

Buk pa Daniel - Namba 159

Golo cal pa gamo adek me malayika i neno pa Daniel: nyutu me lapor

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Ni mu kinywa cya cumi Daniyeli akorwaho incuro zitatu, kandi uko gukorwaho gatatu guhura n'incuro eshatu Daniyeli ubwe ahura na "mareh," iyerekwa. Ukubonakala kwa mbere n'ukwa nyuma kwari ukwa Gaburiyeli, intumwa y'Ibyahishuwe bya Yesu Kristo. Gaburiyeli ni we wakira ubutumwa buvuye kuri Kristo, ubwo yari yarahawe na Data, akabugeza ku muhanuzi, ugomba kubwoherereza amatorero.

Ento abi nyutu in gin ma kiketo i Kitap pa Ada: ci pe tye ngat mo ma tye ki an i gin magi, makato Mikael, lawi rwot pa wunu. Daniel 10:21.

Gabriel ngene ni en obedo ngat ma kicweyo, kede mano en owaco bot John wen-wer ni pe opako en i Buk me Nyutu.

Ci apoto piny i tungene me woro en. En owaco bot an ni, Nen, pe itimo mano: an aye latic kwede in, kacel ki owete pa in ma gitye ki lagam pa Yesu: woro Lubanga: pien lagam pa Yesu obedo cwiny pa lok me lanabi. Nyutu pa Yohana 19:10.

Myero lacwenge me poropheti ngeyo ni pi ango ma omiyo Gabriel onyutu ni pe nitie ngat mo ma maloyo iye ikom "gin ma kityeko coyo i kitap me atir", obedo pi tic me poropheti ma keken. Ka onyutu ni Kristo keken ngeyo gin ma kicoyo i kitap maloyo iye, dong onyutu Kristo calo "Mikael rwot mamegi." Ento Mikael pe tye rwot keken; en aye Malaika Madit.

Ento Mikael, malaika madito, ka onongo ocone ki Setani ikom ring pa Mose, pe onongo ogamo kelo i iye lok me kwanyo ma marac, ento owaco ni, Rwot obwogi. Yuda 7.

Omiyo keto lwete adek weng magi gin pa malaika, ki kare adek weng ma Daniel onongo oneno 'mareh,' neno, en pa malaika. I kare adek ma oketo lwete i Daniel, en pi cweyo teko, pien con, i keto lwete me aryot teko ne owoto woko.

Ci dok obino omak an ngat acel macalo cal me laco, omiyo an teko; ci owaco ni, Laco ma kihero tutwal, pe ibwone; kuc obed ki in; bed itek, dok bed itek. Ci ka owaco ki an, an obedo itek, ci awaco ni, Ladit na obi waco; pien imiyo an teko. En owaco ni, In ingeyo ni ngo ma omiyo abin bot in? Kombedi abi dwogo alwenyo ki lawi Rwot me Peresia; ci ka abin woko, nen, lawi Rwot me Girikia obi bino. Daniel 10:18-20.

Gabriël i kujton Danielit se ai kishte "ardhur të bëj" Danielin "të kuptojë atë që do t'i ndodhë popullit tënd në ditët e fundit", kur e pyeti Danielin nëse "e di ti pse kam ardhur te ti?" Në përputhje me atë që i kishte mësuar Danielit për ditët e fundit, Gabriëli pastaj thotë se ai do të "kthehet për të luftuar me princin e Persisë; dhe kur të jem larguar, ja, do të vijë princi i Greqisë." Pastaj ai fillon rrëfimin profetik të kapitullit njëmbëdhjetë, i cili përshkruan atë që i ndodh njëqind e dyzet e katër mijëve në ditët e fundit. Ai rrëfim profetik vendoset në kontekstin e betejës me

“princin e Persisë” dhe “princin e Greqisë”.

Gin pa kare matime matir i kin Cyrus Madit ki Alexander Madit obedo maloyo mwaka mia aryo. Ento i piny ocoto madit me Kit apar acel me Apokor, tim me agiki tye macok coko—matime ka cing acel; ka rwot ma pe adada pa North omer lobo pa rwot me abicel acel, lobo pa rwot me abicel aryo—en aye rwot apar—ma kiyaro kwede Greece, ka cing acel giyie me miyo lobo pa rwot gi bot cwec.

