

# Akwana Muceng me Wersikulo Arweny Adek — Namba Apar wi Aryo

*Namba Apariwou biyu*

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Jo ma dongo ni ka dano abic gitye ni gineno kabedo acel me motoka, gin dano abic mago bino nyuto kit mapat-pat abic me kabedo acel ca, ento i kare ni, i kare ma Yat Maleng ka kiweko lobo pa dano, pe twero bedo akaka ni i kin dano mago bibedo tye kwede jo ma gibino cako gengo jami ci gikwano lok moco pi ngo ma ginene, wek gibed ma kelo cing i woro me tamgi gi yubo me lobo, ka gitye ka niye ni gitye ka timo gin maber. I tic me historia ma piny pe ngene, tye yo mapat-pat me ada marok me porofeta, ma nyutu jo mapat-pat calo dano ma cako cing me gin acalo acel. I Lok pa Mungu pe tye goba mo keken, ento kare mapol tye ka ngat dano ka lok ngec marac i kom gin mago, ento jo ma cako cing me historia man i Baibul, ka kimwaki maber, weng giworo lok acel ki acel.

Peter obedo cala pa lukwong acel mia adek ki angwen alufu i kinec, kede caden ne nyutu kinec ma tye kato anyim ki anyim aa ki i can pa July 18, 2020, oo i iwir pa December 31, 2023, ci dong macalo ngat ma romo i tem mukwongo pa neno me oko, ka ci i tem me aryo pa neno me iye, ma dong obedo me rwate ki tem me adier pa bolo me mac me Nashville, wa oo i cwal me atara me cing bot Luroco.

Donald Trump tye iye i kom lok me agiki man ma pe onen, calo ngat ma kelo cukcuku i kin jo globalist ducu, ma iye tye jo globalist me piny, dul me Democratic, kacel ki jo RINO me dul me Republican. En timo cing ki kit ma obedo me porofeto ma gubedo kacel ki cal me lee, pien ocer ka otye ka aa ki to me polityk, calo me aboro ma aa i kin me abiro. Gityeko keto en i kabedo me lok me agiki man ma pe onen, kacel ki cing me loso ni en obed ka tye ka rwot ka “active despotism” gicako tyeko timo i Amerika me Atera, ka dong i ngeye i piny ducu. Protestantism ma olokke, calo lawot pa Trump i tung abiro me lee me lobo, bene tye iye i lok me agiki me jo Maccabees. Kit mapol ma dragon power olwongo cal ki i United Nations kacel ki Russia miyo cing me adwogi i lok me agiki. Papacy, calo jo kwalo me lwak ni, tye kany me twero dyere weng kacel dok me cako kwano ma onen.

Peter en ityi, kwene ngat ma akwano. Peter obedo dano ma kiyero me bedo i kin jenge me alufu acel ki mia angwen ki angwen. Peter tye ka aa i dyer, i kabedo ma i kin rek pa kwena mapol, ki yie odonyo i Kabedo Manywol Madit loyo, kendo orwako lok ma loko kite ma kicobo ki neno pa Kristo. Peter tye i Gora pa Lokore, ka en myero olokke obed kit pa Kristo, kun Amerika tye ka cweyo cal pa lee.

“Orwot wa, myero wabed ki gin manok pi wa keken, dok waweko Kabaka Rubanga obed matek iwa. En aye oyero tek pa Kanisa; ento i kare madit, twero pa lwak wa orumo i kom jami ma pe rwate. Cawa mapol too cweyo i kom tam matino ki claim matino. Rubanga mito ni

waadok i wang g6r, waing maber adwong i nyime en. Wawa tye ka donyo i kare pa atem madit, ma malo kato kare doko mukene ducu ma otime cak i kare ma lobo ocako, ma bino tayo lwor pa kwanyo lwak pa dano acel acel ma oyero nying Kristo. Tic pa Rubanga mito gin ducu ma tye iwa. Ento lwak wa pe gibino timo kwanyo man pien cwin gi pe olokke. Gitye ki mito pa loko cwiny macalo Petro bene omito. Ka gilokke atata, Kristo twero waco botgi ni, 'Medi jo lwong cobo ni,' 'Kwany roma na,' 'Kwany nyar-roma na.'"

