

Roma Rinovamba Chiratidzo — Nhamba Gumi

Mapambano ya Mwisho: Kitabu cha Yoeli, Kuanguka kwa New York, na Ishara ya Roma katika Historia ya Waadventista

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Impikisano ya nyuma nshaka guhuza n'izindi mpaka z'amateka zerekeye ikimenyetso cya Roma mu mateka y'Abadiventisiti ni igitabo cya Yoweli. Iyo mpaka yabaye nyuma ya tariki ya 11 Nzeri 2001, kandi hatitawe ku mimerere y'icyo gihe, utuntu tumwe twihishe dushobora rwose kutaboneka. Gushyira iyo mimerere mu rwego rwayo bisaba gusuzuma amateka y'Abamileriti. Ku wa 11 Kanama 1840, ubuhanuzi bw'igihe bwo mu Ibyahishuwe igice cya cyenda, umurongo wa cumi na gatanu bwarasohoye.

එවිට පැයක්ද දවසක්ද මාසයක්ද අවුරුද්දක්ද සඳහා සූදානම් කරනු ලැබූ දූතයන් සතරදෙනා මුදාහරින ලද්දේය, මනුෂ්‍යයන්ගෙන් තුන්වැනි කොටස ඝාතනය කිරීමට. එළිදරව් 9:15.

Ndime iyi inoratidza kuti “awa, nezuva, nemwedzi, negore,” zvakaenzana namakore mazana matatu namakumi mapfumbamwe nerimwe namazuva gumi namashanu. Ngirozi ina dzacho dzakanga dzichimirira nguva iyo chiIslam chakamuka chikava nesimba chikauyisa hondo pamusoro peRoma, zvichitanga musi wa 27 Chikunguru, 1449. Panotangira pakatarwa kuburikidza nokushandisa panopera imwewo uporofita hwenguva hwamakore zana namakumi mashanu. Uporofita hwokutanga hwenguva hwamakore zana namakumi mashanu hwakaiswa pachena munhorondo yedenho rokutanga, iro ririwo hwamanda yechishanu ya Zvakazarurwa chitsauko 9. Pakapera uporofita hwamakore zana namakumi mashanu musi wa 27 Chikunguru, 1449, uporofita hwenguva hwatiri zvino kufunga nezvahwo hwakatanga, uye makore mazana matatu namakumi mapfumbamwe nerimwe namazuva gumi namashanu gare gare uporofita hwacho hwakapera musi wa 11 Nyamavhuvhu, 1840.

William Miller akanga anzwisisa kuti masimba anotsanangurwa muna Zvakazarurwa 9 aimirira ChiIslam, uye zuva raNyamavhuvhu 11, 1840 risati rasvika, mumwe wechiMillerite ainzi Josiah Litch akabudisa chiporofita chakanga chakavakirwa pauprofita, achiratidza kuti muna 1840 ukuru hweOttoman hwaizopera. Mazuva gumi zuva raNyamavhuvhu 11, 1840 risati rasvika, Litch akanyatsogadzirisa uye akavandudza chiporofita chake kuti asangoratidza gore raizoitika kuzadzika kwechiporofita chete, asi gore chairo, zuva nemwedzi. Hanzvadzi White anotaura pamusoro pemhedzisiro yakaitwa nechirevo chaLitch kunyika yechitendero yevaMillerite apo chitiko ichocho chakazadzika.

“සන් 1840 දී, අනාවැකියේ තවත් විශිෂ්ට ඉටුවීමක් විශාල ජනතා උනන්දුවක් උද්දීපනය කළේය. එයට වසර දෙකකට පෙර, දවෙන පැමිණීමේ අර්කාශ කළ අරමුඛ සේවකයන්ගෙන් එක් අයකු වූ ජෝෂියා ලීච්, එළිදරව් 9 පිළිබඳ විවරණයක් අර්කාශයට පත් කරමින්, ඔටෝමාන් අධිරාජ්‍යයේ පනනය පුරෝකථනය කළේය. ඔහුගේ ගණනය කිරීම් අනුව, මෙම බලය පෙරළා දමනු

ලැබිය යුත්තේ... 1840 අගෝස්තු 11 වන දින, කොන්ස්ටන්ටිනෝපලයේ ඔටෝමාන් බලය බිඳ වැටෙනු ඇතැයි අපේක්ෂා කළ හැකි වේලාවේදීය. තවද, මෙය එසේම වන බව සොයාගනු ඇතැයි මම විශ්වාස කරමි.”

