

Eliya — Lamba ya Tatu

Ikumanyike.

Jeff Pippenger

2023-09-29

Zvino zvakaitika panguva yokupirwa kwechibayiro chamadekwana, kuti Eria muporofita akaswederwa akati, Haiwa Jehovha, Mwari waAbhurahama, naIsaka, nowaIsraeri, ngazvizivikanwe nhasi kuti imi muri Mwari muna Israeri, uye kuti ini ndiri muranda wenyu, uye kuti ndaita zvinhu izvi zvose neshoko renyu. 1 Madzimambo 18:36.

Tanga tichizivisa hunhu hwaEria sechiratidzo. Humwe hwehunhu ihwohwo ndohwekuti ushumiri neshoko raEria, raJohane Mubhabhatidzi naWilliam Miller, zvaiva zvishandiso zvekutonga. Shoko ravo rakashandiswa naShe kuyedza nhoroondo dzavo dzakatevedzana. Jesu akati dai asina kuuya, vaJudha vaigununa vangadai vasina chivi.

Dai ndisina kuuya ndikataura kwavari, vangadai vasina chivi; asi zvino havachina chokuzvifukidza nacho pamusoro pechivi chavo. Johani 15:22.

Ezekieli anozivisa nheyo imwe cheteyo kuvaJudha vaipokana-vopikisa venguva yake yenhoroondo.

Nokuti vana vane kusatya uye vane mwoyo yakaoma. Ndiri kukutuma kwavari; uye uchatu kwavari, Zvanzi naIshe Jehovha. Uye ivo, kana vachida kunzwa, kana vachirega kunzwa, (nokuti ivo imba inopanduka,) kunyange zvakadaro vachaziva kuti kwakanga kune muporofita pakati pavo. Ezekieri 2:4, 5.

Uphawu luka-Eliya luhlanganisa indima yakhe njengethuluzi lokwahlulela.

“Luntha lo va endlaka ntirho wo twarisa rungula ra ntsumi ya vunharhu va lavisisa Matsalwa hi maendlelo wolawo tatana Miller a ma amukeleke. Eka buku leritsongo leri vuriwaka Views of the Prophecies and Prophetic Chronology, Tatana Miller u nyika milawo leyi landzelaka yo olova kambe ya vutlhari naswona ya nkoka ya ku dyondza Bibebe ni ku yi hlamusela:

“1. Liñwe na liñwe rinofanira kuva nokushanda kwaro kwakafanira panyaya iri kuiswa muBhaibheri; 2. Rugwaro rwose runokosha, uye runogona kunzwiswa nokushingaira mukurushandisa nokurudzidza; 3. Hapana chakazarurwa muRugwaro chingavanzwa kana kuzovanzwa kuna avo vanokumbira nokutenda, vasingazununguki; 4. Kuti unzwisise dzidziso, unganidza Magwaro ose pamwe chete pamusoro penyaya yaunoda kuziva, wobva warega shoko rimwe nerimwe richiva nesimba raro rakafanira; uye kana uchigona kuumba dzidziso yako pasina kupesana, haugoni kuva mukukanganisa; 5. Rugwaro runofanira kuva rwududziro yarwo pacharwo, nokuti ndiwo mutemo warwo pacharwo. Kana ndikatsamira pamudzidzisi kuti anditsanangurire, uye iye akangofungidzira zvarinoreva, kana kuda kuti zvidudzirwe saizvozvo nokuda kwechitendero cheboka rake, kana kuti kuti afungidzirwe kuva akachenjera, ipapo kufungidzira kwake, chishuwo chake, chitendero chake, kana uchenjeri hwake ndizvo zvava mutemo wangu, kwete Bhaibheri.”

“Zvataurwa pamusoro apa chikamu chemitemo iyi; uye mukudzidza kwedu Bhaibheri, tose tichaita zvakanaka kuteerera nheyo dzakaratidzirwa.

“Ukholwa kweqiniso kusekelwe emiBhalweni; kodwa uSathane usebenzisa amacebo amaningi kangaka ukuphendukisa imiBhalo nokungenisa iphutha, kangangokuthi kudingeka ukuqapha okukhulu uma umuntu efuna ukwazi lokho ekufundisayo ngempela. Enye yezinkohliso ezinkulu zalesi sikhathi ukugxila kakhulu emizweni, nokuzibiza ngobuqotho kuyilapho kunganakwa izimemezelo ezisobala zezwi likaNkulunkulu ngenxa yokuthi lelo zwi alivumelani nemizwa. Abaninge abanasisekelo sokukholwa kwabo ngaphandle komuzwa. Inkolo yabo iqukethe ukuvuseleleka kwemizwa; lapho lokho kuphela, ukukholwa kwabo kuyanyamalala. Umuzwa ungaba ngamakhoba, kodwa izwi likaNkulunkulu lingukolweni. Futhi, ‘yini,’ kusho umprofethi, ‘amakhoba kukolweni?’”

