

Bhuku ra Daniele - Nomboro Imwe-Mazana Mashanu##

Tafsiri ya Ezekieli 37 na Umuhimu Wake kwa Siku za Mwisho

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Shure mekunge Ezekieri atsanangura nzira yokuti ndudzi mbiri dziitwe rumwe, anobva azivisa kuti rudzi irworwo ruchatongwa na Mambo Dhavhidhi, uye kuti Iye achapinda musungano navo, uye kuti tabhenakeri Yake ichava navo.

Uye havachazozvisvibisizve nezvifananidzo zvavo, kana nezvinonyangadza zvavo, kana nekumwe kudarika kwavo kupi nokupi; asi ndichavaponesa ndichivabudisa munzvimbo dzavo dzose dzavaigara, madzakatadzira, uye ndichavanatsa; saizvozvo vachava vanhu vangu, uye ini ndichava Mwari wavo. Uye Dhavhidhi muranda wangu achava mambo pamusoro pavo; uye vose vachava nomufudzi mumwe; ivo vachafambawo mukutonga kwangu, nokuchengeta zvirevo zvangu, nokuzviita. Uye vachagara munyika yandakapa Jakobho muranda wangu, maigara madzibaba enyu; uye vachagaramo, ivo, navana vavo, navana vavana vavo nokusingaperi; uye Dhavhidhi muranda wangu achava muchinda wavo nokusingaperi. Uyezve ndichaita sungano yorugare navo; ichava sungano isingaperi navo; uye ndichavaisa, nokuvawanza, uye ndichaisa nzvimbo yangu tsvene pakati pavo nokusingaperi. Tabhenakeri rangu richavapowo; hongu, ini ndichava Mwari wavo, uye ivo vachava vanhu vangu. Uye vahedheni vachaziva kuti ini Jehovha ndinonatsa Israeri, kana nzvimbo yangu tsvene yava pakati pavo nokusingaperi. Ezekieri 37:23–28.

Isahluko samashumi amathathu anesikhombisa sikaHezekeli sinikeza ukwethulwa okuningiliziwe kakhulu kokubekwa uphawu kwabakhulu abayizinkulungwane eziyikhulu namashumi amane nane. Izinti ezimbili ezizakuba yisizwe esisodwa lapho ubuNkulunkulu buhlanganiswa nobuntu, futhi ziyakuba lenkosi phezu kwazo. Leso sizwe esisodwa liyibandla likaNkulunkulu lezinsuku zokugcina, elingabakhulu abayizinkulungwane eziyikhulu namashumi amane nane. Lezo zinti ezimbili ziyizikhathi ezimbili zokuhlakazeka kwemibuso yasenyakatho neyaseningizimu ka-Israyeli. Lezo zinti ezimbili yilabo uPhawuli abachaza ngokuthi “umzimba,” lapho futhi echaza uKristu ngokuthi “inhloko” yalowo mzimba. UHezekeli uchaza “inhloko” kaPhawuli ngokuthi “inkosi uDavide,” kuthi “umzimba” awuchaze ngokuthi “isizwe esisodwa.”

Mushumo wakapiwa kuAdventismu muna 1856, sezvazvinomiririrwa nenhevedzano isina kupedzwa yaHiram Edson pamusoro pe“nguva nomwe” muna 1856, Edson anonongedzera kuna Isaya, chitsauko chechinomwe, chiporofita chemakore makumi matanhatu namashanu sechinhu cheBhaibheri chinorehwa pakutsinhira nzvimbo dzokutangira dzenguva dzose mbiri dze“nguva nomwe.” Chiporofita chenguva chemakore makumi matanhatu namashanu chinouiswa mumamiriro ezvinhu ane chakavanzika, akafanana nendima dziri mubhuku raZvakazarurwa dzinoti, “ane nzeve, ngaanzwe.” Kana une meso anogona kuona, nenzeve dzinogona kunzwisisa, pane chinhu chinoshamisa kwazvo mundima iyoyo.

Ngokuba inhloko yaseSiriya yiDamaseko, nenhloko yeDamaseko nguRezini; kuthi eminyakeni engamashumi ayisithupha nanhlano u-Efrayimi aphihlizwe, angabe esaba yisizwe. Inhloko ka-Efrayimi yiSamariya, nenhloko yeSamariya iyindodana kaRemaliya. Uma ningakholwa, impela aniyikumiswa niqine. Isaya 7:8, 9.

