

រូបបង្កកើតឲ្យយកខុសនិមិត្តនេះត្រូវបានស្តាប់នា — លេខប្រាំពីរ

Gakava Rokupedzisira: Chiratidzo cheRoma muChiporofita cheAdventist uye Kuvharwa kweNguva yeNyasha

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Tiri kufunga nezvemitsara mitanhatu yenhoroondo mukati menhoroondo yeAdventism umo makakatanwa pamusoro pechiratidzo cheRoma ndiwo akanga ari nyaya yacho. Tiri kushandisa nzira yemvura yekupedzisira, inova “mutsara pamusoro pemutsara” kubva pa“pano zvishoma” ne“apo zvishoma.” Takatanga nokuratidza kuti gakava rokutanga pamusoro pechiratidzo cheRoma rinofananidzira gakava riripo zvino, uye naizvozvo rinosimbisa kuti zvino tiri mugakava rokupedzisira nguva yokuedzwa isati yavharwa.

Ubukana bw’iyi ntonganya ya nyuma yerekeye ikimenyetso cya Roma na bwo bugaragazwa n’imirongo ya cumi kugeza kuri cumi na gatandatu yo muri Daniyeli cumi n’umwe, ishushanya amateka ahishwe yo mu murongo wa mirongo ine wa Daniyeli cumi n’umwe. Amateka yo mu murongo wa mirongo ine ageza umunyeshuri w’ubuhanuzi ku mwaka wa 1989 no guseniyuka kw’Ubumwe bw’Abasoviyeti nk’uko bigaragazwa mu murongo wa cumi. Umurongo ukurikiraho, ari wo murongo wa mirongo ine na rimwe, ugaragaza itegeko ryo ku cyumweru rigiye kuza vuba muri Leta Zunze Ubumwe z’Amerika, ushushanywa n’umurongo wa cumi na gatandatu. Guhumekerwa kwera kwagaragaje ko icyari cyarashyizweho ikimenyetso ari “igice cy’igitabo cya Daniyeli cyari gifitanye isano n’iminsi y’imperuka”.

Kubva muna 1989 kusvika kumutemo weSvondo ndicho chikamu chakaiswa chisimbiso chemazuva okupedzisira, uye chinofananidzirwa mundima dzegumi kusvika gumi nenhanhatu. Naizvozvo, kuwedzera kwezivo ndiko kunotungamirira kuvharwa kwemukana wokuyedzwa kwevaSeventh-day Adventist, nokuti mukana wokuyedzwa kweAdventism muUnited States unopera pamutemo weSvondo. Mundima dzegumi kusvika gumi nenhanhatu tinowana ndima yegumi nenhana, iyo inoratidza kuti ndivo “makororo” evanhu vaMwari vanosimbisa chiratidzo.

Naizvozvo, gakava reMillerite rinomiririrwa papurani yemapiyona ya 1843 ndiro gakava rekutanga reRoma munhoroondo yeAdventism. Chokwadi chokuti iro gadzirirano rimwe chetero rasvikazve, chinozivisa ani naani anoda kuona kuti Jesu, saArfa naOmega, anogara achiratidza kuguma kubudikidza nekutanga. Gakava riripo zvino ndiro gakava rokupedzisira rinosefa mhandara dzakachenjera nedzisina njere.

Mafungiro akacheneswa ouporofita anodzidzisa kuti zviuru zana nemakumi mana nezvina zvinosvika pakubatana kwakakwana nguva yavo yokuedzwa isati yapera pamurayiro weSvondo uri kuuya nokukurumidza. Moto wokunatsa waMutumwa waSungano waMaraki zvino uri kuchenesa vaRevhi segoridhe nesirivha. Murume weBhurasho reTsvina zvino ari kuchenesa uriri Hwake namashoko echokwadi.

