Itegeko Rya Mbere
CYANGWA
Ubutatu?

Encyclopedia yubuhamya bwukuri bwakandagiye Ukuri kwose



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www.first-commandment-or-trinity.com

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Impapuro **21 zambere** nin**camake** yamakuru arambuye kuva Igitabo cyose

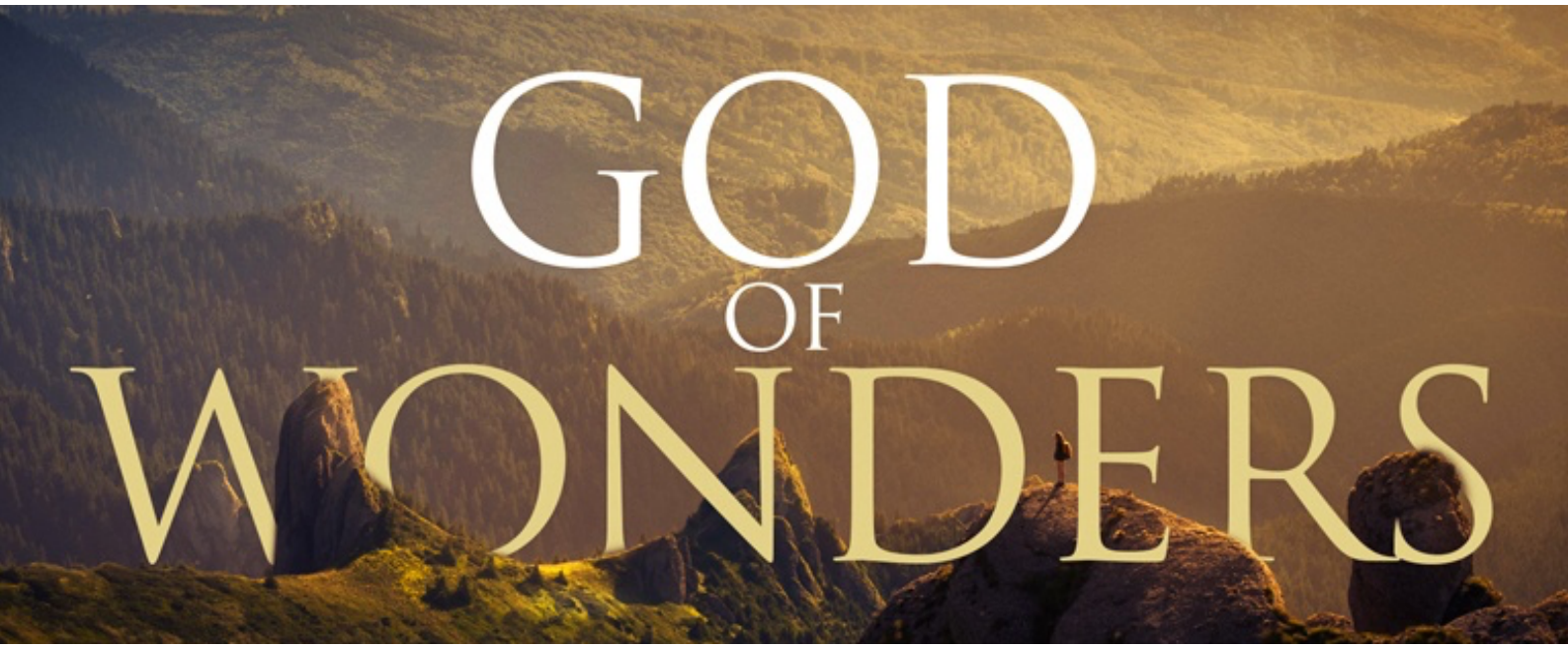
Imbere yose ihuza ibara ry'ubururu ihuza ibice byose byibitabo, ibice ninsanganyamatsiko

Izindi ndimi

Jya kuri Urutonde rw'Ibice

IRIBURIRO

20.09.2024



Gutangirira kuri, ndashaka gusangira nawe uburambe **bwanjye bukomeye n'Imana yacu**. Mu myaka mike ishize, napfaga rwose imwe muri kanseri yubwonko mbi. Ikibyimba cyapimaga santimetero 10x9 kandi nticyashoboye gukurwaho no kubagwa, ku buryo nari naranditswe n'abaganga. Icyo gihe nahindukiriye Imana nsenga cyane mbikuye ku mutima maze mfata umwanzuro ko, ninkomeza kubaho, nzohereza umuhamagaro ukomeye ku bwoko bw'Imana kugaruka ku kuri kwa kera kwakuweho ku byerekeye Imana imwe rukumbi y'ukuri (ikibazo cyerekeye Ubutatu), kandi naha kandi abantu bangose, igitabo cya Ellen White cyitwa "**Impaka zikomeye hagati ya Kristo na Satani**, kubera ko yagiriye inama ko iki gitabo kigomba gukwirakwizwa ku isi nk'amababi y'izuba. Navuze aya magambo imbere y'Imana binyuze mu masengesho yimbitse. Nyuma yisengesho, numvise ijwi risobanutse rivuga:

"Sinzakwemerera gupfa ubuziraherezo"

Iri sezerano ryImana ryasohojwe nkigitangaza nyacyo imbere yabaganga banje batunguwe. Uyu munsi nta nyama mbi ikiri mubwonko bwanjye! Muri icyo gihe, Imana yacu yagaruye imbaraga zanjye kandi impa amahirwe menshi yo gusohoza amasezerano ashobora guherekezwa n'ibyishimo n'imigisha.

Icyubahiro, icyubahiro, no gushimira Imana yacu ishobora byose n'Umwana wayo Yesu!

Niyihe mpamvu yo kwandika iki gitabo? **Nubutumwa bwurukundo**, kandi burahamagarira abantu bose kugaruka kumategeko ya mbere kuko iherezo ryikigereranyo riraza vuba. **Imana na Yesu baradukunda bitagira umupaka!** Ikibazo **cyUbutatu ni ingenzi cyane, kandi gihitamo niba koko dukurikiza itegeko rya mbere!** Mbere yo gutangirana niyi nsanganyamatsiko, ndashaka gushimangira **ko Yesu ari Imana kandi ko ataremewe.** Ariko, ni Umwana w'ikinege w'Imana mbere yuko isi iremwa, kandi kubera iyo mpamvu, **Bibiliya yita Imana Data "Imana yonyine y'ukuri´"**. Umwuka Wera arahari hose, ubwenge **kandi buri muntu ku giti cye cy'Imana** (Data) na Yesu. Ijambo "umuntu" ntabwo risobanura 'kubaho' gusa **ahubwo rifite** ibisobanuro bitandukanye ukurikije **imiterere**. Ijambo "umuntu" muriki kibazo ryerekana gusa ko Umwuka Wera atari imbaraga zidasobanutse gusa, ni ukuvuga imbaraga cyangwa umukungugu.

[Impamvu 77 muri Bibiliya Impamvu Ubutatu butabaho]

[Kubeshya no Gukoresha Bibiliya n'ibitabo bya Ellen White birahari koko?]




- “Kandi ubu ni ubuzima bw'iteka, **kugira ngo bakumenye Imana y'ukuri GUSA, na Yesu** Kristo, uwo wohereje.” {Yohana 17: 3}

- “Ariko kuri twe hariho **Imana imwe, Data**, uwo ari we byose, natwe muri We; n'Umwami **umwe Yesu Kristo**, byose ni We, kandi twese turi kumwe na we.“ {1 Abakorinto 8: 6}

- “Abantu baza batiteguye gusurwa **n'Umwuka Wera w'Imana**.” {Ellen White: 5T, p. 162} “The people come unprepared for the visitation of **God's Holy Spirit**.”

- “Turashaka Umwuka Wera, ari **we Yesu Kristo**.” {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the **Holy Spirit, which is Jesus Christ**.”

Kiliziya Gatolika ubwayo **yemeza** ko inyigisho **y'Ubutatu** itemewe **kugeza mu kinyejana cya 4:**

- “Guhindura **Imana imwe mu bantu** batatu ntabwo byashizweho neza, rwose ntabwo **byinjiye mu buzima** bwa gikristo n'umwuga wacyo wo kwizera, mbere y'ikinyejana cya 4. Ariko mubyukuri iyi formulaire **niyo yabanje kwiyitirira inyito yubutatu. Muri ba Padiri b'Intumwa, nta kintu cyari cyarigeze cyegera kure iyo mitekerereze cyangwa imyumvire.**“ {New **CATHOLIC Encyclopedia**: First Edition, V. 14, p. 299} “The formulation **one God in three persons** was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, before the **end of the 4th century**. But it is precisely this formulation that has first claim to the title the **Trinitarian dogma**. **Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective**.“

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- “Ariko **amatorero y'abaporotesitanti** ubwayo **yemeye** inyigisho nk**'Ubutatu** butagira ubutware busobanutse **neza mu Mavanjiri**.” {Life Magazine: Oct. 30 1950, p. 51, Graham Greene, The Assumption of Mary} “But the **Protestant Churches** have themselves **accepted** such dogmas as the **Trinity** for which there is **no such precise authority in the Gospels**.”

Ese ibivugwa birakwiye ko imyizerere yuyu munsi itorero ari "iterambere" mubumenyi bw „ukuri"?

- “Ikintu kimwe kidashidikanywaho kigiye kugerwaho vuba, - ubuhakanyi BUKOMEYE, butera imbere no kwiyongera no gukomera cyane, kandi bizakomeza kubikora kugeza igihe Uwiteka azabikora manuka uve mu ijuru n'ijwi rirenga.” {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1} “One thing it is certain is soon to be realised, —the **GREAT apostasy**, which is **developing** and increasing and **waxing stronger**, and will **continue to do so until the Lord shall descend from heaven with a shout**.”

- ”Nshinzwe **kubwira** abantu bacu, **ko bamwe batabimenya,** ko satani afite ibikoresho nyuma yibikoresho, kandi arabikora muburyo badategereje. Inzego za satani zizahimba inzira zo gukora abanyabyaha mubatagatifu. **Ndakubwira nonaha, ko nimara gushyingurwa, IMPINDUKA NINI zizabaho.** Sinzi igihe nzajyanwa; kandi **ndashaka kuburira bose kwirinda ibikoresho bya satani. Ndashaka ko abantu bamenya** ko nababuriye **byimazeyo mbere y'urupfu rwanjye**.” {Ellen White: Manuscript 1, 24. Feb. 1915} ”I am **charged** to tell our people, that **some do not realise**, that the **devil** has device after device, and he carries them out in ways that they do not expect. Satan’s agencies will invent ways to make sinners out of saints. **I tell you now, that when I am laid to rest, GREAT CHANGES will take place**. I do not know when I shall be taken; and **I desire to warn all against the devices of the devil**. I want the people to know that **I warned them fully before my death**.”

Ukuri kwambere niki? Mu gitabo cyitwa Impaka zikomeye, **Ellen White** yavuze neza ko iteka ryose tuzabana n'Imana **Data n'Umwana wayo Yesu!** Umwuka Wera ntabaho nkikiremwa cya gatatu mugusobanura ubuziraherezo, kuko SI Imana ya gatatu:

- "Kandi **imyaka y'ibihe** bidashira, uko izunguruka, izazana ibintu byinshi bikomeza **kandi bihebuje guhishurwa kw'Imana na Kristo**.“ {Ellen White: Great Controversy, p. 678.1} “And the **years of eternity**, as they roll, will bring richer and still more glorious **revelations of God and of Christ**.

- “Icyubahiro **cy'Imana n'Umwana w'intama cyuzura Umujyi** mutagatifu n'umucyo utazima. Abacunguwe bagenda mubwiza butagira izuba bwumunsi uhoraho. “Nta **rusengero nabonye muri rwo, kuko Uwiteka Imana** Ishoborabyose na Ntama ari urusengero rwayo.” Ibyahishuwe 21:22. **Ubwoko bw'Imana bufite amahirwe yo** kugirana ubumwe na Data n’Umwana.” {Ellen White: Great Controversy, p. 676.3+4} “The **glory of God and the Lamb floods the Holy City** with unfading light. The redeemed walk in the sunless glory of perpetual day. “I saw no temple therein: for the **Lord God Almighty and the Lamb** are the temple of it.” Revelation 21:22. The people of God are privileged to hold open **communion with the Father and the Son**.”



Ni iki **George Knight**, umwarimu w'amateka y'Abadiventisti, umuyoboke w'Ubutatu, akaba n'umwe mu bahanga mu bya tewolojiya bazwi cyane mu nzego z'iki gihe z'inama rusange ya SDA, yanditse abikuye ku mutima?

- "**Benshi mu bashinze** Adventiste y'umunsi wa **Karindwi ntibashobora kwinjira mu itorero** uyumunsi niba bagombaga kwiyandikisha kumyizerere Yibanze. **Ibind**i byumwihariko**, benshi** ntibashobora kwemera imyizerere nimero 2, ivuga kuri inyigisho **y'Ubutatu**." {George Knight: Ministry, October 1993, p.10} "**Most of the founders** of Seventh Day Adventism **would not be able to join the church today** if they had to subscribe to the denominations' Fundamental Beliefs. More specifically, most would **not** be able to **agree** to belief number 2, which deals with the doctrine of the **Trinity**."

Ese Bibiliya na Ellen White batubwira neza ukuri nyako?

- "Pawulo na bagenzi be bazengurutse akarere ka Firigiya na Galatiya, kubera ko **Umwuka Wera** yabujijwe kwamamaza ijambo mu ntara ya Aziya. Bageze ku mupaka wa Mysia, bagerageza kwinjira muri Bitiniya, ariko **Umwuka wa Yesu** ntiyabemerera." {Ibyakozwe 16:6.7} Version New International Version (NIV), Elberfelder 1905, Schlachter 1951, Hoffnung für alle, Interlinearübersetzung

- "Kubera ko uri abahungu be, **Imana yohereje Umwuka w'Umwana** wayo mu mitima yacu, Umwuka uhamagara," Abba, **Data**." {Abagalatiya 4: 6}

Uyu munsi turi mu gusohoza byuzuye ibimenyetso byimperuka, nkuko Ibyahishuwe na Ellen White byerekana icyiciro cya nyuma cyubuhakanyi bwa omega muri Laodiceya. Kuki icyiciro cya nyuma? Mu myaka ya 1880, uruziga ruto rw'abahanga mu bya tewolojiya y'abahakanyi batangiye "umushinga" wo kumenyekanisha inyigisho y'Ubutatu. Ellen White rero mu 1888 yongeyeho Impaka zikomeye, ko Yesu ari **UMUNTU** (Imana) **GUSA muri KAMINUZA YOSE** (**GUKURIKIRA** Imana Data), kugira ngo ahangane n'amagambo y'ibinyoma yerekeye Ibinyabuzima bitatu:

- "**Kristo** Jambo, **Wabyaye Imana wenyine, yari umwe na Data** uhoraho, umwe muri kamere, **mumiterere, no mubigamije, GUSA Kub**a muri Isi Yose ishoborainjira mu nama zose n'imigambi y'Imana (Data)." {Ellen White: Great Controversy, GC, "The Origin of Evil" 1888, p. 493} "**Christ** the Word, the **Only Begotten of God**, was one with the eternal Father, one in nature, in character, and in purpose, the **ONLY Being in ALL the universe** that **could enter** into all the counsels and purposes **of God** (Father)."



