

Buk pa Daniel - Namba 73

Yaro woko kit macok ki coki me kare mukato: con pa Jeroboam ki tem me yie pa dul me Adventist

Jeff Pippenger
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Lobo pa rwot me bor ki lobo pa rwot me piny gikwanyo piny i kec pa Lubanga pi mwaka 2520, pi kelo pire tek pa lagam ma kigiko ma i Levitiko 25 ki 26. Mwaka 46 ma tye i tung pa agiki pa kec ma acel ki agiki pa kec ma agiki nonyutu coko kacel pa lobo pa rwot aryo meno, dwoko gi bedo lobo pa rwot acel me Israel me cwiny pa kombedi i 1844. Coko kacel pa piny aryo meno nonyutu ki apobo aryo ma Ezekiel ogobo kacel, ki apobo aryo ma lawi pa Zarephath ocoko i lok pa Elijah. I October 22, 1844, gin lok pa lanen me lobo pa rwot me bor ki me piny ogiko, ki ka otimo kamano odwogo odoko gin lok me acaki pa lobo pa rwot aryo meno.

Jeroboam oketo cik me pak ma pe atir i lobo pa rwot ma i tung, me gonyo jo ne me pe wuo i Yuda ki me pe pak Lubanga i ot pa Lubanga i Jerusalem.

Jeroboam oparo i cwinye ni, “Kombedi twero pa rwot bido dwogo bot ot pa David. Ka jo man ocako ceto malo me ket lacer i ot pa Rwot i Jerusalem, ci cwinye jo man gibidwogo bot rwotgi, en aye Rehoboam, rwot pa Yuda; gibalo kwo na, ci gidwogo bot Rehoboam rwot pa Yuda.” Ci rwot okawo tam, ci otimo nyare me diel aryo me zahabu, ci omwaco botgi ni, “Pek tutwal pi un ceto malo i Jerusalem; nen nywogi, I Isirael, ma gikwanyo un woko ki i piny pa Misri.” Ci oketo acel i Bethel, ci acel mapat oketo i Dan. Gin man obedo lapo wic; pien jo ooro me lamo i anyim acel, pud i Dan. Ci otimo ot pa kome me malo, ci otimo lagi ki jo macok i piny, ma pe gin nyithindo pa Levi. Jeroboam oyero ligala i dwe me abic adek, i nino me apar abic i dwe, calo ligala ma i Yuda, ci oketo lacer i itara. En aye otimo kamano i Bethel, ka oketo lacer bot nyare me diel ma otimo; ci oketo i Bethel lagi pa kome me malo ma otimo. Ci oketo lacer i itara ma otimo i Bethel i nino me apar abic i dwe me abic adek, i dwe ma oparo i cwinye keken; ci oyero ligala pi nyithindo pa Isirael; ci oketo lacer i itara, ci oyango ubani.

Kit pa lamo ne obedo macalo Katoliki (pak pa cal), pien, macalo i cok pa Aroon, oketo cal pi le, kacel ki cal ma obedo ki kit pa le. Cal aryo pa nyare dyang gutimo gi ki bul alu, ma ginyutu Babilon. Cal magi giketo gi pi jogi pa Misri, ma gikwango gi ni calo Aroon bende okwango gi; ni, “jogi ma gikwanyo gi ki piny pa Misri woko.” Otyeko yubu kidi me misango aryo i wala aryo, ma ka gineno pire keken ginyutu rwom pa kanisa (Bethel) ki cik pa lobo (Dan). Kidi me misango magi obedo me bwola pa kidi me misango matir, ma en Kriisto, macalo kit ma Katoliki cwalo ni en lami pa Kriisto i piny. Otyeko cwalo dul pa jodolo ma obale, macalo jodolo pa Katoliki. Oyero nino acel pi lamo ne ma orem koken ki nino mo keken pa cer matir pa Lubanga, kono ginyutu moce ikom nino pa lamo matir ki nino me bwola.

