

Eriya - Nambara yesiNombo 7

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Tiri kuzivisa 1863 senzvimbo yokupedzisira yokuedzwa murondedzero yokuedzwa kwakavambwa panguva yokusuwa kukuru kwa1844. Chidimbu chedu chokutanga chomusoro ndechekuti kufamba kwaMillerite kwakaguma apo kereke yeSeventh-day Adventist yakanyoreswa zviripamutemo nehurumende yeUnited States mugore iroto chairo. Kufamba kwakatanga nenzira youprofita muna 1798, kwakaguma muna 1863.

Uvuselelo lusazisa ukuthi lapho ingelosi enamandla yesAmbulo 18 yehla ngoSeptemba 11, 2001, lowo mcimbi wawusuwumfanekiselo kakade enhlanganweni yamaMillerite ngesikhathi ingelosi yesAmbulo 10 yehla. Inhlango yamaMillerite yaqala ngesikhathi sokuphela ngo-1798, lapho umbono womfula i-Ulai kaDaniyeli izahluko 8 no-9 uvulwa. Inhlango yabayizinkulungwane eziyikhulu namashumi amane nane yaqala ngesikhathi sokuphela ngo-1989, lapho umbono womfula i-Hiddekel wezahluko ezintathu zokugcina zikaDaniyeli uvulwa.

Panguva mbiri dzokuguma, kupatsanurwa kunofambira mberi kwevanhu vekare vakasarudzwa kwakabva kwatanga kubva kuna avo vaiva mukufamba kwenhoroondo dzavo dzakatevedzana. Apo mutemo mukuru wenhoroondo imwe neimwe wakasimbiswa pachena, ngirozi yenhoroondo imwe neimwe yakaburuka. Shoko, kufamba, nomutumwa ndizvo zvakanga zvirizvishandiso zvakashandiswa naShe munhoroondo imwe neimwe kuratidza chivi chevanhu vekare vakasarudzwa; nokuti sezvakadzidzisa Kristu pamusoro pebasa Rake, dai asina kuuya, vaJudha venhoroondo vanokakavara vangadai vasina chivi. Mutumwa, shoko, nekufamba ndizvo zvakanga zvirizvishandiso zvokutonga zvaizoita kuti vanhu vekare vakasarudzwa vazvidavirire nokuda kwokuramba chidza chinofambira mberi chenhoroondo dzavo dzakatevedzana, uye apo ngirozi yakaburuka, zvakacherechedza kuti nzira yokutongwa kwevanhu vesungano yekare yakanga yatanga. Chishandiso chokutonga chinozivikanwa apo vaporofita vanoratidza nhoroondo iyoyo vanodya shoko ravakapiwa naShe. Pavanodya shoko, vanobva vaendesa shoko iroto kuvanhu vekare vakasarudzwa, vanoratidzwa savanhu vane mitsipa yakaomarara uye vanomukira, vasingazonzwi uye vasingazotendeuki. Kana ngirozi yangoburuka uye shoko radyiwa, kutongwa kwevanhu vanomukira kunotanga.

Isu tiri kushandisa nzira yokutonga yeIsraeri yekare, sezvainoratidzwa mubhuku raNumeri, kunhoroondo yesangano reMillerite; uye pakupedzisira tichashandisa nzira iyi yokuedzwa kusangano revane zviuru zana namakumi mana nezvina. Chiratidzo chenhamba yokuti “gumi” chinofanira kutsanangurwa maererano nemamiriro endima yachinoshandiswa mairi.

