

Roma Inosimbisa Chiratidzo — Nhamba Yetatu

যুক্তরাষ্ট্রের আৰু ভৱিষ্যদ্বাণীমূলক দৰ্শন: গভীৰ বাইবেলে-অধ্যয়ন আৰু বুজাবুজিলৈ এক আহ্বান

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Muzvinyorwa zviviri zvakapfuura zvaitarisana nedudziro yakazvimirira inoti United States yakafananidzirwa ne“mbavha dzavanhu vako” dzino“simbisa chiratidzo” muna Danieri chitsauko chegumi nerimwe ndima yegumi neina, takatora mashoko kubva mukunyora kwaEllen White aiti, “Nhengo dzechechi dzichaedzwa dzoga-dzoga uye dzicharatidzirwa.” Maitiro iwayo ekuratidzwa, ekuedzwa, nekupepetwa, anomiririrwa seMutumwa weSungano muna Maraki chitsauko chechitatu achinatsa sirivha nendarama, ave kuenderera zvino. Muna Maraki chitsauko chechitatu panotsanangurwa kuchenurwa.

Na iye achagara somunatsi ni munatsisi wesiliva; uyakuhlanza emadvodzana aLevi, awacwengisise njengegolide nesiliva, kuze aniketele kuSimakadze umnikelo ngekulunga. Khona-ke umnikelo waJuda neJerusalema uyawujabulisa Simakadze, njengasemalanga endvulo, nanjengaseminyakeni yangaphambilini. Malakhi 3:3, 4.

Avo vanoomerera kupfungwa yokuti United States ndiyo chiratidzo chinosisimbisa chiratidzo havana kukwanisa kana kuti havana kuda kunzwisisa kuti shoko rakazarurwa muna Chikunguru cha2023 ndiro rinonatsa vanenge vachakwikwidza kuva pakati pezana rimwe namakumi mana nezvina zvuru. Musinagogi reKapenaume kunatswa kwekupedzisira kwezana rimwe namakumi mana nezvina zvuru kwakafananidzirwa.

Jesu akavaudza pachena achiti, “Vamwe venyu varipo vasingatendi;” achiwedzera achiti, “Naizvozvo ndakakuudzai kuti hakuna munhu angauya kwandiri, kunze kwokuti azvipiwe naBaba vangu.” Aida kuti vanzwisise kuti kana vakanga vasingakweverwi kwaAri, zvakanga zviriri nokuti mwoyo yavo yakanga isina kuzarurirwa Mweya Mutsvene. “Munhu wenyama haagamuchiri zvinhu zvoMweya waMwari, nokuti upenzi kwaari; uye haagoni kuzviziva, nokuti zvinonzwisiswa pakunamata noMweya.” 1 VaKorinde 2:14. Nomutendi ndimo munoona mweya kubwinya kwaJesu. Kubwinya uku kwakavanzwa kusvikira, kubudikidza noMweya Mutsvene, kutenda kwabatidzwa mumweya.

“Pakudzidziswa kwavo pachena pamusoro pokusatenda kwavo, vadzidzi ava vakatowedzerazve kutsaukana naJesu. Vakafara zvikuru zvisingafadzi, uye vachida kukuvadza Muponesi nokugutsa ruvengo rwavaFarisi, vakamufuratira, vakamusiya nokuzvidza. Vakanga vaita sarudzo yavo,—vakanga vatora chimiro chisina mweya, ganda risina mhodzi. Chisungo chavo hachina kuzombodzokororwa shure; nokuti havana kuzofambazve naJesu.

