

Buk me Daniel - Namba 57

Nyutu woko mung me nabi me Nyutu: Wot ma kato i lok me nabi me kare me agiki

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Lanabi weng waco ikom giko pa piny, ki lok pa lanabi weng dong rwate, ki gityeko gi i Buk me Yabo. I Buk me Yabo, kikwanyo cen rek acel calo i Buk me Daniel, pien gin buk acel keken. Cik pa poro weng man kicoyo matek i coc ma con. I Buk me Yabo kicwalo wa ngec ni, mapwod pe giko kare me tem, tye poro ma kicego i lup ma kombedi kicweyo i lup. Coc magi kinyutu jami pa poro ma kityeko mako cing ki kwena i Buk me Yabo, ma kombedi kicweyo i lup. Kwena pe obedo adiera pa poro acel keken, ki jami weng me kwena ma kicweyo i lup kombedi gudonyo i yub me Yabo pa Yesu Kristo.

Lok ki weyo gigo matidi-pidi i agiki me giko kare me tem, ka “kare dong tye macek.” Kitap me Daniel ki Nyutu pa Yohana, kacel ki poko-wac ma aa ki i coc pa Laro me Poropheti, kiketo maber ikom yore me tic ma rwate ki weyo gigo pa lok me poropheti. En aye Leona pa dul me Yuda ma timo weyo gigo, kendo ka timo mano tiyo ki yore ma kiketo maber pi nyutu lok. Ocwako lok ki bot Wuon, ma ki yaro pire calo okano Biblia i lwete ka kigigo kwede gigo abiro. Leona pa dul me Yuda, ma bende obedo kore pa Dawid ki Lamut ma ki nwoyo goye, ocwako kitap ki bot Wuon kendo oyweo gigo.

Yesu dong omiyo lok bot Gabriel, ma ka kacel ki malaika mukene, ocwalo lok bot janabi, ma ocoyo lok cen ocwalo bot makanisa. Ka kare me yabo lok pa janabi ocake, yabo pa lok pa janabi okelo woko temo ma rwom adek, ma temo jo i makanisa, jo ma lok me coyo pa janabi ocoyo botgi; kede dwoko me keken-keken pa jo kanisa, gi bino ngeyo ka gi tye i acel ikin dul aryo. Gi ma omako medo me ngec ma okelo ki lok ma kiyabo, kikwanyo nyinggi ni “jo me ngec,” ka gi ma pe omako, Daniel okwayo nyinge ni “jo marac,” ka Matayo okwayo nyinge ni “jo ma pe ngeyo”.

Gin weng magi ma kube ki yweyo gin mung pa porofeti ma agiki, ki waco iye kede kimeddo pire tek i tung abicel angwen me Nyuto apar abicel aryo, pien tung man oyuto rwom acel pa Nyuto pa Yesu Kiristo ma bitemo rwom aryo pa joworo. Otimo mano ki yuto ni ‘jo me ngec’ aye bi ngeyo lok ma bino lacer ki alama me ciko pa tung man.

Kany tye wic ma tye ki ngec. Wii abicel gin got abicel, ma iye dako obedo. Kede tye rwodi abicel: abic opoto woko, acel tye, ki mukene pod pe obino; ka obino, myero omede kare manok. Kede le ma obedo con, ento kombedi pe tye, en aye aboro, ki obedo i kin abicel, ki oceto i balo woko. Revelation 17:9-11.

“Cwinya ma tye ki riek” en cwinya pa “jo mariek.” Jo mariek ngeyo medo me riek, kede medo me riek ma kicoyo pire kene bang alama me poro lok—alama ma nyutu adwogi ma jo mariek obingeyo ento jo marac obikwere—obedo adwogi ma rwate ki piny pa rwot me poro lok pa Bayibul ma kiketo piny i nyig coc ma bino anyim. Nyig coc magi coyo cal me agiki pa piny pa

rwot me poro lok, kede gin ma kityeko yweyo lacim iye i kare me agiki en ni piny pa rwot aboro magi bene kicoyo gi i cal me acel pa piny pa rwot me poro lok i Daniel, i Dul me Aryo.

