

# Wasika zuwa ga Ibraniyawa

Cecil N. Wright

Shigowa da

1. Abun ciki. Mawallafin sa yana nufin shi a matsayin "maganargargadi" (13:22) - magana da aka yi amfani da shi a cikin Ayyukan Manzanni 13:15 na Tarfiyya ko Zaman Huɗu. Kuma tsarinsaya

nuna ya nuna wa dama ga wani majami'o'in: (a) rubutun hadisin (1: 1-4), (b) ci gaba da jayayya a cikin tsari (b). Abu mai mahimmanci, gargadin sa suna da karfi dangane da koyarwar. Surori 1: 1 zuwa 10:18 sun fi zurfin koyarwar, tare da gargadi da aka danganta su; Surori 10:19 zuwa 13:17 sun fi dacewa da karfe, interwoven tare da koyarwar dangantaka; Kuma babi na 13: 18-25 ya

kare da takaddun tare da sakonni na sirri, gami da gargadi daya (aya.22). Haka kuma, babu wani bangare na tsarkakakku ya rubuta tare da tamu - Tsohon Alkawari

Rubuta da kumayin la'akari da Sabon Alkawari.

Salon. An bayyana daftarin da fara kamar rubutun ko magani (1: 1-4), kumaya kare kamar wasika (13: 18-25) - av ya rubuta "), da akayi magana da shi (13: 18-25) - av.

Amma ya kare ba tare da gano marubucin sa ba ko kuma sanya wuri na adiresoshinsa. Da alama sun san juna (aya 19; 10:34 av) da kuma fahimtar da abokin aiki da abokin aiki tare da manzo Bulus. Zai iya zama cewa wasikar da aka tsara don fi da fice daga wadanda aka fara a kansu kuma marubucin da marubuta sun ba da izinin kinsa. (Duba sakin layi na uku na sashe na gaba.)

3. Marubutan. A tsohuwar cocin da ke gabas sunyi la'akari da shi a matsayin marubucin Pauline. Amma wannan ra'ayi ba koyaushe ba zai zama ba bisa doka ba.

Clement na Alexandria (155-215 A.D.) An yi la'akari da cewa Bulus ya nuna shi a cikin Hellenanci (263-339) A.D. Clement na Rome yayi, da kansayayi imani da karshen

karin watakila yayi saboda salonsaya fi Clement. (Duk da haka babu mai shaida ga

Ibrananci na asali na asali, da kuma ra'ayin cewa akwai wani mahimmin kwararrun masana;) A Yammacin Girka ba ta karanta ba. Origen (kusan 185-254 A.D.), duk da

haka, ya bayyana kansa kamaryadda manzo ya fada. Amma, duk wani ikirarin ya ceci wannan ba tare da dalili ba. Amma wanene wannan da gaskeya rubuta wasika, Allah kawai ya sani. " Abu mai mahimmanci, bawandayatambayiwahayinsa. Kuma kusa da tsakiya, kuma musamman kusa da karshen, na karni na 4 (300s) marubucin a sama,

kuma ba tare da

Ana kalubalanci kalubalance kalubalance game da shekara dari dari dari, a karni na sha shida, lokacin da, lokacin da aka sake fasalin wannan zanga-zangar.

Sauran sunayen da aka ba da shawararyadda marubutan masu yiwuwa (ba masu fassarar marubutan ba (ba masu fassara) sun hada da Afolos, Luka, Barnaba, Sylvanas, da Clement of Rome. Hakanan, Priscilla (tare da

An ba da taimako ga mijinta, a Takila) a cikin 1900 a .d. Ta hanyarAtanet, tauhidi najamus.

(Banda kakkar Clement Roma [Waya mutu .D. 97?] Shin, wadannan abokai ne da masu aiki tare da Bulus da kuma masu yiwuwa sun fahimci tauhidin sa. Duk suna da tabbaci, ba shakka.)

Saboda rashin tabbas game da marubucin a cikin wani sashi na wasu lokuta, wannan takaddar ta sami su a yawancin juzu'o'in Bulus da kuma wanda ake kira Janar Epistles. Da a ce an dauke shi a matsayin tarihin Bulus na wasu, watakila za a sanya shi, saboda tsawonsa, bayan 2 Korantiyawa. Koyaya, a mafi yawan rubutun Girkanci yana faruwa ne tsakanin Tasalonikawa 2 da 1 Timotawus.

Wasu sun nace, duk da haka, cewa hujja ba ta san shaida ba ce tabbaci cewa Bulus ya rubuta cewa Bulus ya rubuta abin daya rubuta. Chafan da farko cocin farko coci "ubanni" da bai daidaita sunan sa ba a gare shi mafi kamanninsa nahudawa da yawa daga karantawa da amincinta. Kuma cewa babu wani wanda akayi wa wanda aka sami wariya da nuna wariya tsakanin duka musulmai ta wannan shekarun, gaskiyar lamari ne da ba za a iya sarrafawa ba.

Watakila tsananin damuwa game da marubucin Pauline wannan a cikin 2: 1-

marubucin mu'ujizai ya shigo da shi a matsayin wandaya karbi Bisharar da mutane suka karbe shi kamaryadda mutane suka karbe shi kamaryadda mutane suka karbe shi kamaryadda mutane suka karbe shi kamaryadda mutane suka karbe shi a matsayinta na Linjila. (Galatiyawa 1: 11-12).

But Robert Milligan, in the introduction to his commentary on Hebrews (pp.14-15), in this reply: "Does not the author often associate himself with his readers for the purpose of more effectually winning their hearts and softening his own admonitions? In the sixth chapter of this same

Epistle, the author says, 'Wherefore leaving the first principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of Tuba daga ayyukan da suka mutu, da imani da Allah, na rukunan baptisma, da kuma dora hannu daga matattu, da tashinsa daga matattu. Kuma wannan hukunci da ta har abada. Kuma wannan hukunci za mu yi idan ALLAH Ya ba da izinin Allah. "

Ci gaba,ya ce: "Yanzu mu ma marubucin wannan wasikar, dole ne mu ci gaba dayin hisabi daga batun addinin Kirista; dole ne mu ci gaba dayin hisabi daga batun daya yi? girmamawa ga kowane irin zargi. Amma ta hanyar wani adadi na kowa da kowa a nan yanayin shirki da wasu magabatansa, sha'awa, da tsammanin. "

A karshe, Milligan ya ce (PP.18-19): "Caka da Luka yayi aiki kamaryadda Bulus yayi watsi da shi, to, ba a tilasta masa yin imani da cewa Bulus da kansa ne ainihin mawallafin marubucin wannan wasika."

4M.akoma. Kodayake babu ambato game dayanayin yanayin kasa na takaddun (wadansu donyin ridda, ko kuma duk da haka ba a tsara su ba, amma ba a tsara shi daidai ba (2: 4-6; 10: 26-29). Babu wani batun jayayya da ko biyu ko Kiristocin Almasihu sun taba haka, kuma ba ma ambaton addinin Kiristanci a sama ko a duniya ba.

BabbanTekunJanar - (a) Amfani da Falsafar Falsafar Falsafa da (b) Dukkanin fassarar Helenanci, ba daga cikin rubutun Ibrananci ba, ba daga Address-Speah na Hellent ba - ba daga

Address-Speage ba, ba daga Address-Speage ba, ba daga AddressicYahudawa ba - ba daga

Address-Speah na Hellent ba, ba daga Address-mai magana ba, ba daga farkon rubutun ba, ba daga cikin wani yanayi na mulkin mallaka na Hellenistist ba maimakon Urushalima ko Palestine. Amma wannan ba a karshe ba. Domin Bulus ne aka ce ya nakalto daga rubutun Ibrananci da LXX a cikin wasikun da ke d'auke da sunansa da kuma jawabi ga masu bi na Yahudanci dayawa a cikin duniyar hellenic. Kuma Bilatus Bilatus ya ware waniya sami nasara a kan gicciye na Almasihu ba wai kawai a cikin Ibrananci ba amma a Latin da Helenanci (Luka 23:38, av; John 19:20. Don haka, matanin Ibraniyawa da gaske ba shi da wani irin gaskiya ga ainihin kewayenta adrassees.

A cikin sigar King James, taken Bulus Manzonan ya karanta, "Libe zuwa ga Ibraniyawa," da kalmar "Ibraniyawa" a lokacin da aka tsara Yahudawa musamman, amma ba koyausheba, ana kiranta

Yahudawa a koyaushe. Wannan taken, duk da haka, ya huta a karshen rubuce-rubucen marigayi kuma ba shi da iko. Duk da haka taken a cikin tsoffin rubuce rubuceya ce ya zama kawai "ga

Ibraniyawa", baya banbanta ga mai mai. Kuma, yayin dawatakila ya kasance wani bangare na ainihin takaddar ko dai, an kara shi a farkon kwanan - kuma da alamayana nuna farkon imani da aka rayu a Palestine.

Gaskiya ne Bulus yayi magana game da kansa a matsayin "Ibrananci na Ibrananci" (Ibraniyawa 3: 5), kodayake dan kasar Tarsus, birni na Cilicia (A. da Manzanni 21:39). Amma ya kuma "inesa" a

kafafun Garaliyel, an sanar da shi bisa gayadda dokar kakanninmu kakanninmu "(Ayukan Manzani 22: 3). Thearshen da alamawandaya cancanci ya kira kansa Ibrananci.

Ƙoƙacin rubutu. Babu tabbacin tabbaci a cikin rubutu dangane da wancan. Sabon

lokacin da zai yiwu zai kasance farkon 90s A.D., domin an nakalto da Clement of Rome game da 95 ko 96 - wanda ya kasance da kyau ya kasance da kyau "10:25 Dakar adadin malamai. Kuma matani na 8: 4 da 10:11 suna nuna cewa ana miƙa su hadayun na yau da kullun, wanda ba gaskiya bane bayan halakar Urushalima da haikalinta. (Dubi ma wadannan sakin layi.)

6W.urin rubutu. Wasu sun dauka 13:24 ("suItaliya ta gaishe ku") don nuna cewa marubucin yana cikin Italiya a cikin Italiya - wanda zai sa Roma ta zama makoma ta baya. Amma irin wannan ba lallai ba ne. Nassi na iya kamaryadda marubucin ya kasance a Italiya, yana rubuta wa wata al'umma a wani wuri kuma Kasar Italiyan ake magana kan wasu mazauna gari suna aika gaisuwa ga masu karatu. A game da Bulus ne marubucin, duk da haka, watakila an rubuta wannan tun ba lallai ba ne bayan ta hanyar daurawarsa ta farko, kusan 63 A.D.

7D.acewa. Kodayake da aka rubuta ga wata kungiya ta Krista a wani lokaci a cikin tarihi, takaddar ta zama tazarar Kiristoci na kowane tsararraki - ba ta da bambanci. Bayar da dayan mafi arziki a cikin tsattsarka cikin tsattsarka, an ce "ba littafin Littafi Mai-Tsarki ya san gaba daya ta hanyar bayar da bishara, cike da darasi na tsawon lokaci." Kuma wannan kimar ta ba da wani abin da aka rubuta, wanda aka rubuta, ko kumawanda aka aiko, ko kumawanda aka fara da asali, da ko za mu iya ko kuma ba za mu iya tantance bayanai ba.

#### Bayyani

1. Ya Allah, da akayi magana a wasu lokuta dayawa na ubannin ubannin,

A cikin waƙannan kwanaki na karshe yayi mu da cewa da, mafi girma manzo (wanda aka ambata) - kwatancen tsakanin to, yanzu (vs. 1-2).

2W.annan Sonan (a) Allah ya naɗa shi hukunci game da kome; (b) ta wurinsa, Ya sanya halittu a duniya. (c) Shī ne Hadadtar da ɗaukakar ɗaukakar Allah da tabbataccen abin da ya kasance a gare shi, kumayana riƙe da al'amura. (E) A lokacin dayayi tsarkakewa game da zunubai, ya kuma zame sarautar sarautar dayawafiye dawaɗanda akayi wa mala'iku (wannan tunanin dayawa a cikin saura na (wannantunanin, sun yi wa

mala'iku sosai da mala'iku (wannantunanin, sun gaji da ikonsa. tattauna a babi na 2) (vs.2).

Lura: Son "wanda Allah yayi maganayanzu shine" Ubangiji "(2: 4)," Yesu "(2: 9). Da

"Manzo da Babban Firist na iƙirari" (3: 1), da "Kristi" (3: 6). Waƙannan kuma abubuwan da ke sama za su yi bayani dalla-dalla yayin da rubutunya ci gaba.

II. Son girma daga mala'iku (1: 5 - 2:18).

1G. askiya yana goyon bayan wannan tabbatar da (1: 5-14): (b) Lokacin da ɗaya shiga duniya, mala'iku sun umurce su da su bauta masa (aya 6); (c) Allah Yã sa ruhunSa, da ministocinsa) harshen wuta. Sonan da ake kira Allah, yana da mulki na har abada, shafaffen man shafawa, mai sa "Ru'ya Sarakuna," Wahayin Yahaya 17:14) (aya 8.8-9). (E) thean da ake kira Ubangiji, 'A, da sauransu a cikin halittu, wanda zai lalace, amma zai zama ɗaya kuma shekarunsa

ba kasa (vs.10-12); (F) Ba wani mala'ika da Allah ya taba gaya wa dan, "ya zauna a hannun dama" (aya.13; Cf. Ayyukan Manzanni 2: 34-36); (g) Mala'iku ne duk ruhoji masu hidima (ba masu mulki ba), sun aiko don yin hidimar ceto (aya 28).

A. bubuwan da suka shafi nuna tabbacin (2: 1-18): (a) bukataryin magana game da dan har ma da mala'iku dayafadi, Ayyukan Manzanni 7:53; Galatiyawa 3:19) (aya 14); (b) Duniya ta zo bayin mala'iku, amma ga mutum cikin zuriyar Yesu, dansa, wanda yayi wa zunubansu, ya kuma kawo cikas ga zunubansu, ya kuma kawo cikas ga zunubansu, ya kuma kawo cikas ga zunubansu (aya).

### III. Dan ya fi Musa girma

(Manzon Allah ga Isra'ila, da kuma irin Almasihu) (3: 1 - 4:13)

1. Gaskiya na girman girman (1: 1-6): (a) yana da wani bangare a cikin gina gidan Allah (Isra'ila), Musa bai kasance (vs m 3.4); (b) Musa bawan kirki ne a gidan Allah, amma Kristi a matsayin da a kan Allah

Gidan - "Wanene gidanmu, idan muka riƙe karfin hali da kuma daƙaƙar beƙenmu zuwa karshen" (vs.5-6).

2M.asu gargadi don saduwa da cancantar don aiwatar da gidan Allah (3: 7 - 4:13); (a) "Ba da zukaƙaƙa zukaƙaƙa ba, kamaryadda ake tsokanar... A cikin jeji" (3: 7-19); (b) "Bari mu tsoratar da alkawarin shiga na Allah game da mutanensa" (4) (4-11) - domin ba mu rude shi dawanda ba za mu iyayin shi ba (aya.12-13).

### IV. Son girma daga Haruna

(Babban firist ga Isra'ila, da kuma irin Almasihu) (4:14 - 6:20).

1M.anyan cancantar Kristi (4:14 - 5:14); (A) Ya wuce "zuwa sama, amma nan da nan ta kasance mai zuwa ga Allah, amma ana iya 'shafe da shi da wani irin rai a cikinsa, saboda masu laifi ne. Saboda haka, ya kamata mu "kusanci da karfin hali zuwa kursiyin alherin, domin mu sami jinkai, kuma mu sami alheri don taimaka mana a lokacin bukata" (4: 1416); (b) cancantar

babban firist da aka dauka daga mutane (5: 1-4); (C) Kristi ya fi kyau, har da kasancewa firist har abada bayan umarnin Melchisedek (5: 5-10) - da wuya a tattauna saboda masu karatu sun zama "maras kyau na sauraro" (vs.11-14).

2M.asu gargadi sun dangantayanayin abubuwan da ba na masu karatu (6: 1-20); (a) barin mizanan farko kuma su tafi kammala (bala'i na ruhaniya) (vs.1-3); (b) Don a nisantayin ridda da wasu halayasashenta (aya 4.4); (c) Kada kayirauni, fãce dai shãfin wafanda suka yi hakuri kuma suka tabbata gaugãwa, to, madalla da abin dayake a kansa. Shiga mana, "Da ya zama babban firist har abada bayan umarnin Melchiadek" (vs.1320).

V. Fifiko na Melchiadek Primtuta akan Aaronic

(Lawiyawa) Firimiya (7: 1-28).

1H.anyoyi da Melchizedekya bambanta da kuma mafifita (vs.1-25); (a) Melchadek

Dukansu sarki da firist (na Almasihu shi ma, amma ba na Haruna ba. (b) Mugunsa bai zama niyyaba, ba sa yin rikodin kwanaki ko karshen kwanaki, ya zauna kamaryadda yake, ba Haruna ba ne. (V.3). (C) Ya kasance mafi girma dagaIbrāhīma, albarka ne

(Alkur'āni) mai albarka ne daga gare shi, dagazuriyarsa ta Ibrālama.

2. Ajizanci na firist na firist wanda dokar (Musa) ta kasance

Karba (vs.11-14): (a) an gani a bukatar wani firist bayan manya (ba haka ba bayan umarnin Haruna (v.11); Ana gani cikin canjindoka, don ba da firistya tashi daga kabilarYahuza, wanda Musa yayi magana game da firistoci (aya.12-14).

Ƒifikonyawan firist na Melchiadek (vs.15-28): Ba bayan dokar umarni na jikiba, amma bayan ikon mara iyaka (vs.15-17); (b) Ya zo da kyakkyawan bege fiye da dokar da aka soke ta soke ta, da abin da muka kusanto wa Allah (aya 18,000-19); (c) An yi rantsuwa da awo da firist na firist ba shi ne, kuma Yesu a matsayin firistya zama "tabbataccen alkawari" (vs.20-22); (d) samar da firist mai canzawa, don haka firist bayan sabon tsari zai iya ceton su na wadanda suka kusance Allah ta hanyar da suka kusanci Allah da ke tare da ci gaba (VS.2-25); (e) ya tabbatar da nuna alama da Kristi tsarkakakku da kuma rashin tausayi da kammala na sadarwarsa na duniya (VS.26-28).

VI. Fifikon hidimar Sonan

(Tare da hoton da aka aro daga al'ada na ranar kafara) (8: 1- 18).

1. A cikin mafificin (na sama) alfarwar (8: 1-5).

2. A karkashin sabon kuma mafi kyau yarjejeniya (8: 6-13).

3. Elabraations a kan abin da aka ambata (9: 1-28): (b) Highderedarin sadaukarwa a karkashin sabon alkawari (9: 11-14); (C) Kristi, ba Musa, matsakanci na sabon alkawari (9: 15-22); (D) Kristi kansa,

Ba dabbobi ba, cikakkiyar sadaukarwa a karkashin sabon alkawari (9: 23-28).

4. GASKIYA (anttp) Yanzu haka ne a ciki (b) Kristi, hadayar ta karshe, tana wakiltar madaidaici tabbatacce, da

sadaukar da kansa cikakke ne (vs.5-18).

