

Eliya - Namba Tisa

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Takapedzisa chinyorwa chapfuura nechitsauko chinotaura nezve “mweya wenhema.” Zvinotevera ndeimwe yendima dziri muchitsauko ichocho.

“วาผู้รับใช้ที่ยังมิได้ถูกชำระให้บริสุทธิ์กำลังจัดตั้งตนขึ้นต่อสู้กับพระเจ้า พวกเขาสรรเสริญพระคริสต์และพระของโลกละในลมหายใจเดียวกัน ขณะที่โดยคำอ้างพวกเขาได้รับพระคริสต์นั้น แท้จริงแล้วพวกเขากลับโอบรับบาป และด้วยการกระทำของตนกล่าวว่า ‘ไม่เอาชายผู้นี้ แต่เอาบาปรับบัส’ ให้ทุกคนที่อ่านถ้อยคำเหล่านี้จงระวังเถิด ซาตานได้อั้วอดถึงสิ่งที่มีนสามารถทำได้ มันคิดจะทำลายความเป็นนาหนึ่งใจเดียวกันซึ่งพระคริสต์ได้ทรงอธิษฐานขอให้มอยู่ในคริสตจักรของพระองค์ มันกล่าวว่า ‘ข้าจะออกไป และจะเป็นวิญญาณมสาเพื่อหลอกลวงบรรดาผู้ซึ่งเข้าสามารถหลอกได้ ให้ตีเตียน และกล่าวโทษ และบิดเบือน’ หากคริสตจักรที่ได้รับแสงสว่างยิ่งใหญ่ ได้รับหลักฐานอันยิ่งใหญ่ ปลอຍให้บุตรแห่งการล่อลวงและพยานเท็จเข้ามาอยู่ด้วยแล้ว คริสตจักรนั้นจะละทิ้งข่าวสารที่องค์พระผู้เป็นเจ้าได้ทรงส่งมา และจะรับเอาคำกล่าวอ้างที่ไร้เหตุผลที่สุด ตลอดจนข้อสันนิษฐานอันเป็นเท็จและทฤษฎีอันเป็นเท็จ ซาตานหัวเราะเยาะความโง่เขลาของพวกเรา เพราะมันรู้ว่าความจริงคืออะไร” Testimonies to Ministers, 409.

“Mwanakomana wokunyengera nechapupu chenhema ngaagamuchirwe nechechi yakapiwa chiedza chikuru, uchapupu hukuru, uye chechi iyoyo icharasa shoko ratumirwa naJehovha, uye igamuchire zvirevo zvisina musoro zvikuru, nezvinofungidzirwa zvenhema, nedzidziso dzenhema.” Muna 1863, Adventismu yeMillerite ‘yakadzokera’ kunzira isina musoro uye yenhema yakashandiswa nechipurotesitendi chakatsauka pakutenda, ikaramba kuzivikanwa kwakaitwa naWilliam Miller kwenguva nomwe dzaRevhitiko 26. Nyaya ye‘kudzokera’ yakamirwa nevapanduki muna Numeri 14, pavakafunga kuzvisarudzira mukuru vodzokera kuIjipiti.

በርስ በርስቸውም፣ “አለቃ እንሾም፣ ወደ ግብፅም እንመለስ” ተባለ። ዘኁልቀ 14፡4

Mhaka ya “kudzokera” kuPurotesitendi yakatsauka yakamirirwawo naJeremia, apo muchitsauko chegumi neshanu akaudzwa kuti maPurotesitendi akawa aigona kudzokera kwaari, asi iye aisafanira “kudzokera” kwavari.

Ndzi nga tshama etinhlengeletanweni ta vahleki, naswona a ndzi nga tsakanga; ndzi tshame ndzoxe hikwalaho ka voko ra wena, hikuva u ndzi tatisile hi ku kariha. Hikwalaho ka yini ku vaviseka ka mina ku nga heriki, ni xilonda xa mina ku nga tshungulekiki, lexi alaka ku hanyisiwa? Xana u ta va eka mina tanihi muhembu ntsena, ni tanihi mati lama tsandzekaka? Hikokwalaho Yehovha u vula leswi: Loko u tlhela, kutani ndzi ta ku tlherisa, kutani u ta yima emahlweni ka mina; naswona loko u humesa leswi nga swa nkoka eka leswi nyenyetsaka, u ta fana ni nomu wa mina; a va tlhelele eka wena, kambe wena u nga tlhelele eka vona. Ndzi ta ku endla eka vanhu lava rirhangu ra koporo leri sirhelelekeke; va ta lwa na wena, kambe a va nge ku hluli; hikuva ndzi na wena ku ku ponisa ni ku ku kutsula, ku vula Yehovha. Yeremiya

15:17–20.

