

# Laoicea - Nambari Mbili

## *Pembe ya Kiprotestanti*

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Muk understanding ujumbe unaofunuliwa katika kitabu cha Ufunuo, ni jambo la lazima kutambua mizizi, maendeleo, na umuhimu wa Matengenezo ya Kiprotestanti. Mistari mitatu ya msingi ndani ya historia ya Matengenezo hayo inahusu Biblia, na mbinu sahihi inayopaswa kutumiwa katika kuijifunza Biblia, na pia kwamba wajumbe wateule katika historia hiyo ni alama za njia za historia hiyo. Kama ilivyo daima, Shetani alijaribu kuificha Biblia ya King James kwa njia ya bandia kadhaa, naye akatafuta kuificha mbinu sahihi ya kuielewa Biblia kwa njia ya bandia kadhaa; tena akatafuta kuwaficha wajumbe sahihi (alama za njia) walioinuliwa hatua kwa hatua katika historia hiyo.

“Asi Satani hakuwa mvivu. Sasa alijaribu kile ambacho amekuwa akijaribu katika kila vuguvugu jingine la matengenezo—kuwadanganya na kuwaangamiza watu kwa kuwavalisha bandia badala ya kazi ya kweli. Kama vile walivyokuwapo makristo wa uongo katika karne ya kwanza ya kanisa la Kikristo, ndivyo pia walivyozuka manabii wa uongo katika karne ya kumi na sita.” *The Great Controversy*, 186.

Mu nhoroo ndo yeva Millerite kubva muna 1840 kusvika muna 1844, jasi rechi Purotesitendi, (rinova rimwe remanyanga maviri echikara chinobva panyika, icho chiri United States), Adventism yeva Millerite yakava runyanga rwechi Purotesitendi. Panguva imwe cheteyo, machechi akanga amboti ari echi Purotesitendi akava chi Purotesitendi chakatsauka, kana sezvaaivazivisa va Millerite, “vanasikana ve Roma.” Ma Purotesitendi pavakaramba shoko remutumwa wokutanga muna 1843, vakawa, uye va Millerite vakaramba vachitakura jasi rechi Purotesitendi. Nhoroo ndo yeva Millerite ndiyo yakanga iri mugumo wakakwirira webasa ra Mwari mukuunza “chechi Yake murenje” pakunzwisisa kwakazara kwe Shoko ra Mwari.

Kuvhurwa kwekutonga kunoongorora kwakaunza muedzo womurayiro wa Mwari, uye zvikurukuru Sabata. Kuzivisa shoko rengirozi yechitatu kwaida kereke yaichengeta murayiro wa Mwari, wakanga wavigwa pasi petsika nemagariro epapa munguva ye Nguva dze Rima. Kristu akaunza ma Purotesitendi kunhoroo ndo ya 1840 kusvika 1844 uye akaratidza muedzo wa Eria, uyo William Miller akafananidzirwa naye; uye ma Purotesitendi paakaramba shoko ra Miller vakadzokera ku Roma. Muedzo weshoko rengirozi yokutanga sezvarakaparidzwa na Miller wakafananidzirwa na Eria pa Gomo re Karimeri.

Ipapo Eria akauya kuvanhu vose, akati, Muchasvika rinhiko muchikamhina pakati pema fungiro maviri? Kana Jehovha ari Mwari, mumutevere; asi kana Bhaari, muteverei. Vanhu vakasamupindura kana shoko rimwe chete. 1 Madzimambo 18:21.

Muna 1840, pavakatarisana neshoko ra Eriya, rakamirirwa na Miller nengirozi yokutanga, ma Purotesitendi vakasarudza Bhaari!

Kuvandudzwa kweChechi yePurotesitendi kwaiva kusunungurwa kwezvokwadi dzeBhaibheri kwakatanga ne“nyamasase,” iyo yakavimbiswa kupiwa munguva yenhoroondo inomiririrwa nechechi yeTiatira. Kurwiswa kwakananga kwaBhaibheri kwakatanga mazana amakore akanga atotangira, uye kunoratidzwa zvakajeka mubhuku rinonzi \*The Great Controversy\*, zvikuru sei munhoroondo yeVaWaldensia. Muna 1930, Benjamin Wilkerson akaburitsa bhuku rinonzi \*Our Authorized Bible Vindicated\*. Bhuku iri rinonyora hondo yakarwiwa pamusoro pezvinyorwa zvitsvene zvepakutanga izvo zvakazozoshandiswa pakushandurirwa kweBhaibheri raMambo James, pamwe chete nezvinyorwa zvakasiyana-siyana zvenhema zvaSatani izvo zvakakurudzirwa uye zvichiri kukurudzirwa nevaKaturike, nePurotesitendi yakatsauka, pamwe nevaAdventisti veRaodhikia. Hondo iyi yakatanga kare zvikuru kusati kwasvika nguva yenhoroondo yeVaWaldensia, asi ivo ndivo chiratidzo chenzira uye mucherechedzo weavo vakapa upenyu hwavo vachipupurira kukosha kwezvinyorwa zvakarurama zvakazozodudzirwa muBhaibheri raMambo James ra1611.

Kubudiswa kweBhayibheli i-King James ngo-1611 kwadlula enqubweni ethile ecace kakhulu yokuhumusha. Inqubo yokuhumusha nokushicilela iBhayibheli yafezwa ngezinyathelo eziyisikhombisa zokukhiqiza. Yathatha futhi iminyaka eyisikhombisa ukuba iqedwe, kanti iminyaka eyisikhombisa yeBhayibheli iyizinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Lokho-ke, kambe, kuyinani elifanayo lezinsuku zesiprofetho uJesu aqinisa ngazo isivumelwano nabaningi ekugcwalisekeni kukaDaneyeli isahluko sesishiyagalolunye. Maphakathi nalelo sonto elingewele uKristu wabethelwa esiphambanweni, futhi kambe noKristu obethelwe esiphambanweni uyisizinda seBhayibheli. Lezo zinyathelo eziyisikhombisa zokukhiqiza iZwi likaNkulunkulu elihlanzekileyo zazimi kanje.

- අවසානයෙන් පළමුව: පුද්ගලයන් විසින් සිදුකළ ආරම්භක පරිවර්තනය: පරිවර්තකයන් සම්මත වශයෙන් 50කට ආසන්න සංඛ්‍යාවක් කොමිටි හයකට බෙදා, එක් එක් කොමිටිය බයිබලයේ වනෙස් කොටස් සඳහා වගකිව යුතු විය. මෙම පුද්ගලයන් මුල් භාෂාවන්ගෙන් (හබේරවේ, අරාමීය, සහ ග්රීක) ඉංග්රීසි භාෂාවට පරිවර්තනය කිරීමේ කාර්යයේ නියැලුණෝය.
- Ya Bili: Ukaguzi wa Kamati: Baada ya kila kamati kukamilisha tafsiri yake ya sehemu fulani, kazi hiyo ilikaguliwa na wajumbe wa kamati wenyewe. Hili liliruhusu mchango wa pamoja na marekebisho ya makosa.
- Chechitatu: Ongororo yeKomiti Huru: Dudziro dzemakomiti ega ega dzakazobva dzaendeswa kuboka guru renyanzvi, rainzi Komiti Huru. Komiti iyi yaiumbwa nevamiririri kubva kune rimwe nerimwe remakomiti matanhatu edudziro. Vakadzokorora basa rose, vachienzanisa uye vachiyananisa dudziro dzakasiyana dzemakomiti aya.
- Icacumi kane: Ukubukezwa Nokulungiswa Okwengeziwe: Uhlobo olubukeziwe lweKomiti Elihlanganisiwe lwabuyiselwa emakomitini ngamanye ukuze luphinde lubuyekezwe futhi lucwengisiswe. Le nqubo ephindaphindwayo yasiza ukuqinisekisa ukuthi ukuhumusha kwakuhambisana futhi kunembile.
- ទី៥: ការពិនិត្យឡើងវិញ និងការអនុម័តចុងក្រោយ: បន្ទាប់ពីគណៈកម្មការនីមួយៗបានបញ្ចប់ការកែសម្រួលរបស់ខ្លួន

សេចក្តីព្រាងចុងក្រោយស្តីអំពីការដាក់ជូនគណៈកម្មាធិការទូទៅ  
ដើម្បីពិនិត្យឡើងវិញជាចុងក្រោយ និងអនុម័ត។

- Item yesithandathu: Ukuvunywa Yinkosi Nokushicilelwa: Inguqulo eyayisivunyiwe yabe isethulwa eNkosini uJames I ukuze iyigunyaze.
- Cha nomwe: Mushure mokunge apa mvumo yake youmambo, dudziro yacho yakabudiswa muna 1611 seBhaibheri reKing James Version (Authorized Version).  
Maneno ya BWANA ni maneno safi; ni kama fedha iliyosafishwa katika tanuru ya udongo, iliyotakaswa mara saba. Wewe, Ee BWANA, utayahifadhi; utawalinda na kizazi hiki milele. Zaburi 12:6, 7.

