

Kwon me Daniel - Namba 176

Nyutu pa Lubanga ki Dwogo i Ngima pa Agiki: Ngec ma aa ki Neno pa Daniel

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I chapta 10 me Daniel, Gabriel tye ka timo tic me miyo yubo ma opong weng pa buk me Daniel bot jo me Lubanga me kare me agiki. Daniel obedo cal pa jo me Lubanga me kare me agiki, ma i buk me Revelation gin jo 144,000. Kamacok kamano, jo 144,000 ginywake me ngeyo ni gi opore piny, calo kit ma Daniel nyutu i chapta 9. Gin bende ginywake me ngeyo ni tem madit ma ki cwal dic kwede pi kare pa gi ma pe otyeko, en tem me cal pa lam, ma otime mapir kicimo-gi, kede mapir probeshon obuturu i cik me Sunday i United States me Amerika. Gi tye ka dwongo cwinya pi balo geno ma otyeo botgi i July 18, 2020, kede i kit meno gimiyi gi neno pa Kristo i kabedo ma ber maloyo, calo kit ma Isaia nyutu i chapta 6.

Neno meno, ma kipoko i buk Daniel ki Isaiah, omiyo gineno kitgi ma oyubu i anyim Rwot me duong', ki gibedo piny i pora. Eno Isaiah winyo lapeny me penyo anga ma Lubanga bicwalo bot jo ne, ki Isaiah oyie me cwalo pire, ento con ki ocweyo maleng.

Ci an owaco ni, "Ayoo an! pien apoto; pien an dano ma leb an pe maleng, ki an obedo i tung jo ma lebgi pe maleng; pien wang an otyeko neno Rwot, Rwot pa lwak." Ci jo Serafim acel oyaro bot an, ononge ki lawa mat i lwete, ma onongo otemo ki tong ki i kom lela: oketo i leb an, owaco ni, "Nen, mano okomo leb mamegi; kweri mamegi ocweyo, ki richo mamegi opwodo." Ka an owinyo dwon Rwot ma waco ni, "Anga ma an abi cwal, ki anga ma abi wot pi wa?" Ci an owaco ni, "Atye kany; cwali an." Isaiah 6:5-8.

Isaya kityeko maleng ki okutu me mac ma kicawo ki i alta, kede Daniel bene kityeko maleng kuneno neno me gilaas me neno ma kelo dwoko, ma oloco ngat ma neno obed cal ma oneno. Kigamo Isaya ni okelo lok bot jo ma ka gi winyo pe gi winyo, ka gi neno pe gi neno.

En owaco: "Dii, inwac bot jo magi ni: Winyo keken, ento pe wun ngene; neno keken, ento pe wun ngeyo. Tim cwiny jo magi obed makwongo; tim wingi gi obed matek; ki loro wanggi; kik gin neno ki wangegi, kik gin winyo ki wingi gi, kik gin ngene ki cwinygi, kik gidwogo, ci gicur." Yesaya 6:9, 10.

Yesaya mito ngeyo ni kare med adaa ma myero obedo ka rwate kwede jogi ma pe gi ngeyo ki pe gi paro; omiyo en penyo, "Kare med adaa?"

Ci awaco, "A Rwot, kare adii?" En owaco ni, "Nyaka poto obed opuk woko labongo ngat mo ma obed iye, ki ot labongo ngat, ki piny obed opuk woko tutwal; ki Rwot okwanyo jo woko i bor malac, ci obed wero madit i tung piny." Yesaya 6:11, 12.

Piny ma kit lok me porofesi me Bibil i kare me agiki kwayo, en United States, ma "opoto woko tutwal," ka woko ki Lubanga pa lobo weng pi cik me Sande okelo bolo pa lobo weng. Daniel 11:41

onongo ki lanyut ne i Daniel 11:16. I 11:41, “gweyo woko madit i wang piny” kicimo calo “jo mapol gicoyo woko.” Lok pa Aisaia, ma Yesu opimo kwede ka owuoyo bot Yahudi ma gigonyo lok i gin ma otimo i kin dano, nyutu ni ka jo pa lwak ma con kikalogi woko, dong gotye ki twere ento pe gikwanyo ngec, gi wang ento pe gineno. Lok pa Aisaia nyutu kwac ma agiki bot Adventism pa Laodikea, ma gikome i cik me Sande, kama Adventism pa Laodikea kigweyo woko ki wang Rwot.

