

# හැඳින්වීම — ලිපිය

## *Wekutanga neWokupedzisira*

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Kauli ya mwisho ya Agano la Kale inaweka mbele ahadi ya kuonekana kwa nabii Eliya akiwa na ujumbe kabla ya ile siku kuu na ya kutisha ya Bwana.

Tarirai, ndichatuma kwamuri Eria muporofita, zuva guru rinotyisa raJehovha risati rasvika; uye iye achadzorera moyo yamadzibaba kuvana vavo, nemoyo yavana kumadzibaba avo, kuti ndirege kuuya ndigorova nyika nokutukwa. Maraki 4:5, 6.

Bhaibheri rinonyatsoburitsa pachena kuti “zuva guru rinotyisa raJehovha,” kana kuti “kutukwa” kunorohwa “nyika nako” naMwari, rinomirirwawo nenzira yokufananidzira se“matenda manomwe okupedzisira” kana kuti “hasha dzaMwari” mubhuku raZvakazarurwa. Chitsauko chegumi neshanu chaZvakazarurwa chinotanga mamiriro ouprofita anotungamirira kukudururwa kwamatenda manomwe makuru anotyisa okupedzisira ari muchitsauko chegumi neshanu.

ඉන්පසු මම ස්වර්ගයෙහි නවත් ලකුණක් දැවුවමේ; එය මහන්ද අද්දුනද දූවයේය—අවසාන වසංගත හත රැගත් දූතයන් හතක්ය. මක්නිසාද ඒවා තුළ දවේයන්වහන්සේගේ උදහස සම්පූර්ණ කරනු ලැබේ.

Uye ndikaona chakaita segungwa regirazi rakavhenganiswa nemoto; navaya vakanga vakunda chikara, nomufananidzo wacho, nechiratidzo chacho, nenhamba yezita raro, vakamira pamusoro pegungwa regirazi, vane zviridzwa zvaMwari. Uye vanoimba rwiyo rwaMozisi muranda waMwari, norwiyo rweGwayana, vachiti: Mabasa enyu makuru uye anoshamisa, Ishe Mwari Wemasimbaose; nzira dzenyu dzakarurama uye ndedzechokwadi, imi Mambo wevatsvene. Ndianiko asingazokutyii, imi Ishe, nokukudza zita renyu? nokuti imi moga muri mutsvene; nokuti ndudzi dzose dzichauya dzigonamata pamberi penyu; nokuti kutonga kwenyu kwaratidzwa pachena.

Zvino shure kwaizvozvo ndakatarira, ndikaona kuti tembere yetabhenakeri yeuchapupu kudenga yakanga yazarurwa. Uye vatumwa vanomwe vakabuda mutemberere, vane matenda manomwe, vakapfekedzwa mucheka wakachena, unopenya, uye zviuno zvavo zvakanga zvakasungwa nemabhandi egoridhe. Uye chimwe chezvisikwa zvina chakapa kuvatumwa vanomwe ndiro nomwe dzegoridhe dzakanga dzizere nehasha dzaMwari, iye anorarama nokusingaperi-peri. Uye tembere yakazadzwa noutsi hwakabva mukubwinya kwaMwari nomusimba rake; uye kwakanga kusina munhu aigona kupinda mutemberere kusvikira matenda manomwe avatumwa vanomwe azadzikiswa. Zvakazarurwa 15:1–8.

Chikonzero nei “pasina munhu wakakwanisa kupinda mutemberi, kusvikira matenda manomwe avatumwa vanomwe apera” ndechekuti mukana wokuwana ruponeso unovharika apo temberi inozadzwa noutsi muchitsauko chegumi neshanu. Nguva yokuedzwa yakapiwa vanhu kuti vapfidze nokuwana ruponeso inenge yapera ipapo. Kana nguva iyoyo yasvika, “zuva guru

rinotyisa raJehovha” iro Johani anodana kuti “matenda manomwe okupedzisira” rinodururwa Kristu asati auya kechipiri. Maraki akadana zuva iro kuti “rinotyisa,” uye Isaya anoritsanangura se“basa rake rinoshamisa.”

Nokuti Ishe achasimuka sapagomo rePerazimu, achatsamwa somumupata weGibhiyoni, kuti aite basa rake, basa rake rinoshamisa; nokuzadzisa chiito chake, chiito chake chinoshamisa. Naizvozvo zvino musava vaseki, kuti zvisungo zvenyu zvirege kusimbiswa; nokuti ndakanzwa kuna Ishe Mwari wehondo kuparadza, iko kwakatemwa pamusoro penyika yose. Isaya 28:21, 22.

Kunyange zvazvo “basa rinoshamisa” raMwari richibata “nyika yose,” Kurudziro inojekesa kuti kudururwa kwematambudziko kunobatanidzwa nekupandukira kwerudzi rumwe.

“Madzinza okumasi ganyagulilanga ku kyokulabirako kya United States. Newakubanga yo yeekulembera, naye obuzibu obwo bwebumu bulijja ku bantu baffe mu bitundu byonna eby’ensi.” Testimonies, volume 6, 395.

“Amerika, enika ya rusununguko rwechitendero, painenge yabatana neUpapa mukumanikidza hana uye kumanikidza vanhu kukudza sabata yenhema, vanhu venyika imwe neimwe pasi rose vachatungamirirwa kutevera muenzaniso wayo.” Testimonies, vhoriyamu 6, 18.

Rudzi rwose ruchazuzuriza igikombe cy’igihe cyarwo cyo kugeragezwa, ariko “imanza z’Imana” Mushiki wa White agaragaza ko ari “ukurimbuka kw’amahanga,” “igihe cy’imanza z’Imana zirimbura,” nk’uko nanone yita amateka atangirira ku itegeko ryo ku Cyumweru muri Leta Zunze Ubumwe z’Amerika, si ibyago birindwi bya nyuma.

“කාලයක් එන්නේය; එවිට දවේයන්වහන්සේගේ වියවස්ථාව අපේ දේශයේ විශේෂ අර්ථයකින් අවලංගු කරනු ලබන්නේය. අපගේ ජාතියේ පාලකයන් වියවස්ථාමය පනත් මගින් ඉරිදා නීතිය බලාත්කාරයෙන් කිරීමෙන්ම කරනු ඇත; එලෙස දවේයන්වහන්සේගේ ජනතාව මහත් අනතුරකට පත් කරනු ලබන්නේය. අපගේ ජාතිය, තම වියවස්ථාදායක මණ්ඩලයන් තුළ, මනුෂීයයන්ගේ ආගමික වරප්පාද සම්බන්ධයෙන් ඔවුන්ගේ හෘදසාක්ෂිය බැඳ තැබීමට නීති පනවා, ඉරිදා පූජාවාරය බලෙන් පැනවීමෙන්, සහ සන්වැනි දින සබන් දවස පවත්වන්නන්ට වීරුද්ධව පීඩාකාරී බලය කිරීමෙන්ම කිරීමෙන්, දවේයන්වහන්සේගේ වියවස්ථාව අපේ දේශයේ සෑම ශ්‍රීරායෝගික අර්ථයකින්ම අවලංගු කරනු ලබන්නේය; එවිට ජාතික අපස්ථානයට පසු ජාතික විනාශය පැමිණෙනු ඇත.” Review and Herald, December 18, 1888.

Izviito zvaMwari, izvo Sista White vanodana kuti “kugarara kwenyika,” zvinotanga pamutemo wenyika yose weSvondo uye zvinoratidza kutanga kwe“chiito chisingawanzoitwi” chaMwari, kunyange zvazvo chiito chisingawanzoitwi chaMwari chichinyatsozivikanwa zvikuru sematambudziko manomwe okupedzisira. Mufananidzo wakazara zvikuru wechiito chisingawanzoitwi chaMwari unoonekwa apo kusunungurwa kubva muEgipita kunowedzerwa pamutsara wemitongo yaMwari yokupedzisa kutonga. Matambudziko eEgipita, kunyange akanga ari gumi pahuwandu, akakamurwa. Matatu okutanga akaparadzaniswa nemanomwe okupedzisira. Nokudaro, kusunungurwa kubva muEgipita kunoratidza nguva yakatarwa inomiririrwa

nematambudziko matatu okutanga, inotanga nekuparara kwenyika kweUnited States, uye inoenderera kusvikira Mikaeri amuka uye mukana wokuedzwa kwavanhu wavharwa.

“Ukongwa hwa Xikwembu byi ta wela ehenhla ka lava lavaka ku tshikilela ni ku lovisa vanhu va Yena. Ku tiyisela ka Yena ka nkarhi wo leha eka lavo hamboloka ku nyika vanhu xivindzi eku dyoheni, kambe hambiswiritano nxupulo wa vona wu tiyile naswona wu chavisaka hikuva wu hlwerisiwa nkarhi wo leha. ‘Hosi yi ta pfuka kukota le Ntshaveni ya Perazimi, yi ta kariha kukota le nkoveni wa Gibeyoni, leswaku yi ta endla ntirho wa yona, ntirho wa yona lowu hlamarisaka; ni ku hetisisa xiendlo xa yona, xiendlo xa yona lexi hlamarisaka.’ Esaya 28:21. Eka Xikwembu xa hina lexi nga ni tintswalo, xiendlo xo xupula i xiendlo lexi hlamarisaka. ‘Tanihi leswi ndzi hanyaka, ku vula Hosi Yehovha, a ndzi tsakeli rifu ra lowo hamboloka.’ Hezekiyele 33:11. Hosi i ‘yo twela vusiwana ni tintswalo, yo lehisa mbilu, naswona yi tele vunene ni ntiyiso, ... yi rivalela vubihi ni ku tlula nawu ni xidyoho.’ Kambe ‘a yi nge tshuki yi tshika la nga ni nandzu a nga avanyisiwanga.’ ‘Hosi yi nonoka ku kariha, naswona yi ni matimba lamakulu, naswona a yi nge tshuki yi tshunxa lowo hamboloka.’ Eksoda 34:6, 7; Nahume 1:3. Hi swilo leswi chavisaka hi ku lulama Yena u ta tiyisekisa matimba ya nawu wa Yena lowu kandziyisiweke ehansi. Vukulu bya ku vuyiseriwa loku yimelaka muitohli byi nga avanyisiwa hi ku kanakana ka Hosi ku hetisisa vululami. Tiko leri A ri lehisaka mbilu, leri A nga ta ka a nga ri ba ku kondza ri tata mpimo wa vubihi bya rona etibukwini ta Xikwembu, eku heteleleni ri ta nwa xinwelo xa vukari lexi nga pfanganyisiwangiki ni tintswalo.”