Nyuto pa adiera tyeko yiko rineno ma tidi ikom lobo pa rwot me porofesi me Bibilia ma obedo acel i juwel pa Miller; ento ono lero maloyo apar, pien tye kwede adiera mapol tutwal maloyo ma jo Miller onongo gi ngeyo ki kare ma matidi i hiistori; kede, eno obedo tem, calo ma gicwalo ne ki namba “apar,” kede ki bikon me kwere me cako ma waco ni, “Kany obedo wii ma tye ki ngec”; i nying porofesi, kiyero ne calo ni, adiera ma bino anyim obi tem kanisa ma gicwalo iyegi lok ma ki yabo woko pud ka tye me tyeko pa purobesyon.

I Revelation 17, kikelo Yohana i thum pi higa 1,260 me nino pa Papa. Kitero ne i agiki pa kare man i 1798, ma obedo kit matime con acel keken ki en ma kitero iye i Revelation 13.

Ci an acungo i cunga me yie, aneno le madwong ma o aa malo ki i yie, ma obedo ki wi abicel ki rweny apar; i rweny ne taji apar, i wi ne nying me yaro. Revelation 13:1.

“muc me wang nyanja” nyutu 1798; pien en nyutu wang neno me gin ma otime con, ma ka John onyutweyo lwak pa Papa (“the beast of the sea”) i con, kede United States (“the beast of the earth”) tye ka cako wuo malo, kede i agiki obedo ka waco calo dragon i cik me Sande ma bino matin. Eka “beast” pa piny ocungo piny ducu me yaro “cal me beast”, ma obi waco kede obi ket cik me Sande i piny ducu.

I cawa ma Lwak pa Papa, kigolo woko teko ne, myero oweko kweco, Yohani oneno teko manyen ma bino me dwogo dwon pa drakon, ki cwal anyim tic acel acel ma pire tek ki me yubu Lubanga. Teko man, ma agiki ma biro lwenyo ki kanisa ki cik pa Lubanga, ki nyutone calo le ma tye ki rweny aryo calo odiel. Le ma onongo obino kun cen onongo gi aa ki pi madit; ento man o aa ki piny, me nyutu cako i kuc pa piny ma ocoyone—Amerika me Pot Buk. Signs of the Times, February 8, 1910.

Ki kelo Yohana bot kabedo acel keken i gin ma otime con, wek onywako nyutu me agiki pa lwak me porofesi me Bibul i apar abicel. Ka tye i kabedo meno, lwak gigi kiyaro bot en. Mede me acel, kiwaco bot en ni le tye kalawi kanisa ki gamente weng; pien pe keken obedo ocake iwi wi abicel, ento bene iwi got abicel. Bedo pa malaya madit meno nyutu ni en aye ma tye iwi le, ki en ma tye iwi le aye ma tye kalawi le.

Dako ma ineno obedo gang madit man, ma tye ka loyo rwodi me lobo. Revelation 17:18.

Tiend lok “reigneth” en “mako” kede “bedo rwot i wi.” Ngat ma ceto i wi le bedo rwot i wi ne ki mako tol me le. Paapasi bedo rwot i wi wiye abicel, kede i wi got abicel. I Buk Daniel kapita aryo, Daniel owaco bot Nebuchadnezzar ni en “wi” me zaabu. I Buk Isaya kapita abicel, “wi” bene nyuto rwot, kapitol, onyo lobo me rwot.

Pien wi Suriya obedo Damasko, kede wi Damasko obedo Rezin; kede i higa 65, Efraim obi balo woko, ma pe obed lwak. Kede wi Efraim obedo Samariya, kede wi Samariya obedo wod pa Remaliya. Ka pe ugeno, adada pe ubedo atir. Yesaya 7:7, 8.

