

Kitabu cha Danieli - Namba Sabini na Moja

Muunda wa Kiunabii: Kufunua Machukizo Manne ya Ezekieli Sura ya Nane na Umuhimu Wake Katika Enzi ya Kisasa

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Zvinonyangadza zvina zviri muna Ezekieri chitsauko 8 zvinomirira zvizvarwa zvina zwaIsraeri yemazuva ano, uye kutanga kwaIsraeri yemazuva ano kwakafanofananidzirwa nokutanga kwaIsraeri yekare. Nhorondo mbiri idzodzo dzekutanga dzinopupurira kuguma kwaIsraeri yemazuva ano pamutemo weSvondo uri kuuya nokukurumidza. Kutanga kuviri kwaIsraeri, zvose zviri zviriviri zvekare zvomuviri uye zvemazuva ano zvomweya, zvinopupurirwa nenhoroondo yokutanga youmambo hwokumusoro hwaIsraeri panguva yahwoparadzana naJudha.

Israeri yekare payakavaka mhuru yendarama, yakanga ichangobuda muJjipiti mukuzadzikiswa kwechiporofita chairatidza kuti Mwari aizoiita umambo. Nhorondo yaJerobhoamu, mambo wokutanga woumambo hwokumusoro hwaIsraeri, inosanganisira unhu ihwohwo chaihwo. Jerobhoamu akanga atizira kuJjipiti kubva pakutsamwa kwaSoromoni. Akanga apiwa chipikirwa chechiporofita chokuti aizogadzwa kuva mambo pamusoro pamarudzi gumi amarudzi gumi namaviri, nomuprofita Ahija. Chiporofita chisati chazadzikiswa, Jerobhoamu aizotizira kuJjipiti kuti aise chindhambwe pakati pake naSoromoni, kusvikira Soromoni afa.

Ra manaa kejeera, Yerobcaam Yerusaaem keessaa yeroo ba'etti, Ahiiyaan raajichi kan Shiiloo isa karaa irratti argate; innis uffata haaraa uffatee ture; isaan lamaan qofa lafa qotiisaa keessatti turan. Ahiiyaanis uffata haaraa isa irra ture sana qabee kutaa kudha lamaatti tarsaase; Yerobcaamis akkana jedhee, “Ati kutaawwan kudhan fudhadhu; Waaqayyo Gooftaan Israa’el akkana jedhaatii: Kunoo, mootummaa harka Solomoon keessaa nan tarsaasa; gosoota kudhanis siifan kenna. (Garuu garbicha koo Daawit jedhee fi Yerusaaem jedhee, magaalattii ani gosoota Israa’el keessaa hunda keessaa filadhe sanaaf, inni gosa tokko ni qabaata.) Isaan ana dhiisanii waan Siidoonotaaf waaqittii Aashtooret, Mo’aabotaaf waaqa Kemoosh, ilmaan Amoonisaf waaqa Milkhoom waaqeffataniif, karaawwan koo keessa hin adeemneef, waan ija koo duratti qajeelaa ta’e hojjechuuf, akka Daawit abbaan isaa godhe sanaa akka seerota koo fi murtii koo eegan waan hin gooneef. Ta’us mootummaa guutuu harka isaa keessaa hin fudhadhu; garuu Daawit garbicha koo jedhee, isa ani filadhe, sababii inni ajajawwan koo fi seerota koo eegeef, bara jireenya isaa guutuu bulchaa isa nan godha. Mootummichas harka ilma isaa keessaa nan fudhadha; siifis nan kenna, jechuunis gosoota kudhan. Ilma isaatiif immoo gosa tokko nan kenna, akka Daawit garbichi koo Yerusaaem keessatti yeroo hundumaa fuula koo duratti ibsaa qabaatuuf; Yerusaaem ishee ani maqaa koo achi kaa’achuuf filadhe sana keessatti.”

