

Akwayi Apor me Wers 40 - Namba 11

Namba Apar wiye acel ki acel

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Buk Joel obedo, ki nining, pwail ma ayie ka keken ma lapeny ikom kot ma lacen i Buk Maki, dok Joel cako kunu ki tito mukwongo pi diro angwen me turo-cik ma kanisa me Laodicea Seventh-day Adventist otimo. Diro angwen mago me kwanyo ma romo i wang acel acel, ma kitye ka nyutu i jo coc me acakki me Joel, rwatte kacel ki gin ma ango me meco ma romo i wang acel acel i Ezekiel cuk abic. 1863 nyaka 1888 nyutu diro mukwongo, dok nyutu kwero me kwena ma tere me jo Millerite calo ma kiketo i kom cati me jo mukwongo pa 1843 ki 1850, ma kinyutu i Habakkuk cuk aryo, dok ma obedo cim me cik-mubeezi calo ma kinyutu ki i kom balabat aryo me Cik Apar.

1888 i 1919 nyuto odong piny ma ojuko tic me kwek pa tim kwo cing yie, ma omedo rwom me kwo ma kikwanyo ki kanisa pa Philadelphia. I odong me acel, lworu me tye ojing i tic pa jotelo ma kiketo i wang William Miller, ci i odong me aryo me 1888, jotelo pa Roho me Kob me Loro gujuki. Odong me adek me 1919 otyeko cak ki buk pa William Warren Prescott, **The Doctrine of Christ** ci omato ki buk, **Questions on Doctrine** i mwaka 1956. Odong me adek meno en odong ma oyubo rwate ki piny ka Adventism onongo yubo pwoc me ngene pa kit me yat me **American Medical Association**, kacel ki pwoc me ngene pa koleji gi ki jange me akademik pa Protestantism ma ojuk woko kacel ki Roman Catholicism.

I dyer marac, cik me pwony ma oa i peni Ellen White pe igamo, kendo ginacako keto i kare ne gi tic pa pwony me lobo ma pe atir, calo tye ka kipok i nying tam me pwony pa Girik. Pwony pa Girik kipok i kit me atyat Athena, ma kiketo i ot me Parthenon ma tye i piny acel kun dubbe i Nashville, Tennessee.

Pwonyo adwong ma ada a nyutobere i Baibul i kin cing ot pa pwony me lunabi ma twero ki lanabi Elisha. Cok me Maccabee ma ocalo i mwaka 167 BC ka oo wa i balo Yerusalemu i 70 AD, ne obedo i wi romo madwong lagam me kwedo bedo me pwony pa Girik ma donyo i kite gi i kwo pa rok gi i ngom me woko ma me kakare, ma neno cwiny. Lagam pa Maccabee ne obedo cok me kwedo twero pa Girik i rwom weng, ento twero me pwony pa Girik ne otino i yoo ma tye i lok me kwena gi i peko me cwiny pa jo ma ne gin gi adwong me Maccabee, meyo pe twero peko kwanyo ki ada ni pwony pa Girik ne romo bedo cik ma dit loyo weng ma ne atye kacel ki kwero pa Jo Yahudi me kwanyo Yesu Kristo calo Mesaya gi. Buk mapol ocoyo me nyuto twero marac pa pwony pa Girik i kom Jo Yahudi, ki dano me pwony ma pe tye kakare i kwanyo pa Jo Yahudi me ngolo gi i yat me ataria Kristo.

Ngol me Maccabees rwate kare acel ki ngol me mwaka 1776 i piny me chuny me jamwono me kwo. Kombedi tyeyo yunibasiti ma kilikiligi ma romo 4,000 i United States, ma kicweyo i kom filozofiya me kit me pwony pa Greek ki pa Jesuit. Ba anywal ki bedo pe i cik ma onongo tye i myaka apar ki medde ma okato, twero yubo kwede atir ka aa i kabedo manongo gi nyute ka

“centers me pwony” i United States, ma pi dekad mapol ginonongo tye ka ginjwayo i tama me lutino pwony ma pe lapeny, ma wa onongo kimedogi dong kare con ki yubu me jami pa media ki ka me yub me cwinya me yot, me gomo filozofiya me globalist ma oa i filozofiya me satani me kare me French Revolution. Lutino pwony pa yunibasiti me tin kombedi wa onongo kimedogi dong me yee kit me kwo ma Sodoma ki Gomora nyuto, kunu pe ginodonyo i kabedo me pwony ma kicweyo me lwenyo jo me rwot me mwor, jo Kristo, ki historia me Amerika me ada. Laco me United States me tin kombedi ma mito ni onwong ngeyo kit me cing acel pe, cing acel pe me tim me ngol me sprawa ma pe rom, ma tye ka tyeko tim me “justice and truth being cast into the streets” calo Bible ki Spirit of Prophecy nyuto, myero ongene ni kit ma tye kombedi tye ka cweko gi lwenyo ma kicweyo ki yub ma lamal, ma kijwayo i tama me dano aa ki i myaka me acel me kwo pa dano kun to ka dano tye i yoo me pwony ma kicweyo me kawo ludziny piny i bwo loch pa elitist globalists—teko pa dragon!

