

Bhuku ra Joere na Kereke yeLaodhikea yeMasikati eChinomwe yeVaAdventist — Nhamba Makumi maviri neina

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Namba Makumi Mawiri na Nne

Emi gqibe ngendatya inqaku lethu lokugqibela sichukumisa imigca emithathu ehambelanayo yobungqina besiprofeto emelwe zizahluko zeshumi elinanye ukuya kwezamashumi amabini anesibini kwiGenesis, incwadi yokuqala yeTestamente eNdala, uMateyu incwadi yokuqala yeTestamente eNtsha, neSityhilelo incwadi yokugqibela yeTestamente eNtsha kwakunye neBhayibhile. Umgca weGenesis uchaza umnqophiso noAbram, umgca kaMateyu uchaza umnqophiso nebandla lamaKristu, uPetros engumfuziselo wesiqalo nesiphelo sikaSirayeli wokomoya wale mihla. Iivesi eziphakathi kuyo yomibini imigca zichaza itywina likaThixo; kuAbram, yayikukuba “lulwaluko,” yaye kuPetros yayikukutshintshwa kwegama lakhe. Ivesi esembindini yomgca weSityhilelo sisahluko seshumi elinesixhenxe, ivesi yeshumi elinesibini.

Kwaye amahembe alishumi owabonayo angookumkani abalishumi, abangekafumani bukumkani; kodwa bamkela igunya njengookumkani ngexesha elinye nesilo. ISityhilelo 17:12.

Kubva muna Genesisi na Mateo kunozivikanwa kuroorana kweHumwari nevanhu, uye Zvakazarurwa zvinoratidza kuroorana kwechikara neshato panguva yemurayiro weSvondo. Mitsetse yose mitatu inonongedzera kumurayiro weSvondo uko rimwe boka rinoratidza mucherechedzo wechikara uye rimwe chisimbiso chaMwari. Chokunyepedzera chechikara neshato mundima yegumi nembiri ndiko kutaurwa kweomega kweshongwe yaNimrodhi muna Genesisi gumi nerimwe. Ikoko chitendero chesungano chokunyepedzera chakasangana nokutongwa kwacho, uye muna Zvakazarurwa gumi nenomwe hure—ndihwo Bhabhironi guru—rintongwa. Nimrodhi ndiye arufa kune omega yeVatican, uye nokuda kwechikonzero ichi upapa ndihwo Bhabhironi guru, omega kuBhabheri raNimrodhi iro arufa.

Kuzivikanwa mumavhesi matatu aya ari pakati ndekwokuti uchapupu huri mune imwe neimwe nzvimbo yepakati yomutsetse ihwo chaizvoizvo mavhesi matatu.

Ichi ndicho chipangano changu, chamunofanira kuchengeta, pakati pangu nemi, uye nembeu yako shure kwako: Murume mumwe nomumwe pakati penyu anofanira kudzingiswa. Munofanira kudzingisa nyama yeganda repamberi penyu; uye icho chichava chiratidzo chechipangano pakati pangu nemi. Uyo ane mazuva masere okuberekwa anofanira kudzingiswa pakati penyu, murume mumwe nomumwe muzvizvarwa zvenyu, uyo akaberekerwa mumba, kana akatengwa nemari kumutorwa upi noupi, asiri wembeu yako. Genesi 17:10–12.

varume mazana maviri namakumi mashanu vakanga vachipa zvinonhuhwira. Numeri 16:28–35.

Uasi wa mwaka 1888 ulifananishwa kwa mfano na uasi wa Kora, Dathani, Abiramu na wale watu 250 waliotoa uvumba. Hao watu 250 walikuwa wameunda muungano pamoja na shirikisho la namna tatu linalofika kwenye sheria ya Jumapili wakati Marekani, mnyama wa nchi, anapofungua kinywa chake na kusema kama joka. Katika hatua hiyo, mvua ya masika ya mwisho humwagwa bila kipimo, kama vile wale watu 250 waliotoa uvumba walivyoangamizwa kwa moto ulioshuka kutoka mbinguni. Hao watu 250 wanawakilisha mfumo wa dini ya uongo ambao huangamizwa wakati wa kumwagwa kwa mvua ya masika ya mwisho kwenye sheria ya Jumapili. Nchi kufunguka juu ya Kora na wenzake ni tetemeko la nchi la Ufunuo kumi na moja, linaloitambulisha Marekani ikifungua kinywa chake na kusema kama joka. Moto uliposhuka kutoka mbinguni juu ya wale 250, ulifananisha moto wa Eliya katika Mlima Karmeli, wakati manabii hao wa uongo walipouawa. Moto wa Eliya katika Mlima Karmeli unapatana na sheria ya Jumapili, hivyo moto juu ya wale watu 250 ni moto wa sheria ya Jumapili wa mvua ya masika ya mwisho.

Chikamu chiri muna Numeri chinobata nezvokupanduka kwaKora, chakanyatsowirirana muprofitu nekupanduka kwakaitirwa shoko reNyika Yakapikirwa, sezvakaratidzwa naJoshua naKalebhi. Kupanduka ikoko kunomirira “zuva rokutsamwisa” reBhaibheri. Chikamu chinotaura nezvekupanduka kwaKora chinoti, “muchaziva kuti varume ava vatsamwisa Jehovha.”

Vakachenjera ndivo vanonzwisisa, uye vakachenjera vanofanira kunzwisisa kuti nhorooondo yokupanduka kwaKora inofanira kuiswa pamusoro pokupanduka kuchipesana neshoko raJoshua pamusoro peNyika Yakapikirwa. Kupanduka ikoko kwakaitika paKadheshi, uye zvoze Kadheshi nokupanduka kwaKora ndizvo kupanduka kweSeventh-day Adventism pamutemo weSvondo. Kora navarume mazana maviri namakumi mashanu vakapira zvinonhuhwira vakafananidzira varume makumi maviri navashanu vakanga vachikotamira zuva muna Ezekieri 8. Varume vekare vari muna Ezekieri 8 vanomirira chechina chezvinonyangadza zvina zvinoramba zvichiwedzera, zvinopedzeredzwa muJerusarema, chiratidzo chekereke yaMwari.

Chinhu chokutanga chinonyangadza mufananidzo wegodo, chechipiri makamuri akavanzika, chechitatu kuchema Tamusi; zvino varume makumi maviri navashanu vanokotamira zuva. Ipapo chitsauko chepfumbamwe chinoratidza avo vari kugomera nekuchema pamusoro pezvinonyangadza, zvinomiririrwa muchitsauko chechisere. Avo vanogomera nekuchema vanoiswa chisimbiso nengirozi inokwira ichibva kumabvazuva. Ngirozi mutumwa, uye inomiririra shoko.

Ujumbe wa kutiwa muhuri utokao mashariki ni ujumbe wa upepo wa mashariki, ambao ni ujumbe wa Uislamu. Mara wale laki moja na arobaini na nne elfu wanapotiwa muhuri, malaika waharibuo huanza kazi yao, hasa pale ambapo mstari wa nje wa unabii hufundisha kwamba “uasi wa taifa hufuatiwa na uangamivu wa taifa.” Kabla hukumu haijatekelezwa juu ya wale wanaowakilishwa na Kora, waasi hutolewa nje ya Yerusalemu. Waovu huondolewa kutoka Yerusalemu, kwa maana si wenye haki waikimbiao Yerusalemu.

