

Bhuku ra Danieri - Nomboro Makumi Manomwe neNomwe

Kuvhura Kufanana kweChiporofita: Adventism yeRaodhikia muna 1863 neMifananidzo yeBhaibheri

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การกบฏของแอดเวนติสต์แบบเลาตีเซียในปี ค.ศ. 1863
ได้ถูกเป็นแบบอย่างไว้โดยคำสาปที่ประกาศไว้ต่อการสร้างเมืองเยรีโคขึ้นใหม่

Ipapo Joshuwa akavafungisa, achiti, Ngaatukwe pamberi paJehovha munhu achasimuka akavaka guta iri reJeriko; acharivaka nheyo dzaro pakurasikirwa nedangwe rake, uye pakuparara kwemwanakomana wake muduku ndiye achamisa masuwo aro. Joshua 6:26.

Kuasi kwa Uadventisti wa Laodikia mwaka wa 1863, kumeonyeshwa kwa mfano wa wajenzi kuikataa jiwe la pembeni.

Jesu akati kwavari, Hamuna kumborava here muMagwaro kuti, Ibwe rakarambwa navavaki, iro ndiro rava dombo repakona guru; izvi zvakaitwa naShe, uye zvinoshamisa pameso pedu? Naizvozvo ndinoti kwamuri, Umambo hwaMwari huchatorwa kwamuri, hupiwe rudzi runobereka zvibereko zвахwo. Mateo 21:42, 43.

Kumukira kwa Waadventista wa Laodikia mwaka wa 1863, kumefananishwa na ndama wa dhahabu wa Haruni.

Nokuti vakati kwandiri, Tiitirei vamwari, vachatifambira mberi; nokuti kana ari Mozisi uyu, munhu uyo akatibudisa munyika yeJipiti, hatizivi chakaitika kwaari. Ini ndikati kwavari, Ani naani ane ndarama, ngaabvise. Saka vakandipa; ipapo ndikaiisa mumoto, kukabuda mhuru iyi. Zvino Mozisi wakati aona kuti vanhu vakanga vasina kupfeka; (nokuti Aroni akanga avasiisa vasina kupfeka, kuti vave nyadzi pakati pavavengi vavo). Ekisodho 32:23–25.

Uasi wa Uadventista wa Laodikia mwaka 1863 umefananishwa kwa njia ya mfano wa kinabii na ndama wawili wa dhahabu wa Yeroboamu.

Kana vanhu ava vakakwira kundobayira zvibayiro muimba yaJehovha iri paJerusarema, moyo yavanhu ava ichadzokerazve kuna ishe wavo, kuna Rehobhoamu mambo waJudha; zvino vachandiuraya, vagozokerazve kuna Rehobhoamu mambo waJudha. Naizvozvo mambo akafunga navanopa mazano, akagadzira mhuru mbiri dzendarama, akati kwavari: Zvakakuremerai kukwira kuJerusarema; tarirai vamwari venyu, imi vaIsraeri, vakakubudisai munyika yeJipiti. Akaisa imwe paBheteri, imwe ndokuiisa paDhani. 1 Madzimambo 12:27–29.

Ukugaluka kw'Ubwadivantisiti bw'i Lawodikiya mu 1863, kwagereranjwe n'umuhanuzi w'i Buyuda wapfiriye hagati y'indogobe n'intare.

Zvino zvakaitika kuti, shure kwokunge adya chingwa, uye shure kwokunge anwa, akamusungirira mbongoro, iyo yomuporofita waakanga adzosa. Zvino wakati aenda, shumba ikasangana naye munzira, ikamuuraya; chitunha chake chikakandwa munzira, mbongoro ikamira parutivi pacho, uye shumba yakamirawo parutivi pechitunha. 1 Madzimambo 13:23, 24.

Ubuto bw'Abadiventisiti b'i Lawodikiya bwo mu 1863, bwagereranyijwe n'ikigeragezo cya cumi cya Isirayeli ya kera cyatangije kuzerera kwayo mu butayu.

