

Buku la Yoeli ni Kanisa la Waadventista Wasabato wa Laodikia - Namba Tano

Kusvika Lini? Chisimbiso cheChishanu

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Kana “chiedza chenguva iyoyo chapihwa” chinogona “kugamuchirwa” kana “kurambwa.” Kuparadzaniswa kunoitwa apo chiedza chinenge chounzwa ibasa reevhangeri isingaperi, inosanganisira kwete chete kuisirwa chisimbiso kwevanhu vaMwari, asiwo kuparadzaniswa kwegorosi nemasawi. Maitiro okupedzisira okuedzwa nokuparadzaniswa akatanga pa9/11, apo mubvunzo wechiporofita unobvunza uchiti, “kusvikira rinhi?” uye mhinduro yechiporofita iri yokuti, “kusvikira pamurayiro weSvondo.” Kutaurwa kwekupedzisira kwechiratidzo chokuti “kusvikira rinhi” kunowanikwa muchisimbiso chechishanu mubhuku raZvakazarurwa.

Zvino wakati azarura chisimbiso chechishanu, ndakaona pasi peatari mweya yevaya vakanga vaurayiwa nokuda kweshoko raMwari, uye nokuda kweuchapupu hwavakanga vakabatisisa; vakadanidzira nenzwi guru, vachiti, Kusvikira rinhi, Ishe, mutsvene uye wechokwadi, musati matonga nokutsiva ropa redu kuna avo vagere panyika?

Zvipfeko zvichena zvakapiwa kuna mumwe nomumwe wavo; vakazoudzwa kuti vazorore havo kwechinguva chiduku, kusvikira vamwe vavo varanda pamwe chete navo nehama dzavo, vaizourayiwa sezvavakaurayiwa ivo, vapedziswa. Zvakazarurwa 6:9–11.

Kufemerwa kunoisa mhinduro kumubvunzo wokuti “kusvikira rinhi” wakabvunzwa ne “mweya yevakaurayiwa” munguva iri mberi, apo boka rechipiri revafiri kutenda vakaurayiwa nepapa rinenge rava kuzadzikiswa. Izvozvo zvinotanga pamutemo weSvondo, uye nokuda kwechikonzero ichi Hanzvadzi White inoratidza Zvakazarurwa chitsauko chegumi nesere sekuzadzikiswa kweboka rechipiri revafiri kutenda. Kune “mazwi” maviri mundima shanu dzokutanga; izwi rokutanga rinoratidza 9/11 uye izwi rechipiri rinodana varume navakadzi kuti vabude muBhabhironi pamutemo weSvondo. Hanzvadzi White inoratidza chiratidzo chokuti “kusvikira rinhi” muchisimbiso chechishanu pamwe chete nendima shanu dzokutanga dzeZvakazarurwa gumi nesere kuti aratidze nguva kubva pa9/11 kusvika pamutemo weSvondo. Chinotariswa hachisi pakuparadzaniswa nokuiswa chisimbiso pavanhu vaMwari, asi pakutongwa kwoupapa nokuda kokuuraya vafiri kutenda venhorondo yakapfuura pamwe navafiri kutenda vomunguva yedambudziko romutemo weSvondo vanoumba boka rechipiri revafiri kutenda vakaurayiwa nepapa.

“Chisimbiso chechishanu chakati chavhurwa, Johane Muonezvi akaona muchiratidzo pasi peatari boka ravaya vakaurayiwa nokuda kweShoko raMwari nouchapupu hwaJesu Kristu. Pashure paizvozvo kwakatevera zviitiko zvinotsanangurwa muchitsauko chegumi nesere chaZvakazarurwa, apo avo vakatendeka navazvokwadi vanodanwa kuti vabude muBhabhironi. [Zvakazarurwa 18:1–5, zvakatorwa.]” Manuscript Releases, bhuku 20, 14.

Mune imwe ndima apo anozivisa vafi vechitendero vechisimbiso chechishanu pamwe chete neboka remangwana uye rechipiri revafi vechitendero rinoumbwa mukutambudzika kwemutemo weSvondo, anoti zviitiko izvozvo “zvaizova mune imwe nguva munguva inotevera.” Manzwi maviri eZvakazarurwa gumi nesere anomiririra “imwe nguva munguva inotevera.” Izwi rokutanga pakutanga pa9/11, uye izwi rechipiri pamutemo weSvondo.

“Na alipofungua muhuri wa tano, nikaona chini ya madhabahu roho za wale waliouawa kwa ajili ya neno la Mungu, na kwa ajili ya ushuhuda walioushikilia; nao wakalia kwa sauti kuu, wakisema, Hata lini, Ee Bwana, Mtakatifu na wa kweli, hutahukumu na kulipiza kisasi damu yetu juu ya hao wakaao juu ya nchi? Nao wakapewa kila mmoja joho jeupe [Walitangazwa kuwa safi na watakatifu]; ikaambiwa kwao kwamba wapumzike bado kitambo kidogo, hata watumishi wenzao pia na ndugu zao, watakaouawa kama wao walivyouawa, watakapokamilika’ [Ufunuo 6:9–11]. Hapa zilionyeshwa kwa Yohana matukio ambayo hayakuwa uhalisi wa wakati ule, bali yale ambayo yangukuwapo katika kipindi cha wakati ujao.

“Chakazarurwa 8:1–4 zvataurwa.” Manuscript Releases, vhoriyamu 20, 197.

