

Roma oketo rweny - Namba Angwen

Dwoko cing pa lok me cego ma con: Lweny i kom nyutu pa lok me lanen i Adventism

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Ocweyo wa con ni “lok me alokaloka ma macon” bi dwogo piny i kare me agiki.

I i ngec me con ki i poropheci, Lok pa Lubanga nyutu lweny ma odongo anyim pi kare ma dit i kin adwogi ki bal. Lweny eno kombedi tye ka time. Gin ma con otime, bi nwo time. Kwena me con bi cako doki, ki tiyori manyen bi bolo aa kare-kare. Selected Messages, buk 2, pot 109.

Tutwal, lweny magi i kare pa con obedo tem me Setani me miro woko kit pa Roma me kombedi, pien en aye Roma pa Papa me ikare me agiki ma otero Vision. Tye apim mapol me gin man i kit ma gik otime i Adventism. Ma i acaki, obedo lweny ma tye ikom Protestant kede Millerite, macalo ma kityeko nyuto ne i cal pa pionia me 1843. Lok me nyutu acel keken i cal pa pionia me 1843 ma lamal—ma, “Rwot ocwako ne, pe myero ki loko ne”—ma pe obedo nyutu madirek ikom ada me lanen pa Lok pa Lubanga, obedo nyutu me lweny pa Millerite ki Protestant ikare meno. Protestant gityeko nyutu “lunyworo pa jo mamegi” i Buk Daniel, chap apar acel, rek apar angwen, calo Antiochus Epiphanes; ento Millerite gineno ni obedo Roma.

164: Tho pa Antiochus Epiphanes, ma atir pe onongo omede ki Lawi rwot pa lawi rwot, pien onongo dong otho pi mwaka 164 mapwod Lawi rwot pa lawi rwot onywolo. 1843 Pioneer Chart.

Bang'en, otime poko wic i kin James White ki Uriah Smith ikom nyutu matir pa “Rwot me Bor” i Daniel chapta 11. James obedo matir i nyutu “Rwot me Bor” i vesi me agiki pa Daniel chapta 11 ni obedo Ruma me Paapasi, onyo calo ma an nywako nying ne “Ruma ma kombedi.” Smith omako ni “Rwot me Bor” pa Daniel chapta 11, vesi 36, obedo Furansi ma pe geno i Nyasaye.

Mede 36. Rwot bi timo macalo dwaro pa iye; kede bi juko iye malo, kede bi yiko iye madit loyo jogi weng, kede bi waco lok ma pire tek i woko Lubanga pa jogi, kede bi bedo yot nyo kwonj otyeko; pien gin ma kicimo dong gubed timo.

Rwot ma kicako waco iye kany pe kitwero nyutu ni en obedo twero acel keken macalo twero ma kiwaco con; en aye twero pa Papa; pien ngec matut ma kicoyo iye pe gitungo atir ka kiketo gi bot twero meno. Uriah Smith, Daniel and Revelation, 292.

Smith oketo iyie ‘loki pa dano keken’ pa kene, ka owaco ni, ‘Rwot ma kikelo iye kany pe twero nyutu twero acel o aa ma kiwaco anyim; en aye twero pa Papa; pien lok me yubu ne pe bi oromo ka ki tero gi i kom twero en.’ Lok pa Lubanga pe balo, ci pe rwate i kit me leb me tic ki tam pa dano me kwanyo piny kit me leb ma twol maber pa poro man. Keto me coc man waco ni, ‘ki rwot’, ma mito ni rwot ma ki nyutu tye acel o aa ki rwot ma kiwaco iye i poro ma anyim. Pe tye gin ma nyutu rwot manyen, ki Smith owaco maber ni ‘twero acel o aa ma kiwaco anyim’ obedo ‘twero pa Papa.’

