

# Bhuku ra Joeri ne Kereke yeLaodicea yeSeventh-day Adventist - Nhamba Yokutanga

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“Kuna mambo fulani katika Maandiko ambayo ni vigumu kueleweka na ambayo, kwa mujibu wa maneno ya Petro, wasio na elimu na wasio imara huyapotoa kwa uangamivu wao wenyewe. Huenda tusiwe na uwezo, katika maisha haya, wa kueleza maana ya kila kifungu cha Maandiko; lakini hakuna mambo ya msingi yaliyo ya lazima ya kweli ya utendaji ambayo yatafichwa katika fumbo. Wakati utakapowadia, katika majaliwa ya Mungu, kwa ulimwengu kujaribiwa kwa kweli ya wakati huo, nia za watu zitaongozwa na Roho Wake kuchunguza Maandiko, hata kwa kufunga na kwa kuomba, mpaka kiungo baada ya kiungo kitakapogunduliwa na kuunganishwa katika mnyororo mkamilifu. Kila ukweli unaohusu moja kwa moja wokovu wa roho utafanywa wazi sana kiasi kwamba hakuna atakayehitaji kukosea au kutembea gizani.”

“Sezvatakatvera nhevedzano yechiporofita, chokwadi chakazarurirwa chenguva yedu chakaonekwa nokujeka uye chikatsanangurwa. Tine mhosva pamusoro peropafadzo dzatinofarira uye pamusoro pechiedza chinovhenekera nzira yedu. Avo vakararama mumazera akapfuura vaiva nemhosva pamusoro pechiedza chavakabvumirwa kuvhenekerwa nacho. Pfungwa dzavo dzakashandiswa maererano nemisoro yakasiyana yeMagwaro yakavaedza. Asi havana kunzwisisa chokwadi chatinonzwisisa isu. Vakanga vasingaitiwi mhosva pamusoro pechiedza chavaisina. Vaiva neBhaibheri, sezvatarano nesu; asi nguva yokuzarurwa kwechokwadi chakakosha chine chokuita nezviitiko zvokupedzisira zvenhorondo yenyika ino iri mumazera okupedzisira achagara panyika.

“Timhaka to hlawuleka ti lungiselelwe ku fambisana ni swiyimo swa tinxaka hilaha ti nga va kona hakona. Ntiyiso wa sweswi, lowu nga ndzingo eka vanhu va rixaka leri, a wu nga ri ndzingo eka vanhu va tinxaka ta khale swinene. Loko ku vonakala loku sweswi ku hi voningelaka mayelana ni Savata ya xileriso xa vumune a ku nyikiwile tinxaka ta nkarhi lowu hundzeke, Xikwembu a xi ta va xi va vutisile hikwalaho ka ku vonakala koloko.” Testimonies, volume 2, 692, 693.

## ថ្មី និងចាស់

“Mu m’badwo uliwonse mumakhala chitukuko chatsopano cha choonadi, uthenga wochokera kwa Mulungu wopita kwa anthu a m’badwo umenewo. Zoonadi zakale zonse ndi zofunika; choonadi chatsopano sichiyima pa chokha mosadalira chakale, koma ndi kutambasulidwa kwa icho. Ndi pamene zokha choonadi zakale zimamveka m’pamene tingathe kuzindikira chatsopano. Pamene Khristu anafuna kutsegulira ophunzira Ake choonadi cha kuuka Kwake, anayambira ‘kwa Mose ndi aneneri onse’ ndipo ‘anawafotokozera m’Malemba onse zinthu zokhudza Iye mwini.’ Luka 24:27. Koma ndi kuwala kumene kumaunikira mu

kutambasulidwa kwatsopano kwa choonadi komwe kumalemekeza chakale. Iye amene akana kapena kunyalanyaza chatsopano sakhala ndi chakale chenicheni. Kwa iye, chimataya mphamvu yake ya moyo ndipo chimangokhala mawonekedwe opanda moyo.”

“Kune avo vanoti vanotenda uye vanodzidzisa zvokwadi dzeTestamende Yekare, asi vachiramba Testamende Itsva. Asi mukuramba kwavo kugamuchira dzidziso dzaKristu, vanoratidza kuti havatendi izvo zvakaturwa nemadzibaba ekutanga ne vaporofita. ‘Dai maiva maitenda Mozisi,’ akadaro Kristu, ‘mungadai maitenda ini; nokuti iye akanyora pamusoro pangu.’ Johane 5:46. Naizvozvo hapana simba rechokwadi mudzidziso yavo kunyange yeTestamende Yekare.

