

TEMO JONABI



"Osiepena mageno kik uyie roho duto, to temgiuru mondo ufwenygi ka bende gia kuom Nyasaye nikech jonabi mag miriambo mathoth osebiro e piny koni gi koni"

(1 Johana 4:1)

Kinde duto Nyasaye osebedo gi jonabi ma tayo ogandane e yo makare. Kata kamano, ok ni ji duto ma wacho ni gin jonabi oseoorgi gi Nyasaye.

Ne nitie kata jonabi madieri ma, nikech gombo mar yudo pesa, ne owuok e tijgi kendo ne gibedo jonabi mag miriambo. Mae ne otimore ne Shemaya, mane oyie asoya mondo otem miyo Nehemia otim richo (Nehe. 6:10-13).

Ere kaka wanyalo ng'eyo pogruok mantie e kind jonabi madieri kod jonabi mag miriambo? En puonj mane ma Biblos miyowa mondo wang'e pogruok mantie e kindgi?





- Gik matimore mohewo mar dhano
- Winjruok makare gi Biblos
- Ting'o Kristo malo
- Lokruok maber
- Weche mokor mane ochopo kare

GIK MATIMORE MOHEWO MAR DHANO

"Achalo gi misumba mochung' e nyim ruodhe. Koro ere kaka dalos kodi, to aonge gi teko kata muya modong' e denda?" (Daniel 10:17)



Tich mar janabi kinde mang'eny luwore gi gik matimore mohewo mar dhano, bed ni gin ma oko (ranyisi), kata ma nyisore kuom janabi owuon.

Gik matimore oko ma nigi teko moloyo mar dhano



Elija nonyiso ni tichne mar janabi en adiera kuom luongo mach oa e polo owang' joma ok oyie (2 Ruodhi 1:10)



Kaluwore gi wach mane owach gi janabi moro mane ok ong'e nyinge, kendo-mar-misango mar nyiseche manono mane ni Bethel nobarore (1 Ruodhi 13:5)

Gik matimore kuom janabi ma nigi teko moloyo mar dhano

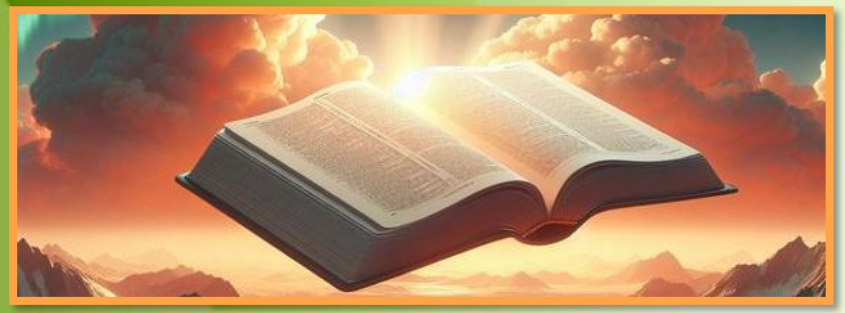


Teko Daniel norumo kendo ne ok oyue e kinde mane en e fweny (Dan.10:17)



Jaote Johana nopodho piny ka ng'at mosetho bang' yudo fweny (Fweny 1:17)

Gik ma timore gi teko ma malo moloyo mar dhano, kuomgi giwegi, ok nyis ni janabi en maradiera. Jonabi mag miriambo bende nyalo timo ranyisi mohewo mar dhano kokalo kuom teko mar jasigu (Fweny 13:13).



WINJRUOK MAKARE GI BIBLOS

"Adier, ji nyalo wachonu weche makamago, to kata kamano gima giwacho onge tich." (Isaya 8:20)



Isaya 8:20 nyiso maler rapim mar temo adiera mar janabi: nyaka obed koluwore gi chik, Chike Apar; kendo gi neno, fweny ma chien kokalo kuom jonabi.

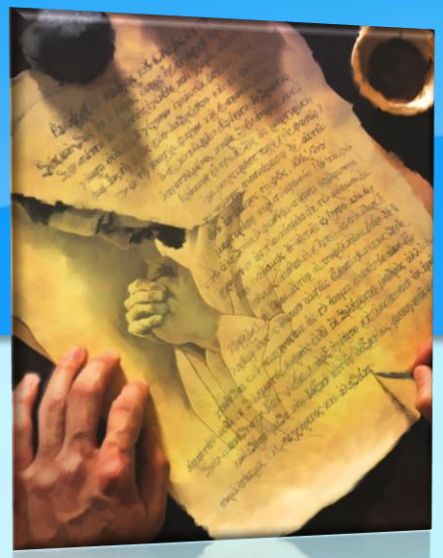
Nyasaye osenyiso rieko mare kokalo kuom jonabi kaluwore gi nyalo ma ogandane nigo mar winjo tiend wechego. Mano ong'ere kaka "adiera ma medore."

