

ਮੈਲੀਆਹ — ਸੰਖਿਆ ਤੇਰ੍ਹਾਂ

四十六

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Munyaya yakapfuura taiwiriranidza Eria nenhoroondo ya1798 kusvika 1844. Eria anopinda munhoroondo iyoyo nenzira yokufananidzira apo William Miller akasimudzwa kuti aparidze shoko romutumwa wokutanga. Chirikadzi yeSarepita inomiririra kereke yakatendeka iri kuunganidza huni mbiri, kana kuti ndudzi mbiri dzaizova rudzi rumwe pana 22 Gumiguru, 1844.

Uye uti kwavari, Zvanzi naIshe Jehovha: Tarirai, ndichatora vana vaIsraeri pakati pavahedheni, kwavakaenda, ndigovaunganidza kubva kumativi ose, ndigovauyisa kunyika yavo pachavo. Uye ndichavaita rudzi rumwe munyika, pamusoro pamakomo aIsraeri; uye mambo mumwe chete achava mambo wavo vose; havachazovizve marudzi maviri, uye havachazopatsanurwizve kuva ushe huviri zvachose. Havachazvisvibisazve nezvifananidzo zvavo, kana nezvinhu zvavo zvinonyangadza, kana nechimwe chezvivi zvavo; asi ndichavaponesa kubva munzvimbo dzavo dzose dzavakagaramo, mavakatadzira, uye ndichavanatsa; saizvozvo vachava vanhu vangu, neni ndichava Mwari wavo. Uye Dhavhidhi muranda wangu achava mambo pamusoro pavo; uye vose vachava nomufudzi mumwe chete; vachafambawo mukutonga kwangu, vachachengeta mitemo yangu, nokuiita. Uye vachagara munyika yandakapa Jakobho muranda wangu, maigara madzibaba enyu; vachagaramo, ivo, navana vavo, navana vavana vavo nokusingaperi; uye Dhavhidhi muranda wangu achava muchinda wavo nokusingaperi. Uyezve ndichaita sungano yorugare navo; ichava sungano isingaperi navo; uye ndichavagadza, nokuvawanza, ndigoisa nzvimbo yangu tsvene pakati pavo nokusingaperi. Tabhenakeri rangu richavawo navo; zvirokwazvo, ndichava Mwari wavo, ivo vachava vanhu vangu. Uye vahedheni vachaziva kuti ini Jehovha ndinonatsa Israeri, kana nzvimbo yangu tsvene yava pakati pavo nokusingaperi. Ezekieri 37:21–28.

Pane zvikomborero zvinoverengeka zvinotaurwa naEzekieri sezvakavimbiswa kumiti miviri iya, inova ndudzi mbiri dzinova rudzi rumwe. Tichatanga nekutarisa zvikomborero zvina zvezvo zvakatariswa naHanzvadzi White sezvinhu zvina “zvinouya,” izvo zvose zvakazadzikiswa panguva imwe chete, musi wa22 Gumiguru, 1844.

“Ukubya kwa Kristu nk’Omukulu Omusaserdooti waffe mu Kifo Ekitukuvu Ennyo, olw’okutukuza awatukuvu, nga bwe kiragibwa mu Danieri 8:14; okubya kw’Omwana w’omuntu eri Oyo Eyakaddiwa Ennaku, nga bwe kulagibwa mu Danieri 7:13; n’okubya kwa Mukama mu yeekaalu ye, nga bwe kyalagulwa Malaki, byonna binnannyonyola ekintu kye kimu; era kino era kikiikirirwa okubya kw’omugole omusajja ku mbaga y’obugole, nga Kristo bwe yakinnonyola mu lugero lw’abawala ekkumi, oluli mu Matayo 25.” The Great Controversy, 426.

“Kwiza” kwa mbere Mushiki wa White avuga, ni ukwiza k’umutambyi mukuru kugira ngo haboneke “kwezwa kw’ahera,” kwari kuzaba ku mpera y’imyaka ibihumbi bibiri n’amajana atatu.

Uwo murongo utanga igisubizo ku kibazo cyo muri Daniyeli 8:13 kibaza kiti: “Ibyerekeye iki cyerekanywe cy’igitambo gihoraho n’igicumuro cy’ikorwa cyangiza, gituma ahera n’ingabo bihabwa kuribatwa n’ibirenge, bizamara igihe kingana iki?” Umurongo wa cumi na kane werekana ko kwezwa kw’ahera kwari kuzatangira ku mpera y’imyaka ibihumbi bibiri n’amajana atatu. Ezekiyeli avuga ko Imana “izakura Abisirayeli mu banyamahanga aho bagiye, kandi izabakoranya ibinjiza impande zose, ... kandi ishyanga ryakoranyijwe ntirizongera kwiyanduza,” kuko Imana “izabezaho kwezwa; ni bwo bazaba ubwoko bwanjye, nanjye nzaba Imana yabo.”

Pa Okutobala 22, 1844, “kubwera” kwachiwiri kumene Mlongo White ankanena, kunali kukwaniritsidwa kwa Danieli chaputala 7, vesi 13, limene limasonyeza kuti Mwana wa munthu adzabwera kwa Wamakadzana wa masiku, kuti alandire ufumu. Ezekieli akuti Mulungu “adzawapanga iwo kukhala mtundu umodzi m’dziko pa mapiri a Israyeli; ndipo mfumu imodzi idzakhala mfumu kwa iwo onse.” Ezekieli amaimira Khristu ngati mfumu ndi dzina la “Davide,” pamene akunena kuti “Davide mtumiki wanga adzakhala mfumu pa iwo.” Iye amafotokozanso kuti Khristu, monga Davide, adzakhala “mbusa mmodzi” wawo, ndi kuti “mtumiki wake Davide” adzakhalsanso “kalonga wawo mpaka muyaya.” Mfumu, mwa tanthauzo lake lenileni, iyenera kukhala ndi udindo wake monga mfumu, ndipo iyenera kukhala ndi ulamuliro woti iwalamulire ndi nzika za ufumu wake. Ngati palibe nzika, sipakanakhala ufumu.

