwir ma loko i kom wat ma tye i kin lyeto piny, tic ki kero pa jamibene romo kwero lobo ma tye ka ngwec, pien pe tye yoo mo ma ki ngeyo ma weko lobo twero dwogo cen i kabedo ma pe ki rwom ki dong dongo ki 100 iwi 100 me tic maber, ma calo, lobo ni pe twero bedo macon ma pe gik ento onongo dong ogiko dongo-medo cen mwaki mapol mukato angec (nen Moreland 1987: 33-34).

¹⁰⁶ Pire tek me niang ni Lubanga pe obedo "gin mukwongo" me bedo tye pa wilobo keken, ento bene obedo gin mukwongo ma kelo bedo tye pa wilobo. Ki meno wa tye ka waco ni tam pa Lukricitayo i kom cwec kwako jami mapol. Ki lok meno wa tye ka waco ni tam pa Lukricitayo i kom cwec kwako jami mapol makato ni lobo ducu onongo tye ki acakine i kare. Dok bene kwako tam ni medde ki kwo pa lobo jenge i kom Lubanga. Ki lok ada, tic pa Lubanga me cwec bene kwako gwoko kwone kare ducu. Nen n.98, ma malo ni. Me ketone i yo mukene, "Lubanga okwanyo lobo woko rom ki Lubanga.." (Nash 1988: 125)

¹⁰⁷ (1) Twel rwom me kabedo ma wabedo iye - 3; (2) Teko pa mac ma rwate ki teko me yamo ma tye i kin proton aryo - ma romo 10³⁶; (3) Dul pa pek ma ki loko doko teko ka hydrogen ki rubu me yubu helium - ma romo 0.007; (4) Pek pa jami ma tye i wilobo, ma pi ki nyutu i kilograms pi cubic meter, ki nyutu i unit ma pek pa jami ma pire tek (10⁻²⁶ kilograms pi cubic meter) rom ki acel - ma romo 0.32; (5) rwom me teko macol ma tye i wilobo, bene ki nyutu i unit ma rwom ne ma pire tek rom ki acel - 0.68; (6) Kit ma dul lakalatwe madongo ki dul lakalatwe madongo-ni gikubbe kwede matek. I kom gin ma ki tiyo kwede i buk pa Rees tye ki wel 10⁻⁵.

lok adaa. Stephen Hawking oye ni, kadi bed ni ki tamo ni wilobo ki yubu ki i kit mo ma ki lwongo ni "big bang" onyo nyaa ki kama nok, kit ma wilobo ni oyabe kwede malube ki lyeto ne, rwom me nyaa ne, ki jami mukene. "omyero obed ni ki yero maber"; pi meno, tek adada me tito gin mumiyo lobo ocakke dok tye kit ma tye kwede "labongo tic pa Lubanga ma onongo tye ki yub me cweyo cwec calo wan" (Hawking 1988: 126-27). Ka mukene en omedo ni wilobo ki cikke "nen calo tye ki yub ma ki yubu me konyowa ki, ka wamito bedo tye, weko kabedo manok me loko ne" (Hawking kacel ki Mlodinow 2010: 162).

Kit ma ki yubu kwede jami ma i wilobo ni nyutu jami mapol makato jami ma ki yubu maber. Yub maber bene kwako gin ma Stephen Meyer olwongo ni "gin ma pire tek" ki ladiro me cura William Dembski olwongo ni "nyutu," ma en aye, jami ma pe twero time "ma bene nyutu 'an *kit ma ki ngeyo kwede kene*'" (Meyer 2021a: 157, *emph. in orig.*; nen bene Meyer 2009: 360-63). Tye calo labol ma kitiyo kwede con i kom got ma tye ki cal ma waco ni "Gaa me Britain joli i Wales." Got ni nyutu gin ma pe twere ento bene ki ngeyo gii ma nyutu gin mo. Kit ma Dembski owaco kwede, "Nyutu jami ma ki ngeyo en aye yoo acel keken ma tye botwa me poko kin gin ma ki yero ki gin ma time atura, gin ma ki yero ki gin ma ki byeko ma pi nen" (Dembski 1998a: 64). I lok mukene, jami ma pe twere ma bene nyutu tic ma pire tek onyo gin ma ki ngeyo "*kare ki kare* adwogi ma aa ki i jami ma ryek, ento pi gin ma otimme atura onyo cik me jami ma nen ki wang" (Meyer 2021a: 158, *emph. in orig.*). Meyer owaco ni, "Yubu maber pa wilobo nyutu jami mapatpat—ma pe twere ki kit ma tiyo kwede—ma weko dano ngeyo, ki miyo tyen lok me, yub ma ryek," ki "nen kit ma ki yubu kwede wilobo moko gin ma waromo tamo ka ryeko ma tye ki yub me yubu wilobo ki kwo" (Meyer 2021b: 20, 274).

Ni kit ma ki yubu kwede wilobo ni nyutu bot Lubanga ki nyutu kamaleng ni: (1) "jami ma mite me bedo tye ma peya ki waco ni wilobo ni tye ki tic," ma tere ni ngat mo ma ryek ma oyubu wilobo ni pe twero bedo i kin wilobo kikome ento onongo myero obed gin mo ma tye woko ki wilobo ni. (2) "Ma calo Bach fugue, wilobo tye ki deyo ma mwonya i kome, ma ki doro ki cik ma rwom me cura ne ki keto i lapim dwiro me kare. Lapok magi me ryeka akwana me tic ni ki rwate maber, ki jami ma pe loko i kom ginacweya ma gicung i kom equation ni ma ki keto i rwom ma weko lobo wa maber ni bedo i kit ma wan, dano, watwero kwano ne." (Thorvaldsen kacel ki Hössjen 2020: 4) Ngat acel ma twero yubu ki yubu jami eni en aye Lubanga. Pi meno, "bedo ki niye ni Lubanga tye twero gonyo ne (1) acakki me wilobo i kare (ma en aye, i acakki), (2) yubu wilobo maber ki i acaki me kare, ki (3) acaki pa ngec ma ki ngeyo ma bino i nge acaki me kare ma mite me kelo gin makwo mukwongo." (Meyer 2021b: 25-26) Man obedo gin ma pe twere ento bene tye gin ma pire tek ma obalo cwiny pa Fred Hoyle ki oweko lupwonye mukene, medo ki Henry Margenau, lapwony ma ki ngeyo i Yale me jang lok me ryeko akwana ma tito ki ma jami mukene kwo kwede ki dero i rwom me mwoc mapatpatryeko akwana me tic, me ye ni Lubanga tye (nen Meyer 2021a: 130-31, 142-46).¹⁰⁸

Rees, Hawking, kacel Richard Dawkins tem me bwot ki i teko pa lok man kun itiyo ki tam me "lobo mapol." Gin mumiyo tye ni, i kin jami mapol, jami ma ki yubu maber twero bedo tye kama mo i kin jami mapol, pien jami mapol ma tye i lobo mapol romo medo wel kare me yubu jami ma kwo ma rwate ki kwo (nen Meyer 2021b: 17-18; Dawkins 2006: 145; Rees 2000: 4, 148-61; Hawking kacel ki Mlodinow 2010: 164-65). Ento, Meyer owaco ni jami ma ki tamo ni tye me yubu jami mapatpat ni "pol kare gi lwongo jami ma mito ni ki yub maber, ma oweko ki penyo lapeny ma mako acaki me yub macon ni." (Meyer 2021b: 19-20; nen bene Meyer 2021a: 326-47 pi lok ma mako yubu maber ki kit ma en kubbe kwede ki jami ma mako jami mapol).

Alvin Plantinga ogamo lok ma pe ki culu ni "tye ka time" ma mako "wilobo ducu" kun tamo labol pa laco ma gwoko dyang i boma me Old West me Tombstone onyo Dodge City ma "timme" me keto kene angwen ki wild card i tuku me poker. I kare ma lutuku mukene ni gi tye ka mako lutuku gi ma romo abicel, lacat ni owaco ni, "angeyo ni obedo gin ma kelo lwo ni kare ducu ma atye ka tuku an anongo karata me tuku angwen ki kit karata mpatpat me tuku, ento dong itamo i kom jami ma lubo ni? Twero bedo ni tye rwom me wilobo ma pe gik, pi meno pi poko kin cing ma twero bedo tye, tye wilobo mo ma twero bedo ni waniang iye; wan ken wa i acel ma ngat ma calo an kare ducu tye ka tic ki jami ma ki lwongo ni karata me tuku ki kit karata mpatpat me tuku labongo kwalo." (Plantinga 1996a: 35) Lok ma kit meno pe obi bedo ki adwogi mo i kom lutuku mukene ni. Kadi bed ni twero bedo ni laco ni kare ducu tye ka miyo karata me tuku angwen ki karata me tuku mapatpat, Plantinga otiito ni "kit ma twero bedo kwede me poko [karata ma ki poko] ni dit twatwal i kom tam ni atye ka bwolo ma loyo i kom tam ni karata ni ki poko ne maber. . . . Gin acel-lu tye pi lok ma ki waco maber; gin ma twero time i kom lok ni Lubanga aye ocweyo wilobo tye madwong loyo lok ni wilobo pe kicweyo." (Plantinga 1997: 27n.25)

Tam pa jami mapol pe twero ki pe twero cobo nyo gamo lapeny i kom bedo tye pa Lubanga ki tic ma en tye ka timone. Lakwan cura ki ladiro i kom jami ma i wilobo George Ellis owaco ni, "Ludiro me ryeko akwana gu waco ni jami mapol tye calo yoo me cobo peko ma mako kit ma kwo tye kwede, ento tam ni oweko lok ma

¹⁰⁸ Pi lok maber ma mako yubu jami maber ki lok macon me nongo ne nen Meyer 2021a: 130-63 and Plantinga 2011: 193-224.

pire tek ni pe ki cobo. Peko acel-lu ma bino i kom jami ma tye i wilobo ni doki bino i kom jami ma tye i lobo ni. Ka jami mapol ni tye, tika obino pi tyen lok mo, onyo pi tyen lok meno? obedo lapeny ma mako jami ma pe nen ma pe twero gamo pi wilobo onyo wilobo mapol.” (Ellis 2011: Too Much Wiggle Room)

Kit ma ludirowo mogo me ryeko akwana gi cito kwede me temo jingo lok ma mako jami ma tye i lobo obedo labol mukene pa Richard Lewontin ma oye (ma kiloko iye malo ni) ni pol pa jami ma mako ryeko akwana pe ki telo ki jami ma ki nongo i yenylo lok ada ento gubi ye tam ma pe rwate ki jami ma ki nongo ki i cayan, pien ni tye ki miti macon i kom lok ma mako jami ma tye i lobo (Lewontin 1997: 31). Gin ma kelo lworo i kom gin ma tye ka time i kare ni tye ni ludirowo i kare ni gitye ka lok i kom jami ma kato rwom me ryeko akwana.¹⁰⁹ Tam me jami mapol, onyo neno mo keken ma mako acaki pa jami ma i wilobo, tito gin acel, pien kit ma ki pingo jami ma i wilobo tye kwede pe ki twero neno, temo, temo, onyo dwoko ne (nen Cleaver 2016: 77-80). Lok ma ki waco ni wilobo oyabe "i kit ma en tye kwede" (ma en aye, labongo Lubanga) ki ni dongo pe ki telo ki ngat mo keken ento time pi gin ma time kene, pi kwano kit dano i kwo, pe obedo dul me pwony me ryeko akwana me tic ki nyonyoma calo meno, ento obedo lok me lok ma mako jami me pe waneno onyo kwano kit me dini ki Lubanga ma pe kitwero nyutu "i yoo me ryeko akwana" (nen Plantinga 2011: 309; Cleaver 2016: 77-80). Ki tungcel, kit ma ngat mo ma tye ka nyamo lok i kom buk pa Rees owaco kwede, tam ni "yub pa Lubanga, i yubo lobo wek kwo pa dano obed tye, *tye maber calo gin ma ki waco i lok me ryeko akwana*—kadi bed kumeno pe twero bedo i te cik me ryeko akwana" (Roberts 2001: n.p.; nen bene Garte 2019: 52 ["Kadi bed ni ludirowo i kom jami ma kwo gi kwero lok mo keken ma mako jami ma pe nen, omyero ki wac ni lok pa Lubanga pe ki kwanyo ki i temo onyo mokone pa ludirowo me ryeko akwana ma loyo jami ma tye i lobo mapol"])). Pi meno, tye kakare pi ludirowo ma calo Gerald Cleaver, Lakricitayo ki ladirowo i Baylor University ma tic ne tye ki kit tam me tic me ryeko, ma nyutu ni "Kit me Nyutu ni Lubanga pa Lukricitayo ma kero ne me cweyo jami dit kato kit ma onongo wa tamo kwede con" (Persaud 2010: 47, quoting Cleaver).¹¹⁰ Ki lok adaa, kit ma lapwony me ryeko me tic Paul Davies oye kwede, lok adaa pa Lukricitayo me neno lobo tye kakare ki bot ludirowo me ryeko akwana me tic ki nyonyoducu, pien "kadi wa ludirowo me ryeko akwana me tic ki nyonyoma pe ye i kom Lubanga gi ye ni tye gin mo ma calo cik ma tye i ginacweya ma twero bedo ni waniang iye. Pi meno ryeko akwana me tic ki nyonyotwero moko tam pa ludirowo me ryeko akwana keken." (Davies 2003a: 148)

• Agikki

Bedo tye pa wilobo ki cik me cwec pe gengo bedo pa Lubanga onyo bedo lacwec me wilobo, ento gi rwate ki Lubanga ki nyutu Lubanga. Hawking oloko i kom lobo ma tye "kicweyo pire kene ki i gin mo ma pe, ma lubbe ki cik me cayan." Bedo tye pa cik ma kit meno nyutu ni Lubanga aye lacwec. Gin mumiylo tye ni cik ma kit meno ki cura ma tye i nge kwan me gin matidi matek me tic ki bedo tye pa wilobo twero bedo (A) i tam pa dano, (B) labongo nen i kin tam ma pe nen, onyo (C) i tam ma onongo dong tye con (ma en aye, tam pa Lubanga) (nen Meyer 2021a: 374). Gin me adek ni miyo tam ma rwate, pi tyen lok aryo: Mukwongo, gin acel ki aryo ni miyo cik ki tam ma kit meno bedo but wilobo, ento pe gin mo ma onongo tye con; kit meno, onongo pe gitwero cweyo polo ki lobo kikome. Me aryo, kadi bed ni cura ki "cik me ryeko akwana" gitwero tito kit ma lobo tye kwede, ento pe gitwero cweyo jami ma nen. Kit ma wawinyo kwede i kom wat ma tye i kin tam me cura ki tam mukene nyo cik ki cwec tye ni tam ma pe nen-ni cakke ki i tamwa dok ki tic me yubo jami ma ryek ki mitiwa kelo jami ma keto tam magi i tic. Pi meno, "ka dul tam me cura ki jami omyeroobed tye con i wilobo, ma calo gin ma konyo i kit me tic matidi nyutu, ki tam eni omyero obed ki tam ma kato-omyero onyut gin ma tye i tam ma onongo tye con" (Meyer 2021a: 375).

Cik me ginacweya bene pe gengo "tic" pa Lubanga ma tye ka medde ameda i polo ki lobo, ma i kine tye iye tango. Tye tyen lok aryo pi man. Mukwongo, "cik me ryeko akwana" ma mako jami ma nen tiyo i "yub ma ki umu" keken. Ento, tic pa Lubanga i polo ki lobo kacel ki tango mo keken ma en omyero me timone nyuto ni polo ki lobo pe obedo yub mo ma kigwoko; pi meno, donyo pa Lubanga i kom lobo pe obi turo cik me cwec, pien cik me cwec pe loko i kom ngo ma time ka lobo pe ki umu (Plantinga 2011: 82-83; 130; Alston 1994: 50). Kit ma lobo-ni onongo tye ki acakkine pi kare manok-ki nyuto ni jami ma tye i lobo kacel ki lobo-ni kikome pe gibedo matwal. Meno keken nyutu ni wilobo pe obedo "gin ma ki umu" (nen Wiker 2002: 293). Me aryo, niang ni wilobo pe obedo gin ma ki umu ki medo ki dongo pa gin matino tino me tic ki nyonyo, ma oloko niang pa luryeko akwana me tic ki nyonyoki "dirowo me moko tam" ma ki waco ki cik macon me physics. "Ki i [gin matino

¹⁰⁹ Lapwony me physics Paul Davies, ma en kikome onongo mito ni cik ma dorolobo "omyero obed ki lok ma ki gonyo ki i wilobo ki pe me lok ki ngat mo ma woko," kadi bed kumeno oniang ni "nio ka ryeko akwana me tic ki nyonyoobino ki lok ma ki twero temo i kom cik me wilobo, lok ma en waco ni tye labongo lok goba tye ka nen ka maleng" (Davies 2006: n.p.).

¹¹⁰ Ka mukene, Cleaver oketo wel pa Lukricitayo mukene ma gipwonyo lok ma mako M-theory ki "multiverse" ki bene wel ma gi kwero tam magi (Cleaver 2016: 81-84).

tino me tic ki nyonyo] anyim pa gin moni pe ki ngeyo; tye agonya madit i wilobo ma nen, ki kit ma anyim pa gin moni ki twero byeko kwede ki gin ma twero time" (Cleaver 2016: 70). Pien gin matino tino me tic ki nyonyo miyo gin ma twero time i kom gin ma ki miino me acaki ma ka moko adwogi mapatpat, "kadi tango ma nen maber loyo pe nen ka maleng i cik ma ki moko ki rwom ma lamal me ryeko akwana" (Plantinga 2011: 96; nen bene Lewis 1970e: 133; Cleaver 2016: 70).¹¹¹ Pe tye gin mo ma pe rwatte me ye ni teko ma pe gik (Lubanga) twero kelo gin ma onongo pe tye con; ento tye ka jemo me ye ni pe tye gin mo ma twero kelo gin mo. Ki lok macek, ma nongo lok ma mako jami ma tye i lobo pe twero tito pi bedo tye ki kit ma ki yubu kwede jami ma tye i wilobo, lok ma mako Lubanga pa Lukricitayo twero. Bedo tye ki kit ma ki yubu kwede wilobo ni ki coyo ne i **Acak 1:1**, "*I acakki piny Lubanga ocweyo polo ki lobo.*"

E. Lok ma mako jami ma tye i lobo pe twero tito pi jami ma pe nen

Kit ma ki gonyo kwede, lok ma mako jami makwo waco ni pe tye kabedo mo ma pe nen ma twero bedo tye; pi meno, tango ki jami mukene ma pe nen calo lok ma aa ki bot Lubanga onyo lumalaika pe twero time. Ento, meno kelo lapeny ka ce tango ki jami mukene ma pe nen twero timme ka ki tamo con ni Lubanga nyo kabedo ma pe nen pe tye. Ryeko akwana pe ki dong pe twero moko gin mo keken i kin jami eni, pien ryeko akwana me tic ki nyonyotwero temo jami ma time keken, ento pe jami ma pe nen. Ka tye Lubanga ma ocweyo jami, ci pe tye gin mo ma pe tye kakare i kom kit ma tango twero timme kwede.

Baibul tye ki lok mapol i kom tango ki jami mukene ma pe nen. Lok me Baibul i kom tango pat adada ki lok me tango mukene macon i yo ma weko lok me Baibul bedo me ada. Lok ma ki coyo i Baibul pe nyutu ni obedo lok goba, lok goba, onyo jami ma ki yubu, ento nyutu ni obedo lok pa dano ma guneno ki wanggi i kom jami ma otimme i kare mukato angec. Wabedo ka neno tango pa Yecu con, twatwalle cerre ki i kin jo muto. Tango pa Yecu kiloko i komgi calo "lanyut" (nen, labole, **Jon 2:11, 23; 3:2**) meno nyutu ngat ma Yecu obedo. Pe obi bedo ber me waco ni jo ma i kare pa Yecu onongo pe gingeyo gin mo nyo onongo giye i kom jami ma pe tye ada: onongo gingeyo, kit ma wan bene wangeyo kwede, ni jo muto gibedo jo muto. Kit me tekwaro pa cer (ki tango mukene ma ki coyo i Baibul) ki moko ki lok adaa, dano ma gu winyo lworu (nen **Mat 28:4; Mar 4:41**) ki akalakala (nen **Mat 28:17; Mar 16:11, 13; Luka 24:10-11, 36-41; Jon 20:24-25**) gin ma jo mogo ma guneno onyo guwinyo lok kom gi gukato ki iye. Ento kadi bed ni cer onongo tye ka jemo i kom gin ma gukato ki iye ki jami ducu ma lupwonnye macon onongo kipwonyogi kwede dok onongo gitye ki miti me ye, gin onongo pe gitwero kwero gin ma gin kikomgi guneno ki gukato ki iye. Pi adwogi ne, pol gi gudeno can ki guto pi lok ma gu waco, labongo loko lok mo, pien onongo gi ngeyo ni lok meno tye ada.

Lok tye ni ka Yecu obedo ngat ma en owaco ni en tye, ma en aye, Lubanga kikome obino i lobo macalo dano, lok meno moko lok me tango ma kicoyo i Baibul, pien Yecu omoko ni Cik Macon, ma tye iye tango ma tye iye, obedo lok pa Lubanga ma tye kakare dok ma genne i tekwaro dok omiyo twero i kom rwom me twero acel-lu me Cik Manyen ma onongo dong ki mito coyo (nen Geisler 1963-78; 2001: 186-87; Gilbert 2015: 134-42; Pi meno, waromo ngeyo ni Lubanga ki jami ma pe nen tye ada, ki tango ki jami mukene ma pe nen tye adaa.

Tango kacel ki jami me aura pe gik i Baibul keken. Ka Lubanga tye, ci pore me tamo ni en binyute kare ki kare bot dano mapat pat i yo mapat pat. Ki adaa, tyen lok ma pire tek ma oweko lok ma mako jami makwo ki lok ma pe tye i kom Lubanga pe tye ada tye ni tye lok mapol ma ki geno ma mako jami ma pe nen ki jami ma time. Jami eni ki neno, ki kato ki iye, ki ki waco ki dano milion mapol ma gi tye ki kwo mapatpat, i wilobo ducu, i kare me tekwaro. Lagam acel ma ludiro ma gipwonyo lok kom ginacweya gitwero miyo aye ni dano ducu —dano milion mapol ma gia ki i kabedo mapat pat —ma giwaco ni guneno nyo gukato ki i tango mo nyo gin mo ma pe nen-ni gitye ka loko lok goba, neno jami ma pe nen, nyo gitye ka timo gin mo marac. Kit ma Keith Campbell owaco kwede, "Jami ducu mito ni jami ma mako dini, ki jami ma mako jami ma pe nen, omyero ki mi gonyo ne. Jami ma kit meno ki ngeyo calo jami ma pe rwate ma tye ki tyen lok ki adwogi ne i lobo ma kicweyo, ento pe miyo rwate mo ki, onyo niang matut i kom, lobo ma pe nen. (Campbell 2006: 493) Man aye yoo pa Richard Dawkins me temo kwanyo gin mo kiken ma ki waco ni obedo gin ma pe nen calo gin ma pi rwate, jami ma pe nen, jami ma pe nen, onyo "jami ma ki tiyo kwede i wic" ma tye ka tic (Dawkins 2006: 87-92, 347-52). *Dano weng? Gin mo keken ma kit meno?* Man, ma calo lok mapol ma ki waco ma waneno, balo gen ma kato kama ki twero turo iye (nen Moreland 1987: 231-40). Jo ma gitye ki akalakala i kom bedo tye pa tango nyo jami mukene ma pe nen aye jo ma peya gunenogi. Tye me niang me bedo ki akalakala i kom gin mo ma tye woko ki i kwo pa ngat moni, ento pe obedo tam ma tye kakare nyo moko tam me moko ni tango nyo jami mukene ma pe nen pe tye dok pe twero timme. Dok, lok ma kit meno onyo agiki tye ka penyo lapeny pi kwero lok ma mako jami ma pe nen.

Lapwony me lobo Britain C. D. Broad owaco ni, "Gin ma ki ngeyo ma wa cito iye kama ducu tye me

¹¹¹ I pot karatac 113-21 Plantinga okati ki yoo ma Lubanga twero tic kwede i yoo mapatpat ma rwate ki gin matino tino me tic ki nyonyo.

tero lok ma mako tam calo lok adaa [ma en aye, lok adaa; rwate ki lok adaa; pi goba; adaa; adaa; adaa] kono ka tye tyen lok mo maber me tamo ni lok adaa. Man, i agiki ne, en aye gin acel ma nyutu ni lok adaa tye adaa. . . . Atamo ni obi bedo ma pe rwate me tero jami ma dano ma ngeyo lok kom dini gukato ki iye i kom cik mapatpat kit ma giye kwede ni omyeroki yer gi calo gin ma tye kakare kono ka tye gin mo maber ma weko gi tamo ni pe tye kakare.” (Broad 1953: 197)

Kit ma lok mapol ma ki waco i kom jami ma pe nen ni tye kakare nen, mukwongo, i kit ma gi pat pat kwede: pe gi keto i kom jo ma pe gu kwan ki lucan, ki pe gi keto i kom gin mo keken ma gu kato ki iye. Ma ka meno, jami ma pe nen gi time i kom dano ma rwom me kwan ki kwo pa dano ducu i wilobo ducu, ki jami ma kit meno bene pat pat. Me aryo, twero bedo ni pol pa jo ma gubedo ki jami ma pe nen onongo pe gitye ka yenyogi dok bene onongo pe gitye ki miti me ye jami ma kit meno. Me adek, dano mapol guculo wel pi jami ma kit meno, ento pe gu kwero onyo gu kwero lok ma gu waco kadi bed ni onongo obi bedo yot ki ber bot gi me timo ne.

Labole pa kit adek magi ducu nen i lok ada ni “Lubanga tye ka limo . . . Cilam kun tiyo ki lek, ginanyuta, ki lega ma kigamo i nying Yecu. Cokcok-ki dano ducu ma gutiyo i tic me pwony bot Cilam gitwero moko ni cwiny maleng tye ka nen ka maleng.” (Garrison 2014: 242) David Garrison oloko i kom labol acel pa laco mo ma obedo Cilam ma okato ki i lek mo. Ngat acel i kin lutic luwot Garrison oyabo Baibul ne i kom lok ma mako kit ma Kricito oloko kwede ma waco ni “*Waje oryeny calo ceŋ, ki ginarukane odoko matar calo dero*” (**Mat 17:1-2**). Lacilam-ni obedo ki ur kun waco ni, “Man aye laco-ni, laco ma aleko-ni! Man anga?” (Garrison 2014: 243) Lapeny ma kitimo i kom Cilam ma gudoko Lukricitayo nyutu ni ka mo keken ma romo 25-60 iwi 100 pa Cilam ma guloko dinigi gubedo ki gin mo ma pe nen calo neno, lek, cang ma kelo tango, lagam me lega, nyo lok mukene ma pe nen (nen Abdulahugli 2005: 157-66; Dunning 2013: 285-86; Greenham 2010: 166-67; Greeson 2007: 50, 79-91; Naja 2013a: 27-29; Naja 2013b: 155-60; Straehler 2009: 211; Woodberry and Shubin 2001: “Abedo ki lek”). Lucilam magi ma guloko dini gi pol kare giculo wel me aunauna, ento gi gwoko caden gi ki niyegi.

Dano ma tye ki tam maber i kwo ki jami mapatpat gukato ki i jami ma pe nen ma onongo pe gi tamo. Jami ma otimme i kwowa tye mapatpat kit ma jami tye kwede. Lukricitayo mapol gubedo ki ngec matut i kom Lubanga i nge loko dinigi “*opong ki cwiny*” (**Ep 5:18**) onyo “*gibatija ki cwiny maleng*” (**Tic pa Lukwena 1:5**; nen bene **Tic pa Lukwena 2:1-4; 4:31; 10:44-47; 19:1-6**). Gin ma gukato ki iye ni omiyo gi yom cwiny, kit maber, ki kuc ma onongo pwod pe gu ngeyo (nen Lawson 1911). Kit ma cwiny maleng ni otiime kwede i wilobo ducu i mwaka 2000 mukato anged ki okelo jami mapol ma pe nen pa cwiny maleng ma dano milion mapol gu kato ki iye ki gineno, ma pol gi onongo pe ki miti me ye jami ma kit meno (nen Lloyd-Jones 1984; Frisbee kacel ki Sachs 2016, 2017, 2019). Me labole, latim biacara mo onongo pe ye ni cango dano i yo me tango nyo mic me aura me “*lok i leb mapatpat*” (**1 Kor 12:10**) tic tin; kadi bed kit meno, en onongo mic magi, dok guloko kwone. En oculo wel ne i kanica ne, ma onongo pe ye ni gi tiyo i kare ni (Hunt 1972).

Jami mukene ma pe nen pa cwiny maleng (ki mukene) ki coyo gi maber. Lamony me Russia ki diiyo me cung woko pi cawa angwen i kare me ngico ma lapiny i pime me -25. kun oruko bongo me kare me cwir keken; wange odoko bulu pi ngiico, ki kadi bed ni “pe twere ni en pe oling ki lego pi kica,” i yoo me tango en obedo ma lyet (Grant 1974: 54-59).¹¹² I kabedo ma ki mako iye dano i kare me lweny me wilobo me aryo, cupa matidi ma tye ki jami ma konyo kom dano obedo ka medde ki kelo jami ma konyo dano nino ducu i nge kare ma onongo dong twere me timo ne; ogik keken ikare ma lubuc ni ki miino vitamin ki bot dano mukene (ten Boom ki Sherrill 1971: 184-85). Dako mo onongo twero neno ki tito bot abili dano ma onongo gitye i buc, kadi bed ni en onongo peya orwate kwedgi dok onongo pe twere me nenogi (Editors 1988: 16-17). Lamony mo otwero lwongo pi kony ki i redio ne, ma ki winyo ki ki gamo, kadi bed ni jami ducu ma tye i redio ni ki balo ki bom (Editors 1988: 44-45). I kare me yat, latin awobi me mwaka angwen onongo gin ma pe nen ma oweko kome ma, i kin jami mukene, en oneno Yecu ki polo ki opwonyo jami i kom dano, makwo ki ma otoo, ma en onongo pe ngeyo con ki ma en onongo pe twero ngeyo yo mukene (Burpo 2011: 60-123). Dwan mo ma pe ki kom owaco bot laco mo ma obedo Cilam i lobo ma tye ki Lumucilim, ma onongo tye ki Lukricitayo adek keken i kin dano ma romo alip ki alip 24, ni “yeny Yecu, yeny kwena maber.” Laco-ni onongo peya owinyo lok i kom Yecu dok onongo pe ngeyo ka ce “Yecu twero bedo nyig yat nyo got nyo yat.” Ki waco bote ni, “A malo ki i kabuto, icit i wi godi, ki icit piny i dog nam me cito i _____ (boma ma en pwod peya oo iye). Ka i oo i boma meno i otyeno, ibineno coo aryo. Ka ineno coo magi, peny gi kama _____ gudu tye iye. Gin obi nyuti yoo. Wot malo ki piny gudu ni ki inong namba ni. Ka inongo namba ni. doggola ka doggola oyabbe, tit bot ngat meno gin mumiyo ibino.” En otimo meno ki en orwate ki ngat acel i kin Lukricitayo adek ki i kin dano alip ki alip 24, ma otito lok me kwena maber ki opwonyo laco ni, ma oloko kwo ne i yoo me aura. (Ripken 2013: 266-68) Craig Blomberg

¹¹² Lamony ni, Ivan Moiseyev, obedo ki jami mukene mapol me aura ki ma pe nen nio ka lutela ne ma pe ye i kom Lubanga guneko en.

tye ki jami mapol ma nyutu onyo nyamo lok i kom tango mapol ma ki coyo onyo jami mukene ma pe nen (nen Blomberg 2016: 663-715).

Francis MacNutt owaco lok mapol ma mako cang pa Lubanga ma lubu lega. En owaco ni, "Pol pa cang magi ma ki kwanyo acel acel pe tye atir calo caden; ki twero gonyo gi i yoo mapol. . . . Ento atye ki niye ni ngat mo keken ma obi bino kweda i kare me dwogo cen romo neno dano mapol ma ki nongo gum ki cang ma en obi neno jami mapol ma nyutu ni tye ki teko mapol, ma tye ka nongo kabedo mapol me cang ma kato kabedo me gin ma time labongo ngeyo." (MacNutt 1974: 22) Blomberg kikome oneno cango dano aryo ma obedo me aura ma lubu lega ki adwogi ni lurem ne mapol ki dano ma en ngeyo gi gu kato ki iye. En omoko ni, "Pe tye atir me moko ki niye mo me dini, kede pi jami ma ki neno, ni wan ducunongo wa loko lok goba onyo ki bwolowa, ma ka moko ni tango ni tye ada" (Blomberg 2016: 673n.26). En bene oloko lok pa daktar me ot yat me lobo Britain Rex Gardner, ma ocoko lok mapol ma mako cang pa dano ma dano ma oneno ki wang gi ki waraga me yot kom gumoko ki omoko ni ka ngat moni pe tye atera me jolo gin mo keken ma calo man, "ci myero ibed ka neno lok adaa ni in dong iweko penyo lok ma rwate" (Garder 1986: 165, quoted by Blomberg 2016: 673).

