

Uyaŋkapi Owášte Nažŋ — Tǎókata Tǎánka Ókčañe Tǎánka Opáwiŋyaŋpi Iyéčhiŋka Nápaŋži Tópa

*Imisingi y'Ukwizera n'lbyago byo Kwibagirwa: Amasomo Akurwa mu
Buhanuzi no mu Mateka*

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नचै काके ओत: हांसे गेयान सखाओआ? आर काके ओत: हांसे उपदेस बुझाअवा? ओकोय को दुध खायते दोहोर आकाना, आर ओकोय को छातरि ते अलग आकाना।

Nokuti murayiro unofanira kuva pamusoro pomurayiro, murayiro pamusoro pomurayiro; mutsara pamusoro pomutsara, mutsara pamusoro pomutsara; pano zvishoma, uye apo zvishoma:

Nokuba ngendebe ezithandabuzayo nangolunye ulwimi uya kuthetha naba bantu. Abo wathi kubo, Oku kukuphumla eninokuthi ngako niphumzise odiniweyo; yaye oku kukuhlaziyeka; kanti abazanga bave.

Asi shoko raJehovha rakava kwavari murayiro pamusoro pomurayiro, murayiro pamusoro pomurayiro; mutsetse pamusoro pomutsetse, mutsetse pamusoro pomutsetse; pano zvishoma, uye apo zvishoma; kuti vaende, vagodonha neshure, vaputswe, vateywe, uye vabatwe. Isaya 28:9–13.

Aya mavhesi a anobva muna Isaya akanangidzirwa kakawanda muMatafura aHabhakuki. Pano ndinongofanira kungobata zvishoma, ndichitora pfungwa imwe kana mbiri kubva mumavhesi aya apfuura, kuti ndiwedzere pahurukuro iripo. Ndima iyi inoratidza vanhu vanokundikana pamuyedzo, nokuti “vanoenda, vowira shure, vaputswe, vabatwe nomusungo, uye vatorwe.” Vaiva vanhu vakakundikana pamuyedzo pamusoro pokuti Mwari aiedza kudzidzisa ani kuti “anzwisise” “zivo” kana kuti “dzidziso.” Waiva muyedzo wakanga wakavakirwa pakunzwisisa kuwedzera kwezivo, saka waiva muyedzo mumwe chete wakaparadzanisa vakachenjera navakaipa muna Danieri chitsauko chegumi nembiri, nokuti vaporofita vose vanobvumirana uye vanozivisa kuguma kwenyika. Muna Danieri gumi nembiri “vakachenjera” vanonzwisisa, asi “vakaipa” havanzwisisi kuwedzera kwezivo.

Vanhu vari mundima yaIsaya vakaedzwa ne“shoko raJehovha” ravakanga “vasingadi kunzwa.” Uye “shoko raJehovha” chairo ravakaramba, iro ringadai rakavabvumira “kunzwisisa” kuwedzera kwe“ruzivo,” raiva mutemo weBhaibheri unotsanangura marongerwo akarurama enhoroondo dzechiporofita. Avo vanowira mundima yaIsaya vakaramba mutemo unoratidza kuti, kuti unzwisise nhoroondo yechiporofita, unofanira kutsvaka mutsara iwoyo “pano zvishoma, nepapo zvishoma.” Shoko raJehovha rakaunza muedzo wavakaramba raiva nzira yokusarudza mitsara yechiporofita kubva pano nepapo, uyezve kuenzanisa mumwe wemitsara yakasarudzwa iyoyo

yenhoroondo yechiporofita nemimwe mitsara yenhoroondo yechiporofita inotaura dingindira rimwe chetero. Kubudirira kwekushingaira uku kwekuisa mutsetse pamusoro pemutsetse nenzira iyi kunotsamira pakushandiswa kwemitemo yechokwadi yokududzira zviporofita. Mitemo iyoyo, inova “mirayiro,” inofanirawo kuunganidzwa pamwe chete, uye inowanikwa pano nepapo mukati meBhaibheri. Mhandara dzaIsaya dzinokundikana pamuedzo, dzinozviita nokuti dzinokanganwa chinhu chikuru chadzaisafanira kukanganwa, uye ndicho ichi: nhoroondo inodzokororwa.

“Hatina chinhu chokutya pamusoro peramangwana, kunze kwekunge tikakanganwa nzira yatakatumamirirwa nayo naShe, nedzidziso Yake munhoroondo yedu yakapfuura.” *Life Sketches*, 196.