मु सतानले परमेश्वरको वचनवरिद्ध, अनतियस प्रगतशील इतहासका विविधि सन्देशवाहकहरूद्वारा प्रतनिधित्व गरएका मार्गचनिहह्रूरिद्ध, साथै उहाँको वचनलाई ठीकरीतले विभाजन गर्न प्रयोग गरनुपर्ने सही कार्यवधिविरिद्ध गर्ने युद्धमा, सन् १६११ को कगि जेम्स बाइबल एउटा यसतो मार्गचनिह हो, जसलाई भजनसंग्रह १२ मा विशेष रूपमा पहिचान गरिएको छ। भ्रष्ट क्याथोलिकि पाण्डुलिपिहरूद्वारा उत्पादित विविधि जाली बाइबलहरूमध्ये कुनै पनि भजनसंग्रह १२ का मापदण्डहरू पूरा गर्दैन। सात चरणसम्म चलेको शुद्धीकरण प्रक्रियाले, र दुई हजार पाँच सय बीस दैनिकी अवधिले, कगि जेम्स बाइबल नै परमेश्वरका “शुद्ध वचनहरू” हुन् भन्ने कुरा पहिचान गराउँछ। परमेश्वरले कगि जेम्स बाइबललाई आफ्ना शुद्ध वचनको रूपमा सदासर्वदा सुरक्षित राख्ने प्रतजिजा गर्नुहुन्छ, र यसकारण उहाँले “ऐतहासकितावाद” भन्ने त्यस कार्यवधिलाई पनि कायम राख्ने प्रतजिजा गर्नुहुन्छ, जसलाई वलियिम मलिरसहति प्रोटेस्टेन्ट सुधारकहरूले प्रयोग गरेका थिए।

Muzana remakore rechigumi namana, John Wycliffe, uyo mubhuku rinonzi \*The Great Controversy\* anozivikanwa se“nyenyedzi yamangwanani yeReformation,” akashandiswa naMwari kushandura Bhaibheri mumutauro waigona kunzwiswa kunyange nomunhuwo zvake. Ndiye mutumwa anoratidza chiratidzo chenzira chinomaka kutanga kweReformation yePurotesitendi.

“Muhumbagiro mukuru wakatangwa naWycliffe, waifanira kusunungura hana nenjere, nokusunungura ndudzi dzakanga dzasungwa kwenguva refu kungoro yokukunda yeRoma, wakabva muBhaibheri. Apa ndipo paiva panobva rwizi irworwo rwezvikomborero, urwo, semvura youpenyu, rwakaramba ruchiyerera mumazera kubvira muzana ramakore regumi nechina. Wycliffe akagamuchira Magwaro Matsvene nokutenda kusina kupokana sechizaruro chakafuridzirwa chechido chaMwari, mutemo wakakwana wokutenda nowokurarama. Akanga akadzidziswa kuona Chechi yeRoma sechiremera chaMwari, chisingakanganisi, nokugamuchira nokukudza zvisina mubvunzo dzidziso netsika dzakagadzwa dzemakore ane chiuru; asi akafuratira zvinhu izvozvo zvole kuti aterere shoko dzvene raMwari. Iri ndiro raiva simba raakasimbisa kuti vanhu vabvume. Panzvimbo pokuti kereke itaure kubudikidza napapa, akazivisa kuti simba rechokwadi chete ndiro inzwi raMwari rinotaura kubudikidza neshoko rake. Uye akadzidzisa kwete chete kuti Bhaibheri chizaruro chakakwana chechido chaMwari, asiwo kuti Mweya Matsvene ndiye mududziri waro oga, uye kuti munhu mumwe nomumwe anofanira, kubudikidza nokudzidza dzidziso dzaro, kuzvidzidzira basa rake pachake. Nokudaro akatendeutsa ndangariro dzavanhu kubva kuna papa neChechi yeRoma achidziisa kushoko raMwari.”

“Wycliffe aive mumwe wevakurusa pakati pevaVandudzi. Mukufara kwehungwaru, mukujeka kwepfungwa, mukusimba pakuchengeta chokwadi, uye mukushinga pakuchidzivirira, vakaenzaniswa nevashoma kwazvo vakauya shure kwake. Kuchena kweupenyu, kushingaira kusinganeti pakudzidza nepabasa, kuvimbika kusingatengwi, uye rudo nokutendeka kwakafanana naKristu muushumiri hwake, ndizvo zvakaridza uyu wokutanga pakati pevaVandudzi. Uye izvi zvakadaro zvisinei nerima reungwaru nokuora kwetsika zvenguva yaakabuda mairi.”

“වර්තමාන වයස්කාලයේ ජීවිතය, ශුද්ධ ලියවිලිවල අධ්යාපනය දනෙ සහ පරිවර්තනය කරන බලයට සජීවී සාක්ෂියකි. ඔහු වූයේ ක්‍රමයෙන් ඔහුට කළම ඛණ්ඩයකි. ඒරකාශනයේ මහත් සන්ධියෙන් ගීර්භණය කරගැනීමට කරන උත්සාහය, සියලු මානසික ශක්තිවලට නවනානය සහ බලවත්කම ලබා දෙයි. එය මනස විහිදුවයි, අවබෝධය නියුණු කරයි, විනිශ්චය පක්ව කරයි. බයිබලය අධ්යයනය කිරීම, වනෙන් කිසිදු අධ්යයනයකට නොහැකි අයුරින්, සෑම සිතුවිල්ලක්, හැඟීමක් සහ ආශාවක් උසස් කරනු ඇත. එය අරමුණුනේ ස්ථිරත්වය, ඉවසීම, ධර්මය සහ දෘඪත්වය ලබා දෙයි; එය වර්තය සුක්ෂම කරයි, ආත්මය ශුද්ධ කරයි. ගිණියාගමේ මනස අසීමිත මනස සමඟ සෘජුවම සම්බන්ධ කරන, ශුද්ධ ලියවිලිවල earnest, reverent අධ්යයනයක්, මිනිස් දර්ශනය සපයන අතිශය දක්ෂ පුහුණුවනේ කවදා හෝ ඇතිවුවාට වඩා, වඩා ශක්තිමත් සහ වඩා සක්ෂිත බුද්ධියක් ඇති, එමනේම වඩා උතුම් ඒරතීපත්ති ඇති මිනිසුන් ලෝකයට දෙනු ඇත. ‘ඔබගේ වචනවල ඒරවේශය,’ යයි ගීතීකාකරු කියයි, ‘ආලෝකය දෙයි; එය අවබෝධය දෙයි.’ ගීතාවලිය 119:130.” The Great Controversy, 93, 94.

Kutevera uchapupu hune chekuita naJohn Wycliffe mubhuku rinonzi \*The Great Controversy\*, Hanzvadzi White vanopa rondedzero yevavandudzi vakatendeka (zviratidzo zvenzira), iyo inozopedzisira yasvika kumuvandudzi John Knox. Vanoratidza mubvunzo wakakosha wakabvunzwa kuna John Knox naMary, Mambokadzi weScotland.

“John Knox akanga atsaudzira kubva kutsika nezvakavanzika zvechechi, kuti azviriritire pazvokwadi dzeShoko raMwari, uye kudzidzisa kwaWishart kwakanga kwasimbisa kutsunga kwake kusiya chirairo cheRoma, nokuzvibanidza navashanduri waitambudzwa....”