“Kristu paanomira kureverera kwake mutemberi, hashu dzisina kusanganiswa dzakatyisidzirwa avo vanonamata chikara nomufananidzo wacho nokugamuchira chiratidzo chacho (Zvakazarurwa 14:9, 10), dzichadururwa. Matambudziko akawira Egipita Mwari paakanga oda kununura Israeri akanga akafanana pahunhu nemitongo iyo inotyisa zvikuru uye yakafararira zvikuru ichawira nyika nguva pfupi pamberi pokununurwa kwekupedzisira kwavanhu vaMwari. Munyori weZvakazarurwa anoti, achitsanangura zvirohwa izvozvo zvinotyisa: ‘Pakawira vanhu vaiva nechiratidzo chechikara navainamata mufananidzo wacho ronda rakaipa, rinosemesa, uye rinorwadza kwazvo.’ Gungwa ‘rakashanduka rikava seropa romunhu akafa; uye chisikwa chose chipenyu chaiva mugungwa chakafa.’ Uye ‘nzizi nezvitubu zvemvura ... zvakava ropa.’ Kunyange zvazvo zvirohwa izvi zvichityisa, kururamisira kwaMwari kunoramba kwaratidzwa zvizere. Mutumwa waMwari anozivisa achi: ‘Makarurama, imi Ishe, ... nokuti makatonga saizvozvo. Nokuti vakateura ropa ravatsvene neravaporofita, nemi makavapa ropa kuti vanwe; nokuti vakafanirwa nazvo.’ Zvakazarurwa 16:2–6. Nokutongera vanhu vaMwari rufu, vakatatora mhosva yeropa ravo zvirokwazvo sokunge rakanga radeurwa namaoko avo. Saizvozvowo Kristu akataura kuti vaJudha venguva yake vaiva nemhosva yeropa rose ravarume vatsvene rakanga radeurwa kubva pamazuva aAbheri; nokuti vaiva nomweya mumwe chete uye vakanga vachitsvaka kuita basa rimwe chetero pamwe chete neava vaurayi vavaporofita.

“Etlungisanong elilandzelako, lilanga linikwa emandla ‘ekushisa bantfu ngemlilo. Nebantfu bashiswa kushisa lokukhulu.’ Emavesi 8, 9. Baphrofethi bachaza ngalendlela simo semhlaba ngaleso sikhatsi lesesabekako: ‘Live liyalila; ... ngobe sivuno sensimi siphelile.... Tonkhe tihlahla tensimi tibunile: ngobe injabulo ibunile yasuka emadvodaneni ebantfu.’ ‘Imbewu ibolile ngaphansi kwemagabadvu ayo, netinqolobane tishiywe tilite.... Yeka kububula

kwetilwane! Imihlambi yetinkhomo iyadideka, ngobe ayinadlelo... Nemifula yemanti yomile, nemlilo usushise emadlelo ehlane.’ ‘Tingoma telithempeli tiyawuba kulila ngalelo langa, kusho iNkhosi Nkulunkulu: kuyawuba netidvumbu letinyenti kuyo yonkhe indzawo; tiyawutilahla ngekuthula.’ Joel 1:10–12, 17–20; Amos 8:3.

“Matambudziko aya haasi epasi rose, nokuti dai akadaro vagari venyika vaizoparadzwa zvachose. Asi achava zvirango zvinotyisa zvikuru kupfuura zvose zvakambozivikanwa navanhu vanofa. Kutonga kwose kwakaitwa pamusoro pavanhu, nguva yekuedzwa isati yapera, kwave kwakavhenganiswa netsitsi. Ropa raKristu rinonyengeterera rakadzivirira mutadzi kuti arege kugamuchira chiyero chakazara chemhosva yake; asi mukutonga kokupedzisira, kutsamwa kunodururwa kusina kuvhenganiswa netsitsi.

“Musi iwoyo, mapoka mazhinji achashuva utiziro hwengoni dzaMwari hwavagara kwenguva refu vachizvidza. ‘Tarirai, mazuva anouya, ndizvo zvinotaura Ishe Jehovha, andichaisa nzara panyika; isati iri nzara yechingwa, kana nyota yemvura, asi yekunzwa mashoko aJehovha; uye vachadzungaira kubva kugungwa kusvikira kugungwa, uye kubva kuchamhembe kusvikira kumabvazuva, vachamhanya uku nokoko kundotsvaka shoko raJehovha, asi havangarioni.’ Amosi 8:11, 12.” The Great Controversy, 627–629.

Mu ndima yapitayi kunanenedwa kuti, “Mtundu umene Iye akuupirira kwa nthawi yaitali, ndipo sadzaulanga kufikira utadzaza muyeso wa mphulupulu zake m’chiwerengero cha Mulungu, potsiriza udzamwa chikho cha mkwiyo chosakanizidwa ndi chifundo.” Iye analembanso m’ndime yomweyi kuti, “Miliri yomwe inagwera Igupto pamene Mulungu anali pafupi kupulumutsa Israeli inali yofanana m’khalidwe ndi ziweruzo zina zoopsa kwambiri komanso zofalikira kwambiri zimene zidzagwera dziko lapansi asanadze chipulumutso chomaliza cha anthu a Mulungu.” Mtundu (United States) umene umadzaza “muyeso wa mphulupulu” udzavutika ndi miliri yofanana ndi miliri khumi ya ku Igupto.

Madhara ya Misri yaligawanyika katika vipindi viwili. Madhara matatu ya kwanza yaliwapata wote, lakini yale madhara saba ya mwisho yaliwapata Wamisri peke yao.

Uye nezuya iro ndichatsaura nyika yeGosheni, inogarwa navanhu vangu, kuti kurege kuva nenhunzi zhinji ikoko; kuti uzive kuti ndini Jehovha ari pakati penyika. Ekisodho 8:22.

Matambudziko matatu okutanga muIjipiti akawira kwose-kwose, asi Goshani, maigara vaHebheru, harina kugamuchira matambudziko manomwe okupedzisira eIjipiti. United States ndiyo nyika inozadza mukombe wayo wezvivi paMutemo weSvondo. Panguva iyoyo kutsauka kwenyika pachayo kunoteverwa nokuparara kwenyika pachayo, asi kutonga kunounza kuparara kwenyika kunosanganiswa netsitsi kusvikira Mikaeri amira, uye nguva yenyasha yapera kuvanhu vose. PaMutemo weSvondo muUnited States vazhinji veavo zvino vanoti vanochengeta Sabata vachakotamira masimba aripo uye vachagamuchira chiratidzo chechikara. Panguva iyoyo nyaya yeMutemo weSvondo inova muedzo womweya kune avo vanga vari kunze kweAdventism. Kubva paMutemo weSvondo muUnited States kusvikira Mikaeri amira ndiko kuunganidzwa kukuru kwavashandi veawa regumi nerimwe, asi musuwo watovharwa kare pamusoro paavo vanonzi vane mhaka nokuda kwechiedza cheSabata rezuva rechinomwe chisati chasvika chiitiko cheMutemo

weSvondo.

“Wonje ni wonje, mazuwa ghakwenda, vikuwoneka pakweru kuti cheruzgo cha Chiuta chili mu charu. Mu moto, na maji ghakututuka, na chindindindi cha charu, wakuchenjezga wakukhala pa charu ichi za kuneng’ena kwake kwa kufupi. Nyengo yikufika pafupi apo suzgo likuru mu mdauko wa charu lizamufika, apo kayendeskeru kalikose mu boma la Chiuta kazamulaŵiskika na chidwi chikuru chomene ndiposo na wofi wakuti ungayowoyeka chara. Mwachikurumizga, cheruzgo cha Chiuta chizamulondezgananga—moto na maji ghakututuka na chindindindi cha charu, pamoza na nkondo na kuthiskika kwa ndopa.”

“Ah, kuti vanhu vaiziva nguva yokushanyirwa kwavo! Kune vazhinji vasati vanzwa chokwadi chinoedza chenguva ino. Kune vazhinji vari kurwirwa neMweya waMwari. Nguva yemitongo yaMwari inoparadza ndiyo nguva yetsitsi kune avo vasina kuwana mukana wokuzidza kuti chokwadi chii. Ishe vachavatarira nounyoro. Mwoyo wavo wetsitsi unobatwa; ruoko rwavo ruchiri rwakatambanudzwa kuti ruponese, asi mukova wakavharirwa avo vakanga vasingadi kupinda.

“රයාගේ දිගු ඉවසීම තුළ දවේයන්වහන්සේගේ කරුණාව ඒරකාශ වේ. උන්වහන්සේ සිය වීනියවයන් අත්හිටුවා තබමින්, අනතුරු ඇඟවීමේ පණිවුඩය සියල්ලන් වෙත ඒරකාශ කරනු ලබන තුරු බලා සිටී. අහෝ, අපගේ ජනතාව ලෝකයට අවසාන කරුණාවේ පණිවුඩය දීමට තමන් මත පවතින වගකීම යථා පරිදි දැනගන්නා නම්, කොපමණ අතිවිශිෂ්ට කාර්යයක් සිදු වන්නේ ද!”

Testimonies, volume 9, 97.

Mu ndima yapitayo anasonyeza kuti, “nthawi ya maweruzo owononga a Mulungu ndi nthawi ya chifundo kwa iwo amene sanakhale nawo mwayi wophunzira chimene chiri choonadi.” Mu ndima yotsatira akunena za nthawi imeneyo monga “nthawi ya masautso.”

