

Eliya - Nambala Faivi

Kunyarara Kwechiporofita

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Pa Eriaja adasee Ahab se ommoaboa Israel nyinaa ano nko Karmel no, na eye mfonini-dikan a skyere se Onyankopon beyi asafu no afi Sum Bere no mu wo 1798, mfe abiesa ne fa akyi a wotaa no, na ode won beko 1844 na eno akyi no 1863. Saa nnaa abiesa no ne nsenkyerenne titiriw abiesa a etwa to wo “mmere ason” no nhyehyee mu, senea Yesaia de too ho wo ti a eto so ason no mu.

Nhoroondo imwe cheteyo ya 1798, 1844 na 1863 yakafananidzwawo apo Mozisi akatungamirira vana vaIsraeri kubva muuranda hwelJipiti kuenda kuGomo reSinai. Nhoroondo yengirozi yokutanga neyechipiri inomirira sangano reMillerite, iro rakatanga panguva yokuguma muna 1798 uye rikaenderera mberi kusvikira sangano iro rava kereke muna 1863. Eriya naMozisi ndivo zvapupu zviviri zvikuru zvenhoroondo yeMillerite, uye ndivo zvapupu zviviri zvikuru mubhuku raZvakazarurwa mukati menhoroondo yengirozi yechitatu.

Kufamba kwevaMillerite kunoratidza kutanga kweevhangeri isingaperi yaZvakazarurwa gumi nechina, uye Future for America kunoratidza kuguma kwayo. Pakati pekufamba kwekutanga kwevaMillerite nekufamba kwekupedzisira, tinowana kereke yeSeventh-day Adventist. Maererano nevanyori venhoroondo vekereke yeAdventist muna 1856, vakasara vekufamba kwevaMillerite vakapinda muchimiro cheRaodhikia, nokudaro vachigumisa nguva yeFiradherfia, iyo yaimirira nguva kubva muna 1798 kusvika muna 1856.

Mu nyandiko iheruka twagaragaje yuko guhumekwa kwahuje ugucika intege kwatewe no kwambuka Inyanja Itukura n’ugutenguha gukomwe ko mu 1844. Kuri uwo mwanya ni ho ikigeragezo cy’Isabato, nk’uko cyashushanywaga na manu, cyageze mu mateka ya Mose. Kuri uwo mwanya nyakubahanuzi nanone, umucyo waturutse Ahera Cyane watangiye urugendo rw’igerageza n’ukwezwa, rutangirira ku Isabato, ku bari bambutse inyanja kandi binjiye, kubwo kwizera, Ahera Cyane. Uwo murimo w’igerageza wabanje 1844 watangiye mu mateka ya Mose akivuka, naho ku ba-Millerite utangirira mu 1798, ubwo kwiyongera kw’ubumenyi Daniyeli yagaragaje kwazaga gutuma habaho urugendo rw’igerageza rw’ibyiciro bitatu rwagezaga ku rubanza.

Vazhinji vachacheneswa, voitwa vachena, uye vachaidzwa; asi vakaipa vacharamba vachiita zvakaipa; uye hakuna kana mumwe wevakaipa achanzwisisa; asi vakachenjera vachanzwisisa. Daniyeli 12:10.

Kuvhurwa kwemutongo musu wa 22 Gumiguru 1844 kwakafananidzirwa nemutongo waFarao wakatanga nematangwe eEgipita ukagumira mumvura dzeGungwa Dzvuku. Vakachenjera pavakangopinda neRutendo muNzvimbo Tsvene-tsvene, kana kuti kuyambuka neGungwa Dzvuku, nzira yokuedzwa yakanga yatanga panguva yokuguma muna 1798 yakaramba ichienderera mberi ichipfuura 1844. Munhoroondo yaMosesi, izvi zvakamiririrwa nemiedzo gumi,

iyo Israeri yakakundikana pairi padanho rimwe nerimwe. Wokupedzisira wemiedzo gumi iyi wakava apo vasori gumi navaviri vakaongorora Nyika yeChipikirwa. Muedzo wokutanga munhoroondo yaMosesi wakanga uri muedzo wemana, unomiririra Sabata; uye kumaMillerite Sabata rakazivikanwa somuedzo wokutanga pashure pa22 Gumiguru 1844. Sezvo muedzo wokutanga uri Sabata munhoroondo mbiri idzi dzinofambirana, miedzo mipfumbamwe inotevera munhoroondo yaMosesi inoratidza kuti pashure pa1844 paizova nenhevedzano yemiedzo yaizotungamirira pakupinda muNyika yeChipikirwa kana murenje rwerufu. 1863 inomiririra muedzo wokupedzisira wesangano reMillerite. Tichatanga kufunga uku panguva iyo vasori gumi navaviri vanodzoka nemishumo yavo pamusoro peNyika yeChipikirwa.