I kare me cako kit me woro pa ne ma pe atir, Lubanga ocwalo lanen ma aa ki Yuda me ciko kit me woro pa ne ma pe atir.

Ka nen, dano pa Lubanga obino ki Yuda, ki lok pa Rwot, i Betel; Yeroboam bene otye ka cente i kendo me timo ubani. En owiro dwon ikom kendo ki lok pa Rwot, owaco ni, Kendo, kendo, eyo ma Rwot owaco: Ka nen, otino obi nywol i ot pa Dawidi, nying-gi Yosia; ki i wi in obimiyo misango kwede jadolo me kabedo maloyo ma gitye gicayo ubani i wi in, okang pa dano bene gibiguro i wi in. En omiyo alama i nino cawa eni, owaco ni, Man en alama ma Rwot owaco: Ka nen, kendo obi pobo, ki tutu ma tye i wi ne bi cwalo piny. 1 Kings 13:1-3.

Lanabi pa Yuda ocwalo lok pa lanabi me adek, ma onyiso kwene pa Rwot Yosia ma bino i anyim. Owaco ni Yosia obi obalo jadolo marac ma tye katic i alata ma pe adier, ka Yosia bene obi obero okang me dano i alata meno pire keken. En bene oketo lamal i bot Jeroboam, ma onyiso ni alata pa Jeroboam obi yabu woko, ka puc me iye obi pye woko. Gin weng magi gitimore calo Lok pa Rwot, ento ka Jeroboam owinyo lok ma lanabi owaco, ocalo peko i cwinya, odwaro nywako lanabi, ento Lubanga onongo tye ki teko.

Eno obedo ni, ka Rwot Jeroboam owinyo lok pa dano pa Lubanga, ma oyaro ikom madhabahu ma i Bethel, konye ocwalo lwete ki bot madhabahu, waco ni, "Kwacuru iye." En lwete, ma ocwalo ikom iye, odoko obur, nyo pe onongo twero golo dwogo bot iye. Kede madhabahu bende oyabore, ki lepur ma iye oyut ki bot madhabahu, kaka alama ma dano pa Lubanga omiyo kun lok pa Rwot. 1 Kings 13:4, 5.

Ranyisi ne otyeko woko kombedi, ki lwet pa Jeroboam ogunge.

Rwot onyute kede owaco bot dano pa Lubanga ni, "Kwayo kombedi wang Rwot, Lubanga pa in, kede i kwayo pi an, wek lwenya odwok dok bot an." Dano pa Lubanga okwayo Rwot Lubanga, kede lwe pa rwot odwok dok bot en, obedo calo con. Rwot owaco bot dano pa Lubanga ni, "Bin i gang ka an, icere, an abimiya jami me apwoyo." Dano pa Lubanga owaco bot rwot ni, "Ka in ibimiya an but acel pa gangi, pe abi donyo kwede in; pe abi camo boroti, pe abi mer pi i kabedo man: pien kaka lok pa Rwot ociki an ni, 'Pe icam boroti, pe imer pi, pe idwogo i yoo acel ma iye ibino.'" Omiyo en oceto i yoo mapat, pe odwogo i yoo ma obino iye i Bethel. 1 Rwom pa Rwodi 13:6-10.

Yesu kare weng nyutu ogiko pa gin ki acaki pa gin; acaki pa lobo pa rwot i tung bor ki i tung piny pa Israel ma i kom dano me kare macon ogiko i kit ma ka laka aryo gimoko kacel me bedo laka acel, ma nyutu dul pa Israel pa cwiny me kombedi.

I kare ma ting aryo oketo kacel, kit temo me lawote adek ocako i cawa me agiki i 1798. Ting aryo weng (lobo pa rwot) gubedo kicoko gi kacel i anyim me yubo Tipu Maleng i Kwac me Odii. Ka i kwanyo cwiny me acel i 'spring' me 1844, jo Protestant goreme i kit temo kendo gidoko nyiri pa Katolika; ci gicako dok kit me woro mape adaa, calo kit ma kityeko nyutu kwede Jeroboam.