Zvichida mufananidzo wouprofita wakajeka zvikurusa womusimbota wokusadzokera kuPurotesitendi yakatsauka unowanikwa munyaya yomuporofita asingateereri, uyo akaendesha shoko rokutsiura kuna Jerobhoamu, mambo wokutanga wamarudzi gumi okumusoro.

Zvino mambo akati kumunhu waMwari, Uya kumba kwangu, uzorodze, uye ndichakupa mubayiro. Asi munhu waMwari akati kuna mambo, Kunyange mukandipa hafu yeimba yenyu, handingapindi nemi, uye handingadyi chingwa kana kunwa mvura panzvimbo ino; nokuti ndakarairwa saizvozvo neshoko raJehovha, richiti, Usadya chingwa, kana kunwa mvura, uye usadzokera nenzira yawakauya nayo. Naizvozvo akaenda neimwe nzira, akasadzoka nenzira yaakanga auya nayo kuBheteri. 1 Madzimambo 13:7–10.

Muprofita asingateereri akanga audzwa naMwari kuti arege kudzoka nenzira yaakanga auya nayo. Adventism yeMillerite yakanga yabuda muPurotesitendi, inomiririrwa neSardisi, uye yakanga isingafaniri kudzokerako. Kunyange hazvo muprofita asingateereri aiziva kwazvo kuti aisafanira kudzoka nenzira yaakanga auya nayo, muprofita wenhema weumambo hwaJerobhoamu akamuudza kuti Mwari akanga ati muprofita asingateereri adzokere kumba kwemuprofita wenhema uye adye naye. Pasinei zvapo nekurayira kwaMwari, akaita chaizvoizvo izvozvo. Paakangotanga kudya zvokudya zvemuprofita wenhema, Bhaibheri rinotaura pachena kuti muprofita weSamaria akanga areva nhema.

Zvino paBheteri pakanga pagere muporofita wakwegura; vanakomana vake vakauya vakamurondedzera mabasa ose akanga aitwa nomunhu waMwari nezuva iroro paBheteri; namashoko aakanga ataura kuna mambo, vakamurondedzerawo kuna baba vavo. Baba vavo vakati kwavari, Akaenda nenzira ipi? Nokuti vanakomana vake vakanga vaona nzira yakanga yafamba nayo munhu waMwari akanga abva kuJudha. Iye akati kuvanakomana vake, Ndisungirei mbongoro. Naizvozvo vakamusungirira mbongoro; iye akatasva pairi, akatevera munhu waMwari, akamuwana agere pasi pomuouki; akati kwaari, Ndiwe here munhu waMwari akabva kuJudha? Iye akati, Ndini. Ipapo akati kwaari, Enda kumba kwangu neni, udye chingwa. Iye akati, Handingadzoki newe, kana kupinda newe; uye handingadyi chingwa kana kunwa mvura newe panzvimbo ino; nokuti ndakanzi neshoko raJehovha, Usadya chingwa, kana kunwa mvura ikoko, uye usadzokazve nenzira yawakauya nayo. Akati kwaari, Neniwo ndiri muporofita sezvauri iwe; uye mutumwa akataura kwandiri neshoko raJehovha, achiti, Mudzore uende naye kumba kwako, kuti adye chingwa uye anwe mvura. Asi akamunyepera. Naizvozvo akadzokera naye, akadya chingwa mumba make, akanwa mvura. 1 Madzimambo 13:11–19.

Muporofita asingateereri akadya nokunwa pamwe chete nomuporofita ainyepa weSamaria, zvichireva kuti akagamuchira shoko romuporofita akatsauka pakutenda, akararama achiramba shoko raJehovha. Iro shoko raakanga aendesha nokutendeka musi iwoyo iwoyo. Ainyatsoziva kwazvo kuti akanga asingafaniri kudzokera, asi akazviita zvakadaro. Sista White anotizivisa kuti kana “mwanakomana wokunyengera nechapupu chenhema akagamuchirwa nechechi yakapiwa chiedza chikuru, uchapupu hukuru, chechi iyoyo icharasa shoko ratumirwa naJehovha.” Munhorondo yeMillerite ngirozi yokutanga yakanga yajekesa nyika nokubwinya kwayo. Muna

1840, shoko rengirozi yokutanga rakaendeswa kunzvimbo dzose dzemishoni munyika yose.