Mwari haasi muvambi wenyongano, uye chitsigiro chikuru chechokwadi ichocho ndechekuti muporofita mumwe nomumwe ari muBhaibheri anoratidza mutsetse mumwe chete wouporofita. Havasi vose vanoona zviitiko zvakafanana pamutsetse iwoyo, asi nguva dzose ndiwo mutsetse mumwe chete wezviitiko pamagumo enyika. Ndiwo zviitiko zvinotungamirira kuvharwa kwemukana wenyasha, zvichiteverwa nematambudziko manomwe okupedzisira, ayo anopedzisira neKuuya kweChipiri kwaKristu. Nhoroondo yomumwe muporofita inogona kunge iri yavanhu vaMwari vakatendeka vari mumutsetse iwoyo wenhoroondo, asi uchapupu hwomumwe muporofita hungava hwevanhu vaMwari vasina kutendeka, kana hweUnited States, Vatican, United Nations, vatengeseni venyika, kana chiIslam, asi nguva dzose ndiwo mutsetse mumwe chete.

Ujumbe wa Eliya wa Malaki, pamoja na jumbe zinazowakilishwa katika Ufunuo sura ya kwanza, ya kumi na nne, na ya kumi na nane, na ujumbe wa Danieli kumi na moja na kumi na mbili, ni ujumbe uleule kabisa. Yote ni mfululizo uleule wa historia, lakini kila mmoja una mchango wake wa pekee katika simulizi hilo.

Chinhu chinonzwisiswa zvisiri izvo, zvinenge pasi rose, pamusoro peshoko iro rakakosha ndechekuti rinongoziviswa chete kuvanhu vaMwari nguva pfupi isati yasvika kupera kwemukana wengoni kuvanhu. Tichiziva kuti shoko rakakosha rinogara richiyambira nezvekupera kwemukana wengoni kuri kuswera, tichafunga pamwe mufananidzo wakajeka zvikuru wekupera kwemukana wengoni uri muBhaibheri.

Asina kururama, ngaarambe asina kururama; uye asina kuchena, ngaarambe asina kuchena; uye akarurama, ngaarambe akarurama; uye mutsvene, ngaarambe ari mutsvene. *Zvakazarurwa* 22:11.

Kusati nguva yokuedzwa isati yaziviswa mutemberi iri kudenga nemashoko endima yegumi neimwe, kunofanira kuva neshoko reyambiro rakakosha rechiporofita rinobva mubhuku raZvakazarurwa, rakazarurirwa varanda vaMwari.

Zvino akati kwandiri, Usanamatira mashoko ouprofita hwebhuku iri chisimbiso; nokuti nguva yaswera. Asina kururama, ngaachiri kuita zvisakarurama; uye ane tsvina, ngaachiri kuva netsvina; uye akarurama, ngaachiri kuita zvakarurama; uye mutsvene, ngaachiri kuva mutsvene. *Zvakazarurwa* 22:10, 11.

saMwari, anogara mutemberi yaMwari, achizviratidza kuti ndiye Mwari. Hamurangariri here kuti, pandakanga ndichinemi, ndakakuudza zvinhu izvi? Uye zvino munoziva chinomudzivisa kuti aratidzwe nenguva yake. Nokuti chakavanzika chokusateerera mutemo chiri kutoshanda kare; asi iye anozvidzivisa zvino acharamba achizvidzivisa kusvikira abviswa panzira. Zvino ipapo uya akaipa acharatidzwa, uyo Ishe waachaparadza nomweya womuromo wake, uye waachapedza nokubwinya kwokuuya kwake; iye uya, kuuya kwake kwakafanana nokushanda kwaSatani nesimba rose, nezviratidzo, nezvishamiso zvenhema, uye nokunyengera kwose kwokusarurama kuna vanoparara; nokuti havana kugamuchira rudo rwechokwadi, kuti vaponeswe. Uye nokuda kweizvi Mwari achavatumira kunyengera kune simba, kuti vatende nhema; kuti vose vatongwe vasina kutenda chokwadi, asi vakafarira kusarurama. 2
VaTesaronika 2:1–12.

Chikamu ichi chinobva muna VaTesaronika chakambotaurwa kazhinji muMatafura aHabhakuki, saka panguva ino tichangopa mashoko mashoma chete. Zvinodanwa naSista White kuti “chiito chinoshamisa chaSatani” ndizvo zvinotaurwa naPauro achiti “kushanda kwaSatani nesimba rose nezviratidzo nezvinoshamisa zvenhema.” Basa iri rokunyengera rinotsanangurwa naSista White naPauro rinotanga pamutemo weSvondo muUnited States.

“Nechisungo chinomanikidza kusimbiswa kwesangano rePapacy mukutyora mutemo waMwari, rudzi rwedu ruchazviparadzanisa zvizere nokururama. Kana chiPurotesitendi chichatambanudza ruoko rwacho chichiyambuka gwanza kuti chibate ruoko rwesimba reRoma, kana chikazosvika pamusoro pegomba rakadzika kuti chibatane neSpiritualism, kana, pasi pesimba remubatanidzwa uyu une zvikamu zvitatu, nyika yedu icharamba nheyo imwe neimwe yoBumbiro rayo sehurumende yechiPurotesitendi neyechirepublic, uye ikagadzira nzira yokusimudzira nhema nokunyengera zveupapa, ipapo tichaziva kuti nguva yasvika yokushanda kunoshamisa kwaSatani uye kuti magumo ava pedyo.” Testimonies, volume 5, 451.

