

# Bhuku ra Daniele - Nomboro Imwe Nemazana Nerimwe

*Mutumwa wa Chipangano: Kuchokera ku Kuyeretsewa kufika ku Kutsukidwa*

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Iviki Kristu yemeje isezerano yagereranyaga igihe cyatangiye ku mubatizo we kikageza aho Kristu, ari mu buturo bwera bwo mu ijuru, yahagurutse igihe Sitefano yaterwaga amabuye.

Asi iye, azere no Mudzimu Mutene, akatarisisa kudenga, akaona kubwinya kwaMwari, naJesu amire kuruoko rworudyi rwaMwari; akati, Tarirai, ndinoona matenga azaruka, noMwanakomana womunhu amire kuruoko rworudyi rwaMwari. Ipapo vakadanidzira nenzwi guru, vakavhara nzeve dzavo, vakamumhanyira nomwoyo mumwe; vakamubudisira kunze kweguta, vakamukanda namabwe; uye zvapupu zvikaisa nguvo dzazvo patsoka dzomujaya, wainzi Sauro. Vakakanda Stefano namabwe, achidana kuna Mwari, achiti, Ishe Jesu, gamuchirai mweya wangu. Akabva apfugama, akadanidzira nenzwi guru, Ishe, musavaverengera chivi ichi. Zvino wakati ataura izvi, akavata hope. Mabasa 7:55–60.

Stefano paakaazi pūjiwa, navho Mikaeri akasimuka, evhangeri yakaenda kuvaHedheni, nokuti kusvikira panguva iyoyo evhangeri yakanga yakaganhurirwa kuvaJudha.

“Zvino mutumwa akati, ‘Uchasimbisa sungano navazhinji kwevhiki imwe [makore manomwe].’ Kwemakore manomwe mushure mokunge Muponesi atanga ushumiri Hwake, vhangeri raifanira kuparidzwa zvikuru kuvaJudha; kwemakore matatu nehafu naKristu pachake; uye pashure pachu navaapostora. ‘Pakati pevhiki uchagumisa chibayiro nechipiriso.’ Danieri 9:27. Muchirimo chaA. D. 31, Kristu, iye chibayiro chechokwadi, akabayirwa paKarivhari. Ipapo chidzitiro chetemberi chakabvarurwa nepakati, zvichiratidza kuti utsvene nokukosha kweushumiri hwezvibayiro zvakanga zvaenda. Nguva yakanga yasvika yokuti chibayiro nechipiriso zvapanyika zvigume.”

“‘ඉල් සනිය—අවුරුදු හත—කැරි.ව. 34 දී අවසන් විය. එවිට ස්තෝපන්ට ගල් ගසා මරා දැමීමෙන් යුදවේවේ සුභාරංචිය ඒරතික්ෂේප කළ බව අවසාන වශයෙන් මුදීරා කළහ; ජීඩාව නිසා විසිර ගිය ශිෂ්‍යයන්ට ‘සෑම තැනම ගොස් වචනය ඒරකාශ කළෝය’ (කැරියා 8:4); සහ එයින් චික කලකට පසු, ජීඩාකරු වූ සවුල් හැරී, ජාතිකයන් වනෙ යවනු ලැබූ අපෝස්තලුවරයා වූ පාවුල් බවට පත් විය.” The Desire of Ages, 233.

Mu gore ra 34, icyumweru cyera (iminsi ibihumbi bibiri na magana atanu na makumyabiri) cyarangiye, kandi Isirayeli ya kera yatandukanye n’Imana nk’umugore useshweho, igihe cyayo cy’igeragezwa kikaba cyari cyarangiye rwose. Kuri uwo mwanya, igihano cyagombaga kugera kuri Isirayeli ya kera kubera kwanga isezerano no kubamba Umwana w’Imana cyashyizwe munsi y’urubanza rw’Imana nk’Umucamanza usohoza amateka. Imana, mu kwihangana kwayo k’ubuntu

n'imbabazi, yatinze kurimbura Yerusalemu kugeza ku kugotwa no kurimburwa kwayo mu mwaka wa 66 AD kugeza mu mwaka wa 70 AD.