Uye vakadzoka pakutsvakurudza nyika pashure pamazuva ana makumi mana. Vakabva vaenda vakasvika kuna Mozisi, naAroni, nokungano yose yavana vaIsraeri, kurenje reParani, paKadheshi; vakauya neshoko kwavari, nokungano yose, vakavaratidza chibereko chenyika. Vakamurondedzera, vakati, Takaenda kunyika kwamakatituma; zvirokwazvo, inoyerera mukaka nouchi; uye ichi ndicho chibereko chayo. Asi vanhu vanogara munyika yacho vane simba, namaguta akakomberedzwa namasvingo, uye makuru kwazvo; uyezve takaona vana vaAnaki ikoko. VaAmareki vanogara munyika yezasi; navaHiti, navaJebhusi, navaAmori vanogara mumakomo; uye vaKenani vanogara pedyo negungwa, uye parutivi rwaJoridhani. Ipapo Karebhu akanyaradza vanhu pamberi paMozisi, akati, Ngatikwirei pakarepo, tiitore; nokuti zvirokwazvo tinogona kuikunda. Asi varume vakaenda naye vakati, Hatikwanisi kukwira kundorwa navanhu ava; nokuti vane simba kupfuura isu. Vakauyisa shoko rakaipa pamusoro penyika yavakanga vatsvakurudza kuvana vaIsraeri, vachiti, Nyika yatakupfuura nepakati payo kuti tiitsvakurudze inyika inopedza vagari vayo; uye vanhu vose vatakaona mairi vanhu vakareba zvikuru. Uye ikoko takaona hofori, vana vaAnaki, vanobva kuhofori; uye mukuona kwedu pachedu takanga takaita semhashu, uye saizvozvo takanga takaitawo mukuona kwavo. Numeri 13:25–33.

Ndime iyi inobva muna Numeri ine zvokwadi dzinokosha zvikuru dzinofanira kucherechedzwa, idzo dzinogona kufuratirwa nyore kana munhu asina kufunga nhoroondo inomiririrwa imomo sechiratidzo chebato reMillerite. Imwe pfungwa ndeyekuti vapanduki vaiva ne“mushumo wakaipa” vakanga vachikundikana pamuedzo wavo wegumi nowokupedzisira, uye pamuedzo iwoyo wokupedzisira mapoka maviri avanhu akaratidzwa pachena. Mapoka maviri aya, anga achikura kubudikidza nenhoroondo yemiedzo mipfumbamwe yakapfuura, akaratidza hunhu hwawo maererano nokuti akasarudza kugamuchira “mushumo” upi. Muna 1863, Adventism yeMillerite yakaramba mushumo waMozisi sezvaimiririrwa nechiporofita chouranda chiri muna Revhitiko 26. Mushumo wakapihwa naJoshua naKalebhu wakanga uri kungodzokororwa kwemushumo waMwari munhoroondo yose yokusunungurwa kwavo kubva muuranda. Kubva pakuberekwa kwaMozisi zvichienda mberi, Mwari akanga avavimbisa kuti aizovabudisa muuranda achivaendesha munyika yakanga yakavimbiswa Abhurahama mazana amakore akanga apfuura. Joshua naKalebhu vanomirira avo vakamira pamusoro pemushumo wenheyo, asi vamwe vasori gumi vakaramba kuti Mwari akanga ambopa mushumo iwoyo.

Ipapo ungoro hwose hwakasimudza inzwi hwahwo, hukachema; uye vanhu vakachema usiku ihwohwo. Vana vose vaIsraeri vakagunun`unira Mozisi naAroni; uye ungoro yose ikati

kwavari, Dai taingofa hako munyika yeIjipiti! kana dai taingofira murenje iri! Ko Jehovha watiuyisireiko kunyika ino, kuti tiwire nebakatwa, vakadzi vedu navana vedu vave zvangapamba? Hazvingatirinani here kudzokera kuIjipiti? Vakatumirana vachiti, Ngatizvigadzirirei mutungamiri, tidzokere kuIjipiti. Numeri 14:1–4.

