

Buku la Yoele ni Kanisa la Waadventista Wasabato wa Laodikia - Namba Mbili

Jeff Pippenger

2025-12-02

Inamba ya Kabiri

“Ndinoshuvira zvikuru, nomwoyo unopisa, nguva iyo zviitiko zvezuva rePentekosti zwichadzokororwa nesimba rinotopfuura rakaratidzwa panguva iyoyo. Johane anoti, ‘Ndakaona mumwe mutumwa achiburuka kubva kudenga, ane simba guru; uye nyika ikavhenekerwa nokubwinya kwake.’ Zvino, sezvazvakanga zvakaita panguva yePentekosti, vanhu vachanzwa chokwadi chichitaurwa kwavari, mumwe nomumwe norurimi rwake amene.

“Mulungu angathe kuuzira moyo watsopano mu mzimu uliwonse umene ukufunitsitsa moona mtima kumtumikira, ndipo angakhudze milomo ndi khala lamoto lochokera pa guwa la nsembe, n’kupangitsa kuti ikhale yolankhula momveka bwino m’kutamanda Iye. Mawu zikwizikwi adzadzazidwa ndi mphamvu yolengeza choonadi chodabwitsa cha Mawu a Mulungu. Lilime lolankhula movutikira lidzamasulidwa, ndipo amanyazi adzalimbikitsidwa kuti achitire umboni choonadi molimba mtima. Ambuye athandize anthu Ake kuyeretsa kachisi wa moyo ku chodetsa chilichonse, ndi kusunga kulumikizana kwapafupi chotere ndi Iye kotero kuti akakhale ogawana mu mvula yotsiriza pamene idzatsanulidwe.” Review and Herald, July 20, 1886.

Pentecost, kana kuchirangarirwa semutambo waShe, hakugoni kupatsanurwa nePaseka, mutambo wechingwa chisina mbiriso, chipiriso chezvibereko zvokutanga, uye mutambo wamavhiki. Pentecost inguva yakatarwa, kunyange hazvo iriwo nguva chaiyo. Ndokusaka ichinzi “mwaka wePentecostal.” Mwaka uyu wakatanga nerufu rwaKristu, kuvigwa Kwake, nokumuka Kwake kuvakafa. Mushure mokuwira Kwake kudenga, Kristu akatanga mazuva makumi mana okurayira pachake, akateverwa namazuva gumi muimba yokumusoro umo kubatana kwakazadzikiswa. 9/11 yakatanga nguva inoguma pamutemo weSvondo muUnited States. Mutemo iwoyo weSvondo unomiririrwa nezuva rePentecost senguva chaiyo; nguva chaiyo yakatangirwa nenguva yakatarwa yakatanga pa9/11. Kubva pa9/11 kusvikira pamutemo weSvondo, “mwaka wePentecostal” unodzokororwa.

Petro akatsanangura kuti chiitiko chinoshamisa che“ndimi dzomoto” chakanga chisiri upenzi hwokudhakwa, asi kuzadziwa kwebhuku raJoere, nokuti kupokana kwakanga kwamutswa pamusoro peshoko. “Ndimi” dzinimirira kupiwa kweshoko, uye moto unomirira Mweya Mutsvene. Shoko rePentekosti rinomirira kubatanidzwa kwehuMwari (Mwari moto unoparadza) pamwe chete nounhu hwendimi. Sezvinongoita Petro kumirira vane zviuru zana namakumi mana nezvina panguva yemvura yokupedzisira, saizvozvowo vaJudha vanogununa vanomirira vanhu vesungano yokutanga vari kupfukurwa panguva chaiyo iyo mvura yokupedzisira iri kunaya.

Uye vose vakazadzwa noMweya Mutsvene, vakatanga kutaura nendimi dzimwe, sezvavakapihwa noMweya kuti vataure. Zvino paiva paJerusarema vaJudha vaigara imomo,