“Ndzi vone leswaku Savata yo kwetsima i, naswona yi ta tshama yi ri, rirhangu leri hambanisaka exikarhi ka Israele wa ntiyiso wa Xikwembu ni lava nga pfumeriki; naswona leswaku Savata hi wona mhakanyana leyikulu, yo hlanganisa timbilu ta vakwetsimi va Xikwembu lava rhandzekaka, lava rindzeleke. Kutani loko un’wana a pfumerile, a hlayisa Savata, a amukela ni nkateko lowu fambisana na wona, kutani endzhaku a wu tshika, a tlula nawu lowu kwetsima, a ta tisivelela tinyangwa ta Muti wo Kwetsima, hilaha swi tiyeke hakona leswaku ku ni Xikwembu lexi fumaka etilweni ehenhla. Ndzi vone leswaku Xikwembu a xi ri ni vana, lava nga voniki ni ku hlayisa Savata. A va nga kalanga va ala ku vonakala loku nga eka wona. Kutani eku sunguleni ka nkarhi wa maxangu, hi tale Moya lowu Kwetsima loko hi huma hi ya twarisa Savata hi ku helela ngopfu. Leswi swi hlundzukise kereke, ni Vaadiventi lava nga va vito ntsena, hikuva a va swi koti ku kaneta ntiyiso wa Savata. Kutani hi nkarhi wolowo, hinkwavo lava hlawuriweke va Xikwembu va swi vonile erivaleni leswaku a hi ri ni ntiyiso, kutani va huma va ta tiyisela ku xanisiwa swin’we na hina.” A Word to the Little Flock, 18, 19.

Kunyange zvazvo chakagadziridzwa zvisihoma, chikamu chimwe chetecho chichangobva kutaurwa chinowanikwawo mubhuku rinonzi Early Writings. Mubhuku iroro anosanganisiramo tsananguro pamusoro pemashoko ake pamusoro pe“nguva yokutambudzika.” A Word to the Little Flock

ndicho chakanga chiri chinyorwa chokutanga chakabudiswa neMillerites vakatendeka vakanga vaodzwa mwoyo mushure meKusuwa Kukururu kwa 22 Gumiguru 1844, uye makumi amakore gare gare, apo vapedzi vakashandisa zvikamu zvebhukwana iroro kuti vazviise mubhuku rinonzi Early Writings, vakajekesa kuti “nguva yokutambudzika” yaitaurwa yaisava maronda manomwe okupedzisira, nokuti kana maronda manomwe okupedzisira achidururwa, hapana nyasha dzinenge dzakasanganiswa nokutongwa.

“1. Peji 33 panopiwa zvinotevera: ‘Ndakaona kuti Sabata dzvane ndiro, uye richaramba riri, rusvingo runoparadzanisa pakati peIsraeri yechokwadi yaMwari nevasingatendi; uye kuti Sabata ndiro nyaya huru inobatanidza mwoyo yevatsvene vaMwari vanodiwa, vakamirira. Ndakaona kuti Mwari ane vana vasingaoni uye vasingachengeti Sabata. Havana kuramba chiedza pamusoro paro. Uye pakutanga kwenguva yokutambudzika, takazadzwa noMweya Mutsvene patakabuda tikanoparidza Sabata zvizere zvikuru.’

“Maono haya yalitolewa mwaka 1847 wakati ndugu wa Waadventista waliokuwa wakiishika Sabata walikuwa wachache sana, na miongoni mwao ni wachache tu waliodhani kwamba kuishika huko kulikuwa na umuhimu wa kutosha kuvuta mstari wa utengano kati ya watu wa Mungu na wasioamini. Sasa utimilifu wa maono hayo unanza kuonekana. ‘Mwanzo wa wakati ule wa taabu,’ unaotajwa hapa, haurejelei wakati ambapo mapigo yataanza kumwagwa, bali kwa kipindi kifupi kabla hayajamwagwa, wakati Kristo yumo patakatifuni. Wakati huo, huku kazi ya wokovu ikielekea kufungwa, taabu itakuwa ikiujia ulimwengu, na mataifa yatakasirika, lakini yatazuiliwa ili yasizuie kazi ya malaika wa tatu. Wakati huo ‘mvua ya masika,’ au uburudisho utokao mbele za Bwana, itakuja, ili kuipa nguvu sauti kuu ya malaika wa tatu, na kuwaandaa watakatifu kusimama imara katika kipindi ambacho mapigo saba ya mwisho yatakupomwagwa.” Early Writings, 85.

Pamutemo weSvondo muUnited States kutsauka kworudzi kuchateverwa nokuparara kworudzi. Pamutemo iwoyo weSvondo, Adventism muUnited States ichakamurwa kuva mapoka maviri; rimwe richagamuchira mucherechedzo wechikara, rimwe richagamuchira chisimbiso chaMwari. Kuparara kworudzi kweUnited States kunomiririrwa nematambudziko matatu okutanga eJipiti. Kutonga ikoko kunopfuurira kusvikira pakupera kwenguva yomuedzo wavanhu; ipapo matambudziko manomwe okupedzisira, asina kusanganiswa netsitsi, anodururwa.

Pengiat kuring lain utamana ngeunaan sajarah nubuat Mesir, tapi leuwih kana kanyataan yén Ellen White ngaidentifikasi Mesir minangka lambang bangsa anu maksa sakuliah dunya pikeun nampa tanda sato galak; sabab ku ngalakukeun kitu, manéhna ngagunakeun awal pikeun ngajelaskeun ahir, anu mangrupikeun ciri khas kenabian Yesus salaku Alfa jeung Omega. Dina carita Pangaluaran, waktu Gusti keur ngadamel perjangjian jeung Israil baheula, Anjeunna ngenalkeun diri-Na ku hiji ngaran anyar.

Bwana akati kuna Mozisi, Zvino uchazoona zvandichaita kuna Faro; nokuti achavaregedza vachienda noruoko rune simba, uye noruoko rune simba achavadzinga vabude munyika yake.

UNKulunkulu wakhuluma kuMosi, wathi kuye: NginguJehova. Ngabonakala ku-Abrahama, naku-Isaka, nakuJakobe, ngegama elithi Nkulunkulu uSomandla; kodwa ngegama lami elithi JEHOVA angazange ngaziwe kubo.

Uye ndakasimbisawo sungano yangu navo, kuti ndivape nyika yeKenani, nyika yokufambira kwavo kwavakanga vari vatorwa mairi. Uye ndanzwawo kugomera kwavana vaIsraeri, vavanochengeta vaEgipita muuranda; uye ndarangarira sungano yangu. Naizvozvo uti kuvana vaIsraeri, Ndini Jehovha, uye ndichakubudisai pasi pemitoro yavaEgipita, uye ndichakusununurai pauranda hwavo, uye ndichakudzikunurai noruoko rwakatambanudzwa, uye nokutonga kukuru. Uye ndichakutorai kwandiri kuti muve vanhu, uye ndichava Mwari wenyu; uye muchaziva kuti ndini Jehovha Mwari wenyu, anokubudisai pasi pemitoro yavaEgipita. Uye ndichakuuyisai kunyika yandakapika kuti ndichaipa kuna Abrahamama, kuna Isaka, nokuna Jakobho; uye ndichakupai iyo kuti ive nhaka yenyu: Ndini Jehovha.

Mose akataura saizvozvo kuvana vaIsraeri; asi havana kuteerera Mose nokuda kwokurwadziwa kwomweya, uye nokuda kwousungwa hwakaomarara. Ekisodho 6:1–9.

Apa Ishe pano ari kuzivisa Moses semumiriri wesungano Yake, sezvakanga zvakaita Jakobho, Isaka, naAbrahamama. Kusvikira panguva yenhoroondo yaMoses, zita rokuti JEHOVAH rakanga risingazivikanwi kuna Abrahamama navazukuru vake, uye munhoroondo yokuvandudzwa kwesungano yaAbrahamama, panguva iyo vaHebheru vaifanira kununurwa kubva muuranda hweIjipiti, Ishe vanopa chizaruro chitsva chehunhu hwavo, nokuti zita rinomiririra hunhu muchiporofita. Pakapinda Abramamu musungano naIshe, Ishe vakachinja zita rake rikava Abrahamama. Pakutanga kwechiporofita cheuranda hweIjipiti, mumiriri womunhu wesungano akachinjwa zita rake, uye pakuguma kwechiporofita ichocho Mwari vakazivisa zita idzva pamusoro pavo pachavo.

I-Abhrama wangena esivumelwaneni esahlukweni seshumi nesihlanu, futhi lapho kwabekwa phambili isiprofetho sobugqila baseGibhithe seminyaka engamakhulu amane. Esahlukweni seshumi nesikhombisa u-Abhrama wanikwa umkhuba wokwaluswa, futhi kwaguqulwa amagama akhe noSara.

Miaka mia nne baadaye, Musa aliinuliwa ili kuitimiza unabii wa miaka mia nne wa Ibrahimu. Ibrahimu, Isaka, Yakobo na Musa wote wanawawakilisha wale mia moja arobaini na nne elfu wanaoingia katika agano na Bwana katika siku za mwisho.

“Mu matsiku otsiriza a mbiri ya dziko lino lapansi, pangano la Mulungu ndi anthu ake osunga malamulo ake liyenera kukonzedwanso.” Review and Herald, February 26, 1914.

Kupatsanurwa kwevachengeti veSabata vanogamuchira chiratidzo chechikara kubva kuvachengeti veSabata vanogamuchira chisimbiso chaMwari kunoitika panguva yomutemo weSvondo. Kupatsanurwa uku kunomiririrwa mumufananidzo wemhandara gumi.

“Mufananidzo wevasikana gumi waMateo 25 unoratidzwawo chiitiko chevanhu veAdventist.” The Great Controversy, 393.

“Ndzi tala ku kongomisiwa eka xifaniso xa vanhwanyana va khume, va ntlhanu lava a va tlharihile, kasi va ntlhanu a va ri swihunguki. Xifaniso lexi xi hetisekile naswona xi ta hetiseka hi ku landza rito rin’wana ni rin’wana, hikuva xi tirha hi ndlela yo hlawuleka eka nkarhi lowu, naswona, ku fana ni rungula ra ntsumi ya vunharhu, xi hetisekile naswona xi ta ya emahlweni xi va ntiyiso wa nkarhi wa sweswi ku fikela emakumu ka nkarhi.” Review and Herald, August

19, 1890.

Mufananidzo uyu wakazadzikiswa musu wa 22 Gumiguru 1844 apo mhandara dzakachenjera nedzakapusa dzenhoroondo yeMillerite dzakaparadzaniswa. Kutanga kweAdventism kunomiririra kuguma kweAdventism, uye kuparadzaniswa kumagumo ndiko kuzadzikiswa kwemufananidzo wemhandara gumi, uye kuparadzaniswa ikoko kumagumo kunokonzerwa nemutemo weSvondo.

