

සුගල අනතුරු ඇඟවීම - අංක එක

Ufunuo wa Yesu Kristo: Kuelewa Onyo la Mwisho kwa Wanadamu

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2023-08-08

“Ufunuo wa Yesu Kristo” unafunuliwa kwa watu wa Mungu wakati “wakati umekaribia.” Ujumbe wa mwisho wa onyo kwa wanadamu unatolewa muda mfupi kabla ya kufungwa kwa muda wa rehema kwa wanadamu, na ujumbe huo wa mwisho unawakilishwa katika mistari kadhaa ya unabii katika Biblia. Katika Ufunuo kumi na nne, ujumbe huo wa mwisho wa onyo unawakilishwa na malaika watatu.

Ndikaona malaika mwingine akiruka katikati ya mbingu, akiwa na injili ya milele awahubirie wakao juu ya nchi, na kila taifa, na kabila, na lugha, na watu, akisema kwa sauti kuu, Mcheni Mungu, na kumtukuzi; kwa maana saa ya hukumu yake imekuja; tena msujudieni yeye aliyezifanya mbingu, na nchi, na bahari, na chemchemi za maji.

Kwakalandela enye ingelosi, isithi: IWabiloni liwile, liwile, lowo muzi omkhulu, ngokuba laphuzisa zonke izizwe iwayini yolaka lobufebe balo.

Zvino mutumwa wechitatu wakavatevera, achiti nenzwi guru: Kana munhu upi noupi achinamata chikara nomufananidzo wacho, uye achigamuchira chiratidzo charo pahuma yake kana paruoko rwake, iyeyuwo achanwa waini yehasha dzaMwari, yakadururwa isina kusanganiswa mukapu yokutsamwa kwake; uye achatambudzwa nomoto nesarufa pamberi pevatumwa vatsvene, uye pamberi peGwayana. Utsi hwokutambudzika kwavo hunokwira nokusingaperi-peri; uye havana zororo masikati nousiku, ivo vanonamata chikara nomufananidzo wacho, naani naani anogamuchira chiratidzo chezita racho. Pano ndipo pane kutsungirira kwavatsvene; pano ndipo pane avo vanochengeta mirayiro yaMwari, nokutenda kwaJesu. Zvakazarurwa 14:6–12.

M’chaputala cha khumi ndi chisanu ndi chitatu cha Chivumbulutso, uthenga womwewo umalengeza kugwa kwa Babulo.

Na kaambo kano, ndaakavona mungelo umbi achiburuka achibva kudenga, ane simba guru; uye nyika yakavhenekerwa nokubwinya kwake. Akadanidzira nesimba, nenzwi guru, achiti, Bhabhironi guru rawa, rawa, uye rava ugaro hwamadhimoni, nenhare yomweya mumwe nomumwe wakaipa, uye danga reshiri imwe neimwe isina kuchena uye inovengwa. Nokuti ndudzi dzose dzakanwa waini yokutsamwa youpfambi hwaro, uye madzimambo enyika akaita upfambi naro, uye vatengesi venyika vakapfuma nokuwanda kwounzenza hwaro. Zvino ndakanzwa rimwe inzwi richibva kudenga, richiti, Budai mariri, imi vanhu vangu, kuti murege kugoverana muzvivi zvaro, uye kuti murege kugamuchira matambudziko aro. Nokuti zvivi zvaro zvasvika kudenga, uye Mwari warangarira kusarurama kwaro. Zvakazarurwa 18:1–5.

Mutsara wenhorondo yechiporofita, kana kuti tingati, kutevedzana kwezviitiko zvinomiririrwa nengirozi inovhenekera nyika nokubwinya kwayo muchitsauko chegumi nesere, zvinomiririra

zviitiko zvinotungamirira pakupera kwekutonga, kupera kwenguva yenyasha, uye matambudziko manomwe okupedzisira. Nhorooondo yechiporofita inomiririrwa muchitsauko chegumi nesere inofamba “yakafanana” nemutsara wenhorooondo yechiporofita inomiririrwa nengirozi nhatu dzemuchitsauko chegumi nechina.

