

Buku la Yoweli na Kereke ya Seventh-day Adventist ya Laodikia - Nambala ya Khumi na Chitatu

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2025-12-22

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Ndinokumbira ruregerero pachine nguva nokuda kwamashoko mazhinji ndisati ndatanga nyaya huru. Ndinoshuva kuisa panzvimbo dzawo mimwe mitsetse yechiporofita, iri zvikamu zvinokosha zvemafungiro andinoda kushandisa patichazonyatsotarisa bhuku raJoeri. Ndakambotaura kare kuti shoko rechiHebheru rakashandurwa richinzi “gurwa” mubhuku raJoeri, rine midzi yarwo munzira yechibayiro yokusimbisa sungano mumazuva aAbhurahama.

Buvha, imi zvidhakwa, mucheme; murire, imi mose vanonwa waini, nokuda kwewaini itsva; nokuti yabviswa pamuromo penyu. Joere 1:5.

Iryo jambo ry’Igiheburayo risobanura “gucibwaho” ni H3772, kandi ni umuzi wa mbere usobanura ‘gukata (kuvaho, hasi, cyangwa mo ibice bibiri); ku bw’igisobanuro gikomokaho, kurimbura cyangwa kumara; by’umwihariko, kugirana isezerano (ni ukuvuga, gukora ubumwe cyangwa amasezerano y’ubwumvikane, mu ntangiriro bikozwe no gukata umubiri no kunyura hagati y’ibice).’

Ndzi lemuka leswaku nhlamuselo ya Strong ya rito leri nge “cut off,” yi ri vitana “primitive root,” hi mianakanyo ya xigrama. Leswi swi vuriweke, ku tsemiwa loku fambisanaka ni ntwanano ni Abrahamu, ku kombisa leswaku ku vonakala ka ntwanano ku namarheleriwe eritweni, naswona ku vonakala koloko ku vekiwa erivaleni emintsweni ya kona ya matimu ya masungulo. “Cut” hi tlhelo ra matimu ya ntwanano; i xikombiso xa vuprofeta lexi sekeriweke emintsweni ya xona ya masungulo, naswona nakambe xi tlhela xi tivisiwa hi tlhelo ra xigrama tanihi primitive root.

Chirevo chiri mundima yechishanu hachisi kungoratidza chete kuti havana shoko remvura yekupedzisira, rinomiririrwa ne“waini itsva,” asiwo kuti ipapo ipapo vanorambwa sevvanhu vaMwari vesungano, vanhu vesungano vanotevera “midzi yavo yekutanga” ichidzokera kuna Abhurahama.

Chizvarwa chakafira murenje mumakore anopfuura makumi mana, chakatevedza midzi yacho yokutanga ichisvika kuna Abrahamu, zvinoreva baba vendudzi zhinji. Chizvarwa chakapinda muNyika yeChipikirwa pamwe naJoshua, chakatevedza midzi yacho yokutanga ichisvika kuna Abrahamu. VaJudha vakaroverera Kristu pamuchinjikwa vakatevedza midzi yavo yokutanga ichisvika kuna Abrahamu. VaPurotesitendi vakabuda muNguva dzeRima, uye avo vakaedzwa panguva iyoyo vakasiwa vakapfuurwa sevvanhu vaMwari vesungano vakasarudzwa muna 1844, vakatevedza midzi yavo yokutanga ichisvika kuna Abrahamu. Sangano reMillerite Philadelphian rakapinda muNzvimbo Tsvene-tsvene musu wa22 Gumiguru, 1844 rakatevedza midzi yaro

yokutanga ichisvika kuna Abrahamama. Sangano reMillerite Laodicean rakavakazve Jeriko muna 1863, rakatevedza midzi yaro yokutanga ichisvika kuna Abrahamama. Chechi yeLaodicean Seventh-day Adventist iyo inorutswa kubva mumuromo maShe paunenge uchiuya munguva pfupi mutemo weSvondo yakatevedza midzi yayo yokutanga ichisvika kuna Abrahamama. Zvose zvezvizvarwa izvozvo zvakazadzisa, kana kuti zvichazadzisa, mufananidzo womunda wemizambiringa.

Ao vakadhakwa ena ivola i Joeli era yadra ka kunea ni sa cati ira me nodra tamata na Kalou, ka ni sega vei ira na itukutuku ni uca ni gauna e muri. O koya gona, sa dina talega na kena veibasai. O ira era vakatakilai mai vei Joeli me ra vakaisulutaki ena “isala vakaturaga ni lagilagi,” era qai curu ki na veiyalayalati, era sa vakadinadinataki ka laveti cake me isoro. Na imatai sara ni veiyalayalati sa vakadeitaki ena kedrau maliwa na Kalou kei na dua na matatamata sa digitaki, a tekivu ena “tamusuki” vata ga oya sa matataka na isoro ni otioti ni tamata ni Kalou, ka tekivu ena lawa ni Sigatabu. Na tamusuki sai koya na veitawasei ni witi kei na lololo ca. Era sa cati na lololo ca ka kolotaki ki na bukawaqa, ka sa vau vata na witi me vaka na isoro ni imatai ni vua ni witi vaka-Pentekosti, ka qai laveti cake, “me vaka ena veiyabaki taumada.”

Kuli na malo mana anayi amene kaŵirikaŵiri amasonyezedwa kuti akuimira pangano la Abrahamu. Mu Genesis 12 Abrahamu “anayitanidwa” ndipo anapatsidwa lonjezo lakuti adzapangidwa kukhala mtundu waukulu. Izi si mbali ya panganolo, koma ndi kuyitanidwa kwa lonjezo. Pa nthawiyo dzina lake linali Abramamu, pakuti chimodzi mwa zizindikiro za ubale wa pangano ndicho kusintha kwa dzina. Dzina la Abramamu limasinthidwa pa gawo lachitatu mwa magawo anayi a panganolo.