“Nhau dzokuuya kwaIshe kwava pedyo munyika yedu musimba nokubwinya kukuru ichokwadi, uye muna 1840 manzwi mazhinji akasimudzwa mukuzivisa kwadzo.” Manuscript Releases, volume 9, 134.

Muda mfupi baadaye, Uadventista wa Kimumilleri ulirudia “uongo” wa mbinu ya Uprotestanti ulioasi, na ukatupilia mbali “ujumbe wa Bwana” ambao Mungu alikuwa ametuma kupitia kwa William Miller. Walitupilia mbali ujumbe wa Musa kama ulivyowasilishwa na Eliya, na “uongo” uliopokelewa hapo mwanzo katika historia ya Kimumilleri unawakilisha “uongo” unaoaminiwa mwishoni; “uongo” unaoleta upotovu wenye nguvu juu ya Uadventista wa Laodikia.

Uye nezvose zvinonyengera zvekusarurama zviru muna avo vanoparara; nokuti havana kugamuchira rudo rwechokwadi, kuti vaponeswe. Uye nemhaka iyi Mwari uchavatumira kunyengedzwa kukuru, kuti vatende nhema; kuti vose vatongwe vakatadza avo vasina kutenda chokwadi, asi vakafarira kusarurama. 2 VaTesaronika 2:10–12.

Siri kuedza kuratidza basa raEria sechiratidzo maererano nenhoroo dzinofambirana dzenyanga yePurotesitendi nenyanga yeRepabhurikanizimu munguva inotonga umambo hwechitanhatu hwechiporofita cheBhaibheri. Chinetsu pakubatanidza pamwe chete nenzira yechiporofita nyaya dzose dza1863, zvirinani kwandiri, ndemitsara yakasiyana-siyana yakabatana inogumira pedyo nepfungwa ye“pfungwa dzinotenderera-tenderera”. Kuronga kwakananga kwendangariro ndiko kunogara kuri nzira yakanakisisa, asi kuziva chokwadi chaMwari pamwe nehukama hwezvokwadi izvozvo kune chimwe nechimwe ibasa rakaoma, nokuti zvinowanikwa muBhaibheri “pano zvishoma, apo zvishoma.”

Ndianiko waangadzidzisa zivo? Uye ndianiko waangaita kuti anzwisise dzidziso? Avo vakarumurwa pamukaka, uye vabviswa pamazamu. Nokuti murairo unofanira kuva pamusoro pomurairo, murairo pamusoro pomurairo; mutsetse pamusoro pomutsetse, mutsetse pamusoro pomutsetse; pano zvishoma, uye apo zvishoma. Isaya 28:9, 10.

Zvakare ibasa rinonetsa apo vateereri vaunonangana navo vachisanganisira avo vanoziwa chokwadi chikuru chauri kubata nacho, asi vamwe vachiri vatsva pazvinhu izvi zvose. Zvinenge chokwadi chose chandiri kuda kupa muchidimbu munyaya ino, chinowanikwa muMatafura aHabhakuki. Nokutya kuti ndingaite sokuti ndiri kushandisa “pfungwa dzinotenderera-tenderera”, ndichakuudzai kwatiri kuenda, tisati tasvikako chaiko.

Mu 1863, Uadiventi wa Kimileri wa Laodikia ulisimamisha sanamu ya wivu. Sanamu ya wivu inawakilisha kizazi cha kwanza kati ya vizazi vinne vya Uadiventi wa Laodikia.

Ipapo akati kwandiri, Mwanakomana womunhu, zvino simudza meso ako utarise kurutivi rwokumusoro. Naizvozvo ndakasimudza meso angu ndikarutivi rwokumusoro, zvino tarira, kurutivi rwokumusoro pasuwo reatari pakapindwa paiva nechifananidzo ichi chegodo. Ezekieri 8:5.

