

# ናይ ኣጫሪካ መጻኢን 18 ሓምለ 2020 - ቊጽሪ ክልተ

## *Kudya Uthenga*

Jeff Pippenger

2023-08-24

Go se gaufi le gore nako ya tshepelo e tswalege, go tla dirwa taelo ya gore, “o se ka wa baya mafoko a boporofeti jwa buka eno sekano.”

Zvino akati kwandiri, Usasimbisa mashoko euprofita hwebhuku iri nechisimbiso; nokuti nguva yava pedyo. Asina kururama, ngaarambe asina kururama hake; uye akasviba, ngaarambe akasviba hake; uye akarurama, ngaarambe akarurama hake; uye mutsvene, ngaarambe ari mutsvene hake. Zvakazarurwa 22:10, 11.

M’chitsauko chachisanu cha Chivumbulutso, Mulungu Atate akhala pa mpando wake wachifumu, ndipo m’dzanja mwake muli buku losindikizidwa ndi zisindikizo zisanu ndi ziwiri.

Ndzi vona ebokisini ra xinene ra Loyi a tshamaka exiluveweni buku lebyi tsariweke endzeni ni le matlhelo ya byona, lebyi pfalekisiweke hi swidembelelo swa nkombo. Nhlavutelo 5:1.

Sezvo nyaya inotanga pandima yokutanga ichiramba ichienderera kusvikira pachitsauko chechinomwe, tinoona kuti Jesu, anomiririrwa seShumba yorudzi rwaJudha, ndiye Anotora bhuku muruoko rwaBaba Vake uye otanga kuzarura zvisimbiso zvacho zvichitevedzana. PaAnozarura chisimbiso chechitanhatu uye achiratidza shoko rinomiririrwa nechisimbiso ichocho, chitsauko chechitanhatu chinoguma. Chinoguma nomubvunzo unotungamirira kupinda muchitsauko chechinomwe, umo matinowana mhinduro yomubvunzo wakamutswa mundima yokupedzisira yechitsauko chechitanhatu.

Ngokuba usuku olukhulu lwentukuthelo yakhe selufikile; ngubani oyokuma? IsAmbulo 6:17.

Chitsauko chechinomwe chinounza zviuru zana nemakumi mana nezvina, pamwe chete ne“boka guru.” Mushure mokunge vanhu vaMwari varatidzwa muchitsauko chechinomwe, ipapo tinoona chisimbiso chechinomwe, uye chokupedzisira, chichibviswa. Chiporofita chimwe bedzi chiri mubhuku raZvakazarurwa chakaiswa chisimbiso zvakare i“mabhanan’ana manomwe” echitsauko chegumi. Pfungwa iri nyore ndeyokuti chiporofita chimwe chete chiri mubhuku raZvakazarurwa chakaiswa chisimbiso, uye chinogona kuzarurwa chisati chavharwa nguva yenyasha, i“mabhanan’ana manomwe.”

Kwemakore, kana kusiri kuti makumi amakore, Future for America yanga ichizivisa zvinomirirwa ne“kutinhira kunomwe.” “Kutinhira kunomwe” kunomiririra nhorondo yesangano revaMillerite kubva pana 11 Nyamavhuvhu 1840 kusvika pana 22 Gumiguru 1844. Sista White vanosimbisa chokwadi ichi uye vanowedzerawo kuti “kutinhira kunomwe” kunomiririrawo “zviitiko zvenguva yemberi zvichazarurwa maererano nokutevedzana kwazvo.” Mharidzo yakadzama yezvokwadi izvi inowanikwa muHabakkuk’s Tables, nokuda kwavose vasingazivi zvokwadi idzi dzechiporofita.

Chokwadi cha mabingu manomwe chimene chakhala chikuperekedwa m'mbuyomu chikadali chowonadi; koma kuyambira mu Ogasiti wa chaka chino Ambuye wachotsa dzanja lake pa nkhani zimenezi, ndipo kumvetsa kwakukulu kwina kwavumbulutsidwa. Tiyamba ndi chaputala cha khumi cha Chivumbulutso, kenaka tidzalingalira ndemanga ya Sister White pa chaputalacho. Tisanachite zimenezi, tiyenera kuzindikira mfundo ziwiri zosakhudzana ndi kulingalira kwa mabingu manomwe.

Chinhu chokutanga ndechokuti kuzivikanwa kwechokwadi chekutihira kunomwe kwazarurwa zvino kunoda mitsara yakati kuti yezvokwadi kuti zvinhu zvose zvinomiririrwa nokutihira kunomwe zviiswe panzvimbo yazvo. Pano, ndinonyengetera, ndipo pane kutsungirira kwevatsvene. Chinhu chechipiri chakabatana neizvi ndechokuti chironywa chinobudisa mharidzo dzezwi dzezvinyorwa izvi chine muganhu wenguva yachinogona kuverenga nokutaura. Chinyorwa chimwe nechimwe chinofanira kukwana mukati menguva iyoyo. Kubva pakutanga kwechidzidzo chino, ndiri kukuzivisa kuti zvichada zvinyorwa zvisoma kuti chisimbiswe chokwadi chinomiririrwa nokutihira kunomwe. Zvino kuchitsauko chegumi.

Zvino ndakaona mumwe mutumwa ane simba achiburuka achibva kudenga, akafukidzwa negore; uye pamusoro wake pakanga pane murarabungu, uye chiso chake chakanga chakaita sezuva, netsoka dzake dzakanga dzakaita sembiru dzomoto. Uye akanga akabata mubhuku duku rakazaruka muruoko rwake; akatsika gungwa netsoka yake yokurudyi, nenyika netsoka yake yoruboshwe, Akadanidzira nenzwi guru, sokurira kunoita shumba; uye paakanga adanidzira, kutinhira kunomwe kwakataura nenzwi razvo. Uye kutinhira kunomwe kwakati kwataura nenzwi razvo, ndakanga ndoda kunyora; asi ndakanzwa inzwi richibva kudenga richiti kwandiri, Namata izvi zvakataurwa nokutihira kunomwe, urege kuzvinyora. Zvino mutumwa wandakaona amire pamusoro pegungwa nepamusoro penyika akasimudzira ruoko rwake kudenga, Akapika naiye anorarama nokusingaperi-peri, akasika denga nezvinhu zviriri mariri, nenyika nezvinhu zviriri mairi, negungwa nezvinhu zviriri mariri, kuti nguva haichazovipozve; Asi mumazuva enzwi romutumwa wechinomwe, paachatanga kuridza hwamanda, chakavanzika chaMwari chichapedziswa, sezvaakazivisa kuvaranda vake vaprofitu. Zvino inzwi randakanzwa richibva kudenga rakataurazve kwandiri, rikati, Enda, utore bhuku duku rakazaruka riri muruoko rwomutumwa amire pamusoro pegungwa nepamusoro penyika. Ndikaenda kumutumwa ndikati kwaari, Ndipei bhuku duku iro. Akati kwandiri, Ritore, uridye rose; richavava mudumbu mako, asi mumuromo mako richava rinotapira souchi. Ipapo ndakatora bhuku duku kubva muruoko rwomutumwa ndikaridya rose; uye mumuromo mangu rakanga rinotapira souchi; asi pandakangoridya, dumbu rangu rakavava. Zvino akati kwandiri, Unofanira kuprofitu zvakare pamberi pamarudzi mazhinji, nendudzi, nendimi, namadzimambo. Zvakazarurwa 10:1-11.