Sista White vanobatanidza kuzadzikiswa kwekuumbwa kweboka rechipiri revafiri mune ramangwana, uye mune imwe ndima vanotaura Zvakazarurwa 18:1–5, iyo inoratidza inzwi rimwe mundima nhatu dzokutanga uye rimwe inzwi mundima yechina neyechishanu. Inzwi rokutanga rinoratidza 9/11 apo zvivako zvikuru zveNew York zvakawira pasi, uye inzwi rechipiri ndiwo mutemo weSvondo apo rimwe boka raMwari rinodanwa kuti ribude muBhabhironi. Mundima yechipiri vanonongedzera kuna Zvakazarurwa chitsauko 8 nendima ina dzokutanga, idzo dzinoratidza kuvhurwa kwechisimbiso chechinomwe, apo marasha anobva paatari anokandirwa panyika, izvo zvinoenderana nePentekosti, apo moto wakabva kudenga ukavhenekera vadzidzi, sezvakangoitawo matombo gumi namaviri aEria akavhenekerwa uye sezvinomiririrwa nendimi dzomoto pamusoro pavadzidzi.

Kuze kube nini? Zekariya noJohane

“Ni kwa muda gani” ni ishara ya kinabii ya kipindi cha wakati tangu 9/11 hadi sheria ya Jumapili, ambacho kimeonyeshwa kwa mfano katika kisa cha Mlima Karmeli, historia ya Wamillari kutoka 1840 hadi 1844, historia ya Musa kutoka pigo la nane hadi la kumi, ushuhuda wa mashahidi wa muhuri wa tano, na katika Zekaria swali linaulizwa, “Ni kwa muda gani,” ingekuwa mpaka Mungu alipourehemu Yerusalemu iliyokuwa Babeli kwa miaka sabini.

، ےٓٓا نارمہش ےد ٓٓادوہی ےت ٓٓلشوری ےوت ، ج اوفال آبر ےا ، ای ٓکآ ٓو باوج ٓتشر ف و ج ٓبر ٓبن ٓھ
؟ اگ ےرک ٓن مٓر کت رٓچ ےنک ، ےا ای ٓر کان بٓض غ ےر ٓو رتس ےا وٓت فال خ ےد ٓامن ج

Ndzizhena Hosi yi hlamula ntsumi leyi a yi vulavula na mina hi marito lamanene ni marito yo chavelela.

Naizvozvo mutumwa wakataura neni akati kwandiri, “Danidzira, uchiti, ‘Zvanzi naJehovha wehondo: Ndine godo guru pamusoro peJerusarema neZiyoni. Uye ndakatsamwira kwazvo ndudzi dzava kuzorora; nokuti ini ndakanga ndakangotsamwa zvisoma, asi ivo vakawedzera

kutambudza. Naizvozvo zvanzi naJehovha: Ndadzokera kuJerusarema netsitsi; imba yangu ichavakwa mariri, ndizvo zvinotaura Jehovha wehondo, uye tambo yokuyeresha ichatambanudzwa pamusoro peJerusarema.’ Danidzirazve, uchiti, ‘Zvanzi naJehovha wehondo: Maguta angu achapararira zvakare nokuda yokubudirira; uye Jehovha acharamba achinyaradza Ziyoni, uye acharamba achisarudza Jerusarema.’ Zekaria 1:12–17.

Ellen White anonyatsoenderanitsa mwachindunji “zaka makumi asanu ndi awiri” za Zekariya—zaka makumi asanu ndi awiri zimene Israeli wakale weniweni anali mu ukapolo wa Babulo weniweni—ndi zaka chikwi chimodzi mazana awiri ndi makumi asanu ndi limodzi kuyambira 538 kufika 1798, pamene Israeli wauzimu (Akhristu) anali mu ukapolo wa Babulo wauzimu (Chikatolika cha Roma).

“Kereke ya Xikwembu emisaveni a yi ri evuhlongeni hakunene hi nkarhi lowu wo leha wa nxaniso lowu nga tshikiki, hilaha vana va Israyele a va khomiwe hakona va ri evuhlongeni eBabilona hi nkarhi wa ku yisiwa evuhlongeni.” Prophets and Kings, 714.

Muna 1798, pakupera kwemakore ane chiuru chimwe namazana maviri namakumi matanhatu, shoko rokutanga remashoko matatu anomiririrwa sengirozi muna Zvakazarurwa chitsauko 14 rakasvika. Rechipiri rakasvika musu wa19 Kubvumbi, 1844, uye rechitatu musu wa22 Gumiguru, 1844. Nhorooondo inomiririrwa nomubvunzo wokuti, “kusvikira rinhiko,” inobva pa9/11 kusvikira kumutemo weSvondo, uye nguva iyoyo yakafananidzirwa pakutanga kweAdventism mumufambiro weMillerite kubva musu wa11 Nyamavhuvhu, 1840, kusvikira musu wa22 Gumiguru, 1844. Nguva iyoyo inoratidzirwa nenzira yomufananidzo naJohane Muprofitita weZvakazarurwa muchitsauko 10 apo Johane anodya kabhuku kaduku kakanga kakatapira mumuromo make, asi kakazova kuvava mudumbu rake.

Na izwi randakanga ndanzwa richibva kudenga rakataurazve neni, richiti, Enda undotora kabhuku kaduku kakazaruka kuri muruoko rwengirozi yakamira pamusoro pegungwa nepamusoro penyika. Ndikaenda kungirozi, ndikati kwairi, Ndipei kabhuku kaduku. Ikati kwandiri, Chitora ugodya chose; chichavava mudumbu mako, asi mumuromo mako chichava chinotapira souchi. Ndikatora kabhuku kaduku muruoko rwengirozi, ndikadya chose; uye mumuromo mangu kwakanga kuchitapira souchi; asi pandakangopedza kukadya, dumbu rangu rakavava.

Ndipo iye akati kwandiri, Unofanira kuporofitazve pamberi pavanhu vazhinji, nendudzi, nendimi, namadzimambo. Zvakazarurwa 10:8–11.

