

Roma Rinogadza Chiratidzo — Nhamba yechina

Kumutsiridza Makakatanwa Ekare: Hondo Pamusoro peDudziro yeChiporofita muAdventism

Jeff Pippenger
2024-08-08

Tixwayisiwe kusengaphambili kutsi “timphikiswano letindzala” tiyawuvuselelwa etinsukwini tekugcina.

“Mu nhorooondo nomuporofita, Shoko raMwari rinoratidza kurwisana kwenguva refu kwakaramba kuripo pakati pechokwadi nechikanganiso. Kurwisana ikoko kuchiri kuenderera mberi. Zvinhu zvakamboitika zvichadzokororwa. Makakatanwa ekare achamutsidzirwa, uye dzidziso itsva dzicharamba dzichimuka nguva dzose.” Selected Messages, bhuku 2, 109.

Nguva dzose, gakava idzodzo dzekare dzaiva kuedza kwaSatani kudzikisira basa reRoma yemazuva ano, nokuti iRoma yepapa yemazuva okupedzisira inomisa chiratidzo. Pane mienzaniso yakati kuti yechokwadi ichi munhorooondo yeAdventism. Wokutanga waive gakava pakati pevaPurotesitendi nevaMillerite sezvarinomiririrwa pachati yevavambi ya1843. Chirevo chega pachati tsvene yevavambi ya1843, iyo “yakatungamirirwa naIshe uye haifaniri kuchinjwa,” chisiri chirevo chakananga kuchokwadi chechiporofita cheShoko raMwari, chaiva chiratidzo chegakava revaMillerite nevaPurotesitendi venguva iyoyo. VaPurotesitendi vakadudzira “vaparadzi vavanhu vako” vaDhanieri chitsauko 11, ndima 14, saAntiochus Epiphanes, asi vaMillerite vaiziva kuti aiva Roma.

“164 Antiochus Epiphanesගමේ මරණය; ඔහු, නියතයෙන්ම, රාජධීරාජයන්ගේ අධීපතියාට චිද්‍රද්ධව නැඟී නොසිටියේය, මක්නිසාද රාජධීරාජයන්ගේ අධීපතියා උපන්නාට පරෙ ඔහු වසර 164කට පරෙම මිය ගොස් තිබුණි.” 1843 Pioneer Chart.

Mushure maizvozvo pakava negakava pakati paJames White naUriah Smith pamusoro pekuzivikanwa kwakaringana kwe“mambo wokumusoro” muna Danieri chitsauko chegumi nerimwe. James akanga akarurama pakuzivisa “mambo wokumusoro” ari mundima dzokupedzisira dzaDanieri 11 seRoma yepapa, kana sezvandinoti ini, Roma yazvino. Smith akapikisa achiti “mambo wokumusoro” waDanieri chitsauko 11, ndima 36, aiva France isingatendi kuna Mwari.

“VESI 36. Uye mambo achaita sezvaanoda; achazvikudza, achazvirumbidza pamusoro pamwari wose, uye achataura zvinhu zvinoshamisa zvinopesana naMwari wavamwari, uye achabudirira kusvikira kutsamwa kwapedziswa; nokuti izvo zvakatemwa zvichaitwa.

“සිදුන්වනු ලැබ ඇති මනෙහි සදහන් රජු, අවසානයේ සලකා බැලූ ඒම බලය වන පාප්වාදී බලයම බව අර්ථ දක්විය නොහැක; මන්ද, එම විශේෂ නිර්දේශයන් ඒ බලයට අදාළ කරනු ලැබුවහොත් ඒවා ගැලපෙන්නේ නැත.” Uriah Smith, Daniel and Revelation, 292.

Smith akapinza “dudzirwo yake pachake” paakati, “Mambo arikuratidzwa pano haangarevi simba rimwe chetero rakapedzisira kutaurwa; kureva, simba repapa; nokuti tsananguro idzi hadzingawirirani kana dzikashandiswa kusimba iroro.” Shoko raMwari harimbokundikani, uye hazvina kururama maererano negirama kushandisa chirevo chomunhu kuramba chimiro chegirama chakajeka chendima iyi. Ndimu iyi inoti “uye mambo,” izvo zvinoda kuti mambo ari kuzivikanwa ave iye mambo mumwe chete akamiririrwa muchikamu chapfuura. Hapana uchapupu hwomambo mutsva, uye Smith anotsinhira kuti “simba rimwe chetero rakapedzisira kutaurwa” raiva “simba repapa.” Anobvuma mubhuku rake kuti kubva pandima makumi matatu neimwe kusvika pandima makumi matatu neshanu pane simba repapa, uye pasina humbowo hwegirama hunoratidza mambo mutsva pandima makumi matatu nenhanhatu, anongopikisa kuti ndima dzinotevera pandima makumi matatu neshanu hadzimiriri hunhu hwechiporofita hwasimba repapa. Naizvozvo anopinza maonero ake pamusoro peFrance.

