

Raodhikia — Nhamba Yetatu

Yimaphi Imithetho?

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“Tinofanira kuzvizivira pachedu kuti Chikristu chii, chokwadi chii, kutenda kwatakagamuchira chii, uye kuti mitemo yeBhaibheri ndeipi—mitemo yatakapihwa nesimba guru kupfuura mamwe ose.” *The 1888 Materials*, 403.

Kweminyaka eminingana i-Future for America ihlobile ukuthi amabandla ayisikhombisa eSambulo awameleli nje kuphela umlando ka-Israyeli wanamuhla kusukela esikhathini sabaphostoli kuze kube sekupheleni kwezwe, kodwa futhi ukuthi lawo mabandla ayisikhombisa amele u-Israyeli wasendulo kusukela esikhathini sikaMose kuze kube sekukhandweni ngamatshe kukaStefanu. Amaphayona obu-Adventist awazange afundise leli qiniso, kodwa aqonda futhi asebenzisa izimiso ezimisa leli qiniso. UJesu uveza ukuphela kusukela ekuqaleni, futhi u-Israyeli wasendulo umele u-Israyeli wanamuhla. Ngakho-ke, noma yiliphi iqiniso eliyingxenye yezimpawu zesiprofetho zika-Israyeli wanamuhla lalikhona futhi ku-Israyeli wasendulo.

Pambere penhoroondo yeMillerite, maonero echinyakare echiKristu pamusoro pemakereke manomwe aiva ekuti aimirira makereke chaiwo aiva muAsia Minor panguva yaJohani. Maonero echinyakarewo ainzwisisa kuti kurairwa kumakereke ega ega kunogonawo kunzwisiswa sekumirira kurairwa kwakatsaurirwa kumakereke akasiyana-siyana munhoroondo yose yechiKristu, uye zvakare kuti kurairwa nokunyevera kumwe cheteko ndokwavaKristu pachavo pachavo. Vakanzwisawo kuti makereke manomwe anomirira nguva nomwe dzenhoroondo yekereke kubva panguva yevadzidzi kusvika kumagumo enyika. Maonero aya akatangira nhoroondo yeMillerite. Kuzivikanwa uku kuri kuna kumakereke manomwe, kunoumba maonero echinyakare akatangira William Miller, kwaiva uye kuchiri kwakavakirwa pakududzirwa kweBhaibheri kunonzi “historicist.” Ndiyo nzira iyo vatumwa vaMwari vakatungamirira William Miller kuti agamuchire.

“Machechi manomwe eAsia inhoroondo yekereke yaKristu mumamiriro ayo manomwe, mukupindapinda nekutenderera kwayo kwose, mukubudirira nekutambudzika kwayo kwose, kubva pamazuva evaapostora kusvikira kumagumo enyika. Zvisimbiso zvinomwe inhoroondo yezvakaitwa nemasimba namadzimambo enyika pamusoro pekereke, uye yekudzivirira kwaMwari vanhu vake panguva imwe cheteyo. Hwamanda nomwe inhoroondo yemitongo minomwe yakasarudzika uye inorema yakatumirwa pamusoro penyika, kana ushe hweRoma. Uye ndiro nomwe ndiwo matambudziko manomwe okupedzisira akatumirwa pamusoro peRoma yePapa. Zvakavhengana neizvi pane zvimwewo zviitiko zvizhinji, zvakarukwa mukati mazvo semihova inopinza mairi, zvizichizadza rwizi rukuru rwechiprofita, kusvikira zvole zvaguma nokutisvitsa mugungwa rokusagama.”

“Izvi, kwandiri, ndizvo zviru urongwa hwouporofita hwaJohane mubhuku raZvakazarurwa. Uye munhu anoda kunzwisisa bhuku iri anofanira kuva noruzivo rwakadzama rwezvimwe

zvikanu zveshoko raMwari. Mifananidzo nemadimikira zvinoshandiswa muuporofita uhu hazvina zvose kutsanangurwa imomo pacharo, asi zvinofanira kuwanikwa mune vamwe vaporofita, zvotsanangurwa mune dzimwe ndima dzeMagwaro. Naizvozvo zviri pachena kuti Mwari akaronga kudzidzwa kwezvose pamwe chete, kuti kunyange uwane zivo yakajeka yechikamu chipi nechipi.” William Miller, Miller’s Lectures, volume 2, lecture 12, 178.

