

Bhuku ra Danieri - Nambara Imwe Nemazana Maviri Nerimwe

Kufungua Ishara za Siku za Mwisho: Kuelewa Maelekezo ya Kristo Kuhusu Miti Inayochipua ya Majira ya Kuchipua

Jeff Pippenger
2024-03-07

Kristu akaelekeza watu Wake kwenye miti inayochipua ya majira ya kuchipua, ili wapate kuelewa “ishara” na maana ya “ishara” za siku za mwisho.

“Kristu akanga araira vanhu vake kuti varinde zviratidzo zvekuuya kwake uye kuti vafare pavaizoonza zviratidzo zvoMambo wavo ari kuuya. ‘Kana zvinhu izvi zvatanga kuitika,’ akadaro, ‘tarirai kumusoro, musimudze misoro yenyu; nokuti rudzikinuro rwenyu rwava pedyo.’ Akanongedzera vateveri vake kumiti yokuchirimo yava kubukira, akati: ‘Kana yava kutungira, munoona uye munozviziva pachenyu kuti chirimo chava pedyo. Saizvozvowo nemi, kana muchiona zvinhu izvi zvichiitika, zivai kuti ushe hwaMwari hwava pedyo.’ Ruka 21:28, 30, 31.” The Great Controversy, 308.

“Zviratidzo” zvamazuva okupedzisira zvakafananidzirwa ne“zviratidzo” zvakazivisa uye zvakaunza kufamba kwengirozi yokutanga. “Zviratidzo” izvozvo zvaisanganisira kuzununguswa kwokudenga, asi Joere anoratidza kuti “zviratidzo” zvamazuva okupedzisira, mazuva apo zvakaipa zvaIsraeri zvichatsvakwa zvikashaiwa kuwanikwa, apo gomo dzvene raMwari richava dzvene nokusingaperi, nokuti hapachazopfuuri vatorwa nomariri zvakare, kuzununguswa kwemasimba okudenga, zvichasanganisirawo kuzununguswa kwemasimba enyika. Sister White anotsanangura musiyano uripo pakati pokuzununguswa kwemasimba okudenga namasimba enyika.

“Njira yechi 16, 1848 dzin, sava mifanidzirwa zvakafananidzirwa zvakazivisa uye zvakaunza kufamba kwengirozi yokutanga. “Zviratidzo” izvozvo zvaisanganisira kuzununguswa kwokudenga, asi Joere anoratidza kuti “zviratidzo” zvamazuva okupedzisira, mazuva apo zvakaipa zvaIsraeri zvichatsvakwa zvikashaiwa kuwanikwa, apo gomo dzvene raMwari richava dzvene nokusingaperi, nokuti hapachazopfuuri vatorwa nomariri zvakare, kuzununguswa kwemasimba okudenga, zvichasanganisirawo kuzununguswa kwemasimba enyika. Sister White anotsanangura musiyano uripo pakati pokuzununguswa kwemasimba okudenga namasimba enyika.

“Makore matema, anorema, akasimuka akabonderana. Denga rakazaruka rikapatsanuka rikakunguruka richidzokera shure; ipapo takakwanisa kutarisa kumusoro nepanzvimbo yakazaruka yaiva muOrion, kwakabva izwi raMwari. Guta Dzvene richaburuka richipfuura nepanzvimbo iyoyo yakazaruka. Ndakaona kuti masimba enyika zvino ava kuzununguswa uye kuti zviitiko zvinouya zvakatevedzana. Hondo, nerunyerekupe rwehondo, munondo, nzara, nehosha zvinotanga kuzunungusa masimba enyika, zvino izwi raMwari richazunungusa zuva,

mwedzi, nenyeredzi, pamwe chete nenyika ino. Ndakaona kuti kuzununguswa kwemasimba muEurope hakusi, sezvinodzidziswa nevamwe, kuzununguswa kwemasimba edenga, asi ndiko kuzununguswa kwamarudzi akatsamwa.” Early Writings, 41.

