



NONA KACIVI E DUA ME PAROFITA

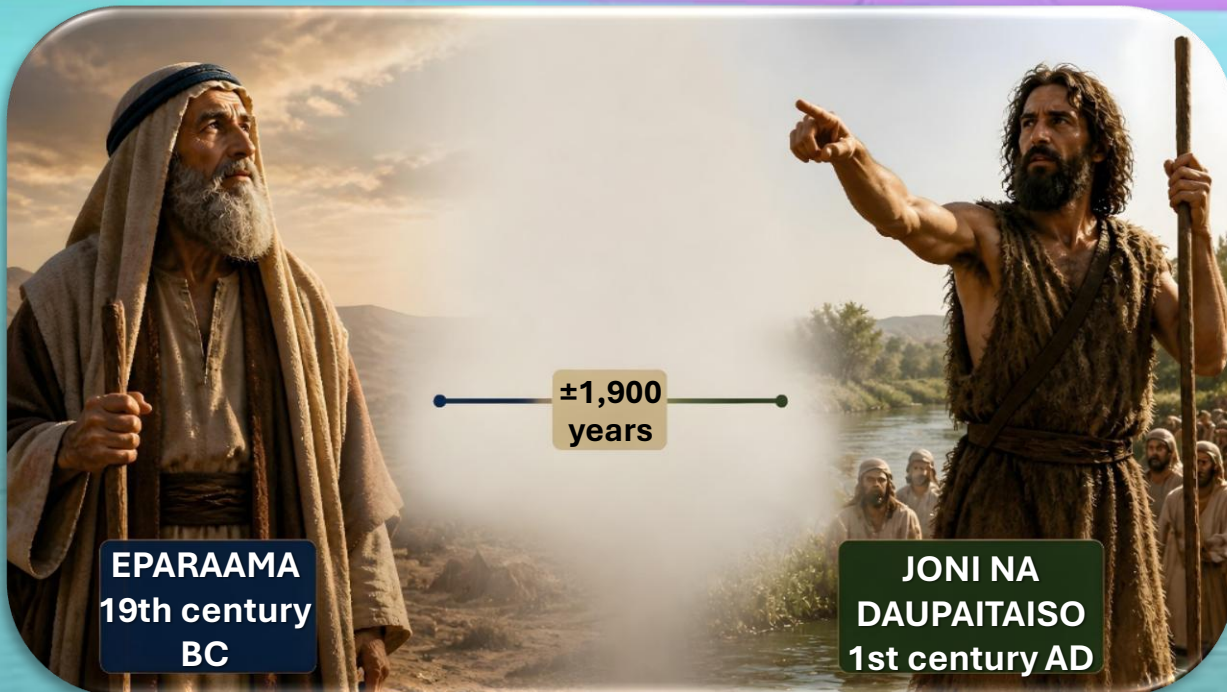
Lesoni 2, Okotova 10, 2026



«AU a qai rogoca na
domo ni Turaga, ni sa
kaya, Ko cei me'u
tala, ia ko cei ena
lako ena vuki keitou?
Au a qai kaya , Koi
au ogo;mo ni talai
au."»
(Aisea 6:8)

Rauta e 1,900 na yabaki e tawasei Eparaama (na I matai ni parofita ni Vola Tabu Makawa) mai vei Joni na Dauveipapitaaisotaki (matai ena ola Tabu Vou. Na kena I matai e kacivaka na vosaniyalayala ena vuku ni “kawa. Na kena I karua e kacivaka na nona sa yaco mai na “Kawa” (Jisu), o koya ena vakayacora na vosaniyalayala.

Ena maliwa ni gauna e rua oqo, era kacivi eso tale na parofita ena vuku ni nodra vakalesui na tamata vua na Kalou ka vakayacora na I naki ni mesaia. E so era tukuna vakamatata na gauna donu ni nona yaco mai na Mesaia. Era a digitaki vakacava na parofita oqo? Era ciqoma vakacava na nodra kacivi oqo me ra parofita?



