

Bhuku ra Joere na Kereke yeMaadventist eZuva reChinomwe yeRaodhikea - Nhamba Makumi Maviri neSere

Jeff Pippenger
2026-01-14

လၢၤမၤနီၤပုၤဂံၢ်ပီ

Tiri kuzivisa kuzadzikiswa gumi nembiri kwechiMesia mubhuku raMateo, uye tichikuwiriranisa nezviratidzo zvenzira zvezviuru zana namakumi mana nezvina. Takaona kuzvarwa kwaKristu sechiratidzo chenzira chenguva yokupedzisira, iyo inotanga sangano rimwe nerimwe rokushandurazve. Kuzvarwa kwaKristu kunowirirana na1989, iyo nguva yokupedzisira yezviuru zana namakumi mana nezvina. Chiratidzo chenzira ichocho chinogara chichiteverwa nechimwe chiratidzo chenzira apo shoko rinoiswa pachena pamberi poruzhinji, kuitira kuti vanhu vagobva pashure pacho vava nemhosva yokuzvidavirira.

Kuzadzikiswa kwechipiri kweMesia kwaiva kudzidzisa kwaKristu nemifananidzo, kunotsanangura nzira inoshandiswa pakurondedzera shoko rinogadzikiswa mushure menguva yokupedzisira, apo kuwedzera kwezivo kunotungamirira kushoko rakanangana nechizvarwa ichocho chinoshamisa. Raiva gore ra1831 kuvaMillerite uye 1996 kusangano revane zviuru zana namakumi mana nezvina. Mushure mokunge shoko raiswa pachena munharaunda yoruzhinji, rinobva rasimbiswa nokuzadzikiswa kwechiporofita kunoratidza kutanga kwenguva yokuedzwa. Kusimbiswa ikoko kwaiva August 11, 1840 kuvaMillerite uye 9/11 kune vane zviuru zana namakumi mana nezvina.

၉/၁၁ ဝါဒီယာ နှစ်ပတ်စပတ် ၉/၁၁ ဝါဒီယာ

Zvino akauya akagara muguta rainzi Nazareta, kuti zvizadziswe zvakanga zvataurwa navaprofita zvichiti, Iye achanzi muNazareta. Mateo 2:23.

Utabiri

Kutumbulika lutanda luva mu kisinsi kya Yese, ni lishina likakula mu mizi yakwe. Yesaya 11:1, Abaamuzi 13.

Ingcambu yegama lesiHebheru elihunyushwe ngokuthi “Igatsha” nguNetzer, okuyiyona futhi eyenza impande yegama elithi Nazareth. Igatsha livela emijondolo yaseNazareth.

“Umwami azohamagara abasore abakuye mu mibereho yicisha bugufi abinjize mu murimo we, nk’uko yabigenje igihe yari atuye ubwe kuri iyi si. Yarenganye abarabi bize, kugira ngo atoranye nk’abigishwa be ba mbere abarobyi boroheje, batize. Afite abakozi azahamagara abakure mu bukene no mu kutamenyekana. Mu gihe bahugiye mu nshingano zisanzwe z’ubuzima, kandi bambaye imyambaro y’ibigashye, abantu babona ko nta gaciro bafite. Ariko bazahinduka imitako y’agaciro kenshi, imurikire cyane Umwami. ‘Bazaba abanjye, ni ko Uwiteka Nyiringabo avuga, kuri wa munsu nzakoranya imitako yanjye.’” Review and Herald, 5

Gicurasi 1903.

Muna 1888, utongi hweMweya Mutsvene, utongi hwaHanzvadzi White, uye kubvumidzwa kwakafemerwa kwaJones naWaggoner zvakarambwa, sokunge Kora akanga aita pautongi hwaMozisi.