Nhorooondo iri kuratidzwa naJohane inomiririrwa nebhuku rakadyiwa, nokuti kudya kwaro kwaimiririra kuuya kwevaMillerite pakunzwisisa shoko iri pamwe chete nezvakaitika kwavari mukuzivisa shoko iroro. Naizvozvo, apo Johane anoudzwa pakarepo mushure mokunge nhorooondo iyoyo yaiswa pachena kuti anofanira kuporofitazve, kuporofita kuri kuzivikanwa ipapo inhorooondo ya1840 kusvika 1844. Johane anoudzwa kuti nhorooondo yevaMillerite kubva muna 1840 kusvika muna 1844 inodzokororwa munhorooondo yekuguma kweAdventism. Pakarepo bedzi mushure mokunge Johane audzwa kuti anofanira kuporofitazve, anobva audzwawo kuyera temberi.

Uye ndakapiwa tsanga yakanga yakaita somudonzvo; mutumwa akamira achiti, Simuka, uyere temberi ya Mwari, nearitari, navano inamatira imomo. Asi ruvanze rwuri kunze kwetemberi rusiya kunze, urege kuruyera; nokuti rwakapiwa kuva Hedheni; uye guta dzvene vacharitsika netsoka dzavo kwemwedzi ina namakumi maviri. Zvakazarurwa 11:1, 2.

Basa rakapiwa ku Adventism mushure ma 22 Gumiguru 1844 hwakamirirwa na Johani sekuyera kana kuvaka temberi, zvichienderana nechivimbiso chakaiswa pachena muna Zekaria chokuti “tambo yokuyeresha ichatandazve pamusoro peJerusarema” — nokuti Ishe “vachazvisarudzirazve Jerusarema.” Nhoroo ndo yakamirira pakutanga kwe Adventism nesangano re Filadherfia re Millerite Adventism inodzokororwa pakupera kwe Adventism nesangano re Filadherfia remazana zana namakumi mana nezvina ezviuru. Pakushungurudzika kukuru kwa 22 Gumiguru 1844, nguva yakarehwa se “mazuva enzwi remutumwa wechinomwe” yakatanga.

Lakini katika siku za sauti ya malaika wa saba, atakapoanza kupiga tarumbeta, siri ya Mungu itatimizwa, kama alivyowatangazira watumishi wake manabii. Ufunuo 10:7.

Shoko rakanga richinaka kuva Millerite apo chiporofita chenguva yechi Islami chedambudziko rechipiri chakazadziswa sezvakanga zvafanotaurwa neva Millerite nguva ya August 11, 1840 isati yasvika. Shoko rakashanduka kuva rinovava mudumbu pakusuwa kukuru kwa October 22, 1844. Johani paanongopedza kuratidza nhoroo ndo ya 1840 kusvika 1844, anoziviswa kuti anofanira kuitazve chinhu ichocho chaizvo (kuporofita). Ipapo anonzi ayere Jerusarema, uye paanozviita anenge achibatana nechporofita cha Zekariya chokuti Ishe vanosarudza Jerusarema. Kubva pana October 22, 1844 zvichienda mberi, nhoroo ndo yechiporofita inomirirwa se “mazuva enzwi remutumwa wechinomwe.” “Mazuva” eshoko (inzwi) remutumwa wechinomwe (dambudziko rechitatu) anomirira nguva apo humwari hwa Kristu hwaizobatanidzwa zvachose nounhu hwevanhu vaifanira kuva zviuru zana namakumi mana nezvina. Basa iroto rakanonotswa nokupanduka kwa 1863, uye pa 9/11 kuridzwa kwomutumwa wechinomwe (dambudziko rechitatu) kwakatangazve kurira.

M’mbiri yopatulika Ambuye anasankha Yerusalemu kuti aike dzina lake pamene, ndipo “dzina” lake ndilo khalidwe lake. Yerusalemu ndi Ziyoni zikutchulidwa ndi Zekariya pamene akunena kuti, “Ndichitira nsanje Yerusalemu ndi Ziyoni ndi nsanje yaikulu,” ndipo pambuyo pake kuti, “Yehova adzatonthozabe Ziyoni, ndipo adzasankhabe Yerusalemu.” Ziyoni imatonthozedwa ikalandira Mzimu Woyera amene ali “Mtonthozi.” Kutonthozedwa kwa Mzimu Woyera kunayamba pa 9/11 mogwirizana ndi Khristu kupumira pa ophunzira ake atatsika kuchokera kukumana ndi Atate pambuyo pa kuuka kwake. Kuwonetseredwa kwa Mzimu Woyera kunachuluka kwambiri pa Pentekoste. Nyengo imeneyo inayamba ndi nsembe ya zipatso zoyamba kuukitsidwa, ndipo inatha ndi nsembe ya zipatso zoyamba ya Pentekoste, pamene dziko lonse lapansi linamva uthengawo.

Nyaradzai, nyaradzai vanhu vangu, ndizvo zvinotaura Mwari wenyu. Taurirai Jerusarema nenzira inonyaradza, muchidanidzira kwariri kuti kurwa kwaro kwaperera, kuti zvakaipa zvaro zvaregererwa; nokuti ragamuchira kubva paruoko rwa Jehovha zvakapetwa kaviri pamusoro pezvivi zvaro zvose. Isaya 41:1, 2.