varume vanoty Mwari, vakabva kundudzi dzose dziri pasi pedenga. Zvino ruzha urwu parwakatanga kuzivikanwa, chaunga chikaungana pamwechete, chikashamiswa zvikuru, nokuti mumwe nomumwe ainzwa ivo vachitaura norurimi rwake amene. Vose vakakatyamara nokushamiswa, vakataurirana vachiti, Tarirai, ava vose vanotaura havasi vaGarirea here? Ko zvino zvinoitika sei kuti mumwe nomumwe wedu anzwe norurimi rwedu, rwataakaberekerwa marwuri? VaPatiya, navaMedhi, navaErami, navagari veMesopotamia, neveJudhea, neveKapadhosia, vePonto neveAsia, veFrigia nevePamufiria, veEgipita, nenzvimbo dzeRibhiya riri pedyo neKurene, navatorwa vakabva Roma, vaJudha navakatendeukira kuchiJudha, vaKrete navaArabhiya, tinovanzwa vachitaura nendimi dzedu mabasa anoshamisa aMwari. Vose vakakatyamara, vakavhiringidzika, vachibvunzana vachiti, Izvi zvinorevei? Asi vamwe vachiseka vakati, Varume ava vakadhakwa newaini itsva. Asi Petro, amire pamwe chete navane gumi nomumwe, akasimudza inzwi rake, akataura kwavari achiti, Imi varume veJudhea, nemi mose munogara paJerusarema, izvi ngazvizivikanwe kwamuri, muteerere mashoko angu; nokuti ava havana kudhakwa sezvamunofunga, nokuti achiri awa rechitatu rezuva. Mabasa 2:4–15.

Petro ari kutsanangura Pentekosti sekuzadzikiswa kwebhuku raJoere. Ari kuita izvi nenzira yechiporofita apo nyika yose inomiririrwa, nokuti ndima yacho inoti vateereri vakanga vauya “kubva kundudzi dzose dziri pasi pedenga.” Pa9/11 nyika yakavhenekerwa nokubwinya kwaKristu, uyezve paMutemo weSvondo vane zana nemakumi mana nezvina zvuru vachanyatsoratidza zvakakwana kubwinya kwaKristu sezvavachasimudzirwa sechiratidzo pamberi penyika yose. Nguva yePentekosti yakatanga pa9/11 uye inopera paMutemo weSvondo.

“ਏਕ ਵੀ ਅਸੀ ਵੱਚੋਂ ਕੋਈ ਪਰਮੇਸੁਰ ਦੀ ਮੁਹਰ ਕਦੇ ਪ੍ਰਾਪਤ ਨਹੀ ਕਰੇਗਾ ਜਦ ਤੱਕ ਸਾਡੇ ਚਰੱਤਰਾਂ ਉੱਤੇ ਇਕ ਵੀ ਦਾਗ ਜਾਂ ਕਲੰਕ ਹੋਵੇਗਾ। ਸਾਡੇ ਉੱਤੇ ਇਹ ਛੱਡਿਆ ਗਿਆ ਹੈ ਕਿ ਅਸੀ ਆਪਣੇ ਚਰੱਤਰਾਂ ਦੇ ਦੋਸ਼ਾਂ ਨੂੰ ਦੂਰ ਕਰੀਏ, ਅਤੇ ਆਤਮਾ ਦੇ ਮੰਦਰ ਨੂੰ ਹਰ ਇੱਕ ਅਸੁੱਧਤਾ ਤੋਂ ਸੁੱਧ ਕਰੀਏ। ਤਦ ਪਛਿਲੀ ਵਰਖਾ ਸਾਡੇ ਉੱਤੇ ਇਸੇ ਤਰ੍ਹਾਂ ਵਰਸੇਗੀ ਜਿਵੇਂ ਪਹਿਲੀ ਵਰਖਾ ਪੈਤਕੁਸਤ ਦੇ ਦਨਿ ਚੇਲਿਆਂ ਉੱਤੇ ਵਰਸੀ ਸੀ।”

“Tinogutsikana zviri nyore zvikuru nezvatinowana. Tinonzwa sokuti takapfuma uye tawedzerwa zvinhu, asi hatizivi kuti tiri ‘vanotambudzika, uye vanosiririsa, uye varombo, uye mapofu, uye vasina kupfeka.’ Ino ndiyo nguva yokuteerera yambiro yoChapupu Chakatendeka, ichiti: ‘Ndinokuraira kuti utenge kwandiri ndarama yakaidzwa mumoto, kuti upfume; nenguvo chena, kuti upfekedzwe, uye kuti kunyadziswa kwokusapfeka kwako kurege kuonekwa; uzore meso ako nemushonga wameso, kuti ugone kuona.’ ...”