Dada White wakawirirana na na kupharazga maghanoghano gha “historicist” agho Miller wakasunganga, kweni wakasazgirako kumanya kwakuzama chomene pa buku la Chivumbuzi kuluska ivyo Miller wakawona, pakuti Miller wakamanya yayi malo ghakupatulika umo ghaliri nadi. Iyo wakapulikiska kuti malo ghakupatulika ghakaŵa charu chapasi. Dada White wakamanya kuti apo Yesu wakapelekanga mauneneri agho ghakimiririka mu buku la Chivumbuzi, Khristu wakachitanga nthenda pamoza na ntchito yake nga ni Wasembe Mukuru wa kuchanya.

Yohane paanotendeuka na kuona Kristo, anenge achifamba pakati pezvibatiso zvemwenje akapfeka nguo dzeuprista, uye zvibatiso zvemwenje zviri panzvimbo tsvene; naizvozvo izvi zviri munhorondo yenguva yakatevera kukwira Kwake kudenga, asi asati apinda muNzvimbo Tsvene-tsvene muna 1844. Miller aisagona kunge akanzwisisa kukosha kwechokwadi ichi. Saizvozvowo Tyndale, Luther, kana John Wycliffe, kana ani zvake wevashanduri vekutanga, vaisagona kunge vakazvinzwisisa. Chokwadi chinofambira mberi, chichiveneka zvakajeka kwazvo, uye chichiramba chichiwedzera kujeka kusvikira pazuva rakakwana.

“Nheyo huru yakatsigirwa nechiremera chikuru naRobinson naRoger Williams, yokuti chokwadi chinofambira mberi, uye kuti vaKristu vanofanira kugara vakagadzirira kugamuchira chiedza chose chinogona kuvhenekera kubva mushoko dzvene raMwari, yakazokanganwikwa nevazukuru vavo. Machechi echiPurotesitendi eAmerica,—uye neaya eEuropewo,—akanga akomborerwa zvikuru pakugamuchira maropafadzo eReformation, asi akakundikana kuenderera mberi munzira yeruvandudzo. Kunyange hazvo, nguva nenguva, vamwe varume vakatendeka vakasimuka kuti vazivise chokwadi chitsva uye vafumure kukanganisa kwakanga kwachengetedzwa kwenguva refu, vazhinji, sevaJudha vemazuva aKristu kana sevapapa venguva yaLuther, vakagutsikana nokutenda sezvakatendwa namadzibaba avo uye nokurarama sezvavakararama. Naizvozvo chitendero chakazodzika zvechava chetsika dzokunze; uye kukanganisa nezvitendero zvenhema izvo zvaizoraswa dai kereke yakanga yaramba ichifamba muchiedza chemushoko raMwari, zvachengetwa uye zvichikosheswa. Saka mweya wakafemerwa neReformation wakaramba uchingofa zvisvishoma nezvisvishoma, kusvikira pakava nokuda kweruvandudzo mumachechi echiPurotesitendi kunenge kwakakura sezvakanga kwakaita muChechi yeRoma munguva yaLuther. Pakanga paine kuda zvinhu zvenyika kumwe chete nokuvata kwemweya kumwe chete, kukudza kwakafanana maonero avanhu, uye kutsiva dzidziso dzemushoko raMwari nedzidziso dzavanhu.” The Great Controversy, 297.

Kana chokwadi chokuti zvokwadi inofambira mberi zvisvishoma nezvisvishoma munhorondo chikasazivikanwa, ipapo kukosha kwechiedza chitsva chipi nechipi muchizvarwa chino chokupedzisira kungatonyanya kutadza kuzivikanwa. Kana munhu angorega kunzwisisa hunhu hunofambira mberi hwe“zvokwadi,” anobva atanga pakarepo kuvimba netsika, nemagariro, uye nokutungamirirwa kwomunhu wakawa.

Indlela uMiller ayisebenzisa iyisibonakaliso sendlela esigudle lonke ulayini wesiprofetho, esethula ubufakazi bokuthuthuka kweqiniso leBhayibheli elaqala ngabaphostoli. Nokho, kuleso sibonakaliso sendlela esimelwe nguMiller, sithola isiqalo esifuna umfuziselo waso ekugcineni. Iningi alikaze liwaqonde lawa maqiniso, kodwa akunjalo ngoSathane.

