

# Buk pa Daniel - Namba 20

*Daniel ki Nyutu: Yaro woko lela me nyutu pa lwak me keto malo ki golo piny*

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Sister White kare mapol nyutu ni pwonye me janabi ma myero ki ngeyo ginyutu kede donyo malo ki poto pa lobo pa rwote.

Ki i cako ki bolo pa piny, macalo kit ma kityeko cweyo piny i Buk Daniel ki Buk me Nyutu, wa myero wangayo ni lamal me yen-ii keken ki dit pa lobo pe tye ki welo. Babilon, ki twero ne weng ki dite, ma piny wa pud pe oneno doki pire keken—twero ki dite ma i wang jo me cawa nen calo pe yub, pe balo—tyeko obalo woko weng! Calo ‘yit me yecu,’ otyeko obalo. Yakobo 1:10. Eyo bene piny pa Medo-Persia obalo, ki piny pa Gresia ki Loma. Kede bene gin weng ma pe tye ki Lubanga calo twolo pa gin, gibalo. Gin keken ma kicango ki dwaro pa En, ki ma yaro kit pa En, aye romo bedo. Cik pa En aye gin keken ma matir ma piny wa ngeyo. Laneni ki Rwodi, 548.

‘Cako malo ki boro piny’ pa duk me rwot ma gicoyo i Kitap Daniel ki i Kitap Gonyo (Revelation) obedo iye madwong pa yo ma kakare me kwano poropheti. Boro piny pa Babulon gicoyo calo boro piny pa Babel pa Nimrod i Genesis 11. Ci i Daniel 5, Babulon oboro piny doki. Lok me giko pa Papacy me cako i teko i mwaka 538, ki borone piny ne i 1798, bende coyo borone piny ma agiki pa Babulon, pien teko pa Papacy i poropheti obedo Babulon me lamo. Papacy oboro piny i 1798, ki Kitap Gonyo 18 nyutu borone piny ma agiki. I Daniel 11:45, Papacy, ma kicoyo kany calo rwot pa tung maloyo, obino i agiki, pe tye ngat mo me konyo. Man tye katime ka kare me tem giko, pien 11:45 ki 12:1 gicoyo lok me giko acel keken.

En obiketo apup pa ot pa rwot mamege i tung pi, i got ma laling ki dwong; ento obino i agiki, pe obedo ngat mo ma obigonyo. I kare ango Mikael, rwot madit ma tye kagwoko nyithindo pa jo mamegi, obicake; bibedo cawa me bal, macalo pe obedo con kun piny obedo nyo i kare ango con; ento i kare ango jo mamegi obigonyo, dano mo keken ma ononge ki kicone i buk. Daniel 11:45, 12:1.

Ngec pa malaika ma aryo tye ki kom gin ni, Babilon oboro ka aryo. Babilon me ikom-ikome, ma ki yaro ne ki Nimrod ki Belshazzar, oboro ka aryo; kede Babilon me Lamo oboro i higa 1798, biro dok oboro ka giko cawa me tem pa dano.

Ci malaika mamoko odito, kowaco ni, “Babilon opoto, opoto, buru madit eno; pien omiyo jo piny weng ometh waini me cwiny marac me bwenzi pa en.” Revelation 14:8.

Nyutu odoco pa gudo pa Babilon i lok pa malaika ma aryo omiyo tung pa lok me porofeti me yaro ni dwoko aryo pa lok ki nyutu i Buk pa Lubanga obedo cal pa lok ma kicweyo kacel pa malaika ma aryo ki Midnight Cry. En bende okwako ki yiko cik ma Sister White oyaro, ikom ni kwano porofeti myero obed i tung pa cako ki gudo pa lwak ma kitero gi i buk pa Daniel ki Revelation. En bende nyutu cal ma yubo ni me yaro ngec maber ikom gudo pa Babilon, ngat ma kwano porofeti myero

okel kacel gudo weng pa Babilon, "line upon line," me cweyo lok pa porofeti ma atir ikom gudo ma agiki pa Babilon.

