

# Ufunuo wa Yesu Kristo — Nambari ya Kwanza

*Mbuto dzeZvakazarurwa: Kufukunura Mucheka Wakasonanidzwa weChiporofita kubva kuMifananidzo kusvika kuYambiro Yokupedzisira*

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යුනයිටඩ් ස්ටේට්ස් බයිබලයේ විශේෂයෙන් හඳුන්වා දී ඇත. ලෝක අවසානයේදී යුනයිටඩ් ස්ටේට්ස් විශේෂයෙන් හඳුන්වා දෙන බයිබල් ඡේද කිහිපයක් ඇත. එළිදරව් පොතේ දහනුන්වන පර්වඡේදයේ, යුනයිටඩ් ස්ටේට්ස් යනු දවෙන, එනම් පොළොවෙන් නැඟී එන අඟ දකෙක් ඇති මාගයාය; එය මාගයාගේ ලකුණ ඇති අය නොවන්නේ නම්, මුළු ලෝකයටම මිලදී ගැනීම හෝ විකිණීම නහනම් කරයි.

Ipapo ndakaona chimwe chikara chichibuda munyika; uye chakanga chine nyanga mbiri segwayana, asi chaitaura seshato. Uye chinoshandisa pamberi paro simba rose rechikara chokutanga, uye chinoita kuti nyika navanogara mairi vanamate chikara chokutanga, icho ronda raro rinouraya rakanga raporeswa. Uye chinoita zvizhamiso zvikuru, zvokuti chinoita kuti moto uburuke kubva kudenga uuye panyika pamberi pavanhu. Uye chinonyengera vanogara panyika nezvizhamiso izvo chakatenderwa kuita pamberi pechikara; chichiti kuna vanogara panyika, vaite mufananidzo wechikara chakanga chine ronda romunondo, asi chikarama. Uye chakapiwa simba rokupa mweya kumufananidzo wechikara, kuti mufananidzo wechikara utaurewo, uye uite kuti vose vasingadi kunamata mufananidzo wechikara vaurawe. Uye chinoita kuti vose, vaduku navakuru, vapfumi navarombo, vakasununguka navaranda, vagamuchire chiratidzo muruoko rwavo rworudyi, kana pahuma dzavo; uye kuti kurege kuva nomunhu angatenga kana kutengesa, kunze kwouyo ane chiratidzo, kana zita rechikara, kana nhamba yezita racho.

Hapa ndipo pane uchenjeri. Ngaaverenge nhamba yechikara uyo ane kunzwisisa; nokuti inhamba yomunhu; uye nhamba yacho mazana matanhatu namakumi matanhatu nenhanhatu. Zvakazarurwa 13:11–18.

Mundima me mune zvinomwe zvikuru zvezviratidzo zvechiporofita zvinobatanidzwa nechikara chemunyika chine nyanga mbiri. Anoshandisa simba rechikara chakamutungamirira; anoita kuti munhu wose ari panyika anamate chikara chakanga chiripo pamberi pake; anoita zvizhamiso zvikuru zvinoonekwa navanhu vose; anonyengera nyika yose anoraira nyika kuti iite mufananidzo wechikara chaiva pamberi pake; anopa mufananidzo wechikara upenyu uye unotaura; anomanikidza, pasi pechirango cherufu, nyika yose kunamata mufananidzo wechikara; uye anomanikidza nyika yose kugamuchira chiratidzo pahuma kana paruoko, uye anorambidza kutenga nokutengesa kune vasa chiratidzo, zita, kana nhamba yechikara.

Basa rinonyengera rinoitwa nechikara chinobuda “kubva panyika” mundima yegumi neimwe rakanyanyisa kunyengera uye rine simba zvokuti “rinonyengera avo vagere panyika.” Nyika yose ichanyengerwa neUnited States. Kureva kuti, kunze kwechechi yaMwari—nyika yose ichanyengerwa kuti igamuchire chiratidzo chaantikristu. Zviitiko zvechiporofita zvinotangira

kunyengerwa uku kwepasi rose zvakatotanga kare kuitika.

Kune ngano dziri muBhaibheri dzinozivikanwa navanhu vazhinji, kunyange hazvo dzimwe nguva vachiziva padanho repamusoro chete. Vazhinji vakanzwa pamusoro pekusangana kwakaitika pakati paMozisi naFarao, Dhanieri naNebhukadhinezari, kana Jesu naPirato. Vanhu vanoziva ngano idzi dzeBhaibheri pamatanho akasiyana-siyana okunzwisisa, asi havasi kuziva nguva dzose kuti uporofita hweBhaibheri hunonongedzera zvakananga uye nenzira yakanyatsotsanangurika kumadzimambo noushe. Zvakanga zvakadaro zvechokwadi kuna Mozisi, Dhanieri naKristu. Ijipiti, Bhabhironi neRoma zvose zvakanyatsodanwa muuporofita hweBhaibheri nguva isati yasvika nhoroondo umo zvakazozadzisa zviporofita zvine chekuita noushe hwazvo hwakasiyana-siyana. Mwari haamboshanduki.

Nokuti ndiri Jehovha, handishanduki; saka imi vanakomana vaJakobho hamuna kuparadzwa. Maraki 3:6.

ଯୀଶୁ ଖ୍ରୀଷ୍ଟ ଗତକାଳି, ଆଜି ଓ ସଦାକାଳ ସମାନ ଅଛନ୍ତି । ଇବ୍ରୀୟ ୧୩:୮ ।

Chokwadi chokuti Mwari haamboshanduki chinotibvumira kushandisa pfungwa yakareruka pakufungisisa kwedu pamusoro pechikara chepanyika chine nyanga mbiri cheZvakazarurwa chitsauko 13. Nokuti tinoziva kuti Mwari akaisa pachena zviporofita zvakananga zvairatidza humambo hweIjipiti, Bhabhironi, neRoma sezvawho hwakabatana nechechi yaMwari uye huchiitambudza, tinogona kusimbisa zvimwe chokwadi pamusoro pechikara chepanyika cheZvakazarurwa chitsauko 13. Chikara chepanyika, sezvakaitawo Ijipiti, Bhabhironi, neRoma, chichazivikanwa zvakananga muchiporofita cheBhaibheri kusati kwasvika nhoroondo umo chiporofita chine chekuita norudzi irworwo chinozadzikiswa. Ndinoti tinogona kusimbisa chokwadi ichi pahwaro hwomurau wakareruka kwazvo asi wakakosha weBhaibheri. Murau wacho unoratidza kuti chokwadi chinosisimbiswa nezvapupu zviviri.

Pamupupuriro hwechapupu zviviri, kana zvitatu, ndiye akafanira rufu achaiswa kurufu; asi pamupupuriro hwechapupu chimwe chete haafaniri kuiswa kurufu. Deuteronomio 17:6.

Chapupu chimwe hachingasimuki kupomera munhu mhosva pamusoro pechakaipa chipi nechipi, kana pamusoro pechivi chipi nechipi, pachivi chipi nechipi chaakatadza; nyaya ichasimbiswa nemuromo wezvapupu zviviri, kana nemuromo wezvapupu zvitatu. Deuteronomio 19:15.

Ndi lwa vhuraru ndi tshi khou da kha inwi. Nga mulomo wa thanzi mbili kana tharu, ipfi linwe na linwe li do khwathisedzwa. 2 Vhakorinta 13:1.

Mupinge mukuru musatambira pomwe mlandu, koma pakakhala mboni ziwiri kapena zitatu. 1 Timoteyo 5:19.

Unabii wa Biblia ulitabiri kuanguka kwa Misri ya kale wakati Mungu aliposhughulika na Farao wa Misri aliyeasi. Unabii wa Biblia ulitabiri kuinuka na kuanguka kwa Babeli ya kale huku pia ukishughulika na wafalme wa Babeli walioasi. Unabii wa Biblia ulitabiri kuinuka na kuanguka kwa milki ya Rumi ya kipagani na ukawatambua na kushughulika na wawakilishi wa Rumi waliopotoka. Uthabiti wa tabia ya Mungu isiyobadilika kamwe unaonyesha kwamba ufalme wenye

umuhimu mkuu zaidi unaotajwa ndani ya unabii wa Biblia—mnyama wa nchi wa Ufunuo kumi na tatu—hakika kabisa utatambuliwa na unabii wa Biblia.

Kana uporofita hwemhuka yepanyika huri muna Zvakazarurwa 13 hwazadzikiswa, kereke yaMwari ichange yava mukupesana nehutungamiri hwezvematongerwo enyika nehwechitendero hwemhuka yepanyika, sezvakaratidzwa nouporofita naMozisi, Dhanieri, naKristu. Basa reUnited States rouporofita pakuguma kwenyika ndicho chimwe chezvidzidzo zvikuru zvouporofita hweBhaibheri. Sezvatichatsanangura ruzivo rweBhaibheri runozivisa basa reUnited States muuporofita hweBhaibheri, tichashandisa mitemo inowanikwa mukati meBhaibheri, nokuti Shoko raMwari haridi kududzirwa kwavanhu. Israeri yekare yakapiwa mitemo yemhemberero, mitemo youtano, mitemo gumi yetsika, mitemo yokurima, nezvimwewo. Mwari ane urongwa.

Zvinhu zvose ngazviitwe zvakafanira uye zvakarongeka. 1 VaKorinde 14:40.

Indekisi yaseBhayibhelini ayinikezi bufakazi obukhomba ukuthi umuntu angabusiwa ngokumane angazinaki izimiso azinikezwe nguNkulunkulu. Ubani ongalindela ukubusiwa uma enganaki imithetho yokuhumusha iziprofetho emiswe eBhayibhelini nangalo iBhayibheli ngenhloso yokufunda iziprofetho?

Huyai zvino, tirangarirane pamwe chete, ndizvo zvinotaura Jehovha: kunyange zviwi zvenyu zvikava zvitsvuku seshinda tsvuku, zvichacheneswa sechando; kunyange zvikatsvuka seropa rutsvuku, zvichava semvere dzamakwai. Isaya 1:18.

Patinoshandisa mitemo yeBhaibheri, tichabvumira Bhaibheri pacharo kuti risimbise nokuratidza kana mitemo yacho iri yechokwadi kana kuti yenhema. Sezvazvakaita nemitemo yose yakasiyana-siyana yaMwari, nguva dzose panowanikwa yokunyepedzera yaSatani inofananidza mitemo yacho. Naizvozvo, zvinodikanwa kuti kana mutemo uchishandiswa kusimbisa chokwadi, zvose chokwadi chacho chinenge chazivikanwa nomutemo wacho uye mutemo wacho pachawo zviongororwe.

Vadiwa, musatenda mweya yose, asi edzai mweya kuti muone kana iri yaMwari; nokuti vaprofita vazhinji venhema vakabuda vakaenda munyika. 1 Johane 4:1.

Enye injongo, ngaphandle kokuchaza indima yesiprofetho ye-United States kulesi sifundo, ukukhomba umlayezo oyimfihlo osencwadini yesAmbulo uJesu awufihla kwaze kwaba yilesi sizukulwane esithile.

Izinto ezifihlakeleyo zingezikaYehova uThixo wethu; kodwa ezo zinto zityhiliweyo zezethu, nezabantwana bethu ngonaphakade, ukuze siwenze onke amazwi alo mthetho. Duteronomi 29:29.

Siri za kinabii za Mungu zinazofunuliwa zina kusudi la kuwawezesha wale wanaopokea siri hiyo kushika sheria Yake. Wanadamu wanaweza kuishika sheria Yake tu ikiwa imeandikwa juu ya mioyo yao. Siri inayofunguliwa muhuri katika kitabu cha Ufunuo ni sehemu ya mchakato wa Roho Mtakatifu kuiandika sheria ya Mungu katika sehemu zetu za ndani na mioyo yetu. Siri inayofunuliwa kwa watu wa Mungu, inapokubaliwa kwa imani, huithibitisha agano jipya.

Tarisa, mazuva anouya, ndizvo zvinotaura Jehovha, andichaita sungano itsva neimba yaIsraeri, neimba yaJudha: isingafananidzi nesungano yandakaita namadzibaba avo pazuva randakavabata ruoko kuti ndivabudise munyika yeIjipiti; sungano yangu yavakaputsa, kunyange ndakanga ndiri murume wavo, ndizvo zvinotaura Jehovha: Asi iyi ndiyo sungano yandichaita neimba yaIsraeri; shure kwamazuva iwayo, ndizvo zvinotaura Jehovha, ndichaisa murayiro wangu mukati mavo, uye ndichau nyora pamwoyo yavo; uye ndichava Mwari wavo, ivo vachava vanhu vangu. Jeremia 31:31–33.