Ndzi vone emivonweni ya vusiku, kutani waswivo, loyi a fanaka ni N’wana wa Munhu a ta hi mapapa ya matilo, a fika eka Loyi a nga wa Masiku, kutani va n’wi yisa emahlweni ka yena. Kutani a nyikiwa vulawuri, ni ku vangama, ni mfumo, leswaku vanhu hinkwavo, matiko, ni tindzimi, va n’wi tirhela: vulawuri bya yena i vulawuri lebyi nga heriki, lebyi nga tiki hundza, naswona mfumo wa yena hi lowu nga ka wu nga lovisiwiki. Daniel 7:13, 14.

“Kuuya” kwechitatu kwakazivikanwa naSista White kwaiva apo Kristu, se“nhume yesungano,” akauya kamwe-kamwe kutembere Yake kuzotsvenesa vanakomana vaRevhi. Ezekieri anoti Kristu “uchavanatsa: saka vachava vanhu vangu, neni ndichava Mwari wavo,” uye kuti “zvakare” Acha“ita sungano yorugare navo,” iyo “ichava sungano isingaperi.” Sungano iyoyo yaizozadzikiswa apo Mwari aizoti “aisa” “nzvimbo Yake tsvene pakati pavo,” uye kuti “vahedheni vachaziva kuti ini Jehovha ndinotsvenesa Isiraeri, kana nzvimbo yangu tsvene ichava pakati pavo.”

Tarirai, ndichatuma nhume yangu, uye ichagadzira nzira pamberi pangu; zvino Ishe, wamunotsvaka, achakurumidza kuuya kutemberi yake, iye nhume yesungano, wamunofarira; tarirai, achauya, ndizvo zvinotaura Jehovha wehondo. Asi ndiani angatsungirira zuva rokuuya kwake? Uye ndiani angamira paanenge achioneka? Nokuti wakafanana nomoto womunyangudutsi, uye nesipo yomuwachu; uye achagara somunyangudutsi nomuchenesi wesirivha; uye achachenesa vanakomana vaRevhi, achivanatsa segoridhe nesirivha, kuti vape kuna Jehovha chipiriso mukururama. Ipapo chipiriso chaJudha neJerusarema chichafadza Jehovha, sezvazvakanga zvakaita pamazuva ekare, uye somumakore akapfuura. Maraki 3:1–4.

Nhume yakaigadzirira nzira Kristu, “nhume yesungano” munhoroondo ya 1798 kusvika 1844, aiva Eriya, sezvaimiririrwa naWilliam Miller. Apo Kristu akangoerekana auya kutemberi Yake, Akanatsa “vanakomana vaRevhi” se“moto womunyangudutsi.”

“Kubwera” kwina komwe kunakwaniritsidwa pa Okutobala 22, 1844, kunali kubwera kwa mkwati. Kawiri konse Ezekieli amatsimikizira kuti fuko limene linasonkhanitsidwa kuchokera ku ndodo ziwiri lidzakhala “anthu” a Mulungu, ndi kuti Iye “adzakhala Mulungu wawo.” Izi zinakwaniritsidwa mwa ukwati. Pa Okutobala 22, 1844, maulosi anayi amene anakwaniritsidwa, amene Mlongo White amawafotokoza, onse amadziwika ndi umboni wa ndodo ziwiri za Ezekieli.

Eriya anomirira mutumwa anogadzirira nzira mutumwa wesungano. Kristu akazivisa Johani Mubhabhatidzi somutumwa akagadzirira nzira yokuuya kwake kokutanga. Hanzvadzi White akazivisa William Miller saEriya, uye Miller akagadzirira nzira yokuti Kristu auye ari “muprista mukuru,” “Mwanakomana womunhu,” “mutumwa wesungano,” uye “chikomba.”

Pashure pemakore matatu nehafu, Eria akabva kuSarepta, kwaakanga agara nechirikadzi nomwanakomana wayo, akaraira Ahabhi kuti aunganidze Israeri yose kuKarimeri. Ezekieri anoti vahedheni vachaziva kuti Mwari ndiye Mwari, paanoisa nzvimbo yake tsvene pakati porudzi rwakaunganidzwa pamwe chete kubva pamatanda maviri. PaGomo reKarimeri Eria akaudza Israeri kuti isarudze kana Mwari ari Mwari kana kuti Bhaari ndiye Mwari, asi akaisa mubvunzo uyu kwete chete muchimiro chokuti ndiani aiva Mwari wechokwadi, asiwo muchimiro chokuti ndiani aiva muporofita wechokwadi.

Eliya akauya kuvanhu vose, akati, Muchasvika rinhiko muchizengurira pakati pemifungo miviri? Kana Jehovha ari Mwari, muteverei; asi kana Bhaari ari iye, mumuverei. Asi vanhu havana kumupindura kana shoko rimwe. Ipapo Eliya akati kuvanhu, Ini, ini ndega, ndasara ndiri muprofiti waJehovha; asi vaprofiti vaBhaari varume vane mazana mana namakumi mashanu. 1 Madzimambo 18:21, 22.

Vose vaIsraeri vose, kusanganisira Ahabhi, vakaziva kuti Mwari waEria ndiye Mwari, apo moto wakaburuka kubva kudenga ukapedza chibayiro chaEria. Kuburuka kwemoto paGomo reKarimeri kunoratidza nguva iyo Mwari akaisa nzvimbo yake tsvene pakati porudzi rwakaitwa netsvimbo mbiri. Chishamiso chomoto paGomo reKarimeri chakaritudza kuti Mwari ndiye Mwari, uye Bhaari akanga ari mwari wenhema.

