



# Halitta kafin batun batun batun

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Shigowa da

Ta yaya komaiya fara? Daga ina komai ke fitowa? Ta yaya zamu bayyana taurarin

Shin tiriliyan'yan kwanaki ne? Yaushe ne sama, Jahannama, an halitta kusurwa da aljannu? Shin an halitta su kafin faces halitta ne?

Mun fara ganin cewa tushen komai shine tushen allahntaka wanda yake iko mai iko, hankali da kuma tushen da ke da dabi'a mai dabi'a tare da dabi'a.

Yana da wuya a fahimci tunaninmu don fahimtar mahalarta ba farawa ba kare,

Har abada. Amma Allah abu ne mai iko; Wannan shi ne koyaushe ya kasance, yanzu kuma koyaushe zai

kasance. Tarihi ya nuna dukkanin wayewa sun bauta wa wasu manyan mafi girman kasancewa da kumayi imani da rayuwa fiye da rayuwar duniya. Sulemanu ya bayyana cewa Allah ya sa wannan yana marmarin mutum. a

cikin "Ya kuma sa shi abada madawwamiyar a cikin zukan mutane;" Duk da haka ba za su iya fahimtar abin da

Allah yayidaga farko ba. " (Eccl

3:1112)

Tebur na abubuwan da ke ciki

Sama da Jahannama

Mala'ikun Jehobah

Mala'ik

u

## Sama da Jahannama

An kirkiro sama ko kumaya wanzu koyaushe?

Sama ta sama ita ce gidan Allah. Tunda Allah shi ne mai kyau, koyaushe, kuma tun daga sama shine gidansa, to, ya kamata ya zama koyaushe. Wannan ne sama inda masu

kyautatawa za su yi na har abada. Amma mala'iku suna halarta lokacin da "Allah ya halicci sammai marasa-da-sama da kasa" kamaryadda aka nuna ta wurin tambayar Allah ta nemi aiki. "Ina ku lokacin da na sanya kafuwar kasa? ... Cartropsterne a wurin da 'yan matan safe suka rera tare da dukan mala'ikun sukayi ihu da farin ciki?" (Ayuba 38: 4-7)

Sharhi: Saboda haka, taurari da mala'iku sun kasance a halitta. Ba shi da tabbas lokacin da Allah ya halicce su.

Sama kamar mazaunin Allah bai kamata ya rikice tare da:

- a. Sama sama yana magana da sammai na Atmospheric, kamaryadda "tsuntsaye na sama" ko "girgije sama." (Matta 6:26; 8:20; 8:12; 11:18; Yakubu 5:18)
- b. Sammai na kan gado, "Jikin," da taurari. " (Farawa 1: 14-16; Zabura 8: 3-4; Matta 24: 29,35; Markus 13: 15,31; Ibraniyawa 11:12; Ru'ya ta Yohanna 6:14; 20:11)

Yaya game da jahannama, koyaushe yana cikin rayuwa ne ko aka kirkiro shi?

Da halittun sama na adalci da adalci halittu. Idan Allah baiji mala'iku ba idan suka yi zunubi, amma ka jefa su sarkar duhun duhu da za a kiyaye har zuwa hukuncin. " (2

Bitrus 2: 4-5)

Sharhi: Kalmar "jahannama" an fassara ta daga kalmar Hellenanci Tarantoótsas da Tartaroo wanda ke kula da Hades mai karfi yana ba da ma'anarta na "mafi zurfi na Hades mai karfi." Don haka, ya bayyana cewa an aika da mala'ikun mala'iku zuwa

Tarayyar Hades na Hades, wani mazaunin na ɗan lokaci har sai an tura zuwa azaba mai wahala, Jahannama.

"Mala'ikun da ba su tsaya a cikin matsayinsu na iko ba, amma ya baryadda suka dace

Saurawa, ya sa a sarkoƙi na har abada a karkashin duhu mai laushi har zuwa hukuncin babbar ranar. " (Yahuda 6)

Sharhi: Duk lokacin da aka kirkiro wuta sai aka kafa shi kuma an adana shi ga masu tawaye da mugunta a kisan da suka mutu. Wasu wasu kwatancin sune:

1. "Tarkon wuta; a ciki za a yi kuka da cizon hakora." (Matta 13:42)

2. "Wuta ta har abada wacce aka shirya wa Iblis da mala'ikunsa." (Matta 25:41)
3. "Balaga," (halaka) ba na marasa adalci ba. (Filibbiyawa 3:19)
4. "Husanne na har abada daga fuskar Ubangiji da kuma daga daukakar karfinsa." (2 Tassalunikawa 1: 9)
5. "Mutuwar ta biyu." (Ru'ya ta Yohanna 2:11)
6. "An sa su da rai a tafkin wuta da kibiritu, ... a shan azaba dare da rana." (Ru'ya ta Yohanna 20:10)
7. "Lake da ke konewa da wuta da brimstone, sulfur." (Ru'ya ta Yohanna 21: 8)

Fasali na 2

### Mala'ikan Ubangiji

Lokacin da Musa ya so ya san sunan Allah dominya gaya wa 'yan'uwan Ibraniyanci a Misira, Allah ya ce shi ne "Ni ne na gajarta lokacin dayayi magana game da kansa kamaryadda nake magana da kansa. (Fitowa 3:14) Sa'an nan ya ce domin gaya wa dattawan Isra'ila cewa Jehobah na kakanninsu ya bayyana a gare shi. Bambanci shi ne cewa Allah ya fadi game da kansa, a cikin mutum na farko (ni), alhali kuwa Musa zai yi magana game da shi daidai, a cikin mutum na uku (wanda yake = Jehobah).

Yayin da akwai taron mala'iku na Allah, "Mala'ikan Ubangiji" ko "na Allah" da alamayana (a)

rarrabe daga sauran mala'iku, da (b) Mafi yawan lokaci ya daidaita tare da Allah da kansa, kamar dayadaga cikin membobin Allah na Allah dawatakilawanda ake kira "Mala'ikan

gabana" (a) Zinari, "na  
Luksa 11:19; 12:10; 13:11; 17:18; 18:18; 19:12; 20:17; 21:15; 22:11; 23:11; 24:11; 25:11; 26:11; 27:11; 28:11; 29:11; 30:11; 31:11; 32:11; 33:11; 34:11; 35:11; 36:11; 37:11; 38:11; 39:11; 40:11; 41:11; 42:11; 43:11; 44:11; 45:11; 46:11; 47:11; 48:11; 49:11; 50:11; 51:11; 52:11; 53:11; 54:11; 55:11; 56:11; 57:11; 58:11; 59:11; 60:11; 61:11; 62:11; 63:11; 64:11; 65:11; 66:11; 67:11; 68:11; 69:11; 70:11; 71:11; 72:11; 73:11; 74:11; 75:11; 76:11; 77:11; 78:11; 79:11; 80:11; 81:11; 82:11; 83:11; 84:11; 85:11; 86:11; 87:11; 88:11; 89:11; 90:11; 91:11; 92:11; 93:11; 94:11; 95:11; 96:11; 97:11; 98:11; 99:11; 100:11

"Mala'ikan Ubangiji" ko "na Allah" a cikin Tsohon Alkawali zai iya zama memba na Allah shi ne ya zama cikin jiki kamaryadda Yesu Kristi (Yahaya 1: 1-3,14

Nassoshi na Tsohon Alkawari

(BAR) 16: 7-14: "Mala'ikan Ubangiji" ya bayyana ga Hagar, da kuma Sarai, bayan da ta gududaga cikin farka, ya kuma umurci ta. Ta kira sunan Jehobah da cewa, kai ne Allah mai kama. "

(b) Farawa 18: 1 - 19:28: Uku " Mazaje "sun bayyana ga Ibrahim, dayansu da aka gano a matsayin "Jehovah" (18: 13-33; 19:27) - memba na godhead; da sauran biyun, wadanda ake kira "mala'iku"

(19: 1,15), ya shiga Saduma kumaya ziyarci dan uwan Ibrahim, Lutu, wandaya cece shi da iyalinsadaga halakar garin.

(Ka)rawa 21: 8-20: "Kuma mala'ikan Allah ya kira ta Hajaryar, daga baya, da abin daya saba dayaron indayake. Gama na mai da shi a hannunsa. Gama zan naɗa shi wani al'umma mai girma. (aya 17-18)

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(Ba)rawa 22: 1-19: "Kuma mala'ikan Ubangiji ya kira shi zuwa gare shi daga sama ya ce," Ni Ubangiji na ce ba ka daukakarka ba, domin ka aikata wannan abu, domin ka aikata wannan abu. Ka rufe danka ka, in yi albarka, in sa maka albarka, incc1-17)

(Ba)rawa 24: 1-67: Yaren Ibrahim zuwa ga bawan Nahor a cikin Mesopotamiya ta ba ni wannan kasa, da kuma wane ne ya rantse wa dana, shi kuma yayi magana da dana. daga nan. " (v.7; cf. v.40)

Sharhi: Marubucin (Musa) yana amfani da wani adadi na magana da ake kira pretopsis, wanda akayi magana da wani abu da Nero lokacin dayakesaurayi, ko da yake bai zama sarki ba lokacin dayakeyaro. Kamar yaddayake, Ibrahim a lokacin da ake magana a kai a cikin labarin a cikin la'akari bai san Allah ta wurinJehobah ba (Fitowa 6: 2-3) - kodayake marubucin ya san shi.

(Ba)rawa 31: 36: "Kuma Ubangiji yayi magana da Yakubu, ya koma kasar kakanninku, da kuma abin da kuka fada tare da ku, yanzu kuwa ni ne Allah na Betel. ga kasar Nativity. " (vs.3-13)

(Ba)rawa 48: 15-16: "Kuma ya albarkace Yusufu, ya ce," Allahnku yayi mini tafiya, ya albarkace sunayensu. "Ya sa wa ubanninsu a kasa." (vs.15-16)

"Angel" Ga "Mala'ikan Allah" a cikin (f) a sama, kuma ya daidaita da Allah da kansa, saboda haka ya kasance memba na godhead.

(Fhi)towa 3: 1-22: "Mala'ikan Ubangiji kuwaya bayyana gare shi [Musa] a cikin wani wuta mai wuta daga cikin kurmi. Musa ya ce," Me ya sa daji, Musa. Da kuma daji, Musa.

Kuma Musa, Musa. Kuma Ya ce, 'Ga ni ... Banda haka kuma, ni ne Allah na mahaifiyarka, Allahntaka, da Yakubu. Musa kuwaya rufe fuskarsa.

domin yana jin tsoron duba Allah. Sai Ubangijiya ce, hakika, na ga wahalar jama'ata da ke Masar, "da sauransu (vs.2--7a)

Sharhi: 'Mala'ikan Ubangijiya ce: "Mala'ikan Ubangiji,"

(Fitowa 13: 21-22: "Kuma Ubangiji ya gabato, daga cikin tafiyadaga Masar zuwa kasar Kan'ana, da dare na wuta da dare, ba dagagaban mutane ba."

Fitowa 23: 20-22: "Ni, ga ni [Ubangiji] aika da malami a gabanka, domin ka bi da kai.

Don haka ba zaiji ka ba." Domin na zama maigida ga abokan gābana. "Domin na zama abokan gaba zuwa wurin ma'kiya. Gama mala'ikana zai tafi gabana. " Sharhi game da Fitowa 32 -33:

Bayan zunubiya fara aukuwa a Dutsen Sina'i a kan hanyar Kan'ana (Fitowa. Allah ya yi wa Isra'ila horo a matsayinsu. Musa ya yarda kuma Allah yayardaya bar su ya ci Kan'ana, ya yi alkawarinta a tsakiyarsu. Don haka ba zan tabayin magana da kai ba.