Sathana alikanaa ukweli na maendeleo yake tangu uasi wake mbinguni. Ulipofikia wakati katika historia ambapo Warekebishaji walianza kuelewa kwa wazi jinsi ya kujifunza Biblia, Shetani alifanya kama afanyavyo sikuzote, naye akaingiza bandia. Ushahidi wa kihistoria wa kazi yake ya kuughushi ukweli unatambulisha kwamba Wajesuiti kama vile Ribera na Louis de Alcazar walielekeza mbinu yao ya kughushi hasa dhidi ya kitabu cha Ufunuo. Mbinu iliyopotoka iitwayo “preterism” ilianza katika karne ya pili na ya tatu ikiwa na wawakilishi wawili wakuu wa mbinu hiyo ya uongo. Mmoja alikuwa Eusebius wa Kaisaria (260–339), na Victorinus wa Pettau (aliyekufa yapata 304). Wote wawili, hawa wahusika wa awali wa kihistoria, walikuza mbinu iliyodokeza kwamba kitabu cha Ufunuo kilitimizwa wakati wa Milki ya Kirumi kupitia watu wa kihistoria kama vile mfalme Nero mwenye sifa mbaya.

Muzana remakore regumi nemapfumbamwe John Darby (1800–1882) wekuUnited Kingdom akaunza imwe nzira yaSatani iyo yakaiswawo mumashoko ezasi eBhaibheri rebhiza reTrojan rainzi Scofield Reference Bible ratakambozivisa kare. “Dispensationalism” ihurongwa hwezidziso yezvouMwari hunopatsanura nhoroo nekudyidzana kwaMwari nevanhu kuva munguva dzakasiyana, kana kuti “dispensations,” umo Mwari anotungamirira urongwa Hwake nenzira dzakasiyana. Ndinocherechedza izvi panguva ino, nokuti ichi ndicho chimwe chenhema dzakapinzwa musangano reFuture for America nenzwi dzakabva kunharaunda imwe cheteyo yakaparadzirwa naDarby pfungwa dzake dzaSatani. Pfungwa dzaDarby dzakarwisa Future for America dzakafambidzana neuzivi hwechinonzi sangano remazuva ano re“woke” rinokurudzira kusateerera kwehurongwa humwe chete hunomiririrwa neChimurenga cheFrance uye utere humwe chete hunomiririrwa neSodhoma neGomora.

Nhasi vadzidzisi vezvouMwari veAdventism yemazuva ano vanoshandisa hurongwa hwekupatsanura chokwadi cheBhaibheri hwakavakirwa panzira mbiri dzekududzira Bhaibheri dzavanoshandisa kuputsa simba nekuti kuramba zvole Bhaibheri neMweya weChiporofita. Vanotsanangura vanhu sevamwe vanyanzvi mumitauro yeBhaibheri kana kuti sevamwe vanyanzvi munhoroondo yeBhaibheri. Naizvozvo, vadzidzisi vezvouMwari veAdventism nhasi vanodzora pfungwa dzeAdventism yeRaodhikia kungava nokududzira Shoko raMwari vachibva pakunzwisisa kwenhoroondo kwomunhu akawa, kana pakunzwisisa kwomutauro kwomunhu akawa. Zviratidzo izvi zvezuva ano zvekukanganisa, izvo zvagara zvichishandiswa kakawanda kurwisa shoko ramuri kuverenga zvino, zvichazobatwazve zvakadzama muzvinyorwa izvi patichafunga nezvechiratidzo cheChimurenga cheFrance. Satani mupenyu, uye anoziva kuti nguva yake ipfupi. Murau wokupedzisira wemitemo yaMiller, nhamba yegumi neina, unopera nendima inotevera.

