

Bhuku ra Daniele - Nombolo Makumi Masere na Nhatu

*Izizukulwane Ezine Zobuvangeli Bama-Adventist BaseLawodisiya:
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Ezekiel isahluko sesishiyagalombili sibeka obala amanyala amane andayo ngokwanda, amele izizukulwane ezine ze-Adventism yaseLawodikea. Ukuvukela kwango-1863 kwaveza umgunyathi wezibhebhe ezimbili zikaHabakuki, njengoba nje u-Aroni wayeveze isithombe somona esingumgunyathi, ngethole lakhe legolide, ngaso kanye isikhathi uNkulunkulu ayenikela ngaso kuMose izibhebhe ezimbili zeMiyalo Eyishumi. Lapho i-Adventism yaseLawodikea isiqale umsebenzi wokususa amaqiniso ayisisekelo, njengoba emelwe ephusheni likaWilliam Miller, ubuholi besizukulwane sokuqala baqala ukwenqaba igunya leBhayibheli, bese kuthi kamuva benqabe noMoya Wesiprofetho. Ukuvukela kwase kukhule kwafinyelela ezingeni lapho umoya kaKellogg (i-pantheism) wangena emlandweni wabo ngaphambi nje kuka-1888.

Pakupanduka kwa 1888, zvekunamata mweya kwakafananidzirwa nedzimba dzemifananidzo dzaEzekieri kwakasvika pachinhanho apo vatumwa veMinneapolis, nemuporofitakadzi, uye kunyange Mweya Mutsvene, vakarambwa.

“Takazviona muruzivo rwedu kuti kana Ishe vatumira mwaranzi yechiedza ichibva pamukova wakazaruka wesanctuary ichienda kuvanhu Vavo, Satani anomutsa pfungwa dzevazhinji. Asi kuguma hakusati kwasvika. Kuchava navaya vacharamba chiedza uye vachadzvinyirira avo vakaitwa naMwari migero Yake yokuzivisa chiedza. Zvinhu zvomweya hazvinzwiswi nomweya. Varindi havana kufambirana nokuratidzwa kuri kuvhurika kwekupa kwaMwari, uye shoko rechokwadi rakabva kudenga pamwe navatumwa varo vanozvidzwa.

“Pachava navarume vachibva pamusangano uyu varume vanozviti vanoziva chokwadi, asi vari kuunganidzira pamweya yavo nguo dzisina kurukwa pachirukwa chokudenga. Mweya wavakagamuchira pano vachaenda nawo. Ndinodera nokuda kweramangwana rebasa redu. Avo vasingabvumi pano humbowo hwapihwa naMwari vacharwa nehama dzavo dziri kushandiswa naMwari. Vachaita kuti zvive zvakaoma kwazvo, kana mikana yauya kwavanogona kuenderera mberi vachisundira mberi rudzi rumwe cheterwo rwehondo yavagara vachiita kusvikira zvino. Varume ava vachawana mikana yokugutsikana kuti vanga vachirwa noMweya Mutsvene waMwari. Vamwe vachagutsikana; vamwe vachabatisisa zvakasimba mweya wavo pachavo. Havazofiri kuzviyo, kuti Ishe Jesu apinde mumwoyo yavo. Vachanyengedzwa zvikuru, uye vacharamba vachinyengedzwa zvikuru-kuru, kusvikira vasisagoni kusiyanisa chokwadi nokururama. Vari pasi pomumwe mweya, vachaedza kuisa pabasa chimiro chisingazobvumirwi naMwari; uye vachaedza kuratidza hunhu hwaSatani mukutora masimba pamusoro pendangariro dzavanhu, nokudaro vachidzora basa nechikonzero chaMwari.”