Medo i kom meno, jo mapol gurwatte ki lumalaika. Lumalaika pol kare gitito kwena pa Lubanga, gikweyo cwiny, nyo gigwoko ngat moni; ngat ma onongo rwate ki lumalaika twero nongo kero ma pe nen ma rii pi kare manok; i kare mukene ngat meno kikome pe neno lamalaika, ento jo mukene gineno (nen MacDonald 1982: 43; Editors 1988). Me labole, anyaka mo ma ongweco i dye gudu i nyim mutoka ma tye ka ngwec matek kitingo malo ci kikete mot mot labongo awano i nget gudu mukene i dyekal pa jirani; luot ma onongo tye i motoka ni "guwaco bot dano ducu ma gucokke i dye tim ni gineno Susan ki tingo malo i wiyamo ki i kom motoka gi" (MacDonald 1982: 86). I gin mukene ma otimme, latin me mwaka adek onongo ocung i kom yoo pa gadigadi ma gadigadi onongo tye ka bino; kit ma min latin ni "ongweco ki i ot kun kok ki nying nyare, en oneno ngat mo ma oruku bongo matar, ma tye ka tingo Lisa ki i yoo" (MacDonald 1982: 39). Jami eni pe kitwero gonyo gi calo goro, jami ma pe nen, neno jami ma pi adaa, onyo tic pa "jami ma ki lwongo ni simulation software i wic." Kit ma waneno kwede i kabedo mukene mapol, lok ma mako jami ma tye i lobo pe ki lok mo ma twero gonyo lok ada. Lok maber loyo, ki lok ma rwate, tye ni jami eni tye jami ma pe nen pa Lubanga ki/onyo jami ma pe nen.

Dawkins oloko lok pa David Hume ni "pe tye lok mo ma oromo me moko tango, kono ka lok meno tye ma kit meno, ma goba ne obi bedo me tango, ma loyo lok ada, ma en tye ka temo moko" (Dawkins 2006: 91, quoting Hume 1748: 10.1.13). Tam pa Hume ki Dawkins jenge i kom lok pa Hume ni "tano obedo turo cik me ginacweya; ki kit ma gin ma ki kato ki iye ma tek ki ma pe twero loko omoko cik magi, gin ma nyutu ni tango ni tye, ki i kom gin ma otimme kikome, tye ma opong kit ma lok mo kiken ma aa ki i gin ma otimme ni twero bedo ni ki tamo" (Hume 1748: 10.1.13). I lok mukene, Hume ki Dawkins gu kwero ni twero bedo tye me tango ki jami ma pe nen pien gin guye ni jami ma tye i lobo ki gu kwero ni jami ma pe nen tye. Pi meno, neno gi tye ka kelo lapeny keken. Ki tungcel, Ronald Nash otito ni, "Cik me ginacweya pe obedo cik ma nyuto kit ma Lubanga myero otim kwede, ento obedo lanyut keken me kit ma Lubanga mito ni etim kwede. Ka jami ma pi rwate otimme, man nyutu ni Lubanga mito gin mo ma pat, ento me poro man ki ngo ma time ka dano oturo cik obedo me keto lapor ma pi adaa." (Nash 1988: 243; nen bene Plantinga 2011: 82-83, 130) Ada, bot Lubanga, pe tye "tango" mo keken. Pe mitte ni Lubanga otim tango me cango ngat moni nyo bene me cero jo muto makato timo gin mo keken. Ka ngat moni pe tye ki tam me neno jami ma ki nongo, ma calo Hume ki Dawkins, agiki ma tye kakare tye ni bedo labongo twero ki bedo tye pa tango "obibedo gin me aura" loyo bedo tye pa tango kikome. Kit ma Hamlet owaco kwede, "*Tye jami mapol i polo ki lobo, Horatio, ma kato ma ki tamo i kom tam ni*" (Shakespeare, "Hamlet" n.d.: act 1; scene 5).

F. Lok ma mako jami ma tye i lobo pe twero tito gin ma otimme i nge too

Ki miyo cik me jami ducu, William Provine owaco ni, "Dano gubedo jami ma kwo ma gi too woko labongo kwo onyo tam gi" (Provine 1988: 1). I kabedo mukene en omedo ni, "Kwo pe tye inge to. Ka atoo atye ki gen ni abi to. Man aye agiki na. . . . Pe atye ki kit cwiny mo keken. Cwinya obedo gin ma nen, ma tye ki jami ma nen, ki ka ogiko bedo ki remo, tam na ki ngec na pe obirweny matwal. An dong atye ki ngec i kare meno. Abito woko, abito woko ki meno aye bibedo agikkine." (Provine ki Johnson 1994: 9, 13) Stephen Hawking oyee ni, "Atamo ni ye i kom kwo i nge to obedo gin ma ki tamo keken. Pe tye gin mo ma twero moko ne, ki en tye ka rwate ki jami ducuma wangelyo i lok ma mako cayan. Atamo ni ka wato wadok i apwa." (Hawking 2018: 38)

Gin ma Provine ki Hawking owaco omyeroobed lok ada ka naturalism tye lok ada. Ento, ma calo lok mukene ma wa nyamo, lok ma mako jami ma tye i lobo pe tye ada. Kadi wa lapwony me Greek macon ma nyinge Epicurus ma, calo Provine ki Hawking, onongo ye ni to obedo rwenyo dano, ki waco ni, "Ka onongo watwero bedo ki gen ni to obedo rwenyo, ci onongo pe wabibedo ki lwo i kome. . . . Ento pe watwero bedo ki gen ni tye rweny, pien gin ma dano gilworo loyo pe ni twero bedo ni to obedo rweny, ento ni twero bedo ni to pe." (Simmons III 2016: n.p.) Lapwony ma nyinge William Rowe (ma pe oye) tiyo ki lapor pa ngat ma kigwoko

i ot ma tye ki wang dirica acel keken; en owaco ni, "Lok adaa ni tam ni jenge i kom tic pa adam wic *nongo en (tam) kubbe ki kom makwo* pe tye gin mo ma nyutu ni tam obi gik i kare me too pa kom ma calo lok ada ni ngat moni jenge i kom wang ot *nongo en tye i ot* gin ma nyutu ni ka ot ki wang ot ni pe, ngat ni obi weko bedo ki ngec ma mako lobo ma woko" (Rowe 2007: 159, *emph. in orig.*).

Tye lok mapol ma ki waco i kom jami ma "cok ki too" (NDEs). Kwan mo ma ki timo cok cok ni, ma ki telo ki lupwonye me NYU Grossman School of Medicine i ot yat 25 i lobo Amerika ki UK, oneno dano ma romo 500 ma cwiny gi ogik tic i kare ma gitye i ot yat, onongo nen calo pe gi ngeyo gin mo, ki onongo gitye ka too. Malube ki kwan ni, "Jo ma gubwot gu waco ni gubedo ki jami ma gukato ki iye mapatpat, medo ki neno ni gipoke ki kom, neno jami ma tye ka time labongo arem onyo cwe cwiny, ki neno kwo maber, medo ki tic gi, tam gi ki tam gi i kom jo mukene. Lutim kwed ni gunongo ni jami ma gu kato ki iye i kom too ni pat ki neno jami ma pe tye ada, tam ma pi adaa, lek ma pe adaa, lek, nyo- bedo ki ngec." (NYU Grossman 2022: n.p.)¹¹³ Temo onyutu lanyut ma twero pime ma nyutu tic pa wic ma nen maber ki ma malo. Lakwed ma dit Sam Parnia, MD, PhD owaco ni "Jami ma nen maber ni pe kitwero tero calo gin ma kelo peko i kom wic ma tye ka to, ento obedo gin ma dano okato ki iye ma bino i nge to" (NYU Grossman 2022: n.p.; nen bene Moody 1976: 16, 21-23, 156-77). Man obedo gin ma nyutu ni gin mo tye ma kato kwo man.

Medo i kom jami ma otimme "cok ki too", tye jami maber, ma nyutu jami ma otimme i nge too. Judy Bachrach owaco i bukke *Neno polo: lok ki ngec ma mako kwo inge to* (2014), "I kom lok man—lok ma mako poyo wic i kom jami ma otimme nyo cal nyo rwate ma onongo twero bedo ni otimme nyo ki neno i kare me to pa dano—tye, kit ma ludaktari mogo ki ludiro me ryeko akwana me tic ki nyonyoma aloko kwedgi gu waco kwede, dano mapol ma gukato ki i kwo matek ma pe kitwero kwerogi woko" (Bachrach 2014: 18; nen bene filim ma kicoyo i buk man *Iyonge too* [2023]). Lok magi oa ki bot "dano mapol ma ki coyo" pa dano ma pe gu kato ki i kwo ma "cok ki too" ento "jo ma guto kikome, kadi bed ni pi kare manok," jo ma guneno jo muto ki dong guwinyo ki moko ni lok gi tye kakare i nge ngat ma otoo ni ocer, ki jo ma gi ngiyo ki kwedo lok ma tye ka time i nge kwo (Bachrach 2014: 18, 19). Lok magi oa ki bot "dano mapol ma ki coyo" pa dano ma pe gu kato ki i kwo ma "cok ki too" ento "jo ma guto kikome, kadi bed ni pi kare manok," jo ma guneno jo muto ki dong guwinyo ki moko ni lok gi tye kakare i nge ngat ma otoo ni ocer, ki jo ma gi ngiyo ki kwedo lok ma tye ka time i nge kwo." (Bachrach 2014: 20)

Buk pa Bachrach (tye buk mukene, ma rom) tito lok mapol ma mako kwo pa dano ma guto. Adwogi magi oa ki bot coo, mon, ki lutino, ma aa ki kamapatpat ki dini mapatpat, medo ki jo ma pe ye i kom Lubanga, ma guto i yoo mapatpat (i kare me yat, lyel opoto i kom gi, guto i pii, ki jami mukene), guto pi kare mapatpat, ki gu kato ki i kwo mapatpat i nge to. Labol acel tye laco mo me Netherlands ma, kit ma dakatar ne owaco kwede, oo i ot yat "ma kome otoo: 'polo polo—ngic, pe yweyo, pe ki gag reflexes, pe ki remo, pe ki brain stem reflexes, wange pe gamo dero'" (Bachrach 2014: 85). Kadi bed kumeno, lutic me ot yat gu keto en i kom gin ma ki lwongo ni intube, ki otimo iye ododo pi dakika 90, ki ki tero en i ot yat ma ki gwoko iye dano ma kom gi lit, kan ma en obedo iye i coma pi cabit acel. Me ur, en ocang (ma dakatar ne olwongo ni "tano") ki en bene otwero tito maber kama ladit ma gwoko lak ni oketo lak lak ne i nge kwanyo gi me keto i kome i kare ma en otoo (Bachrach 2014: 85-86). Ladit Raymond Moody (ma okelo lok ni "gin ma otiime cok ki too") omedo ni "ludaktari mapol owaco ira ni . . . ni gi tye ki ur i kom kit ma lutwo ma pe ki ngec me yot kom twero tito kwede i yoo ma opore ki kit ma ki tiyo kwede me dwoko kwo pa dano cen, kadi bed ni jami eni otimme i kare ma ludactale ni onongo gitye ka tic ki lutwo me bedo 'too'" (Moody 1976: 99).

Dul ma ki lwongo ni International Association for Near-Death Studies, Inc. tye ki ripot ma romo alip mapol (IANDS 2022), ma calo Near-Death Experience Research Foundation (NDERF 2022). Jeffery Long, MD omiyo ripot i kom kwan ma kitimo i kom dano miya mapol ma guto ki i nge to pa dano ma gia ki i lobo ma pe me Western ki tekwarogi ki ma gia ki i dini mapat pat. En owaco ni, "Jami ma cok ki too time i kare ma kom ngat moni tye ka doko goro ma weko en bedo ma pe ngeyo kome, ma kome lit, *onyo too ki i ot yat*. Ka kiporo ki NDEs ki i yoo me cango two ki ma rwate, pe omyeroobed yot pi dano ma pe ngeyo gin mo me tito jami ma gukato ki iye ma tye maleng ki ma ki yubu maber. (Long 2014: Results suggesting, *emph. added*) En omedo ni, "Dul ma malo me neno ma tye i kom dano i kare me too pe nen calo twero gonyo ki tic pa wic ma twero bedo kit ma ki ngeyo kwede i kare ni" (Long 2014: Line of Evidence #2). Long omoko ni, "Lok mapol ma ki nongo nyutu ni gin ma otimme i kare me too pe kitwero gonyo ne ki dong pe kitwero gonyo ne ki tic pa adam wic. Pol pa jami ma ki nongo ma okato ni obi bedo maber ka onongo ki tito ne ki dul pa dano i kare me kwo ma ki ngeyo. Ento, NDErs [jo ma gu kato ki i too] pol kare gibedo gin ma pe ki ngeyo *onyo too ki i ot yat* i kare ma gu

¹¹³ Lapwony me Neurological Surgery ki Pediatrics, Michael Egnor, bene owaco ni, kadi bed ni lok mapol ma mako NDE ki keto, pe tye mo ma ki twero ye, acel acel kwako dul manok keken me kwo pa dano mapol, ki acel acel pe rwate ki jami mapol ma kwako kwo pa dano; en omoko ni lok ma ki waco ni "ma rwate ki ngec ma tye i kom NDE, tye ni jami mogo ma ki kato ki iye ni nyutu bedo ki tam kadi bed ni tic pa wic ogik" (Egnor 2023: 256). Ki lok macek, tam pe gik i kom adam ma nen keken; pi meno, maro jami me kom obedo goba.

kato ki iye ki omyerope gubed ki tam mo kiken ma ki yubu maber ki i kare ma gu bedo ma pe ngeyo gin mo.” (Long 2014: Agikki me kwan, emph. omedo)

Bachrach omoko ni, "Lok me aloka loka kare me 21 pe tye ki tyen lok madwong kany. I ngeye, evolution obedo dongo, nongo adwogi maber i kwo. Adwogi angoma tye i bedo ki wot me yomcwiny me cito i to? Dok bene, pe jami ducu ma time i to obedo gin ma yomo cwiny. . . . Ryeko akwana nongo ni tye ka cung i kom jami ma pe kitwero neno nyo pimo.” (Bachrach 2014: 98; nen bene Habermas 2023: 323-56, nyamo lok matut i kom 300 ma ki coyo ki ma kimoko i kom NDEs, medo ki lok ma cwiny ki adam wic onongo pe tiyo maber onyo onongo tye ka rweny) Jami mapol ma otimme i nge to ki i nge to nyutu ni ngec ki bedo ngat moni tye ki medde ki bedo i nge to pa ngat moni. Kit ma tye kwede, gin gi jemo i kom lok ma mako jami ma tye i lobo.

G. Agikki

Waneno ni, i rwom ducu, lok ma mako jami ma tye i lobo pe twero tito gin ma tye ada; ki lok adaa, lok ma mako jami makwo tye ka jemo i kom bedo tye kit ma tye kwede. Kit ma ki ngeyo kwede jami ma tye i lobo ni pe rwate ki kome kene—i lok mukene, en tye ka kwero kome kene ki pe twero tito kome kene. Kadi bed ni wel luryeko akwana me tic ki nyonyomapol gitye ki neno me lobo ma lubbe ki jami ma tye i lobo nyo jami ma tye i lobo, ryeko akwana me tic ki nyonyoma lubo jami ma tye i lobo pe twero tito kit ma lobo ocakke kwede, kit ma kwo ocakke kwede, kit ma tam ocakke kwede, nyo kit mabeco. Pe twero tito pi jami alip mapol ma twero bedo tye ma mako jami ma pe nen ki jami ma time i nge too. Jami ma kit meno rwate ki neno pa dano ma mako jami ma tye i lobo.

Kit macalo, kit ma dong waneno kwede, jami ma tye i lobo nyo jami ma tye i lobo pe twero tito gin ma tye, jami ma pe nen keken aye twero. Pi meno, myero obed ni onongo tye lacwec mo ma pe nen, ma pe tye i polo, cawa, ki jami ma tye i lobo, ma okelo cwec i kwo. Gin angoma myero obed kit pa ngat ma okelo kwo-ni? William Lane Craig owaco ni, ka lobo pe ocweyo kome kene ento kicweyo ki gin ma kelo gin mo ma pe kwako kare, kabedo, ki jami, tye jami mogo ma lacwec ma kit meno myero obed kwede. Man tye iye bedo ma pe loko ki bedo ma pe nen ("pien bedo ma pe ki kare kwako bedo ma pe loko, ki bedo ma pe loko nyutu bedo ma pe nen"), bedo ma pe ki kelo ki pe ki cako, ki teko ma pe kitwero tamo pire. Medo i kom meno, ngat ma kit meno myero obed ngat ma tye ki tam, pien "Ka gin ma okelo acakki me lobo-ni obedo gin ma pe nen ma mitte dok ma oromo, onongo pe twero bedo tye labongo adwogine. Pien ka jami ma mitte dok ma oromo me adwogine kimiyo kare ducu, ci adwogigi bene myero kimi. Yore acel keken ma weko gin ma okelo bedo ma pe ki kare ki ma pe loko ento pi adwogi ne me cako de novo kare ma okato anged en aye pi gin ma okelo bedo ngat ma yero me kelo adwogi labongo gin mo ma twero moko. Pi meno, ki kelo wa, pe bot gin mo ma pire tek ma okelo wilobo keken, ento bot ngat ma ocweyo en kikome" (Craig 1999: *The Supernaturalist Alternative*; nen bene Moreland 1987: 41-42)

Wilobo ni tye ki jami ma pe kwo ki ma kwo, jami ma pe nen ki kit pa dano (ma calo, jami ma tye ki ngec, neno, ngeyo kom gi). Medo ikom meno, note (ki tyen lok ma ki twero neno ki kwano) ki apoka poka (kit mapatpat, ngat acel acel) nonge i rwom ducu me wilobo. Man tye ada pi jami makwo ki ma pe kwo ki cake i rwom me atom nio wa i kom lakalatwe madongo loyo i wilobo. Man bene kelo lok ma mako acaki ki wat i kin note ki apoka poka (onyo kit ma ki lwongo kwede ni, "ngat acel ki mapol"), medo ki lapeny ma calo: Wangeyo nining ni mapol pe tye calo jami ma pe rwate? ki Watwero nongo note ma pe balo jami mapatpat nining?

Tam pa Lubanga i kom Lubanga pe twero gonyo gin ma tye. Tam ki lok me dini ma moko ni jami ducu ma i lobo tye ma rom i kit me woro jenge i kom tam pa monism ma waco ni "jami ducutye acel." Dini pa Lubanga nyo tam me ryeko waco ni "gin ma nen ki wang ki gin ma tye ada guribbe kacel" (Vohra 2014: 94). I lok mukene, wilobo tye gin acel i kit me cwec pa Lacwec waco ni "gin ma cwinye leng" pe obedo gin ma tye woko ki i kabedo, kare, ki wilobo, ento ni gin ma cwinye leng "lubanga" (*Brahman*) tye ma pe nen, ki gin ma cwinye leng ki nature (wilobo ki jami ma tye iye lobo) gubedo acel (nen Ferm, ed. 1964: 557-58). Pi meno, jami ducu i wilobo cal pe twero tito acakki ki kit ma lobo tye kwede pi tyen lok ma rom ki ma kwanyo jami maromo i wilobo calo gin ma oromo. Mukwongo, pien "lubanga" me jami ducu i wilobo caltye but ki, ada, tye kacel ki, lobo ma nen, lubanga ma kit meno pe twero kelo lobo ma nen me bedo ki gin mo ma pe nen, pien lubanga ma kit meno pe tye kene ki lobo ma nen (nen Meyer 2021a: 257). Me aryo, lok ada ni wilobo tye ki agiki ki tye ki acaki ne bene kwanyo ni jami ducu i wilobo cal calo gin ma okelo ne. Gin mumiyo tye ni, ka i kare mo lobo ma nen onongo pe tye, lubanga me jami ducu i wilobo cal onongo pe bibedo tye, pien lubanga ma kit meno tye but lobo ma nen. Pi meno, ka lubanga ma kit meno onongo pe, ci onongo pe twero miyo jami ma wanenogi-ni bedo tye. (nen Meyer 2021a: 257)

Me adek, jami ducu i wilobo cal pe twero tito pi "yubu" pa wilobo. Yub maber ki cako i acaki me wilobo. Man onongo bimito gin mo ma tye con ma tye ki ryeko. Ento, "lubanga" pa jami ducu i wilobo cal pe tye ki ngat mo ki en pe obedo tye ma peya lobo, pien Brahman ki lobo ducu gubedo acel. Kit ma "lubanga" pa

jami ducu i wilobo cal pe obedo ryeko ma onongo tye con, lubanga ma kit meno pe romo kelo lobo ma ki yubu maber ni (nen Meyer 2021a: 277). Me angwen, jami ducu ma iwilobo tye acel nyo cal pe twero gonyo kit pa ngat moni pien Brahman tye "gin ma pe ki nen, ma pe nen, ma bedo matwal ma pe ki kit pa ngat moni" (Van de Weghe 2007: 358; nen bene Smith 1958: 121-22) Me agiki, jami ducu i wilobo cal bene pe twero gonyo kit pa dano mapol. Ki adaa, jami ducu i wilobo cal waco ni apoka poka-mapatpat-mapol obedo gin ma pi adaa (*maya*), pien "gin ducu tye acel" (nen Smith 1958: 82-84).

Allah pa Cilam bene pe twero tito pi kwo kit ma tye kwede. Mukwongo, lok ma lubo dini pa Cilam tye ni Allah tye "acel." Ento, "bedo acel" ne tye ma yot, ma tye acel. Man tere ni Allah tye *gin ma pe romo ma jenge i kom cwec*. Gin ma oweko en tye ni Allah onongo mito cweyo jami mukene me bedo ki wat mo keken. Lok ada ni Allah tye "dul ma pe ki jami mapol" ma pe ki jami mapol ma tye iye nyutu ni en "pe twero tic labongo kony ma kimiyo ki jami mapol ma tye i lobo" (Frame 1995: 64; nen bene Schaeffer 1982: 289 [Allah "omyero ocweyo jami me mar ki lok"; pi meno, Allah "omito wilobo kit ma wilobo mito (en)"]). Ma calo gin ma yot, Allah twero tito pi note i kin wilobo ento pe rwate ki apoka poka.

Me aryo, Allah obedo gin ma pe nen (ma calo teko onyo kabedo me teko), ento pe gin ma nen kene. Man oa ki i kit ma en tye kene, ki bedo kene. Pi kit ma en tye kwede ma yot, Allah pi ki *onongo pe twero bedo ki wat mo keken* nio ka en ocweyo dano mukene ma en twero bedo i mar kwed gi; en onongo pe twero *ngec onyo nyutu* gin mo keken ma mako "ngat acel acel" onyo "wat" kono ka en ocweyo lobo. Pi meno, pe tye gin mo ma nyutu ni "kom" onyo "wat" tye tye, *onyo twero bedo, gin ma tye iye* me bedo pa Allah. Teko onyo teko-kabedo onyo gin mo kiken ma pe ki ngeyo *pe twero yubu, rwate ki, onyo bedo ki wat ki "kit pa dano" onyo "kit dano"*. Hadith nyutu ni Allah pe ki ngat mo kun waco ni Allah "ocweyo" kica i kare ma en ocweyo lobo (Muslim n.d.: 2752b; nen bene 2753c; al-Bukhari n.d.: 6469; at-Tirmidhi n.d.: 3541; Ibn Majah n.d.: vol. 5, book 37, no. 4294). Pien en "ki cweyo," kica pe obedo gin ma pire tek pa Allah. Pi meno, kadi bed ni surah acel acel mapat ki surah 9 cako ki lwongo Allah ni "lamar," lok magi pe tye ka waco gin mo keken i kom kit pa Allah. Hadith mukene waco ni, "Allah ocweyo Catan, ki en ocweyo gin maber ki ocweyo gin marac" (Abi Dawud n.d.: 4618). Pien en "ki cweyo," ber bedo pe obedo gin ma tye i kom Allah (ki gin marac pe obedo gin ma tye i kome). Lok ada ni gin maber onyo marac pe tye i kom pa Allah moko ni en tye ngat ma pe ki ngeyo, pien gin maber ki marac, kacel ki kica, obedo kit pa ngat acel acel.

Medo ikom meno, pwony pa Cilam ni Allah pe ki ngeyo nyutu kit ma en tye kwede. Abu Hamid Muḥammad ibn Muḥammad Al-Ghazali (1058-1111), ngat acel i kin lupwonye dini ki lupwonye me Cilam ma ki ngeyo, ocoyo lok mapol i kom kit ma Allah pat kwede ki apokapoka, kun waco ni, "En pe rom ki gin mo keken ki gin mo keken ma rom ki En"; "Kit ma en tye kwede pe rom ki pa cwec mo keken kit ma en tye kwede pe rom ki kit pa gin mo kiken ma kicweyo"; "(ngat moni myero) okwero ni pe rwate (i kin Lubanga ki jami mukene) kikome"; "Ngec pa Lubanga pe rom ki pa cwec ma en ocweyo"; "Nying magi [pa Allah] gitye calo kit pa Adam (ma en aye dano) i nying keken, lok ma kiloko"; ki kit pa Allah tye "malo kit [pa dano] me bedo ma pe ki roc kit ma en tye kwede malo i kom kit ma pe ki roc, pe i kom kit mo keken ma dano twero tamo, kacel ki gin ma rom ki en (kit) nyo ma rom kwede" (Shehadi 1964: 17-18, kun loko i kom tic pa Ghazali mapatpat). Lapwony Fadlou Shehadi, ma otyeko nyamo tic pa Ghazali matut, omoko ni, "Ka Lubanga [Allah] tye gin ma pat ma pe rom ki gin mo keken, ma pat ki gin mo keken ma dano ngeyo, omyerooolub cik pa Ghazali ma *Lubanga pe ki ngeyo wacel*. Pien, malube ki Ghazali, jami ki ngeyo ki kit ma gi nen kwede, ki gin ma pat ki gin ma dano ngeyo pe twero ngeyo. Medo ikom meno, Lubanga omyeroobed ma pe ki ngeyo, ma pe ki ngeyo matwal, pi bot 'laco ma tye i yoo' keken, ento bot lunebi ki lupwonye bene. Man tye agiki ma Ghazali owaco ka maleng ki pi kare ki kare." (Shehadi 1964: 21-22, emph. in orig.) Kit ma lalok lok pa Cilam Yahiya Emerick owaco kwede, "En [Allah] pe nyute bot dano" (Emerick 2004: 49). Kit pa ngat moni pe twero aa ki i bedo labongo ngat moni. Ki lok macek, ma calo ngat ma pe ki kit pa ngat moni, Allah pe twero tito kit pa dano, pien dano obedo dano ma "kwo".

Lukricitayo keken, ma pat ki lok ma pe ye i kom Lubanga, "lubanga" pa Lubanga, onyo Allah pa Cilam, miyo lok ma rwate i kom ngec, bedo tye, ki kit mabeco. Lubanga me Baibul cobo jami ducuma lacwec mito ma calo ma ki coyo malo ni pa William Lane Craig. Medo i kom meno, kit ma dong wanyamo kwede, Lubanga ma tye i Baibul-li cobo jami ma mitte me miyo guti ma watwero geno tamwa dok bene miyo guti acel keken ma rwatte pi kit mabeco. Me agikkine, Lubanga ma tye i Baibul aye Trinita, ma te lokke ni, Lubanga acel ma tye i kom dano adek (Won, Wod, ki Cwiny Maleng).¹¹⁴ Man pe rom ki "lubanga" pa tam ki lok me dini ma moko ni jami ducu ma i lobo tye ma rom i kit me woro ki Allah pa Cilam ki pire tek, pien Lubanga ma kit meno keken aye twero cweyo ki gonyo kwo kit ma tye kwede. Gin ma oweko tye ni, me tito pi kwo kit ma tye kwede, ma tye ki note ki apoka poka kacel ki kit dano, gin ma okelo ne omyeroobed ma rom ki lobo ki jami ma tye iye (Wood 1978: 22-23). Cornelius Van Til owaco ni, pien en tye Trinity, "I Lubanga ngat acel ki jo mapol gi rom aroma.

¹¹⁴ Nen n.27, malo.

Bedo i Lubanga pe obedo gin ma pire tek loyo apoka poka, ki apoka poka i Lubanga pe obedo gin ma pire tek loyo bedo acel. Dano ma i Trinity gi rwate ki ngat acel acel. Wod ki Cwiny gi tye i kin gii [ma en aye, i kit ma gi tye kwede onyo bedo gi i kom Won gi.” (Van Til 1979: 25)

Lukricitayo keken aye twero tito pi jami ma pe nen ma tye i wilobo ki kit ma jami tye kwede, pien Lubanga aye ocweyo jami ma tye i lobo ki jami ducu ma tye. Lubanga tye ada (**Jon 14:6**), en ngeyo agiki ki i acaki (**1c 46:10**), ki en pe Lubanga me anyobanyoba (**1 Kor 14:33**). Francis Schaeffer oketo ne kit man: me bedo ki tyen lok ma oromo me tito pi kwo, "wamito jami aryo. wamito Lubanga ma pe gik (onyo Lubanga ma pe gik), ki wamito note ki apoka poka i Lubanga" (Schaeffer 1982: 286). "Lok pa Lujudaya-Lukricitayo ma mako lok ni Lubanga ma kimiyo i gicikke macon ki manyen aye rwate ki gin ma tye- bedo tye pa wilobo ki dano ma calo dano. Ki ngo ma tye iye? Man kubbe ki Lubanga ma pe gik, ma en tye acel ki apoka poka i rwom ma malo me Trinititi. . . . Labongo rwom ma malo me ribbe pa ngat acel acel ki apoka poka ma kimiyo i Trinititi, *lagam pe tye*.” (Schaeffer 1982: 287-88, *emph. in orig.*) Lubanga adek acel keken ma tye i Baibul aye tye tyen lok ma oromo pi kwo kit ma tye kwede, ma tye iye note, apokapoka, ki kit ma en tye kwede. Ka iporo ki Allah, Trinititi “pe obedo gin acel ma pe nen, ento en obedo dul pa dano.” (Frame 1995: 65) Kit ma Nathan Wood owaco kwede ni, “Trinititi i cal pa Lubanga ma tye i Trinititi aye obedo cik ki gonyo lok me lobo. En aye yub me jami ducu. En aye yub ki kit ma lobo tye kwede.” (Wood 1978: 103) "Lok ada pa Lukricitayo tye ni tye adaa i kom gin ma tye” (Schaeffer 1982: 290).

Ki lok macek, kit ma lapwony Richard Swinburne owaco kwede, ludiro i kom jami ma kwo, lukwano lok me tekwaro, ki lutim kwed gin ducugineno ki nyamo jami ma ki nongo me ngeyo ngo ma twero gonyo lok ma ki nongo ni maber. Ka watiyo ki jami magi, waneno ni bedo tye pa Lubanga tito jami ducu ma waneno, ento pe jami mogo keken. Kit ma Swinburne owaco kwede, bedo tye pa Lubanga "tito lok ada ni tye lobo mo keken, ni cik me ryeko akwana me tic ki nyonyotye ka tic iye, ni tye ki ler ki dano ma tye ki kom ma kiyubu maber, ni watye ki kare madwong me dongo komwa ki lobo, kacel ki ngec mapol ma dano tye kwede ma nyutu ni jami me aura ki jami me dini gukato ki iye. Kit ma jami ma okelo ki cik me ryeko akwana me tic ki nyonyotito kwede jami mogo (ki i dul mo gi tito), jami magi ki cik mito ni ki gony gi, ki tic pa Lubanga gonyo gi. Kit ma ludiro me ryeko akwana gitiyo kwede me nongo tamgi-ni weko wa kato ki i tam meno me cito i Lubanga ma ocweyo jami ducu ma tye.” (Swinburne 2010: 2)

Ngeyo ni Lubanga adek acel ma kiloko i kome i Baibul-li en aye oyubo, oyubo, dok olwongo polo ki lobo me bedo tye dok ocweyo kwai jami makwo mapat pat i lobo-ni pe cung pi “gin mo ma gengo cayan.” Lok ni pe tye (ki omyerope obed) ngo ma lok ma mako jami ma tye i lobo ki kwo ma wangeyo, ento "Ngo ma oweko kwo, lobo, ki kit ma ki yubu kwede oyabe?” (Meyer 2021a: 425)¹¹⁵ Niye pa Isaac Newton i kom Lubanga ma calo ngat ma oyabo ki gwoko jami ma twero tito i wilobo ki ladiro ma ryek me yubu jami makwo ki yub me ceng oweko en otimo kwed me ryeko akwana me tic ki nyonyoki oweko en oyubu lok ma mako teko me yamo, me nongo cik adek me ngwec, yubu calculus, yubu gin ma ki lwongo ni telescope, oyubu gin ma ki lwongo ni binomiomiferal kit ma lobo nen kwede, ki timo kwan matut i kom kit ma lero nen kwede.¹¹⁶ Pe tye tyen lok mo me ye ni ngeyo ka maleng ni Lubanga tye ki tic ma en tye kwede me cweyo ki gwoko lobo ducu biketo peko i kom ryeko akwana me tic ki nyonyonyo kwed me ryeko akwana me tic ki nyonyoi kare-ni. I kom lok adaa, kit ma Meyer omoko kwede, "tye tyen lok maber me tamo ni obi kelo miti madwong me ngeyo jami mapol ma mako kit ma jami tye kwede, kit ma ki yubu kwede, ki kit ma ki yubu kwede wilobo, kit ma otimme kwede i kom Newton kikome” (Meyer 2021a: 430).

