

Ibhuku likaDanyela - Inombolo Elikhulu Nethathu

Kuvhura Uporofita: Kunzwisisa Kushandiswa Katatu kweMapurani eUprofita

Jeff Pippenger

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Isu tiri kufungisisa kushandiswa katatu kwechiporofita. Tiri kuita izvi nechinangwa chokuratidza kuti apo Ishe vakazarura mavhesi matanhatu okupedzisira aDhanieri gumi nerimwe pakuputsika kweSoviet Union pa“nguva yokuguma” muna 1989, “kuwedzera kwezivo” kwakabudiswa kwaifanira kuedza rudzi irworwo rwavanhu vaMwari.

Zvino iye akati, Enda hako, Danieri; nokuti mashoko aya akavharwa uye akasimbiswa nechisimbiso kusvikira panguva yokupedzisira. Vazhinji vachacheneswa, vaitwe vachena, uye vaedzwe; asi vakaiipa vachaita zvakaipa; uye hakuna kana mumwe wavakaipa achanzwisisa; asi vakachenjera vachanzwisisa. Danieri 12:9, 10.

Panguva dzose apo chokwadi chinonungurwa nechisimbiso neShumba yerudzi rwaJudha, Satani anoshanda kuti arwise shoko racho. Kuramba kwakaitwa chokwadi chakazarurwa mundima dzokupedzisira dzaDhanieri gumi nechimwe kwakamanikidza kuti kuitwe kudzidza kwakadzama kwechokwadi chakabatana nendima idzodzo, kuitira kuti dziviro yakatsveneswa ipikise zvikanganiso zvakanga zvichikurudzirwa kuti zvitsive uye zviparadze chokwadi chakanga chazarurwa irege kukundwa. Imwe yemisimboto yakabudiswa pachena pakati pekukavadzana ikoko, yaiva kushandiswa katatu kwechiporofita. Pakutanga yakazivikanwa maererano nokukosha kwokunge munhu akarurama pamusoro pezvinomirirwa ne“chezuva nezuva” mubhuku raDhanieri (chihedheni), uye nenhorondo yakarurama ine chokuita ne“kubviswa kwechezuva nezuva” (AD 508).

Kuzivikanwa kwemasimba matatu anoparadza sehurongwa hwechiporofita kwakafambirana nehurongwa hwechiporofita hwevaMillerite hwaiva masimba maviri okutanga anoparadza, uye kutsanangurwa kwevaMillerite kwe“zuva nezuva” sechipegani kwakapa nhorondo yayiwirirana nendima nhanhatu dzokupedzisira dzaDanieri gumi neimwe, sezvakataurwa naHanzvadzi White kuti ndizvo zvayifanira kuva. Naizvozvo, kupikisa zivo yakanga isati yazarurwa panguva yokuguma muna 1989 kwakabudisa chiedza chikuru, sezvo zivo yakawedzerwa, uye kwakatsanangurawo mitemo yakatarwa yokufamba kwesangano rengirozi yechitatu, iyo yakafambirana nekuumbwa kweimwe mitemo yechiporofita yakanga yaunganidzwa uye yakashandiswa musangano rengirozi yokutanga naWilliam Miller.

Tafungisisa kushandiswa kwakapetwa katatu kweRoma nhatu, kuwa katatu kweBhabhironi, naEria vatatu, uye zvino tave kubata pamusoro penhume nhatu dzinogadzirira nzira yeMutumwa weSungano. Takaona kuwirirana kwepedyo uye kufambirana kweRoma nhatu nekuwa katatu kweBhabhironi, uyewo kufambirana kwepedyo naEria vatatu pamwe nenhume nhatu dzinogadzirira nzira. Mumazuva okupedzisira William Miller neFuture for America zvose

zvinomiririra Eria wechitatu uyewo nhume yechitatu inogadzirira nzira. Jesu nguva dzose anoratidza kuguma kwechinhu nekutanga kwechinhu, uye kufamba kwesangano rengirozi yokutanga kunofambirana nekufamba kwesangano rengirozi yechitatu.

“Mwari akapa mashoko eChizaruro 14 nzvimbo yawo mumutsara wechiporofita, uye basa rawo harifaniri kumira kusvikira pakupera kwenhoroondo yenyika ino. Mharidzo dzengirozi yokutanga neyechipiri dzichiri chokwadi chenguva ino, uye dzinofanira kufamba dzakafanana neiyi inotevera. Ngirozi yechitatu inozivisa yambiro yayo nenzwi guru. ‘Shure kwezvinhu izvi,’ akadaro Johane, ‘ndakaona imwe ngirozi ichiburuka ichibva kudenga, iine simba guru, uye nyika yakavhenekerwa nokubwinya kwayo.’ Mukuvhenekerwa uku, chiedza chemharidzo dzose nhatu chakabatanidzwa.” *The 1888 Materials*, 803, 804.