Nekuti Mwari paakaita chipikirwa kuna Abhurahama, sezvo kwakanga kusina mukuru kumupfuura waaigona kupika naye, akapika naiye amene, achiti: Zvirokwazvo, ndichakuropafadza zvikuru, uye ndichakuwanza zvikuru. Naizvozvo, shure kwokunge atungirira nomwoyo murefu, akawana chipikirwa. Nokuti vanhu vanopika naiye mukuru kuvapfuura; uye mhiko yokusimbisa kwavari inogumisa kupokana kwose. Naizvozvo Mwari, achida zvikuru kuratidza kuvadyi venhaka vechipikirwa kusachinja kwezano rake, akarimbisa nemhiko; kuti nezvinhu zviviri zvisingachinja, mazviri zvaisabvira kuti Mwari areve nhema, isu tive nenyaradzo yakasimba, isu takatizira kundopotera kuti tibatisise tariro yakaiswa pamberi pedu; tariro iyoyo yatinayo sechisungiso chomweya, chakachengeteka uye chakasimba, uye chinopinda mukati mechidzitiro; uko akatipinda akatitangira, iye Jesu, aitwa Muprista Mukuru nokusingaperi nomutoo waMerkisedheki. VaHebheru 6:13–20.

កិច្ចចរាចរណ៍នេះគឺជាព្រះបន្ទូលសន្យារបស់ព្រះជាម្ចាស់ចំពោះអាប់រ៉ាម
ហើយទ្រង់មានប្រទានសាក្សីទីពីរមួយតាមរយៈ «ពាក្យសម្រេច»
ដល់មានបន្ទុកតាមក្រុមនេះ «ពាក្យសម្រេច»
ដល់មានបន្ទុកតាមក្រុមនេះមានបីជំនុំក្រុម បន្ទាប់ពីការហៅដោយព្រះបន្ទូលសន្យា
ដល់ជាជំហានទីមួយហើយ ជំហានទីពីរ ទីបី និងទីបួន គឺជាកិច្ចចរាចរណ៍បីជំនុំក្រុមពិតប្រាកដ
ដល់ព្រះជាម្ចាស់មានជំនុំមួយនិងប្រជាជនដល់មានជំនុំសរសើរ។
នៅក្នុងលោកុបុតុតិ ជំពូក 15 ព្រះជាម្ចាស់មាន «កាត់» (បង្កើតឡើងជាផ្លូវការ)
កិច្ចចរាចរណ៍នេះ តាមរយៈពិធីដ៏អស្ចារ្យមួយ ដល់ក្នុងនេះមានតែព្រះជាម្ចាស់ប៉ុណ្ណោះ

A ri ri, Morena Modimo, ke tla itse jang gore ke tla se rua? Mme a mo raya a re,

Ndzi tekela nkuzana wa homu wa malembe manharhu, ni mbuzi ya xisati ya malembe manharhu, ni nkuna wa rambu wa malembe manharhu, ni tuvhula, ni tuvhula lerintsongo.

Kwaye yafata ibyo byose, ibigabanyamo kabiri, ishyira buri gice gihabanye n'ikindi; ariko inyoni zo ntiyazigabanyije. Nuko ibisiga bimanutse ku ntumbi, Abramam arabyirukana. Maze izuba rigiye kurenga, ibitotsi byinshi bisinzira Abramam; kandi dore, ubwoba bw'umwijima mwinshi bumugwaho. Nuko aramubwira ati, Abramam,

Ziva zvirokwasvo kuti mbeu yako ichava mutorwa munyika isiri yavo, uye vachavashandira; uye vachavatambudza makore ana mazana mana; uyezve rudzi irworwo rwavachashandira, ndicharutonga; uye pashure pachu vachabuda vaine pfuma zhinji.

Uye uchapinda kuna madzibaba ako norugare; uchavigwa wakwegura zvakanaka.

Asi muchizvarwa chechina vachadzokerazve kuno; nokuti kuipa kwavaAmori hakusati kwazara.

Zvino zvakaitika kuti, zuva rakati ravira, kwasviba, tarirai, paiva nechoto chinopfungaira, nomwenje unopfuta wakapfuura pakati pezvidimbu izvozvo. Genesisi 15:1–17.

Uyo aizotungamirira Mozisi navana vaIsraeri seshongwe yomoto usiku negore masikati akapfuura pakati pezvidimbu izvozvo “zvachekwa” sechoto chinopfuta nomwenje unopisa.

Zvino Jehovha akavatungamirira masikati ari mushongwe yegore, kuti avaratidze nzira; uye usiku ari mushongwe yomoto, kuti avavhenekere; kuti vafambe masikati nousiku; haana kubvisa mushongwe yegore masikati, kana mushongwe yomoto usiku, pamberi pevanhu. Ekisodho 13:21, 22.

Ithemba elivuthayo nesitofu esikhipha intuthu kwakufanekisela insika yefu noma yomlilo, futhi kumelela isici sesiprofetho sesinyathelo sokuqala, phakathi kwezinyathelo ezintathu ezihilelekile ekutheni uNkulunkulu amise isivumelwano no-Abrama. Isahluko siqala ngamazwi athi, “Ungesabi,” ngokuba umlayezo wengelosi yokuqala uthi, yesabani uNkulunkulu; futhi labo abathi, njengo-Abrama, besabe uNkulunkulu, abayikudinga ukumesaba uNkulunkulu. Kukhona izinhlobo ezimbili zokwesaba, ngokuba kukhona izigaba ezimbili zabantu.