"Don kada ku ci gaba da cewa a hanya." (Fitowa 33: 3b)

"Da mutane sukajiwadannan albishir, suka ce," Ba wanda ya tabayin abincinku.

Saboda haka, in san abin da zan yi maka kayan abinci. " Suka yi makoki da kayan

adon kayan ado, ba sa sanye da su ba, amma Allah bai ci "su ba. Ya kuma kara kuma ya juya da kansa, yana nuna Musa, "kasancewata zai tafi tare da kai, zan kuma ba ka hutawa." Musa ya amsa ya ce, "Idan rokonka ka tafi tare da ni, ka dauke mu, kada ka fito." Kuma yatambaya cewa Allah ya nuna masa daukakarsa da tabbaci da

mutanen da mutane suka sami tagomashi a gabansa, kumaya zama gabansa a tafiyarsu. A cikin mayar da martani, Allah yana da Musa Musa ya shiga cikin bacin

dutsen yayin dayake daukaka tasa, sai ya ga bayansa, amma ba fuskarsa ba. (33: 4-23)

Kamar yaddayake, sai mu lura da littafin Kubunayya da nan bayan da Isra'ilawa suka isa kusan shekaru 40 a gabashinyaddayake a Kan Kanana, suka nuna yadda Ubangiji yayi wa za a yi musu shari'a sosai bayan wahalarsu.

su ta hanyoyi daban-daban. Kuma a cikin 1: 32-33, Musa ya ce wa kansu a Kadesh-Barneya, "Jehobahy Allahd yayi alkawarin da Allah yayi alkawarin neman wani wuri, dominya nuna muku abin daya gabata a cikin Fitowa daga Fitowa 32-33). Amma manya da manya sun tayar wa Kadesh, kusa da kan iyakar Kan'ana, Allah yawahalar da kofar kasar Kan'ana har zuwa lokacin da suka bar kasar Kan'ana, lokacin da duk 'yan tawayen suka mutu a jeji.

Endarshen karewa akan Fitowa 32-33

(k) Yayin da aka kafa bikin Isra'ila a filayen Mowab wajengabashin Urdun daura daYariko, mala'ikan Ubangiji "ya shiga cikin hana Annabi Balaam daga la'anar

Isra'ilawa ga Mowabiyawa, Sarkin Balak. (Littafin Lissafi 22: 22-38 "Mala'ikan Ubangiji" da "Allah" da alama a daidaita.

(A)fter Israel was settled in Canaan, "the angel ofJehovah" appeared from time to time to different persons for special purposes:

A kan Isra'ila a Bokim, don tsawatar da su saboda rashin fitar da mazaunan Kan'ana zuwa

Sun umurce su, suka kuma bayyana kansa kamarwanda ya fito da su daga kasar Masar. (Alkalai 2: 1-5)

b) Ga Gidiyon a Ofra, don ya nada shi ya maishe wa jama'ar Isra'ila daga cikin zaluntar Madayanawa, kuma An ganoJehobah. (Alkalai 6 "11-14)

c) ga matar Manoah, daga baya ga Manowa, don faranta wa Mana-zangarsu ya zama iyayensu Sun isa ne sanin cewa sun ga Allah. (Alkalai 13: 2-25)

d) Ga David

Ba da lissafin mutane donyaki ba tare da izinin Allah ba, kuma inda Daudaya shaida masa zunubinsa. (2 Sama'ila 24: 15-17; Cf. 1 Tarihi 21: 18-27)

e) zuwa ga Iliya, a jejin kudu na Biyer-shebayana gudu zuwa Horeb, a cikin marar Jezebel a Yezreyel bayan kashe annabawan karya da ta kasance tana tallafawa. (1 Sarakuna 19: 1-8)

f) Daga baya, ga Iliya ta wurin sarki Ahaziya a Samariya, wanda yake nema Bayanin Ba'al, Zebub, Allah na Ekron. (2 Sarakuna 1: 1-16)

g) Tabar sansanin Assuriya ne kawai a bayan Urushalima, donya ceci birnin daga harin da lalata. (2 Sarakuna 19: 35-36)

h) Annabi Zakariyyaya kusan karshenYahuda bauta a Babila, ya sanya mahimman bayanai na sa kumaya danganta da bayanan da suka gabata, kamaryadda suke da alaka a cikin littafin Zakarriah.

An kira shi "mala'ikan da ke magana da ni" da "mala'ikan Ubangiji." (karshen

A cikin 1:11, 12: 3: 1, 5, 6)

Sharhi: yayin da (4) ta (8) Kada ka bayyana "wani mala'ikan Ubangiji" wani abu a cikin nassoshi kamaryadda haifar da wani memba wanda Jehobah yake aikatawa. Kuma daidai yake dangane da sauran litattafan nassoshi uku da suka ambata "mala'ikan

Ubangiji" ba tare da la'akari da kowane takamaiman lokacin sabis - wato, Zabura 34: 7; 35: 5,6 - Amma kuna da ambaton hidimarsu a madadin Allah na tsarkaka, kamaryadda sauran suke yi.

Tunani na Sabon Alkawari

Yana magana da Musa, Ayyukan Manzanni 7: 30-32 ya cika shekara arba'in ya cika, wani mala'ikaya bayyana a gare shi a cikin jeji a cikin daji. " Kuma 7:38 ta ce, "Wannan shi ne wandayake a cikin cocin (taro) a cikin hamada tare da" wanda aka bayyana a matsayin Ubangiji, wato, a matsayin memban Allah ne. Amma wadannan ayoyin a cikin Ayyukan Manzanni suna gano mala'ika a matsayin daya a dukwadannan halayen.

Bayan haka muna da 1 Korantiyawa 10: 1-4 kamar haka: "Gama ba za ku iyayin abin da kakanninmu na ruhaniya ba. Kuma suka sha baftisma da (G. na ruhin na ruhaniya wandaya biyo su: Dutse shi ne Almasihu. " Hakikanin asalin abin da abin shaya kasance ruhun dayake, ba wai dutsen jiki dutse daga abin daya gudana. Wannan kasancewa "Kristi ne" dutsen ruhaniya. " Da "ya bi su." Hakan dole ne ya kasance memba na Allah na Allah tare da na farko a kasar Kan Kan'ana, da Ishaku, kamar yadda ruwaito daga baya. Amma lokacin daya "zama mutum, kuma ya zauna a cikinmu ... (Yahaya 1:14), da" Allah na Allah, "wanda ake kira shi" wandaya kira shi, "wandaya kira shi" wandaya kira shi, "wandaya kira shi," wandaya kira shi, "wandaya kira shi" da shi kadai yake, da shi kadai, aka kira shi.

Sharhi: An kuma nutsar da Isra'ilawa cikin Musa, fansa tajikidaga Masarawa

bawaka. Kiristoci suna nutsar da su cikinjinin Almasihu, fansa ta ramuwarsu daga kangin zunubi.

Babi na 3 Mala'iku

Mala'iku gabaɗaya

Ana fassara kalmar "mala'ika" yawanci ana fassara kalmar Ibrananci malak da kuma kalmar Girakewa da Aggelos - duka ma'anar Manzo ko Wakili.

Mala'iku (a cikin mafi yawan amfani da wannan ajalin) da aljanu sune ruhu. Ba su da

Jikin nama kamaryadda mutane suke yi, ko dayake mala'iku a lokatai sun bayyana a cikin kamannin mutum. Wasu aljanu sun zama kamar suna da tsinkaya a cikin yarda da kyamaren fata don jikin mutane.

Akwai kyawawan mala'iku da mala'iku da mala'iku sun fadi - mala'iku na Allah da na shaidan. Akwai sababbin abubuwa na ruhu ne kamaryadda aljanu suke karkashin ikon shaidan. An ambaci mala'iku sau dayawa a cikin Littafi Mai-Tsarki. Hakanan ana ambaci aljanu a matsayin "aljannu," marasa tsabta "da" mugun ruhi. "

Mala'ikan mala'iku

A wahayin sa yayin dayake kan Isle a Patmos, sai na ga mala'ikun nan bakwai da ke tsaye a gaban "Malaman," kodayake ba a daukar shi a matsayin "mala'iku," ko dayake ba a dauka cewa "mala'iku," ko dayake ba a dauka cewa "mala'iku," ko dayake ba a daukar shi azaman "mala'iku," ko dayake ba a dauka cewa "mala'iku," ko dayake ba a daukar shi azaman "mala'iku," ko dayake ba a dauka cewa "mala'iku," ko dayake ba a dauka cewa "mala'iku," ko da yake ba a daukar shi azaman "mala'iku," ko dayake ba a daukar shi azaman "mala'iku," ko da yake ba a daukar shi azaman "mala'iku," ko dayake ba a daukar shi azaman "mala'iku ba.

Amma wannan fassarar Littafi Mai-Tsarki a kan sabon Littafi Mai-Tsarki na Turanci (1965) ya ce "tabbataccen labarin ya nuna cewa mu lura da abin lura akan bayanin da ke kan 6:11).

Wadannan su ne aka ba sunan Saraok 20 [A cikin cheithigraphAPHALAL. Kawai kawai ana ambaton suna cikin Littafi Mai-Tsarki. Raphaelp, wandaya ... shiga cikin manyan mala'iku "

Littafin Anuhu an haɗa shi daga rubuce rubuce na Yahudawaya yi fushi a cikin kwanakin daga 150 BC.

Sharhi: Amma tsaye a gaban Allah bazai zama abin da zai iyayin mala'ika wani mala'ika ba ko kuma gano shi kamar haka. Domin Yesu ya ce: "Duba cewa ba ku raina dayadaga cikin wadannan yaran ba, ba kowane irin mala'ikun da mala'ikunsu koyaushe suna

ganin fuskar Ubana a sama" (Matta 18:10). Kuma Jibra'ilu ya ce, "Ni ... tsaya a gaban

Allah" (Luka 1:19); Nassosi ba su kira shi wani "mala'ika a duk da haka duk da cewa duk da cewa duk da cewa duk da cewa littafin Anuhu na Anuhuya yi.

Akwai darajayyata a tsakanin mala'iku ta bayyane amfani da kalmar "shugaban mala'ika," ma'ana mafi girma mala'ika, wanda yakan faru sau biyu a Sabon Alkawari. Wuri guda shine 1 Tassalunikawa 1:16, inda ma'anar labarin, yayin da ake iya fahimtar shi a matsayin

"shugaban mala'iku, don haka damar da karin don haka irin nau'in mala'iku. Amma kuma yana faruwa a cikin Yahuda 9, inda aka sa wa Mikaiya suna "da ake kira" shugaban mala'iku, "kamar

Yana nuna shiya zama ɗaya, amma Yahudaya saba da littafin Murfin Ahnoch.

Ba a iyakance mu a cikin nassi ba, duk da haka, ga lokacin "shugaban mala'iku," don alamu na darajadaga mala'iku. Kuma za Mu ambaci wannan misāli mai yawa.

(a) A cikin 2 Bitrus 2: 4 daYahuda 6, ana yin magana da mala'ikuwadanda suka yi zunubi, kuma sun ci gaba cewa su "ba su da niyyarkansu, amma sun bar wurin zamansu." Wannan yana nuna dukkan matsayi da aiki na musamman wurare da nauyi.

Sharhi: wani abu "wanda ya dace" fassara ne mutum.

(b) Hakanan, 1 Bitrus 3:22 yayi magana akan Yesu Kristi, wanda ke kan hannun dama na Allah,wandaya shiga cikin sama; mala'iku da hukumomi da iko da ake samu a gare shi. "Watakila" mallaka a cikin Almasihu, tare da nauyin da akayi - - wanda baya nufin cewa "boshops" da kuma "'Yan wasa" ba "tsarkaka bane," amma, amma sun kasance tsarkaka ne tare da nauyi na musamman da ayyuka da aka sanya.