Kwakati mu 1863 James White wakalemba nkhanani mu **Review and Herald** yakukana kumvwisisa kwa Miller pa vya “nyengo zinkhondi na ziŵiri,” ndipo mu chaka chenechicho Uriah Smith wakafumiska tchati chachinyengo icho chikaŵavya kuyowoya kulikose pa “nyengo zinkhondi na ziŵiri” za Leviticus, White na Smith wose ŵakapatukako ku ntchito ya William Miller ndipo ŵakagwiliskira ntchito njira ya m’Baibolo ya Chiprotestanti chakugaruka. Njira ya ŵakugaruka, awo iwo ŵakaŵazindikira sono waka kuti ni “ŵana ŵasungwana ŵa Babuloni,” ndiyo yikagwiliskirika ntchito nga ni fundo yakukanira uthenga wa Miller uwo ukaŵa ulongozgi wa mungelo Gabriel. Pa kuyezgeka kwa nambara teni kwa Israyeli wakale iwo ŵakayowoya mwakunanga kuti, “Tijisankhire mulara, ndipo tiwelere ku Egupto.” Kutondeka pa kuyezgika kwa nambara teni na kwaumaliro kukhazikika pa kukana “lipoti” ilo likayanana na lipoti lakwambira pakwamba, na pa khumbo lakuwelera ku ukapulu wa Egupto. Apo Yereimiya wakaimira mwachisimboli awo ŵakakhumudwiskika chifukwa cha kunangika kwa uchimi wa 1843, Chiuta wakamudana mwakudunjika kuti wawelere kwa Chiuta na ku mtima wake wakale wakugomezgeka pa uthenga, kweni wakamulanguraso kuti wangawelerangaso chara kwa awo ŵakaŵazindikira kuti ni ŵana ŵasungwana ŵa Babuloni.

Zvino Ishe vanoti, Kana ukadzoka, ndichakudzozazve, uye uchamira pamberi pangu; uye kana ukabudisa chinokosha pachisina maturo, uchava somuromo wangu; ngavadzokere kwauri, asi iwe usadzokera kwavari. Jeremia 15:19.

Muna 1863, James White na Uriah Smith vakagadza kaputeni mutsva kuti avatungamirire kudzokera kwavakanga varayirwa kuti vasaenda. Joshua na Caleb vanomirira avo vaishuva kuenda mberi; White na Smith vanomirira avo vaishuva kudzokera shure.

Imwe pfungwa inofanira kucherechedzwa pandima iyi inobva mubhuku ra Numeri ndeyekuti kumukira kwekupedzisira, uko kunopa mhosva vapanduki vose kuti vafire murenje mumakore makumi mana anotevera, ndicho chimwe chezvirevo zvikuru zviviri zvinosimbisa musimboli wezuva rimwe kuva gore rimwe muupofita hweBhaibheri, uyo zvimwe ndiwo mutemo weupofita wakanyanya kukosha wakashandiswa na Miller kuvhura shoko revhangeri risingaperi nerengirozi yokutanga. Humwe uchapupu hweBhaibheri pamusoro pomutemo uyu hunowanikwa mubhuku ra Ezekieri.

Kandi kana wamala izo, gona pontho ugone pa dzanja lako la manja, ndipo udzasenza mphulupulu ya nyumba ya Yuda kwa masiku makumi anayi: ndakuyikira iwe tsiku limodzi kukhala chaka chimodzi. Ezekieli 4:6.

Se se sa lemoheng hangata litemaneng tse peli tse ileng tsa theha molao-motheo oa hore letsatsi le emela selemo ke maemo a nalane a litemana tseo ka bobeli.

Mushure meuwandu hwamazuva amakatsvakurudza nyika, iwo mazuva makumi mana, zuva rimwe nerimwe richiverengerwa segore rimwe, muchatakura zvakaipa zvenyu kwemakore

makumi mana; uye muchaziva kutyora kwangu chipikirwa. Numeri 14:34.

Vhesi riri mu Numeri rakaitika pakutanga kwaIsraeri yekare, uye rakamirira kupanduka kwevanhu vaMwari vesungano; uye vhesi riri muna Ezekieri rakaitika pakuguma kwaIsraeri yekare, uye rakamirira kupanduka kwevanhu vaMwari vesungano. Chirango pakutanga chaiva rufu murenje, uye chirango pakuguma chaiva uranda munyika yavavengi vavo. Musimboti wezuva rimwe kuva gore rimwe unosimbisa kupanduka kwevanhu vesungano. Zvirango zviviri, chimwe pakutanga uye chimwe pakuguma, asi zvose zvakasiyana. Chekutanga chaiva rufu rwekupera simba zvishoma nezvishoma parwendo murenje; chekupedzisira chaiva kutapwa nouranda muBhabhironi chaiyo.

