

# Buk pa Daniel - Namba 45

*Loko me Alama: Yabo Misteri me Kare kare i Kitap pa Daniel*

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'The daily' i buk pa Daniel onongo ongeyo ki William Miller calo cal me pagan Rome onyo paganism; ento i kare me agiki, obedo cal me kwero lok atir ma kigoyo piny kwede pa William Miller. Obedo nyutu agiki pa goro ma ocake i 1863, ki kwero me ngec pa Miller me 'seven times' pa Musa i Leviticus twenty-six. Ka Adventism okwero nyutu ma atir me 'the daily' calo paganism, gi dwoko cal pa Setani obed cal pa Kiristo. Yesaya nyutu ni tic man obedo dwoko gin wi-piny. Kwero me 'the daily' kiketo i kabedo i 1930s (the third generation of Adventism), ento onongo obedo poto ki 1901 (the second generation of Adventism). Calo ki Isirayel me con, kwero lok atir ma odongo odongo omiyo gigamo bal ma tye iye jami me lacoc ma pe ki kica.

Ka Yahudi ma gi wero lok giyaro tic ma Kristo otimo ni en tic pa Sataani, mano obedo richo ma pe kikwero. Israeli macon obedo lamal madit pa Israeli me kombedi, ci Israeli me kombedi otimo mano keken, ento i tung mapolok. Gi kelo tic pa Sataani (paganism), ci gi yaro tic magi ni en tic pa Kristo. Dwango pa Israeli macon tye ki mede ki yero Sataani me bedo rwot gi.

Ka Pilato owinyo lok eni, ci okelo Yesu woko, obedo piny i kom me yubu i kabedo ma gicako ni Pavement, ento i leb Ebiru, Gabbatha. En obedo nino me cweyo kit pi Pasika, ci kare obedo macokcok ki saa abicel; ci owaco bot jo Yudaya ni, "Nen Rwot wunu!" Ento gi goyo dwon madwong, "Kwany woko kede en, kwany woko kede en, lubne i kom yat." Pilato owaco botgi ni, "Onyo an alub Rwot wunu i kom yat?" Lami kit madit giyango ni, "Pe watye ki Rwot mo; Keesa keken." Ci omiyo gi en pi gibilubo i kom yat. Ci gicako Yesu, gi gikelone woko. Yohana 19:13-16.

Pilato obedo lanywak pa Lom ma pe yaro Lubanga, ki Sister White nyutu ni dragon ma kigol oko ki i polo i dyer apar aryo me Buk me Nyute, en Setan, ento i ngec ma aryo dragon en bende Lom ma pe yaro Lubanga. Eka, dragon kityeko nyutu ne ki "the daily." Tyeko me gikwanyo Lubanga woko calo Rwot pa Israyel ma con, ka gi yabo me lwak ni, "Pe watye ki rwot moro, Kaesara kende," obedo nyutu me yabo me lwak ni gitye calo lutic pa rwotgi, ki rwotgi en Setan. Gikwanyo Lubanga man calo Rwot, ocalo i cawa pa Samweli janabi, ka gikwanyo Lubanga woko calo rwotgi kede gikwaco me giped gi rwot ma dano, pi obed calo piny mukene.

Ladit pa Isirael weng gicoko pire kene, gi bino bot Samuel i Ramah, ki gi waco bot ne ni, Nen, dong idongo ladit, ki nyithinyi pe gikwalo yoo mamegi; kombedi mii wa rwot me lubo wa calo jo piny weng. Ento lok man ogoyo cwiny pa Samuel, ka gicoyo ni, Mii wa rwot me lubo wa. Ci Samuel okwayo bot Lubanga. Ci Lubanga owaco bot Samuel ni, Winye i dwon pa jo i gin weng ma giwaco bot in; pien pe gibolo in, ento gibolo an, me pe abi lubo gi. Calo tic weng ma gityeko timo ki nino ma an odugo gi woko ki Ijipiti nyo i tin man, ma giweyo an, ki gityeko teti Lubanga mukene; kamano bende gi timo bot in. 1 Samuel 8:4-8.

