

Bhuku ra Danieri – Namba Makumi Mana

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Dhanieri chitsauko chekutanga, kana chikafananidzirwa pamusoro peDhanieri chitsauko chechina, chinomiririra nhorondo yengirozi yokutanga neyechipiri, kubva muna 1798 kusvika muna 1844. Munhorondo iyoyo bhuku raDhanieri rakazarurwa, uye chikamu chakazarurwa chaiva zvitsauko zvinomwe, zvisere, nezvipfumbamwe. “Mutsetse pamusoro pomutsetse,” zvitsauko chekutanga, chechina, uyezve zvinomwe kusvika zvipfumbamwe, zvinoratidza nhorondo yesangano raMillerite rengirozi yokutanga.

Mukati menhorondo iyoyo (1798 kusvika 1844), zvokwadi dzepasi dzinotsigira Adventismu dzakagadzwa, uye zvokwadi idzodzo dzakazomiririrwa pachati yevavambi ya1843. Chifananidzo chaNebhukadhinezari chiri muna Danieri chitsauko 2 chiri pachati yacho. Zviratidzo zvaDanieri 7 na8 zviri pachati yacho. “Chibayiro chezuva nezuva” chechitsauko 8 chakamirirwawo, sezvakaitwawo “nguva nomwe” dzaRevhitiko 26. Nhamo nhatu dzeIslam, sezvadinomiririrwa muna Zvakazarurwa chitsauko 9, dzirimo. Mwari akayambira pachine nguva kakawanda kuti zvokwadi idzodzo dzepasi dzaizorwiswa.

“Rega avo vanomira savarindi vaMwari parusvingo rweZioni vave vanhu vanokwanisa kuona njodzi dzisati dzasvika kuvanhu,—vanhu vanokwanisa kusiyana pakati pechokwadi nenhema, kururama nokusarurama.

“Yambiro yasvika: Hapana chinofanira kubvumidzwa kupinda chingavhiringidza hwaro hwerutendo hwatave tichivakira paruhwo kubvira pakauya shoko muna 1842, 1843, na1844. Ndakanga ndiri mushoko iri, uye kubvira ipapo ndagara ndakamira pamberi penyika, ndakatendeka kuchiedza chatakapiwa naMwari. Hatina chinangwa chokubvisa tsoka dzedu papuratifomu padzakaiswa apo zuva nezuva taitsvaka Ishe nomunyengetero wakasimba, tichitsvaka chiedza. Munofunga here kuti ndingasiya chiedza chandakapihwa naMwari? Chinofanira kuva seDombo reNguva Dzose. Changa chichinditungamirira kubvira panguva yachakapiwa.” Review and Herald, April 14, 1903.

Basa rinobatwa rebhurasho renyika, rinofanira kuzadzikiswa nekubatana kwevanhu vaMwari vemazuva okupedzisira, rinomirirwawo naIsaya paanotsanangura vanhu vemazuva okupedzisira nebasa ravakadanirwa kuita; nokuti nheyo dzakanga dzakatemerwa kuvigwa nokukanganisa mazuva okupedzisira asati asvika.

Avo vari vako vachabva kwauri vachavaka zvakare matongo ekare; uchasimudzazve nheyo dzamarudzi mazhinji; uye uchanzi, Mugadzirisi womukaha, Mudzoreri wenzira dzokugarwa nadzo. Isaya 58:12.

“Mabwinja akale,” amanthauza zowonadi za chiphunzitso zogwirizana ndi maulamuliro awiri owononga a chikunja ndi upapa. Kutu maulamuliro awiri owononga a chikunja atsaturidwe ndi

upapa ndiko kumene William Miller anagwiritsa ntchito monga chimango cha ulosi uliwonse umene anapereka.

Na watayajenga magofu ya kale, watayainua mahali palipokuwa ukiwa hapo kwanza, nao watarekebisha miji iliyoharibika, ukiwa wa vizazi vingi. Isaya 61:4.

Chimiro chechiporofita chinomiririrwa sechimiro chemavambo, inhoroono noukama hwemasimba iwayo maviri. Kudzosazve “nzira dzokugaramo,” ndiko kudzororwa kwechimiro chaMiller, chakanga chamiririrwa muchiroto chake nebasa romunhu aiva nebhurasho rokubvisa tsvina. Isaya akashandisa mufananidzo wenhoroono yaEzra navaya vakadzoka kubva kuBhabhironi vakagadziridza Jerusarema, kuti aratidze kudzororwa kwenzvimbo dzakapambwa kare.

Kubvira pamazuva amadzibaba edu kusvikira nanhasi takava mumhosva huru; uye nokuda kwezvakaipa zvedu isu, namadzimambo edu, navaprista vedu, takaiswa mumaoko amadzimambo enyika, kubakatwa, nokuutapwa, nokupambwa, nokunyadziwa kwechiso, sezvazviri nanhasi. Uye zvino, kwechinguvana chiduku, nyasha dzakaratiidzwa kubva kuna Jehovha Mwari wedu, kuti atisiyire vakasara vapukunyuke, uye kuti atipe mbambo panzvimbo yake tsvine, kuti Mwari wedu avhenekere meso edu, uye atipe kusimudzirwa kuduku muuranda hwedu. Nokuti taiva varanda; kunyange zvakadaro Mwari wedu haana kutisiya muuranda hwedu, asi akatambanudzira nyasha kwauri pamberi pamadzimambo ePeresia, kuti atipe kusimudzirwa, kuti avake imba yaMwari wedu, nokugadzirisa matongo ayo, uye kuti atipe rusvingo muJudha nomuJerusarema. Ezra 9:7–9.