Kana Smith paanobata ndima yechina makumi mana, hwaro hwouprofita hwakakanganisika hwaakavaka nokududzirwa kwake kwega hunomumanikidza kuti azivise hondo ine mativi matatu, iyo, maererano nokufungidzira kwake, inoratidza mambo wokumaodzanyemba seIjipiti, uyo mundima iyoyo “anopusha” achirwisa France; uye Turkey anoizivisa samambo wokuchamhembe, anouyawo achirwa neFrance. Kududzirwa ikoko kwakawedzerwa nomunhu kunovaka muenzaniso wouprofita unoita kuti Smith azivise Armagedhoni chaiyooyo, apo Turkey inofamba ichienda kuJerusarema, zvichiratidza kupera kwenguva yokunzwirwa tsitsi yavanhu apo Mikaeri anomuka. Mabhuku mazhinji munhorondo yeAdventism akanyorwa achinyatsoratidza kukanganisa kwokushandisa kwakadaro.

Siyo dhamira ya makala hii kushughulikia matunda ya tafsiri binafsi ya Uriah Smith, bali ni kutambua tu mabishano yaliyozuka alipoanza kuendeleza tafsiri yake ya binafsi; kwa maana James White alipopinga mtazamo wake wa upotovu, jambo hilo likawa mstari mwingine wa mabishano ndani ya Uadventista, ambapo utambulisho sahihi wa Rumi ulishambuliwa kwa matumizi ya uongo.

Kwakavapowo hakuvevo nenyaya yakarebesa yemakakatanwa pamusoro pe“zvezuva nezuva” mubhuku raDhanieri, apo Adventizimu yeRaodhikiya yakagamuchira maonero echiPurotesitendi akatsauka, anozivisa “zvezuva nezuva” zviru mubhuku raDhanieri sebasa raKristu reshumiro yesanctuary, zvichipesana nechokwadi chakatosimbiswa chenheyo chokuti “zvezuva nezuva” chaiva chiratidzo cheRoma yechihedheni.

“Na kisha nikaona kuhusu ‘ya daima’ (Danieli 8:12) kwamba neno ‘dhabihu’ liliongezwa na hekima ya wanadamu, wala si sehemu ya maandiko hayo, na kwamba Bwana aliwapa uelewa wake sahihi wale waliotoa kilio cha saa ya hukumu. Wakati umoja ulikuwapo, kabla ya 1844, karibu wote walikuwa wameungana katika uelewa sahihi wa ‘ya daima’; lakini katika machafuko tangu 1844, maoni mengine yamekubaliwa, nayo giza na machafuko yamefuata. Wakati haujawa jaribio tangu 1844, wala hautakuwa tena jaribio kamwe.” Early Writings, 74.

Pakupera kwenguva, muna 1989, apo mavhesi matanhatu okupedzisira aDanieri gumi nerimwe akazarurwa, mambo wokumusoro akabva anzwiswa kuva Roma yepapa, sezvakambozivikanwa

naJames White mukupokana kwake naUriah Smith. White akashandisa nzira ye“mutsara pamusoro pomutsara” paakanga achipindura kukanganisa kwaSmith. White akapikisa achiti kana simba rokupedzisira rinomiririrwa muna Danieri mbiri, nesimba rokupedzisira rinomiririrwa muna Danieri nomwe, nesimba rokupedzisira rinomiririrwa muna Danieri sere, zvose zvirira Roma, ipapo pamitsara mitatu yezvapupu simba rinosvika kumagumo aro muna Danieri gumi nerimwe iRoma, kwete zvaitaurwa naSmith kuti iTurkey.