Mavhesi ari muna Danieri chitsauko 9, ayo akaratidza vhiki yakasimbiswa sungano naKristu, anoratidzawo kuti Roma yechihedheni (muchinda achauya) yaizoparadza guta nenzvimbo tsvene; asi Mwari, munyasha dzake dzokutsungirira kwenguva refu, akabvumira vana vaIsraeri vekare nguva yokunzwa vhangeri nokuita chisarudzo, sezvakanga zvaitwa namadzibaba avo mukati menguva yemakore manomwe yebasa raKristu neravadzidzi pakati pavo.

“மழங்காலாய நாற்பத ஆண்டுகளுக்கு நடுக்கமாக, எரசலமேயின் அழிவு கிறிஸ்தவால் தாமதே அறிவிக்கப்பட்ட பின்பும், ஆண்டவர் அந்த நகரத்தின்மேலும் அந்த ஜனத்தின்மேலும் தமது நியாயத்தீர்ப்புகளதைத் தாமதப்படுத்தினார். தமது சுவீசேஷத்தை நிராகரித்தவர்களிடத்திலும் தமது கமாரனை கொன்றவர்களிடத்திலும் தவேனடயை நீடிய சகிப்புத்தன்மை அதிசயமானதாக இரந்தது. கனியில்லாத மரத்தின் உவமை, யூத ஜனத்தோடகொண்ட தவேனடயை நடத்தயை எடுத்தக்காட்டியது. ‘அதை வடெட்ப்போடங்கள்; அத ஏன் நிலத்தை வீணாக்குகிறது?’ (லூக்கா 13:7) என்ற கட்டளை ஏற்கனவோ பிறப்பிக்கப்பட்டிரந்தது; ஆனாலும் தயெவீச இரக்கம் அதை இன்னும் சிறிது காலம் காத்தவதைத்தது. யூதர்களில் இன்னும் பலர் கிறிஸ்தவின் சபாவத்தையும் அவரடயை கிரியயையையும் அறியாதவர்களாயிரந்தனர். அவர்களடயை பற்றேறோர் அசட்டத்தனமாகத் தள்ளிவிட்ட வாய்ப்புகளையும் வளேச்சத்தையும் பிள்ளைகள் அனுபவிக்கவில்லை, பற்றேறக்கொள்ளவும் இல்லலை. அப்போஸ்தலர்களும் அவர்களடயை உடனிரந்த ஊழியக்காரர்களும் அறிவித்த பிரசங்கத்தின் மூலம், தவேன் அவர்கள்மலே வளேச்சம் ஒளிரச் செய்வார்; தீர்க்கதரிசனம் எவ்வாறு நிறவைறேயது என்பதை—கிறிஸ்தவின் பிறப்பிலும் வாழ்க்கையிலும் மட்டமல்ல, அவரடயை மரணத்திலும் உயிர்த்தழெதலிலும் சூட—அவர்கள் காண அனுமதிக்கப்படவார்கள். பற்றேறோரின் பாவங்களுக்காகப் பிள்ளைகள் தண்டிக்கப்படவில்லை; ஆனால், அவர்களடயை பற்றேறோர்க்கு அளிக்கப்பட்டிரந்த எல்லா வளேச்சத்தையும் அறிந்திரந்தபடியே, பிள்ளைகள் தமக்கக் கொடக்கப்பட்ட சூடதல் வளேச்சத்தையும் நிராகரித்தபோது, அவர்கள் பற்றேறோரின் பாவங்களில் பங்காளிகளாய், தங்களடயை அக்கிரமத்தின் அளவை நிரப்பினார்கள்.”