Kupeperekwa kwa kumwamba mu Mateyu, Marko, ndi Luka kukuyimira kupeperekwa kwa maulamuliro amene amalamulira kumwamba, monga akuimiridwa ndi dzuwa, mwezi, ndi nyenyezi. Maulamuliro onse a kumwambawo anapeperekedwa, ndipo anatulutsa “zizindikiro,” zimene zinayambitsa ndi kulengeza kayendedwe ka mngelo woyamba. Maulamuliro a kumwambawo adzapepezekanso pa nthawi ya kayendedwe ka mngelo wachitatu. Koma mu kayendedwe ka mngelo wachitatu, maulamuliro a dziko lapansi nawonso adzapeperekedwa. Maulamuliro a dziko lapansi ndiwo maulamuliro amene amalamulira dziko lapansi. Pa September 11, 2001, maulamuliro a dziko lapansi, osati a kumwamba, anapeperekedwa.

“Je! sasa imekuja kauli niliyotangaza kwamba New York itafagiliwa mbali na wimbi kubwa la bahari? Jambo hili sijawahi kulisema. Nimesema, nilipotazama majengo makubwa yakijengwa huko, ghorofa juu ya ghorofa, ‘Ni matukio ya kutisha jinsi gani yatakayotokea wakati Bwana atakaposimama kuitikisa dunia kwa hofu kuu! Ndipo maneno ya Ufunuo 18:1–3 yatatimizwa.’ Sura yote ya kumi na nane ya Ufunuo ni onyo la yale yanayokuja juu ya dunia. Lakini sina nuru mahsusi kuhusu yale yanayokuja juu ya New York, isipokuwa kwamba najua ya kuwa siku moja majengo makubwa huko yatabomoshwa kwa kugeuzwa na kupinduliwa kwa uweza wa Mungu. Kutokana na nuru niliyopewa, najua kwamba uharibifu umo duniani. Neno moja kutoka kwa Bwana, mguso mmoja wa uweza wake mkuu, nayo majengo haya makubwa sana yataanguka. Matukio yataotokea ambayo utishao wake hatuwezi kuuwazia.” Review and Herald, July 5, 1906.

M’mbiri ya a Millerite, chimodzi mwa zizindikiro zolembedwa ndi Luka chinali “kupsinjika kwa mitundu ya anthu.” Mitundu ya anthu imaimira maulamuliro amene amalamulira dziko lapansi, ndipo pa September 11, 2001, mtundu uliwonse wa pa dziko lapansi unagwedezeke pamene Tsoka lachitatu linafika m’mbiri ya uneneri. Kugwedezeke kwa pa dziko lapansi kumeneko kunaimiridwa mu Luka chaputala 21, koma osati ndi mawu a m’Baibulo akuti kugwedezeke kwa maulamuliro a dziko lapansi. Kunaimiridwa ndi mawu akuti, “kupsinjika kwa mitundu ya anthu,” monga momwe kunabweretsedwera pa mitundu ya anthu ya m’dziko pamene nyumba zazikulu za mu New York zinagwetsedwa. “Kupsinjika kwa mitundu ya anthu” mu Luka ndiko kugwedezeke kwa maulamuliro a dziko lapansi, ndipo kunakwaniritsidwa m’mbiri ya a Millerite.

“Ndzi vone leswaku matimba ya misava sweswi ma le ku tsekatekisiweni naswona swiendlakalo swi ta hi ku landzelana ka swona. Nyimpi, ni mahungu ya tinyimpi, banga, ndlala, ni ntungu hi swona swo sungula ku tsekatekisa matimba ya misava; kutani rito ra Xikwembu ri ta tsekatekisa dyambu, n’weti, ni tinyeleti, ni misava leyi na yona. Ndzi vone leswaku ku tsekatekisiwa ka matimba eYuroa a hi swona, hilaha van’wana va dyondzisaka hakona, ku tsekatekisiwa ka matimba ya matilo, kambe i ku tsekatekisiwa ka matiko lama hlundzukeke.” Early Writings, 41.

“Kuzunguzwa kwa mamlaka za mataifa yenye hasira” ndiko kuzunguzwa kwa “mamlaka za dunia,” kama inavyoonyeshwa katika historia ya awali ya Uadventista kwa kuzunguzwa kwa

“mamlaka za Ulaya.” Uriah Smith alibainisha kile kilichokuwa kikizitikisa mamlaka za Ulaya mwaka 1838.

