

Incwadi kaJoweli neBandla labaSeventh-day Adventist laseLawodikea - Inombolo Yamashumi Amabili Nantathu

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Lamba Makumi Mabiri na Tatu

Munyaya yemakumi maviri nembiri ndakanyora kuti, “Zvino muchitsauko chegumi nerimwe, dzinza ravanhu vakasanangurwa rinomiririrwa namazita gumi kubva kuna Shemu kusvika kuna Abram. Chitsauko chegumi nerimwe inyaya yeshongwe yeBhabheri, asiwo dzinza ravanhu vakasanangurwa, sezvarinomiririrwa naAbrahama. Chitsauko chegumi nerimwe chinounza vanhu vakasanangurwa vaifanira kupinda musungano yakapetwa katatu naMwari. Danho rechitatu nerokupedzisira raiva chibayiro chaIsaka muchitsauko chemakumi maviri nembiri. Chitsauko “gumi nerimwe” ndicho kutanga kwealpha uye chitsauko “makumi maviri nembiri” ndicho kuguma kweomega. Kutenda kunodiwa kuti unzwe izwi raMwari muzvinorehwa namazita, hakuna kusiyana nokutenda kunodiwa kuti unzwe izwi Rake mukuverengwa kweShoko Rake.”

Chitsauko chegumi neimwe chinopa sungano yaKaini, nesungano yaAbheri. Kwamakore ose aya takaramba tichiratidza kuti hunhu hwechiporofita hwenhare yeBhabheri hunomirira sungano yekunyepedzera. Pashure pemafashamo, pakava nokushanduka kwenguva dzehutungamiri hwaMwari: mafashamo asati auya, kunamata kwaigadzirwa pasuo reEdheni; asi pashure pemafashamo, kunamata kwaifanira kuitirwa paartari. Artari yaiva nezvinodiwa zvakananga zveBhaibheri. Yaifanira kuvakwa namabwe echisikigo, pasina munhu anoapwanya kana kuavezesa. Yaifanira kuva ibwe pamusoro pebwe, pasina dhaka.

Chinangwa cha nsanja chinali kupatsa gulu la Nimurode dzina, limene limaimira khalidwe. M’nsanjamo tikuona munthu akuyesera kudzipulumutsa yekha, ndi kudzikweza yekha monga milungu ya kumwamba. Nsanjayo ndi chizindikiro cha mpingo umene umaganiza kuti ungadzipulumutse wokha, ndipo umaganiza kuti uyenera kukwezedwa, monga mafumu khumi amachitira mu Salimo 83, pamene akweza mutu wa upapa pa mgwirizano woipa wa uneneri wa Baibulo, umene umachitika pa lamulo la Lamlungu.

Rwiyo kana Pisarema raAsafi. Regai kunyarara, imi Mwari; musanyarara, uye murege kunyarara, imi Mwari. Nokuti, tarirai, vavengi venyu vari kuita bope; uye avo vanokuvengai vasimudza misoro. Mapisarema 83:1, 2.

Jigjigu wuxuu hadda ka dib baabba’ay daadkii Nuux, sababtii Ilaahna u aqoonsaday xidhitaanka wakhtigii nimcada ee dunidii daadkii ka horraysay waxay ahayd in fikirrada dadka ay si joogto ah shar u noqdeen. Baybalku siyaabo kala duwan ayuu uga hadlaa midnimada, mid ka mid ahna waa in la isu arko “il il.” Laba ma wada socon karaan haddaanay isku raacsanayn?

Zvino ndinokukumbirisai, hama, nezita raIshe wedu Jesu Kristu, kuti mose mureve chinhu chimwe chete, uye kuti parege kuva nokupesana pakati penyu; asi kuti mubatane zvakanwana pamurangariro mumwe chete napakutonga kumwe chete. 1 VaKorinte 1:10.

Mwari paakavhiringidza mutauro pakutonga kwaakaita ushe hwaNimrodhi, zvinoratidza kuti kusati kwava nokuvhiringidzwa ikoko, vose vakanga vari mukubatana, uye naizvozvo vose vakanga vane chimiro chimwe chete; uye chimiro ichocho chaiva chitendero chakavakirwa pamabasa avanhu—zvichipesana navaya vari muchitsauko ichocho chimwe chete vanomiririrwa naAbrahama. Shemu akanga ari mweya wakatendeka panguva yaNimrodhi. Vanyori venhoroono vanonongedzera kuna Shemu somunhu akauraya Nimrodhi, mupanduki mukuru pamberi paJehovha. Pfungwa yacho inomira yakasimba kunyange pasina maonero avanyori venhoroono, nokuti Shemu munhu wesungano, anotevera ropa rake kuna Nowa, munhu wesungano, anotevera ropa rake shure kuna Seti, mumwewo munhu wesungano, akapinda munhoroono yesungano kutsiva mukoma wake Abheri, uyo akanga ariwo mumwe munhu wesungano akanga ari muzukuru wakananga waAdhamu.

Genesisi 11 i mfecane lenkhulu emkhatsini waKhristu naSathane, esimeni sesivumelwano sekuphila nesivumelwano sekufa. Nimrodi umele umtingeli lomkhulu embikwaJehova, ngobe umele libandla lelinabalanzeli labanyenti. Abrama, ngekwaShemu, umele libandla lelinabalanzeli labambalwa. Shemu bekangumuntfu wesivumelwano ngesikhatsi Nimrodi akha umbhoshongo wakhe, kodvwa tivumelwano letimbili esahlukweni 11 timelelwa hhayi nguShemu naNimrodi, kodvwa nguNimrodi na-Abrahama. Pawula usibeka ngalokucacile lesi simiso sesiprofetho.