VII. Adtatory da Station na aiki dangane da abin da aka ambata (10:19 - 13:17).

1. Gargadin da kuka kusaci Allah ta wurin Almasihu kuma ba Manzanci ba (10: 19-39):

(a) Ku kusanci da gaskiyazuciya mai girma (vs.19-22); (b) Riki da furcin bangaskiyarmu (aya3); (c) la'akari da juna don tsokani kauna da kyawawan ayyuka, bayin rijistar

haduwa ba (vs.24-25); (d) Kuma idan muka kasance ga zunubin gaskiya dagabāyan wannan sakamako na farko, kuma kayi tsōron ĩmāninku, kuma ku zāluntar abin da kuka sābā, to, ku kididdige ku.

baya cikin halayya (vs.3239).

2. Bangaskiyar jarumawar da ta gabata sun zama misalai su kwaikwayi (11: 4-40); (a) Yanayin bangaskiya (aya 03); (b) Misalan Andiluvians: Habila (aya), uwaroch (vs.,6), Nuhu (aya), da bangaskiyar Ibrahim, Saratu da

Yusufu (aya 8-22); (d) bangaskiyar Musa da kuma Isra'ilawa, kuma na Rahab (vs.231); (e) sauran misalai na imani (vs. 32-40).

3. Misalin Yesu (12: 1-3): (a) kewaye da irin wannan girgijen na shaidu a matsayin abin da aka ambata a matsayinsa, bari mu gudana tare da hakuri (v.1);

(b) Ku duba (A gaban sarki) wurin Yesu, marubucin Archegon, shugaban addinanmu, kada ku gajiyar da bangaskiyarrayukanku (VS.2-3).

(c) wahalar rayuwar Kirista da akayiniyya ce ta yadda za a yi horo haruffa (vs.411).

4. Rike da gargadi don juriya (12: 12-29); (a) dangane da mai kawowa (vs.12-17); (b)

Hakanan a kan babban lamuranmu na zuwa ga Allah a Dutsen Sihiyona a cikin saman Urushalima ta wannan

Allah a Dutsen Sinai a duniya a karkashin Musa (vs.18-29).

5. Gargadi ga ayyukan rayuwar kirista (13: 1-17); (a) Ayyuka na zamantakewa - kauna, baki, tunawa da wadanda ke cikin daurin kudi, 'yancidaga kaunar kudi, wadatar da

muke da shi (vs.1-6); (b) Ayyukan addini na addini - tuna da tsoffin shugabanni (domin Yesu daidaiyake da alheri ga Allah. da

Manyan shugabanninku na ku) - Shugabanninku na yanzu (Amurka7-17).

### VIII. Epistolary Kammalawa (13: 18-25).

1. Neman marubuci - Don addu'ar masu karatu, za a iya mayar da shi a gare su da sannu (vs.18-19).
2. Lednition (vs.20-21).



manzanninSaya sa manzanninSaya sa manzanninSaya sa manzanninSaya sa manzanninSaya sa manzanninSaya sa manzanninSaya sa manzanninSaya sa manzanninSaya sa manzanninSaya sa manzanninSaya sa manzanninSaya sa manzanninSaya sa manzanninSa ya sa manzanninSa keyiwuwa. Mala'iku, da su ne masu bautar gumaka. Ba su da zartarwa ko kuma ba su umarni. \* Ba su ba su umarni ba. "

\* Ba su da nufinsu fāce dai su yi biyayya ko kuma su yi biyayya da Allah kamaryaddayake na Kiristoci. Amma Zasu iyayin zunubi, kuma wasu suna da (2 Bitrus 2: 4; Yahuda 6). - c.n.w.

Sharhi na Baibul na Cambridge: "Takari: PSA.104: 4 Shi ne wanda yayi amfani da marubutan 2 don haka. bayin. "



makarkashiyar Manzo, sai a kan kenta a cikin wannan yanayin, alhãli kuwa anã wãjabta kalmar wutã." Ko dayake a wannan yanayin, ko dayake a wannan yanayin, kodayake a wannan yanayin, kodayake a cikin wannan yanayin, ko da yake ma'anar kalmar.

Ibrananci [ya kasance], watakilaya zama mafi yiwuwa ga Helenanci, kamaryaddayake a cikin pnusa, kamaryadda lokacin da akayi amfani da shi, kamaryadda lokacin da akayi amfani da shi, kamaryaddayake a bayyane.

"Mafi more, to, cikin jituwa tare da mahallin da amfani da Janar shine kalmar da aka bayar a cikin yanayin da muke da shi a cikin yanayinmu, saboda haka, an yiwa marubucinmu da shi. Kimanta 'yan uwansa na Ibrananci daya kira su ruhohi; Wancan ne wandaya n̄sri daga s̄silcin mut̄āne. " "Wannan, ma, ma, ma, yayi daidai da tarihin waɗannan tsarkakakken hanyoyin sadarwa, haryanzu ana iyayin aiki da shi a cikin Nassoshin Saduma. Tabbas suna dayawa a matsayin wutan Saduma. Sun yi amfani da shi kuma suna dayawa dayawa dayawa. An tabbatar dayawan kashin Saduma 'Yan fari na Masarawa (Extirii, 29,30); Hukuncin Isra'ilawa a cikin Suriya (2 Sam.xxorm.15-17); Rikicin rundunar sojojin Sennacherob (2 Sarakuna X35.35). " Kammalawar jawabai:

Mai karatu zai iyaganin Ibraniyawa 1: 7 yana gabatar da fassarar. An wakilta shi a cikin bambance-bambance tsakanin ayoyin sabon King James (da kuma tsohon KJV) da kuma ka'idojin daidaiton Amurka, kuma ta hanyar karanta. Yana da kyau yayi, duk da haka, tare da ko pneumata za a fassara shi azaman "ruhohi" ko "iska".

Idan an fassara shi "iska," to, duka "iska" da "wuta" ana iya fahimtar ma'anar

metaphorically, the Holy Spirit, as a spirit, is not a thing, but a person. Idan an fassara shi "ruhohi," kamaryadda King James iri, "haryanzu ana iya fahimtar abin da ba a zahiri.

Macgnight da Milligan suna cikin yarjejeniya, kuma duka biyun suna cikin jituwa tare da King James da Sabon King James Statering Reonding. Amma millianyana daukar raɗaɗi donyin jayayya da gaskiya don tallafawa tallafi game da wannan batun, kuma yana sa abin da wannan marubucin shine yanayin tabbatacce.

Wannan labarin ne ga WANNAN II, I, (C) A cikin fannonin Ibraniyawa kamar haka: "Allah ya sa nasa

Mala'iku ruhohi (ba nama), da ministocinsa (mala'iku) harshen wuta (mai yiwuwa a cikin wata ma'ana ce Allah mai cinyewa ne, 12:29) - - Wancan shine, abin da ake ciki.

Duniya don zuwa  
Fasali na 2: 5, 9

1. Ibraniyawa 2: 5: "Domin ba ga mala'iku ba su neme duniya su zo, abin da muke magana." A cikin Ingilishi na yau da kullun na Sabon Alkawari, akwai kalmomi huɗu daban-daban "duniya" (Aion, Age, sau 1; GO, AGOSE, sau dayawa, sau dayawa, sau 14). Latterarshen kalmar "duniya" a cikin rubutun da ke sama. Yana faruwa a cikin Sabon Alkawari sau 15, an fassara shi a matsayin "Duniyar" a cikin Matt;

24:14; Lk.2: 1; 4: 5; Ayyukan Manzanni 11:28; 17: 6,31; 19:27; 24: 5; Rom.10: 18; Ibran. 1: 6 (a sama); 2: 5; Rev.3: 12: 9; 16:14, kuma an fassara shi "duniya" a cikin lk. 21:26.

Tare dayiwuwar ban da "duniya ta zo" a cikin rubutun da ke sama, duk nassoshi suna magana ne ta hanyar bincika kowane nassi. Amma babu yarjejeniya tsakanin masu sharhi game da ma'anar "duniya ta zo" (Duniya goma za ta zo "a cikin 6: 5 (Mellontos Aionos, mai zuwa). Lura da masu zuwa:

\$.harhin Talabijin na Cambridge: "Duniya ta zo: Duniya Duniya, wanda a hankali shine taken duk wasika."

2. B. W. Johnson, Sabon Al'umma tare da bayanin kula: "a zahiri, 'mazaunan da ke zaune a nan gaba. 'Annabinyahudawa suna kiranta daYahudawa' na yanzu. 'A tashinsa

Bayan hakan zai kasance duniya ce ta zo. 'Bayanin yana zuwa ga shekarun bishara mai zuwa zuwa ga madawwamin duniya. "

Kokarin mutum: Ko dai abin da baJohnson ba gaskiya ne, dalilin daya kai ba shi da karshe. Yana iya ko zai iya zama daidai da Matt.12: 32, "Babu a cikin duniyar nan, ko kuma a cikin abin da zai zo"

(Oute en Touto zuwa Aioni Oute haryanzu yana rayuwa kuma kafin lokacin yahudawaya kare.

Amma a cikin Afi. 1:21, da rubuce bayan zamaninyahudawaya kare kuma Age na gabaya rigaya ga Aioni Tuto Alla Ki En zuwa Melellonti), a bayyaneyake a cikin wannan duniya, amma kuma a cikin

wannan duniya ne, "ba wai kawai a cikin wannan duniya ba amma har ma a cikin wannan duniya, har ma a cikin wannan duniya, har ma a cikin wannan duniya, amma kuma a cikin wannan duniya ne," ba wai kawai a cikin wannan duniya ba har abada, amma kuma a cikin wannan duniya, amma kuma a cikin wannan duniya, amma kuma a cikin wannan zamanin na har abada.

Kuma Yesu da kansa (Mark 10:30; lk. 18:30), a gaban 14 ga manzanninsaya zo da rai na har abada "..

Bugu da kari, a Lk.2 Internayaya ce: "'Ya'yan wannan duniya (Ainos Touto, wannan zamani) na ce

Aka ba da aure: Amma waƙanda aka lasafta su isa ga wannan duniyar (Ainos Ekainou, wannan shekarunsu ba su kara aure ba, gama ba za su iyayin aure ba. kuma 'ya'ya maza na Allah ne, kasancewa'ya'yan tashin matattu. "A bayyane yake cewa ba a

ambaton Yesu ba a duk duniya" duniyar da ta Kiristanci. "

Don haka yana da alama cewa karshe Johnson, ko daidai ne ko a'a, tsarinsa bai tallafa shi ba.)

Thomas Hewitt, TynDale Sharories: "Wasu sun fahimci duniyar da za su zo, ya nemi sabon sama da sabuwar kasa, (2)

Pet.3: 13). A cikin 6: 5 Bayanin yana faruwa kuma, amma maimakon Omoumene (yawanduniya) Aion (shekaru) ana amfani dashi. Fadakarwar da alama tana dauke da irin wannan ma'anar kamar 'a karshen kwanakin nan' (1: 2, RV). Irin wadannan sharudfa kamarwadannan suna da ma'anoni masu yawa na allahntaka, rungumi ayyukan Allah don kawo ceton mutum. Calvin ya fadi cewa 'Duniyar ta zo ba abin da muke fatan bayan tashin Mulkin Almasihu, amma ba shakka yana da cikakkiyar magana game da mala'iku. Kawai bayyana cewa sabon tsari ba zai zama cikin biyayya ba amma ga Kristi, ofan mutum. "

James Macs, "Ana kiran fassarar Bishara Ainos Miloutos, shekaru na ruhaniya. Don haka, kamar yadda Opoumene kasar da akayi annabci, ta hanyar sauran wurare, ta hanyar sauran wurare, ta hanyar wani yanki, ta hanyar wani yanki, ta hanyar wani yanki, ta hanyar wani abu na musamman, ta hanyar wani abu na musamman, ta hanyar wani abu na musamman, yana nuna Mazaunan duniya, kalmar oikoumene Mayosoan na iya nuna mazaunan duniya suna iya nuna wa mazaunan duniya masu zuwa, da ake kira da ceto. "

Robert Milligan, wasika zuwa ga Ibraniyawa: "Duniya ta zo (Ch. fanshe zai rayu har abada. Ga mutum, an halitta shi (Gen.1)

Kulawa na mutum: Sharhin Milligan ya sa duniya ta zama duka

A yanzu da na yanzu da na gaba (shekaru) a karkashin sarautar Almasihu, kuma da alamayana dayawa a yaba shi.

Lokaciya zo sa'ad da sama ta farko da kasa ta farko (kasa da kasa ke da adalci, da wadanda aka maye gurbinsudaga wurin Allah (2 Bitrus. 21), da kuma wadanda aka rubuta a cikin littafin Yahuza. rayuwa (Ra'ayoyi.21: 24-27).

Bayan haka, tunda tashinsa daga matattu da hawansa da kasa (Matt.28-8: 19-35),

kuma an kashe a cikin kafafunsa, da kuma hanyar halakar da kullun (1 Kor.) - Kuma a bayyaneyake, duk da haka, duk da haka, duk da haka, duk da haka, Kodayake

karkashin, kasancewa da-rabi har abada abadin: 8; Ish.7: 6-7; Dan.: 1-5). Lura: ya kamata a nace cewa farkon ukun ba dole ne ba lallai ba ne, sabuwar duniya

"(Ibraniyawa" (Ibraniyawa "(Ibraniyawa" (HEB.11: 1-5 zuwa "Servely Urushalima:

(Ibraniyawa" (HEB.11: 1-2 ga "Serv.11: 1) - Sama da Duniya zama daya, kamaryaddaya zama kamaryaddayake.

II. Ibraniyawa 2: 9: "(a)" Amma mun ga wanda akayi kasa da mala'iku, har ma da wahalar mutuwa, (c) cewa ta wurin

Alherin Allah ya dandana mutuwa ga kowane mutum. "

Irin wannan (daga ASV) kamaryadda yake fassara abin da zai yiwu, kuma don wakilci da

Haskaka na asali na ilimin nahawu mun gabatar da manyan abubuwan da muka kirkira guda uku tare da (a), (b), da (c) kuma sun rabu da su ta hanyar dashes.

That makes it evident that (b) and (c) are equally related to (a), and that either (b) or (c) could be omitted without doing violence to the grammatical structure of the sentence. Har yanzu yin hakan ba zai faɗi duk marubucinya so ya burge. Yana da haka kumaya zama bayyananne cewa (b) yana da dangantaka sosai-hikima sosai ga gabanin V.8, da (c) kusa da masu zuwa; kuma wannan mai yiwuwa asusun don odar ambaton sabanin tsari na abin daya faru.

An nemi fassarar dayawa don inganta sadarwa ta paraphrasing, wasu zuwa

mafi girma fiye da wasu - amma ba tare da haske ba har zuwa wani gwargwadon tunani Hadin da muka ambata kawai. Ana ba da misalai masu zuwa, tare da kusan digiri

na fasali, kuma mai karatu zai yi hukunci game da ko sun gabatar da wani cigaba a gabansa ko ita, kuma nawa ne.

HAU: "Mun ga Yesu, wanda aka mai da shi kadan sama da mala'iku, yanzu ya zama matacce da daukaka saboda rai daya shawahala mutuwa ga kowa."

NAB: "Amma mun ga Yesu yayi zaki da daukaka da daraja domin ya sha mutu da mutuwa: Yesu, wanda An sanya shi ɗan ɗan fari kadan da malā'iku, cewa ta wurin rahamar Allah zai iya ɗandana mutuwa saboda mutane duka. "

Barclay: "Abin da muke gani shi ne Yesu. Na ɗan lokaci kadan, ya kasa da mala'iku. Amma yanzu mu

Ka gan shi kambi da daraja, saboda mutuwar Allah ce cewa Yesu ya kamata ya isa Yesu ya isa Yesu ya isa Yesu ya isa Yesu. "

Phillips: "Abin da muke gani Yesu ne da gaske, bayan an sanya wa mala'iku (da

Don haka batun zafi da mutuwa), domin ni da alherin Allah, a yanzu hakaya zama kyakkyawan aiki daidai.)

Kalma ... raba rai & ruhu

BABI NA 4: 12-13

Rubutu (ASV): Gama Maganar Allah mai rai, tana da karfi fiye da kowane irin garkunansu, amma ba ta bayyana tunani ba, sai dai a buɗe ta.

Wadannan ayoyin sune karshen gargadi na gaggawa ga Kiristoci, karkashin Kristi, ba don yin kuskuren shiga Kan'an Allah ba, wanda ya kasance wani irin sahan kasar

Kan'ana, wanda ya kasance wani nau'in makoma na Isra'ila duka, wanda ya kasance irin makoma ta Isra'ila duka, wanda ya kasance irin makoma ta Isra'ila duka, wanda ya kasance irin makoma ta Allah.

Aya ta 12 ke hulɗa da tasirin maganar Allah tare da ambaton zuciyarmu idan muka

Bada izinin samun dama da aiki. Aya ta 13 ta bayyana wani kyakkyawan aikin daya dace na

Kashi na Allah da kansa da ambaton kanmu - wanda ya kamata ya zama babban dalili don ba da shawarar daya ba da kalmarsaya gudanar cikin rayuwarmu.

1. "Maganar Allah." Anan kalmar a fili tana nufin maganar Allah kamaryadda akayi magana

Annabawa (1: 1). Mala'iku (2: 2), da dansa (1: 2; 2: 3), kuma ba ga Kristi kamaryadda kalmar zama cikin jikiba, kamaryadda aka ce a Rev.19: 13 (Cf.JNO.1: 1,14; 2:JNO.1). Amma kalmar gabatarwar "don" tana haifar da takamaiman aikace-aikacen sa tare da "Asabar ta yiwahayi zuwa ga Musa (3: 7), kuma babu shakka ta hanyar wasu daga cikin masu magana da shi (duba 4: 1-2, 11).

2.R.ayuwa, da aiki." Wato, Kalmar Allah ta yi amfani da karfi da kuma sakamako - gwargwadon abin daya faru har abada - kuma a wasu hanyoyi har ma da haka (duba 2:14; 10:26-31).

Almasihu shine matsakanci mafi kyau, tare da kyawawan alkawurra, da tsohon alkawari da nama na Isra'ila, wanda Musa shi ne matsakanci (8: 6). Yayin da Allah ya ba Isra'ila Isra'ila shekara ta bakwai, ranar hutawa daga mako-mako, "wani" wani abu mafi kyau amma: 4-5; 10: 4; 10: 1).

Ranar Asabar din ba a daure a kan Kiristoci ba - saboda alkawarin da ke bukarar cikawa An shafe shi a rasuwar Almasihu ("ya tafi da farko, zai iya kafa na biyu,"

10: 9), da kuma mako-mako mai lura da sabon alkawari ne yayi sulhu da sabon alkawari ta wurin Almasihu.

Kamar yadda aka riga aka ambata, "inuwar" wani abu mafi kyau da zai zo ta Almasihu daya ragu ga mutanen Isra'ila. Za a shigar da ita idan muka huta daga ayyukanmu a matsayinmu na duniya kamaryadda Allah ya huta daga aikin sammai da mazauna da mazauna da mazauna (Ibraniyawa; Cf.14).

Kuma gawadanda suke "mai biyayya" ga "maganar Allah da ta yi, kuma ba ta da" rashin biyayya na wani sammai ba.

3. "Sharper fiye da kowane takobi mai kafa biyu" - mafi yawan shiga. A cikin AFF. 6:17, kalmar Allah ta ce "takobin Ruhu ne, amma a cikin fama na ruhaniya. Maganar Allah ta tabbata ce

Anan, dangane da karfin sa na shiga da bibiya zuwa kusancin da ake ciki da kasancewa ta kowane mutum.

4. "The sokin ko da rarraba rai da ruhi, na biyu na gidajen abinci da marow."

