



ඉගනන ගැනීමට අවස්ථාව නොලැබූ අය සඳහා කල්කාවේ කාලයකි.  
ස්වාමීන්වහන්සේ ඔවුන් දසෙස සනෙහෙසින් බලන සේක. උන්වහන්සේගේ  
දයාවේ හදවත සලන ලද්දේය; උන්වහන්සේගේ හස්තය තවමත් ගැලවීම  
සඳහා දිගුකර තිබේ. මේ අන්තිම දිනවල පළමුවරට සන්යය අසන්නෝ වන  
බොහෝ සමූහයන් ආරක්ෂාවේ ගොවිපලට ඇතුළත් කරනු ලබන්නෝය.”  
Review and Herald, November 22, 1906.

Nhoroondo yeMillerite inodzokororwa kusvika parunyoro chairwo mumazuva okupedzisira.  
“Zviratidzo” zvacherechedza kuuya nenhoroondo yengirozi yokutanga, zvinomirira “zviratidzo”  
zvinoratidza kuuya nenhoroondo yengirozi yechitatu. Kufamba kwose kutsvene kwokururamisa  
kunofambirana nokufamba kwengirozi yechitatu mumazuva okupedzisira.

“Basa raMwari panyika rinoratidza, kubva pazera kuenda kune rimwe, kufanana kunoshamisa  
mukumutsiridzwa kukuru kwose kana mune sangano ripi neripi rechitendero. Nheyo  
dzokubata kwaMwari navanhu dzinogara dzakafanana nguva dzose. Zviitiko zvikuru zvenguva  
ino zvine zvinoenderana nazvo mune zvakaitika kare, uye zvakaitika kukereke mumazera  
akapfuura zvine zvidzidzo zvine kukosha kukuru kunguva yedu.” The Great Controversy, 343.

Nhoroondo inomiririrwa nengirozi ine simba yaZvakazarurwa gumi nemasere, ndiyo yengirozi  
yechitatu, uye nhoroondo inomiririrwa nengirozi yechitatu inofamba yakafanana nenhoroondo  
yengirozi yokutanga neyechipiri yenhoroondo yeMillerite.

“ඉස්වරයාණන් වහන්සේ ඒරකාශනය 14හි පණිවිඩවලට භවප්‍රියවෘත්ති පළෙහි  
ඔවුන්ගේ ස්ථානය දී ඇත; ඒවාගේ කාර්යය මේ පෘථිවි ඉතිහාසයේ අවසානය  
දක්වා නවතින නොවේ. පළමුද, දවෙනද දැනගත් පණිවිඩයන් තවමත් මේ  
කාලයට සන්යය වන අතර, ඉන්පසුව එන මේ පණිවිඩය සමඟ සමාන්තරව දිව යා  
යුතුය. තවෙන දැනගත නම අනතුරු ඇඟවීම මහ හඩකින් ඒරකාශ කරයි. ‘මේවාට  
පසු,’ යොහන් කීවේ, ‘මම තවත් දැනගනු ස්වර්ගයෙන් බැස එන බව දැනුවමි;  
ඔහුට මහත් බලයක් තිබිණ, ඔහුගේ තේජසින් පෘථිවිය ආලෝකවත් විය.’ මම  
ආලෝකනය කළ, දැනගත් නිදනොගමේ සියලු පණිවිඩවල ආලෝකය එක්සත් වී  
ඇත.” The 1888 Materials, 803, 804.

Umsebenzi wengelosi yokuqala neyesibili, ohambisana nomsebenzi wengelosi yesithathu, ubuye  
ufanekiswe emfanekisweni wezintombi eziyishumi.

“Ndinowanzo rerwa kumufananidzo wemhandara gumi, shanu dzadzo dzakanga  
dzakachenjera, uye shanu dzakapusa. Mufananidzo uyu wakazadziwa uye uchazadziwa  
kusvika patsamba yawo chaiyo, nokuti une kushanda kwakasarudzika panguva ino, uye,  
semharidzo yengirozi yechitatu, wakazadziwa uye ucharamba uri chokwadi chiripo kusvikira  
kumagumo enguva.” Review and Herald, Nyamavhuvhu 19, 1890.