Asi zvirokwazvo, noupenyu hwangu, nyika yose ichazadzwa nokubwinya kwaJehovha. Nokuti varume vose avo vakaona kubwinya kwangu nezvishamiso zvangu, zvandakaita muJipiti nomurenje, vakandiedza zvino kagumi, uye vasina kuteerera inzwi rangu; zvirokwazvo havazooni nyika yandakapikira madzibaba avo; uye hakuna kana mumwe wavo vakanditsamwisa achaiona. Asi muranda wangu Karebhu, nokuti akanga ane mumwe mweya maari, uye akanditevera zvakakwana, iye ndichamupinza munyika yaakapindamo; uye vana vake vachaiwana ive yavo. Numeri 14:21–23.

Muapostora Pauro akadzidzisa:

Zvino zvinhu zvose izvi zvakavawira kuti zvive mienzaniso; uye zvakanyorwa kutitira yambiro isu, vakasvikirwa nokuguma kwenyika. 1 VaKorinte 10:11.

Akitolela kanuni hiyo ya kiunabii, Dada White alisema:

“Mumwe nomumwe wavaporofita vekare akataura zvisati zvanyanya kuva zvenguva yavo, asi zvenyika yedu, saka kuporofita kwavo kunoramba kuchishanda kwatiri. ‘Zvino zvinhu izvi zvose zvakavawira kuti zvive mienzaniso; uye zvakanyorwa kuti zvitiyeuchidze isu, tasvikirwa nekuguma kwenyika.’ 1 VaKorinte 10:11. ‘Havana kushumira ivo pachavo, asi isu, pazvinhu izvo zvino zvaziviswa kwamuri navaya vakaparidza evhangeri kwamuri noMweya Mutsvene wakatumwa kubva kudenga; zvinhu izvo vatumwa vanoshuvira kutarisa mazviri.’ 1 Petro 1:12....”

“Baibheri rakaunganidza uye rakasungirira pamwechete pfuma dzaro nokuda kwechizvarwa chino chokupedzisira. Zviitiko zvikuru zvose nemabasa ose anokudzwa uye anotyisa enhoroondo yeTestamende Yekare zvakanga zvichidzokororwa, uye zviru kudzokororwa, mukereke mumazuva ano okupedzisira.” Selected Messages, book 3, 338, 339.

Ngokuka-Isaya, umlayezo wemvula yokugcina uwumyalezo; ngoba uveza ukuthi ababi bayokwenqaba ukuwuzwa, futhi uchaza lowo myalezo ngokuthi “umugqa phezu komugqa”.

Ndianiko waanodzidzisa zivo? Uye ndianiko waanopa kunzwisisa kwedzidziso? Ndivo vakarumurwa mukaka, uye vabviswa pamazamu. Nokuti murayiro unofanira kuva pamusoro pomurayiro, murayiro pamusoro pomurayiro; mutsetse pamusoro pomutsetse, mutsetse pamusoro pomutsetse; pano zvishoma, napapo zvishoma; nokuti uchataura kuvanhu ava nemiromo inondandama, uye norumwe rurimi. Iye waakati kwavari, Uku ndiko kuzorora kwamungazorodza nako vakaneta; uye uku ndiko kuzorodza: asi havana kuda kunzwa. Asi shoko raJehovha rakanga riri kwavari murayiro pamusoro pomurayiro, murayiro pamusoro

pomurayiro; mutsetse pamusoro pomutsetse, mutsetse pamusoro pomutsetse; pano zvishoma, napapo zvishoma; kuti vaende, uye vawire shure, uye vapwanywe, uye vabatwe mumusungo, uye vatorwe. Isaya 28:9–13.

Pamitsara mitsetse mitanhatu yatangobva kurondedzerwa, uye zviripo zvimwe zvatisina kunongedzera, umwe unopa kusimbisa kuna 1863, sekuguma kwomuedzo wakafambira mberi wakatangamirira kukudzungaira murenje. Miviri inosimbisa vanhu vechibvumirano chokutanga vachipfuurwa ndokutsiviwa navanhu vatsva vakasanangurwa. Umo humwe hunoratidza chituko chokuvakazve chinhu chakanga chafanirwa kusiyiwa chaparadzwa uye chakasiwa pasi pechituko chaMwari sezvachakanga chiri, uye humwewo hunoratidza chituko chokudzokera kwausina kubvumidzwa kuenda. Miviri inopa mienzaniso yezvokunyepera zvamatafura maviri eMirayiro Gumi, ayo aimirira matafura maviri aHabhakuki.