Uye Mweya wakandisimudza, ukandiuyisa pasuo rapakumabvazuva reimba yaJehovha, rinotarira kumabvazuva; zvino tarira, pasuo rosuwo pakanga pane varume vane makumi maviri navashanu; pakati pavo ndakaona Jaazania mwanakomana waAzuri, naPeratia mwanakomana waBenaya, machinda avanhu.

Ipapo akati kwandiri, “Mwanakomana womunhu, ava ndivo varume vanoronga zvakaipa, vachipa zano rakaipa muguta rino; vanoti, ‘Nguva haisati yaswedera; ngativakei dzimba; guta iri ndiro hari, uye isu tiri nyama.’”

Naizvozvo poritsemura pamusoro pavo, porofita, iwe mwanakomana womunhu. Uye Mweya waJehovha wakawira pamusoro pangu, akati kwandiri, Taura; zvanzi naJehovha;

Naizvozvo makataura saizvozvo, imi imba yaIsraeri; nokuti ndinoziva zvinhu zvinopinda mumifungo yenyu, chimwe nechimwe chazvo. Maita kuti vakaurayiwa venyu vawande muguta rino, mukazadza migwagwa yaro nevakaurayiwa. Naizvozvo zvanzi naIshe Jehovha: Vakaurayiwa venyu vamakaisa pakati paro, ndivo nyama, uye guta iri ndiro hari yokubikira; asi ini ndichakubudisai muchibva pakati paro. Makatya munondo; uye ini ndichauyisa munondo pamusoro penyu, ndizvo zvinotaura Ishe Jehovha. Uye ndichakubudisai muchibva pakati paro, ndigokuisai mumaoko avatorwa, uye ndichaita kutonga pakati penyu. Muchawa nomunondo; ndichakutongai pamuganhu waIsraeri; uye muchaziva kuti ndini Jehovha. Guta iri haringavi hari yenyu yokubikira, uye imi hamungavi nyama pakati paro; asi ndichakutongai pamuganhu waIsraeri. Uye muchaziva kuti ndini Jehovha; nokuti hamuna kufamba mumitemo yangu, kana kuita zvatakatonga nazvo, asi makaita maererano netsika dzavahedheni vakakupoterdzai.

Zvino zvakaitika kuti, pandakaporofita, Peratiya mwanakomana waBenaya akafa. Ipapo ndakawira pasi nechiso changu, ndikadanidzira nenzwi guru, ndikati, Haiwa, Ishe Jehovha! Muchaparadza zvachose vakasara vaIsraeri here? Ezekieri 11:1–13.

IJerusalema ihlambululwa ngesikhathi somthetho weSonto, lapho ukolweni wehlukaniswa namakhula. Amadoda amelwe yilaba abangama-25, noma abangama-250 bakaKora, akhishwa ayiswe ngaphandle, “emngceleni” weJerusalema, ukuze afe. Inani elingu-25 liyinani labapristi ababekhonza isonto elilodwa, futhi lapho lifanekiswa ngenani eliphindwe kayishumi, elingu-250, limelela ibandla lomhlaba wonke, ngoba ishumi liwuphawu lomhlaba wonke. Ibandla elilwayo lichazwa njengebandla elakhiwe ukolweni namakhula, kanti ibandla elinqobayo limelela ibandla eliwukolweni kuphela.

“Je, Mungu hana kanisa lililo hai? Analo kanisa, lakini ni kanisa linalopigana, si kanisa lililoshinda. Tunasikitika kwamba wamo washiriki wenye kasoro, kwamba yapo magugu katikati ya ngano. Yesu alisema: ‘Ufalme wa mbinguni umefananishwa na mtu aliyepanda mbegu njema katika shamba lake; lakini watu walipokuwa wamelala, adui yake akaja akapanda magugu kati ya ngano, akaenda zake.... Basi watumishi wa mwenye nyumba wakaja wakamwambia, Bwana, je, hukupanda mbegu njema katika shamba lako? basi, yametoka wapi haya magugu? Akawaambia, Adui ndiye aliyetenda hayo. Watumishi wakamwambia, Je, wataka twende tukayakusanye? Lakini akasema, La; msije, mkikusanya magugu, mkaing’oa pamoja nayo na ngano. Viacheni vyote vikue pamoja hata wakati wa mavuno; na wakati wa

mavuno nitawaambia wavunaji, Kusanyeni kwanza magugu, myafunge mafungu kwa kuyateketeza; lakini ngano ikusanyeni ghalani mwangu.”

“Mumufananidzo wegorosi nemasora, tinoona chikonzero nei masora akanga asingafaniri kudzurwa; kwaiva kuti gorosi rirege kudzurwawo pamwe chete nemasora. Maonero nokutonga kwevanhu zvaizoita zvikanganiso zvikuru. Asi panzvimbo pokuti kukanganisa kuitwe, uye kunyange tsanga imwe chete yegorosi idzurwe, Tenzi anoti, ‘Regai zvose zvikure pamwe chete kusvikira pakukohwa;’ ipapo vatumwa vachabudisa masora, ayo akatarirwa kuparadzwa. Kunyange zvazvo mumachechi edu, anoti anotenda chokwadi chakafambira mberi, mune avo vane zvikanganiso navanotsauka, samasora pakati pegorosi, Mwari ane moyo murefu uye anoshivirira. Anotsiura uye anonyevera vanotsauka, asi haaparadzi avo vanononoka kudzidza chidzidzo chaanoda kuvadzidzisa; haadzuri masora kubva mugorosi. Masora negorosi zvinofanira kukura pamwe chete kusvikira pakukohwa; gorosi parinosvika pakukura kwaro kuzere nokusimukira, uye nokuda kwechimiromo charo parinenge raibva, richanyatsosiyaniwa zvizere kubva kumasora.”

“Kristu kyake pano pasi pano chichava chisina kukwana, asi Mwari haaparadzi kereke Yavo nokuda kwekusakwana kwayo. Vakavapo uye vachavapo avo vakazara nokushingaira kusiri kworuzivo, vanoda kunatsa kereke, nokudzura masora kubva pakati pezviyo. Asi Kristu akapa chiedza chakakosha pamusoro penzira yokubata nayo avo vari kukanganisa, pamwe chete navo vasina kutendeuka vari mukati mekereke. Hakufaniri kuva nokuita kwechimbichimbi, kwokushingaira, kana kwokukurumidza kunoitwa nenhengo dzekereke pakubvisa avo vavanofunga kuti vane kukanganisika pahunhu. Masora achaonekwa pakati pezviyo; asi kudzurwa masora kungaita kukuvadza kukuru, kunze kwokunge zvaitwa nenzira yakatarwa naMwari, kupfuura kungoasiya akadaro. Apo Ishe vanounza mukati mekereke avo vakatendeuka zvechokwadi, Satani panguva imwe cheteyo anounzawo mukuwadzana kwayo vanhu vasina kutendeuka. Apo Kristu ari kudyara mbeu yakanaka, Satani ari kudyara masora. Kune simba mbiri dzinopikisana dzinoramba dzichishanda pamusoro penhengo dzekereke. Rimwe simba riri kushandira kunatswa kwekereke, uye rimwe riri kushandira kuodzwa kwevanhu vaMwari.” Testimonies to Ministers, 45, 46.