Nokuti uyu Melekizedheki, mambo weSaremu, muprista waMwari Wekumusoro-soro, akasangana naAbhurahama achidzoka kubva pakuuraya madzimambo, akamuropafadza; uyo zvakare Abhurahama akamupa chegumi chezvose; pakududzirwa kwezita rake anotanga kuva Mambo wokururama, uye shure kwaizvozvo zvakare Mambo weSaremu, ndiko kuti, Mambo worugare; asina baba, asina mai, asina dzinza, asina kutanga kwamazuva kana kuguma kwoupenyu; asi aitwa akafanana noMwanakomana waMwari; anoramba ari muprista nokusingaperi. Zvino rangarirai kukura kwomunhu uyu, uyo kunyange tateguru Abhurahama akamupa chegumi chezvapakambwa.

Uye zvirokwasvo avo vari vanakomana vaRevhi, vanogamuchira basa rehupirisita, vane murayiro wokutora chegumi kubva kuvanhu maererano nomurayiro, ndiko kuti, kubva kuhama dzavo, kunyange hazvo dzakabuda muchiuno chaAbrahama:

Asi uyo ane dzinza rake risingaverengwi kubva kwavari akagamuchira chegumi kubva kuna Abrahama, uye akaropafadza iye akanga ane zvipikirwa. Uye pasina kupokana kupi nokupi, muduku unoropafadzwa nomukuru. Uye pano vanhu vanofa vanogamuchira zvegumi; asi ikoko anozvigamuchira, uyo anopupurirwa kuti anorarama. Uye, sokunge ndingataura saizvozvo, Revhiwo, anogamuchira zvegumi, akapa zvegumi ari muna Abrahama. Nokuti akanga achiri muzviuno zvababa vake, Melkizedheki paakangana naye. VaHebheru 7:1–10.

Pane chokwadi chiripo muchidzidzo chaMelkizedheki, asi ini ndiri kungoratidza chete kuti Pauro anodzidzisa zvakananga kuti hunhu hwechiporofita hwevanhu vesungano, uye neizvozvo ndinoreva varume navakadzi vari muuchapupu hwakafemerwa, vane uchapupu hweMagwaro hunoratidza chiratidzo chenzira mumutsara wechiporofita wesungano yaMwari nevanhu. Pauro anodzidzisa kuti Melkizedheki, uyo akararama uprista hwaRevhi husati hwasimbiswa paSinai, uye nokudaro makore anopfuura mazana mana uprista hwaRevhi husati hwavapo, akanga agamuchira chegumi kubva kuna Revhi. Kuti uve muuprista hwaRevhi, waifanira kuva muRevhi aigona kuratidza dzinza rake reropa richibva kuna Revhi. Melkizedheki aisagona kuratidza kuti dzinza rake raibva mumutsara waRevhi, nokuti Revhi akanga asati aberekwa.

Umgeca wesiprofetho omela umnqophiso kaNkulunkulu no-Adamu no-Eva empeleni uyiminqophiso emibili. Owokuqala wawungumnqophiso wokuphila onesivivinyo esilula. Emva kokuwa nokwehluleka kwaleso sivivinyo, umnqophiso olandelayo wawuhlanganisa igazi lewundlu ukuze kunikezwe izembatho. Kwase kuba khona umnqophiso kaNkulunkulu nesintu, omelwe uthingo lwenkosazana, uNowa, nokukhonza e-altare. Kwase kuba khona uGenesisise ishumi nanye lapho kwaqala khona umnqophiso kaNkulunkulu nabantu abakhethiweyo, ababeyobizwa ngokuthi amaHebheru. Kuyo ngayinye yalezo zindaba, abalingiswa beBhayibheli bangamadoda noma abesifazane besivumelwano.

Muna Genesisi gumi na rimwe, hatangajwe intangiriro y'isezerano ry'ubugingo n'ubwoko bwatoranyijwe, kandi ihatangarizwa aho nyine Nimurodi ashyiraho isezerano ry'urupfu, nk'uko bigaragazwa n'amatafari n'isima, byari impimbano y'amabuye atabajwe kandi adafatanijwe n'isima bigaragazwa n'igicaniro. Mushiki wa White atumenyesha ko igicaniro kigereranya Kristo; bityo rero idini rya Nimurodi, ari ryo dini ry'impimbano, rigereranya Kristo w'impimbano.

Ivo vakati kuna mumwe nomumwe, vakati, Huyai, ngatiite zvidhina, tizvipise kwazvo. Vakava nezvidhina panzvimbo yamabwe, uye tara yakava yavo dhaka. Genesisi 11:3.

ជានេះផង បរិអុនកនីងធុរិអាសនៈថុមមួយសម្បាប់ខ្មុញ់
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និក្ខមន៍ 20:25។

“Tiri mungozi yekusanganisa zvitsvene nezvakajairika. Moto mutsvene unobva kuna Mwari ndiwo unofanira kushandiswa mukushingaira kwedu. Aritari yechokwadi ndiKristu; moto wechokwadi ndiMweya Mutsvene. Ndizvo zvinotikurudzira. Munhu anongova mupi wezano akachengeteka chete kana Mweya Mutsvene achimutungamirira nokumuratidza nzira. Kana tikatsauka kubva kuna Mwari nokubva kune vaakasarudza, tichienda kunobvunza paaritari dzevatorwa, tichapindurwa zvinoenderana namabasa edu.” Selected Messages, bhuku 3, 300.

