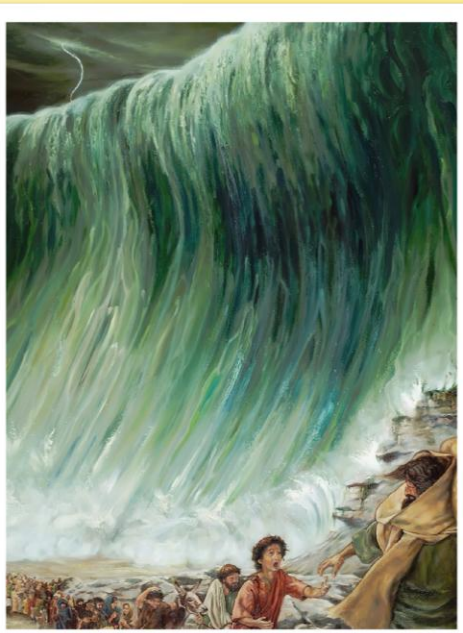
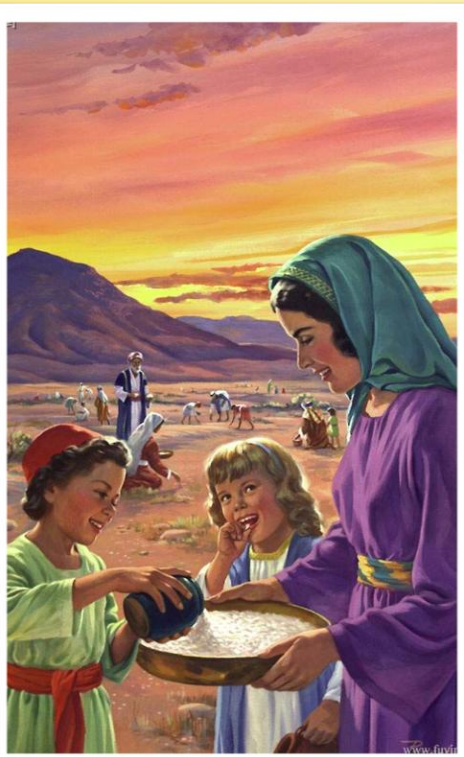
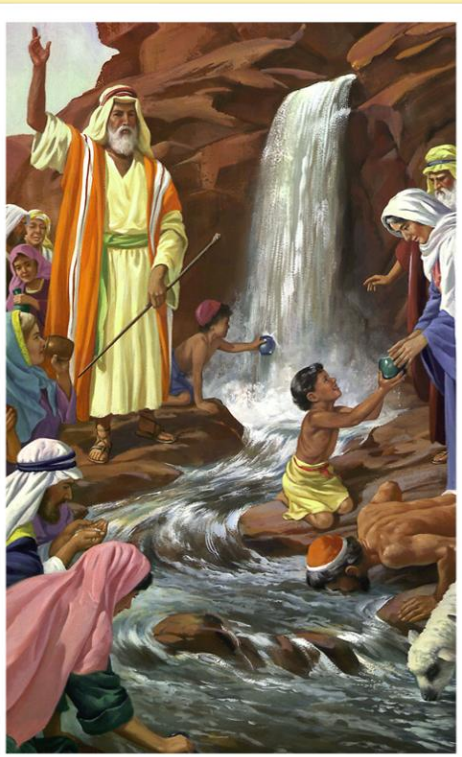
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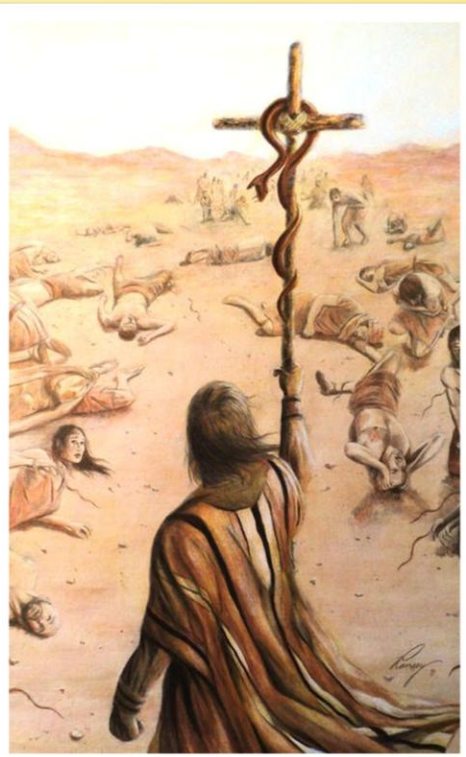


