

Kitabu cha Yoeli na Kanisa la Waadventista Wasabato la Laodikia - Namba Ishirini na Tisa

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Ubungwele besihlanu obungoMesiya encwadini kaMathewu buyisibonakaliso sendlela sokudumala nokufa. NgoJulayi 18, 2020, ukubikezela kwamanga kokubhujiswa kweNashville kwabulala u-Eliya noMose.

Ikimenyetso cya gatanu cya Mesiya ni Ugutenguha ko ku wa 18 Nyakanga 2020

Ipapo ndipo pakakwaniritsidwa icho chinanenedwa ndi mneneri Yeremiya, kuti, Ku Rama kunamveka mawu, kulira, ndi kudandaula, ndi maliro aakulu, Rakele akulirira ana ake, ndipo sanavomereze kutonthozedwa, chifukwa iwo kulibenso. Mateyu 2:17, 18.

Unabii

Seyè a di konsa: Yo te tande yon vwa nan Rama, yon rèl lamantasyon ak kriye anmè; Rachèl t ap kriye pou pitit li yo, li te refize resevwa konsolasyon pou pitit li yo, paske yo pa t la ankò. Jeremi 31:15.

Mosi na Eliya vanourayiwa mumigwagwa yeSodhoma neIjipiti. Chirevo chokupedzisira cheTestamende Yekare chinoratidza kuti Eliya aizouya zuva guru rinotyisa raJehovha risati rasvika. Zuva iroro rinotyisa rinotanga apo Mikaeri anosimuka muna Danieri 12, uye achizivisa muna Zvakazarurwa 22 kuti, “akarurama naasina kururama” vacharamba vari mumamiriro iwayo nokusingaperi.

Panguva iyo Mikaeri achasimuka, muchinda mukuru anomirira vana vevanhu vako; uye kuchava nenguva yokutambudzika, yakadai isati yamboitika kubva pakatanga rudzi kusvikira panguva iyo; uye panguva iyo vanhu vako vachaponeswa, mumwe nomumwe anowanikwa akanyorwa mubhuku. Danieri 12:1.

Ane asina kururamisira, ngaarambe asina kururamisira; neasina kuchena, ngaarambe asina kuchena; uye akarurama, ngaarambe akarurama; uye mutsvene, ngaarambe ari mutsvene. Zvakazarurwa 22:11.

Eliya unofanira kuoneka nguva yenyasha isati yapera, uye anourayiwa ndokumutswa muZvakazarurwa chitsauko chegumi nerimwe, nguva yenyasha isati yapera chaizvo. Anomutswa uye anoramba achipa shoko rake kusvikira nguva yenyasha yapera, apo ipapo panova nokumwe kumuka kuvakafa, kwavarurami navakaipa.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dhanyeri 12:2.

Kumuka kumwe kwakatanhamara uku kunoteverwa neKuuya kweChipiri kwaKristu, apo vakarurama vakafa vanomutswa, kozotevera makore ane chiuru umo vatsvene vanotonga vakarasika. Pakupera kwamakore ane chiuru pane kumwe kumuka, pamwe chete nekuuya kwechitatu kwaKristu. Mutsetse wokumuka kwechiporofita unosanganisirawo kumuka kwechikara chapapa, asi kumuka kumwe nokumwe inyaya yakatsanangurika muShoko raMwari rechiporofita. Musi wa 18 Chikunguru 2020, sangano reRaodhikia revanhu vane zviuru zana namakumi mana nezvina rakazviuraya nokupandukira murayiro waKristu unorambidza kushandiswa kwenguva kunopfuurira mberi kwa 1844.

Izwi rakazonzwika muRama, zvichireva kuzvikudza nokuzvikwidziridza. Rakeri, zvinoreva mufambi akanaka, ari mukuchema, nokuti Mosesi naEria havapo, uye zvinotonyanya kukosha ndezvokuti havagoni kunyaradzwa. Havana nyaradzo, uye Mweya Mutsvene ndiye Munyaradzi, aizotumwa apo inzwi riri murenje rakatanga muna Chikunguru wa 2023.

Zvinhu izvi zvinoitika nguva pfupi musati mapedzwa mukana wenyasha, uye maererano neBhuku raZvakazarurwa, nguva pfupi musati mapedzwa mukana wenyasha, Zvakazarurwa zvaJesu Kristu zvinobvisirwa chisimbiso. Kubvisirwa chisimbiso ikoko ndiko kunomutsa Mozisi naEriya, ivavo variwo Rakeri, mufambi akanaka, akanga achichema nokuririra vana vake, asingagoni kunyaradzwa. Kuchema kwake kunoshanduka kuva mufaro apo vana ivavo vanomutswa.

Naye akandiudza kuti, Usanamire mashoko ouporofita hwebhuku iri chisimbiso; nokuti nguva yava pedyo. Zvakazarurwa 22:10.

Mosi na Eliya vakanga vakafa mumigwagwa yeSodoma neEgipita, uye sezvakanga zvakaita kuna Kristu, vane zana nemakumi mana nezvina ezviuru vaizodanwa kubuda muEgipita, apo kuunganidzwa kwakatanga muna Chikunguru cha 2023.

Chizindikiro cha Njira ya Mesiya Chachisanu ndi Chitanhatu ndi kuyitanidwa kutuluka mu Igupto mu Julaye wa 2023.