Akitolea maoni sura ya kumi, Dada White anasema:

“Mutumwa ane simba akarayira Johane akanga asiri mumwe munhu asingasviki pana Jesu Kristu. Kuiswa kwetsoka Yake yorudyi pamusoro pegungwa, neyoruboshwe pamusoro penyika yakaoma, kunoratidza chikamu chaAri kuita muzviitiko zvokupedzisira zvehondo huru naSatani. Chimiro ichi chinoratidza simba Rake guru rose nesimba Rake rokutonga pamusoro penyika yose. Hondo iyi yakaramba ichisimba uye ichiwedzera kutsunga kubva

panguva nenguva, uye icharamba ichidaro kusvikira pazviitiko zvokupedzisira, apo kushanda kwounyanzvi kwemasimba erima kuchasvika pakukwirira kwako. Satani, akabatana navanhu vakaipa, achanyengera nyika yose pamwe namachechi asingagamuchiri rudo rwechokwadi. Asi mutumwa ane simba anoda kutariswa. Anodanidzira nenzwi guru. Anofanira kuratidza simba nechiremera chezwi Rake kuna avo vakabatana naSatani kuti vapikise chokwadi.”

“Pashure pokunge mabhanan’ana manomwe aya ataura manzwi awo, murairo wakauya kuna Johani sezvawakauyawo kuna Danieri pamusoro pebhuku duku uchiti: ‘Namira zvinhu izvo zvakataurwa nemabhanan’ana manomwe.’ Izvi zvine chokuita nezviitiko zvenenguva yemberi zvichazoziviswa maererano nehurongwa hwazvo. Danieri achamira panzvimbo yake pakuguma kwamazuva. Johani anoona bhuku duku risina kunamirwa. Ipapo zviporofita zvaDanieri zvinowana nzvimbo yazvo yakafanira mumashoko engirozi yokutanga, yechipiri, neyechitatu anofanira kupiwa kunyika. Kusanamirwa kwebhuku duku ndiko kwaiva shoko rine chokuita nenguva.”

"Mabhuku aDanieri neZvakazarurwa chinhu chimwe. Rimwe chiporofita, rimwe chizaruro; rimwe bhuku rakaiswa chisimbiso, rimwe bhuku rakazarurwa. Johani akanzwa zvakananzika zvakataurwa nemabhanan’ana, asi akarairwa kuti arege kuzvinyora.

“Chiedza chakakosha chakapiwa Johane, chakataurwa kubudikidza nokutinhira kunomwe, chaiva chirevo chakajeka chezviitiko zvaizoitika pasi peshoko rengirozi yokutanga neyechipiri. Zvakanga zvisina kunaka kuti vanhu vazive zvinhu izvi, nokuti kutenda kwavo kwaifanira kuedzwa zvirokwazvo. Mukurongeka kwaMwari, zvokwadi dzinoshamisa zvikuru uye dzepamusoro dzaizoziviswa. Shoko rengirozi yokutanga neyechipiri raifanira kuparidzwa, asi pakanga pasina chimwe chiedza chaifanira kuzarurwa mashoko aya asati aita basa rawo rakatsaurwa. Izvi zvinomiririrwa nengirozi yakamira norutsoka rumwe pamusoro pegungwa, ichizivisa nechifungo chakatsvene zvikuru kuti nguva haichazovipo.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

“ngirozi ine simba” yakaburuka musu wa 11 Nyamavhuvhu 1840 aiva Kristu, uye aiva neshoko muruoko rwake iro Johani akaudzwa kuti aridye. Zvakadyiwa naJohani raiva shoko, asi zvaiva pachena kuti raiva shoko raifanira kuendeswa kuvanhu vaMwari, kwete kunyika. Zvakakosha kuziva kuti ndiani aiva vateereri vakanangwa mundima iyi, nokuti kunyange hazvo Kristu akaburuka musu wa 11 Nyamavhuvhu 1840, zvichiratidza kupihwa simba kweshoko rengirozi yokutanga, uye nokudaro zvichizivisa nguva iyo shoko rengirozi yokutanga raizotakurwa richienda kunyika yose, kabhuku kaduku akaifanira kudyiwa naJohani kari kuzivisa nguva iyo chiPurotesitendi chakapa jasi rouPurotesitendi kuvaMillerite. Kristu paakaburuka aine kabhuku kaduku, akanga achigumisa ukama hweSungano yake nechechi yakabva murenje, uye panguva imwe cheteyo achizivisa vanhu veMillerite savanhu vake vatsva vakasarudzwa veSungano. VaMillerite vaiva vanhu vakanga kare vasiri vanhu vaMwari. Vaporofita havambopikisi mumwe nomumwe.

Akati kwandiri, Mwanakomana womunhu, mira netsoka dzako, ndigotaura newe. Mweya akapinda mandiri paakataura neni, akandimisa netsoka dzangu, ndikanzwa iye akanga achitaura neni. Akati kwandiri, Mwanakomana womunhu, ndinokutuma kuvana vaIsraeri,

kurudzi runopandukira rwakapandukira ini; ivo namadzibaba avo vakanditadzira kusvikira pazuva rino chairo. Nokuti vana vane hashu uye vane mwoyo yakaoma. Ndinokutuma kwavari; ugovati kwavari, Zvanzi naIshe Jehovha. Uye ivo, kana vachida kunzwa, kana vachida kuramba, (nokuti ivo imba inopandukira,) vachaziva havo kuti pakati pavo pakanga pane muprofitu. Uye iwe, mwanakomana womunhu, usavatya, uye usatya mashoko avo, kunyange minzwa nemikukutu zviru pauri, uye uchigara pakati pezvinyavada; usatya mashoko avo, kana kuvhunduswa nezvisu zvavo, kunyange vari imba inopandukira. Uye uchataura mashoko angu kwavari, kana vachida kunzwa, kana vachida kuramba; nokuti vakapanduka zvikuru. Asi iwe, mwanakomana womunhu, inzwa zvandinotaura kwauri; usapanduka seimba inopandukira iyo; shama muromo wako, udyo zvandinokupa. Zvino ndakati ndatarira, tarira, ruoko rwakatumirwa kwandiri; uye, tarira, makanga mune rwakapetwa rwebhuku marwuri. Akarutandavadza pamberi pangu; rwakanga rwakanyorwa mukati nokunze; uye makanga makanyorwamo kuchema, nokuungudza, nenhama. Akatizve kwandiri, Mwanakomana womunhu, idya chaunowana; idya rwakapetwa urwu, uende undotaura kuimba yaIsraeri. Saka ndakashama muromo wangu, iye akandipa kuti ndidye rwakapetwa urwu. Akati kwandiri, Mwanakomana womunhu, dyisa dumbu rako, uzadze ura hwako norwakapetwa urwu rwandinokupa. Ipapo ndakarudya; rukava mumuromo mangu soruchi pakutapira kwarwo. Akati kwandiri, Mwanakomana womunhu, enda, uende kuimba yaIsraeri, utaure kwavari namashoko angu. Nokuti hauna kutumwa kuvanhu vane mutauro usingazikanwi nounotaura zvakaoma, asi kuimba yaIsraeri; kwete kuvanhu vazhinji vane mutauro usingazikanwi nounotaura zvakaoma, vane mashoko ausingagoni kunzwisisa. Zvirokwazvo, dai ndakanga ndakutuma kwavari, vangadai vakakuteerera. Asi imba yaIsraeri haingakuteereri; nokuti havanganditeereri ini; nokuti imba yose yaIsraeri ine hashu uye ine mwoyo yakaoma. Tarira, ndakasimbisa chisu chako kuti chimirisane nezvisu zvavo, nehuma yako kuti imirisane nehuma dzavo. Ndakaita huma yako sedhaimani rakaoma kukunda ibwe romusarasara; usavatya, kana kuvhunduswa nezvisu zvavo, kunyange vari imba inopandukira. Akatizve kwandiri, Mwanakomana womunhu, gamuchira mumwoyo mako mashoko angu ose andichataura kwauri, unzwe nenzeve dzako. Ezekieri 2:1–3:10.

