

# Laodicea - Namba One

## *Unabii wa Isaya wa Maangamizi kwa Bonde la Maono*

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Moročo pamusoro pomupata wechiratidzo. Chii chiri kukutambudza zvino, zvawakwira chose pamusoro pamatenga edzimba? Iwe wakazara nokumhanyamhanya, guta rine bope, guta rinofara; vakaurayiwa vako havana kuurayiwa nomunondo, kana kufira muhondo. Vatongi vako vose vatiza pamwe chete, vakasungwa navafuri vemiseve; vose vakawanikwa mauri vakasungwa pamwe chete, ivo vakanga vatiza vachibva kure. Naizvozvo ndakati, Bvai pandiri; ndichachema zvikuru, musatambudzika kundinyaradza, nokuda kwokuparadzwa komwanasikana wavanhu vangu. Nokuti izuva rokutambudzika, nerokutsikirirwa, nerokuvhiringidzika, naIshe Jehovha wehondo, mumupata wechiratidzo, rokuputswa kwamasvingo, nerokuchema kumakomo. Isaya 22:1–5.

Mubhuku raIsaya, shoko rokuti “mutoro” rinowanikwa kagumi nesere. Pazvinorehwa izvozvo, gumi nerimwe zvinonyatsozivisa zviporofita zvemarudzi ekutongwa nokuparadzwa, uye mamwe manomwe anoreva mutoro sechinhu chinotakurwa pafudzi. Pane chirevo chimwe chete pakati pezvinodudzirwa se“mutoro” chinomirira chinhu chinotakurwa pafudzi uye panguva imwe chete chiriwo chiporofita chekutongwa nokuparadzwa. Ndinoda kutaura pamusoro pechirevo ichocho chimwe chete, chinova izwi rechiHebheru rinoreva chinhu chinotakurwa, asiwo chiri chiporofita chekutongwa nokuparadzwa; naizvozvo ndiri kuratidza kusiyana uku kubva pakutanga, kunyange zvazvo tisingazozokeri kuzvinhu izvi kusvikira pava paya.

Isahluko asicaci ngokungaqondakaliyo malunga nentsingiselo “yentili yombono,” kuba ichongiwe njenge “Sixeko sikaDavide” kwananjenge “Yerusalem.” Intili yombono ibhekisa kubu-Adventist baseLawodike ngexesha lembali yeendinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye. UIsaya wamisela umxholo wale ntshabalalo ngembali emelwe kwisahluko samashumi amabini, ngokuchaza ukoyiswa okuqhubekayo kwehlabathi ngukumkani waseAsiriya, owayethumele inkokeli yomkhosi egama linguTartan ukuba ithimbe isixeko saseYiputa esibizwa ngokuba yiAshdode.

Mutemo weSonto unotaurwa pana Danieri 11:41, uye unoratidza mapoka matatu ano“pukunyuka” kubva muruoko rweupapa panguva yemutemo weSonto.

Pagore rakauya Tātani kuAshidhodhi, (Sagoni mambo weAsiriya paakamutuma,) akarwa neAshidhodhi, akarikunda, akaritora; panguva iyo iyoyo Jehovha akataura naIsaya mwanakomana waAmozi, achiti: Enda undo sunungura masaga okuva muchiuno mako, ubvise neshangu patsoka dzako. Akazviita saizvozvo, akafamba asina nguvo uye asina shangu. Jehovha akati: Sezvakaita muranda wangu Isaya afamba asina nguvo uye asina shangu kwamakore matatu, kuti chive chiratidzo nechinhu chinoshamisa pamusoro peIjipiti nepamusoro peItyopiya; saizvozvo mambo weAsiriya achatungamidza vaIjipiti vari vasungwa, navaItyopiya vari nhapwa, vaduku navakuru, vasina nguvo uye vasina shangu,

magaro avo akafukurwa, kuti Ijipiti inyadziswe. Ivo vachatyiswa nokunyadziwa pamusoro peItyopiya, chavaitarisira, uye pamusoro peIjipiti, kuzvikudza kwavo. Zvino mugari wechitsuwa ichi achati nezuva iro: Tarirai, ndizvo zvakaita zvataitarisira, kwataitizira kuti tibatsirwe tirwirwe kubva kuna mambo weAsiriya; zvino isu tichapunyuka sei? Isaya 20:1–6.

Umbuto wolipapwile kuwanthu wa pachirwa nchakuti: kasi wathawirenge wuli ku fumu ya Asiriya, iyo yikuyimiraso nga ni fumu ya kumpoto mu Danieli 11.

Iye [mambo wokumusoro] achapindawo munyika yakaisvonaka, uye nyika zhinji dzichaparadzwa; asi ava ndivo vachapunyuka kubva muruoko rwake, ivo Edhomu, naMoabhu, navakuru vevana vaAmoni. Danieli 11:41.

Mundima ndima iyi, mutemo weSvondo muUnited States unozivikanwa, uye mune zvimwe zvirevo zvinyoro-nyoro mundima yaDanieli zvinokosha kuti zviongororwe. Pane ndima nhatu dzinotevedzana muna Danieli 11:40–43 dzose dzinoratidza “nyika.” Mundima 40, nyika dzinomirira yaimbova Soviet Union dzakatsvairwa neupapa pamwe neUnited States muna 1989. Vanyori venhorondo vemazuva ano vanosimbisa chokwadi ichi.

Ipapo ndipo katika aya ya arobaini na mbili tunalikuta neno “nchi” likiwakilisha nchi zote za sayari ya dunia, wakati mfalme wa kaskazini (upapa) anapoiteka Misri, ambayo inawakilisha ulimwengu mzima. Huo ni mmoja wa utofauti wa maana. Ule mwingine kati ya utofauti huo miwili ninaourejelea katika aya hizo tatu unahusu neno “kuokoka” katika aya ya arobaini na moja na kisha tena katika aya ya arobaini na mbili. Hayo ni maneno mawili tofauti ya Kiebrania, ingawa yote mawili yametafsiriwa kuwa “kuokoka.” Neno la Kiebrania lililofafsiriwa kuwa “kuokoka” katika aya ya arobaini na mbili lina maana ya kutopata ukombozi wowote; kwa maana wakati “wafalme kumi” wanaowakilisha Umoja wa Mataifa wanapokubali kuikabidhi serikali yao ya dunia moja chini ya udhibiti wa mnyama wa kipapa, hakuna kuokoka—hakuna ukombozi.

Uye nyanga gumi dzawaakaona madzimambo gumi, asati agamuchira ushe; asi vanogamuchira simba samadzimambo kweawa rimwe chete pamwe nechikara. Ava vane murangariro umwe, uye vachapa simba ravo nesimba ravo rechokwadi kuchikara. Ava vacharwa neGwayana, uye Gwayana richavakunda; nokuti iye ndiye Ishe wamadzishe, naMambo wamadzimambo; uye avo vanaye ndivo vakadanwa, nevakasarudzwa, navakatendeka. Uye akati kwandiri, Mvura dzawaakaona, panogara hure, ndidzo ndudzi, namapoka avanhu, nendudzi dzamarudzi, nendimi. Uye nyanga gumi dzawaakaona pachikara, idzi dzichavenga hure, dzichariita dongo uye dzisina kupfeka, uye dzichadya nyama yaro, dzicharipisa nomoto. Nokuti Mwari wakaisa mumwoyo yadzo kuti dziite kuda kwake, uye kuti dzibvumirane, nokupa ushe hwadzo kuchikara, kusvikira mashoko aMwari azadziswa. Zvakazarurwa 17:12–17.

Aya “madzimambo gumi” anotaurwa kakawanda muShoko raMwari, uye munyaya yaEriya, Ahabhu, mambo waIsraeri, ndiye akanga ari musoro wamarudzi gumi, uye akanga akarooro Jezebheri. Jezebheri ihupapa pakuguma kwenyika, Eriya ndivo vatumwa veshoko rengirozi yechitatu, uye Ahabhu ndiye musoro wesungano yemadzimambo gumi. Ahabhu anomirira United States semutungamiri weUnited Nations mukati menhorondo yechiporofita yemutemo weSvondo. Kana Egipita richikundwa neAsiriya, mambo wokumusoro muna Danieli 11:42 anenge

achangobva kumanikidza madzimambo gumi kuti abvumirane kupa ushe hwawo kusimba rehupapa.

“Patiri kuswederwa pedyo nedambudziko rokupedzisira, zvinokosha zvikuru kuti kuwirirana nokubatana zvinepo pakati pematurusi aShe. Nyika yakazara nedutu nehondo nokusawirirana. Asi pasi pomusoro mumwe—simba rapapa—vanhu vachabatana kuti vapikise Mwari ari mumunhu wezvapupu Zvake. Kubatana uku kunosimbiswa nomuramba kutenda mukuru. Iye paanenge achitsvaka kubatanidza vamiririri vake mukurwisa chokwadi, achashandawo kuti aparadzanise nokuparadzira vatsigiri vacho. Godo, kufungirana zvakaipa, nokutaura zvakaipa, zvinokurudzirwa naye kuti zvibudise kusawirirana nokupesana.” Testimonies, volume 7, 182.

Mundima makumi mana nerimwe tinowana shoko rokuti “kupunyuka,” uye mundima makumi mana nembiri tinowanawo shoko rokuti “kupunyuka,” asi aya mashoko maviri echiHebheru akasiyana. Shoko rakashandurwa richinzi “kupunyuka” mundima makumi mana nerimwe rinoreva kupunyuka sokunge nokutsvedza. Ndiro shoko rakashandurwa richinzi “kupunyuka” mundima yechitanhatu yaIsaya chitsauko makumi maviri. “Pazuva iro” “mugari wechitsuwa ichi” anobvunza kuti vangapunyuka sei muAsiriya uyo “pazuva iro” ari kukunda nyika zvishoma nezvishoma, sezvinoratidzwa muna Danieri gumi nerimwe uye mune dzimwe nzvimbo dzinoverengeka dzeMagwaro.

Muna Danieri chitsauko 11 ndima 41, apo hupapa—kana, sezvaanomumiririra Danieri, mambo wokumusoro; kana, sezvaanomumiririra Isaya, muAsiria—huri kukunda “nyika inobwinya,” inomiririra United States, pane mapoka maviri anozivikanwa.

Iyewo achapindawo munyika inobwinya, uye nyika zhinji dzichaparadzwa; asi ava ndivo vachapukunyuka kubva muruoko rwake, ivo Edhomu, neMoabhu, navakuru vavana vaAmoni. Danieri 11:41.

Rimwe ni “abenshi” bazarandurwa, kandi irindi tsinda rigereranywa na “Edomu, Mowabu n’abakuru b’abana ba Amoni.” Mu gihe cy’itegeko ryo ku cyumweru, Ibyahishuwe 18:4 hahamagarira abakiri i Babuloni “gusohokamo.”

Ndzi twa rito rin’wana ri huma etilweni, ri ku: Humani eka yena, n’wina vanhu va mina, leswaku mi nga vi vatirhisani va swidyoho swa yena, ni leswaku mi nga amukeli swin’wana swa makhombo ya yena. Nhlavutelo 18:4.

Edomu, Moabu, na wakuu wa wana wa Amoni ndio wale wanaookoka kwa ujanja wa kuteleza, kama vile mataifa ya kisiwani katika Isaya ishirini yanavyotarajia kufanya.

M’vesi ya makumi mana na rimwe, rimwe divi rinoreva randiri kutaura nderekuti mumavhesi makumi mana, makumi mana nerimwe, uye makumi mana namaviri tinowana shoko rinoti “nyika,” asi mum’vesi ya makumi mana nerimwe ishoko rakawedzerwa, harisi mumashoko ekutanga aDanieri, uye harifaniri kuva imomo. Nyika zhinji dzakakundwa mukuzadzikiswa kwem’vesi ya makumi mana pakupunzika kweSoviet Union, uye nyika zhinji dzinotorwa apo upapa hunotora kutonga kweUnited Nations. Asi panguva yomurayiro weSvondo muUnited States, “vazhinji” vanokundwa havasi nyika zhinji; vanogona chete kuva maAdventist eZuva reSere.

“もし真理の光があなたに示され、第四条の戒めの安息日を明らかにし、また日曜日遵守には神の御言葉のうちに何の根拠もないことを示しているのに、それでもなおあなたが偽りの安息日に執着し、神が『わたしの聖なる日』と呼ばれる安息日を聖なるものとして守ることを拒むなら、あなたは獣の刻印を受けるのである。それはいつ起こるのか。日曜日に労働をやめ、神を礼拝するようあなたに命じる布告に従うときである。その際、あなたは、日曜日が通常の労働日以外の何ものであることを示す言葉が聖書の中に一つもないことを知っていながら、獣の刻印を受けることに同意し、神の印を拒むのである。” Review and Herald, July 13, 1897.

Ilungu ngalinye lebandla lamaSeventh-day Adventist lamukela imfundiso yeSabatha ngesikhathi liqala ukubhaphathizwa njengelungu lebandla, futhi libekwe phansi kwesibopho mayelana “nokukhanya kweqiniso” okuphathelene neSabatha.

“Ukushintshwa kweSabatha kuyisibonakaliso, noma uphawu, lwegunya lebandla lamaRoma. Labo okuthi, beqonda izimangalo zomyalo wesine, bakhethe ukugcina isabatha samanga esikhundleni seSabatha leqiniso, ngalokho banikela ukuhlonipha kulowo mbuso okuwuphela kwawo owawuyalayo. Uphawu lwesilo luyiSabatha lobupapa, olwamukelwe ngumhlaba esikhundleni sosuku olwamiswa nguNkulunkulu.

“කැරිස්තු වීරුද්ධ සත්වයාගේ ලකුණ මනෙකේ කිසිවකුන් ලබාගන නැත. පරීක්ෂණයේ කාලය තවම පැමිණ නොමැත. රෝමානු කතෝලික සභාසංගමයද ඇතුළුව, සෑම සභාවකම සැබෑ කැරිස්තියානීහු සිටිති. ඔවුන්ට ආලෝකය ලැබී, සිව්වන ආඥාවතේ බැඳීම දැනගන නොමැති තුරු, කිසිවකුන් දණ්ඩනයට පත් කරනු නොලැබේ. එහතේ වියාජ සබන්දනය බලයෙන් කැරියාත්මක කරවන නියෝගය නිකුත් වන කල, සහ තුන්වන දේවදූතයාගේ මහ හඬ මිනිසුන්ට සත්වයා සහ ඔහුගේ රූපයට නමස්කාර කිරීම පිළිබඳව අවවාද කරන කල, බොහෝ සහ සත්ය අතර සීමාරේඛාව පැහැදිලි ලෙස ඇඳුණු ඇත. එවිටත් අකටයුතුකමින්දිගටම පවතන අය සත්වයාගේ ලකුණ ලබාගනු ඇත.”