Akagara imomo kugeza urupfu rwa Herode, kugira ngo hasohozwe ibyavuzwe n'Umwami binyuze ku muhanuzi, ngo: "Nakuye umuhungu wanjye muri Egiputa." Matayo 2:15.

उपदेश

ຄາວໃດທີ່ສີສາເອນຍັງເປັນເດັກນ້ອຍ, ເມື່ອນັ້ນເຮົາໄດ້ຮັກເຂົາ,
ແລະໄດ້ເອົາບຸດຂອງເຮົາອອກມາຈາກອີຢິບ. ໂຮເລອາ 11:1

Vakafa mumugwagwa weIjipiti, inzwi rokudenga rinobva murenje rinodana mupata waEzekieri wamapfupa akafa kuti umuke uve noupenyu. Inzwi iroro rakatanga kunzwika muna Chikunguru 2023.

Zvino, pashure pemazuva matatu nehafu, Mweya woupenyu wakabva kuna Mwari ukapinda mavari, vakamira netsoka dzavo; uye kutya kukuru kukawira pamusoro paavo vakavaona. Uye

vakanzwa inzwi guru richibva kudenga richiti kwavari, “Kwirai kuno.” Vakakwira kudenga vari mugore; uye vavengi vavo vakavatarisa. Zvakazarurwa 11:11, 12.

Nkulunkulu ubiza iNdodana yaKhe ukuba iphume eGibhithe, futhi wabiza noMose ukuba aphume eGibhithe; ngokuba uMose njengowokuqala noJesu njengowokugcina bamele amava abayikhulu namashumi amane nane ezinkulungwane, abacula ingoma kaMose neyeWundlu. Leyo ngoma ihlanganisa ukubizwa ukuphuma eGibhithe. KuHezekeli kumelwe izinyathelo ezimbili, ezazifanekiselwe kusengaphambili yizinyathelo ezimbili ekudalweni kuka-Adamu. Kuqala kwakhiwa umzimba, bese kuphefumulelwa umoya wokuphila emzimbeni, khona-ke uphile. EsAmbulweni isahluko 11, isinyathelo sokuqala ukungena koMoya kaNkulunkulu kwababulaweyo, base bema ngezinyawo zabo. Lapho sebemi, bayibutho likaNkulunkulu. Lokho okuletha uMoya esahlukweni 11 kumelwe yisiprofetho sokuqala sikaHezekeli. Izwi lasenkangala lingumyalezo wesiprofetho ohambisana noMoya oNgcwele.

Bhuku raMateo rine zvitsauko gumi nezviviri zvinova omega yezvitsauko gumi nezviviri zviri muna Genesi zvinopa zvapupu zviviri zvinomiririra sungano nevane zana namakumi mana nezvina zvuru. Varume navakadzi ivavo vanoiswa chisimbiso nokusingaperi muhukama hweHumwari hwakabatanidzwa nohunhu hwavo. Vanova chiratidzo chavashandi veawa regumi nerimwe.

“Umsebenzi woMoya oNgcwele kukugwetyisa ihlabathi ngesono, nangobulungisa, nangomgwebo. Ihlabathi linokulumkiswa kuphela ngokubona abo bakholwayo enyanisweni bengcwaliswe ngayo inyaniso, besenza ngokwemigaqo ephakamileyo nengcwele, bebonakalisa, ngengqiqo ephakamileyo nenobungangamsha, umgca wokwahlula phakathi kwabo bagcina imithetho kaThixo, nabo bayinyathela phantsi kweenyawo zabo. Ukungcwaliswa koMoya kuphawula umahluko phakathi kwabo banetywina likaThixo, nabo bagcina usuku lokuphumla olungelolwenene. Xa uvavanyo lufika, kuya kubonakala ngokucacileyo ukuba yintoni na uphawu lwerhamncwa. Kukugcina iCawa. Abo bathi, emva kokuyiva inyaniso, baqhubeke beluthabatha olu suku njengolungcwele, bathwele umqondiso womntu wesono, owacinga ukuguqula amaxesha nemithetho.” Bible Training School, Disemba 1, 1903.

Mureza wevane zana namakumi mana navana zviuru, pavanodanwa kukwira kudenga muchitsauko chegumi nerimwe cheBhuku raZvakazarurwa, vanotanga vadanwa kubuda muJjipiti, ndiko kwavakaurayiwa. Inzwi rinobva murenje rinovadanira kubuda muJjipiti, kuti vave chiratidzo chevashandi veawa regumi nerimwe. Kumuka kwavo muna 2024 kunomirirwawo sekuzvarwa, uye sekumutswa, zvichienderana nemufananidzo uri kuzivikanwa. Panyaya yokuzvarwa, ndivo vanoza dzisa mufananidzo wemhandara gumi, uye mupfungwa iyi, kuzvarwa kwavo kuzvarwa kwemhandara, uye ndivo chiratidzo.

Chisimbiso chechinomwe cheMesiya ndi 2024

Zvino zvose izvi zvakaitika kuti zvizadziswe zvakanga zvataurwa naShe kubudikidza nomuporofita, achiti, Tarirai, mhandara ichava nepamuviri, igozvara mwanakomana, uye vachatumidza zita rake kuti Emanueri, iro kana richidudzirwa rinoreva kuti, Mwari anesu. Mateo 1:22, 23.

Kufanotaura

Nekudaro Ishe amene achakupai chiratidzo; Tarirai, mhandara ichava nemimba, ichabereka mwanakomana, uye ichamutumidza zita rake kuti Imanueri. Isaya 7:14.