Obi donyo bene i piny ma lamal, ki piny mapol bi buto woko; ento magi bi wut ki cing pa iye: Edom, Moab, ki ladit pa nyith Ammon. Daniel 11:41.

Isaaya ki Daniyeli kimiyo gi tic me nyuto luongo me agiki bot Laodikea, ci i Dyer apar, ka giyedo Daniyeli me adek, kimiyo ne teko pi tic.

Dok bene ngat acel ma calo kit pa dano obino, onyutu an, ocwinyona; ki owaco ni, “I dano ma ki mera madit, pe ibayo; kuc obed ki yin; bed tek, ee, bed tek.” Ka otyeko owaco bot an, cwinya ocwiny, ki an owaco ni, “Laditna, wek in waco; pien icwinyona.” Daniyeli 10:18, 19.

Daniel omede tek me mi wac ma otyeko nongo ngeyo ka Michael obino piny i chapta apar. Isaya gimiyono ngec ni myero omii wac nyaka cik me Sande. I kare me cik me Sande, jo ma odong keken bi kete.

En an owaco, “Rwot, nyaka kare mane?” En owaco ni, “Nyaka dyere obedo pobo woko, pe ki ngat ma bedo iye, ki ot obedo pe ki ngat, ki lobo obedo pobo matwal; ki Rwot okwalo jo i bor madit, ci bed kato madit i tung lobo. Ento pud i iye bi bedo abicel me apar, ci obi dwogo, ci obi rume: calo yoo me teil ki calo yoo me oak, ma tong-gi obedo iye ka gilego yela-gi; macalo meno, nyithindo ma maleng obedo tong ne.” Yesaya 6:11-13.

Ka bino bedo “weko madwong i tung piny” (i kare me Cik me Ceng Sapati), dong bino nyutu “tenth,” ma “rwom pa iye” obedo “kic ma maleng.” Rwom pa lok me Ebru ma kiyiko calo “tenth” en “tithe.” Rwot obi bedo ki “tithe” ma “odwogo,” i kare me Cik me Ceng Sapati.

Diyo me apar weng me piny, bed ka obedo me karo me piny onyo me mego me yath, tye pa Lubanga; en lamal i bot Lubanga. Ka dano yaro dwogo gimoro i diyo me apar ne, myero omedo iye abicel pa en. Keken ikom diyo me apar pa dyang onyo pa miel, gin weng ma loro iye lak, ma obedo apar, bi bedo lamal i bot Lubanga. Leviticus 27:30-32.

“Apar” ma “odwogo” en lamal i bot Rwot, kede en pa Rwot.

Pien but pa Rwot obedo jo pa iye; Jakobo obedo but pa miras pa iye. Deuteronomio 32:9.

Jogi ma otyeko dwogo mapwod bino cik pa Ceng abicel, gin aye jogi ma ki nyutu ki Jeremia, jogi ma gi otyeko poto cwiny macel, ma Rwot otyeko miyo gi kica ni ka gidwogo, gubed dho pa Rwot, onyo lami lok pa Rwot.

Gineno lok mamegi, an acamo gin; ki lok mamegi obedo bot an yot ki yweyo cwiny na, pien gicoyo an ki nying mamegi, Aii Rwot Lubanga, Rwot pa dul lweny. Pe abedo i dub pa jo yeko, pe anyayo; abedo keken pien lwete i an, pien i opongo an ki coyo cwiny. Pingo peko na odong pe giko, ki rwate na pe twero lego, ma pe mito lego? Ibedo itye bot an weng calo jalok, ki calo

pi ma giko? Ento Lubanga owaco calo eni: Ka idwogo, abidwogo in, in ibed anyim an; ka itero woko gima ber ki kom gima pe ber, in obed calo dwo na; bed gi dwogo bot in, ento in pe idwogo botgi. An abimiyo in i tung jogi ogweng me shaba ma kigwoko maber; gibiro lwenyo bot in, ento pe ginyalo loyo in, pien an atye ki in me waro in ki me cobo in woko, owaco Rwot. An abicobo in woko ki lwete pa jo marac, abi waro in woko ki lwete pa jo mager. Yerima 15:16-21.