“Na mambo Yake ya kupepetwa yako mkononi Mwake, naye atasafisha kabisa uga Wake wa kupuria, na kukusanya ngano Yake ghalani.’ Mathayo 3:12. Hii ilikuwa mojawapo ya nyakati za kusafisha. Kwa maneno ya kweli, makapi yalikuwa yakitenganishwa na ngano. Kwa sababu walikuwa na ubatili mwingi sana na kujiona kuwa wenye haki kiasi cha kutokubali karipio, na

waliupenda ulimwengu mno kiasi cha kutokubali maisha ya unyenyekevu, wengi walimwacha Yesu. Wengi bado wanafanya jambo lilo hilo. Roho zinajaribiwa leo kama wale wanafunzi walivyojaribiwa katika sinagogi la Kapernaumu. Kweli inapowekwa moyoni, wanaona kwamba maisha yao hayapatani na mapenzi ya Mungu. Wanaona hitaji la mabadiliko kamili ndani yao wenyewe; lakini hawako tayari kuichukua kazi ya kujikana nafsi. Kwa hiyo hukasirika dhambi zao zinapofunuliwa. Huondoka wakiwa wamekwazwa, kama vile wanafunzi walivyomwacha Yesu, wakinung'unika, 'Neno hili ni gumu; ni nani awezaye kulisikia?'" The Desire of Ages, 392.

Namazwi echokwadi ndimo makamiririrwa ndarama nesirivha zviru mumufananidzo waMaraki wokucheneswa kwekupedzisira kwetemberi kwevane zana namakumi mana nezvina zvuru.

"Tarira, ndichatuma nhume yangu, uye iye achagadzira nzira pamberi pangu; uye Ishe, wamunotsvaka, achauya pakarepo kutemberi yake, iye nhume yesungano, wamunofarira: tarira, achauya," ndizvo zvinotaura Jehovha wehondo. "Asi ndianiko angatsungirira zuva rokuuya kwake? uye ndianiko angamira paanovonekwa? nokuti iye akaita somoto womunyangudutsi, uye sesipo yovawachisi." Maraki 3:1, 2.

Vaporofita vose, kusanganisira Maraki, vari kuratidza mazuva okupedzisira. Muchikamu chokutanga chezvinyorwa izvi takadoma The 1888 Materials, peji 403, apo patinoziviswa kuti, "Uyo anogutsikana nokungova noruzivo rwake rwazvino, rusina kukwana, rweMagwaro, achifunga kuti izvi zvakakwana kuruponeso rwake, ari kuzorora mukunyengedzwa kunouraya. Kune vazhinji vasina kugadzirirwa zvizere nenharo dzeMagwaro, kuti vakwanise kuona kukanganisa, nokuramba tsika yose nokutenda mashura kwose kwakapinzirwa sechokwadi." Avo vanotsanangurwa mundima imwe cheteyo "havazi vadzidzi veBhaibheri vanoshingaira," vasina "kudzidza vane chinangwa" "zvitsauko zveMagwaro" apo pane "kusiya kwemaonero." Vari kutaurwa "havaverengi Bhaibheri [kuitira] kuti vatore mwongo nama futa vachizviisa mumweya yavo. Havanzwi kuti ndiro izwi raMwari riri kutaura kwavari. Asi, kana tichida kunzwisisa nzira yoruponeso, kana tichida kuona mwaranzi dzeZuva rokukurama," ivo "vanofanira kudzidza Magwaro vane chinangwa."

Chinyorwa chokutanga chakaridza kuti chimwe chezvikanu zvemufananidzo wavo wakatsauka wechiporofita ndima iri mu *The Great Controversy*, inoti, "Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts." *The Great Controversy*, 615. Kududzirwa kwavo kwega kunoti chirevo ichi chiri kuratidza "Romanism" senhorondo yakapfuura uye "apostate Protestantism" senyika yazvino. Pashure peuchapupu hwegirama hwakaridza kuti mashandisirwo avanoita chirevo ichi akamonyaniswa kubva pachirevo chacho chakarurama, havana kuratidza kuramba pachena kushandiswa kwenhema uku. Chokwadi, vakashandisa ndima iyi chaiyo kushambadza musanganu wavo unotevera weZoom. Asi tiri kuziviswa kuti "Tinofanira kusimbisa kuna vose kukosha kwekutsvakisisa chokwadi chomwari nokushingaira, kuti vazive kuti vanoziva kuti chii chiri chokwadi." Pakanga pasina kuedza kupikisa kana kudzosa chirevo chenhema ichi, izvo zvinoita sokuti humbowo hwokuti avo vari kusundira mberi mashandisirwo enhema aya havasi "kutsvakisisa nokushingaira" kuti "vazive kuti chii chiri chokwadi."