“Zvino ndiyo nguva yatinofanira kuzvichengeta isu navana vedu tisina kusvibiswa nenyika. Zvino ndiyo nguva yatinofanira kusuka nguo dzechimiro chedu, todzichenesa muchena muropa reGwayana. Zvino ndiyo nguva yatinofanira kukunda kuzvikudza, kushuva kwenyama, nousimbe hwomweya. Zvino ndiyo nguva yatinofanira kumuka, tikaita kuedza kwakasimba kuti chimiro chedu chive chakaringana pamativi ose. ‘Nhasi kana muchinzwa inzwi Rake, musaomesa mwoyo yenyu.’ Tiri pachinzvimbo chinonyanya kuedza, takamirira uye takarinda kuonekwa kwaIshe wedu. Nyika iri murima. ‘Asi imi, hama,’ anodaro Pauro, ‘hamusi murima, kuti zuva iro rikukundai sembavha.’ Nguva dzose ndicho chinangwa chaMwari kubudisa chiedza murima, mufaro mukusuwa, nezororo mukuneta nokuda kwomweya unomirira, unoshuva.”

“Zvino muri kuitei, hama, mubasa guru rokugadzirira? Avo vari kubatana nenyika vari kugamuchira muumbirwo wenyika uye vari kugadzirirwa chiratidzo chechikara. Avo vasingavimbi nezvavo, vari kuzvinipisa pamberi paMwari uye vachinatsa mweya yavo nokuteerera chokwadi—ava ndivo vari kugamuchira muumbirwo wokudenga uye vari kugadzirirwa chisimbiso chaMwari pahuma dzavo. Kana mutemo wacho wabudiswa uye mucherechedzo wacho waiswa, hunhu hwavo hucharamba hwakachena, husina gwapa, nokusingaperi.

“Zvino ndiyo nguva yokugadzirira. Chisimbiso chaMwari hachizomboiswi pahuma yomurume kana yomukadzi asina kuchena. Hachizomboiswi pahuma yomurume kana yomukadzi anotsvaka kukudzwa, anoda nyika. Hachizomboiswi pahuma pavarume kana vakadzi vane ndimi dzenhema kana mwoyo dzinonyengera. Vose vanogamuchira chisimbiso vanofanira kuva vasina gwapa pamberi paMwari—vakakodzera denga. Endererai mberi, hama dzangu nehanzvadzi dzangu. Panguva ino ndinogona kungonyora muchidimbu pamusoro pezvinhu izvi, ndichingokwevera pfungwa dzenyu pakukosha kwokugadzirira. Tsvagai Magwaro imi pachenyu, kuti munzwisise kusimba kunotyisa uye utsvene hwenguva yazvino.” Testimonies, vhoriyamu 5, 214, 216.

Pano Sista White anozivisa Pentekosti sechinhu chinocherechedza nguva, chichenderana nemutemo weSvondo muUnited States, “apo chirevo chinobuda.” Asi, kunyange zvazvo achiratidza mutemo weSvondo nePentekosti sechinhu chinocherechedza nguva, shoko rake rinodaidzira kugadzirira rinoratidza nguva inotangira mutemo weSvondo sechinofananidzirwa nenguva yePentekosti. Mutemo weSvondo ndiwo muedzo weSabata yezuva rechinomwe, uye nguva inobva pa9/11 kusvikira kumutemo weSvondo inogona kuzivikanwa se“zuva” rokugadzirira kwaIshe rokufananidzira. Kugadzirira kunotangira muedzo.

“mvula ya kumalilako yiya mwangwela” pa bamilyoni umwanda umo na amakumi yane na bane, fye “nga filya imvula ya kutendekela yawile pa basambi pa Bushiku bwa Pentekosite.” Inshita iyalumbulwa nga ni nshita ya Pentekosite yatendekela no kusansa kunono ilyo Kristu abwelele ukufuma ku kukwata Kwakwe mu mulu.

Ari wakati alipokwisha kusema hayo, akawavuvia, akawaambia, Pokeeni Roho Mtakatifu. Yohana 20:22.

Umoya wakhe udlulisela uMoya oNgwele, futhi umoya yiwo okhizisa umsindo wamazwi. UJesu uyiLizwi, futhi umoya wakhe udlulisela uMoya oNgwele ngokwabiwa kweLizwi lakhe. Umoya yiwo owanika umzimba ka-Adamu ukuphila, futhi umoya yiwo oletha ekuphileni ibutho likaHezekeli lamathambo omile abafileyo abavusiweyo.

“Chiito cha Kristo cha kuwapulizia wanafunzi wake Roho Mtakatifu, na cha kuwapa amani yake, kilikuwa kama matone machache kabla ya mvua nyingi ambayo ingetolewa siku ya Pentekoste.” Spirit of Prophecy, juzuu ya 3, 243.

Ekuqaleni kwenkathi yePhentekhoste, “umoya” kaKristu wanika abafundi uMoya oNgwele, kodwa abanye bangabaza.