Oyaro i buk ne ni keto me coc 31 o aa i 35 en twero pa Papa; ento, ka pe tye kit me leb mo keken ma nyutu rwot manyen i keto me coc 36, opako kare keken ni keto me coc ma lubo 35 pe gi nyutu cal me tito pa twero pa Papa. Kon kare, oketo iyie tam pa kene ikom Furansi.

Ka Smith ocako yubu lok pa namba 40, tere me porofetik ma pe rwate ma otyeko keto ki lego pa kene keken omiyo myero oyaro lweny me tung adek; ki temo me paro pa kene oyaro rwot me i piny calo Misri, ma i lok en 'ogoyo' bot Faraansi; kede Taka oyaro ni obedo rwot me i wi, ma bene obino bot Faraansi. Lego pa dano ma kimeddo ocweyo kit me porofetik ma miyo Smith oyaro Armagedon ma atir, ma ka Taka wot ki lweny i Yerusalem, nyutu tyeko me temo pa dano ka Mikael ocungo i wi. Kitap mapol i gin ma otime con pa Adventism kityeko coyo maber, kun kinyutu bal me keto kit macalo man.

Pe mit pa coc man obedo me yaro ngolo pa tito me keken pa Uriah Smith, ento keken me nyutu laloc ma opoto ka ocako cwalo malo tito me keken pa iye; pien ka James White okwanyo lok pa iye ma pe atir, dong obedo laloc mukene i Adventism, kama nyutu atir pa Rome otyeko ogoyo ne ki timo ma pe atir.

Bene tye lweny me lok ma omede kare madit ikom "the daily" i buk pa Daniel, ka Adventism pa Laodikea ogamo neno me Protestanti ma opoto, ma nyuto "the daily" i buk pa Daniel calo tic me Dera pa Kristo, ma pe rwati ki ada ma kityeko keto i tip ni "the daily" obedo cal pa Rome ma pe gilamo Nyasaye.

Ento aneno ikom 'daily' (Daniel 8:12) ni lok 'sacrifice' omede ki ngec pa dano, pe rwate i coc, kede ni Rwot omiyo ngec ma atir ikom en bot gin ma gicoyo dwon me kare me moko. Ka rwom otye, i anyim 1844, mapol loyo gi rwate i ngec ma atir ikom 'daily'; ento, ci 1844, i kobo wic, adyere mukene ogamo, ci tuc kede kobo wic gu lubo. Cawa pe obedo tem ci 1844, ki pe bino dok obedo tem coki. Early Writings, 74.

I kare me agiki, i 1989, ka lok abicel ma agiki i Daniel apar acel kityeko yabe, Rwot me Bor kityeko nongo ni en obedo Roma me Papa, macalo ma James White con onongo oyaro i lweny me lok kwede Uriah Smith. White con onongo otiko yore me tic me "rek ki rek" ka oyubo bal pa Smith. White owaco ni ka twero ma agiki ma giyiko calo i Daniel aryo, ki twero ma agiki ma giyiko calo i Daniel abicel acel, ki twero ma agiki ma giyiko calo i Daniel abicel aryo gin weng Roma, ci i rek adek me lami neno twero ma oceto i agiki i Daniel apar acel en Roma, pe cal pa Smith ni en Turkey.

Wot me tic pa lanen pa Malak ma adek, ma ocake i 1989, ogamo piny mukato ki ceng 11 me September 2001 ki rweny me lok i kom gonyo acel pa Joel. I rek abicel me acaki, jo aryo ma waco adwogi, mokwongo pa dul, ci anyim pa kim, ginyutu bur ma bedo ka mede mede ma Loma okelo i kom Adventism. "Jo me bongi" i lok pa lanen, ka kit ma Isaia owaco, en "jo macayo ma rwode Jerusalemu." Gipuke i dul angwen, dul me agiki. Bur ma bedo ka mede mede obedo bur pa loyo; pien lok me lanen man tye ka cwalo bot Jerusalemu me nino agiki; ci, caka ki wiyamo me 1863 anyim, Jo Adventist me nino abicel pa Laodicea ocako camo mede mede i doktrine pa Loma.

