

Lokal me Piny ma Pe Neno pa Wer 40 – Namba 29

Namba Apar me Ezekieli

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Iye tye ka iye buk pa Ezekiel nongo yore me profesi mapol ma damo tutwal ki adwogi matek me atematam. I kin anyut me baibul me lunebi ma tye i lume me jokwong, Ezekiel aye ngat ma loyo weng ma nyuto pyer i kin pyer. Pyer magi, calo Siista White owaco, kinyutu tudito mapol me tic pa dano ma nyuto lutut me gin ma bino time i kare pa kot me agiki. Gin ma tim magi, lanebi onyutogi ka en otime rwot i profesi ki lok me ngero ma kitim i tic, calo ka Ezekiel onino i dyele me tung cam, ka dok i tung lacuc, i anyut me dog catur me kwo me piny me Jerusalem. Dok bene tye ka nino apar ki adek ma kinyuto lok me kare pa Ezekiel, ka i tic man, gimiyo anyut me yore me kare pa kot me agiki, ka jo mia acel ki adek ki angwen carel gi. Tye ka ada ma kikelo pe ka ki nino keken, ento bene ki namba calo apar ki abiriyo, apar ki abongwen, apar wiye abic, abiro, angwen, mia adek ki abongwen, ki, ma pe twero woko, adek-tama. Namba mukene ma romo bedo namba ma dit mada i buk pa Ezekiel aye namba mia acel ki abic. Ento namba mia acel ki abic pe nonge i buk pa Ezekiel. Ento dong, dul acel i wi dul acel—en tye ka iyo.

Namba mia acel gi pyer abic aryo tye atir i yo me profesi iyie i lain me tero pa lum, kadi tero pa lum obedo lain me profesi ma pat; onyo ka imito, tero pa lum obedo wiil. Lain me profesi pa gin ma otime i historia kare ducu bino kwanyo alfa ki omega, ka dong obedo kumeno, rwom ki kit me alfa ki omega myero oyubbe i acakki ki i agiki me lain, onyo pe obedo lain. Tye ma obedo timo me alfa i tero pa lum ne obedo tho pa akwayo Ezekiel, dok agiki me tero pa lum ne obedo tho pa nar me Kristo, calo kilagirwako ki i balo pa Yerusalemu.

An, an Jon, a neno taon maleng, Yerusalemu manyen, ka otye ka lor kanyo ki i polo aa ki bot Lubanga, ki yubo otino calo nyako ma gi tyeko yubo maber pi cware. An bene a winyo dwon madu ki i polo ka loko ni, Nen, abila pa Lubanga tye kacel ki dano, dok en bino bedo kacel kwede, gi bino bedo lwakone, dok Lubanga kikome bino bedo kacel kwede, dok bedo Lubangagi. Lubanga bino gwayo pig-winy duto ki i wanggi; kwo to pe bino bedo dok, pe kica, pe ywak, dok pe can bino bedo dok: pien jami ma con gityeko kato woko. Dok en ma obedo i kom tron owaco ni, Nen, atimo jami duto manyen. Dok owaco bot an ni, Co: pien lok man en ada dok gin kikome ma myero kiye. Dok owaco bot an ni, Otum. An Afa ki Omega, acakki ki agiki. An abino miyo bot en ma dito ot ki pii mar kwo nono me ataa. En ma lwoko lweny bino rwako jami duto; dok an abino bedo Lubangane, dok en bino bedo woda. Ento luworo, ki jo ma pe gitye ki yee, ki jo marac, ki luwot dano, ki jo me yenyo, ki lujuj, ki jo me piny ki balu, ki lugoba duto, gibino nongo calgi i nam ma kwo ka lyel ki mac ki sulfa: man en to me aryo. Dok acel ki i jo malayika abiro ma gitye ki togo abiro ma opong ki twon abiro me agiki ocito bota, oloko kweda ka waco ni, Bi kany, an abino nyuto ni nyako ma gicwaro, dako pa Rombo. Niyabo 21:2–9.

Dako Ezekiel oto ka otino i can cako mar kwo mar lweny me lworu, dok iye acel no kene onyuto ni en aye “gin ma wang” pa Ezekiel “gimaro matek,” dok i marac pa Yerusalemu ma kikelo i nyiri acel no kene, Yerusalemu bene onyuto ni en aye “gin ma wang” pa Israel “gimaro matek.”

Dok i mwaka me aboro, i dwe me apari, i nino me apari me dwe, lok pa Rwot obino boti, ka waco ni, ... Dok lok pa Rwot obino boti, ka waco ni, Won dano, nen, An abalo ki kom iyie gin ma wangni mito matek kun ka lyeto acel keken; ento pe ibed ka ywak onyo ka liyo, pe bene pig wang i cwer piny. Tim matek me gwok diri ki pe ywak, pe iti kica pi joma oto, twol atika pa wingi i wi, kedi ot pa tinoi i tiñi, pe iguk dogi, kadi pe icam mugati pa dano. Omiyo aloko ni bot lwak i kinyi; ci i ot yatino dara oto; dok i kinyi atimo calo gitirona. Eka lwak owaco boti ni, Pe ibin waconwa ngo ma jami magi tyeko ni pi wa, pien itimo kumeno?

Ka dong an alwongogi ni, Lok pa Rubanga bino boti, ka wacci, To lok bot odi pa Israel ni, Man ka Lubanga Madit waco; Nen, abedo ka nywalo ka achwinyo kama na maleng, ma en deyo pa teku wu, gin ma wang wu mito, ki gin ma chuny wu ngwero pire; ka lutino wu yero ki nyako ma uweko kor gi givin opoto ki ligangla. Kadi wu ibedo ka timo calo atimo: pe ibin pwoyo dog wu, onyo camo mugati pa jo. Ka turban wu bibedo i wiwu, ki wati wu i tye wu: pe ibin kecho onyo ywak; ento ibin doko ma olwo ki obic pi timbe marac wu, ka kecho acel ka acel.