Asi Tomasi, umwe wava gumi navaviri, ainzi Didimo, akanga asipo pavari pakauya Jesu. Naizvozvo vamwe vadzidzi vakati kwaari, Taona Ishe. Asi iye akati kwavari, Kana ndisingaoni pamaoko ake mavanga ezvipikiri, ndigoisa munwe wangu mumavanga ezvipikiri, uye ndigoisa ruoko rwangu parutivi rwake, handingatendi. Johani 2:24, 25.

Nthawi ya Pentekosite inayamba nyengo ya “kuyesedwa,” kuyambira pa mpweya wa Khristu ndi mkangano wa kukayika wa Tomasi. Mkangano wa Tomasi pa chiyambi ukuimira mwa uneneri mkangano wa Ayuda pa mapeto a nyengo ya Pentekosite. Pa chiyambi, Khristu anapereka mawu Ake ndi Mzimu Woyera kwa ophunzira, ndipo pa mapeto a nyengo ya Pentekosite, ophunzirawo anapereka mawu ndi Mzimu Woyera ku dziko lapansi.

Ibasa Kristo yakoze igihe yahuhaga ku bigishwa ryari ubuhamya bwa kabiri bw’ikorwa rimwe yari amaze gukora hamwe n’abigishwa bari mu nzira ijya i Emawusi.

Zvino zvakaitika kuti, vachiri kukukurirana pamwe chete nokurangarirana, Jesu amene akaswederera pedyo, akafamba navo. Asi meso avo akadziviswa kuti vasaMuziva. ...

Ipapo akati kwavari, Imi mapenzi, nemwoyo unononoka kutenda zvose zvakataurwa navaporofita: Ko Kristu wakanga asingafaniri kutambudzika nezvinhu izvi, nokupinda mukubwinya kwake here? Zvino achitanga kuna Mozisi nokuvaporofita vose, akavadudzira mumagwaro ose zvinhu zvaaireva iye amene. Vakati voswederera kumusha kwavaienda; iye akaita sokunge anoda kupfuurira mberi. Asi vakamumanikidza, vachiti, Garai nesu; nokuti kwava kumadekwana, uye zuva rava kunyura. Ipapo akapinda kundogara navo. Zvino zvakaitika, agere pakudya navo, akatora chingwa, akachiropafadza, akachimedura, akavapa. Ipapo meso avo akazarurwa, vakamuziva; uye akanyangarika pamberi pavo. Vakataurirana vachiti, Mwoyo yedu yanga isingatsvi mukati medu here, paakanga achitaura nesu munzira, uye paakanga achitizarurira magwaro? Ruka 24:15, 16, 25–32.

Sezvo Jesu “agere no kudya” mu Emmaus, pashure akazodyawo navadzidzi. Muzviitiko zvose izvi kudya kunomiririrwa. Pamwe chete zvinoratidza kuti kutanga kwenguva yePentekosti kunochedzwa nemweya woMweya Mutsvene uyewo nekudya. Zviitiko zvokutanga zvinobudisa gakava pakati peboka rinotenda neboka rinopokana. Kudya, kugoverwa koMweya Mutsvene, nokuzarurwa kwaMagwaro, zvinosanganisira kuti Kristu akatanga dzidziso Yake na “Mozisi navaporofita vose.” Kudzidzisa kwaKristu kwakapiwa nokutora mutsara wouporofita waMozisi nokuuzanisa nemitsara yavaporofita vose, pano zvishoma nepapo zvishoma.

Pa 9/11 mphepo ya miphepo inayi ya mu Ezekieli inawomba pa mafupa ouma a akufa a m’chaputala cha makumi atatu ndi chisanu ndi chiwiri. Pa nthawiyo, monga momwe zinasonyeredzwa ndi mngelo amene anatsika pa Ogasiti 11, 1840 ndi kupatsa mphamvu uthenga wa mngelo woyamba, mngelo wa Chivumbulutso 18 anatsika ndi uthenga umene uyenera kudyedwa, monga momwe ophunzira anadyera pachiyambi cha nthawi ya Pentekoste. Kusafuna kwa Tomasi kukhulupirira kumasonyeza kuti pamene uthengawo ukuyambitsidwa, kugwedezeka kumadziwika.