DUL KWAN ME 3—PEKO ME TIMO JAMI MARACO

XII. Peko me Tim maraco: Twero me Loc pa Lubanga, Tic pa Dano, ki Bedo pa Bal ki Tim maraco

I lok ma *en oloko i kom dini pa dano*, David Hume owaco ni "peko pa gin marac" ma mako Lubanga ni: "En tye atera me gengo gin marac, ento pe twero? ci en pe twero. En twero, ento pe mito? ci en tye ki cwiny marac. En twero dok mito? ci gin marac oa ki kwene?” (Hume 1779: part 10, 186) Onyo, me keto ne i kit me lok ma rwate: "[1] Ka Lubanga tye, ci en tye ki teko ducu ki ber ma pe ki roc; ngat ma tye ki teko ma pe ki roc twero kwanyo gin marac kit ma en twero kwede; pe tye rwom me gin ma ngat ma tye ki teko ducu twero timo;

¹¹⁵ Lapeny man pire tek ki cito i kom kit ma kwan me ciyan kikome tye kwede ki apoka poka ma tye i kin ryeko akwana me tic ki nyonyoki "tic me ryeko akwana," ma calo, "tam ni ryeko akwana ki yoo me ryeko akwana obedo yoo maber loyo onyo acel keken me miyo lok adaa i kom lobo ki jami ma tye adaa” (“Scientism” 2023: Acakki; nen bene Gay 1998: 88-89). Ki tung cing kany, kit ma Lewis Mumford owaco kwede, "gin ma kwan ma mako jami ma nen lwongo ni lobo pe obedo gin ma dano ducu gi kato ki iye: en aye jami ma ki kato ki iye ma miyo gi twero me neno lok adaa ki lok ma ki waco ma rwate” (Mumford 1934: 46-47).

¹¹⁶ Nen odoco i n.75 ma mako ludiro mapol ma gi ngeyo lok ma mako kwan ma gu nongo ki i lok mapatpat ma tye i Baibul, ki/onyo gu coyo lok i kom rwate pa kwan me ryeko akwana ki Baibul.

pi meno, ka Lubanga tye, ci gin marac pe bibedo tye i lobo; [2] tye tim amaraco i lobo; [3] pieno, Lubanga peke.” (Sherry 2021: “Peko”; nen bene Erlandson 1991: “The Anti-theist Cannot Generate”)¹¹⁷ Man tero wa i lok ma mako theodicy onyo “miyo Lubanga bedo atir,” ma en aye, tito kit ma Lubanga twero bedo maber, ngeyo jami weng, ki tye ki teko ducuki bene keto ki ye gin marac.¹¹⁸

Lubanga tye ki twero i kom cwec ducu; en ngeyo jami ducuki ryeko ma lamal. Pi meno, en ngeyo jami mapol makato wan i kom kit ma jami ducu girwate kwede kacel. Kit ma en tye matwal ki yub ne kwako jami weng, kare ne ki rwom me tic ne dit kato pa wan. Lupwonye ma pe giye gicako ki lok ada ni tim maraco tye ka nya dok gipenyo ni, “Lubanga twero nining —ka Lubanga tye —yubo nyo ye ni man otimme?” Kadi bed ni kelo “peko me gin marac” nyutu ni ngat ni oweko niye pa Lukricitayo me adaa pi neno lobo ma pe rwate ki lok me lobo. Ki adaa, “peko me gin marac” pi obedo ki miti ma tye bot dano mapol i kare ni ma peya kare me ryeko ocakke ki tam ne ma pe rwate ki Lubanga ki neno me lobo (nen Keller 2013: 86-87; Erlandson 1991: Rwate ki kigeng mapol[“Yoo acel keken ma gin marac miyo kwede caden ma pe rwate ki Lubanga me Baibul tye me yer jami ma pe rwate ki Lubanga.”]) Ki tung cing kany, ki keto Lubanga mukwongo-ki keto *gin ma wangeyo ni tye ada i kom Lubanga* macalo ka ma wacako iye—watwero niang, ki niye ma jenge i kom lok ada, ni bedo tye pa Lubanga, tekone ducu, ngeyo jami ducu, ryekone, ki ber bedone ducu pud tye ma pe kiloko iye dok pe kibalogi ki bedo tye pa tim maraco ma onya, deno can, ki tim maraco. Ki lok meno, wek wa lok i kom peko me tim marac ki lok me theodicy i yo matut, pien magi obedo lok ma pigi tego adada.

A. *Lubanga maber, ma tye ki teko ducumitte me lok i kom gin maber ki marac*

Lubanga tye maleng, kite atir, kite atir, ki ber (**Acak 18:25; Nia 34:6-7; Lev 11:44; Yubu 34:10-12; Jab 136:1; 145:17; Kab 1:13; Yak 1:13**), ento bal ki tim marac tye. Dano mapol ginongo ni tek me rwate kit ma Lubanga twero bedo maber ki laloc ma loyo lobo ma tye ki bal ki gin marac. Ento, lok i kom Lubanga tamo ni jami mogo, i ada, tye marac: “Me waco ni gin mo rac obedo me moko tam matir, dok ngolo kop matir pe tye ki tyen lok mo ma pe tye i rwom me kit matir. . . . Gin marac pe twero bedo ada ka kit matir tye ma rwate. Gin marac tye ada, kadi bed kumeno. En aye gin mumiyo dano gikwero, pi meno cik ma tye kakare bene myero obed tye..” (Koukl 2013: “The presence of evil”)

Ki woro i kom jami mapatpat ma twero kelo rwom me kwo maber, maber ki marac, “Lubanga ma tye ki kit maber aye rwom ma opore . . . ma miyo niang i kom bedo pa gin marac” (Koukl 2009: 138; nen bene Koukl 2013: “Lagam acel ma odong”; Lewis 1980a: 45-46; Craig 1997: 9-12; 2007: n.p.). I lok mukene, omyero obed

¹¹⁷ Man aye gin ma ki ngeyo ni obedo peko ma rwate ki gin marac. Lalok pi jo ma pe giye i kom Lubanga, William Rowe oye, kadi bed kumeno, ni “pe tye ngat mo, ma atamo ni, ma omoko lok ma kit meno. Iyi ada, . . . tye lok ma mako lok ma mako neno ni bedo pa gin marac rwate ki bedo pa Lubanga ma pe ngeyo Lubanga.” (Rowe 1996: 10n.1) Jo mukene ma pe giye i kom Lubanga giye ni: Draper 1996: 26n.1 (“Atye ka cwako lok pa lupwonye dini ni jo ma giye i kom Lubanga pe gi nongo peko mo ma mako tim marac”); Gale 1996: 206 (“Cokcok dano ducu dong giye ni jami ma miite me gengo peko ni dong ki yubu me juku peko eni”); Mackie 1982: 150 (“Pe tye apoka poka mo i kin lok ni tye lubanga ma tye ki twero ducuki maber ki ni tye gin marac”), 154 (“Peko me gin marac pe, i agiki ne, nyutu ni pwony ma pire tek pa Lubanga pe rwate ki luwot gi”). Patrick Sherry owaco ni lok ma ki waco i kom Lubanga “pe ngeyo lok ma kwanyo gin marac acel kelo mukene onyo ma bedo pa gin marac mo kelo jami maber ma kato ne. Medo ikom meno, twero bedo ni tye gin ma ngat ma tye ki teko ducutwero timo onyo pe twero timo. Pi meno, pol pa jo ma gitye ki akalakala gutero ni tim maraco tye calo gin ma nyuto ni Lubanga tye ada pe twero bedo tye ma ka bedo ni pe twere.” (Sherry 2021: “The problem”) Tam man me agiki ni, ma ki ngeyo ni “inductive” onyo “evidential” peko me gin marac, waco ni bedo pa gin marac, kadi bed ni pe rwate ki bedo pa Lubanga ma tye ki teko ducuki maber, obedo lanyut ni Lubanga “twero bedo” pe tye. “I kare ni dong ki ngeyo i dul ducuni lok ma ki waco ni tye ma obale, ento lok ma ki waco ni pud tye makwo ki tye ka tic matek” (Alston 1996: 97).

¹¹⁸ I yoo me ada, theodicy tye ka miyo tyen lok kikome pingo Lubanga oketo ki yee ni gin marac obed tye. Lok me laro kwo miyo tyen lok ma twero bedo ni Lubanga twero bedo ni oketo ki oye ni gin marac obed tye ma ka gengo ne. “Ka ce lok ma ki waco ni kwanyo apokapoka ma tye i kin yub pa ngat ma ye niyeni, ngat mayeni ni romo cobo miti pa kit ma tye kwede i kom peko me gin marac.” (Feinberg 1994: 19; nen bene Keller 2013: 95) I lok ma kit meno, tic ma pek loyo me nyutu tye i kom ngat ma pe ye ni Lubanga tye, pien en oyabo lok ni kun jemo ki temo nyutu gin mo i kom Lubanga; ki tung cing kany, ka ngat ma ye ni Lubanga ni tye ka temo nyutu ni en tye ki niye ma otum, en obi tingo peko ma pek loyo keto lok me gwoke (Feinberg 1994: 205, 283-84; Keller 2013: 95-96). omyeroki nge ni lucoc mogo tiyo ki lok ni “theodicy” me lok i kom theodicies ma otum ki me gwoke.

Ki tung bot Baibul, kadi bed kumeno, “peko me gin marac” ni tye cen. Lok ma tye ada pe tye ni “Lubanga twero weko bal ki tim maraco bedo ni tye atir bot dano nining?” ento “Dano ma lubalo, ma kit gi raco romo bedo ni kitgi atir nining bot Lubanga maleng?” Lengo pa Lubanga tye guti. Bal pe rwate ki bedo maleng ne. Ki lok ada, “Lubanga pe paro pi tamwa ki kitwa maraco, ento kit ma en tye kwede maleng-ngi cwer pi gin macalo meno, pien en Lubanga ma pe ki roc mo pe twero cayo gin marac mo keken, goba matidi mo turo cwiny Lubanga ma en aye ada. Kit ma iwinyo kwede i kom ngat mukene ni rac bot ngat ma tye ki mar. Pi kit mere maleng ki ma pe ki roc Lubanga pe twero umu wange i kom kit pa dano ma pi rwate calo gin ma pe pire tek.” (Alexander 2008: 130) Pi meno, Lubanga obi ngolo kop i kom jo maraco ki lutim maraco ducu (nen **Rom 2:16; 2 Kor 5:10; Ibru 9:27; Yabo 20:10-15**).

ki rwom ma opore me moko ka gin moni ber onyo rac, tye kakare onyo rac, ber onyo rac—ki gin ma opore ki rwom ma opore en aye Lubanga.¹¹⁹

Kadi wa ngat ma pe ye i kom Lubanga, Marxist, lapwony ma ye ni Lubanga tye, Jean-Paul Sartre oniang lok man ni: "Dano ma ye ni Lubanga pe tye, pien nongo twero me nongo jami ma pigi tego i polo ma dano twero niang iye rweny woko. Pe dong twero bedo ki gin mo maber a priori [, lok ada] ma tye i tam, ma pe jenge i kom gin ma otimme pien pe tye gin mo ma pe gik ki ma pe ki roc me tamo pire. Pe tye ka mo ma ki coyo ni 'gin maber' tye, ni ngat moni myero obed lagen onyo pe myero olok lok goba, pien wan dong watye i rwom ma dano keken aye tye iye.. Dostoevsky i kare mo ocoyo ni: 'Ka onongo Lubanga pe, kono jami ducuoyle'. . . . Jami ducuki yee ka Lubanga pe tye, ki dano tye ka rweny woko, pien en pe twero nongo gin mo kiken ma en twero jenge iye i kome onyo woko. . . . Dok bene, i yo mukene, ka Lubanga pe tye, pe kimiyo botwa rwom mo nyo cik mo ma twero weko kitwa bedo matir. Pi meno wan pe ki nge wa, onyo anyim wa i kin piny ma rwom ne lamal, yoo mo keken me moko ni tye kakare onyo me weko." (Sartre 1946: n.p.) Lapwony ma pe obedo Lakricitayo ki ladiro i kom kit mabeco ma nyinge Richard Taylor bene oye ni, "kare me kare ni, ma tye ka kwero tam pa Lubanga ma miyo cik, kadi bed kumeno otemo gwoko tam me kit maber ki marac, labongo neno ni, i bolo Lubanga woko, gin bene gukwanyo cik ma kwako gin matir ki gin ma pe atir. ma pe kitwero niang iye mapat ki tam pa Lubanga." (Taylor 1985: 2-3, 84)

Adwogi pa lok man tye aryo: (1) Ka wabolo Lubanga ki Lokke woko, ma en aye, gin acel keken ma oromo pi gin maber ki marac ki cik me kit mabeco, ci wakelo bal ki tim marac i komwa kenwa, dok Lubanga tye ki twero me culo wa pi bal meno. (2) "Peko me gin marac" obedo peko madit adada bot jo ma pe giye i kom Lubanga ki jo mukene ma pe giye i kom Lubanga ma kiloko i kome i Baibul makato peko ma tye i kom Lukricitayo. Jo ma pe giye pe ki tam, ma oromo, ki ma rwate (ma en aye, ma rwate ki iye; pe jemo i kom ngat moni) tyen lok me waco ni cik nyo tic pa dano mo keken tye ada, ma pe tye kakare, nyo ma pe tye atir i wi lobo ducu, marac, nyo rac —kadi bed ni gitye ka jemo i kome ki kadi bed ni cik nyo tic meno twero bedo marac, tiyo ki dano, paro pigi kengi, nyo neko dano. Pi meno, jo ma pe giye gitwero ye dok giloko calo jami mogo (apokapoka me del kom; nywaro lutino) pe tye kakare. Ento, gin bene—labongo rwate—gi waco ni ngat moni (onyo tekwaro) twero moko rwom me kwo ma opore pi gin kengi. Tam man ma tye i te lok ni balo tam ni jo ma gi poko kin dano onyo gi nywaro lutino gitye ka timo gin mo marac, pien gitye ka timo jami ma lubu rwom ma gi yero pi gin kengi.

Dano ma pe oye en tye ki cwiny ma pe rwate ki en bene miyo tyen lok ma ye ki cwako jami ma ngat ma pe oye ni kwero ni rac. Yore acel ma ngat ma pe oye twero tamo ki waco ni jami mogo marac ki pi tye kakare en me "*jenge i kom neno* pa Lukricitayo me lobo me miyo tyen lok me lok ma en owaco ki i kom gin marac ma ki waco i kom neno pa Lukricitayo! Gin ma moko ni Lubanga tye kwako ni Lubanga tye me moko tam me. Peko me gin marac obedo peko ma rwate pi ngat ma pe ye, ento pi ngat ma ye. . . . Kit ma ngat ma pe obedo Lukricitayo neno kwede lobo (mapatpat) i agiki pe twero miyo tyen lok me akemo ma kit meno. Pe twero gonyo gin ma tye kakare ki kit ma pe loko kwede i kom kit maber onyo marac. Pi meno peko me gin marac tye peko me tam pa dano ma pe giye." (Bahnsen 1991: 16, *emph. in orig.*)¹²⁰

Labongo akalakala, pi meno, bedo pa gin marac tye adaa ma nyutu ni Lubanga tye. I laro lok ki ngat ma ma pe ye i kom Lubanga, William Lane Craig oketo lok man i kit me lok ma rwate ni: "1. Ka Lubanga pe tye, ci rwom me kwo matir pe tye. 2. Kit me kwo matir tye. 3. Pi meno, Lubanga tye." (Craig and Sinnott-Armstrong 2004: 19) Lapwony pa Lukricitayo ma nyinge Alvin Plantinga owaco ni, "Kit me neno lobo ma rwate ki kwo pa dano . . . pe ki kabedo mo keken pi cik me adaa; me kit mo), ki ka in bene itamo ni jami ma pire tek ma ki yero ni tye lok ma mako Lubanga ki lok ma mako jami ma tye i lobo, ki in itye ki lok matek ma mako Lubanga ma aa

¹¹⁹ Ki tungcel, lacoc ma nyinge Richard Dawkins, ma obedo lacoc ma pe ye ni Lubanga tye, owaco atir ni 'gicwec pe giger, ento pe giparo pi dano. Man obedo pwony acel ma tek loyo ma dano myero gupwony.' Pe watwero ye ni jami pe twero bedo maber nyo marac, pe rac nyo kica, ento bedo ma pe ki cwiny me kica—pe paro pi peko mo keken, pe tye ki tyen lok mo keken." (Dawkins 1995: 96, 133)

¹²⁰ C. S. Lewis owaco ni kede lok ma moko ni wii dano tye ki poko iye aryo ma tiyo ma dok piny ki ma tye mede kumeno, ma en aye, teko aryo ma rom, ma pe kicweyo, acel maber ki mukene rac, pe miyo tyen lok ma oromo pi gin maber ki gin marac, gin maber ki gin marac, ki kit ma opore. Gin mumiyo tye ni "lok ma moko ni wii dano tye ki poko iye aryo ma tiyo ma dok piny ki ma tye mede kumeno miyo gin marac bedo maber, ma rwate, ma rwate ki kome kene, ma calo gin maber. . . . I yo ma nining ma kiromo wacone ni ngat acel tye kakare ento mukene-ni tye marac? Ka gin marac tye ki kit lok adaa acel ki gin maber, twero acel ki bedo ma otum, gen wa bot gin maber doko gen ma ki yero labongo tam pa ngat ma tye ka cwako tung ka mo." (Lewis 1970e: 22-23) W. Gary Crampton omedo ni, "I ada, yub me ryeko ma kilwongo ni lok ma moko ni wii dano tye ki poko iye aryo ma tiyo ma dok piny ki ma tye mede kumeno pe tye kakare. Man aye ni, labongo rwom ma malo me moko ngo ma ber ki marac, gin maber ki marac pe kitwero moko gin mo kiken. Ento ka tye rwom ma malo (ma en aye, gin mo ma kato lubanga aryo ni), ki dong pe tye gin mo ma twero kelo apokapoka ki lok ma moko ni wii dano tye ki poko iye aryo ma tiyo ma dok piny ki ma tye mede kumeno." (Crampton 1999: 2n.6) Cwiny pa Lukricitayo keken aye miyo tyen lok ma oromo pi gin maber ki marac.

ki bot gin marac [ma en aye, ni Lubanga tye].” (Plantinga 1993a: 73)

C. S. Lewis oniang ni lok man cito ka mabor makato lok ma pe ye i kom Lubanga me tito pi gin maber ki marac, gin maber ki marac, ki cik ma myero kitim ento mako cwiny dano ma pe ye i kom Lubanga kikome. I Mere Christianity Lewis (en bene onongo pe ye i kom Lubanga) ocoyo ni, "Lok ma atye kwede i kom Lubanga onongo tye ni lobo ducu nen calo tye marac dok pe tye atir. Ento onongo anongo tam man nining ni tye atir ki pe tye atir? Dano pe lwongo lain ni tye ma obale ka pe tye ki tam mo i kom lain ma tye atir. . . . Ki lok adaa onongo atwero weko tam na me ngolo kop atir kun awaco ni onongo pe obedo gin mo ento tam na kena. Ento ka atimo meno, ki lok na i kom Lubanga bene obale woko-pien lok ni onongo jenge i kom waco ni lobo ni tye atir, ento pi ni pe otimme me yomo cwinya.” (Lewis 1980a: 45-46) Pi meno, kwero ni Lubanga pe tye obedo gin ma kwero kome kene.

Ka pe tye gin mo ma pe nen, ma calo, ka lobo ma nen ni tye gin mo keken ki wan wabedo jami ma aa ki i jami ma nen ki jami ma nen (ma pol kare ki lwongo ni jame ducu, jami ma konyo tic, onyo kit me ryeko akwana me tic ki nyonyo)¹²¹—ma lok ma pe ye i kom Lubanga tye iye- ci neno man i kom kwo “poto woko i peko me ngec. Ka tam obedo gin ma pe kiyubo dok pe pire tek ma a ki i tic pa wic, ci tyen lok ango ma watye kwede me genone?” (Lewis 1970d: 21) En oloko i kom lok meno i kabedo mukene: "Ka onongo lok ma mako jami ma tye i lobo onongo tye ada, ci tam ducu onongo bibedo adwogi me jami ma pe tye kakare. Pi meno, tam ducu onongo bibedo gin ma konye pe. Ka tye ada, ci pe watwero ngeyo lok ada mo keken. En turo doge kene.” (Lewis 1970e: 137; nen bene Lewis 2001: 17-36) Tam ma kit meno bene ki nyutu ki bot jo mukene, medo ki ludiro ma ki ngeyo ma Lukricitayo ki ma pe Lukricitayo (nen Lucas 1970: 114-16 [nen i 116n.1 pi jo mukene ma gu waco lok acel-lu]; Moreland 1987: 77-103; Nagel 2012: 71-95; Polanyi 1964: 389-90; Reppert 2003a: *passim*; Willard n.d., “Knowledge”: n.p.).

B. Peko pa lok pa jo ma pe ye i kom Lubanga ma aa ki i bedo pa gin marac

Lakricitayo twero bedo ki gen ni bedo pa gin marac pe obedo gin ma nyuto ni Lubanga pe tye *onyo ber ne*, pien Lubanga tye ki tyen lok ma oromo me moko ki ye tim maraco ducu kadi bed ni en pe onyutu tyen lok meno botwa. Kit ma Greg Bahnsen owaco kwede, pien Lakricitayo tamo ni, kit ma Baibul waco kwede, Lubanga tye maleng ki ber, "ka Lakricitayo oneno jami maraco ma tye ka time onyo jami ma tye i lobo, en twero ki omyeromedde ki tamo ni Lubanga tye ki *tyen lok maber* pi gin marac ma tye.” (Bahnsen 1991: 19, *emph. in orig.*) Onyo, kit ma Doug Erlandson owaco kwede, "Dano pe tye ki bal me ye ni jami marac ma ki twero gengo ka en tye ki 'gin ma oromo' me timo meno” (Erlandson 1991: “Ngat ma pe cwako Lubanga pe twero nywalo”). Pi meno, lagam pa David Hume ki lok ma kit meno tye: (1) Lubanga maber twatwal obi gengo jami maraco ducuma en twero *kono ka en tye ki tyen lok ma opore* pi ye ni obed tye; (2) Gin marac tye; (3) Pi meno, Lubanga tye ki tyen lok ma oromo me ye ni gin marac obed tye. Abraim onongo tye ki tam man i kare ma owaco ni, “*Langolkop me lobo ducu pe bitimo gin ma tye atir?*” (**Acak 18:25**, KJV) Paulo bene onongo tye ki tam acel-li i kare ma owaco ni “*Wek Lubanga obed me ada, kadi bed dano ducu gin lugoba*” (**Rom 3:4**). Medo i kom meno, kadi bed ni Lubanga tye ki tyen lok ma oromo me ye ni tim marac obed tye i kare-ni, man lubo ki i ber pa Lubanga ma pe gik ki tekone ducu ni watwero bedo ki gen ni nino mo acel tim marac bibedo tye dok kibikwanyo woko.

I kom lok man ki i kom lok mogo ma Lukricitayo mapol gumoko, dong waneno ni kadi wa jo ma pe giye i kom Lubanga giye ni “bedo pa gin marac rwatte ki bedo pa Lubanga ma pe ye i kom Lubanga” (Rowe 1996: 10n.1; nen n.117, malo). Yee ni bene tye gin ma kelo peko i kom gin ma ki lwongo ni inductive onyo evidential problem me gin marac. Yee man bene tye gin ma kelo peko i kom gin ma ki lwongo ni inductive onyo evidential problem me gin marac pien jo ma giye i kom Lubanga ki jo ma pe giye i kom Lubanga gi ye ni bedo pa gin marac rwate ki bedo pa Lubanga. Pi meno, kit macalo Lubanga ki gin marac ducu gitwero bedo tye i kare acel-li, kitwero nyutone nining ni “gin marac pe rwatte ki Lubanga dok man obedo lanyut ma weko bedone pe twere?” (Feinberg 1994: 290, *emph. in orig.*; nen bene at 164)

Jo ma pe giye i kom Lubanga pol kare giloko i kom jami maraco mapol ma tye i lobo, kit ma jami maraco tye kwede (me labolle, keto can i kom dano; two ma kelo arem mapol), kit ma jami maraco mapol tye kwede (me labolle, latin winyo ma tye ka to i mac me tim; nywaro ki neko latin), ki/nyo jami maraco ma bino pi kwo (pii aluka; yengyeng) ma weko dano bedo ki two ma nen ka maleng nyo kelo two; lok ma nyutu ni Lubanga pe twero bedo tye. Peko ne, kadi bed kumeno, tye ni lok pa jo ma pe ye i kom Lubanga ni jenge i kom lok ma ki kano ni Lubanga pe ki tyen lok ma oromo me ye ni jami maraco magi otimme; ento meno obedo lok ma pe kitwero mokone. Tye gin mukene ma ki kano i kin gin ma ki kano mukwongo ni. Gin me aryoma ma ki kano

¹²¹ J. P. Moreland gonyo naturalism ni: "Gin adek ma pire tek ma kwako naturalism tye 1) scientism — niye ni ngec me ryeko akwana me tic ki nyonyoobedo kit ngec acel keken onyo ngec ma malo loyo; 2) niye ni atomic theory of matter ki theory of evolution tito jami ducu ma time; ki 3) niye ni jami ma pe nen pe tye ki ni lobo tye pi tyen lok mo keken." (Moreland 2004: n.p.)

ni, "Ka pe atwero neno tyen lok pa Lubanga me keto onyo ye ni gin marac otime kono Lubanga pe ki tyen lok ma oromo me keto onyo ye ni otime." Ento lok me aryo ma ki kano ni tye goba. Kit macalo Lubanga ngeyo jami ducu dok tye ki ryeko ma pe gik, en twero bedo ki tyen lok ma pe watwero tamone. (nen Keller 2013: 98) Lubanga pe tye ki twero me tito botwa tyen lok me keto ki ye ni gin marac i kin dano ducu onyo gin marac mo keken. Twero bedo ni tyen lokke tek twatwal ma pe watwero niang iye, nyo en tye ki tyen lok mukene mumiyo en pe otito tyen lokke. Kit ma jo ma pe giye i kom Lubanga pe gitwero nyutu ni Lubanga pe ki tyen lok mo ma oromo me ye ni jami maraco otimme, lok gi ma nyutu ni jami maraco time omyeroobale.

Tyen lok mukene mapol nyutu ni lok ma ki waco ni pe twero aa ki i ngom:

I miyo lok mo keken ma mako gin mo (ma calo, bedo tye pa Lubanga), mitte ni ki ket iye caden ducu ma rwate ki lok meno, pien gin ma twero bedo ni pe twero time ka kimiyo ngec acel twero bedo twero bedo tye ka kimiyo ngec mukene. I lok mukene, me miyo lok mo keken ma nyutu ni Lubanga pe tye onyo twero bedo ni pe tye i kom gin marac, mitte ni ki ket tyen lok maber *mapat ki bedo pa gin marac kikome* ni Lubanga pe tye onyo nen calo pe tye; labongo timo meno, ngat moni tye ka lok i kom gin ma onongo tye con, ma calo, tye ka penyo lapeny (nen Feinberg 1994: 182) Lok man weko lok pa ngat ma pe ye ni Lubanga tye i kom gin marac pe tiyo, pien jo ma pe ye ni Lubanga tye pe giketo ngec ma mako kwo pa Lubanga, ento giloko i kom bedo pa gin marac keken.

Lok ma mako lok ma mako kwo pa Lubanga, romo bedo iye ento pi gik ki: kit ma Baibul pat kwede; gin ma pe twere ni wilobo ni tye ka bino kene; kit ma kwo pe twero bedo kwede ma aa ki i kom jami ma pe kwo; kit ma tam ki ngec ma aa ki bot dano ma pe gi winyo; pe twero pa teko ma pe nen me miyo ngec i kom jami ma pe nen calo tam, lok ada, rwom, gin maber ki marac; gin ma nyutu ni ki yubu jami i wilobo ducu; lok pa lanebi ma ocobbe; cer pa Yecu Kricito; lanyut me tango; ki jami ma otiime i kom jami ma nen calo Lubanga ki jami ma pe nen. Lok mukene ni miyo twero pa Lubanga bedo tye malo ma bedo pa gin marac pe twero miyo bedo gin ma pe twere (nen Feinberg 1994: 164). Ento, jo ma pe giye i kom Lubanga pe guketo i tic gin mo keken ma nyuto ni Lubanga tye. Lok adaa ni gin marac, ma ocung kene, pe ki gin mo ma nyutu ni Lubanga tye.

Kit ma pire tek kwede me keto tam i kom jami ma nyuto ni Lubanga tye i kare me gamo peko me tim marac-ci tye pi tyen lok mukene ma pire tek. Ngat moni omyero openy ngat ma pe ye ni Lubanga tye me tito "Lubanga mene" ma en tye ka jemo iye malube ki bedo pa gin marac, pien ka ngat moni pe ngeyo kit ki kit pa Lubanga ma kitye ka jemo iye onyo gwoko ne, obi bedo tek, ka pi twero bedo tek, me moko ka ce lweny onyo gwok ne twero bedo maber (nen Feinberg 1994: 285). Ka ngat ma pe ye i kom Lubanga tye ka jemo i kom bedo pa Lubanga me Baibul (ki meno aye Lubanga acel keken ma Lukricitayo myero gugwok), tye kakare me neno Baibul ki ngec ma tye i Baibul ma kwako Lubanga ki gin marac. Man tye ada twatwal pien lok pa jo ma pe ye i kom Lubanga tye ki tyen lok ne, kadi bed ni i dul mo, ki i lok me Baibul (ma en aye, tam pa Lubanga ma tye ki teko ducu, ngeyo jami ducu, dok maber). K. Scott Oliphint waco ni, "Kit ma ngat ma tye ka kwero ni nyutu peko ni calo gin ma tye i kin Lukricitayo, pe tye gin mo ma pi adaa onyo turo cik mo ka ngat moni ogamo peko ni ki kama peko ni kikome, medo ki kit pa Lubanga, tye iye" (Oliphint 2013: 174-75).¹²² Gin ma ngat ma tye ka kwero lok ni ye iye i kom kit ma en tamo ni Lubanga tye kwede ki gin ma en tamo ni Lubanga romo timo nyo myero otim i kom gin marac pe tye gin mo ma pire tek (Feinberg 1994: 18; Oliphint 2013: 175).

Lok pa ngat ma pe ye ni Lubanga tye bene pe tye kakare pi tyen lok mukene: en pe obedo gin mo ento obedo lok i kom gin ma Lubanga onongo myero otim, nyo, me ketone i yo mukene, en waco ni, ka Lubanga tye, ci lok ada onongo bibedo nyo myero obed pat adada ki gin ma en tye. Pe tye gin mo kiken ma jenge i kom gin mo ma ki neno onyo ma ki neno. Kadi bed ni wa twero neno jami mapol mapatpat, wel, ki teko pa jami maraco i lobo, jami maraco magi pe nyutu kit me pimo gi, calo, Man mono obedo gin marac ma pe ki culu? Tika man obedo gin marac ma okato kare i te cik ducu ma mitte? Yub anga ma Lubanga tye kwede pi keto ki weko tim marac man timme? (nen Feinberg 1994: 288) Kit ma Bruce Reichenbach owaco kwede, "Lok pa lupwonye i kom Lubanga nen calo tye ka mede ki lok ma pi opore ni kit ma onongo watwero gengo deno can, Lubanga onongo twero gengo deno can" (Reichenbach 1982: 37-38; nen bene Feinberg 1994: 178). Awaka ma tye i lok ma kit meno tye me ur, twatwalle pien "pe gitwero miyo caden ma mitte me nyuto ni Lubanga onongo twero gengo deno can labongo rweny gin mo maber loyo." (Reichenbach 1982: 37). Ki lok macek, lok pa dano ma pe ye i kom Lubanga ni ducurwate ki gin ma ngat ma pe ye i kom Lubanga tamo ni Lubanga romo timo ki jami mukene ma ngat ma pe ye i kom Lubanga tamo ni tye ada (me labolle, tye gin marac madwong; tye gin marac ma pe ki tyen lok mo; Lubanga myero okwany gin marac woko; Lubanga twero kwanyo gin marac labongo

¹²² En aye pi tyen lok meno ma oweko Oliphint okati ki tam ni, "Adam oyo me kwero winyo Lubanga, me camo nyig yat ma ki kwero, i nge kare meno en ki ginacweya ducu gupoto piny," me cobo peko ma ki waco ni pe rwate i kin bedo pa Lubanga ma tye ki teko ducu, ma ngeyo jami ducu, maber ki bedo pa gin marac, ma ka bedo ki tam ma oromo, "God tye ki tyen lok ma oromo pi kit mabeco ye ni gin marac" (Oliphint 2013: 172). Buk me Westminster Confession of Faith loko i kom kero pa Adam me yero gin ma en mito kun wacci: "I kare ma en pe ki bal, dano onongo tye agonya, ki teko me mito ki me tiyo gin maber ki ma yomo cwiny Lubanga, ento olokke woko, wek epot woko ki iye." (Westminster 1647: 9.2)

rwenyo gin maber madit onyo kelo peko madit). Tam pa ngat ma pe ye i kom Lubanga ki tam mukene ma en tye kwede ducu tye ma lubbe ki tam pa ngat acel acel dok pe tye mo ma jenge i kom lok ada ma ki ngeyo nyo lok ada ma ki ngeyo!