"Ka teko me polo ka kigenyo kwede pire tek me dano, tic bino pwal calo mac i kic me agwata. Lubanga bino timo ki jo tic ma dano pe romo ngeyo kama gubino ki iye; malaika gibino timo tic ma dano gubed pe ki guromo nongo gucu me otimo, ento pien gulek woko me gamo cwinya me Lubanga. Kombedi tic eno kimiyo ni dano. Mono en obino gamo ne? I kare man kombedi, dogola mapol gityeko gonyo me wang cing dok giyabo loyo bot jo tic. Mono gibino donyo i dogola magi? Ngat angeyo ma tye ayub me twero me Lacung Kwaro me waco ni, 'An awoto ka, A Mukama, orya an'? Pwonyo pa Makedonia tye kacako bino botwa i kwena me cwerwiny manok ki lagam mapol aa ki i kabedo weng me lobo ni, 'Bi i kany dok ikony wa.'" Review and Herald, December 15, 1885.

Wa mito bino i got, ka wa lokke calo Petero, dok ka wa timo kumeno, wabed maleng calo Isaya. Pwonyo me pwolo bedo kelo ni obedo atye ka teko me Lubanga gubino kacel ki temo me dano. Lwongo me Makedonia time i butu me historia me aya mar adek ki apar.

"Cawa oo oo tye dong me timo temo mapol ma tye ka cwer i gangi wa ma dit. Kwan Luka 21. Man en lok pa kare man, dok gicoyo ne piny man me agiki. Myero wa we gima mo keken pe odonyo kin wa ki tic ma Lubanga omiyo wa me timo. Myero gitim temo ma nong i yoo me keto adwogi me ada i wang jo ma bedo i gangi ma dit.

"Pe kikel anyim marac i nyuto kede yubo jo mukene. Kwero weng myero otum. Wa myero mar ka lutino owot. Wabed atye ka wito i got ka acel ki Katonda, me wa dok ka wa tye ki ryeko mar ducu me dwong pa Katonda i kom wa. Kabedo acel keken ma wa twero nongo gin man obedo i got ka acel ki Katonda. Tye tic me atim ikare me kwan Lok pa Rubanga calo ki nyutu iye i cik pa En. Obedo ki kwan mapol ma pe i lworo matek, ento adwogi kwan me ada tye pingo? Kristo odak i kin jo, dok oyar precepts me ada pa cik man i lobo."

"Yubo bino dong myero ocut cok i adyere. Myero wa bed ma odoko kwo ki tek loyo, ki woro madit loyo i ticwa me piny obedo rwate i agiki. Cawa dong oo ma pe keken myero wa bed ma tye ka timo, ento myero wa cano tic meno ki cwiny acel me keto ne obed ma tye ki kony. Ka wa bedo i kare malac i goru ki Lubanga, ticwa obedo ma tye ki nyig cing loyo.

"Ryeko ni teko mapat ma tye ka tyeko cing inwa me tito lok. War me Cwalo Maleng myero olwak dok manyen, kendo ocul woko ki teko. Bene wabedo ka cano i kom tic man calo jo ma jami ducu me wic ma pe tum tye anyim gi? Wan mito ni teko pa Cwalo Maleng odog anyim me tyeko tic pa Katonda i kom piny." Australian Union Conference Recorder, October 1, 1906.

En aye i kom, ma bene en Kabedo Maleng Atye, ka Bote me Lubaale kanywal arwate ki bedo wa me dano, ci Luka 21 en oryo pi anyim me agiki, ma gibedo me miyo ciko me agiki bot gangi. Ciko bot gangi en tic ma malaika bibedo me timo ka wan ogwayo bino i kom ci ka waololrwe me bedo

cali kit ma En tye kwede. Tic no en pi gangi, pien anyim me agiki otye kwo i kare ma “gangi aluk” myero kiyweke. Kare me porofeto me kwanyo gangi cako ki bol mac me Nashville, ci tic me ciko cako kuno, ci tic no kikwayo i Luka 21. Ikin mwaka mapol wa tyeko nyuto ma dong dok dok ni Luka 21 en ciko ikom Islam me peko me adek.

I Luka 21, Yesu olubo oteko me kwena ma ocakke ki kwero me Israel macon calo lwak ma Katonda oyero, dok anyim nyaka i agiki me Ceng Mucu me cano ki yubo pa paapa, ka dong odonyo i anyim i cikany me alama ma ocalo kwelo historia pa Millerite. Historia pa Millerite onyuto historia pa luk hajar mia acel ki angwen angwen.