Eparaama: Parofita ni veiyalayalati



Ilaija: Parofita ni veivakalesui



Aisea: Parofita ni Mesaia



Taniela: Parofita ni gauna se bera mai



Joni Dauveipapitaiso: kacivaka na parofita

EPARAAMA: PAROFITA NI VOSANIYALAYALA

“Ia sa kaya oti vei Eparama ko Jiov, Mo lako tani ena nomu vanua ka buti ira na wekamu, kei na vale nei tamamu, ka lako ki na vanua ka’u na vakatakila vei iko’ ” (Vakatekivu 12:1)

O Eparama na I matai ni tamata me vakatokai me “parofita” (Vktkvu. 20:7). E lesi vakadodonu mai vua na Kalou ka tukuni vua me biuta na qaravi matakau kei na I valavala vakasisila ka wavoliti koya ka lako ki na vanua e sega ni kila (Gen. 12:1).

E salavata mai kei na veikacivi oqo e vuqa na vosa ni yalayala. Ena vakalougatataki koya na Kalou, ena laveti cake, ka, ena vukuna ga sa na yacova na “tamata kece e vuravura” na veivakalougatataki (Vktkvu. 12:2-3).



E sauma vakacava na veikacivi oqo? “Ni sa vakabauta sa talairawarawa kina ko Eparama, ni sa kacivi me lako ki na vanua sa bera ni soli vua me taukena; ka sa lako yani, ia sa sega ni kila na vanua sa lako kina” (Iperiu 11:8).

O Eparama e sega ni kacivi ki na I tutu vaka parofita me kacivaka e dua na leqa levu, ia me vakatakila na Kalou dina ka vakaraitaka na vosa ni yalayala ni veivakabulai ena vukuna na Mesaia.

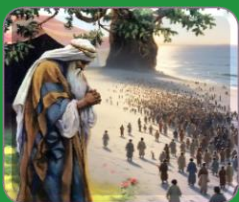
EPARAAMA: PAROFITA NI VOSANIYALAYALA

“Ia sa kaya oti vei Eparaama ko Jiova, Mo lako tani ena nomu vanua ka biuti ita na wekamu, kei na vale nei tamamu, ka lako ki na vanua ka’u na vakatakila vei iko’ ” (Vakatekivu 12:1)

Ena nona tiko voli mai Kenani, Eparaama (ka yacana taumada ko Eparama) erau a veivosaki vakavuqa kei na Kalou, ka soli kina vua na I tukutuku e vuqa:



E yalataki vua mai Sikemi ni ra na taukena na vuna ko Kenani na nona kawan (Vakatekivu 12:6-7)



E Peceli, e vakavouya na Kalou na nona veiyalayalati ka tukuna vua ni nona kawa ena vaka na “kuvu ni soso” (Vakatekivu. 13:14-18)



E Mamire e vakadeitaki ki vua ni na vuqa na nona kawa me vaka na kalokalo. “Sa vakabauta ko Eparama ka okata na Kalou ki vua me nona I valavala dodonu” (Vktkvu. 15:1-6)



E cakava na Kalou na vosaniyalayala ena gauna vata ka lakova kina na maliwa ni I soro (Vakatekivu 15:7-21)



E veisautaka na yacana kei na yacai Sera ka vakadeitaka nona kawa era na luvei Sera (Vakatekivu 17:1-8, 15-16)



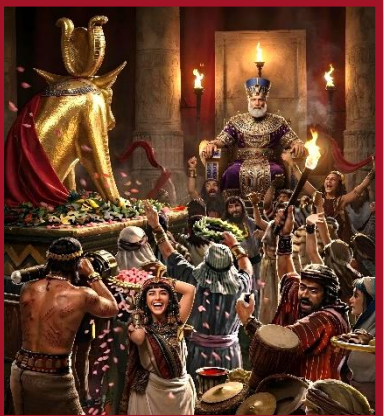
E basika vakatamata vei Eparaama kei na lewe rua na agilos, ka tukuna vua na sucu nei Aisaka (Vakatekivu 18:1-2, 10)



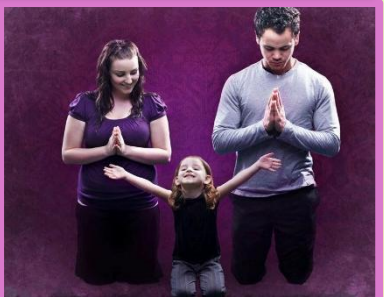
Na Kalou e tukuna vei Eparama me vakacaborra na luvena o Aisake. Ena nona vakarautaka na I soro, sa vakatakilai kina vua na I tuvatuva levu ni veivakabulai (VKtkvu. 22:1-3, 9-13).