Vanhu vane zviuru zana nemakumi mana nezvina vane chisimbiso pavanenge “vakanganwirwa zvakaipa zvavo.” Izvi zvinoitika nguva pfupi mutemo weSvondo usati wavapo, apo vanosimudzirwa sechibayiro chezvibereko zvokutanga chePentekosti, vachigamuchira kudururwa koMweya Mutsvene kusina muganhu, sezvakaratidzwa navadzidzi paPentekosti. Kumwayiwa kwemvura kwakatanga pa9/11 kunova kudururwa kuzere panguva yomutemo weSvondo. Munhoroondo iyoyo, kubva pachibayiro chezvibereko zvokutanga cha9/11 kusvikira pachibayiro chezvibereko zvokutanga panguva yomutemo weSvondo, ndipo panosimbiswa vane zviuru zana nemakumi mana nezvina uye vanogadzirirwa sechibayiro chokuzosimudzirwa somureza kubva pamutemo weSvondo kusvikira pakupera kwenguva yomuedzo. Nhoroondo iyoyo inomiririrwa nendima nhatu dzokutanga dzaZvakazarurwa gumi nesere dzichizivisa kuwa kweBhabhironi, chinova chiratidzo cheBhaibheri chinomirira “kupetwa kaviri.”

Uye shure kwaizvozvi ndakaona mumwe mutumwa achiburuka achibva kudenga, ane simba guru; uye nyika ikavhenekerwa nokubwinya kwake. Akadanidzira nesimba nenzwi guru, achiti: Bhabhironi guru rawa, rawa, uye rava ugaro hwamadhimoni, nenhare yomweya mumwe nomumwe wetsvina, uye dendere reshiri imwe neimwe isina kuchena neinovengwa. Nokuti ndudzi dzose dzakanwa waini yehasha doupombwe hwaro, nemadzimambo enyika akaita upombwe nro, uye vatengesi venyika vakafuma nokuwanda kwezvinonaka zvaro. Zvakazarurwa 18:1–3.

Mumagwaro ose, kudzororwa kwemitsara kana kwemazwi kunomirira kuzadziwa kwakakwana kwekuwa kweBhabhironi mumazuva okupedzisira. Icho chiratidzo chaArfa naOmega, avo vanogara vachiratidza kuguma kwechinhu nokutanga kwechinhu. Kuwa kuviri kweBhabhironi kunomiririrwa saNimirodhi naBherishazari. Nimirodhi ndiye akanga ari mavambo eBhabhironi, panguva yarakanga richingova Bhabheri. Kuwa kwaNimirodhi kwakamirira kuwa kwaBherishazari, uye shoko remutumwa wechipiri pamwe chete neremutumwa waZvakazarurwa gumi nesere nderekuti kuwa kwaNimirodhi pakutanga kweBhabhironi kwakamirira kuwa kwaBherishazari pakuguma, nokuti Arfa naOmega vanogara vachiratidza kuguma kwechinhu nokutanga kwechinhu.

Shongwe likhulu la Nimrodhi lehliswa phansi njengophawu lokuwa kwakhe, futhi wayeyisifaniso sokuwa kweTwin Towers ngo-9/11. Ukuwa kukaBelishasari kwaba “umbhalo odongeni,” okwamaka ukuphela kokubusa kweBhabhiloni kweminyaka engamashumi ayisikhombisa njengombuso wokuqala wesiprofetho seBhayibheli, ngalokho kwaba yisifaniso sokuwa kwe-United States ekupheleni “kweminyaka engamashumi ayisikhombisa, ngokwezinsuku zenkosi eyodwa” engokomfanekiso ku-Isaya 23, emele umlando we-United States kusukela ngo-1798 kuze kube ngumthetho weSonto. Umbhalo odongeni kaBelishasari umele isikhathi lapho udonga lokwehlukana ibandla nombuso luwela ngomthetho weSonto, okuyilo kanye iphuzu lapho umbuso wesithupha wesiprofetho seBhayibheli uphela khona, njengoba nje uBelishasari wabulawa ngalobo kanye ubusuku. Umbhalo wesandla odongeni ungumthetho obhaliwe ogumbuqela udonga lokwehlukana ibandla nombuso kuMthethosisekelo.

“Nhoroondo” inomiririrwa kubva pa9/11 kusvika kumutemo weSvondo, uye kubva ipapo kusvika pakuvharwa kwemukana wokuyedzwa kwavanhu pamwechete nematenda manomwe okupedzisira,

ndiyo nguva yenhoroondo inomiririrwa mukati meShoko raMwari nokudzokororwa kaviri kwemitsara kana kwamazwi. Munguva iyoyo Mweya Mutsvene anodururwa, kutanga nokusasa kubva pa9/11 kusvika kumutemo weSvondo, uye kubva ipapo kudururwa kuzere. Mweya Mutsvene akamiririrwa naKristu se“Munyaradzi,” uyo, paanouya, aizoratidza vanhu vaMwari zvinhu zvose.

Asi Munyaradzi, anova Mweya Mutsvene, uyo Baba vachatumira muzita rangu, iye achakudzidzisa zvinhu zvose, uye achakuyeuchidzai zvinhu zvose zvandakareva kwamuri. Johane 14:26.

Mweya Mutendele upitishwa kwa wale laki moja na arobaini na nne elfu kupitia “mafuta ya dhahabu,” ambayo pia ni “mvua,” na pia ni “Mfariji.” Anapowakilishwa kama “Mfariji,” Mweya Mutendele anatambulisha udhahirisho wa pekee wa Mweya Mutendele.

Vanhu vaMwari vakagara vaine Mweya Mutsvene nguva dzose pavakazadzisa zvinodikanwa zvevhangeri; asi munguva dzekumutsidzirwa kwechokwadi kutsvene, “sokumakore akare,” apo pane kuratidzwa kwakakosha kwaMweya Mutsvene pamusoro pomuviri wakabatanidzwa, Mweya Mutsvene anomiririrwa seMunyaradzi. Chinonyanya kukosha ndechekuti muviri wakabatanidzwa uri kushandiswa kuyeuka kwawo naMunyaradzi sezvaano “dzosa zvinhu zvose pakuyeuka” kwawo. Izvi zvinotsinhira kuti vanhu vava vari kutora chikamu mukuratidzwa uku vane ruzivo rwechokwadi, nokuti Mweya Mutsvene ari kutora chikamu mumabasa epfungwa dzavo, nokuti ari kukurudzira maitiro okufunga sezvaanouyisa “zvinhu zvose pakuyeuka” kwenyu.