Ulukulwano lweemvavanyo ezilishumi luqala ekudanisweni, nokuba kuseLwandle oluBomvu kwaSirayeli wamandulo okanye ngo-Oktobha 22, 1844 kumaMillerite. USister White uchonga iinyaniso “ezingumqondiso osisigxina” ezavuleka ngelo xesha, eqala ngoko wakubiza ngokuba

“kukudlula kwexesha.” Ukudana kwamaHebhere kwakusisoyikiso somkhosi kaFaro. Ukuswela kwamaHebhere ukholo emandleni kaThixo kwabonakaliswa ekusabeleni kwawo kuloyiko lomkhosi weentshaba zawo, kanye njengokuba kwakunjalo nakuvavanyo lweshumi nolokugqibela. UYesu ubonakalisa isiphelo kususela ekuqaleni, ngoko ke uloyiko lwezigebenga eziseZweni leDinga, ezachongwa ziintlole ezilishumi, lwalulolo loyiko lunye olwalukwavelise ukudana kwawo ngaseLwandle oluBomvu. Uvavanyo lweshumi nolokugqibela lwentshukumo yamaMillerite lwalunokuba sisiprofeto sexesha, njengoko kwakunjalo ngo-Oktobha 22, 1844.

Kukuvadzwa kukuru mukuedzwa kwaifambira mberi kwenhoroondo yeMillerite kwakaratidza kutanga kwenhoroondo yakanga yatomiririrwa pachena nerusununguko rwaIsraeri yekare kubva muEgipita. Kutangira paGungwa Dzvuku pakava nenhevedzano yemiedzo gumi, uye muedzo wokupedzisira waizoratidza wokutanga. “Kupfuura kwenguva” panguva yokukuvadzwa kukuru kwakakonzerwa nokusanzwisisa chiporofita chenguva. Wokupedzisira wemuedzo uyu kuna Israeri yomweya waizova wakafanana nowokutanga. Muna 1863, vatungamiri vaIsraeri chaiyo vakasarudza kudzokera kunzira yebhaibheri yaavo vavainge vachangobva kuzivisa sevakunda veRoma, uye vakaramba, kana kuti mungati, vakasanzwisisa chiporofita chenguva chakarebesa muBhaibheri. Kuguma kwemiedzo gumi muna Israeri chaiyo nomuna Israeri yomweya kwakamiririrwa nokutanga. Uye pakuguma, muzviitiko zvoze zviriviri, vapanduki vakaratidza chido chokudzokera kunzvimbo yavakanga vachangobva kununurwa kubva mairi.

Nokwala ukuwulandza lokuphindvwe kasikhombisa kwaLevitikusi 26, bu-Adventist baseLawodisiya badala inkinga yesiprofetho lebebangakayiboni kusengaphambili. Kuze kube ngulamuhla abasakakhona kuyichazulula leyo nkinga, nobe baniketa tinhlobonhlobo “tetijadla” tetinganekwane ngekutama kuyisombulula. Leyo nkinga isemvesini lowo Dzadze White lawukhomba njengesisekelo nensika lenkhulu yemkhatsi ye-Adventism.

“Ibhali elingwele, ngaphezu kwazo zonke ezinye, elalibe yisisekelo kanye nensika emaphakathi yokholo lwe-Advent, kwakuyisimemezelo esithi, ‘Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indlu engcwele iyakuhlazwa.’ [Daniyeli 8:14.]” The Great Controversy, 409.

Uadiventista hune zvakawanda zvanotaura pamusoro pendima yegumi neina, asi havambobati ongororo yokutanga chaiyo inofanira kuitwa pamusoro pendima yacho. Ongororo iyoyo ndeyekuti ndima yegumi neina i“mhinduro.” Mhinduro haina zvarinoreva, kana isina kubatanidza mubvunzo unomutsa mhinduro yacho. Ndim yegumi netatu haigoni, maererano nepfungwa, negirama, kana nokunzwisisa kunotarisirwa, kupatsanurwa nendima yegumi neina, nokuti ndima yegumi netatu ndiwo mubvunzo uye ndima yegumi neina ndiyo mhinduro.