“Dai hama dzedu dzakatsanya nokunyengetera uye dzikazvinipisa mumwoyo yadzo pamberi paMwari pamusangano uyu, uye dzikagara pasi dzakadzikama kuti dziongorore Magwaro pamwe chete, ipapo Mwari angadai akudzwa. Asi mweya werusaruro wakaunzwa pamusangano iwoyo wakavhara musuwo wechikomborero chikuru-kuru chaMwari, uye avo vakanga vane mweya uyu havazovi panzvimbo yakanaka yokuti vaone chiedza kusvikira vapfidza pamberi paMwari uye vava nokunzwa kwakati kwokuti vakaswedera pedyo sei nokuzvidza Mweya Mutsvene uye nokunge vane mumwe mweya.” The 1888 Materials, 832.

Pambuyo pa pa 1888, Mlongo White “anagwedezeka chifukwa cha tsogolo la” mpingo ndi ntchito ya Mulungu. Iye anaona kuti msonkhanowo udzabala nkhondo yauzimu yopitiriza pakati pa amuna amene anali atsogoleri a Adventist a Laodikaya, ndipo mkangano wa “the daily,” ndi umboni wakuti maulosi ake anakwaniritsidwa pa m’badwo womwewo. Pa nthawiyo nkhondo inachitidwa ndi amuna amene sanatero “yield to the evidence God had given” kuti atsimikizire “heaven sent message and messengers,” ndipo amuna amenewo anamenyana ndi “Mzimu Woyera wa Mulungu.” M’badwo wachiwiri unayang’ana pamene nyumba yosindikizira ndi sanitariamun zinawotchedwa pansu ndi moto wa chiweruzo cha Mulungu.

“Nhasi ndagamuchira tsamba kubva kuna Elder Daniells pamusoro pekuparadzwa kwehofisi yeReview nemoto. Ndiri kunzwa kusuruvara kukuru pandinofungisisa kurasikirwa kukuru kwakaitika kubasa. Ndinoziva kuti ino inofanira kunge iri nguva yokuedzwa zvikuru kuhama dziri kutungamirira basa uye kuvashandi vehofisi. Ndinotambudzika pamwe chete navose vanotambudzika. Asi handina kushamiswa nenhau dzinosuwisa idzi, nokuti muzviratidzo zvousiku ndakaona mutumwa akamira nebakatwa rakaita somoto rakatambanudzwa pamusoro peBattle Creek. Pane imwe nguva, masikati, chinyoreso changu chiri muruoko rwangu, ndakarasikirwa nokuziva, uye zvakaita sokuti bakatwa iri remoto rakanga richitendeukira kutanga kune rimwe divi, yozotevera kune rimwe. Njodzi yayiita sokuti iri kutevera imwe njodzi, nokuti Mwari vakanga vasingakudzwi nokuda kwezvakarongwa navanhu kuti vazvikudze uye vazvirumbidze.”

“Namhla ekuseni ngihogeleke emthandazweni oqotho wokuba iNkosi ihole bonke abaxhumene nehovisi le-Review and Herald ukuba baphenyisise ngenkuthalo, ukuze babone lapho bengahoyanga khona imiyalezo eminingi uNkulunkulu ayinikezile.

“කාලයකට පරේ Review කාර්යාලයේ සහෝදරයෝ තවත් ගොඩනැගිල්ලක් ඉදිකිරීම පිළිබඳව මාගේ උපදෙස් ඉල්ලා සිටියහ. එවිට මම කියා සිටියේ, Review and Herald කාර්යාලයට තවත් ගොඩනැගිල්ලක් එක් කිරීමට පක්ෂව සිටි අය ඉදිරිය සිතියම්ගතව තමන් ඉදිරියේ ඇතිව, Battle Creek හි කුමක් සිදුවන්නේදැයි ඔවුන්ට දැකගත හැකි වූයේ නම්, එහි තවත් ගොඩනැගිල්ලක් නැවීම ගැන ඔවුන්ට කිසි සැකයක් නොසිටින බවයි. දවේයන්වහන්සේ මසෙහි පැවසූ සේක: ‘මාගේ වචනය අවමන් කරන ලද්දේ ය; එබැවින් මම හැරී එය පරෙලා දමන්නමි, නැවතත් පරෙලා දමන්නමි.’”