Ellen White yasobanuye mu 1891 (Kamena) impamvu inyigisho y'Ubutatu atari ukuri, anasobanura ko ikibazo cyo kutumva iri banga, ukurikije imiterere y'Umwuka Wera, gifitanye isano no kuba Umwuka Wera ari **UMWUKA WA YESU**, ntabwo ari Ubumana bwa gatatu bwigenga, umuntu wubutatu butabaho:

- “Nzasenga Data, na we azaguha **UNDI Muhoza**, kugira ngo agumane nawe ubuziraherezo; ndetse n'Umwuka w'ukuri; Uwo isi idashobora kwakira, kuko itamubona, nta nubwo imuzi: **ariko uramuzi, kuko abana nawe, kandi azabana nawe**.“ [Yohana 14:16, 17] **Ibi bivuga byose ku WUKA WA KRISTU ushobora byose, witwa Umuhoza**. Hariho amayobera **menshi** ntashaka kubyumva cyangwa gusobanura; ni hejuru cyane kuri njye, kandi ni hejuru kuri wewe**. Kuri zimwe muri izo ngingo, guceceka ni zahabu**.” {Ellen White: June 11, 1891, Manuscript Releases, vol.14, p. 179} “I will pray the Father, and He shall give you **another Comforter**, that he may abide with you for ever; even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth him: **but ye know him, for he dwelleth with you**, and s**hall be in you**. [John 14:16, 17]. **This refers to the omnipresence of the Spirit of Christ, called the Comforter**. There are many **mysteries** which I do not seek to understand or to explain; they are too high for me, and too high for you. **On some of these points, silence is golden**.””

Nubwo umuburo uvuga ngo "guceceka ni zahabu", Umwuka Wera wa Yesu yatangajwe ko ari Imana ya gatatu, mugihe mubyukuri atabaho! Abayobozi b'ubuhakanyi bohereje Ellen White muri Ositaraliya mu 1891 (Nzeri), barwanya Imana n'ubushake bwe, kubera ko yarwaniye ukuri, kugira ngo bashobore kuzuza amahoro igitabo "Ubuzima bwa Yesu Kristo" n'amagambo yongeyeho kubyerekeye Umwuka Wera, ni ukuvuga Ubutatu. Igitabo gishya cyasohowe mu 1898 ku izina rya "Icyifuzo cy'Ibihe".

Igihe Ellen White yagarukaga muri Amerika mu 1900, ikwirakwizwa ry'inyigisho y'Ubutatu ryari rimaze gukwirakwira kandi ntirihagarikwa!

- “Ntekereza ko ntigeze mpishura imirimo yose yanzanye hano muri Ositaraliya. Birashoboka ko ushobora kutazigera usobanukirwa neza ikibazo. Uwiteka **ntabwo yari muri Amerika**. Ntiyagaragaje ko ari **ubushake bwe ko nava muri** Battle Creek. **Uwiteka ntabwo yabiteguye, ariko yakwemereye mwese** kwimuka nyuma yibitekerezo byawe. Uwiteka yaba afite W. C. White, nyina, n'abakozi be baguma muri Amerika, twari dukeneye intandaro yumurimo, kandi iyaba imyumvire yawe yumwuka yatahuye uko ibintu bimeze, ntiwari kwemera ingendo zakozwe. Ariko Uwiteka yasomye imitima ya bose. Hariho ubushake bukomeye bwo kudusiga ku buryo Uwiteka yemeye ko iki kintu kibaho. Abari barambiwe n'ubuhamya bwatanzwe basigaye nta bantu bababyaye. **Gutandukana kwa Battle Creek kwari ukureka abantu bakagira ubushake n'inzira zabo bwite, batekerezaga ko ziruta inzira za Nyagasani**.” {Ellen White: 11LtMs, Lt 127, 1896, par. 4} “I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The **Lord was not in our leaving America**. He did not reveal that it was His will that I should leave Battle Creek. The **Lord did not plan this**, but He let you all move **after your own imaginings**. The **Lord would** have had W. C. White, his mother, and her workers **remain in America**, we were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. **Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord**.”

- “Ibi **ntibyashimishije Uwiteka cyane.** Abitoza **bigishwaga** mu nyigisho **z'ibinyoma zikubiye** muri icyo kibazo bazanye. Kandi **ibinyamakuru bya Review na Herald byoherezaga izo nyigisho z'ibinyoma ku isi**.” {Ellen White: Ms 20, 1903, April 3, par. 8} “This was **greatly displeasing to the Lord**. The **apprentices** were being **educated** in the **false doctrines** contained in the matter brought in. And the **Review and Herald presses were sending these false doctrines out to the world**.”

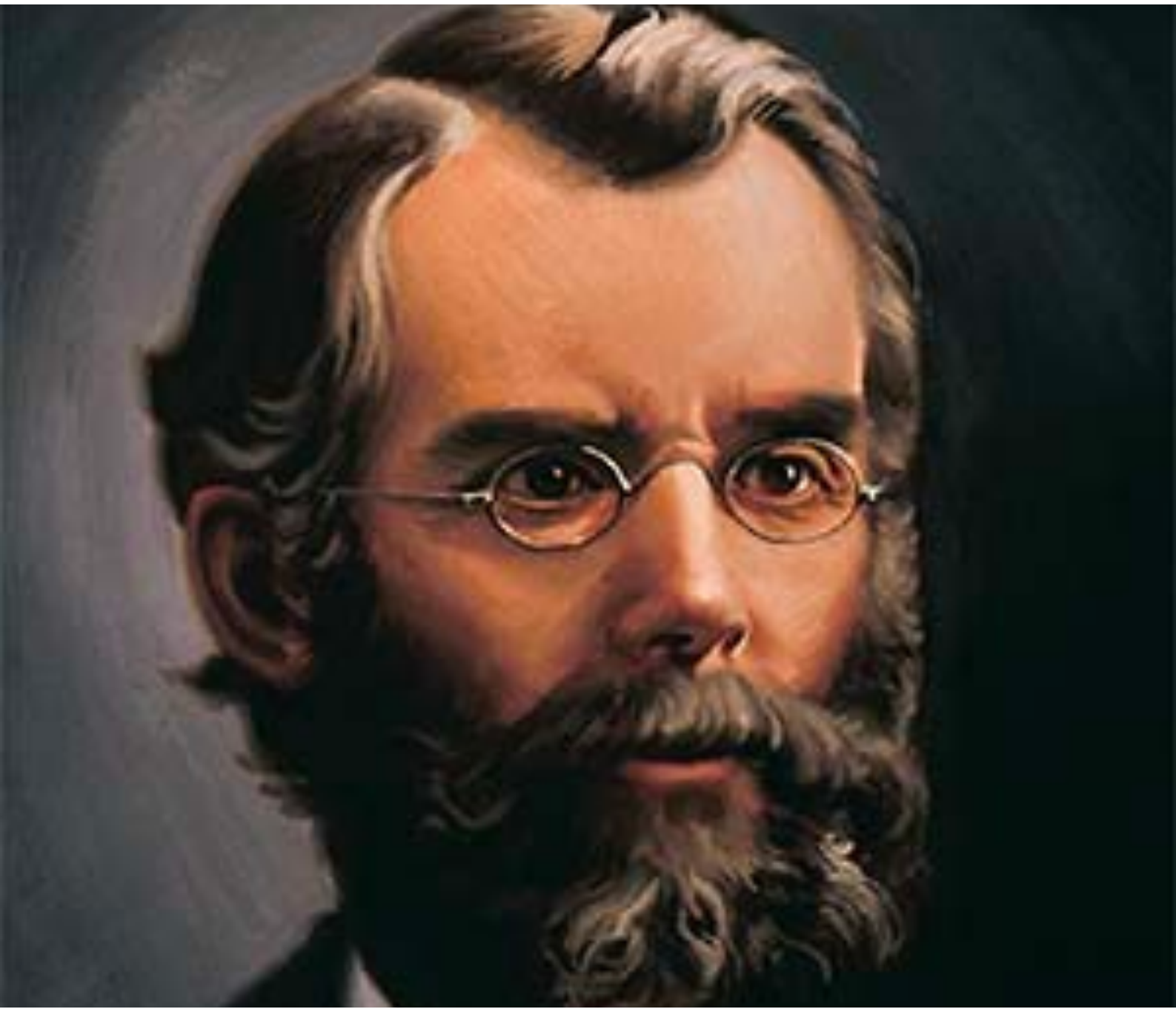
Ellen White yatangaje mu 1883 ko amagambo ye azakoreshwa:

- “Ubwubatsi **bubi bwose bushobora gushyirwa mubuhamya** bwanjye nababikoze vuga ko uri umukiranutsi, ariko ntumenye Imana, nzicisha bugufi nkomeze umurimo wanjye.” {Ellen White: SM1, p.73, and Manuscript 4, 1883} “Whatever **wrong construction may be placed upon my testimony** by those who profess righteousness, yet know not God, I shall in humility go forward with my work.”

Yanditse ko no muminsi yabapayiniya ntanumwe muri 20 wakizwa. Ni bangahe bari gukizwa uyu munsi? Mubyukuri ni mbarwa!

- “Ni amagambo akomeye mbwira itorero, ko **atari umwe muri makumyabiri** amazina yabo banditswe kubitabo by'itorero biteguye gusoza amateka yabo yisi, kandi ube nk'ukuri udafite Imana kandi **udafite ibyiringiro ku isi nk'umunyabyaha usanzwe.**“ {ChS 41.1} “It is a solemn statement that I make to the church, that **not one in twenty** whose names are registered upon the church books are prepared to close their earthly history, and would be as verily **without God and without hope in the world as the common sinner**.“

Ugereranije n'abapayiniya, itorero ry'iki gihe ryegereye Imana ubu kuruta uko byari bimeze icyo gihe? Ni ukubera iki noneho duhita twemera igitekerezo cya benshi muri iki gihe nkukuri kudashidikanywaho tutabanje gusuzuma imyizerere yacu ya kera na kera? Ukwizera nyakuri kwa kera kwanze uburyo bwose bw'Ubutatu, ntabwo ari ubwa Gatolika gusa, kubera ko Ubutatu bugereranya siyanse ya gipagani.



Niki cyanditse umupayiniya J. N. Andrews?

- “Inyigisho **y'Ubutatu** yashinzwe mu **itorero** n'inama ya **Niceya, A. D. 325. Iyi nyigisho isenya UMUNTU W'IMANA, n'Umwana we YESU Kristu,** Umwami wacu. Ingamba ziteye ubwoba zahatiwe itorero, **zigaragara ku mpapuro z'amateka ya kiliziya**, zishobora gutuma buri wese wizera iyo nyigisho **ahinduka**." {J.N. ANDREWS: RH, March 6, 1855} “The doctrine of the TRINITY which was established in the church by the council of Nicea, A. D. 325. This doctrine destroys the PERSONALTY of GOD, AND His Son JESUS Christ, our Lord. The infamous measures by which it was forced upon the church, which appear upon the pages of ecclesiastical history, might well cause every believer in that doctrine to blush.“

Ndetse na nyuma ya **1900**, Ellen White yemeje uku kuri **KERA** uhereye ku magambo yavuzwe haruguru:

- “**Umubeshy**i ni umwe utanga inyigisho n'ibinyoma. **Uhakana UMUNTU W'IMANA N'Umwana we YESU Kristo aba ahakana Imana na Kristo**. “Niba ibyo mwumvise kuva **mu ntangiriro bizaguma muri mwe, muzakomeza** no mu Mwana no muri Data.” Niba ukomeje kwizera no kumvira ukuri **wakiriye bwa mbere kubyerekeye imiterere ya Data n'Umwana**, uzafatanya nabo murukundo. Hazagaragara ubwo bumwe Kristo yasengeye mbere gato y'urubanza rwe no kubambwa.” {Ellen White: Ms 23, February 8, 1906} “A **liar** is one that presents false theories and doctrines. He who **denies the PERSONALITY of GOD AND of His Son JESUS Christ** is denying God and Christ. “If that which ye have heard from the **beginning shall remain in you**, ye also shall continue in the Son and in the Father.” If you continue to believe and obey the truths you first embraced **regarding the personality of the Father and the Son,** you will be joined together with them in love. There will be seen that union for which Christ prayed just before His trial and crucifixion.”

- “Nabijeje ko ubutumwa atanga uyu munsi ari nk'ubwo yatanze mu myaka mirongo itandatu amaze akora umurimo wa Leta. Afite umurimo nk'uwo wo gukorera Shebuja yari yarahawe ku busore bwe.“ {Ellen White: RH, July 26, 1906 par. 20} “I assured them that the **message she bears today is the same that she has borne during the sixty years** of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood.“

Ibinyoma muri Bibiliya hamwe ninyandiko za Ellen White

Ibimenyetso by'ubuhakanyi



Ibinyoma muri Bibiliya:

- “Nabonye ko Imana yarinze **Bibiliya** cyane; **nyamara iyo kopi yabyo yari mbarwa, abagabo bize bize mubihe bimwe na bimwe bahinduye amagambo**, bibwira ko babisobanuye neza, mugihe **mubyukuri barimo bayobera ibisobanutse,** babitera gushingira kubitekerezo byabo byashizweho, aribyo kugengwa **n'imigenzo**." {**Ellen White**: EW, p. 220.2, 1882}“I saw that God had especially guarded the **Bible**; yet **when copies of it were few, learned men had in some instances changed the words**, thinking that they were making it more plain, when in reality they were **mystifying that which was plain**, by causing it to lean to **their established views**, which were governed by **tradition**.“

Matayo 28: 18-20 Umubatizo mu izina rya Data n'Umwana n'Umwuka Wera

Yohana 5: 7 Comma Johanneum

Westcott and Hort Codex Sinaiticus + Codex Vaticanus

Ibinyoma mu nyandiko za Ellen White:

99.9% of the quotes from Ellen White **until 1915** are **180 degrees opposite to those quoted in the defense of the Trinity. The word of God certainly does not contradict itself!**

Ingero:

Umwimerere: Kurinda icyaha gusa ni Yesu:



- “**Kristo** ni isoko ya buri kintu cyose gikwiye. **Niwe GUSA ushobora** kubyutsa umutima usanzwe **urwanya icyaha**. Niwe soko yimbaraga zacu niba twakizwa. Nta muntu ushobora kwihana adafite ubuntu bwa Kristo.” {Ellen White: RH, 1. April 1890 par. 5} “**Christ** is the source of every right impulse. **He is the ONLY one** who can arouse in the natural heart enmity **against sin**. He is the source of our power if we would be saved. No soul can repent without the grace of Christ.”

- “Imiterere yacu binyuze mu byaha yabaye iy'indengakamere, kandi imbaraga zidusubiza zigomba kuba ndengakamere, bitabaye ibyo nta gaciro bifite. Hariho **imbaraga imwe** gusa ishobora kuvanaho ikibi **kiva** mumitima yabantu, nukuvuga **imbaraga zImana muri Yesu Kristo**.“ {Ellen White: 8T, p. 291 1904} “Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but **one power** that can break the hold of evil from the hearts of men, and i.e. the power **of God IN Jesus Christ**.”

- “**Ubwunganizi bwonyine bwo kwirinda** ikibi ni ugutura kwa **Kristo** mu mutima kubwo kwizera gukiranuka kwe.” {Ellen White: DA, p. 324} “The **only defense against evil** is the indwelling of **Christ** in the heart through faith in His righteousness.”

Ibinyoma: Kwirinda **icyaha ni Umwuka Wera:**

- “Igikomangoma cy'imbaraga **z'ikibi** gishobora kugenzurwa gusa **n'imbaraga** z'Imana mu **muntu** wa gatatu w'Ubumana, **Umwuka Wera**.” {Ellen White: SpT, Series A, No. 10, p. 37. 1897 and Ellen White: Evangelism, p. 617} “The prince of the power of evil can **only** be held in check by the power of God in the **third person** of the Godhead, the **Holy Spirit**.”

- "**ICYAHA** gishobora kuneshwa no kuneshwa **GUSA binyuze** mu kigo gikomeye **cyumuntu wa gatatu** wubumana, waza nta mbaraga zahinduwe, ariko byuzuye imbaraga zImana.“ {Ellen White: DA, p. 671.2} “**SIN** could be resisted and overcome **ONLY through** the mighty agency of the **Third Person** of the Godhead, who would come with no modified energy, but in the fullness of Divine power.“

Trio yo mwijuru - Abantu batatu BAZIMA

Imbaraga eshatu zo mu ijuru

Abayobozi batatu?