Kufamba kwengirozi yokutanga neyechipiri kwakatungamirirwa naWilliam Miller. Hanzvadzi White vanozivisa Miller se“mutumwa akasarudzwa.”

“William Miller akanga achivhiringidza umambo hwaSatani, uye muvengi mukuru akatsvaka kwete chete kupikisa simba reshoko iri, asiwo kuparadza mutumwa wacho pachake.” *Spirit of Prophecy*, volume 4, 219.

Uye anozivisawo kuti Miller akanga afananidzirwa naEriya pamwe chete naJohani Mubhabhatidzi.

“Zviuru zvakanwanda zvakatungamirirwa kugamuchira chokwadi chakaparidzwa naWilliam Miller, uye varanda vaMwari vakasimudzwa mumweya nesimba raEriya kuti vazivise shoko iri. SaJohani, mutangiri waJesu, avo vaiparidza shoko iri rinorema vakanzwa vachimanikidzwa kuisa demo pamuzi womuti, uye kudana vanhu kuti vabereke zvbereke zvakanwanda kutendeuka.” *Early Writings*, 233.

John muK_olobzi, uyo ngokukaJesu wayengu-Eliya wesibili, wayengumthunya wokuqala futhi okwakufanele alungise indlela yoMthunya weSivumelwano. Ngakho-ke kusobala ukuthi ukunyakaza kwengilosi yesithathu kuyoba “nomthunya okhethiweyo.” Lowo mthunya uyobe efanekiswe ngu-Eliya, uJohane uMbhapathizi, kanye noWilliam Miller. Kanye noMiller, labo bathunya ababili abakhethiweyo bamele ukuqala nokuphela kokunyakaza kwezingelosi ezintathu zesAmbulo ishumi nane; futhi ngokwenza kanjalo, bebonke bamele kokubili u-Eliya wesithathu kanye nomthunya wesithathu ozolungisa indlela yoMthunya weSivumelwano.

Kuramba shoko romutumwa akasanudzwa, angava wekutanga kana wokupedzisira, rufu; uye shoko reFuture for America rakavakirwa pakushandiswa kwechiporofita kwe“mutsara pamusoro pemutsara,” inova ndiyo nzira yokushanda kwemvura yokupedzisira. Nokushandiswa kwe“mutsara pamusoro pemutsara” zvinotsinhirwa kuti kufamba kweMillerite kwaimiririra kufamba kweFuture for America. Chiratidzo chenzira munhoroondo yeMillerite ndiWilliam Miller, “mutumwa akasanudzwa.” Kuramba chiratidzo ichocho chenzira ndiko kuramba shoko, saka zvinotsinhirwa nekutanga nokuguma kweAdventism, kuti kurambwa kwemutumwa zvakare kurambwa kweshoko, nokuti shoko rinoratidza mutumwa akasanudzwa. Naizvozvo, kuramba shoko ndiko kuramba mutumwa, uyewo zvakadaro mukudzokera shure. Pasina mutambi, hapana mutambo.