Tye mapol madit abicel tye i lok me Ellen White; pwony, yubo kwo me yot kom, kwo me Lukricitayo, tema me Lweny Madit, ki woro Katonda i kit ma tic i kwo. Pwony obedo acel i tema mapol madit abicel i Cwiny me Langi, dok Ellen White obedo lanabi ma me Baibul kaka lanabi ducu ma kigwoko i Lok me Katonda. I kin jami mukene, man nyuto ni kwo ne obedo adwogi pa, ki me, jo mia acel ki angwen apar angwen. Ka pe tye ngat mo ma tamo ni Kristo keken aye myero obed adwogi wa; Pawulo owaco:

Pien kum dong wun obedo ki jo pwony alufu apar i Kristo, to wun pe ki wony mego: pien i Kristo Yesu an acwalo wun kun acalo ceng ki lok me wang acel. Omiyo atye ka lega wun, na wun bed jo na lulubirira. 1 Corinthians 4:15, 16.

Calo lakwena, Ellen White obedo labol. Tye ento kare acel keken ma Ellen White oyebo rwot pa bedo dano me bodi me ladit, ka i kare me cako koleca mo ma ogamo cik me pwony ma ada, calo ma onyutere woko ka acel i kom timbewa madwong abic me lwak pire. Koleca meno i Madison, Tennessee, tye i kin gwoko pa taon madit me Nashville, Tennessee. Pe keken ni oyeyo me bedo i kom bodi me cako Madison College nyaka mwaka 1904 ci nyaka mwaka acel mapwod pe oto i 1915, ento bene en aye obedo gin ma pire tek i yero piny ma koleca eno okeno iye. Nashville obedo senta me kit me pwony pa jo Greek ma otyeko konyo i gengo jo Yahudi me pe rwate ka gamo Messiah gi i historia pa jo Maccabees, ma ginyutu Protestantism ma obale woko i kare ma wan kombedi tye iye. Laini pa jo Maccabees kicako keto maber i historia ma otyekore me olam me cuar, ka onyutu Protestantism ma obale woko ma kombedi kikonyo cakke oyongetyeko i pwony ma tye calo acel keken, (entowa i kit me kombedi) nyig coc me bal ma tye me tim marac pa pwony pa jo Greek.

I kin ogwoko adek me Adventism, otino dongo ma gikwanyo Yamo me Obita i mwaka me 1888, giyero me keto cing i loko me nongo pwonygi i yo me rwom me pwony pa lobo. Nashville tye ka ka nyuto me kikome me pwony ma adier ki pwony ma pe adier. Lanebi oyero taun acel ma lobo bene oyero me keto i wi wiye pwony me Greek, pien pwony me Greek pe calo pwony ma adier ma gin onongo cike me lowo adier i gin manok manok ma gicwalo peke pi kwanyo i wiye lwo me gin weng. Pwony ma adier en aye kacung ma pire tek me tema mukene angwen ma dit pa Siista White: loko me yot kom, lobo me woro Katonda i tic, kwo me Kiricito, ki madit loyo, tema me The

Great Controversy.

Yesu kare ducu nyutu agiki i agiki me acel, kadi tem i potu Eden nyutu tem ma kombedi piny tye ka kakware kwede. Tem ma i agiki obedo acel ki tem ducu me Baibul, pien Katonda pe loko nining. Tem me Baibul obedo kit me tem ma i yore adek, ma kwanyo gurup adek me lulweny aryo, ma i agiki me kit me tem no dong onyutu iworo. Malaika me acel waco yore adek eni calo lworu Katonda, miyo En ducu me deyo, pien cawa me tem me poko me ngol me kop odonyo. Yore me acel obedo cik me pe camo yat me ngec pa ber ki marac. Pien pe onongo ki lworu me Katonda ma mite, Eva pe okelo tem me yat no, ci ocamo nyig yat ma inyutu calo ber kede marac. Lworu me Katonda ma Adam tye kwede pe ogengo en me donyo i kwero me yat no, ci ngol me kop obin kacel i komgi aryo, ka giworo kwena me ngima ma pe tye ki bedo ma dok pe opong ki bedo pa Bule me Yehova.