“Ka muti rungano rwa yingelosi ya vunharhu ri ta huwelela. Loko nkarhi wu fika wa leswaku ri nyikiwa hi matimba lamakulu swinene, Hosi yi ta tirha hi switirhisiwa leswi titsongahataka, yi kongomisa mianakanyo ya lava tinyiketeleke entirhweni wa Yona. Vatirhi va ta fanelekisiwa ngopfu hi ku totiwa ka Moya wa Yona ku tlula hi dyondzo ya swivandla swa tidyondzo ta matsalwa. Vavanuna va ripfumelo ni va xikhongelo va ta sindzisiwa ku huma va ya emahlweni hi ku hiseka loku kwetsimaka, va tivisa marito lawa Xikwembu xi va nyikaka wona. Swidyoho swa Babilona swi ta paluxiwa erivaleni. Mimbuyelo leyi chavisaka ya ku sindzisa ku hlayisiwa ka mikhuva ya kereke hi matimba ya mfumo, ku nghena-nghena ka vumoya, ku kula hi ku tumbela kambe hi ku hatlisa ka matimba ya vapapa—hinkwaswo swi ta humeseriwa erivaleni. Hi switsundzuxo leswi swo tika, vanhu va ta pfuxiwa. Magidi ya magidi ma ta yingisa, lava va nga si tshama va twa marito yo fana ni lawa. Hi ku hlamala va twa vumbhoni lebyi nge Babilona i kereke, leyi weke hikwalaho ka swihoxo swa yona ni swidyoho swa yona, hikwalaho ka ku ala ka yona ntiyiso lowu rhumeriweke eka yona hi le tilweni. Loko vanhu va ya eka vadyondzisi va vona va khale hi ku vutisa hi ku hiseka, Xana swilo leswi swi tano xana? hinkwavo vakreste va humesa mintlhonthlo, va profeta swilo leswi olovaka, leswaku va rhurisa ku chava ka vona ni ku miyeta ripfalo leri pfuxiweke. Kambe leswi vo tala va alaka ku enerisiwa hi matimba ntsena ya vanhu naswona va lava “Ku vula Hosi” loku nga erivaleni, vutirheli lebyi dumeke, ku fana ni Vafarisi va khale, byi ta tala hi vukarhi loko matimba ya byona ma kanakanisiwa, byi soli rungano tanihi leri humaka eka Sathana kutani byi hlohlotela mintshungu leyi rhandzaka xidyoho leswaku yi sandza ni ku xanisa lava ri huwelelayo.” *The Great Controversy*, 606.

Imilomo yokungingiza evela emijondolo yaseNazareth yafika “engxoxweni” ka-Isaya amashumi amabili nesikhombisa.

Mugero, pakuituma, mucharikakavadzana nacho; anomisa mhupo yake ine hashu pazuva remhupo yokumabvazuva. Isaya 27:8.

“මුනවැනි වීජන” ලෙසත්, “ජාතීන්ගේ කෝපය උද්දීපනය කිරීම” ලෙසත් නිරූපිත ඉස්ලාමයේ “නැගෙනහිර සුළඟ” 9/11 දින මුදාහැර, වහාම නැවත පාලනයට ගන්නා ලද්දේය.

“Munguva iyoyo, basa reruponeso pariri kusvika kumagumo, kutambudzika kuchange kuchiuya panyika, uye ndudzi dzichange dzakatsamwa, asi dzakadzorwa kuti dzirege kudzivisa basa rengirozi yechitatu. Munguva iyoyo ‘mvura yekupedzisira,’ kana kuzorodzwa kunobva pamberi paShe, ichauya, kuti ipe simba kushoko guru rengirozi yechitatu, uye kugadzirira vatsvene kuti vamire munguva iyo matambudziko manomwe okupedzisira achadururwa.” *Early Writings*, 85.

Mozisi, Ellen White, A. T. Jones na E. J. Waggoner vakabva vatora chinzvimbo chavo pa9/11 savarindi vaHabakuki chitsauko chechipiri, avo vakabvunza zvavachataura panguva ye“nharo” yaIsaya, inotanga panosvika mhengo yokumabvazuva. Isaya anoti “nharo” iyi ndiyo inobvisa zvivi pakati pavanhu vaMwari.

Mukuyera, kana achituma kunze, muchaitonga nacho; anodzora mhengo yake ine hukasha pazuva remhengo yokumabvazuva. Naizvozvo uipi hwaJakobho huchacheneswa neizvi; uye ichi ndicho chibereko chose chokubviswa kwechivi chake; kana achiita matombo ose eatari sematombo echoko akapwanyika-pwanyika, miti mitsvene nezvifananidzo hazvingazomiri. Isaya 27:8, 9.

“Gakava” rine chokuita nemvura yokupedzisira ichiyerwa pa9/11, apo ChiIslam chakaburitswa chikazodzorerwazve, ndiko kubviswa kwakaipa kwaJakobho, nokudaro zvichishandura Jakobho kuva Israeri. Shanduko yeBhaibheri yaJakobho, munhu anomirira sungano, kuenda kuna Israeri inoratidza 1856, apo sangano reMillerite rePhiladelphia rakava sangano reMillerite reRaodikia, iro makore manomwe akatevera raizova chechi yeSeventh-day Adventist yeRaodikia. Shanduko iyoyo munhoroondo yeMillerite inoratidza chiratidzo chenzira munhoroondo yevane zviuru zana namakumi mana nezvina, apo sangano reRaodikia revane zviuru zana namakumi mana nezvina rinoshanduka kuva sangano rePhiladelphia revane zviuru zana namakumi mana nezvina. Nzvimbo iyoyo yeshanduko ndiyo apo Jakobho, zvinoreva mutsvi, anoshanduka kuva Israeri, zvinoreva mukundi.