Ipapo Mose na Aaroni vakawira sara sobu ena mata ni soqosoqo taucoko ni nodra ivavakoso na luve i Isireli. Ia o Josua na luvei Nuni kei Kelepi na luvei Jepune, era lewe ni ira era a lakova na vanua me vakadikevi, era dresulaka na nodra isulu; era sa vosa kina vei ira na ilawalawa taucoko ni luve i Isireli, ka kaya, Na vanua keitou a lako curuma me keitou vakadikeva, sa vanua vinaka vakalevu sara. Kevaka sa marautaki keda ko Jiova, ena qai kauti keda ki na vanua oqori, ka solia mai vei keda; na vanua sa dave kina na wai-ni-sucu kei na oni. Ia kakua ga ni dou talaidredre vei Jiova, kakua talega ni dou rerevaki ira na tamata ni vanua; ni ra sa vaka na madrai vei keda: sa takali tani vei ira na nodra i ukuuku ni veitaqomaki, ka sa tiko kei keda ko Jiova: kakua ni dou rerevaki ira. Ia sa vakarota na soqosoqo taucoko me ra vakaviriki rau ena watu. A qai rairai mai na lagilagi i Jiova ena vale ni soro ni ivavakoso e matadra kece na luve i Isireli. A sa kaya vei Mose ko Jiova, Ena yacova naica na nodra vakacudrui au tiko na tamata oqo? ena yacova talega naica ni bera ni ra vakabauti au, ena vuku ni veivakatakilakila kecega au a vakaraitaka ena kedra maliwa? Au na ravuti ira ena mate ca, ka vakayalia vei ira na nodra ivotavota vakaivotavota, ka'u na cakava vei iko e dua na matanitu levu cake ka kaukauwa cake vei ira. A sa kaya vei Jiova ko Mose, Ia era na rogoca na kai Ijipita, ni ko a kauta cake mai na tamata oqo ena nomu kaukauwa mai na kedra maliwa; era na qai tukuna vei ira na kai vanua oqo: ni ra sa rogoca ni ko Jiova, ko sa tiko ena kedra maliwa na tamata oqo, ni ko Jiova, ko laurai mata ki na mata, ni sa tu e dela ni nodra ulu na nomuni o, ka ni ko liu vei ira ena siga ena duru o, ka ena bogi ena duru bukawaqa. Ia kevaka ko na vakamatei ira kece na tamata oqo me vaka e dua ga na tamata e dua, era na qai vosa na veimatani era sa rogoca na nomuni rogo, ka kaya, Baleta ni a sega ni rawati Jiova me kauti ira na tamata oqo ki na vanua sa bubului kina vei ira, o koya oqo sa vakamatea kina o koya ena lekutu. Ia oqo, au sa masuti kemuni, me vakalevtaki mada na kaukauwa ni noqu Turaga, me vaka ko ni a kaya, Jiova sa dau vosota vakadede, ka levu na nona yalololoma, sa vosota na caka cala kei na talaidredre, ia ena sega ni vakadonuya vakadua na cala me sega ni totogi; sa vakayacora na caka cala ni nodra qase vei ira na gone me yacova nai katolu kei nai ka va ni tabatamata. Vosota mada, au sa masuti kemuni, na caka cala ni tamata oqo me vaka na levu ni nomuni yalololoma, me vaka talega ko ni a vosoti ira na tamata oqo mai Ijipita ka yacova mai oqo. Tiko Voli 14:5–19.

Nhoroondo inomiririrwa mundima idzi yakava chiratidzo cheBhaibheri chinonzi “zuva rokutsamwisa.” “Zuva rokutsamwisa” rinotaurwa muna Mapisarema makumi mapfumbamwe namashanu, Jeremia makumi matatu nembiri, uye VaHebheru vatatu, asi panguva ino hatizobati nechiratidzo ichocho. Pane nheyo inokosha yakaoneswa mundima yakapfuura inofanira kuzikanwa. Nheyo iyi inoratidzwawo nomuporofita Samueri, Lusifa, Ellen White, uye chokwadi

Mosesi mundima iyi.