Kuva pakutanga kwekukakavadzana uku, takakutarisa sekunge kwaiva kupfuura kungova kusawirirana pakati pechokwadi nenhema pamusoro pokuti “makororo avanhu vako” anomirirei, uye ndichiri kubatirira pachinzvimbo ichocho. Zvinyorwa pamusoro pebhuku raDanieri zvakanga zvasvika panhamba mazana maviri apo kukosha kwendima gumi nenhatu kusvika kugumi neshanu dzaDanieri 11 kwakanga kwatsanangurwa zvakasimba. Ndima idzodzo dzinomiririra nhoroondo kubva muna 1989 kusvikira kumutemo weSvondo uri kuuya nokukurumidza uripo mundima makumi mana yaDanieri 11.

Takhala tikuzindikiritsa mbiri imeneyo ngati mbiri yobisika ya vesi la makumi anayi. Tazindikiritsanso kuti pamene Mlongo White akunena kuti “buku limene linasindikizidwa si Chivumbulutso, koma gawo limenelo la ulosi wa Danieli lokhudzana ndi masiku otsiriza,” mbiri yobisika ya Danieli chaputala 11 vesi 40 ndiyo “gawo limenelo la ulosi wa Danieli.” Mavesi 13 mpaka 15 akuimira choonadi cha ulosi chimene chimatsegulidwa mu masiku otsiriza. Choncho, mavesi atatu amenewo akuimiridwanso monga onse awiri “Chivumbulutso cha Yesu Khristu” ndi “Mabingu Asanu ndi Awiri” m’buku la Chivumbulutso limene limatsegulidwa pang’ono asanatekedwe nthawi ya mayeso. Pamene Mlongo White akutchula “gawo limenelo la buku la Danieli,” ndime imene mawuwo akupezekamo imati:

“Nga kusavepo nangu umo acinke ukuti, pa mulandu wakuti tekuti afotokoze ubupilibulo bwa cishibilo conse mu Kusokolola, e ico tacili na mulimo kuli bena ukupekanya ici Buku mu kwesha ukwishiba ubupilibulo bwa cine ico cili muli cemo. Uyo wine wasokolwele ifi fyama kuli Yohane, akapela kuli ufwaya icine nangu wakoselesha mu kufwaya, ulubuto lwa kutomfwa ifya ku myulu. Abo imitima yabo ili iyisuka ku kupokelela icine bakacitwa abashupa ukumfwa amafundisho yakwe, kabili bakapelwa amapalo yalawishiwe kuli abo ‘abomfwa amashiwi ya buno busokololo, no kusunga ifintu ifyalembwa muli bwena.’”

“Mu Bhuku ra Zvakazarurwa mabhuku ose eBhaibheri anosangana nokupera imomo. Apa ndipo pane chinopedzisa bhuku raDanieri. Rimwe uporofita; rimwe zvakazarurwa. Bhuku rakanga rakasimbiswa harisi Zvakazarurwa, asi chikamu ichocho chouporofita hwaDanieri chine chokuita namazuva okupedzisira. Mutumwa akaraira achiti, ‘Asi iwe, O Danieri, vharira mashoko, uname bhuku kusvikira panguva yokuguma.’ Danieri 12:4.” Mabasa avaApostora, 584, 585.

Shoko rokuti “kuwedzera kuti kuve kwakazara” rinoreva kuunza chinhu pakukwana kwacho. Chikamu chebhuku raDanieri chine chekuita nemazuva okupedzisira, icho chinovinurirwa panguva yokuguma, chinokwenenzverwa kusvika pakukwana kana chabatanidzwa, “mutsara pamusoro pemutsara,” ne“Zvakazarurwa zvaJesu Kristu,” uye ne“Kutinhira Kunomwe.” Zviratidzo zvitatu izvi ndizvo shoko rinosvinurirwa, uye naizvozvo zvinomirira “mashoko echokwadi” anoshandiswa “kuchenesa” vane zviuru zana namakumi mana nezvina mukucheneswa kwokupedzisira kwetembere kwaMaraki, sezvinomiririrwa mundima gumi nenhatu kusvika negumi neshanu dzaDanieri gumi nerimwe. Ndima iri pakati ndiyo ndima inomiririrwa nharo iripo zvino, uye saizvozvo inomirira nharo iyoyo chaiyo yakatarisana nevaMillerite munhoroondo yavo yechiporofita.