“Pamusangano Mukuru, wakaitirwa muBattle Creek muna 1901, Ishe vakapa vanhu Vavo uchapupu hwokuti Vakanga vachidanira shanduko. Pfungwa dzakabatwa nemhosva, uye mwoyo yakagunzwa; asi basa rakanyatsokwana harina kuitwa. Dai mwoyo yakaoma yakanga yakaputsika mukutendeuka pamberi paMwari panguva iyoyo, kwaizoonekwa chimwe

chezviratidzo zvikurusa zvesimba raMwari zvakamboonekwa. Asi Mwari havana kukudzwa. Uchapupu hwoMweya Wavo hahuna kuteerwa. Vanhu havana kuzvitsaura pamaitiro akanga achipikisana pachena nemisimbotti yechokwadi nokururama, iyo inofanira kuramba ichichengetwa nguva dzose mubasa raIshe.

“Mashoko akananga kereke yeEfeso neakananga kereke yeSadhisi akadzokororwa kazhinji kwandiri naIye anondipa kurairwa nokuda kwavanhu Vake. ‘Kumutumwa wekereke yeEfeso nyora; Izvi ndizvo zvinotaura Iye akabata nyeredzi nomwe muruoko rwake rworudyi, anofamba pakati pezvigadziko zvemwenje zvegoridhe zvinomwe; Ndinoziva mabasa ako, nokushingaira kwako, nokutsungirira kwako, uye kuti haugoni kutsungirira vakaipa; uye wakaedza avo vanoti ivo vaapostora, asi vasiri ivo, ukavawana vari varevi venhema; uye wakatsungirira, uye une moyo murefu, uye nokuda kweZita Rangu wakashanda nesimba, uye hauna kupera simba. Asi ndine chinhu pamusoro pako, nokuti wakasiya rudo rwako rwokutanga. Naizvozvo rangarira pawakabva wawira, utendeuke, uite mabasa okutanga; kana zvisina kudaro ndichakurumidza kuuya kwauri, ndibvise chigadziko chako chemwenje panzvimbo yacho, kana usingatendeuki.’ Zvakazarurwa 2:1–5.

“‘Uye kumutumwa wekereke iri paSadhisi nyora kuti; Zvinhu izvi ndizvo zvinotaura Iye ane Mweya minomwe yaMwari, nyeredzi nomwe; Ndinoziva mabasa ako, kuti une zita rokuti uri mupenyu, asi wakafa. Svinura, usimbise zvinhu zvasara, zvava pedyo nokufa; nokuti handina kuwana mabasa ako akakwana pamberi paMwari. Naizvozvo rangarira kuti wakagamuchira nokunzwa sei, uzvichengete zvakasimba, utendeuke. Naizvozvo kana usingasvinuri, ndichauya pamusoro pako sembavha, uye haungazivi nguva yandichauya pamusoro pako.’ Zvakazarurwa 3:1–3.

“Re tiri kuona kuzadzikiswa kweyambiro idzi. Magwaro haana kumbobvira azadzikiswa zvakasimba kupfuura azvakaitwa neaya.”

“Vanhu vangavaka zvivako zvakanyatsorongwa uye zvisingabatiki nemoto, asi kubata kumwe chete kweruoko rwaMwari, kamurazvo kamwe chete kanobva kudenga, kuchaparadza hutiziro hwose.

“Kwabvunzwa kana ndine zano ripi neripi randingapa. Ndakatotopa zano randakapiwa naMwari, ndichitarisira kudzivisa kuwira kwemunondo unopfuta wakanga wakarembera pamusoro peBattle Creek. Zvino icho chandakanga ndichitya chasvika—nhau dzekutsva kwechivako cheReview and Herald. Nhau idzi padzakasvika, handina kunzwa kushamisika, uye handina kuva namashoko okutaura. Zvandakambotaura nguva nenguva muzviyambiro hazvina kuita chimwe chinhu kunze kwokuomesa mwoyo yevakazvinzwa, uye zvino ndingangoti chete: Ndine urombo kwazvo, kwazvo, kuti zvakanga zvava zvakafanira kuti kurohwa uku kuuye. Chiedza chakapiwa chakanga chakaringana. Dai chakateerwa, chimwezve chiedza chaisazodiwa.” Testimonies, vhoriyamu 8, 97–99.