“Sezvo nguva yechiporofita yehwamanda iyi [yechitanhatu] yakatanga nokukumikidzwa kwesimba nokuzvidira mumaoko evaTuruki namambo wechiKristu wokumabvazuva, saizvozvowo tingagumisa nenzira yakarurama kuti kupera kwayo kwaizoratidzwawo nokukumikidzwa kwesimba iroro nokuzvidira naSultan wechiTuruki richidzokerazve mumaoko evaKristu. Muna 1838 Turkey yakapinda muhondo neIjipiti. VaIjipiti vakanga vava pedyo nokupidigura simba rechiTuruki. Kuti izvi zvidzimirwe, masimba makuru mana eEurope, England, Russia, Austria, nePrussia, akapindira kuti atsigire hurumende yechiTuruki. Turkey yakagamuchira kupindira kwavo. Musangano wakaitirwa muLondon umo makagadzirwa chisungo chokupedzisira chaifanira kuendeswa kuna Mehemet Ali, Pacha weIjipiti. Zviri pachena kuti chisungo ichi chokupedzisira pachaiiswa mumaoko aMehemet, mugumo woHumambo hweOttoman waizova watoiswa mumaoko emasimba echiKristu eEurope. Chisungo ichi chokupedzisira chakaiswa mumaoko aMehemet pazuva rechiIraNyamavhuvhu 1840! Uye pazuva iroro chairu Sultan akanyorera vamiriri vemasimba mana aya, achibunza kuti chii chaifanira kuitwa kana Mehemet akaramba kutevedzera zviga zvavakanga varonga. Mhinduro yakanga iri yokuti aisafanira kuzvivhundutsa pamusoro pechinhu chipi nechipi chingamuka; nokuti vakanga vatogadzirira izvozvo. Nguva yechiporofita yakaguma, uye pazuva iroro chairu kutongwa kwenyaya dzechiMohammedan kwakabva kwapfuura kuchipinda mumaoko evaKristu, sezvakangoitawo kutongwa kwenyaya dzechiKristu kwakanga kwapfuura kuchipinda mumaoko evaMohammedan makore 391 nemazuva 15 akanga apfuura. Nokudaro nhamo yechipiri yakaguma, uye hwamanda yechitanhatu yakarega kurira.” Uriah Smith, Synopsis of Present Truth, 218.

Uislamu wa mkosi wa pili ulikuwa umeshapita kilele cha nguvu zake, ambazo kulingana na neno la Mungu zilipaswa kuendelea kwa miaka mia tatu na tisini na mmoja na siku kumi na tano. Hata hivyo, katika miaka ya 1830 Misri ilikuwa ikijaribu kuanzisha tena ukhalifa nchini Misri kwa kusudi la kuendeleza jihadi kuu ya pili katika historia ya Kiislamu. Uwezekano wa vita zaidi vya Kiislamu ulikuwa unasababisha mataifa ya Ulaya kutetemeka kwa hofu. Kwa miongo kadhaa, mgogoro wa Uislamu kuwasha tena vita vyake uliitwa na wanahistoria na waandishi wa habari wa miaka hiyo kuwa “Swali la Mashariki.” Vita vya wana wa mashariki vilikuwa vimefanywa kwa karne nyingi dhidi ya mataifa ya Ulaya, yaliyopata dini yao kutoka kwa kanisa la Roma. Mwaka 1838, “fadhaa ya mataifa,” aliyoirejelea Kristo iliwasilisha kutikisika kwa mataifa yenye hasira kulikosababishwa na vita vilivyoletwa dhidi ya uliokuwa Milki ya Roma na Uislamu.