Kupomera kuti “mbava za anthu ako” za pa vesi la khumi ndi zinayi ndi United States n’chimodzimodzi ndendende ndi mmene Aprotestanti a m’mbiri ya a Millerite ankanenera kuti mbavazo zinkaimira Antiochus Epiphanes. Mkanganowo udzayeretsa dothi m’golide ndi m’ siliva, koma nkhani yofunika koposa ndi yakuti mkanganowo waloledwa kutsogolera iwo oimiridwa ndi Alevi a m’chaputala chachitatu cha Malaki kuti aphunzire Mozama kuposa kale lonse Mawu a ulosi a Mulungu. “Munthu wa burashi ya dothi” wa m’lotho la William Miller tsopano akusesa ndalama zachinyengo ndi miyala yamtengo wapatali yachinyengo kuzitulutsa m’chipindamo, asanayambe ntchito Yake yosonkhanitsanso miyala yamtengo wapatali yeniyeni m’dongosolo langwiro limene limawalira kuwirikiza kakhumi kuposa dzuwa.

Makwikwi aya akabvumirwa kuitika kuti aite iro basa chairo, nokuti takaziviswa kuti, “Mwari vachamutsa vanhu Vavo; kana dzimwe nzira dzikakundikana, dzidziso dzenhema dzichapinda pakati pavo, dzichivasefa, dzichiparadzana hundi negorosi. Ishe vanodana vose vanotenda shoko Ravo kuti vamuke kubva muhope. Chiedza chinokosha chauya, chakafanira nguva ino. Icho ichokwadi cheBhaibheri, chinoratidza njodzi dziri pamusoro pedu chaidzo. Chiedza ichi chinofanira kutitungamirira kukudzidza Magwaro nokushingaira uye kukuongorora kwakanyatsotsoropodza kwenzvimbo dzatinobatirira. Mwari vanoda kuti mativi ose nezvimiro zvehokwadi zviongororwe zvakazara uye nokutsungirira, pamwe chete nomunyengetero nokutsanya. Vatendi havafaniri kuzorora mukufungidzira uye mumafungiro asina kutsanangurika zvakana pamusoro pezvinoumba chokwadi.”

“Heresies” dzaanotendera uye dzaanoshandisa kumutsa vatsvene vake vakavata idzo “nharo dzekare.”

“Mumashoko enhoroondo nomuporofita, Shoko raMwari rinoratidza kurwisana kwenguva refu kwakaramba kuripo pakati pechokwadi nokukanganisa. Kurwisana ikoko kuchiri kuenderera mberi. Zvinhu zvakamboitika, zvichadzokororwa. Makakatanwa ekare achamutsidzwazve, uye dzidziso itsva dzicharamba dzichimuka nguva dzose. Asi vanhu vaMwari, avo mukutenda kwavo nokuzadzika kwechikorofita vakaita rutivi mukuziviswa kweshoko rengirozi yokutanga, yechipiri, neyechitatu, vanoziva pavamire. Vane ruzivo rwakakosha kupfuura ndarama yakaisvonaka. Vanofanira kumira vakasimba sedombo, vachibatisisa kutanga kwechivimbo chavo kwakasimba kusvikira kumugumo.” Selected Message, bhuku 2, 109.

Gakava riri pamusoro pe“makororo avanhu vako” gakava rekare rinobva munhoroondo yevaMillerite, ndiko “kutanga kwechivimbo chavo” chavakapiwa murayiro wokuti vabatisise “vakasimba kusvikira kumugumo.” “Kutanga kwe” “chivimbo” chevane zana namakumi mana nezvina zvuru ndiyo chokwadi dzepamusoro-soro dzenheyo dzinimirirwa pamachati evapiyona a1843 nea1850.