Mberi mukati mechikamu chesungano, Abramam anotenda Mwari, zvikaverengerwa kwaari kuti kururama. Ngirozi nhatu idzi dzinoenzanirana nebasa roMweya Mutsvene sezvakaratidzwa naJohani, uyo anodzidzisa kuti Mweya Mutsvene anopwisa pamusoro pezvinhu zvitatu: chivi, kururama, nokutongwa. Hunhu ihwohwo hunoenderana nengirozi nhatu idzi; naizvozvo, shure kwokunge kutya Mwari kwaratidzwa muchikamu chesungano, danho rechipiri, iro rekururama, rinobva razivikanwa, richizoteverwa chete nokuziviswa kwokutongwa, rinova basa rechitatu roMweya Mutsvene, uye shoko rengirozi yechitatu. Danho rokutanga resungano raifananidzira shoko rengirozi yokutanga, iro nguva dzose riri fractal remashoko ose ari matatu. Matanho matatu ehurongwa hwesungano anomirira ngirozi nhatu dzaZvakazarurwa gumi nezvina.

Abram paanoverengwa semururami, zvichiratidza ngirozi yechipiri, anobva agadzirira chipiriso, nokuti chipiriso chinogadzirirwa nguva ichangotangira nhanho yechitatu yekutonga. Chipiriso ichocho chinomirira chipiriso chevaRevhi chaMaraki chitsauko 3, chinosisimudzwa sechiratidzo. Sezvakangoita nguva nhatu dzamakore makumi mana muupenyu hwaMozisi dzichimirira mashoko engirozi nhatu, makore makumi mana okutanga aMozisi anewo nhanho nhatu dzose dzeshoko rengirozi nhatu.

Apo panotangira uchapupu hwaMosesi ndipo pakatanga kuvabereki vake vachitya Mwari, (danho rokutanga), zvichiteverwa nomuedzo unoonekwa nameso. Danho rechipiri rinosanganisira muedzo unoonekwa nameso, sezvakaitika muna Danieri chitsauko chokutanga, apo Danieri akatanga kutya Mwari akaramba kudya zvokudya zveBhabhironi, uye ipapo akaedzwa zvichibva pakuonekwa kwake pamuviri. Zvino kuna Danieri kwakatevera muedzo wechitatu makore matatu akazotevera naMambo Nebhukadhinezari, mucherechedzo wamambo wokumusoro nomurayiro weSvondo, unova ndiwo shoko rengirozi yechitatu.

Vabereki vaMoses vaitya Mwari, vakamuisa muareka pamusoro pemvura, uye mwanasikana waFarao akatungamirirwa kuti aone mamiriro acho ezvinhu, ndokuzotonga achitsigira kuponeswa kwomwana. Kutanga kwoupenyu hwaMosesi kwakanga kuri mufananidzo wesungano yakaitwa naMwari navanhu vose; uyezve, kubudikidza naMosesi, Mwari akaitawo sungano norudzi rwakasaruudzwa kubva muvanhu. Sungano yaNoa navanhu vose inomirira boka guru, uye sungano yaMosesi navanhu vakasarudzwa ndiyo zviuru zana namakumi mana nezvina. Chipiriso chaifanira kupiwa naAbramu kuti chisimbise sungano chakanga chine chiratidzo chesungano yaNoa, sezvazvakaitawo kuna Mosesi, uyo akazadzisa chiporofita chaAbramu mazana amakore akatevera.

Chibayiro ichi chaiva nemhuka shanu dzakasiyana: mhuru hadzi yaiva nemakore matatu, mbudzi hadzi yaiva nemakore matatu, gondobwe raiva nemakore matatu, njiva yenjiva, nenjiva diki. Shiri dzacho dzakasiyiwa dzakazara, asi mhuru, gondobwe, nembudzi hadzi “zvachekwa” zvikakamurwa nepakati. Chibayiro ichi chinofananidzira kusimudzwa kwechiratidzo mumazuva okupedzisira sechiedzo chinooneka kuanhu. Chiratidzo chinooneka kumwanasikana waFarao chaiva mwana Mozisi ari muareka. Areka inofananidzirwa nemweya misere yaiva muareka. Nhamba “sere” inosimbiswa sechimwe chezviratidzo zveuporofita zvechiratidzo chevane zviuru zana namakumi mana nezvina. Kana muchifunga nezvezvibayiro zvemhuka zvishanu mugokamura zvitatu nepakati, ipapo chibayiro chenyu chinoubwa nezvidimbu zvisere, sezvakaratidzwa naNoa, uye zvobva zvasimbiswawo muchibayiro chaAbrama.

Mhuka shanu idzodzo, padzinopatsanurwa sezvakarayirwa naMwari, dzinimirira nhamba inonzi “sere,” uye pakudaro dzinimirira mweya iyo iri kumagumo enyika yakafananidzirwa nemweya “sere” yaiva pamusoro peareka. Chiratidzo chekudzingiswa, chinova danho rechipiri musungano yaAbhuramu ine zvikamu zvitatu, chaifanira kuitwa pazuva re“chisere” mushure mekuberekwa; uye tsika iyoyo yakatsiviwa nerubhabhatidzo, runofananidzira kumuka kwaKristu kwakaitika pazuva re“chisere.” Nhamba “sere” ihunhu hwakasimbiswa hwesungano dzaNoa naMozisi vose, uye dzinofananidzira vane chiuru chine zana namakumi mana nezvina vachasimudzirwa sechibayiro chemureza, uye ndivo “wechisere” anobva kune vanomwe.

