



EQUIPPING CHURCH LEADERS
• EAST AFRICA •

1 TIMOTEO: WIE MADONGO; KORO I LEMBE; BUKU MI PONJO DHANU KUD I DHU TIC

Jagor

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Timoteo mir acende utie acel m'i kind buku ma pigi tek m'uloyo zo i Lembariba Manyen, pi lemponji man pi lembe ma gitimbri. Eweco i kum lembe ma pigi tek m'uloyo zo i kum yioyic mwa: both ku bero nikum yioyic i Yesu Kristu; pirang'o ma kwayukwac pire tek; romo nibedo jatelwic i kanisa; man bedo pa Yesu i diere mi lembe ceke. Bukune weco bende i kum lembe ma gitimbri: ponji mandha ku ponji mandha ngo; dwokri wor i tipo; juko man mio kony i weco ku dhanu; tic pa kanisa ni jucan ku ju ma canpiny unego; lembe ma maku kum judongo mi kanisa; man Lembanyong'a ma juboth ko ku sente. Gor maeni utie ku wic madongo ma juneno igi mathuth, man koro i lembe m'i buku pa Timoteo mir acende. "Buku mi ponjo dhanu kud i dhu tic" utie ku penji ma gilubri aluba i kum wilembe ma juweco pigi i 1 Timoteo, ma juyike pir ungu mathindho thindho mi nyamu i lembe, pi konyo Jukristu ceke man ma sagu etie pi konyo jutelwic mi kanisa ni neno i kwo migi gigi mi tipo man pi neno yotkum pa kanisa migi.

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1 TIMOTEO: WIE MADONGO

1 Tim 1:1-2:15—Ponji ma tung' ku Bedo mandha pa Lembanyong'a

I. Acaki mi Waraga (1:1-2)

- A. **Uai ibang' Paulo**—Jakwenda pa Kristu Yesu
- B. **Ni Timoteo**—Nyathin pa Paulo mandha i yioyic
- C. **Moth**—“Bero, kisa man kwiocwiny”

II. Caku the lembe: Ponji mi ndra ku ponji Mandha (1:3-11)

A. Ponji mi ndra i Kanisa (1:3-4)

- 1. Kud iyi juponj ponji mi ndra
- 2. Kwer dhanu ni winjo ponji mi ndra'
 - a. Lembuda
 - b. Kathek dhanu ma thum ungo
- 3. Adwogi pa ponji mi ndra i Kanisa
 - a. Nyayu penji (piem, ridu lembe)
 - b. Enyotho tic pa Mungu (ma jutime ku yioyic)

B. Kajik mi ponji mandha en e mer (1:5)

- 1. Ma ai kud i adunde maleng'
- 2. Kud i pidoic maber
- 3. Kud i yioyic ma abombi mbe ie

C. Ju ma giweko lembakeca mi ponji mandha nidok i kum Cik (1:6-7)

- 1. Gikier i kum “lem ma ie nanu”
- 2. Gimbe ku ng'eyong'ec

D. Cik gire e ber ka jutiyo kude calku cik (1:8-11)

- 1. Cik juketho ngo ni: won bedopwe (1:9a)
- 2. Cik juketho ni: juco, ju ma giwor ungo, ju ma ayi Mungu mbe i kumgi, judubo, ju ma leng' ungo man juyer lembacidi (1:9b)
- 3. Kit dhanu ma juewio cik pigi: jurunek; jutim tarwang'; jutim sasa ku co wagi; jumak dhanu; jundra; ju ma kwong'o kwong' mi ndra; man gin ceke ma tek ukier kum ponji m'alili (1:9c-10)
- 4. Jampur mi ponji m'alili: lembanyong'a ma juboth ko (1:11)
 - a. E mi dwong'
 - b. E pa Mungu
 - c. Jukethe i kor Paulo

III. Paulo ku Lembanyong'a ma juboth ko (1:12-17)

A. Lapor pa Paulo gire (1:12-16)

- 1. Kristu mio mugisa ni Paulo (1:12)
 - a. Emio tego ire
 - b. Ekwane ni dhanu mandha
 - c. Ekethe i kum tic
- 2. Paulo uromo ngo ku mugisa ma rokeni (1:13)
 - a. Jayer lembacidi
 - b. Jaragedo
 - c. Jarop
- 3. Bero pa Kristu ni Paulo (1:14)
 - a. Kisa (Paulo utime ma ng'eyong'ec kadi yioyic umbe)
 - b. Bero (usagre dit apila)
 - c. Yioyic man mer pa Kristu Yesu
- 4. Kristu laru judubo (ma Paulo ubedo jadit mi judubo) (1:15)
- 5. Laru Paulo utie lanyuth mi mwonyolembe hai i kum ju m'uyio (1:16)

B. Mio Yung (1:17)

IV. Lembang'ola pi Bedo Mandha (1:18-2:15)

A. Kied lwiny maber mi yioyic (1:18-19)

- 1. Ng'ol pa Paulo ni Timoteo

2. Calku lem bila m'ular uyere
3. Yioyic ku pidoic ma cu giwotho karacelo

B. Weko cungo ma tek kum yioyic ku pidoic ma cu nyotho yioyic pa ng'atuni (1:19-20)

1. Humenayo giku Iskander giweko yioyic migi
2. Jo ma kumeno "jumiogi ni Jok"
3. "Mioyi ni Jok" copo ponjogi kara ku giyer lembacidi

C. Cungo ma tek kum yioyic mito rwo m'uai kud i kwo ma leng' (2:1-15)

1. Jutim rwo pi dhanu ceke (2:1)
 - a. Kwond rwo ceke
 - b. Pi kwond dhanu ceke
2. Jutim rwo pi ju ma ni wijo ceke (2:2)
 - a. Rwo pi ju ma gi jutelwijo ceke
 - b. Kara wabed ku kwiyocwiny man i yo ma ayi Mungu ni kume
3. Rwo ku bedo ma ayi Mingu ni kume ketho lembanyong'a yere (2:3-7)
 - a. Mungu yenyo dhanu ceke bothi (2:4)
 - b. Kristu kende re ma e jakind Mungu ku dhanu (2:5)
 - c. Kristu mire gire ni jamgony ni juceke (2:6)
 - d. Juketho Paulo ni jayerlembe, jakwenda man japonji mi Thekdhanumange (2:7)
4. Lembene ni co (2:8)
 - a. Rwo i kare ceke
 - b. "Ting'o cing' ma leng' malu"
 - c. Kwinyo ku lem piem umbe
5. Lembene ni mon (2:9-15)
 - a. Kend kendi m'uromo kakendi (2:9-10)
 - b. Tim tic ma ber
 - c. Jol ponji ku woro (2:11)
 - d. "Ayio ngo ya dhaku ponj ponji kadi ebim wi co (2:12)
 - (1) Jular jucwio Adamu, kadong' Eva (2:13)
 - (2) Juwondo Eva, Adamu ngo (2:14)
 - (3) "Ento ebiboth ku nyolo nyodo tek gibedo asu ku yioyic, mer, dwokrileng' ku bedonger" (2:15)

1 Tim 3:1-13—Romo ni bedo Jatelwic i Kanisa

I. Julieu (Judongo: Jupiskopi: Jukwath) (3:1-7)

A. Ng'atu m'uyenyo tic pa jalieu m'eca ebeyenyo tic ma ber (3:1)

B. Nibedo jalieu, ng'atu ne umaku (3:2-7):

1. Ebed ma adote mbe i kume
2. Ebed "cwar dhaku acel"
3. Ebed jadhira wi ava gin ceke
4. Ebed ku pidoic ma nger
5. Ebed jaketh tic ucung cu
6. Ebed jagwok welo ma ber
7. Ebed ku rieko mi ponji
8. Kud ebed jakwakwa wi pigulok
9. Kud ebed jagoy dhanu
10. Ebed mol
11. Jadhau ku dhanu ngo
12. Kud emar sente hai
13. Ebim wi juode cu
14. Kud ebed jayic (both) manyen
15. Ebed ng'atu ma ju ma woko de weco pire ber

II. Jukony (3:8-13)

A. Jukony de umaku gibed (3:8-10, 12)

1. Umbe lele
2. Ma dhoggi ario ngo

3. Dhanu ma madhu pigulok hai ngo
4. Dhanu ma ava kuloka ma rac timogi hai ngo
5. Dhanu ma gwoko giramung'a mi yioyic ku pidoic ma leng'
6. Dhanu ma gikadhu penji
7. Dhanu ma adote mbe ikumgi
8. "Co ma mon migi acel acel"
9. Gibim wi nyithindho migi ku juudigi ma ber

B. Mon ma jutelwic (3:11)

Mon bende umaku

1. Gibed umbe lele
2. Kudi ginyoth nying'gi ku weco ma sai
3. Gidhir wi ava gin ceke
4. Gibed mandha i gin ceke

C. Ju ma gitimo tic mi jukony ma ber ginwang'u (3:13):

1. Kacungo ma ber; man
2. Tegocwiny ma dit i yioyic

1 Tim 3:14-4:16—Ayi Mungu Mandha kud Ayi Mungu Mandha ngo

I. Ayi Mungu Mandha (3:14-16)

A. Pidoic mi goro gor: Kura mi timo i kanisa (3:14-15)

B. Kanisa en e (3:15)

1. Juot pa Mungu
2. Kanisa pa Mungu ma kwo
3. Mbegi ku tiend ot mi lemandha

C. Tuco ayi Mungu mandha (3:16)

1. Kristu nyuthre ku kum
2. Tipo nwang'u lembe pa Kristu ber
3. Malaika gineno Kristu
4. Juyero pi Kristu i kind thek
5. Juyio Kristu i ng'om
6. Jujolo Kristu malu i dwong'

II. Badhri man Ayi mungu mandha ngo (4:1-7a)

A. Acaki: Tipo yero gbe (4:1a)

B. Awene ma badhri bitimbre: i "nindo macen" (4:1a)

C. Ng'a ma gibibadhri: ju ma ciko ithgi ba tipo mir abidhe (4:1b)

D. Badhri biai kani: tipo mir abidhe ku ponji mi pajogi (4:1b)

E. Yo ma kelo badhri: umbili ku lemndra (4:2a)

F. Adwogine ni ju ma giketho cwinygi i kum ayi mungu mandha ngo: pidoic ma junyelo (4:2b)

G. Lapor pa ayi mungu mandha ngo (4:3a)

1. Kwero gambri
2. Kwiro cam

H. Yath pa badhri man ayi mungu mandha ngo

1. Ng'ei lembe pa Mungu: pim lem ponjine ku Lembagora (4:3b-5)
2. Ponj lembe pa Mungu: tuc wi ayi mungu mandha ngo ku Lembagora (4:6)

I. Kajikne: Kwer lembuda mir acidi (4:7a)

III. Ponjo bedo kud ayi Mungu mandha (4:7b-16)

A. Ponjiri ni bedo ma ayi Mungu ni kume andha (4:7b-10)

1. Rieyokum utie ku gin moko maber i ie (4:8a)
2. Ponjo bedowor i tipo pire tek ma sagu rieyokum (4:7b-8b)
 - a. Bedowor i tipo kulokane nuti i kwo ma kawono
 - b. Bedowor i tipo kulokane nuti pi kwo ma bibino
 - c. Kwo ma bibino pire tek ma sagu (4:9-10)

(1) Wabemula ku tic man waberii pire

(2) Pire uketho watie ku genogen mwa i kum Mungu ma kwo

(3) E Jalar m'umio iwa kwo marondo ku rondo

B. Ng'ol mi bedowor i tipo: lembe apar ma mitire (4:11-16)

1. Ng'ol gin maeni (4:11)
2. Ponj gin maeni (4:11)
3. Kud iyi ng'atu moko cei ya fodi i nyathin (4:12a)
4. Nyuthri giri ni jampor ni ju m'uyio i
 - a. Wec
 - b. Bedo
 - c. Mer
 - d. Yioyic
 - e. Leng'cwiny (4:12b)
5. Keth weng'i i kum somo lembe ni dhanu, man
 - a. Jukojuk
 - b. Ponji (4:13)
6. Kud irwiny giramia mi tipo ma ni ii (4:14)
7. Tim gin maeni ku cwinyi ceke (4:15a)
8. Keth cwinyi i kum lembe maeni (4:15b)
9. Bed ku weng'i i kumi giri man i kum ponji peri (4:16a)
10. Bed asu i gin maeni, kum maeni bikelo both
 - a. Iri giri
 - b. Ni dhanu m'ubeduwinji (4:16b)

1 Tim 5:1-6:21—Peko ku Lembe ma Jutelwic mi Kanisa Rombo kudo

I. Cimo wang' Dhanu (5:1-2)

A. Kud icim wang' jadit matek akeca

B. Ting' dhanu calu juot peri

1. Judongo calu wego
2. Awobi calu umego
3. Mon ma dongo calu mego
4. Mon ma nyir calu nyimego

C. Tim ku mon "ku leng'cwiny ceke"

II. Mio kony ni Mon ma coggi tho m'uromo ku kony (5:3-16)

A. Mon ma coggi tho ma Kanisa umaku ukony (5:3, 5-7, 16)

1. Ka kony mange mbe
2. Ketho genogen pare ba Mungu
3. Ketho wang'e ngo kum mutoro

B. Mon ma coggi tho ma "jugor nying'gi" (5:9-10)

1. Ekoetund oro pier abusiel
2. Pire yik pi tic ma ber
3. Egwoko welo
4. Etimo ni jumange

C. Mon ma coggi tho m'aradu maku gigambri man Kanisa maku ngo ugwokgi (5:11-15)

1. Kanisa maku ngo ugwok mon ma coggi tho m'aradu pirang'o
 - a. Gitie kud ava kum man giyenyo gigambri (5:11)
 - b. Gicopo kwero yioyic migi ma kwong'a (5:12)
 - c. Gicopo ng'io ku bedo ma swa swa ma kelo kier calu jumoko gidaru kier (5:13, 15)
2. Gambri kendo man nyolo nyithindho biketho gikwo ku kwo ma kelo cac ungo (5:14)

D. Juot umaku gigwok mon ma coggi tho mi ot migi (5:4, 8, 16)

1. Nyithindho umaku gigwok junyodo man wang'u migi (5:4)
2. Ka gigwoko junyodo man wang'u migi ngo
 - a. Maeca ekwero yioyic (5:8)
 - b. Enuro Kanisa (5:16)

III. Timo ku Judongo mi Kanisa (5:17-25)

A. Judongo ma giyero man giponjo lembe pa Mungu umaku Kanisa uculgi (5:17-18)

B. Adot i kum judongo (5:19-20)

1. Adot ubed ku jumulembe “ario nyo adek” be
2. Judongo ma gidubo lembe asu asu jujukgi i wang’ lwak

C. Gin ceke ma mulo kum judongo jutingi m’umbe apoka poka (5:21)

D. Wiro Judongo (5:22, 24-25)

1. Kud iwir (“iketh cingi”) wi ng’atu moko vur vur (5:22a)
2. Ka iwiro ng’atu moko m’eca iribri kude i dubo pare—gwokri giri leng’ (5:22b, c)
 - a. Dubo pa ng’atu moko nyuthre ngbeng’ (5:24)
 - b. Tic ma ber de ginyuthri ngbeng’ (5:25)

(E. Mae ni Timoteo: Madh pigulok moko nyanok pi tho ma betimi [5:23])

IV. Kura bedo pa Jumiru i Tic Migi (6:1-2a)

A. Jumiru maku giwor judongo mi wigi: Kara nying Mungu ku lembanyong’a de kud ucidre

B. Jumiru ma judongo migi gi juyic umaku gitim igi m’usagu

1. Gitim ma ber pirang’o gi juyic
2. Gitim ma ber kum mer

V. Lembanyong’a man Lonyo (6:2b-19)

A. Yer man iponj gin maeni (6:2b)

B. Juponji mi ndra (6:3-5b)

1. Ponji migi (6:3)
 - a. Ponji m’alili ngo
 - b. E calku ponji pa Kristu ngo
 - c. E koc ku bedo ma ayi Mungu ni kume
2. Kitgi (6:4a, 5b)
 - a. Gitingri
 - b. Ging’eyo gin moko ngo
 - c. Rieko migi nyothre
 - d. Gimbe ku lemandha
3. Yeny migi (6:4b)
 - a. Penji ku piem mi lembe
 - b. Gidieng’ i kum lembe ma ging’eyo there ngo
4. Adwogi migi (6:4c-5a)
 - a. Kumira
 - b. Por
 - c. Cayucac
 - d. Cwiny ma dieng’ swa
 - e. Dhau
5. Tegocwiny migi (6:5c): bedo ma ayi Mungu ni kume en e yo mi “kuloka” (niwacu, bedo ma ayi Mungu ni i kume e yo mi nwang’u lonyo)

C. Wat mandha ikind bedo ma ayi Mungu ni kume ku lonyo (6:6-10)

1. Bedo ma ayi Mungu ni i kume en e “kuloka madit” (niwacu. bedo ma ayi Mungu ni i kume en e yo mi nwang’u kwo ma rondo ku rondo) (6:6a)
2. “Kuloka madit ne” eyenyo cwinyjo ucung i kum gin ma ng’atuni bedo ko (6:6b-8)
 - a. Wakelo gin moko ngo i ng’om (6:7)
 - b. Wacopo ai ku gin moko de ngo (6:7)
 - c. Ka cemo ku kendi nuti kudwa, cwinywa bicungo ti kum gino (6:8)

D. Racu pa maru ni bedo ku lonyo (6:9-10)

1. Yeny lonyo en uwic (6:9)
 - a. Yeny lonyo kelo kasegu kud awanya ma rac
 - b. Kasegu kud awanya ma rac tero dhanu i nyothri
2. Mer ma jumaru ku sente en e ulag kwond dubo ceke (6:10)
 - a. Ava lonyo ketho dhanu weko yioyic
 - b. Ava lonyo m’akeca kelo can dupa

E. Gin ma umaku jutim kan abidhe mi lonyo man mer ma jumaru ko sente uwok (6:11-14)

1. Ring gini (6:11a)
2. Lub tok bedopwe, ku bedo ma ayi Mungu ni i kume, yioyic, mer, twiyocwiny man molcwiny

(6:11b)

3. Cung matek i yioyic (i.e., “kied lwiny ma ber mi yioyic”) **(6:12)**
 - a. Bedo mandha moko kum kwo ma rondo ku rondo
 - b. Julwong’i i kum maeni
 - c. Ituco lembatuca peri iwang’ jumulembe dupa
4. Cungo tek i yioyic utie ku lembe maegi **(6:13-14)**
 - a. Gwoko leembang’ola pa Kristu
 - b. Bedo ma cilo nyo cac mi dubo mbe
 - c. Twiyocwiny cil i nyuth pa Kristu

(5. Yung **[6:15-16]**)

F. Tiyo ku lonyo ma ber (6:17-19)

1. Pidoic pa julonyo **(6:17a)**
 - a. Ku cwinygi pid rac
 - b. Ku giketh genogen migi i kum lonyo ma kare kadhu
 - c. Giketh genogen i kum Mungu
2. Lonyo ai kani: Mungu **(6:17b)**
3. Pirang’o ma Mungu mio lonyo ni dhanu **(6:17c-18)**
 - a. Ni mutoro mwa
 - b. Pi timo ma ber
 - c. Pi lony i tic ma ber
 - d. Pi bedo ayika mi miomic
 - e. Ni poko ku jumange
4. Adwogi mi timo ku lonyo ma ber **(6:19)**
 - a. Jumic gigi gikanu ther ukungu lonyo migi pir anyim
 - b. Ginwang’u kwo ma en e kwo mandha

VI. Daru (6:20-21)

A. Gwok maeno ma juketho i kori (6:20a)

1. Lok ng’ei kum wec mananu mir acidi ku piem **(6:20b)**
2. Tuco “ng’eyong’ec” mi ndra tero jumoko i kier kum yioyic **(6:21a)**

B. “Bero bed i beng’i” (6:21b)

1 TIMOTEO: KORO I LEMBE

1 Tim 1:1-2:15— Ponji ma tung’ ku Bedo mandha pa Lembanyong’a

1:1-2: *¹Paulo, ma jakwenda pa Kristu Yesu calku leembang’ola pa Mungu ma Jalar mwa, man Kristu ma en e genogen mwa, ²ni Timoteo, ma nyathin para mandha i yioyic: Bero, ku kisa man kwicwiny m’uai ba Mungu ma Wego man Kristu Yesu ma Rwoth mwa.*

Paulo, ma jakwenda pa Kristu Yesu: 1. “Jakwenda” en e ng’atu ma juwiro man juoro ku ng’ol pi tic m’akoya. I dhok pa Jugriki (Juyunani) eai kud i lembe mae, *apostellō* (“ni oro”). Ma wodho thelembe pa “jakwenda” ma berne wok kud i lembe maegi, “jadhulembe,” “jawang’,” nyo “jaor.”

2. Cak ma Yesu caku ku Kanisa iwi ka there mi julub 12/jukwenda 12 en ayi mi Israel manyen, Israel mi tipo. Yero julub 12/jukwenda 12 (**Mt 10:1-2; Mk 3:13-19; Lk 6:12-26**) en e lanyuth pa suru 12 mi Israel. I andha mi lembe, i kum dhugang’ apar wi ario mi Yerusalem manyen jugoro “*nying’ suru apar wi ario mi nyithindho pa Israel*” (**Nyu 21:12**), man iwi kidi apar wi ario mi the gang’ mi Yerusalem manyen jugoro “*nying’ apar wi ario mi jukwenda pa Nyathi Rombo*” (**Nyu 21:14**). Jukwenda gigi de gimaku thelembe pa “12” cu. I **Tic 1:12-26 gineno** ya eber nipong’o ka Yuda Iskariote calu jakwenda. Kadi bende Paulo e jakwenda (**Rum 1:1; 1 Kor 1:1; 9:1**), Lembariba manyen (man Paulo gire de) nyutho apoka poka m’i kind bedo jakwenda pa Paulo man bedo jukwenda pa “ju apar wi ario” ca (nen **Tic 6:2; 1 Kor 15:5, 8**). Maeni copo bedo nikum tic pa Paulo maditne ubedo i kind Thekdhanumange (**Tic 9:15; 13:46; 18:6; Rum 11:13; Gal 1:16; 2:7**), Petro ma jatelwic man jarawec pa ju apar wi ario ubedo jakwenda i kind Juyahudi (nen **Gal 2:7-8**).

3. Lembariba manyen koyo kind jukwenda i ungu ario: (A) Jukwenda mir acende; man (B) Jukwenda ma kanisa ucaku. Jukwenda *mir acende* gi ju ma gibedo ku Yesu, gi jumulembe mi cer man Yesu re ma ulwong’ogi ni bedo jukwenda man jumulembe (nen **Mt 10:1-5; Mk 6:7, 30; Lk 6:13; Yoh 15:27; Tic 1:21-22**). Ginyutho kabedo migi m’akoya ku timo musana (nen **Mat 10:1-8; Mk 6:7; Tic 2:43; 2 Kor 12:12**).

Jukwenda mir acende eni gibedo jutelwic mi Kanisa macon eca man gibedo kathere pa kanisane. (Ef 2:19-20). Pi maeno, ju ma gitie ku ng'ol pa jukwenda mir acende ca ujik ku jukwenda ma Yesu caku eca (kathere mi ot bedo acel kende). Jukwenda ma “kanisa ucakugi” co ku mon ma Kanisa ucakugi ni cidho ni yero lembanyong'a, ni pidho Kanisa manyen man ni giero kanisa (nen **Tic 13:1-3; 14:14; Rum 16:7; 1 Kor 9:5-6; 12:28; 1 Tes 1:1; 2:6**). Kwond jukwenda ario eno giribri i ng'atu ma calu Paulo (nen **Tic 9:1-16; 13:1-3; 1 Kor 9:1; 15:6-10; Gal 1:11-17; 1 Tim 2:7**). Jukwenda ma kanisa ucaku copo ngo nibedo ku ng'ol ma sagu nwang'u ng'ol kud ibang' kanisa. Kanisa en e kum Kristu iwi ng'om (**1 Kor 12:27; Ef 1:22-23; 4:15-16; Kol 1:18**). Kanisa utie hekalu pa Tipo Maleng (**1 Kor 3:16-17**). Kristu uwiro kanisa man emio ire ng'ol ma Pare (**Mt 16:18-19**). Nilubo maeno, jucopo ka ketho gen nia Kristu timo ku kanisa Pare, nge kude re ngo. Kare ma kanisa ucaku jukwenda, nwang'u dong' emio igi twero man tego mi mio adwogi mi tic, ni kanisa gire man iwang' ng'om bende.

4. Kanisa umaku upim dhanu ma gilwong'ri jukwenda ni nyang' ka gi jukwenda mandha nyo mi ndra (1 Yoh 4:1-6; nen 2 Kor 11:3-4, 13; Nyu 3:2 de). Dhanu mapol i nindo maeni gimaru cakri gigi ni “jukwenda.” Maeca ukoc ku gin ma nuti i Lembariba Manyen (jukwenda mi Lembariba Manyen gicakri gigi ngo). Pol pa jukwenda giwacu ya gitimo musana. Re, timo musana nyutho ngo nia ng'atuca Mungu re m'ulwong'e (**Mt 7:15-23; 2 Tim 3:1-9** [nen **Ai 7:10-12, 20-22; 8:6-7, 16-19**]). I Afrika, “wok pa jubila ku jukwenda i kind dhanu uketho jutuco pi bedo rom pa ucol ku mundu i yioyic man tic (**Gal 3:28; Kol 3:11**). Kendo, emio yo mi poko kind yioyic mi Jukristu ku bim pa mundu.” (Ouedraogo 2006: 1434) Ku gum marac, “pol pa jubila man jukwenda mir Afrika giketho ngo Biblia ni kathere mi yioyic man timo migi . . . Giting'o [lembe ma giwacu ya Mungu nyutho igi] calu gin m'umedo lembe mi Biblia. Re Biblia cimo wang' i kum medo lembe kadi ebed ma nok (**Nyu 22:18-19**). . . Jubila ku jukwenda mapol mir Afrika gimaru rwom madongo. . . jumoko ng'waru ni bedo jung'ei Kristu man moko wacu ya gi Kristu mukende. Kit lembe maeni ketho jucaku rwo igi. Etie can nia ju m'i kindgi moko maku wi julubgi mapol. Lembariba Manyen ucimowa i kum dhanu ma kumeno (**Mat 24:11; Yuda 4-16**).” (Ibid.) Umaku jupor “jukwenda” ma kawoni ku ponji migi (nen **Tic 17:11; 1 Tim 6:3-5**) man ku kura timo migi (nen **Mt 20:25-28; Mk 10:42-45; Lk 22:24-27; Yoh 13:12-17; Tic 18:3; 1 Kor 9:11-18; 2 Kor 11:7; 12:13**).

5. Paulo ubegoro i rwom pare man etie ku ng'ol pa jakwenda pa Kristu Yesu. Kadi bende Timoteo ung'eyo nia Paulo en e jakwenda, Paulo uweco lembene ni nyutho rwom ma egoro kude man pi nyutho ng'ol pa lembe m'ebewacu. Maeno ketho lembe ku ponji pare bedo rom ku ponji pa Yesu Kristu ku kume (nen **1 Tim 6:3**). Nikum waragane jukwane i Kanisa (man fodi asu jubekwane cil tin), eromo wapoi nia Paulo ubeweco i bang'wa calu jakwenda pa Yesu.

Kristu Yesu ma en e genogen mwa: Paulo uwacu i **1 Kor 15:19**, “Tek wageno Kristu i kwo maeni kende, nwang'u wa jucan masagu dhanu mange ceke.” Re Paulo unyang' de ya ng'om maeni ku kwo maeni gin ajiki mi piny ceke ngo. Karabe ma bedo rondo nuti: ng'om manyen bibedo nuti, man kwo ma nja (ma ecakire kawono) pi dhanu ma gijolo Yesu Kristu ni Rwoth man Jalar migi. Cer pa Yesu en e “mwoka ma kwong'a” man ebiketho juceke ma gi pa Yesu gibicer i kwo ma rondo ku rondo i ng'om manyen (**1 Kor 15:20-23**).

Timoteo, nyathin para mandha i yioyic: 1. Paulo ular urombo ku Timoteo i adhura mi Lustra i acaki mi wothon pare mir arionde (Tic 16:1-2). Maeca utimbre yo ng'ei cokiri ma pire tek i Yerusalem. Cokiri eca utimbre i oro pa Rwoth mwa 49. Paulo ke urombo ku Timoteo i oro 50. Timoteo mir acende ugore i kind oro 62-63.

2. Nwang'u dong' Timoteo jayic kinde ma erombo ku Paulo (Tic 16:1-2; 2 Tim 1:1-5; 3:14-15). Paulo uting'u Timoteo. Yor i ng'eye, Timoteo uwotho man utimo karacel ku Paulo i wothon pare i ng'om mi Griki, i ng'et ng'om pa Jurumi mir Asia (ng'om Turkey ma kawoni), man cil i Rumi ku kume de (nen **Tic 16:3-12; 17:10-15; 19:21-22; 20:4; Flp 1:1; 2:19; Col 1:1; Flm 1:1; 1 Tes 3:1-2; 2 Tim 4:13**). Nen calu Timoteo ubedo jawothon ku Paulo ma kago m'usagu. Etime ku Paulo cil i tho pa Paulo i oro 66 (nen **2 Tim 4:13**). Nying Timoteo ulwongre wang' dupa ma sagu jumange ceke ma Paulo utendo.

Bero, kisa man kwicwiny m'uai ba Mungu ma Wego man Kristu Yesu ma Rwoth mwa: 1. Kare ceke Paulo caku waraga pare ku moth “bero man kwicwiny.” I 1 Timoteo ku 2 Timoteo kende re ma emedo “kisa” i kum moth pare. “Bero” thelebene “piny ma ber ma nwang'u e peri ngo” (niwacu, jolo giramia ma ber ma itiyo pire ngo nyo iromo kude ngo). “Kisa” nyutho bedo ku ngisi i kum ju ma ruva upodho i kumgi man i kum jucan. Ng'atu acel moko ma koro i lembe upoko kind “kisa” ku “bero” i yo mae: “[Kisa] weco i kum gin ma waneno calu litho, cancwiny man ang'abacwiny ma bino calu adwogi pa dubo, man [beroj] ke weco i kum dubo man lewic. Acel ting'o ter, mucelu ke weko rac; acel cangu, keyo, konyo, mucelu lonyo man dwoko kakare.” (Knight 1992: 66). Nikum judiko kisa karacel ku bero, dong' icopo neno nia kisa etie both i kum nwang'u adwogi mareco (calu kwinyo pa Mungu, tho ma nja ku nja, man cidho i mac) ma nwang'u giperi man iromo ku

ngwang’ugi. “Kwiocwiny” en e piny madit ma wamito: i iwa giwa; i kind dhanu; man ku Mungu. Yesu kende re ma mio iwa kwiocwiny maeno. Kwiocwiny m’emio iwa “*sagu ng’eyong’ec ceke*” (**Flp 4:6-7**) nikum kwiocwiny ma ai kud ibang’ Yesu “*e calu ma ng’om mio ngo*” (**Yoh 14:27**). Thelebene utie nia eribowa i kume gire, elokowa yor i iwa, man emio iwa Tipo Maleng’ (**Yoh 14:16-17, 26**), kara wabin wadok calu En (**Rum 8:29**). Ka kumeno emio iwa kero mi cungo i dhu peko moko ci ku kwiocwiny, kadok ebed yor i ic kadi yo woko, ma wang’eyo nia i Kristu, Wego uyiowa, man wabedo agwoka i cinge (**Rum 8:28-39**).

2. Tiyo ku “bero, kisa, man kwiocwiny karacelo nyutho lembe marac ma thekdhanu ni ie man lembe ma Mungu wok kudo pi konyowa kud i pekone. Biblia neno dhanu ceke nibedo acel kud Adamu (“ii Adamu”), ma Adamu ke ucungo ka jawiwa nyo ke ka wang’wa (nen **Rum 5:12-19; 1 Kor 15:21-22**; por ku. **Ebr 7:9-10**). Nilubo dubo pa Adamu, peko pa dhanu utie nia thek mi dhanu ceke unwang’u lewic man erem i bedo mandha (**Zab 51:5; Yer 17:9; Rum 3:9; 7:14-25**), m’eketho dubo iwi dhanu ceke acel kud acel (**Rum 3:10-18, 23**), man eketho lewic mi dubo iwi dhanu ceke de acel kud acel. Kit ma nyikwai Adamu nyo pirang’o ma nyikwai Adamu ulund upodho i dubo man ginyothri ma lubre ku dubo pare ca e lembe ma pir anyama. Ento re adwogine ni dhanu ceke utie nia ka ku tego mwa giwa ma Kristu mbe, wan “*avu ni kum kier mwa ku dubo mwa*” (**Ef 2:1**). Thelebene nia dhanu ceke gitie ku kodhi mi dubri ma ndhu (ma julwong’e tego pa dubo m’ubedo i ic [nen **Rum 7:14-23**]) ma emulo gin ceke m’umaku kumwa, m’ediku kit ma waparuru, wanyamu ku lembe, waweco, watimbra, wawinjo ku lembe i kumwa, wabedo kudo ku dhanu man ku Mungu. Adwogi pa nyoth maeni tie nia ka nwang’u Kristu kumond i lembene ngo, dhanu ceke: gimito ngo man gicopo de ngo ni bino ba Kristu man ni yie (**Yoh 6:44, 65; Ef 2:8-9**); gimito ngo kadi gicopo de ngo ni neno ker pa Mungu (**Yoh 3:3, 5**); Gimito ngo kadi gicopo de ngo ni miri ni cik pa Mungu man ni wore (**Rum 8:6-8**); gimito ngo man gicopo de ngo ni nyang’ mandha i kum Mungu ku yor i tipo (**1 Kor 2:14**); gimito ngo kadi gicopo de ngo ni nyayo anyong’a i i Mungu (**Ebr 11:6**); gi ng’eca pa dubo, ng’om, kum, man wonabali (**Rum 6:17; Ef 2:1-3**); gimbe ku kwo mandha mi tipo (**Ef 2:1; Kol 2:13**); man gitie i the kwinyo man pokolemba pa Mungu (**Rum 6:16-17; Ef 2:1-3**). Pi maeno, dhanu gimbe ku kwiocwiny i igi gigi (ging’eyo gin m’umaku gitim ento re nikum tego pa dubo m’i ic, gitime ngo). Adwogine tie nia kwiocwiny umbe i kind thek dhanu matung’ tung’ (juot, kaka, suru, man thek), man kwiocwiny umbe i kind dhanu ku Mungu.

3. Dhanu utembo ni wok kud i peko maeni ku caku yic ma githekri iwi tic. Kadi bende yic dupa nuti wi ng’om (Jusilamu, Juhindu, Jubudha, Lam thekwaru, ku mange) i thuth migi gin ceke gicungo iwi lembe acel: ng’atuni ukeutim “tic” moko be (etim gin ma ber muromo, ethier lam, ekwir piny moko, erwo wang’ abic kubang’ ceng’) kara etemb ni “pong’o vur” m’i kind Mungu Maleng’ ku dhanu ma jadubo kara Mungu ujole man enwang’ kwo, nyo etund i polo, nyo enwang’ kwiyocwiny. Yic maeni giceke girem pirang’o ginyang’ ungo maber i kum peko ma dhanu ni ie. Peko mwa wa dhanu *tie i iwa—lembe moko marac mandha utie kud adunde mwa—man WACOPO NGO ni loko adunde mwa giwa*. Kadi nwang’u watim tic rokani “ku woko” (calu timotim mabecu, thiero lam, kwiro piny, rwo) m’eca loko kothwa mi dubo yoi i iwa ca ngo (nen **Kol 2:20-23**). Biblia kende re ma nyang’ i lembene, nia giwa, wambe ku “*genogen man ke Mungu de mbe kudwa i ng’om*” (**Ef 2:12**).

4. Yioyic mi Jukristu ekoc ku yioyic mange wi ng’om. En kende re ma ejolo nia dhanu gicopo ngo ni pong’o vur m’i kindgi ku Mungu. Mungu kende re ma copo timo gin ma wacopo ngo ni timo—*ni mio iwa adunde manyen*. Etimo maeni i kum man i tic pa Yesu Kristu. Kristu ebedo m’etung’ i lemkei mi gin ceke: Mungu udoko ni dhanu i kum Yesu Kristu; Kristu ubedo Mungu mandha man dhanu de mandha i sawa marom. En kende re m’ebedo mbe ku dubo. Ka kumeno, en kende re ma ecopo bedo lam ma yire pi dubo mwa. Kristu uthiere gire piwa ka fodi wabedo *jukwor* pare (**Rum 5:8-10**). Iwi yen mathara eting’o dubo man kier mwa man fot ma uromo kudwa i wie gire. Kucel ke woro man bedopwe pare doko mwa nikum yioyic ma wayie ko. Niwacu nia eting’o gin marecu m’i iwa man emio iwa yung’ pi lembe mabeco ma nuti i ie. Yesu ubedo “Adamu mir ario”: calu ma Adamu mir acel umio dubo ni dhanu, kumeno bende Kristu umio gony man kwo ni ju ma ni “i Kristu” (**Rum 3:21-26; 5:6-21; Kol 2:13-14**). Cer pa Kristu unyutho nia Wego ujolo lam pa Kristu mi ka kawa (**Yoh 1:29, 36; 1 Kor 15:20-23, 42-49, 56-57; Ebr 9:11-10:18; Rev 5:6-8**). Dong’ andha Yic mi Jukristu ecalu yic mange no gi ungo kum ecungo ngo iwi gin ma watimo ni Mungu, nyo ma watimo ni tembo ka tundo ibang’ Mungu, ento ecungo iwi gin ma Mungu utimo iwa i Kristu. Wacopo both nikum giramia mi mananu mi bero pa Mungu kende nikum yioyic i Kristu (**Ef 1:3-14; 2:8-9**). Mungu gam ting’o “adunde mi kidi” cen man emio iwa “adunde mi ring’kum” (**Ezek 36:26; 2 Kor 3:2-3; 5:17**). Emio iwa Tipo Maleng’ ma bino ni bedo i iwa (**Yoh 14:16-17; Rum 8:14-15; 1 Kor 3:16; 6:19; 2 Kor 6:16**), man ekonyowa ni kwo ku kwo manyen m’urombo ku yeny pare (**Ezek 36:27; Ef 2:10**). Nikum bero ku kisa pa Kristu watie ku kwiocwiny ku Mungu, ku dhanu mange, man giwa de cwinywa kwio (nen **Yoh 14:26-27; 16:33; Ef 2:14; Flp 4:7; Kol 3:15**).

1:3-4:³ *Calu ayero iri ikoibed i Efeso kinde ma fodi abecidho i Makedoni, kara ing’ol lembe ya jumoko kud uponj ponji ma tung’,⁴kadi ku giwinj lembuda man kathekdhanu ma thum ungo, ma nyayu penji mi piem re,*

masagu kuro lembe pa Mungu ma jukuro i yioyic.

Ikoibed i Efeso: Efeso ubedo adhura madit man ma pire tek m'usagu i ng'om pa Jurumi i thenge mir Asia. E nwang're i dhu nam ma yo retu mi ng'om ma kawoni julwong'o Turkey. Ebedo acel m'i kind "piny abiro ma wang'uic mi ng'om macon," hekalu pa Artemi ma mungu ma dhaku (nyo "Diana" kit ma Jurumi gilwong'e ku ng'eye), man odtugo m'ubedo ku kabedo 25,000 (nen **Tic 19:28-29**). Kanisa mir Efeso ubedo ka ma pire tek man ebedo kanisa pire tek usagu i Asia i kare maeca. Ka Paulo ucidho i Efeso wang' mir acende, erombo ku julub ma nwang'u dong' ginuti keca (**Tic 19:1-7**). Ebedo kakeca pi oro ario man kakeca re m'ubedo kagonjo pare mi yaru lembanyong'a i Asia (**Tic 19:8-10**). Kare ma Paulo udwogo i Efeso man eweke kendo wang' mir ajiki, eai ku mer man ava madit pi kanisa ma keca (**Tic 20:16-38**). Paulo ugoro 1 Jukorinto kud i Efeso (**1 Kor 16:8**). Yohana ugoro wec pa Yesu ni kanisa mir Efeso i **Lembanyutha 2:1-7**. Nikum pire ubedo tek hai, Paulo uweko Timoteo ubed keca ni juko ponji mi ndra ma ubedo ka timbre i kanisa mir Efeso.

Ponji ma tung', lembuda, man kathekhdhanu: 1. Lembe ma juloko "ponji ma tung'" jutiyo kude kendo i 1 Tim 6:3 (kare ma juloke ni "*ponji m'ukoc*"). I kit ma ewece kude en ca, thelembene utie nia "ni ponjo ponji ma ukoc magwei ku lembanyong'a pa Paulo." Kadi bende ponji ma Paulo ubeweco pire ne egonyo there cu ngo, nen calu ebeweco iwi ketho cwiny i kum lembuda man kathekhdhanu [niwacu, ka ma dhanu giai i ie] (**1 Tim 1:4, 4:7; 2 Tim 4:4; Tito 1:14, 3:9**); dieng' i kum cik pa Juyahudi (**1 Tim 1:7; Tito 1:10, 14, 3:9**); bedo kud awanya i kum par, penji ku piem mi lembe (**1 Tim 1:4, 6; 6:4; 2 Tim 2:14, 16, 23; Tito 1:10; 3:9**); lemndra (**1 Tim 4:1-3; 2 Tim 3:6-13; Tito 1:10-13**); lem sasa (**1 Tim 1:19-20; 2 Tim 2:16, 19 and 2 Tim 3; Tito 1:15-16**); koyiri ma kwero ni dhanu ni gambri man ku gicam ring'o (**1 Tim 4:1-5**); man ava mi nwang'u jambng'om ku yor i ponji migi (**1 Tim 6:5; 2 Tim 3:2, 4; Tit 1:11**). Ponji mi ndra maeni nen calu ubedo ku ponji nia cer udaru ni timbre (**2 Tim 2:18**). Calu jakor i lembe moko goro, ponji mi ndra ne "diko kum lembe pa Juyahudi moko ma jukwero, ku yic i kum gin ma gonyo there tek man timo thangu." (Mounce 2000: lxxv).

2. Lembe pa "thekdhanu ma thum ungo" e ungo pire tek. Eber ni ng'eyo pacu, nyo suru, nyo thek makani ma wa ai i ie. Wan ceke watimo gin ma kumeni. Ento re, ni nyutho ayi mwa ma mir acende kumeno ekoc ku yic pa Jukristu, e dubo man ecopo kelo pokiri mareco man lembe marac (calu, nek ma junego ku Juyahudi i lwiny mir arionde mi ng'om ngung' man nek m'utimbre i Rwanda i1994). Pokiri mi del kum, suru nyo piny ma nyutho thek atira juyie ngo ni ng'atu m'uyeyo nying' Kristu. Jukristu mi thek man suru ceke umaku gipar pigi gigi mir acel calu *Jukristu* kadong' yor ing'eye calu dhanu mi thek, suru, ng'om, ungu mi gamba, nyo dikiri ma tung'tung' no gi. En andha nia "rimo e pek ma loyo pi." Ni Jukristu re rimo pa Kristu umaku junene ni rimo ma ribowa karacelo, rimb wat mi ot, nyo suru, nyo thek ca re ngo. I andha mi lembe, suru nyo kaka nyo pacu nyo thek moko mbe ma utie ku "rimo pare gire"—rimb dhanu ceke utie makwar man jucopo kobe i kindjo. "Lemb ponji" moko ma gamu ka cungo pare i kum ungu mi lembe moko ma bedo pi kare moko manok (calu thek, suru, bedo co nyo mon, nyo rwom) copo ngo ni ai i Biblia nikum lembanyong'a ekadhu i kind maeni gi ceke man ekwero apokapoka mi thek (calu, **Gal 3:28; Ef 2:14-16; Kol 3:11; Nyu 5:9; 7:9**). Kwac pa Kristu mir ajiki calu "jalam madit" ka fodi jugure ngo ubedo "*kara gin ceke gibed acel; cil calu in, Vwa, in i ia, an de ani ii, kara gin de gibed i iwa: kara ng'om uyi nia iora*" (**Yoh 17:21**). Kum Kristu tie acel kende ento re kum acel eca etie ku wath kum mapol ma gitimo tic karacel (**1 Kor 12:12-26**). Lemb ponji moko ma gamu ka cungo pare i kum thek, ungu mi gamba, ungu mi lonyo nyo i kum dikiri moko ci maeca dong edoko jadhu kum Kristu. Kristu ucimo nia "*Ku ba ker ceke ma tek upokre gire enyothre; ku bang' adhura ceke de kadi ot de m'upokre gire ebicungo ngo*" (**Mt 12:25**). Iyo macek ne, Jukristu umaku ginen nia kwo migi man kit ma gibedo ko ku dhanu matung' tung' ucungo iwi yic migi—ma e yic ma neno dhanu ceke i yo ma rom; julure ngo ku wang' kaka, suru, thek, thekdhanu, bedo co nyo mon, rwom nyo ng'om ma juai i ie.

1:5: ⁵*Ento kajik mi lembang'ola en e mer ma ai yo i adunde ma njwa, ku pidoic ma ber man yioyic ma abombi mbe i ie.*

Ento kajik: 1. "Ento" (ku dhu Jugriki=*de*) e lembe mi *poko kind piny*. Paulo ubepoko kind ponji matung' (**1:3-4**), ma umaku ngo juwinji, ku ponji *mandha* ma umaku juketh cwiny i kume. Lembe mi poko kind ponji matung' ku ponji mandha utie i buku maeni zo.

2. Lembe ma diko kind wadi ma calu "ento" e pigi tek. Giketho waneno kit ma paru pa jagor uwotho *kudo*. Gikonyowa kara kud wamond i par ma nia ku ba versi ace acel "ucungo gire" ni par acel. I Biblia "dhu par" acel jucoko karacel i kum gor madit ma julwong'o paragraf, versi re ungo. M'umedo maeno, "mafutha mi ng'eyo thelembe pa versi ai kud i paragraf, i kum nying' lembe acel acel re ungo" (Koukl 2001: n.p.). Thelembene utie nia "ayi mi wec ne ca re ma ketho versi ne kakare man emio ire thuth mi thelembene...Maeni tiyo ma lubre ku kura mi kobo lembe ceke: thelembe wok maber ni ai yo malu kan elor piny, niai i i ma dongo

nitundo i i mathindho, i yo mucelu re ngo” (Ibid.). “Paragraf weco i kum wilembe acel kende. Kadi bende wilembene ecoko piny matung’ tung’, re asu gicokiri maber ni weco i kum wilembe eno” (Wolvaardt 2005: 99). Nying’ lembe acel acel yenyo ya junyang’ i kume calku kit ma jutiyo kude i versi ca; versi ke umaku jukor iye calku paragraf ma gini ie; paragraf ke calku paragraf m’utiekogi; gini ceke yenyo junyang’ i kumgi calku wilembe m’uwok i thek, ungu, nyo buku ne ma zo. Maeni ne pire tek akeca e uketho Koukl uwece kumae: “cik madit” utie e, “*Kud ikwan versi acel kende kud i Biblia*. Twora ke ikwan paragraf. Sawa ceke ng’ii i gor ne. Nen kit ma par ubewotho kude. Ka dong’ idwog iwi versi . . . E gin ma pire tek ma anwang’u . . . man acel ma pire tek magwei ma acopo ka ponji kude” (Koukl 2001: n.p.).

Kajik mi leembang’ola en e mer: 1. Kan ing’eyo ngo kajik mi lembe peri, ibitundo ngo i kume. Kan ibekilo piny moko, ma ke ing’eyo gin ma ikilo ne ngo, ibikile ngo. Ka ibecidho kare moko man ing’eyo ngo kare ma ibecidho i ie, ibitundo keca tak de ngo. I versi maeni Paulo ubenyutho kajik mi leembang’ola mandha. Kajik ne en e MER.

2. Calu ma yioyic mi Jukristu ekoc ku yioyic mange ceke mi ng’om nikum kit ma eng’iyo ku peko pa dhanu man ku kit ma enyutho ku yo mi daru pekone, kumeno yioyic mi Jukristu ekoc ku mange ceke i kit ma eketho ku kajik mi lembe pare. Kajik mi lembe man gin ma pire tek ni yic mi Jusilam utie jihad. Yic pa dhanu ma yo nyangu (Juhindu man Jubudha) pido migi pi “loyo ng’om” nikum kwero ni ribri ku ng’om. Mer mi bedo ku piny ma Ng’om ma yo retu maru akeca e kajik pare tie “bedo ku kwicwiny man ku lonyo.” Yioyic mi Jukristu kende re ma ketho mer mi dhanu mir acel.

3. Mer en ukungu mi Yioyic mi Jukristu. Mer pire tek rokani? Yesu uwacu ya lembariba macon ceke ujengre i kum cik ario maegi: “*Mar Rwoth Mungu peri kud adundeni ceke, ku ng’eyong’ec de ceke man ku podoi ceke,*” man “*Mar wedu calu in giri*” (Mt 22:36-40). Mer pire tek rokani? I diwor m’utelo tho pare, Kristu wacu ni julubne, “*Amio iwu cik ma nyen, ya wumeru, cil calu amaruwu, nia wun bende wumeru. Kum kumeni dhanu bende bing’eyo nia wu julubna tek wumeru*” (Yoh 13:34-35). Kristu maru dhanu andha: ejik kud ayera kende ngo nia emarugi, ento enyutho nia emarugi ku mio cam ni ju ma kec unego, cangu ju ma kumgi lith, kwicwiny ju ma gi be ywak man bedo jarimb ju ma jucayugi. Kristu maru dhanu *rom rom*: enyutho ngo mer ni Juyahudi wadi kende, ento ni Jusamaria man ni thekdhanumange; enyutho mer ni julonyo, jucan, dhanu ma timo tic re, man ju ma jumaru ngo de. Kristu maru dhanu ku *kwo pare zo*: eketho yeny mwa, kadi yeny pa jukwor pare de usagu kwo pare gire. Elwong’o julubne ni maru dhanu mange andha, marom, man ku kwo migi zo. Calu ma Paulo uwaco, “*Wuyei ter mi juwedwu, man pa wadi man pa wadi, e wuketh cik pa Kristu timbre kakare*” (Gal 6:2). Mer pire tek rokani? I 1 Kor 13:1-3 Paulo uwaco nia icopo “*yero ku dhok mi dhanu man mi malaika*” ma mer ke mbe, meca idoko ni “*mola m’ubeywak kadi ngara m’ubeyengre*”; icopo bedo ku ng’ec ceke man yioyic de ma tek, ento ka imbe ku mer, meca e “*gin moko ngo*”; icopo mio piny peri ceke pi tungo ko jucan man icopo de ni mio kumi pir awang’a ento ka mer umbe kudi meca eloko “*gin moko ngo*” iri. Edaru ku wacu, “*yioyic, genogen, mer, maeni adek ginuti; man ma dit i kindgi en e mer*” (1 Kor 13:13). I Gal 5:14 ewacu nia, “*cik kpo timbre kakare i lembe acel, ndhu i maeni: ‘Ibimaru wedu calu imeri giri’*”. Mer pire tek rokani? I 1 Yoh 4:20 Yohana yero iwa, “*Tek ng’atu wacu kumae, ‘Amaru Mungu,’ ma en ke edagu umin, nwang’u en e jandra; kum ng’atu m’umaru umin ungo m’eneno, ecopo maru Mungu ngo m’eneno ngo.*” Niwacu nia kit ma wanyutho ku mer ni dhanu (niwacu, kit ma waketho ku leembang’ola “mir ario” [ni “maru wedu calu in giri”] i tic en e kapor— ayi ma yo woko—ma nyuthu kan andha wabelubo lemabng’ola “mir acel” [ni “maru Rwoth Mungu peri kud adundeni ceke, ku ng’eyong’ec peri ceke, ku pidoi ceke man ku tegoni ceke de”]).

Mer ma ai yo i adunde ma njwa, ku pidoic ma ber man yioyic ma abombi mbe i ie: “Adunde” en e “kabedo mi kwo mi kum, tipo man mir ung’ith,” e “diere man kare ma kwo mi ijo, ku kit ma eparu, man ewinjre kude i kume gire man kit ma ecungo kudo iwi lembe pare gire ma adici mbe i ie” (Danker 2000: 508). En e kare ma kwo mwa ai i ie. En re m’emio ka cungo mi piny ceke ma watimo” (Willard 1997: 206). Adunde enyutho “wan mandhane”—ng’a ma watie andha yor i iwa. Bedo kud adunde ma “njwa” nyutho ngo kende nia juweco rac mwa i Kristu, ento enyutho de ya jubelokowa nidoko calkud ayi pa Kristu (Rum 8:29; 12:1-2) ku cungo iwi “*gin ma tek en andha, gin ma tek en e mi yung, gin ma tek e pwe, gin ma tek e leng’, gin ma tek en e mi mer, gin ma tek e mi rwong’ lembe ma ber, tek bero moko ni i kume man tek pak moko ni i kume*” (Flp 4:8). “Pidoic ma ber” nyutho nia wang’eyo gin ma umaku wabed ka timo, man wabetime. “Yioyic ma abombi mbe i ie” maku kum maeno ma wayio. Cwaku lembe ku wic, nyo yio i lembe moko kende rom ngo. Jakwenda Yakobo uwacu nia kud wabed “*juwinj lembe*” kende ento wabed “*jutim lembe*” (Yak 1:22-25). Meca re ma nyutho ka yioyic mwa utie ma “abombi mbe i ie.” Ni wacu nia wan ne zo, yor i ic ku yo woko—wan ku gin ma wayio, man kit ma watimo ku lembe—maeni ceke doko Jukristu mulo kumgi cil ku woth mi tundo i kum kajik mi lembe.