Nhoroondo inomiririrwa muna Zvakazarurwa chitsauko chegumi cheBhuku raZvakazarurwa  
inomiririrwa semabhanan’ana manomwe, uye mabhanan’ana manomwe anomiririra zviitiko  
zvakaaitika mukati menhoroondo yavaMillerite, iyo yaiva nhoroondo yemashoko engirozi  
yokutanga neyechipiri. Mabhanan’ana manomwe anomiririrawo “zviitiko zvenguva yemberi”  
zvinoitika mumazuva okupedzisira, uye zvinozadzikiswa mu“urongwa” humwe chete sezvazvaive

munhoroono yavaMillerite.

“Kuonekera kwapadera kumene kunapatsidwa kwa Yohane, komwe kunafotokozedwa m’ mawu a mabingu asanu ndi awiri, kunali kufotokoza kwa zochitika zimene zikanachitika pansa pa mauthenga a mngelo woyamba ndi wachiwiri. ...”

“පසුව මේ සත් ගර්ජනාවන් තම හඬ නිකුත් කළ පසු, කුඩා පොත සම්බන්ධයෙන් දැනියලේට ලැබුණු ආඥාව මතේම යොහාන්ටද මසෙවේ ආඥාව ලැබේ: ‘සත් ගර්ජනාවන් උච්චාරණය කළ දවේවල් මුද්දරා කර තබන්න.’ මේවා තම තම අනුපිළිවෙළින් අනාවරණය කරනු ලබන අනාගත සිද්ධීන්ට අදාළ වේ.”  
The Seventh-day Adventist Bible Commentary, volume 7, 971.

Wukama hwese hwekushandurwa hunofambirana, uye hunofanira kuunzwa pamwechete “mutsetse pamusoro pemutsetse,” kuitira kuratidza kufamba kwekupedzisira kwekushandurwa kwevane zana nemakumi mana nezvina ezviuru. Mufananidzo wemhandara gumi unoratidza chiitiko chemukati chevanhu vaMwari mukufamba kweMillerite uye mukufamba kwevane zana nemakumi mana nezvina ezviuru.

“Umufanikiso w’ abakobwa icumi bo muri Matayo 25 na wo ugaragaza ubunararibonye bw’ ubwoko bw’ Abadivantisiti.” The Great Controversy, 393.

Basa nemharidzo zvole zvevaMillerite neyevane zviuru zana namakumi mana nezvina zvinomiririrwa nevatumwa vatatu vaZvakazarurwa gumi neina.

“Ndzi vile ni minkarhi ya nkoka yo kuma ntokoto. Ndzi vile ni ntokoto eka mahungu ya ntsumi yo sungula, ya vumbirhi, ni ya vunharhu. Tintsumi ti yimeleriwa tanihi leti hahaka exikarhi ka tilo, ti tivisa emisaveni hungu ra xitsundzuxo, naswona ri khumba hi ku kongoma vanhu lava hanyaka emasikwini yo hetelela ya matimu ya misava leyi. A ku na munhu la twaka rito ra tintsumi leti, hikuva i xikombiso xo yimela vanhu va Xikwembu lava tirhaka hi ku twanana ni vuako bya le tilweni. Vavanuna ni vavasati, lava voningeriweke hi Moya wa Xikwembu, naswona lava kwetsimisiweke hi ntiyiso, va twarisa mahungu manharhu hi ku landzelana ka wona.” Life Sketches, 429.