“Ndzi tlheriseriwe eka ku twarisiwa ka ku ta ko sungula ka Kriste. Yohane u rhumeriwe hi moya ni matimba ya Eliya leswaku a lunghiselela ndlela ya Yesu. Lava va nga ala vumbhoni bya Yohane a va vuyeriwanga hi tidyondzo ta Yesu. Ku lwisana ka vona ni rungula leri a ri tivisa ku ta ka Yena swi va vekile laha va nga ha kotangiki hi ku olova ku amukela vumbhoni lebyi tiyeke ngopfu byo kombisa leswaku A a ri Mesiya. Sathana u rhangele lava va nga ala rungula ra Yohane leswaku va ya emahlweni swinene, va ala ni ku tlhela va vambela Kriste emhandzini. Hi ku endla sweswo va tiveke laha va nga ha kotangiki ku amukela nkateko hi siku ra Pentekosta, lowu a wu ta va dyondzisa ndlela yo nghena endhawini yo kwetsima ya le tilweni. Ku handzuriwa ka nguvu ya tempele ku kombisile leswaku magandzelo ni milawu ya vukhongeri bya Vayuda a swi nga ha tshembisiwi ku amukeriwa. Gandzelo lerikulu a ri nyikiwile naswona a ri amukeriwile, kutani Moya lowo Kwetsima lowu u xegeteleke hi siku ra Pentekosta wu susile miehleketo ya vadyondzisiwa endhawini yo kwetsima ya la misaveni wu yi yisa eka leyi ya le tilweni, laha Yesu a ngheneke kona hi ngati ya Yena n’wini, leswaku a chulula eka vadyondzisiwa va Yena mimpfuno ya ku rivaleriwa ka Yena. Kambe Vayuda va siyiwile emunyameni lowu heleleke. Va lahlekeriwe hi ku vonakala hinkwako loku a va nga ta va na kona mayelana ni kungu ra ku ponisiwa, kutani va ha tshemba magandzelo ya vona ni minyikelo ya vona leyi nga pfuniki nchumu. Ndhawu yo kwetsima ya le tilweni a yi teke ndhawu ya leyi ya la misaveni, kambe a va nga ri na vutivi bya ku cinca koloko. Hikokwalaho a va nga ka va nga vuyeriwi hi vuveketeri bya Kriste endhawini yo kwetsima.

“Vazhinji vanotarira neshungu huru nzira yakatorwa navaJudha pakuramba nokuroverera Kristu pamuchinjikwa; uye pavanoverenga nhorooondo yokubatwa kwake zvinonyadzisa, vanofunga kuti vanomuda, uye kuti vangadai vasina kumuramba sezvakaita Petro, kana kumuroverera sezvakaita vaJudha. Asi Mwari, anoverenga mwoyo yavose, akaisa paruvimbo rwekuedzwa rudo irworwo kuna Jesu rwavaiti vainarwo. Denga rose rakatarisa nokufarira kukuru kugamuchirwa kweshoko romutumwa wokutanga. Asi vazhinji vaizviti vanoda Jesu, uye vaidonhedza misodzi pavaiverenga nyaya yomuchinjikwa, vakaseka mashoko akanaka okuuya kwake. Panzvimbo pokugamuchira shoko iri nomufaro, vakati kunyengera. Vakavenga vava vaida kuoneka kwake uye vakavadzinga mumachechi. Avo vakaramba shoko rokutanga vaisagona kubatsirwa nerechipiri; uye havana kubatsirwawo nokuchema kwapakati pousiku, kwaifanira kuvagadzirira kupinda naJesu nokutenda munzvimbo tsvene-tsvene yesanctuary yokudenga. Uye nokuramba mashoko maviri okutanga, vakasvibisa kunzwisisa kwavo zvikuru zvokuti havachagoni kuona chiedza mushoko romutumwa wechitatu, rinoratidza nzira inopinda munzvimbo tsvene-tsvene. Ndakaona kuti sezvo vaJudha vakaroverera Jesu pamuchinjikwa, saizvozvowo machechi ezita akanga aroverera mashoko aya pamuchinjikwa, naizvozvo haana ruzivo rwenzira inopinda munzvimbo tsvene-tsvene, uye haagoni kubatsirwa nokureverera kwaJesu ikoko. SavaJudha, vaipa zvibayiro zvavo zvisina maturo, vanokwidziridzawo minyengetero yavo isina maturo kukamuri kwakabva Jesu; uye Satani, achifadza nokunyengera uku, anatora chimiro chechitendero, uye anotungamirira pfungwa dzavaKristu ava vanozviti ndevaKristu kwaari, achishanda nesimba rake, nezviratidzo zvake, nezvishamiso zvenhema, kuti avasunge mumusungo wake.” Early Writings, 259–261.

Avo “vakakaramba uchapupu hwaJohani havana kubatsirwa nedzidziso dzaJesu,” uye avo “vakakaramba shoko rokutanga vakanga vasingagoni kubatsirwa neshoko rechipiri; uye havanawo

kubatsirwa nokuchema kwapakati pousiku.” Ushumiri hwaJohani hwakatangira rubhabhatidzo rwaKristu, uyo pasina nguva refu akazotsvenesa temberi pakutanga kwoushumiri Hwake. Ushumiri hwaMiller hwakagadzirira Kristu kuti achenese vanakomana vaRevhi paakauya pakarepo musi wa22 Gumiguru, 1844. Mune upi noupi hwezvapurpu zviviri izvozvo, kuramba mutumwa anogadzira nzira kunoreva rufu.

