

Bhuku ra Danieri - Nomboro Makumi Mashanu neNomwe

Kufunua Siri za Kinabii za Ufunuo: Safari Kupitia Unabii wa Nyakati za Mwisho

Jeff Pippenger
2024-01-21

Vaporofita vose vanotaura pamusoro pokuguma kwenyika, uye uporofita hwhose hunosangana nokugumira mubhuku raZvakazarurwa. Mubhuku raZvakazarurwa, mutsara mumwe chetewo unorambidzwa sezvazvakaita mubhuku raDanieri, nokuti iwo ibhuku rimwe chetero. Mitemo iyi yose youprofita yakanyorwa zvakasimba muzvinyorwa zvakapfuura. Mubhuku raZvakazarurwa, tinoziviswa kuti nguva yokuedzwa isati yavharwa pane uporofita hwakanga hwasimbiswa nechisimbiso hunozosunungurwa pachisimbiso ichocho. Zvinyorwa izvi zvave zvichibudisa pachena zvikamu zvousprofita zvine chokuita neshoko riri mubhuku raZvakazarurwa rava kusunungurwa pachisimbiso parizvino. Shoko iri harisi chokwadi chimwe chete chousprofita, uye chikamu chose cheshoko riri kusunungurwa pachisimbiso chinowira muchikamu cheZvakazarurwa zvaJesu Kristu.

Mharidzo inoburitswa chisimbiso nguva ichangotangira kupera kwenguva yomuedzo, apo “nguva yasweder.” Mabhuku aDanieri naZvakazarurwa, pamwe chete netsananguro inobva muzvinyorwa zvoMweya woUprofita, anonyatsotsanangura zvikuru maitiro ane chokuita nokuburitswa chisimbiso kwemharidzo youprofita. IShumba yorudzi rwaJudha ndiyo inoita kuburitswa chisimbiso uku, uye painozviita inoshandisa nzira yakarongeka yokupa mharidzo yacho. Inogamuchira mharidzo kubva kuna Baba, vanomiririrwa sevakabata Bhaibheri sezvarakanamwa nezvisimbiso zvinomwe. IShumba yorudzi rwaJudha, iyo zvakare iri mudzi waDhavhidhi neGwayana rakaurayiwa, inotora bhuku kuna Baba ndokubvisa zvisimbiso.

Vervolgens gee Jesus die boodskap aan Gabriël, wat dit saam met ander engele oordra aan 'n profeet wat die boodskap neerskryf en dit aan die gemeentes stuur. Wanneer die tyd aanbreek om die profetiese boodskap te ontseël, bring die opening van die profetiese boodskap 'n drievoudige beproewingsproses voort wat dié binne die gemeentes toets wat die teikengehoor van die profeet se geskrif is; en op grond van die individuele reaksie van daardie gemeentelede bepaal hulle of hulle in een van twee klasse is. Dié wat die vermeerdering van kennis aanvaar wat deur die ontseële boodskap voortgebring word, word as die “wyse” geïdentifiseer, en dié wat dit nie doen nie, word deur Daniël as die “godelose” en deur Matteus as die “dwase” geïdentifiseer.

Zvose izvi zvinobatana nekubviswa kwechisimbiso chechakavanzika chokupedzisira chousprofita zvinotaurwa uye zvinosimbiswa mundima yepfumbamwe yaZvakazarurwa gumi nenomwe, nokuti inoratidza chimwe chinhu cheZvakazarurwa zvaJesu Kristu chichaedza mapoka maviri avanamati. Inozviita nokuratidza kuti ndivo “vakachenjera” vachanzwisisa shoko rinotevera chiratidzo chenyevero chendima yacho.

Uye pano pane pfungwa ine uchenjeri. Misoro minomwe ndiyo makomo manomwe, panogara mukadzi pamusoro pawo. Uye madzimambo manomwe aripo: mashanu akawa, rimwe riripo, uye rimwe harisati rasvika; uye kana rasvika, rinofanira kugara chinguva chiduku. Uye chikara chakanga chiripo, asi chisipo, ndichowo chechisere, uye chinobva kune zvinomwe, uye chinoenda kukuparadzwa. Zvakazarurwa 17:9–11.