“කළිගුණ 14හි පණිවුඩයන්ට දවේයන්වහන්සේ අනාවැකියේ පළෙගැස්ම තුළ ඔවුන්ගේ ස්ථානය දී ඇත; ඒවායේ කාර්යය මේ භූමියේ ඉතිහාසය අවසන් වන තුරු නවතින්නේ නැත. පළමු සහ දවෙන දූතයාගේ පණිවුඩ අද කාලය සඳහා තවමත් සත්‍යය වන අතර, අනතුරුව එන මේ පණිවුඩය සමඟ සමාග්‍රරව ඉදිරියට යා යුතුය. තවෙන දූතයා උච්ච හඬින් තම අවවාදය ඡරකාග කරයි. ‘මේ කාරණාව පසු,’ යොහන් පැවසුවේ, ‘මම තවත් දූතයකු ස්වර්ගයෙන් බැස එතු දැක්කමේ; ඔහුට මහත් බලයක් තිබුණි, ඔහුගේ තේජසින් පොළොව ආලෝකමත් විය.’ මමෙ ආලෝකනය තුළ, තුන් පණිවුඩ සියල්ලේ ආලෝකය එකට ඒකාබද්ධ වී ඇත.” The 1888 Materials, 803, 804.

Vatumwa vatatu vechitsauko chegumi nechina vari kubhururuka pakati pedenga vanomiririra shoko repasi rose rinoguma nechiratidzo chechikara nokuvharwa kwenguva yenyasha. Muchitsauko chegumi nesere, nyika yose inovhenekerwa nokubwinya kwengirozi iyo shoko rayo rinogumawo nokuvharwa kwenguva yenyasha.

Mharidzo inomiririrwa nenzira yokufananidzira nengirozi nhatu muchitsauko chegumi nechina, uye inomiririrwawo nengirozi inoburuka muchitsauko chegumi nesere, mienzaniso miviri yeyambiro imwe cheteyo. MuBhaibheri hamuna chinhu chinodzokororwa pasina chikonzero, hamuna chinhu chinopambadzwa. Chokwadi chokuti shoko rimwe chetero rinoratidzawazve kanopfuura kamwe naJohani kusimbisa kukosha kweshoko iroro, uye kunoratidza nzira yokudzidzisa yaMwari iri mutemo weBhaibheri unonzi “dzokorora uwedzere.” Kuunza pamwe chete mitsara miviri yenhoroondo yechiporofita kunoburitsa zvokwadi dzaisazozivikanwa mune umwe nomumwe wemitsara iyoyo kana yaiongororwa yakaparadzana neumwe. Nhasi, kana mukaunza zvapupu zviviri zvezvakaitika zvimwe chete kudare kuti zvipupure, zvingangopa zvirevo zvinopesana zvichibva pamaonero azvo ezvematongerwo enyika kana zvemagariro avanhu. Hazvina kudaro nezvapupu zveBhaibheri; nguva dzose zvinowirirana, uye kana zvikaratidzika kwamuri sokuti hazviwirirani, ipapo muri kutarisa chimwe chinhu zvisizvo.

Mifananidzo miviri yatiri kufunga nezvayo ndiwo mashoko iwayo mamwe chete okunyevera ayo bhuku raMaraki rinomiririra sokudzoka kwaEria muporofita. Mharidzo dzose nhatu dzinosvika mberi kwekuvharwa kwenguva yenyasha—nokuti shoko rokunyevera riri mumitsara yose mitatu youporofita haringopiwwi chete mberi kwekuvharwa kwenguva yenyasha, asi kuvharwa kwenguva yenyasha ndiko chaiko panongedzero, musoro wenyaya kana muchida, hwoumwe noumwe wemashoko iwayo okunyevera. Chokwadi, kana pane shoko ripi neripi rokunyevera rinoparidzirwa kana kuratidzwa nomuporofita upi zvake, inyevero imwe cheteyo neyaZvakazarurwa gumi neina, gumi nesere, uye nouporofita hwaEria huri muna Maraki.