Israel me con pe onongo gi ngeyo ni gi onongo giyweyo Lubanga, onyo ni mitgi pi rwot me piny omedo nyutu bot ka gubeco Mesiya kobo i tung, kede ni giyero Satani rwot pa gi. Kwerigi ocano i wanggi ki ngec pa gi keken me bedo maleng pa gi keken, ni ka giyweyo Lubanga, ento gi pud jo ma kiyero; pien, calo kit ma gi tamone, Lubanga pod ogwoko tic me porofet ma maleng, kadi bene ki bang Samweli.

Gin ocono tic pa lanabi, ka gicweyo wii ni bedo pa lanabi pa Lubanga nyutu ni gin joma kiyero pa Lubanga. Pe gineny ni gi tye mabor ki Lubanga, kede ni lanabi tye katemo kelo gi dwogo bot Lubanga; pien gi gipoko tic pa lanabi calo ribe ma nyutu ni Lubanga tye kelo gi. Man obedo kadi bed ni gidongo pwod gitye ka jwero mede lok pa lanabi weng ma kicwalo botgi. Bal me ngec acel eno otime i Adventism i 1863.

Adventisim okayo wot pa yie ma kiconge kun ki yore me tic pa William Miller, ci gicako me bedo Laa ma kiketo iye i cik i mwaka acel keken ma gi okayo lok pa Moses me “abicel aryo,” macalo ma Ilya (William Miller) ocwalo. I mwaka acel keken gicwalo cal me poropheti maramal, ma pe twero kikwano doki, ci pe twero “waco” doki calo ma Habakkuk 2, nyir 3 owaco, pien en omi to papur me yaro ne. Cal pa Habakkuk kikwano keken calo gitye, ci ka mano gi twero “waco.”

Adventism okwero woko me yaro keni ikom yera ma gicoyo i 1863, pien gitye ki Nabi me nyako i tunggi, ma nyutu ni gin jo ma opoto ma kigamo i Buk me Revelation, ma gitye ki Tipu me Lok pa Nabi. Ginyutu Tipu acel keken ki kit me bedo pa Israel me con, ci dwoko wi ma ocake ki kwero me “jewel” ma acel ma Miller onongo ononge, i agiki okello gi i kwero me cimo ma Miller ocimo ni “jewel” pa “the daily” bene.

Isirael ma kombedi ojuko ngec pa Miller ikom “the daily”, ma obedo alama pa Roma ma pe yaro Lubanga, ma bene en alama pa Setan, ki gamo ni “the daily” obedo alama pa Kristo. I lok mukene, Isirael ma kombedi oyo me yee alama pa Setan calo alama pa Kristo. Macalo kit ma Isirael me con owaco ni, “pe wa tye ki rwot mo, ento Caesar keken,” Caesar ame obedo latic pa Roma ma pe yaro Lubanga—Roma man obedo alama pa Setan.

I kom keto me porofeti, yera meno omiyo myero ni Israel me kombedi gitero manyen chapta abicel, aboro ki abongwen i Buk Daniel, ma gin chapta keken ma kiloko kwede Yoo me Pii Ulai, kede gi obedo medo me ngec i kare me Millerite. Myero gubed yubo chapta magi, pien chapta aboro poko ne ki lamal “the daily” yore adek.

Kigengo gi ki gin matime, ka rweny ma i but pii Ulai kiyabo woko, jo Millerite pe oneno pinyruoth mukene me piny mapwod pe Kristo odwogo dok oketi pinyruoth pa En ma pe bino otum, calo kit ma kityaro i Daniel chapta aryo. Eracel, gicoyo pinyruoth ma me angwen pa Roma calo pinyruoth acel ma tye ki kom aryo. Kom aryo meno kityaro maber i Daniel chapta abic aryo ki chapta abic adek. Daniel nyutu ni rweny ma onwongo oywako i chapta abic adek myero gi ngeyo i kongo kwede rweny me chapta abic aryo.

I mwaka me adek pa kwer pa Rwot Belshazzar, neno ma nyiso ne an—an Daniel—enyono pi neno ma onyiso ne an i acaki. Daniel 8:1.

Neno “ma onyuto ni” Daniel “i acaki,” en obedo neno me chapta 7.

I mwaka me acel pa Belshazzar, Rwot pa Babilon, Daniel oneno kwene ki lok me neno me wi pa en i kitanda me en: eka ocoyo kwene, okwaco pire kene me gin. Daniel 7:1.