1:6-11: 6Kum jumoko giweco gini, gidong’ gikier kum lembe ma kite mbe, 7ayenya giyenyo gibed juponji mi

cik, enke ging'eyo ngo gin ma giyio bende. ⁸*Ento wang'eyo nia cik en e ber, tek ng'atu moko time kakare,* ⁹*ma wang'eyo ko lembe nini, ya cik juciko ni ng'atu ma pwe ngo, ento ni ju ma juco, ku ju ma giwor ungo man ni ju ma ayi Mungu mbe i kungi, ku judubo bende, ni ju ma leng' ungo, ku ju ma yero lembacidi, man ni ju ma nego wego ku ju ma nego mego, ni ju ma nego nek,* ¹⁰*man ke ni ju ma timo tarwang', ni ju ma timo sasa ku co wagi, ku ju ma kwalu dhanu, ku jundra, ku ju ma kwong'o kwong', man ke ni gin mange ceke ma tek ukier kum lem ponji m'alili bende,* ¹¹*calku lembanyong'a ma juboth ko mi dwong' pa Mungu ma Jamugisa ma juketho i kora.*

Kum jumoko giweco gini, gidong' gikier kum lembe ma kite mbe: Tek ng'atu moko uciko wang'e ngo i kum lembe ma ni wang'e, eweko yo ma umaku ebed ka lubo, man etundo ngo i kajikne. Adwogine bedo kwo ma "nyinge" mbe (Mt 13:3-23; 21:18-19; Mk 4:2-20; 11:12-14; Lk 3:7-9; 13:6-9; Yuda 4, 11-12). Maeni pire tek nikum Kristu uweco ma kadhu wang' acel nia, "*jung'eyo yen ni nyinge*" (Mt 7:15-20; 12:33-37; Lk 6:43-45; Yoh 15:1-8; nen Yak 3:10-12).

Giyenyo gibed juponji mi Cik: Ni Juyahudi, Cik pa Musa ubedo piny ceke. Pidoic migi ubedo calku ma pa Jusilamu ma igi cik migi ma gilwong'o *sharia* utie piny ceke. Peko migi maditne utie nia, *ng'atu moko copo ngo nitundo i kajik mi mer ku yo ba Cik*. Woro cik ne bedo nyakore kore nikum watie kud adunde m'unyothre, ma dubo de pong' i ie. Eni re ma uketho wacopo ngo ni "nwang'u" both mwa ku timo tim mabec kadi nyo ku woro cik. Kristu kende re ma upong'o cik pa Mungu kakare. Bero man kisa pa Mungu kende re ma copo mio iwa kwio cwiny ma bino yo ng'ei yiko wat ku Mungu man ju mange.

Ento wang'eyo nia cik en e ber, tek ng'atu moko time kakare, ma wang'eyo ko lembe nini, ya cik juciko ni ng'atu ma pwe ngo: Kara nyang' ubed nuti i kum bino pa Yesu m'ekelo alokaloka i lembe mi rundi, lembe ma pire tek utie ang'o ma Kristu, ponji pare man yero pi ker pa Mungu, gitimo ma lubre ku lembe mi Cik 10 ku cik mi Lembariba Macon (Torah) ceke, ma e cwiny lembe m'i dul maeni. Paulo unyang' nia kadi bende cik mi Lembariba Macon ebedo leng', mi tipo man ber (Rum 7:12, 14, 16), jutime ngo kadok ecopo de ngo ni mio kwo (Gal 3:21). I Gal 3:22-4:11 Paulo uwacu nia Cik ubedo ni "japonji" (3:24-25), a "jagwok man jakurpiny" (Gal 4:2), ma eneno wi "nyithindho ma thindho" (Gal 4:1-3). Ecopo ngo ni gonyo lembe mi wi dhanu (Rum 3:21; Gal 3:11). Ebedo ngo ni kacungo mi bedopwe (Gal 3:21). I andha mi lembe, ka nwang'u Cik ecopo nibedo yo mi kwo, nwang'u ecimitre ngo ni Kristu ni bino (nen Gal 3:11-13, 19-24; 4:4-5). Ka kumeno, Paulo ubewacu iwa nia "cik juciko ni ng'atu ma pwe ngo" (1 Tim 1:9). Yo acel m'ekende ma ng'atuni copo doko pwe en ii man nikum Kristu. Wacopo ndhu nibino ba Kristu nwang'u wayio nia bedopwe mwa giwa mbe man wacopo ngo ni nwang'u bedopwe ku tego mwa giwa (niwacu, ku tembo ni "gwoko cik"). Cik, jukethe pi dhanu ma pwe ngo i lembe ma nia ejuko dhu timo migi mareco. Calku lemponji mi ng'eyo Mungu re, Cik mi Lembariba Macon jutime nibedo ku tic ma nyatundu, man mir ayi m'uyiko dhanu pi Kristu (Gal 3:15-4:31; nen Rum 7:24-25 de). Mir acende, enyutho bedoleng' ku bedopwe pa Mungu, m'unyuthre ceke i Yesu Kristu. Mir arionde, enyutho ni dhanu nia, kadok gitemb rokani, gicopo ngo nigwoko cik ceke cu. Ka kumeno, enyutho igi nia ka nwang'u umaku gibed ku kacungo ma cu iwang' Mungu, nwang'u umaku ebed kud i yo moko mange. Mir adege, etelo wi dhanu ibang' Yesu Kristu man bero pa Mungu nibedo ni yo ma en e kende mi both, pirang'o Yesu kende re m'ecopo man egwoko cik cu, man nikum bero, Mungu loko bedopwe ma ndhu cu pa Kristu ni ju ma giribri ku Kristu nikum yioyic.

Jakor i lembe acel ukethe kumae: "[Tic pa cik] utie pa jagwok ma neno man telo wi dhanu pa Mungu i kare ma fodi githindho i tipo. Calku kit ma lembe mi ng'om timbre kudo [Gal 4:3, 9], Cik de yiko kura mi ka tic pare cil ma gitundo i kum bedo wot. Ekethre ni piny ma nya tundu ento re ma mitre ni lubo ku kit ma dubo tiyo ko ma edoko ni 'jamb twic' ni dhanu ma gicopo dubo sawa ceke, m'ewodho ko yeny pa Mungu thendhe ni ka there mi cikri. Ento, ku bino pa yioyic i Kristu, tic pa Cik calu jagwok man jakur ujik man Tipo doko ni jatelwic ku yor i ic." (Belleville 1986: 70) E kumeno, kare ma Yesu tundo, ediyo dhanu mi kare pare ni londo: "bedowor ni Mungu pa Israel thelebene ang'o ni Jayahudi mi Palestina m'urombo ku rwong' lembe ma nia ker ma jubedo ka kuro kawono dong' uneni? Dhanu mi kare pa Yesu ma ava ni kungi nwang'u nyo giwacu: Cik pa Musa utie ku lapim mi bedowor ni Mungu pa Israel man ni lembariba pare. Yesu wacu: gin ma pire tek en e lubo an." (Wright 1996: 381) Lembe marom fodi ni kudwa cil tin. Lembe marom cungo i dhogwa i foyo lembe mir atima, m'atira man mi kuratim man ma ber ma warombo kugi: "Kare ma jugor mi Lembariba Manyen girombo ku lembe mi wotho atira i kanisa matung' tung' ma gigoro waraga igi, nwang'u ecibedo yot ni tiyo ku Cik Apar. Maeni gitimo ngo. Waketh lembe maeni calu cik mi wi lwet kumae: kacungo pa Lembariba Manyen i timo lemb m'atira en Musa wi Sinai kendo ngo ento Yesu wi Kalvari I timo ku lemb wotho atira, ma e lembe ceke ma kelojo i kum foyo gin moko (lemb wotho atira kadi ungo), penji m'umaku wapenjra kudo en e

‘Yo mi timo lembe nyo ke kuratim ma nedi m’urombo ku lembanyong’a ma juboth ko?’” (Goldsworthy 2000: 96) E kumeno, en e lembanyong’a ma Paulo dong’ umaku kume kawono (**1 Tim 1:11**).

Man ke gin mange ceke ma tek ukier kum lem ponji m’alili bende, calku lembanyong’a ma juboth ko mi dwong’ pa Mungu ma Jamugisa: I 1:9-10 Paulo urieyo lapor pa kit dhanu ku timo ma uromo ku ketho cik. Timo ma kumeca urom ngo ku Jukristu, ni kum judaru lokowa yor i iwa (jumio adunde manyen) ma bikelo aloka loka i timo mwa yo woko. Iwa ma wan i lembariba Manyen eni, kajik mi “ponji m’alili” en e “mer”(**1:5**). *Jampor* mi “ponji m’alili” en e “lembanyong’a ma juboth ko mi dwong’” (**1:11**). “Lembanyong’a mi dwong’” ne en e lembanyong’a pa Kristu, niwacu, en e ng’a; ang’o ma etimo; ang’o ma ebetimo; man ang’o ma ebitimo. Dong’ gin moko m’ukoc ku mer man Kristu jupoko lembe iwie karacel ku ju ma pwe ngo, ju ma leng’ ungo, man dhanu ma ayi Mungu mbe kugi man i kuratimo ma jugoro i **1:9-10**.

1:12-16: ¹²*Afoye m’emio ira tego, en e Kristu Yesu Rwoth mwa, kum ekwana ya an a ngatu mandha m’egoyo wia eketha ko kum tic pare,* ¹³*ma naka an a jayer lembacidi man jaragedo man jarop bende: ento anwang’u kisa kum atime cobo ma yio yic umbe;* ¹⁴*e bero pa Rwoth mwa usagre dit apila ku yioyic man mer ma ni i Kristu Yesu.* ¹⁵*Maeni lemandha ma maku dhanu ceke giyi nia Kristu Yesu bino i ng’om kara elar judubo, ma an a jaditne,* ¹⁶*endre kum lembe maeni anwang’u kisa, kara Yesu Kristu nyuth mwonyolembe pare m’emwonyo hai i kuma, ma an a jaditne, ni lembapora ni ju ma bidong’ yie cen, cil i kwo ma rondo ku rondo.*

Afoyo Kristu Yesu Rwoth mwa, m’emio ira tego kum ekwana ya an a mandha, m’egoyo wia eketha ko ikum tic pare: Lembe madit i gor maeni utye “Afoyo Kristu . . . kum ekwana ya an a mandha [nyo ‘ng’atu ma genre’].” Lembe mange zo i gor maeni ugieri kud i maeno. Kristu ucopo nikwanu Paulo nibedo mandha nikum eng’eyo kajik mwa kud i acaki. Cil kud i acaki mi lokri pa Paulo nwang’u Mungu ng’eyo kare ma Paulo bibedo ie jamulembe pi Kristu kende ngo (**Tic 9:15**), ento bende “*rokani ma ekoesendre ko be kum nyinga*” (**Tic 9:16**; nen **2 Kor 11:23-33**). Paulo ubenyutho ng’eng’ man foyofoc pare ni Mungu pi neno nia egenre nilubo ku gin ma Paulo utimo ka fodi erombo ku Yesu ngo i gengi ma cidho i Dameski (**Tic 9:1-19**). Kara erom ku “kethe i kum tic,” Paulo unwang’u ponji pi oro 14 i ng’om mi Arabia, Syria, man Cilicia (**Gal 1:15-2:1**). Umaku kud wacai ponji nyo acaki mi piny mathindho thindho (**Yob 8:7; Zek 4:10; Mk 4:30-32; Lk 16:10**). Nikum Paulo uting’o kare mi nwang’u ponji ma cu, man ebeto mandha i gin ma thindho, Mungu uketho giki ma dongo de i kore ku yo ng’eye.

Ma naka an a jayer lembacidi man jaragedo man jarop bende: Ka fodi elokre ba Kristu ngo, Paulo ubedo Jafarisayo matek ma unwang’u ponji kud i the cing Gamaliel ma japonji madit i nindo maeca (**Tic 22:3-5; Flp 3:5-6**). Ento re, ketho cwiny pare i kum cik utere ni doko jarop ma kwiny i kum Jukristu (**Tic 8:1-3; 9:1-2; 22:4-5; Gal 1:13-14; Flp 3:6**). Nek pa Jukristu mapol ulwong’o nyinge (**Tic 26:9-11**). Par pa Paulo ubedo cal cal ku pa *uneg nek* mi Rwanda.. Kwo pare en e lapor mi kit ma cik copo ngo ni loko adunde pa dhanu, ento edwoke nwang’. Ebeto “jayer lembacidi” nikum ebeto ka tiyo ku nying Mungu man cik pa Mungu ni timo gin ceke ma turo “cik ma kwong’a” i kind cik pa Mungu (maru Mungu man maru wadijo). Ebeto ka tiyo ku nying Mungu man ku cik pare ni *ketho Mungu man timo pare i ayi ma tung’* (Mungu en e mer—**1 Yoh 4:8**). Nilubo lokri pare ba Kristu, Paulo uweko bedo jaragedo edoko ni janwang’ ragedo (**2 Kor 11:23-33**). Ento, nikum ebeto ku Kristu, “*eng’eyo nibedo ku cwiny m’ucungo i bedo ma tek ebeto ko*” (**Flp 4:11-13**). Kwo pa Paulo nyutho iwa nia cil kadi junek gicopo ni lokri. Ng’atu moko mbe ma bor ku Mungu.

Ento anwang’u kisa kum atime cobo ma yio yic umbe: Paulo ubedo acel mi kind ju m’uponjri magwei i nindo maeca. Eng’eyo lembagora “yor i ng’eye ku yor i wang’e.” Ento re asu, nitundo ma Mungu yabo ko adunde man par pare, nwang’u Paulo (calu dhanu ceke) copo ngo ni neno ker pa Mungu (**Yoh 3:3**). Wageno wang’eyo gin ma wabetimo re ka fodi Mungu yabo wang’wa ngo, timo mwa ceke utie “*cobo ma yio yic umbe.*” Kumeno Yesu kwayo kud iwi yen mathara, “*Vwa, wek lem migi rwiny; kum ging’eyo ngo gin ma gitimo*” (**Lk 23:34**).

Bero pa Rwoth mwa usagre dit apila: Paulo ubetiyo ku kwo pare calu lapor ma timbre ni dhanu ceke. Kakeni Paulo ubeketho “bero” m’eweco pire i **1:2** i kume gire. Bero pa Mungu e dit ma sagu dubo madongo (nen **1 Kor 15:9-10**). Bero pare dit sagu litho madit hai (nen **2 Kor 12:7-10**). En e bero ma poko kind yic mi Jukristu ku yic mange m’i wi ng’om. En e bero kende re ma emio genogen, nikum ka piwa giwa, wan “*avu nikum kier man dubo*” (**Ef 2:1, 5**), man “*Moko mbe ma won bedopwe, umbe, acel de mbe; moko mbe m’ung’eyo ng’ec, moko mbe de m’uyenyoy Mungu; kagi ceke gikier, karacelo gidoko ma kulokagi mbe; moko mbe m’utimo ber, umbe, kadok acel de mbe*” (**Rum 3:10-12**). Re asu, Mungu “*sagre ku kisa, nikum mer pare ma dit m’emaruwa kowa, cil ma fodi wan avu nikum kier mwa*” (**Ef 2:4-5**). Kare ma dubo sagre, bero sagre dit apila (**Rum 5:20-21**).

Kristu Yesu bino i ng'om kara elar judubo: 1. Yesu ubedo ng'a, gin m'ebino nitimo, man gin m'etimo ceke gi piny m'ukoc i lemkei zo. “Weco i kume [Kristu] ni ng'atu m'ubino 'i ng'om' nyutho nia eai ka moko. Ka ma eai ie tie polo (Yoh 6:38).” (Ngewa 2009: 30) Yesu ubino i ng'om nitimo gin ma ng'atu moko mbe ma copo timo: niripo kind Mungu ma eleng' ku dhanu ma gi judubo man gi juco. Jutelawic mi yic mange mbe (calu, Muhammad; Buddha) ma giweco ya gicopo weko dubo nyo gilaru dhanu ma judubo. I Lembariba Macon jubedo ka kiyo wi Yesu. **Yer 31:31-34** ung'olo pi Lembariba manyen. Lembariba Manyen ne ebibedo lembariba ma rondo ku rondo ma i ie Mungu goro cik pare i adunde dhanu; dhanu pare ging'eyo Rwoth; man ebiweco dubo mi gi man ebipoi pigi kendo ngo (nen **Yer 32:38-40; 50:4-5; Ezek 11:16-20; 36:24-32; 37:15-28** de). “Ento ka nindo m'uromo wok, Mungu oro wode . . . kara ewarju ma gini the cik, kara wanwang' dwok ma judwoko kowa ni wote” (**Gal 4:4-5; nen Mk 1:14-15** de). Idhu cemo mir uthieno Yesu uwacu atira nia ebiketho Lembariba Manyen i rimbe (**Lk 22:20; nen 1 Kor 11:25**). Lembariba ne juketho ecungo man edar iwi yen mathara (**Ebr 9:12-17**). Jukethe i tic kare ma Yesu ucer kud i tho, eidho i polo man ebido iwi komker karacelo ku Wego (**Ebr 10:11-18**). Lembariba Manyen eni kende i kind lembariba pa Mungu ceke re m'emio kare mi weko dubo. Maeni timbre nikum Kristu, “Nyathi rombo pa Mungu ma kabu dubo mi ng'om woko” (**Yoh 1:29; nen Mt 1:21; Tic 5:31; 1 Yoh 3:5** de). Ka kumeno, yeo pi weko dubo nikum Kristu en ukungu mi Lembanyong'a ma juboth ko (nen **Lk 24:44-49; Tic 2:38; 10:43; 13:38-39; 26:15-18**).

2. Lembe maeni kendo weco ku tek i kum “kajik” (1:5). Samuel Ngewa ucimo nia: “Lembe ma juloko ni 'judubo' e lembe ma e lac man eai kud i lembe ma thelembene utie 'ni rem ku tundo i kum lanyuth'. E calu ng'atu m'ubekilo piny moko, ma kakeni en e bedopwe pa Mungu. Atherone weko gin ma ekilo man epodho ka mange. Wan ceke wakilo swa. Moko mbe ma kilo tap, niwacu, ma etundu i kum bedopwe pa Mungu (**Rum 3:23; 10:3**). Yeny pa Mungu pi both utie ni dwogowa cen i kum gin mir akila ca. Maeni re ma e or ma Yesu Kristu ubino pire.” (Ngewa 2009: 30) I **1:5** Paulo unyutho iwa “kajik” nyo “girakila” nyo lapor mi bedopwe pa Mungu: mer (m'uai i adunde ma abombi mbe ii e, man pidoic ma ber, man yioyic m'alili). Kumeno, “ng'ete mucelo ne” mi weko dubo, en e cimo ni dhanu ka ma kajik ni ie. I yo maeno, gibibedo ni kilo swa ngo.

Ma an a jaditne: I lwong' ma elwong're kudo “m'utelo” nyo “jadit” pa judubo (**1:15-16**) Paulo ubewacu nia, “ka Mungu elaru man eloka, ecopo laru man eloko ng'atu moko ci.” Paulo unyang' i thuth mi dubo pare gire. Etiyo ngo ku ponjiri pare ma malu i lembagora, rwom, nyo kero ni bedo ku mon nyo ni nwang'u kero m'usagu. Ka timo kumeno, etimo ku ponjiri pare ma malu, rwom man kero ni podho wi Mungu ku mio ragedo ni Kristu man kume ma e Kanisa. Ponjiri pa Paulo, rwom man kero nyutho nia ebido mbe ku loko lembe pi gin m'etimo. Ecopo ngo ni loko lembe iwi dongo marac, can ng'eyong'ec, can piny, nyo ruwua moko mi ng'om pi dubo pare. Uketho i jwigri madit ewacu, “An a nok ma sagu jukwenda wada ceke, m'aromo ngo ya julwong'a jakwenda, kum anyayu ragedo kum kanisa pa Mungu” (**1 Kor 15:9**).

Endre kum lembe maeni anwang'u kisa, kara Yesu Kristu nyuth mwonyolembe pare m'emwonyo hai i kuma, ma an a jaditne, ni lembapora ni ju ma bidong' yi cen, cil i kwo ma rondo ku rondo: 1. Rom ku ma elar eweco ku tek pi bedo nuti pa bero pa Mungu i 1:14, kumeno Paulo ebenwoyo pi bedo nuti pa “kisa” m'elar egudo kume i 1:2. I 1:16 enwoyo wec pare ma nia e “jadit” pa judubo. Lembe pare ke e nia ku nyutho ira kisa, Kristu unyutho “mwonyolembe hai pare calu lapor.” Mungu mwonyolembe hai i kum Paulo pi kwo pare zo ka fodi elokre ngo. Ma fodi Kristu nyuthre ire ngo i yo ma cidho i Dameski, nwang'u Paulo fodi nyutho ngo ayi mi “loko kite” mir ali. Re Mungu ugoye piny ungo. I yo ma rom, Mungu umwonyo lembe hai i kumwa ma fodi walokra ngo cil i ng'ei lokocwiny bende. Wan eni wabemwonyo lembe m'i kum juwadwa?

2. Weco hai i kum “mwonyolembe” pa Kristu karacel ku “kwo ma rondo ku rondo” nyutho her nia kwo ma rondo ku rondo en e kwo ma jik ungo kende ngo ento e kura mi kwo de. “Kwo ma rondo ku rondo thelembene sagu bedo kwo pi kare ma lac; thelembene tie kwo ma ju kwo i Kristu. Mugisa mir acel m'emio utie bedo pa Mungu kudwa. Waweco wi maeni ngilingili kum i ng'om mapol mir Afrika juyer lembanyong'a giweco wi mugisa mi lonyo ma Mungu mio ma sagu weco wi bedo pa Mungu kudwa i kind lembe ceke ma wakadhu i igi (**2 Kor 12:9-10**). Ni kum kwo ma rondo ku rondo e lembe mi bero pa piny ma sagu pong' mi piny, wacopo caku ni bedo kude i ng'om keni, kadi bende wabing'eye i pong' pare i anyim.” (Ngewa 2009: 31) Nikum kawono dong' wabedo “i Kristu,” umaku wanyuth kwo manyen ne ku kit ma wakwo kude. Mwonyolembe ku kwerigijo gi lanyuth mi mer (**1 Kor 13:4**). Gitie ku nying' Tipo (**Gal 5:22**). Umaku dong' wamwonyo lembe m'i kum juwadwa. Umaku warwo pigi ku twiocwiny, wanyuth igi kajik mi lembe, waponjgi man wakonygi ku lembe pa Mungu, man wanyuth igi kit mi kwo calu Jukristu.

1:17: ¹⁷*Nie dong' yung ku dwong' bende ubed ni Ubimo rondo ku rondo, m'etho ngo, m'enen ungo, m'e Mungu e kende, rondo ku rondo. Amen.*

1. Lembe m'uketho Paulo umwoc ku yung (yo mi mio pak ni Mungu), ubedo *mwonyolembe* pa Kristu i nyutho kisa ire man i lare. Maeni kendo ubenyutho nia both mwa niai i acaki cil i kajikne en e tic pa Mungu, ungo nia e piny ma watimo piwa giwa.

2. Kadi bende weco i kum “ubimo ma rondo ku rondo” man “Mungu ma e kende” jucopo ting' o nibedo ka weco i kum Wego, kakeni enen calu Paulo ubeweco i kum Kristu. Mir acende, enen i **1:16** ma ubeweco atira i kum Kristu. Mir arionde, Kristu e Mungu (nen **Yoh 1:1; 10:30; 14:6-11; 20:26-29**). Ebedo mi rondo (nen **Yoh 1:1-2; 8:54-58**). Ai pare kud i polo juweco pire i **1:15**. Ebebimo kawono (nen **Tic 2:29-36; 1 Kor 15:20-28; Ef 1:18-22; Ebr 1:1-4**). Mir adege, eni e mir adek m' i kind dul adek i Timoteo mir acende ma i ie Paulo uweco mathuth i kum Kristu. Mange gitie **3:16** man **6:14-16**. Dul adek ceke gidiko dhoggi karacel nidoko acel ma zo. **1:17** weco i kum kit Kristu ma ebedo nja kudo; **3:16** weco i kum doko dhanu man i kum idho i polo; **6:14-16** weco i kum bino pa Kristu mir arionde. Dong', karacelo gin adek ceke giwodho lemponji m'upong' i kum Yesu Kristu ku kit ma gilubri kudo!

1:18-20: ¹⁸*Lembang'ola maeni ajengo i kori, nyathin para Timoteo, calku bila m'uyero piri, kara ikied lwiny ma ber kum lembe maeni, m'ibeceri wi yic m'iyio ku pidoic ma cu, lembene jumoko giweko ketho yioyic migi nyothre. Humenayo giku Iskander gini i kind joca; man amiogi ni Jok, kara juponjgi ya ku giyer lembacidi.*

Calku bila m'uyero piri: Enen her nia kare ma juwiro Timoteo pi tic pa Mungu, judong kanisa man Paulo de (**2 Tim 1:6**) giketho cing' gi wie kinde ma giore i kum tic. Ng'atu moko ubedo ku lembila m'ulubo giramia mi tipo m'umire ni Timoteo (**1 Tim 4:14**). Biblia re unyutho ngo iwa lembila ang' o nyo giramia mi tipo ne ebedo ang' o.

Kied lwiny ma ber, m'ibeceri wi yic m'iyio ku pidoic ma cu: 1. Kinde ma wasomo Biblia, eber ni neno ungo *gin ma jagor uweco kende ento ni neno kit ma ewece kudo de*. I **1:18-19** Paulo uyero ngo nia Timoteo “ubed mandha,” kadi bende eca ubedo cwiny leembang'ola pare. Ento ewacu ni Timoteo “*kied winy ma ber.*” Paulo upoko kind ng' ol pare i yo maeni nikum eng'eyo nia bedo mandha e yot ungo—en “anyego.” Wan ceke wamondo i abidhe ni podho i dubo nyo ni weko yo. M'umedo maeno, kanisa ma tin e, calu kanisa mir Efeso ma Timoteo ubedo iie, emule ku peko pa juponji mi ndra. Umaku dong' wa “*kied lwiny ma ber*” i yo ma ber, ma “*waweco lemandha i mer*” (**Ef 4:15**) saa ceke. Umaku wang'ei nia lwiny maeni en e “lwiny ma ber.” Andha ni lwinyo ni bedo mandha ni lembanyong' a en e lwiny ma ber m'usagu ceke, ni kum en apokapoka m' i kind kwo ma rondo ku rondo man tho.

2. Kinde ma watie ka “*kiedo lwiny ma ber*” mi “*gwoko yioyic,*” umaku wapoi nia mwa en e anyego ma yor i ic karacel ku ma yo woko de. Paulo umulo kum kit ma pire tek kudo mi gwoko “*pidoic ma ber.*” Elar emulo kum “*pidoic ma ber*” i **1:5** karacel ku tundo i kum kajik mi mer. Tek wagwoko ngo pidoic ma ber, wacopo ngo ni tundo i kajikne. Kwo ma yor i iwa umaku uromb ku timo mwa ma yo woko. Tek wagwoko ngo pidoic ma ber, wadoko weg umbili. Umbili en e weko “*gwoko yioyic.*” Pi maeno umaku kare ku kare wang' i i gin ma watimo man pirang' o ma wabetime.

Jumoko giweko ketho yioyic migi nyothre. Humenayo giku Iskander gini i kind joca: 1. Paulo ucimo Timoteo ni “*kiedo lwiny ma ber*” nikum gin ma ketho jupodho sawa ceke enuti. Podho cen copo timbre kadi i kind jutelwic mi kanisa. Eno re m'uketho juyic ceke, m'usagu ceke jutelwic umaku gikony, gicukcwiny man gikwayiri i kindgi. Ungu ma thindho thindho i kanisa no gitie yo acel mi timo maeni. Ribudhok karacelo ku juyic m'uteng' ni man ma genri kare ma wucopo ni “*tuco dubo mu ng' atuman ni wadi*” (**Yak 5:16**) en e yo mange mi dong' i bedo mandha. Re, jutelwic ma giparu nia gidwoko lembe migi ndhu ni Mungu kende no, ma gimbe ku dhanu ma gidwoko pigi igi, dong' gin i yo mi podho ni kum kuhaya migi. Lembuni pire tek ma sagu ni jutelwic, nikum ka yioyic migi “nyothre,” wang' dupa gicoko dhanu mapol—ma gibedo ka jengri i kumgi man gibedo ka neno yor i bang' gi—gioi piny kugi.

2. Lworo nego Paulo ngo ni tuco nying' ju ario ma ging'eiri maber, Humenayo giku Iskander, ma giweko yo. Kare mange ma juweco pi co ario eni—Humenayo (**2 Tim 2:16-18**); Iskander (**2 Tim 4:14-15**)—ku yo ng'ei goro Timoteo mir acende, nyutho nia nwang' u fodi gipodho asu, man ku cayu lembanyong' a ma juboth ko ginyotho yioyic pa dhanu mange. Mungu ng'eyo dhanu ceke ku nying' gi. Ju ario eni jung'eyogi pi oro 2000 ni ju ma gipodho man ma nying' gi rac. Kit nying' ma nedi ma watie kudo?

Amiogi ni Jok, kara juponjgi ya ku giyer lembacidi: 1. Paulo unyutho ngo thelembe pa “amiogi ni Jok,” ento re kud i gor mange wacopo tundo ni nyang' thelebene. “Miogi ni Jok” utie kit ma kanisa tiro ku dhanu. Dul

mange m'uweco i kum ng'atu ma "*jumie ni Jok*" utie **1 Kor 5:5**. Ng'atu acel moko ubedo ka vuto ku ci won. **1 Tim 1:20** man **1 Kor 5:5** ceke gibedo lembe matek i Kanisa: ponji ma tung' ma dit (nen **1 Tim 1:3-4; 4:1-7a; 6:3-5; 2 Tim 2:16-18**); man tarwang' m'i wang' dhanu (**1 Kor 5:1**).

2. **1 Kor 2:5-11** nen calu Paulo ubeweco iwi lembe marom ma elar eweco iwie i **1 Kor 5:5**. **2 Kor 2:6** unyutho nia "fot" maeni ["miogi ni Jok"] "lwak re ma utimo" (ma ecopo bedo judong kanisa mi Korinto kadi nyo ke pol mi kind jukanisa). Dong' nen calu julubo lembe ma juketho pi *yiko lem woro*. Nen calu julubo kit mi "yiko lem woro ma julubo" ma ugore i **Mt 18:15-17**. "Miogi ni Jok" unen calu gin ma jutimo mir ajiki, man nen calu juriemo jadub lembe maeno cen kud i kanisa (nen **1 Kor 5:2**), ma nyo epore ku Mungu ma "weko dhanu ni" dubo migi (nen **Rum 1:24, 26, 28**). Maeni nyutho nia woro mi kanisa umaku ngo ubed "riemo cen nyo ke timo lembe ngo." Umaku yo mi timo lembe bed nuti, man bende yo mi yiko lem woro ca ebéd m'upore ku pek pa dubone. Lembe ma jutelwic mi kanisa umaku ginen madok i kum fot ma jumi utie: tek pi dubone ng'eire ni lwak, kadi eyio dubo pare, nyo ke dwoko piny utimbre (ma en acel mi lanyuth mi weko rac), ku lembe mange de.

3. Yeny mi "miogi ni Jok," kadi kit fot moko ci ma kanisa mio utie pi weko yo marac nyo loko kit pa ju m'unyutho lembe. **1 Tim 1:20** Paulo uwacu nia yeny pa "miogi ni Jok" utie kara judubo ne gi "*juponjgi ya ku giyer lembacidi.*" **1 Kor 5:5** mio ni Jok ubedo pi "*nyoth ma junyotho ko kum kara cwiny uboth i ceng' pa Rwoth Yesu.*" Ka ma jadubo uweko yo pare man elokre andha re, Paulo uwacu nia kanisa umaku "*uwek lembe pare woko man ujuke, kara ng'atu ma wagi maeni kud umwonjre ku yo moko ni kum can pare m'usagu. Kum kumeno akwayuwu ma tek ya wunyuth ire mer mu ma wumare ko*" (**2 Kor 2:7-8**). En e lembe pa kanisa ni neno ka lokri ca en andha nyo ngo (nen **2 Kor 7:10**). Re, kadi i kare ma ng'atu moko mi kanisa "*jumie ni Jok*" de, jutelwic mi kanisa umaku ku giweke magwei; gikonye man gitemb ni dwoke cen i ba Rwoth (nen **Gal 6:1**).

2:1-7: ¹*Ka kumeno aponjowu, nia ka fodi wukularwukwayu kum gin mange ngo, wutim penji, ku rwo, ku kwayukwac, ku foyofoc ni Mungu kum dhanu ceke,* ²*kum ju m'ubimo man ju ma ni wi jo ceke, kara wanwang' bedo mi kwicwiny man yo ma ayi Mungu ni i kumwa ku pidoic ma cu de.* ³*Maeni e ber eyire de i wang' Mungu ma Jalar mwa;* ⁴*m'eyenyo dhanu ceke bothi, ku bino ba ng'eyong'ec mi lemandha.* ⁵*Kum Mungu en acel, jakind Mungu ku dhanu de acel, en de dhanu, ma Kristu Yesu,* ⁶*m'emire gire ni jamgony ni dhanu ceke, nyuthonyuth maeni binyuthre nwang'u kakare tundo.* ⁷*Kum eni juketha ni jayerlembe ku jakwenda de (ayero lemandha, acwayu ndra ngo), an a japonji mi Thekdhanumange i yioyic ku lemandha.*

Ka kumeno, ka fodi: 1. Kadi bende Paulo ubecidho i kum lembe manyen—rwo—lembe m'ucaku 2:1 twio gin ma eweco i thek 2 ku gin ma elar eweco i kajik pa thek 1. Ku dhu Jugriki "kumeno" (Griki=*oun*) juloke ni "m'ulubo maeno." Gin ma Paulo ubewacu ni e: "M'ulubo maeno, tek wuyenyo ubed mandha [niwacu, 'm'ulubo' nyo 'kumeno' lwobre ku lembe ma juyero i **1:18-19**], gin ma pire tek sagu ceke utie rwo." I andha mi lembe, thek 2 zo (i andha mi lembe buku ne zo) jucopo neno calu koro lembe i kum kit mi bedo mandha, man kit ma bedo mandha nen kude ka co ku mon gikethe i tic.

2. Lembe maeni m'uyabu dhu 2:1 umaku upoiwa nia, kinde ma wasomo Biblia mwa umaku wapoi pi nyithi lembe mathindho ma kubu kind lembe mange. Sawa moko thek man versi ketho wageno nia ku ba thek nyo versi "cungu kende." Pok mi thek ma nuti eni jukethogi i kind oro 1200; versi ke juroyo i Lembariba Macon i kind oro 1400; versi mi Lembariba Manyen ke juroyo i oro 1551 (Metzger and Coogan 1993: 105-07). Nikum thek ku versi jukethogi kara gikony ni nyutho ka lembe, "*en e nja ngo ma nia giromb ku kit ma par uwotho kude i dulne*" (Ibid. 105). Umaku wabed ka yeny kit ma par pa jagor mol kude, ma ecopo kadhu, calu ma utimbre keni, i kind thek ma juketho.

Penji ku rwo, kwayukwac ku foyofoc, jutim kum dhanu ceke: Lembe matung' tung' ma jutiyo kude ka rwo i **2:1** nyutho nia kit rwo ceke jutim pi kwond dhanu ceke. Rwo mwa nyutho kit wat m'i kindwa ku Mungu. Ni kum sawa ceke watie i wang' Mungu, umaku wabed ka weco kude (weco i bang'e man winjo lembe ma ewacu). Rwo mwa umaku ubed yungo man paku Mungu, tucó dubo mwa, foyofoc pi gin ma etimo man m'ebitimo, man kwayukwac piwa man pi jumange. Ketho i **1 Tes 5:16-18** Paulo uwacu iwa kumae, "*anyong'a negwu thiri thiri; wurwo areri; wumi foyofoc i gin ceke; kum maeni yeny ma Mungu yeny i Kristu Yesu yor i beng'wu.*"

Kum ju m'ubimo man ju ma ni wi jo ceke, kara wanwang' bedo mi kwicwiny man yo ma ayi Mungu ni i kumwa ku pidoic ma cu de: Yioyic mi Jukristu ku dhanu ceke gibedo ku tego man iwi wadi man iwi wadi. Dong' eromo nia Jukristu gibed m'umbe adot i kit ma gikwo kudo kara tela mi ng'om man ju ma Jukristu ngo kud gibed ku thelembe ni doto kanisa (nen **Mt 22:15-21; Rum 13:1-14; 1 Tim 6:1-2; 1 Pet 2:13-17**). Nikwo ku "*bedo mi kwicwiny man ma yo ma ayi Mungu ni i kumwa ku pidoic ma cu de*" bitimo kony madit pi lal pa lembanyong'a ma juboth ko—man nikwo kwo ma nyutho man lalu lembanyong'a umaku ubed ni gin ma pire

tek iwa.

M'eyenyo dhanu ceke bothi, ku bino ba ng'eyong'ec mi lemandha: 1. Versi maeni ukubre ku 2:2-3 man enyuthu iwa thelembe mi rwo man kwo kwo ma ayi Mungu ni kume. Kit ma wakwo kudo e lanyuth pa Kristu man lembanyong'a. Yeny pa Mungu utie pi both mi dhanu. Kwo mwa utie sadeni pi Yesu. Tek wakwo kwo ma “*ayi Mungu ni kume ku pidoic ma cu*” (2:2) wabikelo dhanu yo ba Kristu. Ka kumeno, rwo mwa pi dhanu ceke, ma sagune pi jutelwic, kara wakwo ku kwo ma ayi Mungu ni kume gicungo wi kajik mi lalu lembanyong'a ma juboth ko.

2. Umaku ngo juting' versi maeni nge ku lembe madit mi Biblia pi kpero lembe pa Mungu pi both. Biblia ponjo nia, kadi bende ebeto “yeny” pa Mungu ya dhanu ceke bothi, dhanu moko biboth *ungo* (nen **Mt 7:13-14; 13:24-30, 36-43; 25:31-46**). Yo utie ario mi neno i apoka poka i kind gin ma Mungu “yeny” ku gin ma timbre andha. Yo acel mi neno utie ni wacu nia “*dhanu ceke*” ma jugoro i **2:4** thelebene “*kit dhanu ceke*”—niwece i yo mange, “*dhanu ceke m'apokapoka mbe*” (calu i thek, suru, dhok, rwom mi lonyo, ku mange—nen **Nyu 5:9; 7:9**), *ungo* nia “*dhanu ceke acel acel*” (niwacu nia ku ba ng'atu acel acel i ng'om).

3. Yo mange mi neno i lembene utie ni yio nia i yo moko, “yeny ario” nuti i Mungu. “Umaku wapok kind gin ma Mungu yeny enen utimbre ku gin ma eyenyo utimbre andha, man gin ario ceke jucopo weco pigi ni yeny pa Mungu” (Marshall 1989: 56). Niweco marom i yo mange: “Lembagora nyutho Mungu m'ubefoyo gin moko i thenge acel man ke ekwere i thenge mucelo” (Piper 2000: 110). Lapor maegi ginyuthe: (A) *Tho pa Kristu—Lk 22-23* nyutho nia cibo Kristu man tho pare gibedo timo mi dubo ma Sitani ubedo ing'eigi; ento re, **Tic 2:23, 4:27-28** man **Isa 53:4, 10** nyutho nia gin maeni gitimbre nilubo pidoic man yeny pa Mungu. (B) *Lwiny i kum Nyathirombo—Nyu 17:16-17* wacu nia rwodhi apar gibitimo lwiny (dubo) i kum Kristu, ento enyutho de nia Mungu re “*m'uketho i adundegi pidoic mi pong'o wi yeny pare.*” (C) *Timo pa Mungu i dwoko adunde nwang'*—**Ai 8:1** nyutho nia ebeto yeny pa Mungu nia Farao uketh Juisraeli giwek Misiri. Ento re, **Ai 4:21** man versi mange de ginyutho nia Mungu uyeny ni dwoko adunde pa Farao nwang'. Bende, **Jurumi 10-11** nyutho nia kadi bende Mungu urieyo cinge ni Israel pi both migi, i tego pare edwoko adundegi nwang' pi kare moko calku pidoic pare. (D) *Twero pa Mungu nijuko lemarac man yeny pare nitimo ngo—Tha 20:6, 1 Sam 2:22-25, Rum 1:24-28* man dul mange ginyutho nia Mungu tie ku twero man tego mi juko dubo mi dhanu. Sawa moko ejuko, ento re sawa mange ejuko ngo. I macen no, yeny pare utie nia dubo emedre (kadi bende dubo ubedo ngo yeny ma eyenyo), kara fod m'emio ni jadubo ubed m'upore. I maeni ku yo mange de, yeny pa Mungu i yo moko bedo ku yeny acel, ento i yo mange eyenyo gin ma juyeny ngo ca re m'utimbre (Piper 2000: 111-19). “Yeny ario” maeni sawa moko julwong'ogi yeny pa Mungu “*ma kwong'a*” (niwacu, gin m'elar eketho ni dhanu ya gitim man yeny ma dong' “*eketho*” (niwacu, gin ma andha eng'olo ya bitimbre), nyo yeny pare ma “*enyutho*” man yeny pare mir “*amung*”). Calu ma Ngewa ukethe kudo, “*Lembe ma ku dhu jugriki ma juloko ni 'yeny' [i 1 Tim 2:4]* nyutho ngo nia maeni tie yeny pa Mungu ma dong' ucungo, ma copo rucre ngo ca. Paulo utiyo ku lembe manyutho kende yeny ma Mungu yeny pi dhanu ceke—emio both ni dhanu ceke. Nikethe i yo mange, Paulo ubewacu ngo nia Mungu ubeyenyo ‘*nilaru dhanu ceke*’, ento nia ebeyenyo nia ‘*dhanu ceke bothi*’.” (Ngewa 2009: 42) Ngewa ubemio laporne i yo mae: “*I Africa, koko mi nyom man tho utie thwolo ni ng'atu moko ci nibedo i igi. Ng'atu moko mbe ma juriemo nia waraga mi lwong'o pare mbe. Ng'atu moko ci m'utundo jujole . . . I yo marom, dhanu ceke julwong'ogi i mutoro mi both pa Mungu. Ceke m'ubino jujolo, ento re yeny pa Mungu binyothre ngo ka dhanu moko giyenyo ngo ni both.*” (Ibid. 42-43) Nilubo lembe mi both, umaku junyang' nia kadi bende julwong'o dhanu ceke ni yio Kristu man kara giboth, *moko mbe*, i andha mi lembe, ma bitime ku yeny pare gire. Ndhu ju ma adundegi Mungu ular uloko (niwacu, udoko nyen) re ma bijolo lembe pare i yioyic (nen **Yoh 3:3; Tic 13:48; Rum 3:9-18; Ef 2:1-9**). Kinde ma wabelalu lembanyong'a pa Kristu, Mungu tiyo kudwa calu jamtic pare niwodho thendhe ju m'eyero, man etimo tic i adunde migi.

4. 1 Tim 2:4 wacu ngo pirang'o ma Mungu yeny dhanu ceke bothi, ento eketho ngo nia i andha mi lembe dhanu ceke biboth. Lagam mi penji maeca maku kum lembe mange dupa. Ka cungo ario mae—ucwak Jukalvini man ucwak Juariminiya—ceke giyio nia yer ma Mungu yero ungo ni bodho dhanu ceke, kadi bende “yeny” m'enyutho tie nia dhanu ceke uboth, copo bedo kende nikum “*emire pi piny moko ma pire tek usagu bodho dhanu ceke*” (Piper 2000: 124). Kindgi ndhu koc i ang'o m'utie pinyne ca. Ni Juariminiya, miri pa Mungu ni woro yeny pa dhanu kadhu wi yeny pare ma nia ceke uboth. Niwacu nia Juariminiya neno Lwok mi dubo ndhu calu *kare m'umire* mi both pa *dhanu ceke*, ento i andha ne *ekelo ngo nyo eketho ngo* both pa *ng'atu* moko cungi. Kurucel ke, Jukalvini gijolo nia Mungu tie ka timo ku tego m'usagu i ng'om maloyo Mungu pa Juariminiya. Mungu tie ku “*tego mir ajiki wi lembe mareco ceke ma bino gigi nyo ma dhanu ginyayu gin*” (lapor, **Amos 3:6; Isa 45:7**), etie i masendi pa dhanu pare (lapor, **1 Pet 3:17, 4:19**), man etie ku ng'ol wi kwo pa dhanu ceke (lapor **Rie 16:9; Tic 18:21; Yak 4:15**) (nen Piper 2000: 119-22). Ni Jukalvini, miri pa Mungu m'usagune en e nyuth mi ka lac mi dwong' pare i ng'ecwiny man kisa (**Rum 9:22-23**), man jwigri pa dhanu kara dhanu nwang' mutoro mi dwoko yung ni Mungu pi both pare (**1 Kor 1:29**). Jukalvini gineno nia tho pa

Kristu wi yen mathara, ungo nya via via calu Juariminiya ginene, m'ekabu dubo man eketho both pa dhanu ceke ma Mungu lwong'o cung kakare (nen **Yoh 1:12-13; 6:37-39, 44, 65; 10:25-29; Tic 13:48; Rum 8:30**).

Kum Mungu en acel, jakind Mungu ku dhanu de acel, en de dhanu, ma Kristu Yesu: 1. Longro madit utie i kind Mungu ku dhanu. Mungu cwio dhanu i ayi pare gire (**Tha 1:26-27**), man ebedo karacelo kugi i podho mir Aden (**Tha 2:15-25; 3:8**). Mungu maru ng'om (**Yoh 3:16**) man eyenyo nia anyong'a neg dhanu pare i ie nja, m'ebed ni Mungu migi (**Zab 144:15; Yoh 10:10; Flp 4:4; Kol 1:16; 1 Yoh 2:25; Nyu 21:3-4**). Ka timo anyong'a i Mungu man bedo karacel kude, dhanu ceke loko ng'eigi ni Mungu man gidubo man gijai i kume (**Tha 3:1-7; Ekl 7:20; Rum 1:18-32; 3:9-18, 23; 8:7; 1 Yoh 1:8, 10; 2:25**). Dhanu ceke tie ku tego pa dubo ma bedo i ic i igi (**Mt 7:10-11, 15-20; Mk 7:14-23; Rum 7:14-24**). Adwogi pa maeni ne tie nia dhanu gigi gicopo ngo nitundo i kum kayeny migi, ma fodi uweko yeny ma pa Mungu ca. Mungu etie cu (**Mt 5:48**). Emaru ndhu cu (**1 Yoh 4:8**); eriek (**Zab 104:24; Rum 11:33-34**); eber (**Zab 107:8; Rum 2:4**); eleng' (**1 Pet 1:15-16; Nyu 15:4**); epoko lembe atira (**Tha 18:25; Ai 34:6-7; Poi 32:4; Zab 96:13**); man emandha (**Zab 86:15; 117:2; Ebr 6:18**). Nikum Mungu emandha man eleng', ecopo ngo nibedo i ribodhok ku dubo (**Isa 59:2; Yoh 9:31; 1 Yoh 1:5-7**). I ka maeno, ebipoko lembe wi juceke m'udubo (**Rum 1:18; Ef 5:6; Ebr 9:27**). Adwogi pa dubo ke tie tho man pokiri ma nja ku Mungu (**Tha 2:17; Ezek 18:4; Mt 25:46; Rum 6:23; Tic 17:30; 2 Tes 1:6-9; Nyu 20:11-15**). Nikum dubo migi, ecopre ngo ni dhanu ni "nwang'u" nyo ni "timo tic" pi yiko wat maber ku Mungu (**Tic 13:39; Gal 2:16; 3:11; Ef 2:1-3, 12**).

2. Yesu Kristu kende re ma copo "pong'o kind longro" m'i kind Mungu ku dhanu, nikum Yesu Kristu kende re ma e Mungu mandha man edhanu mandha m'edubo tak de ngo. "Jakindjo" en e ng'atu ma kelo ungu ario ma kindgi pokre karacel man epoto kindgi. Jakindjo umaku ebed ng'atu m'ecopo weco ku thenge ario ceke. I lembe m'i kind Mungu ku dhanu, Yesu e Mungu mandha (**Mk 14:61-64; Yoh 1:1; 5:18; 8:58-59; 10:30-33; 20:28; Kol 1:15; 2:9; Tit 2:13; Ebr 1:1-3; 2 Pet 1:1; 1 Yoh 5:20**). Ecopo andha ni weco ku Mungu. Yesu tie dhanu de andha (**Mt 13:54-57; Lk 2:5-7, 40, 52; Yoh 4:6; 11:35; 19:28, 34; Ebr 2:17**). Ecopo de niweco ku dhanu. M'ukoc ku lem mi dhanu mange ceke, Yesu ebedo mbe ku dubo (**Lk 23:14-15, 41; 2 Kor 5:21; Ebr 4:15; 1 Pet 2:21-22; 1 Yoh 3:5**). Ecopo nicungo ka Mungu i wang' dhanu man ecopo de ni ketho kwac i bang' Mungu calu dhanu. Ka kumeno, Yesu kende re ma copo nibedo jakindjo i kind Mungu ma eleng' man dhanu ma jadubo. En kende re m'ecopo ni mio kwo ma rondo ku rondo ni dhanu man ediko kind Mungu ku dhanu (**Yoh 14:6; Tic 4:12; Rum 8:34; Kol 1:19-20; 1 Tim 1:15; 2:5; Ebr 2:14-18; 7:24-27; 9:11-15; 1 Yoh 2:1, 23**).

M'emire gire ni jamgony ni dhanu ceke: 1. Yesu ting'o dubo mwa iwie gire wi yen mathara (Isa 53:6; 2 Kor 5:21; 1 Pet 2:24). I mire gire wi yen mathara—yeyo dubo mwa kadi bende en ekwo m'edubo ngo, man tho kakawa—Yesu culo cul pi dubo mwa (**Isa 52:10-11; Mt 27:46; Rum 5:8; Gal 3:13-14; 4:4-5; Kol 2:13-14; 1 Pet 3:18; 1 Yoh 1:7; 4:9-10**). Yesu kwo ku kwo ma nwang'u umaku wakwo (niwacu, kwo ma dubo mbe man ma mio anyong'a ni Wego), man etho ku tho ma nwang'u umaku watho (niwacu, yeyo fod ma pi dubo mwa kakawa kara wan dong' kud wayeye). Mungu ma Wego ujolo miri ma Yesu mire kudo wi yen mathara. Maeno nyuthre i Cer (**Tic 2:22-36; Rum 1:4; 3:21-25; 4:25; Ef 1:18-2:7; Ebr 10:11-14; Nyu 5:1-14**). Kwo ma rondo ku rondo man dwoko cen wat ma ber ku Mungu jucopo ngo ni "nwang'u," nikum wan ceke wa judubo man wacopo ngo ni lokra giwa niyai yor i iwa ni tundo yo woko. Yesu re ma mio kwo ma rondo ku rondo man ma dwoko wat bo ku Mungu calu giramia ni dhanu ceke ma giyie (**Yoh 6:47-51; 10:10; Rum 5:8-21; 6:23; 1 Kor 1:21; 2 Kor 5:18-21; Ef 2:8-9; Kol 1:19-22**).

2. "Jamgony" e lembe ma weco pi cul ma juculo pi gonyo ng'atuni nyo piny moko; e lembe ma jutiyo kude pi wilo ng'eca pi mio ire gony. Lembariba Manyen nyutho nia wabedo ng'eca pa dubo (**Yoh 8:34-36; Rum 6:17-20; Ef 2:1-5; 2 Tim 2:25-26**). Ento, Kristu culo jamgony mi wilowa man ni gonyowa i ie (**Mt 1:21; 1 Kor 6:19-20; Ef 1:7; Tit 2:14; 1 Pet 1:18-19; Nyu 5:9**).

3. "Ni dhanu ceke" jucopo gonyo there nia "ni juceke m'apokapoka mbe," nyo "pi rombe pare ceke," ungo nia "ni juceke ma jukoyo moko ngo." Ka Kristu culo jamgony pi dubo pa dhanu ceke m'eweko moko ngo andha, lembe mi "cul wang' ario" gam wok. Niwacu, ka dhanu ceke dubo migi Kristu culo pire, dong' gin m'umaku jucul kendo mbe. Ebedo ber ungo ni oro ng'atu moko ci i mac pirang'o dubo pa dhanu ceke dong' judaru culo pigi (calu ma ka ot pido ung'olo cul i wia pi turo cik, ento umira uculo cul ne ceke, gavumente mbe ku twero mi penjo cul mir ario i bang'a nikum cul ma mitre ceke dong' juculo. Tek ng'atu moko nwang'u uwacu, "Ju ma gi juyic ungo ceke jubeorogi i mac pirang'o giyio ngo" dong' penji wok kumae: "Yio ngo e dubo ngo?" Lagam ne nie, "Eyo—yio ngo en e mbegi mi dubo." Ka yio ngo e dubo, dong' jular juculo pire (calu ma ka umira uculo cul pira ento re ang'eyo ngo nia eculo, kan acidho i ot pido ni culo culne, ot pido mbe ku twero mi gamu lim kud ibang'a, pirang'o gin ma cik uyenyio kud i bang'a dong' jupong'o). Nilubo maeno, ka juribo versi maeni ku mange mi lembagora ma weco i kum lac pa Lwok mi dubo, lembe ma lubo man cunjo pa biblia wie yenyio ka lubo gin ma julwong'o "Lwok mi dubo m'akoya": tho pa Kristu i andha mi lembe uketho both pa

juceke m'etho wi yen mathara pigi (niwacu, rombe pare—**Yoh 10:25-29**) “m'apokapoka mbe” cungo kakare.

