

Buk pa Daniel - Namba 157

Poyo cal me lamal pa Kores i Buk pa Daniel

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I Rech acel me Bab apar, kimiyo wa ngec ni en obedo higa me adek pa Cyrus; ento i Bab acel, kimiyo wa ngec ni Daniel obedo, onyo odongo, nyaka higa me acel pa Cyrus keken.

Daniel onongo mede obedo nyaka mwaka me acel pa Rwot Cyrus. Daniel 1:21.

Pi mwaka aryo, Cyrus ka atir dong oteko piny kede Darius ma Mede; enomiyo en obedo mwaka me adek pa en, ento bende en obedo mwaka me acel pa en.

I higa me adek pa Cyrus, rwot me Peresia, gimoro otyeko nyutu bot Daniel, ma nyinge kiluongo ni Belteshazzar; ki gima obedo adii, entono kare ma kityeko yubo obedo mabor; en otyeko ngeyo gima, ki obedo ki ngec pa neno. Daniel 10:1.

I kit porofetik, Cyrus kityeko nyute i visoni me acel ki me agiki pa Daniel. Pot buk 1 pa Daniel, macalo ma dong kityeko terone anyim i coc ma con, tyero calo malaika me acel pa Fweny pot buk 14. Ka malaika me acel kityeko nyute i porofesi, obedo ki kite porofetik weng me malaika adek weng pa Fweny pot buk 14. Kobo adek me lok maber ma pe giko ma kinyuto i malaika me acel, en: “luoro Lubanga,” “miye Lubanga pak,” pien “cawa me hukumu pa Lubanga obino.”

म्हणूनच दानिएल आणित्या तघि मान्यवरांनी “देवाचा भय” बाळगल्यामुळे बाबेलच्या आहाराचा त्याग करण्याची आण शिकाहारी राहण्याची नविड केली. त्यानंतर झालेल्या दृश्य परीक्षेत, दानिएल आणित्या तघि मान्यवरांनी बाबेलचा आहार खाणाऱ्यांच्या तुलनेत आपल्या नरींगी स्वरूपाद्वारे “देवाचे गौरव” केले. तीन वर्षांनंतर “न्यायाची घडी” आली, जेव्हा नबुखदनेस्सराने त्यांची परीक्षा घेतली आणिते सर्व बाबेलच्या ज्ञानी पुरुषांपेक्षा दहापट अधिक ज्ञानी असल्याचे आढळले.

Tung’ adek me Enjili ma pe kato bene kityeko yaro gi i pot buk agiki me Daniel, calo yore ma medo me ngec yiko, cweyo maleng, kadong temo gi ma gityeko miyo gi teno i lero ma kigolo iye gungu i cawa me agiki. I pot buk acel me Daniel, kacce calo i pot buk agiki, kityeko nyuto tung’ adek pa malaika ma acel, ma ocwako weng malaika adek. Pien pot buk acel obedo Enjili ma pe kato pa malaika ma acel, pot buk aryo me Daniel cwalo malaika ma aryo pa Nyuto pot buk apar angwen, ma i kany kityeko yaro tem me cal me lewi onyo cal me Kristo, macalo ne obedo i tem mar aryo i tung’ adek me pot buk acel.

Pien chapta acel ki aryo me Daniel nyute malaika acel ki aryo me Revelation apar angwen, chapta adek, ki temo ma i Plain of Dura, nyute lok pa malaika adek, ki kwere ma waco ni pe myero ngat mo gamo “mark of the beast”. I chapta acel me Daniel, kikwayo lok pi mwaka acel pa Cyrus; i chapta apar, ma obedo “vision” me agiki pa Daniel, Cyrus ki nyute ki mwaka adek pa iye; ento wan ngeyo ni mwaka adek en aye mwaka acel pa iye, pien Daniel omedo paka i mwaka acel pa Cyrus keken.

Cyrus obedo alama me mwaka me acel ma tye ki mwaka adek iye. Bende en obedo alama me lok pa malaika ma acel. Lok ikom mwaka me acel pa Cyrus tye i rek me agiki me nyutu me acel pa Daniel, ci dok tye i rek me acel me nyutu me agiki pa Daniel. Obedo me tic madwong ni wa ngene alama me lanabi pa Cyrus, ci kacel, wa poyo mukwongo ni en obedo cal pa lok pa malaika ma acel. Man twero kigeno i kit me lanabi pien Daniel owaco ni mwaka me adek pa Cyrus obedo me acel; ento mapol-loyo, kimiyo ngec ne ki cik me acel ma oyaro.