“Ane foshoro ari muruoko rwake, uye achanyatsoparadzanisa uriri hwake, achiunganidzira gorosi rake mudura.’ Mateu 3:12. Iyi yakanga iri imwe yenguva dzokuchenesa. Namashoko echokwadi, hundi yakanga ichiparadzaniswa negorosi. Nokuti vakanga vakanyanyisa kuzvikudza uye kuzviruramisira zvavo kuti vagamuchire kurairwa, vakanyanyisa kuda nyika zvokuti vagamuchire upenyu hwokuzvininipisa, vazhinji vakatsauka kubva kuna Jesu. Vazhinji vachiri kuita chinhu chimwe chete nanhasi. Mweya iri kuedzwa nhasi sezvakaitwa vadzidzi vava musinagoge reKapenaume. Apo chokwadi chinovitswa pamwoyo, vanoona kuti upenyu hwavo hahuwirirani nokuda kwaMwari. Vanoona kudiwa kwokushanduka kwakakwana mukati mavo; asi havadi kutora basa iro rokuzviramba. Naizvozvo vanotsamwa apo zvivi zvavo zvinofumurwa. Vanobva vaenda vagumburwa, sezvakaita vadzidzi vakasiya Jesu, vachigununa vachiti, ‘Shoko iri rakaoma; ndianiko angarigamuchira?’” *The Desire of Ages*, 392.

Chokwadi chakuti ndime khumi ndi zisanu ndi chimodzi zoyambirira ndi chiyambi cha ulosi womaliza wa Danieli, ndiponso kuti ndime zimenezo zikugwirizana ndi ndime zisanu ndi chimodzi zotsiriza za chaputalacho, chikusonyeza kuti Alefa ndi Omega akugwiritsa ntchito ndime za pachiyambi kuti akwaniritse kulekanitsa komaliza kwa anzeru ndi oipa, monga momwe zikuimiridwa ndi Danieli m’chaputala 12, kumene kukuchitika tsopano.

Chapupu chechitatu chinopupurira kukomba kwakanyanya kwegakava iri inyaya yokuti kufemerwa, kubudikidza nezvinyorwa zvaSista White, kunotsigira zvakajeka chati yemapiyona ya1843, inomiririra gakava reRoma mundima yegumi nechina. Gakava rokutanga rinomiririra gakava rokupedzisira, uye kubvumidzwa kwakafemerwa kwekunzwisisa kwevaMillerite pamusoro pe“makororo avanhu vako” emundima yegumi nechina, kunoreva kuti kana chokwadi ichocho chenheyo chikarambwa, panguva imwe cheteyo kunenge kuri kurambwa kwesimba reMweya weChiporofita. Zvichienderana nezvapupu zviviri zvakapfuura zvinotsinhira kuti gakava iri rinoitika nguva pfupi pamberi pokunge nguva yomuedzo yapera, pane chokwadi chokuti kunyengera kwokupedzisira, kana kwomugumo, kune avo vanoti vanosimudzira Mweya weChiporofita, ndiko kuramba Mweya weChiporofita.

“Setaná ari... achitsikirira nguva dzose zvinhu zvenhema—kuti atsause vanhu kubva kuchokwadi. Kunyengera kwaSetaná kwokupedzisira chaiko kuchava kuita kuti uchapupu hwoMweya waMwari hushayiswe simba. ‘Pasina chiratidzo, vanhu vanoparara’ (Zvirevo 29:18). Setaná achashanda nouchenjeri hwokunyengera, nenzira dzakasiyana-siyana uye kubudikidza nemasangano akasiyana-siyana, kuti azunguze kuvimba kwavanhu vaMwari vakasara muuchapupu hwechokwadi.”

“Pachava noruvengo kuTestimonies uko kuri kwesatani. Mabasa aSatani achava okuzunungusa kutenda kwamakereke madziri, nokuda kwechikonzero ichi: Satani haangavi nenzira yakajeka kudaro yokupinza kunyengera kwake nokusunga mweya mukunyengedzwa kwake kana yambiro nokutsiura nezano zvaMweya waMwari zvichiteererwa.” *Selected Messages*, bhuku 1, 48.