Lok ada tye ni, Lubanga tye ki ngec ma lamal loyo wan, tye ki neno ma lamal ki rwom me tic, ki ryeko ma lamal loyo wan. Stephen Wykstra oporo niang wa i kom tyen lok pa Lubanga me ye ni tim maraco ki deno can obedo calo latin ma tye ki dwe acel ma tye ka temo niang yub pa lunyodone me weko en winyo arem, ma te lokke ni pe twero timme kadi ki acel. Apokapoka ma tye i kin kerowa ki niangowa ka kiporo ki pa Lubanga tye madit adada loyo apoka poka ma tye i kin latin ma tye ki dwe acel ki lunyodone. Lok pa Wykstra tye ni "apokapoka ma tye i kin rwom me tam wa ki neno ma mite me cweyo wilobo miyo botwa tyen lok me tamo ni ka wilobo wa kicweyo ki Lubanga ki twero bedo ni . . . ka tye jami ma Lubanga oyubo [ma kubbe ki gin marac ki deno can], pol kare gi bedo ma kato ngec wa" (Wykstra 1996: 139-40; nen bene Plantinga 1996b: 75-76 ["Gin marac pe kitwero niang ka tye kit meno ma pe watwero tamo pi tyen lok mo ma Lubanga (ka tye ngat mo ma kit meno) twero bedo kwede me ye ni otime. . . . Ka lok pa Lubanga tye ada kono wa bi tamo ni tye gin marac ma pe ki twero niang ne. Ki adaa, tam manok nyutu ni pe tye tyen lok mo me tamo ni waromo niang yub pa Lubanga kany, kadi bed ni en omoko tam me tito botwa. Ento dong lok ada ni tye gin marac ma pe kitwero niang iye pe weko bedo tek ni Lubanga tye."]). Ma lubbe ki Baibul, man tye ada pien "*gin ma i mung tye pa Rwot Lubangawa*" (**Nwo 29:29**), kombedi "*wawoto pi niye, pe pi neno*" (**2 Cor 5:7**), ki "*kombedi waneno i kiyo piny manok, ento lacen waneno wang ki wang; kombeddi dong angeyo manok keken, ento lacen abineyo maber, kit macalo Lubanga ngeya koj*" (**1 Kor 13:12**).

William Alston tito lok man; ingee nyamo tyen lok mapol ma twero bedo ni Lubanga oye ni tim maraco ki deno can obed tye, en owaco ni, "Kadi bed ni onongo watye ki twero me kwero tyen lok ducu ma kiwaco ni oweko deno can otimme, onongo pud myero watam ka ce tye jami mukene ma pe watwero tamone i yub me pwonywa. lucoc, gi tyeko lok ni? . . . Kadi bed ni . . . ngat ma tye ka pyem kweda ni twero kwero tam ma amiyo ni, en onongo pud obi wok ki tic ma tek me nyutu ni etye ki twero me tamo ni pe tye gin mo mukene ma twero time pi tyen lok pa Lubanga ma oromo. Lok meno kene obi bedo gin ma pire tek." (Alston 1996: 119)

Timothy Keller owaco ni, kit ma Lubanga tye ki yub ma mako wilobo ma tye ki lok macon ki jami ma otimme i tekwaro, "obibedo gin me mingo me tamo ni waromo neno gin mo keken ma otimme ki niang gin ma obi kelo" (Keller 2013: 101). Ki lok ada, jo ma giye i kom Lubanga pe gimito tam mo keken ma lubbe ki gin mumiyo Lubanga oketo nyo ye tim marac ento gitwero cung i kom lok ada ni Lubanga tye ki tyen lok maber dok ma oromo ento pe onyuto botwa ka maleng. Me timo man pe obedo gin ma pe rwate. John Feinberg owaco ni "pol kare wamedde ki ye gin moni labongo ngeyo kit me titone. Me labolle, ngat moni twero geno cik me chemistry, kadi bed gin mo ma kitemo timone pe owoto maber dok pe twero tito pingo." (Feinberg 2004: 288)

Kadi wa David Hume, ngat ma oyabo "peko me tim marac" me kare ni, oye ni twero bedo ni pe wabi ngeyo tyen lok pa Lubanga me ye tim marac ki deno can: "ryeko ma nok kit meno omyeroobed ki ngec i kom wangi ma pe ngeyo gin mo ki pe ngeyo gin mo, ki myero oye, ni twero bedo ki yoo mapol me cobo peko eni [bal ki deno can], ma obi bwot ki i niang ne matwal" (Hume 1779: dul 11, 200). Buk pa Yubu keken omyeroowac botwa ni obedo gin ma pi rwate me tamo ni tam pa dano ma tye ki agiki twero niang tyen lok ducuma Lubanga twero bedo kwede me keto ki ye gin mo keken ma kelo peko, arem, ki deno can, ki dong jami maraco, arem, ki deno can. Kit ma tye kit meno, pe twere pi ngat ma pe ye i kom Lubanga me miyo lok matir ni bedo tye, wel, teko, ki dong nen calo gin marac pe weko bedo tye pa Lubanga pe twere.

Malubbe ki jami maraco ma time i lobo (labole, oyengyeng, pii ma mol, jami ma pe tiyo maber, two), i agikkine jami ma tye i lobo obale pien dano gupoto i bal (**Acak 3:17-19; Rom 8:20-22**). John Frame owaco ni, "Bal ma kicweyo ki dano obedo can ma ki kelo i kom lobo pi tim marac. En tiyo calo pwod bot jo maraco ki calo yoo me pwonyo jo ma kitgi atir pi kica pa Lubanga. En bene poyo wiwa i kom rwom me bal ki larre [nen **Kol 1:20**]." (Frame 2008: 142) I lok mukene, dano onyo jami ma tye i lobo pe tye i kit maber ma Lubanga ocweyo gi iye (**Acak 1:31**) ento gi balo ki gi goro pien dano pe gi winyo Lubanga. Pi meno, pe tye atir me keto bal i kom Lubanga pi jami maraco ki peko ma poto atura.

Medo i kom meno, Lubanga ocweyo lobo ma dano ki cwec mukene gitwero kwo iye dok gitiyo maber. Lobo ni tye ka doro ki jami mapatpat ma rwate ki cwec ma Lubanga oketo iye. I kare mukene jami magi ma gicweyogi-ni gikelo adwogi marac. Ento, pe tye gin mo ma rwate me kwero lobo ma kit meno pien kare mukene jami timo marac. Pe tye atir twatwal me waco ni, pien kare mukene jami ma time i lobo kelo adwogi marac, pi meno, Lubanga pe tye. Man obi bedo calo waco ni, pien kare mukene yadi mogo kelo adwogi marac, lok ma mako yot kom pe tye. I kom lok man, Richard Swinburne owaco ni jami mapol ma kelo peko me cwec myero otimme wek dano gubed ki kero me kelo gin ma twero timme i anyim, gin ma kelo peko, ki kit me gengo peko. Me labolle, dano twero ngeyo ka ma myero giger iye boma i nget dul ma oyengyeng tye iye nining "ka pe gingeyo ka ma oyengyeng twero timme iye ki adwogine ma twero bedo tye? Ki dong gubi ngeyo man nining,

kono ka oyengyeng otimme pi jami ma pe ki ngeyo, ma calo oyengyeng me Lisbon me mwaka 1755?" (Swinburne 1979: 208)

Medo ikom meno, gin ma tye ki adwogi maber i kom jami ma time i lobo twero bedo marac, calo, pii mitte pi kwo ento ngat moni twero to i iye; teko me yamo pire tek ento twero kelo awano onyo too ka ngat moni opoto onyo opoto piny. Jami ma konyogi pire tek twatwal i kwo kit ma wangeyo kwede ni me loko jami magi ki kit ma gi tiimo kwede romo loko kwo ki lobo kikome. Bruce Reichenbach owaco ni me loko cik me cwec me gengo awano onyo too obi loko kit ma jami ducu tye kwede: "Ngo ma obi bedo me loko cik me cwec ma mako diyo cam wek arsenic onyo kwiri mukene pe obal kom dano? Tika arsenic onyo jami ma tye i kom dano onyo gin aryo ducupe obi loko, ma romo loko kit meno, ma pat ki jami ma tye i kare ni ma wa lwongo ni kwir marac onyo jami ma konyo ic pa dano? . . . Mac onongo dong pe bi lyel nyo jami mapol onongo myero obed ma pe lyel. . . . Kelo cik mapatpat ma kwako dano me gengo jami maraco ma time kare ki kare obi kelo alokaloka i kom dano kikome." (Reichenbach 1982: 110-11)

Ma mako gin ma nen calo pe ki tyen lok nyo gin marac mapol, lok ni jami maraco ma kit meno pe ki tyen lok obedo lok me kwero ngec, pien pe watye ki neno pa Lubanga. Watwero bedo ni pe waneno tyen lok me tim marac ma kit meno, ento pe watwero ngeyo ni tyen lok mo pe iye. Lok ni gin marac pe ki cul bene kelo lapeny ni kun ki tamo ni pe tye tyen lok mo pi tim marac ma kit meno, ento lok ma kit meno pe dok pe twero nyutu ni tye tyen lok mo keken pi deno can ma kit meno (nen Reichenbach 1982: 38; Trau 1986: 485-89; Feinberg 1994: 180).¹²³ Kadi wa ngat ma pe ye i kom Lubanga William Rowe owaco ni, "Nen calo mito gin mo ma calo ngec ma mako jami ducuma peya wa waco ni wangeyo ni pe tye gin mo maber ma rwate ki [gin ma nen calo pe ki tyen lok me deno can] kit ma ngat ma tye ki teko weng, ma ngeyo jami ducunongo pe twero nongo gin maber meno labongo ye ni deno can meno onyo gin marac mo marac ma rom ki meno" (Rowe 1996: 4).

Ma mako dwong pa gin marac, ma calo lok ma ki waco ni gin marac mogo "pe ki tyen lok," ka kiporo ki tam wa (twatwale ka kiporo ki Lubanga), lok ni tye gin marac "mapol" tye kit meno-lok, tam, ento pe nyutu caden. Lok ma kit meno pe ye ni ki lok i kom bedo tye pa tyen lok mo ma Lubanga twero bedo kwede. Pi meno, pe tye gin mo ma nyutu ni Lubanga tye. Ki i neno wa, gin marac manok twero nen calo twere ki ber; ento ki i neno pa Lubanga, ki ngec ki ryeko ne i kom kit ma jami maraco mapatpat ki wel ki kit maraco ducu rwate kwede ki gin maber ma rwate ki yubbe, ki kit ma adwogi ne obi loko kwede ka wel jami maraco ki dwoko piny, pe twere botwa me waco ni tye "bal madwong twatwal." (nen Feinberg 1994: 308)¹²⁴ Medo ikom meno, jami maraco ma pat pat ma kit meno twero bedo ma opore i yoo ma pat pat. Adwogi pa lok man tye ni "bal ma wa tamo ni dwong onyo dwong romo bedo ni pe, pien twero bedo ki tyen lok ki gonyo ma pat ki ma wa tamo." (Feinberg 1994: 308-09)

Me agiki ne, Lubanga onongo pe ki mito ni ocweyo lobo mo keken. Ki lok man, wan pe watye ki twero me kwero Lacwec (onyo, ma pe tye kakare, waco ni en pe tye) pien pe wamaro jami mogo ma kicweyo. Michael Peterson openyo ni "ka ce kit ma wakwo kwede twero juku ngat ma miyo wa bedo tye, me bedo ki kero me niang kit mabeco i acakki, ki me bedo ki kwo ma pire tek ma ki kwo i kin gi. Ki lok adaa, wan wa kwero jo ma gi loko lok goba, kwalo jami, ki neko dano, ento pe tye atir ni omyerobene wa kwero Lubanga pi yubu kabedo ma jami maraco ni twero time iye. (Peterson 1982: 127) Lubanga pe tye i te cik mo, me kit ma en tamo kwede, me tito botwa gin mumiyo en omoko tamme me timo nyo pe me timo gin mo. Keto tamwa i kom jami maraco ma tye i lobo pol kare weko wabedo ki wang ma pe neno kica pa Lubanga ma tye kare ducu ma, i kin jami mukene, weko lobo ki kwo (ma tye iye wan) me medde ki bedo tye (**Kol 1:17; Ibru 1:3**). Kit ma kiloko kwede con, ka en oketo cik dok oweko gin marac otimme, gin ma mitte keken aye ni en myero obed ki tyen lok matir me timo meno—dok, kit ma dong waneno kwede, pe watwero wacone ni meno pe tye kit meno.

Baibul nyuto ni nino mo acel Lubanga bicweyo lobo ma arem, deno can, tim maraco, to, nyo cen maraco dong bibedo pe iye (**Yabo 21:1, 4; 22:3**). Dong pingo en pe ocako ki lobo meno pien lobo meno onongo

¹²³ Keith Yandell waco ni, "Ni tye jami maraco ma tye ki tyen lok, agiki, onyo yub gi, ka tye, pe nen ka maleng pe nyutu ni gi pe ki tyen lok, agiki, onyo yub, pien tye lok goba ni ka gitye ki agiki ma kit meno lok ada ni obi nen botwa. Pe nyutu ni gin pe ki tyen lok meno, pien pe tye kit meno ka onongo gitye ki tyen lok meno nen botwa. Pe lubo ni tye kakare me ye ni gin pe ki tyen lok, pien ni tye goba ni tye kakare me ye ni gin pe ki tyen lok pien tye kit meno ni pe nen botwa ni gitye ki acel." (Yandell 1989: 19-20)

¹²⁴ Tye gin mo ma rwate ma mako wel ki pek pa arem ki deno can. Kadi bed waromo goyo i wiwa kit ma lee ki dano ducu gitye ka deno can kwede i kabedo ducu, ento lok ada tye ni "can ma kit meno pe dok bene pe twero bedo tye: Arem pe twero medde . . . pien arem ma opong ni pe kitwero nongo ne i tam pa ngat mo keken. Pe tye gin mo ma ki lwongo ni 'deno can' pi tyen lok ma yot ni ngat mo pe deno can." (Boyd 1999: 98-99) Ngat acel keken ma ngeyo ki deno can i kom peko me lobo man en aye Lubanga kikome. "En ngeyo lutinone acel acel ki cwec ne ducuki kare ma oyot ki ma rwate ki kit ma gi ngeyo kwede kom gi, ki winyo deno can gi matut loyo kit ma gi winyo kwede i kom gi. . . . [Ento wan] wa mako ne i kome ma calo tyen lok me kwero niye ma nongo kare ducu en tye ka tingo ne ki mar ki laro ne ki kica ma pe gik." (Boyd 1999: 99; nen **Ic 53:3-12**)

bibedo ber loyo mewa? Lagamme rom aroma ki lapeny ni pingo Lubanga oketo dok oye tim maraco. Lubanga onongo tye ki jami mapol ma en mito cobone kun cweyo lobo man. En nen calo onongo tye ki yub me yubu lobo ma dano ma pe ki deyo gi bedo iye (pe dano ma rwomgi lapiny onyo dano ma pe ki keto deyo i kom gi) ki keto gi i lobo ma gi twero tic iye. Jami ducuma wa kato ki iye i lobo kany mitte ki i yoo mogo yubbe pi lobo mukene. Kit ma waneno kwede, me gengo tim marac ma mako kit dano obi miito alokaloka madit atika i kit pa dano, ki me gengo tim marac ma mako dano obi miito alokaloka madit i kit pa dano, ma weko yub pa Lubanga me cweyo dano ma calo wan i lobo ma calo mewa ni obi rweny woko (nen Feinberg 1994: 130-36, 149-54, 309-10). Lubanga onongo pe tye ki bal me bedo ki yub magi mukene-ni ci oweko lobo man ki jo ma gibedo iye ki kitgi, pien lobo man ki jo ma gibedo iye ki kitgi pe gitye marac i komgi (nen Feinberg 1994: 142). John Hick omoko ni, kun keto cwinye i kom wel jami maraco ma tye i lobo, "Lutim aryanyi calo Hume gitye ka nywaro ngo ma polo myero obed, ma calo kabedo pi jami ma tye ki agiki, ki ngo ma lobo man myero obed, macalo kabedo pi jami ma tye ka doko maber" (Hick 1977: 257-58).

C. Wat ma tye i kin Lubanga maber ki bedo tye pa bal ki gin maraco

Tye jami mapol ma mako wat pa Lubanga ki bal ki gin marac ma omyeroki ket i wiwa ka wa tamo ni Lubanga tye ki teko weng, ngeyo jami weng, ki ber twatwal, ento en oketo ki oye ni bal ki gin marac obed tye.

- Lubanga tye ki twero i kom jami ducu, dok tye ka tic matek me cobo yubbe

Baibul nyutu ni Lubanga tye ki twero i kom jami ducuki tye ka tic i jami ducu ma mako kwo me lobo: yub ne tye ma otum ki tye ma opong, ki en moko ki timo gin mo me kelo yub ni i agiki (nen **1 Tek 29:11-12; Yubu 12:13-25; Jab 103:19; Ic 40:21-26; 46:9-11; Dan 4:35; Tic pa Lukwena 4:27-28; Rom 9:14-24; Ep 1:11; Yabo 17:14-17**). Man ki ngeyo calo pwony pa Lubanga, ma en aye, "ni medo tic ki teko pa Lubanga ma lacwec gwoko cwec ne ducu, tiyo i jami ducu ma time i lobo, ki telo jami ducu i agiki ne" (Berkhof 1949: 181). Me labole, en cweyo godi, cweyo yamo, dok weko piny doko col (**Amoc 4:13**); en miyo yamo kodo dok miyo pii mol (**Jab 147:18**); en aye doro ceng, dwe, ki lakalatwe, dok weko nam bedo ka ngwec (**Jer 31:35**); en aye doro dongo pa ginapita (**Ic 41:19-20**); en loyo ler (**Yubu 39**). Lubanga bene tye ki twero i kom dano ki tiyo i lok pa dano. Pi meno, en aye dong tye ki twero i kom kwo ki to, ma tye iye goro ma kinywalogi kwede, two, ki to, ma tye iye to pa "jo ma pe ki bal" (**Acak 20:17-18; Nia 4:11; 2 Cam 12:15; Nek 9:6; Yubu 12:9-10; Ic 44:24; Ejek 24:15-18**); en tingo mogo malo ki keto mogo piny (**1 Cam 2:7**); en loyo rok ducu (**2 Tek 20:6; Ps 33:10-11; Ic 40:23-25**); en tugo cwiny dano, keto tam i tamgi, dok loko cwinygi (**Ejira 6:22; Nek 2:12; 7:5; Jab 105:25; Ic 44:28; Aga 1:14**). Twero me locce kwako bedo ki twero kadi wa i kom tam maraco ma dano gumoko (**Acak 45:5-8; Luka 22:22; Tic pa Lukwena 2:23-24; 4:27-28; 13:27; Yabo 17:17**). Pi meno, Baibul waco botwa, "gin ducu ma Rwot mito, en tiyo, i polo ki i lobo" (**Jab 135:6**). Lubanga owaco ni en "tito agikki ki i acaki, ki i kare macon jami ma peya otimme, kun waco ni, 'Yub na obi cobbe, ki abi cobo gin ma amito.' . . . Ada, an doj aloko; ada abikelo ne. Atyeko yubu ne, ada abitimo ne.'" (**Isa 46:10-11**)

- Twero pa Lubanga i kom jami ma tye ka timme kwako twerone i kom bal ki tim maraco ento pe i yoo ma weko en bedo ki bal nyo rac

Lubanga pe ocweyo lobo ki dano ci oweko gutimo jami pigi kengi; ma ka meno, en tye ka nywako i lobo ki kwo pa dano ma en ocweyogi. Pe tye kare mo ma cwec bedo agonya ki i kom miti ki teko pa Lubanga, pien "i En wakwo ki wawoto ki bedo tye" (**Tic pa Lukwena 17:28**). "Tic pa Lubanga ni lubo tic pa dano i kare ducu, ento labongo kwalo bedo agonya pa dano i yoo mo keken. Tic ni tye tic pa dano ma pe ki culu, tic ma en tye ki twero iye. Lok man ma rwate i kare acel-lu pe kelo ngec i kom *causa prima* [gin ma okelo] ki *causa secunda* [gin ma kelo me aryo]. I yoo me ada, tic ni obedo adwogi pa jami aryo ni weng. . . . Bavinck onyutu lok man kun nyutu ni yen wango, ni Lubanga keken aye weko wango, ento ni i yoo me cik wango man pe kitwero keto i kom Lubanga ento i kom yen keken ma calo gin ma pire tek." (Berkhof 1949: 189)

Pol kare, Lubanga tiyo ki cwece, ento pe cutcut dok atir atir. Berkhof oketo ni kit man, "Lubanga miyo jami ducuma tye i ginacweya tiyo ki wot i yoo ma ki moko con. Pi meno Lubanga bene miyo twero ki cuko cwiny cwec ma en tye kwede, macalo gin me aryo, me tic, ki meno pe ki miyo gi teko i yoo ma rwate, ento ki miyo gi teko me timo jami mogo mapatpat." (Berkhof 1949: 189) I kare acel-lu "bedo pa Lubanga pe te lokke ni Lubanga tye ki twero nyo miti pa Lubanga ma pe kitwero kwerone.¹²⁵ . . . Lobo tye ka gwoko gennene macalo cwec kadi bed ni tye ka pong ki bedo tye pa Lacwec. . . . Lubanga—ma tye mapat ki lobo—tiyo ki wat ki i lobo,

¹²⁵ Tye tyen lok mapat pat i kom tyen lok me "miti" pa Lubanga. Miti ne ma ki nyutu onyo ma ki cik twero, ada, dano kwero; kadi bed kumeno, miti ne ma ki kano onyo ma ki moko pe kitwero kwero.

ento pe i kom lobo ki woko. . . . Man aye ni, Lubanga ki ginacweya ducugitye ki tic ma pire tek i yub me cwec, ki dul tic gi rwate ki tic ki adwogi ne. . . . Ento, makato meno, Lubanga miyo teko ki tic bot dano i yo ma miyo Lubanga bedo ki wat mo kwedgi. Cikke man kwako cik ma ki keto ki gengo tic ki teko i kin cwec. Me labole, Lubanga pe bitimo nywalo lee nyo nyako nyig i yo mo keken ma pe ki twero.” (Fretheim 2005: 23-24, 26-27; nen bene Berkhof 1949: 188-90; Walton 2009: 18, 121)

Ki miyo wat ma tye i kin Lubanga ki dano, Baibul nyutu tyen lok aryo pi *jami ma time*: Lubanga tye ki twero ki en aye oketo jami ducu (ma, i yoo acel, tye gonyo jami ducu); ento meno rwate ki ki pe dwoko piny twero pa dano pi tam ma gimoko ki jami ma gitimo (ma, i yo mukene, bene obedo gonyo lok ducu pi jami ducu ma time).¹²⁶ Man ki ngeyo ni pwony me rwate, ma en aye, "tic kacel pa teko pa Lubanga ki teko ducu ma tye piny, malube ki cik ma kiketo con me tic gi, ma miyo gi tiyo ki timo kit ma gi tiyo kwede" (Berkhof 1949: 187).¹²⁷ Pwony man nyutu jami aryo: "(1) ni teko pa ginacweya pe tiyo pire kene, ma en aye, ki teko ma kinywalo kwede, ento ni Lubanga tye ka tic cut cut i tic pa ginacweya ducu. Man omyeroki gwok ma pe rwate ki rwom me deistic. (2) Ni tyen lok me aryo ni tye ada, ki pi me bedo calo teko pa Lubanga. . . . Man omyero ki ket i kom lok ma ki waco ni Lubanga aye tye ngat acel ma tye ka tic i lobo." (Berkhof 1949: 187; see Westminster 1647: 5.2) Me lubo lok man ma ki waco i kom jami ma otimme ni, Paulo owaco ki Lukricitayo ni "*wuti pi larrewu ki lworu ki myelkom, pien Lubanga aye tye ka tic i iwu, wek wubed ki miti ki tic pi gin ma en mito*" (Pil 2:12-13).¹²⁸

Wek wa tito lok man, tutwal kit ma kubbe kwede ki bedo tye pa gin marac ki bal. Dano mapol temo gwokke Lubanga ki i kom bal mo keken onyo gin marac (gin gi keto gin marac ni bot Catan onyo bal pa ngat acel acel). Kadi bed kit meno, Baibul nyuto lok mapol dok ma niang iye yot. Ki tung cing acel, "Tim marac pe obedo gin ma Lubanga ocweyo i kare ma en ocweyo jami mukene. En pe obedo gin mo keken. Lubanga ocweyo

¹²⁶ K. Scott Oliphint owaco ni, "Tek me neno kit ma gin acel, ma calo miyo kony pa Lubanga, twero kelo kacel cik pa Lubanga ki tic pa Adam macalo dul me cik meno. Ento ada, i lobo ma Lubanga, i Kricito, bedo calo dano kun bedo Lubanga, pe obedo gin ma ki tamo me moko ni gin ma kit meno i kom Kricito ki miyo kony, ma calo Lubanga tye ngat ma atir. ribo gin ma nen calo pa Lubanga ki pa dano labongo rwenyo jami ma pire tek pa gin acel acel, kit meno bene miyo kony ribo jami pa Lubanga (cik) ki pa dano (tam) i yoo ma pe rwenyo jami ma pire tek i gin acel acel." (Oliphint 2006: 301)

¹²⁷ **Lamed ngec 2** tye karatac ma nyutu labol mapol ki i Baibul pa jami acel ma otimme ma ki keto i kom Lubanga ki pa dano mukene.

¹²⁸ I yoo me tam, lok ma tito wat i kin Lubanga ki dano tye "bedo agonya ki moko tam obedo gin acel": Lubanga tye ki twero, ento twero ne pe tiyo i yoo ma weko tic pa dano bedo nok onyo kwanyo woko (ma calo, dano pe ki loko gi me doko robot onyo jami ma ki yubu); kit meno bene, dano gubedo cwec ma tye ki kit mabeco ma gitwero moko tam ki tic ma adaa, medo ki jemo i kom miti pa Lubanga ma ki nyutu, ki gi tye ki twero i kom tam ki tic ma kit meno, ento man pe tiyo me miyo Lubanga bedo ngat ma twero timo gin mo keken. I lok mukene, Lubanga tye ki twero me moko jami ducuki gen; dano timo gin ma gi miito ki gi yero me timo (ma en aye, Lubanga pe diyo gi me timo gin ma pe rwate ki miti gi ki miti gi), ento gi pe ki teko me timo gin ma pe rwate ki yub pa Lubanga ma omoko con (nen Carson 1994: 163-67, 201-22; Carson 1990: 199-227; Feinberg 2001: 625-796; Alcorn 2009: 258-69). Kit ma Feinberg owaco kwede, "Dano acel acel, kadi bed ni en tye ki miti me timo gin ma en tye ka timone, pud tye ki kero ki kare me yero gin ma en tye ka timone. Ki ka en oyero gin marac, en timo meno kit ma en mito kwede. Bedo agonya ma rwate pud tye bedo agonya; pe obedo dic." (Feinberg 2004: 183)

Lupwonye mogo ki lupwonye dini gu miyo tam me gwoke i kom peko me gin marac ma ki lwongo ni "gwokke me bedo agonya," ma jenge i kom neno mukene me bedo agonya ma ki lwongo ni libertarian onyo incompatibilistic free will. Ngat ma telo wi lok man en aye Alvin Plantinga. Kadi bed ni lok me bedo agonya pe rwate ki peko me gin marac, lok me bedo agonya me moko tam ma pe rwate pe tye i Baibul. Plantinga gonyo bedo agonya kit ma lubo ni: "Ka ngat moni tye agonya i kom gin mo ma en otimo, en tye agonya me timo gin meno ki bene tye agonya me kwero timo ne; pe tye gin mo ma nyutu ni en obi timo gin ni, onyo ni en pe obi timo ne. Tye i twero ne, i kare ma kitye ka lok iye, me kwanyo onyo timo gin moni ki i twero ne me kwero timo ne. . . . Kombeddi dong Lubanga twero cweyo cwec ma gitye agonya, ento En pe twero weko nyo ketogi me timo gin matir keken." (Plantinga 1974: 29) Man tere ni "me weko bedo agonya me bedo agonya ki moko, twero me loc ma opong omyeroki kwero ki woro Lubanga" (Oliphint 2006: 275). Meno pe rwate ki Baibul, pien "Ginacoya nen calo nyuto ni Lubanga aye ma moko tam pa dano, ento bene ketogi i kom tam ma gimoko, maber ki marac (cf. Acak 50:20; I 10:5-15; Luka 22:22; Tic pa Lukwena 2:23, 4:27-28; 13:48; Pil 2:12-13; 1 Luker 8:58, 61; Nia 4:21, 7:3, 10:20, 10:27). I lok mukene, pe nen calo Ginacoya nywako tam mapatpat ma mako FWD." (Erlandson 1991: n.10) Ada, i **Rom 9:19-21** Paulo oloko i kom apokapoka ma tye i kin Lubanga macalo lacwe jami ki wan macalo lobo me lweny i kom peko me tim marac. John Frame otito ni, "Lagam man pi peko me tim marac-ci cung i kom twero me loc pa Lubanga. Tye ka mabor kit ma ki twero tamo kwede ki i kom lok me bedo agonya. (Frame 2008: 164) Ma rwate ki lok man tye lok mukene: "Ka Lubanga ma ngeyo jami ducungeyo ngo ma abitimo – ki ada, nen calo, En myero – ci dong pe atwero timo gin mo mapat ki ma atimo ki, pi meno, pe atimo gin mo labongo dic mo [i kit me bedo agonya]. Pi meno, lok ni Lubanga ngeyo jami ducunen calo pe rwate ki bedo agonya me gengo peko me gin marac." (Runzo 1981: 131) Peko mukene bene tye ki tam me bedo agonya ki twero me bedo agonya ki i lok me Baibul, ento pe omyerowa lok gii kany (nen Keller 2013: 90-93; Feinberg 1980: 149-50; Frame 2002: 135-45).

jami, medo ki lobo ki dano ma tye iye. Lubanga onongo mito ni watim gin mo, pien en oketo wa me timo gin mo. Ento en pe oketo tic wa ki en pe timo gi. Pi meno, pe watwero waco ni Lubanga onongo mito ni tim marac obed tye pien wan watye kwede i lobowa. Lubanga onongo tye ki yub me cweyo ki en ocweyo dano ma twero tic; en pi otimo tic gi (mabeco onyo marac).” (Feinberg 2001: 788; nen bene Adams 1991: 59 [“En omoko ni bal tye i yoo ma dano gi twero bedo agonya (ma en aye, labongo dic ki ma lubu kit gi) gudoko lucako bal gi”]; Koukl 2012: n.p.) Ki lok ada, Lubanga woro genne pa dano macalo dano. En pe doro dano calo iwacci gubedo lupwonnye nyo yubogi calo iwacci gin robot. Dano twero tamo tam gi kengi ki moko tam ma atir.

Kitungcel, jo ma gucoyo Baibul “pe gilworo keto Rwot [Jehovah] i yo mo ma pe niang iye (ma pe ngeyone-ni gwoko en wek pe kidote i kom gin marac) me bedo ‘agikki’ me jami maraco mapol. . . . Lubanga pe cung i nge tim marac kit ma en cung kwede i nge tim maber. . . . Ki gwoko bor piny i kin Lubanga ki jone ka gu timo bal. . . . Ki lok macek, kadi bed ni waromo bedo labongo dul ma mite me tito peko ni ducu, *kadi bed kumeno omyerowa diyo ni teko pa Lubanga cung i nge gin maber ki gin marac ma pe rwate*.” (Carson 1994: 28, 36-37, *emph. in orig.*; nen Westminster 1647: 3.1; 5.4)

Wat ma tye i kin dano ki Lubanga ni “obedo wat ma pe rom; en tye wat ma pe rwate. Lubanga en Lubanga ki wan pe.” (Fretheim 2005: 16) Man tere ni tye apoka poka i rwom me lok ma mako jami ma tye i kin Lubanga macalo lacwec ki wan macalo cwec. Adwogi acel ma bino pi man tye ni, pi “poto” pa dano i bal ki adwogi ne i komwa ki i kom lobo, wan dano, pe Lubanga, aye wa tye ki twero i kom tim maraco ki jami maraco ma kicweyogi; “Lubanga pe ki bal mo, pien en pe timo gin marac.” (Feinberg 1994: 148) Wat man pa Lubanga ki dano bene obedo gin ma pe rwate ma pe kitwero gonyo ne maber. Kadi bed kumeno, pi bedo tye pa Lubanga ma tye ki teko weng, ma ngeyo jami weng, ma tye kabedo ducuma tye ki yub pi lobo, tye ki twero, ki tye ka cobo yub ne, ki miyo cwec ma tye ki kero me moko tam ma adaa ki timo jami ma adaa ma gi tye ki twero iye, wat ma tye i kin Lubanga ki cwecce ma en tye kwede kit ma kiloko kwede malo ni *onongo pe twero bedo kit meno*.

“Rwom me jami ma nen” mapatpat i kin Lubanga ki wan ki twero poro ne ki apoka poka ma tye i kin laco tuku ki ngat ma tye i tuku. I “Macbeth,” Macbeth oneko Duncan. “Shakespeare ocoyo lok me neko dano i tuku ne. Ento neko dano ni otimme i lobo me tuku ni. . . . Wan waniang ni tye kakare pa Macbeth me culu pi bal ma en otimo. Ento wa bi tamo ni pi tye atir ka Shakespeare ki ngolo kop i kome ki neko en pi neko Duncan. . . . Adaa, tye tyen lok ma weko wa pako Shakespeare pi kelo ngat man, Macbeth, me nyuti adwogi me bal.” (Frame 2008: 162-63) Pien rwom me kwo mapatpat ma tye i kin Lubanga ki wan, twero pa Lubanga macalo “lacoc” (me labolle, lacwec, lagwok, lami cik, langol kop, lalar) dit kato pa wan. Kadi bed ni lok man pe tye kakare (wan, i agiki ne, wan tye ada kun Macbeth pe tye), apoka poka man i kin Lubanga ki wan tye ki tic mapatpat i kin Lubanga ki wan.