Esira navaya vakagadzirisa Jerusalema vanomirira “vakasara,” avo vari vadzoreri venzira dzokugarwa nadzo, uye ndivo vari kuita basa iri mukati mechimiro chomunyengetero waRevhitiko 26, uyo Esira anotaura mauri achiti, “kubva pamazuva amadzibaba edu takava mukudarika kukuru kusvikira zuva ranhasi; uye nokuda kwezvakaipa zvedu isu, namadzimambo edu, navaprista vedu, takaiswa mumaoko amadzimambo enyika, kumunondo, nokutapwa, nokupambwa, nokunyadziwa kwechiso.” “Zuva” raanoreva ndiro “zuva” iro “vakasara” vomumazuva okupedzisira vanodzorerazve nzira dzokugarwa nadzo.

Maliwa gha Ezra mbaŵakhalapo ni mboni ziwiri zira zikuŵuskika ku ŵakufwa pa umaliro wa mazuwa ghatatu na hafu, ndipo zikufiska lurombo lwa Leviticus twente-sikisi nga ni umo Daniel wakalongolera mu mutu naini. Apo Ezra na wantchito wake wakawerako kufuma ku ukapolo na kuzenga so Yerusalemu, wakimira ntchito ya kuwezgereska vyakuzirwa vya Miller, iyo ni ntchito ya kuwezgereska unenesko wa pa maziko wa Miller. Pa chifukwa ichi, kupulikiska ndondomeko ya ntchito ya Miller nkhwakukhumbikwa chomene.

“Vaapostora vakavaka pamusoro penheyo yakasimba, iro Dombo reMazera. Pamusoro penheyo iyi vakauyisa mabwe avakachera kubva munyika. Vavaki havana kushanda vasina zvipingamupinyi. Basa ravo rakaitwa rakaoma zvikuru nokuda kokupikiswa navavengi vaKristu. Vaifanira kurwisana noukashu, rusaruro, noruvengo rweavo vakanga vachivaka pamusoro penheyo yenhema. Vazhinji vaishanda savavaki vechechi vaigona kufananidzwa navavaki vorusvingo mumazuva aNehemiya, pamusoro pavo pakanyorwa zvichinzi: ‘Vakanga

vachivaka parusvingo, navaitakura mitoro, pamwe chete navairodha, mumwe nomumwe aibata basa norumwe ruoko rwake, uye norumwe ruoko akabata chombo.’ Nehemiya 4:17.” Mabasa avaApostora, 596.

Muzvikamu zviviri izvi zvaIsaya, basa ndere kusimudza nheyo nezvaparadzwa zveamarudzi mazhinji. Isaya ari kuratidza basa romweya rakafananidzirwa nebasa rechokwadi. Nheyo dzaifanira kuchengetedzwa, asi panzvimbo pazvo dzakazopedzisira dzafukidzirwa chose nenheyo yenhema yematombo anokosha ekunyepedzera. Avo vanozivikanwa naIsaya vari kudzoreredza zvokwadi dzepanheyo dzevaMillerite, kwete zvidhinha nematombo chaiwo. Chiratidzo chezvokwadi izvozvo ndiwo marongerwo aMiller emasimba maviri anoparadza akatsika-tsika pasi nzvimbo tsvene neuto kwe“nguva nomwe.”

Basa iri rebasa rokudzoreredza rinomiririrwa sekumutsazve “nheyo” uye “matongo amarudzi mazhinji,” uye rinomirira basa rechiporofita rokudzorera zvokwadi dzenheyo kubudikidza nenzira inounza mutsara pamusoro pomutsara wechiporofita, pano zvishoma nepapo zvishoma. Basa rokumisazve nheyo nematongo ibasa rokuburitsa nokudzivirira zvokwadi dzepakutanga dzinomiririrwa pamachati avapayona a1843 naa1850, ayo ari mahwendefa maviri eHabakuki chitsauko chechipiri. Uye basa iri rinopedzerwa nenzira yemvura yokupedzisira ye“mutsara pamusoro pomutsara.” Iri ibasa rokudzokera kunzira dzekare dzaJeremia mukukakavadzana navaya vanoda kutsigira nheyo yenhema, sezvinomiririrwa nezvishongo zvenhema zveroto raMiller.