Tem marac me ngec me nino me agiki cako ki ciko me cam me tic me medde me ngec ma ginywolo woko i ka pwoy pa Yesu Kricito tuwiny ka kare me temo pa dano obino i agiki. Obedo ka i kin jo Adibentis onyo jo ma pe i kin Adibentis, temo no oting lobo iolo me jami me “ngec” ma ginywolo woko i kare wa, onyo kwedo jami me ngec meno. Temo me ngec meno kitye ka cing ki yat me temo ma i potu, ma nyutu ngec me ber onyo ngec me marac. Pwoy ma atir okwanyo kabedo ki cing i Nashville, Tennessee i mwaka 1904, dok pwoy ma pe atir okwanyo kabedo ki cing i Nashville i mwaka 1897, ka dong gicako megere dok i mwaka 1920 calo ot ma bedo ter. I kom ngat me poko ni, pwoy ma atir ogengere i Nashville, dok pwoy ma pe atir bene ogengere. Ka dong oto i mwaka 1915, pwoy ma pe atir ocer dok i tyeko me aryo dok me bedo ter pa ot pa Parthenon, dok pwoy ma atir okwedi woko ki lamo ki piny pa ladit pa kanisa me Adibentis me nino me abiro ma me Laodikia.

Nying nying ma giwaco pi Nashville, “Athens me Bongo Abic”, okelo yub me yero ot man calo gin matye ki rwom maleng i Exposition me Centennial me 1897. Ot mapol i exposition meno gityeko yubo ka gin aye i but jo mukwongo me kare macon. Ento, Parthenon keken aye ma obedo rwom atir me cako kwanyo gin manok ki manok. I kare-ni Nashville, Tennessee, oyikowoto ki nying pi wer, ento mapwod ka Museum me Johnny Cash pe pud tye, Nashville onong omiye nying pi pwoy, pe pi wer.

Ikino i myaka me 1850, Nashville ne onongo ocalo awinyo nying ni “Athens me South” pien dong ne gityeko cako kacok me pwoy ma lacel mapol; en aye ne obedo taon me acel i South me Amerika ma ocalo kit me pwoy pa dul ma piny onyo. Ka ce oromo agiki me vek me mwaka meno, Nashville obedo ka neno ni Fisk University, St. Cecilia Academy, Montgomery Bell Academy, Meharry Medical College, Belmont University, ki Vanderbilt University tyen lok me yabo doggini. I kare meno, Nashville ne ngene calo acel i but tauni me south ma gityeko yubo maber ki pwoy maber, ma opong ki lim ki kit me lobo.

Tajem me tim marac obedo aryo: nying gin dok tiyo, i Lok ma kelo neno. Neno ma aa ki cwiny maleng nyutu Satana, ki papa, ma Lakwena White lwongo ni “ceng me tung cing lacel pa Satana,” kaka tajem me tim marac. Ento “tajem me tim marac” bene pwoy kuom rwom me rwate me ada ki bal. Gikulo angwen pa Joel me ngol kiristo rwate gi Ezekiel caber apar wiye ma loko abich me

gigo marac ma tye ka medo dok malo. Caden aryo meno rwate gi kanisa angwen mukwongo i Revelation, dok kanisa me adek kinyutu i rwom me rwom pa Constantine me yubo Kiriciti ki rwom me piny me pakan. Kanisa angwen mukwongo meno rwate gi lok me kare pa Israel me con, ma tye cal me lok me kare pa Israel me kare ni.

I kinyo adek i Israel me nakwongo, rwodi pa Israel obedo ka tye ka cweyo gube ki lwak mukene ma pe onongo myero kibinowot ki jo pa Katonda. Pararel ma tye iye i kin Israel me nakwongo adier ki kanisa me Kristo calo kit ma kiketo iye i buk me Revelation obedo lok pa porofeta ma kikelo anyuto maber i puonj ma kinyingire ni, Habakkuk's Tables. Joel oyube anyim jonywal me angwen ki me agiki ma "ki ngeyo woko" ki i bedo lwak ma kiyero pa Katonda me cingober, kacel ki jodongo me abicel ki abicel ma tye ka doggiro i cing anyim ceng i iye jo abomination angwen ma tye ka medde i Ezekiel. Anyim jonywal me angwen meno, kama Seventh-day Adventism me Laodicea kingeyo woko ka gidoggo i cing anyim ceng i kare me cik pa Sunday, oyube kacel ki kanisa me angwen me Thyatira ma tye ka cimo loc pa papacy i 538 onyo i cik pa Sunday ma tye ka bino cok. Kanisa me adek me Pergamos nyuto "kompromais" onyo "yubo i dyere" ka obedo Israel me nakwongo ka oyube ki rwom pa bwak pogañ, onyo Constantine ka oyubo pogañ ki Kristo-jan, kede jo neno aryo meno gitye ka lok ki anyim jonywal me adek pa lyel me ngom ma tye i Revelation apar wiye ki adek.