Mu ndime iyi ya Atesalonika imene tikuyiganizira, Paulo akuzindikiritsa papa wa kumapeto kwa dziko lapansi ndi mawu anayi osiyana. Papa ndiye “munthu wa uchimo,” ndiye “mwana wa chiwonongeko,” ndiye “chinsinsi cha kusayeruzika” ndi “Woipayo uja.” Paulo akuperekanso zizindikiro zina zochepe za papa kupyola maina anayiwo, pakuti akutidziwitsa kuti papa, (amene pa masiku a Paulo anali asanadze) “adzawululidwa m’nthawi yake.”

Upapa “angefunuliwa kwa wakati wake,” na uthibitisho wa kibiblia ulio wazi zaidi, ingawa si kwa vyovyote vile ndio ukweli wa kibiblia pekee; ukweli wa kibiblia ulio wazi zaidi kwamba papa wa kanisa la Kirumi ndiye mpinga-kristo wa unabii wa Biblia unaimarishwa na marejeo saba tofauti na ya moja kwa moja katika Biblia yanayotambulisha “wakati” ambao upapa ungetawala dunia, huo ndio hasa “wakati” ambao wanadamu huuita Enzi za Giza. Biblia humfunua papa kama upapa kwa kutambulisha tena na tena kipindi halisi cha “wakati,” kuanzia 538 hadi 1798, ambacho upapa ungetawala ulimwengu. Paulo alisema angefunuliwa kwa wakati wake.

Paulo anoonesawo kuti papa ndiye “anatsutsana ndi kudzikweza yekha pamwamba pa zonse zotchedwa Mulungu, kapena zolambiridwa; kotero kuti iye monga Mulungu akhala m’kachisi wa Mulungu, nadziwonetsa yekha kuti iye ndi Mulungu.” Pakati pa zinthu zina, izi zikusonyeza kuti

wotsutsakhristu wa ulosi wa m'Baibulo ndi chizindikiro cha chipembedzo. Iye si Hitler, kapena Aleksanda Wamkulu. Izi zimapitirizanso kuchepetsa kuzindikirika kwa papa, pakuti iye sali wolamulira wankhanza wa chipembedzo chabe, koma ndi wolamulira wankhanza wa chipembedzo amene amadzinenera kuti ali m'kachisi wa Mulungu. Wotsutsakhristu amadzinenera kuti wakhala mkati mwa mpingo wa Chikhristu.

NgokukaPawulu noDaniyeli, nxa upapa esesontweni lakhe elizibiza ngokuthi ngelobuKhristu, ubonakalisa isimilo sikaSathane owayefisa ukuhlala esihlalweni sobukhosi sikaNkulunkulu lokuphakanyiswa ngaphezu kwezinto zonke. Ngithi uPawulu loDaniyeli ngoba inengi labahlaziyi beBhayibhili liyavuma ukuthi nxa uPawulu etshengisa ukuthi esinye sezimilo zikapapa yikuthi ungumuntu ozithandayo ngokupheleleyo, uPawulu wayemane ecaphuna encazelweni kaDaniyeli ngopapa kuDaniyeli isahluko setshumi lanye lapho uDaniyeli lapho ebhala athi:

“Uye mambo achaita sezvaanoda; achazvikudza, achizvikurisa pamusoro pamwari mumwe nomumwe, uye achataura zvinhu zvinoshamisa zvinopesana naMwari wavamwari, uye achabudirira kusvikira kutsamwa kwazadziwa; nokuti zvakatarwa zvichaitika.” Danieri 11:36.

Pauro paanotaura chimiro chokuzvikudza chemupapa, anotsinhira zvakare vhesi yaDhanieri uye anoti ndiye mupapa “anopikisa uye anozvikudza pamusoro pezvose zvinonzi Mwari, kana zvinonamatwa; zvokuti saiye Mwari anogara mutemberi yaMwari, achizviratidza kuti iye Mwari.” Vhesi iri muna Dhanieri rinoratidza chimiro cheupapa rinorevawo ku “nguva” yakanga yakarongerwa “kuzivisa” kuti upapa hwaiva antikristu, sezvo richiratidza kuti upapa “hwaizobudirira” kusvikira “kutsamwa kwapera.”

“Hasira” ilikoma mwaka 1798, kwa hiyo Danieli katika aya hiyo (ingawa hapa si mojawapo ya sehemu saba za moja kwa moja katika vitabu vya Danieli na Ufunuo ambamo historia ya miaka 1260 imetajwa), hata hivyo anaitambulisha moja kwa moja mamlaka ya kipapa na kuonyesha kwamba ilipokea “jeraha la mauti,” kama Yohana anavyoliita, mwaka 1798. Hivyo, aya hiyo inatambulisha mwisho wa kipindi cha utawala wa kipapa, ingawa haitaji muda wa utawala huo.