“Zvakare, mufananidzo iyi inodzidzisa kuti mushure mekutongwa hakuzovi nenguva yokuedzwa. Basa revhangeri parinongopedzwa, pakarepo panotevera kuparadzaniswa pakati pevakanaka nevakaipa, uye mugumo weboka rimwe nerimwe unosimbiswa nokusingaperi.” Christ’s Object Lessons, 123.

Mufananidzo wevasikana gumi unoratidza kuti vasikana vakachenjera vechiAdventist ndivo vanogamuchira chisimbiso chaMwari, uye vasikana mapenzi vechiAdventist ndivo vanogamuchira mucherechedzo wechikara panguva yomutemo weSvondo muUnited States. Vasikana mapenzi vanomirirwawo sevaRaodhikia.

“භිතකිකාර කන්යායන් විසින් නිරූපිත සභාවේ නන්වය, ලාඕදිකීය නන්වය ලෙසද සදහන් කරනු ලැබේ.” Review and Herald, August 19, 1890.

Mumazuva okupedzisira, apo Mwari anovandudza sungano Yake nevanhu Vake vanochengeta mirayiro Yake, Mwari acharatidza zita idzva Rake sezvaakaita paakavandudza sungano panguva yaMozisi. Mamiriro emhandara dzakapusa ndeokuti hadzina mafuta, uye mamiriro evaRaodhikia ndeokuti mapofu zvikuru zvokusagona kuona kuti havana mafuta. Zviri pachena kuti kana mhandara dzakapusa dziri vaRaodhikia, ipapo mhandara dzakangwara neddzeFiradherufia.

Uye kumutumwa wekereke iri muFiraderufia nyora kuti: Zvinhu izvi ndizvo zvinoreva iye mutsvene, iye wezvokwadi, iye ane kiyi yaDhavhidhi, iye anozarura, uye hakuna munhu angavhara; uye anovhara, uye hakuna munhu angazarura; Ndinoziva mabasa ako: tarira, ndaisa pamberi pako musuwo wakazaruka, uye hakuna munhu angavhara: nokuti une simba duku, uye wakachengeta shoko rangu, uye hauna kuramba zita rangu.

Tarisa, ndichaita kuti avo vesinagoge raSatani, vanoti ivo vaJudha, asi vasiri ivo, asi vanoreva nhema; tarisa, ndichaita kuti vaue vazokupfugamira pamberi petsoka dzako, uye vazive kuti ndakakuda. Nokuti wakachengeta shoko rokutsungirira kwangu, neniwo ndichakuchengeta kubva panguva yokuedzwa, ichauya pamusoro penyika yose, kuti iedze avo vagere panyika.

Tarirai, ndinouya nokukurumidza; bata zvakasimba zvaunazvo, kuti kusava nomunhu anokutorera korona yako. Uyo anokunda ndichamuita mbiru mutemberi yaMwari wangu, uye haachazombobudi kunze; uye ndichanyora pamusoro pake zita raMwari wangu, nezita reguta raMwari wangu, iro Jerusarema idzva, rinoburuka richibva kudenga kuna Mwari wangu; uye ndichanyora pamusoro pake zita rangu idzva. Uyo ane nzeve, ngaanzwe zvinorehwa noMweya kumakereke. Zvakazarurwa 3:7–13.

VaFiladelfiya vanomiririra vane zana namakumi mana nezvina zvuru, uye vanovimbiswa kuti Mwari achanyora zita Rake idzva pamusoro pavo. Apo Ishe vanopinda musungano neavo vane zana namakumi mana nezvina zvuru, Vachazivisa zita Ravo idzva. Abhurahama akaudzwa naIshe

kuti Ndiye Mwari Wamasimba Ose.

Zvino Abramu akati ava namakore makumi mapfumbamwe namapfumbamwe, Jehovha akazviratidza kuna Abramu, akati kwaari, Ndini Mwari Wamasimba Ose; famba pamberi pangu, uve wakakwana. Uye ndichaita sungano yangu pakati pangu newe, uye ndichakuwanza zvikuru kwazvo. Abramu akawira pasi nechiso chake; Mwari akataura naye, achiti, Kana ndiri ini, tarira, sungano yangu iri newe, uye uchava baba vamarudzi mazhinji. Uyezve zita rako harichazonzi Abramu, asi zita rako richanzi Abrahamu; nokuti ndakakuita baba vamarudzi mazhinji. Genesisi 17:1–5.

Xana Yehovha a sungula ku endla ntwanano ni tiko leri hlawuriweke enkarhini wa Abrahamu, U tivonakalisile tanihi Xikwembu xa Matimba Hinkwawo. Loko a ya emahlweni ni vuxaka byakwe bya ntwanano enkarhini wa Muxe, ro sungula U tivonakalisile tanihi YEHOVHA. Loko Yesu a ta tiyisekisa ntwanano ni lavo tala hi vhiki rin'we, U tivisile vito lerintshwa ra Xikwembu leri a ri boxiwe kan'we ntsena eTestamenteni ra Khale, naswona sweswo a swi endliwile hi Mubabilona.

Ipapo Mambo Nebhukadhinezari akashamiswa kwazvo, akasimuka nokukurumidza, akataura akati kuvakuru vake vamazano: Ko hatina kukanda varume vatatu vakasungwa pakati pomoto here? Vakapindura vakati kuna mambo: Zvirokwasvo, imi mambo. Akapindura akati: Tarirai, ndinoona varume vana vakasununguka, vachifamba pakati pomoto, uye havana chavakuvadzwa nacho; uye chimiro chechina chakafanana noMwanakomana waMwari. Danieri 3:24, 25.

Zviri nyore kwazvo kuratidza kuti chitsauko chechitatu chaDanieri chiri kuzivisa mutemo weSvondo muUnited States. Muna Danieri 3 Shadraki, Meshaki naAbhedhinego vanomirira zviuru zana nemakumi mana nezvina. Zviuru zana nemakumi mana nezvina ndivo vanovandudza sungano kekupedzisira. Muna Danieri 3 tinoona mufananidzo wechiporofita wemutemo weSvondo nenhorondo yemvura yokupedzisira. Kristu akanga aripo uye achavapo mumoto yokutambudzwa pamwe chete navatendi vake vatatu vakakodzera, zvisingomiriri zviuru zana nemakumi mana nezvina chete, asiwo mashoko engirozi nhatu. Mumoto, unomirira dambudziko remutemo weSvondo, Anozivikanwa nerimwe remazita Ake, uye izita rakanga risingazopinzi munhorondo kusvikira Kristu auya seMwanakomana waMwari. Mumufananidzo wechitsauko chechitatu tinoona avo vanovandudza sungano pakuguma kwenyika vachibatana naKristu panguva yedambudziko rokupedzisira, uye Aive nezita rakanga risingazivikanwi nomunhu upi zvake.

Kusati ndatsauka zvikuru kubva pakufungisisa kwedu pamusoro porusununguko rweEgipita ruchimirira mutemo weSvondo muUnited States, tinofanira kuzviyeuchidza kuti denda rokutanga rematenda gumi risati ratanga muEgipita, kwakanga kune mheremhere chaiyo pamusoro peSabata.

Zvino Faro akati, Tarirai, vanhu venyika zvino vava vazhinji, uye imi munovazorodza pamitoro yavo. Zvino Faro akaraira nomusi iwoyo vatariri vebasa vavanhu navakuru vavo, achiti, Hamuchazopizve vanhu uswa hwokugadzira zvidhina, sezvamakamboita; ngavaende vano zvitvakira uswa pachavo. Uye chiverengerero chezvidhina zvavaiita pakutanga, munofanira kuvamanikidza nacho; hamufaniri kuchideredza napaduku pose; nokuti vane usimbe; naizvozvo vanochema vachiti, Ngatiende tinobayira kuna Mwari wedu. Basa ngariwedzerwe pamusoro pavarume ava, kuti vabate naro; uye varege kuteerera mashoko asina

maturu. Zvino vatariri vebasa vavanhu navakuru vavo vakabuda, vakataura kuvanhu vachiti, Faro anoreva achiti, Handichakupizve uswa. Endai, muzvitsvakire uswa kwamunogona kuhuwana; asi hapana kana chiduku chebasa renyu chichaderedzwa. Naizvozvo vanhu vakapararira munyika yose yeIjipiti kundounganidza hundi panzvimbo pouswa. Vatariri vebasa vakavakurudzira vachiti, Pedzisa mabasa enyu, migove yenyu yezuva nezuva, sezvazvaitwa pakanga pane uswa. Zvino vakuru vavana vaIsraeri, vakanga vaiswa pamusoro pavo navatariri vaFaro, vakarohwa, vakabvunzwa vachinzi, Makaregereiko kupedzisa mugove wenyu wokugadzira zvidhina zvose nezuro nanhasi, sezvamakamboita? Ipapo vakuru vavana vaIsraeri vakauya vakachemera kuna Faro vachiti, Munoitireiko varanda venyu seizvi? Varanda venyu havapiwi uswa, asi vanoti kwatiri, Gadzirai zvidhina; uye, tarirai, varanda venyu vanorohwa; asi mhaka iri kuvanhu venyu vamene. Asi iye akati, Mune usimbe, mune usimbe; naizvozvo munoti, Ngatiende tinobayira kuna Jehovha. Naizvozvo endai zvino, mubate basa; nokuti hamungapiwi uswa, asi muchafanira kuunza chiverengero chezvidhina. Vakuru vavana vaIsraeri vakaona kuti vaiva pakutambudzika, shure kwokunge zvataurwa zvichinzi, Hamufaniri kuderredza kana chiduku pazvidhina zvenyu pamugove wenyu wezuva nezuva. Ekisodho 5:5–19.

Sunday law isati rasati ratangira gukurikizwa, hazabaho ukwiyongera kw'imvururu no kurwanywa kw'abakomeza Isabato y'umunsi wa karindwi, nk'uko byagenze mbere y'ibyago bya Egipta. Mose ni we Abanyegipta n'Abaheburayo bose babonaga ko ari we uteza ibyo bibazo byose, nk'uko Ahabu na we yashinje Eliya.