Ndangariro dzomunhu dzinobatana pamwe chete nezvimwe zvikamu zvakaita sokutonga, njere, kufunga, nehana kuti zviite chimiro chepamusoro chomunhu, icho muapostora Pauro anodana kuti “pfungwa.” Chimiro chepamusoro ichocho chingava pfungwa dzenyama kana kuti pfungwa dzaKristu.

Ngokuba ingqondo yenyama ibutshaba kuNkulunkulu, ngoba ayizithobi emthethweni kaNkulunkulu, futhi impela ngeke ikwazi. KwabaseRoma 8:7.

Kodi ndani wadziwa maganizo a Ambuye, kuti angam’langize? Koma ife tili nawo maganizo a Kristu. 1 Akorinto 2:16.

Hunhu hwepasi, kana kuti nyama, hunoubwa nehurongwa hwetsinga, hwemanzwi, uye hwemahormone, hunobatana nenzwa dziri “nzira dzemweya.” Hunhu hwepamusoro hwakagadzirirwa kutonga pamusoro pehwepasi, uye nokudaro hunomiririrwa senhare; uye nhare inogara ichirwiswa nenzwa (hunhu hwepasi), uye kurwiswa ikoko kunoitwa pamusoro penhare kubudikidza nenzira dzinopinda munhare. Mukati menhare yehunhu hwepamusoro mune nzvimbo inotungamirira, kana kuti izvo Sister White vanodaidza kuti citadel. Citadel ndiyo Nzvimbo Tsvene-tsvene musanctuary, iyo yakakamurwa kuva zvikamu zviviri zvikuru. Ruvanze inyama, kana kuti hunhu hwepasi, uye kuti munhu apinde muruvanze kana zvakare kuti ropa ritamisirwe munzvimbo tsvene zvaida kupfuura nepajira kana kuti chifukidzo. Ruvanze rwakavharirwa kumativi ose nemachifukidzo.

Ni ndlela leyintshwa ni leyhanyaka, leyi a hi hlawuleleke yona, hi ku tirhisa nguvu, hi leswaku, nyama yakwe. Vaheveru 10:20.

Kahin Amayikhiro kagabhanyikha mu bitu bibiri; olubwanja n’Avera. Avera na yo yikabanyikha mu bitu bibiri nga n’obulamu obw’emitwe obw’awaggulu. Obulamu obw’awaggulu bwikabanyikha mu bitundu bibiri. Ekimu ku bitundu ebyo kimanyikhwa nga Ahantu Ahera, ate ekindi nga Ahantu Ahera Muno. Ahantu Ahera hagereranya emirimo gy’amagezi egyetaagisa obuntu okukola, naye Ahantu Ahera Muno ni ho hantu Katonda n’omuntu basisinkhaniramu. Ahantu Ahera Muno ni yo enju ey’entebe ya Katonda, era abo abakusibwe batambulira mu bifo eby’omu ggulu hamwe na Kristo.

Uye wakatimutsa pamwe chete, akatigarisa pamwe chete munzvimbo dzokudenga muna Kristu Jesu. VaEfeso 2:6.

Vhesi iri rakatorwa muchikamu umo, mavhesi akati wandei arimo pamberi paro, asi zvirokwazvo muchitevedzano chimwe chete chepfungwa, Jesu akagara munzvimbo dzokudenga, sezvaka ita vanhu vakewo.

Sa ba neng a a dira mo go Keresete, fa a ne a mo tsosa mo baswing, a ba a mo nnaisa mo seatleng sa gagwe se segolo sa moja mo mafelong a selegodimo. Baebele ya Baefeso 1:20.

Kristu nevanhu Vake vakagara pamwe chete muNzvimbo Tsvene-tsvene. Kristu akamutswa, uye akazogara pasi munzvimbo dzokudenga, uye vanhu Vake vakamutswa vakagariswa muimba youshe yeNzvimbo Tsvene-tsvene. Pauro anoratidza kuti avo vakamutswa mundima yechitanhatu vakamutswa kubva muchivi mundima yakapfuura.

Na wakati tulipokuwa wafu katika dhambi, alituhisha pamoja na Kristo, (kwa neema mmeokolewa), naye akatufufua pamoja, akatuketisha pamoja katika mahali pa mbinguni ndani ya Kristo Yesu. Waefeso 1:5, 6.

Kuzadzikiswa kwakakwana kwendima iri muna VaEfeso ndivo zvapupu zviviri zvaZvakazarurwa gumi neimwe, izvo zviviri zvinomutswa kubva kuvakafa, zvigozotorwa zvichikwidzwa kudenga sechiratidzo—asiwo kuti zvigare munzvimbo dzokudenga. MuNzvimbo Tsvenetsvene, zvapupu zviviri izvi zvinomirira vanhu pamberi paMwari chaipo, uye kusunungurwa kwazvo kuti zvigare ipapo ndicho chiratidzo chavari vaviri nacho. Chiratidzo ichocho ndicho chisimbiso chaMwari, uye chisimbiso chaMwari chinomirira kuti munhu ava chinhu chimwe chete noumwari, uye chisimbiso ichocho chinomiririrwa nechokwadi chokuti Munyaradzi, anova Mweya Mutsvene, anogara mukati meNzvimbo Tsvenetsvene yehunhu hwavo hwepamusoro. Nzvimbo Tsvenetsvene ndiyo imba youshe yaMwari umo umwari nouvanhu zvinosanganiswa, uye inomirira temberi yomunhu ine hunhu hwepamusoro hunosanganisira Nzvimbo Tsvenetsvene umo umwari nouvanhu zvoze zvinogara pamwe chete.