Kureba mwoyo kwaMwari kuJerusarema kwakangosimbisa vaJudha mukusapotera kwavo kwakaoma nokusaruramiswa. Mukuvenga kwavo nehutsinye hwavo kuvadzidzi vaJesu vakaramba chikumbiro chokupedzisira chengoni. Ipapo Mwari akabvisa kudzivirirwa Kwake kubva kwavari, akabvisawo simba Rake raidziva Satani nengirozi dzake, uye rudzi rwacho rwakasiyiwa rwuri pasi pokutongwa nomutungamiri warwakasarudza. Vana varo vakanga vazvidza nyasha dzaKristu, dzaigona kuvagonesa kukunda chido chavo chakaipa, uye zvino izvi ndizvo zvakavakunda. Satani akamutsa zvisuwu zvomweya zvinotyisa zvikuru uye zvakaderera kwazvo. Vanhu havana kufunga; vakanga vasisakwanisi

kufungwa—vachitongwa nechido chenguva iyoyo nehasha dzakapofumara. Vakava vaSatani muhutsinye hwavo. Mumhuri nomurudzi, pakati pevakuru navadukuwo zvavo, maiva nokufungirana, godo, ruvengo, kukakavara, kupanduka, kuurayana. Kwakanga kusina kuchengeteka kupi nokupi. Shamwari nehama vakatengesana. Vabereki vakauraya vana vavo, navana vakauraya vabereki vavo. Vatongi vavanhu vakanga vasina simba rokuzvitonga ivo pachavo. Zvishuvo zvisingadzorwi zvakavaita vadvinyiriri. VaJudha vakanga vagamuchira uchapupu hwenhema kuti vatonge Mwanakomana waMwari asina mhosva. Zvino kupomera kwenhema kwakaita kuti upenyu hwavo pachavo husava nechokwadi. Nezviito zvavo vakanga vagara kwenguva refu vachiti: ‘Bvisai Mutsvene waIsraeri pamberi pedu.’ Isaya 30:11. Zvino chido chavo chakapiwa. Kutya Mwari kwakanga kusisavavhiringidzi. Satani ndiye akanga ari pamusoro porudzi rwacho, uye vakuru vakuru vehurumende nevechitendero vakanga vari pasi pesimba rake.” Hondo Huru, 27, 28.

SaMunyorori weSungano, Kristu pakutanga akashanda chete navaJudha. Mugore ra34, pakutemwa kwaStefano nematombo, vhangeri rakazobva raendeswa kuvaHedheni, uye nguva yekutongwa kwaMwari kwehutongi yakasvika, kunyange hazvo Mwari munyasha Dzake akamisa nguva iyoyo kweanenge makore makumi mana.

SeMutumwa weSungano, mukuzadzikiswa kwaMaraki chitsauko chechitatu, Kristu akachenesa temberi kaviri. Akaita izvi munguva yakanga yakatsaurirwa zvikuru kuvanhu vesungano avo panguva iyoyo vakanga vachipfuurwa uye vachirambwa somukadzi akarambwa, uyewo nokuda kwaavo vaizova vanhu vatsva vakasarudzwa. Nguva iyoyo payakaguma, nguva yokutonga kwaMwari kwokuita yakatanga. Johane Mubhabhatidzi ndiye akanga ari mutumwa akagadzirira nzira yebasa raKristu rokusimudza vanhu vatsva vakasarudzwa vaaizopinda navo musungano.

Kucheneswa kuviri kwetembere kwaiva zvidzidzo zvinooneka zvaizivisa basa raKristu rokuchenesa tembere yomweya. Apo Mutumwa weSungano anongoerekana asvika muna Maraki chitsauko chechitatu, anonatsa uyewo anochenura vanakomana vaRevhi, nechinangwa chokugadzira chipiriso, sezvazvaiva pamazuva akare.

Asi ndiani angakwanisa kutsungirira zuva rokuuya kwake? Uye ndiani achamira kana achioneka? Nokuti iye akaita somoto womunyungudutsi, uye sesipo yevawachi; Uye achagara somunyungudutsi nomuchenesi wesirivha; uye achachenesa vanakomana vaRevhi, nokuvanatsa segoridhe nesirivha, kuti vagozopa kuna Jehovha chipiriso chokururama. Ipapo chipiriso chaJudha neJerusarema chichafadza Jehovha, sezvazvaiva pamazuva akare, uye somumakore apfuura. Maraki 3:2–3.

Malaki chitsauko chechitatu, uye kucheneswa kuviri kwetemberi kunomiririra kukwaniswa kwokutenda kwavanakomana vaRevhi kunoitwa neMutumwa weSungano. Kukwaniswa kwokutenda kwavanakomana vaRevhi kunomiririrwa nokunatswa kwegoridhe.