Vakamuudza, vachiti, Tarirai, imi makwegura, uye vanakomana venyu havafambi munzira dzenyu; zvino tigadzirei mambo kuti atitonge, sezvinoitwa nemarudzi ose. Asi shoko iri rakashungurudza Samueri pavakati, Tipei mambo kuti atitonge. Samueri akanyengetera kuna Jehovha. Jehovha akati kuna Samueri, Teerera inzwi ravanhu pazvinhu zvose zvavanokuudza; nokuti havana kuramba iwe, asi varamba ini, kuti ndirege kuva mambo pamusoro pavo. Sezvakaita pamabasa avo ose kubva pazuva randakavabudisa muJjipiti kusvikira nhasi uno, zvavakandisiya vakashumira vamwe vamwari, ndizvo zvavanoitawo kwauri. Naizvozvo zvino teerera inzwi ravo; asi uvapupurire zvikuru, uvazivise tsika dzamambo achavatonga. Samueri akaudza vanhu vose mashoko ose aJehovha, iwo akanga achikumbira mambo kwaari. Akati, Aya ndiwo achava maitiro amambo achakutongai: achatora vanakomana venyu, avagadze kuti vashandire iye pachake, vave vengoro dzake dzehondo, navatasvi vamabhiza ake; uye vamwe vachamhanya pamberi pengoro dzake. Achazvigadzirira vakuru vezviuru navakuru vemakumi mashanu; achavaisa kuti varime minda yake, vakohwe goho rake, uye vagadzire zvombo zvake zvehondo nezvinhu zvegoro dzake. Achatora vanasikana venyu kuti vave vagadziri vezvinonhuhwira, vabiki, navabiki vechingwa. Achatorawo minda yenyu, neminda yenyu yemizambiringa, neminda yenyu yemiorivhi, kunyange yakanakisisa yayo, agoipa kuvaranda vake. Achatora chegumi chezviyo zvenyu necheminda yenyu yemizambiringa, agochipa kuvakuru vake navaranda vake. Achatora varanda venyu vechirume navarandakadzi venyu, namajaya enyu akanakisisa, nembongoro dzenyu, agozviisa kubasa rake. Achatora chegumi chemakwai enyu; nemi muchava varanda vake. Zvino muchachema nezuva iro nokuda kwamambo venyu wamuchange mazvisarudzira; asi Jehovha haangakupindurei nezuva iro. Kunyange zvakadaro vanhu vakaramba kuteerera inzwi raSamueri; vakati, Kwete; asi tinoda mambo pamusoro pedu; kuti nesuwo tive semarudzi ose; uye kuti mambo wedu atitonge, atungamirire mberi kwedu, uye arwe hondo dzedu. Samueri akanzwa mashoko ose avanhu, akaataura munzeve dzaJehovha. Jehovha akati kuna Samueri, Teerera inzwi ravo, uvagadzirire mambo. Samueri akati kuvarume vaIsraeri, Endai mumwe nomumwe kuguta rake. 1 Samueri 8:5–22.

Mundima iyi Israele yekare yakaramba Mwari saMambo wayo, uye nhorondo iyi inonongedzera mberi kunguva yavakazivisa kuti vakanga vasina mambo kunze kwaKesari. Vakaramba utongi hwaMwari, vakasimbirira kuti vapihwe mambo anobva pakati pevanhu vavo, asi pakupedzisira vakazivisa kuti mambo wavo aiva mambo weRoma. Mambo weRoma wemazuva okupedzisira ndiye papa weRoma.

Asi vakadanidzvova vachiti, Bvisaiye, bvisaiye, mumuroverere pamuchinjikwa. Pirato akati kwavari, Ndingaroverera pamuchinjikwa Mambo wenyu here? Vaprista vakuru vakapindura vachiti, Hatina mambo kunze kwaKesari. Johane 19:15.

Kukana kwa theocracy kulimkwaza sana Samweli na kwa namna ya kibinafsi kiasi kwamba alikuelewa kuwa ni kukataliwa kwa ofisi yake ya kinabii. Lakini Mungu alihakikisha kwamba Samweli alielewa ya kuwa kukataliwa kwao kulikuwa ni kwa Mungu, wala si kwa nabii. Aya hizi mbili zinazoweka wazi uhusiano wa kinabii wa Musa na Samweli kwa uasi wa Israeli ya kale, adhabu ya uasi iliyofuata haikuwa mwisho kwa Israeli ya kale. Bado kulikuwapo kundi

lililowakilishwa na Yoshua na Kalebu ambalo lingeingia katika Nchi ya Ahadi, na katika kisa cha Samweli mwisho wa Israeli ya kale ulikuwa katika kuhitimishwa kwa wafalme wa Israeli, si katika mwanzo wake.