Umprofita weminyaka engamatshumi ayisithupha lanhlano waqala ngo-742 BC, njalo phakathi kwaleyo minyaka engamatshumi ayisithupha lanhlano, eminyakeni elitshumi lesificaminwembili kamuva, ngo-723 BC, umbuso wasenyakatho ka-Israyeli wathunjelwa e-Asiriya; kwathi lapho leyo minyaka isiphela ngo-677 BC, uManase wathunjelwa eBhabhiloni. Leyo minyaka engamatshumi ayisithupha lanhlano yaphinda yamelwa ekugcwalisekeni kokuphela kokuhlakazeka kwezizwe zombili, ezazizakuba luhlanga olulodwa endabeni kaHezekeli. Yaphawula, ngokulandelana, iminyaka ka-1798, 1844, lo-1863. Emavesini achaza umlayezo owenqatshwa ngo-1863 kukhona isambulo esikhethekileyo sesiprofetho, lapho umprofita ebekwe khona.

Ndivumbulutso ya leswaku “nhloko” ya tiko i doroba-ra-nkulu ra rona, naswona “nhloko” ya doroba-ra-nkulu i hosi. Yi nyika timbhoni timbirhi eka ndivumbulutso leyi, kutani yi hetelela vuprofeta hinkwabyo ni ndivumbulutso hi xihundla lexi nge: “Loko mi nga tshembi, hakunene a mi nge tiyiseki.” Loko mi nga tshembi leswaku hosi i nhloko, ni leswaku nhloko i doroba-ra-nkulu, kutani a mi nge tiyiseki.

Taifa la Ezekieli linalozalishwa kwa kuunganisha vijiti viwili vya falme za kaskazini na kusini, lilipaswa kuwa na mfalme, ambaye ni kichwa, ambaye ni mji mkuu wa taifa hilo. Kifungu chote cha Ezekieli kinanena juu ya tabia za kinabii za kutiwa muhuri kwa wale mia moja arobaini na nne elfu, jambo linalowakilisha kuunganishwa pamoja kwa Uungu na ubinadamu katika kipindi cha mlilo wa tarumbeta ya saba ya Uislamu ya ole ya tatu.

Mazuva ekuridzwa kweHwamanda yeChinomwe, muna Zvakazarurwa chitsauko chegumi, akatanga pakange pava kuda kuva “nguva isisipo,” iro raiva zuva ra22 Gumiguru, 1844, apo mutumwa wechitatu akasvika. Panguva iyoyo Johani akanzwa kuvava kwezuvu iroro, uye ipapo-ipapo akauzwa kuyera temberi, asi kusiya nhorondo yemakore ane chiuru nemazana maviri namakumi matanhatu yokutsikwa-tsikwa kwenzvimbo tsvene neuto, nokuti nguva iyoyo yakanga yakapiwa kuvaHedheni.

Zvino mutumwa wandakaona amire pamusoro pegungwa nepamusoro penyika akasimudzira ruoko rwake kudenga, akapika naIye anorarama nokusingaperi-peri, akasika denga nezvinhu zviriri mariri, nenyika nezvinhu zviriri mairi, negungwa nezvinhu zviriri mariri, kuti nguva haichazovipozve; asi mumazuva enzwi romutumwa wechinomwe, paachatanga kuridza hwamanda, chakavanzika chaMwari chichapedziswa, sezvaakazivisa kuvashumiri vake, vaporofita. Zvino inzwi randakanzwa richibva kudenga rakataura neni zvakare, richiti, Enda utore kabhuku kakazaruka kuri muruoko rwomutumwa amire pamusoro pegungwa nepamusoro penyika.