Paiva nezviratidzo munhoroondo yaMozisi naKristu, sezvazvakanga zvakaitawo munhoroondo yeMillerite. Mumazuva okupedzisira, chiAdventisti cheLaodhikia chichange chichitsvaka chiratidzo, uye chiratidzo chavo chega, ndicho chiratidzo chaJona. Kunezve chiratidzo chaavo vachamutswa muna 2024. Chiratidzo chavo i“nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu.

Na ichi chichava chiratidzo kwauri chokuti, Mugore rino muchadya zvinongomera zvoga, uye mugore rechipiri muchadya zvinomera kubva kune zvimwe chetezvo; asi mugore rechitatu dyarai mbeu, mukohwe, musime minda yemizambiringa, mugodya zvibereko zvayo. Uye vakasara vakapukunyuka veimba yaJudha vachadzikazve midzi pasi, uye vachabereka zvibereko kumusoro. Nokuti kubva muJerusarema muchabuda vakasara, navakapukunyuka kubva pagomo reZioni; kushingaira kwaJehovha wehondo kuchaita izvi. 2 Madzimambo 19:29–31.

Kana muchiti, Tichadyeiko negore rechinomwe? Tarirai, hatizodyari, kana kuunganidza zvibereko zvedu. Ipapo ndicharaira chikomborero changu pamusoro penyu mugore rechitanhatu, uye richabereka zvibereko zvevakore matatu. Uye muchadyara negore rechisere, muchidya zvichiri zvezvibereko zvekare kusvikira pagore rechipfumbamwe; kusvikira zvibereko zvaro zvasvika muchadya kubva pane zvakachengetwa zvekare. Revhitiko 25:20–22.

Avo vanopukunyuka, vanomiririrwawo sevakadzingwa vaIsraeri, uye vakadzingwa nehama dzavo dzaiavenga. Hama dzavo dzakavadzinga, nokuti dzaiavenga sezvo dzaisagona kuramba chokwadi chesabata chinomiririrwa naMosesi paakati “kanomwe.”

Jehovha anovaka Jerusarema; anounganidza pamwe chete vakadzingwa vaIsraeri. Mapisarema 147:2.

Muna Chidziwitso anayamba kusunghanitsa otsala mu Julaye 2023, ndipo otsalawo ndi “otayidwa” a Israyeli. Mu Julaye 2023, Iye anayikanso dzanja Lake kachiwiri kuti asonkhanitse otayidwa Ake. Anayika dzanja Lake mu 1849 kachiwiri, patsogolo pa kuunika kwa omega kwa Mose kwa nthawi zisanu ndi ziwiri mu 1856. Kuunika kwa alpha kunaimiridwa ndi kupezedwa koyamba kwa ulosi kwa Miller—nthawi zisanu ndi ziwiri za Mose.

Pazuva iro, kuchava nomudzi waJese, uchamira sechiratidzo kuvanhu; ndudzi dzavanhu dzichauya kwaari; uye zororo rake richava rinobwinya. Zvino zvichaitika pazuva iro, kuti Ishe achasimudzazve ruoko rwavo rwechipiri kuti adzore vakasara vavanhu vake, vachange vasara, kubva kuAsiria, nokuIjipiti, nokuPathrosi, nokuKushi, nokuEramu, nokuShinari, nokuHamati, nokuzvitsuwa zvegungwa. Uye achasimudza chiratidzo kundudzi, agounganidza vakadzingwa vaIsraeri, uye aunganidze pamwe chete vakapararira vaJudha kubva kumativi mana enyika. Isaya 11:10–12.

Paakakwidzwa vakadzingwa sechiratidzo, panguva iyoyo vachazounganidza vashandi veawa regumi nerimwe, avo vanogona “kungoyambirwa nekuona” “musiyano uripo pakati peavo vane chisimbiso chaMwari, nevaya vanochengeta zuva rezororo renhema.” Chiratidzo chevashandi veawa regumi nerimwe ndivo vakadzingwa, uye chiratidzo CHEvakadzingwa, ndicho chisinganzwisiki chokudya “gore rino zvinhu zvinongozvimera zvoga, uye mugore rechipiri icho chinomera kubva kune zvimwechetezvo; uye mugore rechitatu dzvarai, mukohwe, mudyare minda yemizambiringa, muchidya zvibereko zvayo.”

Fumbo ya kifungu hiki ni kwamba kinawakilisha “vipindi saba” vya Mambo ya Walawi ishirini na tano na ishirini na sita. Sabato ya nchi ya kustarehe ni sehemu ya agano inayotambulisha baraka au laana, ya ama kushika au kukataa mapumziko ya mwaka wa saba kwa ajili ya nchi ya ahadi. Ishara ya wale mia moja arobaini na nne elfu ni sehemu ya ahadi ya sehemu tatu ya agano inayowakilishwa na Sabato ya mwaka wa saba ya nchi. Ukweli wa msingi wa “vipindi saba” hutambulisha kipengele kimoja kati ya vipengele vitatu vya agano linaloahidi moyo na nia mpya, na mwili mpya na pia nchi ya kuishi ndani yake.

Sabata ya siku ya saba ni ishara kati ya Mungu na watu Wake, lakini Sabata hiyo ya siku ya saba pia inawakilisha wajibu wa agano uliotolewa kwa Israeli ya kale. Walipaswa kuwa walinzi, wenye kukabidhiwa Amri Kumi. Dada White anaweka wazi kwamba Israeli ya kisasa katika mwaka wa 1844, kwa upatanifu na Israeli ya kale, ilifanywa wenye kukabidhiwa si Amri Kumi tu, bali pia Neno la Mungu la kinabii.