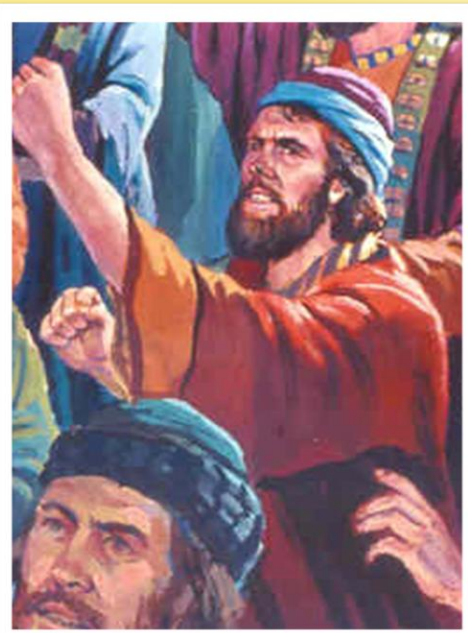
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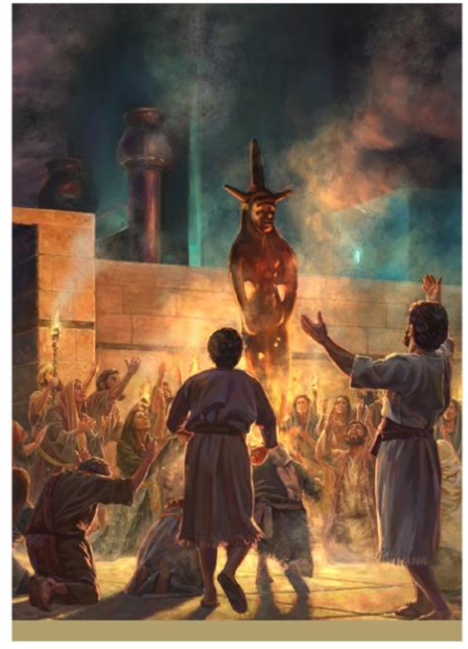