“ด้วย [การปล่อย] หุตสวรรค์ทั้งสี่ซึ่งถูกผูกไว้ ณ แม่น้ำไนล์ยูเฟรติส ข้าพเจ้าเข้าใจว่า บัดนี้พระเจ้าทรงกำลังจะทรงยอมให้ชนชาติสำคัญสี่ชาติซึ่งประกอบขึ้นเป็นจักรวรรดิออตโตมัน ซึ่งได้พยายามอย่างเปล่าประโยชน์ที่จะปราบจักรวรรดิตะวันออกที่กรุงคอนสแตนติโนเปิล และได้คืบหน้าเพียงเล็กน้อยในการพิชิตยุโรป บัดนี้เข้ายึดกรุงคอนสแตนติโนเปิล และเข้าครอบครองกับปราบปรามยุโรปหนึ่งในสามส่วน ซึ่งเป็นข้อเท็จจริงที่เกิดขึ้นราวกลางคริสต์ศตวรรษที่สิบห้า” Works of William Miller, Volume 2, 121.

Ukushungurudzika kwamarudzi munyaya inowanikwa muna Ruka kwaiva “nokukanganiswa; gungwa nemafungu zvichivhuvhuta,” uye nemwoyo yavanhu “ichikundikana nokutya, nokutarisira

zvinhu izvo zviru kuuya pamusoro penyika.” Kukanganiswa kweMubvunzo weMabvazuva kwakaramba kuchikurudzira masimba enyika kusvika mukati mezana ramakore rechimakumi maviri, uye chiratidzo chokushungurudzika ikoko chaiva “mwoyo yavanhu ichikundikana nokutya” uye “gungwa nemafungu zvichivhuvhuta.”

“Ukutiwa muhuri huku kwa watumishi wa Mungu ndiko kulekulikodhihirishwa kwa Ezekieli katika njozi. Yohana naye alikuwa shahidi wa ufunuo huu wa kutisha mno. Aliona bahari na mawimbi yakivuma, na mioyo ya wanadamu ikizimia kwa hofu. Aliona nchi ikitikiswa, na milima ikitupwa katikati ya bahari (jambo ambalo kwa kweli linatukia), maji yake yakivuma na kufadhaisha, na milima ikitetemeka kwa sababu ya kujaa kwake. Alionyeshwa mapigo, tauni, njaa, na mauti vikitekeleza utume wao wa kutisha.” Testimonies to Ministers, 445.

Johane paakaradidzwa chisimbiso chevane zana namakumi mana nezvina zvuru, akaona kutambudzika kwendudzi, sezvinomiririrwa nemakungwa namafungu achiomba, nemwoyo yavanhu ichipererwa nokutya, uye kwaiva kuri iko kusimbiswa kumwechete kwakange kwaratidzwa kuna Ezekieri muchitsauko chechipfumbamwe. Ezekieri akaratidzwa zvinhu zvemukati zvekusimbiswa, uye Johane akaratidzwa zvinhu zvokunze zvine chokuita nokusimbiswa. Johane akaona kuti kutsamwiswa kwendudzi kwakabatana nokusimbiswa kwevane zana namakumi mana nezvina zvuru, uye kutsamwiswa kwendudzi ndiko zvakare kutambudzika kwendudzi kwaRuka uko munhorondo kunozivikanwa seMubvunzo woKumabvazuva. Johane akaratidzwa kuti ChiIslam cheNhamo yechitatu ndicho chiratidzo chokunze chekusimbiswa kwevane zana namakumi mana nezvina zvuru.

“වර්තමානය ජීවමාන සියල්ලන්ට අනිශය ගැඹුරු උනන්දුවක් ඇති කාලයකි. පාලකයන්ද රාජ්‍යපුරුෂයන්ද, විශ්වාසය හා අධිකාරිය පිරිනැමූ තනතුරුවල සිටින මිනිස්සුද, සියලු පංතිවල සිතන පුරුෂයන් හා ස්ත්‍රීන්ද, අප වටා සිදුවමින් පවතින සිද්ධීන් වන මෙ අවධානය යොමු කරගෙන සිටිති. ජාතීන් අතර පවතින තැනිගන්වන, අශ්වාසජනක නොවන සබඳතා ඔවුන් නිරීක්ෂණය කරති. භූමියට අයත් සෑම අංගයකම ආධිපත්‍යය ගනිමින් පවතින නිව්ට්‍රනාව ඔවුන් දකිති; තවද, විශාල හා තීරණාත්මක යමක් සිදුවීමට ආසන්න බවත්—ලෝකය අති විශාල අර්බුදයක අග්‍රභාගයෙහි සිටින බවත්—ඔවුන් හඳුනාගනිති.”