Mose akakakavara na Mwari kuti arambe achibata neIsraeli yekare, nokuti Mose akafunga kuti kuvagumisa panguva iyoyo kwaizokanganisa kuratidzwa kwakarurama kwenhorondo tsvene yokununurwa kwavanhu Vake uye kwechipikirwa Chake chokuti aizovatungamirira kupinda munyika yakanga yapikirwa naMwari kuna Abhurahama. Pfungwa iri pano ndeyokuti Mwari anosarudza kubvumira kupandukira kuti kuitike uye kuti kuenderere mberi kana achida kushandisa kupandukira kwacho sechapupu chechokwadi.

Mafungiro okutsamwa kwakarurama kwakararatidzwa naSamueri, akaratidzwawo naEllen White.

“Ndzi nga si tshama ndzi vona exikarhi ka vanhu va hina ku tiphina hi wena loku tiyeke ni ku nga lavi ku amukela ni ku pfumela eka ku vonakala, hilaha swi kombisiweke hakona eMinneapolis. Ndzi kombisiwile leswaku a ku na ni un’we exikarhi ka vandla lava hlayiseke moya lowu kombisiweke enhlanganweni wolowo loyi a a ta tlhela a va ni ku vonakala loku tshembekaka leswaku a kota ku lemuka nkoka wa ntiyiso wa risima lowu a va rhumeriwe wona ku suka etilweni, ku kondza va titsongahata ku tinyungubyisa ka vona kutani va tivula leswaku a va nga susumetiwi hi Moya wa Xikwembu, kambe leswaku miehleketo ni timbilu ta vona a swi tele hi xihlawuhlawu. Hosi a yi navela ku tshinela eka vona, ku va katekisa ni ku va horisa eka ku tlhelela endzhaku ka vona, kambe a va nga lavi ku yingisa. A va susumetiwa hi moya wolowo wu fanaka lowu wu hlohloleleke Kora, Dathani, na Abirami. Vavanuna volavo va Israele a va tiyimiserile ku ala vumbhoni hinkwabyo lebyi a byi ta kombisa leswaku a va hoxile, kutani va ya emahlweni, va ya emahlweni endleleni ya vona ya ku nga tshembeki, ku ko ku kokiwa vanyingi leswaku va ya hlanganyela na vona.”

“ඒ අය කවුරුන්ද? දුර්වලයන් නොව, අප්කානුවන් නොව, ආලෝකය නොලැබුවෝ නොව. ඒ කරුණුලෙහි සභාවෙහි ඒරසිද්ධ, කීර්තිමත් කුමාරවරු දසෙය පනහක් සිටියහ. ඔවුන්ගේ සාක්ෂිය කුමක්ද? ‘මුළු සභාවම ශුද්ධය; ඔවුන්ගේ සෑම කතෙකුම ශුද්ධය; ස්වාමීන්වහන්සේද ඔවුන් අතරෙහි සිටිනසේක. එසේ නම් ඔබලා ස්වාමීන්වහන්සේගේ සභාවට ඉහළින් yourselves උසස් කරගන්නේ මක්නිසාද?’ [ගණන් කථාව 16:3]. කෝරා සහ ඔහුගේ සභයන් දවේයන්වහන්සේගේ චිත්ශ්වය යටතේ විනාශ වූ කල, ඔවුන් විසින් රුවටනු ලැබූ ජනතාව මේ ආශ්චර්යය තුළ ස්වාමීන්වහන්සේගේ අන නොදැවුම්වෝය. පසු දින උදෑසන මුළු සභාවම මෝසෙස් සහ ආරෝන්ට දෝෂාරෝපණය කරමින්, ‘ඔබලා ස්වාමීන්වහන්සේගේ ජනතාව මැරුවා’ [41 වන පදය] යයි කීහ; එවිට වසංගතය සභාව මත පැමිණියේය, දහහතර දහසකට අධික පිරිසක් විනාශ වූහ.”