Jami onyo dyere acel ma doki i cing cing pa Isaiah no myero ne cang, pien ki mi gi lok pa Lubanga, dok Lok pire myero ne cang. Gin aye jo ma bedo dhok pa Lubanga, dok i tic meno gibedo ka miyo Lok pa Lubanga ma myero ne cang ki jo ma yeny zbwolo. Jeremiah pe obedo i “kacok pa jo ma yelela,” pien calo obedo ki Daniel, ka en oneno nyut, “kacok pa jo ma yelela” no otol woko. Jeremiah obedo ka tamo ni Lubanga owaco lok maraco bot en, pien cing pa Lubanga owelo kwany ma okato mukwongo pa nino dwe 19, 1844 i lok mekwongo pa jo Millerite, ki nino dwe 18, 2020 i nino me agiki. Cik me alamo ne me Jeremiah obedo ni ka en “doki,” dok i butu pa Isaiah, “dyere acel” no “doki.”

Ka Jeremia “odwogo,” obedo but pa “acel me apar” pa Isaia, ma en maleng, kede obedo pat pa Rwot, ma “substance” tye iye gi. I Leb Ebru, nyig lok “substance” nyutu “pillar,” kede bedo kityeko timo obed “pillar” en lagam ma kimiyo jo Philadelphia.

Ngat ma ogoyo, abi miyo en obed yang me ot i ot pa Lubanga pa an, kede pe dong obi aa oko; kede abi cono i iye nying pa Lubanga pa an, kede nying pa poto pa Lubanga pa an, ma en Jerusalem Manyen, ma obino aa ki polo ki bot Lubanga pa an; kede abi cono i iye nying pa an manyen. Ngat ma tye ki wii, winy gin ma Lamo owaco bot kanisa. Revelation 3:12, 13.

“Pilar,” nyo tye “jami gi ma pire tek,” kelo kanyutu me rwom acel pa Lubanga ki pa dano, pien Kristo en “pilar” ma cwako kacel keno.

Kare ma an onongo obedo i kit me cwiny opiko, an oneno nino ma ogolo par matek i wiiya. An oneno i nino ot pa Lubanga, ma dano mapol ne tye ka twere aa iye. En keken jo ma otyeko lwenyo kuc i ot pa Lubanga meno bi rweyo ka kare obwoyo. Jo weng ma odong i woko bi rem pi kare weng. Dano mapol ma i woko, ma ne tye ka woto i yo mwete-mwete, gi kico ki gikwero jo ma gitye ka donyo i ot pa Lubanga, ki owaco botgi ni pango man me gwoko kuc obedo bwoli ma jeme; ni pire keken pe tye goro mo me yweyo ki iye. Gimako jo acel-acel me giyaro gi, wek pe gidonyo ki dwiro i wang bur.

Ka alal ni gin binen ocwer an, apar ni maber obed an alube nyaka lwak opoto woko, onyo nyaka adonyo labongo pe gineno an. Ento kama ma pe opoto, lwak omedo mapol; ci ka alal ni abino aceto cawa, awoto woko ki ot an pi kare macek ka acoc i lwak. I paro me cwinya me nongo ot pa Lubanga, pe aneno kata agwoko itam i lwak ma makwongo an. Ka adonyo i ot, aneno ni ot pa Lubanga madit tutwal ocweyo ki te acel ma madit tutwal; ci i te eni gityeko bayone otino me rombo ma ogoyo weng ki rem otye turo. Wa ma watye kany nen calo onongo wangeyo ni otino me rombo eni gityeko ogolo ki gityeko oyubo pi wa. Jo weng ma odonyo i ot pa Lubanga myero bin i anyim en ki cwalo richogi.