Mu cyberuko cya cumi, urugamba Gaburiyeli yarwanaga n'abami b'u Buperesi rwari urw'ukumvisha Kuro kugeza aho yemera gusohozza no gutangaza itegeko rya mbere mu mategeko atatu, ryari gutuma Abayahudi bagaruka bakubaka Yerusalemu n'urusengero. Itegeko rya gatatu ni ryo ryari kuranga itangiriro ry'ubuhanuzi bw'imyaka ibihumbi bibiri na magana atatu, ryasojwe igihe marayika wa gatatu yageraga ku wa 22 Ukwakira 1844. Itegeko rya gatatu ryagereranyaga marayika wa gatatu, bityo rero itegeko rya mbere rya Kuro ryagereranyaga ukuza kwa marayika wa mbere mu 1798. Kuro agereranya marayika wa mbere, kandi ni yo mpamvu, mu gitabo cya Daniyeli, umwaka we wa mbere wagereranyaga imyaka itatu.

Macalo kamano, Cyrus tye calo "kare me agiki", pien obedo ka malaika me acaki (Cyrus) obino i 1798, con "kare me agiki" obino ki buk Daniel kityeko yweyo woko. Nying "Cyrus" gipono ni ocake ki lok me Pershia macon "Kūrus", ma nyutu "ceng", kicwalo rwom ki lok me Elam "kursh", ma nyutu "kom rwot", ma nyutu ni tye rwom ki twero me rwot onyo bedo rwot. Isaiah bende owaco ikom kitgi pa Cyrus man.

Ma waco ikom Cyrus ni, "En lamal na, obi timo dwaro na weng;" ka owaco bot Jerusalem ni, "ibin yubu;" kede bot ot pa Lubanga ni, "tig in gibicako keto." Ma Rwot waco ni bot ma oyiye mafuta, bot Cyrus, ma tyen tung acam ne acoko, me acweyo duli me piny i anyimne; abi yabo luny pa rwodi, me yabo i anyimne bur aryo; kede bur pe gibigego; abi wot i anyim in, abi cweyo yo ma ojenge obed orer: abi nywogo woko bur me pitu, abi ngato woko okeng me ayiro: Kede abi mii in rwat me mung, kede rwat ma ocano i kabedo ma i mung, poki in ingeno ni an, Rwot, ma alwongo in ki nying in, an Lubanga pa Isirayel. Pi kom Jakobo latic na, kede Isirayel ma anyero, keken alwongo in ki nying in; abimiyo in nying mukene, entit pe in ingeno an. An Aye Rwot, pe tye mukene; pe tye Lubanga macego ki an: abi aywaro in, entit pe in ingeno an: poki gibed ngeno ki kabedo ma ceng ocako, kede ki ocip, ni pe tye mukene macego ki an. An Aye Rwot, pe tye mukene. Aisaia 44:28-45:6.

Cyrus onongo obedo kit ma macalo Kristo, pien onongo "ma Rwot omwonyo," kede "opwot-kec pa Lubanga," ma oyubo Jerusalem ka oketo tyen pa ot pa Lubanga. En aye ma tye ki tic i yabo bur ma kigengo, calo Kristo, en aye ma oyabo, ka dano mo pe twero ogengo; kede en aye ma ogengo, ka dano mo pe twero oyabo. Kede Cyrus opongo ki "lonyo me ocunye, kede lonyo ma kikano i kabedo me kom-kom." Cyrus otyeko alama mapatpat i rek pa tic me dwogo.

En nyuto cawa pa agiki, ka malak me acel odonyo, ka buk pa Daniel kityeko kwanyo lacuc iye, ci bene tye medo me ngec ma bino ki "gin mabeyo me i ocany, ki lonyo ma kikano i kabedo me icwil." Jami "gin mabeyo me i ocany, ki lonyo ma kikano i kabedo me icwil," gi cweyo "kome" ma "kityeko yiko," ki "Hekalu" ma myero "kiketo piny." Kristo, ma Kiro onongo nyuto ne calo kit me citalo, obedo "ma Rwot otyeko keto mo i wi ne," macalo ma Kristo kityeko keto mo i wi iye

ikare me yelo iye i pi. Ka ce, Kiro pe keken obedo donyo pa malak me acel; obedo bende malak me aryo ma miyo twero i malak me acel ka obino piny, calo Tipu Maleng obino piny ikare ma kityeko keto mo i wi Kristo. Icawa me October 22, 1844, Kristo oyabi yat onyo “bur” iyie Kabedo Maler Mapire Tek, ma obedo yat ma kityeko loro. Kiro bende nyuto donyo pa malak me adek.