Ni mboo kimoñ it “mareh” ni vision ma-usa iñ pitong beses gi Daniel kapitulo dies. In konsiderã-ta kuãtiro gi sadong i pitong beses, ya in identifika na i finena na referensia si Daniel mismo i kumonfiesa na antes de i minatlo na año as Cyrus, intindiñã-ña i vision. Gi sigiente na tres na referensia, i tres na hinas gi kada vision ha identifika i eksperiensia as Daniel annai mamaigo’ guini ginen i lina’la’ i luto gi biente-uno dias. I fina’nã’ña gi revinã hanãna i mapega gi tres-pasu na proseso i evangelio para siempre, ya i tres na pasu ma-representa nu i anghet sija, maseha hãfa na pasu dos si Miguel i arkaanghet, güiya i mangãtsa si Moises ginen i finemto, ya ha tradusi güiya guato gi langet.

मने गीतडि: “दर्शन” ओड़ा: रेना: दस अध्याय रे आर तनि बार मेना, एना “मारेह” बाड, मेना “माराह”। “माराह” दो “मारेह” रे स्त्रीलडिग रूप ताहेना। एना रे अर्थ एक दर्शन, आर कारणसूचक भाब रे एक “आइना” आर “देखने वाला काँच”। एना रे परभाषा रे कुजूजी एना जे, एना “कारणसूचक” ताहेना। एना “प्रकट रूप” रे दर्शन ताहेना, कनितु एना रे लडिग अलग ताहेना, आर ओना काते एक अलग भवषियद्वाणी सन्देश चनिहति होय एना। एना रे परभाषा अनुसार “आइना” एना संकेत दाय जे, जेने दर्शन देखे, से कोनो प्रकार रे प्रतबिम्ब देखे। एना ही शब्द रे ओना तत्त्व जे “कारणसूचक” ताहेना। “माराह” रे प्रसंग रे एक कारणसूचक शब्द रे परभाषा गहरि ताहेना।

Nying “causative” rwate ki ngec me kelo time onyo tic me miyo gin otime. I ngec pa leb, keken i yubu me lok pa tic, kit “causative” obedo yubu me cik pa leb ma nyuto ni won tic pa lok tye miyo ngat onyo gin mukene timo tic ma lok oweko. Macalo, i Leb Engili, lok pa tic “to read” bedo “causative” ka wa waco ni “to make someone read.” Kany, won tic aye tye miyo ngat mukene timo tic me kwano.

Kit me miyo nyutu ni ngat ma tye iye tye gi tung ki miyo time tic ma leb ma tito. “Kit me miyo” tito kit ma ki miyo tic onyo gin ma time obed. Kare adek ma Daniel otimo kwede leb Ebru “marah,” cal ma ki yeno omiyo ngat ma tye ka yeno oloko obed calo cal ma en tye ka neno.

En i nino me 24 me dwe me acel, ka an obedo i tung kume madit, ma nyinge Hiddekel; en an owoto wange malo, oneno, dano acel ma obedo ki libota me lineni, ma oboth-nene ocige ki bulu maber me Uphaz. Kome-nene bende obedo macalo berilo, ki piny wi-nene macalo kit me nen (mareh) me lacer, ki wange macalo lampo me mac, ki lwete ki tiye macalo pirasi ma gibello maber i rangi, ki dwon me lok-nene macalo dwon me lwak madit. Ki an, Daniel, keken oneno nining me neno (marah): pien jo ma obedo ki an pe oneno nining me neno (marah); ento pwir madit obuto gi, wek gi olalo me gwenyogi. Ka mano, an oceto keken, oneno nining me neno madit man (marah), ki twero mo pe onongo obedi iye an; pien ber me kom an obalok iye doko rus, ki pe onongo agwoko twero mo. Ento an ownyo dwon me lok-nene: ka ownyo dwon me lok-nene, kono ne apoto i nindo madit i piny wi-na, ki piny wi-na tye i tung piny. Daniel 10:4-9.