Kuondolewa nguvu, au kukataliwa kwa mamlaka ya “ushuhuda wa Roho wa Mungu” kupitia maandishi ya Ellen White, ndiko “udanganyifu wa mwisho kabisa wa Shetani.” Dada White

aliandika kwamba alionyeshwa kuwa “chati ya 1843 iliongozwa na mkono wa Bwana, wala haikupaswa kubadilishwa.” Fungu lililotangulia linaunganisha moja kwa moja kukataliwa kwa mamlaka ya Roho ya Unabii na njozi ya siku za mwisho, kwa maana manabii wote hunena kwa uwazi zaidi kuhusu siku za mwisho. Kwa hiyo, Danieli anaposema katika aya ya kumi na nne kwamba “wanyang’anyi” wanaithibitisha njozi, ni njozi ya Sulemani ya Mithali 29:18, isemayo kwamba wale wasio na njozi “huangamia,” na neno “huangamia” humaanisha “kufanywa uchi.”

Saka “kuparara” kuri kuratidza kuti avo vanozviti vanotsigira Mweya woUprofita mumazuva okupedzisira, asi vachiramba simba rinomiririrwa mariri, vanova vasina kufuka, uye vanoparara; uku ndiko kutsanangurwa kwevaRaodhikia, avo vari “vanosuwisa, uye vane nhamo, uye varombo, uye mapofu, uye vasina kufuka.” Vanorairwa kutenga “nguo chena, kuti ufukidzwe, uye kuti kunyadziswa kwokusafuka kwako kurege kuonekwa.” Kana vakaramba rairo iyi, vanobudiswa mumuromo waIshe.

Saizvozvo, tinowana humwe uchapupu hunoratidza kuti kushama uku kunonekwa nguva pfupi kwazvo nguva yokuedzwa isati yavharwa. Pamutemo weSvondo uri kuuya nokukurumidza, mweya idzodzo dzakashama dzichagamuchira mucherechedzo wechikara, sezvadinokundwa, sezvinomiririrwa mundima makumi mana neimwe yaDanieri gumi nerimwe. Chikonzero chavachakundwa ndechokuti vakaramba masimba eMweya weChiporofita, unotsigira chati yemapiyona ya1843, inomiririra nheyo dzeAdventismu, uye inosanganisira “kiyi” inosimbisa chiratidzo nokuzivisa kuti Roma ndiro simba rinomiririrwa sa“mbavha dzavanhu vako” mundima yechina.

“Chinhu chimwe chete chine chokwadi: avo maSeventh-day Adventist vanomira pasi pemureza waSatani vachava vokutanga kusiya kutenda kwavo muyambiro nokutsiurwa zviru muZvapupu zvoMweya waMwari.

“ការហៅឲ្យមានការខ្ពង់ខ្ពស់នៃសិទ្ធិមនុស្ស និងការបម្រើដ៏បរិសុទ្ធជាមុន កំពុងត្រូវបានប្រកាស ហើយនឹងបន្តត្រូវបានប្រកាសទៅមុខទៀត។ មនុស្សខ្មែរដែលឥឡូវនេះកំពុងបញ្ចេញសំណូមពររបស់សាតាំង នឹងត្រូវប្រមូលមានសុភមង្គលភ្លឺងវិញ។ មានអ្នកខ្លះនៃក្រុមមុខតំណែងសំខាន់ៗនៃការទុកចិត្ត ដល់មិនយល់អំពីសច្ចៈក្នុងពិភពមុនរបស់ម៉ាយកាលនេះ។ ដំណឹងនេះត្រូវតែត្រូវបានផ្តល់ឲ្យពួកគេ។ បុរសិសបរិព្ពកគទេទ្ទលយកវា ព្រះគ្រីស្ទនឹងទទួលយកពួកគេ។ ហើយនឹងផ្តល់ឲ្យពួកគេកុលាយជាអ្នកក្នុងការងារជាមួយទ្រង់។ ប៉ុន្តែ បុរសិសបរិព្ពកគបេដិសធម៌សុភាប័ដំណឹងនេះទេ ពួកគេនឹងឈរនៅក្រៅមុខដ៏ខ្ពស់របស់មុចាស់នៃអំណាចដ៏ត្រូវ។”