“Uye ndichakutora, uye iwe uchabata ushe maererano nezvose zvinodikanwa nomweya wako, uye uchava mambo pamusoro paIsraeri. Zvino zvichaitika kuti, kana ukateerera kune zvose zvaninokuraira, ukafamba munzira dzangu, ukaita zvakarurama pamberi pangu, uchichengeta zvirivo zvangu nemirayiro yangu, sezvakaita Dhavhidhi muranda wangu; ipapo ndichava newe, ndigokuvakira imba yakasimba, sezvandakavakira Dhavhidhi, uye ndichapa Israeri

kwauri. Uye nokuda kweizvi ndichatambudza mbeu ya Dhavhidhi, asi kwete nokusingaperi. Naizvozvo Soromoni akatsvaka kuuraya Jerobhoamu. Jerobhoamu akasimuka, akatizira kuIjipiti, kuna Shishaki mambo weIjipiti, akagara muIjipiti kusvikira pakufa kwa Soromoni. Zvino mamwe mabasa a Soromoni, nezvose zvaakaita, nouchenjeri hwake, hazvina kunyorwa here mubhuku ramabasa a Soromoni? Nguva yakatonga Soromoni muJerusarema pamusoro paIsraeri yose yakanga iri makore makumi mana. Soromoni akavata namadzibaba ake, akavigwa muguta raDhavhidhi baba vake; uye Rehobhoamu mwanakomana wake akatonga panzvimbo yake.” 1 Madzimambo 11:28–43.

Pakufa kwa Mambo Soromoni, umambo hwaifanira kupatsanurwa, uye Jerobhoamu hwaifanira kuva mambo pamusoro pemadzinza gumi okumusoro; uye mwanakomana wa Soromoni, Rehobhoamu, hwaifanira kuva mambo paJerusarema. Kupatsanurwa kwamadzinza kusati kwaitika, Jerobhoamu aifanira kubva muIjipiti.

And Rehoboam wakaenda Shekemu; kwa maana Israeli wote walikuwa wamekuja Shekemu ili kumfanya awe mfalme. Ikawa, Yeroboamu mwana wa Nebati, alipoyasikia hayo, naye alikuwa angali huko Misri, (kwa maana alikuwa amekimbia kutoka mbele za mfalme Sulemani, naye Yeroboamu alikuwa anakaa Misri;) wakatuma watu wakamwita. Basi Yeroboamu na kusanyiko lote la Israeli wakaja, wakasema na Rehoboamu, wakisema, Baba yako aliifanya nira yetu kuwa nzito; basi sasa, ifanye huduma ngumu ya baba yako, na nira yake nzito aliyotutia, kuwa nyepesi, nasi tutakutumikia. Akawaambia, Ondokeni kwa muda wa siku tatu, kisha mrudi kwangu tena. Watu wakaondoka. 1 Wafalme 12:1–5.

Nyaya ya jinsi Rehoboamu alivyotenda kwa upumbavu katika siku zile tatu inaweka lawama juu ya kukataa kwake kwa upumbavu shauri la wazee; lakini kutengana kwa makabila kulikuwa kumetabiriwa, hivyo kungetukia kwa njia moja au nyingine. Inafaa kutambuliwa hapa kwa ajili ya makala ya baadaye kwamba mchakato wa kutengana ulitambuliwa mahsusi kuwa wa siku tatu. Falme zile mbili zinakuwa tena ufalme mmoja katika historia ya Wamillerite, na makabila ya kaskazini na ya kusini yanapokuwa ufalme mmoja katika historia ya Wamillerite, yaani katika kipindi cha kuwasili kwa malaika wale watatu wa Ufunuo sura ya kumi na nne. Malaika wale watatu katika historia ya Wamillerite walifananishwa kwa zile siku tatu za uamuzi wa Rehoboamu. Miaka hiyo arobaini na sita, ambayo ndani yake wale malaika watatu walifika tangu 1798 hata 1844, ilikuwa pia zile siku tatu za kiishara ambazo Kristo alikuwa amesema katika Yohana sura ya pili zingehitajika ili Yeye aiinue hekalu lililobomolewa; lakini sehemu hiyo ya uchunguzi ni ya makala ya baadaye.

Rehobhoamu paakapa chirevo chake choupenzi pakupera kwamazuva matatu, ushe hwakaparadzaniswa.

