

Kitap pa Daniel - Namba 64

Nyutu Lok me Lanabi: Keto kube i kin September 11, 2001 ki Kare me Gamo, Kop me Agiki, ki Tic pa Kirisito ma ogiko

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I coc ma cokcok, wa tye ka kwano aa ki lok manok aa ki Spirit of Prophecy ma nyutu kare ki September 11, 2001 nyo cing i kare ma Mikael ocungo ki kare me tem pa dano otyeko. I kare meno, tye kican me porofesi manok ma nyutu tic ma agiki pa Krisito i Kabedo Maleng Madwong.

Tic pa Kirisito i kabedo maleng kityeko yaro ne i wang neno pa Odo Ulai i Daniel boc me aboro, ki Sister White ocwalo wa ngec ni wang neno pa Odo Ulai kombedi tye ka lomo. Tic me agiki ma kityeko lomo i kabedo maleng pa polo, ma kombedi tye ka lomo, kityeko yaro ne ki lok porofetik mapol. I tung cam ki yaro porofetik mukene, kiyaro ne calo kare me keto alama pa Lubanga, kuc me agiki, tic me giko gwoko kwo, ki kwero ot pa Lubanga. Ber tutwal me kelo lokgi meno kacel, ki keto gi i kabedo me mukato ma tye kakare.

I cawa meno, ka tic me konyo pa Rwot pi gwoko kwo tye ka tyeko, peko bi bino i piny, ki jo pa piny bi mung cwiny; ento gibigwoko i lep, wek pe gi gengo tic pa malaika ma adek. I cawa meno, 'yie me agiki,' onyo nyiko ma aa ki bot Rwot, bi bino, me miyo rwom i dwon madongo pa malaika ma adek, kede me yubu joma maleng me cung i cawa ka peko abiro me agiki bi golo piny. Early Writings, 85.

"Tic pa malaika me adek" obedo bene "tic pa gwoko kwo," ma yubo "jo maler me pye i kare ka kec abiro ma agiki bi yuto woko."

Kacel, oganda gu obedo gi mirima, kede mirima pa in ocito, kede cawa pa jo ma otho me gubed gihukumi, kede me in imii pedi bot latic pa in, lajogi, kede bot jomaler, kede bot jo ma luoro nying pa in, tino ki madit; kede in ibalogi jo ma gibal piny. Revelation 11:18.

Gwenge gitye ki cwiny marac piri ki kare me loro me temo (ma en kare ma ki yubo kwec pa Lubanga); ento ikare ma gwenge gitye ki cwiny marac, gitye 'ikeng' bene. 'Kare' ma gwenge gitye ki cwiny marac nyutu cako me tic pa konyo ma ki loro, ci tic pa konyo ma ki loro en aye keto ridi i jo pa Lubanga.

Jo pa Lubanga ma atir, ma tye ki cwiny pi tic pa Rwot kede pi lonyo cwinya, kibed ka gineno richo i kit ne ma adier, kit pa richo keken. Gibed kare weng i tung me adwogi kede nyutu malara ikom richo ma yot kelo jo pa Lubanga i bal. Labere atir i giko tic pa kanisa, i kare me kidho ki alama pa jo 144,000 ma gunongo gubed pe ki bal i kom pa Lubanga, gibed ka cwinygi potope madit ikom bal pa jo ma giciko ni gin jo pa Lubanga. Man kiwot maber ki cal me lanabi ikom tic me agiki, ki cal pa jo ma ngat acel acel tye ki gir me geco i lwete. Ngat acel i kamogi ocing ki law me linen, ki kob me tam pa lacoyo i tung ne. Rwot owaco bot ne ni, Donyo i tung pa paco, i tung pa Jerusalem, ci i cweyo alama i anyim wi pa joma gipuk kede giywak pi tim marac matek weng ma kitimo i tung ne. Testimonies, dul 3, pot 266.

Ogandagi kigenge pi pe gigengo timo rino pa 144,000. I Revelation pot 7, ogandagi ma cwinygi rac ma kigenge gicoyo calo yub angwen ma bene kigenge i kare acel acel meno, ci kiter matir ni kare meno en kare.