“Palibe amene adzaweruzidwe chifukwa chosamvera kuunika ndi chidziwitso chimene sanakhale nacho, ndiponso chimene sakanatha kuchipeza. Koma ambiri amakana kumvera choonadi chimene chaperekedwa kwa iwo ndi nthumwi za Khristu, chifukwa amafuna kufanana ndi muyezo wa dziko; ndipo choonadi chimene chafika pa kumvetsa kwawo, kuunika kumene kwawalira m’moyo wa mkati, chidzawatsutsa pa Chiweruzo. M’masiku otsiriza ano tili ndi kuunika kosonkhanitsidwa komwe kwakhala kukuwala m’nthawi zonse za mibadwo, ndipo tidzayankhidwa moyenerana nacho. Njira ya chiyero siyili pamlingo umodzi ndi dziko; ndi njira yokwezedwa. Ngati tiyenda m’njira imeneyi, ngati tithamanga m’njira ya malamulo a Ambuye, tidzapeza kuti ‘njira ya olungama ili ngati kuunika kowala, komwe kuwalabe koposa kufikira tsiku langwiro.’” Review and Herald, November 25, 1884.

Hatina “kupomerwa mhosva nokusateerera chiedza neruzivo” zvatakanga “tisina kumbova nazvo, uye” zvatakanga “tisingagoni kuwana.” Chinokosha muchirevo ichi ishoko rokuti “tisingagoni kuwana.” Eria, Johane naMiller vanomiririra chiedza chezvizarwa zvavo zvakasiyana-siyana chaigona kuwanikwa. Kuvapo kweshoko ravo kwakabvisa chifukidzo chezvinodanwa zviripamutemo muUnited States kuti “plausible deniability.” Shoko raEria, muchizvarwa chipi nechipi marinozviritidza, rinobvisa “plausible deniability” ipi neipi, nokudaro richiita kuti chizvarwa chose chive nemhosva pamusoro pechiedza chinobva chapihwa.

“Mukoma wangu akamboti pane imwe nguva haangadi kunzwa chinhu chipi nechipi chine chekuita nedzidziso yatakabatisisa, nokuti aitya kuti angagutsikana nayo. Akanga asingadi kuuya kumisangano, kana kuteerera kuhurukuro; asi pashure akazivisa kuti akaona kuti aiva nemhosva sezvaangadai akaita dai akanga akanzwa. Mwari akanga amupa mukana wokuziva chokwadi, uye Aizomuita ane mutoro pamusoro pomukana uyu. Kune vazhinji pakati pedu vane rusaruro pamusoro pedzidziso dziri kukurukurwa zvino. Havadi kuuya kuzonzwa, havadi kunyatsoongorora vakadzikama, asi vanoramba vachibudisa zvavanopikisa vari murima. Vanogutsikana chose nechinzvimbo chavo. ‘Unoti, Ndiri mupfumi, uye ndawana fuma zhinji, uye handina chandinoda; asi hauzivi kuti uri wenhamo, uye unosiririsa, uye murombo, uye bofu, uye usina kupfeka: ndinokupa zano rokuti utenge kwandiri ndarama yakaidzwa mumoto, kuti upfume; nenguvo chena, kuti ufukidzwe, uye kuti nyadzi dzokusapfeka kwako dzirege kuonekwa; uzodze maziso ako nomushonga wamaziso, kuti ugone kuona. Vose vandinoda, ndinovaraira uye ndinovarova nokuranga: naizvozvo shingaira, utendeuke’ (Zvakazarurwa

3:17–19).