Saka, Israeri rose pavakaona kuti mambo akanga asingavateereri, vanhu vakapindura mambo vachiti, Tine mugove wei muna Dhavhidhi? Hatina nhaka mumwanakomana waJese. Kumatende enyu, imi vaIsraeri; zvino zvionere imba yako pachako, iwe Dhavhidhi. Naizvozvo Israeri vakaenda kumatende avo. Asi kana vari vana vaIsraeri vakanga vagere mumaguta eJudha, Rehobhoamu akavatonga. Ipapo mambo Rehobhoamu akatuma Adhoramu, uya aitarisira mutero webasa; asi Israeri rose vakamutaka namabwe, akafa. Saka mambo

Rehobhoamu akakurumidza kukwira mungoro yake, kuti atizire kuJerusarema. Naizvozvo Israeri vakapandukira imba yaDhavhidhi kusvikira zuva ranhasi. Zvino zvakaitika, Israeri rose pavakanzwa kuti Jerobhoamu akanga adzokazve, vakatuma munhu kundomudana kuungano, vakamuita mambo pamusoro paIsraeri rose; pakanga pasina akatevera imba yaDhavhidhi, kunze kwerudzi rwaJudha bedzi. 1 Madzimambo 12:16–20.

Boporofita bwa leswaku Jeroboamu a a ta nyikiwa mfumo a byi hetiseke, naswona byi hetisekile hi nkarhi lowu a humeke eEgipta. Hi mavondzo leswaku vukwetsimelo bya Xikwembu a byi ri emutini wa Yerusalema, muti lowu Xikwembu xi wu hlawuleke leswaku xi veka vito ra xona kona, Jeroboamu a sungula ku tekelela vukwetsimelo, vuprista ni ntirho wa vugandzeri lowu a wu vekeribe leswaku wu endliwa ntsena eYerusalema. Ntirho wa Jeroboamu wo vumba maendlelo ya vugandzeri bya vuxisi exikarhi ka tinyimba ta khume ta le n'walungwini, wu fambelana hi ku kongoma ni vukandziyisi bya Aroni ni rhole ra nsuku, kutani hi ndlela yoleyo wu nyika vumbhoni byin'wana, ku nga ri ntsena bya nawu wa Sonto lowu taka hi ku hatlisa, kambe ni bya vukandziyisi bya 1863.

UGirabhoyamu wathi enhliziyweni yakhe: “Khathesi umbuso uzabuyela endlini kaDavida. Nxa abantu laba besiya phezulu ukuyanikela imihlatshelo endlini kaJehova eJerusalema, inhliziyo yalababantu izaphendukela futhi enkosini yabo, kuRehobhowamu inkosi yakoJuda; bazangibulala, baphinde babuyele kuRehobhowamu inkosi yakoJuda.” Ngakho inkosi yacela iseluleko, yenza amathole amabili egolide, yasisithi kubo: “Sekunzima kakhulu kuni ukukhwela ukuya eJerusalema; khangelani onkulunkulu bakho, wena Israyeli, abakukhuphayo ezweni leGibhithe.” Yase ibeka elinye eBetheli, kwathi elinye yalibeka eDani. Into le yaba yisono; ngoba abantu baya ukukhonza phambi kwalelo eliseDani. Wasesakha indlu yezindawo eziphakemeyo, wabeka abapristi abavela ebantwini abejayelekile, ababengasibo abamadodana kaLevi. UJerobhoyamu wasemisa umkhosi ngenyanga yesificaminwembili, ngosuku lwetshumi lanhlanu lwenyanga, ofana lomkhosi oseJuda, wasenikela phezu kwelathi. Wenza njalo eBetheli, enikela amathole ayewenzile; wasebeka eBetheli abapristi bezindawo eziphakemeyo ayezenzile. Ngakho wanikela phezu kwelathi ayelakhe eBetheli ngosuku lwetshumi lanhlanu lwenyanga yesificaminwembili, okuyinyanga ayezicabangele yona enhliziyweni yakhe; wamisa umkhosi kubantwana bakoIsrayeli; wanikela phezu kwelathi, watshisa impepha. 1 AmaKhosi 12:26–33.