Chizvarwa chechipiri cheAdventism hachina kuva kukunda, uye mukuzadziwa kwaEzekieri chitsauko 8, kupanduka kwakangoramba kuchiwedzera.

“Bwana, kwa njia ya ujumbe ulioandikwa na kwa moto, ametangaza kwamba anataka watu wake watoke Battle Creek. Mungu atusaidie kuisikia sauti yake. Je, haimaanishi kitu kwetu

kwamba taasisi zetu mbili kuu katika Battle Creek zilifagiliwa mbali kwa moto? Mnaweza kusema, 'Lakini Sanitarium mpya ina wagonjwa wengi.' Naam; lakini hata kama kungekuwa na maelfu mengi ya wagonjwa huko, hilo lisingekuwa hoja ya kuunga mkono watu wetu kujenga makazi katika Battle Creek, na kukaa huko.

“Miedzo iri kuwedzera. Vanhu vari kuramba chiedza chakatumirwa naMwari muTestimonies dzoMweya wake, uye vari kusarudza zvakazvigadzira ivo pachavo nezvirongwa zvavo pachavo. Ko vanhu vacharamba vachizvitsaura kuna Mwari here? Anofanira here kuratidza kusafara kwake nenzira inotonyanya kuoneka kupfuura yaakatotoita?” Pamphlets, SpTB06, 45.

Vanhu vakanga “vachisarudza zvokufunga kwavo pachavo nezvirongwa zvavo pachavo,” sezvakaratidzwa navakuru makumi manomwe mumakamuri emifananidzo aEzekieri chitsauko 8, avo vakati, “Jehovha haationi.” Ishe vakasimudza muporofitakadzi uye vakamupa “zviratidzo zvakazaruka” kwemakore makumi mana chaiwo, kusvikira muna 1884. Vakaisa chisimbiso chavo pachipo ichi, nokuti vakachipa uye vakachigumisa muguta rainzi Portland, uye vakachipa kwemakore makumi mana. Nguva pfupi “zviratidzo zvakazaruka” zvisati zvaguma, varume vekare vakatanga kuderedza simba reBhaibheri neMweya weChiporofita muna 1881 na1882. “Zviratidzo zvakazaruka” izvi zvakazoguma muna 1884, uye mukati memakore mana kupandukira kwaKora, Dhatani naAbhiramu kwakadzokororwa paGeneral Conference ya1888.

Uasi wa mwaka 1888 ulizalisha ongezeko la uasi lililosababisha Mungu kuingilia moja kwa moja katika historia ya Uadventista wa Laodikia alipoteketeza kazi ya uchapishaji na kazi ya afya. Hata hivyo, hukumu hizo za moja kwa moja hazikuzuia uasi uliokuwa ukiendelea. Mwaka 1919, Mkutano wa Biblia ulifanyika, ambapo mmoja wa waasi wakuu wa kizazi cha pili, William Warren Prescott, mwanatheolojia aliyefundishwa katika vyuo vikuu vya Uprotestanti ulioasi, alikuwa kiongozi mkuu katika kusukuma mtazamo wa kishetani uliodai kwamba “the daily,” uliwakilisha kazi ya Kristo ya patakatifu, akatoa mfululizo wa mada.

Nhoroondo inoratidza kuti pamusangano uya weBhaibheri wa1919, Prescott akapa evhangeri yakanga yakavakirwa pakubvisa dzidziso imwe neimwe yemharidzo yechiporofita yavaMillerite. Akatoedza kubvisa mazuva zviuru zviviri nemazana matatu, asi haana kukwanisa kuita izvozvo. Zvisinei, akapa evhangeri yakanga isina zvakose kunzwisisa kwechiporofita kwavaMillerite. Evhangeri yake yakarambwa pamusangano wacho, asi kunyange zvakadaro vatungamiri vya mapofu vakasarudza kutora nhevedzano yemharidzo dzake ndokuidzika kuva bhuku rainzi, The Doctrine of Christ. Bhuku iroro rakava chiratidzo chekuuya kwechizvarwa chechitatu cheAdventism yeRaodhikia.