Ndzi ya eka ntsami, ndzi ku eka yena: “Ndzi nyike buku leyitsongo.” Kutani a ku eka mina: “Yi teke, u yi dya hinkwayo; yi ta endla khwiri ra wena ku bava, kambe enon’wini wa wena yi ta nandziha ku fana ni vulombe.” Kutani ndzi teka buku leyitsongo evokweni ra ntsami, ndzi yi

dya hinkwayo; naswona enon'wini wa mina a yi nandziha ku fana ni vulombe; kambe kuteloko ndzi yi dyile, khwiri ra mina ri va ni ku bava. Kutani a ku eka mina: "U fanele ku tlhela u profeta emahlweni ka vanhu vo tala, ni matiko, ni tindzimi, ni tihosi." Kutani ndzi nyikiwa lihlanga leri fanaka ni nhonga; naswona ntsumi yi yima, yi ku: "Pfuka, u pima tempele ra Xikwembu, ni alitari, ni lava gandzelaka kona. Kambe rivala leri nga ehandle ka tempele u ri siya, u nga ri pimi; hikuva ri nyikiwile eka Vamatiko; naswona muti lowo kwetsima va ta wu kandziya hi milenge tin'hweti ta makume mune na timbirhi." Nhlavutelo 10:5–11:2.

Tembere iro Johane aifanira kuyera musi wa 22 Gumiguru 1844, ndiyo tembere yaiva navanamati "mukati mayo." Ruvanze rwacho rwaifanira kusiyiwa parutivi. Tembere ine aritari, uyezve ine vanamati mukati mayo, ndiyo nzvimbo tsvene yesanctuary yokudenga. Kwaiva nearitari muruvanze, asi iyo yaifanira kusiyiwa parutivi; saka imwe chete aritari yasara musanctuary yaMwari ndiyo aritari yezvinonhuhwira iri muNzvimbo Tsvene. Pakusvika kwengirozi yechitatu muna 1844, uko kwakafananidzira kusvika kwengirozi yechitatu pakutanga kwenguva yokuiswa chisimbiso musi wa 11 Gunyana 2001, tembere yacho yaingova namakamuri maviri chete.

Nzvimbo Tsvene yakanga iri chiratidzo cheChechi, iyo Pauro anotsanangura somuviri, uye Nzvimbo Tsvenetsvene yakanga iri chiratidzo chomusoro womuviri. Nzvimbo Tsvene chiratidzo chouvanhu, uye Nzvimbo Tsvenetsvene chiratidzo chouMwari. Aritari, noutsu hwakakwira kubva paaritari, hukasimuka hukapinda muNzvimbo Tsvenetsvene, zvinomiririra poindi apo uvanhu hwakabatana nouMwari. Vanhu vanogona chete kupinda muNzvimbo Tsvenetsvene nokutenda, asi ruzivo rwavanhu vakatendeka runowanikwa muNzvimbo Tsvene.

Imomo vanofanira kudya Shoko raMwari, sezvinomiririrwa nezvingwa zviripatafura yechingwa chokuratidza. Imomo vanofanira kurega chiedza chavo chichivhenekera pamberi pavanhu, nokukudza Baba vavo vokudenga, sezvinomiririrwa nechigadziko chemwenje chine matavi manomwe, chatinoziviswa kuti chinomirira Kereke. Imomo vanofanira kubatana noumwari sezvo minyengetero yavo ichikwira, pamwe chete nokunaka kwaKristu, ichipinda pamberi chaipo poUmwari.

Kubva muna 1798 kusvika muna 1844, Mugadziri weTembera akasimudza tembera younhu yaaida kubatanidza netembera Yake youmwari, asi vanhu vakamukira. Kubva muna 2001, ari kusimudzazve tembera younhu, inomiririrwa sevane zviuru zana namakumi mana nezvina. Maererano naEzekieri, "mambo Dhavhidhi" ndiye achabata ushe pamusoro porudzi, rwunoshandurwa kubva mumupata wamapfupa akaoma akafa eRaodhikia, ruchiva hondo ine simba inosimudzwa sechiratidzo panguva yomutemo weSvondo uri kuuya nokukurumidza.

Umambo hwokumaodzanyemba hwaJudha ndihwo hwaiva neguta guru reJerusarema, uye rudzi, mambo, neguta guru zvinomiririra "musoro." Zvirokwazvo kana muchitenda, muchasimbiswa. Muukama huripo pakati poumambo hwokumusoro nouchokumaodzanyemba, Judha ndiye "musoro"; ndimo maiva neguta guru, uye ndiro guta rakasarudzwa naIshe kuti aise zita ravo. Umambo hwokumusoro hwaiva "muviri." Nemhaka yokutsauka kwaSoromoni, Ishe vakamutsira Soromoni vavengi. Mumwe wavavengi ivavo aiva Jerobhoamu, akazova mambo wokutanga woumambo hwokumusoro hweIsraeri hwakanga hwakamukana.