Dong Ezekiel obedo cen botu: calo gin ducu ma en otimo, un bene ubin timo; ka man obedo, ibin ngeyo ni An aye Ladit Mungu. Dok in, dan pa dano, pe bedi ni i nino ma Abiro kwanyo ki botgi teko gi, yom me wic gi, gin ma wanggi mito, ki gin ma gi keto iye tamgi, yerogi cing wodegi gi nyaregi, dano ma rot mako i nino meno bi bino botu me miyo iwin lok meno ki itegi keni? I nino meno dogi bi yabo ne ngat ma orot mako, ibino loko, pe ibed gangi lal cing dok; ibedo cen botgi; gin bene gibino ngeyo ni An aye Ladit. Ezekiel 24:1, 15–27.

Alifa me kwo mar apwoyo eno en to mar gin ma Ejekiel ne mito ahinya, dok omega me en en to mar gin ma Israel ne mito ahinya.

Winyo, ento Pe Winyo

Ento tyen abic ma i iye jodongo onyo lwak kicako kwanyo gin i kit mo keken ka tye ka winyo Ezekiel. I Ezekiel 8:1, jodongo pa Yuda bedo anyim ne. I Ezekiel 14:1 jodongo bino ka bedo anyim ne. I Ezekiel 20:1 jodongo pa Israel bino me penyo i kom Lacoo. I Ezekiel 37:18, Katonda waco ne Ezekiel ni: “Ka lutino pa lwak mego gibino owaco buti ni, Pe ibedo ka nyuto wa gin ma itiyo kwede i magi?” I kabedo marac acel me abicel adek, lwak gin kengi gi penyo ne ka atir ni: “Pe ibedo ka waco wa ni gin magi gin ngo butwa, meyo itiyo kit man?” I kare abic duc, jodongo onyo lwak tye i kwo me Laodicea.

Ci owaco ni, Dhi, kendo iwa jo man lok man ni, Win wun ada, ento pe ungo niang; kendo nen wun ada, ento pe ungo fwenyo. Ket chuny jo man obed mawol, kendo ket itgi obed mapwod, kendo lor wanggi; wek pe ginene ki wanggi, kendo pe giwin ki itgi, kendo pe ginianng ki chunyi, kendo pe gidok, kendo pe giyang. Isaiah 6:9, 10.

Kit ma atuch mar jo ma tye ka winyo ento pe winyo, ki kit ma atuch mar jo ma tye ka neno ento pe neno, rwatte kacel ki yat ma atuch me jo ma gengo neno ki winyo i cuko pa Isaiah.

Ento lok me Rwot obedo botgi cik malubo cik, cik malubo cik; rek malubo rek, rek malubo rek; kany matidi, ki kunu matidi; wek gidhi, ki gor cen, ki ywekgi, ki makogi i ot side, ki chwotogi. Isaiah 28:13.

Kwonge i kin ikin gi bibigibigi, kadi dok obale, kadi dok okokke, kadi dok ojwaki, kadi dok omaki. Isaia 8:15.

Nyigero

I cik acel ki angwen pa Ezekiel, kare ma cako ki kwayo pa kakib me lwen dok to gi to kwano pa dako pa Ezekiel—ma en owongo mito pa wang gi—otum i to Jerusalem—ma en mito pa wang pa Israel. Kakib me lwen ma odur mwaka acel ki nuciye tye ki cingcim pa Alpha ki Omega, dok kare meno ocalo ki tum ki cim. Calo i Ezekiel cik acel ki angwen, Yesu nyuto cim pa kakib meno i Matthew cik acel ki angwen.

“Lok pa Kristo dong olok i tye iwoko lukene mapol; to ka En obedo kene, Petero, Yohana, Yakobo, ki Anderaya gucalo bino bote ka obedo iye Dungu Oliva. Gutito ni, ‘Wanywola, gin man bene bitime awene? kadi ngo ma bicobe rwate me bino Kwoni, ki me agiki pa piny?’ Yesu pe ojwabo bot lutino wakwe kun oyabo gin me balo Yerusalemu ki Nino Madit me bino Kwone calo gin aryo ma pe gubedo kacel. En omwonyo lok me jami aryo meno kacel. Dii En oyabone lutino wakwe jami ma pud pe obino calo En neno gi, dong pe guromo cano nying me neno meno. I buth mapol kuomgi, En ojubo lok me matwal aryo madongo meno kacel, wek lutino wakwe ginene lok meno kicako yeny iworogi kengi. Ka En oloko me balo Yerusalemu, lokke me porofeta odong ocalo kato i kom gin meno wa i kom mac me agiki i nino meno ka Rwot bitye powo ki kama En tye me cwalo cente iwiye pi ukumo piny pi timgi me marac, ka piny bitye nyuto remo meggi, ci pe pud bitwolo lutoo meggi. Pwony man lungi peke ni omiyo pi lutino wakwe keken, to bene pi jo ma dibed mangwo i kare me lagiko pa lok me tekwaro pa piny man.”

Ka ocalo lok i kom jo mukwano ne, Kristo owaco ni, “Beduru ma pe dano mo twolwu. Pien jo pol bibino i nyingna, ka waco ni, An aye Kristo; ci bitwol jo pol.” Jo mesaia ma pe gin adier bibine nyuto keni ni tye ka timo tango me kum, kadi bene ka giko ni kare me gwokke me rok pa jo Yuda dong otyeko oo. Gini bitwolo jo pol. Lok pa Kristo obedo adier. I dyere ikin to meggi ki kare me lwor me Yerusalemu, jo mesaia ma pe gin adier pol otye ka bino. Ento cik man me gwoko bene ne kimiyone jo ma kwo i kare man me piny. Twol acel ma ne kitimo mapwod me Yerusalemu, otimme ka lubu i kare ducu, dok bitime dok.