“Sathani ari kutsvaka kutsausa pfungwa dzehama nehanzvadzi dzedu kubva pabasa rokugadzirira vanhu kuti vamire mumazuva okupedzisira ano. Hunyengeri hwake hwakagadzirirwa kutungamirira pfungwa kuti dzibve panjodzi nemabasa nguva ino. Vanoona sechisina maturo chiedza chakauya naKristu kubva kudenga kuzopa Johane nokuda kwavanhu vake. Vanodzidzisa kuti zviitiko zviri mberi pedyo nesu hazvina kukosha kwakaringana kuti zvipihwe hanya inokosha. Vanoita kuti chokwadi chinobva kudenga chishaye simba, uye

vanotorera vanhu vaMwari ruzivo rwavo rwekare, vachivapa panzvimbo paro sainzi yenhema.

“Nanku Bwana asema hivi, Simameni katika njia, mkaone, mkaulizie mapito ya kale, ilipo njia iliyo njema, mkaitembe humo.”

“Kuregeka nti habe n’umwe ushaka gusenya urufatiro rw’ukwizera kwacu,—urufatiro rwashyizweho mu ntangiriro z’umurimo wacu, binyuze mu kwiga Ijambo dushyizeho umwete wo gusenga no mu buhishurirwa. Kuri urwo rufatiro ni ho tumaze imyaka mirongo itanu twubakaho. Abantu bashobora kwibwira ko babonye inzira nshya, kandi ko bashobora gushyiraho urufatiro rukomeye kurushaho urwamaze gushyirwaho. Ariko ibyo ni ubuyobe bukomeye. Nta wundi rufatiro umuntu ashobora gushyiraho uretse urwamaze gushyirwaho.”

“අනිත්‍යයේ බොහෝ දෙනෙක් නව ඇදහිල්ලක් ගොඩනැගීමටත්, නව මූලධර්ම පිහිටුවීමටත් උත්සාහ කළහ. එහෙත් ඔවුන්ගේ ගොඩනැගිල්ල කොපමණ කාලයක් සිටියා ද?—එය ඉක්මනින්ම වැටී ගියේය; මන්ද එය පර්වතය මත ආරම්භ කර නොතිබූ බැවිනි.

“Ko vadzidzi vokutanga vasina here kusangana nezvaitaurwa navanhu? Ko vaisafanira here kuteerera dzidziso dzenhema, uye mushure mekunge vaita zvose, kuti vamire vakasimba, vachiti, ‘Hakuna mumwe munhu angaisa hwaro humwe kunze kwehwakatoiswa?’”

“Naizvozvo tinofanira kubatisisa kutanga kwechivimbo chedu tisingazungunuki kusvikira kumagumo. Mashoko esimba akatumwa naMwari naKristu kuvanhu ava, achivabudisa munyika, nhanho nenhanho, achivaisa muchiedza chakajeka chezvokwadi yazvino. Nemiromo yakabatwa nemoto mutsvene, varanda vaMwari vakaparidza shoko iri. Kutaura kwaMwari kwakaisa chisimbiso charo pahuchokwadi hwechokwadi chakaparidzwa.” Review and Herald, March 3, 1904.

“makwara ekare” aJeremiya, ndiwo “nheyo dzakaiswa pakutanga pebasa redu.” Zvokwadi idzodzo dzakavakirwa “paDombo,” uye munhorondo yeMillerite zvokwadi dzenheyo idzodzo dzakanga dziri shoko re“chokwadi chiripo” rakaparidzwa muna 1842, 1843, na1844.

“Mwari ngaakubatsirei kugamuchira mashoko andataura. Avo vanomira savarindi vaMwari pamadziro eZioni ngavave varume vanokwanisa kuona ngozi dzisati dzasvika kuvanhu,—varume vanogona kusiyanisa pakati pechokwadi nenhema, kururama nokusarurama.