“ඉතා නිශ්චිත කර තිබූ ඒ කාලයේම, තුර්කිය, තම තානාපතිවරුන් මඟින්, යුරෝපයේ සන්ධානගත බලවතුන්ගේ ආරක්ෂාව පිළිගන, එසේම තමන්ව කිරීස්නියානි ජාතීන්ගේ පාලනය යටතට පත් කළාය. එම සිද්ධිය අනාවැකිය නිශ්චිතවම සමීපීය කළේය. මෙය අර්සිද්ධ වූ කල, බොහෝ ජන සමූහයන් මීලර් සහ ඔහුගේ සහකාරයන් අනුගමනය කළ අනාවැකි විවරණයේ මූලධර්මයන්ගේ නිවැරදිභාවය පිළිබඳ විශ්වාසයට පත් වූහ; තවද ආගමනයේ වියාපාරයට අතිවිශිෂ්ට අරේරණයක් ලැබුණි. ශාස්තීරෝත්තර දැනුමත් සමාජ තත්ත්වයන් ඇති මනුෂීයයෝ, මීලර් සමඟ, ඔහුගේ අදහස් අරකාශ කිරීමෙන් අර්සිද්ධ කිරීමෙන් එක්වූහ; 1840 සිට 1844 දක්වා එම කාර්යය වේගයෙන් පුළුල් විය.” The Great Controversy, 334, 335.

Ukusekela kwakhe lesi shehlakalo kuye, eminyakeni edlule, kwahlaselwa kaningi ngezindlela ezehlukene ngamaSeventh-day Adventist aseLawodikea. Njengasezikhathini eziyisikhombisa kanye “nokwemihla ngemihla,” ukuhlasela leli qiniso kungukwenqaba izisekelo njengoba zimelelwe ematafuleni amabili angcwele, kanye negunya loMoya Wokuprofetha. Isizathu esenze uSathane wasebenza ukubhubhisa ukuzethemba kulo mlando sinezinhlangothi eziningi.

Utabiri wa Litch ulitumia “kanuni za ufasiri wa unabii zilizokubaliwa na Miller.” Miller alipewa ufahamu kuhusu kipengele cha wakati wa unabii, na yeyote anayeshuku kwamba ujumbe wa Miller ulikuwa umejengwa juu ya wakati wa unabii, anahitaji tu kupitia chati za waanzilishi za 1843 na 1850 ili kuthibitisha kwamba jambo hili lilikuwa kweli. Kabla ya Agosti 11, 1840, wale waliopinga utabiri wa Miller kuhusu kurudi kwa Kristo wangedai kwamba wakati wa unabii haukuweza kutumiwa kuelewa ni lini Kristo angerudi. Mara nyingi walitumia kauli ya Biblia kuhusu kutojua siku wala saa, ili kuupinga ujumbe na kazi yake.

Asi pamusoro pezuva iroro neawa yacho hakuna munhu anoziva, kunyange ngirozi dzokudenga, asi Baba vangu bedzi. Asi sezvazvakanga zvakaita pamazuva aNoa, ndizvo zvichavawo pakuuya kwoMwanakomana womunhu. Nokuti sezvavakanga vakaita pamazuva akanga ari mafashamo asati auya, vachidya nokunwa, vachiroora nokuroorwa, kusvikira pazuva rakapinda Noa muareka, Uye havana kuziva kusvikira mafashamo auya, akavakukura vose; ndizvo zvichavawo pakuuya kwoMwanakomana womunhu. Ipapo vaviri vachange vari mumunda; mumwe achatorwa, mumwe achasiyiwa. Mateu 24:36–40.

Kusinei kwechitsauko ichi, vaMillerite vakawana humbowo hwakawandisa hweBhaibheri hwaitisigira zvavakaporofita, uye vakaramba vachifambira mberi vachishanda vachitevera musimboti wakazozivikanwa gare gare naHanzvadzi White.