Mizukulwana mine ya chalichi ya Seventh-day Adventist yimilidwe m’zigawo zosiyanasiyana za Malemba, koma ndimagwiritsa ntchito Ezekieli 8 monga malo oyambirira owonetsera. Chifukwa

chake n’chakuti chaputala 8 chimatsogolera kulowa mu chaputala 9. Mu Ezekieli 9, kusindikizidwa kwa anthu zikwi zana limodzi ndi makumi anayi ndi zinayi kukuwonetsedwa mwa chithunzi, ndipo mu Testimonies, voliyumu 5, Mlongo White amafotokoza momveka bwino mfundo imeneyi. M’ndemanga za Mlongo White, iye akulankhula momveka bwino za magulu awiri a olambira mu Yerusalemu pamene kusindikizidwaku kukuchitika. Ezekieli amachitanso chimodzimodzi, ndipo gulu limene sililandira chisindikizo likuyimiridwa mu chaputala 8.

"Iqembu labangazweli ngobuhlungu ukwehla kwabo ngokwasemoyeni, futhi abangakhali ngezono zabanye, bayosala bengenalo uphawu lukaNkulunkulu. INkosi iyala izithunywa zayo, amadoda anezikhali zokubulala ezandleni zawo, ithi: ‘Hambani nimlandele phakathi komuzi, nibulale; iso lenu malingabi nomusa, futhi ningabi nesihe; bulalani kuphele nya abadala nabasha, izintombi, nabantwana abancane, nabesifazane; kodwa ningasondeli kunoma yimuphi umuntu okukhona kuye uphawu; futhi niqale endaweni yami engcwele. Khona-ke baqala ngamadoda amadala ayengaphambi kwendlu.’"

“Pano tinoona kuti kereke—nzvimbo tsvene yaIshe—ndiyo yakatanga kunzwa kurohwa kwehasha dzaMwari. Varume vakuru, avo Mwari vaakanga avapa chiedza chikuru uye vakanga vamira savachengeti vezvinhu zvomweya zvavanhu, vakanga varasa kuvimba kwavakapiwa. Vakanga vatora chimiro chokuti hatifaniri kutarisira zvishamiso kana kuratidzwa kunooneka kwesimba raMwari sezvazvaiva mumazuva akapfuura. Nguva dzashanduka. Mashoko aya anosimbisa kusatenda kwavo, uye vanoti: Ishe haazoiti zvakanaka, uye haazoiti zvakaipa. Ane ngoni zvikuru zvokuti haangashanyiri vanhu vake nokutonga. Nokudaro ‘Rugare nokuchengeteka’ ndiko kudandizira kwavanhu vasingazombosimudzizve inzwi ravo separi hwamanda kuti varatidze vanhu vaMwari kudarika kwavo uye imba yaJakobho zvivi zvayo. Imbwa idzi dzisingatauri, dzakanga dzisingadi kuhukura, ndidzo dzinonzwa kutsiva kwakarurama kwaMwari agumburwa. Varume, mhandara, navana vaduku vose vanoparara pamwe chete.” Testimonies, volume 5, 211.

Isahluko sesificamunani sichaza labo abaseJerusalema—“ibandla” elisesizukulwaneni sesine kulezo zizukulwane ezine—elimelwe njengelikhothamela ilanga.

Na akanindiza muruvazhe rwomukati rweimba yaJehovha; uye, tarirai, pasuo retemberi yaJehovha, pakati pevharanda nearitari, paiva navarume vanenge makumi maviri navashanu, vakafuratira kutemberi yaJehovha, nezviso zvavo zvakatirira kumabvazuva; uye vakanamata zuva vakatarira kumabvazuva. Ipapo akati kwandiri, Waona izvi here, iwe mwanakomana womunhu? Chinhuzve chiduku here kuimba yaJudha kuti vaite zvinonyangadza zvavanoita pano? nokuti vazadza nyika nechisimba, uye vadzokazve kunditsamwisa; uye, tarirai, vanoisa davi pamhino dzavo. Naizvozvo neniwo ndichaita nehasha: ziso rangu haringaregi, uye handingavi netsitsi; kunyange vakachema munzeve dzangu nenzwi guru, handingavanzwi. Ezekieri 8:16–18.