Sharhi: Fassarorin Littafi Mai Tsarki bayan KingJames gabaɗaya yana mai kula da kai kusa da "bishop." Lokacin da King James ya fassara Cocin Ingila yana da matsayi ko ofishin bishop. Tunda Sarki James ya kasance shugaban Cocin Ingila, sai ya ba da umarnin cewa Sarki James yayi daidai da Cocin Koyarwar Ingila da ayyukansa. An tattauna kalmar bishop a cikin mulki da ba a yi da hannun, Bugawa ba.

(1) Cherubim (jam'i na kerub). Wadannan su ne farkon da za a ambata kuma suna da alama suna cikin mafi girma a daraja.

(a) Bayan Adamu da Hauwa'u sukayi zunubi kuma an kore su dagaAdnin. Allah "sanya a gabas na AlfardarAdnin, kerubobin Addin, da takobi wandaya juyako'ina, to

Kula da hanyarbishiyar rayuwa "(Farawa 3:24). Amma a nan babu bayanin kerubobin.

(b) Figures biyu na "Cherubim" wanda akayi da zinari da tsaye a gefebiyu na

hannun da ya ragu a kan akwatin alkawarin a cikin bauta ta Isra'ila. A can ne Allah yayi wa Musa ya gana da Musa da "jayayya 'tare da shi" daga cikin kerubobin guda biyuwadanda ke kan akwatin shaida.

25: 1822; 37: 7-9; Littafin Numbersidaya 7:89)



(c) Daga baya, lokacin da aka sake haikalin Sulemanu ya maye gurbinalfarwar, akwai siffofin "oracle" (daidai da wuri mafi tsarki a cikin mazauni, ban daya bambanta kuma. Kuma duk ganuwar "gidan" tana da adadi na "kerubim" ya sassaka a kansu, madadin kowane dabino, a ciki da kofarsa.

(d) A zamanin mulkin Yahuza da ta Kogin Kilba, an bayyana sararin sama. "Daga baya aka nuna sararinsun. (10: 1-22); Kuma a cikin wani hangen nesa na Haikali na Haikali (40: 1-47: 5) Ganoninsa an rufe ganuwar "Cherubim" da dabino na dabino (41: 18-25). Kuma kwatancin su sun fi cikakken cikakkun abubuwa fiye dawadanda suka gabata - kuma dan bambanta.

(e) ambaton "Cherubim" a Sabon Alkawari yana cikin Ibraniyawa 9: 5 inda

Magana ta zama "kerubobi na girman kerubobiyana rufe da wurin zama, na haikalin duniya.

Sharhi kan halittu huɗu masu rai:

Kowane ɗayan talikan Ezekiel "yana da kamannin mutum," sai dai kowannensu yana da fuskoki huɗu da fikafi huɗu, "walkiya kamar tagulla." Suna da 'hannun wani mutum a karkashin fikafikansu huɗu. " "Amma kamannin fuskokinsu, suna da fuskar fuskokinsu. Kuma suna da fuskar zaki a gefendama; ... kuma fuskar sa a gefen hagu; ... kuma fuskar sa a gefen hagu; ... Kuma fuskar wani mutum)." (1: 4-9)

"Amma ga misalin halittun [in ba haka ba. Damuwa kuwa kamar wutar take.

Kuma muguntar ta yi haske dawalkiya. (1: 10-14) Bango,daga cikin wadannan " halittun " ranakun Ezekiel hangen nesa ne (don haka, "kamar na Bulyl [" Kamar yadda akayi amfani da kore-shudi ") a cikin kasa mai karfi a cikin Huu") a cikin kasa kowane ɗayan fuskokinsu huɗu. Da kuma 'yan buwayen kafafun sun

kasance masu girman kai kuma abin tsoro ne; kuma ... cike da idanun kewaye. "Lokacin da talikan suka motsa, kafafun sun motsa tare da su. kuma idan aka ɗaga daga cikin halittu masu rai." (1: 15-21)

(2) Seraphim (jam'in "sereraph") - yana nufin masoyu, don haka a bayyane yake cewa "kerubim" da Ezekiyela ga - shi ne, "kamar konewar wuta," kamar shinge na wuta, "kamar konewar wuta" watakila kamar walkiya.

Sharhi: An ambaci Seraphim kawai a cikin rubutu guda - wanda ke bayyanahangen nesa mai ban sha'awa Ishayayana da daukakar Ubangiji yayin da ake kira Ofishin annabi, tare da Seraphim "da Seraphim" a cikin "Seraphim" a wani bangare na farfajiyar Jehobah.

A shekara ta ce, A shekara ta sarki Azariya ta mutu a kan kursiyin, Koya, ya cika da fikafikan. Duniya cike take da daukakarsa. Tutar daga cikin gefen tekun kuma suka girgiza a cikin muryarwanda yayi kira, an cika gidan da haya hayaƙi. Sai na ce, "Kaitona! Gama a gyara ni. Ni mutum ne mai lebe ne mai tsabta, gama ina zaune a tsakiyar lebe na lebe na kazanta. Gama idanuna sun ga sarki, Ubangiji Mai Runduna.

"Saan nan ya tashi daga cikin Seraphimim ɗin a wurina, dayake tare da wani mai daya kwaso layana." (Ishaya 6: 1-7) Amma a nan ba mu da kwatancin cewa kowannensu yana da fikafikai (shida a lamba, biyu don tashi), kafa, da biyu biyu), kuma yana iya magana.

(3) Halittu masu rai. Wadannan muna da a cikin Sabon Alkawari, a cikin littafin Ru'ya ta Yohanna, a The hangen ne ya hangodaga dakin kursiyin sararin samaniya a sama. Akwai huɗu daga cikinsu, mai kama da juna, Seraphim na Tsohon Alkawari. Suna "cike da idanu kafin kuma a baya," in ji a tsakiyar kursiyin kanta, kuma a kowane gefen kursiyin kasa. Farkon halitta kamar zaki ne, da kuma talanti ta uku tana da fuskoki kamar na mutum, da kuma fikafiku na huɗu, waɗanda ke da ikonyin hutawa. (Ru'ya ta Yohanna 4: 6A-8)

(4) Dattawa. "Raba game da kursiyin sun kasance sarakuna huɗu da ashirin [da alama

Fitar da halittu masu rai huɗu 'da kuma Filonesta na ga dattawansu huɗu da ashirin da suke zaune, waɗanda suka yi wa tsoffin zinariya. "(Wahayin Yahaya 4: 4) Da alamawaɗannan mutane ne.

Mafi sau dayawafiye da ba, "halittu masu rai" da "dattawa: na yi aiki a cikin kide kide. Misali,

(a) Idan halittun suka bauta wa Allah, dattawa suka haɗu da su. (Ru'ya ta Yohanna 4: 9

-11)

(b) A lokacin da ɗan ragoya shawo kan bude littafin haye bakwai, "Life guda huɗu

Halittai da dattawa huɗu da ashirin sun faɗi a gaban Rago ... kuma sun yi magana a kan, sun cancanci kai "da dai sauransu (Wahayin Yahaya 5: 8-10)

(c) A lokacin da Doki Mala'iku da kowane abu da aka halitta ya kasance tare da ke bautar, "Life huɗu Live Halittu sun ce Amin. Dattawan kuma suka gudu sukayisujada. "(Wahayin Yahaya 5: 11-14)

(d) A wani lokaci, an ce "dattawa da halittu huɗu ... sun faɗi a gaban

kursiyin da kan fuskokinsu kuma suka bauta wa Allah. "(Ru'ya ta Yohanna 7: 11-12)

(E) Kuma idan akayi faɗuwar Babila dayawa a Sama "

Da dattawa ashirin da talikai guda shida da talikai kuwa suka fāɗi, sukayi wa Allah sujada a kan kursiyin, suna cewa, Amin. Hallelujah. "(Ru'ya ta Yohanna 19: 1-4)

Lokaci-lokaci suna da kansu daban.

(a) Lokacin daYahaya ke kuka saboda ba wanda ke cikin sararin samaniya an gano shi don bude littafin Ofayan kafa bakwai, (Ru'ya ta Yohanna 5: 1-5)

(b) Bayan bude kowane ɗayan bangaren farko na littafin, kowane ɗayan halittun huɗu

Ya juya,ya ce, "Ku zo, ya amsa wa wanda ɗayan dawakai huɗu ke fitowa. (Ru'ya ta Yohanna 6: 1-8)

(c) A wani lokaci "dattawa huɗu da ashirin sun faɗi a kan fuskokinsu kuma suka yisujada Allah, "Ba tare da ambaton talikan na rayuka huɗu ba. (Ru'ya ta Yohanna 11: 16-18)

(5) Mala'iku. Baya ga takamaiman rukuni na halittu masu ambaton

A cikin Tsoho da Sabon Alkawari, akwai multiful na wasu kawai da sauran masu yawa da kuma kara girmamawa "mala'iku." Akwai "mala'iku ... Dubu 10 dubu goma (10,000) na dubunnan da aka ambata a cikin littafin da aka ambata a sama (Ru'ya ta Yohanna 5:

11-12). Kuma a cikin littafin Ru'ya ta Yohanna mala'iku, da tawaga ko a cikin rukuni, an ambaci ko'ina - kamaryadda sukan kasance a baya a cikin Tsoho da Sabon Alkawari. Ibraniyawa 12:22 Har ila yau, magana game da "rundunar rundunar mala'iku"

dangane da "" Urushalima na sama. "

Ofishin Mala'iku

Kamar yadda mala'ikun Allah da Kristi, sune "Dukkanin ruhohi na minista, sun aiko da sabis saboda abin da zai same su a cikin sararin samaniya na Allah da alama ba daidai ba ne. Don mafi yawan bangare, ba a bayyana bayyanar su ba. Kuma wani lokacin ma sun kasance suna nan ko na kusa ba tare da gani ba. Amma mafi yawa

Idan mutane suka gan su suka bayyana su zama maza, kuma ba koyaushe aka san su kamar mala'iku ba - don haka 'wasu sun sa wa mala'iku ba da labari. " (Ibraniyawa 13: 2) Kuma suna iya gabatarwa ba tare da gani ba. (Duba Farawa 22: 21-35; Cf. 2 Sarakuna 6: 14-17)

A wadanne hanyoyi ne suke sa mana hidima da gaskiya, ba a fada mana ba. Amma an ba mu

Misalai a cikin tsoffin da sabon shaidar wasu misalai na wasu misalin sabis din da aka riga aka ambata, kuma an annabta wasu manufa gaba daya.

Tunani na TsohonAlkawari ga sabis na Mala'ika

1F.arawa 19: 1-22: Anan muna da "mala'iku biyu" (aya 1) wadanda suka zo Saduma don su hallaka Lutu da iyalinsadaga hallaka birni. Amma sun yi magana da "mutane" (v.10, 16) kuma sun bayyana kamaryadda Jehobah ya zo kamaryadda Jehobah (duba Farawa 18, 22-22 a musamman). Wadannan lokuta biyu za a iya magana a kai a cikin Ibraniyawa 13: 2, sun kawo sunayen sama.

2F.arawa 28:12; 31:11: Mala'iku sun bayyana ga Yakubu a cikin mafarki. A wani, ya gan su suna hawa da sauka tsakanin sama da kasa a kan tsani, na alama a cikin kasa da kuma ma'aikatunsu a duka biyu (Cf. Yahaya 1:51). A wannan, mala'ikan kuma ya kasance "mala'ikan Ubangiji." (Duba 31:13)

3Z.abura 34: 7: "Mala'ikan Ubangiji ya kafa kewaye da masu tsoronsa, ya tseratar da su." Wannan na iya zama takamaiman mala'ika da ake kira "mala'ikan Ubangiji." Ko kumayana iya zama ajali ga mala'iku (sintir) na Jehobah ne kamar aji, kamaryadda muke magana game da "doki," ma'ana doki a matsayin aji. Idan karshen ya zama ma'anar a cikin rubutun, duba 2 Sarakuna 6: 14-16 a matsayin misali maiyiwuwa.