“Mwari akadaidza kereke Yake mumazuva ano, sezvaakadana Isiraeri yekare, kuti imire sechiedza panyika. Nedombo guru rinocheka rechokwadi, iro mashoko engirozi yokutanga, yechipiri, neyechitatu, akavaparadzanisa nemakereke uye nenyika kuti avaswededze pedyo Naye nenzira tsvene. Akavaita vachengeti vomurairo Wake uye akavapa chokwadi chikuru chouprofita chenguva ino. Sezvakangoitwa zvrevo zvitsvene zvakapiwa Isiraeri yekare, izvi idura dzvene rinofanira kuudzwa nyika. Ngirozi nhatu dzaZvakazarurwa 14 dzinimirira vanhu vanogamuchira chiedza chemashoko aMwari uye vanobuda vari nhume Dzake kuti varidze yambiro munyika yose, kubva kumugumo mumwe kusvikira kune mumwe.” Testimonies, vhoriyamu 5, 455.

Imiyalo Elishumi imelwe yisibonakaliso seSabatha losuku lwesikhombisa, njalo imithetho yesiphrofetho imelwe yiSabatha yomnyaka wesikhombisa. Ubu-Adventism beSuku lwesiKhombisa baseLawodikea buzathotshiswa kakhulu nxa betshiya inqanawa baqale ukukhonza ilanga, kodwa umthetho weSabatha abawulahla kuqala yi “izikhathi eziyisikhombisa” zikaMosi.

Ili kuishinda nchi ya ahadi, watu wa Mungu hawana budi kuelewa na kushika si Sabato ya siku ya saba tu, bali pia Sabato ya mwaka wa saba. Uadventista wa Laodikia hawawezi kuipinga kweli hii ya kibiblia, ijapokuwa wanaifunika kwa uongo. Hiki ndicho chanzo cha chuki yao inayowapelekea kuwafukuza wale watakaokuwa bendera.

“Vazhinji vemhuri yababa vangu vaiva vatendi vakazara mukuuya kwaKristu, uye nokuda kwokupupurira dzidziso iyi inobwinya, vanomwe vedu pane imwe nguva vakadzingwa muChechi yeMethodist. Panguva iyoyo mashoko omuporofita akanga achikosha zvikuru

kwatiri: ‘Hama dzenyu dzakakuvengai, dzakakudzingai nokuda kwezita Rangu, dzikati, Jehovah ngaakudzwe; asi Iye achaonekwa kuti mufare, ivo vachanyadziswa.’ Isaya 66:5.”

“Kubva panguva iyi, kusvika muna Zvita, 1844, mifaro yangu, miedzo yangu, nezvandakaodzwa nazvo zvakanga zvakafanana nezvevadikani vangu shamwari dzeAdvent dzakandikomberedza. Panguva iyi ndakashanyira mumwe wehanzvadzi dzedu dzeAdvent, uye mangwanani takapfugama takakomberedza artari yemhuri. Yakanga isiri nguva yemufaro unokurudzira zvikuru, uye taingova vashanu chete taivepo, tose tiri vakadzi. Pandaiva ndichinyengetera, simba raMwari rakauya pamusoro pangu sezvandakanga ndisati ndambozvanzwa kare. Ndakafukidzwa muchiratidzo chekubwinya kwaMwari, uye ndakaita sokunge ndiri kukwira ndichienda kumusoro nepamusoro kubva panyika, ndikaratidzirwa chimwe chinhu pamusoro perwendo rwevanhu veAdvent kuenda kuGuta Dzvene, sezvakarondedzerwa pasi apa.” Early Writings, 13.

Umbono wokuqala ka-Ellen White wanikezwa ngesikhathi abesifazane abahlanu, (abamelela izintombi ezinhlanu ezihlakaniphileyo) babebuthene ndawonye ngemva kokuxoshwa ngabafowabo ababebazonda. Babebazonda ngenxa yemfundiso yokuBuya Kwesibili, ngaleyo ndlela befuzisela abaxoshiweyo bezinsuku zokugcina.

“Ndaona chechi ya kujifananiza na Waadventista wa kujifananiza, kama Yuda, wangetusitaki kwa Wakatoliki ili wapate mvuto wao wa kuja kupinga kweli. Ndipo watakatifu watakuwa watu wasiojulikana sana, wasiojulikana kwa kiasi kidogo na Wakatoliki; lakini makanisa na Waadventista wa kujifananiza wanaojua imani na desturi zetu (kwa maana walituchukia kwa sababu ya Sabato, kwa kuwa hawakuweza kuipinga) watawasaliti watakatifu na kuwapeleka taarifa kwa Wakatoliki kuwa wao ndio wanaopuuzwa taasisi za watu; yaani, kwamba wanaitunza Sabato na kuipuuza Jumapili.”

“Ndipo Akatolika adzauxa Aprotestanti kuti apitirire, ndi kupereka lamulo loti onse amene sadzasunga tsiku loyamba la sabata, m’ malo mwa tsiku lachisanu ndi chiwiri, aphelele. Ndipo Akatolika, amene chiwerengero chawo ndi chachikulu, adzaima pambali pa Aprotestanti. Akatolika adzapereka mphanvu zawo kwa chifaniziro cha chilombo. Ndipo Aprotestanti adzachita monga amayi awo anachitira iwo asanabadwe, kuti awononge oyera mtima. Koma lamulo lawo lisanabale kapena kubala chipatso, oyera mtima adzapulumutsidwa ndi Liwu la Mulungu.” Spalding and Magan, 1, 2.