“Vatumwa vari zvino vakabata mhengo dzekukakavara, kuti dzirege kuvhuvhuta kusvikira nyika yamboyambirwa nezvedambudziko rayo riri kuuya; asi dutu riri kuunganidzwa, rakagadzirira kuputika pamusoro penyika; uye Mwari paachairira vatumwa Vake kuti vasunungure mhengo, kuchava nechiratidzo chokukakavara chakadaro zvokuti hakuna peni ingachikwanisa kurondedzera.

“Bhaibheri, uye Bhaibheri chete, ndiro rinopa maonero akarurama ezvinhu izvi. Pano ndipo panoratidzwa zviitiko zvikuru zvekupedzisira munhorondo yenyika yedu, zviitiko zviru kutotanga kukanda mimvuri yazvo mberi, inzwi rekuswewera kwazvo richikonzera kuti nyika idedembere uye mwoyo yavanhu ikundikane nokutya.” Education, 179, 180.

Muna Ruka chitsauko 21 Jesu akaratidza “zviratidzo” zvapakerekedza kutanga kwesangano reMillerite, uye zvole izvozvo “zviratidzo,” maererano naSista White, zvakazadzikiswa. Kudengenyeka kwenyika kweLisbon, zuva rerima, kudonha kwenyeredzi, nokutambudzika

kwamarudzi, uko kwaimiririra kuzununguswa kwemasimba enyika kwakazadzikiswa neIslam mukutya kwakakonzerwa neMubvunzo weKumabvazuva, zvose zvakazadzikiswa. “Zviratidzo” zveMillerite zvinosanganisirawo Mwanakomana womunhu achiuya negore, uko kwakazadzikiswa muhurongwa chaihwo hwakapiwa “zviratidzo” izvozvo naKristu; nokuti mushure mokunge kutambudzika kwamarudzi kwapera nekudzorwa kwesimba guru reOttoman muna 1840, Kristu akauya kuNzvimbo Tsvenetsvene-tsvene musi wa22 Gumiguru 1844, uye paakauya akauya namakore.

“Uye, tarirai, mumwe akanga akafanana noMwanakomana womunhu akauya namakore okudenga, akasvika kuna Wekare Wamazuva, vakamuuyisa pedyo pamberi Pake. Akapiwa ushe, nokubwinya, noushe hwoumambo, kuti marudzi ose avanhu, nendudzi, nendimi zvimushumire: ushe Hwake ushe husingaperi, husingazopfuuri.’ Danieri 7:13, 14. Kuuya kwaKristu kunotsanangurwa pano hakusi kuuya Kwake kwechipiri panyika. Anouya kuna Wekare Wamazuva kudenga kuzogamuchira ushe, nokubwinya, noushe hwoumambo, izvo zvichapiwa kwaAri pakupera kwebasa Rake somurevereri. Kuuya uku ndiko, uye kwete kuuya Kwake kwechipiri panyika, kwakaporofitwa muchiporofita kuti kuchaitika pakupera kwamazuva ane chiuru zviviri namazana matatu muna 1844. Achiperekedzwa nengirozi dzokudenga, Mupristi wedu Mukuru mukuru anopinda muNzvimbo Tsvenetsvene-tsvenetsvene uye imomo anoonekwa pamberi paMwari kuti aite mabasa okupedzisira oushumiri Hwake achimiririra munhu—kuita basa rokutonga kwokuferefeta uye kuita ruyanano nokuda kwavose vanoratidzwa kuti vane kodzero yezvibereko zvaro.” The Great Controversy, 479.

“Zviratidzo” zvakabatana nenhorondo yevaMillerite zvakafananidzira “zviratidzo” zvakabatana nenhorondo yeavo zana nemakumi mana nezvina zvuru. Apo Kristu akapa chapupu chechipiri kunyaya yenhoroondo kubudikidza nemufananidzo, Akanongedzera vadzidzi Vake ku “miti iri kubukira yechirimo.” Akavaudza kuti kana miti yatanga kubukira munoziva kuti mava pedyo nokuguma kwenyika, uye kuti rudzi runopupurira miti iri kubukira yechirimo rucharama kuti ruone kudenga napasi zvichipfuura, mumoto yekuuya Kwake kwechipiri.