Kumukira kwa Jerobowamu kunopa mumwe mutsara wechokwadi wokuwananidza pamusoro pokumukira kwaAroni, kumukira kwenyanga yechiPurotesitendi muna 1863, uye kumukira kwenyanga yechiRepabhuriki panguva yomurayiro weSvondo uri kuuya nokukurumidza; uye nokuita kudaro kunowedzera uchapupu hwouprofita. Mukumukira kwemhuru yendarama yaAroni, Ishe vakachinja nzira yakanga yatarwa yokusarudza hupirisita.

Ukusengaphambili kokuhlubuka, izibulo lanoma yisiphi isizwe kwakumelwe libe yingxenyane yobupristi. Kodwa ekuhlubukeni kuka-Aroni kwethole legolide, kwaba yisizwe sakwaLevi sodwa esema noMose. Ngenxa yalesi sizathu uNkulunkulu washintsha indlela ayeyimisile yokuhlinzeka amadoda obupristi, futhi kusukela ngaleso sikhathi kwaba ngumndeni wakwaLevi kuphela owawuzokwakha ubupristi.

Musa paaka kuti anthu anali amaliseche; (pakuti Aroni anawachititsa kukhala amaliseche ku manyazi awo pamaso pa adani awo:) pamenepo Musa anaimirira pachipata cha msasa, nati, Ndani ali kumbali ya Yehova? abwere kwa ine. Ndipo ana onse a Levi anasonkhana kwa iye. Ndipo anati kwa iwo, Atero Yehova, Mulungu wa Israyeli, Mwamuna aliyense amange lupanga lake m'mbali mwake, ndipo lowani ndi kutuluka kuyambira pachipata kufikira pachipata m'msasa monsemo, ndipo muphe aliyense m'bale wake, ndi aliyense mnzake, ndi aliyense woyandikana naye. Ndipo ana a Levi anachita monga mwa mawu a Musa: ndipo tsiku limenelo anagwa mwa anhuwo ngati amuna zikwi zitatu. Eksodo 32:25–28.

Yeroboamu akatevedzera nenzira yokunyepezera basa rakanga raitwa naMwari mukupanduka kwaAroni apo Mwari akanga asimudza upristi hutsva kubva kurudzi rwaRevhi, nokuti Yeroboamu “akaita vaprista kubva kvanhu vakaderera-kuderedera, vakanga vasiri vavanakomana vaRevhi.” Kupanduka kwakaitika pakutanga poushe hwamarudzi gumi okumusoro kunofananirana nokupanduka kwaAroni nokwavamapenzi waitamba. Kupanduka uku kwakaitika pashure pokubuda muJipiti, mukuzadzika kwechiporofita chakanga chavimbisa kuti umambo hwaizogadzwa. Muzviitiko zvose zviri zviviri kwakasimbiswa upristi hutsva, izvo zvakanga zviri shanduko kubva muhurongwa hwapakutanga hwokusarudza vaprista.

Kupandukira kwa Aroni kwechidhori chemhuru chendarama kwakadzokororwa, asi kwakapetwa kaviri naJerobhoamu, nokuti akaita mhuru mbiri dzendarama akadziisa mumaguta maviri. Guta reDhani rinomirira zvevatongerwo enyika, nokuti Dhani zvinoreva “kutonga”, uye guta reBheteri rinomirira zvechechi, nokuti Bheteri zvinoreva “imba yaMwari”. Mhuru dzendarama idzi dzakanga dzine chiratidzo chakafanana nechemhuru yaAroni, asi dzakawedzerwa uchapupu hwokubatana kweChechi neHurumende sezvazvinomiririrwa nemaguta maviri aya. Mhuru yaiva chibayiro chepamusoro-soro muchihedheni, naizvozvo inomirira chibayiro chenhema chinotsiva Kristu. Ndarama chiratidzo cheBhabhironi, uye mhuru yakanga iri mufananidzo wechikara. Sezvakaita Aroni pakugadza zuva renhema rokushumira, Jerobhoamuwo akagadza mutambo, uye akava nechokwadi chokuti zuva romutambo wacho raisawirirana nenguva yokunamata kwechokwadi muJerusarema.