Muujiza wa ku Sarepta, apo Eliya wakagoneka pa mwana wa chokolo uyo wakafwa katatu, wakamulongora kuti Eliya wakaŵa munthu wa Chiuta, ndipo muujiza wa pa Karmeli ukachita chinthu chenichochi. Moto wa pa Karmeli ukalongora yayi waka kuti Chiuta wakaŵa Chiuta, kweni ukalongoraso kuti Eliya wakaŵa nchimi yaunenesko ya Chiuta, mwakupambana na nchimi za Baala na nchimi za vimuti. Mu mbiri ya 1840 kufika 1844, Miller na ŵaMillerite ŵakalongoreka kuti ŵakaŵa aneneri aunenesko, mwakupambana na aneneri ŵatesi ŵa Chiprotestanti chakuuka, awo mu mbiri yenyeyira ŵakalongora kuti ŵakaŵa ŵana ŵa Jezebeli.

Eliya paKarimere anomiririra basa rokuzivisa runyanga rwechokwadi rwePurotesitendi, nokuti ushe hwechitanhatu hwechiporofita cheBhaibheri, chikara chinobva panyika cheZvakazarurwa chitsauko 13, chine runyanga rwePurotesitendi nerunyanga rweRepublicanism, uye hwakanga huchangotanga kutonga kwahwo muna 1798. Muna 1798, pakupera kwamakore matatu nehafu okutonga kwaJezebheri, Eliya akabva kuSarepta kuti aite musiyano wakajeka wokuti kereke ipi yaiva runyanga rwePurotesitendi pachikara chaibva panyika.

Chirikadzi cheSarepta chaifamba kubva munhoroondo yeThiatira chichienda kumuchato, uko chirikadzi hwacho hwaizobviswa. Mwanakomana waro akamutswa anomirira avo vakaurayiwa naJezebheri mukati memakore matatu nehafu enzara. Tsvimbo mbiri dzaaiunganidza dzokubatidza moto dzaiva dzimba mbiri dzaIsraeri chaiye dzaifanira kuunganidzwa pamwechete dzive rudzi rumwe, uye rudzi irworwo rwaiva Israeri womweya. Chirikadzi chaizoshandisa tsvimbo mbiri idzodzo kubatidza moto, izvo zvakaitika paKarimeri uye pana 22 Gumiguru 1844, apo mutumwa wesungano akanatsa vanakomana vaRevhi ne“moto womunyungudutsi.”

Moto ni ishara ya umwagikaji wa Roho wa Mungu, uliotukia katika Karmeli na katika Kilio cha Usiku wa Manane kilichofikia kilele tarehe 22 Oktoba, 1844.

Zvino zuva rePentekosti parakanga rasvika zvakazara, vose vakanga vari pamwe chete nomwoyo mumwe panzvimbo imwe. Pakarepo kwakabva kudenga ruzha rwakaita sorwemhepo ine simba ichivhuvhuta kwazvo, rukazadza imba yose mavakanga vagere. Zvino kwakaonekwa kwavari ndimi dzakaparadzana, dzakanga dzakaita sedzemoto, ikagara pamusoro pomumwe nomumwe wavo. Uye vose vakazadzwa noMweya Mutsvene, vakatanga kutaura nedzimwe ndimi, sezvavakapiwa noMweya kutaura. Mabasa 2:1–4.

Ukuthululwa koMoya kufanekisela ukumemezelwa komlayezo, futhi umfelokazi wayezobasa umlilo ukuze alungise ukudla azokudla, okuyiwona umlayezo.

Naizvozvo ndakaenda kumutumwa, ndikati kwaari, Ndipei bhuku duku iro. Iye ndokuti kwandiri, Tora uridye rose; uye richaita kuti dumbu rako rivave, asi mumuromo mako richava rinotapira seuchi. Ipapo ndakatora bhuku duku muruoko rwomutumwa, ndikaridya rose; uye rakanga riri mumuromo mangu rinotapira seuchi; asi pakarepo pandakanga ndaridya, dumbu rangu rakavava. Zvakazarurwa 10:9, 10.

Uthenga wakapaharwa pakarepo kuna Jezebheri na Ahabhu hwakanga huri hwokuti Mwari waEria ndiye Mwari wechokwadi, nokuti Ahabhu akanga achangobva kuona Mwari waEria achipindura nemoto. Uthenga hwakazarurwa pakarepo musu wa22 Gumiguru 1844 hwakanga huri uthenga hwengirozi yechitatu. Muzviitiko zvose zviri zviriviri, uthenga hwakaunzwa naAhabhu kana uthenga hwengirozi yechitatu hunotsamwisa Jezebheri.

Asi mashoko achabva kumabvazuva nokumabvazuva achamuvhundutsa; naizvozvo achabuda nokutsamwa kukuru kuti aparadze, uye kuti apedze zvachose vazhinji. Danieli 11:44.

“Nhau dzinobva kumabvazuva nokumusoro” dzaDanieri dzinomirira shoko rinotsamwisa mambo wokumusoro, uyo ari Jezebheri; uye ndiye anotanga kutambudzwa kwokupedzisira munhoroondo yenyika. Shoko iroro rakafananidzirwa neshoko raAhabhu kuna Jezebheri, pamwe nokusvika kweshoko rengirozi yechitatu pakuvhurwa kwokutongwa muna 1844.