Omiyo, tieng' ka tieng' osebedo gi "adiera mare ma sani" (2 Petro 1:12). To, nikech Nyasaye ema lando adierani—kendo ok olokre (Jakobo 1:17)—fweny manyien ka fweny manyien bedo gi winjruok gi fweny motelo (Jeremia 28:8).

Kuom mano, janabi moro amora ma wachne dhi ataro gi puonj mag Biblos en janabi ma jamriambo (R.Chik 13:1-3).







TING'O KRISTO MALO

"To ng'ato ang'ata ma ok hul ni Yesu nobiro e ringruok onge gi Roho mar Nyasaye. Mano e tich ma Jasik Kristo tiyo. Usewinjo ni Jasiguno onego bi, to kata mana koroni enie piny." (1 Johana 4:3)

Janabi moro amora ma kwedo ngima Yesu maradier e piny, kata ma ok okete kaka ng'at man e chuny otene, en janabi ma jamriambo (1 Johana 4:3).

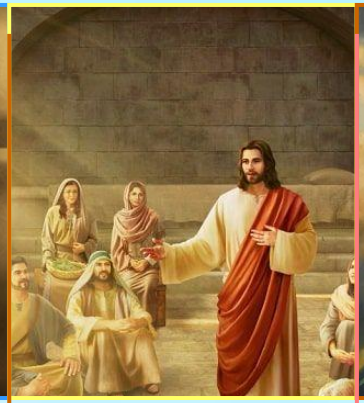
Kaluwore gi wachni, janabi madiera oyie gi adieragi mag Yesu:



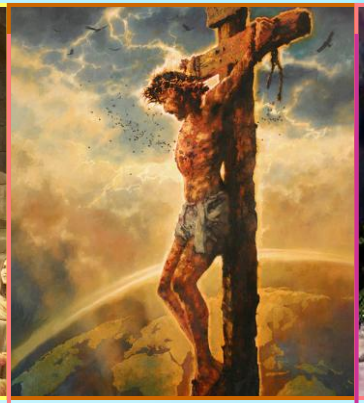
En Nyasaye



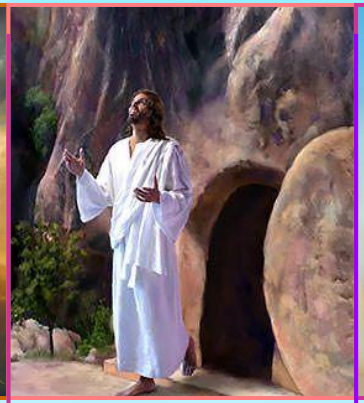
Dokone dhano



Ngimane maler



Thone magolo richo



Chierne



Tije kaka jadolo e polo



Duoke mar ariyo

Jonabi ma ting'o Yesu malo ok bi temo loso jolupgi giwegi kata ting'ore malo gin giwegi (Joote 4:12). Gibiro bedo moikore mar tiyo kendo ok gibi kawo thuolo mar mayo jogo ma oorgi mondo gitinegi (Mariko 9:35; Johana 13:16).

LOKRUOK MABER

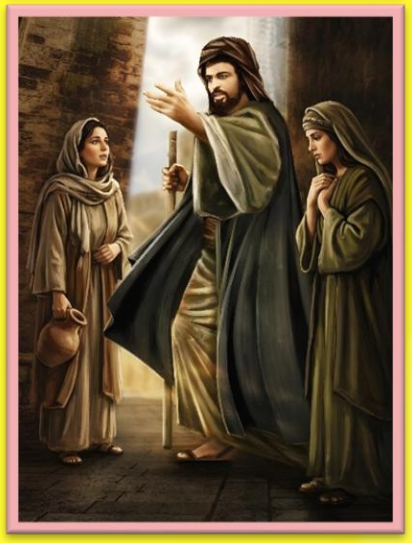
"Beduru motang' gi jonabi mag miriambo, mabiro iru korwaore gi lep rombe, to chutho gin mana ondiegi mangemo! Unung'e joma kamago mana gi olemo ma ginyago. Bende ji nyalo pono olemb mzabibu kuom kudho? Koso digipon ng'owo kuom oriang', ka ok mana kuom yiend olemo?" (Mathayo 7:15-16)

Kaluwore gi Yesu, jonabi inyalo fweny kuom olembgi (Math. 7:15-16). Olemogi gin tieng' ariyo, kendo nyaka gibed gi gik mabeyo.