Kany i anyim Nyathi me Ding obedo kiti ma kigoyo malo, ma i komgi gibedo dul ma gi nen calo gitye ki cwinya maber. Leer pa polo nen calo ocwalo i wigi, ka gi pako Lubanga ka gi wero nyim me apwoyo ma ki cwinya maber, ma nen calo dwogi me wero pa lacar pa Lubanga. Gin en gin ma obino i anyim Nyathi me Ding, gi nyutu balgi, kimiyo gi kica, ka kombedi gi tye ka kuro ki cwinya maber pi gin mo me yweyo ma obino.

Ka bene ka adonyo i ot me lamo, bwoc omako an, kede winyo me isoni ni myero amedo piny i wang jogi. Ento calo ni tye twero ma ocwako an wek agol anyim, ci mapol-mapol atye ka agolo otwogo tong wek anyutu wang Lamb, ka agwara ogoyo, ot me lamo oconye, goyo dwon me loyo owuoko ki jo maleng ma kicono, lumi ma rweny matek oyweyo ot me lamo, ci piny weng obedo butu matek. Jo ma giyimo weng gigoro woko kacel ki lumi, ci ogolo an keken i butu me nino ma rweny, ma peke dwon. Aboke ki cwiny ma pek matek, ci tek keken ne atwero moko cwinya ni onongo abedo ka neno i nino. Calo ni kwo marac pa an ositire woko, ni Roho pa Rwot oweyo an woko, pe dong odwogo. Testimonies, Dul 1, 27.

“Gin ma tye iye” ma tye i iye apar ma odwogo, en aye “tung” ma cwako temple. Daniel oneno liel ma kelo pi nyathi dii ma kicwete iye tung, kede nyathi dii en aye “tung”. Kace Daniel oneno liel maduong’ meno, kityeko oloko en i cal me tung; kede apar ma odwogo pa Isaia, bene tye ki “gin ma tye iye” (tung) i iyegi, kede gin man myero “omene” ki jo weng ma bino donyo i temple. Joma donyo i temple kede gumene gin man, gin dii pa Lubanga mapat, ma gudwoko leb me bendera ma ki yweyo malo i kare me cik me Jumapiri, kace tye weko madit i piny. “Yik maleng,” ma obedo gin ma tye iye pa Isaia, en aye nyathi dii ma kigoyo kwo ki i cako pa piny.

Apar ma odwogo gibigolo woko i lwete pa jo marac, ka i cik me Sunday pwodho Philadelphia kede Laodicea kiketo matwal pi kare weng, kede jo mapol ci gipoto woko. Jo ma gipoto woko gicimo jo marac ma pe ngeno. Gin bene gibigolo woko i lwete pa laco ma tek, pien pe gibigam ratiro pa le marac.

En aye ma Rwot Lubanga owaco ni; abi bene miyo lwak me Misri ocung ki cing Nebukadrezzar, rwot me Babulon. En ki jo pa en ma tye kwede, ma piny ducu gitye ki ruco kwede, gibikelo gi me balo lobo: kede gibiyawo ligangla-gi ikom Misri, kede gibipongo lobo ki jo ma gityeko kwanyo kwo-gi. Kede abi miyo yoo pi obedo ojar, kede abi cende lobo i cing jo marac: kede abi miyo lobo obed agola, kede jami weng ma tye iye, ki cing jo pa woko: An Rwot, awaco ne. Isaiah 30:10-12.

“Lworo mar rok” en lweny ma kiwoto kwede me rwot me ngom ma i kabedo me anyim. Bendera ma kiyeko malo i kare me cik me Sunday, kigolo gi ki i cing me nyako mooro, onyo nyako marac, kede bene kigolo gi ki i cing me lworo mar rok. Gin ma wa tye ka loki ikanye ni, Isaiah, ki Daniel, ki Jeremiah, ki Ezekiel, ki John, duc pe ki tiyo me nyutu woko cer mar cen kede cwinya me acel ki piero abicel ki angwen alufu, ma doki ki i yotwerewiny me July 18, 2020. I nyut mar agiki me Daniel, nyut ma kimiyo bot en i dye ace Hiddekel, kimiyo Daniel ni ngeyo nyut me i iye kede me oko me Lok me lanen pa Lubanga, kede kimedo twero me keto lok meno anyim.