Rwom pa Papa, ma obedo dako ma tye ka tungo cwec, tye ka telo ikom rwodi weng me piny. Rwodi meno ki nyutu calo “rwodi apar,” ma gin twero pa nyoka madit me cawa me agiki. Gin obedo rwodi ma dako macol pa Tiro otimo coyo ki gi. “Rwodi apar” meno kicweko gi me yaro twero pa Rwom pa Papa, ento rwot ma dit loyo iyie rwodi apar en United States. Erokoni United States bene ki nyutu calo Ahab, rwot pa rwome apar me tung malimo pa Israel. Limo “abic aryo” nyutu “opong,” kacel ka ki nyutu Rwom pa Papa calo ma tye ka telo ikom rwodi me piny, bene tye ka telo ikom rwodi apar kacel obedo kung i wi abic aryo.

Kany obedo wii ma tye ki ngwec, pien jo ma tye ki ngwec i kare me agiki tiyo ki yoo me ‘rek i kom rek’, ki gi ngeyo ni alama acel acel me telo me lobo ma malaya telo iye nyutu ada acel keken. En bene telo iye got aboro, ki jo Millerite nyutu ni ‘got’ i poropheti me Bibul obedo alama me duk me rwot, ento gi bene nyutu ni alama tye ki con mapol, pe con acel keken.

Got bene tye lanyut me kanisa. I Lok pa Lubanga, "got maler ma ki rwom" obedo lanyut pa kanisa pa Lubanga.

Lok ma Isaya, wod Amoz, oneno ikom Yuda ki Jerusalem. I kare me agiki, got pa ot pa Rwot bikete i wi got weng, ki biweyo malo maloyo godi matidi; ki jo me piny weng biwot bot en. Jo mapol biwoto, gi waco ni, “Bin, wabiyaro iye got pa Rwot, i ot pa Lubanga pa Yakobo; en bipwonya wa ikom yore pa en, ci wa bi wot i yore pa en; pien ki bot Sayoni cik biwoko, ki bot Jerusalem lok pa Rwot biwoko.” Isaya 2:1-3.

“Ot pa Rwot” obedo kanisa pa En, ki obedo “got”. Dako me keca madit tye ka bedo i wi got abiriyo; mano nyutu ni en bedo rwot i wi kanisa weng, macalo en bedo rwot i wi rwot weng. En tye ka loyo kanisa weng ki piny weng i lobo weng.

Neno ma Isaya nyutu ni obino iye konye Juda ki Jerusalem, ma wamino waco kombedi, mede piny, ki i nyig coc me angwen kombedi en gin acel keken; ki, malubo lok pa Isaya, en obedo ‘cawa acel keken’ ma jo waco: ‘Bin, wa wot i cen i got pa Rwot, i ot pa Lubanga pa Jakobo.’ I cawa acel keken eni, ‘dako abicel’ kigamo gi.

I kare eno, mon abicel gibimako lacoo acel, gi waco ni, ‘Wabicamo pwon wa kene, ki wabitur bugu wa kene; keken wabikema ki nyingi, wek okwanyo kwer wa woko.’ I kare eno, lawi pa Rwot obin maber ki maleng, ki nyutu pa piny obin maber ki maler pi gin ma orwenyo woko pa Isirayel. Obino ni, gin ma ocweyo i Sayon, ki gin ma odong i Jerusarem, gibikema ni gi maleng, ngat mo mo ma kimino nyingge i buk pa gin ma tye kwo i Jerusarem; ka Rwot otyeko lolo kojo pa nyako pa Sayon woko, ki oyweyo remo pa Jerusarem ki dyer iye ki Roho me kwero, ki Roho me turo. Ki Rwot obicweyo iye gang acel acel pa got Sayon, ki iye lunyodo pa en, kumalo ki lieu i cawa, ki leca pa mac ma turo malac i otum; pien i wie maleng ducu obedo gengo. Ki obi tye kiyoo me lib i cawa ki mac, ki me kabedo me gwoko, ki me lwak ki dogola ki koth. Yesaya 4:1-6.

