



MAPOROFITA EMUTESTAMENTE ITSVA



"Zino marudzi mazhinji ezipo ari'po, asi Mneya ndomumne. 5Marudzi mazhinji okushumira ari'po, vuye Ishe mumne. Marudzi mazhinji amabasa ari'po, asi Mngari mumne, iye unobata zose munavose" (1 VaKorinte 12:4-6)

Kubva panguva yaMaraki zvichienda mberi, makore 400 akapfuura pasina kunzwika izwi remuporofita upi zvake pakati pevanhu vaMwari. Nekuda kwekunyara uku, valsraeri vakaona kuti muunganidzwa weMagwaro (kureva mabhuku anoumba Testamende Yekare) wakanga wavharwa.

Zvisinei, Mwari haana kuramba akanyarara kwenguva refu. Pakazosvika nguva yakakodzera, akatuma muporofita mutsva: Johani Mubhabhatidzi (Mateo 11:7-9). Kubva ipapo zvichienda mberi, vaporofita vakazviratidza zvakare. Pakati pemabasa avo, vaiva nebasa rekunyora Testamende Itsva.

Ndeapi aiva mabasa evaporofita nevaporofitakadzi vatsva ava? Vaiva vanani? Kwaiva nevaprofita venhema here, sezvazvaiva mumazuva eTestamente Yekare?



Mabasa emaporofita muTestamente Itsva



Maporofita emuTestamente Itsva



Jesu, muporofita akaporofitwa



Vaapostora nevaporofita



Vaporofitakadzi



Vashandi pamwe naPauro



Vaporofita venhema

MABASA EMAPOROFITA MUTESTAMENTE ITSVA

"Asi unoprofita, unotaura kuvanhu, kuti vasimbiswe nokurairwa, nokunyaradzwa" (1 VaKorinte 14:3)

MuTestamente Itsva, chiporofita chinoratidzwa sechipo chaMweya Mutsvene, patakapiwa nyasha napo(VaRoma 12:6). Musangano rimwe chete, paigona kuva nevaporofita vakawanda zvekuti vaifanira kutevedzana pakutaura(1 VaKo. 14:29-31).

Maporofita aya aiita basa rei? (Zva. 19:10; 1:1; VaEfe. 4:11-12; 1 VaKo. 14:3; Mabasa 15:32).

Chinangwa chake
chikuru chaiva
chekutungamirira
vanhu kuna Jesu

Kupupurira
Jesu



Vakazarura zviitiko
zvakaenderera mberi
kusvika nanhasi

Kuzivisa
ramangwana



Kuvaka sangano
rakasimba rinokwanisa
kutsungirira kurwiswa
nemuvengi

Kuvaka



Kuzivisa chivi, kuitira
kuti vanhu vatendeuke

Kurudziro



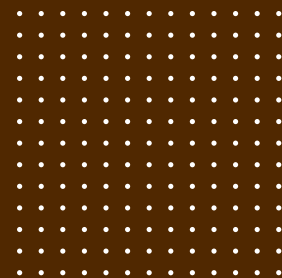
Judhasi naSirasi
vakatumirwa
kusangano kuti vaite
basa iri

Kunyaradza





MAPOROFITA
EMUTESTAMENTE
ITSVA



JESU, MUPOROFITA AKAPOROFITWA

“Jehova Mnjari wako ucakumutsira muprofita, unobva pakati pako, pahama dzako, wakafanana neni; unofanira kumuterera iye.” (Deuteronomio 18:15)

Jesu aionekwa semuporofita nevanhu vaararama navo (Mt. 21:11; Mk. 6:15; Rk. 7:16; Jn. 6:14).

Iye pachake aizvitiwo muporofita(Mk. 6:4; Rk. 13:33).

Petro akajekesa kuti Jesu ndiye aiva Muporofita/Mesiya akaziviswa naMosesi nevamwe vaporofita(Deut. 18:15; Mabasa 3:18-26).

Asi Jesu haana kunyora Shoko raMwari, asi Iye ndiye SHOKO racho(Johani 1:1).



Haasingori “mnenje unovenekera munerima,” sezvakanga zvakaita vamwe vaporofita, asi Iye ndiye CHIEDZA(2 Petro 1:19; Jn. 1:9; 8:12).