Yubo manyen me Protestanti obedo tic ma Lubanga otyeko timo me kelo kanisa ma tye i pat woko ki i kwiri, yore, ki kit pa Kanisa pa Roma. Cawa ma pake ki Martin Luther, gin atir oyab mapol mapol, ma nyutu ni dako ma tye ka cayo me Tyre pe obedo mo mapat, ento obedo keken kit me wero jogi, ma kigub iye ki yabo me Kriciti ma pe atir. Dwaro pa Rwot obedo me kelo jo pa En ma kityeko loro gi woko ki i kudwong, macalo gin ma En otime kun jo pa En obedo lot i Misri. Okwalo gi woko ki i loro pa Misri me miyi gi Cik pa En. Kano woko pa Protestanti me ceto ki i

lera ma tye ka medo me ngec ma kiyabo woko i 1798 ogengo gi me ngeno Cik kede tic atir me ot maler pa Kricito i 1844.

Gubalo gi kwena me cawa me kica omiyo nyutu ni gi obedo nyiri pa Kanisa pa Loma; ci kabo kono, gi cako kit me pak ma pe atir, ma i Kitap Maleng ginyutu en calo laco lapok me lok ma pe atir (Protestant ma opoko woko). Jo-Millerite ma tye gi adwogi, ma odonyo i Ka Maleng ki adwogi i Oketoba 22, 1844, gigamo ler pa malaika ma adek, kede gicobo kit me pak ma pe atir ma lito ni en Protestant, ka bene gicongo kit ma con pa jo ma pe yaro Lubanga, eni aye pak me ceng. Laco lapok me lok ma oa ki Juda otye cal pa Adventism me Millerite, manyuto kede oketo anyim kwena me malaika ma adek ma obino i Oketoba 22, 1844.

Ka onongo Jeroboam okwayo ni Nabii obino i ot ne ki oyubu iye, Nabii owaco cikke mapat ma Rwot omiyo ne. Cik man bene omiyo Adventism me Millerite. Cik ne onongo ni, pe odwogo ki yo ma onongo obino kwede; ki Adventism me Millerite onongo obino ki i dul me Protestant. Gin onongo gicweyo jo Protestant i Disappointment me acel i Spring me 1844, ki Jeremiah omiyo ameda me cikke ma rom tutwali ma onongo omiyo Nabii me Yuda.

An anongo lok mii, ci acamo gi; ki lok mii obedo bot an ber ki yub me cwinya; pien kilwongo an ki nying mii, A Rwot, Lubanga pa lweny. Pe anino i kacoke pa jo me kwedo, ki pe anyube; anino keken pi cing mii, pien ipongo an ki kwer matek. Pingo peko na tye kare weng, ki rwate na ma pe yeco, ma pe mito yeca? Ibedo pire keken bot an macalo lapoka, ki macalo pii ma ogiko? Ento man ni, Rwot owaco ni: Ka idwogo, abikelo in dok, i bicungo anyim an; ka i kwayo woko gin muono ki gin marac, ibedo macalo coka; myero gidwogo bot in, ento pe idwogo botgi. Abi miyo in bot jo man macalo odur me cal ma kigiro; gibicako lwenyo ki in, ento pe gibikwanyo in; pien an atye ki in me gwoko in ki me waro in, owaco Rwot. Abi waro in ki cing pa jo marac, ki abi yaro in ki cing pa jo matek. Yerima 15:16-21.