“Vazhinji vanoti vanotenda uye vanodzidzisa vhangeri vari mukukanganisa kwakafanana. Vanokandira parutivi Magwaro eTestamende Yekare, ayo Kristu akati pamusoro pawo, ‘Ndiwo anondipupurira.’ Johane 5:39. Pakuramba Testamende Yekare, vanenge vachitorambawo Testamende Itsva; nokuti zvole zviriviri zvikamu zvoumwe hwose husingaparadzaniswi. Hakuna munhu anganyatsoruramisira kuratidza murayiro waMwari asina vhangeri, kana vhangeri risina murayiro. Murayiro ndiro vhangeri rakaiswa muchimiro chinooneka, uye vhangeri ndiro murayiro wakazarurwa. Murayiro ndiwo mudzi, vhangeri iruva rinonhuhwira nomuchero warinobereka.”

“Testamende Yakare inovhenekera Testamende Itsva, uye Testamende Itsva inovhenekera Testamende Yakare. Chimwe nechimwe chizaruro chekubwinya kwaMwari muna Kristu. Zvole zviriviri zvinopa chokwadi chicharamba chichiratidza kudzika kutsva kwezvachinoreva kumutsvaki anoshingaira.” Christ’s Object Lessons, 128.

Pa selo sa bjalo, “therešo ya bjale” ka tlhaloso ya yona ke “therešo ye e utolotšwego” bakeng sa lebaka le le itšego la nako, yeo “e bonwago gabotse le go hlalošwa.” Moloko wo o phelago nakong yeo “therešo ya bjale” e utolotšwego, o “ikarabelwa” go amogela therešo yeo goba go hwa. Ditherešo tše di kopantšwego tše di bopago “therešo ya bjale ya teko” bakeng sa “moloko wo,” di emelwa ka “go phuthologa ga ditherešo tše kgethegilego” “mabapi le ditiragalo tša mafelelo tša histori ya lefase le.” Therešo, gomme ka baka leo “therešo ya bjale,” e swantšhwa ke Testamente ye Mpsha mabapi le Testamente ye Tala. Therešo e tlišwa godimo ga hlatse tše pedi, gomme therešo e na le mathomo le mafelelo, sa kgonthe le sa semoya, sa bogologolo le sa mehleng yeno, alpha le omega, sa pele le sa mafelelo.

Msingi wa Kamileri wa ujumbe wa malaika wa kwanza ndio “wa kale” kuhusiana na ujumbe wa “kweli ya sasa” wa malaika wa tatu. Wale wanao “ikataa ya Kale,” “kwa hakika wanaikataa iliyo Mpya,” kwa maana zote mbili ni sehemu za umoja usiotenganika.

“Ndzi vone ku laveka ka varhumiwa, ngopfu-ngopfu, leswaku va tshama va rindzile ni ku kambisisa fanatizimi hinkwayo kwihi ni kwihi laha va nga yi vonaka yi sungula kona. Sathana u tshikilela hi matlhelo hinkwawo, naswona loko hi nga n’wi rindzi, ni ku va ni mahlo ya hina ma pfulekile eka maqhinga ya yena ni mintlhamu ya yena, ni ku ambala matlhari hinkwawo ya Xikwembu, miseve leyi pfurhaka ya lowo hamboloka yi ta hi ba. Ku ni ntiyiso wo tala wa nkoka lowu nga exikarhi ka Rito ra Xikwembu, kambe i ‘ntiyiso wa nkarhi wa sweswi’ lowu ntlhambi wu wu lavaka sweswi. Ndzi vone khombo ra leswaku varhumiwa va suka eka

timhaka ta nkoa ta ntiyiso wa nkarhi wa sweswi, va ya tshama eka timhaka leti nga endlaka leswaku ntlhambi wu nga hlanganisiwi naswona moya wu nga kwetsimisiwi. Sathana u ta tirhisa laha ku pfuleka kun'wana ni kun'wana loku kotekaka leswaku a onha ntirho.”

“Asi nyaya dzakadai sedzvenzvimbo tsvene, zvine chokuita namazuva ana 2300, nemirayiro yaMwari nokutenda kwaJesu, dzakanyatsokodzera kutsanangura kufamba kweAdvent kwekare uye kuratidza kuti chimiro chedu chazvino chii, kusimbisa kutenda kwevanokahadzika, uye kupa chokwadi pamusoro peramangwana rinobwinya. Izvi, ndakagara ndichiona kazhinji, ndizvo zvaiva nyaya huru dzaifanira kugara dzichitsinhirwa nenhume.” Early Writings, 63.

“Nheyo tsvene, pamwe chete nemazuva 2300, nemirairo yaMwari nokutenda kwaJesu,” ndizvo kiyi yokutsanangura “basa reAdvent rakapfuura” ravaMillerite uye, pakuita saizvozvo, kutsanangura “zvakanwana” kuti “chimiro chedu chiripo ndechei.” Avo vari “kusava nechokwadi” ne “basa reAdvent rakapfuura,” vari “kusava nechokwadi” neicho chinopa “chokwadi chakasimba cheramangwana rinobwinya.” Chinopa chokwadi cheramangwana ndicho chakapfuura.

