

Buk pa Daniel - Namba Mia Acel ki Apar Abicel

Yaro woko Nino me Temo: Nyuute pa Luneni ikome Ciko pa Yeremiya ki Ruk me Agiki

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Wa onongo tye ka paro Jeremia chapta piero abic i coc ma con, kede i kabedo me coc eno wa oneno kwer ma i kom Babilon, ma ocake i cik me Sande ma bino cokki i United States me Amerika, kendo otyeko kwede kwec pa Lubanga. Kwer me timo en aye ceng me dweno pa Rwot, ma kityeko nyutu ki balo Jerusalem i higa piero abiro AD. Balo Jerusalem ma Roma otimo i higa piero abiro AD, kityeko nyutu ne calo kit ki balo Jerusalem ma Nebuchadnezzar otimo. Kacel, gimiyu lajul aryo pi kwer me timo ma ikom lacoya pa Tiro, ma bene en aye lacoya ma i buk Revelation chapta apar abiro.

Jeremia owaco bot wa ni, ka gudu pa Rwot Lubanga dong otyeko otimore i Babilon me kare ma kombedi, ocake ki cik pa Sunday ma tye ka bino manok, “I cawa magi, kacel ki i kare en,” Rwot Lubanga owaco ni, “bal pa Israel bi yenyo ne, ento pe binonge; kacel ki richo pa Juda, pe biononge; pien abi weko gi, jo ma abi gwoko.” I cawa magi, siiling pa 144,000 dong otimore.

Itye itimo ngo, owete wa, i tic madit me yubo? Gin ma gibedo kacel ki piny gitye ka gamo cal me piny kede gitye ka yubo pi alama me le piny. Gin ma pe gigeno i gin-gi keni, ma gi moko pinygi i wang Lubanga, kede ma gipoyo pume-gi kun gitungo adiera—gin eni gitye ka gamo cal me polo kede gitye ka yubo pi alama me Lubanga ma obikete i pat wi-gi. Ka cik ocwe anyim kede ka alama okete, kitgi obi bedo maleng, pe ki cobo, pi kare weng.

Kwac ma ki timo woko cako ki dwon aryo pa buk Revelation dyere 18, ma kwayo dic ki mon me dwogo woko ki i Babulon; kede Jeremaya owaco ni, ‘nino gi obino, kare me limogi. Dwon pa jo ma rwate ka orweyo woko ki i piny pa Babulon, me nyuto i Siyoon goro pa Rwot Lubanga wa, goro pa Ka pa ne. Kwayo weng jo “archers” i kom Babulon: weng moni ma umogo “bow”, dago kabedo i kom ne i tung i tung; we pe bed ka ngat mo opye woko: bol bot ne kit tic ne; kit weng ma otimo, tim bot ne.’ Kwac pa ne ki timo woko ki jo “archers.” Waco ma acel ikom “archer” i coc pa Lok pa Lubanga tye ikom Ismael.

Lubanga owinyo dwon pa lutino; malaika pa Lubanga owaco Hagar ki i polo, owaco ne, “Ngo ma omako in, Hagar? Pe i bedo ki luoro; pien Lubanga owinyo dwon pa lutino kama obedo. Cung, ywayo malo lutino, ci cwal en i lwete in; pien abi miyo en obed dul me dano madit.” Lubanga oyabo wang en, en oneno bur me pi; en oceto, opongo agulu ki pi, omii lutino pi me onywom. Lubanga otye ki lutino; en odoko madit, en obedo i tim, ci en obedo latiyo ki ogwe. Genesis 21:17-20.

Cawa me “goro piny madwong” i Puk me Revelation apar acel nyutu cako me yubu ma ki timo i kom dako malaya me Ruma, ma ocake i cik me Sande ma bino okane i United States me Amerika. I cawa eni, “peko adek bino piri; kede malaika me abicel aryo okoko trompet.” Peko adek en

trompet me abicel aryo. En jo me cweyo apup pa Islam ma ki tic kwede me kelo yubu pa En bot jo ma gikel alama me tung' pa Papa (ibada me Sande), kede gicwero jo ma gityeko keto piny alama me tung' pa Lubanga (ibada me Sabiti).