Sangano rechiporofita remutumwa wechitatu rakatanga muna 1989 rakazosangana, nguva pfupi yapfuura Gunyana 11, 2001, negakava pamusoro paJoeri chitsauko chokutanga. Mumavhesi mashanu okutanga, zvapupu zvirira—kutanga zvezvizvarwa, zvino zvezvipembenene—zvinoratidza kuparadzwa kunofambira mberi kwakauiyiswa pamusoro peAdventism neRoma. “Zvidhakwa” muchiporofita, maererano naIsaya, ndivo “varume vanozvidza vanotonga Jerusarema.” Vanomuka muchizvarwa chechina uye chokupedzisira. Kuparadzwa uku kunofambira mberi kuparadzwa kwomweya, nokuti kuri kutaura neJerusarema ramazuva okupedzisira, uye kubva pakupanduka kwa1863 zvichienda mberi, vaSeventh-day Adventists veRaodhikia vakakoramba vachinwa zvisvishoma nezvisvishoma mudzidziso dzeRoma.

Shoko raJehovha rakasvika kuna Joere mwanakomana waPetueri. Inzwai izvi, imi vakuru, uye teererai, imi mose vagere munyika. Zvakamboitika here pamazuva enyu, kana pamazuva amadzibaba enyuwo? Rondedzerai vana venyu nezvazvo, uye vana venyu ngavarondedzere vana vavo, navanavo rumwe rudzi runotevera. Zvasiwa negwatakata zvakadyiwa nemhashu; uye zvasiwa nemhashu zvakadyiwa neguruguru; uye zvasiwa neguruguru zvakadyiwa negonye. Mutswake, imi zvidhakwa, mucheme; uye chemai nokuungudza, imi mose vanonwa waini, nokuda kwewaini itsva; nokuti yabviswa pamiromo yenyu. Joere 1:1–5.

Pambuyo pokwera nyumba zikulu za mu mzinda wa New York, zinamveka kuti mvula ya m'tsogolo ndiye inayamba “kuwaza,” ndiponso kuti mkangano wa m'chaputala chachiwiri cha Habakuku, umene unakwaniritsidwa m'mbiri ya a Millerite, unayambanso kachiwiri. Mkanganowo unali wokhudza njira yolondola yomasulira maulosi.

Ndzi ta yima ekulindzeni ka mina, ndzi titshama ehenhla ka xihondzo, ndzi rindza leswaku ndzi ta vona leswi a nga ta swi vula eka mina, ni leswi ndzi nga ta swi hlamula loko ndzi tshinyiwa. Kutani Yehovha a ndzi hlamula, a ku: Tsala xivono lexi, u xi endla xi va erivaleni ematshikeni, leswaku loyi a xi hlayaka a kota ku tsutsuma. hikuva xivono xa ha ri xa nkarhi lowu vekiweke; kambe emakumu xi ta vulavula, xi nga ka xi nga hembe; hambiloko xi hlwela, xi rindzele; hikuva hakunene xi ta ta, xi nga ka xi nga hlweli. Waswivo, moya wa loyi a tikurisaka a wu lulamanga endzeni ka yena; kambe lowo lulama u ta hanya hi ripfumelo ra yena. Ina, hambi hikwalaho ka leswi a dyohelaka hi vhinyo, i munhu wo tinyungubyisa, a nga tshami ekaya; loyi a andzisaka ku navela ka yena ku fana ni Sizra, naswona u fana ni rifu, a nga sati; kambe u tihlengeletela matiko hinkwawo, a tihlengeletela vanhu hinkwawo. Habakuki 2:1–5.

Ukuvavanywa kukaHabakuki isahluko sesibini kwakufuzisela ukuvavanywa kwentshukumo yamakhulu alikhulu anamashumi amane anesine amawaka, eyaqala xa ingelosi enamandla yesiTyhilelo isahluko seshumi elinesibhozo yehla ngoSeptemba 11, 2001. Emva koko kwaqala

impikiswano phakathi kwabo bema phezu kweziseko zobu-Adventist ezimelwe kwitshathi yoovulindlela ka-1843, nabo abathi kuHabakuki baphambuke “ngewayini” nababengaba “ngamanxila” kaYoweli awathi ke “avuka,” kodwa “iwayini entsha” yanqunyulwa “emlonyeni” wawo.