“Pandakaronga kubva kuMinneapolis, mutumwa waShe akamira parutivi rwangu akati: ‘Kwete kudaro; Mwari ane basa rokuti uite panzvimbo ino. Vanhu vari kudzorora kupanduka kwaKora, Dhatani, naAbhiramu. Ndakakuisa panzvimbo yako yakafanira, iyo vasingasi vari muchiedza vasingazobvumi; havangateereri uchapupu hwako; asi Ini ndichava newe; nyasha dzangu nesimba rangu zvichakutsigira. Havasi iwe wavari kuzvidza, asi nhume

neshoko randinotumira kuvanhu vangu. Vakaratidza kushora shoko raShe. Satani akapofumadza meso avo uye akakanganisa kutonga kwavo; uye kana mweya mumwe nomumwe akasatendeuka pachivi ichi chavo, kuzvimirira uku kusina kutsveneswa kuri kutuka Mweya waMwari, vachafamba murima. Ndichabvisa chigadziko chemwenje panzvimbo yacho kana vasingapfidzi nokutendeuka, kuti ndivapore. Vakafukidza kuona kwavo kwomweya. Havana kuda kuti Mwari aratidze Mweya Wake nesimba Rake; nokuti vane mweya wokuseka nokusemeswa pashoko Rangu. Kureruka, kutamba nezvinhu zvitsvene, kuseka, nokuita majee zvinoitwa zuva nezuva. Havana kuisa mwoyo yavo pakunditsvaka. Vanofamba mumarimi omoto wokuzvibatidzira kwavo vamene, uye kana vasingapfidzi vachavata pasi mukusuwa. Zvanzi naShe: Mira panzvimbo yebasa rako; nokuti ndinewe, uye handingakusiyi kana kukurasa.' Mashoko aya anobva kuna Mwari handina kumbotsunga kuaregeredza." The 1888 Materials, 1067.

ഹ്വറ്റ് സഹോദരി ശമുവലിന്റ മനോഭാവത്തോടു സമാന്തരമായി നിന്നു; കലാപികളോടും അവരുടെ കലാപത്തോടും കൂടെ തുടരുകയും തന്നെ “കടമ”യുടെ “സ്ഥാനത്ത്” “നിലകൊള്ളുകയും” ചെയ്യാൻ അവളോടു പറയപ്പെട്ടു. പ്രവാചകസ്തരീയായ അവൾ കലാപികളെയും അവരുടെ കലാപത്തെയും അവർക്കുതന്നെ വിട്ടുകൊടുക്കാൻ തീരുമാനിച്ചതിനുശേഷം, തന്റെ സ്ഥാനത്ത് ഉറച്ചു നിൽക്കുവാൻ അവൾക്കു കല്പിക്കപ്പെട്ടു.

Umthetho wokushiwo kokuqala, oyisici esiyinhloko sesimiso sika-Alfa no-Omega, ukhomba ukuthi isikhathi sokuqala lapho isihloko sishiwo khona sibaluleke kakhulu. Okwahambisana nesiqalo uqobo sokuhlubuka kukaLusifa kwakuyiqiniso lokuthi, ukube uNkulunkulu wayethandle, wayenawo wonke amandla ayedingeka ukuze asuse uLusifa emcabangweni wokuqala wobugovu owavela engqondweni kaLusifa. UNkulunkulu wayengamkhipha uLusifa endalweni, futhi unawo amandla okuthi, ukube wakhetha ukwenza kanjalo, wayengakwenza ngendlela yokuthi nezinye izingelosi zazingeke zazi nakancane ukuthi kwakwenzekeni. Yebo, akakwenzanga lokho, ngoba, phakathi kwezinye izinto, lokho kwakuyoba ukuphika isimilo saKhe; kodwa unawo amandla okudala ayeyomvumela ukuba enze yona kanye leyo nto. Kodwa akakwenzanga. Ngesineke wavumela ukuhlubuka ukuba kube yingxenye yobufakazi besimilo saKhe, ingxenye yobufakazi bempikiswano eyayiqale ezulwini futhi eyayizogcina ifikile emhlabeni. Yilokhu ingxoxo kaMose eyakufeza ku-Israyeli wasendulo. UNkulunkulu wavumela isizukulwane sabahlubuki ukuba sife ehlane, wasebenzisa lowo mlendo njengesibonelo seBhayibheli ukuze kuthuthukiswe amaqiniso ahambisana nevangeli laphakade.