I Luka 21, Yesu, kun odwoko penyo pa jo ma opwone ikom balo pa Yerusalem ki Templo, omiyo lok pa kit ma otime con, ma bene nyutu turo pa ceng me agiki. Owaco ikom “ceng me dwoko kip,” ma obedo kit me lacan ma tiyo tutwal i tic pa en macalo Mesaia, ma onyutu i lok me cako tic pa en, kun okwano ki i Lacan Yesaya i kanisa i Nazaret. Lok me cako i Nazaret, kacel ki but ma okwano ki i Yesaya, ne onyutu pe keken tic pa en, ento bende lok pa jo ma opwone, ki pire keken tic ki tice pa dul pa 144,000.

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. Isaiah 61:1-11.

Gin 144,000 ma kiketo gi cing i Kitabu Ezekiel, pot 9, gin jo ma tye ki peko pi richo i kanisa ki i lobo. “Omwaka ma rwate bot Rwot, ki nino me apora pa Lubanga wa,” obedo cawa ma jo ma tye ki peko i Sayoni gibinye kuc, ki gibedo “yom me bedo kare” pi “pako Rwot.” Gipako Rwot, pien “i nino magi, ki i cawa meno, Rwot owaco ni, gibiyenyo richo pa Israel, ento pe ononge mo keken.” Jo ma tye ki peko, gin aye ma kiketo gi cing; ki gin aye ma “gibiro yiko kop me opoto pa kare macon,” ma “gibiro dwogo malo lapoto ma kare macon,” ki ma “gibiro yubi ki yiko gang me piny ma opoto, lapoto pa cawa mapol mapol.” Gibipongo gi nying “Jodolo pa Rwot,” ki jo bikwaco gi “Jominista pa Lubanga wa.”

Atir pa jo 144,000 bi “opye i wang ogweng weng,” ka gicwalo gi i malo calo alama me dul i kare me yiyi piny madit. Atir pa gi kimiyo yut madongdong, pien obedo “calo ka piny kelo cub pa iye, ki calo ka pot me yot miyo gin ma kiloro iye opye; kamano Rwot Lubanga bende bimiyo atir ki pako opye.” Keto alama pa jo 144,000 ocalo ka kuc me agiki odonyo i dwe me September 1, 2001. En kare eno ma cub pa piny ocalo opye. Isaya nyutu kare ma cub opye.

Ki pimo, ka ocalo rwenyo, ibicako goyo lok kwede; ogengo yamo maracne i nino me yamo me anyim. Pien ki eni, bwono pa Yakobo bi yweyo woko; kede eni aye piang weng me kwanyo richone woko; ka omiyo kite weng me kac me misango obed macalo kite me caki ma kicuk-cuko woko, wii tiang me yik ki yik pe gibi cake. Yesaya 27:8, 9.

I "kare pa yamo me bor ceng," ma obedo "yamo pa En ma matek" ma "En ogengo," "dogo" pa yela bicako ka "koth" "i rwom." "Stayeth" piro ni "gengo." Ka yamo angwen kigengo gi malaika angwen me Buk me Neno, Kabit 7, cako me goyo yaci pa 144,000. I kare eno koth me agiki cako pot i rwom, calo matin matin; pien lok "measure" i dul ma eni piro ni "i rwom." I acaki pa kare me goyo yaci pa 144,000, koth me agiki tye i rwom; ento i agiki pa kare pe tye i rwom.