Zviitiko zvechiporofita zvinomiririrwa muna Zvakazarurwa chitsauko chegumi, zvinomiririrwawo nemabhanan’ ana manomwe. Zviitiko izvozvo zvinoratidza panobatanidzwa zvehumwari nezvevanhu. “Zviratidzo” zvakataurwa naKristu muna Mateo chitsauko makumi maviri nechina, Mako chitsauko chegumi nechitatu, naRuka chitsauko makumi maviri neimwe zvinomiririra “zviratidzo” zvakaparura kufamba kwevaMillerite uye zvinomirira uchapupu hwakafanana nekufamba kwevane zviuru zana namakumi mana nezvina. Vane zviuru zana namakumi mana nezvina havaraviri rufu, sezvazvinomiririrwa naEnoki naEria. Gunyana 11, 2001, “chiratidzo” chakataurwa naKristu sechinomaka kusvika kwechizvarwa chokupedzisira chenhoroono yenyika, chinotsanangurwa muna Ruka chitsauko makumi maviri neimwe. Kuva pakati peboka iroro rakamiririrwa naEnoki naEria, vanonzi vane zviuru zana namakumi mana nezvina, kunoda kuti “chiratidzo” ichocho nezvole zvachinomiririra zvizivikanwe.

Yesu paakatungamirira vadzidzi Vake kuburikidza nenhoroondo ye“zviratidzo” zvakaperekedza kutanga kwesangano reMillerite, akazodzokorora nekukudza uchapupu Hwake hwenhoroondo, achisanganisira mufananidzo waimiririra nhoroondo imwe cheteyo.

Ndipo iye akalonga nawo fanizo, nati, Onani mtengo wa mkuyu, ndi mitengo yonse; pamene tsopano ikuphukira, inu muona ndi kuzindikira mwa inu nokha kuti chilimwe chayandikira. Momwemonso inunso, pamene muona zinthu izi zikuchitika, dziwani kuti ufumu wa Mulungu wayandikira. Ndithu ndinena kwa inu, M’badwo uwu sudzapita, kufikira zonse zitakwaniritsidwa. Kumwamba ndi dziko lapansi zidzapita; koma mawu anga sadzapita. Luka 21:29–33.

Jesu u thoma nga ujingi bexisa ka jingĩathuh pharshi da kaba pynpaw ia ka jingĩapher hapdeng “u dieng soh pynkhrav,” ha ka rukom shimet, bad “baroh ki dieng.” “U dieng soh pynkhrav” u long ki briew ka jingĩateh jutang, kiba ha ki sngi kiba khatduh ki long ka Adventism Laodikia, kiba kam ba ki long ki briew kiba sah jong U Blei. Kiwei pat ki “dieng” ki dei ki Jentil.

“Tarisa kutukwa kwemuonde, unomirira rudzi rwechiJudha, rwakafukidzwa nemashizha ekuzviti rune chitendero, asi pasina muchero waiwanikwa pauri. Kutuka kunotaurwa pamusoro pomuonde, unomirira munhu ane tsika, anofunga, anorarama, akatukwa naMwari, achirarama sezvakaita vaJudha kwamakore makumi mana mushure mechiitiko ichi, asi akafa. Tarisa, mimwe miti, inomirira vaMarudzi, yakanga isina kufukidzwa. Yakanga isina mashizha, isingazviti ine ruzivo rwaMwari. Nguva yavo yokusiya michero yakanga isati yasvika.” Special Testimonies for Ministers and Workers, number 7, 59–61.

Uadiventista wa Laodikia katika siku za mwisho amelaaniwa, kwa maana ijapokuwa anadai kuwa watu wa mabaki wa Mungu, madai yake hayazai matunda. Yesu anasisitiza mambo mawili yanayohusiana, lakini yaliyo tofauti, katika kifungu hicho. Anabainisha tofauti iliyopo kati ya watu wanaojiita kuwa wa Mungu na Mataifa, ambao hawadai kushika sheria ya Mungu, wala kuwa na Roho ya Unabii, ambazo ndizo sifa za mabaki ya siku za mwisho, ambazo Uadiventista wa Laodikia hudai kuzishika. Majani katika siku za mwisho yanawakilisha madai ya kuwa mabaki yaliyotambuliwa na Yohana katika kitabu cha Ufunuo.