Mundima iyoyo, Pauro anozivisawo simba raizodzivisa upapa kutora kutonga kwenyika muna 538, paakati vaTesaronika vaakanga achinyorera vaitoziva chokwadi ichi chaicho. Akabvunza achiti, “Hamurangeriri here kuti, pandakanga ndichiri nemi, ndakakuudza zvinhu izvi?” Anovayeuchidza kuti vaitoziva kare “chinodzivisa” (zvichireva kudzora kana kutadzisa) upapa kusvikira “achazoratidzwa nenguva yake.” Simba rakauya pamberi uye rakadzivisa upapa kutora kutonga kwenyika raiva simba raitonga nyika panguva yakanyorwa tsamba naPauro. Raiva Roma yechihedheni. Pauro akanyora kuti Roma yechihedheni yaizofanira “kubviswa munzira” kuti upapa hugone kutora kutonga kwenyika.

Kunzwisisa uku ndiko kwakatungamirira William Miller kuti azive kuti simba rinofananidzirwa se“chezuva nezuva” mubhuku raDanieri raiva Roma yechihedheni. Adventism inobvuma kuti chimiro, uye nokudaro kunzwisisa kwose kwaWilliam Miller kwechiporofita, kwakanga kwakavakirwa pakunzwisisa kwake mabhuku aDanieri naZvakazarurwa uye kuti mabhuku iwayo maviri anobata masimba maviri anoparadza anoti Roma yechihedheni neRoma yapapa. Mundima iri muna VaTesaronika Miller, achitoziva kare (sezvaizivikanwa neMuprotectanti wose muzuva

rake, kuti papa ndiye antikristu); paakaziva kuti Roma yechihedheni ndiro simba renhoroondo rakauya pamberi pehutongi hwapapa, uye kuti Pauro akanga areva kuti Roma yechihedheni yaifanira kubviswa kutanga papa asati akwira pachigaro choushe chenye, ipapo akabatanidza izvi nebhuku raDanieri uye ne“chezuva nezuva,” apo panotaurwa katatu kuti chezuva nezuva chaifanira “kubviswa” papa asati atora ushe hwenyika. Uchapupu hwaPauro hwakabvumira Miller kuona kuti Roma yechihedheni ndiyo “chezuva nezuva” yaDanieri, uye kubva ipapo akakwanisa kuziva kuti masimba maviri anoparadza aDanieri aiva Roma yechihedheni neRoma yapapa. Chokwadi ichi chinomirira hwaro hwesangano reMillerite. Adventism zvirokwazvo inoramba basa raMiller nhasi, asi vachiri kunzwisisa kuti muono uyu mukuru wekukura kwekunzwisisa kwaMiller pamusoro pe“chezuva nezuva” muna Danieri unoratidza kuti simba iro Pauro anoti “rinodzivisa” kusimuka kwesimba rapapa kusvikira rabviswa raiva Roma yechihedheni, ndiko kuongorora kwakarurama kwekufunga kwaMiller pamusoro penyaya idzi.

Mukweli wa “mukumo wa siku zonse” m’buku la Danieli pokhala chizindikiro cha Roma yachikunja imene inatsogolera ufumu wa Roma ya upapa, umene Danieli anayimira monga chonyansa cha chipasuko, Miller anatha kuzindikira nthawi za uneneri zogwirizana ndi maufumu a mauneneri a m’Baibulo; ndipo pamene maganizo ake anatsogolidwa ku kuzindikira kumeneku, anasonkhanitsa mndandanda wa choonadi zimene zikuyimira maziko a Adventism. Choonadi chimenecho chinakhazikitsidwa pa magome awiri a ma chart a apainiya a 1843 ndi 1850. Choonadi chimenecho ndiwo maziko a Adventism, ndipo chinakhazikitsidwa pa kuzindikira kwa “nthawi.” Mbiri ya nthawi imene mazikowo anayikidwa ndi nkhani yaikulu pa Magome a Habakuku.

Chisina kuratidzwa muMatafura aHabhakuki ndechekuti nheyo dzakavakirwa pamusoro penguva dzakabereka chimiro chinopa maonero anodiwa kuti chizvarwa chokupedzisira chizive kuti kwaiva nechokwadi chakanga chakamiririrwa senheyo. Paiva nechokwadi chokutanga chaiva ibwe rokutanga zvikuru kuiswa munheyo, asi “zvezuva nezuva” mubhuku raDanieri hazvina kuva chokwadi chokutanga chaMiller. Chokwadi chaizozova ibwe rokutanga munheyo iyo Miller akasimudzirwa kuti avake chaiva “nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu, asi pasina chokwadi cha“zvezuva nezuva,” Miller angadai asina kuziva chimiro choupofita chaifanira kuziva kuti aparidze shoko romutumwa wokutanga. Chimiro chake chaiva chokuisa uporofita mumaonero emasimba maviri anoparadza. Miller aitura nezveshato (Roma yechihedheni) nechikara (upapa). Mutumwa wechitatu anotaura nezveshato (United Nations), nechikara (upapa), uye nomupofita wenhema (United States).