Trio: Ese Data, Mwana, na Roho Mutagatifu (Ubutatu) bihaye gahunda y'agakiza mu nama yo mwijuru?

Ese koko Ellen White yanditse cyangwa yavuze "IBINTU BITATU BY'Imana"?

Godhead Ubumana = Ubutatu?

IMBARAGA GUSA zirwanya icyaha = Ikiremwa cya gatatu - Umuntu - Imiterere Umwuka Wera?

Avondale: Umuntu wa gatatu utuzenguruka?

IT (English) cyangwa Umuntu - Imiterere - A. T. Jones

Andi magambo yatanzwe

Byagenze bite rwose kuri "Icyifuzo cy'imyaka - Desire of Ages“?

2 Videos: **www.vbates.com**

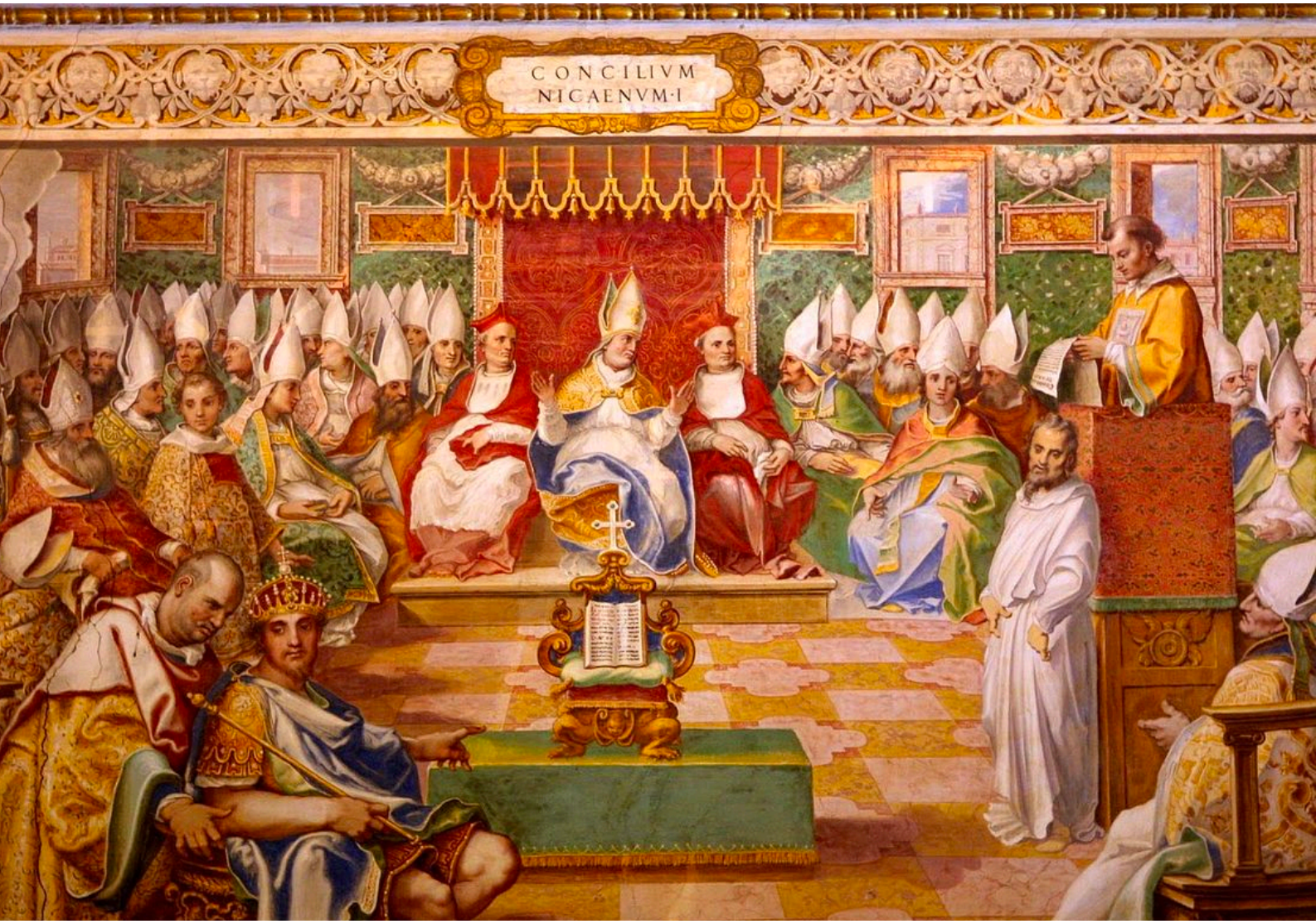
Verne Bates - Gukoresha Ibitabo byera bya Ellen White Books:

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma


CANNON SAFE
30. avgusta uveče 2001. godine i mi
smo kod sefa gde se knjige čuvaju.


iz prvog tromesečja za HAC
RBN

Inyigisho y'Ubutatu ituruka he? Biturutse ku Ntumwa?



- "**Guhitamo 'Imana imwe mu bantu batatu' ntabwo byashizweho neza**, rwose ntabwo byinjiye mu buzima bwa gikristo n'umwuga wacyo wo kwizera, **mbere y'ikinyejana cya 4**. Ariko mubyukuri iyi formulaire niyo yabanje kwiyitirira inyito yubutatu**. Muri ba Padiri b'Intumwa, nta kintu na kimwe cyari cyarigeze cyegera imitekerereze nk'iyo**." {New **CATHOLIC Encyclopedia** 1967, First Edition, Volume 14, p. 299} "The **formulation 'one God in three persons' was not solidly established**, certainly not fully assimilated into Christian life and its profession of faith, prior to **the end of the 4th century**. But it is precisely this formulation that has first claim to the title the Trinitarian dogma. **Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective**."

- "**Abadiventisti** b'umunsi **wa karindwi** bahuje n'amagambo akomeye y'imyemerere ya Amadini yiyita aya gikristo, harimo imyizerere y'intumwa, **Niceya (325**), hamwe n'ibisobanuro by'inyongera bya kwizera kubyerekeye **Umwuka Wera** nkuko byageze i **Constantinople (38**1)." {G. W. R.: A Brief Introduction to their Beliefs} "Seventh Day **Adventists** are **in harmony** with the great creedal statements of Christendom, including the Apostles' Creed, **Nicea** (**325**), and the additional definition of faith concerning the **Holy Spirit** as reached in **Constantinople** (**381**)."

Ese ibyo Ellen White yeretswe kare kurwanya Ubutatu byari ibinyoma?



Ku rundi ruhande, hari ibitero ku iyerekwa rya mbere rya Ellen White, ryanga Ubutatu, kandi hari impaka zivuga ko "nyuma yaje kumenya ukuri" no kumenya ko Yesu na we yari Imana kandi ko rero Ubutatu bwari koko ukuri! Ariko muri cote ikurikira turabona ibinyuranye rwose, ni ukuvuga muri 1879 yanditse ko Yesu yari afite kamere y'Imana. Kandi biragaragara ko na mbere yo kurema isi, Yari Umwana nyawe wa Se wo mwijuru. Umwanya wUmwana usanzwe ukuyemo Ubutatu rwose, kuko mubutatu bose uko ari batatu bagomba kuba bamwe!

- “Abantu baguye, mu buryo bumwe, ntibashoboraga kuba **inshuti za Kristo**, kuko batashoboraga kwishyira mu mwanya wa kamere ye y'Imana, kandi bagasabana n'Umucunguzi w'isi.” {Ellen White: The Signs of the Times, December 11, 1879, par. 3} “Fallen men, in one sense, could not be companions for Christ, for they could not enter into sympathy with **His Divine nature**, and hold communion with the world's Redeemer.”

<u>Ellen White, mu bitabo bye “Impaka zikomeye” na “Abakurambere n'abahanuzi”, yasobanuye neza ko Ibinyabuzima bibiri byonyine by’Imana mu Isi YOSE ari Imana Data na Yesu</u>:

- “**Kristo** Jambo, Wabyaye Imana wenyine, yari umwe na **Data uhoraho**, - umwe muri kamere, mu miterere, no **mu ntego, - Kubaho wenyine mu isanzure ryose rishobora kwinjira mu nama zose n'imigambi y'Imana** (Data).” {Ellen White: GC “The Origin of Evil“ 1888, p. 493} “Christ the Word, the Only Begotten of God, was one with the eternal Father,--one in nature, in character, and in purpose,--the only Being in all the universe that could enter into all the counsels and purposes of God (Father).”

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- “Umutegetsi w'isi n'ijuru ntabwo yari wenyine mu murimo we wo kugirira neza. Yari afite uwo bakorana bakorana washoboraga gushima imigambi ye, kandi ashobora gusangira umunezero we mugutanga umunezero kubiremwa. “Mu ntangiriro hariho Ijambo, kandi Ijambo ryari kumwe n'Imana, kandi Ijambo ryari Imana. Ni ko byari bimeze mbere na mbere ku Mana. ” Yohana 1: 1, 2**. Kristo, Ijambo, umwe rukumbi wabyawe n'Imana, yari umwe na Data uhoraho - umwe muri kamere, imico, intego - Ikiremwa cyonyine gishobora kwinjira mu nama zose n'imigambi y'Imana**.” {Ellen White: PP, p. 34} “The Sovereign of the universe was not alone in His work of beneficence. He had an associated co-worker who could appreciate His purposes, and could share His joy in giving happiness to created Beings. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only Being that could enter into all the counsels and purposes of God**.”

Nyuma ya 1900, mugihe cy'impaka zikomeye zerekeye itangizwa ry’Ubutatu, EGW yanditse ko Impaka zikomeye aricyo gitabo cy’abamisiyonari cyingenzi cyatanzwe. Nigute bishoboka ko atakuyeho amagambo yavuzwe haruguru, niba koko yemeye Ubutatu?

Turashobora kandi gusoma amagambo asobanutse muri raporo ikurikira ko Ellen White na Pioneer banze byimazeyo inyigisho y'Ubutatu:



- “Ariko nyuma yo kudushyira ku butatu, ugasanga tutari twumvikana kuri **ashingiye ku butatu bwe bw'Imana**, yabaye umunyamwete mu kwamagana ubumwe, bisaba kuva kuri **Kristo Ubumana bwe**, akamusiga ariko umuntu. Hano, nkuko tubibona bireba, yarwanaga numuntu wibyatsi. **Ntabwo duhakana ubumana bwa Kristo. [..]** Twizera ko ari umuntu w’Imana wavuzwe na Jehovahh mu magambo, "Reka dukore umuntu. "Yabanye na Data mbere yuko isi ibaho. [..] **Ntabwo dufite impuhwe nyinshi hamwe na Unitarians bahakana ubumana bwa Kristo, kimwe nabATATU** bafite ibyo Mwana ni Data uhoraho, kandi uvugane nabi kubyerekeye Imana imwe-imwe. Tanga Umwigisha ubwo Bumana bwose Ibyanditswe Byera bimwambika.“ {Review and Herald, 6. June, 1871, p. 196, Title: Western Tour} “But after catechising us upon the trinity, and finding that **we were not sound upon the subject of his triune God**, he became earnest in denouncing unitarianism, which takes from **Christ His Divinity**, and leaves Him but a man. Here, as far as our views were concerned, he was combating a man of straw. **We do not deny the Divinity of Christ**. [..] We believe Him to be the Divine person addressed by Jehovah in the words, "Let us make man." He was with the Father before the world was. [..] We have **NOT as much sympathy with Unitarians that deny the Divinity of Christ, as with TRINITARIANS** who hold that the Son is the eternal Father, and talk so mistily about the three-one God. Give the Master all that Divinity with which the Holy Scriptures clothe Him.“

Nubwo ibi bisobanuro nyabyo byikiganiro Ellen White nawe yitabiriye bisobanutse neza, hari abavuga ko ijambo **"TRIUNE IMANA"** "gusa" risobanura uburyo butari bwo bwandi matorero. Ubundi buryo, Ubutatu bw ‘“Abadiventisti”, bwaba “ukuri” kubera ko butarimo inyigisho zerekeye Imana y'ubutatu, ahubwo yizeraga Data, Mwana, na Roho Mutagatifu gusa. Iki kirego ntabwo gihuye nukuri: Kuberako ingingo ya 2 yimyizerere ya SDA ifite umutwe, ´**IMANA IMANA**´ ivuga ko abadiventiste bizera Imana **imwe imwe**, nkuko andi matorero abikora:

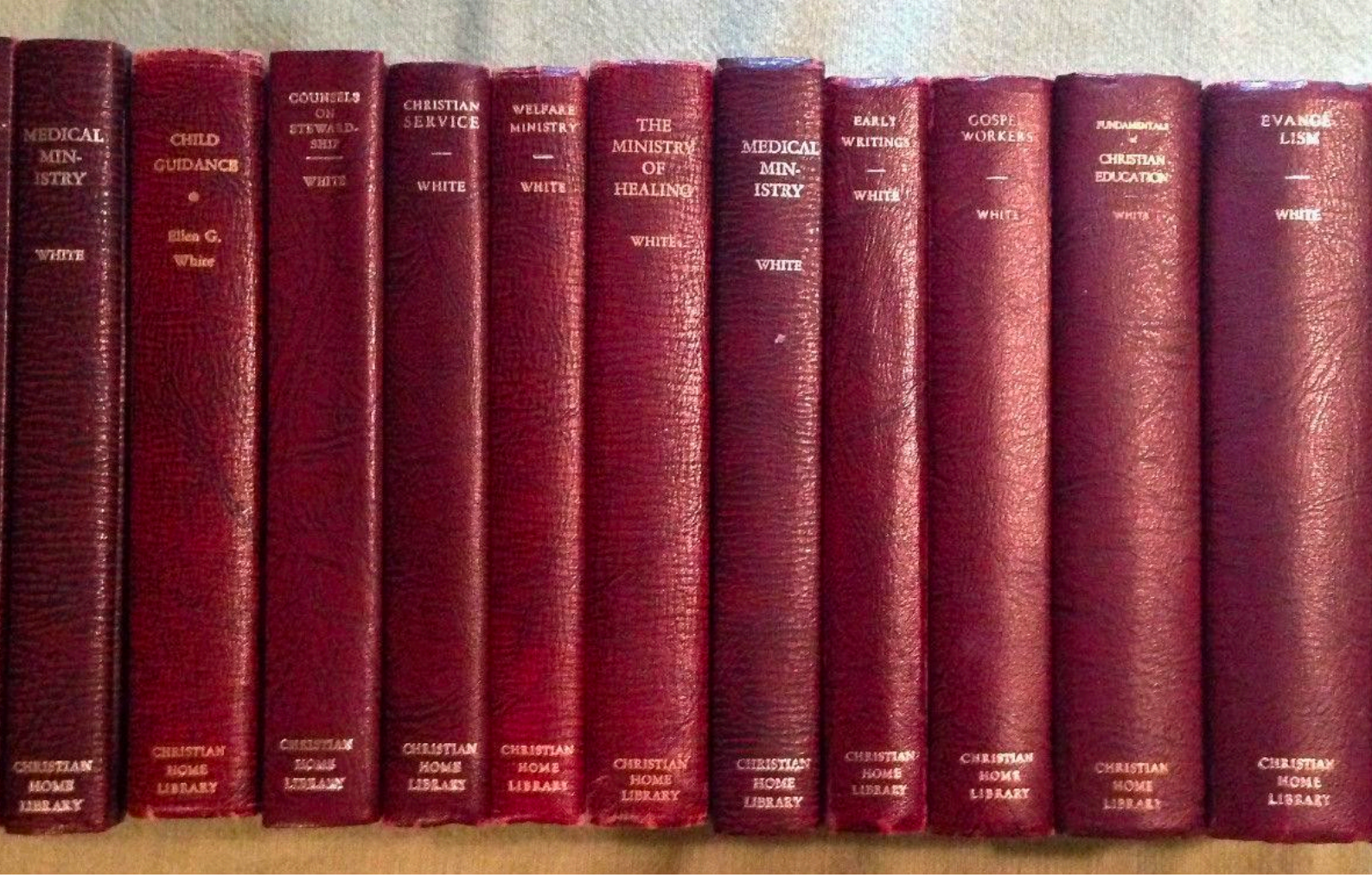
- “**Hariho Imana imwe: Data, Mwana, na Roho Mutagatifu**, **UBUMWE** bwabantu batatu bahuje**. Imana** idapfa, ishobora byose, izi byose, hejuru ya byose, kandi burigihe. Ntarondoreka **kandi** birenze ubwenge **bwabantu,** nyamara azwi kubwo kwiyerekana kwe. **Imana**, ni urukundo, ikwiriye iteka gusengwa, kuramya, no gukorerwa n'ibiremwa byose. „ {Ingingo ya 2 y'imyizerere ya SDA - Point 2 of SDA beliefs} “**There is ONE God: Father, Son, and Holy Spirit**, a **UNITY** of three coeternal Persons. **God** is immortal, all-powerful, all-knowing, above all, and ever present. **He** is infinite and beyond human comprehension, yet known through **His** self-revelation. **God**, who is love, is forever worthy of worship, adoration, and service by the whole creation.“

Imvugo 'Imana **imwe'** (mu buryo bw'Ubutatu) na **'TRIUNE IMANA',** ifite ibisobanuro bimwe kuko ibisobanuro byombi bisobanura Imana ihujwe n'Ubutatu! Usibye **"impaka" n'itorero** ry'Abadiventisti ryitirirwa izina ritandukanye, 'IMANA IMWE' (irimo Ibinyabuzima bitatu), ugereranije n'izina **'TRIUNE IMANA'** mu yandi matorero, ingingo # 3, 4 na 5 z'Abadiventisti imyizerere y'itorero iracyazamuka, aho Imana Data, Mwana, na Roho Mutagatifu basobanurwa nk'ibinyabuzima bitandukanye. Ariko no mumatorero **y'abaporotestanti yaguye, umuntu yemera Ibinyabuzima bitatu bitandukanye icyarimwe**, atitaye ko ibi biri kurutonde rwimyizerere yabo cyangwa idahari!

