

ZVAKAZARURW A NEKUUFEMERA



Chidzidzo 5
cha
Gumiguru
01-0000

“Zakazarurwa zaJesu Kristu,
zaakapiwa naMhari, kuti
aratidze varanda vake zingu izo
zinofanira kukurumidza kuitwa;
akazituma nomutumwa wake,
ndokuzivisa muranda wake
Johane; wakupupura shoko
raMhari, nezokupupura kwaJesu
Kristu, acireva zose zaakavona”
(Zvakazarurwa 1:1-2)



Zvakazarurwa 1:1-2 ine muenzaniso wekuti Mwari anozivisa sei shoko rake kwatiri kuburikidza nemuporofita:

**Mwari
anozivisa
shoko rake
kuna Jesu**



**Jesu
anorazaruri
ra shoko
kungirozi**



**Ngirozi
inozarurira
shoko kuna
Johani,
muporofita**



**Johani
anonyora pasi
mashoko
aakagamuchi
ra**

Asi iyi haisi iyo nzira yoga iyo Mwari akazvizarurira nayo kuvaporofita, uyewo haisi iyo nzira yoga iyo shoko raMwari rakaparadzirwa naro kuburikidza navo. Tichadzidza nzira dzakasiyana-siyana idzo Mwari akazviratidza nadzo kuvaporofita, nekuvafemera.



Zvakazarurwa nekufemera:



Zvimwe zvakazarurwa nezvakazarurwa zvakakosha



Zvinoitika pakufemerwa



Mhando dzekutaurirana kwechiporofita:



Mashoko anotaurwa



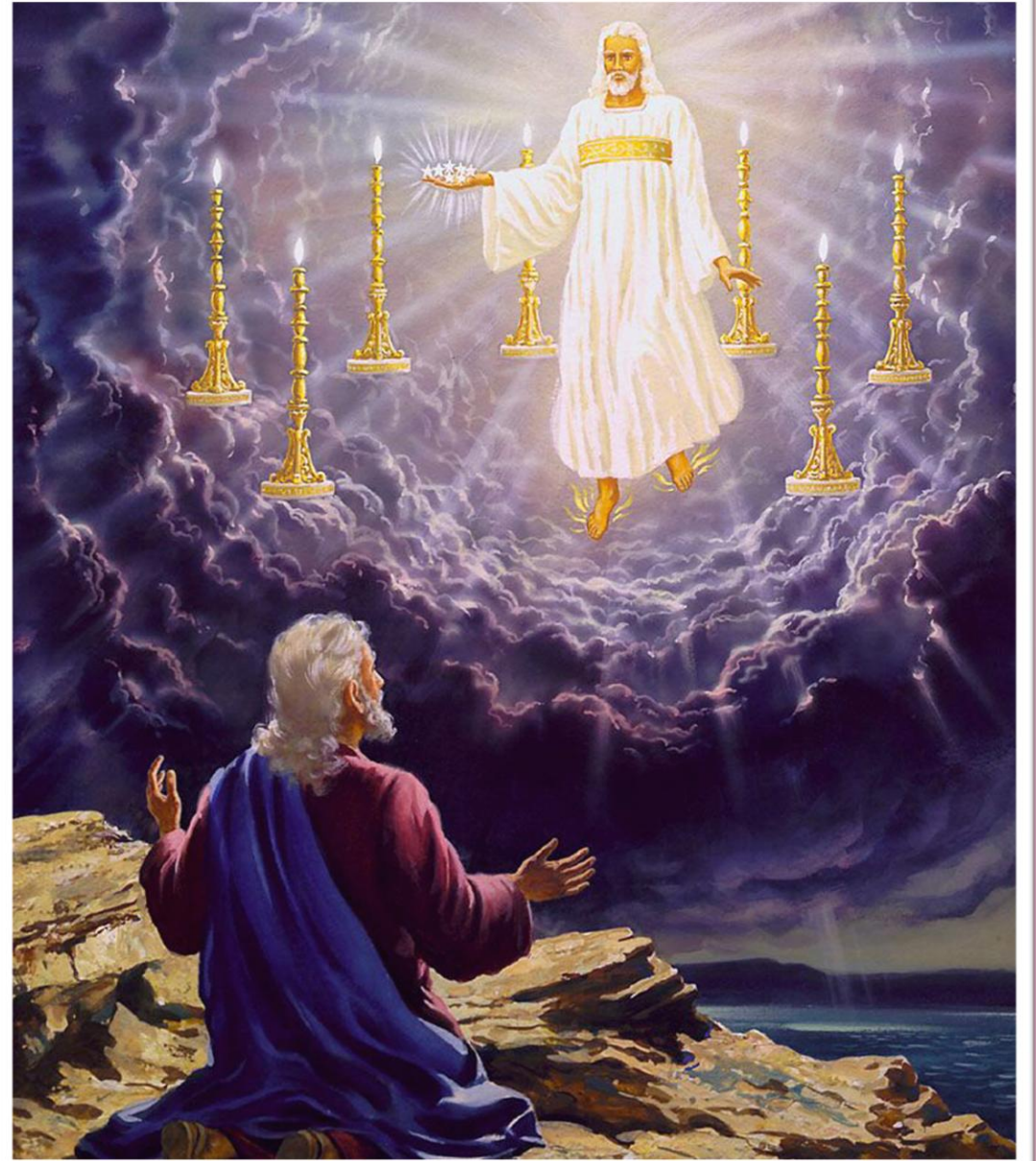
Mashoko anonyorwa



Mitambo, zviratidzo, mufananidzo



ZVAKAZARURWA NEKUFEMERA



ZVIMWE ZVAKAZARURWA NE ZAKAZARURWA ZVAKAKOSHA

**"Kudenga-denga kunoparidzira kubginya kwaMhari;
Uye denga rinoratidza basa ramavoko ake"**
(Mapisarema 19:1)

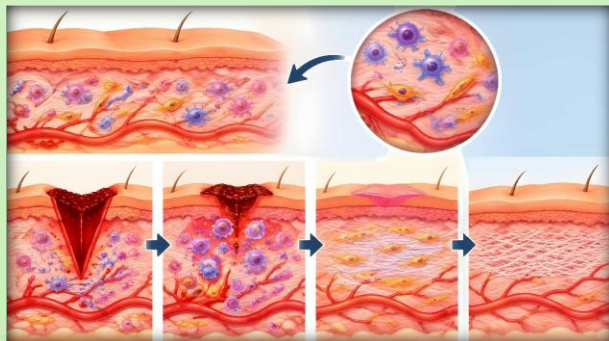
**"Kana kunomuprofita pakati penyu, ini Jehova
ndicazivisa kwaari neciratidzo, ndicatura naye
nokurota hope"** (Nimeri 12:6)



Pauro anoti vaya vanoramba kuvapo kwaMwari "uarege kuva nepembedzo," nekuti zvisikwa zvinoratidza "izo zake zisingauonekwi, iro simba rake risingaperi nouuMhari bgake, zinouonekwa kwazo" (VaRoma 1:20; Mapis. 19:1).

Tinogona kuona kuti Mwari akaona mberi kupinda kwechivi, kuburikidza nesimba rekugadzirisa patsva raakaisa muzvisikwa zvipenyu. Kana tikakuvara, panotanga kushanda maitiro anovhara ronda uye anogadzirisa nyama yakakuvadzwa kuti idzokere sezvayakanga yakaita. Uye maitiro iwayo aive atovepo kare, kunyange tisati takuvadzwa!

Asi zvisikwa, kubva pakudonha kwaAdamu naEvha, naizvowo zvine mhedzisiro yechivi (kupambwa, kudengenyeka kwenyika, ...)



Nokuda kwechikonzero ichi, Mwari akashandisa nzira dzakananga zvikuru kuzvivisa: kuzarura kwakakosha kuburikidza nevaporofita naJesu Kristu, sezvakanyorwa muBhaibheri, iro Shoko raMwari (VaHeb. 1:1-2).



ZVINOITIKA PAKUFEMERWA

"Rugwaro rwose rwakafuridzirwa naMwari, runobatsira pakudzidzisa, nokuraira, nokururamisa, nokuranga kuri mukururama" (2 Timotio 3:16)

Kwemazana emakore, mabasa nemashoko aMwari zvaipfuudzwa nemuromo, kusvika Mwari paakafemera Mozisi kuti anyore pasi mabasa nemashoko aya.