Le migca mithathu yesiprofetho ingakhonjiswa kalula ukuthi ihamba ngokuhambisana enye neny. Nokho, kunemithombo emibili eyinhloko yolwazi esiprofethweni seBhayibheli. Omunye ungukuhlonzwa kokulandelana kwezehlakalo ezembuleka ekupheleni komhlaba. Omunye

umthombo wolwazi ungumfanekiso wemisebenzi yabaprofethi ehlobene nesigijimi esichaza izehlakalo ezizayo.

Kuna kanuni mbili zinazostahili kuzingatiwa kuhusiana na mawazo haya. Ya kwanza ni kwamba manabii wote hunena juu ya mwisho wa ulimwengu, ambako kipindi cha rehema hufungwa.

“Wumwe nomumwe wevaprofita vekare akataura zvishoma pamusoro penguva yavo pachavo kupfuura pamusoro penguva yedu, kuitira kuti kuprofita kwavo kuve nesimba kwatiri. ‘Zvino zvinhu izvi zvose zvakaitika kwavari kuti zvive zvienzaniso; uye zvakanyorwa kuti tive kunyeverwa kwedu, isu takasvikirwa nemagumo enyika.’ 1 VaKorinte 10:11. ‘Hazvina kushumirwa ivo pachavo, asi isu, pazvinhu izvo zvino zvakaparidzirwa kwamuri navaya vakakuparidzirai evhangeri noMweya Mutsvene wakatumwa achibva kudenga; zvinhu izvo vatatumwa vanoshuva kutarisisa mazviri.’ 1 Petro 1:12....”

“Bhaibheri rakaunganidza uye rakasungira pamwe chete pfuma dzaro nokuda kwechizvarwa chino chokupedzisira. Zviitiko zvikuru zvose nemabasa ose akakomba enhoroondo yeTestamende Yekare zvakanga zviri, uye zviri, kuzvidzokorora muchechi mumazuva ano okupedzisira.” Selected Messages, bhuku 3, 338, 339.

Mharidzo dzose dzechiporofita dziri muBhaibheri “dzinoshanda kwatiri” “isu takasvikirwa nemigumo yenyika.” Mutemo iwoyo, uchibatana neumwe mutemo unozivisa “zvinhu” zvakanga zvaka“umbwa” neMweya Mutsvene, “mukupiwa kwechiporofita” pamwechetewo “muzviitiko zvinoratidzwa,” unowedzera kusimbisa chirevo chokuti zviitiko zvechiporofita zviri pakutanga pechiporofita zvinomirira somufananidzo uye zvinofambirana nezviitiko zvechiporofita zviri kumagumo echiporofita chipi nechipi chakapiwa.

“Kunodikanwa kudzidza Shoko raMwari zvakanyanya uye zviri pedyo kupfuura zvazviri; zvikuru sei Danieri neZvakazarurwa zvinofanira kupiwa hanya kupfuura chero nguva yakamboitika munhoroondo yebasa redu. Tingava nezvishoma zvatinataura mune dzimwe nzira pamusoro pesimba reRoma nehupapa; asi tinofanira kukwezva pfungwa kuizvo zvakanyorwa navaporofita navaapostora vari pasi pekufemerwa noMweya Mutsvene waMwari. Mweya Mutsvene akaronga zvinhu nenzira yakadaro, zvose mukupihwa kwechiporofita uye muzviitiko zvinoratidzwa imomo, kuti zvidzidzise kuti munhu anobata basa anofanira kuramba asingaiswi pachena, akavanzwa muna Kristu, uye kuti Ishe Mwari wedenga nomurayiro wavo ndivo vanofanira kukudzwa. Verengai bhuku raDanieri. Dzorai, poidi nepoidi, nhoroondo youmambo hunomiririrwa imomo.” Testimonies to Ministers, 112.

“Mudzimu Mutsvene akanyatsoronga zvinhu nenzira yakadai, zvose pakupiwa kwechiporofita uye muzviitiko zvinoratidzwa.” Mu “kupiwa kwechiporofita uye muzviitiko zvinoratidzwa,” “zvinhu” “zvakarongwa nenzira yakadai” na “Mudzimu Mutsvene” zvokuti zvose “kupiwa kwechiporofita” uye “zviitiko zvinoratidzwa” zvinofanira kuzikanwa sezvakafemerwa uye zvichishandiswa pamufananidzo wechiporofita wekuguma kwenyika.