‘Nino’ ma Isaia oneno i ken pa en, obedo ‘cawa’ me yubu piny madit ma i Buk me Nyutu, gonyo apar acel. Jo mapege ma ogamo lagam me ‘dwogo’ ki bot poko cwinya me July 18, 2020, ki ma oguti yore me mito pa Levitiko 26, ki ma ogonyogi doko acel ki lok pa lanabi Ezekiel ma acel, gigoyo gi siil ka gigamo lok pa Ezekiel ma aryo pa yamo angwen me Islam. Eka ketogi malo i Polo

macalo bana, ci nyithindo pa Lubanga mapat ma i Babylon gicako dwoko kwac me aa ki i Babylon, ma ocako i yubu piny, ma obedo cik me Sande ma obino macokcoki. Apet pa Lubanga mapat winyo lok me aa ki i Babylon, ci giyaro, “Binu, wa wot malo i got pa Rwot, i ot pa Lubanga pa Jakobo.”

I kare 'eno' lupok madit cako waco nyim megii kacel ki timo kwo me lupok ki rwodi pa piny. Gin ma pe kicono nyinggi i Kitabu me Kwo pa Lamb gubot i but lupok, ki kanisa megii gubedo i bwo twero pa iye. Kanisa meno Isaya olwongo gi calo 'dake abicel aryo'. Dake 'abicel aryo' meno obedo 'got abicel aryo' ma twero pa Papa obiro bedo rwot i komgi, ka United States rubo piny weng me keto cal pa le ma obiro waco kacel ki miyo dano weng giywako alama pa twero pa Papa.

“Dako abic aryo bi mako dano acel,” ki “dano” meno en “dano” ma Paulo yaro ni “dano me richo.” I kare me tem meno, gin ma dong bedo “i Jerusalem, bi tito ni maleng, kadi ngat weng mo keken ma kicoyo nyingne i bot jo ma ngimo i Jerusalem.” Jo pa Lubanga gin jogi ma i kare meno, ma kicoyo nyinggi i buk me ngima, buk me ra matidi ma kigoyo kwo ki kacako pa piny. Jo mukene, ma gi mako “dano me richo,” gin jo ma i Revelation kapo apar adek ma gi pak dano me richo.

I jo weng ma bedo i piny bi woro ne, ma nyinggi pe kiketo i kitap me kwo me Lamb ma ki nego ki cako me lobo. Ka ngat mo tye ki wit, obed winyo. Nyutu 13:8, 9.

“Cawa” me piny ororo madit, ma en peko me cik me Sunday, obedo agiki me kwer me yenyo; kwer ocime i ka nyingi ononge onyo pe ononge kiketo iye i Buk me Ngima. En maa, i cawa meno, dul aryo ma kiyaro gi ki kit gitye kwede Buk me Ngima ginyutu tutwal agiki ma atata me kwer. Jo ma gikwano “dano me richo,” gi waco ni gi bi camo “boroti megii kene,” kacel gi bi cwalo “kom megii kene”; ento mito megii me tung acaki tye ni “giluongo gi ki nyingi”.

Gibino gwoko lok me yie pa gi kene (chamo kwon pa gi kene), ka gibino bende gwoko wac pa dul pa gi (cing pa gi kene), ento gibino mako nying "dano me richo." Nying "dano me richo" en "Katoliki", ma tye ki loke ni "ma piny weng". Jogi ma gimako "dano me richo" gimito bedo dul i "Kereke ma piny weng", ma en Kereke Katoliki. Gimito kine meno pi me "golo woko" "kica" pa gi.

“Reproach” eno ocwalo ngec bot kit aryo ma dit me lewi ma telo ikom kanisa weng ki ikom piny weng i cawa me agiki. I “cawa me earthquake madit” i Revelation 11, “peko me adek bino cok.” “Peko me adek” en Islam. I “cawa me earthquake madit” i Revelation 11, Opuk me 7 oyaro. Opuk me 7 en Islam. Islam tiyo kwede i “cawa me earthquake madit,” pien opuk weng obedo gin me tic me lamal ma Lubanga otyeko tic kwede i kweco ikom lamo me Sunday ma kigoyo piny i kit me gin matime pa piny weng.

Ka “national ruin” pa United States kikelo ne, i “cik me Sande” ma tye ka bino oyot, “gwenge gubikeco.” En aye Islam ma omiyo gwenge kikeco i porofeci me Bibiliya, macalo kityeko yaro ne ki nyutu ma acel pa Islam i Buk me Genesis.