“വറേയേജാതികളുടെ ലോകം ഇലയില്പാത്തതും ഫലമില്ലാത്തതുമായ അത്തിവൃക്ഷങ്ങളാൽ പ്രതിനിധീകരിക്കപ്പെട്ടു. യഹൂദന്മാരപ്പോലെ തന്നെ, അവർക്കും ഭക്തിയിലുമായ ഉണ്ടായിരുന്ന; എങ്കിലും അവർ ദൈവസന്നിധിയിൽ പ്രീതിപാർശ്വരാണെന്ന് അവകാശപ്പെട്ടിരുന്നില്ല. ഉന്നതമായ ആത്മീയതയെക്കുറിച്ച് അവർ ഒരുവിധവും ഘോഷിച്ചിരുന്നില്ല. ദൈവത്തിന്റെ വഴികളും പ്രവൃത്തികളും സംബന്ധിച്ച് അവർ എല്ലാ അർത്ഥത്തിലും അന്ധരായിരുന്നു. അവരോടുകൂടെ അത്തിപ്പഴത്തിന്റെ കാലം ഇതുവരെ വന്നിരുന്നില്ല. വളിച്ചവരും പ്രത്യാശയും തങ്ങളുടെ കൌണ്ടുവരുന്ന ഒരു ദിനത്തേക്കാണ് അവർ ഇന്നും നോക്കി നിന്നിരുന്നത്.” Signs of the Times, February 15, 1899.

نامز. ديدرگ صخشم زين يرگيد زايتم اب حيسم هليسواهب، ناتخرد رياس و ري جنا تخرد نايم قرف  
توعود» رخ امي رد. دوب توافتم اهتتم ناتخرد نديهن اوج نامز اب، اهرى جنا فرابرد ناتخرد نديهن اوج  
صخشم ار ين امز، هفش الكم مدهج باب هتشر ف زا ادص نيستخن و «دوشايم هداد اهاسيلك مب زياتم  
،دهج هفش الكم رد «مودى ادص». دهد خر تستي ابليم رازه راه و لهچ و دصكي يارب نديهن اوج هك دزاسيم  
دنن زب هن اوج تستي ابليم ناتخرد رياس هك تستا ين امز رگن ايمان.

Mu mazuva aKristu, vaJudha ndivo vaiva muonde, uye vaHedheni ndivo vaiva mimwe miti.  
Munhoroono yevaMillerite, maPurotesitendi ndivo vaiva muonde, uye vaMillerite ndivo vaiva  
mimwe miti. Mumazuva okupedzisira, Adventism yeRaodhikia ndiyo muonde usingabereki  
chibereko unobviswa muJerusarema (mumunda wemizambiringa), uye vane zviuru zana  
namakumi mana nezvina ndivo mionde inobereka chibereko. Vamwe vana vaMwari vachiri  
muBhabhironi vanomiririrwa savaHedheni.

Nga kahuliro, “wa Mataifa” ni “mgeni.” Miti ya Mataifa imelala usingizi (imekufa), haichipui wala  
kuzaa matunda wakati ule mtini unapochipua na kuwa hai. Mti ulio katika hali ya usingizi ni mti  
mkavu, na wakati Mataifa yatakapoitwa watoke Babeli, kwa sauti ya pili ya Ufunuo sura ya kumi  
na nane, ndipo watakapochagua kushika Sabato ya siku ya saba na kuingia katika agano na Bwana.