Zvino zvakaitika kuti Ahabhu paakaona Eriya, Ahabhu akati kwaari, Ndiwe here unotambudza Israeri? Iye akapindura akati, Handina kutambudza Israeri; asi ndiwe, neimba yababa vako, nokuti makasiya mirayiro yaJehovha, uye iwe wakatevera vaBhaari. 1 Madzimambo 18:17, 18.

Nyaya ya Mose inafananidzira nhoroondo yomutemo weSvondo, uye nyaya yaEriya inofananidzirawo nhoroondo yomutemo weSvondo. Pamwe chete, kana vari voga, Mose naEriya zviratidzo. PaKushanduka kwechimiro kwaKristu, pamwe chete vakamirira vane zviuru zana namakumi mana nezvina vasingafi pamwe navanofa vari muna Ishe. Mose akamutswa kuvakafa, Eriya haana kumbofa. Ivo zvakare ndivo vaprofitava vaviri vari vanotambudza vanhu muna Zvakazarurwa 11. Chokwadi chakawanda chinomiririrwa naMose naEriya sezviratidzo, uye tinovimba kuzobata nezvacho gare gare.

Tarirai, ndichatuma kwamuri Eria muprofitava, zuva guru nerinotyisa raJehovha risati rasvika; uye iye achadzorerwa mwoyo yamadzibaba kuvana vawo, nemwoyo yavana kumadzibaba avo, kuti ndirege kuuya ndikarova nyika nokutukwa. Maraki 4:5, 6.

Asati kuvharwa kwenguva yokuedzwa kwavanhu, “Eria muprofitava” anofanira kuzoonekwa ane shoko rinokosha rinotendeudzira “mwoyo yamadzibaba kuvana, nemwoyo yevana kumadzibaba avo.” Vose vaporofitava vanopupura pamusoro pokuguma kwenyika, uye vose vanowirirana pakati pavo.

නවීවුරුන්ගේ ආත්මද නවීවුරුන්ටම යටත්ව තිබේ. මක්නිසාද දවේයන් වහන්සලේ අවුල්කාරකමේ කර්තෘ නොව, ශාන්තියේ කර්තෘය; එසේම එය ශුද්ධවන්තයන්ගේ සියලු සභාවලද පවතී. 1 කොරින්ති 14:32, 33.

Ujumbe wa Eliya unafika muda mfupi kabla ya siku kuu na ya kuogofya ya Bwana; kwa hiyo, huo ndio ule ujumbe maalumu uleule katika kitabu cha Ufunuo unaowakilishwa kuwa “Ufunuo wa Yesu Kristo.” Wakati “wakati umekaribia,” ujumbe maalumu wa Eliya huwaonyesha “watumishi” wa Mungu mambo “ambayo hayana budi kuwako upesi.”

Chakuvonurwa kwa Yesu Kristu, kwa akapihwa na Mwari, kuti aratidze kuvaranda vake zvinhu zvinofanira kukurumidza kuitika; uye akatuma mutumwa wake akazvizivisa nezviratidzo kumuranda wake Johane; iye wakapupura shoko ra Mwari, neuchapupu hwa Yesu Kristu, nezvezvose zvaakaona. Wakaropafadzwa uyo anoverenga, navanonzwa mashoko ouporofita uhwu, nokuchengeta zvinhu zvakanyorwa imomo; nokuti nguva yava pedyo. Zvakazarurwa 1:1–3.

Tazama kwamba Malaki anapotumia Eliya kama ishara, anajumuisha rejea ya moja kwa moja kwa kushika amri.

Rangarirai murayiro wa Mozisi muranda wangu, wandakamuudza pa Horebhi nokuda kwa Israeri yose, pamwe chete nezvirevo nemitongo. Tarirai, ndichakutumirai Eria muprofiti, zuva guru rinotyisa ra Jehovha risati rasvika; uye iye achadzorerera mwoyo yamadzibaba kuvana, nomwoyo yavana kumadzibaba avo, kuti ndirege kuuya ndikorova nyika nokutukwa. Maraki 4:4–6.

Aya matatu haya ndiyo ya mwisho katika Agano la Kale, nayo yana ahadi ya mwisho ya Agano la Kale pamoja na msisitizo wa kuzishika Amri Kumi. Katika kitabu cha Ufunuo kuna “heri” saba, na ya mwisho ni heri juu ya wale wazishikao Amri Kumi.

Ndzi Alpha na Omega, masungulo ni makumu, wo sungula ni wo hetelela. Va katekile lava endlaka milawu yakwe, leswaku va ta va ni mfanelo eka murhi wa vutomi, ni leswaku va ta nghena emutini hi tinyangwa. Nhlavutelo 22:13, 14.

Icisegeranyo cya nyuma cyo mu Isezerano rya Kera kitumenyesha ngo “Mwibuke” amategeko cumi, ariko mu kubikora gishyira umurongo ku itegeko rimwe ririmo itegeko ryo “kwibuka.”

Yeuka zuva reSabata, kuti urichengete rive dzvene. Mazuva matanhatu uchashanda, uye uite basa rako rose; asi zuva rechinomwe iSabata ra Jehovha Mwari wako; mariri usaita basa ripi neripi, iwe, kana mwanakomana wako, kana mwanasikana wako, muranda wako, kana murandakadzi wako, kana zvipfuwo zvako, kana mutorwa wako ari mukati memasuo ako; nokuti namazuva matanhatu Jehovha akaita denga nenyika, negungwa, nezvose zviru mazviri, akazorora nezuva rechinomwe; naizvozvo Jehovha akaropafadza zuva reSabata, akariita dzvene. Eksodho 20:8–11.

Chipikirwa chekupedzisira chiri muTestamende Yekare neItsva chinosimbisa mirayiro ya Mwari, zvikuru chichitarisa paSabata yezuva rechinomwe. Maraki anoti “rangarirai,” uye Johane anotizivisa kuti makaropafadzwa kana muchiita saizvozvo. Sabata yezuva rechinomwe inorangaridza kusika kwa Mwari nesimba rake rokusika. Sabatawo rinovawo pfungwa huru yokukakavadzana mumazuva okupedzisira enhoroondo yenyika. Johane paanonyora nezve “ropafadzo” iri pamusoro paavo vanoita mirayiro yake, anenge achingonyora izvo zvakaziviswa

naJesu, Arfa naOmega, mavambo nemagumo, wokutanga nowokupedzisira. Naizvozvo, chipikirwa chokupedzisira cheTestamende Itsva chine chekuita neSabata yezuva rechinomwe uyewo neunhu hwaMwari hunozivisa magumo kubudikidza namavambo.

Chokwadi chokutanga chinotaurwa muna Genesisi, rinoreva kutanga, chinoratidza Musiki, zvisikwa, uye kusimbisa kwakatsaurirwa paSabata. Kana zvatorwa pamwe chete, mutsara pamusoro pomutsara, kutanga kweTestamende Yekare pamwe chete nokuguma kweTestamende Yekare neItsva zvinotsinhira Mwari saMusiki, Mirayiro Gumi, murayiro weSabata, uye kuti Jesu ndiye mavambo nemagumo.

Muporofita Erija anoshandiswa naMaraki sechiratidzo muchipikirwa chokupedzisira cheTestamende Yekare, uye ndiye akanga ari muporofita akasangana nokupikisa Jezeberi naAhabhu. Bhuku raZvakazarurwa rinoshandisa Jezeberi sechiratidzo choupapa uye madzimambo gumi sechiratidzo cheSangano Romubatanidzwa Wenyika Dzose. Kusangana kwaErija naAhabhu naJezeberi mukupikisa kunomirira kusangana nokupikisa kunoitwa nevane zviuru zana namakumi mana nezvina neSangano Romubatanidzwa Wenyika Dzose, richipiwa simba neUnited States uye richitungamirirwa nouppa. Sa mambo wamarudzi gumi okumadokero eIsraeri, Ahabhu aimiririra simba rinotonga pamusoro pamarudzi gumi, nokudaro achifananidzira United States (Ahabhu) ichipa simba kuSangano Romubatanidzwa Wenyika Dzose (marudzi gumi kana madzimambo gumi muna Zvakazarurwa 17) kuti riite kutambudza vanochengeta Sabata nokuda kwouPapa (Jezeberi). Kana Maraki achishandisa Erija kumirira shoko rinouya pamberi pezuva guru rinotyisa raJehovha, Erija anomirira avo vanotambudzwa neRoma yemazuva ano (shato, chikara, nomuporofita wenhema) sezvaakatambudzwa naJezeberi kwamakore matatu nehafu. Kusimbisa Sabata nokushandisa shoko rokuti “rangarirai” muna Maraki 4:4 kunowedzera dambudziko romutemo weSvondo muchimiro chechiporofita chinoratidzwa naMaraki.

Zvimwe zvakawanda zvinoda kuwedzerwa pakufungisisa chokwadi chinobudiswa nokufananidza kutanga kweTestamende Yekare nemagumo eTestamende Yekare, uyezve nokufananidza kutanga kweBhaibheri nemagumo eBhaibheri. Mubhuku raGenesi tinoona Musiki, chisiko, uye Sabata rinorangarira chisiko. Mubhuku raMaraki tinoona murayiro weSabata uchiratidzwa senyaya yedambudziko guru rinotungamirira pakuvharwa kwenguva yokuedzwa kwavanhu uye pamatambudziko manomwe okupedzisira, kana kuti, sezvinorehwa naMaraki, “zuva guru rinotyisa raJehovha.” Eria anomirira vanhu vaMwari vanoparidza shoko rengirozi yechitatu kunyika iri kufa.

“අද, එලියාගේත් යෞහන් බජ්නිස්තගේත් ආත්මය හා බලයෙන්, දවේයන් විසින් පත්කරනු ලැබූ දූතයන්, විනිශ්චයට නියමිත ලෝකයක අවධානය, කල්ණාවලේ කාලය අවසන් වන අන්තිම පැයයන්ට හා රජවරුන්ගේ රජයාද ස්වාමිවරුන්ගේ ස්වාමියාද වූ කැරිස්තියස් යෝසූස්ගේ ඒරකාශවීමට සමිබන්ධව ඉක්මනින් සිදුවීමට යන ගැඹුරු ගරුභාවයෙන් යුතු සිදුවීම් වනෙ යොමු කරමින් සිටී.” Prophets and Kings, 715, 716.