Ana amfani da rai "da" sau dayawa "galibi ana amfani da su don" indwar mutum "da" da "na waje" (2 koru.4: 16). To, idan aka rarrabe su daga junansu, "Rai" (PSUCHE) tana da tunani

tashin hankali na jiki wanda mutum yake da shi na gama gari tare da halittar dabbobi, da "ruhu" (pneuma) Yana nufin wanin mutum na mutum halitta cikin surar Allah, wanda ke sanya mutum ofin wa Allah hanya kuma dabbobin ba su bane.

"Gidajen abinci" galibi suna da alaka da hadin gwiwa da haɗuwa don saukaƙe motsi dangane da juna. Da "Mace" an yi amfani da alama a cikin zurfin rai, kamaryadda EUPIIDES a cikin karni na 5 na B.C., "Don samar da alamar aminci na rai" (Vincent, Magana mai zurfi a Sabon Alkawari).

Don haka, magana a sama alama ce ta alama ga zurfin mutum na ciki, shiga da

Maganar Allah da sassan jikinta sun buɗe kamaryadda ya kasance, don kirƙirar - ba hakan ba ne ya raba "Dka<sup>U</sup>gwa"Ruhu" ko "gidajen abinci" daga "Macerow" - amma cewa tana shiga zuwa "rarrabuwa" na duk wadannan bangarori, magana a danganta.

5. "Saurin fahimtar tunanin da na zuciya." Wannan kumaya kuma bayyana da kuma bayyana abin da aka ambata a zahiri, sai dai cewa "da sauri su fahimta" baya zama kamar gwani ko iya nuna ko iya fahimta koyanƙe hukunci ko yanke hukunci ko yanke hukunci ko yanke hukunci koyin hukunci koyanƙe hukunci ko kumayin hukunci koyanƙe hukunci ko kumayin hukunci ko hukunci. (Namu

Kalmar Turanci "mai sukar" ya fito ne daga gare ta.)

"Maganar tana daukar tunanin rarrabuwa. Daga Krinein don raba ko daban, wandaya shafi daidaito da bincike na hujja." (Vincent, Karatun Magana

"Bugu da kari, wannan (Kai), aikin aiki na cikiyana samun takwaransa a cikin bincike, Ba za a iya binciken Allah da kansa da kansa ba "(Marcus Dodds, a cikin

sharha kan "Ibrananci" a cikin Girka Mai Kyauta ta Expositor). Wannan karin gaskiyar an bayyana a cikin

ayar ta gaba, kamar haka:

6. "13. Kuma bābu wata dabba a gabansa, alhāli kuwa wadansu kōwace tsirai ne, kuma a bāya,to, a gabāta a gabāninsa, kō kuwa mun yi."

wandaya kamata mu ba da lissafi.

Don haka, a cikin kowane abu daga wasu abubuwa, ma da halayenmu da halaye ne ga qar, ko da mun yi nasara wajen kiyaye su a bayyanedaga dayawa ko kuma dukkan 'yan'uwanmu maza.

Kuma wannan ya kamata ya zama babban dalili na murna da murna da damar riƙe cikakken way a cikin mu \_\_\_\_\_



Rayuwa, don kada yayaduwar ranar Asabar ta rantse wa duk 'ya'yan nan masu biyayya da rayuwarmu da rayuwarmu da rayuwarmu da rayuwar duniya da rayuwarmu ta kare.

Koyarwar Baptisma "yi  
masa baftisma ga  
matattu"

Babi na 6: 2

Wannan shine don tattauna tambaya game da ko babi na 6: 2 an yi nufin hada "baftisma don Matattu "(1 Kor.)

Saboda V.30 ya gabatar da wata hujja game da irin nau'in (wandaya ci gaba ta hanyar V.32), ko kuma, \_\_\_\_\_  
Kamar yadda wasu sukayi, na iya zama wani bangare na wannan magana, za mu ba da duka biyun, kodayakejagoranci mafi yawan hankalinmu ga aya zuwa aya.

Littattafan Nassi (ASV)

29 Kuma abin da za su yi wa akeyi mana baftisma ga matattu? Idan ba a tayar da matattu kwata-kwata, don me kukeyi musu baftisma a kansu? 30 Me ya sa kuma mu tsaya a cikin hadarin kowane awa?

Wannan shi ne abin da ake kira garance Ad Hormem - wato, ga mutumin - fallasa, a wannan yanayin, a wannan yanayin, a wannan yanayin, a wannan yanayin idan babu tashin matattu da gaskiya idan babu tashin matattu da gaskiya idan babu tashin matattu da gaskiya idan babu tashin matattu da gaskiya idan babu tashin matattu da gaskiya idan babu tashin matattu da gaskiya idan babu tashin matattu da gaskiya idan babu tashin matattu da gaskiya idan babu tashin matattu da gaskiya idan babu tashin matattu da gaskiya idan babu tashin matattu da gaskiya idan babu tashin matattu.

Hakanyasaya bayyana a bayyane (1) cewa wasu mutane wani wuri, idan ba a Koranti ba ne don yin tasiri ga kuskure a can) (2) Kuma lalle ne marubucinya dauka, to, marubucin yayi wa cewa, cewa masu karatunsa sun san da gaskiyar abin dayake. Hakanan (3) cewa ba batun jingina bane, gawadanda suka yiniyya a ciki "su", wanda ke da alama cire marubucin. Amma duk da haka (4) babu hukunci a bayyane, wanda yake da alama bakon abu ba idan ba daidai ba ne, kuma musamman don haka na ruhaniya, da kuma rashin daidaituwa a cikin Ikilisiya a can.

Duk dayake masu karatun Bulus na asali da Bulus za su fahimci tsarin tarihin don hujjojinsa ba tare da wani bayani mai kyau ba a nasa, mu a yau ba mu da wannan fa'ida. And lack of it, plus the flexibility of the word translated "for" in the expression "for the dead," has spawned almost endless theories (between 30 and 40), some obviously false, others more nearly tenable, but none conclusive or completely decisive.

Don haka mafi kyawun abin da za mu iya zama kamar (1) don lura da mafi mahimmancin abubuwan da muke  
B<sup>e</sup>u<sup>r</sup>a, b<sup>a</sup>t<sup>i</sup>an<sup>r</sup>g<sup>a</sup> alama alama cikin tsari, kuma haka kuma (2) don kira da hankali ga amfani da kalmar Helenanci  
Huper, har ila yau, ta fassara Hyper, kuma an fassara shi "don" a cikin kalmar "baftisma ga matattu" -  
wanda mukeyi a cikin tsari.

A cikin ma'anar ma'anar ta yana nufin sama da sama ko sama da kai. Amma a cikin Sabon Alkawari,  
kuma haka a cikin LXX, yana faruwa ne kawai a hankalin da ba a hankalinmu ba.

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Hiper a Sabon Alkawari



Huper yana da abin da ke faruwa 160 a cikin Sabon Alkawari. A cikin 134 daga cikin wadannan yana faruwa tare da kalmomi a cikin yanayin tabbatacce, gami da

rubutunmu; Kuma a 104 an fassara "don" a cikin KJV; a cikin 12, "na"; A cikin 8, 'don "(mutum) sake"; a cikin 3, "a (mutum) "game da" (Rom.9: 27); "zuwa" (2 corror: 7); "A madadin" (Filib. 1: 29a); "by" (2 kens.2: 1).

Hiper tare da batun zartarwa yana faruwa sau 20, an fassara shi "sama da" sau 12; "Fiye da," sau 3; "fiye da," 2 sau; "Baya," sau daya (2 koru.8: 3); "To" sau daya (2 Kor .2: 13); "Sama," sau daya (Afil.1: 22).

Huper a matsayin karin magana yana faruwa sau 6, an fassara shi "Chiefest" sau 2; "More," sau daya (2

~~Korr.1:23~~; "ma'iyaw" an yawa," sau daya (Afisawa3: 20b); "Da gaske," sau daya (1 Tas.3: 10); "A sosai sosai," sau daya (1 TSS.5: 13).

Hupp tare da hankali, kamaryadda Arndt da Gingrich, Ingilishi Lexicon na Sabon Alkawari da sauran littattafan Kirista na farko: (a). Domin, a madadin, saboda na wani ko wani abu: (b).

Tare da jin dadin abu, don yin duk abin da ke cikin la'akari da shi; (c). A cikin wurin, maimakon, da sunan. (Wani lokacin wannan hade tare da a madadin, saboda.); (d). Dōmin nisantar da abin da ke motsawa ko kuma dalilin, \* saboda, saboda, saboda; (e). A sama kuma bayan zai yiwu a cikin Hoper Tes Eudokiiya (Phili.2: 13); (f). Game da, game da (game da daidaitawa zuwa Peri, kuma akai-akai cakuda a cikin MSS).

Huper tare da hadaya: a cikin ma'anar Excelling, mafi m, sama da sama, fiye da haka, fiye da.

Huper azaman karin magana: fiye da (2 Korr.1: 23). (Duba fassarorin da ke sama.)

\* Thy Haka nan: "4. Na impelling ko motsawa; saboda, saboda,

kowane mutum ko

abu. "Zababbun

fassarar

1. Baftisma na proxies a madadin mutuwar mutane. "Bayanin da za'a iyatsayawa kawai shine

Ya wanzu daga wasu Kiristocin a al'adaryin baftisma da rayuwa Kirista mai rai a cikin wani sabon tuba daya mutu kafin wannan ya mallake shi. Irin wannan aikin ya wanzu tsakanin Marcionites a cikin karni na biyu [MARCONION ya bunkasa kusan 144 a.D.], kuma haryanzu ya gabata kusan 100 a.D.]. A bayyane yake cewa duk wani fa'idaya fi

yawa daga baftisma zai iya kasancewa da aminci ga marigayin kirista. St. Chrysostom [ya mutu 407 A.D.] Yana ba da cikakkun kwatancen shi: - 'Bayan catchumen (I.e., wanda aka shirya donyinbaftisma, amma ba a yi wa baftisma a karkashin gadon da mamaci. Daga nan sai suka hau kan matattu sukayi magana da shi, waniya amsa masa a maimakonsa, don haka suka ce, "Daidai ne ga matattu." Tabbas ba haka bane. Ya saukake kansa daga cikin Korintiyawa, wanda yayi masa jawabi da nan kai tsaye, dagawadanda suka yi amfani da al'ada. Ba ya amfani da mutum na farko ko na biyu; Yana da 'su' a duk wannan nassi. Ba hujja ga wasu ba; Yana da kawai Argumentum AD

Hominem. Wadanda sukeyin hakan, kuma suka kafirta tashin matattu, suna ta da kansu. Wannan al'ada maiyiwuwa ta fadi a tsakanin sabobin Yahudawa, wandaya saba da wani abu mai kama da bangaskiyarsu. Idan Bayahudeya mutu ba tare da kazantar da al'ummai ba, da matattu kuma sun yi sulhu. "(Maganar ta karshe a kan karni gaba daya, karni na 19 a.d.)

"Idan matattu suka tashi ba tare da komai ba, menene za su yi wa za a yi mana baftisma ga matattu?" (Ver.29)  
 W<sup>B</sup>a<sup>n</sup>n<sup>e</sup> Korintiyawawadanda babu shakka da cikakken karfin da suka ji cikakken karfin, amma wanda ya bace a kanmu domin ba mu san abin da ake nufi ba. . . .

"Ma'anar ma'anar kalmomin, kodayake, da alama tana yin baftisma a matsayin mai ba da gaskiya ga mutumin daya mutu dayin baftisma. Za'a iya wanke mutane dayawa a baftisma, ko kuma karancin zai iya lalata ruhu bayansa. Amma a zahiri, masanin mamayarya amsa masa kuma akayi masa baftisma a matsayinsa. " (W. Robertson Nicoll, Ed. Labaran bako, farkon 20 karni a.D.)

SAURARA: Duk da haka a cela, mai amfani mai yawa na maimitawayana da hannu a cikin ambato na sama. Musamman ma ba a san ko dagabayaya girmadagarubutunsa, kamaryadda mutane dayawa suka yi imanin. Da sauyuka na kalmar "don" (Huper) ta hanyariyakance mahimmancin yada ko yiwuwar yiwuwaryin baftisma.

2Baftisma na masu rai sabobin tuba su kasance tare da Kristi. "Wasu sun fahimci ceton mu da sunan Mai Cibiyar Mai Ceto, wani mai ceto ya tashi cikin matattu, idan maganar da kalmomin suke da ita." (Sharhin Henry Henry, farkon rabin karni na 18 a.D.)

SAURARA: Kalmomin da aka ambata, ana kiranta ta Matta Henry kuma an fassara shi "matattu," yana da

yB<sup>a</sup>awkau,dama ba, a cikin rubutun Helenanci, wanda yake fadi yana sa ya zama wanda ba zai yiwu ya koma ga Kristi ba - kuma tabbas haka ne.

3B.aftisma na masu rai sabobin tuba su kasance tare da Kristi da matattu na Kirista.

"Idan ba a tayar da matattu ba, don me yasa aka binnewadannan musayar da suke a cikin wannan aji, kuma muna yin hakan ne saboda nazarinmu. Ta wurin sahihan, kuma muna yin hakan ne saboda na zuciyarmu da na Kristi (Rom.6: 5). Amma Idan ba a tayar da matattu ba kwata-kwata, me yasa sabanin ya kamata ya zama tare da su ta hanyar wata alama ta alama? Me yasa za a yi musu baftisma a kan asusunsu? Idan babu

tashin su? Idan babu tashinsu, ko baftisma, wandayake alama shi, shine



"Dangane da mutuwar su, ana yi musu baftisma domin su kasance bayan mutuwa.

Idan ba a tayar da su daga matattu ba, me ya sa suka yi baftisma daga matattu?"

"[Babu wata shakka cewa duk lokacin da akeyiwa wani aiki da akayi yayin da matattu za su ci gaba da rasa asarar komai, da aka ba da tabbacin cewa matattu ba su tashi ba.

Da manzo, 'Muna zaune koyaushe ana ba da gaskiya ga mutuwa. SAI. '(2 koron: 11.)

Ma'anar to Shin, menene zai zama gawadanda keyin baftismayi?]"LIPSCOMB da makiyayi, 1 Korinthiyawa, 1935.)

SAURARA: Wannan yana kusa da Akin ga No.4 a sama, amma mafi yawan rubutun kwanan nan. Sakin layi na farko da David Lipscomb ne, kuma sakin layi a baka na J. W. makiyayi. Duk da cewa abin da Lipscomb ya ce yana da cikakken bayani game da duk masu sabobin tuba, kuma abin da makiyayiya ce yana kara bayyanawa ga zama ma'anar da akayi baftisma cikin Almasihu, ba duk musulmai ne na zama ma'anar Bulus ba. Kuma baya da alamaya zama, tundaya bayyana yana cire kansa dagawadanda yake da shi kumaya bayyana.

6B-aftismar sabobinsa don daukar wurin Kiristoci kwanan nan sun shahara. "Kuma idan ta (tashin matattu, ba su yi ba, menene ya kamata su yi wa a matsayinsu na cikas da sababbin sababbin sababbin sababbin sababbin sabawa, amma haryanzu ana kashe su a gabancinsu? Idan an kashe shi a cikin fuskarsu? Idan akayi kisan da nan da nan da aikata gaskiya, kuma matacce Ba a dade ba kwata-kwata, me ya sa suka kasance baftisma a cikin dakin matattu, da murna a shirye muke a cikin hatsari da wannan kyakkyawan bege? ba su da damar cin nasara? " (Philip Doddridge, Mahalli na iyali, bugu na 15, 1845.)

SAURARA: Kalmar nan tana ba da ranta kanta ga wannan fassarar, masanin ilimin harshe. Amma ba mu da tabbacin mahallin tarihi don tallafawa irin wannan a matsayin gardama na AD Homyres a ko kumajinin shahidai shi ne "zuriyar Mulkin."

Bulus yayi, duk da haka, sanya talla na Ad Hominem tare da ambaton da aka ambata a sama - amma kamaryadda aka ambata a sama, "kamaryaddayake a cikin matattu," kamaryadda alama ya nuna a sama - don yayi magana game da "mu" maimakon "mu."

Koyaya, saboda yanayin aikinsa, shi kansa ne cikin hadarin mutuwa kowace rana. Daga baya, a cikin 2 Korint.1: 8-11, kuma sake a cikin 11: 23-33, ya bayyana hassara dawahala. LittafinAyyukan Manzanni kumaya bayyana cikakken bayani game da irin wannan (9: 22-25, 28-30); 14: 19-20; 19: 23-41; 21: 27-36) - Hakika na Musulunci na Istphen (7: 54-60) Kuma daga ManzoJames (12: 1-2) - amma babu rahma ga rashin jituwa ga Korint.

7B.aftisma saboda mutane ba rayuwa. "Bulus yana nufin wani abu mai yawa, hakika kwarewar al'ada ce, cewa mutuwar Krista dayawa '(wato mafi yawan tasirin da suka faru, kuma cikin sahan da suka mutu, da kuma samun shaidar bangaskiya cikin tashin matattu, da wasu kwanan nan Misalan na iya ba da shawarar wannan tunani. Bulus

Sanya irin wannan tuba "yi masa baftisma ga matattu," Ayuba yana daukar sabon mai bi, ya kuma yi masa da hadari da hadarinsu. Begen nan gabaya zama albarka, a hankali kansa da kauna na iyali da abota, na dayadaga cikin abubuwan da suka fi dacewa a cikin yaduwar Kiristanci. ... begen dawadannan littafin baftisma za su yi sawa, ba tare da tashin matattu ba; Zai ci amanarsu (Romawa.5). "(G.G. Findlay, Alkawalin Gelelitor Expositor, Ed.

W. Robertson Nicoll, farkon karni na 20 A.D.)

SAURARA: Wannan ya dace daidai dayan ma'anar Huper tare da Gayyace - Wakilai - (Arndt & Gingrich); "na impelling ko motsawa; sabili da, saboda, kowane mutum ko abu" (Thyer).

A cikin mafi yawan lokuta na juyawa zuwa dayin baftisma cikin Almasihu, wasu mutane ko mutane sun kasance babban abin da ke faruwa da motsi. Kuma a wasu halaye ya ce mutum ko mutane sun mutu kafin abin daya faru na baftisma da kanta. A cikin irin wannan yanayin, da cikakken bayani na iya zama, sabon tuba yana da matukar baftisma saboda, ko kuma a kan, in ji mutum ko mutane. Shin wannan ma'anar Bulus ba ma'anar ba ce, ba za mu iya san wasu ba. Amma yana da kyauyiya kasancewa - wanda wannan marubucin ba zai iya fadi da daidai daidai da kowane irin fassara da aka sani ba.

Karshe

Ko kasancewa "yi masa baftisma ga matattu" ya zo cikin ikon "koyarwar baptisamar da aka ambata a farkon karni na Kirista da kuma ta darifkar Mormons a cikin rayuwarmu. Ga nassosi sun bayyana a sarari cewa an yi masa hukunci kuma dukansu a cikinjiki (2 ko 2) - ba bayan mutuwa, ko a jikin wani ba.

Bagadi ko sakaci?

BABI NA 9: 4

Littafi Mai Tsarki na Ibrananci na Ibraniyawa 9: 4 yayi magana akan Mai Tsarki na

Humunya kamaryadda wasu 'yan Alqatar, amma a cikin gefe James Bible. Kuma

wannan Yana nuna matsalar rubutu da / ko fassarar fassara mana mu san cewa, muna tsammanin mu ko wasu suna da mafita ga shi ko a'a.