Pakati pa zowonadi zina, limodzi mwa maphunziro amene amachotsedwa mwa uneneri kuchokera mu Genesis khumi ndi chimodzi ndi lakuti limayimira chiyambi cha mzere wa uneneri. Chigumula cha Nowa chimasonyeza kulekanitsidwa kwa uneneri. Pamene Nowa anatuluka m'chingalawa munayenera kukhala njira yatsopano ya kulambira, ndipo njira ya kulambira nthawi zonse imatulutsa magulu awiri a olambira, monga zasonyezedwera m'mbiri ya Kaini ndi Abele. Genesis

khumi ndi chimodzi ndi dziko latsopano, lokhala ndi mbiri yoyambira imene imakhala nkhani yoyambira ya mbiri yotsiriza, pamene anthu a pangano a Mulungu a masiku otsiriza akuitana antchito a ora la khumi ndi chimodzi kutuluka mu Babilo pa nthawi ya mavuto a lamulo la Lamlungu. Nimrodi ndiye munthu wa tchimo pa nthawi ya mavuto a lamulo la Lamlungu, ndipo Semu, amene ndi Abrahamu, ndiye munthu wa Mulungu m'vuto lomwelo lomwelo. Kubalalitsidwa ndi chisokonezo cha zinenero cha Genesis khumi ndi chimodzi chinayamba posakhalitsa Nowa atatuluka m'chingalawa. Mutu wa chaputala khumi ndi chimodzi ndi mapangano awiriwo, ndipo nkhanayi imafika pa chitsiriziro chake pamene gawo lachitatu la pangano la Abrahamu likuyikidwa poyera mu chaputala cha makumi awiri ndi ziwiri.

Icandelo seshumi elinanye siyimbali ye-alpha yomgca ka-Abraham efikelela kwimbali ye-omega kwisahluko samashumi amabini anesibini. Ibali lokuqala leBhabheli kaNimrod nebali lokugqibela lokubingelelwa kukaIsake, omabini amele umgwebo wokugqibela phezu koluntu. Umgca uqala ngenqaba kaNimrod, wandisele ekubingelelweni kukaIsake, yaye umgca uphelela kwiminikelo emibini echasenyoye. Umnikelo kaNimrod wamkela umgwebo kaThixo olawulayo, yaye umgwebo ka-Abraham wamkela intsikelelo kaThixo. UNimrod uyialpha yesahluko seshumi elinanye yaye uAbraham uyioomega yesahluko samashumi amabini anesibini. IOmega ihlala inkulu, ubuncinane ngamashumi amabini anesibini ngokwealfabheti yesiHebhere, yaye amandla abonakalaliswa ekuphambaniseni iilwimi nasekusasazeni iintlanga phesheya, agqithiswa kakhulu ngamandla omnqamlezo. Inqaba kaNimrod imela iiTwin Towers zika-9/11 yaye ukubingelelwa kukaIsake kumela umthetho weCawa.

Mutsetse wesungano nevanhu vakasanangurwa unotanga nechiratidzo chenhamba gumi neimwe uye unoguma nechiratidzo chemakumi maviri nemaviri. Mutsetse uyu unopera pakuvharwa kwemukana wenyasha munhoroondo yealpha yaNimrod, uyewo munhoroondo yeomega yaAbrahama. Iyo nhoroondo chaiyo yaNimrod naAbrahama inoratidzwa mubhuku rokutanga reBhaibheri, uye yakaiswa mukati mechimiro chokunonga zvasara kubva mukuparadzwa kwakanga kuchangobva kuitika kwemafashamo aNoa. Mubhuku rokutanga reBhaibheri, mufananidzo wezvibvumirano zviviri unopa zvapupu zviviri zvinoratidza kuvharwa kwemukana wenyasha mumutsetse unobva muchitsauko chegumi neimwe kusvika kumakumi maviri nemaviri.

Asina kururama, nga acharambe asina kururama hake; uye asina kuchena, nga acharambe asina kuchena hake; uye akarurama, nga acharambe akarurama hake; uye mutsvene, nga acharambe ari mutsvene hake. Zvakazarurwa 22:11.

Nimrod angali wa chisawama na wakuda mpaka pano, ndipo Abrahamu ngolungama na wakupatulika mpaka pano, nga umo wakumanyikira mu alfa wa Genesis 11–22, kweniso mu omega wa Chivumbuzi 22:11. Pafupi chomene na nyengo iyo lusungu lwa kuyezgeka lumalira, mu vesi 10 pakuyowoyeka mazgu gha kupharazga kuti kungajalikikanga chara mayowoyero gha uchimi wa buku ili. Pafupi chomene na nyengo iyo lusungu lwa kuyezgeka lumalira, mu vesi lakulondezgapo penepapo, mu Chivumbuzi mukuwa uchimi uwo ukwenera kuvumbulika. Mavesi ghaŵiri kufuma pa vesi 11, Khristu wakupereka fungulo lakuvumbulira uchimi uwo.

Zvino akati kwandiri, “Usanamira mashoko echiporofita chebhuku iri chisimbiso; nokuti nguva yaswedera. Uyo asina kururama, ngaarambe asina kururama hake; nounetsvina, ngaarambe ane tsvina hake; nounorurama, ngaarambe akarurama hake; nounoera, ngaarambe ari mutsvene hake. Uye tarira, ndinokurumidza kuuya; uye mubayiro wangu uneni, kuti ndipe munhu mumwe nomumwe sezvakaita basa rake.”

Ndzi Alpha na Omega, masungulo ni makumu, lowo sungula ni lowo hetelela. Nhlavutelo 22:10–13.