Kutanga kweBhaibheri, kunovawo kutanga kweTestamende Yekare, kunoratidza nyaya imwe cheteyo sezvinoita magumo eTestamende dzose dziri mbiri; asi kutanga nokuguma kumwe

nokumwe kune chokwadi chako kwacho chekukurudzira nokuwedzera kushoko racho. Muna Genesi kusimbiswa kuri pamabasa aMwari; muna Maraki kusimbiswa kuri pashoko rinoyambira pamusoro pedambudziko riri kuuya. Magumo eZvakazarurwa anoratidza Arifa naOmega. Mubhuku rokutanga reTestamende Itsva, tinoverenga zvinotevera.

Bhuku ya murudzi wa Yesu Kristu, mwana wa Davhida, mwana wa Abhurahama.

Abrahama akabereka Isaka; Isaka akabereka Jakobo; Jakobo akabereka Judha nehama dzake; Judha akabereka Faresi naZara naTamari; Faresi akabereka Esromu; Esromu akabereka Aramu; Aramu akabereka Aminadhabhu; Aminadhabhu akabereka Naasoni; Naasoni akabereka Sarimoni; Sarimoni akabereka Bhoazi naRahabhi; Bhoazi akabereka Obhedhi naRute; Obhedhi akabereka Jese; Jese akabereka Dhavhidhi mambo; Dhavhidhi mambo akabereka Soromoni kumukadzi wakange ari mukadzi waUriya; Soromoni akabereka Rehobhoamu; Rehobhoamu akabereka Abhiya; Abhiya akabereka Asa; Asa akabereka Jehoshafati; Jehoshafati akabereka Joram; Joram akabereka Uziya; Uziya akabereka Jothamu; Jothamu akabereka Ahazi; Ahazi akabereka Hezekiya; Hezekiya akabereka Manase; Manase akabereka Amoni; Amoni akabereka Josiya; Josiya akabereka Jekoniya nehama dzake, panguva yokutapirwa kwavo kuBhabhironi; zvino mushure mokutapirwa kwavo kuBhabhironi, Jekoniya akabereka Saratieri; Saratieri akabereka Zerubhabheri; Zerubhabheri akabereka Abhiudhi; Abhiudhi akabereka Eriakimu; Eriakimu akabereka Azori; Azori akabereka Zadhoki; Zadhoki akabereka Akimu; Akimu akabereka Eriudhi; Eriudhi akabereka Erezari; Erezari akabereka Matani; Matani akabereka Jakobo; Jakobo akabereka Josefa, murume waMaria, uyo akaberekwa naye Jesu, anonzi Kristu.

Saka, mibadwo yose kuva kuri Aburahamu kugera kuri Dawidi ni cumi na kane; kandi kuva kuri Dawidi kugeza igihe bajyanywaga i Babuloni ari imbohe ni cumi na kane; kandi kuva igihe bajyanywaga i Babuloni ari imbohe kugeza kuri Kristo ni cumi na kane.

Zvino kuberekwa kwaJesu Kristu kwakanga kwakadai: Maria mai vake paakanga avimbiswa kuroorwa naJosefa, vasati vagara pamwe chete, akaonekwa ava nepamuviri neMweya Mutsvene. Ipapo Josefa murume wake, zvaakanga ari munhu akarurama uye asingadi kumushamisa pachena, akaronga kumuramba muchivande. Asi achiri kufungisisa pamusoro pezvinhu izvi, tarira, mutumwa waShe akazviratidza kwaari muhope, achiti: Josefa, mwanakomana waDhavhidhi, usatya kutora Maria mukadzi wako; nokuti icho chakaitwa pamuviri maari ndecheMweya Mutsvene.

Uye achabereka mwanakomana, ugomutumidza zita rinonzi JESU; nokuti ndiye achaponesa vanhu vake kuzvivi zvavo. Zvino izvi zvose zvakaitika kuti zvizadziswe zvakanga zvataurwa naShe kubudikidza nomuporofita, achiti, Tarirai, mhandara ichava nemimba, igozvara mwanakomana, uye vachamutumidza zita rinonzi Emanueri, kana richidudzirwa richinzi, Mwari anesu. Ipapo Josefa, amuka pahope, akaita sezvaakanga arayirwa nengirozi yaShe, akatora mudzimai wake. Asi haana kumuziva kusvikira abereka mwanakomana wake wedangwe; akamutumidza zita rinonzi JESU. Mateu 1:1–25.

Kutanga kweTestamende Itsva kunowirirana nekutanga nekuguma kweTestamende Yekare pamwe nekuguma kweTestamende Itsva, nokuti kunosimbisa simba raMwari rokusika; nokuti simba

rakashandiswa naKristu pakusika zvinhu zvose mumazuva matanhatu ndiro simba rimwe chetero raanoshandisa “kuponesa vanhu vake kuzvivi zvavo.” Shoko rokuti Emanueri, sezvinotaurwa nendima iyi zvichibva muzvinyorwa zvaIsaya, rinoreva kuti “Mwari anesu.” Anogara mukati mevanhu vake nokubatanidza humwari hwake nounhu hwedu, uye uku ndiko kubatana kwaakaita paakaitwa munyama muna Maria.

“Hakuna chochote pungufu ya utiifu mkamilifu kinachoweza kufikia kiwango cha matakwa ya Mungu. Hakuyaacha matakwa Yake bila kufafanuliwa. Hajaagiza jambo lolote lisilo la lazima ili kumleta mwanadamu katika upatano na Yeye. Tunapaswa kuwaelekeza wenye dhambi kwenye kielelezo Chake cha tabia na kuwaongoza kwa Kristo, ambaye kwa neema Yake pekee ndiko kielelezo hiki kinaweza kufikiwa.

“Muponesi akatakura ubufokoli bw’abantu kandi abaho ubuzima butagira icyaha, kugira ngo abantu batagira ubwoba ko, kubera intege nke za kamere ya kimuntu, batashobora kunesha. Kristo yaje kugira ngo aduhindure ‘abafatanyabikorwa mu kamere y’Imana,’ kandi ubuzima bwe bwerekana ko ubumuntu, buhujwe n’ubumana, budakora icyaha.” Ministry of Healing, 180.

Kutanga kweTestamende Itsva kunoratidza kuti Jesu akatora sei, rinhi, uye nei hunhu hwedu hwevanhu pamusoro pake. Akaita izvi kuti aratidze kuti simba remunhu rakabatanidzwa nesimba rouMwari haritadzi. Chivi ndiko kudarika murayiro, uyo Maraki anoti tinofanira “kurangarira.” Johani anotizivisa kuti avo vanochengeta murayiro, naizvozvo avo vasingatadzi, vanogona kupinda napamasuo okudenga. Mateo anoratidza kuti mutadzi anogona kukunda chivi, sezvakakunda Kristu. Kana tiine Kristu mukati medu, (tariro yokubwinya) tine mukati medu simba rokusika rakaita chisiko chose. Mukana uyu wakapiwa nokuti Kristu akasarudza kupinda mumhuri yavanhu, uye nokusingaperi kwose kuzova kwete Mwanakomana waMwari chete asiwo Mwanakomana womunhu.

Kune shoko rinokosha rechokwadi rakazarurirwa vanhu vaMwari kubva mubhuku raZvakazarurwa nguva pfupi isati yasvika kuguma kwenguva yokuedzwa kwavanhu. Shoko rinokosha iroro ndirowo “shoko raEria” raMaraki rinoparidzwa nguva pfupi isati yasvika “zuva rinotyisa raShe”.

Pakutanga paTestamende dzose dziri mbiri uye pakuguma kweTestamende Itsva tinoona hunhu hwakati hwaMwari huchiziviswa pachena. Mubhuku raGenesisi Iye ndiye Musiki, uye pakuguma kwaZvakazarurwa ndiye Arufa naOmega. Pakutanga peTestamende Itsva, anova Mwanakomana womunhu. Uye pakuguma kweTestamende Yekare, tinowana musimbotti unoshandiswa nomutumwa Eria kuti azadzise shoko raaizoparidza, rokushandura mwoyo yamadzibaba kuti iende kuvana, uyezve yavana kuti iende kumadzibaba.

Njira ya ulosi imene Eliya amagwiritsa ntchito pofotokoza uthenga wake wa chenjezo ndi yomweyi ndendende imene Yohane analamulidwa kugwiritsa ntchito m’buku la Chivumbulutso. Eliya “adzatembenusa mtima wa makolo ku ana, ndi mtima wa ana ku makolo awo,” ndipo Yohane anauzidwa kulemba zinthu zimene zinalipo pamenepo; ndipo pochita zimenezo, pa nthawi imodzimodziyo adzakhala akulemba zinthu zimene zidzachitike. Yohane anagwiritsidwa ntchito kusonyeza mmene mfundo ya alpha ndi omega imagwirira ntchito m’Mawu a ulosi, ndipo Eliya

adzakhazikitsa uthenga wake pa mfundo yomweyi. Pamene tiyerekezera chiyambi cha Baibulo ndi chimaliziro cha Baibulo, tikuyerekezera Chakale ndi Chatsopano. Bambo ndiwo chiyambi cha mwana wake, ndipo mwana ndiye chimaliziro cha bambo ake. Anthu zikwi zana limodzi makumi anayi ndi zinayi ndiwo m'badwo womaliza wa ana a Abrahamu, ndipo mbiri imene Mulungu analowa m'pangano ndi Abrahamu imayimira mbiri ya nthawi imene Mulungu adzawanso pangano limenelo ndi anthu zikwi zana limodzi makumi anayi ndi zinayi.

Sakaizvozvo zvinobva pakutenda, kuti zvive nenyasha; kuti chipikirwa chisimbiswe kuvana vose, kwete kune avo bedzi vari vomurayiro, asiwo kune avo vari vokutenda kwaAbhurahama; iye ari baba vedu tose. VaRoma 4:16.