Kandi ingingo nyamukuru ya byose ntabwo isobanura gusa (kuruhande rwaba tewolojiya yAbadiventisti) yibinyabuzima bitatu ahubwo ni inyigisho ivuga ko ari **iy'Imana imwe**. Ikirego cya kamere "ebyiri" (gikoreshwa buri gihe mugusobanura imirongo ya Bibiliya hamwe na Ellen White yanditse, byerekana neza ko Ubutatu butari ukuri) ntacyo bivuze kuko umwe akuyemo undi. Mu gihe uburyo Gatolika bw’Ubutatu busobanura "imana zitatu ziva ku Mana imwe", "uburyo bwihariye" Imiterere y'Abadiventisti ni "**Imana imwe Iva ku Mana ITATU**". **Ariko guhagararirwa byombi biracyari bimwe kuko muri ibyo bihe byombi hariho Imana UMWE (wahujwe), uwo ntabwo Imana Data ikomoka muri Bibiliya** Ku rundi ruhande, abagatolika bavuga ko Yesu yavutse buri munsi ntabwo bikora ku kibazo cy’Ubutatu na gato!

Ese amagambo yose ya Ellen White (usibye inyuguti n'amagambo yihariye) yahumetswe n'Imana?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “Muri **aya mabaruwa nanditse**, mu **buhamya** ntanga, ndabagezaho ibyo Uwiteka yampaye. **Ntabwo nanditse ingingo imwe mu mpapuro, ngaragaza ibitekerezo byanjye gusa.** Nicyo **Imana yakinguye** imbere yanjye mu iyerekwa, imirasire y'agaciro **y'urumuri** rumurikira ku ntebe “{Ellen White: 1SM 27.2} “In **these letters which I write**, in the **testimonies** I bear, I am presenting to you that which the Lord has presented to me. **I do not write one article in the paper, expressing merely my own ideas**. They are what **God has opened** before me in **vision,** the precious rays of light shining from the throne“

- “Nabijeje ko ubutumwa **atanga uyu munsi ari** nk'ubwo **yagiye** atanga mu **myaka mirongo** itandatu amaze akora umurimo wa Leta.” {Ellen White: RH, July 26, 1906 par. 20} “I assured them that the **message she bears today** is the **same** that she has borne **during the sixty years** of her public ministry.”

Imana yokwereka umuntu umwe kwisobanura kwiwe, uwari umuhanuzi wukuri kuva mbere, hanyuma nyuma yimyaka 50 ukuyemo ibya kera nibishya? Imana y'ukuri ntizigera ihinduka! Kuva aho, noneho, haza umubare muto ugereranije namagambo arwanya nka Trio yo mwijuru?

- “Ku **bantu bamwe, gucirwaho iteka kwanditswe** kera cyane banyuze mu ibanga. Ni abantu batubaha Imana, bagoreka ubuntu bw'Imana yacu mu **ruhushya** rwo **kwiyandarika** no **guhakana Yesu** Kristo Umutegetsi w'ikirenga n'Umwami wacu wenyine.“ {Yuda 1: 4}

<u>Ese Ellen White yahamagariye ukuri gushaje, mugihe ibitero by "ubumenyi bushya" byatangiye gukomera?</u>

- “**Wange buri cyiciro cyamakosa**, nubwo **cyaba** gitwikiriwe **nukuri**, guhakana **imiterere yImana cyangwa Kristo**. **Yesu Kristo ni Umwana w'Imana.**” {Ellen White: Manuscript 124, 1905} “**Reject every phase of error,** even though it be **covered** with a semblance of **reality**, which d**enies the personality of God or of Christ**. **Jesus Christ is the Son of God**.”



- "**Ikibazo gikomeye cyasohotse mubiro byacu,** kandi niba igice cyakazi cyagombaga gutinda, cyari umurimo wibitabo birimo umucyo wukuri. Ibi **ntibyashimishije cyane Uwiteka**. Abitoza **bigishwa mu nyigisho z'ibinyoma zikubiye** mu kibazo cyazanywe. Kandi ibinyamakuru bya **Review na Herald byoherezaga izo nyigisho z'ibinyoma ku isi.** {Ellen White: MS 20, 1903, April 3, par. 8} "**Pernicious matter has been published right in our office,** and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was **greatly displeasing to the Lord**. The **apprentices were being educated in the false doctrines contained** in the matter brought in. And the **Review and Herald presses were sending these false doctrines out to the world**."

- "**Wange buri cyiciro cyamakosa**, nubwo cyaba **gitwikiriwe nukuri**, guhakana **imiterere yImana cyangwa Kristo. Yesu Kristo ni Umwana w'Imana**." {Ellen White: Manuscript 124, 1905} "**Reject every phase of error,** even though it be **covered** with a semblance of **reality**, which d**enies the personality of God or of Christ**. **Jesus Christ is the Son of God**."

- "Imana yampaye umucyo kubyerekeye ibinyamakuru byacu. Niki? Yavuze ko abapfuye bagomba kuvuga. Nigute? Imirimo yabo izabakurikira. **Tugomba gusubiramo amagambo y'abapayiniya mu kazi kacu**, bari bazi icyo bisaba gushakisha ukuri nk'ubutunzi bwihishe, kandi bakoranye umwete wo gushinga urufatiro rw'imirimo yacu. **Bateye imbere intambwe ku yindi bayobowe n'Umwuka w'Imana**. Umwe umwe umwe abapayiniya barashize. Ijambo **nahawe ni**, reka ibyo abo **bagabo banditse kera byororoke**. Kandi Mubimenyetso byibihe reka reka ingingo zibe ndende cyangwa icapiro neza. Ntugerageze guhuriza ibintu byose mumubare umwe wimpapuro. Reka icapiro ribe ryiza, kandi ureke ushishikaye, uburambe bwo kubaho bushyirwe mu mpapuro." {Ellen White: RH, 25. May, 1905, par. 2} "God has given me light regarding our periodicals. What is it? He has said that the dead are to speak. How? Their works shall follow them. **We are to repeat the words of the pioneers** in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. **They moved forward step by step under the influence of the Spirit of God**. One by one these pioneers are passing away. The word **given me** is, let that which **these men have written in the past be reproduced**. And in The Signs of the Times let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper."

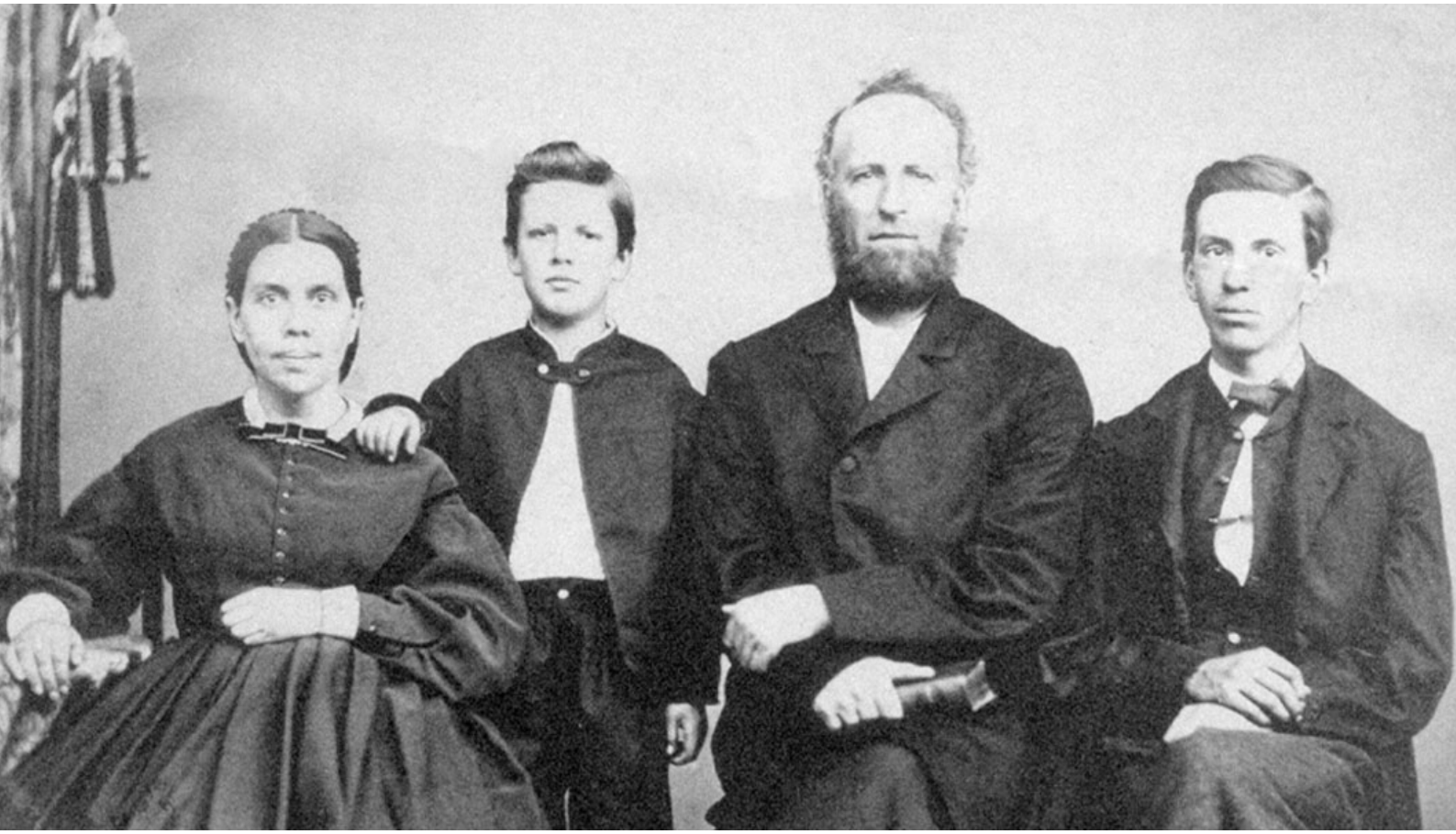
Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- “Abageragеza **kuzana** ibitekerezo **byakuraho** inkingi **z'ukwizera kwacu kubyerekeye ahera cyangwa ibijyanye** na **kamere y'Imana cyangwa ibya Kristo, bakora** nk’impumyi.” {Ellen White: Manuscript Release 760, p. 9.10} “Those who try to **bring** in **theories** that would **remove the pillars of our faith** concerning the sanctuary or concerning the **personality of God or of Christ**, are working as **blind** men.”

Ingingo y "umuntu" mu buhakanyi bwa Omega yerekeza ku Mwuka Wera, usobanurwa nk'umuntu, nk'Imana Data n'Umwana Yesu. Ariko turashobora kongera kubona muri cote ikurikira, ko Umwuka Wera ari igice cyImana, kandi ko rwose atari umuntu wigenga:

- “**Uwiteka** ashishikariza abamushaka n'umutima wabo wose. Abaha **Umwuka Wera we, ukugaragaza ukubaho kwe no gutoneshwa** kwe.” {Ellen White: 9T, p. 230, 1909} **Uwiteka** ashishikariza abamushaka n'umutima wabo wose. Abaha **Umwuka Wera we, ukugaragaza ukubaho kwe no gutoneshwa** kwe.” {Ellen White: 9T, p. 230, 1909} “The **Lord** encourages all who seek Him with the whole heart. He **gives them His Holy Spirit,** the **manifestation of HIS presence** and favour.”

<u>Ni ubuhe buryo abahungu ba Ellen White babonaga ku nyigisho y'Ubutatu muri Adiventisme?</u>



Edson White yanditse mu **1913** ko mu Isi yose hariho Ibinyabuzima bibiri gusa, Data n’Umwana:

- “**Umuntu umwe rukumbi uri mu isanzure usibye Data yitirirwa izina ry'Imana, ni ukuvuga Umwana wayo, Yesu Kristo**.” {James Edson White: The Coming King, p. 27, 1913} “**Only one Being in the universe <u>besides the Father bears the name of God</u>, and i.e. His Son, <u>Jesus</u> Christ**.”