Vakaipa vanobviswa kunze kweJerusarema kuti vaparadzwe. Vanobviswa panguva yokukohwa, iyo zvakare iri nguva iyo gorosi rinenge raibva, nokuti panguva iyoyo ndipo panounganidzwa gorosi sechibayiro chokuzunguza chezvibereko zvokutanga chezvingwa zviviri zvokuzunguza zvePentekosti. Kukohwa kwezvibereko zvokutanga zvegorosi inyaya yakanyatsotsanangurwa muchiporofita cheBhaibheri. Kuparadzaniswa kwegorosi nemasawi kuri kubata nyaya iyoyo chaiyo, uye mifananidzo mizhinji yaKristu inoratidza mucherechedzo uyu wechiporofita wakakosha zvikuru.

“Zvakare, mifananidzo iyi inodzidzisa kuti hapachazovi nenguva yokuedzwa pashure porutongo. Kana basa revhangeri rapera, pakarepo kunotevera kupatsanurwa pakati pevakanaka nevakaipa, uye mugumo weboka rimwe nerimwe unosimbiswa nokusingaperi.” Christ’s Object Lessons, 123.

Chibayiro chegorosi ndivo zana namakumi mana nezvina zvuru, uye ngirozi yechitatu inoparadzanisa gorosi namasawi.

“Ndzi sungula ndzi vona ntsuni ya vunharhu. Ntsuni leyi a yi famba na mina yi ku, ‘Rito ra yona ra chaviseka, ntirho wa yona wa chavisa. Hi yona ntsuni leyi faneleke ku hlawula koroni exikarhi ka mfava, ni ku fungha kumbe ku boha koroni leswaku yi ngenisiwa exitlhavini xa le tilweni.’ Swilo leswi swi fanele ku khumba mianakanyo hinkwayo, ni nyingiso hinkwawo. Nakambe ndzi kombisiwile nkoka wa leswaku lava pfumelaka leswaku hi amukela rungula ro hetelela ra tintswalo, va fanele ku tihambanisa na lava siku ni siku va amukelaka kumbe va nwetaka xihoxo lexintshwa. Ndzi vonile leswaku hambu ku ri vatsongo kumbe vakulukumba a va fanelanga ku ya eminhlanganweni ya lava nga exihoxweni ni le munyamani. Ntsuni yi ku, ‘Miehleketo a yi tshike ku tshama eka swilo leswi nga pfuniki nchumu.’” Manuscript Releases, volume 5, 425.

ទេវតាទីបីបោះតុរាលវិស្សរសាលី ហើយក៏បំបែកស្សរសាលីចេញពីសុមរោអាគុរក៏ផងដែរ។
ទេវតាទីបីតំណាងឲ្យចូលចាប់ផ្តើមអាទិត្យ ដលៃជាកន្ទុលដៃដលៃបុរស២៥នាក់
ដលៃតំណាងឲ្យមន្ត្រីកន្តានសោសនាចក្រអាឌិនទីសុខុដងទើបរាំពីរ កុនុដសភាពឡានឌីស
ត្រូវបាននាំចេញទៅក្រុងកុរុងយប្រសាឡឹម ហើយត្រូវបានជំនុំជម្រះ។ នៅពេលនោះ
សាសនាចក្រដលៃកំពុងតស៊ូ ត្រូវបានបម្រុងដៃទៅជាសាសនាចក្រដលៃមានជ័យជម្នះ។

“Basa iri rava pedyo kuguma. Nhengo dzekereke inorwira dzakaraidza kuvimbika dzichava kereke inokunda. Pakudzokorora nhoroono yedu yakapfuura, ndafamba pamusoro pedanho rimwe nerimwe rekufambira mberi kusvika pachimiro chedu chazvino, ndinogona kuti, Mwari ngaarumbidzwe! Pandinoona zvakaitwa naMwari, ndinozadzwa nekushamisika uye nekuvimba muna Kristu soMutungamiri. Hatina chinhu chokutya pamusoro peramangwana, kunze kwokuti tikanganwe nzira yatakutungamirirwa nayo naIshe, nedzidziso yake munhoroono yedu yakapfuura.” General Conference Bulletin, January 29, 1893.

Chidzidzo chechiporofita pamusoro pokuparadzaniswa kwemasora negorosi inyaya huru muuporofita hweBhaibheri. Kristu paakachenesa tembere mufananidzo webasa iri; mugumo waro unosvika pamutemo weSvondo, nokuti tinoona avo vaifanira kutongwa vachitorwa kuendeswa kumuganhu weJerusarema kuti vafe.

“Jesu paakatanga ushumiri Hwake pachena, Akanatsa Temberi kubva mukusvibiswa kwayo kwekuzvidza zvinhu zvitsvene. Pakati pezviito zvokupedzisira zvoushumiri Hwake paiva nokunatswa kwechipiri kweTemberi. Saizvozvowo, mubasa rokupedzisira rokuyambira nyika, kuchemera kuviri kwakasiyana kunoitwa kumachechi. Shoko romutumwa wechipiri rinoti, ‘Babironi rawa, rawa, guta guru iro, nokuti rakapinza ndudzi dzose kunwa waini yehasha dzoufeve hwaro’ (Zvakazarurwa 14:8). Uye mukuchema kukuru kweshoko romutumwa wechitatu kunonzwika inzwi richibva kudenga richiti, ‘Budai mariri, vanhu vangu, kuti murege kugovana muzvivi zvaro, uye kuti murege kugamuchira matambudziko aro. Nokuti zvivi zvaro zvasvika kudenga, uye Mwari warangarira kusarurama kwaro’ (Zvakazarurwa 18:4, 5).” Selected Messages, bhuku 2, 118.

Chechi ya tirigu na magugu iriko gushika ku kiza c’itegeko ryo ku musi wa Mungu, aho amagugu azokurwamwo, si ku nguvu z’abantu, ahubwo ni n’umumarayika wa gatatu—agereranya itegeko ryo ku musi wa Mungu, ariko kandi n’ubutumwa bw’imvura y’inyuma ico gihe bwaguka bukaba ugutaka gukomeye. Amagugu ni kimwe mu bigize intahe y’ubuvugishwa, nk’uko na tirigu ari ko.

Ubuvyeyi bw’Imana bushika ku tegeko ryo ku musi wa Mungu, kandi umumarayika wa gatatu yeza urusengero ubwa kabiri. Yaruruhumanuye ku wa 22 Gitugutu 1844, kandi uku kwezwa kwa kabiri kw’urusengero ni itegeko ryo ku musi wa Mungu.