ILAIJA NA PAROFITA NI VEIVAKALESUI

"Oqo raica ko sa vakararavi ki nai titoko gasau sa bibivoro, io ki Ijipita, ko ya kevaka sa ravita edua ena ena suaka na ligana ka vakamavoataka: sa vakakina ko Fero na tui Ijipita kivei ira kecega era sa vakararavi vua." (2 Tui 18:21)



O Eapi kei Jesepli erau liutaka na matanitu o Isireli me ra vukitani vakaca sara. Era lewe lailai wale era qarava na Kalou; na kena vo era qaravi Peali, Asiteroci kei na kalou tani eso. Na vakasama qo e kacivi Ilaija kina na Kalou me vakalesui nona veiwekani kei ira na tamata digitaki (1 Tui 17:1).



Ni oti e vica vata na yabaki ni dravuisiga, e kacivi ira na isireli ki na ulunivanua o Kameli me vakayaloqaqataki ira me ra lesu vua na Kalou, ia e sega (1 Tui 18:21). EA taura e dua na caka - cakamana me ra kila rawa kina na Kalou dina (1 Tui 18:30-39).-

Na I tukutuku ni parofita ko Ilaija—me ra biuta na qaravi matakau ka lesu vua na Kalou—ena kacivaki tale ena kaukauwa ni bera na Lesu Vakaruva mai. Na kena I naki levu duadua: me ra vakalesui ki na I cabocabo ni soro vakavuvale (Malakai 4:5-6).

Mai na veivuvale, ena vakalesui na sokalou ki na lotu, veitiko - tiko, kei na veimatani tu o cei ena rawata na cakacaka oqo? Ko iko kei au e daru Ilaija ka gadreva tu ko vuravura nikua.



AISEA: PAROFISAITAKA NA MESAIA

"Koi keda kece eda sa sese ga me vaka na sipi; eda sa dui lesu tani ki na noda sala koi keda yadua; ia ko Jiova sa vakatauca vei koya na noda cala kecega" (Aisea 53:6)



O Aisea e kacivi me tukuna vei ira na tamata me ra vakatusa nodra l valavala ca ka ciqoma na veivosoti ni Kalou (Ais. 1:18).



Sa mate ko Usaia na tui, sa qai raica e dua na raivotu matalia ka rawa me nanuma tiko ena nona gauna taucoko ni veiqaravi: Na Kalou sa tiko ena nona Valetabu , ka, ena gauna e yavavala kina na duru ni valetabu, e kureitaki vakakina na yalona na parofita ena vuku ni nona l tawayaga ca (Aisea 6:1-5).

Ni sa vosoti oti, sa qai rawa me sega ni rere ena nona tukuna na nai tukutuku: "Koi au oqo, ni talai au" (Aisea 6:6-8).

Na gauna balavu ni nona veiqaravi e sega ni okati walega kina na nodra kacivi me ra veivutuni e vakabibitaki na kacivaki ni cakacaka nei Jisu, na Mesaia.

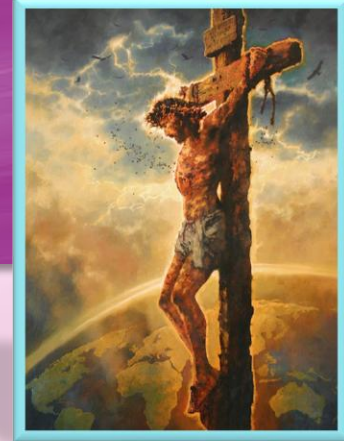


Eda sega ni kurabui ni l vola nei Aisea e vakatokai "na Kosipeli ni bera na Kosipel" (the proto-Gospel).