“නිශ්චයයෙන් යුත් ඉක්මන් පියවරෙන් අපි මේ කාල පරිච්ඡේදයට ළඟා වමේන් සිටීමු. අර්ථෝප්ටන්ට් සභා අසත්ය ආගමක් රැකගැනීම සඳහා ලෝකික බලය සමඟ එක්වන කල, එයට වීරුද්ධ වීම නිසා ඔවුන්ගේ පූර්වජයන් දරුණුතම පීඩනය දරා සිටියහ; එවිට සභාව හා රාජ්‍යය යන දෙකේ ඒකාබද්ධ අධිකාරිය මගින් පාප්වරුන්ගේ සබත බලයෙන් කැරියාත්මක කරනු ලැබේ. ජාතික අපස්ථානයක් ඇති වනු ඇත; එය අවසානයේ ජාතික විනාශයෙන් පමණක් නිමාවට පත් වනු ඇත.” Manuscript 51, 1899.

Pamutemo weSabata, vanhu chete vachanzi vane mutoro pamusoro pechiedza chengirozi yechitatu iMaAdventista eZuva reChinomwe, nokuti ipapo chete ndipo apo avo vari kunze kwechiAdventista vachaisirwa pamberi pavo muyedzo wengirozi yechitatu. “Vazhinji” vanowisirwa pasi pamutemo weSabata ndivo maAdventista eRaodhikia, nokuti “kutonga kunotanga paimba yaMwari.”

Saizvozvo vokupedzisira vachava vokutanga, navokutanga vachava vokupedzisira; nokuti vazhinji vanodanwa, asi vashoma vanosarudzwa. Mateo 20:16.

Isaya ni “ikimenyetso n’igitangaza” kuri Egiputa na Etiyopiya concerning n’ukuntu ubupapa bugenda bwigarurira isi buhoro buhoro. Egiputa ni Umuryango w’Abibumbye; Etiyopiya ni Leta Zunze Ubumwe z’Amerika, kandi Ashuri ni ubupapa. Muri urwo rwego rw’ayo mateka y’ubuhanuzi, Isaya atangira kugaragaza urukurikirane rw’ubuhanuzi bw’amakuba. Igice cya makumyabiri na kabiri kivuga iby’Abalawodikiya batsindwa ku itegeko ryo ku Cyumweru, n’Abafiladelfiya bahamagara “Edomu, Mowabu n’abakuru bo mu bana ba Amoni” ngo bave i Babuloni.

Adventizimi i Laodicesë i mungon karakteri i nevojshëm për të shpëtuar, dhe ata nxirren jashtë nga goja e Zotit në ligjin e së dielës. E vë në dukje këtë fakt vetëm për të theksuar pikën vijuese. Isaia njëzet e dy paraqet një arsye tjetër pse Laodicea humbet, sepse profecia e dënimit është kundër luginës së “vegimit”. Ka dy fjalë kryesore hebraike që përkthehen si “vegim”. Njëra përfaqëson vargun profetik të ngjarjeve dhe tjetra përfaqëson një vegim të Krishtit. Njëra është e jashtme ndaj kishës dhe tjetra është e brendshme për kishën. Fjala në kapitullin njëzet e dy është vegimi që përfaqëson ngjarjet profetike, dhe është e njëjta fjalë që përkthehet si “vegim” në librin e Fjalëve të Urta.

Apho kungekho khona umbono, abantu bayabhubha; kodwa ogcina umthetho, uyajabula.  
IzAga 29:18.

“Mutoro womupata woku mona” mbo ulombolyo ulapandulula amaqembu yabili ya basuminishi mu kipwilo kya Lesa ku mpelo ya nkulo. Iqembu limbi ilyaimininwa na Shebna ni Laodikea, ne qembu limbi ni Filadelifia, ilyaimininwa na Eliakimu mwana wakwe Hilikia. Ubufyantiko pakati ka maqembu yabili muli ici cipandwa, cine cine, ni bumobwine ubuli mu munganwa wa bana nancisungu ikumi. Iqembu limbi lyalikwata amafuta pakati ka bushiku, ne qembu limbi talyalikwata. “Amafuta,” nga cipasho, yaimininisha amafunde ayapusana ukulingana ne cimo cimo mu calo capo yasanwamo, lelo muli Esaya amakumi yabili na yabili “amafuta” ya bana nancisungu ikumi yaimininishiwa ku shi “ukumona.” Iqembu limbi lyalikwata “amafuta,” ne qembu limbi talyalikwata.

“Abapagaziwe abemi eceleni kweNkosi yomhlaba wonke, banesikhundla esake sanikwa uSathane njengokerubi olambathisayo. Ngezidalwa ezingcwele ezizungeze isihlalo sobukhosi saYo, iNkosi igcina ukuxhumana okuqhubekayo nabakhileyo emhlabeni. Amafutha egolide amele umusa uNkulunkulu agcina ngawo izibani zabakholwayo ziphiwe, ukuze zingacwayizi zicime. Ukube bekungengenxa yokuthi la mafutha angcwele athululwa evela ezulwini ngemiyalezo kaMoya kaNkulunkulu, amandla obubi abeyoba nokulawula okuphelele phezu kwabantu.”

“Mwari vanokudzwa zivishoma kana tisingagamuchiri mashoko avanotitumira. Nokudaro tinoramba mafuta endarama avanoda kudurura mumweya yedu kuti asvitswe kune vari murima. Kana kudanwa kukasvika, ‘Tarirai, chikomba chiri kuuya; budai munosangana nacho,’ avo vasina kugamuchira mafuta matsvene, vasina kuchengeta nyasha dzaKristu mumwoyo yavo, vachawana, sezvakaita mhandara dzakapusa, kuti havana kugadzirira kusangana naIshe wavo. Havana, mukati mavo, simba rokuwana mafuta acho, uye upenyu hwavo hunoparara. Asi kana Mweya Mutsvene waMwari ukakumbirwa, kana tikanyengetera,

sezvakaita Mosesi, 'Ndiratidzei kubwinya kwenyu,' rudo rwaMwari ruchadururwa mumwoyo yedu. Kubudikidza nemipombi yendarama, mafuta endarama achasvitswa kwatiri. 'Kwete nesimba, kana noukuru, asi noMweya wangu, ndizvo zvinotaura Jehovha wehondo.' Nokugamuchira mwaranzi inopenya yeZuva Rokururama, vana vaMwari vanovhenekera sezviedza munyika." Review and Herald, July 20, 1897.

Imizimu yabaprofeti iyavumelana, futhi abagcotjiwe ababili bakaZekharia bangofakazi ababili beSambulo 11.

"Mayelana nofakazi ababili umprofethi uqhubeka athi: 'Laba yizihlahla zomnqumo ezimbili, nezinti zezibani ezimbili ezimi phambi kukaNkulunkulu womhlaba.' 'Izwi lakho,' kusho umhubi, 'liyisibani ezinyaweni zami, nokukhanya endleleni yami.' IsAmbulo 11:4; AmaHubo 119:105. OFakazi ababili bamele imiBhalo yeTestamente Elidala neTestamente Elisha. Kokubili kungubufakazi obubalulekile ngemvelaphi nangokuhlala phakade komthetho kaNkulunkulu. Kokubili futhi kungofakazi ngecebo losindiso. Izibonakaliso, imihlatshelo, neziprofetho zeTestamente Elidala kukhomba ngaphambili kuMsindisi ozayo. AmaVangeli nezincwadi zeTestamente Elisha zilandisa ngoMsindisi osefikile ngendlela yona kanye eyabikezelwa yizibonakaliso nangeziprofetho." The Great Controversy, 267.

Zekariahovi dve pomazané osoby predstavujú proces sprostredkovania, ktorý je znázornený v prvej kapitole Zjavenia. „Olej“, ktorým je prorocké „videnie“ dejinných udalostí, sa sprostredkúva prostredníctvom Starej a Novej zmluvy. V jedenástej kapitole Zjavenia sú títo dvaja svedkovia podľa kontextu stotožnení s Mojžišom a Eliášom. Mojžiš a Eliáš sú symbolom sami osebe.

Zvikamirirwa pamwe chete, sezvakaita paGomo reKushandurwa kwechimiro kana muna Zvakazarurwa gumi neimwe, zvinova zviratidzo zvezvokwadi mbiri dzakasiyana. Pagomo iro vanomiririra vafiri kutenda panguva yedambudziko remutemo weSvondo pamwe chete nevanhu vane zviuru zana nemakumi mana nezvina, asi muna Zvakazarurwa gumi neimwe vanomiririra Testamende Yekare neTestamende Itsva. Asi kuAdventism vanomiririrawo kupfuura ipapo. Zvapupu zviviri kuvaJudha zvakanga zvirira "murayiro navaprofita," zvichimiririra Testamende Yekare, uye zvapupu zviviri kuvaKristu zvakanga zvirira Testamende Yekare neTestamende Itsva, asi kuAdventism zvapupu zviviri iShoko raMwari neuchapupu hwaJesu. Ndokusaka Johani akanga ari muPatmos.

Ndzi Yohane, loyi na mina ndzi nga makwenu, ni mutekaxiave na n'wina eku xanisekeni, ni le ku fumeni, ni le ku tiyiseleleni ka Yesu Kriste, a ndzi ri exihlalani lexi vuriwaka Patimo, hikwalaho ka rito ra Xikwembu, ni hikwalaho ka vumbhoni bya Yesu Kriste. Nhlavutelo 1:9.

Mu Isaya makumi maviri nemaviri munomiririrwa zvapupu zviviri, Mozisi naEria, kunyange zvazvo izvi zvichingazivikanwa chete kana mukashandisa musimboti weArfa neOmega pachitsauko ichocho. Fungai pakatanga Jesu tsananguro Yake ye"chiratidzo" chezviitiko zvechiprofita kuvadzidzi Vake panzira inoenda kuEmausi.

"Kuanzia kwa Musa, aliye Alfa yenyewe ya historia ya Biblia, Kristo alifafanua katika Maandiko yote mambo yahasuyo Yeye Mwenyewe." Tumaini la Vizazi Vyote, 796.

Eriya ndi mprofita amene amaoneka pamaso pa tsiku lalikulu ndi loopsa la Ambuye, ndi uthenga wokhazikika pa mfundo ya Alfa ndi Omega, kutembenuza mitima ya makolo (alfa) kwa ana (omega). Mose ndi Eriya amaimira alfa ndi omega ya uneneri wa Baibulo. Ngati mungamve, Mose anali William Miller. Mose ndi Miller onse anamwalira, ndipo onse anazindikiridwa mwa kudzozedwa kuti ndi opulumuka. Mose, ndithudi, anaukitsidwa mwamsanga atangomwalira, koma angelo akuyembekezera pafupi ndi manda a Miller mpaka kuuka kwake. Eriya akuimira mthenga wotsiriza asanabwere tsiku lalikulu ndi loopsa la Ambuye.

“Wayahudi walijaribu kuzuia kutangazwa kwa ujumbe uliokuwa umetabiriwa katika Neno la Mungu; lakini unabii lazima utimizwe. Bwana asema, ‘Tazama, nitawapelekea Eliya nabii kabla ya kuja siku ile kuu na ya kuogofya ya Bwana’ (Malaki 4:5). Mtu fulani atakuja katika roho na nguvu za Eliya, naye atakaponekana, watu huenda wakasema, ‘Una bidii mno, huyafasiri Maandiko isivyopasa. Ngoja nikuambie jinsi ya kufundisha ujumbe wako.’”

“Kunabantu abaningi abangakwazi ukuhlukanisa phakathi komsebenzi kaNkulunkulu nowomuntu. Ngizokhuluma iqiniso njengoba uNkulunkulu enginika lona, futhi ngithi manje, uma niqhubeka nokugxeka, nokuba nomoya wokuphikisana, anisoze nalazi iqiniso. UJesu wathi kubafundi baKhe, ‘Ngisenezinto eziningi zokunitshela zona, kodwa aninakuzithwala manje’ (Johane 16:12). Babengekho esimweni sokwazisa izinto ezingewele nezingunaphakade; kodwa uJesu wathembisa ukuthumela uMduduzi, owayezobafundisa zonke izinto, futhi abakhumbuze zonke izinto ayekade ezishilo kubo. Bazalwane, akufanele sibeke ukwethembela kwethu kumuntu. ‘Yekani umuntu, omoya wakhe usemakhaleni akhe; ngoba ubalwa ngani na?’ (Isaya 2:22). Kumele ninamathisele imiphefumulo yenu engenakuzisiza kuJesu. Akusifanele ukuphuza emthonjeni wesigodi, lapho kukhona umthombo entabeni. Masiyeke imifudlana ephansi; make size emthonjeni ephakeme. Uma kukhona iphuzu leqiniso eningaliqondi, eningavumelani ngalo, phenya, uqhathanise umbhalo nombhalo, wehlisele umgodi weqiniso ujule emayini yeZwi likaNkulunkulu. Kumele nizibeke nina nemibono yenu e-altare likaNkulunkulu, nilahle imibono yenu eniyibambe ngaphambili, futhi nivumele uMoya waseZulwini aniholele kulo lonke iqiniso.” Selected Messages, incwadi 1, 412.

Muna Isaya makumi maviri nemaviri, Shebna naEriakimu vanomiririra vakachenjera navakapusa vari mukati meAdventismu pakuguma kwenyika, mambo wokumusoro paanenge achifambira Jerusarema. Eriakimu mwanakomana waHirikiya aiva ne“chiratidzo,” asi Shebna akanga asina.

Pasina chiratidzo, vanhu vanoparara; asi anochengeta murayiro, akaropafadzwa iye. Zvirevo 29:18.