“සනුරා අපගේ සහෝදර සහෝදරියන්ගේ මනස් මේ අන්තිම දිනවල ස්ඵිරව සිටීමට සනෙඟක් සූදානම් කිරීමේ කාර්යයන් වනෙතකට යොමු කිරීමට උත්සාහ කරයි. ඔහුගේ කුතර්කයන් මේ කාලයේ අනතුරු සහ යුතුකම්වලින් මනස් ඉවතට ගනෙ යෑම සඳහා සැලසුම් කර ඇත. කැරිස්තුස් වහන්සේ තම සනෙඟට දෙනු පිණිස ස්වර්ගයන් යොහන් වනෙ ගනො ආලෝකය ඔවුහු කිසිවක් නොවන්නාක් මෙන් ගණන් කරති. අප ඉදිරියේම පවතින දර්ශන විශේෂ අවධානය ලැබීමට ජීර්මාණවත් වැදගත්කමක් නොමැති බව ඔවුහු උගන්වති. ස්වර්ගීය උත්පත්තියක් ඇති සත්යය බලරහිත කරමින්, දවේයන්වහන්සේගේ ජනතාවගේ අතීත අත්දැකීම් ඔවුහු ඔවුන්ගෙන් පැහැරගනෙ, එයට බොරු විදියාවක් ඔවුන්ට ලබා දෙනි.”

“Zvanzi naJehovha, Mirai panzira, mutarire, mubvunze pamusoro penzira dzekare, kuti iri kupi nzira yakanaka, mufambe mairi.’ Jeremia 6:16.

“Musarega munhu ngaedze kubvisa nheyo dzerutendo rwedu—nheyo dzakaiswa pakutanga pebasa redu kubudikidza nokudzidza kweShoko kwakaitwa nomunyengeretero uye nokuzarurirwa. Pamusoro penheyo idzi tanga tichivaka mumakore makumi mashanu apfuura. Vanhu vangafungidzira kuti vawana nzira itsva uye kuti vanogona kuisa nheyo yakasimba kupfuura iyo yakatoiswa. Asi uku kunyengera kukuru. Hakuna munhu angaisa imwe nheyo kunze kweyo yakatoiswa.

“Kare murutivi vazhinji vakaedza kuvaka kutenda kutsva, nokumisikidza nheyo itsva. Asi kuvaka kwavo kwakamira kwenguva yakareba zvakadini? Kwakakurumidza kuparara, nokuti kwakanga kusina kuvambwa pamusoro peDombo.

“Ko vadzidzi vokutanga vasina here kusangana nezvakataurwa navanhu? Havana kufanira here kuteerera dzidziso dzenhema, uye ipapo, vaita zvose, kumira vakasimba, vachiti: ‘Nokuti hapana munhu angaisa mumwe nheyo kunze kweiyo yakatoiswa’? 1 VaKorinde 3:11.

“Naiz dakle potrebno ništadža početak našega pouzdanja čvrsto do samoga kraja. Bog i Hrist su ovomu narodu poslali riječi sile, izvodeći ga iz svijeta, tačku po tačku, u jasnu svjetlost sadašnje istine. Usnama dotaknutim svetim ognjem, Božje sluge objavile su poruku. Božanski izgovor stavio je svoj pečat na istinitost objavljene istine.” Testimonies, tom 8, 296, 297.

“kushanda kwekugadzirira vanhu kuti vamire mumazuva okupedzisira,” ndiko kushanda kwakabatana nezviporofita zviviri zvaEzekieri muchitsauko chemakumi matatu nezvinomwe. Shoko rinoparidzwa nenzwi ralsaya murenje, uye shoko rokutanga raEzekieri rinounganidza pamwe chete avo vakanga vafa mumugwagwa weguta reSodhoma neEgipita kwemazuva matatu nehafu. Ipapo vanobva vaziva kuti vakanga vari munguva yokunonoka yaMateo yomufananidzo wemhandara gumi. Vanobva vanzwa kudanwa kwakapiwa Jeremia kwokuti, kana vachida kudzoka, vanofanira kuparadzana chinokosha nechisina maturo. Vanobvumawo kuti munyengetero waDhanieri muchitsauko chepfumbamwe ichokwadi chiripo panguva iyoyo. Naizvozvo, kana uye pavanenge vasarudza kudzoka nokugamuchira nokuzadzisa zvinodiwa neevhangeri, vanobva vagamuchira shoko rechipiri raEzekieri uye vomira netsoka dzavo vari hondo huru kwazvo.

“basa rokugadzirira vanhu kuti vamire mumazuva okupedzisira” rinoitwa nenzira yemvura yokupedzisira ye“mutsara pamusoro pomutsara.” Basa iroro rinosanganisira basa rokudzoreredza zvokwadi dzeMillerite dzinomiririrwa pamachati evapayona a1843 na1850. Machati iwayo maviri ndiwo matafura maviri aHabhakuki uye anofanira kuiswa rimwe pamusoro perimwe (mutsara pamusoro pomutsara), uye mukuita kudaro machati maviri aya anomiririra zvokwadi dzenheyo dzinofanira kudzoreredzwa mumazuva okupedzisira nomunhu webhurasho reguruva.