“Ndzi lerisiwe ku vula leswaku ntiyiso wa nkoaka wa nkarhi lowu wu ya wu pfuleka swinene hi ku twisiseka erihlewini ra vanhu. Hi ndlela yo hlawuleka, vavanuna ni vavasati va fanele ku dya nyama ya Kriste ni ku nwa ngati yakwe. Ku ta va ni ku kula ka ku twisisa, hikuva ntiyiso wu kota ku andlala nkarhi hinkwawo. Mungungumeri wa ntiyiso wa le tilweni u ta nghena eku vulavulaneni ka kusuhi swinene, ni ka kusuhi swinene ngopfu, ni lava va hambetaka emahlweni ku n'wi tiva. Loko vanhu va Xikwembu va amukela rito ra xona tanihi vuswa bya le

tilweni, va ta tiva leswaku ku huma ka xona ku lulamisiwe kukota nimixo. Va ta amukela matimba ya moya, hilaha miri wu amukelaka matimba ya nyama loko swakudya swi dyiwile.” Spalding and Magan, 305, 306.

Kundinyaya yedu yakapfuura takaratidza kuti Uriah Smith ndiye akanga ari shasha yekupandukira kwa1863, nokuti ndiye akaunza chati yekunyepedzera ya1863. Chati yaakabudisa muna 1863 yakabvisa “nguva nomwe” dzaRevhitiko 26 mushoko rechiporofita reAdventism yeRaodhikia, nokudaro ichiratidza kutanga kwekuputswa zvishoma nezvishoma kwenheyo, uyewo kutanga kwekuvakwa kwenheyo yekunyepedzera yeAdventist yeRaodhikia, yakavakwa pamusoro pejecha. Gare gare munhorondo yeAdvent, dudziro yake yepachivande pamusoro pamambo wokumusoro yakabereka zvizereko zvemuenzaniso wake wechiporofita apo vanhu vakatiza kereke.

Chenjereai vaporofita venhema, vanouya kwamuri vakapfeka sembatya dzemakwai, asi mukati mavo imhumhi dzinoparadza. Muchavaziva nezvizereko zvavo. Ko vanhu vanokohwa mazambiringa paminzwa here, kana maonde parukato here? Saizvozvowo muti wose wakanaka unobereka zvizereko zvakanaka; asi muti wakaora unobereka zvizereko zvakaipa. Muti wakanaka haungabereki zvizereko zvakaipa, uye muti wakaora haungabereki zvizereko zvakanaka. Muti mumwe nomumwe usingabereki zvizereko zvakanaka unotemwa, ukandwa mumoto. Naizvozvo muchavaziva nezvizereko zvavo. Haasi munhu wose anoti kwandiri, Ishe, Ishe, achapinda mumambo hwokudenga; asi ndiye anoita kuda kwaBaba vangu vari kudenga. Vazhinji vachati kwandiri nezuya iro, Ishe, Ishe, hatina kuprofita muzita renyu here? uye muzita renyu hatina kudzinga madhimoni here? uye muzita renyu hatina kuita mabasa mazhinji anoshamisa here? Ipapo ndichareurura kwavari ndichiti, Handina kumbokuzivai; ibvai kwandiri, imi vanoita zvakaipa. Naizvozvo ani naani anonzwa mashoko angu aya, akaaita, ndichamufananidza nomunhu akachenjera, wakavaka imba yake pamusoro pedombo: mvura ikanaya, mafashamo akauya, mhengo dzikavhuvhuta, dzikarova imba iyo; asi haina kuwira pasi, nokuti yakanga yakateyiwa pamusoro pedombo. Uye munhu wose anonzwa mashoko angu aya, asingaaiti, achafananidzwa nomunhu benzi, wakavaka imba yake pamusoro pejecha: mvura ikanaya, mafashamo akauya, mhengo dzikavhuvhuta, dzikarova imba iyo; ikawa; uye kuwa kwayo kwakanga kukuru. Mateo 7:15–27.