Ujumbe wa kinabii, yaani “ono” la aya hii, unahusu mambo mawili. Uelewe kuongezeka kwa nuru ya kinabii nawe uishi, na usipoelewa—unakufa. Usipoelewa, basi huwezi kuwa tayari kuitunza Sabato katika jaribu la sheria ya Jumapili. Itakuwa, “imechelewa mno.” Waadventista wa Laodikia watakaposhindwa katika sheria ya Jumapili, wataikataa sheria kwa sababu waliikataa “ono la kweli.” Hawana mafuta; hawaelewi kuongezeka kwa maarifa kunakofunuliwa baada ya kufunguliwa muhuri muda mfupi kabla ya kufungwa kwa rehema.

Nokuti unoti, Ndiri mupfumi, uye ndakawanda nezvinhu, uye handina chandinoda; asi hauzivi kuti uri munhu anosiririsa, nenhamo, murombo, bofu, uye usina kupfeka. Zvakazarurwa 3:17.

Chiratidzo chaIsaya ndechokuti akafamba asina nguvo uye asina shangu kwemakore matatu. Akaita izvi kuti ayambire avo vaizobvuma kunyeverwa neshoko rake rouprofita, kuti kana musinganzwisisi chiratidzo chezviitiko zvousprofita, muchasvika pamutemo weSvondo uye muchava nhapwa inotungamirirwa ichiendwa iri mumamiriro anosiririsa, anochemedza, ourombo, eupofu, uye oushama. Isaya akanga ari chiratidzo nechinhu chinoshamisa chenhoroondo yaIsaya, asi zvikuru ndechokumagumo enyika.

Kare zvino zvinhu izvi zvose zvakaitika kwavari semienzaniso; uye zvakanyorwa kuti zvitiyambire isu, isu vakasvikirwa nokuguma kwenyika. 1 VaKorinde 10:11.

Mundima ndima shanu dzokutanga dzechitsauko chemakumi maviri nembiri, Jerusarema, guta raDhavhidhi, rinoratidzwa se“guta rine bope,” “guta rinofara,” uye rakazara “nemhirizhonga.” Chirevo cheBhaibheri chinozivikanwa zvikuru, chinoshandiswawo navanhu venyika, chinoshandiswa muchitsauko ichi kumiririra guta iri “rinofara” uye “rine bope,” rakazara “nemhirizhonga,” apo vari mundima yegumi nenhatu vachitaura nomufaro vachiti, “ngatidye, ngatinwe; nokuti mangwana tichafa.” Asi, kunyange vachifara, varume vavo vanourayiwa, asi kwete nomunondo, kana muhondo; naizvozvo Isaya anobvunza achiti, “Chii chiri kukutambudza?”

Cinthu chilichonse chimene chikuwavutitsa, chawachititsa kukwera pa madenga a nyumba. “Madenga a nyumba” ndi chizindikiro cha kupembedza dzuwa, mwezi ndi nyenyezi; ndi chizindikiro cha zamizimu. Mu ndimeyi, Chiadiventi chili pansu pa chisokeretso chauzimu.

Uye avo vanonamata hondo yokudenga vari pamusoro pamatenga edzimba; uye avo vanonamata, vachipika naJehovha, vachipikawo naMalkamu; uye avo vakadzokera shure vachibva kuna Jehovha; navo vasina kutsvaka Jehovha, kana kumubvunza.

Nyarara pamberi paIshe Jehovha; nokuti zuva raJehovha rasvika pedyo; nokuti Jehovha agadzira chibayiro, adana vaenzi vake. Uye zvichaitika nezuva rechibayiro chaJehovha, kuti ndicharova machinda, navana vamambo, navose vakapfeka nguo dzavatorwa. Nezuva iroto ndicharovawo vose vanosvetuka pamusoro pechikumbaridzo, vanozaadza dzimba dzavatenzi vavo nechisimba nounyengeri. Zefania 1:5–9.

Panguva yenhemo yomutemo weSvondo, Adventism, inomiririrwa seJerusarema, iri mu“mupata wechiratidzo.” Avo vanoramba shoko rechiporofita rinomiririrwa ne“mafuta” kana kuti “chiratidzo” vari kuita zvekunamata mweya, izvo zvinotaurwa naPauro muna VaTesaronika Wechipiri. Imomo tinoonawo avo (Shebna) vasina kugamuchira rudo rwechokwadi.

“Na hikwalaho ka swona Xikwembu xi ta va rhumela ku hambuka lokukulu, leswaku va ta pfumela mavunwa; leswaku hinkwavo lava nga pfumerangiki ntiyiso, kambe va tsakela ku homboloka, va ta avanyisiwa.” 2 Vatesalonika 2:11, 12.

Chokwadi, shoko rokuti “chokwadi” rinoshandiswa naPauro ishoko rechiGiriki rakatorwa pashoko rechiHebheru rokuti “chokwadi,” iro rakaumbwa nokubatanidzwa kwetsamba nhatu dzechiHebheru dzinomirira Arufa naOmega. Kuramba “chokwadi” kunomiririrwa somusimbotti waArufa naOmega kunouyisa kunyengerwa kukuru pamusoro pevaRaodhikia, uye kunyengerwa ikoko ndiko kushopera kwemidzimu.

“Anodaro muporofita Isaya achiti: ‘Kana vachiti kwamuri, Endai kun’anga dzine mweya dzavanozivana nadzo, navaroyi vanorira nenzwi diki uye vanogunun’una, ko vanhu havafaniri kutsvaka kuna Mwari wavo here? vangatsvakira vapenyu kuvakafa here? Kumurayiro nokuchapupu; kana vasingatauri maererano neshoko iri, imhaka yokuti hamuna chiedza mavari.’ Isaya 8:19, 20. Dai vanhu vakanga vachida kugamuchira chokwadi chakataurwa pachena kwazvo muMagwaro pamusoro pehunhu hwomunhu uye mamiriro avakafa, vaizoono muzvirevo nokuratidzwa zvemidzimu kushanda kwaSatani nesimba nezviratidzo nezvishamiso zvinonyengera. Asi panzvimbo pokuramba rusununguko runofadza zvikuru mwoyo wenyama uye kurega zvivi zvavanoda, vazhinji vanovhara meso avo kuchiedza uye vanoramba vachifamba vakananga mberi, vasingateereri yambiro, Satani achiruka misungo yake akavakomberedza, uye vanova chakatapwa chake. ‘Nokuti havana kugamuchira rudo rwechokwadi, kuti vaponeswe,’ naizvozvo ‘Mwari uchavatumira kunyengera kunesimba, kuti vatende nhema.’ 2 VaTesaronika 2:10, 11.” The Great Controversy, 559.

Muna Isaya makumi maviri namaviri, varume veguta rinofara vanourayiwa, asi kwete nehondo kana nomunondo; vanosungwa pamwe chete uye vanourayiwa pamwe navatungamiriri vakatiza.

“अगर मण्डलीले संसारले जसूतै मार्ग पछ्यायो भने, त्यसले उही भाग्य भोग्नेछ। होइन, बरु, तनीहरूले अझ ठूलो ज्योतिपाएका हुनाले, तनीहरूको दण्ड पश्चात्ताप नगर्नेहरूको भन्दा अझ ठूलो हुनेछ।

“សម្រាប់យើងជាបុរាណនម្បយ យើងប្រកាសថា  
យើងមានសច្ចក្នុងពិភពមុនបុរាណនទាំងអស់លើផែនដី។ ដូច្នោះ ជីវិត  
និងអត្តចរិតរបស់យើង គួរតែស្របសមនឹងជំនឿបែបនេះ។  
ចុងនៃ្រះកំពុងតែជិតមកដល់លើយើងហើយ ដល់មនុស្សសុចរិតនឹងគួរចងជាហាច  
ដូចជាគ្រាប់ធញ្ញជាតិដ៏មានតម្លៃ សម្រាប់ផ្សេងៗគ្នាស្នាក់ ខណៈដល់មនុស្សអាក្រក់  
ដូចជាស្នាក់នៅអាក្រក់ នឹងគួរប្រមូលសម្រាប់កុលលើផែនដីអស់ច្បាស់ចុងក្រោយ។  
ប៉ុន្តែ សួរសាលី និងស្នាក់នៅអាក្រក់ «ដុះមគុណារហូតដល់ដួងច្បូត»។ Testimonies, volume 5,  
100.”

Ubuholi obuku-Isaya 22 buboshwe ndawonye “ngabatshoki bemicibisholo.” UShebina uchazwa njengomholi phezu kwendlu, njalo isikhundla sakhe sizanikezwa u-Eliyakhimi, indodana kaHilikhiya. Ku-Isaya 22 umlayezo wesiprofetho omelwe “ngumbono” wezehlakalo zesiprofetho uveze izigaba ezimbili zabakhonzayo eJerusema ngesikhathi inkosi yasenyakatho isondela. Esinye isigaba siboshelwa esibayeni sasezulwini, kanti esinye siboshelwa emililweni yezinsuku zokucina. Okubophe ababi “ngabatshoki bemicibisholo,” okuyilolunye lwezimpawu ezinengi zobuSulumane eLizwini likaNkulunkulu.

Uye vakasara pakuwanda kwavapfuri vemiseve, ivo varume vane simba vevana vaKedhari, vachaderedzwa; nokuti Jehovha Mwari waIsraeri ndiye wazvitura. Isaya 21:17.

Kwaye la ngamagama oonyana bakaIshmayeli, ngokwamagama abo, ngokwezizukulwana zabo: izibulo likaIshmayeli, uNebhayoti; noKedare, noAdbheyeli, noMibhasam, noMishma, noDuma, noMasa, uHadare, noTema, uYeture, noNafishe, noKedema. Aba ngoonyana bakaIshmayeli, yaye la ngamagama abo, ngokweedolophu zabo, nangokweenqaba zabo; iinkosana ezilishumi elinesibini ngokwezizwe zazo. Genesis 25:13–16.



namazino avo vachidanidzira vachiti, Rugare; asi usingaise chinhu mumiro yavo, vanomugadzirira hondo. Naizvozvo usiku huchava kwamuri, kuti murege kuva nechiratidzo; kuchasviba kwamuri, kuti murege kuuka; zuva richavira vaporofita, uye masikati achavasvibirira. Ipapo vavoni vachanyara, navauki vachakanganiswa; zvirokwazvo vose vachafukidza miromo yavo; nokuti hakuna mhinduro inobva kuna Mwari. Asi zvirokwazvo ini ndakazara nesimba noMweya waJehovha, nokururamisira, nesimba guru, kuti ndizivise Jakobho kudarika kwake, naIsraeri chivi chake. Inzwai izvi, ndinokumbira, imi vakuru veimba yaJakobho, nemi machinda eimba yaIsraeri, munosema kururamisira, muchikanganisa zvole zvakarurama. Vanovaka Zioni neropa, neJerusarema nezvakaipa. Vakuru varo vanotonga nokuda kwechifufuro, navaprista varo vanodzidzisa nokuda kwemubairo, navaporofita varo vanouka nokuda kwemari; kunyange zvakadaro vanotsamira pana Jehovha, vachiti, Jehovha haazi pakati pedu here? hakuna chakaipa chingatiwira. Mika 3:1-11.

Ne vazhinji vamarudzi ose vanorwa neArieli [Jerusarema], ivo vose vanorwa nare nehare yaro, uye vanoritambudza, vachava sokurota kwechiono chousiku. Zvichavawo sokunge munhu ane nzara achiroti, zvino tarira, achidya; asi paanomuka, mweya wake unenge usina chinhu; kana sokunge munhu ane nyota achiroti, zvino tarira, achinwa; asi paanomuka, zvino tarira, anenge asisina simba, uye mweya wake uchiri kuda: saizvozvo ndizvo zvichaita vazhinji vamarudzi ose vanorwa negomo reZiyoni. Mirai, mushamiswe; danidzirai, mucheme: vakadhakwa, asi havana kudhakwa newaini; vanodzedzereka, asi havana kudhakwa nechokumwa chinodhakisa. Nokuti Jehovha akadurura pamusoro penyuru mweya wehope huru, uye akavhara meso enyu: vaprofiti navatongi venyu, vaoni, akavafukidza. Uye chiratidzo chezvose chava kwamuri samashoko ebhuku rakasimbiswa nechisimbiso, iro vanhu vanopa kuno munhu akadzidza, vachiti, Ndapota, verenga ichi: iye ndokuti, Handigoni; nokuti rakasimbiswa nechisimbiso: Uye bhuku rinopiawo kuno munhu asina kudzidza, richinzi, Ndapota, verenga ichi: iye ndokuti, Handina kudzidza. Naizvozvo Ishe vakati, Nokuti vanhu ava vanoswedera kwandiri nemiromo yavo, uye vanondikudza nemiromo yavo, asi vakabvisa mwoyo yavo kure neni, uye kunditya kwavo kunodzidziswa nomurayiro wavanhu: Naizvozvo, tarira, ndicharamba ndichiita basa rinoshamisa pakati pavanhu ava, iro basa rinoshamisa nechishamiso: nokuti uchenjeri hwavachenjeri vavo huchaparara, uye kunzwisisa kwavane njere vavo kuchavanzwa. Vane nhamo avo vanotsvaka kuviga mano avo zvakadzama kubva kuna Jehovha, uye mabasa avo ari murima, uye vanoti, Ndianiko anotiana? uye ndianiko anotiziva? Zvirokwazvo kupindurudza kwenyu zvinhu musoro pasi kuchafungidzirwa sevhu romuumbi: nokuti basa ringati here kuna akarigadzira, Haana kundigadzira? kana chinhu chakaumbwa chingati here kuna akachiumba, Akanga asina kunzwisisa? Isaya 29:7-16.

Bani remiono, maererano na Isaya, “izuva rokutambudzika, nerekutsikwa-tsikwa, nerekusushikana rinobva kuna Ishe Jehovha wehondo mubani remiono, rokuputsa masvingo, nokuchema kumakomo.” Naizvozvo Isaya anochema neshungu huru, sezvakangoitawo Jesu.