“Mumazuva okupedzisira enhoroondo yenyika ino, sungano yaMwari nevanhu vake vanochengeta mirayiro yake inofanira kuvandudzwa.” Review and Herald, February 26, 1914.

Chakazarurwa 1:1–3 Mharidzo Yekupedzisira Yeyambiro:

Chakazarurwa chaJesu Kristu, chaakapiwa naMwari kwaari, kuti aratidze kuvaranda vake zvinhu zvinofanira kuitika nokukurumidza; akachitumira akachizivisa nomutumwa wake kumuranda wake Johani; iye akapupurira shoko raMwari, nouchapupu hwaJesu Kristu, nezvose zvaakaona. Akaropafadzwa uyo anoverenga, navanonzwa mashoko ouporofita uhwu, nokuchengeta zvinhu zvakanyorwa imomo; nokuti nguva yava pedyo. Zvakazarurwa 1:1–3.

Mavesi matatu okutanga echitsauko chekutanga chaZvakazarurwa anoratidza kuti “Zvakazarurwa zvaJesu Kristu” ndiwo mashoko okupedzisira kuvanhu. Zviri pachena kuti ishoko, nokuti “Zvakazarurwa zvaJesu Kristu” zvakapiwa kwaAri naBaba voKudenga kuti aratidze varanda vake zvinhu “zvinofanira kukurumidza kuitika.”

Tava kurairwa kufunga kuti “Mweya Mutsvene wakaronga zvinhu nenzira iyi, zvose mukupihwa kwechiporofita” uyewo “muzviitiko zvinoratidzwa.”

“Mweya Mutsvene wakaronga zvinhu nenzira yakadaro, zvose mukupiwa kwechiporofita nomuzviitiko zvinoratidzwa, kuti udzidzise kuti mumiriri womunhu anofanira kuchengetwa asingaonekwi, akavigwa muna Kristu, uye kuti Ishe Mwari wokudenga nomurayiro Wake vanofanira kukudzwa. Verenga bhuku raDanieri. Rangarira, poindi nepoindi, nhoroondo youmambo hunomiririrwa imomo.” Testimonies to Ministers, 112.

“Izviitiko zvinoratidzwa,” pamwe chete ne“kupihwa kwechiporofita” mundima nhatu dzokutanga dzechitsauko chokutanga chaZvakazarurwa, zvinonyatsoratidza maitiro anoitwa naMwari pakutaura nevanhu, nhanho nenhanho, uye zvinoratidzawo kuti shoko rinotaurwa rinonzi “Zvakazarurwa zvaJesu Kristu.”

Yesu Kristu akabva aita zvinhu zviviri neshoko raakagamuchira kuna Mwari. Akatumira shoko iroro nengirozi yake, uye akaratidzawo shoko rake nezviratidzo kubudikidza nengirozi iyoyo. Ingirozi yake yakazatora shoko iri ikaenda naro kumuprofiti Johane, uyo akarinyaora pasi, akaritumira kumakereke nokuda kwangu newe. Ndima nhatu dzokutanga “dzakaumbwa” kudaro no“Mweya Mutsvene” kuitira kusimbisa zvose “shoko” pacharo ne“nzira yokurukurirana” yakashandiswa pakuendeswa kweshoko racho.

Ndima nhatu dzatiri kufungisisa dzinopa shoko rokupedzisira kuvanhu, asi harisi bedzi shoko rokupedzisira—chinonyanya kukosha ndechokuti, ndima nhatu idzi dzinomirira shoko

rokupedzisira re“yambiro” kupasi rose. Hunhu hwe“yambiro” hweiri shoko hunoratidzwa apo boka ravanhu rinotsanangurwa se“vakaropafadzwa” nokuda kwokuti vakaverenga, vakanzwa, uye vakachengeta “zvinhu zvakanyorwa imomo.” Kune boka ravanhu risingazoverengi, kana kunzwa, yambiro inomiririrwa se“Zvakazarurwa zvaJesu Kristu”. Hazvibviri kuti ivo vakaropafadzwe. Zviri pachena kuti kana kune boka rakaropafadzwa nokuda kwokuti rinoverenga, rinonzwa, uye rinochengeta zvinhu zvakanyorwa, ipapo kunewo boka risina kukomborerwa. Ko munhu achaverenga, achanzwa, uye achachengeta here shoko reZvakazarurwa zvaJesu Kristu? Kana zvakadaro, acharopafadzwa; kana zvisina kudaro, achatukwa.

“Anodaro muporofita achiti: ‘Akaropafadzwa ndiye unoverenga’—varipo vasingazoverengi; chikomborero hachisi chavo. ‘Uye avo vanonzwa’—varipowo vamwe vanoramba kunzwa chero chipi zvacho chine chokuita nezviporofita; chikomborero hachisi cheboka iri. ‘Uye vanochengeta zvinhu izvo zvakanyorwa imomo’—vazhinji vanoramba kuteerera yambiro nemirayiridzo iri muna Zvakazarurwa; hapana kana mumwe wavo angati chikomborero chakavimbiswa ndechake. Vose vanoseka nyaya dzechiporofita uye vanotsvinya zviratidzo zvakapiwa pano zvine chiremerera, vose vanoramba kugadzirisa upenyu hwavo uye kugadzirira kuuya kweMwanakomana womunhu, havazovi nechikomborero.” The Great Controversy, 341.

Mutsara wokuti “nguva yaswedera” mundima yetatu unoratidza kuti pane nguva yakatarwa apo shoko rokupedzisira reyambiro rinosvika munhorondo. “Nguva,”—(nguva yakatarwa) “yaswedera.” Nguva yakatarwa yava kuda kusvika, nokuti yaswedera, uye vanhu vaMwari (vanomiririrwa naJohane) vanonzwisisa shoko iri “nguva” isati yasvika. Johane akanyora bhuku raZvakazarurwa panoperera zana rokutanga ramakore, asi ndima idzi dzinoratidza kuti kuchava nechinguva munhorondo, nguva refu mushure megore rechi100, apo shoko rokupedzisira reyambiro richaparidzwa. Apo “nguva” iyo “yaswedera,” shoko rinoratidza “zvinhu zvinofanira kukurumidza kuitika” richazarurirwa varanda vaMwari.

Muzvinyorwa izvi zvakatevedzana, Bhaibheri pamwe chete nezvinyorwa zvaEllen White zvichashandiswa sechiremera chekusimbisa dudziro yezvikamu zveMagwaro Matsvene zvatintora.

Ticharevawo zvakare kumitemo yekududzira zviporofita yakaunganidzwa naWilliam Miller, uye kumitemo yakaratidzwa muunganidzwa une musoro unoti \*Prophetic Keys\*. Tichashandisawo chidzidzo chezviporofita chinonzi \*Habakkuk’s Tables\*.

Hatidi kubainisha kila kanuni tunayotumia. Kwa ufupi, tutarejelea tu mkusanyo wa Prophetic Keys kwa wale wowote watakaotaka kusoma uthibitisho wa kina zaidi wa kanuni hiyo. Kwa mfululizo wa Habakkuk’s Tables, tunakusudia kuonyesha mawasilisho fulani ambamo somo ambalo tataligusia kwa ufupi, linashughulikiwa kwa undani zaidi.

Patinofambira mberi nokudzidza bhuku raZvakazarurwa, tinokurudzira mhinduro yeruzhinji, asi tichangopindura chete kumipiro inobatsira kufambira mberi kwechidzidzo chiri kuenderera. Upamhi hwehurukuro yedu huchasanganisira nhevedzano yazvino yemharidzo, mitemo yechiporofita yatinoshandisa, uye mashoko anowanikwa muMatafura aHabhakuki.

Chakazarurwa cha Jesu Kristu, chaakapiwa na Mwari kwaari, kuti aratidze kuvashumiri vake zvinhu zvinofanira kukurumidza kuitika; akazvituma akazvizivisa nechiratidzo nomutumwa wake kumushumiri wake Johane: iye akapupura shoko ra Mwari, nouchapupu hwa Jesu Kristu, nezvose zvaakaona. Akaropafadzwa uyo anoverenga, navanonzwa mashoko euporofita uhwu, vachichengeta zvinhu zvakanyorwa mariri; nokuti nguva yaswadera. Zvakazarurwa 1:1–3.

Ijambo ry’Ikigereki ryahindu wemo “yabimenyekanishije” risobanura “kugaragaza.” Yatumye ubutumwa bunyuzwa ku “mumarayika we,” kandi yabumenyekanishije binyuze ku “mumarayika we.” Uwo “mumarayika we” ni Gaburiyeli.

“Mazwi a malaika, ‘Mimi ni Gabrieli, nisimamaye mbele za Mungu,’ yanaonyesha kwamba anashika cheo cha heshima kuu katika nyua za mbinguni. Alipokuja na ujumbe kwa Danieli, alisema, ‘Wala hapana yeyote ashikamaye nami katika mambo haya, ila Mikaeli [Kristo], mkuu wenu.’ Danieli 10:21. Kumhusu Gabrieli Mwokozi anasema katika Ufunuo, akisema kwamba ‘Yeye alimtumwa, akaudhiririsha kwa njira ya malaika wake kwa mtumwa wake Yohana.’ Ufunuo 1:1.” Tumaini la Vizazi Vyote, 99.

Mutumwa Gabhirieri anotumwa neshoko, uye mutumwa Gabhirieriwo anomiririra shoko racho. Kana vanhu vasvika panguva iyoyo munhorondo apo “nguva yava pedyo” yokuti shoko rokuyambira rokupedzisira riparidzwe, shoko iroro rokupedzisira rinomiririrwa nomutumwa. Mubhuku ra Zvakazarurwa, “mashoko” anowanzo miririrwa savatumwa, uye chokwadi ndechokuti shoko rechi Giriki rakashandurwa richinzi “mutumwa” muna Zvakazarurwa rinoreva nhume.

Kubonakaliswa konkhe kweliciniso la Nkulunkulu lokufikile emlandvweni ngempela kungukwembulwa kwa Jesu Khristu, kodvwa Sembulo sa Jesu Khristu lesisemcunjini wekucala we Sambulo siyisexwayiso sekugcina sesintfu, futsi senzeka ngesikhatsi lesitsite lesimelelwa ngekutsi “sikhatsi.” Kukhona lenye indzima encwadzini ye Sambulo lapho Johane asho khona kutsi “sikhatsi sesisedvute”. Leyo lenye indzima iniketa bofakazi besibili kuhlola timangalo tasekucaleni lengitente ngemavesi ekucala kuya ekutsatfu.

Zvino akati kwandiri, Mashoko awa akatendeka, ezvokwadi; uye Ishe Mwari wavaporofita vatsvene wakatuma mutumwa wake kuti aratidze kuvaranda vake zvinhu zvinofanira kuitika nokukurumidza. Tarira, ndinouya nokukurumidza; wakaropafadzwa anochengeta mashoko ouporofita hwebhuku iri.

Na mimi Yohana niliyaona mambo haya, na kuyasikia. Na nilipokuwa nimeyasikia na kuyaona, nikaanguka chini ili kuabudu mbele ya miguu ya malaika aliyenionyesha mambo haya.

Ipapo akati kwandiri, “Chenjerera kuti urege kuzviita; nokuti ndiri mushumiri pamwe chete newe, nowehama dzako vaprofita, uye nowavo vanochengeta mashoko ebhuku iri; namata Mwari.”

Ipapo anoti kwandiri, “Usavhara namatiriso mashoko ouporofita ebhuku iri, nokuti nguva yava pedyo. Asina kururama, ngaarambe asina kururama; uye akasviba, ngaarambe akasviba; uye akarurama, ngaarambe akarurama; uye mutsvene, ngaarambe ari mutsvene.” Zvakazarurwa 22:6–11.

Pakupera kwebhuku raZvakazarurwa tinowana nyaya imwe cheteyo sezviri pakutanga peZvakazarurwa. Maitiro okutaurirana neshoko zvataurwazve apo “Ishe Mwari” “akatuma mutumwa wake kuti aratidze kuvaranda vake zvinhu zvinofanira kukurumidza kuitika.” Uye pakarepo bedzi apo varanda vanoratidzwa shoko rinoratidza “zvinhu zvinofanira kukurumidza kuitika,” Kristu anozivisa kuti ari kuuya nokukurumidza. Iri ndiro shoko rinotangira kuuya kwechipiri kwaKristu, saka ndirwo shoko rokupedzisira rokunyevera—iro chairo shoko rimwe chete rinomiririrwa se“Zvakazarurwa zvaJesu Kristu” mundima yokutanga yechitsauko chokutanga. Ropafadzo yakavimbiswa mundima nhatu dzokutanga dzeZvakazarurwa inodzokororwazve neshoko rinoti, “wakaropafadzwa uyo anochengeta mashoko ouprofita hwebhuku iri.”