Dwon pa Rwot ma obino bot Yoel, wod pa Pethuel. Winjo eni, ladito; gin weng ma obedo i lobo, mi wic wunu. Onwongo eni obedo i kare pa wunu? Onyo i kare pa kwarowu? Wun waco bot lutino pa wunu pi eni; ka lutino pa wunu obed waco bot lutino pa gi; ka lutino pa gi obed waco bot kare mukene. En ma palmerworm ogiko, locust otyeko chamone; en ma locust ogiko, cankerworm otyeko chamone; en ma cankerworm ogiko, caterpillar otyeko chamone. Cung woko, jo mabongo, ka wuoyo; ka loro, wunu weng ma mino waini, pien waini manyen ojuko ki dho wunu. Yoel 1:1-5.

Ka ot madongo me New York City ogore piny woko, gineno ni koth pa agiki dong ocako ciro ciro, ki ni nywaro me Habakkuk kacoc aryo, ma otime calo ma kiwaco i lok pa con me Millerite, tye ka time doki. Nywaro ne tye ikom yore me par lok pa poropheti matye atir.

Abibedo i kabedo me gwoko, abi tero an i bur, abi gwoko ka aneno ngo ma obiwaco bot an, kede ngo ma abidwoko ka gikweyo an. Rwot odwoko an, owaco ni, Coc lok me neno, ci itim obed maleng i pap me coc, pi ngat ma okwano en obed ringo. Pien lok me neno tye pi cawa ma kigero, ento i agiki obiwaco, pe obol; ka odutu, kur pi en; pien obino adada, pe obidutu. Nen, cwinya pa ngat ma opongo wii pe tye rwate iye; ento ngat ma tye kakare obedo ki ngima ki geno pa iye. Eyo, pien owil ki waini, en ngat ma opongo wii, pe obedo i ot; omito pa iye omedo opong calo kabur, ki calo tho, pe opore, ento okaco bot iye ogwanga weng, ki oketo bot iye jo weng madwong. Habakkuk 2:1-5.

Tem pa Habakkuk 2 oyaro calo tem pa muviment me jo 144,000 ma ocake kare ma malaika madwong' me Revelation chapta apar aboro o aa piny i September 11, 2001. Kacce dong, muk ocake ikom jo ma gicungo i kite me Adventism ma ki yaro i cal me pionia me 1843, kede jo ma i Habakkuk giyuko cike "ki waini" kede ma gin "jo wongo" pa Joel ma "gimuke," ento "waini manyen" giyeko woko ki "dho gi."

Leb Ibrani "reproved" i "verse" acel nyuto "gimedo lok kwede". Lok me gonyo ma kigi miyo bot jogwoko me Millerite kityeko nyutu ne i cal me pionea me 1843, ma kicweyo i dwe May 1842, me orumo lok magi. Rwom acel ma gibedo kwo ki geno gi, gitye i gonyo pi lok me lanen me ada matye kombedi pi kare eno, ki rwom mukene ma giyiko cik ki waini. Jogi en aye jotwo waini pa Joel, ma gicwake ki nindo me nongo ni waini, cal marwate pi yore me lok, dong kicweyo woko ki i lebgi. Gin aye jotwo waini pa Efraim pa Yesaya, ma gilero Jerusalem, ento pe ginywako ngec i buk ma kigengo.

Wayee bot gin me ket i wii me kica, bot jo-macopo me waini me Efraim, ma ber-gi ma dwong obedo lal ma tye ka woto, ma tye i wii puru me lobo gi ma opong, me jo ma waini okwonyogi! Nen, Rwot tye ki ngat ma dwong ki ma twero, ma macalo dugu pa bor me yino ki dugu me balo, macalo muc me pi ma dwong ma tye ka pokore, obicoyo piny ki lwete. Gin me ket i wii me kica, jo-macopo me waini me Efraim, gibigoyo gi ki cing. . . Beduru keken, ki cimuru; yweruru, ki yweruru: gi copo, ento pe ki waini; gi loyo cing-gi, ento pe ki min ma tek. . . Omiyo winu lok me Rwot, in jo me kwero, ma gilonyo jo man i Jerusalem. Pien Rwot orwo i wieu Moyo me nino madwong, kede okano wengiu: laneni ki ludito me iwui, laneno oyikogi. Kede rweny weng obedo botu macalo lok me buk ma kicungo, ma gi mii bot dano ma tye ki ngec, gime ni, "Kwan man, apeyori"; en owaco ni, "Pe atwero; pien kicungo." Kede buk kimii