Sezvazvakangoita pamushumo wakaipa wevasori gumi, vatungamiri makumi maviri navashanu vokumukira vari kunamata zuva “vakatsamwisa” Ishe. Mutemo weSvondo ndiwo “zuva rokutsamwisa” rinoratidzwa mberi navaporofita. Chitsauko chepfumbamwe chinotsanangura avo vanogamuchira chisimbiso chaMwari panguva imwe cheteyo, nokuti chiri kungodzokorora

nokuwedzera pamusoro pechitsauko chechisere.

“Ukuvinjelwa kwezinceku zikaNkulunkulu [IsAmbulo isahluko sesi-7] kuyafana nalokho okwaboniswa uHezekeli embonweni.” Testimonies to Ministers, 445.

Muna 1863, chizvarwa chokutanga cheAdventism yeLaodhikia chakatanga kufamba-famba murenje. Nhorooondo yechiporofita inozivisa mufananidzo wegodo muna 1863, yaiva mhuru yendarama yaAroni. Zvimiro zvechiporofita zvemhuru yendarama ndezvokuti yaiva mufananidzo wechikara, uye yaiva yendarama. Ndarama chiratidzo cheBhabhironi; naizvozvo mhuru yendarama yaAroni yaiva mufananidzo wechikara cheBhabhironi. Mufananidzo wechikara unongotsanangurwa chete sekubatanidzwa kwechechi nehurumende, chechi iri iyo inodzora ukama ihwohwo.

“Asi ‘chifananidzo kumhuka’ chii? Uye chichaumbwa sei? Chifananidzo ichi chinogadzirwa nechikara chine nyanga mbiri, uye chiri chifananidzo kumhuka. Chinonziwo chifananidzo chemhuka. Naizvozvo, kuti tizive kuti chifananidzo ichi chakaita sei uye kuti chichaumbwa sei, tinofanira kudzidza hunhu chaihwo hwemhuka pachayo—hupapa.

“Pakati kereke yokutanga yakashatiswa nokubva pakureruka kweevhangeri nokugamuchira mhemberero netsika dzechihedheni, yakarasikirwa noMweya nesimba raMwari; uye kuti itonge hana dzevanhu, yakatsvaka rutsigiro rwesimba renyika. Mugumisiro wacho wakava upapa, kereke yakadzora simba rehurumende uye yakarishandisa kusimudzira zvinangwa zvayo pachayo, zvikurukuru pakuranga ‘kutsauka pakutenda.’ Kutu United States iumbe mufananidzo wechikara, simba rechitendero rinofanira kutonga hurumende yevagari zvakadaro zvokuti masimba enyika achashandiswawo nekereke kuti izadzise zvinangwa zvayo pachayo.” The Great Controversy, 443.

Mhuru yakavakwa naAroni yakavakwa panguva iyo Mozisi akanga achigamuchira Mirayiro Gumi. Murayiro wechipiri unorambidza kunamata zvidhori, uye unosanganisirawo tsananguro yechikamu chehunhu hwaMwari, paunomuzivisa saMwari ane godu.

Usazviitira mufananidzo wakavezwa, kana chimwe chifananidzo chipi nechipi chezviri kudenga kumusoro, kana zviri panyika pasi, kana zviri mumvura iri pasi penyika: Usazvikotamire, kana kuzvishumira: nokuti ini Jehovha Mwari wako ndiri Mwari ane godu, ndichirova vana nokuda kwezvakaipa zvamadzibaba kusvikira kuchizvarwa chechitatu nechechina chaavo vanondivenga; uye ndichiitira nyasha kuzviuru zvaavo vanondida, vanochogeta mirayiro yangu. Eksodho 20:4–6.

Mufananidzo waAroni wemhuru yendarama, sezvo waive chifananidzo, unomirira mufananidzo wegodo, nokuti wakabudisa kutsamwa kwakarurama kwakamanikidza Mozisi kukanda pasi nokupwanya mahwendefa maviri okutanga eMirayiro Gumi. Tinoda kuratidza kuti chati yenhema ya1863, yakanga yakafananidzirwa nemhuru yendarama yaAroni. Godu raMwari rakaratidzwa pamusoro pemhuru yendarama yaAroni, nokuti mhuru yendarama yakanga ichimirira mwari wenhema. Mhuru yacho yakanga iri mufananidzo wokunyepedzera waMwari. Aroni akazivisa kuti yakanga ichimirira vamwari vakanga vavanunura kubva muuranda hweIjipiti. Mahwendefa maviri akaputswa naMozisi munhorooondo iyoyo chaiyo, akanga ari “chinyorwa chakatevedzerwa”

chahunhu hwaMwari wechokwadi, Mwari akanga avabudisa chaizvoizvo muJipiti. Chati yenhema yakagadzirwa muna 1863, mufananidzo wegodo, nokuti yakapwanya mahwendefa maviri aHabhakuki chitsauko chechipiri nokubvisa nguva nomwe dzemhiko yaMozisi.