Umbvunzo, nxa umelelwe ngokufaneleyo langokungakhethi, uveza incazelo ehluke kakhulu ngevesi letshumi lane kulaleyo efundiswa yi-Adventism. Lokhu akutsho ukuthi ivesi letshumi lane kalisiso “isisekelo lensika ephakathi yokholo lwe-Advent,” ngoba liyiso. Kutsho ukuthi ngesikhathi i-Adventism ingaqondanga kahle yase ibeka eceleni izikhathi eziyisikhombisa ngo-1863, yehluleka ukuchaza ngokupheleleyo ukuthi ivesi letshumi lane litshoni ngeqiniso. EmiBhalweni, ihafu yeqiniso kayisilo iqiniso. Nxa kuqondwa ngokufaneleyo, umbuzo wevesi

letshumi lantathu ufuna ukuvuma isiprofetho esiphawula ukuhlanzwa kwendlu engcwele eyayinyathelwe phansi, njalo ufuna ukuvuma isiprofetho esiphawula ukunyathelwa phansi kwebutho. Isiprofetho seminyaka eyinkulungwane ezimbili lamakhulu amathathu sikhuluma “ngendlu engcwele,” njalo isiprofetho seminyaka eyinkulungwane ezimbili lamakhulu amahlanu lamatshumi amabili sikhuluma “ngebutho.”

Kuti titsanangure ukama hwendima mbiri idzi zvinoda chidzidzo chakareba, chandisiri kuda kuita panguva ino muzvinyorwa izvi. Nyaya idzi dzakadzokororwa kutaurwa mumakore ose akapfuura uye dzinogona kuwanikwa munhevedzano inonzi Habakkuk’s Tables. Ndichiri kutarisana nechiratidzo chaEria uye ndinoshuva kutanga ndapedza zvokwadi idzodzo.

William Miller alikuwa Eliya wa mwanzo wa Uadventista, na ugunduzi wake wa kwanza ulikuwa ni zile nyakati saba za Mambo ya Walawi ishirini na sita; kwa hiyo, kukataliwa kwa kweli hiyo mwaka 1863 kulikuwa kukataliwa kwa ujumbe wa Eliya. Katika hatua hii ninashughulikia tabia ya Alfa na Omega inayoitambulisha mwisho kwa mwanzo. Jaribu la mwisho kwa Israeli ya kale liliwakilishwa katika jaribu la kwanza. Majaribu yote mawili yanawakilisha hofu kwamba mataifa ya kipagani yalikuwa na nguvu zaidi kuliko Mungu. Jaribu la kumi, likiwa lilile katika kanuni, lilikuwa la uasi mkuu zaidi kuliko jaribu la kwanza, kwa maana historia ya ushindi wa Mungu katika jaribu la kwanza ilipaswa kuwa imezalisha tumaini thabiti katika wale waasi. Walidhihirisha kuukataa kwao Mungu licha ya kuwa na ushahidi mwingi zaidi wa uweza Wake kuliko waliokuwa nao katika Bahari ya Shamu. Uadventista wa Kimilleri kufikia mwaka 1863 ulikuwa tayari ukieleza kwa nini msiba mkuu ulikuwa kazi yenye nguvu ya Mungu, lakini bado waliamua kujichagulia kiongozi na kurudi Misri na kuukataa ujumbe ambao Danieli anauita “kiapo” cha Musa uliokuwa umewakilishwa na Eliya.

Panzvimbo pokutora nguva yokurondedzera humbowo hunoratidza ukoshi hwenguva nomwe sechiporofita chenguva, ndinoda kushandisa pfungwa dzakareruka kuti ndiratidze ukoshi hwayo neimwe nzira. Nokuti kusangano rakatanga muna 1798, muedzo wokupedzisira wa 1863 waizomirirawo muedzo wokupedzisira wesangano rengirozi ine simba raZvakazarurwa gumi nesere. Kufemerwa kwakanyatsojekesa kuti muedzo wokupedzisira ndeupi kumasangano ose ari maviri.

“සාතන් යනු... නිරන්තරයෙන්ම වීඝාප දේ ඉදිරිපත් කරමින්—සන්යයෙන් ඉවතට ගනෙ යාමට උත්සාහ කරන්නේය. සාතන්ගේ අවසානම රුවටීම වන්නේ දවේසන්වහන්සලේගේ ආත්මයේ සාක්ෂිය අකාර්යක්ෂම කර දැමීමය. ‘දර්ශනය නැති නැත සනෙඟ වීනාග වනේ’ (නීතෝපදේශ 29:18).” Selected Messages, කෘතිය 1, 48.