Neno aryo magi yaro yore aryo me lwak i lamal me Bibilia, ma kityeko yaro con i sura aryo pa Daniel. Lwak angwen pa Babilon, Medo-Persia, Giriisi ki Roma kityeko oyoto gi i sura abicel aryo pa Daniel, dok kede i sura abicel adek; ento kityeko keto kobo ma lalar i tung jami me poliitik pa lwak angwen ki jami me dini pa lwak angwen. I sura abicel aryo pa Daniel, lwak gi kiyaro gi calo le marac; ento i sura abicel adek, lwak magi kiyaro gi calo le me Ka Maleng. Daniel onongo mito nongo ngec me neno pa sura abicel aryo, ci Gabriyel obino bot en me yubu ne.

An Daniel, tipu na odugu i tung kom na, ki nining ma i wi na ogonyo an. An abin macok ki acel pa gin ma onongo tye kun, ki apenyone adier pa gin weng man. En owaco an, ki omiyo angeyo lok me poko pa gin. Nyama madwong magi, ma gin angwen, gin rwodi angwen, ma bi wuok ki piny. Ento Jomaleng pa Lubanga Madit Loyo bi cano lwak, ki bi bedo ki lwak kare weng, kare bot kare. Daniel 7:15-18.

Giketo ngec bot Daniel ni lewic angwen gin tyen me piny angwen, ma gubedo nyaka kicako Tyen pa Lubanga ma matwal, kakare ki Daniel chapta aryo. Gubedo tyen me piny angwen ma gubedo anyim obino pa Tyen pa Lubanga ma matwal, calo kidi ma ogolo ki i got ma opongo piny weng i chapta aryo.

Onongo Sister White omedo ngec pa Millerite pi pinyruoth angwen meno ma loyo woko tutwal ngec pa Millerite, ka onongo oyaro lewic ma aa ki piny i Fweny, bur apar adek.

I kare man alama mukene kityeko kelo anyim. Nabii owaco ni: “Aneno le mukene ma obedo ka bolo malo ki i piny; ki obedo ki dung aryo macalo lam.” Verse 11. Kit ma le man nen kwede, kacel ki yore me bolo ne, ginyutu ni piny ma en tye ka nyutu pe calo gin ma kityeko yaro con i alama ma onongo ocake. Piny madongo ma gityeko loyo lobo kityeko nyutu bot Nabii Daniel macalo le me kwalo, ma gityeko bolo kare ma “yie angwen me polo onongo tye ka lwenyo i wi pi madongo.” Daniel 7:2. I Revelation apar abicel malaika acel oyaro ni pi nyutu “dano, ki lingi mapol, ki piny, ki leb.” Revelation 17:15. Yie obedo alama me lweny. Yie angwen me polo ma tye ka lwenyo i wi pi madongo ginyutu tim ma pire tek me loyo ki lok pa lobo, ma kwede piny gityeko nongo twero. *The Great Controversy*, 439.

Le magi gin cal pa goyo woko ma otime ka dul me rwot obedo gi twero. Le me gonyo, i kit me porofeti, nyutu twero me politiki, me ekonomi, ki me lweny pa dul me rwot. Dul me rwot acel acel ma ginyutu i Daniel kacapo 2 ki 7, bene ginyutu i kacapo 8; ento kanyo gi weng gi kube kwede gin ma owuoko ki i Ka maler pa Lubanga, ki timo kamano ginyutu but me adini pa dul me rwot, pien gi obedo kicobo Kanisa ki Gamente piny acel.

I mwaka adek me tedo pa Rwot Belshazzar, neno ma lamal onen bot an—an Daniel—enyim neno ma onen bot an i acakki. An neno i neno ma lamal; ci piny ka an neno, onongo abedo i Shushan i odi pa rwot, ma tye i piny Elam; ci an neno i neno ma lamal, onongo abedo i bot kiir Ulai. Ento acweyo wange malo, aneno; ci nen, tye ka obedo i bot kiir dier laco ma tye ki twic aryo; ki twic aryo gitye bor; ento acel obor maloyo acel mapat, ki en ma obor maloyo obedo aa lacen. An neno dier laco ka koyo i tung me West, ki i tung me North, ki i tung me South; nyo