Maererano nokuwa kweTwin Towers pa9/11, tinoudzwa kuti Ishe akasimuka “kuzunungusa marudzi zvinotyisa.” Zvakakosha kuyeuka kuti “kuzununguswa” pakati pevanhu vaMwari

yeRaodhikia sezvakaratidzwa naJones naWaggoner muna 1888. Muna 1888 mutumwa ane simba waZvakazarurwa gumi nesere akaburuka kuzovhenekera nyika nokubwinya Kwake, asi zvikuru nekuda kwekusada kwevatungamiri ivavo kuisa parutivi maonero avakanga vatotanga kuva nawo, kupanduka kwaKora, Dhatani naAbhiramu kwakadzokororwa. Tomasi, vaJudha paPentekosti, kupanduka kwaKora munguva yaMozisi, kupanduka kwa1888, zvose zvinofananidzira 9/11 apo, maererano naJoere—hwamanda yaifanira kuridzwa. Hwamanda iyoyo, maererano naIsaya, yakaridzwa kuti izivise zvivi zvevanhu vaMwari, nokudaro ichifananidzira 1888 neshoko rekuRaodhikia. Murindi waJeremiya, anoridza hwamanda kuti vadzokere ku“nzira dzekare,” anoenderana naIsaya achisimudza inzwi rake sehwaamanda. Varindi vaJeremiya ndivo varindi vaHabhakuki vanobvunza mubvunzo wokuti nzvimbo yavo ichava ipi mukukakavadzana kana mumakakatanwa enhoroondo yavo?

Ndzi ta yima eka rindza ra mina, ndzi tiyisa ehenhla ka xihondzo, ndzi rindza ku vona leswi a nga ta swi vula eka mina, ni leswi ndzi nga ta swi hlamula loko ndzi tshinyiwa. Habakuku 2:1.

Izwi elithi “reproved” lisho “ukusolwa noma ukuphikiswa,” futhi livetela umbuzo, ngoba ivesi elilandelayo linikeza impendvulo.

Ndipo Yehova akandipindura, nati, Lemba masomphenyawo, ndipo uwayike momveka pa miyala yolembapo, kuti wowerengayo athamangire. Habakuku 2:2.

“Gakava” kana kuzununguswa kwakavamba mukuzadziwa kwenhoroondo yevaMillerite kwaiva shoko raWilliam Miller nemitemo yake yokududzira zviporofita richipesana nenyanzvi dzezvidzidzo zvechitendero zvechiPurotesitendi. Gakava iri munhoroondo yevaMillerite rakavamba nekusimbiswa kweshoko revaMillerite musi wa 11 Nyamavhuvhu, 1840, apo pasina “munhu muduku kupfuura Jesu Kristu” akaburuka aine kabhuku kaduku kaifanira kutorwa nekudyiwa naJohani. Kukakavadzana kwevarindi vaHabhakuki, kusava nechokwadi kwaTomasi, kupanduka kwa1888, kupanduka kwaKora, kukakavadzana pamusoro pokudhakwa paPentekosti, zvose zvinopupurira gakava rakavamba pa9/11. Kupesana kuri kukakavadzanwa pamusoro pako ishoko remvura yokupedzisira, iyo yakatanga kusasa pa9/11.

Mhinduro iri muna Habakkuk yakaita kuti vaMillerite vabudise chati ya1843 inobatana nekuvandudzwa kwemapoka maviri avanamati anomiririrwa naKora nevamwe vake vachipesana naMosesi; naTomasi nevamwe vadzidzi; nenhoro yevaJudha yokudhakwa paPentekosti; nehutungamiri hweAdventism muna 1888; nevaPurotesitendi vachipesana nevaMillerite muna 1844; uye nemhandara dzakapusa nedzakachenjera dzaGumiguru 22, 1844.

Pa 9/11, Kristu akafemera pamusoro pevadzidzi Vake Mweya Mutsvene semadonhwe mashomanana achitungamira kudururwa kuzere panguva yomurayiro weSvondo. Ipapo akazarura kunzwisisa kwavo kushoko rouprofita, achitanga, “murairo pamusoro pomurairo,” naMozisi, nokudzosera vadzidzi ivavo kunzira dzekare dzaJeremia, uko vakazodzwa kuti varidze hwamanda yeyambiro. Kufema kwaKristu pa9/11 kwakabva kumhepo ina dzaEzekieri naJohani, uye kwaiva shoko reRaodhikia, rinova “uchapupu hwakatwasuka,” hunokonzera kuzununguswa sezvahuno rwiswa. 1888 inomiririra kumukira kwaKora, Dhatani naAbhiramu, nokuti kwaisava kushoko chete kwairambwa, asiwo varindi vakasarudzwa vakanga vachipa hwamanda inzwi rakajeka.