bot dano ma pe tye ki ngec, gime ni, “Kwan man, apeyori”; en owaco ni, “Pe atye ki ngec.”
Isaiah 28:1-3, 14; 29:9-12.

Cwer pa Habakkuk bot lacamokongo me Efraim ki gin ma woto ki geno i lok me poropet pa Lubanga, kimoko atir atir ni en cwer ikom kit me timo ma atir ki ma pe atir i waco pa Isaia; pien Isaia kimoko atir ni en kit me timo me ‘rek i wie rek’ ma omiyo lacamokongo opoto ci gudonyo i lagam me tho.

Gin bende gibale ki waini, ki kongo ma tek gigolo woko ki yoo; jadolo ki janabi gibale ki kongo ma tek, waini omeko gi piny; ki kongo ma tek gigolo woko ki yoo; gibale i neno, girweny i yubu tam. Pien meza weng opong ki cobo me wic ki mura, dong pe tye kabedo ma ryeny. En obi kwaro ngo ngec? ki ngo ma obi mino poyo i cik? Gin ma kicweyo gi woko i lac, ki kikwanyogi woko i dwo pa cwe. Pien, “cik i tung cik, cik i tung cik; rek i tung rek, rek i tung rek; kany matin, kany matin.” Pien ki leb ma cok-cok ki leb mukene en obi waco bot jo man. Botgi onwongo owaco ni, “Man aye kuc ma iromo wek gin ma loyo obedok kuc; ki man aye yweyo”; ento pe giwinyo. Ento Lok pa Rwot obedo botgi, “cik i tung cik, cik i tung cik; rek i tung rek, rek i tung rek; kany matin, kany matin”; wek gicake wot, gi boti cen piny, gi bul, gi bedo i lamel, ki gikwanyo. Eyo, winyi Lok pa Rwot, in jo ma gelujo, ma gicwalo jo man ma i Jerusalem. Pien ugwoko waco ni, “Wan watimo kite ki tho, ki piny me pek watye i kakare; ka kwer ma otombo woko obito, pe obi bino bot wa; pien wa wamako bwono macalo ot me gwoko wa, ki i bwonyo wacano wa.” Isaya 28:7-15.

Eka Yesaya nyutu ni gin ma Lubanga oketo i kom me Habakuku, ma bikelo kec bot jonywako pimac, obedo kidi me kom, “seven times” me Levitiko 26, ma obedo poropheti me cawa ma acel ma Gabrieli ki malaika gi weko William Miller ongeno.

Erac, man Ladit Lubanga owaco ni, Nen, an ater i Siyon kidi me med, kidi ma kitemo, kidi me tung ot ma wel, med ma atir; ngat ma geno pe obi tuki. Bende abi keto guro bot layen me loro, ki bedo atir bot lud me pong; ki kidi me yelo obi yweywe lur me coc, ki pi obi leng woko kabedo me cuc. Ki lagam mamegi ki tho bi jwik woko, ki lagam mamegi ki piny me tho pe obed; ka goro ma yut ma oyoto obino kato, ci obiboro mamegi piny kwede. Yesaya 28:16-18.