“Pava nechiso nechiso namambokadzi weScotland, pamberi pake kushingaira kwevatungamiri vazhinji vevaPurotesitendi kwakanga kwaderera, John Knox akapupurira chokwadi asingazununguki. Haana kukundwa nokunyaradzwa kwenyoro; haana kutya kutyaisidzirwa. Mambokadzi akamupomera kupanduka pakutenda. Iye, akadaro, akanga adzidzisa vanhu kugamuchira chitendero chakarambidzwa neHurumende, uye nokudaro akanga adarika murairo waMwari unorayira vanotongwa kuteerera vatongi vavo. Knox akapindura akasimba achiti:—‘Sezvo chitendero chechokwadi chisina kugamuchira kwachakabva kana simba racho kubva kumachinda, asi kubva kuna Mwari wokusingaperi oga, saizvozvowo vanotongwa havana kusungwa kuumba chitendero chavo maererano nezvinofarirwa nemachinda avo. Nokuti kazhinji machinda, kupfuura vamwe vose, ndivo vasingazivi zvikuru chitendero chechokwadi chaMwari. Dai mhodzi yose yaAbrahama yakanga iri yechitendero chaFarao, wavakanga vari vanotongwa vake kwenguva refu, ndinokumbira kwamuri, maiwe, chitendero chipi chaizova chiripo munyika? Uye kana vose mumazuva avaapostora vakanga vari

vechitendero chamadzimambo eRoma, ndinokumbira kwamuri, maiwe, chitendero chipi chaizova chiripo zvino pano panyika? ... Naizvozvo, maiwe, munogona kuona kuti vanotongwa havana kusungwa kuchitendero chemachinda avo, kunyange zvazvo vachirayirwa kuvapa rukudzo.”

Mariya akati, “Imi munodudzira Rugwaro neimwe nzira, uye ivo [vadzidzisi vechiRoma] vanorudzira neimwe; ndichatenda ani, uye ndiani achava mutongi?”

“Musatenda Mulungu, amene ayankhula momveka bwino m’Mawu ake,’ anayankha wokonzanso; ‘ndipo kupitirira zimene Mawu akuphunzitsani, musakhulupirire uyu kapena uja. Mawu a Mulungu ali omveka mwa iwo okha, ndipo ngati pamalo pena pali mdima wa tanthauzo, Mzimu Woyera, amene sadzakhala wotsutsana ndi iye yekha, amafotokoza chinthu chomwecho momveka kwambiri m’malo ena, kotero kuti sipangakhale chikayiko chilichonse kupatula kwa iwo amene ali osadziwa mwadala ndi mouma mtima.’ Amenewo ndiwo choonadi amene wokonzanso wosaleka mantha, ngakhale moyo wake uli pachiswe, anayankhula m’khutu la ufumu. Ndi kulimba mtima komweko kosagwedezeka anakhalabe wokhulupirika ku cholinga chake, akupemphera ndi kumenya nkondo za Ambuye, kufikira dziko la Scotland linamasulidwa ku upapa.” The Great Controversy, 250, 251.

Ukusebenzisana phakathi komguquli nendlovukazi kugcizelela umucu wesithathu emlandweni weNguquko okhomba umzamo kaSathane wokulingisa iBhayibheli, abaguquli, kanye nendlela yokufunda iBhayibheli. Impendulo kaJohane eNdllovukazini yayiwukuthi indlela efanele yokuhumusha ingu-“historicism,” esekelwe ekutheni umugqa owodwa womlando wesiprofetho uchazwe nguMoya oNgcwele ngomunye umugqa womlando wesiprofetho.

Kujeka kwakanga kwazarurwa murima. Wycliffe navagadziridzi vokutanga, kusvikira munhoroondo yechiMillerite, vakashandisa nzira yokudzidza Bhaibheri inonzi “historicism.” Nhoroondo yenzira iyi yebhaibheri yokudzidza Bhaibheri inowanoregeredzwa, asi inokosha zvikuru kuti izivikanwe kana munhu achida zvechokwadi kuona kukosha kwemitemo yokududzira chiporofita yakagamuchirwa naMiller uye, pashure pachu, neFuture for America.

Kuna makanisa mawili tu ambayo Dada White anayataja kuwa ni watu wa Mungu wenye jina maalum. Hayo ni Israeli ya kale na Kanisa la Waadventista Wasabato.

“Zvikonzero zvinoita kuti tidanwe vanhu vaMwari zvinofanira kudzororwa zvakare uye zvakare. Dheuteronomio 4:1–13” Manuscript Releases, volume 8, 426.

Kanisa la mitume,’ kanisa lililokuwa jangwani wakati wa giza la upapa, halikuwahi kuitwa watu wa Mungu waliotajwa kwa jina; kwa maana neno hilo (lenye maana ya kuitwa kwa jina) linawakilisha kanisa linalopewa wajibu wa kuwa watunzaji wa sheria ya Mungu, na pamoja na Uadventista wao walipaswa pia kuwa watunzaji wa kweli za unabii za Mungu.

“නොවැරදිය හැකි සත්‍යයේ බලවත් කඩුව මගින්, පළමු, දවෙන හා තුන්වන දූතයන්ගේ පණිවිඩයන් තුළින්, දවේයන්වහන්සේ තම සභාව මේ යුගයේදී, පුරාණ ඉශ්‍රායලයට කැඳවූ ලසෙම, භූමියෙහි ආලෝකයක් ලසෙ ස්ථිරව සිටීමට කැඳවා ඇත. ඔවුන්ව සභාවලින්ද ලෝකයෙන්ද වෙන් කර, තමන් වන පරිශුද්ධ සම්පත්වයකට ගනන ඒමට උන්වහන්සේ කටයුතු කළ සේක. උන්වහන්සේ තම

විශ්වස්ථාවමේ භාරකරුවන් ලෙස ඔවුන්ව පත් කර, මේ කාලය සඳහා වූ අනාවැකිවල මහා සන්ධියන් ඔවුන්ට භාර දී ඇත. පුරාණ ඉශ්රායලයට භාර දෙන ලද ගුද්ධ වාක්‍යයන් මනේම, මේවාද ලෝකයට ඒරකාශ කළ යුතු පරිගුද්ධ භාරයක්ය. එළිදරව් 14 හි දැනගත් නිදනො නිරූපණය කරන්නේ, දවේයන්වහන්සේගේ පණිවිඩවල ආලෝකය පිළිගෙන, පොළොවමේ දිගහරහාන් පළල පුරාත් අනතුරු ඇඟවීම හඬගැසීමට උන්වහන්සේගේ නියෝජිතයන් ලෙස ඉදිරියට යන ජනතාවය.” Testimonies, volume 5, 455.

William Miller alimuwakilisha mjumbe mteule wa kufunua kweli za unabii za Mungu, na kweli hizo zilipoongoza watu hadi mlangoni pa wazi pa Patakatifu pa Patakatifu Sana mwaka 1844, ndipo Mungu akaifunua sheria ya Mungu. Wycliffe ni alama ya njia katika kufunuliwa kwa Biblia na kuzaa mwanzo wa Matengenezo ya Kiprotestanti, lakini pia ni alama ya njia ya kazi ya Mungu ya kuimarisha “kweli kuu za unabii.” John Wycliffe alikuwa nyota ya asubuhi inayotambulika katika historia ya utawala wa upapa wa miaka elfu moja mia mbili sitini. Kazi yake ilianza katika karne ya kumi na nne, kisha katika karne ya kumi na saba alama nyingine ya njia ya mstari huo wa unabii ilikuwa kutolewa kwa Biblia ya King James mwaka 1611. Katika mstari huo hatimaye tunafikia alama ya njia ya kanuni za Miller za kufasiri unabii. Miller ni alama ya njia katika mstari huo wa kweli, na vivyo hivyo kanuni zake. Kanuni zake zinashuhudia alama ya njia mwishoni mwa Uadventista inayowakilishwa na kuchapishwa kwa Prophetic Keys.