“‘Hakuna mtu ajuaye siku wala saa’ ndiyo iliyokuwa hoja iliyotolewa mara nyingi zaidi na wale walioukataa imani ya ujio. Andiko ni hili: ‘Lakini habari ya siku ile na saa ile hakuna ajuaye, wala malaika wa mbinguni, ila Baba yangu peke yake.’ Mathayo 24:36. Ufafanuzi ulio wazi na wenye upatano wa andiko hili ulitolewa na wale waliokuwa wakimngojea Bwana, na matumizi mabaya yaliofanywa nalo na wapinzani wao yalionyeshwa waziwazi. Maneno hayo

yalisemwa na Kristo katika mazungumzo yale ya kukumbukwa pamoja na wanafunzi Wake juu ya Mlima wa Mizeituni baada ya Yeye kuondoka hekaluni kwa mara ya mwisho. Wanafunzi walikuwa wameuliza swali hili: ‘Kuwasili kwako na mwisho wa dunia vitakuwa na ishara gani?’ Yesu akawapa ishara, akasema: ‘Basi mtakapoonna hayo yote, jueni ya kuwa yu karibu, mlangoni.’ Aya za 3, 33. Neno moja la Mwokozi halipaswi kufanywa liangamize jingine. Ingawa hakuna mtu ajuaye siku wala saa ya kuja Kwake, tunaagizwa na kutakiwa kujua wakati linapokuwa karibu. Zaidi ya hayo tunafundishwa kwamba kupuuzwa onyo Lake, na kukataa au kudharau kujua wakati ujio Wake unapokaribia, kutakuwa kwa maangamizi kwetu kama ilivyokuwa kwa wale walioishi siku za Nuhu kutokujua wakati gharika ilipokuwa inakuja. Nayo mfano katika sura iyo hiyo, unaowatofautisha mtumwa mwaminifu na mtumwa asiye mwaminifu, na kutoa hukumu yake yeye aliyesema moyoni mwake, ‘Bwana wangu anakawia kuja,’ unaonyesha ni kwa mtazamo gani Kristo atawatazama na kuwathawabisha wale atakaowakuta walingojea kwa macho na wakifundisha kuja Kwake, na wale wanaokukana. ‘Kesheni basi,’ asema. ‘Heri mtumwa yule ambaye bwana wake ajapo atamkuta akifanya hivyo.’ Aya za 42, 46. ‘Basi usipoamka, nitakuja kama mwivi, wala hutajua saa nitakayokuja juu yako.’ Ufunuo 3:3.” Pambano Kuu, 370.

Litsha a tshi vhulwadziwa vhuporofita hawe, vhanna “vha pfunzo na vhuimo vha tanga na Miller, kha u rera na kha u gandisa mihumbulo yawe, nahone u bva nga 1840 u swika nga 1844 mushumo wa phadlala nga u tavhanya.” Mulaedza wa Miller woneka maanda musilayo yawe ya thalutshedzo ya vhuporofita i tshi khwaṭhisedzwa sa milayo i shumaho. Nga u fhindula kha u khunyeledzwa ha vhuporofita ha tshifhinga, a si uri fhedzi mulayo wa Miller wo khwaṭhisedzwa, nahone vhanzhi vha kona u dzhenelela kha tsh movement ya Vha-Millerite, fhedzi zwa ndeme zwa vhuporofita nga u tou fana zwo vha uri wo khwaṭhisedzwaho wo vha mulayo muhulwane wa milayo ya Miller. Hafhu, tshokwadi tsha uri khwaṭhisedzo yeneyo yo swikelelwa nga u shumisa vhuporofita ha wa vhuvhili kha matungu mararu, ane-hafhu a vha phalaphala ya vhuṭanu, ya vhurathi, na ya vhusumbe.

Kusimbiswa kweshoko raMiller kwakava chimwe chezviratidzo zvenguva zvakakosha zvikuru zverufambiro rwekuvandudzwa rweMillerite. Kwakanga kwaratidzirwa mberi nerubhabhatidzo rwaJesu. Kwakaradidza kuti nzira yokuedzwa kwakupedzisira yevanhu vechibvumirano chekare (maPurotesitendi) yakanga yatanga. Kwakava ndiko kwakatariswa pakurwiswa naSatani pamusoro perufambiro rwose rweMillerite neshoko raro.

“සිහිකල්පනාවේ තුළ දවේශන්ගේ ජනනාවගේ අතීත ගමන්වල මහා ඉතිහාසය පිළිබඳ සැකයක් උපදවීමට සානන්ට උද්දීපනය කළ හැකි ක්‍රමයක් අරඹන්නක් වුවද, එය ඔහුගේ සානනික මහන්මයට අරඹන්න වන අතර දවේශන් වහන්සේට අපරාධයකි. අපගේ ලෝකයට බලයෙන් හා මහන් තේජසින් ස්වාමීන් වහන්සේ ඉක්මනින් පැමිණීමේ ආරංචිය සන්ධිය වන අතර, 1840 දී එය අරඹා කිරීම සඳහා බොහෝ හඬවල් උස්කරනු ලැබීය.” Manuscript Releases, volume 9, 134.