“‘Kadi unubino winyo lok me lweny kacel ki pog me lweny: nen uru wek pe ucwer par; pien gin magi ducu myero obed ne otim, ento agiki pe pud oo.’ Mapwod ka Yerusalemu obale, jo olworo kene pi dit suprema. Abok me Rom gunekogi. Joma onongo paro ni gityeko tye cok ki kom tron, bene gujegi. Onongo tye lweny kacel ki pog me lweny. ‘Gin magi ducu myero obed ne otim,’ Kricito owaco, ‘ento agiki [me rok me Yuda calo rok] pe pud oo. Pien rok bino cako malo ikom rok mukene, kacel ki ker malo ikom ker mukene: dok kec bino tye kacel ki two

marac, ki yeny, ki yomo ngom i kabedo mapol. Gin magi ducu aye acakki me arem.’ Krieto owaco ni, Ka rabbi gucako neno anyut magi, gibino owaco ni gin magi obedo kwena me Mungu i kom rok mapol pien gucako tweyo jo ma Oyerogi i bwo can. Gibino owaco ni anyut magi aye pwail me bino pa Mesiya. Pe ugu lik; gin magi aye acakki me kwena pa. Jo gutye ka neno botgi kengi. Pe guwot i ngec me pokke ki lokke wek An alwonggi. Anyut ma gitye ka mino calo pwail me gonyogi ki bwo can, aye anyut me bala gi.” The Desire of Ages, 628.

Kino marac me Yerusalemu i mwaka 66, obedo ki cing me Roma keto banderacelgi i dogola me kabedo maleng. Ngec me Yecu ikom gin ma otime i kare me 66 nyaka 70, olubo acel ka cwercwiny me mwaka 70 ki Dwayo Kwone me aryo; ci tye ki cing ma rwate ki Dwayo Kwone me aryo.

“Cengceng wang wa ocako tic i tung Cok acel, pien yamo matidi macol onyuto kekene, dit calo acam dyere dano; man dong wa ducu wa ngeyo ni en Anyuta pa Wod Dano.” The Day Star, 1846.

Cak acel ki agiki me lok me mwaka 66 nyaka 70 AD tye ki cing acoya ma rwate ki acakki me kwoleko kacel ki balo me taon, ma rwatte gi cing me Alfa ki Omega me tho pa gin ma wang gimaro i 587 BC ki 586 BC.

Lok me ryemo me mwaka acel ki abic maryo obedo “ciko,” pi nino me agiki. Anyira ngic ma pe gin gi ryeko ma kicako ka cing i lok me Ezekiel twero nongo rwate gi anyira ngic ma gin gi ryeko, ma oneno ciko me maryo i mwaka 66 dok otucel woko i yoo me tye ka i gang gweno. Maryo me mwaka acel ki abic en ciko ma pwonyo anyim kilas aryo me lamo. Kilas acel bino niang ciko, ento kilas mukene, ma Isaya ocako ka “joo pol”—pe bino neno onyo winyo.

Jo Moko ki Jo Matin

Ka dong rwot owaco bot luticce ni, “Twerre cinge ki tye, eka unyome dok uyek i poto macol; kanyo ibedie ywak ki anywala lak.” Pien pol luwuuno, ento manok aye lugeno. Matayo 22:13, 14.

Nongo omwene me agiki bino bedo me akwano, kede omwene me akwano bino bedo me agiki: pien lwak mapol gilwongo, ento manok keken ge yerio. Matayo 20:16.

Neno ki Winyo

Iye tye ka tic pa cara me neno atiniang i buk me Ezekiel, dok bene i kare abic Ezekiel owaco bot jo me twero ki bot lwak. Adwogi aryo meno nyuto nyare abic ma pe tye ki ngic, ma gengo “neno” dok gengo “winyo.” Gengo neno onyo winyo ngec ma omedo, ka Yesu, en ma calo Labongo pa doggola pa Juda, yolo Kirwokke me laneno pa Lokke.

Piny bicako me Nen kede me Winyo

In uweng tyeken ducu me i wi lobo, ki jo ducu ma bedo i lobo, nenuru ka en oywako cogo me anywali i runga got; ka en oyuto turumpeta, winyurwà. Isaiah 18:3.

Kede i nino ca, lotu obino winyo lok me buk, dok wang jo matino wang obino neno ka gikwanyo ki i piny ma peke atir, ki i poto. Isaia 29:18.

Jo Mamega ki Jo Bwongo-na Pe Gin gi Ngec

An atye wang cawa adi neno bendera, kadi winyo dwon twol? Piny wa obale, piny wa pe ngene an; gin lutino matam, dok pe tye ki ngec mo; gin marac i keto tim me tim marac, ento i tim ber pe gin tye ki ngec. Yerima 4:21, 22.

Waci man i ot pa Yakobo, kadi ipwony i Yuda, ni, Win ango man kombedi, un jo matwero peke, ci pe gin ki ngec; ma gin ki wang, ento pe gin neno; ma gin ki it, ento pe gin winyo. Yerima 5:20, 21.

Ot Obalanyo

Tyen Lokwaro bino dok iri an, ka loko ni, Wod dano, in keto i dye ot me jwang, ma tye ki wang me neno, ento pe gineno; tye ki it me winyo, ento pe giwinyo: pien gitye ot me jwang. Ezekiel 12:1, 2.

Pi amito awaco botgi i przypu me lok: pien gin ka nen nen pe, ci ka winyo winyo pe, keken pe dong ginyuto ngec. Kwo i komgi ayub me lanebi Esaias otur woko, ma owaco ni, Ka uwinyo, uwinyo ada, ento pe ubinongo ngec; ci ka unen, unen ada, ento pe ubineno maber: pien cwiny lobo man odoko matek kede dong opong; itgi pe dong giwinyo maber, ci wanggi ginikane kengi; wek onyo gubed ka nen ki wanggi, ki winyo ki itgi, ci guniang ki cwinygi, gidog cen, ka an acango gi.