“Ongeyo imefika: Hakuna chochote kinachopaswa kuruhusiwa kuingia ambacho kitavuruga msingi wa imani ambayo tumekuwa tukijenga juu yake tangu ujumbe ulipokuja katika 1842, 1843, na 1844. Nimekuwa katika ujumbe huu, na tangu wakati huo nimekuwa nikisimama mbele ya ulimwengu, nikiwa mwaminifu kwa nuru ambayo Mungu ametupatia. Hatudhamirii kuiondoa miguu yetu kutoka juu ya msingi ambao juu yake iliwekwa huku siku baada ya siku tulipokuwa tukimtafuta Bwana kwa maombi ya bidii, tukitafuta nuru. Je, mnafikiri kwamba ningeweza kuiacha nuru ambayo Mungu amenipa? Inapaswa kuwa kama Mwamba wa Milele. Imekuwa ikiniongoza tangu ilipotolewa. Ndugu na dada, Mungu yu hai, naye anatawala na kutenda kazi leo. Mkono wake uko juu ya gurudumu, na katika majaliwa yake analigeuza gurudumu kulingana na mapenzi yake mwenyewe. Watu wasijifunge kwenye nyaraka,

wakisema watakachofanya na wasichotaka kufanya. Na wajifunge kwa Bwana Mungu wa mbinguni. Ndipo nuru ya mbinguni itang'aa ndani ya hekalu la nafsi, nasi tutaona wokovu wa Mungu.” Review and Herald, Aprili 14, 1903.

Ujumbe uliotangazwa “katika 1842, 1843, na 1844” ni ujumbe unaowakilishwa kwenye chati ya waanzilishi ya 1843. Mnamo Mei 1842, chati mia tatu za 1843 zilichapishwa. Ellen White na waanzilishi wote walishuhudia kwamba chati hiyo ilikuwa utimilifu wa amri ya Habakuki sura ya pili ya kuandika maono na kuyaweka wazi juu ya mabamba. Katika historia hiyo hiyo kulikuwa na wahubiri wa Kimillari mia tatu, na wanahistoria wa SDA hushuhudia ukweli kwamba wote walitumia chati ya 1843.

Chii chingaita kuti munhu ati kuzivikanwa kwakaitwa navapayona kweRoma sevapambi vavanhu vako, sezvakaratidzwa pachati, kwakakanganisa? Chii chingaita kuti mumwe munhu agamuchire chirevo ichocho? Asiwo, chii chinotiita isu vanoti tinogamuchira kunzwisisa kwavapayona kuti Roma inomiririrwa neshoko rokuti, “vapambi vavanhu vako,” asi muchokwadi tisingakwanisi kudzivirira kunzwisisa ikoko isu pachedu?

Katika makala ya kwanza tulinukuu kifungu kifuatacho:

“हरहालमा मानसिको बौद्धिकि उन्नतजितिनै भएको भए तापनि, उसले एक क्षणको लागि पनि यस्तो नसोचोस् कि अझ ठूलो ज्योति प्राप्त गर्नका निम्ति धर्मशास्त्रहरूको गहरी र नरिन्तर अनुवेषणको कुनै आवश्यकता छैन। एक जातिका रूपमा हामी प्रत्येक व्यक्त भविष्यवाणीका वदियार्थी हुन आह्वान गरएका छौं। हामीले यस्तो उत्कटतापूर्वक जागा रहनुपर्छ कि परमेश्वरले हामीसमक्ष प्रस्तुत गर्नुहुने ज्योतिका कुनै करिणलाई हामी चिनि सकौं।” Testimonies, volume 5, 708.

Ndzi vula leswaku “ku vonakala loku Xikwembu” xi ri ku humesaka “eka hina” sweswi hi loku: a hi si pfuka hi ku helela eku twisiseni vutihlamuleri bya hina byo twisisa hi hexe tindzimana ta khume na ntlhanu to sungula ta Daniyele khume na yin’we, naswona a hi si twisisa leswaku tindzimana ta khume na nharhu ku ya eka khume na ntlhanu ta ndzima yoleyo ti yimela ntiyiso lowu endlaka ku basisiwa ko hetelela ni ku funghiwa ka va dzana na mune wa makume mune ya magidi. Loko a ku nga ri na vudyoho bya tidyondzo lebyi nghenisiweke eka matimu lawa ya xiviri, sweswo a swi ta nyika vumbhoni bya leswaku hi pfuke hi ku helela. Kambe mphikizano lowu wu kombisa leswi hambaneke.