Ahab adauza Jezebeli zvose zvakanga zvaitwa naEriya, pamwe chete nokuti akanga auraya vaporofita vose nomunondo. Ipapo Jezebeli akatuma nhume kuna Eriya, achiti, Vamwari ngavandiite saizvozvo, uye zvikuru kupfuura izvozvo, kana ndisingaiti upenyu hwako souchapenyu hwomumwe wavo nenguva yakaita seiyi mangwana. 1 Madzimambo 19:1, 2.

Eriya, sechiratidzo, anomirirwa nenguva yerenje kubva muna 538 kusvika muna 1798. Zvino muna 1798, Eriya anoonekwa munhorondo saWilliam Miller. Muna 1844, Eriya ari kudana moto weKudanidzira kwePakati pousiku uchiburuka kubva kudenga. Ipapo muna 1863, Eriya neshoko rake vakarambwa. Shoko rake rakanga riri shoko raMosesi re“nguva nomwe,” rinomirirwawo neshoko rematanda maviri aEzekieri. Kuunganidzwa kwamatanda maviri pakupera kwekuperarira kwawo kwaiva shoko rechirikadzi yeSarepta, uye iye akaunganidza matanda maviri aya asati agadzirira zvokudya.

U-Adventismu wamaMillerite, ngokukaJames no-Ellen White, waba yi-Adventismu yaseLawodike ngo-1856; kwathi lapho sebesenqaba umlayezo ka-Eliya mayelana “nezikhathi eziyisikhombisa” zikaMose ngo-1863, basusa amandla okuqonda okwandayo kolwazi “Iwezikhathi eziyisikhombisa” uNkulunkulu ayefuna ukuliveza ngo-1856 (ngokusebenzisa izihloko eziyisishiyagalombili ezingaqedwanga zikaHiram Edson). Ngenxa yomqondo ophoqayo baphoqelesa ukuba baqale ukudiliza uhlelo oluyisisekelo lwamaqiniso izingelosi ezahola uWilliam Miller ukuba aluhlanganise. “Itshe” lokuqala elatholwa nguMiller laliyitshe lesisekelo i-Adventismu yaseLawodike eyayizokhubeka kulo kuwo wonke umlando wayo. Ukwenzatshwa kwalelo tshe lokuqala leqiniso kwaveza ubumpumputhe baseLawodike, uphawu olungelapheka, kodwa olungavamile ukulandelwa.

Kusukika kwehekelu kwakatanga pana 22 Gumiguru 1844 kwaisanganisira kusukika kwe“hondo” yakanga yatsikwa-tsikwa pamwe chete nenzvimbo tsvene muna Danieri 8:13. Hondo iyoyo yakafananidzirwa ne“tsvimbo mbiri” dzakanga dzaunganidzwa nechirikadzi yeZarefati kuti dzive huni dzomoto. Tsvimbo mbiri idzodzo dzaiva dzimba mbiri dzaIsraeri wekare chaiye. Efumemu chaiyo naJudha vaifanira kuunganidzwa vave rudzi rumwe rwomweya, uye kunatswa nemutumwa wesungano pakuvhurwa kwokutonga. Marudzi maviri iwayo ndiwo aiva “hondo” yakanga yatsikwa-tsikwa.

Chivimbiso chaEzekieri chaiva chokuti Mwari “vachatora vana vaIsraeri kubva pakati pevahedheni, kwavakaenda,” uye “vachavaunganidza” “vagovauyisa munyika yavo.” Nyika yaIsraeri chaiyo ndiyo yaiva nyika inobwinya, kana kuti nyika yechipikirwa, kana Judha. Nyika yomweya inobwinya muna 1798, yaiva nyika yechikara chepanyika chine nyanga mbiri cheZvakazarurwa gumi nechitatu.

Pazuva randakasimudzira ruoko rwangu kwavari, kuti ndivabudise munyika yeJipiti ndivaise munyika yandakanga ndavatsvakira, inoyerera mukaka nouchi, iri kubwinya kwenyika dzose.... Asiwo ndakasimudzirawo ruoko rwangu kwavari murenje, kuti handingavauyisi munyika yandakanga ndavapa, inoyerera mukaka nouchi, iri kubwinya kwenyika dzose. Ezekieri 20:6, 15.

Dzimba mbiri dzenizeni dzaIsraeli dzakagara munyika yakanga iri “kubwinya kwenyika dzose,” nyika ya“iyerera” ne“mukaka nouchi.” Dzimba mbiri dzenizeni dzaIsraeli padzakaunganidzwa pamwe chete saIsraeli womweya, dzakavimbiswa kuiswa munyika yadzo dzimene. “Nyika yokubwinya” yomweya ndiyo nzvimbo pakamiswa kufamba kwevaMillerite pakutanga, uye kufamba kwevane zana namakumi mana nezvina ezviuru pakuguma, panguva yokutonga

kwechikara cheniyika. Kufamba kunomirira vane zana namakumi mana nezvina ezviuru kwaigona chete kumutswa munyika yechikara cheniyika. Kufamba kunozviti ndiko kufamba kwengirozi yechitatu kubva kune imwe nyika ipi zvayo inyengeri, nokuti Arfa naOmega nguva dzose vanoratidza kuguma kubudikidza nokutanga.

“Tsitsi dza Mwari dzisingaenzaniswi nemikomborero yake zvakadururirwa pamusoro porudzi rwedu; rwakava nyika yorusununguko, nokubwinya kwenyika yose. Asi panzvimbo pokudzose kutenda kuna Mwari, panzvimbo pokukudza Mwari nomurayiro wake, vaKristu vanozviti ndivo veAmerika vakaviriswa nokuzvikudza, nokuchiva, uye nokuzvigutsa....”