Kombedi Satan tye katico ki jami weng me rwom i kare me keto cal man me gengo wic jo pa Lubanga ki bot adwogi matye kombedi, kede miyo gi rweny. An aneno gamo ma Lubanga tye kagamo i tung jogi me gwoko gi i kare me peko; ki ngat mo keken ma oketo tung wic i adwogi, ma cwiny maleng, myero ogamo ki gamo pa Lubanga ma tek weng.

Satan ngeyo man, ci en tye ka timo tic ki twero madwong me gwoko cwiny pa jo mapol tutwal ma en romo i yweywe ki pe rwate ikom ada. ...

Aneno ni Setani tye katic i yore magi me golo wic, me bwanyo, ki me cwako jo pa Lubanga woko, kombedi keken i kare man me kito cim. Aneno ni gin mogo pe onongo gicogo pire tek pi adwogi me kare man. Cwalgi onongo gitutuni, ki cingegi onongo giyweyo, pien pe giketo gi ki te ma tek i adwogi; ki ogamo pa Lubanga ma Pire Tek pe onongo romo gogo i tunggi kun gitutuni kamano.

Satan tye ka temo ki ngec weng pa iye me gwoko gi i kabedo ma gitye, nyaka kit me sealing otyeko kato, nyaka oboke ogoyone i wi jo pa Lubanga, ci gi odong labongo ot me gwoko bot kec pa Lubanga ma oyoto, i tuo abicel ma agiki. Lubanga ocalo ogoyo oboke man i wi jo pa iye, ci piny piny bin ogoyone i wi jo weng ma bin bedo ki ot me gwoko i nino me slaughter. Lubanga bi timo ki teko pi jo pa iye; ci Satan bimiwone twero me timo bende. Early Writings, 43, 44.

Sister White ondiko lok magi i mwaka 1851, mwaka abic anyim ki kare ma jo pa Lubanga ocito i kit me Laodikea, ki gimedo kare pa tic me sealing pien gikwanyo lumeny ma omedo me “kare abicel.” Lumeny eno onongo onego omedo ki tyeko tic pa Lubanga me gubo jo pa En anyim ki bal abicel me agiki. Ka ento, jo pa Lubanga ogoro wi gi, ki kicweyo gi me yeya i tim pa Laodikea, calo kit pa ogoro wi gi ki yeya pa Israel mukato i tim ma ocoyo cal. Gin mede adii jo Israel mukato ma ogoro wi gi mane ocito i Piny ma Kigolo? Coc me Bibul onyo i Spirit of Prophecy tito kwan mo ma yaro ni tye jo me Laodikea mo me bikwongo kwo? Dwoko lok obedo, “Pe tye!” pien dano me Laodikea orem acel calo dano pa Israel mukato ma otho i tim.

Keto alama pa alufu mia acel ki piero angwen angwen obedo kare me cawa, ci cako ka malaika angwen gengo yamo angwen, ma en bende kare ma mataifa gitye i cwiny marac, ento kigengo gi. I kare me keto alama, Lubanga yubo jo pa Lubanga me bedo ka cit i kare me cwire abiro ma agiki, ci yubo eno ki laro ne calo kaco “lakit me gengo” i wi jo pa Lubanga, kede ki laro ne bende calo tyeko tic me loko kwo kede tyeko tic pa malaika me adek. Yubo eni ma ki laro ki cal weng eni tye ikom cwako “adwogi ma kombedi.”

Jo ma pe bi bedo “rweny matek pi ada ma kombedi,” en gin jo ma onongo tye ka “ywaywa,” pien wii gi pe onongo oketo i “ada ma kombedi.” O cono ni, “An oneno ni bene moko pe onongo gubedo rweny matek pi ada ma kombedi. Komgi tye ka gweru, kede tunggi tye ka rwidi, pien pe onongo gi oket gi ma tek i ada; kede gamo pa Lubanga ma Loyo Gin Weng pe onongo twero ogo i wi gi ka gi tye ka gweru manen.”