Izvo pet životinja predstavlja pet mudrih djevica, koje su predočene „osmerom” u korablji, i one će prijeći iz staroga svijeta u novi svijet — a da ne vide smrti.

Chinopiwa chaAbramu chakanga chiri chipiriso chakachena, nokuti mhuka dzose dzaiva muchinopiwa icho dzakanga dziri mhuka dzakachena, uye pamwe chete dzinimirira mhuka huru dzaishandiswa pazvipiriso zvinopiswa zvose. Shoko romutumwa wokutanga rinosanganisira murayiro wokunamata Musiki, uye mhuka huru dzechipiriso dzebasa repatemberi raifanira kugadzwa apo uporofita hwaAbramu hwakazadziwa munguva yaMozisi dzinoratidzwa sezvipiriso zvokunamata, panguva imwe chetewo dzichimirira kudanwa kwomutumwa wokutanga kokunamata Musiki.

Vhesi regumi nemasere zvinoti pachena, “Pazuva iro Jehovha akaita sungano naAbramu.” Izvozvo zvinoratidza danho rokutanga pamatanho matatu anofananidzira vatumwa vatatu vaZvakazarurwa gumi nezvina. Danho resungano riri muna Genesisi gumi neshanu rinomirira shoko romutumwa wokutanga waZvakazarurwa gumi nezvina, iro rinoteverwa nomutumwa wechipiri, uyo akafananidzirwa nedanho rechipiri resungano yaAbramu rinowanikwa muna Genesisi gumi nezvinomwe.

Padanho rechipiri, zita raAbramu rakashandurwa rikava Abrahamu. Abramu zvinoreva kuti, “baba vakakudzwa,” uye Abrahamu zvinoreva kuti, “baba vendudzi zhinji.” Mukudanwa kwaAbramu, chipikirwa chokuzova rudzi rukuru chakapiwa, asi chipikirwa chacho hachina kusimbiswa kusvikira zita raAbramu rashandurwa. Ipapo akava baba vokutanga vavanhu vakasanangurwa vesungano. Danho rakatevera rakafananidzira shoko rengirozi yechitatu, sezvo Abrahamu akaedzwa pamusoro pokubaira Isaka, izvo zvakafananidzira muchinjikwa, izvo zvakafananidzira Gumiguru 22, 1844, izvo zvinofananidzira mutemo weSvondo—izvo zviri shoko rengirozi yechitatu. Danho iroro rechitatu resungano rakazadzikiswa pana Gumiguru makumi maviri nemaviri muna 1844, uye rinoratidzwa muna Genesisi 22.

Pa danho rechipiri, rinova shoko remutumwa wechipiri, apo zita raAbramu rinoshandurwa, tsika yokudzingiswa inomiswa se“chiratidzo” chevanhu vesungano uye chokudyidzana kwavo naMwari. Munhoroondo yeshoko remutumwa wechipiri ndimo munoisirwa chisimbiso vanhu vaMwari. Vanosimudzirwa sechiratidzo pahwaro hweshoko remutumwa wechitatu rinomiririrwa nomutemo weSvondo, asi vanoisirwa chisimbiso munguva iri pedyo pamberi pomutemo weSvondo, iyo, munhoroondo yeMillerite, ingava nguva iri pedyo pamberi pokunge musuo wavharwa musi wa22 Gumiguru, 1844.

Izi ndizvo zvimwe chete pamusoro pemirairo mitatu yakabuda muBhabhironi yakatanga chiporofita chemakore 2300, chakaguma pakusvika kwengirozi yechitatu musi wa22 Gumiguru, 1844. Temberu yakapedzwa mukati menhoroondo yomurairo wechipiri, mushure mekutanga, asi kusati kwava newechitatu. Nheyo dzakaiswa panguva yomurairo wokutanga uye kuvakwa kwetemberu kwakapedzwa munhoroondo yomurairo wechipiri. Murairo wechitatu muna 457 BC wakatanga makore 2300, nepo murairo wacho pachawo wakadzose hutongi hwenyika kuvaJudha. Pachiratidzo chechitatu umambo hunogadzwa, sezvinomiririrwa nokudzorerwa kwehutongi hwenyika pamurairo wechitatu uye nokusimudzwa kwechechi inokunda sechiratidzo

panguva yomutemo weSvondo.

Umthetho wesithathu wawungumfuziselo wokufika kwengelosi yesithathu emtshatweni ngo-Okthoba 22, 1844. Umakoti uyazilungisa ngaphambi komshado, hhayi emshadweni. Ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane kuyafezwa ngaphambi nje komthetho weSonto, esikhathini esimelelwa ngokwesiprofetho njengokuvivinywa komfanekiso wesilo. Siyatshelwa ukuthi ukuvivinywa komfanekiso wesilo kuyisivivinyo okumelwe sidlule kuso ngaphambi kokuba kuvalwe isikhathi somusa.

“Jehovha akandiratidza zvakajeka kuti mufananidzo wechikara uchagadzwa nguva yenyasha isati yapera; nokuti ndiwo uchava muedzo mukuru kuvanhu vaMwari, uyo mugumo wavo usingaperi uchasarudzwa nawo. Chimiro chako chakangova murwi wezvinopesana zvakavhengana zvokuti vashoma chete ndivo vachanyengedzwa.

“Mubhuku raZvakazarurwa 13, nyaya iyi inoiswa pachena; [Zvakazarurwa 13:11–17, zvakatorwa].”