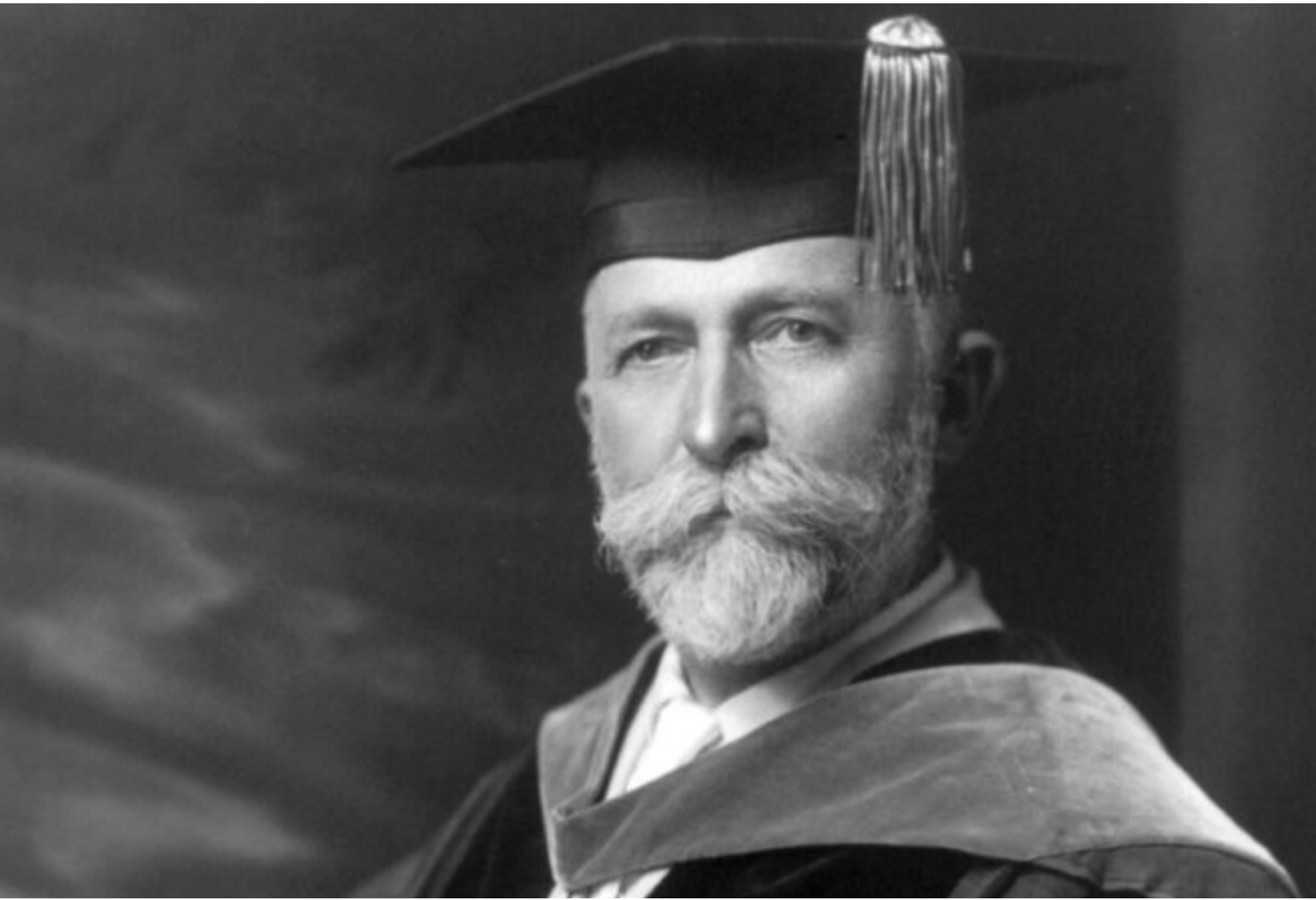
Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Kuki Ellen White atabyakiriye, niba yarizeraga Ubutatu icyo gihe? Muri iyo minsi niho habaye urugamba rukomeye hagati yinkambi zombi, kandi amagambo nkaya yagize ingaruka zikomeye, cyane cyane ko yaturutse kumuhungu wa Ellen White! Ni iki umuhungu wa kabiri wa Ellen White, William White, yanditse nyuma ku bijyanye no kuzana inyigisho y'Ubutatu mu Itorero ry'Abadiventisti?

- "**Amagambo n'impaka za bamwe mu bakozi bacu** mu bikorwa byabo byo kwerekana **ko Umwuka Wera yari umuntu** ku giti cye **nk'Imana,** Data, na Kristo, Umwana w'iteka, byanteye **urujijo kandi rimwe** na rimwe byambabaje." {Letter from William C. White to H. W. Carr April 30th, 1935} "The **statements and the arguments of SOME of our ministers** in their effort to prove that the **Holy Spirit was an individual** as are **God,** the Father, and Christ, the eternal Son, have **perplexed me** and sometimes they have made me **sad**."

Kuki William White yarwanye n'Ubutatu niba arukuri? Kuberako Imana yeretse Ellen White ko umuhungu we atazava mu kuri:

- "Neretswe **ko Uwiteka azamuyobora**, kandi ko atazayoborwa, **kuko yari kumenya ubuyobozi** n'ubuyobozi bwa Roho Mutagatifu ... "Uwiteka azakubera umwigisha. **Uzahura ningaruka zishuka; bazaza muburyo** bwinshi, muri pantheism nubundi buryo **bwubuhemu; ariko ukurikire** aho nzakuyobora, umucanga uzagira umutekano. Nzashyira Umwuka wanjye ku mwana wawe, kandi nzamukomeza gukora umurimo we. **Afite ubuntu bwo kwicisha bugufi.** Uwiteka yamutoranyirije kugira uruhare rukomeye mu murimo we. Kubera iyo mpamvu yavutse." {Ellen White: Selected Messages Book 1, pp. 54, 55} "It was also **SHOWN to me that my son**, (W. C. White), should be my helper and counselor, and that the **Lord would place on him the spirit of wisdom** and of a sound mind. I was shown that the Lord would guide him, and that he would, **not be led away**, because he would recognise the leadings and **guidance of the Holy Spirit**..."The Lord will be your instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, sand you will be safe. **I will put MY Spirit upon your son**, and will strengthen him to do His work. He has the grace of humility. The Lord has selected him to act an important part in His work. For this purpose was he born."



Alpha ubuhakanyi. Dr. Kellogg. Ubuhakanyi bwa Omega nkibikomeza:

Ubuhakanyi bwa Alpha bwatwaye ikibazo cyibanze cyUmwuka Wera no kuvuga kwa Dr. Kellogg ko Umwuka Wera ari Imana. Ntabwo cyari ikibazo gusa kijyanye nuburyo bwo kuboneka kwe nigikorwa cye cyangwa kwibohora, kuko ibintu bishaje bigoreka uyumunsi. Dr. Kellogg yizeraga Imana Data, Imana Mwana, kandi nk'uko yabivuze, "Imana" Umwuka Wera, waje kuba inyigisho zemewe z'Itorero ry'Abadiventisti binyuze mu buhakanyi bwimbitse:

- “We (**Dr. Kellogg**) yambwiye ko **NONAHA yizera** Imana Data, Imana Mwana, n'Imana Umwuka Wera (**Ubutatu**); kandi **igitekerezo** cye ni uko **Imana ari Umwuka Wera**, kandi **atari Imana Data, yuzuza isi yose, n'ibinyabuzima byose**.“ {Letter by A. G. Daniells to W. C. White on October 29, 1903} “He (**Dr. Kellogg**) told me that he **NOW believed in** God the Father, God the Son, and God the Holy Ghost (**Trinity**); and **his view** was that it was **God the Holy Ghost**, and **NOT God the Father, that filled all space, and every living thing**.”

Ibiranga Omega bigwa cyane cyane harimo ubwami bwa kamere yImana hamwe numwuka wera, byemerwa na benshi, kandi byatangiye nyuma yurupfu rwa Ellen White:

- "Mu gitabo" **Urusengero ruzima** "(Dr. Kellogg) herekanwa **alfa y’ubuyobe bwica**. Omega izakurikira, **kandi izakirwa n’abadashaka** kumvira umuburo Imana yatanze.“ {Ellen White, Special Testimonies Series B No. 2, page 50, letter, August 7th.1904. ‚Beware’} “In the book "**Living Temple**“ (Dr. Kellogg) there is presented the **alpha of deadly heresies**. The **omega will follow**, and will be received by those who are not willing to heed the warning God has given.”

- “**Urusengero ruzima**” rurimo **alfa yibi bitekerezo**. Nari nzi ko **omega** izakurikira **mugihe gito;** kandi mpinda umushyitsi ubwoko bwacu. Ibyanditswe byera byakoreshejwe mu kwemeza inyigisho zavuzwe haruguru, ni ibyanditswe bidakoreshwa.“ {Ellen White: SpTB02 53.2} “**Living Temple**” contains the **alpha of these theories**. I knew that the **omega** would **follow in a little while**; and I trembled for our people. The scripture used to substantiate the doctrine there set forth, is scripture misapplied.“

- “Ubu dufite imbere yacu alfa y'akaga. **Omega izaba ifite kamere itangaje**.” {Ellen White: Testimonies, Series B, No. 2, p. 16, written July 24, 1904} “We have now before us the alpha of this danger. The **omega will be of a most startling nature**.”

Kuki “kamere itangaje cyane”? Kuberako, aho kugirango umubare muto w'abizera bashukwa n'ubuhakanyi bwa Alpha, nyuma y'urupfu rwa Ellen White, ubuhakanyi bwa Omega bwakuraho ukuri umubare munini w'abizera. Mu gihe EGW, yanditse ko ubuhakanyi bwa Omega buzabaho vuba aha, abahanga mu bya tewolojiya y’iki gihe, bavuga ko muri ayo magambo yashakaga kuvuga "ejo hazaza". Ubuhakanyi bwa Omega bwatangajwe bwarushijeho gukomera ahagana mu 1920 igihe hafatwaga ingamba za mbere zo kumenyekanisha inyigisho y'Ubutatu. Igishimishije, abahanga mu bya tewolojiya y'iki gihe bavuze amagambo ya Dr. Kellogg, ashima kandi akamenyekana, kubera ko yanditse "ukuri" gusobanutse. Ibi byari byitezwe kuko binyuze mubyanditswe gusa, icyo gihe bitwaje ubuhakanyi, haza "ibimenyetso" byerekana ko abapayiniya bacu "bemeraga" Ubutatu.

Nigute kwangwa (buhoro buhoro) kwanga ukuri byaje bite?

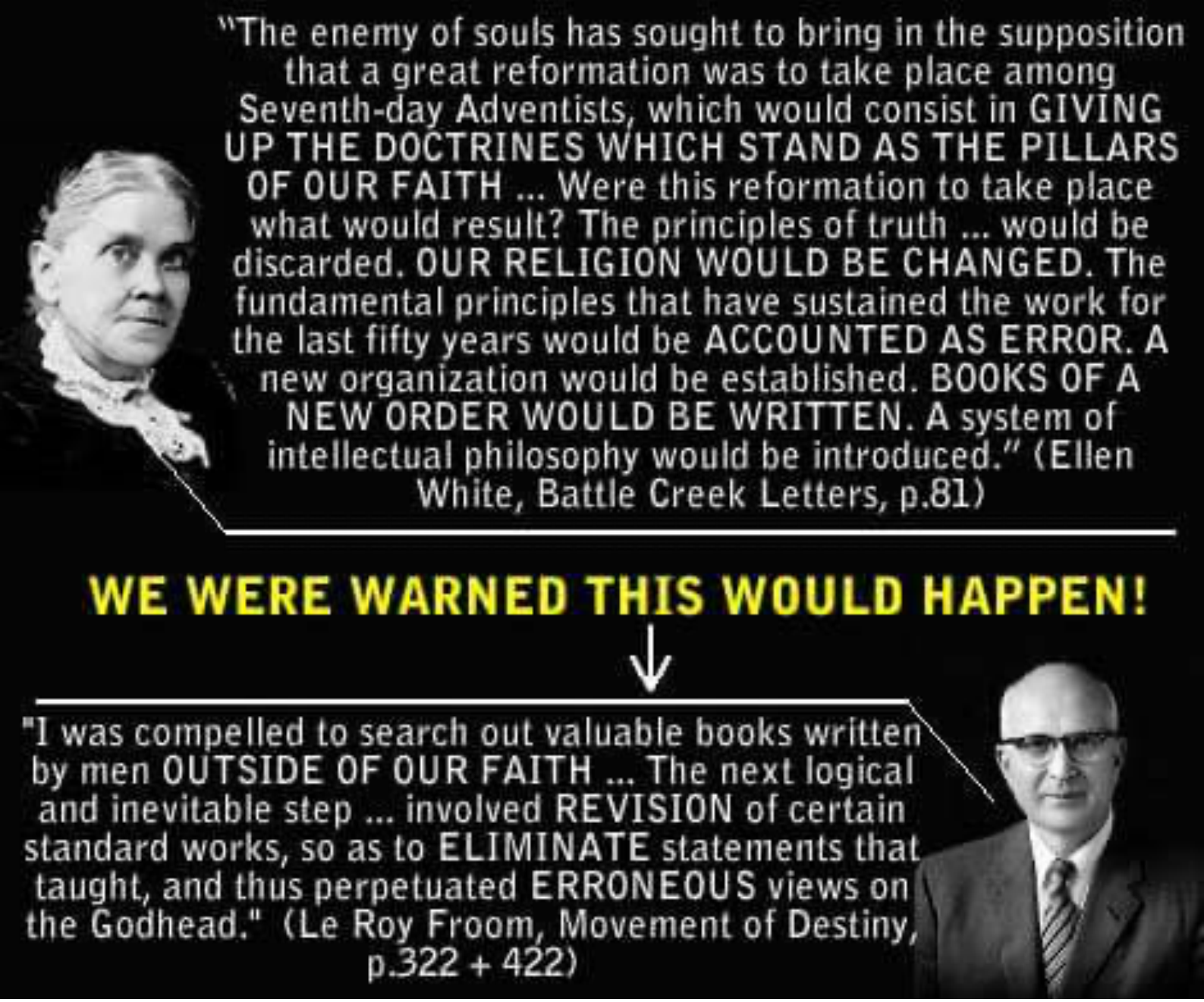
Francis McLellan Wilcox:

Itorero ntiryakomeje kuba ukuri, ariko uyu munsi bivugwa ko "iterambere" ryanyuze mu bumenyi no mu gusobanukirwa, mu gihe ukuri kw'ibanze dusengera ari gutabwa mu nyenga. Ubu bwoko bw "ubumenyi bwimbitse" ni ikintu gishya, cyangwa ni ugusubira mu nyigisho z'amatorero y'i Babiloni? Niba Ubutatu bwarabaye impamo, mubyukuri ntitwakagombye gukenera imyaka 50 nyuma yo gushingwa kugirango "ukuri gushya kugoye" "kuvumburwa," "gusobanuka," no kwemerwa. Usibye ku cyumweru, iyi nyigisho y'Ubutatu yari isanzwe mu myizerere mu matorero hafi ya yose. Abadiventisti, nyuma yo gushinga urufatiro rwitorero hashize imyaka 175, babishaka basize iyo nyigisho inyuma!



Ubutatu ni ugusimbuza byimazeyo inkingi yingenzi yukuri, nkuko Umwuka wubuhanuzi yabitangaje akatuburira kuguma ku rufatiro rwukuri ruriho. **Ingingo ya 1 n'iya 2 z'imyizerere y'umwimerere yari imwe muri 1872 na 1914.** Mu **1872**, nta **kimenyetso na kimwe cyo kwizera Ubutatu! Kandi ibyo byari bikiri imyizerere yacu mu 1914.** - **Hariho ingingo imwe gusa yerekeye Ubutatu**, yanditswe mu **1913 n'umwe mu bayobozi b'abahakanyi, Francis McLellan Wilcox,** kandi ikoreshwa muri iki gihe nk '"gihamya" ko twemeye Ubutatu mu gihe Igihe cya Ellen White.

Mu **1919**, mu **bahanga mu bya tewolojiya bakomeye muri GC,** habaye **igerageza rya mbere ryo gutangiza ku mugaragaro Ubutatu**, buyobowe n'abasaza **Prescott, Lacey, na Daniells**. Icyo **kigeragezo cyanze byanze bikunze naba tewolojiya benshi**! **Iterambere ryabaye** mu **1931 gusa nyuma yuko benshi mu bapayiniya ba kera bapfuye**. Muri kiriya gihe, inyigisho **y'Ubutatu** yemejwe **neza kandi igice**. Umwe mu bagize uruhare runini mu kumenyekanisha Ubutatu ni **Francis M. Wilcox,** washyigikiwe n'abandi na Perezida wa GC, **Charles H. Watson, na Dr. Froom** inyuma.