Olemb ote

Ote janabi madiera konyo, jiwo, kendo duogo chuny (1 Kor. 14:3).



Olemb jaote

Ngima mar janabi nyaka luwre gi puonj mowinjore. Kuom ranyisi, ok onyal dak e yo ma opogore maler gi chik moro amora kuom Chike Apar (Juda 1:16).











Kaka dhano ma nyalo timo richo, jonabi ne nyalo ketho kendo timo richo: Jona noringo oa kuom Nyasaye; Paulo nong'ado bura ma ok kare ni Johana Mariko; Petro notimore ka gima odak kaka Ja-Yahudi. To mano ne ok en kaka ngimagi ne chalo.

WECHE MOKOR MANE OCHOPO KARE



"To ubiro ng'eyo ka janabi ma koro wach kue en janabi ma Ruoth Nyasaye oseoro adier, mana ka gik ma okoro otimore. " (Jeremia 28:9)



Tich mar janabi oriwre gi lando gik ma biro timore e kinde mabiro (okor). Omiyo, yo mayot mar pogo jonabi en: ka wach mane okorno otimore, to janabino en madiera (Jer. 28:9); ka wachno ok ochopo kare, to janabino en ja miriambo (R.Chik. 18:22).

Kata kamano, yorni mar ng'ado wach nigi weche moko ma nyaka wang'e maber.

Ka gimoro maber olandi e kinde mabiro machiegni, nyaka otimre kinde duto (Jer. 28:1-4, 15-17)



Kapo ni gimoro maber olandi ni biro timore e kinde mabiro mabor, onyalo timore kata ok onyal timore nikech oyiengore kuom gimoro (kaka kor mag Isaya kuom ngima maber mar Israel e kinde mabiro mane oyiengore kuom yie ka oyie Mesia).



Kor ma nyiso gik maricho ma biro timore seche moko ok timre nikech giyiengore kuom gik mamoko. Ka nitie lokruok mar chuny, gik ma biro timore lokore (kaka ne otimore ne Ninive bang' lendo mar Jona).



“Roho ne ok ochiw—bende ok nyal chiwe— mondo okaw kar Biblos; nikech Ndiko wacho maler ni wach Nyasaye e rang’iny ma nyaka temgo puonj duto kod lony duto ma ng’ato nigo.”

E. G. W. (The Great Controversy, p. 7)

“Wuond mogik chuth mar Satan biro bedo mar keto neno mar Roho mar Nyasaye obed ka gima onge tich. “Oganda ma wach Nyasaye ok fwenyrene en oganda molal” (Ngeche 29:18). Satan biro tiyo gi rieko, e yore mopogore opogore kendo kokalo kuom riwruoge mopogore opogore, mondo oketh yie ma oganda Nyasaye ma odong’ nigo kuom neno mar adier. Obiro kelo fweny ma miriambo mondo owuond ji, kendo obiro riwo miriambo kod adiera, kendo obiro miyo ji jok gi wach mar fweny ma gimoro amora ma nigi nying fweny gineno kaka hero gimoro mokalo tong’; to chunje mochung’ e adiera, ka gipimo miriambo kod adiera, biro bedo gi nyalo mar ng’eyo pogruok e kindgi.”

E. G. W. (Selected Messages, book 2, p. 78)

APPENDIX: ELLEN G. WHITE ACCEPTED AS A PROPHET

Before accepting Ellen G. White as a true prophet, Adventists compared her person and her message with the biblical guidelines that allow the identification of true prophets.

SUPERNATURAL EVENTS	During her visions, Ellen displayed several supernatural events such as shortness of breath, or physical strength superior to normal (holding a heavy family Bible aloft for hours with one hand).
HARMONY WITH THE BIBLE	We cannot find anything in her writings that contradicts the biblical message. She herself always urged the study of the Bible and asked that her writings be examined in its light.
EXALTATION OF CHRIST	His central message was the same from the beginning: Christ and Christ alone.
POSITIVE IMPACT	Both those who knew her personally and those of us who have read her writings can confirm that her influence has been positive for our Christian experience.
FULFILLED PROPHECIES	For example, the prolonged American Civil War (forecast in 1861); or the fire that destroyed the Review & Herald facilities (forecast in 1901 and fulfilled in 1902).