Cyrus obedo malayika ma acel, kede malayika ma acel tye ki gite weng pa malayika adek weng. Cyrus obedo cawa me agiki i 1798, ka malayika ma acel obino. Cyrus nyutu 11 me dwe August, 1840, ka kwena pa malayika ma acel kimiyo teko (kigoyo mo). En nyutu tic me keto odiyo, macalo ma kinyutu kwede ki cweyo cal me 1843 i dwe me May pa 1842. En nyutu cweyo ot pa Lubanga, ka kit aryo kigonyo i kare me coyo cwiny ma acel i 19 me dwe April, 1844; kede en nyutu gonyo ma aryo i kare me coyo cwiny madwong me 22 me dwe October, 1844.

Alama weng me yo me yub me dwogo pa jo Millerite, Cyrus onongo obedo kit me ranyisi pa gin; eka alama meno bene gimiyo ranyisi pa alama me yo me yub pa jo 144,000. Pud ocako yub pa jo Millerite, alama ma Kerisito onongo onyutu ni onego ogol anyim lok ma otime me jo Millerite, onongo ogolo anyim.

Unabi pe keken nyutu anyim kit kede adwogi me bino pa Kirisito; ento bende onyutu alama ma kwede dano onego ngeyo kare ma obino macok. Yesu owaco ni: “Alama bi bedo i ceng, kede i dwe, kede i lur.” Luka 21:25. “Ler pa ceng bi wang’o, kede dwe pe bimi ler, kede lure pa polo bi poto, kede twero ma i polo bi kobo. Eka gibineno Wod Dano obino i kume pa polo, kwede twero madit kede dwong madit.” Marko 13:24-26. Lacoyo me Yab oyaro kamano alama me acel ma onego obed anyim pa bino pa aryo: “Piny oter madit; kede ceng obedo col calo yub me yit wic, kede dwe obedo calo rem.” Yab 6:12.

Alama magi ne kikineno pwod pe ocake senchuri me apar abicel angwen. I tyeko me lok pa lanen man, i mwaka me 1755, ne otime piny orwate ma rac loyo weng ma kiketo iye i coc kare mo keken. The Great Controversy, 304.

Alama ma oyaro Dwogo maromo aryo pa Yesu Kristo ocake con manok mapat ki mwaka 1798, i mwaka 1755. Mwaka 1798 obedo agiki pa me cwal pa Isirael me cwinya i Babilon me cwinya, ma Sister White cwalo ngec ni kicoyo cal iye ki me cwal ma ada pa Isirael ma ada i Babilon ma ada, ma otieke i agiki pa mwaka 70 me cwal, ka Cyrus odonyo ki lawote ma oyabe, omako Babilon, kede obalo Belshazzar.

“Kombedi, Kanisa pa Lubanga tye i twero me medo, kadi coko otum, tamo pa Lubanga ma lamal pi gwoko kwo pa dul jo ma olal. Pi kare mapol me nino, jo pa Lubanga giteko peko pa kigengo twero gi. Kobo Lok Maber i maler ne ogengo woko, kede kwer mapire tek kiketo i bot jo ma odii me dwogo cike pa dano. Pien obedo kamano, pany madit pa Rwot me kit maber ne macalo weng pe ki jo ma tye ticing iye. Jogi gikwanyo woko lere me Lok pa Lubanga. Oturo me bal ki kwena pa lobo ne pimo me kwanyo woko ngec me dini ma maler. Kanisa pa Lubanga i piny ne tye i lwak i kare madit man me yaro ma pe gonyo, calo kaka lutino pa Isirayel ne gitye i lwak i Babulon i cawa me bwalo.” Prophets and Kings, 714.