Kubva panguva iyoyo zvichienda mberi, mashoko aida kuchengetedzwa naMwari akanyorwa nevanhu "vakafemerwa," kureva kuti, vaitungamirirwa naMweya Mutsvene (2 Petro 1:21). Izvi zvinoita kuti Bhaibheri rive bhuku rakasiyana nemamwe ose, rine mukati maro zvakazarurwa zvole zvinobva kuna Mwari.

Zvii zvaitika pakufemerwa?



**Kuburikidza
nezviratidzo
nezviroto(Numeri 12:6)**



**Kuburikidza nezvakaitika
muupenyu hwemunhu(1
Johani 1:3)**



**Kuburikidza
netsvakurudzo
yenhoroondo(Rk . 1:3)**



**Kuburikidza
nekuratidzwa
kwehumwari(2P. 1:21)**

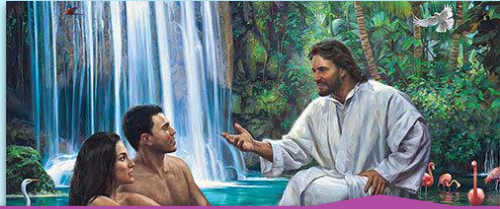


MHANDO DZEKUTAUURIRANA KWECHIPOROFITA

MASHOKO ANOTAURWA

"Akaisa vaRevi mumba maJehova, vanamakandira, nemitengeranwa, nembira, sezavakarairwa naDavidi, vuye nomuoni wamambo Gad, vuye nomuprofita Natania; nokuti wakanga ari Jehova wakaraira navaprofita vake. VaRevi vakamira nezokuridza zaDavidi, navaprista vanehwamanda"
(2 Makoronike 29:25-26)

Mwari akataura zvakananga nevanhu pazviitiko zvina:



**Kuna Adhamu naEvha
(Gen. 2:16-17)**



**Paaipa mitemo ine gumi
(Deut . 4:12)**



**Pakubhabhatidzwa
kwaJesu (Mt. 3:17)**



**Pakushanduka
kwechitarisiko (Marko 9:7)**

Kana vari ivo, vaprofita vacho vakazivisa mashoko aitaurwa naMwari nomuromo, vachinyatsoti: "Zanzi naJehova" (Vatongi 6:8). Mashoko aya—sezvakaitika kuna Noa aisanyorwa pasi nguva dzese.



Mashoko evaprofita vakawanda tinoaziva chete kuburikidza nezvakanyorwa nevamwe, kunyange zvazvo vaiva nesimba rakafanana nerevaya vakasiya mharidzo dzavo dzakanyorwa. Pakati pavo pane Natani, Eria, Erisha, naJohani Mubhabhatidzi.



MASHOKO ANONYORWA

"Zino Jehova akati kunaMosesi, 'Nyora izi mubuku, vazirangarire' " (Ekisodho 17:14a)

Ndezvipi zvimwe zvezvikonzero zvakaita kuti Mwari asarudze kusiya shoko rake rakanyorwa?

Kuzorangarira zvakaitika (Ex. 17:14)

Kutipa mirayiridzo(Mupa. 12:10)

Kutikoka kuti titendeuke (Jer. 36:2-3)

Kutipa mienzaniso yekutevedzera kana yekuramba(1 VaKo. 10:11)

Kuti tigone kuziva ramangwana(Zva. 1:19)

MuBhaibheri, vaporofita vakaratidza manzwiwo avo sevanhu, pamwe chete neevamwe vanhu. Rine nhetembo, nhoroondo dzezvakaitika, uye mharidzo dzakanyorwa. Dzimwe nguva rinosanganisira mashoko akatorwa kubva kuvanyori vasiri vemuBhaibheri, kana kuti mirairo yakabva kumadzimambo evanhu vasina kutenda muna Mwari.

Zvisinei, muBhaibheri hamuna matanho akasiyana-siyana ekufemerwa. Kungave kuti rine mharidzo, zviitiko, kana huporofita, zvese zvakafemerwa naMwari, uye zvinosvitsa mashoko ake kwatiri nenzira yakatendeka kuburikidza nenguva dzose(2 Tim. 3:16-17).