2:8-15: ⁸*Ka kumeno ayenyo jumaco rwo ku kaka ma gini i ie ceke, giting'o ko cing'gi malu ma gi leng', ma kwinyo ku lem piem de mbe.* ⁹*Jumamon bende kumeca, gikend kendi m'uromo kakendi, karacelo ku lwooro ku bedo nger de; ku yukwigi m'akieda ngo, ku mola ma kwar kadi kidi ma i upal de ngo, kadi kendi de ma ng'ieune tek,* ¹⁰*endre (m'umaku mon m'utuco ya ayi Mungu ni i kumgi) ni kum tic ma ber.* ¹¹*Dong' dhaku ponj ng'eyo lembe yo ku woro m'ewor ko.* ¹²*Ento ayio ngo ya dhaku ponj ponji, kadi ebim wi co, endre ebed pare yo.* ¹³*Kum jular jucwio Adamu, ka judong' jucwio Eva;* ¹⁴*man ke jukuwondo Adamu ngo, ento juwondo dhaku e m'upodho i dubo:* ¹⁵*Ento ebiboth ku nyolo nyodo, tek gibedo asu ku yioyic ku mer ku dwokrileng' ku bedonger bende.*

Nicaku i **2:8-9** Paulo ubeketho gin m'ebedo ka yero i kum rwo, mir acel ni *jumaco* kadong' ni *jumamon* i tic. “Kajik mi ponji i **1 Tim 2:8-10** utie ngo pi ng'olo pi kit mi rwo (kum ng'ol pi rwo dong' ular umire i **vv. 1-2**) ento *nen* pa *jumaco* ku *jumamon* ceke i *kare* ma gitie ka rwo . . . Paulo utie ka weco wi kit ma junyutho ku kura i thenge m'uneno yioyic pa *jumaco* ku *jumamon*. Eweco ku tek nia nen migi ma yo woko umaku ngo gudri ku kura migi ma yor i igi.” (Liefeld 1999: 95)

Ka kumeno ayenyo jumaco rwo ku kaka ma gini i ie ceke: “Ka kumeno” uthubo kind **2:8** ku lembe ma ular ubino i wang'e. Lembe ma **2:8** ucungo iwie tie rwo. Anzilone ke rwo pi kwo ku kwo ma ayi Mungu ni kume kara lembanyong'a uyere man dhanu gibothi. Jukristu ma co gibed jamporne. Rwo ujik ungo i kum gin ma timbre i ceng' yenga i kanisa. Ento nikum rwo nyutho kit wat m'i kindwa ku Kristu, man sawa ceke watie kude, bedo Jukristu umaku nyuthre sawa ceke man “*i kaka ceke.*” Pi maeno, nikum rwo pire tek mir acel pi cungo asu matek i yioyic (**2:1**), umaku wabed ku pidoic mi rwo sawa ceke “*i kaka ceke.*”

Ting'o ko cing'gi malu ma gi leng', ma kwinyo ku lem piem de mbe: 1. “Ting'o cing' ma leng' malu” etie ngo lembe pi kit m'umaku wabed kudo (niwacu, ketho cingwa mandha eni) i *kare* ma waberwo. “Ting'o cing' ma leng' malu” ucungo kaka rwo m'uai kud i *kwo ma leng'*. Wang'eyo maeni pi thelembe mapol: (A) Rwo tie kara wakwo ku kwo ma ayi Mungu ni i kume. Dong' ka Paulo ubeketho lembene i kum *jumaco*, gin m'ebewacu no urombo ku lem mi kwo ma ayi Mungu ni i kume. (B) “Leng'” utie wec mi tipo, mi kum ungo. Lwoko cing'jo dwoko dhanu leng' ungo ka ng'atuca ubekwo ku kwo mi dubo (nen **Rie 6:16-19; Isa 1:10-17**). (C) Lem m'ulubo, “*ma kwinyo ku lem piem de mbe,*” e kago man emedo “*ting'o cing' ma leng' malu.*” Lembene enyutho nia gin ma pire tek utie rwom mi kwo pa ng'atuni, ungo nia nyo cinge nen nenedi. (D) Dhanu copo rwo i ayi moko ci: ma gikulo wigi (**Tha 24:26**); ma givuto i ng'om (**Yoc 5:15; 7:6**); ma gikulo wigi i ng'om ma nwang'u giketho wigi i kind cong'gi (**1 Ubimo 18:42**); aruma (**Zab 95:6; Dan 6:10**); ma giting'o cing'gi malu (**Ywak 3:41**). Moko copo rwo m'ecungo ku wie de. Kit m'eketho ko kume pire tek ungo; lembe mir adunde re ma pire tek. (E) M'uweko Lembariba Macon m'uketho kit ma Julsraeli girwo kudo, i Lembariba Manyen “lembe ukoc i kit ma judieng' ko ngo hai i kum rwo ma yo woko ka jupore ku yeny mi kethocwiny i kum rwo calu piny ma timbre yor i adunde” (Piper 2003: 215-16). Yesu wacu, “*sawa bino ma wubirwo ie ni Wego wi goduni ngo, kadok i Yerusalem de ngo . . . ma ju ma jurwo gibirwo ni Wego i tipo man i lemandha*” (**Yoh 4:21-23**). Lembe acel ma pire tek pi bedo mbe pa cik mi rwo ma yo woko i Lembariba manyen utie nia Lembariba Manyen utie ku pidoic mi or ma bitimbre i kind thek matung' tung' rubanga wi rubanga man dong' pi maeno eber ungo ni nure ku gin ma yo woko” (Piper 2003: 215). Andha, kadi bende Lembariba Manyen ung'olo ngo pi kura mi timo nyo kit mi bedo pi kwayukwac nyo ke rwo, timo mwa ma yo woko nyutho lembe mir adunde pa ng'atuni. Ka kumeno, timo mwa ma yo woko copo bedo ni yo ma pire tek iwa pi ngiyo kwo mwa mi tipo ma yor i iwa, man bende e gin ma ju ma gi juyic ungo bineno pi pimo kanisa, Jukristu kubang'gi kubang'gi, man yic mi Jukristu ceke bende. Ka kumeno umaku wapoi pi kit ma watimbra kudo, kadi bende (nyo ke pirang'o) Lembariba Manyen umio iwa bedo agonya i lembe ma yo woko ma kumenogi.

2. “Ma kwinyo ku lem piem de mbe” utie lapor pa ayi dubo pa dhanu ma cero dhanu ni rwo kud i kwo ma leng' (niwacu, ma cerogi ni “ting'o cing' ma leng' malu”). Ng'ecwiny, piemo piem, ali man laru lembe gitie kit kura man gitie pidoic pa *jumaco* mi dodri gijo man ketho piny ceke ucokre i wie. Lembe maeni gin acam pa pidoic mi jwigri ma ketho Mungu man yeny pare mir acel. Pi maeno, *jumaco* ma girwo ma ke pidoic migi tie ku “*kwinyo man ku lem piem*” umaku ku gigen nia Mungu bineno gin kadi rwo migi maber.

3. Lembe ma juloko ni “lem piem” (i NASB; “ni piemo.” NIV; “ni dhau.” RSV, ESV) (*Griki=dialogismos*) jucopo ni loke “yio ngo” (KJV, NKJV). Thelembene ca udok i kum paru par: niwacu, loko lembe ma timbre kare ma juweco wi lembe ma gigudri (piem, dhau)—nen **Lk 9:46-47; Flp 2:14**; nyo piembri ma kelo lembe ma jiji (“penji/yio ngo”—nen **Lk 24:38**). Ndhu kit ma juwece kudo ca re ma wodho lok ne ma cu. I **2:8** thelembe adek wok ma nyutho nia Paulo ubetundo i kum “lem piem, dhau” nibedo gin m'eweco i

kume: (A) Kwinyo ku piemo gi lembe ma wat ni kindgi. Ni piemo e lanyuth mi kwinyo. Lembe ario eno m'udikogi tie "ku." I thenge mucelo ke, "yio ngo" tie ngo kago ku kwinyo. Ka nwang'u thelebene ubedo "yio ngo" nwang'u nyathi lembe ma "nyo" ubedo i kind "kwinyo" ku "yio ngo." (B) Thek 2 ubeweco i kum kit ma ng'atuni bedo kudo ku dhanu man ma sagu ceke timo pare *ba' dhanu mange* ma lubre ku kit ma timone nyuthre yor ibang' Mungu. I 2:8 "kwinyo" etie yo ba dhanu mange. I 2:9-13 lembe m'uwecre tie adwogi pa kura pa jumamon ba jumange. I 2:1-7 rwo m'umaku warwo de utie pi dhanu mange (niwacu, umaku warwo pi juceke ni kum Mungu pido pi juceke, man warwo kara tela mi ng'om karacelo ku ng'om uwek wabed ku kwicwiny). "Lem piem" nyo "napiemo" de tie gin ma maku kum dhanu mange, yo kurucel ke "yio ngo" ekoc ku lapor ma jumio i thek 2 ne zo. (C) Paulo ubeweco i kum jumaco anzilo, man ebeweco wi kura man timo mareco ma jumaco bedo kudo. "Yio ngo" nen ni lembe ma gwaku lembe mapol, man ecopo bedo i jumaco kadi jumamon de rom rom ungo nia e piny ma jumaco kende re ma gitimo, ka ma juporo ku dhau nyo loko dhok m'e gin ma nwang're ma sagu i kwo pa jumaco.

Jumamon bende kumeca, gikend kendi m'uromo kakendi, karacelo ku lworu ku bedo nger de: "Kumeca" (nyo, "i yo marom"), ma Paulo uketho i acaki pa 2:9 ketho wec pare m'udok i kum jumamon i kabedo marom ku m'ebedo ka weco kum jumaco: rwo—anzilone, rwo pi kwo ku kwo ma ayi Mungu nikume man rwo m'uwok kud ki kwo ma leng'. I 2:8 Paulo uweco i kum dubo ma jumaco gitimo gin; i 2:9 eweco marom i kum jumamon. Kadi bende kwinyo maku jumamon man giloko dhoggi de, timo ma kumeno enen akeca ngo i jumamon calku ma junene i jumaco. Gin ma dit i kwo pa jumamon utie dieng' i kum nen migi, man lulo leng' kumgi man bedo mon. "I versi 9-10 lapor ne tie nia leng'o ma yor i i jumamon umaku unen yo woko i tic mabeco. I ng'om pa Juyunani macon, nyo cil i nindo pa Paulo de, kendi mabeco, yiko yukwic man kendo mola gibedo ni piny ma girombo ngo ku bedo ma cu man leng'cwiny mandha. Uketho jumamon ma Jukristu umaku gikend kendi 'm'uromo' kakendi. Koro kit kendi, yukwic man mola mir akenda wodho thelelmbe ario ma gibedo ko rac. (1) Acel utie cul m'upore ngo. Lwongo nying' mola makwar weco pire gire, man lembe ma jutiyo kude pi weco pi kendi mupore ngo utie 'ng'ieune tek.' (2) Mange ke timo mi tarwang' ma niai con junene i kit kendi mokogi." (Liefeld 1999: 95-96) I ario maeni ceke, timo mi dubo pa jumaco ku jumamon ceke kelo pidoic pa dhanu mange yor i bang'gi man corogi bor ku Rwoth. Lembe mi ketho cwiny hai i kumjo gijo en e pidoic mir adunde man kwo m'ukoc ku pidoic maber mi timo rwo. Enyutho ngo mer i kum Mungu kadi i kum juwadwa. Ka watie ku pidoic man timo ma kumeno wacopo ngo n tundo i kajik mi mer. Paulo ubekethe kilili nia kwo mwa ceke—kit ma wawinjra kudo i kwo mwa, ridu lembe kara yeny mwa pong', cil kadi kit ma wakendra kudo—i kajikne nyutho kit ma waparuru ko i kum Yesu man jumange de.

Ku yukwigi m'akieda ngo, ku mola ma kwar kadi kidi ma i upal de ngo, kadi kendi de ma ng'ieune tek, endre ni kum tic ma ber: 1. Lembe pa yukwic ("m'akieda ngo") e lapor mi lembe m'uketho umaku wanen ku tek lembe mi kare nyo kura ma Paulo ugoro i ie. Lembe ma jubeweco iwie utie "kura, kura tim, dhok, yic man lemkei pa jagor man pa ju m'ubedo ka winje i kare maeca" (Doriani 1996: 31). Neno lembe calku sawa m'etimbre i ie mio iwa lembe ma konyowa ni gonyo thelembe pa wec, nget wec, kura tim, thek, kabedo man gin ma gitimbri ma jagor uweco i kumgi. Jugoro Biblia pi lembe m'athothi, i kura mi dhanu moko m'akoya, ni dhanu m'akoya, ma gibedo ka kadhu i lembe moko m'ukoc ku pa jumange. Ento re jugore nibedo calu jaor ni dhanu ceke yor i ng'eye. Nilubo maeno, "Lembe ma tek i ketho lembagora i tic utie *pong'o vur m'i kind kura mi sawa mi goro Biblia ku kura mi nindo maeni*" (Doriani 1996: 143). Niwace i yo mange: nyo ng'ol m'i Biblia—kadi ma nuti i Lembariba manyen—tiyo pi dhanu ceke, i sawa man kabedo ceke, nyo gibedo ndhu pi kare maeca ma jumioigi i ie?

2. Poko kind lembe ma maku kum jumoko kende man ma maku kum juceke re ma dwoko ketho lembe i tic ma lubo bedo the cik ungo nyo ke bedo i the cik tek. "Wayenyo ngo niketho gin moko ma maku kum kura mi thek ceke udok ni gin ma utwire i kum kura mi thek acel. Yo kurucel ke, wayenyo ngo waketh maeno m'e pa kura mi thek acel ca ngo udok ni gin ma twiyo kura mi thek ceke." (Webb 2001: 24) "*Bedo mi the cik ungo*" utie calu ting'o lembe mi Biblia ma "lokri ngo" ni gin ma maku kum ju ma gilar gijolo lembene ca karacel ku ju mange ceke de, man enene ni lembe m'umaku kum ju m'ular ujole ca kende ento re jumange ceke copo cayu pire. Ju ma gin ithe cik ungo giyenyo ka neno gin ceke ve utwire ku kura mi thek. *Bedo mi the cik* ke utie thenge mucelo. Ulub cik giting'o kum Biblia ma "lokri" ni piny m'umaku kum ju m'ular ujole ca man ginene ni gin ma "lokri ngo" m'emaku ku juceke. Ulub cik gineno *ayi* mi lembang'ola mi Biblia ca kende, ma gineno lembe mathuth mi kura ca, nyo ke lembe madit m'ing'ei ayi ca re ngo. Tembo ni poko kind lembagora ma weco i kum lembe ma maku kum dhanu ceke man i kabedo ceke, ku ma maku kum kura moko mi Biblia man lembe ma jagor ca ubedo ka weco i wie, nyo ma kethe i tic nikum lembe moko mange—copo bedo tek magwei. Lembe mi kura juyenyo ka weco pire akeca ngo i Biblia, pirang'o kura mi dhanu maeca ku lembe ma gitimbri i kare nica jugor mi Biblia ku ju ma gibedo ka kwanu lembene gin'eyogi mathuth. Maeno re m'uketho piny ma ai woko ma

weko Biblia, ma calu buku mi gonyo thelembe mi Biblia, ku buku mange, umaku junen igi.

3. Tek ng'ol moko mi Biblia nen calu ya etie pi kura moko ma jagor uweco i wie, re umaku asu wanen ka nyo lembe moko ma maku kum dhanu ceke ma timbre unyoni ma ng'ol ca cungo i wie (kadi bende ayi ma jubiketho ko lembene i kura mwa binen tung' ku kit ma jukethe ko i sawa mi goro Biblia). Lembe m'ulubo e gicungo wi tic pa Doriani (1996: 146-47) man Hays (2001: 30-35). (A) *Nwang' thelebene man kit ma jutiyo kude ma kwong'a.* Maeni kelowa kum tiyo ku bodho mwa mi keyo kind gor man gonyo thelembe ma jugoro. (B) *Nwang' lembe ma maku kum juceke i ng'ol acel maeno.* Nwang'u gin ma ubedo pi dhanu ma ng'ol mi Biblia ca ubedo pigi kendgi man nwang'u gin m'umire ni ju m'ujole mir acel ca kendgi ngo ento ni dhanu nyo juyic ceke i kabedo man i sawa moko ci utie cwiny wecne. Maeni copo terowa ni poko kind ayi pa ng'olne man kum ng'olne (niwacu, thelebene, lembene, "m'upong' ne," nyo ke gin m'uketho jumio ng'ol maeno). "Ka wanyang' ungo atira nia piny moko utie pi jumoko kende nyo ke pi juceke, ebedo ber tek wanene calku kwenda ma nuti i Biblia" (Wolvaardt 2005: 300). Timo maeno yenyo wabed ku ng'eyong'ec mathuth i kum uda m'i Biblia ne zo, man lembe ma dongo, ponji man lapor m'egiere wie. "Ka nyang' i kum kwenda mi Biblia utie ber, ebedo yot ni poko kind lembe ma pi juceke man ma pi dhanu moko" (Ibid: 28). I kare mapol (ento re pi kare ceke ngo) kit ng'ol ario ceke man lembe ma tie i ng'eye ca copo bedo thendhe, man jucopo kethe i tic ku kite ma jumie kudo, mandhane kan edok i lembe mi Lembariba Manyen. Ento re, umaku wabed ku wang'wa kara kudi wating' ng'olne, lembe ma nuti i ng'eye ca, nyo tic ma jukethe i kume "malu akeca." (C) *Nwang' lembe ma calu maeca i nindo ma tin.* Maeni yenyo wabed ni dhanu ma nyang' maber i kum kura mwa giwa. Kare ma wabetimo maeni emitre nia wanwang' apokapoka ma copo bedo nuti i kind ju m'ular uwinjo lembene ku juyic ma kawono. Umaku wapar mathuth i kum *pirang'o* ma lembe moko i nindo ma tin ecalu mi Biblia. Cik ceke mi Lembariba Macon, ng'ol, man lembaketha, man lembe ma pigi tek i Lembariba Manyen, *juporogi apora, tek gipori andha.* Jukethogi i tic ndhu calku ma lembe mi Biblia man lembe mi kare maeca i andha gipori (niwacu, giyenyo ka bedo rom). (D) *Wodh lembe ma ka juketho i tic koko lembe ma dongo dongo ceke.* I ketho lembe i tic, ecopo yire iwa: 1. Ni yaro i ng'ol mi Biblia. Ku lapor, ketho cwiny hai ungo i kum kana pa wedu (**Ai 20:17**) ie lac ka jukethe i tic (niwacu, kud iketh cwinyi hai kum mutukari pa wedu). 2. Niloko ng'ol m'i Biblia m'ucungo wi lembe mi kura pa dhanu. Ku lapor, kaka mothri ku "cwicwic ma leng'" (**Rum 16:16**), jumothri ku cing' nyo ke jugwakri agwaka. 3. Ni jwigo ng'ol mi Biblia. Ku lapor, kaka madhu pigulok nyanok pi tho mi cino (**1 Tim 5:23**) wacopo ni tiyo ku yath mi cino nyo ke pi mi cupa nyo ke giramadha mange ma nuti. 4. Ni loko ng'ol mi Biblia tek kethe calku kite ma juketho ku ng'olne copo nyotho thelembe ma juwece kudo. Ku lapor, i **1 Tim 5:3-16** dhaku ma cware tho ma oro pare sagu pier abusiel ma nyithindhe nyo nyikwaye mbe, kadi bende lembe pare rombo ku lembang'ola pa Paulo, ecopo nwang'u kony ungo tek elagu piny, enwangu cul mi olo, nyo ke enwang'u kony kud i ba gavumente (ma gi gin ma Paulo uwecogi ngo). Ithenge mucelo ke, dhaku m'aradu ma cware tho m'utie ku nyithindho copo ka nwang'u kony mandha tek nyithindhe gicopo konye ngo (fodi gi nep akeca, nyo ke juot pare gikwere, ku lapor kan eai i yic mi Silamu), tek embe ku kare mi gambri (ku lapor, kan enuti ku thoj ulindi), nyo ke pi lembe mange nge. (E) *Niporo lembe ma wawodho ku lembagora mange, ma sagune lemponji mi Lembariba Manyen.* Tek lembe mwa utie m'upore ku lembagora mapol pol i Biblia, e cwinywa doko tek i kume. Umaku wabed ku wang'wa ka warombo ku ng'ol i Biblia ma ucoro bor ku lembe mi kare maeni. Lapor mi Biblia ketho lembe mwa ma wawodho cungo, nyo ke cungo ngo.

4. Lembe nyo kura mi kum 2:9-10 kadi dul mange de nyutho nia lembe pa Paulo i kum yukwic ubedo pi kura maeca athothi, ento re lembe m'udok i kum kendi m'uromo kakendi utie pi juceke. Blomberg uwacu nia, "Kura mi kendi' maeni utie lanyuth ma nia mon ma julonyo i Efeso re ma gibedo utur-cik ma jubedo ka weco igi. Gin kendgi re ma gicopo ni yiko yukwigi kit ma juweco pire no. I andha mi lembe, lembene ku dhu Jugriki kwandre kumae, 'ku yukwigi ma kieda ngo ku mola makwar kadi kidi ma i upal . . .' Kiedo yukwic ubedo mbe ku lembe marac, ento re thero mola i yukwic ma kieda ca, ma calu yo acel mi koko dhu yukwic karacel, ubed uting'o kare malac ndhu mi yiko kit ma junen ko man de ebed ewotho ku kendi ma beco man ma wil migi tek." (Blomberg 1999: 207) Earle umedo, "Ma racne, maeni ubedo gin ma weg tarwang' gibed gitimo. Ma berne, enyutho ayunga man paru piri giri, ma gin ario ceke gikoc ku Tipo pa Kristu." (Earle 1978: 361) M'umedo maeno, **2:9-10** uyenyo ka bedo cal cal ku **1 Pet 3:3-4**, ma wacu nia "ruko kud ubed ruko ma yo woko mi kiedo yukwic, ku mola ma kwar ma ie ju kide ma pire tek kadi ronyo girakenda bende; endre dong' ebed ng'atu m'ukandre mir adunde, i kendi ma nyothre ngo mi cwiny ma mol ku ma yo de, ma wel pinje dit i wang' Mungu." Gor ma jugoro ku dhu Griki "umbe ku yiko lembe mi kendi man ewacu kumae, 'Wek ruko kud ubed ruko ma yo woko mi kiedo yukwic ku kendo mola makwar kadi ronyo girakenda.' Dong' e ber ungo, nitiyo ku dul maeni nikwero ni mon ka kiedo yukwigi nyo ni kendo mola makwar, kum pi lembe marom eni ng'atu moko nwang'u copo kwero pi 'ronyo girakenda'. Lembe pa Petro utie ngo nia moko ci m'i kind maeni jucero, ento nia ku gibed 'girakenda' pa mon, ka ma leng'o pare ai i ie." (Grudem 1988: 140) Rom ku maeni, **1 Kor 11:5-6** weco i kum dhaku ni boyo wie pirang'o bedo ku wic m'aboya ngo "nyayu lewic i wie" man edwoke calacel ku "dhaku ma wie bedo anyara," man "e lewic ni dhaku ya junyar wie kadi jugwar (jujwig) wie." I kura pa Paulogi, dhaku ma

jumaku i tarwang' junyaru wie man jujwige ni dwogo i rwom pa won asara (Winter 2001: 128). I kura mi dhanu mapol i nindo ma tin, maeno timbre ngo. Andha, i kura mi dhanu mir Afrika mon dupa nyaru wigi nyo ke gitie ku yukwic macek. Lemb'anywar moko de mbe ma lubo nyaru yukwic. Calu m'ular uwecre, yic mi Jukristu juyike ma jucopo nyuthe i yo matung' tung' i kura dhanu rubanga ku rubanga wi ng'om. Pi maeno, lembe mi Biblia madok i kum piny ma calu girakenda man lemb yiko yukwic ginyutho nia wec m'uwecre etie pi kura moko (kum kura kendi gikoc itheng ng'om matung' tung', cil kadi kit ma juyiko ku yukwic de ukoc i kind thekdhanu matung' tung'). Ento re, lembe ma maku kum kendi m'uromo ka kendi, ku tugo ngo ku bedo dhaku nyo nico kadi lonyo, gitiyo i kura ceke—ento kit kendi, kit yiko yukwic, man gin ma yire ukoc i kind kura mi dhanu matung' tung'.

Dong' dhaku ponj ng'eyo lembe yo ku woro m'ewor ko. Ento ayio ngo ya dhaku ponj ponji, kadi ebim wi co, endre ebed pare yo. Kum jular jucwio Adamu, ka judong' jucwio Eva. Man ke jukuwondo Adamu ngo, ento juwondo dhaku e m'upodho i dubo: 1. Versi maenigi ukelo piem madit i kind ju ma gisomo lembe i kum biblia i kum kit ma lembuni ugwaku kura maeca kende nyo ke emaku kum kura pa jumange de. Giceke giyio nia “ng'eyo lembe yo ku woro m'ewor ko” man “bedo yo” copo ngo ninyutho bedo ling' magwei, nikum kare mange Biblia weco pi jumamon ma giberwo man gibeewo i kanisa (nen **Tic 21:9; 1 Kor 11:5**). Acel m'i kind lanyuth mi pong' ku Tipo (m'emaku kum jumaco ku jumamon ceke rom rom—nen **Tic 2:17-18**) utie “wecri i kindjo ku lembwer man wer ku wer mi tipo” (**Ef 5:18-19**). Versi maenigi kelo penji dupa madok i kum gonyo thelembe. Ngewa unyutho kit lembene mapol: “Nyo ng'ol maeni [niwacu, Lembe pa Paulo ma nia ‘ayio ngo’] etie pi ker pa Mungu sawa ceke? Lembene juwece i wec ma kawoni, ma jucopo wece ninyutho lembe ma maku kum lembe ma ni dhanu ceke nyo ke jucopo loke ni ‘abeyio ngo’, niwacu ya cikne ubedo pilembe ma ubedo ni timbre i kanisa mir Efeso i kare maeca. Wec kendo nuti i kum ang'o ma Paulo ubedo ka yero kinde m'eweco pi ‘dhaku’. Nyo ebedo ka weco iwi dhaku moko acel m'ubedo ku ng'ol iwi nico moko aceli? Nyo ebeweco kumeno kara ‘dhaku’ ucung kaka mon ceke? Ka e kumeno, nyo ebeweco iwi mon ceke mir Efeso ma gibadhri nikum juponji mi ndra? Nyo mon ceke i Efeso? Nyo mon ceke ma Jukristu i nindo pare eca? Nyo mon ceke mi rundi ceke? Ka waparua ya wacopo gamu penji m'i kum mon ma jubeweco i kumgi, wanwang'ra i lembe mange. Mon ma kani ma juyio igi niponjo? Nyo eng'atu moko ci, jumaco ceke, coggi nyo julieu? . . . Ka wadaru lembe pa mon ma kani ma umaku kud giponji, wamondo i peku mir ang'o m'umaku kudi giponji. Kum lembene utie nia umaku ngo giponj ponji mandha ngo, kadi kudi giponj lemandha mi lembanyong'a, nyo kudi giponj piny moko ci, ma i kindgi utie lemandha mi lembanyong'a.” (Ngewa 2009: 52-53) Dong' elembe mi wang'uic ungo, nia, maeni utie dul ma nyang' i ie tek, m'usagu ceke ka waneno “bor piny mi kura” i kind kura mapol ma kawoni ku lembe m'ubedo ka timbre i Efeso macon eca (ma watie ku ng'ec manok kende i kume). 2. Lembe madit ma versi maeni giweco i wie utie pi kare ma mon copo “niponjo nyo ni bimo wi co.” Kare ceke mon utie ku tic matung'tung' ma gitimo i kanisa: giponjo mon mange; giponjo awia i Kanisa pa Nyithindho; gitimo ni co ku mon i yo mapol. Lembe ma “coko there” ceke utie nia nyo umaku juwir jumamon kara gibed ku bim wi co calu jukwath ma dongo nyo jupiskopi. Buku acel m'utie ku gor mabocu ma jumaco ku jumamon ma gitie ku ponjri ma malu gi goro iwi thenge ario ceke mi lembuni utie buku ma James Beck man Craig Blomberg, gicoko dhoge ma julwong'o, *Two Views on Women in Ministry* (Grand Rapids, MI: Zondervan, 2001). Yic matung' tung' gitie de ku lembe matung' tung' iwi wec maeni, man bende i yic maenogi de apokapoka nuti. M'umedo maeno, dul ma pol pol nuti i Lembariba Macon ku Manyen de ma giweco i kum lembe maeni m'umaku junen gi kara junwang' lagam maber pi penji maeni. Mi keyo i lembene ceke ngo, m'ubelubo e utie gudo kum penji ku gamu lembe m'i kind thenge ario ceke:

<u>Mon copo timo i kare moko ci</u>		<u>Umaku ngo mon ubed ku ng'ol</u>
<i>Lemb'aketha:</i> Gal 3:28 nyutho ka cungo pa biblia nia i Kristu apokapoka m'i kind co ku mon (kadi lembe mi thek ku mange de) dong' uthum.	==>	<i>Gamu lembe:</i> En andha nia warom i Kristu, ento re maeno umo ngo wi tic ma maku kum co nyo mon kende (ku lapor, mon re ma gicopo nyolo mukere, ento co de pigi tek).
<i>Gamu lembe:</i> Kare mange (Jurumi 5) Paulo nyutho kele nia Adamu, Eva re ngo, m'ukelo peko ni dhanu. Eva unwang'u ngo ng'ol atira kud ibang' Mungu, pi maeno en (calu mon mapol i kare pa Paulo) gibedo mbe ku “ponjiri” ma Adamu ubedo kudo. Kawoni mon copo bedo ku ponjiri marom. Lembe ma maku kum bedo nyodo mir acel ulokre i Biblia. Ku dhu Jugriki lembe ma jutiyo kude pi “ng'ol” etie lembe ma jutiyo kude akeca ngo ere enyutho geru nyo adici, ungo nia tiyo ku ng'ol i yo m'atira. Maeni tie yeny pa Paulo gire	<==	<i>Lemb'aketha:</i> Paulo ketho lembe pare i kum tic pa mon udok i kum cwic ku podho i dubo, m'ebenyutho nia maeni e ni dhanu ceke, ungo nia juwec i kum peko moko acel m'ubedo i kanisa mir Efeso. Kendo ke, kadi bende co gibedo ka ponjo ponji ma tung' i Efeso (nen 1 Tim 1:19-20) Paulo cero co ngo niponjo nyo nibedo ku ng'ol, ento mon re.

pi kanisa mir Efeso, ungo nia lembang'ola ni kanisa ceke kare ceke.		
↓		
<i>Lemb'aketha:</i> Biblia tie ku lapor pa mon mapol ma gibedo i tela ma malu: ku lapor, Debora (Pok 4 —jabila ma dhaku man japokembe wi Israel); jubila ma mon i kanisa i Lembariba Manyen (Tic 21:9; 1 Kor 11:5); Priskila (dhaku) uponjo nico (Apolo) (Tic 18:24-26); Yunia (dhaku) julwong'o "jakwenda" (Rum 16:7).	==>	<i>Gamu lembe:</i> Jucopo ngo ni piemo nia mon copo timo tic ma pigi tek i kanisa. Ento re, pi lapor pa mon calu jukwath madongo nyo jupiskopi i Biblia. Priskila uponjo Apolo, ento en etime i pacu pare giku cware, wi bop ungo. Nying' ma Yunia no copo bedo "Yunias" (m'e nying' nico).
		↓
<i>Gamu lembe:</i> Paulo tiyo ku dhanu ma co i 1 Tim 3:2 nikum judongo mapol gitie co. Ento re maeno cero ngo mon nibedo judongo calku mi 1 Tim 5:3 , ma weco i kum mio kony ma kanisa mio ni mon ma coggi tho cero kanisa ni mio kony ni co ma mondigi tho nyo jucan mange.	<==	<i>Lemb'aketha:</i> I 1 Tim 3:2 acel m'i kind lembe m'uketh ng'atuni udok jadit i kanisa tie bedo "cwar dhaku acel" (niwacu, nibedo nico). Kendo ke, Jukwenda pa Kristu ku lapor pa judongo i Biblia gitie co.

3. Gor maeni ubenyutho bero pa poko kind lembe ma pire tek mir acende, m'ulube mir arionde, man ma dhanu gicwiyo gin. Lembe "mir acende" gi lembe mir ukungu mi yioyic man gin ceke ma Jukristu ceke umaku giyi i wie: Biblia tie lembe pa Mungu; Mungu tie i adek; dhanu upodho marac i dubo man ecopo bodhre gire ngo; Yesu tie Mungu mandha man dhanu mandha; Kristu tie wang'ayo m'ekende terojo ba both; waboth nikum bero pa Mungu kende nikum yioyic i Kristu; julwong'owa ni kwo ku kwo mi mer. Lembe "mir arionde" gitie piny ma Biblia weco pigi, ento re m'eweco her ungo i kumgi. Lembe ma mir arionde gitie piny ma calu: umaku ju mi baputisi ni mukere nyo ke ni dhanu ma gituco yioyici? Kit yo ma nedi ma jutel ku wi kanisa? Nyo Kristu nuti i yo m'akoya i sawa mi Mesa pa Rwoth nyo ungo? Lembe ma "dhanu cwiyo" gitie piny ma Biblia weco pigi ngo, ento dhanu giwok ku cik nyo timone gigi. Piny ma dhanu cwiyo gin gitie piny ma calu: Lemrwo; kendo kit kendi m'ukoc ku wadi; ang'o (ku lapor, wer, cal mir anena, cam man meth) m'upore ni Jukristu. Apokapoka m'utie wi lembe ma mir arionde man ma dhanu cwiyo gin umbe ku lembe wi both mwa, man umaku ngo enyoth ribudhok mwa. Ku gum marac ke, apokapoka m'i kind yic matung' tung' man i kind Jukristu tie wi lembe ma mir arionde man ma dhanu cwiyo gin—niwacu, piny ma kony migi *nok* magwei. Lembe mi tic pa mon elembe mir arionde. Gwoko wat mi tic ku juyic acel acel, kanisa, man yic matung' tung' umaku ngo nyothre ka gikoc i kit ma gineno ku lembe. Kristu rwo nia "kara gin ceke gibed acel; cil calu in, Vwa, ini i ia, an de ani ii, kara ng'om uyi nia iora" (**Yoh 17:21**). Ma dikowa pol sagu ma pokowa. Eromo wagwok dikiri m'ucungo wi lembe mir acende, man wabed ku mer i kum juyic mange kan edok i kum lembe mir arionde man ma dhanu cwiyo gin.

Ento ebiboth ku nyolo nyodo, tek gibedo asu ku yioyic ku mer ku dwokrileng' ku bedonger bende: Maeni tie acel mi kind versi ma nyang' i ie tek i Lembariba Manyen. Kud i dhu Jugriki lembene kwandre kumae: "ento ebiboth [ng'atu acel] nikum nyolo nyodo tek gibedo [dhanu mapol] asu ku yioyic ku mer ku dwokrileng' ku bedonger." "Both" thelembene copo bedo both mi tipo (ma e thelembene i Lembariba Manyen) nyo bodho kum (ku lapor, kud i wavuvu—**Tic 27:20**). Kakeni ecopo bedo ngo both kud i nyolo nyodo, kum maeca dong' ci nen calu ya ka dhaku tho i sawa mi nyolo nyodo thelembene nia ebedo jayic ungo (ma elembe mandha ngo). Par ario wok i kum thelembe pa "both ku nyolo nyodo": (A) *Kacungo pa "Nyol pa Masiya"*: Par maeni ting'o **2:14** m'eweco i kum "dhaku" m'upodho i dubo ni bedo acaki mi lembe pare. Ecungo wi lembe ma nia **2:15** tie cukucwiny nia dubo pa Eva unege ngo man ecopo nego mon mange de ngo. Kumeno **2:15** cakire kare ma **2:14** ujik i ie ku wacu "ebiboth," man eting'o kum ng'ol ma jumio ni Eva i **Tha 3:15** nia both bibino nikum "kodhini." Maeno timbre kare ma Mariamu nyolo Yesu. Par maeni mio tego i kum lembe ma nia Paulo nwangu copo tiyo ku lembe ma weco i kum nyodo kan emito ni weco i kum mon m'unyolo nyodo. Ento etimu kumeca ngo. Elund etiyo ku lembe moko ma jutiyo kude akeca ngo ka juweco pi "nyolo nyathin." M'umedo maeno eroyo lembe ma nyutho pi nyodo ma jubekio wie (niwacu, Masiya). Yo kucel ke, i **5:14** kare ma emito ni wacu nia mon ma thindho ma coggi tho ma gitie i kanisa umaku jugamgi man "ginyol nyithindho" etiyo ku lembe marom ku ma etio kude i **2:15**. Lembe ma kud ugol i kume ("tek gibedu asu...") ukobre ni ai ba Eva nitundo ba mon ceke (nyo enyutho Eva ni cungo ka mon ceke "i kier" [**2:14**]), ninyutho kit ma both m'ubino ku nyol pa Masiya utimbre kakare nikum mon: nikum yioyic (ma enyuthre kud i kwo ma ayi Mungu ni kume). (B) *Kacungo pa "mon calu unyol nyodo"*: Maeni ting'o pidoic pa Paulo m'ucakire i **2:11-12**. Nilubo lembe maeni, **2:15** nyutho nia mon umaku ngo gitemb ni ting'o kaka co calu juponji man jubim. Kaka maeno, mon umaku gijol man gifoi kabedo migi calku ma Mungu ucwio man uyikogi, m'enyuthre i nyolo nyodo. Kacungo pa Ngewa ukoc ku maeni. En eyio nia eleng' ungo ni weco pi "both" rondo ku rondo nikum "jolo tic moko." Ka

kumeno, ejolo lok ma juloko i Biblia mi dhu mundu ma julwong’o NASB ma ewacu pare “agwoka,” man ewacu nia thelembe pa **2:15** utie: “Ka mon gimiri mi nyolo nyodo man lembe ma maku kum nyolo nyodo, gibicopo ni leng’o [niwacu, gibibedo “agwoka” i kum] kier ma mon moko i Efeso gipodho i ie. Ento miri kende copo ngo nigwoko jo i kum kier. Umaku ewoth karacel ku timo mabeco mi ‘yioyic man mer man bedo leng’ man kwerigijo’ (calu ma NASB uloke kudo). Paulo ubeponjo mon mir Efeso kit mi bedo bor ku peko i yo mi miri kum tic man kwo ku kwo pa Jukristu.” (Ngewa 2009: 56) Neno “mon calu unyol nyodo” eneno rombo pa lembe ma jutiyo kudo pi “nyolo nyodo” i **2:15** man **5:14** (giai i kum lembe acel). Ginyutho nia Paulo ubeyenyo ka ketho lembe m’urombo i **5:12-15** calu m’ebeketho kakeni: nia, ku yor i gambri man nyolo nyodo mon bivoyo peko, dubo man lubo Sitani.

1 Tim 3:1-13— Romo ni bedo Jutelwic i Kanisa

3:1-7: ¹Maeni lembe mandha, Tek ng’atu moko beyenyo tic pa jalieu, nwang’u ebeyenyo tic ma ber. ²Ka kumeno jalieu ukoubed ma adote mbe i kume be, cwar dhaku acel, ng’atu ma dhiro wi ava gin ceke, ma pidoie nger, ng’atu ma ketho tic cungo cu, ng’atu ma gwoko welo ber, ng’atu m’ungeyo rieko mi ponji, ³ng’atu ma jakwakwa ngo wi pigulok, ma goyo jo de ngo, ento ng’atu ma mol, ma japiem ungo, ng’atu ma jamar sent hai ngo. ⁴Ng’atu ma bimo wi juode cu, ma nyithindhe de giwore umbe lele, ⁵(ento tek ng’atu m’ung’eyo bimo wi juode gire ngo, ebing’ei gwoko kanisa pa Mungu nenedi?) ⁶ng’atu ma foduyio kawono re ngo, kum marmoko ebiringre ebipodho i lembapoka pa Jok. ⁷Man ke ekoebed ng’atu ma ju ma woko de gibegiwacu yap ire ber be, kara kud epodh i agobe kud uwic pa wonabali bende.

Kanisa en e kum acel, koko pa dhanu acel acel re ungo. Pi maeno umaku kit ma ewoth kude pi timo tic pare man pi pong’o or pare ubed unuti. Kanisa macon ubedo ku rwom ario mi tela: mi wie, julwong’o judongo nyo julieu; man mir arionde, julwong’o jukony (nen **Flp 1:1**). Dikiri moko ci e ber, e tek man edongo calku jutelwic pare. Paulo dong’ ulokre ni neno gin ma mitre pi jutelwic mi kanisa.

Tek ng’atu moko beyenyo tic pa jalieu, nwang’u ebeyenyo tic ma ber: Lembe ma ku dhu Jugriki juloko “jalieu” utie *episkopos* ma kare mange juloke ni “japiskopi.” Etie rom ku, man jutiyo kude calku ma jutiyo ku, *presbuteros* (“jadit”) (nen **Tic 20:17, 28; Tit 1:5, 7**). Gin ma jubeweco pire tie jutelwic mi rwom ma malu i kanisa, m’ecopo bedo jukwath, jupiskopi, julieu, nyo judongo. Maeni gidhanu ma giketho cik man gitimo tic pa Mungu (yero lembe, ponji, jukucwiny, yero lembanyong’a ma juboth ko, dwoko dhanu julub, ku mange de). Gin ma rom mitire pi tela mi kanisa ma giribri i acel. “Umaku junen nia i **1 Timoteo 3:1** Paulo ugonyo thelembe mi bedo jalieu calku tic (‘tic ma ber’), calku rwom mi tic ungo. Ebetegocwiny dhanu ngo i kum yenyo rwom ento tic re.” (Liefeld 1999: 116)

Jalieu ukoubed: Paulo ketho lembe 15 ma gimitiri pi bedo i tela ma malu i kanisa. Piny ario nuti ma jukojuenen. Mir acende, Paulo ubewacu ngo nia nibedo i tela ng’atu moko umaku upong’ wi lembe acel, nyo abic nyo pol mi lembe ma gimitiri pi tela maber. Ebewacu nia, nibedo jutelwic i kanisa, ng’atuni umaku upong’ lembe ma gimitiri ne ceke. Mir arionde, gin ma pire tek i kum lembuni gitie nia (ndhu m’uweko bedo ku ng’ec mi ponji man bedo ngo jayic manyen) gin ceke gitie gin ma *Jakristu moko ci* umaku ebed kude. Lembe ma juketho ma dok i kum rwom mi somo, bedo ku piny, nyo lembe manen “yo woko” kumeno. Kaka maeno, gin ma mitire ceke dok i kum kura pa ng’atuca. I **1:9-10** Paulo uwodho ka maleng’ lapor 15 pa weg bedopwe ngo ma jucwiyo cik pigi. Kakeni Paulo ubewacu nia kura mwa calu jutelwic umaku ubed *m’ukoc andha* ku pa dhanu ma cik utie pigi, nikum wan *watie ungo kendo ithe cik* macon. Kaka maeno, umaku wabed ku kit kura pa Kristu, nikum watie i the “cik pa Kristu.” Timo mwa ai kud i kit kura mwa. Calu ma kit kura mwa umaku ubed m’ukoc ku pa weg bedopwe ngo, kumeno umaku timo mwa ubed m’ukoc ku ma mi kura timo ma juketho i **1:9-10**. Gin ma mitire pi kabedo pa jakony (**3:8-13**) uyenyo ka bedo marom ku ma pa kabedo pa jalieu. Dhanu ma gitie i kabedo mi tela i kanisa gitie juwang’ Kristu ma ginen ni juyic ma gicokri karacelo man ni juyic ungo de i kind pacu. Ka kumeno, emitire nia gibed ku kit kura pa Kristu man gikwany kite i kit ma gikwo kudo.

Ma adote mbe i kume be: Gin marom mitire ni jukony (**3:10**; nen kendo **5:7; 6:14**). Lembe ma juloko”ma adote mbe i kume” thelembene tie nia ng’atu ma jucopo ngo ni dote pi timo rac. Maeni nyutho nia ng’atuca eleng’ naii yor i ie nitundo yo woko. Lembene e kago ku lembe pa Yohana pi “wotho i der” (**1 Yoh 1:5-7**). Lembe acel i kum der utie nen her pare: gin moko m’ukandre i der umbe; gin ceke tie her. I yo marom, ng’atu ma “adote mbe i kume” umbe ku dubo m’ekanu. Timo ku kura pare tie thendhe man her ni juceke.

Cwar dhaku acel: 1. Lembe maeni nyutho ngo nia nico umaku egambre kara ebed ni jalieu. Yesu kadi Paulo de

ugambre ngo re gin ario ceke giromo nibedo julieu i kanisa. Ento re, ka nico moko ugambre, umaku ebed ku dhaku acel kende, kud ebed won adhura. Won adhura copo bedo Jakristu, man copo timo tic mapol i kanisa (re umaku ngo egam mon mange ing'ei doko Jakristu). Jutelwic mi kanisa re umaku gitim maeno ma Mungu uyenyo. Yeny pa Mungu pi gambri tie bedo ku dhaku acel (nen **Tha 2:18-24; Mt 19:3-6**). Gambri tie ayi mi wat m'i kind Kristu ku mugole pare, kanisa (**Ef 5:25-32; Nyu 19:7-8**). Kristu tie ku mugole acel kende, man etie mandha ire. Jutelwic mi kanisa ma gigambri umaku gibed kumeca.

2. Ku dhu Jugriki maeni juloko ni “nico mi dhaku acel.” Lembe marom eni jutiyo kude i lembe m'udok i kum jukony (**3:12**; nen, **5:9** de [“dhaku mi nico acel”]). Maeni nyutho nia nico m'ugambre umaku ubed mandha ni dhaku pare “niai yor iie nitundo yo woko.” Niwacu nia, umaku ngo evure ku bedo ku mon mange, man umaku ngo etim “asara ii adunde pare” ku neno mon mange kud awanya marac man ku par mi tarwang' (nen **Mt 5:27-28**).

Dhiro wi ava, pidoic ma nger: Maeni gi kago, man ginyutho bedo ma wijo thwolo: niwacu, bedo ku wic m'utiyo; pokolembe maber; kwerigijo. “Dhiro wi ava” jutiyo kude ni jutelwic ma mon de (**3:11**; nen **Tit 1:8; 2:2, 5** de). Jutelwic umaku gimi par mabeco ni dhanu mi kanisa. Dhanu mi kanisa maeno umaku ging'ei nia jutelwic migi paru, man pokolembe migi urubre ngo ku pidoic ma ber ungo.

Ketho tic ucung cu: Lembe maeni rom ku lembe ma juloko ni “m'uromo” i **2:9**. Thelembene mandha tie “kakare,” man sawa moko juloke ni “ku yung.” Dhanu giyenyo ka mio woro ni jutelwic pi rwom man tic ma jutelwic gitimo. Ento re, jutelwic umaku gipenjri gigi: “An eni aromo ku woro ma dhanu gimio ira?” man “Ka dhanu gineno kit m'abedo kude kan atie i kind lwak ungo, nyo gicopo mio ira woro asu?”

Gwoko welo: Nibedo “jagwok welo” thelembene tie nia imaru man iparu pi dhanu nyo welo (nen **Tit 1:8; 1 Pet 4:9** de). Maeni pire tek, nikum jatelwic umaku ung'ei dhanu pare maber. Ng'eyo peko migi, genogen migi, lwooro migi ku mange de konyi ni bedo jakwath maber. Ng'eyo tego, goro, giramia man gin ma gicopo timo konyi niyiko jutelwic manyen, kara wathkum ceke ubed i tic. Maeni gomo man mio tego ni kanisa zo. Ento re, gwoko welo de bino ku cul moko. Jukwath mapol jugenogi ni mio cam man ot ni ngatu moko ci m'ubino i pacu migi, re kanisa mio ngo sente nyo piny mi ketho gitim maeni. Ka kanisa geno jakwath ni jolo ng'atu moko ci m'ubino i pacu pare, dong' kanisa tie ku tic mi wodho piny m'ecopo timo kudo kumeno (nen **5:17-18**). Kendo, nibedo jajol koth dhanu ceke (lapor ne, dhanu mi suru mange, dhanu ma kud ukudi pa thoj ulindi) Jakwath copo niwenjo dhanu moko mi kanisa ne. Maeno ubedo acel m'i kind adot i kum Yesu: ebedo “*jarimb weg ajok ku judubo*” (**Mt 11:19; Lk 7:34**). Maeca cero Yesu ngo ni nyutho mer man ngisi pare ni kwond dhanu ceke. Ka kumeno, umaku ngo ecer jutelwic mi kanisa nijolo kwond dhanu ceke.

M'ungeyo rieko mi ponji: Maeni en e lembe acel m'ukelo apokapoka i kind lembe ma mitre pi bedo jalieu man jakony. Jukony gicopo bedo nuti ku rieko mi ponji (Stefano—**Tic 6:8-7:60**; Filipino—**Tic 8:4-6, 26-40**), ento etie ngo gin ma mitre pi kabedo mi tic migi. Yore ma ng'atu copo ponjo kude pol: kud iwi bop i ceng Yenga nyo i kind kasi; telo wi Kanisa pa Nyithindho nyo kilasi mi kwan pa judongo; telo wi koro i Biblia i kind pacu nyo ungu moko. Julieu ceke umaku gibed ka ketho gin ma gicopo timo i tic i yo moko.

Jakwakwa ngo wi pigulok: Maeni weco wi ng'atu ma “umire” nyo “ma copo ngo niweko” pigulok, jameru. Gin marom mitre ni jukony (**3:8**; nen **Tit 1:7**de). Kura mi oro pa Paulo gi ca ubedo mi madhu pigulok. Theng ngom mapol (niwacu, kanisa ma nuti i Afrika) gimbe ku kura mi madhu pigulok. Ukungu lembe mi “miri ngo” nyo mi “copo ngo ni weko” piny moko fodi ucungo asu, cil kadi jatelwicne madhu ngo meth ma lake tek. Re ku gum marac, dhanu mapol i kanisa gicungo migi iwi madhu pigulok, ma giweko ukungu lembe ca. Pi maeno, jutelwic mi kanisa mapol gicopo madhu pigulok ungo, ento ibinwang'u nia gin gimoko i kum piny ma calu bedo ku ng'ol, rubu wi dhanu, man maku wi dhanu, nying' ma yik, ku mange de. Gin ma kumeno ginyotho dhanu ma sagu madhu pigulok. Jutelwic mi kanisa umaku ngo giyi piny moko, kadi epiny ma nen calu pigulok nyo piny manen ungo calu ng'ol iwi dhanu, nimaku wigi.

Ma goyo jo de ngo, ento ng'atu ma mol, ma japiem ungo: “Jagoy dhanu” thelembene “kwiny” nyo “won ali,” ng'atu ma “maku dhanu ku geru.” Ng'atuni copo bedo kwiny i yo ma kadhu goyo dhanu ku cing'—niwacu, ku lebjo, nyo kadi ku kit ma gineno ku dhanu. “Mol” utie thenge ma kucel. Dhanu mapol giparu i yo marac nia “mol” utie rom ku “goro.” Ecopo bedo ngo bor ku lemandhane. Yesu ubedo “*mol man ming' i adunde*” (**Mt 11:29**), ento ebedo ngo dhanu ma goro. Bedo mol mito ng'atuni ubed tek i kura tim pare. Yesu nyutho tego pa bedo mol kare ma juketho adot mareco i kume ento edwoko ngo dhu ju m'udote (nen **Mt 26:57-63; 27:11-14**). “Ma japiem ungo” uweco wi ng'atu ma “jadwok lembe tek ungo” nyo ma jadhau ungo” (nen **Tit 3:2**). Jutelwic

umaku ubed ucok dhu lembe, dhanu ma tugu the lembe mi piem re ngo. Umaku gibed ka yenyo pidoic pa Kristu man telowic pa Tipo maleng', ma bikelo dikiri, niweco yenyo sawa ceke ka timo lembe i yo migi gigi.

Ng'atu ma jamar sente hai ngo: Lembe ma kumeni de mitre ni jukony (3:8; nen Tit 1:7de). Bedo agonya kud i bedo jamar sente tie lembe mi kuratim pa ng'atuni (nen Ebr 13:5). Maeni pire tek magwei e uketho Paulo ubecimo wang' pi racu pa maru sente i 6:6-11. I andha mi lembe, Yesu ubewacu ya abidhe mi lonyo mi piny ma jubedo ko utie jakwor marac ni tipo pa ng'atuni (nen Mt 6:19-24; Mk 10:17-25; Lk 12:13-34; 16:1-13). Lembene tie ungo wel sente ma rokani ma ng'atuni tie kudo. Lembene ni e: Ng'a nyo ang'o ma iketho genogen peri wie? Ang'o ma pire tek m'usagu? Ang'o ma ng'atuni paru pire, yenyo, geno pire man leko lek pire? Ng'a nyo ang'o ma yepo kumwa? Wapimo lonyo mwa kud ang'o?