Ibhuku limela elinye ivangeli kunelivangeli lamaMillerite lalesembulelweni sikaHabakhuki isahluko sesibili, kantsi uPhawuli uyasazisa ukuthi elinye ivangeli kalisilo ivangeli lakanye.

Ndinokatyamara kuti muri kukurumidza kwazvo kutsauka kubva kuna iye akakudanai munyasha dzaKristu muchienda kune rimwe vhangeri; iro risati riri rimwe; asi varipo vamwe vanokutambudzai, vachida kukanganisa vhangeri raKristu. Asi kunyange isu, kana mutumwa unobva kudenga, akakuparidzirai rimwe vhangeri risiri iro ratakakuparidzirai, ngaatukwe.

Sezvatakambotaura, saizvozvo ndinotaurazve zvino, kuti kana ani naani akakuparidzirai rimwe vhangeri risiri iro ramakagamuchira, ngaatukwe. VaGaratia 1:6–9.

Chizvarwa chechitatu cheAdventism chinomiririrwa nechinyangadza chechitatu chaEzekieri apo vakadzi vari kuchema Tamuzi. Tamuzi akanga ari mwari weMesopotamia aiwanzobatanidzwa nokubereka uye nemitenderero yezvinomera. Dzimwe nguva Tamuzi airatidzwa somufudzi kana somurume wechidiki, achibatandiswa nekushanduka kwenguva dzegore uye nekukura kwezvirimwa. Rufu rwaTamuzi, pamwe chete nokumuka kwake kwakatevera, rwakanga rwakasungirirwa kukarenda yezvekurima. Maererano nengano yacho, Tamuzi aifa kana kunyangarika mukati memwedzi yezhizha, izvo zvaionekwa sechiratidzo chokuoma kwezvinomera mumwaka unopisa nowakaoma. Kuchema Tamuzi kwaiva muitiro wokuchema waiitirwa kuungudza rufu kana kunyangarika kwaTamuzi mumwedzi yezhizha, kuchiteverwa nokufara pakumuka kwake, izvo zvaimiririra kuvandudzwa kwezvinomera noupenyu hwezvekurima.

Kuchemera Tamuzi kunamirira mashoko enhema emvura yokupedzisira, izvo ndizvo zvakanga zvichimiririrwa neevhangeri yaW. W. Prescott. Kubviswa kwenheyo yechiporofita, kwakavamba mukupandukira kwa1863, kwakasvika pamwero muna 1919 wokuti Adventism yeRaodhikia yakabvumira kuti evhangeri yenhema isimbaradzwe. Evhangeri iyoyo yenhema yakanga yakavakirwa zvizere pamusoro pemaitiro echiPurotesitendi chakatsauka. Muvaki wayo wokutanga akanga ari W. W. Prescott, uye sezvakanga zvakaita kuna William Miller, evhangeri dzevarume vose vari vaviri dzakanga dzakavakirwa pamusoro pokunzwisisa kwavo kwekutanga kwe“zuva nezuva,” mubhuku raDhanieri. Evhangeri dzose dziri mbiri dzinomiririrwa muchitsauko cha2 VaTesaronika umo Miller akatanga kuwana kuti “zuva nezuva,” kwaimiririra upagani. Muchitsauko imomo mune boka rinomiririrwa naMiller, rinogamuchira chokwadi chakaiswa pamberi naPauro, uye rimwe boka risingana rudo rwechokwadi.