Johane akapiwa uporofita na Gabhurieri uye akaudzwa kuti aunyore mubhuku arutumire kumakereke. Panguva iyoyo akanga achitambudzwa neRoma; akaendeswa kuutapwa nenzira ingangofananidzwa neizvo munyika nhasi zvinganzi nzvimbo yakavanzika yokusungirirwamo

vasungwa. Munhoroondo iyoyo Johane akanga akaparadzaniswa navanhu sezvakangoitawo chero musungwa ari kuGuantanamo Bay.

Johani anoratidza kuti chiratidzo ichi chakaitika paakanga achinamata paSabata rezuva rechinomwe, iro riri Zuva raIshe.

Nokuti Mwana woMuntu ndiye Ishe kunyange wezuva reSabata. Mateo 12:8.

Ari kunamata mu Mweya, akanzwa inzwi guru shure kwake.

“Ini Johane, hama dzanguwo uye ndinogoverana nemi pakutambudzika, nomuumambo, nomukutsungirira kwaJesu Kristu, ndakanga ndiri pachitsuwa chinonzi Patmosi, nokuda kweshoko raMwari, uye nokuda kweuchapupu hwaJesu Kristu. Ndakanga ndiri muMweya pazuva raShe, ndikanzwa shure kwangu inzwi guru, serokurira kwehwamanda, richiti, Ndini Arfa naOmega, wokutanga nowokupedzisira; uye, Zvaunoono, zvinyore mubhuku, uzvitumire kumachechi manomwe ari muAsia; kuEfeso, nokuSimirna, nokuPergamo, nokuTiatira, nokuSadhisi, nokuFiradherfia, nokuRaodhikia.” Zvakazarurwa 1:9–11.

Johane, nharaunda dzake uye mamiriro ezvinhu anomuzivisa zvinomurondedzera somunhu ari kutambudzwa nokuda kwekuva munamati weSabata rezuva rechinomwe, asiwo somunhu ari kutambudzwa nokuti vanotenda muBhaibheri pamwe chete nezvinyorwa zvaEllen White, izvo zviri “uchapupu hwaJesu.” Anonzwa inzwi guru shure kwake, iro raanotendeuka kuti arione, uye mukuita kudaro anomirira muAdventista weZuva reChinomwe ari kumagumo enyika anonzwa inzwi shure kwavo richiti, “iyi ndiyo nzira, fambai mairi.”

Yonse mitsetse ya uneneri imayenderana mofanana pa mapeto a dziko lapansi.

“Mu Chivumbulutso mabuku onse a m’Baibulo amakumana ndi kumalizira.” Machitidwe a Atumwi, 585.

Muporofita upi noupi anonzwa inzwi shure kwake, anowirirana naJohani mumufananidzo wevanhu vaMwari pakuguma kwenyika. Johani akanzwa inzwi shure kwake rakamupa mirayiridzo. Isaya akanzwawo inzwi remirayiridzo.

Naizvozvo Ishe achamirira, kuti akuitire nyasha; naizvozvo achakudzwa, kuti akunzwire tsitsi; nokuti Ishe ndiMwari wokururamisira; vakaropafadzwa vose vanomumirira.

Nokuti vanhu vachagara muZioni paJerusarema; hauchazochemi zvachose. Achakunzwirai nyasha zvikuru pakunzwika kwokuchema kwako; paachakunzwa, achakupindura. Uye kunyange Jehovha akakupai chingwa chokutambudzika nemvura yokurwadziwa, kunyange zvakadaro vadzidzisi vako havachazovanzwi mukona zvakare, asi meso ako achaona vadzidzisi vako. Nenzeve dzako dzichanzwa shoko shure kwako richiti, Iyi ndiyo nzira, fambai mairi, kana muchitsaukira kuruoko rworudyi, uye kana muchitsaukira kuruoko rworuboshwe. Isaya 30:18–21.