Ng'atu ma bimo wi juode cu: Lembe ma kumeni de mitire ni jukony (3:12). Paulo ubekelo lembe ma diku kind juot pa ng'atuni ku juot pa Mungu. Thelembene utie nia kanisa utie ngo calu kuloka nyo cing gavumente, etie juot moko. Judaru ni dwokowa ni nyithindho pa Mungu (Rum 8:15, 23; 9:4; Gal 4:5; Ef 1:5). I 3:15 elwong'o kanisa atira nia juot pa Mungu. Emedo kor lembene kendo i 5:1-2. Ka kumeno, jout mwa tie kare ma waponjo ie kit mi gwoko kudo juot pa Mungu. Lembe madok i kum woro pa nyithindho (nen 3:4) tie ngo nia nyo ku yo woko giwor man gimio woro. Lembene utie *pirang'o* ma nyithindho mwa gitimbri kit ma gitimbri kudo no. Nyo giwor nikum mer man woro pa jurunyodo, nyo ke etie nikum lworo? Lembene utie wi bimo "maber" nyo ke ungo.

Ng'atu ma foduyio kawono re ngo: Lembe ma kumeni de mitre ni jukony ("*joni bende jular juponjgi*"—3:10). Paulo umedo kum maeni i 5:22 kare m'ewacu, "*kud iketh cingi vur vur kum ng'atu moko, kadi kud iribri i dubo mi jumange.*" Pidoic ne utie nia ku "ketho cing'" wi ng'atu moko (niwacu, wire nidoko jadt i kanisa) ibecwaku romo pare pi tije cil kuratim pare de. Thelembe ma Paulo umio i 3:6 pi ng'atu m'uyio kawono ungo ka bedo jalieu utie pi kuratimo pare—mar moko "*ebitingre*" ka jukethe malu akeca upio pio. Pi maeno, umaku jukojung'ei ng'atuno. Mi ire ng'ol moko manok man inen ka e mandha i ie ("*Ng'atu ma e mandha i gin ma nyathigi en e mandha bende i gin ma dit; man ma ugondre i gin ma nyathigi egondre bende i gin ma dit*"—Lk 16:10). Ka e mandha, dong' imi ire ng'ol ma dit. Gin ma ketho ng'atuni bedo "m'uyio kawono" bikoc ma lubre ku lembe ma nuti. Paulo nyutho ngo rokani ma ng'atuni ukoubed jayic kan ecopo doko jalieu. I nindo pa Paulo gi ca, kare ma juyic ceke gibedo juyic manyen, judongo ma Paulo ku Timoteo giketho copo bedo ju ma nwang'u gibedo juyic pi yenga nyo dwi moko manok kende. Re asu, ju ma gimaku tela gicopo bedo ju ma giteng'ni, juyic mandha ma kuratim migi ubedo ber man ma ayi Mungu ni kume.

Ekoebed ng'atu ma ju ma woko de gibegiwacu ya pire ber be: Kanisa ebedo pire gire ngo. Ebedo kara ebed ni "*kadu m'i ng'om*" man "*der mi ng'om*" (Mt 5:13-16). Kanisa umaku bed "*i ng'om*" kadi bende en e "*mi ng'om*" ungo (Yoh 17:11, 15-16). Ni lubo maeno, bedo mwa ku ju ma juyic ungo i ng'om pire tek magwei. Gin ma gineno i iwa copo kelogi yor i bang' Kristu nyo copo cwalugi cen kud i bang' Kristu. Paulo udaru gin ma mitire calu m'ecaku, ku weco pi jutelwic mi kanisa ma gipodho ngo i "adote." Gin ma Paulo neno nia pigi tek ni jutelwic mi kanisa tie nia gibed dhanu ma *kuratim* migi calu pa Kristu. Lembe 15 ceke ma mitire pi tela ketho lembe wi kuratim mwa, atira kadi atira ngo de. Ka kanisa uketho lembe ma mitiri maenigi i kare ma gibeyero jutelwic migi, kaka neno yor i bang' yo mi ng'om, kanisa nwang'u copo nen tung', man ecitimbre de tung' kud i yo m'enen man etimbre kawoni. Nwang'u gicopo timo maber ma sagu ma gitie kawoni i kelo dhanu ba Kristu man i loko koth juyic i ayi pa Kristu, pirang'o nwang'u gicopo bedo kit kanisa ma Mungu yenyo nineno.

3:8-13: ⁸Jukony bende kumeno gikogibed be umbe lele, ma dhoggi ario de ngo, ma madhu pigulok hai ngo, ma ava kuloka ma rac timogi hai ngo, ⁹m'egwoko giramung'a mi yioyic ku pidocwiny ma leng'. ¹⁰Maku joni bende jular juponjgi; tek gibedo mbe adote, wuwek gibed jukony. ¹¹Mon bende kumeca gikogibed be mbe lele, ma gibalu abali ngo, ma gidhiro wi ava gin ceke, ma gi mandha kum gincede. ¹²Dong' jukony gibed cog mon acel acel, ma gibimo wi nyithindhgi ku udigi bende ber. ¹³Kum ju ma gitimo tic mi jukony adre ginwang'u kacungo migi gigi ma gicungo ko ber, ku tegocwiny ma dit i yioyic ma ni i Kristu Yesu.

1. Tic pa jukony ucakire i **Tic 6:1-7**. Tic pa jukony mir acaki ne tie pi kony, timotim, man paru pi piny ma gimitiri ni dhanu ma gicokiri. "Jakony" ai kud i dhu Jugriki *diakonos* ma thelembene tie ju ma gitimo ni jumange; umi kony, umak usau (nen Danker 2000: 230-31). Tic pa jakony utie gin ma pire tek pi tic mi tipo: "Nipong'o lembakeca pa jukony macon eca, piny adek mitiri: (1) Kanisa umaku uting' kare mi yenyo co ku mon ma gitie ku kura man cungo ma junyuthogi i **1 Tim 3**. (2) Dhanu ma kumeno umaku gibed ku pidoic mir anyim, adunde man ava mi timo tic, ma dong' gibetime ka fodi gitundo ngo i kum maku tic ma jukethogi i

kume. Umaku *gibed* jukony ka fodi *jucakugi* ngo nibedo jukony. (3) Kanisa umaku utim maeni kaka dhanu mi kanisa ceke. Umaku enen ni lwak m'i kind pacu ceke, kara lwak dhanu kudi *giwinj awinja* kende ento *ginen* tic mi mer pa kanisa.” (Liefeld 1999: 138-39)

2. Pol pa piny ma mitiri pi jukony judaru niweco i wigi ma lubre ku piny ma mitiri pi julieu. I andha mi lembe, Paulo utiyo ku “bende kumeno” i acaki pa **3:8**, lembe marom ma ecaku ku **2:9**. Maeno kelo thelembe mi piny ma mitiri pi kura maber man ma ayi Kristu ni kume ma julieu umaku gibed kude, ma emitire ni jukony de. Paulo ucanu dhu lembe ma mitiri ni jukony tung' ku m'etimo ni julieu, ma re lembene ucungo iwi *kuratimo* pa ju ma gitie jukony, calu ma nen piny e.

Gikogibed be umbe lele: Lembe m'urombo i gin ma mitiri pi romo ni bedo julieu (**3:4**), jukony (**3:8**), man pi mon (**3:11**) utie “umbe lele” (ku dhu Jugriki jutiyo kude tung' tung' i **3:4**; man i **3:8, 11**). Lembe marom utie i thum pa **1 Tim 2:2**. Thelembene tie “kura nyo timo ma nyutho nia ng'atuni ukadhu wi bedo ma jung'iyoyi kude man dong' *eromo ku woro m'akoya*.” Ka jutelwic mi kanisa gipong'o lembe mange no ceke pi bedo julieu nyo jukony, “gibiromo ku woro m'akoya.”

Dhoggi ario de ngo: Lembe maeni jugonyo there ni “bedo mandha”—ungo niwacu lembe acel ni ng'atu acel man piny mange ni ng'atu mucelo. Bedo dhanu ma jugeno pire tek ni ng'atu moko ci ma e jayic, man m'usagu ni ng'atu m'utie i tela mi kanisa.

M'egwoko giramung'a mi yioyic ku pidocwiny ma leng': “*Giramung'a mi yioyic*” maeni uweco pi maeca ma jukanu ento re dong' kawono junyuthe: niwacu, both maeca ene e nikum bero pa Mungu kende nikum yioyic i Yesu Kristu (nen **3:16**; **Rum 16:25-26**), ma nia i Kristu both jumio rom rom ni juceke, Juyahudi ku Thekdhanumange ceke rom (nen **Ef 3:2-6**; **Kol 1:26-27**). Lembe ma pire tek utie nia kadi ju ma gitie i tic mi mio kony de umaku gibed ku nyang' ma ber ikum “*giramung'a mi yioyic*.” Ng'atu moko ci i tela pa kanisa umaku enyang' man eyi lembe ma dok i kum yioyic mi Jukristu. Kadi bende “rieko mi ponji” mitire ngo ni jukony, juyic ceke umaku gicop ni “*dwoko lembe ni dhanu ceke ma gipenjowu ku thelembe mi genogen ma i iwu*” (**1 Pet 3:15**). Genogen maeno nwang're kende i “*giramung'a mi yioyic*” ma dok i kum Yesu Kristu. Kendo, jukony (man juceke ma gitie i tela mi kanisa) umaku gibed ku “*yioyic ku pidocwiny ma leng'*.” Maeca re ma e yo mi tundo i kum lembakeca mi mer (nen **1:5, 19**). Ng'atu moko ci m'utie i kabedo mi tela, kadi ebed jalieu nyo jakony, etie jampor ni jumange man umaku ebed kakonyo jumange nitundo i bang' lembakecane. Ka kumeno, jukony umaku “*umok i kum*” yioyic migi, ma thelembene tie nia gikwo kude man bende ginyang' man giyi i kume (pirang'o ka ng'atu moko ukwo ku kwo mi yioyic ungo meca nyutho nia en eyio lembene ngo).

Mon bende kumeca gikogibed be mbe lele, ma gibalu abali ngo, ma gidhiro wi ava gin ceke, ma gi mandha kum gincede: Lembe ma ku dhu Jugriki julwong'o (gynē) jucopo loke ni “dhaku mi ot” nyo ke “dhanu ma dhaku.” Jumoko gineno versi maeni calu ve ebeweco i kum mon pa jukony (kadi bende lembe ma jucopo poro kude i kum mon pa julieu mbe). Jumange nene calu ve ebeweco i kum jukony ma mon (niwacu, jutic ma mon) ma calu Foibe ma julwong'e “jatic” i **Rum 16:1**. I **Rum 16:1** dhu Griki ma juloko ni “jatic” utie *diakonos*, ma e lembe marom ma juloko ni “jakony i **1 Tim 3:8, 12**, kadi bende lembene jugonyo there i yo mapol pol, man nyutho ngo ya ng'atuca e jakony. “Bende kumeca” (ma jutiyo kude i **2:9** man **3:8**) nyutho kubri m'i kind mon m'i **3:11** ku jukony ubedo kudo. Kadi ebed tic m'akoya nyo ke tic moko ci i kanisa, mon umaku gibed nuti pi tic moko man ke pi lieu. Pi maeno, lembe ma cal acel i kum kuratimo, bedo mandha, bedo dhanu ma jugeno, ma juketho i kum julieu man jukony ma co bende maku kum mon.

1 Tim 3:14-4:16— Avi Mungu Mandha kud Avi Mungu mandha ngo

3:14-16: ¹⁴*Lembe maeni agoro iri, m'ageno ko ya abibino i beng'i fodi nyanok;* ¹⁵*ento tek agalu hai, kara ing'ei maram maku jutim i ot pa Mungu, ma en e kanisa pa Mungu ma kwo, mbegi ku tiend ot mi lemandha.*
¹⁶*Ebedo ni piem ungo nia giramung'a mi bedo ma ayi Mungu ni kume e dit;*

*Ng'atu m'unyuthre ku kum,
 Tipo nwang'u lembe pare ber,
 Malaika de gineno,
 Juyero pire de i kind thek,
 Juyie de i ng'om,
 Jujole de malu i dwong'.*

Agoro iri kara ing'ei maram maku jutim: Kakeni Paulo ubenyutho iwa pirang'o m'ebegoro waraga maeni. I waragane ma ku dhu Jugriki ca “jutim” juweco. Dong' ecopo bedo Timoteo gire, nyo ke Jukristu (ma sagu jutelwic mi kanisa) ceke. 1 Timoteo i andha ne utie ni Jukristu (ma sagu ni jutelwic mi kanisa) ceke, kadi bende kwac, nyo cik mi timotim juketho atira ni Timoteo. Pi maeno, lok ma julok i NKJV ma gonyo there wacu kumae “kara ing'ei maram umaku itim ko” de tie pi lwak ceke (niwacu, Timoteo ucungo ka wang' jutelwic mi kanisa ceke).

Juot pa Mungu: 1. Maeni e mir acel i kind lembe adek ma Paulo umio iwa i kum kanisa. Dhu Jugriki (*oikos*) jucopo loke ni “ot” nyo “juot.” Sawa mange juporo kanisa ku ot m'agiera nyo hekalu, kadi bende kadi keca de juwacu ya “ekwo” nyo “ebedongo” (nen **1 Kor 3:16-17; 6:19; 2 Kor 6:16; Ef 2:20-22; 1 Pet 2:5**). Re asu, “juot” nen calu thelembe mandhane keni (nen **Ebr 3:6; 1 Pet 4:17**). Maeni lubre ku lembe ma Paulo uweco i 1 Timoteo eni m'etie marom i kum juot mi ng'om ku juot pa Mungu, m'etiyo zo ku *oikos* (**3:4-5, 12; 5:4, 8**). Paulo umedo tego i kum par ma “kanisa calu juot” kare m'etiyo ku lembe ma maku kum juot i **5:1-2**, kare ma ewacu ya judongo ma dongo umaku junen “*calu en e wego, awobi ke calu utumego, mon ma dongo ke calu mego, man mon ma nyir ke calu nyimego.*” Kendo i lembe m'ulubo ng'ei “*ot pa Mungu*” utie “*ma en e kanisa.*” “Kanisa” utie ku dhanu ma kwo—dhanu ma kwo ma gi pa Mungu ma kwo. Maeni ketho enen kele nia kanisa en e juot. Ithenge mucelo ke, par mi “kanisa en e ot m'agiera” e Paulo nyuthe kare m'ebemio lembe mir adege i kum kanisa i **3:15** (“*mbegi ku tiend ot mi lemandha*”).

2. Neno kanisa calu juot tie ku lembe manen ma pigi tek. I neno lembe m'udok i kum lembe pa Mungu, etie andha nia juyic judwokogi ni juot pa Mungu (**Rum 8:15, 23; 9:4; Gal 4:5; Ef 1:5**). Ka kumeno, kanisa *tie* juot ma bibedo karacelo rondo ku rondo i ng'om manyen. Ento re, ka juneno wang' ku wang', kanisa mapol *gitimbri* ngo calu juot. Pokri mi suru, pokri i kind julonyo ku jucan, piem ku pokri ma gicungu wi piny mapol mange junenogi i kanisa mapol de. Lembene eni kanisa kende ngo. Ka lem moko, pokri eno dong' e rac m'usagu i kind juruyic matung' tung'. Maeni ubenyutho sadeni pa kanisa ni ng'om. Dikiri mwa nyo ke apokapoka mwa etie kud adwogi ma nia ng'om copo jolo nyo ke kwero nia Yesu en e Masiya pa Mungu (nen **Yoh 17:21, 23**). Ka kanisa gicaku ngo ni neno jukindgi gigi man kanisa mange calu jumer mi ot acel, dong' ng'om re (i andha) bimedre ni cayu kanisa man bipenjo: “Pirang'o m'umaku wadok Jukristu, ma wun wu Jukristu giwu de wucopo ngo ni ciro lembe mi kindwu?”

Kanisa pa Mungu ma kwo: “Kanisa” ma ku dhu Jugriki etie *ekklēsia*, thelembene tie “cokiri” nyo “cokodhok” pa Jukristu, ma enyutho bedo mi ju ma gitimo lembe karacel. Lembe ma nia wa kanisa pa “Mungu ma kwo” pire tek. Mir acende, emedo tego i kum lembe ma nia kanisa en e juot, e ot m'agiera ngo. Calu ma Stefano uwacu, “*Ng'atu ma malu Ngbir bedo i udi ma jugomo ku cing' ungo*” (**Tic 7:48**). Ka maeno, en e Mungu ma kwo ma bedo ii dhanu ma kwo (nen **Yoh 14:17; 1 Kor 3:16; 6:19; 2 Kor 6:16**). Ka wacokra karacel i nyinge en e nuti i kindwa (**Mt 18:20**). Mir arionde, calu “Mungu ma kwo” emio kwo ni dhanu pare (nen **Yoh 10:10**). Umaku “*wawoth i nyen mi kwo*” (**Rum 6:4**). Maeni thelembene nia umaku wawek kwo calu dhanu m'i ng'om, ma gidoko nyen ungo, ento umaku wan wabay cen kum macon ku yo macon ne de, man warony kum manyen man yo manyen mi kwo (nen **Ef 4:17-32; Kol 3:9-17**). Ndhū e kwo ku kwo mi juot mi mer m'umaku wabed ca re ma wanyutho lemandha ni ng'om (ku wan bende)—nia Mungu *en* e “Mungu ma kwo,” man wan *wa* dhanu pare.

Mbegi ku tiend ot mi lemandha: Calu kume iwi ng'om, kanisa etie “*mbegi ku tiend ot mi lemandha*” pa lembanyong'a ma juboth ko. “tiend ot” (nyo “kathere”) ketho ot cungo ngir ngir; “mbegi” theno wi ot kende ngo ento eting'e malu kara jucopo nene ku bor. Lembuni giweco iwi neno ku tek nia kanisa uponjo lembe pa Mungu (ma “*etie lemandha*”—**Yoh 17:17**) man ni cungo tek ni kwero ponji mi ndra, man mi cungo pa kanisa ni sadeni pa Kristu (ma e “*yo, ku lemandha, ku kwo de*”—**Yoh 14:6**) ku cidho ni ketho thek ceke dok julub (nen **Mt**

28:18-20; Nyu 5:9; 7:9). Ento re, kanisa calu “*mbegi ku tiend ot mi lemandha*” weco de pir adwogi mi kit ma Jukristu *gikwo* kudo, nikum waponjo i yo ario—ku gin ma wayero, man ku kit ma wakwo kudo. Re, kit ma wakwo kudo pire tek ma sagu i kind ario enogi. Ka lembe mwa urombo ngo ku kwo mwa, dong’ dhanu gibikwero gin ma wawacu nikum wa mandha ngo. Ithenge mucelo ke, tek Jukristu acel acel gi mandha i kit ma *gikwo* kudo man i bedo sadeni pi Kristu, Kristu ungolo ni “*kethe ni mbegi i hekalu pa Mungu para*” (**Nyu 3:12**). Ayi adek eno nyo gonyo lembe pa Paulo i kum kanisa m’emio iwa i **3:15** nyutho ka cungo man pi kit ma pi kanisa tek ko. Umaku wang’i ku tek kit ma watie kudo calu kanisa, man wayik i lembene calku ma mi lwong’o ma malu ma Paulo ketho iwa.

Giramung’a mi bedo ma ayi Mungu ni kume: Ng’atu m’unyuthre ku kum . . . jujole de malu i dwong’:

Kanisa umaku ugwok man uyer lemandha. I **3:16** Paulo uyero lemyic nyo wer pa kanisa macon m’enyutho thuth mi lemandhane—man en zo etie i kum Yesu man tic pare. Ukori lembe mapol nene calu ve etie ungu adek ma jutwiyo ario ario, m’ecungo iwi *apokapoka* m’kind “kum” ku “tipo,” “malaika” man “thek,” “ng’om” man “dwong’.” J. N. D. Kelly uketho lembene atira kumae: “Mir acel, Kristu uting’o kum mi dhanu man calu jamiru junene ma jugonyo lembe mi wie ku cer pare [nyuth pa Kristu]. Mir ario, Kristu unwang’u woro pa malaika man juyero pire ni thek mi dhanu, niwacu, junyuthe ni giracwia ceke ma ng’ec migi nuti, mi polo ku mi ng’om [yero pi Kristu]. Mir adek, jujole i ng’om ma jucwio zo (por ku **Kol 1.23**) man i kabedo mi polo gire de [jol pa Kristu].” (Kelly 1960: 92; nen Gundry 1970: 208; Ham 2000: 218-28) Jumange gimio par m’ukoc i kum lembe maeni. Ku lapor, Robert Gundry neno thol mir 1 kud 6 calu ve dhoggi rombo “pi mio ukedi pa versi ne zo,” man thol 2/3 man thol 4/5 gitwiri wi apokapoka ngo ento man ugiero wadi man ugiero wadi (Gundry 1970:208). Niwace iyo mange, “gonyo wi Kristu i tipo (thol 2) ketho malaika ginen (thol 3) [gin ario ceke gitie i ng’om ma nen ungo]. Yero pire i kind thek (thol 4) ukelo yioyic i ng’om (thol 5) [gin ario ceke gin i ng’om ma nen]. Kumeno bende, nen pa Kristu i kum (thol 1) utundo i kajik pare i idho pare i polo (thol 6).” (Ham 2000: 218) Kadi nwang’u ng’atuni uneno i **3:16** i yo matung’ tung, gin ma nen thendhe tie nia versi maeni ubeneno lembe m’i kum Kristu ku tic pare, nicaku i doko dhanu pare nitundo i cer pare, idho pare i polo, man bedo wi komker. Maeni en adunde pa Yioyic mi Jukristu. Lembe mange m’uwotho kubang’e kubang’e i kum tic pa Kristu jubineno i dwogo pare i ng’om (“Bino mir arionde”), ma Paulo uweco i kume i **6:14-16**.

4:1-7a: ¹*Ento Tipo wacu gbe ya i nindo macen jumoko bibadhri kum yioyic, gibiciko ithgi ba tipo mir abidhe ku ponji mi pajogi,* ²*ni kum dhanu ma gi weg ambili m’uyero lemndra, ma calu ya junyelo pidocwinygi gigi ku nyunyu ma lieth,* ³*ma gikwero ko ya ku jugambri, ma ging’olo de ya jukwir ring’o, ma Mungu cwio ya ju ma gi weg yioyic maging’eyo lemandha de gijol ku foyofoc.* ⁴*Kum giracwia ma kwo pa Mungu ceke gi ber ku bang’gi ndri, moko de mbe ma jukwero, tek jujole ku foyofoc;* ⁵*kum judwoke leng’ ni kum lem pa Mungu ku rwo bende.* ⁶*Tek ipoyo umego pi ginduni, meca ibidoko jatic ma ber pa Kristu Yesu, ibidoko tek i lembe mi yioyic, man mi lem ponji ma ber m’ibelubo toke cil eni.* ⁷*Ento dong’ ikwer lembuda mir acidi mi mondongo.*

Paulo fodi udaru weco i kum “*giramung’a ma ayi Mungu ni kume*” adara eni. Elar eweco mathuth i kum ang’o ma bedo mandha mito, m’i kindgi tie: lembakeca nyo ke kajik mi lembang’ola mandha (**1:5**); lembanyong’a ma juboth ko ni kum bero (**1:12-17**); pirang’o ma bedo mandha pire tek (**1:18-20**); pirang’o ma rwo ma ai kud i kwo maleng’, kara dhanu gibin ba ng’eyong’ec mi both pa Kristu (**2:1-15**); gin ma mitiri pi dhanu maber ni telo wi kanisa (**3:1-13**); kit kanisa gire (**3:15**); man “*giramung’a madit ma ayi Mungu ni kume*” ma dok i kum Yesu Kristu, ma kanisa uyio man beyero pire (**3:16**). Kawoni dong’ elokre i kum lembe matek i kum *ayi mungu m’araga*. Elar ecaku i 1 Timoteo ku weco wi lembe ma tek m’ubedo i kanisa mir Efeso m’umaku kum ponji ma tung’ ma jumoko bedo ni ponjo (**1 Tim 1:3-4, 19-20**). I dul m’ulubo eni, Paulo ubekoro i thuth mi lembe pa ponji mi ndra ku juponji mi ndra, man kit mi voyogi.

Ento Tipo wacu gbe: Kakeni Paulo ubenyutho kit ma lembe ma ebeciwacu pire tek kudo ku wacu nia egin ma Tipo Maleng’uwacu re. Ku gum marac, i nindo mwa eni: “Jumange gimoko i kum wec maeni man gitiyo kude gin gigi ma gipiemio i thenge mi cwaku ‘lembanyutha m’akoya’ m’uai ibang’ Tipo, e uketho wanyai ku lembila i kanisa matung’ tung’ i Afrika. Lembila maeni yenyo ka kelo adwogi mi weko somo lembe pa Mungu, ma e yo ma Mungu nyuthre ko iwa i nindo ma tin. Yesu umio igi yioyic maeno en gire, ka yor ing’eye jugore piny (**2 Tim 1:14**). Paulo, calu jakwenda, ujolo *giramung’a* mi yioyic atira kud i bang’ Rwoth (**1 Kor 11:23; Gal 1:11-12**).” (Andria 2006: 1473) Calu ma ular unyuthre, kanisa utie ku tic mi “*ponjo [pimo] tipo, tek giai ba Mungu, kum jubila mi ndra dupa cidho nge nge i ng’om*” (**1 Yoh 4:1**).

I nindo macen jumoko bibadhri kum yioyic: Kare ceke ma Lembariba Manyen uweco i kum “nindo macen,” “kajik ceng” nyo lembe ma calu maenigi, ebeweco i kum kare ma watie ka kwo i ie *kawono*. Kodhi wec ma

kumeni cungo ka sawa ma niai i bino pa Kristu mir acende nitundo i bino pare mir arionde. Uketho, i nindo mi Pentekote, kare ma julub gicaku weco i dhok matung' tung', Petro ugonyo thelembe pa lembe m'ubedo ni timbre ku weco lembe pa jabila Yoel (**Yoel 2:28-32**) m'uwacu, "*Mungu wacu kumae 'Gini bitimbre i kajik ceng', Abikonjo kum Tipo para moko wi weg kum ceke*" (**Tic 2:17**). Pi maeno, "kajik ceng" nen calu ucakire i ceng' Pentekote. **Ebr 1:2** wacu iwa nia "*i dong' nindo maeni [Mungu] eyero iwa i Wode*" (nen **1 Pet 1:20** de). I **1 Yoh 2:18** wang' ario Yohana wacu nia kadi i sawa m'ebedo ka goro, "*en e acoka sawa.*" **Yuda 17-18** uweco lembe ma calku pa Paulo i **1 Tim 4:1**. Epoyo wi juyic nia jukwenda gilar ginyutho, "*I dong' nindo jucac bibedo nuti ma gibiwoto ku lubo tok awanya migi ma ayi mungu mbe i ie.*" Sawa ma nitundo ma Kristu bidwogo kudo bipong' ku dhanu moko ma gibino kum yioyic, man ku jumange ma bibedo kawondri awonda nia gibino ba yioyic man gibibedo ni badhri kum yioyic (nen **Mt 13:24-30, 36-43**). Maeni re ma uketho Paulo ucimo wang' kendo kendo i 1 Timoteo pi ponji mi ndra, man ekwayu Timoteo ku juyic mange de ni bedo asu i yioyic (**1:3-4, 6-7, 18-20; 4:1-10; 6:3-5, 11-14, 20-21**).

Gibiciko ithgi: Kakeni, Paulo unyutho iwa ng'a ma gibibadhri. Ju m'ubadhri gi ju ma "*ciko ithgi*" ba juponji mi ndra man ba ponji mi ndra. I acaki pa buku Paulo uciko Timoteo ya kudi "*ewinj lembuda man kathekhdhanu ma thum ungo*" (**1:4**). I ng'ete mucelo ke, i **4:13, 16** Paulo ubenyutho ni Timoteo ang'o ma "eketh wang'e" i kume: "*somo lembe, kum jukujuk ku ponji bende*"; man "*i kumi giri man kum ponji peri.*" Lembagora e kare ma wanwang'u ie lemandha, man e lapor m'umaku wakwo ku kwo mwa. Pi maeno, i **4:13, 16** kare ma ebenyutho ni Timoteo ang'o ma "eketh wang'e" i kume, ecaku ku lembagora. Ku ng'eye enwoyo "ponji" (niwacu, gin m'umaku wayi) wang' ario, kum gin ma wayio re ma binyutho kit ma wakwo kudo. Wec pare i kum ketho wang' "i kumi giri" nyutho nia umaku kare ku kare wanen i kwo mwa zo (paru, wec, timo, yeny, gin ma wamaru, gin ma wadagu, ku mange de) i der pa lembanyong'a ma juboth ko man mi Biblia.

Tipo mir abidhe ku ponji mi pajogi: Kakeni Paulo ubenyutho iwa kare ma ponji mi ndra mabiketho dhanu badhri ai i ie: "*tipo mir abidhe ku ponji mi pajogi.*" Kadi bende dhanu re ma gi jugor man juwec mi ponji mi ndra, yor i ng'ei juwec eno utie tipo man pajogi. Maeni en e lanyuth pa lembe ma nia yor i ng'ei gin ma waneno eni ng'om mi tipo nuti, m'etie bende kud anyego madit mi tipo (nen **1 Sam 16:14-23; 1 Ub 22:19-23; 2 Ub 6:15-18; 19:35; Yob 1:6-2:10; Dan 10:1-14; Mk 5:1-20**). Pi kare mapol wang'eyo maeni ngo, ento re gin ma watimo iwi ng'om keni utie kud adwogine i tipo (nen **Mt 16:19**).

Ni kum dhanu ma gi weg ambili m'uyero lemndra: Kakeni Paulo ubenyutho iwa yo ma tero dhanu ba badhri: "*ambili pa jundra.*" Sitani utie "*won ndra*" (**Yoh 8:44**). Lembe m'ucaku "*ni kum*" (m'eloko dhu Jugriki "*en*") nyutho nia juponji mi ndra eni gitie *jamtic* ma jutiyo kudo mi rwinyo ju ma mi yioyic. Eni utie lembe acel ma uketho Yesu ubedo kwiny ku Jufarisayo ku weg ambili mange de: eng'eyo ka ma ambili ku ndra giai i ie, man nyoth madit ma gicopo kelo (nen **Mt 6:2-5, 16; 15:5-9; 22:15-21; 23:13-33; 24:45-51**). Maeni de utie thelembe m'umaku uketh wang' i juponji ku lembe ma giwacu (nen **Tic 17:11**) man ku kit ma gikwo kudo (nen **Mt 7:15-16; Jas 5:1-5**). Calu ma Sitani de nyuthre calu "*malaika mi der*" (**2 Kor 11:14**), juponji mi ndra gibino calu "Dhanu pa Mungu" madongo. Gicopo wacu ya gitimo, nyo atima de gicopo timo giranyutha ku musana madongo. Gicopo nwang'u lim madongo ku yor iwi yamu ma juneno (tivi). Ento re, dhanu ma kumeno gikwo mi koko lonyo igi gigi. Giweg ambili ma gikwo ngo calu Yesu, julub, nyo Jukristu mapol gikwo nicaku con. Ambili migi ung'eire ba Rwoth dok umaku wan de wang'ei kit mi neno gi. Tiyo ku nying' Yesu nyotho wi Yesu ngo (nen **Mt 7:21-23**), wan de kud enyoth wiwa.

Junyelo pidocwinygi gigi ku nyunyu ma lieth: Maeni nyutho *adwogi* mi winjo juponji mi ndra man ponji mi ndra. Junyelo pidocwinygi gigi (niwacu, juwang'u man etal) calu ve julenye ku nyunyu malieth (calu ma juwang'u kum dhieng' ku nyunyu malieth). Maeni utie kud adwogi ario ma cal cal: (1) Pidocwinygi dong' unyothre uketho dong' kawono gilwong'o lemndra lemandha, man dong' lewic umbe i wigi pi tiyo ku nying' Yesu nicoko lonyo igi gigi man ni tero dhanu mange ba nyoth. (2) Dong' ma pire tek ma sagune, ka ma juwang'u ca nyutho ng'a ma rwothgi. "Juponji eni giyeyo lanyuth pa Sitani i kum pidocwinygi, m'ebenyutho nia gi pa ng'atu moko m'ukoc ku Mungu ma juyic gipare" (Ngewa 2009: 88). Lembe marom bitimbre ni ju ma winjogi ka "giketho wang'gi kum" juponji mi ndra. Wan ceke wayenyo ka doko calu ju ma wawinjo. Maeni e wang' mir adek i 1 Timoteo ma Paulo ubeweco i kum "pidocwiny." I **1:5** ewacu nia kum tundo i kum lembakeca mi mer utie bedo ku "*pidocwiny ma ber.*" I **3:9** eweco i kum "*gwoko giramung'a mi yioyic ku pidocwiny ma leng'.*" Kawono eweco i kum "*pidocwiny ma junyelo.*" Maeni umaku upoi kumwa niwinjo ngo ponji mi ndra, pirang'o ebicerowa nitundo i kum lembakeca mi mer, man ebiodhowa cen i kum timo ni Rwoth i kanisa.

Ma gikwero ko ya ku jugambri, ma ging'olo de ya jukwir ring'o: 1. Kakeni Paulo umio lapor ario pa ayi

mungu madha ngo: kwero ku jugambri; man kwiro cam moko. Lembe m'udok i kum camu (anzilone ring'o ma juthiero ni pajogi) man madhu pigulok ubedo lembe ma pigi tek m'usendo kanisa macon eca, man fodi pigi tek asu i theng ng'om dupa. Lembe pa gin ma jucam ucakire i Cik pa Musa eca. Ento re, Kristu ugonyo Jukristu kud i Cik mi Lembariba Macon, man edwoko cemo ceke leng' (**Mk 7:19; Tic 10:9-16; nen Rum 6:14; Gal 3:13; 5:1-6; Kol 2:13-14; Ebr 7:11-12; 8:13; 10:9de**). Paulo uponjo mathuth kare mange i kum lembe mi giracama man giramadha (nen **Rum 14:1-23; 1 Kor 8:1-9:4; 10:23-30**). Ju ma gikwero ya ku jugambri nyo gimaku lembene ma giweco calu "malaika mi der": ku lapor, "Iyenyo ibed calu Yesu, kumeno ngo? Yesu ugambre ngo. Dong' ka iyenyo ibed ku tipo calu en, umaku ngo igam dhaku." Kadi bende lembe ma kumeno winjiri calu ve e lembe mi tipo, ecayu lembe ma nia Mungu re m'ucaku gambri (**Tha 2:18-24; Mt 19:3-6**). Gambri utie ayi mi wat m'i kind Kristu ku kanisa (**Ef 5:22-32**). Kadi bende Paulo gire ubedo kende man, "*kum lem ma tek ma kawono ma ni kumwa*" (**1 Kor 7:26**), eparu ya eber ya dhanu gibed ku rambgi, eyio ya gambri e twero man giramia m'uai ba Mungu (**1 Kor 7:7; 9:5**). Eyenyo ngo nia "*abol uwic i wiwu*" (**1 Kor 7:35**). I andha mi lembe, kare mange i 1Timoteo epido nia mon ma nyir gigambri man ginyol nyithindho (**5:14**).

2. Lembe m'ucungo i ng'ei ayi mungu mandha ngo gudo kum Kristu ku tic pare. Paulo ubenyego ngo i kum kier, nyang' ungo, nyo par maber ungo ceke ma dhanu copo bedo kudo nyo ma gicopo ponjo. I andha mi lembe, i wang'gi, gambri ngo man kwiro cemo, nyo kit timo ma kumeno, copone ni lembe ma yot. Moko copo paru nia Paulo ubemaku lembe malu akeca ka elwong'o piny ma kumeno "*ponji pa pajogi*." Paulo ubemaku lembe malu ngo. Gin ma ebetimo utie cungo i dhu ponji, lemponji, man cik ma ka junenogi mathuth, gudo adunde mi Yic mi Jukristu man gin ma Kristu timo. Lembe m'ing'ei lembang'ola ma nia "icopo gembri ngo man icopo camu cemo moko ngo" ukoc ku Kristu i yo ma tundo ario: (A) *Kit lembang'ola mi dhanu ma kumeno kwero romo pa tic pa Kristu nibodho man nidwoko dhanu leng'*. Gin ma Paulo ubeweco pire utie ngo paru pa jayic acel nibedo m'egambre ngo nyo nicamu nyo madhu ngo piny moko (nen **Rum 14:1-2; 1 Kor 8:7, 10**). Ebeweco wi *cik ma dhanu cwiyo nyo ng'ol ni jumange* m'ecalu wacu: "Tek iyenyo ni both, nyo tek iyenyo tipo romi, nyo ibed leng', dong' icopo ngo ni gamu dhaku nyo nicamu piny moko." Cik ma kumeno ceke gikwero romo pa Kristu kende nibodho man nidwokowa leng'. Cik ma kumeno ceke gikoc ku lembe mi Biblia: gin gimbe i Biblia; man girom ku wacu nia yioyic i Kristu man bedo wor ni lembe pare giber maromo ngo—dong' umaku i kum yioyic ku woro ma kumeno, imed cik pa dhanu. Waboth nikum bero kende, nikum yioyic kende, i Kristu kende (nen **Ef 2:8-9**). Judaru gonyowa kud i cik macon (nen **Rum 6:14; Gal 3:13; 5:1-6; Kol 2:13-14; Ebr 7:11-12; 8:13; 10:9**). Kawono dong' watie ithe cik pa Kristu (**Lk 22:20; 1 Kor 11:25; 2 Kor 3:6; Ebr 8:8-13; 9:15**). "Cik pa Kristu" ne etie ponji pa Yesu man mi jugor pa Lembariba manyen (nen, lapor, **Yoh 14:24-26; 16:12-15; 17:8, 18-20; 1 Kor 14:37; Gal 1:11-12; Ef 2:20; 1 Tes 2:13; 2 Tes 2:15; 3:6, 14; Ebr 2:3; Nyu 1:11**). Yesu wacu nia tek "wabedo" nyo "wadong' asu" i lem pare (lembe ma dhanu cwiyo ma pa japonji mi ndra ngo), ka "*wubing'eyo lemandha, e lemandha bigonyowu*" (**Yoh 8:31-32**). (B) *Kit ng'ol ma dhanu mio gin ne de ekoc ku gin ma Kristu timo nikum gipoko Jukristu i ungu ario matung'tung'*: "*jumaleng'*" ma gilubo cik ma dhanu cwiyo, man ju ma piny ma gilubo ngo. Kristu bino nicwio "*dhanu acel manyen*" i ie, ario ngo (**Ef 2:14-16**). Juceke ma gi julub pare gipare (**Gal 3:28; Kol 3:10-11; Nyu 5:9; 7:9**). Niting'o nia i Jukristu pokire ario, ju mir acel ku ju mir ario ma gicungo wi cik ma dhanu cwiyo gin ma nwang're ngo i Biblia, egoyo kum piny ma Kristu timo. Eketho kodhi Jukristu acel kum juwade, man erom ku wacu nia bedo i acel i Kristu eber akeca ngo.

3. Paulo urombo ku peko macal acel, kadi bende ebedo lembe m'ukoc i Gal 2:11-21, kare m'etundo i kum jai ni Petro. I Jugalata lembene ubedo ka nyo juyic ma Juyahudi gicopo nicamu karacel ku juyic mi thekdhanumange ma jutimo yaa ngo i kumgi. Adwogine bedo nia thenge acel ubedo ka wacu, "Kara ibothi, emitre nia ibed ithe Cik pa Musa; nyo, kadi bende Yesu ubodhi, kara igwok both peri umaku ibed ithe Cik pa Musa." Petro ubedo ka wotho karacel kud ungu mi dhanu nica, nyo ku pidoic ma nger (ku lapor, kara kud ekier Juyahudi, nyo ke ekelgi be Kristu). Ento re, Paulo ung'eyo nia bedo ma kumeca ubedo tho ni Yioyic mi Jukristu: "Ing'ei kare moko, maeno copo diyo Yic mi Jukristu nidoko kum Yioyic pa Juyagudi; ecopo bayu cen yic i kum romo pa Yesu man tho pare kaka judubo ceke. Jucopo cung'o Thekdhanumange nidoko Juyahudi. Rieko pa Petro copo ai i pidoic maber, ento lembanyong'a ma juboth ko re jubedo ka ketho i ariti." (Carson 2002: 160)

4. Penji ma umaku wapenj madok i kum timo ceke ma ng'atu moko yenyo i ba Jukristu jengre kum thelembe, kacungo, man adwogi mi timone gi. Kadok lembene utie camu nyo madhu piny moko, ng'a gi ma watie agonya ni ribri kugi, nyo umaku wakend kit kendi moko gi, girang'o ma watie agonya ni timo (nyo tic ceke kadi nyo i nindo moko), nyo gin mange ma kumeca, umaku wapenj penji ma calu: Pirang'o? Ng'ol maeno nwang're kani i cik pa Kristu? Ang'o m'uketho ibemito maeni? Pirang'o ma maeni pire teki? Man adwogi ang'o ma maeni copo bedo ko wi kwo para i tipo kan atimo nyo akwero nitime? "Paulo uting'o kare man eparu magwei i kum lembuni gi. Ebedo . . . ng'atu ma copo lokre nipong'o lembe m'uwok manyen. E kumeno, etimo yaa i kumTimoteo kud anyong'a kara jalawobi eni ucop nimondo i kacokri calku jakwenda en gire (**Tic 16:3**). I

thenge mucelo ke eyio ngo ni Tito ya jutim yaa i kume (**Gal. 2:1-5**), atirane pirang’o yeny mi timo yaa i kume ubedo ka timbre i yo ma copo ketho lembanyong’a i ariti. Niwacu, tek ng’atu moko wacu ya ng’atu mi Thekdhanumange umaku jutim yaa i kume kara ebed Jakristu mandha, Paulo ukwere magwei pirang’o maeca copo nyotho romo pa Kristu (nibodho); tek ng’atu moko mbe m’uketho kodhi lembuno, Paulo anyong’a nege ni timo yaa kum jayic eno tek maeno biketho lembanyong’a ma juboth ko timbre ber.” (Carson 2002: 160) Gin ma ubedo ka timbre i Galatia, man gin ma Paulo weco pire i **1 Tim 4:1-7a**, utie loko cik ma dhanu cwiyo gin nidoko piny mir “acende”. Umaku wang’ei lembanyong’a ma juboth ko ku ng’ec mathuth kara ku wabed ni twio dhanu i the cik ma wacwiyo wan, calu ma juponji mi ndra moko gitembo ni timo i Galatia man Efeso.

Ma Mungu cwio ya ju ma gi weg yioyic maging’eyo lemandha de gijol ku foyofoc. ⁴Kum giracwia ma kwo pa Mungu ceke gi ber ku bang’gi ndri, moko de mbe ma jukwero, tek jujole ku foyofoc; ⁵kum judwoke leng’ ni kum lem pa Mungu ku rwo bende: Kakeni Paulo umio thenge mir acende mi *lagam* i kum peko mi ponji mi ndra: *ng’ei Lembe pa Mungu*—pim piny ceke yor i Lembe (pa Mungu). Kristu en e lemandha man lembe pare en e lemandha. Biblia en e jampor m’umaku wapor ku ponji mi dhanu man kwo mwa de. Jayerlembe mandha, japonji mandha, nyo jaor pa Mungu mandha bigobu lembagora pa Mungu ngo. Tek wamaku lembe pare, ma wawotho karacelo ku Mungu, Tipa Maleng’ bitelo wiwa i kum lemandha (**Yoh 14:16-26; 16:13-16; Rum 8:14**). Dong’ umaku wapor ponji moko ci, man cik moko ci ma juketho pi kit m’umaku wakwo kudo, ku yo mi Biblia man ng’eyong’ec ma Tipa Maleng’ mio iwa yor i rwo. Maeni nyutho iwa nia eber m’usagu nibedo ku ng’eyong’ec mi lembe pa Mungu ma icopo ketho i yic. Emio iwa lembe mange m’uketho rwo m’uai i kwo maleng’ (**2:8**) pire tek magwei.

Tek ipoyo umego pi ginduni, meca ibidoko jatic ma ber pa Kristu Yesu, ibidoko tek i lembe mi yioyic, man mi lem ponji ma ber m’ibelubo toke cil eni: 1. Maeni utie thenge mir arionde mi lagam pa Paulo i kum peko mi ponji mi ndra m’uketho dhanu gibedo ka badhri i kum yioyic: *ponj Lembe pa Mungu*—tuc wi bedo kud ayi mungu maraga ku yo mi Lembe pa Mungu. Etie tic pa jutelwic mi kanisa ning’eyo Lembe pa Mungu, man niponje. Ng’eyo apokapoka m’i kind mandha ku mandha ngo etie kud adwogi ma bedo nja ni dhanu. Nikum adwogi mi lembene utie malu akeca, Paulo thirithiri uweco I Timoteo pi kit ma bedo mandha man “ponji” pigi tek ko (**1:3, 5; 3:2; 4:11, 13, 16; 6:2**). Yero mandha man tuco wi ndra kud i Lembe pa Mungu konyi in i japonji de. “*Ibidoko tek i lembe mi yioyic, man mi lem ponji ma ber m’ibelubo toke cil eni.*” Maeni bende nyutho nia pire tek ni *kwo* ku *kwo* ma lubo ponji mwa. “Lembe mi yioyic” “bikonyo kumi” ndhu nwang’u ibedo “ka lubo” (niwacu, ibedo ka gwokiri, ketho kwo peri uromb ku) gin ma ibedo ka somo i Lembe pa Mungu man ibedo ka ponjo ni dhanu. Maeno biketho idong’ i yioyic peri. Ento re, tek nwang’u ibedo *ngo* ka nyutho gin ma ibedo ka ponjo ku kura mi kwo peri meno dong’ i jambili—ma en acel m’i kind lanyuth pa japonji mi ndra. Calu jatelwic mi kanisa, in i jampor ni dhanu peri. Itie “Biblia makwo” igi. Dhanu peri mapol nyo gimbe ku Biblia migi gigi kadi nyo ke gisomogi ngo. Yo ma gicopo ni ng’eyo ku Lembe pa Mungu utie ka iponjogi andha man ibedo igi gin ma lembene nen kudo tek jukethe i kwo mijo.

2. Bedo “*jatic maber pa Kristu Yesu*” ketho lembe ma nia kura man timo pa jatelwic mi kanisa de pigi tek magwei. Jutelwic mi kanisa mapol gimaru niparu pigi gigi calu “Dhanu pa Mungu” madongo ma gisagu ju ma gini cokiri mi kanisa migi. Ento re, i **4:6** Paulo ulwong’o Timoteo “jatic” pa Kristu Yesu. “Jatic” e lembe marom ma juloko ni “jakony” i **3:8**: ma ku dhu Jugriki julwong’e *diakonos*. Ka jukwath, judongo, julieu, man jupiskopi gipoi ungo nia mir acel gitie *jutic*—jutic pa Kristu man jutic pa dhanu pa Kristu, ma e kanisa—ci dong’ gibibedo ngo nicungo pi Kristu cu, man gibibedo ngo nitimo tic migi maber. Calku ma emaku kum lembe mange dupa, elor piny i “maru Mungu man maru juwediwa.” Ng’atu moko mbe ma timo ni jumange nyo nyutho mer ku bedo ku pidoic mi kuhaya wi dhanu mange. Kristu etie jadic mwa. Emaru dhanu pare man eyenyo wabed ni jatic pare mi nyutho igi rokani ma emarugi (nen **Yoh 13:5-16**). Tek nwang’u andha “wamaru juwediwa calu wan giwa” (**Mt 22:39**) mwang’u wabedo ku pidoic ma rom, ma wamio kare, tego, man lim nineno nia juwediwa de lembe migi bedo ber calu mwa. Kristu etimo maeno. Ebelwong’o jutelwic mi kanisa nitimo marom.

Ento dong’ ikwer lembuda mir acidi mi mondongo: Paulo ubedaru lembe mi badhri ku bedo kud ayi mungu m’araga ku wacu lembe ario. Mir acel, umaku “*ikwer*” maeno ma e mandha ngo (nen **1:4; Tit 1:14** de). Thelebene gonjre ku lemb’abola pa Jumalgache mi Madagascar, ma ewacu kumae “Agulu mi pi ma leng’ copo ngo ni jai ni awalpi pa pi m’ucido.” Niyere i yo mange, “Pi m’ucido kadi e nyanok de eromo ninyotho pi ma leng’ m’utie i agulu madit. Dong’ kumeno ka dhanu ma welgi nok ginuti ma gitie ku ponji ma binyotho kanisa, umaku jutemb ku yo ceke nigwoko gi cen kud i kum ju ma gimaku ponji mandha.” (Andria 2006: 1470) Mir ario, *ecayu* ponji mi ndra ku wacu nia ponji mi ndra e gin moko ngo ndhu “*lembuda m’uromo ku mondongo.*” Kendo etiyi ku “lembuda” m’elar etiyi kudo i **1:4**. Kit uda ma kumeno genogi man yiogi tek. Dhanu ma vuru gi yot man ju ma ming’ re ma kethocwinygi i kumgi. Ento re, ka dhanu peri juponjogi ber ungo,

gibidoko ni cam pa “jubila mi ndra m’ubino i beng’wu ku kendi mi rombe, ento yor i igi gin urudi m’uwor” (Mt 7:15) ma “gicamu udi mi mon ma coggi tho” (Lk 20:47).

4:7b-16: ^{7b}Man dong’ iponjri giri ni bedo ma ayi Mungu ni kume; ⁸kum riyokum gin moko ma jukwanyu ie cu mbe; ento bedo ma ayi Mungu ni kume kulokane nuti kum gin ceke, m’bedo ku lembang’ola mi kwo ma wakwo ko kawono, ku mi maeca ma bibino bende. ⁹Maeni lembe mandha m’uromo ya dhanu ceke gijole. ¹⁰Kum lembe nini wabemula ku tic man wabeii aia, kum genogen mwa ndhu ni yo ba Mungu ma kwo, m’e Jalar mi dhanu yu, ndhu mi ju m’uyie. ¹¹Ng’ol gin maeni man iponj de. ¹²Kud iyi ng’atu moko cei ya fodi i nyathin; ento dong’ ibed ni por mi ju m’uyio, i lembe, i bedo, i mer, i yioyic, i leng’cwiny. ¹³Dong’ iketh weng’i kum somo lembe, man kum jukujuk, ku ponji bende, cil ma m’abino kuno. ¹⁴Kud igal kum giramia ma ni ii, ma jumio iri ni kum lembila, ku cing’ ma judongo ketho i wii bende. ¹⁵Tim ginmaeni ku cwinyi ceke; tingri dho kum lembe nini; kara teng’ni m’ibeteng’ni ko nyuthre ni dhanu ceke. ¹⁶Dong’ ibed ku weng’i i kumi giri, man kum ponji peri. Bed asu i gin maeni; kum tek itimo kumeni ibibodhri giri ku dhanu m’ubewinji bende.

Man dong’ iponjri giri ni bedo ma ayi Mungu ni kume . . . m’bedo ku lembang’ola mi kwo ma wakwo ko kawono, ku mi maeca ma bibino bende: 1. Kakeni Paulo ubelokre niai i wec pi bedo ma ayi mungu m’araga ni kume ni dwogo cen iwi bedo ma ayi Mungu ni kume andha—anzilone, kit ma ng’atuni (jatelwic mi kanisa) umaku uponjre ni bedo wor i kwo mi tipo. Apokapoka wi lembene uwok maber i lok ma NASB uloko ku dhu Jugriki de (ma nja juloke ni “ento”) ni “Ithenge mucelo.”

2. Kadi bende riyokum pire tek pi bedo ku yotkum, bedo wor i tipo pire ber ma kwandre ngo nikum ethubre ku “kwo ma kawono ku kwo ma bibino,” enke riyokum utie pi kwo ma kawono kende. “Woro lembe” nyutho piny ma jutimo kare ku kare man tego nuti i ie. Nikum en andha pi riyokum, dong’ umaku ebed ma sagu maeno i lembe mi tipo. “Lembang’ola mi kwo ma kawono erom ku lonyo mi ng’om ungo, ento en ecoko dhu mugisa ceke ma bino nikum bedo ma ayi Mungu ni kume. Jucopo niwacu nia Jakristu utie ku gin mabeco mi ng’om ario ceke man lembene lubo ngo kit ma ebebedo ko i ng’om kawono.” (Guthrie 1990: 107)

Kum lembe nini wabemula ku tic man wabeii aia: Kendo Paulo ubewacu nia gwoko yioyic e yot ungo. I **1:18** etiyo ku dhok mir ali “kied lwiny ma ber.” I **4:7-8** etiyo ku dhu Jugriki *gumnaze* pi “ponjiri” ma e dhok mi lemtugu ma “weco tororo iwi ponjo tugu . . . ma i kume wanwang’u gin ma ku dhu mundu julwong’o ‘gymnasium’ (nyo kare mi ponjo tugu)” (Earle 1978: 373). Kawono etiyo ku lembe ario wang’ acel: lembe ma maku kum timotic “muli” man lembe mucelo “ii” (Griki = *agōnizomai*) ma jutiyo kude i piem mi ng’wec. I **Flp 2:12-16** Paulo utiyo ku lembe ario wang’ acel ma calcal kare ma ewacu iwa “wutim tic mi both mu giwu ku lworu ku mielkum; kum en e Mungu m’etimo i iwu ku yenyo ku timo bende nikum mutoro pare . . . ma wubethiero lembe mi kwo, kara abed ku gin moko m’abin alula i kume i ceng’ pa Kristu, ya aringo mananu ngo kadi amula ku tic de mananu ngo.” Kadi bende Kristu ni kudwa, man i iwa, man ebetelo wiwa, mwa utie ngo kwo mi nyap man bedo di, ento mi wotho karacel, man twiocwiny i bedo mandha.