“Ungwaru hwakazara” ipfungwa ye“vakachenjera.” “Vakachenjera” vanonzwisisa kuwedzera kwezivo, uye kuwedzera kwezivo kunomiririrwa pakarepo mushure mechiratidzo chechiprofitu, chinoratidza chokwadi chichanzwisiswa nevakachenjera asi chicharambwa nevakaipa, ndicho chokwadi chine chokuita noushe hweuprofitu hweBhaibheri hunoratidzwa mundima dzinotevera. Ndima idzodzo dzinomiririra mufananidzo wokupedzisira woushe hweuprofitu hweBhaibheri, uye izvo zvinoburitswa mumazuva okupedzisira ndezvokuti umambo ihwoho husere hwakamiririrwawo mumufananidzo wokutanga woushe hweuprofitu hweBhaibheri muna Danieri chitsauko 2.

Kuvumbulutsidwa kwa choonadi kumachirikiza kaonedwe kocheperako ka maufumu a uneneri wa m’Baibulo amene anali chimodzi mwa miyala yamtengo wapatali ya Miller, koma kunawala mowala kwambiri ka khumi, pakuti kuli ndi choonadi chochuluka kwambiri kuposa chimene a Millerite anamvetsa kuchokera pa malo awo ocheperako m’mbiri, ndipo kukuyimira mayesero monga momwe ukuyimiridwira ndi nambala “khumi,” ndiponso ndi chizindikiro chochenjeza cha chenjezo loyambirira lakuti “apa pali nzeru za iye amene ali ndi chidziwitso,” lotanthauziridwa mwa uneneri kuti, choonadi chotsatirachi chidzayesa mipingo imene ikutumizidwa uthenga umene watsegulidwa chisindikizo chake pang’ono chisanathe nthawi ya chisomo.

M’chivumbulutso 17, Yohane anatengedwa kupita ku chipululu cha zaka zikwi chimodzi mazana awiri ndi makumi asanu ndi limodzi za mdima wa upapa. Iye anaikidwa pa mapeto enieni a nthawi imeneyo mu 1798, umene ndi mbiri yomweyi imene anaikidwapo m’Chivumbulutso 13.

Ndzi yima eswirhwini swa lwandle, kutani ndzi vona xivandzana xi tlhandlukela xi humu elwandle, xi ri ni tinhloko ta nkombu ni timhondzo ta khume, naswona ehenhla ka timhondzo ta xona a ku ri ni harhi ta khume, kutani ehenhla ka tinhloko ta xona a ku tsariwe vito ra ku sandza Xikwembu. Nhlavutelo 13:1.

“Nhlabathi lwelwandle” lumelele umnyaka wa-1798, ngobe lumelele indzawo yekubuka emlandweni lapho Johane akhonjiswa khona bupapa (silo selwandle) ngesikhatsi lesendlulile, ne-United States (silo semhlaba) sisakhuphuka, futsi ekugcineni sikhuluma njengedraiko emtsetfweni weLisontfo lotako masinyane. Emvakwaleso, silo semhlaba siphocela umhlaba wonkhe kutsi wemukele “umfanekiso wesilo,” lowawutawukhuluma futsi usebentise umtsetfo weLisontfo emhlabeni wonkhe.

“Panguva iyo Upapa, hwatorerwa simba raro, hwakamanikidzwa kurega kutambudza, Johane akaona rimwe simba idzva richimuka kuti ridzokorore izwi redhiragoni, uye rienderere mberi nebasa rimwe chetero rehutsinye nerokumhura Mwari. Simba iri, rokupedzisira richarwa necheki nomurayiro waMwari, rinomiririrwa nechikara chine nyanga dzakafanana nedzegwayana. Zvikara zvakachitangira zvakanga zvabuda mugungwa; asi ichi chakabuda

munyika, zvichimirira kumuka kworugare kwenyika yachaimirira—United States.” Signs of the Times, February 8, 1910.

Muna Johane anoendeswa kunzvimbo imwe cheteyo yokutarira nhoroondo kuti agamuchire kuratidzwa kokupedzisira kwoushe hwouprofita hweBhaibheri muchitsauko chegumi nemanomwe. Akamira panzvimbo iyoyo yokutarira, umambo uhwo hunoratidzwa. Kutanga anoziviswa kuti chikara chinodzora zvose kereke nehurumende, nokuti iye agere pamusoro kwete pamusoro minomwe chete, asiwo pamusoro pamakomo manomwe. Kugara kwehure guru pamusoro pazvo kunoratidza kuti ndiye ari kutasva chikara, uye uyo anotasa chikara ndiye anochidzora.