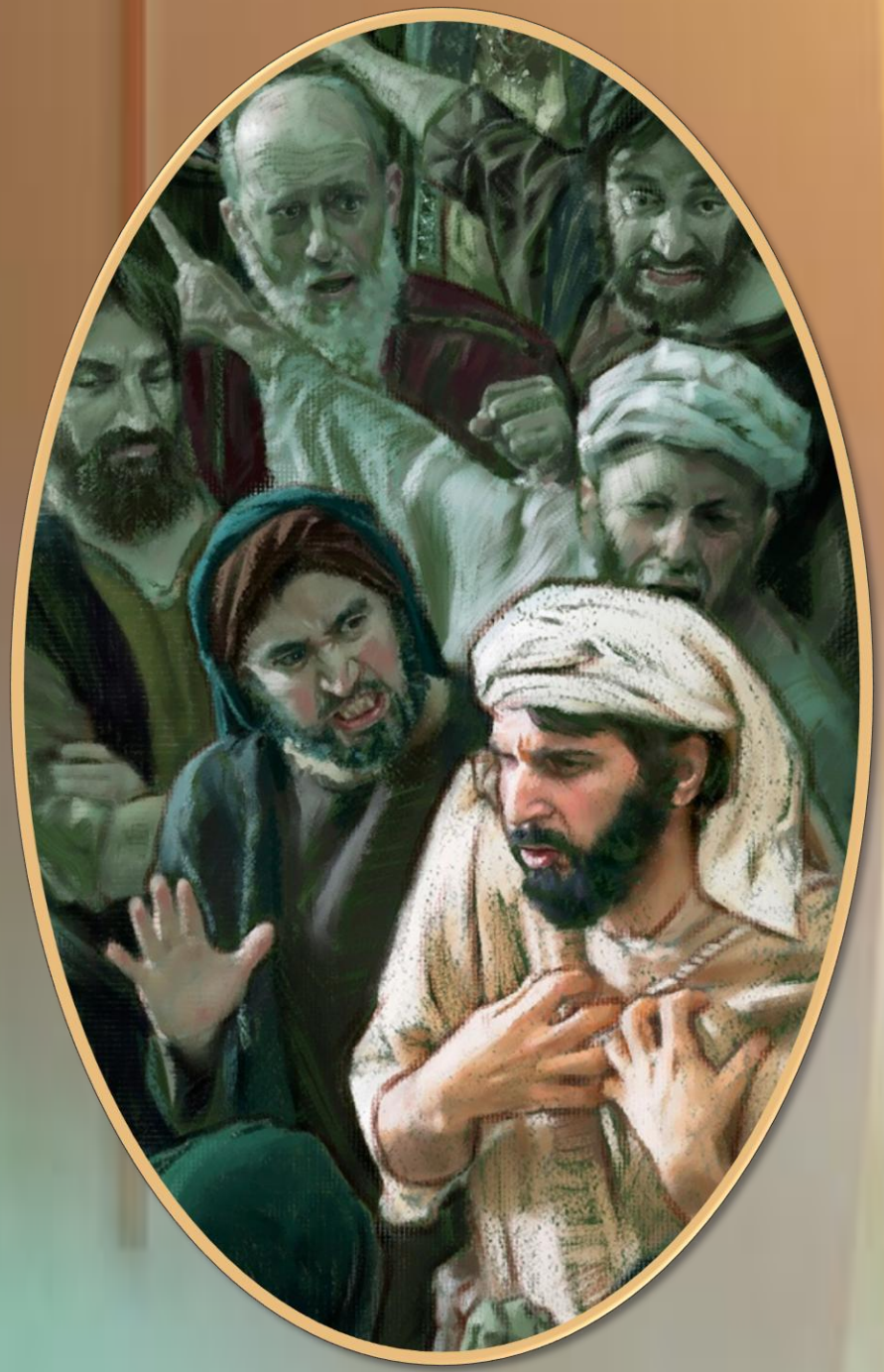






"Zino, izi zakavawira, kuti vave ziratidzo; zakanyorwa kuti tinyeverwe isu, takaşikirwa nokuguma kwenyika" (1 VaKorinte 10:11)





Vaporofita vemuBhaibheri vakararamira tsika dzepamusoro-soro, vakatungamirira vanhu kuti vawedzere kuzvipira kuna Mwari, vakanyevera pamusoro pechivi, uye vakapa nyaradzo nesimba.

Avo vakavateerera vakagamuchira shoko ravo vakabatsirikana kwazvo.

Izvi zvakaitika, somuenzaniso, kuna Asa(2Makoronike 15:1-8); Jehoshaphat (2Makoronike. 20:14-23); kana Amaziah (2Makoronike 25:7-10).

Asi zvinosuwisa kuti, izvi hazvina kuva zvaiitwa nevanhu vazhinji velsraeri. Kakawanda, mashoko evaporofita airambwa. Mazuva ano, Mwari anoenderera mberi achitaura kuburikidza nevaporofita vake.

Chii chandinoita ndanzwa shoko ravo?



- Kurambwa kwemutumwa
- Kurambwa kweshoko
  - Kuzvidza
  - Kuomesa musoro
  - Kunyengera
- Tingazvishandi se sei

KURAMBWA KWEMUTUMWA



"Vana vaIsraeri vose vakapopotera Mosesi naAroni [...] NaJoshua, mwanakomana waNuni, naKarebi, mwanakomana waJefune, vakanga vandoshore-nyika pamwe cete navamwe, vakabvarura nguvo dzavo, vakataura nevungano yose yavana vaIsraeri [...] Asi vungano yose yakati vatakwe namabge"
(Numeri 14:2-10)



Pamasuwo enyika yechipikirwa, vasori vakatumwa kuzoiongorora. Mushumo wavo waiti nyika yakanga yakanaka sezvakanga zvataurwa naMwari (Numeri 13:27). Asi shoko rinoodza mwoyo rakawedzerwa (Numeri 13:28, 31). Zvino Mwari akataura kuburikidza naKarebhi kuti avakurudzire kuti varikunde (Numeri 13:30).