Vanhu vaMwari vakasara vanonzwa inzwi riri shure kwavo richivaratidza nzira yavanofanira kufamba mairi. Ipapo vanofanira kusarudza kana vachizoteerera kana kuti havazoteereri. Vanhu vanomiririrwa naJohani naIsaya ndivo vanhu vari pakuguma kwenyika vanomirira Ishe pavanenge

vachinonoka, uye Isaya anotizivisa kuti vanonoka nokuti Iye ndiMwari wokutonga. Kubva pakutanga kwenhorooondo yeMillerite muna 1798 kusvikira pakupera kwenguva yenyasha yeAdventism paSunday law, Mwari ari kuzadzisa kutonga munzvimbo tsvene yokudenga. Chipikirwa ndechokuti avo vanomirira Ishe munguva yokutonga vacharopafadzwa.

Vanhu vaMwari vanokomborerwa nokumirira vanomiririrwa nemhandara dzakamirira Mwenga mumufananidzo wemhandara gumi. Dzose gumi dzakabatwa nehope, zvino pakati pousiku pakasvika dambudziko rakaparadzanisa mhandara dzakanga dzavata kuita mapoka maviri. Rimwe boka rakanga ranzwa inzwi shure kwadzo rikacheuka kuti rione inzwi rakadzidzisa nzira yadzaifanira kufamba nayo, uye rimwe boka rakaramba kucheuka nokunzwa inzwi racho—kunyange zvazvo shoko rinomhanya mubhuku rose raZvakazarurwa riri rokuti, “Une nzeve, ngaanzwe zvinorehwa noMweya kumakereke.”

“Fananan-tsary momba ny virijina folo ao amin’ny Matio 25 dia mampiseho koa ny fanandraman’ny vahoaka Advantista.” The Great Controversy, 393.

Johane anomirira vanhu veAdventist vanotendeukira kune zvapakfuura kuti vanzwise ramangwana. Kana “vachinzwa shoko shure” kwavo sezvakaitwa naJohane, shoko iroro rinobatanidzawo murayiro wakapiwa muuchapupu hwaIsaya pamusoro pechiitiko ichochi. Murayiro waIsaya waiti, “iyi ndiyo nzira, fambai mairi, kana muchitsaukira kurudyi, uye kana muchitsaukira kuruboshwe.” Mhandara dzakangwara dziri muna Danieri gumi nembiri dzinonzwisisa kuwedzera kwezivo pakuguma kwenyika, nokuti “dzakamhanya dzichienda nokudzoka” mushoko kuti dzinzwisise zivo inopa upenyu yakanga yasvinudzwa.

Asi iwe, Ee Dhanyeri, vhara mashoko aya, usimbise bhuku kusvikira panguva yokuguma; vazhinji vachamhanya vachienda nokudzoka, uye ruzivo ruchawedzerwa. Dhanyeri 12:4.

Manabii tunaowazingatia wanawawakilisha Waadventista Wasabato katika historia ambapo hukumu inafikia hitimisho na muda wa rehema unafungwa. Wale wanaowakilishwa kama mabikira wenye hekima husikia sauti nyuma yao ikisema, “Hii ndiyo njia, enendeni katika hiyo,” naye anaahidi kuwaongoza katika njia hiyo watakapogeukia kushoto au kulia. “Kukimbia huku na huku,” kama wafanyavyo mabikira wenye hekima wakati kitabu kinapofunuliwa, ni ishara ya kujifunza Biblia. Maumbile hutufahamisha kwamba ili kukimbia, ni lazima kwanza ujifunze kutembea, na ushuhuda wa Isaya unasema kwamba ikiwa utasikiliza sauti iliyo nyuma yako, atakuongoza katika kujifunza Neno Lake, iwe unapoeleka Agano la Kale (kushoto) au Agano Jipya (kulia). Fungua Biblia, naye atakuongoza kwa sauti Yake. Lakini kwa Waadventista Wasabato katika mwisho wa ulimwengu, pia inamaanisha kwamba atakuongoza unapofungua Biblia (kushoto) na unapofungua Roho ya Unabii (kulia).

Indlela yokuhamba icaciswa ngakumbi xa kongezwa ubungqina bukaYeremiya.