Hanzvadzi White vakanyora kuti, “kuzungunuswa kwandakanga ndaona” “kwaizokonzerwa nouchapupu hwakananga hwakadanwa nezano reChapupu Chakatendeka kuvaLaodhikia.” Mharidzo ya1888 ndiyo yaiva uchapupu ihwohwo hwakananga, uye zvoze zviri zviviri 1888 na9/11 zvinoratidza kuburuka kwengirozi yaZvakazarurwa gumi nesere.

“Uchapupu hwakatwasuka hunofanira kupiwa kumakereke edu nemasangano edu, kuti humutse avo vakarara.”

“పరలోకునీ వక్రయము వేశవనీంపబడి ఆజ్ఞాపాలన చేయబడినవ్వుడు, న్భీరమైన పురోగతి కలుగును. ఇవ్వుడు మన మహత్తర అవసరమును గీరహించుదము. వరభువ ఎండిన ఎముకలల్ జీవశివసను ఊదకమునును, ఆయన మనలను ఉపయోగింపలేడు. నీను పలుకబడిన ఈ మాటలను వినీతినీ: ‘దేమనీ ఆత్మ హృదయమువై గఢముగ కదలిక చేయకపోతే, దనీ జీవదయక వరభువము లేకపోతే, సత్యము మృత అకౌషరముగ మరీపోవును.’” Review and Herald, November 18, 1902.

Pana 9/11 ujumbe wa Laodikia ulifikia utimilifu wake mkamilifu wakati mwito wa mwisho kwa watu wa Mungu wa agano Lake la zamani ulipoanza kutangazwa. Ndipo Sister White anapobainisha, “Ushuhuda wa moja kwa moja lazima utolewe kwa makanisa na taasisi zetu, ili kuwaamsha wale waliolala.” Ujumbe wa Laodikia ulianza wakati malaika wa Ufunuo kumi na nane aliposheuka katika 9/11, jambo linalomaanisha kwamba katika 9/11 ujumbe kwa Waadventista Wasabato wa Laodikia ulikuwa na ulio ni “amka.” Yoeli aliwaamuru walevi waamke katika mstari wa tano wa sura ya kwanza. 9/11 huashiria kuwasili kwa kipindi cha mwisho cha kupimwa kwa Uadventista, nayo inawakilisha amri ya Yoeli ya kuamka. Mwanzo wa majira ya Kipentekoste huanza kwa kuamshwa kwa watu wa Mungu katika 9/11 na kumalizika kwa utimilifu wa mfano wa mabikira kumi muda mfupi kabla ya sheria ya Jumapili.

Ukuvuswa kwe-9/11 kuwubizo esizukulwaneni sokugcina sabantu besivumelwano abasekuphambukeni. Ukuvuswa okwandulela umthetho weSonto kuvala umnyango kubantu besivumelwano bangaphambili. Isiqalo nesiphetho kuyefana, futhi ngoJulayi ka-2023 ofakazi ababili besAmbulo isahluko 11 bavuselwa ekuvukeleni kokubikezelwa kukaJulayi 18, 2020. Ukuvuswa okuphakathi kumelwe ukuvukela, okubonisa i-9/11 njengohlamvu lokuqala lwezinhlamvu zesiHebheru, uJulayi 18, 2020 njengohlamvu lweshumi nantathu, nomthetho weSonto njengohlamvu lwamashumi amabili nambili nolokugcina lwezinhlamvu zesiHebheru. Uhlamvu lwamashumi amabili nambili lumelela ukuhlanganiswa kobuNkulunkulu nobuntu okupheleliswa kokokugcina kulezo zikhathi ezintathu zokuvuswa.

Mbuya “anofemera upenyu mumapfupa akaoma” pa9/11, sezvaakafemera Mweya Mutsvene pamusoro pevadzidzi pakutanga kwenguva yePentekosti. Vadzidzi pashure pokukwira kwake kudenga vanomirira avo vakagamuchira Mweya Mutsvene, uye avo vakazovhurirwa kunzwisisa kwavo kweShoko rechiporofita kubudikidza nenzira ye“mutsara pamusoro pomutsara.” Kugamuchirwa kwaMweya Mutsvene kwakaitika panguva yokudya chisvusvuro, nokuti kudya pakunamata kunoreva kuti mudye nyama yaJesu uye munwe ropa rake, iye ari Shoko.