Mushure mehusiku hwose hwekufungisisa, vanhu vakaita sarudzo: yekuramba nhume dzaMwari idzo dzaivatungamirira (Num. 14:1-4). Apo Joshua naKarebi vakadzokorora mashoko ekuvakurudzira, vanhu vakasarudza kuvaktaka nemabwe (Num. 14:6-10).



Mushure maizvozvo,dzimwe nhume hinji dzakarambwa(2Mako. 25:15-16; Amosi 7:10-13).

Chii chakakonzera kurambwa kwavo? Mashoko avakauya nawo kubva kuna Mwari akanga asingaenderane nezvavaitarisira, uye vaisadawo kusiya mararamiro avo ezvivi.



KURAMBWA KWESHOKO



KUZVIDZA

"Zino Jehudi wakati apedza kurava zikamu zitatu kana zinna, mambo ndokuziceka neɓanga ndokuzikandira mumnoto wakanga uri mucaenga, kusikira rugwaro rwakapetwa rwose rwapedzwa nomnoto wakanga uri mucaenga" (Jeremiya 36:23)

Panguva yaMambo Jehoiakimu, vanhu vakanga vakabatikana muzvivi zvikuru. Mwari akaraira Jeremiya kuti anyore rugwaro rune shoko rohuporofita, kuitira kuti mambo nevapi vemazano vake vayambirwe uye vatendeuke kubva munzira dzavo dzakaipa (Jer. 36:1-3).

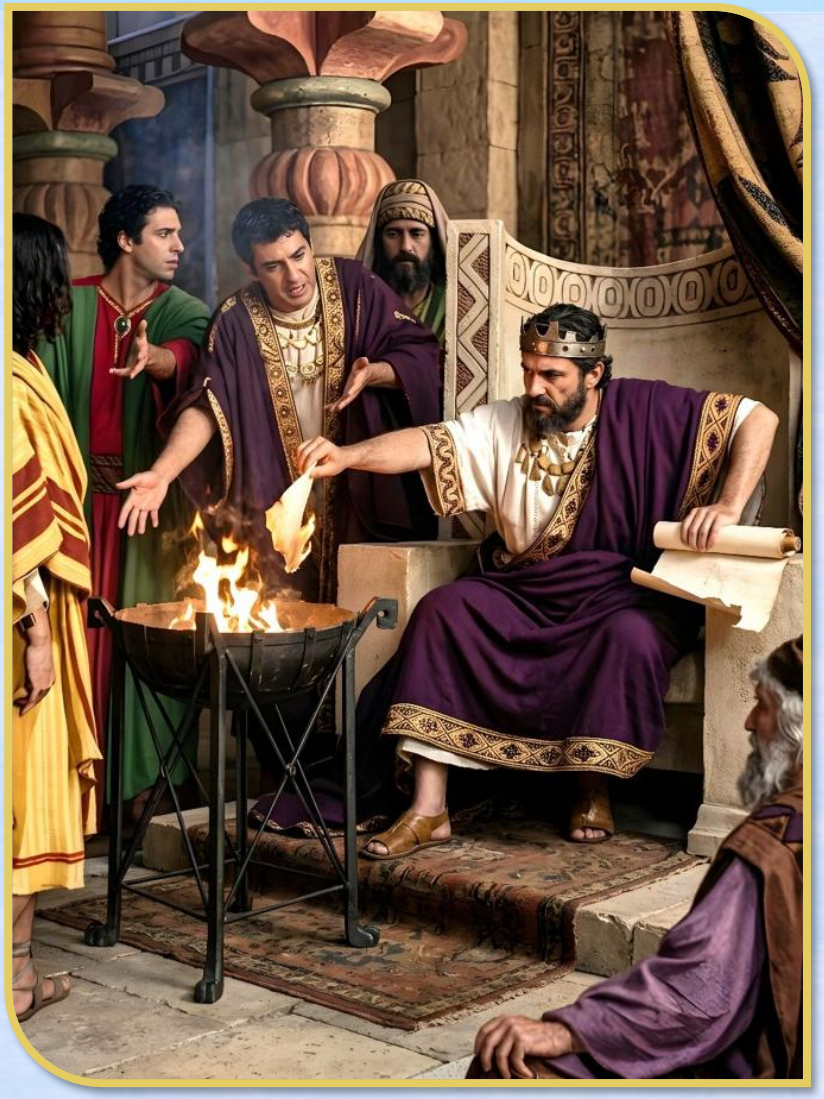
Asi Jehoiakimi akazvidza shoko racho, akariparadza nokurikanda mumoto, kunyange zvazvo vanhu vashoma vakamukumbira kuti asadaro(Jer. 36:21-25).