Darasa moja katika siku za mwisho, linalowakilishwa na Miller, “hutambua” na kupokea mvua ya masika; na darasa jingine, linalowakilishwa na Prescott, hupokea upotovu mkuu. Upotovu mkuu wanaoupokea umejengwa juu ya injili ya uongo, ambayo si injili hata kidogo, nayo hutambulisha ujumbe wa uongo wa mvua ya masika. Hivyo, chukizo la tatu la Ezekieli ni wanawake (makanisa ya Uadventista wa Laodikia), wakimlilia Tamuzi. Machozi yao ya wakati wa kiangazi (mvua) yanapaswa kuzaa matunda ya mavuno.

Kusiyana kuri hagati y’ubwoko bubiri bw’ubutumwa bw’imvura y’itumba gucengera Bibiliya n’Impwemu y’Ubuhanuzi. Bibiliya isubiramo kenshi igaragaza ko imvura ihagarikwa ku bwoko butumvira.

Vanoti, Kana murume akaramba mukadzi wake, akabva kwaari, akazova womumwe murume, angadzokerazve kwaari here? Nyika iyo haingatongosvibiswi zvikuru here? Asi iwe wakaita zvuuhure navadikamwi vazhinji; kunyange zvakadaro, dzokerazve kwandiri, ndizvo zvinotaura Jehovha. Simudza meso ako kumatunhu akakwirira, uone pawakarega kuvata navanhu. Panzira wakavagarisira, somuArabhiya murenje; ukasvibisa nyika nouhure hwako uye nouipi hwako. Naizvozvo mvura dzokunaya dzakadziviswa, uye hakuna kuva nemvura yokupedzisira; asi wakanga une huma yechifeve, ukaramba kunyara. Jeremia 3:1–3.

អាដរនេទីសម័ឡាវឌីសហោនចាប់ផ្តុកចិមបុរព្រឹត្តកអំពើពសេយាចារនេទីនាំ 1863
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ហើយស៊ីវិលសេយានៅក្នុងពុយាករណ៍ពុះគម្ពីរគឺជាសុចាប់នហ្នា។ ជំនាន់ទីបីគឺជាទឹកនុល
ដដែលកិច្ចការចុងក្រោយនៃការរៀបចំដើម្បីកុរាបថ្វាយបង្គំគំចំពោះសញ្ញាប្រសប់ស៊ីវិល
សេយានទីក្រុងម្លូមគួរហានសមរចេ។
ការរៀបចំសម្រាប់ជំនាន់ទីបួនគួរហានសមរចេនៅក្នុងជំនាន់ទីបី
ដោយសារសារកុលងៃកុលាយអំពីកុលៀងចុងក្រោយ។ ដូចជាការបះបោរនៃឆ្នាំ 1863
និងការបះបោរនៃឆ្នាំ 1888 ដរ ការបះបោរនៃឆ្នាំ 1919 គួរហានតម្កើមសុរជាមួយថ្នាក់
11 ខែកញ្ញា ឆ្នាំ 2001
ពីព្រោះនៃពលេអគារនានានទីក្រុងញូវយ៉កហានដួលរលំនៃពលេនោះ
ទេវតាដ៏មានអំណាចនិរណៈ ជំពូក 18 ហានចុះមក
ហើយភូលៀងចុងក្រោយដ៏ពិតបុរាគឺហានចាប់ផ្តុកចិម។

“Mvura yokupedzisira inofanira kunaya pamusoro pavanhu vaMwari. Mutumwa ane simba achaburuka achibva kudenga, uye nyika yose ichavhenekerwa nokubwinya kwake.” Review and Herald, April 21, 1891.

Pakutanga kwemvura yokupedzisira, varume vakuru veAdhivhentizimu yeRaodhikia vaisazoiziva semvura yokupedzisira, nokuti vakanga vadzidziswa nedzidziso yenhema yemvura yokupedzisira, inomiririrwa naEzekieri sevakadzi vaichemera Tamusi, uye pakushandiswa kwayo seshoko rorugare nokuchengeteka.