Zvino ndizvo zvinotaura Jehovha zvichinzi: Mirai panzira, mutarise, mubvunze pamusoro penzira dzekare, kuti iri kupi nzira yakanaka; mufambe mairi, mugwana zororo remweya yenyu. Asi ivo vakati, Hatingafambi mairi. Uyezve ndakaisa varindi pamusoro penyu, ndichiti, Teerera kurira kwehwamanda. Asi ivo vakati, Hatingateereri.

Naizvozvo inzwai, imi marudzi, muzivewo, imi ungoro, zviru pakati pavo. Inzwa, iwe nyika: tarira, ndichaunza zvakaipa pamusoro porudzi urwu, zvinova chibereko chendangariro dzavo, nokuti havana kuteerera mashoko angu, kana murayiro wanguwo, asi vakariramba. Jeremia 6:16–19.

Pachigaro ichi pane mapoka maviri avanamati. Rimwe boka rinorangarira “nzira” dzose uye rinosarudza “nzira dzekare” kuti rifambe madziri. Vaigona kusarudza “nzira yakanaka” kubva kune dzimwe “nzira” dzose dzaigoneka, nokuti ndivo vava vakateerera inzwi raibva shure kwavo, uye inzwi iroro rakavazivisa richiti, “iyi ndiyo nzira, fambai mairi.” Johani anomiririra avo vanonzwa inzwi rinobva shure, inzwi rinobva mu “nzira dzekare.”

“Zvanzi naJehovha, Mirai panzira, mutarire, mubvunze pamusoro penzira dzekare, kuti nzira yakanaka iri papi, mufambe mairi.” Jeremia 6:16.

“Kungabikho namunye ozama ukudiliza izisekelo zokukholwa kwethu—izisekelo ezabekwa ekuqaleni komsebenzi wethu ngokutadisha iZwi ngomthandazo nangokwambulwa. Phezu kwalezi zisekelo besilokhu sakha eminyakeni engamashumi amahlanu edlule. Abantu bangase bacabange ukuthi bathole indlela entsha nokuthi bangabeka isisekelo esiqinile kakhulu kunaleso esesibekiwe. Kodwa lokhu kuwukukhohlisa okukhulu. Akakho umuntu ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe.”

“Munguva yakapfuura vazhinji vakatanga kuvaka kutenda kutsva, nokusimbisa nheyo itsva. Asi chivako chavo chakamira kwenguva yakareba sei? Chakakurumidza kuwira pasi, nokuti chakanga chisina kuvambwa pamusoro peDombo.

“Vadzidzi vokatanga havana kufanira here kusangana nezvaitaurwa nevanhu? Havana kufanira here kuteerera dzidziso dzenhema, uye ipapo, kana vapedza zvole, kumira vakasimba, vachiti: ‘Hakuna mumwe munhu angaisa hwaro humwe kunze kwehwakatoiswa?’ 1 VaKorinte 3:11.

“Naizvozvo tinofanira kubata zvakasimba kutanga kwekuvimba kwedu kusvikira kumagumo. Mashoko esimba akatumwa naMwari uye naKristu kuvanhu ava, achivabudisa kubva munyika, nhanho nenhanho, achivapinza muchiedza chakajeka chechokwadi chiripo zvino. Nemiromo yakabatwa nemoto mutsvene, varanda vaMwari vakaparidza shoko iri. Kutaura kwaMwari kwakaisa chisimbiso chako pakuvimbika kwechokwadi chakaparidzwa.” Testimonies, volume 8, 296, 297.

Asi kuna rimwe boka murwiyo rwaJeremia, uye “ungano” iyoyo, sezvaanovazivisa, yakavaka imba inomiririra kutenda kutsva, uye imba iyoyo inowa nokuti haina kuvakwa pamusoro pedombo. Imba iyoyo iChechi yeSeventh-day Adventist, kana kuti, sezvaJohane anozivisa chechi imwe cheteyo—sinagogi raSatani.