pe tye le mo keken ma onongo twero bedo i anyim ne, ci pe tye ngat mo ma twero kwanyo i lwete; ento otimo kit ma cwiny ne mito, ci obedo madit. I kare ma an atye ka par, nen, rewu laco obiro ki tung me West i wi piny weng, ci pe oturo piny; ci rewu onongo tye ki twic madit ma nongore i atini wange. Ci obino i bot dier laco ma tye ki twic aryo, ma an onongo aneno tye ka can i bot kiir, ci oringo i bot en ki kwedo marac me twero ne. An aneno ka ocok cente bot dier laco, ci cwiny ne okwero ne marac, ci ocoo dier laco, obul twic aryo ne; ci twero peke i dier laco me nongo bedo i anyim ne, ento ocweyo obeto piny, ci oketo tiye i wi en; ci peke ngat mo ma twero kwanyo dier laco i lwete. Ento rewu laco obedo madit tutwal; ci ka dong obedo tek, twic madit obul; ci i kabedo pa en owoto aa twic angwen ma nongore, ki i tung angwen me yamo pa polo. Daniel 8:1-8.

Pot-buk aboro ocako ki Daniel nyutu ni en tye kwo i gin mukato me cing acel me lagoro pa Baibul (Babulooni), ento lok pa neno ma obino bot en pe nyutu cal mo ma myero tito Babulooni, pien ocako ki ram ma tito cing aryo me piny, me Mede ki Pesia. Pe bedo cal pa Babulooni obedo ki me tic, pien kit madit me Babulooni en ni en tito cing ma kikwanyo woko, ci ki dwogo keti, calo kit ma “kare abiro” pa Nebukadneza, ma en onongo tye ka kwo calo lewic. I kin “kare abiro” meno, bene onongo tito but acel me Babulooni me cwinya (Paapasi), pien Paapasi en cing ma kiwiyi wii i mwaka pier abiro me cal, i kare ma ne obedo ki wuund ma kelo tho. Gin ma Daniel nyutu ni oywako lok pa neno “i mwaka adek me lubo pa Rwot Belshazzar” keto nyutu ni Babulooni obedo cing ma tye anyim cing aryo me Mede ki Pesia; ento dong oyiko Babulooni calo cing ma okano woko, onyo ma kiwiyi wii, ma kiwiyi wii i ceng pa rwot acel.

Le ma i chapta aboro, pe gin le me ngwec; gin le me lam ma kitiyo kwede i tic me ot maleng. Lobo me rwot ma angwen kicoyo ne calo “ruŋo matidi,” pe calo le; ento ruŋo obedo but me ot maleng pa Lubanga, pien dera ma i ot maleng pa Lubanga gutye ki ruŋo i kitgi.

Pe keken pinye me rwot angwen ma porofec, Daniel ogolo gi ki lok pa ot pa Lubanga; lok me nyutu i kapita man tye ki lok mapol ma kicako kacel ki tic pa ot pa Lubanga. Lok me nyutu i kapita man kiketo ki lok pa Leb Hebru ma kigiwoko ki tic pa ot pa Lubanga; ento bene tic me miyo ofera i tic pa ot pa Lubanga kiketo i cwec pa kapita. Gin man ni Daniel ki wii maler ocoko kapita 7 ki kapita 8 kacel, omiyo dano ma mito neno twero neno ni kapita 7 tye ka nyutu tic me gamente pa pinye me rwot i porofec pa Baibel, ki kapita 8 tye ka nyutu tic me kanisa pa pinye me rwot i porofec pa Baibel.

Adventism myero oyiko gin atir man ki lok pa Setani ma pe atir, pien ngec ma gityeko nongo man nyutu ni kidi ma ber pa Miller obedo keken calo ma Lubanga opango gi obed. Kubo gi ikom ngiyo pa Miller pi “the daily” kityeko nyutu calo dwoko lok ni, “Lubanga pe onongo tye ki ngiyo,” pien gi waco ni ka Lubanga omiyo Miller pango me yore (ki tic pa malaika maleng), pe obedo atir.

Atir, dwogo gin wunu wiye piny, bino kineno calo bugu me lal agulu: pingo myero tic waco bot ngat ma otimo ne, “Pe otima an?” onyo gin ma oyubo waco bot ngat ma oyubo ne, “Pe otye ki ngec?” Isaiah 29:16.