Zvinhu zvokunze zvenhoroondo zvinotungamirira kumutemo weSvondo chinhu chikuru cheuchapupu hwekereke inokunda, sezvakangoitawo masora, gorosi, nokusungwa kwemapoka maviri aya. Mharidzo dzokupedzisira dzaZvakazarurwa ndidzo mharidzo dzevatumwa vatatu, uye dzinoparadzanisa nokusungwa mapoka maviri aya, asi zvinokosha kuona kuti Sister White anoratidza kuti “mharidzo dzokupedzisira” idzodzo “dzinoibvisa goho.” Mharidzo yokupedzisira inoibvisa goho ndiyo mvura yokupedzisira, uye ndiwo moto unosungwa varume mazana maviri namakumi mashanu “samasvinga emoto yokuparadza.”

“Kuna Johane kwakazarurirwa zviitiko zvine hudzamu uye zvinokatyamadza zvikuru pamusoro pezvakaikwa mukurama kwekereke. Akaona chimiro, njodzi, kurwisana, uye kusunungurwa kwepedzisira kwevanhu vaMwari. Akanyora mashoko okupedzisira ayo achaita kuti goho renyika ribve, ringava sezvisote zvekuchengeterwa mudura rokudenga kana sezvisumbu zvehuni zvimoto wokuparadza. Nyaya dzakakura zvikuru pakukosha dzakazarurirwa kwaari, zvikuru nokuda kwekereke yokupedzisira, kuti avo vaizotsauka kubva mukukanganisa vachienda kuchokwadi vadzidziswe pamusoro penjodzi nokurwisana zviru mberi kwavo. Hapana anofanira kuva murima pamusoro pezvichauya panyika.” *The Great Controversy*, 341.

Kuchenesa kwake Hekalu, pia kunaonyeshwa kwa kazi ya mtu wa Fagio la Uchafu ambaye Yohana Mbatizaji alimambulisha kuwa ndiye aliyefuata huduma yake. Ndiye anayefagia na kuondoa takataka katika ndoto ya Miller.

“Ishe ari kuda kuratidza mutsauko uripo pakati pevakarurama nevakaipa; nokuti ‘foshoro yake yokusefa iri muruoko rwake, uye achanyatsotsvaira nzvimbo yake yokupurira zviyo, achiunganidza gorosi rake mudura rake; asi achapisa hundi nomoto usingadzimiki.’” *Review and Herald*, November 8, 1892.

Isaya anonyorwa naSista White paakataridza kuti muna 1849 Ishe vakanga vatandavadza ruoko rwavo kechipiri kuti vaunganidze vakasara vevanhu vavo; uye Isaya pamwe naSista White vari kuratidza kuunganidzwa kwepedzisira kwezana namakumi mana nezvina ezviuru. Nzira yokuunganidza inosanganisira kuparadzirwa nekuunganidzwa, zvinomiririrwa sokuodzwa mwoyo kwekutanga, kunotungamirira kukuunganidzwa pakuguma kwenguva yokumirira. Chimwe nechimwe chezvinhu izvi zvekusimbiswa kwezana namakumi mana nezvina ezviuru inyaya yakatarwa yechiporofita cheBhaibheri. Nhorondo yokunze inoshandiswa naIshe sechishandiso chavo chokusvitsa chivi pamugumo wayo inomiririrwa muna Danieri 11:11; uye kuunganidzwa kwepedzisira kunowanikwa muna Isaya 11:11; uye kuguma kwenguva yokumirira kunowanikwa muna Zvakazarurwa 11:11, uye kuparadzaniswa kwegorosi nemasawi panguva yomurayiro weSvondo kunowanikwa muna Ezekieri 11:11:

Guta iri harizovi muhari wenyu, uye imi hamuzovi nyama iri mukati maro; asi ndichakutongai pamuganhu waIsraeri. Ezekieri 11:11.

Mubhuku raJoeri, “waini itsva” inobviswa kuvarume vekare vekare vakanga vachifanira kuva vachengeti venzvimbo tsvene. Shoko reKuchema kwepaUsiku hwepakati ndiro waini itsva yaJoeri, uye moto unodzika panguva yemurayiro weSvondo wakafananidzirwa nemoto wePentekosti. Moto iwoyo unomirira shoko, iro riri waini itsva, asiwo ndiro shoko rinoparadza varume mazana maviri namakumi mashanu vakapa zvinonhuhwira. Chechi yeSeventh-day Adventist yeRaodhikia inosvika kumagumo pamurayiro weSvondo, nokuti ipapo ndipo panodururwa moto usingayerwi, uye unoparadza varume mazana maviri namakumi mashanu vakapa zvinonhuhwira; saka unoparadza hurongwa hwavo hwekunamata.

Kana kereke yeSeventh-day Adventist ikava yakatendeka panguva yemutemo weSvondo, simba nesimba guru rehurumende yeUnited States zvichaivhara. Kana ikava isina kutendeka, ichangochinja zita rayo ikanzi First-day Adventist church kana rimwe zita rine kufanana kwakanyanya naro. Ingava yakarurama kana isina kururama, kereke yeSeventh-day Adventist haisviki kupfuura mutemo weSvondo. Uchapupu hwechiporofita hunoratidza kuti Adventism yakaramba shoko remakwara ekare pa9/11, uye makwara iwayo ekare anotungamirira kumukova wakavharwa panguva yemutemo weSvondo. Varume makumi maviri navashanu vakamiririrwa muchikamu chaEzekieri na “Jaazaniah mwanakomana waAzuri, naPelatia mwanakomana waBenaya, machinda avanhu.”

Ibizo byabo bivuga ibiranga ubwoko bw’Imana, ariko ni ukwiyitirira gusa. Jaazaniya risobanura ko Imana yumva, kandi ni mwene Azuri, risobanura gufasha no kurinda. Mushiki White avuga ko abo bagabo 25 bagombaga kuba abarinzi, nk’uko bigaragazwa na “Azur.” Umwana we yiyitirira ko “yumva” Imana, ariko ni abo cyiciro bavuga ko bareba, nyamara ntibabona, kandi bumva, nyamara ntibumve. Pelatiya risobanura gukizwa n’Imana, kandi se “Benaya” risobanura ko Imana yubatse. Igihe Ezekiyeli yarangizaga ubutumwa bwe bwo kuburira, Pelatiya yarapfuye.

Guta iri harizovi hari yenyu, uye imi hamuzovi nyama iri mukati maro; asi ndichakutongai pamuganhu waIsraeri; uye muchaziva kuti ndini Jehovha; nokuti hamuna kufamba muzvirevo zvangu, kana kuita kutonga kwangu, asi makaita maererano netsika dzavahedheni vakakupoterdzai. Zvino zvakaitika, ndichiri kuprofiti, kuti Peratiya mwanakomana waBenaya akafa. Ipapo ndakawira pasi nechiso changu, ndikachema nenzwi guru, ndikati, Haiwa, Ishe Jehovha! Muchaparadza zvachose vakasara vaIsraeri here? Ezekieri 11:11–13.