Keken manok ki kare ma Rwot otero jogi dwogo i yore ma con, kace cako i 11 September 2001, ne obedo dul acel ma otyeko twer i alokaloka, ma ogamo ni kwene angwen pa Jo-el nyutu Islam me Woe ma adek. Ka kit me timo “rek i rek” otyeko nyabo bot jo pa Lubanga i cawa ma agiki, kityeko ngeyo cik madit me poropheti. Cik eni en aye keto poropheti macek; ci dul ma ogamo ni kare angwen pa Jo-el nyutu Islam me Woe ma adek, gi oketo marac cik me keto poropheti macek me konyo keto marac ma gitime.

En, i kare me 2014, kimiyo yie ni Satan odonyo i dul man ki agenda me homoseksual ma “woke” ma ocako ki i Great Britain ki Australia, ma ogero lweny ne i piciro ma pe atir pi lok me con ma ki waco i Daniel but apar acel, lok acel oo i lok apar abic. Ludito ma gicwako i kom homoseksual, ma gidonyo i iye ki gigero lweny ikom dul man, i agiki gigamo ni Adventism mito kwayo kica bot pope pa Ruma, pi paka ni giyaro lok ma pe atir ikom Antikristo, pope pa Ruma. Rwate pa lweny man ne obedo me obalo dul man, ci dong loyo me yubo wyilo i coc keken (Daniel 11:1-15) ma i iye “gi kwalo jami pa jo mamegi” ki nyutu.

Lok me rwatte weng man obedo tem pa Satan me miyo bal lim me Ruma me Paapa. Pe tye gin manyen i tung ceng, macalo ki dano ma pire tek i ngec ma obedo con i piny. Kanyom dok, lok me rwatte odii i kom nyutu Ruma, ma kilimo calo “the robbers of thy people.” Loki manyen ma tye me dano keken waco ni “the robbers of thy people” obedo Amerika me Bikacel, kede ka gitye ka timo kamano, pe gingeyo ni man obedo rwatte me lok ma macalo tutwal ki rwatte me lok ma me acel i tung Millerites ki Protestants, kacel ki lok me waci macon ma gi keto pire i lacoc me cawa ma apar abicel John Heywood, ma waco ni, “There are none so blind as those who will not see.” En kit mapat me lok ne waco ni, “None so deaf as those who will not hear.” Jo mapol twere pe gi ngeyo ni lok man gi keto pire i Heywood, ki pe gi neno piny ni lok pa Heywood ocake ki i bwot me Bibul, macalo i Jeremiah, Isaiah, kede ma Yesu owaco i Agiki Manyen.

Winjuru kombedi man, jo ma pe ki wii ki pe ki ngec; ma tye ki wang, kono pe gi neno; ma tye ki wiŋ, kono pe gi winyo. Jeremiah 5:21.

En aye ‘gi marac’ pa Daniel, ki ‘nyiri maler ma pe gi ngec’ pa Matayo, ma pe gicako ngeyo ‘medo pa ngec’. ‘Medo pa ngec’ i 1989 obedo mapire tek ngeyo ni rek 6 ma agiki i chapta 11 pa Daniel ginyutu yutho malo kacel ki poto pa agiki pa twero pa Papa, onyo, calo amacoyo ne ‘Loma manyen’. Rek ginyutu Kacoke me Amerika, ento keken kube pa Kacoke me Amerika ki twero pa Papa. ‘Gi marac’ ki ‘gi ma pe gi ngec’ gicako rwate-gi ki ‘gi ma gi ngec’, kacel ‘gi ma gi ngec’ pa cawa agiki gitye ki ngeyo pa ‘medo pa ngec’ i 1989. Jo ma pe gi ngec gin jo ma gitye ki wang, ento pe gineno; kacel ki lit, ento pe gwinyo.

Kadong an awinyo dwon Rwot, ma owaco ni, ‘Abi cwalo ngat mane, kede ngat mane obi woto pi wa?’ Kadong an owaco ni, ‘Kany an atye; cwal an.’ En owaco ni, ‘Wot, ki inyisi jo man ni: Giwinyo adada, ento pe gingeyo; kede gineno adada, ento pe giparo. Doko cwiny pa jo man opuk, ki tim liti gi matek, ki loro wanggi; paka pe gineno ki wanggi, kede pe giwinyo ki liti gi, kede pe gingeyo ki cwinye gi, kede pe gidwogo, kede pe gicobo.’ Isaiah 6:8-10.