Isahluko samashumi amabili nambili siyisahluko se-omega seBhayibheli lonke, futhi isihluthulelo sokuvula isiprofetho esiseSambulweni esivaliwe, yisimiso uKristu asikhomba ngaphezu kwazo zonke ezinye esahlukweni sokuqala seSambulo. Isahluko sokuqala siyincwadi yokuqala yohlamvu lwesiHebheru, kanti isahluko samashumi amabili nambili siyeyokugcina. Emavesini esishiyagalolunye kuya kweleshumi nanye esahlukweni sokuqala, uJohane uzethula, futhi umkhomba uKristu njengo-Alfa no-Omega.

Mina Yohane, ndiriyowo hama yenyu, nomubatsiri wenyu pakutambudzika, nomuHumambo, nokutsungirira kwaJesu Kristu, ndakanga ndiri pachitsuwa chinonzi Patimo, nokuda kweshoko raMwari, uye nokuda kweuchapupu hwaJesu Kristu. Ndakanga ndiri muMweya nezuva raShe, ndikanzwa shure kwangu inzwi guru, serohwa rwehwamanda, richiti, Ndini Arfa naOmega, wokutanga nowokupedzisira; uye richiti, Zvaunoona, nyora mubhuku, uzvitumire kumakereke manomwe ari muAsia; kuEfeso, nokuSmirna, nokuPergamo, nokuTiatira, nokuSadhisi, nokuFiraderfia, nokuRaodhikia. Zvakazarurwa 1:9-11.

Mu vesi 11, Johanisi ari paPatmosi, asi anotendeuka mu vesi 12, uye kubva ipapo zvichienda mberi, anenge ava munzvimbo tsvene yokudenga. Naizvozvo, mu vhesi 9/11, tinowana uchapupu hwaJohanisi, hunozivisa Jesu saArfa naOmega, chinhu chakatoziviswa naJesu pamusoro paAri Mwari mu vhesi 8:

Ndzi Alfa na Omega, masungulo ni makumu, ku vula Hosi Xikwembu, loyi a nga kona, ni loyi a a ri kona, ni loyi a taka, wa Matimba Hinkwawo. Nhlavutelo 1:8.

Muna vhesi yesere, Johane ari kunyora zvaakanzwa Kristu achitaura pamusoro paIye amene. Muna vhesi pfumbamwe kusvika gumi neimwe, ndiJohane ari kutaura pamusoro pake amene. Izvozvo zvinomiririra zvapupu zviviri mumavhesi gumi nerimwe okutanga zvinoratidza Kristu saArfa naOmega. Mavhesi pfumbamwe kusvika gumi neimwe anomiririra chikamu chawo choga chefungwa. Kunyange zvakabatana nechitsauko chose, mumavhesi aya Johane ari kutaura pamusoro pake amene, asi; mumavhesi mana kusvika masere, Johane ari kutaura achimiririra Umwari kumachechi Ake. Vhesi rechina rinotanga chikamu chefungwa, chinopera muna vhesi yesere. Izvi zvinozivikanwa nemavambo anotsanangura Kristu, Iye akanga aripo, aripo, uye achazouya, achiziviswa muna vhesi rechina uyezve zvakare muna vhesi yesere.

Johane kukereke nomwe dziri muAsia: Nyasha ngadzive kwamuri, norugare, zvichibva kuna iye aripo, wakange aripo, uye achazouya; uye zvichibva kuMweya minomwe iri pamberi pechigaro chake choushe; uye zvichibva kuna Jesu Kristu, chapupu chakatendeka, dangwe ravakafa, uye mutongi wamadzimambo enyika. Kuna iye akatida, akatishambidza pazvivi

zvedu neropa rake amene, uye akatiita madzimambo navaprista kuna Mwari naBaba vake; ngaakuve kubwinya nesimba nokusingaperi-peri. Ameni. Tarirai, anouya namakore; uye ziso rimwe nerimwe richamuona, navowo vakamubaya; uye marudzi ose enyika achachema nokuda kwake. Hongu, Ameni.

Mimi ni Alfa na Omega, mwanzo na mwisho, asema Bwana, aliyeko, aliyekuwako, na ajaye, Mwenyezi. Ufunuo 1:4–8.

Amazwi amathathu okuqala esahluko sokuqala aveza isambulo sikaJesu Kristu, esivulwa ngaphambi nje kokuba umusa wokuhlolwa uvalwe, ngoba ivesi lesithathu lithi, “isikhathi sesisondele.” “Isikhathi sesisondele” yinkulumo efanayo ncamashi neyesi-10, esahlukweni samashumi amabili nambili, ethi, “ungawavali amazwi esiprofetho sale ncwadi, ngoba isikhathi sesisondele.” Isiprofetho esivuliweyo siyisAmbulo sikaJesu Kristu.

Ndima yechina inotanga kuburitswa kwechisimbiso, uye ndima yechina inotanga neuchapupu hwaJohani hunoti, “Ini Johani,” zvinozoti mundima yechisere ndiKristu anozvizivisa Iye pachake. Panotanga pave nechirevo chemupupuri womunhu mundima yokutanga dzezvishanu, uye pakuguma pave nechirevo chemupupuri wouMwari. Ndima yechina inoratidza Baba vokudenga soIye “aripo, akavapo, uye achazovapo.” Ndima yechisere inoratidza Kristu soIye “aripo, akavapo, uye achazovapo.”