Oturo angwen adek me United States, ma i kin adwogi mukene bene guneno calo Egitito i kare me twero pa myaka 400/430, ma opwodde ki Faro toyo i pii me Nam Atwal. Pii mago oyubo agiki me taifa ma onego opim ka Lubanga okelo yaa me gwokke pi Israel me anyim i but lanebi Musa. United States opime i kare ma ngol me kwanyo cwiny opwodo i kom kanisa pa Lubanga, ci myero ngene ni pii ma ogiko kwanyo Faro pe otwero iye keken, ento peelo me yamo me ceng otumo ma obedo tye ka oketo pii i kabedo ne, ka Lubanga tye ka gwoko lutino ne ma oyer. Yamo me ceng en neno mar adek ma opoko i Sunday law ka yik-yik me Revelation apar ki acel obino.

Ogwul ma otelo anyim pa ogwul ma angwen ki ma agiki pa leb macalo pa lee mar piny otutunu i kom tung ma Republikan ki ma Protestan. Cwiny mar rwom-kom ma tung mar Republikan otimo i ogwul ne me adek obedo i kare ma otyenyo kwede lweny pa piny me acel, dok onyuto ni United States otyeko keto cwec me lobo gi me lim ne i cing jo ma rwate ki piny lungi pa Federal Reserve. I kare acel no, Adwentism pa Seventh-day ma Laodikea onongo tye ka temo me miyo tic ne me yat ki me pwony "accredited" i ngene ki cik me pwony ki yat pa piny. Ka kitiyo kwede calo tic, "tajiri me tim marac" onongo tye ka repreenta rwom-kom pa Constantine ki pa rwodi Israel me anyim gi teko pa piny. Lok ma uyuto me neno rwom-kom no obedo "amalgamation," calo gik ma kiwaco i dikisonari me kare pa Ellen White ni; "to mix or unite in an amalgam; to blend." Yat pa ngec me ber ki marac en yat pa amalgamation, yat pa rwom-kom. "Lweny maduong ma agiki," en cwerwiny me cik pa Sunday, dok yub pa Satana pi cwerwiny no en "tajiri me tim marac," ma omedo rieke pa dano ki objeker pa Mungu.

"Setani tye ka keto yubbe ki tic matek pi lworu madit ma agiki, ka dano ducu bino tero butye i kabedo me tung acel..."

“Winu dwon-gi, ngur goro tekone ma tye ka looto i wi lobo. Tye dwon mo pa lego ni? Itye ka neno anyut mo ni nying Lubanga kene? Tye ladit pa dyec mapol, atika mapol; ento gitye ka tyeko cweyo cik pa Yehova i poto tyeng-gi. Bongo-gi obedo mot ki remo pa cwiny jo. Dula mapol tye ka cwayo yat tungolo bot jook marac. Nen, wun ma ityeko ka twero i kin woro cik ki pe woro cik. Nen i tam ni i neno dula mapol ahinya ka lamo i otero pa Satana. Winu wer, ki lok, ma gilwongo ni pwony mamalo. Ento Lubanga owaco ni ngo?—Tajem me tim marac.” Pamphlets, 004, 11.

I kare me tung lweny acel ma “dano ducu bibedo ka tye ka gwoko can” temo me poto Edeni tye ka doko kwo. Temo no ma i acakki en aye pe onongo otwero ka cing i yat acel i dye poto, kombedi i agiki tye ka doko kwo i wi lobo ducu. Tic pa Satana ma rwatte anyim me lweny me agiki en aye “tajwe me tim marac,” ma gitye ka loko ni “pwony ma malo!” Cing me “pwony ma malo” i lobo me lyel me piny nono tye ka nongo i Nashville, Tennessee, “Athens me Kabedo,” ka kacel ki tempulo me Parthenon ma tye eno, ma tye ka rwatte gi pwony me ada ma onongo kany i Nashville gicako ka nyutu kwede i Madison College. Lok man ma aa ki neno me cwiny gitye ka tito weng i agiki me coc man, ento jami manok myero gicatgi kombedi i kare man.

“Dano ducu mito ryeko me nongono ki temo maber taj taj me yeny adwogi me peko marac ma tye ka nyutu rwom maduong adada i agiki me lok pa lobo man....”

“Pe yoo yo i dyee me kelo Paradiso ma ocako dwogo. Kwena ma kimiyo dano pi nino magiko gi pe me rwatte ki yub pa dano....”

“Jo ma Mungu oyeko kelogi i kabedo me gen ma dit, twero loko kiwoko ki i terang me polo dok gengo i riekko pa dano.... Dano weng ma mito nongo kit marac ma myero obi weko gi bed lutic acel kacel ki Mungu dok gii nongo pwoc pa Mungu, myero gipwod gi kengi ki ikin mwony pa Mungu, dok gikwat ada ma Kristo omino Yohana me miyo piny.” Manuscript Releases, volume 18, 30–36.