4Z.abura 78:49: Ya jefa musu da fushinsa na fushinsa, fushinsa, da fushi, dawahala, abokan mala'iku na mugunta. " Wannan nassi mai ban sha'awa shine kwatancen daukar fansa na Allah game da hanyar Misira ta hanyar mummunan annoba kafin ya jagoranci Isra'ila daga kangin Isra'ila daga kango. Hakan baya nufin "mala'iku" mugunta ne, amma cewa an yi su kamaryadda Shaidu na Allah "a wasu lokuta (duba 2 Sama'ila 24: 15-17; 2 Sarakuna 19: 32-36). Ko kuma, yana iya ma zama ma'anar alama, tana kiran mugunta kansu da mala'ikunsa ko wakilai.

5. Zabura 91: 11: "Gama zai ba mala'ikunku a kanku, domin ku kiyaye ku a cikin hanyoyinku duka.

Za su dora kafarka a kan dutsen. "Wannan Zabura tana da kwatancen tsaro na gaskiya.  
Kada wata masifa ba za ta same ka kusa da tantin ka. "Sa'an nan kuma bi da vs. 11-12.  
Kamar yadda aka ambata a sama, tare da ma'aikatar mala'iku

Shiga ciki. Shai an yaalcaled wannan ga Yesu (tare da tsallakewa) a cikin dayan jarabawarsa, sanya shi alkawari na zahiri a gare shi - Matiyu 4: 5-6)

Ezekiel 9: 1-11: Wannan wani bangare ne na jerinwahayi da aka bai wa Ezekiel A cikin sura ta 9, ya ga "maza shida" mutane shida "da makaminsa mai lalata shi a hannunsa" (ayah.), Aka tuhume shi da zartar da fushin Allah. Amma kwatancin abin da Ezekiel ya ganiya fi ko mala'ikuwajen haka ne ainihin maza. "Kuma mutum daya a tsakiyarsu

daga cikin su, da na Inkhorn a cikin shi" (aya 6,3,11) na babi na gaba, kuma

hannayensabiyu sun cika da kayayyakin wuta daga cikin kerubim don su warwatsa birnin. (10: 2,6-7)

7D.aniyel 3: 19-28: Nebukadnezzaryana da Shadrak, da Meshak, daAbed -owgoya jefawuta, sa'an nan ya ce ya kasance "kamar dan alloli". Kuma idan aka ba su ba za su yi nasara ba, ya ce, "Yaboya tabbata ga Allah, da Meshak, daAbed-nego, da Meshak, daAbedna, wandaya aiki mala'ika daya dogara gare shi." da sauransu

8D.aniyel 7: 9-12: Wannan dayanwahayi ne na Daniel na Daniel. Ya ce: "Ina gani, an san kursiyin, wanda ya kasance tsohon kwanaki dayawaya zauna a gabansa, dubu goma dubu na tsaye a gabansa." Wadannan, masu yiwuwa ne, mala'iku ne a becks kuma kira. (Cf. Wahayin 5:11)

9D.aniyel 8: 15-27: Jibra'ilu (mala'ika na Ubangiji, Luka 1:11, 19, An kira shi don bayyana wa Daniyel hangen nesa amma bai fahimta ba.

1D0a.niyel 9: 20-27 "Tun dayake ina magana, ina addu'a, ya kuma gabatar da addu'ata a gaban Ubangiji Allah. Ya umarce ni. Ya yi magana da ni, ya ce, "Yanzu na fito, ka fada maka. Saboda haka, ka lura da wahayin." (Sannan bayan an isar da Jibril Earl

1D1a.niyel 10: 1: "Kuma ga shi Daniyel ya taba shi,ya ce mini,'Daniyel, na aiko mini,' Ya kuma ce," Ka fada mini. 'A lokacin dayayi fada. Ya ce mini, "Kada kajitsoro, Daniyel. Tun daga rana ta farko da ka sanya zuciyarka da ka kai ka ka kai ka

Allah, an jimaganarku. Ni kuwa na zo ne saboda maganarka. Amma shugaban mulkin Farisa ya zama babbanyariman mala'iku?] Ku kewaye ni da rana ashirin; Amma, ga Mika'ilu dayadaga cikin manyan shugabanni. " Yanzu na zo in sanar da kai abin da za ku same mutanenka a karshen zamani .... Sa'an nan, ya ce, "Kin sani ka zo wurinka? Yanzu kuwa zan koma wurin Sarkin Farisa da sarkin Farisa. Idan na tafi, ga Sarkin Girka zai zo. Amma zan gaya ma abin da aka rubutawa a cikin Littattafan gaskiya, kuma babu wani mai riƙe ni dagawadannan, amma Mikayabonka. Ni ɗaya ne a shekara ta fari ta sarautar Dariyus Bayed, na tashi tsaye don tabbatar da karfafa shi. "

Wannan mutum ne da baani ba yana magana da kansa ta hanyar sanya shi daraja kusa da Michael, shugaban mala'iku. Kuma wannan gidanya ba Daniyel sauya ragowar bayanai a cikin sura ta 11 da zuwa 12: 4. Hakanan, a cikin 12: 1 yayi magana game da "Mika'ilu" ...., Babban shugaba wanda ya lura da 'ya'yan mutanenka "(Cf. Wahayinsa 12: 7-8.)

Tunani na Sabon Alkawari ga hidima na mala'ika.

1. Luka 1: 5-23: Mala'ika Jibril ya aika wa wani firist mai suna Zakariyya, don gwada haihuwarsa na Yahaya mai Baftisma.

Luka, 1: 26-38: Mala'ika Jibra'ilu kamaryadda aka aika wa "Birnin Galili, mai suna Maryamu," ɗan Budurwa mai suna, "ɗan Budurwa," ɗan Budurwa, "ɗan Budurwa."

3. Matiyu 1: 18-25: Mala'ikan Ubangiji kuwaya bayyana ga Yusufu, wa wa ya yi Maryamu Maryamu An bashe, don tabbatar da shi ta hannun Ruhu Mai Tsarki cewa tana tare da ɗa, kuma kada yaji tsoron ya kai ta shi kansa.

4L.uk 9: 8-20: Mala'ikan Ubangiji, yajigo da makiyaya da dare kusa da Baitalami, donya koyar da su gayadda ake samun shi.

5M.atta 2: 13-15: Mala'ikan Ubangiji ya bayyana ga Yusufu don samun shi daukiyar don da mahaifiyarsa zuwa Masar don kawar da kokarin Hirudus don ya hallaka shi.

6M.atta 2: 19-23: Mala'ikan Ubangiji, ya bayyana ga Yusufu a cikin mafarki lokacin da Hirudus ya mutu, ku dauki dan da mahaifiyarsa zuwa kasar Isra'ila.

7M.atta 4:11: Bayan baftismarYesu, kwanaki 40 na azumi, kuma cikin nasarar jaraba da shaidan, "Duba, Mala'iku sun zo suka kebe masa. (Duba kuma Markus 1:13)

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8M.atta 13: 363: A cikin bayanin abin da zai kusantar, Yesu ya fitar da mala'iku .... Sai suka fitar da mala'iku \_\_

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9. Matta 13: 47-50: A cikin misalin raga, ya ce "a karshen duniya:

Mala'iku za su fito, su raba mugaye daga cikin masu adalci, sa'an nan kuma jefa su cikin karfi, "In da sauransu ..

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10. Matiyu 16: 27: 2 Gama ofan mutum zai zo da daukakar Uba tare da mala'ikunsa.

Sa'an nan kuma zai batarwa ga kowane mutum gwargwadon abin dayake aiki. "(CF.25: 31-46)

Ma.tiyu. 18:10: "Domin ina gaya muku, a cikin mulkin sama mala'ikunsa suna ganin fuskar Ubana wanda yake cikin sama." (CF. A / A.YAN 12:15)

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1M2.atta 24: 30-31: Suna ganin ofan Mutum yana zuwa cikin gajimare da iko dayawa. Zai aiko da wani mai farin ciki da iska huɗu, za su aiko da babbar zababɓu daga wannan sama zuwa wancan. " (Dubu Markus 13: 26-27; kuma 1 Tassalunikawa 4:16)

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1Ma.tta 25: 31- 3----- A lokacin da manzonsa zai zo cikin daukaka da kuma mutane duka, to zai tara darajar daukakarsa "- a yanke hukunci. (vs.33-33-46). (CF. Babi, 16:27; kuma, Yahuda 14-15)

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1M4a.tta 28: 1-10: A safiya na tashin tashin Kristi, "mala'ikan Ubangiji ya sauko daga sama, ya zo ya mirginedutsen, kuma ya zauna a kan shi" da sauransu (duba Markus)

16: 1-7; Luka 24: 1-7,22-23; CF. Yahaya 20: 11-13)

1M5.arkus 8:38: "Ga wandaya kunyata ni da maganata, kuma da juyayi mai zunubi, daukakar Uba tare da daukakar Uba." (Duba Luka 9:26; 12: 8-9; Cf. Matta 10: 32-33)

1Luka 15:10: Ina gaya muku, akwai farin ciki a gaban mala'ikun Allah akan mai zunubi daya wandaya tuba. "

1L7u.ka 16:22: Kuma ya mutu, da mala'ikun da aka ɗauke su cikin kirjin Ibrahim. "

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1L8.ka- 22:43: "Kuma akwai bayyana a gare shi mai fada a gatumbani] Mala'ika daga Sama, yana karfafa shi." (Cf. Matthew 4:11)

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A19y.yukan Manzanni 1: 10-11: "Yayin da suke da su cikin farjidaga cikin Yesu," kuma sun tabbatar musu da maza!

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A0y.yukan Manzanni 5: 19-20: "Mala'ikan Ubangiji" ya bude wa kofofi na ubangiji kumaya sake shi, manzannin, waɗanda suka yiwahalaryin wa'azin Bisharar da aka tashe Almasihu.

1i.aiki. 7:53: Istafanus, a cikin magana a gaban Sanhedrin, ya ce ga Kotun, "Ku ... karbi dokar [Musa] kamaryadda mala'iku ne, kuma suka kiyaye shi ba." (Cf. Galatiyawa 3:19; Ibraniyawa 2: 2)

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22. Ayyukan Manzanni 8:26: "Mala'ikan Ubangiji" ya umurci Filibus, mai bishara, don barin Samariyaya Kudancin<sup>tafi</sup> zuwa hanya daga Urushalima zuwa Gaza, indaya tuntuɓi Bunchope na Habasha, ya juya baya ga Kristi. (vs. 27-39)

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23. Ayukan Manzani 10: 32,22,302: "Mala'ika mai tsarki," in ji mutum ... in ji mai haske "

Ya bayyana zuwa Karniliyus kumaya umurce shi da manzo Bitrus don kalmomi da cewa shi da gidansa za su sami ceto.

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A4y.yukan Manzanni 12: 5-11: "Mala'ikan Ubangiji" ya ba da Manzo Bitrus daga kurkuku ya kuma ba da la'anarsa ta Hirudus.

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A5y.yukan Manzanni 12:15: Lokacin da Bitrus ya fito daga kurkuku ya bayyana a gidan MaryamuYahaya, da kuma bayar da rahoton cewa Bitrus ya amsa ya ce, "Mala'ika ne." (Cf. Matta 18:10)

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A6y.yukan Manzanni 12:23: "Mala'ikan Ubangiji" ya ci Hirudus domin ya mutu, domin bai ba Allah daukaka lokacin daya yarda da shi ba kamaryaddaya yarda da shi kamaryaddaya karba a matsayin "Allah."