Bhuku ra Joeri ishoko rechokwadi chokuedzwa chenguva ino. Izvi zvinosimbiswa nezvapupu zvakanwana. Joeri anozivikanwa se “chokwadi chenguva ino” noMweya weChiporofita, uyo, maererano naJohane mubhuku raZvakazarurwa, chiri chapupu chaJesu.

Chakazarurwa chaJesu Kristu, icho Mwari akamupa, kuti aratidze kuvaranda vake zvinhu zvinofanira kukurumidza kuitika; uye akachitumira akachizivisa nomutumwa wake kumuranda wake Johane: uyo akapupura shoko raMwari, nokupupura kwaJesu Kristu, nezvose zvaakaona. Zvakazarurwa 1:1, 2.

“Ushahidi” wa Yohana (ambao “aliushuhudia”) uliwasilishwa katika sehemu tatu. Aliandika “neni la Mungu,” “ushahidi wa Yesu,” na “mambo aliyoyaona.” Katika aya mbili za kwanza za Ufunuo, Yohana anawakilisha mtu ambaye amepewa kipawa cha “roho ya unabii.” Kipawa hicho kinajumuisha ufunuo maalumu wa Neno la Mungu, na pia kinajumuisha mafunuo maalumu yanayowasilishwa kwa nabii kupitia maneno ya Kristo; (ama na Kristo mwenyewe moja kwa moja au kupitia wawakilishi wake wa kimalaika) na kipawa hicho pia kinajumuisha kweli inayowasilishwa kwa njia ya ndoto na maono. Roho ya unabii ni ushahidi wa Kristo unaowasilishwa kwa nabii, nao una mamlaka yale yale kana kwamba malaika au Kristo mwenyewe amesema maneno hayo.

මම ඔහුගේ පාදවල වැදුම් පිණිස වැටුණෙමි. එවිට ඔහු මට කීවේය, “එසේ නොකරන්න: මම ඔබගේ සමසේවකයකුය, යේසුස්ගේ සාක්ෂිය ඇති ඔබගේ සහෝදරයන්ගෙන් කනෙකුය: දවේයන් වහන්සේට නමස්කාර කරන්න: මක්නිසාද යේසුස්ගේ සාක්ෂිය අනාවැකියේ ආත්මයය.” එළිදරව් 19:10.

Gabriele anozvizivisa kuti mushandi pamwe chete naJohane, uye haafaniri kunamatwa. Gabriele anozivisawo kuti “hama” dzinimirirwa naJohane “dzine uchapupu hwaJesu,” hunova “mweya wokuprofita.” “Hama” dzinimirirwa naJohane ndidzo zviuru zana namakumi mana nezvina, uye hama dzacho dzose dzine “mweya wokuprofita.”

“Na vakamwaca era sa tucake, ka ra lako yani ki na veikau mai Tikoa; ia ni ra sa lako yani, sa tu o Jiofafata ka kaya, Ni rogoci au, kemuni Jiova kei kemuni na lewe i Jerusalemi; ni vakabauta Jiova na nomuni Kalou, dou na qai vakataudeitaki; ni vakabauti ira na nona parofita, dou na qai rawaka.” 2 Veigauna 20:20.

“Tenda mu Hosi Xikwembu xa n’wina, kutani mi ta tiyisiwa; tendani vaprofeta va yena, kutani mi ta humelela.”

“Isaya 8:20. ‘Ku murayiro nokuchapupu; kana vasingatauri maererano neshoko iri, imhaka yokuti hamuna chiedza mavari.’ Pano pana magwaro maviri akaiswa pamberi pavanhu vaMwari: mamiriro maviri okubudirira. Murayiro wakataurwa naJehovha pachake, nomweya wouprofita, ndizvo zvinyuko zviriviri zvoudhenjeri zvinotungamirira vanhu Vake muzviitiko zvose. Dheuteronomio 4:6. ‘Ndihwo uchenjeri hwenyu nokunzwisisa kwenyu pamberi pamarudzi, ayo achati, Zvirokwazvo rudzi urwu rukuru rudzi rwakachenjera uye runonzwisisa.’”

“Umthetho waNkulunkulu noMoya weSiprofetho kuhamba ndawonye ekuholeni nasekululekeni ibandla, futhi noma nini lapho ibandla likuqaphele lokhu ngokulalela umthetho waKhe, umoya wesiprofetho uthunyelwe ukuliqondisa endleleni yeqiniso.