Agiki me mwaka 70 i Babilon ocwalo kit pi 1798, kede onongo tye kite ma i anyim pa 1798, ma omiyo ngec ni dwogo pa Kirisito tye macok keken.

Bino pa lwak me Cyrus i anyim ogweng pa Babilon ne obedo bot jo Yahudi calo alama ni kwanyo-gi ki i lagam tye cito macek. Mapol loyo higa mia acel i kare ma pud pe onywalo Cyrus, Lamo pa Lubanga onongo ocwalo nying-gi, kede onongo omiyo ki keto i coc mapore pi tic ma myero otimo i mako kabedo pa Babilon labongo pe gine ngec, kacel ki yubo yo pi wiyogi woko pa wodi me lagam. Prophets and Kings, 551.

Koresh ohechauka juga melambangkan tanda-tanda yang mendahului tahun 1798. Para sejarawan agak samar mengenai pemerintahan Darius dan Koresh, tetapi Firman Tuhan jelas. Kekaisaran Media-Persia mengikuti Kekaisaran Babel, dan raja pertama Media-Persia ialah Darius, meskipun keponakannya, Koresh, adalah panglima yang merebut Babel pada malam perjamuan terakhir Belsyazar. Baik Koresh maupun Darius sama-sama melambangkan waktu berakhirnya pembuangan tujuh puluh tahun, yang menggambarkan waktu akhir pada tahun 1798, dan yang juga melambangkan waktu akhir pada tahun 1989.

Kare me agiki i gin mukato pa Moses onongo ki nyutu ki nywol pa Aaron ki Moses, ma gi opogo ki mwaka adek. Gin mukato menonongo nyutu maber loyo weng gin mukato pa Kristo, ki kare me agiki i gin mukato menonongo ki nyutu ki nywol pa Yohanna, ki lacen pa dwe abicel nywol pa kazin mamegi Yesu. Kare me agiki tye ki lanyut aryo; Darius ki Cyrus weng ginyutu agiki pa lwat me mwaka 70. Agiki pa lwat me mwaka 70 onongo nyutu agiki pa lwat me mwaka 1260. I 1798, le pa Papa nongo cego ma kelo tho; ki mwaka ma obino anyim, otho ngat ma otungo iye kadong orwodo iye. I 1989, Reagan ki Bush ma acel, onongo gin president weng.

Cyrus nyutu alama ma yaro kare ma bino me agiki, kede en nyutu kare me agiki. En nyutu medo ngec, kede miyo teko pa wac me acel ka malaika obodo piny, kede en nyutu tic ma dong ki cako keto teng, tic me yubo Hekalu, kede bino pa malaika me adek ka Laco wac me Kica obino mapat i Hekalu pa En.

I mwaka me adek pa Cyrus, rwot pa Peresia, lok mo onongo onyutu bot Daniel, ma kikwayo nyinge ni Belteshazzar; ki lok en aye ada, ento cawa ma kiciko ne obedo macok; en onongo oyango lok en, ki obedo ki ngec pa lok me neno. I cawa jene, an Daniel onongo ayubu pi cabit adek ma makome. Pe acamo pyer ma ber, pe ki nyama onyo waini obino i wiwa, pe kadi alubo mo pira pire keken, nyo cabit adek ma makome opong woko. I nino me piero aryo ki angwen me dwe me acel, ka onongo an tye i tere pa yala madit, ma nyinge Hiddekel. Daniel 10:1-4.

Alama pa Cyrus ki Belteshazzar nyuto historia me lanen matut i cawa me agiki. Alama pa Belteshazzar miyo wa ngec ni jo ma kinyuto iye gin 144,000, ma gin jenereshen agiki pa jo me lagam. Kiketo gi i historia me lanen ma Cyrus nyuto, ma nyuto historia ma onongo obedo me anyim 1798, ki 1989, ki September 11, 2001, pien Cyrus nyuto alama magi weng. En bene nyuto yubu piny me July 18, 2020, ki kadi bene cik me Sande ma bino cokcok i United States me America. Lagoro me nongo atir kam ma neno agiki pa Daniel kiketo iye i kit me lanen, obedo gin ma Daniel ngene.