Nguva iyo Kristu akaburuka nebhuku duku iro Johane akatora akadya, rakanga riri “mumuromo make richitapira souchi.” Johane Muporofita wezvazarurwa naEzekieri, vose vari vaviri vakatora shoko kubva “muruoko” rwaKristu. Ezekieri, uye naizvozvo Johane, vakanga vane shoko rokuti vaendese ku“imba yaIsraeri,” kwete kuna avo vari kunze kwaIsraeri. Dai avo vari kunze kwaIsraeri vakanga vanzwa shoko iri, vangadai vakarigamuchira, asi kwete Israeri, nokuti “imba yose” yaIsraeri “yakaoma kumeso uye yakaoma mwoyo.” Imba yakazara yaIsraeri (imba yose) yakanga yakamukira zvachose. Israeri muna 1840 yakamiririrwa muna Zvazarurwa chitsauko chegumi sekereke iri murenje. Vakanga vazadza mukombe wenguva yavo yokuedzwa.

Kunyange zvazvo shoko racho raisazonzwiwa naIsraeri, muporofita akanga achiri kurairwa kuvaendesa shoko rebhukwana duku, nechinangwa chokuvaita vane mhaka nokuramba kwavo chiedza chengirozi yokutanga. Mumabhuku okutonga, vaifanira kuverengerwa mhaka nokuramba kunzwa shoko ro“muporofita” akanga “ari pakati pavo.” Kuramba muporofita ndiko kuramba shoko rakanga rapiwa kumuporofita nengirozi Gabhurieri, uyo akanga arigamuchirawo kuna Kristu, uyo akanga arigamuchira kuna Baba. Apo Kristu akaburuka aine shoko rebhukwana duku

muruko Rwake, zvakanana nenguva iyo Mweya Mutsvene wakaburuka pakubhabhatidzwa Kwake. Izvozvo zvakanana zvambofananidzirwa naMozisi pagwenzi raibvira, uye ndiyo nzira-chiratidzo imwe cheteyo iripo mukufamba kwese kweshanduko.

“Basa raMwari panyika rinoratidza, kubva panguva nenguva, kufanana kunoshamisa mukuvandudzwa kukuru kwose kana kufamba kupi nokupi kwechitendero. Misimboti yokubata kwaMwari navanhu inogara yakangofanana. Kufamba kwakakosha kwenguva ino kune zvakanana nako mune zvenguva dzakapfuura, uye zvakanaitika kukereke mumazera akapfuura zvine zvidzidzo zvine ukoshi hukuru zvenguva yedu.” *The Great Controversy*, 343.

Kupera kwesimba rehutongi hweOttoman musiki wa11 Nyamavhuvhu, 1840, (ndiyo nguva iyo Johani naEzekieri vakadya kabhuku kaiva mu“ruoko” rwaKristu,) kunoratidza “kupihwa simba” kweshoko romutumwa wokutanga rakanga “rasvika” pa“nguva yokupedzisira” muna 1798. Rakapiwa “simba” nokusimbiswa kwomutemo mukuru wouprofita wevaMillerite; nheyo yegore kuti rive zuva. Ipapo Kristu akatanga kuvaka hwaro hwetemberi yeMillerite, sezvaakanga aita parubhabhatidzo rwake.

“Kutenda kwaNatanaeri kwakanga kwava kuzunguzika zvino kwakasimbiswa, akapindura akati, ‘Rabhi, imi muri Mwanakomana waMwari; imi muri Mambo waIsraeri.’ Jesu akapindura akati kwaari, ‘Nokuti ndati kwaari, Ndakuona uri pasi pomuonde, watenda here? Uchaona zvinhu zvikuru kupfuura izvi.’ Zvino akati kwaari, ‘Zvirokwazvo, zvirokwazvo, ndinoti kwamuri, Kubva zvino muchiona denga rakazaruka, nengirozi dzaMwari dzichikwira nokudzika pamusoro poMwanakomana woMunhu.’”

“Muvadzidzi ava vokutanga vashoma, hwaro hwechechi yechiKristu hwakanga huchiiswa nokushingaira kwomunhu oga oga. Johane akatanga kutungamirira vaviri vavadzidzi vake kuna Kristu. Ipapo mumwe waava anowana munin’ina wake, akamuunza kuna Kristu. Iye akazodana Firipi kuti amutevere, uye Firipi akaenda kundotsvaka Natanieri.” *Spirit of Prophecy*, volume 2, 66.

PaAugust 11, 1840, Kristu paakaburuka aine kabhuku kaduku kakazaruka muruko rwake, izvi zvakanana zvambofananidzirwa kare mubato reruvandudzo remuupenyu hwaKristu hwapanika, nokuti mubato wose weruvandudzo une zviratidzo zvevanzira zvakanangofanana. Mozisi pamwe chete nemubato weruvandudzo waakatungamirira pakubuda nawo wakanga une chiratidzo chomunzira ichocho. Zvakaitika kuna Mozisi pagwenzi raibvira zvakanamirira kuderera kwoMweya Mutsvene parubhabhatidzo rwaKristu, izvowo zvakanamirira 1840, uye izvozvo zvakare zvinomirira September 11, 2001 apo mutumwa ane simba waZvakazarurwa gumi nesere akaburuka.

“Kuuya” kweshoko remutumwa wokutanga, uye “kuuya” kweshoko remutumwa wechipiri pamwe chete ne“kuuya” kweshoko remutumwa wechitatu, zvose zvinomiririrwa navatumwa. Mutumwa wokutanga ane bhuku duku muruko rwake, wechipiri akanga ane chinyorwa muruko rwake, uye wechitatu akanga ane gwaro redhwe muruko rwake. Pachapupu chevaviri kana vatatu, chokwadi chinosisimbiswa. Vatumwa vose vatatu, kungava panguva yokuuya kwavo kana yokupiwa simba kwavo, vane shoko muruko rwavo.

Johane na Ezekieli wanawakilisha wale walioila ile ujumbe wakati ujumbe wa malaika wa kwanza “ulitiwa nguvu,” ambao ni alama ya kihistoria iliyo tofauti na wakati ujumbe wa malaika wa kwanza “ulipowasili” mwaka 1798.