“သမုမာတရားစီရင်ခင်းသည် လမ်းမများပေါ်၌ ကျရောက်လျက်ရှိ၍၊ တရားမျှတမှုသည် ဝင်ရောက်၍မရနိုင်သော အချိန်သို့ ရောက်လာပြီး မကောင်းမှုမှ ခွာသွားသောသူသည်လည်း မိမိကိုယ်ကို လှယူခံရမည့် ပစ္စည်းတစ်ရပ်အဖြစ် ဖြစ်စေတတ်၏။ သို့ရာတွင် ထာဝရဘုရား၏ လက်မောင်းသည် ကယ်တင်၍မရနိုင်အောင် တိုသွားသည်မဟုတ်။ နားတော်သည်လည်း မကပ်နိုင်အောင် လေးလံသွားသည်မဟုတ်။ အမေရိကန်ပြည်ထောင်စု၏ ပြည်သူများသည် မျက်နှာသာပေးခံရသော လူမျိုးတစ်မျိုးဖြစ်ခဲ့ကြသည်; သို့သော် သူတို့သည် ဘာသာရေးလွတ်လပ်ခွင့်ကို ကန့်သတ်၍၊ ပရိုတက်စတင့်ဝါဒကို စွန့်လွှတ်ကာ၊ ပုပ်ရဟန်းမင်းဝါဒကို ထောက်ခံအားပေးသောအခါ၊ သူတို့၏ အပြစ်ဒုစရိုက်ပမာဏသည် ပြည့်စုံသွားမည်ဖြစ်ပြီး ‘အမျိုးသားအဆင့် သစ္စာဖောက်ခင်း’ ကို ကောင်းကင်ဘုံ၏ စာအုပ်များ၌ မှတ်တမ်းတင်ထားမည်။ ဤသစ္စာဖောက်ခင်း၏ ရလဒ်မှာ အမျိုးသားပျက်စီးခင်းပင် ဖြစ်လိမ့်မည်။” Review and Herald, May 2, 1893.

Tsamba 8 raDanieri, ndima 13 ne14, rinoratidza kutsikirirwa pasi zvole zviriviri zvimbo tsvene neuto. Uto hwacho hwaiva dzimba mbiri dzaIsiraeri chaiye. Jerusarema rakatsikirirwa pasi mukati memakore ane chiuru chimwe namazana maviri namakumi matanhatu eNguva dzeRima.

Ipapo ndakapiwa rutsanga rwakanga rwakafanana netsvimbo; uye mutumwa akamira, achiti, Simuka, uyere temberi yaMwari, neatari, navanhu vanonamatamo. Asi ruvanze rwuri kunze kwetemberi rusiyire parutivi, urege kuruyera; nokuti rwakapiwa kuvaHedheni; uye guta dzvene vacharitsika-tsika pasi namwedzi makumi mana nemiviri. Zvakazarurwa 11:1, 2.

Mubhuku raRevhangeri, chitsauko chegumi nerimwe, Johane anorayirwa kuyera kwete temberi chete, asiwo “avo vanonamatira imomo.” Johane akaiswa, nenzira youprofita, pana Gumiguru 22, 1844, paakarairwa kuyera temberi navanonamatira imomo.

Ndzi teka buku leritsongo evokweni ra ntsimi, ndzi ri dya hinkwaro; enon’wini wa mina a ri tsokombela kukota vulombe; kambe loko ndzi heta ku ri dya, khwiri ra mina ri va ra ku bava. Nhlavutelo 10:10.

Mu vhesi ya khumi ya ndima ya khumi ya Chivumbulutso, Yohane anayimira kukhumudwitsidwa kowawa kwa pa 22 October 1844, ndipo nthawi yomweyo anauzidwa kuyeza zonse ziwiri: malo opatulika ndi khamu. Nkhani ya funso la pa Danieli 8:13 ndi yoponderizedwa kwa zonse ziwiri, malo opatulika ndi khamu. Yohane amatidziwitsa kuti “amitundu” anayenera “kupondaponda” “mzinda wopatulika” kwa “miyezi makumi anayi ndi iwiri.” Miyezi makumi anayi ndi iwiri inali zaka zitatu ndi theka za Eliya. Inali Nyengo ya Mdima kuyambira 538 mpaka 1798. Mwa uneneri, ali atayima pa 22 October 1844, Yohane anauzidwa kusiya bwalo ndi “osalayeza, pakuti

linapatsidwa kwa amitundu, ndipo mzinda wopatulika adzaupondaponda kwa miyezi makumi anayi ndi iwiri.”

Paulo Juan aliuambiwa apime “hekalu, na madhabahu, na hao waabuduo humo;” kwa maneno ya Danieli nane na aya ya kumi na tatu, aliamriwa kupima patakatifu na jeshi. Ikiwa Yohana aliambiwa ‘asiihesabu’ ile miaka elfu moja mia mbili sitini, basi ilimpasa kupima kutoka mwaka 1798 hadi pale alipokuwa amesimama mwaka 1844. Kipindi cha 1798 hadi 1844, kinapopimwa, huwakilisha miaka arobaini na sita. Mwanzo wa ile miaka arobaini na sita ulikuwa katika 1798, wakati “nyakati saba” za Musa juu ya nyumba ya kaskazini ya Israeli zilipotimizwa. Mwisho wa ile miaka arobaini na sita ulikuwa katika 1844, wakati “nyakati saba” za Musa juu ya nyumba ya kusini ya Israeli zilipotimizwa. Kipimo cha Yohana ni sawa na miaka arobaini na sita. Hesabu ya arobaini na sita inaashiria hekalu. Yesu alisema, livunjeni hekalu hili, nami katika siku tatu nitaliinua; lakini Wayahudi wabishi walibishana kwamba hekalu lilikuwa limejengwa katika miaka arobaini na sita.