Vaipanduki vakabatana na Kora, Dhatani na Abhiramu vanomirira (sezvakaitawo hutungamiriri hweAdventism muna 1888) boka rinokonzeresa kuzununguka nokupikisa shoko rehwananda

rinoratidza zvivi zvevanhu vaMwari, uye panguva imwe chete richidana kudzokera kunzira dzekare, kuchokwadi hwakavakirwa hunomiririrwa ne“nguva nomwe” dzaRevhitiko makumi maviri nematanhatu. Hwamanda iri kudana kumutsidzirwa nokuvandudzwa. Pfuma yokutanga yezviporofita yaMiller, uyezve yokutanga kurambwa neAdventism, inomirira mavambo nemagumo esangano reMillerite. Mavambo nemagumo eshoko rengirozi yokutanga sezvarakaparidzwa nemaMillerite zvinoratidzirwa ne“nguva nomwe” dzaMozisi. Pakutanga rakagamuchirwa, pakuguma rakarambwa. Nemhaka yokurambwa ikoko, Ezekieri anomiririra Adventism somupata wamapfupa akaoma akafa. Nguva kubva muna 1863 kusvikira kumurayiro weSvondo muUnited States ndiwo mupata wechiratidzo, maererano naIsaya makumi maviri nemaviri, asi mupata wamapfupa akaoma akafa maererano naEzekieri. Mipata yose iyi yechiporofita inowirirana nomupata waJehoshafati waJoeri, uyo Joeri anozivisazve somupata wesarudzo.

Na miyezo iyi yawekwa, swali linaweza kuulizwa: imekuwaje kwamba wakati wa 9/11 kitabu cha Yoeli kilikuja kuwa ujumbe ambao Petro aliutambulisha katika Pentekoste? Tutajaribu kufafanua dhana hizi katika makala zinazofuata.

“(Zvakatemwa musu wa5 Mbudzi, 1892, kubva kuAdelaide, South Australia, zvichinyorerwa kuna ‘Muzukuru wangu anodiwa nemukadzi wake, Frank naHattie [Belden].’)”

“Kanokanganiswa noMudzimu Mutsvene, muchaona zvakaipa zvole zviya zvepaMinneapolis sezvazviri, sokuzvionwa kwazvinoitwa naMwari. Kana ndikazokushayai zvakare munyika ino, zivai chokwadi kuti ndinokukanganwirai kusuruvara, nhamo, nomutoro womweya zvamakaisa pamusoro pangu pasina mhaka. Asi nokuda kwomweya wenyu, nokuda kwaIye akakufirai, ndinoda kuti muone uye mureurure kukanganisa kwenyu. Makabatanidzana navaya vairamba Mudzimu waMwari. Maiva nouchapupu hwose hwamaida kuti Ishe vakanga vachibata kubudikidza naHama Jones naWaggoner; asi hamuna kugamuchira chiedza; uye mushure memanzwiro amakakurudzira, namashoko amakataura muchipesana nechokwadi, hamuna kunzwa makagadzirira kureurura kuti makanga makatadza, kuti varume ava vakanga vane shoko raibva kuna Mwari, uye kuti makanga mashora zvole shoko navatumwa.”

“Ndzi nga si tshama ndzi vona exikarhi ka vanhu va hina ku titsheba loku tiyeke hi ndlela yo tihungasa ni ku nga tiyimiseli ku amukela ni ku pfumela rivoningo, hilaha leswi swi kombisiweke hakona eMinneapolis. Ndzi kombisiwile leswaku a ku na na un’we exikarhi ka ntshungu wa lava hlayiseke moya lowu kombisiweke enhlanganweni wolowo loyi a a ta tlhela a va ni rivoningo leri tshembeke ro vona nkoka wa ntiyiso wa risima lowu va rhumeriweke wona hi le tilweni, ku fikela loko va titsongahata ku tikukumuxa ka vona kutani va pfumela leswaku a va nga fambi hi Moya wa Xikwembu, kambe miehleketo ni timbilu ta vona a swi tele hi xihlawuhlau. Hosi a yi navela ku tshinela eka vona, ku va katekisa ni ku va horisa eka ku hambuka ka vona, kambe a va nga lavi ku yingisa. A va fambisiwa hi moya wolowo wu fanaka lowu hlohloleleke Kora, Datani, na Abirama. Vavanuna volavo va Israele a va tiyimisele ku lwisana ni vumbhoni hinkwabyo lebyi a byi ta kombisa leswaku va hoxile, kutani va ya emahlweni ni emahlweni endleleni ya vona ya ku nga tshembeki, ku fikela loko vo tala va kokeriwa ekule leswaku va hlangana na vona.”