“Iri rugwaro runoshanda kune avo vanogara vari pasi peruzha rweshoko, asi vasingadi kuuya kuzorinzwa. Munoziva sei kuti Ishe havasi kupa humbowo hutsva hwechokwadi Chavo, vachichiisa munzvimbo itsva, kuti nzira yaShe igadzirirwe? Ndezvipi zvirongwa zvamanga muchiita kuti chiedza chitsva chipinze pakati pemapoka avanhu vaMwari? Mune humbowo hupi hwamunohwa kuti Mwari haana kutuma chiedza kuvana Vake? Kuzvikwanira kwose, kuzvikudza, nokudada kwemaonero kunofanira kubviswa. Tinofanira kuuya patsoka dzaJesu, tidzidze kwaAri, uyo munyoro uye anozvininipisa pamwoyo. Jesu haana kudzidzisa vadzidzi Vake sezvaiita vanarabhi kudzidzisa vavo. Vazhinji vavaJudha vakauya vakateerera Kristu paakazarura zvakananzika zveruponeso, asi havana kuuya kuzodzidza; vakauya kuzotsoropodza, kuti vamubate pane kusawirirana kupi nokupi, kuti vawane chinhu chavaigona kushandisa kufurira vanhu zvakaipa. Vakagutsikana neruzivo rwavo, asi vana vaMwari vanofanira kuziva inzwi roMufudzi Wechokwadi. Haisi here ino nguva yokuti zvive zvakananzokodzera kutsanya nokunyengetera pamberi paMwari? Tiri mungozi yokusawirirana, tiri mungozi yokutora mativi panyaya inopikiswa; uye hatifaniri here kutsvaka Mwari nomwoyo wese, nokuzvininipisa kwemweya, kuti tizive kuti chokwadi chii?” Selected Messages, bhuku 1, 413.

Avo vanomiririra shoko raEriya ndivo zviridzwa zvekutonga mukufamba kwebasa rokucheneswa rinogadzirira nzira yomutumwa wesungano kuti achenese tembere. Pakuzadzisa basa rokuchenesa tembere, chiedza chechokwadi chiripo zvino chinozarurwa. Dai chisina kuzarurwa, avo Kristu vaakanga achitsvaka uye achiri kutsvaka kuchenesa vaizoramba vakapfeka jasi ravo reRaodhikia rokuzvinyengera. Eriya anomirira ushumiri hunopa chokwadi sechiridzwa chokutonga. Ndokusaka tichiziviswa kuti avo vakaramba shoko raJohane Mubhabhatidzi vaisagona kubatsirwa nedzidziso yaJesu.

“Ndzi kongomisiwile emuva eka ku twarisiwa ka ku vuya ko sungula ka Krete. Yohane u rhumiwe hi moya ni matimba ya Eliya leswaku a lulamisela Yesu ndlela. Lava va alaka vumbhoni bya Yohane a va vuyeriwanga hi tidyondzo ta Yesu.” Early Writings, 258.

M’mbiri za ulosi zimene zikuimira kuyeretsedwa kwa anthu a Mulungu, uthenga wa choonadi cha nthawi ino watsegulidwa, umene umayankha m’badwo uno udindo wosankha mdima kapena kuunika.

Asi iwe, O Danieli, funga mashoko, urname bhuku kusvikira panguva yokuguma: vazhinji vachamhanya vachienda nokudzoka, uye ruzivo ruchawedzerwa.... Zvino akati, Enda hako nzira yako, Danieli: nokuti mashoko akavharwa uye akasimbiswa nechisimbiso kusvikira panguva yokuguma. Vazhinji vachacheneswa, voitiswa vachena, uye vachaedzwa; asi vakaipa vachaita zvakaipa: uye hakuna kana umwe wavakaipa achanzwisisa; asi vakachenjera vachanzwisisa. Danieli 12:4, 9, 10.

Avo va yimela rungula ra Eliya eka tinxaka ta vona va tivisiwa hi Krete tanihi va rhumiwa va yena leswaku a va tirhisa tanihi switirhisiwa swa vuavanyisi. Leswi hi swona Eliya a a swi kombisa loko a ku: “a swi tiveke namuntlha leswaku hi wena Xikwembu eIsraele, ni leswaku mina ndzi nandza wa wena, ni leswaku swilo leswi hinkwaswo ndzi swi endlile hi rito ra wena.”

Iqiniso leli libuye limiswe nguJesu mayelana naJohane uMbhabhatisi.

Uye pavakanga vachibva ipapo, Jesu akatanga kutaura kuvanhu vazhinji pamusoro paJohani, achiti: Makaenda kurenje kunooni? Tsanga inozungunuswa nemhepo here? Asi makaenda kunooni? Munhu akapfeka nguo dzakapfava here? Tarirai, avo vanopfeka nguo dzakapfava vari mudzimba dzamadzimambo. Asi makaenda kunooni? Muporofita here? Hongu, ndinoti kwamuri, uye anopfuura muporofita. Nokuti uyu ndiye, wakanyorwa pamusoro pake zvichinzi, Tarira, ndinotuma mutumwa wangu pamberi pechiso chako, iye achagadzirira nzira yako pamberi pako. Mateo 11:7–10.