Basa rake rinopfuura remuporofita upi zvake. Jesu ndiye ega anogona kupa hupenyu husingaperi kwatiri tose, kuburikidza nehupenyu hwake, rufu rwake, uye kumuka kwake kubva kuvakafa.



VAAPOSTORA NEVAPOROFITA

“zakanga zisina-kuziviswa vanakomana vavanhu panedzimhe nguva, sezazakazarurirwa vaapostora vatsene, navaprofita zino muMhuya” (VaEfeso 3:5)

Vaapostora nevaporofita veTestamente Itsva vane hunhu hwakafanana:

Vanhu vakatumwa naMwari (Rk. 11:49)



Vanogamuchira zvipo zvekungamira sangano (1 VaKo. 12:28-29; VaEfe. 4:11-12)



Ndivo nheyo yesangano (VaEfe. 2:20)



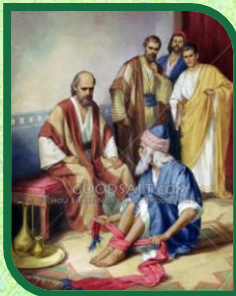
Vanogamuchi ra zvakazarurwa (VaEfe. 3:5)



Vanofara mukururamisi ra (Zva. 18:20)

Kana zvichitaurwa pamwechete, vaapositori vanotungamira vaporofita (kunze kwemunaRuka 11:49). Petro anoenzanisa vaapositori nevaporofita vakare (2 Petro 3:2).

Vaapositora vakanyatsopihwa basa rekuti vave zvapupu zvokumuka kubva kuvakafa naJesu pachake (Mabasa 10:40-41).

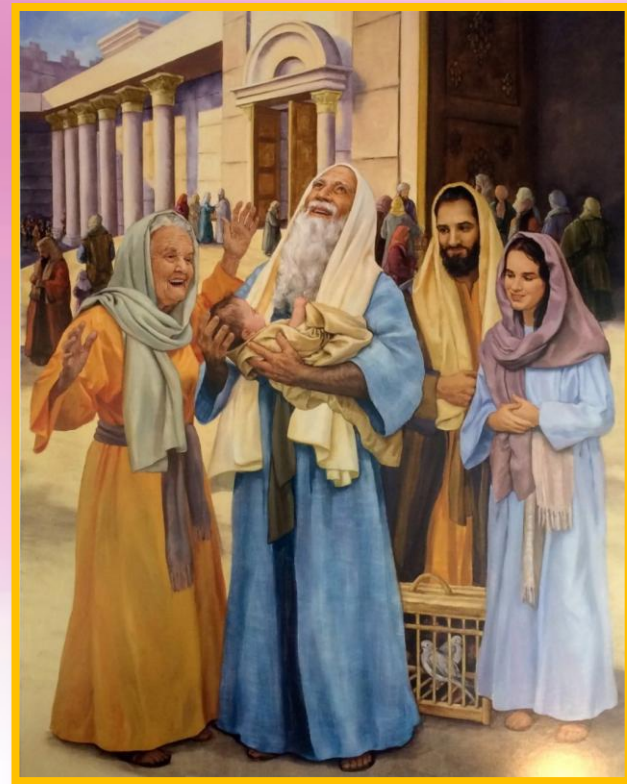


Testamente Itsva inotaura nezvevaporofita vakati wande, vamwe vacho vachidudzwa nemazita: Barnabasi (muapostora), Simoni, Rukio, Manaeni, Sauro (muapostora), Judhasi, Sirasi, naAgabo (Mabasa 11:27; 13:1; 15:32; 19:6-7; 21:10).



VAPOROFITAKADZI

“[Firipi muvhangeri] wakanga anavakunda vana, mhandara, vaiprofita.(Mabasa 21:9)



Muporofitakadzi ega anodudzwa nezita muTestamente Itsva ndiAna, uyo “akataura pamsoro pake[Jesu] kunauose vakanga vacitarira kusunungurwa kweJerusarema” (Ruka 2:36-38).

Vanasikana vana vaFiripi muevhangeri vakagamuchirawo chipo chekuporofita (Mabasa 21 :8-9).



Uyezve, chiporofita chinotaurwa sechipo chakafanana, muvakadzi nevarume (1 VaKo. 11:4-5).

Joeri akafanozivisa kuti Mweya Mutsvene aizoshanda kuti vanakomana, vanasikana, varume vakuru, majaya, varanda, nevarandakadzi vaporofite (Joere 2:28-29).