Ukucocwa nokuhlanjululwa okwenziwa nguKristu emsebenzini waKhe njengoMthunywa weSivumelwano kwakungenjongo yokuvusa abantu abazokwenza umsebenzi wokuthwala umlayezo wensindiso uye emhlabeni. Lowo msebenzi ufezwa ngaphambi kwesikhathi esimela lapho ukwahlulela kokuphumelelisa kuqala khona. Ukubhujiswa kweJerusalema emlandweni wabafundi kumele ukwahlulela kokuphumelelisa, kanti ubu-Adventist baphambuka emthwalweni wabo wokufeza lowo msebenzi, kodwa iNkosi yayizame ukubabuthanisa ndawonye. Yayihole abantu baYo ukuba bashicilele ishadi lika-1850 njengomfanekiso ogqamile womlayezo ababengawuthwala bawuyise emhlabeni.

“E ku nga x. Ku rhandza ka Xikwembu leswaku Israyele va tsenzeleka malembe ya 40 emananga; a a navela ku va rhangela hi ku kongoma a va yisa etikweni ra Kanana kutani a va simeka kona, va va tiko ro kwetsima, leri tsakeke. Kambe ‘a va kotanga ku nghena hikwalaho ka ku pfumala ripfumelo.’ Vaheveru 3:19. Hikwalaho ka ku tlhelela endzhaku ka vona ni ku fularhela Xikwembu, va lovile emananga, kutani van’wana va tlakusiwile leswaku va nghena eTikweni leri Tshembisiweke. Hi ndlela leyi fanaka, a ku nga ri ku rhandza ka Xikwembu leswaku ku vuya ka Kriste ku hlwela ngopfu swonghasi ni leswaku vanhu va Yena va tshama malembe yo tala swinene emisaveni leyi ya xidyoho ni nhlomulo. Kambe ku pfumala ripfumelo ku va hambanisile na Xikwembu. Tanihi leswi va arileke ku endla ntirho lowu A va vekeleke wona, van’wana va tlakusiwile leswaku va twarisa rungula. Hi tintswalo ta Yena emisaveni, Yesu u hlwisa ku vuya ka Yena, leswaku vadyohi va kuma nkarhi wo twa xilemukiso kutani va kuma eka Yena vutumbelo emahlweni ka loko vukarhi bya Xikwembu byi chuluriwa.” The Great Controversy, 458.

Kana Adventismu kace kari kakanga ku rutendo rwavo, “basa ravo ringadai rakapedzwa.”

“Dai vaAdhiventisiti, mushure mokusuwa kukuru kwa1844, vakanga vakaramba vakasimba pakutenda kwavo uye vakaramba vachitevera pamwe chete mukutungamirira kwaMwari kwakanga kwava kuzarurwa, vachigamuchira shoko rengirozi yechitatu uye vachirizivisa kunyika musimba raMweya Mutsvene, vangadai vakaona ruponeso rwaMwari, Ishe vangadai vakashanda nesimba guru pamwe chete nokushingaira kwavo, basa ringadai rakapedzwa, uye Kristu angadai akatouya kare kuzogamuchira vanhu Vake kumubayiro wavo. Asi munguva yokukahadzika nokusava nechokwadi yakatevera kusuwa uku, vazhinji vevatendi veadventi vakasiya kutenda kwavo.... Nokudaro basa rakakanganiswa, uye nyika yakasiyiwa murima. Dai boka rose reVaAdhiventisiti rakanga rakabatana pamusoro pemirayiro yaMwari nokutenda kwaJesu, nhorroondo yedu ingadai yakasiyana zvikuru sei!” Evangelism, 695.

Mugore ra 1844, Intumwa y’Isezerano yejeje urugendo rw’Abamileri, maze mu gihe cy’Itumba izana ubutumwa bw’umumarayika wa gatatu. Milleri, ubutumwa bwe n’urugendo yari ahagarariye, byari byujjwe umugani w’abakobwa icumi b’inkumi. Mu materaniri y’inkambi yabereye i

kuonekwa; uye zora maziso ako mushonga wemaziso, kuti uone.” Iri ishoko rorudo rwaMwari rinoratidza vanhu vaMwari kudarika kwavo, nokuti “vose” vaanoda, “anovatsiura uye anovaranga.” Iri ishoko rokukurama kwaKristu rinodana vanhu kuti vagamuchire hunhu Hwake, hunoratidzwa munguva iyo Mutumwa weSungano ari kuzadzisa basa rokuchenesa temberi yomweya, naizvozvo anodana avo vaanoda kuti varatidze hunhu Hwake uye “naizvozvo shingairai, mutendeuke,” nokuti ari “pamusuwo” wenguva yokugoverwa, unomiririra kuvharwa kwenguva yenyasha, apo “acharutsa” Adventism yeLaodhikea “ibude” mu“muromo” make. “Musuo” iwoyo wenguva yokugoverwa ndiwo musuo wa“anovhura, uye hakuna munhu unovhara; uye anovhara, uye hakuna munhu unovhura.”