Jesu akapindura akati kwavari, “Paradzai temberi iyi, uye mumazuva matatu ndichaimutsa.”
Ipapo vaJudha vakati, “Temberi iyi yakavakwa kwemakore makumi mana namatanhatu, zvino iwe uchaimutsa mumazuva matatu here?” Asi iye aitaura pamusoro petemberi yomuviri wake.
Johani 2:19–21.

Jesu akatora nyama ya Adhamu mushure mokunge Adhamu awira, ine kuora kwayo kwose kwakagarwa nhaka, kuti aratidze muenzaniso wokuti tikunde sezva Akakunda. Pamusoro pezvapupu zviviri, kudzidzisa kuti nyama ya Kristu haina kuva nekuora kwakagarwa nhaka kwemakore zviuru zvina zvezvivi, ndiko kusimudzira waini ye Bhabhironi; nokuti kudzidzisa kuti Kristu haana kugamuchira utera ihwohwo hwakagarwa nhaka idzidziso huru ye Katurike.

Uye mweya mumwe nomumwe usingabvumi kuti Jesu Kristu wakauya munyama haubvi kuna Mwari; uye uyu ndiwo mweya waantikristu, wamwakanzwa kuti uchauya; uye kunyange zvino watova munyika kare. 1 Johane 4:3.

Ngokuba bakhohlisi abanengi bangene emhlabeni, abangavumiyo ukuthi uJesu Kristu uze enyameni. Lowo ungumkhohlisi lomphikukristu. 2 Johane 1:7.

Iyona y’umubiri wa Kristo yari iyona y’umubiri wa buri muntu wese.

“Kristu akanga asiri panzvimbo yakanaka zvikuru murenje rakanga risina chinhu kuti akwanise kutsungirira miedzo ya Satani sezvaakanga akaita Adhamu paakaedzwa muEdheni. Mwanakomana wa Mwari akazvininipisa akatora chimiro chomunhu mushure mokunge rudzi rwavanhu rwanga rwatsauswa kubva muEdheni kwemakore ane zviuru zvina, uye kubva pachimiro charwo chokutanga choutsvene nokururama. Chivi chakanga chave nenguva dzakareba chichiisa mucherechedzo yacho inotyisa parudzi rwavanhu; uye kuora kwomuviri, kwepfungwa, nokwetsika kwakanga kwapararira mumhuri yose yavanhu.

“Adamu paakaedzwa na muyedzi muEdheni, akanga asina kana chipfihwa chechivi. Akanga amire pamberi pa Mwari nesimba rokukwana kwake. Nhengo dzose nemasimba ose oupenyu hwake zvakanga zvakakura zvakaenzana, uye zvakanga zvakaringana mukuwirirana.”

“Kristu, murenje rokuyedzwa, akamira panzvimbo paAdhamu kuti atakure muyedzo waakakundikana kutsungirira. Pano Kristu akakunda achimiririra mutadzi, makore zviuru zvina mushure mekunge Adhamu afuratira chiedza chemusha wake. Yakaparadzaniswa nokuvapo kwaMwari, mhuri yavanhu yakanga ichibva, nechizvarwa chimwe nechimwe chinotevedzana, ichienda kure zvikuru noutsvene hwekutanga, nouchenjeri, uye nezivo izvo Adhamu aiva nazvo muEdheni. Kristu akatakura zvivi nouneta hwerudzi rwavanhu sezvazvaiva paakauya panyika kuzobatsira munhu. Achimiririra rudzi rwavanhu, aine pamusoro pake utera hwomunhu akawa, aifanira kumira pamiyedzo yaSatani pazvinhu zvose izvo munhu aizorwiswa nazvo.” Selected Messages, bhuku 1, 267, 268.

മൂന്നാം അധ്യായമായ യഹോഹന്നാൻ രണ്ടിൽ, ക്രിസ്തു തന്റെ ശരീരത്തെ ഒരു ദേവോലയമായി സൂചിപ്പിച്ചിട്ടുള്ളതാണ്. അത് സംസാരിച്ചത്; ആ ശരീര-ദേവോലയം നാലായിരം വർഷങ്ങളായി സംചിതമായ ദൗർബല്യങ്ങളുടെ ക്ഷയാവസ്ഥകൾ വഹിച്ചിരുന്ന ഒരു മനുഷ്യനായിരുന്നു. ക്രിസ്തു സൂചിപ്പിച്ച മാതൃകാ ദേവോലയം നാല്പത്തിയെട്ടാമുദയങ്ങൾക്കാണ് നിർമ്മിതമായിരിക്കുന്നത്. മോശ നിയമവും ദേവോലയം പണിയുന്നതിനുള്ള നിർദ്ദേശങ്ങളും സ്വീകരിക്കുവാൻ സീനായിൽ കയറിയപ്പോൾ, അവൻ പർവ്വതത്തിൽ നാല്പത്തിയെട്ടാമുദയം ഉണ്ടായിരുന്നു. എസക്കീയൽ, ക്രിസ്തു തന്റെ ദേവോലയം രണ്ടു കോലുകളുടെ “മധ്യം” സ്ഥാപിക്കുന്നതിനായി പരാമർശിക്കുന്നു. വടക്കൻ രാജ്യത്തിന്റെയും തെക്കൻ രാജ്യത്തിന്റെയും ഏഴ് കാലങ്ങളുടെ അവസാനത്തിൽനിന്ന് യഹോഹന്നാനോട് അളക്കുവാൻ കല്പിക്കപ്പെട്ട കാലപരിധിവരം ഉണ്ടായിരുന്ന സമയം നാല്പത്തിയെട്ടാമുദയം വർഷമായിരുന്നു; അത് 1798നും 1844നും ഇടയിലുള്ള “മധ്യം” അഥവാ കാലഘട്ടത്തെ പരിമിതിപ്പെടുത്തിയിട്ടുണ്ട്. ആ നാല്പത്തിയെട്ടാമുദയത്തിൽ, യേശു നിയമനിയോഗത്തിന്റെ ദൂതനായി വരുമ്പോൾ അപരതീക്ഷിതമായി ശുദ്ധീകരിക്കേണ്ട ആത്മീയ ദേവോലയം സ്ഥാപിച്ചു. നിയമനിയോഗത്തിന്റെ ദൂതനെന്ന നിലയിൽ, അവൻ തന്റെ ന്യായപരമാണം തന്റെ ജനത്തിന്റെ ഹൃദയങ്ങളിൽ എഴുതും. ആ ന്യായപരമാണം രണ്ടു കല്പലകകളാൽ പരിമിതിപ്പെടുത്തിയിട്ടുണ്ട്. ആദ്യ കല്പലകയിൽ നാല് കല്പനകൾ ഉണ്ട്; രണ്ടാം കല്പലകയിൽ ആറു കല്പനകൾ ഉണ്ട്. അവ രണ്ടും ചേർന്ന് നാല്പത്തിയെട്ടാമുദയം എന്ന സംഖ്യയെ പരിമിതിപ്പെടുത്തിയിട്ടുണ്ട്.