“Ndzi vone leswaku chati ya 1843 a yi kongomisiwile hi voko ra Hosi, naswona a yi nga fanelanga ku cinciwa; leswaku tinomboro a ti ri hilaha Yehovha a a swi lava hakona; leswaku voko ra Yena a ri le henhla ka swona naswona ri fihlerile xihoxo eka tin’wana ta tinomboro, leswaku ku nga vi na un’we loyi a nga ta swi vona, ku kondza voko ra Yena ri susiwa.” Early Writings, 74, 75.

Ellen White anowedzerawo kumurayiro wokuti batakyalter-a chati ya 1843, nga bateekako ekyokulabula nti “okuggyako nga waliwo okufumitirizibwa.”

“Ndzi vone leswaku chati ya khale a yi kongomisiwa hi Hosi, naswona a ku na nhlayo na yin’we eka yona leyi faneleke ku cinciwa handle ka hi ku huhuteriwa. Ndzi vone leswaku tinhlayo ta chati a ti ri hilaha Xikwembu xi a xi lava hakona, naswona leswaku voko ra Yena a ri ri ehenhla ka yona ri fihla xihoxo eka tin’wana ta tinhlayo, leswaku ku nga vi na un’we la nga ta xi vona ku fikela loko voko ra Yena ri susiwa.” Spalding and Magan, 2.

James na Ellen White vaigara nemhuri yaOtis Nichol, panguva iyo vaNichol vakagadzira nekubudisa chati ya1850. Chinhu chega chakanga “chachinjwa” pachati ya1850 ndechekuti gore ra‘1844’ rakashandiswa kutsiva gore ra‘1843,’ rakanga rakaratidzirwa pachati ya1843. Chinhu chega “chakachinjwa” chaiva kugadziriswa kwe“kukanganisa” uko Mwari akanga akabata ruoko rwake pamusoro paro. Kufemerwa kwemuprofitakadzi kwaiva mumusha chaiwo maiva machati ya1843 “yakashandurwa” kuva chati ya1850, uye nguva nomwe dzaRevhitiko makumi maviri nenhanhatu dzakaramba dzakachengetedzwa pachati iyoyo, sezvazvaivewo pachati ya1843.

Mupango wa ciwiri wa malango ukusazgapo chigaŵa chinyake cha nthabwala iyi ya uchimi, pakuti ukuvumbura kuti Chiuta wakuwerenga miwiro m’paka para wafika kuzalanga ubudi uwo wachitika. Mu 1863, kukambira m’badwo wakwamba wa mibadwo yinayi ya mpingo wa Seventh-day Adventist, pakuti gulu la Millerite likamara pa nyengo yira.

Mapfundo maviri eMitemo Gumi anofananidzira mapfundo maviri aHabhakuki, asiwo anofananidzira zvingwa zviviri zvinovheyeswa zvePentekosti, izvo zvakanga zviri chipiriso chega mubasa repanzvimbo tsvene chainosanganisira chivi. Kuratidzwa kwesimba raMwari pakupiwa kweMitemo Gumi, kuratidzwa kwesimba raMwari pakudururwa kwePentekosti, uye kuratidzwa kwesimba raMwari munhoroondo yemachati maviri evaMillerite, zvose zvinofananidzira kuratidzwa kwekupedzisira kwekudururwa kwaMweya Mutsvene mumvura yekupedzisira. Zvingwa zviviri zvinovheyeswa zvePentekosti zvinomiririra vane zviuru zana nemakumi mana nezvina vanosimudzirwa sechiratidzo munguva yemvura yekupedzisira.

Mikate ya mawimbi ya Pentekoste ilipaswa kuandaliwa kwa “chachu,” ambayo inawakilisha dhambi, lakini chachu hiyo iliharibiwa kwa mchakato wa kuoka.