Wala mwanakomana womutorwa akazvibanidza naJehovha ngaarege kutaura achiti, Jehovha  
akandiparadzanisa chose navanhu vake; uye ngazvirege kuti ngomwa iti, Tarirai, ndiri muti  
wakaoma. Nokuti zvanzi naJehovha kungomwa dzinochengeta masabata angu, dzinosarudza  
zvinhu zvinondifadza, uye dzinobatisisa sungano yangu; ndichadzipa kunyange muimba yangu  
nomukati mamasvingo angu nzvimbo nezita zvinopfuura zvavanakomana nezvavanasikana;  
ndichadzipa zita risingaperi, risingazogurwi. Uyezve, vanakomana vomutorwa  
vanozvibanidza naJehovha, kuti vamushumire, nokuda zita raJehovha, kuti vave varanda  
vake, mumwe nomumwe unochengeta sabata arege kurisvibisa, uye unobatisisa sungano  
yangu; ivavo ndichavaisa kugomo rangu dzvene, uye ndichavafadza muimba yangu  
yokunyengereta; zvibayiro zvavo zvinopiswa nezvibayiro zvavo zvichagamuchirwa paaritari  
yangu; nokuti imba yangu ichanzi imba yokunyengereta yavanhu vose. Isaya 56:3–7.

Mweni ndi “wamitundu,” ndipo “mawu achiwiri” amawaitana kuti atuluke mu Babuloni, ndipo  
adzabweretsedwa ku phiri lopatulika la Mulungu; pamenepo lidzakhala phiri Lake “lopatulika,”  
pakuti tirigu ndi namsongole zidzakhala zitasiyanitsidwa ndi njira ya kuyesedwa yoimiridwa  
m’mbiri ya “mawu oyamba”. Pamene adzafika ku phiri la Yehova m’masiku otsiriza, Amitundu  
sadzakhalanso alendo, kapena mitengo youma.

Zuva nomwedzi zvichasvibiswa, nenyeredzi dzicharega kupenya kwadzo. Jehovha achadzvova  
ari paZioni, uye achabudisa inzwi rake kubva Jerusarema; matenga nenyika  
zvichazununguswa; asi Jehovha achava tariro yavanhu vake, nesimba ravana vaIsraeri. Ipapo  
muchaziva kuti ndini Jehovha Mwari wenyu, ndigere paZioni, gomo rangu dzvene; ipapo  
Jerusarema richava dzvene, uye vatorwa havachazopfuuri napo zvakare. Joeri 3:15–17.

Kupinza menemo ya mbiri umo “lizgu lachiwiri” likuchemanga mskambo unyake wa Chiuta  
kufuma mu Babulone kuli na “vimanyikwiro” ivyo vikayimiririka na vimanyikwiro vya gulu la  
aMillerite. Mu Mateyu chipatulo 24, Marko chipatulo 13, na Luka chipatulo 21, ukaboni wa

Khristu uwo tikuwona uli kuwezgeka. Mu wukaboni uliwose wa wātatu aŵa, chimoza mwa “vimanyikwiro” ivyo vyayowoyeka nchakuti nkhongono za kuchanya zizamugwedezgeka; kweni mu kuyimira kwa Yoweli kwa “vimanyikwiro” ivyo vikulongora nyengo apo Yerusalemu wazamuŵa “mutuŵa”, “kuchanya na charu chapasi” vyose “vizamugwedezgeka.”

Yoheri ari kuratidza kuzadzikiswa kwakakwana kwe“zviratidzo” zvakaporofitwa zvinoitika kana Jerusarema rava dzvene. Nguva iyoyo ndiyo apo Ishe vanenge vabvisa zvivi kubva kuvane zana namakumi mana nezvina zvuru, uye kereke yeRaodhikia inenge yashanduka ichipinda musangano weFiraderufia. Ipapo ndipo apo musangano wechitanhato (Firaderufia), unova musangano wechisere (Firaderufia), uri wemakereke manomwe. Ipapo ndipo apo Kereke Inorwa inova Kereke Inokunda. Kereke Inorwa izita rinoreva kereke yaMwari inoumbwa negorosi nemasora. Kereke Inokunda igomo dzvene raMwari riri “dzvene,” uye “vatorwa havachazopfuuri maari zvakare.”

Kuletewa kwa bendera ile iliyo inuliwa, ambayo ni Kanisa Linaloshinda, ambalo ni “la nane lililo la saba”, yaani wakati Yerusalemu ni “takatifu”, kunaandamana na “ishara”. Ili Yesu atoe kipimo cha marejeo kwa watu Wake watambue “ishara” ya uzima au mauti, inayoitambulisha kutiwa muhuri kwa wale mia moja arobaini na nne elfu, alitumia miti na mzunguko wa asili wa maisha ya mti kufundisha fundisho hilo la umuhimu wa hali ya juu kabisa.