Mundima ndima idzi tinowana kuwedzerwa kwetsananguro yenzira yokutaurirana yakaiswa pachena muchitsauko chokutanga, nokuti tinoona kuti mushure mokunge Gabhurieri aisa shoko kuna Johani, Johani anokurirwa zvikuru neshoko racho zvokuti anoedza kunamata Gabhurieri; ipapo Gabhurieri anoshandisa kusanzwisisa kwaJohani kuratidza kuti vatumwa vokudenga, vaprofita vapanyika, navose vanochengeta zvirovo zveshoko iri, “varanda pamwe chete” vanofanira kunamata Mwari Musiki, kwete chisikwa chaMwari.

Aya madimikira aya ari kutsanangura zviitiko zvimwe chete neshoko rimwe chetero ratiri kufunga muchitsauko chokutanga. Ari kudzokorora mashoko akatendeka uye echokwadi anoratidza varanda vaMwari zvinofanira kuitwa nokukurumidza. Shoko racho rinoiswazve mumamiriro ehurongwa hwokutaurirana pakati paMwari nevaranda Vake. Muchitsauko chemakumi maviri nemaviri tinowana humbowo hwakawedzerazve hwokuti shoko iri ishoko reyambiro yokupedzisira, nokuti “nguva” iri “pedyo” inoratidzwa sechiri kuitika nguva chaiyo isati yavharwa mukana womunhu wokuyedzwa, nokuti chiziviso chokuti “asingaruramisiri, ngaarambe asingaruramisiri: uye akasviba, ngaarambe akasviba: uye akarurama, ngaarambe akarurama: uye mutsvene, ngaarambe ari mutsvene,” chinoratidza kupera kwenguva yokuyedzwa, zvichiratidza kutanga kwematenda manomwe okupedzisira, ayowo anozopedzisira apera neKuuya kweChipiri kwaKristu.

“Panguva iyo Mikhaili achasimuka, Muchinda mukuru anomiririra vana vevanhu vako; uye kuchava nenguva yokutambudzika, yakadai isina kumbovapo kubva pakava norudzi kusvikira panguva iyo; uye panguva iyo vanhu vako vachaponeswa, mumwe nomumwe achawanikwa akanyorwa mubhuku.’ Danieri 12:1.

“තවෙන දැනගත් පණිවුඩය අවසන් වන විට, පෘථිවියේ වරදකාරී නිවාසීන් වනුවෙන් දයා නවදුරටත් ආයාචනා නොකරයි. දවේයන්වහන්සේගේ ජනතාව තමන්ගේ කාර්යය සම්පූර්ණ කර ඇත. ඔවුන් ‘අවසන් වර්ෂාව,’ ‘ස්වාමීන්වහන්සේගේ සන්නිධානයෙන් එන ඒරබෝධය’ ලැබ ඇත; එබැවින් තමන් ඉදිරියෙහි ඇති පරීක්ෂාකාරී පැය සඳහා ඔවුන් සූදානම් කරනු ලැබ ඇත. දේවදූතයන්ගේ ස්වර්ගයේ ඉක්මනින් එහා මහො ගමන් කරති. පෘථිවියේ ආපසු එන එක් දේවදූතයෙකු නමාගේ කාර්යය අවසන් වී ඇති බව ඒරකාශ කරයි; අවසාන පරීක්ෂාව ලෝකය මත ගෙන එනු ලැබ ඇත, දවේයන්වහන්සේගේ ආඥාවන්ට විශ්වාසවන්ත බව තමන් තුළ ඔප්පු කළ සියල්ලෝම ‘ජීවමාන

දවේයන්වහන්සේගේ මුද්දරාව' ලැබ ඇත. එවිට යෝසූස්වහන්සේ ඉහළ පිහිටි ශුද්ධස්ථානයේ තමන්ගේ මැදිහත්වීම නවත්වා දමයි. උන්වහන්සේ තමන්ගේ අත් උස්සා මහත් හඬින්, 'එය සිදු වී ඇත' යයි කියන සේක; උන්වහන්සේ මමෙ ගාමිණීර ඡීරකාශය කරන විට සියලු දේවදූත සමූහයෝ තම තමන්ගේ කිඳුලු ඉවත් කරති: 'අධර්මිෂ්ඨයා නවදුරටත් අධර්මිෂ්ඨව සිටීවා; අපවිත්රයා නවදුරටත් අපවිත්රව සිටීවා; ධර්මිෂ්ඨයා නවදුරටත් ධර්මිෂ්ඨව සිටීවා; ශුද්ධයා නවදුරටත් ශුද්ධව සිටීවා.' එළිදරව්ව 22:11. සෑම නඩුවක්ම ජීවිතය හෝ මරණය සඳහා තීරණය කරනු ලැබ ඇත." The Great Controversy, 613.

Pakuvamba kwebhuku raZvakazarurwa uye pakuguma kwebhuku raZvakazarurwa, nyaya imwe cheteyo inoratidzwa. Kubatanidza ndima mbiri idzi kunotibatsira kunzwisisa kuti “Zvakazarurwa zvaJesu Kristu” ishoko rokuyambira rokupedzisira kuvanhu vose Kristu asati auya kechipiri. Shoko iri rinomiririrwa muchiratidzo nengirozi inosvika nguva yokunzwirwa nyasha isati yavharwa. Shoko iri rinopatsanura vanhu vose kuva mapoka maviri zvichienderana nokuti vanoverenga, vanonzwa, nokuchengeta shoko iri rinobviswa chisimbiso charo apo “nguva yasvika pedyo,”—nguva yokunzwirwa nyasha isati yavharwa.

“Nyengo apo tikuyandikira kumapeto kwa mbiri ya dziko lino, maulosi okhudza masiku otsiriza makamaka amafuna kuti tiwaphunzire. Buku lotsiriza la Chipangano Chatsopano ladzaza ndi choonadi chimene tifunikira kuchimvetsa. Satana wachititsa khungu maganizo a ambiri, kotero kuti akhala okondwa kulandira chifukwa chilichonse choti asapange Chivumbulutso kukhala phunziro lawo.

“Bhuku ra Zvakazarurwa, richibatana nebhuku ra Danieri, rinoda kudzidzwa kwakanyatsosvinurwa. Mudzidzisi wose anotywa Mwari ngaafunge kuti anganzwisisa sei zvakajeka zvikuru uye kuparidza Vhangeri iro Muponesi wedu akauya pachake kuzozivisa kumuranda Wake Johane,—‘Zvakazarurwa zvaJesu Kristu, zvaakapiwa naMwari kwaari, kuti aratidze kuvaranda vake zvinhu zvinofanira kukurumidza kuitika.’ Hakuna munhu anofanira kuora mwoyo pakudzidza kwake bhuku ra Zvakazarurwa nokuda kwezviratidzo zvaro zvinoita sokunge zvakavanzika. ‘Kana mumwe wenyu achishayiwa uchenjeri, ngaakumbire kuna Mwari, anopa vanhu vose zvikuru, asingazvidzi.’ ‘Wakaropafadzwa iye anoverenga, nevanozvinzwa mashoko ouprofita uhwu, vachichengeta zvinhu zvakanyorwa mairi; nokuti nguva yava pedyo.’ Tinofanira kuparidzira nyika chokwadi chikuru uye chinorema chiri mubhuku ra Zvakazarurwa. Muzvirongwa chaizvo nemisimboto yekereke yaMwari chokwadi ichi chinofanira kupinda. Panofanira kuva nekudzidzwa kwakanyanya uye kunoshingaira kwebhuku iri, nekuiswa pachena kwazvo kwechokwadi chariri, chokwadi chine chokuita navose vari kurarama mumazuva okupedzisira aya. Vose vari kugadzirira kusangana naIshe wavo vanofanira kuita bhuku iri musoro wekudzidza kwavo kunoshingaira nemunyengetero. Ndiro chaizvo zvinorehwa nezita raro,—zvakazarurwa zvezwiitiko zvinokosha zvikuru zvichaitika mumazuva okupedzisira enhoroondo yenyika ino. Johane, nokuda kwekuvimba kwake kwakatendeka mushoko raMwari, neuchapupu hwaKristu, akadzingirwa kuChitsuwa chePatimo. Asi kudzingwa kwake hakuna kumuparadzanisa naKristu. Ishe akashanyira muranda Wake akatendeka pakudzingwa kwake, akamupa kurairwa pamusoro pezvaizouya pamusoro penyika.”

“Ezra murayiridzo une kukosha kukuru zvikuru kwatiri; nokuti tiri kurarama mumazuva okupedzisira enhoroondo yenyika ino. Nenguva isipi tichapinda mukuzadziwa kwezviitiko izvo Kristu akaratidza Johane kuti zvaifanira kuitika. Apo nhume dzaIshe dzinopa chokwadi ichi chinorema, dzinofanira kuziva kuti dziri kubata nyaya dzine chokuita noupenyu husingaperi, uye dzinofanira kutsvaka rubhabhatidzo rwoMweya Mutsvene, kuti dzitaure, kwete mashoko adzo pachadzo, asi mashoko adzinopiwa naMwari.

“Bhuku raZvakazarurwa rinofanira kuzarurirwa vanhu. Vazhinji vakadzidziwa kuti ibhuku rakavharwa nechisimbiso, asi rakavharwa chete kuna avo vanoramba chokwadi nechiedza. Zvokwadi dzariri dzinofanira kuziviswa, kuti vanhu vawane mukana wokuzvigadzira zviitiko zvava pedyo zvikuru kuitika. Shoko reMutumwa wechitatu rinofanira kuparidzwa setariro yoga yoruponeso rwenyika iri kuparara.

“Zoopsa zokuhelela kwamalanga seziphezu kwethu, yaye emsebenzini wethu simelwe kukulumkisa abantu ngengozi abakuyo. Izehlo ezinzulu ezityhilwe sisiprofeto, ezisele zisondele ukuba zenzeke, mazingashiywa zingachukunyiswanga. Singabathunywa bakaThixo, yaye asinaxesha lokulahlekelwa. Abo bangathanda ukuba ngabasebenzisana neNkosi yethu uYesu Kristu baya kubonakalisa umdla onzulu kwiinyaniso ezifumaneka kule ncwadi. Ngepeni nangelizwi baya kuzabalazela ukwenza zicace izinto ezimangalisayo uKristu awavela ezulwini ukuze azityhile.” Signs of the Times, Julayi 4, 1906.

Kupfuura makore zana apfuura, muna 1906, takaziviswa kuti nokukurumidza “tichapinda mukuzadzika kwezviitiko izvo Kristu akaratidza Johane kuti zvaifanira kuitika.” Mharidzo yacho yakanga ichiri yakasimbiswa muna 1906. Zvakakosha kunzwisisa kuti shoko reZvakazarurwa zvaJesu Kristu rinozarurirwa vanhu vaMwari nguva pfupi zviitiko zvisati zvaitika. Tinoudzwa kuti bhuku raZvakazarurwa “ndizvo chaizvo zvinorehwa nezita raro,—zaruriro yezviitiko zvinokosha zvikuru zvichaitika mumazuva okupedzisira enhoroondo yenyika ino.”

Chinofunurwa kuitira kuti vanhu vaMwari vape yambiro, kuti avo vari kunzwa yambiro vagone “kuwana mukana wokugadzira zviitiko zvava kuda kuitika nokukurumidza.” Zvakakodzera kucherechedza (nokuti Johane anomiririra vanhu vaMwari munhoroondo panguva iyo shoko rinofanira kuziviswa), kuti Johane anotsanangura nyaya mbiri dzaakanga achitambudzirwa. Zvaiva “nokuda kwokuvimba kwake kwakatendeka mushoko raMwari, uye neuchapupu hwaKristu,” kuti iye “akadzingirwa kuChitsuwa chePatmosi.” Akadzingirwa nokuti akagamuchira zvose zviru zviru Bhaibheri noMweya Wouprofitita, unova “uchapupu hwaJesu.”