Kum genogen mwa ndhu ni yo ba Mungu ma kwo: I **1:1** Paulo ukubo kind Wego ku Kristu, m’e Jalar (nen **Lk 2:11; Yoh 4:42; Tic 5:31; 13:23**), ku lwong’o “Mungu ma jalar mwa,” kum lembe ma nwang’re i waraga mi kwath kende (nen **1 Tim 2:3; 4:10** man **Tit 1:3; 2:10; 3:4**). I **1:1** de ewacu nia Kristu utie “genogen mwa” (nen **Kol 1:27** de—Kristu etie “genogen i dwong”). Kawono dong’ ebemio tego ni ribri pa Wego ku Wod ku wacu nia en e “Mungu ma kwo” ma e “genogen mwa.” “Mungu ma kwo” uting’o kum lembe ma rom ma Paulo utiyo kudo i **3:15**. “Waketho genogen mwa” nyutho piny ma jutimo ang’ec ma adwogine ubenen cil kawono. I yo mange, genogen mwa utie ka cidho anyim man en andha ma etie kud adwogi kum kwo mwa kawono man i kwo ma bibino ma pire “wabemula man wabeii aia.” Gin ma Paulo ubewacu keni uyenyoye ka bedo ku ng’ete ario m’ukoc, calu m’ewacu i **Flp 2:12-13** (“wutim tic mi both mu giwu ku lworu ku mielkum; kum en e Mungu [Mungu makwo] m’etimo i iwu ku yenyo ku timo bende ni kum mutoro pare”): (1) Wadaru ni ketho genogen mwa, i kum ng’om eni ngo nyo kum piny mi ng’om maeni, ento i kum Mungu. “Cana” ma wadaru “niketho” genogen mwa i wie e tek ma e genre, ungo calu genogen ma juketho kum ng’om nyo piny mi ng’om maeni (nen **Mt 7:24-27; 1 Tim 6:17**). Anyim mwa cungo tek i ie—edaru nimio kwo ma rondo ku rondo ni juceke ma gipare (nen **Rum 12:39; 1 Kor 15:20-22**). (2) En e *nikum* genogen mwa kawono utie kum Mungu i Kristu man kwa ma rondo ku rondo ubedo agwoka i ie re m’uketho watimo tic ku kethocwiny ni doko calu en. Nikum anyim mwa ubedo agwoka, dhau moko gibedo di man gitimo piny moko de ngo, ma gidieng’ ungo i kum kit ma wakwo kudo kakeni man kawono. E kumeno ngo, kum Paulo uwacu nia ng’ec ma wang’eyo ko nia anyim mwa ubedo agwoka i Kristu e ma utie thelembe ma “wabemula man wabeii aia” nidoko dhanu ma ayi Mungu ni kumgi ma watimo gin ceke ma wacopo timo pi tundo i kum lembakeca mwa mi mer kawono. Thelembene utie

nia kit ma wakwo kudo kelo apokapoka i bedo mwa ma kawono man ma rondo ku rondo man i kwo pa jumange bende.

M'e Jalar mi dhanu yu, ndhu mi ju m'uyie: Lembe maeni udaru ni kelo piem. I der mi dul mapol ma nyutho nia dhanu ceke ngo biboth rondo ku rondo (nen mi **2:4**), maeni nyutho ngo nia Mungu bodho rondo ku rondo “dhanu ceke ma akoya koya mbe.” Calku ma pi lembe mi “lar” gire, “jalar” (Griki = *sōtēr*) copo weco i kum “jagwok” kunu nyo “jalar” mi nja (nen wec mi **2:15**). I andha mi lembe, “dong versi 10, ma weco pare kum juyic nibedo ju ma tego pa Mungu ni bodho jo nyuthre igi, nyutho nia jutiyo ku *Jalar* kakeni i yo ario” (Guthrie 1990: 108). Pi maeno, Mungu utie andha jalar (i bedo “jagwok”) mi dhanu ceke. Maeno utie “bero ma pi juceke” ma mio kwo ni juceke, man piny ceke mi ng'om jutim kugi (nen **Zab 147:8-9; Mt 5:45; Lk 6:35; Tic 14:17; 17:25-28; Kol 1:17; Ebr 1:2-3**). Ithenge mucelo ke, etie jalar (i bedo “jalar mi nja”) pa dhanu pare (juyic; kanisa). Lembe maeni dong' medo kum paru m'i **2:4-6**.

Ng'ol gin maeni man iponj de . . . Bed asu i gin maeni; kum tek itimo kumeni ibibodhri giri ku dhanu m'ubewinji bende: 1. **4:11-16** mio “lembang'ola 10” (nyo “gin ma pigi tek”) ma nyutho kit ma “bedo wor i tipo” (niwacu, **4:7b-10**) nen kudo i kwo pa jatelwic mi kanisa. Lembang'ola maeni ceke gitie i dwal ma ketho nia umaku jutimgi pio. Gi e: (1) “Gor” (nyo ke, “ng'ol”) gin maeni, **4:11**; (2) “Ponj” gin maeni, **4:11**; (3) “Kud iyi ng'atu moko cei” ya fodi i nyathin, **4:12**; (4) “Ibed” ni por, **4:12**; (5) “Keth weng'i ” kum somo lembe, **4:13**; (6) “Kud igal kum” giramia ma ni ii, **4:14**; (7) “Tim” gin maeni, **4:15**; (8) “Tingri dho” kum lembe nini, **4:15**; (9) “Bed ku weng'i” kumi giri man kum ponji peri, **4:16**; (10) “Bed asu” i gin maeni, **4:16**.

2. ***Gin ma pigi tek 10 maeni jucopo coko dhoggi calku wilembe ma Paulo ubedo ka giero i 1 Timoteo.*** Paulo ubedo ka weco ku tek iwi *gin ma wayio man waponjo* (nen **1:3-11; 3:16-4:7a**), man *kura timo mi kwo mwa* (nen **1:5; 2:8-3:15**). I ie ceke, m'udok i kum yioyic ku kwo, ebedo ka cukucwiny Timoteo i *bedo ma julokri ngo, bedo mandha, twiocwiny* (nen **1:16, 18-20; 4:7b-10; 6:20-21**). Calku maeni, ng'ol 1, 2, 5, man 9b ceke gidok kum lem ponji, yioyic, nyo ponji. Ng'ol 3, 4, 6, man 9a ceke gidok i kum kitjo man yo mi kwo. Ng'ol 7, 8, 9 (ka juting'e zo), man 10 ceke gitie cukuciny pi bedo ma julokri ngo, bedo mandha, man twiocwiny.

3. ***Ng'ol mi “ponjo” maku kum lembe ceke mi kwo mwa.*** Tek jagor mi Biblia unwoyo lembe moko, etie ninyutho piny moko ma pire tek. Maeni ne nen kare ma jagor ucaku dhu ponji ku wacu lembe acel i acaki, man edaru ku wacu lembe marom. Pire doko tek m'usagu ka lembe marom utie i acaki, ajiki, man i diere pa lembang'ola ne gi. Paulo utimo lembene keni ku “ponji,” ma enwang're i acaki (**4:11**), i diere (**4:13**), man i kajik (**4:16**) mi lembang'ola 10 mi bedo wor i tipo. Eber ni neno ang'o ma juribo ku ponji i versi maeno ceke. I **4:11** ponji juribo ku “ng'ol” (nyo ke “gor”) gin maeni. I yo mange, lembanyong'a ma juboth ko ku lembe ceke m'ekelo pi gin ceke ma umaku wayi man kit ma umaku wakwo kudo utie ngo gin ma wacopo ni “yero ayera.” Ni Jukristu, maeni e yo mi kwo ma Mungu wiro, man ng'atu ma eyero lembanyong'a ma juboth ko umaku etime ku ng'ol man kethocwiny. I **4:13** Paulo uribo ponji ku somo lembe pa Mungu ma “jukujuk.” I yo mange, ng'ol mi yerolembe mwa ai kud i Lembe pa Mungu, ma en e Biblia. En e ng'ol mwa giwa ngo calu jukwath nyo jutelwic mi kanisa. Umaku junyuth ni dhanu *ang'o* ma gitim, man umaku juponjgi *pirang'o* man *kit* mi time. Tek *ginyang'* maber ungo gin ma Biblia wacu, wacopo ngo ni genogi ni *timo* gin ma ewacu. I **4:16** Paulo uribo ponji ku “giri,” niwacu, kwo peri in. Ng'ol pa jakwath mandha bedo i Lembe pa Mungu. Ento re, ka kwo pare gire urombo ngo ku Lembene, ci dong' dhanu ma giwinje gibiyie ngo nyo gibilube ngo. Pi maeno, kwo mwa umaku uromb ku gin ma wawacu. Wacopo ngo “ning'olo” nyo “nijuko” jumange ni timo piny moko ma wan giwa wabetimo ngo.

4. ***Ng'ol mi “kitjo” bedo ku lembe i kum ng'atu kende ngo, ento kum tic pare man dhanu mange de.*** Dhanu ma gi judongo giyenyo ka “cayu” dhanu ma thindho, *pirang'o* dhanu ma thindho giyenyo ka bedo ngo ku ng'eyong'ec man ri dhu tic ma bino ku dongo mi dhanu, nyo rieke ma bino ku ng'eyong'ec man ri dhu tic. Dwoko lembe pa Paulo pi peko maeni i **4:12** utie nia “kura uloyo oro man ri i dhu tic.” Ni lubo maeno, tek jatelwic m'aradu etie “*por mi ju m'uyio*” i kare ma mitre magwei calu wec, timo, *mer*, *yioyic*, *man bedo leng'*, *ci dong' dhanu ceke*, *kadi judongo*, *bineno yor i bang'e*. Tek kura pa jatelwic m'ecalu pa Kristu uriyen, kadi judongo de biparu “Ande nwang'u woda bed calu maeno” (kadi nyo, “nwang'u abed kumeno an ci”). Calu ma Kristu en e jampor mwa, (**1:16**), kumeno umaku wabed ni jampor ni jumange. Nikum bedo jampor emaku kum piny ma pigi tek i kwo mwa, umaku “*wabed ku wang'wa*” i kumwa giwa (**4:16**). Timo weco matek maloyo wec. Tek wawacu lembe ceke kakare, ento kwo mwa urombo ngo ku gin ma waponjo, wang'olo, man jukujuk mwa, ci dong' sadeni mi kwo mwa bithung'u gin ma wawacu. Yo kucel ke, tek wambe ku giramia mi wec, ento kwo mwa giwa rieny ni jampor maber mi kura ma calu pa Kristu, Mungu bitimo ku maeno nimio kwo i wec mwa, man juwinjwa gibinyang', gibiyio, man gibilubowa.

5. ***Lembang'ola ma cukucwinywa i cunjo ki man i bedo mandha maku kwo mwa zo, man gin gibedo i nindo mi kwo mwa ceke.*** I **4:15** dhu Griki ma jutiyo kudo utie *meleta*, ma juloke ni “ mi kum” i NASB, eting'o par mi “yike ku gwoko nyo somo,” “timo kare ku kare,” “pidho,” man bende par mi “ketho par i kum,” “paru

pi,” “Iwodho.” Kwo mwa zo—kum, ng’eyong’ec, man tipo—umaku gibed i tic ka umaku wadok ni kodhi dhanu ma Mungu mito (man egeno) jutelwic mi kanisa nibedo. Maeno jukethe kakare ku lembang’ola m’ulubo i **4:15** m’ewacu “*bed ii*” gin maeni, man i **4:16** m’ewacu “*bed ku weng’i i kumi giri*.” Thelembe ma badhri ngo pire tek—wilembe ma Paulo ucaku ku bukune (**1:18-20**), man ma bidaru bukune (**6:20-21**)—juweco matek i wie i **4:16**, ma elwong’owa ni *twiocwiny*.

6. **1:4:15** man **4:16** ceke ginyutho thendhe nia bedo mandha *mwa* timo lembe i kum *dhanu mange*. Mir acel, jumange bineno teng’ni mwa kare ma wabedoko calu Kristu ma sagu man wabetundo ceng’ni ku lembakeca mwa. Teng’ni mwa bi “*nyuthre ni dhanu ceke*” kende ngo, ento *umaku* enyuthre ni dhanu ceke. Mir arionde, bedo mandha mwa “*mio bodhiri iri giri man ni dhanu m’ubeduwinji bende*.” Lembe acel ma pire tek pi gin maeni utie nia, ka kwo pa Timoteo man ponji pare udong’ asu ni lapor pa bedo mandha ni Kristu, “en ku ju m’uwinje biboth, nyo jubigwokogi museme kum lembe mi nyoth pa juponji mi ndra. Juponji meni gijik ungo ku ponji mi ndra kende ento kwo migi de ubedo rac. Ka Timoteo ugwokre man ekwo ku kwo ma ayi Mungu ni kume man eponjo man eyero lembe mandha, ebigwoko ju ma eponjo kud i kum lembe migi marac.” (Ngewa 2009: 106) Marom utie piwa. Maeni tie kud adwogi ma *kajikne mbe*. Mungu udaru mio ni jutelwic mi kanisa pare tic madit m’umaku tipo man kwo pa co ku mon ma bijik ungo. Etie lwong’o ma malu m’usagu ma ng’atu moko copo bedo kudo. Ka kumeno eyenyo ya lembe mi kwo mwa ceke udong’ m’ebedo mandha ni Mungu man jumange ka fodi wabedo kwo. Tek watimo maeno, adwogine bibedo mugisa ma kwandre no man mutoro naka, piwa man pi ju ma watelo wigi.

1 Tim 5:1-6:21—Peko ku Lembe ma Jutelwic mi Kanisa Rombo kudo

5:1-2: *¹Kud irwodh arwodha wi jadt, ento dong’ ijuke calu en e wego; awobi ke calu utumego, ²mon ma dongo ke calu mego, mon ma nyir ke calu nyimego ku leng’cwiny ceke.*

Kud irwodh arwodha wi jadt, ento dong’ ijuke calu en e wego; awobi ke calu utumego, mon ma dongo ke calu mego, mon ma nyir ke calu nyimego: 1. Maeni mio tego kum paru ma nia kanisa en e calu juot, ma Paulo ugudo kume i 3:4-5 man 3:15. Keni Paulo uyenyoka weco atira i kum kit ma umaku wanen ku juruot mwa mi kanisa. Wang’ dupa jukwath ku jutelwic mi kanisa mange giyenyo ka bedo bor ku dhanu mange i cokiri mi kanisa. Kud iwi bop kuca, jukwath gicopo paru pigi gigi nia gini “malu kae,” man jumange ceke ke gi ju ma poko kindgi tek “piny kuca.” Ento re, tek andha waneno judongo ma dongo man waparuru pigi calu wego mwa mi ng’om keni, man ma dongo calu mego mwa mi ng’om keni, awobi calu utumegwa mi mi ng’om keni man mon ma nyir calu nyimego mwa mi ng’om keni, dhanu mi kanisa bibedo ku “wat” i kumwa. Kun wacopo caku ni timo igi calu juot mwa mandha de.

2. Ku poko kind aradu ku judongo, co ku mon, Paulo ubeneno nia kit dhanu matung’ tung’ uromo (dok jucopo) timo kugi iyo matung’ tung’. Kadi bende lwong’o ma julwong’ ko “jadt” (Griki = *presbuteros*) jucopo tiyo kudo pi “jadt” i kit ma julwong’o ko “ng’atu m’utie i katic pa jadt nyo jalieu i kanisa” (calu ma jutiyo ko i **5:17, 19**), lembene keni (i.e., poro ku co ma aradu, mon ma dongo, man mon ma nyir) ketho ene tororo nia thelebene i **5:1** utie “dhanu ma nico ma oro pare cidho.” Dhanu ceke m’umbe akoyakoya mi oro nyo cwic (co ku mon) umaku junyuth igi mer man woro. Ento re, i kura mwa wanyutho (man de umaku wanyuth) woro mi rwom moko m’ukoc ku mange ni jurunyodo mwa (man dhanu madongo) ma wanyutho ngo ni umego ku nyimego mwa (nyo ke dhanu m’aradu). I thenge mucelo ke, wayenyo ka bedo “nyar agonyia” moko ku umego ku nyimego mwa (man dhanu m’aradu ceke, m’akeca ne ke ku awobi). Kodhi lembe maeni de timbre i kanisa, ma calu kanisa etie juot acel.

3. Umaku ngo jutim ni dhanu ku kwinyo, kadi bende gitimo rac, ento jujukgi man jukwaigi akwaya. Thelembe ma juloko “rwodho arwodha” utie ni “tokri wi piny.” Jutelwic mi kanisa umaku ngo gitim kumeno. Kumeno, “*ni juko*” utie pi kit dhanu ang’wen ceke ma jugoro i **5:1-2**. Lembe ma juloko “*ni juko*” ku dhu Jugriki utie *parakaleō*. Maeno utie kit ma juloke kudo “jukojuk” i **4:13**. Polne juloke ni “juko” nyo cukucwiny,” ento ecopo bedo “kwayukwac,” ywak iba ng’atuni,” “dwokocwiny,” “mio tegocwiny” man kadi “timo ni ng’atu i yo mir anyong’a, mi kwio ng’ecwiny nyo calu jamer” (Danker 2000: 764-66). Ka umaku wami kony ni dhanu nyo ni yiko lembe m’ukier jutelwic umaku gipoi sawa ceke ni “weco lemandha i mer” (**Ef 4:15**). Thenge ario ceke pigi tek: lemandha ma juwacu ma mer umbe e lemandha ngo; mer ma junyutho ma lemandha mbe e mer ungo. Eno re ma uketho pire tek ni jutelwic mi kanisa ni bedowor i tipo (**4:7b-16**). Ka lembe ma giwacu, kit ma giwacu kudo lemben bibedo ayi mandha mi Lembe pa Mungu ku kit m’ekobre ku yo ba bedo ku kit Kristu i kwo migi.

4. Anzilone kan emitre nijuko ju madongo, yo moko ginuti ma copo konyo dhanu m’aradu ma gi jutelwic i kanisa. Piny dupa nuti ma jakwath ma fodi aradu copo timo tek emitre ni juko jadt m’ubenyayu lembe i kanisa. (A) Calu ma Paulo uwacu i **4:12**, ka jakwath ne etie jampor mi koth Kristu i wec, timo, mer, yioyic,

man bedo leng', ng'ol pare man rwom mi woro bimedre magwei. Jatelwic ma fodi aradu eno juko janyai lembe eno ku ng'ol ma bino ku rwom pare i kanisa kende ngo ento ku ng'ol mi kwo ku kwo ma leng'. (B) Kud iwec iba ng'atuno in i kendi, ento icidh ku dhanu madongo (ma ecopo bedo "judongo" mi kanisa ma juyero kadi ungo de) ma janyai lembe eno neno yor i bang'gi man ma eworo. Cidho ba ng'atu moko "i tego mi wel" Yesu mulo kume i **Mt 18:15-20**. Ka icidho ku dhanu mange ma jumio woro igi, tek janyoth lembe ewinji ngo, nyo ebiwinjo jumange. Gicopo weco i bang'e i yo ma in nwang'u iparu ngo. Kodhi lembe mi "judong pacu" ma juceke woro, ma ebetimbire fodi asu i Afrika, utie gin ma umaku jutiy kudo m'usagu i kanisa. (C) Wec iba janyai lembe ku ng'ol mi Lembe pa Mungu. Lembagora upong' ku kit ma umaku wakwo kudo. Ku lapor, **Tito 2** utie ku ponji ni co m'uti, mon m'uti, awobi, man mon mathindho. Ku nyutho man koro i Lembe pa Mungu ku ng'atu m'ubedo ka nyayu yakni, ecopo neno nia timo pare utie ngo i kumi, kadi nyo i kum kanisa, ento i kum Mungu. I maeni ceke, ipoi nia thelembe mi mio kony man juk utie ni "ripo kindwu kud umeru" (**Mt 18:15**) cen i kwo ma ber, mi mer man mi bedo mandha i kum Kristu.

Ku leng'cwiny ceke: 1. Paulo uketho lembe maeni ma pire tek i ajiki pa gor maeni nikum abidhe mi tarwang' sawa ceke enuti man dubo mi tarwang' copo nyotho tic pa ng'atuni, ot pare, man kanisa. Dubo mi tarwang' copo nibedo peko madit i kanisa. Ecopo ni nyotho tic man nying' nicone giku dhakune ceke. Dubo mi tarwang' en e bayu cen genogen umio en. Ng'atu moko de copo niwacu nia nikum kanisa etie juot acel (andha e juot pa Mungu), dubo mi tarwang' i kanisa erom ku *timo tarwang' ku wat m'i* kind juot pa Mungu.

2. Kanisa umaku ubed ku cik man kura mi timo lembe nijuko dubo mi tarwang' ka timbre. Dhanu ceke utie ku tego mi dubo ma yor i ic i igi. Ka kumeno, kadi bende waparua nia "ebitimbire i kuma ngo," ecopre. Eno re m'uketho Paulo cimo wang' jutelwic ma co nitimo ku jumamon calu ma nwang'u gicopo timo ko ku meggi man nyimego migi "*ku leng'cwiny ceke.*" Kanisa gicopo wodho cik nikonyo ku lembe maeni. Cikne copo bedo ku lembe maegi: jatelwic ma nico umaku kudi ebed kende ku dhaku, ma sagune i ot ma jufungo nyo juciko dhugolane; jatelwic ma nico umaku utim ku jumamon i ot kanisa nyo i lela kare ma jumange copo ninenogi; jumamon ma juworo i kanisa umaku juponjgi man juwirgi ni mio kony man ni neno lembe pa jumamon mange; ka mio kony mi gambri ubetimbire, jakwath umaku ubed karacel ku dhaku pare nyo ke dhaku mange ma juworo, man mio kony umaku utimbire i kind co karacel ku mondigi. Jucopo cwio cik matung'tung' pi lembe matung'tung'. Gin ma timotic i kanisa acel copo timotic ungo i mucelo. Ento re, kanisa ceke umaku gipar pi lembe maeni man *gilar* gitim lembe moko kara cik man kura mi timo ubed nuti nijuko lemb abidhe ma sawa ceke enuti kan edhenyre nidoko dubo mandha. Jutelwic pa kanisa acel umaku ginwang' ang'o ma kanisa man jang kanisa mange gitie ka timo i kum lembe maeni. Lembe mareco ma copo wok gi dwong' akeca—ni jutelwic, jumamon, juudi, kanisa, nying' Kristu i kind pacu—ka jutimo lembe moko tak de ngo.

5:3-16: ³*Yung mon ma coggi tho ma gi mon ma coggi tho andha;* ⁴*ento tek dhaku moko ma cware tho etie ku nyithindhe kadi nyikwaye de, wek gilar giponj ng'eyo nyutho bero migi kum juot migi gigi, ma gidwok kudo wang' gwok ma junyodo migi gwoko kogi; kum maeni yire i wang' Mungu.* ⁵*Nie ng'atu ma dhaku ma cware tho andha, man ebedo e kende, e genogen pare ni ba Mungu, man ebedo kokro ku kwayukwac ku rwo diewor ku dieceng' de.* ⁶*Ento ng'atu m'uketho wang'e gire kum mutoro meca en e avu ma fodi ke e kwo.* ⁷*Ng'ol gin maeni bende, kara lembacaya bed umbe i kumgi.* ⁸*Ento tek ng'atu moko gwoko dhanu pare gire ngo, e ka juode ma dhe de k'egwokogi ngo, meca ekwero yioyic, man edoko rac ma sagu ng'atu ma jayic ungo.* ⁹*Ku jugor nying dhaku ma cware tho ma fodi oro pare ku tundo pier abusiel ungo, ma k'ebedo kor nico acel kende ngo,* ¹⁰*ma rwong tic ma ber ku yik ungo; tek etungo nyithindho, tek egwoko welo, tek elwoko tiend jumaleng' de, tek ekonyo jucan de, tek elubo tic ma ber ceke kubang'gi kud amora, a dong' jugor nyinge.* ¹¹*Ento mon ma thindho re ma coggi tho kwergi: kum ka gibijai kum Kristu kum ava gin m'utimogi, e gibiyeno gambri,* ¹²*meca gitie ku lembe i wigi, kum gidaru kwero yioyic migi ma kwong'a.* ¹³*Ku sagri ma gisagri ko nini ging'io ku bedo ma swa swa, ma giwotho ko ku ba udi ku ba udi; ma gi juswa kende ngo, endre gi jurwei lembe arweya bende man gi juthub athube, gibegiyero lembe ma maku ku giyer.* ¹⁴*Ka kumeno ayenyo mon ma thindho ma coggi tho jugamgi, ginyol nyithindho, gibim wi udigi, ku giketh lembe moko wok ma judegiwa bicayu kume cac;* ¹⁵*kum jumoko daru kier ngi gilubo tok Jok.* ¹⁶*Tek dhaku moko ma jayic tie ku mon ma coggi tho, wek egwokgi, lembene kud unur kanisa; kara egwok pare mon ma coggi tho mandha.*

"Pidoic pa Paul mir acel utie ni konyo Timoteo ni poko kind mon ma coggi tho ma kanisa umaku umi kony igi man ju ma kudi emi kony igi . . . Paulo uponjo nia dhaku ma cware tho andha, dhaku ma cware tho ma umaku jugwoke, umaku ebed kende, ma ecopo ngo ni nwang'u kony kud i ba juode, man embe ku mit mi gambri kendo. Umaku ebed dhaku ma ayi Mungu ni kume ma uketho genogen pare kum Mungu, bedo kud ayi Mungu manen i kura tim pare, calu kethocwiny i kum rwo pare, bedo mandha ni cware, pidho nyithindho, gwoko welo, lwoko tiend jumaleng', konyo jucan, man mire ni lubo tic ma ber ceke. Kendo, nikum peko mir Efeso umaku kum mon ma thindho ma coggi tho, Paulo wacu nia dhaku ma cware tho ukoutund oro pier abusiel

be ka jugor nyinge. Maeni nyutho ngo nia kanisa umaku uwek mon tho ma gipong’o ngo lembe maenigi. Thelembene utie nia kanisa umaku ngo umond i cikiri mi konyo mon tho ma gi kit ng’atu ma kumeni ngo.” (Mounce 2000: 299)

Yung mon ma coggi tho ma gi mon ma coggi tho andha: “Yung” man “andha” pigi tek. (Kwan versi marom eno i ESVman i NKJV. Kit ma giloko ko “yung” re ma pire tek keni.)

1. Lembe ma juloko ku dhu Jugriki “yung,” jutiyo kudo iyo matung’ tung’ i 5:3, 5:17, man 6:1. Kadi bende jutiyo ku lembe acel, i versi adek enogi jutiyo kude i yo matung’ tung’—man yo ne ceke nyutho nia “yung” thelembene utie nge i igi ceke. I 5:3 enen kele nia “yung” uweco i kum *mio kony mi piny* ni mon ma coggi tho ma jucan. Maeno junyutho i 5:4-5, ma eweco i kum mon ma coggi tho ma gitie ku nyithindho nyo nyikwayu ka jupore ku mon ma coggi tho ma gitie kendgi man gimbe ku yo mi nwang’u kony. Ka 5:4 uwacu nia nyithindo umaku “*gidwok wang’ gwok ni junyodo migi,*” nwang’u gin ma ebewacu tye nia “nyithindho gibetimo bero ngo ni junyodo migi ka gigwokogi—gitie ka *culo* banja” (Ngewa 2009: 114). 5:8 de uwacu nia juot gitie ku tic mi “*gwoko dhanu pare gire.*” Kwero ni timo dwoko ng’atuni “*rac ma sagu ng’atu ma jayic ungo.*” 5:16 ucoko dhu wec ne zo ku nwoyo nia ju ma gitie ku mon ma coggi tho “*gigwokgi*” kara “*lembene kud unur kanisa, kara egwok pare mon ma coggi tho mandha.*” I 5:17 “yung” udok i kum cul ma kanisa culo ko jakwath, calu ma 5:18 uketho thendhe. I 6:1 “yung” unyutho “woro” (ku timo tic akethacwiny, gwoko sawa, ku mange de), calu ma 6:2 uwodho her. Kit ma lembe timbre kudo wodho thelembene. Maeni ne en andha i Biblia calu i gor mange ceke de (nen lembe mi 1:5).

2. “Andha” (“andhandha,” “mandha”) nyutho nia Paulo ubekoyo kind mon ma coggi tho. I nyuth ma junyutho ku lembe, dhaku ma cware tho utie dhaku moko ci ma cware udaru ni tho, Pi maeno, i ngete acel dhaku moko ci ma cware udaru ni tho utie “dhaku ma cware tho andha” nyo ke “dhaku ma cware tho andhandha” nyo ke “dhaku ma cware tho mandha.” Ento re, lembe pa Paulo ka keni utie ngo ninyutho ng’a ma e dhaku ma cware tho. Lembe m’uwecre keni utie nyutho kodhi mon ma coggi tho ma kani gi ma kanisa utie ku tic mi mio kony igi. Paulo upoi nia i nindo pare ca calku mi nindo mwa, kanisa copo bedo mbe ku piny ma e kony ku jucan ceke. Kendo, mon ma coggi tho moko ma yenyo ngo ya jukonygi. Ka kumeno, Paulo ubemio iwa lembe ma copo ni konyowa ni koyo kind mon ma coggi tho ma kanisa umaku ukony kud i kum ju ma kanisa kud ukony. I andha mi lembe, dul maeni zo (versi 4-16) utie ka nyutho ng’a m’utie dhaku ma cware tho “andha.”

3. Dul maeni utie lapor mi mio kony ni kit udul acel mi dhanu ma gi jucan. Mon ma coggi tho gibedo ju ma goro man ma jeng’ i kum dhanu mange m’uloyo zo i kare macon eca nikum gibed gikuro lembe ceke kud i ba coggi. Lembe ma nia kanisa umaku umi kony ni mon ma coggi tho moko nyutho ngo nia kanisa copo ngo nyo ke umaku ngo ukony dhanu mange ma canpiny unego. Paulo ubemio lembe mathuth m’usagu i kum lembang’ola ma juketho i **Yak 1:27**, “*Kisoma m’alili ma cido de ngo i wang’ Mungu mwa ma wegwa e e, ya julieu kic ku mon ma coggi tho i can migi, man ke gwok ma jugwokri ko gijo ni ng’om ma jukuvukri ngo.*” Lembe ma ketho wec pa Paulo i **5:3-16** kum “mon ma coggi tho bedo ni lapor mi dhanu ma jucan ma kanisa umaku ukony nen i **5:4** ma eweco i kum “junyodo,” man i **5:8** ma eweco kum ng’atu m’ugwoko ma “pare gire.” Lembe ario ceke ketho mio kony ni ju ma canpiny unego jik ungo i kum “mon ma coggi tho” kendgi. Lembe ma Paulo uweco i wie eni jucopo yike man jukethe i tic i kum jucan mange de, calu ju m’uti; ju ma tic umbe igi; nyithi kic; ju m’utie ku two mi wic; dhanu ma gitie kud ukudi pa thoj ulindi, ku mange de.

4. Dul eni ie pokre abic ma lubre ku poko kind ju ma kanisa umaku ukony man ke ju ma umaku kud ekony. (A) Yung mon ma coggi tho ma coggi tho andhandha (**5:3**)—ento ju ma gitie ku juot migi umaku juot migi ugwokgi (**5:4**). (B) Dhaku ma cware tho andha edong’ kende, eketho genogen pare kum Mungu man ebedo kokro ku rwo (**5:5**)—ento ju m’uketho wang’gi kum mutoro meca gidaru tho (**5:6**). (C) Ng’ol gin maeni kara lembacaya bed umbe i kumgi (**5:7**)—ento tek ng’atu moko gwoko dhanu pare gire ngo, meca ekwero yioyic man edoko rac ma sagu ng’atu ma jayic ungo (**5:8**). (D) Wek mon ma coggi tho ma ayi Mungu ni kumgi ma oro migi tundo pier abusiel jugor nying’gi (**5:9-10**)—ento kud igor nying mon ma thindho ma coggi tho kum gibiyenyo gigambri man gibidoko juswa (**5:11-13**). (E) Coko dhoge: mon ma thindho ma coggi tho umaku gigambri (**5:14-15**); ju ma gitie ku juot migi ginwang’ kony kud i bang’gi (**5:16a**)—kanisa re ugwok pare mon ma coggi tho ma “mandha” (**5:16b**).

5. Dul maeni beweco pir ungu mi dhanu adek, ma jutwiyo dhoge i kajikne ku paru pi “mon ma coggi tho mandha” kumae:

5:3—*Kony “mon ma coggi tho ma coggi tho andha”*

5:4, 7-8, 16a—Tic pa juot ba mon ma coggi tho

5:5, 9-10—“Mon ma coggi tho andha”

5:6, 11-15—Mon ma thindho ma coggi tho man ma ava kum usendogi

5:16b—*Kanisa bikonyo “mon ma coggi tho mandha”*

6. Kud i dul maeni lembe madongo ario wok. (A) *Nen yeny pa ng'atuno.* Nyo ng'atu ma ubeyenyo konye e “jacan andha,” nyo ng'atuca utie ku juot nyo yo mange nuti m'e gwokre kudo? I nindo ma tin kony ma ai ba gavumente, cul pi piny m'unyothre, cul mi olo mi tic, aba, nyo yo mange mi kony copo bedo nuti. (B) *Nen pidoic, kura man kit ma ng'atuno kwo kudo.* (1) Ng'atu eno e jwigre nyo e tingre? Nyo ng'atu eno ubeparu pi medre ku kit kwo pare mi dubo ma thendhe nyo ungo? Nyo ng'atuno begeno Mungu nyo ungo? (2) Dhanu mapol ma bino i kanisa ka yeny kony bibedo ngo Jukristu man gicopo ju ma gikwo ku kwo mi dubo mareco. Tek dhanu ma kumeno bino i kanisa kud adunde mi jwigri, kanisa umaku utemb ni konyogi. Ku konyogi dhugola yabre mi weco igi pi Yesu Kristu.

Ku jugor nying dhaku ma cware tho ma fodi oro pare ku tundo pier abusiel ungo: 1. “Oro 60” e “cik” ma jutiyo kude kare ceke ngo. Kanisa mange gitiyo ku maeni mi tek calu ve e ng'ol ni kanisa ceke tinuni. Ento re, yang' i lemkei man kura mi sawa maeca mio iwa lanyuth maber (nen lembe mi **2:9-10**). “Pire tek ni poi nia Juefeso, calu ju mapol i Afrika tin, gibed ging'eyo oro migi tap ungo. Dhanu migi ubed ugoro nindo mi nyoliri tap ungo. Pi maeno, oro pier abusiel ubedo wel ma Paulo ucungo i wie nikum i kura pa Juyahudi, ebedo oro ma juting'o nia ng'atu ucaku dhu tiyo.” (Ngewa 2009: 112) I andha mi lembe, pier abusiel ubedo oro m'uyire i kare macon eca i ng'om ceke nia ng'atuni dong' “uti” (Knight 1992: 223). Pier abusiel “nen calu ucungo ka oro ma malu m'usagu i kare macon eca ma juparu nia dhanu gicopo nitimo tic man ni gwokiri gigi i ie” (Blomberg 1999: 209). I rundi dak acel m'ular ucaku mon ma kadhu ngo 4 kum 100 ukwo ni tundo oro 50 (Lysaught 2005: 67n.18). Gibedo i kind dhanu ma juwenjo magwei, man gibedo ku piny manok ma gikwo i wigi. “Tek dhaku moko utundo pier abusiel, gum ma nia ebigambre kendo ubedo umbe” (Ngewa 2000: 112). Ka juporo ku nindo ma tin, mandhane i ng'om pa mundu, oro 60 juting'e ngo nibedo oro mi “tiyo.” M'umedo maeno piny pa gavumente ku jumange de nyai pi gwoko dhanu m'uti ma gibedo mbe i nindo pa Paulo man i kura pare. Ni lubo maeno, yeny mi “oro pier abusiel” ubedo piny mange i kura pa Paulo ka jupore ku kura mi sawa maeni. Mir ajiki, lembe mi jugor mi Biblia de wacu ngo nia nyo wel mi pier abusiel, nyo oro pier abusiel utie ku lembe moko ma pire tek i kume (ento por ku **Law 27:1-7** ma i ie ubedo kwanuwel mi waru dhanu ma gitimo lembang'ola ma tek; welpinyne ujwik i oro pier abusiel). Lembe maenigi nyutho nia yeny mi oro 60 mitre ngo nia jukethe ni juceke calu “cik”, ento jucopo loke calku ma lembe tie kudo.

2. Ecopo timbre nia “nying” ma juweco pire i 5:9 ubedo pa mon ma coggi tho ma jugoro nying'gi pi tic moko i kanisa pi kony ma gibedo ka nwang'u ba kanisa. “Ecopo bedo nia, *goro nying* ubedo lembe ma lubo cikiri pa mon ma coggi tho enogi ku kanisa, man cikiri pa kanisa ni konyogi pi kare ceke ka fodi gibedo kwo. Paulo umito ngo nying'ne ubed pol akeca, pirang'o ka e kumeno kanisa maru turo cikiri pare. E uketho emitto nying mon ma coggi tho ma oro migi kadhu pier abusiel. Ento re, ebewacu ngo nia kanisa umaku ujig konyo mon ma thindho ma coggi tho i sawa ma gitie i canpiny malith.” (Ngewa 2009: 112-13) Ukori Biblia mapol giyio nia “nying” maeno ubedo “lwak mi mon ma coggi tho” ma i ie ju ma jugoro nying'gi jumio igi tic mi kanisa ma calu rwo man tic mi mer ni jumange pi kony mi piny ma kanisa ubedo ka mio igi. Maeni ne e kumeni kum gin m'umitre i **5:9-10** gi calu ungo mi **5:5**, man gin ma ketho juromo pi tic ma juketho i **5:9-10** gi cal cal ku ma mitre pi tic mi kanisa (nen **1 Tim 3:1-13**). I andha mi lembe, kanisa i oro ma dak m'ulubo gicaku kit lwak mi mon ma coggi tho ma lubo dul maeni. “Lwak mi mon ma coggi tho ubedo asu cil i oro mi dak ang'wende. Ento re ma ubedo ni medre i kind jukristu mi jugriki man julatini ubedo tic pa jukony ma mon, calu jange pa **5:3-10**. Jutelwic ma mon jubed juparu ya giromo maber pi tic mi rwo man kony ni dhanu, ma i ie ubedo ma ecibedo ber ungo ni co de ni bedo i igi—ma calu mio kony (ku yor i wec), lieu, ponjo juyic manyen nyo mio baputisi ni mon mange.” (Blomberg 1999: 209) Kadi bende dul ne yeny ngo nia jugonye kumeno, calu ma kanisa nicaku con de utimo ku mon ma coggi tho pi kony ma ebedo ka mio igi, kanisa ma kawoni umaku upar pi timo gin moko ma cal acel. Dhanu m'uti gitie ku lonyo mi neno ng'om oro mulwar man rieko ma jucopo ni ketho i tic pi yiko kuratim man pi giero kum Kristu.

3. Kanisa umaku utemb ka konyo jucan man ju ma canpiny unego ni cungo wi tiendgi. (A) *Pol pa dhanu ma jucan nwang'u gimito gigwokri gigi ka ka bedo ni kwayu piny akwaya.* Kanisa copo ni konyogi ni gwokri gigi. Parne moko gi e: (1) Mi deni mathindho thindho ni jucan ne gi. Maeni biyeny nia gibed ku tic mok ma juyio pigi. Ebiyeny bende lubo tokgi man kit mi neno ya lim ma jumio jutiyo kudo maber. Peko acel ma yenyo bedo nuti ku deni utie nia jucule ngo. (2) Mi tic ni dhanu ma jucan. Maeni bimito ng'eyo ng'a i kind dhanu mi kanisa copo bedo ku kuloka, ma mito kony i ot pare, nyo ma copo mio tic ni dhanu. Kanisa gire de copo culo dhanu pi yweyo ot man lela nyo tic mange ni kanisa. Pidoic mi “lwak mi mon ma coggi tho” utie par mange. (3) Mi kony mi lim ungo. Kanisa copo bedo “odkanpiny” calu hekalu macon ubedo (nen **Mal 3:10**), pi kendi, cam ma nyothri ngo, nyo piny mange ma mitiri. Kanisa umaku ung'ei dhanu ma gicopo kamio cam, kendi, nyo piny mange ni jucan. Kanisa acel mi PAG i Uganda ubedo ku mon ma coggi tho 43. Ka mio igi sente, eng'iewo igi diegi. Yor i ng'ei oro ario diegi 43 unyai udoko diegi 281. Mon ma coggi tho maeni gicopo ni gwokri gigi. Gibedo ku cak. Gicopo ni lworo diegi mi sente. Jukindgi moko wilo dhieng' ma calu adwogi mi

loko ku diegi nyo lworwo diegi. Ni lubo maeni, mon ma coggi tho ne gicoro kago ku kanisa man pol m'i kindgi ubedo ni "jururwo" mandha man jumi piny ni kanisa. (B) *Kanisa umka ung'ei pi yo mange mi kony i kabedo pare*. Kanisa mi the dero umbe ku yo mi mio piny ceke ni dhanu ceke. Ento re, ecopo maku cinge nyo ke eoro dhanu ma jucan iba dikiri moko ma copo mio piny nyo kony ma kanisa gire copo ngo ni mio. (1) Yo mange mi nwang'u kony utie: ju pa gavumente; ju ma jengri ngo kum gavumente; dikiri pa Jukristu ku dikiri mange ma gimio kony. (2) Jang kanisa matung'tung' gitie ku ju migi ma gimio kony. Kanisa mi Furuthandhi (Anglican) utie ku "Dikiri pa Mego" (nyo Mothers' Union). Kanisa mi PAG i Uganda utie ku "PAG Planning and Development Secretariate." (3) Kanisa matung' tung', man kanisa mi jange matung' tung', umaku gimak cing'gi kara gikony dhanu i kabedo migi. Timo maeno binyutho ribri, ma e tic man thelembe pa kanisa.

5:17-18: *¹⁷Maku judongo m'ubimo bim cu dong' jukwan ya giromo ku yung ma juyungo koju wang' ario, ma dhene re ju ma gimuli ku tic mi lembe ku mi ponji de. ¹⁸Kum lembagora pa Mungu wacu kumae, "KUD WUTWI DHU KONI DHIANG' KAN EBAYOKO ANYOGI," man ke "ng'atu m'umule ku tic uromo ku sukulia pare."*

Judongo . . . yung ma juyungo koju wang' ario: 1. Dhu Griki ma rom. presbuteros. jutiyo kude i 5:1 man kend0 keni i 5:17. Ento re, calu ma e ku "yung", thelembene ukoc i kabedo ario enogi. I **5:1** lembene jutiyo kude pi "ng'atu m'uti." Kakeni (ju "m'ubimo bim cu . . . ma dhene re ju ma gimuli ku tic mi lembe ku ponji de") nyuthu thendhe nia lembuno jutiyo kudo pi "jalieu, jakwath, jatela mi kanisa."

2. I Biblia, kanisa ubedo ku judongo ma telo wie mapol. jakwath acel kende ngo. I 5:17 "judongo" nyuthu nia gipol. Rom ku i **4:14** kare ma juwiro Timoteo "judongo" (nyo, "dikiri pa judongo") giketho cing'gi i wie. Maeno tie kit mi tela pa kanisa i Biblia: judongo mapol, ungo nia bim pa ng'atu acel. Kare ceke ma julwong'o nying kanisa i buku mi Tic mi Jukwenda, man kare ceke ma Paulo ku jumange gicaku kanisa manyen, gicaku judongo mapol (nen **Tic 11:30; 14:23; 15:2-6, 22-23; 16:4; 20:17-18; 21:18**). Maeno nyutho riekio mi biblia ma nia "lembe bedo ber ni kum udul juporlembe" (**Rie 11:14; 26:4**), man ma calu "nyunyu paku nyunyu, dhanu de paku wang' jarimbe kumeca" (**Rie 27:17**). Bedo ku judongo mapol pire tek kubang'gi ceke ng'atuman utie ku giramia man bodho m'ukoc; ng'atu mok mbe m'uromo i gin ceke. Judongo mapol konyiri i kindgi i yo mi gwokiri, i tipo man i lem lim. Mu medo maeno, tek tela mi kanisa ucungo wi ng'atu acel kende, ka piny moko timbre kume kanisa copo ni podho. Umaku wapoi ni kanisa i etie ngo piwa, etie pi Kristu. Kanisa tie kume, kumwa wan ungo. Umaku wanen ku tek nia co ku mon m'uromo re ma gitelo wi kanisa ma ber (**3:1-13**). I yo maeno, ka piny moko timbre kum jakwath nyo moko mi kind jutelwic, kanisa re udong' asu ni medre ku tic, pirang'o jugiere wi kathere matek.

3. Lembe mi "yung ma wang' ario" utie pi culo jukwath ma yero lembe man ponjo ma ber. "Wang' ario" thelembene tie ngo "dodo piny ma mon ma coggi tho mi **5:3** nwang'u wang' ario," nyo "musara ario wang' acel." Ento re, enyutho "woro ma umaku ju mi mi jatela ma timo tic ma tek man culo lim ire," nyo "piny madwong'" ni jakwath ma ber man ma riek. Kadi bende lembe mi i 5:3 man **5:17** ceke nyutho nia "yung" bedo ku mio kony i kume, apokapoka nuti i kindgi. I **5:3** romo pa dhaku ma cware tho ni nwang'u kony mi piny ubedo nia ecopo ngo ni konyre gire, man embedo mbe ku yo mi kony mange. I **5:17** en e tic pa kanisa ni mio kony ni jakwath pare kadi nwang'u jakwath ne etie ku yo mange mi kony. Pirang'o ma pire e tek ni kanisa ni mio kony ni jutelwic mabecu nen i **5:18**, ma egamu wec pa Musa (nen **Poi 25:4**) man Yesu (nen **Mt 10:10; Lk 10:7**). *Welpiny* mi culo cul lubre ku kit ma etimo ku tic pare ("ebimo cu" man "emule ku tic"). Tek jakwath ne etie ku yo mange mi kony, ecopo mire gire ni dwoko cen kum cul nyo ke cul ma enwang'u kud iba kanisa. Ento re, kanisa umaku uyi tic pare mi mio piny ni ju ma utimo tic mi pidhe i tipo (see also **1 Kor 9:7-14; Rum 15:27; Gal 6:6**).

4. Lembariba Manyen unyutho ngo welpiny nyo kit ma kanisa umaku ucul ku jakwath pare. Ku lapor, jukwath i kanisa moko ginwang'u musara; jukwath i kanisa mange gimaku kum apajpiny nyo giramia. Ento re asu, lembe mapol nuti ma umaku ukony kanisa i culo jukwath migi: (A) *Cul pa jakwathne umaku ebed ma rombo ku lim ma mondo i kanisa, nyo piny ma japonji mi sukuru nwang'u.* Apoka poka madit bibedo nuti i kind kanisa matung' tung', man i kind jukwath mi kanisa mi kind pacu ku mir adhura madongo, kum lim ma mondo i kanisa migi koc hai. Ento re, tek juudi 10 kende re ma gitye i kanisa moko man kubang' ot acel acel ubemio apajpiny, kanisa eca umaku ucop ni gwoko jakwath pare. (B) *I kabedo mo kyaro, ma jukwo i ie ku furu cam, man ma lim umbe i ie, jucopo culo jukwath ku cam mi podho man ku leya.* I kabedo ma kumeno, kum ng'om moko jucopo mio ni kanisa nyo ni jakwath. I kabedo ma kumeno jucopo culo jukwath ku tic ma jutimo (calu, giero ot ni jakwath, tong'o soroni, furu podho pa jakwath, ku mange de). (C) *Jakwenda Paulo, ma calu jayer lembanyong'a man japidh kanisa sawa mange etimo tic "ma woko" (kwoyo hema) ni nwang'u sente kare ma ebedo ka timo tic mi lembanyon'a ma juboth ko* (nen **Tic 20:33-34; 2 Kor 11:9-12; 1 Tes 2:7-9; 2 Tes 3:7-8**). Paulo umaku giramia kud i bang' juyic de (**2 Kor 11:8; Flp 4:14-18**). (D) *Nikum Paulo ubedo ngo jakwath pa*

kanisa moko lembe pare ubedo ngo rom ku pa jukwath. Ento re asu, kare ma jukwath gibepidho kanisa, nyo kare ma kanisa githindho man gicopo ngo nigwoko jakwath mi kanisa migi, jakwathne copo nitimo tic moko ma woko m'egwokre ko calu ma Paulo utimo. Ento re kinde ma kanisa ubedongo umaku ecor i kum culo jakwathne cul ma copo gwoke calu ma Biblia uwacu malu no. (E) *Kanisa (man jang kanisa) umaku uketh cul pi olo pa jukwath.* Jukwath mapol ma gijigo tic, nyo umitre nia gijig tic giweko tic ma cing'gi nanu. Jang kanisa, kadi kanisa moko de dong' kawono gibeneno nia maeni en e timo marac. Pi maeno, gicaku ka ketho lim pi konyo jukwath i yom migi. Nyathi lim moko manok ka jukethe i kuloka ku bang' dwi nyo oro bidongo ni doko madit ing'ei oro mapol. Maeni utie yo mi gwoko lim man yo mi yungo judongo ma gitimo tic ma ber ni kanisa migi. (F) *Lembe dupa nuti ma ketho ebedo rac ka jakwath umedre asu ni timo tic woko yong'ei ma kanisa unwang'u ka cungu pare:* (1) Emio kare ni kanisa ni rwinyo tic pare ma biblia cwaku ya jutim pi gwoko jakwath. Maeni ekelo rwinyo mugisa mi tipo man neno anyim. (2) Kanisa rwinyo cego nying mi bedo anditi i dhu tic. Saa bedo nok pi lieu, somo Biblia i diere pa yenga, man gin mange ma jutimo i ceng' kasi. (3) Jakwath karacel ku tic pare de nyothri. Ebedo ku sawa man tego ma nok pi somo buku, rwo, lieu man piny mange ma mitri pi tic pa Mungu. (4) Tic ma woko copo doko ni uwic ma bidho jakwath ni weko tic ne zo. (5) Cwak m'umbe ni jakwath copo doko ni piny ma nyai gire. Ebibedo tek ni jukwath manyen ni lubo i kakwathne, pirang'o kanisa copo ni mito gin bende gigwokri gigi. (Hodges 1953: 81)

5:19-25: *¹⁹Lembe ma jucuko kum jadis kud iyi, tek jumulembene kubedo ario kadi adek ungo. ²⁰Ju ma gidubo lembe jukgi i wang' dhanu ceke kara ju m'udong' bende gilwor. ²¹Ang'olo iri i wang' Mungu, ku Kristu Yesu, ku malaika ma jugoyo nying'gi, ya iwor gin maeni ma fodi ikung'olo pire ngo, ma k'itimo gin moko ngo ni kum mer m'imaru ko jumoko. ²²Kud iketh cingi vur vur kum ng'atu moko, kadi kud iribri i dubo mi jumange; igwokri giri leng'. ²³Kud ibed jamadh pi kendo, ento imadh pigulok nyanok ni cino ü man ni tho peri ma betimi bende. ²⁴Dubo mi dhanu moko nyuthre ngbeng', gilar gicidho i poko lembe; mi jumoko bende lubo ng'eigi. ²⁵Ka kumeno tic maber moko ginyuthri ngbeng', m'ubedo tung' bende copo mungre ngo.*

Maeni weco kum kit mi timo ku judongo ma gidubo man caku judongo dhu tic. Etie ku lembe madongo ma jakor i lembe moko ucoko dhoge kumae: “(1) Umaku jutuc wi dubo. (2) Adote umaku ubed ku sadeni mapol. (3) En e dubo ma lip lip ungo ento dubo ma jutimo akakaka re ma mito juk. (4) Juk mi wang' lwak umaku ebed ing'ei weco ku ng'atuca. Ento tek wec eca ukonyo ngo juk mi wang' dhanu ceke umaku utimbre. (5) Thelembe pa juk mi wang' dhanu utie ngo pi mio fot ento mi mio lwo ma ber. (6) Ng'atu m'ubeng'olo lembe, kadi nwang'u ebed ng'atu mi rwom pa Timoteo umaku etemb nitime cu. (7) Kethocing' iwi judongo utie gin mi galu ngo man ng'atuca ebedo ku ng'ol iwi ju ma eketho cinge iwi gi. (8) Gin ma pong'o ka gwokri ku sawa umbe. Kit ng'atuni man timo pare mandha nen ndhu ndhu ngo.” (Mounce 2000: 322)

Lembe ma jucuko kum jadis kud iyi, tek jumulembene kubedo ario kadi adek ungo: Lembe ma Paulo uwacu eno dok cen i **Poi 19:15** (nen **Poi 17:6** de). Lembe ma nia adot ubed ku jamulembe kokoro jukethe kara ejuk ng'olo lembe swa. Ento re tek lembe ma juweco kum “jumulembe ario nyo adek” e jukethe i tic ku kit ma jugore kudo, man juting'o ayi pa wecne kende ma jukuneno i gin nyo lembe ma ecungo pire ca ngo, dong' dubo mange copo ni timbre. I sawa man kura pa **Poi 19:15**, Israel ubedo ng'om m'i wang' ma kawono man dhanu ne gibedo jurufur. Cil kadi i nindo pa Paulo de ebedo kumeca. Piny ma calu maku cal, simu mi cing', maku dwal ku Cuma ma kawono e gibedo mbe. Kawono re gin ma kumeni gitie i kura mi dhanu ceke. M'umedo maeni, dubo mapol (ma calu dubo mi tarwang') jutimogi nikum jumulembe ma dhanu gimbe. Pi maeno, tek judoto jadis pi timo tarwang', kony ne bedo mbe, man de ecopo doko ni lembe ma rac, ni jutelwic mange mi kanisa nikwero ka jolo adotne pirang'o jumulembe ma dhanu ario nyo adek gimbe ni mio adot i kum timo tarwang'ne. Adot ma kumeno jucopo mio lembe ma cu ku mio nyutho lembe ma calu lembe m'agora m'udong' i simu mi cing', cal ma jumaku, jumulembe ma gineno jadisne giku ng'atu ma gitimo tarwang' kude karacel i kabedo moko nyo i sawa ma umaku ngo nwang'u gibed karacel, ku lembe mange de. Gin ceke ma nyutho nia lembene en andha ma kumeni ceke ka juterogi i wang' ju ma ng'olo lembe umaku junen igi ka lembe mandha maku wok i kum jadis mi kanisa. Kadi Paulo uweco i kum lembe mi **Poi 19:15** i yo ma “lekeleke” i **2 Kor 13:1**. Keca ebedo ka pido pi dubo man peko mi kanisa mi Korinto. Ewodho lembe mi Lembariba Macon eno ku lembe ma nia “maeni wang' adek m'abebino ko i beng'wu.” Lembe ma ebedo ka wacu ubedo nia lieu pare ma elar etimo man gor pare gicungo ka “jumulembe ario nyo adek” m'uro mo ku timo lembe kum ju ma ginyotho lembe i kanisa. Yesu timo marom i **Yoh 8:17-18** kare m'ewacu, “Eyo man icik mu egore kumae, ya nyutholembe mi juario en e andha. An a ng'atu m'ubenyutho lembe pira gira, Wego m'uora de benyutho lembe pira.”