I agiki me cawa 21 me yubo, ma i cawa ma agiki rwate ki cawa adek ki abar ma lajwero aryo onongo otho i wot, Daniel ne ocweyo oneno mapore rwom pa Kristo, kacel rwomne obedo “macalo rwom (mareh) pa lec.” Tim eno, i agiki me cawa adek ki abar pa Revelation chapta 11, omiyo yaro obedo; pien “jo ma onongo obedo ki” Daniel “[kicweyo gineno] pe gineno neno (marah); ento woro madit ocako gi, omiyo gipedho gipoto pire kene. Kale” Daniel “onongo otye keken,” “ento jo ma onongo obedo ki an [kicweyo gineno] pe gineno neno (marah); ento woro madit ocako gi, omiyo gipedho gipoto pire kene”.

Yaro ma Daniel oneno i kare ma obedo ceke en yaro ma ki kit pa dako, ma omiyo Daniel oloko i cal pa yaro. Loko man otyeko ki kwanyo woko twero pa dano pa Daniel, kede loko ber bedo pa Daniel i bal.

Ring keken ma cwinya bedo iye, ki kwede cwinya timo tic, tye pa Rwot. Pe wa tye ki twero me weko but mo keken me ring ma tye ngima. But weng me ring ma tye ngima tye pa Rwot. Ngeyo me ring wa keken ma tye ngima myero opwonya wa ni but mo keken myero otimo tic pa Lubanga, calo gin tic me atir.

Lubanga keken romo keto piny loki me cwinya pa dano. Wa pe romo gwoko kwo wa keken. Wa pe romo yubu wa odoco. I bar me polo pe bi wero wede mo macalo ni, 'Bot an ma amaro an keken, ki an ma acor an keken, ma adwogo an odoco; bot an obed kit ma ladit ki yweko, kica ki pak.' Ento man obedo pire tek me wede ma jo mapol wero kany i piny. Pe gi ngeyo ngo ma mino bedo mot ki cwiny ma piny; kede pe gi mito ngeyo man, ka gin romo kwanyo ne. Lok maber weng otyeko i pwoyo ikom Kristo—bedo mamegi mot ki ma piny.

Miyo bedo laber ki yie obedo ngo? En obedo tic pa Lubanga me keto kiti pa dano piny i cobo, kede timo pi dano gin ma pe tye i twero pa iye me timo pi yene. Testimonies to Ministers, 456.

Jami me miyo kare ki yie en tic pa Lubanga me keto pak pa dano i pur piny. Vizoni ma laco ma tye kede Daniel omiyo gi orweny woko, en vizoni me “causative” pa dako pi neno pa Kristo; ci kombedi-kenge, ka kare pa kene pa Daniel okete i pur piny, tuk adek pa malaika okete pire kene, ma me agiki omiyo Daniel twero me cwalo kwena.

I mwaka 1888, malaika madwong o aa piny ki kwena pa bedo maleng ki yie, macalo ma Ludito Jones ki Waggoner gityeko cwalo. Malaika acel keken man dok o aa piny i ceng apar acel me dwe me September, i mwaka 2001, ki kwena acel keken pa bedo maleng ki yie. Man oketo cal pa cako me keto kite pa 144,000. I agiki pa keto kite pa 144,000, kwena ma i cako dong oyaro dok, pien Yesu kare ducu yaro agiki pa gin ki cako pa gin.

I August 11, 1840, malaika eno keken obino ki polo piny, ci ocako tic me gin adek ma otyeko i kin 1840 ki 1844. Gin adek magi gicako ki miyo twero bot malaika me acel i August 11, 1840, bino pa malaika me aryo i April 19, 1844, kacel ki bino pa malaika me adek i October 22, 1844. Tariik eno o yaro anyim bino pa malaika me acel i ikin malaika adek i September 11, 2001; kacel ki bino pa malaika me aryo ma con olubo ne i cawa me ogedo cwiny pa July 18, 2020; ci otyeko ki bino pa malaika me adek i cawa me cik me Sunday ma obino macek.

I agiki pa rek eno, ka Mikael obino piny me dwogo kwo pa Moses ki Elijah inge nino adek ki aboro me tho i yoo, calo kit ma kidong kicano i Revelation kapo apar acel, kede calo kit ma kidong kicano ki nino 21 me koyo pa Daniel, Khristo doki obino piny. En i acaki nyutu vision pa maleng pa En, vision ma keto rwom pa dano i lwak, kede kelo ywee. Ka Daniel dong obedo i lwak, kede inge Daniel ocuke pi neno vision ma “causative” pa nyako, Gabriel omako ne i kare me acel, ki kelo ne ocung i cengi ma gitye ka poto.