“දේවඥාස්ත්‍රීය අපගේ පාසල්වල උගන්වනු ලබන්නේ සෑම විටම යම් පක්ෂපාතී ආගමිකවේදන විශ්වාස ප්‍රකාශයක් මත පදනම්වය. ඒ සේ මනසක් ගෙන එය මේ ආකාරයෙන් මුද්‍රා තැබීමට එය යම් තරමකට සුදුසු විය හැකි නමුත්, එය සෑමවිටම අන්තවාදයෙන් අවසන් වන්නේය. නිදහස් මනසක් කිසිදා

අන් අයගේ අදහස්වලින් සැඟීමට පත් නොවන්නේය. මා යොවනයන්ට දේවශාස්ත්‍රය උගන්වන ගුරුවරයකු වූයේ නම්, පළමුව ඔවුන්ගේ හැකියාවන් මනසක් දැනගන්නමි. ඒවා යහපත් වූයේ නම්, ඔවුන්ට බයිබලය තමන් වීසින්ම අධ්‍යයනය කිරීමට සලස්වා, ලෝකයට යහපත කිරීම සඳහා නිදහස්ව ඔවුන් පිටත් කර හරින්නමි. නමුත් ඔවුන්ට මනසක් නොතිබුණේ නම්, අන් කතෙකුගේ මනසකින් ඔවුන් මුදීරා තබා, ඔවුන්ගේ නළල මත ‘අන්තවාදී’ යැයි ලියා, දාසයන් ලෙස ඔවුන් පිටත් කර හරින්නමි!” වීලියම් මීලර්, Miller’s Works, volume 1, 24.

Munguva yakatevera nguva iyo Johani Muprofitwa weZvakazarurwa akararama, uye mumazuva eShanduko yeChechi, Satani akanga achishingaira kugadzira nzira dzenhema dzeuprofitwa kuti avhiringidze uye aparadze kuongorora kwechokwadi kweBhaibheri. Chinhu chinombopotsa kuonekwa muzvokwadi idzi dzenhorooondo ndechekuti nzira idzodzo dzose dzaSatani dzainge dzakanangiswa zvakanga kwete kune rimwe bhuku asi kubhuku raZvakazarurwa. Ndicho chaiva chidzidzo cheumwe neumwe wevatsigiri ava vekuvhiringidza kwaSatani. Bhuku raZvakazarurwa ragara riri iro rakanangwa naSatani. Satani anoziva kuti ndiro bhuku raZvakazarurwa raanofanira kurwisa. Kana tikaziva chokwadi ichi, tinogona zvakare kuziva chimwe chokwadi chisiri kuoneka, chakafukidzwa nechimwe chokwadi chikuru.

Maitiro enhema yaavaJesuiti yakanga yakarongerwa kudzivisa kunzwisiswa kwakajeka kwekuti papa wechechi yeRoma ndiye antikristu wezviprofitwa zveBhaibheri. Mumwe nomumwe weVagadzirisi vechiPurotesitendi akasvika pakuziva nokuzivisa chokwadi ichi. Naizvozvo, apo nhoroondo yakarurama yavarume vakadai saRibera naLouis de Alcazar yakamboiswa pachena kuvanhu kubudikidza neshoko uye nemabhuku, nhoroondo yavarume vakadai saRibera naLouis de Alcazar yakashandiswa nechinangwa chokuratidza kuedza kwaSatani kudzivisa kunzwisiswa kwakarurama kwe“munhu wechivi.” Uchapupu hwakanyorwa kana hwakataurwa hunofumura chinangwa chokuiswa kwemaitiro aya aSatani hwakarurama kusvika pahwunosvika, asi Satani akanga achiedza kuvanza zvinopfuura kungova humbowo hweBhaibheri hunoratidza antikristu sapapa weRoma.

Mubhuku raZvakazarurwa mune zvokwadi dzakafukidzwa nokuvhiringidzika kwakakonzerwa nehurongwa hwenhema uhu hwekududzira Bhaibheri hunobuda kunze kwenyaya yomunhu ane nhamba yake iri nhanhatu nhanhatu nhanhatu. Chimwe chezvokwadi izvozvo, zvirokwazvo, ichokwadi chinomiririrwa apo machechi manomwe anonzwisiswa mukuzadziswa kwawo kwakakwana. Mukati memachechi manomwe mune zvokwadi zvinotaura zvakanga kunhorooondo yakatanga musi waGunyana 11, 2001 uye inoguma mudambudziko remurau weSvondo. Satani anga achitsvika kuchengeta chiedza ichi chakavigwa, uye akatanga nzira dzaSatani dzokufukidza nadzo pfuma dzinoverengeka dzechokwadi dziri mubhuku raZvakazarurwa, kwete chete kuzivikanwa kwapapa weRoma saantikristu.