ភាពខុសគ្នានារវាង «ការមកដល់» នសែរមួយ និង «ការផ្តល់អំណាច» ដល់សារនោះ គឺជាការបង្កើតមួយដ៏សំខាន់យ៉ាងខ្លាំង ដល់ស្រ្តីក្នុងសម័យកាល។ នៅពេលយើងពិចារណាអំពីអត្ថបទខាងក្រោម សូមកត់សម្គាល់ថា គោលបំណងរបស់ទេវតាទីមួយ គឺដូចគ្នាពិតប្រាកដនឹងគោលបំណងរបស់ទេវតានៅក្នុង វិរាណ: ១៨ ដល់បុគ្គលិកនៃដីដោយសិរិល្អរបស់គាត់។ សូមកត់សម្គាល់ផងដែរថា សារនីមួយៗបង្កកុំឲ្យមានការបង្កើត ដោយបង្កើតអនុកថាបង្កប់គំរើរកុម្ម។

“Ndzi kombiwile ku tsakela loku matilo hinkwawo ma ku tekeke entirhweni lowu a wu endliwa emisaveni. Yesu u rhumile ntsumi ya matimba [ntsumi yo sungula] leswaku yi xika yi ya tsundzuxa vaaki va misava leswaku va tilulamisela ku vuya kakwe ka vumbirhi. Loko ntsumi yi suka emahlweni ka Yesu etilweni, ku rhangе emahlweni ka yona ku vonakala loku hatimaka ngopfu ni loku kwetsimaka hi ku vangama. Ndzi byeriwile leswaku ntirho wa yona a ku ri ku voningisa misava hi ku vangama ka yona ni ku tsundzuxa munhu hi vukarhi lebyi taka bya Xikwembu. Magidi ya vanhu ma amukerile ku vonakala koloko. Van’wana exikarhi ka vona a va vonaka onge va tikhoma hi ku titsongahata lokukulu, kasi van’wana a va tsakile naswona va khomiwile hi ntsako lowukulu. Hinkwavo lava amukeleke ku vonakala va hundzuluxele swikandza swa vona etilweni kutani va dzunisa Xikwembu. Hambileswi a ku vangamisiwa ehenhla ka hinkwavo, van’wana va nghene ntsena ehansi ka nkucetelo wa kona, kambe a va ku amukelanga hi mbilu hinkwayo. Vo tala va tele hi vukarhi lebyikulu. Vatirheli ni vanhu va hlanganile ni lava nyameke, kutani va lwisana hi matimba ni ku vonakala loku a ku hangalasiwe hi ntsumi leyikulu. Kambe hinkwavo lava ku amukeleke va tihambanise ni misava naswona va hlanganisiwe swinene un’wana ni un’wana.”

“සිව්වත්ගනේ හැකිතාක් බොහෝ දෙනෙකුගේ සිත් ආලෝකයෙන් ඉවතට ආකර්ෂණය කරගැනීමට සනත් සහ ඔහුගේ දූතයෝ අතිශය උනන්දුවෙන් නිරත වූහ. එය ඒර්නික්ස්ගේ ප කළ සමූහය අන්ධකාරයේ තබා දමන ලදී. දවේයන්වහන්සේගේ දූතයා ස්වර්ගීය මූලාරම්භයක් ඇති පණිවුඩය ඔවුන්ට ඉදිරිපත් කරනු ලැබූ විට, තමන් ඒරකාශයෙන් දවේයන්වහන්සේගේ ජනතාව යැයි කියාගත් ඔවුන් කෙරෙහි ඉතා ගැඹුරු උනන්දුවකින් බලා සිටිමින්, ඔවුන් වර්ධනය කළ වර්තය ලියා තැබීමට සැලකිලිමත් වූ බව මම දැක්කමේ. යෝජ්ජස්වහන්සේට ඒර්මය ඇතැයි ඒරකාශ කළ බොහෝ දෙනෙක් ස්වර්ගීය පණිවුඩයෙන් උපහාසයෙන්, අපහාසයෙන්, හා ද්වේෂයෙන් හැරී ගිය විට, අනෙක් පර්වමයක් දරාගත් දූතයෙක් ඒ ලජ්ජාජනක වාර්තාව ලියා තැබීය. යෝජ්ජස්වහන්සේගේ ඒරකාශිත අනුගාමිකයන් විසින් උන්වහන්සේ මසෙයේ අවමානයට ලක් කරනු ලැබීම නිසා මුළු ස්වර්ගයම කිරිමෝධයෙන් පිරී ගියේය.”

“Ndzi vone ku hela matimba ka lava a va tshembile, hikuva a va nga n’wi voni Hosi ya vona hi nkarhi lowu a wu languteriwile. A ku ri xikongomelo xa Xikwembu ku fihla leswi nga ta ta enkarhini lowu taka ni ku tisa vanhu va xona endhawini yo endla xiboho. Loko ku nga ri hi ku chumayeriwa ka nkarhi lowu vekiwеke hi ku kongoma ka ku vuya ka Kreste, ntirho lowu Xikwembu xi a xi wu kunguhatile a wu nga ta va wu hetisekile. Sathana a a ri karhi a rhangela

vo tala swinene leswaku va languta swinene emahlweni enkarhini lowu taka eka swiendlakalo leswikulu leswi fambelanaka ni vuavanyisi ni ku pfariwa ka nkarhi wa tintswalo. A swi fanerile leswaku vanhu va tisiwa eku laveni hi ku hiseka ku lunghiselela ka sweswi.”

“Sezvo nguva yakanga ichipfuura, avo vakanga vasati vagamuchira zvizere chiedza chengirozi vakabatana navaya vakanga vazvidza shoko, uye vakatukira vakanga vaodzwa mwoyo nokuvaseka. Ngirozi dzakacherechedza mamiriro evaiti vateveri vaKristu. Kupfuura kwenguva yakatarwa kwakanga kwaedza nekuvaratidza zvakavakanga vari, uye vazhinji kwazvo vakayerwa pachikero vakawanikwa vachishaiwa. Nenzwi guru vakazviti maKristu, asi pazvinhu zvinenge zvose vakakundikana kutevera Kristu. Satani akafara zvikuru pamusoro pemamiriro eava vaizviti vateveri vaJesu.

“आफ्नो पासोमा उनले तनीहरूलाई पारेका थिए। उनले बहुसंख्यकलाई सोझो मार्ग त्याग्नु अगुवाइ गरेका थिए, र तनीहरू स्वर्गतरफ कुनै अर्को बाटोबाट उक्लन खोजिरहेका थिए। स्वर्गदूतहरूले सयोनमा शुद्ध र पवत्र जनहरू पापीहरू तथा संसारलाई प्रेम गर्ने कपटीहरूसँग मसिएको देखे। तनीहरूले येशूका सच्चा चेलाहरूको नगिरानी गर्दै आएका थिए; तर भ्रष्टहरूले पवत्र जनहरूलाई प्रभावति पारिरहेका थिए। जसका हृदयमा येशूलाई देख्ने तीव्र अभिलाषा प्रज्वलति थियो, तनीहरूलाई उहाँको आगमनको वषियमा बोलन तनीहरूका धर्मको दाबी गर्ने दाजुभाइहरूले नषिध गरेका थिए। स्वर्गदूतहरूले त्यो दृश्य हेरे र आफ्नो प्रभुको प्रकट हुनुलाई प्रेम गर्ने बाँकी रहेकाहरू प्रतिसहानुभूति प्रकट गरे।”