“Gakava” rinobvisa zvakaipa zvaJakobho, uye iye anova Israeri, mukundi. Avo vanomiririrwa saIsraeri vanokunda neropa reShoko uye neshoko reuchapupu hwavo.

ប៉ុន្តែ គេ ក៏ ហោស ឈុន លើ វា ដោយ សារ ព្រះ លោហិត នៃ គ្រូ នចៀម
និង ដោយ សារ ពាក្យ បន្ទាន់ របស់ ពួក គេ
ហើយ ពួក គេ មិន មាន សុំ ឡា ព្រំ ជីវិត របស់ ខ្លួន រហូត ដល់ សចក្តី សុលា បំឡើយ ។ វិវរណៈ
12:11។

“Izwi lobufakazi babo” ngumlayeto umgadi waHabakuki lacela kuwuzwisisa. Lumele kungweliswa kwabo kanye nengati yeWundlu, kulungisiswa kwabo.

Ndzi ta yima esutwini ra mina, ndzi tlhela ndzi tiyimisa enhlokweni ya xihondzo, ndzi ta rindza ku vona leswi a nga ta swi vula eka mina, ni leswi ndzi nga ta swi hlamula loko ndzi tshinyiwa. Habakuki 2:1.

Shoko rokuti “akasukwa” rinoreva kuti “akapikiswa kana kupokaniswa,” uye rinomiririra “nharo” yaIsaya inobvisa zvivi zvaJakobho. Murindi ari muna Habakkuki anoda kuziva kuti uchapupu hwake hunofanira kuva hwei, uye anoziviswa kuti matafura aHabakkuki ndiwo mashoko aizobvumira avo vaid a kuverenga kuti vamhanye vachipfuura muMagwaro uye vawane shoko rokururamiswa nokutenda. Habakkuki chitsauko 2 chinonyatsozivisa murindi panopera mavhesi mana okutanga, somunhu ari muboka revanoruramiswa nokutenda.

Tarirai, mweya wake wakazvikudza hauna kururama maari; asi akarurama achararama nokutenda kwake. Habakkuki 2:4.

Uthenga olusangiddwa ku bipande ebyo ebibiri ze nteekateeka ez'edda eziri mu Yereimiya. Naye omukuumi wa Yereimiya bwe yafuuwa ekkondeere, ekibiina ky'abajeemu, abalina emmeeme ezegulumiza, ne bagaana okuwulira. Baali kye kibiina kye kimu ekyayogerwako mu lunyiriri olwakulembera, ekyagaana okutambulira mu makubo amadala okusobola okufuna okuwummula n'okuzzaamu amaanyi.

Busa iNkosi, Yimani ezindleleni, nibone, nibuze ngemikhondo yasendulo, nithi, Iphi indlela enhle na? nihambe ngayo, khona niyakufumana ukuphumla kwemiphefumulo yenu. Kepha bathi, Asiyikuhamba ngayo. Futhi ngamisa abalindi phezu kwenu, ngathi, Lalelani umsindo wecilongo. Kepha bathi, Asiyikulalela. Jeremiya 6:16, 17.

වහන්සේගේ ජනතාව පිට 9/11 දින ස්ඵාපිත කරනු ලැබූ මුරකාරයෝ වූයේ මෝසසේ, එලන් වයිට්, ජෝන්ස් සහ වැග්නර්ස්; ඔවුන් මෝසසේගේ කඩකඩව කතා කරන තොල් මගින් නිරූපණය කරනු ලැබූහ. එයද ඔහු අවුරුදු හතළිහක් භාවිත නොකළ මීසර භාෂාවෙන් කතා කිරීමට තිබූ ඔහුගේ භීතිය මගින් නිරූපණය විය. මෝසසේ සමඟ රතු මුහුදු පසුකර ආ සියලු හබේරවේවරුන් හා මිශ්ර සමූහය සමන්විතයෙන් බඳු කල, වීදේශීය උච්චාරණයක් ඇති පුද්ගලයා වූයේ මෝසසේය. ඔහුගේ උච්චාරණය නාසරේත් උච්චාරණය විය. පෝතාස්ගේ උච්චාරණයද හඳුනාගනු ලැබීය.

Kwaye nyuma y'akanya, abari bahagaze aho baza kuri Petero baramubwira bati: “Ni ukuri nawe uri umwe muri bo, kuko imvugo yawe ikugaragaza.” Matayo 26:73.