“Chakazarurwa 12:17. ‘Zvino dhiragoni rikatsamwira mukadzi, ndokuenda kundorwa navakasara vorudzi rwake, vanochengeta mirairo yaMwari, uye vane uchapupu hwaJesu Kristu.’ Uprofita uhwu hunoratidza zvakajeka kuti kereke yavasara ichabvuma Mwari mumurayiro Wake uye ichava nechipo chouprofita. Kuteerera murayiro waMwari, nomweya wouprofita, ndizvo zvagara zvichisiyanisa vanhu vechokwadi vaMwari, uye muedzo unowanzopiwa pamusoro pezviratidzo zviripo zvino.”

“Mu mazuva aJeremia, vanhu vakanga vasina mubvunzo pamusoro peshoko raMosesi, Eria, kana Erisha, asi vakabvunza uye vakaisa parutivi shoko ravakatumirwa naMwari kubudikidza naJeremia kusvikira simba raro nesimba raro zvaparara, uye pakanga pasisina mushonga kunze kwokuti Mwari avatakure vaende muutapwa.

“Vivyo hivyo katika siku za Kristo watu walikuwa wamejifunza kwamba ujumbe wa Yeremia ulikuwa wa kweli, nao wakajishawishi kuamini kwamba kama wangeishi katika siku za baba zao, wangeukubali ujumbe wake; lakini wakati huohuo walikuwa wakiukataa ujumbe wa Kristo, ambaye habari zake manabii wote walikuwa wameandika.

“Njengoba umlayezo wengelosi yesithathu wavela emhlabeni, okuyiwona ozokwembulela ibandla umthetho kaNkulunkulu ngokuphelela kwawo nangamandla awo, isipho sesiprofetho naso sabuyiselwa ngokushesha. Lesi sipho sidlale indima evelele kakhulu ekuthuthukisweni nasekuqhubekisweni kwalo myalezo.

“සමමතය පිළිබඳ වූ ශාස්ත්‍රවල වචන අර්ථකථන සහ සේවාවලේ කීර්ම සම්බන්ධයෙන් මනභවේද මතු වී, එමඟින් පණිවිඩය විශ්වාස කරන විශ්වාසීන්ගේ විශ්වාසය කම්පනයට පත් කර සේවයේ අසමගියකට නංවන ස්වභාවයක් ඇති වූ විට, අනාවැකි ආත්මය සැමවිටම එම තත්ත්වයට ආලෝකය හළො ඇත. එය සැමවිටම විශ්වාසීන්ගේ සමූහය වන වින්තනයේ එක්සත්භාවයන් කීරියාවලේ

සමාදරනාවයන් ගනන ආයතේය. පණිවිඩයේ වර්ධනයනෙහි සහ සේවයේ වියාජනයනෙහි මනු වූ සෑම අර්බුදයකදීම, දවේයන්වහන්සේගේ වියවස්ථාවටත් අනාවැකි ආත්මයේ ආලෝකයටත් ස්ඵරව බැඳී සිටි අය ජයග්‍රහණය කර ඇති අතර, ඔවුන්ගේ අතින් සේවය සඵල වී ඇත.” Loma Linda Messages, 33, 34.

Bhuku ra Joere rinonongedzerwa zvakanga se“chokwadi chiripo” mukati meMweya weChiporofita, uyo maererano naJohane mubhuku raZvakazarurwa uri uchapupu hwaJesu. Rinotsigirwawo zvakanga mukati meShoko raMwari. Zvose zviri zviviri, Bhaibheri neMweya weChiporofita, zvinonanga zvakanga bhuku raJoere kumazuva okupedzisira.

“Mumwe nomumwe wevaporofita vekare akataura zvisihoma pamusoro penguva yavo pachavo kupfuura pamusoro penguva yedu, zvokuti kuporofita kwavo kune simba kwatiri. ‘Zvino zvinhu izvi zvose zvakavawira kuti zvive mienzaniso: uye zvakanyorwa kuti tive nokuyambirwa kwedu, isu tasvikirwa nokuguma kwenyika.’ 1 VaKorinte 10:11. ‘Havana kushumira ivo pachavo, asi isu, pazvinhu izvo zvino zvaparidzirwa kwamuri navaya vakaparidza vhangeri kwamuri noMweya Mutsvene wakaburuka kubva kudenga; zvinhu izvo vatumwa vanoshuva kutarira mazviri.’ 1 Petro 1:12. ...”

“Bhayibheli yi hlengeletele, yi tlhela yi boha swin’we matlotlo ya yona hikwalaho ka rixaka leri ra makumu. Hinkwaswo swiendlakalo leswikulu ni swiendlo leswi hloniphakaka swa matimu ya Testamente ya Khale a swi vuyelerile, naswona swa ha vuyelerela, ekerekeni emasikwini lawa ya makumu.” Selected Messages, buku 3, 338, 339.