Ubuja ku buyobozi bw’Abadiventsiti b’Umunsi wa Karindwi b’i Laodikiya bwarengagijwe mu 1989, nk’uko byabayi koko ku buyobozi bw’itorero ry’Abayuda igihe Kristo yavukaga.

“Varume havazvizivi, asi mashoko aya anozadza denga nomufaro. Nokufarira kwakadzama uye kunyorovera zvikuru, zvisikwa zvitvene zvinobva munyika yechiedza zvinokweverwa panyika. Nyika yose inopenya zvikuru nokuda kwokuvapo Kwake. Pamusoro pezvikomo zveBheterehema panoungana boka risingaverengwi rengirozi. Dzinomirira chiratidzo chokuzivisa nyika mashoko omufaro. Dai vatungamiriri vaIsraeri vakanga vakatendeka pachivimbo chavo, vangadai vakagovana mufaro wokuzivisa kuberekwa kwaJesu. Asi zvino vapfuurwa.”

“Mwari anozivisa achiti, ‘Ndichadururira mvura pamusoro paanenyota, nemafashamo pamusoro penyika yakaoma.’ ‘Kuvakarurama chiedza chinovabudira murima.’ Isaya 44:3; Mapisarema 112:4. Kune avo vari kutsvaka chiedza, uye vanochigamuchira nomufaro, mwananzi dzinopenya dzinobva pachigaro choushe chaMwari dzichavapenyera.” The Desire

of Ages, 47.

Ixesha lokuphela emgqeni kaKristu lalingukuzalwa kwaKhe, yaye ngelo xesha umyalezo owawuza kuvavanya eso sizukulwana wavulwa. U-1989 wayelixesha lokuphela kubagqatswa ababizelwe ukuba babe phakathi kwekhulu elinamashumi amane anesine amawaka. Umzekelo wesiprofeto ka-Uriah Smith wazala iinyaniso ezisisiseko ezimelwe kwitshathi ka-1843. Ezo nyaniso zazi “liLite.”

“चेतावनी आ चुकी है: ऐसी किसी भी बात को भीतर आने देने की अनुमति नहीं दी जानी है जो उस विश्वास की नींव को वचिलति करे, जिस पर हम 1842, 1843, और 1844 में यह संदेश आने के समय से ही निर्माण करते आए हैं। मैं इस संदेश में थी, और तब से लेकर आज तक मैं संसार के सामने उस ज्योति के प्रति सिच्ची ठहरी हूँ जो परमेश्वर ने हमें दी है। हमारा यह कोई वचिर नहीं कहिम उस मंच से अपने पांव हटा ले, जिस पर वे रखे गए थे, जबकहिम दनि-प्रतदिनि गम्भीर प्रार्थना के साथ प्रभु को खोजते हुए, ज्योतकी तलाश करते रहे। क्या तुम समझते हो कि मैं उस ज्योतकी को छोड़ सकती हूँ जो परमेश्वर ने मुझे दी है? वह युगों की चट्टान के समान है। जब से वह मुझे दी गई, तब से वही मेरा मार्गदर्शन करती रही है।” Review and Herald, April 14, 1903.

Pa Gunyana 11, 2001, mvura yokupedzisira yakatanga kusasa apo mhengo dzinimirira ChiIslam cheNhamo yechitatu dzakasunungurwa, uye Patriot Act yakaratidza shanduko kubva kumutemo weChirungu kuenda kumutemo weRoma, zvichizivisa nenzira yechiporofita kuti mafashamo esimba repapa akanga atanga kuyerera. Nzira yokupedzisira yokuedzwa kweimba yeAdventism yeRaodhikia yakatanga, uye “mvura ikanaya, nemafashamo akauya, nemhengo dzikavhuvhuta, dzikarova imba iyo; ikawa; kuwa kwayo kukava kukuru.”