Mukukakavadzana kwenhorooondo yaPetro, akaramba katatu, uye akazivikanwa mukukakavadzana ikoko nenzira yokutaura kwake, kana norurimi rwake rwaikakama. Rimwe boka mukukakavadzana rakabvunza Mwari richiti, “ndichati kuitei mukukakavadzana?” Ivo “vanoona” nzira dzekare uye “vanonzwa” kurira kwehwamanda. Vanoona uye vanonzwa, uye pakupedzisira pavanenge “vachikakavadzana,” vanokunda. Shoko rokukunda mumazuva okupedzisira rinomiririrwa seshoko reRaodhikia. Kusiya nechechi yeRaodhikia, chechi yeFiradherifia haina mhosva.

Uyo anokunda ndichamuita mbiru mutemberi yaMwari wangu, uye haachazobudizve kunze; uye ndichanyora pamusoro pake zita raMwari wangu, nezita reguta raMwari wangu, iro riri Jerusarema idzva, rinoburuka richibva kudenga kuna Mwari wangu; uye ndichanyorawo pamusoro pake zita rangu idzva. Ane nzeve, ngaanzwe zvinorehwa noMweya kumachechi. Zvakazarurwa 3:12, 13.

Ngakhale kulibe chiweruzo chilichonse, lonjezo kwa Filadelfiya ndi la okhawo “akupambana.” Mpingo wa ku Filadelfiya ukuwusiyanyitsa ndi mpingo wa ku Laodikeya, ndipo ukusiyanyitsidwa ndi gulu limene liyenera kupambana, ndi gulu limene lapambana. Mpingo wa ku Filadelfiya ukuwusiyanyitsa ndi mpingo wa ku Laodikeya, ndipo mpingo wa ku Laodikeya ndi anamwali opusa a pa Mateyu 25.

“Isimo seBandla esimelwe yizintombi eziyiziwula, sibuye sikhulunywe futhi njengesimo saseLawodikeya.” Review and Herald, August 19, 1890.

Pa 9/11, apo mngelo wakati wa kuporomoka kwa Minara Pacha, Jones na Waggoner walianza kuwasilisha ujumbe wa Laodikia, na mjadala wa mvua ya masika ya mwisho ukaanza. Ujumbe wa tarumbeta wa Yereimia ni tarumbeta ya saba, ambayo ndiyo ole wa tatu, ambayo ni Uislamu kama ulivyotambuliwa katika njia za kale zilizoonyeshwa na kweli, kweli ZOTE, zilizowakilishwa juu ya jedwali za Habakuki za 1843 na 1850. Ujumbe wa Laodikia ndio tumaini pekee la wokovu, na neno wokovu linamaanisha uponyaji. Iwe Kristo anajionyesha Mwenyewe kama anayebisha mlangoni mwa moyo wa Mlaodikia, au akimwahidi Mlaodikia kwamba kama atafanya amani naye, Yeye atafanya amani naye, ni ujumbe wa uponyaji pekee unaotolewa kwa Mwadvesta Msabato wa Siku ya Saba wa Laodikia.

Chidzidzo chechina cheMesiya ishoko reRaodhikia ra9/11

Kuti zvizadziswe zvakataurwa naEsaya muporofita, achiti, Iye pachake akatakura utera hwedu, akaremedzwa nezvirwere zvedu. Mateo 8:17.

Utabiri

Zvirokwazvo akatakura marwadzo edu, uye akaremerwa nenhamo dzedu; asi isu takamufunga somunhu akarohwa, akarangwa naMwari, uye anotambudzwa. Isaya 53:4.

Kuna mutumwa wekereke yavaRaodhikia nyora uchiti: Izvi ndizvo zvinotaura Ameni, chapupu chakatendeka nechazvokwadi, kutanga kwezvisikwa zvaMwari; Ndinoziva mabasa ako, kuti hausi kutohora kana kupisa; ndinoda kuti dai waitonhora kana kupisa. Naizvozvo, nokuti unodziya-nyoro, usiri kutohora kana kupisa, ndichakurutsa ubude mumuromo mangu.

Ngokuti uthi, Ngicebile, ngandisiwe ngengcebo, angisweli lutho; kanti awazi ukuthi ungolusizi, nowokuhawukelwa, nompofu, nempumpothe, nohamba ze.

Ndinokupa zano kuti utenge kwandiri ndarama yakaidzwa mumoto, kuti ugova mupfumi; nenguvo chena, kuti ufukidzwe, uye kuti kunyadziswa kwekusasimwa kwako kurege kuonekwa; uye zodza meso ako nomushonga wemeso, kuti ugone kuona.