Poto pa Babilon ma obedo tung aryo i kwena pa malaika ma aryo, gityeko keto piny iye ki cik me poropheti ma nyutu ni adwogi kicweyo i lok me laloc aryo. Poto pa Babilon ma kiketo tung aryo i kwena, nyutu kit me tic me poropheti ma i Bibul gityeko lwongo ni "kot me agiki." Kit me tic maleng meno, ma obedo "kot me agiki," obedo timo me kongo rek mapol me poropheti i tung acel, "rek ki rek." Ka lacam me poropheti otego kwede, kit me tic ocweyo kwena me kot me agiki. Kwena me kot me agiki, ma ocweyo ki tero me kit me tic maleng, ci bangeyo kigoyo ne i gin ayela me poropheti ma kigamo pa malaika ma aryo ki "Midnight Cry." Man onongo obedo adwogi i gin ayela pa wot pa malaika ma acel, ki kombedi bene obedo adwogi i gin ayela pa wot pa malaika ma adek.

Pot buk angwen ki abicel me buk Daniel ginyutu rek me mukato ma omako woto i malo ki cako pa Babulon, ma ki yaro ne ki Nebukadnezar i pot buk angwen, ci poto ki tyeko pa Babulon, ma ki yaro ne ki Belshazzar i pot buk abicel. Ka gi rwate, gikelo rek acel me poro. Rek me poro ma gikelo ki pot buk aryo magi, angwen ki abicel, myero kiket i wi pot buk Daniel acel dok i adek, pi keto piny kwena me kot me agiki.

Chapta aryo ginyutu opoto ki dwogo ochung pa Nebuchadnezzar, kacel ki opoto ki obalo woko pa Belshazzar; ci ginyutu opoto pa Babulon i acaki ki i agiki pa rek. Rek me poropheti ma chapta aryo gicweyo, kiketo i kit ma Babulon opoto, dwogo ochung, doki opoto. Gin man keken tito ni chapta aryo meno tito cal pa kwena pa malaika me aryo. Chapta aryo tito cal pa gin matime pa lec ma oa ki piny i Revelation apar adek, ci i gin matime meno, kwena pa malaika me aryo ki Dwon me Oturo kikobo aryo.

Kamano, mapir wa cako poko wii wa pi pot buk angwen ki abic me Daniel, wa bi nyutu yore me tic ma lamaleng ma obedo kome me agiki; ci kun timo kwede yore man wa bi nyutu ngec me kome me agiki.

Alama madwong i lok me kare pa malaika ma acel ki ma aryo obedo kit me tic ma kiloko ki cik pa William Miller me yaro porofesi. Cik meno dano otiyo kwede me nongo kwena pa Ryemo me Otum, ka kwena meno obedo kwena me koth me agiki pi lok me kare meno. Alama madwong i lok me kare pa malaika ma adek tye obedo kit me tic ma kiloko i nying "Prophetic Keys". Cik meno myero kiketi rwate ki cik pa William Miller me nongo kwena pa Ryemo me Otum i lok me kare wa ma tye kombedi, ka kwena ma kityeko cweyo kombedi ki cik meno obedo kwena me koth me agiki pa nino ma agiki. Cik pa Miller tye calo koth me acaki i lok me porofesi pa liech me piny, ka cik meno, ka kiketo rwate ki "Prophetic Keys", tye calo koth me agiki i lok me porofesi pa liech me piny.

Koth me agiki obedo kit me tic ma kitiyo kwede me yubo lok. Tye jogi ma gicwalo woko i yore marac, pien giyenyo bedo ma koth me agiki kelo, ento pe ki pud yeny lok ma oyubo bedo man. Laa me Kriciti ma Pentecostal nyutu peya tutwal kit me cwalo woko i yore marac eni. Kit acel acel me yore marac eni tye bene bot jogi ma giyenyo lok pa koth me agiki, ento gikwero yeny kit me tic ma nyutu kede ki keto i nining lok pa koth me agiki. Ka pe tye kit me tic ma kakare, pe twero nyutu

lok ma kakare. Ka pe tye lok ma kakare, bedo ma kakare pe romo nonge.

Rwom pa ada me Baibul man pe gineno ki jo mapol, pien pe gi paro ni tye yoo acel ma atir me ngeyo Baibul, kede ni tye yore mapol ma pe atir me ngeyo Baibul. Yoo ma pe atir me ngeyo Baibul, ma dano mapol loyo yero, en ni gigeno itam pa jo mukene ikom ngo ma Baibul tedo. Peko man obedo ma tutwal i bot dano, omiyo kanisa weng-weng tero nyonyo me dwoko mito marac man pa apokgi. Mito marac man kelo piny tic marac me tero nyonyo me joladit ma giteno kwede calo jo ma ladit me laticwiny i ngeyo pa Baibul, ma gibiyubu i kit maber ngeyo pa apok ma pe ki pwonyo. Baibul tye kwede yore ma ocobo maber me kit pa kanisa, ma tye ki joladit, janabi kacel ki lapwon; ento Baibul pe con keken ogamo golo cal me tero pa kanisa ma kelo tero nyonyo me joladit ma kiwilo gi pi yero ngo ma en ada, ki ngo ma pe ada; kacel ki lacen, ngat ma tye heretiki, ki ngat ma pe tye heretiki.