Hakuna njia ya uaminifu ya kuyachukua maandishi ya Ellen White na kupendekeza kwamba hakuunga mkono kikamilifu “nyakati saba” za Mambo ya Walawi ishirini na sita. Dada White, kama tulivyokwisha kubainisha hapo awali katika makala hizi na kama ilivyothibitishwa kwa kina katika mfululizo wenye kichwa *Meza za Habakuki*, anatufahamisha moja kwa moja kwamba Mungu aliongoza chati za 1843 na 1850. Anafundisha moja kwa moja kwamba meza hizo mbili zilikuwa utimizo wa Habakuki sura ya pili. Chati zote mbili zinaitambulisha “nyakati saba” za

Mambo ya Walawi ishirini na sita kuwa kitovu cha mpangilio wake wa kielelezo husika. Katika chati zote mbili, mstari wa “nyakati saba” una msalaba wa Kristo kuwa kitovu cha mstari wa kiunabii wa “nyakati saba.”

Pamwe chete nekusimbisa kwake matafura maviri aHabhakuki, akanyora kakawanda kuti tinofanira kuramba tichiparidza shoko rakaparidzwa kubva muna 1840 kusvika muna 1844, uye munyori wenhoroono yose yeAdventist anobata nzira iyo vaMillerite vakasimudzira nayo shoko ravakaparidza, anoratidza kuti vakashandisa chati ya1843. Haangotsigiri chete mashoko anomiririrwa pamachati, uye kurayira vanhu vaMwari kuti varambe vachiparidza iwo mamwe mashoko chaiwo akaparidzwa munhoroono iyoyo, asiwo anopa ndima zhinji umu anoyambira kuti mashoko iwayo aizorwiswa mukati menhoroono yose yevanhu vasara vaMwari. Paanoyambira pamusoro pekurwiswa ikoko, anoramba achiratidza kuti ibasa ravarindi vaMwari kudzivirira chokwadi ichocho chaicho.

Kana machati acho asiri iwo, zvino mashoko aanomiririra nenzira yemifananidzo haasi iwo. Kana shoko rakaparidzwa nevaMillerite kubva muna 1840 kusvikira muna 1844 rakanga risiri iro, zvino kuzivisa kwaEllen White kwakadzokororwa kuti shoko revaMillerite ndiro hwaro kunenge kusiri iko zvakare. Kana mashoko iwayo akanga asiri iwo, mirairo yake yakadzokororwa yokuti varambe vachiparidza idzodzo chokwadi dzimwe chetezvo inova zano renhema. Kana shoko revaMillerite risingamiri nheyo dzaifanira kuchengetedzwa nokurindwa pakurwiswa kwaSatani, zvino mazano iwayo anengewo akakanganisika. Kusvika pamhedziso yokuti nyaya idzi dzose dzine chokuita neshoko raEriya renhoroono iyoyo dzakakanganisika, kwaizoratidza pachena kuti Ellen White aiva muporofita wenhema.

Adventism yemazuva ano ichiri kudzidzisa pamaSeminari ayo eZvakazarurwa kuti kereke yasara yaizova neMweya weChiporofita, inova uchapupu hwaJesu; asi zvirokwasvo havaudzi avo vavari kutsvaga kukwevera muunhengo hwechechi kuti vanoramba zvizere kutsigira kwaEllen White pamwe chete neyambiro dzake dzine chekuita nechokwadi ichocho chokutanga chemavambo nenhoroono yacho. Ndimba inotevera inorevei kwauri?

“Hatusiki kuwa na jambo lolote la kuogopa kuhusu wakati ujao, isipokuwa tutakaposahau jinsi Bwana alivyotungoza, na mafundisho Yake katika historia yetu ya zamani.” Life Sketches, 196.