Mhou dza ndongeni dza Aaroni na Jerobhoamu dzi imela tshifanyiso tsha vhufhura tsha vivho, tsha tsha imela tshati tsha vhufhura tsha 1863. Musi zwi tshi kuvhanganywa, vhafunzi vha vhavhili vha Aaroni na Jerobhoamu vha funza uri matabula mavhili a Habakuku a imela tabula lithihi, nga ndila yeneyo ine matabula mavhili a Milayo ya Fumi a imela ngayo mulayo muthihi wa Mudzimu. Zwothe zwi vha luswayo luthihi, lune lwa vhumbwa nga zwivhili musu zwi tshi kuvhanganywa. Matshimbidzele a vhuporofita a fanaho a matabula mavhili a mulayo wa Mudzimu a wanala kha matabula mavhili a Habakuku, nahone zwothe, vhufhura ha Aaroni na Jerobhoamu vhu amba nga ha yeneyo nyimele ya vhuporofita.

Kizazi cha kwanza cha Uadventista kimefananishwa na sanamu ya wivu katika Ezekieli sura ya nane. Maono yanayoanza siku ya tano ya mwezi wa sita katika mwaka wa sita katika sura ya nane ya Ezekieli, yanaendelea hadi sura ya tisa, ambamo kutiwa muhuri kwa wale mia moja arobaini na nne elfu kunawakilishwa. Anapolishughulikia kielelezo cha kutiwa muhuri cha sura ya tisa, Dada White anajumuisha sifa ya tabia ya Mungu inayoonyesha kwamba ni katika kizazi cha tatu na cha nne ambamo Mungu huwahukumu wale wasiotii. Kwa hiyo, anajumuisha ukweli unaohusiana moja kwa moja na amri ya pili, ambayo ndiyo amri inayokataza kuabudu sanamu, kama vile ndama wa dhahabu wa Haruni na wa Yeroboamu.

“‘Uye akadana kumunhu wakanga akapfeka nguo dzemicheka yakanaka, aiva nechinyoreso chemunyori parutivi rwake; Jehovha akati kwaari, Pfuura nepakati peguta, nepakati peJerusarema, uise chiratidzo pahuma dzavanhu vanogomera uye vanochema pamusoro pezvinyangadzo zvose zvinoitwa pakati paro. Uye kune vamwe akataura ndichinzwa achiti, Muteverei nomuguta, murove; ziso renyu ngarirege kunzwira tsitsi, uye musava netsitsi: uurayai zvachose vakwegura navaduku, vasikana, navana vaduku, navakadzi; asi musaswederu pedyo nomunhu upi noupi ane chiratidzo; uye tangai panzvimbo yangu tsvene. Ipapo vakatanga kuvakuru vakanga vari pamberi peimba.’”

“‘Yesu ava kuda kusiyi pa chigaro chetsitsi chepatemberi yokudenga kuti apfeke nguvo dzokutsiva uye adurure hashu dzake nokutonga pamusoro paavo vasina kupindura kuchiedza chavakapiwa naMwari. ‘Nokuti mutongo pamusoro pebasa rakaipa hauna kuitwa nokukurumidza, naizvozvo mwoyo yavana vavanhu yakatsunga kwazvo mukati mavo kuita zvakaipa.’ Panzvimbo pokunyoroveswa nokushivirira nokuregerera kwenguva refu uko Ishe

akavaratidza, avo vasingatyi Mwari uye vasingadi chokwadi vanoomesa mwoyo yavo munzira yavo yakaiya. Asi kunyange kushivirira kwaMwari kune miganhu yako, uye vazhinji vari kupfuurira miganhu iyoyo. Vakapfuura miganhu yenyasha, naizvozvo Mwari anofanira kupindira uye kuratidza pachena kukudzwa kwake amene.