Mukupindura, chiporofita chakaoma chakaziviswa chichipesana naJehoiakimi, uye mashoko akanga aparadzwa akanyorwazve, akawedzerwawo(Jer. 36:27-31).



Tinogona kufunga kuti kana tikasaverenga Bhaibheri, tinogona kuita zvatinoda togara murunyararo. Asi kana tikafuratira nyevero dzaMwari, tichakohwa migumisiro yezvivi zvedu neyekuipa kwedu.





KUOMESA MUSORO

"Wakamukira vo mambo Nebukadnezari, wakaŋga amupikisa naMŋari; asi wakawomesa mutsipa wake, nokuwomesa mŋoyo wake, akarega kutendevukira kunaJehova Mŋari waIsraeri."
(2 Makoronike 36:13)



Mambo wokupedzisira waJudha, Zedhekia, akapika kuvimbika kuBhabhironi, asi akaputsa sungano yake. Akaramba kakawanda kugamuchira mashoko eyambiro aakapiwa naMwari kuburikidza naJeremiya (2 Makoronike 36:12).

Jerusarema parakakombwa nehondo yeBhabhironi, Zedekiya akadana Jeremiya kuti amupe shoko rinobva kuna Mwari(Jer. 38:14).



Shoko rakanga rakajeka: zvipirei kuBhabhironi uye muchaponesa hupenyu hwenyu, neJerusarema (Jer. 38:17-23). Asi Zedhekia akaramba shoko racho. Kusindimara kwake kwakatungamirira mukuparadzwa kweJerusarema kwekupedzisira (2 Mak. 36:13).



Kwemakore gumi nerimwe, Mwari akamutumira mashoko etariro, vachimukurudzira kuti atendeuke uye ashandure maitiro ake. Dzimwe nguva airatidza kugamuchira mashoko acho, asi haana kuita shanduko dzaizogara nekusingaperi(Jer. 34:8-11).

KUNYENGERA

"saka zose zavanokuvudzai, muziite nokuzicengeta, asi musatevera mabasa avo; nokuti vanotaura, asi havaiti." (Mateo 23:3)



Ngenyi Jesu akati vaFarisi vaiva vanyengeri?

Nokuti vaiparidza chinhu chimwe apa voita chimwe (Mt. 23:3)

Nekuti vaiisa mitoro inorema pavamwe, asi ivo pachavo vaisada kuitakura (Mt. 23:4)

Nekuti zvese zvavakaita zvaingova zvekunyepera, zvichiitirwa kuti zvionekwe nevamwe chete (Mt. 23:5)

Nekuti vaida kugamuchira rukudzo, asi ivo vaisakudza vamwe (Mt. 23:6-7, 11-12)

Nekuti vakarumbidza maporofita, asi vaisada kuteerera mashoko avo (Mt. 23:29-31)

Nekuti vaiti vanoshumira Mwari, asi vaida kuuraya avo vaitaura navo vakamiriririra Iye (Mt. 23:34)

Mashoko aJesu achipikisa vaFarisi vaiva vanyengeri akanyorwa kuitira kuti tirege kutevedzera muenzaniso wavo, uye tisiye mafungiro kana pfungwa dzipi zvadzo dzingaita kuti tirambe shoko rinobva kuna Mwari.