- "Reka nshobore **kwatura nta buryarya**. Mugihe cyo hagati ya **1926 na 1928 nasabwe nabayobozi bacu** gutanga u**rukurikirane** rwubushakashatsi kuri **"Roho Mutagatifu"** ..... bikubiyemo ikigo **cya** minisiteri yubumwe bwabanyamerika y'amajyaruguru ya 1928, nasanze usibye ubuyobozi butagereranywa buboneka **muri Roho y'ubuhanuzi, ntakintu nakimwe mubitabo byacu byerekana neza**, Bibiliya yerekanwe muriki gice kinini cyo kwiga. **Nta bitabo byabanjirije inzira byerekanaga ikibazo mu bitabo byacu**." {Dr. LeRoy Edwin Froom: Movement of Destiny, page 322-324, 1971} "May I here make a frank **personal confession**. When back between **1926 and 1928 I was asked by our leaders** to give a series of **studies** on "the **Holy Spirit**".....covering the North American Union Ministerial Institute of 1928, I found that **aside** from priceless leads found in the **Spirit of Prophecy**, **there was practically nothing in our literature** setting forth a sound, Biblical exposition in this tremendous field of study. There were **no previous pathfinding books on the question in our literature**."

- "**Intambwe ikurikiraho** kandi **byanze** bikunze **bigizemo** uruhare KUGARAGAZA ibikorwa **bimwe na** bimwe **kugirango nkureho amagambo** yigisha bityo **akomeze ibitekerezo bitari byo ku Mana**." {Dr. L. Froom: Movement Of Destiny p. 422, 1971} "The **next** logical and inevitable **step** in the **implementing** of our unified fundamental beliefs, **involved revision** of **certain standard works**, so as to **eliminate** statements that taught, and thus perpetuated **erroneous views on the Godhead**."

Niki cyasimbuye kwizera kwa kera kwizera Imana imwe Data n'Umwana wayo Yesu?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Mubyukuri niyihe nyigisho y'Abadiventisti yemewe muri iki gihe? Ubutatu. Ubuhakanyi bumwe ni nkumupira wurubura umanuka vuba kandi byihuse uva hejuru yumusozi ugahinduka nini kandi nini, ugasenya ibintu byose imbere yacyo, muriki gihe byabayeho.

- “**Umwaka wa 1930 wabaye indi ntambwe** ikomeye mu gushiraho imyizerere y'Abadiventisti. Kubera ko abamisiyonari bo mu turere dushya twa Afurika basabwe inshuro nyinshi n'inzego za Leta kugira ngo bahagararire ku mugaragaro imyizerere yabo, ubuyobozi bw'ishami rya Afurika bwasabye ko hajyaho amahame shingiro y'amahame remezo mu gitabo cy'umwaka w'ubusabane. Mu kurenga kuri komite yuzuye y'Inama Rusange, umushinga wa 22 "Imyizerere Yibanze", wateguwe n’umwanditsi mukuru w’icyo gihe, **Francis M. Wilcox** hamwe n’abandi bahanga mu bya tewolojiya batatu, barimo perezida w’inama rusange, **Charles H. Watson**, binjiye. **igitabo cy'umwaka wa 1931. Nk’uko byatangajwe n'umuhanga mu by'amateka w'Abadiventisti Dr. LeRoy E. Froom bashakaga kwirinda** imyigaragambyo (y'imiryango gakondo kuva mu buyobozi bw'abaturage) yateje iki gikorwa gitunguranye. Ubusobanuro bushya, butagaragara ko ubwabwo butari ubwabwo nk'imyemerere yashizweho, burimo ku nshuro ya mbere **kwiyemeza neza UBUTATU kandi burangwa na Kristo yibanze ikomeye. I**ngaruka zimaze imyaka mirongo Uriah Smith n'abayoboke be zatsinzwe. Mu 1932, ayo “mahame yo kwizera” yashyizwe mu gitabo gishya cyerekeye imyizerere yacu. Bageze kure cyane kuko babaye itegeko ryo kubatizwa.“ {Adventecho Germany, April 1998, Seite 11+12} „Das Jahr **1930** stellte einen weiteren Meilenstein in der adventistischen Bekenntnisbildung dar. Da Missionare in Neulandgebieten Afrikas von Regierungsstellen immer wieder um eine offizielle Darstellung ihres Glaubens gebeten wurden, forderte die afrikanische Divisionsleitung eine Neuauflage der Grundprinzipien im Jahrbuch der Gemeinschaft. **Unter Umgehung des Vollausschusses der Generalkonferenz gelangte daraufhin ein Entwurf von 22 „Glaubensgrundsätzen“** (Fundamental Beliefs), der vom damaligen Schriftleiter Francis **M. Wilcox** gemeinsam mit drei anderen Theologen, darunter auch der **Generalkonferenzpräsident Charles H. Watson**, erarbeitet wurde, in das Jahrbuch von 1931. **Nach** Aussage des adventistischen Historikers Dr. LeRoy E. **Froom** wollte man mit dieser **Überraschungsaktion den Widerstand traditionalistischer Kreise innerhalb der Gemeinschaftsleitung umgehen**. Die Neufassung, die sich implizit wiederum nicht als fest formuliertes Credo verstand, enthält **zum ERSTEN MAL** ein klares **Bekenntnis zur Trinität** und zeichnet sich durch eine große Christozentrik aus. Der jahrzehntelange Einfluss von Uriah Smith und seiner Gefolgschaft war damit überwunden. 1932 folgte dann die Aufnahme der „Glaubensgrundsätze“ in das neu geschaffene Gemeindebuch. Sie erlangten noch größeres Gewicht, weil sie darin als Maßstab zur Taufunterweisung aufscheinen.“

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Igitabo cy'umwaka w'Abadiventisti 1872 na 1914 = Ukuri

- 1:“Ko hariho **IMANA KIMWE**, ikiremwa muntu, cyumwuka, **Umuremyi wa byose**, ushobora byose, uzi byose, kandi uhoraho; bitagira ingano mu bwenge, kwera, ubutabera, ibyiza, ukuri, n'imbabazi; idahinduka, **kandi ahantu hose hagaragara n'uhagarariye, Umwuka Wera.**”{Adventist Yearbook 1914, p. 293, https://documents.adventistarchives.org/Yearbooks/YB1914.pdf} “That there is **ONE GOD**, a personal, spiritual being, the **Creator of all things**, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and **everywhere present by His representative, the Holy Spirit**.”

- 2:“Ko hariho **UWITEKA UMWE Yesu Kristo, Umwana wa Data w'iteka**, uwo yaremye byose, kandi uwo bahimbye; ko yamutwaye imiterere yimbuto ya Aburahamu kugirango acungure ubwoko bwacu bwaguye; ko yabaga mu bantu, yuzuye ubuntu n'ukuri, abaho urugero rwacu, apfa igitambo cyacu, yazutse kugira ngo atsindishirizwe, azamuka hejuru kugira ngo atubere umuhuza wenyine mu cyumba cyera mu ijuru, aho binyuze mu maraso ye yamenetse, We itanga imbabazi no kubabarirwa ibyaha byabantu bose bakomeje kumusanga; kandi, nk'igice gisoza imirimo ye nk'umupadiri, mbere yuko yima ingoma ye nk'umwami, azahongerera cyane ibyaha by'ibyo byose, kandi ibyaha byabo bizahanagurwa (Ibyakozwe 3: 19) hanyuma bitwarwe. kuva ahera, nk'uko bigaragara mu murimo w'ubusaserdoti bw'Abalewi, byashushanyaga kandi ugereranya umurimo w'Umwami wacu mu ijuru.”{Adventist Yearbook **1914**, p. 293, https://documents.adventistarchives.org/Yearbooks/YB1914.pdf} ”That there is **ONE LORD Jesus Christ, the Son of the Eternal Father**, the one by Whom he created all things, and by Whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of His shed blood, He secures the pardon and forgiveness of the sins of all those who persistently come to Him; and, as the closing portion of His work as priest, before he takes His throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven.”

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Igitabo cy'umwaka w'Abadiventisti 1931 = Ubuhakanyi

- 2:“Ko **Ubumana, cyangwa Ubutatu, bugizwe na Data uhoraho**, Umuntu ku giti cye, Umwuka, ushobora byose, ushobora hose, uzi byose, utagira ingano mubwenge **nurukundo; Umwami Yesu Kristo, Umwana wa Data w'iteka**, binyuze kuri We ibintu byose byaremewe kandi uwo azakiza agakiza k'ingabo zacunguwe; **Umwuka Wera, umuntu wa gatatu w'ubumana,** imbaraga zikomeye zo kuvugurura umurimo wo gucungura.” {Adventist Yearbook **1931**, p. 377, **docs.adventistarchives.org/docs/YB/YB1931__B.pdf**} “That the **Godhead, or Trinity**, **consists of the Eternal Father**, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the **Lord Jesus Christ, the Son of the Eternal Father**, through Whom all things were created and through Whom the salvation of the redeemed hosts will be accomplished; the **Holy Spirit, the third person of the Godhead**, the great regenerating power in the work of redemption.”

Niki cyahindutse inyigisho zemewe z'Itorero ry'Abadiventisti mu **1980**, n'intambwe yanyuma yo kureka ukuri muri kariya gace?

- 2:“Hariho **Imana imwe: Data, Mwana, na Roho Mutagatifu, ubumwe bwabantu batatu bahoraho. Imana idapfa**, ishobora byose, izi byose, hejuru ya byose, kandi burigihe. **Nt**agira iherezo kandi birenze ubwenge bwabantu, nyamara **azw**i kubwo kwiyerekana kwe. **Ak**wiriye iteka ryose gusengwa, kuramya, no gukorerwa n'ibiremwa byose.” {SDA: Ingingo yo kwizera 2 - Point of belief 2} “There is **ONE God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons**. **God is** immortal, all-powerful, all-knowing, above all, and ever present. **He** is infinite and beyond human comprehension, yet known through **His** self-revelation. **He** is forever worthy of worship, adoration, and service by the whole creation.”

Mu magambo yavuzwe haruguru, dushobora kumenya ko iyi "Mana imwe" igizwe n "" imana "eshatu, mugihe kurundi ruhande, muri Bibiliya no mu nyandiko za EGW Imana yonyine **SE SE** yitwa izina" **IMANA** imwe "! Intambwe yanyuma yubuhakanyi ikubiyemo isengesho **RY'UBUYOBOZI KUBESHYA "IMANA" UMWUKA WERA**, kuko mururu rutonde rushya rw imyizerere harimo ibisobanuro bimwe kuri we nko ku Mana Data na Mwana, Yesu.

Amasengesho ni ay'Imana imwe y'ukuri! Muri uru rutonde ruheruka rw'imyizerere, ingingo ya 2 yerekeye imwe "yahujwe" Imana yagumishijwe, hiyongereyeho ingingo ya 3, 4 n'iya 5, aho ku nshuro ya mbere izina ritari Bibiliya "**IMANA** Umwuka w'iteka" rivugwa mu buryo bweruye.

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- 5:“**Imana Umwuka w'iteka yakoranye na Data n'Umwana mu kurema**, kwigira umuntu, no gucungurwa. Ni umuntu kimwe na Data n'Umwana. Yahumekeye abanditsi b'Ibyanditswe. Yujuje ubuzima bwa Kristo imbaraga. Ashushanya kandi akemeza Ibiremwa muntu; n'abasubiza Arashya kandi ahinduka mu ishusho y'Imana. Yoherejwe na Data n'Umwana guhorana n'abana be, aha itorero impano zumwuka, akayiha imbaraga zo guhamya Kristo, kandi ahuje n'Ibyanditswe bikayerekeza mu kuri kose. ” {SDA: Ingingo yo kwizera 5 - Point of belief 5} “**God the eternal Spirit was active with the Father and the Son in Creation**, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ’s life with power. He draws and convicts human Beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth.”

Abadiventisti benshi bemeye iyi mvugo nshya "Imana Umwuka **w'iteka**", kandi bamwe, nk'ingaruka zumvikana**, batangiye gusenga "Imana" Umwuka Wera**, ibyo **bikaba ari ukurenga ku itegeko rya mbere! Muri Bibiliya** yose no mu mwuka w'ubuhanuzi, nta hantu na hamwe haboneka "**Imana Umwuka Wera**", **ahubwo ni "Umwuka Wera" cyangwa "Umwuka W'IMANA**"!

Nta jambo na **rimwe rivuga.** gusenga Umwuka Wera, **nta n'umwe mu mateka yose y'Abadiventisti yigeze asenga Umwuka Wera**!

Ariko birashoboka ko impinduka zikomeye nkizo zaje, EGW itabitangaje? Ellen White, nk'umuhanuzi w'Imana, birumvikana ko yohereje umuburo:



- “Nshinzwe **kubwira abantu** bacu, ko **bamwe batabimenya**, ko satani afite i**bikoresho** nyuma yibikoresho, kandi arabikora muburyo badategereje. Inzego za satani zizahimba inzira zo gukora abanyabyaha mubatagatifu**. Ndakubwira nonaha, ko nimara gushyingurwa, IMPINDUKA NINI zizabaho.** Sinzi igihe nzajyanwa; kandi ndashaka **kuburira bose kwirinda ibikoresho bya satani. Ndashaka ko abantu bamenya ko nababuriye byimazeyo** mbere y'urupfu rwanjye.” {Ellen White: Manuscript 1, 24. Feb. 1915} “I am **charged** to tell our people, that **some do not realise**, that the devil has **device** after device, and he carries them out in ways that they do not expect. Satan’s agencies will invent ways to make sinners out of saints. **I tell you now, that when I am laid to rest, GREAT CHANGES will take place**. I do not know when I shall be taken; and **I desire to warn all against the devices of the devil**. I want the people to know that I **warned them** fully before my death.”

<u>Ingaruka zo Kuramya Imana Yibinyoma (Ubutatu) nigihano cylmana:</u>



- “Nta ngoro yo hanze ishobora kugaragara, hashobora kuba nta shusho ijisho rihagarara; nyamara dushobora kuba dukora imyitozo yo gusenga ibigirwamana. Nibyoroshye gukora ikigirwamana cyibitekerezo cyangwa ibintu bikundwa nko kwerekana imana yimbaho cyangwa ibuye. **Ibihumbi n'ibihumbi bafite imyumvire itari yo ku Mana n'imiterere yayo. Bakorera Imana y'ibinyoma kimwe n'abakozi ba Baali**.” {Ellen White: RH, December 03, 1908, par. 2} “No outward shrines may be visible, there may be no image for the eye to rest upon; yet we may be practicing idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion Gods of wood or stone. **Thousands have a false conception of God and his attributes. They are as verily serving a false God as were the servants of Baal**.”

- “Hano turabona ko **itorero**-ahera h'Umwami-ryabaye irya mbere **mu kumva inkoni y'uburakari bw'Imana**. Abagabo ba kera, abo Imana yahaye umucyo mwinshi kandi bari bahagaze nk'abarinzi b'inyungu z'umwuka z'abaturage, bahemukiye.**"** {Ellen White: 5T, p. 211.1882} “Here we see that the **church**—the Lord's sanctuary—was the **first to feel the stroke of the wrath of God**. The ancient men, those to Whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust.“

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “**Iga igice cya 9 cya Ezekiyeli. Aya magambo azasohozwa MU BURYO**.” {Ellen White: Letter 106, 1909} “**Study the 9th chapter of Ezekiel. These words will be LITERALLY fulfilled**.”

- “**Mwice abasaza n'abato rwose**, abaja, abana bato, n'abagore: ariko ntimuzegere umugabo uwo ari we wese; **hanyuma utangire ahera hanjye**. Hanyuma batangirira ku bantu ba kera bari imbere y’urugo.“ {Ezekiyeli 9: 6} “**Slay utterly old and young**, both maids, and little children, and women: but come not near any man upon Whom is the mark; and **begin at My sanctuary**. Then they began at the ancient men which were before the house.“

Amagambo ya Ezekiyeli yo mu gice cya 9 atangaza igihano cy'urupfu cyo gusenga imana z'ibinyoma, nk'uko EGW ibivuga kandi mu buryo butaziguye yerekeza ku itorero rya nyuma mbere yo kuza kwa kabiri kwa Yesu! Dukurikije amagambo y'umuhanuzi Ezekiyeli, ninde watangije gusenga Imana y'ibinyoma mu itorero ryemewe icyo gihe? Basaza, ni ukuvuga ubuyobozi bwa Shrine.