Ka gityeko timo poropheti me kare pa “Woe” me aryo, i nino 11 me dwe me August, 1840, lacam ma tek loyo pa Apokaripisi apar oboro piny ki kitabu matino ma opyero i cingi, ki kigamo John ni, “Iwot i yawo kitabu ka icam ne.” Jeremiah onwongo nyuto jo ma ocamo kitabu matino i kare meno i gin matime, ki lok ne otye macel calo oyoo, pien gin obedo “yom cwiny ki mede pa” cwiny ne. Ento pien “cengi” pa Lubanga, Jeremiah “opong” “ki kwe,” “ogamo” ki obedo “i peko ma kare weng.” Pien “cengi” pa Lubanga, Jeremiah owaco ni Lubanga obedo “bot” Jeremiah “calo jaworo,” ki calo “pi ma oremo.” Rwot onongo okano “cengi” pa En i kom bal i namba mogo i “chart” me 1843.

Yeremiya nyutu kwer cwiny me acaki pa jo Millerites, ka kwene pa Habakuk obin piny. I bot jo ma Yeremiya nyutu gi, ne oneno calo ni lok, ma kikwano calo "rain", pe otyeko time. Ento Habakuk ne owaco ni, "kwene tye piny pi cawa ma kiketo; ento i agiki obicako waco, pe kibedo bul: kace obin piny, bed kigeno ni; pien obino adaa, pe obin piny." Yeremiya ne paro ni Lubanga owaco pe ada, kede ni lok ("rain") pe otyeko time; ento obedo ni obin piny keken.

En aye, Lubanga omiyo cik bot Jeremia ni, “Ka i dwogo, dong abi kelo in dok, ki in ibedo ka anyim an; ki ka i ywayo woko gin maler ki ikom gin marac, dong ibedo calo wii leb na; gi myero dwogo bot in, ento in pe myero i dwog botgi.” Bang peko me cwiny, Jeremia obedo calo jo pa

Lubanga ma myero gidwogo i tic pa Rwot, ki gicweyo woko cwiny ma obino aa ka nen calo ni lok otyeko pe orume. Ka Jeremia otimo cik ma kiketo, Lubanga obi weko obed wii leb pa En.

Ma dit loyo pi pwony wa i cawa man obedo lok ma Lubanga owaco bot Yeremia ikom “Iwak jogonyo” ma giyero yot kun cwiny ne opoto. Owaco bot Yeremia ni jogonyo romo dwogo bot en, ento pe obin dwogo botgi cawa mo keken. Yeremia obedo cal pa jo ma gimedo bot Joprotesta ma kombedi gi yero dwogo i duli pa Katolika, ki gidoko nyako pa Babilon, lajwok mape adaa pa Baal ki Ashtaroth. Yeremia bene obedo cal pa lajwok pa Yuda ma i kabedo acel keken i rek pa lajwok, ma oyone kit me woro mape adaa pa Jeroboam i acaki pa lobo me rwot ma i tung maloyo; man onwoyo nyutu cako me keto kit me woro mape adaa ma obedo cal pa Katolika i agiki pa rek pa lobo me rwot ma i tung maloyo. Lajwok owaco bot Jeroboam, ka Jeroboam okwongo penyo me mede kacel ki en, ni pe myero ociemo, pe myero omin pi, onyo odwogo i yore ma oaa kwede.

Rwot owaco bot dano pa Lubanga ni, “Bi ki an i gang, i cwe peka, ci abimiya lim.” Dano pa Lubanga owaco bot rwot ni, “Kace in imiyi cing acel pa ot mii, pe abidonyo ki in, pe abicam kwon, pe abime pi i kabedo man; pien ki wac pa Rwot ociko an ni: ‘Pe icam kwon, pe ime pi, pe idwogo i yo acel ma ibino kwede.’” 1 Kings 13:7-9.