"Adwogi pa kare man" obedo gin ma miyo "gobo", ci "gobo" bene nyutu calo "cal pa Lubanga." "Cal pa Lubanga" kinyutu calo ki remo ma ogobo bur me ot pa Ibrani, ma omiyo malak ma ogoyo obale oweko woko ot ma burgi "ogobo" ki remo. "Gobo" obedo "keto cal", ci "keto cal" kitimo ki "adwogi pa kare man."

Mi gi bed maleng ki adiera me In: lok me In en adiera. Yohana 17:17.

Dul acel acel me yub woko tye ki tema pa gi keken, ci tema pa dul me yub woko pa 144,000 obedo "Islam pa Woe ma adek." "Lok me adwogi ma kombedi" i nino me agiki obedo Islam pa Woe ma adek.

Buk me Maleng tye ka yabo kare ki kare bot jo pa Lubanga. Lok ma atir mo ma rwate tutwal pi kare acel acel, otyeko bedo kare weng; kede bini bedo kare weng. Review and Herald, June 29, 1886.

En ngec me ada me cawa man ma keto cal i jo pa Lubanga i kare me agiki, ki kare me keto cal ginyutu ni ocake ka loka me tung angwen gicayo. I nino me September 11, 2001, piny acel acel gubedo ki mirima, ci i kare eno ocake keto cal pa jo 144,000, ka koth me agiki, ma en "ngec", ocake kiyweyo cal iye.

"Johannesele avati stseenid sügavast ja haaravast tähendusest koguduse kogemuses. Ta nägi Jumala rahva olukorda, ohte, võitlusi ja lõplikku vabastamist. Ta paneb kirja viimased sõnumid, mis peavad küpsetama maa lõikuse, kas vihkudeks taevasesse aita või haguiks hävitustule jaoks. Talle ilmutati ülima tähtsusega ained, eriti viimase koguduse jaoks, et neid, kes peavad pöörduma eksitusest tõe juurde, õpetataks nende ees seisvate ohtude ja võitluste kohta. Kellelgi ei tarvitse olla pimeduses selle suhtes, mis on tulemas maa peale." Suur võitlus, 341.

Ka lobo mapol obedo ki cwiny marac, kigengo gi kacel, ki "latter rain" ocako obodho, ki "latter rain" obedo kwena me "present truth" ma keto kite i jo pa Lubanga.

Tic i Battle Creek tye ki yore acel keken. Ladit me ot yat gibedo ocako kacel ki joma pe tye ki geno, gicayo gi i kacokegi, piny piny; ento en tye calo wot cako tic ka loro wanggi. Pe gitye ki ngene me neno ngo ma obiwo to piny i wa i cawa mo keken. Tye bedo me pe tye ki twero i cwiny, me lweny, ki me golo remo, ki bedo eni bi medo nyo i agiki me cawa. Ka con keken ka jogi pa Lubanga kicimo gi i wang wi-gi—pe obedo cim onyo cal ma twero nene, ento obedo kicweyo gi malite i atir, i wii ki i Roho, kama pe gikweyo—ka con keken ka jogi pa Lubanga kicimo gi kadong kigero maber pi kweyo, obino. Atir atir, dong ocako. Kweko pa Lubanga dong tye i piny, me ciko wa, pi wa ngeyo ngo ma tye kabino. Manuscript Releases, Dul 10, Pot 252.

"Sealing" obedo "bedo dong i adier." I kit me kare me "sealing" en ocayo ni, "tye laro me pinyruu, me lweny ki golo remo, ki laro meno bimedo paka i agiki tutwal me kare." Ka lobo gu tye i kica, gibed gikwanyo, ento "lweny ki golo remo," ma gicwalo calo yamo angwen, "bimedo paka i agiki tutwal me kare." Islam me "Woe" ma adek tye ka medo tic me lweny mapwod mapwod paka i agiki tutwal me kare, ki ngec me poropheti ikom Islam calo "tema" i dwoko-kwo me 144,000,

bende tye ka medo i kare acel keken. Medo man mapwod mapwod ma Islam timo rwate ki peto piny me koth me agiki i kare acel keken, pien koth me agiki obedo “kwena.”