Zvino Jerobhoamu mwanakomana waNebhati, muEfurati weZeredha, muranda waSoromoni, zita ramai vake riri Zerua, chirikadzi, iyeyuwo akasimudzira ruoko rwake kuzorwa namambo. Uye ichi ndicho chakaita kuti asimudzire ruoko rwake kuzorwa namambo: Soromoni wakavaka Miro, akagadzirisazve pakaputsika paguta raDhavhidhi baba vake. Uye murume uyu Jerobhoamu wakanga ari gamba rine simba; Soromoni paakaona jaya iri kuti raishingaira, akariisa kuti rive mutariri wezvose zvaibatwa neimba yaJosefa. Zvino zvakaitika panguva iyoyo, Jerobhoamu paakabuda muJerusarema, kuti muporofita Ahija muShiro akamuwana munzira; iye wakanga akafuka nguo itsva; uye vari vaviri vavo vari voga musango. Ahija akabata nguo itsva yakanga iri paari, akaibvarura kuita zvidimbu gumi nezviviri; akati kuna Jerobhoamu, Zvitore zvidimbu gumi; nokuti zvanzi naJehovha, Mwari waIsraeri, Tarira, ndichabvarura ushe ndichahubvisa muruoko rwaSoromoni, ndikupe marudzi gumi; (asi iye achava norudzi rumwe nokuda kwomuranda wangu Dhavhidhi, uye nokuda kweJerusarema, guta randakatsaurira pakati pamarudzi ose aIsraeri:)

Nokuti vandisiya, vakanamata Ashtoreti mwarikadzi wamwari wavaZidhoniya, naKemoshi mwari wavaMoabhu, naMilikomu mwari wavana vaAmoni, uye havana kufamba munzira dzangu, kuita zvakarurama pamberi pangu, nokuchengeta zvirevo zvangu nemitongo yangu, sezvakaitwa naDhavhidhi baba vake. Kunyange zvakadaro handizobvisi umambo hwose muruoko rwake; asi ndichamuita muchinda mazuva ose oupenyu hwake nokuda kwaDhavhidhi muranda wangu, wandakasarudza, nokuti akachengeta mirayiro yangu nezvirevo zvangu. Asi ndichabvisa umambo muruoko rwomwanakomana wake, ndigohupa kwauri, iwo marudzi gumi. Asi kumwanakomana wake ndichapa rudzi rumwe, kuti Dhavhidhi muranda wangu agare ane chiedza pamberi pangu nguva dzose muJerusarema, guta randakazvisarudzira kuti ndiise zita rangu imomo. 1 Madzimambo 11:26–36.

Rudzi rwakagadzirwa apo Ezekieri akabatanidza tsvimbo mbiri rwaifanira kuva na“Dhavhidhi” samambo, uye Dhavhidhi aitonga ari muJerusarema, iro guta guru rakasarudzwa naMwari kuti aise zita Rake mariri. Marudzi gumi okuchamhembe akanga ari chiratidzo chomutumbi, uye Jerusarema chakanga chiri chiratidzo chomusoro. Nemhaka yezvivi zvaManase, Judha akatapwa akaendeswa kuBhabhironi muna 677 BC, nokudaro zvichitanga kupararira kwe“nguva nomwe” pamusoro poushe hwokumaodzanyemba. Panguva iyoyo Ishe akaramba Jerusarema.

නමුත් මනාස්සමේ ඔහු උදෙසා ඇති කළ සියලු උද්දීපන හමේනුවනේ යුදාට වීරුද්ධව ඔහුගමේ කමෝපය දැල්වූ මහත් උදහසමේ දාරුණිකයන් ස්වාමීන්වහන්සමේ හැරී ගියමේ නැත. තවද ස්වාමීන්වහන්සමේ මසෙමේ පැවසූ සමේක: “මම ඉශ්රායලේ ඉවත් කළාක් මනේ යුදාද මාගමේ දෘෂ්ටිය ඉදිරියනේ ඉවත් කරමි; තවද මම තමෝරාගත් මමේ යලෙසලමේ නගරයන්, ‘මාගමේ නාමය එහි වමේ’ යැයි මා කී ගෘහයන් ඒරතික්ෂමේප කරමි.” 2 රාජාවලිය 23:26, 27.