Pa 11 ya Khubvumedzi, 2001 nhamo yechitatu yakasvika munhoroondo youporofita. Chiitiko ichocho chakasimbisa mutemo mukuru wokududzira uporofita wakagamuchirwa nesangano rengirozi yechitatu rakatanga muna 1989. Chokwadi chokutanga chakazarurirwa mutumwa

wesangano iroro rokugadziridzwa chakazarurwa muna 1989, uye chakanga chisiri mavhesi matanhatu okupedzisira aDhanieri gumi nerimwe. Chaiva chokwadi chokuti masangano ose okugadziridzwa anofamba akaenzana pakati pawo uye anofanira kuunganidzwa pamwe chete, mutsara pamusoro pomutsara, kuti zvizivikanwe hunhu hwesangano rezviuru zana namakumi mana nezvina, iro riri sangano rengirozi yechitatu. Mharidzo yokutanga yandakambopa pachena yakanga iri pamusangano wemisasa muna 1994, kana kuti zvimwe muna 1995. Mharidzo yacho yakanga isiri pamavhesi matanhatu okupedzisira aDhanieri gumi nerimwe; yakanga iri pamitsara yokugadziridzwa inofamba yakaenzana pakati payo.

ପୂର୍ବରୁ ଓ ଦୁର୍ଘଟଣା ବିପତ୍ତି ପରେ ତୃତୀୟ ବିପତ୍ତିରେ ଇସ୍ଲାମ ବିଷୟକ ଭବିଷ୍ୟତବାଣୀ ୨୦୦୧ ମସିହା ସପ୍ଟେମ୍ବର ୧୧ରେ ପୁରଣ ହୋଇଥିଲା, ତାହା ୧୮୪୦ ମସିହା ଅଗଷ୍ଟ ୧୧ ସହ ସମାନାନ୍ତର ଥିଲା। ୧୮୪୦ ମସିହାରେ ପୂର୍ବରୁ ଓ ଦୁର୍ଘଟଣା ବିପତ୍ତିର ଏକ ଭବିଷ୍ୟତବାଣୀ ମିଲରୋଇଟମାନଙ୍କର ସନ୍ଦେଶକୁ ସୂଚି କରୁଥିଲା, ଏବଂ ୨୦୦୧ ମସିହା ସପ୍ଟେମ୍ବର ୧୧ରେ ତୃତୀୟ ବିପତ୍ତିର ଏକ ଭବିଷ୍ୟତବାଣୀ Future for America ର ସନ୍ଦେଶକୁ ସୂଚି କରୁଥିଲା। ସହି ସତ୍ୟର ସୂଚକ ଅନେକଙ୍କୁ ଏହି ଆନ୍ଦୋଳନ ମଧ୍ୟରେ ଆଣିଲା, ଯେଉଁଠାରେ ଏହା ପୂର୍ବରୁ ପୁରୁଷତ୍ଵ ଏକମାତ୍ର ବ୍ୟକ୍ତିକୁ କନ୍ଦେଇ କରୁଥିଲା। ପରେ ଆନ୍ଦୋଳନର ସନ୍ଦେଶ ଓ ସନ୍ଦେଶବାହକ ଆକ୍ରମଣର ଅଧୀନ ହେଲେ, ଯେପରି ୧୮୪୦ ମସିହାର ଇତିହାସ ପରବର୍ତ୍ତୀ ଦଶକମାନଙ୍କ ମାଧ୍ୟମରେ ଶୈତାନୀ ଆକ୍ରମଣର କନ୍ଦେଇବିନ୍ଦୁ ହୋଇଯାଇଥିଲା।

Avo vakabatana nesangano reFuture for America vakagamuchira mitemo yokududzirwa kwechiporofita yakaunganidzwa nemutumwa wenhorooondo iyoyo. Mumwe wemitemo iyoyo, zvimwe ndiwo waive uye uchiri wakakosha kupfuura yose, kushandiswa katatu kwechiporofita. Mutumwa wacho akasvika pakunzwisisa kuti zvimwe zvokwadi dzechiporofita zvairatidzwa mukuzadziwa katatu kwakatarwa. Nokutenda kuti nhoroondo yeMillerite yakadzokororwa munhorooondo yevane zviuru zana namakumi mana nezvina, zvakaonekwa kuti Nyamavhuvhu 11, 1840 yaiva mufananidzo waGunyana 11, 2001, uye kuti mimwe mitsetse mitsvene yokuvandudzwa yaivawo nechiratidzo ichocho chimwe chetecho.