Ento wang-wu gubedo mapol, pien gitye neno; ci ite-wu bene gubedo mapol, pien gitye winyo. Pien ada atito botu ni, lunabbi mapol ki lwak ma atir gucamo yom me neno jami ma unu neno, ento pe gunenogi; kadi me winyo jami ma unu winyo, ento pe guwinyogi. Matayo 13:13–17.

Yore Macon Mokoçocon

Man obedo ka Rubanga owaco ni, “Ungego i yo, item, dok pen i kom yot ma con, ni, ‘Yo maber tye kwene?’ ci uton i iye, dok unupongo yweyo pi cwinyu. Ento gitye ni, ‘Pe wabiro toni iye.’ Dok aketo jo gwoko maleng i komwu, ka waco ni, ‘Win i dwon pwila.’ Ento gitye ni, ‘Pe wabiro wino.’ ” Yerima 6:16, 17.

Otic me 1840–1844

“Kwena cik ma kikelo ki mwaka 1840–1844 myero kiketgi i teko kombedi, pien dano pol pe dong gitye ki twero me ngeyo yoo ma gitye iye. Cik man myero odhi bot kanisa weng.

“Kristo owaco ni, ‘Mugoyo iki ber, me wangwu, pien gin neno; kadi itewu, pien gin winyo. Pien ada atitoo wunu ni, lunebi mapol kacel ki jo atir mapol onongo gityeko mito neno gigi ma unu neno, ento pe gin oneno; dok mito winyo gigi ma unu winyo, ento pe gin owinyo’ [Matthew 13:16, 17]. Wang ma oneno gigi ma onenere i mwaka 1843 ki 1844, gin mugoyo me ber.”

“Otic kwedi woko. Ka pe myero obed gin mo ma timo yela i dwogo tic ki otic man, pien anyut me kare tye ka time; tic me agiki myero otim. Tic madu twero bedo ka otime i kare macok adada. Ceng madok cen acel bibedo ka kimiyo calo gin ma Lubanga ocimo, ma bino medo matek dok obed dwon madu. Ka en aye, Daniel bino aa i kabedo mere, me miyo caden mere.” Manuscript Releases, volume 21, 437.

Alama me Kanyoro

I kin tye abic i buk pa Ezekiel ka en “otimo anyim” ngec me lapor ma jo pe gineno, dok bene i kin tye abic ka en “oloko” ki jo kwede, ma pe giwinyo. Otic me getu me aryo me lapor ma otim anyim kacel ki lok ma olok ne giyubo bot nyako abic ma pe giloru. Lapor acel me gin ma otim anyim, ma tye i cabi angwen, kelo “cim” pa turo me abila, ma ociko me balo ma bino. Kwena pa Ezekiel en kwena bot Laodicea.

“Nyut” ma omiyogi pi Laodicea en “nyut me kwole”, kadi kwole me nino magiko kikonyo ki lakwena mapol. Nyut acel keken ma omiyogi pi Yuda i nino pa Kristo obedo nyut pa Yona, ma en rwom me lok anyim ma ki timo i tic, me nino adek i iye me ryang ducu me pi.

Apo onyo jo moko ku i jo ma coo cik kacel ki jo Farisayo gikwanyo, giwaco ni, “Apera, wa mito neno cingany ku i komi.” Ento en odwoko owaco botgi ni, “Anyim marac ki ma tye i cudiro yen yeny cingany; kadi bed cingany mo pe bibed ma kimiyo ne, kono cingany pa lanebi Yona keken: pien calo Yona obedo nino adek ki dyeworwen adek i iye mar rec maduong; kumeno bene Wod dano bibedo nino adek ki dyeworwen adek i iye mar lobo.” Matayo 12:38–40.

Cim me Yona

Alama pa Yona ne obedo ngero ma otim kede tic, ma nyuto wot me aa ki i to. Yohana bene nyuto adwong tye acel-lu, pien gin ocwolo en i buru ma oo kede yat, dok oaa iye ka tye con. Daniel i dula pa labwonyo, kede dano adek ma loyo i cing me Nebukadinezara i tung ki, gin duc nyuto wot me aa ki i to. Ducu nyuto jo mia acel kede artal me angwen kede angwen alufu, ma ki cweyo gin aa ki i to i Neno chapter apar ki acel.

“Tam pa Lamo Kwo dong odok ki i tam me ngeyo gin ma okato ki gin ma bino. Ka jo ne tye ka temo ni gitye ka loko gin ma gubedo ka neno ki ma guwoko, calo yub ma gujolo i adwogi tamgi, ki calo ryeko ma bene gutye kwede, ‘Yesu odwoko owaco ni, Dwon man pe obino pi an, ento pi komwu.’ Mano ne obedo cing adwong loyo me nyuto ni En aye Mesia, cing me Wonya ni Yesu ne owaco ada, kadi bene ni En Obina pa Mungu. Bo jo Yuda gubedo ka loko woko ki i cing me temo man ma oa i Polo Maleng? Gubedo ka penyo Lamo Kwo ceng acel ni, Cing mene i nyuto wa wek wanen wa ki waamini? Cing mapol atika ne ginene ni gucako ka miyo i cawa ducu pa tic pa Kristo; ento guciko wanggi, kadi gujuko dog tamgi wek pe gikwanyo ni ada tye. Tic cing me ajabu ma loyo me wot cen Lazaro pe oyelo ni pe giye, ento opongogi ki lir malit madwong; ki kombedi ma Wonya dong owaco, ka pe twero gupenyo cing mukene dok, dog tamgi pe oyot, kadi dong gitwero pe aye giye.” Spirit of Prophecy, volume 3, 79.