Gonyo madwong me cwalo woko Lamo pa Lubanga, ma miyo piny weng ler ki dwong pa en, pe bino nyaka wa nongo jo ma gipwonyore maber, ma gingeyo ki tem ngo mito bedo latic kacel ki Lubanga. Ka wa keto wa weng i tic pa Kiristo, Lubanga bino yaro man ki cwalo woko Lamo pa en pe ki pimo; ento man pe bino tye ka lwak madwong pa kanisa pe obedo latic kacel ki Lubanga. Lubanga pe twero cwalo woko Lamo pa en ka paro keken ki weko cwinya keken tye ka nyutu maber; ka lamo ma loyo tye, ma ka giketo i lok, bino waco dwoko pa Kayin ni, “An bedo gwoko owetega?” Ka adwogi pa kare man, ka alama ma tye ka dwongore i tung weng, ma giyero ni agiki pa gin weng tye kakare, pe romo moyo teko ma i nindo pa jo ma giyero ni gineno adwogi, eka mot mapimo calo lero ma dong ocalo nyutu bino bedo loyo cwinygi. Pe tye weko mo keken pi wekgi me cwinya ma gibino twero mio bot Lubanga i cawa madit me kwanyo lube pa agiki. Pe bino tye lok me nyutu pingo pi pe ginedo, pe giyeno, ki pe gitimo tic i lero pa adwogi maleng pa Lok pa Lubanga; ki kamano gibino nyutu bot piny ma ocube ki mot me richo, ki kit timo gi, ki mer gi, ki pii cwinygi, ni teko ki adwogi pa Lok Maber pe romo gipoko. Review and Herald, July 21, 1896.

Kare me temo pa kop me agiki ki cobo pa jo 144,000 cako ki yito pa pogo woko pa Lacwe Maleng, pien gwang ki yobo obino i kare pa kwanyo. Kop kelo rwom aryo weng bot opong; ci i agiki pa kare me temo, gwang ki yobo ginywako woko kacel, ci gwang dong “gubinongo ki ngec me ngo en bedo lutic kacel ki Lubanga.” Dong “gubed ki yiko weng, ki cwiny opong weng, pi tic pa Kirisito; Lubanga binyutu gin man ki pogo woko pa Lacwe ne ma pe ki yito.”

Ceng me “yamo me tung’ ceng ma tek” obino i September 11, 2001, ci ocalo tuk me lok pa Habakuku pi lok me bwola pa kuc ki bedo maber me lok pa kidi me agiki, ma doko malok ki lok ma nyutu ceng me aworo pa Lubanga. I kare kono yic weng—ngano ki mat—ocalo yeyo ki cako cweyo bibala ma ginyutu i walo me cik me Sande ma bino macokcoki.

Odoco, parabol man gipwonyo ni pe tye twero me cako odoco inyuma me kero. Ka tic me Lok Maber ocweyo, con otum-otum opoko ber ki marac, ki lim pa dul mo keken dong oketo atir pi kare weng. Christ's Object Lessons, 123.

I Ezekiel chapita 8, dul acel kume piny me lamo ceng, ento dul mukene nongo lakit pa Lubanga i Ezekiel chapita 9. I Luka chapita 21, Kristo tye ka nyutu ngat 144,000, kacel ki keto kite ma nyutu yub agiki i lok me gintime pa piny. En bene onnyutu kite ma myero Jo-Kristo ngiyo wek gi cawa woko ki ogoro pa Jerusalem.

Ka un bino neno Yerusalem, jo-lweny gicoko oko ne, eka un ngen ni balo ne tye macok. Eka gin ma tye i Yudea rube i got; gin ma tye iyene, wegi woko; ci gin ma tye i piny me oko, pe onegi donyo iyene. Pien gin eni obedo nino me cwalo kom, pi gin weng ma kiketo i coc obed otum. Luk 21:20-22.

Yesu, “rek i bot rek,” onyuto kit me poro mapol pa alama, pien lok pa en pe ocoyo gi Luka keken, ento bende Matayo ki Mariko ocoyo gi.

Kede lok maber pa pinyruoth biwaco i lobo weng pi lagam bot oganda weng; ci dong giko bi bino. Ento, ka uneno kwero ma kelo opoto, ma Daniyel lajul owaco kwede, ocung i kabedo maleng (ngat mo ma kwano, obed ongeyo); ci gin ma i Yudaya, wegi ogoro i gogi. Matayo 24:14-16.

Lok Mabere myero acaki ki waco i kom jo piny weng. Ento ka gikelo wun, ka gibimiyoni woko, pe i paro anyim gin ma ibiwaco, pe bene i coc wic; ento gin weng ma gimiyoni i cawa eno, mani uwaco; pien pe wun aye uwaco, ento Roho Maleng. Kombedi, wot bibi miyo wot pa iye i tho, ki won bibi miyo nyathi pa iye; nyithin bibi malo i kom min-gi ki won-gi, bibi miyo gi githo. Jo weng bibi neyo wun pi nying an; ento ngat ma obedo piri nyaka i agiki, en obikonyo. Ento ka ubaneno gin marac me piny ocol, ma Daniel janabi owaco, ochung’ kama pe myero ochung’ kany, (ngat ma kicano myero ongiyo), i kare eno myero joma tye i Yudea wal i gode. Mark 13:10-14.