Chiratidzo chokudzokororwa kwetambo yose yeshanduko tsvene mutambo remutumwa wechitatu chakazoburitswa neShumba yorudzi rwaJudha. Zvakazoonekwa kuti, sezvakangoita nhoroondo yevaMillerite kuzadzisa mufananidzo wevasikana gumi kusvika pashoko rimwe nerimwe, saizvozwovo nhoroondo yeFuture for America yakadaro.

“Ndinowanotumirwa kumufananidzo wemhandara gumi, shanu dzadzo dzakanga dzakachenjera, uye shanu dzakapusa. Mufananidzo uyu wakazadziswa uye uchazadziswa chaizvoizvo sezvaunoreva, nokuti une kushanda kunokosha panguva ino, uye, semharidzo yengirozi yechitatu, wakazadziswa uye ucharamba uri chokwadi chiripo kusvikira pakupera kwenguva.” Review and Herald, August 19, 1890.

Kutinhira kunomwe kwaZvakazarurwa gumi kwakazivikanwa sekuratidza chiitiko chevaMillerite kubva musu wa11 Nyamavhuvhu 1840 kusvika musu wa22 Gumiguru 1844, uyewo nhoroondo kubva musu wa11 Gunyana 2001 kusvikira kumutemo weSvondo uri kuuya nokukurumidza.

“Mulingo wapadera umene unapatsidwa kwa Yohane, umene unaonetsedwa m’mawu a mabingu asanu ndi awiri, unali kufotokoza kwa zochitika zimene zikanachitika pansu pa mauthenga a mngelo woyamba ndi wa mngelo wachiwiri....”

“Mabhananjiya manomwe aya paakangopedza kutaura manzwi awo, murayiro unouya kuna Johani sezvakaitawo kuna Dhanieri pamusoro pebhuku duku: ‘Namatidza zvinhu izvo zvakataurwa nemabhananjiya manomwe.’ Izvi zvinobata nezvezviitiko zvichauya izvo zvichazarurwa mukutevedzana kwazvo.” The Seventh-day Adventist Bible Commentary, vhoriyamu 7, 971.

Zinazinduliwa kwamba Dada White aliseba moja kwa moja kwamba mwendo wa malaika wa tatu unaenda sambamba na mwendo wa malaika wa kwanza na wa pili.

“Mwari akapa mashoko eZvakazarurwa 14 nzvimbo yawo mumutsara wechiporofita, uye basa rawo harifaniri kumira kusvikira pakupera kwenhorondo yenyika ino. Mashoko engirozi yokutanga neyechipiri achiri chokwadi chenguva ino, uye anofanira kufamba achienderana neiri rinotevera. Ngirozi yechitatu inozivisa yambiro yayo nenzwi guru. ‘Shure kwaizvozvi,’ akadaro Johani, ‘ndakaona imwe ngirozi ichiburuka kudenga, ine simba guru, uye nyika ikavhenekerwa nokubwinya kwayo.’ Mukuvhenekerwa uku, chiedza chemashoko ose matatu chakabatanidzwa.” The 1888 Materials, 803, 804.

Kufamba kwengirozi yokutanga neyengirozi yechipiri kunofambirana nekufamba kwengirozi yechitatu. Chiporofita chakapa simba kufamba kwengirozi yokutanga neyechipiri chakapiwa simba nokuzadzika kwechiporofita chenguva chezvinenge zvinosuruvarisa zvokutanga neyechipiri, uye kupiwa simba kwekufamba kwengirozi yechitatu kwakapiwa simba nokuzadzika kwechiporofita chezvinenge zvinosuruvarisa chechitatu.

Soos op 11 Augustus 1840, toe die boodskap van Future for America bevestig is, is “menigtes oortuig van die juistheid van die beginsels van profetiese uitleg wat” deur Future for America “aangeneem is,” en “’n wonderlike stukrag is aan die adventbeweging gegee.” “Geleerde manne en manne van aansien het hulle” by Future for America “aangesluit,” “beide in die prediking en in die publisering” van die profetiese boodskap van Future for America. Die besondere reël van Future for America wat 11 September 2001 duidelik as ’n vervulling van profesie bevestig het, was ’n “drievoudige toepassing van profesie.”