Kadi gibibino ki woi tong, kadi gibiyawo calo jele i rok ducu: kadi Yerusalemu giibinyo pi lwak ma pe ki Yuda, nio ka kare pa lwak ma pe ki Yuda otyeko nongo. Kadi bibedo ki anyut i ceng, ki i dwe, ki i lakalatwe; kadi i wi lobo bedo ki cwerwiny pa rok, ki par marac; nam ki ba onongo gyegero; cwiny pa dano giboke pi lworu, ki pi roto lok ma bino iwiye lobo: pien teko pa polo gibigwokke. Kadi ka dong gibineno Wod Dano obino i obok ki teko ki ducu pa ducu. Luka 21:24–27.

Yohana, i tyen adyek me Aparyeta, nyutu ni mwaka 1,260 me twero pa Pope pe acam onongo omiyo ki kit me profesi “bot Luloka,” ci Luka nyutu ni i mwaka 1798, kare pa Luloka onongo otum tyen. Dok Kristo oloko pire tek i kom anyut i ceng, dwe kacel ki lakalatwe ma nyutu cing me jo Millerite, ka ogik kun aye: “can me lwak, ki yot marac me cing; nam kacel ki baale ducu ka guwuu; cwiny pa dano ka otur pi lworu, kacel ki neno gin ma bino i kom piny.” “Can me lwak” i bot Luka aye “alwor pa lwak” i bot Aparyeta.

Kwo dong lwak pa lwak obedo i wooro, kadi kup me in omyero obino, kede cawa pa jo ma oto me gugenggi, ci i myero imii mukwongo bot luticci, lanebi, kede bot lutela maleng, kede bot jo ma lworu nyingni, matino kede madit; kede i myero ityek jo ma tye ka tyeko lobo. Niyabo 11:18.

“Akalo” me Mungu obedo i kinec abicel me agiki, dok cako ka Mikael cungo, ka kare me temo pa dano tyeko. “Cwerwiny” me rok obedo kare ma telo i tyeko me temo. Cwerwiny me rok ocalo i 9/11, ka Islam me nwo-mabor adek oo, ci omoko bino me kot me lacen.

“Ano neno ni okee me lwak pa lobo, mir pa Katonda, kacel ki cawa me ngolo cik i kom jook ma oto, bene gitye me kwanyo keken dok gikwanyo gin atir-atir, acel lubo acel; dok bene ni Mikael pe onongo dong oteddo, ki ni cawa pa peko ma rom ki ma pe pud onongo tye, pe onongo pud ocalo. Lobo kombedi tye ka okwanyo lwak; ento ka Lakwena wa Madit tyeko ticce i kama maleng, en obed ngete, olobo bong me cwerwiny, ka dong gicwiro kwede tho me dweņ abiro ma agiki.”

“Aneno ni malaika angwen bino mako yamo angwen atata ka tye ka kuro i yoo me nyutu ni tic pa Yesu otum i Abila Maleng, ci i ngat maacel bino plagues abiro me agiki.” Early Writings, 36.

Ite lok me Millerite, cwerwiny pa lwak, onyo calo Luka ocoyo ni, “twercwiny pa lwak,” otimre ki Islam.

“Anaka 1838 Turkey odoko aye i lweny kod Egypt. Jo Egypt ne tye ka mito obalo woko teko pa Turkey. Me gengo man, moc mapol ane me Europe—England, Russia, Austria, ki Prussia—gitye ka donyo i kin wek gikwony dogola pa Turkey obed matek.” Uriah Smith, *Synopsis of Present Truth*, 218.

I mwaka 1838, gima gilungo ni “kwena me abic” ne tye ka nywalo lyeto i kin lwak; dok “kwena me abic” en Islam, yat me abic ma i Baibul. Gin ma obedo i historia pa Millerite oneno ni lwak ne gilyeto ki Islam, ka dong Mukama bino i iro malek ducu me cit i Kabedo Maleng Maleng, ci man obedo cal me gima tye ka bedone ka Mukama bino i rok ki i obok ceng i Doko me Acel. Ma pud pe obino i rok, Islam cwer cwiny lwak; ci man aye kwena ma kimiyo Peter me yubo i gangi mapol ka pud onongo pud pe otimme abal pa “alup me gangi mapol.” Cawa me abal pa gangi cak ki bolo me mac pa Nashville.