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27. Ayyukan Manzanni 23: 6-9: Farisiyawa da Saduceuce'i sun saba da cewa ga ko akwai irin wannan abu Mala'ika kamar kamaryadda a kan ko akwai "tashin matattu" ko "ruhu" - tare da manzo Bulus na imani da Farisiyawa a cikin duka uku.

8y.yukan Manzanni 27: 23-24: "Mala'ikan Allah" yatsaya kusa da Paul-mai hadari da jirgi mai karfi a Adriansa "(hannun Rumawa) don ba da tabbacin amincin kansa da duka a allon.

29. 1 Korinthiyawa 11:10: Manzo Bulus ya rubuta cewa matar ta kamata ta sami "alamar iko a kanta, saboda mala'iku "- mai yiwuwa ne saboda damuwarsu duk mai biyayya ga Allah. (Duba Luka 15: 7,10)

30T.assalunikawa 4:16: "Gama Ubangiji ne da kansa zai sauko daga ihu da kukayiihu, da kuma mugayen mala'ikan, da kuma matattu a cikin Almasihu zai tashi na farko" -

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Ma'ana Shugaban Mala'iku za a hada da mala'iku wadanda ke rakiyar Ubangijinmu a karshen tarihinsa a karshen tarihin duniya.

31. 2 Tassalunikawa 1: 7-10: "Ubangiji Yesu zai bayyana daga sama tare da ikonsa

Mala'iku "(King James Version), idanya zo don daukar fansa a kan miyagu kuma a girmama cikin tsarkaka.

32. 1 Timothawus 3:16: "Wanda aka bayyana" (dubaYahaya 1: 1-1,14; 1 Yohanna 1; 1-4; 1-4; 3: 5) "ganin mala'iku" - a bayyaneyake a duniya. (Duba Matta 4:11; Mark 1:13; Hakanan, Luka 2:13; 24: 4-7; Aiki 1: 10-11; CF.John 1:51)

Kammalawa da Ofishin Mala'iku

Ma'aikatan mala'iku sun bambanta ta hanyar dan adam ta fuskar dan adam, amma galibi a cikin tabbatacciyarkoyarwar Allah da kariya daga mutanensa, "sun aiko da sabis saboda wadanda za su gāji sabodawadanda za su gāji sabodawadanda za su gāda shi. (Ibraniyawa 1:14) Kuma ya bayyana kamar mutane; baki da maza suna da bikin "nishadi mala'iku ba su sani ba." (Ibraniyawa 13: 2)

Sharhi: Mala'iku suna yin hidimar Allah ga Krista ko da ba su san wannan hidimar ba.

Yana yiwuwa a gare mu mu kasance masu karbar hidimominsu kuma ba su san shi ba. Hakananyanayiwuwa hMa'ala'ikun nan mala'ikun da mala'ikun ne suka mutu a kanAljannarAljannar Aljannar Firdausi ta Hadean kamaryadda batun Li'azaru. (Luka 16:22)

A karshe, da alama Mun shiga cikinsu a cikin duniyar sama. (Ibraniyawa 12: 22-24)

Jibra'ilu

Ana kiransa sau biyu a cikin Tsohon Alkawari, kuma a kiranta "mutumin Jibra'ilu," sabodayana da bayyanar wani mutum. A cikin farko misali, ya bayyana ga annabi Daniel don bayyana a

Tunani ya gani amma bai fahimta ba (Daniyel 8: 1-19). A karo na biyu, shi ma

Ya bayyana ga Daniyel, a wannan lokaci da amsa addu'o'i da kuma koyar da shi a gaba ga hangen nesa da ya gani. (9: 20-23)

Gabriel kamaryadda aka ambata sau biyu a cikin Sabon Alkawari. A cikin farkon misali, ya bayyana ga Zakariya mai Baftisma, donya ba da labarin "Ni tsaye na yi magana da kai, donya aiko ni ne don in yi magana da kai." Kuma daga baya aka aiko shi daga

Allah zuwa "wani gari na Galili, wanda budurwa mai suna Maryamu, wanda za a kira ta da ɗan Madaukaki. (1: 26-38)

Michael

Bayan wannan wahayi na Daniyel ya aikaya bayyana masa mahimmancinsa, amma ya dauki abin da Sarkin Farisa yayijinkiri. Amma ya ce wa Daniyel, "Mikaiyaya ce,"

Mika'ilu, dayadaga cikin manyan shugabanni. Ya zo don ya taimake ni. " Kuma kafinya tafi,ya gaya masa, "Babu wani mai riƙe da ni gawadannan [Sarkin Farisa da sarkin Girka], amma Mikaal naka." (Dubi Daniyel 10: 1-21, tare da sunan Michael da aka ambata a cikin VS.13,21.) Kuma a cikin 12: 1, an ambaci suna, ya kuma bayyana shi da sunan 'ya'yanYahudawa.

A cikin Sabon Alkawari, a cikin Yahuda 9, ana kiransa "Michael Bahala" (Madaukaki na mala'ika) (Madaukaki mafi girma), da kuma bayyana a matsayin shaidan kuma "jayayya game da jikin Musa." Kuma, a karshe, cikin Ruya ta Yohanna 12; 7-9, dayakin a sama, sai macijin da akayi wa Shaidan, kuma ba a jefar da macijin duniya ba. Yahaya yana ganin wannan a cikin wahayi, yayin dayake kan tsibirin patmos.

Shaidan

Kalmar Turanci ta fito daga maganar Ibrananci a Tsohon Alkawari da kuma kalmar

Shaidan da Shaidan Shaidan a Sabon Alkawari. Ma'anar ta shine "abokan gaba." An

fassara shi "Shaidan," in ba da ma'ana ga mawadaci mai kyau na Allah da kuma mutum yajure shi "wuta ta har abada ba. (Matta 25:41) Nasson da Yesu ya kira Bitrus "Shaidan" a cikin ma'anar wani mutum lokacin daya kalubalantar Ubangijinmu game da mutuwar

a Matta 16:23; Sa lamba

8:33).

Hali da asalinsu

A cikin Ruya ta Yohanna 12: 9, inda aka wakilci shi a matsayin "dragon." An bayyana shi a matsayin "tsohuwar maciji, wanda ake kira Iblis; da Shaidan, masarautar duniya."

Kalmar "shaidan" tana nufin Keumniat, wanda yayi maganganu na karya ko mai sihiri. Kuma ana kiranta "tsohuwar macijin ... tabbas masifa ta tabbata ga macijin daya mutu a cikin lambun, da kyar Allah da aka batar da ita a cikin Aljanu, da Adam ya bace a cikin mutuwa. Dangane da haka, Yesu ya ce wa Yahudawawadanda suke neman kashe shi:

"Ku ne kukayi magana da shi." A lafiyoyinSa, shi ne. Manzo Bulus yayi magana game da "Macijin [wanda yayi wa Hauwa'u? (Afisawa 6:11) Kuma na "na'uransa" (2

Korintiyawa 2:11). Yana iyabayyana a matsayin "mala'ika na haske" (2 Korintiyawa 11:14). Hakanan,

Biyaya, "wahalarka, shaidan a matsayin shaidan a matsayin zaki, yanatafiya, yana neman wandaya cancanta cinye. "(1 Bitrus 5:

## 8) Asali da Kaddara

1. Da alama an halicci shaidan ne kamar mala'ikan Allah na daraja, amma ba quite da

mafi girma, kuma shi ne shugaba na "mala'ikun da suka yi zunubi" kuma aka "jefa su," wadanda suka dace da cewa "basu yarda da matsayinsu da aka sanya su ba.

A. cikin Ruya ta Yohanna 12: 7-9, mun yi yaƙi a sama: Mugun, da mala'ikunsa sun yi wa ba, da mala'ikunsa, da mala'ikunsa. An jefa shi a cikin sama. "

Sharhi: Wannan wani bangare ne na hangen nesa John yana da a kan Isle na Patmos, alama ce ta abin daya

ƒ,aru  
A sakamakon kokarin Shaidan na hallaka Yesu bayan an haife shi, kuma a karshe cimma nasa

Gicciye - kawai a gare shi yatayar da shi daga matattu kuma "ya kama Allah da kursiyinsa."  
(12: 4-5)

3. A cikin Matta 25:41, Yesu yayi magana akan "wuta ta har abada ta shirya don Iblis da mala'ikunsa." Don haka, Shaidan ya kasance mala'ika mai girma tare da wasu mala'ika yayi ta zama mala'ika mala'ika ("Shugaban mala'ika," yaYahuda 9) kuma bisa ga wani mala'iku yayi gaba da shi. Har yanzu dai Shaidan da suka fadi, ciki har da Shaidan, ba a jefa su cikin "Ranar Babbar" (2 Bitrus 6) ba. Ya tayar da "Ranar Babbar"

4. A Ayuba (1: 6,7,,8,7,7,7,7,7,7,7,7,7,7,7,7,5,6,3,6,3,6,6,6,6 da ma fara ambaton "Shaidan" da hakan Suna - wanda aka tsara a cikin Yahudanci a matsayin "Shaidan," a bayyaneyake ta hanyarganin salo.

Runduna na distab, Sarki Edom, Sarkin Edom 36:33); da Uz ne

Tunani yana kusa da kan iyaka tsakanin Falasdinu daArabiya, suna shimfidawa daga Edom

arewa maso gabas da a saukake zuwa Kogin Yufiretis. Wancan bangare na kasar Uz wanda al'ada ta

Da ake kira gida shi ne ya kira Hauran, da gabashin kasar Galili, dan littafin Bashan, shugaba.

Shaidan

Kalmar "shaidan" ta riga an bayyana cewa an sake bayyana kalmar shaidan a matsayin mai siyejin

Calumniator - mai fasalt - mai zargi. Ba duka laifukan shaidan ba ne arya, amma dukansu suna da niyya, kuma yawancinsukarya ne. Kasancewa mai ban sha'awa {tabbatacce an kafa shi ko na dogon tsayawa} abokan gaban Allah da

Mutum, ya zargi mutum zuwa ga Allah (Ayuba 1: 6-11; 2: 9-19; Ru'ya ta Yohanna 12: 9-19), da kuma Allah ga mutum (Farawa 3: 1-15). Kalmar helenanci ta sanya "shaidan: ita ce Diabolos. An fassara shi" mai zargi na karya 3: 3, da "Sorlanderr" a Titus 2 Lokaci (John

6:70), inda Yesu ya ce wa Yahuda Iskariyoti cewa shi 'shaidan "ba" shaidan ba. "

Belial

Wannan ita ce irin Helenanci na kalmar Ibrananci Belyaal, ma'ana rashin kima. mugunta, abokan zama da mugunta.

Beelzebub

A cikin Latin mara nauyi ta Jerome (a karshen karni na 4 th karni a.D.) na Girka Ware

Beletzeboul a cikin Matta 10:25; 12:24, 27; Markus 3:22; Luka 11: 15,18,19), kuma an yi shi a cikin mafi yawan idan ba duk fassarar turanci ba ne. Ya yi amfani da shi ta hannun makiyan Yesu da kansa kuma da "shugabanaljannun" kumaya nemi "Shaidan." (Matiyu12: 24-27)

Mai shayarwa

Wannan bayanin yana faruwa ne a cikin Matta 4: 3 da 1 Tassalunikawa 3: 5 - a zahiri, mai gwaji, da kuma bi da bi. Shaidan na mutum yana iya amfani da mugayen ayyuka.