“Vaya chete vari kurarama zvinoenderana nechiedza chavanacho ndivo vachagamuchira chiedza chikuru. Kana tisingaendereri mberi zuva nezuva mukuratidza hunhu hwechiKristu hunoshanda, hatizozivi kuratidzwa kweMweya Mutsvene mumvura yokupedzisira. Inogona kunge ichiwira pamwoyo yakatipoterredza pose, asi isu hatizokwanisi kuiziva kana kuigamuchira.” Testimonies to Ministers, 507.

Izvozvo zvakanga zvisingabviri kuti vachengeti vevanhu vazive kuuya kwemvura yokupedzisira, nokuti vhangeri ravo renhema remvura yokupedzisira yenhema rakaramba mukana wokuratidzwa kupi nokupi kwesimba raMwari sezvarakanga rakamboonekwa mumazera akapfuura.

“Mu machechi munofanira kuva nokuratidzwa kunoshamisa kwesimba raMwari, asi hakuzoshande pamusoro paavo vasina kuzvininipisa pamberi paShe, nokuzarura suo romwoyo nokureurura nokutendeuka. Mukuratidzwa kwesimba iro rinovhenekera nyika nokubwinya kwaMwari, ivo vachangoona chete chimwe chinhu icho, muupofu hwavo, vanofunga kuti chine ngozi, chinhu chichamutsa kutya kwavo, uye vachazvisimbisa kuti vachirwise. Nokuti Ishe haashandi maererano nemifungo yavo nezvavanotarisa, vachapikisa basa racho. ‘Nemhaka yei,’ vanodaro, ‘isu tisingazivi Mweya waMwari, zvatave mubasa kwamakore mazhinji kudai?’—Nokuti havana kupindura kuyambiro, kukumbira nokunyengetedza kwemashoko aMwari, asi vakaramba vachiti, ‘Ndakapfuma, ndakawedzerwa fuma, uye handina chandinoshaiwa.’ Tarenda, nezvakaitika zvenguva refu, hazvizoiti vanhu migero yechiedza, kunze kwokuti vazviise pasi pemwaranzi inopenya yeZuva roKururama, uye

vadanwe, vasarudzwe, vagadzirirwe nokupiwa kwaMweya Mutsvene. Kana vanhu vanobata zvinhu zvitsvene vakazvinipisa pasi poruoko rune simba rwaMwari, Ishe achavasimudza. Achavaita vanhu vokunzwisisa—vanhu vakapfuma munyasha dzoMweya wake. Hunhu hwavo hwakasimba, hwokuzvida, kuoma kwavo, zvichaonekwa muchiedza chinopenya chinobva kuChiedza chenyika. ‘Ndichauya kwauri nokukurumidza, uye ndichabvisa chigadziko chako chomwenje panzvimbo yacho, kana usingatendeuki.’ Kana muchitsvaka Ishe nomwoyo wenyu wose, muchamuwana.” Review and Herald, December 23, 1890.

Abakuru bo muri Ezekiyeli igice cya munani, bemeye ubutumwa bwiza bw’amahoro n’umutekano mu wa 1919, kandi igihe ku wa 11 Nzeri 2001 hageraga, imbuto z’uko kwigomeka kwakomezaga kwiyongera zagaragariye mu kudashobora kwabo kumenya ukuza kw’imvura y’itumba. Mu mateka atangira mu gihe cy’iherezo mu wa 1989, Imana yasubiyemo urugendo rw’Abamilerite uko rwakabaye ku nyuguti yabyo. Miller yari ikimenyetso cya Eliya, kandi Eliya yari yarabwiye Ahabu ashimitse ko hatazagwa imvura, keretse ku ijambo rya Eliya.

Ticharamba nekuongorora kwedu kwechizvarwa chechitatu cheAdventism muchinyorwa chinotevera.