“Lena ke teko eo batho ba Modimo ba tshwanetseng ho e feta pele ba ka bewa tiiso. Bohle ba ileng ba bontsha botshepehi ba bona ho Modimo ka ho boloka molao wa Hae, le ka ho hana ho amohela sabatha ya bohata, ba tla ema tlasa folaga ya Morena Modimo Jehova, mme ba tla amohela tiiso ya Modimo ya phelang. Bao ba tlohelang nnete e tswang lehodimong mme ba amohela sabatha ya Sontaha, ba tla amohela letshwao la sebata.” Manuscript Releases, volume 15, 15.

Muryango urugiye ku wa 22 Ukwakira 1844, rugereranya urugi rufunze ku itegeko ryo ku Cyumweru. Mushiki wacu White avuga ko ikigeragezo cy’ishusho y’inyamaswa ari ikigeragezo tugomba gutsinda “mbere y’uko” igihe cy’imbabazi gifungwa, kandi avuga kandi ko icyo kigeragezo ari ho iherezo ryacu ry’iteka ryose rifatirwaho umwanzuro. Mbere y’itegeko ryo ku Cyumweru, umugeni aritegura, kandi ibi bisaba kugira umwambaro ukwiriye w’ubukwe, umwambaro ugomba kwezwa n’imiriro yo gutunganya y’Intumwa y’Isezerano. Ikimenyetso gishyirwaho mbere y’ubukwe, hanyuma ubukwe bukaba ku itegeko ryo ku Cyumweru.

Hanzvadzi White vanoratidza kuti kuiswa chisimbiso kugadzikana muchokwadi zvole mupfungwa nomweya. Vanoenderera mberi vachiratidza kuti “kana” vanhu vaMwari vaiswa chisimbiso, “ipapo” kuzununguswa kwematongerero aMwari kuchauya. Kuzununguswa uku ndiko kutonga kunotanga pakudengenyeka kwenyika kweZvakazarurwa gumi nerimwe, iko kuri mutemo weSvondo muUnited States.

Tembere ya vaMillerite yakapedzwa paMhere yePakati Pouhusiku, zvichiratidza kuti chisimbiso chinoiswa pamberi pechiratidzo chechitatu chekutonga. Musungano waAbhurahama danho rechitatu rekutonga raiva Isaka paGomo reMoria, richifananidzira kwete Kristu chete pamuchinjikwa, asiwo chipiriso chevaRevhi muna Maraki 3.

Uye uchagara somunatsi nomuchenesi wesirivha; uchachenesa vanakomana vaRevhi, uye achavanatsa segoridhe nesirivha, kuti vape kuna Jehovha chipiriso mukururama. Ipapo chipiriso chaJudha neJerusarema chichafadza Jehovha, sezvazvakanga zvakaita pamazuva

akare, napamore apakutanga.

Ndipo ndichaswedera kwamuri kuzotonga; uye ndichava chapupu chinokurumidza kupomera varoyi, navo mhombwe, navanopika nhema, navanodzvinyirira mushandi pamubairo wake, chirikadzi, nenherera, navanotsausa mutorwa pakodzero yake, vasingandityi ini, ndizvo zvinotaura Jehovha wehondo. Maraki 3:3–5.

Mushure mehurongwa hwokucheneswa, chipiriso chichabva “chazova” sezvazvaiva pamazuva ekare, uye chipiriso ichocho chinogadzirwa panguva yechiito chokupedzisira chokutongwa, nokuti ipapo vaRevhi vakacheneswa uye vakagadzirwa kuva chipiriso vanoiswa mukusiyana nemhandara dzisina kuchenjera idzo Kristu achava “chapupu chinokurumidza kuzvipikisa.” “Chapupu chinokurumidza” ichocho ndicho “chapupu chakatendeka kukereke yeRaodhikia,” uyo anokandira Shebhina sebhora kumunda uri kure, uye uyo anorutsa vaRaodhikia kubva mumuromo make sechinhu chinopfutidzwa nechisimba. Kuparadzaniswa kwegorosi nemasawi kuchava nokukurumidza, nokuti mafambiro okupedzisira anomhanya kwazvo. Mutumwa anokurumidza uyo ndiye Iye anongoerekana auya kutemberi yake muna Maraki chitsauko 3.

Ukusimudzwa kwechibayiro muna Maraki “semazuva ekare,” ndiko kusimudzwa kwemureza wevane zviuru zana namakumi mana nezvina; ndiko kusimudzwa kwechibayiro chezvingwa zviviri zvinonongedzwa zvePentekosti; ndiko kusimudzwa kwenyoka padanda murenje; ndiko kusimudzwa kwaKristu pamuchinjikwa, uye ndiko kusimudzwa kwaShadhireki, Meshaki naAbhedhinego muchoto chomoto pamwe naKristu, nyika yose ichishamiswa nokushamiswa; ndiko kubudiswa kwechati ya1843, uye chinangwa chakanga chakarongerwa chati ya1850.

Mu danho rechibvumirano chaAbrahama chechipiri ndimo makaitwa nokumanikidzwa tsika yokudzingiswa, zvokuti yakava chiratidzo chechibvumirano. Abrahama, akasiyana naMozisi, akabva angodzingisa Isaka pakarepo, kuitira kuti paakamusimudza sechibayiro mudanho rechitatu, Isaka amiririre chiratidzo ichocho. Chiratidzo ichocho chakazotsiviwa nerubhabhatidzo, izvo zviviri izvi pamwe chete zvichipa zvapupu zviviri kuchiratidzo chomuchinjikwa.