Kuramba kunzwa zvinoreva kuramba “mashoko” ake uye “murayiro” wake. Nokuda kwokupanduka kwavo pakuramba kudzoka nokufamba munzira dzekare, uyewo nokuramba kwavo kunzwa shoko rehwamanda romurindi, Mwari achauyisa zvakaipa pamusoro pevanhu avo Jeremia anovazivisa se“ungano yakaipa.” Mararamiro anoita Mwari nechechi yeSeventh-day Adventist yeRaodhikia inyaya yechiporofita cheBhaibheri. Muporofita Hosea anowedzerawo pazviratidzo zve“ungano yakaipa” paanotaura pamusoro pechikonzero nei vachirambwa.

Vanhu vangu vari kuparadzwa nokushayiwa zivo; nokuti iwe waramba zivo, neniwo ndichakuramba, kuti urege kuva muprista kwandiri; zvaunoti wakanganwa murayiro waMwari wako, neniwo ndichakanganwa vana vako. Hosea 4:6.

Vanorambwa nokuda kwokushaiwa zivo, iyo inomirira shoko rinobviswa chisimbiso panguva yokuguma. Mwari pano ari kugumisa ukama Hwake hwesungano nevanhu Vake mundima iyi, nokuti anovadana zvakananga achiti, “Vanhu vangu!” Nokuti vakaramba Kristu, uye vakanganwa murayiro Wake, havazovi vapristi vaMwari. Kana vanhu vaMwari vachipinda musungano naMwari, anovaita vapristi namadzimambo. Mwari paakapinda musungano neIsraeri yekare akataura kubudikidza naMosesi achiti:

Zvino naizvozvo, kana muchinyatsoteerera inzwi rangu, nokuchengeta sungano yangu, ipapo muchava fuma yangu yakasarudzika kupfuura marudzi ose; nokuti nyika yose ndeyangu. Uye muchava kwandiri ushe hwevaprista, norudzi rutsvene. Ndiwo mashoko auchataura kuvana vaIsraeri. Eksodho 19:5, 6.

Nguva iyo Mwari akapinda musungano nechechi yechiKristu, akataura kubudikidza naPetro:

Asi imi muri rudzi rwakasarudzwa, uprista hwoushe, rudzi rutsvene, vanhu vaMwari chaivo; kuti muzivise kurumbidzwa kwaiye akakudanai, achikubudisai murima achikuuyisai muchiedza chake chinoshamisa; imi makanga musati muri vanhu kare, asi zvino muri vanhu vaMwari; imi makanga musina kuwanirwa ngoni, asi zvino mawanirwa ngoni. 1 Petro 2:9, 10.

Muna ndima idzi, Petro ari kutaura pamusoro pekuchinja kwakaitika kubva kuna Israeri yekare semarudzi akasarudzwa naMwari ari pasi pesungano, kuenda kuchechechi yechiKristu, paanoti, “kare maiva musiri vanhu, asi zvino mava vanhu vaMwari.” VaJudha pava kazviparadzanisa naMwari, Ishe vakapinda musungano nechechi yechiKristu. Vose vari vaviri vaionekwa semarudzi evaprista pavainge vakaroorwa kuna Ishe.

Kurambwa somupristi kunoratidza kuti kare wakambova vanhu vesungano. VaAdventist vezuva rechinomwe vakapinda musungano naShe pakutanga kwenhoroondo yeAdventism. Kereke yaiva murenje yakabuda muReformation asi yakaramba shoko reMillerite, nokudaro ikazviramba kuna Mwari mukati menhoroondo yemashoko engirozi yokutanga neyechipiri. Kuparadzana kwokupedzisira kwakava pakusvika kwengirozi yechipiri, uye chirevo chakataurwa ndechokuti vakanga vasisiri mwanasikana waKristu, asi vakanga vava mwanasikana weBhabhironi. Pakarepo mushure maizvozvo, panguva yeKuchema kwousiku hwapakati, Mwari akadana mwenga Wake mutsva kumuchato wesungano.