Yohane akanga ari anopfuura muporofita; akanga ari mudziyo wokutonga, uye ushumiri hwake hwakazivikanwa kuchizvarwa chake, nokuti vakabuda vakaenda kurenje kundomuona, sezvakangoita zvirokwasvo kuti vaIsraeri vose vakaenda kuKarimeri pakurayira kwaAhabhu. William Miller akanzwisisa kuwanda kwezivo kwakazarurwa muna 1798. Aimiririra avo vaifamba-famba muShoko raMwari sezvo zivo yakanga ichiwedzera. Shoko rake rakanga rakavakirwa panguva youporofita, uye muna 1840 shoko rake noushumiri hwake zvakaiswa kuchizvarwa chake nenzira yakadai zvokuti nyika yose yechiPurotesitendi yakatarisa kuona kana nzira yake yokududzira yaishanda. Pakazvisimbiswa, shoko rake rakatakurwa rikapoterdzwa nenyika yose.

“Mugore ra 1840 habayeho ubundi busohozwi bw’ubuhanuzi butangaje bwakanguriye benshi inyota n’ishishikaro. Imyaka ibiri mbere yaho, Josiah Litch, umwe mu bigishwa bakomeye babwirizaga ukuza kwa kabiri, yasohoye inyandiko isobanura Ibyahishuwe 9, ahanura kugwa k’Ubwami bwa Ottoman. Dukurikije imibare ye, ubwo butegetsi bwagombaga guhirikwa... kuwa 11 Kanama 1840, igihe ubutegetsi bwa Ottoman i Constantinople bushobora kwitezwe ko buzasenyuka. Kandi nizewe ko ari ko bizagaragara.”

“Panguva chaiyo yakanga yatarwa, Turkey, kubudikidza nevamiriri vayo, yakagamuchira dziviri yemasimba akabatana eEurope, nokudaro ikazviisa pasi pokutongwa kwenyika dzechKristu. Chiiitiko chacho chakazadzisa chiporofita chaizvoizvo. Pakazivikanwa izvi, vazhinji kwazvo vakagutsikana pamusoro pokururama kwemisimbotti yokududzirwa kwechiporofita yakagamuchirwa naMiller neshamwari dzake, uye kufamba kwekuuya kwaKristu kwakapiwa simba rinoshamisa. Vanhu vakadzidza nevane chinzvimbo vakabatana naMiller, mukuzivisa nokutsikisa maonero ake, uye kubva muna 1840 kusvika muna 1844 basa rakapararira nokukurumidza.” The Great Controversy, 334, 335.

Kubva muna “1840 kusvika muna 1844” kunomiririra nhorooondo ye“kutinhira kunomwe” kuri muna Zvakazarurwa chitsauko chegumi. Munhorooondo iyoyo kwakatanga nzira yokunatswa yakafananidzirwa muna Maraki chitsauko chechitatu, pamwe nokucheneswa kwetemberi kaviri kwakaitwa naKristu. Nzira yokunatswa iyi yaiva nzira inofambira mberi yokuedzwa, yakavakirwa pakunzwisisa kwaMiller kwenheyo yezuva rimwe somwaka wegore rimwe. Avo vanomiririra shoko raEria vanogadzira nzira kuti mutumwa wesungano auye pakarepo kutemberi Yake, uye ndivo mucherechedzo wechombo chokutonga chinoshandiswa nomutumwa wesungano kubvisa avo vanosarudza rima panzvimbo pechiedza.

Zvirokwazvo ini ndinokubhabhatidzai nemvura kuti mutendevuke; asi anouya shure kwangu ane simba kundipfuura ini, uye handina kukodzera kunyange kutakura shangu dzake; iye achakubhabhatidzai noMweya Mutsvene, nomoto. Foshoro yake yokupetera iri muruoko rwake, uye achanyatsochenesa buriro rake, aunganidze gorosi rake mudura; asi hundi achaipisa nomoto usingadzimiki. Mateu 3:11, 12.

Muzuva raKristu rinomiririrwa muna Johani 6:66, akarasikirwa nevadzidzi vakawanda kupfuura pane imwe nguva ipi neipi. Mu *The Desire of Ages*, umo munotaurwa ndima iyi yaJohani, nzira yokushandisa zvouporofita ndiyo chaiyo yakaita kuti vadzidzi vaende. Vakanga vasingagoni kunzwisisa kuti chinoneka chaimiririra chomweya, uye maererano nomuapostora Pauro, chinoneka chinotanga kuuya chisati chauya chomweya.