Kiyi cha kufunua Ufunuo wa Yesu Kristo ni kanuni ya alfa na omega. Akiwa wa kwanza na wa mwisho, Kristo pia yuko katika wakati wa sasa, ijapokuwa alikuwapo zamani na atakuwapo wakati ujao. Ukweli kwamba Yesu na Baba wote wawili ni Mungu aliyekuwako, aliyeko, na ajaye bado, ni uwasilishaji mwingine wa Kristo kama Alfa na Omega. Yeye ni Alfa na Omega, wa Kwanza na wa Mwisho, Mwanzo na Mwisho, naye alikuwapo hapo mwanzo na atakuwapo hapo mwisho. “Funguo” za ufalme, zilizopewa kanisa huko Kaisaria Filipi, pia ni “ufunguo” uliowekwa juu ya bega la Eliakimu katika Isaya 22:22. Alfa ya kitabu cha Ufunuo ni sura ya kwanza na omega ni sura ya ishirini na mbili, kwa hiyo tunaikuta alfabeti yote ya Kiebrania katika sura za Ufunuo. Sura ya kumi na tatu inawakilisha uasi wa Marekani na baadaye wa ulimwengu. Sura ya kwanza inamwasilisha Kristo kama Alfa na Omega, na sura ya ishirini na mbili inatambulisha kweli iyo hiyo, lakini kwa uhusiano na kufunuliwa huko kunakotajwa katika sura ya kwanza. Sura ya kwanza, ya kumi na tatu, na ya ishirini na mbili zinawakilisha herufi tatu za Kiebrania ambazo kwa pamoja zinaunda neno “kweli.”

Mu chikapitulu cha makumi awiri na vitatu cha Mateyu, Yesu wakapharazga masuzgo ghankhondi na ghatatu pa Wafarisi na Wasaduki. Mu vesi laumaliro la chikapitulu cha makumi awiri na viwiri, kudumbiskana kwa Khristu na Wayuda wakususkana kukamara pa chisisi cha Davide, chisisi icho chingamazguka pera usange mukupulikiska fundo ya Alifa na Omega.

Aze Mafarisayo ari pamwe chete, Jesu akavabunza, achiti, Munofungei pamusoro paKristu? Mwanakomana waani?

வளேர் அவர்க்குச் சொல்லினார்கள்: “தாவீதின் கமாரன்.”

Anoti kwavari, Ko zvino Dhavhidhi anomudana seiko muMweya kuti Ishe, achiti, Jehovha akati kuna Ishe wangu, Gara kuruoko rwangu rworudyi, kusvikira ndaisa vavengi vako chitsiko chetsoka dzako? Naizvozvo kana Dhavhidhi achimudana kuti Ishe, angava sei mwanakomana wake?

ទាំងគុមាននរណាម្នាក់អាចឆ្លើយព្រះអង្គគុមានសូមប្រឹក្សាមួយពាក្យ
ហើយចាប់តាំងពីថ្ងៃនៃនោះតទៅ
ក៏គុមាននរណាម្នាក់ហ៊ានសួរព្រះអង្គគុសំណួរទៀតឡើយ។ ម៉ាថាយ 22:41–46។

Kugumisa kwechitsauko chemakumi maviri nemaviri kunoratidza chiratidzo chenzira munhorondo yesungano. Jeremia anobatawo mutsara uyu wechokwadi:

Shoko rakauya kuna Jeremia richibva kuna Jehovha, richiti, Mira pasuwo reimba yaJehovha, uparidze ipapo shoko iri, uti, Inzwai shoko raJehovha, imi mose vaJudha, munopinda napamasuo aya kuzoshumira Jehovha. Zvanzi naJehovha wehondo, Mwari waIsiraeri, Ruramisai nzira dzenyu nezvamunoita, zvino ndichakugarisai panzvimbo ino. Musavimba namashoko enhema, muchiti, Temberi yaJehovha, Temberi yaJehovha, Temberi yaJehovha, ndizvo izvi.

Nokuti kana muchinyatsoruramisa nzira dzenyu nezvamunoita; kana muchinyatsotonga zvakarurama pakati pomunhu nowokwake; kana musingamanikidzi mutorwa, nherera, nechirikadzi, uye musingateuri ropa risina mhosva panzvimbo ino, uye musingateveri vamwe vamwari kuti muzvikuvadze: ipapo ndichakugarisai panzvimbo ino, munyika yandakapa madzibaba enyu, nokusingaperi-peri. Tarirai, munovimba namashoko enhema asingagoni kubatsira. Ko muchaba, muchauraya, muchaita upombwe, muchapika nhema, muchapisira Bhaarari zvinonhuhwira, muchitevera vamwe vamwari vamusungazivi here? Zvino mouya momira pamberi pangu muimba ino, yakatumidzwa zita rangu, muchiti, Takarwirwa kuti tiite zvinyangadzo izvi zvose here?

Je! nyumba hii, inayoitwa kwa jina langu, imekuwa pango la wanyang'anyi machoni penu? Tazameni, naam, mimi mwenyewe nimeiona, asema Bwana. Lakini enendeni sasa mpaka mahali pangu palipokuwa Shilo, nilipoliweka jina langu hapo hapo kwanza, mkatazame yale niliyolitenda kwa sababu ya uovu wa watu wangu Israeli.

Na zvino, kwa kuwa mmefanya matendo haya yote, asema Bwana, nami nikasema nanyi, nikiamka mapema na kusema, lakini hamkusikia; nami nikawaita, lakini hamkuitika; kwa hiyo nitalifanyia nyumba hii, inayoitwa kwa jina langu, mnayoitumainia, na mahali hapa nilipowapa ninyi na baba zenu, kama nilivyofanya kwa Shilo. Nami nitawatupa mtoke mbele za uso wangu, kama nilivyowatupa ndugu zenu wote, yaani, uzao wote wa Efraimu. Basi, wewe usiwaombee watu hawa, wala usipaze kilio wala sala kwa ajili yao, wala usiniombee kwao; kwa maana sitakusikia. Yerima 7:1–16.