Muna 1863, sangano reMillerite rakasvika pamagumo aro rikazvinyoresa zviri pamutemo nehurumende, iyo yaizopedzisira yaumba mufananidzo weupapa, izvo maererano nedudziro yaEllen White zvinoreva kubatanidzwa kwechechi nehurumende.

“Mumafambiro ari kuitika zvino muUnited States okuti masangano nemiitiro yechechi zvisigirwe nehurumende, maPurotesitendi ari kutevera tsoka dzemaPapisita. Uyezve, ari kuvhurira Upapa musuwo wokuti huwanazve muAmerica yePurotesitendi ukuru hwesimba hwaakarasikirwa nahwo muNyika Yekare.” The Great Controversy, 573.

Pasi pechikonzero chokuti kubatana kwepamutemo nehurumende kwaive chikamu chezvaidikanwa pakurongeka, panguva iyo vechidiki verudzi vakanga vachinyoreswa kuti vaende

mudziva reropa raizivikanwa seHondo yeVagari Vemo, kufamba kwevaMillerite kwakaguma. Muna 1863, kubudikidza nechinyorwa chakadhindwa pamwe chete nechati itsva, kereke yeSeventh-day Adventist yakaramba chiporofita cheuranda icho Danieri anodana kuti mhiko yaMozisi. Muna 1850, Ishe vakanga varayira vanhu Vavo kuti vaite tafura yechipiri yaHabhakuki, uye vagadzirise kukanganisa kwaVakanga vabata ruoko rwavo pamusoro pako patafura ya1843. Chati yakarairwa muna 1850 yakazadzisa zvizere chinangwa chayo, nokuti Ellen White akati akaona “kuti Mwari vakanga vari mukubudiswa kwechati,” panguva imwe cheteyo achiratidzawo kuti chati ya1850 yakanga ichizivikanwa muna Habhakuki chitsauko chechipiri.

Ndivho ya chati ya 1850 yo vha i fanela na ya chati ya 1843. Yo vha i tshishumiswa tsha u huwelela mafhungo mavhuya tsho shumiswaho u netshedza mulaedza wa muruŋwa wa vhuraru kha shango ũi no fa. Nga 1863, wonoyo mulaedza wo laŵiwa. Maitele a u lingwa ane a imelwa nga maitele a u lingwa o thomaho Lwanzheni Lutswuku, o thoma nga vhuporofita ha tshifhinga vhu ŵalusaho fhethu hukhethwa he ha vha hu tshi tea u kandekanywa fhasi kha ndimana ya vhu13 ya Daniele 8, nahone maitele a u lingwa o fhela nga vhuporofita ha tshifhinga vhu ŵalusaho mmbi ye ya vha i tshi tea u kandekanywa fhasi kha ndimana ya vhu13 ya Daniele 8.

Zvino ndakanzwa mumwe mutsvene achitaura; uye mumwe mutsvene akati kumutsvene uya waitaura, Chiratidzo chinobata pamusoro pechibayiro chezuva nezuva, nokudarika kunounza kuparadza, chinopa sei nzvimbo tsvene neuto kuti zvitsikwe pasi kusvikira rinhi? Iye ndokuti kwandiri, Kusvikira pamazuva ane zviuru zviviri namazana matatu; ipapo nzvimbo tsvene ichanatswa. Danieri 8:13, 14.

Maitiro okuedza akatanga musi wa22 Gumiguru 1844, une chisimbiso cheAlfa naOmega. Kutanga kwemaitiro iwayo okuedza kwaiva chiporofita chenguva chaifananidzira nzvimbo tsvene yaifanira kutsikwa-tsikwa. Chaiva chiporofita chakabudisa chiedza chikuru pachakazadziswa. Maitiro okuedza akaguma muna 1863, ane chisimbiso cheAlfa naOmega. Kuguma kwemaitiro iwayo okuedza kwaiva chiporofita chenguva chaifananidzira hondo yaifanira kutsikwa-tsikwa. Chaiva chiporofita chakanga chakagadzirirwa kubudisa chiedza chikuru pachakazadziswa. Chaiva chiporofita chenguva chakaiswa pamberi naEria wenhorooondo iyoyo, uye pachakarambwa chikaiswa parutivi, chakabudisa rima guru.