Matsalar ta bayyana

(1) An ambaci bagadin kona turare "a cikin tsattsarkan wuri, a cikin sanannun fasalin Ibraniyawa a cikin Nassosi da aka yarda a cikin RубutunTsohon Alkawari. (2) Haka ba a ambaci rubutaccen littafin TsohonAlkawari ba, Wuri Mai Tsarki na KingJames -

Kodayake an yi amfani da mala'iku na KingJames - Kodayake an yi amfani da mu don kona turare da

Babban firist "a cikin mayafin" (Leviticus 16: 12-13) - Wancan shine, a cikin mafi tsattsarkan wuri mai tsarki, indaya shiga sau daya a shekara.

Kamar yadda mack na dare, a cikin manzanninsa wasika, "Manzo ya kara da aka kara da shekara mai zuwa, sabodaya koma karkashin mayafin da zai iya zana shi donya cika shi. Kona garwashin wuta, kafin ya shiga Mai Tsarki Wuri don kona turare, ya yarda da shi, Lawiyawa.16: 12,13. "

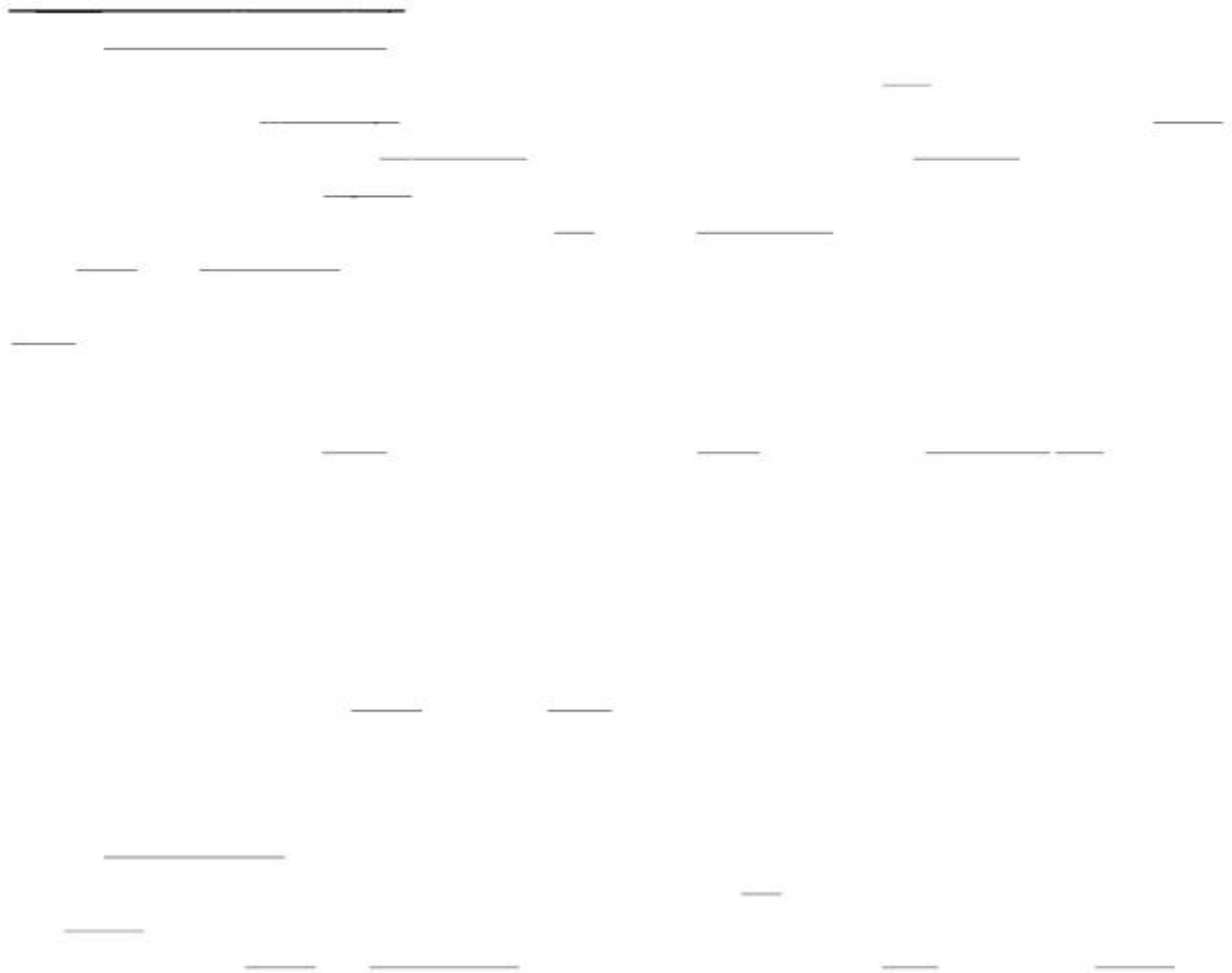
Amma, idan haka ne (koda kuwa babu wani tabbaci a cikin littafi), duk da haka haryanzu ana ambaton gaskiyar abin da ke cikin sananniyar wannan hanyar a cikin Wuri MafiTsarki. Kuma haryanzu dai muna barin don bincika mafi kyawun bayaniwadanda ke bayyana mafi kyawun yanayin gamsasawa. Don haka, muna farawa da matani mai tsufa na Tsohon Alkawari sannan kuma aiki hanyarmudaga can.

Rubutun Tsohon Alkawari

1F.itowa 25-27; 30: 1-21 (karin bayani), umarni don yin da kuma amfani da alfarwar da kayan dakin da kotu: (a) Wuri Mai Tsarki ko Truque (25: 1-9); (b) jirgin, tare da shaidar sanya a ciki (25: 10-16); (C) WurinAlqur'ani tare da kerubobi a saman sa, ya sanya a kanjirgin (25: 17-22); (d) teburin bandbread (25: 23-30); (e) Candlesck, tare da fitilun ruwansu (25: 31-40); (f) labulen, domin suturar alfarwar (26: 1-14); allon gyan da aka dalaye da zinare, domin bango (26: 15-30); (H) Cire Cire, don ware Wuri Mai Tsarki da wuri mafi tsarki, tare da akwatin alkawarinta, da mayafi, da arewa da arewa suna da bi na tsattsarkan wuri (26: 31-35); An shigar da allo na kofar alfi. An yi wa bagaden kona hadaya mai konawa, dalawa da tagulla (27: 1-8), a sanya shi a farfajiyar alfarwar a gaban kofar alfarwar. Kotu na alfarma (27: 9-19).

Manyan abubuwa: (a) bagaden kona turare, da dalawa da zinariya, da kuma watakila akwatin alkawarin, a gaban mai ba da shaida, don haka, a gaban wani birni mafi tsarki - don haka, a gaba bangare na Tabernackle, wanda yake kwatankwacin wannan bangaren Ubangiji "ya kona turare, inda babban firist zai shiga. (b) Mai daure da tagulla, an sanya shi a bayan alfarwa ta sujada, da 'ya'yansa maza, domin a yi wa yin hidima a cikin alfarwa.

Fitowa 40: 1-8, umarni don hadarin alfarwar da sanya kayangida: (a) gadajen alfarwa ta taro (ayah 2.-2); (b) Sanya akwatin shaidar a cikin alfarwar, kuma yana allo da shi da mayafi (aya 03) - wanda zai sanya shi a cikin rufi don haka a cikin mafi tsarkiWuri; (c) kawo tebur da kyandir (vs.4); (d) Sanya bagadin zinare na zinariya a gaban akwatin shaida (wanda zai zama kusa da mayafi dawatakila a yi



Kowane gefen Wuri Mai Tsarki, kamaryaddajirgin zai iya jawowa a cikin mafi yawan kofar, ko kuma bagade na turare tsakanin alfarwar biyu, ko kuma a cikin Wuri Mai

Tsarki. (E) Sai bagaden kona hadaya a gaban kofar alfarwar (aya 3.6) - wanda zai

kasance a waje da alfarwar. (F) 'La, ya sa zear a cikin alfarwa ta sujada da bagaden, ya sa ruwa a ciki. "

(g) Kafa Kotun kewaye, kuma ka rataye allon kofar (wato, kofar kofa) na Kotu (vs.8).

Fitowa 40: 17-33, asusun na rening na alfarwa da sanya kayanta: (a) alfarnaci kanta reeded (() alfarnacle kanta reeded (vs.17-19); (b) "Shaidar" ta aura da akwatin

alkawarin dayake a kanta, aka sa su a cikin alfarwar, a cikin alfarwar, aka ajiye su da mayafin (3.0.201) - Ta hakayake rabawa da abin da aka ambata kusa da shi. (C) Table (don showbread) sanya shi a cikin alfarwar arewa "ba tare da mayafin" (vs.2.2-23) - a cikin Mai Tsarki Wuri Mai Tsarki. (d) Candlestick sanya a gefen Kudu da gefen teburin showbread a arewacin arewa (vs.24-25); (E) Bagaden Bagafar kona turare, a gaban

labulen "(vs.26027) - a gaban labulen" (NIV) wanda ya rabu da Wuri Mai Tsarki. (f) Allon kofar (vs.28) - Restara wuri mai tsarki da kayan sa daga farfajiya. (G) na hadayar

hadayar konawa a kofar alfarwa (aya 22) amma a wajenta. (H) Mai son sa a cikin alfarwa ta sujada, da bagaden, da Haruna, da firistoci, sa'ad da suka je kusa da

bagaden (aya 8.30. "Ni) Kotun kewaye da alfarwar, da bagadenbagaden, da kuma bin kofar farfajiyar kafa (vs.33).

Rubutun Helenanci na Ibraniyawa 9: 4

An fassara kalmar Hellenanci a cikin tsoffin juyi a matsayin "Celser" kuma a yawancin sigogin sabo a matsayin "bagadin," shine sittin, daga Shumiyao, don kona turare. Yana faruwa a cikin Sabon Alkawari a cikin wannan hanyar kawai, kuma a cikin LXX (Helenanci na Tsohon Alkawari) kawai sau biyu, a cikin duk juzu'i na Tsohon

Na'hira 26: 1, da Ezekiel na da sau biyu, a cikin duk juzu'i na Tsohon Alkawari, a cikin dukkan bangarorin da na riƙe da shi sau biyu, a cikin duk juzu'i na Tsohon Alkawari da na kasance a cikin hannu sau biyu, a cikin dukan juzu'in da na riƙe da fassarar su sau biyu, a cikin dukan juzu'in da na riƙe da fassarar su a hannu Haka kuma, "a cikin rubutattun bayanai, Papyri ,, da gargajiya, Girman-gargajiya da alama alama ce ta zamani" (Tyndale

Kalmar da ke cikin Ibraniyawa [1960] A kan Ibraniyawa 9: 4).

Kalma na yau da kullun a cikin LXX don "bagadin," kuma a cikin Sabon Alkawari, wanda ya sa mai karfi don fassara wannan kalmar a matsayin a cikin 2 Tarihi da Ezekiel, kamaryadda tsofaffi suka yi. Kuma, tunda marubucin Ibraniyawayana amfani da

galibi na LXX a cikin nassoshi, tun dagaTsohon Alkawari, ana iya samun karfin fassara mayaudara a matsayin. A zahiri, kirar itacen inabi na kalmomin Sabon Alkawari na

Sabon Alkawari (Sabuwar Exteria daya, 1952), Farfesa da akayi amfani da ita, a karkashin "Celser" ba a ambaci wani irin ma'ana ba ga kalmar Helenanci.

Duk da haka, sama da irin wannan la'akari, shine Phelo (marubutanYahudawa duka ta amfani da A.D. 95), duk wani yanki ne na bagaden bagaden da zinariya tare da

Kyandir da tebur a cikin tsattsarkan wuri. Kuma daga baya, wasu wasu marubutan gudabiyu, Clement of Alexandria (mutu A.D. 215) da Origen (A.D. 185?), Ya yi haka. Wannan zai nuna yiwuwar cewa kalmar a saukake, ko kumaya zama yana nufin kona turare, da marubucin da akayi amfani da shi a cikin karshen fassarar zamani.

Haka kuma, a cewar THEREL na Turanci Lexicon na Sabon Alkawari, da Sosai da Serierrus canzawa, wanda yayi amfani da bagaden kona turare - da a wasu lokuta dayan. Hakanan, a cewar Alkawalin Girka na Expositor, Fassarar Ibrananci biyu na Alkawari - A.Daudin turare ". A gyara don karanta Fitowa 30 - ayoyi 1-10 kasancewa bangaren da aka zartar).

Yarda da abin da muka sanar a sama gwargwadonyiwuwar hakan, yana bukatar a lura da Thumigning na da kyau. Arndt lekenan iska da kyau da kyau. Arndt lekenan iska da kyau, a cikin "yawanci faranti ne." Amma su Addara: "Koyaya, HB 9: 4 bagade na turare (AS.2, IT.2, IT.2. ANSETSOW; ASPHE RER., Bell, Meston da Miyata An kwatanta shi da Papyri da sauran hanyoyin da ba a rubutu ba, buga abubuwa dayawa nd -cently, "da" ba za mu iya cewa, ba za mu iya cewa, ba za mu iya fadi ko kuma a matsayin kwarkwata dangane da ma'anoni na tabbaci ba.

Jimlar abubuwa, to, na abubuwan da marubucin Ibraniyawa da tabbatacce ne za su iya amfani da kalmar helenanci daya yi a cikin "bagadin kona turare," amma ya fadiyadda yayi. Idanya yi, duk da haka, wanda kawai ya warware matsala guda daya ta hanyar kirkirar wani: (1) Yana saukake mu da abin daya sa ba a ambata a cikin Littattafan da aka ambata a Tsohon Alkawari ba kamaryaddayake a cikin tsoffin abubuwan da aka ambata a matsayinta na cikin alfarwar; Amma (2) Yana yin turare "bagaden kona turare" tare da Nasso'i mafi tsarki, alhali kuwa nassooran Tsohon Alkawari suna ba da matsayinsa kamar wurin tsattsarka.

Don haka, sai dai idan an sami irin wannan kungiyar a cikin ma'ana ba tare da kasancewa tajiki ba "a cikin" Wuri MafiTsarki, haryanzu muna da ayoyin tsakanin rubutun Ibraniyawa. Rubutun Ibraniyawa 9: 4 yayi magana akan Mai Tsarki na Holies a matsayin "bagaden turbaya ne ya cika da bagaden kona turare, amma ba" a cikin mafi tsarki wuri mafi tsarki, amma ba "a cikin mafi tsarki Wuri Mai Tsarki, amma ba" a cikin Wuri Mai Tsarki



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Saboda haka, muna fuskantar tambayar game da ko kalmar "samun (echoota) a zinare bagaden kona turare "ya iso cikakke ko sassauka don shigar da ma'anar mallakar mallakar wata ma'ana ba tare da kasancewa dole ba a ciki. Ko kumayana bukatar mu fahimci marubucin kamar Ma'ana sama da kowane shakka cewa "bagaden turawa" ya kasance a cikin Wuri MafiTsarki? Da Amsa wannan tambayar tana da matukar muhimmanci ga matsalar mai gamsarwa ga matsalar da aka gabatar a farkon wannan bita.

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A kan dan tunani, da alamaya zama dole don yarda dayiwuwar ko yiwuwar da aka yarda ko a'a. Kowannenmu yana da zuciya, hanta, da hirti a cikin rami na jiki, kuma haka ma hannaye da kafafu da kafafun a waje dajiki. Kuma a cikin ma'anar turaren turare "ana iya daukar nauyin tsarkakakkiyar Holies, kodayake ba a cikin sa ba. Kuma za mu zama mai lura da hakan daga baya.

Amma, kamar na yanzu, haryanzu muna da tambaya, menene bayani mafi sauikiwanda ke bayyana mafi dacewa a cikin mafi gamsarwa? Kuma amsar, har zuwa yau kamar kowace damuwa, za ta dogara da dan ra'ayi game da halin mutum ga Nassosi da marubutan mutane. Akwai manyan nau'ikan kusancinmu gudabiyu da muke so mu dauka a bangarenwadanda sukayi imani "bagaden turare" maimakon "furen turare" don "furotin" wanda bai ta ba samun kudi dayawa ba. Za mu fara da na karshen.

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Kokarin a bayanin bayyananniyar rikitarwa

Ƴ.ai yiwu ambaton haikalin Sulemanu maimakon alfarwar (1 Sarakuna 7: 48-50; Wuri, da ake kira "Oracle." Ba a bayyana karshen karshen har zuwa 8th 1 na 1 Sarakuna da sura 2 na Tarihi ba sai akwatin alkawarin da kerubobin suna rufe shi. (Dubi vs.6-8 da VS. 7-8, bi da bi, a cikin surori na sama.)

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Abubuwan kayan aikin gida don Wuri mai tsarki an bayyana su kamar (1) bagadenzinare, (2) tebur na showbread, da (1) maimakon wanda a gefen kudu kamaryadda a cikin yankin kudu kamaryadda a cikin yankin kudu kamaryadda a cikin yankin kudu kamaryadda a gefen kudu kamaryadda a cikin yankin kudu kamaryadda a gefen shiga. Kuma ana jera kayan hadi a matsayin furanni da fitilu (sassan ko wasu kayankwalliya, da kuma kofuna, "masu sarkuna," da katako, "dukkanin kwanon sarki. Yawancin kayan hadi ana tunanin su kasance don amfani da su hayata tare dayin hijirar da bagaden kona turare, da kumayiwuwar tebur na fadin.

Ba zato ba tsammani, kalmar Ibrananci (Machtah) da akayi amfani da ita a cikin ayoyin da aka ambata ko kuma "Pezekiel" (Ashv), a cikin fassarar Turanci da aka ambata, babu a cikin ayoyin Ingilishi M mixereth mai zinare ko Macheh mai kira da ake magana a kai a matsayin kasancewa a cikin "Oracle" ko MafiTsabtace Wuri Mai Tsarki. 9: 2-4.



Tsohon Wuri" A cikin Wuri Mati sarki, amma ba a fahimci cewa ba a yi kuskure ba.

Wannan duk da haka, ba shi daraja ga kasancewa ko dai (a) wahayi zuwa ga Nassoshi na Tsohon Alkawari cewa ba in ba da shi ba), ko (b) dalibin taurari, ba na nuna shi ba), ko kuma ba a yiwahayiba). Yana da daidai da cewa ya (1) bai san cewa littattafan

Tsohon Alkawari suna wakiltar bagaden da ke cikin tsattsarkan wuri ba, (2) sanin su ba haka ba ko dai abin da muke tsammani akwai. Tabbas to, hawayin da aka hawayar

(Lura: ambato na gaba shine abin daya gabata ne daga sakin layi daya a cikin asali, amma ana gabatar da fassarar abubuwa gaba daya don daidaitattun abubuwa gaba daya, "ya gabatar da cikakkiyar halayen hakan



gabatar da sama, gaba daya daidai yake a cikin duka cikakkun bayanai ko a'a. Yana jayayya da shari'arsa da kafa rafi da shawarar kusurwoyi daban-daban, kuma an ba da shawarar don mahimmancin tunani kafin ko dai yarda ko kin manyan bibiya da sabani.

Sharhi na bagade (1950) yatuba): "a tsakāninsu (teburin bandbread da na zinare] shi ne cewa tsakanin Wuri Mai Tsarki da kuma tsarkakakke (Ex.26: 35), labulen kofar

(Ex.36: 37) Ana daukar Wuri Mai Tsarki a bayan mayafin da akayi magana da shi kamar yadda aka fassara.