“Misodzi ya Yesu yaisava yokufanotarisa kutambudzika Kwake amene. Pamberi Pake pakanga pane Getsemani, apo munguva pfupi kutyisa kwerima guru kwaizomufukidza. Suwo remakwai rakanga richionekwawo, iro rakanga rapfurikidzwa nare kwemazana amakore mhuka dzezvipiriso dzichitungamirirwa. Suwo iri rakanga rava pedyo kumuzarurirawo, Iye Mufananidzo Mukuru chaiwo, uyo zvipiriso izvi zvole zvakanga zvichinongedzera

kuchibayiro Chake nokuda kwezvivi zvenyika. Pedyo pakanga pane Karivhari, nzvimbo yokurwadziwa Kwake kwaiswederwa. Asi hazvina kuva nekuda kwezviyeuchidzo izvi zvorufu Rwake rune utsinye kuti Mudzikinuri akachema nokugomera mukurwadziwa kwomweya. Kusuruvara Kwake kwakanga kusiri kwoudyire. Kufunga pamusoro pokurwadziwa Kwake amene hakuna kutyisidzira mweya iwoyo wakakudzwa, unozvibayira. Chaibaya mwoyo waJesu kwaiva kuona Jerusarema—Jerusarema rakanga raramba Mwanakomana waMwari uye rakazvidza rudo Rwake, rakanga raramba kugutsikana nezvishamiso Zvake zvine simba, uye rakanga rava kuda kutora upenyu Hwake. Akaona zvaraiva mukuva kwaro nemhosva yokuramba Mudzikinuri waro, uye nezvarangadai rakava dai rakanga ragamuchira Iye oga aigona kuporesa ronda raro. Akanga auya kuzoriponesa; aigona sei kurirega?”

“U-Israyeli bekubantfu labebatsandvwa kakhulu; Nkulunkulu bekente lithempeli labo laba yindlu yaKhe; beli ‘lihle ngesimo salo, injabulo yemhlaba wonkhe.’ Tihlabelo 48:2. Umlando weminyaka lengetulu kwenkhulungwane yekunakekela kwaKhristu nekuwatsandza kwaKhe lokumnene, njengaloko ubabe atsandza ngako umntfwana wakhe yedvwa, bewukhona lapho. Kulelo thempeli baprofethi bamemetela khona tecwayiso tabo letinesizotsa. Lapho emasitja emlilo lavutsako agcugcuteliswa khona, kwatsi impepho, lehlanganiswe nemithandazo yalabakhontako, yenyukela kuNkulunkulu. Lapho ingati yetilwane yachichima khona, iyisifaniso sengwe yaKhristu. Lapho Jehova abonakalisa khona inkhatimulo yaKhe ngetulu kwesihlalo semusa. Lapho baphristi benta khona umsebenti wabo, nebukhazikhazi bemifanekiso netinkambiso kwaqhubeka khona emakhulu eminyaka. Kodvwa konkhe loku kwakufanele kuphele.”

“Yesu akasimudza ruoko Rwake,—rwakanga rwagara ruchikomborera vanorwara navanotambudzika,—uye achiruzunguza akananga kuguta rakanga ratongerwa kuparadzwa, akadanidzira namashoko akaputsika neshungu achiti: ‘Dai iwe wakaziva, iwewo, kunyange nezuva rino rako, zvinhu zvinoenderana norugare rwako!’—’ Pano Muponesi akambomira, akasasiya asina kutaurwa zvaingadai zvakava mamiriro eJerusarema dai rakagamuchira rubatsiro urwo Mwari aida kuripa,—chipo choMwanakomana Wake anodikanwa. Dai Jerusarema rakaziva izvo zvaiva ropafadzo yaro kuziva, uye rikateerera chiedza icho Denga rakanga raratumira kwariri, ringadai rakamira richionekwa mukudada kwekubudirira, mambokadzi womambo, rakasununguka musimba resimba raro rakapiwa naMwari. Pangadai pasina mauto akashonga zvombo akamira pamasuo aro, pasina mireza yeRoma ichivheyesa pamadziro aro. Magumo anobwinya ayo angadai akaropafadza Jerusarema dai rakagamuchira Mudzikinuri waro akasimuka pamberi poMwanakomana waMwari. Akaona kuti kubudikidza naYe ringadai rakaporeswa pahosha yaro huru, rasunungurwa muuranda, uye rasimbiswa seguta guru rine simba repasi rose. Kubva pamadziro aro njiva yorugare ingadai yakaenda kuna marudzi ose. Ringadai riri korona inobwinya yenyika yose.

“Asi mufananidzo wakajeka wezvaigona kunge zvakava Jerusarema unonyangarika pamberi paMuponesi. Anoona kuti zvino rava papi pasi pejoko reRoma, richitakura kutsamwirwa kwaMwari, rakatemerwa kutongwa Kwavo kwokuripira. Anobatirazve shinda yakadambuka yokuchema Kwake achiti: ‘Asi zvino zvakavanzwa pameso ako. Nokuti mazuva achasvika pamusoro pako, avavengi vako vachakukomberedza norusvingo rwokukomba, vachakupoterredza kumativi ose, vachakumanikidza kubva kurutivi rumwe norumwe, uye

vachakuputsira pasi pamwe chete navana vako vari mukati mako; uye havangasiyi mukati mako dombo rimwe pamusoro perimwe; nokuti hauna kuziva nguva yokushanyirwa kwako.”

“Kristu akauya kuzoponesa Jerusarema navana varo; asi kuzvikudza kwechiFarisi, kunyengera, godo, noruvengo zvakanga zvamutadzisa kuzadzisa chinangwa Chake. Jesu aiziva kutsiva kunotyisa kwaizowira guta rakanga ratongerwa kuparadzwa. Akaona Jerusarema rakakomberedzwa namauto, vagari varo vakakombwa vachisundirwa kunzara norufu, vanaamai vachidya mitumbi yevana vavo vakanga vafa, uye vabereki navana vachitorerana chimedu chokupedzisira chezvokudya, rudo rwechisikigo ruchiparadzwa nokurumwa kunorwadza kwenzara. Akaona kuti kuoma kwemitsipa kwavaJudha, sezvakaratidzwa mukuramba kwavo ruponeso Rwake, kwaizovatungamirirawo kuramba kuzviisa pasi pamauto aipinda nechisimba. Akaona Karivhari, paaizosimudzirwa, pazere nemichinjikwa yakawanda sokuwanda kwakaita miti yomusango. Akaona vagari vaishungurudzika vachitambudzwa pamusoro pechishandiso chokutambudza uye nokurovererwa pamuchinjikwa, dzimba dzoumambo dzakanaka dzichiparadzwa, temberi yava matongo, uye pamasvingo ayo makukutu pasina kunyange dombo rimwe rakasiwa pamusoro perimwe, guta richirimiwa semunda. Muponesi aigona zvirokwazvo kuchema nokurwadziwa kukuru paakaona chitiko ichocho chinotyisa.

“Jerusalema yakanga iri mwana waAichengeta, uye sezvinoita baba vane rudo vanochema pamusoro pomwanakomana akarasika nzira, saizvozvowo Jesu akachema pamusoro peguta raaida. Ndingakurega sei? Ndingakuona sei uchipirwa kuparadzwa? Ndinofanira kukurega here kuti uzadze mukombe wekusarurama kwako? Mweya mumwe chete une ukoshi hwakadaro zvokuti, kana uchienzaniswa nawo, nyika dzinonyura mukusakosha; asi pano paiva norudzi rwose rwaizorasika. Zuva parakanga rava kunyura kumadokero richibva pakuonekwa kumatenga, zuva renyasha reJerusalema raizenge rapera. Panguva iyo boka rakanga ramira pamusoro peGomo reMiorivhi, yakanga isati yanyanya kunonoka kuti Jerusalema ritendeuke. Ngirozi yetsitsi panguva iyoyo yakanga yava kupeta mapapiro ayo kuti iburuke kubva pachigaro chendarama ichipa nzvimbo kururamisira nokutongwa kwaikurumidza kuuya. Asi moyo mukuru waKristu worudo wakanga uchiri kukumbirira Jerusalema, iro rakanga razvidza tsitsi Dzake, rashora yambiro Dzake, uye rakanga rava kuda kunyudza maoko aro muropa Rake. Dai Jerusalema raingotendeuka chete, zvainge zvisati zvanyanya kunonoka. Apo mwaranzi dzokupedzisira dzezuya rakanga richinyura dzakanga dzichiri kunonokera patembere, pashongwe, napachinhanho chapamusoro, ko ngirozi ipi zvayo yakanaka yaisazomutungamirira here kurudo rwoMuponesi, nokudzivisa kuparara kwake? Guta rakanaka asi risina utsvene, rakanga rakanda matombo kuvaprofita, rakanga raramba Mwanakomana waMwari, rakanga richizvisungira pacharo muzvisungo zvooranda nokusatendeuka kwaro,—zuva raro renyasha rakanga rava kuda kupera!” Desire of Ages, 576–578.

Sezvo hondo inorwisana neJerusarema ichirondedzerwa naIsaya muchitsauko chemakumi maviri namaviri, avo vari kurwisa “vanozvimisa vakagadzirira pahwaro hwegedhi.” Eramu neKiri vari pagedhi nezvombo zvagadzirirwa, uye ipapo vanobva vafukunura kufukidzwa kweJerusarema. Muna Isaya, “kufukidzwa” kunofukunurwa navavengi vari pagedhi mumvuri weIjipiti.



“Ndi ko anang Lord, Magsarag kamo sa mga dalan, kag tan-awa, kag mangutana kamo parte sa daan nga mga alagyan, kon hain ang maayo nga dalan, kag maglakat kamo didto.’ Jeremias 6:16.

“Kungabikho noyedwa ofuna ukudabula izisekelo zokukholwa kwethu—izisekelo ezabekwa ekuqaleni komsebenzi wethu ngokutadisha iZwi ngomkhuleko nangokwambulwa. Phezu kwalezi zisekelo besilokhu sakha eminyakeni engamashumi amahlanu edlule. Abantu bangase bacabange ukuthi bathole indlela entsha nokuthi bangabeka isisekelo esiqinile kakhulu kunaleso esase sibekiwe. Kodwa lokhu kuyinkohliso enkulu. Akekho umuntu ongabeka esinye isisekelo ngaphandle kwaleso esase sabekwa.

“කලින් බොහෝදෙනා නව ඇදහිල්ලක් ගොඩනැගීමටත්, නව මූලධර්ම ස්ථාපිත කිරීමටත් උත්සාහ ගත්හ. එහතේ ඔවුන්ගේ ගොඩනැගිල්ල කොපමණ කාලයක් තිස්සේ පැවතිද? එය ඉක්මනින් බිඳ වැටුණේය, මක්නිසාද එය පර්වතය මත පදනම් කර නොතිබූ බැවිනි.

“Ko vadzidzi vokutanga vasina here kusangana nezvaitaurwa navanhu? Ko havana here kuteerera dzidziso dzenhema, uyezve, mushure mokunge vaita zvose, kumira vakasimba, vachiti: ‘Hakuna mumwe angaisa imwe nheyo kunze kweiyoy yakatoiswa kare’? 1 VaKorinte 3:11.

“Nekudaro tinofanira kubata zvakasimba kutanga kokuvimba kwedu kusvikira kumugumo. Mashoko esimba akatumwa naMwari uye naKristu kuvanhu ava, achivabudisa munyika, nhanho nenhanho, achivaisa muchiedza chakajeka chechokwadi chiripo zvino. Nemiromo yakabatwa nemoto mutsvene, varanda vaMwari vakaparidza shoko iri. Kutaura kwaMwari kwakarovera chisimbiso chako pakuvimbika kwechokwadi chakaparidzwa.” Testimonies, vhoriyamu 8, 296, 297.

“දවස” යනුවෙන් මගේ සියල්ල සිදුවන කාලය යනු, යසෝයා හඳුන්වා දෙන පරිදි, ස්වාමීන් වන සේනාධිපති දවසින් “ඇඬීමටත්, වීලාප කිරීමටත්, හිස මුඩු කිරීමටත්, ගෝඤ්ඤ රජේ බැඳගැනීමටත්” කැඳවූ එම බයිබලීය “දවස” ය.

Zvino Jehovha akataura kuna Mozisi, achiti, Uyezve, nezuva regumi remwedzi uno wechinomwe kuchava nezuva rokuyanansira; richava ungoro tsvene kwamuri; uye munofanira kuzvininipisa pamweya yenyu, muchipa chipiriso chinopiswa nomoto kuna Jehovha. Uye hamufaniri kuita basa ripi neripi pazuva iro; nokuti izuva rokuyanansira, kuti muyanansirwe pamberi paJhovha Mwari wenyu. Nokuti munhu upi noupi asingazvininipisi pazuva iro, achabviswa pakati pavanhu vake. Uye munhu upi noupi anoita basa ripi neripi pazuva iro, munhu iyeyo ndichamuparadza pakati pavanhu vake. Hamufaniri kuita basa rorudzi rupi norupi; uchava mutemo usingaperi kumarudzi enyu ose padzimba dzenyu dzose. Richava kwamuri sabata rokuzorora kwakazara, uye munofanira kuzvininipisa pamweya yenyu; nezuva repfumbamwe romwedzi manheru, kubva manheru kusvikira manheru, muchachengeta sabata renyu. Revhitiko 23:26–32.

Usuku olufanekiselwa nguShebna no-Eliyakimu indodana kaHilikhiya luwuSuku Lokubuyisana olungokomfanekiso ogcwalisiwe, oluhlanganisa umlando kusukela ku-1844 kuze kube uMikayeli esukuma. Kuleso sikhathi i-Adventism ibizwe ukuba “ihluphe” imiphefumulo yayo, noma,

njengoba u-Isaya ekumela, ibizwe “ekukhaleni, nasekulileni, nasekuqothukeni izinwele, nasekubopheni indwangu yamasaka okhalweni.”

“Muna 1844 Mupristi wedu Mukuru akapinda munzvimbo tsvene-tsvene yesanctuary yokudenga, kuti atange basa rokutonga kwokuongorora. Nyaya dzavakarurama vakafa dzanga dzichipfuura mukudzokororwa pamberi paMwari. Kana basa iroro rapera, kutonga kuchaziviswa pamusoro pavapenyu. Nguva idzi dzakakomba dzinokosha sei, dzinokudzwa sei! Mumwe nomumwe wedu ane nyaya yakamirira mudare rokudenga. Tichatongwa isu pachisu, mumwe nomumwe, maererano namabasa akaitwa mumuviri. Muuranda hwomufananidzo, apo basa rokuyanana raiitwa nomupristi mukuru munzvimbo tsvene-tsvene yesanctuary yapaniyika, vanhu vaidikanwa kuzvininipisa pamberi paMwari, nokureurura zvivi zvavo, kuti vayananisirwe uye zvibviswe. Ko, pane zvisoma here zvichadikana kwatiri muzuva rino rokuyanana romufananidzo wakazadziwa, apo Kristu ari musanctuary yokumusoro achireverera vanhu Vake, uye chisarudzo chokupedzisira, chisingachinjiki, chava kuda kuziviswa pamusoro penyaya imwe neimwe?”