Na hazi hizo zikiwekwa pamoja, mstari juu ya mstari, zinaonesha kosa lililokuwamo katika chati ya 1843, ambalo baadaye lilisahihishwa katika chati ya 1850. Zinapochukuliwa kama jedwali moja (mstari juu ya mstari), basi zinawakilisha pamoja uzoefu wa watu wa Mungu na historia iliyofichika ya ngurumo saba, kwa maana kwa pamoja zinaonesha kufadhaika kwa kwanza, wakati wa kukawia, Kilio cha Usiku wa Manane, na Oktoba 22, 1844, na kufadhaika kukuu.

Ndi mbiri yobisika ya mabingu asanu ndi awiri imene ili mu kukhumudwa koyamba, Kulira kwa Pakati pa Usiku, ndi kukhumudwa kwakukulu. Ndiwo maziko a chowonadi, pakuti chowonadi chimakhazikika pa mfundo yakuti chilembo choyamba ndi chotsiriza cha liwu la Chiheberi loti “chowonadi” n’chofanana ndi kukhumudwa koyamba ndi komaliza kwa mbiriyo. Chilembo chapakati, chomwensho chili cha khumi ndi chitatu, ndi chizindikiro cha kupanduka, monga mwa iwo amene amakana uthenga wa Kulira kwa Pakati pa Usiku. Ma chart awiriwo, akaphatikizidwa pamodzi, amapereka mboni ziwiri za chowonadi cha uneneri cha a Millerite chimene chiyenera kubwezeretsedwa ndi munthu wa burashi ya dothi, koma komanso amasonyeza chokumana nacho chimene chili fanizo la chokumana nacho cha anthu zikwi zana limodzi makumi anayi ndi zinayi.

Avo vakadanirwa kuti vave chiratidzo (zana ramazana namakumi mana nezvina ezviuru) vakasangana nokuora mwoyo kwavo kwokutanga musi wa18 Chikunguru 2020, uyezve muna Chikunguru 2023 vakazobudiswa pamberi pavo neshoko rakabva kuzwi rinodanidzira murenje. Izwi iri rakanga richivadaidza kuti vadzoke.

Ku nhengo iyi ya nkoka eka matimu lama fihliweke ya mpfumawulo wa nkombo, hilaha ku pfukelaka ku ta vonakaliswa hakona; hikuva xikombiso lexi landzelaka xa ndlela i loko munhu wa borachi ro susa thyaka a hlengeleta swihlahla swa nkoka kutani a swi lahlela endzeni ka bokisi. Kutani swi hatima hi ku tlula ka khume. Eka nkarhi wolowo, Miller u pfuxiwile. Loko vanhwana va pfuka (Miller), se swi hundzile nkarhi. Ku pfuxeteriwa ka marumbi ya tinxaka to tala i ntirho lowu timbhoni timbirhi ti faneleke ku nghenela eka wona. Ntirho wolowo sweswi wa endliwa.

Mpweya wa William Miller wa maulosi, monga ukuimiridwa ndi masomphenya a pa mtsinje wa Ulai a mu Danieli chaputala 7, 8, ndi 9, unali wa maulamuliro awiri owononga a Chikunja ndi Upapa; ndipo mpweya wa Future for America ndi Chikunja (chinjoka), chotsatiridwa ndi Upapa (chirombo) ndi Chiprotestanti chopatuka (mneneri wonyenga). Chinsinsi chokhazikitsa mipweya yonseyi ndi zolemba za mtumwi Paulo. Mtumwi Paulo anali liwu laulosi limene linagwirizanitsa Israeli wakale ndi Israeli wauzimu. Asanatembenuke mtima, dzina la Paulo linali Saulo, lotanthauza “wosankhidwa” kapena “woikidwa patsogolo”.

Paul akasarudzwa (akasanangurwa) kuti ave muapostora kuvaHedheni, uye akasarudzwawo, pakati pezvimwe zvinhu, nokuda kwokunzwisisa kwake Testamende Yekare. Nokunyora chikamu chikuru cheTestamende Itsva, hapana mumwe wevanyori veTestamende Itsva aiva nokunzwisisa kweTestamende Yekare kwakaita saPauro. Akasarudzwa kutungamirira mukusvitsa evhangeri kuvaHedheni, asi akasarudzwawo kuti asimbise ukama hwenhorooondo dzouprofita dzeTestamende Yekare nenhoroondo youprofita yakatevera nguva yomuchinjikwa. Pasina uchapupu hwaPauro, kunzwisisa kwouprofita kwevaMillerite, pamwe nokweFuture for America, kwaisazovapo. Munhorooondo chaiyo iyoyo umo Israeri wenyama akarambwa somunhu akasanangurwa waMwari, Pauro akasarudzwa kuratidza kuti Israeri wekare uyo, kunyange panguva iyoyo akarambwa naMwari, akanga ari chiratidzo chenhoroondo youprofita yaIsraeri womweya. Mitemo youprofita inodikanwa kumafambiro engirozi yokutanga neyechitatu yakavakirwa zvikuru pazvinyorwa zvomupostora Pauro.