Kwanga kuri mu “nzu” i Yerusalemu aho Yahisemo gushyira izina rye, kandi umujiyi n’inzu byaranzwe no kwangwa, ariko Zekariya yatanze isezerano ry’uko Uwiteka azongera guhitamo Yerusalemu.

එවිට සම්දාණන්වහන්සමේගමේ දූතයා උත්තර දමේන් මසෙමේ කීවමේය: “සමේනාධීපති සම්දාණන්වහන්ස, ඔබ වහන්සමේ කමෙහි කමෝපව සිටි මමේ හැන්තෑ අවුරුදු කාලය තුළ යලෙසලමටත් යුදා නගරවලටත් ඔබ වහන්සමේ දයාව

නොදකින්නේ නව කොපමණ කාලයක්ද?” එවිට සම්දාණන්වහන්සේ මා සමඟ කතා කළ දූතයාට යහපත් වචනද සැනසීමේ වචනද ඒරකාශ කළ සේක. එවිට මා සමඟ සංවාද කළ දූතයා මට මසෙයේ කීවේය: “සරෝෂා කරමින් මසෙයේ කියන්න: ‘සරෝනාධිපති සම්දාණන්වහන්සේ මසෙයේ වදාරන සේක: මම යුදෙව්වෙකු සඳහාත් සියරෝනය සඳහාත් මහත් ඊර්ෂ්‍යාවකින් ඊර්ෂ්‍යා වමේ. නවද සුවසේ සිටින ජාතීන් කෙරෙහි මම ඉතාමත් අතිශයින් උදහස්ව සිටිමි; මක්නිසාද මම ස්වල්පයක් පමණක් උදහස්ව සිටියමේ, නමුත් ඔවුහු පීඩාව වැඩි කිරීමට සහාය වූහ. එබැවින් සම්දාණන්වහන්සේ මසෙයේ වදාරන සේක: මම දයාවලින් යුතුව යුදෙව්වෙකුට නැවත පැමිණියමේ; සරෝනාධිපති සම්දාණන්වහන්සේ වදාරන සේක, මාගේ ගෘහය එහි ගෞරවනුගෙන්නේය, යුදෙව්වෙකු මන මිනුම් රුහුණිය දිගහරිනු ලබන්නේය.’”

“Dana achidanidzawo, uchiti, Zvanzi naJehovha wehondo: Maguta angu achapararirazve nokuda kwokubudirira; uye Jehovha achanyaradzazve Zioni, uye achasarudzazve Jerusarema. Ipapo ndakasimudza meso angu ndikatarira, uye tarira, nyanga ina. Ndikati kumutumwa waitaura neni, Izvi ndizvo zvipi? Iye akandipindura, akati, Idzi ndidzo nyanga dzakaparadzira Judha, Israeri, neJerusarema. Zvino Jehovha akandiratzawo vapfuri vana. Ipapo ndikati, Ava vauyirei? Iye akataura, achiti, Idzi ndidzo nyanga dzakaparadzira Judha, zvokuti hakuna munhu akasimudza musoro wake; asi ava vauya kuzodzityisa, kudzinga nyanga dzavaHedheni, dzakasimudza nyanga yadzo pamusoro penyika yaJudha kuti dziiparadzire.”

Ndzi tlhele ndzi tlakusa mahlo ya mina, ndzi languta; kutani waswivo, munhu a ri ni ngoti yo pima evokweni ra yena. Kutani ndzi ku: “U ya kwihl?” A ku eka mina: “Ndzi ya pima Yerusalema, leswaku ndzi vona ku anama ka rona ni ku leha ka rona.” Kutani waswivo, ntsumi leyi a vulavula na mina yi huma, kutani ntsumi yin’wana yi huma ku ya hlangana na yona, yi ku eka yona: “Tsutsuma, u ya byela jaha leri, u ku: ‘Yerusalema yi ta akiwela ku fana ni miti leyi nga riki na makhumbi hikwalaho ka vuningi bya vanhu ni swifuwo leswi nga ta va eka yona. Hikuva mina,’ ku vula Yehovha, ‘ndzi ta va rirhangu ra ndzilo ku yi rhendzela hinkwako, naswona ndzi ta va ku vangama exikarhi ka yona.’” “Hoyoo! Hoyoo! Humani, mi baleka etikweni ra le n’walungu,” ku vula Yehovha, “hikuva ndzi mi hangalasile ku fana ni mimoya ya mune ya matilo,” ku vula Yehovha. “Tihlamuleni, n’wina Siyoni, n’wina mi tshamaka ni nhwanyana wa Babilona.” Hikuva Yehovha wa mavandla u vula leswi: “Endzhaku ka ku vangama u ndzi rhumile eka matiko lawa ma mi phangeke; hikuva loyi a mi khumbaka u khumba ribebetana ra tihlo ra yena.”