Ndzi tshinya ni ku laya hinkwavo lava ndzi va rhandzaka; hikwalaho hisekani, mi tlhela mi hundzuka. Waswivo, ndzi yimile enyangweni, ndzi gongondza; loko munhu un'wana ni un'wana a twa rito ra mina, a tlhela a pfula nyangwa, ndzi ta nghena eka yena, ndzi dya na yena, na yena a dya na mina. Loyi a hlulaka ndzi ta n'wi nyika ku tshama na mina esihlalweni xa mina xa vuhosi, hilaha na mina ndzi hlulekeke ha kona, ndzi tlhela ndzi tshama ni Tatana wa mina esihlalweni xa yena xa vuhosi. Loyi a nga ni ndleve, a a yingise leswi Moya wu swi vulaka emavandlheni. Nhlavutelo 3:14–22.

Izano ryo kugura izahabu n'imyambaro y'umweru no gusigwa ku maso ni wo muti watangajwe w'indwara irangirira mu rupfu rw'iteka ryose, si urupfu gusa. Ibibazo ibyo ari byo byose izahabu, imyambaro no gusigwa byakemura, ibyo bibazo bihita bihuzwa byoroshye na Kristo kwikorera intege nke zacu. Yohana yari afungiye i Patimo azira Ijambo ry'Imana n'ubuhanya bwa Yesu, ari bwo Mwuka w'Ubuhanzu. Mwuka w'Ubuhanzu ni wo muti wa Lawodikiya, kandi ubushobozi bwo gukiza bwa Mwuka w'Ubuhanzu bwari bwaragereranyijwe na Kristo kwikorera intege nke zacu no kwikorera intimba zacu.

Kristu a nga tekela ku tswala ku tsana ka hina ntsena loko hi pfula rivanti ra timbilu ta hina hi pfumelela ku hlangana ka Vukwembu byakwe ni vumunhu bya hina. U teka ku tsana ka hina loko a nghena evuton'wini bya hina hi vukona bya Moya lowo Kwetsima. Hi pfula rivanti hi ku hetisisa murhi. Murhi lowu pfulaka mbilu i nsuku, nguvu yo basa, ni murhi wa mahlo. Murhi wa mahlo i ku voningeriwa ka Rito ra Xikwembu, loku endlaka ntsena hi Moya lowo Kwetsima. Biblele i rivoni emilengeni ya hina, naswona ku vonakala loku voningaka ndlela i ku vonakala ka Nkosi ya le Xikarhi ka Vusiku.

Izwi renyu ndiro rambi patsoka dzangu, nechiedza panzira yangu. Mapisarema 119:105.

Apo Mulaodikeya paanopihwa zano rokuzora meso ake, anofanira kuzviita neShoko raMwari, iro riri mwenje; asi, sezvarinimirirwa mumufananidzo wemhandara gumi, mwenje hauna basa pasina mafuta. VaMulaodikeya vane maBhaibheri avo, kunyange zvazvo kazhinji asiri eKing James Version, asi havana mafuta oMweya Mutsvene. Kuzorwa kwameso eMulaodikeya kunoitwa neshoko rine kuvapo kwaMweya Mutsvene.

Golidhi iro MuLaodikia anorairwa kutenga haisi kutenda chete, asi kutenda kunobata nebasa rerudo uye kunonatsa mweya. Sezvakaita mushonga weziso, golidhi iroro rinewo kuzviti kwechiLaodikia kwenhema. MuLaodikia anozviti, sezvinoita chiKristudhomu chose, kuti ane “kutenda.” Rudzi irworwo rwekutenda kungori kutenda kwevanhu, uye chinyengedzo chekutenda kunomiririrwa segolidhi, nokuti kutenda ikoko kunonatsa mweya. Kutenda kunoera, uye avo vane kutenda kwechokwadi kwakaitwa kutsvene vatsvene, nokuti kuitwa kutsvene kunoreva kuitwa vatsvene. VaLaodikia havana kutenda ikoko, nokuti dai vaiva nako, Kristu aisazova kunze, achitsvaka kupinda.