"Amma yana da ma'ana, 'bagaden kona turare, dayakeyanatsaye a waje da mayafin alfarwar, don haka ba za a dauki kwatancin duka bayanin.

"(2) Ra'ayinta na kasancewarsa ana ajiye muotinsa a lokacin daya shiga cikin mashin gidanalfarwa, ba shi da wani mala'ikin turare, da kuma ba a sanya irin wannan farji ba. da ake bukata kafin ya shiga.

"(3) Ko da yake kalmar kanta,tsoho, yakan zama 'intani,' ba 'bagaden kona turare,' a cikin LXX., amma a cikin marubutan sittin ba haka ba. Filo da Josephus

Alexandrinus da Origen, a koyaushe ku kira bagaden kona turare yakanyi Chrrusoun. Kuma yaren wasika shine danshi.

"(4) Maganar ba ta yiwuwa abin da ake magana da shi ya kasance a cikin mayafin: Duk da haka ba shi da tsarki na ',kodayake ba a cikin tsarkakakken'. Halin gida da Delitzsch) ya ba da alama) a matsayin sa hannu na shagon mallakar shagon ne kuma ba zuwa titi ba.

"Tabbas, don haka, don haka, don haka, don haka, za ka iya kafa bagaden da aka kona turare "; kuma 1,' a gaban bagaden dayake a kan allura '; kuma a gaban bagaden dayake cikin bautar'; Cf. kuma a gaban bagaden dayake a kan allura '; da 1: 6,' a gaban bagaden dayake a kan allura '; kuma 1,' a gabanbagaden da yake a kan oracle, 'a gaban bagaden dayake a kan allura'; da 1: 6, 'a gaban bagaden dayake a kan Oracle,' ko kuwa bagaden dayake a gaban akwatin. Haɗin kai na samaniyawandaya dogara da haikalin samaniya bisa ga alama ta duniya, bagaden kona turare yana da alaƙa da kursiyin Allahntaka.

"Kuma haka yana da alaƙa sosai a cikin bikin alfarwar. Hayakin turaren da akayi a rana ya kamata ya shiga cikin tsattsarkan Allah, kuma a ranar kafara, ba wai yana kona turare ba

Babban firist a cikin labulen, amma kuma shi da kujeru, an yafa masa a cikin bakin jini.

Abun Lura kan Takadan Sharhi

1. Me yasa aka zaba don wakiltar aji? An gabatar da abubuwan da aka ambata saboda babban abin hawa, ba lallai ba ne duka cikakkun bayanai, shine daga cikin gabatarwar da aka bincika a cikin

rukunin, da kuma ainihin asalin ta dayawa

Sharhin Hadi kamaryadda muke a bayyaneyake. Mun ambaci biyu.

(L1)ttafi Mai Tsarki ta boye: "a gare ta [Mafi tsarki wuri ne duka bagaden kona turare (don haka dole ne a fara kona turare a gabansa, alhali kuwa an yayyafa shi da jini kamaryadda yayayyafa shi Matsakaicin wuri da kansa. "

T(2)he wasika zuwa ga Ibraniyawa, "Maimaitawar kona turare 'ne. Sulaiman da aka wakilta a cikin tsohuwar Huɗu. Saboda haka an sanya su a cikin hadin kai tsaye." Yana da kyau kawai a ce, duk da haka, cewa akwai fassarorin da ba su bada tallafi ga matsayin da aka ambata a cikin Littafi Mai-Tsarki, wanda aka gabatar a sama kafin fadin sharhin bagade. Maimakon fassara kalmar Helenanci echousa ("Samun turare ko magana ta hanyar" mafi tsarki") a kan " mafi tsarki "a kan na biyu Wuri Mai Tsarki ("A nan "wani bagaden turare" ya zama bagaden turare) "a cikin Bahausha.

Amma a cikin wadancan Echousa a zahiri, kuma ta haka ne "Sabon Alkawari, da kuma sahihiyar wurin da aka samar da shi, oristencal din da aka kawo na zinare, ult James Version, rayuwa na asarar, sabuwar hanyar Marshall, sabon Version Version, sabuwar sigar James, Rotherham, Weymouth - Hakanan za'a iya fadada.

2. Bayanai sun dogara da kalubale. Fewan maganganun da aka ambata a sama daga cikin tafsirin bagade, ko dayake ba shine asalin babban motar ba, duk da haka ba tambaya ba idan ba kalubale ba. Kuma kawai adalci ne a kira su da hankali a gare su bisa ga ka'idar littafi mai tsarki, "tabbatar kowane abu; Rike da abin dayake da kyau "(1 Tassalunikawa 5:21).

(1) A cikin gardawari (2) An bayyana cewa idan an tanada takarda mai girma a bayan mayafin a ranar kafara, ba zai sanya "an sanya shi ba, duk fiye da bagaden Tun dayake, tun dayake babban firistya bukaci shiya shiga. "

A farkon, mun nakalto Macgnight kamaryadda marubucin Ibraniyawa ne "da aka koya daga cikin mayafin daya fi girma a gabangari mai cike da wuta kafin ya shiga cikin

Wuri Mai Tsarki da zai kone turare. " Kuma mun ba da kalmarsa "Mayu," yana cewa muna yin haka ne domin haka, mai yiwuwa ba shi da wata koya.

Yanzu da wannan alama, dole ne mu fadi haka, alhali kuwa ana ba da labarin babban firist kusa da ita. Tun dayake babban firistya nema. " Gama ya iya samu ta hanyar Mackyard dare, kafinya shiga da kona turare a kansa, idan aka adana shi.

(3) A cikin gardama (3) an ba da shawarar cewa tun lokacin da harshen turare shine "Hellenistic," koyausha yana kiran bagaden mai daukar hoto a cikin ma'anar "kwaya"

kamaryadda LXX, kamar dai

LXX kanta ba Hellenistic, wanda shi ne.

Kalmar "Hellenistic" ta samo asali daga Wellen, magabatan angelan na Hellenes, ko Helenawa, wanda aka fara rayuwa a Girka, ko Helenanci (kalmar Helenanci ga Girka). Da kuma wata kalma wacce ke da irin wannan shine Hellenic. "Wadannan sharuɗɗan gudabiyu kamaryadda ake magana da su a cikin karni na 4 B.C. - Fassarar da ke cikin Hellenic. da aka ambata.

Amma wannan prehistoric "sharhin da akayi amfani da shi ya bambanta da"

Hebraic, "dangane da" Hebrews, "ko Gebrists, da Ibraniyawa. A cikin Ayyukan Manzanni 6: 1 Mun ambaci "helen" kamaryadda bambanta daga "Ibraniyawa" -

tsohon kasancewa Yahudawa na Falasdinawa da Ibrananci (Aramanic) yarensu. LXX ita ce ta kanta fassarar da Heemans, don sanya tunanin Rebret na tsohuwar Nassoshin

Tsohon Alkawari cikin yare ko harshen Helenanci.

Hellenters wadanda suka fassara LXX sun fi kusanci da lokacin da aka gabatar da shi fiye da marubucin Ibrananci da kuma tarihinsa kuma suna da kusanci da na gargajiyafiye da na CAINE. Duk da haka LXX ya kasanceTsohon Alkawari na Yahudawa da Kiristoci na karya na karni na farko A.D., kuma sun saba da shi cewa marubucin Ibraniyawayayi amfani da shi gaba daya. Don haka, babu alama dayawa dayawa a cikin tsayayye a cikin tsayayye ko ya kasance danshi gaba da kasancewa ko dai "hebreic" ko "hebraic."

Bugu da kari, tuna cewa a karkashin taken "rubitun Ibraniyawa 9: 4," Mun kira da hankali ga gaskiyar cewa 'yan magana da Hellenics 9: 4, don duka furen neJosephus na Hellentics 9: 4, don duka furen Hellentus 9: 4, don duka furen neJosephus na Hellentics 9: 4, don duka furannin Hellent.

Tabbatar da Sharhin Misali da aka ambata a sama da samun karin magana a hankali na "furen ciki" saboda Ibraniyawa wasika ce mai tsananin wasika. Zai zama don yana nufin cewa wasu la'akari dole ne su nuna wanda ake nufi, ba kawai kalmar kanta ba.

4. Da farko yana iya zama kamar wannan hujja (4) a sama shine kanta kuma dan wasa ne. Amma dawanda yayi tunani game da kalmar "da," da kari ya bayyana a fili cewa tabbas za a yi amfani da shi na "mallakar" ba tare da kowane irin wurin zama ba.

Kamar yaddaya tuna da farko, kowannenmuyana da zuciya, hanta, wadanda ke cikin rami na jiki, amma kuma kafafun jiki amma ba a cikin ciki tare da gabobin kawai suna tare da shi. Yawancin mutane kuma "suna da abubuwan" wadanda ba su ma ba su ma ba ma koda ba - kamar gidaje ko filaye ko kuma abin hawa ko komai. Don haka

kwatancin "na gida na Delitzsch" na shago "da ke cikin sigar kona turare" ba ta

kasance a waje da wurin da "bagaden kona turare ba zai yiwu ba

A ciki - watau saboda kusancin da ke tsakanin su, an yi bayani a cikin Nassosi.

Kuma da alamayanayin musabbabin da tursasawa, karshensa da girmamawa na

Alldar Greek ta Expsitor, cewa canjindaga "inda" a cikin Ibraniyawa 9: 2 to "samun" a cikin 9: 4, ba abin daya faru ba ne amma ma'ana, kamar haka:

"Kamar yadda akayi kira akai-akai daya zama abin mamaki wanda ke bayyana kayan kona turaren, don haka, an nuna matsalar daga Enkin daya sanyawajiyar kona turare. Kuma lalle ne shi akayi wa misãlinsa, kumaya bace daga lãfãshin turbãwar. Kuma lalle ne shi, bata mai nãsa ya kasance yanã a tsakãninsa. Amma maimakon kungiyoyin

al'adu, kusa da hancin mai tsarki a ranar kafara, wanda yake magana da shi ". bisa akwatin shaida, kuma a cikin magana, kuma a cikin magana, 'Mafi tsarki ce (harbin kaho).' "

Yana bukarar sake tunawa da tunani game da V.10, cewa a gabantaya karanta: "Za a yi kafara a kan zankayensa." Mafi tsarki ga Ubangiji. " Wannan ya yi kama da abin da akayi a cikin mafi tsattsarkan wuri da kansa dangane da wurin zama, na leviticus 16: 11-14,15-16).

Haka kuma, a cikin Littafin Firistoci 4 An bayyana cewa saboda zunuban da ba a taba yin fushi ba, lokacin da aka sanya tsattsarkan wurin kona turaren konawa a gaban

Ubangiji, wanda yana cikin alfarwa ta sujada "(Littafi Mai Tsarki, 13-26). Wannan kuma ya sake kama da abin da akayi a cikin mafi tsattsarkan wuri

Da kansa dangane da kujerarsa, inda aka kuma kone kona turare (Littafin Firistoci 16: 11-14, 1516).

Haka kuma, a cikin Littafin Firistoci 4 An bayyana cewa saboda zunuban da ba a taba yin fushi ba, lokacin da aka kawo tsarkakakkiyar Wuri Mai Tsarki a gaban Ubangiji, wandayake a ciki alfarwa ta ganawa "(vs.1-12, 13-26). Wannan kumaya sake kama da abin da akayi a cikin mafi tsattsarkan wuri da kansa dangane da wurin zama, inda turare ya kuma kone (Littafin Firistoci 16: 11-14, 1516).

Babu wani labarin na kayan daki a cikin tsattsarkan wurin da ake magana da shi kamaryadda yake da aminci, dayawa iri iri iri, tare da Wuri MafiTsarki.

Kammalawa da bayani

A sakamakon tasirin abubuwan da dalilai suka gano suna da alaƙa a kan batun a hannu, marubucin wannan regaya zama dole yanke hukunci da abin daya fara. Ya fara daga lallasa da cewa a cikin Ibraniyawa 9: 4 The ma'anar "faranti na zinare" (sigar King James), bagade na zinare "(bagade na zinare). (Af, babu "" a cikin rubutun "a cikin rubutun ya zama daidai da cewa" furen da akayi amfani da shi kamaryadda "furen da akayi amfani da shi a matsayin" furen da marubuci a cikin ambatonTsohon Alkawari, da kuma cewa kawai amfani a cikin LXX na Thariale na "Coller," ya sanya irin wannan yuwuwar hakan ne a cikin Ibraniyawa 9: 4. Cewa samun mafi saukin bayani da ke bayyana mafi kyawun tsari.

Da Robert Millighan, wandaya sami bangare a cikin tabo fassarar da ta gabata, a cikin sharhinsa a kan Ibraniyawa da aka buga a 1875, wanda haryanzu batun ra'ayoyinmu ya kasance mai matuƙar jayayya kuma na zamani, cewa 'ma'auni na zina zuwa

Fassarar Faransawa; duk da cewa ban ji ta hanyar cewa wahalar ba ta da kyau; kuma zan yikyau tare da jin dadin duk wani sabon mafita wanda zai iya share shi haryanzu.

""

Alkawurina ne cewa a cikin bincike na wannan lokacin, wandaya fi na milligan da bai gano ba, kuma na iya daukar bayanan da bai gano ba - dalla-dalla ba a ambaci wani hanyar da suke da shi ba. Wadannan suna sa ni kwanciyar hankali a yanzu tare da fassarar fassarar - haryanzu ba ta cika da fassarar ba da izini ga fassarar "Carry".

Kuma ina da raba bayanai game da wannan bita don la'akari da kimantawa na mai karatu da kansa, ba don kokarin sanya sabon abu ba - a lallashewa a kansa ko ita. Bugu da kari, maimakon kawai yana ba da karshe, Ni

sun rubuta wani abu na binciken kaina da kuma tattaunawa ga duk abin da zai iya zama daraja.

Don yin hakan, duk da haka, ya dauki mafi sarari fiye dayadda ake tsammani a cikin farko, don haka na yi dadadayadda zan dauka kamaryadda na gano abin da na gano don kimantawa. Bugu da kari, 6angarorin sa na iya zama cikakkiyarcikakkiyarcikakkiyar kuma / ko fasaha don bukatun wasu. Amma ana hada wadannan don rikodin kaina da kuma amfanin wasu wasu wadanda za su iya sha'awar ta.

Hakanan za'a iya ambata cewa sau dayawa na sami kayan da na sami kayan da zasu kasance da amfani a sassan da aka riga aka rubuta, kuma suka komaya yi amfani da shi. Wannan yana nufin cewa an nuna wasu tunani a baya a cikin bita fiye dayadda suka faruwajen aiwatar da bincike da kuma rubutaccen rubutu. Idan wasu abubuwa suna fitowa da za a yi a wani wuri maimakon hada tare da sauran, abin da ya ta'ala ambata na iya zama dalilin hakan.

~~Tare da wadannan bayani, ana fatar cewa babban dalilin zai karanta da kuma daukar karshen abin da aka samu sau dayawa - sabodayana iya zama dayawa da za a narkar da shi cikin karatu daya.~~

Addendum

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Synopsis kuma kwatanta da za'ayayyuka fassara

Wannan don ba da takaitawar ra'ayoyin ra'ayoyin da aka riga aka tattauna da kuma kimantawa game da mafi sauƙin kwatanci da kimantawa na zinare "fassarar zinariya".

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1. Fassarar Salon Golden" fassarar, a cikin ambaliyar Hellenic ko kuma ba a cikin

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Hellenanci ba - har da kaina kafin a gabatar da bincike mai yawa; (b) Wani ambaton turare da na zinariya "a cikin mazaunin alfarwar, wanda aka ambata wuri guda da

yawa a cikinsa. Sai dai idan har sai an samar da shaidar tarihi a cikin falala, wannan

fassararyanzu ita ce a dauke ta azaman 6arna kuma sabili da haka kasa da gamsuwa.

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2.Fassarar Golden" "Fassara zuwa haikalin Sulemanu a maimakon alfarwacin: amma (a) marubucin Ibraniya bai bayyana kwatance ba" ta hanyar (8: 2) da ". da (b) kuma ba a yi ambaton Haikali ba "Oracle" kamar da ciwon wasu kayayyaki, amma akwatin

alkawarin da kerubobiya rufe ta. Don haka nassosi ya kwatanta Sulemanu ta haikalin

Babu taimako ga warware matsalar Ibraniyawa 9: 2-4.

3B.agaden kona turare" Amma fassarar, amma tana ajiye bagaden a wuri mai tsarki. Wannan ya faru ne a cikin sigar Benjamin ta rashin karfi ta Benjamin (1864). Bayaninsaya ce: "Karatun na Vatican MS. An yi amfani da shi kamar bayar da mafita da wahalar yarda, kuma kamaryaddaya dace da asusun Musa." Cewa hakan yana yi, amma karatu da alamayana da

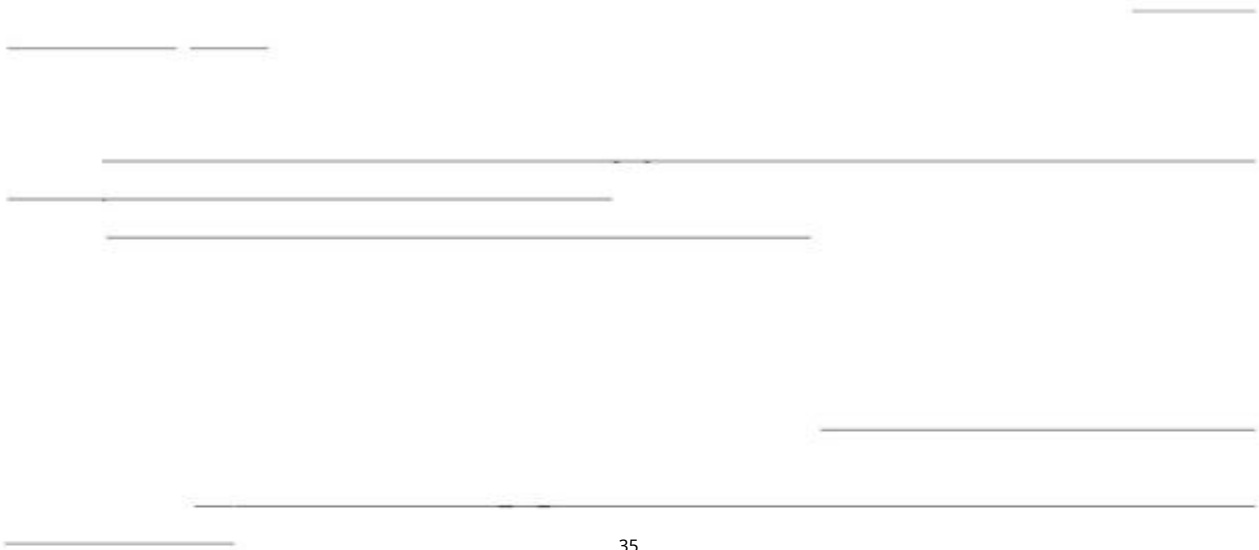
Babu tallafi daga wani daga cikin wasu daga cikin yawan tarin rubuce-rubuce masu yawa, kuma a tsakanin malamai na rubutu ana yin su da assious. Ko da Westcott da Hort, wanda yayi fim din Vatican a matsayingaba daya (a hankali, wasu sun yitunani), a maimakonsu a cikin karatun "an sanya shi a cikin" jerin abubuwan da aka fi da aka fi don su. " Don haka, sigar Wilson a wannan lokacin tana da irin wannan goyon bayan da ba na fannonixim din cewa yana da matukar damuwa don daukar shi.