Mharidzo yaEriya inomiririra musimboti wearufa naomega, nokuti madzibaba ndivo arufa uye vana ndivo omega. Mharidzo yaEriya yaizodzosa mwoyo yamadzibaba kuvana. Kristu akaratidza Johani Mubhabhatidzi saEriya, uye Ellen White akaratidza William Miller saEriya pamwe chete naJohani Mubhabhatidzi. Mharidzo yavarume ava vose vaimiririra yakaratidzirwa sekudzosa mwoyo yamadzibaba kuvana, uye neimwe nzira mwoyo yevana kumadzibaba. Basa iroro rinomiririra zvinoitwa nemharidzo mukudzosera mwoyo yavanhu kuna Baba vavo vokudenga, asi zvinoreva zvinopfuura ipapo, nokuti icho chiratidzo chebasa racho. Muzviporofita zveBhaibheri, zviratidzo zvine zvazvinoreva zvinopfuura chimwe, uye zvinofanira kuzivikanwa maererano nemamiriro azvo.

“යොහාන් බවින් ස්ත්‍රීයා මහත් වූයේ කුමක් නිසාද? ඔහු යුදවේ ජාතියේ හුරුවුණු විසින් ඉදිරිපත් කළ සමාජිකයන්ගේ මහත් ගෞරවයට නම සිත වසා, ඉහළින් එන ජීවිතයට එය විවෘත කළේය. ඔහුගේ උපතට පෙරම යුද්ධාත්මයාණන් යොහාන් ගැන මෙසේ සාක්ෂි දුන්නේය: ‘ඔහු ස්වාමීන්වහන්සේ ඉදිරියෙහි මහත් වන්නේය; ඔහු වසින් හෝ ජීවිතය මඳය කිසිවක් පානය නොකරන්නේය; ඔහු යුද්ධාත්මයාණන්ගෙන් පිරී සිටින්නේය.... ඉශ්‍රායලේ පුත්‍රයන්ගෙන් බොහෝ දෙනෙකු ඔහු ඔවුන්ගේ දවේදී ස්වාමීන්වහන්සේ වනෙ හරවා දමන්නේය. ඔහු එලියාගේ ආත්මය හා බලය තුළ උන්වහන්සේට පෙර යන්නේය, පියවරුන්ගේ හදවත් දුරුවන් වනෙ හරවා, අකීකරු වූවන් ධර්මීයයන්ගේ ජීවිතය වනෙ හරවා, ස්වාමීන්වහන්සේ සදහා සුදානම් කළ ජනතාවක් සුදානම් කිරීමටය.’ ලූක් 1:15-17.” Counsels to Parents, Teachers and Students, 445.

Uthenga luhlelelwe ukuze labo abakhetha ukulalela baphendukisele izinhliziyi zabo kuYise waseZulwini, nokho umgomo oyinhloko wesiprofetho ozosetshenziswa ukudlulisa uthenga lwesixwayiso uyoba ngowokuthi uKristu ungu-Alfa no-Omega, owokuqala nowokugcina, isiqalo nesiphetho. Uthenga luka-Eliya lusekelwe ekwethulweni kweZwi likaNkulunkulu lesiprofetho ngokombono wokuthi uJesu Kristu uyiZwi likaNkulunkulu, futhi imithetho elawula iBhayibheli nayo iyizimfanelo zesimo saKhe.

“महान् परमेश्वर की वदिसषा परमेश्वर आप वंग ही पद्वितर है। इह उम की इँढा दा परकासुन है, उम दे चरवितर की परतलियी है, अडे ददिसषा परेम अडे गदिसषा की अडदिसषा है। सारी सरसुती की समरसता इस गँल उँडे नरिडर करदी है कँ सड नीद, अडे हर इक चीज—चेडन हेदे जँ अचेडन—सरिसषा की वदिसषा दे नाल पुरन रूड दँच अनरूड हेड। परमेश्वर ने केदल नीदड

ਪ੍ਰਾਣੀਆਂ ਦੇ ਪ੍ਰਬੰਧ ਲਈ ਹੀ ਨਹੀਂ, ਸਗੋਂ ਪ੍ਰਕਰਿਤੀ ਦੀਆਂ ਸਭ ਕਰਿਆਵਾਂ ਦੇ ਸੰਚਾਲਨ ਲਈ ਵੀ ਨਿਯਮ ਨਿਰਧਾਰਤ ਕੀਤੇ ਹਨ। ਹਰ ਚੀਜ਼ ਅਟੱਲ ਨਿਯਮਾਂ ਦੇ ਅਧੀਨ ਹੈ, ਜਿਨ੍ਹਾਂ ਦੀ ਉਲੰਘਣਾ ਨਹੀਂ ਕੀਤੀ ਜਾ ਸਕਦੀ। ਪਰੰਤੂ ਜਦੋਂ ਕਿ ਪ੍ਰਕਰਿਤੀ ਵੱਲੋਂ ਸਭ ਕੁਝ ਕੁਦਰਤੀ ਨਿਯਮਾਂ ਦੁਆਰਾ ਸ਼ਾਸਤਿ ਹੈ, ਧਰਤੀ ਉੱਤੇ ਵੱਸਣ ਵਾਲਿਆਂ ਵੱਲੋਂ ਕੇਵਲ ਮਨੁੱਖ ਹੀ ਨੈਤਿਕ ਵਵਿਸਥਾ ਦੇ ਅਧੀਨ ਹੈ। ਸੁਰਸਿਟੀ ਦੇ ਸੁਰਿਮਣਿ ਕਰਤੱਬ ਵਜੋਂ ਮਨੁੱਖ ਨੂੰ ਪਰਮੇਸੁਰ ਨੇ ਇਹ ਸਮਰੱਥਾ ਦਿੱਤੀ ਹੈ ਕਿ ਉਹ ਉਸ ਦੀਆਂ ਮੰਗਾਂ ਨੂੰ ਸਮਝੇ, ਉਸ ਦੀ ਵਵਿਸਥਾ ਦੀ ਧਾਰਮਿਕਤਾ ਅਤੇ ਭਲਾਈ ਨੂੰ ਗ੍ਰਹਣਿ ਕਰੇ, ਅਤੇ ਆਪਣੇ ਉੱਤੇ ਉਸ ਦੇ ਪਵਿੱਤਰ ਦਾਵਿਆਂ ਨੂੰ ਜਾਣੇ; ਅਤੇ ਮਨੁੱਖ ਤੋਂ ਅਡੋਲ ਆਗਿਆਕਾਰਤਾ ਦੀ ਮੰਗ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।” Patriarchs and Prophets, 53.

Zonse (ndipo izi zingaphatikizepo Baibulo, pakuti Baibulo ndi chinthu, ndipo ngati chiri chinthu, ndiye kuti chiri mbali ya zonse) ziri pansu pa malamulo okhazikika. Baibulo liri ndi malamulo kapena mfundo zokhazikika zimene zimalamulira kutanthauziridwa kwake kolondola. Limodzi mwa malamulo amenewo ndilakuti Baibulo limazindikiritsa mapeto a chinthu ndi chiyambi cha chinthuchu. Yesu ndiye Mawu a Mulungu, ndipo Iye ndiye Woyamba ndi Wotsiriza, ndipo ichi ndi “lamulo lokhazikika” ndiponso chikhalidwe cha khalidwe Lake.

Sakashandisa kutangwa uku kwaEriya kuratidza kuti mavambo nemagumo eTestamende Yekare neItsva zvinowirirana. Magumo eBhaibheri, ayo ariwo magumo ebhuku raZvakazarurwa, anowiriranawo nemavambo aZvakazarurwa. Pane zvapupu zvisihanu zvinopupurira chokwadi chimwe chete, zwichibva panheyo iri chimiro chehunhu hwaMwari, chokuti Shoko raMwari rinogara richiratidza magumo echinhu nemavambo echinhu ichocho. Chokwadi ichi chikamu chezvinorehwa nokuti Jesu Kristu ndiye Arufa naOmega.

“Ku mupostora Johane ari pachitsuwa chePatimo kwakazarurirwa zviratidzo zvaiva nezvinhu zvakadzama uye zvinokatyamadza zvikuru pamusoro pezvakaiteka muupenyu hwechechi. Nyaya dzaiva dzekufarirwa kukuru uye dzaiva nemukosha mukuru dzakaratiidzwa kwaari muchimiro chezvinanidzo nezviratidzo, kuti vanhu vaMwari vave neruzivo rwakajeka pamusoro pengozu nehondo zviru pamberi pavo. Nhorondo yenyika yechiKristu kusvika pakuguma kwenguva yakazarurirwa Johane. Akaona nokujeka kukuru chimiro, ngozi, hondo, uye kununurwa kwekupedzisira kwevanhu vaMwari. Anonyora shoko rokupedzisira rinofanira kuibvisa zvirimwa zvapasi kuti zvisvike pakubvawo, zvimwe somiguri yokuiswa mudura rokudenga, kana zvimwe samasumbu ehuni okukandirwa mumoto wezuva rokupedzisira.”

“Muchiratidzo Johane akaona miedzo yaizotsungirirwa nevanhu vaMwari nokuda kwechokwadi. Akaona kusimba kwavo kusingazununguki mukuteerera mirairo yaMwari, pamberi pamasimba anodzvinyirira aitsvaka kuvamanikidza kusateerera, uye akaona kukunda kwavo kwekupedzisira pamusoro pechikara nomufananidzo wacho.

“Pasi pa mifananidzo yedhiragoni guru dzvuku, chikara chakaita sengwe, nechikara chine nyanga dzakaita sedzegwayana, hurumende dzapaniyika idzo dzaizonyanya kuzvipira mukutsika-tsika mutemo waMwari nokutambudza vanhu Vake, dzakaratiidzwa kuna Johane. Hondo iyi inoenderera mberi kusvikira pakuguma kwenguva. Vanhu vaMwari, vakafananidzirwa nomukadzi mutsvene navana vake, vakaratiidzwa sevashoma zvikuru. Mumazuva okupedzisira pakanga pachisara bedzi vakasara vashoma. Ava ndivo vanotaurwa naJohane achiti ndivo ‘vanochengeta mirairo yaMwari, uye vane uchapupu hwaJesu Kristu.’”