Kudururwa kwe“Munyaradzi” ndiko kuisirwa chisimbiso kwezana nemakumi mana nezvina zvuru, uye kunoratidza shanduko munhorondo yeruponeso, nokuti panguva iyoyo, kereke inoshanduka kubva kukereke inorwa ichiva kereke inokunda. Panguva iyoyo, inoshanduka kubva mubato reRaodhikia rezana nemakumi mana nezvina zvuru ichipinda mubato reFiradherfia rezana

nemakumi mana nezvina zvuru. Panguva iyoyo, inoshanduka kubva muchiitiko chekereke yechinomwe ichienda muchiitiko chekereke yechitanhatu, uye kereke yechitanhatu yaiva vaMillerite. Chiratidzo chechiporofita chekereke yechitanhatu yeFiradherfia, sezvachakazadzikiswa nebato revaMillerite, ndechokuti yakanga isiri kereke. Yaingova bato chete kusvikira muna 1856 apo vose vari vaviri veWhite vakaratidza bato iri seRaodhikia. Makore manomwe gare gare kereke yepamutemo yakaumbwa.

Guquka kwensindziso lokwaba khona ngesikhatsi semtsetfo weliSontfo kwafanekiselwa nguloko kuguquka kwensindziso lokwaba khona ngePhentekhosti, lokwaphawula kusungulwa kwaKhristu njengeMPristi loMkhulu.

“Kupararira kwePentekosta kwakanga kuri kutaurirana kweDenga kuti kugadzwa kweMudzikinuri kwakanga kwapedzwa. Maererano nevimbiso Yake, akanga atumira Mweya Mutsvene kubva kudenga kuvateveri Vake sechiratidzo chokuti Iye, semupristi namambo, akanga agamuchira simba rose kudenga napanyika, uye akanga ari Iye Akazodzwa pamusoro pavanhu Vake.” Acts of the Apostles, 38.

Kana mvura yokupedzisira yadururwa isina chiyero pamusoro pezana namakumi mana nezvina zvine zviuru panguva yomurayiro weSvondo, ichava “kukurukurirana kunobva Kudenga” kunoratidza kuti kereke inorwira yasvika kumagumo uye kuti kereke inokunda yasvika. Kugadzwa kwaKristu paPentekosta mutemberi iri kumusoro kunofananidzira kuzodzwa kwezana namakumi mana nezvina zvine zviuru panguva yomurayiro weSvondo.

Kudururwa kwe“Pentekosti” kwakaratidza kuti Kristu ndiye Akazodzwa, uye kwakafananidzira kuzodzwa kwake pamutambo wokugadzwa wokutanga kudenga, asi akanga azodzwawo parubhabhatidzo rwake. Rubhabhatidzo rwake (9/11) kusvika kuPentekosti (mutemo weSvondo) runomirirwazvewo makore matatu nehafu mushure merubhabhatidzo rwake norufu rwake chairwo, kuvigwa kwake, nokumuka kwake (mutambo wezvibereko zvokutanga). Naizvozvo 9/11 inomiririrwa parubhabhatidzo rwake uyewo pakumuka kwake. Kumuka kwake kwokufananidzira nokumuka kwake chaiko kunoratidza kutanga kwemitsetse miviri yechiporofita, iyo imwe neimwe inoguma paPentekosti. Nhoroo dzose dziri mbiri dzinotanga nokumuka kwechibayiro chezvibereko zvokutanga.

Asi zvino Kristu amuka kuvakafa, akava chibereko chokutanga chavaya vakavata. Nokuti sezvo rufu rwakauya nomunhu, nokudaro nokumunhuwo kumuka kwavakafa kwakauyawo. Nokuti sezvazviri muna Adhamu, vose vanofa; saizvozvowo muna Kristu vose vachaitwa vapenyu. Asi mumwe nomumwe panguva yake yakatarwa: Kristu, chibereko chokutanga; pashure, vari vaKristu pakuuya kwake. 1 VaKorinde 15:20–23.

Kristu ndiwo muchero wokutanga pakumuka Kwake kuvakafa, zvichiratidza kutanga kwe“mwaka wePentekosti,” unoguma nechibayiro chemuchero wokutanga chePentekosti. Kumuka kwaKristu kuvakafa ibhari, uye gorosi ndivo vaya “vanotevera” avo “vari vaKristu pakuuya kwake.” Avo “vanotevera” kumuka kwaKristu ndivo “vari vaKristu pakuuya kwake,” nokudaro vachimiririra kuunganidzwa kokupedzisira kwemweya yakatendeka pamugumo wenyika, sezvinomiririrwa nemweya zviuru zvitatu zvakaunganidzwa paPentekosti.

Vhesi rinozivisazve kumuka kuvakafa maererano norufu. Rufu rwakatanga naAdhamu uye runopfuudzwa kuvanhu vose, asi runodaro “mukati” me“urongwa.” Mubhuku raMabasa Petro anonyora kuti, apo bhuku raJoere rakanga richizadzikiswa panguva iyoyo, vanhu vaifanira kutumira zvivi zvavo mberi kukutongwa kuti zvipukutwe, apo nguva dzokuzorodzwa dzaisvika dzichibva pamberi poMunyaradzi. Kristu akanga asingatarisi mabhuku okutonga kuti apukute chivi panguva iyoyo, nokuti kutonga kwakanga kuchiri mberi namakore anodarika chiuru nemazana masere.