Lazarus obedo cing me wot ki lworu me canoa, calo Jonah otimo kany i iye lwet pa ryang. Dwon pa Won i rwom ki Lazarus ma oceri dok, nyuto rwate me Lwak pa Lubanga ki dano, ma en bene kit pa Kristo, ma okwanyo ringo pa dano i kom ne kene. Rwate me Lwak pa Lubanga ki dano obedo bendera pa cik acel mia angwen ki artwel, ki Lazarus en cing pa teko me canoa ma otwero tye keto i acakki me rwate pa Lacwec ki gin ma olweyo.

“Ki koko Laraco ku to, lwak man pol dano otyekere ni oyee i Yesu. Atye i yub me Lubanga ni Laraco onego oto kadi kidwoke i lyeto ka pud Lakwayo pe dong obino. Coko Laraco ku to obedo gin tic me Christo ma loyo ducu, kadi pien en dano pol oyilo Lubanga ducu.”
Manuscript Releases, volume 21, 111.

Lajar otero cok i dye i Jerusalemu me lworu, ka en bene obedo “cim” ma tye ka ngwec pi wot cen ma Yona oporo.

“Lacaro, ma ringo ne ocako bedo peke i iye kinyo, ento kombedi ne omaro i te cing me bedo dano i dyer me ducu, ne otelo lee ma Lakwena ne oyubo iye.” *The Desire of Ages*, 572.

Donyo me kwanyo pa Lubanga i Yerusalemu rwatte ki lukwongo pa obino me Exeter, ma obedo otwero ma me acel (alpha) pa neno me nyako apar, ci omiyo “cim” pa Yona ki Lazaro rwatte ki otwero me agiki (omega) dok ma opong tyen lok me cako kwena pa kwena ni, “Nen, Lakwat cwore bino!”

“Kan bene pe ilokona bot na i kom lek me nyako apar, acel me tye ngica, abic tye bulu. Lek man otye ka otum cikke calo lok acel acel, ci obedo bini otum cikke; pien en tye ki tic me ayela pi kare man, ci calo kwena me malayika me adek, en otye ka otum cikke dok obi bedo ada me kare man nyaka i agiki me kare.” *Review and Herald*, August 19, 1890.

Jona, Lazaro ki Samuel Snow ma oo i kare mukene i dyere camp meeting me Exeter rwatte ki “cim me akina pa siege” me Ezekiel. Lazaro otel Kristo odoko i Yerusalemu i kom osel.

“Bates obedo acel ki i gangat me telok mapol ma pire tek i kacok me i ganga pa Exeter (New Hampshire) i dwe me Abicel 1844, ka ‘kok me dyeworwic me ada’ ocako konyo kwanyo. I kare meno Bates en aye omiyo gin oyero wek obed jakwena me tute me odiko me ceng eno i ganga. Tye ka mito cwiny jo ma tye ka winye wek obed jo ma gujogi, kede ka miyo gi ni cwiny opore keken ni Mungu tye ka temo gi, ni gin tye i kare me kuro, kede tam mukene mapatpat acelcal, ka Samuel S. Snow oo i ganga ka tye i wi yam. Ka oyubo ka obedo kore i but lalawotone, nyara pa Mrs. John Couch, Snow odok omiyo ngec me ayera ni Kristo bibino i kare ma kiketo. Mrs. Couch, ka cwinyne otime matek ahinya, otingo jo ma tye i kacok ka ocako aa malo kede ka ocako tyeko ni, ‘Man en dano ma tye ki kwena ma aa ki i Mungu!’”
Leroy Froom, *The Prophetic Faith of our Fathers*, volume 4, 549.

I dwe mar April, 1521, Martin Luther odok i karataci ma rum otiyo kwede dok ocito i Diet me Worms, kama en okwero tim me papa ki cik ki tamgi, dok owaco ni, “Kace pe akonyo ni adwong ka caden me Lek pa Lweny onyo ka tung adaa me pwony ma nen... pe anyalo kelo lok mo kede anyim, dok pe abedo ka kwanyo gin mo amia, pien pe obedo me ber onyo me atir me dhi i kum adwogi pa cung. Kany an acung. Pe anyalo timo gin mukene. Mungu konya. Amen.”

Cal ma Parasi gucwokke i tung rwot me Kristo i donyo wirowo, wibedo bene jo rwom pa papa gucwokke i tung donyo pa Luther. Ka dong Luther olwongo nyinggi manyen (cim pa ket cing me acira) kadi okanore piny i kare ma en otolito Testament Manyen i leb Jamani. Nyuto pare i Diet of Worms obedo kit ma otito Kwo me Dii Ceng me Dyeworwen, ma okelo cik me to ki bot jo rwom me kanisa ki pa leta i kare meno; kwo meno dok otito cik pa Ceng Nino Acel. Ka dwe apar Luther okanore piny i nino nying ‘Junker Jörg’, kwo me lyeto ma aa ki bot jo rwom ogengore, madit i kare meno ka odok i peko aryo me lweny ma Charles V ma obale obedo ka cako yubo. Peko aryo me lweny meno obedo France ki Islam, ma ginyuto rwom acel marac me bondo me socialism ki Islam ma tin ni tye ka twero i kom dano ducu.

“Atiṇa pa Lubanga i wi lobo nyuto, ki i kare dok ki kare, rwate matek i i yubo ducu madit me loko kit me kwede kacel ki cwerwiny onyo mwaki me dini. Cik pa Lubanga i yo ma tye kwede ki dano pe loko; bedo kare ducu acel. Yubo matye pire tek me kare wa man tye ki rwate gi magi ma ne tye i kare ma dong oloko; dok ngec ma kanisa oyubeko i kare mukato tye ki pwony ma pire tek tutwal pi kare wa wa kombedi.” *The Great Controversy*, 343.