Kana tisina kunzwisisa kuti mitemo ya Miller yakanga iri chiratidzo chemugwagwa mumutsara wenhoroono yechiporofita, ichimirira basa rokuchengetedza magwaro eBhaibheri epakutanga uye akarurama, pamwe chete nebase rokusunungura kunzwisisa kwechokwadi kweBhaibheri, izvo zvaida kuti vavanduzi vatungamirirwe kuti vanzwise nokushandisa nzira tsvene yokudzidza inonzi “historicism,” tinoshaya ruzivo runodiwa kuti tizive chokwadi chechiporofita chine chokuita nebase rokuratidza nokuchengetedza chiedza chengirozi yechitatu pakupera kweAdventism. Nokuda kwechikonzero ichi, zvakakosha kuita ongororo pfupi yomutsara iwoyo wenhoroono.

ඉංග්‍රීසි “Protestant” යන වචනයමේ එකම සන්ධිය නිර්වචනය වන්නේ රෝමයට විරුද්ධව ඒරනිවිරෝධය ඒරකාශ කිරීමයි. යම් සභාවක් රෝමයට විරුද්ධව ඒරනිවිරෝධය දැක්වීම නවත්වන කල්හි, එය නවදුරටත් ඒරොටසේටන්ට් නොවේ; එවිට එය, පළමු දේවදූතයාගේ පණිවිඩය ඒරනික්ෂේප කළ ඒරොටසේටන්ට්වරුන් කළාක් මනේ, රෝමයමේ දියණියක් බවට පත්වෙයි. කතෝලික සභාවනේ පිටතට පැමිණි ඒරොටසේටන්ට්වරුන්ගේ “මූලික ඒරනිපාදනය” වූ අවබෝධය වූයේ “බයිබලය සහ බයිබලය පමණක්” යන්නයි. එහනේ ඉතිහාසය සනාථ කරන්නේ බයිබලය නිවැරදි ලෙස බඳවා වනේ කරගත යුතු වූ බවයි.

Shingairira kuti uzviratidze kuna Mwari wakatenderwa, uri mushandi asingafaniri kunyadziswa, anonyatsoruramisa shoko rechokwadi. Asi dzivisa kutaura kusina maturo nokusina utsvene; nokuti zwichawedzera kuipa kwokusada Mwari. 2 Timoti 2:15, 16.

Indlela yokufundza liBhayibheli emaProthestani lebaholelwa kutsi bayisebentise emizamweni yabo yekuhlukanisa kahle livi leliciniso ngulebitwa ngekutsi “historicism.” Leyo ndlela beyiyintfo

letsite lengungomo lomkhulu nalokubalulekile kuSathane kutsi ayihlasele, futsi wayihlaselela impela.

“Tinofanira kuzvzivira pachedu kuti chii chinoumba chiKristu, kuti chokwadi chii, kuti kutenda kwatakagamuchira ndokupi, uye kuti mitemo yeBhaibheri ndeipi—iyo mitemo yatakapiwa nesimba guru-soro.” The 1888 Materials, 403.

Kunyangerika kwenzira yokududzira Bhaibheri yakashandiswa neVagadziri veShanduko kubva pakutanga kusvika kuna William Miller, kusanganisira iye, kunonyatsoratidzwa sekutanga muzana remakore regumi neshanu nemudzidzi wechiJesuit ainzi Francisco Ribera (1537–1591), uyo anozivikanwa nokukurumbidzira dudziro yeramangwana yezviporofita. Akanyora tsananguro pamusoro pebhuku raZvakazarurwa iyo yakapa dudziro yeramangwana yezviporofita, ichizvibvisa kubva pamamiriro ezvinhu enhoroondo. Ribera akatanga nzira iyi yokududzira nechinangwa chokurwisa chokwadi icho nzira yokududzira yenhoroondo yaigara ichiburitsa. Chokwadi ichocho chaiva chokuti papa weRoma ndiye antikristu yezviporofita zveBhaibheri.

Muzana remakore regumi nemanomwe nerechi gumi nemasere zvinogona kunyorwa pachena kuti chiPurotesitendi chaiziva kuti nzira yenhema yaRibera yakanga iri yaSatani uye isina kusimba. VaPurotesitendi venguva iyoyo vakanyora mabhuku nemapapa vachipikisa “kutura kusina maturo nekusina zvazvinobatsira” kwemudzidzi wechiJesuit. Asi muna 1909, bhiza reTrojan, iro Scofield Reference Bible, rakabudiswa, uye zvinyorwa zvakaiswa mutsoka dzemapeji eBhaibheri zvakanga zvakavakirwa padzidziso dzaRibera nedzimwe dzeimwe Jesuit ainzi Manuel Lacunza (1731–1801). Lacunza akanyora achishandisa zita rekunyepedzera rokuti Juan Josafat Ben-Ezra, uye akabudisa bhuku rainzi The Coming of the Messiah in Glory and Majesty. SaRibera akamutangira, bhuku iri rakanga riri kurwisa kwakananga kuzadzikiswa kwechiporofita chiri mubhuku raZvakazarurwa.

Satani aiziva kuti shoko raaifanira kufukidza nemhirizhonga nerunyonganiso ndiro shoko reyambiro rokupedzisira rinobva mubhuku raZvakazarurwa. Kupinza kutaura kusina kuchena nokusina maturo kwevaprista vaviri vechiJesuiti muzvinyorwa zvinonongedzera zviri muScofield Reference Bible kwakabvumira Satani kutungamirira maPurotesitendi akatsauka kuti agamuchire nzira dzechiJesuiti, nokudaro achivapofumadza pachokwadi. Satani akazviita nokuunza mhando dzinoverengeka dzechiporofita dzechiKatorike dzakabvisa mukana wokuzivikanisa zvakajeka kuti antikristu wechiporofita cheBhaibheri ndiani. Hwakanga husiri unyengeri hwakaomera Satani, nokuti maPurotesitendi akanga atodzokera kukereke yeRoma nokuramba kwavo shoko raMiller muna 1843.

Kwemakore mazhinji akapfuura, mabhuku nezvinyorwa zvakawanda zvakabudiswa zvinonyora kurwiswa kwakaitwa Bhaibheri naSatani, uko kwakatanga mumazana amakore okutanga mashoma mushure mokunge Kristu arovererwa pamuchinjikwa. Kurwiswa ikoko kwakasvika padanho rokuti manyoro okunyepedzera akaunzwa kuti agadzire maBhaibheri okunyepedzera. Satani akarwisawo vaShanduri vakamutswa kuti vatsigire Shoko raMwari vachiri vapenyu, uye kunyange mushure mokunge vaShanduri ivavo vafa.

Naho ji mera ukuntu abahinga b'amateka n'abahanga mu by'iyobokamana b'Abadivantisiti b'Umunsi wa Karindwi bo muri iki gihe bafata ngayo ikibazo cya William Miller. Ni nk'aho bacukuye amagufwa ye bakayajugunya mu Ruzi rwa Mississippi.

“William Miller aivhiringidza umambo hwaSatani, uye muvengi mukuru akatsvaka kwete chete kudzivisa kushanda kweshoko iri, asiwo kuparadza mutumwa wacho pachake. Apo Baba Miller vaishandisa chokwadi cheMagwaro nenzira inobatika kumwoyo yevainzwa, hasha dzevaizviti vaKristu dzakamutsirwa pamusoro pavo, sezvakangoitwawo kutsamwa kwavaJudha pamusoro paKristu navaapostora vake. Nhengo dzekereke dzakakurudzira mapoka akaderera, uye pazviitiko zvinoverengeka vavengi vakaronga kumuuraya paanobuda panzvimbo yomusangano. Asi vatumwa vatsvene vakanga vari pakati peboka, uye mumwe wavo, muchimiro chomunhu, akabata ruoko rwomuranda uyu waShe, akamutungamirira akachengeteka kubva kuboka raiva rakatsamwa. Basa rake rakanga risati rapera, uye Satani nevamiriri vake vakanyadziswa pachinangwa chavo.” Spirit of Prophecy, volume 4, 219.

Tarisa kuti mhando mbiri idzodzo dzeAdventism (vadzidzi vezvoudzidziso nevanyori venhoroondo) dzakadzikisira sei uye dzakavanza kusimba kwemitemo yaMiller, iyo Hanzvadzi White inotizivisa kuti ichashandiswa navose vanoparidza zvechokwadi mashoko engirozi nhatu.