“क्या है जीवति परमेश्वर की वह मुहर, जो उसके लोगों के माथों पर लगाई जाती है? यह ऐसा चनिह है जिसे स्वर्गदूत तो पढ़ सकते हैं, परन्तु मनुष्य की आँखे नहीं; क्योंकि नाश करने वाले स्वर्गदूत को उद्धार के इस चनिह को अवश्य देखना है। बुद्धिमान मन ने प्रभु के दत्तक पुत्रों और पुत्रियों में कलवरी के क्रूस का चनिह देखा है। परमेश्वर की व्यवस्था के उल्लंघन का पाप दूर कर दिया गया है। वे ववाह का वस्त्र पहने हुए हैं, और परमेश्वर की सब आज्ञाओं के प्रत आज्ञाकारी और विश्वासयोग्य हैं।” Manuscript Release, number 21, 51.

Pakutanga penhano yesungano iri muna Genesi gumi neshanu, chiporofita chenguva chemakore mazana mana ehuranda chinoziviswa, uye Pauro anoronedzera nguva iyoyo imwecheteyo semakore mazana mana namakumi matatu. Kuverenga kwaPauro kunotangira pakudanwa kuri muna Ekisodho gumi nembiri, nokuti anobatanidzamo nguva yokugara kwaAbhuramu somutorwa. Kana zvikanyatsofungiswa, makore mazana mana maererano namakore makumi matatu chiratidzo chimwe chinoratidzwa naPauro, uye makore mazana mana anoratidzwa naAbhuramu chimwe chiratidzo. Saka, nguva yemakore mazana mana inomiririrei, uye nguva yemakore mazana mana namakumi matatu inomiririrei, uye makore makumi matatu anomiririrei?

ບັນດານັກວິຊາການໄດ້ສະແດງໄວ້ຢ່າງເໝາະສົມແລ້ວວ່າ ສິຮ້ອຍສາມສິບປີນັ້ນສາມາດແບ່ງອອກເປັນສອງຊ່ວງ ຊ່ວງລະສອງຮ້ອຍສິບຫ້າປີ, ໄດ້ຍື່ນທຳອິດປາສະຈາກການພັນທະແລະຄວາມເປັນທາດ, ສ່ວນຊ່ວງທີສອງເປັນໄລຍະແຫ່ງຄວາມເປັນທາດ.

Abrahama akapinda muKenani ava nemakore makumi manomwe nemashanu, uye Isaka akaberekwa Abrahama ava nemakore zana (makore makumi maviri nemashanu akatevera). Jakobo akaberekwa Isaka ava nemakore makumi matanhatu, uye Jakobo akapinda muIjipiti ava nemakore zana nemakumi matatu. Izvi zvinopa huwandu hwemakore mazana maviri negumi nemashanu muKenani uye makore mazana maviri negumi nemashanu muIjipiti, zvichiita huwandu hwemakore mazana mana nemakumi matatu. Kumudzidzi wechiporofita izvi zvinopa zvapupu zviviri, zvinobva pazviratidzo zviviri zvesungano, nokuda kwaPauro, saAbramuwo zita rake rakashandurwa. Pauro anotsanangura 430 uye Abramu 400. Kuzadzikiswa kwechirevo chinoti mutsetse pamusoro pomutsetse kwechiporofita chenguva mbiri dzine ukama kunobatanidzwa nenguva yesungano yokutanga yakatungamirira kukumisikidzwa kwavanhu vakasanangurwa vaMwari.

क्राइस्ट जब इतहिसमा धेरैसँग एक हप्ताको लागि करार पुष्टि गर्न आउनुभयो, त्यो हप्ताले परस्पर सम्बन्धति दुई समय-भविष्यवाणीहरूको प्रतनिधित्व गर्थ्यो। पावलको चार सय तीस वर्षको भविष्यवाणीलाई, क्राइस्टको हप्ताजस्तै, दुई समान भागहरूमा वभिजन गर्न सकिन्छ। कनानमा २१५ वर्ष, त्यसपछि मिस्रमा २१५ वर्ष—जसले १२६० दनिसम्म व्यक्तशिः क्राइस्टको साक्षीलाई प्रतीकात्मक रूपमा जनाउँछ, र त्यसपछि उहाँका चेलाहरूको व्यक्तत्वमा क्राइस्टको १२६० दनिको साक्षीलाई। क्राइस्टले करार पुष्टि गर्नुभएका २५२० दनिहरूले उहाँको करारको “झगडा” हुने ती सात समयहरूको पनप्रतनिधित्व गर्दछ।

Kubva muna 723 BC kusvika muna 1798 kune makore 2520, uye makore iwayo akakamurwa kuva nguva mbiri dzemakore 1260, zvinomirira kuti chihedheni chakatsikira pasi nzvimbo tsvene neuto kwemakore 1260, zvichiteverwa noupapistiki hwakatsikira pasi nzvimbo tsvene neuto kwemakore 1260. Pakati pevhiki raKristu paiva muchinjikwa, uye pakati pevhiki (538) panobudisa makore 1260 euchapupu hwechihedheni, zvichiteverwa nemakore 1260 euchapupu hwechihedheni hunobva kumudzidzi wechihedheni, iye upapistiki. Apo umambo hwenyasha hwaKristu hwakapihwa simba pamuchinjikwa, zvakafananidzira 538, apo umambo hwaantikristu hwakapihwa simba. Pamuchinjikwa, Israeri chaiyo yakapfuurwa, uye Israeri yomweya yakatanga. Muna 538, chihedheni chaicho chakapfuurwa, uye chihedheni chomweya chakatanga.