Ujumbe ambao malaika mwenye nguvu alitangaza wakati huo ulitambulisha kwamba mataifa yote yalikuwa yamekunywa divai ya Babeli, na mbinu bandia ya Roma ya kipapa na Uprotestanti ulioasi ambayo ilikuwa imekuwa ikikubaliwa hatua kwa hatua tangu uasi wa mwaka 1863, inawakilishwa na divai (mafundo) ya Babeli.

Zvino shure kwezvinhu izvi ndakaona mumwe mutumwa achiburuka kubva kudenga, ane simba guru; uye nyika yakavhenekerwa nokubwinya kwake. Akadanidzira nesimba, nenzwi guru, achiti: Bhabhironi guru rawa, rawa, rava ugaro hwamadhimoni, nenhare yomweya wose usina kuchena, uye keji yeshiri imwe neimwe isina kuchena, inovengwa. Nokuti ndudzi dzose dzakanwa waini yokutsamwa koupombwe hwaro, nemadzimambo enyika akaita upombwe naro, navatengesi venyika vakafuma nokuwanda kwoupenyu hwaro hwokuzvifadza. Zvakazarurwa 18:1–3.

Pakusuruvara kwaChikunguru 18, 2020, muitiro wokuedzwa wakanga wapera kuchechi yeLaodhikia yeSeventh-day Adventist, uye muitiro wokuedzwa waavo vakanga vari vakakwikwidzi vokunge vari pakati pezana rimwe namakumi mana nezvina ezviuru wakatanga. Mikaeri paakatanga kumutsa vakakwikwidzi ivavo muna Chikunguru 2023, shoko, rinomiririrwa samafuta mumufananidzo weAdventism, rakazarurwazve. Kungava mushure maGunyana 11, 2001, kana mushure maChikunguru 2023, pakava nokudururwa kwamafuta, uye shoko rakazarurwa muna Chikunguru 2023, kana rava kukudziridzwa zvizere, ndiro shoko reKuchema kwaPakati pousiku romumufananidzo.

Zvinotanga munguva yokuedzwa seshoko revanasikana gumi vakachenjera nevakapusa, asi zvinozokura rikava shoko rokudanidzira kukuru. Shoko iroro rinosvika pamwe chete nomutemo weSvondo uri kuuya nokukurumidza, uye parinosvika izwi rechipiri raZvakazarurwa chitsauko gumi nesere rinodana rimwe boka ramakwai aMwari richibuda muBhabhironi.

Zvino ndakanzwa rimwe izwi richibva kudenga richiti, Budai maari, imi vanhu vangu, kuti murege kuva vagovani vezvivi zvake, uye kuti murege kugamuchira pamatambudziko ake. Nokuti zvivi zvake zvasvika kudenga, uye Mwari warangarira kusarurama kwake. Zvakazarurwa 18:4, 5.

Ijwi rokutanga rwendima yekutanga kusvika yetatu yakazivisa kusvika kwenguva yokuedzwa, uye ipapo kusaswa kwemvura yokupedzisira kwakatanga. Ijwi rechipiri rinoratidza kuguma kwenguva iyoyo yokuedzwa, uye rinozivisa nguva yokuedzwa yeboka raMwari rimwe richiri muBhabhironi.

“Naizvozvo mubasa rokupedzisira rokuyambira nyika, panoshevedzwa kuchechi kufona kuviri kwakajeka kwakaparadzana. Shoko romutumwa wechipiri ndere, ‘Babhironi rawa, rawa, guta guru iro, nokuti rakamwisa ndudzi dzose waini yehasha dzoufeve hwaro.’ Uye mukudanidzira kukuru kweshoko romutumwa wechitatu, inzwi rinonzwika richibva kudenga richiti, ‘Budai mariri, vanhu vangu.’” Review and Herald, December 6, 1892.