அப்பொழுது நான் அவனை வணங்கும்படிக்கு அவன் கால்களில் விழுந்தேன். ஆனால் அவன் என்னிடத்தில், “அப்படிச் செய்யாதே; நான் உன்னோடும் இயசேவின் சாட்சியத்தை உடைய உன் சகோதரரோடும் சூடச் சவேகன்; தவேனை வணங்க; ஏனெனில் இயசேவின் சாட்சியத் தீர்க்கதரிசனத்தின் ஆவியாகும்” என்றான். வளளிப்படத்தின் விசேஷம் 19:10.

Yohana anawakilisha watu walio katika mwisho wa dunia wanaoelewa ujumbe wa Ufunuo wa Yesu Kristo, na ambao wanateswa kwa kushikilia kwa uthabiti Biblia pamoja na Roho ya Unabii.

Muvhesi mitatu ya u rangela ya ndima ya u thoma ku sumbedzwa ndila ine u vhuḍinda ha vhuḍisi vhukati ha Mudzimu Khotsi na vhashumeli vhawe ha khwaḥiswa ngayo. Ndimba ya mahumi mavhili na mbili i engedza kha mafhungo aya a ndila ya u vhuḍinda. Dziphaseji idzi mbili dzi imela mathomo na magumo a bugu ya Nzumbululo, nahone dzoṭhe dzi ṭalisa nga vhuḍalo mushumo wa Yohane kha tshifanyiso tsha vhuborofita. Ha sokou vha ene we a nḱwala maipfi a Nzumbululo fhedzi, fhedzi u dovha a imela na avho vha re magumoni a shango vhane vha ḍivhadza mulaedza wa u tsivhudza wa u fhedzisela.

Yehova akapa shoko; vazhinji kwazvo vaiva boka revakazvivisa. Mapisarema 68:11

Yoane “yabonye” kandi “yumvise” “ibintu” bigize ubwo butumwa, kandi ategekwa kubwandika no kubwoherereza amatorero.

Achiti, Ndini Arfa na Omega, wokutanga nowokupedzisira; uye, Zvaunoono, nyora mubhuku, uzvitumire kumachechi manomwe ari muAsia; kuEfeso, nekuSmirna, nekuPergamo, nekuTiatira, nekuSadhisu, nekuFiraderfia, nekuRaodhikia. Zvakazarurwa 1:19.

Zva“akanzwa” nezva“akaona” akarairwa kuti azvinyore pasi uye azvitumire kumakereke manomwe eAsia Minor, asi pakasvika panyaya yemakereke ega ega, Jesu akarayira Johani mashoko acho zvakananga, nokuti shoko rimwe nerimwe kumakereke manomwe rinotanga nemutsara unoti, “Uye kumutumwa wekereke iri mu ... nyora.” Jesu ndiye akaraira Johani mashoko emumwe nemumwe emakereke acho.

Yesu akalamulila Yohane, ndipo Yesu anauza Yohane kuti alembe zimene anaona ndi zimene anamva, ndipo pa nthawi ina Yesu anauza Yohane kuti “asalembe” zimene anamva.

Akatizve achidanidzira nenzwi guru, seshumba inodzvova; uye paakange adanidzira, mabhanan’ana manomwe akataura manzwi awo. Uye mabhanan’ana manomwe paakange ataura manzwi awo, ndakanga ndava kuda kunyora; ndokunzwa inzwi richibva kudenga richiti kwandiri, Namira izvozvo zvakataurwa nemabhanan’ana manomwe, uye usazvinyora. Zvakazarurwa 10:3, 4.

Johani akauzwa kuti asimbise zvakataurwa nokutinhira kunomwe, uye pakuita kudaro akanga achisimbisa shoko rokutinhira kunomwe, sezvakangoitawo Dhanieri paakarayirwa kuti asimbise bhuku rake kusvikira panguva yokuguma.

Asi iwe, ee Danieri, vharira mashoko aya, unamate bhuku kusvikira panguva yokuguma; vazhinji vachamhanya vachienda nokudzoka, uye zivo ichawanda.... Zvino akati, Enda hako, Danieri; nokuti mashoko akavharirwa uye akasimbiswa nechisimbiso kusvikira panguva yokuguma. Danieri 12:4, 9.

“Pashure pokunge kutinhira kunomwe uku kwataura manzwi ako, murayiro unouya kuna Johane sezvawakauya kuna Dhanieri maererano nebuku duku uchiti: ‘Namira zvinhu izvo zvakataurwa nokutinhira kunomwe.’” The Seventh-day Adventist Bible Commentary, bhuku 7, 971.

Yatiri tawa uñt'asktanjja, Apocalipsis qillqatan tukusiñapansa qalltañapansa mä yatiyäwi uñt'ayatawa utji. Uka yatiyäwi yatyañ lurawi saräwipasa qhanancht'ayatarakiwa. Juanan uka yatiyäwi yatyañan phuqhi uka chiqapasa sum qhanañchatawa. Awisax jupax kunatix uñjkäna ukat ist'käna uk qillqakiñapänwa. Yaqha awisasti jupax arsuyañampiw qillqayatañapäna, ukhamaraki mä kutiw ist'käna uk jan qillqañapatak sisitäna. Jesucriston qhanañchäwipan yatiyäwipax Awkitwa churasi, Jesusaruw puri, Gabrielaruraki, ukatsti profeta Juanaruraki, jupasti uka yatiyäwi qillqañataki ukhamarak iglesianakar apayañataki utt'ayatawa.

Nyora zvinhu zvawaona, nezvinhu zviripo, nezvinhu zvichazovapo shure kwaizvozvo.  
Zvakazarurwa 1:19.

A zinga ve ku hlayiwa ndzimana leyi kambe ku nga lemuki nawu wa vuprofeta lowu kombisiweke endzeni ka xileriso xa leswaku Yohane a tsala. Ku tsala ehansi "swilo" leswi voneke ni leswi tweke i ku rhekhoda matimu ya nkarhi wolowo, hikuva emisaveni ya nkarhi wa Yohane "swilo" sweswo a swi ri kona. Ku rhekhoda matimu ya nkarhi wolowo, kutani hi ku endla sweswo hi nkarhi wun'we ku tlhela ku tsariwa swilo leswi nga ta va kona enkarhini lowu taka, hi wona nawu lowukulu wa vuprofeta ebukwini ya Nhlavutelo. Yohane u tirhisiwile ku kandziyisa ni ku kombisa hi ku basa yona mhaka yoleyo ni nkoka wa yona, hikuva hi xiviri u byeriwe leswaku a tsala "swilo leswi nga kona, naswona" hi ku endla sweswo u ta va u tsala "swilo leswi nga ta humelela endzhaku ka swona," hikuva matimu ma ti phindha. Thekiniki leyi ya vuprofeta i xitayeke xo hlawuleka xa Yesu, hikuva xitayeke xo hlawuleka i vito, naswona vito ra yena eka ndzima yo sungula ya Nhlavutelo hi rona Alfa na Omega. U kombisa makumu hi masungulo.

Tikungoyamba waka kusambira buku la "Uvumbuzi wa Yesu Khristu," ndipo sono tikulingalira mavesi matatu ghakwamba gha chipaturo chakwamba. Uthenga waumaliro wa chenjezgo uwo uli na mutu wakuti "Uvumbuzi wa Yesu Khristu" ukuperekeka kufuma kwa Wadada wa kuchanya kwenda kwa Yesu, kufika kwa Gabrieli, kufika kwa Yohane, uyo wakulemba mu buku kuti litumike ku mipingo. Chifukwa chakuti uthenga uwo ukunozgeka mwakudunjika na zina lakuti "Uvumbuzi wa Yesu Khristu," nchakuzirwa kumanya kuti pa vyose ivyo vikalembeka kwa wanthu kwizira mu Mazgu ghakufemerwa agho ghakuvumbura Khristu, khalidwe limoza la uwo Yesu wali na icho iyo wali, likulongoreka mu ntchito ya Yohane pakulemba uthenga uwo. Apo wakalembanga vinthu ivyo vikaŵako pa nyengo iyo, wakaŵaso wakulemba vinthu ivyo vikeneranga kuti vindachitike.

Ukuphindaphinda komlando njengoqiniso kuvezwa lapho uJohane ebhala isixwayiso sesikhathi sakhe nesizukulwane sakhe, okuyiso futhi esiyisixwayiso sesikhathi esizayo. Lapho uJohane ebhalela amabandla ayisikhombisa ekuqaleni kwebandla lobuKristu, wayebuye futhi alobe isixwayiso sebandla lobuKristu ekupheleni kwezwe. Lesi sici sesimilo sikaKristu simelelwa lapho uKristu ebizwa ngokuthi u-Alfa no-Omega, noma isiqalo nesiphetho, noma owokuqala nowokugcina. Empeleni, iBhayibheli lichaza lesi sici sesimilo sikaKristu njengalokho okufakazela ukuthi nguye kuphela uNkulunkulu.

Muchitsauko chokutanga chaZvakazarurwa tinowana Jesu achizvizivisa saArfa naOmega.

Ndzi ri eMoyeni hi siku ra Hosi, kutani ndzi twa endzhaku ka mina rito lerikulu, onge i ra nanga, ri ku: Hi mina Alfa na Omega, wo sungula ni wo hetelela; naswona leswi u swi vonaka, swi tsale ebukwini, u yi rhumela eka mavandla ya nkombo lama nga eAsia: eEfesa, na le Simirna, na le Pergamo, na le Tiyatira, na le Sarda, na le Filadelfia, na le Laodikiya.

Ndikadzoka kuti ndione inzwi rakanga richitaura neni. Zvino ndakati ndadzoka, ndikaona zvigadziko zvemwenje zvinomwe zvegoridhe; uye pakati pezvigadziko zvemwenje zvinomwe pakaonekwa mumwe akafanana noMwanakomana womunhu, akanga akapfeka nguo yakareba inosvika kutsoka, uye akanga akasungwa pachipfuva nebhanhire regoridhe. Musoro wake nebvudzi rake zvakanga zvakachena samakwai emvere, zvichena sechando; uye meso ake akanga akaita somurazvo womoto; uye tsoka dzake dzakanga dzakafanana nendarira yakaisvonaka, sokunge yakatsva muchoto; uye inzwi rake rakanga rakaita sokurira kwemvura zhinji. Uye muruoko rwake rworudyi akanga akabata nyeredzi nomwe; uye mumuromo make maigobuda munondo unopinza unocheka kumativi maviri; uye chiso chake chakanga chakaita sezuva rinopenya musimba raro.

Na nilipomwona, nikaanguka miguuni pake kama mtu aliyekufa. Naye akaweka mkono wake wa kuume juu yangu, akiniambia, Usiogope; mimi ni wa kwanza na wa mwisho. Ufunuo 1:10–17.

Munndime mune ndime izi muli choonadi chochuluka, koma pano ndingangonena chabe kuti pamene Yohane anamva mawu a Khristu ngati a lipenga ndipo anatembenuka kuti aone Yemwe ankayankhula naye, anaona Yesu Khristu monga Mkulu wa Ansembe wa kumwamba mkati mwa Malo Opatulika a kachisi wa kumwamba. Kenaka Yesu anadzidzitsa yekha monga Alefa ndi Omega ndiponso monga woyamba ndi wotsiriza. Mu uthenga ndi kufalitsidwa kwake m'ndime zitatu zoyambirira tinaona mzere wa choonadi umene unagwirizana ndi mzere wa choonadi umene uli kumapeto kwa Chivumbulutso. Monga Alefa ndi Omega, Yesu amaonetsa mapeto ndi chiyambi, wotsiriza ndi woyamba. Kumapeto kwa buku la Chivumbulutso monga pachiyambi, Iye adzadzitsanso yekha monga Alefa ndi Omega.

Zvino akati kwandiri, Mashoko aya akatendeka uye ndeechokwadi; uye Ishe Mwari wevaporofita vatsvene akatuma mutumwa wake kuti aratidze kuvaranda vake zvinhu zvinofanira kuitika nokukurumidza. Tarirai, ndinouya nokukurumidza; akaropafadzwa anochengeta mashoko ouporofita hwebhuku iri.

Zvino ini Johani ndakaona zvinhu izvi, ndikazvinzwa. Uye pandakanga ndanzwa nokuzviona, ndakawira pasi kuti ndinamate pamberi petsoka dzengirozi yakandiratidza zvinhu izvi. Ipapo ikati kwandiri, Chenjera kuti urege kuita izvozvo; nokuti ini ndiri mushandi pamwe chete newe, nowehama dzako vaporofita, navaya vanochengeta mashoko ebhuku iri; namata Mwari.