Tem maber wek inyutu ni in obedo ma kicwako bot Lubanga, latic ma pe tye ki kweg, ma wilo lok me adwogi maber. 2 Timoteo 2:15.

Ladit pa kanisa myero obed ka cwalo tam, kwero, pwonyo, ka gwoko ki doktrin ma pe adwogi, kede jo ma ywayo doktrin ma pe adwogi; ento wa keken myero “kwan wek wanyutu wa pire keken” “ni kiyaro ki Lubanga,” ki “yubo maber lok me adwogi.” I timo man, myero wa gene yore me timo ma Baibul ociko calo yo ma atir pi yubo maber lok me adwogi. Buk me Yesaya ociko gin magi i kom kot me agiki, omiyo kany ni wa bi cako.

In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Isaiah 27:1-13.

I kacoc ma okato anyim, wan otyeko waco dok dok ikom "cal me alama" ma ki yiko malo me kwaco nyithindo mukene pa Lubanga woko ki Babilon. Cik agiki me pot karatac Yesaya 27, tero lok ikom tic pa cal ka owaco ni, "opur madongo obipuru, ci obino gi ma onongo tye i tung ketho i piny pa Asuria." Asuria obedo cal pa Babilon i cawa me agiki, ci gi ma winyo ngec me ciko ni gibino woko ki Babilon i cik eno, gibino gikwong Lubanga ki gin ma kimiyo calo 144,000 ma i poropheti kiketo gi i "Got Maleng i Yerusalem."

Rek owaco ni, "ci obi time i nino meno." "Nino meno," ma en nino ma i iye dwon ma aryo pa Nono pa Yohana chapta apar aboro kwaco lutino mukene pa Lubanga ki i Babilon, en obedo kare pa chapta weng. Dwon ma aryo pa Nono pa Yohana chapta apar aboro oroo i kare me Cik pa Jumapiri, ka ki paro malaya pa Tiro.

Ki an owinyo dwon macel ma obino ki i polo ma owaco ni, Binu woko ki iye, jo me an, pi pe upang i richo pa en, ki pi pe uyudo gin me gonyo pa en. Pien richo pa en o chopo nyaka i polo, ki Lubanga oparo bal pa en. Revelation 18:4, 5.

Yesaya 27 ocako ki nyutu kare acel keken ma agiki ogiko kwede, ka owaco ni, "I kare meno Rwot, ki ligangla me en ma peko, madit, ki matek, obigonyo Lewiyatan, ocuc maruc; en aye Lewiyatan, ocuc ma opoto; kadong obinego Diraagon ma tye i pi madit."

Ka Cik me Nino, yubu me tic kacel ki me cweyo goro pa Lubanga cako i kom pa lacim (United Nations), pa le (papacy), ki pa janabi me bul (United States). I Cik me Nino, janabi me bul kityeyo piny calo kom ma abicel i poropheti me Baibel, kede ywec me piny okwako gob me piny. Cik me Nino en aye ka yubu me tic pa Lubanga cako poto i wi lacim, ma obedo Saitan (kom pa piny mamegi kiketo calo lacim), le, ki janabi me bul. En aye kwer ma medo mede, ma cako i Cik me Nino. Cak ki giko pa pot acwala 27 me Isaia obedo Cik me Nino, ki pot acwala eni nyuto lok mapatpat ma okube maber ki gin mukato ma kelo iye Cik me Nino, kede gin ma lubo pire dokko inge Cik me Nino.

Wan watye ka paro pot buk 27, pien en cweyo kabedo porofetik pi pot buk 28 ki 29. I pot buk magi wan abino nongo yiko atir pa "koth me agiki" macalo yore me tic, ma bi weko wa ni wangeyo pire tek pa keto pot buk 4 ki 5 me Daniel i wi pot buk 1–3 me Daniel. Inyim Aisaia i pot buk 27 otyeko nyutu cako me cobo ma wot wot i lobo pa Diraagon, en ocoyo ni i kare meno, jo pa Lubanga kimiyo gi cik me "wero bot en." Wero bot anga?