AISEA: PAROFISAITAKA NA MESAIA

"Koi keda kece eda sa sese ga me vaka na sipi; eda sa dui lesu tani ki na noda sala koi keda yadua; ia ko Jiova sa vakatauca vei koya na noda caka cala kecega." (Aisea 53:6)



Wase 53 ni Aisea e vakamacalataka vakamatata na I tuvatuva ni veivakabulai ka mai cakava o Jisu:



E sega ni vakayago, e vakayalo (v. 2)



Sa beci, rarawa ka sega ni dokai (v. 3)



E dina ni vakabula na lewevuqa, sa sega ni vakabauti (v. 4)



Na nona mate ena kauveilatai eda sa vakabulai kina (v. 5)



Sa tauca vua na Kalou na noda I valavala ca kecega 6)



Sa galu ga e matadra era vakararawataki koya (v. 7)



Sa beitaki ka lewai me mate (v. 8)



Sa buluti vata kei ira na vutuniyau (v. 9a)



Sa sega vua na I valavala ca (v. 9b)



Sa tucake tale mai na mate ni veisorovaki (v. 10)



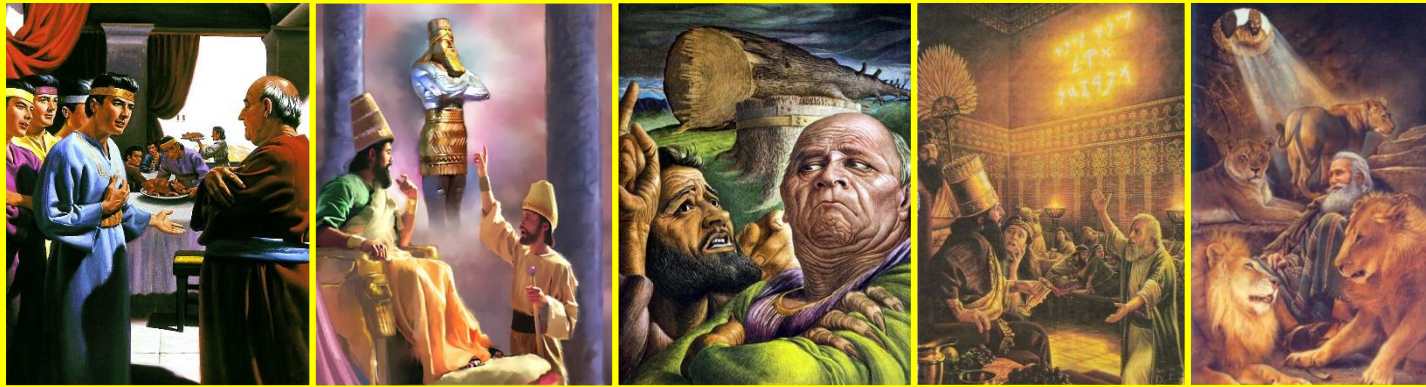
Ena dua na siga ena bula vata kei ira era sa vakabula (v. 11)



Sa masulaki keda tiko ena gauna oqo (v. 12)

TANIELA: PAROFITA NI GAUNA SA BERA MAI

"Ia sa dua na Kalou mai lomalagi sa vakaraitaka na ka vuni, Ka sa vakatakila rawa vei kemuni na tui ko Nepukanesa na ka ena yaco ena gauna mai muri." (Taniela 2:28a)



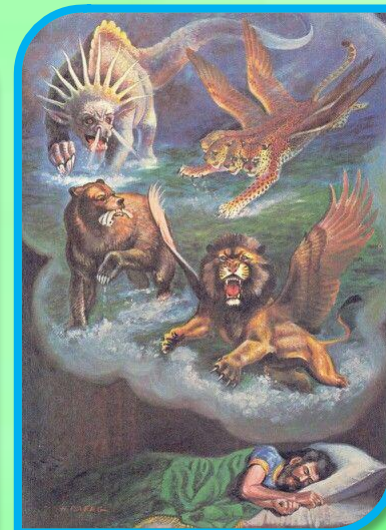
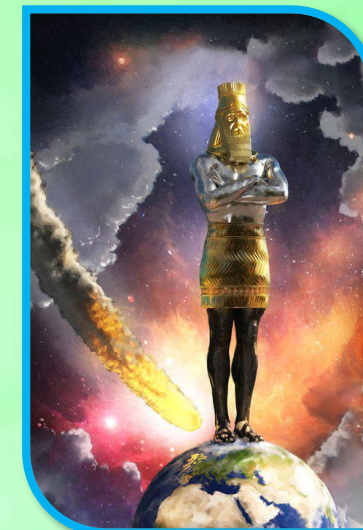
Mai na I tekivu, sa kilai tani ko Taniela ena nona yalodina. E yalodina ena nona kana (Dan. 1:8); e yalodina ena nona vakavinavinaka vua na Kalou (Dan. 2:27-30); e yalodina ena nona tukuna na ca vei Nepukanesa (Dan. 4:19); e yalodina me tukuna na talaidredre nei Pelisasari (Dan. 5:22-23); e yalodina ena bula ni daumasu (Dan. 6:10).