Chinongedzo chekuti “munhu mumwe nomumwe muhurongwa hwake” chinotanga naAdhamu, uye nokudaro chinoratidza kutongwa kwevakafa kubva kuna Adhamu zvichienda mberi kusvikira nguva dzokuzorodzwa dzasvika. Kana mvura yokupedzisira yasvika, kutonga kunobva kune vakafa kuchienda kune vapenyu. Munguva inomiririrwa nendima iyi (kubva pakumuka kwaKristu kusvikira paPentekosti), kubva kuzvibereko zvokutanga zvebhari kusvikira kuzvibereko zvokutanga zvegorosi, mvura iri kunaya panguva yokutongwa kwevapenyu, uye mvura painonaya, shoko rinomiririrwa nemvura riri kuparadzanisa gorosi nemasora. Panguva yomutemo weSvondo, unova Pentekosti, gorosi harichasanganiswi nemasora, uye chipiriso chegorosi rezvibereko zvokutanga chemikate miviri inozunguzirwa chinosisimudzirwa. Nzira yokucheneswa kubva pa9/11 kusvikira pamutemo weSvondo inomiririrwawo muna Maraki 3 apo Mutumwa weSungano anochenesa uyezve anonatsa vaRevhi, uye anoita izvozvo ne“moto.” “Moto” chiratidzo cheshoko sezvinomiririrwa nendimi dzomoto paPentekosti. Munhoroondo iri kutariswa, kuparadzaniswa kwemapoka maviri kunobudisa vane chiuru chine zana namakumi mana nezvina, avo vari mikate miviri inozunguzirwa inomiririrwa nezvibereko zvokutanga zvePentekosti, kwaifanira kubikwa kwazvo, nokuti ndicho chete chipiriso chaisanganisira mufananidzo wechivi.

Mikate hiyo miwili ya kutikiswa ilikuwa na chachu, na chachu ni ishara ya dhambi. Chachu hiyo iliharibiwa katika moto wa tanuru, kama inavyowakilishwa na moto wa msafishaji wa Mjumbe wa Agano. Isaya katika sura ya ishirini na saba anatambulisha mjadala unaoanza tarehe 9/11, ambao yeye anauita “siku ya upepo wa mashariki.” Fungu hilo linafundisha kwamba ni kupitia kwa mjadala huo ndipo dhambi za Israeli zinafanyiwa upatanisho. “Mjadala” huo ni kati ya ujumbe wa kweli wa mvua ya masika ya mwisho na jumbe zote nyingine za uongo za mvua ya masika ya mwisho zilizopo. Ujumbe ni “moto,” na “moto” ndio ambao Mjumbe wa Agano anautumia kutakasa na kusafisha. Mjadala juu ya ujumbe wa mvua ya masika ya mwisho huiondoa chachu kutoka katika sadaka ya ngano ya malimbuko ya kwanza ya Kipentekoste inayoinuliwa katika sheria ya Jumapili. Wale mia moja arobaini na nne elfu ndio sadaka ya ngano ya malimbuko ya kwanza ya Kipentekoste, ambao hushinda kwa kuhesabiwa haki kwa damu Yake na kwa kutakasa kwa ushuhuda wao; kwa maana, ijapokuwa ni Neno linalotakasa, hufanya hivyo tu wakati neno hilo linapowasilishwa kama ujumbe. Uwasilishaji wa ujumbe huwawezesha wale mia moja arobaini na nne elfu kuishi, na uwasilishaji wa ujumbe wa uongo wa mvua ya masika ya mwisho huzaa mauti.

Siyamncoba ngegazi leMvana nangelizwi lobufakazi babo; futhi abayithandanga impilo yabo kwaze kwaba sekufeni. IsAmbulo 12:11.

Lu munandzindza ni mune wa tinkhulungwane va landzela Kreste ekuhluleni kukota Yena ahlula, hikuva hi ndlela ya vuprofeta va landzela Kreste.

Ava ndivo vasina kusvibiswa navakadzi; nokuti imhandara. Ava ndivo vanotevera Gwayana kwose kwarinoenda. Ava vakadzikinurwa kubva pakati pavanhu, vari zvibereko zvokutanga kuna Mwari nokuna Gwayana. Zvakazarurwa 14:4.

Apa mu vhesi yaṅa ya Nzumbululo ya fumiṅa, vha zwigidi zwa ḁana na mahumi maṅa na vhoṅa vha ṅalutshedzwa sa “mitshelo ya u thoma.” Vha dovha hafhu vha ṅalutshedzwa sa “vhasidzana,” nahone Muya wa u hevhedzwa wo ri ḁivhadza uri tshifanyiso tsha vhasidzana vha fumi tsha Mateo ya fumbili-ṅhanu tshi sumbedza tshenzhemo ya vhatu vha Adventist. A si uri fhedzi ndi “vhasidzana”; a vho ngo “shatiswa nga mufumakadzi,” ngauri maitele a u lingwa na a u fhambanya e a bveledza vha zwigidi zwa ḁana na mahumi maṅa na vhoṅa o bveledza phambano vhukati ha vha zwigidi zwa ḁana na mahumi maṅa na vhoṅa na “vhoṅhe” vhurereli ha mazwifhi. “Avha” vha tevhela Ngwana huṅwe na huṅwe hune ya ya hone, nahone sa zwifhiwa zwa mitshelo ya u thoma, vha fanela u tevhela Kristo lufuni lwawe, mbulungoni yawe, na mvuwo yawe.