“Kunofanira kuva, kuna vose vane pesvedzero ipi neipi muchipatara chevanorwara, kuenzaniswa nokuda kwaMwari, kuzvininipisa pachako, nekuvhurwa kwemwoyo kupesvedzero inokosha yoMweya waKristu. Goridhe rakaidzwa mumoto rinomirira rudo nokutenda. Vazhinji vanenge vasisina rudo zvachose. Kuzvigutsa kunopofumadza meso avo pamusoro pokushayiwa kwavo kukuru. Pane chokwadi chisingarambiki chokuti munhu

anofanira kutendeukira kuna Mwari zuva rimwe nerimwe, ave nechinoitika chitsva, chakadzama, uye chezuva rimwe nerimwe muopenyu hworudzidziso.” Testimonies, vhoriyamu 4, 558.

Malaki chitsauko chechitatu, uye kunatswa kuviri kwetemberi kunomiririra kukwaniswa kwekunzwisisa kwekuwedzera kwezivo mukati mevane uchenjeri, avo vari vanakomana vaRevhi, kunoitwa noMutumwa weSungano. Kukwaniswa kwevanakomana vaRevhi kunomiririrwa nokunatswa kwesirivha.

A Marito aShe vari mashoko akachena: sesirivha yakaidzwa muchoto chevhu, yakanatswa kanomwe. Mapisarema 12:6.

Mutumwa weChibvumirano waifanira kunatsa vanakomana vaRevhi sesirivha nendarama. Shoko raMwari ndiro rinonatsa, nokuti kunatswa ndiko kururamiswa nokuitwa vatsvene.

Vatsvenesei neZvokwadi yenyu; shoko renyu ichokwadi. Johane 17:17.

Johane Mubhabhatidzi akanga ari mutumwa wakagadzirira nzira yeMutumwa weSungano mukuzadziwa kwekutanga kwechitsauko chechitatu chaMaraki, uye shoko rake panyaya iyoyo rakanga rine zvikamu zvina muchimiro charo. Basa rake raisanganisira kuzivisa basa rokucheneswa rakanga richizofanira kuitwa noMutumwa weSungano, uye kuti basa rokucheneswa rakaitwa rakafananidzirwa sechiito chokutsvaira nzvimbo yokupurira zviyo. Akazivisa kuti vanhu vakanga vambova vakasanangurwa panguva iyoyo vakanga vava kupfuurwa. Akaisawo shoko reRaodhikia kuvanhu vaMwari, nokudaro achivaratidza zvivi zvavo nezvivi zvamadzibaba avo. Akaisa zvinhu zvose izvi mumamiriro e“hasa dzinouya.” Basa romutumwa akagadzirira nzira, rakanga richimirira basa romunhu akanga asina kumbogamuchira dzidzo muhurongwa hwedzidzo hwevanhu vakanga vava kupfuurwa.

“Muna Johane Mubhabhatidzi, Ishe akazvimutsira mutumwa wokuzvigadzirira nzira yaShe. Aifanira kupupurira nyika uchapupu husingazungunuki mukutsiura nokushora chivi. Ruka, mukuzivisa basa rake nomutoro wake, anoti, ‘Uye achatungamira pamberi Pake mumweya nesimba raEriya, kuti adzorere mwoyo yamadzibaba kuvana, navasingateereri kuuchenjeri hwavakarurama; kuti agadzirire Ishe vanhu vakagadzirirwa’ (Ruka 1:17).”

“Vazhinji veVaFarisi navaSadhusi vakauya kubhabhatidzo raJohani; akataura kwavari achiti, ‘Imi rudzi rwenyoka dzine uturu, ndiani akuyambirai kuti mutize kutsamwa kuchauya? Naizvozvo berekai zvibereko zvakafanira kutendeuka; uye musafunga kutaura mukati menyu muchiti, Tine Abrahama sababa vedu; nokuti ndinoti kwamuri, Mwari unogona kumutsira Abrahama vana kubva pamatombo aya. Uye zvino demo ratoiswa pamudzi wemitiwo; naizvozvo muti mumwe nomumwe usingabereki chibereko chakanaka unotemwa, ukandwe mumoto. Ini zvirokwasvo ndinokubhabhatidzai nemvura kuti mutendeuke; asi Uyo unouya shure kwangu ane simba kundipfuura ini, wandisina kukodzera kutakura shangu dzake; Iye achakubhabhatidzai noMweya Mutsvene, uye nomoto; ane foshoro yake muruoko rwake, uye achanyatsoparadzanisa paburiro rake, aunganidze gorosi rake mudura; asi achapisa hundi nomoto usingadzimiki’ (Mateo 3:7–12).”