Na uku ndiko kushorwa, kuti chiedza chakasvika munyika, asi vanhu vakada rima kupfuura chiedza, nokuti mabasa avo akanga akaipa. Johane 3:19.

Mantiki ninayokusudia kuhitimisha nayo makala hii ni ile ambayo tayari nimeitaja. Je, Mungu kupitia kwa Ellen White aliidhinisha chati za 1843 na 1850?

“Ndaona kuti chati ya 1843 yakatungamirirwa noruoko rwaShe, uye kuti haifaniri kuchinjwa; kuti manhamba acho akanga ari sezvaaida Iye; kuti ruoko rwake rwakanga ruri pamusoro payo uye rwakavanza chikanganiso mune mamwe manhamba, zvokuti hakuna munhu aigona kuchiona, kusvikira ruoko rwake rwabviswa.” Early Writings, 74.

“Ndzi vone leswaku Xikwembu a xi ri eku kandziyisweni ka chati hi Makwerhu Nichols. Ndzi vone leswaku a ku ri ni vuprofeta bya chati leyi eBibeleni, naswona loko chati leyi yi endleriwe vanhu va Xikwembu, loko yi ringanela un’we yi ringanela un’wana, naswona loko

un'we a lava chati leyintshwa leyi pendiweke hi xikalo lexikulu, hinkwavo va yi lava hi ku ringana.” Manuscript Releases, nomboro 13, 359; 1853.

Ni Imana, ibicishije kuri Ellen White, yemeye ubutumwa Abamillerite bagejeje ku bantu mu mateka yo kuva mu 1840 kugeza mu 1844?

“Mwari haasi kutipa shoko idzva. Tinofanira kuparidza shoko rakaunza kuti muna 1843 na1844 tibude mune mamwe machechi.” Review and Herald, January 19, 1905.

“UNKulunkulu usicela ukuba sinikele isikhathi setfu nemandla etfu emsebentini wekushumayela bantfu imilayeto leyanyakatisa emadvodza nakubafati nga-1843 nanga-1844.” Manuscript Release, Number 760.

“Imiyalezo yose yatanzwe kuva mu 1840–1844 igomba kongera gutangazwa n'imbaraga muri iki gihe, kuko hari abantu benshi bayobye. Izo nyigisho zigomba kugera mu matorero yose.”

Kristu akati, ‘Akaropafadzwa meso enyu, nokuti anoona; nenzeve dzenyu, nokuti dzinonzwa. Nokuti zvirokwasvo ndinoti kwamuri, Vaprofita vazhinji navanhu vakarurama vakashuva kuona zvinhu izvo zvamunoono, asi havana kuzviona; nokunzwa zvinhu izvo zvamunonzwa, asi havana kuzvinzwa’ [Mateo 13:16, 17]. Akaropafadzwa meso akaona zvinhu zvakaonekwa muna 1843 na1844.

“Ujumbe ulitolewa. Nayo haipaswi kuwapo kuchelewa kuurudia ujumbe huo, kwa maana ishara za nyakati zinatimizwa; kazi ya mwisho lazima ifanyike. Kazi kubwa itafanyika kwa muda mfupi. Karibu ujumbe utatolewa kwa uteuzi wa Mungu ambao utakua na kuwa kilio kikuu. Ndipo Danieli atasimama katika sehemu yake, kutoa ushuhuda wake.” Manuscript Releases, juzuu ya 21, 437.

“Zvokwadi zvatakagamuchira muna 1841, '42, '43, na '44 zvino zvinofanira kudzidzwa uye kuziviswa. Mharidzo dzengirozi yokutanga, yechipiri, neyechitatu munguva inouya dzichaziviswa nenzwi guru. Dzichapiwa nokutsunga kwechokwadi uye nesimba roMweya.” Manuscript Releases, vhoriyamu 15, 371.