Lacak pa Rwot owaco bot iye: Nen, i tye ki lanyut, ci ibinywalo nyathi laco, ci ibimii nyinge Ishmael; pien Rwot owinyo peko ma itye iye. Ci en obedo dano ma orwogo; cinge obedo i kom dano keken, ci cing dano keken obedo i kome; ci obedo i wang lurem me en weng. Genesis

16:11, 12.

Kwer pa cawa me agiki en dini me Islam. Kanisa ki piny weng i lobo bi donyo i teko pa New World Order pa United Nations, ma Kanisa Katolika tye loyo iye. Papa bi bedo i kom i kit pa lobo acel, macalo Constantine omiyo papacy kom ne i mwaka 330. Piny weng bi tero cing ni twero gi me cego lweny ma Islam kelo ikom dano romo tye keken ka gitic kacel; man bimito gi luwo teko me yore mabeco mo, ma United States bi waco cing ni en Kanisa me Rome. Macalo Justinian omiyo Kanisa Katolika twero madito i mwaka 533, lok pa kare bi dwogo. United States bi loyo lobo ki teko me lweny meggi, wek lobo luwo, macalo Clovis otimo pi Kanisa Katolika i mwaka 496. Lok pa kare me coc aryo pa Revelation 13 bi dwogo.

Ki nyama ma aneno ne calo chui, tiendene ne calo tiende dubu, dhone ne calo dho simba; ki joka nomiyone tekone, komne, ki twero madwong'. Revelation 13:2.

Ka cal kityeko keti, eka rwodi me piny, ma lweny pa Islam ogurogi kica, gibino ngeyo ni "kwer" me piny weng malubo kom Islam, ma ki tiyo kwede me miyo cal pa le ma pi piny weng obedo, pe en "kwer" ma "ngat me richo" (Jezebel) tye ka paro kwede. Kare dong otum woko, piny bino nongo ni Jezebel pe paro i kom Islam mo, ento cwinyne mito gemo Eliya, macalo Herodiya ogeno Yohana ma obatiso.

"Wic ma tye ki bwongo," obedo "wic pa joma tye ki bwongo," ki "joma tye ki bwongo" en jo ma ngeyo "medo ngec" ma otime ka Simba pa dul pa Yuda okwero cing me Yik pa Yesu Kiristo, piri anyim ka loro kare me temo.

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.

"Wi abicel aryo gin got abicel aryo, ma iwi goti dako obedo" nyutu adieri ni rwode pa Papa binen rwote i kom kanisa ki i kom gamente. Kite tye ki lok mapol me ngec, kede bene kite myero gitukogi kede ginenge gi malube ki kit ma lok tye kwede i dul me coc ma kite ginyutu iye. Kwayo bino ni coc nyutu ni wi gin got; ento adwogi ngo ma twero konyo me yaro mapat ikom wi (telo me gamente) ki got (telo me kanisa)? Yaro mapat eni ocweyo i buk Daniel, i pot buk abicel aryo ki i pot buk abicel adek. I pot buk abicel aryo, Roma ma pe Kiristo ki Roma pa Papa keken ginyutu calo "mapat" ikom lewic ma onongo otyeko bedo anyimgi.

Ka Pot 7 kicwalo i wi Pot 8 (rek i kom rek), wanongo i Pot 8 luny matidi pa Loma, ma tye ka roto-rote i tung lacoo, dako, lacoo, dako. Alama acel (luny matidi) ma nyutu twero aryo. I pot magi, luny obedo piny, ki piny bende obedo wi. I Pot 8, luny matidi nyutu piny aryo, piny me 4 ki me 5 pa porofesi pa Bibiliya. Luny matidi, kun alama, nyutu piny aryo; ki piny aryo ma kinyutu gin piny ma kijungu lwak ki kanisa i rwom acel. Wi 7, ma bende gin got 7, ginyutu piny aryo; piny acel obedo tic me kanisa, ki piny mukene obedo tic me lwak.