Pavano zvino dzichitunga, munozviona uye munozviziva nemi pachenyu kuti zhizha rava pedyo. Saizvozwowo nemi, kana muchiona zvinhu izvi zvichiitika, zivai kuti ushe hwaMwari hwava pedyo. Zvirokwazvo ndinoti kwamuri, rudzi urwu harungapfuuri, kusvikira zvose zvazadziswa. Denga nenyika zvichapfuura; asi mashoko angu haangatongopfuuri. Ruka 21:30–33.

Mubvunzo zvino unova wokuti, “miti yakatanga rini kubudisa nhungirwa?” Mvura yokupedzisira yakatanga kudonhedza zvisoma musi waGunyana 11, 2001, izvo maererano naIsaya zviri “zuva” remhepo yaMwari “ine simba pazuva remhepo yokumabvazuva.”

Mukurongeka, kana ichitanga kubuda, muchaita nharo nayo; iye unomisa mhopo yake ine hashu pazuva remhepo yokumabvazuva. Naizvozvo uipi hwaJakobho huchabviswa; uye ichi ndicho chibereko chose chokubvisa chivi chake: kana achiita mabwe ose eatari ave samatombo echoko akapwanyiswa kuita zvidimbu, matanda matsvene nezvifananidzo hazvingazomiri. Asi guta rakakomberedzwa richava dongo, uye ugaro huchasiyiwa, hwosiya hwava serenje; imomo

mhuru ichafura, uye imomo ichavata pasi, ichidya matavi aro. Kana matavi aro aoma, achadimbura; vakadzi vachauya, voatema nomoto; nokuti vanhu vasina kunzwisisa; naizvozvo iye akavasika haangavanzwiri tsitsi, uye iye akavaumba haangavataridzi nyasha. Uye zvichaitika nezuva iro, kuti Jehovha achapururudza kubva pamugero worwizi kusvikira kurukova rweIjipiti, uye imi muchaunganidzwa mumwe nomumwe, imi vana valsraeri. Uye zvichaitika nezuva iro, kuti hwamanda huru icharidzwa, uye vachauya avo vakanga voda kuparara munyika yeAsiria, navakadzvingwa munyika yeIjipiti, uye vachanamata Jehovha pagomo dzvene paJerusarema. Isaya 27:8–13.

Mvura yokupedzisira yakatanga kunyorovesa zvisishoma nezvisishoma (zvakayerwa) musu wa11 Gunyana 2001, uye gakava pamusoro peshoko remvura yokupedzisira neshoko rekunyedzera rerugare nokuchengeteka rakatanga. Nhorooondo yegakava iroro ndiyo nzvimbo panobviswa zvakaipa zvaJakobho (zvicheneswa, kureva kuti zviyananisirwa). Nhorooondo yegakava iroro, iro riri gakava raHabhakuki, ndiyo nguva yekuiswa chisimbiso kwezana namakumi mana nezvina zvuru, iyo inopedzisira neMuAdventista weZuva Rechinomwe weRaodhikia achirutsirwa kunze kwomuromo waShe, nokuti iro, se“guta rakakomberedzwa namasvingo,” richava dongo, nokuti rakanga rava guta ravanhu vasina kunzwisisa, vasingawani nyasha kana kufarirwa. Panguva iyoyo “inzwi rechipiri” raZvakazarurwa gumi nesere, richaridza hwamanda huru, iyo iri hwamanda yechinomwe nenhamo yechitatu, uye rimwe boka raMwari richauya richinamata pa“Jerusarema”, iro richange rava kufamba kwechechi inokunda.