Nubwo byari bimeze bityo, abantu benshi bemeye Imana y'ibinyoma, kandi umubare utari muto gusa wagumye ari umwizerwa ku Mana y'ukuri? Ninde uyobora ubwoko bw'Imana muri iki gihe gusenga Imana y'ibinyoma? Ese (utabizi, ushutswe) benshi mubizera baracyashobora gufata icyemezo cyiza? Icyemezo nk'iki kiracyafite ubutware bw'Imana?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- “Nyamara **twumva ko ijwi ry'Ihuriro ari IJWI ry'Imana.** Igihe cyose numvise ibi, natekereje ko byari **hafi KUBITEKEREZO**. Ijwi ry'Ihuriro **rigomba kuba ijwi ry'Imana,** ariko sibyo“ {Ellen White, 16LtMs, Ms 37, 1901, par.18} “Yet we hear that the **voice of the Conference is the VOICE of God**. Every time I have heard this, I have thought that **it was almost BLASPHEMY**. The voice of the Conference ought to be the **voice of God, but it is NOT**.“

- “Aba bagabo bahoraga bavuga bati: “**Imana iri kumwe natwe. Duhagaze mu mucyo**. Dufite **ukuri.**“ Nabajije abo bagabo abo ari bo, bambwira ko ari **abakozi n'abayobozi bayoboye banze urumuri ubwabo, kandi ntibashaka** ko abandi babwakira.” {Ellen White: EW, p. 240.2} “These men were constantly saying, “**God is with us**. **We stand in the light**. We have the **truth**.” I inquired who these men were, and was told that **they were ministers and leading men** who had **rejected the light themselves**, and were unwilling that others should receive it.”

- “Kandi iyo abagabo bahagaze mu mwanya w'abayobozi n'abarimu bakora bayobowe n'ibitekerezo by'umwuka na sofiste, **tuzaceceka**, kubera gutinya gukomeretsa imbaraga zabo, mu gihe roho zishukwa?” {Ellen White: ChL, p. 62.1} ”And when men standing in the position of leaders and teachers work under the power of spiritualistic ideas and sophistries, **shall we keep silent**, for fear of injuring their influence, while souls are being beguiled?”

- “**Ariko Uwiteka azazamura abantu bafite imyumvire ikomeye**, bazaha uku **kuri umwanya** wabo muri gahunda y'Imana.” {Ellen White: SpTB02 51.2} “But the **Lord will raise up men of keen perception**, who will give these **truths** their proper place in the plan of God.”

- “Umwami **Yesu azahorana ubwoko bwatoranijwe bwo kumukorera.** Igihe ubwoko bw'Abayahudi bwangaga Kristo, Umuganwa w'ubuzima, yabakuyeho ubwami bw'Imana, abuha abanyamahanga. Imana izakomeza gukora kuri iri hame na buri shami ryimirimo yayo**. Iyo itorero ryerekanye ko rihemukira ijambo rya Nyagasani, aho bahagaze hose, nubwo umuhamagaro wabo waba mwinshi kandi wera, Umwami ntashobora kongera gukorana nabo. Abandi bahitamo noneho** gukora inshingano zingenzi. "{Ellen White: 14Ms 102, UL 131} “The **Lord Jesus will always have a chosen people to serve Him**. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. **When a church proves unfaithful to the word of the Lord, whatever their po sition may be, however high and sacred their calling, the Lord can no longer work with them**. **Others are then chosen** to bear important responsibilities.“

- “Mushikiwabo White yatubwiye uko twese uko turi batatu twahagaze kuri platifomu, ko umuyaga uteye ubwoba wo gutotezwa uza nk'umuyaga uhuha ibintu byose bihagaze. **Nta Adiventiste wumunsi wa Karindwi wagaragaye.** Nabo, kimwe n'abigishwa, baretse Kristo barahunga. Abashakaga imyanya bose ntibongeye kuboneka. Nyuma yumuyaga habaye ituze, noneho **Abadiventisti bahaguruka nkumukumbi munini wintama, ariko ntabashumba**. Bose bategereje basenga cyane basaba ubufasha n'ubwenge, kandi Uwiteka arabasubiza abafasha guhitamo abayobozi muri bo batigeze bashaka imyanya mbere. Basenze cyane basaba Umwuka Wera wasutswe kuri bo bigatuma bitegura neza umurimo. Bahise basohoka 'beza nk'ukwezi, basobanutse nk'izuba**, kandi biteye ubwoba nk'ingabo zifite amabendera,**' kugira ngo batange ubutumwa ku isi. "Natangaye, mubaza niba ibyo byarebaga Loma Linda, mu gihe twarebaga muri icyo cyerekezo. Mushikiwabo **White** yashubije ikibazo cyanjye ambwira ko kireba isi yose y'amadini. **Byarantangaje cyane ku buryo ntongeye kubaza ikindi**.“ {Will Ross, Boulder, Colorado: His speaking with Ellen White 1908 on the train station of Loma Linda, written 1943 by Elder D.E. Robinson **http://www.ellenwhitedefend.com/SOP-Library/History-Defense/LOMALIND.pdf**} “Sister White told us as we three stood there on the depot platform, that a terrible storm of persecution was coming like a windstorm that blew down every standing object. **There was not a Seventh-day Adventist to be seen**. They, like the disciples, forsook Christ and fled. All who had sought positions were never seen again. After the storm there was a calm, then the Adventists arose like a great flock of sheep, but **there were no shepherds**. They all waited in earnest prayer for help and wisdom, and the Lord answered by helping them to choose leaders from among them who had never sought positions before. They prayed earnestly for the holy Spirit which was poured out upon them making them fully ready for service. They then went forth 'fair as the moon, clear as the sun, and terrible as an army with banners,' to give this message to the world. "I was astonished, and asked if that applied to Loma Linda, as we were looking in that direction. Sister White replied to my question by stating that it applied to the **entire denominational world**. It so stunned me that I did not ask any more questions.“



Imbonerahamwe y'ibirimo:

Gutangira Igitabo

1. Ingingo z'imyizerere yacu
2. Guceceka ni Zahabu
3. Umuhoza wacu ni nde? Ninde Uje nka "Undi Muhoza"? Yohana 14: 16-20
4. Ninde uri hose?
5. Ni nde uri muri twe?
6. Uwadusabye ni nde, ni ukuvuga Umuhuza?
7. Ninde Ukomanga ku rugi rw'imitima yacu akavugana n'amatorero 7 nk'Umwuka Wera?
8. Data n'Umwana ni Umwuka: Umwuka Wera ni Imana na Yesu ubwabo ntabwo ari Ikiremwa cya gatatu
9. Umwuka Wera umwe aturuka kuri Data na Mwana
10. Umwuka Wera ni iki? Nukubaho cyangwa Nukwerekana Umwuka Imana Data na Yesu Mwana?
11. Umwuka Wera Yesu yahumekeye hamwe nimpimbano yumwanzi
12. Umwuka Wera na we yafatwaga nk'Umwuka w'Imana mu Isezerano rya Kera?
13. Gutuka Kurwanya Umwuka Wera ni iki?
14. Nicaea 325 na Constantinople 381 nyuma ya Yesu: Intangiriro yinyigisho y'Ubutatu
15. 77 Impamvu za Bibiliya zituma Ubutatu butabaho
16. ITEGEKO RYA MBERE CYANGWA UBUTATU?
17. 666 = Ubutatui
18. Isengesho ku Mana y'ukuri
19. Nigute Ellen White asobanura Ijuru n'umwanya wa Yesu mwijuru mugitangira Cyane?

20. Yesu yamye ari Umwana wavutse muburyo bwumwuka wubuhanuzi na Bibiliya
21. Muri Yesaya 9: 6 Yesu yise "Data uhoraho"?
22. Imigani 8: 22-30 Yesu yavutse mbere ya byose
23. Abaheburayo 1: 1-9 Kuzuka kwisi gusa cyangwa no kuvuka mwijuru?
24. Zaburi 110: 1 Abayobozi bashinzwe kandi bahawe uburenganzira
25. Umumarayika ukomeye w'Isezerano rya Kera Ninde? Ninde Mikayeli Umumarayika mukuru wo mu gitabo cy'Ibyahishuwe?
26. Ninde wavuganye nubumuntu bwaguye?
27. Imana imwe Data - Yesu ni ikiremwa CY'IMANA, SI ICYAREMWE!
28. Monogenês = Yatangiye gusa
29. Yohana 1: 1 Yesu yaba Imana ihoraho kimwe n'Imana Data?
30. Yohana 1: 1 Ijambo ni nde?
31. Yohana 1: 1 Mu ntangiriro Byari Ijambo. Ibyo byatangiye ryari?
32. Umubatizo wa Yesu n'inuma
33. Gusigwa kwa Yesu na Se
34. Imyuka irindwi yo mu gitabo cy'Ibyahishuwe na Batatu mu Ijuru
35. Inama yo mwijuru - hamwe na Babiri? Hamwe n'Ubutatu?
36. Elohim na Ehad
37. Umuremyi Elohim = Umwuka Wera Uwitabira Kurema?
38. Bisobanura iki - Yesu, Intangiriro y'irema?
39. Jehovah CYANGWA Uwiteka Yahve?
40. Gusa Data "Jehovah Mukuru" niwe butegetsi bukuru, Buri gihe Hejuru ya Yesu nisoko yonyine ya byose

41. Yesu n'izina Jehovah. Yayakiriye kuri Data, Ninde witwa Izina Jehovah? Bimuha Urwego Rumwe rw'ubutegetsi hamwe na Se?

42. Kamere ya Yesu kwisi. Imana? Umuntu?

43. Ni iki Yesu yambuye igihe yambaraga imyenda ya muntu?

44. Hoba hariho ibishuko kubumana? Ni ubuhe bwoko bwa Kamere Yesu yari afite Ibishuko? Kamere ya Adamu "mbere" Kugwa?

45. Imbaraga zImana muri Yesu = Kamere yImana munsi yimyambarire yabantu?

46. Umwimerere utagabanijwe kandi udatijwe "Ubuzima muri We" muri Yesu. Yashizwe hasi hanyuma asubizwa inyuma?

47. Ubumuntu bwarapfuye, Ubumana ntibwapfuye? Urupfu nyarwo?

48. Izuka riva mu bapfuye by'ukuri? Ninde wazuye Yesu?

49. Iteka rya Yesu. Intangiriro?

50. Ingaruka zo Kwanga Igitambo cya Yesu n'ibishuko bye

51. KUBESHYA muri Bibiliya no mu nyandiko za Ellen White

52. Matayo 28: 18-20 Umwimerere?

53. 1. Yohana 5: 7 Comma Johanneum Umwimerere?

54. Wescott & Hort - Uburyo bugezweho bwa Bibiliya

55. Ubutatu bwo mwijuru - Abantu batatu BAZIMA?

56. Ububasha butatu bwo mu ijuru?

57. Abayobozi batatu?

58. Ese Data, Mwana, na Roho Mutagatifu (Ubutatu) Bihaye Gahunda y'agakiza mu Nama y'Ijuru?

59. Ijambo "IBINTU BITATU" ryaturutse kuri Ellen White?

60. Ubumana ninde cyangwa Niki Godhead? Ubutatu?

61. Imbaraga Zonyine Zirwanya ICYAHA = Yesu CYANGWA Ikiremwa cya gatatu - Umuntu - Kamere, Umwuka Wera?

62. IT (English) cyangwa Umuntu ni ukuvuga Imiterere - A. T. Jones?

63. Avondale: Umuntu wa gatatu utuzenguruka?

64. Andi magambo avuguruzanya

65. Byagenze bite ku gitabo "Icyifuzo cy'Ibihe - The Desire of Ages"?

66. Uburyo bubiri bubangikanye ninyigisho zitari zo zerekeye Ubutatu: Gusa kimwe cyahujwe Kubaho cyangwa Ibinyabuzima bitatu?

67. Imana isa ite? Ubupfumu

68. Ese koko Ellen White yahinduye imyizerere ye mu kuyobora Ubutatu?

69. Ese Ellen White yatangaje ko "Tuzamenya Ukuri gushya" nyuma?

70. Uriya Smith n'igitabo cye cya Arian "Daniel n'Ibyahishuwe - Daniel and the Revelation"

71. Amagambo y'abapayiniya

72. Amateka Yacu Mubihe Byabapayiniya

73. Ni ryari kandi ni gute Ubutatu bwakiriwe nk'igice cy'imyizerere yacu?

74. Dr. Kellogg ni Umuremyi wa Alpha n'umuzi w'ubuhakanyi bwa Omega

75. Dr. LeRoy Froom nkumuyobozi wo gushyira mubikorwa ubuhakanyi bwa Omega. "Ibimenyetso" by'icyo gihe. Ibitabo "Ivugabutumwa 1946" na "Ibibazo ku nyigisho 1957"

76. Laodiceya, Ikibazo cya Omega n'Ibihano Byatangajwe by'Imana

77. Kugabanuka kwimyitwarire ya Laodikiya

78. Gutoteza "Ubuyobe" nigihe cyubuhakanyi bwatangajwe

79. Ubumwe bw'amatorero, Kwinjira i Babuloni, na "Ikirango" gishya

80. Kuzuza ubuhanuzi bwa gipagani mu Itorero ryanyuma. Igitabo "Ubutatu"

81. Byagenze bite ku bayobozi ba GC n'imiterere yabo yo mu mwuka? Bakoresheje nabi Ubuyobozi mu Itorero ry'Imana? Turashobora kandi Tugomba kuvuga Ikintu?

82. Ishirahamwe ryahinduwe ryinama rusange. Ububasha bwe na Ellen White

83. Imiterere n'ubwoko bw'ubuhakanyi no gukwirakwira kwayo mu Itorero muminsi yashize. NLP Hypnose mu Kwamamaza SDA

84. Umuburo wanyuma kubantu b'Imana - Icyiciro cya nyuma cyubuhakanyi n itegeko rya mbere

85. Kera n'ejo hazaza h'isi yose + Igitugu cy'isi n'idini + Inkingo y'agahato = Kuza kwa Yesu

86. Imana CYANGWA Ubwihindurize?

87. 144.000 Umubare w'ikigereranyo?