“Tinonzwisisa kushaya simba nokuduku kwebasa riripo zvino. Takava neruzivo. Pakuita basa ratakapiwa naMwari, tinogona kuenda mberi tichivimba, tine chokwadi chokuti Iye achava kusimba kwedu kunotibatsira. Achava nesu muna 1906, sezvaakanga aine isu muna 1841, 1842, 1843, uye 1844.” Loma Linda Messages, 156.

“Vaya vanomira sevadzidzisi navatungamiriri mumasangano edu vanofanira kusimba pakutenda nomumitemo yeshoko remutumwa wechitatu. Mwari anoda kuti vanhu Vake vazive kuti tine shoko sezvaakatipa muna 1843 na1844.” General Conference Bulletin, April 1, 1903.

“Na ogo a abjawo: E kwesighi ikwe ka ihe o bula bata nke ga-akpaghasi ntola nke okwukwe ahụ nke anyi no na-ewulite kemgbe ozi ahụ bjara na 1842, 1843, na 1844. Anọ m n'ime ozi a, ma kemgbe ahụ anowo m n'ihu uwa, na-eguzosi ike n'ezi ihe nye ihè ahụ Chineke nyeworo anyi. Anyi enweghi atumatu iwepu ukwu anyi n'elu ikpo okwu ahụ e debere ha n'elu ya, dika ubochi kwa ubochi anyi ji ekpere siri ike na-achọ Onyenwe anyi, na-achọ ihè. Ûnu chere na m puru ihapu ihè ahụ Chineke nyeworo m? O ga-adị ka Nkume nke Oge Ebighi Ebi. O nowo

na-eduzi m kengbe e nyere ya.” Review and Herald, Eprel 14, 1903.

Mwari kubudikidza naEllen White vakayambira vanhu Vavo here kuti vazvidzvirire pakurwiswa kwaizokanganisa zvokwadi dzenhorooondo yechiMillerite?

“Zviratidzo zvikuru zvechokwadi, zvinotiratidza panzvimbo pedu munhorooondo yechiporofita, zvinofanira kuchengetedzwa nokungwarira kukuru, kuti zvirege kuputswa, zvotsiviwa nedzidziso dzingauyisa kuvhiringidzika panzvimbo pechiedza chechokwadi.” Selected Messages, bhuku 2, 101, 102.

“Nhasi Satani ari kutsvaka mikana yokupwanya zviratidzo zvenzvimbo zvokwadi,—zvivakwa zvorangaridzo zvakasimudzwa munzira; uye isu tinoda ruzivo rwevashandi vakwegura vakavaka imba yavo pamusoro pedombo rakasimba, avo, mukutaura kwakaipa pamwe chete nokutaura kwakanaka, vakaramba vakasimba pachokwadi.” Gospel Workers, 104.

“Mwari haamboisi nyika isina varume vanogona kusiyana pakati pezvakanaka nezvakaipa, kururama nekusarurama. Mwari vane varume vaakagadza kuti vamire pamberi pehondo panguva dzekukurumidzira. Munguva yenhamo, achasimudza varume sezvaakaita munguva dzekare. Vechidiki vachadanwa kuti vabatanidzwe nevatakuri vemureza vakwegura, kuti vasimbiswe uye vadzidziswe nezvakaitika kuvakatendeka ava, vakapfuura nemukurwisana kuzhinji, uye avo, kubudikidza nezvapupu zvaMweya wake, Mwari vaakataura navo kazhinji, achiratidza nzira yakarurama uye achipa mhosva nzira isina kururama. Kana njodzi dzikamuka, dzinoedza kutenda kwevanhu vaMwari, vashandi ava vekutanga vanofanira kurondedzera zvakaitika kare, apo nhamo dzakadai dzakauya, apo chokwadi chakabvunzwa, apo pfungwa dzisina kujairika, dzisina kubva kuna Mwari, dzakauyiswa.”