“ਅਸੀਂ ਇਸ ਭਿਆਨਕ ਅਤੇ ਗੰਭੀਰ ਸਮੇਂ ਵੱਚਿ ਕਹਿੜੀ ਹਾਲਤ ਵੱਚਿ ਹਾਂ? ਹਾਏ, ਕਲੀਸਿਆ ਵੱਚਿ ਕੀਨਾ ਘਮੰਡ ਪ੍ਰਬਲ ਹੋ ਰਹਿਾ ਹੈ, ਕੀਨੀ ਕਪਟਤਾ, ਕੀਨੀ ਧੋਖਾ, ਪਹਿਰਾਵੇ, ਹਲਕਾਪਣ ਅਤੇ ਮਨੋਰੰਜਨ ਦਾ ਕੀਨਾ ਪਿਆਰ, ਅਤੇ ਸਰਵੋਚਤਾ ਦੀ ਕੀਨੀ ਇੱਛਾ! ਇਨ੍ਹਾਂ ਸਾਰਿਆਂ ਪਾਪਾਂ ਨੇ ਮਨ ਨੂੰ ਅਜਹਿਾ ਅੰਧਕਾਰਮਈ ਕਰ ਦਿੱਤਾ ਹੈ ਕਿ ਅਨੰਤਕਾਲੀਕ ਗੱਲਾਂ ਦੀ ਪਹਿਚਾਣ ਨਹੀਂ ਕੀਤੀ ਗਈ। ਕੀ ਅਸੀਂ ਧਰਮ-ਗ੍ਰੰਥਾਂ ਦੀ ਖੋਜ ਨਾ ਕਰੀਏ, ਤਾਂ ਜੋ ਅਸੀਂ ਜਾਣ ਸਕੀਏ ਕਿ ਸੰਸਾਰ ਦੇ ਇਤਹਿਾਸ ਵੱਚਿ ਅਸੀਂ ਕੌਥਿ ਖੜੇ ਹਾਂ? ਕੀ ਅਸੀਂ ਉਸ ਕਾਰਜ ਬਾਰੇ ਸਮਝਦਾਰ ਨਾ ਬਣੀਏ ਜੋ ਇਸ ਸਮੇਂ ਸਾਡੇ ਲਈ ਸੰਪੰਨ ਕੀਤਾ ਜਾ ਰਹਿਾ ਹੈ, ਅਤੇ ਉਸ ਸਥਿਤੀ ਬਾਰੇ ਜੋ ਪ੍ਰਾਯਸਚਿੱਤ ਦੇ ਇਸ ਕਾਰਜ ਦੇ ਚੱਲਦੇ ਹੋਏ ਸਾਨੂੰ ਪਾਪੀਆਂ ਵਜੋਂ ਅਪਣਾਉਣੀ ਚਾਹੀਦੀ ਹੈ? ਜੇਕਰ ਸਾਨੂੰ ਆਪਣੀਆਂ ਆਤਮਾਵਾਂ ਦੇ ਉੱਧਾਰ ਦਾ ਜ਼ਰਾ ਭੀ ਖਿਆਲ ਹੈ, ਤਾਂ ਸਾਨੂੰ ਨਰਿਣਾਇਕ ਬਦਲਾਅ ਕਰਨਾ ਹੀ ਪਵੇਗਾ। ਸਾਨੂੰ ਸੱਚੇ ਪਸ਼ਚਾਤਾਪ ਨਾਲ ਪ੍ਰਭੂ ਨੂੰ ਖੋਜਣਾ ਚਾਹੀਦਾ ਹੈ; ਸਾਨੂੰ ਆਤਮਾ ਦੇ ਗਹਿਰੇ ਖੇਦ ਨਾਲ ਆਪਣੇ ਪਾਪਾਂ ਦਾ ਅੰਗੀਕਾਰ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ, ਤਾਂ ਜੋ ਉਹ ਮਟਿਾ ਦਿੱਤੇ ਜਾਣ।” Selected Messages, book 1, 124, 125.

Pe siku iyoyo, Ambuye Yehova wa makamu anayitana anthu kuti alire, kuti alire maliro, kuti amete tsitsi, ndi kuvala ziguduli; koma taonani, pali chisangalalo ndi kukondwera, kupha ng'ombe, ndi kupha nkhusa, kudya nyama, ndi kumwa vinyo: tiyeni tidye ndi kumwa; pakuti mawa tidzafa. Yesaya 22:12, 13.

Jehovah akadana Shebna kuti azvidzore nokutambudza mweya wake, asi iye akasarudza kuramba achidya, achinwa, uye achiita mabiko. Ishe “akaratidza” mu“nzeve” dzake kuti chivi chaShebna hachizopuruzwi. Shoko rakashandurwa kuti “kupuruzirwa” ndiro shoko rinoshandiswa muna Revhitiko richinzi “kuyanansira.” Chivi ichi cheAdventism yeRaodhikia hachizoyanansirwi. Zvino Isaya anotanga kutaura pamusoro pehukama hwaShebna (maAdventist eRaodhikia) naEriakimu, mwanakomana waHirikia (maAdventist eFiraderufia).

Shibina ndiye “mweka-hazina” kama alivyokuwa Yuda. Naye Tobiya katika siku za Nehemia alikuwa akiishi katika patakafu pa Mungu ndani ya chumba (hazina) ambamo matoleo yalipaswa kuwekwa. Nehemia alipoisafisha hekalu, akamtupa nje Tobiya pamoja na vitu vyake. Shibina naye pia atatupwa nje. Wote wawili wanaonyesha kutapikwa nje kwa Uadventista wa Laodikia wakati wa sheria ya Jumapili.

“Nekuda kwehutsinye nokunyengera kwavaAmoni navaMoabhi kuna Israeri, Mwari akanga azivisa kubudikidza naMozisi kuti vaifanira kurambidzwa nokusingaperi kupinda muungano yavanhu Vake. Ona Dheuteronomio 23:3–6. Vachizvidza shoko iri, muprista mukuru akanga abudisa kunze zvipo zvakanga zvakachengetwa mukamuri reimba yaMwari, kuti agadzirire nzvimbo mumiririri uyu worudzi rwakanga rwarambidzwa. Hakuna kuzvidza Mwari kukuru kwaigona kuratidzwa kupfuura kupa nyasha dzakadai kumuvengi uyu waMwari nowechokwadi Chake.”

“Pashure pokudzoka kubva kuPezhiya, Nehemiya akanzwa nezvekusvibiswa uku kwakaitwa nokushinga, akabva atora matanho nokukurumidza kuti adzinge akanga apinda ipapo. ‘Ndakashungurudzika zvikuru,’ anodaro; ‘naizvozvo ndakarasira kunze zvinhu zvose zvomumba maTobhiya mukamuri imomo. Ipapo ndakarayira, vakachenesa makamuri acho; uye ndakadzozazve imomo midziyo yeimba yaMwari, pamwe chete nechipiriso chezvokudya nezvinonhuhwira.’”

“Hayi thempeli yayingcolisiwe kuphela, kodwa neminikelo yayisetyenziswe kakubi. Oku kwakuthande ukudodobalisa ukupha ngokukhululekileyo kwabantu. Babelahlekelwe yinzondelelo nokuvutha komoya, baza bangathandi ukuhlawula izishumi zabo. Oovimba bendlu kaYehova babengagcwaliswanga kakuhle; abaninzi kwiimvumi nakwabanye ababesebenza enkonzweni yetempile, ngenxa yokuba bengafumani nkxaso yaneleyo, bawushiya umsebenzi kaThixo baya kusebenza kwezinye iindawo.” Prophets and Kings, 670.

Shebna, Judas na Tobiah vose va yimela Vaadventista va Laodikia enkarhini wa makumu.

Na izvozvo zvinotaura Ishe Jehovha wehondo, achiti, Enda, uzviendese kumubati uyu wepfuma, kuna Shebhina, iye ari pamusoro peimba, ugoti, Unei pano? uye une ani pano, zvawakazvivezera guva pano, somunhu anozvivezera guva panzvimbo yakakwirira, uye anozvivezera ugaro hwake padombo? Tarirai, Ishe vachakutakura nechisimba muhutapwa hukuru, uye zvirokwasvo vachakufukidza. Zvirokwasvo vachakupotsera nechisimba, vachikukandira sebhora munyika huru; ndipo pauchafira, uye ndipo pangoro dzokubwinya kwako padzichava kunyadzisa kweimba yatenzi wako. Uye ndichakudzanga pachigaro chako, uye achakuburutsa pachinzvimbo chako. Isaya 22:15–19.

उत्तरका राजा यरूशलेमतरफ नजकिदै गर्दा, यो सम्झनु आवश्यक छ कतियो आगमन क्रमशः अगाडि बिढने प्रकारको आगमन हो, जसको बारेमा यरूशलेमका नागरकिहरूलाई थाहा थियो कतियो आउँदैछ। यही कुरा यशैया अध्याय बीसमा पहचान गरिएको छ, जब अशशूरी सेनापतित्त्रतनले मशिर्मा अशदोदलाई जतियो। उनीहरूलाई के आउँदैछ भन्ने थाहा थियो, तर शेब्नाले आफ्नो समय आफूलाई एउटा भव्य चहिन बनाउनमा बतियो। पुरातत्त्वविद्हरूले शेब्नाको चहिन फेला पारे, र चहिनको प्रवेशद्वारमा लेखिएको अभलिख हटाए, र त्यो अहलि ब्रिटिश म्युजियममा छ। आश्चर्यको कुरा के छ भने, जब शेब्ना हटाइयो र हलिकयिका पुत्र एल्याकीमले शेब्नाको नेतृत्वको पद सम्हाले, तब हलिकयिका पुत्र एल्याकीमले एउटा राजकीय छाप प्राप्त गरे, जसलाई उनले आधिकारिक कागजातहरूमा आफ्नो नाम प्रमाणित गर्न प्रयोग गर्न सक्थे। त्यो छाप पन पुरातत्त्वविद्हरूले फेला पारे, र त्यो इङ्गल्याण्डको उही सङ्ग्रहालयमा छ। शेब्ना सङ्ग्रहालयमा आफ्नो चहिनद्वारा प्रतनिधित्व गरिएको छ, अर्थात् मृत्युको चहिनद्वारा; र हलिकयिका पुत्र एल्याकीम पन सङ्ग्रहालयमा जीवनको छापको प्रतनिधित्वसहित उपस्थिति छन्।

Ngenxa yokuba uShebhina wala umyalezo wesilumkiso omalunga nenkosi yasantla, wakhutshwa emlonyeni weNkosi; yaye igama eliguqulelwe ngokuthi “wakhutshwa” kwisixwayiso seSityhilelo esibhekiswe eLawodikea lithetha kanye ukugabha ngamandla. NgoNehemiya wamkhuphela ngaphandle uTobhiya nezinto zakhe, yaye ngoShebhina waphoswa ngamandla, okwebhola, kwelasekude. UShebhina umele ama-Adventist aseLawodikea awulahlayo umyalezo wesiprofeto owatyhilwa ngo-1989, aze azilungiselele ingcwaba—uphawu lwerhamncwa; kanti uEliyakim, unyana kaHilekiya, umele ubu-Adventist baseFiladelfiya abamkelayo itywina likaThixo.

Zvino zvichaitika nezuva iro, kuti ndichadana muranda wangu Eriakimu mwanakomana waHirikia; ndichamupfekedza nguo yako, ndimusimbise nebhanhire rako, uye ndichaisa ushe hwako muruoko rwake; uye iye achava baba kuvagere muJerusarema, nokune imba yaJudha. Isaya 22:20, 21.

Pa mutemo wa Sonto ngano na masunso ya Uadiventi yipatukana, mpe bokambi ya lingomba oyo elongi epesami epai ya Eliakime mwana ya Hilikia; mpe na nsima Nkolo atombolaka lingomba na Ye lokola elembo ntango nsango ya mwanjelu ya misato ekolaka kino kokoma koganga makasi. Mbala mosusu nazalaki na bozongeli mingi koleka na kotiyaka fraze “mwana ya Hilikia,” wana nakokaki kaka koloba Eliakime. Kasi elongo, tata mpe mwana na ye bazali elembo ya nsango ya Eliya liboso ya bampasi nsambo ya nsuka. Nsango ya Eliya esalelaka bilembo ya batata mpe bana mpo na komonisa ya liboso (tata) mpe ya nsuka (mwana). Boyokani oyo ya esakweli ebakisaka na masese ya nsuka na mokapo ya ntuku mibale na mibale. Elaka epai ya Eliakime, mwana ya Hilikia, ezali ete Nkolo akotia fungola ya ndako ya Davidi likolo ya lipeka na ye.

“nyumba ya Daudi” ni ujumbe wa baba na mwana ambao Yesu aliurejelea katika mazungumzo yake ya mwisho na Wayahudi waasi. Hapo ndipo pia anapolihitimisha kitabu cha Ufunuo. Nyumba ya Daudi ilikuwa na ufunguo ambao, ikiwa hakuna jambo jingine litakalotumiwa kuhusu Oktoba 22, 1844, kwa maana mahali pekee katika Maandiko panaporejelea ufunguo huo ni katika ujumbe kwa kanisa la Filadelfia.

Ndzi ta veka xilotlelo xa yindlu ya Davhida emakatleni yakwe; kutani u ta pfula, ku nga vi na munhu la nga ta pfala; naswona u ta pfala, ku nga vi na munhu la nga ta pfula. Esaya 22:22.