Saizvozwowo, kha ku landzuriwa ka Xikwembu tanihi Hosi emasikwini ya Samuwele. Samuwele u lerisiwe ku ya emahlweni ni ku yima exivandleni xa ntirho wakwe, hambileswi a a ri ni ku tiyimisela ka yena hi yexe ni vutivi bya vuprofeta. Xiphemu lexi xa vukongomisi bya Xikwembu bya vuprofeta ni bya matimu xi tlhela xi voniwa eku pfuxetiweni ka tempele endzhaku ka vuheveri bya le Babilona. Xikwembu xi profetile ni ku lawula xirho xin'wana ni xin'wana xa malembe ya makume nkombo ya vuheveri; ku vuya eYerusalem, ku pfuxetiwa ka Yerusalem, tempele, ni switarata ni marhangu. Xi vekile emahlweni vuprofeta bya minkarhi lebyi kombiseke nkarhi lowu

a va ta ntshunxiwa ha wona evuherini. Xi boxile leswaku a ku ta va ni milawu mingani yo fungha masungulo ya malembe ya magidi mambirhi na madzana manharhu. Xi vule Korexe hi vito, hosi ya vamatiko, loyi a a ta sungula endlelo hi xileriso xo sungula. Swiphemu hinkwaswo swa ku pfuxetiwa ka Yerusalema ni tempele swi boxiwe hi ku kongoma, naswona Xi pfuxe vavanuna vo lulama ni vaprofeta leswaku va hetisisa ntirho.

Kunyangwe paiva nezvose zvaiva pachena zveruzivo rwaMwari rweuporofita rwekutanga nezvekupindira kwake, kupanduka kwakanga kwatungamirira kuutapwa muBhabhironi kwakanga kwatopedza kuvapo kwake pachake pakati pevanhu vaMwari. Kubwinya kweShekina hakuna kuzombodzokera kutemberi yakavakwazve. Nhorooondo yose yakashandiswa kupa chimiro cheuporofita kunhorooondo yemagumo enyika, kunyange hazvo temberi isina kuzombobatsirwazve nekuvapo kweShekina muNzvimbo Tsvene-tsvene. Mupfungwa iyoyo, temberi yakavakwazve yakanga iri uchapupu kwete hwekuvapo kwaMwari, asi hwekupanduka kwaIsraeri. Asi vaporofita venhorooondo iyoyo, saSamueri naHanzvadzi White paMinneapolis, vakaramba vachishumira vari pachinzvimbo chevaporofita.

Uasi wa Lusifa ni jambo la kwanza kutajwa katika pambano kuu kati ya Kristo na Shetani, na Mungu aliruhusu uasi huo uendelele kwa makusudi yake mwenyewe. Samweli, licha ya hasira yake ya haki dhidi ya shauku ya Israeli ya kufanana na mataifa mengine, alielekezwa kushiriki katika kuwatia mafuta wafalme wawili wa kwanza. Nao manabii wa Mungu walishiriki katika kuijenga upya hekalu la Mungu, hekalu ambalo halingepata tena kamwe uwepo wa Shekina wa Mungu.

Avo vanoshandisa “ndiro dzavo dzengano” kurwisa Shoko rechiporofita, vachiedza kufukidza kupanduka kweAdventism muna 1863, uye vanosarudza kuvaka nharo yavo pamusoro pemafungiro okuti kana paine chinhu chipi zvacho chisina kufamba zvakana muna 1863, muporofitakadzi angadai akachirambidza, havazivi nemaune nheyo yokutanga inoratidzwa pakutangotaurwa kupanduka kunopandukira Mwari. Mwari anotendera kupanduka nokuda kwezvinangwa Zvake pachake, uye kana Akasarudza kuti vaporofita Vake varambe vasina kwavakarerekera kana kunyarara mukati mekupanduka kungamuka, ndicho chisarudzo Chake.

Sezvatintot kuedzwa kwakaitika pakati pa1844 na1863, uko kwakafananidzirwa nemiedzo gumi iyo Israeri yekare yakakundikana mushure mokuyambuka Gungwa Dzvuku, zvinokosha kuti tinzwisise chokwadi ichi cheBhaibheri. Vaporofita vaMwari vanoshanda sevaporofita Vake munguva dzokuteerera nedzokusateerera, uye pane dzimwe nguva havapikisi nyaya dzinooneka pamusoro sedzokuti muporofita angatarisirwa kudzipikisa. Dzimwe nguva vanenge vachinyatsoziva kupanduka ikoko asi vachidziviswa, uye pane dzimwe nguva Ishe vanofukidza meso avo pamusoro pokupanduka ikoko. Kana maonero iwayo achinge azivikanwa, 1863 rinova chiratidzo chakakosha munhorooondo yehumambo hwechitanhatu hwechiporofita cheBhaibheri, kuhwamanda yechiPurotesitendi pamwe chete nehwaamanda yechiRepublicanism.

Ndzi tlhele ndzi vulavula hi ku tirhisa vaprofeta, naswona ndzi andzisile swivono, ndzi tlhela ndzi tirhisa swifananiso hi ntirho wa vaprofeta. Hosea 12:10.