Muna 538, “munhu wechivi” asati aratidzwa pachena, varume vakadai saEusebius naVictorinus vakarwisa bhuku raZvakazarurwa vachiedza kuvanzisa kusimuka kwesimba repapa. Gare gare munhorooondo, Kristu akazadzisa chipikirwa Chake kuTiatira, akabudisa nyeredzi yamangwanani yevandudzwo (Wycliffe), uye Satani akazobudisawo vanhu vaviri vane mukurumbira munhorooondo kuti varwire uye vaenderere mberi nebasa rake rasatani. Hondo yakareba pamusoro

pekukudziridzwa kwechokwadi, inosvika pakakwirira payo apo chakavanzika chebhuku raZvakazarurwa chinounungurwa chisimbiso, (pedyo zvikuru nekuvharwa kwemukana wengoni) inosanganisira chiedza chinobva kumakereke manomwe icho Miller asina kumbobvuma, uye Hanzvadzi Whitewo haana kuchiona; asi zvinogona kuratidzwa zviri nyore kuti vose Miller neMweya weChiporofita vanotsigira chiedza chitsva ichi, nokuti chiedza chitsva hachimbopikisi chiedza chekare.

“Iyo ichokwadi kuti tine chokwadi, uye tinofanira kubatisisa nokusimba pazvinzimbo zvisingazununguswi; asi hatifaniri kutarisa nechifungiro pazviedza zvitsva zvipi nezvipi zvingatumwa naMwari, tichiti, Zvirokwasvo, hatigoni kuona kuti tinoda chimwe chiedza kupfuura chokwadi chekare chatakagamuchira kusvikira zvino, uye matiri takadzikama. Tichiri kubatirira pachinzvimbo ichi, uchapupu hweChapupu Chakatendeka hunoshandisa kutsiura kwahwo panyaya dzedu, ‘Uye hauzivi kuti uri wenhamo, unosiririsa, murombo, bofu, uye usina kupfeka.’ Avo vanonzwa kuti vakapfuma, vawandirwa nezvinhu, uye havashayi chinhu, vari mumamiriro eupofu pamusoro pechimiro chavo chechokwadi pamberi paMwari, uye havazvizi.” Review and Herald, August 7, 1894.

Mtihani wa msingi wa nuru mpya ni kama inapingana na kweli iliyokwisha kuimarishwa, na kama inashikilia kweli za msingi.

“Ukuze amandla kaNkulunkulu afakaze ngalokho okuyiqiniso, lelo qiniso limelwe ukuma kuze kube phakade njengeqiniso. Akufanele kwamukelwe neze izinsolo ezivela kamuva eziphikisana nokukhanya uNkulunkulu asinike kona. Kuyakuvela abantu abanezincazelo zeMibhalo ezingokwabo eziyiqiniso kubo, kodwa ezingelona iqiniso. Iqiniso lalesi sikhathi, uNkulunkulu usinike lona njengesisekelo sokholo lwethu. Yena uqobo usifundisile ukuthi liyini iqiniso. Kuyakuvela oyedwa, bese kuvela nomunye futhi, benokukhanya okusha okuphikisa ukukhanya uNkulunkulu akunike ngaphansi kokubonakaliswa kukaMoya waKhe oNgcwele.” Selected Messages, book 1, 162.

Setani wakhala akulwisa buku la Chivumbulutso kuyambira pa nthawi imene Yohane analemba mauthenga amene ali mmenemo. Yesu anati:

Asi maziso enyu akaropafadzwa, nokuti anoona; nenzeve dzenyu, nokuti dzinonzwa. Nokuti zvirokwasvo ndinoti kwamuri, Vaporofita vazhinji navakarurama vakashuva kuona zvinhu zvamunooni imi, asi havana kuzviona; nokunzwa zvinhu zvamunonzwa imi, asi havana kuzvinzwa. Mateo 13:16, 17.