Zvikamu zvose zveMurayiro weSvondo uri kuuya nokukurumidza zvinomiririrwa muuchapupu hwaJerobhoamu hwakupandukira; chibayiro chenhema (mhuru), Kristu wenhema (aritari), mufananidzo wechikara (kubatanidzwa kweChechi neHurumende), zuva renhema rokunamata (Svondo), uye uprista hwenhema.

Kutanga kweIsraeri yekare, kutanga kwemadzinza gumi okumusoro seumambo, uye kutanga kweAdventismu zvose zvine zvinhu zvimwe chetezvo zvechiporofita, uye pamwe chete zvinoratidza zvinhu zvechiporofita zveMurayiro weSvondo uri kuuya nokukurumidza. Israeri yekare yakanga yabuda muusungwa hweEgipita, Jerobhoamu akabuda muEgipita maakatizira kuti apunyuke kutambudzwa kwaSoromoni, uye Adventismu yeMillerite yakanga ichangobuda muusungwa hweupapa.

Upristi hwaRevhi hwaRevhi rwaLevi hwakasimbiswa pa kumukira kwaAroni, upristi hwenhema hwevanhu vakaderera zvikuru hwakagadzwa muuchapupu hwaJerobhoamu, uye Ishe pavakapinda musungano neMillerite Adventism, maererano naPetro, vaMillerite vaiva “rudzi rwakasarudzwa,

upristi hwoumambo, rudzi rutsvene, vanhu vakasanangurwa pachavo; kuti muzivise mbiri dzaiye wakakudanai kubva murima muchipinda muchiedza chake chinoshamisa.” Chiedza chavakanga vadanirwa nacho vaMillerite chaiva chiedza chezvishongo zvaMiller zvakaraidzwa pamatafura maviri aHabhakuki, ayo akanga afananidzirwa munhorondo yokumukira kwaAroni nematafura maviri eMirayiro Gumi. Rima ravakadanirwa kubudamo maiva Nguva dzeRima dzehutongi hwapapa, idzo dzakanga dzafananidzirwa nerima routapwa hweIjipiti.

Xristos paiganizimi na papalizimi zvose zvakanga zvatsikirira pasi, paakasimudza temberi, akazviita mumakore makumi mana nematanhatu kubva muna 1798 kusvika muna 1844. Paakanga amisa temberi, ipapo, soMutumwa weSungano, akangoerekana auya kutemberi yake musi wa22 Gumiguru 1844, nokuti akanga amisa temberi yakanga yatsikirirwa pasi ikaparadzwa, uye akachenesawo uprista hwakanga hwakafananidzirwa norudzi rwaRevhi.

Asi ndiani angatsunga kutsungirira zuva rokuuya kwake? Uye ndiani angamira kana achioneka? Nokuti wakaita somoto womunyungudutsi, uye sesipo yomuwach; uye achagara somunyungudutsi nomuchenesi wesirivha; achachenesa vanakomana vaRevhi, uye achavanatsa segoridhe nesirivha, kuti vagozopira kuna Jehovha chipiriso chokururama. Ipapo chipiriso chaJudha neJerusarema chichafadza Jehovha, sapamazuva akare, nomumakore apakutanga. Maraki 3:2–4.

Pa October 22, 1844, Kristu phwaphwadzuka toera ku Templeni Kwache mbapita m’chipangano na anthu adaimirirwa na unsembe wa Alevi, mbwenye pofika 1863, iwo abwereza kupanduka kwa Aroni, pontho unsembe wa a Millerite wasanduka unsembe wa Laodikea, ninga momwe udaimiririrwa na unsembe wa Yeroboamu wa anthu a pansi kakamwe, na opusa akuvina a Aroni. Ngakhale tenepo, umboni wa kupanduka kwa Yeroboamu uli na umboni wakufala kakamwe wa kupanduka kwa 1863. Yeroboamu pidakhazikisa iye ndondomeko yakwe yauthambi ya kulambira, mporofita wa ku Yerusalemu atumizwa kukalanga kupanduka kwa Yeroboamu, ninga momwe zidaimiriridwa na Adventismu ya a Millerite kutsogolerwa kuti ivomereze Sabata ya Malamulo Khumi ninga nsiku ya kupuma.