Wat ma Lubanga tye kwede i kin gin maber ki gin marac nyutu ni “Lubanga cung i nge gin marac i yoo ma kadi wa gin marac pe timme woko ki i wang loc mere, ento gin marac pe twero bedo gin ma kelo peko i kome: pol kare twero bedo gin ma kelo peko i kom jo mukene, i kom jami mukene. Ki tungcel, Lubanga cung i nge gin maber i yo ma pe tero kabedone keken twero, ento kare ducu ki keto i kome, ki bot dano mukene keken.” (Carson 1990: 213) I lok mukene, Lubanga pe tye ki twero i kom gin marac i yoo ma en aye lakelo gin marac pa gin marac onyo kit me bal pa bal.¹²⁹ Apokapoka ma pire tek i kin Lubanga ki wan ki, pi meno, tic mapatpat ma Lubanga ki wan watimo i lok me kwo, nyutu ni, kit ma Keith Yandell owaco kwede, “Ngo ma Lubanga twero ye ni rwate ki ber bedone pe gin ma wan watwero ye ni rwate ki megwa” (Yandell 1989: 30).

Yakobo 1 tito kit ma bal bino kwede. **Yak 1:2, 12** pwoyo jo ma girwate ki dok gidiyo cwinygi i “atematema” mapatpat. **Yak 1:13-15** dok waco ni, “*Ka gibito nat mo pe myero owacci, ‘Lubanga aye ma bita’; pien gin marac pe twero bito Lubanga, en bene pe bito nat mo. Ento dano acel acel bite ka mitine kene aye ma bite, kun omo cwinye. Miti ka doŋ oyac, ci nywalo bal; dok ka bal doŋ otum, ci kelo too.*” Lok ni “temo” ki “temo” gi rwate, ma calo, nying ki tic ma ki coyo i leb Greek acel (*peirasmōs* [atema tema] ki *peirazō* [atema]). Lok ma tye i nget lok ni miyo apoka poka ni: Lubanga keto wa i jami ma twero temo wa onyo me temo wa—medo ki jami ma twero bedo ni wa bi temo timo bal ki jami ma en ngeyo ni wa bi timo bal—*ento en pe diyowa me timo bal*. Ento, atematema me timo bal aa ki i cwiny ngat moni onyo ki bot ngat mukene calo Catan, ki miti me timo bal aa ki i cwiny dano (nen Feinberg 2001: 789).

Waneno man ka watamo i kom kit ma bal ki tim maraco odonyo kwede i lobo. Lubanga ocweyo lobo labongo bal nyo gin marac i kit ma onongo “*ber matek*” (**Acak 1:31**). Lubanga ocweyo dano “*i cal pa Lubanga*” (**Gen 1:26-27**). En omiyo botgi kero me tam ki bedo ki cwiny, miti, yub, kero me yero, ki kero me

¹²⁹ Dennis Johnson nyutu lok man ki i buk me Niyabo, “Kadi bed ni ngolo kop me balo ma kinyuto i dul tum [me Niyabo] oa ki i keno tyer me polo pi yub pa Lubanga [**Yabo 8:1-19**], bal pi balo lobo pe opoto i kom Lacwec maleng ento i kom jo ma bwolo dano me kwero en ki Kricito, ma gipito kodi me miti, tam marac, pyem, ki jemo ma turo lobo ki jo ma gibedo iye [**Yabo 8:20-21**]” (Johnson 2001: 154n.13; nen bene **Acak 4:1-7; Ic 10:5-16; Kab 1:1-11; Agai 1:5-11; Tic pa Lukwena 2:22-24**).

ngwec me kom, ma ducu watwero tic kwede pi ber (nyo marac). En omiyo gum bot laco ki dako (**Acak 1:28**), oloko kwed gi, obedo ki wat kwed gi (**Gen 1:28-30; 2:16-17, 19; 3:8-9**), ki oketo gi i kabedo maber (**Acak 2:8-15**). Lubanga owaco atir atir bot Adam ni pe ocam nyig yat me ngeyo gin maber ki marac dok bene ociko Adam i kom adwogi marac ma twero bino ka ocam (**Acak 2:16-17**). Bal odonyo i lobo i kare ma Adam gin ki Kawa gujemo i kom Lubanga dok gujemo i kome ki camo nyig yat meno (**Acak 3:1-6**). **Acak 3:6** tito kit ma bal ocakke kwede ki i miti pa Adam gin ki Kawa: “*Ka dako oneno ni yat meno ber me acama, nen mwonya bene, dok bene ber me miyo dano ryek, okwanyo nyige mogo ocamo; dok bene omiyo mogo bot cware ma tye kwede, ci en bene ocamo.*” Man ki ngeyo ni “poto” pa dano.¹³⁰

Kit ma Adam ki Kawa onongo gicung pi cwec ducu dok onongo kiketogi me loyo cwec ducu, poto piny pe ogudo gin keken ento bene dano ducu ki yub me cwec (**Acak 3:14-19; Rom 5:12-19; 8:20-22**). “Deno can ki too i kom lok obedo adwogi me kwo ki ngolo kop atir pa Lubanga i kom balwa” (Keller 2013: 115). Ki lok macek, yub macon me cwec dong obale woko ki dong dong pe tye kakare. I kom poto piny, dano pud gitye ki kero me tam, yero, ki jami mukene ma Lubanga ocweyo wa kwede, kadi bed ni kombeddi dong watye ki miti me timo bal ki jemo i kom Lubanga (nen **Rom 3:9-18**).

Lubanga oye ki omoko bal, pi bal kikome, ento pi “ryeko, maleng, ki yub maber loyo” (Edwards 1984, *Freedom*, §IX: 76; nen bene Piper 2000: 107-31). Ma lubbe ki lok man, Randy Alcorn owaco ni Lubanga “obedo ki yub nicakke i acakki me weko gin marac timme, ka dong loko gin marac i wiye, me kwanyo gin ma lumalaika maraco ki dano guyubo me timo gin marac ci gitiyo kwede pi gin maber... Twero bedo me yubbe pi gin mo ma ingeyo ni tye ka bino labongo diyo gin meno me timme. Lubanga pe odiyo Adam gin ki Kawa me timo gin marac, ento en omiyo twero botgi ki Catan ki bedo agonya bedo tye i poto, kun gi ngeyo ni gubi yero gin marac ki ngeyo ni gin ma en obi timo i yub me laro kwo ne obi konyo dano mapol.” (Alcorn 2009: 226-27)

Adaa, dano twero bedo ki tyen lok acel pi gin ma gitimo (me labolle, me kelo gin marac), ento Lubanga twero bedo ki tyen lok mukene me moko gin acel-lu (me labolle, me kelo gin maber). Lubanga twero tic i kin cwec ne labongo diyo gi me timo gin ma pe rwate ki miti gi onyo miti gi (kadi bed ni miti ne onyo gin ma en tye ka timone pat ki meg) ki labongo en kekene timo bal (kadi bed ni cwec ne timo bal) (nen Carolok 16:2). Cato Yucepu macalo opii (**Acak 45:4-8; 50:20; Jab 105:17**), loyo Juda ki bot Icarael (**2 Tek 28:1-15**), lweny pa Aciria i kom Icarael (**2 Luker 19:20-31; Ic 10:5-16**), jwero lobo Juda ki Babilon (**Ejek 11:5-12; Kab 1:5-11**), Juda okwero Yecu (**Mat 26:20-24; Jon 6:64**), yub pa Kayapa, ajwaka madongo, ki Luparicayo me neko Yecu (**Jon 11:47-53**), ki guro Yecu i kom yatariya pa Kerode, Pilato, Lurok ki jo Icarael (**Ic 53:3-10; Tic pa Lukwena 2:22-23; 4:27-28**) obedo labol man.

Pien Lubanga ngeyo jami ducu ma bitimme i anyim—ma tye iye agikkine ki jami ducu ma bitimme pi kare manok nyo pi kare malac, ma atir ki ma pe atir, adwogi me lok, tic, ki jami mukene ma bitimme, en tye ki twero me ngeyo awene ma myero kiket nyo owek tim maraco ki deno can ki awene ma pe myero kiket iye. Pi meno, en kene aye twero bedo maber me ye tim maraco ki deno can ma dano maber (ma pe ki ngec pa Lubanga ma opong) twero temo gengo.

- Kadi bed bal ki tim maraco gubedo but yub pa Lubanga ducu, en cung matek i kom bal ki tim maraco

Twero bedo ni gin ma pire tek loyo aye ni, kadi bed ni bedo tye pa bal ki tim maraco obedo but yub pa Lubanga, Lubanga cung i kom bal ki tim maraco. Man aa ki i kit ma en tye kwede ma calo ngat maleng, ma kite atir, ma kite atir, ki maber. **Kab 1:13** waco ni Lubanga tye “*maleng twatwal me yer gin marac, ki in pe itwero neno gin marac ki pwoc.*” Waromo tamo ni bal obedo gin ma konye pe. Kit ma kitero kwede bal calo gin ma pe pire tek-ki nyuto kitwa me bal. Ki tung bot Lubanga, kadi bed kumeno, bal obedo gin marac adada (Feinberg 1994: 331). Waneno man i **Jon 11:1-44** ma mako to pa Lajaro, ma Yecu oero ki i lyel. Too, ada, obino i lobo macalo adwogi me bal (**Acak 2:17; Rom 5:12-14**). **1 Kor 15:26** lwongo too “*lakwor me agikki.*” I kare ma Yecu oo cok ki lyel pa Lajaro, **Jon 11:38** waco ni en onongo “*cwinye otur*” (onyo “*obedo ka koko i kome kene,*” NKJV). Timothy Keller owaco ni “lok magi ma kigonyogi-ni goro twatwal. Nyig lok me leb Greek ma laco lok me kwena maber Jon otiyo kwede te lokke ni ‘kok ki kiniga.’ Obedo lok ma kelo lworo.” (Keller 2013: 136; nen Zodhiates 1993: *embrimaomai*, 574 [“me koko, pong ki akemo”]) Nyutu ni Yecu tye ki akemo i kom bal kacel ki deno can kacel ki to ma bal okelo i lobo. Ento meno pe obedo agikki me lokke. Yecu pe oloko mere i kom bal, tim maraco, ki dong to keken, ento en obedo gin tic pa Lubanga me jwayo jami magi. D. A. Carson tito ni Lubanga “cung i kome [bal; tim maraco; tim maraco], ma oweko lanyut odoko latin romo pa Lubanga ma kwanyo bal me lobo, ki akemo pa Lubanga nen i kome ([Jon] 1.29; 3.36)” (Carson 1994: 160-61). Ronald

¹³⁰ Baibul waco ka maleng ni Catan “opoto” ma peya bal pa Adam ki Kawa gutimo, pien Catan aye ma otemo Adam ki Kawa dok oloko lok goba i komgi i kom kit ki adwogi me camo nyig me ngec i kom gin maber ki marac (por ki **Acak 2:16-17** ki **Acak 3:1-4**).

Rittgers nyutu teko pa dul aryo ducu ma mako deno can ki gin marac: "Lubanga ma pe ki wat mo kiken i kom deno can pe obedo Lubanga mo keken, pe Lubanga me Baibul, ma deno can kacel ki dano--ma loyo i kom yatariya—ki bene i yoo mo bene tye ki twero i kom deno can. Niye aryo magi ducu onongo (ki gitye) ma pire tek i tekwaro pa Lukricitayo pien deno can tye i tekwaro tyen lokke ki ni Lubanga adek acel twero miyo larre ki iye." (Rittgers 2012: 261)

Man twero bedo gin ma pire tek loyo ma mako tim marac, deno can, ki to—ni Lubanga oyero me bino i lobo ki bedo i te loc pa tim marac, deno can, ki to i kom Yecu Kricito. Pi ni obedo gin ma ki ngeyo keken ento obedo yub ma pire tek me tero gin marac me loko gin marac i wiye, yubu dano manyen me cung i kom gin marac, ki me tyeko gin marac labongo balo dano ma timo gin marac ki ma gikubbe kwede. Ento Lubanga i Kricito "gamo jemo ma pe mere, ki en miyo doko mege, wek jo ma jemo gi pe gu deno can matwal pi ne, ento gi kwano gi ni jo ma kit gi atir i nyime (2 Kor. 5:21)" (Oliphint 2006: 340). Jemo meno nyutu ni dano tye ka keto kom gi i kabedo pa Lubanga; ento larre tye ni Lubanga tyero kome pi dano ki keto kome kama opore me bedo iye. Ki lok macek, kit ma John Stott oloko kwede, "Dano tye ki twero ma tye bot Lubanga keken; Lubanga jolo pwod ma tye bot dano keken." (Stott 1986: 160)

Kit ma balwa dit kwede ki gin ma Lubanga oculo me timo kica botwa (ma en aye, "*Wode acel keken*," **Jon 3:16**) ki nyutu ki Yecu i kom yatariya. Yecu owaco ni to ki rwenyo jami me kom pe pore ki to ki rwenyo jami maraco ma pe gik (**Mat 10:28**). Gin ma pire tek i mac me kapiny tye ni ki poko ki bot Lubanga ki weko. I kare ma Yecu okok ki i kom yatariya, "*Lubajana, Lubajana, itenya woko piyo?*" (**Mat 27:46**), en onongo tye ka kato ki i kwo me kapiny kikome. Ki gonyo ne, mac me kapiny rii matwal (**Mat 25:46**). Yecu pe ociro kwo ma pe tum acel keken i mac me kapiny, ento kwo ma pe tum milion mapol i mac me kapiny — mac me kapiny ma myero wan, dano ma en oto pigi. Ento i kare ma en oto, i nge cawa ma romo adek i kom yatariya, Yecu owaco ni en—culo pi balwa—"otum" (**Jon 19:30**). Man tere ni kwo ma labenaka milion mapol i mac me kapiny onongo ki keto i kom Yecu i kare ma en onongo tye i kom yatariya. Mano kato kero wa me niang, ento en aye lok ada ma Yecu okato ki iye ki ociro pi wan; meno aye gin ma onongo mitte me larowa ki i pwod pi balwa. Dok en otimo man ducu ki cwinye ducu, pien en marowa. Ki lok macek, kadi bed ni jo ma pe giye i kom Lubanga ma gikelo peko i kom gin marac gitwero lok i kom kit ma arem ki deno can tye kwede, ento deno can ma Kricito ociro —pi wan —pe kitwero niang iye; deno can ma rac loyo ma cwec mo keken owok ki iye, kadi bed dano nyo lee, nok twatwal ka kiporo ki deno can ma Kricito owok ki iye.

I lero pa yatariya, Randy Alcorn poyo wiwa ni, "Gin acel ma myero pe wa wac i kom Lubanga—ni en pe niang ngo ma nyutu ni ki weko woko, deno can malit, ki to marac. . . Jo mogo pe gitwero ye ni Lubanga ocweyo lobo ma dano gubi deno can madwong iye. Tika meno pe obedo gin me aura ma pe twero cweyo lobo mo ma Lubanga pe bi deno can iye?" (Alcorn 2009: 214-15)¹³¹ Ngat ma pe obedo Lakricitayo Albert Camus oniang lagam ma pat pi "peko me gin marac" i gin ma Kricito otimo i kom yatariya: "Kricito obino me cobo peko aryo madongo, gin marac ki to, ma gin aye peko ma tye ka kelo peko i kom lajemo. Lagam ne onongo tye, mukwongo, me kato ki i kwo magi. Dano—lubanga bene deno can, ki diyo cwiny bene. Bal ki to dong pe kitwero keto i kome pien en deno can ki too. Dyewor ma obedo i Golgotha pire tek i tekwaro pa dano pien, i tipu ne, lubanga oweko twero ne me tekwaro ki omato nio wa i agiki, ma tye iye arem cwiny, arem me too. . . . Tyer pa lubanga ma pe ki bal keken aye twero miyo twero me keto can i kom jo ma pe ki bal ma pe gik dok ma tye i wi lobo ducu. Deno can malit ma Lubanga okelo keken aye onongo twero kweyo arem pa dano." (Camus 1967: 32, 34) Me keto ne i yo mukene, "Ka Lubanga tye ngat ma deno can kacel ki ngat acel acel ma ki neko, ki dong nen ka maleng ni kit ma en timo kwede ki coo ki mon pe twero bedo i pyem: gin ma kimiyo bot gi pe nok loyo gin ma Lubanga kikome myero ociro" (Surin 1986: 90 pi kare ma Kricito otiiyo kwede me can pi kare malac). pi kica wa, larre, ki kwo ma labenaka, pe watwero geno en i kom jami maraco ma odong ma wa wok ki iye?

Ki lok ada, jo pa Kricito dong gitye ki yo me dwoko piny tim marac ma tye i kingi dok gitiyo macalo lalar me dwoko piny tim marac ki kelo ngolo kop atir, kica, ki ber bedo i lobo. Kero meno me dwoko piny tim marac ki kelo ngolo kop atir, kica, ki ber bedo aa ki i kit me kwena maber ki loko cwiny pa Lukricitayo. kwena maber kwako rwate ki gin ma Kricito otimo piwa i kom yatariya. Sebastian Moore waco ni lok me kwena maber ni "nyutu botwa neno pa Yecu, laco ma pe ki gin marac i kome, ma ki rwenyo pien en pe ki gin marac. Lwongo

¹³¹ Guro Kricito i kom yatariya bene nyutu maber ni rwate omyero obed lok ada ka Lubanga tye ki twero ki ber ki dano tye ki twero i kom tic gi. D. A. Carson titi ni, "Ka onongo yub ni tye ki jo ma gu yubu yub ni, ki Lubanga obino i kare me agiki me kwanyo loc ki i cing dano ma onongo tye ka lweny, kono yatariya onongo pe obedo yubbe, yubbe, tyen lok kikome ma oweko en ocwalo Wode i lobo—ki meno pe twere. Ka i kom cing mukene Lubanga onongo tye ka yubu jami ma dano ni gubedo calo dano ma pe ki twero, ki dong obedo gin me mingo me lok i kom yub me jemo, onyo bene i kom bal--i kom bal mo pe ma Kricito twero kwanyo ki to ne, ki dong pingo en myero oto? Lubanga obedo ka tic matek i to pa Yecu; dano onongo gitye ki cwiny marac i neko Yecu, kadi bed ni gucobo miti pa Wonne; ki Lubanga kikome onongo ber." (Carson 1990: 212)

wa, i te teko pa teko manyen ma ki lwongo ni cwiny maleng, me nongo ken wa i nek macon ni... me neno gin marac ma pe wa ngeyo con, me agiki ma pe ki ngeyo, me nongo to wa calo gin ma wa mito i nek, ki nek meno winyo pi tyen mukwongo mar ma loyo gin marac.” (Moore 1981: 14) Lok pa Lakricitayo dong kwako bedo i ot pa Lubanga (**Jon 1:12; Rom 8:14-17, 23; 9:4; Gal 3:26; 4:5-7; Ep 1:5; 2:19; 1 Jon 3:1**), receipt of a new heart (**Ejek 36:26; 2 Kor 3:3**), tam pa Kricito (**1 Kor 2:16**), ki cwiny ma oa ki bot Kricito (**Ejek 36:26; Jon 14:17**) ma tiyo i kinwa ki kun wok ki botwa (**Pil 2:12-13**) me weko wabedo calo Kricito kikome (**Rom 8:29; Eph 4:11-16**). Man aye lagam pa Lukricitayo ma adaa i kom "peko me gin marac" ki yoo acel keken me kwanyo gin marac ki me cobo "peko" kikome; "dano twero loyo bal ka gi nongo ki bot Lubanga me loko kwo gi: labongo kica man [ma en aye, kica pa Lubanga ma tiyo i kom miti pa dano ma peya oloko bot Lubanga] dano ma kicweyo pe twero cako loyo gin marac” (Surin 1986: 122).

Ni yub pa Kricito ma pire tek ni okelo alokaloka i kwo pa dano ki nyutu i tekwaro: I mwaka 165 i nge bino pa Kricito, two ma ki lwongo ni two gwinyo, ma otero mwaka 15, oneko dano ma romo 1/4 me oo i 1/3 pa gamente me Roma. Diana Severance owaco ni, "Daktal ma ki ngeyo i Roma ma nyinge Galen, ma oloko i kom two man matut, onongo tye i Rome i kare ma two man ocakke mukwongo dok ongweco ki i boma meno me cito i lobo mukene. I kare ma Galen ongweco, Lukricitayo gubedo i boma kun gigwoko jo ma komgi lit ki ma gitye ka to. Kica ki kica onongo pe obedo kit maber i kin lukamfiri, ento Lukricitayo onongo gingeyo Lubanga calo Lubanga ma lakica. Onongo myero gutim kica dok gumar luwotgi, dok gunyuto cwiny me kica i gwoko jo mukene i kare me two gemo.” (Severance 2020: Two ma opoto ilobo ducu ikare mo keken) Cake i mwaka 249-262 i nge bino pa Kricito two mukene opoto i kom loc pa Roman. Dionysius, Bishop me Carthage, oloko i kom lagam pa Lukricitayo ni, "Pol pa omegiwa onongo pe giparo pi margi ki kicagi me omego. Gubedo ka mako luwotgi matek, dok gulimo lutwo labongo lworu mo, dok gukonyogi kare ducu, kun gitiyo botgi i Kricito. Ki guto kacel kwed gi ki yomcwiny madit, kun gi gamo can pa dano mukene, ki gi kwanyo two ki bot jirani gi bot gi ki gi gamo arem gi ki cwiny gi. Ki jo mapol ma onongo gi gwoko lutwo ki miyo teko bot dano mukene guto kikom gi ma gu loko to gi i kom gi.” (Dionysius, ma ki waco i Eusebius 325: 7.22) Timothy Keller owaco ni, “Lucoc calo Cyprian, Ambrose, ki lacen Augustine gumoko ni Lukricitayo *deno can ki too maber*—ki man onongo obedo gin ma ki neno, ma nyutu ni dini pa Lukricitayo onongo obedo 'pwony ma malo loyo.’” (Keller 2013: 42)

Dongo pa Kricito i kom dano ki gure i kom yatariya pe obedo agikki me lok i kom kit ma Lubanga tye ka lweny kwede ki peko me bal ki tim maraco. Kricito bidwogo i lobo; i kare meno jo muto gibicerogi ci en bingolo kop i kom lutim maraco ki lutim maraco ducu (**Yabo 20:11-15**) dok biyabo polo manyen ki lobo manyen ma pe dong bibedo ki gin marac mo keken (**Rom 8:21; 2 Pet 3:10**) onyo gin mo keken marac, arem, deno can, too, onyo acena (**2 Pet 3:13; Yabo 21:1, 4; 22:3**). Pi meno, lok ma mako tim marac ki deno can omyeroki nen i yoo ma dit me tekwaro pa dano ma tye iye kwo ma labenaka, ento pi i kare me kwo i lobo kany keken. William Ferraiolo owaco ni, "kwo ma nen marac loyo ma wa twero tamo ni rom ki gin ma ki lwongo ni pin prick ka kiporo ki kwo ma labinaka i nge too. Labongo pare kit ma deno can pa ngat moni i lobo ni tek kwede, gin ma en obi kato ki iye ma labenaka omyero, pi rwom me cura, odwoko piny arem cwiny ma ki nongo ki i acaki nio wa i lyel.” (Ferraiolo 2005: “Gin ma pe gik”) I lero me neno man, Yecu owaco, “*Pe wulwor jo ma neko kom, ento pe gitwero neko tipo; ento wulwor nat ma twero neko cwiny ki kom ducu i Geena*” (**Matt 10:28**). John Hick medo ni, “kare maber’ pe obi bedo mot onyo culu ma rwate ki atematema pa ngat acel acel, ento ber ma pe gik ma obi miyo bedo ber kadi bed ni deno can mo keken ma romo gik i kare me nongo ne” (Hick 1977: 341).

Medo i kom meno, cer ki polo manyen ki lobo manyen nyuto ni, pe kibingolo kop i kom jo maraco ki lutim maraco keken ki ngolo kop atir, ento gin marac kikome bene kibityeko woko. I polo manyen ki lobo manyen, dano gibibedo ki kom me deyo, manyen, me cer —kom manyen me deyo ma pe kitwero porone makato komwa me kare-ni dok gibibedo i lobo manyen ma mwonya, lonyo, ki me aura ma pe kitwero tamone (**1 Kor 15:20-22, 35-54; Yabo 21:10—22:6**). Ki lok ada, **1 Kor 15:54** waco ni, i dwogo pa Kricito, ka jami ducu doko nyen, “*i kare meno lok ma yam gicoyo bitimme ni, ‘Too doj omwonyo woko woko.’*” Leb me "mwonyo" nyutu ni to (ki bal ki gin marac ma okelo ne) ki bi tero i polo manyen ki lobo manyen ki loko, calo cam ma ki mwonyo ki loko me gwoko kom. Man nyutu ni jami maraco, bal, ki deno can ma wa kato ki iye ni tye ka tic calo dul me yub me aura me miyo kwo bedo madit, me deyo, ki me aura ma loyo kit ma onongo twero bedo kwede—ki madit, me deyo, ki me aura ma loyo kit ma onongo bibedo kwede ka onongo rac, bal, ki deno can onongo pe tye. Pi meno, "deno can pa dano obi loko ne ki bot Lubanga i agiki me tekwaro, agikki ma dong ki cako ki gin ma otimme i kom yatariya” (Surin 1986: 135).

Kit macalo tye kwede i loko cwiny pa Lukricitayo, gen me Nino me Ngolo Kop ki polo manyen ki lobo manyen tye ki tyen lok ma pire tek me bedo ki kero me lweny ki tim maraco, tim maraco, ki deno can i kare-ni. Miroslav Volf, ngat ma oneno tim gero ma tye ka timme i lobone me Croatia owaco ni, “Tic ma pe itimo tim gero mito ni ibed ki niye i kom culo kwor pa Lubanga” (Volf 1996: 304), ki "Gin ma adaa i kom ngolo kop atir

pa Lubanga i agiki me tekwaro obedo gin ma ki tamo pi kwero tim gero i kine” (Volf 1996: 302). Pi meno, gen me Nino me Ngolo Kop konyowa me kwo ki tekwin y kacel ki gen i kare-ni. Watwero bedo ki gen ni jami maraco ducu kibiyubogi, jami ducu ma pe atir kibiyubogi, dok ni watwero kwo macalo lutic me kuc ki ngolo kop atir i kare-ni—ma ka yenyo culo kwor ki culo kwor —pien wangeyo ni “*CUL KWOR OBEDO MEGA, ABICULO WANGE, Rwot ma owaco*” (**Rom 12:19**).

Cikke me ngolo kop atir pa Lubanga ki lobo manyen onyutu ni obedo gen matek, makwo ma omiyo bot Lukricitayo kero me ciro can ki deno can ki kica ki yomcwiny: Lukricitayo ma i te loc pa Roma gukato ki i deno can ki to ki mwolo ki kica, mogo bene gubedo ka wer i kare ma gi donyo i dye tim me tero gi woko ki lee tim (nen Novak 2001: 111-14; Raymond 2022: n.p.; Keller 2013: 314) Howard Thurman omedo ni dini pa Lukricitayo ki genne me Nino me Ngolo Kop ki polo manyen ki lobo manyen okonyo “me medo kero me ciro ki gamo deno can [pa opii me America]. . . . Gin ango ma pire tek ma ki twero miyo bot niye me dini i kom lok ki i kom niyegi me dini i kom lok man: Opwonyo dano kit me bedo malo i kwo, me neno ki wanggi i kom lok ma tye ka pyem matek i kom gen ducu ki me tic ki lok magi calo gin ma kitiyo kwede me yubo gen ni kabedo, ki tim gero ducu, pe twero balo.” (Thurman 1998: 71) J. Christiaan Beker, ma en kikome onongo obedo opii pa Nazis, omoko ni, “Lok me Baibul ma mako gen neno teko pa to i kare ni ma lubu anyim ne ma pe ki gin mo ki i ngec me rwenyo ne, ento pe pa Lubanga. En twero ciro, pi meno, bedo tye pa teko me to ma calo 'yo me kato woko,' ki bedo ki gen ni gin marac pe obi bedo ki lok me agiki i kom cwec. Ki gen man miyo twero bot Lukricitayo me yubu yoo me gen i te tela pa cwiny, yoo ma pe jemo i kom yub me woro cal jogi me lobo wa keken, ento bene yenyo me dwoko cen lweny pa teko me to ma tye i kinwa.” (Beker 1987: 121-22)

I yo macek, kwena maber-ri miyo kare bot jo ma giye me gamo lapeny pa Hume ni: “‘Tika [Lubanga] tye atera me gengo tim marac, ento pe twero? ci en pe twero.’ ‘Ku,’ jo ma lugen gugamo, ‘en obi dwogo ki deyo me ngolo kop i kom jo makwo ki jo muto.’ ‘En twero, ento pe mito? kono en tye ki cwiny marac.’ ‘I kom lok adaa, en tye ki kica bot dano ma timo gin marac, ki en mito ni dano ducugulok tam gi.’ ‘Tika en twero dok tye ki miti? ci gin marac oa ki kwene?’ ‘Ber tye kabedo weng, ki pe tye kama kato i kom yatariya, kama Lubanga kikome odoko lacan. En, makato ngat mo keken, otero peko me ngolo kop atir ki kica. Ento onongo tye i Calvary ma gin marac onongo ki loyo. Onongo wabi rwenyo woko kacel kwede, ka onongo pe pi kare ma Lubanga omiyo botwa (ki in bene?) me bedo i kin jo ma oloyo lweny.’” (Work 2000: 110)

- Ngat moni twero neno i kom cik pa Lubanga ni bal ki gin marac time calo gin mo ma calo wat pa ceng ki col ki ngiico

Jonathan Edwards owaco ni tye apoka poka madit i kin Lubanga ma ye, keto, ki/onyo pe gengo bal ki bedo ngat ma opore, laco buk, onyo ngat maber, ma tiyo maber i kom bal. En oporo man ki ceng kacel ki wat ma tye i kin lero ki col piny, lyeto ki ngico. Ceng obedo gin ma kelo lero ki lyeto ka tye ka ryeny. Ento, ka ceng dong opoto piny, piny col ki koyo loyo. Edwards owaco, “Kit ma ceng woto kwede en aye gin ma kelo jami ma kit man; ento en pe obedo gin ma okelo gi, maber, onyo gin ma kelo gi; kadi bed ni gin tye ma lubu lok meno, i te jami ma kit meno: pe tye tic mo keken pa Lubanga ma kelo tim marac pa miti pa dano. Ka onongo ceng obedo gin ma kelo ngiico ki col piny, . . . ki twero waco ni ceng kikome col ki ngic, ki ni dero ne col ki ngic. Ento ki i bedo gin ma okelo ne labongo yoo mukene ento pi aa ki iye, gin mo ma kit meno pe kitwero moko ne.” (Edwards 1984, *Freedom*, §IX: 77, emph. in orig.)

En ogiko ni, “Obi bedo gin me aura me laro lok, ada, pien dano pe gi timo bal, ento ka Lubanga oweko gi kengi, ki bal ka en otimo kumeno, pi meno bal gi pe oa ki bot gi, ento oa ki bot Lubanga; ki dong, ni Lubanga myero obed ngat ma tye ki bal: kit ma obedo gin me aura me laro lok, pien kare ducu piny col ka ceng pe, ki ceng pe bedo tye matwal . ni pi meno col ducu oa ki bot ceng, ki ni gin ma ki lwongo ni lawala ki bao me gedo omyero obed macol.” (Edwards 1984, *Freedom*, §IX: 77, emph. in orig.)

- Pi Lubanga twero neno gin mo ki i "wang ma tidi" ki "wang ma lac" i kare acel, en twero moko gin mo ki miti mere ma ki kano (onyo "ma ki ngeyo") ma miti ne ma en onyutu (onyo "ma ki ngeyo") gengo

Nwo 29:29 waco ni, “*Lok me muŋ tye pa Rwot Lubanawa, ento gin ma yam oyabbe bedo mewa ki pa likwayowa matwal, wek wagwok lok ducu ma tye i cik man.*” Kadi bed ni dul mogo waco ni Lubanga “*mito ni dano ducu gu lare*” (**1 Tem 2:4**; nen bene **Ejek 18:23**; **2 Pet 3:9**), dul mogo gimoko ni pe dano ducu gihinongo larre ento Lubanga yero jo mogo keken labongo bal mo (**Mat 11:27**; **Jon 1:12-13**; **6:37-39**, **44**, **65**; **10:25-29**; **Tic pa Lukwena 13:48**; **Ep 1:4-5**, **11**; **2:8-9**). I. Howard Marshall nyutu ni, “Lok ada ni Lubanga mito onyo miito ni dano ducumyero gu lare pe nyutu ni dano ducugubi gamo lok me kwena maber ki gubi lare. Omyero wa poko kin gin ma Lubanga mito ni otimme ki gin ma en tye ka timone, ki jami aryo ni ducuki twero waco ni obedo miti pa Lubanga.” (Marshall 1989: 56, emph. omedo) John Piper omedo ni, “Moko miti pa Lubanga me

laro dano ducu, kun bene moko tam pa jo mogo ma pe ki bal, nyuto ni tye ‘miti aryo’ i Lubanga, nyo yo aryo me miti. Man nyuto ni Lubanga moko kit me kwo acel kun bene tye ki miti dok pwonyo ni kit me kwo mapat myero otimme.” (Piper 2000: 109)

Piper tito gin acel i kom lok man: “Lubanga tye ki kero me neno lobo ki wang wang aryo. En twero neno ki wang wang matino nyo ki wang wang ma lac. Ka Lubanga oneno gin mo marac nyo marac ma otimme ki wang wange matidi, en neno peko nyo bal pi gin ma tye i iye ci bedo ki akemo ki cwerwiny. ‘Pe amaro to pa ngat mo, man Rwot Lubanga owaco’ (Ejek. 18:32). Ento ka Lubanga neno gin mo marac onyo marac ma otimme ki wange ma lac, en neno peko ni onyo bal ni ma lubu jami ducuma okelo ki jami ducuma aa ki iye. En neno ne i kin jami ducuma gikubbe ki adwogi ma gi yubu gin ma ki lwongo ni mosaic ma tero wa i kare ma labenaka. Gin ma ki yubu ni, ki jami ne ducu(maber ki marac) en maro (Jab. 115:3).” (Piper 2000: 126)

Tye gin ma pire tek ma nyutu ni, pien Lubanga twero neno gin acel ki i "wang ma tidi" ki "wang ma lac," en twero kwero ki miyo pwod i kom gin marac calo gin marac ma dano timo kadi bed ni en aye oketo yub man pi tyen lok maber ma en tye kwede. Kit ma dong waneno kwede, dano twero bedo ki tyen lok acel me timo gin moni, ento Lubanga twero bedo ki tyen lok mukene me moko gin acel-lu; dano twero bedo ki miti ki nongo yomcwiny i kom gin ma kitimo ni calo bal, kun Lubanga twero yero gin ni, pi calo bal ento pi tyen lok mukene ma pat ki maber. Pi meno, Jonathan Edwards owaco ni pe tye apokapoka mo i kit ma Lubanga kwero kwede gin mo “kit ma tye kwede i kome kene, dok kitero calo gin marac, dok kadi bed ni twero bedo mitine ni myero otimme, ka kiporo ki adwogi ducu ma bino. . . Miti me keto jami wek gin marac otimme, pi gin maber, pe tye kit ma en kwero kwede gin marac: kit ma en pe kwero kwede gin marac: ki ka tye kumeno, ki dong pi tye tyen lok mo ma oweko en pe twero gengo tim marac calo gin marac, ki miyo pwod i kome calo gin marac.” (Edwards 1984, *Bedo agonya*, §IX: 78-79; nen bene Piper 2000: 107-31; Edwards 1986, *Lok ma ki waco*, ch. 3: 525-43) Labol me lok man kwako kit ma Lubanga otiyo kwede ki Aciria me pwodo Icrail pi balgi ento lacen opwodo Aciria pi awakagi (**Ic 10:5-19**); kelo Babilon me balo Icrail ento lacen keto Babilon i bal pi bedo labongo Lubanga (**Kab 1:5-11**); ki moko ni ki turo Kricito ki neko en i kom yatariya ento lacen waco ni peko i kom ngat ma odoto en (**Mat 26:24; Mar 14:21; Luka 22:22**).