Dwoko pa lapeny me bot ngat mene ma myero gikweyo tye i nying wer, pien gin myero gikweyo "Pwoch me waini mac, ma Rwot gwoko." Lok pa pwoch me waini obedo lok pa jo pa Lubanga, en i cawa me acaki Isaiah ocako waco ikom en i dul me abicel.

Kombedi abiro yubo wer bot la ma an ahero madwong, ikom pur pa zabibu pa en. La ma an ahero madwong tye ki pur pa zabibu i got ma kelo maber loyo; oketo ogwok iye, oywoko kare mamego, opaco iye zabibu ma ber loyo, ocweyo tur i tung iye, kede ocweyo kab me yapo waini iye; ci oneno ni obiyabo zabibu, ento oyabo zabibu ma oturu. Kombedi, jo ma bedo i Jerusalemu, kede dichwo me Yuda, apenywu: gubed keca i tung an ki pur pa zabibu pa an. Ngo mapol mito timo bot pur pa zabibu pa an, ma pe atimo iye? Pingo ni, ka an oneno ni obiyabo zabibu, obiyabo zabibu ma oturu? Kombedi, abi waci un ngo ma abi timo bot pur pa zabibu pa

an: abi kwanyo ogwok mamego woko, ci gicamo; abi bub woko ogulu mamego, ci gibiyato iye ki ti; abi weko pire piny: pe gibikayo, pe gikwoyo iye; ento gubidongo abur ki olal; abi waci kome ni pe gikic kic iye. Pien pur pa zabibu pa Rwot ma tye ki jolweny weng, en aye ot pa Isirayel, kede dichwo me Yuda tye calo yic pa en ma ocwinya omaro; oneno keca, ento nen kweyo; oneno bedo kakare, ento nen ryemo.

I gin matime pa poto me cik pa Ceng Abicel, jo pa Lubanga myero gi yubo yubu me akan me mwonya bot jo pa Lubanga, pien yubu waco ni, “Kombedi, jo ma obedo i Jerusalem, ki jo Yuda, apenyu wu, ter yec i tung an ki akan me mwonya na.” Yubu me akan me mwonya obedo yubu ma nyutu okwanyo woko pa jo me laloc me con, kun Lubanga odonyo i laloc kwede gin ma Peter owaco komgi ni, “i kare mukato pe gin jo, ento kombedi gin jo pa Lubanga.” Eno bene nyutu ni pe oboro kot i akan me mwonya, eka nyutu tic pa Elija ma bino i kare meno, ki ma keken aye twero miyo kot oboro i kare meno. Wan wangeyo ni yubu eni tye ikom okwanyo woko pa jo me laloc, pien yubu me akan me mwonya Kricito aye oyubo bot Isreel me con, i kare ma Lubanga okwanyo woko Isreel me con, kun Lubanga kacel ka odonyo i laloc kwede Isreel pa Jwii.

Winjo lok me poro mapat: Ne tye won ot acel, ma opaco pacha me zabibu, ka otugo ki ogira woko weng, ka ocoko kumu me waini iye, ka oketo tur, ka omio pacha ne bot jo me gwoko pacha, ka odonyo i piny mabor. Ka kare me mac obino, ocwalo latichi pa ne bot jo me gwoko pacha, wek gikwanyo mac pa ne. Ento jo me gwoko pacha ogamo latichi pa ne; gi gumo acel, gi miyo otho acel, ka gi kobo acel ki kidi. Dok ocwalo latichi mukene mapol maloyo gi me ageni; gi timo botgi kamako. Ento me agiki ocwalo botgi wod pa ne, waco ni, ‘Bin woro wod na.’ Ento ka jo me gwoko pacha oneno wod ne, gi waco ki gingi ni, ‘Man aye jalub pacha; bi, wamii otho, ka waa cwako jami me lubo pa ne.’ Ka gi ogamo, gi okwanyo ne, gi mwalo woko iye ki pacha, ki gi omii otho. Ka won pacha bino, ngo ma bin timo bot jo me gwoko pacha magi? Gi waco bot en ni, ‘Bin oborogi matek jo marac magi, ki bin omi pacha pa ne bot jo me gwoko mukene, jo ma bin dwoko bot en mac pa ne i karegi.’ Yesu owaco botgi ni, ‘Pe obedo ni pe ukwan i Kitap me Lamo ni, Kidi ma joketo ot gikwanyo woko, en aye obedo wi me konye; man tye tic pa Rwot, ki obedo pire tek i wang wa?’ Erwate, an abicwako bot wun ni, Dul pa Lubanga bin kwanyo woko bot wun, ka bin omi bot piny ma tye ka yubo mac pa ne. Ki dano mo keken ma bin okwany i kidi man, bin opokore; ento gin mo keken ma en bin obot iye, bin ogoyo ne opuru. Ka Lajot madito ki Farisayo owinyo lok me poro pa ne, gi ngeni ni owaco ikomgi. Matayo 21:33-45.