Jogi ma kikwaco i Isaya 6, en jogi ma giyaro ni gibedo i ngec me “present truth” ma obino i September 11, 2001, pien Isaya 6 nyuto ni obedo ikare ma “lobo opong ki duŋ pa Rwot.” Lobo oler gi duŋ pa Lubanga ka malaika me Revelation 18 obiro piny, ka ot madit me New York City gicwiyo piny ki longo keken pa Lubanga.

I mwaka ma Rwot Uziya otho, aneno bene Ladit obedo i kom me rwot, ma malo loyo ka ki gonyo woko; cingu me lawe ne opongo ot pa Lubanga. I tung’ malo bene otindo serafim; gin acel acel tye ki pac abicel: ki pac aryo ogubu anyim wii ne, ki pac aryo ogubu tiŋ ne, ki pac aryo obedo kawoto i wi polo. Gin ka acel okwaco bot acel mapat, owaco ni, “Maleng, maleng, maleng, en Ladit me lweny; lobo weng opong ki dwong ne.” Keng me wang ot ogweco ki dwon pa ngat mane kwaco, ki ot opong ki leco. Yesaya 6:1-4.

Sister White oketo kacel kwena pa malaika ki gin matime ma nyutu kare ma malaika ma i Buk me Apokarifa, kabit 18, opongo piny ki rwom pa iye.

Ka Lubanga onongo obino cwalo Isaiah ki lok pa En bot jo pa En, en ma acel oweko lanen pa En onen i neno i Kabedo Maleng ma Maleng i wang ot pa En. Nining, bur me ot ki doti ma i iye me ot calo golo malo onyo ki dwogo woko, ci oweko ni onen i iye, i Kabedo Maleng ma

Maleng, ka cengi pa lanen keken pe onongo twero donyo iye. I anyim pa en oneno Jehovah obedo i kom me rwot ma obor ki golo malo; ki ducu pa En onongo ot weng. I bot kom onongo tye serafim, calo lugwoko i bot Rwot maduong; gi onyutu ducu ma orwategi. Ka wer me yeyi magi ogoyo i dwon mapiny me lworu madwong, tigeng me bur opuru, calo ka kigoyo ki poyo lobo. Ki lepi ma pe ocobo gi richo, malaika magi oweto yeyi pa Lubanga. ‘Maleng, maleng, maleng, obedo Rwot me lweny,’ gi waco; ‘lobo weng onongo ki ducu pa En.’ [Nen Isaiah 6:1-8.]

Serafim ma gitye i tung kom opong ki woro madwong ka gineno dwong pa Lubanga, omiyo pe ginen pire kene ki miyo dwong i kare mo keken. Pako gi tye pi Laa Rwot pa jolweny. Kacel ka gineno ma pud tye anyim, ka piny weng obipong ki dwong pa En, wer me loyo gikwano bene ki bene i wer ma gonyo maber, ‘Maleng, maleng, maleng; Laa Rwot pa jolweny.’ Gospel Workers, 21.

Yesaya, ma lamedo jo Lubanga i kare me golo alama ma ocako i September 11, 2001, omiyo iye kwena me cwal bot jo ma gitye ki wang, ento pe giyero neno, ki lit, ento pe giyero winyo. Yesu, calo Alfa ki Omega, nyutu agiki me kare me golo alama pa jo 144,000 ki acaki ne. I agiki, bino bedo dok lami kwena ma lamedo ki Yesaya, ma ocwalo kwena bot jo ma giyero pe neno ki pe winyo. Kwena eni bimiyo yiko ma agiki pa jo 144,000. Kwena ni obedo lok me Adier, ma kikelo ki lagam me lanen pa Lubanga. Lagam me lanen eno obedo 'vision' ma kiketo piny ki twero ma kinyutu calo 'the robbers of thy people'.