“Ava vaive vanaani? Kwakanga kusiri vasina simba, kusiri vasingazivi, kusiri vasina kujekeswa. Mukupandukira ikoko maiva nemachinda mazana maviri namakumi mashanu aiva nemukurumbira muungano, varume vane zita. Uchapupu hwavo hwaiva hwei? ‘ungano yose itsvene, mumwe nomumwe wavo, uye Jehovha ari pakati pavo; zvino munozvikudzirei pamusoro peungano yaJehovha?’ [Numenti 16:3]. Kora navamwe vake pavakaparara pasi pekutonga kwaMwari, vanhu vavakanga vanyengera havana kuona ruoko rwaJehovha muchishamiso ichi. Ungano yose mangwanani akatevera yakapomera Mosesi naAroni ichiti, ‘Makauraya vanhu vaJehovha’ [ndima 41], uye denda rakava pamusoro peungano, uye vanopfuura zviuru gumi nezvina vakaparara.”

“Pandakafunga kubva kuMinneapolis, mutumwa waShe akamira parutivi rwangu akati: ‘Kwete saizvozvo; Mwari ane basa raanoda kuti uite panzvimbo ino. Vanhu vari kudzokorora kupanduka kwaKora, Dhatani, naAbhiramu. Ndakakuisa panzvimbo yako yakafanira, iyo vasingafambi muchiedza vasingazobvumi; havangateereri uchapupu hwako; asi Ini ndichava newe; nyasha dzangu nesimba rangu zvichakutsigira. Havasi iwe wavari kuzvidza, asi vatumwa neshoko randinotuma kuvanhu vangu. Vakaratidza kushora shoko raShe. Satani akapofumadza meso avo uye akatsausa kutonga kwavo; uye kana mweya mumwe nomumwe akasatendeuka pachivi ichi chavo, rusununguko urwu rusina kuyereswa rwuri kutuka Mweya waMwari, vachafamba murima. Ndichabvisa chigadziko chemwenje panzvimbo yacho, kana vasingatendeuki nokushandurwa, kuti ndivapore. Vakavhiringidza kuona kwavo kwomweya. Havana kuda kuti Mwari aratidze Mweya wake nesimba rake; nokuti vane mweya wokunyomba nowokuvenga shoko rangu. Kureruka, kutamba nezvinhu zvitvene, kuseka nokuita majee, zvinoitwa zuva nezuva. Havana kuisa mwoyo yavo pakunditsvaka. Vanofamba mumipfunga yemoto wavakazvibatidzira ivo pachavo, uye kana vasingatendeuki vacharara pasi mukusuwa. Zvanzi naShe: Mira panzvimbo yako yebasa; nokuti ndinewe, uye handingakusiyi kana kukurasa.’ Mashoko aya akabva kuna Mwari handina kumbotsunga kuafuratira.

“Chiedza chave chichivhenekera muBattle Creek mumwaranzi yakajeka, inopenya; asi ndiani pakati paavo vakatora chikamu mumusangano weMinneapolis vakauya kuchiedza uye vakagamuchira pfuma huru dzechokwadi iyo Ishe vakavatumira kubva kudenga? Ndiani vakaramba vachifambirana nhanho nenhanho noMutungamiri, Jesu Kristu? Ndiani vakaita kupupura kwakazara pamusoro pokushingaira kwavo kwakatsauka, upofu hwavo, godo ravo nemifungo yakaipa yokufungira vamwe, nokuzvidza kwavo chokwadi? Hakuna kana mumwe; uye nokuda kwokuregeredza kwavo kwenguva refu kubvuma chiedza, chakavasiya kure shure; havana kukura munyasha nomukuruzivo rwaKristu Jesu Ishe wedu. Vakakundikana kugamuchira nyasha dzaidiwa idzo dzavaigona kunge vakawana, uye idzo dzingadai dzakavaita vanhu vakasimba muruzivo rwechitendero.

“Naqomwe ya mavonelo leyi tekiweke eMinneapolis a yi vonakala onge i xihinga lexi nga hluriwiki, lexi hi mpimo lowukulu xi va pfalelerile exikarhi ka lava kakanaka, lava vutisaka swivutiso, ni lava arisaka ntiyiso ni matimba ya Xikwembu. Loko ku ta xiphiqu xin’wana, lava va nga heta nkarhi wo leha va lwisana ni vumbhoni lebyi hlengeleteweke ehenhla ka vumbhoni va ta tlhela va ringiwa eka timhaka leti va hluleke ngopfu eka tona hi ku vonakala, kutani swi ta va tikela ku amukela leswi humaka eka Xikwembu ni ku ala leswi humaka eka matimba ya

டின்வறெப்பயைம் எழப்பியுள்ளது.” The 1888 Materials, 1066–1070.