Nokuti, tarisa, ndichavazungunusira ruoko rwangu, uye vachava chinhu chokupambwa kuvaranda vavo; zvino muchaziva kuti Jehovha wehondo ndiye andituma. Imbai uye mufare, iwe mwanasikana weZioni; nokuti, tarira, ndinouya, uye ndichagara pakati pako, ndizvo zvinotaura Jehovha. Uye ndudzi zhinji dzichabatanidzwa kuna Jehovha nezuva iro, uye dzichava vanhu vangu; uye ndichagara pakati pako, zvino uchaziva kuti Jehovha wehondo ndiye andituma kwauri. Uye Jehovha achagara nhaka yaJudha, mugove wake munyika tsvene, uye achasarudzazve Jerusarema. Nyararai, imi mose vane nyama, pamberi paJehovha; nokuti amuka kubva paugaro hwake hutsvene. Zekaria 1:12–2:13.

Zvitsidzo zvaIshe zvekuzosarudzazve Jerusarema zvakazadzikiswa apo Israeri yekare yakavakazve Jerusarema mushure mekutapwa kwayo muBhabhironi, asi vaporofita vanotaura zvikuru pamusoro pamazuva okupedzisira kupfuura mazuva avairarama maari. Ishe “akamutswa achibva mutemberi yake tsvene,” musu wa22 Gumiguru, 1844, apo akasimuka akabva paNzvimbo Tsvene akaenda paNzvimbo Tsvene-tsvene, panguva iyo “nyama yose” yaifanira “kunyarara” pamberi paShe,” nokuti Zuva Rokuyanana rechimiro chaicho rakanga rasvika, zvichienderana naHabhakuki 2:20.

Asi Jehovha ari mutemberi yake tsvene; nyika yose ngainyarare pamberi pake. Habhakuki 2:20.

Panguva iyoyo, Johane muchitsauko chegumi nerimwe chaZvakazarurwa akaudzwa kuyera temberi, iyo Zekaria akaona paaka “simudzazve” “meso” ake, akatarira, uye tarira, munhu akanga ane rwodzi rwokuyera muruoko rwake. Zvino Zekaria akati, “Munoenda kupi?” Uye Johane akati kuna Zekaria, “Kuyera Jerusarema, kuti ndione upamhi hwaro, uye kuti urefu hwaro hwakadini.” Nhorooondo yokuvakwazve kweJerusarema mushure mokutapwa kwamakore makumi manomwe, uye nhorooondo yakatanga muna 1798 asi ikaguma mukupandukira pakasvika ngirozi yechitatu muna 1844, zvose zviri zviriviri zvinoratidza basa rikatanga musu waGunyana 11, 2001.

Ubukhosi obusemazantsi, isixeko saseYerusalem, kunye nokumkani uDavide, zonke zingulo “ntloko” apho isimilo sikaThixo simele ukubonakaliswa khona. Ubukhosi obusemantla bumela “umzimba”, yaye xa iNkosi yagqiba ekubeni iphinde “ibe nenceba ngeYerusalem” kwaye “iyithuthuzele” kwaye iphinde “iyinyule”, ibonisa ukutywinwa kwamawaka alikhulu anamashumi amane anesine, oku kuquka ukudityaniswa kwamathambo awomileyo afileyo aseLawodike, kuze emva koko kubekho ukuvuselelwa kwaloo mathambo abe ngumkhosi onamandla.

Basa irooro rinomiririrwa muna Ezekieri chitsauko makumi matatu nezvinomwe, uye rinomiririrwa noushe hwokumusoro nohwekumaodzanyemba, izvo zvinopa fananidzo yebasa rokuzadzisa chipikirwa chesungano chokunyora murau Wake pamwoyo nomupfungwa dzavana zana namakumi mana nezvina zvuru. Pamatanda maviri iwayo, rimwe chete, uye rimwe chete bedzi, ndiro rinozivikanwa somusoro; uye kana muchitenda, kana meso enyu achigona kuona uye nzeve dzenyu dzichigona kunzwisisa, izvi zvinoratidza rimwe danda seriri muviri.