“मैँ ਇੱਕ ਹੋਰ ਸ਼ਕਤੀਸ਼ਾਲੀ ਦੂਤ [ਦੂਜਾ ਦੂਤ] ਨੂੰ ਧਰਤੀ ਉੱਤੇ ਖੱਲੇ ਆਉਣ ਲਈ ਨਿਯੁਕਤ ਕੀਤਾ ਹੋਇਆ ਵੇਖਿਆ। ਯਸੂ ਨੇ ਉਸ ਦੇ ਹੱਥ ਵੱਚਿ ਇੱਕ ਲਿਖਤ ਰੱਖੀ, ਅਤੇ ਜਦੋਂ ਉਹ ਧਰਤੀ ਉੱਤੇ ਆਇਆ, ਉਸ ਨੇ ਉੱਚੀ ਆਵਾਜ਼ ਨਾਲ ਪੁਕਾਰਿਆ, ‘ਬਾਬਲ ਡੱਗਿ ਪਿਆ ਹੈ, ਡੱਗਿ ਪਿਆ ਹੈ।’ ਫਰਿ ਮੈਂ ਉਹਨਾਂ ਨਰਿਸ਼ ਹੋਏ ਲੋਕਾਂ ਨੂੰ ਦੁਬਾਰਾ ਆਪਣੀਆਂ ਅੱਖਾਂ ਅਕਾਸ਼ ਵੱਲ ਉਠਾਉਂਦੇ ਵੇਖਿਆ, ਆਪਣੇ ਪਰਬੂ ਦੇ ਪਰਗਟ ਹੋਣ ਵਾਸਤੇ ਵਸਿਵਾਸ ਅਤੇ ਆਸ ਨਾਲ ਤੱਕਦੇ ਹੋਏ। ਪਰ ਬਹੁਤੇ ਇਸ ਤਰ੍ਹਾਂ ਜਾਪਦੇ ਸਨ ਕਿ ਮਾਨੋ ਉਹ ਮੁਰਖਤਾਪੂਰਨ ਅਵਸਥਾ ਵੱਚਿ, ਸੁੱਤੇ ਹੋਏ ਪਏ ਰਹੇ ਹੋਣ; ਤਾਂ ਭੀ ਮੈਂ ਉਹਨਾਂ ਦੇ ਚਹਿਰਿਆਂ ਉੱਤੇ ਡੂੰਘੇ ਦੁੱਖ ਦਾ ਚੰਨਿਹ ਵੇਖ ਸਕਦਾ ਸੀ। ਨਰਿਸ਼ ਹੋਏ ਲੋਕਾਂ ਨੇ ਧਰਮ-ਸ਼ਾਸਤਰਾਂ ਤੋਂ ਵੇਖਿਆ ਕਿ ਉਹ ਠਗਿਆਂ ਦੇ ਸਮੇਂ ਵੱਚਿ ਸਨ, ਅਤੇ ਇਹ ਕਿ ਉਹਨਾਂ ਨੂੰ ਦਰਸਨ ਦੀ ਪੂਰਤੀ ਲਈ ਪੀਰਜ਼ ਨਾਲ ਉਡੀਕ ਕਰਨੀ ਲਾਜ਼ਮੀ ਸੀ। ਉਹੀ ਸਬੂਤ, ਜਿਸ ਨੇ ਉਹਨਾਂ ਨੂੰ 1843 ਵੱਚਿ ਆਪਣੇ ਪਰਬੂ ਦੀ ਉਡੀਕ ਕਰਨ ਲਈ ਪ੍ਰੇਰਿਆ ਸੀ, ਉਸੇ ਨੇ ਉਹਨਾਂ ਨੂੰ 1844 ਵੱਚਿ ਵੀ ਉਸ ਦੀ ਉਡੀਕ ਕਰਨ ਲਈ ਲੈ ਆਇਆ। ਤਾਂ ਭੀ ਮੈਂ ਵੇਖਿਆ ਕਿ ਬਹੁਸੰਖਿਆ ਵੱਚਿ ਉਹ ਜੇਸੂ ਨਹੀਂ ਸੀ ਜੋ 1843 ਵੱਚਿ ਉਹਨਾਂ ਦੇ ਵਸਿਵਾਸ ਦੀ ਵਸਿਸ਼ ਪਛਾਣ ਸੀ। ਉਹਨਾਂ ਦੀ ਨਰਿਸ਼ਾ ਨੇ ਉਹਨਾਂ ਦੇ ਵਸਿਵਾਸ ਨੂੰ ਮੰਦ ਕਰ ਦਿੱਤਾ ਸੀ।”

“जसरी परमेश्वरका जनहरू दोस्रो स्वर्गदूतको पुकारमा एकताबद्ध भए, त्यस सन्देशको प्रभावलाई स्वर्गीय सेनाले अत्यन्त गहरी चासोका साथ अवलोकन गर्‍यो। तनीहरूले देखे कि आफूलाई खरीष्टियन भन्ने धेरै जनहरूले नरिश भएका हरूमाथि तिरस्कार र उपहासका साथ फर्किए। जब उपहासपूर्ण ओठहरूबाट यी शब्दहरू नसिकिए, ‘तमीहरू अझै माथि गएका छैनौ!’ तब एक स्वर्गदूतले तनिलाई लेखे। स्वर्गदूतले भन्यो, ‘तनीहरूले परमेश्वरको खिल्ली उडाउँछन्।’ मलाई प्राचीन समयमा गरिएको यस्तै प्रकारको पापतरफ फर्काइयो। एलयिह स्वर्गमा लगडिसकेका थिए, र उनको ओढ्ने वस्त्र एलीशामाथि परेको थियो। त्यसपछि दुष्ट युवाहरू, जसले आफ्ना आमाबाबुबाट परमेश्वरका मानसिलाई तुच्छ ठान्न सकिँका थिए, एलीशाको पछि लागे र उपहासपूर्वक यसो भन्दै कराए, ‘माथि जा, ए गज्जा टाउके; माथि जा, ए गज्जा टाउके।’ यसरी उहाँका सेवकलाई अपमान गरेर, तनीहरूले परमेश्वरलाई नै अपमान गरे, र त्यहीँ त्यतखिरे आफ्नो दण्ड भोगे। त्यसरी नै, सन्तहरू माथि लगनि वचिरको खिल्ली उडाउने र उपहास गर्नेहरूलाई परमेश्वरको क्रोधले भेट्नेछ, र तनीहरूलाई यो अनुभूति गराइनेछ कि आफ्ना सृष्टिकर्तासँग ठट्टा गर्नु हलुका कुरा होइन।”

“Jesu akatuma dzimwe ngirozi kuti dzibhururuke nokukurumidza dzinomutsiridza nokusimbisa kutenda kwakanga kworemerwa kwevanhu Vake uye dzivagadzirire kunzwisisa

shoko rengirozi yechipiri pamwe chete nekufamba kwakakosha kwaizokurumidza kuitwa kudenga. Ndakaona ngirozi idzi dzichigamuchira simba guru nechiedza kubva kuna Jesu uye dzichibhururuka nokukurumidza dzichiuya panyika kuti dzizadzise kutumwa kwadzo chokubatsira ngirozi yechipiri mubasa rayo. Chiedza chikuru chakapenya pamusoro pevanhu vaMwari apo ngirozi dzakadanidzira dzichiti, ‘Tarirai, Mukwasha auya; budai mumusangane Naye.’ Ipapo ndakaona ava vakanga vaora mwoyo vachisimuka uye vachiwirirana nengirozi yechipiri vachizivisa vachiti, ‘Tarirai, Mukwasha auya; budai mumusangane Naye.’ Chiedza chaibva kungirozi chakapinda murima kwose-kwose. Satani nengirozi dzake vakatsvaka kudzivisa chiedza ichi kuti chisapararire uye chisabudise zvachakanga chakarongerwa kuita. Vakapikisana nengirozi dzokudenga, vachidziudza kuti Mwari akanga anyengera vanhu, uye kuti nechiedza chadzo chose nesimba radzo rose dzaisagona kuita kuti nyika itende kuti Kristu akanga achiuya. Asi kunyange hazvo Satani akaedza kuvhara nzira nokutsausa ndangariro dzevanhu kubva pachiedza, ngirozi dzaMwari dzakaramba dzichienderera mberi nebasa radzo....”