“අමෝර්වරුන් ගැන සම්දාණන් වහන්සේ මසෙය් කීසේක: ‘සිව්වනේ පරමපරාවෝදී ඔව්හු නැවත මනෙතට පැමිණෙන්නෝය; මක්නිසාද අමෝර්වරුන්ගේ අයුතුකම තවමත් පූර්ණ වී නැත.’ මේ ජාතිය තමන්ගේ මූර්තිපූජාව සහ දූෂිතභාවය නිසා වීශේෂයෙන් පීරකටව සිටියද, ඔවුන්ගේ අයුතුකමේ පාත්රය තවමත් පිරී නොතිබුණි; එබැවින් ඔවුන්ගේ සමුපුර්ණ වීතාගය සඳහා දවේයන් වහන්සේ ආඥාව නොදුන් සේක. එසේ වූයේ, ඔවුන් නිදහසට කඳුණක් නොමැතිව සිටින පිණිස, දේවීය බලය පැහැදිලි ලෙස පීරකාශිත වන අයුරු ජනතාව දැකිය යුතු බැවිනි. කඳුණාර මැවුම්කරු සිව්වනේ පරමපරාව දක්වා ඔවුන්ගේ අයුතුකම ඉවසීමට කැමති වූ සේක. ඉන්පසු, යහපත් වනෙසක් නොපනුනහොත්, උන්වහන්සේගේ විනිශ්චයන් ඔවුන් මත පැමිණිය යුතුව තිබුණි.”

“Hi ku tshembeka loku nga onhakiki, la nga Heriki u ya emahlweni a hlayisa akhawunti ni matiko hinkwawo. Loko tintswalo ta Yena ti nyikeriwa hi ku va vitana eku hundzukeni, akhawunti leyi yi ta tshama yi pfulekile; kambe loko tinomboro ti fika eka mpimo wo karhi lowu Xikwembu xi wu vekeke, ntirho wa vukarhi bya Yena wu sungula. Akhawunti yi pfariwile. Ku lehisa mbilu ka Xikwembu ku herile. A ka ha ri na ku khongotela tintswalo hikwalaho ka vona.”

“Muporofita, achitarisa kuburikidza nemazera, akaoneswa nguva iyi pamberi pechiratidzo chake. Ndudzi dzenguva ino dzakagamuchira nyasha dzisina kumbobvira dzamboonekwa. Dzakapiwa zvikomborero zvakanyakisisa zvokudenga, asi kuzvikudza kwakawedzera, kuchiva, kunamata zvifananidzo, kushora Mwari, nokusatenda kwakashata, zvakanyorwa zvichivapikisa. Vari kukurumidza kupedzisa mhaka yavo naMwari.

“Asi icho chinondidedemesa ndechokuti avo vakava nechiedza chikuru kwazvo nemikana yakawanda vakasvibiswa nezvakaipa zviri kutonga. Vachifurirwa nevakaipa vakavapoteredza, vazhinji, kunyange pakati peavo vanoti vanobata chokwadi, vatonthora pakunamata uye vakatakurwa nesimba rerukova rwezvakaipa. Kuzvidzwa kwakapararira kwakanangidzirwa kunamata kwechokwadi noutsvene kunoita kuti avo vasingabatanidzwi pedyo naMwari varasikirwe nokuremekedza kwavo mutemo Wake. Dai vaifamba muchiedza uye vachiteerera chokwadi vachibva pamwoyo, mutemo mutsvene uyu waiita kuva unokosha zvikuru kwavari kana uchizvidzwa nokurambwa saizvozvi. Sezvo kushayikwa kwokuremekedza mutemo waMwari kuchiwedzera kuoneka pachena, mutsara unoparadzanisa pakati pevanochengeta mutemo iwoyo nenyika unowedzera kunyatsojeka. Rudo rwemirayiro youMwari runowedzera kune rimwe boka sezvo kuzvidza mirayiro iyoyo kuchiwedzera kune rimwe boka.”