Gin me aryo ma pire tek ma twero bino tye ni cik pa Lubanga ma ki kano onyo ma pe ki nyutu ki bedo pa bal ki gin marac i lobo pe gi jemo i kom miti pa Lubanga ma ki nyutu ma mako kit ma omyerowa tim kwede. Pi meno, “miti aryo” pa Lubanga kwero tam me bedo ki niye i kom to. Randy Alcorn owaco ni, “Ka Lubanga ye ni apoka poka me rangi del kom, bedo opii, ki cato lutino i buto, ci pingo omyero walweny i komgi? Man aye gin mumiyo: Baibul loko lok mapol i kom twero pa Lubanga, ento kare ducu lwongo dano me timo gin mo, ki me lok pi ki konyo lucan ki lucan (nen, me labolle, Carolok: 38-19) tye gin ma tye tungcel ki to.” (Alcorn 2009: 263) I agiki ne, pi tyen lok maber ma en *pe onyutu* botwa Lubanga oye ki omoko ni bal ki gin marac obi bedo tye i lobo kany nio ka Kricito odwogo i lobo, ento i kare acel en *onyuto botwa “gin maber” ki gin ma en mito ki botwa: “me tiyo gin ma atir, maro kica, ki wot kacel ki Lubangawu ki mwolo”* (labole, **Mic 6:8**; nen bene, labole, **Nwo 10:12-13; Mat 5:38-48; 22:36-40; 25:31-46; Luka 6:27-38; Ep 4:25-5:21; Yak 1:27**).

D. Tyen lok ma twero bedo tye mumiyo Lubanga oketo ni bal ki gin marac obed tye

Kadi bed ni Baibul pe miyo botwa lagam matir i kom gin mumiyo Lubanga oketo bal ki tim maraco i kin jami ducu nyo i kabedo mogo ma bal ki tim maraco tye iye, tye lok mapol ki labol mapol i Baibul ma miyowa lanyut matir i kom gin mumiyo en otimo meno.

- Pien Lubanga aye gin maber loyo ma twero bedo tye, bal ki gin marac mitte wek kit ki kit pa Lubanga ducu onen maber

“Lubanga tye ma pat ataa. En aye ngat acel keken i polo ki lobo ma opore me woro.” (Piper 2010: 51) En aye obedo acaki pa jami ducu ma pe ki roc: mar, ber, lok ada, lengo, kit ma atir, ngolo kop atir, kica, kica, ki mukene. Pi meno, deyo mere dit kato gin mo keken (labole, **Ic 43:6-7; Kab 2:14; Jon 7:18; 1 Kor 10:31; 1 Pet 4:11; Yabo 21:23**). “Peko me gin marac” kikome (kacel ki pwony mapol) jenge i kom lok ma ki waco ni dano—ber bedo wa ki yom cwiny—tye gin ma pire tek; ni Lubanga ocweyo lobo me kelo kwo maber loyo pi dano. Tam meno pe tye kakare. Lubanga pe ocweyo lobo man pi ber bedowa mukwongo. Ma ka meno, Baibul waco ni “*ki en aye ocweyo jami ducu, ma tye i polo ki ma tye i lobo, ma nen ki ma pe nen, . . . jami ducuki cweyo pi en ki pi en*” (**Kol 1:16**). Me agiki ne, jami ducuma Lubanga oketo—medo ki bal ki gin marac—tye but yub madit, ma ki yubu ma peya ki cako lobo, me nyutu deyo pa Lubanga, deyo pa Kricito, ki deyo me kica pa Lubanga i Kricito (labole, **Jab 148:1-13; Jon 13:31-32; 17:1-5, 22-24; Rom 8:28-30; Ep 1:3-6; Pil 2:5-11; Ibru 2:9-10**). Charles Hodge waco ni, “Ngec pa Lubanga obedo kwo ma labenaka. Obedo gin maber loyo pi ginacweya. Ki dongo ngec meno, nyutu jami mapol ma pe ki roc pa Lubanga ma pe gik, en aye agiki ma malo loyo i kin ticce ducu. . . . Deyo pa Lubanga ma obedo agiki madit loyo i kom jami ducu, pe myero watam ni

man aye gin maber loyo ma twere pi kelo yomcwiny, nyo kadi wa kelo yomcwiny rwom me lengo madit loyo i kin cwec ma tye ki tam. Ki loko ne maber pi gin ma ki yubu pire, ma en aye, nyutu jami mapol ma pe ki roc pa Lubanga.” (Hodge 1981: 435-36; nen bene Erlandson 1991: “Kit ma Baibul neno kwede” [“Lubanga oketo gin marac me nyutu bot cwec ducu, ki bot dano, deyo mere i yoo ma onongo pe twere. Ma en aye ni, En oketo poto pa dano ki jami maraco ma bino pi nyutu kit ma atir, ngolo kop atir, kica, ki kica ne maber kit ma twere kwede.”])

Tyeng mapol miyo labol pa Lubanga ma oketo bal ki tim marac me nyutu kit ma en tye kwede:

- *Yecu ogamo ni, “Pe ni laco man obalo, nyo ni jo ma gunywale, ento wek tic pa Lubanga onen i kome.” (Jon 9:3)*
- *Yecu owaco ni, “Abino i lobo man pi ngolo kop, wek jo ma pe gineno gunen, ki jo ma neno gudok lutowang.” (Jon 9:39)*
- *Pien ginacoya waco bot Parao ni, “Atinji malo pi lok man wek anyut tekona i komi, wek nyinja oywek i wi lobo ducu.” (Rom 9:17)*
- *Ka Lubanga, kadi bed ni tye ki miti me nyuto kinigane ki me miyo tekone ngeye, ci diyo cwinye i kom jami me akemo ma kiyubo pi balo kono? En otimo kit meno me nyutu lonyo me deyo mere i kom jami me kica, ma en oyubo con pi deyo.” (Rom 9:22-23)*
- *Ento ginacoya otweyo jami ducu i te loc pa bal, wek cikke ma giciko pi niye Yecu Kricito gimi bot jo ma ye. (Gal 3:22)*
- *En yam oyubowa con me bedo litino awobe ki anyira bote pi Yecu Kricito, ma lubbe ki gin ma en mito, me pako deyo me kicane. (Ep 1:5-6a)*
- *I en bene wan bene wanongo ginaleya, pien onono don oyubowa woko con, ma lubo yub pa nat ma tiyo jami ducu kun lubo yub ma en oyubo, wek wan jo mukwono bedo ki gen i kom Kricito, wabed ki pak i kom deyo mere. (Ep 1:11-12)*
- *Wutyeko winyo lok i kom kit ma Yubu ociro kwede can, dok bene wuneno adwogi me tic pa Rwot, ni, Rwot timo kica dok lakica. (Yak 5:11)*

I kare ma tye ka lok i kom tyeng pa jo Roma, Hodge owaco ni, “Pwod ma kimiyo bot lutim maraco pe obedo gin ma kitimo akaka, ma pe tye ki gin mo keken ento me weko gibedo ki can, ki yubo me nyuto cwer cwiny pa Lubanga i kom bal, ki me nyuto kit ma en tye kwede kikome. Ki tungcel, larre pa jo ma kitgi atir kiyubo me nyuto lonyo me kicane.” (Hodge 1886: 319)

Jonathan Edwards nyamo gin mumiyo bedo tye pa bal ki gin marac mitte wek kit ducu pa Lubanga onen ka maleng. En owaco ni pien deyo pa Lubanga tye ki wel ma pe gik, dul ducu me deyo meno omyero onen ka maleng: “Dong dit pa Lubanga, ki twerone ki ditte ma kelo lworo, ngolo kop atir, ki bedo maleng, myero onen ka maleng, ento man pe twero timme, kono bal ki pwod pe gimoko. . . keto pwod i kom bal, onongo pe twero bedo ki nyutu maleng pa Lubanga i kwero bal. . . Pe onongo bibedo ki nyutu kica pa Lubanga nyo ber bedo me ada, ka onongo pe tye bal mo ma myero kitim kica, pe tye can mo ma myero kilar ki iye. . . Ki kit ma mitte kwede ni gin marac obed tye, pien nyutu deyo pa Lubanga onongo pe twero bedo ma pe opore ki ma pe otum labongo en, kit meno bene gin marac mitte.” (Edwards 1986, *Remarks*, ch. 3: 528; nen bene Piper 1998: “2.2 Why Does God Ordain”; Erlandson 1991: “Kit ma Baibul neno kwede” [“Atir ki ngolo kop atir nyute maber ka pi gin maber keken aye kimiyo pwod ki gin marac bene ki keto pwod i kome. Kica ki kica nyute maber ka jo ma ginongo gi pe opore. . . Kica ki kica bene ki nyutu i yoo me aura i lobo ma poto pa dano okelo to me cwiny, ento pi goro manok. Ngat ma kome lit i yo me cwiny twero waco ni en tye ka konyo me dwoko kwone cen i yo me cwiny pa Lubanga. Dano ma otoo acel keken ma dong ki dwoko cen bot Lubanga aye bineno kit ma kica pa Lubanga tye kwede.”]); Edwards 1984, *The End*: 94-121; Hodge 1981: 435 [“Bal, pi meno, malube ki ginacoya, ki yee, wek ngolo kop atir pa Lubanga ongene i pwod ne, ki kica ne i weko bal ne. Ki wilobo, labongo ngec i kom jami eni, onongo obi bedo calo lobo labongo lero pa ceng.”]; Piper 2003: 17-50; Piper 2010: 39-54)

Kadi bed ni nen calo lok adaa ni bedo pa gin marac omyeroomed yom cwiny wa, man tye ada. Tyen lokke tye ni, “yomcwiny pa ginacweya tye i ngeyo Lubanga, ki niang marre” (Edwards, 1986, *Remarks*, ch. 3: 528). Bedo pa gin marac mitte me nyutu kit pa Lubanga ki deyo ma opong. Pi meno, “ka ngec i kome pe tye kakare, yomcwiny pa cwec myero obed ma pe tye kakare” (Edwards, 1986, *Remarks*, ch. 3: 528).

Omyero bene wi opo ni lok ma mako kwo—ma medo ki tic pa bal ki gin marac, deno can ki too—gitye ka time i rwom ma malo ma loyo gin ma watwero neno onyo tamo. deyo pa Lubanga ki kit ma en tye kwede pe ki nyutu bot dano kany keken ento i wilobo ducu, medo ki jo ma ki laro gi i polo ki lumalaika (labole, **2 Luker 6:15-17; Jab 19:1; Luka 15:10; 1 Kor 4:9; Ep 3:8-10; 1 Tem 3:16; Ibru 12:1; Yab 15:3-4; 19:1-6**). Ki, kit ma kiloko kwede con, jami eni ducutye ki adwogi ma labenaka, ento pi kare manok keken.

Me agiki ne, waloko i kom kit ma pire tek kwede me bedo dano ki kwanyo bal ma Kricito otimo i kom yatariya. Kit ma lok man pire tek kwede ki nyamo i Cik Manyen ducu:

- *Jo ma yam en ngeyogi con, en bene omokogi con ni myero gudok macalo cal pa Wode, wek en obed*

latin kayo i kin utmego mapol. (Rom 8:29)

- *Alego ni waŋ cwinywu obed leŋ, wek wuniaŋ gin ma gen ma en olwoŋowa kwede, ki kit lonyo me deyo ma en omiyo ki bot jo pa Lubanga, ki kit ma tek madwoŋ ma pe gik i kom wan jo muye. Jami magi tye ma lubbe ki tic pa teko me tekone ma en okelo i Kricito, i kare ma en oceru en ki i kin jo muto, oketo en i kabedo me tung acuc i polo, ma loyo loc ducu ki twero ki twero ki loc ducu, ki nying ducu ma gilwongo, pe i kare man keken ento bene i lobo ma bibino. Dok oketo jami ducu piny i te tyene, ka okete me bedo lawi jami ducu, bot jo muye en, ma en aye kome, en ma opoŋo jami ducu i jami ducu. (Ep 1:18-23)*
- *Pien en onen calo dano, en omwolle kene kun bedo lawiny nio wa i to, kadi wa to i kom yatariya. Pi tyen lok man bene, Lubanga otiŋe malo malo, ci omiye nying ma malo makato nying ducu, wek i nying Yecu CONG DUCU BIGUNGU, pa jo ma tye i polo ki i lobo ki i te lobo, dok ni leb ducu bituco ni Yecu Kricito aye Rwot, pi miyo deyo bot Lubanga Won. (Pil 2:8-11)*
- *En bene wic me kom, ma en aye lwak muye Kricito; ki en aye acakki, latin mukwongo ma oa ki i kin jo muto, wek en kikome obin obed mukwongo i jami ducu. (Kol 1:18)*

W. Gary Crampton nyutu gin ma ki tamo manok i kom lok man, ma en aye, ni Lubanga ki miyo deyo i kom Wode. Ento, ka onongo Adam okato ki i atematema i Eden ci pe otimo bal pi camo nyig yat ma kigengo-ni, ci kit ma en tye atir-ri onongo dong kimoko ki bot Lubanga. Ka onongo kit meno, “kit ma atir pa Adam onongo gibikwano i kom likwaye ducu, (ma en aye dano ducu). Dok dano ducu onongo gibeneno en ki pwoc, ento pe Kricito, macalo Lalar. Pi naka, Lubanga obi poko deyo ne ki cwec ne: Adam. Ki lok ada, bedo lawiny pa Adam onongo biweko en ocako woro cal apaya. Pi meno, yoo mukene ni obi bedo gin ma pe twere. Lobo kikome keken, ma iye poto pa dano otimme iye, aye twero time ki rwate ki deyo pa Lubanga keken. Ka onongo Adam owinyo, Yecu Kricito onongo kono kikwero ticce macalo ‘latin kayo i kin utmegine mapol’ ki dok Rwot me kanicane. Ki Won pe obi nongo deyo pi ticce kun wok ki bot Wode.” (Crampton 1999: 5-6)

- Lubanga pe twero kwanyo gin marac labongo kwanyo dano ki lobo kit ma wangeyo kwede

I ber bedone ki ryekone Lubanga oyero me cweyo lobo ma opong ki dano. Tye kit mapol ma nyutu ngo ma bedo dano nyutu. Kit magi weko dano bedo pat ki dano ma pe giloyo dano. Kadi bed ni gi pat pat ki ngat acel acel, dano tye ki kero me tam, kit ma gi winyo kwede, miti, miti, miti, ki kero me tic ki kom. Medo ikom meno, dano gubedo cwec ma gi tye ki agiki, ma medo ki bedo ki kom, tam, ki kit mabeco, ma pat ki bedo ki kit ma pe nen pa dano me cwiny onyo bedo pa Lubanga ma tye ka ducu, ngeyo jami weng, ki kit maber. Lubanga pe twero kwanyo tim marac pien timo meno obi jemo i kom yubbe me cweyo dano ki lobo kit ma en tye kwede.

Tyen lok ma lubo ni nyutu pingo Lubanga kwanyo jami maraco ducu ma mako dano ki lobo kit ma wangeyo kwede. Gin ma tye i lobo ni tye ni dano gi jenge i kom ngat acel acel i rwom ma lamal. Richard Swinburne owaco ni, kit macalo Lubanga tye ki teko me konyo nyo wano dano, pi jo ma en ocweyogi (dano) me bedo calo en dok me nywako i tic me cwec, “omyero gubed ki teko meno bene. . . . Lobo ma dano twero konyo ngat acel acel ento pe timo gin marac i kom ngat acel acel en aye lobo ma gi tye ki tic manok i kom ngat acel acel,” ma pat ki tic madit pi ngat acel acel ma Lubanga oyubo ki oyubo i cwec ki i kom dano. (Swinburne 1979: 189). Lubanga onongo myero obed ka juku tam pa dano, kit ma giwinyo kwede, mitigi, nyo jami ma gimito, pol kare, ki mitigi, kare ducu wot, ki/onyo balo tic pa cik me cwec, me gengo bal ki gin marac me time (Feinberg 2001: 789-95). Ki adaa, me kelo ngat acel keken i rwom me yero me timo gin maber kare ducu ki labongo dic mo romo miito ni ki lok kwo pa dano mapol (Feinberg 2001: 790). Ki lok macek, onongo dong pe bibedo ki lobo kit ma wangeyo kwede nyo dano kit ma wangeyogi kwede.

Kit me kwo ma ocung matek ki ma ki twero ngeyo anyim pire tek pi nyamo lok, yubu yub, byeko anyim, bedo kacel ki dano ki timo gin mo keken. Peter van Inwagen owaco ni, pi Lubanga me timo tango onyo gengo jami maraco ma mako kwo pa dano onyo kit maraco obi kelo lobo ma tye ki jami mapol ma pe rwate. “Ki, me ada, pe tye apoka kin lobo ma tye ki jami mapol ma pe rwate ki lobo ma pe tye atir. . . . Pi meno, pe tye wel ma nok loyo me deno can ma Lubanga twero ye labongo balo ber pa lobo ma pe tye ki bal mapol.” (Van Inwagen 1996: 173n.11) Dok, pi meno, me balo onyo loko cik me lobo ki kit ma jami tiime kwede obi miito lobo ma pat ki jami makwo ma pat ki dano me bedo i lobo meno.

Lok ni pe tye ni Lubanga tiyo ki gin marac pi ber (ma calo i Rom 8:28) ento ni bedo pa dano i kit ma kicweyo gi kwede ki i lobo ma calo man tye “gin ma pire tek,” ma en aye, gin maber ma tye i kome kene, ma loyo jami mukene ducu (nen Presbyterian 1981: 287 pi moko lok man ki pa Lukricitayo Mueller 2021: *passim* pi moko lok man ma pe obedo me woro Lubanga). Dano obedo gin maber ma omyero obed kwede kede bal ki jami maraco ma wa kelo.

- Jami maraco ducu ma Lubanga oye ki oketo i agikkine tiyo dok kelo ber pa cwec kikome

Paulo owaco ni, “*Waneyo ni Lubanga miyo jami ducu tiyo kacel pi ber bedo pa jo ma maro Lubanga, jo ma olwongogi kun lubo yubbe*” (**Rom 8:28**). Gin acel ma oweko Lubanga oketo gin marac aye ni i kare mukene gin marac kelo ber madit bot dano acel acel—kadi bed ni jo ma gitye ka deno can nyo jo mukene—*i kare man*. Lubanga twero bedo ki yub me cobo jami mapol i kom dano mapol mapatpat ma lubu gin mo keken marac. Tye labol mapol ata ma nyutu lok man. Kany tye mogo manok:

- “Nyuto dul kom obedo gin marac; ento ka mitte me laro kwo, ci ber. Lweny obedo gin marac ma kelo lwo, ento lobo tye ki banya i kom lweny pi gwoko bedo agonya pa dano ki dini, ma wel ne nok. . . . Pi meno, ka bal obedo gin ma mite me kelo gin maber loyo, en weko bedo gin marac, i kom lok, ki en rwate ki kica pa Lubanga me ye ni otimme.” (Hodge 1981: 432-33)
- Omegine gucato Yucepu macalo opii ento lacen owaccigi, “*Wun wuyubbe me timo gin marac i koma, ento Lubanga oyubo pi ber pi kelo adwogi marac man, wek jo mapol gubed makwo*” (**Acak 50:20**). Kit ma lok i kom Yucepu tye ka nya kwede, waneno ni Lubanga onongo tye ka tic ki tim marac me cato Yucepu i opii me cobo jami mapat pat i kom Yucepu, i kom omegine, i kom jo me ode, i lobo Egypt, i kwo pa dano alip mapol i Middle East ma onongo gibito ki kec i kare me kec; man oweko kicweyo rok me Irael ki bino pa Meciya. Cokcok jami eni pe ki twero ngeyo onyo tito con ki ngat mo keken ma oneno marac me cato Yucepu me bedo opii kikome.
- I Baibul, Lubanga tiyo ki jami maraco me temo luticce (**Yubu; Yak 1:3; 1 Pet 1:7**); me tirogi (**1 Kor 11:31-32; Ibru 12:4-11**); me gwoko kwogi (**Acak 50:20**); me pwonyogi me diyo cwiny ki diyo cwinygi, dongo kitgi, ki dong keto gen i cwinygi (**Rom 5:3-5; Yak 1:2-4**); me loko tamgi i kom gin ma pire tek loyo (**Jabuli 37**); me dongo niyegi i kom Kricito (**Pil 3:7-11**); wek gubed ki kero me kweyo cwiny jo mukene (**2 Kor 1:3-7**); wek gumi caden matek i kom lok ada (Tic pa Lukwena 7); me miyo botgi yomcwiny madit ka deno can olokke woko ki deyo (**1 Pet 4:13**); to ngolo kop i kom jo maraco i tekwaro (**Nwo 28:15-68**) ki i kwo ma bino anyim (**Mat 25:41-46**); me kelo mot bot jo muye ma kiunogi (Mat 5:10-12); ki me nyutu tic pa Lubanga (**Nia 9:16; Jon 9:3; Rom 9:17**).
- Timothy Keller kacel ki John Feinberg coyo dul apar ma nyutu kit ma Lubanga twero tic kwede ki deno can ki deno can i kwo wa: (1) Me loko kit ma waneno kwede komwa, miyo wa mwol, ki kwanyo awaka ki awaka wa; (2) Me miyo wa neno ni wa keto jami mogo mabeco calo gin ma pire tek twatwal i kwo wa; (3) Me jingo ki dongo wat wa ki Lubanga, ma obi tero wa i rwom ma malo (nen **2 Kor 4:7-18**); (4) Me weko wabedo ki cwiny me kica i kom deno can pa jo mukene (nen **2 Kor 1:3-5**) ki kit meno nyutu, bot jo ma ye ki jo ma pe ye, kom pa Kricito ki bene tero dano i tic ma twero time i deno can pa ngat acel acel ki i deno can; (5) Me miyo kare bot Lubanga me nyutu tekone (nen **Jon 9:1-3**); (6) Me ye ni Lubanga onyut niye me ada bot Catan ki jo mukene kun wok ki botwa; kit ma en otimo kwede kun tiyo ki Yubu; (7) Me kelo lonyo wa; (8) Me yubowa pi atematema mukene; (9) Me yubu wan ki tic wa me yubbe pi ngolo kop wa (nen **1 Pet 1:7**); (10) Me tic ki peko wa ma calo yoo me tero wa me bedo kacel kwede. (nen Keller 2013: 190-92; Feinberg 1994: 340-46)
- Lubanga ki kica *genko* ngolo kop mere ki culo kwor ki culo kwor ma ki bi keto i kom jo ma kitgi pe atir. Man twero kelo arem cwiny, dok bene twero kelo deno can kacel ki to bot jo ma balgi pe ma gikuro Lubanga. “*ngolo kop ki culo kwor pi remo wa*” (**Yabo 6:10**). Kit ma Telford Work otito kwede, “Adwogi me kica pa Lubanga ma pe nen i kwero ngolo kop tye, ada, *peko me tim maraco*. Pingo Lubanga kuru nongo dano tye ka balo ki neko dano mukene? Nga ma onongo twero tamo ni en timo meno pi mar? Ento Lubanga ogamo ni: ‘Pe myero abed ki kica i kom Nineve, ganj madit meno, ma tye iye dano makato alip miya acel ki pyeraryo ma pe gingeyo cinggi ma lacuc ki ma lacam, kacel ki dyanji mapol-li?’ (Jon. 4:11)” (Work 2000: 107; nen bene **Rom 2:4; 1 Tem 2:4; 2 Pet 3:9; Yabo 2:21**)
- Ki woro i kom kit mabeco calo tek cwiny, kica, kica, jalle ken, ki mukene, jami maraco mapol omyeroobed tye, pien “rac miyo kare bot dano me timo jami ma nyutu ni dano tye maber loyo. Lobo ma pe ki jami maraco obi bedo lobo ma dano pe twero nyutu kica, kica, ki jalle ken. Ki dano ma pe ki twero me nyutu kare me nyutu ne. gin kengi i kare me rwom gi.” (Swinburne 1979: 214-15) John Hick oporo man ki “kabedo me yubu cwiny.” Kadi bed ni wan ducuwa yenyo yomcwiny, wan pe wa yenyo pi wan ken wa onyo pi lutino wa “yom cwiny ma pe ki rwate ki dongo gi i rwom ma malo calo bedo maber, bedo labongo paro piri keni, kica, tek cwiny, yom cwiny, woro pi lok ada, ki dong ma loyo ducuteko me mar. . . . Ento, lobo man myero obed kabedo me cweyo cwiny.” (Hick 1977: 253, 256, 258, 259) En dong oloko lok pa laco wer John Keats ma ocoyo lok ni “kabedo me yubu cwiny” ki owaco ni, “In pe ineno kit ma lobo ma tye ki arem ki peko pire tek kwede me pwonyo ryeko ki miyo doko cwiny?” (Hick 1977: 259n.1)
- Jo mukene gikwero Lubanga macalo adwogi me can ki deno can. Ento, “kit macalo jo mapol ginongo Lubanga ki i can ki ayelayela, ginongo ni ayelayela terogi bot Lubanga makato.” (Keller 2013: 5) Elie

Wiesel, en kikome ngat ma obwot ki i kare me neko dano pa Nazi, omako kit ma dano twero gamo kwede peko ma kit meno: "Ki Auschwitz? Itamo ngo i kom Auschwitz?" ..Gregor obedo ki akemo ni: 'I nge gin mutimme i komwa-ni, itwero ye nining ni Lubanga tye?' Ki bwonyo me niang i doge, Rebbe ogamo ni, 'Itwero pe ye i kom Lubanga nining inge gin ma otimme?'" (Wiesel 1966: 192)

Ber madit ma Lubanga tye ka tic kwede kadi wa i gin marac tye ka cako kombedi ki tiyo i kom ngat acel. Pi meno, Lubanga tye kwedwa i deno can wa kombedi (labole, **Nwo 31:6, 8; Jab 23:4; Jon 14:16-20; Rom 8:35-39; 2 Kor 12:7-10; Pil 4:12-13; Ibru 13:5**). En ngeyo ngo ma wa tye ka kato ki iye ki miyo wa twero me cung matek ki bene bedo maber ki i deno can wa (labole, **Jab 119:71; Mat 5:10-12; Tic pa Lukwena 5:40-42; 1 Kor 10:13; 2 Kor 1:3-4; 4:16-17; Pil 3:10; 4:6-7; Yak 1:2-4**). Kricito nyutu ni en tye ki jone ma en winyo deno can wa calo mege (**Tic pa Lukwena 9:4-5**). Ki lok ada, Lubanga kwanyo cwerwinywa ki kumowa ci loko doko yomcwiny (**Jab 30:11; Jer 31:13; Jon 16:20**). Ento dongo ki loko kwo ki i mac me can pe obedo gin ma time kene. omyerowange en, wa lok bote pe wa aa woko ki bote, ye en, ngeyo en, lwongo en, gen i kome, ki jolo en ka wa kato ki i kwo matek ki deno can wek wanen peko wa calo dul me yubbe piwa ki me loko ki dongo ki bote kun wok ki iye.

Baibul *pe ociko* ni bal ki gin marac mo keken bikelo adwogi maber nyo "agikki me yomcwiny" i *kwo man*. Deno can, pol kare deno can ma pe opore, time i kom dano ducu. Jami maraco, pol kare jami maraco, timme i kom jo ma pe gutimo gin mo ma myero gunong. Peko ma tye i neno kwo man keken pi ber bedo, ngolo kop atir, ki mot ma wamito aye ni nenowa tye ma nok twatwal—pien kwowa pe gik ka wato. Ma ka meno, Baibul ociko botwa kom manyen, ma kicero ma bibedo i lobo manyen, ma kigonyo, ma ducu kimoko pi cer pa Kricito (**1 Kor 15:20-26, 50-58**). Me aura, jami eni ducubino pi bal madit loyo ma kitimo: turo ki guro ngat acel keken ma pe ki roc, maleng, ma pe ki bal ma okwo—Yecu Kricito; ento obedo pi miyo en bot bal ki gin marac ni keken ma oweko Kricito otwero tingo balwa ki pwod pi bal ma wamito me balo teko pa bal ki gin marac, me dwoko dano bot Lubanga, ki loko kwo wa.

All me deno can me lobo man pe kitwero poro ki deyo madit, ma pe tum ma Lubanga bikelo i agikkine (**Rom 8:18-21; 2 Cor 4:16-18; Rev 21:1-4**). "Ka wakwo ki kuc i lobo manyen, ma yom cwiny obi pong i yamo ma wa yweyo, wa bi neno angeg i lobo man ki wa bi moko pe ki niye ento ki neno ni jami maraco ki deno can ducunongo tye maber—ki ni bino pa Kricito ki larowa oweko lobo ni odoko maber matwal" (Alcorn 2009: 195; nen bene Willard 2002: n.p.). Ki adaa, pi jo ma ki laro gi, kwo ma labenaka ki dong ma pe gik me polo manyen ki lobo manyen pe obi miyo "tam manyen i kom kit me kwo i kom" keken ento obi "dwoko piny arem cwiny pa ngat moni i lobo—kadi bed ni onongo nen calo dit i kare me kwo pa kom" (Ferraiolo 2005: "Time Heals All Wounds"). I agiki ne, ngolo kop pa Lubanga, kica, kica, ki kit ma atir obi nen bot dano ducu; pe tye nat mo ma bidote pi timo gin marac. Twara, "**ROK DUCU GIBIBINO KA WORO IN, PIEN TICCI MA ATIR DONG ONEN WOKO**" (**Yabo 15:4**).

Wa cako dul man ki **Rom 8:28**, ki tyeng ni tye ki lok ma pire tek ma omyerowa ket i wiwa. Lok meno tye ni "kacel." **Rom 8:28** tye ka waco ni "jami weng-kadi wa maraco-Lubanga obi loyo gi i yoo ma gin marac ma ki yubu ni, i agiki ne, obi cobo gin ma pat ki yub ne-gin maber ki deyo ma loyo ma onongo obi time." (Keller 2013: 301-302) Kombedi, Lubanga keken aye tye ki neno me neno kit ma meno tye ka time kwede; ento nino mo acel wabineno ne, bene.

E. Bedo tye pa mac me kapiny

Malube ki Baibul, deno can, tim marac, ki to ducubino pi kwero Lubanga pa dano, poto i bal, ki medde ki lubo bal (nen, labole, **Acak 2:16-17; 3:1-19; Rom 5:12**). Ento, nino me ngolo kop bibino. Cik Macon loko i kom "*nino pa Rwot*," ma onongo tere ni ngolo kop ma kwako neko jo maraco ki laro jo ma kitgi atir (labole, **Ic 13:1-14:23; Joel 1:13-3:21; Amoc 5:18-9:15; Obad 1:15-17; Jep 1:7-3:20**). Cik Manyen tito ka maleng ni nino me ngolo kop bitimme ma lubbe ki dwogo pa Kricito me aryo dok bikelo ngolo kop pa dano ducu, jo ma giye ki jo ma pe giye (labole, **Mat 7:21-23; 6:27; 25:31-46; Jon 5:25-29; Tic pa Lukwena 17:31; Rom 2:5-16; 2 Kor 5:10; 2 Tec 1:6-10; Rev 20:11-15; 22:12**). Man bene obi kelo balo onyo lonyo lobo ma tye i kare ni ki dwoko cen cwec, ma en aye, yabo polo manyen ki lobo manyen (nen **Tic pa Lukwena 3:19-21; Rom 8:17-25; 2 Pet 3:3-13; Yabo 21:1-2, 10**).