“Uye mwanakazi wākaona ndiwo guta guru iro rinotonga pamadzimambo enyika.”
Zvakazarurwa 17:18.

Izwi rokuti “rinotonga” rinoreva kubata nokutonga pamusoro. Mutasvi anotonga pamusoro pechikara nokubata tambo dzacho dzokuritsivira. Upapa hunotonga pamusoro pemisoro minomwe uyewo pamusoro pemakomo manomwe. Muna Dhanieri chitsauko chechipiri, Dhanieri anozivisa Nebhukadhinezari kuti ndiye “musoro” wendarama. Muna Isaya chitsauko chechinomwe, “musoro” zvakare ndimambo, guta guru, kana umambo.

Nokuti musoro weSiria iDhamasiko, uye musoro weDhamasiko ndiRezini; uye mukati memakore makumi matanhatu namashanu Efraimi achaputswa, kuti arege kuva rudzi. Uye musoro waEfraimi iSamaria, uye musoro weSamaria mwanakomana waRemaria. Kana musingatendi, zvirokwazvo hamungasimbiswi. Isaya 7:7, 8.

Upapa, ambaye ni mwanamke anayempanda mnyama, anatawala juu ya wafalme wote wa dunia. Wafalme hao wanawakilishwa kama “wafalme kumi,” ambao ni nguvu ya joka ya siku za mwisho. Hao ndio wafalme ambao kahaba wa Tiro anazini nao. “Wafalme kumi” hao wamelazimishwa kuukubali mamlaka ya upapa, lakini mfalme mkuu wa hao wafalme kumi ni Marekani. Kwa hiyo, Marekani pia inawakilishwa na Ahabu, mfalme wa falme kumi za kaskazini za Israeli. Namba “saba” inawakilisha “ukamilifu,” na upapa unapoonyeshwa kuwa anatawala juu ya wafalme wa dunia, anatawala pia juu ya wafalme kumi, naye ameketi juu ya vichwa saba.

Hapa ndipo pana pfungwa dzine uchenjeri, nokuti vakachenjera vemazuva okupedzisira vanoshandisa nzira ye“mutsara pamusoro pemutsara,” uye vanoziwa kuti chimwe nechimwe chevratidzo zvehunyanzvi hwokutonga kwenyika hunotongwa nechifeve chinoratidza chokwadi chimwe chetecho. Chinotongawo pamusoro pamakomo manomwe, uye vaMillerite vakaziva kuti “gomo” muuprofita hweBhaibheri chiratidzo choumambo, asi vakazivawo kuti zviratidzo zvine zvinoreva zvinopfuura chimwe.

Imisozi na yo ni ikimenyetso cy’itorero. “Umusozi wera w’icyubahiro” uvugwa mu Byanditswe ugereranya itorero ry’Imana.

Shoko rakaonekwa na Isaya mwanakomana waAmozi pamusoro paJudha neJerusarema. Zvino zvichaitika mumazuva okupedzisira, kuti gomo reimba yaJehovha richasimbiswa pamusoro pemisoro yamakomo, uye richakudzwa kupfuura zvikomo; uye ndudzi dzose dzichayerera

dzichienda kwariri. Vanhu vazhinji vachafamba vachiti, Uyai, ngatikwirei kugomo raJehovha, kuimba yaMwari waJakobho; uye achatidzidzisa nzira dzake, nesu tichafamba mumakwara ake; nokuti murayiro uhabuda muZioni, neshoko raJehovha richibva muJerusarema. Isaya 2:1–3.

“Imba yaShe” ichechi Yake, uye i“gomo.” Hure guru rakagara pamusoro pemakomo manomwe, zvichiratidza kuti rinotonga pamusoro pemachechi ose, sezvarinotonga pamusoro pamadzimambo ose. Rine masimba pamusoro pemachechi ose nenyika dzose dziri munyika yose.

Chiono chakazivikanwa naIsaya chakauya kwaari “pamusoro paJudha neJerusarema,” chatangobva kutaurwa nesu, chinoenderera mberi, uye chichiri mundima imwe chete muchitsauko chechina; uye maererano naIsaya i“zuva rimwe chetero” iro vanhu vanoti, “Uyai, tikwire kugomo raJehovha, kuimba yaMwari waJakobho.” Munguva iyoyo imwe cheteyo “vakadzi vanomwe” vanoziivikanwa.