Boporofita bwa Yoweli bo “a shuma” “gwe” wale “amazinga ga chara acha nsi ga abashireho.” “A shuma” nigo kugumya gusa ko “ukuri kw’iki gihe” buri gihe ari ikigeragezo, kandi abananirwa icyo kigeragezo bagereranywa n’abavugwa muri Bibiliya nka Yuda.

“Phunziro ndi phunziro zinkagwera m’makutu mwa Yudasi osamvera. Ndi angati lerolino akutsatira m’mapazi ake. M’kuunika kwa chilamulo cha Mulungu, anthu odzikonda amaona makhalidwe awo oipa, koma amalephera kuchita kusintha koyenera, ndipo amapitirira kuchoka pa mkhalidwe umodzi wa uchimo kupita pa wina.”

“Zvidzidzo zvaKristu zvinoshanda kunguva yedu nechizvarwa chedu. Iye akati, ‘Handinyengereri ava bedzi, asiwo avo vachatenda kwandiri neshoko ravo.’ Uchapupu humwe chete hwakaunzwa kuna Judhasi ndihwo huri kuunzwawo kwatiri mumazuva okupedzisira aya. Zvidzidzo zvimwe chetezvo zvaakatadza kuita zvinobatika muupenyu hwake zvinouya kuvanhu vanonzwa, asi vachikundikanawo saizvozvo, nokuti havasi kurasa chivi chavo.” Review and Herald, March 17, 1891.

Ku bhuku hinkwabyo ra Nhlavutelo, Yohane u fanekisela vanhu va Xikwembu va masiku yo hetelela; naswona hi ku hlongoriwa a ya Patimosi, Yohane u yimela lava xanisiwaka enkarhini wa xiphigo xa nawu wa Sonto. U vula xivangelo lexi endleke leswaku a pfaleriwa ekhotsweni.

Ndzi Yohane, loyi na mina ndzi nga makwenu, ni mutirhi-kulorhi na n’wina eku xanisiweni, ni le ku fumeni ka Yesu Kriste, ni le ku tiyiseleleni ka Yesu Kriste, a ndzi ri exihlalani lexi vuriwaka Patimo, hikwalaho ka rito ra Xikwembu, ni hikwalaho ka vumbhoni bya Yesu Kriste. Nhlavutelo 1:9.

Johane akatambudzwa nokuda kweBhaibheri noMweya weChiporofita. Ko, sei vane zana namakumi mana nezvina zvuru vachitambudzirwa nokuda kweMweya weChiporofita? Chokwadi chokutanga chinoratidzwa nomuprofita Joere kutsauka kwechechi yeSeventh-day Adventist. Apo muapostora Petro akaratidza kuti Pentekosti kwaiva kuzadzikiswa kwebhuku raJoere, Petro akaita saizvozvo achipindura kurwiswa kwakanga kuchitwa navaJudha pamusoro poratidzwa rwemitauro. VaJudha, avo panguva iyoyo vaimiririra nenzira yokufananidzira maSeventh-day Adventist emazuva okupedzisira, vakanga vachipikisa vachiti Petro navaya vaizivisa shoko vakanga “vakadhakwa.” MaSeventh-day Adventist acharwa neshoko remvura yokupedzisira sezvakaitwa navaJudha munguva yaPetro. Vanoita saizvozvo nokuti avo vari kuparidza shoko ro“chokwadi chiripo zvino” rinoyedza remvura yokupedzisira vane chokwadi chokutanga “chekare,” nokuti chokwadi chitsva nguva dzose chinovakirwa pachokwadi chekare. Jeremia akadana vanhu vaMwari munguva yemvura yokupedzisira kuti vafambe munzira dzekare uye vateerere kurira kwehwamanda yomurindi, asi vanoramba. Shoko rechokwadi chokutanga “chekare” rinomiririrwa nenzira yokufananidzira ne“nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu, iro rinoburitsa pachena ukama hwesungano maererano neSabata renyika.

“Ndzi vone leswaku kereke ya vito ntsena ni Va-Adventist va vito ntsena, kufana na Yudasi, a va ta hi xavisela eka Vak atoliki leswaku va kuma nkucetelo wa vona leswaku va ta lwa ni ntiyiso. Kutani vakwetsimi hi nkarhi wolowo va ta va vanhu lava nga tivekiki ngopfu, lava Vak atoliki va nga ta va tiva ngopfu; kambe tikereke ni Va-Adventist va vito ntsena lava tivaka ripfumelo ra hina ni mikhuva ya hina (hikuva a va hi venga hikwalaho ka Savata, hikuva a va nga swi koti ku yi kaneta) va ta xavisela vakwetsimi kutani va va mangalela eka Vak atoliki tanihi lava honisaka milawu ya vanhu; leswi vulaka leswaku va hlayisa Savata kutani va honisa Sonto.