Baibul waco ni pwod pi bal i kom Lubanga obedo, mukwongo, cwalo jo ma pe guloko cwinygi i kom balgi dok guloko i niye ki woro bot Lubanga i kabedo ma kilwongo ni Hades (nen **Luka 16:19-31**), ka dong, i agikkine, i kabedo ma kilwongo ni Gehenna nyo "*nam me mac*" nyo "*to me aryo*," ma pol kare ki ngeyo ni mac me kapiny (labole, **Yabo 19:20; 20:6, 10, 14-15**). Ki waco bene ni "*colpiny ma woko*" (**Mat 8:12; 22:13; 25:30**). Yecu ociko ni, "*Pe wulwor jo ma neko kom, ento pe gitwero neko tipo; ento wulwor nat ma twero neko cwiny ki kom ducu i Geena*" (**Mat 10:28**). Geena obi bedo matwal (labole, **Mat 25:46; Mar 9:43-48; Yabo 20:10**). Jo mogo gikwero tam man. Gitamo ni pi Lubanga me timo man pe tye atir dok ni pwod ma pe gik-ki

dwong twatwal. Tye lagam ma romo aryo i kom lok ma kit meno: (1) ngolo kop atir; ki (2) woro pi deyo ki tam pa dano.¹³²

Malubbe ki ngolo kop atir, wan dano wabedo ki miti me dwoko piny rwom ki rwom me bal. Man nyutu kit ma wa "poto kwede" ki ma obale. I yo mapol, kit ma waneno kwede bal obedo peko me kit ma waneno kwede jami. Me labolle, lutino gitwero tamo ni kwero winyo lunyodogi konye pe, dok tira pa lunyodogi kato kare woko; kun, lunyodo gi ngeyo kit ma lok ni twero bedo tek kwede ki kama, ka omede ki time, twero tero gi iye (nen Feinberg 2004: 434-35; Feinberg 1994: 331). Ma pe calo wan, ki ma pe calo lutino ma pe gi winyo lok, Lubanga tye maleng. En neno maleng ki maleng balwa ki adwogi ne ducui kom latim bal, i kom jo ma bal pa ngat moni obalo, i kom jo mukene, ki i kom lobo kikome. Adaa, bal wa—tim marac—pe gudo dano ma tye ka timo tim marac—pe gudo dano ducu ki yub ma ki cweyo kikome (nen **Acak 3:14-19; Rom 5:12-19; 8:20-22**). Adwogi pa bal kato kero wa me niang gi. Gin ma wa tamo ni bal ma gik i ada tye ki adwogi ma pe gik onyo ma rii.

Lubanga neno kit ma bal tye kwede marac atika. Bal ducu tye i kome ki gudo en kikome (nen **Tic pa Lukwena 9:4-5**) (nen n.133, piny kany, ki coc ma rwate kwede). Pi meno, en pe twero bedo i nyim bal (**Kab 1:13**). Cik acel me ngolo kop atir tye ni pwod ma kimiyo omyeroorwate ki bal ma kitimo. Nicola Yacoub Ghabril miyo labol man: "Ka latin kwan mo i cukul oyeto latin kwan lawote, kimiye pwod manok, ento ka oyeto lapwonye kiryeme woko ki i cukul. I lok me cik, ka ngat mo oloko lok marac i kom ngat ma rom kwede ki ngeyo ni en otimo bal, ento ka en oloko lok marac i kom langol kop pwod ne obi bedo dit. Ento, ka en oyeto rwot, pwod ne obi bedo tek makato. Ento ka en otimo bal i kom Lubanga, ma dit ki lej ma pe pore ki mo, ci pwod ma gibimine bibedo makato ma rom mene!" (Ghabril 2003: 20) Lubanga pe ki agiki ki bal ducu tye i kome; en bene neno adwogi marac ma bal kelo i kom dano ki lobo. Ki miyo kit ma pe gik ki maleng ma pe gik pa ngat ma watimo bal i kome, ki adwogi ma pe gik, ma pe gik pi bal wa, tye kakare me moko ni kit ma pe gik me mac me kapiny pe obedo cul ma okato kare pi bal madit pa dano ma kwero Lubanga ki balo dano ki lobo pi bal.

Ma lubbe ki keto deyo i kom deyo ki tam pa dano, **Rom 1:19-20** waco botwa ni dano ducu gingeyo ki i lobo ni Lubanga tye dok gingeyo kit ma en tye kwede. **Rom 2:15** medde ki waco ni cik pa Lubanga (cik me kit mabeco) kicoyo i cwinywa (nen bene **Rom 1:32**); pi meno, dano ducu gingeyo apokapoka ma tye i kin gin maber ki gin marac. Kadi bed ni dano gitye ki ngec man ma kinywalogi kwede i kom Lubanga ki cik me kit mabeco, dano "*diyo lok adaa i yoo ma pe atir*" (**Rom 1:18**), ki "*kadi bed onongo gingeyo Lubanga, ento pe guwore macalo Lubanga, pe gupwoyo bene*" (**Rom 1:21**) ma ka meno, gin "*guloko lok ada pa Lubanga woko odoko goba, guworo, gutiyo bot ginaketa, makato Lacwec*" (**Rom 1:25**). **Rom 1:24, 26**, ki **28** mede ki waco ni dano mito lubo miti gi me bal ki bene "*mi cwak ki cwinyi ducu*" bot jo ma gitimo kit meno (**Rom 1:32**). Macalo adwogine, Lubanga "*omiyo gi malo*" dok wek gutim kit ma gin kikomgi gimito (**Rom 1:24, 26, 28**). **Ep 4:19** medo ni jo ma lubalo "*gumiyo kom gi me kato*" bot miti gi me bal ki miti gi. Pi meno, kit ma Paulo owaco kwede, "*Pe tye nat mo ma kite atir, kadi acel; . . . Pe tye nat mo ma yenyo Lubanga; . . . Pe tye nat mo ma tiyo gin maber, pe tye kadi acel*" (**Rom 3:10-12**). Ki miyo Lubanga nyutu kome kene ki cik me kit mabeco, wan wa "*labongo tyen lok*" (**Rom 1:20**).

I kom jami magi ducu, Lubanga pe oweko dano. Ma ka meno, en omede ki miyo bot dano ngec mapol i kome kun cwalo lunebi, miyo botwa lok ma en ocoyo, lok ki dano kun tiyo ki ginanyuta ki lek (labole, **Acak 20:3-7; Yubu 33:13-18**), tango, lega ma kigamo, lumalaika (labole, **Mat 1:20; 2:13; 28:5**), ki i agikki en bino kene i lobo i kom Yecu Kricito. Feinberg omoko ni adwogi ne tye ni, "pe ni dano ducu i kare ducu gi tye ki lok pa Lubanga, ento mukene, nio wa ki kwena ma mako larre pa cuny gi, tye, ka gi tye ka yenyo Lubanga ki adaa" (Feinberg 2004: 438). Ento, tika pol pa dano guyenyo, gumine, dok gulubo Lubanga kadi bed ni en obino botwa kikome? Ku. Guneko en i kom yatariya.

Dong, kapiny obedo ngo? Geena obedo miyo bot Lubanga bot gin ma wabedo ka temo pire i kwo wa ducu—me bedo ki twero i kom kwo wa ki me aa ki bote. Ki lok macek, dano tye ka nongo i kwo me anyim gin ma gubedo ka mito i kwo man: me bedo agonya ki bot Lubanga (Keller 2009: dul me 3; nen bene Lewis 1947b: 118-23, 127-28; Feinberg 2004: 432-33). Tye gin ma rwate ki lok man, ma en aye, ni mac me kapiny obedo adwogi me "cwec" ma bino pi tam ma wamoko i kwowa. Kwo me paro piri keni dwoko cwiny dano piny, ento kwo me paro pi Lubanga tero ngat moni i yomcwiny, bedo ma opong, ki bedo ki lonyo i kin lwak. Jami aryo eni nen i kwo man. Gin nen calo gi mede ki kwo i nge to. Timothy Keller ogiko lok ni, "ka, kit ma Baibul pwonyo kwede, cwinywa bibedo matwal, ci tam kong ka ma kodi tipo aryo magi gibibedo iye i nge mwaka mapol ada.. Geena obedo yoo ma ngat moni oyero labongo dic mo ma tye ka wot anyim matwal. onongo wamito ni wacit cen ki bot Lubanga, ki Lubanga, i ngolo kop atir ma pe gik, cwalo wa kama wamito cito iye. (Keller 2009:

¹³² Pi gwok maber i kom neno me tekwaro i kom mac me kapiny nen Peterson 1995; Feinberg 2004: 395-444; nen bene jami ma tye i Feinberg 2004: 531-32n.44.

sec.3) Ki lok macek, pwony me mac me kapiny pe jemo ki pe balo ngolo kop atir pa Lubanga onyo ber ne.

F. Twero pa Lubanga, tic pa dano, ki bedo tye pa bal ki gin marac: agikki

Dano gi kelo lapeny ma pire tek i kom gin marac, twatwale ka gin marac ma pe gu kelo otiime i kom gi onyo i kom jo ma gi maro ki lurem gi.¹³³ Lubanga tye ki tyen lok maber ki ma oromo pi jami ducuma en omoko ki oye—medo ki bal ki jami maraco—ento en pe onyutu tyen lok eni ducubotwa ki pol kare pe nyutu gin mumiyo gin marac mo otimme. **Nwo 29:29** ki deno can pa Yubu nyuto man. Gin acel ma weko pe twere botwa me ngeyo pingo Lubanga omoko dok oye ni tim marac mo keken otimme aye ni en twero bedo ki tyen lok mapat pat ki yub mapat pat pi gin ma nen botwa calo tim maraco ma rom nyo ma rom aroma. Feinberg onyuto lok man ki labol pa wego mo ma okwero weko latinne bedo ka nino pi kwer mo: “I kare mo en twero kwero pien latin tye ki two aburu, i kare mukene welo mo pe mito ni latin obed kunnu, dok i kare mukene en twero kwero pien odiko ma lubo meno jo me ot myero gucit ka mo dok en mito ni wode onong nino maber.” (Feinberg 1994: 308) Pi meno ki Lubanga ki tam ne me keto onyo pe me gengo bedo pa gin marac.

Kadi bed ni dano gitye ki par pi bedo ki bal ki tim marac i lobo, Lubanga bene tye ki par. Tye gin mo ma pi adaa i kom "peko me gin marac." Wa maro keto bal i kom Lubanga pi bedo pa gin marac ma ka tic me jwayo ne woko, kede bed ni "Lubanga oketo i cingwa yoo me juku jami marac mapol ma wa kwero" (Boyd 1999: 107). Ki tung cing kany, Lubanga obi ngolo kop atir i kom lutim bal ki jami maraco ma, i ada, dong guchung pi ngolo kop pa Lubanga (**Acak 18:25; Wel 14:18; Ps 7:8-16; Jon 3:18; 16:11; Tic pa Lukwena 10:42; Rom 2:12-16**). Lok ducu bibedo ma opore, ci ngolo kop atir ki kit ma atir bibedo tye. Kit ma waneno kwede con, meno keken aye miyo wa kero me bedo dano ma gen ki gen, ma twero lubo kuc ki kit ma atir, ento pi kwero dano ki culo kwor i kare ni, pien wangeyo ni Lubanga obi yubu jami maraco ducu ki kelo kit ma atir ma pe ki roc i agiki ki pi kwo ma pe tum.

Ento Lubanga otimo jami mapol makato miyo gen botwa ni en bingolo kop i kom dano pi bal, tim maraco, ki tim maraco ma gutimo: Lubanga kikome obino i lobo i kom Yecu Kricito dok onongo tye i te bal ki tim maraco; en otiño balwa dok oculo pi balwa wek jo ducu ma giloko bote gunong kwo ma ka to ma pe tum i kare me njolo kop. I kom jami eni weng, laco buk pa Lukricitayo me Russia ma nyinge Fyodor Dostoevsky omoko ni, "Ageno calo latin ni deno can obi cang ki obi dwoko piny. Ageno ni jami ma kelo lewic ma mako lok pa dano ma pe rwate romo rweny woko calo gin ma pe rwate, ma calo gin ma ki yubu ma pe ki twero ki tam pa dano ma tidi. Ageno ni i agiki me lobo, i kare me kuc ma labenaka, gin mo ma pire tek obi time ma obi romo pi cwiny dano ducu, pi kweyo cwiny dano ducu, pi kwanyo bal pa dano ducu, pi remo ducu ma ki oo. Ageno ni pe obi bedo yot me timo kica keken ento me miyo tyen lok me jami ducuma otimme." (Dostoevsky 1957: 217)

LAMED NGEK 1—JIRI

Lubanga tye maleng, kite atir, kite atir, ki ber (**Acak 18:25; Nia 34:6-7; Le 11:44; Yubu 34:10-12; Jab 5:4; 136:1; 145:17; Kab 1:13; Rom 1:18; Yak 1:13**). Kadi bed ni dano mukwongo (Adam ki Kawa) kicweyogi labongo bal, gin gujero me lubo Catan ki kwero winyo Lubanga pi meno gudoko lubalo (Acak 3:1-19). Pi meno, dano ducuni cako i kom Adam ki Kawa ki nywalo gi i kit me bal ma ki ngeyo ni bal ma bedo i kom dano; bal ma tye i cwiny dano ni obedo "cik" onyo teko ma tye ka tic i cwiny dano ducu (**Rom 7:5, 8-11, 14-24; Gal 5:17; Ibru 3:12-13**). kelo bal ma mako dano ducu ma nongo dano gi tye ka kato ki i kwo gi (**Acak 8:21; Jab 51:5; 143:1-2; Jer 17:9; Mar 7:20-23; Rom 3:9-18, 23; 5:12-14; 7:14-24**). Baibul tito botwa atir adwogi pa gin ni: “*mucara me bal en to*” (**Rom 6:23; nen bene Acak 2:17; Ejek 18:4, 20; Rom 5:12**).

Dano ducungeyo i cwinye ni wan tye ki peko mo ma pire tek ma tye i cwinywa ma pe watwero juku ne. Dano mapol gi loko lok man calo gin ma pire tek kun gi waco gin mo ma calo "timo bal obedo dano." Ento, omyero watam i kom kit ma wan wabedo kwede ma lubbe ki Lubanga. Lengo pa Lubanga tye guti. Bal pe rwate ki bedo maleng ne. Gin ma kubbe ki lengo pa Lubanga aye kinigane. Akemo pa Lubanga “en aye gin maleŋ ma en timo i kom gin marac: Lengo pa Lubanga nyuto bal woko ka maleŋ, ki kinigane lwenyo iye.” (Stott 1986: 103, 106; nen **Kab 1:13; Rom 1:18**) Pi meno, Lubanga pe twero ye bal.

Tye gin mo ma pire tek ma bino i kom jami magi ducu, ma en aye ni, “Lubanga pe paro pi tamwa ki kitwa maraco, ento kit ma en tye kwede maleng-ngi cwero cwinye pi jami macalo meno, pien en Lubanga ma pe ki roc, en pe twero cayo gin mo keken marac. Lok goba matidi loyo obedo bal bot Ngat ma en aye lok ada. Kit ma iwinyo kwede i kom ngat mukene ni rac bot ngat ma tye ki mar. Pi kit ma en tye maleng ki ma pe ki roc, Lubanga pe twero umu wange i kom kit pa dano ma pi rwate calo gin ma pe pire tek. (Alexander 2008: 130) Pi

¹³³ Feinberg owaco ni pe tye "peko me gin marac" acel. Lok ni cung pi peko mapatpat ma rwate ki yub me tekwaro mapatpat. Peko eni tye iye lok ma mako dini ma wa lok iye i buk man, ento "peko me gin marac" bene kwako gin ma Feinberg olwongo ni "peko me dini me gin marac," ma en aye, peko me cwiny ki cwiny ma twero bino i komwa ka jami marac otimme i komwa, jo ma wamarogi, ki luremwa. (nen Feinberg 1994: 14, 315)

meno, “ka Lubanga mito bedo lagen i kit ma en tye kwede, bal ducu myero ki pwod. Medo i kom meno, ka Lubanga mito ngolo kop i kom Catan dok omi pwod, ci en myero obed ka ngolo kop i kom Catan ki miyo pwod . . . cwec mukene ducu ma gujemo i kom twerone me Lubanga.” (Alexander 2008: 131; nen **Rom 2:16; 2 Kor 5:10; Ibru 9:27; Yabo 20:10-15**)¹³⁴

Man kelo lok ma onongo yam Sultan Muhammad Khan okelo, lok ma cito i cwiny dini ducu: “Kit ma abedo ka tamo kwede, ci odoko ka maleng bota ni larre obedo yweyo ma pire tek me dini ki guti ma mitte. Labongo en dini pe bedo dini. Medo ikom meno, atamo ni dano ducu gi ye ni dano, kit ma nyinge nyutu kwede, tye dul ma wilo jami, kwero winyo lok, ki turo cik. kwo ne pe bedo maleng ma twero bedo agonya ki i kom bal. Bal dong odoko kit pa dano me aryo. Tye lok adaa ni 'timo bal obedo dano'. Lapeny ni tye ni ngat moni twero bwot ki i lok me culo kwor ki pwod nining? Ngat moni twero lare nining? . . . Obedo tic na me kwedo lok ma pire tek ni labongo apokapoka.” (Khan 1992: 11)

Lagam pi lapeny pa Sultan Khan nyutu lok ada ni, kadi bed ni tye dini mapol i lobo, tye dul dini aryo keken: Lukricitayo ki jami mukene ducu. Dini ducu ma pat ki Lukricitayo jenge i kom cik ni, i agiki ne, ngat acel acel myero olar kome kene: ki "temo matek," timo "tic maber" ma oromo, miyo jami ma oromo, onyo kwero jami ma oromo. Gitamo ni, “Ka jami mabeco ma atimo dwong loyo jami maraco ma atimo, ci dong atye iye!” Ento, yoo me nongo larre ni obi rweny pi tyen lok abic:

- Mukwongo, pien Lubanga kikome tye maleng ki ma pe ki roc, meno aye rwom ma Lubanga keto i komwa (Mat 5:48). Ento, “ka dano mo otimo bal, pe twero bedo labongo roc mo” (Sproul 2002: 94; nen bene at 53).
- Me aryo, kadi wa tic maber ma watimo tye ki bal ki pol kare bino pi tyen lok mapatpat. Ada, ka watye ka timo jami mabeco wek wabwot ki i pwod pa Lubanga ki i mac me kapiny, meno keken aye weko ticwa maber-ri pe “ber.” Gin mumiyo tye ni ka miti wa tye me bwot ki i mac me kapiny kun watimo "tic maber," ki dong tic meno, kit ma ki ngeyo kwede, tye me paro piwa kenwa ki me paro piwa kenwa, me labolle, ka wa konyo lucan, nongo watye ka konyo komwa kenwa me bwot ki i mac me kapiny. Pi meno, pe tye kit tic maber mo keken, pien gin kikomgi gitye ki bal, ma twero kwanyo bal mukene-ni.
- Me adek, pe twere me ngeyo ka ngat moni “otimo jami mabeco” ma oromo nyo jalo jami mapol me yomo cwiny Lubanga. Dano ducu gingeyo, i “cwinywa me cwiny,” ni omyero wabed jo ma maro dano, ma paro pigi, ma cinggi yot, ki ma lakica makato kit ma watye kwede. Wan ducu wangeyo ni omyero pe wabed jo ma giparo piwa kenwa dok giparo piwa kenwa kit ma watye kwede-ni. Wan ducu wangeyo ni pe watwero dok bene pe watwero cobo mitiwa kenwa, kadi wa pa Lubanga.
- Me angwen, kadi bed ni jami mabeco ma watimo pe loko kit bal ki miti me bal ma tye i cwinywa. Pi meno, tic maber pe loko jo ma kitgi raco, ma gitye ki bal me doko jo ma kitgi atir, ma pe ki bal i cwinygi; gin gibedo dano ma timo bal. Ka Lubanga oye ni jo ma lubalo gudony i polo ki i lobo manyen ka ma dano gibikwo iye, ci polo ki lobo manyen-ni onongo biballe matwal. Lubanga onongo pe twero bedo kunnu, pien “bal pe twero nyiko cok bot Lubanga, dok Lubanga bene pe twero diyo cwinye i kom bal” (Stott 1986: 106). Ki adaa, pi kit ma dano tye kwede ki jami maraco ki timo bal, polo obi loko doko mac me kapiny.
- Me abic, bal ducutye i kom Lubanga kikome. I kare ma Caulo tye ka uno jo muye Kricito, Yecu onen bote i yo ma cito i Damaciko ci owacce, “*Caulo, Caulo, piyo itye ka yelo an?*” (**Tic pa Lukwena 9:4**); en pe owaco ni, “Pingo wutye ka uno jo na?” [Yecu onyutu lok man i kare ma en otimo kica bot dano pi bal gi. En pe openyo tam pa jo ma labalo-ni otimo gin marac i komgi nyo ocwero cwinygi. I timo kica bot labal, Yecu otimo calo en aye obedo ngat ma kitimo bal i kome nyo ma kicwero cwinye pi bal meno (nen Lewis 1980a: 55).] Pien cik pa Lubanga oa ki bote dok obedo lanyut me kit ma en tye maleng kwede, me timo bal kun ituro cikke obedo me cwero cwinye kikome. Medo i kom meno, timo bal i kom jo mukene obedo bal i kom Lubanga pien dano kicweyogi i cal pa Lubanga (**Acak 1:26-27; 9:6; Yak 3:9-10**); bal rom ki balo ki balo cal pa Lubanga ki man nyutu ngo ma labal ni tamo i kom Lubanga kikome. Lubanga tye ma pe gik: maleng ma pe gik; mar ma pe gik; ber ma pe gik. Pi meno, ticwa bote pe gik (**Nwo 6:5; Mat 22:37; Mar 12:30; Luka 10:27**). Pi meno, balwa i kome rom ki gin marac ma pe gik. Kadi wa i rwom pa dano, bal tye calo bolo got i pii; got ni kelo yamo ma mol ki kama en donyo iye i pii ma orumowa. I yo acel-lu bal balo ki loko labal, dano mukene, ki lobo i yoo ma labal pe ngeyo, ma twero bedo ki adwogi ma rii pi kare malac. “Tic maber” mo keken onyo jami mukene ma wa temo timo me kwanyo balwa ki nongo larre wa, pi kit ma gi tye kwede, tye *me kare manok ki ma pe opore*. Pe giloko ngat ma otimo bal-li doko dano maleng dok pe gitwero kwanyo adwogi me bal ma obalo cwiny labal-li matwal dok obalo dano mukene ki lobo. Ki lok

¹³⁴ Kadi bed ni pol pa dano gikwero ni pe gitye ki wat ki Catan, Yecu olwongo Catan “*lalo lobo man*” (**Jon 12:31**). Yecu owaco bot Luparicayo ni, “*Wun wua ki bot wonwu Catan*” (**Jon 8:44**). Ka mukene kilwongo Catan ni “*lubanga me lobo man [kare]*” (**2 Kor 4:4**) ma mako jo ma pe giye “i opii” (**2 Tem 2:26**) ki i tekone (**1 Jon 5:19**; nen bene **Ep 2:2; Kol 1:13**).

macek, pe tye gin mo ma twero bedo bal ma romo gik i kom Lubanga ma pe gik. Pi meno, pe tye tic mo ma rii, ma gik, ki ma pe ki roc mo ma twero bedo ki gen me kwanyo bal ma pe gik.

Kit ma pe watwero laro kwowa-ni, “jo mogo giromo waco ni peko man pe tek pien Lubanga pi kicane bicayo woko. Lubanga twero timo man ka onongo tye atera me lok i kom kit ma en tye kwede atir nyo jalo kit ma en tye kwede.” (Sproul 2002: 94) Kadi wa langol kop me lobo ma pe oketo cik i tic ento oweko lutim bal gucito agonya labongo pwod onongo kibi ngeyo ni en pe tye atir. En omio Lubanga pe twero waco ni, “I kica na ki kica na, atimo kica pi balwu.” Me timo meno onongo bibedo gin ma pe tye atir dok biwoko jo ma lubalo gibedo i polo ki lobo manyen pi naka. Ki tung cing kany, kit ma kiloko kwede malo ni, dano pe twero laro kwo gi. Pien dano ducu gitye ki roc i cwinyi dok gitimo bal i kom Lubanga i tamgi, lokgi, ki ticgi, kadi bed ni watimo “tic maber,” lubo cik, nyo tic mukene, pe twero kwanyo balwa. Pi meno, ka kiwekogi kengi, dano ducu gunongo dok myero gunong ngolo kop pa Lubanga keken. Man okelo peko madit: “Dano ma calo labal tye ki banya bot Lubanga pi bal ma en pe twero culo, ki en pe twero larre labongo culo” (Anselm 1903: I:25).

Ento, Lubanga lamar dok pe mito ni ngat mo orweny woko (**Ejek 18:23; 33:11; 2 Pet 3:9; 1 Jon 4:8**). Man aye ka ma dini pa Lukricitayo pat ki dini mukene-ni ducu. Lukricitayo keken gi ngeyo ki tero calo gin ma pire tek “poto” pa dano, pek pa bal, bedo maleng ki bedo ma pe ki roc pa Lubanga, bedo ma pe rwate pa Lubanga ki bal ma gibedo kacel, lok ada ni dano ducu gunongo ki omyero ki ngolo kop pi bal gi, ki peko pa dano pi tute gi me laro kwo gi. Yecu pe rom ki jo ma gucako dini mukene-ni ducu. Gin gi waco ki dano ngo ma dano omyerogu ye ki gutim (me labolle, lubo jami abic me Cilam onyo yoo me Buddhism ma tye ki dul aboro). Yecu owaco ni en aye yo me larre (**Jon 14:6**). En obino me timo piwa gin ma onongo pe watwero timone piwa kenwa. Apokapoka pa Lukricitayo tye i Yecu; apokapoka ma tye i kin Lukricitayo tye i yatariya.

En omio lok ada ni Yecu onongo obedo dano kikome ento bene onongo obedo Lubanga kikome pe pire tek keken ento pire tek twatwal pi larre. Lubanga pe twero timo kica pi balwa ka pe kiculo balwa ducu; me timo gin mukene romo bedo me cwako bal ki turo cik ma mege. Pi meno, kit ma Gleason Archer owaco kwede, “onongo obedo calo dano keken ma Lubanga i Kricito twero miyo kony ma oromo me kwayo bal pa dano; pien laco keken, dano me ada, aye twero nyutu dano maber. Ento Lalarwa bene onongo myero obed Lubanga, pien Lubanga keken aye twero miyo gityer ma welgi pe gik, me culo pi pwod me mac me kapiny ma balwa mito, ma lubbe ki lok matir me ngolo kop atir pa Lubanga.” (Archer 1982: 323)

Anselm me Canterbury owaco ni: “Pien dano pe twero culo banya ne bot Lubanga, “pe tye ngat mo ma twero culo banya man kono Lubanga. Ento ngat mo keken kono dano aye myero otim man, ngat mukene ma ryek pe twero miyo yomcwiny. Ka mitte, pi meno, kit ma nen kwede, ni ker me polo myero obed ki dano, dok man pe twero timme ka pe kitimo gin ma kiloko iye malo-ni, ma ngat mo keken pe twero timone kono Lubanga dok pe tye ngat mo kono dano aye myero otim, ci mitte ni Lubanga-dano myero otimme. . . . Pi meno, wek Lubanga-dano otim man, mitte ni ngat acel-lu myero obed Lubanga ma pe ki roc ki dano ma pe ki roc, me timo kwanyo bal man. . . . Kit ma, dong, mitte ni Lubanga-dano ogwok rwom me kwo acel acel, pe mitte ni kit aryo magi gubed kacel ducu i ngat acel, kit macalo kom ki cwiny ma tye ki tam tye kacel i dano acel acel; pien ka kumeno ku, pe twere ni ngat acel-lu twero bedo Lubanga kikome ki dano kikome.” (Anselm 1903: II:6-7) Yecu Kricito keken aye tye ki jami ma mite.

Dong kwena maber obedo ngo? Nyig lok ni “kwena maber” obedo nyig lok me leb Grik (*euaggelion*) ma te lokke ni “kwena maber.” (Danker 2000: *euaggelion*, 402; Green kacel ki McKnight 1992: 282). Nyig lok me leb Greek ni “kwena maber” onongo tye “kwena i kom gin mo madit ma otimme i tekwaro, calo loyo lweny nyo cito i ker pa kabaka manyen, ma loko kit pa jo ma tye ka winyone dok mito ni ngat ma tye ka winyone odok iye. (Keller n. d.: 1) Kwena maber ni Lubanga otimo piwa gin ma onongo pe watwero timone piwa kenwa. Lubanga odoko dano i kom Yecu Kricito. Yecu okwo kwo ma onongo myero wakwo kwede *macalo lacoo*; en obedo ki woro i kom Lubanga Won i jami ducu; en onongo “*gibitowa i yo ducu macalo wan bene, ento pe watimo bal mo*” (**Ibru 4:15**). That qualified him to be our representative, to take upon himself our sin and pay the penalty that otherwise we would have to pay but never could (**Rom 8:1-4; 2 Kor 5:21; Gal 3:13; Kol 2:13-14; 1 Tem 2:5-6; 1 Pet 2:24**). I kare meno bene, Yecu Kricito onongo obedo Lubanga. Pi meno, i kom yatariya Lubanga pe omiyo bal, arem, tim maraco, ki to opoto i kom ngat mukene; ento, en otero jami ducui kome kene. “Pingo Yecu oto me timo kica botwa? Onongo tye banya ma myero kicul—Lubanga kikome aye oculo. Onongo tye pwod ma myero kicul—Lubanga kikome aye oculo.” (Keller 2008: 193)

Cer pa Yecu ki i kin jo muto ki dok cen bot Wonne omoko anga ma Yecu obedo dok onyuto ni Wonne oye ginkok pa Kricito i kom yatariya piwa. Pi meno, ngat ma Yecu obedo ki ngo ma en otimo obedo cwiny lok me kwena maber. Ki waco ne kare ki kare i Cik Manyen, labole, **1 Kor 15:1-5**: “*Utmegina, kombeddi doŋ amito atit botwu lok me kwena maber ma yam atito botwu, ma yam wugamo bene, ma wucuŋ iye, ma doŋ wularre pire, ka ce wumako matek i lok ma atittiwu-ni, ka pe yam wuye nono. Pien amiyo botwu gin ma pire tek mukwongo ma an bene anongo, ni Kricito oto pi balwa ma lubbe ki ginacoya, ki ni giyike, dok ni gicere i nino me adek kit ma ginacoya waco, dok ni en onen bot Kepa, lacen bot jo apar wiye aryo*” (nen bene **Jon 20:30-31; Tic pa**

Lukwena 10:36-43; 16:30-31; Rom 1:1-4, 16-17; 3:23-28; 10:8-13; 1 Kor 2:2; 1 Pet 3:18).

Pien kwena maber—ki larre pa dano—ocung i kom gin ma Kricito otimo, larre pe twero “nonge” ki timo “tic maber.” Ento, larre obedo gin ma Lubanga omiyo bot dano macalo mic me kicane; dano ginongo ki i niye i kom Kricito keken. Kit ma **Ep 2:8-9** waco kwede, “*Pien pi kicane omiyo gilarowu pi niyewu; dok meno pe oa ki botwu, ento obedo mot pa Lubana; pe pi tic, wek nat mo pe owakke.*” Me bedo larre te lokke ni myero walok cwinywa i kom balwa, waye ki niye gin ma Kricito otimo piwa, dok wadok cen bot Kricito macalo Rwot me kwowa (**Mat 11:28; Mar 1:14-15; Jon 1:12; 3:16; 17:3; Tic pa Lukwena 26:20; 1 Jon 1:8-9**).

Westminster Confession of Faith (1647) tito ni: “Tic ma pire tek me laro kwo pa dano tye me gamo, gamo, ki bedo i kom Kricito keken pi bedo ngat ma kite atir, bedo maleng, ki kwo ma labenaka” (*Westminster* 1647: XIV:2). I Kricito, wabedo agonya ki i kom bal ki pwod me bal calo ka waculo wel me balwa ducu piwa kenwa (**Rom 6:3-7; Gal 2:20**). Ki lok adaa, ka waloko bot Kricito ki niye, en pe tero balwa i kome kene ki culu wel pi balwa ma onongo myero wacul, ento en bene keto i komwa kit ma atir mere wek wacung i nyim Lubanga (**Ic 53:5-6, 10-11; Rom 10:4; 2 Kor 5:21; Ibru 2:17-18; 1 Pet 2:4; 3:18**).