I dirica 2 pa Daniel, tye lami mukene pi cal me largo man; pien kany, duk ma agiki, ma Millerites gineno ni obedo duk me 4 pa Rooma, kicwalo ne calo twolo ki lobo me agulu. Twolo ki lobo me agulu kigolo kacel, ento i ada madwong twolo pe romo golo pire gi lobo me agulu. Ento ka Sister

White ocoyo lok ikom “two lo ki lobo me agulu,” onyutu ne ni cal me yore me laco pa kanisa ki yore me laco pa gamente, calo kit ma kiyaro ki rigeng matin me dirica 8, kede wi 17 me Revelation ma bene gin got.

Wa otyeko cako i cawa ma tic me mere pa Lubanga kicoyo ne ki tyen pa cal ma airon okobo ki lobo ma obolo. Lubanga tye ki dano, dano ma kiyero, ma ngecgi myero okwany mere; pe myero gubed pe-mere ki keto i pat me bedo: lute, yot, ki rugu. Dano keken ma dut i cikke pa Lubanga obi neno ni gin ma opolo yie wa obedo Sabat me nino abicel aryo. Ka goment oyubu Sabat kaka Lubanga ociko, obed i teko pa Lubanga kede i gwoko yie ma kityeko cwalo dong bot jo mere. Ento lupolitiki bigwoko Sabat me bur, ki bigobo yiegi me dini ki yubu pa otino pa papasi man, giketo ne iwi loyo Sabat ma Rwot okwanyo ma omero, ma ocweyo keken pi dano me gwoko mere, macalo alam i bot en ki dano ne i rek alufu acel. Kwobo me yore pa kanisa ki yore pa goment kicoyo ne ki airon ki lobo ma obolo. Donyo-katek man tye ka powo teko weng pa kanisa. Miyo kanisa ki teko pa goment bino kelo adaa marac. Dano dong gumedo cobo ribo me kuc pa Lubanga. Giketo tekogi i politiki, ki gidonyo katek ki papasi. Ento cawa bi bino ma Lubanga obi miyo kum botgi ma gigoyo cik ne peke, kadong ticgi marac bi dwogo botgi kene. The Seventh-day Adventist Bible Commentary, volume 4, 1168, 1169.

Wa bino mede ki pwonye man i coc ma anyim.

I cal ma nyutu tic pa Kirisito pi wa, ki keco ma rwate pa Satan i kom wa, Joshua obedo calo jadolo madit, ci kwayo i kom jo pa Lubanga ma gi gwoko cik pa Lubanga. Ka cawa acel, Satan nyutu jo pa Lubanga calo lujwero richo madit, ci cweyo i anyim Lubanga rek me richo duto ma otemo gi wek gitim i kare me kwo gi weng, ci goyo yubu ni, pien balgi, keta gi i lwetne wek onego gi. Omiyo yubu ni pe kikigwoko gi ki lami pa Lubanga ma timo tic, i kom lwak pa marac. Opongo ki cwinya marac pien pe twero otuko jo pa Lubanga i pac, ka ki kacel ki lobo, wek gi miye ni gi gwoko cing iye weng. Rwodi ki lalo lobo ki gavana gi keto i gi tam pa Antikrisito, ci ginyutu calo nyoka madit ma woto me lweny ki jo maler—gi ma gi gwoko cik pa Lubanga ci gi yie pa Yesu. I goro gi ikom jo pa Lubanga, ginyutu keken ni gi bene obedo balo me yero Barabbas i kabedo pa Kirisito.

Lubanga tye ki wero kede lobo. Ka cing obedo, ki buk bi yabo, tye ki kom ma pire tek me dwogo, ma kabed kombedi myero miyo lobo obaya ki oyubu, ka ngat pe ginyikgi, ki pe gilawogi gi luk pa Satan ki bongwiny pa en. Lubanga obikwayo lobo me dwogo kom pi tho pa Wod-gi ma ocweyo keken, ma kun ducu lobo dong osurubiyo odoco, ki okwero ne piny acaki i lago pa jo pa En. Lobo okwero Kristo i dano pa jo-lunyeru pa En, okwero lok pa En kun okwero lok pa lanen, apostol, ki lakica. Gikwero jo ma obedo latic kacel ki Kristo, ki pi man gibino dwogo kom. Testimonies to Ministers, 38, 39.