“Ndipo Akatolika adzawauza Achiprotestanti kuti apitirire patsogolo, ndi kutulutsa lamulo lakuti onse amene sadzasunga tsiku loyamba la sabata, m'malo mwa tsiku lachisanu ndi chiwiri, adzaphedwa. Ndipo Akatolika, amene chiwerengero chawo ndi chachikulu, adzathandiza Achiprotestanti. Akatolika adzapereka mphamvu zawo kwa fano la chilombo. Ndipo Achiprotestanti adzagwira ntchito monga momwe mayi wawo anachitira pamaso pawo kuti awononge oyera mtima. Koma lamulo lawo lisanabweretse kapena kubala zipatso, oyera mtima adzapulumutsidwa ndi Liwu la Mulungu.” Spalding and Magan, 1, 2.

Kaŵiri Mlongosi White wakuzirongora “mpingo wa zina” na “Aadventisti a zina,” uku wakupanga mphambano pakati pa “magulu ghaŵiri gha zina” agha na “Akatolika.” “Mpingo wa zina” na “Aadventisti a zina,” “ŵakinkhanga” awo ŵakaimiririka na Petrosi na Yohane “chifukwa cha Sabata, pakuti ŵakatondekanga kuyikanira.” Mpingo wa zina na Akatolika ŵangatondeka “kuyikanira” unenesko wa Sabata ya zuŵa lachinayi, ndipo “Aadventisti a zina” ŵangatondeka “kuyikanira” “nyengo ziŵiri na ziŵiri na ziŵiri na yiŵiri” za Leviticus 26, icho ni dango la Sabata la charu. Mpingo wa zina na Akatolika ŵangatondeka “kuyikanira” fundo yakuti Sabata ya zuŵa lachinayi ni unenesko wa Baibolo “wakukhazikiska,” ndipo “Aadventisti a zina” ŵangatondeka “kuyikanira” fundo yakuti “nyengo ziŵiri na ziŵiri na ziŵiri na yiŵiri” za Leviticus 26 ni unenesko wa Chimillerite “wakukhazikiska.”

Kupindwa kwaJohane paPatmos kunomiririra vane zana namakumi mana navana zvuru, vanochogeta zvole Bhaibheri noMweya woChiporofita, uye vanotambudzwa zvikuru nokunze pamusoro peSabata rezuva rechinomwe, uye vanotambudzwa mukati pamusoro peSabata regore rechinomwe renyika. Nokuda kwechikonzero ichi, uchapupu hwaJohane hwokuti nei ainge achitambudzwa mundima yepfumbamwe hunoteverwa neSabata riri mundima yegumi, pamwe neshoko rinobva kare (“shure”) richibva ku“inzwi guru” rakaita se“hwamanda.”

Mina Yoane, hama yenuwo, uye shamwari yenyu pakutambudzika, nomuumambo, nomukutsungirira kwaJesu Kristu, ndakanga ndiri pachitsuwa chinonzi Patmosi, nokuda kweshoko raMwari, uye nokuda kweuchapupu hwaJesu Kristu. Ndakanga ndiri muMweya nezuva raShe, ndikanzwa shure kwangu inzwi guru, sererwamupanda. Zvakazarurwa 1:9, 10.

Johane anomirira avo, panguva ya9/11, vakanzwa inzwi rehwamanda remunhu waMwari anowanikwa muna Zvakazarurwa gumi nesere richidana vanhu vaMwari kuti vadzokere ku“nzira dzekare” dzaJeremia. Inzwi guru iroro rakanga ririwo yambiro yehwamanda yechinomwe, inova zvakare nhamo yechitatu.

Dada White vakanyora kuti “Bhaibheri rakaunganidza nokusungirira pamwe chete pfuma dzaro nokuda kwechizvarwa chino chokupedzisira.” Bhuku raJoeri nderimwe re“pfuma” dzeBhaibheri dziri chokwadi chiripo che“mazuva okupedzisira.” Panguva yePentekosti Petro akaratidza kuti rakanga riri bhuku raJoeri rakanga richizadziwa panguva iyoyo. Petro, sezvakanga zvakaitawo kuna Joeri, “akataura zvisvoma pamusoro pe” nguva yePentekosti kupfuura pamusoro pe“nguva” yedu. Nguva yePentekosti yakanga iri mvura yokutanga yeNguva yeChiKristu. Pentekosti inoratidza kutanga kweNguva yeChiKristu, uye nokuita saizvozvo inofananidzira kuguma kweNguva yeChiKristu. Kuguma kweNguva yeChiKristu ndiyo nguva yemvura yokupedzisira sezvainomiririrwa nePentekosti. Naizvozvo Petro chiratidzo chevanhu vaMwari vari kumagumo eNguva yeChiKristu vanoziwa kuzadziwa kwekudururwa kwoMweya Mutsvene vachishandisa bhuku raJoeri kuti vaite saizvozvo.