Iwor gin maeni ma fodi ikung'olo pire ngo: Paulo ubeweco pi juko man wiro judongo. I lembe ario maeno nyotho lembe e rac magwei kum peko madit mi timo ber ni danu moko nyo dagu jumange. M'udok i kum

jukujuk, Guthrie wacu dhe ya, “Nyotho lembe mi jukujuk sawa mapol ukelo tipo mi ng’ecwiny man ciro ngo ento wenje wang mapol nyolo lembe marac ma rokeni. Tek en e judongo m’udubo ma utie i weng’i bedo ku lworoman ndiri e rac.” (Guthrie 1990: 118-19) Peko marom wok i wirowo judongo. Ju ma mio piny madongo ni kanisa, ju mi suru acel ku jakwath, juot pa jakwath, man jurimo ma kago re ma juwirogi ni bedo judongo, kadi bende gitundo ngo kago ku lembe ma gimithi i 1 **Tim 3:1-7**. M’umedo maeno, dubo pa judongo maeno wang’jo kadhu i wigi kum gimio mic madongo, gi juot, nyo jurimo, kadi bende dubo ma kumeno dhanu mi kanisa ma gi jumic madongo ngo, juot ungo nyo jurimo ngo copo ngo ni cayu pigi. Pi maeno, “ungu ario mi Jukristu” ucwire—pi lembe ma Paulo uweco i 1 **Tim 4:1-7a** ungo, ento ku lembe m’utie ku tego ma copo nyotho kanisa. Paulo ubepoyo wiwa nia, calu jutelwic mi kanisa, cungo tek mwa man kura mwa nyuthre ku lembe ceke ma wacung i wie. Wabidwoko lembe ni Kristu pi gin ma watimo calu jutelwic mi kanisa pare. Ka kumeno, ebedo ber tek “*iworo gin maeni ma fodi ikung’olo pire ngo*”kara wabibed ku “*pidocwiny ma ber*” (**1:5**) man “*pidocwiny ma leng*” (**3:9**) ka wacungo i wang’e (calu ma wabicungo i pokolembe, man calu ma watimo sawa ceke kawono).

Kud iketh cingi vur vur kum ng’atu moko, kadi kud iribri i dubo mi jumange: Jumoko yio nia dul maeni udok i kum “pidoic mi ripo kidjo i kum judongo ma ukoupodho ento edwogo cen kare ma jujole cen i ribri mi kanisa” (Earle 1978: 381). Jumange (copo bedo pol migi) yio nia dul maeni “kwero wir ma vur vur ma erombo ku lembe m’ubewece i thek maeni, man bende ketho cing’ i waraga maenigi yenyo ka dikire ku wir (por ku. **4:14; 2 Tim 1:7**.” (Ibid.) “*Ribri i dubo mi jumange*”nen calu udok i kum lembe ma nia ku wirowo ng’atuni iyio nia kura pare ber man eromo ku ticne, man iribri pi dubo moko ci m’e copo timo.

Dubo mi dhanu moko nyuthre ngbeng’, gilar gicidho i poko lembe; mi jumoko bende lubo ng’eigi. Ka kumeno tic maber moko ginyuthri ngbeng’, m’ubedo tung’ bende copo mungre ngo: **5:24-25** ugiero wi kathere ma Paulo udaru ni wacu i **5:22**. Lembe ma versi maenigi wodho utie nia “dubo pa dhanu moko ni thendhe ma sendo ngo ya jucwal nying’gi pi tela de. Dubo migi telo yo i wang’gi ni pokolembe—mir acende pokolembe pa Timoteo man macen pokolembe pa Mungu. Dubo pa jumangenyuthri ngo pio pio ento yenyo thelembe maber nwang’ugi. I yo marom, timo maber pa ju m’uromo pi tela binen thendhe. Maeno ma ginen thendhe ngo binen de asu; jucopo ngo nikanugi.” (Earle 1978: 382)

Kud ibed jamadh pi kendo, ento imadh pigulok nyanok ni cino ii man ni tho peri ma betimi bende: Versi maeni utie “mi ng’ete” ni Timoteo gire. Lembe “mi ng’ete” utie wec moko manok i kum lembe m’ukoc ku ma jubeweco pire. Ing’ei weco maeni, Paulo udok ve i kum lembe madit ca. Versi maeni utie ku lembe manok akeca m’ewec i kum “lembe ma dok i kum madhu kong’o.” Lembe ma pire tek utie nia Timoteo umaku ugwok kume maber. Lembe m’unyuthre tie nia pi ma ebedo ka madhu ubedo pi marac ma ubedo ka mio peko ni cino pare. Ngewa wacu kumae, “Pigulok utie ku piny ma konyo pi yotkum, ka jumadhe nyaber ber. E Paulo umio par ni Timoteo ni madhu pigulok ‘nyanok’ nikum ebicopo konyo kum ni kiedo ku tho pare.” (Ngewa 2009: 133) Kadi bende i kura mi dhanu mapol madhu pigulok nyo meth mange ma utie ku kong’o i igi juting’o ni bedo rac nyo ke timo dubo, re kura mi dhanu ma kumeno de yio nia maku yath ma nyo utie ku kong’o i igi utie rac ungo. Maeno re ma ubedo ka timbre keni. Ebed calu mi nindo ma tin ma yath, pi mi cupa, man meth mange mi cupa ginyai e, nwang’u Paulo copo ngo ni wacu jumadh pigulok pi tho mi cino i nindo ma kumeni. Ento re, i saa maeca man i kabedo maeca, Paulo ubedo ka mio par ma cu (ma nyo enwang’u kud i bang’ Luka ma ubedo daktari, kum gin ario eca gibedo kawotho karacelo).

6:1-2a: ¹*Wek ju ma gini the mberembere ma gi jumiru gikwan judongo m’i wigi ya uromo ku yung ceke, kara nying Mungu ku ponjine de kud ucidre.* ²*Ju ma judongo m’i wigi de gi juyic, ku gicaigi, kum gi utumego; endre ma sagu wek gitim igi, kum gi juyic ku jumer bende ma ginwang’u kuloka ku timo ber.*

1. **Maeni utie dul ma umaku juketh i tic tin nwang’u “jupore” ku lembe ma tin.** Maeni ubeweco i kum “jumiru” [nyo ke ng’eca] ku “judongo mi wigi.” Lonyo mi Ker mi Jurumi yang’ ucungo wi lemb ng’eca. Pol pa dhanune gibedo ng’eca. Ng’eca gibed gitimo kit tic mok ci: i podho; i odng’om; i pacu; i dhu kuloka; calu juponji, ku tic mange de. Saa mange ecopre igi ni culo pi gony migi (nen **Tic 22:25-28; 1 Kor 7:21**). I nindo maeni bedo ng’eca juthumo there i ng’om mapol. Ento re, i lembe moko ma pigi tek jucopo poro bedo ng’eca ku timo tic ma kawoni: i igi ceke ng’atu moko (ng’eca/jaratic) ubetimo tic ni ng’atu moko mange (jadit mi tic/jami tic). Poro piny moko ci jik kare moko. Ku lapor, ng’eca gibedo mbe ku twero, man ecopre ngo igi ni weko tic migi ka nyo gimaru ticne ungo nyo ke ka gimaru ngo kit ma jubetimo kugi. I thenge mucelo ke, jurutic gitie ku twero, man gicopo weko tic migi ka gimito. Nilubo maeno, kare ma Biblia uweco kum lembe ma gi calu ku lembe ma kawono ngo, asu wacopo yenyo lembe ma maku kum kura mi dhanu ma nuti ie, man wakethe i lembe

mi poro piny. Kinde ma wabetimo kumeni umaku wabed ku wang'wa kara kud wapor piny bor akeca (niwacu, umaku wapo pir apokapoka m'i kind lembe mi Biblia karacel ku m'ucaliri). Umaku wawec pi apokapoka m'i kind *bedo ni piny* pa won tic (ng'eca) man *kethocing' pi tic* i kind jaratic giku won tic (tic ma kawoni). Lembe mi yungo Mungu i yo ma ng'atuni bedo ko ku jubim/unen wi tic i kabedo mi tic jucopo wece kumae: "Pong' lembe mi tic peri iyo maber ma icopo, niwacu, i yo ma yungo Mungu man ma kelo ju ma gi juyic ungo kago ku ker pare" (Webb 2001: 54).

2. Lembe m'uwecre i dul maeni nyutho ya ni "yungo" jadic ma wijo (nyo, won tic) nyutho nia jamiru (nyo ke jaratic) umaku unyuth ire woro. I lembe mi tic "yungo" nyo "woro" utie ku lembe maegi: cidho idhu tic i ma kakare; timo tic maber man bedo jaratic maber; kwalu ngo piny pa won tic; yero ngo nying' won tic marac, ku mange de. Maeno juwece i **6:2** ma ewacu "*ku jucaigi*" man "*ma sagu wek gitim igi.*" Ewecre nia jurutic ma gi Jukristu umaku giyung wegi tic migi kadok gitie juyic ungo (**6:1**) nyo ke juyic (**6:2**). Jurutic moko ma Jukristu paru nia, nikum won tic migi de e Jakristu, jaratic copo ting'o sawa pare ni somo Biblia man niweco i ba jurutic wadi pi Rwoth. Paulo ubewacu nia jurutic ma gi Jukristu umaku ngo gitim maeno i saa mi tic. Jurutic umaku gitim tic man jubeculogi de pi timo tic. Wegi tic ma Jukristu gitie ku gen ma rom rom pi jurutic migi calu wegi tic ma Jukristu ngo. Paulo ubewacu nia jaratic ma Jakristu nyutho *mer* ni won tic pare ma Jakristu ku bedo jaratic maber. I thuth mi lembe, en adieng' acwiny pa Paulo pi lembanyong'a ma juboth ko, niwacu, "*nying' Mungu ku ponjine,*" e ma pire tek. Gin ceke ma Paulo utimo, man m'e cukowa ni timo nyo ken go, utie wi lembe ma nia nyo ebiyiko nyo ke ebinyotho lembanyong'a ma juboth ko.

6:2b-16: ^{2b}*Ponj gin maeni man ijuk juk de.* ³*Tek ng'atu moko ponjo ponji ma tung', ma k'eyio lembe ma alili de ngo, ma en e lembe pa Rwoth mwa Yesu Kristu, ku ponji de ma k'e calku bedo ma ayi Mungu ni Kume ngo;* ⁴*meca etingre, m'eng'eyo gin moko de ngo, endre ebedo kud awanya va ng'atu ma kume lith kum penji ku piem mi lembe, kumira ai i maeni ku por, ku cayucac, ku cwiny ma dieng' kum lembe ma jukung'eyo there ngo,* ⁵*ku dhau mi dhanu ma rieko migi nyothre ma gimbe ku lemandha, ma giwacu nyo bedo ma ayi Mungu ni kume en e yoj kuloka.* ⁶*Ento bedo ma ayi Mungu ni i kume ku cwinyjo m'ucungo ti en e kuloka ma dit.* ⁷*Kum wakelo gin moko i ng'om ungo, kadi wacopo ai ku gin moko de ngo;* ⁸*ento ka cemo ku kendi de nuti kudwa cwinywa bicungo kum gino.* ⁹*Endre ju ma giyenyu gibed julonyo gipodho i abidhe ku i uwic de man i kasegu ku i awanya ma rac ma akeca, wagi gin ma mwonyo dhanu i rwinyo ma jurwinyo man i kanyoth ma junyothri i ie bende.* ¹⁰*Kum mer ma jumaru ko sente en e ulag kwond dubo ceke, ma jumoko ma ava piny sagugi gikier kum yioyic, man gidhuri gigi ku can ma dupa.* ¹¹*Ento in re, in i dhanu pa Mungu, ring gini; man ilub peri tok bedopwe, ku bedo ma ayi Mungu ni kume, ku yioyic, ku mer, ku twiocwiny, ku molcwiny.* ¹²*Kied lwiny ma ber mi yioyic, mok kum kwo ma rondo ku rondo, kum eni ma yang' julwong'i i kume, man ituco lembatuca peri ma ber de i wang' jumulembe dupa.* ¹³*Ang'olo lembe maeni iri i wang' Mungu, m'umio kwo ni gin ceke, man i wang' Kristu Yesu, m'unyuthu lembatuca pare ma ber i wang' Pontio Pilato,* ¹⁴*ya igwwok leembang'olane, ma k'ecido ngo, ma cacne mbe, cil i nyuth pa Rwoth mwa Yesu Kristu,* ¹⁵*m'ebinyutho i rundi pare gire, ng'atu ma Acwic ma Jamugisa e kende, Ubimo ma wi ju m'ubimo bim, Rwoth mi rwodhi,* ¹⁶*m'e kende m'e won kwo ma rondo ku rondo, m'ebedo i der ma jukucoptundo i vute ngo; ma ng'atu moko foduneno ngo, kadi m'ecopo nendre de ngo; yung ubed ire ku tego rondo ku rondo. Amen.*

Ponj gin maeni man ijuk juk de. Tek ng'atu moko ponjo ponji ma tung' . . . dhanu ma rieko migi nyothre ma gimbe ku lemandha: 1. Kakeni Paulo uweco kum juponji mi ndra, ponji mi ndra, man adwogi migi. Ecaku bukune kumeca (**1:3-4, 19-20**), edwogo i kume i diere pa bukune (**4:1-7a**), man kawono ebedaru bukune i yo ma rom. Calu m'elar ewecre, lembe m'udolre wang' adek eni, i acaki, i diere man i thum pare, nyutho nia lembene pire tek.

2. I versi adek maenigi Paulo ukoro lembe mathuth i kum juponji mi ndra, calku ma egoro lembe i kum bedo kud ayi mungu m'araga man badhri i 4:1-7a. Paulo nyutho lembe mae i kum juponji mi ndra: (A) *Ponji migi (6:3)*—e ponji m'alili ngo; erombo ngo ku ponji pa Kristu; man erombo ngo ku bedo ma ayi Mungu ni kume. (B) *Kura migi (6:4a, 5b)*—giwondri gigi; gimbe ku ng'eyong'ec; rieko migi nyothre; gimbe ku lemandha. (C) *Gin ma gimaru (6:4b)*—gimaru penji ma nyayo piem; man piem kum lembe. (D) *Adwogi migi (6:4c-5a)*—ginyayu kumira; por; cayucac; cwiny ma dieng' swa; man dhau kare ceke. (E) *Amora migi (6:5b)*—giyenyu ginwang' aga. I weco lembe kum "jubila mi ndra" ma bibino i nyinge, Yesu wacu, "*Wubing'eyogi ku nying'gi*" (**Mt 7:16**). I versi maenigi, Paulo ubenyutho nying jubila mi ndra ma kumeno. Ke nen kit ma lembe mi kum juponji mi ndra Paulo nyutho cim ithenge m'ukoc ku "*kajik mi leembang'ola [mandha] [ma] en e mer*" (**1:5**).

3. Nyutho lembe kum juponji mi ndra nibedo "dhanu ma rieko migi nyothre ma gimbe ku lemandha" pire tek nikum etie kwiny. Dhu Grika ma juloko ni "nyothre" utie *diaphtheiro*. Etie lembe ma ku tego dit ma thelebene utie "pidoic marac, wic m'unyothre, piny m'urwombre" (Danker 2001: 239), "rac zo wi zo," "rac zo

wi zo, timo ma yire ngo” (Zodhiates 1993: 445-46), nyo “timo ma yire ngo zo” (Mounce 1993: 143). Etie kodhi lembe ma ng’atu moko tie kude kum ng’atu ma neno nico wade ni dhaku/dhaku wade ni nico. Etie kit lembe ma jutiyo kude i **Nyu 19:2** ma mulo kum “*dhaku ma won asara ma dit, en m’enyotho ng’om ku tarwang’ pare.*” “*Gimbe ku lemandha*” “wodho ayi mi dhanu ma giribri ngo i lembanyong’a ma juboth ko i yo moko ci. Giponjo ngo lembanyong’a m’ulokre; gin ma giponjo zo tung’ (por ku **1 Tim 1:3**). I waraga mi kwath *alētheia*, ‘lemandha,’ utie lembe ma jutiyo kudo pi lembanyong’a ma juboth ko mandha ca (por ku **1 Tim 2:4**). Ju m’ucungo ni judhog lembanyong’ane ginen ni ju m’ubejai kum lemandha mi lembanyong’a ma juboth ko (**2 Tim 2:18; 3:7, 8; 4:4**).” (Mounce 2000: 340) “*Ju ma rieko migi nyothre*” man “*ju m’umbe ku lemandha*” ceke gitie ka nyutho nia “nen calu Sitani utie ing’ei lembene, ma i waraga mi kwath mange junene nibedo ka timo tic i kanisa mir Efeso” (Ibid.).

Ma giwacu nyo bedo ma ayi Mungu ni kume en e yoj kuloka: 1. Lembe ma tokcen kum juponji mi ndra, “dhanu ma rieko migi nyothre ma gimbe ku lemandha,” pire tek pi lembe nia eterojo ku wec pa Paulo kum amora migi: gitie i kuloka mi kisoma pi nwang’u sente. Wec pa Paulo i **6:6-10** nyutho nia mar ma jumaru ku sente re ma utie jami amora igi. Lembe ma diko kind nyothri mi rieko migi, lembe ma nia gibeponjo ngo lemandha kadi nyanok de, man amora mi nwang’u sente nen kele. “*Rieko migi nyothre,*” “*gimbe ku lemandha,*” man “*ma giwacu ya bedo ma ayi Mungu ni kume en e yoj kuloka*” utie “yo adek ma ginyutho dhanu maeni ma gitie ju ma ging’iedho cwiny thiri thiri. Ario m’utelo yo nyutho ang’o ma joni gidaru nidoko (m’emedo kum lembe mi **v 4**), man mir adege ubemedo kum amora migi m’umedre ameda pi ponji migi.” (Mounce 2000: 340)

2. Juponji mi ndra eni juporogi ku juponji mi gin ma nindo maeni julwong’o “lembanyong’a mi mierolembe”—niwacu, ju ma giwacu ya en e yeny pa Mungu nia juyic ceke gibed ma gilony ku piny man kumgi bed yot. Lembe ma junwang’u i kind juponji mi lembanyong’a mi mierolembe mapol utie par ma calu: yioyic en e “tego” ma jucewe kare ma juwece; umaku “walwong’e man wagame” (niwacu, lwong’o nying gin ma wamito man wagame ku yioyic); umaku “wacoi kodhi mi yioyic” (niwacu, mio sente pi tic pa Mungu moko ninyutho yioyic mwa); “cik mi dwoko wang’” moko nuti ma Mungu ukwong’re kude (niwacu, cik mi “coyo ku kayu” man “adwogi wang’ dak”) ma i ie tek “wacoyo kodhi” i tic pa Mungu moko ku mio wend sente moko, tek watie ku yioyic m’uromo Mungu bimio cen iwa wang’ dak pa sente ma “wacoyo.” I andha mi lembe, lembanyong’a mi mierolembe tembo ni “mio baputisi” ni bedo ku piny man kwenda mi dhanu ma dok yo ba ng’om, man eloke ni lembanyong’a ma juboth ko pa Yesu Kristu. En e dubo ngo ni bedo jalonyo man ma kumi yot kaka bedo jacan man jaratwo. En e dubo ngo ni timo tic pi medo lonyo peri man bedo ku yotkum peri. Ento re, e rac ninyutho lembanyong’a ma juboth ko. Juponji mi lonyo gicakri i Amerika, kadong’ gilal i Ulaya, Afrika ma yo piny, Nigeria, man kawoni dong’ i nyangu pa Afrika man i ng’om ceke. Gi jundra ma gibeponjo “lembanyong’a matung’” (nen Adeleye 1999). En e “lembanyong’a ma jawirok” ma yaku jucan (nen, Fee 1984: 39-43; Editorial 2001: 1-2). Etie “mir awondi man e janek” (nen, Piper 2007). Lembe mathuth i kum lembanyong’a mi mierolembe utie i lembagora iwi “Kuropiny calku m’i Biblia,” ma enwang’re mi mananu iwi website pa ECLEA ma etie: www.eclea.net.

3. Juponji mi lembanyong’a mi mierolembe thiri thiri man i tego ma malu jukwerogi i lembagora pa Mungu, man pokolembe madit ni wigi. Yesu pokolembe marac wi Jufarisayo pi kwong’o ku mola makwar mi hekalu (**Mt 23:16-20**). Anzilone edotogi pi “*kuvuga kud awanya ma rac*” (**Mt 23:25**). Elwong’ogi “*thwol*” man “*nikwai urobi*” (**Mt 23:33**), man ewacu nia ma calu adwogi mi dubo migi gicopo ngo ni “*piei ni lembapoka mi gehena*” (**Mt 23:33**). Petro wacu nia ng’atu moko umaku kwai rombe pa Mungu “*kum kuloka ma rac de ngo*” (**1 Pet 5:2**). I **2 Pet 2:3** ewacu nia juponji mi ndra “*i kethocwiny ma giketho hai kum piny*” “*gibitimo i kumwu ku lembabombi,*” ento “*pokolembe migi gambre con ugalu ngo, nyoth migi de nindo ngo*” (nen **2 Pet 2:14** de). Paulo doto ju ma “*gibenyotho lem pa Mungu*” (**2 Kor 2:17**) man ma gibino niweco “*ku jambomb mi kethocwiny hai kum piny*” (**1 Tes 2:5**). Juponji ma kumeno gihinwabg’u pokolembe ma rac ma sagu dhanu ma Paulo weco pigi i **Rum 1:18-32**. Kakeca dhanu ging’eyo nia Mungu nuti ento re giweke man girwo ni giracwia. Kum kumeno, Mungu “*wekogi*” ni kier migi (**Rum 1:24, 26, 28**), man gin gigi “*giromo ku tho*” (**Rum 1:32**). Tek pokolembe pa Mungu lake tek kumeni ni ju m’ung’eyo pi Mungu ento giweke, dong’ pokolembe bibedo rac rokani ni ju ma giweko Mungu ngo ento gitembo ni *tiyo kude man ni mino cinge* man lembe pare kara uyeng’ awanya marac migi pi sente?

Ento bedo ma ayi Mungu ni i kume ku cwinyjo m’ucungo ti en e kuloka ma dit. Kum wakelo gin moko i ng’om ungo, kadi wacopo ai ku gin moko de ngo; ento ka cemo ku kendi de nuti kudwa cwinywa bicungo kum gino: 1. Paulo fodi uwacu eni eni nia ju ma giyio, ma giketho cwinygi, man giponjo lembe ma nia “*bedo ma ayi Mungu ni kume en eyoj kuloka*” “*rieke migi nyothre*” man “*gimbe ku lemandha*” (**6:5**). Kawoni dong’ ewacu, “*Ento bedo ma ayi Mungu ni kume en e kuloka ma dit*” (**6:6**). Eni ebedwalu tiende gire? Lagamne utie, “Ungo, ebedwalu tiende gire ngo.” I **6:6** Paulo umedo “*madit*” kum kuloka. Lembe maeno, calu tiyo ku “andha”

i **5:3**, nyutho nia Paulo ubekelo apokapoka, nyo ke ebegonyo thelembe pare akethacwinye. I **6:5** “kuloka” ma eweco pire no utie sente ku piny ma jubedo ko. Ento re, “kuloka” umaku ngo kwa juting’e nibedo piny ma jubedo ko. I **6:6** “kuloka ma dit” ma ebeweco i kume utie lembanyong’a ma juboth ko—niwacu, Kristu ku kume, wek ma juweco ku dubo mwa mi nja, kwo manyen, kwo ma nja ku nja, bedo pa Tipo Maleng’ i iwa, jol i ot pa Mungu, tundo ba Wegu sawa ceke nikum Kristu, adunde mi kidi ma juloko ni adunde mi ring’o, ku lembe mange ceke mabeco ma bino iwa nikum kwo mwa manyen i Kristu. Ka juporo ku maeno, sente man piny ma jubedo ko i ng’om gi gin moko ngo. Calu ma Yesu wacu, “*kum kuloka ang’o ma dhanu binwang’u tek ebilimo ng’om yu ni kuloka ire, ma kwo pare ke rwinyo?*” (Mt **16:26**; Mk **8:36**; nen Lk **12:13-21** de)

2. Wec ma Paulo weco kum “cwinyjo m’ucungo ti” i **6:6** man “cwinywa bicungo” i **6:8** nyutho nia “kuloka ma dit” ma ebeweco pire no copo ngo nibedo sente man piny ma jubedo ko. I **6:8** Paulo ubeweco i kum “*cemo ku kendi.*” I timo maeno ebemedo kum gin ma Kristu wacu i Mt **6:25** (Lk **12:22-23**): “*Awacu iwu kumae, cwinywu kud uring pi kwo mu, nia girang’o ma wubicamu, kadi girang’o ma wubimadhu; kadok pi kumwu, nia girang’o ma wubikendo. Kwo sagu cam ungo, kum de sagu kendi ngo?*” Kwo pa Yesu gire unyutho maeni. Ewacu, “*Kaki bedo ku odng’om winyo ma kor polo de ku odgi, ento Wod dhanu bedo ku kamoko ng’ m’ejeng ie wie*” (Mt **8:20**). Gin ma Yesu bedo kudo ubedo kendi ma ekendo kende. Asikari giting’o maeno de cen kud i kume ka fodi gikugure ngo (nen Mk **15:24**; Lk **23:34**). Yesu tho muneru. Maeno nyutho kilili nia egwoko piny moko pire gire tak de ngo—kadi lewic pare de (min mire ubedo jamulembe mi gur ma jugure ko, Yoh **19:25-27**). Re asu, Wegu ubedo kude saa ceke, man gin moko m’urem ire bedo mbe. Paulo ubeketho lembene i wang’wa gbe. Kare ma Yesu ponjowa ni rwo, eponjowa ni rwo pi *piny ma gimitri pi bedo kwo* (“*Mi iwa tin kwen mwa ma ku ba rupiny*”) (Mt **6:11**; Lk **11:3**). Wan ceke watie ku piny ma sagu mir acama man mir akenda. Wan ceke watie ku sente man piny ma jubedo ko ma sagu ma Yesu bedo kudo. Ento ke, kadi bende watie ku ma sagu ma Rwoth mwa ubedo kudo, cwinywa cungo ti? Yesu bedo ngo ka wotho ni ywak ba Wegu kum kit ma e jacan kude, man ya ekwo kwo pare zo nibedo ka tembo ni nwang’u lim ma dit. Re, jutelwic mi kanisa mapol gitimo gin maeno ku kume. Paulo de emitre ire ning’eyo—ento en eng’eyo—“*ibedo ma tek abedo ko e cwinya bedo m’ecungo i ie*” (Flp **4:11-13**). “Paulo ung’eyo bedo ma cwinye cungo ngo nia ebeto ku tego musagu pa dhanu yor i ie mi ciro lembe, ma eng’ur de ngo nyo lembe ubedo ber ire. Bedo ma cwinyjo cungo pa Paulo ulage ni i yioyic ma kwero ni tego pare gire ni timo tic pare man ecungo wi yeny mi jengri zo wi zo kum Mungu ma jatego kpo. Bedo ma cwinyjo cungo ti ma e kuloka madit utie maeno ma yenyo gwok pare i lonyo mi ng’om ungo ento i Mungu.” (Mounce 2000: 341) Maeno nyutho iwa nia Paulo ubedo ngo jambili. Etimo gin ma eponjo.” Wacopo wacu gin marom i kumwa de? Tek edoko lem pa sente, timo gin ma wayero *pire tek*. Dhanu neno lemandha ngo kakeni pio ma sagu i lembe mange mi kwo. Lembe acel ma ukethoMungu utimo ku Paulo i tego ma malu ubedo nia ebeto jambili ngo ka edoko lembe pa lim (nen Tic **20:31-38**; 1 Kor **4:11-16**; **9:11-23**; 1 Tes **2:9-12**; 2 Tes **3:6-10**).

3. Lembe ma Paulo unegre i wie i **6:6-8** nyutho nia “kuloka ma dit” ma ebeweco i wie copo ngo nibedo sente man piny ma jubedo ko. Wec pa Paulo utie nia “nikum wakelo gin moko ngo i ng’om, man wacopo de ngo niting’o gin moko kud i ng’om, dong’ gin ma pire tek i kwo mwa copo ngo ni cungo wi wel pa sente man piny ma wacopo ni dhuro i kare ma nyanok ma wabedo kwo i ng’om keni.” Lembe ma nia kwo *jik ungo* i dhu liel utie wec pare maditne—man cer pa Kristu utie sadeni pa lembene. Uketho Paul, “juponji mi lembanyong’a mi mierolembe” re ngo, kadi nyo ke ju ma gineno migi ba ng’om maeni, re ma lembe pare kakare. Paulo uweco marom i 1 Kor **15:32**: “*Tek ku kura dhanu anyegra ku yedi i Efeso, kuloka para e girang’o? Tek ju m’utho cer ungo, wek wacam wamadhi kum urwo watho.*” Lembe pare tie nia tek Kristu en e Rwoth ungo, tek ecer ungo ku kind ju m’utho, dong’ kwo utie pi nwang’u anyong’a madit, lim, man piny ma jubedo ko pi oro ma nyanok ma watie iwi ng’om maeni; yor ing’ei maeca piny moko mbe. Ento re, Kristu en e Rwoth, ecer kud i tho, man wabicer kud i tho i ie. Ka kumeno, umaku wabed ku pidoic mi gin ma rondo ku rondo. Gin ma watimo i sawa mi kwo mwa i ng’om keni pire tek rondo ku rondo. I andha mi lembe, gin ma watimo ku sente mwa man piny ma wabedo ko bedo ku lembe i tipo mwa kawono ma i kwo ma rondo ku rondo de (Zab **41:1-3**; **112:5-6**; Rie **19:17**; **22:9**; Mt **6:3-4**; **19-21**; **19:21**; **25:19-30**; Lk **12:33-48**; **16:9**, **19-31**; **19:15-26**; Tic **10:4**; 1 Tim **6:18-19**). Ka kumeno, Kristu wacu, “*Kud wukan piny m’kana mu i ng’om . . . ento wukan piny mu i polo*” (Mt **6:19-20**). Sente ku piny ma jubedo ko giber man gimitri. Ento re, ng’atu moko ci i tic pa Mungu ma amora pare ai kum sente ku nwang’u piny ma jubedo ko ubetimbere calu juponji mi ndra man calu ju ma giwacu ya cer umbe. Maeni e lembe mi tipo mi rwom ma malu hai. Etie lembe mi *kura timo* mwa (see Ebr **13:5**).

Endre ju ma giyenyo gibed julonyo gipodho i abidhe ku i uwic de . . . man gidhouri gigi ku can ma dupa:

1. Maeni e wang’ mir ario ma Paulo ubetiyo ku “uwic” (nyo, “acuku”). I **3:7** eweco i kum podho i uwic pa wonabali (nen 2 Tim **2:26** de). Paulo ubecimo wang’wa i **6:9-10** pi lembe ma rac ku mer ma jumaru kudo sente. Cimo wang’ maeno, kendo, nyutho nia “kuloka ma dit” mi bedo ma ayi Mungu ni kume (**6:6**) copo ngo ni bedo sente. Paulo dong’ udaru ni wacu iwa nia mer ma jumaru ko sente wodho ng’atuni cen kud i bedo

jatelwic pa kanisa (3:3, 8). Kawoni ebewacu nia ecopo nyotho yioyic pa dhanu. “Lembe ma juloko ni ‘mwonyo’ [6:9] utie lembe marom ma jutiyo kude i Lk 5:7 i kum yei m’ubemwonyo” (Ngewa 2009: 154). Meni kelo badwal mi gin ma Paulo wacu i 1:19 kum ju ma, calu Humanayo ku Iskander, ma gidong’ gibedo ngo mandha, ento gin “yioyic mig nyothre.” Pidoic mwa i kum sente ku piny ma jubedo ko utie lanyuth maber mi bedo mir adunde mwa. Eno re m’uketho kendo kendo, Yesu ucimo wang’ pi racu pa maru sente, ewacu ya jucopo ngo ka timo ni rwodhi ario man ewacu ya gin ma wamaru mandha nyutho ka kani ma adunde mwa ni ie (nen Mt 6:19-34; 19:16-30; Mk 10:17-31; Lk 12:13-34; 16:10-13, 19-31; 18:18-27). Andha wa julub pare, nyo ke ayi gin m’acwia mi mola makwar moko bino i kindwa ku Yesu?

2. Kadi bende lonyo gire copo bedo gin ma ber, Paulo ku Biblia zo de kethe thendhe nia lonyo kelo lembe marecu dupa kum lembe mi tipo. “Paulo ubewacu ngo nia juyic gidong’ migi ni jucan. Gin ma ebenyutho utie nia ju ma cwinygi cungo kum piny ma ginuti ko anyong’a migi sagu pa ju ma giyeng’ ungo. Ju ma giyenyo gibed ku ma dit gipodho i dubo dupa (6:9-10).” (Andria 2006: 1476) Yesu wacu ya lonyo “wondojo” man ecopo nideyo lembe pa Mungu i kwo pa ng’atuni (Mk 4:18-19). I Jukolosai Paulo wacu nia kethocwiny hai kum piny en e rwo ni gin m’acwia, man ecimo ya kwinyo pa Mungu bibino wi ng’atu ma kumeno (Kol 3:5-6). Yohana wacu nia mer pa Wegu mbe i i ng’atu moko m’umaru ng’om kadi nyo ke piny m’i ng’om (1 Yoh 2:15-16). Cil kadi i Lembariba Macon de, jugor Lembrieko gicimo wang’ nia ng’atu ma ketho genogen kum lonyo bipodho (Rie 11:28), man ng’atu ma utie ku lonyo yenyo ka kwero Rwoth (Rie 30:8-9). Yob ung’eyo nia nigeno i lonyo en e dubo ma lwong’o pokolemba kum e rom ku kwero Mungu (Yob 31:24-28). Lapor pa Gehazi (2 Ub 5:15-27), Anania ku Safira (Tic 5:1-11), jabim ma jalawobi ma jalonyo (Mk 10:17-25), man jalonyo m’uwenjo Lazaro (Lk 16:19-26), ceke ginyutho lembe ma rac yor i tipo ma yenyo lonyo copo ni kelo. Calu ma Adeleye uwacu, “Calu kajik i ie gire, sente utie ku piem kum bedo mandha mwa ma umaku ubed ni Mungu. Etie ku yenyo mi doko ayi gin m’acwia ma nyotho kwo mwa. Eno re m’uketho Yesu cimo wang’wa kum bedo ku wat ku sente calu ma wabedo ku wat ku Mungu” (Adeleye 1999: 97).

Ento in re, ring gini; man ilub peri tok bedopwe, ku bedo ma ayi Mungu ni kume, ku yioyic, ku mer, ku twiocwiny, ku molcwiny: 1. “Gini” ma Timoteo umaku uringi utie mer ma jumaru ku sente, ava mi doko jalonyo, ku lembe marecu ceke ma lubogi. Ka junene iyo malac, Timoteo (man jatelwic mi kanisa moko ci) umaku uring cen kud i kum lembe marecu ne gi, dubo, abidhe, bedo kud ayi Mungu mandha ngo, man ponji mi ndra ma juweco pigi i waraga maeni. Gin ceke ginyotho wat ku Mungu man ku ju ma julwong’owa ni timo igi. Ento re, nyoth pa ketho cwiny hai e rac m’usagu kum epandre man junene ngo. Wan ceke wang’eyo ka wacwayu ndra nyo watimo tarwang’. Ketho cwiny hai e kumeno ngo. Wan ceke wang’eyo dhanu ma gitie ku piny ma sagu ma watie kudo man ma giketho cwinygi hai. Wayenyo ka poro tiendwa kugi (kaka pora ku ju ma gitie ku manok ma saguwa). Wagam tundo kum wacu, “An a calu ng’atuca ngo. Eketho cwinye hai. An re ngo.” Eni re muketho bedo ku thwoloic kum sente ni dhaku peri pire tek, bedo ku ng’atu ma idwoko lembe ire nyo ju ma idwoko lembe igi, man paru pi lembuni kare ku kare man ng’iyo ikwo mwa pire tek magwei. Abidhe pa sente e calu dhaku pa Potifar ma ubemung’ i ithwa “vut kuda” (Tha 39:1-12). Umaku waring cen kud i kume, calu ma Yusuf uringo cen kud iba dhaku pa Potifar (Tha 39:13). Sente en abidhe ma i kum ekelo anyong’a ento i tipo e ekelo tho calu tarwang’.

2. Umaku waring cen kum piny acel man wayeny piny mange. Paulo nyutho ngo gin m’umaku waring cen kud i kume (mer ma jumaru ku sente). Enyutho iwa ang’o ma waring i *bang’e* (bedopwe, bedo ma ayi Mungu ni kume, yioyic, mer, twiyocwiny man molcwiny). Maeno nyutho iwa nia *wacopo ngo ni bedo kud ario ceke*. “Juponji mi mierolemba” giwacu nia *wacopo* ni bedo ku mer pa sente man ni bedo jutela mi kanisa, ku bedopwe, kud ayi Mungu, mandha, ku mer, ku mange *de*. Paulo ubewacu, “Ungo, umaku iyer. En acel nyo ke mucelo.” Umaku wayer ng’a ma wayi: “juponji mi mierolemba” nyo ke Jakwenda Paulo? Nen kit ma ayi bedo maber eni gi—bedopwe, bedo ma ayi Mungu ni kume, yioyic, mer, twiyocwiny man molcwiny—giwotho karacelo? Gi calu “nying mi Tipo” i Gal 5:22-23. Gin de, giwotho karacel (andha, i Gal 5:22 “nying” en acel, gipol ungo). Lembe maenigi mi kura mwa binyutho kite ma wakwo kudo. Erom ku mer ma jumaru ku sente. E lembe mi kura mwa (Ebr 13:5) re ma binyutho kit ma wakwo kudo.

Kied lwiny ma ber mi yioyic, mok kum kwo ma rondo ku rondo, kum eni ma yang’ julwong’i i kume:

1. Maeni wang’ mir arionde ma Paulo ubetiyo ku “kied lwiny ma ber.” Mir acende ubedo i 1:18. Keca ebeto ka wacu ni Timoteo ni bedo mandha. Keni ebewacu piny ma rom, re i yo mi ceri kum mer ma jumaru ku sente kaka lubo tok bedo ma kud ayi Mungu. Keni Paulo medo i kum “lwiny ma ber” “mi yioyic.” Idhu Griki, juketho lembe moko kum “yioyic”, ma ketho ekwandre kumae ka juloke, “kied lwiny maber mi yioyic ne.” Maeni medo lembe nia yioyic mwa, ku kit ma etie kudo, yenyo kethocwiny i thenge pa jayicne. Anyegone tie kum awanya ma rac mi kum, man abidhe pa ng’om man pa kum (1 Yoh 2:15-17). I kajikne re, “anyego mwa en e kum ring’kum ku rimo de ngo, endre kum ker, kum tego, kum jubim mi mudho mi ng’om maeni, kum udul tipo

mi dubo i ka mi polo” (Ef 6:12). Nikum “Iwiny mi yioyic” maeni pire tek akeca, umaku wan wa “ting’ jamtho pa Mungu kpo, kara wubin wucung kr i ceng’ maeni ma rac, man, ma wudaru timo ceke, wucungi” (Ef 6:13). Kendo, lembe ma nen calu ekoc nuti keni: Kristu biwekowa ngo kadok akuna de ebikunowa ngo (Ebr 13:5); wan “jugwokowa pi Yesu Kristu” (Yuda 1); ento re asu, umaku watwi cwinywa i bedo mandha (1 Tim 1:18-19; 5:12; Nyu 3:10)—ungo ma calu “wabetimo tic mi both mwa” ento calu “wabenyutho tic mi both mwa thendhe” (Flp 2:12-13).

2. “Moko kum” kwo ma rondo ku rondo thelembene make ngili ngili man moko i kume. Lembe moko mukadhu kokoro nuti ma lubo kum lembuni: wamoko kum kwo ma rondo ku rondo ka waweko dubo mwa man watuco Kristu ni Jalar man Rwoth mwa (niwacu, “*lembatuca peri ma ber i wang’jumulembe dupa*” [6:12] ma wadaru ni tuc). Ento re, lembe ma kubang’ ceng’ de nuti ma maku kum “moko kum kwo ma rondo ku rondo.” Yesu wacu, “*E kwo ma rondo ku rondone e eni, nia ging’ ei in m’i Mungu mandha i kendi, ku ng’atu m’ioro, ma Yesu Kristu*” (Yoh 17:3). Ka Biblia utiyo ku “ng’eyo” i lembe ma dok i kum both, nwang’u ewacu masagu “ng’eyo pi” nyo “nyang’ i lembe moko kum” Mungu man Kristu. Biblia kare mapol tiyo ku “ng’eyo” i yo ma thuth, ma kago man i lembe mi bedo i kind dhanu. Ku lapor, jutiyo kude pi bedo mi kind nico ku dhaku pare (“*Adamu ng’eyo cege*”—Tha 4:1). Ka juwacu Mungu “ng’eyowa,” thelembene yerowa man ketho bero pare i wiwa (nen Tha 18:17-19; Amos 3:1-2; Mt 7:23; Rum 8:29). Iyo ma romeni, ni ng’eyo” Mungu man Kristu utie ni bedo i wat maber kugi (nen Hos 13:3-5; 1 Kor 8:3; Gal 4:8-9). Wat ma kago ceke (nico-dhaku; jaranyodo-nyathin; jurimo ma kago) umaku jutunge man jumie tego ku weco i kindjo, ribudhok, man miri ma nyutho pek pa watne. Ka watimo maeno ku Kristu, “*wamoko kum kwo ma rondo ku rondo*” ma calu en e ‘*kwone*” (Yoh 14:6).

3. “Moko kum kwo ma rondo ku rondo” nyutho iwa kit ker pa Mungu man both mwa “*ma edaru ni timbre ento re fodi*”. Waboth kawono, ento re fodi juyungowa ngo. Ker [pa Mungu] utie kawono, ento re fodi i pong’ man dwong’ pare ca ngo. Wamoko kum leembang’ola pa Mungu, man ribudhok mwa ku Kristu, kadi bende kwo mwa copo bedo i ariti kawono, nikum “moko matek i kum ribudhok ma tie kwo ma rondo ku rondo mio landu wi pong’ mi ribudhok ma wabibedo i ie i polo, ka ‘wabinene [Kristu] cil calu ebedo’ (1 John 3:2)” (Ngewa 2009: 159).

Ituco lembatuca peri ma ber de i wang’ jumulembe dupa man i wang’ Kristu Yesu, m’unyuthu lembatuca pare ma ber i wang’ Pontio Pilato: Versi 12-13 giwotho tielo acel iyo moko. I 6:12 juwacu nia Timoteo “*utuco*” (dhu Griki *homologeō* ther gonyre ni “*etuco*”) “*lembatuca ma ber.*” I 6:13 Kristu “nyutho” (lembe ma tung’, ma re jutiyo kudo ku “*etuco*”) “*lembatuca ma ber.*” Ukor i lembe moko paru nia “*lembatuca*” pa Timoteo utie kwong’ ma ekwong’o i saa mi wir pare. Ento re, versine nyutho nia lwong’o mi kwo ma rondo ku rondo utimbre i sawa ma rom ku lembatuca pa Timoteo. Caku dhanu kum tic/wir copo ngo ni bedo lwong’o kum kwo ma rondo ku rondo, ento re lokocwiny/baputisi re ma tie en ne: lwong’o pa Mungu iwi kwo pa Timoteo an lembatuca pa Timoteo m’ulubo i sawa mi baputisi.” (Mounce 2000: 356) Ma dok i kum “*lembatuca* “pa Yesu, ju m’usomo madongo “gineno lembatuca maeni calu tuc ma Kristu tuc ko ya en e Rwoth mi Juyahudi (Mt 27:11; Mk 15:2; Lk 23:3; Yoh 18:37). Ento re, lembe ma juloko ‘i wang’ Pontio Pilato’ jucopo loko ni ‘i kare pa Pontio Pilato’. Ka lok ma juloko maeni e dhe, ‘*lembatuca*’ pa Yesu ubedo gin ceke ma ewacu man etimo i kare mi tic pare zo.” (Ngewa 2009: 162) “E nen nia kakeni Paulo ubedo ka weco pi twiocwiny pa Yesu i kum tic pare, i kwo maeni kende ngo . . . ento musagu ceke i tho pare. Lapor maeni i twiocwiny umaku umi amora ni Timoteo ni medre i tic pare gire man ni bedo mandha ni miri pare ni Kristu.” (Mounce 2000: 358) Gin m’ukubo kind “*lembatuca*” pa Yesu ku Timoteo jacung pire tie Pontio Pilato, ma “unwang’u dubo moko ngo i Yesu man etuco i wang’ lwak bedo mbe ku dubo pare (Yoh 18:38; 19:4, 6). Timoteo umaku uting’ kwo maeni m’umbe ku cilo nyo adot ni jampor i tic pare gire. Ebibedo yot ungo, man ebimito anyego kare ku kare ma bijik ndhu i nyuth pa Rwoth mwa Yesu Kristu (6:14).” (Andria 2006: 1476)

Igwok leembang’olane, ma k’ecido ngo, ma cacne mbe: 1. “*Lembang’olane*” junyuthe kilili ngo. Jumoko nene ni gin ma Paulo ng’olo ni Timoteo i 6:11-12. Jumange ke (copo bedo yo ma ber mi nen) neno “*leembang’olane*” i yo ma lac. Ku lapor, Mounce neno kumae: “Kit ma jumio ku leembang’olane tugo mbe i ie, ka elwong’o Mungu, Kristu, man jumulembe mi lembatuca pa Timoteo, ka kumeno emaku piny ya leembang’olane uromo ku rwom ma rokeni mi woro. [Medo ‘ne’ i ng’ei ‘leembang’ola’] nyutho piny ma ubedo con man jung’eye maber. Lembe maenigi mio par ma nia leembang’olane etie piny ma lac, ma coko miri pa Timoteo ni Kristu man tic pare, miri ni yero lembanyong’a ma juboth ko ma i ie tie bedopwe, bedo ma ayi Mungu ni kume, yioyic, mer, twiocwiny, man molcwiny ma gikoc ku ponji pa judhoge, man miri ma mito twiocwiny cil ma Rwoth udwogo. Lembang’olane umaku kum lembe maeca acel acel cil ma ecoke kudo ceke.” (Mounce 2000: 359)

2. “*Ma k’ecido ngo, ma cacne mbe*” nyutho nia kit ma wakwo kudo en e ayi pa lembanyong’a ma juboth ko ma wa wacu nia wayio. Lembe ma juloko ni “*ma k’ecido ngo, ma cacne mbe*” jutiyo kude i

Lembariba manyen i kum timo pa dhanu. Bedo ma “*adote mbe*” utie gin ma mir acel ma mitre pi jadit (3:2) man emitre pi udi ma mon ma coggi tho ni iigi (5:7). I 6:14 dhu Jugriki ketho lembuni kago kum “*lembang’olane*,” niwacu nia ginyutho leembang’olane ni bedo “*m’ecido ngo, ma cacne mbe*.” Kum lembene etie i kare ma jubemio ng’ol ni Timoteo, eber ni diko par ario eni karacel: ka Timoteo ugwokre gire man timo pare “*ma k’ecido ngo, ma cacne mbe*,” ci dong’ “*lembang’olane*” bigwokre, man binen ni jumange, ma ke en gire etie “*cik ma ndhu cu*” (Yak 1:25), m’erem ungo, “*ma k’ecido ngo, ma cacne mbe*.”

Cil i nyuth pa Rwoth mwa Yesu Kristu . . . yung ubed ire ku tego rondo ku rondo. Amen: 1. Keni Paulo ubewecu kum bino pa Kristu mir arionde. Paulo ubedo ka ng’olo ni Timoteo ni “*kiedo lwiny ma ber*” man e mok i kum bedo mandha pare. Mulo kum bino mir ario pa Kristu eni utie lembe mir ang’wende ma uketh Timoteo (ku wan de) utwi cwinye: (A) Twi cwinyi nikum Mungu daru lwong’i (6:12); (B) Twi cwinyi nikum “*lembatuca ma ber*” ma ituco i wang’ jumulembe dupa (6:12); (C) Twi cwinyi pi Kristu man lembanyong’a ma juboth ko, ma gin gigi gi leng’man umaku jugwokgi gibed ma leng’ (6:13-14); (D) Twi cwinyi nikum Kristu ubebino kendu (6:14).

2. Maeni e wang’ mir adege ma mi yungo ku Kristu man tic pare. Mange ca ubedo 1:17 man 3:16. Kumeno, Yesu utie i acaki, i diere man i kajik pa buku maeni. Paulo ubewacu iwa nia lembene ceke tie pi Yesu. Calu ma ebedo andha ku 1:17, weco keni kum “*m’ebinyutho i rundi pare gire*” (6:15-16) uromo ku Wego. Ento re eromo ku Kristu bende. Kakeni lembene utie i kum Bino pa Kristu mir Arionde (6:14). “*Rwoth mi rwodhi man Ubimo mir ubimo*” uwecu pi Kristu i Nyu 17:14 man 19:16. Kristu en e Mungu ma Wod, ma jumio ire “*ng’ol ceke . . . m’i polo ku m’i ng’om*” (Mt 28:18). Tek wanyang’ andha i maeni i thuth mi kwo mwa, ebikonyowa man ebimio iwa tego ni “*kiedo lwiny ma ber mi yioyic*” man twiocwiny cil i kajik.

6:17-19: ¹⁷Ng’ol ni ju ma gi julonyo i ng’om maeni ma kawono, kara pidoigi kud ubed dit, kadi ku giketh genogen migi kum lonyo ma kare kadhu, ento kum Mungu re, m’mio iwa gin ceke ku berocwinye ni mutoro mwa; ¹⁸kara gitim ber, kara gilony i tic ma ber, kara gibed ayika mi miomic, gibed jungisi de, ¹⁹ma gikanu ko ther ukungu lembe ma ber gigi pi rundi ma bibino, kara ginwang’ kwo ma en e kwo mandha.

1. Ng’a “ma gi julonyo i ng’om maeni ma kawono” (6:17)? Tek e tundo i kum sente man piny ma jubedo ko, dhanu mapol yenyo ka pori ku dhanu ma gitie ku m’usagu ka ka pori ku ju ma gitie ku ma nyanok. Ma calu adwogi, dhanu mapol giyenyo ka neno ju ma gitie ku m’usagu man giparu, “En e jalonyo; an re ngo.” Ento re maeno tie ngo kit ma juporo kude i Biblia. I 6:6-8 Paulo uwacu, “*ento ka cemo ku kendi nuti kudwa, cwinywa bicungo kum gino*.” Emedre ni cimo wang’ pi mer ma jumaru ko sente man yenyo ni bedo julonyo (6:9-10). Jampor mwa e Yesu. Yesu bedo “*ku ku kamoko ngo m’ejeng ie wie*” (Mt 8:20). Eponjowa ni rwo pi gin ma cande benegowa (“*Mi iwa tin kwen wa ma ku ba rupiny*”) (Mt 6:11; Lk 11:3). Yesu dhuro ngo piny m’akana dupa wi ng’om, man ewacu ya wan de ku watim kumeno, ento wakan piny m’akana mwa i polo (Mt 6:20). Nikum “*jamiru sagu jadit pare ngo*” (Yoh 13:16; 15:20), ka waneno ku wang’ mi Biblia—wang’ Yesu—“julonyo” gi ju ma gitie ku piny musagu “*cego man kendi*” (niwacu, m’usagu ma Yesu bedo ko). Niwace i yo mange, ng’atu moko “jalonyo” tek etie ku piny ma sagu ma cande nege pi daru peko pare. En andha rwom mi “lonyo” nuti: jumoko copo lony nyanok (ma gitie kudo usagu ma gimito pi konyo peko migi nyanok), ento jumange copo lony ma sagu (ma gitie kudo usagu ma gimito pi konyo peko migi wang’dupa). Re asu, cil kadi i kind ju ma gi jucan magwei, dhanu mapol gi “julonyo.”