Mugun

Duba Matiyu 13:19, 38; 1 Yahaya 2: 13-14; 3:12; 5:18. Masarautar

Ga Wahayin Yahaya 12: 9;  
CF. 20: 3, 8. Wandaya zargi

Ga Ru'ya ta Yohanna 12:10; CF.  
Ayuba 1:11; 2: 4-5. Abokan gaba

Duba Matiyu  
13:39. Abokin  
gaba

Duba 1 Bitrus 5: 8; Kalmar helenanci ita ce antidikos, wanda da aka samo asali yana nufin abokin gaba a cikin karar, amma ya zo ya zama gaba daya kalma don a farfajiya ko a'a. A

karshen sasanin, ana amfani da Shaidan azaman magana, ma'ana ta zargida, zama abokan gaba. (CF. Zakariya 3: 1)

Lucifer ??? Muna tunani ba.

Fassarar Ishaya na farko na Ishaya da farko, Yaya kayauce ka daga Sama, ofan Lucifer, dan safiya. Yaya

aka sare shi kasa, wanda aka sare shi kasa, wanda aka sare shi kasa, wanda ya rage al'ummai. " Amma a cikin wani bayanin kula,yace. "Ko, tauraron rana." Amma mahallin Ishaya 14: 3-23 yana nuna kalmar da za a yi amfani da ita

"Sarkin Babila" (V.4), Star mafi haske a cikin sama sama da waccan lokaci, ba shaidan ba,

Duk da kowane kwatancen tsakanin su biyun da duk abubuwan da akayi amfani da su, mafi yawan

Daga cikin wanda kewakiltar mutum da girman kai da girmankai, ba da dadewa ba, da dadewa ba za a hana ta rushe da faduwa ba.

A mahallin da aka ambata kawai yanawakiltar kashi na biyu na "nauyi" ko tsari a kan kasar Babila da fara da Ishaya 13: 1. Ana samun wani irin annabcin da ake nufi a

Ezekiel 28: 1- 19, a kan "SarkiTaya," yana bayyana girman kai a kan Sarkin Taya "(VS.11119), kusan sun kasance iri daya ne da" yarima. "

Babi na 4

#### Aljanu

Wannan binciken akan aljanu zai hada da dangantakarsu da hannu a cikin wasu batutuwa, da kowane irin cincristic, da kumayin sihiri, da sihiri da ba za mu sake ambata ba sai dai a takaice kuma a takaice kuma a takaice.

Ba - saboda haka yana dayawa dayawa dayawa a kan batun, Littafi Mai-Tsarki ba yawadatar ko dole ne ingantattun amsoshin kusan duk tambayoyin da za a iyatambaya. Amma zai kasance

Manufarmu don rufe dimbin littattafai dayawa kamaryadda muke iyayiwuwa a cikin Nassosi da kuma wadanda ke taimakawa ga fahimtar su.

A cikin Littafi Mai-Tsarki kalmar "ruhu," amma ba ruhu ba na dan adam ba, da na 'yan adam, mai kyau, kamaryadda Allah, mala'iku da aljannu. An interesting fact is that belief in the spirit world (both good and bad) has characterized every culture known in all the earth not just in the lands of the Bible, but also in the Semitic, Egyptian, Greek, and Roman cultures predominant in those lands.

Kalmar Ingilishi "Almin" ne na tsarin Girkanci na Girka daemon kuma ana samunsa duka a cikin Sabon Alkawari kuma a cikin LXX (fassararTsohon Alkawari game da 250 B.C.).

Sepuagint (LXX) yayi magana game da manyan masu tawaye "ciyar da turare kan bagadan tubalan ba tare da sihiri ba, amma abubuwan da aka haramta su; e.g., Ba'al da sauran arna arna.

Mashahurin imani a cikin Hellenistic ko Gracia Duniya Kafin Sabon Alkawari shine

"ruhun mutane ya zama aljanu lokacin da aka rabu da jikokin duniya." (A. Campbell, sanannun laccoci da adreshin, PP.380, 381, 386.) Ya zama alamu gama gari) kuma ana bayyana shi a cikin abubuwan da ba a sani ba. Abubuwan da suka faru sun kasance masu ban mamaki har sai an san shi azaman aikin aljani. Wasu aljanu sun yi imani da cewa beginn ne,

kawai ana son hadayunsu saboda su, wasu kuma su zama abokan gaba da cutarwa - ko da tashin hankali, kuma do lene a kirgata mafi yawan hanyoyin. Aljani mai mallaka, wandaya haifar da cututtuka, da ma zama wani bangare na mashahurin imani. Sabili da haka yana da al'adar kokarin kori ko fitar da su da sihiri.

Ayyuka masu fahimta

A cikin fadakarwar arna a manyan ra'ayoyi masu kama da sanannen shahararren Helenanci da ambaton ruhohi. Wannan manufar ta rungumisojojin tsakanin alloli masu girma da mutum, gami da ruhun matattu, dayawa kamar mala'iku kewakilta a TsohonAlkawari kamaryadda ake yi a tsakanin Jehobah da mutum. Amma rubuce-rubucenTsohon Alkawari sun hana mutanen Allah su yi amfani da abin da yayi imani da halaye na arna, kamaryadda daga baya Sabon Alkawariyayi kuma hakan yayi.

Dukansu tsofaffin shaidar da kuma sahunnan alkawura da hujjoji daban-daban na arna da imani dangane da aljanu kamar haka:

- (1) Aikin wuce dansu ko 'yarsa ta wuta
- (2) wanda ke amfani da Dubawa,
- (3) daya da keyin aiki auguwa (wata enen),
- (4) mai karafa,
- (5) mai sihiri,
- (6) Kyakkyawankifi,
- (7) Kudin da aka sani da aka sani,
- (8) Wizard, (9) Necromancer.
- (10) masu ba da labari,
- (11) sihiri,
- (12) maita (Wizard, da Mayya)
- (13) ilmin taurari,
- (14) Masana'antu kowanewata,
- (15) Exorcism,
- (16) camfi,
- (17) Ibk (da kuma kalmomin kirki),
- (18) Madaukaki (Dalilin da za a bayyana daga baya).

Ma'anar wasu daga cikinwadannan ayyukan

1. 'Ya'yan'yarsa, ko 'yarsa cikin wuta kamar bautar:

Wannan wani nau'i ne na hadayardaura, ko'inaya zama a Kan'an da kuma mazan, da kuma abin kyama.

Sharhi: Shin ya kasance al'adar zubar da ciki tana daidaita don al'adaryaran ta sadaukar da kai ga gyarantsafi?

## 2. Bautalar

A zahiri, bautar gumaka shine bautar gumaka ko hotuna kamar allahn dabam. Manyan abubuwa, hade da juna ga ko an sanda don wani abu, wanda ake cewa "ana cewa zai zama bautar gumaka (Kolossiyawa 3: 5). Kalmar Ingilishi "tsafi" ta fito ne daga Girkanci Eidolon, wani abu da aka gani, hoto ko alama - wakiltar hanyarabu, ko dai ainihin ko hasashe. A takaice dai, yanawakiltar rashin halaye har zuwa yanzu kamar gaskiya ne damuwa. Amma, a cikin tunanin arna, suna mika hadaya ga gumaka, kuma ba ga Allah ba: kuma ba zan iya tarayya da aljannu ba. " (1 Korinthiyawa 10:20)

Domin ba da jimillar Isra'ila a Sina'i, Jehobahya ce; Ba za ku iya ba da gumakaba, ba za ku yi muku gunarkiba, ba za ku yi kowane irin ruwa ba, ko kuwa a cikin kasa a kasa, gama Ubangiji Allahnka shi ne, Allah ne mai kishi. " (Fitowa 20:45) A cewar Romawa 1: 18-32, Addini shine Monothight (Bauta wa Allah na gaskiya), ba sharri (bautargumaka (bautargumaka). Babu wani rikodin shirka ko bautar gumaka kafin ambaliyar. Amma da alama ba da mutanen karni na karshe ba ne, waɗannan ubanninku na zama tsoffin lokutan Ibrahim, da mahaifin Nahor. Suka bauta wa gumaka. " (Joshua 24: 2)

## 3. Camfi

An kafa camfi bisaji na jitsoro, imani da tsarin addini a matsayin ba tare da tallafi ba) kamar yadda ba tare da tallafi mai mahimmanci ba, da sihiri, da imani a kan samannu, Charms, da alamu. (Daga Funk & Wagnalls Sabon Dictionaryamus na harshen Turanci)

Al'adarmu, har ma a tsakanin Kirista, ba gaba daya ba kyauta ce ta tsoffin commres ba. Camali na gama-gari na TsakiyarTsakiya shine Iblis zai iya shiga cikin mutum yayin wani lokacin da ba a buɗe shi ba lokacin dayake hutawa idan dukwandaya gabatar da Allah; e.g., "Allah ya albarkace ku" lokacin da wani yayi imani da wandaya sa su gaskata da imaninsu na sihiri da maita. Among other similar holdovers are the belief that 13 is an unlucky number, the belief in an evil eye, that breaking a mirror causes bad luck, and, conversely, that a horseshoe, a rabbit's foot, or a four-leaf clover brings good luck. Wandaya fi dacewa kumaya dauki mafi mahimmanci a zamaninmuya

dogara da korar da aka buga don ayyukanyau da kullun, dangane da masu maye.  
(Duba kasa a karkashin Kalmar "ASTRORTology")

#### 4. Roli

Wannan shine aiwatar da abin da mutane keyiwa mutane, ko da'awar, don samun bayani daga ikon Superhuman na rarrabuwar kawuna, ta hanyar amfani da hanyoyi daban-daban na zahiri. (Duba Ezekiel 21:21). Ya bambanta da annabci da aka hure. A cikin Sabon Alkawari (Ayyukan Manzanni 16:16), An wakilta a matsayin "samun ruhun ruhu" - a zahiri, "sunan Python, sunan nazarin ilimin lissafi na Lexicon)

#### 5. Kanshi

Wandaya ce yana da fahimi na allahntaka kumayana da ikon bayyana asirin da kuma abubuwan da suka

gaba da, da rarrabuwa, waƙanda ke da mugun ruhu ko allahn arna ko allahn arna)

yayin isar da sakon kaciya. (Itacen inabi, kamus dīn fili). Ba a taba amfani da shi ba a cikin tsofaffin ko Sabon Alkawari na annabawa Allah.

#### 6. M

Da munanan abubuwan da suka faru ta hanyar Auspices, saboda haka, tsinkaya dangane dajirgin na tsuntsaye, ciyar da kazanta, da ciyar da kazanta, a matsayin metoor ko eclipse; Kuma tsinkaye bisa wani abu - kamaryadda Black Cats, dare-dare, mara kyau kwanaki ko lambobi da kuma tsagewa na madubai.

#### 7. Nasihun da aka sani

Wannan shi ne tunanin kamaryadda ake tattaunawa, ko nuna alama don shawara, tare da ruhuwanda yana da rapport kuma yana iya kira don bayani, shawara, ko taimako, kamaryaddayake a cikin kwararrun baiwa na Ayukan Manzanni 16: 16-18.

#### 8. Kyalli

Wizard fassarar Ibrananci Yiddeoni ne, wandaya sani, ko na sirri. Yana da muhimmanci a lura cewa Ishaya a sura ta 8:19 yayi magana akan su "Chirtp da mururjinta" - mai yiwuwa yana nufin ya boye muryoyin matattu (Cf. 29: 4). Wizard ana daukarsa zama namiji yayin da yake da aka sani da aka sani dayawa ana magana da shi a matsayin mace.