In addition to the message he gave with his own life, he was called to announce the rise and fall of the great world empires: Babylon, Persia, Greece, Rome and Europe (Dn. 2, 7-12).

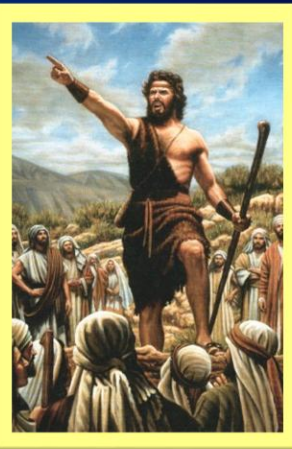
Intermingled with the prophecies of the empires, Daniel announced the Judgment (Dan. 7:9-10) and the exact time of the first coming of Jesus (Dan. 9:24-27).

His prophecies help us today to proclaim the fulfillment of the part that is still to be fulfilled: the arrival of the Kingdom of God (Dan. 2:44; 7:27).



JOHN THE BAPTIST: THE FORERUNNER PROPHET

"John replied in the words of Isaiah the prophet, 'I am the voice of one calling in the wilderness, 'Make straight the way for the Lord.' " (John 1:23)



Like other prophets—such as Samuel or Jeremiah—John was set apart before he was born. He was called to do the work of Elijah, as a forerunner of the Messiah (Luke 1:13-17).



His austere life, and his conviction in declaring sin and urgently calling for repentance, led many to be baptized (Mark 1:4-6). His ministry marked a turning point in Israel that the devil could only weakly counteract, causing the prophet's death (Luke 9:9).

The work of John (which is also the work of Elijah) is now our work. We are called to prepare for the coming of Jesus by proclaiming to all the gospel of repentance and salvation through the atoning death of Jesus.

It's not a bed of roses. It demands fidelity, conviction, and dedication. Security isn't guaranteed, but eternal life is (ours, and that of those who accept the message today).



“E ka vakamareqeti ena Lotu ni Kalou e vuravura edaidai – vei ira ka ramaroroya tiko na were ni Kalou sa ikoya na itukutuku ni ivakasala kei na veivakaroti a soli mai vei ira na parofita, o ira era a vakamatatataka na nona inaki tawamudu me baleta na kawatamata. Ena ivakavuvuli ni parofita, sa vakatakilai vakamatata kina na nona loloma vua na kawatamata sa yali, kei na nona ituvatuva me ra vakabulai kina. [...] Ia nikua, na itukutuku ni Kalou vua na nona lotu—vei ira era tiko ena nona were ni vaini me ra dauteitei yalodina—e sega ni dua tale, e sa ikoya ga na ka a tukuna mai na parofita makawa: "Mo dou lagata vua: E dua na were ni vaini ni waini damudamu. Koi Au na Turaga, Au sa maroroya; Au na vakasuasuatoka ena veigauna kece ga: de dua e vakacacana, Au na maroroya ena bogi kei na siga." (Aisea 27:2-3)

APPENDIX: THE PROPHETIC CALL OF ELLEN G. WHITE

Ellen Gould Harmon received her first sight in December 1844, when she was 17 years old.

William Miller had interpreted the prophecy of Daniel 8:14 as announcing the return of Jesus in 1843. Later, the date of October 22, 1844, was set. But Jesus did not come.

In that context, Ellen was shown a path leading from this earth to the heavenly Jerusalem, and the Adventist believers were journeying toward the Holy City, guided by Jesus. If their eyes remained fixed on Jesus, they advanced along the path. If they looked away, they fell off it.

With this vision, God assured believers that they were on the right path. Although few believed Ellen at first, she was eventually accepted as a prophet. Her messages encouraged and guided the Adventist people from its beginnings, and they continue to do so today.