“Jisasge kam ka·ani rongtalbea biapao bon·ahaon, aro Ua Rongtalgipa biapgitikona re·anghani ja·mano, Isolni niamko man·gipa Baksa Samgipa Nokatni mikkango chakahaon, Ua a·gilsakna gittamgipa kattani ja·man gimikgipa saksa bilakgipa sa·greko watataha. Sa·greni jako sepanggipa chukchi saksa donnaaha, aro ua bil aro rasing baksa a·ao on·srongeon, mandeona da·alo gitikbatgipa kenbegnigipa mikrakataniko, namen namgijagipa matnangani baksa aganprakaha. Ia katta Isolni dedrangko simsakna tarisona miksongaha, maina uamangni mikkangchi re·bananggipa dakgrikani sal aro dukni somoiko uamangna mesokaha. Sa·gre aganaha, ‘Uamangko matburung aro uni bimang baksa chapchap dakgrikano rimgen. Jringjrotni janggina uamangni apsan ka·dongani ong·a, uamang pangchake dongna nanga. Uamangni janggi nguyakgipa ong·genchimoba, uamang bebeko rim·kingkingna nanga.’ Gittamgipa sa·gre an·tangni kattako ia gita bon·ataha: ‘Iano rongtalgiparangi chakchikani dong·a: Isolni ge·etanirangko aro Jisasni bebera·aniko rakkigiparangi ian uamang ong·a.’ Ua ia kattarangko ta·rake aganengon, salgio donggipa rongtalbea torom tambuna jak ka·srapaha. Ia kattako ra·chakgiparangi gimikkon gisikrang Rongtalgipa biapgitikona dilgen, jeon Jisas Nokatni mikkango chaksoe, dakna bon·kamgipa Uni pakwatani kamko ia ra·re·enga—saktina ka·sachakanian da·aloba sengenggipa uamangni kosak, aro Isolni niamko uamang ma·siani gri pe·giminrangni kosak. Ia piokani kam kakketgipa sigiminrangna aro kakketgipa tanggiparangnaba dakgipa ong·a. Kristoo ka·dongsoe sigimin saktian iano man·chapa, indiba Isolni ge·etanirangni gimin seng·ani gni on·aijani gimin, uni ge·etanirangko pe·e ma·siani gri pap ka·giminrangba iano man·chapa.” Early Writings, 245–254.

Amaphepha ambalwa kamuva encwadini efanayo, ekhuluma ngemibono efanayo esanda kubhekiselwa kuyo, uDade White uveza ukuthi ukwaliwa kwemiyalezo emithathu emlandweni wamaMillerite kwakufanekiselwe emlandweni kaKristu. Lapho unikeza ofakazi ababili abakhomba inqubo yokuvivinywa eqhubekayo edinga ukunqoba ekuvivinyweni ngakunye ukuze kuqhubekelwe ekuvivinyweni okulandelayo.

“Ndakaona boka revanhu rakanga rakachengetedzwa zvakasimba uye rakamira kwazvo, risingaratidzi kutsigira kune avo vaida kuzunungusa kutenda kwakasimbiswa kwomuviri. Mwari akavatarira nokuvafarira. Ndakararatidzwa matanho matatu—mharidzo dzengirozi

yokutanga, yechipiri, neyechitatu. Ngirozi yaindiperekedza yakati, ‘Ane nhamo uyo achabvisa dombo rimwe kana kumutsa pini imwe yemharidzo idzi. Kunzwisisa kwechokwadi kwemharidzo idzi kwakakosha zvikuru. Mugumo wemweya yavanhu wakaremba panzira yadzino gamuchirwa nayo.’ Ndakazoburutsazve ndichipfuura nemumharidzo idzi, ndikazoono kuti vanhu vaMwari vakanga vatenga zvakadini neropa ruzivo rwavo. Rwakanga rwawanikwa kubudikidza nokutambudzika kukuru nehondo yakasimba. Mwari akanga avatungamirira nhanho nenhanho, kusvikira avaisa pachikuva chakasimba, chisingazununguswi. Ndakaona vamwe vachiswadera pachikuva vachiongorora hwaro hwacho. Vamwe, vachifara, vakabva vangotsika pachiri pakarepo. Vamwe vakatanga kutsoropodza hwaro. Vaida kuti huvandudzwe, uye ipapo chikuva chingadai chava chakakwana zvikuru, uye vanhu vachifara zvikuru. Vamwe vakaburuka pachikuva kuti vachiongorore, vakati hwaro hwacho hwakanga hwakavakwa zvisizvo. Asi ndakaona kuti vanenge vose vakamira vakasimba pachikuva uye vakakurudzira avo vakanga vaburuka pachiri kuti varege kunyunyuta kwavo; nokuti Mwari ndiye aiva Muvaki Mukuru, uye ivo vakanga vachirwa naye. Vakaronzedzera basa rinoshamisa raMwari, rakanga ravaunza pachikuva chakasimba, uye vakabatana vakasimudzira meso avo kudenga, vakakudza Mwari nenzwi guru. Izvi zvakabata vamwe veavo vakanga vanyunyuta uye vakasiya chikuva, uye ivo, nechiso chokuzvinipisa, vakatsikazve pachiri.”

“Ndzi kombisiwile ku tlhelela endzhaku eka ku twarisiwa ka ku vuya ko sungula ka Kriste. Yohane u rhumiwile hi moya ni matimba ya Eliya [leswi fanekisaka rungula ra ntsumi yo sungula] leswaku a lunghiselela ndlela ya Yesu. Lava va alaka vumbhoni bya Yohane a va pfunekanga hi tidyondzo ta Yesu [leswi fanekisaka rungula ra ntsumi ya vumbirhi]. Ku kaneta ka vona rungula leri a ri tivisa ku ta ka Yena ku va vekile endhawini leyi a va nga ha swi kotiki hi ku olova ku amukela vumbhoni lebyi tiyeke swinene leswaku Yena a a ri Mesiya. Sathana u rhangele lava a va ala rungula ra Yohane leswaku va ya emahlweni swinene, va ala ni ku vambela Kriste [leswi fanekisaka rungula ra ntsumi ya vunharhu]. Hi ku endla sweswo va tiveke endhawini leyi a va nga ha kotiki ku amukela nkateko hi siku ra Pentekosta, [leswi fanekisaka ntsumi ya Nhlavutelo khume-nhungu] lowu a wu ta va dyondzisa ndlela yo nghena eswikwetsimelweni swa le tilweni. Ku handzuriwa ka xisirhelelo xa tempele ku kombisile leswaku magandzelo ni milawu ya vukhongeri ya Vayuda a swi nga ha amukeriwi. Gandzelo lerikulu a ri nyiketiwile naswona a ri amukeriwile, kutani Moya lowo Kwetsima loyi a xikeleke hi siku ra Pentekosta wu susile miehleketo ya vadyondzisiwa endhawini yo kwetsima ya laha misaveni wu yi yisa eka le tilweni, laha Yesu a ngheneke kona hi ngati ya Yena n’wini, leswaku a chululela vadyondzisiwa va Yena mimbuyelo ya ku rivaleriwa ka swidyoho hi gandzelo ra Yena. Kambe Vayuda va siyiwile emunyameni lowu heleleke. Va lahlekeriwe hi ku vonakala hinkwako loku a va nga ta va na kona malunghana ni pulani ya ku ponisiwa, kutani va ha tshemba magandzelo ni minyikelo ya vona leyi nga pfuniki nchumu. Muako lowo kwetsima wa le tilweni a wu teke ndhawu ya lowo laha misaveni, kambe a va nga ri na vutivi bya ku cinca koloko. Hikwalaho, a va nga swi koti ku pfuneka hi ku vulavurisana ka Kriste endhawini yo kwetsima.