Rwak ma Laraco otelo pe tye i kinne owoto ki Kristo i Yerusalemu, kareta ma farasi ocwako pe opwonyo Luther i Diet of Worms, dok farasi pe otero Snow i kacok me camp me Exeter, omiyo rwak dok farasi—gik ma gitye i dyo me “Equidae” i tung “Equus”—gitye cal me kwena pa ote me “Midnight Cry.”

Mer matek, inya Syion; go wo matek, inya Jerusalem: nen, Rwot mii bino boti: en ngat alung, kede cwara; en ngat opore, ka tye ka rwo i osila, kede i nyara osila, awot osila. Zekaria 9:9.

Cim pa kwena me Poko me Dye Kwo Otyeno en tye oo pa dong rum onyo pa rum me lweny, gin aryo ma obedo cim me Islamu. Lakwena ma kiyero pa kwena adier me poko me dye kwo otyeno oo iwiye pa rum me lweny, ka rwatte ki Kricito ma oo iwiye pa dong rum. “Kibalo” i nino me agiki kikelo alama ki tye cobo me gin ma Ellen White owaco ikare me nyuto ne ni kibedo me tongo taon me Nashville ki “bil me mac.”

Dong tye meyoo cwiny cone cako ki i kule me mac pa Nashville? En pien dini me Islam kiketo nyutu ki osio ki rum i Lok me kwena pa Katonda?

Simirina

Emperaa Nero ocako kere mar kanica me Smyrna ka taon me Roma owot kwo i mwaka 64. Tarik man nyutu acakki me lworu me kanica me jo Kristo ma opwonyi i kare me imyaka abicel acel kacel gi pyer aryo, ma ogik i Edict of Milan i mwaka 313. Cweyo cal me lee marac nyutu waymark me alpha ma tero kare mo ma gik kwede ki waymark me omega ma onyutu ki alam me lee marac i cik me Cawa me Nino me Jumapil ma tye ka bino oyot. Kare man onyutore ni ocako ki “edicts.”

“Ka ngat ma kwano mito ni ngec gin tic ma gibed ki tiyo kwede i lworu ma tye cok bino, myero en obed but ka cako lubo lok ma kigwoko me yo ma Roma otyeko tiyo kwede pi jambo acel meno i mwaka me angec. Ka en mito ni ngeyo kit ma bapapisti ki baprotestanti ma gukube ki cwiny acel gibed ki tiyo kwede i kom jo ma kwero dogma gi, wek en nen cwiny ma Roma otye ka nyutu i kom Sabato ki jo ma gwoko en.”

“Cik cwe me rwot, kacok me dul mapol, ki cik pa Kanisa ma tek me piny rwako gi, obedo yat me agiki ma kwany me ba-Lubanga onongo pire tye ki dyere i wi kom kare me pa Kristo. Cik mukene me ayela ma onongo twero lwongo gwoko Ceng Cawa i ryeko pa lwak obedo cik ma Constantine ocoyo. (A.D. 321; nen ngec me Appendix pi pot buk me 53.) Cik man onongo dwogo ni jo me i gang madit myero gony i ‘nino me ceng ma luworo,’ ento ojuko jo me i bwo me anyim ki ticgi me pur. Kadi bed ni i adwogi onongo obedo cik me ba-Lubanga mukene, lulam onongo olwongo ni myero otim nyuma me kabedo ma en owoto i nying me yamo pa Kristo keken.” *The Great Controversy*, 574.

Cik me rwot mukwongo ma ocoyo alokaloka ki i kacokke me Smyrna dok i kacokke me Pergamos ne obedo Edict of Milan i mwaka 313. En onyuto kanyabo mukwongo ma owoto nywal cik me Cawa me Yeng’a mukwongo i mwaka 321. Poto me Jerusalem tye cal me cik me Cawa me Yeng’a, dok jo neno me porofeta aryo ginyuto kany me opii ma okwongo poto no. Opii aryo man, ma gicalo ki opii me adek me Babylon i 587 BC ki opii me aryo me Rome i mwaka 70, ginyuto ni alama me yo ma okuwo alama me yo me cik me Cawa me Yeng’a — obedo opii me porofeta.

Nebukadeneza okwako cing ikome i kom Jehoiakim, ci i kom Jehoiachin, ka i agiki i kom Zedekia. Cestius okwako cing ikome i mwaka me 66, ci otimo tyen lok ma Yesu ne omiyo kanisa, kit ma cing me adek me 587 BC bene neno tyen me to pa dak Ezekiel. Tyen yo ma keto iye tim me balo Yerusalem obedo cing ikome, ci bene obedo “tyen.” Tyen yo ma ne otelo ka i Cik me Dyeng me 321 obedo Edict of Milan, kaanyo ma lok me dul ki i kanisa (Smyrna) ma pe tye ki nyeko odonyo i Pergamos, ma obedo cal me kanisa ma owang ki cente me rwom.

Pi cikob me Milan en aye acakki me kwayo ma polo okobo kwede, dok bene en cing me nyutu. Dok bene en nyuto kama beweging me Laodicea pa alufu acel ki mia angwen adek ki angwen ryeko kwede dok loko i beweging me Philadelphia pa alufu acel ki mia angwen adek ki angwen.

Philadelphia ki Smyrna tyeko nyutu ekalesia aryo keken i kin ekalesia abiro ki acel me Yikiny, ma pe tye ki cwercwiny mo. Adwogi man dok nyutu lok ada ni lok me lokkeno meno en lokkeno me ekalesia ma tye ka lweny dok oo i ekalesia ma oloyo. Lrokkeno meno rwatte ki Edict of Milan, kama ryeko me nino me agiki me jo mia acel ki angwen adak wi abicel ki angwen dok doko ekalesia me aboro, ma aa i kin abiro. Philadelphia ki Smyrna bene gin ekalesia aryo keken ma tye ka gedo ki jo ma twero ni gin Jo Yahudi, ento ada gin me kanisa me Satana.