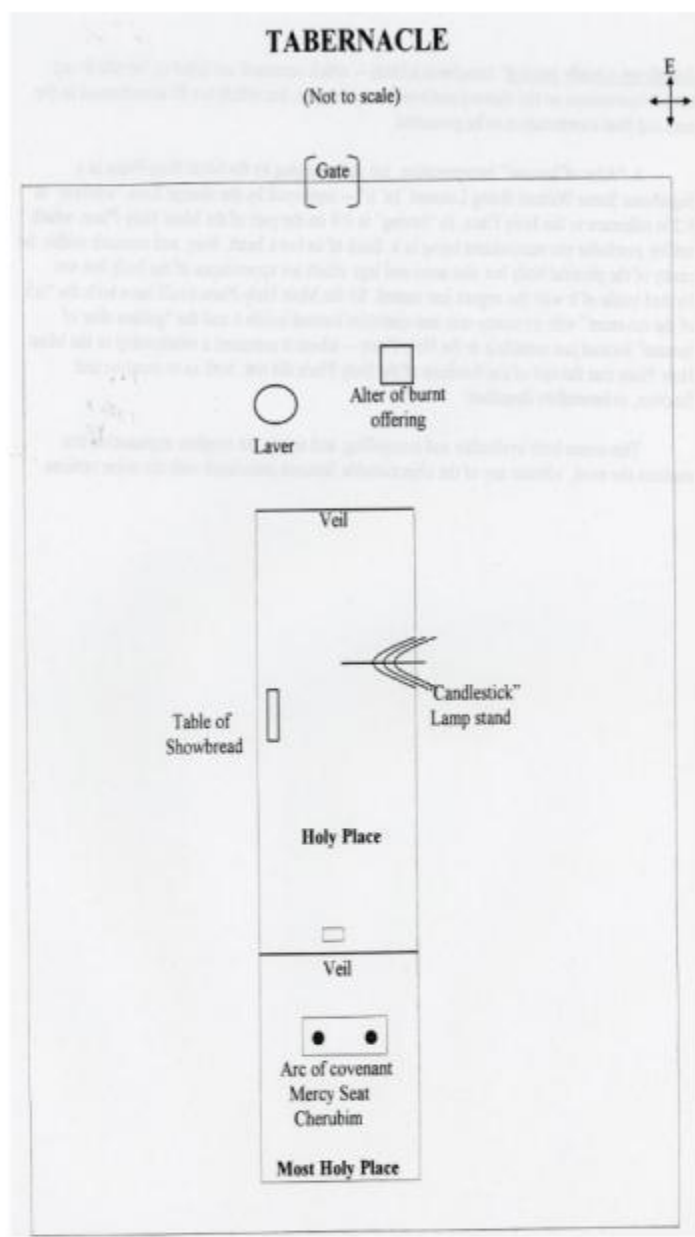
4. "Bagadin kona turare" amma ya gaskata marubucin Ibraniyawa da ba daidai ba Tunani bagaden da zinariyayana cikin labulen "- wato, a cikin mafi tsattsarkar wuri mai tsarki. Ana saita wannan hanyar Turanci a cikin Littafi Mai-Tsarki na Turanci (1967. Yana nuna, duk da haka, da (a) Ba wai kawaiwahayi ne na marubucin Ibraniyawaba, amma (b) Game da shi in ba haka baya zama mai girma a gare-shiya zama mai haske irin wannan, yana da shi wahayi zuwa. Saboda haka, ba za a iya yarda da shi azaman bayani mai gamsarwa ba.

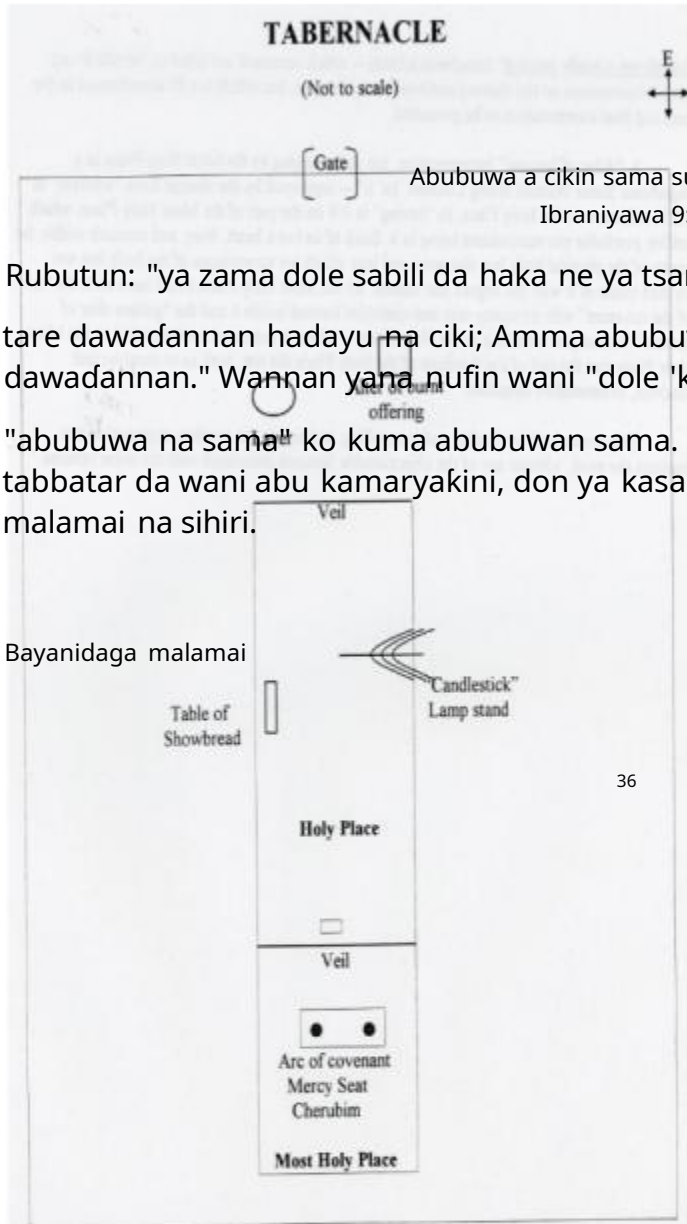
Sharhi dayawa zai zama a.e. Harvey's ya ce a cikin abokin aikinsa na farko da aka ambata a cikin fassarar da ke sama, amma wanda yake da zahiri a cikin fassarar da ke cikin ciki, amma wandaya cika gabatarwar da aka ambata a ciki, amma wandaya cika gabatarwar da ta gabata, amma wanda yake gabatarwa a zahiri. fassara da za a gabatar.

5. "Bagaden kona turare" amma kamar na na mafi yawan Wuri Mafi Sauri a cikin Babban Wuri Mai Hankalgin matare da kasancewa 'a cikin' shi ba "- goyan bayan Wuri Mai Tsarki, wanda kumayake da ciki a ciki tare da gababin kawai suna iya samun duka. Don haka wuri mafi kyau na iya samun duka The Wuri Mai Tsarkiya rufe shi da "bagaden kona turare, indaya ci gaba da kasancewa a wuri da aiki, kamaryaddayake, kamaryaddayake, kamaryadda akeyi, kamaryadda heretofore aka bayyana.

Wannan alama duka biyun kuma tursasawa, kuma tabbas mafi sauki game dawandaya fi bayyana, ba tare da wani fasali na kin yarda da sauran zabubbuka ba.







Rubutun: "ya zama dole sabili da haka ne ya tsarkaka abubuwan da a cikin sammai tare dawadannan hadayu na ciki; Amma abubuwan sama da suka yi sadaukarwa fiye dawadannan." Wannan yana nufin wani "dole 'kashi na" na tsarkakewa da kwafin "abubuwa na sama" ko kuma abubuwan sama. Kuma yana iya wuce karfinmu don tabbatar da wani abu kamaryakini, don ya kasance mai wuyar warwarewa ga wasu malamai na sihiri.

Bayanidaga malamai

1Robert Milligan ya ambaci cewa an zartar da cewa an ambaci cewa "wajibcin da aka ambata an jefa su a Tartaus (2 Bitrus 2: 4; Yahuda 6)." Saboda haka, ya ce, "Ka ce," in ji mala'iku, "in sa mala'ikunmu. Duba bayanin kula akan Ch.2: 16." (Tafsiri akan Ibraniyawa.)

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2. A.T. Robertssonya ce: "A gare mu ya zama mai rauni don yin magana game da tsaftacewa na tsarkakewa ko Ya sadaukar da sama da kanta ta bayyanar Kristi a matsayin wanda aka azabtar da firist. Amma duk hoton yana da hankali "(karatun kalma a Sabon Alkawari).

3B-ropperwararren Falon Felisitor Forments Bruce kamar hakaya biyo baya: "Na fi son yin yunkurin yin tunanin daukaka ga kalmomin. Zan yarda cewa akwai karin magana a cikin kalmomin."

A gefe guda, duk da haka, editansa na Ibraniyawa, ci gaba da cewa:

"Amma ya halatta a ware wannan batun game da batun ilimin tauhidi da kuma ga mazaunanmu na duniya da ake bukata domin a tsarkake shi. tsarkakewa. A cikin kansu abubuwa ba su da tsarkakewa, amma kamaryaddaya shiga ta hanyar masu zunubi suna bukarar tsarkakewar da Allah na iyayiwuwa tsarkakewa. "

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4. Hakazalika, Marvin R. Vincent Quotes dilitzch kamar haka: "Idan samaniya garin Allah na sama, tare Wuri m<sup>d</sup>ai tsarki, a zahiri ne, a gaba daya da alkarwarin da aka kaddara don mutane alkarwari, to, za a iya tsarkake doka da Allah, amma jinin ajizai ne, amma na cikakken sadaukarwa "(karatun magana a cikin Sabon Alkawari)".

5. Albert Barnes, duk da haka, yana nuna gajeriyar matsalar dawadannan kalmomin: "The Amfani da Kalmar tsarkakewa, anan shafi sama, ba ta nuna sama sama ba kafin a cire shi.

Amma yana nuna cewa yanzu ya zama mai sauye ga masu zunubi; Ko kuma don su zo su yisujada a can, (bayanin kula akan Sabon Alkawari).

6. A gefe guda, Robert Milligan sake cewa: "Babu wani abu na tsarkakewar tsarkakewa na 'da

Abubuwa na sama 'zai, da alama a gare ni, biyan bukatun rubutun. Kuma nayi tunaninyin tunanin cewa na yanzu, akalla, wannan ne domin batun imani da na falsafa. Lokacin da zamu iya fahimta sosai kuma mu bayyana yadda mafi Allah ya fi Allah Mai Tsarki (Ayuba. 15: 4), da kuma yaddaya kasance cewa 'abin daya samaniya ba su da tsabta a gabansa (Ayuba. 15: 4), da kuma yaddaya kasance cewa' abubuwan sama ba su da tsabta a gabansa (Ayuba. 15: 4), da kuma yaddaya kasance a fili fiye dayadda mukeyi a fili fiye dayadda mukeyi a yanzu Urushalima, ya kamata ya zama yana bukatar tsarkake shi.

Jinin Ubangiji Yesu. Gaskiyar da kanta alama ta bayyana a fili a rubutunmu; Amma dalilin hakan ba bayyananne ba. "

Sannan yatambaya: "Shinyana iya bin gaskiyar, cewa dayawa daga cikin tsarkaka aka shigar zuwa sama a firkinna mutuwar Kristi, da kuma cewa ya barata ta wurin bangaskiya, ta wurin alherin da

Tsallake wa Allah, duk da haka sun bukaci aikace-aikacen tsarkakakkenjinin Almasihu

Lokacin da zubar, don ya sa su cikakken tsarkakakke. Duba Bayanan kula akan Ch.9: 15. "(Sharhi akan Ibraniyawa.)

Za mu ci gaba a kan farkon milligan, a cikin jumla ta farko da aka ambata a sama, kuma ba barnes, daidai ne. Amma da fatan za a kula da kalmar karshe "kafin," kuma kamaryadda akayitambaya na Milligan kawai ya lura, dukwanda muke da shi don sake komawa zuwa sake "kammalawa lura."

Abun Lura daga Nassi

1. Alkawari da na duniya na duniya. "Kwafin abubuwan da ke cikin sammai" sun kasance Musa da kayan adonsa da ke fille da kayan aikinsu (vs.1-5, 18-22). Sun kasance

hade da na farko "Alkawari" ko "Alkawari" sanya a Sina'i da akayi wa Isra'ila, wanda yake

"sadaukar da kai" tare dajinin'yan maru da awaki, yafa masa "littafin da kansa da mutane" (vs.18-20).

Kalmar Hellenanci don "sadaukar" Egkekesuainsistai, wani nau'i na Egkainzo, 1. Don sabuntawa (2 Labarbaru 15: 8). 2. Don yin sabo, sake (Sir. 33 (36)). 3. Don fara, tsarkake, kifada (Kubawar Shari'a 20: 5; 1 Sarakuna 8:18, da sauransu.; Ibraniyawa. Milligan ya ba da shawarar "Buga" ma'anar ma'ana a cikin 9:18, inda aka ce "alkawarin farko ba shi da jini." Wannan yarjejeniya da Thery ta "farawa."

(Lura: ya bayyana cewa Thederya kamata ya hada 1 Sama'ila 11:14 A cikin rukuni No.1, "Don sabuntawa," maimakon sabuntawa N.3.)

2. Na biyu ko sabon alkawari da kuma wani saman alfarwar. "Farkon" Alkawari ko Alkawari

Almasihuya kwashe shi, "dominya tabbatar da na biyu" (10: 9), da jininsaya "shiga cikin Wuri Mai Tsarki (9 Koda shekara 9:24], da ta hanyar fansa ta har abada"

(Ibraniyawa 9:12).

"Muna da ... Babban firist, wanda ya zauna a hannun dama na Al'arshi, da kuma alfary na gaskiya, ba mutum ba ne, wandayake ba mutum ko inuwa da abin samaniya.. .

Amma yanzu ya samu hidimar mafi kyau, ta kuma matsakiyarhanya mafi kyawu, wanda akayi ta hanyar kwarai alkawari "(8: 1-6).

"Idan jinin awaki da bijimai [wanda akayi wa bullu a karkashin alkawarin farko-, da tokar karama ta kazantar dawadanda aka kazantar da su, ta yaya ake

Wanne ne ya fi jinin Almasihu, wanda ta hanyar [ko, nasa ne, da ruhun da aka ba shi backsish ga Allah, (9: 1314).

(Lura: Yi hankali game dayadda kuka ke da "sadaukarwa," Don haka, " tsabtacewa da Allah ne; kowannenku yana da alaka da shi; cewa kowannenku yana da alaka da shi; cewa kowannenku yana da alaka. Daidai ne kamaryadda zai mallake shi. Al'ummai wadanda ba su san Allah ba; cewa ba wanda yayi kuskure da kuma shaidarmu, domin Allah ya kira mu ba don kazantar ba, amma a tsarkakewar. "

"A lokacin daya mika hadaya daya don zunubai har abada, [yazauna) ya zauna a hannun dama na Allah. ... Domin ta hanyar hadaya gudaya kammala har abadawadanda aka tsarkake "(10: 12-14)." Da zunubansu da laifofinsu da laifofinsu kuma ba su tuna ba "(aya.17).

SAURARA: Wannan baya nufin cewa lokacin da mutum ya zama Krista, har ma da zunubai zai iyayi a cikin Har ila yau, ana kula da su gaba; Amma maimakon haka yana nufin cewa da zarar wani zunubi an gafarta shi shi ne, sabanin a karkashin Dokar Musa, ba za ta sake tunawa da magana a shekara ba kuma ta sakeyin atare sake shekara, amma an gafarta maka tsawon lokacin zuwa, amma ingancin jinin Yesu Kristi yana ci gaba

A duk tsawon lokacin da za a samu don tsarkake zunubai da Kiristoci bayan sun zama irin wannan.)

3. Fa'idodi masu amfani a karkashin sabon alkawarin gawadanda haryanzu haryanzu suna duniya. A kan tushen babban firist da manyan albarka yana samarwa, kiristoci sun yi nuni da su "Ku kusanci da zunuban alheri [4:16). Don haka, da haka,'yan kungiya, karfin gwiwaya shiga cikin Wuri Mai Tsarki [inda Kristi da kuma "Jinar daya sadaukar da shi, ta hanyar rayuwa, ta hanyar zama, ta fuskarsa, ta hanyar samun babban firist

a kan Haikalin Allah. Bari mu kusanci da gaskiyazuciya cikin cikas bangaskiya "(10: 19-22A).

(Lura: zane "kusa da" cewa mun yi yanzu [ta wurin "babban babban Firimiya, 7:19]

Muna jiran dawowar Kristi, 7:19] Muna jiran dawowar Kristi, 7:19] Munajiran dawowar Kristi, 7:19] Muna jiran dawowar Kristi, 7:19] Muna jiran dawowar Kristi, 7:19] Muna

jiran dawowar Kristi, 7:18] Muna jiran dawowar Kristi, 7:19] Muna jiran dawowar Kristi,  
7:18] Muna jiran dawowar Kristi, 7:19] - Ceto" [Ibraniyawa 7:18] - An sanya

"girmamawa. A kan "mai gaskiya" da "na gaske," domin Yesu ya ce wa wasu: "Kuma  
kun kasance masu gāfara game da ni. Kuma zuciyarsa ta yi wa kaina bauta a kanku.  
Kuma zuciyarsu ta kasance ta bauta wa ni. Dramt awo a gare ni da bakinsu, Ya  
girmama ni da lebe; Amma zuciyarsu ta nesa da ni ".])

Kammala lura

1. "Abubuwa na sama,"

A duniya mazauni da kayan m da kuma ma'aikatan sa "kwafi ne," kuma da alama sun hada da duka cocin a duniya da cocin fansa a sama (duba 12: 22-24). Wuri MafiTsarki Wuri Mai Tsarki, wandaya tsawaita shi da abin da aka fice wurin da aka shigar da Wuri Mai Tsarki, ita ce Ikkliya a duniya. Ana iyaganin wannan dagagaskiyar cewa ana ce Kiristocin su mamaye "saman samaniya cikin Kristi: (Afisawa 1: 6), da kuma cewa"

Kasarmu tana cikin sama "(duba Mulkin Sama" (duba Multi 16: 18-19).

2. Tabbas miligan zai iyayin watsi da kin shawarar da sama ta kasance

An tsarkake da jinin Kristi saboda zunubi da kuma an jefa shi a sakamakon, kamaryadda kowace 2 Bitrus 2: 4 daYahuda 6: Amma, kamaryadda ce Maligan ba a rungume ba a cikin kanangarorin wasika zuwa ga Ibraniyawa 9 Duba 2: 16-17).

3. Milligan bashi da amsar nasa tambayar, kuma za mu yi da kyau kada su kasance

ogmatic tare da tunani da shi. Amma za mu iya tare da riba ta bincika abubuwan da ke cikinta. Tambayarsa ita ce: "Shinyana iya bin gaskiyar, cewa dayawa daga cikin tsarkaka suna shigar da su cikin rayuwa ta mutuwar Kristi, ta wurin alherin da kumaya taimake shi ta hanyar bangaskiyar Kristi

Lokacin da zubar, don ya sa su cikakken tsarkakakke. Duba bayanin kula akan ch. 9:15. "

Babi na 9:15, kamaryadda Milligan ya kawo,ya ce Kristi shine "matsakanci " "

matsakanci shine matsakanci saboda fansa na farko, wanda aka kira shi da alkawarin na har abada.