Apo Uadventista vakagamuchira chiedza chengirozi yechitatu nenzvimbo tsvene, vakava kururamisa kune vaPurotesitendi avo vakanga varamba chiedza chaikura chokuzarurwa kwechisimbiso kwakatanga panguva yokuguma muna 1798. Sezvakangoitawo Israeri yekare, yakanga yakanganwa Sabata panguva yeuranda hwayo muIjipiti, saizvozvowo kereke murenje yakanga yakanganwa Sabata pakazosvika gore ra1798. Chiedza chaikura cheshoko renguva yokutongwa chakaunzwa navaMillerite pakupedzisira chakatungamirira kunzvimbo tsvene nomurayiro waMwari.

Chiedza ichocho chakasvika musi wa22 Gumiguru 1844, uye chaimiririra kururamiswa kwekunamata kwenhema kune avo vakanga vadanwa kuti vabude zvizere kubva mudzidziso dzenhema dzeKaturike. Kunamata zuva ndicho chiratidzo chesimba reKaturike pamusoro pemachechi akadzokera mudanga raro. Kururamisa ikoko kunomiririrwa pakugadzwa kwaJerobhoamu kwehurongwa hwake hwenhema hwekunamata.

Jeroboamu akaisa mutambo mumwedzi wechisere, pazuva regumi neshanu romwedzi, wakafanana nomutambo uri muJudha; akabayira pamusoro pearitari. Ndizvo zvaakaita paBheteri, achibayira mhuru dzaakanga aita; akaisawo paBheteri vaprista venzvimbo dzakakwirira dzaakanga aita. Naizvozvo akabayira pamusoro pearitari yaakanga aita paBheteri pazuva regumi neshanu romwedzi wechisere, iwo mwedzi waakanga afunga mumwoyo make; akagadzirira vana vaIsraeri mutambo; akabayira pamusoro pearitari, akapisawo zvinonhuhwira. Zvino tarirai, kwakauya munhu waMwari achibva kuJudha neshoko raJehovha kuenda paBheteri; Jeroboamu akanga amire pedyo nearitari kuti apise zvinonhuhwira. Iye akadanidzira achipikisa aritari neshoko raJehovha, akati, Haiwa, aritari, aritari! Zvanzi naJehovha: Tarira, mwana achaberekerwa imba yaDhavhidhi, zita rake richanzi Josia; uye pamusoro pako achabayira vaprista venzvimbo dzakakwirira vanopisira pamusoro pako zvinonhuhwira, namapfupa avanhu achapiswa pamusoro pako. Uye akapa chiratidzo zuva iro iroro, achiti, Ichi ndicho chiratidzo chakataurwa naJehovha; tarirai, aritari ichatsemuka, nedota riri pamusoro payo richadururwa. Zvino zvakaitika, mambo Jeroboamu wakati anzwa shoko romunhu waMwari, iye akanga adanidzira achipikisa aritari paBheteri, akatambanudza ruoko rwake kubva paaritari, achiti, Mumubatei.

Ruoko rwake, rwaakatambanudzira pamusoro pake, rwakaoma, zvokuti akanga asingachagoni kurudzoserwa kwaari. Aritari rakaputsikawo, uye madota akadururwa achibva paaritari, sezvakanga zvakaitwa nechiratidzo chakanga chapihwa nomunhu waMwari neshoko raJehovha. Mambo akapindura akati kumunhu waMwari, “Nyengetera zvino pamberi paJehovha Mwari wako, undikumbirirewo, kuti ruoko rwangu rudzorerwe zvakare kwandiri.” Munhu waMwari akakumbira kuna Jehovha, ruoko rwamambo rukadzorerwa zvakare kwaari, rukava sezvarwaiva pakutanga. Mambo akati kumunhu waMwari, “Uya kumba kwangu, uzorore, uye ndichakupa mubayiro.” Asi munhu waMwari akati kuna mambo, “Kunyange mukandipa hafu yeimba yenyu, handingapindi nemi, uye handingadyi chingwa kana kunwa mvura panzvimbo ino; nokuti ndakarairwa saizvozvo neshoko raJehovha richiti, ‘Usadya chingwa, kana kunwa mvura, uye usadzoke nenzira imwe chete yawakauya nayo.’” Saka akaenda neimwe nzira, akasadzoka nenzira yaakauya nayo kuBheteri. 1 Madzimambo 12:32–13:10.