Nokuda kwechikonzero ichi, tichaongorora mimwe yemisimbotti yechiporofita yakatsanangurwa naPauro, iyo yakabata shoko revaMillerite, iro rakaiswa mukati mechimiro chesimba mbiri dzinoparadza; uye mukuita izvozvo tichatarisirawo kuti misimbotti iyoyo inobata sei pamusoro pechimiro chesimba nhatu dzinoparadza.

Zvakare, hama, handidi kuti murege kuziva kuti madzibaba edu ose akanga ari pasi pegore, uye ose akayambuka gungwa; uye ose akabhabhatidzwa kuna Mozisi mugore nomugungwa; uye ose akadya zvokudya zvimwe chete zvomweya; uye ose akanwa chinwiwa chimwe chete chomweya; nokuti vakanwa paDombo romweya raivatevera; uye Dombo iro rakanga riri Kristu. Asi kuna vazhinji vavo Mwari haana kufara navo; nokuti vakaparadzwa murenje. Zvino zvinhu izvi zvakava mienzaniso kwatiri, kuti tirege kuchiva zvinhu zvakaipa, sezvavakachivawo ivo. Uye musava vanonamata zvifananidzo, sezvakanga zvakaita vamwe

vavo; sezvazvakanyorwa zvichinzi: Vanhu vakagara pasi kuti vadye nokunwa, vakasimuka kuti vatambe. Uye ngatirege kuita upombwe, sezvakaita vamwe vavo, vakawira pazuva rimwe zviuru makumi maviri nezvitatu. Uye ngatirege kuidza Kristu, sezvakaita vamwe vavowo, vakaparadzwa nenyoka. Uye musanyunyuta, sezvakanyunyutawo vamwe vavo, vakaparadzwa nomuparadzi. Zvino zvinhu izvi zvose zvakavawira kuti zvive mienzaniso; uye zvakanyorwa kuti zvive yambiro kwatiri, isu tasvikirwa nokuguma kwenyika. 1 VaKorinte 10:1–10.

Mundime mavesi gumi mapfupi, Pauro anoratidza kuti tsika yerubhabhatidzo yakafananidzirwa pakuyambuka Gungwa Dzvuku, kuti Dombo rakatevera Israeri yekare raiva “Dombo remweya,” uye kuti raiva Kristu. Anoratidza kuti Israeri yekare yakanga iri muenzaniso kune avo vanorarama mumazuva okupedzisira. Ndimba iyi iyambiro, uye ndimba iyi inyaya inokakavara pakati peavo vanotsigira chokwadi navanopikisa chokwadi. Vadzidzi vezvouMwari veAdventist vanodzidzisa kuti Pauro aingoratidza chete kuti nhoroondo dzaIsraeri yekare dzaimiririra zvidzidzo zvetsika zvaifanira kunzwiswa neavo vanorarama mumazuva okupedzisira, asi vanoramba vachisimbisa kuti Pauro akanga asiri kuratidza kuti nhoroondo dzaIsraeri chaiyo dzaifanira kudzororwa zvechokwadi naIsraeri yemweya. Hanzvadzi White anowanzoshandisa ndimba iyi kusimbisa chaizvoizvo zvairehwa naPauro.

“Uye zvakare zvakaita vamwe vavo, vakawira pazuva rimwe zviuru makumi maviri nezvitatu. Uye ngatirege kuidza Kristu, sezvakaita vamwe vavowo, vakaparadzwa nenyoka. Uye musanyunyuta, sezvakanyunyutawo vamwe vavo, vakaparadzwa nomuparadzi. Zvino zvinhu izvi zvose zvakavawira kuti zvive mienzaniso; uye zvakanyorwa kuti zvive yambiro kwatiri, isu tasvikirwa nokuguma kwenyika. 1 VaKorinte 10:1–10.”

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“IBhayibheli liqokelele laze lahlanganisa ndawonye ingcebo yalo ngenxa yalesi sizukulwane sokugcina. Zonke izehlakalo ezinkulu nezenzakalo ezibucayi zomlando weTestamente Elidala bezilokhu, futhi zisalokhu, ziphindaphindeka ebandleni kulezi zinsuku zokugcina.” Selected Messages, incwadi 3, 338, 339.

“Hetsika lehibe sy raharaha manetriketrika ao amin’ny tantaran’ny Testamenta Taloha dia efa niverina, ary mbola miverimberina ao amin’ny fiangonana amin’izao andro farany izao,” no fomba amintinan’i Sister White ny hevitr’i Paoly ao amin’ireo andininy ireo. Tamin’ny fiezahana hanohintohina ny fanondroan’i Paoly an’i Israely fahiny ho toy ny tandindona maneho ny tantaran’i Israely ara-bakiteny, dia nampiditra fanafihana lehibe roa hanohitra io foto-kevitra ara-paminaniana io Satana. Ny voalohany, izay efa noresahiko, dia ny filazana fa lesona ara-pitondrantena fotsiny no tian’i Paoly hambara fa asehon’ireo tantara ireo. Io fampianaran-diso io dia antsasaky ny marina, ary ny antsasaky ny marina dia tsy marina velively. Marina fa ny lesona ara-pitondrantena azo tsoahina avy amin’ny tantaran’i Israely fahiny dia natao ho tombontsoan’ireo velona amin’ny andro farany; nefa rehefa ampiasaina izany mba handavana fa ireo tantara ireo koa dia fanoharana momba ireo tranga izay mbola haverina indray, dia tonga antsasaky ny marina izany, izay natao handavana ny fahamarinana.