Izwi lesiHebheru elihunyushwe ngokuthi “wakhuzwa” evesini lokuqala lisho ukuthi “waphikisana no”. Ukuphikisana okwanikezwa abalindi bamaMillerite kwamelelwa eshadini lobuphayona lika-1843 elakhiwa ngoMeyi ka-1842 njengokugcwaliseka kwala mavesi. Elinye iqembu, elaliphila ngokukholwa kwalo, laliphikisana nomyalezo weqiniso lamanje lesiprofetho waleyo nkathi, nelinye iqembu eleqa umthetho ngewayini. Labo yizidakwa zikaJoweli ezivukayo zithole ukuthi iwayini, oluwuphawu lwemfundiso, linqunyiwe emilonyeni yazo. Yizo izidakwa zika-Isaya zakwa-Efrayimi ezibusisa eJerusema kodwa ezingakwazi ukuqonda incwadi evaliwe.

Maiwe korona rekuzvikudza, kune zvidhakwa zvaEfuturemu, vane runako rwavo runobwinya rwava ruva rinosvava, vari pamusoro pemisora yemipata yakakora yavakakundwa newaini! Tarirai, Ishe vane mumwe ane simba noukuru, uyo, sechamupupuri chechimvuramabwe nedutu rinoparadza, samafashamo emvura zhinji ane simba anofukidza, achakandira pasi noruoko. Korona yokuzvikudza, ivo zvidhakwa zvaEfuturemu, ichatsikwa netsoka.... Mimirai, mushamisike; danidzirai, mucheme: vakadhakwa, asi kwete newaini; vanodzedzereka, asi kwete nedoro rinodhaka.... Naizvozvo inzwai shoko raJehovha, imi varume vanozvidza, vanotonga vanhu ava vari muJerusema. Nokuti Jehovha akadurura pamusoro penyu mweya wehope huru, akavhara meso enyu; vaporofita navatongi venyu, vavoni, akavafukidza. Uye chiono chezvose chava kwamuri samashoko ebhuku rakasimbiswa, ravanopa kune akadzidza, vachiti, Verenga izvi, ndinokumbira; iye ndokuti, Handigoni; nokuti rakasimbiswa; uye bhuku rinopiwa kuna asingadzidzi, vachiti, Verenga izvi, ndinokumbira; iye ndokuti, Handina kudzidza. Isaya 28:1–3, 14; 29:9–12.

Nharo ya Habakkuk pakati pevakadhakwa vaEfuraimu navaya vanofamba nokutenda muShoko raMwari rechiporofita inonyatsoratidzwa senharo pamusoro pemaitiro akarurama achienzaniswa neasakarurama muuchapupu hwaIsaya, nokuti Isaya anoratidza kuti ndiyo nzira ye“mutsara pamusoro pemutsara” inogumbusa vakadhakwa uye inovapinza musungano yorufu.

Asi naivowo vakatsauka nemhaka yewaini, uye vakatsauka nenzira nemhaka yechinwiwa chinodhakisa; muprista nomuporofita vakatsauka nemhaka yechinwiwa chinodhakisa, vakamedzwa newaini, vakatsauka nenzira nemhaka yechinwiwa chinodhakisa; vanokanganisa pachiratidzo, vanogumburwa pakutonga. Nokuti matafura ose azere namarutsi netsvina, zvokuti hapana nzvimbo yakachena. Ndiyaniko waachadzidzisa zivo? Uye ndiyaniko waachaita kuti anzwisise dzidziso? Avo vakarumurwa pamukaka, uye vabviswa pazamu. Nokuti murayiro unofanira kuva pamusoro pomurayiro, murayiro pamusoro pomurayiro; mutsetse pamusoro pomutsetse, mutsetse pamusoro pomutsetse; pano zivishoma, uye apo zivishoma; nokuti achataura navanhu ava nemiromo inokakama, uye norumwe rurimi. Kwaari akati, Uku ndiko kuzorora kwamungazorodza nako vaneta; uye uku ndiko kuzorodza; asi havana kuda kunzwa. Asi shoko raJehovha rakava kwavari murayiro pamusoro pomurayiro, murayiro pamusoro pomurayiro; mutsetse pamusoro pomutsetse, mutsetse pamusoro pomutsetse; pano zivishoma, uye apo zivishoma; kuti vaende, vagowira shure, vapwanywe, vabatwe nomusungo,

uye vatorwe. Naizvozvo inzwai shoko raJehovha, imi vanhu vanozvidza, vanotonga vanhu ava vari muJerusarema. Nokuti mati, Takaita sungano norufu, uye nechiviga tiri pachibvumirano; kana shamhu inofashukira ikapfuura, haingasviki kwatiri; nokuti takaita nhema ive utiziro hwedu, uye takazvivanza pasi pokunyengera. Isaya 28:7–15.