“ဟဗေင်ပညိတ်တေကို ပနြိလည်ရရှိရန် အလယ်အလတ်လမ်းဟူသည် မရှိ။ ဤနောက်ဆုံးကာလများအတွက် လူသားအား ပေးအပ်ထားသော သတင်းစကားသည် လူ့အကျိုးအမြတ်နှင့် ရောနှောပေါင်းစည်းသွားရမည့်အရာ မဟုတ်။ လက်ရှိရှင်များ၏ နည်းလမ်းမှတ်တမ်းများသည် ကျွန်ုပ်တို့ မရှိခဲ့ချေ။ ကျွန်ုပ်တို့သည် ဆုတောင်းခံခြင်းရှိသော နှိမ့်ချသောသူများ ဖြစ်ရမည်ဖြစ်ပြီး စာတန်၏ လုံ့ဆော်မှုများက ငြောင့် မျက်စိကွယ်နေသူတို့ကဲ့သို့ မပျံ့နှံ့ချေ”

“Vanhu vazhinji vane rutendo, asi kwete rutendo runoshanda norudo uye runonatsa mweya. Rutendo runoponesa harungori chete kungotenda chokwadi. ‘Madhimoniwo anotenda, uye anodedera.’ Kufemerwa noMweya waMwari kunopa vanhu rutendo rune simba rinokurudzira, runoumba hunhu, uye runotungamirira vanhu kumusoro kupfuura zviito zvetsika dzechitendero chete. Mashoko, zviito, nomweya zvinofanira kupupura chokwadi chokuti tiri vateveri vaKristu.”

“जेठो ज्योतिरि आशषि परमेश्वरले प्रदान गर्नुभएको छ, त्यो यी अन्तमि दनिहरूमा अपराध र धर्मत्यागविरुद्धको सुरक्षा होइन। जसलाई परमेश्वरले विश्वासका उच्च पदहरूमा उचालनुभएको छ, तनीहरू स्वर्गको ज्योतिबाट वमिख भई मानवीय बुद्धतिर्फ फर्कन सक्छन्। तब तनीहरूको ज्योति अन्धकार बननेछ, परमेश्वरदत्त तनीहरूको क्षमताहरू पासो ठहरनेछन्, र तनीहरूको चरतिर परमेश्वरका नमिर्ता ठेसको कारण हुनेछ। परमेश्वरको उपहास गर्न सक्दैन। उहाँबाट वमिख हुनुको पछिपछि तियसका नशिचति परिणामहरू आएका छन् र सधैं आउनेछन्। परमेश्वरलाई अप्रयि लाग्ने कामहरू गर्नु, यदतिनिका लागि स्पष्ट रूपमा पश्चात्ताप गरी त्यागएिन भने, तनीलाई उचति ठहर्याउने प्रयत्न गर्नुको सट्टा, दुष्टकर्मीलाई छलमा कदम-कदम गर्दै अघिबिढाउँछ, यहाँसम्म कि धेरै पापहरू दण्डहीनताका साथ गरिन्छन्।

जसले यस्तो चरतिर धारण गर्न चाहन्छन् जसले तनीहरूलाई परमेश्वरका सहकर्मी बनाओस् र परमेश्वरको प्रशंसा प्राप्त गराओस्, तनीहरूले आफूलाई परमेश्वरका शत्रुहरूबाट अलग राख्नुपर्छ र ख्रीष्टले यूहननालाई संसारलाई दनि भनी दनिभएको सत्यलाई दृढतापूर्वक कायम राख्नुपर्छ।” Manuscript Releases, volume 18, 30–36.

Iyo “nguo chena” kururama kwaKristu.

Ngatifare, tikondwerere, ndipo tipatse Iye ulemerero; pakuti ukwati wa Mwanawankhosa wafika, ndipo mkazi wake wadzikonzeke. Ndipo anapatsidwa kuti avale bafuta wabwino, woyera ndi wonyezimira; pakuti bafuta wabwino ndiye chilungamo cha oyera mtima. Ndipo anandiuza kuti, Lembu, Odala ali iwo amene aitanidwa ku phwando la ukwati wa Mwanawankhosa. Ndipo anandiuza kuti, Amenewa ndi mawu owona a Mulungu. Chivumbulutso 19:7–9.

Munhukadzi wakazvigadzirira nokushandisa mushonga une zvikamu zvitatu wakapiwa kuRaodhikia, uye pakuita kudaro, wakazvishandura kuva mwenga weFiradherfia. Ndima idzi dziri kutaura zvakangananga kuAdventism, inomiririrwa mumufananidzo wemhandara gumi. Mhandara ndidzo dzakamirira kuenda kumuchato dzadakadanirwa. Mwenga wakazvigadzirira, nokuti zvakapiwa muna Zekaria chitsauko chechitatu, pana Joshua nengirozi. Ikoko nguo yake yakasviba yeRaodhikia yakabviswa, ikatsiviwa nenguo chena yerineni yomuchato. Mushonga uyu une chapupu chechipiri mukati mezita rokuti Ellen Gould White. Ellen rinoreva chiedza chinopenya uye chinovhenekera, uye rinomirira mushonga wameziso. Gould ishoko rechiRungu chekare rinoreva goridhe, uye rinoreva goridhe. White rinomirira kururama, uye zita iri harina kupiwa kwaari kusvikira muna 1846, paakaroorwa James. Ipapo zita rake rakashanduka rikava White. Kushanduka kwezita nokuroorana zvose zviriviri zviratidzo zvehukama hwesungano. Asati aroorwa zita rake rainzi Harmon, iro rinoreva musoja worugare, sezvaiva panguva iyoyo. Ellen White ndiro shoko reRaodhikia, uye kuriramba ndiko kuramba ruponeso!