ថ្ងៃទី ១១ ខែកញ្ញា ឆ្នាំ ២០០១ បញ្ជាក់ថា
ជំនាន់ចុងក្រោយនៃប្រវត្តិសាស្ត្រនៃដីមានមកដល់ហើយ ហើយមានតម្រូវការដល់សុភា
លំដើមឈើដែលកំពុងបញ្ចេញកន្លែងនៃរដូវវស្សាសុភមង្គលៈ
ដែលនឹងទទួលបានភ្លៀងដល់កំពុងបណ្តាលឱ្យដើមឈើទាំងនោះបញ្ចេញកន្លែង
មានតម្រូវការដល់សុភា ជាសាសនាសុលាមនៃទេវតា
គឺជាអ្វីដែលសម្រាប់ការមកដល់នៃភ្លៀងចុងក្រោយ
និងការបោះតុល្លើយសនៃបួនម៉ឺនបួនពាន់នាក់ ប៉ុណ្ណោះ
ដែលនឹងស្ថិតនៅក្នុងក្រុមនោះ។

“Só aqueles que estão vivendo à altura da luz que possuem receberão maior luz. A menos que estejamos avançando diariamente na demonstração das ativas virtudes cristãs, não reconheceremos as manifestações do Espírito Santo na chuva serôdia. Ela pode estar caindo sobre corações ao nosso redor, mas nós não a discerniremos nem a receberemos.” Testemunhos para Ministros, 507.

“Hatifaniri kumirira mvura yokupedzisira. Iri kuuya pamusoro pavose vachaziva nokugamuchira dova nemvura dzemanyoro enyasha zvinowira pamusoro pedu. Kana tichunganidza zvimedu zvechiedza, kana tichikoshesa nyasha dzaMwari dzisingakundikani, iye anofarira kuti tivimbe naye, ipapo chipikirwa chose chichazadzikiswa. ‘Nokuti sezvinobudisa nyika bukira raro, uye sezvinomeresha bindu zvinhu zvakadyarwamo kuti zvibude; saizvozvo Ishe Jehovha achameresha kururama nokurumbidzwa pamberi pendudzi dzose’ (Isaya 61:11). Nyika yose inofanira kuzadzwa nokubwinya kwaMwari.” The Seventh-day Adventist Bible Commentary, volume 7, 984.

Tutazendelea na somo hili katika makala inayofuata.

“කසෙසේ හෝ උපකාර කළ හැකි අය තමන්ගේ කාර්යය පිළිබඳ හැඟීමකට අවදි නොකළහොත්, තවෙන දැනගැනීමේ මහත් හඬ ඇසෙන විට ඔවුන් දවේයන්වහන්සේගේ කාර්යය හඳුනා නොගනු ඇත. ලෝකය ආලෝකවත් කිරීමට ආලෝකය පිටතට යන විට, ස්වාමීන්වහන්සේගේ උපකාරයට නැඟී එනවා වනුවට, ඔවුන් තමන්ගේ සීමිත අදහස්වලට ගැළපෙන පරිදි උන්වහන්සේගේ කාර්යය බැඳ තබන්න කැමති වනු ඇත. මම ඔබට කියමි, මේ අවසාන කාර්යයේදී ස්වාමීන්වහන්සේ සාමාන්ය පිළිවෙලට බොහෝ සයින් පරිබාහිර වූ ආකාරයකින්ද, මනුෂ්‍ය සැලසුම්කරණයකට විරුද්ධ වන ආකාරයකින්ද කාර්යය කරනු ඇත. අප අතර සෑම විටම දවේයන්වහන්සේගේ කාර්යය පාලනය කිරීමට, ලෝකයට දෙනු ලබන පණිවිඩය තුළ තවෙන දැනගැනීම සමඟ එක්වන දැනගැනීමේ මඟපෙන්වීම යටතේ කාර්යය ඉදිරියට යන විට පවා, ගත යුතු කාර්යමාර්ග මොනවාදැයි නියම කිරීමට කැමති අය සිටිනු ඇත. දවේයන්වහන්සේ තමන්ගේම අත්වල පාලන රූහැන අල්ලාගෙන සිටින බව පෙනී යන පරිදි, උන්වහන්සේ කාර්ය සහ උපයු භාවිත කරනු ඇත. උන්වහන්සේ තම ධර්මීෂ්ඨකමේ කාර්යය සිදුකර ගෙන එය සම්පූර්ණ කිරීමට භාවිත කරන සරල උපකාර ම නිසා සේවකයන් විස්මයට පත් වනු ඇත.” Testimonies to Ministers, 300.