Ukubuthwa kuka-Israyeli womoya kusukela ngo-1798 kuya ku-1844 kumelela ukubuthwa kuka-Israyeli womoya, kodwa futhi kumelela ukusungulwa kwethempeli.

Kuna iye achiuya, sebwe rinorarama, rakarambwa zvirokwasvo navanhu, asi rakasarudzwa naMwari, uye rinokosha, nemiwo, samabwe anorarama, muri kuvakwa muve imba yomweya, uprista hutsvene, kuti mupire zviwayiro zvomweya, zvinogamuchirika kuna Mwari naJesu Kristu.

Na byo geesedde kirimu mu byawandiikibwa nti, Laba, nteeka mu Sayuuni ejjinja ery’oku nsonda ekkulu, eryalondebwa, ery’omuwendo omungi; era oyo amukkiriza taliswazibwa.

Naizvozvo, kwamuri munotenda, anokosha; asi kune avo vasingateereri, ibwe rakarambwa navavaki, ndiro rakaitwa musoro wekona, uye ibwe rokugumbura, nedombo rinowisira pakugumburwa, ivo vanogumburwa pashoko, vachinge vasingateereri; izvo ndizvo zvavakagadzirirwawo.

Asi imi muri rudzi rwakasarudzwa, upristi hwoumambo, rudzi rutsvene, vanhu vaMwari chaivo; kuti muzivise kurumbidzwa kwaiye akakudanai kubva murima achikuuyisai muchiedza chake chinoshamisa: Imi maimbova kare musiri vanhu, asi zvino muri vanhu vaMwari; maimbova musina kuwana ngoni, asi zvino mawana ngoni. 1 Petro 2:4–10.

Tembere yakavakwa kubva muna 1798 kusvika muna 1844 inosanganisira boka rakanga “ragadzirirwa” kusateerera. Kusateerera kwavo kwakarutidzwa mukuramba kwavo “nguva nomwe,” “ibwe rekona,” “ibwe rakarambwa navavaki,” rinova “dombo rokugumbura” uye “ibwe rokukanganisa.”

Kirasi chakanga “chakasarudzwa naMwari,” chakaziva “dombo” rakanga “rarambwa navanhu” se“dombo benyu,” uye se“dombo” rakanga “rakasarudzwa naMwari, uye” raiva “rinokosha.” “Vakasarudzwa naMwari,” ivo “rudzi rwakasarudzwa,” “munguva dzakapfuura” “vakanga vasiri vanhu, asi” zvino vaifanira kuva “vanhu vaMwari.” Mwari paakaunganidza matanda maviri, akavabudisa pakati pe“vahedheni.” Vaifanira kuva vanhu Vake paakabatanidza ndudzi mbiri dziite imwe mukati memakore makumi mana namatanhatu kubva muna 1798 kusvikira muna 1844.

Pane hwaro humwe bedzi, uye hwaro ihwohwo ndiJesu Kristu; asi “ibwe rokugumbura” rakanga riri hwaro hwenhorondo yakarambwa navasingateereri, raiva “nguva nomwe” dzaMosesi. Apo “nguva nomwe” dzakarambwa muna 1863, kwaiva kurambwa kwaJesu Kristu.

Ngano yenganonyorwa dzokufungidzira inoti kunatswa kwenzvimbo tsvene kwakatanga musi wa22 Gumiguru 1844 kwakanga kuri kuzadziswa kwechiporofita chemakore zviuru zviviri namazana matatu chete, inoratidza nzvimbo tsvene isina chinhu, nzvimbo tsvene isina boka rayo, umambo husina vagari. Hapana chinangwa chenzvimbo tsvene chakapiwa nokufuridzirwa, chine kukosha kupfuura chakataurwa naMwari kuti ndicho chinangwa chenzvimbo tsvene.

Basiinkumbulire indawo engcwele, ukuze ngihlale phakathi kwabo. Eksodusi 25:8.

MuMagwaro, nzvimbo tsvene yaMwari inogara ichibatana nevanhu vake, ivo vari hondo. Tsvimbo mbiri dzaEzekieri, dzinotsanangurwa sendudzi mbiri, dzaifanira kuva rudzi rumwe, uye nzvimbo tsvene yaMwari yaizova pakati pavo. Kumiririra zvisiri izvo mubvunzo uri mundima yechigumi nechitatu yaDhanieri 8, kuitira kuviga zviru kubvunzwa chaizvo nemubvunzo wacho, panguva imwe chetewo kurambawo “mutsvene wakati” ari mundima yechigumi nechitatu, uyo akakumbirwa kupindura mubvunzo wacho.