2. Maeni wang’ mir adege ma Paulo uweco i kum “genogen.” I 1:1 Paulo unyutho iwa ng’a ma genogen mwa ni kume: Yesu Kristu. I 4:10 Paulo wacu nia “*genogen mwa ndhu ni yo ba Mungu makwo*.” Kawono, Paulo ubewacu iwa ni ng’olo ni julonyo ya “*ku giketh genogen migi kum lonyo ma kare kadhu, ento kum Mungu re*” (6:17). Maeni lembe m’ulubre ma pire tek ma e ponji ni ju ma timo tic i kind dhanu: ndhu wang’ ma ka i lar ing’eyo ng’a ma genogen peri ai man ubedo i kume, man iketho genogen peri i kum Yesu Kristu, re ma iromo ni ponjo jumange ni ketho genogen migi i kum Kristu. “Ni ketho genogen pa nga’ tu i kum” utie lok ma juloko nying lembe acel mi dhu Jugriki, *elpizō*, ma enyutho “bedo ku gen” i kum piny ma jugeno i kume, nyo “ketho gen i ng’atu moko nyo i piny moko,” nyo gen “ma jugeno” pi piny moko (nen, Danker 2000: 319). Lonyo, ku kitgi no, “gigenri ngo”: ing’eyo ngo ka nyo ibinwang’u lonyo; nyo ka inwang’e, ka ibicopo ni gwoke [nyo nikum lembe peri giri, no cik pa gavumente, nyo lemb kuloka]; nyo ke ka itie kude, ibicopo ni gwoko yot kumi kadi kwo peri ma ya icop ni tiyo kude. Kristu kende ma mio iwa kacungo ma tek pi kethocwiny mwa man genogen.

3. I yo mapol 6:17-19 utie jawodh 6:6-12. I 6:6-8 Paulo ubedo ka wacu iwa ni bedo ma cwinywa kwiyo tek wanuti ku ma wacopo ni camu man wacopo nikendo; kawoni dong’ ebawacu iwa ang’o ma watim ka nyo watie ku ma sagu ma wacopo nicamu man ni kendo. I 6:9 ebedo ka cimo wang’ julonyo; kawono dong’ ebeponjo julonyo. I 6:10 ebedo ka cimo wang’ pi mer ma jumaru ku sente; kawono dong’ ebemio iwa lembe

m'ukonywa ni ng'eyo ka nyo watie ku mer ma jumar ko sente nyo ke ngo. **I 6:11** ebedo ka wacu iwa ni ringo cen kud i kum pidoic man kit kwo marecu man walub tok pidoic man kit kwo mabeco; kawono ebenyutho iwa ang'o ma pidoic man kit kwo mabeco timo. **I 6:12** ecucocwiny, "*kied lwiny ma ber mi yioyic*"; kawoni (**6:18**) ebenyutho ang'o ma bedo mandha ucalu. **I 6:12** ewacu iwa ni "*moko kum*" kwo ma rondo ku rondo; kawoni (**6:19**) etiyu ku lembe ma cal acel "*ginwang'*," man enyutho iwa kit mi time.

4. Ju ma gitie ku ma sagu ma giyenyo pi copo peko migi ("julonyo") umaku gibed ayika ni miomic, ungo nia kara ginwang' bero pa Mungu ento nikum gidaru ni nwang'u bero pa Mungu. Calu ma Paulo uwacu i acki pa bukune (nen **1:2, 13-16**) waboth ndhu ni kum kisa ku bero pa Mungu yor i bang'wa. Piny ceke ma watimo i kwo mwa umaku ubed *adwogi* pa bero eca: niwacu, nyutho ku kit ma wakwo kudo nia wanyang' nia nwang'u wacopo ngo ni kelo alokaloka giwa, ento Mungu ulokowa. Edaru ni miowa adunde manyen ku "pidoic pa Kristu." Watie ngo kendo dhanu m'udoko nyen ungo ca ("m'utho i kier man dubo mwa) ma yang' wabedo. Gin ma nyutho kit ma wakwo kudo tie ang'o ma watimo ku sente mwa man piny ma wabedo ko. **I 6:17, 19** eporo ju m'uketho genogen migi kum "*gin ma kare kadhu*" mi "*ng'om maeni ma kawono*" ku ju m'uketho "*kathere ma ber*" pir "*anyim*." **I 6:17-19** tiyo ma etiyu ku "*julonyo*" nyutho iwa ang'o ma lonyo mandha utie man kit ma gi julonyo andha timbre kudo. Ewacu ya "*lonyo*," ka junene kende calu piny ma jubedo ko man calku kit mi ng'om maeni ma kawono, "*kare mig kadhu*" (**6:17**). I ng'ete mucelo ke, Mungu mio iwa ku "*berocwinye*" (**6:17**). Lonyo pare ucoko i ie ng'om ma mio, kumwa ku pidoic mwa, lonyo mi piny ma wa nwang'u man ma wacwio (nen **Poi 8:18; Ef 4:28**), kwo mwa manyen, Tipo Maleng' ma bedo i iwa, kanisa (juot mwa) ma umaku ecopre iwa ni cidho i bang'gi ni nwang'u kony mi piny man mi tipo, ku mange de. Gin maeni ceke gi ber, man umaku ginyai anyong'a i ijo. Maeni re ma Paulo uwacu i **4:3-5**. Ka kumeno, nikum Mungu i "*berocwinye*" umio iwa rokeni, umaku wabed "*julonyo*" i tic ma ber man miomic ni jumange (**6:18**).

5. Kadi bende umaku ngo wabed ni jumi piny ma ku berocwiny kara wanwang' bero pa Mungu, jubimio iwa sukulia pi mic ma wamio. Ju ma can unegogi ginwang'u bero kud i kum miomic ma ju ma gi jungisi. Ento re, maeno utie ngo lembe madit mi wec pa Paulo. "Lembe madit ne etie thendhe. Ku bedo jumi piny ku berocwiny, julonyo giberwinyo lonyo migi ngo. Gitie ka kane i polo, man ku timo kumeno, gibeketho kathere ma tek pir anyim, pi kwo ma en e kwo mandha." (Mounce 2000: 368). Yesu wacu iwa ya ku wakan piny m'akana mwa wi ng'om, ento wakane i polo kare ma ebibedo agwoka (**Mt 6:20**). I versi maenigi Paulo ubenyutho iwa *kit* mi kanu piny m'akana mwa i polo. M'umede, ebemio iwa *amora* madit mi bedo jumi piny ma ku berocwiny: piny ma wamio kawono urwinyo ngo iwa, ento etie kum kathere ma wabeketho pir anyim mwa ma rondo ku rondo. Niwace i yo mange, gin ma watimo ku sente man piny ma wabedo kudo kakeni bikelo iwa mic man bero ma bedo nja i ng'om manyen ma wabibedo i ie. Cil kadi mic moko ma nyanok pi konyo ng'atu moko nikum jamicne maru Yesu jubimio mic ire (**Mt 10:42**). Mic maeno bibedo nja (nen **Mt 25:19-30**). Wabedo ni jukusegu ni bedo *ngo* jumic ma ku berocwiny. Paulo ubewacu iwa keni nia wabinwang'u mugisa mapore ngo tek wabedo ni jumi piny ma ku berocwiny.

6. Kadok wanyang' man walub ponji pa Paulo i 6:17-19 kadi ungo etie lembe ma pire tek akeca ni Jukristu, pi kwo ma kawono man pi pokolembe ma rondo ku rondo de. (A) *I lembe ma maku kum Pokolembe:* Lonyo medo wi ter mi lembe. Lembe ma ketho Mungu mio iwa mugisa mi sente utie "*kara ebed ku gin m'emi ni ng'atu ma canpiny ni i kume*" (**Ef 4:28**). Ter m'umedre ma bino ku bedo ku lonyo mi piny de medo dwoko pi tic. Dhanu ceke birombo ku pokolembe pi piny ma etimo kadi ke ma etimo ngo i kwo maeni (**Ebr 9:27; nen Nyu. 20:11-15**). Lembe ma pokolembe pa Mungu cungo i wie ni e, "*ng'atu ma tek jumio ire dupa, jubilwongo dupa i bang'e; man ng'atu ma tek juketho gin ma dit i kore, e jubikwayu ma sagu i bang'e*" (**Lk 12:48b; nen 1 Kor 3:10-15**). Nikum lonyo migi umio ter ma dit man nikum maeno lembe madit ma judwok pire, ju ma gi julonyo i kwo maeni gibinwang'u pokolembe ma tek sagu pa ju ma gi julonyo ngo. Pi maeno, **Rie 11:4** cimo wang' nia lonyo bikonyo jalonyo ngo i pokolembe. Dhuro lonyo ma dit man kethe ngo i tic ma Mungu mie pire iwa turo cik pa Kristu man etie dubo. Yesu wacu nia ukoko ku munyali nyotho piny m'akana ma jukanu i ng'om (**Mt 6:19**). Jakwenda Yakobo utiyo ku dwal pa Kristu ni cimo wang' julonyo ma gitimo ngo ku lonyo migi calku m'umaku gitim ko ca (niwacu, giweco "*munyali came*"), "*Mola mu ma kwar ku mola mu ma tar de munyali camu; munyaline bibedo ni giranyutha i kumwu, man ebicamu kumwu pami mac*" (**Yak 5:3**). Emedo nia nikum pokolembe ma julonyo binwang'u, umaku "*wuywaki wugoi nduru de kum masendi mu mabiwok i kumwu*" (**Yak 5:1**). Edaru ku wacu nia ju ma "*wubedo abeda i ng'om, wunwang'u mutoro mu de*" gibinwang'u pokolembe ma calu rombe nyo dhieng' nyo kul ma "*wucamu ma cwinywu kwio i ceng' mi nek*" (**Yak 5:5**). (B) *I lembe ma maku kum kwo maeni:* Yo acel ma wacopo ng'eyo ko ka watie jumar sente (**6:9-10**) utie ni neno nia watie jumic ma nenedi (**6:18**). Kanisa macon unyang' nia lembanyong'a ma juboth ko unyutho kit ma umaku wating' ko sente man piny ma wabedo ko. Ging'eyo nia "*ng'atu ma juweco ire dit, ng'atuno maru dit*" (nen **Lk 7:36-50**). Ma calu adwogi, kanisa macon ubedo ku *miomic ma ku berocwiny ma ku cwinygi ceke*. Zakayo umio ku cwinye gire nusu pa piny m'ebedo ko ni jucan (**Lk 19:1-10**). Kanisa macon i Yerusalem (**Tic 2:44-47** man **Tic 4:32-37**) "*giloko jupiny migi ku jamni migi de, gipoko de ku ba dhanu ceke, calku canpiny ma ni kum dhanu*

kubang'gi kubang'gi.” Kanisa mi Antiokia, “*kubang'gi ceke gikeco ya gior piny ma kakorgi bang' umego ma gini i Yahudi*” (Tic 11:29). Kanisa mi Makedoni umio ku berocwiny kadi bende gin gigi gibedo i masendi “*canpiny ma apila*” man “*muloic mi can ma e dit*” (2 Kor 8:1-5). Mungu mio mugisa ni joca ceke man ni kanisa de: e bero madit ubedo i wigi ceke (Tic 4:33; 2 Kor 8:1); emio igi mutoro ma dit (Tic 2:46; 2 Kor 8:2); moko mbe ma canpiny unego (Tic 4:34); eketho gibedo ceke karacelo (Tic 2:44, 46; 4:32); ginwang'u bero ba dhanu ceke (Tic 2:47); eketho sadeni migi ubedo i tego madit (Tic 2:43; 4:33); man eketho gimedri (Tic 2:47). Gin ma watimo ku sente man piny ma wabedo ko utie gin ma watimo andha, en e gin ma nen yo woko m'enyutho lembe mi iwa man i tipo mwa.

6:20-21: ²⁰*E Timoteo, gwok maeno ma juketho i kori no, m'iloko ko ng'ei kum wec mananu mir acidi ku piem mi ng'eyong'ec ma en e ng'eyong'ec mi ndra—*²¹*ma jumoko gituco e gikier kum yioyic. Dong' bero bed i beng'i.*

E Timoteo: Kadi nyithi lembe de pigi tek. Paulo udaru ngo ku wacu “gwok maeno ma juketho i kori.” Ewacu ngo de nia, Timoteo, gwok maeno ma juketho i kori.” En pare ewacu “‘E’ Timoteo, gwok maeno ma juketho i kori.” Nyathi lembe ma “E” utie lembe mi mer. Wa wacu “E” ka wabeweco iba dhanu ma pigi tek magwei iwa, man ka wabewacu piny ma pigi tek magwei iwa. Paulo ubeyabu adunde pare kakeni. Eng'eyo nia ebetundo i kum kajik mi kwo pare i ng'om. Ebemito enen nia gin ma eyero, man kwo ma ekwo, gibedo mananu ngo, ento gibimedri anyim ku bedo mandha pa Timoteo man, nikume, wan de.

Gwok maeno ma juketho i kori no: Wa “gwoko” piny ma pigi tek magwei iwa. Kakeni en e Lembanyong'a. Eni ewang' mir adege ma Paulo uweco pi “gwoko.” I 1:11 ewacu “*lembanyong'a ma juboth ko mi dwong'*” ma juketho i kore. I 1:18-19 eketho “*lembang'ola maeni . . . kara ikied lwiny ma ber m'ibeceri wi yioyic ku pidocwiny ma cu*” ni Timoteo. Kawono Paulo ubewacu ni Timoteo ya “egwok” maeno ma juketho i kore. Wagwoko lembanyong'a ma juboth ko ku ng'eye, nyang' i ie, kwo kude, yere, ponje man “*mi[e] ni jumandha ma gicopo ponjo dhanu mange bende*” (2 Tim 2:2).

M'iloko ko ng'ei kum wec mananu . . . e gikier kum yioyic: Paulo udaru waraga pare calku kit ma ecake kudo, ku kwayu Timoteo ni bedo mandha, man nicimo wang'e i kum badhri. Lembe ma rac ku ponji ma tung' wang'u ic li. I thenge acel, lem ponji ma tung' gire de e gin moko ngo ndhu “*lembe ma kit mbe*” (1:6), “*lembuda mir acidi mi mondongo*” (4:7a), man “*wec mananu mir acidi*” (6:20). Ithenge m'ucelo ke, lemponji ma tung' utye ku “*tipo mir abidhe ku ponji mi pajogi*” ma calu kare ma eai i ie (4:1), ebedo ku penji ku piem (6:4), ma adwogine utie “*nyelo pidocwiny*” (4:2) man bedo ku “*rieko m'nyothre*” (6:5) ni ju ma gimoko i kume ke, “*nyothri mi yioyic*” (1:19) nyo eketho moko ni “*kier*” (6:21) kum yioyic, man enyayu “*penji mi piem*” (1:4), “*kumira, por, cayucac, dieng' i kum lembe ma jukung'eyo there ngo, man dhau*” (6:4-5) ii kanisa. Lembene etie lembe mi kwo ku tho. Ka kumeno, Paulo caku kude, ewecu i kume i bukune zo, man edaru kude.

Bero bed i beng'i: Paulo ucaku waraga ku wacu “*bero, kisa, man kwiocwiny*” (1:2). Edaru de i yo marom. Ku wacu “*bero bed i beng'i,*” Paulo ubepoyo wiwa nia, kadi bende bedo mandha utie tek (“*kied lwiny ma ber*”), watie kendwa ngo. Lwiny ma wakiedo i kum ng'om, kum, man wonabali utie lwiny madit m'usagu i ng'om. Ento re wakiedo lwiny i tego mwa giwa ngo. Rwoth utie kudwa: “*kum en e Mungu m'etimo i iwu ku yenyu ku timo bende, nikum mutoro pare*” (Flp 2:13). Man en gire ewacu, “*Abiweki ki ngo, kadok akuna de abikuni ki ngo*” (Ebr 13:5). Maeno umaku ucuk cwinywa man umi iwa tego, ni kum ku dhu Griki 6:21 uwecu i kum dhanu mapol, ng'atu acel ungo. Mungu ubedo ngo ku Timoteo kende ento etie kudwa bende. Ka kumeno dong' “*kied lwiny ma ber mi yioyic, mok kum kwo ma rondo ku rondo, kum eni ma yang' julwong'i i kume*” (6:12).

1 Timoteo 1:1-7

¹Paulo, ma jakwenda pa Kristu Yesu calku lembang'ola pa Mungu ma Jalar mwa, man Kristu ma en e genogen mwa, ²ni Timoteo, ma nyathin para mandha i yioyic: Bero, ku kisa man kwicwiny m'uai ba Mungu ma Wego man Kristu Yesu ma Rwoth mwa. ³Calu ayero iri ikoibed i Efeso kinde ma fodi abecidho i Makedoni, kara ing'ol lembe ya jomoko kud uponj ponji ma tung', ⁴kadi ku giwinj lembuda man kathekhdhanu ma thum ungo, ma nyayu penji mi piem re, masagu kuro lembe pa Mungu ma jukuro i yioyic. ⁵Ento kajik mi lembang'ola en e mer ma ai yo i adunde ma njwa, ku pidoic ma ber man yioyic ma abombi mbe i ie. ⁶Kum jumoko giweco gini, gidong' gikier kum lembe ma kite mbe, ⁷ayenya giyenyo gibed juponji mi cik, enke ging'eyo ngo gin ma giyero, kadok gin ma giyio bende.

1:1-2—Paulo ma Jakwenda, Genogen mwa, Timoteo, “nyathin mandha i yioyic” pa Paulo

Paulo ucaku waraga pare ku weco lembe ario ma pigi tek:

1) Paulo ubedo ka goro ni Timoteo i rwom pare calu jakwenda pa Yesu Kristu. Paulo ne Mungu goyo wie man ukele i kum lokocwiny (**Tic 9:1-31**); Paulo ku kume uneno Rwoth Yesu Kristu (**1 Kor 9:1, 15:8-9**); Mungu ukoyo Paulo pi tic mi kwenda man en e Mungu re m'eponje (**Gal 1:11-24**); Mungu umio giranyutha m'akoya ni Paulo man enyutho ayi mi bedo jakwenda mandha (**2 Kor 12:1-12**); Doko jakwenda pa Paulo uai i ng'ol pa Mungu, man ponji pare upore ku ponji pa Yesu Kristu ku kume (**1 Tim 1:1, 6:3**).

2) M'ucungo i ng'ei Paulo utie Mungu gire man Kristu Yesu “m'e genogen mwa.” Dhanu mapol ketho genogen, man par, man tego migi ceke i ng'om maeni man kwo maeni; giparu ya ng'om maeni ku kwo maeni gitie piny ceke. Uketho Paulo uwacu i **1 Kor 15:19**, “Tek wageno Kristu i kwo maeni kende, nwang'u wa jucan ma sagu dhanu mange ceke.” Ento re Paulo uyio nia ng'om maeni man kwo ma ni ie gitie ngo piny ceke. Bedo ma rondo ku rondo nuti: polo manyen ku ng'om manyen bibedo nuti, man kwo ma rondo ku rondo, ma ecakre kawono, pi dhanu ma gijolo Yesu Kristu ni Rwoth man Jalar migi. I andha mi lembe Yesu Kristu ubebimo wi giracwia ceke, man ebidwoko ju ma gi pare i ayi pare gire (**Tic 2:22-36; Rum 8: 26-39; 1 Kor 15**). I maeno, ng'ol pa Paulo calu jakwenda, man Yesu Kristu ma won ng'ol ceke man Rwoth mi wi giracwia ceke, ketho gin ma uwecre i buku maeni pire tek ni sagu.

1) Ka dhanu gibeyenyo kit ma umaku gikwo kude—kara gitund i kum genogen migi man ginwang' ko gin ma nyayu mutoro igi—gineno yo kani, ng'ol ma nedi ma giyenyo ninyutho igi yoje?

A) Ka in ke?

2) “Jakwenda” en e ng'a, man pirango ma pire teki?

A) Rwom mi ponjiri ma rokani ma wayenyo ka foyo?

B) Ponjiri ma nedi ma Paulo ubedo kude calu jakwenda?

C) Timoteo ubedo ngo “jakwenda” calu Paulo. Ebedo mbe ku ponjiri ma calku ma pa Paulo. Re asu, ebedo japonji mi lembe pa Mungu ma jugeno. “Ponjiri” ma nedi ma Timoteo ubedo kude, man maeni cuku cwinyi nenedi?

D) Ang'o ma umaku ubed lanyuth mi bedo jakwenda mandha i oro ma mwa eni?

1) Lanyuth ang'o ma aradu man Jukristu ma gibedongo adonga gilubo ni nyutho ponji mi jukwenda mandha tinuni?

2) I yo ma nedi ma wan calu jutelwic mi kanisa warem mi nyutho nia watie julub ba tiend jukwenda macon ca?

3) Dong' ke watimo ang'o i kum lembene?

3) Ang'o ma dhanu gigeno pire ma sagu?

A) Ang'o ma dhanu mi kanisa peri gigeno pire ma sagu?

B) Ang'o ma igeno pire ma sagu?

4) Ang'o ma Paulo wacu utie (nyo umaku ubed) genogen mwa mandha?

A) Thelembe pa lembe maeni ang'o—I yo ma nedi man pirang'o ma Yesu tie genogen mwa?

5) Genogen maeni ma nwang're i Kristu Yesu pire tek rokani ni dhanu ma in de ing'eyo ma gini kanisa?

A) Icopo nyuthogi nenedi?

B) Pire tek iri ke rokani? Pirang'o?

C) Inyutho i kwo peri nenedi nia Kristu Yesu tie genogen peri?

6) Peko ang’o ma ineno i kura mir Afrika i yiko jutelwic i kanisa?

A) Wacopo yiko i lembe maeni nendi kara watend jutelwic ma Jukristu muteng’ni?

7) Sawa moko jutelwic ma gitie i dhu tela gineno jutelwic ma gibetuk ni bedo ni ular tela i dhoggi.

A) Ineno maeni ubetimbre i kanisa i ng’omb Afrika i yo ma nedi?

B) Yo ang’o ma wacopo kwanyu niyiko jutelwic kud i kanisa ma nwang’u wanyayu ndiri ngo i i jutelwic ma kawoni?

8) Paulo ulwong’o Timoteo “nyathin para mandha i yioyic.” (I **1 Kor 4:17** Paulo ulwong’o Timoteo “nyathin para ma jamer man mandha bende i Rwoth.”)

A) Kura mir Afrika copo neno wat m’i kind Paulo ku Timoteo nenedi?

B) Nyo jukwath mir Afrika gitie ku ng’atu moko ma gineno ni “Timoteo”—niwacu, calu “nyathin i yioyic” ma gicopo ni tendo man niponjo calu jatelwic i kanisa?

C) Apokapoka ang’o ma nwang’u copo bedo nuti i kanisa mwa ka nwang’u wayenyo ni yiko “nyithindho mandha i yioyic” ni maku kabedo mi tela?

D) Yo ang’o ma wacopo nikwanyu ni *yiko* jutelwic manyen i kanisa kara gibed ni “nyithindho mwa mandha i yioyici”?

9) I woth pa Paulo mir arionde, erombo ku Timoteo (ma nwang’u dong’ e jalub), man etimo yaa i kume nikum Juyahudi ma gibedo i kabedo ma gibitimo tic i ie karacelo (**Tic 16:1-5**). Yor ing’eye i woth acel eno, Timoteo umedre ku tic i Beroya kare ma jucwalu Paulo i Athene. Re, pi Timoteo ubedo tek akeca ni Paulo uketho ecwalu kwenda ma pire tek ni kanisa mi Beroya m’ulwong’o Timoteo ni bino i bang’e pio pio (**Tic 17:10-15**). Ka kumeno Paulo ucaku ni yiko jutelwic manyen kud i acaki. Paulo neno maeni ni tic ma pire tek.

A) Ka nwang’u kanisa mir Afrika utimo maeni, alokaloka ang’o ma maeno copo timo?

B) Ka nwang’u watimo maeni, alokaloka ang’o ma nwang’u copo timbre i tic mwa?

1:2—Bero. Kisa. man kwicwiny

Paulo caku dhu gor pare ceke ku moth ma “bero man kwicwiny.” Ndh u i 1 Timoteo man 2 Timoteo re ma emedo “kisa” i kum moth pare (versi 2). “Kisa” sawa ceke nyutho lembe mi ngisi ni ju ma ju ruwva man jucan. Jakor lembe acel upoko kind “kisa” ku “bero” i yo mae: “[Kisa] mulo kum gin ma waneno i kare mi litho, cancwiny, man ang’abacwiny, nyo adwogi mi dubo, man [bero] ke mulo kum dubo man lewic. Acel jukucwiny, mucelo ke weko rac; acel cangu, keyo, konyo, mucelo ke lwoko man dwoko kakare” (George W. Knight, *The Pastoral Epistles: A Commentary on the Greek Text*, NIGTC (Grand Rapids, MI: Eerdmans, 1992), 66)

1) I rwo pare mi moth ni Timoteo i versi 2, Paulo tie jamulembe mi “bero, kisa man kwicwiny.” Ento re ewacu nia bero, kisa man kwicwiny giai i “ba Mungu ma Wego man Kristu Yesu ma Rwoth mwa”—niwacu, Mungu ma Wego man Kristu Yesu gi kare ma bero, kisa man kwicwiny giai i ie.

A) Pirang’o ma Paulo urwo nia Timoteo ujol piny adek maeni kud i ba Mungu ma Wego man Kristu Yesu ma Rwothi?

B) Pirang’o ma dhanu ma tin giyenyo “bero, kisa man kwicwiny kud i ba Mungu man Kristu?

C) Dhanu mi nindo maeni gitembo ni nwang’u bero, kisa man kwicwiny i kwo migi ku kani?

D) Adwogi ang’o ma timbre i kwo pa dhanu ka giyenyo bero, kisa, man kwicwiny kud i ka m’ukoc ku Mungu nikum Kristu (man lembe ang’o ma dhanu giloko kara kudi giyenyo bero, kisa, man kwicwiny ku ba Mungu nikum Kristu)?

E) Jukristu mi nindo maeni ginyang’ i kum bero, kisa, man kwicwiny i rwom ma rokani?

2) Ma lubo neno jutelwic mi kanisa nibedo ju ma nikumgi Kristu nyutho bero, kisa, man kwicwiny, ke nen lembe ma e

A) Sawa moko jutelwic gibedo i kwo matek ni nyutho kisa ni ju ma gin i the cing’gi. Lembe ang’o ma ikadhu i igi m’ulubo maeni?

B) Pirang’o ma dhanu ma ibeyiko nibedo jutelwic i kanisa mito kisa?

C) Nyo ng’atu moko unyutho kisa iri de? Lembene utimi nenedi? Alokaloka ang’o ma unen i timo peri?

D) Ka nwang’u jung’eyi ni jatim kisa ni jumange, iparu nia maeno copo loko kanisa nenedi?

1:3-4—Ponji ma tung’. lembuda man kathekdhau

Lembe ma juloko ni “ponji ma tung’” jutiyo kude kendo i **1 Tim 6:3** (kare ma juloke marom ku “ponji m’ukoc”). I lembene ma zo thelebene utie “ni ponjo ponji m’ukoc bor ku lembanyong’a pa Paulo.” Kadi

bende ponji ma tung' ku ma Paulo ubeweco pire ne junyuthe kilili ngo, enen calu ve edok i kum ava madit i lembuda man lembe mi kathekhdhanu [niwacu, lembuda i kum ka ma dhanu giai i ie] (1 Tim 1:4, 4:7; 2 Tim 4:4; Tit 1:14, 3:9); dieng' i kum cik pa Juyahudi (1 Tim 1:7; Tit 1:10, 14, 3:9); bedo ku par i kum lembe mir anyim, penji ku piem (1 Tim 1:4, 6; 6:4; 2 Tim 2:14, 16, 23; Tit 1:10; 3:9); lemndra (1 Tim 4:1-3; 2 Tim 3:6-13; Tit 1:10-13); lemsasa (1 Tim 1:19-20; 2 Tim 2:16, 19; 2 Tim 3; Tit 1:15-16); man pidoic mi nwang'u lonyo kud i ponji migi (1 Tim 6:5; 2 Tim 3:2, 4; Tit 1:11). Nen calu i ponji ma tung' maeni lembe mi koiri ka tung' man kwero ni dhanu ni gambri man bende kwero ku jucam ring'o ubedo nuti (1 Tim 4:1-5), man ponji ma nia cer dong' udaru ni timbre (2 Tim 2:18). Calu ma jakor lembe moko udolo dhoge, ponji ma tung' ne "ujebo yic pa Juyahudi ma judagu, karacel ku yioyic i lembe ma juparu apara ma gi mandha ngo, man mange ke nen calu timo thangu de." (William D. Mounce, *Pastoral Epistles* [Word Biblical Commentary, vol. 46] (Nashville, TN: Thomas Nelson, 2000), lxxv).

Ma ketho lembene pire bedo tek nen i lembe ma Paulo utiyo kude ka ma ewacu ni Timoteo ku "ng'ol" ya jumoko kud uponj ponji ma tung' (versi 3). Jucopo loko lembene calu ma juloko eno. Calu ma D. Mounce umedo, lembene etie "pir asikari man pi jurucik, ma eweco i kum or pa asikari nyo ke lwong'o mi cidho i wang' titi." (Ibid: 18)

- 1) Umaku jutelwic ginyang' i Biblia, man bende gicop ni nyang' i kum ponji m'ukoc.
 - A) Ponji ma tung' ang'o ma ginuti i kind dhanu ma umaku wacung i dhoggi?
 - B) Ponji ma tung' ang'o ma utie i kanisa ma jutelwic ma aradu umaku gicung i dhoggi?
 - C) Adwogi ang'o ma ponji ma tung' eno gibekelo i kanisa?
 - D) Yo ma nedi ma umaku wating' ni cingu kudo idhu ponji ma tung' eno gi?

- 2) Ponji mi ndra timo aradu ku Jukristu ma gibedongo fodi adonga nenedi i kanisa tinuni?
 - A) Aradu man Jukristu ma gibedongo adonga copo ng'iyo man koyo kind ponji mandha ku ponji mi ndra nenedi?

- 3) Paulo uwacu iwa ya kudi wacik ithwa kum "lembuda man kathekhdhanu ma thum ungo." Lembuda gi lembe mandha ngo ma jutitogi ni nyutho kura mi kwo nyo nyang' i thelembe man yeng' ku lembe ma thekdhanu weco i kum thekwaru, rimo, man suru ma giai i igi.
 - A) Lembuda ma nedi ma pigi tek ni dhanu ma ing'eyo (man iri de)?
 - B) Thieth ang'o ma dhanu ma ing'eyo gitimo kara ginwang' bero i ba tipo judongo?

- 4) Kwan Flp 3:1-11 man ikoinen lembe ang'o ma Paulo uwacu i kum thekwaru pare gire i Flp 3:4-5.
 - A) Pirang'o ma Paulo uweco pi thekwaru pare ma kun ke ewacu ni Timoteo kud uwinj kathekhdhanu ma thum ungo?
 - B) Paru pa Paulo ubedo ang'o i kum kathekhdhanu ka juporo ku ng'eyo Kristu?
 - C) Ka nwang'u Paulo ubedo ka weco tin eni, nwang'u ecopo bedo ka weco iwi lembe ang'o gi?
 - D) Wacopo konyo dhanu mwa nenedi ni kadhu iwi lembene gi?

1:5—Lembakeca nyo Kajik mi lembang'ola mwa

- 1) Lembakeca ang'o ma pigi tek ma dhanu gitie kude?
 - A) Lembakeca mi lembe peri ma pigi tek utie ang'o?
 - B) Lembakeca mi lembang'ola mwa ma pigi tek ma sagu gin ang'o tek wa ai malu ni yero man ni ponjo lembe?
 - C) Pirang'o ma wamito ni yero man ni ponjo lembe?
 - D) Acopo ni ng'eyo nenedi nia pidoic para pi ponjo man yero lembe en e yeny mir abombi mir adunde ngo pi kero, yung, rwom, sente, nyo pidoic moko ma ka kite mbe?

- 2) Lembakeca mi lembang'ola pa Paulo ubedo gin ma sagu bedo ku "ng'eyong'ec mi wic" nyo "karatasi mi ponjiri ma malu."
 - A) Paulo uweco nenedi i kum lembe ma pire tek i ng'ol pare [v. 5]?
 - B) Pirang'o ma maeni umaku ubed ni gin ma pire tek sagu?
 - C) Pirang'o ma wayenyo ka ting'o pi "karatasi mi ponjiri" malu akeca?
 - D) Yo ma nedi ma wacopo nikwanyu kara wakony ni giero "pidoic" mi jutelwic mwa?

- 3) I versi 5 Paulo uthubo kind piny ma watimo ku yo woko (nyutho mer), ku piny ma utie yor i ic (adunde ma njwa, pidoic ma ber man yioyic ma abombi mbe i ie).
 - A) Pirang'o ma mer mandha copo ai kende kud i ng'atu ma utie kud adunde ma njwa, pidoic ma ber

man yioyic ma abombi mbe i ie?

B) Ang'oma cero adunde dhanu mi kanisa ni bedo njwa?

C) Nwang'u Paulo copo tiyo iwi lembuni nenedi?

D) Ang'oma cero pidoic mi dhanu mi kanisa ni bedo ber?

E) Nwang'u Paulo copo tiyo iwi lembuni nenedi?

F) Ang'oma cero yioyic mi dhanu mi kanisa ni bedo ma abombi mbe i ie?

G) Nwang'u Paulo copo tiyo iwi lembuni nenedi?

H) Yo ma nedi ma wacopo kwanyu nitiyo ku lembe maenigi calu ma nwang'u Paulo copo timo?

I) Jukristu mapol gituco yioyic migi ma ginyutho ngo ayi moko mi mer nyo timo mange ni nyutho yioyic migi. Adwogi mi ginduni copo bedo ang'oma iwi kanisa?

4) Kwan **Mk 12:28-34** ma emaku kum gin ma Yesu wacu ni bedo ku lembang'ola madit m'usagu.

A) Ni lubo gin ma Yesu uwacu, man gin ma Paulo uwacu, pirang'oma iparu ya maeni utie ngo kajik pa dhanu?

B) Kan apokapoka m'i kind lembakeca mir acel mi kwo peri man gin ma Paulo wacu ya utie kajik mi lembang'ola mi ponji pare, iparu nia umaku ilok lembe mir acel mi kwo peri?

C) Ibitimo maeni nenedi—Lembe ang'oma icopo timo [ma ibitimo] ni nyutho mer i yenga maeni?

D) Icopo ni konyo dhanu i kanisa nenedi ni neno i kwo migi kara giketh lembe ma pire tek mir acel i kwo migi uwoth karacel ku gin ma Yesu man Paulo giwacu?

1:6-7—Weko vo m'atira

1) Paulo uwacu nia dhanu moko giweco gin maeni (niwacu, ponji pa Paulo man kajik mi lembang'ola pa Paulo). Wec migi udoko wec ma “nyinge mbe”. Ginyang'ungo cil kadi i kum gin ma gibeweco i wie.

A) Yo ma nedi ma ng'atuni copo ning'eyo ku ponji mi Jukristu m'ulil man ke kit mi kwo ku kwo pa Jukristu?

B) Ang'oma nyutho ma ber nia ng'atuni nyang'andha i gin ma Yic mi Jukristu cunyo iwie—nia andha enyang' i ponji pa Paulo?

2) Pirang'oma Jukristu moko tin eni paru nia ka i gwoko Cik pa Musa nwang'u itie i wat maber ku Rwothi?

A) Wacopo niyiko lembene i yo m'atira nenedi kara kud eter dhanu ni paru nia gibedo agonya ni kwo ku kwo mi dubo?

1 Timoteo 1:8-20

⁸Ento wang'eyo nia cik en e ber, tek ng'atu moko time kakare, ⁹ma wang'eyo ko lembe nini, ya cik juciko ni ng'atu ma pwe ngo, ento ni ju ma juco, ku ju ma giwor ungo man ni ju ma ayi Mungu mbe i kumgi, ku judubo bende, ni ju ma leng'ungo, ku ju ma yero lembacidi, man ni ju ma nego wego ku ju ma nego mego, ni ju ma nego nek, ¹⁰man ke ni ju ma timo tarwang', ni ju ma timo sasa ku co wagi, ku ju ma kwalu dhanu, ku jundra, ku ju ma kwong'okwong', man ke ni gin mange ceke ma tek ukier kum lem ponji m'alili bende, ¹¹calku lembanyong'a ma juboth ko mi dwong'pa Mungu ma Jamugisa ma juketho i kora. ¹²Afoye m'emio ira tego, en e Kristu Yesu Rwoth mwa, kum ekwana ya an a ngatu mandha m'egoyo wia eketha ko kum tic pare, ¹³ma naka an a jayer lembacidi man jaragedo man jarop bende: ento anwang'u kisa kum atime cobo ma yio yic umbe; ¹⁴e bero pa Rwoth mwa usagre dit apila ku yioyic man mer ma ni i Kristu Yesu. ¹⁵Maeni lemandha ma maku dhanu ceke giyi nia Kristu Yesu bino i ng'om kara elar judubo, ma an a jadtne, ¹⁶endre kum lembe maeni anwang'u kisa, kara Yesu Kristu nyuth mwonyolembe pare m'emwonyo hai i kuma, ma an a jadtne, ni lembapora ni ju ma bidong'yi cen, cil i kwo ma rondo ku rondo. ¹⁷Nie dong'yung ku dwong'bende ubed ni Ubimo rondo ku rondo, m'etho ngo, m'enen ungo, m'e Mungu e kende, rondo ku rondo. Amen.

¹⁸Lembang'ola maeni ajengo i kori, nyathin para Timoteo, calku bila m'uyero piri, kara ikied lwiny ma ber kum lembe maeni, m'ibeceri wi yic m'iyio ku pidoic ma cu, lembene jumoko giweco ketho yioyic migi nyothre. Humenayo giku Iskander gini i kind joca; man amiogi ni Jok, kara juponjgi ya ku giyer lembacidi.

1:8-11—Tic pa Cik mandha

1) Cik en ang'o?

A) Cik pa Mungu en ang'o?

B) Ng'a ma Paulo uwacu ya jucwio cik pire?

C) Pirang'oma eber nibedo ku ciki?

2) Ka jung'olo lembe i wiwa pi turo cik, ang'oma timbre?

- A) Wakelo yung nyo lewic ni wego mwa man ni juruot mwa ka wa turo ciki?
- B) Cik pa Mungu ke—Wakelo yung nyo lewic ni Wegwa m'i polo man juruot pa Mungu ka waturo ciki?
- C) Biblia wacu iwa ang'o i kum adwogi mi turo cik pa Mungu?
- D) Ing'eyo ng'atu moko m'ubegwoko cik pa Mungu ma ber magwei—sawa ceke, i yo ceke ku thelembe mabeco?
- E) Itimo maeni?
- F) Pirang'o ma dhanu gigwoko cik ungo—zo wi zo, sawa ceke man pi thelembe mabeco?

3) Nikum dhanu gigwoko cik pa Mungu maber ungo, gitimo kwond kwir man kwiro lembe mapol cil kadi piny mange de kara uketh gidok “leng’”—ni tembo ka wodho dubo migi cen man ni bedo ber ku Mungu.

- A) Kwond kwir, kwiro kwir, man piny mange m'ucalugi ma nedi ma dhanu gitimo?
- B) Pirang'o ma kwir ma kumeno gicopo ngo ni ketho gilony man gidok leng'?
- C) Nyo maeni e yo maber mi doko leng' nyo ke etie “lembuda”?
- D) Ka wabeyenyo nilubo yo mange m'ekoc ku ma Mungu wacu, pirang'o ma ekelo ngo yung ire?
- E) Wacopo nikonyo dhanu ma wang'eyo nenedi ka weko kura migi mi timo kwir ma ekonyogi ngo (man ecido Mungu)?

1:12-20—Lapor pa Paulo

1) I 1:12-17 Paulo uwacu iwa nia enwang'u lagam mi kit mi yiko kindjo ku Mungu.

- A) Andha Paulo ucopo ni gwoko Cik pa Mungu? Kan ungo, ebedo kit dhanu ma nenedi?
- B) Paulo utundo i kum bedo ajola i ba Mungu nenedi ma k'egwoko Cik pa Mungu ngo?
- C) Wanwang'u jol i ba Mungu nenedi?
- D) Ang'o ma maeni ting'o nibedo ni tic acel ma pire tek ma cik timo?

2) “Bero” pa Mungu en ang'o?

- A) Ang'o ma tek, dubo peri nyo bero pa Kristu?
- B) Inwang'u bero nenedi?
- C) Ang'o ma “yie” (v.16) nyutho man eyenyo ang'o pi kwo mwa? “Enen calu” ang'o? Etie piny acel ma pi kwo zo?

3) I Timoteo utie ngo kwa lembang'ola ni Timoteo. Etie bende pi ponjowa.

- A) Wang'eyo maeni nenedi?

1 Timoteo 2:1-7

¹Ka kumeno aponjowu, nia ka fodi wukularwukwayu kum gin mange ngo, wutim penji, ku rwo, ku kwayukwac, ku foyofoc ni Mungu kum dhanu ceke, ²kum ju m'ubimo man ju ma ni wi jo ceke, kara wanwang' bedo mi kwicwiny man yo ma ayi Mungu ni i kumwa ku pidoic ma cu de. ³Maeni e ber eyire de i wang' Mungu ma Jalar mwa; ⁴m'eyenyo dhanu ceke bothi, ku bino ba ng'eyong'ec mi lemandha. ⁵Kum Mungu en acel, jakind Mungu ku dhanu de acel, en de dhanu, ma Kristu Yesu, ⁶m'emire gire ni jamgony ni dhanu ceke, nyuthonyuth maeni binyuthre nwang'u kakare tundo. ⁷Kum eni juketha ni jayerlembe ku jakwenda de (ayero lemandha, acwayu ndra ngo), an a japonji mi Thekdhanumange i yioyic ku lemandha.

2:1-7—Rwo pi iuceke. ma sagu pi jutelwic mwa

1) Sawa mapol dhanu gidhau i kum piny mareco ku gavumente, ku jutelwic, man ku jumange.

- A) Ang'o ma Paulo uwacu ya watimi?
- B) Rwo pi jumange e lembe madit rokani ni Paulo?
- C) Pirang'o ma iparu nia rwo pire tek rokeni ni Paulo?
- D) Wacopo niketho rwo pire dok tek ma sagu i kanisa mwa nenedi?

2) Versi 1 uryeyo kwond rwo matung' tung', ma i ie tie kwayukwac pi jumange; rwo m'akethacwiny man penjo penji kaka jumange; man rwo ku mio foyofoc kaka ku mange.

- A) Pirang'o ma pire tek ni rwo kaka dhanu mange ku kwond rwo matung' tung'?

3) I versi 2 Paulo uwacu nia rwo eni giceke jutimgi ni “ju m'ubimo man ju ma ni wi jo ceke.”

- A) Thelembe ang'o ma Paulo mio i versi 2 pi rwo pi jutelwic?
- B) Pirang'o ma pire tek ni nwang'u “bedo mi kwicwiny man yo ma ayi Mungu ni i kumwa ku pidoic ma cu de?” Eni ne en e pire gire, nyo ke pire tek pi lembe mange de?

- C) I versi 4 Paulo umio thelembe mange ma uketh warwo pi jutelwic. En ang'o?
D) Pirang'o ma rwo pi jutelwic pire teki?
E) "Bedo mi kwioewiny man yo ma ayi Mungu ni i kumwa ku pidoic ma cu de" e etie ku wat ang'o ku lembe mwa mi yaro lembanyong'a, kara ju ma wani kugi "ceke bothi, ku bino ba ng'eyong'ec mi lemandha?"
F) Wacopo bedo ku "foyofoc" kum "ju m'ubimo man ju ma ni wi jo ceke" nenedi ka wayio ngo i kum cik mi tela migi? Pirang'o ma umaku wabed ku foyofoc pi jutelwic ma kumeno?

1 Timoteo 2:8-15

⁸Ka kumeno ayenyo jumaco rwo ku kaka ma gini i ie ceke, giting'o ko cing'gi malu ma gi leng', ma kwinyo ku lem piem de mbe. ⁹Jumamon bende kumeca, gikend kendi m'uromo kakendi, karacelo ku lworu ku bedo nger de; ku yukwigi m'akieda ngo, ku mola ma kwar kadi kidi ma i upal de ngo, kadi kendi de ma ng'ieune tek, ¹⁰endre (m'umaku mon m'utuco ya ayi Mungu ni i kumgi) ni kum tic ma ber. ¹¹Dong' dhaku ponj ng'eyo lembe yo ku woro m'ewor ko. ¹²Ento ayio ngo ya dhaku ponj ponji, kadi ebim wi co, endre ebed pare yo. ¹³Kum jular jucwio Adamu, ka judong' jucwio Eva; ¹⁴man ke jukuwondo Adamu ngo, ento juwondo dhaku e m'upodho i dubo: ¹⁵Ento ebiboth ku nyolo nyodo, tek gibedo asu ku yioyic ku mer ku dwokrileng' ku bedonger bende.

Walter Liefeld i *The NIV Application Commentary, 1 and 2 Timothy/Titus* (Grand Rapids, MI: Zondervan, 1999), 95-96, wacu lembe mae i kum versi maenigi: "Kajik mi lembang'ola m'i 1 Timoteo 2:8-10 utie ngo ni ng'olo pi kit mi rwo (ng'ol pi rwo dong' judaru ni mio i versi 1-2) ento re nen (nyo timo) pa jumaco ku jumamon i sawa ma gibekwayu man giberwo . . . Paulo ubeweco iwi nyutho kurajo i lembe mi nyutho yioyic pa jumaco ku jumamon. Ewacu ku tek nia nen ma yo woko umaku ngo gigudri ku lembe mir adunde. I versi 9-10 lembapora ne tie nia woro pa jumamon ma yor i igi umaku unen i tic mabeco. I oro macon i ng'om pa Jugriki, cil kadi i nindo pa Paulo de, kendi ma bei migi tek, yiko yukwic, man ruko mola jubed juting'ogi ni gin m'uromo ngo ku woth m'atira man woro mandha. Ka kumeno, jumamon ma Jukristu umaku gikend kendi 'm'uromo ka kendi."

Nyutho lembe i kum kendi, yiko yukwic man mola wodho lembe ario m'uketho gibedo ber ungo. (1) Acel utie wel mi ng'ieu ma malu. Lwong'o nying' mola makwar kende de weco pire gire, man emedre ni wacu ya kendi m'uromo ngo ne 'ng'ieune tek.' (2) Mucelo ne ke utie nia niai con juribe ku timo mareco."

2:8—Rwo pa Jumaco umaku uai kud i kwo ma eleng'

- 1) I versi 8 Paulo uciku wang'e i kum jumaco. Ewacu ya jumaco umaku girwo ma "kwinyo ku lem piem umbe."
A) Pirang'o ma rwo ma "kwinyo ku lem piem umbe" pire tek pi rwo mwa?
B) Calu ma Paulo ubedo ka weco keni atira ni jumaco, versi maeni ubenyutho nia ang'o ma gi dubo ma jumaco yenyo ka timo gini?
C) Pirang'o ma iparu ya jumaco gicopo ka bedo "kwiny" (ku ng'ecwiny) man ku "lem piem" (lokodhok)?
D) Ang'o ma wacopo ni timo ni jumaco i kanisa mwa kara givoy dubo maenigi man, kara wanwang' bedo mi "kwioewiny man yo ma ayi Mungu ni i kumwa ku pidoic ma cu de?"

2) Lembe madit ma Paulo uweco i versi maenigi utie nia kara dhanu ceke "bothi, man gibin ba ng'eyong'ec mi lemandha." Eweco wang' ario i kum kit kwo mwa ma lubre ku rwo mwa (vv. 2 man 8).

- A) Nedi man pirang'o ma kwo mwa lwobri ku bino pa dhanu mange ba ng'eyong'ec ma kelo both pa Kristu?
B) Calu kanisa, ang'o ma wacopo ka timo i ketho versi maenigi udok ni kum kwo pa kanisa mwa?

2:9-15—Rwo pa Jumamon umaku uai kud i kwo ma eleng'

- 1) "Bende kumeca" i versi 9 no umedo kum par madit ma Paulo ubedo kude—niwacu, nia rwo pi jumange (ma sagune pi jutelwic mwa) umaku uai kud i kwo ma eleng'. Kawono dong'eketho parne anzilo i kum jumamon.
A) Ka jumaco gi goro ni dubo mi ng'ecwiny man piemo piem, dubo ma kani ma versi maenigi nyutho nibedo ni dubo ma sendo jumamoni?
B) Ang'o ma wacopo ni timo ni konyo kudo jumamon m'i kanisa mwa kara givoy dubo maenigi man, kara wanwang' bedo mi "kwioewiny man yo ma ayi Mungu ni i kumwa ku pidoic ma cu de?"
C) Lembe i kum "yukwic m'akieda man mola makwar nyo kidi ma i upal nyo kendi ma beine tek" i versi 9 nyutho nia sawa moko kakeni Paulo ubedo ka paru pi jumamon ma gi julonyo. Ento re, calu ma wecne ewok kud i lembe mi rwo, ka jumamon ne gicopo ni kendo mola makwar, kidi ma i upal man kendi ma ng'ieune tek, pirang'o ma kendi migi ma gikendo udoko ni lembe?
D) Nyo kendi moko ma yo woko nuti i kura mwa ma copo kelo pidoic marac ni dhanu i kum lembe ma

yioyic mi Jukristu man bedo ma ayi Mungu ni kume mandha ponjo?

E) “Tic ma ber” (v.10) man “ng’eyo lembe yo” (v.11) e wat ang’o ma nuti i kindgi ku kit ma dhaku kendre kudo? Nyo lembe kadi ponji moko mathuth nuti ma Paulo ubeketho kakeni?

1 Timoteo 3:1-13

¹Maeni lembe mandha, Tek ng’atu moko beyenyo tic pa jalieu, nwang’u ebeyenyo tic ma ber. ²Ka kumeno jalieu ukoubed ma adote mbe i kume be, cwar dhaku acel, ng’atu ma dhiro wi ava gin ceke, ma pidoie nger, ng’atu ma ketho tic cungo cu, ng’atu ma gwoko welo ber, ng’atu m’ungeyo rieko mi ponji, ³ng’atu ma jakwakwa ngo wi pigulok, ma goyo jo de ngo, ento ng’atu ma mol, ma japiem ungo, ng’atu ma jamar sent hai ngo. ⁴Ng’atu ma bimo wi juode cu, ma nyithindhe de giwore umbe lele, ⁵(ento tek ng’atu m’ung’eyo bimo wi juode gire ngo, ebing’ei gwoko kanisa pa Mungu nenedi?) ⁶ng’atu ma foduyio kawono re ngo, kum marmoko ebiringre ebipodho i lembapoka pa Jok. ⁷Man ke ekoebed ng’atu ma ju ma woko de gibegiwacu yap ire ber be, kara kud epodh i agobe kud uwic pa wonabali bende.

⁸Jukony bende kumeno gikogibed be umbe lele, ma dhoggi ario de ngo, ma madhu pigulok hai ngo, ma ava kuloka ma rac timogi hai ngo, ⁹m’egwoko giramung’a mi yioyic ku pidocwiny ma leng’. ¹⁰Maku joni bende jular juponjgi; tek gibedo mbe adote, wuwek gibed jukony. ¹¹Mon bende kumeca gikogibed be mbe lele, ma gibalu abali ngo, ma gidhiro wi ava gin ceke, ma gi mandha kum gincede. ¹²Dong’ jukony gibed cog mon acel acel, ma gibimo wi nyithindhgi ku udigi bende ber. ¹³Kum ju ma gitimo tic mi jukony adre ginwang’u kacungo miki gigi ma gicungo ko ber, ku tegocwiny ma dit i yioyic ma ni i Kristu Yesu.

Walter Liefeld i *The NIV Application Commentary, 1 and 2 Timothy/Titus* (Grand Rapids, MI: Zondervan, 1999), 116, uwacu lembe mae i kum versi maenigi: “Eromo junen cu nia kakeni i 1 Timoteo 3:1 Paulo ugonyo thelembe mi bedo jalieu ku yo ba tic (“tic ma ber”), ungo ku ba rwom nyo katic. Ebewacu ngo ya dhanu giyeny rwom ento tic re.”

3:1-13—Romo ni bedo Jatelwic i Kanisa

1) Ke nen lembe ma jurieyo i kum bedo m’uromo ku tic pa julieu (niwacu, judongo, jupiskopi) i vv. 1-7:

A) Ma kani m’i kind lembe ma jurieyo eni ma nen nia timo tek ni jumaco? Pirang’o ma e kumeno?

B) Wacopo ka timo ang’o calu kanisa ni konyo jumaco mwa ni romo ku lembe ma Paulo ugoro no?

2) Ke nen lembe ma Paulo urieyo i kum bedo m’uromo ku tic pa jukony i versi 8-12:

A) Ma kani m’i kind lembe ma jurieyo eni ma nen nia timo tek ni jumaco? Pirang’o ma e kumeno?

B) Wacopo ka timo ang’o calu kanisa ni konyo jumaco mwa ni romo ku lembe ma Paulo ugoro no?

3) Lembe ma maku kum bedo judongo (vv.1-7) man jukony (vv.8-12) gicopo bedo lanyuth kende, gi thuth mi lembe ngo pi gin ma umaku jutelwic mi kanisa gibed kudo. Waneno maeni i lembe ma nia Tit **1:5-11** utie ku kodhi lembe ma calku (kadi bende girombo ngo) lembe ma juketho. Ke por lembe mi 1 Timoteo ku lembe pa Tito, man ku wadi man ku wadi:

A) I ungu mi lembe ario eno:

1) Bodho man rieko ang’o ma jatelwic mi kanisa umaku ubed kudo?