“Dambudziko rava kusvika nokukurumidza. Nhamba dziri kukura nokukurumidza dzinoratidza kuti nguva yokushanya kwaMwari yava kuda kusvika. Kunyange zvazvo asingadi kuranga, zvisinei acharanga, uye izvozvo nokukurumidza. Avo vanofamba muchiedza vachaona zviratidzo zvengozi iri kuswedera; asi havafaniri kugara vakanyarara, vasina hanya,

vakamirira kuparadzwa, vachizvinyaradza nokutenda kuti Mwari achadzivirira vanhu Vake pazuva rokushanya. Hazvina kudaro zvachose. Vanofanira kuziva kuti ibasa ravo kushanda nesimba kuponesa vamwe, vachitarira kuna Mwari nokutenda kwakasimba kuti avabatsire. ‘Munyengerero unopfuurira uye une shungu womunhu akarurama une simba guru.’”

“Mbiriso yo umwari a yi ngo yo xela matimba ya yona hinkwaxo. Hi nkarhi lowu khombo ni ku hele matimba ka kereke swi nga swa nkoka swinene, ntlawa lowutsongo lowu yimaka eku vonakaleni wu ta va wu rilela ni ku rila hikwalaho ka swilo leswi nyenyetsaka leswi endliwaka etikweni. Kambe ngopfu-ngopfu swikhongelo swa vona swi ta tlakuka swi yimela kereke hikuva swirho swa yona swi endla hi mukhuva wa misava.

“Minyengerero yokushingaira yevashoma ava vakatendeka haizovi pasina. Apo Ishe vachabuda semutsivi, vachauyawo somudziviriri wavose vakachengeta kutenda mukuchena kwako uye vakazvichengeta vasina kusvibiswa nenyika. Panguva iyi ndipo pakavimbisa Mwari kutsivira vasanangurwa vake vanochema kwaari masakati nousiku, kunyange achivaregerera kwenguva refu.

“Murayiro wacho ndiwoyu: ‘Pfuura nepakati peguta, nepakati peJerusarema, uise chiratidzo pahuma dzavanhu vanogomera uye vanochema pamusoro pezvinonyangadza zvole zvinoitwa pakati paro.’ Ava vanogomera, vanochema, vakanga vachiparidza mashoko oupenyu; vakanga vachitsiura, vachipa zano, uye vachikumbira. Vamwe vakanga vachingonyadzisa Mwari vakatendeuka uye vakazvinipisa pamberi Pake. Asi kubwinya kwaJehovha kwakanga kwabva kuna Israeri; kunyange vazhinji vachiri kuenderera mberi nezvimiro zvechitendero, simba Rake nokuvapo Kwake zvakanga zvisipo.” Testimonies, volume 5, 207–210.

Ili kuigawa sawasawa njozi ya kutiwa muhuri kama ilivyowekwa wazi na Ezekieli, ni muhimu kuelewa vizazi vinne vya Waadventista. Dada White anaanza kifungu tulichochagua kwa kurejelea moja kwa moja Ezekieli sura ya tisa, na sehemu tuliyochagua pia inamalizika kwa rejeo la moja kwa moja la Ezekieli sura ya tisa. Katika kifungu hicho anasema kuhusu Ezekieli, “Nabii huyo, akiitazama karne zilizo mbele, alionyeshwa wakati huu katika maono yake.” Ezekieli aliona hali zinazotokea wakati wa kutiwa muhuri kwa wale mia moja na arobaini na nne elfu.

Munyaya yapfuura takaratidza, tichitsigirwa nezvitsauko zvitatu zvakana zvinobva muMweya weChiporofita, kuti “zvidhakwa zvaEfuuremu” zvalsaya, izvo mundima iyi zvinovikanwa se“vakuru vekare,” uye izvo muzvitsauko zvole zvirizi zvirizi zvinomirira hutungamiri hweJerusarema (Adventism), hazvigoni kuona kuti kuchava nokuratidzwa kukuru kwesimba raMwari sezvazvaiva mumakore akare. Mundima iyi, iko kuratidzwa chaiko kwesimba raMwari kwavanoramba kuona kuchaitika sechikamu chekutonga kwaMwari kunouyiswa pamusoro pavo, nokuti zvinotaurwa kuti, “vanhu vaifanira kuona simba rokumwari richiratidzwa nenzira inooneka zvikuru, kuti vasare vasina chikonzero chokuzvidzivirira.”