Mubhuku ra Zvakazarurwa chitsauko chegumi nerimwe, ndima yegumi nerimwe, zvapupu zviviri zvinofanira kusimudzwa sechiratidzo zvinotanga kuurayiwa, zvino mushure memazuva matatu nehafu zvinomutswa kuvakafa sechibayiro chezvibereko zvokutanga, sezvakanga zvakaita Kristu. Chibayiro chezvibereko zvokutanga chaiva uye chiri Kristu, chaisanganisira kudeurwa kweropa resungano kuti kudzikinure avo vakanga vashaya chose nezvakaatika muLaodhikia. Mundima imwe chete, (ndima yechina) kupfupikiswa kwose uku kwemitsetse yakasiyana-siyana yechiedza chechiporofita ine chokuita nezviuru zana namakumi mana nezvina kunoratidzwa. Uye kunoratidzwa muna Zvakazarurwa 144 noruoko rwaPalmoni, muverengi anoshamisa wenhamba. Kupetwa kaviri muMagwaro kunomiririra nhoroondo yemvura yokupedzisira, uye mvura yokupedzisira ndiyo painodururwa Munyaradzi pamusoro pavanhu vaMwari.

Hwe kunaka sei pamusoro pamakomo tsoka dzouyo anouya nenhau dzakanaka, anoparidza rugare; anouya nenhau dzakanaka dzezvakanaka, anoparidza ruponeso; anoti kuZioni, Mwari wako anotonga! Varindi vako vachasimudza inzwi ravo; pamwe chete vachaimba nenzwi rimwe; nokuti vachatarisana meso nemeso, kana Jehovha achidzosa Zioni. Pfachukai nomufaro, imbai pamwe chete, imi matongo eJerusarema; nokuti Jehovha anyaradza vanhu vake, adzikinura Jerusarema. Jehovha akafumura ruoko rwake rutsvene pamberi pamarudzi ose; uye migumo yose yenyika ichaona ruponeso rwaMwari wedu. Ibvai, ibvai, budai imomo; musabata chinhu chisina kuchena; budai pakati paro; ivai vakachena, imi munotakura midziyo yaJhovha. Isaya 52:7–11.

Sioni H6726 ni sawa na H6725, ambalo lina maana ya “hisia ya kuonekana waziwazi; nguzo ya ukumbusho au ya kuongoza: – ishara, jina, alama ya njia.” Sioni ni ishara ya bendera ya wale mia moja na arobaini na nne elfu, na katika kifungu hicho tayari wamekwisha kuipokea mvua ya mwisho, kwa maana tayari wamezitangaza na kuziwasilisha habari njema za amani. Jambo lililo mahsusni kwa ukweli huo ni kwamba wanaona “jicho kwa jicho,” jambo linalowakilisha wanafunzi siku ya Pentekoste, kwa maana siku kumi zilizotangulia Pentekoste zinawakilisha kipindi cha kuunganishwa. Bwana “ame,” (ikiwakilisha wakati uliopita) tayari amekwisha kutimiza mambo

matatu kwa ajili ya wale waletao habari njema. Ame “wafariji watu wake,” “ameukomboa Yerusalemu” na “ameufunua mkono wake mtakatifu machoni pa mataifa yote.”

Iye “akanyaradza” vanhu Vake pa9/11, achiratidza kutanga kwenguva yokuedzwa yaMaraki chitsauko 3, iyo inoguma pamutemo weSvondo apo anosimudza mureza wezvibereko zvokutanga, sezvinomiririrwa nokuti “akafumura ruoko rwake rwutsvene pamberi pamarudzi ose.”

Anonyaradza, anodzikinura, uye anosimudza zviuru zvine zana namakumi mana nezvina. Pa9/11 anonyaradza uye anotanga basa rokuchenesa, umo anodzikinura vanhu Vake, ozovasimudza somureza, kana kuti sezvinotaura Maraki, “chipo chaJudha neJerusarema chichafadza” “semazuva akare.”

Aye achagara somunhu anonyungudutsa nokuchenesa sirivha; achachenesa vanakomana vaRevhi, nokuvanatsa segoridhe nesirivha, kuti vagozopa kuna Jehovha chipiriso mukururama. Ipapo chipiriso chaJudha neJerusarema chichafadza Jehovha, sezvazvakanga zvakaita mumazuva ekare, nomumakore okutanga. Maraki 3:3, 4.

Tidzaapedzisa kufungisisa kwedu pamusoro pe“kusvikira rinhiko” munyaya inotevera.

“Anembeya niro mubyara Wiwe, kandi arasukuraho rwose igitanda ciwe co guhimura, maze akoranye ingano ziwe mu kigega.’ Matayo 3:12. Iki cari kimwe mu bihe vyo kwezwa. Biciye mu majambo y’ukuri, ubwatsi bwari buriko buratandukanywa n’ingano. Kubera ko bari ab’ukwibona cane kandi biyita abagorotsi ku buryo batashobora kwakira igikangiro, kandi bakunda isi cane ku buryo batashobora kwemera ubuzima bwo kwicisha bugufi, benshi baramuvuyeko Yesu. Benshi na n’ubu baracari bariko bakora ico kintu nyene. Uyu musi imitima y’abantu irageragezwa nk’uko ba bigishwa bageragejwe mu rusengeru rw’i Kaperinawumu. Iyo ukuri gushikanywe ku mutima, babona yuko ubuzima bwabo butajanye n’ugushaka kw’Imana. Babona ko bakeneye guhinduka rwose bo ubwabo; ariko ntibaba bashaka kwemera igikorwa co kwiyanka. Ni co gituma bashavura iyo ivyaha vyabo vyahishuwe. Baca bagenda bababaye mu mutima, nk’uko ba bigishwa bavuye kuri Yesu binuba bati: ‘Iri jambo riragoye; ni nde ashobora kuryumva?’” The Desire of Ages, 392.