“Ducu wen” ma mito “ryeko” nyutu ducu ma kinywako i yo me tem ma agiki romo keto piny jo lacamo kwede me kit aryo. “Jo mariek” obedo jo ma gengo “ryeko” ma mite. Yo me tem cako ka kwanyo me Yesu Kristo kiyabule woko, i kare ma tye cok ki agiki me kare me temo pa dano. Yabule man cako “medo me ngec.” Jo ma obino cing ki tem ma twero ki kwanyo me Yesu Kristo gibigengo “moo” me ngec me profesi ma kiketo pi telo, me yubu, kadi me pwodho con ka i wi cobo me yamo ma aa ki upande me tai i kare me cik me Sunday. “Yat me ngec me ber ki marac” en cim me Mukate me Polo ma pe en ada, ma myero ki cam onyo ki kwero.

I Galili, i sinagog me Kapernaum, Yesu otyeko twolo jo ma twuto i ngeye ki pe tye kare mo mukene i ticce me can. Kanyo, temo ne obedo ka lok me profeta pa Kristo obedo me lok kikome onyo me cwiny; dok jo ma pe olimo temo meno, pe olimo—pien gityeko wilo ni dano myero odong ngima ki lok duto ma aa ki i dogi pa Katonda. Kristo ne owaco maleng ni En aye Mukati ma ki cwako piny ki i polo, dok jo ma pe olimo temo meno ne gicako yubo Ada ki ryeko pa dano, ma Kigiriki ne gikwanyo calo cwinygi.

Ka onyo Eva ocako poro marac i poto, Kristo dong otyeko ciko Adam ki Eva obedo ni pe gulye nyig yat me ngeyo maber ki marac. Moko me wang acel i hatua adek me Injili me naka wick en

Iworo Katonda.

“Wek tamo okwany adiera madit ma nyut pa Yubo, ci pe dok biye ni tiyo ki teko ne i kom weye mapol me goba; en biwot ki cwiny marac ki yweko buk ma obale kede yubo me tetam ma pe tye ki tic, ma tye ka balo kit me youth me kare ni. Jo ma otedo lok kacel ki lukwena kede lutam me Baibul, ki jo ma cwinygi otim ki tic maber pa bohater me wiye, gibino aa ki poto me tamo ma tye ki mwaki mapol kun gicwiny maleng loyo, ki tamgi oyotodde malo loyo, kuliko ka gi bedo ka kwan buk pa lulubanga me piny ma gimaleng i ngeye loyo, onyo ka gitamo ki mio deyo i kom tic ma Pharaohs kede Herods kede Caesars me piny gityeko timo.”

“Tek me jo matino dong opwonyore ka pe gi timo Iworo pa Katonda bedie kacako pa ryeko. Rubanga omiyo Daniel ryeko ki ngec, pien en pe oyeco ni tek mo keken omube ka gengo twero pa cikone me dini. Tyen lok ma omiyo wan obedo ki jo mamite lapeny, jo ma nongo kanyo ki ber marac pe, kadi jo ma loyo me welo, en ni gi tamo ni twero nongo dit pa dano ka gin tye ka kwanyo kwer ki polo.” *Messages to Young People*, 255, 256.

Eva oneko “Iworo me Lubanga.” En nywako obed owinyonyo ki lok me Lubanga, man aye kit pa jo mia acel ki abicel ki angwen alufu. Iworo me Lubanga en mo me acel i kin temo adek, dok cako ka Lok me obwak pa lunebi oyabore, ka dong i agiki okwanyo gurup me jo marac ka iye pe, pe; okwanyo gurup me jo migeni dok gurup me jo poye. Cako pa jo ma kiketo ni gibed jo migeni en winyonyo ki Lok me Lubanga. Eva pe otimo man, dok ka gikube ki hatua me aryo me yor me temo, pe onongo twero me miyo Lubanga ducu, ka dong gikube ki cawa me biko, ka iye onyuto lyel me Laodikia.

“Dano weng ma mito miyo kit pa Lalocino me Kristo obed atir dong pe twero kwanyo yung pa Kristo. Ka gi mito bedo kacel i kabedo me polo i Kristo Yesu, myero gi pwonj ki i kom En ka pud gin i lobo man. Kristo pe omyero cwin keken. Ngat weng pa kwon En obedo me cwec me kica maler, ma pe yeny kwo pa en keken. En ojolo kit pa dano wek onyutne lobo ma opoto, Satana kacel ki boi pa en, polo weng me polo, ki lobo mukene ma pe gipoto, ni kit pa dano ka okwanyo kacel ki kit pa en me Lubanga, twero bedo lube matek i cik pa Lubanga. Dano weng myero pen, ‘An myero atim ngo wek akwanye?’ Lubanga mito cwiny ma obol, ma otimek, ma yilo i lok pa En. En aye buto keken ki i kalo me Lubanga ma wan twero gamone lyel me polo, ma ka otyeko gamo, bino miyo wan nen maber twero-wa ma otino, dok onyutowa dyec ki ducu pa Kristo. Ka man onenore, Lubanga keto wa i bwo telo pa Cwiny Maleng, dok En bitelowa i ada weng.” *Bible Echo*, July 20, 1896.