Kana munhu akagamuchira zvole, kwete zvimwe chete, asi uporofita hwose hwenguva hwakaiswa pachena nevaMillerite pamachati maviri matsvene emapiyona, munhu iyeye angafanira kuzviongororera pachake chokwadi ichocho. Angazvigamuchira sei, kana asina kumbobvira azvitarisira? Kana avo vanonzvera chokwadi hwaro vakaita kuti chokwadi ichocho chive mutoro wavo pachavo wokuchiedza, uye mushure maizvozvo vagamuchira chokwadi ichocho chose, ipapo vanenge vavaka pamusoro peDombo uye kwete pamusoro pejecha.

“Vaya vari varindi vaMire semurindi vaMwari pamadziro eZioni vave vanhu vanogona kuona njodzi dzisati dzasvika kuvanhu,—vanhu vanogona kusiyana pakati pechokwadi

nechikanganiso, kururama nokusarurama.

“Yambiro yasvika: Hapana chinofanira kubvumidzwa kupinda chingazovhiringidza hwaro hwerutendo hwatanga tichivakira pamusoro paro kubva pakasvika shoko muna 1842, 1843, na1844. Ndakanga ndiri mushoko iri, uye kubva ipapo ndagara ndakamira pamberi penyika, ndakatendeka kuchiedza icho Mwari akatipa. Hatina chinangwa chokubvisa tsoka dzedu pachikuva patakaiswa apo, zuva nezuva, taitsvaka Ishe nomunyengetero wakasimba, tichitsvaka chiedza. Munofunga here kuti ndingarega chiedza icho Mwari akandipa? Chinofanira kuva seDombo reNguva Dzose. Changa chichinditungamirira kubva panguva yachakapiwa.” Review and Herald, April 14, 1903.

Kuti avo vanonzwa vakwanise kuongorora zviporofita zvenguva zvenhoroondo yevaMillerite, zvinoda chiito chekutarisa nguva dzenhoroondo dzinomiririrwa nezviporofita zvenguva izvozvo. Izvi zvinomirira basa rekuratidzira zviitiko pamusoro pomutsara wenguva. Kana mudzidzi wechiporofita asvika pachiyero chekutsvakurudza apo anotarisisa nguva idzi dzechiporofita, dzakazivikanwa nevaMillerite kubva muBhaibheri uye dzakazotsigirwa nechinyorwa chenhoroondo, anenge ava pachinzvimbo chokuziva kuti nhoroondo iri pakutanga kwechiporofita chenguva inomiririra nomufananidzo nhoroondo iri kumagumo kwechiporofita ichocho. Achibva pamaonero iwayo, mudzidzi anofanira kudzidza kuti nhoroondo inodzokororwa. Nehwaro ihwohwo hwagadzikwa, anofanirawo kuona kuti Jesu anoratidza magumo nokutanga.

مل عي نأ سرادلل يغبني، «لكيه ءانب» انه أى ع مل اعلا ةي امن روصت يتل ةيوبنلا ةلسلسلا لال خ نمو ساس أنأ كيرذي نأ هل يغبنيو. ساس أاى ع يغبني ل لكيه لى ع غضوي أري خ أجيوتت رجح ةمبث نأ ساس أ غضوي نأ نكيمي ال ذإ، حيسمل عوس ي لثم ي يذل او) رونلا لى إ هز ارب إل رليم مدخستسا يذلا لكيه ل ة، ةي ادبلاب ةي امنلا روصي عوس ي نأ لو. يوبنلا نمزلا لى ع أي ن بم ساس أ ناك (حيسمل عوس ي عوس رخأ ساس أاى يز اوي نأ دب ال، لكيه لى يف ري خ أا رجحل، جيوتتتال رجح نأ يري نأ اضيأ سرادلل يغبني عوس نكي مل، كذلذ عم، ساس أا نأ ريغ، يوبنلا نمزلا وه رليم لى إ قس نلاب لكيه لى ساس أ ناك دقل. حيسمل عوس ي.

Kulingana na neema ya Mungu niliyopewa, kama mjenzi mkuu mwenye hekima, nimeiweka msingi, na mwingine anajenga juu yake. Lakini kila mtu na aangalie jinsi anavyojenga juu yake. Kwa maana hakuna mtu awezaye kuweka msingi mwingine isipokuwa ule uliokwisha kuwekwa, nao ni Yesu Kristo. 1 Wakorintho 3:10, 11.