“వచీకమాతీరవైస” (అనగ వేరుకీ ఉన్స) “అడ్వెంటిస్టులు, యూదసువలె, మమ్మల్ని కఠోలికులకు అవ్వగించుదురు.” వరు అట్లుచేసిరి, ఎందుకనగ “వరు ద్వేషించిరి” ఆ వలెవయబడినవరిని “శబ్దతుదీనమునుబట్టి.” వచీకమాతీరవైస అడ్వెంటిస్టులు తము ఏడవ దిన శబ్దతుదీనమును ఆచరించుచున్నమని వరకటించుదురు; కబట్టి ఇకొకడ సూచింపబడిన శబ్దతు ఇదే కదని నొపవటమగుచున్నది. వరు ఆ వలెవయబడినవరిని ద్వేషించుదురు; ఎందుకనగ మోషే యొకొక “ఏడు కలములు” అనీ పునదీ సత్యమును వరు ఖండింపలేరని వరికి తెలిసియున్నది; అదే వలెయం మిల్లర్ వయొకొకొకవమందలి ఎలీయ యొకొక ఆదీ అవగహనయై యుండెను.

“Mungu hatupi ujumbe mpya. Tunapaswa kutangaza ujumbe ule ambao mwaka wa 1843 na 1844 ulituleta tukatoka katika makanisa mengine.” Review and Herald, Januari 19, 1905.

“Imiyalezo yonkhe leyaniketwa kusukela nga-1840 kuya ku-1844 kufanele yentiwe ibe nemandla nyalo, ngobe banengi labalahlekelwe kucondziswa kwabo. Lemiyalezo kufanele iye kuwo onkhe emabandla.” Manuscript Releases, volume 21, 437.

“अस्माभिः 1841, '42, '43, तथा '44 तमे वर्षे प्राप्ताः ये सत्याः, ते इदानीं अध्येतव्याश्च प्रचारणीयाश्च।” Manuscript Releases, volume 15, 371.

“Yambiro yauya, ichiti: Hapana chinofanira kubvumidzwa kupinda chinokanganisa hwaro hwerutendo hwatave tichivakira pamusoro kubva panguva yakauya shoko muna 1842, 1843, na1844. Ini ndaiva mushoko iri, uye kubva ipapo ndagara ndakamira pamberi penyika, ndakatendeka kuchiedza chatakapihwa naMwari. Hatisi kuronga kubvisa tsoka dzedu pachikuva padzakaiswa, apo zuva nezuva taitsvaka Ishe nemunyengerero wakasimba, tichitsvaka chiedza. Munofunga kuti ndingasiya chiedza chandakapihwa naMwari here? Chinofanira kuva seDombo reNguva Dzose. Changa chichinditungamirira kubva panguva yachakapihwa.” Review and Herald, April 14, 1903.

Judha haisi chiratidzo cheSanihedrini yakanga yakaumbwa nevaSadhusi nevaFarisi; Judha aiva umwe wavadzidzi gumi navaviri. Aiva umwe webhuru remwenga resungano, iro Kristu akanga ava kuda kuroora paPentekosti. Kutengeswa kunopesana nevakarasa kunobva kuna Judha, kereke yeLaodikia yeSeventh-day Adventist. Vanomiririrwa nezviratidzo zvizhinji, zvakadai sevaRevhi vanorambwa neMutumwa weSungano muna Maraki 3. VaRevhi vanoparadzaniswa pakunatswa ikoko, uye nhamba yavo i25, vangava vakatendeka kana vasina kutendeka. VaRevhi vanonatswa zvisati zvaitika kuti vasimudzwe sechipo, sezvazvaiva mumakore ekare.

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Zvino iye uchagara somunyangudutsi nomuchenesi wesirivha; uye uchachenesa vanakomana vaRevhi, nokuvasuka sezvinoitwa goridhe nesirivha, kuti vagozopa kuna Jehovha chipiriso chokururama. Ipapo chipiriso chaJudha neJerusarema chichafadza Jehovha, sezvazvakanga zvakaita pamazuva ekare, uye sezvazvakanga zvakaita mumakore okupfuura. Maraki 3:3, 4.

VaRevhi ndivo chipo, nokuti vanonyatsoratidza chimiro chaKristu, iye ari Chipo chikuru. Apo vaRevhi ava makumi maviri navashanu vanosimudzwa sechipo, vaRevhi venhema makumi maviri navashanu vari kukotamira zuva muna Ezekieri 8.

Yuda haangomiriri bedzi muRevhi wakaipa, asiwo muprista wakaipa akagadzirirwa kwamakore makumi matatu, sezvinomiririrwa nezvidimbu zvesirivha makumi matatu zvaYuda.

Ipapo Judhasi, uyo wakanga amupandukira, wakati aona kuti watongerwa mhosva, akazvidemba, akadzozazve zvidimbu zvesirivha makumi matatu kuvaprista vakuru navakuru, achiti, Ndatadza pakuti ndatengesa ropa risina mhosva. Ivo vakati, Izvozvo zvineiko nesu? Zvionere iwe pachako. Ipapo akakanda pasi zvidimbu zvesirivha mutemberi, akaenda, akabva anozvisungirira. Mateo 27:3–5.