“Vaya vari kuita basa rokuparidza shoko rengirozi yechitatu vari kunzvera Magwaro vachitevera urongwa humwe chete hwakatorwa naBaba Miller. Mubhuku diki rinonzi \*Views of the Prophecies and Prophetic Chronology\*, Baba Miller vanopa mitemo inotevera, iri nyore asi yakangwara uye inokosha, yokudzidza Bhaibheri nokuridudzira:—

“[Mitemo yokutanga kusvika kweyeshanu yakatorwa.]”

“Zviri pamusoro apa chikamu chemitemo iyi; uye pakudzidza kwedu Bhaibheri isu tose tichaita zvakana kana tikateerera misimboti yakaiswa pachena.” Review and Herald, November 25, 1884.

Pasina kuongorora mitsara mitatu yerwendo rwenhoroondo yechiporofita yakabatana nekukura nekusimbiswa kweShoko raMwari, hazvigoneki kuona kukosha kweuchapupu hukuru hunotsigira William Miller semutumwa akafananidzirwa naEria mukusuma kwake shoko, uye saMozisi muchipikirwa chokuti Miller achamutswa murumuko rwevakarurama, uye saErisha mukuda kwake kusiya purazi rake nokushandira shoko raEria. Sista White anozivisa magamba ose matatu eBhaibheri aya seanofananidzira William Miller, uyo zvino anobatwa nevadzidzi vezvouMwari nevanyori venhoroondo veAdventist vemazuva ano sokunge akanga achingova “mukomana murombo wepapurazi” kubva muzana remakore regumi nemasere.

William Tyndale aipfume mweo mwa waleta-mabadiliko wengi waliinuliwa katika mstari huu wa historia ya unabii. Kama nikiruhusiwa kusema kwa namna hii, “tamko lake la utume” dhidi ya wajumbe wa papa aliokuwa akishughulika nao lilikuwa, “Nitamfanya yule mvulana aendeshaye jembe ajue Maandiko zaidi kuliko ninyi.” William Miller alikuwa yule mvulana wa shambani, aliyeendesha jembe na kulitimiza unabii wa Tyndale.

Sava iyi ntanguliro sayrukanyijwe cane mu vy'amateka yose yoshobora gukoreshwa mu gushigikira ivyo tumaze gushikiriza gushika ubu. Ubu tugiye kwihweza ibimenyetso bimwebimwe vya Alufa na Omege kugira ngo dusubire ku kwihweza Miller nk'ikimenyetso c'inzira kandi nk'intumwa.

Bhuku raDanieri ndiko kutanga kwebhuku rinoubwa nemabhuku maviri. Kuguma kwebhuku iroro iBhuku raZvakazarurwa. Kunyange hazvo ari mabhuku maviri akasiyana, pamwe chete anomirira bhuku rimwe chete.

Makore apfuura, ndakava nekudyidzana pachena nomumwe muzivi wezvechitendero weSeventh-day Adventist aizivikanwa zvikuru, aishanda paBiblical Research Institute yeGeneral Conference yeSeventh-day Adventist Church. Muzivi wezvechitendero uyu akanga achiedza kururamisa kunzwisisa kwangu kwendima nhanhatu dzekupedzisira dzaDanieri chitsauko 11, uyewo kunzwisisa kwangu kwe“daily” mubhuku raDanieri. Mukudyidzana kwedu uku, kwakaitika mukati menguva yakati rebei, nokuti kwaisanganisira iye achibudisa chinyorwa chandakapindura, iye ndokuzodzokorora achindipindura, iniwo ndokudzorera pfungwa dzangu, uye zvakadaro nezvakadaro. Mukudyidzana uku akandiudza kuti mukomiti yaaishandira paGeneral Conference, aionekwa semunyanzvi webhuku raDanieri, uye kuti mumwe waaishanda naye aionekwa somunyanzvi akatarwa webhuku raZvakazarurwa. Mukudyidzana kwedu aisada kutaura pamusoro penyaya dziri mubhuku raZvakazarurwa, asi aida kuti dzitumirwe kumumwe wake uyu. Aida kuchengetedza nhaurirano iri mubhuku raDanieri chete.

Sista White anaweka wazi kwamba Danieli na Ufunuo ni kitabu kimoja. Katika ngazi hiyo vinawakilisha Biblia, ambayo ni kitabu kimoja kilichoundwa na vitabu viwili, cha kale na kipya. Sista White pia anatoa maoni juu ya kanisa la Kiyahudi, ambalo huchukulia kitabu cha kale pekee kuwa ndicho kitabu kimoja, na pia anatoa maoni juu ya wale wanaopuuzia kitabu cha kale kwa sababu wanaelewa tu, au wako tayari kuelewa tu, kitabu kipya. Ushuhuda wake uliovuviwa ni kwamba ukikubali kipya pekee, basi unakikataa cha kale, na vivyo hivyo. Kwa mwanatheolojia kudai kwamba alikuwa mtaalamu wa Danieli, lakini si wa Ufunuo, ni kurudia dhana ya Kiyahudi ya kukubali Agano la Kale pekee, nasi tunajua mahali mtazamo huo finyu uliwapeleka Wayahudi. Kuchukua upande wowote wa suala hili; kukubali cha kale na si kipya, au kukubali kipya lakini si cha kale, ni kuukataa ushuhuda wote.

“Muponesi akabvunza vadzidzi vake kana vainzwisisa zvinhu izvi. Vakapindura vachiti, ‘Hongu, Ishe.’ Ipapo akati kwavari, Naizvozvo munyori wose wakadzidziswa pamusoro poushe hwokuDenga wakafanana nomunhu ari muridzi weimba, unobudisa kubva muupfumi hwake zvinhu zvitsva nezvekare.’ Mumufananidzo uyu, Jesu akaisa pamberi pavadzidzi vake mutoro weavo vane basa rokupa kunyika chiedza chavakagamuchira kubva kwaari. Testamende Yekare ndiyo yoga yakanga iri Magwaro panguva iyoyo; asi haina kunyorerwa vekare chete; yakanyorerwa mazera ose navanhu vose. Jesu aida kuti vadzidzisi vedzidziso yake vanyatsoongorora Testamende Yekare neshingairo kuti vawane chiedza icho chinosimbisa kuzivikanwa kwake saMesia akafanotaurwa muchiporofita, uye chinoratidza chimiro chebasa rake kunyika. Testamende Yekare neTestamende Itsva hazvipatsanuriki, nokuti zvole zviri zviriviri idzidziso dzaKristu. Dzidziso yavaJudha, vanogamuchira

Testamende Yekare bedzi, haitungamiri kuruponeso, nokuti vanoramba Muponesi uyo upenyu nebasa rake zvaiva kuzadziswa kwomurayiro nezviporofita. Uye dzidziso yavawo vanorasa Testamende Yekare haitungamiri kuruponeso, nokuti inoramba icho chiri uchapupu hwakananga hwaKristu. Vanonyunyuta vanotanga nokurerutsa Testamende Yekare, uye zvinongoda rimwe danho chete kuti varambe kushanda kweTestamende Itsva; nokudaro zvose zviri zviviri zvinorambwa.”

“VaJudha vane pesvedzero shoma zvikuru pamusoro penyika yechiKristu pakuvaratidza kukosha kwemirayiro, kusanganisira mutemo unosunga weSabata, nokuti pavanobudisa fuma dzechokwadi, vanorasa parutivi idzva racho riri mudzidziso dzomunhu dzaJesu. Ukuwo, chikonzero chikuru kwazvo chinoita kuti vaKristu vatadze kuve nesimba pamusoro pevaJudha kuti vagamuchire dzidziso dzaKristu semutauro wouchenjere hwoumvari, ndechokuti, pavanobudisa fuma dzeshoko rake, vanozvidza upfumi hweTestamende Yekare, idzo dziri dzidziso dzepakutanga dzoMwanakomana waMwari, kubudikidza naMozisi. Vanoramba mutemo wakaziviswa paSinai, neSabata yomurayiro wechina, yakagadzwa mubindu reEdheni. Asi mushumiri weevhangeri, anotevera dzidziso dzaKristu, achawana ruzivo rwakazara rweTestamende Yekare neItsva, kuti azviise pamberi pavanhu muchiedza chazvo chechokwadi sechinhu chimwe chisingaparadzaniswi—chimwe chichitsamira pane chimwe uye chichivhenekera chimwe. Nokudaro, sezvakadzidzisa Jesu vadzidzi vake, vachabudisa kubva mufuma yavo ‘zvinhu zvitsva nezvekare.’” Spirit of Prophecy, volume 2, 255.