“Zvakaitika kune vaya vashandi vakwegura zvinodiwa zvino; nokuti Satani ari kurindira mukana wose wokuita kuti nzira dzekare dzokuratidza nzira dzive dzisina kukosha,—idzo shongwe dzokurangarira dzakasimudzwa parutivi rwenzira.” Review and Herald, November 19, 1903.

Muna 1863, kufamba kwevaMillerite kwakaguma nokuramba chokwadi chokutanga icho Eriya wenhorooondo iyoyo akanga atungamirirwa kunzwisisa. Muedzo waro wokupedzisira wakanga wakavakirwa pamavhesi maviri ari muna Danieri 8 anozivisa kutsikwa-tsikwa kwepatemberi nehondo. Chiedza chepatemberi chakazarurwa pakutanga kwemiedzo gumi, uye rima rakaunzwa pamusoro pehondo pakupedzisira kwemiedzo gumi.

“Chinhu chimwe chine chokwadi: avo vaSeventh-day Adventists vanomira pasi pemureza waSatani vachava vokutanga kusiya kutenda kwavo muyambiro nokutsiurwa zviri muTestimonies dzoMweya waMwari.

“Ukudanwa ekuhlukanisweni okukhulu kakhulu nasekukhonzeni okungwele ngokwedlulele kuyenziwa, futhi kuzoqhubeka kwenziwa. Abanye manje abakhuluma iziphakamiso zikaSathane bazobuyela ezingqondweni zabo. Kukhona labo abasezikhundleni ezibalulekile zokwethenjwa abangaliqondi iqiniso lalesi sikhathi. Kubo umlayezo kufanele unikezwe. Uma bewamukela, uKristu uyobamukela, futhi uyobenza babe yizisebenzi ezisebenzisana naye. Kodwa uma benqaba ukuwulalela umlayezo, bayokhetha ukuma ngaphansi kwesibhengezo

esimnyama seNkosana yoBumnyama.

“Ndiri kurairwa kuti nditaure kuti chokwadi chinokosha chenguva ino chiri kuzarurirwa ndangariro dzavanhu zvakajeka zvikuru zuva nezuva. Nenzira yakakosha, varume navakadzi vanofanira kuya nyama yaKristu nokunwa ropa rake. Kuchava nokukura kwekunzwisisa, nokuti chokwadi chinokwanisa kuramba chichiwedzerwa nguva dzose. Muvambi woumwari wechokwadi achapinda mukudyidzana kwepedyo, uye kunoramba kuchiswederwa pedyo, navaya vanoramba vachitsvaka kumuziva. Sezvo vanhu vaMwari vachigamuchira shoko rake sechingwa chokudenga, vachaziva kuti kubuda kwake kwakagadzirirwa semambakwedza. Vachagamuchira simba romweya, sokugamuchira kunoita muviri simba renyama apo zvokudya zvadyiwa.”

“Hatinyatsonzwisisa zvisati zvakwana urongwa hwaShe pakubudisa vana vaIsraeri muuranda hweIjipiti, nekuvatungamirira nomurenje achivaendesa kuKenani.

“Njengoba siqoqa imisebe yobunkulunkulu ekhanya ivela evangelini, siyakuba nokuqonda okuce kakhudlwana ngomnotho wamaJuda, kanye nokwazisa okujulile kwamaqiniso awo abalulekile. Ukuhlola kwethu iqiniso kusengakapheleli. Siqoqe imisebe embalwa kuphela yokukhanya. Labo abangabafundi beZwi nsuku zonke abayikuxazulula izinkinga zomnotho wamaJuda. Abayikuqonda amaqiniso afundiswa yinkonzo yasethempelini. Umsebenzi kaNkulunkulu uyaphazanyiswa ukuqonda kwezwe ngohlelo lwakhe olukhulu. Ukuphila kwesikhathi esizayo kuyakwambula incazelo yemithetho uKristu, embozwe yinsika yefu, ayinika abantu bakhe.” Spalding and Magan, 305, 306.

Tichaenderera mberi nokurangarira kwedu nezvechiratidzo chaEriya maererano na1863 muchinyorwa chinotevera.