Jeremiyo akauzwa kuti arege kunyengeterera Israeri yekare, nokuti vakanga vasvika panzvimbo yokusadzoka, sezvakaitawo vaJudha vaigunun'una pakuguma kwechitsauko chemakumi maviri nembiri. Apo Mozisi, (munhu wesungano) akatarisana nechisarudzo chaMwari chokupukuta vanhu vakasanangurwa vesungano, Mozisi akapindira nomunyengetero. Muchitsauko chechinomwe,

Jeremiyo anoudzwa kuti arege kunyengeterera vanhu ivavo vamwe chete vesungano. Nthoroondo yeuprofita yeShiro inozivikanwa souchapupu hwakavakirwa pamusoro pomutsara nomutsara hwokuti Mwari anoramba vanhu vakasanangurwa vesungano kana chivi chavo chasvika panzvimbo isingachadzikinurwi, sezvinoratidzwa mundima imwe chete.

Efurayimu akabatanidzwa nezvifananidzo: mumusiye oga. Hosea 4:17.

A cikin tarihin alkawari, wurin da Allah yake fare dangantakarsa ta alkawari wata takamaiman alamar hanya ce. Kin yarda da rahoton Joshua da Caleb, wanda ya nuna gwaji na goma, wani misali ne kuma. Haka kuma, a wasu surori kaɗan bayan haka, an kuma gaya wa Irmiya kada ya yi addu'a domin wannan jama'a.

Naizvozvo, usanyengeterera vanhu ava, uye usavasimudzire kuchema kana munyengetero; nokuti handingavanzwi panguva yavachachema kwandiri pamusoro pedambudziko ravo. Jeremia 11:14.

Muvhesi wa vhuṭanu na mbili, u pfuthudzwa ha Vha-Laodikea nga mulayo wa Sonto, sa zwe zwa imelwa nga tshifanyiso tsha Shiloah, zwi khou sumbedza zwine A “ḏo ita” tshifhingani tshi ḏaho tsini.

Naizvozvo ndichaitira imba ino, inodanwa nezita rangu, yamunovimba nayo, nenzvimbo yandakakupai imi namadzibaba enyu, sezvandakaitira Shiro. Uye ndichakudzingai pamberi pangu, sezvandakadzinga hama dzenyu dzose, irwo rudzi rwose rwaEfuturemu. Naizvozvo usanyengeterera vanhu ava, kana kuvachemera kana kuvareverera mumunyengetero, uye usandikumbirira: nokuti handingakunzwi. Jeremia 7:14–16.

Mu chitsauko chegumi neimwe, murayiro wokuti vasanyengetere unoreva kutya kuchabata vaRaodhikia pavachazviwana vari munguva yokutambudzika inotevera mutemo weSvondo. Kutya kwavachasangana nako kunoiswa mukati menhoroondo yokuramba kwavo sungano.

Imvai mashoko esungano iyi, ugotaura kuvarume vaJudha nokuvagari veJerusarema; uye uvati kwavari,

Ndizvo zvinotaura Ishe Mwari waIsraeri;

Ngaarohwe munhu asingateereri mashoko esungano iyi, yandakaraidza madzibaba enyu nezuva randakavabudisa munyika yeIjipiti, muchoto chesimbi, ndichiti: Teerera inzwi rangu, uye muazadzise, sezvose zvandinokurairai; ipapo muchava vanhu vangu, neni ndichava Mwari wenyu; kuti ndizadzise mhiko yandakapikira madzibaba enyu, yokuvapa nyika inoyerera mukaka nouchi, sezvazviri nanhasi.

Ndzi hlamula ndzi ku: “A swi ve tano, Yehovha.” Kutani Yehovha a ku eka mina,

Paridza mashoko awa ose mumaguta eJudha, nomunzira dzomuJerusarema, uchiti, Inzwai mashoko esungano iyi, mugoaita. Nokuti ndakapupurira zvikuru kumadzibaba enyu pazuva randakavabudisa kubva munyika yeIjipiti kusvikira nanhasi, ndichimuka mangwanani-ngwanani ndichipupura, ndichiti, Teerera inzwi rangu. Asi havana kuteerera, kana kurerekerera nzeve yavo, asi mumwe nomumwe akafamba mukufunga komwoyo wake

wakaipa; naizvozvo ndichauyisa pamusoro pavo mashoko ose esungano iyi, andakavarayira kuti vaite; asi havana kuaita.

Zvino Jehovha akati kwandiri, Rangano rava kuwanikwa pakati pavanhu vaJudha, uye pakati pavagari veJerusarema. Vakadzokera kuzvakaipa zvamadzibaba avo, avo vakaramba kunzwa mashoko angu; vakatevera vamwe vamwari kuti vavanamate; imba yaIsraeri neimba yaJudha zvakaiputsa sungano yangu yandakaita namadzibaba avo.

Naizvozvo Jehovha anoti: Tarirai, ndichavauyisira zvakaipa zvavasingazokwanisi kupunyuka mazviri; uye kunyange vakachema kwandiri, handingavateereri. Ipapo maguta aJudha navagari veJerusarema vachabva vaenda, vachichema kuna vamwari vavanopisira zvinonhuhwira; asi havangatongovaponesi panguva yokutambudzika kwavo. Nokuti sezvakaawanda maguta ako, iwe Judha, ndizvo zvakaaitawo vamwari vako; uye sezvakaawanda migwagwa yeJerusarema, ndizvo zvakakasimudza aritari zvechinhu icho chinonyadzisa, idzo aritari dzokupisira Bhaari zvinonhuhwira.