“Vazhinji vanotarira neshungu huru nzira yakateverwa nevaJudha mukuramba nokuroverera Kristu pamuchinjikwa; uye pavanoverenga nhorooondo yokutambudzwa kwake kunonyadzisa, vanofunga kuti vanomuda, uye vangadai vasina kumuramba sezvakaita Petro, kana

kumuroverera pamuchinjikwa sezvakaita vaJudha. Asi Mwari, anoverenga mwoyo yavanhu vose, akaisa pamuedzo rudo irworwo kuna Jesu rwavaitaura kuti vainarwo. Denga rose rakatarira nokufarira kwakadzama kugamuchirwa kweshoko romutumwa wokutanga. Asi vazhinji vaizviti vanoda Jesu, uye vaichema pavaiverenga nyaya yomuchinjikwa, vakaseka mashoko akanaka okuuya kwake. Panzvimbo pokugamuchira shoko iri nomufaro, vakati kunyengera. Vakavenga avo vaidira kuonekwa kwake uye vakavadzanga mumachechi. Avo vakaramba shoko rokutanga vaisagona kubatsirwa neshoko rechipiri; uye havana kubatsirwawo nokuchema kwousiku, kwaifanira kuvagadzirira kuti vapinde pamwe naJesu nokutenda munzvimbo tsvene-tsvene yetemberi yokudenga. Uye nokuramba mashoko maviri okutanga, vakasvibisa kunzwisisa kwavo zvokuru zvokuti havachagoni kuona chiedza mushoko romutumwa wechitatu, rinoratidza nzira inoenda munzvimbo tsvene-tsvene. Ndakaona kuti sezvakaita vaJudha pakuroverera Jesu pamuchinjikwa, saizvozvowo machechi anongova ezita akanga aroverera mashoko aya pamuchinjikwa; naizvozvo haana ruzivo rwenzira inoenda munzvimbo tsvene-tsvene, uye haagoni kubatsirwa nokureverera kwaJesu ikoko. SavaJudha, vaipira zvibayiro zvavo zvisina maturo, naivowo vanokwira neminyengeretero yavo isina maturo kuimba iya yakasiyiwa naJesu; uye Satani, achifadza nokunyengera uku, anozvipa chimiro chechitendero, uye anotungamirira pfungwa dzavaKristu ava vanozviti ndevaKristu kwaari amene, achishanda nesimba rake, nezviratidzo zvake, nezvishamiso zvenhema, kuti avasimbise mumusungo wake.” Early Writings, 258–261.

Iziqephu ezivela encwadini ethi Early Writings zifundiswe kaningi ngokuphindaphindiwe ngomsebenzi wokushumayela we-Future for America. Kodwa kukhona amaqiniso lezi ziqephu eziwabonisa yo angazange aqashelwe.

Visimilio vya historia ya vuguvugu la Wamileri vimewekwa juu ya vuguvugu kadhaa vya matengenezo vilivyo katika Biblia. Bila kuwa na ufahamu fulani wa visimilivi vinavyopatikana katika kila vuguvugu la matengenezo, ni vigumu sana kwamba mtu ataelewa umuhimu wa utofauti uliopo kati ya wakati ujumbe “unapowasili” na wakati “unapopewa uwezo.” Pia yawezekana kwamba wengi wale wanaoyafahamu vuguvugu yale ya matengenezo yanayokwenda sambamba wamekosa baadhi ya sifa muhimu sana za visimilivi mbalimbali vya vuguvugu za matengenezo.

“විදුලි ගැස්ම හත” යනු ඇඩ්වෙන්ටිස්වාදයේ ආරම්භයේ සිදුවීම සහ ඇඩ්වෙන්ටිස්වාදයේ අවසානයේ සිදුවීම නියෝජනය කරන අතර, කඳුකොව්වේ කාලය අවසන් වීමට තරමක් පෙර මුදුරා විවෘත කරනු ලබන ආලෝකය වේ. “විදුලි ගැස්ම හත” යනු “පළමු සහ දවෙන දැනගත්ගේ පණිවුඩ යටතේ සිදුවීමට නියමිත සිදුවීමේ වල විස්තරාත්මක රටේ බාංකනයක්” ද, “ඒවායේ අනුපිළිවෙල අනුව හඳුනා දැක්වූ කරනු ලබන අනාගත සිදුවීම” ද නියෝජනය කරන බව අපට දන්වා ඇත. “විදුලි ගැස්ම හත” තුළ අල්ෆා හා ඔමේගාගේ අන්ත අන්තර්ගතය.

“कांडनी द घटनावली” जे “पहिली आ दोसरो स्वर्गदूतक संदेशक अधीन” घटल, से ओही घटनासभक प्रतरूप अछि जे तेसर स्वर्गदूतक संदेशक अधीन घटैत अछि। जखन यूहन्ना के ई आज्ञा देल गेल कसित गर्जन जे कहलन से नहि लिखिथि, तखन ई आज्ञा ओही आज्ञाक प्रतरूप छल जे दानिएल के अपन पुस्तक पर मुहर लगा देबाक लेल देल गेल छल, कएिक तँ हमरा सभकेँ सूचिति कएल गेल अछि जे “सात गर्जन अपन-अपन शब्द उच्चारति केलाक बाद, यूहन्नाक प्रति, दानिएलक समान, छोट पुस्तकक वषियमे ई आज्ञा अबैत अछि: ‘जे बात सात गर्जन कहलक, तँकरा पर मुहर लगा दअि।’”

Ezekiel na Yohane vose vanoratidza vanhu vaMwari vachidya shoko panguva yekusimbiswa kwengirozi yokutanga muna 1840, uye muporofita Jeremia anoratidza kuodzwa mwoyo kwakaitika pakati pevanhu vaMwari apo shoko rengirozi yokutanga rakaita sokunge rakundikana.