TINGAZVISHANDISE SEI



“Zino, izi zakavawira, kuti vave ziratidzo; zakanyorwa kuti tinyeverwe isu, takaşikirwa nokuguma kwenyika” (1 VaKorinte 10:11)

“Avo vasingakwanisi kuyeuka zvakapfuura vanotongerwa kuzvidzokorora” (George Santayana).

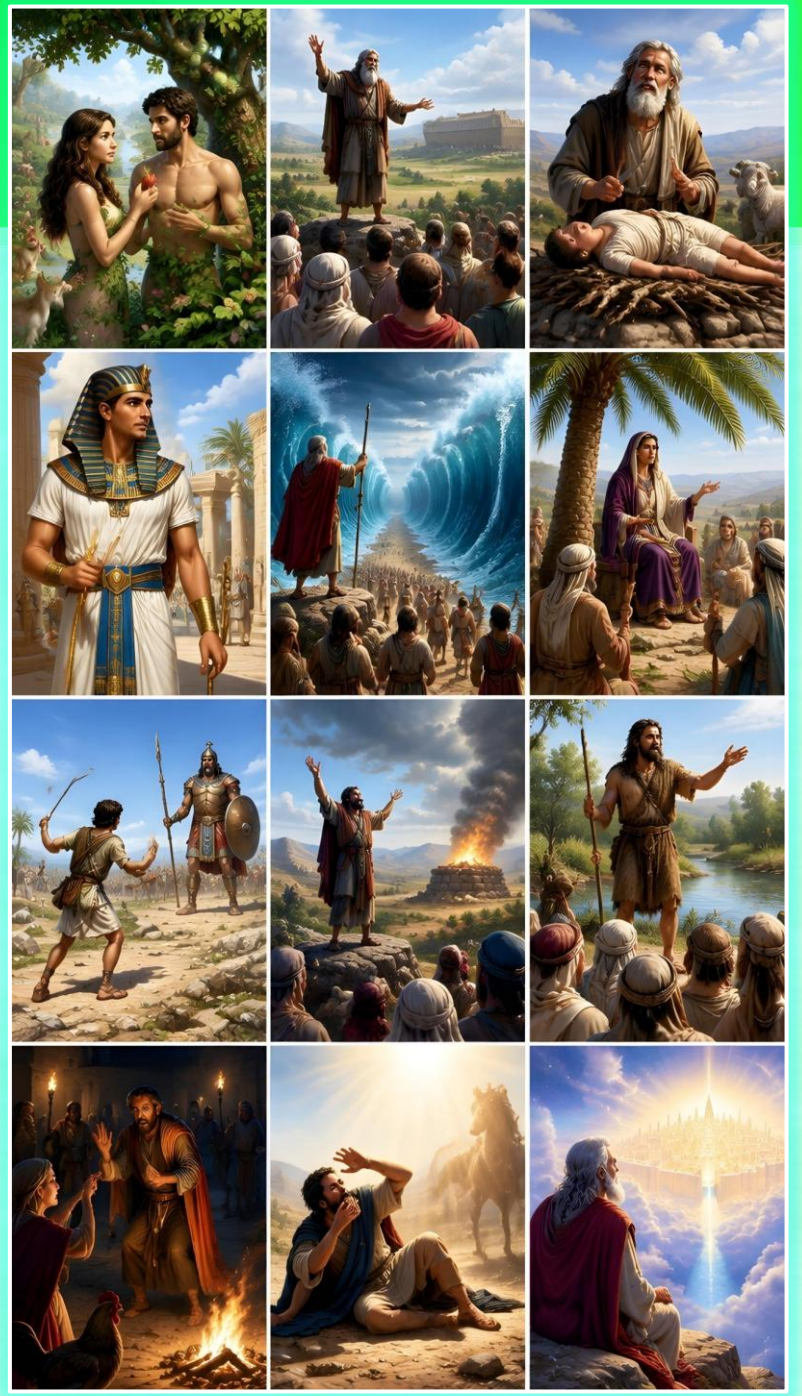
Zvakaitika kuvanhu muhukama hwavo naMwari—zvingava zvakanaka kana kuti zvakaipa—hazvifanirwi kufuratirwa kana kutorwa sezvisina kukosha.