Ci Mikael, Malaika madit, obino piny me “dwogo Moses ki i tho” kede oketo cing i Daniel i kare aryo, oweko ne pe ki teko, pien adii matye ni onongo tye ka loko ki Rwote ocopo kwanyo tekone woko. Ci Gabriel obino oketo cing iye i kare adek, omiyo ne teko pi tic me bedo cal me lweny i cik me Sande ma bino cokcok. Keto cing adek magi gin alama pa malaika adek me Revelation apar angwen, ento gin otime i ceng acel.

Tuk ma otime ikom malaika ma acel tye ki: oneno pa Kiristo calo kany me polo, nino me "causative" ma yweyo, ki keto cing me acel ma cwalo woko Daniel ki i pore pa bungu pa dano pa en. Malaika ma acel tye kwede yore adek weng ma kiketo i ma acel, pien en nyutu kwena ma acel. Pe obedo ni otime kum ceke ni keto cing me acel gicoyo iye i rek me abic angwen dok cen i apar acel.

Kadi bene awinyo dwol pa lok ne; ka awinyo dwol pa lok ne, abedo i nino madwong, ki wi an i piny. Kede, nen, cing mo omako an, ma oketo an i mugu an kede i laka cing an. En owaco bot an ni, “O Daniel, dano ma omaro tutwal, winjo lok ma awaco bot in, kadong i tung tung; pien bot in kombedi kicwalo an.” Ka otyeko waco lok man bot an, an achung ka aruru. Daniel 10:9-11.

Rwom me keto cing me aryo, ma Kirisito keken omedo, oloko Daniel ki bedo pe twero waco, ento dong omiyo twero waco ki Rwot pa en. I keto cing me aryo, Daniel pe tye ki pum; omiyo kany kityero en i kare me lok me acel pa Ezekiel i dyer apar adek abiro.

Ka otyeko waco lok man bot an, aketo wi na i piny, kede pe onongo atwero waco. En aye, jal acel ma calo nyithindo pa dano ocoi lapipi na; eka acako waco, kede awaco bot en ma obedo anyim an ni, “Rwot na, pi neno ma an oneno peko oloko bot an, kede tek pe obedo keken i an. Pien nining latic pa rwot na man twero waco ki rwot na man? Pien an, dong tek pe odong keken i an, ki pum pe odong i an.” Daniel 10:15-17.

I lok aryo pa Ezekieli, ki waco ni myero yamo angwen opak i wi ogeng, wek gi obed ngima ki kicung malo calo dul me lweny madwong. Keto tek pa dul eno kinyutu ki goyo cing adek.

Dok bene ngat acel ma calo kit ngat obino, oketo lwete i an, omiyo an teko; omiyo owaco ni, O ngat ma oheri tutwal, pe ibwogo; kuc obed i wi in; bed tek, ee, bed tek. Ka otyeko owaco ki an, an obedo tek, kede awaco ni, Wek Ladit na owaci; pien i miyo an teko. Dok owaco ni, I ngeyo pingo ma abino bot in? Kono kombedi abi dwogo alwenyo ki lacim me Peresia; ka abiye woko, nen, lacim me Gresia obi bino. Ento abi nyuti gin ma kiketo i coc i Kitap me Adwogi; ki pe tye ngat mo ma obedo ki an i gin man, woko ka Mikael lacim wunu. Bene an i mwaka me acel me Dario me Mede, an keken, onongo acito me moko ne kede me miyo ne teko. Kono kombedi abi nyuti adwogi. Nen, rwode adek obi cimo i Peresia; ki acel ma angwen obi bedo

maloyo gi weng tutwal i lonyo; kede tekwoone pi lonyone, obi ielo weng me cako lweny ikom dugu me Gresia. Daniel 10:18-11:2.

Ezequiel capítulo treinta y sietepe nayra iskpaya yatirinakar jakkatarki uka yatiyäwix kimsir ayqäwi pachat Islaman yatiyäwipawa; ukampis, sapa rayan sapa rayarjamaxa, Gabrielax Michaelax Moisesar sayt'ayasa alaxpachar irptaski uka uñacht'äwinxa kawkir yatiyäwití uñt'ayi, ukax Estados Unidos markan qhipa presidentipan yatiyäwipawa. Uka yatiyäwix suxta presidentin yatiyäwipawa (Republicano cuernopa), khititi 2020 maran jawayatakäna, kunjamtí chiqap protestante cuernox jawayatakarakäna ukhama. Danielan sarnaqäwipanxa, chiqap protestante cuernotak llakisiñ urunakat jakkatatäwix Republican cuernon jakkatatäwipa uñt'ayañaruw irpäna.