Kwena me loko dyere ki me woko kikube ka acel ki nyuto me profesi pa wi, onyo “ot me kuc,” i akwana apar, ma nyuto lweny pa Ukraine ma Putin tye ka timo kombedi. Lagam man me nyuto wi,

tye ki tic me loko dyere ki me woko; ci cako pa lweny meno cimiyo kare ma wi aryo weng doko cwinya me profesi. Ot me kuc onyo wi ma obedo Russia nyuto lweny marac me aryo ma tye ka lutye me acel me welo, ma telo i lweny marac me adek, ma kwayo cako pa Lweny Marac pa Piny Weng me Adek, calo onen i lweny pa Panium i akwana apar ki abic.

Lok me 16 obedo Cik pa Sande, pi mano kacake ki 2014, ka lweny pa Ukraine ocake, ma kiloro i lok 11 ki 12, nyaka Cik pa Sande, tic me agiki ma rwate ki keto cal i jo pa Lubanga otyeko. Loro pa Gabriel i Pot-buk 11 pa Daniel nyutu ngec ma turo jo pa Lubanga bedo maleng, onyo ma keto cal i jo pa Lubanga. Ka pe i nongo gin en, dong pe i nongo gin weng. Poropheti ma kikwanyo cal woko, ma i Buk pa Revelation kiweyo nying ni 'Revelation pa Yesu Kiristo', ki ma Buk pa Revelation tito ni kikwanyo cal woko mapwod pe kigiko Probation, obedo lok me coc mo ma pire kene ki Buk pa Daniel.

En owaco bot an, "Pe i gudo lok me poropesi me buk man; pien kare tye macek. En ma pe atir, pud obed pe atir; en ma lup, pud obed lup; en ma atir, pud obed atir; en ma maleng, pud obed maleng." Revelation 22:10, 11.

Ni mehla ni tonali, onca se tlatskaniliztli tlen moneki icuac motlapohua in tlamachiliztli sa ica tlami, pampa in amatlajcuilolli quitoa: "in tonali yeh axcan catqui." Inon ye hueyi tlahtolli, tlen motta ipan in sa ica tlami capitulo tlen Apocalipsis, no ihuan motta ipan in achto capitulo.

Ngec me nyuto pa Yesu Kristo, ma Lubanga omii ne, me anyuto bot laticene gin ma myero e cawa manok obino otime; ci ocwalo malaika ne me anyuto bot latic ne Yohana. En ma ocoyo lok pa Lubanga, kede lanyutu pa Yesu Kristo, kacel ki gin weng ma oneno. Opong kica en ma kwano, kede gin ma winyo lok pa poropheti man, kede gu gwoko gin ma kicoyo iye; pien cawa dong tye i cing. Revelation 1:1-3.

Doscientos i binti, i portanto binti-dos, es symbolos del combination de Divinitat con humanitat, e la obra final del tertie angele, que es le sigillation del cento quaranta-quatro milles, es accomplite intra le contexto prophetic del parabola del dece virgines. Le virgines sapiente del ultime dies suffrite lor prime disappunctamento le 18 de julio de 2020, e illas esseva dispersate como ossos morte in le strata de Revelation capitulo dece-un, usque a julio de 2023, binti-dos annos post que le processo de sigillation comenciava in 2001. Le "tempore esseva allora proxime," e allora le Senior suscitava un "voce in le deserto" qui habeva recipite le message ab Gabriel, qui lo habeva recipite ab Christo, qui lo habeva recipite ab le Patre.

Ci dwon oculo cwalo kwena bot kanisa, kityeko cwalo ne i kit me elekitroniki ma twero kwano onyo winyo ne, kombedi i leb mapol loyo 60. But me unabi ma kityeko oyabo, en aye kwena man, nonge i buk pa Daniel.

Buk ma kikano maber pe obedo Buk me Nyutu, ento obedo but pa poropheti pa Danyel ma otye ikom nininge me agiki. Malaika ociko ni, 'Ento in, o Danyel, ikano lok, ki iketo lac i buk, paka i cawa pa agiki.' Danyel 12:4. Tic pa Latic pa Rwot, 585.