Matafura maviri akanga ari chiratidzo chesungano kuna Israeri yekare aiva matafura maviri eMirayiro Gumi, uye matafura maviri aIsraeri yemweya yemazuva ano ndiwo matafura maviri aHabhakuki sezvaanomiririrwa nemachati a1843 na1850. Vanhu vesungano vakazivikanwa kakawanda nekufemerwa saRaodhikia vakaramba nzira dzekare, vakaramba kuteerera inzwi riri shure kwavo, naizvozvo vanodzokorora nhoroondo yekupedzisira yaIsraeri yekare sezvavanorutsirwa kunze kwomuromo waShe. Nei izvi zvichiitika kuna avo vaanodana kuti, “vanhu Vangu?”

Mufananidzo wevasikana gumi, unoratidza chiitiko cheAdventism, unozadzikiswa kaviri, kamwe pakutanga uyezve pakuguma kweAdventism. Hanzvadzi White anodzidzisa kuti mufananidzo uyu wakazadzikiswa uye uchazadzikiswa kusvika pashoko rimwe nerimwe, uye zvakare kuti mufananidzo uyu unofanira kunzwisiswa nguva dzose sechokwadi chiripo, sezvakangoitawo mutumwa wechitatu.

“Ndinowanzotumirwa kumufananidzo wevasikana gumi, vashanu vavo vaive vakachenjera, uye vashanu mapenzi. Mufananidzo uyu wakazadziswa uye uchazadziswa kusvika patsamba chaiyo, nokuti une kushandiswa kwakakosha panguva ino, uye, semharidzo yengirozi yechitatu, wakazadziswa uye ucharamba uri chokwadi chiripo kusvikira pakuguma kwenguva.” Review and Herald, August 19, 1890.

Muvangeri hwaMiller kwakazadzisa kumirira kwemufananidzo uyu pakati pekufanotaura kwavo kwakakundikana kwa1843 nekufanotaura kwakanga kwakarurama kwa22 Gumiguru 1844. Zvakadzama zvechiporofita zvenhoroondo iyi zvakawanda uye zvakakosha, asi ini ndinongoda kungoratidza kuti mufananidzo wemhandara gumi wakanyatsobatanidzwa zvakanga nengirozi yechitatu sezvataurwa naSister White zvino.

Kusukela ngowe-1798 kuze kube ngu-October 22, 1844, umlayezo wengelosi yokuqala wamemezela ukuvulwa kokwahlulela. Kwangaphambi nje kokuba ukwahlulela kuqale, kwagcwaliseka uKumemeza Kwamaphakathi Nobusuku komfanekiso wezintombi eziyishumi. Ngakho-ke, lapho ingelosi yesithathu imemezela ukuvalwa kokwahlulela, ukumemezela koKumemeza Kwamaphakathi Nobusuku kuyophinde kuphindwe futhi.

Uku kutarira kuti machechi echiPurotesitendi akanga aramba shoko raMwari, nokudaro achiva vanasikana veBhabhironi, ndiko kwaiva kusvika kweshoko rengirozi yechipiri uye kutanga kwenguva yokunonoka mumufananidzo wakanga “uchizadziswa kusvika pabhii rimwe nerimwe.” Ishe havana kudzoka muna 1843; vakanonoka kuti vaedze nokukomborera mhandara. Kuziviswa kwengirozi yechipiri, kuchitsanangura machechi echiPurotesitendi savanasikana veBhabhironi, kwaiva kudana kune avo vakanga vachiri mumachechi iwayo akawa kuti vabude uye vamire pamwe chete nevaMillerite pamwe nokunzwisisa kwavo kwechiporofita. Pamusangano wemisasa weExeter, Samuel Snow akapa humbowo hwaidikanwa kuti husimbise kuuya kwaIshe musi wa22 Gumiguru 1844, uye shoko reMidnight Cry rakapararira munyika yose sedutu remafungu egungwa. Zvino nengirozi yechitatu yakasvika paKusuwa Kukururu kwa22 Gumiguru 1844.

Ichi chiri muchidimbu chafikankalumo cha ntendekelo ya malyashi ayo naachilekela tunyina twafyo, pa mulandu wakupatulula fye ifiputulwa fichila ukumoneka ukuti fyakosa pa fyo tulelandapo.

Ticharamba nemifungo iyi munyaya inotevera.