Vipande thelathini vya fedha alivyovitupa Yuda vinamwakilisha Mjumbe wa Agano akitoa nje (akiondoa kwa kusafisha) takataka za chuma (fedha bandia) katika Malaki tatu. Ukuhani huo mwovu uliwakilishwa na uasi wa Kora, Dathani na Abiramu, na waasi wa mwaka 1888. Ukuhani

huo mwovu unamezwa wakati Marekani, mnyama wa nchi, anapofumbua kinywa chake. Kisha moto huwaangamiza wafuasi wao, wakati wa umiminiko kamili wa mvua ya masika, unaoanza katika sheria ya Jumapili.

Kuberekwa kwemhandara sechiratidzo mumazuva aKristu, kunomirira chiratidzo chemhandara dzakangwara mumazuva okupedzisira. Munguva iyoyo Sanhedrini, kereke yeSeventh-day Adventist yeRaodhikia, ichatsvaka chiratidzo, asi ichatadza kuona chiratidzo chimwe chete chakapiwa Raodhikia. Chiratidzo chechaunga chikuru, vashandi veawa regumi nerimwe, ndiko kuona varume navakadzi vachichengeta Sabata rezuva rechinomwe munguva yokuedzwa kwemurayiro weSvondo. Chiratidzo chevakasara mukukakavadzana kwavo navanhu vechibvumirano chokutanga iSabata regore rechinomwe, rinomirira nheyo dzeAdventism dzinozivikanwa sembiru yepakati yematafura matsvene ose ari maviri aHabhakuki. Chiratidzo chakapiwa Adventism yeRaodhikia chiratidzo chaJona, chinotaurwa muhurukuro iri pakati paKristu naPetro.

Yesu paakauya kumiganhu yeKesaria Firipi, akabvunza vadzidzi vake achiti, Vanhu vanoti ini Mwanakomana womunhu ndini aniko? Ivo vakati, Vamwe vanoti muri Johane Mubhabhatidzi; vamwe, Eria; uye vamwe, Jeremia, kana mumwe wavaprofita. Akati kwavari, Asi imi munoti ndini aniko?

Simoni Petro akapindura akati, Imi muri Kristu, Mwanakomana waMwari mupenyu. Jesu akapindura akati kwaari, Wakaropafadzwa iwe, Simoni Barjona; nokuti nyama neropa hazvina kukuzarurira izvi, asi Baba vangu vari kudenga. Uye neniwo ndinoti kwaari, Iwe uri Petro, uye pamusoro pedombo iri ndichavaka kereke yangu; uye masuo egehena haangakundi iyo. Uye ndichakupa makiyi oumambo hwokudenga; uye chipi nechipi chauchasunga panyika chichasungwa kudenga; uye chipi nechipi chauchasunungura panyika chichasunungurwa kudenga.

Ipapo akavaraira vadzidzi vake kuti varege kuudza munhu upi noupi kuti iye ndiye Jesu Kristu. Mateo 16:13–20.

Chiratidzo cheSanhedrini, uye naizvozvo cheAdventism, chiratidzo chaJona. Simoni Bhashijona anopinza mundima iyi sechiratidzo chomunhu wesungano, nokuti zita rake rava pedyo nokushandurwa. Zita raAbramu rakashandurwa panguva yesungano. Zita raSauro rakashandurwa rikava Pauro. Zita raJakobho rakashandurwa rikava Israeri. Zvapupu zvitatu izvi zvinoratidza kuti kana zita romunhu ari muBhaibheri richishandurwa, anomirira munhu wesungano, uye naizvozvo anofananidzira vanhu vokupedzisira vesungano, ivo vane zviuru zana namakumi mana nezvina. Zvapupu zvitatu izvi zvinoratidzawo kuti zita romunhu wesungano rinomirira chiratidzo chouprofita chine chokuita nomunhu uyo zita rake rinoshandurwa. Sauro zvinoreva “akasarudzwa,” nokuti akasarudzwa kutakura vhangeri kuvaHedheni. Zita rake rakashandurwa rikava Pauro, zvichireva muduku, nokuti mukuona kwake amene akanga ari muduku kupfuura vaapostora vose, nokuti akanga atambudza kereke yaMwari. Jakobho, munyengedzi wokutora nzvimbo yomumwe, akashandurwa muzita nomuzvakaitika zvake akava mukundi, sezvinoreva Israeri. Zita raPetro rainzi Simoni, zvichireva munhu anonzwa; uye Bhashijona, zvichireva mwanakomana waJona.

Petro ari kumiririra chizvarwa chokupedzisira chaJona, nokuti akanga ari mwanakomana waJona. Jona zvinoreva “njiva,” uye Simoni ndiye akanzwa shoko renjiva; uye Simoni Bharijona akanga anzwa shoko rokuzodzwa kwaJesu, apo akabhabhatidzwa akava Jesu Kristu, uye Mweya Mutsvene akaburuka muchimiro chenjiva. Shoko raJona rakanga riri shoko renjiva, iro raimiririra kuzodzwa kwaJesu nesimba parubhabhatidzo rwake. Shoko raJona rakaratidzirwa pakuti Jona akava mazuva matatu mudumbu rehove huru. Mazuva iwayo matatu ndiwo mazuva matatu ePaseka kusvikira kumutambo wezvibereko zvokutanga, izvo zvinofananidzirwa norubhabhatidzo rwaKristu uye nenguva yaJona mudumbu rehove huru.