Kubeer pa tye adaa ki bal obedo tic pa Satani ma ngene calo tajiri me tim marac. Kicwako pa dano ducu i nyut me agikki me ngol me kwena kikwako i tempel me Parthenon i Nashville, Tennessee.

“Pe pe tye me ryeko me oro jo wa ma tye anywalino i wi otogo me pwoony, kama gitye keto karegi i nongo ngec me Greek ki Latin, kun wi gi ki cwiny gi tye kwanyo ki tic pa tam ki yub me jopuony ma pe giyero i kom Yecu, ma gikwanyo me pwoonyogi wek gubed maber i leb manok. Gin gitye nongo ngec ma pe mito tutwal, onyo ma pe rwatte ki puony pa Lapuony Madit. I kin kwan mapol, jo ma gikwanyo pwoony i yo man gitye ki yeke me yero gin kengi. Gicwako ni gitye oo i bor me pwoony ma lamal, ci gitye yubo kengi ki pyem, macalo pe gitye latin me pwoony dok. Gitye balo me tic pa Katonda. Kare, jami, ki kwan ma jo mapol gubedo

tyeko i nongo pwoony ma pe tye ki tic lapore, rwotone onongo onego omii i nongo pwoony ma myero olokogi bedo coo ki dako ma gucung maber i kom jami ducu, ma gilwongo pire me kwo me tic atir. Pwoony ma kit man onongo obedo ki wel madit tutwal botgi.”

“Gin ma jo kwan tye ka gwoko ki gin pe ka gikwanyo i sukulu wa? Gitye ka cito kwene? Gitye ka cako timo ngo? Tye ni gi yot me ngec ma bi miyo gi nywako jo mukene? Gikwanogi me bedo wony ki min ma lacik, ma tye ki ryeko? Romo gicung i cing ot kaka jo pwoony ma lacik? I maisha gi me ot, romo gigi pwoonyo lutino gi i yoo ma bi miyo jo ma gi bedo ot ma Katonda romo neno ki yomcwiny, pien en cal me odi me i polo? Gitye ni giyamo kwan acel keken ma adier romo lwongo ni ‘kwan ma malo loyo’?”

“Peko ma iwang maloyo obedo ngo? Peko mo keken pe twero lwongi ni peko ma iwang maloyo, ka pe oketo cal mar polo, ka pe otelo anywola mapol ki anyira mapol me bedo calo Kristo, kadi bene oyubo gi me cing iwiye paco gi i kabedo pa Lubanga. Ka, i kare me kwan ne, anywola acel pe oyubo ngec me Greek ki Latin kacel ki tam ma tye i buk pa jo ma pe yero iye, pe otiyo ki bar ma dit ahinya. Ka Yesu Kristo dong oneno ni kit man me kwan en gin ma mite ahinya, pe do pe myero omiye luticce kwan ni, megii ma en ne opwoonyogi me timo tic ma dit moloyo ma dong con omi bot dano me cing, me menyo gin i piny? Ento, i kabedo meno, en oketo ada ma ler i lwetgi, me omiyore bot piny i yorone ma maler ki ma pe oyabyo.”

“Tye tye kare ma jo ma ngeyo leb Greek ki Latin mite. Jomoko myero ongonyo leb manok. Mano ber. Ento pe dano ducu, kadi pe pol, myero ongonyogi. Jo ma paro ni ngec me Greek ki Latin obedo gin ma pire tek pi pwoony ma malo loyo, pe romo neno laca. Kadi pe ngec me tajiri pa gin ma jo me wilobo lwongo sayansi mite pi donyo i ker pa Lubanga. En Satana ma poko i tam dano lok me bwongi ki custam, ma twero kwanyo pwoony me atir ma malo loyo, ki ma bibalal woko kacel ki ngat ma pwoonyogi.”

“Jo ma ogamo pwoony ma ba adwong pe gityo wanggi i polo. Pe ginywalo neno Ngat ma en Leic me adier, ‘ma lero dano ducu ma bino i piny.’ Gineno gin ma pe tum nikare ducu calo jami me tipu, ka gilwongo atoma calo piny, dok piny calo atoma. Pi jo mapol ma ogamo gin ma gilwongo pwoony me malo, Katonda owaco ni, ‘I ki pim i meca, dok onongo ni iye tye ka goro,’—ka goro i ngec me tic me cing ma tye i yore me adier, ka goro i ngec me nining me tic kwede kare maber mada, ka goro i ngec me nining me tyo pi Yesu.” Review and Herald, August 17, 1897.

Ciko ma ilweny me gimo ma i Nashville pe obedo me kabedo mo keken; en obedo kweri ma enon irem madit ma kiwot iye i kom Jo Mukwano me Sabiti me Abiro, Amerika, ki piny weng. Gimo ma i Nashville tye ka nyuto kit ma opoco me jami mapatpat pi gurupu mapatpat me Jo Mukwano, pi labongo me piny, ki pi piny weng. Gimo ma i Nashville en kweri pa Lubanga i kom pwoony ma pe atir, ma kiyubo ki yat me ngec me ber ki marac.