Paulo ari kuzivisa basa rake sekumisa temberi yaakateya hwaro kana mavambo ayo. Aive muapostora kuvaHedheni, uye akashandiswa kuisa hwaro hwekereke yechiKristu. Mundima imwe cheteyo, Paulo anoratidzawo kuti miviri yedu ndiyo temberi yoMweya Mutsvene. Kunezve temberi yaSoromoni nenzvimbo tsvene yomurenje, izvo zvole zvine nheyo, uye zvole zvinomiririrwa saJesu Kristu. Hwaro hwakashandiswa Miller kumisa ndohwetemberi yeAdventism, uye hwaro hwetemberi iyoyo zvirokwazvo ndiJesu Kristu, asi zvakananyatsotsaurika, itemberi inomiswa nezvinhu zviriviri zvemweya nezvechiporofita.

Naizvozvo ibwe repakona rinopedzisa rinofanirawo kuva Jesu Kristu, asi ibwe repakona rinopedzisa rinofanirawo kusanganisira mutemo mukuru wouprofito, nokuti Miller akapiwa boka remitemo rine mutemo mukuru wevaMillerite, waiva musimbote wokuti “gore rinoverengwa

sezuva rimwe.” Pasina mutemo iwoyo, hapana kuzivikanwa kwouprofita hwenguva, uye naizvozvo hapana hwaro. Panofanira kuva nechinowirirana nacho pakuguma chinomirira Jesu Kristu (Hwaro), chiri mutemo mukuru mukati meboka remitemo inogadza Zvakazarurwa zvaJesu Kristu. Mutemo wacho, chokwadi, ndiwo mutemo wo “kutanga kutaurwa,” uchimirira chimiro chehunhu hwaKristu chinovisa kuguma kubva pakutanga.

Muna 2 VaTesaronika, avo vasina kugamuchira rudo rwechokwadi kuti vaponeswe, vakaramba chokwadi sezvachinomiririrwa neshoko rechiGiriki rinobva pashoko rechiHebheru rakaumbwa nemavara matatu rinodudzirwa kuti “chokwadi” muTestamende Yekare. Boka rinogamuchira kunyengedzwa kwakasimba, nokuti rikatenda nhema, rakaramba kudzokera panzira dzekare, nheyo dzeAdventism sezvadinomiririrwa pamachati matsvene maviri. Saka, muchikamu chatave tichifunga nezvacho kwenguva yakati zvino panoti:

“Lwanzelu wa matimba la leriseke Yohane a ku nga ri un’wana handle ka Yesu Kriste hi byakwe. Ku veka Nkondzo wa Yena wa xinene ehenhla ka lwandle, ni wa Yena wa ximatsi ehenhla ka misava leyitsongo, swi kombisa xiave lexi A xi endlaka eka swiendlakalo swo hetelela swa ku holova lokukulu na Sathana. Xiyimo lexi xi kombisa matimba ya Yena lama tlakukeke ngopfu ni vulawuri bya Yena ehenhla ka misava hinkwayo. Ku holova loku a ku ya ku tiya swinene ni ku va ka ku tiyimisela loku engetelekaka ku sukela eka malembe hinkwawo ku ya eka man’wana, naswona ku ta ya emahlweni hi ndlela leyi ku fikela eka swiendlakalo swo hetelela, loko ntirho wa vutlhari wa matimba ya munyama wu ta fika ehenhla ka wona. Sathana, a hlanganile ni vanhu vo biha, u ta kanganyisa misava hinkwayo ni tikereke leti nga amukeriki rirhandzu ra ntiyiso. Kambe lwanzelu wa matimba u lava ku yingiseriwa. U huwelela hi rito lerikulu. U fanele ku kombisa matimba ni vulawuri bya rito ra Yena eka lava va hlanganeke na Sathana ku kaneta ntiyiso.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Mundima yapfuura iyi, “machechi asina kugamuchira rudo rwechokwadi” ndivo mhandara dzakaipa nedzisina njere dzaDanieri naMateo, idzo Amosi 8:12 inoratidza kuti dzichatanga kutsvaka shoko rokuyambira rokupedzisira raMwari kana zvatononoka. Zvatononoka, nokuti vakatenda nhema pamusoro penheyo dzeAdventism. Adventism yakatanga kutora nhema iyoyo muna 1863, uye kubva ipapo zvichienda mberi kwakangova kuderera bedzi nzira yose.

Ndzi ehleketa leswaku leswi ndzi nga ta swi tsala i swa miehleketo ya mina ntsena hi ku helela, kambe hi wihi ku vonakala lokuntshwa ka vuprofeta loku nghenisiweke eka Vuvadventista ku sukela hi 1863? Ellen White u vula hi ta rungula ra Jones na Waggoner ra 1888 leswaku a ku ri rungula leri a a ri ri karhi a ri twarisa ku ringana malembe yo tala. Rungula ra vona ri nga ha va ri twakale ri ri lerintshwa naswona ri tshukisa eka Vuvadventista hi 1888, kambe vuntshwa byebyo ni ku tshuka koloko a swi vangiwanga hi rungula lerintshwa, kambe hi ku fa mahlo loku a ku ri karhi ku wela vanhu va Xikwembu ku sukela hi 1863.