Na saizvozvo zvakanorwa zvichinzi, Munhu wokutanga, Adhamu, akaitwa mweya mupenyu; Adhamu wokupedzisira akaitwa mweya unopa upenyu. Asi chisati chava chokutanga hachisi icho chomweya, asi icho chomuzvarirwo; uye shure kwaizvozvo icho chomweya. 1 Vakorinde 15:45, 46.

Kwa kutokuwa tayari, na kwa hiyo kutoweza, Wayahudi walikataa kumwelewa Kristo alipodhihirisha kwamba Yeye ndiye mkate wa mbinguni uliipaswa kuliwa. Desturi na mapokeo vilitawala juu ya njia ile iliyotumiwa na Kristo mwenyewe. Kuhusu historia hii, Sister White aliandika:

“Pakudzora pachena kusatenda kwavo, vadzidzi ava vakabva vawedzerwa kupatsanurwa naJesu. Vakashatiriswa zvikuru, uye vachishuva kukuvadza Muponesi nokugutsa utsinye hweVaFarise, vakamufuratira, vakamusiya nokuzvidza. Vakanga vaita sarudzo yavo, vakatora chimiro chisina mweya, goko risina mhodzi. Chisarudzo chavo hachina kuzombodzokororwa shure kwaizvozvo; nokuti havana kuzofambazve naJesu.”

“‘Idzo dzake dziri muruoko rwake, uye achachenesa kwazvo uriri hwake, aunganidze gorosi rake mudura.’ Mateu 3:12. Iyi yakanga iri imwe yenguva dzokuchenesa. Nemashoko echokwadi, hundi yakanga ichipatsanurwa kubva kugorosi. Nemhaka yokuti vakanga vakazvikudza zvikuru uye vachizviruramisira kuti vagamuchire kururamiswa, vachida nyika zvikuru kuti vabvume upenyu hwokuzvinipisa, vazhinji vakafuratira Jesu. Vazhinji vachiri kuita chinhu chimwe chete nanhasi. Mweya iri kuedzwa nhasi sezvakaitwa vadzidzi kaya musinagogi muKapenaume. Kana chokwadi chaiswa pamwoyo, vanoona kuti upenyu hwavo hahuwirirani nokuda kwaMwari. Vanoona kudiwa kwokushanduka kwakazara mavari; asi havadi kutora basa rokuzviramba. Naizvozvo vanotsamwa kana zvivi zvavo zvafumurwa. Vanoenda vagumbuka, sezvakanogita vadzidzi vakasiya Jesu, vachigununa vachiti, ‘Shoko iri rakaoma; ndianiko angariteerera?’” The Desire of Ages, 392.

Ndi mthenga wa chipangano wa Malaki amene amayeretsa ana a Levi ndi moto. Amayeretsa bwino malo ake opunthira tirigu, nalekanitsa tirigu ndi mankhusu. Iye amachita ntchito imeneyi ndi fosholo yopetsera. Fosholo yopetserayo ndi imene imakwaniritsa kulekanitsako, ndipo fosholo yopetserayo ndi uthenga wa choonadi cha nthawi ino pa mbiri iliyonse yoyenerana nayo mmene Iye amayeretsa ana a Levi. Fosholo yopetserayo ndi uthenga ndi amthenga a Eliya, amene ayimira chida cha chiweruzo.

Tarirai, ndichatuma nhume yangu, uye ichagadzira nzira pamberi pangu; uye Ishe, wamunotsvaka, achakurumidza kuuya kutemberi yake, iye nhume yesungano, wamunofarira; tarirai, achauya, ndizvo zvinotaura Jehovha wehondo. Asi ndianiko angatsungirira zuva rokuuya kwake? uye ndianiko angamira paanowonekwa? nokuti wakafanana nomoto womunyungudutsi, uye nesipo yavanochenesa nayo ngu; uye achagara somunyungudutsi nomuchenesi wesirivha; uye achachenesa vanakomana vaRevhi, nokuvanatsa segiridhi nesirivha, kuti vape kuna Jehovha chipiriso mukururama. Ipapo chipiriso chaJudha neJerusarema chichafadza Jehovha, sezvazvakanga zvakaita pamazuva ekare, nomumakore akapfuura. Maraki 3:1–4.