Akaniti kwandiri: “Usacherekedze mashoko okuprofita ebhuku iri nechisimbiso; nokuti nguva yava pedyo.”

Asina kururama, ngaarambe asina kururama; naiye akasviba, ngaarambe akasviba; naiye akarurama, ngaarambe akarurama; naiye mutsvene, ngaarambe ari mutsvene.

Uye, tarisai, ndinokurumidza kuuya; uye mubairo wangu uneni, kuti ndipe munhu mumwe nomumwe sezvichava mabasa ake. Ndini Arfa naOmega, mavambo nemagumo, wokutanga nowokupedzisira. Zvakazarurwa 22:7–13.

Bhuku reZvakazarurwa rinonyatsotsanangura kuti Johani paanonyora shoko iri, shoko iroro raizovakirwa pamusoro penheyo yokuti kutanga kunoratidza kuguma. Shoko iri ndiro chokwadi chokutanga chinovhurwa mubhuku reZvakazarurwa, uye chokwadi ichocho chimwe chete ndicho chokupedzisira kutaurwa mubhuku racho. Uye muuchapupu huri pakutanga nepamugumo webhuku reZvakazarurwa, Jesu anozvzivisa saArfa naOmega, kutanga nokuguma, uye sowokutanga nowokupedzisira.

Mavhesi matatu okutanga ebhuku raZvakazarurwa anozivisa shoko rokuyambira rokupedzisira kuvanhu vose. Ndiro yambiro inotangira matambudziko manomwe okupedzisira pamwe nokuuya kwechipiri kwaKristu. Shoko reZvakazarurwa zvaJesu Kristu raka“tumirwa rikaratidzwa nezviratidzo” “nomutumwa wake.”

Ujumbe huo huo wa onyo kisha unatambulishwa katika kifungu cha mwisho cha Ufunuo, na pia unawakilishwa kama malaika wa tatu wa Ufunuo kumi na nne.

Uye mutumwa wechitatu akavatevera, achiti nenzwi guru, Kana munhu upi noupi achinamata chikara nomufananidzo wacho, uye achigamuchira chiratidzo chacho pahuma yake, kana paruoko rwake, iyeyuwo achanwa waini yehasha dzaMwari, yakadururwa isina kusanganiswa mumukombe wokutsamwa kwake; uye achatambudzwa nomoto nesarufa pamberi pevatumwa vatsvene, uye pamberi peGwayana. Uye utsi hwokutambudzika kwavo hunokwira nokusingaperi-peri; uye havana zororo masikati nousiku, avo vanonamata chikara nomufananidzo wacho, naani naani anogamuchira chiratidzo chezita racho. Zvakazarurwa 14:9–11.

Ujumbe wa mwisho wa onyo ni ule ujumbe unaowakilishwa kama malaika wa tatu. Ni onyo la mwisho kwa sababu unatambulisha moja kwa moja jaribu la mwisho kwa wanadamu. Kuna malaika mwingine anayefuata na kuungana na malaika wa tatu, na huyo malaika pia ndiye ujumbe wa mwisho wa onyo.

Na nyuma ya hayo nikamwona malaika mwingine akishuka kutoka mbinguni, akiwa na mamlaka makuu; nayo dunia ikaangazwa kwa utukufu wake. Akalia kwa nguvu kwa sauti kuu, akisema, Babeli mkuu umeanguka, umeanguka, nao umekuwa makao ya pepo wachafu, na ngome ya kila roho mchafu, na tundu la kila ndege mchafu na achukiwaye. Kwa maana mataifa yote yamekunywa mvinyo ya ghadhabu ya uasherati wake, na wafalme wa dunia wamefanya uasherati pamoja naye, nao wafanyabiashara wa dunia wamepata utajiri kwa wingi wa anasa zake.

Ndzi twa rito rin’wana ri huma etilweni, ri ku: “Humani eka yena, n’wina vanhu va mina, leswaku mi nga vi vadyandzhaka va swidyoho swa yena, ni leswaku mi nga amukeli mintungu ya yena. Hikuva swidyoho swa yena swi fikelela etilweni, naswona Xikwembu xi tsundzuke ku homboloka ka yena.” Nhlavutelo 18:1–5.

Shoko riri iro Zvakazarurwa zvaJesu Kristu rinomiririrwa muchitsauko chokutanga, muchitsauko chegumi nechina, muchitsauko chegumi nesere, uye muchitsauko chemakumi maviri nemaviri. Shoko iri rinoratidzwa nengirozi inozivikanwa mureferenzi yokutanga neyokupedzisira muna Zvakazarurwa sengirozi Gabrieri, uyezve muzvitsauko chegumi nechina nechegumi nesere shoko iri rinomiririrwa nenzira yokufananidzira nengirozi inobhururuka kudenga kana kuti ichiburuka ichibva kudenga.

Umngelosi owehla evela ezulwini esahlukweni seshumi nesishiyagalombili ufanekiswa ngaphambilini esahlukweni seshumi, lapho ingelosi yehla futhi ibeke unyawo olulodwa emhlabathini nolunye olwandle. Leyo ngelosi inencwadi uJohane ayalwa ukuba ayidle, eyenza umlomo wakhe ube mnandi nesisu sakhe sibe muncu. Incwadi edliwa nguJohane ingumyalezo, futhi umyalezo omelwe yileyo ncwadana ufanekisa umyalezo wengelosi yesAmbulo 18; ngalokho nawo ungumfanekiso womlayezo wokugcina wesixwayiso.

Twakomborerwa kuti shoko raMwari rakatumirwa uye rikaratidzirwa nengirozi; uye kana tikanyatsotsvaka shoko rokuyambira rokupedzisira sezvarinofananidzirwa mubhuku raZvakazarurwa, tinoona kuti kangani kanomwe ngirozi inoratidza shoko rokuyambira rokupedzisira. Pakutanga nepokupedzisira, yakanga iri ngirozi Gabhurieri. Zvino muna Zvakazarurwa 10 tinoona ngirozi ichiburuka, ine kabhuku muruoko rwayo. Muna Zvakazarurwa 14 tinoona dzimwe ngirozi nhatu, dzose dzichimiririra shoko rokuyambira rokupedzisira. Zvadaro muna Zvakazarurwa 18 tinoona imwezve ngirozi ichimiririra shoko rimwe chetero rokuyambira rokupedzisira. Mashoko manomwe okuyambira okupedzisira anomiririrwa nengirozi. Yokutanga neyokupedzisira ingirozi Gabhurieri, uye ngirozi shanu dziri pakati peyokutanga neyokupedzisira ingirozi dzokufananidzira.

Ehe, imwe neimwe yemachechi manomwe ine mutumwa wayo zvakare, asi ivo vari kutakura shoko vachiriendesa kumachechi, nepo shoko rokuyambira rokupedzisira ratanga tichikurukura riri shoko rinobata nyika yose sevateereri varo.

Umwe mu mirongo irindwi y'ubuhanuzi ihagarariye ubutumwa bwa nyuma bw'imbuzi agomba gusuzumwa yitonze kandi agahuza n'indi, ariko muri iki gihe nshaka gusa gusobanura ihame ry'ibanze rya Alufa na Omega. Ubwa mbere ingingo ivugwa mu Ijambo ry'Imana ni yo nkomoko y'ingenzi kurusha izindi. Ubwa mbere "imbuto" ivugwa muri Bibiliya ni mu Itangiriro 1:11, aho tubwirwa ko imbuto izera "mu bwoko bwayo." Uku kuvugwa kwa mbere kw'imbuto gushimangira ko ifite kamere y'ingenzi iyifasha kwororoka no kwibyara ubwayo. Yesu yerekanye ko Ijambo ry'Imana ari imbuto.

Pazuva rimwe chetero Jesu akabuda mumba, akandogara pamhenderekedzo yegungwa. Zvino vanhu vazhinji kwazvo vakaungana kwaari, zvokuti akapinda muchikepe akagara; uye vanhu vose vakamira pamhenderekedzo. Akataura zvinhu zvizhinji kwavari nemifananidzo, achiti,

Tarirai, mudyari akabuda achienda kundodyara; zvino wakati achidyara, dzimwe mbeu dzakawira parutivi rwenzira, shiri dzikauya dzikadzidya dzose. Dzimwe dzakawira panzvimbo dzine mabwe, padzakanga dzisina ivhu rakawanda; dzikabva dzamera pakarepo, nokuti dzakanga dzisina kudzika kweivhu. Asi zuva rakati rabuda, dzakapiswa; uye nokuti dzakanga

dzisina mudzi, dzakasvava. Dzimwe dzakawira pakati peminzwa; minzwa ikamera, ikadzikachidza. Asi dzimwe dzakawira muvhu rakanaka, dzikabereka zvibereko, imwe zana, imwe makumi matanhatu, imwe makumi matatu. Ane nzeve dzokunzwa, ngaanzwe.

Ndipo vadzidzi vakauya vakati kwaari, Munotaura navo nei nemifananidzo?

Akavapindura akati kwavari, Nokuti makapiwa kuziva zvakavanzika zvoushe hwokudenga, asi ivo havana kupiwa. Nokuti ani naani anazvo, achapiwa, uye achava nezvakawanda kwazvo; asi ani naani asina, achatorerwa kunyange nezvaanazvo. Naizvozvo ndinotaura kwavari nemifananidzo; nokuti vachiona havaoni, uye vachinzwa havanzwi, kunyange kunzwisisa havanzwisisi. Uye mavari munozadziwa chiporofita chaEsaya, chinoti, Nokunzwa muchanzwa, asi hamunganzwisisi; uye muchiona muchaona, asi hamungazivi. Nokuti mwoyo yavanhu ava yakakora, nenzeve dzavo vanonzwa nokunonoka, uye maziso avo vakaavhara; kuti zvimwe vangazoono nameso avo, vagonzwa nenzeve dzavo, vagonzwisisa nomwoyo yavo, vagotendeuka, uye ini ndigovaporesa.

Asi akaropafadzwa meso enyu, nokuti anoona; nenzeve dzenyu, nokuti dzinonzwa. Nokuti zvirokwazvo ndinoti kwamuri, Vaporofita vazhinji navanhu vakarurama vakashuva kuona zvinhu izvo zvamunoona, asi havana kuzviona; nokunzwa zvinhu izvo zvamunonzwa, asi havana kuzvinzwa.

Na zwenezvo mufananidzo womudyari.

Agar mtu yeyote akisikia neno la ufalme, wala halielewi, ndipo huja yule mwovu, naye hulinyakua lile lililopandwa moyoni mwake. Huyu ndiye aliyepokea mbegu kando ya njia.

Asi iye akagamuchira mbeu panzvimbo dzine matombo, ndiye unonzwa shoko, ndokurigamuchira pakarepo nomufaro; asi haana mudzi maari, anongotsungirira kwechinguva; nokuti kana kutambudzika kana kutambudzwa zvichimuka nokuda kweshoko, pakarepo anogumburwa.

Uyo wakagamuchira mbeu pakati peminzwa ndiye anonzwa shoko; asi zvinetso zvenyika ino, nokunyengera kwepfuma, zvinodzipa shoko, uye anova asina chibereko.

Asi iye wakagamuchira mbeu muivhu rakanaka ndiye anonzwa shoko, akarinyatsonzwisisa; uyewo anobereka chibereko, achiunza zvimwe zana, zvimwe makumi matanhatu, zvimwe makumi matatu. Mateo 13:1–23.

Imbewu, eliliZwi likaNkulunkulu, inawo wonke ama-DNA adingekayo ukuze ikhiqize isitshalo esiphelele. Ukukhulunywa kokuqala kwesihloko eZwini likaNkulunkulu kuqukethe zonke izingxenye ezikhona zaleso sihloko. Leli qiniso laziwa ngokuthi “umthetho wokukhulunywa kokuqala.” Lapho lo mthetho uhlolwa ngokusondeleyo, kuba sobala ngokwengeziwe ukuthi uqinisekile.

Tisati taenderera mberi netsananguro yedu yeAlfa naOmega, pamwe chete netsanangudzo yeShoko raMwari sembeu, zvakakodzera kuti tifungisise, kubva pachikamu chatangobva kutaura muna Mateo, dzimwe pfungwa dzine chokuita nekurangarira kwedu bhuku raZvakazarurwa. Vaporofita vose vari kutaura pamusoro pokuguma kwenyika.