MITAMBO, ZVIRATIDZO, MIFANANIDZO

"Ndakataura vo navaprofita, ndikawanza zandakavaratidza; ndakavataurira zifananidzo nemiromo yavaprofita" (Hosea 12:10)



DRAMA



Pamusoro penyaya dzenhoroondo, zvirevo, nhetembo, kana hurukuro, Bhaibheri rine mashoko akawanda anoratidzwa kuburikidza nemitambo, zviratidzo, nemifananidzo.

Ezekieri 4:1-8. Mwari akakumbira Ezekieri kuti agadzire mufananidzo weJerusarema, unoratidza kukombwa nekudonha kweguta racho.

Hosea 1:2-9. Mwari vakaraira Hosea kuti aroore chifeve, senzira yekuratidza kusatendeka kwelsiraeri.

1 Madzimambo 20:37-42. Muporofita anokumbira mumwe kuti amurove, ndokuzviita seakakuvara muhondo, kuitira kutsiura chivi chaAhabhu.

Jeremiya 13:1-11. Pakuraira kwaMwari, Jeremiya akatenga bhandi akarivanza. Gare gare, Mwari akamuudza kuti adzokere kunoritora, kuitira kuratidza mamiriro ehunhu hweJerusarema.



MITAMBO, ZVIRATIDZO, MIFANANIDZO

ZVIRATIDZO

Ekisodho 25:8. Mapirisiti, senjuwari, nebasa rinoitwamo, zviratidzo zvinotsanangura zvakadzama Zano Reruponeso.

Zvakazarurwa 13:2. Mabhuku aDhanieri naZvakazarurwa anoshandisa zviratidzo (zvakaite semhuka, nyanga, ...) kuratidza zvinhu zvakaiteka munhoroondo.

Johani 15:1. Jesu akashandisa zviratidzo kutsanangura basa rake, zvakaite sechiedza, muzambiringa, uye mufudzi akanaka...



MIFANANIDZO

Isaya 5:1-7. Vaporofita vaishandisa mifananidzo kudaidza vanhu kuti vafungisise nezvemamiriro avo epamweya.

Mateo 13:5. Jesu akashandisa mifananidzo yakawanda kudzidzisa chokwadi chepamweya.



“Bhaibheri rinoratidza chokwadi nenzira iri nyore uye yakakodzera chaizvo zvinodiwa nezvinoshuviwa nemoyo wemunhu; izvi zvakashamisa nekukwezva kunyange pfungwa dzakadzidziswa zvikuru, ukuwo zvichigonesa kunyange vanhu vakaderera kana vasina dzidzo yepamusoro kuti vanzwisise nzira yeruponeso. [...] Nokudaro, zano reruponeso rinoratidzwa kwatiri, kuitira kuti munhu mumwe nemumwe aone matanho aanofanira kutora mukutendeuka achidzokera kuna Mwari, uye mukutenda muna Ishe wedu Jesu Kristu, kuitira kuti aponeswe nenzira yakatarwa naMwari. [...] Kana munhu achinyanya kuongorora Bhaibheri, ndipo paanowedzera kuva nechokwadi chokuti ishoko raMwari mupenyu, uye njere dzevanhu dzinokotama pamberi peukuru hwezvakaazarurwa naMwari.” -Non-Official translation by Gift Mawoyo

EGW (Steps to Christ, p. 107)

APPENDIX: REVELATION AND INSPIRATION IN ELLEN G. WHITE



Ellen White was divinely inspired. Her writings, her life, and her ministry are those of a true prophet. She possessed the same inspiration as the prophets of the Bible, although she never considered her writings to be equal to those of Scripture. She always regarded the Bible as the authoritative and infallible revelation of God.

She recognized that the process of inspiration involved an interaction between the divine and the human. God communicated his messages, but then the prophet conveyed the divine instruction using his own words. She understood the divine inspiration of human thoughts as a union between divine revelation and human experience.



She pointed out that not all of the human experiences and communications she conveyed were inspired. It is important to keep this distinction in mind when reading and engaging with her writings and experiences, especially her correspondence and diaries.