“යොහාන්ගේ හඬ තුඹසක් මනේ උස්කරනු ලැබීය. ඔහුගේ පැවරීම මෙය විය: ‘මාගේ සතෙහි ඔවුන්ගේ අතිකීර්මයද, යාකොබ්ගේ ගෘහයට ඔවුන්ගේ පව්ද පනවන්න’ (Isaiah 58:1). ඔහු කිසි මනුෂ්‍ය ගාස්තීරිය අධියාපනයක් ලබා නොතිබුණේය. දවේයන් වහන්සේද ස්වභාවධර්මයද ඔහුගේ ගුරුවරු වූහ. එහෙත්, පුරාණ අනාවකිකාරයන් මනේ තම හඬ ඇසුණේනට සලස්වා, පිරිහී ගිය ජාතිය පසුතැවිල්ලට කැඳවීමට තරම් නිරීතව, කීරීස්තුස්වහන්සේට පරෙ මාර්ගය සුදානම් කිරීමට යමකු අවශ්යව සිටියේය.” Selected Messages, book 2, 147, 148.

UWilliam Miller wayeyisithunywa sesibili esalungisa indlela yeSithunywa Sesivumelwano, futhi ubuntu nomsebenzi kaMiller kwakukade kufanekiswe ngoJohane uMbhapathizi.

“Zviuru zvakawanda zvakatungamirirwa kugamuchira chokwadi chakaparidzwa naWilliam Miller, uye varanda vaMwari vakasimudzwa mumweya nesimba raEria kuti vazivise shoko iri. SaJohani, mutungamiri akatungamira Jesu, avo vakaparidza shoko iri rakakomba vakanzwa vachimanikidzwa kuisa demo pamudzi womuti, uye kudana vanhu kuti vabereke zvizibereko zvakafanira kutendeuka.” Early Writings, 233.

VaYuda vaipokana mukanguva yaKristu vakanga vatungamirirwa kuvimba neshoko renhema pamusoro paMesiya. “Mesiya” ndiro shoko rechiHebheru rinoenderana neshoko rechiGiriki rokuti “Kristu,” rinoreva kuti “wakazodzwa.”

Shoko iro Mwari akatuma kuvana vaIsraeri, richiparidza rugare kubudikidza naJesu Kristu: (iye ndiye Ishe wavose:) iro shoko, ndinoreva, ramunoziva, rakaparidzwa muJudhea yose, rikavamba kubva kuGarirea, mushure merubhabhatidzo rwakaparidzwa naJohane; kuti Mwari akazodza Jesu weNazareta noMweya Mutsvene nesimba; iye wakafamba-famba achiita zvakana, achiporesa vose vakanga vachimanikidzwa nadhiyabhorosi; nokuti Mwari wakange anaye. Mabasa 10:36–38.

“Messiah” සහ “Christ” යන දකෙම “අභිෂේක ලත් තැනැත්තා” යන අර්ථය දරයි. කීරීස්තුස්වහන්සේ තමන්ගේ බවතීස්මයේදී අභිෂේක ලැබූ බැවින්, තාක්ෂණික වශයෙන්, තමන්ගේ බවතීස්මයට පරෙ ඔහු Messiah හෝ Christ නොවීය. ඔහුගේ බවතීස්මය, 1840 අගෝස්තු 11 දින බැස ආ එළිදරව් පරිච්ඡේද 10 හි දැනගාගේ බැසීම සමඟ ද, 2001 සැප්තැම්බර් 11 දින බැස ආ එළිදරව් පරිච්ඡේද 18 හි බලවත් දැනගාගේ බැසීම සමඟ ද, දුරදර්ශනමය ලෙස අනුක්‍රම වේ. මෙම දුරදර්ශනමය සලකුණු තුන අග වර්ෂාවේ ගුද්ධාත්මයාණන්ගේ ජීර්කාගවීම හඳුනා දෙයි.