I nyig coc acel, Daniel (Belteshazzar) onongo ogene weng, “lok” kacel ki “vision.” “Lok” en lok me Ebru “dabar,” ma tito ne “lok”; ki Gabriel otii kwede ne me nyutu “vision” “chazon” pa mwaka alufu aryo, mia abicel, kacel ki apar aryo (“abicel kare”). “Vision” ma i nyig coc acel, ma Daniel

ogene, en “vision” “mareh” pa mwaka alufu aryo ki mia adek. Dano ma tye i kica ki Lubanga me cawa me agiki pe gungene “abicel kare” i cawa me agiki i 1989. Pe gungene “abicel kare” nyaka bang 11 September 2001; ka mano, myero Daniel obedo i cawa me “prophetic reform movement” ma ki nyutu kwede Cyrus bang 11 September 2001, pien Daniel, ma nyutu “final prophetic movement,” ogene “lok” kacel ki “vision.”

Daniel an pêşandayiye ku di nav demek bîst û yek rojî ya şîn û matemdariyê de bû. “Di wan rojan de” ya şînê de Daniel “tişt” têgihîşt, û her weha “dîtin” jî bi têgihîştinê fêm kir. Rastiya ku bi “tişt”ê hatî nîşandan, di rojên şînê de ji Daniel re hate eşkerekirin. Gelê Xwedê di xetên reformê de, berî Banga Nîvê Şevê, wekî “şîn-giran” têne nîşandan. Ev şîn, bi Martha û Maryê ku ji bo Lazarus şîn digirin, berî Ketina Serkeftinê, tê nîşandan. Ev jî di dîroka Mîllerîyan de, piştî bêhêvîbûna yekem, bi bêhêvîtiya ku Yeremya îfade kir, hate mînakdan.

Lok mami ononge, kede an amite gi; kede lok mami obedo bot an kica ki loro pa cwiny na; pien kitora ki nying mami, Ayi Rwot Lubanga pa lweny weng. Pe abedo i lwak pa jo rwenyo, pe aloro; abedo keken pi lwete mami; pien ipongo an ki peko madwong. Peka eni ang’o me obed pe kato woko, ki loco na obed pe romo yeco, ma pe mito yeco? In ibedo weng bot an macalo ngat ma kwalo lok me bwala, ki macalo pi ma kwano woko? Yeremia 15:16–18.

Yeremia pe opwoyo, calo ma jo pa Sodomu ki Misri otime i Revelation chapta me apar, i kare me tho pa lacam aryo. Pe opwoyo, en loro. Loro pa Belteshazzar nyutu loro ma rwate ki tho pa lacam aryo. I July 18, 2020, ki i November 3, 2020, lacam aryo pa lak me Protestant ma ada ki lak me Republican pa le pa piny, gikwanyo kwo pa gi i yo pa Sodomu ki Misri, ka bene kany aye kabedo ma Rwot wa kityeko ogwoko kwo i cross. Ka Rwot wa kityeko ogwoko kwo i cross, lutegi ne ocake loro. Lacam aryo meno kigoyo gi cal i Revelation chapta me apar, calo Moses ki Elijah.

Tye gamo abicel ikom Kricito calo Michael i Buk me Nyasaye: adek i Buk me Daniel, acel i Buk me Yuda, ki acel mapat i Buk me Revelation. I chapta 10, ma kombedi wa tye ka paro, nying Michael kigamo aryo, i vasi 13 ki 21; ci dok i chapta 12, vasi 1. Kinyutu en i Buk me Revelation chapta 12, vasi 7. I Buk me Yuda, kigamo ni Michael omiyo Moses odwogo i kwo, ma i Buk me Revelation chapta 11, obedo acel i laco cok ma otho i yoo.

En dong abi mii u paro, kadi onongo u ngene eni, ni Rwot, ka onongo o kwanyo jo woko ki piny Ijipt, lacen ogudo joma pe gene. Kede malayika ma pe gigwoko kabedo me acaki gi, ento gi weko otgi me kene, obedo ogwoko gi i minyolo ma pe otum, i tung otela, nyaka cato pa nino madit. Calo Sodomu ki Gomora, kede gamo ma tye i tunggi, i kit maromo, ka gi weko gi kene i peko me jolo, ki ceto ikom ring ma pe me gi, kityeko keto gi calo mere, ka gi keno rus pa mac ma pe otum. En calo pe, jogi ma nindo marac gi yalo ringgi, gi cemo kom, ki gi waco marac ikom joma rwate. Ento Mikael, malayika madit, ka onongo otet ki Lajok, kun gi yar ikom ring Moses, pe omero cwaa lok marac ikom en, ento owaco ni, Rwot obed oyubu in. Yuda 5-9.