VASHANDI PAMWE NAPAURO

“Basa iri, rakarairwa, ndinokupa iro, iwe Timotio, mnyana wangu, kuti sezazakaprofitwa kare pamsoro pako, urwe pfumo rakanaka maziri.”
(1 Timotio 1:18)



Pamusoro pevaapostori, vaporofita, nevaporofitakadzi, vamwe vevabatsiri vaPauro vanotaurwa nezvavo, avo—vakafanana naSirasi naBhanabhasi—vaiva nechipo chekuporofita:

TIMOTIO



Kudanwa kwake kuhushumiri kwakanga kwakafanotaurwa nezvako (1 Tim. 1:18). Akanyora pamwe chete naPauro tsamba dzinoti: 2 VaKorinde (2 VaKor. 1:1); VaFiripi (VaFiripi 1:1); VaKorose (VaKorose 1:1); 1 VaTesaronika (1 VaTes. 1:1); 2 VaTesaronika (2 VaTes. 1:1); uye Firimoni (Firimoni 1:1).

TITO



Akaita mabasa akawanda ohuporofita, akadai sokuvaka (2 VaKo. 8:6); kurayira (Tito 2:6, 9, 15); uye kunyaradza(2 VaKo. 7:13)

VAPOROFITA VENHEMA

"Uadikanwa, musatenda mneya yose, asi muidze mneya, kuti muvone kana yakabva kunaMnjari; nokuti vaprofita vazhinji venhema vakabudira munyika."

(1 Johani 4:1)

Jesu akanyevera kuti vaporofita venhema vaizomuka, avo vaakadana kuti "mapere anoparadza" (Mt. 24:24; 7:15). Vaporofita venhema ava vakatanga kuoneka kunyange mukati mesangano rekutanga(1 Jn. 4:1).

Pauro akanyevera vakuru veEfeso kuti "mapere anoparadza" aizomuka pakati pavo (Mabasa 20:29). Akanyevera vaKorinte pamusoro pokuvapo kwe "uapostora venhema" (2 VaKorinte 11:13).

Huporofita hwechokwadi hunoenderana neShoko raMwari, hunonongedzera kuna Kristu, uye hunovaka kereke; asi vaporofita venhema vanokurudzira dzidziso dzinokonzera kupatsanurana pamwe chete nezvinangwa zvokuzvitsvakira zvakanaka.

Isu vatendi takadanwa kuti tiongorore vaporofita, tiine chokwadi chekuti mashoko avo ose anoenderana neMagwaro uye akatarisa pana Kristu.



Dziviro yedu bedzi pavaporofita venhema (uye pamasimba akaipa anovatumirira) kupfeka nhumbi dzokurwa dzatakapiwa naMwari (VaEfe. 6:10-18).

“Madzibaba ekare, vaporofita, nevaapostora vakataura vachitungamirirwa naMweya Mutsvene, uye vakajekesa kuti havana kutaura nesimba ravo pachavo, kana nezita ravo pachavo. Vakanga vasingadi kuti rumbidzo ipi zvayo ipihwe kwavari, kana kuti vanhu vavaone sevatangi vezvinhu zvavaigona kuzvirumbidza nazvo. Vaiva neshungu dzekuti Mwari akudzwe, uyo anofanirwa kurumbidzwa pazvose. Vakazivisa kuti kugona kwavo nemashoko avakaunza zvakapiwa kwavari sezvo vaiva vimiriri vesimba raMwari. Mwari ndiye aiva chikonzero chechiremera chavo uye ndiye aiva kukwana kwavo.” -Non-Official translation by Gift Mawoyo

EGW (To Be Like Jesus, July 30)

APPENDIX: THE KEY PRINCIPLES OF ELLEN G. WHITE'S MINISTRY

Ellen G. White's ministry had two fundamental focuses: to bring people to Jesus; and to direct their attention to the Bible.

FIRST AXIS: JESUS

After the 1888 congress, when asked about the topics discussed, she replied: “I have been presenting it to you for the last 45 years—the matchless charms of Christ” (Sermons and Talks, vol. 1, p. 116) .



SECOND AXIS: THE BIBLE

Ellen never claimed that her writings were superior to the Bible but always urged that they be tested by it. As a messenger of the Lord, she considered herself a “lesser light” guiding people to the “greater light,” the Bible (Selected Messages, vol. 3, p. 29).