2) Pirang’o ma bodho man rieko enogi pigi tek?

3) Wan calu kanisa wacopo ng’eyo nenedi nia ng’atu ma ubeyenyo ni bedo jatelwic utie ku bodho man rieko maenogi?

B) Nilubo ungu mi lembe ario eno:

1) Kit timo man kurajo ang’o ma jatelwic mi kanisa umaku ubed kudo?

2) Pirang’o ma timo man kurajo enogi pigi teki?

3) Wan calu kanisa wacopo ng’eyo nenedi nia ng’atu ma ubeyenyo ni bedo jatelwic utie ku timo man kurajo maenogi?

C) Nilubo ungu mi lembe ario eno:

1) Kura bedo man wat ma nedi ku ju ma Jukristu ngo m’umaku jatelwic mi kanisa ubed kudo?

2) Pirang’o ma kura bedo man wat ma ber ku ju ma Jukristu ngo pire tek?

3) Wan calu kanisa wacopo ng’eyo nenedi nia ng’atu ma ubeyenyo ni bedo jatelwic utie ku kura bedo man wat ma ber ku ju ma Jukristu ngo?

4) Kura mi dhanu man lwak matung’ tung’ yenyo ka ketho man ting’o malu ayi lembe man kurajo matung’ tung’. Lwak mi dhanu moko giketho tego i kum ng’atuni man gin ma ebedo ko ma gineno ngo kit wat ma nedi ma etie kude ku juot pare man ku dhanu mange de. Lwak mi dhanu mange yenyo ka mio tego i kum lembe ma lwak uketho, ma saa moko eneno ngo nyo ng’atuca etimo ang’o mna nyo ebedo kud ang’o. Umaku wang’ei piny

ma kura mi dhanu mwa man lwak mi dhanu mwa ting’o ni piny ma pigi tek, ni kum kura mi dhanu mwa nyo copo ngo ni ting’o malu piny ceke ma Paulo uneno ni bedo gin ma pigi tek pi jutelwic mi kanisa.

- A) Ma kani m’i kind lembe ma Paulo weco pi jutelwic i **1 Tim 3:1-13** ma lwak mwa royo cu i i dhanu?
- B) Ma kani m’i kind lembe ma Paulo weco pi jutelwic i **1 Tim 3:1-13** ma lwak mwa royo ngo cu i i dhanu?
- C) Pi kura tela ma lwak mwa timo ma ber ungo ni royo cu i i dhanu, wan calu kanisa wacopo timo nenedi ni konyo ju ma copo doko jutelwic ni bedo ku lembe ma Paulo uwacu ya jatelwic mi kanisa umaku gibed kudo?

5) Lembe ma girombo i lembe ma juweco pi bedo m’uromo ku telowic nwang’re i (v.4) pi judongo, (v.8) pi jukony, man (v.11) pi mon utie bedo “umbe lele”. Lembe ma rom eni utie i thum pa **1 Tim 2:2**. Thelembene utie “kit nyo kura ma nyutho nia ng’atuni esaguwa i timo gin ma jung’iyo ka timo man dong’ *“eromo ku woro m’akoya.”* Piny ma calu “ma adote mbe,” “ma genre,” “yung,” man “bedo leng” gidikiri ni wodho ng’atu ma “umbe lele/m’uromo ku woro m’akoya.” Lembe maeni nen ni gin ma pire tek hai ni Paulo.

- A) Lembe maeni mi bedo mbe lele pire tek rokani i ponji, yiko dhanu man i yero lembe pa Mungu ma kanisa timo?
- B) Wacopo timo ang’o nikonyo ka neno nia dhanu mwa—ma sagune jutelwic mwa man ju ma copo doko jutelwic—ginyang’ maber i kum kwo “m’uromo ku woro m’akoya?”

6) I versi 2, kare ma ewacu nia jaliu ukoubed” cwar dhaku acel,” i dhu Jugriki ewacu nia ekoebed “nico mi dhaku acel.” Lembe marom jutiyo kudo i versi 12 i lembe pa jukony (man bende, “dhaku mi nico acel” jutiyo kudo i **1 Tim 5:9**). Biblia cero ngo dhanu ma gitie kud adhura ni bedo i kanisa, kadi bende gambri ma Biblia neno ber en e mi dhaku acel. Ecopo bedo kakeni re ma gambri mi dhaku acel utie gin ma mitre ni dhanu ma gi jutelwic mi kanisa, ka tek gigambri (gambri re ubedo ngo gin ma mitre ni ng’atuni ni bedo jatelwic mi kanisa). Lembe ma pire tek utie bedo mandha ma nico nyutho ni dhaku pare.

- A) Pirang’o ma bedo mandha i gambri pire tek rokeni ma uketh Paulo unwoye ni judongo man jukonyi?
- B) Kadi bende coko adhura ubedo ni timbre i Israel ma con, i kare ma Paulo ubegoro nwang’u dong’ e lam. Nyo bedo kud adhura e lembe ma nuti man ma umaku juwec i wie i kura mwa, ma sagu i lembe m’udok i kum tela mi kanisa?
- C) Ka versi 2 man 12 giyio ngo nico ma utie kud adhura nibedo jadit nyo jakony, pirang’o ma umaku ebed kumeno—man wacopo gonyo lembene nenedi ni ng’atuni ma nwang’u ecopo bedo jadit nyo jakony ma ber, ma ke etie kud adhura?

7) Lembe adek ma ejigo ko pi judongo (bimo wi juode cu; ng’atu m’uyio kawono ngo; ng’atu ma cil ju ma woko de giweco pire ber [vv.4-7]) pigi tek ni Paulo, pirang’o gin kende re ma gitie ku *thelembe* ma uketho pigi tek.

- A) Ang’o ma ci bedo thelembe ma uketho Paulo uroyo lembe mange pi romo ni bedo judongo man jukony i vv. 2-12?
- B) Kare ma kanisa mwa uketho ng’atu moko ni jadit nyo jakony, ang’o ma wayenyo man ang’o m’uketho wayenyo gin maenogi?
- C) Ang’o ma umaku watim calu kanisa, ka lembe moko nuti, ni ketho yeny mwa pi judongo man jukony uromb ku pidoic pa Paulo?

8) Acel mi gin ma mitre ni bedo jadit ma etie *ngo* kum gin ma mitre pi bedo jakony utie *ng’eyo rieko mi ponji* (v.2). Maeni etie nikum tic pa jukony e tic ma jutime ku kum: etie tic mi mio kony, nyo mi copo dhu yeny mi dhanu (nen **Tic 6:1-6**). Tic pa jakony etie tic ma pire tek mi mio kony mi tipo. Walter Liefeld i *The NIV Application Commentary, 1 and 2 Timothy/Titus* (Grand Rapids, MI: Zondervan, 1999), 138-39, uweco kumae i kum jukony: “Ni pong’o keco lembe pa jukony macon, piny adek gibed nuti: (1) Kanisa umaku gimak lembe mi yeny co ku mon ma gi mandha i cungo migi i kum man i tipo ku kit ma jukoro i 1 Timoteo 3. (2) Dhanu ma kumeni ne umaku gibed ku pidoic, adunde, man kethocwiny mi timo ni dhanu, ma gibenyutho maeni i yo mi bedo ku kisa i kum dhanu ka fodi jucakugi ngo i kum tic. Umaku *gikogibed* jukony ma fodi *jucakugi* ngo ni bedo jukony. (3) Kanisa umaku uketh cwinye ni timo maeni kaka juceke. Umaku enen ni dhanu ceke kara juceke kudi gijik ku *winjo* kende ento *ginen* tic mi mer pa kanisa.”

- A) Calu kanisa, andha watimo lwong’o maeni maber i lembe m’udok i kum jukony mwa?
- B) Jukony mwa ginyang’ i kum tic ma yor i tipo man gijolo tic migi ma pire tek eni nenedi?
- C) Ang’o ma umaku watim calu kanisa ni dwoko cen gin ma Biblia uketho ni tic ma jukony gitimi?

1 Timoteo 3:14-16

¹⁴Lembe maeni agoro iri, m'ageno ko ya abibino i beng'i fodi nyanok; ¹⁵ento tek agalu hai, kara ing'ei maram maku jutim i ot pa Mungu, ma en e kanisa pa Mungu ma kwo, mbegi ku tiend ot mi lemandha.

¹⁶Ebedo ni piem ungo nia giramung'a mi bedo ma ayi Mungu ni kume e dit;

Ng'atu m'unyuthre ku kum,
Tipo nwang'u lembe pare ber,
Malaika de gineno,
Juyero pire de i kind thek,
Juyie de i ng'om,
Jujole de malu i dwong'.

I versi 15 Paulo unyutho kabedo adek ma Timoteo utimo i igi: 1) I ot pa Mungu; 2) kanisa pa Mungu ma kwo; man 3) mbegi ku tiend ot mi lemandha. Ot i dhu Jugriki thelebene copo bedo kare mi bedo (“ot”) man piny ceke ma ni ie (“jam ot”). Maeni wodho piny ario: 1) Kabedo ma Mungu bedo i ie (“ot” pare) utie kanisa, dhanu pare; man 2) dhanu pa Mungu gitie ungo dikiri mi dhanu moko pi lembe moko, ento gi calu juot (“juot” pa Mungu)—man umaku ngo wakier kakeni: en e juot pa *Mungu*, mwa ngo.

“Kanisa [“cokiri” ku dhu Jugriki] pa Mungu ma kwo” nyutho nia kanisa, kan ecokre karacelo, kelo bedo pa Mungu i kindjo i yo ma tung'. Poi nia Yesu ulwong'e “kanisa para”: en e jacak the kanisa (**Mt 16:18**); en e wic iwi kanisa (**Ef 1:18-23**); man ewacu kumae “ka ma ju ario kadi adek gicokri i ie karacelo i nyinga, anuti i kindgi kakeca” (**Mt 18:20**).

“Mbegi ku tiend ot mi lemandha” nyutho lembe ario: 1) “Lemandha” nuti. Yesu en e lemandha (**Yoh 14:6**); Lembe pa Mungu en e lemandha (**Yoh 17:17**; **2 Tim 2:15**). 2) Kanisa pire tek magwei pi ting'o lemandha malu man niketho eng'eire.

1) Ma maku kum “juot pa Mungu”:

A) Nyo dhanu ma yo woko pa kanisa mwa ginenowa calu juot aceli?

1) Ka ungo, ungo pirang'o?

2) Kan andha, ginenowa calu juot acel ma ber, ma giwinjiri, nyo calu ot ma ie ulali?

B) Nyo wanendra calu juot acel, man nyo timo mwa nyutho ya wamer man ku wadi man ku wadi?

C) Ang'o ma wacopo timo calu kanisa ni neno ku tek nia dhanu ceke i kanisa mwa juting'ogi ni juot mwa ma jumaru?

2) Ma maku kum “kanisa pa Mungu ma kwo”:

A) Nyo lwong'o ma “kanisa” e ewinjre ber nyo rac i kind dhanu? Pirang'o ma e kumeno?

B) Calu kanisa pire tek ni Kristu, nyo piny moko ginuti ma wacopo timo ni ketho kanisa pire udok tek magwei iwa?

3) Ma maku ku kanisa calu “mbegi man tiend ot mi lemandha”:

A) Nyo ju ma Jukristu ngo i kindwa giyio nia “lemandha” nuti? Ka e kumeno, giparu nia lemandhane en ang'o?

B) Wabegomo dhanu mwa kara gicop ni “cwaku lemandha” pa Kristu man lembe pare ikare ma gibedo ku ju ma Jukristu ngo? Kan ungo, ang'o ma umaku wabed ka timo kara wagom dhanu mwa cu?

C) Kanisa copo man ebetimo tic mapol, man ekonyo i kabedo mapol i kwo mi dhanu.

1) Tic ang'o ma dongo man lembe ang'o ma kanisa mwa ubetimo i kwo pa dhanu?

2) Wacopo timo ang'o ni neno ku tek nia acel m'i kind tic pa kanisa utie ni bedo “mbegi man tiend ot mi lemandha?”

4) Kinde ma waneno lembe ceke ma Paulo uweco pi gin ang'o ma e kanisa:

A) Nyo wabetimo piny mokogi ma umaku ngo wabed ka timo kara kanisa ubed ku lembe ma Paulo uwacu pi kanisa?

B) Wabetimo ngo piny mokogi ma umaku wabed ka timo ni ketho edok calu ma Paulo uwacu pi kanisa?

5) Lemandha ma dongo i kum Yesu Kristu—doko dhanu, gur iwi yen mathara, cer, idho i polo, man yung pare—juketho i versi 16. Ma maku kum lemandha maenogi:

A) Nyo dhanu mwa e andha ginyang' i lemandha m'i kum Yesu, man ku koc pare ku dhanu mange man doko dhanu pare, gur pare, cer pare, idho pare i polo, man yung pare? Kan ungo, umaku wabed ka timo ang'o kara waketh ginyang' i lembe ma pigi tek kumeno?

B) “Wabenyutho Kristu” nenedi i kind ju ma gi juyic ungo i ng’om ma mwa?

C) Nyo piny moko nuti ma umaku wabed ka timo i yo m’ukoc kara Kristu junyuthe her—i wec ku timo de?

6) I vv. 2, 4, 5, 12, man 15 junyutho lembe m’urombo i kind ot/juot man kanisa:

A) Udi ma tinuni ucaliri nenedi ku kanisa pa Kristu?

B) Udi ma tinuni *umaku* gibed nenedi calu kanisa pa Kristu?

C) Ang’o ma umaku watim ni konyo udi mwa ni doko ayi ma ber pa kanisa pa Kristu?

1 Timoteo 4:1-7a

¹Ento Tipo wacu gbe ya in indo macen jumoko bibadhri kum yioyic, gibiciko ithgi ba tipo mir abidhe ku ponji mi pajogi, ²ni kum dhanu ma gi weg ambili m’uyero lemndra, ma calu ya junyelo pidocwinygi gigi ku nyunyu ma lieth, ³ma gikwero ko ya ku jugambri, ma ging’olo de ya jukwir ring’o, ma Mungu cwio ya ju ma gi weg yioyic maging’eyo lemandha de gijol ku foyofoc. ⁴Kum giracwia ma kwo pa Mungu ceke gi ber ku bang’gi ndri, moko de mbe ma jukwero, tek jujole ku foyofoc; ⁵kum judwoke leng’ ni kum lem pa Mungu ku rwo bende. ⁶Tek ipoyo umego pi ginduni, meca ibidoko jatic ma ber pa Kristu Yesu, ibidoko tek i lembe mi yioyic, man mi lem ponji ma ber m’ibelubo toke cil eni. ⁷Ento dong’ ikwer lembuda mir acidi mi mondongo.

4:1-7a—Peko mi badhri i kanisa

Paulo ular unyutho nia lembe matek moko nuti i kanisa mir Efeso (ka ma Timoteo ubedo ie Jakwath), ma emaku jumoko ma giponjo ponji ma tung’ (1 Tim 1:3-4, 18-20). Edaru ni weco i kum lembe ma pigi tek ma maku kum kanisa; lembe i kum rwo ma ai kud i kwo ma leng’, kara dhanu gibin ba ng’eyong’ec ma bodhojo pa Kristu (2:1-15); bero pa bedo ku dhanu man m’uromo ku telo wi kanisa (3:1-13); kit kanisa gire (3:15); man “amung’ madit mir ayi Mungu” ma umulo kum Yesu Kristu, ma kanisa uyio man eyero (3:16). Kawono dong’ Paulo ulokre i kum lemponji mandha ngo i kanisa, man kit ma Timoteo umaku udar gi kudo.

Sawa moko dhanu paru nia *kwiro* piny mabeco ma Mungu umio man m’ecwio (ku lapor, gambri, cemo moko) dwokogi “leng” ma sagu jumange. Walter Liefeld i *The NIV Application Commentary, 1 and 2 Timothy/Titus* (Grand Rapids, MI: Zondervan, 1999), 151, uweco lembe i kum maeni kumae: “I yo moko weg ambili gibedo ka paru pi lembe mi tipo ma ulokre nyo uidho malu ma i sawa maeca gambri man cemo moko bimitre ngo, nyo gitie rac. Paulo unyutho nia par ma kumeno gin atira ngo kare ma ewacu nia dhanu ma ‘giyio man . . . ging’eyo lemandha’ gijolo cam ma Mungu cwio ku foyofoc. Wacopo wacu nia Paulo copo wacu marom i kum gambri, ento re ka dul ne ubecidho i wang’e eweco i kum cemo kende . . . Ni kwero cam en e ni cayu tic pa Mungu i cwio piny. Nijole man ni bedo ku foyofoc gitie ni yio tic maeca man jengri i kum Mungu . . . Juponji mi ndra gibedo mbe ku foyofoc, ma e dubo ma uvuto ithuth mi jai pa dhanu kud i kum Mungu (Rom. 1:21).”

1) Piny moko girombo i lembe mi *yio* lemndra (v.1) ku *timo* mareco (v.3); gin ma dhanu giyio re matelo wi kit ma gibikwo kudo (man gin ma dhanu gitimo re ma copo bedo lanyuth ma ber mi piny ma giyio i ie andha). Yio lemndra ku timo mareco wang’ dupa gimwonri karacelo ni kum rambu wang’ man ndra (v.2). Ke nen i lembe maegi:

A) Ang’o ma Paulo uwacu ya utie ka ma yic m’ukoc *cakire* i ie? Maeni ke unyutho ang’o pi bero mi yiko lembe mi ponjo yioyic m’ukoci?

B) Nyo kit yioyic kadi timo moko ginuti i kind dhanu mwa i kanisa nyo i kind pacu ma gikoc ku lembe pa Mungu?

C) Pirang’o ma dhanu giyio man gitimo piny ma kumeno?

D) Ang’o ma wacopo timo ni konyo dhanu maeni kara kudi giyi man gitim piny ma kumeno?

2) Ka dhanu gitimo nyo gikwiro piny moko kara gidok “leng’ ma sagu,” kadi bende Biblia uyiogi ngo, i kajikne gidoko ng’eca pa pinyne gi.

A) “Kwero ku jugambri,” kwiro cam,” nyo timo/kwiro piny mange (ma Biblia ng’olo ngo), gikoc nenedi ku “bero, kisa, man kwicwiny” ma ginwang’ri i Yesu Kristu?

B) Ka lembe pa Mungu ukwero gin moko ngo, ento re dhanu giwacu umaku jukwergi, maeno wacu ang’o i kum pidoic migi i kum: 1) ng’ol pa Biblia; 2) bero pa Mungu; 3) yioyic man timotim?

C) Tembo ni turo timotim ma umbe ku cwak i Biblia copo bedo tek hai. Wan calu kanisa wacopo konyo dhanu ni weko yo ma Biblia cwaku ngo nenedi kara ginwang’ bero, kisa, man kwicwiny ma bino nikum wat maber ku Yesu Kristu?

3) I versi 6 Paulo uwacu nia ponji mi ndra umaku “junyuthgi” ni dhanu mi kanisa.

A) Wabetimo maeni ni dhanu ma mwa?

B) Kan ungo, ang'o ma umaku "junyuthi" man wacopo timo maeni ma ber nenedi?

1 Timoteo 4:7b-16

^{7b}Man dong' iponjri giri ni bedo ma ayi Mungu ni kume; ⁸kum riyokum gin moko ma jukwanyu ie cu mbe; ento bedo ma ayi Mungu ni kume kulokane nuti kum gin ceke, m'bedo ku leembang'ola mi kwo ma wakwo ko kawono, ku mi maeca ma bibino bende. ⁹Maeni lembe mandha m'uromo ya dhanu ceke gijole. ¹⁰Kum lembe nini wabemula ku tic man wabeii aiia, kum genogen mwa ndhu ni yo ba Mungu ma kwo, m'e Jalar mi dhanu yu, ndhu mi ju m'uyie. ¹¹Ng'ol gin maeni man iponj de. ¹²Kud iyi ng'atu moko cei ya fodi i nyathin; ento dong' ibed ni por mi ju m'uyio, i lembe, i bedo, i mer, i yioyic, i leng'cwiny. ¹³Dong' iketh weng'i kum somo lembe, man kum jukojuk, ku ponji bende, cil ma m'abino kuno. ¹⁴Kud igal kum giramia ma ni ii, ma jumio iri ni kum lembila, ku cing' ma judongo ketho i wii bende. ¹⁵Tim gin maeni ku cwinyi ceke; tingri dho kum lembe nini; kara teng'ni m'ibeteng'ni ko nyuthre ni dhanu ceke. ¹⁶Dong' ibed ku weng'i i kumi giri, man kum ponji peri. Bed asu i gin maeni; kum tek itimo kumeni ibibodhri giri ku dhanu m'ubewinji bende.

4:7b-10—Kit ma iamiru pa Mungu yikre kudo

1) Versi 7b-10 nyutho piny dupa ma Timoteo (man, ka jumedo dhoge, jutelwic mi kanisa mwa) umaku utim ni yike ni daru ponji mi ndra man timo marac i kanisa:

A) Piny ang'o ma umaku jutelwic mi kanisa gitimi?

B) Wabetimogi maberi?

C) Kan umaku watim maber i gin ma Paulo uwacu no, wacopo timo nenedi kara watim maber ma sagu ni cokri mi kanisa?

2) "Woro lembe" (vv.7b-8) thelembene copo bedo *rokani* ma itimo ku piny moko (calu madu kum ma mitre ku ba nindo ka umaku ibed jaring ng'wec). Nikum ponjo bedo ma ayi Mungu ni kume pire tek ma sagu woro lembe i kum, wacopo ni *neni ku tek* ni "ponjo bedo wor" pi "bedo ma ayi Mungu ni kume" nenedi?

4:11-16—Gin ma nyutho jatic ma ber

1) I very abusieli maeni, cim (ng'ol) utie 10.

A) Gin ang'o?

B) Calu jutelwic mi kanisa, jucopo ka neno yor i bang'wa nenedi pi timo gin ma Paulo uwacu pi jatic ma ber mi lembe pa Mungu?

2) I **3:2** acel m'i kind lembe ma ketho ng'atuni romo nibedo jadit ubedo bedo ku rieko mi ponji. Ponji *pire tek* i kanisa. Maeni ne nyuthre pi wang' mapol ma Paulo unwoye kudo. Pi maeno, i **4:11** jatelwic umaku "ung'ol man uponj gin maeni" [niwacu, Lembe pa Mungu]; i **4:13** umaku "eketh wang'e kum . . . jukojuk ku ponji"; i **4:16** umaku "ebed ku wang'e . . . kum ponji[pare]"; i **5:17** judongo m'ubimo bim jukwanugi giromo ku yung "wang' ario," ma dhene ju ma gimuli ku tic mi "lembe ku ponji"; i **6:2** umaku "eponj man ejuk juk"; i **6:17** umaku "eng'ol ni julonyo [lembe m'udok i kum tiyo ku lim migi ma ber]."

I maeni umaku jupoi nia "lembapora pa Mungu ceke" (**Tic 20:27**) juponjo. Thelembene ke utie nia "Lembagora ceke ma Mungu yuyo i wie ai ba Mungu man ke kulokane nuti mi ponji, mi nyuth ma junyutho ko dubo, ku mi twiny ma jutwinyo kojo de, ku mi ponji ma mi bedopwe; kara dhanu pa Mungu copo romo kakare, m'eyikre ndhu kum tic ceke ma ber kubang'gi kubang'gi" (**2 Tim 3:16-17**).

A) Pirang'o ma ponjo lembe pa Mungu ma ber pire tek kumeni pi kwo pa kanisa?

B) Nyo kum lembagora moko nuti ma *jubewekogi* nyo ke ma *jubetiyo kugi akeca*?

C) Nyo kwo pa dhanu mi kanisa ubenyutho nia ponji madit ubemitre i kum lembe mokogi nyo iwi kura lembe moko gi?

D) Nyo kura mwa man koko mi dhanu mwa nyutho nia ponji madit ubemitre i kum lembe moko gi nyo iwi kura lembe moko gi?

3) I versi maenigi Paulo ubenyutho thendhe nia *kit kwo* pa jatelwic mi kanisa copo pokre ngo ku ponji pare; umaku giwoth karacelo.

A) Kit kura mi kwo pa jatelwic mi kanisa ma nedi ma Paulo uweco pigi hai i **1 Tim 4:11-16**?

B) Pirang'o ma pire tek nia kwo pa jatelwic mi kanisa uromb ku ponji pare?

C) Kit mi timo lembe ma nedi, kan enuti, ma watie kudo (nyo ma umaku wayik) pi ketho jutelwic mwa ging'i i:

1) Kwo migi?

2) Ponji migi?

4) I versi 12 Paulo uwacu, “Kud iyi ng’atu moko cei ya fodi i nyathin.” Versi maeni nyutho ya tek re ng’atuni etie ngo “ngatu ma foduyio kawono” (3:6), judongo mi kanisa copo ai kud i kind “ju ma aradu,” ka giromo ku lembe ma Paulo uwacu.

- A) Nyo kura mi dhanu moko nuti ma umaku junen igi kara jutelwic mi kanisa mwa kudi jucaigi nikum fodi gin aradu?
- B) Yo kucel, nyo *wabeweko* “aradu” kud i lemb tela nikum bedo aradu migi? Kan andha, ang’o ma umaku watimi?

5) Versi 13 wacu nia juketh wang’ i kum “somo lembe [ni kanisa].”

- A) Pirang’o ma maeni pire teki?
- B) Nyo maeni ubetimbre ma ber i kanisa mwa kawono?
- C) Nyo peko moko nuti ku ng’eyo somo lembe i kind pacu mwa, m’uketho somo lembe i wang’ dhanu man ponji m’ulil kende re ma gi yo ma dhanu copo ng’eyo ku lembagora?
- D) Ka can ng’eyo somo lembe utie peko, nyo piny moko ma wan calu kanisa wacopo timo (nyo umaku watim) nuti, kara dhanu gicop ni somo lembagora gigi?

6) Versi 15 wacu ni jutewic nia “Tim gin maeni ku cwinyi ceke; tingri dho kum lembe nini, kara teng’ni peri m’ibeteng’ni ko nyuthre ni dhanu ceke.”

- A) Ka dhanu nenowa, gicopo wacu nia “wabetimo gin maeni ku cwinywa ceke” man “watingra dho kum lembe nini,” m’uketho “teng’ni mwa ubenyuthre ni juceke?”
- B) Kan ungo, ang’o ma umaku watim i kume?

1 Timoteo 5:1-2

¹*Kud irwodh arwodha wi jadit, ento dong’ ijuke calu en e wego; awobi ke calu utumego, ²mon ma dongo ke calu mego, mon ma nyir ke calu nyimego ku leng’cwiny ceke.*

Kawono dong’ Paulo umaku kum lembe mi kit mi timo ku kwond dhanu matung’ tung’ m’i kanisa.

5:1-2—Timo ku dhanu mi kanisa calu wego, umego, mego, man nyimego

1) Versi 1-2 wacu iwa ang’o i kum kit ma kanisa bedo (nyo kit ma *umaku* ebed) kudo?

- A) Maeni lubo nyo mio tego ni lembe ma Paulo uwacu i 3:15 nenedi?

2) Jutelwic mi kanisa umaku gijuk judongo ma dongo calu ma gijuko wego.

- A) Juko judongo calu *wego* nyutho ang’o i kum kit ma umaku watim ku judongo ma dongo?
- B) Nyo kura mi thekwaru nyo pidoic moko nuti ma umaku wapo pigi kinde ma wabetimo ku judongo ma dongo?
- C) Nyo piny moko nuti ma umaku waloki i yo ma watimo ku judongo ma dongo i kanisa?

3) Jutelwic mi kanisa umaku gijuk awobi calu umego.

- A) Juko awobi calu *umego* nyutho ang’o i kum kit ma umaku watim kud awobi?
- B) Nyo kura mi thekwaru nyo pidoic moko nuti ma umaku wapo pigi kinde ma wabetimo kud awobi?
- C) Nyo piny moko nuti ma umaku waloki i yo ma watimo kud awobi i kanisa?

4) Jutelwic mi kanisa umaku gijuk mon ma dongo calu ma gijuko mego.

- A) Juko mon ma dongo calu *mego* nyutho ang’o i kum kit ma umaku watim ku mon ma dongo?
- B) Nyo kura mi thekwaru nyo pidoic moko nuti ma umaku wapo pigi kinde ma wabetimo ku mon ma dongo?
- C) Nyo piny moko nuti ma umaku waloki i yo ma watimo ku mon ma dongo i kanisa?

5) Jutelwic mi kanisa umaku gijuk mon ma nyir calu ma gijuko nyimego.

- A) Juko mon ma nyir calu *nyimego* nyutho ang’o ikum kit ma umaku watim ku mon ma nyir?
- B) Nyo kura mi thekwaru nyo pidoic moko nuti ma umaku wapo pigi kinde ma wabetimo ku mon ma nyir?
- C) Nyo piny moko nuti ma umaku waloki i yo ma watimo ku mon ma nyir i kanisa?

6) Nen calu acel m’i kind kare ma abidhe ai ie ni jatelwic mi kanisa utie i timo ku mon ma nyir. Kakeni Paulo umedo “ku leng’cwiny ceke” i ajiki pa versi 2.

A) Cik ang'o nyo kura timo ang'o ma watie kudo (nyo umaku wabed kudo) ni neno ku tek nia abidhe jwik, man leng'cwiny pa jatelwic mi kanisa man pa dhaku ma fodi nyaku jugwoko?

1 Timoteo 5:3-16

³Yung mon ma coggi tho ma gi mon ma coggi tho andha; ⁴ento tek dhaku moko ma cware tho etie ku nyithindhe kadi nyikwaye de, wek gilar giponj ng'eyo nyutho bero migi kum juot migi gigi, ma gidwok kudo wang' gwok ma junyodo migi gwoko kogi; kum maeni yire i wang' Mungu. ⁵Nie ng'atu ma dhaku ma cware tho andha, man ebedo e kende, e genogen pare ni ba Mungu, man ebedo kokro ku kwayukwac ku rwo diewor ku dieceng' de. ⁶Ento ng'atu m'uketho wang'e gire kum mutoro meca en e avu ma fodi ke e kwo. ⁷Ng'ol gin maeni bende, kara lembacaya bed umbe i kumgi. ⁸Ento tek ng'atu moko gwoko dhanu pare gire ngo, e ka juode ma dhe de k'egwokogi ngo, meca ekwero yioyic, man edoko rac ma sagu ng'atu ma jayic ungo. ⁹Ku jugor nying dhaku ma cware tho ma fodi oro pare ku tundo pier abusiel ungo, ma k'ebedo kor nico acel kende ngo, ¹⁰ma rwong tic ma ber ku yik ungo; tek etungo nyithindho, tek egwoko welo, tek elwoko tiend jumaleng' de, tek ekonyo jucan de, tek elubo tic ma ber ceke kubang'gi kud amora, a dong' jugor nyinge. ¹¹Ento mon ma thindho re ma coggi tho kwergi: kum ka gibijai kum Kristu kum ava gin m'utimogi, e gibiyeno gambri, ¹²meca gitie ku lembe i wigi, kum gidaru kwero yioyic migi ma kwong'a. ¹³Ku sagri ma gisagri ko nini ging'io ku bedo ma swa swa, ma giwotho ko ku ba udi ku ba udi; ma gi juswa kende ngo, endre gi jurwei lembe arweya bende man gi juthub athube, gibegiyero lembe ma maku ku giyer. ¹⁴Ka kumeno ayenyo mon ma thindho ma coggi tho jugamgi, ginyol nyithindho, gibim wi udigi, ku giketh lembe moko wok ma judegiwa bicayu kume cac; ¹⁵kum jumoko daru kier ngi gilubo tok Jok. ¹⁶Tek dhaku moko ma jayic tie ku mon ma coggi tho, wek egwokgi, lembene kud unur kanisa; kara egwok pare mon ma coggi tho mandha.

5:3-16—Timo ku mon ma coggi tho

William D. Mounce, *Pastoral Epistles* [Word Biblical Commentary, vol. 46] (Nashville, TN: Thomas Nelson, 2000), 299, wacu nia nying lembe mi theng waraga pa Paulo ni Timoteo maeni utie: "Pidoic pa Paulo i dul maeni utie ni konyo Timoteo ni poko kind mon ma coggi tho ma kanisa umaku ukony man ma kanisa kud ukony . . . Paulo uponjo nia dhaku ma cware tho mandha, dhaku ma cware tho ma umaku jugwoki, umaku ebed kende, ma ecopo ngo ni nwang'u kony moko kud iba juot pare, man eyenyo ngo kendo ni gambre. Umaku ebed dhaku ma ayi Mungu nikume ma uketho genogen pare i kum Mungu, ma ayi Mungu ne nen i kura pare, ma calu bedo ku kwayukwac, bedo mandha ni cware, pidho nyithindho, gwoko welo, lwoko tiend jumaleng', konyo jucan, man mio kwo pare ceke ni tic ma ber. Bende, nikum lembe matek i i Efeso umaku kum mon ma thindho ma coggi tho, Paulo wacu nia dhaku ma cware tho umaku ekoebed oro pier abusiel ka jugor nyinge. Maeni nyutho ngo nia kanisa umaku uwek mon ma coggi tho ma lembe migi rombo ngo ku ma jung'olo no. Thelembene utie nia kanisa umaku ngo umond i cikiri ku mon ma coggi tho ma kitgi kumeno."

- 1) Lembe pa Paulo pi nwang'u kony no tiyo calu yo mi mio amora mi giero timo mi Jukristu maber nenedi?
 - A) Watie ka mio amora mi giero timo mi Jukristu maber ma rombo ku mer mi Jukristu, man tic mwa mi timo ku ngisi man mer ni ju ma gitie jucan nenedi?
- 2) Yo ang'o ma wan calu kanisa watie kudo mi timo ku dhanu ma gitie ku yeny moko, calu mon ma coggi tho?
 - A) Nyo wacopo ni *kwero* ka mio (nyo ni mio) kony mi lim ni mon ma coggi tho (nyo jucan mange) iwi *kacungo* moko, ma calu Paulo unyutho e?
 - B) Tek wambe ku yo ma kumeno, umaku waketh moko bed nuti, man ka umaku ebed nuti, ebed ang'o?
- 3) Lembaketha moko nuti i kura mwa pi mio kony ni mon ma coggi tho ma jucan ku jumange de?
 - A) Lembaketha ma kumeno konyowa (nyo umaku ukony) nenedi ni timo tic mwa calu kanisa?
- 4) Kony ang'o ma gavumente mio ni mon ma coggi tho ma jucan ku jumange de?
 - A) Kony ma gavumente mio konyowa (nyo umaku ukony) nenedi ni timo tic mwa calu kanisa?
- 5) Kinde ma dhanu mwa gimaku ti nyo umaku wacak kaketho piny moko ang'et pir anyim kara ukonywa ni mio kony ni ju ma "jucan andha" ka karene romo?
- 6) Paulo upoko kind mon ma coggi tho ma ayi Mungu ni kumgi ma gibedo kendgi ku mon ma coggi tho ma gibedo ku juot migi man yo mange mi nwang'u kony.
 - A) Watimo (nyo umaku watim) nenedi ka wawinjo kwac pi kony kud i ba mon ma coggi tho ma gitie ku juot migi kare ma juot meno gijai (nyo gicopo ngo) ni mio kony igi?

7) Ma maku kum lembe mi dhanu m'usayu kony mi lim kud i ba kanisa:

A) Nyo lembe moko gitie i kanisa nyo pacu mwa, ma gikoc ento jucopo pore ku lembe ma ubedo ka timbre i Efeso ma Paulo uweco pire ca?

B) *Lembe ma dongo* ang'o ma Paulo umio calu kony ni Timoteo ma wacopo ting'o man waketho i tic pi lembe ma utie i kindwa?

1 Timoteo 5:17-25

¹⁷*Maku judongo m'ubimo bim cu dong' jukwan ya giromo ku yung ma juyungo kojo wang' ario, ma dhene re ju ma gimuli ku tic mi lembe ku mi ponji de.* ¹⁸*Kum lembagora pa Mungu wacu kumae, "KUD WUTWI DHU KONI DHIANG' KAN EBAYOKO ANYOGI," man ke "ng'atu m'umule ku tic uromo ku sukulia pare."*

¹⁹*Lembe ma jucuko kum jadit kud iyi, tek jumulembene kubedo ario kadi adek ungo.* ²⁰*Ju ma gidubo lembe jukgi i wang' dhanu ceke kara ju m'udong' bende gilwor.* ²¹*Ang'olo iri i wang' Mungu, ku Kristu Yesu, ku malaika ma jugoyo nying'gi, ya iwor gin maeni ma fodi ikung'olo pire ngo, ma k'itimo gin moko ngo ni kum mer m'imaru ko jumoko.* ²²*Kud iketh cingi vur vur kum ng'atu moko, kadi kud iribri i dubo mi jumange; igwokri giri leng'.* ²³*Kud ibed jamadh pi kendo, ento imadh pigulok nyanok ni cino ii man nit ho peri ma betimi bende.* ²⁴*Dubo mi dhanu moko nyuthre ngbeng', gilar gicidho i poko lembe; mi jumoko bende lubo ng'eigi.* ²⁵*Ka kumeno tic maber moko ginyuthri ngbeng', m'ubedo tung' bende copo mungre ngo.*

William D. Mounce, *Pastoral Epistles* [Word Biblical Commentary, vol. 46] (Nashville, TN: Thomas Nelson, 2000), 322, uneno nia, "Lembe mi woro i kanisa sawa ceke ubedo ni lembe ma ie tek, ni nyang' i ie kende ngo ento ni ketho i tic bende. Lemkei mi kanisa, macon ku manyen ceke, unyai ku jai nilubo kony m'uai i Lemabgora." Emedre ni weco i kum lembe ma ukethre i **1 Tim 5:17-25**: "I 1 Tim 5:17-25 lembe dupa nuti i kum woro i kanisa, ma epore ku ma juweco pigi ka mange, calu i Matayo 18. (1) Dubo umaku jutuc wie. (2) Adot umaku jumulembene ubed nuti mapol. (3) En e dubo ma rubo dhanu e ngo ento dubo ma judok i ie kendo kendo e ma mito jutiy i wie. (4) Juko dhanu i wang' lwak umaku ulub ng'ei juko juk nyalwe. Ento ka juk ne ecego nyinge ngo, umaku juk utimbre i wang' lwak. (5) Juk m'i wang' lwak en e mi mio fot ungo ento mi mio lworu mi dubo kendo. (6) Ng'atu ma ubetimo pokolembene, kadi ebed ng'atu ma rom ku Timoteo, umaku etemb ni pokolembene i yo ma pwe. (7) Ketho judongo i kum tic en e tic mi galu ngo, man bende ng'atu m'ubetimo tije utie ku ng'ol iwi ju ma juketho i kum ticne gi. (8) Lembe ma ting'o kaka ng'io i lembe cu man sawa umbe. Kura man timo pa ng'atuni mandha ca nen ndhu ndhu ngo." (Ibid.)

1) Nyo wan calu kanisa watie ku yo moko ma waketho mi timo ku:

A) Culo lim ni jutelwic mi kanisa mwa, "ma dhene ju ma gimuli ku tic mi lembe ku mi ponji de [vv.17-18]?"

B) Adot i kum judongo [v.19]?

C) Judongo ma gidubo lembe ma gibedo asu i dubone [v.20]?

1) Kan andha, nyo yo ma waketho ne koyo kind dubo ma nyalwe ku dubo m'i kind lwak, man juk ma nyalwe ku juk mi wang' lwaki?

2) Ka yo ma kumeno mbe ma waketho, dong' umaku wayik moko, man ka e kumeno umaku gibed ang'o?

3) Ka wabeculo ngo nyo wacopo ngo ni culo jutelwic mi kanisa mwa, nyo watie ku yo moko mange ma wanyutho ku woro ni ju ma "bimo bim cu"?

A) Kan ungo, dong' umaku wayik yo ma kumeno moko, man umaku ebed ang'o?

1 Timoteo 6:1-2a

¹*Wek ju ma gini the mberembere ma gi jumiru gikwan judongo m'i wigi ya uromo ku yung ceke, kara nying Mungu ku ponjine de kud ucidre.* ²*Ju ma judongo m'i wigi de gi juyic, ku gicaigi, kum gi utumego; endre ma sagu wek gitim igi, kum gi juyic ku jumer bende ma ginwang'u kuloka ku timo ber.*

6:1-2a—Juk ni jumiru

Ku bang' lembe ceke ma maku kum telowic, lonyo, ponjiri man ku mange de koyo kind dhanu. Jumoko jutelwic; jumoko ke julub. Jumoko julonyo; jumoko ke jucan. Jumoko wegi tic; jumoko ke jurutic. Jumoko uponjiri malu; jumoko uponjiri nyanok. Sawa moko ju ma gitie i kabedo ma piny, nyo marac givoyo gin m'udiyogi man giloko piny; sawa mange ke gicopo ngo. Timo ng'eca ubedo piny ma ujengo kathere mi lonyo mi ker pa Jurumi. Kawono re timo ng'eca juturo i kare mapol i ng'om eni. Ento re, dhanu mapol ma gitimo tic kara gicop ku miti migi timo tic ni dhanu moko. Ka kumeno Paulo uweco ni ng'eca—man wec pare ma udok i

kum julonyo—utie ku lembe madit mi ponjowa.

1) Nyo dhanu mapol giting’o ju ma gitimo tic migi ya “giromo ku yung ceke [v.1]?”

A) Pirang’o nyo ke pirang’o ma ungo?

B) Ng’atuni copo nyutho “yung” ni won tic pare nenedi?

1) Kadi bende won tic pare ne e Jakristu ngo?

2) Kadi bende won tic pare ne edagu yic mi Jukristu?

3) Kadi bende won tic ne e won tic “ma ber” ungo?

2) *Pidoic* nyo *thelembe* ang’o ma uketho Paulo uwacu ni ng’eca nia gikwan judongo migi ya “giromo ku yung ceke?”

A) Pirang’o ma pidoic nyo *thelembe* maeni fodi timo tic cil unyoni, kadi bende bedo ng’eca dong’ umbe?

3) Versi 2 ubeweco iwi kare ma jadic man ng’eca de gi Jukristu. Ni lubo maeno, bedo rom mwa i Kristu copo bedo nge ku ka kawa i kind dhanu. I andha mi lembe, ng’eca kadi jaratic copo bedo ku ng’ol madit i kanisa ma sagu jadic pare nyo won tic pare.

A) Nyo kare moko nuti i kanisa ma jurutic gitie ku ng’ol madit i kanisa ma sagu wegi tic migi?

1) Kan andha, nyo maeni ukelo telo thol i kindgi i kanisa kadi woko de?

2) Ka maeni timbre, umaku wan calu kanisa wakony dhanu ni daru telo thol ma kumeno nenedi?

B) Nyo kare moko nuti ma won tic kadi jaratic voyo jawothe *nikum* gin ceke gi Jukristu?

1) Ka e kumeno, wan calu kanisa umaku wakonygi nenedi ni weko timo avoci ma kumeno?

C) I versi maenigi, girang’o ma Paulo ting’o ni bedo ni gin ma pire tek ma sagu?

1) Wacopo ni ketho gin ma Paulo kwanu ni bedo gin ma pire tek ni konyo dhanu ma gitelo thol i lembe m’udok i kum tic migi nenedi?

1 Timoteo 6:2b-19

^{2b}*Ponj gin maeni man ijuk juk de. ³Tek ng’atu moko ponjo ponji ma tung’, ma k’eyio lembe ma alili de ngo, ma en e lembe pa Rwoth mwa Yesu Kristu, ku ponji de ma k’e calku bedo ma ayi Mungu ni Kume ngo; ⁴meca etingre, m’eng’eyo gin moko de ngo, endre ebedo kud awanya va ng’atu ma kume lith kum penji ku piem mi lembe, kumira a ii maeni ku por, ku cayucac, ku cwiny ma dieng’ kum lembe ma jukung’eyo ther ngo, ⁵ku dhau mi dhanu ma rieko migi nyothre ma gimbe ku lemandha, ma giwacu nyo bedo ma ayi Mungu ni kume en e yoj kuloka.*

⁶*Ento bedo ma ayi Mungu ni i kume ku cwinyjo m’ucungo ti en e kuloka ma dit. ⁷Kum wakelo gin moko i ng’om ungo, kadi wacopo ai ku gin moko de ngo; ⁸ento ka cemo ku kendi de nuti kudwa cwinywa bicungo kum gino. ⁹Endre ju ma giyenyo gibed julonyo gipodho i abidhae ku i uwic de man i kasegu ku i awanya ma rac ma akeca, wagi gin ma mwonyo dhanu i rwinyo ma jurwinyo man i kanyoth ma junyothri i ie bende. ¹⁰Kum mer ma jumaru ko sente en e ulag kwond dubo ceke, ma jumoko ma ava piny sagugi gikier kum yioyic, man gidhuii gigi ku can ma dupa. ¹¹Ento in re, in i dhanu pa Mungu, ring gini; man ilub peri tok bedopwe, ku bedo ma ayi Mungu ni kume, ku yioyic, ku mer, ku twiocwiny, ku molcwiny. ¹²Kied lwiny ma ber mi yioyic, mok kum kwo ma rondo ku rondo, kum eni ma yang’ julwong’i i kume, man ituco lembatuca peri ma ber de i wang’ jumulembe dupa. ¹³Ang’olo lembe maeni iri i wang’ Mungu, m’umio kwo ni gin ceke, man i wang’ Kristu Yesu, m’unyuthu lembatuca pare ma ber i wang’ Pontio Pilato, ¹⁴ya igwwo k lembang’olane, ma k’ecido ngo, ma cacne mbe, cil i nyuth pa Rwoth mwa Yesu Kristu, ¹⁵m’ebinyutho i rundi pare gire, ng’atu ma Acwic ma Jamugisa e kende, Ubimo ma wi ju m’ubimo bim, Rwoth mi rwodhi, ¹⁶m’e kende m’e won kwao ma rondo ku rondo, m’ebedo i der ma jukucoptundo i vute ngo; ma ng’atu moko foduneno ngo, kadi m’ecopo nendre de ngo; yung ubed ire ku tego rondo ku rondo. Amen.*

¹⁷*Ng’ol ni ju ma gi julonyo i ng’om maeni ma kawono, kara pidoigi kudu bed dit, kadi ku giketh genogen migi kum lonyo ma kare kadhu, ento kum Mungu re, m’mio iwa gin ceke ku berocwinye ni mutoro mwa; ¹⁸kara gitim ber, kara gilony i tic ma ber, kara gibed ayika mi miomic, gibed jungisi de, ¹⁹ma gikanu ko ther ukungu lembe ma ber gigi pi rundi ma bibino, kara ginwang’ kwo ma en e kwo mandha.*

6:2b-5—Adwogi pa ponji ma tung’

1) I versi 2b-5 Paulo ulokre ve ikum lembe pa ju m’ubeyero lemponji mi ndra i kanisa man gin ma maeno kelo.

A) Nyo “kumira, cayu cac, cwiny ma dieng’ kum lembe ma jukung’eyo there ngo, dhok marac, dhau ku dhanu” utie i kanisa mwa nyo i kind Jukristu i kind pacu mwa?

B) Ka e kumeno, *thelembe* mi lembene gin ang’o?

C) Ang'oma wan calu kanisa wacopo nitimo i kum lembuni?

D) Wacopo ka poko kind nyamu i lembe pa Mungu maber ku lembe ma Paulo ubeweco pigi i versi meani gi nenedi?

6:6-19—Mer ma jumaru ko lonyo, juk ni jatelwic mi kanisa, man juk ni julonyo

William D. Mounce, *Pastoral Epistles* [Word Biblical Commentary, vol. 46] (Nashville, TN: Thomas Nelson, 2000), 341, wacu nia: “Bedo ma ayi Mungu ni kume kuloka ne dit kan elubre ku jolo bedo ma cwinyjo kwio. Thelembene poi nia dhanu gibitho calu ma junyologi: ma piny moko mbe. Dong' eber andha ni lubo tok lonyo? Bedo kud ayi Mungu kuloka ne dit . . . thelembene bedo ma cwinyjo kwio ku cemo man kendi. Ento bedo ma ayi Mungu ni kume ma judhoggi uyeny ubedo ngo mi bedo ma cwinyjo kwio. Ento, giyenyo ni doko julonyo, man nikum yeny migi gipodho i uwic ma . . . unyothogi, man gikier i kum yioyic. Maeni tie acel m'i kind rwinyo ma jurwinyo ko i lembagora pir abidhe ma awanya mi bedo ku lonyo kelo . . . Paulo ke ular ung'eyo ni bedo ma cwinye kwio, ungo nia ebedo ku tego ma sagu mi dhanu nyo nikum lembe bedo ber ire. Bedo ma cwinyjo kwio ma Paulo bedo kude ucungo iwi yioyic m'uketho ejengre kudo ngo i kum tego pare gire ni timo tic man enyutho pi jengri i kum Mungu ma e jatego kpo. Bedo ma cwinyjo kwio ma kuloka ne dit utie ma yenyo kapondo pare i lonyo mi ng'om ungo ento i Mungu re.”

1) Lembe mi yenyo ni bedo jalonyo e pire yenyo bedo tek rokani i kanisa kadi i kind pacu mwa?

A) Yeny maeni mi doko jalonyo nyuthre nenedi?

B) Ku yor i ba Paulo, peko madit ne etie ma yor i ijo—niwacu, *ava* mi nwang'u lonyo man *mer* ma jumaru ko sente. Pirang'oma awanya ma yor i ic maenigi rac kumeni?

C) Eni ya wang'eyo dhanu ma gipodho nikum awanya ma kumeni (nyo ma kadi kawono gitie i i yo mi podho)?

D) Wan calu kanisa wacopo niyiko dhu lembe mi yenyo ni bedo jalonyo man mer ma jumaru ko sente e nenedi kara wakony dhanu mwa?

1) Wacogu wi yeny ma kumeni nenedi i iwa giwa?

2) Paulo ucuku Timoteo ya e “ring gini” (ponji ma tung' ceke, timo mareco, man awanya marac ma Paulo ugoro i vv.3-10).

A) E piny acel ni ringu abidhe ni dubo, calu ma Yusufu uringo ku dhaku pa Potifar i **Tha 39:7-12**. Wacopo ni “ringo” gin ma Paulo ubedo ka weco iwigi no—ma sagu ceke awanya marac mi bedo jalonyo (ma e piny ma utie i par mwa) nenedi?

B) Wacopo ni ponjo man ni konyo dhanu mwa ni “ringo gini” nenedi?

3) I versi 11-14 Paulo umio lembe abic ni Timoteo—piny ma jung'olo ire ya etim.

A) Gin ang'o?

B) Wabetimogi ma ber andha?

C) Ka umaku wamed wi lembe ma Paulo uweco no, wacopo ni medo nenedi kara ekony Jukristu maberi?

D) Wan calu jutelwic mi kanisa jucopo neno yor i bang'wa pi timo gin ceke ma Paulo uwacu ya jayer lembe pa Mungu umaku utimi?

4) Ke por yung mi versi 15-16 ku ma nuti i **1:17** man **3:16**.

A) Dhanu mapol giyenyo ka neno Yesu nenedi?

B) Nyo wan ku dhanu mwa de andha waneno Yesu calu ma junyuthe kudo i versi maenigi?

C) Ka wan karacelo ku dhanu mwa nwang'u waneno Kristu calku ma Paulo unyutho pire e, nwang'u maeni copo ni yengo (nyo umaku uyeng) kwo mwa nenedi?

D) Wacopo ni yiko man ni ponjo pi Kristu calu ma Paulo uweco pire no?

5) Versi 17-19 weco i kum dhanu ma gi julonyo.

A) Sawa moko jutelwic mi kanisa gimung'o dubo pa julonyo, nyo giribri ku julonyo, nyo giketho julonyo i kabedo mi ng'ol nikum lonyo migi, no gicimo timo migi mareco ngo nikum jutelwic uyeny julonyo umi sente ni kanisa.

1) Nyo wan de wabetimo lembe ma kumeno?

2) Pidoic pa Paulo tie nenedi i kum kit ma jutelwic mi kanisa umaku gitim ku julonyo?

3) Ang'o ke, ka nyo enuti, ma umaku watim kara watim maber ku ju ma gitie ku piny?

B) Yo kucel, sawa moko kumira nego dhanu ikum julonyo pi lonyo migi.

- 1) Nyo i pidoic mwa giwa kadi i dhanu m'i kanisa waneno kumira benegowa i kum julonyo?
- 2) Ang'o ma umaku watim pi daru dubo mi kumira?

1 Timoteo 6:20-21

²⁰E Timoteo, gwok maeno ma juketho i kori no, m'iloko ko ng'ei kum wec mananu mir acidi ku piem mi ng'eyong'ec ma en e ng'eyong'ec mi ndra—²¹ma jumoko gituco e gikier kum yioyic. Dong' bero bed i beng'i.

6:20-21—Juk m'edaru ko ni Timoteo

- 1) Calu jutelwic mi kanisa, wacopo “gwoko maeno ma juketho i korwa” ma ber nenedi?
 - A) Nyo dhanu moko nuti ma wang'eyo pigi ya “gikier kum yioyic?”
 - 1) Maeni timbre pirang'o?
 - 2) Ponji ang'o ma wacopo nwang'u kud i lapor migi?
 - B) Yo ma nedi ma umaku wating' kara kud “wakier kum yioyic?”
- 2) I yo ma nedi ma ponji pa Paulo ucalu ponji pa Yesu?
 - A) I yo ma nedi ma umaku jutelwic mi kanisa giponj ponji kara ponjine uromb ku ponji pa Paulo i buku maeni?

GOR MANGE MA IUNENO PI KONYO GOR MAENI

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