Naizvozvo Isaya anobva azivisa chakaiswa naMwari mukupikisana kuri mubhuku raHabakuki chaizouyisa kutongwa pamusoro pezvidhakwa, uye ichocho chaiva ibwe renheyo, “nguva nomwe” dzaRevhitiko 26, yaiva porofita yokutanga yenguva iyo Gabhurieri nengirozi vakatungamirira William Miller kuti ainzwisise.

Naizvozvo Jehovha Mwari vanoti, Tarirai, ndinoisa muZioni ibwe rechimiso, ibwe rakaidzwa, ibwe rinokosha rekona, nheyo yakasimba; anotenda haangatongokurumidzi. Kutonga ndichakuisa patambo yokuyeresha, nokururama pashinda yokuyeresha; chimvuramabwe chichatsvaira utiziro hwenhema, uye mvura dzichafukidza nzvimbo yokuvanda. Sungano yenyu norufu ichabviswa, nechibvumirano chenyu negehena hachizogari chiripo; kana denda rinofashukira richipfuura, ipapo muchatsikwa-tsikwa naro. Isaya 28:16–18.

Nguva pfupi Jehovha achangobva kutungamirira vanhu Vake kudzokera kunzira dzekare, kutanga musi wa11 Gunyana 2001, kwakavapo boka rakanga richitora chikamu musangano iri rakatsunga kuti tumbuyu tuna twe twaJoere hwaimiririra ChiIslamumu cheNhamo yechitatu. Apo nzira ye“mutsara pamusoro pomutsara” yakanga yazarurirwa vanhu vaMwari muchizvarwa icho chokupedzisira, mutemo unokosha wouprofita wakazivikanwa. Mutemo iwoyo ndiko kushandiswa katatu kouprofita, uye boka rakati zvizvarwa zvina zvaJoere zvaimiririra ChiIslamumu cheNhamo yechitatu, rakashandisa zvisizvo mutemo wokushandiswa katatu kouprofita kuti ritsigire kushandisa kwaro kusiri iko.

Ipapo, munguva ya2014, Satani akabvumidzwa kupinda mukati mesangano iri kuburikidza nehurongwa hweungochani hwe“woke” hwakabva kuGreat Britain neAustralia, hwakavaka kurwisa kwahwo pamusoro pedudziro yenhema yenhoroondo inomiririrwa muna Danieri chitsauko 11 ndima 1 kusvika 15. Vatungamiri vaitsigira ungochani vakapinda muchivande mukati mesangano iri vakarirwisa, vakazopedzisira vataura kuti Adventism yaifanira kukumbira ruregerero kuna papa weRoma, nokuti, sezvavaiti, yakanga yapa mhosva dzenhema pamusoro paantikristu, iye papa weRoma. Chinangwa chekurwisa uku chaiva chekuuraya sangano iri, uye zvikuru kugadzira nyonganiso pamusoro pechikamu ichocho (Danieri 11:1–15) apo “mbavha dzavanhu vako” dzinozivikanwa.

Makakatanwa ose aya akanga ari kuyedza kwaSatani kuvhiringidza chiratidzo cheRoma yepapa. Hakuna chinhu chitsva pasi pezuva, sezvakataurwa nomunhu akachenjera kupfuura vose vakamborarama. Nhasi uno gakava racho rave zvakare kuvakirwa pakuzivikanwa kweRoma, inomiririrwa se“vapambi vavanhu vako”. Dudziro itsva uye yakazvimirira inoti “vapambi vavanhu vako” iUnited States, uye mukuita kudaro zviripachena kuti havazivi kuti iri ndiro gakava rimwe chetero negakava rokutanga chairo pakati pevaMillerite nevaPurotesitendi, pamwe chete neshoko rekare rinonzi rakataurwa nomunyorori wezana remakore regumi nenhanhatu, John Heywood, rinoti, “Hakuna mapofu akaita sevaya vasingadi kuona.” Imwe shanduro yeshoko rake inoti, “Hakuna matsi akaita sevaya vasingadi kunzwa.” Zvingangodaro kuti vazhinji havazivi kuti mashoko aya

anonzi ndeaHeywood, uye havanzwisisi kuti mashoko aHeywood aya akabva muzvikamu zveBhaibheri zvakadai sezvinowanikwa muna Jeremia naIsaya uye zvakataurwa naJesu muTestamende Itsva.