Ellen White akatambua kwamba Waadventista walikuwa katika hali ya Laodikia kabla ya mwaka 1863, hivyo basi upofu wa Laodikia ulikuwa tayari unanza kuingia ndani ya Uadventista kabla ya 1863; lakini mwaka 1863 kanisa kwa rasmi liliweka kando ukweli kuhusu “nyakati saba” wa Mambo ya Walawi ishirini na sita, ambao ulikuwa ndio hasa “unabii wa wakati” wa kwanza

“Mutsaurire Jehovha wehondo Iye amene; uye ngaave kutya kwenyu, uye ngaave kuvhundutsa kwenyu. Uye Iye achava nzvimbo tsvene; asi ibwe rinogumbusa nedombo rinokanganisa kudzimba dzose dziri mbiri dzaIsraeri, musungo nomuteyo kuvagari veJerusarema. Uye vazhinji pakati pavo vachagumburwa, vowa, vaputswe, vabatwe mumuteyo, uye vatorwe.’ Achitakurwa muchiratidzo chouprofita kuenda pakuuya kokutanga, muprofita anoratidzwa kuti Kristu achatakura miedzo nemiedzo yokuedzwa, izvo kurapwa kwakaitwa ibwe guru repakona mutemberi yaSoromoni kwaiva chiratidzo chazvo. ‘Naizvozvo zvanzi naIshe Jehovha, Tarirai, ndinoisa muZioni ibwe rehwaro, ibwe rakaedzwa, ibwe rinokosha repakona, hwaro hwakasimba; anotenda haangatongomhanyi-mhanyi.’ Isaya 8:13–15; 28:16.”

“Mukuchenjera kusingaperi, Mwari akasarudza ibwe repakona renheyo, uye akaridzika Iye pachake. Akariidza kuti ‘nheyo yakasimba.’ Nyika yose inogona kuisa pamusoro paro mitoro yayo nenhamo dzayo; rinogona kuzvitakura zvole. Nokuchengeteka kwakakwana vanogona kuvaka pamusoro paro. Kristu i‘bwe rakaidzwa.’ Avo vanovimba maari, haavatongoodzi moyo. Akakunda muedzo wose. Akatsungirira kumanikidzwa kwemhosva yaAdamu, nemhosva yevana vake, uye akabuda ari mukundi kupfuura mukundi pamusoro pemasimba ezvakaipa. Akatakura mitoro yose yakakandirwa pamusoro pake nomutadzi wose anotendeuka. Muna Kristu moyo une mhosva wakawana zororo. Ndiye nheyo yakasimba. Vose vanomuita chivimbo chavo vanozorora mukuchengeteka kwakakwana.”

“Muuprofita hwaIsaya, Kristu anonzi panguva imwe cheteyo nheyo yakasimba nedombo rinogumbusa. Muapostora Petro, achinyora nokufemerwa noMweya Mutsvene, anoratidza pachena kuti Kristu ibwe renheyo kuna vanaani, uye kuti idombo rinogumbura kuna vanaani:”

“Kana zvirokwarzvo makaravira kuti Ishe vane nyasha. Muchiuya kwaAri, sedombo benyu, rakarambwa zvirokwarzvo navanhu, asi rakasarudzwa naMwari uye rinokosha, nemiwo, sematombo mapenyu, muri kuvakwa muve imba yomweya, upristi hutsvene, kuti mupire zvibayiro zvomweya zvinogamuchirika kuna Mwari kubudikidza naJesu Kristu. Naizvozvowo zvakanorwa muRugwaro zvichinzi, Tarirai, ndinoisa muZioni ibwe repakona guru, rakasarudzwa, rinokosha; uye uyo anotenda kwaAri haangatongonyadziswi. Naizvozvo kwamuri imi munotenda, Anokosha; asi kune avo vasingateereri, ibwe rakarambwa navavaki ndiro rakaitwa musoro wekona, uye ibwe rokugumbusa, nedombo rokukanganisa, ivo vanogumburwa neshoko, vasingateereri.’ 1 Petro 2:3–8.

Kune avo vanotenda, Kristu ndiye hwaro hwakasimba hwakavimbika. Ava ndivo vanowira pamusoro peDombo uye vanovhunika. Kuzviisa pasi paKristu nokutenda maari ndizvo zvinomiririrwa pano. Kuwira pamusoro peDombo nokuvhunika zvinoreva kusiya kururama kwedu kunobva matiri uye kuuya kuna Kristu nokuzvininipisa kwomwana, tichipfida kudarika kwedu, uye tichitenda murudo rwake runoregerera. Saizvozvowo, nokutenda nokuteerera, tinovaka pamusoro paKristu sehwaro hwedu.