“Vaporofita vekare mumwe nomumwe vakataura zvisihoma pamusoro penguva yavo pachavo kupfuura pamusoro penguva yedu, zvokuti kuporofita kwavo kunoshanda kwatiri. ‘Zvino zvinhu izvi zvose zvakavawira kuti zvive mienzaniso; uye zvakanyorwa kuti zvitiyambire isu, takasvikirwa nokuguma kwenyika.’ 1 VaKorinte 10:11. ‘Havana kushumira ivo pachavo, asi isu, pazvinhu izvozvo zvino zvamunoparidzirwa navaya vakakuparidzirai evhangeri noMweya Mutsvene wakatumwa achibva kudenga; zvinhu izvo vatumwa vanoshuva kuzvitarisisa.’ 1 Petro 1:12....”

“Bivhili yi hlengeletile ni ku boha swin’we xuma swa yona hikwalaho ka rixaka leri ra makumu. Hinkwaswo swiendlo leswikulu ni swiendlo leswi hloniphekaka swa matimu ya Testamente ya Khale a swi vile kona, naswona swa vuyelela nakambe ekerekeni emasikwini lawa ya makumu.” Selected Messages, buku 3, 338, 339.

Iyi ndime itanga abagabo batatu b’ubuhanya, (Pawulo, Petero na Ellen White) bahanya ko abahanuzi bose bavuga iby’iherezo ry’isi, ari ryo gihe nyakuri ibanga ryo mu gitabo cy’Ibyahishuwe rikurwaho ikimenyetso. Ni cyo gituma, muri Matayo cumi na gatatu, ubwo Yesu yavugaga ati, “hahirwa amaso yanyu, kuko abona; n’amatwi yanyu, kuko yumva. Kuko ni ukuri mbabwira yuko abahanuzi benshi n’abakiranutsi bifuje kubona ibyo mubona, ntibabibona; no kumva ibyo mwumva, ntibabyumva,” yerekanaga uwo mugisha nyine uvugwa mu mirongo itatu ya mbere y’igice cya mbere cy’Ibyahishuwe.

Amuragirwa ni usoma, n’abumva amagambo y’ubu buhanuzi, kandi bakitondera ibyanditswemo; kuko igihe kiri bugufi. Ibyahishuwe 1:3.

Jesu akapa mufananidzo woMudyari, uye ipapo vadzidzi vakatungamirirwa kuti vapinde mukutaura naye pamusoro pomufananidzo iwoyo. Asi vasati vauyiswa mukudyidzana naJesu, Iye akavataurira, uye zvikuru-kuru kwatiri, kuti, “Ane nzeve dzokunzwa, ngaanzwe.”

Jesu o fana ka setshwantsho seo gomme a se phethela ka temošo ya bao ba tlogo go kwa. Ka morago, barutiwa ba išwa poledišanong yeo go yona Jesu a lebanyago bonyenyane dikgopolo tše tharo tša bohlokwa. O hlaola phapano magareng ga mekgahlelo e mebedi ya bakwi, gomme ge a dira bjalo o tsopola temana go tšwa pukung ya Jesaya go tliša bohlatse bja bobedi bja mekgahlelo e mebedi ya bakwi (gobane gopola gore tšohle di beilwe mo seemong sa bao ba tlogo go kwa). Kgopolo ya boraro yeo a e tšweletšago, ka ntle ga mekgahlelo e mebedi ya bakwi le puku ya Jesaya bjalo ka bohlatse bja bobedi, ke taba ya gore Lentšu la Modimo ke peu. Ka gona, taba ya gore Lentšu la Modimo ke peu ke karolo ya seo se swanetšego go kwiwa ke bao ba kwago Kutollo ya Jesu Kriste go Kutollo kgaolo ya pele. Go na le bakwi ba babedi ditemaneng tše tharo tša mathomo, bjalo ka ge go na le mekgahlelo e mebedi ya bakwi go Mateo lesometharo. Mateo lesometharo e oketša fela kwešišo e itšego mabapi le ditsela tše di fapafapanego tšeo ka tšona bao ba ganago go kwa ba kgethago go se kwe. Gomme bohlatse bja Jesaya bo oketša molaetšeng wo re swanetšego go o kwa le go feta.

Mu gore rakafa mambo Uzia, ndakavawo nechiratidzo chaIshe vagere pachigaro choushe, chakakwirira uye chakasimudzwa; mupendero wejasi ravo ukazadza temberi. Pamusoro pachu pakanga pamire maserafimu; rimwe nerimwe raiva namapapiro matanhatu; namaviri

rakafukidza chiso charo, namaviri rakafukidza tsoka dzaro, uye namaviri raibhururuka. Rimwe rikadanidzira kune rimwe, richiti: Mutsvene, mutsvene, mutsvene, ndiye Jehovha wehondo; nyika yose izere nokubwinya kwake. Zvitsigiro zvomukova zvikazununguswa nenzwi rouyo akadanidzira, uye imba ikazadzwa noutsu.

Ndipo ndakati, Ndine nhamo! nokuti ndaparara; nokuti ndiri munhu wemiromo isina kuchena, uye ndinogara pakati pevanhu vemiromo isina kuchena; nokuti meso angu aona Mambo, Jehovha wehondo.

Ipapo mumwe wamaserafimi akabhururuka achiuya kwandiri, akabata muruoko rwake zimbe remoto, yaakanga atora nembato paartari; akaiisa pamuromo wangu, akati, Tarira, ichi chabata miromo yako; uye kuipa kwako kwabviswa, nechivi chako chanatswa.

Ndzi tlhela ndzi twa rito ra Hosi, ri ku: “I mani loyi ndzi nga n’wi rhumaka, naswona i mani loyi a nga ta ya hikwalaho ka hina?” Kutani ndzi ku: “Hi mina loyi; ndzi rhume.”

Uye wakati, Enda, undokutaurira vanhu ava, Muchanzwa zvirokwazvo, asi hamunganzwisisi; uye muchaona zvirokwazvo, asi hamungazozivi. Ita kuti mwoyo yavanhu ava ikore, uite kuti nzeve dzavo dzireme, uye uvhare meso avo; kuti varege kuona nameso avo, nokunzwa nenzeve dzavo, nokunzwisisa nomwoyo yavo, nokutendeuka, nokuporeswa.

Ipapo ndikati, Ishe, kusvikira riniko? Iye akapindura akati, Kusvikira maguta aparadzwa asisina vagari, nedzimba dzisisina munhu, nenyika yava dongo guru chose; uye Jehovha abvisa vanhu kure, uye mukati menyika muve nokusiiwa kukuru. Asi mairi muchasara chegumi; chichadzoka, uye chichaparadzwa: somuti weteil, uye somuouki, iyo ine dzinde raro richirimo pairi, kana yadurura mashizha awo: saizvozvo mbeu tsvene ichava ndiro dzinde rayo. Isaya 6:1–13.

Chokadi, ndime iyi yochokera m’buku la Yesaya ndi yodabwitsa kwambiri chifukwa cha kuya kwa mitu ya uneneri imene ikuyikambapo. Mitu yambiri mwa imeneyi yakambidwa mobwerezabwereza m’Matebulo a Habakuku, choncho tingofotokoza mwachidule mfundo zochokera m’ndimeyi zimene zikuchirikiza kulingalira kwathu pa kunena kwa Yesu kuti mawu Ake ndi mbeu.

Zwaonekeratu ko Yesaya muri uwo murongo ahagarariye umuhanuzi, bityo akaba ahagarariye ubwoko bw’Imana mu gihe cy’imperuka. Ikirenzeho kandi gifite akamaro ku ngingo yacu, Yesaya ahagarariye abantu babagaho mu cyaha, nyamara bakomeza gukora umurimo mu itorerero ry’Imana. Kugeza ubwo Yesaya yeretswe ubwiza bw’Imana, ntiyamenye icyaha cye bwite. Yari Umulaodokiya, yari impumyi.

“Isaya akanga ashora chivi chavamwe; asi zvino ava kuzviona amene achibatwa nokutongwa kumwe chete kwaakanga azivisa pamusoro pavo. Akanga agutsikana netsika inotonhora, isina upenyu, mukunamata kwake Mwari. Akanga asina kuzviziva izvi kusvikira chiratidzo chaIshe chapihwa kwaari. Uchenjeri hwake nezvipo zvake zvino zvakaita zviduku sei paakatarisa utsvene noukuru hwepatemberi. Akanga asina kukodzera sei! akanga asina kugadzirira sei basa dzvene! Maonero ake pamusoro pake amene aigona kuratidzwa mumashoko omuapostora Pauro, ‘Haiwa ini munhu anosuruvarisa! ndiani achandinunura pamuviri worufu urwu?’”

“කසෙමේ නමුත් යසොයාගමේ දුක්කලබලයේදී ඔහුට සැනසීම ලැබුණි. ‘එවිට සරොපවරුන්ගෙන් එක් කෙනෙක්, පූජාසනයෙන් කොලවලින් ගත් දැවනෙ අඟුරු කැබැල්ලක් තම අතේ දරාගෙන, මා වතෙට පියාඹා ආවේය. ඔහු එය මාගේ මුඛය මත තබා, මසෙමේ කීය: බලව, මයෙ නුඹමේ තොල්වලට ස්පර්ශ වී ඇත; එබැවින් නුඹමේ අකීර්මිකතාව ඉවත් කරනු ලැබී ඇත, නුඹමේ පාපය ගුද්ධ කරනු ලැබී ඇත.’ යසොයා 6:6, 7.”

“Chiono chakapiwa Isaya chinomiririra mamiriro avanhu vaMwari mumazuva okupedzisira. Vakapiwa ropafadzo yokuona nokutenda basa riri kuenderera mberi musanctuary yokudenga. ‘Zvino temberi yaMwari yakazarurwa kudenga, uye mukati metemberi yake makazoonekwa areka yesungano yake.’ Pavanotarisa nokutenda muNzvimbo Tsvenetsvene-tsvene, uye vachiona basa raKristu musanctuary yokudenga, vanoziva kuti ivo vanhu vane miromo isina kuchena,—vanhu vane miromo yakagara ichitaura zvisina maturo, uye vane zvipo zvisina kuitwa zvitsvene kana kushandiswa kukudza Mwari. Zvechokwadi vanogona kuora mwoyo pavanofananidza kushaya simba kwavo nokusafanira kwavo nokuchena nokunaka kwehunhu hwaKristu hunobwinya. Asi kana ivo, saIsaya, vakagamuchira pfungwa iyo Ishe vanoda kuti iiswe pamwoyo, kana vakazvininipisa pamberi paMwari, tariro iripo kwavari. Uta hwechivimbiso huri pamusoro pechigaro choushe, uye basa rakaitirwa Isaya richaitwawo mavari. Mwari achapindura minyengetero inobva pamwoyo wakapfava nokupfidza.”

“Chinangwa chebasa guru iri uye rinokatyamadza raMwari ndechekuunganidza zvisote pamwe chete kuti zviiswe mudura rokudenga; nokuti nyika inofanira kuzadzwa nokubwinya kwaIshe. Naizvozvo, ngaparege kuva nomunhu anoodzwa mwoyo paanoona kuipa kwakapararira uye paanonzwa mutauro unobva pamiromo isina kuchena. Kana masimba erima akazvirongedza achipikisa vanhu vaMwari; kana Satani akaunganidza mauto ake nokuda kwekurwa kukuru kwokupedzisira, uye simba rake richioneka kuva guru uye rinenge richikurira zvose, [ipapo] kuona kwakajeka kwokubwinya kwoUmwari, kwechigaro choushe chakakwirira uye chakasimudzirwa kumusoro, chakafukidzwa nouta hwechipikirwa, kuchapa nyaradzo, chokwadi, norugare.” Review and Herald, December 22, 1896.

Pono iyi “ikuyimira chikhalidwe cha anthu a Mulungu m’masiku otsiriza.” Anthu a Mulungu m’masiku otsiriza ndi Aloaodikaya.

Uye kumutumwa wekereke yeLaodhikia nyora uchiti: Zvinhu izvi ndizvo zvinoreva Ameni, Chapupu chakatendeka nechokwadi, mavambo ezvisikwa zvaMwari; Ndinoziva mabasa ako, kuti hausi kutonhora kana kupisa; ndinoshuva kuti dai waiva unotonhora kana kupisa. Naizvozvo, nokuti uri anodziya, usiri kutonhora kana kupisa, ndichakurutsa mumuromo mangu. Nokuti unoti, Ndiri mupfumi, uye ndawana pfuma zhinji, uye handishayiwi chinhu; asi hauna kuziva kuti uri munhu anosiririsa, anonzwise tsitsi, murombo, bofu, uye usina kupfeka: Ndinokuraira kuti utenge kwandiri ndarama yakaidzwa mumoto, kuti uve mupfumi; nenguochena, kuti upfeke, uye kuti kunyadziwa kwokusava wakapfeka kwako kurege kuonekwa; uye zora meso ako namafuta emeso, kuti ugone kuona.