I Buk pa Yuda, i kom Sodoma ki Misri, ma gicoyo cal dul me lobo madit ma i dwe apar acel pa Revelation, kany ka Mose ki Elija kigiko; Kristo, ma kimiyo nyutu calo Mikael, odwogo ring pa Mose i kwo. I dwe apar acel pa Revelation, Mose ki Elija kityeko otho pi nino adek ki abar me cal, kede nino me golo cwiny pa Belteshazzar ogiko ka Mikael oboto piny ki polo. Rek i rek, i Daniel

dwe apar, lok acel dok i angwen, tye ka nyutu cawa me golo cwiny ma ogiko ka Mikael odwogo ngat aryo ma atutu i kwo.

Wabimedo kwano man i coc ma bino.

Won oyero Mose ki Elija me bedo lakwena pa ne bot Kristo, me wero ne ki can me Polo, me paro ki ne ikom peko matek ma obino, pien gi odong i piny calo ngat; gi otyeko ngolo cwiny marac ki peko pa ngat, ci gi romo bedo kwede i tem pa Yesu i kwo ne pa piny. Elija, i kabedo mamege macalo nabi pa Isirael, onongo ocako nyutu Kristo, ci tic mamege onongo obedo, i rwom mo, rwate ki tic pa Jawar. Mose, calo Latir pa Isirael, onongo obedo i kabedo pa Kristo, ka paro ki ne, ki luwo cik ma o miyo; omiyo, gin aryo man, i tung jo weng ma tye i tung kom madit pa Lubanga, gin aye ma rwate loyo me tijo bot Wod Lubanga.

Ka Mose, pien cwinye ne otwe matek i pe yie pa nyith me Israel, ooyo yot ki cwinya marac kede omiyogi pi ma gi kwano; ci oketo dwong bot pire keken; pien wii ne ocung ki pe apwoyo ki goba pa Israel, pe oyaro Lubanga, kede pe omedo nyingne, i timo tic ma En ocone ni otim. Obedo tami pa Lubanga ma loyo gin weng me dong ka dong keto nyith me Israel i ka me peko ma pit pit, ci lacen, i lugero madwonggi, woro gi woko ki teko pa cingne, pi gi ngeyo ni En tye ki kica mapire tek botgi, ci gi med dwong i nyingne. Ento Mose, ka oweko lego cwinye me kit pa dano, oketo dwong ma me Lubanga i bot pire keken, otyeko bino bot teko pa Lakwara, ci kityeko cweyo woko donyo ne i piny ma ki ceke. Kace Mose onongo otyeko bedo mot pe oyubu, Rwot onongo okelone i piny ma ki ceke, ci lacen onongo oketo iye i Polo pe ka oneno tho.

Ka obedo kamano, Moses okato i tho; ento Wod Lubanga obollo piny ki Polo, oyubu ne i ngima pud pe komne ocako puk. Kadi Setani otongo te ki Mikael pi kom Moses, ci ociko ni komne obedo pa iye keken, ento pe onongo romo loyo Wod Lubanga; ci Moses, ki kom ma oyubu woko i ngima ki ma oketo iye dwong, okobo ne i kacca me Polo, ci kombedi obedo acel i aryo ma kiketo gi dwong, ma Ladit ociko ne me tic bot Wodne.

Pien gi weko nino oyiko gi tutwal, latic pa Yesu gityeko balo lok ma tye i kin lamede me polo ki Lawi ma kimiyo dwong. Ento ka gi woko ki nino madwong kacel, kaci gi oneno neno ma malo maler i wanggi, gin opongi ki mor madwong ki lworu. Ka gi neno kio ma miyo can maber pa Laditgi ma gicwiny mito, gityeko cobo wanggi ki lwete, pien pe gi twero cano dwong ma pe romo pako ki lok ma ogobo iye, ma bende cwalo tung can calo pa ceng. Pi kare manok, laticgi oneno Laditgi ma kimiyo dwong ki kiketo malo i wanggi, ki kimiyo yubu ki jo ma tye ki can maler, jo ma gineno ni gin joma Lubanga omaro maber. *The Spirit of Prophecy, volume 2, 329, 330.*