“Pabwe iro dombo rino upenyu, vaJudha navaHedheniwo zvavo vanogona kuvaka. Ndiro hwaro hwoga hwatinogona kuvakira pamusoro paro takachengeteka. Hwafara zvakakwana kuti hugamuchire vose, uye hwakasimba zvakakwana kutsigira uremu nomutoro wenyika yose. Uye nokubatanidzwa naKristu, iro Dombo rino upenyu, vose vanovaka pamusoro pehwaro uhu

vanova matombo anorarama. Vanhu vazhinji vanozvicherera, vozvikweshwa, nokuzvishongedza nesimba ravo pachavo; asi havagoni kuva “matombo anorarama,” nokuti havana kubatanidzwa naKristu. Pasina kubatanidzwa uku, hakuna munhu angaponeswa. Pasina upenyu hwaKristu matiri, hatigoni kumira pamberi pemadutu okuedzwa. Kuchengetedzeka kwedu kusingaperi kunotsamira pakuvaka kwedu pamusoro pehwaro hwakasimba, husingazungunuswi. Vazhinji nhasi vari kuvaka pamusoro pehwaro husati hwamboedzwa. Kana mvura yanaya, nedutu richivhuvhuta, nemafashamo achisvika, imba yavo ichawa, nokuti haina kuvambwa pamusoro peDombo risingaperi, iro ibwe repakona guru, Kristu Jesu.”

“Kwa iwo amene akhumudwa ndi mawu, osamvera,” Khristu ndi mwala wokhumudwitsa. Koma “mwala umene omanga anaikana, umenewo wakhala mwala wa pa ngodya.” Monga mwala wokanidwa uja, Khristu pa ntchito Yake ya padziko lapansi anapirira kunyalanyazidwa ndi kuchitidwa nkhanza. Iye anali “wonyozedwa ndi wokanidwa ndi anthu; munthu wa zowawa, ndi wodziwa chisoni: ... Iye anali wonyozedwa, ndipo sitinamuyese kanthu.” Yesaya 53:3. Koma nthawi inali pafupi yakuti adzalemekezede. Mwa kuuka kwa akufa adzalengezedwa kuti ndi “Mwana wa Mulungu mwa mphamvu.” Aroma 1:4. Pa kubwera Kwake kwachiwiri adzawululidwa monga Ambuye wa kumwamba ndi dziko lapansi. Iwo amene tsopano anali pafupi kumupachika adzazindikira ukulu Wake. Pamaso pa chilengedwe chonse mwala wokanidwawo udzakhala mwala wa pa ngodya.

“Na pa ‘chomwe chingagwere, chidzamuphwanya n’kumusandutsa fumbi.’ Anthu amene anakana Kristu posachedwapa anaona mzinda wawo ndi mtundu wawo akuonongedwa. Ulemerero wawo unaphwanyidwa, n’kumwazikana ngati fumbi pamaso pa mphepo. Ndipo nchiyani chimene chinawononga Ayuda? Anali mwala umene, akadamangapo pa iwo, ukadakhala chitetezo chawo. Kunali ubwino wa Mulungu wonyozedwa, chilungamo chokanidwa, chifundo chochepetsedwa. Anthu anadziika okha motsutsana ndi Mulungu, ndipo zonse zimene zikadakhala chipulumutso chawo zinasanduka chiwonongeko chawo. Zonse zimene Mulungu anaziika kuti zikhale za moyo kwa iwo anazipeza kukhala za imfa. M’kupachikidwa kwa Kristu kwa Ayuda munali m’kati mwake chiwonongeko cha Yerusalemu. Magazi okhetsedwa pa Kalvare anali kulemera kumene kunawamiza ku chiwonongeko pa dziko lino ndi pa dziko likudzalo. Momwemonso zidzakhala pa tsiku lalikulu lomaliza, pamene chiweruzo chidzagwera amene akukana chisomo cha Mulungu. Kristu, mwala wawo wokhumudwitsa, adzawonekera kwa iwo pamenepo monga phiri lobwezera. Ulemerero wa nkhope yake, umene kwa olungama uli moyo, kwa oyipa udzakhala moto wowononga. Chifukwa cha chikondi chokanidwa, chisomo chonyozedwa, wochimwa adzawonongedwa.”

“ Kupfurikidza nemifananidzo mizhinji pamwe chete neyambiro dzakadzokororwa, Jesu akaraticidza zvaizova mugumisiro kuvaJudha wokuramba Mwanakomana waMwari. Mumashoko aya akanga achitaura navose mumazera ose vanoramba kumugamuchira seMudzikinuri wavo. Yambiro imwe neimwe ndeyavo. Temberi yakasvibiswa, mwanakomana asingateereri, varimi venhema, vavaki vanozvidza, zvine zvazvinofananidzira muchiitiko chomutadzi mumwe nomumwe. Kana asingapfidzi, kutongwa kwakafananidzirwa nezvinhu izvozvo kuchava kwake.” Desire of Ages, 597–600.

Tichaenderera mberi neizvi muchinyorwa chinotevera.