Uye kumutumwa wekereke iri muFiradherifia nyora uchiti: Izvi ndizvo zvinotaura Iye Mutsvene, Iye Wechokwadi, Iye ane kiyi yaDhavhidhi, unozarura, uye hapana angavhara; uye unovhara, uye hapana angazarura; Ndinoziva mabasa ako: tarira, ndakaisa pamberi pako suo rakazaruka, uye hapana angarikwanisa kurivhara; nokuti une simba shoma, uye wakachengeta shoko rangu, uye hauna kuramba zita rangu. Tarira, ndichaita avo vesinagoge raSatani, vanozviti vaJudha, asi vasiri ivo, asi vanoreva nhema; tarira, ndichavaita kuti vaue vazokotama pamberi petsoka dzako, uye vazive kuti ndakakuda. Nokuti wakachengeta shoko rokutsungirira kwangu, neniwo ndichakuchengeta kubva paawa yokuedzwa, iyo ichauya pamusoro penyika yose, kuti iedze avo vagere panyika. Tarira, ndinouya nokukurumidza: bata zvakasimba icho chauinacho, kuti kusava nomunhu anokutorera korona yako. Uyo anokunda ndichamuita mbiru mutemberi yaMwari wangu, uye haachatongobudizve kunze; uye ndichanyora pamusoro pake zita raMwari wangu, nezita reguta raMwari wangu, iro Jerusarema idzva, rinoburuka richibva kudenga kuna Mwari wangu: uye ndichanyora

pamusoro pake zita rangu idzva. Uyo ane nzeve, ngaanzwe zvinoreva Mweya kukereke. Zvakazarurwa 3:7–12.

Eliakim anomirira muFirazherufiya munguva yesangano reMillerite rinovhura Nzvimbo Tsvene-tsvene musu wa22 Gumiguru, 1844. Ndinoziva kuti akanga ari Kristu, Muprista wedu Mukuru, akazarura suo iro ro renguva yehupfumi hweruponeso, asi Kristu akaisa kiyi pafudzi raEliakim mwanakomana waHirikia, uye anoti, “iye achazarura.” Tasvika panzvimbo yandakararatidza pakutanga kwechinyorwa ichi.

Muna bhuku raIsaya, shoko rokuti “mutoro” rinowanikwa kagumi nesere; asi pazviitiko zvinomwe rinomirira chinhu chinotakurwa pafudzi, uye pazviitiko gumi nechimwe rinomirira chiporofita chekuperadzwa. Pane chimwe chezviitiko izvo gumi nesere apo shoko rinoreva chiporofita chekuperadzwa rinoshandiswawo panguva imwe chete kumirira mutoro unotakurwa pafudzi.

Nyaya yebani rechiratidzo inoreva shoko rokuperadzwa rinoumba mapoka maviri avanamati muJerusarema. Shoko rechiporofita rakaratidza kuvhurwa kwekutongwa rakaparadzwa naBaba Miller, uye ndiro shoko romutumwa wokutanga rakaguma apo mukova wenzvimbo tsvene wakavharwa uye Nzvimbo Tsvenetsvene ikazarurwa musu wa22 Gumiguru, 1844. “Mutoro” wakaiswa pafudzi raWilliam Miller, waakatumirwa kuti autakure kuenda nawo kunyika yose, waive shoko romutumwa wokutanga, chiporofita chokuperadzwa chakaguma musu wa22 Gumiguru, 1844, nokusvika kweshoko romutumwa wechitatu.

“Ufunguo wa nyumba ya Daudi nitaweka begani pake,” tena yasema, “Katika siku ile,” “msumari uliopigiliwa mahali palipo imara utaondolewa, na kukatwa, na kuanguka; na mzungo uliokuwa juu yake utakatiliwa mbali.”

Izwi rakashandurwa pano richinzi “mutoro” ndiro izwi rinoratidza chiporofita chenhamburiko, asi chiporofita ichi chenhamburiko hachisi iro izwi rechiHebheru rinoshandiswa naIsaya kureva chinhu chaunotakura pafudzi rako. Sezvo riri izwi rechiporofita chenhamburiko, rinoreva kuti Eriakimu, mwanakomana waHirikiya, aizoiswa kiyi yaDhavhidhi pafudzi rake, uye mutoro uri pafudzi rake chiporofita chenhamburiko. Kutambanudzwa kwemazwi uku kwakadzama zvikuru!

USisi White usho lokhu mayelana nokhiye onamathiselwe eBhayibhelini.

“Ku na Rito ra Xikwembu ku ni xilotlelo lexi pfulaka bokisi ra nkoka, leswaku hi kuma ku eneriseka ni ku tsaka. Ndzi twa ndzi khensa hikwalaho ka rihati rin’wana ni rin’wana ra ku vonakala. Enkarhini lowu taka, mintokoto leyi sweswi eka hina yi vonakaka yi ri ya xihundla swinene yi ta hlamuseriwa. Mintokoto yin’wana hi nga ha tshuka hi nga yi twisisi hi ku helela ku fikela loko leswi faka swi ambala leswi nga fiwiki.” Manuscript Releases, volume 17, 261.

Mavambo okutanga aMiller pamusoro pehope dzake anoti izvi.

“Ndzi lorhile leswaku Xikwembu, hi voko leri nga vonakiki, xi ndzi rhumele bokisi ro saseka leri endliweke hi vutshila, leri a ri leha kwalomu ka ti-intshi ta khume naswona ri anama hi tsevu hi tsevu, ri endliwile hi ebony ni tiperela leti ngenisiweke hi vutshila byo hlamarisa. Eka bokisi rero a ku khomisiwile xilotlelo. Hi ku hatlisa ndzi teke xilotlelo ndzi pfula bokisi rero; kutani, hi ku hlamala ni ku tsaka lokukulu, ndzi kume ri tele hi mixaka hinkwayo ni

vukulu hinkwabyo bya vuhlalu, tidayimani, maribye ya nkoka, ni mali ya nsuku ni ya silivhere ya mpimo ni nkoka wun'wana ni wun'wana, hinkwaswo swi hleriwe kahle swinene etindhawini ta swona to hambana-hambana endzeni ka bokisi; naswona, leswi swi hleriweke hi ndlela yoleyo, a swi voningisa ku vonakala ni ku vangama loku ringanisiwaka ntsena ni dyambu.” Early Writings, 81.

Muzvinyorwa zvepasi zvaJames White pamusoro pehope idzodzo, anotaura izvi pamusoro peiyi kiyi.

“Kiyi yakanamathiselwe” ndiyo yaiva nzira yake yokududzira nayo Shoko rechiporofita—achienzanisa Rugwaro neRugwaro—Bhaibheri richizvidudzira roga. Nekiyi iyi Hama Miller akazarura “bhokisi,” kana kuti chokwadi chikuru chokuuya kwaKristu kunyika.” James White.

James White akataura nezvechiroto ichi, uye pakudaro akanyora sumo. Zvinokosha zvikuru kuziva kuti Miller akarota chiroto chake uye akachitsikisa muna 1847, angangoita makore maviri mushure meGreat Disappointment, panguva iyo vaimbove vaMillerite Adventist vaive vakabatana vakanga vapararira. Miller akanga aparadzaniswa nesangano iri, uye “boka duku” rakanga “raparadzirwa kwose” rakanga richiri kutambudzika nokuda kwekuora mwoyo uku. Chiroto chaMiller chakataura kumamiriro ezvinhu iwayo, uye James White akachitsinhira, ukuwo Ellen White akachireva nenzira yakanaka chose. James White akanyora sumo kuchiroto chake, akaisa chiroto chacho, uye akazowedzera tsananguro shoma dzepazasi. Sumo yake, chiroto chacho, uye tsananguro dzepazasi zvichawanikwa kumagumo enyaya ino kune vanoda kuwana ruzivo urwu.

Isaya makumi maviri nemaviri mufananidzo wokutanga nokuguma kweAdventism. Munhau dzose dziri mbiri pakanga pane uye pachava nokupanurwa kwakaitika musi wa22 Gumiguru, 1844, uyezve kuchaitika zvakare panguva yomurayiro weSvondo. Kupanurwa uku muzviitiko zvole zviru zviru, pakutanga napakuguma, kuzadziwa kwemufananidzo wemhandara gumi. Sista White anotizivisa kuti mhandara dzakapusa iVaRaodhikia. Shebna anomirira maAdventist eRaodhikia pakutanga napakuguma kweAdventism. Eliakimu, mwanakomana waHirikia, anomirira maAdventist eFiraderufiya.

Asi Hilikia anomirirawo baba vechiAdventist nokuti “achava baba kuvagari veJerusarema, nokuvanhu veimba yaJudha.” William Miller airemekedzwa achinzi “Baba Miller.” Miller akanga akaiswa “kiyi yaDhavhidhi” pafudzi rake, iyo inomirira nzira yake yokudzidza Magwaro, “mutsara pamusoro pomutsara.”

Tsono racho ruri Bhaibheri, iye akashandisa “kiyi yaDhavhidhi” inomirira mitemo yokududzira chiporofita yaakashandisa kuzarura zvokwadi dzomutumwa wokutanga. Mitemo iyoyo, (kiyi yaDhavhidhi) nechiporofita chake chokuparadzwa (mutoro) chakanzwiswa nekiyi yaDhavhidhi, zvakaturikwa “sembambo panzvimbo yakasimba” musanctuary. “Mbambo” yacho raiva zuva ra22 Gumiguru, 1844. Shoko rokuti “mbambo” rinoreva pini, mbambo kana hoko, zvichimirira chiratidzo chenzira. “Mutoro,” kana kuti chiporofita chokuparadzwa chakaturikwa pambambo iyo, raiva shoko romutumwa wokutanga, uye shoko iroro rakasvika pamagumo pana 22 Gumiguru, 1844, apo chiporofita chokuparadzwa chakanga chazadzikiswa chikabviswa, chikatemwa

chikawira pasi. Chakabviswa nokuti shoko rechiporofita chokuparadzwa rakanga rava chinhu chapfuura, uye mbambo yacho yakazofanira kutamiriswa muNzvimbo Tsvene-tsvene, maizoturikwa pairi umwe mutoro wokumwe kuparadzwa.

Uporofita hwaMiller hwedambudziko, hwainzwiswa maererano nemitemo youporofita inomiririrwa se“kiyi yaDhavhidhi,” hwaizoisa chipikiri panzvimbo tsvene chaizobata kubwinya kwose kweimba yababa vake. Shoko rokuti “kubwinya” mundima iyi rinoreva uremu. Chinobata uremu hweimba ndiyo nheyo yeimba yacho. Basa raMiller renheyo rinobata uremu hwechiedza chose chakawedzerwa cheshoko romutumwa wechitatu chinomiririrwa ne“vana navazukuru.” Rinobata uremu hwemidziyo yose yakasiyana-siyana yetembere. Uye nheyo yakaiswa yetembere kuti iiswe chigaro choushe chinobwinya.

Eliakimu, mwana wa Hilikia, anaonyesha kanisa la Filadelfia. Eliakimu maana yake ni Mungu wa kuinua, kwa maana Eliakimu, baba wa Yerusalemu, anamwakilisha William Miller ambaye Mungu alimtumia kuinua misingi ya watu wa agano waliochaguliwa na Mungu. Yeye ni mwana wa Hilikia, jina linalotokana na maneno mawili, la pili likiwa Mungu na la kwanza likimaanisha “ulaini,” kama katika ulaini wa kusema. Hilikia anawakilisha Neno la Mungu au sauti Yake, na mwana wake anawakilisha kuinuliwa kwa hekalu.

Pakupera kweAdventism panofanira kuva nechiporeshi chokutongwa, uye chiporofita ichocho ndiye ngirozi yechitatu yaZvakazarurwa gumi nechina. Panofanira kuva nekiyi pakuguma kwakafananidzirwa nekiyi yaMiller. “Kiyi” yemazuva edu yakavakirwa pakudzokororwa kwenhorondo, zvukurukuru mutemo wokutanga kutaurwa, unobatanidza kana kuti uri musimbote unomiririrwa naKristu pachake saArfa naOmega. Panofanira kuva nomwanakomana waMiller. Naizvozvo Miller sababa anova Hirikia, iro Shoko raJehovha, uye mwanakomana waMiller ndiye Eriakimu, zvichireva Mwari wokusimudza. Baba Miller vakasimudza temberi, uye mwanakomana waMiller anoratidza nguva iyo Raodhikia neFiraderfia zvinopatsanurwa uye vaFiraderfia vanosimudzwa sechiratidzo. Panofanira kuva nembambo yakasimbiswa, asi kwete panzvimbo tsvene sezvazvakanga zviru munhorondo yaMiller, asi muNzvimbo Tsvene-tsvene. Nembambo iyoyo nomutoro wakaturikwa pairi zvichagurwa pakuguma kweshoko rengirozi yechitatu sezvazvakaitikawo pakuguma kweshoko rengirozi yokutanga. Kana Mikaeri amira uye nguva yokuedzwa kwavanhu yapera, chiporofita chokutongwa chinenge chava muchimiro chenguva yakapfuura, chabviswa, chagurwa, uye chawira pasi.

Ukuhlukaniswa noma ukusakazeka ngemva kokudlula kwesikhathi ngo-1844 kuyophindwa futhi emthethweni weSonto. U-Isaya 22 uyisifaniso sezimo eziholela ekuhlukanisweni kwama-Adventist aseLawodikeya kuma-Adventist aseFiladelfiya okwenzeka ngesikhathi senhlekelele yomthetho weSonto.

Andikira mutumwa wekereke yeVaRaodhikia uchiti: Izvi ndizvo zvinotaura Ameni, chapupu chakatendeka nechechokwadi, kutanga kwezvisikwa zvaMwari; Ndinoziva mabasa ako, kuti hauiti kutonhora kana kupisa: ndingadai ndada kuti utonhore kana kupisa. Naizvozvo, nokuti unodziya-dziya, uye hausiri kutonhora kana kupisa, ndichakurutsa mumuromo mangu. Nokuti unoti, Ndakapfuma, ndakawandisa pazvinhu, uye handina chandinoda; asi usingazivi kuti uri

unosiririsa, nenhamo, murombo, bofu, uye usina kupfeka: ndinokurayira kuti utenge kwandiri goridhe rakaedzwa mumoto, kuti upfume; nenguu chena, kuti ufukidzwe, uye kuti kunyadziswa kwokusapfeka kwako kurege kuonekwa; uye zora meso ako nemushonga wemeso, kuti uone. Vose vandinoda, ndinovaranga uye ndinovatsiura: saka shingaira, uye tendeuka. Tarira, ndimire pamukova, ndichigogodza: kana munhu upi noupi akanzwa inzwi rangu, akazarura mukova, ndichapinda kwaari, uye ndichadya naye, naye agodya neni. Uyo anokunda ndichamupa kuti agare neni pachigaro changu choushe, sezvandarakundawo ini, ndikagara pasi naBaba vangu pachigaro chavo choushe. Uyo ane nzeve, ngaanzwe zvinoreva Mweya kukereke. Zvakazarurwa 3:7–22.