Wabedo dong mede ki adwok man i caku mukene ma bino.

“Ka i kom cal mapol-polo, Rubanga Yesu onyuttye bot Yohana kit ma gin marac kede teko me bwonia pa jo ma gupore ki cwercwiny pa gin i lwor me kwanyo jo pa Rubanga. Dano ducu mite i ryeko me yeny ba kene-kene mung me tim marac ma obedo i kit ma dit i tum me giko me lok pa lobo man. Nyuol pa Rubanga i kom tim marac ma woto i cing jo me lobo ma gitye i

rwom me cingi-cingi, jo ma gipinyo kengi i kabo me mung kede i kubo me gubbe, pe giworo cik pa Rubanga, myero omi jo ma tye ki ler me ada romo gwokke wek gicotke ki tim maraco magi ducu. Ber-bed, jo me dini me goba ducu i lobo bibedo ka ginyuto timgi marac; pien kibedo kacel gulu abic, jo ma gikwanyo cik pa Rubanga kede jo ma gilwenyo cik maleng pa Rubanga....”

“Marac ma tye i kin nyikwanyo pa mon kacel ki pyer otyeko konyo maber ki Rubanga. ‘Abi keto marac i kin i kede mon, ki i kin nyikwanyi ni kede nyikwanye; en obino turo wi i, kadi bed i ibino turo cing tyenene.’ ‘Dok bot Adamu En oloko ni, Pien i olimo dwon dako ni, dok i camo yat ma aciko ni ni, Ka i pe icam ki i kom: ngom ogwayo kuom in; i iyee i ibino camo ki cwerewiny i nino ducu pa kwoni; obino miyo toi ki ogwang’ i boti; dok ibino camo yat pa poto; ki ocok pa wang’i ibino camo mugati, wa i dok cen bot ngom; pien ki i iye pe i kiyabo ki; pien i pyer, dok ibino dok cen bot pyer.’”

“Ki lubo yo ma en aye kikome, ki timo ma rwatte ki tembali pa Satana kede ma kwanyo ki wii dwong cen ma en ngene me Lubanga, dano otemo gin ma pe tye anyim me tyeko nongo cako kede me gwoko ber pa en kikome. Kit ma meno, en onongo ngec me alokaloka i kom pe ciko me cik pa Lubanga. Kit ma meno, en ongene ber kede marac; kit ma meno, en ojwalo woko adwong pa en kede rwom pa en bot Lubanga, ka oyabo wang nam me marac kede can me oo i piny weng pa lutino dano. Dano adii kombedi pe tye ka timo tem ma acel meno! Kare mene ma dano bino pwoyore ni yo acel keken me gwoko ber pa en tye i kom geno weng i ‘kit ma Rubanga owaco?’”

“Catan tye ka temo keto yen obedo pa rwom ma en aye olweyo i dyo me lutino pa Lubanga ki yo pa dano. En tye ka temo ni gitye ka rwom iye calo Lubanga, onyo ata ni gubed iye malo kato Lubanga.

“Ka loko Sabato dok i nino me acel pa cabit, en owoto ki dano me pe yero twero i lok me Ayuda, ci me neno yore gi kacung gi ma gityeko cwiny ni gineno calo gingeyo loyo i wanggi awene kadi i tamgi ma obale. Ki cwiny me dano, en owoto ki dano me neno cik pa Ayuda ma ocako nyutu maber ni pe tye ki tek calo tim me kit me dano, ci me neno ni kwanyo i cing cik meno ma pud obedo kare ducu lela, alenga, dok ber, pe tye ki ber mo mapol. En neno ni ka en twero gengo lutic pa dano me pe wot calo lutino ma lulub i rwom acel ki Ayuda, ci en twero tamo gwoko cung me tic pa Ayuda i wi lobo wa man.”

“Ento obwongo bwa Satana kacel ki joo me dano ma tye i kabedo me lukwong ma dok tye ki adwong me tic, myero ki lwor gi dok ki pegi kombedi acel keken calo ne obedo i kare ma ot experience me grwok obedo kitemo, calo bene ne obedo i kom joo wa me acel. An acako lok me waco ni jo ma kiketo gi i kabedo me adwong i tic pa Mungu, gilwongo adwong lyel gi me loko dok me rwateo jo mukene lapwonnye. Kabedo ma dano tye iye pe loko kit pa cwinyne. Jo mukene oromo nen calo gitye ka tamo ni myero gicweko cing gi pi kanisa kacel ki pi sanitarium, dok ni pe myero obed penyo mo keken i kom ngec pa gi me yubo. Wek ginywong ki Yesu i tungcel acel acel. En en myero obed rwot me teko ma loyo pi dano acel acel.”