Jogi ma gilubo ki mafuta, ma tye itung Rwot me piny weng, gi tye ki kit ma kimiyo bot Satana i kare acel, calo Kerubi ma ocungu. Ki jogi maleng ma guburo kom me rwom ne, Rwot gwoko matir lok mapatpat ki jo ma obedo i piny. Mafuta me zaabu nyuto ngwono ma ki kwede Lubanga gwoko latiri pa jogeno ki mafuta ma pe kato, pi pe giturtur ki pe gibuto woko. Ka pe kicobo mafuta man maleng ki polo i kwena pa Roho pa Lubanga, twero pa tim marac gubedo ki twero weng i bot jo.

Wa kwero Lubanga ka pe wayaro kwena ma ocwalo bot wa. Ci kamano, wakiweyo mafuta me bulu ma onwongo oyubo i cwinya wa, wek ocwal bot jo ma tye i otum. Ka lwac obino, “Nen, lan nyom obino; wubin wuti me mede ki en,” jo ma pe oyaro mafuta maleng, ma pe ogwoko ngwono pa Kristo i cwinya gi, gihinongo, macalo nyiri ma wii pe yot, ni pe gi tye ki kare me mede ki Rwotgi. Pe gi tye i ganggi keken ki teko me nongo mafuta, kacel ki mano tyen gi owil woko. Ento ka wa kwayo Roho Maleng pa Lubanga, ka wakwayo macalo Musa, “Nyuta an dit pa i,” hera pa Lubanga biyi yubo piny i cwinya wa. Ki paipu me bulu, mafuta me bulu bikwalo bot wa. “Pe ki rwom, pe ki teko, ento ki Roho na,” owaco Rwot pa jolweny weng. Ka wayaro cal ma mere pa Ceng me kica maber, lutino pa Lubanga gibedo cal i piny. Review and Herald, July 20, 1897.

Kot me agiki ocako ka “tur manok manok”, ki i agiki dong medore bot yubo ma weng. “Tur manok manok” me kot me agiki kityeko nyutu ni kot tye “ki pimo”, ento yubo ma weng obedo kare ma kiyubo ne “labongo pimo”. Sister White otyeko nyutu atir ni tye cawa ma kot me agiki tye ka otur, ki ni moko mako ne, ento moko pe mako ne. I cawa eno, kot tye “ki pimo”, onyo tye ka “tur manok manok”.

Dano mogo bi ngeyo ni gim mo tye timo, ento obi kelo luoro i botgi keken.

"Bino bedo i kanisa nyuto ma ber loyo me twero pa Lubanga, ento pe obi tye bot jo ma pe gitimruo piny i anyim Rwot, kede pe giyabo ol me cwinya gi ki pako bal ki lokruok. I nyuto pa twero en ma ocobo piny ki ducu pa Lubanga, gibineno keken gin mo ma kun pe gineno maber gicako paro ni obedo goro, gin mo ma bi cako luor i gi, kede gibiyeko ceke me kedo kwede. Pien Rwot pe otimo tic malube ki geno-gi ki mito-gi, gibiro cego tic en. "Pingo," gicalo, "wa pe wanonge Roho pa Lubanga, kun wa obedo i tic man pi higa mapol tutwal?" Pien pe gityeko winyo lalaro ki kwayo ma aa ki i lok pa Lubanga, ento kare kare gicalo ni, "An atye ki jami madwong, kede dong amedo i jami, kede pe an mito gin keken."" Maranatha, 219

Mapol gi ojuka tutwal i yudo kec me acaki. Pe gi oyudo ber bedo weng ma Lubanga omino gi kamano. Gicenyo ni lacim man obipongo ki kec me agiki. Ka kica mapol loyo weng obimino, gi mito yabo cwinya gi me yudo ne. Gitye ka timo bal marac madit. Tic ma Lubanga ocako i cwinya pa dano, i mino lacer pa En kede ngec pa En, myero obedo ka mede odonyo anyim. Dano keken myero onen ki ngec pi lacim pa kene. Cwinya myero kiweyo woko ki jami murac weng, ki kwero wek Roho Maler obed ka bedo iye. En ki nyutu richo kede weko richo woko, ki kwayo matek, kacel ki lielo gi kene bot Lubanga, ma lubi me acaki gicweyo piregi pi golo piny pa Roho Maler i Nino me Pentekote. Tic acel acel man, ento i rwate maduong loyo,