Waci pa nabi pa Yuda rwate ki tic pa anabii me bwola pa Baal ki Astarot i lok pa Elija. Cing cing, lok pa jo Millerite obedo bene lok pa Elija, pien Miller obedo Elija. I lok pa Elija, anabii pa Baal ki Astarot otimo omiel me bwola; ento gin ma gitimo otyeko yaro ni obedo bura ka mac o aa piny ki bot Lubanga ki oyubu woko jami ma Elija ocweyo i kidi me pako; kono eni kelo ranyisi pa cwal woko pa Laro Maleng i 'Midnight Cry' i lok pa jo Millerite. Tem ma otime i lok meno kelo ranyisi pa tem pa Elija me aryo, ma obedo Yowana Mubatiza, i kare me omiel me bwola ma nyako pa Herodiya (Salome) otimo. Jezebel obedo ranyisi pa Herodiya, ki Jezebel obedo alama pa Kerek me Katoliki.

I omwaka 1844, kanisa ma Protestant obedo Salome, nyara Herodias (Jezebel). I laraka me bwat, Herod oketo lok ni omiyo iye nitit me lwak pa, kede onongo otime man i nino ma onywolo, me nyutu calo nino me agiki, ikare ma rwodi apar, ma ginyutu calo Ahab (rwot me lwak apar me tung cen), gimoko kica ni gimi lwakgi bot Papacy (Jezebel). Miyo “nitit me lwak mamegi” obedo cal me kica, kede laco pa Lubanga ma oa ki Judea ne tye ka cwalo kwena bot Jeroboam ki yore maler ni pe cawa mo keken obicako kica ki rwot ma oduki woko i yie, onyo obicwako kony i yore me tim me yie pa ne mape tye ada.

Man aye gin ma Rwot bene owaco bot Jeremia, ka owaco ni “Iwak pa jopoko” (Protestanti ma ojuko yie) romo dwogo bot Jeremia, ento pe myero Jeremia dwogo botgi peke, onyo dwogo ki yoo ma obino kwede. Ento nabii pa Yuda otimo gin meno keken, pien kikwanyone ki nabii marac ma waco lok me bwoc, mapwod pe dwogo i Yuda—mapwod pe otyeko tic ma kigi miyo ne.

Kombedi onongo tye nabi matye atura i Bethel; nyigi obino giwaco bot en weng tic ma dano pa Lubanga otimo cawa meno i Bethel: lok ma owaco bot rwot, gi bene giwaco bot wongegi. Wongegi nowaco botgi ni, “Yore mene ma otii iye?” Pien nyigi oneno yore ma dano pa Lubanga otii iye, ma obino ki Yuda. En nowaco bot nyigi ni, “Yer punda pi an.” Omiyo giyero punda pi en; en oceto iye, oceto kalubo dano pa Lubanga, ocano oneno obedo kaketo i tung

yalo oak; en nowaco bot en ni, “Itye dano pa Lubanga ma obino ki Yuda?” En owaco ni, “Atye.” Eka nowaco bot en ni, “Bi i ot am, i cam mukate.” En owaco ni, “Pe atwero dwogo ki in, onyo bino i ki in; pe abi cam mukate onyo abi ame pii ki in i kabedo man: pien lok pa Rwot owaco bot an ni, ‘Pe ibi cam mukate onyo ibi ame pii kany, kede pe idwogo odok ki yore ma ibino iye.’” En nowaco bot en ni, “An bene atye nabi macalo in; malaika pa Rwot owaco bot an ki lok pa Rwot, waco ni, ‘Kel en dwogo ki in i ot mii, obed ocam mukate kede o ame pii.’” Ento en owuo bot en. Omiyo en odwogo ki en, ocam mukate i ot en, oame pii. Ka gubedo i mesa, lok pa Rwot obino bot nabi ma odwogo en; en ogoyo dwon bot dano pa Lubanga ma obino ki Yuda, waco ni, “Eyo ma Rwot owaco: Pien igolo wange pa Rwot, kede pe igwoko cik ma Rwot Lubanga mii owaloni, ento idwogo, i cam mukate kede i ame pii i kabedo ma Rwot owaco bot in ni, ‘Pe i cam mukate, pe i ame pii’; ring mii pe obi i kabar pa kwaro mii.”

And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass. And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him. And he spake to his sons, saying, Saddle me the ass. And they saddled him. And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the ass. And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcass in his own grave; and they mourned over him, saying, Alas, my brother! And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass. 1 Kings 13:11-32.