“Chikomborero kana chituko zvino chiri pamberi pavanhu vaMwari—chikomborero kana vakabuda munyika vakazviparadzanisa nayo, vachifamba munzira yokuteerera kwakazvininipisa; uye chituko kana vakabatana navanamati vezvifananidzo, vanotsika-tsika pamusoro pezvinorehwa zvikuru-zvikuru nezvokudenga. Zvivi nezvakashata zvaIsiraeri akapanduka zvakanyorwa, uye mufananidzo wacho wakaiswa pamberi pedu sokuyeuchidza kuti kana tikatevedzera muenzaniso wavo wokudarika murayiro uye tikatsauka kuna Mwari, tichawa zvirokwasvo sezvavakawa ivo. ‘Zvino zvinhu izvi zvose zvakavaitikira kuti zvive mienzaniso: uye zvakanyorwa kuti tive isu vanorayirwa nazvo, isu takasvikirwa nokuguma kwenyika.’” Testimonies, volume 1, 609.

Chokwadi chimwe hachifaniri kushandiswa kuramba chimwe chokwadi, nokuti kana zvikadaro, chinoshandura chokwadi chaMwari chichiita nhema.

“คำตรัสประการหนึ่งของพระเจ้าผู้ช่วยให้รอดจะต้องไม่ถูกนำมาใช้เพื่อลบล้างอีกประการหนึ่ง” The Great Controversy, 371.

Dzidziso yokuti nhorondo yaIsiraeri yekare inomirira zvidzidzo zvetsika chete, inowanzoshandiswa navadzidzi vezvouMwari veAdventist kuparadza Shoko raMwari rechiporofita, uye iyi ndiyo imwe yehafu-yezvokwadi dzinosanganisirwa mundiro yengano dzakagadzirirwa kunyengedza vanhu vaMwari kuti vagamuchire nhema, uye nhema yavanogamuchira inozivikanwa muzvinyorwa zvomupostora Pauro.

Shambulio jingine kuu dhidi ya kanuni kwamba historia ya Israeli ya kale inaonyesha historia ya Israeli ya kisasa lilibuniwa na Wajesuiti katika kipindi cha historia ya Matengenezo ya Kupinga, nalo linajumuisha kukubaliana na wazo kwamba historia ya Israeli ya kale inarudiwa. Uongo wa Kijesuiti ni kwamba historia hiyo inarudiwa kihalisi, wala si kiroho. Uongo huo ulibuniwa kama njia ya kuzuia uelewa kwamba papa wa Roma ndiye mpinga-Kristo wa unabii wa Biblia; kwa maana fundisho hilo linakubali ukweli kwamba yuko mpinga-Kristo katika siku za mwisho, lakini linabisha kwamba mpinga-Kristo huyo anawakilishwa na mamlaka ya kihalisi, si mamlaka ya kiroho. Basi yule kahaba katika Ufunuo kumi na saba, aliye na maneno “Siri, Babeli Mkuu” yameandikwa juu ya kipaji cha uso wake, angekuwa kahaba anayeinuka katika nchi halisi ya Babeli, ambayo leo ni Iraq.

“වචනය පිළිබඳ නම අවබෝධයේ ව්‍යාකූලත්වයට පත්වන,
කිරීස්නු-විරෝධියාගේ අර්ථය දැක ගැනීමට අසමත් වන අය, නිසැකවම තමන්ම
කිරීස්නු-විරෝධියාගේ පැත්තෙහි තබාගනු ඇත.” Kress Collection, 105.

upapa ngumuntu ongokoqobo, omele amandla angokoqobo (iBandla lamaKatolika), kodwa yena nenhlangano yakhe bakhonjiswe ngokwesiprofetho ngeBhabhiloni elingokoqobo, futhi bangahlonzwa ngokunembile kuphela lapho udaba lomphikukristu lubekwa njengokugcwaliseka ngokomoya kwesibonelo esingokoqobo. UPawulu wakhomba ukuthi u-Israyeli ongokoqobo uyisifaniso sika-Israyeli ngokomoya, kodwa lokhu kwakungelona iqiniso elisha lesiprofetho alilethayo, ngoba ukuqonda kwakhe kwakusekelwe ngokujwayelekile eTestamenteni Elidala, futhi kulapho ubufakazi bakhe bumiswe khona.

Isaya 44:6–8 “Ndivo zvinotaura Jehovha, Mambo waIsraeri, noMudzikinuri wake, Jehovha wehondo: Ndini wokutanga, uye ndini wokupedzisira; kunze kwangu hakuna Mwari. Uye ndianiko, akafanana neni, angadana, nokuzivisa izvozvo, nokuzvironga pamberi pangu, kubva panguva yandakagadza vanhu vekare? Uye zvinhu zviri kuuya, nezvichazouya, ngavazviratidze kwavari. Musatya, kana kuvhundutswa; handina kukuzivisa kubva panguva iyo here, nokuzviparidza? Imi muri zvapupu zvangu. Kune Mwari here kunze kwangu? Zvirokwazvo, hakuna Mwari; handizivi mumwe.”