Munguva yokudururwa kwaMweya Mutsvene ndipo panokwanisika kunyengerera kukuru kwaPauro kuri muna 2 VaTesaronika. Kunyange kuri kuedzwa kwechechi yeRaodhikia yeSeventh-day Adventist kwakatanga musi wa11 Gunyana 2001, kana kuedzwa kwemhandara dzakasangana nokuodzwa mwoyo kwa18 Chikunguru 2020, kuedzwa kunoitika panguva yokudururwa kwaMweya Mutsvene. Kudururwa uku kunomirira shoko rokuedza.

“Vajodzwa vakamiswa pedyo naIshe wenyika yose vane chinzvimbo chakambopiwa kuna Satani semukerubi anofukidza. Kubudikidza nezvisikwa zvitsvene zvakakomberedza chigaro chake choushe, Ishe anochengeta kutaurirana kusingaperi navagari wenyika. Mafuta endarama anomirira nyasha idzo Mwari anochengeta nadzo marambi avatendi achipiwa nguva dzose, kuti arege kubwira nokudzima. Dai zvisiri kuti mafuta aya matsvene anodururwa achibva kudenga mumharidzo dzoMweya waMwari, masimba ezvakaipa aizova nokutonga kwakazara pamusoro pavanhu.”

“Mwari anonyadziwa kana tisingagamuchiri zviziviso zvaanotitumira. Nokudaro tinoramba mafuta endarama aaizodurura mumweya yedu kuti agozoparidzirwa kune vari murima. Kana kudanwa kukauya kuchiti, ‘Tarirai, chikomba chasvika; budai mundochisangana nacho,’ avo vasina kugamuchira mafuta matsvene, vasina kuchengeta nyasha dzaKristu mumwoyo yavo, vachawana, semhandara dzakapusa, kuti havana kugadzirira kusangana naIshe wavo. Havana, mavari pachavo, simba rokuti vawane mafuta, uye upenyu hwavo hunoparara. Asi kana Mweya Mutsvene waMwari ukakumbirwa, kana tikanyengetera sezvakaita Mozisi, tichiti, ‘Ndiratidzei kubwinya kwenyu,’ rudo rwaMwari ruchadururwa mumwoyo yedu. Kubudikidza nemipombi yendarama, mafuta endarama achaziviswa kwatiri. ‘Hazviitwi nesimba, kana noushe, asi noMweya wangu, ndizvo zvinotaura Jehovha wehondo.’ Nokugamuchira mwaranzi dzinopenya dzeZuva roKururama, vana vaMwari vanopenya sezviedza munyika.” Review and Herald, July 20, 1897.

Nthawi yosindikizidwa ya anthu zikwi zana limodzi ndi makumi anayi mphambu zinayi inayamba pa September 11, 2001, ndipo ikuimira nyengo ziwiri za mayesero. Yoyamba ndi mayesero omaliza a mpingo wa Laodikaya wa Seventh-day Adventist, ndipo yachiwiri ndi ya iwo amene ali nkhani ya fanizo la anamwali khumi. Kukhala namwali wanzeru kapena wopusa kumafuna kuti anamwali onse adutse m'nthawi yochedwa.

Mu nhorroondo yeva Millerite, nguva yokunonoka yakatanga pakusvika kwengirozi yechipiri, izvo zvakaitika pakusuwira kwekutanga. Panguva iyoyo va Purotesitendi, avo vaiva vanhu vakasarudzwa va Mwari vesungano yekare, vakapfuuwa. Musi wa 18 Chikunguru, 2020, vanhu vakasarudzwa vesungano yekare vakapfuuwa, uye muitiro wokuedzwa wakaitika panguva yokunonoka munhorroondo yeva Millerite wakatanga kudzororwa. Shoko re Kuchema kwa Pakati pousiku rakazobva rakudziridzwa munhorroondo yeva Millerite, sezvariri kugadziridzwa pari zvino. Parakasvika zvizere pamusangano wemisasa we Exeter, zvakazoratidzwa kuti ndiani aiva neshoko (mafuta) uye ndiani akanga asina. Vanhu vakasarudzwa vesungano yekare vemunhorroondo ipi neipi ndivo vanotanga kuedzwa uye kupfuuwa.