I coc ma bino, wabicwalo acel acel pa kec magi, ka waketo gi i wi gi, i yo me rek ki rek. Rek pa Millerite, rek pa Smith ki White, rek pa “daily”, rek pa “king of the north” i 1989, rek pa “insects of Joel” ki kec ma tye kombedi. Kec mukato abicel acel, ma ka ki neno gi i rek ki rek, gi yubu kakare ada pa kec ma acaki, ma kityeko yaro i 1843 pioneer chart. Ada meno en ni Rome obedo “the robbers of thy people”, ma gimiyu dwong bot pire keni, ki ma gibur, ki ma gitiko laloc.

Atyeko neno ni cal me 1843 onongo otere ki lwak Rwot, kede ni pe myero ocoyo ne; ni lim ma iye onongo obedo calo kit ma En onongo mito; ni lwakne onongo i wi ne, omwoko bal i tung lim mogo, pi pe ngat mo romo neno ne, nyaka lwakne okwanyo woko. Early Writings, 74.

Pe rwako gin ma ada ma i cal meno obedo kacel ki pe rwako twero pa Lamo me Poro; kede cal meno nyutu ni en Rome, pe United States, en ma tero ‘nyutu’, nyutu ma Solomon onongo wa ni, ka pe tye ‘nyutu’ meno, jo pa Lubanga bi bur woko.

Setani tye ka mede kare keken ki jami ma pe ada, me kayo jo woko ki ada. Bwola pa Setani ma agiki obedo me weko miango pa Moyo pa Lubanga pe bed ki rwom. ‘Ka pe tye nyutu, jo gonge’ (Proverbs 29:18). Setani bi tic ki lonyo, ki yore mapat-pat kede ki rwate mapat-pat, me puko geno pa jo pa Lubanga ma ocoto i miango ma ada.

Obino bedo kwero ma ocake i kom Testimonies; kwero eni obedo me Saitani. Tic pa Saitani obedo me gudo yie pa kanisa mapol i gin-gi, pi tulum man: Saitani pe tye ki yo ma terang maber me kelo lok me runya pa en ki kuyo cwinye i tami me runya pa en, ka waci me ciko, me kanyo, ki me laloc pa Laro pa Lubanga gimako.

En ma neno ma piny i wang kom, ma kwano cwiny pa dano weng, owaco ikom jo ma otyeko nongo lere madwong ni: 'Pe gi rumo ki pe gi kwole pi kitgi me yore pa kwo ki pa lamal.' Ee, gi yero yo gi keken, ki cwinygi omaro i gintim me kwero. An bende abi yero rweny pa gi ma pe adiera, abi kelo bwokgi botgi; pien ka an ocalo kweo, pe onanga; ka an owaco, pe giwinyo: ento gitimo marac i wang an, ki giyero gin ma pe an omaro.' 'Lubanga bi cwalogi ki rweny ma tutwal, mondo gikwano gin ma pe adiera,' pien 'pe ginongo mero pa adiera, mondo giben ogwoko,' 'ento gi mero i bedo marac.' Isaia 66:3, 4; 2 Tesalonika 2:11, 10, 12.

Lami me polo openyo: 'Ngo ribo ma tek maloyo romo ribo bwoyo, loyo nyutu ni in itye ka yeko i kom ma atir, ki ni Lubanga okoko tic mii yin, kace i atir itye ka timo gin mapol kun winyo cik pa lobo, kede itimo richo bot Yehova? O, en ribo madit, ribo ma lamal, ma mako bwoyo, ka dano ma i cawa acel obedo ongiyo adwogi atir, gibalo kit me luyobedo maleng ki Roho ne ki twero ne; ka gi poyo ni gi rwate ki gi medo ki jami weng, ki pe mito gin mo, ento i atir, gi mito gin weng.' Testimonies, volume 8, 249, 250.