Tinofanira kuva zvapupu zvaKristu, sezvakanga zvakaita Pauro, kuti Arufa naOmega vakagadza kwete Israeri yekare chete, asi vanhu vose vekare veBhaibheri, kuti vave zviratidzo zvinoratidza “zvinhu zvichauya” pamusoro peavo vanorarama mumazuva okupedzisira. Pauro aiva nyanzvi yeTestamende Yekare, uye akasimudzirwa kuti ave chisungo chinobatanidza muchiprofita pakati penguva yokutongwa kwaIsraeri chaiyo neyaIsraeri yomweya. Ndizvo zvinyorwa zvake zvakatungamirira avo vakanzwisisa kuwedzera kwezivo panguva yokupedzisira muna 1798, uyewo muna 1989.

Bhabhironi chaiyo yo kare, vana vekumabvazuva vekare, Ejipiti yekare, Girisi yekare, uye ushe hwekare hweMedhia nePezhiya zviratidzo zvevasimba omweya panguva yokuguma kwenyika. Zviratidzo zvekare ndizvo zvinoneka chaizvo zvinotanga kuuya, uye zvinomiririra izvo zvomweya zvinotevera. Pauro anotombosvika pakuratidza kuti Adhamu chaiye chaiye aimiririra Adhamu womweya (anonzi Kristu).

Na sa yo tusi, Munhu wekutanga, Adhamu, wakaitwa mweya mupenyu; Adhamu wokupedzisira wakaitwa mweya unopa upenyu. Asi chisati chava chokutanga hachisi icho chomweya, asi icho chokusikwa; uye pashure ndipo panouya icho chomweya. Munhu wekutanga unobva panyika, uri wevhu; munhu wechipiri ndiye Ishe anobva kudenga. Sezvakaite uyo wevhu, ndizvo zvakaitawo avo vari vevhu; uye sezvakaite uyo wokudenga, ndizvo zvakaitawo avo vari vokudenga. Uye sezvakaite kutakura mufananidzo wouyo wevhu, saizvozvo tichatakurawo mufananidzo wouyo wokudenga. 1 VaKorinte 15:45–49.

Pauro ari kudzidzisa zvidzidzo zvakadzama kwazvo pamusoro paAdhamu wokutanga nowokupedzisira, asi isu tiri kungoratidza musimbote waanoisa pachena kwazvo mundima iyi, paanoti, “hachisi icho chomweya chakatanga, asi icho chokuzvarwa nacho; zvino pashure pachochomweya.” Izvo zviri pachena, izvo Pauro pano zvaanodoma se“zvokuzvarwa nacho,” ndizvo zvinotanga, uye zvomweya ndizvo zvinouya pakupedzisira. Israeri chaiyo yakatanga, uye yaiva yezvokuzvarwa nacho, uye Israeri yomweya inouya “pashure pachochomweya.”

IBhabhiloni elingokoqobo landulela iBhabhiloni elingokomoya. Iphuzu elilandelayo elibalulekile eligcizelelwa emibhalweni kaPawulu yisikhathi emlandweni lapho uguquko olusuka kokungokoqobo luye kokungokomoya kufanele lusetshenziswe khona. Yisikhathi sesiphambano lapho uguquko lwesiprofetho olusuka kokungokoqobo luye kokungokomoya lubonakaliswa khona.

Nokuti mose muri vana vaMwari nokutenda muna Kristu Jesu. Nokuti vose venyu vakabhabhatidzwa muna Kristu vakapfeka Kristu. Hakuchina muJudha kana muGiriki, hakuchina muranda kana wakasununguka, hakuchina murume kana mukadzi; nokuti mose

muri vamwe muna Kristu Jesu. Uye kana muri vaKristu, ipapo muri mbeu yaAbrahama, uye vadyi venhaka maererano nechivimbiso. VaGaratiya 3:26–29.

Hazvina basa kuti kodzero yako yokuzvarwa ingangove iri yei; kana uye panguva yaunogamuchira Kristu, unobva wava mbeu yaAbrahama. Hausi Israeri chaiyo; uri Israeri yomweya. Shanduko kubva kune chaiyo kuenda kune yomweya yakaitwa pamuchinjikwa. Pauro anopatsanura vanhu muzvikwata zviviri. Chikwata chimwe nechimwe chine sungano yacho pachacho, uye chimwe nechimwe chizvarwa chaAbrahama. Chimwe nechimwe chine guta rinomiririra mhuri yacho nesungano yayo. Mumwe nomumwe angava mwanakomana waAdama chaiye kana waAdama womweya.