Asi Petro, amire pamwe chete navane gumi nomumwe, akasimudza inzwi rake, akataura kwavari achiti, Imi varume veJudhea, nemi mose mugere muJerusarema, izvi ngazvizikanwe kwamuri, uye teererai mashoko angu; nokuti ava havana kudhakwa, sezvamunofunga, nokuti ichiri awa yechitatu yezuva. Asi izvi ndizvo zvakataurwa nomuporofita Joeri; Zvino zvichaitika mumazuva okupedzisira, ndizvo zvinotaura Mwari, kuti ndichadurura woMweya wangu pamusoro penyama yose; uye vanakomana venyu navanasikana venyu vachaporofita, uye majaya enyu achaona zviratidzo, navakuru venyu vacharota hope; uye pamusoro pavaranda vangu napamusoro pavarandakadzi vangu ndichadurura woMweya wangu mumazuva iwayo; uye vachaporofita; uye ndicharatidza zvisvamisiro kudenga kumusoro, nezviratidzo panyika pasi; ropa, nomoto, nemhute youtsu; zuva richashandurwa rive rima, nomwedzi uve ropa, zuva guru uye rinotyisa raShe risati rasvika; zvino zvichaitika kuti ani naani achadana kuzita raShe achaponeswa. Mabasa 2:14–21.

Kuti munhu ave mudzidzi anobudirira wechiporofita, zvinoda kunzwisisa kwakadzikama kuti kuguma kwenyika kunoratidzirwa “mutsara pamusoro pemutsara” mukati merondedzero yenhoroondo yeMagwaro. Chokwadi chakabatanidzwa neizvi ndechekuti vaporofita pachavo



Dhobradza nenzwi guru, urega kudzora; simudza inzwi rako sehvamanda, uratidze vanhu vangu kudarika kwavo, neimba yaJakobho zvivi zvavo. Isaya 58:1.

Isaya, Joere, Johani na Petro vose vari kumiririra vane zana namakumi mana nezvina zvuru zvmazuva okupedzisira, sezvinoitawo Jeremia uyo anoratidza nguva inofanira kuridzwa hwamanda.

Asema Bwana hivi, Simameni njiani, mkaangalie, mkaulizie mapito ya kale, ilipo njia njema; mkaieende, nanyi mtapata raha kwa roho zenu. Lakini wakasema, Hatuwezi kuiendea. Tena niliweka walinzi juu yenu, nikisema, Sikilizeni sauti ya tarumbeta. Lakini wakasema, Hatusikii. Yeremia 6:16, 17.

The trumpeta yakarira mumazuva okupedzisira aya pa9/11, uye mvura yokupedzisira yakabva yatanga kunaya pamusoro paavo vakasarudza nzira yakanaka vakafamba mairi. Ipapo ndipo pakaburuka mutumwa waZvakazarurwa gumi nesere.

“Mvura yokupedzisira inofanira kunaya pamusoro pavanhu vaMwari. Mutumwa ane simba anofanira kuburuka kubva kudenga, uye nyika yose inofanira kuvhenekerwa nokubwinya kwake.” Review and Herald, Kubvumbi 21, 1891.

Apho izakhiwo ezinkulu zaseNew York ziwiswa phansi ngo-9/11, ingelosi enamandla yehla, futhi imvula yasekugcineni yaqala ukuna.

“Vasvika here kuti ndakazivisa here kuti New York ichatsvairwa nema fungu makuru egungwa? Izvi handina kumbotaura. Ndakataura kuti, pandakanga ndichitarisa zvivako zvikuru zvichisimuka imomo, pasi nepasi, ndakati, ‘Zviitiko zvinotyisa zvakadini zvichaitika apo Ishe vachasimuka kuzunungusa nyika zvine kutyisa! Ipapo mashoko eZvakazarurwa 18:1–3 achazadziswa.’ Chitsauko chose chegumi nesere cheZvakazarurwa inyevero yezviri kuuya panyika. Asi handina chiedza chakasiyana maererano nezviri kuuya paNew York, kunze kwekuti ndinoziva kuti rimwe zuva zvivako zvikuru zviru ikoko zvichawisirwa pasi nokutendeuka nokupidigurwa kwesimba raMwari. Kubva pachiedza chandakapihwa, ndinoziva kuti kuparadzwa kuri munyika. Shoko rimwe chete rinobva kuna Ishe, kubata kumwe chete kwesimba ravo guru, uye zvivako izvi zvikuru zvichawira pasi. Zviitiko zvichaitika zvokutyisa kwazvo zvatisingagoni kufungidzira.” Review and Herald, Chikunguru 5, 1906.