Zvakaitika kare zvinowanzova nhanganyaya yezvichaitika mune ramangwana. Zvakaitika kare zvinowanzopa hwaro hwezviri kuitika iye zvino, pamwe chete nezvichaitika mune ramangwana.

Hatisi kutongerwa kudzokorora zvikanganiso zvakaitwa nezvizvarwa zvakapfuura, kana tikateerera yambiro dziri muMagwaro pamwe chete nemashoko anotumirwa naMwari kwatiri kuburikidza nevaporofita vake (1 VaKo. 10:11).



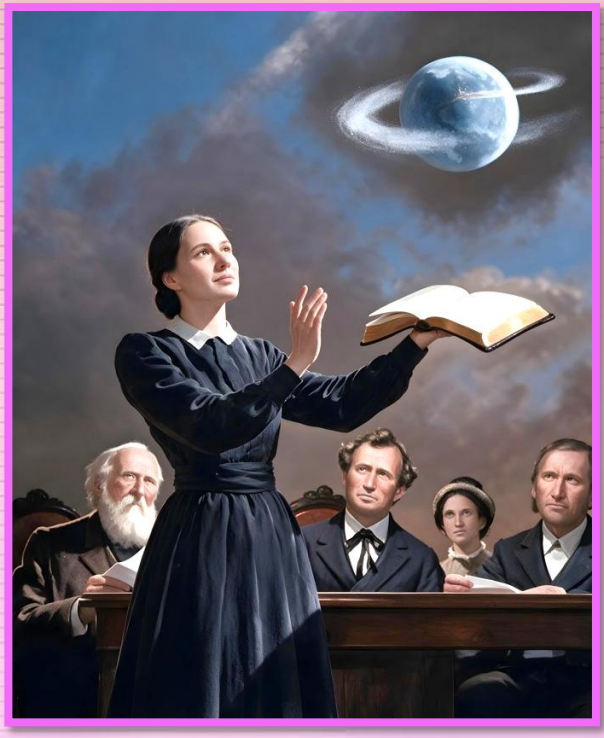
“tendai Jehova Mŋari wenyu, mugosimbiswa; tendai vaprofita vake, mugokunda.”
(2 Makoronike 20:20)



“Mweya wekupikisa kutsiurwa, uyo wakatungamira mukutambudzwa nekuiswa mutirongo kwaJeremia, uripo nhasi. Vazhinji vanoramba kuteerera yambiro dzinodzokororwa, vachisarudza kuteerera vadzidzisi venhema vanonyengera kuzvikudza kwavo uye vanoregeredza kuita kwavo zvakaipa. Muzuva rekutambudzika vakadaro havazovi nehutiziro hwechokwadi, havazovi nerubatsiro runobva kudenga. Varanda vaMwari vakasarudzwa vanofanira kuva nehushingi nekutsungirira pavanosangana nemiedzo nematambudziko anovawira kuburikidza nekushorwa, kuregeredzwa, uye kutaurwa zvisirizvo. Vanofanira kuramba vachiita basa ravakapihwa naMwari kuti vaite nokutendeka, vachiyeuka kuti vaporofita vekare neMuponesi wevanhu nevaapositori vake vakatsungirirawo kushungurudzwa nekutambudzwa nekuda kweShoko.” -Non-Official translation by Gift Mawoyo

EGW (Prophets and Kings, p. 438)

APPENDIX: THE VISIONS OF ELLEN G. WHITE



The visions that Ellen G. White received in public were accompanied by extraordinary phenomena: she did not breathe; her eyes remained open; she moved completely unaware of what was happening around her; ...



Although some accused her of self-hypnotization (mesmerism), she did not control when she entered a vision, nor when she came out of it.



When Ellen went into vision, James White invited those presents to examine her to eliminate any doubt regarding her supernatural origin that her antagonists might have, and to strengthen those who believed in her.

Those who accused her of mesmerism were astonished to see that she was indeed not breathing and fled in terror from the place where the vision was occurring.