Unabii wa Abramu wa miaka mia nne, pia ni miaka mia nne na thelathini. Ni unabii uleule, bali umewekwa wazi kwa vielelezo viwili vya agano. Unabii huo miwili ya wakati, inayohusiana, ilikuwa ikitambulisha utumwa na ukombozi wa watu wa Mungu, ambavyo vingetimizwa mwanzoni mwa historia ya agano ya Israeli wa kale. Mwishoni mwa historia ya agano ya Israeli wa kale, kuna unabii mmoja wa wakati unaolingana na mwingine, katika uhusiano wa siku kwa mwaka, hivyo kutambulisha unabii mbili za wakati zinazosisitiza ukombozi na utumwa.

Pakati pa mbiri ya pakati pa chiyambi ndi mapeto a Israyeli wakale, timapeza Daniele ali mu ukapolo wa Babulo. Kuchokera mu mbiri ya pangano imeneyo, imene imazindikiritsa ukapolo ndi lonjezo la kumasulidwa, ulosi umene umamangiriza pamodzi mbiri ya pangano ya Israyeli wakale ndi mbiri ya pangano ya Israyeli wamakono umafotokozedwa. M’buku la Daniele, maulosi awiri a

nthawi amadziwika. “Lumbiro” la Mose la “nthawi zisanu ndi ziwiri” la Levitiko 26 limadziwika mu Daniele 9/11, pamodzi ndi funso la vesi 13 mu Daniele 8, limene limatsogolera ku yankho la vesi 14, limene limazindikiritsa ulosi wa zaka 2300. “Lumbiro” limenelo, limene likaswedwa limakhala “temberero la Mose” mu Daniele 9:11, litakwaniritsidwa mu 677 BC motsutsana ndi ufumu wakum’wera, linafika kumapeto pa October 22, 1844, monganso zaka 2300. Kumwazikana konse kwa 2520 kuli mu funso la vesi 13, ndipo yankho la vesi 14 ndi la 2300.

Sezvazvakaitawo pana Mozisi, ari alpha yenhoroondo yesungano yeIsraeri yekare, uye sezvazvakaitawo pana Kristu, ari omega yenhoroondo yesungano yeIsraeri yekare, nhoroondo yekutanga, iri alpha, yeIsraeri yemazuva ano yakabatanidzawo zviporofita zviviri zvenguva zvinodyidzana. Chimwe chaimiririra usungwa neuranda, uye chimwewo kununurwa. Kupatsanurwa kwemakore 430 kuita zvikamu zviviri zvakaenzana munhoroondo yealpha yeIsraeri yekare kwakafananidzira kupatsanurwa kwechiporofita kwakadzokororwa muvhiki iro Kristu akasimbisa sungano, uye nguva inodyidzana yekutongwa nokuda kwokutyora sungano, iyo yakakamurwa kuita zvikamu zviviri zvakaenzana, zvinobudisa zvapupu zviviri zvinoratidza kuti nhoroondo yealpha yeIsraeri yemazuva ano yaizova nechitsigiro chakafanana chechiporofita. Makore 2520 nemakore 2300, achiguma pamwe chete, anopa chapupu chechitatu chezviporofita zviviri zvenguva zvinodyidzana, izvo zvine chiporofita chakakamurwa zvakaenzana pakati.

Zvapupu zvitatu zvaizoita kuti mweya utarisire kuti Ishe paanopinda muchibvumirano nevane zana namakumi mana nezvina zvuru munhoroondo yeomega yaIsraeri yazvino, paizova nezviporofita zviviri zvinoenderana zvenguva yechiporofita, nenguva yakabatana yakakamurwa kuva zvikamu zviviri zvakaenzana, asi hazvingavi zvakadaro, nokuti Ishe paakapinda muchibvumirano naIsraeri yazvino, akasimudzira ruoko rwake kudenga akazivisa kuti nguva yakanga isisipo.

Chibvumirano chemazana rimwe namakumi mana nezvina ezviuru chinomiririrwa nezvingwa zviviri zvinovheyeswa zvechibayiro chegorosi rematandiro okutanga. Chimiro chechiporofita chezvapupu zvitatu, chichiteverwa neuchapupu hwakapetwa kaviri husina musiyano wenguva yechiporofita, chinowanikwa muchibayiro chaAbramu chemhou hadzi (yakakamurwa zvakaenzana), mbudzi hadzi (yakakamurwa zvakaenzana), negondobwe (rakakamurwa zvakaenzana), zvichiteverwa nenjiva yerukodzi nenjiva.

Zvipiriso zvitatu zvokutanga zvole zvakanga zvakabatanidzwa nemakore matatu muchiratidzo chazvo, zvichiratidza kuti zvinomirira zvipiriso zvitatu zvakanga zvine nguva yechiprofita. Kwete chete kuti zvipiriso zvitatu izvi zvole zvakanga zvine nguva yechiprofita, asi chimwe nechimwe chazvo chaivawo nenguva yechiprofita yakanga yakakamurwa zvakaenzana kuva zvikamu zviviri. Njiva duku nenjiva hazvina zera rakabatanidzwa pazviri; zvaingoda chete kuva zvichiri zviduku, nokuti zvinomirira rudzi rwokupedzisira rwavanhu vesungano, rwunomiririrwa neshiri mbiri, kana kuti mapoka maviri.

Mapoka mabiri yanawakilisha umati mkubwa na wale mia moja na arobaini na nne elfu, lakini ndege wale wawili wana maana ya pili. Njiwa ni mojawapo ya sadaka za patakatifu, na unapochunguza utambulisho wa njiwa kama sadaka, mara nyingi kuliko sivyo humanisha aina ya hua; ilhali njiwa katika sadaka ya Abramu inamtambulisha ndege aliye mchanga sana kiasi

kwamba hana manyoya, au mbaya zaidi, ndege ambaye manyoya yake yamekwishang'olewa. Katika kiwango hiki cha kinabii, ndege wale wawili ni ngano na magugu.