Uye nezuya iro vakadzi vanomwe vachabata murume mumwe, vachiti, Tichadya chingwa chedu timene, uye tichapfeka nguwo dzedu timene; chete ngatidanwe nezita renyu, kuti bviswe kunyadziswa kwedu. Nezuya iro davi raJehovha richava rakanaka uye rine kubwinya, uye chibereko chenyika chichava chakanakisa uye chinokudzwa kuna avo vakapunyuka vaIsraeri. Zvino zvichaitika kuti uyo anenge asara paZioni, naiye anenge asiyiwa muJerusarema, achanzi mutsvene, ndiye mumwe nomumwe akanyorwa pakati pavapenyu muJerusarema. Kana Jehovha achinge asuka tsvina yevanasikana veZioni, uye anatsa ropa reJerusarema kubva pakati paro noMweya wokutonga, uye noMweya wokupisa. Uye Jehovha achasika pamusoro penzvimbo imwe neimwe yokugara yegomo reZioni, napamusoro peungano dzaro, gore noutsu masakati, nokupenya komurazvo womoto usiku; nokuti pamusoro pokubwinya kwose pachava chidziviro. Uye pachava netabhenakeri yomumvuri masakati kuti ivadzivirire pakupisa, uye nzvimbo yokutizira, nenzvimbo yokuhwanda pairi pamhepo huru napamvura. Isaya 4:1–6.

“zuva” riri musoro wechiratidzo chaIsaya ndiro “awa” rekudengenyeka kukuru kwenyika kuri muna Zvakazarurwa chitsauko chegumi nerimwe. Vakachenjera vakagamuchira yambiro yokuti “dzokai” kubva mukuodzwa mwoyo kwaChikunguru 18, 2020, vakasangana nezvinodikanwa zvaRevhitiko makumi maviri nenhanhatu, uye vakaunganidzwa pamwe chete nechokutanga chiporofita chaEzekieri, vanoiswa chisimbiso pavanogamuchira shoko rechipiri raEzekieri pamusoro pemhepo ina dzechiIslam. Ipapo vanokwidziridzwa kudenga semureza, uye vamwe vana vaMwari vari muBhabhironi vanotanga kugamuchira kudanwa kokubuda muBhabhironi, kunotanga pakudengenyeka kwenyika, unova mutemo weSvondo uri kuuya nokukurumidza. Rimwe boka raMwari rinonzwa shoko rokuti vabude muBhabhironi, uye vanoziivisa vachiti, “Uyai, uye ngatikwirei kugomo raJehovha, kuimba yaMwari waJakobho.”

Mu “awa” iyo hure guru rinotanga kuimba nziyo dzaro uye kuita upombwe nemadzimambo enyika. Avo vasina kunyorwa mubhuku roupennyu reGwayana vanotevera hure iro, uye machechi avo anopinda pasi pesimba raro. Machechi iwayo anomiririrwa naIsaya se“vakadzi vanomwe.” “Vakadzi vanomwe” ivavo ndivo “makomo manomwe” achatongwa napapa, sezvo United States ichimanikidza nyika yose kumisa mufananidzo wechikara uchataura uye uchaita kuti vose vagamuchire chiratidzo chesimba roupapa.

“Amawotshi la seven ayakubamba indoda yinye,” futhi leyo “ndoda” yiyo “indoda” uPawulu ayiveza ngokuthi “indoda yesono.” Kuleso sikhathi sokuvivinywa labo abasala “eJerusalema bayakuthiwa bangcwele, yebo, bonke abalotshiwe phakathi kwabaphilayo eJerusalema.” Abantu bakaNkulunkulu yilabo abaphila kuleso sikhathi amagama abo alotshiwe encwadini yokuphila, encwadini yeWundlu elahlatshwa selokhu kwasekelwa umhlaba. Elinye iqembu, elibamba “indoda yesono,” yilabo abaseSambulweni isahluko 13 abakhonza indoda yesono.

Uye vose vanogara panyika vachamunamata, avo mazita avo asina kunyorwa mubhuku roupenyu reGwayana rakaurayiwa kubva pakuvambwa kwenyika. Kana munhu upi noupi ane nzeve, ngaanzwe. Zvakazarurwa 13:8, 9.