Uadiventisti wa Laodikia unakataa kuona udhihirisho wa mvua ya masika ya mwisho iliyoanza kunyesha kwa matone tarehe 11 Septemba, 2001, lakini wataona kilele cha mvua hiyo wakati ujumbe wa Kilio cha Usiku wa Manane utakaporudiwa katika siku za mwisho. Ujumbe huo ni Uislamu wa Ole wa tatu. Je! viongozi wa Israeli ya kale, ambao walikuwa wamemsulibisha tu Masihi wao, hawakuona Roho Mtakatifu alipomiminwa siku ya Pentekoste?

Ndime iyi iri kuzivisa kereke, iyo maererano nemamiriro enyaya inomiririrwa naEzekieri seJerusarema; uye nhengo dziri mukati mekereke (Jerusarema) dziri kuenzaniswa ne“boka duku,” iro rinotsanangurwawo seavo “vanofamba muchiedza,” uye ndivo “vashoma vakatendeka.” Bhaibheri rinodzidzisa kuti “vazhinji” vanodanwa, asi “vashoma” vanosarudzwa. Chidzidzo chendima iyi chinotsanangurwawo kutsamwa kwaMwari kunounzwa pamusoro pevanhu Vake. Vanhu vakazviunzira kutongwa kwavo pachavo, asi Mwari anonyatsosimbisa kuti ingirozi Dzake ndidzo dzinoita basa rokuparadza. Mwari haamborevi nhema, uye Akapikira kuti Ndiye anoshanyira zvivi zvavanhu kusvikira kuchizvarwa chechitatu nechechina. Kupa kuitwa kwokutonga kuna ani zvake asiri Mwari ndiko kuramba chimiro Chake, uye kureva kuti Iye murevi wenhema.

Ndime iyi inonongedzera kuti kana vatumwa vanoparadza vaEzekieri vatanga kupfuura nomuJerusarema, ndipo apo “ushumiri hwokutsamwa Kwake hunotanga.” Kutsamwa kwaMwari kunotangira paJerusarema, iro riri kereke Yake, rinova Adventism yeRaodhikia.

Ngokuba isikhathi sesifikile sokuba ukwahlulela kuqale endlini kaNkulunkulu; njalo nxa kuqala kithi, kuzakuba yini ukuphela kwalabo abangalaleli ivangeli likaNkulunkulu? 1 Phetro 4:17.

Ubushangashirwe bw’Imana bukorwa n’abamarayika b’Imana, kandi igihe umurimo wabo utangiye, bategekwa “gukubita,” bese no “kutababarira n’ijisho ryanyu, kandi ntimugire impuhwe: mwise rwose abasaza n’abato, abakobwa, n’abana bato, n’abagore: ariko ntimukegere umuntu uwo ari we wese uriho ikimenyetso; kandi muhere ku buturo Bwanjye bwera.” Ubushangashirwe bw’Imana bushyirwa mu bikorwa n’abamarayika bera, kandi ingingo dushaka kugaragaza hano ni uko itangizwa ry’umurimo w’ubushangashirwe bw’Imana risohozwa mu gisekuru cya kane.

Tidzaenderera mberi nechidzidzo ichi munyaya inotevera.

Uye zvichaitika nezuva rechibayiro chaJehovha, kuti ndicharova machinda, navana vamambo, navose vakapfeka ngu dzavatorwa. Nezuva iro ndicharovawo vose vanosvetuka pamusoro pechikumbaridzo, vanozadza dzimba dzavatenzi vavo nechisimba nounyengeri. Uye zvichaitika nezuva iro, ndizvo zvinotaura Jehovha, kuti kuchava nenzwi rokuchema richibva pasuwo rehove, nokuungudza kuchibva kurutivi rwechipiri, nokuputsika kukuru kuchibva kuzvikomo. Ungudzai, imi vagere muMakiteshi, nokuti vanhu vose vezvokutengeserana vaparadzwa; vose vanotakura sirivha vagurwa. Uye zvichaitika nenguva iyo, kuti ndichanzvera Jerusarema nemwenje, ndigorova varume vakagadzikana pamasese avo; vanoti mumwoyo mavo, Jehovha haangaiti zvakanaka, kana kuita zvakaipa. Zefania 1:8–12.