Pamwe chete nokupandukira kwemhuru dzendarama muchapupu chaAroni naJerobhoamu, kuisirwa chaiko kwehurongwa hwenhema hwekunamata hwakarairwa naJerobhoamu kunosanganiswawo muchapupu chake. Kuisirwa ikoko kunomiririra kusiyaniswa pakati pokunamata kwaifanira kuitwa muJerusarema, nehurongwa hwaJerobhoamu hwokutevedzera hwenhema. Kubva muna 1798 kusvikira muna 1844, Ishe vakabudisa vanhu vavo murima rokutonga kwoupapa vakavapinza muchiedza chinoshamisa chechiporofita chinomiririrwa nengirozi nhatu dzaZvakazarurwa gumi nezvina. Machechi ePurotesitendi akaramba chiedza ichocho, uye nokudaro akava vanasikana veKaturike muna 1844.

Kunamata kwaJerobhoamu kwaifananidzira hurongwa hwekunamata hweKaturike, uye munyaya yake umambo hwokumusoro hwaIsraeri hunomiririra hurongwa hwenhema hweKaturike uhwo maPurotesitendi enhoroondo yeMillerite vakasarudza kuramba vari mahuri. Chiratidzo chehurongwa ihwohwo ndiko kunamata zuva.

Amasimbi akatendeka kandi akachenjera yinjiye mu Cumba Cyahebuje Ubutagatifu ku wa 22 Ukwakira 1844, yagereranyaga igihano ku Baporotesitanti bari bamaze gusubira mu buyoboke bwa Gatolika, maze bahinduka abakobwa b'i Roma. Mu gutangiza gahunda y'amasengesho y'impimbano ya Yerobowamu, umuhanuzi yaturutse i Buyuda aza gucyaha Yerobowamu; bityo agereranya ayo masimbi akiranuka yinjiye mu Cumba Cyahebuje Ubutagatifu kandi ayoborwa kumenya amategeko y'Imana. Inkuru y'uwo muhanuzi n'ugucyaha kwe Yerobowamu irigisha cyane mu gihe harebwa ubugome bwo kwigomeka bwo mu 1863, nyamara iyo nkuru igomba gutegereza kugeza igihe iherezo rishyizwe hamwe n'intangiriro.

පැරණි ඉශ්‍රායලේ ආරම්භයද, යරෙමොවමේ රාජ්‍යයද, නවීන ඉශ්‍රායලේද එකිනකොට ගැළපමේන් එක්ව, ඉක්මනින් පැමිණෙන ඉරිදා නීතියේදී එළිදරව් පොතේ දහනුන්වන පරිච්ඡේදයේ භූමියෙන් උද්භව වන මාගයාගේ අවසානය පිළිබඳ සාක්ෂි තුනක් සපයයි. 1844 ඔක්තෝබර් 22 දින මිලෝරයිට් අද්වනේතිවාදයේ විශ්වාසවන්තයන්, භූමි මාගයාගේ සැබෑ ඒරොතසේතාන්තීරික අඟ බවට පත් වූහ; එය ඔවුන් සිදු කළේ 1798 දී, අවසාන කාලයෙහි ආරම්භ වූ ඉතිහාසය තුළය. 1798 වසර බයිබල් අනාවැකියේ හයවන රාජ්‍යය වන එක්සත් ජනපදයේ ආරම්භයන්, එක්සත් ජනපදය තුළ අද්වනේතිවාදයේ සැබෑ ඒරොතසේතාන්තීරික අඟ පිහිටුවීමත් වූයේය. එම ආරම්භක ඉතිහාසය තුළ එක්සත් ජනපදයේ අවසාන ඉතිහාසය නිරූපණය වූයේ; මක්නිසාද, යෝසූස් සැමවිටම යමක අවසානය එහි ආරම්භය මඟින් දර්ශනය කරන බැවිනි.