Sharhi: Wizard da Mayya ba su da wannan kalma ɗaya. Bayyana "mayya na Emormor" yana da nassoshi ga mace tare da "da aka sani." (1 Sama'ila 28: 7-9)

#### 9. Necromancy

Aikin ko partyse na kiran ruhun matattu da kuma neman su. Ibraniyawa magana Derash, yana nufin bincika matattu. Abin da Saul yayi ta bakin macen da ke tsakiya a matsayin matsakaici (1'ila 28 28: 8-19) - Tana da ruhun da aka saba da shi, kuma a wannan lokaci

yana ba da nasara a wannan lokaci, ko ba ta sami nasara a wannan lokaci, ko ba ta kasance ta al'ada ba. Kuma, daga Kubawar Shari'a 18:11, da alama ce mai dacewa cewa "ɗaukar ruhun da aka saba da juna, ko kuma suna nuna kokari, orabari daga abubuwan da suka mutu. Sabon fassarar International daya sanya "matsakaita" da "masu sihiri."

10. Tsarin kowane wata

Ya nuna rarrabuwa ta hanyar sabon wata. (Ishaya 47:13)

11. Imin bokanci

Abubuwan da aka nuna su nuna tsari ta hanyar tantancewa da kuma fassarar wuraren daya faru da kuma sanin abubuwan da suka faru da kuma wuraren da suka faru a wasu lokuta.

12. Sihiri

Wannan yunkurin dan adam ne don tilasta ko akalla shigar da allahntaka, ta amfani da jiki

yana nufin, don yin abin da suke so ya yi -whhherer mai kyau (farin sihiri) ko rashin lafiya (bakarfata) - sharuddan

A cikin maganganun ba faruwa a cikin Littafi Mai-Tsarki. Dalilin "farin sihiri" galibiyana karuwa ko kare shi daga "sihiri sihiri."

13. Sinadarin

Wannan nau'in Mul (masifa) da alama mafi yawan bangare ya zama fara'a na sihiri ko sihirin da aka yiwajabta ko an karanta shi, amma yana aiwatar da aiki.

14. M

Kyakkyawankyau yana da ma'ana iri daya kamar sihiri kumayana iya hada nauyin macijin maciji.

15. Maita

Mutum zai yi tunanin wannan yayi da aikin ko kuma ikirarin ikirari na mayu (mata), da yawa ga mafi sihiri (maza da kuma sauran sihiri). Amma wannan ba gaba daya bane. Maita da sihiri suna da ma'ana daidai.

16. Mai kidaya

Kalmar laima, rungumibiyu duba da sihiri, amma yawanci na dalilai na son kai da yaudara, idan ba a yi nufin cutar da wasu ba; Abubuwan da ake zargi da ikon da aka samu daga

taimako ko ikon sarrafa ruhohi, musamman ga abubuwan rarrabuwa; Amma kuma, don bakar fata, maita.

17. Wanda aka dora

Rashin izini ko Charletans daga kalmar Hellenanci da ke cikin Girka da ke nuna kuwwa ko mai sihiriwandaya bayyana cututtuka a cikin wani irin amo ko kuka. Watakila yana iyayin magana game da malaman arya waɗanda sukeyin sihiri na sihiri (Duba Ayyukan Manzanni

19:19) Saboda mutane da yawawadanda suke kawo littattafansu da kona su, a Afisa, inda Timotawus ya kasance. Zai iya zama cewa yawancin al'adar abin da ake kira masana'antu masu tsayayye ne.

18. Misali

Wannan ita ce al'adar (kamar ba ta da gaske) na fitar da mugayen ruhoi daga mutane ko abin da ake tunaninsu da kuma aiwatar da abubuwan da akayi da su ko tayar da taimakon duniyar ruhu. Yesu bai yi amfani da shi ba da almajiransa a fitar da aljannu - tare da kalma "(Matta 8:16). Kalmar "Exakcist" (Gr. Evidores) yana faruwa a cikin Littafi Mai Tsarki ta amfani da waɗanda Bulus yayi amfani da shi dagahanyar da Bulus yayi amfani da shi, kuma kamaryadda Bulus yayi amfani da shi dagahanyar da Bulus yayi amfani da shi, ya kumayi amfani da shi.

Kasancewar aljanu: Gaskiya ko tunani?

Yabo imani a zahiri

Imani da aljanu dayiwuwar mallaka na farko sun dogara da farkon imani a cikin duniyar ruhu - wanda zai iya komawa farkon mutum, kuma ya kasance a zamanin Almasihu, ban da satar. Su ne wata kungiyadagaYahudawawadanda suka karya game da gaskiyar mala'iku, ruhoi, ko tashinsa (Ayukan Manzanni 23: 8: Yesu ya musanta shi.

Imani da aljanu da aljan mallakar ci gaba da riƙe wani matsayi mai mahimmanci a rayuwar Kirista har zuwa karshen karni na 18 th. Tun daga wannan imani a cikin ruhoiya ɗan ɗan rage a cikin kasashe masu wayewa saboda karin dabi'a ga matsanancin juriya. Ko da wasu da suka ce sun yi imani da Littafi Mai-Tsarki, da kuma masu shakka aljanu ba su wanzu da gaske da kuma imanin mallakarsu da kuma a cikin Dennekacal ba shi da camfin. A gefe guda, a cikin 'yan lokutan (farkon ba a baya ba daga shekarun 1970) An yi iƙirarin da ke tattare da tunani game da bangarori daban-daban na sihiri, har ma da da'irori masu sihiri. Kuma a cikin wani irin-al'adun "Shaidan na al'adu" ya faranta kan mummuna.

Ka'idodi ɗaya ne tsakanin abubuwan da aka ba da gaskiya shine duk asusun Littafi

Mai-Tsarki na alamu ne, kuma alama ce ta wucewar mugunta a duniya; Hakanan, asusun aljannun ta Ubangijinmu da Manzanninsu wata albishir ne game da aikata mugunta da rayuwarsu. Amma a fili, mai sauqi, mawuyacin ruwayoyin al'amuran aukuwa kamar

gaskiya, yana sa ma'anarsu ba alama ko kebabbu ba, idan ba gaskiya ba ne. Kristi ya taba magana abin da ake magana da shi da misalin da ba shi da tsabta rai (Matta 12: 43-45;

Luka 11: 20-26). Duk da haka ya nuna yawan mugunta a cikin duniya ko ikonsa a kan shi, amma a bayyane yake misaltayanayin barna da wannan mugunta.

Wani kuma ka'idar wani shine cewa Kristi da engerangist yayi magana game da aljanu da aljanunaljanu ne kawai a cikin babban imani na jiki ko kuma aukuwar Almen.

Amma ba a amfani dayaren ba da kyau kawai game da abubuwan da ke nuna rashin kulawa kuma idan bai isar da ra'ayi na karya ba. Kuma labarin Nassi yayi

Ka isar da ra'ayi na karya idan aljanu ba gaskiya bane - wanda ba zai iya zama batun rashin damuwa ba, a cikin imani da aljanu da kasancewar tushen tushen camfi da camfi da abin kyama.

Bugu da kari, kodayake cutar tajiki ko ta hankali ana wakilta kusan cewa sau dayawa yana rakiyar kansu ko kuma wanda za su fitar da aljannu; ... Za su dora wa aljanu;

(Markus 16: 17-18) "Kuma Ya waja goma sha biyu, ya kamata ya warkar da cutar cuta, da kuma fitar da aljannu" (Markus 3: 14-15). Wannan baya cikin jituwa da harshe mai lamba. Mai zuwa tabbaci ne cewa ya fi cuta sosai.

1. Yakubu 2:14:

Ka gaskata cewa Allah yana; Nan da nan kayi imani da cewa, Aljannar ta kumayi imani da faskaka. Zai yiwu a ce "cututtuka" za a iyayin hakan, kuma a wasu lokuta da suka mallaki. Lura da masu zuwa.

2. Matiyu 8:28 -32:

"Kuma lokacin daya [Yesu] ya shiga kasar Gade, sai ga aljanu ne, sai ga cewa," Me ya sa ba za mu iya wucewa ta wannan hanyar ba. "Yanzu ba za ka zo da azabtar da mu ba. Ka fitar da mu, ka sallam mu cikin garken tumakin. Sai ya ce musu, "Ku tafi, a cikin garken tumakin." (Cf.

Mark 5: 1-17; Luka 8: 26-33)

Cututtuka ba su magana, ba su da hankali, ba su da hankali da marmari da tunani, kuma ba za a iya azabtar da su ba.

3. Ayyukan -21

Manzanni 16:16

Kamar yadda muke zuwa wurin salla da wani amarya, cewa wani bawa da yake da ruhin Allahntaka? Haka kuma Bulus ya hadu da mu, wandaya kawo mana 'yan kwanaki. Amma Bulus yayi muku'yan kwanaki. Amma Bulus, yana da damuwa, Ya juyaya ce da Ruhu, na umarce ka da sunan Yesu Kristi ya fita daga kasuwaryatafi, sai da sauransu labari ne na wani cuta.

4. Ayyukan -20

Manzanni 19:11

Luka ya rubuta abin daya faru daga Afisa: "Kuma Allah ya gwadamu'ujizai na musamman game da rashin lafiya aka kwashe daga abin da yake kare jikin sa.



Haka kuma cututtuka suka rabu da su, mugayen ruhan kuwa suka fita. Amma wasu mahudawa masu yawa, masu fafatawa, suka dauki su don sun ambaci masu mugunta ruhun sunan Ubangiji Yesu, suna cewa, Na cika ku da Yesu wanda Bulus Bulus yayi wa'azi. 'Ya'yan itace bakwai kuma, Bayahude, babban firist, wanda yayi. Iri kuwaya amsa musu, ya ce musu, "Yesu na sani, Da Bulus na sani. Amma wanene kuke? Kuma mutumin da munanan ruhunya bar su, kumaya kwankwasansu biyu na wannan kamannin, har sukayi nasara da su, har sukayi rauni daga gidan da tsirake. Sai Yahudawa da al'ummai suka zauna a Afisa. Kuji tsoronsu duka, Sunan Ubangiji Yesu. Kuma dayawa daga cikinsu da suka yi imaniya zo suka bayyana da kuma bayyana ayyukansu. Kuma kadan daga cikinsuwadanda keyin sihiri da sihiri sun fito da littattafansu kuma suka kone su a gaban duka. Sun lissafta farashinsu, suka tarar da azurfa dubu hamsin. Don haka yana iya kara maganar Ubangiji da nasara. "

Sharhi: Ba wai kawai "mugayen ruhoi ba ne" daga "cututtuka," amma menene mugayen ruhoi ya ce da kuma aikata bakwai daga'ya'yan Scenva ta hanyarAl'ama kuma ba za a iya danganta da wata cuta ba.

Saboda haka aljanu suna da wani ilimin Allah (James 2:14), na Yesu (Markus 2: 21-28; 3: 11-12;

Matiyu 8: 28-32; Ayyukan Manzanni 19: 11-20), da manzanninsa (Ayyukan Manzanni 16: 11-21; 19: 11-10) - kuma a cikin tunani

Ga Yesu da manzannin da suka bayyana shi ta wurin wadancan sun mallaki - wanda ke nufin can Ya kasance irin wannan abu kamar wahayi na aljanu (amma ba koyausheyake nuna gaskiya ba, kamar sauran wurare suna nuna):

- (a) "Rikicin ruhoi da koyarwar aljanu. (1 Timoti 4: 1 -5)
- (b) Ruhun Allah ba na allahn-Yesu ba "Ruhun Allah" - "ruhoi na kuskure" a kan "ruhoi na gaskiya" - "Annabawan karya" da juyayi game da annabawan gaskiya ne. (1 Yohanna 3:24 - 5: 6)
- (C) Kyauta ta ruhaniya ta "fahimtar ruhoi" wajibai a cikin taron tsarkaka na tsarkaka a fili zuwa Kukuku da makaryata (1 Korinthiyawa 12:10; 14:29); Kuma a yau, a yau, wata kungiya game da Allah ne, Mai karya ne. (Duba Korantiyawa 13: 8-13; Cf. Afisawa 4: 7-16)

Masu sihiri da masooths sukan iyayaudarar su ta hanyar wani nau'i - shin ta hanyar Shaidan

iko ko ta hanyar daukar abin da aka aikata ta wurin ikon allahntaka (duba Simon,Ayyukan Manzanni 8: 9-13; Elymas, Ayyukan Manzani 13: 4-12; 'Ya'yan yanayi (Ayyukan Manzanni 19: 11-20); Jambres da Jambres (2

Ti mothaw u s3 :89;  
Fit owa 7 : 8- 13 , 20-25; 8: 1, 16-19); Da farfajiyar Nebukadnezzar (2 da ta 4 2, da Belshazzar (Daniyel 5).