“I hora” ya ku tetemera kukulu kwa dziko, komwe ndi vuto la lamulo la Lamlungu, ndi kutha kwa chiweruzo chofufuza; ndipo chiweruzocho chimakhazikika pa ngati dzina lako likupezeka kapena silikupezeka litalembedwa m’bukhu la moyo. Choncho, pa nthawi imeneyo, magulu awiri oimiridwa ndi ubale wawo ndi bukhu la moyo akuzindikiritsa zochitika zomaliza ndithu za chiweruzo. Iwo amene amamatira kwa “munthu wa tchimo,” amalengeza kuti “adzadya” “mkate” wao “iwo okha, ndipo adzavala” “zovala” zao “iwo okha,” koma chikhumbo chawo chachikulu ndi “kutchulidwa ndi dzina lako.”

Vachachengetedza gwaro ravo redzidziso yezvavanotenda (vachadya chingwa chavo), uye vachachengetedza kuzivikanwa kwavo kwesangano redzinamoto (nguo dzavo pachavo), asi vachagamuchira zita re“munhu wechivi.” Zita re“munhu wechivi” nderekuti “katorike”, rinoreva kuti “repasi rose.” Avo vanobatirira ku“munhu wechivi” vanoda kuva chikamu che“kereke yepasi rose”, inova kereke yeKatorike. Vanoshuvira ukama ihwohwo kuti “vabvise” “kushorwa” kwavo.

“kushorwa” kunonangidzira pazvinhu zviviri zvakakosha zvechikara chinotonga pamusoro pemachechi ose nendudzi dzose mumazuva okupedzisira. Mu“awa yokudengenyeka kukuru kwenyika” muna Zvakazarurwa gumi neimwe, “nhamo yechitatu inouya nokukurumidza”. “Nhamo yechitatu” iIslam. Mu“awa yokudengenyeka kukuru kwenyika” muna Zvakazarurwa gumi neimwe, Hwamanda yechinomwe inorira. Hwamanda yechinomwe iIslam. Islam inorova mu“awa yokudengenyeka kukuru kwenyika,” nokuti Hwamanda dzose ndidzo zvishandiso zvousporofita zvakashandiswa naMwari pakutonga kunopiwa kunamata kweSvondo kwakamanikidzirwa munhoroondo yose yenyika.

Kana “kuparara kwenyika” kweUnited States kwauyiswa pamusoro payo, pamutemo weSvondo uri kuuya munguva pfupi, “ndudzi dzichatsamwa.” NdiIslam inotsamwisa ndudzi muuprofiti hweBhaibheri, sezvinomiririrwa nereferensi yokutanga kuIslam mubhuku raGenesisi.

Zvino mutumwa waJehovha akati kwaari, Tarira, une mimba, uye uhabereka mwanakomana, ugomutumidza zita rake kuti Ishmaeri; nokuti Jehovha akanzwa kutambudzika kwako. Uye iye achava munhu wesango; ruoko rwake ruchava pamusoro pavanhu vose, uye ruoko rwavanhu vose ruchava pamusoro pake; uye achagara pamberi pehama dzake dzose. Genesisi 16:11, 12.

“Chinonyadzisa” chemazuva okupedzisira chitendero cheIslam. Machechi nendudzi dzepasi rose zvichauya pasi pesimba reNew World Order reUnited Nations, rinotongwa nechechi yeKatorike.

Papa achagara pamusoro pehurongwa hwenyika imwe chete, sezvakangoita Constantine paakapa upapa chigaro charo mugore ra330. Ndudzi dzichasvika pakusarudza kuti kugona kwadzo kubata nehondo iri kuuyiswa pamusoro pevanhu neIslam, kunogona chete kuitwa nesimba rakabatana, iro richada kuzviisa pasi pechimwe chiremera chetsika nemafungiro, icho United States ichasimbirira kuti iChechi yeRoma. Sezvakangoita Justinian paakapa chechi yeKatorike simba rayo guru mugore ra533, nhoroondo inodzokororwa. United States ichamanikidza nyika kubudikidza nesimba rayo rehondo kuti dziteerere, sezvakangoita Clovis kuChechi yeKatorike mugore ra496. Nhoroondo yendima yechipiri yaZvakazarurwa gumi nenhatu ichadzokororwa.

Chikara chandakavona chakange chakaita sengwe, uye tsoka dzacho dzakange dzakaita setsoka dzebheya, nomuromo wacho wakange wakaita somuromo weshumba; uye dragoni yakachipa simba racho, nechigaro chacho, nesimba guru. Zvakazarurwa 13:2.