“Ndzi ta mi nyika mbilu leyintshwa, ndzi tlhela ndzi veka moya lowuntshwa endzeni ka n'wina.’ Ndza pfumela hi mbilu ya mina hinkwayo leswaku Moya wa Xikwembu wa susiwa emisaveni, kutani lava va nga va ni ku vonakala lokukulu ni minkarhi yo tala, kambe va nga yi tirhisa hi ndlela leyinene, hi vona vo sungula ku siyiwa. Va hlongorise Moya wa Xikwembu hi ku wu twisa gome. Ku tirha ka Sathana ka sweswi eku tirheni ka timbilu, ni le ka mavandla ya kereke ni matiko, ku fanele ku chavisa mudyondzi un'wana ni un'wana wa vuprofeta. Makumu ma kusuhi. A ku pfuke tikereke ta hina. A matimba ya Xikwembu yo hundzula a ma twakale embilwini ya swirho ha xin'we-xin'we, kutani hi ta vona ku susumeteleka lokukulu ka Moya wa Xikwembu. Ku rivaleriwa ka xidyoho ntsena a hi wona ntsena mbuyelo wa rifu ra Yesu. U endle xitlhavelo lexi nga pimiwiki, ku nga ri leswaku xidyoho ntsena xi susiwa, kambe leswaku ntumuluko wa vumunhu wu tlhela wu vuyiseriwa, wu tlhela wu sasekisiwa, wu tlhela wu akiwa hi vuntshwa ku suka emarubeni ya wona, kutani wu endliwa wu fanela vukona bya Xikwembu.” Selected Messages, book 3, 154.

Hata katika kipindi chochote cha majaribu, wale waliokataa ujumbe ule uliofunuliwa hupokea upotovu mkuu wa Paulo.

“Chinhu chinotyisa kubata zvizhoma chokwadi chakagonesa kunzwisisa kwedu uye chakabata mwoyo yedu. Hatigoni, tisingarohwi nemhosva, kuramba yambiro dzatinotumirwa na Mwari netsitsi dzake. Mharidzo yakatumwa kubva kudenga ichiuya kunyika mumazuva a Noa, uye ruponeso rwavanhu rwakanga rwakatsamira pamabatiro avakaita mharidzo iyoyo. Nokuti vakaramba yambiro yacho, Mweya wa Mwari wakabviswa parudzi rwakatadza, uye vakaparara mumvura dzemafashamo. Panguva ya Abrahamu, tsitsi dzakarega kukumbira kune vaigara mu Sodoma vaiva nemhosva, uye vose kunze kwa Roti nomukadzi wake navanasikana vake vaviri vakapedzwa nemoto wakaburutsa kubva kudenga. Saizvozvo mumazuva a Kristu. Mwanakomana wa Mwari akati kuva Judha vasina kutenda vechizvarwa ichocho, ‘Imba yenyu yasiyirwa kwamuri iri dongo.’ Achitarisa kumazuva okupedzisira, simba rimwe chetero risingagumi rinotaura, pamusoro paavo ‘vasina kugamuchira rudo rwechokwadi, kuti vaponeswe,’ richiti, ‘Nokuda kwechikonzero ichi Mwari achavatumira kunyengera kune

simba, kuti vatende nhema: kuti vose vatongwe vasina kutenda chokwadi, asi vakafarira zvisakarurama.’ Sezvavanoramba dzidziso dzeShoko rake, Mwari anobvisa Mweya wake, uye anovasiya kukunyengedzwa kwavanoda.” Early Writings, 46.

Tutendeleza somo hili katika makala inayofuata.