Ka wa ye lok me kwena maber ki wa loko bot Kricito macalo Rwot wa, jami ducuma mako kwo wa bedo ki adwogi: (1) Dano ducu ma gi ribbe ki Kricito pi niye gi tye ki gen me larre gi. Ka larre onongo jenge i kom tutewa kenwa, onongo pe watwero bedo ki gen ni “watimo gin ma oromo” me nongo larre. Ento, pien Lubanga-i-Kricito otimo piwa gin ma onongo pe watwero timone, Lukricitayo gitwero dok gitye ki gen ni gitye ki dok gibibedo larre matwal (**Jon 3:36; 6:37, 47; 11:25; 1 Jon 5:11-12**). (2) Bedo lalar ki bedo kacel ki Kricito loko rwom me cik pa Lukricitayo. “Yatariya gonyo dano ki i teko pa bal, kwanyo kiniga pa Lubanga, lwoko bal ki buru me bal, dwoko jo ma ye Lubanga, ki kelo loc i kom lukwor me cwiny ma neko dano” (Demarest 1997: 196). (3) Bedo lalar ki bedo kacel ki Kricito loko Lukricitayo i cwiny. Ka ngat moni obino bot Kricito, en nongo cwiny manyen (**Ejek 36:26; 2 Kor 3:3**), tam pa Kricito (**1 Kor 2:16**), ki cwiny ma oa ki bot Kricito (**Ejek 36:26; Jon 14:17**). (4) Bedo lalar ki bedo kacel ki Kricito miyo Lukricitayo bedo ki wat macok, ki Lubanga kun wok ki bot Kricito. Lukricitayo gitwero “*wunyik cok bot komker me kica ki tekwin*” (**Ibru 4:16**; nen bene **Ibru 7:19**) pien Kricito tye “i” jo ma ye (labole, **Gal 2:20; Ep 3:17; Kol 1:27; 1 Jon 3:24**) ki jo ma giye tye “i Kricito” (labole, **Rom 8:1; 1 Kor 1:30; 2 Kor 1:21; 5:17; 1 Pet 5:14**). (5) Bedo lalar ki bedo kacel ki Kricito cweyo dano manyen (**Jon 3:3; Rom 6:4; 2 Cor 5:17; Gal 6:15**); jo ma giye gi gamo gi i gang pa Lubanga macalo lutinone (**Jon 1:12; Rom 8:14-17, 23; 9:4; Gal 3:26; 4:5-7; Ep 1:5; 2:19; 1 Jon 3:1**) ki bedo ki wat macok i kin gii macalo omege ki lumege (labole, **Mat 12:50; Tic pa Lukwena 1:16; Rom 14:10; 1 Tem 5:1-2**). (6) I nino mo acel, Kricito obi dwogo ki yubu lobo ducu ki cwec ducu (**Rom 8:18-23; 2 Pet 3:3-13; Yabo 21:1-11**). Meno, i ada, obedo kwena maber.

Jami eni ducu tye ki tyen lok me kwo wa. Bedo lalar ki bedo kacel ki Kricito miyo bot Lukricitayo miti manyen ki kit me kwo ka kiporo ki pa dini mukene ki neno me lobo. “Dini tiyo i kom cik ma waco ni ‘Awinyo—pi meno Lubanga jolo an.’ Ento cik ma kwako lok me kwena maber ni ‘Lubanga ogamo an pi gin ma Kricito otimo—pi meno atye ka winyo.’” (Keller 2008: 179-80) Gin ma tye ka timme rom aroma ki poto i mar ci nyomo ngat mo: Ka inyomme ki ngat ma imaro, pe iwacci, “Kombeddi dong atwero timo gin mo keken ma amito.” Ma ka meno, “In itamo pi gin ma yomo cwinye, ma yomo cwinye, pe tye gin mo ma dii nyo dic mo, ento kitwu olokke woko liwen pi tam ki cwiny dano ma imaro.” (Keller 2008: 183) Meno aye gin mumiyo **Rom 6:1-2** waco ni, “*Wabiwacci ayo? Myero wamedde ki timo bal wek kica omedde? Wek pe obed kit meno matwal! Wan ma yam wato i kom bal wabimedde ki bedo iye niyni?*” Kadi bed ni pe watwero tic me cito i polo ento wanongo larre pi kica pa Lubanga keken pi niye i kom Kricito (**Jon 3:16-18; 6:28-29; Rom 2:16-17; 10:8-13; Gal 3:1-14; Ep 2:8-9**), ki gwoko wa pi purpose: “*Pien wan wabedo gin ma en ocweyowa, ma en ocweyowa i Kricito Yecu wek wati tic mabeco, ma Lubana yam oyubo con wek walubgi.*” (**Ep 2:10**)¹³⁵

Medo ikom meno, “labol pa Kricito me deno can piwa okelo teko manyen me kit mabeco ma loko kitwa, mitiwa, ki kitwa” (Demarest 1997: 196). Caki me tela ki teko me kwo maber pe obedo gin ma woko (lubo cik ki kwer) ento obedo gin ma iye-en aye Yecu, kun wok ki i lokke, tamme, ki Cwinye, ma dong tye ka kwo i kin dano ki kun tiyo ki jone; en oketo i kome “*cik pa Kricito*” (**Gal 6:2**) i cwinywa (**Jer 31:33; Ibru 8:10**), ma tye iye pwony pa Yecu ki lucoc me Cik Manyen (nen, labole, **Jon 14:24-26; 17:8; 1 Kor 14:37; 1 Tec 2:13; 2 Tec 2:15; 3:14; Yabo 1:11**). Pien Kricito tye i kinwa ki wan tye ki cwiny manyen, tam manyen, ki cwiny manyen, rwom me kwo ne ki jami ma pire tek botwa doko jami ma pire tek botwa ki jami ma pire tek botwa. Ki i yoo ma iye ma kimiyo bot laye ki bot Kricito, jo pa Kricito gitye ka doko leng ki loko i iye “*me doko calo Wode [ma en aye, Yecu Kricito]*” (**Rom 8:29**). Malubbe ki cik ma kwako maro Lubanga ki luwotwa, **1 Jon 4:19** waco ni, “*Wa maro, pien en okwongo marowa*” (nen bene **Ep 5:2**). “Ka ngat mo openyo ni, ‘Kit ma Lubanga

¹³⁵ Tic ma watimo i nge jolo Kricito pi niye “ginyuto kit ma cwiny dano tye kwede i yo me cwiny..... Ngolo kop pe obedo tic mabeco ki tic maraco. Ento ginyuto niye nyo kwero niye, niye nyo pe genne. Ngolo kop obinyuto ka gen pa dano obedo bot Lubanga ki latin romo onyo ki lumone pa Lubanga.” (Ngundu 2006: 1576; nen **Mat 24:45-51; 25:31-46; Jon 3:19-21; 1 Tem 6:18-19**)

mari kwede weko imaro jo mukene nining?’ lagam ne tye ni: Nywal manyen kelo rwate meno. Nywale odoco obedo tic pa cwiny maleng ma kubbe ki cwiny wa ma otoo, ma tamo pire kene ki cwiny pa Lubanga makwo, ma lamar wek kwo ne odok kwo wa ki mar mere odok mar wa.” (Piper 2008: Introduction)

Lok me kwena maber gudo kit ma wakwo kwede ki gin ma watimo i kabedo ducu me kwowa. Man kinyuto i **Gal 2:11-14. I Tic pa Lukwena 10** Petero onyutu ni Lubanga pe nyutu apokapoka i kin Lujudaya ki Lurok. Petero, ma obedo Lajudaya, onongo camo cam kacel ki Lurok ento lacen oweko camo cam kacel kwedgi. Lakwena Paulo oloko i kom Petero i dye lwak, olwonge ni lagoba, dok owaco ni Petero pe tye ka “*lok atir i kom lok ada me jiri*” (**Gal 2:14**). NIV gonyo man ni bedo “*ma rwate ki lok ada me jiri*.” I lok mukene, Petero onongo tye ka kwero lok me kwena maber ma en otito ki kit ma en onongo tye ka kwo kwede, kun kwero jo ma pe Lujudaya me jolo gi i *kwo ne me mung* (ma en aye, i kom jo ma en ocamo kwed gi) pien ni gin onongo gubedo Lurok. Peko botwa pe twero bedo ngat ma wa camo kwede, ento lok acel-lu time kare mo keken ka kanica onyo Lukricitayo acel acel okwero dano me bedo lamemba, rwom me tela, bedo kacel, onyo rom pa dano pi kaka, rwom me kwo, kwo pa dano, onyo tyen lok mukene ma kit meno. I lok mukene, tic pa kwena maber ni tye ma rwate ki loko dano; gi gudo kit ma waneno kwede dano, wiinye i kin waa, ki jami ducu ma mako kwo wa. Daniel Shayesteh otum ki nyutu ni, “Wan waniang ni lobo ma ki lwongo ni Lukricitayo ni gu rwenyo miyo gi bot Yecu Kricito. Pi meno, en aye kwero ye Yecu Kricito ma onyayo tim me tarwang i kin jo ma nen calo gi kwo i te nying Lukricitayo. Pi kwena maber pa Yecu Kricito, tye kit Lukricitayo acel keken i lobo, jo ma ki laro gi ki bot luloc me tim tarwang [Cilam] ki mukene. pi meno, myero pe kiter tim me tarwang pa jo ma gilwongo ni Lukricitayo calo lanyut ni niye pa Lukricitayo tye ki goro.” (Shayesteh 2004: 204, emph. added)

LAMED NGEK 2—LABOL ME BAIBUL I KOM PWONY I KOM JAMI MA OTIME

Labol ma lubo ni ma ki coyo i Baibul nyutu kit ma Lubanga ki jami ma kelo peko gi tye i kin jami acel, medo ki jami ma mako bal ki gin marac:

GIN MA OTIME	KI KETO I KOM LUBANGA	KI KETO I KOM JAMI MUKENE MA KELO PEKO
Cweyo lee	Acak 1:25	Acak 1:24
Abraim oloyo luker angwen	Acak 14:20	Acak 14:14-16
Gamo ic pa Sara & nywalo Icaka	Acak 21:1	Acak 21:2, 5
Omegi pa Yucepu cato en macalo opii	Acak 45:7-8; 50:20	Acak 37:25-28; 45:4-5
Yucepu ocito i Egypt	Jab 105:17	Acak 37:28
Yucepu onongo lonyo i kare ma en tye opii	Acak 39:3, 23	Acak 39:3, 23
Dwogo cente bot omegi Yucepu	Acak 42:27-28	Acak 42:25
Aa pa jo Icarael ki i Egypt	Nia 3:7-8	Nia 3:10; Nwo 6:18-19
Teko cwiny pa Parao	Nia 4:21; 7:3; 9:12; 10:1, 20, 27	Nia 7:14, 22-23; 8:15; 9:34
Wod twon me jabu & woro pa jogi pa jo Irael	Nia 32:1-8; Acts 7:39-41	Tic pa Lukwena 7:41-42
Bedo maleng & lonyo pa jo Irael	Levi 20:8	Levi 20:7-8
Loyo Cihon	Nwo 2:30-31, 33, 36	Nwo 2:32-36
Loyo Bacan	Nwo 3:2-3	Nwo 3:1, 3-6
Teko pa dano me nongo lonyo	Nwo 8:18	Nwo 8:18
Loyo pa Yocwa	Nwo 3:21-22	Nwo 3:28
Loyo loc pa Icarael i kom lobo ma kiciko pire	Nia 23:23, 29-30; Nwo 4:37-38; 7:1-2, 22-24; 9:3a	Nia 23:24, 31; Nwo 7:2, 24; 9:3b
Loyo Jeriko	Yoc 6:2	Yoc 6:3-5
Loyo Ai	Yoc 8:1	Yoc 8:2-22
Loyo Makeda	Yoc 10:19b	Yoc 10:19a, 20-21
Loyo luker mukene	Yoc 11:8a	Yoc 11:8b-9
Gideon oloyo Midian	Lungol 7:7, 9, 14-15	Lungol 7:16-22
Nyom pa Samson ki dako me Piliciti	Lungol 14:4	Lungol 14:1-3
Samson oneko jo Piliciti 1000	Lungol 15:18	Lungol 15:14-16
Loyo Benjamin ki bot Irael	Lungol 20:28	Lungol 20:29-48
Awobe pa Eli pe guwinyo lokke	1 Cam 2:25	1 Cam 2:22-25
Caulo oloyo jo Amalek	1 Cam 15:2	1 Cam 15:3-6
Abigail olego pi Nabal	1 Cam 25:32	1 Cam 25:14-31
Tam pa Kucai ki jolo	2 Cam 17:14	2 Cam 17:5-14
Daudi oloyo lukworre	2 Cam 22:18-20, 40-42, 48-49	2 Cam 22:38-39, 43
Daudi otimo bal me kwano wel dano	2 Cam 24:1	2 Cam 24:10, 17; 1 Tek 21:1-4
Too pa Joab	1 Luker 2:32-33	1 Luker 2:31, 34

Pokke pa jo Icareal ki Juda Akab ocito i lweny ki oloyo jo Aram Akab ocito i lweny ki kineko Dwogo pa Rabcake i lobone kikome ki too Dwoko cen pa Kejekia Too pa Caulo Lweny i kom Juda ki bot jo Piliciti ki Arab Loyo Juda ki to pa Amajia Yubo ot lega pi woro ma kidwoko cen Loyo Juda ki too pa Yocia Lubanga oloko ki bot lunebi ne Turo Juda ki bot Babilon Cik ni Lujudaya myero gudok cen i Jerusalem ka gero ot lega odoco Ejira omiyo cwak Nekemia omiyo cwak Yub pa lumone pa Lujudaya opoto woko Gero cel me Jerusalem odoco Atematema i kom Yubu Cweyo dano Loyo lumone pa Daudi Dongo pa yat Gero ot onyo yub mo keken Gwoko boma Yub pa dano, lok, ki tic pa dano Tam pa dano Lweny i kom Juda pa Aciria Balo lobo Icarael Balo lobo Babilon Balo lobo Egypt Balo loc pa Ciro Too pa jo me Anatot Baruk ki Jeremia gu kano ki bot kabaka Lweny pa Gog i kom Icarael Balo lobo Edom Bolo Yona i nam Two pa piny i lobo Gero ot pa Lubanga i Jerusalem Coc ki caden me Baibul Dano ma gibino bot Kricito pi larre Doto Yecu Guru Yecu i kom yatariya Laro jo muye Tic ma atir pa jo muye Laro dano i Korint Laro Paulo ki lutic me yeya ki i yeya ma poto Tuco jiri Ayelayela i kom Lukricitayo “okuto i kom” pa Paulo Gwoko jo maleng Dano ma gilubo “dano ma turo cik” Ka ma dano gicito iye ki jami ducu ma	1 Luker 12:22-24 1 Luker 20:13, 28 1 Luker 22:19-23 2 Luker 19:6-7 2 Luker 20:5-6 1 Tek 10:14 2 Tek 21:12-16a 2 Tek 25:14-16 2 Tek 29:36 2 Tek 35:20-21 2 Tek 15-16 2 Tek 36:15-17; Jer 21:8-10; Ejek 5:7-11, 13 Jer 16:15; 29:10-14; 2 Tek 36:22; Ejira 1:1; 6:14 Ejira 7:6, 9-10, 27-28 Nek 2:8 Nek 4:15 Nek 6:16 Yubu 1:12, 21-22; 2:6; 42:11 Yubu 10:8; 31:15; Ps 139:13-16 Jab 18:17-19, 43a, 47-48 Jab 104:14a-b Jab 127:1a Jab 127:1c Car 16:1b, 9b Car 16:33b Ic 7:17-20; 8:5-8 Ic 9:8-21 Ic 13:1-5 Ic 19:1, 2a, 4a Ic 45:1-7 Jer 11:22a, 23 Jer 36:26 Ejek 38:1-6, 16 Obad 8-9 Yona 2:3 Agai 1:9, 11 Agai 1:14 Mat 19:4-5; Jon 5:37-38; 2 Tem 3:16; 2 Pet 1:20-21 Jon 6:37, 44, 65; Tic pa Lukwena 13:38 Luka 22:22a Ic 53:10; Tic pa Lukwena 2:23; 4:28 Jon 1:12-13; Ep 2:8-9 Jon 3:21; Ep 2:10; Pil 2:13 Tic pa Lukwena 18:10b Tic pa Lukwena 27:22-25, 34 1 Kor 2:4 1 Kor 4:7-11; Yabo 6:9-11 2 Kor 12:7-9 1 Tec 5:23-24 2 Tec 2:11 Yak 4:13-15	1 Luker 12:16-20 1 Luker 20:14-21, 29-30 1 Luker 22:29-37 2 Luker 19:7 2 Luker 20:7 1 Tek 10:4 2 Tek 21:16b-17 2 Tek 25:17-28 2 Tek 29:5-35 2 Luker 23:29; 2 Tek 35:22-24 2 Tek 15-16 2 Luker 25:8-21; 2 Tek 36:17-19; Jer 21:8-10; Ejek 5:12 2 Tek 36:22-23; Ejira 1:1; 6:14 Ejira 7:6, 9-10, 27-28 Nek 2:7-9 Nek 4:11-14 Nek 3:1-32; 4:6, 21-22; 6:3, 15 Yubu 1:13-19; 2:7 Acak 4:1; 5:3; Yubu 14:1; Jab 51:5 Jab 18:37 Jab 104:14c Jab 127:1b Jab 127:1d Car 16:1a, 9a Car 16:33a Ic 7:17-20; 8:5-8 Ic 9:8-21 Ic 13:1-5 Ic 19:2b-3, 4b Ic 45:1-7 Jer 11:22b Jer 36:19 Ejek 38:7-16 Obad 6-7 Yona 1:15 Hag 1:5-6, 10 Hag 1:14 Gen 2:24; Luke 24:27; Jon 5:46-47; Tic pa Lukwena 26:22 Jon 6:37, 44, 65; Acts 13:38 Luka 22:21, 22b; Jon 13:21-27 Mar 14:43-15:39; Tic pa Lukwena 2:23; 4:27 Jon 3:36; Rom 10:12-17 Jon 3:21; Ep 2:10; Pil 2:12 Tic pa Lukwena 18:9-10a Tic pa Lukwena 27:30-32, 38-44 1 Kor 2:4 1 Kor 4:7-11; Rev 6:9-11 2 Kor 12:7 1 Tec 5:12-22 2 Tec 2:9-10, 12 Yak 4:13-15
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gitimo Tic pa “lutim aranyi,” “kabaka apar” ki niyabo me “gemo”	Yabo 17:17	Yabo 17:1-16
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LAMED NGEC 3—ANGA MA OCWEYO LUBANGA?

I bukke *The Blind Watchmaker* (1986) ki *The God Delusion* (2006), Richard Dawkins okelo lapeny ni, “Anga ma oyubu gin ni?” ki “Anga ma ocweyo Lubanga?” Dawkins owaco ni, “Kit ma ki yubu kwede jami mapol obedo gin ma watye ka nongo peko me gonyo ne. . . . Lubanga mo keken ma twero yubu gin mo ma rwate ki pim ma aa ki nyonyo pa munu me pimo remo kom dano ki ma rwate kwede omyero obed ni obedo gin ma ki yubu maber calo jami ni kikome.” (Dawkins 1986: 141; nen bene i 316 [lucwec “gi tamo ni tye gin ma wamito tito, ma en aye jami ma ki yubu”]) I kabedo mukene, en otimo lok ma kit meno i lok ma mako kit ma ki yubu kwede ki kit ma ki yubu kwede wilobo kikome, “*Ryeko mo keken me yubu jami, ma romo yubu gin mo keken, bino i kwo macalo adwogi me yub ma otero kare malac me dongo mot mot.* Ryeko me yubu jami, ma tye ka dongo, bino lacer i wilobo, ki dong pi twero bedo ki twero me yubu ne.” (Dawkins 2006: 31, emph. in orig.; nen bene 114, 147)

Dawkins romo tamo ni lapeny ma kit meno tye me ryeko, ento pe kumeno; gin pe gi keto rwom me dongo pa jami makwo i kom gin mo ma pat ki rwom pa Lubanga ma en tye ka lweny iye. Dallas Willard otiito ni, “Me waco ni yub ocakke ki i apokapoka pe obedo me tito gin mo keken, ento, calo lwongo pi big-bang, obedo me keto ariya i kom ka ma lok myero ocung iye. Lok ada meno aye gin ma nyutu yub-ki-apokapoka ki bang-ki-ki-gin ma pe tye calo lok goba i yo ma rwate. Tic pa lok goba aye me juko ‘ariya’ ki pingo lok goba magi ducu obedo lok goba; lok ma mako jami ma i wilobo timo. Pi meno Lubanga tye i rwom maber calo yub ma aa ki i yub ma pe ki yub onyo jami ma pe tye.” (Willard n.d., “Reflections”: n.p., emph. i orig.) Thomas Nagel bene owaco ni, “Lok ma ki waco ni gi gik kama mo. . . . Tam pa Lubanga pe tito ni Lubanga tye, ki lok ma mako jami ma tye i lobo pe tito cik me ryeko akwana.” (Nagel 2006: 26) Medo i kom meno, C. S. Lewis otito ni, ma calo acaki, ber me neno lok ma tye woko ki i yub me ginacweya, ma ka neno i iye, me tito kit ma kicweyo kwede kikome, “Tong ma pe oa ki bot winyo mo pe ‘me kom’ loyo winyo ma onongo tye con. Ki kit ma dul ma ki lwongo ni tong-winyo-tong kit ma woto kwede ni pe tero wa i acaki ma twero bedo tye, tika pi tye atir me yenyo acaki me ada kama woko ki i dul ni? Myero icit woko ki i yub pa injin, i lobo pa dano, me nongo ngat ma oyabo nyonyo pa munu ma ki bayo i yamo [gin ma tiyo ki yamo macon]. Tika pi tye kakare me neno woko ki i kom ginacweya pi ngat ma oyabo yub me ginacweya kikome?” (Lewis 1970f: 211)

Medo ikom meno, lapeny pa Dawkins pe rwate, ka pi tye me mingo, bot ngat mo keken ma ye lok pa Lubanga, pien “Lubanga” ma Dawkins tye ka waco ni pe obedo Lubanga, onyo gin mo keken ma calo Lubanga, ma ngat mo keken ma ngeyo lok pa Lubanga ye iye. Ki adaa, Dawkins tye ka penyo lapeny i kom bedo tye pa Lubanga pien en tye ka tamo ni jami ducubedo gin ma pire tek, jami ducuoya ki i dongo, ki, twatwale, “*ryeko mo keken me yubu jami, ma romo yubu gin mo keken, bino i kwo macalo adwogi me yub ma otero kare malac me dongo mot mot.*” Ki lok macek, lapeny pa Dawkins kikome nyutu “Lubanga ma ocweyo” ma, kit ma ki gonyo kwede, *pe Lubanga wacel.*

Lubanga obedo cwiny (**Jon 4:24**); pi meno, en pe ki yubu ki dul kom. Pi meno, en pe tye “matek twatwal” calo cuma nyo gin mukene ma kicweyo. Kadi wa lapwony ma pe ye i kom Lubanga Thomas Nagel owaco ni Dawkins tye ki bal madit ni, “Ento Lubanga, kadi bed ni en tye, pe obedo gin ma kwo i lobo. Lok ma ki waco i kom bedo ne ma calo gin ma rwate ki atom pe obedo gin ma omyerowa nong iye, pien meno pe gin ma ngat mo tye ka waco ni Lubanga.” (Nagel 2006: 26; nen bene Plantinga 2007 pi lok ma mako lok pa Dawkins) Nagel omede ki waco ni, “Ka lok pa Lubanga tye ki tyen lok mo keken, en miyo lok ma pat ki pa jami ma mako kom: yub onyo miti pa tam ma pe ki kom, ma twero cweyo ki yubu lobo ducu ma nen. Gin ma pire tek i tam ni tye ni pe tye gin mo keken ma nen, ki kom lok ma ki tamo, ma ki yubu, onyo ma ki tamo pire ma pire tek loyo cik ma kwako kwan me wilobo, pien en tito gii bene.” (Nagel 2006: 26)

Lapeny ni bene pe tye kakare pien lagam ne tye ni ngat mo pe oyubu onyo ocweyo Lubanga pien, kit ma ki gonyo kwede, Lubanga obedo gin ma mite, ma pe ki cweyo, ma bedo matwal ma en aye okelo jami ducu(nen Wallace 2017). Ma calo lacwe jami ducu(**Acak 1:1**), Lubanga pe ki twero; en pe ki tyen lok mo ki en pe jenge i kom gin mo keken mapat ki en kekene. I lok mukene, “Ka gin mo ocakke i kare mo—ma en aye, ka onongo tye ki acakkine—ci myero obed ni tye gin mumiyo ocakke, gin mumiyo en ocakke. Ento ka gin mo tye i kare ma pe ki ngeyo—calo Lubanga- ci pe mito ni ki gony pi acaki ne, pien en pe ki lok mo. I yoo acel-li, ka gin moni pe myero obed tye, ci wamito ni kitit pingo en tye. Ento ka gin mo myero obed tye—ka tye gin ma mite, calo Lubanga—ci dong pi miite ni ki lok mukene.” (Fradd 2013) Pi meno, “obedo bal me poko gin mo [ma en aye, bal me miyo gin mo kit maber onyo tic ma ki twero miyo bot jami ma tye i dul mukene, me labolle, tero jami ma pe nen calo tye ki kabedo] me penyo pi tyen lok pi Lubanga pien man tye ka penyo pi tyen lok pi gin

ma pe ki kelo” (Moreland 1987: 38).

Dawkins ye ni jami ducu ki kelo ki i yub me dongo, ma calo, pe tye gin mo ma tye kene, ento jami ducu jenge i kom gin mukene. J. L. Mackie oloko i kom tyen lok me lok man, "lobo ducu, ma calo dul pa jami ma kit meno, en kikome tye ma rwate. Kit ma jami ki jami ma otimme, ki gin ma okelo gi, ki tyen lok me gin ma okelo gi, ki mukene, twero cito anyim ma pe gik; ento, ka tye kumeno, kono kadi bed ni wadok anyim, onyo ka waneno jami ma tye ka time, ma pud tye ki jami ma tye ka time mito tyen lok ma oromo ma pat ki dul man. Man aye ni, omyeroobed tye tyen lok ma oromo pi lobo ma pat ki lobo. Man obi bedo gin ma mite, ma tye ki tyen lok ma oromo me bedo tye. Ki lok macek, jami omyero obed ki tyen lok ma oromo pi bedo gi, ki man omyero ki nong i agiki ne i gin ma mite.” (Mackie 1982: 82, *emph. in orig.*; nen bene Budziszewski 2003: 84) Pe tye tyen lok mo me waco ni wilobo kikome "mitte".¹³⁶ Wan dong waneno, ki i Ginacoya kacel ki cayan, ni polo ki lobo onongo *pe myero obed tye* dok onongo tye ki acakkine. Gin ma tye i lok ni tye pingo lobo tye, onyo "pingo tye gin mo ma ka gin mo pe?"

Lagam acel ma rwate ki ma rwate, ki lagam acel ma miyo tyen lok ma oromo pi bedo tye pa wilobo, en tye gin ma mite, ma pe kicweyo, bedo pa Lubanga ma labenaka. Me wacone i yo mukene, niye i kom Lubanga obedo gin ma pire tek. Gin ma lapeny pa Dawkins tye ka temo timo en me keto niye i kom Lubanga i "dul me niye" ma pi opore. Jami mogo ma dano giye iye, twatwale jami ma luryeko akwana me tic ki nyonyogiye iye, ma calo, lobo wire i kom ceng onyo pii tye ki dul acel me oxygen ki dul aryo me hydrogen, tye "gin ma pire tek": ka wa keto niye ma kit man labongo caden ma oromo, dano gubi bedo ki tyen lok me bedo ki lapeny i kom lok ma wa waco ni. Ki tung cing kany, dul mukene onyo jo me ot me niye tye ma opore. Kit ma jami ma ki ye iye ni tye kakare pe miito gin mo ma aa ki woko, ma miyo kony. Labol pa dul me aryo ni onyo dul pa niye tye iye niye ni dano tye ki tam; ni wan ki jo mukene tye; ni dano gubedo dano, ento pe jami ma ki yubu, ni dano tye ki rwom ma lamal; ki ni lok ada, maber, marac, maber, ki marac tye. Kit ma Nash owaco kwede, "Niye i kom Lubanga ki niye i kom tam pa dano mukene tye i yeya acel me ngec" (Nash 1988: 74).

Niye ma opore i kom Lubanga ki nyutu i **Rom 1:19-20**, "*Pien gin ma dano twero nyeyo i kom Lubanga doŋ nen atir botgi, pien Lubanga doŋ onyuto botgi. Pien kit ma en tye kwede ma pe nen, en aye tekone ma pe tum, ki kit ma en tye kwede macalo Lubanga, doŋ onen woko ka maleŋ i kom jami ducu ma yam giketo. Pi meno gi tye labongo tyen lok mo.*" Man pe te lokke ni "Lubanga tye pien Baibul waco kit meno, dok Baibul tye ada pien Baibul tye ada." Ma ka meno, kit ma dong waneno kwede, omyero watam ni Lubanga tye ki lok ada ma tye i Baibul *me bedo ki tam mo keken*. Lok ada me agikki- gin ma pire tek ki mitte- pe kitwero mokone ki gin mo ma pe jenge i kome kene: En tye kene ki mitte. I kare acel, kadi bed ni lok meno tye ada, omyero bene wiwa opo ni jami mukene ma nyuto ni Lubanga tye tye kicoyogi i buk man, ma i kine tye iye lok pa lunebi ma gucobbbe, cer pa Yecu Kricito, ki dong kit ma pe twere kwede.

Anselm me Canterbury (1033-1109) otito pi bedo pa Lubanga ki pwony me aseity, ma en aye, "tam ni bedo pa Lubanga jenge i kome kene, i kin kit ma en tye kwede, ento pe i kom gin mo keken" (Howell 2011: 40). John Howell otiito ni, "Lubanga pe kitwero gonyo ki gin mo ma tye woko ki i kome kene (pien en onongo obi bedo ki banya i kom gin meno ki en obi bedo ma lapiny loyo), pi meno bedo ne omyeroki tito ki en kekene. . . . Anselm omiyo lapor: tam i kom got ma tye cok ki mac. Ka ngat mo openyo pi lok ma mako kit ma got ni lyet kwede, obi bedo gin me mingo me gamo ni lok ni oa ki i got ni kikome (pien mac oweko got ni lyet). Ento ka ngat moni openyo lapeny acel-lu i kom mac, lagam ma kit meno pe nen calo gin me mingo —en obedo kit mac me bedo ma lyet, dok obedo kit pa Lubanga me bedo tye." (Howell 2011: 40-41) Ki lok adaa, John Frame onyutu ni pe twere me kwero bedo pa gin mo ma miite, "Ngo ma time ka i kwero bedo pa gin mo ma mite? GIN mo keken ma mite? Lobo onongo obi bedo nining labongo namba abicel? Pe twere me waco, pien pe tye lobo mo ma twero bedo labongo namba abicel. Pi meno ka pe tye namba abicel, gin mo keken tye ma rwate ki gin mo kiken. gi rweny. Kit meno, atamo, ka i kwero Lubanga." (Frame 1996-2022: Logic)

Lapeny pa Dawkins ni obedo gin ma pi rwate pien en tye ka waco ni gamo gi obi kelo lok ma pe gik (ma calo, ka iwaco ni "X ocweyo Lubanga," ki lapeny ni tye ni "Anga ma ocweyo X," ki mukene), ma tere ni pe twero bedo ki lok mo ma twero gonyo gin mo keken. Ento, ada pa lagam pi lapeny acel (ma calo, Q: "Lobo ni ocakke nining?" A: "Lubanga ocweyo wilobo") pe ki kwero pien lagam meno twero lwongo lok ma ki waco; meno obedo lok ma pat (ki, kit ma waneno kwede, lok pa Dawkins i kom kit me cwec ni dano pe twero tito, pe obedo gin ma twero tito pi Lubanga, pien Lubanga, kit ma ki gonyo kwede, pe ki cweyo ki tye gin ma pire tek).

Me agiki ne, malube ki lok pa Dawkins ni gin ma wa tye ka temo tito ne tye "yubu jami mapol," Paul

¹³⁶ Kadi bed ni i kare mogo ngat moni pe twero tamo ki i kom kit ma dul kom ni tye kwede (me labolle, ka gin amata acel acel ma tye i kom meja mit, gin amata ma ki yubu ki gin ducupe twero bedo mit), ngat moni twero pyem i kom kit ma lobo ducu tye kwede, kit ma ngat moni twero waco kwede ni ka dul kom ducu ma tye i cel tye makwar, ci watwero moko ni cel makwar obedo gin ma kicweyo. Pi ngat mo me waco ni, kadi bed ni dul lobo ducu tye ma rwate ki lobo ducu, obi bedo me keto "tam ni lobo tye gin ma mite" (Nash 1988: 132; nen bene Geisler 1976: 254-55). Pe tye ngat mo, kede Dawkins, ma tye ka waco ni.

Nelson tiyo ki labol me dam ma okato i dog kulu ma tye ki jang yat ki jami ma obale. Dam ni twero bedo ni oyube pi tic pa pii; twero bedo ni dano aye guyubo, nyo twero bedo ni beaver aye guyubo. Ka, i kom jami ma ki nongo ni, ngat moni omoko ni pii ni ki yubu ki ler ma ki lwongo ni oyoo ma kwo i lobo pa munu, obi bedo gin ma pi rwate me waco ni, “Mano pe nyutu gin mo: in itye ka tito gin acel ma ki yubu maber, dam, ki gin mukene ma ki yubu maber, beavers; ento ka in pe itwero waco botwa anga ma oyubu ler ma ki lwongo ni beavers, ki in ibi waco ni pii ni onongo tye kare ducu.” (Nelson 1988: 16) Cik pa Dawkin (pe itwero tito gin mo ki kit ma ki yubu kwede kono ka itwero tito nga ma oyubu ne) obi “gengo wa ki moko tam i kom kit ma ki yubu kwede i kare ma ngat mo pe, kadi wa Dawkins, ma penyo pi twero pa jami ma kit meno” (Meyer 2009: 390). Me labole, ka ludiyo ma kwano jami macon gunongo jami ma ki yubu ki jami ma ki yubu ki lobo ki jami ma ki lwongo ni arrow ki gumoko ni dano aye oyubu ki gu yubu gi kekengi ma calo adwogi me yamo, kot, ki kweyo ki buru pa godi, tam gi tye kakare kadi bed ni pe gi ngeyo anga ma dano ni obedo onyo kan ma gua ki iye. Me agikki ne, lapeny kikome ma mite me penyo tye ni: Ngo ma twero gonyo cwec me wilobo ki kwo, ki kit ma ki ngeyo kwede, ngec, ki kit ma ki yubu kwede- tam ma ryek onyo gin ma pe ki tam?

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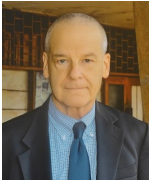
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