“Kristu akanga arayira vanhu Vake kuti varinde zviratidzo zvekudzoka Kwake uye vafare pavachaona zviratidzo zvaMambo wavo ari kuuya. ‘Kana zvinhu izvi zvatanga kuitika,’ Vakadaro, ‘simudzai meso enyu, musimudze misoro yenyu; nokuti rudzikunuro rwenyu rwava pedyo.’ Akanongedzera vateveri Vake kumiti iri kubukira yechirimo, akati: ‘Kana yatanga kubudisa mashizha, munozvionera uye munoziva pachenyu kuti zhizha rava pedyo. Saizvozvowo nemi, kana muchiona zvinhu izvi zvichiitika, zivai kuti ushe hwaMwari hwava pedyo.’ Ruka 21:28, 30, 31.” The Great Controversy, 308.

Pa nyengo ya kasupe ikayamba mitengo kuphukira, chilimwe chayandikira.

Kukohwa kwapfuura, chirimo chapera, asi isu hatina kuponeswa. Jeremia 8:20.

Miti inayochipua hutambulisha ya kwamba ni wakati wa masika, nasi ndipo tunajua kwamba wakati wa kiangazi umekaribia; na ni katika kiangazi ndipo mavuno hokusanywa.

Muḥanzi we anwelelaho ndi Diabolo; khwine ndi vhufhelo ha shango; nahone vhashumi vha u kaṅa ndi vharuṅwa. Mateo 13:39.

Uvuno uko mwisho wa ulimwengu. Miti ianzapo kuchanua, imewapasa kujua ya kwamba mwisho wa ulimwengu umekaribia.

“එක් ගැලවුම් කඳුගමේ ඒරකාශයක් නවත් ඒරකාශයක් අර්ථනීත කර දැමීමට භාවිතා නොකළ යුතුය. උන්වහන්සේගේ පැමිණීමේ දවස හෝ පැය කිසිවකු නොදන්නේ යයි වුවද, එය සම්පව ඇති කාලය දැනගැනීමට අපට උපදෙස් දී ඇති අතර එය අපගේ අත්යවශීය ලෙසින් ඉල්ලා ඇත. නවද, උන්වහන්සේගේ අනතුරු ඇඟවීම නොසලකා හැරීමත්, උන්වහන්සේගේ ආගමනය සම්පව ඇති කාලය දැනගැනීමට ඒරනික්ෂේප කිරීම හෝ එය නොසලකා හැරීමත්, ජලජලාවනය පැමිණෙන කාලය නොදැන සිටීම

නමෝවාගමේ දවස්වල ජීවත්වූවන්ට වූ ලඝම, අපටද චිතාශකාරී වනු ඇතැයි අපට තවදුරටත් උගන්වා ඇත.” The Great Controversy, 371.

Tichaenderera mberi nechidzidzo chedu chaRuka chitsauko chemakumi maviri nerimwe munyaya inotevera.

“Ndzi vonile leswaku matimba ya misava sweswi ma le ku tsekatsekisweni naswona swiendlakalo swi ta hi ku landzelana ka swona. Nyimpi, ni timhaka ta nyimpi, banga, ndlala, ni ntungu, hi swona swo sungula ku tsekatsekisa matimba ya misava; kutani rito ra Xikwembu ri ta tsekatsekisa dyambu, n’weti, ni tityeleti, ni misava leyi na yona. Ndzi vonile leswaku ku tsekatsekisiwa ka matimba eYuropa a hi swona, hilaha van’wana va dyondzisaka hakona, ku tsekatsekisiwa ka matimba ya matilo, kambe i ku tsekatsekisiwa ka matiko lama hlundzukeke.” Early Writings, 41.