Amma hakan bai ce sun riga sun karbe ta ba. Da babi na 11: 39-40, bayan da ambaliyar ruwa, da kuma a cikin maganganu, na maza da mata na bangaskiya, da kuma wadannan dukansu da ba su da cikakkiyar abin daya kamata. "

David na Dawuda, manzo Bitrus ya hada shi da aminci,ya ce, "Ya kabarinsaya mutu, ya ce," Ya kabarin nan ya mutu, ya mutu. (Ayukan Manzanni

2:29,34).

Haka kuma, abin da akayi zunubi na Dauda zai kasance gaskiya ga dukkan sauran, sai dai in



Shiga Hades, abin da Matilliganya ce game da "sama" na sama zai iya zama cikin rashin gaskiya kasance da cikakken gaskiyar Ahango da Iliya.

Hades ne wurin ruhohi tsakanin mutuwa da tashin matattu kuma ba a wakilta su ba har sai da tashin matattu, da wane lokaci ("Ru'ya ta Yohanna 20: 119,44,40,4,54). Don haka yana da alama cewa cewa bakin cikin rayuwar ne ya zauna cikin Hades har sai an tashe jikinsu. Amma ba a bar ruhun Kiristi ba, gamaya tashi daga matattu (Ayukan Manzanni 2: 3-11) - Da alama, da alama, da alama, ba zai mutu ba (duba Asu: Duba Ayukan Manzanni 13:34).

Hakanan, dangane da mutuwar da tashin Allah na gidanyana haya a cikin manyan kaburbura da suka bayyana ga mutane mai tsarki kuma suka bayyana ga mutane da yawa "(Matta 27: 51-53).

TAMBAYA: Shin har zuwa rayuwa ne kawai na dan lokaci, ko sun hau zuwa sama tare da Kristi? Cewa ba za mu iya amsa da tabbas ba. Amma akwai yuwuwar cewa karshen yayi daidai. Afisawa 4: 8 magana ce ga Zabura ta 68:18, wanda akayi wa Almasihuya ce, "A lokacin daya hau kan fursuna, ya ba mutane." Wannan ya kasance bisa ga al'adar kwastomomin manyan sojoji bayan manyan yake-yake-yake-yake-yake-yake-yake a kan gadoji da kuma tabbatattun kyautuka a cikin yaki. Kyauta ga maza a cikin dawowar Kristi zuwa sama sune bayin Allah na ruhaniya a farkon coci, a tsakiya a Ishu 4: 11-12.

Dalilin wanda akayi magana daga Zabura 68:18 baya kunshi wani abu da "kyautai ga mutane"; Amma ambato da kanta tayi. Ya sanya "taro mai kambun," kamaryadda aka sanya a cikin gefengefen Sarki James. Idan wannan ya dagera'ayi ne gawadanda aka yi wa wadanda aka ambaci Yesu (wanda zai iya zama kamaninsu har zuwa ga Kristi a matsayin tabbatar da shi a matsayin hujja ga Ibraniyawa.

[Note: For an additional analysis of when the spirits of the righteous depart for Hades refer to Where Will Your Spirit Go When You Die?, Joe McKinney, [www.thebiblewayonline.com](http://www.thebiblewayonline.com). -Rd]

4K-a yi la'akari da wannan, to, tunda Kristi ya tashi daga matattu a cikin jikin daya mutu ko da yake canzawa zuwa ga laifofinmu na duka "(Ishaya 15: 53: 6), ba zai iya (c) ba (c).

Shiga ciki zuwa sama (da kuma wasu idan akwai wasu tare da shi) tare da shi) suna tare da tsarkakewa kafin kuma har da Almasihu wanda aka ba shijininsa ga tsarkakewa da kafara, wanda akewakilta a matsayin daya yi?

(A irin wannan taron, sararin sama ba lallai ba ne a yi la'akari da shi ba "kafin" wannan, kamaryaddayake

Barnes, da aka ambata a sama - sai dai in dai in sami watakila gurbata ta karbarAnuhu da Iliya - amma yanzu zai kasance kamar "da jinin Kristi.)

5. A karshe, ko dayake ba za mu iya amsa ko dai tambayoyin milligan ko kuma abubuwan da namu ba da Shin du<sup>ta, ba, ci</sup> da hmauka za a iyayin amfani da sosai da mummunar la'akari da zuciya (a)

mummunan sakamako na zunubi da azaba mai karfi, da kuma azabtar da shi dayawa, da kuma azabtar da allahntaka da Allah ya zama "a Rahu, ta wurin bangaskiya, a cikin jininsakawai, daya zama majibinta ga wanda yayi imani da shi. Wannan shi ne

babban dalilin da muke da shi, kamaryadda Bulus ya ce, "Yaya ba a san shi ba, da al'amuransa da suka gabata suna tafiya!" (Romawa 11:33).

#### Balaguro na Amd Exhager Babi na 10: 19-25

##### 1. Gabatarwa.

Wannan sashe mai arziki ne, tare da gargadin sa bisa hujjoji masu mahimmanci

Tuni ya kafa (4:14 - 10:18) Ko kuma a kan abubuwan da suka samo asali daga ciki. Gaskiya suna da alaka da ~~M~~ne<sup>n</sup>dea (vs.19-21), kalmar da kalmar ta gabatar "da ita." Kuma kowane dayan masu aikawa na farawa da kalmar "Bari mu" (vs.22, 23, 24).

##### II. Gaskiya: "Samun" (vs.19-21).

1D.on haka, saboda haka,'yan kungiya, karfin gwiwaya shiga cikin wurin dajinin Yesu "(vs.19). "Wuri Mai Tsarki" Ga "sama da kansa," wanda Kristi ya sami nasa fansa a gare mu (9: 24-25; Cf. vs 11-12).

Idan muka "shiga cikin Wuri Mai Tsarki ta wurin jinin Yesu," mun shiga "ta hanyar da ya sadaukar da mu, jikinsa daya sadaukar da mu, jikinsa, ta hanyar da za a ce,

mutuntakarsa. Abin daya faru ne kawai sabodaya daukiyanayin mutum wanda zai iya samun mutuwa kumayana da jini a zubar domin mu (duba 2: 14-17). Kuma idanya

koma sama, ya kasance tare da dan adam dan adam (ya canza kamaryadda namu zai kasance, duba 1 Korantiyawa 15: 50-21). Ta haka ne ya zama marubucin (Archegos,

shugaban ko shugaba, ko kuma cetonmu (Ibraniyawa 2:10). Haka kuma, lokacin daya zo karo na biyu, zai kasance "zuwa" zuwa ceto "(7:25)" Su ne masu adalci. (9:28). Zai zo ya karbe mu zuwa ga kansa. Wannan indayake, can muke iya zama (Yahaya 14: 3).

Sa'annan kuma za mu shiga cikin Wuri Mai Tsarki "inda shi ne saboda fansa" da jinin Yesu. "

Yanzu, duk da haka, muna yin hakan kawai a ruhaniya, cikin sha'awarku da son mu. Amma

wannan muhimmin mahimmanci ne idan za mu shiga zahiri a cikin lokaci. Kuma yana iya isa tare da "karfin hali," domin an fanshe mu "da jinin Yesu" kuma suna da babban dalilinjira ta zahiri

lokacin da Kristi ya sake zuwa. Kuma wannan "karfin hali" wani muhimmin jigo ne a cikin wasika ta wurin (3: 6; 4:16; 10:19, 35). Ba ruwan dare ko wawa, amma karfin zuciya,



"Fata" hakika kalma ce mai mahimmanci a cikin Ibraniyawa, tana cikin 3: 6; 6: 11,18; 7:19. Yana da  
Hadin fata da so, da "bangaskiya" ita ce "tabbacin abubuwan da ba a gani ba" (11: 1).

Dalilin daya ba shi da rike da begenmu shi ne cewa "Shi mai aminci ne yayi alkawarin." Kuma a cikin wannan hadin, matanin 6: 13-20 bukatar a bita.

¶K.uma bari muyi tunanin" (vs.24-25) - Ka yi la'akari da juna don tsokani soyayya da ayyukan kirki "(VS.24).

‡.Ba ya hana nasu dokinmu tare, kamaryadda al'adar wasu ita ce" (vs.25a) - ko, "ba sa nesa da tarurrukanmu, kamaryadda wasu suke"(Neb). A. E. Harvey Kalame a kan wannan kamar haka: "Ákwáí wáta alama ga wannán fiye dayadda ake karkatár da irin wannan lokaci a cikin lokutan masifa a cikin lokutan masifa a cikin lokutan masifa a cikin Times PP.70, PP.706-07.) Thy Haka nan, a cikin ma'anar Girkanci, Egkataleipo, yana iya nufin "barin mata kai, (Colloq. Barci a cikin Lurch)."

Farawa a wannan ayar ba rashin la'akari da 'yan'uwa ba idan muka daina shiga tare da su a cikin majalisun Kirista, da kuma kara da su da wannan aya (26), yana kan da mukebantawa da shi ba ".

b. "Amma gargadi juna" (vs.25b). "Juna," yayin da aka nuna, ba a cikin helenanci ba rubutu. Kalmar "amma" tana gabatar da bambanci: "Ba ya hana namu namu tare ... amma gargadi." Saboda haka dalili daya, ga mai gabatar da adiresinmu shine Christifionalawa, da goyon baya ga juna - "ingantawa, da gargadi, da ta'aziyya" (duba

1 Korinthiyawa 14: 3).

‡.Kuma mafi yawa, kamaryadda kuka ga ranar zane mai zuwa" (aya 227C). Wannan yana nuna kusancin wani gwaji mafi tsanani, lokacin da zumunci da kuma gargadin majalissar da kuma kiyaye su - kuma ambaton su a matsayin "ranar."

Wasu sun yi tunanin wannan a matsayin "Ranar Allah" ta Yohanna 1:10, ta fahimci taron bikin na yau da kullun. Amma mahallin, "Ba yawadatar" taron jama'a "amma ya nuna cewa," Da alamayana nuna ra'ayoyi don yingargadinjuna a cikin ranar da za a yi gargadi ta kusa.

Wasu kuma sunyi la'akari da "ranar ta gabatowa" ta zama zuwan Kristi na biyu. Amma, yayin da za mu kasance cikin shiri don hakan a kowane lokaci kuma koyaushe, ana saninmu sosai cewa ba mu san lokacin dayake a duniya ba (Matta 24: 4-1-4; Markus

13: 31-37; Luka 21: 33-36; 1 Tassalunikawa 4:13 -5: 3; da sauransu). Duk da haka, a cikin misalin Ubangijinmu na Talents, akwai sha'awar yiwuwar dawowarsa ba kasancewa don "dogon lokaci" (Matta 25: 14-30 da v.19 musamman). Ba "a hannu" lokacin da 2 Tassalonikiya ba za a rubuta su ba, kuma ba zai zama ba kafin a baya ga wani lokacin da ke da ba na mutuwa ba a gaba (2: 1-12). Kuma lokacin da Manzo Bitrus ya rubuta nasa



Abu na biyu na wasika zuwa ga Kiristoci, Mocker har ma suna tambaya ko zai taba faruwa, tun daya riga yayi alkawarinsa (2 Bitrus 3: 1-13). Tukuna. Lokacin daya rubuta wasika ta farko, lokaci yayi da farko don fara da Haikalin Allah, kuma idanya fara ceton mu, a ina da adalci da zunubiya bayyana? " An fadi wannan a cikin mahallin "fitina ta Fata" da Kiristoci (1 Bitrus 4: 12-19). Kuma akwai dalilin yin imani da cewa "hukuncin" Anan aka ambataya faru game da wahala da bala'i sun annabta ta wurin Kiristi ya annabta a cikin Linjila.

If so, then it is likely that "the day approaching" referred to in Hebrews 10:25 was the day of Jerusalem's destruction, which was to take place within the lifetime of the generation contemporary with Christ (Matthew 24:1-34; Mark 13:1-30; Luke 21:5-32), and occurred in A.D. 70, within a comparatively short time after the epistle to the Hebrews was likely

written, when the signs of its approach would zama karuwa. An kawo shi ne saboda kara karar rikici da rikici tsakanin shugabannin yahudawa a Palestine da shugabanninsu. Kuma kamaryadda irin wadannan hargitsi a duk inda ya kasance a cikin Mulkin Roman ya zama mafi cuta - kuma haka da suke a wannan lokacin da ake tunanin kasancewa gab da

kasancewa kungiya-kungiya da Kiristocin Littafi Mai-Tsarki.

Ubangiji ya annabta cewa za a yi fama da ciyawa a lokacin yaki dayaki dayaki dayaki. Eusebius a cikin tarihi, a cikin tarihi, ccikal, a kan cocin da Allah yayi imani da shi a gaban Yakin dayake hakki a gaban Yakin. Dõmin zunubansu da ManzanninSa, da manzanninSa, a karshe, suna halakar da wadannan m ofminangijin kasa gaba daya. (Littafin III, babi v

24:22).

IV. Igiyoyi (1 Bitrus 3:21).

1 Bitrus 3:21 yana da mahimmancin hadi tare da Ayyukan Manzanni 22:16 "suna kira da sunan Ubangiji," kuma tare da "kauna ta zunubi" da "lamiri mai kyau." A cikin yaren nassi, "lamiri mai kyau" (Ayukan Manzanni 23: 1) "lamari ne da laifin Allah da mutane. (24:16). Av yana da 1 Bitrus 3:21 yana cewa baftisma ne mai kyau ga Allah, "wanda da alama zai nuna cewa" gama ga abin da zai faru shine "don [ko, ga gafarar zunuban zunubi." Kuma Asv a cikin matanin 1 Bitrus 3:21 Shinyin baftisma kamaryadda "tambayar lamiri mai kyau ga Allah," wanda ba kamaryana daukar hankali sosai ba kwata-kwata. Amma a cikin gefe, ya ce, "ko, bincike ko, roko." "Bincike" bashi da alama yana da hankali a cikin wannan mahallin, amma "daukaka" da lamiri ne mai kyau, a bayyaneyake a bayyaneyake.

ko daidai da RSV da Nasb suna da shi "kira ga Allah don lamiri mai tsabta." Wasu kuma suna sanya shi daidai, kamaryadda suke bi:

Kadai: "Ciki don lamiri mai kyau tare da Allah." Williams:  
"Cutar da ta zama lamirin bayyanannu a gaban Allah."

Rotherham: "Neman Allah don lamiri mai kyau."

Moffatt: "Addu'ar don lamiri mai tsabta a gaban Allah."  
Montgomery: "Addu'ar don kyakkyawan lamiri ga Allah."

SAURARA: Wannan ya dace da sunan Kristi domin gafarar zunuban "- wannan shine, don samun lamiri mai kyau ga Allah, kuma a matsayin" sha'awar "don irin wannan."

Kalmar da akayi amfani da ita a cikin 1 Bitrus 3:21 shin eperote ne. They's  
Greek-Ingilishi Lexicon na Sabon Alkawari, ya ce yana nufin: 1. Tambayoyi. 2. Bukatar. 3. Kamar yadda sharuɗɗan bincike da neman sau dayawa sun hada da ra'ayin sha'awar, kalmar ta zama alamarta ta neman himma, I, sha'awarta ce, muradin sha'awa. Idan wannan amfani da kalmar an yarda, yana bada tabbacin cewa mafi sauki kuma mafi yawan cocruous yanzu ya nemi kazantar da Allah. "

Arndt da Gingrich, a cikin harshen Turanci na Turanci na Sabon Alkawari da sauran littattafan Krista na farko, sun ce: 1. Tambaya. 2. Neman, daukaka kara (Epertotao 2, don tambayar wani don wani abu) - roko ga Allah don lamiri mai bayyanawa 1. 3:21.

Lura: cewa fahimtar kalmar Eperote a cikin 1 Bitrus 3:21 Yarjejeniyar Kyakkyawan Tare da Ayyukan Manzanni 22:16, "Tashi, kayibaftisma, kuma ka wanke zunubanku, suna kiran sunan Ubangiji." Wato, a cikin baftisma don kwarar da zunubai, mutum yana bayyana sha'awar zuciyarsa don lamiri mai kyau Ga Allah - a gaskiya, dole ne ya sami ceto. Littafi Mai Tsarki bakon abu ne sabili da haka

**Addu'a don gafarar zunubai. Kira kan sunan Ubangiji ya kunshi addu'a. Yana kira ga Ubangiji.**

"Domin babu bambanci tsakanin Yahudu da Helenanci: gama Ubangiji daya ne Ubangijin Ubangiji Ubangijinduka, yana

Gda wa data  
a wa danda ke kira shi, gama ga wanda ya kira da sunan Ubangiji zai sami ceto "

Romawa 10: 12-13). "Kuma suka jajjefe Istafanus da kirowa da Ubangiji, kuma suna cewa, ya Ubangiji Yesu, karbi Ruhu" (Ayukan Manzani 7:59).

Don samun ceto, to, bisa ga Sharuɗɗan Alkawari, dole ne mutum ya kira zuwa sunan

Ubangiji, kumaya sa tare da tare da baptismismar sa, donya zama addu'a don yin zunubi.

Mun gama tare da masu zuwa dagayanayin ilimin tauhidi na Sabon Alkawari

(1964): "Saboda haka muna iya fassara 1 Bit.3: 21: 21:" Ba sa kwar da kazantawaje, amma addu'a ga Allah don kyakkyawan lamiri. "

Hakanan: "Ganin na V.21 Ya kamata muyi tsammanin Alla [amma] da tsarkakewa a cikin ruhaniya hankali. Ta haka ne bukatun na kwarai a matsayin addu'a don gafarar

Zunubai zunubai ... Satar zunubai na da alaƙa dayin baftisma daga baftisma (MK.1: 4 da par .; Ayyuka 2:38). "(Vol. Ii, shafi 688.) [karin tattaunawa akan wannan batun za a iya a cikin Kristi, www, da slbiballaywayonline.com -rd]

Abel's "mafi kyawun" hadaya  
Fasali na 11: 4

Rubuta: "Ta wurin bangaskiya, Habila, Habilaya rantsar da Allah ya fi hadayar da Kayinu, ta wurin dayake da Shaida mai shaida a gare shi ya kasance adali, Allah yana shaida ce, kuma a cikinsa matacce "(Littafi Mai Tsarki).

1. Na lura.

Darasi na asali shine cewa Habilayayi wa bangaskiya kuma aka yarda da adalci, yana nuna cewa Kayinu bai bayar da bangaskiya sabili da haka ba karɓa. Amma muna buƙatar muƙoyonyadda muka fi dacewa muna iya mahimmancin maganganu (1) "mika ta wurin bangaskiya" da (2) "m

hadaya." A wasu mutane dangane da karshenya fi na karshe, sabili da haka mafi ci gaba.

Tunani a cikin Ibraniyawa shine zuwa masu zuwa daga Farawa 4: 2b-5: "Habla shi ne mai hadakin hadaya. Kuma Ubangiji ya kawo hadaya ta konawa da hadaya ta konawa, amma ga Kayinu da hadayarsa ba girmamawa. Kuma Kayinu ya fusata, da kuma

fuskarsa ta fadi. " Dole ne a lura cewa fa'idar da ambaton gaskiya kai tsaye ne game da bangaskiya amma ya bayyana banbancin manufofi (bangaskiya) amma ba ta ambaci bambancin ba.