Vayuda vaipikisi vaibata kuvera ku teete mbulavangu, ujumbe wa uwongo wa kinabii kwamba Masihi angeleta ufalme halisi wa duniani ambapo taifa la Israeli lingetawala ulimwengu. Ulikuwa ujumbe wa uwongo uliyoahidi “amani na ustawi”.

Ujumbe wa William Miller ulikuwa na vipengele viwili vikuu. Cha kwanza kilikuwa matumizi ya unabii wa nyakati uliotambulisha kutakaswa kwa patakatifu, na cha pili kilikuwa kukataa kwake tafsiri ya Kikatoliki ya milenia ya miaka elfu ambayo Waprotestanti walielekea kuiamini. Mtazamo huo wa uongo wa milenia, uliotambulishwa kuwa ni miaka elfu ya amani na ustawi, ulikuwa umeonyeshwa na mtazamo wa uongo kuhusu ufalme wa Masihi ambao Wayahudi wabishi

walikuwa nao.

Zvapupu zviviri izvozvo zvinoratidza shoko renhema remvura yokupedzisira rinovimbisa “rugare nokubudirira” mukuzadzika kwechitatu uye kwekupedzisira kwenhoroondo yomutumwa anogadzirira kuti Mutumwa weSungano auye pakarepo kutembere Yake. Shoko iro renhema remvura yokupedzisira rinoratidzwa seshoko re“rugare nokuchengeteka,” richipesana neshoko raJohane Mubhabhatidzi, uyo akaratidza kuti “muti mumwe nomumwe usingabereki chibereko chakanaka unotemwa, ukandwa mumoto,” apo “kutsamwa kunouya” kwasvika. Rakafananidzwawo nekuzivikanwa kwakaitwa naMiller kuti kwaisazova namakore ane chiuru orugare, sezvinodzidziswa neKaturike, nokuti kana Ishe vadzoka, vachaparadza nyika nokubwinya kwokuuya Kwavo.

Uye kwamuri munotambudzika, zororai pamwe chete nesu, pakuzarurwa kwaIshe Jesu kubva kudenga pamwe navatumwa vake vane simba, mumoto unopfuta achitsivira avo vasingazivi Mwari, navasingateereri evhangeri yaIshe wedu Jesu Kristu; avo vacharangwa nokuparadzwa kusingaperi, vachibviswa pamberi paIshe nokubwinya resimba rake. 2 VaTesaronika 1:7-9.

Intumwa ebyiri zibanza zateguriye Intumwa y’Isezerano kwinjirana isezerano n’ubwoko bushya bwatoranijwe, zigaragaza ko ubutumwa bw’invura y’itumba y’ikinyoma bwo ngo “amahoro n’umutekano,” bwashyizweho mu gisekuru cya gatatu cya Adiventisime ya Lawodikiya, bwateguwe na Satani kugira ngo bubuze Adiventisime ya Lawodikiya yo mu gisekuru cya kane kumenya uruhare rw’Isilamu, nk’uko ruhagarariwe mu Byago bya gatatu.

Mu ndonke y’uguhumanurwa ikorerwa abagereranywa n’abahungu ba Levi, uwagombaga kuza nyuma ya Yohana Umubatiza yagombaga gukubura rwose no “kweza” imbuga ye, akoresheje urushunguzo ruri mu kuboko kwe. Uwo murimo usohozwa n’Ijambo rye.