Baraka inayohusiana na kuona na kusikia ni baraka ya kuielewa ujumbe wa Ufunuo wa Yesu Kristo. Yohana alipowawakilisha wale wa “siku za mwisho” wanaouona na kuusikia ujumbe, alianguka chini ili amwabudu malaika Gabrieli, ambaye mara moja akamjulisha Yohana asifanye hivyo.

Neni Yohana ndakaona zvinhu izvi, ndokunzwa. Uye ndakati ndanzwa nokuona, ndikawira pasi kuti ndinamate pamberi petsoka dzomutumwa uyo akandiratidza zvinhu izvi. Ipapo akati kwandiri, Tarira kuti urege kuzviita; nokuti ini ndiri mushumiri pamwe chete newe, nowehama dzako vaprofita, nowavaya vanochengeta mashoko ebhuku iri: namata Mwari. Zvakazarurwa

22:8, 9.

UGabriyeli noJohane bobabili bayizidalwa ezadalwayo, okufanele bakhonze uMdali kuphela. Abaprofethi abaningi namadoda alungileyo, kuhlanguanisa nezingelosi, baye bafisa “ukubona” kanye “nokuzwa” umlayezo wokuKhalela Kwamaphakathi Nobusuku lapho uphindwa ekupheleni kwezwe.

Kristu akati, ‘Akaropafadzwa meso enyu, nokuti anoona; nenzeve dzenyu, nokuti dzinonzwa. Nokuti zvirokwasvo ndinoti kwamuri, Vaprofita vazhinji navanhu vakarurama vakashuva kuona zvinhu izvo zvamunoono, asi havana kuzviona; nokunzwa zvinhu izvo zvamunonzwa, asi havana kuzvinzwa’ [Mateo 13:16, 17]. Akaropafadzwa meso akaona zvinhu zvakaonekwa muna 1843 na1844.

“Ujumbe ulitolewa. Wala kusiwe na kukawia kuurudia ujumbe huo, kwa maana ishara za nyakati zinatimia; kazi ya kumalizia yapasa kufanyika. Kazi kubwa itafanyika kwa muda mfupi. Ujumbe utatolewa hivi karibuni kwa agizo la Mungu, nao utakua na kuwa kilio kikuu. Ndipo Danieli atasimama katika sehemu yake, ili kutoa ushuhuda wake.” Manuscript Releases, gombo la 21, 437.

Izvo izvo varume vakarurama (Johane) navamwe vavo varanda pamwe chete navo (ngirozi) vaishuva kuona kwaiva kuzadzisika kwekupedzisira kweKudanidzira kwePakati peUsiku pamugumo weAdventism apo nyika yaizovhenekerwa nokubwinya kwaMwari. Kuratidzwa ikoko kwekupedzisira kwesimba mumvura yokupedzisira kunounzwa nokuzarurwa kweZvakazarurwa zvaJesu Kristu.

Nezveruponeso vaporofita vakatsvakisisa nokunzvera nesimba pamusoro poruponeso urwu, ivo vakaporofita pamusoro penyasha dzaizovuyira imi; vachinzvera kuti inguva ipi, kana kuti nguva yakadini, yairatidzwa noMweya waKristu wakanga uri mavari, paakapupura kare pamusoro pokutambudzika kwaKristu, nokubwinya kwaizotevera. Kwavari kwakazarurwa kuti havana kushumira ivo pachavo, asi isu, pazvinhu izvi, izvo zvino zvataurirwa kwamuri navaya vakaparidza evhangeri kwamuri noMweya Mutsvene wakatumba achibva kudenga; zvinhu izvo ngirozi dzinoshuva kuzvitarisisa. Naizvozvo sungai chiuno chendangariro dzenyu, muzvidzore, mutarisire kusvikira kumugumo panyasha dzichauiyiswa kwamuri pakuzarurwa kwaJesu Kristu. 1 Petro 1:10–13.

Vaporofita, vanhu vakarurama, nengirozi vakashuva kurarama munguva iyo “nyasha,” kana simba raMwari, rinodururwa mukuzadziwa kwokupedzisira kweKuchema kwaPakati pousiku. Idzo “nyasha,” dziri simba rokusika raMwari, dzinouyiswa kuvanhu apo Zvakazarurwa zvaJesu Kristu zvinoburitswa chisimbiso. Satani anoziva kuti nzira yokusvitsa nayo simba rokusika raMwari kuvanhu vaKe inoitwa neshoko rinoburitswa chisimbiso mubhuku raZvakazarurwa; naizvozvo ndicho chave kuedza kwake kukuru kwazvo kuvhiringidza, kudzvinyirira, nokufukidza chiedza chiri mubhuku raZvakazarurwa. Chiedza ichocho hachisi kungova kuzivikanwa kwomunhu wechivi chete, nokuti chokwadi ichocho chakanyatsotsinhirwa zvakazara navavandudzi vose vechiPurotesitendi mazana amakore apfuura.