Utangulizi wa ndoto ukishatolewa, James White kisha anaijumuisha ndoto hiyo pamoja na tanbihi. Sina tatizo lolote na matumizi ya James White ya ndoto ya Miller, licha ya ukweli kwamba mara nyingi tumechapisha ufafanuzi wa ndoto yake unaotofautiana kwa kiasi fulani na wa James White. Mkazo wa msingi wa James White unaotofautiana na yale tuliyochapisha ni kwamba yeye anaziweka “vito” katika muktadha wa watu wa Mungu, ilhali sisi tunaelewa kwamba vito hivyo ni kweli za kinabii. Hakuna ukinzani, kwa maana mtu huakisi yale anayoamini, na kutawanyika kwa vito baada ya Kukatishwa Tamaa Kukuu kunaashiria kutawanyika kwa watu wa Mungu KABLA ya sheria ya Jumapili. Lakini jambo hili ni la uchunguzi wa wakati ujao.

## **Utangulizi wa James White kwa Ndoto ya William Miller**

“Ndoto ifuatayo ilichapishwa katika Advent Herald zaidi ya miaka miwili iliyopita. Wakati huo niliona ya kuwa ilieleza waziwazi uzoefu wetu wa zamani kuhusu kuja kwa pili, na ya kuwa Mungu aliitoa ndoto hiyo kwa manufaa ya kundi lililotawanyika.

“Pakati pezviratidzo zvokuti zuva guru uye rinotyisa raJehovha rava pedyo, Mwari akaisa zvirototo. Ona Joeri 2:28–31; Mabasa 2:17–20. Zvirototo zvinogona kuuya nenzira nhatu; yokutanga, ‘nokuda kwokuwanda kwemabasa.’ Ona Muparidzi 5:3. Yechipiri, avo vari pasi pomweya wakasviba nokunyengedzwa kwaSatani, vanogona kuva nezvirototo kubudikidza nesimba rake. Ona Dheuteronomio 8:1–5; Jeremia 23:25–28; 27:9; 29:8; Zekaria 10:2; Judha 8. Uye yechitatu, Mwari agara achidzidzisa, uye achiri kudzidzisa vanhu vake, zvikuru kana zvisihoma, nezvirototo, izvo zvinouya nokubata kwaNgirozi noMweya Mutsvene. Avo vanomira muchiedza chakajeka chezvokwadi vachaziva kana Mwari achivapa chiroto; uye vakadaro havanganyengedzwi kana kutsauswa nezvirototo zvenhema.”

“Akati, Zvino inzwai mashoko angu; kana pakati penyū paine muporofita, ini Jehovha ndichazvizivisa kwaari nechiratidzo, uye ndichataura naye muchiroto. Numeri 12:5.

“Jakobo akati, ‘Mutumwa waJehovha wakataura neni muchiroto.’ Genesisi 31:2. ‘Uye Mwari akauya kuna Rabhani muSiria muchiroto usiku.’ Genesisi 31:24. Verengai zvirototo zvaJosefa, muna Genesisi 37:5–9, uye ipapo nyaya inofadza yokuzadzika kwazvo muIjipiti.”

“Pa Gibeoni Yehova adaonekera kwa Solomoni m’maloto usiku. 1 Mafumu 3:5. Chifanizo chachikulu chofunika kwambiri cha m’chaputala chachiwiri cha Danieli chinaperekedwano m’maloto, ndiponso nyama zinayi, ndi zina zotero, za m’chaputala chachisanu ndi chiwiri. Herode atafuna kuwononga Mpulumutsi wakhanda, Yosefe anachenjezedwa m’maloto kuti

athawire ku Igupto. Mateyu 2:13.

“Zvino zvichaitika mumazuva okupedzisira, ndizvo zvinotaura Mwari, kuti ndichadurura woMweya wangu pamusoro penyama yose; uye vanakomana venyu nevanasikana venyu vachaporofita, uye majaya enyu achaona zviratidzo, navakuru venyu vacharota hope.” Mabasa 2:17.

“Chipo cha uprofita, kupyolera mu maloto ndi masomphenya, pano ndi chipatso cha Mzimu Woyera, ndipo m’masiku otsiriza chidzasonyeredwa mokwanira kotero kuti chikhale chizindikiro. Ichi ndi chimodzi mwa mphatso za mpingo wa uthenga wabwino.

“Na iye wakapa vamwe kuva vaapostori; nevamwe VAPOROFITA; nevamwe vavhangeri; nevamwe vafudzi navadzidzisi; kuti vatsvene vakwaniswe kwazvo, kuti vabate basa reushumiri, kuti muviri waKristu uvakwe.” VaEfeso 4:11, 12.

“Uye Mwari wakagadza vamwe muchechi, kutanga vaapostora, chechipiri VAPOROFITA, zvichingodaro. 1 VaKorinte 7:28.

“Musanyoza UBUPOROFITA. 1 Abatesalonika 5:20. Reba kandi Ibyakozwe n’Intumwa 13:1; 21:9; Abaroma 12:6; 1 Abakorinto 14:1, 24, 39. Abahanuzi cyangwa ubuhanuzi ni ubwo kubaka itorero rya Kristo; kandi nta gihama na kimwe gishobora kuzanwa gikuwe mu ijambo ry’Imana, cyerekana ko byagombaga guhagarara mbere y’uko abavugabutumwa, abashumba n’abigisha bahagarara. Ariko uvuguruza ati, ‘Habaye amayerekwa menshi y’ibinyoma n’inzozi z’ibinyoma ku buryo ntashobora kugirira icyizere ikintu na kimwe cyo muri ubwo bwoko.’ Ni ukuri ko Satani afite ibyo yigana. Yahoranye abahanuzi b’ibinyoma, kandi rwose dushobora no kubiteganya none muri iki gihe cye cya nyuma cyo kuyobya no gutsinda. Abanga ibyo byahishuwe by’umwihariko kubera ko hariho ibyiganano, bashobora, mu buryo bungana n’ubwo, gukomeza gato bakihakana ko Imana yigeze yihishurira umuntu mu nzozi cyangwa mu iyerekwa, kuko ibyiganano byahoranyeho.”

“Zviroto nezviono ndizvo nzira dzakashandiswa naMwari kuzviratidza kumunhu. Kubudikidza nenzira iyi akataura kuvaporofita; akaisa chipo chouporofita pakati pezvipo zvekereke yevhangeri, uye akaisa zviroti nezviono pamwe chete nezvimwe zviratidzo zve‘MAZUVA OKUPEDZISIRA.’ Ameni.

“Chinangwa changu mumashoko ari pamusoro ndechekubvisa kupikisa nenzira yeMagwaro, uye kugadzirira pfungwa dzomuverengi kune zvinotevera.” James White, Brother Miller’s Dream, 1–3.

## **Kurota kwa Chipiri kwa William Miller**

“Ndoota kuti Mwari, noruoko rwakanga rusingaonekwi, vakanditumira kabhokisi kakaitwa nounyanzvi hunoshamisa, kakareba anenge mainji gumi uye upamhi nehurefu hwakaenzana hwemainji matanhatu, kakagadzirwa neemabhoni namaparera zvakanyatsorongedzerwa mukati maro nounyanzvi. Pabhokisi ipapo pakanga pakabatanidzwa kiyi. Ndakabva ndangotora kiyi yacho ndikazarura bhokisi iro; zvino, zvokundishamisa nokundikatyamadza, ndakariwana rizere nemarudzi ose namasazi ose ezvishongo zvinokosha, madhaimondi,

mabwe anokosha, nemari yendarama neyesirivha yemhando yose yokukura nokukosha, zvakaiswa zvakana kwazvo panzvimbo padzo dzakasiyana mukati mebhokisi; uye zvakarongeka saizvozvo, zvakabudisa chiedza nokubwinya zvaingozenziswa chete nezuva.

Ndzi ehlekete leswaku a ku nga ri ntirho wa mina ku tiphina hi xivono lexi xo hlamarisa ndzi ri ndzexe, hambileswi mbilu ya mina a yi tele hi ntsako hikwalaho ka ku vangama, ku saseka, ni nkoka wa leswi a swi ri eka xona. Hikwalaho ndzi xi veke ehenhla ka tafula ra le xikarhi ekamareni ra mina, kutani ndzi twarise rito leswaku hinkwavo lava a va ri ni ku navela a va ta va ta vona xivono lexi xa ku vangama ni ku hatima ngopfu lexi munhu a nga si tshama a xi vona evuton'wini lebyi.

“Vanhu vakatanga kuuya, pakutanga vari vashoma muhuwandu, asi vachiwedzera kusvika pakuva chitsama chikuru. Pakutanga pavakatarisa mubhokisi racho, vaishamisika uye vachidanidzira nomufaro. Asi vaoni pavakawedzera, mumwe nomumwe akatanga kuvhiringidza mabwe anokosha acho, achiabudisa mubhokisi uye achiaparadzira patafura. Ndakatanga kufunga kuti muridzi aizodazve bhokisi namabwe anokosha aya kubva muruoko rwangu; uye kana ndairega achiparadzirwa, ndaisazombogonazve kuaisa panzvimbo dzawo mubhokisi sezvazvaive kare; uye ndakanzwa kuti handingatongokwanisi kutarisana nokuzvidavirira kwacho, nokuti kwaizova kukuru kwazvo. Ipapo ndakatanga kukumbira vanhu kuti varege kuabata, kana kuabudisa mubhokisi; asi pandakawedzera kukumbira, ndipo pavakanyanya kuaparadzira; uye zvino vakaita sokunge vari kuaparadzira mumba mose, pasi napamusoro pechinhu chiri chose chomumba.”

“Kwa hiyo nikaona kwamba miongoni mwa vito vya kweli na sarafu halisi walikuwa wametawanya kiasi kisichohesabika cha vito vya bandia na sarafu za kughushi. Nikaghadhibika sana kwa sababu ya mwenendo wao wa udhalili na kutokuwa na shukrani, nami nikawakemea na kuwalaumu kwa jambo hilo; lakini kadiri nilivyowakemea zaidi, ndivyo walivyozi kutawanya vito vya bandia na sarafu za kughushi miongoni mwa vile vya kweli.”

“අසුච මාගමේ ශාරීරික ආත්මය තුළ මම අනිශ්චිත කලකිරී, ඔවුන් කාමරයෙන් පිටතට තල්ලු කර දමනු පිණිස ශාරීරික බලය ඒරයෝජනයට ගන්නට ආරම්භ කළමේ; එහෙත් මම එක් අයකු පිටතට තල්ලු කරමින් සිටියද, තවත් තුන් දෙනෙක් ඇතුළට පැමිණ, දූවිලිද කැබලිද වැලිද සහ සියලු ආකාර අපද්චරවීයද රුගනෙ එමින්, සැබෑ මැණික්, වජ්ර, සහ කාසි සියල්ලම සමුද්රණයෙන්ම පනීමෙන් ඉවත් වන තෙක් ඒවා මත වසා දැමූහ. ඔවුහු මාගමේ පටේවීයද කැබලි කැබලි කර, එය එම අපද්චරවීය අතර විසුරුවා හැරීයහ. මාගමේ දූක හෝ මාගමේ කිරෝධය කිසි මනුෂ්යයකු නොසලකා බලන බව මට සිතීමේ. මම සමුද්රණයෙන්ම අධිරෝධයටත් අසහනයටත් පත්ව, වාඩි වී හැඬුවමේ.”

“Ndi pandakanga ndichichema saizvozvo uye ndichirangarira kurasikirwa kwangu kukuru nomutoro wokuzvidavirira, ndakarangarira Mwari, ndikanyengetera nomwoyo wose kuti anditumire rubatsiro. Pakarepo suo rakazaruka, munhu akapinda mumba, vanhu vose vakabva vabuda mairi; uye iye, aine bhurasho rokukwasha guruva muruoko rwake, akazarura mahwindo, akatanga kukwasha guruva namarara kubva mumba.”

“Ndamulirira kuti aleke, pakuti panali miyala yamtengo wapatali ina yofalikira pakati pa zinyalala.

“Wandiudza kuti ‘ndisatya,’ nokuti iye ‘aizovachengeta.’”

“Ndipo, pamene iye anali kukolopa fumbi ndi zinyalala, miyala yamtengo wapatali yabodza ndi ndalama zabodza zonse zinanyamuka n’kutuluka pawindo ngati mtambo, ndipo mphepo inazinyamula n’kupita nazo. M’chisokosokocho ndinatseka maso anga kwa kanthawi; pamene ndinawatsegula, zinyalala zonse zinali zitachoka. Miyala yamtengo wapatali yeniyeni, ma daimondi, ndalama zagolide ndi zasiliva, zinali zitamwazikana mochulukana m’chipinda chonse.”

“Pakabva aisa pamusoro petafura bhokisi, guru zvikuru uye rakanaka kupfuura raiva rokutanga, ndokukohwa zvishongo, mangoda, nemari, nezvitsama zvake, akazvikandira mubhokisi, kusvikira pasina kana chimwe chakasara, kunyange hazvo mamwe emangoda akanga asina kukura kupfuura muromo wetsono.”

“මසෙල් මහු මට ‘එන්න, බලාගන්න’ කියා කැඳවාණි.”

“Ndzi langute endzeni ka bokisi, kambe mahlo ya mina ma phatsimekile hikwalaho ka leswi ndzi swi voneke. A ma vangama ku tlula ku vangama ka wona ko sungula hi ka khume. Ndzi ehlekete leswaku ma hlantswiwe hi sava hi milenge ya vanhu volavo lavo homboloka lava nga ma hangalasa ni ku ma kandziyela entshurini. A ma longoloxiwile hi ku saseka endzeni ka bokisi, xin’wana ni xin’wana xi ri endhawini ya xona, ku nga ri na swikombiso leswi vonakaka swa ku tika hata ka munhu loyi a nga ma cukumeta endzeni. Ndzi huwelele hi ntsako lowukulu swinene, kutani ku huwelela koloko ku ndzi pfuxe.” Early Writings, 81–83.