Patino gamuchira maonero ehwaro echiIslamu pamusoro peNhamo yokutanga neyechipiri, sezvaanomiririrwa pamachati matsvene ose ari maviri, pamwe chete nouchapupu hwakanyorwa hweavo vakadzidzisa shoko iri, tinoziva zviratidzo zvechiporofita zvakanganana neNhamo yokutanga, uye neNhamo yechipiri. Bhaibheri rinodzidzisa kakawanda, nenzira dzakasiyana-siyana, kuti chokwadi chinosisimbiswa pamusoro pouchapupu hwevaviri. Zviratidzo zvechiporofita zveNhamo yokutanga, zvakabatanidzwa nezviratidzo zvechiporofita zveNhamo yechipiri, zvinosimbisa zviratidzo zvechiporofita zveNhamo yechitatu. Kushandiswa katatu kwechiIslamu kwakananga zvikuru pakuratidza kusvika kweNhamo yechitatu musi wa 11 Gunyana 2001, zvokuti hazvibviri kusazviona, kunyange hazvo vazhinji vachisarudza kuvhara meso avo pamberi peuchapupu.

Kutumikira kwauprofita katatu kunakhazikitsa motsimikiza kuti tsoka lachitatu linafika pa September 11, 2001. Pamenepo zinaoneka kuti lamuloli linali logwirizanitsidwa mwachindunji ndi uthenga wa mngelo wachiwiri, umene pa nthawi ya a Millerite komanso pa nthawi ya a zikwi zana

limodzi ndi makumi anayi ndi zinayi ndi nyengo imene Mzimu Woyera amatsanuliridwa. Mbiri zonsezi ndi kukwaniritsidwa kwa fanizo la anamwali khumi, ndipo mu fanizolo uthenga wa Kufuula kwa Pakati pa Usiku ndi pamene kusiyana pakati pa anzeru ndi opusa kuwonetsedwa, ndipo ndi pamene uthenga wa mngelo wachiwiri umapatsidwa mphamvu.

“ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਕੀ ਦੂਜੇ ਦੂਤ ਦਾ ਸੰਦੇਸ਼ ਅੰਤ ਦੇ ਨੇੜੇ ਪਹੁੰਚੇ, ਮੈਂ ਦੇਖਿਆ ਕੀ ਅਕਾਸ਼ ਤੋਂ ਇੱਕ ਮਹਾਨ ਜੋਤੀ ਪਰਮੇਸ਼ੁਰ ਦੇ ਲੋਕਾਂ ਉੱਤੇ ਚਮਕ ਰਹੀ ਸੀ। ਇਸ ਜੋਤੀ ਦੀਆਂ ਕਰਿਣਾਂ ਸੂਰਜ ਵਰਗੀਆਂ ਪ੍ਰਕਾਸ਼ਮਾਨ ਲੱਗਦੀਆਂ ਸਨ। ਅਤੇ ਮੈਂ ਦੂਤਾਂ ਦੀਆਂ ਆਵਾਜ਼ਾਂ ਸੁਣੀਆਂ ਜੋ ਪੁਕਾਰ ਰਹੀਆਂ ਸਨ, ‘ਵੇਖੋ, ਦੂਲਾ ਆ ਰਹਿਾ ਹੈ; ਤੁਸੀਂ ਉਸ ਨੂੰ ਮਿਲਣ ਲਈ ਬਾਹਰ ਨਕਿਲੋ!’”

“Ichi ndicho chinguvuro chepakati pousiku, chaifanira kupa simba kushoko romutumwa wechipiri. Ngirozi dzakatumwa kubva kudenga kuti dzimutse vatsvene vakanga vaora mwoyo uye dzivagadzire basa guru rakanga riri mberi kwavo. Varume vaiva nezvipo zvikuru havasi ivo vakatanga kugamuchira shoko iri. Ngirozi dzakatumwa kune vanozvinipisa, vakazvipira, uye dzakavamanikidza kusimudza chinguvuro ichi, ‘Tarirai, Mwenga auya; budai mumusangane Naye!’” Early Writings, 238.

Mu nhorooondo yengirozi yokutanga neyechipiri, kudururwa kweMweya Mutsvene kunozadzikiswa neKudanidzira kwePakati peUsiku kuchibatana neshoko rengirozi yechipiri. Izvi zvinodzokororwa munhorooondo yengirozi yechitatu.