Ipa Daniel nyæeli sapo 10, baaña “wulo” ni ka “nyeli” ka yelii nyebõññen nyetaanu. Nyebõññen nyetaanu kõña mo ka taali ni Hibru baaña kelen, ka pöorii ka nyetaanu ata kõña baaña la poño-pelgu, ni nyetaanu anaasi wa baaña la dö-pelgu. Sapo këeri ka meñe naani baaña, ka ata-anaasi taaböoli, ni kõña sapo, ka yelii pöorii la Pöori Baaña la nyekpenli kelen; a meni nyetaanu sapo la baale ata, ni nyetaanu sapo la sõjoli ata, ni nyetaanu sapo la kuliñi ata ka pöorii ka yelii kpena ni nyetaanu anaasi la.

Buk pa Daniel ki Buk me Apokor obedo buk acel keken, i wii lok man Daniel ki Yohana gin alama acel keken me nino me agiki. Cal pa Kirisito ma i kit apar en aye cal pa Kirisito ma i Buk me Apokor kit acel.

I Revelation kite acel, Yohana owinyo dwon i tung iye, ci odok wiye me neno en ma tye ka waco.

An obedo i Roho i nino pa Rwot, awinyo dwon madwong' pinyima na, calo tarumbeta, ma owaco ni, “An Alfa ki Omega, acel ki agiki; gin ma in ineno, iket gi i buk, ci icwal gi bot kanisa abicaryo ma tye i Asia; bot Efeso, bot Simirna, bot Pergamo, bot Tiyatira, bot Sardis, bot Filadelfia, ki bot Laodikea.” Nyutu pa Yohana 1:10, 11.

Tant que ce soit les trois attouchements dans Daniel chapitre dix, ou la même vision au chapitre un de l'Apocalypse, ou les deux messages d'Ézéchiël au chapitre trente-sept, ou Ésaïe touché d'un charbon ardent pris de dessus l'autel, l'expérience identifie l'habilitation du message final d'avertissement, et ce message commence à la résurrection des deux témoins en juillet 2023. Daniel, Jean, Ézéchiël et Ésaïe représentent tous un messenger qui entend la « voix » provenant des « anciens sentiers » derrière lui, laquelle demande : « qui enverrai-je ? » Quand ce messenger répond : « me voici, envoie-moi », il est fortifié et élève sa voix, comme quelqu'un qui crie dans le désert. « Que celui qui a des oreilles entende ce que l'Esprit dit aux Églises. »

Wa bi medo kwano man i coc wa ma bino.

I kare ma kicono con, malayika Gabirieli omiyo Daniel ngec weng ma onongo twero gamo. Ento i higa mogo matin oko, lanabi Daniel onongo mito nongo ngec mapol ikom gin ma pe ki poyo weng, ki dok oketo cingne me yeny bot Lubanga me nongo ler ki ngwec. 'I kare magi an Daniel onongo atye ka peko i cwinya i wiki adek opong. Pe acam kwon ma mere, nyama onyo waini pe odonyo i dwe na, keken pe abilo mo.... Dong abalo wangga malo, ka aneno dano acel ma kikom ki law me lineni, ma bo wiye kikobo ki ngute me gol ma maber pa Uphaz. Komne

bende calo berili, ki wange calo mere me lec, ki wanggi calo lambu me mac, ki cenggi ki cokgi rangi gi calo shaba ma kicayo maber, ki dwon me lebne calo dwon me dano mapol' (Daniel 10:2-6).

Lok me nyutu man rwate ki lok ma Yohana omiyo, ka Kristo onwongo oyaro pire bot ne i tung gweng Patmos. En aye Wod Lubanga keken ma onwongo oyaro pire bot Daniel. Rwot wa obino ki lami me polo mapat me teto Daniel gin ma bitime i cawa me agiki.