Nokudaro usavanyengererera vanhu ava, uye usavachemere kana kuvareverera nomunyengerero; nokuti handizovanzwi panguva yavachachema kwandiri pamusoro penhamo yavo. Jeremiah 11:1–14.

Kuvuka kwa wafu kwa wagombea, ili wawe miongoni mwa wale elfu mia moja arobaini na nne, kunatajwa katika Ufunuo 11:11; na kukusanywa kwao kwa mwisho kunatajwa katika Isaya 11:11; na mstari wa nje wa yule joka, mnyama na nabii wa uongo unatajwa katika Danieli 11:11; Hukumu ya sheria ya Jumapili juu ya magugu inatajwa katika Ezekieli 11:11, na adhabu na hofu inayowajilia wanawali wapumbavu inatajwa katika Yeremia 11:11.

Murayiro wokuti varege kunyengeterera vanhu ava ndiwo mucherechedzo wenzira uri mumavhesi okupedzisira aMateo chitsauko 22, uye chitsauko 23 chinoratidza nhamo sere pamusoro peAdventism. Chitsauko 23 chingava Gumiguru 22, 1844, kana kuti mutemo weSvondo. Zvose zviri zviviri izvi zvimicherechedzo yenzira kuzadziswa kwomuchato, uye muchato uri pakati pomwenga nomurume, vanouya pamwe chete vava nyama imwe. Kuzadziswa komuchato kunomirira kuyananiwa, kana kuti “at-one-ment.” Munhu akasikwa nomufananidzo waMwari, uye Akasika murume nomukadzi. Vana vavo vanomiririrwa nemachromosome makumi maviri namatatu anobva kumurume uye makumi maviri namatatu anobva kumukadzi. Pamwe chete machromosome avo makumi mana nenhanhatu anoumba temberi. Munhu mumwe nomumwe itemberi, nokuti hamuzivi here kuti imi muri temberi yaShe?

Kutukana kwa ndoa, pale wawili wanapokuwa mwili mmoja, ni kuunganishwa kwa mahekalu mawili ya ishirini na tatu, ili kufanyiza hekalu moja la arobaini na sita. Kristo ndiye ajengaye hekalu, naye huijenga kanisa lake kama hekalu la kike litakaloungana na hekalu lake la kiume. Muungano huo hutokea wakati hekalu la kibinadamu linaunganishwa na la Kiungu katika Patakatifu pa Patakatifu pa hekalu la Mungu. “Ishirini na tatu” ni ishara ya kutiwa muhuri kwa wale laki moja na arobaini na nne elfu, na kazi hiyo ilianza mwishoni mwa unabii wa miaka elfu mbili na mia tatu. Mathayo ishirini na tatu ni tamko dhidi ya Waadventista Wasabato wa Laodikia, ambao ni bandia ya wale laki moja na arobaini na nne elfu.

Abantu abayizinkulungwane eziyikhulu namashumi amane nane bayisishiyagalombili esivela kwabayisikhombisa, futhi bayibo labo abavuswa ngosuku lwesishiyagalombili; futhi bayimphefumulo eyisishiyagalombili eyayisemkhunjini kaNowa; bayinzalo eyisishiyagalombili kaSeti, futhi uphawu oluseziphongweni zabo lwafanekiswa ukusoka, okwenziwa ngosuku lwesishiyagalombili. Bangabapristi abagcotshwa ukuba basebenze ngosuku lwesishiyagalombili, futhi isimemezelo sezinsizi eziyisishiyagalombili phezu kobu-Adventist esahlukweni samashumi amabili nantathu, siyisimemezelo esimelene nesishiyagalombili somgunyathi.

Kutongwa kwenhamo pamusoro pemhandara dzakapusa kunotangirwa nekuiswa chisimbiso pavanhu vaMwari mundima yokupedzisira yechitsauko chemakumi maviri nemaviri. Chitsauko chemakumi maviri nemaviri chinopindirana nechitsauko chemakumi maviri nemaviri muna Genesisi, nokuti bhuku rokutanga reTestamende Yakare rinofananidzira bhuku rokutanga reTestamende Itsva. Pakati pemutsara wechiporofita waMateo 11 kusvikira pachitsauko chemakumi maviri nemaviri, unomirira zvitsauko gumi nezviviri, uye chechitanhatu chezvitsauko izvozo chitsauko 16, apo zita raSimoni Bharijona rakashandurwa rikava Petro.

Ke a go raya le wena gore, wena o Petere, mme godimo ga lefika leno ke tla aga phuthego ya me; mme dikgoro tsa dihele di ka se e fenye. Mathaio 16:18.

MuMateu chitsauko chegumi nerimwe kusvika chemakumi maviri nembiri mune ndima dzinosvika 459. Ndimu iri pakati ndiyo ndima 17 yechitsauko 16, asi ndima iyoyo haigoni kupatsanurwa nendima 18 ne19, nokuti chirevo chimwe chete.

Yesu akamjibu, akamwambia, Heri wewe, Simoni Bar-Yona; kwa maana nyama na damu havikukufunulia jambo hili, bali Baba yangu aliye mbinguni. Nami nakuambia pia ya kwamba wewe ndiwe Petro, na juu ya mwamba huu nitalijenga kanisa langu; wala malango ya kuzimu hayatahinda juu yake. Nami nitakupa funguo za ufalme wa mbinguni; na lo lote utakalo lifunga duniani litafungwa mbinguni; na lo lote utakalo lifungua duniani litafunguliwa mbinguni. Mathayo 16:17–19.