Ndzi a ndzi ri eMoyeni hi siku ra Hosi, kutani ndzi twa rito lerikulu endzhaku ka mina, ro fana ni mhalamhala, ri ku: “Ndzi Alfa na Omega, wo sungula ni wo hetelela”; naswona: “Leswi u swi vonaka, swi tsale ebukwini, u yi rhumela eka mavandla ya kereke ya nkombo lama nga eAsia; eEfesa, na eSmirna, na ePergamo, na eTiyatira, na eSarde, na eFiladelfia, na eLaodikiya.” Kutani ndzi hundzuka leswaku ndzi vona rito leri a ri vulavula na mina. Loko ndzi hundzukile, ndzi vona swikhomela-swivoni swa nsuku swa nkombo; kutani exikarhi ka swikhomela-swivoni swa nkombo a ku ri ni un’wana la fanaka ni N’wana wa munhu, a ambale nguvu yo leha ku fika emilenzeni, a bohiwe exifuvuni hi bandhi ra nsuku. Nhloko ya yena ni misisi ya yena a swi basile ku fana ni voya, swi basa ku fana ni gamboko; kutani mahlo ya yena a ma fana ni langavi ra ndzilo; milenge ya yena a yi fana ni koporo leyi tenga, onge hi loko yi hisiwile ekheleni; kutani rito ra yena a ri fana ni mpfumawulo wa mati yo tala. A a khome tinyeleti ta nkombo evokweni ra yena ra xinene; kutani enon’wini wa yena a ku huma banga ro kariha ra matlhelo mambirhi; kutani xikandza xa yena a xi fana ni dyambu loko ri voninga hi matimba ya rona. Kutani loko ndzi n’wi vonile, ndzi wela emilengeni ya yena onge ndzi file. Kutani a veka voko ra yena ra xinene ehenhla ka mina, a ku eka mina: “U nga chavi; ndzi wo sungula ni wo hetelela. Hi mina la hanyaka, naswona a ndzi file; kutani waswivo, ndzi hanya hi masiku ni masiku, Amen; naswona ndzi ni swilotlelo swa hele ni swa rifu. Tsala swilo leswi u swi voneke, ni swilo leswi nga kona, ni swilo leswi nga ta va kona endzhaku ka swona.” Nhlavutelo 1:10–19.

A ku nge nkarhi lowu Vukhongeri bya Adventi a byi seketela endlelo ra “historicist”, va lemukile leswaku mavandla hinkwawo ya kereke lama boxiweke eka Nhlavutelo 2 na 3 ma tlhela ma humelela eka kereke ya makumu. Hi khombo, emakumu ka lembe-dzana ra vu-19 Sathana a a ri karhi a pfala mahlo ya Vukhongeri bya Adventi eka endlelo ro kwetsima, ku sirheleleka ka rona, ni mukhuva wo ri tirhisa tanihi xiphemu xa nkoka xa vutihlamuleri bya vona tanihi “vahlayisi va ntiyiso lowukulu wa vuprofeta.” Hambiswiritano, hambiloko endlelo rero a ri ri karhi ri tshikiwa eka Vukhongeri bya Adventi, a ka ha ri ni lava a va tirhisa endlelo ro kwetsima. Hi tirhisa buku leyi nge, *Story of the Seer of Patmos* tanihi vumbhoni bya leswaku ku tirhisa tikereke hinkwato eka matimu ya Laodikiya i ku tirhisiwa loku amukelekaka ka vuprofeta. Leswi landzelaka i swiphemu leswi tshahiweke eka buku yoleyo leswi veke erivaleni mhaka leyi ndzi kombetelaka eka yona.