“Woto ka lwong pa jo me Mungu bino romo ni gin pe tye ki twero me neno kumeno marac ma tye ka bino i wi taon me alwak, ma kombedi obedo cok ni omiyogi bot baal! Ento pol ki jo ma omyero gitye ka gwayo ada, gin ka twero ka tuko kede ka poko kwede luwote gin. Ka teko pa Mungu ma loko chuny dano odonyo i wi tam me jo, alokaloka ma nyuto ada bino tye. Dano pe gibino tye ki miti me kweri kede me yweyo piny. Pe gibino chung i kabedo ma gengo lyel me lanyut me ceng me rwatte bot piny. Kweri meg, kede tuko meg, bino kwo. Teko pa jacel tye ka tye ka koko cogo me lweny. Lweny ma yomom tye i anyim wa. Cokke, owote na cing kede lurem na, cokke. Twero i cing pa Christ. ‘Pe uwaci ni, Agweya,... pe ukok lwor ma gin gilworo, kede pe ubed ki strwo. Ujwal Ruoth pa zasti kene; en obed lwor wun, kede en obed goro wun. Kede en obed kabed me gwok; ento obed cal me got ma kelo witwito kede lwala me yelo bot ot pa Israel aryo; obed nyak kede oywok bot jo ma bedo i Jerusalem. Kede pol i kin gi bino witwito, bino opoto, bino yam, bino mako i nyak, kede bino chwalo.’

“Lobo eni obedo ka wang ceng me tye ki tuko. Lutic, ma gin dano ma bedo iye, tye ka yubo me timo rwotgi i drama madit me agiki. Pe neno Nyasaye dok. I kin gang pa dano madwong, pe tye jedi onongo; pe kombedi keken ka dano gubedo i kubbe me timo yubgi ma me gin gi keken. Nyasaye tye ka neno. Yubbe i kom luticce ma gubedo i ngat ma pongi kwede bibedo atye. Lobo pe ki cwalo i lwet dano, kata bed ni Nyasaye tye ka yee gin ma kelo piring-piring ki pe tye yot me cing me tye i loc pi kare manok. Teko acel ma aa piny tye ka timo tic me kelo jami madit me agiki i drama ni,—Satan tye ka bino calo Christo, dok tye ka timo tic ki yub weng me ba dano i tim marac i kin jo ma tye ka twero gin keken i kubbe ma piny. Jo ma tye ka cobo i neno marac me kubbe tye ka timo yub pa jatela. Kwan acel bicako kwede kwanyo acel.”

“Bal jo cok otyeko chopo i agiki ne. Tuo pa tam oo neno opongoo i wilobo, dok gro gro madit cok bene bino cako lonyo cing pa dano. Agiki cok matek. Wan ma ngene ada ki ada myero wa bedo ka ryemo pi gin ma cok bino poto i wilobo calo kum madit ma pe kicano.” *Review and Herald*, September 10, 1903.

“Jami me bulu ki peko” tye ka gicweyo calo nyig cing me tic pa yub ma Siita White nyuto ni en “pwony me malo,” ma dok en bene nyuto ni en “taj me tim marac.” Templo me Parthenon i Nashville en anywal me pwony ma pe en me adaa ma kombedi tye ka nywalo “bulu ki peko” ma “loco malo pi kare matin.” Bola me mac ma poto i Nashville gityeko kelo ki Islam, dok ginyuto

ngec me ngolo pa Katonda i kom “yat me ngec me ber ki marac.” Ka gopoto i Nashville, kare me pwoc me wo me “koko me dyewor” ma pe lacen cako, dok tero wa i cwa me Cande, ka “kubber” marac pa Isaiah timo yubo me agiki, ka piny weng gimiyo cing me gamo gavumenti acel me piny weng ma kigero calo cal me lee i Neno me Revelation apar ki adek. Ngec pa Isaiah ikom kubber marac rwatte ki tim me kwayo cing me wang pi lukwongo acel ki piero angwen ki angwen.