Pelatih akafa paMhere-mhere chaiko chaEzekieri. Gorosi rakafira mumugwagwa musu wa18 Chikunguru 2020 mukuzadzikiswa kwaZvakazarurwa 11. Gorosi ndiMosesi naEriya, munyori wokutanga weShoko raMwari, uye chipikirwa chaEriya anouya, ndiro shoko rokupedzisira muTestamende Yekare. Arufa naOmega vanourayiwa mumugwagwa weSodhoma neIjipiti, asi vanomutswa muna 2024, sezvinomiririrwa muna Zvakazarurwa 11:11. Pavaiva vakafa, Sodhoma neIjipiti zvakafara. Ezekieri anoisa rufu rwaPelatih munguva yavasara paanoti, “Haiwa Ishe Jehovha! muchapedza chose here vasara vaIsraeri?” Sodhoma iChechi yeSeventh-day Adventist munguva yavasara, maererano naIsaya.

Imi, imi mbinguni, uteerere, ee nchi; kwa maana Bwana amesema: Nimelea na kuwakuza watoto, lakini wao wameniasi. Ng’ombe humjua mmiliki wake, na punda hujua hori la bwana wake; bali Israeli hajui, watu wangu hawafikiri.

Haiwa, rudzi rune chivi, vanhu vakaremerwa nezvakaipa, mbeu yevaiti vezvakaipa, vana vanoparadza: vakasiya Jehovha, vakatsamwisa Mutsvene waIsraeri, vadzokera shure. Mungarohwerwaizve neiko? Mucharamba muchimukira zvikuru nezvikuru: musoro wose unorwara, nomwoyo wose washaya simba. Kubva patsoka kusvikira kumusoro hapana kunyatsogwinya mauri; asi maronda, nemavanga, namaronda anoora: hazvina kusvinwa, kana kusungwa, kana kupfaviswa namafuta. Nyika yenyu yava dongo, maguta enyu apiswa nomoto: nyika yenyu, vatorwa vanoipedza pamberi penyu, uye yava dongo, sokuparadzwa kwaitwa navatorwa. Mwanasikana weZioni asara sedumba mumunda wemizambiringa, sedzimba yokurindira mumunda wemagaka, seguta rakakombwa.

Dai Jehovha wehondo asina kutisiyira vakasara vashoma kwazvo, tingadai takaita seSodhoma, uye tingadai takafanana neGomora. Inzwai shoko raJhovha, imi vatongi veSodhoma; teerera! murayiro waMwari wedu, imi vanhu veGomora. Isaya 1:2–10.

Moses na Elijah vanourayiwa muSodhoma neIjipiti panguva yasara. Ijipiti chiratidzo chehutongi hwenyika hwakaora, uye Sodhoma chehutongi hwechechi hwakaora. Peratia mwanakomana waBhenaya anofa panguva yomurayiro weSvondo, uyo Isaya anowiriranisa nezuva rebhaibheri rokutsamwisa, rinova kana 1863, kana murayiro weSvondo. Peratia mwanakomana waBhenaya anomiririra chinotsiva chenhema cheavo vanonyatsonzwa Shoko raMwari. Panguva yasara avo vanomiririrwa naMoses naElijah vanourayiwa, vozomutswazve. Kumutswa ikoko kwakatanga nenzwi riri murenje muna Chikunguru 2023. Kubva muna 2024 kuparadzaniiswa kwokupedzisira kwegorosi nemasawi kwave kuchiitika.

Pamutemo womutemo weSonto, kereke yeSeventh-day Adventist ichaziva kuti yarasika.

Iri guta harizova muri muhoro wenyu, kandi namwe ntimuzoba inyama ziri hagati yawo; ariko nzobacira urubanza ku rubibe rw'Abisirayeli. Kandi muzomenya yuko ndi Uhoraho, kuko mutagendeye mu mategeko yanje, canke ngo mukore imanza zanje, ariko mwakoze mukurikije ingeso z'abapagani babakikije. Nuko bishitse ko nkiri ndiko ndavuga ubuhanuzi, Pelatiya mwene Benaya aca arapfa. Ezekiyeli 11:11–13.

Kufa kwa Pelatia, ambaye jina lake lina maana ya kukombolewa na Mungu, katika muktadha huu kunamaanisha kukabidhiwa mautini, katika wakati uleule ambapo wafanyakazi wa saa ya kumi na moja wanakombolewa kutoka mkononi mwa mfalme wa kaskazini katika aya ya arobaini na moja ya Danieli kumi na moja. Pelatia anakabidhiwa mkononi mwa mfalme wa kaskazini katika sheria ya Jumapili. Pelatia, mwana wa Benaya, maana yake “kile Mungu amekijenga.” Katika wakati uleule ambapo Mungu amejenga tena hekalu, ili kuliinua kama kanisa mshindi katika sheria ya Jumapili, wale wanaowakilishwa na Pelatia wanakabidhiwa mautini, kwa maana badala ya kushiriki katika kazi ya kujenga mahali pa kale palipobomoka, walikuwa wakijijengea kaburi la Tobia. Pelatia anawakilisha mwili wa Isaya kutoka kichwani hadi miguuni, mwili uliosheheni dhambi kabisa. Mwili huo ni kanisa la Waadventista Wasabato wa Laodikia katika hitimisho la vizazi vinne vya uasi unaoendelea, ambao Isaya anaueleza kama uasi unaozidi kuongezeka anaposema, “zidi kuasi zaidi na zaidi.” Katika mchakato wa mwisho wa kupimwa ulioanza mwaka 2024, ngano imekufa kwa siku tatu na nusu, kisha inafufuliwa, na wakati huo watajua kwamba Bwana ndiye Mungu.

Naizvozvo porofita, uti kwavari, Zvanzi naIshe Jehovha: Tarirai, imi vanhu vangu, ndichazarura makuva enyu, ndigokubudisai mumakuva enyu, uye ndigokuuyisai munyika yaIsraeri. Uye muchaziva kuti ndini Jehovha, pandinenge ndazarura makuva enyu, imi vanhu vangu, uye ndakubudisai mumakuva enyu. Ndichaisa Mweya wangu mamuri, mukararama, uye ndichakumisai munyika yenyu yomene; ipapo muchaziva kuti ini Jehovha ndazvitaure, uye ndazviita, ndizvo zvinotaura Jehovha. Ezekieri 37:12–14.

Ubupirisita bw'ibinyoma bagereranywa na 25 ku itegeko ryo ku Cyumweru, ni bwo bazamenya ko Uwiteka ari Imana. Ingano zimenya ko Uwiteka ari Imana mu 2024, naho urukungu rukangukira ubwo bumenyi ku itegeko ryo ku Cyumweru, igihe byamaze kurengerwa. Icyo gihembwe gitangirana n'imva n'umuzuko, kikarangirana n'imva ariko hatabayeho umuzuko. Ingano zo mu ntangiriro zimenya Imana, igihe ashoza umuzuko wo mu Byahishuwe 11, naho urukungu rukabimenya mu mutingito wo ku itegeko ryo ku Cyumweru wo muri icyo gice nyine. Hagati y'izo mpamvu zombi ziranga inzira, urugero rwo kugeragezwa rw'imvura y'itumba ya nyuma ruzanira ayo matsinda yombi kugera ku bukure ku bw'isarura.