Pakati penipeni pa machaputala khumi na limo kufikira makumi awiri na ghaŵiri pali mazgu gha phangano ghakwambilira agho ghali maziko gha Chikhristu. Mu mazgu agha, zina la Simoni likusintha kuŵa Petrosi, ilo; para mwagwiriska ntchito nambala ya malo agho chilembo chilichose cha chiyowoyero cha Chingelezi chikuŵa nacho; nga ni “a” ni yimoza, ndipo “z” ni makumi ghaŵiri na nthanda—mukusanga kuti “p” ni 16, “e” ni 5, ndipo “t” ni 20, ndiposo “e” yinyake ni 5 ndipo “r” ni 18. Para mwandandaniska $16 \times 5 \times 20 \times 5 \times 18$, zikukwana 144,000, ndipo kuyowoya za kusintha kwa zina la Petrosi, chimanyikwiro cha ubwezi wa phangano, kukusangika mu chaputala 16 vesi 18, ndipo chilembo chakwamba cha Petrosi ni nambala 16 ndipo chilembo chaumaliro ni nambala 18. Vinthu vyose ivi vili pakati pa machaputala khumi na ghaŵiri agho ghakwamba na chimanyikwiro cha khumi na kamoza ndipo ghakumalira na chimanyikwiro cha makumi ghaŵiri na ghaŵiri.

ඒ රජේබා උත්පත්ති පොතේ එකොළොස්වන පරිච්ඡේදයෙන් විසි දවන පරිච්ඡේදය දක්වා ද දක්නට ලැබේ; එම රජේබාගේ පද 305ක් ඇති බැවින්, එය දාහත්වන පරිච්ඡේදයේ එකොළොස්වන පදය එම රජේබාගේ මධ්‍යස්ථානය

ලසෙ හඳුන්වයි. පැරණි ගිවිසුමේ පළමු පොතේ මමෙ පරිච්ඡේද දොළහේ රේඛාව අඛණ්ඩව සමඟ වූ ගිවිසුම හඳුන්වා දෙයි; එමනේම එය අලුත් ගිවිසුමේ පළමු පොතේ එම පරිච්ඡේදවලට ඔබ්බේගා රේඛාවට හමුවන ඇල්ෆා රේඛාව නියෝජනය කරයි. මනවේනි ඔබ්බේගා රේඛාවේ මධ්‍යස්ථානය වනාහී, ඉරිදා නීතියේදී ඔසවා තබනු ලබන ගිවිසුමේ ලකුණ වන එක් ලක්ෂ සනළිස් හතර දහසගේ ගිවිසුමේ සම්බන්ධතාවයේ උච්චතම ස්ථානයය. උත්පත්තිගේ රේඛාවේ මධ්‍ය පදය හඳුන්වා දෙනේ මධ්‍ය පදය පමණක් නොව, අඛණ්ඩව සමඟ වූ ත්‍රිවිධ ගිවිසුමේ දවෙන, එනම් මැද පියවරද, එසේම ඉතා වැදගත් ලසෙ ගිවිසුමේ ලකුණද ය.

Na muti vapfekedze ganda repamberi penhengo dzenyu; uye chichava chiratidzo chesungano pakati pangu nemi. Genesisi 17:11.

Titaenderera na mambo haya katika makala inayofuata.

“පසුව, ඔහු දැවිලිද කසළද, බොරු මැණික්ද නකල් මුදල්ද අනුගා දැමූ විට, ඒ සියල්ල වලාකුළක් මනේ ඉහළට නැගී කවුළුවනේ පිටතට ගියේය; සුළඟ ඒවා රැගෙන ගියේය. ඒ කලබලය අතරේ මම මොහොතකට දැස් පියාගත්තමේ; නැවත විවෘත කළ විට, කසළ සියල්ලම අනුරුද්දෙන් වී තිබුණි. වචනා මැණික්, වචන, රන් හා රිදී කාසි, කාමරය පුරා ඒරවුර ලසෙ විසිරී තිබුණි.”

“Waxa uu markaas miiska saaray sanduuq dahab ah, oo aad uga weyn kana qurux badan kii hore, dabadeedna wuxuu gacmo buuxa ku guray dahabkii, dheemankii, iyo lacagihii, kuna tuuray sanduuqii, ilaa aan mid qudha ka hadhin, in kastoo dheemannada qaarkood aanay ka weynayn caaradda biin.”

“Iye akazondidana ukuba ‘ndize ndibone.’”

“Ndzi langute endzeni ka bokisi, kambe mahlo ya mina ma phamisiwa hi leswi ndzi swi voneke. A ma voninga hi ku vangama loku a ku tlula ka khale hi makhume ya khume. Ndzi ehlekete leswaku ma hlantswiwile hi misava hi milenge ya vanhu volavo vo hamboloka lava a va ma hangalasile kutani va ma kandziyela entshurini. A ma vekiwile hi ku landzelana lokunene endzeni ka bokisi, xin’wana ni xin’wana xi ri endhawini ya xona, ku nga ri na vuxungu lebyi vonakaka bya munhu loyi a nga ma cukumeta endzeni. Ndzi huwelele hi ntsako lowukulu swinene, kutani ku huwelela koloko ku ndzi pfuxe.” Early Writings, 83.

“Mu khou vhea u vhuya ha Murena kule-kule nga maanḑa. Ndo vhona uri mvula ya vhurahu yo vha i tshi khou ḑa nga [u ṭavhanya u fana na] mukhosi wa vhukati ha vhusiku, nahone nga maanḑa a fhiraho lwa fumi.” Spalding and Magan, 5.

Uye pazvinhu zvose zvehungwaru nokunzwisisa izvo mambo zvaakabvunza kwavari, akavawana vari nani kagumi kupfuura n’anga dzose navazivi venyeredzi vose vaiva muushe hwake hwose. Danieri 1:20.