Pe un pe waco ni, “Lwak onongo dul acel,” bot gin ducu ma lwak man biwaco ni, “Dul acel”; kadi pe ibed ki lworu ma gin gilworu, onyo pe ibed ki kwo mar lworu. Pwoduru Lawub Mar zasti kikome; en aye obed lworu wun, kede en aye obed goro wun. Kede en biobed kabedo maleng; ento bot odi dyo me Israel aryo ducu, en biobed got me gudo kede lwor me tur, kede ot pa dyel kede side bot jo Jerusalem. Kede pol amongi gibigudo, gibibot piny, gibikete, gibimwokke ki side, kede gibimak.

Twék adwogi me ada, kadi itim cing me cike i kin jo me pwonjona. An dong abibedo ka kuru i kom Mukama, ma opoko wange ki i kom gang Jacobu, ka abineno ni. Nen, an kacel ki lutino ma Mukama omiya, wa tye pi cing me anyutgi kacel ki gin ma tutwal i Israel ki bot Mukama me zasti, ma bedo i dul Sayuni. Ka gin bicako wacci botwu ni, “Yuburu bot jo ma tye ki tipo, kacel ki jo guro ma yol nywal, ma doko-doko lok i doggi”: dok pe kitwero ni lwak oyub bot Lubanga wa? Pi jo ma kwede cwin bot jo ma oto? Bot cike kacel ki adwogi: ka pe giloko calo lok man, en pien pe tye lela mo i kin gi. Isaiah 8:12–20.

Karatac manok ki i Lalworu White nyutu ni kare mo me “jwal kacel ki peko” tero wa bot “Satana bino calo Kristo.” Satana nyuto kene ka omedo keto rwot pa Kristo cawa me cik me Sunday.

“Ki i cik ma tye ka tito cing me cwalo rwot pa Pope, ma tye ka poge ki cike pa Katonda, kanwa wa bino kwanyo woko keken ki yot me tim ma atir. Ka Protestantism bino nywako cinge i kom otela me tuku me kwanyo cing pa teko me Roma, ka en bino yal woko i kom dog otela ma tye atwele me cako cing ki Spiritualism, ka, i bwo teko pa rwom man adek ma twero nongo acel, kanwa wa bino kwero cing cing gin weng ma gin dong kare me Cik pa dul gi me rwot ma Protestant ci ma republican, ka bino cweyo yo me pol pa lok me goba pa Pope ki balo tam, ci wa twero ngeyo ni kare me tic me ajabu pa Satana dong oo, ki ni agiki dong cok.” Testimonies, volume 5, 451.

Kare me “wiiwii ki kobal maleng” bino ka tye ka cako me neno yo i lobo me cik pa Canda. Piny ka cik pa Canda pe pud obino, i kare ma nyutu ki kacok pa Exeter camp meeting kacel ki nino apar ma gitye i ot me malo ma pud Pentekoste pe obino, jo mia acel ki abicel ki angwen rom are me “twero keken kacel, owete owadwa ki owete nyarewa, ... twero cing-gi i kom Kristo.” Kiyiko cing me asila timo i mwaka ka cik pa Canda pe pud obino, ka i historia eno aye ka dul marac me tim cik kacel cako tic-ge me agiki me kelo iwiye pa lobo weng acel.

I kare me cinge, Kristo bitwero bedo abore me gwoko bot jo adwong’ i tic me tim maber, ento bot jo marac obedo kidi me gudo. En obedo “otago ki ot sidika bot jo ma bedo i Yerusalemu,” ma gin aye “jo pol” ma opoto, ento bot jo manok ma ocingogi, “En” obedo “lworu” gi.

“Lworu” me Mungu en aye gin ma Ewa pe obedo kwede, dok jo ma lworu Mungu gibedo ki lworu ma pat ki lworu ma kelo i kom lwak mapol ma gitye ka dit. Lworu aryo magi ginyuto jo ma giyubo

ka gicwalo i tem, ki jo ma gipeyo. Jo ma gipeyo giket twon i komgi, ento jo ma pe gipeyo gin konyo gi namba abic, pien gi “dit, kedo piny, yamokogi, omyegogi i ot pa myeg, dok ojwokogi.” Cawa me keto twon, ma ginyuto calo tye ka otimo ma nyime cik me Sunday, ka tye kare me zambe ki peko me poro, en aye kare ma przypora me nyako apar otwero kwede.