Panguva iyi, vanhu vazhinji vasingaverengeki vakanga vaungana pamwe chete, zvokuti vakanga vachitsikirirana, akatanga kutanga kutaura kuvadzidzi vake achiti: Chenjererai

mbiriso yeVaFarisi, inova kunyengera. Ruka 12:1.

Zvingwa zviviri zvechingwa zvaiva chipiriso chezvibereko zvokutanga.

“मुसीको बासस्थानबाट तमीहरूले दुई दसौं भागका दुईवटा डोलाइएका रोटीहरू ल्याउनु; तनीहरू मैदाबाट बनाइएका होऊन्; तनीहरू खमीर हालेर पकाइएका होऊन्; तनीहरू परमप्रभुका नमिपिहिलो फल हुन्।”
लेवीव्यवस्था 23:17.

ঐ এক লক্ষ চুয়াল্লিশ হাজার জন অন্তমি দিনে প্রথম ফলরে নবিদেন।

Uye ndakatarisa, zvino tarirai, Gwayana rakanga rimire pagomo reZiyoni, uye raiva naro vane zana namakumi mana nezvina zvuru, vane zita raBaba varo rakanyorwa pahuma dzavo. Uye ndakanzwa inzwi richibva kudenga, senzwi remvura zhinji, uye senzwi rekutinhira kukuru; uye ndakanzwa inzwi ravairidza zviridzwa, vachiridza zviridzwa zvavo. Uye vakaimba sezvakaita rwiyo rutsva pamberi pechigaro choushe, napamberi pezvisikwa zvipenyu zvina, navakuru; uye kwakanga kusina munhu aigona kudzidza rwiyo irworwo kunze kwevane zana namakumi mana nezvina zvuru, vakanga vadzikinurwa panyika. Ava ndivo vasina kuzvisvibisa navakadzi; nokuti imhandara. Ava ndivo vanotevera Gwayana kwose kwarinokwenda. Ava vakadzikinurwa pakati pavanhu, vari chibereko chokutanga kuna Mwari nekuGwayana. Uye mumuromo mavo hamuna kuwanikwa kunyengera; nokuti havana chavangapomerwa pamberi pechigaro choushe chaMwari. Zvakazarurwa 14:1–5.

Boka revaonamunamato mumazuva okupedzisira vasingazombofi, vanomiririrwa naEriya, vachange vakunda zvizere chivi; nokuti moto wokunatswa unouyiswa pamusoro pavo noMutumwa weSungano uchabvisa zvachose nekuparadza mbiriso kubva kuvanakomana vaRevhi.

Tarirai, ndichatuma nhume yangu, uye ichagadzirira nzira pamberi pangu; uye Ishe, wamunotsvaka, achauya pakarepo kutemberi yake, iye nhume yesungano, wamunofarira; tarirai, achauya, ndizvo zvinotaura Jehovha wehondo. Asi ndianiko angatsungirira zuva rokuuya kwake? uye ndianiko angamira paanozvitatidza? nokuti akaita somoto womunyungudutsi, uye sesipo yevawachi: Uye achagara somunyungudutsi nomunatsi wesirivha: uye achanatsa vanakomana vaRevhi, achivanatsa segoridhe nesirivha, kuti vape kuna Jehovha chipiriso mukururama. Ipapo chipiriso chaJudha neJerusarema chichafadza Jehovha, sapamazuva ekare, uye sapamakore okutanga. Maraki 3:1–4.

Mupiro uyo uri “semazuva akare” ndiwo mupiro wokuzunguzirwa wePentekosti wezvingwa zviviri. Wakasimudzwa somupiro, uchizivisa vaprofita vaviri vakaurayiwa mumigwagwa, avo vanobva vasimudzirwa kudenga sechiratidzo, pakutanga penhamo yomurayiro weSvondo.

Haruni paakagadzira mhuru yake yendarama, akataura kuti mhuru iyo ndiyo vamwari vakanga vavabudisa muEgipita, uye akazobva aparidza mutambo kuna Jehovha.

Iye akavitambira mumaoko avo, akazviumba nechokushandisa chokuchera, mushure mokunge aita mhuru yakanyungudutswa; ivo vakati, Ava ndivo vamwari vako, iwe Isiraeri, vakakubudisa munyika yeIjipiti. Zvino Aroni wakati achizviona, akavaka aritari pamberi payo; uye Aroni akaparidza, akati, Mangwana kuchava nomutambo kuna Jehovha. Eksodho 32:4, 5.