“En aye mapol obedo Kwanwa wa owaco ni, ‘Ber matek piny ka dano otimo weko cinge ka i kom Mungu, ka i cwiny ma opwoyore, ka oyubo yoo pa Mungu kede kwero yub me Satana

ma nen calo gimiyu ber pa lobo mapol.' Teko pa dano me bedo ki yoo pa ne kikala me tye ka i cing ma tek i wiye cing ma pe opong, ma Mungu keken aye otyeko keto, dong orwate dok orwate. Kwero me wot i yoo ma ter ma Mungu osanyuto ni gibiyubo dano wa i peko me balala, kede pe gibikwayo moko ngec pa ryeko bot jo mukene ma tye ki temo kede doyo acel. Dano bineno kare mene me pwoy ni Mungu en Mungu, pe dano ma nyero olokke?"

"Jo mukene ma gicako woko ki i yo ma atir, dong bene gitye i lyeto ma pe otum kwanyo ikomgi me dwoko anywola pa tican ma Katonda pe oketo i komgi. Katonda lamo bot latit cing acel acel kacel ki lakitangale acel acel me gwoko yub maber pa ada. Wod Katonda ma kinyuto ie i Testament Macon kacel ki Testament Manyen, en aye Latim Kwo pa lobo wa kawuono. Ki en aye lakony medicol-missionary acel acel myero oyub kwan ne. Kace pe opoko kene ki i ruot pa teko pa yamo, obedo ka balo cwiny jo ma geno i kom ne. Wek duc gwokke ki i jo ma gikwano adita dok gitye ka gikwongo malo inyime, ma yubgi pe twero niang gi i ngec pa jo mapol."

"Ngol me gramo lapwonyo peko me bal loyo tam pa dano ma pe twero kwanyo. Kajojo ducu, peko ducu ki too, obedo adwogi pe keken me tek pa marac, ento bene me ada pa Katonda ma kwo. Ka dano dong onongo ngec me ada, lok pa Katonda ma kwo, ma tye dok keken, ci ma ki woro iye miyo kwo, leny pa dano i rwom me rwate ki yub pa Satani ma ryeko loyo pol opong ki cing. Ducu ma Katonda pwoyogi, gitye ka ngene ni Kristo en Wode. Ducu ma pe giyero lok pa Katonda ma ginongo dong ni en ada, ginyuto ni bal dong omedo opore, dok pe gitye ka tic i kor kwo ki pe-too ma kinyutu terang ki pwoc me ada ma opong opol. Ka pe giyubo loko kit ma gitye kwede i caratter, i lok, ki i cwiny, tipo me dano bibura."

"Pe tye yo ma iye aye icung iye me oo i Paradiso ma ocakki dok. Kwena ma kimiyo bot dano pi nino mag agiki ni pe bedo me tye kacel ki yub pa dano. Pe myero watim acaki i kom yub pa lawiro me piny. Myero wabed jo ma opore, jo me lega, pe watimo calo jo ma tic pa Satana oturo wange gi.

"Jo mapol tye ki yie, ento pe yie ma tiyo ki mar kede ma pwoyoni tipu. Yie ma kelo warruok pe obedo bedo mere me yie ada i prawda. 'Jokacel bene gitye ki yie, dok giyer nining.' Weero pa Cwiny pa Lubanga miyo dano yie ma obedo teko ma cuko, ma rwako kit pa lwak, kede ma telo dano malo loyo tic me tekwaro keken. Lok, tic, kede cwiny myero opong caden ni wa obedo lulub pe Kristo."

"Wic maber adada ki fayda ma dit ma Lubanga omiyo pe obedo gwok me agoba peko me timo bal ki kwanyo cing ki iye i nino magiko man. Jo ma Lubanga omiyo ot me wot i tic me gen ma malo twero loko ki i lyel ma aa ki polo, dok gicako yenyo ngwono me dano. Eka lyel gi bi loko odoko mudu, twero gi ma Lubanga ocwalo negi bibedo apok, kadi kit marac i nyim Lubanga. Pe kiromo tuko Lubanga. Kwanyo cing ki iye obedo, dok bitwero bedo tutwal, gin ma lube kede kwede ma pe twero bedo ma pe gityeko ni. Timo tim ma pe yom Lubanga, ka pe giyubo gi me adwong adwong kede cwiny ma kikome dok gileko gi woko, me ka pe i keto tic i tye me gwoko gi, bibedo me telo jatim bal dong ki dong i yo me bwola, ma nyuto ni bal mapol otime ka pe gibedo i cwerwiny. Dano ducu ma mito bedo kede kit ma twero keto gi bedi lutic lawot kede Lubanga, dok giyot pok me pwoc ma aa ki Lubanga, myero gipokke ki imac pa Lubanga, dok giting matek i ada ma Kristo ne omiyo Jan me mio piny." Manuscript Releases, volume

18, 30–36.