Uyo anouya shure kwaJohane Mubhabhatidzi ndiye Uyo anonatsa buriro rake nepepeti, uye akafanana nomoto womunyungudutsi. Basa rokucheneswa rinoitwa nomutumwa wesungano, naizvozvo rinoratidza nhoroondo iyo Ishe vari kupinda musungano navanhu vatsva vakasanangurwa vesungano. Israeri yekare payakasunungurwa kubva muuranda hweEgipita, dingindira renhoroondo iyoyo tsvene raiva nyaya yo“dangwe.” Kungava kwaiva kufa kwematangwe eEgipita, kana kuti kuziviswa kwaIsraeri naMwari sedangwe Rake.

Unofanira kuti kuna Faro, Zvanzi naJehovha, Isiraeri mwanakomana wangu, iye dangwe rangu; uye ndinoti kwauri, Rega mwanakomana wangu aende, kuti andishumire; asi kana ukaramba kumurega achienda, tarira, ndichauraya mwanakomana wako, iye dangwe rako. Ekisodho 4:22, 23.

Kakati Mwari a dzehenelela mu sungano na Israele pakununurwa kuEgipita, urongwa hwaMwari hwaive hwokuti mwanakomana wokutanga wedzinza rimwe nerimwe aitsaurirwe basa rouprista. Asi pakupanduka kwenyaya yemhuru yendarama, dzinza raRevhi chete ndiro rakamira parutivi rwaMozisi mukupikisa kupanduka ikoko. Nokuda kwokuvimbika kwavo, Mwari akabvisa urongwa hwake hwokuti matangwe edzinza rimwe nerimwe atsausirwe uprista, akapfuura mamwe madzinza, akapa dzinza raRevhi roga kodzero yakasarudzika youprista. Apo nhume yesungano inochenesa vanakomana vaRevhi, izvi zvinomiririra nhoroondo umo vanhu vesungano yapfuura vari kuiswa parutivi nokuda kwavanhu vesungano itsva. Izvi ndizvo zvakaitika kuna Johane Mubhabhatidzi, kumaMillerite, uye ndizvo zvichaitika kune vane chiuru zana namakumi mana nezvina. Kubva muna 1840 kusvika muna 1844, nzira yokucheneswa yakatangwa nenyaya yokuedzwa kweshoko rouprofita rakanga rapiwa kuna William Miller. Izvi zvakatangamirira kuti Ishe auye pakarepo kutembere yake musi waGumiguru 22, 1844, asi nzira yokucheneswa haina kuguma kusvikira muna 1863.

“Uprofita hwaDanieri 8:14, hunoti, ‘Kusvika pamazuva zviuru zviviri namazana matatu; ipapo nzvimbo tsvene ichacheneswa,’ pamwe chete neshoko romutumwa wokutanga rinoti, ‘Tyai Mwari, mumukudze; nokuti nguva yokutonga kwake yasvika,’ zvose zvairatidza ushumiri hwaKristu munzvimbo tsvene-tsvene, kutonga kwokuongorora, kwete kuuya kwaKristu kuti adzikinure vanhu vake uye aparadze vakaipa. Kukanganisa kwakanga kusiri pakuverengwa kwenguva dzouprofita, asi pachinhu chaifanira kuitika pakupera kwamazuva 2300. Kubudikidza nokukanganisa uku vatendi vakatambudzika nokuora mwoyo, asi zvose zvakanga zvataurwa mberi nouprofita, uye zvose zvavaiva nechisimbiso cheMagwaro chokutarisira, zvakanga zvazadzikiswa. Panguva chaiyo yavakanga vachichema nokuda kwokukundikana

kwetariro dzavo, chiiitiko chakanga chaitika icho chakanga chataurwa neshoko, uye chaifanira kuzadzikiswa Ishe vasati vaonekwa kuti vape muripo kuvaranda vake.”

“Kristu akanga auya, kwete panyika, sezvavaitarisira, asi, sezvakaratidzwa kare nemufananidzo, kunzvimbo tsvene-tsvene yetembere yaMwari iri kudenga. Anomiririrwa nomuprofita Dhanieri seanouya panguva iyi kuna Mukweguru Wemazuva: ‘Ndakaramba ndichitarisa muzviono zvousiku, zvino tarira, kwakauya mumwe akafanana noMwanakomana womunhu namakore okudenga, akasvika’—kwete panyika, asi—’kuna Mukweguru Wemazuva, vakamusweddedza pamberi pake.’ Dhanieri 7:13.”

Uku kuza kunofanotaurwawo nomuporofita Maraki: ‘Ishe, wamunotsvaga, achakurumidza kuuya kutemberi Yake, ndiye Mutumwa wesungano, wamunofarira; tarirai, achauya, ndizvo zvinotaura Jehovha wehondo.’ Maraki 3:1. Kuuya kwaIshe kutemberi Yake kwakava kwechimbichimbi, kusina kutarisirwa, kuvanhu Vake. Vakanga vasingamutarisiri ipapo. Vaitarisira kuti achauya panyika, ‘ari mumoto unopfuta achitsiva avo vasingazivi Mwari, navasingateereri evhangeri.’ 2 VaTesaronika 1:8.