Tichaenderera mberi nekuongorora uporofita gumi nembiri hwaMesiya mubhuku raMateo muchinyorwa chinotevera.

“Zvakazarurwa 3:14–18 zvakatorwa.”

“អ្នក! នេះជាការពិពណ៌នាមួយដ៏គួរឱ្យភ័យខ្លាចយ៉ាងណា!
មានមនុស្សសង្ខារច្រើនប៉ុនណាដែលស្ថិតនៅក្នុងស្ថានភាពដ៏គួរឱ្យខ្លាចនេះ។
ខ្ញុំសូមអង្វរយ៉ាងទទួចដល់អ្នកបម្រើទាំងអស់
ឱ្យខិតខំសិក្សាជំពូកទីបីនៃគម្ពីរវិវរណៈ ដោយឧស្សាហកម្មយាយាម
ពីព្រោះនៅក្នុងជំពូកនេះ
គួរឃើញអំពីស្ថានភាពនៃអ្វីៗដែលមាននៅក្នុងចុងចុងក្រោយ។
ចូរសិក្សាខិតខំពីគម្ពីររបស់ខ្ញុំនៅក្នុងជំពូកនេះដោយយកចិត្តទុកដាក់
ពីព្រោះតាមរយៈពាក្យទាំងនេះ ព្រះយេស៊ូវកំពុងមានបន្ទូលមកកាន់អ្នក។”

“Iyo paiva nevanhu vakambomiririrwa neshoko reRaodhikia, ndivo vanhu vakagamuchira chiedza chikuru, ndiko kuzarurwa kweMagwaro, icho vaAdventisti vezuva rechinomwe vakapiwa.” Manuscript Releases, volume 18, 193.

“Vamwari va Mwari vechokwadi vanochengeta mirayiro vanoratidza kunyika unhu hwakatendeka husina gwapa, vachipupura nenzira yemafambiro avo pachavo kuti murayiro waJehovha wakakwana, unodzosa mweya. Saizvozvowo Ishe Jesu, Mwanakomana waMwari, kubudikidza nokuteerera kwake murayiro waMwari, akakudza murayiro iwoyo uye akauita unokudzwa. Mwari zvirokwazvo achapa mhosva nhengo imwe neimwe yechechi imwe neimwe inozviti Seventh-day Adventist, isiri kumushumira, asi iyo, kubudikidza nokuzvikudza, noudyire, uye nokuda zvenyika, iri kuratidza kuti chokwadi chinobva kudenga hachina kushanda shanduko muhunhu hwayo.”

“Ndapota verengai nokungwarira Zvakazarurwa 3:15–18. Inzwi raJesu Kristu rinonzwika. ‘Vose vandinoda, ndinovaraira nokuvatsiura: naizvozvo shingairai [murege kuva vane mwoyo miviri], mutendeuke. Tarirai, Ini [Muponesi wenyu] ndimire pamukova, ndichigogodza: kana munhu upi noupi akanzwa inzwi Rangu, akazarura mukova, ndichapinda kwaari, ndigodya naye, naiyewo neni. Uyo anokunda ndichamupa kugara neni pachigaro Changu choushe, sezvandakakundawo Ini, ndikagara naBaba Vangu pachigaro Chavo choushe’ [Zvakazarurwa 3:19–21].”

“Ko machechi achateerera shoko reRaodhekea here? Achatendeuka here, kana kuti, kunyange zvazvo shoko rechokwadi rinoremekedzwa zvikuru—shoko rengirozi yechitatu—richiparidzwa kunyika, acharamba achiita chivi here? Iri ndiro shoko rokupedzisira rengoni, yambiro yokupedzisira kunyika yakawa. Kana kereke yaMwari ikava inodziya-kutonthora, haichisiri munyasha dzaMwari sezvakangoitawo machechi anomiririrwa seakawa uye ava ugaro hwamadhimoni, nenhare yomweya mumwe nomumwe wakaipa, uye nedanga reshiri imwe neimwe isina kuchena inovengwa. Avo vakava nemikana yokunzwa nokugamuchira chokwadi uye vakabatana nekereke yeSeventh-day Adventist, vachizvidaidza kuti vanhu vaMwari vanochengeta mirayiro, asi vasingavi nesimba roupennyu nokuzvipira kuna Mwari kupfuura zvinoita machechi ezita bedzi, vachagamuchira matambudziko aMwari zvirokwazvo sezvinoita machechi anopikisa murayiro waMwari. Vanongova avo vakaitwa vatsvene nechokwadi ndivo vachava mhuri youmambo mudzimba dzokudenga idzo Kristu akaenda kunogadzirira vanomuda uye vanochengeta mirayiro Yake.”