Chiratidzo chaJona chiratidzo chokuzodzwa kwaKristu pakubhabhatidzwa Kwake, icho chinofananidzira kuburuka kwengirozi yeZvakazarurwa gumi nesere pa9/11. 9/11 yakatanga nzira yokuedzwa ine nhanho nhatu sezvinomiririrwa namazuva matatu aJona. Nhanho nhatu idzodzo dzinoratidzwawo munhorondo yeMillerite. Nyamavhuvhu 11, 1840 yakaratidza kuedzwa kwengirozi yokutanga, Kubvumbi 19, 1844 kuedzwa kwengirozi yechipiri, uye Gumiguru 22, 1844 kuedzwa kwechitatu. Nhanho nhatu idzodzo dzinomiririra 9/11, Chikunguru 18, 2020, uye mutemo weSvondo.

Pa mutemo weSabata, Jona anopfugwa kubva mumuromo mehove, panzvimbo chaiyo apo Kristu ari kurutsira Laodhikia kubva mumuromo make, ndipo zvakare panovhurwa muromo wembongoro yaBharamu ikataura, ndipo zvakare panotaura Zakaria, baba vaJohane Mubhabhatidzi, uye ndipo zvakare panotaura United States seshato. Jona zvino anopa yambiro yokupedzisira kunyika sechiratidzo cheavo vakamutswa pamwe chete naMozisi naEria muna 2024. Mweya iyoyo yakafa mumigwagwa yeSodhoma neJipiti, uye mushure maizvozvo inomutswa seuto guru raEzekieri. Pakumutswa kwavo vanova chiratidzo chaJona, nokuti iye anomiririra avo vakafa uye vakamutswa kuti vape shoko rokupedzisira kuNineve. Jona ari mudumbu rehove huru, Danieri ari mugomba reshumba, Johane ari muhari yemafuta ari kufashaira, zvinomiririra vane zana namakumi mana nezvina ezviuru vakasangana norufu norumuko rwokufananidzira. Kuzodzwa pa9/11 kusvikira pakumutswa kweuto guru raEzekieri kunomiririra rubhabhatidzo rwaKristu kusvikira kurumuko rwake.

VaFarisiwo pamwe chete neVaSaduse vakauya, uye vachimuedza vakakumbira kuti avaratidze chiratidzo chinobva kudenga. Akavapindura akati, Kana kwava madekwana, munoti, Kuchava kwakanaka: nokuti denga rakatsvuka. Uye mangwanani, munoti, Nhasi kuchava kwakaipa: nokuti denga rakatsvuka uye rakafinyama. Imi vanyengeri, munogona kuziva chimiro chedenga; asi hamugoni here kuziva zviratidzo zvenguva? Rudzi rwakaipa uye rwoupombwe runotsvaka chiratidzo; asi harungapiwi chiratidzo, kunze kwechiratidzo chomuporofita Jona. Akavasiya, ndokuenda. Mateo 16:1–4.

Muujiza wa kutawazwa ulikuwa ufufuo wa Lazaro.

“Pakunonoka kuuya kuna Razaro, Kristu wakanga aine chinangwa chetsitsi kuna avo vakanga vasina kumugamuchira. Akanonoka, kuti nokumutswa Razaro kubva kuvakafa agopa vanhu vake vakanga vakaoma mitsipa, vasingatendi, humwe uchapupu hwokuti iye zvirokwazvo ndiye ‘kumuka, noupenyu.’ Akanga asingadi kurega tariro yose pamusoro pavanhu ava, makwai varombo, anotsauka, eimba yaIsraeri. Mwoyo wake wakanga uchiputsika nokuda

kwokusapfidza kwavo. Mutsitsi dzake akaronga kuvapa humwe uchapupu zvakare hwokuti iye ndiye Mudzoreri, iye oga aigona kuunza upenyu nokusafa pachena. Izvi zvaifanira kuva uchapupu uhwo vaprista vaisagona kutsanangura zvisizvo. Ichi ndicho chikonzero chokunonoka kwake kuenda kuBhetania. Chishamiso ichi chikurusa, kumutswa kwaRazaro, chaifanira kusimbisa nechisimbiso chaMwari basa rake uye kutaura kwake kwouMwari.” The Desire of Ages, 528, 529.

Krestu akanonoka asati amutsa Razaro, uye Razaro haana kungova chete “chishamiso chinokudza kupfuura zvose,” asiwo akanga ari “chisimbiso” pabasa raMwari. Mundima iyi chiratidzo chaJona ndicho chete chiratidzo chakapiwa kuchizvarwa cheupombwe nechakaipa. Zvakakosha kuona kuti nguva yokuitwa kwechisimbiso yakanyatsotsanangurwa zvakasimba. Mundima yatiri kutarisa umo zita raPetro rinoshandurwa, tinoudzwa kuti kubva panguva iyoyo zvichienda mberi Jesu akatanga kuratidza kuti aifanira kuurayiwa; asi mundima yokupedzisira Mateo anonyora achiti, “Ipapo akarayira vadzidzi vake kuti varege kuudza munhu kuti ndiye Jesu Kristu.” Zvino mundima inotevera pakarepo anonyora achiti, “Kubva panguva iyo Jesu akatanga kuratidza kuvadzidzi vake kuti aifanira kuenda kuJerusarema, nokutambudzika zvinhu zvizhinji kuvakuru navapristi vakuru navanyori, nokuurayiwa, nokumutswa zvakare nezuva rechitatu.”