Alam manyen me 313 dong tye ka rwatte bene ki lukwongo pa Exeter ma obedo ki nino 12 wa i dwe mar Abicel ki aparacel wa i nino 17 i mwaka 1844. Ka lukwongo man ocako tyeko, kwena no opong iye ka obedo calo baala madu i wi dog nam me upande me aa i lado ma atir pa United States, nio ka doggola no olor i nino 22 wa i dwe mar Aparacel i mwaka 1844.

“Calo ba pi ma opong cwin, tic man oyweyo i wang lobo. Ki i gang me taon wa i gang me taon mukene, ki i gweng wa i gweng mukene, kadi i but lobo ma lacen, en odhi, nio ka jo me Mungu ma gubedo ka kuro gupong cingwogi ducu. Peko me fanatisim onyang ka twero me kwan man tye ka mwaki ma pe romo cing ceng ma tye ka aa. Jo ma gityeko yie guneno ka akalakala gi ki pe ngene me cwinygi gubedo ka kwanyo, ci gen ki tek me cwiny gucwalo cwinygi. Tic man pe obedo ki piny piny manok manok ma kare ducu pe twero pe oyik ka tye

ka can me dano ka pe tye ka loyo ki twero me lok ki Cwiny me Mungu. En obedo ka rwate ki kare mag kuc me piny cwiny ki dok cen i bot Rubanga, ma i kin jo Israel macon olworo lok me pony ma obino ki bot luticce. En opwodho kit ma nyutu tic me Mungu i kare ducu. Pe obedo ka mor me cing cwiny ma opong nywal nywal, ento ka pyer me cwiny ma tutwal, wyamo pi bal, ki juko lobo. Yub me rwatte ki Mukama en aye peko ma cwiny ma tye i can opwongo. Tye ka lega ma pe jwok, ki kwanyo kwo ducu i bot Mungu ma pe tye ki kageng.” The Great Controversy, 400, 401.

Lor agwoko i 22 Okutoba 1844 obedo calo anyut me cikke pa cik me Ca Nino me Yweyo ma tye cok bene bino, dok anyut me yo ma no olubo lor agwoko pa 22 Okutoba, obedo keto me Exeter camp meeting. Pi meno Exeter camp meeting rwatte gi Edict of Milan. Kwan bene rwatte gi donyo me Yesu Kricito i Yerusalemu i yec me lo.

“Pwonyo mar dyeworwang’ pe onywako pire tek ki yubo mar lok ada, kata bed ni adwogi me Cik Ceng pe kikome dok pe twero kwanyo. Kiro ka gi obedo kede teko ma tye ka pido cwiny dano. Pe obedo ka tye ka akaka, onyo penyo mo. I kare ma Kristo odonyo i Yerusalemu ka lok me loch, jo ma ne gicokke aa ki kabedo ducu me i piny pi gwoko nyasi, gidwogo piny i Got Olive, dok ka ginywako lutino dano ma ne gitye ka tye ka rwate kede Yesu, gikwanyo cwiny me kare meno, dok gikonyo me mediyo koko ni, ‘Gum mar en ma bino i nying Lubanga!’ [Matthew 21:9.] I yo acel meno, jo ma pe gitye ki yie ma ne gilubo can me jo Adventist—mukene pi mito me ngeyo, mukene ka bedo pi oywanyo keken—gityeko cwiny ni gitye ka winyo teko me loko ma ne tye ka lubo cike ni, ‘Nen, Lumony obino!’” Spirit of Prophecy, volume 4, 250.

Cik me Milan nyutu tye ka koba me neno niye ma Nebukadneza onyutu calone i mwaka 587 BC kacel ki Cestius i mwaka 66. Koba aryo magi okelo ka Jerozaleemu otyeko kweri i 586 BC kacel ki 70, calo ma gilwongo. Koba me Cestius otum, dok myaka adek gi abicel i ngeye, kobane odoko cako odoko i bwo Titus; omiyo tye ka miyo kare me porofeto ma cako ki ladit me Roma me alfa dok tum ki ladit me omega. Myaka adek gi abicel meno nyutu nyonyo me Jerozaleemu ma bapapa oywalo piny iye, kacel ki cik me Sunday ma tye ka bino cok, ka tua ma neko me bapapa kicango dok en odoko me rwot doki pi myaka adek gi abicel me cal porofeto.

Ento ot yat ma tye woko ki i Tempel pe ikwan, kadi pe ipim; pien omiyogi bot Lugeyo: ka ibedo dogi bineno Yerusalemu maleng piny pi dwe pye adek ki aryo. Niyabo 11:2.

I mwaka 538, doki ci iye bene i cawa me ciko pa Ceng Nino pa Sabato ma biro oyot, tero piny me Yerusalemu obedo ka cako. Cik pa Ceng Nino pa Sabato acel aryo tye ka kit ma mwaka 321 oyubo gi, ka Constantine the Great ocwalo ciko pa Ceng Nino pa Sabato me acel. I mwaka 538, omiyo teko bot papiyat me twayo kanisa pa Katonda (tero piny) pi myaka adek ki po me acel, calo ma kite oyube ki lok me ki i Cestius wa i Titus. I mwaka 538, papiyat ocwalo ciko pa Ceng Nino pa Sabato i Kacok pa Orleans me adek. Ciko pa Ceng Nino pa Sabato ma tye ka bino oyot lanyut cawa ma papiyat dong omiyo teko boti me tero piny tempel (twanyo).

313 nyuto cik me acel ma omiyo obedo wiye cik me Ceng Pa Nino me acel i mwaka 321. Ka dong i 330, kwaro me camukta oliel bute i yo me profesi i apii kakare ki ipiny, ci eno onyuto agiki me

omega pa kare me aryo me yweyo pa papa me dwe “abic aryo” me cik me cikacaka—kare me yweyo ki nywalo piny ma ocako ki cik me Ceng Pa Nino me alpha i United States.