Izano rapfuura rinewo kushandiswa kune vaAdventista veRaodhikia. Kureva kuti munhu anoti anotenda Bhaibheri rose zvizere, zvose Testamende Yekare neItsva, asi achiramba Mweya Wechiporofita, igomba rimwe chetero rokugamuchira uchapupu humwe chete. Zvapupu zviviri ndizvo zvinodikanwa kuti chokwadi chisimbiswe, naizvozvo hazvibviri kusimbisa chokwadi nechapupu chimwe chete, uye kana vamwe vakaedza kudaro vanenge vachiramba zvapupu zvose zviri zviviri; vari kuvaka kutenda kwavo pamusoro pezvinonzi “hafu dzechokwadi.”

Ndzi ta tlhela ndzi vuyelerisa xivutiso lexi a xi ri eka yin’wana ya timhaka to sungula leti humeke ku sukela hi July, 2023. Xivutiso xa kona hi lexi: “I ku vonakala kwihi lokuntshwa loku humeke eka Adventism ku sukela hi 1863?” Nhlamulo i yo olova ntsena: “A ku na nchumu.”

“Mabhuku a Dhanieri ne Zvakazarurwa chinhu chimwe. Rimwe iporofita, rimwe zaruro; rimwe ibhuku rakaiswa chisimbiso, rimwe ibhuku rakazarurwa. Johani akanzwa zvakavanzika zvakataurwa nemabhanan’ana, asi akarairwa kuti arege kuzvinyora.” Seventh-day Adventist Bible Commentary, volume 7, 971.

Nokudaro Alefa na Omega zvinoratidza kuti Danieri ndiye wokutanga uye Zvakazarurwa ndiye wokupedzisira. Danieri anomirira mavambo eAdventismu, uye Zvakazarurwa zvinomirira magumo eAdventismu.

“Zvakazarurwa ibhuku rakaiswa chisimbiso, asiwo ibhuku rakazarurwa. Rinonyora zviitiko zvinoshamisa zvichaitika mumazuva okupedzisira enhoroondo yenyika ino. Dzidziso dzebhu iri dzakajeka uye dzakasimba, hadzisi dzechakavanzika kana dzisinganzwisiki. Mariri munotorwazve mutsara mumwewo wouprofita sezvawakaitwa muna Danieri. Mimwe

miprofita Mwari akaidzokorora, nokudaro achiratidza kuti inofanira kupiwa kukosha. Ishe haadzokorori zvinhu zvisina kukosha kukuru.” Manuscript Releases, vhoriyamu 9, 8.

Pakutanga kweAdventism, mundima chaidzo dziri mbiru huru yeAdventism, ndima dzakazarurwa muna 1798; Jesu akazvizivisa sa“Palmoni,” Muverengi Anoshamisa wenhamba. Pakuguma kweAdventism, Jesu anozvizivisa sa“Alpha naOmega,” nyanzvi inoshamisa yendimi—Shoko raMwari. Nokuda kwechikonzero ichi, kutanga kweAdventism neshoko remutumwa wokutanga “zvakareberedzwa panguva.” Pakuguma kweAdventism, shoko remutumwa wechitatu richareberedzwa paShoko Rake.

Kutanga nokuguma kweAdventism kunoitika mukati menhoroondo yeumambo hwechitanhatu hwechiporofita cheBhaibheri; naizvozvo kunoitikawo mukati mekukutanga nokuguma kweUnited States. Nhorooondo yechiporofita yeUnited States inhorooondo yenyanga mbiri dzeRepublicanism neProtestantism. Pakupera kwenhoroondo iyoyo nyanga mbiri idzodzo dzinenge dzashanduka kubva pagwayana kuva shato. Republicanism richashanduka kuva democracy, uye Protestantism richashanduka kuva Protestantism yakatsauka pakutenda. Kana mukombe wenguva yenyasha yeUnited States wotanga kusvika pamugumo wawo, sezvazviri kuitika zvino chaizvo, nyanga mbiri dzeRepublicanism yakatsauka neProtestantism yakatsauka dzichaumba mufananidzo wechikara, nokudaro dzichibatidza kereke nehurumende kuva nyanga imwe inotaura seshato. Asi Mwari havangasiyi vavina chapupu, nokuti mukuitisa kugumiswa kweUnited States, Iye achasimudza nyanga yechokwadi yeProtestantism kuti irwise zvose mufananidzo wechikara muUnited States, uye pashure pachokwadi mufananidzo wechikara unomira pamberi penyika yose. Kusimudzwa kwenyanga yeProtestantism pakuguma kweUnited States kuchaitwa mukati mechimiro chimwe chete chenhorooondo sechakasimudzirwa nyanga yeProtestantism pakutanga kweUnited States. Vanhu vaimbova vechibvumirano vachapfukurwa, uye vanhu vatsva vachava vanhu vatsva vechibvumirano. Hapana chinhu chitsva pasi pezuva.

Patinoshandisa zviporofita zvenguva sezvazvakanzwiswa nezvakaiswa pachena munhoroondo yechiMillerite kuyera Alfa naOmega, tinoona kuti chinhu chimwe chete. Chiporofita chenguva choga choga chinotangira panhorooondo apo chiporofita ichocho chinoziviswa, uye nhoroondo iyoyo nguva dzose inomiririra nhoroondo iyo chiporofita chacho chinozadzikiswa.

Nhoroondo youporofita hwemakore zviuru zviviri namazana matatu yakatanga pachirevo chechitatu muna 457 BC, ikaguma pashoko rengirozi yechitatu musu wa22 Gumiguru, 1844. Mukutungamirira kusvika, asi kusati kwasvika chirevo chechitatu, basa rokuvaka temberi neJerusarema rakapedzerwa. Saizvozvowo, munhoroondo inotungamirira kusvika pakusvika kwengirozi yechitatu, chokwadi chenheyo chetemberi yeMillerite chakagadzwa.

Muna 1798, chiprofita chemakore zviuru zviviri namazana mashanu namakumi maviri, chakatanga muna 723 BC nokuparadzirwa kwamarudzi gumi okumusoro, chakazadzikiswa. Chiprofita ichocho chakatsanangura nguva mbiri dzemakore ane chiuru chimwe namazana maviri namakumi matanhatu, dzichiratidza kutsikwa-tsikwa kwetemberi chaiyo neJerusarema chaiyo neRoma yechokwadi yechihedheni, uko kwakateverwa namakore ane chiuru chimwe namazana maviri namakumi matanhatu eRoma yapapa ichitsika-tsika guta remweya netemberi yomweya. Chiprofita

chakatanga nokuparadzwa kwoumambo hwokumusoro nokuparadzirwa kwevagari voumambo ihwohwo. Pakati pechiprofita ichocho muna 538, panocherekedza kuguma kwokutsikwa-tsikwa kwavanhu vaMwari neRoma yechihedheni, umambo hwechina hwechiprofita cheBhaibheri, uye kunobudisa kuparadzirwa kwekereke yaMwari kupinda murenje reNguva dzeRima. Kuguma kwechiprofita chenguva ichocho muna 1798 kunochedza kuguma koumambo hwechishanu hwechiprofita cheBhaibheri. Kuparadzirwa kwamarudzi gumi okumusoro, uye kwekereke yechiKristu yakatizira murenje, kunomirira kuunganidzwa kweavo vakanga vakarongerwa kuzova nyanga yePurotesitendi. Zviratidzo zvenguva zvinowanomiririrwa nezvinopesana, uye kuparadzirwa kunogona kumirira kuunganidzwa, sokumirira kunoita Eria Johane Mubhabhatidzi. Mukutarisana kumwe chete kwechiprofita, Eria haafi, asi Johane Mubhabhatidzi anofa.

Muna 677 BC, rudzi rwokumaodzanyemba rwaJudha, (runozivikanwawo muMagwaro se nyika inobwinya) rwakapararira kwemakore zviuru zviviri nemazana mashanu nemakumi maviri, zvichiguma pana 22 Gumiguru, 1844. Uprofita ihwohwo hwaitaura kutsikwa-tsikwa kwevanhu vaMwari, avo Danieri anozivisa se“hondo” muna Danieri 8:13, 14.