Asali da gidan dabbobi na aljanu

Asalin aljanu ba a san shi daga Nassosi sai an halicci su. Za a kira mazaunin su a matsayin "abyss" (ko "mai zurfi"). A cikin Luka 8:31, da aljanu wanda ya nemi Yesu ya nemi ba zai umarce su da su "koma cikin abyss". Kuma, a cikin Romawa

10: 6-7, an gaya mana kar a fada a cikin zukatanmu "wadanda zasu hau zuwa cikin abyss? (Wato kawo Kristi daga matattu)". Anan kalmar ana amfani da kalmar a

matsayin ma'ana ta Hades, wurin ruhun da ke kama da mugaye na biyu masu adalci da mugayen mutane tsakanin mutuwa da tashinsu. Daga Ayyukan Manzanni 2: 2731, mun koya cewa ran Muhammadu ya kasance a cikin "Hades" (wasu Littafi Mai-Tsarki sun yiwa alama, saboda an ta da shi daga matattu (aya 22.2-33). Wannan shi ma marar adalci ne "mai arziki" bayan da Yesu ya fada masa, kamaryadda Yesu ya fada wa mai arziki da Li'azaru. Amma akwai "babbar Gulff ta gyara" tsakanin shi da adalai. 1631).

Matsayinsa a cikin Hades watakila kamaryadda mala'ikun da suka yi zunubi an jefa su "- Ta'ammo Tartarus" - tafkin wuta da kuma tafkin wuta da kuma tafkin wuta na madawwami.

Aikin Helenanci don "abyss" ko "rami mara tushe" shine Abussos, zurfin zurfin gaske ne. An kara aiki a cikin Ruya ta Yohanna:

1) Ru'ya ta Yohanna 9: 1-11, wanda aka buɗe cikin Sakin Smoke Smokeinning Sama da wata rana annoba ta azabtar da Allah a kan su

goshi;

2) Ru'ya ta Yohanna 11: 1-3, wanda dabba kewakilta kamar fitowar abyss ta yi yaƙin da Shaidun biyu da kuma kashe su.

3) Ru'ya ta Yohanna 20: 1-10, wanda aka wakilci Shaidan kamar shekara dubu a cikin rami, don kada ya isa ga Marshalhal da aka gama lalata tsarkaka na duniya har zuwa shekara dubu. Kuma a cikin asusun na karshe da bambanci tsakanin "tables" da "tafkin wuta na wuta da kuma brimstone" a fili kusurwar azabtarwa da ba da tsammani na

mugaye. Wannan ya bambanta da Hades, wanda za a yi

a lokacin karshe da gaba daya hukunci. (Ru'ya ta Yohanna 20: 11-15)

Sharhi: "Fara" " abyss aka bari na dan "abyss ya bar dan wasan na allahntaka. Watakilaya zama gaskiya game da ikonAllah a kan sojojinmu da wasu manzanninmu da wasu manzanninmu.

Amma muna da sauran la'akari da la'akari, a cikin Nassosi sun yi magana da Kiristoci

Bangaren arna da kuma haddasawa na muhalli na addini, wandaya shafi "iska" a matsayin yanki na aiki.

A cikin Afisawa 2: 2, ana kiran shaidan a cikin bayanin cewa "kuka wuce bisa ga Ubangiji

Hanyar wannan duniyar, a cewar yariman ikon da ruhuwandayanzu yana aiki a cikin 'yan rashin biyayya. "

A cikin Afisawa 6: 10-12: "A karshe, ku dogara ga Ubangiji, da kuma karfin karfinsa. Ka kasa tsayawa a kan wuraren ibadar Iblis. Gama kokawarmu ta yi

Ba a kan nama dajini ba [ba da gangan ba, da farko ko kawai dabi'unku na ruhaniya), ko kuma a kan mulkokin matsayin da ke karkashin duniya a karkashin ikon shaidan da imprit.

A cikin Kolosiyawa muna da masu zuwa: "Allah ya fanshe mu [da muke da Mulkin Shai an, amma a ruhaniya, dabi'a]]]" (1:13) - ba tare da wani ba Tunani ko canzawa a wurin spacial.

Saboda haka: "Ku yi hankali da a cikinta akwai wani abin dayake same ku a cikin falsalan iko da ikonsa, a cikinsa, a gare su a bayyane, na yi nasara a kansu. (Wato, a cikin mutuwar a kan gicciye). " (2: 8-10,15)

Sharhi: Kalmar fassara anan a matsayin ruhohi na elemental, rudents, na iya nufin mahimman ka'idodi na ilimi; Hakanan ana amfani da shi zuwa ga abubuwan da suka yi na halitta duniya (kasa, iska,wuta,wuta) waɗanda wasu lokuta suna tunanin a matsayin ikon ruhu. Amma an yi amfani da kalmar 'jikin' sama da iko da ake tunanin su zauna a cikinsu. An yi la'akari da su da tasiri kan al'amuran mutum, kamaryadda mutane keyi a yau sun yi imani da makomar kuma karanta kai tsaye a cikin takardun na yau da kullun, kuma wani lokacin dauke su da muhimmanci. "

Ra'ayoyi: Sharhi na gaba a cikin sharhin Cambridge a kan sabon Littafi Mai-Tsarki da za a kula da sararin duniya kuma game da madaidaiciyar hanyar zuwa shawo kan su. Wannan tattaunawa ta zo da tsohon hanyar labari ko almara game da allolin arna da alloli. Saboda hakaya tabbatar da mahimmancin halin da Allah yayi magana da mutum. (Duba sama da 1:16)

Don haka, nassosi kansu ba su tabbatar da tsohuwar tsohuwar ko Sabon Alkawari dangane da

Wuraren wurare na wuraren da aka bincika kuma mu yi kokari su zama mai girman kai.

C. Aljani mallakayanzu

Cocin Katolika na Roman Katolika wandayake ba da al'ada daidai da littafi a cikin imanin da aikinsa, yayi imani da akwai mallakar aljannu yanzu. Yarjejeniyar Kirista ta Kirista, 1949, 2 nd

Buga bugu na Baltimore Catchism, "ya bayyanara'ayin cewa" shaidanun [Nasin Nassi "ne munanan mala'iku," da kuma

(a) Wani lokaci aljanu ana yarda su shigajikin wani mutum ya motsa iko a kan nasa

Jawabin - Jiha da aka sani da mallakar diabolical; Ko kuma an halatta su azabtar da mutum daga ba tare da - wata jiha da aka sani da ciwon diabolical ba.

(b) Allah ya yarda da abin da ya mallaka da kuma Allah ya ba da izini ga Allah ya ba da izini don ya nuna daukakarsa, don hukunta

Zunubi, don kawo masu zunubi zuwa tuba, ko ba da wani lokaci don aikin nagarta.

(c) Lokacin da shaidan yana amfani da jikin mutum ya ce ko aikata mugunta, mutumin yana ba da laifin zunubi ba, idan baya yarda dayardar rai.

(d) Exorcism shine fitar da tuki ko kawar da mugayen ruhohi daga mutane, wurare ko abubuwa mallaki ko masu cutar dasu. Ikkisiya da aka karba daga Kristi ikon Exorcism.

(e) Exorcist ne wanda ke da iko, ya ba da shi, ya ba da shi, ya ba da shi, don aljanu na motsa jiki.

Umarni na Exorcist shine na uku na kananan umarni na cocin Yammacin Turai. Kawai tare da izinin bishop shine Firist wanda aka yarda yayi amfani da ikon mugayen ruhohi. "

"Nassi da aka kawo kuma aka nakalto: Matta 10: 1; Afisawa 6" 11. 1 Bitrus 5: 8-9. (Topics 44, 45; shafukan 34-36)

Wasu masana Furotesta sun bayyana imani da mallakar aljannu a matsayingaskiya haryanzu. "Huluna, a ciki Ruhaniya vs Kiristanci, ya ce: 'Shaidan ne ya mallaki rayukan da jikin maza da mata yanzu kamar yaddayake.

Littafi na

Nassosi ba tabbatacce ne game da al'amuranyanzu ana la'akari da su, amma zamu iya bincika duk abin da muke sane da hakan na iya samar da alama.

(a) Tsohon Alkawali baya magance mallakar aljanu kamaryadda, kuma ba haka ba ne aka ba da labarin yadda wasu keta na Allah na farko a kan masu karfinsa na Allah a kan satar koyarwarShaidan, sannan kuma ba su da kyausosai, kodayake ba zai kau da kai ba.

Dukkan mallakarsu sun isa garinsu, suna raguwa kamaryadda Kristi yake da rai har abada, ya zama gaskiya. Kuma Yā yi magana game dawandaya karyata game da shi "Kuma" (Matta) da "Jāhirorinsa māsu rauni (Matta 12: 28-29). Kuma idan da saba'in

wandaya aiko don ya sanya wuraren ziyarardaga baya kumaya dawo da farin ciki da

sunanka "Ko da kuwa aljanu suna bin mu kamar walkiyadaga sama." (Luka  
10:17-20)

(b) Da alama dai mahimmancin wannan ikon don fitar da aljannu ba a ambaci a matsayin dayan  
Kyaututtuka na mu'ujiza a cikin kowane wasiku zuwa Ikkliya ko mutanen Kirista, ko da yake

Manzannin Manzanni (da Filibus) kamaryadda aka ambata a cikin littafinAyyukan Manzanni, da alkawarin da akayi alkawarin da akayi alkawarin da akayi alkawarin da akayi alkawarin da akayi alkawarin da akayi alkawarin da akayi alkawarin da akayi alkawarin da akayi alkawarin da akayi alkawarin da akayi alkawarin da akayi alkawarin kuma sun bayar da rahoton a cikin Markus 16: 17-29.

(c) Ba a bayyana daga Nassi ba menene yanayin da zai iya mallakar mallaka, kodayake Sakon Al'ada a cikin Matta 12: 43-45 da alamayana nuna cewa "babu komai"

Za a iya sake fasalin, sabili da haka, rashin tsananin takawa da hali, har ma ba tare da Fidshish ko rashin matsala ba, na iya zama factor.

Karshe

Daga duk abin da muka koya, da kanmu ana samunsu a Afisawa 6: 10-20 da Kolosiyawa

2: 8-15, an riga an yi karatu, da abin da muke da shi a Kolosiyawa 2:16 - 3:17 (da kuma wasu iri daya Ayoyi), yana tabbatar mana da cewa Kristi yana cikin iko, daya nuna fifikon shaidan kuma

duk mala'ikunsa da / ko aljanu, don haka kubutarMu ce da aka tabbatar da ita ta wurin bangaskiya ta da aminci a gare shi. Wannan ya kamata wa Kiristocin da ke da 'yanci da tsoro da tsoron mummunar ruhu.

Aljanu ba na Kristi bane yayin daya kori su kuma Shaidanya yi amfani da su ya cika nufinsa.