myero kitim kombedi. Eme, dano ne myero kwayo keken pi kica, ci kuro Rwot me tyeko maber tic ma lube iye. Lubanga en ma ocalo tic, ci obityeko tic pa En, me yubo dano obed opong i Yesu Kristo. Ento pe myero bed ki weko woko kica ma kiyaro ne ki kec me acaki. Jogi keken ma tye ka bedo ki lacer ma gitye kwede, gin aye gibiyudo lacer ma loyo. Ka pe watye ka mededo anyim nino keken i nywako ki timo kit maber me ja-Kristo ma tye ka tic, wa pe wabi ngeyo ngolo pa Roho Maler i kec me agiki. Twero bedo ni tye ka kato i cwinya matwal i tung wa, ento wa pe wabi yaro, nyo wa pe wayudo. Testimonies to Ministers, 506, 507.

I coc man, en nyutu ni tye kare ma “kica ma opong maloyo weng bi miyo”; kamano bene en nyutu kare ma koth me agiki tye ka yabu labongo pimo. I kube ki gin meno, en nyutu ni jo keken ma tye ka woto ki ler ma gitye kwede gubimiyo gi ler madwong maloyo. I cik ma meno, obedo nining ni ler (ma en ada me kombedi) tye ka medo piny piny. I lok me agiki, en nyutu kare ma koth me agiki tye ka polo, kede mogo tye ka ngeyo ka kwano ne, ento moko pe tye ka ngeyo, ki pe tye ka kwano ne. Ka in pe ingeiyi kwena, ma en koth me agiki, pe ibikwano ne.

Pe myero wa kuro pi kot me agiki. Obino i tung dano weng ma bi ngeyo kede ma bi mako gin-kene ludwe ki opub pa kica ma obo iwa. Ka wa cobo gic me ler, ka wa pido kica ma atir pa Lubanga, ma mito ni wa ogeno Iye, dong kigamo weng bityeko. [Yesaya 61:11 kicoyo.] Piny weng myero opong ki pak pa Lubanga. The Seventh-day Adventist Bible Commentary, volumu 7, pot 984.

I kare ma jo piny ma tye ki koko gitye ka kigengo, kec me agiki cako bedo "opime." Ka "opoto ma maber loyo weng me kica bi cwalo," man tye ka nyutu kare ma kec me agiki kicwero pe ki pimo.

I kare ma ogwanga gitye gi cwiny marac, ento kigigwoko gi i cing, koth me agiki cako poto; ento en obedo “omoko” pien i kare meno Kanisa tye oketo kacel ngano ki magugu. En aye koth ma omiyo ngano ki magugu weng opuro, kede koth me agiki en dong lok me adiera me kombedi, ma ngat romo ongeyone ki okwanye, onyo pe. Gin weng magi me laporopheti kityeko nyuto maber i gin-lok me Kitabu Maler. I nino 11 me September 2001, koth me agiki cako “ocwer-ocwer”, kede omede mede nyo lok me “Goyo Dwon i Odii” obino, ki nyiri ma riek ki nyiri ma pe riek kigwenyo woko pi kare weng.

Jo marioko dong kigolo gi malo macalo lanyisi wek gi lwongo rombe me Obanga ma mukene woko ki Babulon, ci koth me agiki dong opurore piny pe ki pimo, kendo pud tye ka poto nyaka Mikael ocung, ci kare me temo me dano otyeko woko.

Aneno ni malaika angwen gibedo kamako yie angwen nyaka tic pa Yesu i ot maleng ogik, ci dong apoya abicaryo me agiki gubino. Early Writings, 36.

Kano yamo angwen nyutu twero pa Lubanga me loro tyer ma tye ka medo, ma En weko obed i kare me agiki. Malaika angwen gicano yamo angwen i kare me cimo gi cing pa 144,000; ento i kare meno tye “lalar me cwiny ma pe ki twero, me lweny ki cok rem, ki lalar en bi medo.” Ka nyithindo pa Lubanga me agiki kityeko cimo gi cing, Mikael obol woko, yamo angwen gibiyweyo woko nitit, ki Bal Agiki 7 bi bino.