1. "Bangaskiya ce ta bangaskiya." Duk da haka, yayin da ba a ambaci bangaskiya kai tsaye a cikin

labarin labarin game da shi ba, Kayinu da Habila ne "kamaryadda Habilaya mika wa Ubangijihadaya. Kalmar Ibrananci da aka fassara "hadaya" Minchah, wanda a cikin LXX shine ya ba da haka, ko

"hadaya" cikin Turanci, kamaryaddaya faru a cikin Turanci, kamaryaddaya faru a cikin Ibrananci

Rubutun da aka ambata a sama - kalmomin da ke nufin a littafi zuwa mika wa Allah ko kuma wani Allah.

Amma akwai nau'ikan bangaskiya - (a) bangaskiyar "a cikin kasancewar Allah, amma" ban da

"Bayarwa," ban da "" Barren "; da (b) "Bangaskiyar" ita ce, bayyananne kanta ta hanyar "ayyuka" (Yaƙub 2: 17-26). Dukansu Yaƙubu 11 Ibraniyawa 11 Sunā bayyana a cikin maganarsa (tan thysā), lalle ne (1). Ma'ahadi kuma waɗannan misalai na Tsohon Alkawari.

A ruwayen marki (Littafin Numbersid. Allah yayi magana da Musa, ya ce, "Ka tara sanda, ka tara taron jama'arka. Za ku ba da ruwa da shanun da abin sha."



Kamar yadda akayi fushi da mutane kamaryadda Musa yayi magana, ba ga Dutse ba, sai ku fito da ku a cikin wannan dutsen? Kuma Musa "ya buge dutsen da sandalinsa sau biyu," wanda ba a umurce shi ba. " Amma wannan ba karshen labarin bane.

Jehobahya ce wa Musa da Haruna ,: "saboda ba ku yi imani da ni ba Ni a gaban jama'arIsra'ila, don haka ba za ku kawo wannan ba

Majalisar ta shiga kasar da na ba su. "Saboda haka, dukansu biyu sun mutu kafin a shiga kasar.

Shin wannan saboda Musa da Haruna ne a waccan lokacin da suka yi imani da kowane kasa da kasancewar Allah? Ba da shakka a'a. Amma ba daidai ba ne ku yi biyayya ga Allah ko dai, kuma, suka dauki daraja

A kansu ga mu'ujizan Allah zai yi maimakon ba shi daukaka da kuma "tsarkake" shi "a idanun mutane."

2. "Madalla da hadaya. Babu shakka, a cikin hanyoyi daya, da Kayinu, ko dayakeyin imani da kasancewar Allah, ko dayakeyin imani da kasancewar Allah, ba su yi imani da kyau dayin biyayya ga Allah cikakke ba kamaryadda Habila. Domin, "Ta wurin bangaskiyar Habila ta ba da babbar hadayar da Kayinu," A cewar

King James Version, da Bango na Amurka, da sauransu. Rurutun Helenanci, yana da Felisona ne kawai

Sisian, "inyan karin sadaukarwa." Amma fiye da wane girmamawa? Game da inganci, kamaryadda cikin KJV da ASV? Amma ga adadi, ganin "kyaututtukansa" (jam'i) an ambaci? Ko, game da nau'ikan (wanda kuma

sawa), kamaryadda wasu sukayitunani, wanda

Kalmar "kyautai" za a kuma ba da ranta da kanta?

Rikodin Farawa, duk da haka, baya ambaci musamman fiye da daya irin hadaya ta

hanyar ko dai. Don haka, idan, kamaryadda wasu tunani, shine ya nuna cewa Habila ya kawo hadaya a cikin hadayar Musa, sabili da haka bai zama batun hadaya ta dabba ba, yayin da rashinyin hadaya ta dabba) da kuma hadayar dabbobi ta Kayinu ba ta

zama bambance-bambance ba. Kuma a cikin irin wannan taron, ba zai zama sabanin yadda Markus 10: 46-52 rahoton da Warkar da mutum makafi mutum daya kadaiyake da alamar masu karatu ba. Amma wannan, yayin da yuwuwar, ko kuma ko da

madaukakiya, ba a kirkira gaskiya da aka kafa ba tare da ambaton Farawa da kuma bayanan Ibraniyawa.

Kuma mafi yawan fassarorin, watsi da hakan a matsayin zabin, son yadda KJV da ASV, an kawo sunayensu, tare da NKJV yana fassara hanya daya. Kuma akwai wasu 'yanyanzu a cikin Nassosi na Sabon Alkawari inda ba a amfani da shi ba, kodayake ana amfani da shi sosai tare da ma'ana ko lambobi. Wadannan bambance-bambance ne daga kalmar "mafi kyausosai," duk da haka duk suna da alama dole su yi da inganci: "Mafi kyau da kuma yarda); "Hadaya mafi kyau" (Toknow, Nasb, JB, Sev, da Sev, waƙanda suke zaune, "Hadaya mai arziki" (MOFFitt); "Hadaya mafi girma" (Bedkley); "Hadawa mafi girma" (Neb).

"Hadayar mafi kyau" ana ganinta ta fifita cikin bambancin daga "mafi kyawun sadaukarwa." Amma kalmar Helenanci na rubutunmu ba wacce ake amfani dashi a wasu sassa na Ibraniyawa da fassara "mafi kyau" (1: 4; 7:34; 11:35) - Wato Kerisson. Kuma Alfred Marshall, a cikin harshen Helen-Turanci-Ingilishi (kusan ma'auni a zamaninmu) yana da masu zuwa cikin Ingilishi a karkashin kalmar Helenanci a karkashin kalmar Helenanci don "more": "mafi girma (mafigirma)." A takaice dai, tare da shi akwai wasu tattarawa game da "mafi kyau" kasancewa ma'anar rubutun.

Rheims da Fassarar Rabar Fassarar, "a iyayin sadaukarwa mai cika," ana iya fassara su ko dai ya cancanci ko adadi mai yawa (kamar dai lambobi ko nau'i). Ma'ana na walouth,

Williams, da RSV, "Abune mai yarda," yayin dayakebayyanagaskiyar, baya nuna dalilin daya sa ya fi karba.

A gefe guda, a gefe guda, ya sanya shi: "Imani ya sa hadayarAbel ta miƙa hadayarAbai a gaban Allah fiye da Kayinu." Wannan ma, a bayyaneyake, saboda bangaskiyar, wanda ya zo daga wurin sauraron Kalmar Allah, amma baya cikin biyayya da maganar Allah, amma baya cikin biyayya da maganar Allah, amma baya zama a Kayinu, amma baya zama a Kayinu, amma baya zama a Kayinu, bai kuwa ba shi hadaya ba. Duk da haka idan abin da akayiniyyar bayar da shawara don ba da shawara da amincinsaya yi daidai da dalilan da suka riga sun yi. The ra'ayin, yana yin imani da wani abu daidai yana sa shi da adalci kuma yarda ga Allah - yana da cikakken bincike.

## II. Ambato daga wasu.

1. A. T. Robertson, kalmomin Kalma a Sabon Alkawari: "a zahiri, 'karin hadaya'

(misalai na polus, dayawa). . . . Daidai me yasa hadayarAbel ta kasance mafi kyaufiye da na Kayinu baya

Daga bangaskiyar sa ba a nuna. "(wannan alama ce bayyananniyadaga abin da muka lura da shi a sama.)

Sharhin sharhi: "An saba samun dalili a cikin yanayin hadayar Habila kamaryaddaya nuna cewa, ta hanyar umarnin daya biyo baya ya nuna; amma ba a gani a cikin labari da kansaya dauka, ko kuma dangane da shi a cikin nassiya yarda da rikodin da kansa. I.e. Zuwa had hadawarsa. " (Munaajiye shi har zuwa baya, cikin "yanke."

A.dam Clarke, sharhin: "Hardta hadaya. Kamar yaddaya yarda da bagaden, da kuma hadaya ta zama manomi, da ta kawo wa Bagaden. 'Ya'yan itācen marmari na kasa, wandayayarda da kasancewa da

Codeke Allah. Habila, kasancewa makiyayi ne ko kuwa wani makiyayi, kawo, ba wai kawai hadaya ta Eurim na gaskiya ba, da kuma na amfanin 'ya'yansa na zunubi, da kuma na amfanin'ya'yansa na zunubi, da kuma na amfanin 'ya'yansa na zunubi, da kuma daga amfanin'ya'yansa na zunubi, da kuma na amfanin 'ya'yansa na zunubi, da kuma daga amfanin'ya'yansa na zunubi, da kuma daga amfanin 'ya'yansa na zunubi, da kuma daga amfanin'ya'yansa na zunubi, da kuma na amfanin 'ya'yansa da kuma kasancewarsa da kuma ilimi.

Kayinu, ba abin da yake tsoron kawar da zunubin, ko tsarkin Allah, ko hadaya ta konawa dayanka, da ta ba da gaskiya. Sauran, kamaryadda yake Magana game da shi wanda shine Ragon da akayankadaga kafuwar duniya, da Allah zai iya samu, kuma yayi shaidar amincewarsa musamman. Ko da yake kisan kare, ko

hadaya ta Eucharist, ta mika hadaya ta tabbata sosai a madadinta, duk da haka ba a mika wannan hadaya ta zunubi ba, domin ba a mika hadaya ta zunubi. Sauran tarihin sanannu ne .: (don kari

Cikakken da fadada jiyya da Clarke, duba maganganunsa akan Farawa 4: 3-5.)

Ma. mes Macgnight, "'yayi wa Allah biyayya (ehadiian Sansani) yayi ba da gudummawa, wandaya ce," A cikin wannan fassarar ne kawai ta mika hadaya. " Ba a mika hadaya ta dace ba. Amma Habila, ya kuma dauke ta mikakkarfan garkensa, don haka ya mika mabaryarsa, don haka ya mika duka nagartar nagarta. Ka kebe zunubi. Duk da cewa, da ma'anar zunubi, tunanin dayayiwajabta ba da wani abu sai nama, ko kuma mafi kyawun'ya'yan itācen marmari. " \* Ya kamata ya kasance aya guda, a cikin Ibraniyawa 11, wannan shine, v.4.

### III. Kammalawa.

1. Gaba da abin da akayi na tafsirin kamaryadda aka bayar a sama, cewa hadayar Habila da aka karɓa, ba kuwa a bisa labarin sadakarsu ba, baya murabba'awa dayawan hadayarsa, baya murabba'awa da irin hadayar sa, baya murabba'awa da irin hadayarsa, baya murabba'awa da irin hadayarsa, baya murabba'awa da irin hadayarsa, baya murabba'awa dayawan hadayarsa, baya murabba'awa. Irin hadaya daya yi shi ne sakamakon bangaskiyar sa ne, wandaya sa shi sabili da hakaya karɓi hadayarsa. Almar sharhin shine idan Kayinu ya kasance irin bangaskiyar da Habila ta kasance, kamaryadda Habila ta kasance, kamaryadda Habilaya fi. Amma lalle ne wannan ba gaskiya bane - idanya sami kyakkyawar bangaskiyarjuna, ba zai tsallake da irin hadaya ba wandaya bambanta Abel daga nasa.

Da alama ne dominya ba da izinin marubucin sashin Farawa na sharhin da aka

ambata a sama don gyara marubucin Ibraniyawa sashi akan wannan batun. Farkon magana da magana, "(Farawa 4: 4), da baiwar hadayar ta ce '(tana da mutum). Amma haryanzu' hadayar da ta gabata, kuma ta cika da kalmomin Habilaya fi kyaufiye da na Kayinu na Kayinu, 'Wanda zai iyajin shakka jin shakka cewa wannan shine ra'ayin marubucin na wasifika,' Hadarin. 1867). Hadarin. Eddin.

Kayinu; Tana da kari a ciki; Yana da bangaskiya, wanda yake son dayan. Ya kasance kuma [Ana girmamawa) An ba da akayi cikin biyayya ga magungunan Allah. Hadarin sadaukarwa na duniya maimakon nuna alamar Allah fiye da kirkirar mutum kamar yaddaya dace. Da a ceutar Allah ta kasance asalin halittar ta dan adam, kusan tabbata cewa mafi girman bambance-bambance zai mamaye siffansa. Bayan haka, gaskiyar cewa ba a baryanayin ba ga ingancin dan adam a karkashin doka ba, kuma ana yi wa ra'ayi a karkashinyadda aka nada shi daga farkon. "

M na Ibraniyawa Mawallafin Alkalabi na Porfit don Ka'idar Shafin da aka gabatar a cikin sa, ya nuna masa kamaryaddaya nuna cewa, ta hanyar umarnin Allah. Wannan ra'ayin daya nuna niyyar da ta gabata An nuna shi da bayanin abin da hadaya ta konawa ta biyo baya [watakila ana nuna shi a cikin koyarwar da kanta, amma ba a bayyaneyakeba; amma ya kara da shi a cikin nassi da aka dauka a gaban Amurka "(girmamawa da aka kara).

Tare da wannan sanarwa ta mta. Kamar yadda Allah ya bayyana game da falsafar Allah a baya da hadayardabbobi, ba mu sani ba. Amma da alama cewa tsofaffin sun fi ba da labari daga Tsohon Alkawari da ke sanantawa. Misali, Yesu ya sanar da Yahudawa, yana cewa, "Ubanku Ibrahim yayi farin ciki da ganin zamanin, yayi murna" (Yahaya 8:56) - wani abu ne bayyananne baya da Ru'ya ta Yohanna.

2M.acd dare, a cikin manzanninsa Epistal, ya bayyana cewa masu sukar "gaya mana cewa mawuyacin digiri, yana nuna karin a cikin lambobi maimakon fiye da kima." Idan yayidaidai, domin wannan shine mafi kyawun amfani. Amma akwai wasu 'yan nuni a bayyane, kamar a cikin Matta 12: 41,42; Luka

11: 31,32 (Nassi a layi daya); Kuma Ayukan Manzanni 15:28, inda "mafi girma" za a iya inganta "a cikin fassarar. A cikin layi na layi daya, Yesu ya fi "(girma) fiye da Sulaiman ko Yunana. Kuma dayan yana magana da "munanan ayyukafiye dawadannan abubuwan da suka wajaba." Koyaya, har ma a karshen, menene zai sa nauyi "karin" zai zama abubuwa mafi yawa. Amma a cikin Matta 6:25 da na layi daya a cikin Luka 12:23, fadowar Yesu ya ce, "Ba rayuwa ce ba fiye da abinci, jiki fiye da tufafin?" Magana sake ba don "mafi" dayawa ba, amma mai hikima.

3. Don haka, da alama ba duk batun gardama ta Clarke da Macknight za a iya tabbatar da su a karshe, amma cewa ba za a iya musanya wanda aka samu a karshe ba, kuma, komai abu da akayi la'akari **Ƙasfi** in' yiwuwar yana da kyau a cikin yaren su. Ko kuma don haka ga wannan marubucin ne, a kan wadannan abubuwan da ke gaba:

(a) A cikin Ibraniyawarubutu, Habilaya miƙa "a sarari hadaya" fiye da Kayinu. A cikin Babu wani mahallin da ke nuna in ba haka ba, kalmar don "more" da alama tana nufin ƙarin a cikin lamba maimakon kima da ƙidaya, da kuma rubutun da kantaya ambaci Habila ".

(b) Asusun Farawa kamaryadda ake ba da kansa ga irin wannan fassarar. Kayinu ya kawo nau'i daya Hadaya, wato, 'ya'yan itacen kasa, amma Habilaya kuma haifi zuriyar tumakin da

Daga cikin kitsen sa. "Wannan shi ne, ba wai kawai bai kawo irin wannan kyautar daya kawo ba, amma dayan kumayana dayawa," dayawa, kamaryaddaIbraniyawa rubutu.

(c) "Faji" da "kitse" (mai na kitsen dabbobi sun zama halaye na wasu

Hadiyo da ake bukata a karkashin dokar Musa 25 ko fiye da karni dagabaya, sabili da haka ba su samo asali da dokokin Sinitic ba. Hakayake ga hadayun kayan lambu ma. A karkashin Dokar Musa, sadaukarwar dabbobi ana amfani da hadayun kayan gargajiya, duk da cewa za a iya maye gurbinhadayun dabbobi (Littafin Firida 5: 11-13). Don haka, da bautar Kayinu da Habila (da kuma kowane irin misalai na Adam a gabansu) sun kasance misalai na wadannan karni na musamman a cikin dokokin Musa a Matt. Sina'i.

(An ba da tabbaci ga duk abin da zai iya zama darajan batun la'akari, amma ba tare da kokarin kokarin tilasta musu karshe ba. Kuma kowane bayani ko jayayya a akasin haka.)

# Ilimin Ilkawa ta Baibul

Randolph Dunn, Shugaba - Roberto Santiago, Dean [stebilbildonline.com](http://stebilbildonline.com)



<p>Hanya 1 - saqon Allah</p> <p>Ta yaya komaiya samu anan?</p> <p>Mutumin da Allah yayi Almasihu - labarin asirin Allah game da Allah</p> <p>Daga rayuwa ga mutuwa - Man mutum</p> <p>Saukar da Sakon Sauke na Linjila</p>	<p>Karami 4 - Girma cikin Kristi</p> <p>Yesu na Nazareth Life na Almasihu Rayuwa cikin Kristi Almasihu</p> <p>game da jin zafi</p> <p>Jiki, rai, ruhu - a ina suke zuwa idan kun mutu?</p> <p>Aure da Saki Halittar Allah na</p> <p>Asabar kafin Farawa Halittar Ibraniyawa</p>
<p>Hanya 2 - biyayya ga Kristi</p> <p>Lokaci kafin Almasihu</p> <p>lokaci Kristi a duniya</p> <p>lokaci bayan lokacin da Kristi karshen zamani a duniya lokaci don yanke shawara</p> <p>Daga mutuwa ta hanyargiciye zuwa rai Labari game da gafara da baptisamar cikin Almasihu</p>	<p>Hanya 5 - balaga cikin Kristi</p> <p>Darasi dagagicciye mai tsoratarwar Allah na</p> <p>Greensting Abundaya taba tambayar rayuwar da ta gabata a cikin</p> <p>Almasihu na gaske mutane ne masu ban mamaki kalmomin rayuwa</p>
<p>Hanya 3-kai sabuwar rayuwa cikin Kristi</p> <p>Mulki ba tare da hannaye ba</p> <p>Ka'idojin farko na Almasihu na Almasihu na mutane na ruhaniya suna rayuwa da tatsuniyoyi daga wasikun bakin ciki suna bauta wa Allah a cikin ruhu da gaskiya</p>	<p>Hanya 6 - zama littafi mai tsarki na Littafi Mai-Tsarki</p> <p>Inuwa, iri, da annabce-annabce</p> <p>Ruhu mai tsarki</p> <p>Daniel</p> <p>Ru'ya ta Yohanna Kiristi yayi shiru na Nassosi</p> <p>Koyarwa &amp; ayyuka dagaAd 100 zuwa AD 1500</p> <p>Gyara ko maidowa</p> <p>Komawa da fassara Littafi Mai Tsarki</p> <p>Aikin Ikilisiya na yau - Nassi ko al'ada?</p>

Sassalar Yesu - ginshiki

Nazari don Malaman Littafi Mai Tsarki

Bayyana Baibul

Nau'in nau'ikan Littafi Mai Tsarki da kuma misalai

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