“Ani ana peperu iri mu kuboko Kwe, kandi Alina kweza rwose ekibanja Kye eky’okuwuuliramu, era Alikung’aanya engano Ze mu ggwanika.’ Matayo 3:12. Eno yali emu ku biseera eby’okulongoosebwa. Olw’ebigambo eby’amazima, ebisusunku byali byawulwamu n’engano. Kubanga baali ba bufuusa nnyo era ba kweesitula mu butuukirivu bwabwe okukkiriza okunenyezebwa, era nga baagala nnyo ensi okukkiriza obulamu obw’okweetoowaza, bangi baava ku Yesu. Bangi bakyeyongera okukola kye kimu ne leero. Emmeeme zikemebwa leero nga abayigirizwa abo bwe baakemebwa mu kkuṅṅaaniro e Kaperunawumu. Amazima bwe gateekebwa ku mutima, balaba nga obulamu bwabwe tebukwatagana na kwagala kwa Katonda. Balaba obwetaavu bw’enkyukakyuka ey’enjawulo ddala mu bo; naye tebakkiriza kukwata mulimu ogwo ogw’okwefiiriza. Noolwekyo basunguwala ebibi byabwe bwe bibikkulibwa. Bagenda nga beesittadde, nga abayigirizwa bwe baava ku Yesu, nga beemulugunya nti, ‘Kino kigambo kizibu; ani ayinza okukiwulira?’” The Desire of Ages, 392.

Shoko remvura yokupedzisira ndiyo “nharo” iri muna Habakuki chitsauko chechipiri, uye ndiwo mashoko echokwadi anoparadzanisa hundi negorosi. Kuparadzaniswa ikoko ndiko kucheneswa kunoitwa neMutumwa weSungano. Munhoroondo yevaMillerite, shoko raDanieri chitsauko chechisere, ndima yegumi nemina, rakabudisa kucheneswa parakatanga kutadza uye rikauyisa

nguva yokunonoka yaHabakuki chitsauko chechipiri nemufananidzo wemhandara gumi muna Mateo chitsauko chemakumi maviri neshanu. Apo shoko reKuchema kwaPakati pousiku rakazozadzikiswa musi wa22 Gumiguru, 1844, rakabudisa kucheneswa kukuru zvikuru. Ipapo ndipo pakasvika Mutumwa weSungano pakarepo akatanga kucheneswa nokunatswa kwokupedzisira. Sangano rakanga rapfuura nomukucheneswa nokunatswa kwekutanga kuviri kwezvitatu, rakakundikana chechitatu uye rakatumirwa kurenje reRaodhikia muna 1863.

M'mbiri ya a Millerite, Apulotesitanti anayamba ayeretsedwa ndi mawu a choonadi; pambuyo pake, gulu la mngelo woyamba linayeretsedwanso pa kufika kwa uthenga wachitatu woyesera. Koma iwo amene anali omanga kachisi wa a Millerite m'zaka makumi anayi ndi zisanu ndi chimodzi kuyambira 1798 kufika 1844, analephera pa mayeso achitatu, amene anafika pa October 22, 1844, ngakhale anakwaniritsa mwangwiwo fanizo la anamwali khumi.

“Vazhinji vakaenda kunosangana neChikomba pasi pemashoko engirozi yokutanga neyechipiri, vakaramba wechitatu, iwo shoko rokupedzisira rokuudzwa rinofanira kupiwa kunyika; uye nzvimbo yakafanana ichatorwa panenge paitwa kudanwa kwokupedzisira.

“Kila kipengele cha mfano huu kinapaswa kuchunguzwa kwa makini. Tumewekwa katika uwakilishi ama wa wanawali wenye hekima au wa wanawali wapumbavu.” Review and Herald, Oktoba 31, 1899.

Mbiri ya ulosi imene inayamba pa kufika kwa mngelo wachitatu pa 22 Okutobala, 1844, inalephera, ndipo inatha ndi kupanduka kwa 1863. Pofika chaka cha 1850, Mlongo White analemba uthenga wotsatirawu.