Pamene chifaniziro chakhazikitsidwa, mafumu a dziko lapansi, amene akwiyitsidwa ndi ziwawazo za Chisilamu, adzazindikira kuti “chitonzo” cha padziko lonse motsutsana ndi Chisilamu, chimene chagwiritsidwa ntchito kubweretsa chifaniziro cha chilombo cha padziko lonse kukhalapo, sichinali “chitonzo” chimene “munthu wa tchimo” (Yezebeli) anali nacho nkhwawa kwenikweni. Koma kudzakhala kwachedwa kwambiri; dziko lidzadziwa kuti Yezebeli sasamala kanthu za Chisilamu, koma kuti mtima wake ukufuna kupha Eliya, monga Herodiya anapha Yohane M’batizi.

“Akili yenye hekima” ndiyo “akili ya wenye hekima,” nao “wenye hekima” ni wale wanaoelewa “kungezeka kwa maarifa” kunakotokea wakati Simba wa kabila la Yuda anapofungua muhuri wa Ufunuo wa Yesu Kristo, muda mfupi kabla ya kufungwa kwa muda wa rehema.

Uye akati kwandiri, Usasimbisa mashoko okuprofitira ebhuku iri nechisimbiso; nokuti nguva yava pedyo. Asakarurama, ngaachirambe asina kururama hake; uye akasviba, ngaachirambe akasviba hake; uye akarurama, ngaachirambe akarurama hake; uye mutsvene, ngaachirambe ari mutsvene hake. Zvakazarurwa 22:10, 11.

“මීස අට” යනු “ස්ත්‍රීය වාඩි වී සිටින කඳු හත” බව, පැපසින්වය සභාවන් රාජ්‍යයන් දකුණු අධිපතිකම් කරන බව දක්වන සත්‍යය නියෝජනය කරයි. සංකෝතවලට එක් අර්ථයකට වඩා ඇත; එමෙන්ම සංකෝත දක්වා ඇති ඡේදයේ සන්දර්භය අනුව ඒවා නිර්වචනය කර අවබෝධ කර ගත යුතුය. එසේ නම්, එම පදය නිසි කඳු බව හඳුන්වා දෙයි නම්, නිසි (රාජ්‍ය-පාලන කටයුතු) සහ කඳු (සභා-පාලන කටයුතු) අතර වෙනසක් හඳුන්වා දීමට සාධාරණය ක්‍රමක්ද යන තර්කය උද්භව වේ. එම වෙනස දැනියලේ පොතේ සත් වන හා අට වන අධියායනවල ස්ථාපිත කර ඇත. සත් වන අධියායනයේ, අනිතීය රෝමයන් පැපල් රෝමයන්, ඒවාට පරෙ නිබ් මාගයන්ගෙන් “වනේ” බව හඳුන්වා දී ඇත.

Kana chitsauko chechinomwe chikaunzwa pamusoro pechitsauko chechisere (mutsara pamusoro pemutsara), tinoona muchitsauko chechisere nyanga duku yeRoma, ichichinjachinja pakati pomurume, mukadzi, murume, mukadzi. Chiratidzo chimwe chete (nyanga duku) chinomirira masimba maviri. Muzvitsauko izvozvo, nyanga ihumambo, uye humambo ihwowo musoro. Muchitsauko chechisere, nyanga duku inomirira humambo huviri, humambo hwechina

nehwechishanu hwechiporofita cheBhaibheri. Nyanga duku inomirira nenzira yokufananidzira humambo huviri, uye humambo huviri hwainomirira ihumambo hunozivisa kubatana kwoushe hwenyika noutungamiri hwechechi. Misoro minomwe, iriwo makomo manomwe, inomirira humambo huviri, uye humambo humwe ndohwechechi, uye humwe ndohwenyika.

Muna Dhanieri chitsauko chechipiri, mune humwe uchapupuwo hwechiratidzo ichi chechiporofita, nokuti ipapo umambo hwokupedzisira, uhwo vaMillerite vakanzwisisa kuva umambo hwechina hweRoma, hunomiririrwa nesimbi nevhu. Simbi nevhu zvinobatanidzwa pamwe chete, kunyange hazvo muchokwadi simbi isingabatanidzwi nevhu. Asi Sister White paanotsinhira pamusoro pe“simbi nevhu,” anochizivisa sechiratidzo chemabasa echechi nemabasa ehurumende, sezvinomiririrwa nenyanga duku yechitsauko chechisere, nemisoro yeZvakazarurwa gumi nezvinomwe, iriwo makomo.