“Leswa la gore ga go na kganetsano kgotsa tlhakatlhakano mo gare ga batho ba Modimo ga lea tshwanela go tsewa jaaka bosupi jo bo feletseng jwa gore ba tshwareletse thata mo thutong e e siameng. Go na le lebaka la go boifa gore gongwe ga ba farologanye ka phepafalo boammaaruri le phoso. Fa go sa tsoiwe dipotso tse disha ka ntlha ya go batlisisa Dikwalo, fa go sa tsoge go na le pharologanyo ya maikutlo e e tla tlhotlheletsang batho go phuruphutsa Baebele ka bobone gore ba tlhomamise gore ba na le boammaaruri, go tla bo go na le ba le bantsi jaanong, jaaka mo metlheng ya bogologolo, ba ba tla ngaparela ngwao mme ba obamele se ba sa se itseng....”

“Mwari achamutsa vanhu Vake; kana dzimwe nzira dzikakundikana, dzidziso dzakatsauka dzichapinda pakati pavo, dzichivasefa, dzichiparadzanisa hundi negorosi. Ishe vanodana vose vanotenda shoko Ravo kuti vamuke kubva muhope. Chiedza chinokosha chauya, chakafanira

nguva ino. Icho ichokwadi cheBhaibheri, chinoratidza ngozi dzava pedyo chaidzo nesu. Chiedza ichi chinofanira kutitungamirira kukudzidza Magwaro nechido chikuru uye kukuongorora kwakanyanyisa kwenzvimbo dzatinobatirira. Mwari vanoda kuti mativi ose nenzvimbo dzose dzechokwadi zvitsvakurudzwe zvakadzama uye nokutsungirira, pamwe chete nomunyengerero nokutsanya. Vatendi havafaniri kuzorora muzvinofungidzirwa uye mumafungiro asina kunyatsotsanangurika pamusoro pezvinoumba chokwadi. Kutenda kwavo kunofanira kusimbiswa zvakasimba pashoko raMwari, kuitira kuti kana nguva yokuedzwa yasvika uye vakaunzwa pamberi pemakurukota kuti vapindure pamusoro pokutenda kwavo, vagokwanisa kupa chikonzero chetariro iri mavari, nounyoro nokutya.”

“Chochezani, chochezani, chochezani. Nkhani zimene timapereka ku dziko ziyenera kukhala kwa ife zenizeni zamoyo. N’kofunika kuti poteteza ziphunzitsa zimene timaziwona monga mfundo zofunika za chikhulupiriro, tisalole konse kuti tigwiritse ntchito zifukwa zimene si zolondola kotheratu.” Testimonies, volume 5, 708.

Sezvatinofambira mberi mukutarisisa uku pamusoro pemakororo avanhu vaMwari, ticharatidza kuti gakava riri pamusoro pendima yegumi nechina yaDanieri gumi neimwe pakati pevaPurotesitendi nemaMillerite rakangofanana negakava riri pakati pedudziro itsva neyakavanzika rinoti United States, kwete Roma, ndiyo inosimbisa chiratidzo. Chinzvimbo chinoti *The Great Controversy* inoshandisa mashoko anoti, “old world” kuratidza nhorooondo yakapfuura, i“fungidziro nepfungwa isina kunyatsotsanangurwa,” uye muenzaniso we“gakava risina kunyatsorurama chose.”

Avo vakashandisa ndima iyi kutsigira fungidziro yavo yokuti vaMillerite vakanga vasina kururama pakuzivisa Roma sevapambi vavanhu vako, vanofanira kuzadzisa chisungo chavo chechiKristu uye varambe pachena zvavakataura, nokuti hazvitsigiriki maererano negirama nenhoroondo. Uye imi makagara parutivi mugakava iri, mune basa rokugovera zvakarurama shoko rechokwadi, nokuti makadanirwa kuva vanhu vari vadzidzi vechiporofita, kwete vateveri vepfungwa yomunhu.

Vanhu vanokanganisa Magwaro kuti vazviparadze.