“මට ජනවාරි 26 වන දින දර්ශනයක් දැක ලදී; එය මම විස්තර කරමි. දවේයන්වහන්සේගේ ජනතාවගෙන් සමහරුන් මන්දබුද්ධික හා නිදර්ශීලීව සිටිමින්, අර්ධ වශයෙන් පමණක් අවදිව සිටී බවත්, අප දැන් ජීවත් වන කාලය ඔවුන් අවබෝධ කර නොගත් බවත් මම දැවුවමි; තවද ‘අපිරිසිදුකම කුඩාරම් කරන තුවාලුව’ අතැති ‘මිනිසා’ ඇතුළු වී ඇති බවත්, සමහරුන් එයින් ඉවතට ගසාගෙන යාමට අනතුරේ සිටින බවත් දැවුවමි. මම යෝජුස්වහන්සේගෙන් ඔවුන්ව ගළවා දෙන ලෙසත්, තව ඒක කලක් ඔවුන්ව ඉවසා තබන ලෙසත්, එය සදාකාලයටම අනිශය ඒරමාද වීමට පරෙ ඔවුන් සුදානම් විය හැකි වන පිණිස, තමන්ගේ භයානක අනතුර ඔවුන්ට දැකගැනීමට ඉඩ දෙන ලෙසත් ආයාචනා කළමි. දැන යා මසෙයේ කීවේය: ‘චිනාගය බලවත් සුළු කුණාටුවක් මෙන් පැමිණෙමින් තිබේ.’ ලෝකය ඒරමේම කළ, තමන්ගේ දෝපළවලට ඇලී බැඳී සිටී, ඒවායෙන් වෙන්වී ඒවා පූජා කර, ආත්මික ආහාර හිඟව මැරෙමින් සිටී බඩගිනි බැටලුවන් පෝෂණය කිරීම සඳහා තමන්ගේ ගමන ඉක්මන් කරවන පණිවිඩකරුවන්ට උපකාර කිරීමට කැමැත්ත නොපෙන්වූ අය පිළිබඳ කරුණාවෙන් සලකා ඔවුන්ව ගළවා දෙන ලෙස මම දැනගත් ආයාචනා කළමි.”

“Pandakatarisa mweya dzinosiririsa dzichifa nokushayiwa chokwadi chiripo, uye vamwe vaizviti vanotenda chokwadi vachivarega vachifa, nokunyima zvinodikanwa kuti basa raMwari rienderere mberi, kuona uku kwakandinyanyorwadza, uye ndakakumbira mutumwa kuti akubvise pamberi pangu. Ndakaona kuti apo mhaka yaMwari yaida chimwe chezvinhu zvavo, somujaya uya akauya kuna Jesu, [Mateo 19:16–22.] vakaenda vakasuwa; uye kuti

nokukurumidza denda rinofashukira raizouya pamusoro pavo rikakukura pfuma yavo yose, uye ipapo kwaizova kwanonoka zvikuru kubayira zvinhu zvenyika, nokuunganidza fuma kudenga.” Review and Herald, April 1, 1850.

Muna 1850, munhu waiva nebhurasho reguruva akanga atosvika kare. Musi wa22 Gumiguru 1844, Nhume yesungano yakanga yauya kamwe kamwe kutemberi Yake, uye Akatanga basa rokuchenesa nokunatsa vanakomana vaRevhi.

Tidzaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

“අද ආත්මයන් පරීක්ෂා කරනු ලබමින් හා උත්සාහයට ලක් කරනු ලබමින් සිටී; බොහෝ දෙනෙක් ක්රීස්තුස්වහන්සේ අත්හැර ගිය අය පා නබා ගිය ඒම භූමියම මනින් ගමන් කරමින් සිටී. වචනය මගින් පරීක්ෂා කරනු ලබන කල, ඔවුහු දේවිය ගුරුවරයා ඒරනික්ෂේප කරති. ඔවුන්ගේ ජීවිත සන්ධිය හා ධර්මීෂ්ඨකම සමඟ සමාන්තර නොවන බැවින් ඔවුන්ට අවවාද කරනු ලබන කල, ඔවුහු ගැලවුම්කරුවාගෙන් හැරී යති; එසේම, අපහාසයට පත් වූ ශ්රාවකයන්ගේ තීරණය මෙන්, ඔවුන්ගේ තීරණයද කිසි කලකෙ ආපසු නොහැරේ. ඔවුහු තවත් ක්රීස්තුස්වහන්සේ සමඟ ගමන් නොකරති. මසෙය, ‘ඔහුගේ කුලීල ඔහුගේ අනන්තී ඇත, ඔහු සිය මැදුර සමීපීරණයෙන් පවිත්ර කර, තමන්ගේ තිරිඟු අම්රයට රැස් කරනු ඇත’ යන වචන සමීපීරණ වනි.” Signs of the Times, May 15, 1901.