Ticharamba nechidzidzo ichi munyaya inotevera.

“Pahwaro hwakavambwa naKristu amene, vaapostora vakavaka kereke yaMwari pamusoro pawo. MuMagwaro, mufananidzo wokuvakwa kwetemberi unowanzoshandiswa kuratidza kuvakwa kwekereke. Zekariya anoreva kuna Kristu seDavi rinofanira kuvaka temberi yaJehovha. Anotaura pamusoro peVemamwe marudzi seanobatsira mubasa iri achiti, ‘Avari kure vachauya vakavaka mutemberi yaJehovha,’ uye Isaya anozivisa achiti, ‘Vana vavatorwa vachavaka masvingo ako.’ Zekariya 6:12, 15; Isaya 60:10.”

Achiandika kuhusu kujengwa kwa hekalu hili, Petro asema, “Mkimjia yeye, aliye jiwe lililo hai, lililokataliwa kweli na wanadamu, bali teule kwa Mungu, lenye thamani kuu, ninyi nanyi, kama mawe yaliyo hai, mnajengwa kuwa nyumba ya rohoni, ukuhani mtakatifu, ili kutoa dhahihu za rohoni, zinazokubaliwa na Mungu kwa njia ya Yesu Kristo.” 1 Petro 2:4, 5.

“Mu migodi y’isi y’Abayuda n’Abanyamahanga ni ho intumwa zakoreye, zikuramo amabuye yo gushyirwa ku musingi. Mu ibaruwa Pawulo yandikiye abizera bo muri Efeso yaravuze ati: ‘Nuko none ntikumukiri abanyamahanga n’abasuhuke, ahubwo muri abaturage bagenzi b’abera, kandi abo mu rugo rw’Imana; kandi mwubatswe ku musingi w’intumwa n’abahanuzi, Kristo Yesu ubwe ari we buye rikomeza imfuruka rikuru; muri we inyubako yose, ihujwe neza, ikurira ibe urusengeru rwera mu Mwami: kandi muri we namwe mwubakanwa hamwe ngo mube ubuturo bw’Imana kubw’Umwuka.’ Abefeso 2:19–22.”

Uye akanyorerwa vaKorinde akati: “Maererano nenyasha dzaMwari dzandakapiwa, somuvaki akachenjera, ndakateya nheyo, uye mumwe anovaka pamusoro payo. Asi munhu mumwe nomumwe ngaachenjere kuti anovaka sei pamusoro payo. Nokuti hapana munhu angateya imwe nheyo, kunze kweyakatoteywa, iyo iri Jesu Kristu. Zvino kana munhu achivaka pamusoro penheyo iyi goridhe, sirivha, mabwe anokosha, matanda, uswa, hundi; basa romunhu mumwe nomumwe richaratidzwa pachena; nokuti zuva richazvizivisa, nokuti richazarurwa nomoto; uye moto uchaedza basa romunhu mumwe nomumwe kuti ndorudzii.” 1 VaKorinde 3:10–13.

“Vapostora vakavaka pamusoro pechivako chakasimba, iro Dombo reNguva Dzakare. Pahwaro uhwu vakaunza mabwe avakacherwa kubva munyika. Vavaki havana kushanda vasina zvipingamupinyi. Basa ravo rakaitwa rakaoma zvikuru nokuda kwekupikiswa nevavengi vaKristu. Vaifanira kurwisana nokusarura kwechitendero, rusaruro, neruvengo rweavo vakanga vachivaka pamusoro penheyo yenhema. Vazhinji vaishanda savavaki vekereke vaigona kufananidzwa nevavaki vorusvingo mumazuva aNehemia, avo vakanyorerwa zvichinzi: ‘Avo vakanga vachivaka parusvingo, navaitakura mitoro, pamwe chete navaiisa mutoro, mumwe nomumwe aibata basa norumwe ruoko rwake, uye norumwe ruoko akabata chombo.’ Nehemia 4:17.” Mabasa avaApostora, 595–597.