Avo vose vandinoda, ndinovaraira nokuvaranga; naizvozvo shingaira, upfidze moyo, uye utendeuke. Tarira, ndimire pamukova ndichigogodza; kana munhu upi noupi akanzwa inzwi rangu akazarura mukova, ndichapinda kwaari, ndigodya naye, uye iye neni. Uyo anokunda

ndichamupa kugara pamwe neni pachigaro changu choushe, sezvandakakundawo ini ndikagara pamwe naBaba vangu pachigaro chavo choushe.

Ane nzeve, ngaanzwe zvinotaurwa noMweya kumakereke. Zvakazarurwa 3:14–22.

“Fokotu’u ki he siasi ‘o e kau Laotisea ko ha fakahāhā mālohi mo fakatokanga lahi, pea ‘oku fe’unga mo e kakai ‘a e ‘Otuá ‘i he taimi ní.

“‘Uye kunyora kumutumwa wekereke yeLaodhikia uchiti: Zvinhu izvi ndizvo zvinotaura Ameni, Chapupu chakatendeka nechokwadi, kutanga kwezvisikwa zvaMwari; Ndinoziva mabasa ako, kuti hausi kutonhora kana kupisa: ndingadai ndichida kuti dai waitonhora kana kupisa. Naizvozvo, nokuti unodziya-dziya, uye hausi kutonhora kana kupisa, ndichakurutsa ubve mumuromo Mangu. Nokuti unoti, Ndakapfuma, uye ndawedzerwa nezvinhu, uye handina chandinoda; asi hauzivi kuti uri unosiririsa, uye unonzwisa urombo, uye murombo, uye bofu, uye usina kupfeka.’

“දාසයන්ට අනනුරූ ඇඟවීමට උන්වහන්සේ විසින් කැඳවනු ලැබූ සේවකයන් මගින් උන්වහන්සේගේ ජනතාව වනෙ ගනෙ යා යුතු පණිවිඩය සමාදානය හා ආරක්ෂාව පිළිබඳ පණිවිඩයක් නොවන බව ස්වාමීන්වහන්සේ මනෙි අපට පෙන්වා දෙයි. එය නිරපේක්ෂ වාදමය දෙසෙක් පමණක් නොව, සෑම අංශයකදීම කාර්යාත්මක වන ජීවිතයක් දෙසෙයි. දවේයන්වහන්සේගේ ජනතාව, ලායොදකයොනුත් වනෙ වූ පණිවිඩයේ, ශාරීරික සිතිවිල්ලක ආරක්ෂිත තත්ත්වයක සිටින අය ලෙස නිරූපණය කර ඇත. ඔවුහු නිශ්චිත්තව සිටිති; ආත්මික අත්පත්කරගැනීමේ අතින් උසස් තත්ත්වයක සිටින බව තමන්ම විශ්වාස කරති. ‘මක්නිසාද නුඹ කියන්නේ, මම ධනවත් ය, සමපත්වලින් වැඩිවී ඇත්තමේ, මට කිසිවක් අවශ්‍ය නැතැයි; එහතේ නුඹ දුක්ඛිතද, කරුණාජනකද, දුප්පත්ද, අන්ධද, නග්නියද යන බව නොදන්නෙහි ය.’”

“Ni udanganyifu mkuu kiasi gani unaoweza kuzijia akili za wanadamu kuliko kujiamini kwamba wako sahihi hali wakiwa wamekosea kabisa! Ujumbe wa Shahidi wa Kweli huwakuta watu wa Mungu wakiwa katika udanganyifu wa kusikitisha, ilhali ni waaminifu ndani ya udanganyifu huo. Hawajui ya kwamba hali yao ni ya kusikitisha mbele za Mungu. Wakati wale wanaoelekezewa ujumbe huu wakijipendekeza kwamba wako katika hali ya juu ya kiroho, ujumbe wa Shahidi wa Kweli huvunja usalama wao kwa shutuma ya kushtua juu ya hali yao halisi ya upofu wa kiroho, umaskini, na unyonge. Ushuhuda huo, ulio mkali sana na wenye ukali huo, hauwezi kuwa kosa, kwa maana ni Shahidi wa Kweli asemaye, na ushuhuda Wake lazima uwe sahihi.

“Vaya vaomene navaya vanonzwa vakachengeteka mune zvavakawana, uye vanozviti vakapfuma muzivo yezvemweya, kugamuchira shoko rinovazivisa kuti vakanyengerwa uye vanoshayiwa nyasha dzose dzezvemweya. Mwoyo usina kuitwa mutsvene ‘unonyengera kupfuura zvinhu zvose, uye wakaipa kwazvo.’ Ndakararatidzwa kuti vazhinji vari kuzvinyengera vachifunga kuti maKristu akanaka, asi vasina kana kamwaranzi kekujeka kunobva kuna Jesu. Havana ruzivo rwuopenyu rwunorarama mavari pachavo muopenyu hwaMwari. Vanoda basa rakadzama uye rakakwana rokuzvinipisa pamberi paMwari vasati vanzwa kushayiwa kwavo kwechokwadi kwokushingaira nomwoyo wose uye kwokuramba vachiedza kuwana nyasha

dzinokosha dzoMweya.” Testimonies, vhoriyamu 3, 252, 253.

Mbere y’uko Yesaya ahinduka ava mu mimerere ye ya Lawodikiya, yitangiye kujyana ubutumwa bwa nyuma bwo kuburira isi. Umurongo wa gatatu wo mu gice cya gatandatu uhuza amateka ya gihanuzi ya Yesaya n’amateka ya gihanuzi yo mu Ibyahishuwe 18, igihe marayika amanuka akamurikisha isi ubwiza bwe.

Zvino shure kwezvinhu izvi ndakaona mumwe mutumwa achiburuka kubva kudenga, ane simba guru; uye nyika yakavhenekerwa nokubwinya kwake. Zvakazarurwa 18:1.

Isaya anomiririra vanhu vaMwari panguva iyo mutumwa waZvakazarurwa gumi nesere anoburuka; nokuti paakatorwa akaiswa munzvimbo tsvene yokudenga, akanzwa maserafi achizivisa vachiti, “Mutsvene, mutsvene, mutsvene, ndiye Jehovha wehondo: nyika yose izere nokubwinya kwake.” Isaya, sezvakangoitawo Johane muZvakazarurwa, anomiririra vanhu vaMwari vanoparidza shoko rokuyambira rokupedzisira. Johane akadana vanhu vaMwari kuti “vakasara,” uye Isaya akavareva se“chegumi,” kana kuti chegumi chavanopa. Shoko remudzi muchiHebheru rinoreva “kupa chegumi.”

Mubvunzo wechiporofita wokuti, “Kusvikira rinhi?” wakabvunzwa naIsaya, unobvunzwawo kakawanda muShoko raMwari (uye nokuda kwekupfupisa, mhinduro yomubvunzo wokuti, “Kusvikira rinhi?” ndeyokuti unoratidza kusvika kwomutemo weSvondo wenyika muUnited States.) Maererano naEllen White, panguva iyoyo “kuramba kutendeka kwenyika kuchateverwa nokuparara kwenyika,” uye maererano naIsaya ndipo panoti, “maguta aparadzwe asisina mugari, nedzimba dzisisina munhu, nenyika yaparadzwa kwazvo, Jehovha abvisa vanhu akaenda navo kure, uye pave nokusiyiwa kukuru pakati penyika.” “Kusiyiwa kukuru pakati penyika” ndiko “vazhinji” vanokundwa paMutemo weSvondo maererano naDanieri 11:41. Ava ndivo vanhu vaIsaya chitsauko chechitanhatu naMateu chitsauko chegumi netatu vane meso, asi vasingaoni, uye vane nzeve, asi vasinganzwi, uyewo vava vari muna Zvakazarurwa chitsauko chechitatu vanoramba zano rakapiwa kukereke yeRaodhikia.

Achapindawo yakaisvonaka; uye nyika zhinji dzichaparadzwa; asi ava ndivo vachapunyuka kubva muruoko rwake, ivo Edhomu, naMoabhu, navakuru vavana vaAmoni. Dhanieri 11:41

Isaya akanga aine chiratidzo chaJesu Kristu muimba yake tsvene, sezvakaitawo Johani mubhuku raZvakazarurwa. Isaya anomiririra “chegumi” kana chegumi chinodzoka uye “chichadyiwa” somuti. Shoko rechiHebheru rakashandurwa richinzi “chadyiwa” rinoreva kupedzwa nomoto. Kunyange zvakadaro, “chegumi” chine “chinhu chiri mukati” macho chisingapedzwi nomoto. Zvinoita sokuti zvikamu zvipfumbamwe muzvegumi zvakanga zvisina chinhu ichocho here? Moto unomiririrwa sokudya nokupedza muti wemuhlati nomuouki ndiwo moto woMutumwa weSungano, uyo anouya pakarepo kutemberi yake mubhuku raMaraki.

Tarirai, ndichatuma nhume yangu, uye ichagadzirira nzira mberi kwangu; uye Ishe, wamunotsvaka, achakurumidza kuuya kutemberi yake, iye nhume yesungano, wamunofarira; tarirai, achauya, ndizvo zvinotaura Jehovha wehondo.

Asi ndiani angatsungirira zuva rokuuya kwake? Uye ndiani achamira paanowonekwa? Nokuti iye akaita somoto womunyungudutsi, uye sesipo yomuwachu wengu. Uye iye achagara somunyungudutsi nomuchenesi wesirivha; uye achachenesa vanakomana vaRevhi, nokuvanatsa sendarama nesirivha, kuti vape kuna Jehovha chipiriso mukururama. Ipapo chipiriso chaJudha neJerusarema chichafadza Jehovha, sezvazvaiva pamazuva akare, uye somumakore okutanga. Maraki 3:1–4.

Iyo yegumi yaIsaya, (inova chegumi) zvakare ndiyo “chibayiro mukururama” chaMaraki. Chibayiro chaMaraki vanhu vaMwari, vanomiririrwa se“vanakomana vaRevhi,” vanonatswa nomoto kuti vabudise “chibayiro mukururama”; uye avo “vanodyiwa” nomoto muchapupu chaIsaya ndivo yegumi, kana kuti chegumi.

Zvinoenderana nenyasha dzaMwari dzandakapiwa, seni muvaki mukuru akachenjera, ndakateya nheyo, uye mumwe anovaka pamusoro payo. Asi munhu mumwe nomumwe ngaachenjere kuti anovaka sei pamusoro payo. Nokuti hakuna mumwe angateya imwe nheyo kunze kweiyoyakatoteywa, inova Jesu Kristu. Zvino kana munhu akavaka pamusoro penheyo iyi nendarama, nesirivha, namabwe anokosha, kana nematanda, nouswa, namashanga; basa romunhu mumwe nomumwe richaratidzwa pachena; nokuti zuva richazvizivisa, nokuti richafumurwa nomoto; uye moto uchayedza basa romunhu mumwe nomumwe kuti ndorudzii. 1 VaKorinde 3:10–13.

Pano Pauro pano anozivisa kuti mabasa omunhu mumwe nomumwe acharatidzwa ne“moto”. Muna Maraki moto unopisa uchibvisa marara esimbi. Muna Isaya kunatswa kwe“chegumi” kunoitika “apo” pavanokandira kure mashizha avo. Mashizha chiratidzo chechivi chakavanzika, chokunyepedzera, uye chokuzvikudza sokunopupurirwa naAdhamu naEvha.

“chigumi” cha Yesaya chine chinhu chiri mukati macho chisingagoni kupiswa chichipera, uye chinhu ichocho i“mbeu tsvene”. Vane Kristu mukati mavo, tariro yekubwinya. Yesaya pachake i“mbeu tsvene” uyezve ndiye “chigumi” chaanozivisa. Zvose zviri zviviri, “mbeu tsvene” ne“chigumi”, zvinodzoka kubva pachimiro cheRaodhikia zvichienda pachimiro cheFiraderfia kubudikidza neChizaruro chaJesu Kristu munzvimbo yake tsvene.