“Anoti, Ndinomuziva, asi asingachengeti mirairo Yake, murevi wenhema, uye chokwadi hachimo maari’ [1 Johane 2:4]. Izvi zvinosanganisira vose vanoti vane ruzivo rwaMwari, uye vanochengeta mirairo Yake, asi vasingaratidzi izvi namabasa akanaka. Vachapiwa zvinoenderana namabasa avo. ‘Ani naani anogara maAri haatadzi; ani naani anotadza haana kumuona, uye haana kumuziva’ [1 Johane 3:6]. Izvi zvinotaurirwa kunhengo dzose dzekereke, kusanganisira nenhengo dzekereke dzeSeventh-day Adventist. ‘Vana vaduku, ngaparege kuva nomunhu anokunyengedzai: anoita zvakarurama akarurama, sezvaAriye akarurama. Anoita chivi ndewadhiabhorosi; nokuti dhiabhorosi akatadza kubva pakutanga. Ndokusaka Mwanakomana waMwari akaratidzwa, kuti aparadze mabasa adhiabhorosi. Ani naani akaberekwa naMwari haaiti chivi; nokuti mbeu Yake inogara maari: uye haagoni kutadza, nokuti akaberekwa naMwari. Pazvinhu izvi vana vaMwari vanoratidzwa, navana vadhiabhorosiwo: ani naani asingaiti zvakarurama haazi waMwari, saizvozvowo naasingadi hama yake’ [1 Johane 3:7–10].”

“Vose vanoti vanozviti maAdventista vanochengeta Sabata, asi vachiramba vari muchivi, vanyepi pamberi paMwari. Mafambiro avo ezvivi ari kupikisa basa raMwari. Vari kutungamirira vamwe muchivi. Shoko rinobva kuna Mwari rinouya kunhengo imwe neimwe yemakereke edu richiti, ‘Mururamisire tsoka dzenyu nzira, kuti chakaremara chirege kutsaukiswa panzira; asi ngachiporeswe. Teverai rugare navanhu vose, noutsvene, kusina uko hakuna munhu achaona Ishe; muchishingaira kutarira kuti kurege kuva nomunhu angasavika panyasha dzaMwari; kuti kurege kumera mudzi wokuvava ukakutambudzai, uye vazhinji vasasvibiswe nawo; kuti kurege kuva nomufambi, kana munhu asina utsvene, saEsau, wakatengesa kodzero yake youdangwe nechidimbu chimwe chezvokudya. Nokuti munoziva kuti pashure, paakada kugamuchira ropafadzo, akarambwa; nokuti haana kuwana nzvimbo yokutendeuka, kunyange akakutsvaka nomisodzi’ [VaHebheru 12:13–17].”

“Izi zvinobata vazhinji vanoti vanotenda chokwadi. Panzvimbo pokusiya miitiro yavo yehupombwe, vanopfuurira mberi munzira yakaipa yedzidzo pasi pounyengeri hunonyengera hwaSatani. Chivi hachionekwi sechivi. Hana dzavo pachadzo dzakasvibiswa, mwoyo yavo yakaora, kunyange mifungo yacho inoramba yakaora nguva dzose. Satani anovashandisa sezviredzo kuti akwezve mweya kumabasa asina kuchena anosvibisa munhu wose zvake. ‘Uyo wakazvidza murayiro waMozisi [waiva murayiro waMwari] wakafa asina nyasha pamberi pezvapupu zviviri kana zvitatu; zvino munofunga kuti ucharangwa zvikuru zvakadini uyo wakatsika-tsika Mwanakomana waMwari, akati ropa resungano, raakaitwa naro mutsvene, chinhu chisina kutsveneswa, uye akatuka Mweya wenyasha? Nokuti tinoziva Iye wakati, Kutsiva ndokwangu, ini ndicharipira, ndizvo zvinotaura Ishe. Uyezve, Ishe achatonga vanhu Vake. Chinhu chinotyisa kuwira mumaoko aMwari mupenyu’ [VaHebheru 10:28–31].”

Manuscript Releases, vhoriyamu 19, 175–177.