Gin atir madwong ma Lakony pa lobo oyabo woko, gin pi jo ma giyeny atir calo ka giyeny lonyo ma oculu. Daniel obedo ladit. Kwonge otime i tung kit maber me ot pa rwot pa jo ma pe yaro Lubanga, cwinyne opong ki tic me lobo madit. Ento oweyo gi weng me keco cwinyne i wang Lubanga, kede me yeny ngec me tera pa Lubanga Madit Tutwal. I dwoko bot kwac ne, ler ma oa ki ot pa rwot me polo kimiyo pi jo ma bin bedo i kare me agiki. Ento ki pire tek mane, myero wa yeny Lubanga, pi oyabu wic wa me wa ngeyo gin atir ma kikelo bot wa ki polo.

'An Daniel keken nono neno lagam: ento jogi ma obedo ki an pe oneno lagam; ento ogonya madit obito botgi, ci gi olalo woto me gicadwogo.... Kede rwom mo pe onwonge iye; pien maberna odoko keth iye, ki rwom mo pe onwonge iye' (cik 7, 8). Jogi weng ma adada ki meko gi obed lacet, gin bene bi nongo gin ma macalo eni. Kama neno pa gi ikom dwong, lamal, ki ber-tutwal pa Kristo obedo maber dok maber, dong gi bineno malara dwon pa gi ki pe-opong pa gi. Pe gibed ki cwinyi me waco ni gi pe tye ki cen; gin ma nono nen calo tye maber ki macol iye gi, ka oyaro ki lacet ki lamal pa Kristo, bi nen keken calo pe me wel ki ma twero ketho. En aye ka dano gibedo opoto ki Lubanga, ka neno gi ikom Kristo obedo pe macer tutwal, dong giceto waco ni, 'An pe atye ki cen; an abedo lacet.'

Kombedi Gabriel onyuto pire bot lanen, ki owaco bot en ni: "O Daniel, dano ma gi ohero tutwal, mi in ngeno lok ma awaco botin, ki icung maber; pien botin kombedi kicwalo an. Ka owaco lok man bot an, acung ororo. Eka owaco bot an ni, Pe i bwor, Daniel; pien ki nino me acel ma itero cwinyin me ngeno, ki iyubu keni i nyim Lubanga ni, lok in kigiwinyo, ki abineno pi lok in" (verses 11, 12).

Kica madit niningo ma Rwot ma i Polo omiyo Daniel! En opoyo cwiny pa lapok tic mamegi ma tye ki ngwec, kede omake ni kwayo mamegi kiwinyo i Polo. I dwogo i kwayo meno ma tek, kicwalo Malaika Gabrieli me goyo cwiny pa rwot me Peresia. Rwot en obedo ogengo kweg pa Jwii pa Lubanga i kare me week adek, kun Daniel tye ka pe cam ki ka kwayo; ento Lawirwot pa Polo, Malaika madit, Mikaeli, kicwalo me loko cwiny pa rwot ma cwiny matek me keto tero ma kigamo me dwogo ikom kwayo pa Daniel.

"Ka otyeko waco lok man bot an, agolo wii piny, wac an owil. En aye, ngat acel calo rom pa lutino pa dano ocwako tunge pa kam me cam na.... Ci owaco ni, O dano ma hero tutwal, pe ibwon: kuc obed in; bed tek, ee, bed tek. Ka otyeko waco bot an, omedona teko, ci an owaco ni, Wek Rwotna owaco; pien in omedona teko" (gite 15-19). Dwong pa Lubanga ma nyutone bot Daniel obedo madwong tutwal nyo pe onongo romo neno ne. Ento Lakwena pa polo obo ler pa bedo ne, ci laneno oneno ne calo "ngat acel calo rom pa lutino pa dano" (gite 16). Ki twero pa Lubanga, omedone ngat man ma atir ki yie, me winyo lok ma ocwalo bot ne ki

Lubanga.

Daniel obedo latic pa Lubanga Madit Loyo ma ogolo cwiny weng. Kwo pa en ma bor opong ki tic ma lamal me konyo Rwot pa iye. Maleng pa kica pa en, ki adwogi pa en ma pe ocol, gi rom kwede keken ki bedo piny i cwiny pa en ki cwiny ma opoto i wang Lubanga. Wan nwoyo waco ni, kwo pa Daniel obedo aloka ma kipumo ki Lubanga me poko maleng ma ada. Sanctified Life, 49-52.