Ujumbe wa Yoeli ni wimbo wa shamba la mizabibu, lakini jambo la kwanza linaloulizwa ndani yake ni kama watu wanaweza kutambua siku za mwisho kwa kuzilinganisha na siku za kwanza. “Wazee” katika Yoeli hawakuweza kufanya hivyo, kwa maana wakati mwito wa kuamka unapowadia usiku wa manane, wanakatiliwa mbali—wanatapikwa kutoka katika kinywa cha Bwana, mahali pale pale ambapo mnyama wa dunia hufungua kinywa chake kusema, ndipo pia punda wa Balaamu alinena, na ndipo baba yake Yohana Mbatizaji alinena.

Kutongwa kuri pamusoro pe“vakuru vekare-kare” kunobva pamubvunzo wokuti: izvi zvakamboitika here pamazuva amadzibaba enyu? Chikamu ichi chinotanga nokuti, “inzwai izvi.” Zvino chinobudisa zvapupu zviviri, chimwe chiri chezvizvarwa zvina zvanhu uye chimwe chiri chemhando ina dzezvipembenene. Ipapo vanomutswa paKuchema kwousiku hwepakati pousiku, asi vanongozowana kuti vapfukurwa sevanhu vaMwari vakasarudzwa vesungano. Havana kupfukurwa nokuti vakanga vasina waini, asi vanopfukurwa nokuti vane waini isiri iyo. Mumufananidzo wemhandara gumi, waini itsva yaJoeri mafuta.

Kuponeswa kwavo kunoiswa pamashoko ekuti vanogamuchira here “waini itsva” yeshoko remvura yokunaya yokupedzisira. “Vakwegura navakuru” vanoratidzwawo naIsaya se“zvidhakwa zvaEfuremu,” uye Efuremu haamiririrwi pakati pevakaiswa chisimbiso muna Zvakazarurwa 7. Anotsiviwa nomununa wake Manase. Zvakaoma kuwana mambo akaipa kupfuura Manase, asi ndiye anotsiva zvidhakwa zvaEfuremu.

“वह वर्ग जो अपनी ही आत्मिक अधोगतिपर शोकाकुल नहीं होता, और न दूसरों के पापों पर वलिाप करता है, परमेश्वर की मुहर के बनिा छोड़ दिया जाएगा। प्रभु अपने दूतों को, जनिके हाथों में संहार के हथियार हैं, यह आज्ञा देता है: ‘उसके पीछे-पीछे नगर के बीच होकर जाओ, और मारो; न तुम्हारी आँख तरस खाए, और न तुम दया करो: बूढ़ों और जवानों, कुमारियों, छोटे बच्चों, और स्त्रियों—सबका सर्वनाश कर डालो; परन्तु जसि कसिी पर चहिन हों, उसके नकिट मत जाना; और मेरे पवतिरस्थान से आरम्भ करना। तब उन्होंने उन पुरनियों से आरम्भ कयिा जो भवन के साम्हने थे।’

“Pano tinoona kuti kereke—nzvimbo tsvene yaIshe—ndiyo yakatanga kunzwa kurova kwehasha dzaMwari. Varume vakuru, avo Mwari vainge avapa chiedza chikuru uye vainge vakamira sevachengeti vezvido zvomweya zvavanhu, vakanga vapandukira kuvimba kwavakapiwa. Vakanga vatora chimiro chokuti hatifaniri kutarisira minana nokuratidzwa kwakajeka kwesimba raMwari sezvazvaiva mumazuva akapfuura. Nguva dzachinja. Mashoko aya anosimbisa kusatenda kwavo, uye vanoti: Ishe haangaiti zvakanaka, uye haangaiti zvakaipa. Ane ngoni zvikuru zvokuti haangashanyiri vanhu vake nokutonga. Nokudaro ‘Rugare nokuchengeteka’ ndiko kuchema kunobva kuvanhu vasingazombosimudzirizve inzwi ravo sehwa manda kuti varatidze vanhu vaMwari kudarika kwavo neimba yaJakobho zvivi zvavo. Imbwa matsi idzi dzaisada kuhukura ndidzo dzinonzwa kutsiva kwakarurama kwaMwari agumburwa. Varume, mhandara, navana vaduku vose vanoparara pamwe chete.

“Zvinosemesa izvo vakatendeka vaichema nokugomera pamusoro pazvo ndizvo chete zvaigona kuonekwa nameso anoganhurirwa avanhu, asi zvikuru-kuru zvezvivi, izvo zvaimutsa godo raMwari mutsvene uye akachena, zvakanga zvisina kuratidzwa. Muongorori mukuru wemwoyo anoziva chivi chimwe nechimwe chinoitwa muchivande navanoita zvakaipa. Vanhu ava vanosvika pakuzviona vakachengeteka mukunyengera kwavo uye, nokuda kwokushivirira kwake, vanoti Ishe havaoni, vozobva vaita sokunge akanga asiya nyika. Asi Achafumura unyengeri hwavo uye Achazarura pamberi pavamwe zvivi izvo zvavakanga vakangwarira zvikuru kuvanza.”

“Akukho kuphakama kwesikhundla, isithunzi, noma ukuhlakanipha kwezwe, akukho sikhundla ehhovisi elingwele, okuyakulondoloza abantu ekudeleni isimiso lapho beshiyelwe ezinhliziyweni zabo ezikhohlisayo. Labo abebhekwa njengabafaneleyo nabalungileyo babonakala bengabaholi abakhulu bokuhlubuka, futhi beyizibonelo ekunganakini nasekusebenziseni kabi izihe zikaNkulunkulu. Inkambo yabo embi kayisayikuyibekezelela; futhi olakeni lwaKhe usebenzelana nabo ngaphandle kwesihe.

“Bwana huondoa uwepo Wake kwa kusita kwa wale ambao wamebarikiwa kwa nuru kuu na ambao wamehisi nguvu ya neno katika kuwahudumia wengine. Hapo awali walikuwa watumishi Wake waaminifu, waliopendelewa kwa uwepo Wake na mwongozo Wake; lakini walimwacha, wakawaongoza wengine katika upotovu, na kwa hiyo wameangukia chini ya kutopendezwa na Mungu.” Testimonies, juzuu ya 5, 211, 212.

Yoeli ananena na uongozi wa kanisa la Waadventista Wasabato wa Laodikia anapotambua “wazee,” lakini Yoeli pia ananena na wasio na elimu, kama Isaya awaitavyo wale wanaowekwa kinyume na wenye elimu. Yoeli ananena na wale wazee wa zamani wanaolisujudia jua katika Ezekieli sura ya nane, na ambao ndio wa kwanza kuhukumiwa katika sura ya tisa. Tena anawahutubia waumini wa kawaida wa kanisa la Waadventista Wasabato wa Laodikia asemapo, “Lisikieni neno hili, enyi wazee, sikilizeni, ninyi nyote mkaao katika nchi.”