Lutino manok ma kiketo anyonyo i cing ka piny ki iwang lutino pol ma okung i yo, gin aye jo “ma kur” Rubanga, ci kwanyo nying nyako ma ryeko ma “okur.” Dok bene tye kuro pa laneno ma lacel kede pwony pa lworu, ma acel ocwalo, ma acel pe ocwalo, i kin gurupu aryo pa nyako, ma rwate ki kit lworu aryo.

“‘Ka lacoo pe obino oyot, gin duc doko otur kede nino.’ I kare me lacoo turo, gin tye ka nyutu kare ma dano oneno ni Ladit obino iye, kede cwercwiny, kacel ki turo ma onyute calo turo me bino. I kare man me pe ngeyo maber, miti me jo ma tye ka wot woko-woko ki jo me cwiny aryo otyeko cako lonyo; ki tic gi otyeko cako yot. Ento jo ma ayera gi otwero i ngeggi me kic me Baibuli ma gengi cing cing, gitye ki lwala i te tunggi, ma baala me cwercwiny pe twero pweyo woko. ‘Gin duc doko otur kede nino;’ gur acel i bedo ma pe paro kede i yweyo ayera gi woko, gur mukene tye ka kuro ki cwiny tek nio wang acel ma ler adwogi. Ento i dyewor me tem, jo mukene man otyeko nyutu calo gubedo ka weko tic maber, i rum acel, me miti gi kede lubanga gi. Jo me cwiny aryo kede jo ma tye i woko pe onongo gucako twero pyer i ayera me lurengi dok. Dano acel acel myero okeng onyo opot pi en kene.” The Great Controversy, 395.

Jo ma tye ka kuro i kit ma okirogi me laro, onongo bedo “cim kacel ki gin ma cako ur,” ka gitye ka ikogi malo calo alama me wang i anyim piny i kare me cik me Sunday, ka goro me yat me ngec me ber ki marac twero nyutu ngec me “jo ma tye ki tipu ma gitutwalgo, kacel ki jo me guro ma gitiko-tiko, kadi gi jo ma giworo-woro,” ki ngec ma ginyutu ki lok me “i cik kacel ki i caden.” En otwero bedo atem ma acel calo ma obedo pi Eva ki Adam. To wa yee pwony ma ada otwek kacel, kanyo otwero yubo ki bal, onyo wa tiyo i kom “kwena me Mukama oyubo ni,” pien ka giloko pe kit ma Lok man owaco, en pien pe tye ki terang i gin. Pwony me ada ki pwony me goba en tol me ada ma tye i leb me lweny maduong i kin Kristo ki Satan. Nashville en alama me kwero Lok pa Katonda, kit ma nono calo Sodom en alama me tim me bucwal ma pe tye ki twero, kadi calo New York en alama me teko me lim me United States, ka Pentagon bene en alama me teko me lweny pa en.

Peter tye ka tye ka coko i wi doggola me bolo me mac pa Nashville, i Panium kacel ki i wi got, man owaco temo me hekalu. En ngeyo ni Seventh-day Adventism me Laodikia tye ka cok me twero cwiny dok me weko en bedo ki wiya ka bolo me mac pego piny, dok ni Nashville, United States, kacel ki piny lung, mito ki gengo. Kwena pa Islam ocuko jo mukwena calo mac ma odok ki i Carmeli ocuko ni Eliya en lanebi ma ada. Ento gengo ma i toward Nashville pe obedo Islam me neno marac me adek keken, pe bene cing acel ki kit me giromo ma kitiyo kwede i atem me lworu ma pe ki timo. Kwena me gengo myero onyut pi lok ango ma ki yee ni Islam obedo me kawo ngol ikom piny, ngol ma cako kare ma iye meibo me taun alwak ka lye. Nyuto con ni Islam biro kawo atem me lworu ma pe ki timo ikom Nashville, biro moko ni jo mukwena gin me ada, ento ka en timo man keken, dong en gengo ma pe opong.