Ipapo ndakanzwa mumwe mutsvene achitaura; uye mumwe mutsvene akati kuno uyo mutsvene waitaura, Chiratidzo ichi chechiprofita chezuva nezuva, nokudarika kunoparadza, zvichirega zvose zviru zviru nzvimbo tsvene nehondo zvichitsikwa netsoka, zvichagara kusvikira riniko? Akati kwandiri, Kusvikira kumazuva ane zviuru zviviri nezana matatu; ipapo nzvimbo tsvene ichanatswa. Danieli 8:13, 14.

Chimango chemasere zviuru zviviri nezana zvitatu, chakaguma panguva imwe cheteyo nechimango chemasere zviuru zviviri nemazana mashanu nemakumi maviri chakatanga muna 677 BC, chaizivisa kutsikirirwa pasi kwenzvimbo tsvene sezvinotsanangurwa muna Danieri 8:13, 14. Chimango chekuparadzirwa kwaJudha muna 677 BC chakafanotungamirirwa nokurwiswa katatu kwakaitwa naNebhukadhinezari, uye chimango ichocho chakaguma pakusvika kweshoko rechitatu musi wa22 Gumiguru, 1844.

Ziporofita zviviri zvemakore zviuru zviviri namazana mashanu namakumi maviri, zvinopera zvazvo muna 1798 uye muna 1844, zvinoratidza makore makumi mana namatanhatu ekuvakwa kwenheyo yetemberi yeMillerite. Mozisi akapedza mazuva makumi mana namatanhatu achigamuchira mirayiridzo yokuvaka temberi, kugadziridzwa kwetemberi yaHerodhi munguva yaKristu kwakatora makore makumi mana namatanhatu, ayo akaguma mugore rokubhabhatidzwa kwaKristu. Kubva pakubhabhatidzwa Akapinda murenje kwamazuva makumi mana, uye paAkadzoka, Akanatsa temberi kekutanga, uye vaJudha vaipikisa waitoda kuziva kuti Akaita chinhu chakadaro nesimba ripi.

Na Pasika ya Wayahudi ilikuwa karibu, naye Yesu akapanda kwenda Yerusalemu. Akawakuta hekaluni wale waliokuwa wakiuza ng’ombe, na kondoo, na hua, na wabadilishaji fedha wakiwa wameketi. Naye alipokwisha kufanya mjeledi wa kamba ndogo-ndogo, akawafukuza wote kutoka hekaluni, pamoja na kondoo na ng’ombe; akazimwaga fedha za wale wabadilishaji, na kuzipindua meza zao; akawaambia wale waliokuwa wakiuza hua, Ondoeni vitu hivi hapa; msiifanye nyumba ya Baba yangu kuwa nyumba ya biashara. Wanafunzi wake wakakumbuka ya kwamba imeandikwa, Wivu wa nyumba yako umenila. Basi Wayahudi

wakamjibu, wakamwambia, Unatuonyesha ishara gani, kwa kuwa unatenda mambo haya? Yesu akajibu, akawaambia, Livunjeni hekalu hili, nami katika siku tatu nitalisimamisha. Basi Wayahudi wakasema, Hekalu hili lilijengwa kwa miaka arobaini na sita, nawe utalisimamisha katika siku tatu? Lakini yeye alinena habari za hekalu la mwili wake. Basi alipofufuka katika wafu, wanafunzi wake wakakumbuka ya kuwa alisema neno hili; wakaliadini andiko, na lile neno alilolisema Yesu. Yohana 2:13–22.

Tembere ya vaMillerite yakavakwa mumakore makumi mana nematanhatu kubva muna 1798 pakuguma kwechiporofita chokutanga chemakore zviuru zviviri namazana mashanu namakumi maviri, ikazopera makore makumi mana nematanhatu gare gare pakuzadzika kwechiporofita chechipiri chemakore zviuru zviviri namazana mashanu namakumi maviri muna 1844. Makore iwayo makumi mana nematanhatu akatanga nokusvika kwengirozi yokutanga uye akaguma nokusvika kwengirozi yechitatu, nokuti Kristu akati tembere yake yaizomutswa mumazua matatu. Kana usingadi kuona chokwadi ichi, imhaka yezvinetso zviviri zvikuru, pamusoro pezvinetso zvingava zviripo mumwoyo usingadi uye usina kutendeuka. Chinetso chokutanga ndechokuti haudi kusvika kuShoko rechiporofita uchiribata kubva pamaonero okuti nhoroono inodzokorora. Hausi muhistorici. Chimwe chinetso kusakwanisa kushandisa mashoko okufananidzira akanyorwa mukati meShoko raMwari neShoko raMwari pacharo. Kutanga kwezviporofita izvi zvole kunoratidza magumo, uye nguva dzose kunoratidza zvinopfuura kungova nhoroono dzinodzokorora.

Baibulo lyaamba nti ffe tuli yeekaalu ey’Omwoyo Omutukuvu, era yeekaalu y’omubiri ekolebwaako amakolomoso amakumi ana mu mukaaga. Bannassaayansi abasoma amakolomoso ago amakumi ana mu mukaaga batutegeeza nti amakolomoso amakumi abiri mu ssatu ag’obusajja n’amakumi abiri mu ssatu ag’obukazi gebulungulidde ku puloteyini efaanana omusaalaba.

Muna Danieri chitsauko 12 mune zviporofita zvitatu zvenguva zvakabatana; chekutanga chinoreva kuparadzirwa kwesimba ravanhu vatsvene, uko kunomirira “nguva nomwe” dzaRevhitiko 26. Kuparadzirwa kwesimba ravanhu vatsvene, kwakazadzikiswa navo, kwaiva makore zviuru zviviri namazana mashanu namakumi maviri, asi muna Danieri 12 kunongoreva chete hafu yokupedzisira yenguva iyoyo. Kunoratidza Danieri seasina kunzwisisa zvairehwa nechiziviso ichocho.

Ndikanzwa murume akanga akapfeka micheka yomucheka wakaisvonaka, akanga ari pamusoro pemvura yorwizi; wakati asimudza ruoko rwake rworudyi norworuoko rwake rworuboshwe kudenga, akapika naIye anorarama nokusingaperi, kuti zvichava zvinguva, nenguva zhinji, nehafu yenguva; uye kana achinge apedza kuparadzira simba ravanhu vatsvene, zvinhu izvi zvole zvichapedzwa. Ndikanzwa, asi handina kunzwisisa; ipapo ndikati, Haiwa Ishe wangu, kuguma kwezvinhu izvi kuchava kuiteiko? Danieli 12:7, 8.

Danyeli kumi na mbili inafafanua ujumbe unaofunguliwa muhuri wakati wa mwisho, ambao ulikuwa mwaka 1798. Katika kifungu hicho, Danieli anamwakilisha William Miller, ishara kuu ya wenye hekima katika historia hiyo. Miller kwanza aliongozwa kwenye unabii wa miaka elfu mbili mia tano na ishirini wa Mambo ya Walawi ishirini na sita, na katika aya ya saba na ya nane anawawakilisha wenye hekima ambao lazima wapatanishe ukweli kwamba kutawanyika kwa



Bhuku raDanieri rinoratidzawo chiporofita chemakore ane chiuru chimwe namazana maviri nemakumi mapfumbamwe pamwe chete nechimwe chemakore ane chiuru chimwe namazana matatu nemakumi matatu namashanu, izvo zvose zvinotanga pakubviswa kwe“zuva nezuva” muna 508. Kubviswa kwe“zuva nezuva” kunomirira kubviswa kwekupikisa kweRoma yechihedheni kukumuka kwesimba rehupapa muna 538. Pakanga paine nguva yeshanduko yemakore makumi matatu simba rehupapa risati ragadzwa pachigaro choushe chenyika muna 538, uye ipapo makore ane chiuru chimwe namazana maviri nemakumi matanhatu akasara anopera muna 1798. Makore makumi matatu eshanduko kubva kune humambo humwe kuenda kune hunotevera anoratidza makore okupedzisira okutonga kwehupapa anotungamirira kuhupenyu hwechitanhatu hwehumambo hwechiporofita cheBhaibheri kuiswa pachigaro choushe chenyika muna 1798. Kutanga kwechiporofita chemakore ane chiuru chimwe namazana maviri nemakumi mapfumbamwe kunoratidza shanduko kubva kune humambo humwe hwechiporofita cheBhaibheri kuenda kune humwe humambo hwechiporofita cheBhaibheri, sezvinoitawo kupera kwechiporofita ichocho.