## **Maelezo ya Chini ya James White**

“‘Casket’ inofananidzira zvokwadi huru dzeBhaibheri dzine chekuita nokuuya kwechipiri kwaIshe wedu Jesu Kristu, idzo dzakapiwa Hama Miller kuti adzizivise kunyika yose.

“‘Guṯheḷo yo khomaredzwaho’ yo vha i ndila yawe ya u ṯalutshedza Ipfī ḷa vhuvhumbedzeli—u vhambedza Luṯwalo na Luṯwalo—Bivhili i mushumeli wayo yone iṅe wa u i ṯalutshedza. Nga heḷi guṯheḷo Mukomana Miller o vula ‘bogisi,’ kana ngoho khulu ya u ḍa ha Murena shangoni.

“‘Vanhu vakatanga kuuya, pakutanga vari vashoma, asi vachiwedzera kusvikira vava mhomho.’ Pakutanga pakaparidzwa dzidziso yokuuya kwaKristu naHama Miller, pamwe chete navamwe vashoma zvikuru, yakanga ine mugumisiro muduku kwazvo, uye vashoma kwazvo ndivo vakamutswa nayo; asi kubva muna 1840 kusvika muna 1844, pose payakaparidzwa, nharaunda yose yakamutswa.

“‘Mabwe anokosha, madiamondi, nezvimwewo,’ e‘marudzi ose uye hukuru hwose,’ ‘akarongedzwa zvakanaka kwazvo munzvimbo dzawo dzakasiyana mubhokisi rezvishongo,’ anomirira vana vaMwari, [Malachi 3:17,] vanobva mumakereke ose, uye vanobva kunenge muzvikamu zvole nezvimiro zvole zvehupenyu, vakagamuchira kutenda kwekuuya kwaKristu, uye vakaonekwa vachitora chimiro chakasimba munzvimbo dzavo dzakasiyana,

muchinangwa chitsvene chechokwadi. Pavaiifamba nenzira iyi, mumwe nomumwe achichengeta basa rake pachake, uye achifamba nokuzvinipisa pamberi paMwari, ‘vairatidza chiedza nokubwinya’ kunyika, zvakanga zvakaenzana chete nekereke yemazuva evaapostora. Shoko, [Revelation 14:6, 7] rakafamba, sokunge zvakadaro, pamapapiro emhepo, uye kukokwa kuti, ‘Uyai, nokuti zvinhu zvose zvino zvagadzirirwa,’ [Luke 14:17.] kwakapararira nesimba uye nomugumisiro.”

“Mutumwa waibhururuka [Zvakazarurwa 14:6, 7.] paakatanga kuparidza vhangeri risingaperi, achiti, ‘Tyai Mwari, mumukudze; nokuti nguva yokutongwa kwake yasvika,’ vazhinji vakadanidzira nomufaro vachitarira kuuya kwaJesu, nokudzorerwa kwezvinhu zvose; asi vakazozopikisa, nokushora, nokuseka chokwadi ichocho chakanga changobva kuvazadza nomufaro nguva duku yakanga yapfuura. Vakavhiringidza nokuparadzira zvishongo. Izvi zvinotisvitsa kumatsutso a1844, apo nguva yokuparadzirwa yakatanga. Cherechedzai izvi: ndivo vava vakamboti ‘vakadanidzira nomufaro’ vakavhiringidza nokuparadzira zvishongo. Uye kubvira muna 1844 hakuna vakaparadzira boka uye vakaritsausa zvinobudirira sezvakaita vava vakamboparidza chokwadi, vachichifarira; asi vakazozoramba basa raMwari, nokuzadziswa kwechiporofita mune zvakaitika kwatiri pakumirira kuuya kwaKristu munguva yakapfuura.”

“Uchapupu hwaHama Miller, kwemwedzi yakati kuti mushure meKuchema kwePakati pousiku, pamwedzi wechinomwe, 1844, hwakanga huri hwokuti suo rakanga ravharwa, uye kuti kufamba kweAdventi kwakanga kuri kuzadzika kwechiporofita, uye kuti takanga takarurama mukuparidza nguva. Ipapo akakurudzira hama dzake, kubudikidza neAdvent Herald, kuti dzirambe dzakatsiga, dzive nomwoyo murefu, uye dzisagununa pamusoro pomumwe nomumwe; uye Mwari aizovakurumidza kururamisa nokuda kwokuparidza nguva. Nenzira iyi akateterera nokuda kwezvishongo, apo ainzwa ‘kuzvidavirira’ kwake pamusoro pazvo, uye kuti ‘kwaizova kukuru kwazvo.’”

“විෂම මණි හා වීඝ්න මුදල් සන්ධි ඒවා අතර විසිරී තිබූ බව, 1844 දී දොර වසා දැමූ පසු සිට පැහැදිලිව ම වීඝ්න පරිවර්තනයන් හෝ ‘විදේශීය දරුවන්’ [හොෂයෝ 5:7.] නියෝජනය කරයි.”

“Lebokose la bobedi ‘leo le legolo haholo, le le ntle ho feta la pele’ leo ho lona ho ileng ha bokelloa ‘mabenyanane,’ ‘ditaemane,’ le ‘ditjhelete’ tse neng di hasane, le emela tshimo e pharaletseng ya nnete e phelang ya jwale eo ho yona mohlape o hasaneng o tla bokellwa, e leng ba 144,000, bohle ba ena le tiiso ya Modimo ya phelang. Ha ho le le leng la ditaemane tseo tsa bohlokwa le tla tlohelwa lefifing. Le hoja tse ding di le ‘sa fete boholo ba ntlha ya phini,’ di ke ke tsa hlokomolohuoa, kapa tsa tlohelwa ka ntle letsatsing lena leo ka lona Modimo a bokellang mabenyanane a hae. [Malakia 3:16–18.] O ka roma mangeloi a hae, mme a potlakisa hore a tswe jwalo ka ha a ntsha Lota Sodoma. ‘Morena o tla phetha mosebetsi o mokgutshwane lefatsheng.’ ‘O tla o kgaola o be mokgutshwane ka ho loka.’ Bona Baroma 9:28.”

“‘Uvhu namakokoto, jecha, nezvose zveamarara zveamarudzi ose,’ zvinomirira kukanganisa kwakasiyana-siyana uye kwakawanda kwakapinzwa pakati pevateni vekuuya kwechipiri kwaKristu, kubva mumatsutso a1844. Pano ndichataura zvisoma pamusoro pezvimwe

zvacho.

“1. Chikhundiko chimene ena mwa ‘abusa’ anachitenga mwamwano nthawi yomweyo pambuyo poti kulira kwa Pakati pa Usiku kwaperekedwa, chakuti mphamvu yopatulika yosungunula ya Mzimu Woyera imene inatsagana ndi kayendetsedwe ka mwezi wachisanu ndi chiwiri inali mphamvu ya mesimerizimu. George Storrs anali mmodzi mwa oyamba kutenga chikhundiko chimenechi. Onani zolembe zake m’gawo lomaliza la 1844, mu Midnight Cry, limene pa nthawiyo linasindikizidwa mu mzinda wa New York. J. V. Himes, pa Msonkhano wa ku Albany m’chilimwe cha 1845, anati kayendetsedwe ka mwezi wachisanu ndi chiwiri kanatulutsa mesimerizimu yakuya mapazi asanu ndi awiri. Izi ndauzidwa ndi wina amene analipo, ndipo anamva mawuwo. Ena amene anatenga mbali yogwira ntchito mu kulira kwa mwezi wachisanu ndi chiwiri kuchokera pamenepo ananena kuti kayendetsedwe kameneko kanali ntchito ya Mdyerekezi. Kunenera ntchito ya Khristu ndi ya Mzimu Woyera kuti ndi ya Mdyerekezi, m’masiku a Mpulumutsi wathu, kunali mwano, ndipo ndi mwano tsopano.”

“2. Majaribio mengi kuhusu wakati maalumu. Kwa kuwa siku 2300 ziliisha mwaka 1844, nyakati nyingi kabisa zimewekwa, na watu mbalimbali, kwa ajili ya kukoma kwake. Kwa kufanya hivyo wameiondoa ‘alama ya mipaka,’ na wameutia giza na shaka juu ya mwamsho mzima wa ujio.

“3. கற்பனகைகளும் அளவுகடந்த விநோதங்களும் நிரம்பிய ஆன்மிகவாதம். மரணத்தின் பயங்கரமான செயலொன்றை நிகழ்த்திய பிசாசின் இந்தத் தந்திரம், ‘தச்சுக்கழிவுகள்’ என்றும், ‘எல்லாத் வகையான கப்பகைகளும்’ என்றும் மிக உரிய வகையில் சித்தரிக்கப்பட்டகிறது. ஆன்மிகவாதத்தின் நஞ்சை அரந்தியவர்களில் பலர், நமத கடந்தகால அட்வெண்ட் அனபவத்தின் சத்தியத்தை ஒப்புக்கொண்டார்கள்; இந்த உண்மையினாலே, 1843 மற்றும் 1844 ஆண்டுகளில் தவேன் அந்த மகத்தான அட்வெண்ட் இயக்கங்களை நடத்தினார் என்ற நம்புவத ஆன்மிகவாதத்தின் இயல்பான பலன் என பலர் நம்பும்படி செய்யப்பட்டார்கள். தங்களை வாங்கின ஆண்டவரையே மறத்த, ‘அழிவுக்கரிய மதவறெக் கோட்பாட்களை உளறவழியாக கொண்ட வரவார்கள்’ என்கிறவர்களைப் பற்றி பதேர சொல்லுவதாவது: ‘அவர்களினால் சத்தியத்தின் வழி தூஷிக்கப்பட்டம்.’”

“4. S. S. Snow akizviti ‘Eriya Muporofita’” Munhu uyu, murwendo rwake runoshamisa uye rusingadzoreki, akaitawo chikamu chake mubasa iri rerufu, uye mafambiro ake akava netsika yokuita kuti chimiro chechokwadi chevatsvene vakamirira chizvidzwe mumifungo yevazhinji vemweya yakatendeka.

Kune urwo rutonde rw’amakosa nongeyeho n’ayandi menshi, nk’“imyaka igihumbi” yo mu Ibyahishuwe 20:4, 7, yo mu gihe cyahise, 144,000 bo mu Ibyahishuwe 7:4; 14:1, abari “barazutse bava mu mva” nyuma y’izuka rya Kristo, inyigisho y’uko nta murimo ukorwa, inyigisho y’irimbuka ry’impinja, n’ibindi n’ibindi.

“Liphosho tsena li ile tsa phatlalatsosa ka mahlahahlaha a maholo, tsa boela tsa hatelloa holim’a mohlaphe o neng o letile hoo, nakong eo Mor’abo rōna Miller a neng a e-na le toro eo,

mabenyane a 'nete a ne a 'patiloe mahlong,' 'me mantsoe a moprofeta a ne a loketse—'Kahlolo e khutliselitsoe morao, 'me toka e eme hōle,' jj. jj. Bona Esaia 59:14. Ka nako eo ho ne ho se na koranta ea Advent naheng e neng e buella taba ea 'nete ea joale. The Day-Dawn e bile ea ho qetela ho sireletsa boemo ba 'nete ba mohlape o monyenyanane; empa eona ea fela likhoeli tse 'maloa pele Morena a nea Mor'abo rōna Miller toro ena; 'me boitekong ba eona ba ho qetela ba ho shoa ea supisa bahalaleli ba khathetseng ba feheloang ho 1877, eo ka nako eo e neng e sa le lilemo tse mashome a mararo nakong e tlang, e le nako ea topollo ea bona ea ho qetela. Oho! oho! Ha ho makatse hore Mor'abo rōna Miller torong ea hae, 'a lula fatše 'me a lla' ka lebaka la boemo bona bo bohloko ba litaba.”

“Hama Miller vakavhara meso ake murufu, musi wa22 Zvita, 1849, izvo zvakazadzisa mashoko anotevera aiva muchiroto chake, 'Mukubatikana kwacho ndakavhara meso angu kwechinguva.' Kuzadzisika kunoshamisa uku kwakajeka kwazvo zvokuti hapana angatadza kukuzviona.

“बक्सले भ्राता मलिरले संसारलाई प्रकाशति गर्नुभएको आगमनसम्बन्धी सत्यलाई जनाउँछ, जसरी दस कुंवारीहरूको दृष्टान्तमा यो स्पष्ट गरिएको छ। [मत्ती 25:1-11.] पहिलो, समय—1843; दोस्रो, ढलाइको समय; तेस्रो, मध्यरातको पुकार—सातौँ महनिमा, 1844; र चौथो, बन्द ढोका। 1843 देखि दोस्रो आगमनसम्बन्धी पत्रहरू पढेका कसैले पनि यो अस्वीकार गर्नेछैन कि भ्राता मलिरले आगमन-इतिहासका यी चार महत्वपूर्ण बुँदाहरूको समर्थन गर्नुभएको छ। सत्यको यो सुसंगत प्रणाली, अथवा 'बक्स', तनि मानसिहरूले टुक्राटुक्रा पारेर र फोहोरका बीचमा छरपस्ट पारेका छन्, जसले आफ्नै अनुभवलाई अस्वीकार गरेका छन्, र ती नै सत्यहरूलाई इन्कार गरेका छन्, जुन उनीहरूले भ्राता मलिरसति मलिर यति नरिभीकतापूर्वक संसारमा प्रचार गरेका थिए।”

“ពលនោះ ពុរវិហារនឹងបរិសុទ្ធជ ហើយ «ឥតមានកំហុសនៃចំពោះបល្ល័ង្ករបស់ពុរ» ដោយធានាសារភាពអំពីកំហុស កុត្តិខុរៈខាត និងអំពើហាបទាំងអស់របស់ពួកគេ ហើយដោយធានាឲ្យលាងសម្អាតអំពើទាំងនោះចេញដោយពុរលោហិតរបស់ពុរគ្រីស្ទ និងធានាបំបាត់ចេញ នោះពួកគេនឹងឥតមាន «សុនាមបុរាណ ឬជីវវិជ្ជា ឬអ្វីណាមួយដូចនោះឡើយ»។ បន្ទាប់មក ពួកគេនឹងគុណវិលវោងដោយ «សិរិលុអដប្រដងលើសពីសិរិលុអមុនរបស់ពួកគេ»។” JAMES WHITE Oswego, ខែសីហា ឆ្នាំ 1850។