Mashoko enyu akawanikwa, ndikadya iwo; uye shoko renyu rakava kwandiri mufaro nokufadzwa kwomwoyo wangu; nokuti ndinonzi nezita renyu, imi Jehovha Mwari wehondo. Handina kugara paungano yavaseki, kana kufara; ndakagara ndiri ndega nokuda kworuoko rwenyu; nokuti makandizadza nokutsamwa. Kurwadziwa kwangu kunogarireiko nokusingaperi, neronda rangu risingarapiki, rinoramba kuporeswa? Muchava kwandiri chose somunhu anoreva nhema here, uye semvura inopwa here? Naizvozvo zvanzi naJehovha, Kana ukadzoka, ipapo ndichakudzosa zvakare, uye uchamira pamberi pangu; uye kana ukabudisa chinokosha kubva pane chisina maturo, uchava somuromo wangu; ngavadzokere kwauri, asi iwe usadzokere kwavari. Uye ndichakuita kurudzi urwu sorusvingo rwendarira rwakakomberedzwa; uye vacharwa newe, asi havangakukundi; nokuti ndinewe kuti ndikuponese nokukununura, ndizvo zvinotaura Jehovha. Uye ndichakununura kubva muruoko rwavakaipa, uye ndichakudzikinura kubva muruoko rwavanotyisa. Jeremia 15:16–21.

Jeremiya akanga awana mashoko ebhuku duku sezvakaitawo Johane naEzekieri, uye naiyewo akanga adya shoko iro, asi shoko racho rakanga rava shoko (mvura) rakanga rakundikana. Zvaiita sokunge Mwari akanga areva nhema, izvo zvirokwazvo zvisingabviri, asi kupomerwa uku kwe“nhema” ndiko kunopa kiyi yokumisikidza Jeremiya pakunyadziswa kwokutanga kwevaMillerite kwakafananidzirwa muna Habakuki.

Ndzi ta yima eswivandleni swa mina swo rindza, ndzi tiyimisela ehenhla ka xihondzo, naswona ndzi ta languta leswaku u ta yini eka mina, ni leswaku ndzi ta hlamula yini loko ndzi tshinyiwa. Kutani Yehovha a ndzi hlamula, a ku: Tsala xivono lexi, u tlhela u xi endla xi vonaka kahle emaribyeni, leswaku loyi a xi hlayaka a ta tsutsuma. hikuva xivono xa ha ri xa nkarhi lowu vekiweke; kambe emakumu xi ta vulavula, naswona a xi nge hembu: hambilo ko xi hlwela, xi rindzele; hikuva xi ta ta hakunene, a xi nge hlweli. Habakuki 2:1–3.

Umbono womlayezo wengelosi yokuqala walotshwa etshadini lamaphayona lango-1843, elaliqondiswe “ngesandla” sikaNkulunkulu.

“Ndaona kuti tchati ya 1843 inali yotsogoleredwa ndi dzanja la Ambuye, ndipo siyenera kusinthidwa; kuti manambalawo anali monga momwe Iye ankafunira; kuti dzanja Lake linali pamwamba pake ndipo linabisa cholakwa m’manambala ena, koteri kuti palibe amene akanatha kuchiona, kufikira dzanja Lake litachotsedwa.” Early Writings, 74.

“Lwakati locondzile” wa-1843 wametfwelelwa etikwetfulweni, futsi kungaleso sizatfu ubizwa ngekutsi litfulo la-1843. Lashicilelwa nga-1842, kugcwaliseka umyalo loseHabakhuki wekutsi “bhala umbono, uwente ucece ematafuleni.” Umbono kwakufanele wentiwe ucece “ematafuleni,” ebuningini, ngaleyo ndlela kukhonjiswa kutsi emvakwekutsi iNkhosi isuse sandla saYo ephutseni lebelisetikwelitfulo la-1843, beliyawulungiswa etikwelitfulo lemashinga la-1850. Leliphutsa laveza kudumala kwekucala, futsi Jeremiya umela labo labebadle incwadzi lencane nga-11 Agasti 1840, futsi badumala ngesikhatsi lwakati locondzile wa-1843 ungagcwalisekanga.

Jeremiya paakadya kabukhu ketapasi mu 1840, yanali “chimwemwe na kusekelera” kwa mtima wake; koma pamene kukhumudwitsidwa kunafika, sanachitenso “kusekera,” ndipo “anakhala yekha chifukwa cha” “dzanja” la Mulungu. Dzanja la Mulungu linali labisa “kulakwitsa kwina m’ziwerengero zina,” motero kuchititsa Jeremiya kulingalira kuti mwina Mulungu anali atanama. Lonjezo limene Jeremiya anapatsidwa linali lakuti, ngati “angabwerere” kuchokera m’kukhumudwa kwake, Mulungu adzamupanga Jeremiya kukhala “pakamwa” pa Mulungu. Ngati Jeremiya akanabwerera kwa Mulungu kuchokera m’kukhumudwa kwake ndi kuzindikira kuti anali m’nthawi yochedwa ya fanizo la anamwali khumi, Mulungu akanamugwiritsa ntchito kukhala wolankhulira amene akanazindikiritsa ndendende nthawi imene masomphenya ayenera kufika ndi kusachedwanso.

Morero wa go tlhagisa dintlha tse fano fano ke go tlhoma gore, ka melaetsa yotlhe ya moengele, “go goroga” ga yone le “go newa thata” ga yone go tlhagisa molaetsa wa botshelo kgotsa loso o o ntshang ditlhopha tse pedi tsa baobamedi. Baengele ba bararo ke dikgato tse tharo tsa tsheko e e tswelang pele. Se se botlhokwa thata mo ntlheng e re ikaeletseng go e tlhoma ke gore, le fa tlhaloganyo ya marumo a supa e ne ya lemogiwa nakwana fela morago ga go goroga ga “nako ya bokhutlo” ka 1989, fa ditemana tse thataro tsa bofelo tsa Baebele ya ga Daniele di ne di bulwa, di itsise go khutla ga katlholo, go na le go bulwa go gongwe gape ga marumo a supa kwa bokhutlong jwa hisitori ya moengele wa boraro.

Nhoroondo yokutanga kweAdventism inotanga pakusunungurwa kwechisimbiso chomutumwa wokutanga muna 1798, uye inopera nokusunungurwa kwechisimbiso chechokwadi icho Ishe vakanga vakafukidza noruoko rwavo kuitira kuti vabudise kuodzwa mwoyo. Pashure pachu vakabvisa ruoko rwavo (vakasunungura chisimbiso), uye vakazarura shoko renguva yokunonoka.

Historia ya mwisho wa Uadventista huanza katika kufunuliwa kwa ujumbe wa malaika wa tatu mwaka 1889, nao huisha kwa kufunuliwa kwa ukweli ambao Bwana aliushikilia chini ya mkono Wake ili kuleta masikitiko. Sasa anaondoa mkono Wake, na hivyo anafunua ujumbe wa masikitiko ya kwanza na wakati wa kukawia. Anafichua kusudi la Julai 18, 2020.

Na sababu hiyo Bwana asema hivi: Ukirudi, ndipo nitakurudisha tena, nawe utasimama mbele zangu; na kama ukitoa yaliyo ya thamani katika yaliyo duni, utakuwa kama kinywa changu; wao na warejee kwako, lakini usirejee wewe kwao. Nami nitakufanya kwa watu hawa kuwa ukuta wa shaba uliotiwa boma; nao watapigana nawe, lakini hawatakushinda; kwa maana mimi nipo pamoja nawe kukuokoa na kukuponya, asema Bwana. Nami nitakuokoa na mkono wa waovu, nami nitakukomboa na mkono wa watu wa kutisha. Yeremia 15:19–21.