Yubu pa Miller ne obedo rwom me lamaloyo ma oneno ki otyeko tiyo kwede; ento, cak ki 1863 anyim, Adventism odwogo i keto me teologia pa Protestantism ma opoto ki pa Katoliki, me leko

piny gin mol maber me nino pa Miller. Adventism ogamo yubu ma pe atir (gin ma kiyubo), me cayo tic, kede bende cayo Lacwe me tic. Kun gitimo mano, gi waco ni Lacwe me tic pe tye ki ngec. Cayo yubu meno, ne obedo, ki tye kombedi, cayo me medo me ngec ma kiyabo woko i 1798. Jo ma gicayo medo me ngec, gicayo tic kede Lacwe me tic; kun kit ma Daniel owaco, gin "jo marac."

Jo mapol gibicweyo, gibibedo opucu, kede gibipimo; ento jo marac gibitimo marac; kede jo marac pe gihinongo ngec; ento jo ma tye ki ngec gihinongo ngec. Daniel 12:10.

'Jo marac tye timo marac,' ki mano nyutu kwanyo adieri ma tye woto kare kare ki loyo loyo. Kwanyo woko ma jo marac timo bot kit me tam obedo kwanyo woko pa Lubanga; ci dok, Lubanga bene okwanyo jo marac pi kwanyo woko ma gin temo me kelo ki kit me tam ma pe adieri.

Jo na gi poto pi ngec peke: pien i weyo ngec, an bene abi weyo in, pe ibedo lawi pa an: pien i wil cik pa Lubanga pa in, an bene abi wil lutino pa in. Hosea 4:6.

Jo Lubanga, ma onongo obedo "priests" pa Lubanga pi kare ma i 1844 dok i 1863, Lubanga ocweyo gi woko pien pe tye ki "ngec" ma dong kimeddo ki tic pa William Miller. Obedo ber tutwal ni wacaro kit ma vesi abicel i Buk Hosea tye iye, pien kit en nyutu lweny ma omedo medo ikom gin atir, ma ginyutu ne calo "ngec".

Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord.

Whoredom and wine and new wine take away the heart. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery. I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall. Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear, The Lord liveth. For Israel slideth back as a backsliding heifer: now the Lord will feed

them as a lamb in a large place. Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices. Hosea 4:1-19.

Yaro pa Hosea eni ni, “Rwot tye ki mwonya ki jo ma bedo i piny, pien pe tye ada, pe tye kica, pe tye ngec me Lubanga i piny.” Adventism obedo jo Lubanga me kare me agiki. I cawa ma laco me kweyo opuk odonyo i ot pa Miller, Adventism, kun tye kwede jo, jolemo, ki janabi, “ma pe gi ngeyo giboto,” pien “gibed gi rwate ki cal.” Calgi obedo lok me yubu ma pe ada, ma gityero i kit ma pe ada.

Lapo wic ma kiketo calo weyo woko med ngec obedo medo oyom-oyom me lapo wic ma opongo i kare ma kare mamegi me temo otum ki waco ni gi rwate kede yore me tam ma poro, ma kikweyo ki i ot pa Miller. Lapo wic mamegi kiketo calo timo kwer pire tek. Kacako ki 1863, nyo i tyeko me kare me temo, gi medo lapo wic pire tek, nyo ci kinweyo gi woko ki i tyen pa Rwot.

Gonyo me weyo ngec onongo kinyutu ki gitye ka timo “continually” kop me bedo ki dako me dano mukene, kede ka cakke pe obedo lok me Lebru acel, ento ngec ne obedo marwate ki lok me Lebru “tamid” ma nyuto ni “matime i kare weng,” kede kityeko loko ne calo “the daily” i Buk Daniel.

Wan bi mede kwano wa me teko pa rwot angwen ma tye i lok pa lanen pa Bibul i rwom me coc ma bino.

Eka aneno ikom ‘Daily’ ni, nyig lok ‘sacrifice’ gimedo ne ki ngec pa dano, kede pe tye iye i coc; ci ni Rwot omiyo tam marwate ikom ne bot jo ma giyaro kwac me cawa me yubu. Ka kuc obedo, piri i 1844, jo mapol atika obedo rwate ikom tam marwate me ‘Daily’; ento cok ki 1844, i aywiny, tam mapat pat gimako, ci ocam ki aywiny o ceto. Review and Herald, November 1, 1850.