Inzwani ngalesi sikhatsi, nine bantfu labatihungako nalabangacondzi; leninamehlo, kodvwa ningaboni; leninetindlebe, kodvwa ningeva. Jeremiya 5:21.

“வஞ்சகர்” என்ற தானியலேில் சூறப்பட்டகிறவர்களும், “முடமான கன்னியர்” என்ற மத்தயே சுறிப்பிடகிறவர்களும், “அறிவின் பரெக்கத்தை” உணராதவர்களாக இரக்கிறார்கள். 1989 ஆம் ஆண்டில் நிகழ்ந்த அறிவின் பரெக்கம் மதன்மயாக, தானியலே பதினொன்றாம் அதிகாரத்தின் கடசை ஆற வசனங்கள், பாப்பரசர் அதிகாரத்தின் இறதி எழுச்சியையும் வீழ்ச்சியையும்—அல்லது நான் அதனை “நவீன ரோம்” என்று சுறிப்பிடகிறதபோல—சுட்டிக்காட்டகின்றன என்பதைக் கண்டறிதலாக இரந்தது. அந்த வசனங்கள் ஐக்கிய அமெரிக்காவைச் சுட்டிக்காட்டகின்றன; ஆனால் பாப்பரசர் அதிகாரத்தடன் ஐக்கிய அமெரிக்காவுக்கள்ள உறவையே அவை சுட்டிக்காட்டகின்றன. “வஞ்சகர்” மற்றும் “முடமானவர்கள்” “ஞானிகளுக்க” எதிர்மறையாக நிறுத்தப்பட்டகிறார்கள்; கடசை நாட்களில் இரக்கம் ஞானிகள், 1989 ஆம் ஆண்டில் நிகழ்ந்த அறிவின் பரெக்கத்தை உண்மையாகவே புரிந்தகொள்கிறார்கள். முடமானவர்கள் கண்கள் இரந்தும் காணாதவர்களும், காதுகள் இரந்தும் களோதவர்களும் ஆவர்.

Ndzi tlhela ndzi twa rito ra Hosi, ri ku: “Ndzi ta rhuma mani, naswona i mani la nga ta ya hikwalaho ka hina?” Kutani ndzi ku: “Hi mina loyi; ndzi rhume.” Kutani a ku: “Famba, u byela vanhu lava, u ku: Mi ta twa hakunene, kambe mi nga twisisi; naswona mi ta vona hakunene, kambe mi nga lemuki. Nonon’hwisani mbilu ya vanhu lava, mi tikisela tindleve ta vona, mi pfala mahlo ya vona; leswaku va nga voni hi mahlo ya vona, va nga twi hi tindleve ta vona, va nga twisisi hi mbilu ya vona, va hundzuka, va tlhela va horisiwa.” Esaya 6:8–10.

Vanhu vari kutaurwa navo muna Isaya chitsauko 6 ndivo avo vanozviti vari mushoko re“chokwadi chiripo” rakasvika musu wa11 Gunyana 2001, nokuti Isaya 6 inoratidza ndima iyi sechinhu chakaitika panguva iyo “nyika izere nokubwinya kwaJehovha”. Nyika yakavhenekerwa nokubwinya kwaMwari apo mutumwa waZvakazarurwa 18 akaburuka, panguva iyo zvivako zvikuru zveGuta reNew York zvakawisirwa pasi nokubata kwaMwari.

Mugore rakafa mambo Uziya ndakaona Ishe vagere pachigaro choushe, chakakwirira uye chakasimudzwa; uye mupendero wenguvo yavo wakazadza temberi. Pamusoro pachu pakanga pamire maserafi; umwe neumwe waiva namapapiro matanhatu; namaviri akafukidza chiso chake, namaviri akafukidza tsoka dzake, uye namaviri akabhururuka nawo. Uye umwe wakadanidzira kuna mumwe, akati, Mutsvene, mutsvene, mutsvene, ndiJehovha wehondo; nyika yose izere nokubwinya kwake. Uye mbiru dzomusuo dzakazununguswa nenzwi rouyo akadanidzira, uye imba yakazadzwa noutsu. Isaya 6:1–4.

UMnuz. White uhlanganisa isimemezelo sengelosi nesenzakalo esiphawula isikhathi lapho ingelosi yesAmbulo isahluko seshumi nesishiyagalombili igcwalisa umhlaba ngenkazimulo yayo.