Bola me mac me Nashville tye kwena pa Katonda ma cako kare manok ma tum i agiki ka cik me Sunday, ma calo i acakki me kare meno bene en kwena pa Katonda. Katonda owaco ne Adam ki Eve con mapol ngo pwoc man obedo gin ango, ki ngo adwogi me tic bino bedo nining ka gin pe girom pwoc meno. Siita White nyutu ber me nongo twero me tam “ki i pwoc ma cako nyo i bong adwogi,” dok Baibul nyutu ni “kwena” ma pe ki “pwoc” pe bino.

Calo ato nywal ka obedo ka owoto-woto, calo agoa ka obedo ka opur, eka kwero ma pe tye ki tyen lok me bino pe obi. Ngec me Solomon 26:2.

Bolo me macel ma i Nashville en “adwogi,” kacel ki “kwir” ma bino. Kwena me gonyo myero omede ki “tye” onyo “lapwony” ma kelo gin man. Cik pa lanebi Yona pe obedo keken nyuto me balo ma obino i nino piero adek, ento omiyo odoko me ceng-ceng ki yubo kom manyen ki i kabaka nyaka bot lwak ducu. Gin ma onyutogi obedo ni kabaka kacel ki lwakone gityeko woko i yore marac ki tic marac. Yona owaconegi me balo ma obino, kadi bene owaconegi ni pegin obedo pien ywegi marac ki kwonegi marac.

Pingo oo oo tye nongo i kabaka me Nineve, ci en oa ki i kom tron me, ci okwanyo alela malubo en, ci obwolo lawuo me pwod i kom, kadi obedo i kom buru. Ci olwongo me pub me lok man i tung Nineve ducu ki cik pa kabaka ki pa dyekene ka waco ni, Kik dano onyo lee, kwede dyel onyo kwede rombo, gemo gin mo keken: kik ginyam, onyo mat pii: Ento dano ki lee gibwol lawuo me pwod, ci gikwok bot Lubanga ki teko madit: ee, wek acel acel dok ki i yo me marac pa en, ki ki i tim me neno anywali ma tye i cingegi. Jonah 3:6–8.

Iwil Islam obedo teko me turumpeta, dok turumpeta abiriyo me Apokalypsi 8 wa i 11, ki bene cok 16, tye ki kitgi me profesi ma keken. Turumpeta angwen me acel ne obedo poko me ngat acel me Lubanga i kom Roma me imperia pien gin ne gubo cik me Sunday me acel i mwaka 321. Turumpeta aryo ma lubo ne obedo poko i kom Roma me papa pien gin ne gubo cik me Sunday i mwaka 538. Turumpeta abiriyo me Apokalypsi 8 wa i 11 tye ka nyutu kit me twolo abiriyo me agiki me Apokalypsi 16, ma obedo poko pa Lubanga i kom dano pien me tic ki cik me Sunday.

Kwena ma ciko me Nashville myero nyute adwogi me yamo ma tye kelo wa i cik me Jumapil, ka pud oromo i kom caden me lunebi, buk pa ngoloc pod bino lacen, pe bedo ka dong oyubo tyen lok. Ngoloc tye acakki me tic me twero me Jumapil. Jo caden abic me historia ma opongore i piny me weka mar adek wa me neno kombedi gitye ka miyo caden ma opore-opore, ento pe calo jo caden me dano, rek ducu me lunebi gitye ka rwatte kacel. Me nyutu adwogi me cik me Jumapil ma gitye ka cobo i United States, tye ka timore ka Peter orwatte ki caden pa Donald Trump me poro tyen lok me fireballs pa Nashville.

Ciko me Nashville bot piny ducu ni i kare eno Wod iweyo acakki me ngolo Lok me agiki i kom dano ki i kom lobo pa rok. Ka dong kare me balo magaala cako, ci oyotino odhi i cik me Ceng Nino Pa Diro, ka i kine ba kwo me gwok pa rok lwongo peko me rok, ci boro pa rok lube ki bal pa rok. Ka dong Satana bino me rwatte calo Kristo, ci kibedo me yerre marac kicako keto, ka rwodi apar gengo i kin gi me miyo kergi bot jomuk pa lut pai, jo ma tye kwayo me cweyo kwena. Ciko me Nashville kikonyo ki lok me sejarah ma otelo anyim Nashville, ma kiketo ka Donald Trump tye cweyo cal bot lee. Kwena pa Trump en turu me ciko ma otelo anyim mabalo me ogi me Nashville.

Wan waibedo ki mede i wi jami manok i coc mukene mabino.