Mu mazuva okupedzisira mureza uchasingidzirwa kumatenga seshiri, uye zvichaitika panguva chaiyo iyo shiri mbiri dzisina kuchena dzichasingidzwa uipi dzigomuisa pachigaro chake cheushe muShinari.

Ipapo mutumwa wakataura neni akabuda, akati kwandiri, Simudza meso ako zvino, uone kuti chii ichi chiri kubuda. Ini ndakati, Chii icho? Iye akati, Iri ndiro efa riri kubuda. Akatiwo, Ichi ndicho chimiro chavo panyika yose. Zvino tarira, pakasingidzwa tarenda romutobvu; uye uyu mukadzi agere pakati peefa.

Wathi, Ubu ngububi. Wayesebuphonsela phakathi kwe-efa; wase ephonsa isisindo somthofu emlonyeni wayo.

Ipapo ndakasingidzwa meso angu, ndikatarira, uye tarirai, vakadzi vaviri vakabuda; mhengo yakanga iri mumapapiro avo; nokuti vakanga vane mapapiro akaita samapapiro eshuramurove; uye vakasingidzwa efa pakati penyika nedenga. Ipapo ndakati kumutumwa waitaura neni, Ava vanotakura efa vachiiendesa kupi? Akati kwandiri, Kunoivakira imba munyika yeShinari; uye ichasingimbiswa, igoiswa ipapo pachigadziko chayo pachayo. Zekariya 5:5–11.

Upapa, unaowakilishwa kama “uovu,” au na Paulo kama “yule mwovu,” ulipata jeraha lake la mauti mwaka 1798, wakati talanta ya risasi iliwekwa juu ya kikapu anachoketi ndani yake. Baada ya hayo, uwasiliani-roho na Uprotestanti ulioasi vitaumwinua na kumjengea nyumba katika Shinari, wakati huohuo ambapo Mungu atakuwa amemaliza kuijenga nyumba ambayo ataiinua kama bendera. Katika Zekaria, bendera bandia ni mwanamke wa uovu, na bendera hiyo inaonyeshwa kama hua. Ndipo ulimwengu utakuwa ukichagua kati ya Roma, ambalo ni tundu la kila ndege mchafu na mwenye kuchukiza, au hua, ishara ya agano la Mungu na wanadamu.

Akanadana kwa sauti kuu, akisema, Babeli mkuu umeanguka, umeanguka, nao umekuwa makao ya mashetani, na ngome ya kila roho mchafu, na kifungo cha kila ndege mchafu na mwenye kuchukiza. Ufunuo 18:2.

Kristu akataura pamusoro porufu rwake nokumuka kwake achiti, “paradzai temberi iyi, uye ndichaimutsa mumazuva matatu.” Mazuva iwayo matatu anomirira nguva yechiporofita apo temberi inomutsa, sezvakanga zvachaitika kuna Mozisi, kuna Kristu, nokuna vaMillerite. Chisungo chokuti pachibayiro chaAbrama paunzwe tsiru yemakore matatu, mbudzi hadzi yemakore matatu, negondobwe remakore matatu chinomirira kuti mukati meimwe neimwe yehoroondo nhatu dzesungano dzatiri zvino kufungisisa, temberi yaizovakwa. Temberi yokupedzisira yesungano yeavo vane zana namakumi mana nezvina ezviuru, iyo mureza, ndiyo inofanira kusimudzwa sekورونا kudenga. Nokuda kwechikonzero ichi, tsiru, mbudzi hadzi, negondobwe zvikara zvapanyika, nokudaro zvichiisa musiyano neshiri dzinobhururuka mumatenga. Temberi yesungano inovakwa mumazuva okupedzisira ndiyo nguva iyo Jerusarema rinosimudzirwa pamusoro pezvikomo zvole namakomo ose.

Kunyange zvazvo ndisati ndazivisa zvizere chinhu chose nechose chiri mudanho rokutanga raAbramu pakati pematanho ake matatu esungano, kusvika zvino chinhu chose chatakafungisisa chine chinoenderana nacho pakutanga nokuguma kweIsraeri yekare chaiyo, uyewo pakutanga kweIsraeri yemazuva ano. Takaratidza matanho matatu engirozi dziri muna Zvakazarurwa gumi nechina ari mudanho rokutanga resungano raAbramu. Iyo fractal yengirozi nhatu iri mudanho rokutanga resungano raAbramu, ichasimbiswazve zvakanyanya kujeka patichafungisisa danho rechipiri nerechitatu resungano raAbramu.

Mipiro minane ya Abramu ha yimeli ntsena minyikelo leyi a yi ta tlhela yi va xiphemu xa mikhuva ya tabernakela ya Muxe, kambe yi tlhela yi kombisa no tiyisa xiave xa nkarhi wa vuprofeta etimhakeni ta vanhu va ntwanano wa Xikwembu. Yi tiyisa masungulo ni makumu ya Israyele tanihi vanhu lava hlawuriweke va Xikwembu, kungaba hi ndlela ya xiviri kumbe ya moya.

Miaka 430 ya Paulo ni kipindi cha kinabii ambacho hakiwezi, kwa mantiki, kutenganishwa na miaka 400 ya Abramu. Vinapowekwa juu ya kila kimoja, vinazaa kipindi cha miaka thelathini, kisha miaka mia nne. Hapa ndipo tutaendelea katika makala inayofuata.

“Maporofita akanyorwa muTestamende Yekare ishoko raShe remazuva okupedzisira, uye achazadziwa zvirokwazvo sezvatakaona kuparadzwa kweSan Francisco.” Tsamba 154, Chivabvu 26, 1906.