“Mulungu atatsala pang’ono kutuma Yesaya ndi uthenga kwa anthu Ake, anayamba kulola mneneriyo kuona m’masomphenya m’Malo Opatulikitsa Koposa m’kachisi. Mwadzidzidzi chipata ndi chophimba chamkati cha kachisicho zinaoneka ngati zakwezedwa kapena kuchotsedwa, ndipo analoledwa kuyang’ana m’kati, ku Malo Opatulikitsa Koposa, kumene ngakhale mapazi a mneneriyo sakanaloledwa kulowa. Pamaso pake panaoneka masomphenya a Yehova atakhala pa mpando wachifumu wokwezeka ndi wopambanitsidwa, pamene ulemerero Wake unadzaza kachisiyo. Mozungulira mpando wachifumuwo munali aserafi, monga alonda ozungulira Mfumu yaikulu, ndipo ankaonetsa ulemerero umene unawazungulira. Pamene nyimbo zawo zotamanda zinkamveka m’mawu akuya a kulambira, mizati ya pachipata inagwedezeka, ngati yagwedezedwa ndi chivomezi. Ndi milomo yosadetsedwa ndi tchimo, angelo amenewa anatsanulira matamando a Mulungu. ‘Woyera, woyera, woyera, ndiye Yehova wa makamu,’ anafuula; ‘dziko lonse ladzaza ndi ulemerero Wake.’ [Onani Yesaya 6:1–8.]”

“වසනපිට සරොගිමුවුරුන් දවේයන්වහන්සේගේ මහිමය නරඹමින් ගැඹුරු ගුරුභිතියනේ එතරම පිරි සිව්න බැවින්, ඔවුහු කිසිම මොහොතක තමන් දසෙ ආදරයෙන් හෝ ඒරඟංසාවෙන් නොබලති. ඔවුන්ගේ ඒරඟංසාව සේනාවල ස්වාමීන්වහන්සේටය. මුළු පොළොවම උන්වහන්සේගේ මහිමයෙන් පිරී යන කාලය අනාගතය දසෙ ඔවුන් නරඹන විට, ජයගීරාභී ගීතය එක් අයකුගෙන් අනකො වන මධුර ගායනයකින් ඒරනිසේවනිකරමින්, ‘ශුද්ධය, ශුද්ධය, ශුද්ධය, සේනාවල ස්වාමීන්වහන්සේය’ යයි කියනු ලැබේ.” Gospel Workers, 21.

Isaya, achimirira vanhu vaMwari panguva yokuiswa chisimbiso yakatanga pana 11 Gunyana 2001, akapiwa shoko rokutakura kuvanhu vakanga vane meso, asi vasina kusarudza kuona, uye nzeve, asi vasina kusarudza kunzwa. Jesu, saArfa naOmega, anoratidza magumo enguva yokuiswa chisimbiso yevane zana namakumi mana nezvina zvuru pamwe chete nokutanga kwayo. Pamugumo pachavapozve mutumwa anomiririrwa naIsaya anotakura shoko kuvanhu vanosarudza kusaona nokusanzwa. Shoko iroro richabudisa kuchenurwa kwokupedzisira kwevane zana namakumi mana nezvina zvuru. Shoko iroro ndiwo mashoko eChokwadi, anounzwa kubva kuuchapupu hwaMwari hwouprofita. Uchapupu ihwohwo hwouprofita ndihwo “chiratidzo” chinosisimbiswa nesimba rinofananidzirwa se “makororo avanhu vako”.

Kumusoro kunouya tichatora kupokana uku kumwe nokumwe, tokurongedza pamusoro pezvimwe nenzira yomutsara pamusoro pomutsara. Mutsetse weMillerite, mutsetse waSmith naWhite, mutsetse we“daily,” mutsetse wa“mambo wokumusoro” wa1989, mutsetse wezvipembenene zvaJoere, pamwe chete nokupokana kwazvino. Kupokana kukuru kwekare kutanhatu, uko kana kuchionekwa mumutsara pamusoro pomutsara, kunotsigira pachena chokwadi chokupokana kokutanga kunomiririrwa pachati yevapiyona ya1843. Chokwadi ichocho ndechokuti Roma ndivo “vaparadzi vavanhu vako,” vanozvikudza, uye vanowa, vachisimbisa chiratidzo.