I ‘cawa pa poto piny madit’ i Buk me Revelation chapta 11, kede i ‘kare me peko’ i Buk me Daniel chapta 9, ka yo ki ogoga gutyeko, en aye kare ma ‘gwenge bitye i kica’. I kare en, kot me agiki bicwalo woko i ‘pim’. Isaiah nyutu kare ma kityeko pimo kot me agiki, kede oyero kare en macalo ‘ceng me yamo me tung ceng’. ‘Ceng me yamo me tung ceng’ obedo ceng 11 me dwe me September, 2001.

Wa bino mede wapar “pimo” me kot me agiki i coc ma bino, entono myero ipoyo ni kidi maler me neno ma Miller oneno i nindo, ma kiloko ne i tabul ma lamal me Habakkuk calo peko adek me Islam, myero olere mapol loyo gi apar i cawa me agiki, maloyo kare ma acaki ka Miller ocoko ne but.

I kare acel, ka an obedo i New York City, i cawa, onongo kikwayo an me neno ot ma onongo gitye koyo lawir ki lawir, onongo gitye dong malo bot polo. Ot magi onongo gikwanyo kwer ni pe mac twero bolo gi, ki onongo giyubo gi pi miyo ducu bot lawigi kacel ki jo mayubogi. Malo kede malo ot magi onongo gimedo malo, ci i iye onongo gitye kwede jami me yubo ma otum loyo weng. Jo ma ot magi obedo gi pe onongo gibuto penyo i cwinygi ni, “Wa twero nining me miyo ducu bot Lubanga i kit maber loyo?” Rwot pe onongo obedo i paro-gi.

Aparo ni: ‘O, ka jogi ma i kit man gicako keto lonyo gi onongo romo neno wotgi calo ka Lubanga neno! Gibedo giyubo ot ma ber tutwal mapol, ento i wang Rwot pa lobo weng, tamogi ki yikogi obedo apuk tutwal. Pe gitye ka tute ki twero weng pa cwiny ki wi me nongo kit me miyo Lubanga dwong. Gityeko woko neno man, tic ma acel pa dano.’

Ka gityeko cako keto ot ma lamal-lamal, won-otgi gudo kidi ki cwiny pidi ma loyo, pien gi tye ki cente me tic me miny cwinya gi keken, ki me cako nyinyi i cwiny pa jo ma tye oko-gi. Cente mapol ma gicoyo kany giononge ki kit me kobo kwer marac, ki me opoto dano lwal. Gi wiyi pe ni i polo ki gwoko rekod pa tic me cente mo keken; tic mo keken ma pe atir, tito mo keken ma obedo bwola, kany ki coyo iye. Cawa tye kabino ma, i bwola gi ki cwiny pidi gi, dano bipoko tung mo ma Rwot pe bi yee gi oyabo maloyo, ci gibinongo ni paciens pa Yehova tye ki rwom.

Gin ma malubo odonyo anyim i wang an en alaaram me mac. Dano neno ot madongo ma gi tami ni mac pe romo donyo i gi, gi waco ni, ‘Gin ki kuc opong weng.’ Ento ot man gi giko pye ki mac calo kitye ki piic. Enjini me mac pe romo timo gin mo keken me gengo goro. Latic me mac pe gi twero me tiyo kwede enjini man.

Kimiyo an ngec ni, ka kare pa Rwot obino, ka pe kitimo lok mo i cwiny pa dano ma cwinygi tye i malo ki ma mito cinggi bedo malo, dano bineno ni lwete pa En ma onongo dwong me war obin dwong me bolo woko. Pe tye twero mo me piny ma romo gengo lwete pa Lubanga. Pe tye jami mo me yubo gang ma kiromo tic kwede i yubo gang, ma bi romo gwoko ganggi ki bolo woko, ka kare ma Lubanga okete obino me golo cwe bot dano pi gikweyo Cik pa En ki pi mito cinggi keken. Testimonies, volume 9, 12, 13.