Nokuti kwakanyorwa kuti, Abhurahama wakava navanakomana vaviri, umwe kumurandakadzi, umwewo kumukadzi wakasununguka. Asi iye wakabva kumurandakadzi wakaberekwa maererano nenyama; asi iye wakabva kumukadzi wakasununguka wakaberekwa nechivimbiso. Zvinhu izvi mufananidzo wakadzama; nokuti ava ndizvo zvizvimirano zviviri; chimwe chinobva pagomo reSinai, chinobereka kuuranda, ndicho Hagari. Nokuti Hagari uyu igomo reSinai riri muArabhiya, uye rinofananidzwa neJerusarema riripo zvino, nokuti riri muuranda pamwe chete navana varo. Asi Jerusarema riri kumusoro rakasununguka, ndiro mai vedu tose. Nokuti kwakanyorwa kuchinzi, Fara, iwe wakanga usingabereki; pururudza uye udanidzire, iwe wakanga usingarwadzi pakusununguka; nokuti wakasiyiwa ane vana vazhinji kupfuura iye ane murume. Zvino isu, hama, safsaka, tiri vana vechivimbiso. Asi sezvazvakanga zvakaita panguva iyo wakaberekwa maererano nenyama wakatambudza wakaberekwa maererano noMweya, ndizvo zvazviri zvino. Kunyange zvakadaro Rugwaro runoti kudii? Dzinga murandakadzi nomwanakomana wake; nokuti mwanakomana womurandakadzi haangatongovi mugari wenhaka pamwe chete nomwanakomana womukadzi wakasununguka. Naizvozvo, hama, hatisi vana vomurandakadzi, asi vomukadzi wakasununguka. VaGaratia 4:22–30.

Munguva yomuchinjikwa, zvinhu zvekare zvaionekwa chaizvo zvakava zviratidzo zvezvinhu zvemazuva ano zvomweya. Muapostora Pauro akatsanangura pachena chokwadi ichi chinokosha chechiporofita chakabvumira William Miller kusimbisa hwaro hwemasimba maviri anoparadza, iwo aakatsamira paari pakusvika pane mhedziso dzake dzose dzechiporofita. Basa rimwe chetero rakaitwa nomuapostora Pauro ndiro rinoratidza masimba matatu anoparadza, ari iwo hwaro hwemhedziso dzose dzechiporofita dzeFuture for America.

Gwara rekunzwisisa kwaMiller pamusoro pokuwedzera kwezivo kwakafananidzirwa nechiratidzo cherwizi rweUlai chiri muzvitsauko zvinomwe, zvisere, nezvipfumbamwe, kwakanga kwakavakirwa pamusoro pokuwanikwa kwake kuti “zvezuva nezuva” mubhuku raDanieri zvaimiririra Roma yechihedheni. Akawana kunzwisisa ikoko mutsamba yaPauro yechipiri kuvaTesaronika. Kunzwisisa ikoko ndiko chokwadi chikuru chinoratidzwa mukubatana ne“nhema” yechiporofita, inokonzeresa kunyengedzwa kwakasimba kuuya pamusoro pevaAdventista veZuva reChinomwe mumazuva okupedzisira.

Muchinyorwa chinotevera ticharamba tichiongorora kuwedzera kwezivo kunomiririrwa nechiratidzo cheRwizi Ulai, nokutarisa izvo Miller akacherechedza mutsamba yaPauro.

“Yeye aonaye yaliyo chini ya uso wa mambo, asomaye mioyo ya wanadamu wote, asema juu ya wale waliokuwa na nuru kubwa: ‘Hawajahuzunika wala kushangazwa kwa sababu ya hali yao ya maadili na ya kiroho.’ Naam, wamejichagulia njia zao wenyewe, na nafsi yao hufurahia machukizo yao. Mimi nami nitachagua upotovu wao, nami nitaleta juu yao mambo yale wanayoyaogopa; kwa sababu nilipoita, hapakuwa na aliyeitika; niliponena, hawakusikia; bali walitenda maovu mbele za macho Yangu, nao wakachagua yale nisiyoyafurahia.’ ‘Mungu atawapelekea upotevu wenye nguvu, wapate kuamini uongo,’ kwa sababu ‘hawakuipokea kuipenda ile kweli, wapate kuokolewa,’ ‘bali walijifurahisha katika udhalimu.’ Isaya 66:3, 4; 2 Wathesalonike 2:11, 10, 12.

“Mudzidzisi wekudenga akabvunza achiti: ‘Kunyengera kupi kukuru kunganyengedze pfunwa kupfuura kunyepedzera kuti muri kuvaka panheyo yakarurama uye kuti Mwari anogamuchira mabasa enyu, asi muchokwadi muri kuita zvinhu zvizhinji maererano nehurongwa hwenyika uye muri kutadzira Jehovha? Haiwa, uku kunyengera kukuru, kunyengedzwa kunokwezva, kunobata pfunwa dzevanhu, apo vanhu vakambova vanoziva chokwadi vanokanganisa chimiro chekunamata vachichiti ndicho mweya nesimba racho; apo vanofunga kuti vakapfuma uye vawedzerwa nezvinhu uye havashayi chinhu, asi muchokwadi vanoshayiwa zvinhu zvose.’” Testimonies, volume 8, 249, 250.