Uye verengai kuti kutsungirira kwaIshe wedu ruponeso; sezvakanyorawo kwamuri hama yedu inodikanwa Pauro, maererano nouchenjeri hwaakapiwa; sezvaanotaurawo mutsamba dzake dzose pamusoro pezvinhu izvi; umo mune zvimwe zvinhu zvinonetsa kunzwisiswa, izvo vanoshaya kudzidza navasina kusimba vanozvimonanisa, sezvavanoitawo mamwe Magwaro, kuti vazviparadze pachavo. Naizvozvo imi, vadikanwa, zvamunoziva zvinhu izvi kare, chenjerai kuti muregewo kutsauswa nokukanganisa kwavakaipa, mukawa kubva pakusimba kwenyu. Asi kurirai munyasha nomukuruzivo rwaIshe wedu noMuponesi Jesu Kristu. Kwaari ngakuve nokubwinya zvino nokusvikira pakusingaperi. Amen. 2 Petro 3:15–18.

Petro anota kuti ndiwo “vasina kudzidza uye vasina kusimba” “vanokanganisa” Magwaro “kuti vazviparadze.” Zvinoenderana nechokwadi ichocho, Hanzvadzi White akatidzokorodzera kakawanda yambiro yokuti tidzidze toga. Kana tisiri kuzadzisa mutoro wedu wokuti tive vadzidzi vechiporofita, tiri kuzvisarudzira kuparadzwa kwedu.

යෝජ්‍යස් වහන්සේ දුටුසේක. අහෝ මුරණ්ඩු හදවත, ඔබ වනුවනේ උන්වහන්සේ අඩමින් සිටියේය! යෝජ්‍යස්වහන්සේගේ කදුළු කන්ද මත වැටමින් තිබූ එම අවස්ථාවකදී, යුරේසලමට තවමත් පසුතැවීලී තම විනාශයෙන් ගැලවීමට හැකිව තිබීණි. ස්වර්ගයේ දීමනාව ඇගේ පිළිගැනීම බලා තව ටික කලක් රැඳී සිටියේය. එසේම, අහෝ හදවත, කැරිස්තියස් තවමත් ඔබට ප්රේමයේ ස්වරයෙන් කථා කරයි: ‘බලව, මම දොර ළඟ සිට නව්ටු කරමි: යම් කෙනෙක් මාගේ හඬ අසා දොර අරින්නේ නම්, මම ඔහු වනෙ ඇතුළුවමි, ඔහු සමඟ රාත්රිහෝඡනය කරමි, ඔහුද මා සමඟ එසේම කරන්නේය.’ ‘දැන්ය පිළිගැනීමේ කාලය; බලව, දැන්ය ගැලවීමේ දවස.’ එළිදරව් 3:20; 2 කොරින්ති 6:2.”

“Imi muri gushingira ibyiringiro byanyu kuri mwe ubwanyu muri kubaka ku musenyi. Ariko ntibirakererwa cyane ngo muhunge kurimbuka kwegereje. Mbere y’uko umuyaga w’igihuhusi utangira, nimuhungire ku rufatiro rwizewe. ‘Uku ni ko Uwiteka Imana ivuga iti: Dore, nshyize i Siyoni ibuye ry’ishingiro, ibuye ryageragejwe, ibuye rikomeza imfuruka ry’igiciro cyinshi, urufatiro rwizewe: uwizera ntazihutira guhunga.’ ‘Nimunyitegereze, mukizwe, mwa mpera z’isi zose mwe: kuko ndi Imana, kandi nta yindi ibaho.’ ‘Witinya; kuko ndi kumwe nawe: ntugahagarike umutima; kuko ndi Imana yawe: nzagukomeza; koko, nzagufasha; koko, nzagushyigikiza ukuboko kw’iburyo kwo gukiranuka kwanjye.’ ‘Ntimuzakorwa n’isoni kandi ntimuzaterwa urujijo iteka ryose.’ Yesaya 28:16, R.V.; 45:22; 41:10; 45:17.” Thoughts from the Mount of Blessing, 150–152.

Tichaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.