“Vatumwa vakatumwa kundobatsira mutumwa ane simba aibva kudenga, uye ndakanzwa manzwi aiita seanorira kwose kwose, achiti, Budai mariri, imi vanhu vangu, kuti murege kugovana muzvivi zvaro, uye kuti murege kugamuchira matambudziko aro; nokuti zvivi zvaro zvasvika kudenga, uye Mwari varangarira zvisakarurama zvaro. Shoko iri raiita serakanga riri kuwedzera kushoko rechitatu, uye rakabatana naro, sezvakabatana kuchema kwepakati pousiku neshoko romutumwa wechipiri muna 1844. Kubwinya kwaMwari kwakagara pamusoro pavatsvene vaiva nomwoyo murefu, vakamirira, uye vakapa vasingatyti yambiro yokupedzisira yakakomba, vachizivisa kuwa kweBhabhironi, uye vachidana vanhu vaMwari kuti vabude mariri; kuti vapukunyuke kuparadzwa kwaro kunotyisa.” Spiritual Gifts, bhuku 1, 195.

Zvichitevera kushandiswa katatu kwechiprofiti, shoko remutumwa wechipiri rinomirira kushandiswa katatu kwechiprofiti, nokuti shoko iri munhorooondo ipi neipi nderekuti Bhabhironi rawa kaviri.

Kwakatevera mumwe mutumwa, achiti, Bhabhironi rawa, rawa, guta guru iro, nokuti rakapinza ndudzi dzose kunwa waini yokutsamwa kweupombwe hwaro. Zvakazarurwa 14:8.

Ngirozi ine simba yeZvakazarurwa 10 yakaburuka nokuzadzika kwechiprofiti chedambudziko rokutanga nerechipiri musu wa11 Nyamavhuvhu, 1840, uye mukuita kudaro yakava mufananidzo wokuburuka kwengirozi ine simba yeZvakazarurwa chitsauko 18 musu wa11 Gunyana, 2001. Ngirozi iyoyo inovhenekera nyika nokubwinya kwayo yakazobva yaita chiziviso.

Zvino akadanidzira nesimba, nenzwi guru, achiti, Bhabhironi guru rawa, rawa, uye rava nzvimbo yokugara yamadhimoni, nenhare yomweya mumwe nomumwe wakaipa, uye dendere reshiri imwe neimwe isina kuchena neinovengwa. Zvakazarurwa 18:2.

Review and Herald, July 5, 1906.

Dzidziso dzokurangana, kungava dzisina chokwadi zvachose kana kuti dzine zvimwe zvikamu zvechokwadi, dzose zvinokanganisa chokwadi chokuti zvaiva zvaMwari mubasa rokurongera kwake zvakakonzero zviitiko zvezuva iroro. Idzo dzidziso dzokurangana dzakasiyana-siyana kurwisa kwaSatani kunobva kunze kwesangano richirwa nechokwadi, asiwo akashandira kukanganisa chokwadi achibva mukati mesangano. Imwe yokurwisa ikoko kwemukati yakavakirwa pakuramba Roma sechinhu chiri kutaurwa mubhuku raJoere.

Tidzaongorora gakava iroro muchinyorwa chinotevera.

Shoko raJehovha rakasvika kuna Joere mwanakomana waPetueri. Inzwai izvi, imi vakuru, mureruke nzeve, imi mose vagari venyika. Ko chinhu ichi chakamboitika pamazuva enyu here, kana pamazuva amadzibaba enyuwo? Chizivisai vana venyu nezvacho, uye vana venyu ngavazivise vana vavo, navana vavo vazivise rumwe rudzi runotevera. Zvakanga zvasiyiwa nehonye dzinoparadza zvakadyiwa nemhashu; uye zvakanga zvasiyiwa nemhashu zvakadyiwa nehonye dzinodya miti; uye zvakanga zvasiyiwa nehonye idzodzo zvakadyiwa nemakonye. Mukai, imi zvidhakwa, mucheme; uungudzai, imi mose vanonwa waini, nokuda kwewaini itsva; nokuti yabviswa pamiromo yenyu. Nokuti rudzi rwauya pamusoro penyika yangu, rune simba, uye haruverengeki, rune mazino akaita samazino eshumba, uye rune meno ematama eshumba huru. Joere 1:1-6.