“Ku fanele ku tsundzukiwa leswaku, tanihi leswi ntokoto wa Efesa, Smirna, na Pergamo wu nga ta tlhela wu vuyeleriwa ekerekeni ya makumu emahlweni ka ku vuya ka vumbirhi ka Kriste, hi ndlela yoleyo na wona matimu ya Tiyatira ma ta va ni xifananiso xa wona exikarhi ka xitukulwana xo hetelela.” Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

UHaskell ukhomba ngokunembile ukuthi okuhlangenwe nakho kwamabandla amane okuqala kuyaphindwa, noma njengoba esho, “kuyoba nokulingana kwakho esizukulwaneni sokugcina.”

“Akaisa muyedzo wacho, asi zvose zvairatidza mberi kugore ra 1843 senguva iyo nyika yaifanira kugamuchira Muponesi wayo. Mamiriro avanhu panguva yokuuya kwokutanga kwaKristu akanga ava kudzokororwa zvino.” Stephen N. Haskell, *Story of the Seer of Patmos*, 75.

UHaskell wayekhuluma ngoWilliam Miller ekhombe unyaka ka-1843 njengowokuBuya kwesibili kukaKristu, futhi uveza ukuthi izimo zokufika kokuqala zaphindwa ngesikhathi samaMillerite. UHaskell wayeqinisele, futhi uDadewethu White uyaqinisekisa ukuthi uMiller ngokwakhe wayemelwe nguJohane uMbhapathizi.

“Senge Yohane Muñwedzi a tshi ñivhadza u ña ha u thoma ha Yesu nahone a lugisela ñdila u ña Hae, nga u ralo William Miller na avho vhe vha ñangana nae vho ñivhadza u ña ha vhuvhili ha Murwa wa Mudzimu.” Early Writings, 229.

Haskel anocherekedzawo kuti panguva yenhoroondo yePergamo, (kereke yechitatu inomiririra kuwirirana kwechiKristu nekunamata zvfananidzo), nhoroondo yeSardisi, iyo kereke yechishanu, yakadzokororwa.

“Kwakukho ixesha embalini yasePergamo xa ubuKristu babecinga ukuba ubuhedeni babufile; kodwa enyanisweni, inkolo eyayibonakala ngathi yoyisiwe, yayoyisile. Ubuhedeni obubhaptiziweyo bangena ebandleni. Ngeentsuku zaseSardiyo le mbali yaphindwa.” Stephen N. Haskell, *Story of the Seer of Patmos*, 75, 76.

Sardis raive kereke yeReformation yakamuka ikapikisa nhema dzaSatani dzeupapa, asi basa ravo risati rapera, vakanga vatotanga kudzokera kuRoma. Vakafunga sezvakaitawo kereke yePergamo kuti upapa hwakanga hwafa, asi muchokwadi, hwakanga huchiri huripo. Haskell anozivisawo kuti pamusoro pekereke yevakasara panopenya “mwaranzi dzakaunganidzwa dzemazera ose akapfuura.”

“Kereke yokupedzisira iyi—vakasara—ichavhenekerwa nemwaranzi yakaunganidzwa yemazera ose akapfuura.” Stephen N. Haskell, Story of the Seer of Patmos, 69.

Handisi kureva kuti Haskell akaziva kuti nhoroondo inoenderera mberi inomiririrwa nemakereke manomwe yakazadzikiswawo munhoroondo yaIsraeri yekare, asi zvirokwazvo anosimbisa chokwadi ichocho paanonyora kuti “mwaranzi dzose dzakaunganidzwa dzenguva dzose dzakapfuura” “dzinopenya” pamusoro pe“kereke yokupedzisira.” Israeri yekare inobatanidzwawo mu“mwaranzi dze” “nguva dzakapfuura.” Uye kunyange hazvo achisimbisa misimboti inodiwa kuti munhu azive chiratidzo chemakereke manomwe munhoroondo yaIsraeri yekare, handina chokwadi kuti akaziva zvakadzama zvakadini kuenderana kunomiririrwa muzviratidzo izvozvo. Ndinovawo nechokwadi kuti haana kuziva chimwe chikamu chinotonyanya kukosha chenhoroondo dzinomiririrwa nemakereke manomwe, chikamu chatiri kutungamirira kwachiri.

Hili jambo la kweli tutalishughulikia katika makala yetu ijayo.