Kadi malaika me adek odhi ka lubo gin, ka waco ki dwon malaw, Nying acel mo keken ma lamo lebbe ki cal ne, kadi tye ka gamo alama ne i cing cing ne onyo i cing ne, dano meno bene bibino mato kongo me okok pa Nzambe, ma olule woko atir, pe ki cako, i ndani me kikopo me mirica ne; kadi bibedo ka can ki mac ki sulfur i anyim malaika maleng, ki i anyim Mwan Atipa: Kadi yugo me cangi bidoko malo pi naka ki naka: kadi pe gibedo ki yweyo camo wang ceng onyo dyewor, gin ma lamo lebbe ki cal ne, ki ngat mo keken ma gamo alama me nyinge. Kany en pwoc me miyo maleng gengo anyim: kany tye gin ma gwoko cik pa Nzambe, ki ayi me Yesu. Revelation 14:9–12.

Alur matidi

Tyen lok ma aa ki Latin pi nying ‘Milan’ obedo ni tyer i dyer pa piny ma papat. I dyer pa east ki west, i mwaka 313, Constantine ma oa i west onongo mito rwom me kany ki Licinius ma oa i east. Cik no onenyo temo me rwate east ki west, dok cik no ginywako kede i nyom me cing rwom, ka nyare ma gikwanyo kacel ki Constantine, ma nyinge Constantia, onyomo Licinius. Ento calo nyom me cing rwom ma mukwongo i Daniel apar ki acel i kin jo Seleucid pa north ki Ptolemy pa south, nyom no gicako ni bino towo, pien lok me kare macon no otim atir ma waco ni, ‘east obedo east, ki west obedo west, dok pe dong co aryo no gibino rwate.’

Higa “330” kinywolo ka acel i Daniel abicel acel wok i namba abicel angwen, abicel abiriyo, kacel ki abicel abongwen. Man tye kawo mwaka abicel abiriyo ma aa i 313 nio i 330 i nyororo pa porofeto me Daniel abicel acel, dok pien miti pa porofeto, en nyuto ni kwano me rwate ma obedo yubo cing me nyom i yoo maracel me kongo ki kumeno i 313, en rwate calo paralel ki nyom me rwate me acel i kabedo acel i cura meno.

“Lok pa adyeri ki acel i buk Daniel otyeko tye cok me donyo i pwonyne ducu. Yamo mapol me gin ma otime ka tye ka cobo lok pa adyeri man bino dong kelo ducu dokete.” Manuscript Releases, number 13, 394.

Antiochus II Theos, ma orito 261–246 BC, okwanyo dakone me acel Laodice I pi Berenice, nyare Ptolemy II Philadelphus ma oa i Misiri. Nyom man obedo butwero me kuc ma ogiko Lweny me Syria me Ariyo i 252 BC. Ka dong Constantine oloyo Licinius i 324, nyom no otyeko, calo bene nyom me Antiochus ki Bernice otyeko, ka Laodice, dako me acel, opoyo Antiochus ki yat i 246 BC. Nyom ma otito giko me Lweny me Syria me ariyo, ki neko me Antiochus, dok lacen Bernice, nyare, ki jo Misiri ma bene obedo kwede, otito cako me Lweny me Syria me adek. Nyom me cik me 313 ogiko kare me lubwoc ma kilwongo i tyer me kanisa me Smyrna, dok ocako kare me gonyo ma kilwongo i tyer me kanisa me Pergamos.

Nyom me acaki i caku kwone me Seleucid obedo cal me nyom me cikke i agiki me twero me Seleucid, ka Antiochus Madit ominyo nyare Cleopatra I bot Ptolemy V Epiphanes. Nyom no otimme i Raphia i mwaka 193 BC, ento cikke no opwod cekewec, macalo nyom me cikke mukwongo ma obedo kin kabaka me anyim ki kabaka me anyom. Nyom me cikke me alpha ki

omega me twero me Seleucid, gitye ka calo nyom me cikke ma kivoro ikom lacen i istoria me porofeto me Daniel apar ki acel, ka Octavian omino nyaminne Octavia Minor bot Mark Antony i mwaka 40 BC. Mark Antony ki Octavian gubedo i lwooro me twero ikom kabedo me abicel me cukul ki me abicel me ipiny me Roma ma ocake i mwaka 44 BC ka Julius Caesar gubalo kwone. Cikke me Brundisium guketo i nyim ikom nyom no i mwaka 40 BC, dok mwaka aboro lacen i mwaka 32 BC Mark Antony oculu Octavia i yo me cik, kany dok omiyo lweny me Actium otimme i mwaka 31 BC, ka kun Mark Antony ki Cleopatra, (Cleopatra me agiki tutwal) gubino i agiki.

Karata pa nyom me omega me Ker pa Seleucid ocako Cleopatra mukwongo ma onyuto kit ma Cleopatra me agiki, ma nyoro pa dogola ne otwero cweyo ayom me kubore ki karata pa nyom me alpha me Ker pa Roma i mwaka 40 BC. Nyom pa karata mag cing acel acel adek meno onyuto nyom pa karata me Kacung pa Milan. Kacung pa Milan ociko acakki pa atem me profesii, en nyuto cing me profesii, ociko ka lok odoko ki i Kanisa ma atir ka doko Kanisa ma pe atir, pi meno tye ka rwatte ki apwoyo me adok me abiro ma aa ki i abiro. Ociko nyom pa karata ma giko lweny, nio wang ma kwanyo nyom pa karata meno obedo, ci pi meno ociko acakki pa lweny. I nyom aryo me Roma, kwanyo nyom olwongo rwatte pa ker. Mwaka 313 bene ociko kucok pa camp me Exeter kama lok me cako poro cwari me “Midnight Cry” ocako ka dok omedo wa i dog cel me October 22.

Wan wabedo ka twogo piny i kom adwogi man i nyuto ma bino.