Umbono wenkazimulo kaNkulunkulu, owenza u-Isaya akhale ngokuthi ufile, ukuthi ungumuntu ongcolileyo nowonileyo odinga ukuthethelelwa, wenzeka ethempelini lasezulwini lapho izihlahla zilahlala amaqabunga azo. Igama elithi “ukulahlala” lisho “ukuphonsa ngaphandle”, noma “ukugawula” isihlahla. Ukulahlwa ngaphandle kweLawodikeya kumelwe lapha. “Ishumi” noma insali liyodlula emlilweni “wokuhlanzwa” oledwa yisiThunywa sesiVumelwano sikaMalaki, ngalokho imisebenzi yabo yobuntu ishiswa ngokomoya isuke, ngalokho kusale kuphela “umsuka” ongeke ushiswe, okuyi“Nzalo eNgewe”. Labo abenqaba ukuzwa bayolahlwa njengamaqabunga afile omile, noma bakhafulelwe baphume emlonyeni weNkosi.

Jesu ndiye Mbegu Takatifu, na mbegu ina chembe zote za urithi zinazohitajika ili kutoa mmea wote mzima. Neno la Mungu ni mbegu; kwa hiyo, kutajwa kwa kwanza kwa jambo katika Neno la Mungu kuna habari zote zinazohitajika ili kulifikisha jambo hilo kwenye ukomavu kamili ndani ya mwamini, likieleweka sawasawa.

Isaya chitsauko chechitanhatu chinoratidza vanhu vasingazo “nzwi” panguva iyo paUNOFANIRA kunzwa kuti ugopiwa ropafadzo yeshoko reZvakazarurwa zvaJesu Kristu. Vanhu vakataurwa naJesu ndivo vaiva vanhu vakasanangurwa vaMwari, vaiva mukadzi Wake, vaiva vanhu vake vesungano, vaiva Israeri yekare.

Israyeli wekare, kana kuti Israyeli yokutanga, anomiririra Israyeli yazvino, kana kuti Israyeli yokupedzisira. Vanhu vaMwari pakuguma kwenyika ndivo vaSeventh-day Adventists, vanhu vake vakasanangurwa, mudzimai wake, vanhu vesungano yake—Israyeli yazvino. Uchapupu hwenhoroondo yaIsaya, hwakabatanidzwa nenhoroondo yaKristu, hunopa zvapupu zviviri zvinotsigira kuti pakuguma kwenyika, chiSeventh-day Adventism chichava mu “mamiriro” ekurasika uye asingagoni kuponeswa anomiririrwa mushoko rinotumirwa kuLaodikia.

Havasi chaizvo vanhu vasingagoni kuponeswa, asi havangagoni kuponeswa vari mumamiriro avo eRaodhikia, sezvakanga zvakaita Isaya asati apinda muchiitiko chake, uye sezvakanga zvakaitawo vaJudha venguva yaKristu.

Chimodzi mwa zinthu zimene Mulaodikea ayenera “kumva” ndi fanizo la Wofesa. Ayenera “kumva” m’fanizo limenelo kuti Mawu a Mulungu ndi “mbewu”, mbewu yopatulika. Izi zikangomveka, pamenepo pamayikidwa maziko amene ayamba kutsegula uthenga wachinsinsi wa Chivumbulutso, pakuti uthenga umenewo watsekeredwa m’kuzindikira kozama kwakuti Yesu ndiye Alefa ndi Omega, Woyamba ndi Wotsiriza, Chiyambi ndi Mapeto. Kumvetsa ubale wa mapeto ndi chiyambi kumaphatikizapo kumvetsa kuti Yesu ndiye Mawu, ndipo Iye ndiye Mbewu.

Pakutanga pakanga pane Shoko, uye Shoko rakanga riri kuna Mwari, uye Shoko rakanga riri Mwari. Iro ndiro rakanga riripo pakutanga kuna Mwari. Zvinhu zvose zvakaitwa naro; uye pasina iro hakuna chinhu chakaitwa pane zvose zvakaitwa. Mariri makanga mune upenyu; uye upenyu ihwohwo ndihwo hwaiva chiedza chavanhu. Uye chiedza chinovhenekera murima; asi rima harina kuchigamuchira. Johane 1:1–5.

कति प्रतजिज्ञाहू अब्राहाम र उनका सन्तानलाई दइएका थिए। यसो भनिएको छैन, “र सन्तानहरूलाई,” मानौं धेरैलाई; तर एउटैलाई जनाएझैं, “र तमि्रो सन्तानलाई,” जो खरीष्ट हुनुहुन्छ। गलाती ३:१६।

Kuti tinzwisise ukama huripo pakati pemagumo nekutanga, kunoda kunzwisisa “mutemo wokutanga kutaurwa.” Mutemo wokutanga kutaurwa unoratidza kuti kutanga kwechidzidzo ndiko kunonyanya kukosha, nokuti kunotakura nyaya yose, nokuti seShoko raMwari imbeu. Kurehwa kwekupedzisira ndiko kwechipiri pakukosha, mupfungwa yokuti ndipo panosunganidzwa pamwe chete zvikamu zvose zvenyaya, pasina chinosiwa chisina kugadziriswa. Asi kurehwa kuri pakati nepakati pamusoro pechidzidzo ndiko kunowedzera simba nekujekesa kunyaya yacho, uye mupfungwa iyoyo zviru pakati zvakakosha sezvakaita kutanga kana kuguma.

Pane zvakanwanda zvikuru zvinofanira kutaurwa pamusoro penyaya iyi, asi tichidzokera kuchikamu chiri muna Mateu gumi nenhatu tinogona kuona kuti Jesu akaratidza mapoka maviri avanhu vanonzwa kana vasinganzwi. Anoratidza nzira dzinopfuura imwe dzekusanzwa, asi ipapo anobva azivisa chikomborero pamusoro paavo vanonzwa.

Asi akaropafadzwa meso enyu, nokuti anoona; nenzeve dzenyu, nokuti dzinonzwa. Nokuti zvirokwazvo ndinoti kwamuri, vaporofita vazhinji navanhu vakarurama vakashuva kuona zvinhu zvamunoona imi, asi havana kuzviona; uye kunzwa zvinhu zvamunonzwa imi, asi havana kuzvinzwa. Naizvozvo inzwai mufananidzo womukushi. Mateo 13:16–18.

Kutipa kwauprofita, naizvozvo, “kuropafadzwa” uku ndiko kuropafadzwa kumwe cheteko kunotaurwa pana Zvakazarurwa 1:3:

Heri munhu anoverenga, navanonzwa mashoko ouporofita uhwu, nokuchengeta zvinhu zvakanorwamo; nokuti nguva yaswedera.

Matauriro aJesu muna Mateo 13 kuna Isaya 6, zvichipindirana nezvakanyorwa naEllen White, zvinosimbisa kuti pane zvinhu zvinoonekwa nezvinonzwikwa pakuguma kwenyika zvakanga zvikuru kwazvo zvokuti varume vazhinji vakarurama nevaporofita vakashuva kurarama panguva iyoyo apo shoko reyambiro rokupedzisira raizozarurwa, uye kuti vanhu vaizobva “vaona” uye “vanzwa” zvinhu izvozvo.

Johane akaudzwa kuti aname zvakataurwa ne“Kutinhira Kunomwe” muchitsauko chegumi, uye muchitsauko chemakumi maviri nezviviri panobuda chiziviso chinoti, “Usaname mashoko euprofita ebhuku iri; nokuti nguva yava pedyo.” Ndima inotevera inoratidza kupera kwenguva yokuedzwa kwavanhu. Nguva yokuedzwa isati yapera zvachose, panobuda chiziviso chokuzarura “Kutinhira Kunomwe,” iro riri iro chete gwaro riri mubhuku raZvakazarurwa rakanga rakavharwa panguva iyoyo. Pamusoro pe“Kutinhira Kunomwe” tinoziviswa kuti zvinomirira kutanga nokuguma kweAdventism.

“Chiedza chakatsaurwa chakapiwa kuna Johane, chakataurwa nenzira yematinhira manomwe, chaiva kuratidzwa kwezviitiko zvaizoitika pasi pemashoko engirozi yokutanga neyechipiri....”

“Mushure mokunge kutinhira kunomwe uku kwataura manzwi ako, murairo wakauya kuna Johani sezvawakaitwa kuna Dhanieri maererano nebhuku duku uchiti: ‘Namata zvinhu izvo zvakataurwa nokutinhira kunomwe.’ Izvi zvine chokuita nezviitiko zvenguva yemberi zvichazarurwa maererano nehurongwa hwazvo.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Kutinhira Kunomwe kunomirira zviitiko zvakaitika panguva yokutanga kweAdventism munhoroondo yeshoko romutumwa wokutanga nowechipiri, kubva muna 1798 kusvikira pana Gumiguru 22, 1844, uye muchinyorwa ichocho chimwe chete chataurwa pamusoro tinoziviswa kuti Kutinhira Kunomwe “kune chokuita nezviitiko zvenguva yemberi zvichazozarurwa mukutevedzana kwazvo.” Nhoroondo yokutanga yeAdventism inoratidza kuguma kweAdventism, nokuti Jesu Kristu, saArfa naOmega, anaisa chisimbiso chake pamusoro penhoroondo yose yeAdventism, nokuti inhoroondo tsvene sezvakanga zvakaita nhoroondo yaIsraeri wekare.

Maererano naJesu muna Mateo gumi nematatu, zviitiko izvi ndizvo zvakashuvirwa kuona nevaporofita, uye izvo vadzidzi vakakomborerwa nekuziva. Vadzidzi ivavo vanomirira vanhu vaMwari pakuguma kwenyika, vanokomborerwa nezvavanoona nezvavanonzwa. Zvavanoona nezvavanonzwa ishoko reChizaruro chaJesu Kristu, iro rinomirirwawo neshoko reKutinhira

Kunomwe, kunomirira zvose nhoroondo yeMillerite nenhoroondo yevane zana nemakumi mana nezvina zvuru.

“Imilayezo yonkhe leyaniketwa kusukela nga-1840 kuya ku-1844 kufanele yentiwe ibe nemandla nyalo, ngobe banengi bantfu labalahlekelwe yindlela yabo. Lemilayezo kufanele iye kuwo onkhe emabandla.

Kristu wakati, ‘Wakaropafadzwa meso enyu, nokuti anoona; nenzeve dzenyu, nokuti dzinonzwa. Nokuti zvirokwarzvo ndinoti kwamuri, Vaporofita vazhinji navarurami vakashuva kuona zvinhu izvo zvamunoona, asi havana kuzviona; nokunzwa zvinhu izvo zvamunonzwa, asi havana kuzvinzwa’ [Mateo 13:16, 17]. Akaropafadzwa meso akaona zvinhu zvakaonekwa muna 1843 na1844.

“Shoko rakanga rapiwa. Uye hapafaniri kuva nokunonoka pakuridzokorora, nokuti zviratidzo zvinguva zviri kuzadziswa; basa rokupedzisira rinofanira kuitwa. Basa guru richaitwa munguva pfupi. Nokukurumidza shoko richapiwa nokugadzwa kwaMwari iro richakura rive kuchema kukuru. Ipapo Danieri achamira panzvimbo yake, kuti ape uchapupu hwake.” Manuscript Releases, vhoriyamu 21, 437.

Ellen White anozivisa kuti nhoroondo yakazivikanwa naKristu seiyo nhoroondo yakashuvira kuona varume vakarurama, inhoroondo yevaMillerite kubva muna 1840 kusvika muna 1844; uye ipapo anoti “shoko richakurumidza kupiwa nokugadzwa kwaMwari, iro richakura rikava kuchema kukuru.” “Kuchema kukuru” kunomirira yambiro yokupedzisira yengirozi yechitatu, uye kana shoko iroro rapiwa, richadzokorora nhoroondo yokutanga kweAdventism. Shoko reyambiro yokupedzisira ndiwo “mashoko” “anofanira kuenda kumakereke ose,” uye “mashoko ose akapiwa kubva muna 1840–1844 anofanira kusimbiswa zvino.”

Alfa na Omega zvinoratidza magumo pamwe chete nekutanga. Ellen White anoti “mashoko anofanira kuendeswa kumakereke ose,” uye Jesu akaudza Johane kuti “Ndini Alfa naOmega, wokutanga nowokupedzisira; uye zvaunoona, zvinyore mubhuku, uzvitumire kumakereke manomwe ari muAsia; kuEfeso, nekuSmirna, nekuPegamo, neTiatira, neSadhisi, neFiradherifia, neRaodhikia.”

Imilayezo yango-1840 kuya ku-1844 iyinxenye yalokho okumelwe kuthunyelwe emasontweni.