“Tumefika katika wakati ambapo kazi takatifu ya Mungu inawakilishwa na miguu ya ile sanamu ambayo ndani yake chuma kilichanganyika na udongo wa mfinyanzi. Mungu ana watu wake, watu wateule, ambao utambuzi wao unapasa kutakaswa, ambao hawapaswi kuwa najisi kwa kuweka juu ya msingi kuni, nyasi, na mabua. Kila nafsi aliye mwaminifu kwa amri za Mungu ataona kwamba alama bainifu ya imani yetu ni Sabato ya siku ya saba. Ikiwa serikali ingeiheshimu Sabato kama Mungu alivyoamuru, ingesimama katika nguvu za Mungu na katika kuitetea imani ile waliyokabidhiwa watakatifu mara moja tu. Lakini viongozi wa serikali wataishikilia sabato ya bandia, nao watachanganya imani yao ya kidini na maadhimisho ya huyu mtoto wa upapa, wakiweka juu kuliko Sabato ambayo Bwana ameifanya takatifu na kuibariki, akiitenga ili mwanadamu aiadhimishe kwa utakatifu, kuwa ishara kati Yake na watu Wake hata vizazi elfu. Kuchanganyika kwa hila za kanisa na hila za serikali kunawakilishwa na chuma na udongo wa mfinyanzi. Muungano huu unadhoofisha nguvu yote ya makanisa. Huku kulivika kanisa mamlaka ya serikali kutaleta matokeo mabaya. Wanadamu wamekaribia sana kupita kiwango cha ustahimilivu wa Mungu. Wamewekeza nguvu zao katika siasa, nao wameungana na upapa. Lakini wakati utakuja ambapo Mungu atawaadhibu wale walioibatilisha sheria Yake, na kazi yao mbaya itawarejea wao wenyewe.” The Seventh-day Adventist Bible Commentary, volume 4, 1168, 1169.

Tichaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

“Mufananidzo unomiririra basa raKristu nokuda kwedu, nokupomera kwakasimba kwaSatani pamusoro pedu, Joshua anomira somuprista mukuru, uye anokumbira akamiririra vanhu vaMwari vanochengeta mirayiro yake. Panguva imwe cheteyo Satani anomiririra vanhu vaMwari savatadzi vakuru, uye anopa pamberi paMwari runyoro rwezvivi zvaakavayedza kuti vaite mukati moupenyu hwavo hwose, uye anoramba achikurudzira kuti, nokuda kwokudarika kwavo, vapiwe mumaoko ake kuti avaparadze. Anosimbirira kuti havafaniri kudzivirirwa nengirozi dzinoshumira pakurwisa kubatana kwamasimba ezvakaipa. Azere nokutsamwa nokuti haagani kusunga vanhu vaMwari kuita masumbu pamwe chete nenyika, kuti vape kwaari kuvimbika kwakazara. Madzimambo navatongi navagavhuna vakazvisimbisa pachavo chiratidzo chaantikristu, uye vanomiririrwa sedhiragoni inoenda kundorwa nevatsvene—navanochengeta mirayiro yaMwari uye vane kutenda kwaJesu. Mukuvengana kwavo nevanhu vaMwari, vanozviratidzawo vane mhosva yokusarudza Bharabhasi panzvimbo

paKristu.”

“Mwari ane gakava nenyika. Apo kutonga kuchagara, namabhuku achazarurwa, Iye ane nyaya inotyisa yokugadzirisa, iyo yaizodai zvino kuita kuti nyika itye nokudedera dai vanhu vasina kupofumadzwa nokuroyirwa nokunyengedzwa nokunyengera kwaSatani. Mwari achadana nyika kuti izvidavirire pamusoro porufu rwoMwanakomana Wake mumwe chete akaberekwa, uyo, maererano nezvose zvinobatika, nyika yakaroverazve pamuchinjikwa, ikamuisa pachena pakunyadziswa mukutambudza vanhu Vake. Nyika yakaramba Kristu mumunhu wavatsvene Vake, yakaramba mashoko Ake mukuramba mashoko evaprofita, evaapostora, navatumwa. Vakaramba avo vakanga vari vabatsiri pamwe chete naKristu, uye nokuda kwaizvozvo vachafanira kuzvidavirira.” Testimonies to Ministers, 38, 39.