“Kuburikidza nechihedheni, uyezve kuburikidza neUpapa, Satani akashandisa simba rake kwemazana mazhinji amakore achiedza kudzima panyika zvapupu zvaMwari zvakatendeka. Vahedheni navapapa vakafambiswa nemweya mumwe chete wedhiragoni. Vakangosiyana chete pakuti Upapa, huchizviita sokunge hunoshumira Mwari, ndihwo hwakanga huri muvengi ane ngozi zvikuru uye ane utsinye hwakanyanya. Kubudikidza nechishandiso chechiRoma, Satani akatapa nyika. Kereke yaMwari yaizviti ndeyake yakakukurwa ikapinda mumitsara yokunyengera uku, uye kwemakore anopfuura chiuru vanhu vaMwari vakatambura pasi pehasha dzedhiragoni. Uye apo Upapa, hwapambwa simba rahwo, hwakamanikidzwa kurega kutambudza, Johane akaona simba idzva richimuka kuti ridzokorore inzwi redhiragoni, uye rienderere mberi nebasa rimwe chetero rine utsinye nerokumhura. Simba iri, rokupedzisira richarwa nekereke nomurayiro waMwari, rakafananidzirwa nechikara chaiva nenyanga dzakaita sedzegwayana. Zvikara zvakachitangira zvakanga zvakabuda mugungwa, asi ichi chakabuda panyika, zvichimirira kumuka norugare kworudzi runofananidzirwa. ‘Nyanga mbiri dzakaita sedzegwayana’ dzinomiririra zvakana chimito cheHurumende yeUnited States, sezvinoratidzwa mumisimboti yayo miviri inokosha, kureva Republicanism neProtestantism. Misimboti iyi ndiyo chakavanzika chesimba redu nokubudirira kwedu sorudzi. Avo vakatanga kuwana utiziro pamhenderekedzo dzeAmerica vakafara kuti vakanga vasvika munyika yakasununguka kubva kuzvitsigiriro zvokuzvikudza zvechiRoma nechisimba chokutongwa kwamadzimambo. Vakatsunga kugadza hurumende pamusoro penheyo huru yerusununguko rwezvematongerwo enyika norwechitendero.”

“Kodwali ko kwakali ka pensulo ya ulosi kuvumbula kusanduka mu chithunzithunzi ichi cha mtende. Chilombo chokhala ndi nyanga zonga za mwanawankhosa chiyankhula ndi mau a chinjoka, ndipo ‘chichita mphamvu zonse za chilombo choyamba pamaso pake.’ Ulosi ulengeza kuti chidzauza iwo okhala pa dziko lapansi kuti apangire chilombocho chifaniziro, ndiponso kuti ‘chimakakamiza onse, aang’ono ndi akulu, olemera ndi osauka, aufulu ndi akapolo, kulandira chilembo m’dzanja lawo lamanja, kapena pamphumi pawo; kuti pasakhale munthu angagule kapena kugulitsa, kupatula iye wokhala ndi chilembocho, kapena dzina la chilombocho, kapena chiwerengero cha dzina lake.’ Chotero Chiprotestanti chimatsata mapazi a Upapa.”

“Ni wakati huu ambapo malaika wa tatu anaonekana akiruka katikati ya mbingu, akitangaza: ‘Mtu awaye yote akimsujudia yule mnyama na sanamu yake, na kuipokea chapa yake katika kipaji cha uso wake, au mkononi mwake, yeye naye atakunywa divai ya ghadhabu ya Mungu, iliyomiminwa pasipo kuchanganywa ndani ya kikombe cha hasira yake.’ ‘Hapa ndipo walipo wazishikao amri za Mungu, na imani ya Yesu.’ Kwa tofauti iliyo dhahiri sana na ulimwengu wanasimama lile kundi dogo ambalo halitageuka kutoka katika uaminifu wao kwa Mungu. Hao ndio wale ambao Isaya anawanena kuwa wanaziba mahali palipobomoka palipofanyika katika sheria ya Mungu, wale wanaojenga tena mahali pa kale palipokuwa ukiwa, wakiinua misingi ya vizazi vingi.”

“Onyo kali pa chenjezo, na tisho la kutisha kwambiri limene linafikapo kwa anthu, ndi limene lili mu uthenga wa mngelo wachitatu. Tchimo limene limatsitsa mkwiyo wa Mulungu wosakanizidwa ndi chifundo liyenera kukhala la chikhalidwe choipitsitsa kwambiri. Kodi dziko liyenera kusiyidwa mu mdima pa nkhani ya chikhalidwe cha tchimo

limeneli?—Ndithudi ayi. Mulungu sachita chotero ndi zolengedwa Zake. Mkwiyu Wake sulunjikitsidwa pa machimo a kusadziwa. Asanabwere ziwero Zake pa dziko lapansi, kuunika kokhudza tchimo limeneli kuyenera kuonetsedwa kwa dziko, kuti munthu adziwe chifukwa chake ziwerozi zikuyenera kubweretsedwa, ndipo akhale ndi mwayi wozipulumukira.”

“Mharidzo ine yambiro iyi ndiyo yokupedzisira kuziviswa kusati kwava nokuratidzwa kwoMwanakomana womunhu. Zviratidzo zvaAkapa Iye pachake zvinopupura kuti kuuya kwaKe kwava pedyo zvikuru. Kwemakore anoda kusvika makumi mana, mharidzo yengirozi yechitatu yave ichirira. Mukupedzisira kwegakava guru, mapato maviri anobuda pachena, avo ‘vanonamata chikara nomufananidzo wacho,’ uye vanogamuchira chiratidzo charo, navo vanogamuchira ‘chisimbiso chaMwari mupenyu,’ vane zita raBaba rakanyorwa pahuma dzavo. Ichi hachisi chiratidzo chinooneka. Nguva yasvika yokuti vose vane hanya nokuponeswa kwemweya yavo vabvunze nokushingaira uye nokuremekedza kukuru kuti, Chisimbiso chaMwari chii? uye chiratidzo chechikara chii? Tingadzivisa sei kuchigamuchira?”

“Mulingu wa Mulungu, chimanyikwiro kapena chizindikiro cha ulamuliro Wake, chipezeka m’lamulo lachinayi. Ili ndi lokhalo mwa malamulo khumi la m’Decalogue limene limasonyeza Mulungu monga Mlengi wa kumwamba ndi dziko lapansi, ndipo limasiyanitsa momveka bwino Mulungu woona ndi milungu yonse yonyenga. M’Malemba onse, choonadi cha mphamvu yolenga ya Mulungu chimanenedwa monga umboni wakuti Iye ali pamwamba pa milungu yonse ya amitundu.”

“Sabata e laetsoeng ke molao oa bone se ile sa hlongoa hore e be sehopotso sa mosebetsi oa pōpo, e le hore likelello tsa batho li lule li lebisitsoe kamehla ho Molimo oa ’nete le ea phelang. Hoja Sabata se ne se bolokoa ka mehla, ho ka be ho se ka ha e-ba le morapeli oa litšoantšo, leha e le mo latolang hore Molimo o teng, kapa mo sa lumeleng. Ho bolokoa ka khalalelo ha letsatsi le halalelang la Molimo ho ka be ho ile ha lebisa likelello tsa batho ho ’Mōpi oa bona. Lintho tsa tlhaho li ka be li ile tsa ba mo hopotsa, ’me tsona li ka be li ile tsa paka ka matla a Hae le lerato la Hae. Sabata sa molao oa bone ke tiiso ea Molimo ea phelang. Se supa ho Molimo e le ’Mōpi, ’me ke pontšo ea matla a Hae a loketseng a puso holim’a libōpuoa tseo a li entseng.

“Saizvozvo, chii, zvino, chiratidzo chechikara, kana chisiri sabata yenhema iyo nyika yakagamuchira panzvimbo yeSabata rechokwadi?”

Ukutangaza kwa kinabii kwamba Upapa ungejikuza juu ya kila kiitwacho Mungu, au kiabudiwacho, kumetimizwa kwa namna ya kushangaza katika kubadilishwa kwa Sabato kutoka siku ya saba hadi siku ya kwanza ya juma. Popote Sabato ya kipapa inapotukuzwa kwa kupewa kipaumbele kuliko Sabato ya Mungu, hapo yule mtu wa dhambi hukuzwa juu ya Muumba wa mbingu na nchi.

“Vaya vanodai kuti Kristu akachinja Sabata vari kupikisa zvakananga mashoko Ake amene. MuMharidzo Yake paGomo akati: ‘Musafunga kuti ndakauya kuzoparadza murayiro kana vaprofiti; handina kuuya kuzoparadza, asi kuzozadzisa. Nokuti zvirokwasvo ndinoti kwamuri, kusvikira denga nenyika zvapfuura, hapana kana katsamba kamwe chete kana chikamu

chiduku chomutsamba zvichatongopfuura pamurayiro, kusvikira zvole zvazadziswa. Naizvozvo ani naani anotyora mumwe chete wemirayiro iyi midukusa, akadzidzisa vanhu saizvozvo, achanzi mudukusa muushe hwokudenga; asi ani naani anoita uye anodzidzisa iyo, iyeye achanzi mukuru muushe hwokudenga.”

“Abaroma Gatolika banonyereza kuti enkyukakyuka mu Ssabbiiti yakolebwa ekkanisa yaabwe, era banoonyereza ku nkyukakyuka eno yennyini ng’obukakafu bw’obuyinza obusinga obw’ekkanisa eno. Bategeeza nti olw’okukuuma olunaku olusooka olw’essaawa ng’Olusabbiiti, Abapolotesitante baaba bakkaanya n’amaanyi gaayo okuteeka amateeka mu bintu eby’obwakatonda. Ekkanisa y’Abaroma terangako kwegobako kye yeeyita obutalemererwa, era ensi n’amakkanisa g’Abapolotesitante bwe bakkiriza ssabbiiti ey’obulimba gye yatonda, mu butuufu baba bakkaanya n’ekyo kye yeeyita. Bayinza okwogera ku buyinza bw’abatume ne ba jjajja ab’ekkanisa mu kuwolereza enkyukakyuka eno, naye ensobi y’ensonga yaabwe eyangu nnyo okulabika. Omupapa ayinza nnyo okulaba nti Abapolotesitante beelimba bokka, nga beeyagalidde okuziba amaaso gaabwe ku nsonga eziri mu mbeera eno. Nga enteekateeka y’olunaku lwa Ssande bw’eyongera okusiimibwa, asanyuka, ng’awulira nga mukakafu nti ku nkomerero kijja kuleeta ensi yonna ey’Abapolotesitante wansi w’ebendera ya Rooma.” Signs of the Times, November 1, 1899.