Zakale zitatu zoyambirira za Israyeli wakale, wamakono, ndi wa Yerobowamu zikuwonetsa mapeto a chilombo cha pa dziko lapansi, koma palinso mapeto ena amene ayenera kukhazikitsidwa pasadakhale tisanayale umboni wa mneneri amene anachokera ku Yuda ndi kudzudzula Yerobowamu. Mbiri yomaliza imene iyenera kuphatikizidwa ndi mapeto a maufumu akumpoto ndi akumwera a Israyeli monga akuimiridwa ndi mneneri Ezekieli.

Hazvifaniri kukanganwika kuti zvatiri kuratidza zvino ndezvekuti kupanduka kwa1863 kunochedzwa nechinyonyangadza chokutanga chaEzekieri chitsauko 8, icho chaiva mufananidzo wegodo. Kana tangobata kuguma kwehumambo hwokumusoro nehwokumaodzanyemba sezvahunomiririrwa naEzekieri, tichava neuchapupu hunopfuura kukwana kutsigira kuti kupanduka kwa1863 kwakararidzwa nokupanduka kwaAroni naJerobhoamu, uye kuti kunoratidza kutanga kwechizvarwa chokutanga chezvizvarwa zvina zveAdhivhendhizimu yeRaodhikia.

Tichaenderera mberi nechidzidzo ichi munyaya inotevera.

Shoko raJehovha rakasvikazve kwandiri, richiti, Uyezve, iwe mwanakomana womunhu, tora tsvimbo imwe, unyore pairi uchiti, YaJudha, neyavana vaIsraeri vaaiva navo; ugorazve imwe tsvimbo, unyore pairi uchiti, YaJosefa, tsvimbo yaEfuremu, neyavaimba vose vaIsraeri vaaiva navo; zvino dzibatandize imwe kune imwe dzive tsvimbo imwe; uye dzichava chinhu chimwe muruoko rwako. Uye kana vana vavanhu vako vachitaura kwauri vachiti, Hamungatiratidzi here zvamunoreva nezvinhu izvi? uti kwavari, Zvanzi naIshe Jehovha; Tarirai, ndichatora tsvimbo yaJosefa, iri muruoko rwaEfuremu, namarudzi aIsraeri vaanaye, ndigozviisa pamwe chete nayo, iyo tsvimbo yaJudha, ndigoita tsvimbo imwe; uye zvichava chinhu chimwe

muoko rwangu. Uye tsvimbo dzawakanyorapo dzichava muoko rwako pamberi pameso avo. Uye uti kwavari, Zvanzi naIshe Jehovha; Tarirai, ndichatora vana vaIsraeri kubva pakati pavahedheni, kwavakaenda, ndigovaunganidza kumativi ose, nokuuyisa kunyika yavo pachavo:

Ndichavaita rudzi rumwe panyika pamakomo aIsraeri; uye mambo mumwe chete achava mambo pamusoro pavo vose; havachazovi marudzi maviri, uye havachazopatsanurwazve kuva ushe huviri zvachose. Uye havachazovisvibisazve nezvifananidzo zvavo, kana nezvinhu zvavo zvinonyangadza, kana nokudarika kwavo kupi nokupi; asi ndichavaponesa ndichivabudisa munzvimbo dzavo dzose dzavakagara, dzavakatadziramo, uye ndichavanatsa; saizvozvo vachava vanhu vangu, neni ndichava Mwari wavo. Uye Dhavidhi muranda wangu achava mambo pamusoro pavo; uye vose vachava nomufudzi mumwe chete; vachafambawo mukutonga kwangu, vachachengeta zvirevo zvangu, uye vachazviita. Uye vachagara munyika yandakapa Jakobho muranda wangu, maigara madzibaba enyu; uye vachagaramo, ivo, navana vavo, navana vavana vavo nokusingaperi; uye muranda wangu Dhavidhi achava muchinda wavo nokusingaperi. Uyezve ndichaita sungano yorugare navo; ichava sungano isingaperi navo; uye ndichavagadza, ndigovawanza, uye ndichaisa nzvimbo yangu tsvene pakati pavo nokusingaperi. Tabhenakeri yanguwo ichava navo; zvirokwazvo, 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 37:15–28.