“Ndzi vone leswaku xifaniso xa 1843 xi kongomisiwe hi voko ra Hosi, naswona a xi fanelanga ku cincwiwa; leswaku tinomboro a ti ri hilaha Yena a a swi lava hakona; leswaku voko ra Yena a

ri ri ehenhla ka swona naswona ri tumbete xihoxo eka tin'wana ta tinomboro, leswaku ku nga vi na munhu loyi a nga xi vonaka, ku kondza voko ra Yena ri susiwa.” Early Writings, 74.

Ukukana amaqiniso akulelo shadi kuyinto efanayo nokukana igunya loMoya wesiprofetho; kanti ishadi lichaza ukuthi yiRoma, hhayi i-United States, emisa “umbono”, okuwumbono uSolomoni asifundisa ukuthi ngaphandle kwalowo “mbono”, abantu bakaNkulunkulu bayobhujiswa.

“සනන් යනු... අබණ්ඩව වීයාජ දූර් ඉදිරිපත් කරමින්—සන්ධියයනේ ඉවතට ගනන යාමට උත්සාහ කරයි. සනන්ගේ සමීපයන්ගේ අවසාන වංචාව වන්නේ දවේයන්වහන්සේගේ ආත්මයේ සාක්ෂිය බල රහිත කර දැමීමයි. ‘දර්ශනයක් නොමැති නැත ජනතාව විනාශ වනේ’ (හින්තෝපදුර්ග 29:18). සනන් විවිධ මාර්ගයන්ගෙන් හා විවිධ මට්ටම් මගින් ක්ෂේත්‍රයන්ගේ කාර්යය කරමින්, දවේයන්වහන්සේගේ ශරීර ජනතාවගේ සන්ධිය සාක්ෂිය කෙරෙහි ඇති විශ්වාසය කම්පා කරවීමට උත්සාහ කරනු ඇත.”

“Kuzokhala kudana koyatsidwa motsutsana ndi Mboni komwe kuli kwa satana. Ntchito za Satana zidzakhala zogwedeza chikhulupiriro cha mipingo mwa izo, chifukwa cha ichi: Satana sangakhale ndi njira yowonekera chotero yobweretsera chinyengo chake ndi kumanga miyoyo mu zopotoka zake ngati machenjezo ndi madzudzulo ndi malangizo a Mzimu wa Mulungu amvedwa.” Selected Messages, buku 1, 48.

“Iye anoona zviriri pasi pechitarisiko chekunze, anoiverenga mwoyo yavanhu vose, anoti pamusoro paavo vakagamuchira chiedza chikuru: ‘Havana kushungurudzika kana kuvhundutswa nemhaka yemamiriro avo etsika neemweya.’ Zvirokwazvo, vakasarudza nzira dzavo vamene, uye mweya yavo inofadzwa nezvinonyangadza zvavo. Neniwo ndichasarudza kunyengedzwa kwavo, uye ndichauza pamusoro pavo zvinhu zvavanoty; nokuti pandakadana, hakuna akapindura; pandakataura, havana kunzwa; asi vakaita zvakaipa pamberi pangu, vakasarudza icho chandisingafadzwi nacho.’ ‘Mwari achavatumira kunyengera kune simba, kuti vatende nhema,’ nokuti havana kugamuchira rudo rwechokwadi, kuti vaponeswe,’ ‘asi vakafadzwa nokusarurama.’ Isaya 66:3, 4; 2 VaTesaronika 2:11, 10, 12.

“Mbwiri wo Kumwamba wakabvunza kuti: ‘Kasi ni chinyengo chinu chankhongono chomene icho chingapusikizga malingaliro kuluska kujiyereska kuti mukuzenga pa maziko ghakwenerera ndiposo kuti Chiuta wakuzomerezga milimo yinu, apo mu unenesko mukuchita vinthu vinandi kuyana na ndondomeko za charu ndipo mukunangira Yehova? O, ichi nchinyengo chikuru, kupusika kwakukopa, uko kukupoka malingaliro para wanthu awo kale wakamanya unenesko wakusazgirapo nkharo ya kusopa m'malo mwa mzimu wake na nkhangono zake; para wakughanaghana kuti mbasambazi ndipo wasazgikirapo vinthu ndipo waliye chakusoweke, apo mu unenesko wakusoweke chirichose.’” Testimonies, volume 8, 249, 250.