Mapwod ki tyeko timo peko abicel mag agiki—ma obedo opongo ma agiki ki maber tutwal me “nino me gonyo”—i bot kit pa dano aryo, Labara Maber pa Tedo myero ki yubu ne ki ki cwal ne i bot dul weng me piny. Kwena me Labara Maber kiketo bot dul weng i kare pa cik me Ceng Acaica ma obino cokcok i United States pa Amerika, ka 144,000 kiyweyo gi malo macalo bendera. “Nino me gonyo” nyuto kare pa Kwac me timo ne bot dako malaya pa Babulon, ma cako ki cik me Ceng Acaica i United States pa Amerika, ki tyeko ka Mikael ochung, ki kare me temo pa dano otyeko, ki ngwec pa Lubanga kicwalo piny i peko abicel mag agiki.

Kare en "cawa" ma Mak tito, kede "cawa" me "lok piny madwong," kede "cawa" ma rwodi apar gicono ceke me miyo piny ma abicel aryo meggi bot Papasi. Ka moyo ma agiki okwako lok ma maber ma kicwal bot duli weng, ot me kica okwango, ci gamo pa Lubanga kityeko yiko woko pe ki kica. Kare meno cako ki lok ma maber me cobo bot duli weng ka bendera kityeko keto malo, ci kato ka ngat ma agiki odwoko lok ma maber ma ki cobo, ki jigi, ki cwal ki kom bendera. Kare me cawa meno en "nino me gonyo."

I Luka, pot-buk 21, Yesu tye ka cwalo maber lok ma otime kono, pien En tye ka nyutu dul me kwo me agiki ma pe bi tho mapwod pe dwogo me aryo pa En. En tye ka nyutu cal acel, ma ki tito calo gin marac ma kelo tutungu ma laporofeta Daniel owaco kwede. Cal eno obedo kare ma gin marac ma kelo tutungu tye ka cweko i "kabedo maleng", kacel ki kare ma tye ka cweko i "ka ma pe

myero", ma en bene kare ma Jerusalem "kigengore ki lweny".

I mwaka 66, ka Cestius ogengo Jerusalem ki gi lweny, Jokristo ma tye i Jerusalem gi owoto ki buru woko, kede Sister White onyutu ni pe keken Jokristo otho i kare me golo woko ma agiki otyeko i mwaka 70. Cestius ocalo gengo, eka odwogo woko pi kit ma pe ngene, kede Jokristo ma tye i buru gi owoto woko, gi winyo keca ma ocunye ki alama. I mwaka 70 Titus otyeko golo woko kun ocalo dok gengo. Gengo pa Cestius en obedo cako me gin ma kiwaco ni Lweny me Jo-Yubu ki Jo-Roma ma acel, kede gengo ki golo woko ma Titus otimo en obedo agiki pa Lweny me Jo-Yubu ki Jo-Roma ma acel.

Tarik weng eno onongo obedo pi kare me higa adek ki odii; ocake ki cobo me lweny, kendo ogiko kwede cobo, kede i cako tye kwede lamal pi jo pa Lubanga. Kristo onyuto tarik eno ni en nino me keco pa Lubanga; gin acel ma pwodere ma omerone nyuto i ticne. Nino meno nyutu kom ma kiketo ne timo i kom otac pa Ruma; ma ocake i cik pa Sande ma tyeko bino macok coki, kendo ogiko ka kare me temo pa dano kijuko. I cako me kom ma kiketo ne timo i kom otac pa Babulon, jo 144,000 giyilo-gi malo calo lamal, ma en lamal. Ka dier mapat pa Lubanga onen lamal eno, gi myero wol oaa ki Babulon, ma balone kityeko nyutu gi calo bal pa Jerusalem.

Wabimede tweyo Luka lut 21 i coc ma bino.