Ndima inotanga naJesu achibvunza kuti vanhu vanofunga kuti Iye ndiani, ndokuzotevera nemubvunzo waakabvunza vadzidzi kuti ivo vaifunga kuti Iye ndiani.

Nguva Jesu a tshi swika kha mikano ya Kesarea Filipi, a vhudzisa vhafunziwa vhawe, a ri, “Vhathu vha ri Nhe Murwa wa muthu ndi nnyi?” Vhone vha ri, “Vhañwe vha ri ni Yohane Mulovhedzi; vhañwe, Elia; vhañwe-vho, Yeremia, kana muthihi wa vhaporofita.” A amba navho a ri, “Fhedzi inwi ni ri Nhe ndi nnyi?” Mateo 16:13–15.

Petro paano anopindura achizivisa kuti Jesu ndiye Kristu uye Mwanakomana waMwari mupenyu. Shoko rokuti Kristu ishoko rechiGiriki rinomirira shoko rechiHebheru rokuti Mesiya. Jesu anomutsa mubvunzo pamusoro pokuti Iye ndiani, uye anotungamirira vadzidzi kuchokwadi chokuti Iye ndiye Mesiya, asi pakarepo anovarayira kuti varege kuudza munhu upi noupi. Kubva panguva iyoyo, akatanga kuvadzidzisa kuti aizozadzisa zviratidzo zvokucherechedza makumi maviri nezvitatu zviru muzvitsauko zvitatu zvokupedzisira zvaMateo, asi zvakanga zviru zvesungano yokuti chokwadi chine chokuita naKristu chizarurwe zvisvishoma nezvisvishoma, nhanho nenhanho.

Tichaenderera mberi nezviratidzo izvi zveMesiya muchinyorwa chinotevera.

Nuru ya Alfa ya malaika wa tatu

“Mumatsutso a 1846 takatanga kuchengeta Sabata reBhaibheri, uye kuridzidzisa nokuritsigira. Kutarisisa kwangu kwakatanga kukwezverwa kuSabata apo ndakanga ndiri parwendo rwekushanya kuNew Bedford, Massachusetts, pakutanga kwegore iroro. Ikoko ndakasangana naMukuru Joseph Bates, uyo akanga atanga kare kugamuchira rutendo rwekuuya kwaKristu, uye aiva mushandi anoshingaira mubasa iri. Mukuru B. akanga achichengeta Sabata, uye akasimbisa kukosha kwaro. Ini handina kunzwa kukosha kwaro, uye ndaifunga kuti Mukuru B. aikanganisa nokusimbirira pamusoro pomurayiro wechina kupfuura pamusoro peimwe

mipfumbamwe. Asi Ishe vakandipa chiratidzo chenzvimbo tsvene yokudenga. Tembere yaMwari yakazarurwa kudenga, uye ndakararidzwa areka yaMwari yakafukidzwa nechigaro chetsitsi. Ngirozi mbiri dzakanga dzakamira, imwe kumucheto mumwe nomumwe weareka, mapapiro adzo akatambanudzwa pamusoro pechigaro chetsitsi, uye zviso zvadzo zvakatarira kwachiri. Ngirozi yaindiperekedza yakandizivisa kuti izvi zvaimiririra hondo yose yokudenga ichitarisa nomukudzo une kutya kutsvene kumurayiro mutsvene wakanga wakanyorwa nomunwe waMwari. Jesu akasimudza chifukidzo cheareka, uye ndakaona mahwendefa amabwe paakanga pakanyorwa Mirayiro Gumi. Ndakashamiswa pandakaona murayiro wechina uri pakati chaipo pemirayiro gumi, wakakomberedzwa nechiedza chakapfava chakaita sedenderedzwa. Ngirozi yakati: ‘Ndiwo chete pakati pegumi unotsanangura Mwari mupenyu akasika matenga nenyika nezvinhu zvose zviru mazviri. Pakaiswa nheyo dzenyika, ndipo pakaiswawo nheyo yeSabata.’” Testimonies, volume 1, 75.

第叁位天使的欧米伽之光

“Avo vanoyanana na Xikwembu va famba eku vonakaleni ka Dyambu ra Ku Lulama. A va nyadzi Mukutsuri wa vona hi ku onha ndlela ya vona emahlweni ka Xikwembu. Ku vonakala ka le tilweni ka va voningela. Loko va tshinela emakumu ya matimu ya misava leyi, vutivi bya vona bya Kriste ni bya vuprofeta lebyi fambelanaka na yena bya andza swinene. I va nkoka lowu nga pimekiki emahlweni ka Xikwembu; hikuva va ri vun’we ni N’wana wa xona. Eka vona rito ra Xikwembu ri ni ku saseka ni rirhandzu leswi tlulaka hinkwaswo. Va vona nkoka wa rona. Ntiyiso wa paluxiwa eka vona. Dyondzo ya ku endliwa nyama yi ambariwa hi ku vonakala ko olova. Va vona leswaku Matsalwa i xilotlelo lexi pfulaka swihundla hinkwaswo ni ku tlhantlha swiphiko hinkwaswo. Lava nga lavangiki ku amukela ku vonakala ni ku famba eku vonakaleni va nge swi koti ku twisisa xihundla xa vukhongeri, kambe lava nga kakanangiki ku rhwala xihambano ni ku landzela Yesu, va ta vona ku vonakala eku vonakaleni ka Xikwembu.” The Southern Watchman, April 4, 1905.