Rwom me lok pa larwate Daniel ma kore ki cawa me agiki, en tuk piero angwen. Pe keken obedo tuk piero angwen; ento obedo rwom me tuk piero angwen ma kiyaro lacen cawa me agiki i hiny

1989, kede ma tye i anyim cik me Sande me tuk piero angwen acel. Lok pa gin ma otime pa tuk piero angwen ma pe kiyiko i tung tuk en keken, en rwom me lok pa larwate ma kore ki cawa me agiki ma kicego woko, ci i dwe July 2023 dong ki cako golo cego ne pi joma yero me neno ki winyo.

Verse pier angwen pe nyutu gin mo keken i tariik ma obedo i anyim pa ogoro woko pa Soviet Union i 1989, nyaka Cik me Sande ma i Verse pier angwen acel; ento en omiyo but me porofesi ma rek me porofesi mukene myero kiketo i wiye. Jogi ma pe gimito neno ki winyo ni kit me tici me rek ki rek obedo kit me tici me Kot ma Agiki, pe gi tye ki twero me neno tariik me mung pa Verse pier angwen, ki en aye tariik ma obedo Nyutu pa Yesu Kristo, ma Gabriel obino me yaro ne bot John ki Daniel.

Wa bino mede ki pwonye man i coc ma anyim.

I Berea, Paulo dok ocako ticne kun ocito i sinagogi pa Jo-Yahudi me waco lok maber pa Kiristo. O waco ikomgi ni, 'Gin man obedo jo ma i cwiny maber maloyo jo i Tesalonika, pien gigamo lok ki cwiny ma ooyo weng, ki giyaro Kitap pa Lubanga cawa ka cawa, me neno ka jami man obedo atir. Omiyo gin mapol giye; mon ma lamal ma obedo jo Giriki bene mapol, ki dichwo, pe manok.'

I nyutu me atir, gin ma gi dwaro bedo atir ki cwinya maler gibicako yenyo ki tic ma piny i Coc Maleng. Man bicono adwogi macalo gin ma otero tic pa apostol i Berea. Ento gin ma giyubu atir i cawa man, gimego jo mapol ma pe calo jo Berea. Pe gubedo twero dwoko woko tito ma kicwalo botgi, ento ginyuto pegi mapol me yenyo alokaloka ma kicwalo me golo iye, kede gicedo tam ni, ka en atir bene, ento en pe gin madwong ka giyeo ne onyo pe. Gipimo ni geno gi me con ki yoregi me con tye maber pi gi. Ento Laa Rwot, ma ocwalo lakwo kwena ne ki kwena bot piny weng, bibi lapeny jo ikom kit ma gityeko timo bot lok pa lutic pa iye. Lubanga bibenyo jo weng malube ki ler ma kinyuto botgi, ka oyera botgi onyo pe. Cikgi en ni giyenyo calo ma jo Berea otime. Laa Rwot owaco ki tung i Janabi Hosea: 'Jo pa an gibal piny pien pe gitye ki ngec; pien in iweyo ngec, an bene abi weyo in.'

Paro pa jo Berea pe gityeko doko matidi pi cwero me paro; gi tye ki cwiny me roto ka oyero adiera ma apostol onongo kobo. Ka jo me cawa wa odwogo lubo kit pa jo Berea ma lamal, i yeny i Buk Maler ki cawa keken, ka gitem lok ma kelo botgi ki gin ma kicoyo kono, dong obedo alufu pa jo ma gigwoko cik pa Lubanga kun ma kombedi obedo acel keken. Ento jo mapol ma giyaro ni gihero Lubanga pe gitye ki mito me dwoko ki bal bot adiera, ka gimako matek i lok me lali ma cwiny mit pa cawa me agiki. Bal okwanyo ler i paro ka ocako kelo dano woko ki bot Lubanga; ento adiera dwogo ler i paro, ka omiyo kwo i cwinya. Sketches from the Life of Paul, 87, 88.