Vesurume vamakumi maviri navashanu vari muchitsauko 8 vanowanikwa pamutemo weSvondo, apo vari kukotamira zuva vakafuratira nzvimbo tsvene. Ivo “chikamu chegumi” chokupanduka kwevaya 250, vakamira pamwe chete naKora, Dhatani naAbhiramu. Vamakumi maviri navashanu ava chiratidzo chokupanduka kwakadzokororwa, maererano nokufemerwa muna 1888, uko

kwakafananidzira kupanduka kweutungamiri hwechechi yeLaodhikia yeSeventh-day Adventist pa9/11, kusvikira kumutemo weSvondo. Vanomirira “chikamu chegumi” chokupanduka munguva iyoyo chaiyo iyo Isaya muchitsauko 6 anoratidza vakachenjera se“chikamu chegumi,” chine pfuma yomukati.

Joweri chisakiso kuVaAdventist, chokuti nguva yavo yenyasha yapera, nokuti vazadza mukombe wenguva yavo yekuyedzwa nechivi, uye kuzara ikoko kunomiririrwa sechirwere kubva pamisoro yavo kusvikira kuzvignuwe zvetsoka dzavo, zvichiratidza kuti shoko remvura yokupedzisira rakagurwa pamiromo yavo. Isaya anotsanangura chokwadi ichocho chimwe chete muchitsauko chemakumi maviri nemapfumbamwe.

Mukarire uye mushamisike; danidzai, hongu, danidzai: vakadhakwa, asi kwete newaini; vanodzedzereka, asi kwete nechidhakwa. Nokuti Jehovha akadurura pamusoro penyu mweya wehope huru, akasvinya meso enyu; vaporofita navatongi venyu, vaoni, iye akavafukidza. Uye chiratidzo chezvinhu zvose chava kwamuri samashoko ebhuku rakasimbiswa, ravanopa kuno wakadzidza, vachiti, Verenga ichi, ndinokumbira; iye ndokuti, Handikwanisi; nokuti rakasimbiswa. Uye bhuku rinopiwa kuno usina kudzidza, vachiti, Verenga ichi, ndinokumbira; iye ndokuti, Handina kudzidza.

Saka Ishe akati, Zvayakaita kuti vanhu ava vanoswewera kwandiri nemiromo yavo, uye vanondikudza nemuromo yavo, asi mwoyo yavo vakauisa kure neni, uye kutya kwavo kwandiri kunodzidziswa nemirairo yavanhu; naizvozvo, tarirai, ndichaitazve basa rinoshamisa pakati pevanhu ava, iro basa rinoshamisa nechishamiso; nokuti uchenjeri hwavakachenjera hwuchaparara, uye kunzwisisa kwavane njere kuchavanzwa. Mune nhamo avo vanoviga zvakadzama zano ravo kuna Ishe, uye mabasa avo ari murima, vachiti, Ndianiko anotiona? uye ndianiko anotiziva? Zvirokwazvo kupindurudza kwenyu zvinhu kuchanzi kwakaita sevhu romuumbi; nokuti basa ringati here kuna iye akariita, Haana kundiita? kana chinhu chakaumbwa chingati here kuna iye akachiumba, Haana kunzwisisa? Isaya 29:9–16.

“Kunzwisisa” kwevakachenjera kunobva pakusvinudzwa kweShoko raMwari rechiporofita. Avo vakadzidziswa mumasangano eAdventism akashatiswa havagoni kuverenga bhuku rechiporofita, uye vanopomera Mwari kuti haana kunzwisisa. Kana chiporofita chasvinudzwa, havagoni kuchinzwisisa; saka vanopomera Mwari kuti ndiye asina kunzwisisa, uye mukuita kudaro vanoshandura zvinhu vachizvipidigura. Vakadzidza nevasina kudzidza veAdventism havagoni kunzwisisa chiporofita chinosvinudzwa nguva pfupi isati yapera nguva yenyasha, uye bhuku raJoere rinoraira “vakuru” kuti vanzwe, asi ivo iboka iro, richinzwa, risinganzwi, uye richiona, risingaoni.

Msisimko wa uasi wao unadhihirishwa hasa katika kushindwa kwao kumtambua Kristo kuwa wa kwanza na wa mwisho. Huu ndio muktadha wa sura ambamo swali linaulizwa, “Je! jambo hili limekuwapo katika siku zenu, au hata katika siku za baba zenu?”

Pakambove nenguva here munhorondo yamadzibaba enyu apo vanhu vakamutswa paKuchema kwePakati peusiku, asi vakazongoona kuti vaiva mhandara dzakapusa? “Vakuru” vanorairwa kuti “vamuke,” sezvakaitwa kuvaMillerite pamusangano wemisasa weExeter muna 1844. Mufananidzo

wemhandara gumi ndiwo mufananidzo wechiitiko chevanhu veAdventist wakazadzikiswa chaizvoizvo, kusvika patsamba pachayo, munhoroondo yevaMillerite, uye uchazadzikiswazve chaizvoizvo, kusvika patsamba pachayo, mumazuva okupedzisira. Kutadza kweSeventh-day Adventism yeRaodhikia kuona kuti nhoroondo yenheyo dzekereke yavo inodzokororwa mumazuva okupedzisira, kunosimbisa nheyo yechiporofita inova kiyi inovhura shoko rechiporofita. Haisi murau weBhaibheri bedzi, asiwo moyo weChizaruro chehunhu hwaJesu Kristu unoruramiswa panguva pfupi kwazvo isati yavharwa nguva yenyasha.

Yoeli anobvunza, achiti, “Izvi zvakamboitika pamazuva enyu here, kana kunyange pamazuva amadzibaba enyu?” Kana kuti zvingabvunzwawo zvichinzi, “Pamazuva amadzibaba enyu, pakamboita here nzira yekuedzwa yakaparadzanisa vanhu vesungano itsva kubva kuvanhu vesungano yekare?” Zvakamboita, uye kuparadzaniswa ikoko kwakaitwa neshoko rechiporofita rinomiririrwa semafuta mumufananidzo. “Izvi zvakamboitika pamazuva enyu kana pamazuva amadzibaba enyu” zvinobva zvazivisa pakarepo kuti zvakaitika pamazuva amadzibaba avo kwaiva kumutswa kwakatevera zvizvarwa zvina zveruparadziko rwairamba ruchiwedzera, sezvinomiririrwa nomurayiro wokutumira shoko kuzvizvarwa zvina, uye nezvipembenene zvina zveruparadziko rwairamba ruchiwedzera. Yoeri ndiko kuziviswa kwokutongwa kunopikisana nechechi yakatsauka uye yakaramba kutenda panguva yeMhere dzePakati pousiku. Hapana chechi munhoroondo inoyera yakambomira ichirwisana nechiedza chikuru kupfuura Chechi yeSeventh-day Adventist. Chiratidzo chorudzi irworwo rwokupandukira chokwadi chinomiririrwa ne“Kapernaume.”

Esi túbò bá a lọ nínú àpilèkò tó kàn.

“PaKapernaume Jesu aigara munguva dzaaiva achifamba-famba achienda nokudzoka, uye guta iroro rakazozivikanwa se‘guta rake amene.’ Rakanga riri pamhenderekedzo yeGungwa reGarirea, uye pedyo nemiganhu yebani rakanaka reGenesareti, kana kusiri kuti raiva pariri pacharo.” The Desire of Ages, 252.