Kwakadaro ndakanzwa mumwe mutsvene achitaura; zvino mumwe mutsvene akati kuna uya mutsvene wakati achitaura, Chiratidzo ichi chinoreva chipiriso chezuva nezuva, nokudarika kunoparadza, zvichapa nzvimbo tsvene neuto kuti zvitsikwe netsoka kusvikira riniko? Akati

kwandiri, Kusvikira kumazuva anezviuru zviviri namazana matatu; ipapo nzvimbo tsvene ichacheneswa. Danieri 8:13, 14.

Umuntu wo mu ijuru yabajijwe ico kibazo yitwa “uwo mwera kanaka,” kandi iyo mvugo yahinduwe ivuye ku jambo ry’Igiheburayo “Palmoni”, risobanura umubazi w’igitangaza, umubazi w’amabanga. Muri uwo murongo, ari wo nkingi nyamukuru n’umusingi wa Adventisme, Kristo yigereranya ubwiwe nk’umubazi w’igitangaza. Ivyo abigira aho nyene yerekana isano riri hagati y’ubuhanuzi bw’igihe burebure kuruta ubundi bwose muri Bibiliya hamwe n’ubuhanuzi bw’igihe bw’iminsi ibihumbi bibiri n’amajana atatu. Ubuhanuzi bw’igihe burebure kuruta ubundi bwose ni indahiro ya Mose, ari bwo “bihe indwi” vya Abalewi makumyabiri na batandatu. Ni bwo buhanuzi bwerekana gusanazwa no kugirwa abaja kw’amazu yompi ya Isirayeli, ayo na yo yitwa “ingabo” izohonyangwa muri umurongo wa cumi na gatatu, mu gihe umurongo wa cumi na kane werekana ubuhanuzi bwo guhonyangwa kw’ubuturo bwera. Ubwo buhanuzi bwompi bwarangutse ku wa 22 Gitugutu 1844, inyuma y’uko umupfakazi w’i Zarefati akoranya utubaho tubiri two gucana umuriro w’intumwa y’isezerano.

Adventism payakaramba ichokwadi chokutanga chaizvo chenguva yeuporofita icho ngirozi dzakatungamirira William Miller kuti anzwisise, vakazvipofumadza. Muna 1856, nezvinyorwa zvisere zvaHiram Edson, Palmoni akaedza kuwedzera chiedza che“seven times,” asi pasina zvazvakabatsira. Vakaramba shoko raLaodicea, uye vakagamuchira kuratidzwa kushanu kwakaipa kweLaodicea, nokudaro vachizvizivisa sevamhandara vashanu mapenzi.

Makore makumi matanhatu namashanu aIsaya 7, anoratidza 742 BC, 723 BC, uye 677 BC pakutanga kwawo, akadzokororwazve munhorondo yokuguma ya1798, 1844, uye 1863. Nhorondo iyoyo yokuguma inomiririrwa nokuunganidzwa kwetsvimbo mbiri muna Ezekieri chitsauko 37, uye chirikadzi yeSarepta (sezvainodanwa muchiGiriki cheTestamende Itsva), inhorondo yaMwari yokusimbisa ukama hwesungano naIsraeri womweya muJudha womweya (nyika inobwinya) mukati menhorondo youmambo hwechitanhatu hwechiporofita cheBhaibheri. Nhorondo iyoyo, iyo iri mugumo wechiporofita chemakore makumi matanhatu namashanu, inomiririrawo kutanga kwechikara chepanyika chaZvakazarurwa 13. Pakutanga kwoumambo hwechitanhatu hwechiporofita cheBhaibheri, kubatanidzwa kwetsvimbo mbiri kunoratidza kuguma kwoumambo hwechitanhatu hwechiporofita cheBhaibheri. Nhorondo iyoyo ine mukati mayo nhorondo inoenderana yenyanga yePurotesitendi nenyanga yeRiphabhikanizimu.

Ngobuphrofethi, amandla, noma uphondo, noma isizwe, noma umbuso, noma inkosi, noma ikhanda, kuyizimpawu ezingasetshenziswa ngokushintshana, kuye ngomongo lapho zisetshenziswa khona. Zonke lezi zimpawu futhi zibhekisela ezindukwini ezimbili uHezekeli azichaza njengezizwe ezimbili. Ekuqaleni komlando wesiprofetho wesilo somhlaba, uphondo lwamaProthestani lwaqoqelwa esizweni esisodwa, noma ophondweni olulodwa. Ekupheleni kwalo lowo mlendo ofanayo, uphondo lwamaRepublican luzohlangana nophondo lobuProthestani obuhlubukile ukuze kwakheke isizwe esisodwa. Leso sizwe siyoba ngumfanekiso wesilo sasolwandle sesAmbulo 13. Ngokwengqondo enengqondo, uma senqaba ukubona ubufakazi besiqalekiso sezikhathi eziyisikhombisa (esagcwaliswa phezu kwazo zombili izindlu zika-Israyeli ongokoqobo), impela ngeke sikwazi ukubona ukuthi lezo zindlu ezimbili ezingokoqobo

zika-Israyeli wasendulo zaba kanjani yisizwe sika-Israyeli womoya ngo-1844. Uma singakwazi ukubona lowo mlendo, ngokuqinisekile “asididekile neze” mayelana nokuthi lowo mlendo ekuqaleni kwe-United States uwukhomba kanjani umlando wokuphela, lapho uphondo lwamaRepublican luphinda inqubo yokuqoqwa nokuhlanganiswa ndawonye eyaboniswa ekuqaleni ngophondo lwamaProthestani.

Tizaenderera mberi tichirangarira zvakwadi idzi munyaya inotevera.