“Asi vanhu vakanga vachigere kugadzirira kusangana naIshe wavo. Pakanga pachine basa rokugadzirira raifanira kuitirwa ivo. Chiedza chaifanira kupiwa, chichitungamirira pfungwa dzavo kutemberi yaMwari iri kudenga; uye sezvavaizotevera noRutendo Muprista Mukuru wavo mubasa Rake imomo, mabasa matsva aizoratidzwa. Rimwe shoko renyevero nerokurayiridza raizofanira kupiwa kukereke.

“Muporofita anoti: ‘Ndianiko angatsungirira zuva rokuuya kwake? Uye ndianiko achamira paachaonekwa? Nokuti akafanana nomoto womunatsi wesimbi, uye nesipo yavagezi; uye achagara somunatsi nomuchenesi wesirivha; uye achachenesa vanakomana vaRevhi, achivanatsa segoridhe nesirivha, kuti vagopa kuna Jehovha chipiriso mukururama.’ Maraki 3:2, 3. Avo vachange vachirarama panyika panguva iyo kureverera kwaKristu kuchaguma munzvimbo tsvene yokumusoro vanofanira kumira pamberi paMwari mutsvene vasina murevereri. Nguo dzavo dzinofanira kuva dzisina gwapa, hunhu hwavo hunofanira kunatswa pachivi neropa rokusaswa. Nenyasha dzaMwari uye nokushingaira kwavo pachavo kwakasimba vanofanira kuva vakundi muhondo yokurwisana nezvakaipa. Kutonga kwokunzvera kuchiri kuenderera mberi kudenga, zvivi zvatendi vanopfidza zvichiri kubviswa munzvimbo tsvene, panofanira kuva nebasa rinokosha rokucheneswa, rokubvisa chivi, pakati pavanhu vaMwari vari panyika. Basa iri rinoratidzwa zvakajeka zvikuru mumashoko eZvakazarurwa 14.”

“Kana basa iri richinge rapedzwa, vateveri vaKristu vachange vagadzirira kuoneka kwaKe. ‘Ipapo chipiriso chaJudha neJerusarema chichafadza Jehovha, sezvazvakanga zvakaita pamazuva ekare, uye sezvazvakanga zvakaita pamakore okutanga.’ Maraki 3:4. Ipapo kereke iyo Ishe wedu, pakuuya kwaKe, achazvigamuchira kwaAri, ichava ‘kereke ine kubwinya, isina gwapa, kana kuunyana, kana chinhu chipi nechipi chakadaro.’ VaEfeso 5:27. Ipapo ichatarira ‘sokubuda kwamambakwedza, yakanaka somwedzi, yakajeka sezuva, uye inotyisa sehondo ine mireza.’ Rwiyo rwaSoromoni 6:10.”

“Anze pa kubwera kwa Ambuye ku kachisi Wake, Malaki analosolanso za kubwera Kwake kwachiwiri, kubwera Kwake kudzapereka chiweruzo, m’ mawu awa: ‘Ndipo ndidzayandikira kwa inu ku chiweruzo; ndipo ndidzakhala mboni yofulumira yotsutsa amatsenga, ndi achigololo, ndi olumbira monama, ndi iwo amene amapondereza wantchito pa malipiro ake, wamasiye wamkazi, ndi amasiye, ndi amene amapotoza mlendo pa ufulu wake, osandiopa Ine, ati Yehova wa makamu.’ Malaki 3:5. Yuda akunena za chochitika chomwechi pamene akunena kuti, ‘Taonani, Ambuye akudza ndi zikwi khumi za oyera mtima Ake, kudzapereka chiweruzo pa onse, ndi kutsimikizira onse osapembedza Mulungu pakati pawo za ntchito zawo zonse zosapembedza Mulungu.’ Yuda 14, 15. Kubwera uku, ndi kubwera kwa Ambuye ku kachisi Wake, ndi zochitika zosiyana ndi zolekana.”

“Ukuza kwaKristu njengomPristi wethu oMkhulu endaweni eNgcwele Kakhulu, ngenxa yokuhlanswa kwendlu engcwele, okuvezwe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwa kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini laYo, okwabikezelwa nguMalaki, kuyizincazelo zesigameko esifanayo; futhi lokhu futhi kufanekiswa ukuza komkhwenyana emshadweni, njengoba kuchazwe nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 424–426.