“Iqembu labangazizwa bedabukile ngenxa yokuhlehla kwabo ngokomoya, futhi abangakhali ngenxa yezono zabanye, bayakushiywa bengenalo uphawu lukaNkulunkulu. INkosi ithuma izithunywa zaYo, amadoda apethe izikhali zokubulala ezandleni zawo, ithi: ‘Hambani emva kwakhe nidabule umuzi, nibulale; iso lenu malingabi nomusa, futhi ningabi nesihawu: bulalani ninyamalalise ngokuphelele abadala nabasha, izintombi, nabantwana abancane, nabesifazane: kodwa ningasondeli kunoma yimuphi umuntu okuphezu kwakhe kukhona uphawu; futhi niqale endlini yaMi engcwele. Base beqala ngamadoda amadala ayengaphambi kwendlu.”

“Pano tinoona kuti kereke—nzvimbo tsvene yaShe—ndiyo yakatanga kunzwa kurohwa nehasha dzaMwari. Varume vakuru, avo Mwari vainge vavhenekera zvikuru uye vainge vakamira sevachengeti vezvido zvomweya zवानु, vakanga vatengesa kuvimba kwavakanga vaiswa. Vakanga vatora chimiro chokuti hatifaniri kutarisira zvishamiso nokuratidzwa kwakajeka kwesimba raMwari sezvazvakanga zvakaita mumazuva akare. Nguva dzachinja. Mashoko aya anosimbisa kusatenda kwavo, uye vanoti: Ishe haazoiti zvakana, uye havaiti zvakaipa. Vane tsitsi zvikuru zvakusvika pakuti havangashanyiri vanhu vavo nokutonga. Nokudaro ‘Rugare nokuchengeteka’ ndiko kudandizira kwavanhu vasingazombosimudzizve inzwi ravo sehwananda kuti varatidze vanhu vaMwari kudarika kwavo uye imba yaJakobho zvivi zvayo. Idzi imbwa dzisingatauri, dzaisada kuhukura, ndidzo dzinonzwa kutsiva kwakarurama kwaMwari agumburwa. Varume, mhandara, navana vaduku vose vanoparara pamwe chete.”

“Zvinonyangadza izvo vakatendeka vakanga vachigomera nokuridza mhare pamusoro pazvo ndizvo chete zvaigona kuonekwa namaziso anokwanisa kupera; asi zvikuru-kuru zvezvivi, izvo zvakamutsa godo raMwari mutsvene uye akachena, zvakanga zvisina kuzarurwa. Muongorori mukuru wemwoyo anoziva chivi chose chinoitwa muchivande navanoita zvakaipa. Vanhu ava vanosvika pakuzviona vakachengeteka mukunyengera kwavo uye, nokuda kwokutsungirira Kwake kwenguva refu, vanoti Jehovha haaoni, vobobata sokunge Akasiya nyika. Asi Achafumura unyengeri hwavo uye Achazarura pamberi pavamwe zvivi

izvo zvavakanga vakangwarira zvikuru kuviga.”

“Akukho ukuphakama ngesikhundla, isithunzi, noma ukuhlakanipha kwezwe, futhi akukho sikhundla emsebenzini ongcwele, okuyakuvikela abantu ekudeleni isimiso lapho beshiywe ezinhliziyweni zabo ezikhohlisayo. Labo abebhekwa njengabafanele nabalungileyo babonakala beyizinduna zokuhlubuka nezibonelo zokunganaki kanye nokusebenzisa kabi izihawu zikaNkulunkulu. Inkambo yabo embi akasayikuyibekezelela, futhi olakeni lwakhe ubaphatha ngaphandle kwesihe.”

“Molimo zikutoelaki lo aing’oru Enkai olkiteng’enyie lenyena pee eiteru aibayu enetii lelo ootubulaki enkaji e sidai oleng, kake neibung’ita enkidimata e rorei enaa pee eitashe iltung’ana pooki. Kewon taata naa ilaisiaayi lenyena ootii nemeeta enkitok, ootayiolo enkiyang’et sidai tenebo o mpukunoto enye; nemeeta nabo, neitapong’oki Enkai, neitodol inkanashu te sipata, tenkaraki ina keishoru ajo eitayioki enkiguena e nkai.” Testimonies, volume 5, 211, 212.