Ubuphorofeti bw’imyaka igihumbi na magana atatu na mirongo itatu n’itanu bwatangiye igihe “igitambo gihoraho” cyakurwagaho mu wa 508, busozwa mu wa 1843.

Zvino kubva panguva iyo chipiriso chezuva nezuva chabviswa, nokuiswa kwechinhu chinonyangadza chinoparadza, kuchava namazuva ane chiuru chimwe namazana maviri namakumi mapfumbamwe. Akaropafadzwa uyo anomirira, achisvika pamazuva ane chiuru chimwe namazana matatu namakumi matatu namashanu. Danieli 12:11, 12.

Utabiri wa miaka elfu moja mia tatu na thelathini na mitano uliisha mwaka 1843, na Danieli anasema kwamba wale “waliongoja” wakati ambapo unabii huo ungetimizwa wangekuwa na heri. Dada White anasema hivi.

“Akherisiwe mehlo la abona tintfo letabonakala nga-1843 nanga-1844.”

“Ujumbe umetolewa. Wala kusiwe na kuchelewa kuurudia ujumbe huo, kwa maana ishara za nyakati zinatimizwa; kazi ya kufunga lazima ifanyike. Kazi kubwa itafanyika kwa muda mfupi. Ujumbe utatolewa upesi kwa agizo la Mungu, nao utakua hata kuwa kilio kikuu. Ndipo Danieli atasimama katika sehemu yake, ili kutoa ushuhuda wake.” Manuscript Releases, juzuu ya 21, 437.

Naizvozvo, kutanga kwechiporofita chemakore ane chiuru chimwe namazana matatu namakumi matatu neshanu kunoratidza kushanduka kubva muchitendero chechihedheni kuenda kuchitendero cheupapa, nokudaro kuchiratidza kushanduka kubva kuPurotesitendi kuenda kuPurotesitendi yeMillerite.

Avo vaAdventist vanoramba zvokwadi dzepasi-dzose dzeAdventism, vanorambawo zvose zviporofita zvenguva zvakaiswa pachena nevaMillerite, kusanganisira kunyange makore zviuru zviviri namazana matatu aDanieri 8:14. Vangazviramba zvikuru chokwadi ichi, asi zvinogona kuratidzwa nomufungo wakarongeka kuti chokwadi ichi ndechechokwadi; zvisinei, pfungwa yangu zvino yakasiyana, saka ndichasiya nyaya iyoyo parutivi panguva ino, apo tichiedza kupedzisa chinyorwa chino.

Kuparadzirwa kwe“nyika inobwinya” yaJudha muna 677 BC kunomiririra kutsikwa-tsikwa kwe“hondo” muna Danieri 8:13, 14, uye kunonongedzera kukusimbiswa kwenyika inobwinya yazvino, iyo United States. Makore zviuru zviviri nemazana matatu endima idzodzo dzimwe chete akatanga muna 457 BC, uye anomiririra kutsikwa-tsikwa kwe“nzvimbo tsvene.”

Ipapo ndakanzwa mumwe mutsvene achitaura; uye mumwe mutsvene akati kumutsvene uya waitaura, Chiratidzo ichi chinoreva chipiriso chezuva nezuva, nokudarika kunoparadza, chichapa kusvibiswa kwenguva yakareba sei, kuti nzvimbo tsvene nehondo zvitsikirirwe pasi? Akati kwandiri, Kusvikira pamazuva zviuru zviviri namazana matatu; ipapo nzvimbo tsvene ichacheneswa. Danieri 8:13, 14.

677 BC na 457 BC ni tarehe zilizounganishwa kwa uhusiano wa watu wa Mungu na patakatifu pa Mungu. Mungu aliwarudisha jeshi na patakatifu pamoja kwa wakati mmoja tarehe 22 Oktoba, 1844. Miaka mia mbili na ishirini kati ya 677 BC na 457 BC inaashiria kipindi ambacho Mungu huweka alama ya njia inayowakilisha kuongezeka kwa nuru. Tarehe 22 Oktoba, 1844 nuru ya malaika wa tatu ilifika, nuru ya patakatifu ikaanza kung’aa, na jeshi lilikuwapo kuitangaza nuru hiyo.

Mumutsetse weuprofita unozivisa hondo yakapetwa katatu iyo Satani naKristu vakapinda mairi, Bhaibheri reKing James ra1611 rakabudiswa. Makore mazana maviri namakumi maviri chaiwo akatevera gare gare, muna 1831, William Miller akaburitsa shoko rake kekutanga:

“Kwa muda wa miaka tisa William Miller alisadikishwa kwamba ilimpasa kuutoa ujumbe wake kwa makanisa; lakini alingoja, akitumaini kwamba mamlaka fulani iliyotambuliwa ingetangaza habari njema za Mwokozi ajaye upesi. Kwa kungoja hivyo, alithibitisha tu ukweli wa ujumbe huo; walikuwa na jina kwamba wako hai, lakini walikuwa wakifa upesi. Mwaka 1831 Miller alitoa hotuba yake ya kwanza juu ya unabii.” Steven Haskell, *The Seer of Patmos*, 77.

UNKulunkulu wavikela imibhalo yokuqala engcwele nelungileyo eyasetshenziswa ekukhiqizweni kweBhayibheli. Wase ekhiqiza iBhayibheli laKhe ngo-1611. Wase evusa isithunywa esasiyosebenzisa imithetho etholakala, ethathwe, futhi emisiwe ngaphakathi kweBhayibheli ukuze kukhiqizwe umlayezo wengelosi yokuqala. Ngo-1831, umlayezo kaMiller wahlelwa ngokusemthethweni, njengoba nomlayezo emlandweni kaKristu wahlelwa ngokusemthethweni nguJohane uMbhapathizi, njengoba umlayezo uhlelwe ngokusemthethweni kuyo yonke inhlango yoku vuselelwa. Umlayezo kaMiller, ongumlayezo wengelosi yokuqala omemezela ukuvulwa kokwahlulela, usekelwa ngokuqondile ukusetshenziswa kwesikhathi sesiprofetho seminyaka engamakhulu amabili namashumi amabili. Wawungumlayezo wesixwayiso ekuqaleni kombuso wesithupha wesiprofetho seBhayibheli—i-United States.

Mu 1996, unduna wa Future for America unayamba, ndipo uthenga wa mngelo wachitatu umene unali watsegulidwa chisindikizo mu 1989—uthenga wozindikiritsa kuchira kwa chilonda chopha cha upapa ndi lamulo la Lamlungu limene linali kuyandikira kubwera—unasindikizidwa m’magazini yotchedwa, *The Time of the End*. Uthenga wa kumapeto kwa Adventism unakhazikitsidwa mwadongosolo monga momwe uthenga wa pachiyambi unakhazikitsidwira

mwadongosolo. Pachiyambi, uthengawo unamangiridwa pa nthawi ndipo unayimira chitukuko china chowonjezereka cha choonadi chimene chili mkati mwa Mawu a Mulungu. Mu 1996, patatha zaka mazana awiri ndi makumi awiri kuchokera pa kubadwa kwa United States mu 1776, uthenga wa kumapeto kwa Adventism unakhazikitsidwa mwadongosolo ndipo unayimira chitukuko china chowonjezereka cha mauthenga a angelo atatu.

Patinenge tichitarisa nhorondo inofambirana yenyanga yeRepublican nenyanga yePurotesitendi munhorondo youmambo hwechitanhatu hwechiprofita cheBhaibheri, zvinofanira kunzwisiswa kuti nyanga yePurotesitendi ndiani uye kuti haisi ani.

Shingairira kuti uzviratidze kuna Mwari wakabvumirwa, uri mushandi asingafaniri kunyara, anoruramisa zvakanaka shoko rechokwadi. Asi nzvenga kutaura kusina umwari uye kusina maturo; nokuti kuchawedzera kusvika pakusatya Mwari kukuru. 2 Timotio 2:15, 16.