Mu ndima ya nyuma, pakhusonkhana “kubwera” kuna kanayi, ndipo zonsezi ndi kubwera kumodzi komweku, koyimiridwa m’njira zinayi zosiyana. Chimodzi mwa “kubwerako” n’fanizo la anamwali khumi.

“Ndzi tala ku kongomisiwa eka faniso ya vanhwanyana va khume, va ntlhanu va vona a va tlharihile, kasi va ntlhanu a va ri swiphukuphuku. Faniso leyi yi hetisekile naswona yi ta hetiseka hilaha ku heleleke, hikuva yi ni ku tirhisiwa ko hlawuleka eka nkarhi lowu, naswona, ku fana ni rungula ra ntsumi ya vunharhu, yi hetisekile naswona yi ta ya emahlweni yi na ntiyiso wa nkarhi wa sweswi ku fika emakumu ka nkarhi.” Review and Herald, August 19, 1890.

यदती चार “आगमनहू” “एउटै घटनाका वर्णनहू हुन्” भने, त्यसो भए मलिराइट आन्दोलनमा एडभेन्टवादको प्रारम्भमा पूरा भएका ती चार “आगमनहू” एडभेन्टवादको अन्त्यमा एलियाह आन्दोलनमा फेरि “अक्षरशः” “पूरा हुनेछन्।”

William Miller nevaMillerites vaimiririra shoko rengirozi yokutanga, uye muchikamu chimwe chetecho cheEarly Writings chatangobva kutora, shoko rengirozi yokutanga rakanga rine hunhu hwakanyatsofanana nohwaJohane Mubhabhatidzi. Takatora ndima inoti avo vakaramba shoko raJohane Mubhabhatidzi vaisagona kubatsirwa nedzidziso dzaJesu. Mundima inotevera anoti, “Avo vakaramba shoko rokutanga vaisagona kubatsirwa nelerwechipiri; uyewo havana kubatsirwa nokuchema kwousiku hwapakati, kwakanga kuchizovagadzirira kuti vapinde naJesu nokutenda munzvimbo tsvene-tsvenene yesanctuary yokudenga.” Vose William Miller naJohane Mubhabhatidzi vanomirira zvishandiso zvokutonga.

Kudai mpapo mmoja wao hakuonekana, vizazi vyao husika havingehesabiwa kuwa na hatia kwa kukataa nuru. Mungu aliwatumia wajumbe hao wawili kuuondoa vazi la dhambi la Walaodikia, na hivyo akaudhihirisha uchi wa Kilaodikia wa watu wa zamani waliochaguliwa, kwa kuleta ujumbe ambao, uwe umekubaliwa au umekataliwa, ungetumiwa hukumuni kama ishara kwamba nabii

alikuwa miongoni mwao. Historia ya 1840 hadi 1844 ilifananihwa kwa moto ulioshuka juu ya sadaka ya Eliya katika Mlima Karmeli. Nabii wa kweli alikuwa ametofautishwa na manabii wa uongo.

Tisvika panzvimbo patinofanira kutsanangura nzira yokunatswa yakaramba ichienderera mberi mushure maOctober 22, 1844. Hanzvadzi White vakati mushure maOctober 22, 1844, “vanhu vakanga vasati vagadzirira kusangana naIshe wavo. Pakanga pachine basa rokugadzirira raifanira kuitirwa ivo. Chiedza chaifanira kupiwa, chichitungamirira pfunywa dzavo kutemberi yaMwari iri kudenga; uye sezvavaizotevera noRutendo Muprista Mukuru wavo mubasa Rake imomo, mabasa matsva aizoziviswa. Rimwe shoko reyambiro nerokurayira raifanira kupiwa kukereke.”

Adventism paypacha Leviticus iskay chunka suqtayuqpi kashaq “qanchis kuti” nisqanta, chayta Danielqa Moisespa “juramento” nirqan, chayta mana chaskispa, paykunaqa manaña riqsiyta atirqankuchu maymantachus pichay ruwayqa sutinchakurqa ñawpaq llamkayninkumanta aswan karuta, taripaynin kichasqa kasqanwan tupaq cheqaqkunata unanchay llamkaywan tinkisqakunata.

Tichaongorora nzira inopfuurira yokunatswa muchinyorwa chinotevera, uye totanga kuenzanisa runyanga rwechiPurotesitendi rwechokwadi rwakagamuchirwa neMillerite Adventism muma1840 nerunyanga rweRepublicanism.