Pa 9/11 mvura yokupedzisira yakatanga kudonhedza zvisoma ichitangira kudururwa kwayo kuzere panguva yomurayiro weSvondo.

“Muhuri mukuru wa injili hautafungwa kwa udhihirisho mdogo wa uweza wa Mungu kuliko ule uliotia alama mwanzo wake. Unabii uliotimizwa katika kumwagwa kwa mvua ya kwanza wakati wa kufunguliwa kwa injili, utafanyika tena katika mvua ya mwisho wakati wa kufungwa kwake. Hizi ndizo ‘nyakati za kuburudishwa’ ambazo mtume Petro alizitazamia aliposema: ‘Basi tubuni mkageuke, ili dhambi zenu zifutwe, zipate kuja nyakati za kuburudishwa zitokazo mbele za Bwana; naye atamtuma Yesu.’ Matendo 3:19, 20.” The Great Controversy, 611, 612.

Kukwaniritsika kwakakwana kwe“nguva dzekuzorodzwa” kunoitika uchiri mupenyu, nokuti yambiro iripo ndeyokuti “tendeukai,” izvo zvisingabviri kuitwa kana wakafa. “Nguva dzekuzorodzwa” dzinosvika apo “zvivi” zvemweya iri mipenyu zvichiri kukwanisa “kudzimwa”. “Nguva dzekuzorodzwa” dzakatanga pa9/11, nokudaro zvichiratidza kutanga kwekutongwa kwevapenyu. Pentekosti inodzokororwa pakupera kwenguva yedzidziso yevhangeri. Apo “nguva dzekuzorodzwa” dzakasvika, zviitiko zvakafananidzirwa paPentekosti zvakatanga kudzokororwa.

“Ndzi langutele nkarhi lowu hi ku navela lokukulu, lowu eka wona swiendlakalo swa siku ra Pentekosta swi nga ta phindha swi endleka hi matimba lamakulu swinene ku tlula lawa a ma ri kona hi nkarhi wolowo. Yohane u ri: ‘Ndzi vone ntsumi yin’wana yi xika yi huma etilweni, yi ri ni matimba lamakulu; kutani misava yi voningeriwile hi ku vangama ka yona.’ Kutani, hilaha a ku ri hakona hi nkarhi wa Pentekosta, vanhu va ta twa ntiyiso wu vulavuriwa eka vona, un’wana ni un’wana hi ririmi rakwe.”

“Mwari anogona kufemera upenyu hutsva mumweya mumwe nomumwe unoda zvechokwadi kumushandira, uye anogona kubata miromo nerasha rinopisa rakatorwa paatari, nokuiita kuti ive inotaura zvine unyanzvi mukumurumbidza Kwake. Zviuru zvezmazwi zvichazadzwa nesimba rokuzivisa zvokwadi dzinoshamisa dzeShoko raMwari. Rurimi runokakama ruchasunungurwa, uye vanoty vachaitwa vakasimba kuti vape uchapupu hwoushingi pamusoro pechokwadi. Ishe ngavabatsire vanhu Vake kuchenesa temberi yomweya kubva kutsvina yose, uye kuti varambe vakabatana Navo zvikuru zvokuti vangava vagovani vemvura yokupedzisira painenge yadururwa.” Review and Herald, July 20, 1886.

Tutaendelea katika makala inayofuata.

Nthenga iyo yikayowoyanga nane yikizaso, yikuniskamusya, mpela mundu jwakusakamusyidwa ku utulo wakwe. Ni yambile kuti kwa une, “Ana nkulola chi?” Une nadyandite kuti, “N’lolile, ndipo tawonani, panyali ja golide josope, jakwete beseni pachanya pake, ni nyali syakwe saba pa jili, ni mikolongo saba ja ku nyali saba syali pachanya pake. Soni mitela jiwili ja maolivi pa mbali pake, umo pa upande wakun’dyo wa beseni, ni ujine pa upande wakwe wakun’gono.”

Lelo ngaphendula ngakhuluma lengilosi eyayikhuluma lami, ngisithi: Kuyini lokhu, nkosi yami? Ingilosi eyayikhuluma lami yasiphendula yathi kimi: Kawazi yini ukuthi kuyini lokhu na? Ngasengisithi: Hatshi, nkosi yami.

Kakade akandiphendula, esithi kimi: Leli yizwi leNkosi kuZerubhabheli, elithi: Akusikho ngamandla, noma ngobuqhawe, kodwa kungoMoya wami, kusho uJehova Sebawoti. Zakariya 4:1–6.