“වාදකව දුවේයන්ගේ දුටුවන් යයි ඒරකාග කරන අය අතර, කතෝපමණ අඩුවනේ ඉවසීම ඒරදර්ශනය වී තිබේද, කතෝපමණ කටුක වචන කථා කර තිබේද, අපගේ ඇදහිල්ලට අයත් නොවන අය පිළිබඳව කතෝපමණ නින්දාත්මක ඒරකාග උච්චාරණය කර තිබේද. බොහෝ දෙනෙක් වනෙන් සභාවලට අයත් අය මහත් පව්කාරයන් ලෙස බලා තිබේ; එහෙත් ස්වාමීන්වහන්සේ ඔවුන් එසේ නොබලන සේක. වනෙන් සභාවල සාමාජිකයන් මසෙය් බලන අය දුවේයන්වහන්සේගේ බලවත් අන යටතේ තමන්ව නමවා ගත යුතුය. ඔවුන් විසින් දෝෂාරෝපණය කරනු ලබන අය, ඉතා අල්ප ආලෝකයක් පමණක්, අවස්ථා හා වරඒරසාද අල්ප ඒරමාණයක් පමණක් ලැබුවන් විය හැක. අපගේ සභාවල බොහෝ සාමාජිකයන් ලැබූ ආලෝකය ඔවුන් ද ලැබුවෝ නම්, ඔවුහු ඉතා වැඩි වේගයකින් ඉදිරියට ගොස්, ලෝකයට තමන්ගේ ඇදහිල්ල වඩා යහපත් ලෙස නිරූපණය කර තිබෙනු ඇත. තමන්ගේ ආලෝකය ගැන පුරසාරම් දොඩමින් එහි අනුව නොහැසිරෙන අය ගැන කැරිස්තුස්වහන්සේ මසෙය් කියන සේක: ‘එහෙත් මම ඔබට කියමි, විනිශ්චය දවසේදී තීර් සහ සිදෝන්ට ඔබට වඩා ඉවසිය හැකි වන්නේය. තවද, ස්වර්ගය දක්වා උසස් කරනු ලැබූ කපර්ණවුම [මහත් ආලෝකය ලැබූ සවෙන්න්-ඩේ ඇඩ්වනේට්ස්වරුන්], [වරඒරසාද අතින්]

නුඹ නිරයට ඇද දමනු ලබන්නේය; මක්නිසාද නුඹ තුළ සිදුකරනු ලැබූ බලවත් කාර්යා සොදොම නුළ සිදුකරනු ලැබුවේ නම්, එය අද දක්වා පවතින්නේය. එහෙත් මම ඔබට කියමි, විනිශ්චය දවසේදී සොදොම දේශයට නුඹට වඩා ඉවසිය හැකි වන්නේය.' ඒ අවස්ථාවේදී යෝජ්‍යස්වභන්සෝ පිළිතුරු දමමින් මසෙයේ කී සේක: 'ස්වර්ගයෙහිත් පොළොවෙහිත් ස්වාමියාණනෙහි, පියාණනෙහි, ඔබ මගේ දේවල් [නමන්ගේම ඇස්තමේන්තුව අනුව] ප්රඥාවන්තයන්ගෙන් හා විවක්ෂණයන්ගෙන් සඟවා, බාලයන්ට එළිදරව් කළ බැවින් මම ඔබට ස්තූති කරමි.'"

“දැන් නුඹලා මගේ සියලු කාර්යා කර ඇති බැවින්, ස්වාමීන්වභන්සෝ කියන සේක, මම අලුයම නැගිට නුඹලාට කපා කළමේ, නමුත් නුඹලා නොඅසූහ; මම නුඹලාට කැඳවුවමේ, නමුත් නුඹලා පිළිතුරු නොදුන්නහුය. එබැවින්, මාගේ නාමයෙන් හදුන්වනු ලබන, නුඹලා විශ්වාස කරන මගේ ගෘහයටත්, මම නුඹලාට හා නුඹලාගේ පියවරුන්ට දුන් මගේ ස්ථානයටත්, මම ශීලෝවට කළ පරිදි කරන්නමේ. තවද, මම එප්රායිමිගේ මුළු වංශය වන නුඹලාගේ සියලු සහෝදරයන් දුරු කළාක් මෙන්, නුඹලාවද මාගේ දර්ශනයෙන් ඉවත දමන්නමේ.”

“Ishe akagadza pakati pedu masangano ane kukosha kukuru, uye anofanira kutungamirirwa, kwete sezvinotungamirirwa masangano enyika, asi maererano nehurongwa hwaMwari. Anofanira kutungamirirwa neziso rakatarira kubwinya kwake bedzi, kuti nenzira dzose mweya iri kuparara iponeswe. Kuvanhu vaMwari zvapupu zvaMweya zvakasvika, asi vazhinji havana kuteerera kururamiswa, kunyeverwa, nezano.”

“Zvino chinzwai izvi, imi vanhu mapenzi, vasina njere; vane maziso, asi havaoni; vane nzeve, asi havanzwi: hamundityi here ini? ndizvo zvinotaura Jehovha; hamudedemi here pamberi pangu, ini ndakaisa jecha rive muganhu wegungwa, nomutemo usingaperi, kuti rirege kuupfuura; kunyange mafungu aro achizvikandira, haagoni kukunda; kunyange achiomba, haagoni kuupfuura? Asi vanhu ava vane mwoyo unopandukira nowokumukira; vakatsauka, vakaenda. Uye havatauri mumwoyo yavo vachiti, Ngatityei zvino Jehovha Mwari wedu, anopa mvura, yokutanga neyokupedzisira, panguva yayo; anotichengetera mavhiki akatarwa okukohwa. Zvakaipa zvenyu ndizvo zvakadzora zvinhu izvi, uye zvivi zvenyu ndizvo zvakakunyimai zvakana.... Havatongi mhaka, mhaka yenherera, kunyange zvakadaro vanobudirira; uye kodzero yavanoshayiwa havatongi. Ko handingavarangi here pamusoro pezvinhu izvi? ndizvo zvinotaura Jehovha; mweya wangu haungatsive here parudzi rwakadai?”

“ස්වාමීන්වභන්සෝට මසෙයේ කියන්නට බල කෙරේද, ‘මගේ ජනතාව උදසො නුඹ යාච්ඤා නොකරව; ඔවුන් උදසො හැඬීමින් යාච්ඤාවන් ඔසවා නොදමව; මට මැදිහත් වීමක්ද නොකරව; මක්නිසාද මම නුඹට සවන් නොදුන්නමේ?’ ‘එබැවින් වැසි වළක්වා ඇත, පසු වැස්සක්ද නොවීය.... මගේ මොහොතානින් පටන් නුඹ මට මොර ගසා නොකියන්නෙහි ද, මාගේ පියාණනෙහි, ඔබ මාගේ යොවනයේ මඟපෙන්වන්නාය?’” Review and Herald, August 1, 1893.