Wa bino mede ki pwonye man i coc ma anyim.

Ka teko pa Lubanga nyutu ni ngo ma en ada, ada man myero obed pi kare weng calo ada. Pe myero gubedo ki poyo me tam ma obalo ki mer ma Lubanga omiyo. Dano bibedo cako ki yabo pa Baibul ma botgi obedo calo ada, ento pe en ada. Ada me kare man, Lubanga omiyo wa, wek obed gin ma oketo yie wa piny. En keken opwonyowa ngo ma en ada. Ngat acel obiro cako, ki bene mukene, kede mer manyen, ma obalo ki mer ma Lubanga omiyo i nyutu pa Roho Malengne. Tye macok keken ma pud tye kwede, ma gityeko wot i limo ma kicono i keto ada man piny. Lubanga, i kica pa ber, opoko kwo gi, wek gubed nywako odoco, nywako odoco, nyo okato otum pa kwo gi, limo ma gityeko wot kwede, calo Yohana latic pa Yesu otime, nyo okato otum pa kwo ne. Kede lami cal ma opoto i tho, myero ginyutu kubo ki cwal odoco cogi. Kimipa pwony ni kamano, dwon gi myero winyo. Gimiero yubu ni ngo ma keto ada me kare man.

Wa pe myero cwako lok pa jo ma bino ki kwena ma pe rwate ki gin ma pire tek i yie wa. Gicobo tutwal me Makwalo pa Nyasaye, gi keto gi calo adwogi i tung paro meggi ma gicimo. Man kityeko timo ne dok-dok i hit pier abicel ma otyeko woko. Kuma Makwalo pa Nyasaye obedo Lok pa Nyasaye, ma myero gigwoko ki kica, ento kit me timo ki gi, ka kit man omiyo kam acel wot woko ki i acaki ma Nyasaye ogwoko pi hit pier abicel, ento obedo bal madit. Ngat ma timo kit me timo calo man pe ngene nyutu ma pire tek pa Roho Maleng ma omiyo teko ki dwong bot kwena me con ma obino bot jo pa Nyasaye.

Lagam pa Elder G pe gin ma itwero geno. Ka kigamo, gibalo geno pa dano pa Lubanga i adiera ma omiyo wan obedo kaka watye.

Myero wa moko ada i kom lok man; pien lok macek ma otemo yaro ki Buk Maleng, pe gin kakare. Pe giyaro ni gin ma otime con i jo Lubanga obedo kwer. Wan watye ki gin matye kakare; malaika pa Lubanga gi otero wa. Nyutu me lok pa Ot Maleng omiyo, ka wa tye i tero pa Lacwiny Maleng. Ber me wiya ni, ngat acel acel obed mut i kom kit me yelo wa ma pe gitim mere iye. Lubanga pwod pe obalo lok kene. Yaro ma ki Buk Maleng kiketo marac ka gicwalo tek me lonyo bot gin ma pe tye kakare. Ngat mukene, ci dok ngat mukene, obino ki kelo ler madwong ma gicoyo ni obedo, ci gicoyo lokgi. Ento wan wagwoko alup me con. [1 Yohani 1:1-10 kicwalo.]

Kimiyo an cik me waco ni lok magi watwero tiyo kwede malube ki cawa man, pien cawa obino ma richo myero kigoyo ki nying atir. Wan gikoyo i tic wa ki jo ma pe giyubu cwiny, ma giwaro kiti meggi keken. Giwaro bedo ginenogi macalo jo-cako me paro manyen, ma giketo anyim kun gikwano ni gin adwogi. Ento ka paro manyen magi gicono gi, gibedo kelo i kwero adwogi ma Lubanga tye ka miyo bot jogi pi mwaka 50 ma okato, omiyo atir en ki nyutu pa Roho Maleng. Selected Messages, buk 1, 161.