Ka Yesu owero mere me pira me yat me waini pa Lubanga bot Isirayel ma con, gi omako tek i tam ber ki teko me kwena ne, nyo ka Yesu openyi Yahudi ma giloko lok, ngo ma Rwot pa pira me yat me waini bi timo bot joma onego Wod, gityeko miyo lagam ma tye kakare, ka giwaco ni, “Obi ketho matek joma marac, kede obi weko pira me yat me waini ne bot latic me pira mapat, ma gibimiyi iye mabalo i karegi.”

Yesu kombedi omedo puk mukene i wer, ka owere ikom kidi ma kicego woko; ci okwanyo dwoko gi ki puk me agiki ka owaco ni, “Erwate, an awaco botu ni, lwak pa Lubanga bikwanyo woko ki botu, kibiwe bot jo ma golo mego pa en. Ngat mo keken ma obibweno i kidi man, obipoto; ento ngat mo ma kidi man obiweno iye, obimeco pire ipor por.” “Obimeco pire ipor por” ocobo wic pa Isaya 27, me timo ni “kidi weng me kac obibedo calo kidi me koko ma kimaco ipiro; yago ki cal pe

gibiro tede.” Gi aryo eni tye ka cwaco ikom tic me poyo lworu ma Yosia otimo, ma ocelo cal pa jo me kare me agiki ma binongo dok “seven times”, ma obedo kidi me oko ma omeco jo ma pe giyaru pire mit.

I ceng pa cik me ceng Nino, macalo kinyutu i Isaya chapta 27, joma ‘i kare mukato pe ginen jo,’ myero gubed yubo nyim pa pur pa Rwot me waini ma rangi mac. Coc man pire kene gicenyo ni pe tye kwena me adek, ka pe tye kwena me acel ki me aryo. Cik me ceng Nino en kwena me adek, ki ceng pa cik me ceng Nino tye ki lok me kare pa kwena me acel ki me aryo. I chapta 27 pa Isaya, cik me ceng Nino tye ka nyutu kare ma kicimo calo i Daniel chapta 1, ci dok bene i Daniel chapta 1 nyaka 3. Ki lok pa nabi, ceng pa cik me ceng Nino ma i chapta 27 tye ka nyutu lok me kare pa 11 September 2001, ka kwena me acel otyeko oyube ki teko nyaka i cik me ceng Nino ma bino piri.

Wabino mede i pango wa ikom wer ma jo ma owar myero nyutu i kare ma tye ka kuro i tung ka dako otogo pa Ruma bino cako wero were ne, i coc malubo.

Aneno, nen, Dyel ocung i Got Siyon, ki kwede jo 144,000, ma kicoko i tung wi-gi nying Won pa Dyel. Awinyo dwog aa ki i polo, macalo dwog pa pi mapol, ki macalo dwog me lwel madit; kede awinyo dwog pa jo-adungu ma gicako adungu-gi. Ki gi wero wer manyen i nyim kom, ki i nyim le angwen, ki i nyim ladito; pe ngat mo romo opwongo wer en, jo 144,000 kende, ma gityeko orwoko gi ki i piny. Gin aye magi ma pe gityeko bedo ki dako; pien gin cwer. Gin aye magi ma gi lubo Dyel i yoo weng ma ocito. Gityeko orwoko gi ki i tung jo, ka gibedo me acaki bot Lubanga ki bot Dyel. I cok-gi pe kinongo liel mo; pien gi pe tye ki bal i nyim kom pa Lubanga. Pwoc pa Yohana 14:1-5.