Panoratidzika kuva nekupesana kunogadziriswa nokushandiswa kwe“mutsara pamusoro pemutsara,” asi vazhinji vangatosatombozivi kupesana ikoko kunoonekwa. Pakunogadziriswa, kunowedzera kujeka pakushanduka kubva kuKutongwa Kwekuongorora kuenda kuKutongwa Kwekupedzisa, kunoitika pamutemo weSvondo uri kuuya nokukurumidza. Kunogadziriswa nokubvuma kuti Pentekosti inomiririra somufananidzo mutemo weSvondo uri kuuya nokukurumidza muUnited States. Kutu tipedzise kufunga kwedu pamusoro pomutumwa wechitatu anogadzirira nzira sechiratidzo muKutongwa Kwekuongorora, zvichienzaniswa naEriya wechitatu kuva chiratidzo cheKutongwa Kwekupedzisa, tichataura pamusoro pekupesana uku kunoonekwa.

Tichapfuurira chidzidzo ichi muchinyorwa chinotevera.

“Mutumwa anobatana mukuparidzwa kweshoko romutumwa wechitatu anofanira kuvhenekera pasi rose nokubwinya kwake. Basa rine upamhi hwenyika yose uye simba risingawanzoonekwa ndiro rinoprofitwa pano. Kufamba kweAdventi kwa1840–44 kwakanga kuri kuratidzwa kunobwinya kwesimba raMwari; shoko romutumwa wokutanga rakaendeswa kunzvimbo dzose dzoumishinari munyika, uye mune dzimwe nyika makava nokufarira kukuru kwechitendero kwakamboonekwa munyika ipi neipi kubvira paNguva yeKuvandudzwa kweChechi yezana remakore regumi nenhanhatu; asi izvi zvichapfuurwa nekufamba kukuru nesimba pasi peyambiro yokupedzisira yomutumwa wechitatu.

“Basa iri richafanana nereZuva rePentekosti. Sezvakapiwa ‘mvura yokutanga,’ mukudururwa kwoMweya Mutsvene pakuvambwa kwevhangeri, kuti mbeu inokosha imere, saizvozvo ‘mvura yokupedzisira’ ichapiwa pakupera kwaro kuti kukohwa kuibve. ‘Ipapo tichaziva, kana tikaramba tichishingaira kuziva Jehovha: kubuda kwake kwakagadzirirwa samambakwedza; uye achauya kwatiri semvura, semvura yokupedzisira neyokutanga panyika.’ Hosea 6:3. ‘Farai zvino, imi vana veZiyoni, mufare muna Jehovha Mwari wenyu: nokuti wakakupai mvura yokutanga zvakaenzana, uye achakudururirai mvura, mvura yokutanga, nemvura yokupedzisira.’ Joel 2:23. ‘Namazuva okupedzisira, ndizvo zvinotaura Mwari, ndichadurura woMweya wangu pamusoro penyama yose.’ ‘Uye zvichaitika kuti ani naani anodanidzira kuzita raShe achaponeswa.’ Mabasa 2:17, 21.”

“Basa guru rebha vhene reevhangeli a si u fanela u fhela nga u sumbedza hutuku ha maanda a Mudzimu u fhira zwe zwa sumbedza u thoma haho. Vhuvhumbedzwa ho dadziswaho nga u shululelwa ha mvula ya u thoma musi hu tshi vulwa evhangeli, vhu do dovha ha dadziswa nga mvula ya u fhedzisela musi hu tshi valwa. Hezwi ndi ‘zwifhinga zwa u homololwa’ zwe

muapostola Petro a lavhelela phanḁa khazwo musi a tshi ri: ‘Ngauralo shandukani mbilu ni rembuluwe, uri zwivhi zwanu zwi phumulwe, musi zwifhinga zwa u homololwa zwi tshi ḁa zwi tshi bva vhuhoneni ha Murena; nahone U ḁo rumela Yesu.’ Mishumo 3:19, 20.” The Great Controversy, 611.