88. Imihango y'Abayahudi mu Isezerano Rishya?

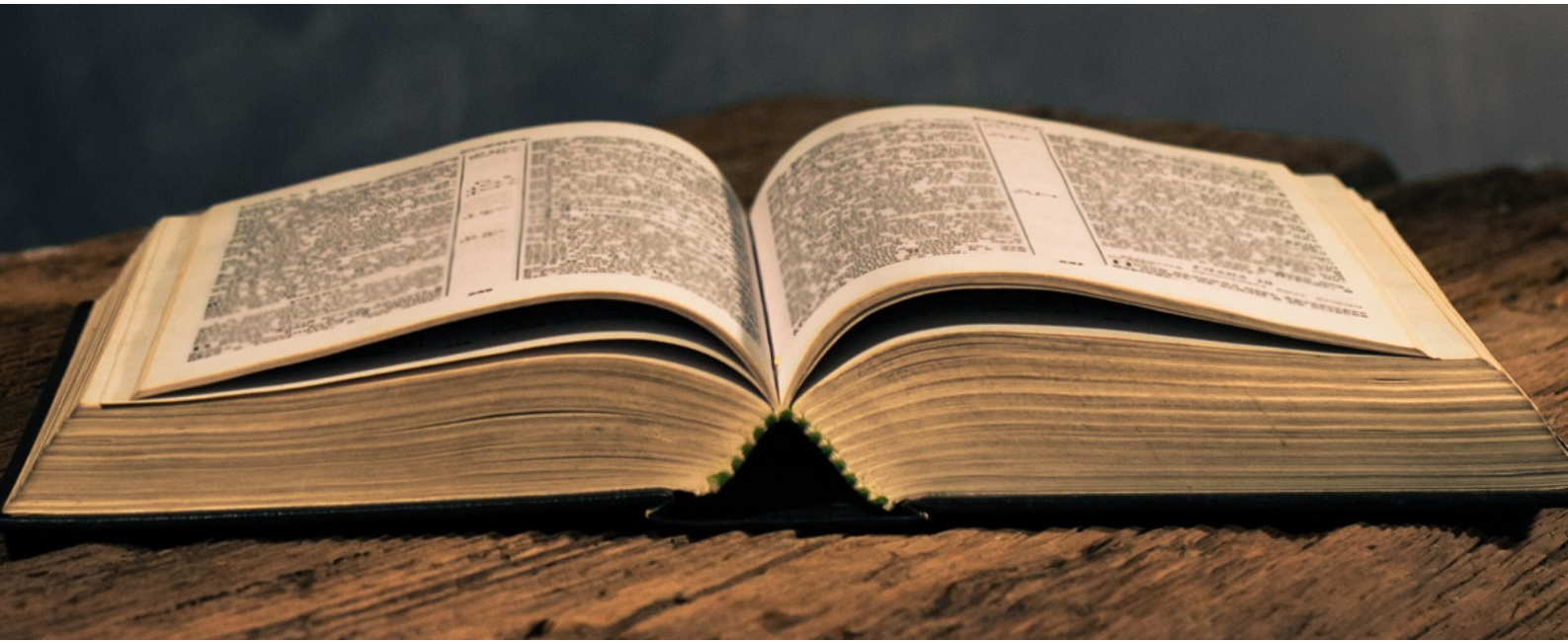
89. Amavidewo Yerekeye Ukuri Kera

90. Gukoresha nabi ijambo "Urukundo n'imbabazi" hamwe nizindi nyigisho zitari zo muri urwo rwego rwa Tewolojiya

91. Ellen White + Ubumenyi = Isi NTIBISANZWE!

92. Umuziki wukuri wa gikirisitu cyangwa umuziki wa charismatique mu itorero rya SDA

93. Inararibonye Nkomeye hamwe n'Imana yacu Ishoborabyose - Yahagaritse urupfu rwanjye rwo gupfa



Urupapuro rwitangiriro:

IMANA SE

UMWANA W'IMANA YESU

UMWUKA WERA

UBUTATU?

BIBILIYA

ELLEN G. WHITE

ABAPAYINIYA

UBWANDITSI

VIDEO

UMUZIKI

INTUMWA

KUBESHYA

IGITABO: FIRST COMMANDMENT OR TRINITY?

IBIMENYETSO BY'IGIHE CY'IMPERUKA

UBUZIMA

IHURIRO

LINKS

TWANDIKIRE

1: Ingingo z'imyizerere yacu

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “**Kandi ubu ni bwo bugingo buhoraho, kugira ngo bakumenye IMANA NYAKURI GUSA, na Yesu Kristo, uwo wohereje**.” {Yohana 17,3}

Itangazo ryamahame shingiro - A Declaration of the Fundamental Principles 1872 by SDA – Uriah Smith

Igitabo cyumwaka 1914 cyurupapuro rwa SDA - Year Book 1914 of the SDA Urupapuro 293-297 Kwemeza ingingo zo Kwizera kuva 1872

Ingingo z'ukuri kw'abapayiniya bacu:

1. **Imana Data niyo soko ya byose kandi ni Umwami w'isi yose**
2. **Ku bwa Ellen White, izina ry'ukuri ry'Imana ni JEHOVAH ntabwo ari Yahwe**
3. **Abaturemye ni Imana Data gusa n'Umwana wayo Yesu ntabwo ari Ubutatu**

4. Yesu ni Imana kandi ntabwo ari ikiremwa cyaremwe. Yesu ni Umwana w'Imana usanzwe bityo akaba afite kamere imwe na Se. Kamere yImana, ariko, ntabwo ireba ikibazo cyo kumenya niba Ikiremwa cyavutse gifite intangiriro, kuko ibi nibintu bibiri bitandukanye. Umuhungu wa Adamu yari umuntu nka se. Ariko Yesu afite intangiriro igihe yavukiye mwijuru, mbere yuko abamarayika baremwa. Kubera iyo mpamvu, Imana Data yonyine niyo yitirirwa ´Imana yonyine y'ukuri´ muri Bibiliya, kuko gusa idafite intangiriro

5. Yesu yapfiriye kwisi muburyo bwuzuye kandi muburyo bwose, kandi nurupfu rwe yishyuye ibyaha byacu. Igihe Yesu yageraga ku isi, yashyize ubuzima bwe mu kaga ko gutakaza Kubaho kwe kw'iteka mu buryo bwuzuye kugira ngo agakiza kacu gashoboke kandi turandure icyaha! Imana ishimwe, ishimwe n'icyubahiro tubikuye ku mutima!

6. Umubatizo nyawo muri Bibiliya yose (usibye kubeshya muri Matayo 28: 19.20 guhera mumwaka wa 325) bibaho mwizina rya Yesu gusa!

7. Kuza kwa Yesu biri imbere yacu

8. Dukurikije Bibiliya na Ellen White, Umwuka Wera w'Imana (ntabwo ari Imana Umwuka Wera) ntabwo ari Imana ya gatatu cyangwa igice cy'ubutatu butabaho, ahubwo ni umuntu ku giti cye kandi uzi byose ko Imana Data n'Umwana wayo Yesu. muri twe mugihe Bari icyarimwe muburyo bwumubiri mwijuru. Umwuka Wera ntabwo ari Imana ya gatatu!

9. GUTUKA UMWUKA Wera bifitanye isano na nde?

10. Ubutatu bw'abapagani, Umwami Constantine yahujije n'ubukristo mu 325, ntibubaho muri Bibiliya, gusa Imana Data n'Umwana wayo usanzwe Yesu Kristo n'Umwuka wabo

11. Ubutatu ni ukurenga ku itegeko rya mbere

12. Bibiliya itwara ukuri kose

13. Umwuka w'ubuhanuzi watangajwe mu Byahishuwe mu minsi y'imperuka wujujwe na Ellen White kugira ngo atwereke ubusobanuro nyabwo bwa Bibiliya, kuko kuri iyi si hariho ibisobanuro ibihumbi bitandukanye byo gusobanura Bibiliya hamwe n'impimbano nyinshi na Bibiliya ko bivuguruzanya

14. Muri Bibiliya no mu nyandiko za Ellen White harimo no kwibeshya ku bantu bake kuko turwana n'ibiremwa ndengakamere bigerageza byose kugirango bidutandukanye n'Imana n'ukuri kwayo. Nigute ushobora kubona ibyo binyoma?

15. Ellen White hamwe nabapayiniya bakera bakoresheje ingingo IT (English) gusa ntabwo ari HE (English) kubwumwuka wera mubyanditswe byumwimerere kandi ntibikoreshejwe

16. Ukuri gukandagiye abapayiniya bakera mugihe cya Ellen Whites igihe (nta nyigisho nshya) nukuri kwonyine

17. 144.000 ni bo bonyine bazabaho babona ukuza kwa Yesu kwa kabiri mbere yuko imbaga nyamwinshi y'abandi bakijijwe izuka. Bafite icyaha rwose nka Adamu mbere yo kugwa

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

18. Icyiciro cya nyuma cyo kugwa kw'Itorero SDA 19. Uburyo bubi bwumuziki wa "Christian" hamwe nubutumwa hamwe na

19. Uburyo bubi bwumuziki wa "Christian" hamwe nubutumwa hamwe na NLP hypnose mu itorero rya SDA

20. Amategeko Icumi ni amategeko ahoraho y'Imana, kandi ntabwo yataye agaciro mu Isezerano Rishya. Umunsi wa karindwi w'ukuri uhereye ku itegeko rya kane ni kuwagatandatu, umwami w'abapagani wambaye “imyambarire ya gikristo” Constantine yasimbuye ku cyumweru cy'abapagani i Nicea mu mwaka wa 321, usenga izuba Imana. Kwisubiraho biteje akaga amategeko 10, hamwe no kuvuga ko gusabana n'Imana "bitubatura" mu mategeko kuko twaba "abanyabyaha", bituruka ku mwanzi ushaka kudutandukanya n'agakiza, bityo nawe akabikora. igihe gishobora kubuza kurangiza ibyaha 144.000. Tugomba kurwanya ibyaha muri twe ubwacu, kandi ntitwiteze ko Imana idukorera ibi! Aduha imbaraga nubuyobozi bwe kunesha byuzuye ibyaha byose, ariko yiteze ko tuzitwara ubwacu!

21. Urugendo rwa ecumenique hamwe nuburyo bwo gutunganya amatorero ya Babiloni yaguye byaturutse kumwanzi kuko guhishurwa muri Bibiliya biduhamagarira kuva mumatorero yaguye ya Babiloni

22. Igitugu cyisi hamwe nubwihindurize hamwe n’amadini y’isi yose y’urukundo “y’urukundo, umuryango n’amahoro, urukingo rwa corona, kurengera ibidukikije n’icyumweru (papa) ku cyumweru cy’amahoro no kwidagadura”, bigenda bigaragara buhoro buhoro imbere y'amaso yacu, biri muri amavu n'amavuko yateguwe kandi ayobowe na Papa (hamwe n'Abayezuwiti) (dukurikije Ibyahishuwe, Papa ni inyamaswa ya Satani), kandi yicwa n’inyamaswa ya kabiri nyobozi ya Amerika (Satani: Illuminati, Bill Gates hamwe na lobby finanse, abayobozi b'amatorero akomeye, nibindi) bitwereka ko turi mubihe byanyuma byuzuye mbere yukuza kwa Yesu. Ibi biherekejwe nubuhakanyi bwa omega bwa STA mubwimbitse bwuzuye bwatangajwe na Ellen White

23. Inyigisho yubuzima bwa nyuma nkimyuka nayo ituruka kumwanzi. Kugaragara kwimyuka muburyo bwa nyakwigendera mubyukuri kwigaragaza kwabadayimoni, nuburyo bwo kubeshya no kugenzura abantu bashutswe. Abantu bapfuye ntibari mwijuru, ariko bararyama nta bwenge bafite mu mva, kandi bazuka gusa ukuza kwa Yesu kwa kabiri, nkuko Yesu yazuye Lazaro mu mva igihe yari ku isi

24. Ku bwa Ellen White, isi ifite ishusho izengurutse

25. Iminsi mikuru y'Abayahudi yo mu Isezerano rya Kera yavanyweho nyuma yigitambo cya Yesu kuko umurimo wabo wari uwo gutangaza urupfu rwa Yesu cyangwa kubera ko bagereranyaga gusa kwibuka ibyababayeho mugiheburayo igihe bavaga muri Egiputa. Ni iki Ellen White yanditse kuri ibi?

26. Imirire itari myiza kandi ikabije, kurya inyama, inzoga, ikawa, icyayi cyumukara nicyatsi, Coca Cola, ibiryoshye nibindi biribwa bitameze neza mubihe byanyuma turwanya ubushake bw Imana kandi nkuko Ellen White abivuga, bishobora kudutwara ubuzima bw'iteka!

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

27. **Kwinezeza cyane mu mibonano mpuzabitsina mu ishyingiranwa cyangwa mu buryo budasanzwe, imibanire itarashaka mu mibonano mpuzabitsina, kwikinisha no kuryamana kw'abahuje igitsina (reba Abaroma 1:27) (ibi bikubiyemo kandi "UBUFATANYE" no kuryamana kw'abahuje igitsina) ukurikije Bibiliya na Ellen White bihishe cyane ibyaha imbere y'Imana. Ibyaha bitangirira mubitekerezo byacu (Matayo 5: 27.28), tutitaye ko dufite amahirwe yo kubikora. Imana idufashe ko binyuze mumasengesho dushobora gutsinda ibitekerezo byubusambanyi no kureba nabi**

2: Guceceka ni zahabu

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Abahagarariye Ubutatu bafata amagambo akurikira, adasobanutse neza n'amagambo "Guceceka ni zahabu" aho "Umwuka wa Kristo" atavuzwe, nk'impamvu nyamukuru ivuga ko abarwanirira ukuri kwa kera batagomba kuganira kuri "Mana Umwuka Wera". ni ukuvuga Umuntu wigenga kuko ikibazo ni ibanga rya EGW.

Ariko icyarimwe, ni bo bavugaga kuri Roho Mutagatifu bagasobanura Ubutatu bw'ikinyoma! Ihamagarwa ryukuri ryo gusubira mubyukuri bishaje byanditseho nko kwirengagiza umuburo wa Ellen White.

- "**Kamere y'Umwuka Wera ni amayobera**. Abantu ntibashobora kubisobanura, kuko Uwiteka atabihishuriye. Abagabo bafite ibitekerezo byukuri barashobora guhuriza hamwe ibice byanditswe kandi bakabashyiraho ubwubatsi bwabantu, ariko kwemera ibyo bitekerezo ntabwo bizashimangira itorero. Ku byerekeye ayo mayobera, yimbitse cyane ku buryo abantu batumva, **GUTSINDA ni zahabu**." {Ellen White: AA, p. 52.1} "**The nature of the Holy Spirit is a mystery.** Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, **SILENCE is golden**."

Kurushaho gushimangira ibisobanuro byamagambo yavuzwe haruguru ntabwo bigamije, kuko mumagambo ari hepfo biragaragara ko Umwuka **Wera ari UMWUKA WA YESU**, kandi ntabwo ari Imana ya gatatu yigenga, ni ukuvuga.

Umuntu wubutatu butabaho:

- “Nzasenga Data, na we azaguha **UNDI Muhoza**, kugira ngo agumane nawe ubuziraherezo; ndetse n'Umwuka w'ukuri; Uwo isi idashobora kwakira, kuko itamubona, nta nubwo imuzi: **ariko uramuzi, kuko abana nawe, kandi azabana nawe**.“ [Yohana 14:16, 17] **Ibi bivuga byose ku WUKA WA KRISTU ushobora byose, witwa Umuhoza**. Hariho amayobera **menshi** ntashaka kubyumva cyangwa gusobanura; ni hejuru cyane kuri njye, kandi ni hejuru kuri wewe**. Kuri zimwe muri izo ngingo, guceceka ni zahabu**.” {Ellen White: June 11, 1891, Manuscript Releases, vol.14, p. 179} “I will pray the Father, and He shall give you **another Comforter**, that he may abide with you for ever; even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth him: **but ye know him, for he dwelleth with you**, and s**hall be in you**. [John 14:16, 17]. **This refers to the omnipresence of the Spirit of Christ, called the Comforter**. There are many **mysteries** which I do not seek to understand or to explain; they are too high for me, and too high for you. **On some of these points, silence is golden**.””

Nubwo umuburo uvuga ko guceceka ari zahabu, Umwuka Wera yatangajwe ko ari Imana ya gatatu iyo atabaho! Ellen White **yongeyeho ko Imana na Yesu GUSA ari abantu bigenga**:

- “Abakozi bacu bagomba kwitonda cyane kugira ngo **batajya mu mpaka zerekeye imiterere y'Imana. Iyi ni ingingo batagomba gukoraho. Ni amayobera**, kandi umwanzi azayobya rwose abayinjiramo. Turabizi ko Kristo yaje kumuntu guhishurira Imana isi. **Imana ni Umuntu, na Kristo ni Umuntu**. Kristo avugwa mu Ijambo ngo "umucyo w'icyubahiro cya Se, n'ishusho igaragara y'Umuntu We.“ {Ellen White: Ms 46, 18. May 1904} “Our ministers must be very careful not to enter into controversy in **regard to the personality of God. This is a subject that they are not to touch. It is a mystery**, and the enemy will surely lead astray those who enter into it. We know that Christ came in person to reveal God to the world. **God is a Person, and Christ is a Person**. Christ is spoken of in the Word as “the brightness of His Father’s glory, and the express image of His Person.”

EGW yohereje ayo magambo yo kuburira, hamwe n’amagambo "guceceka ni zahabu" n'ubutumwa bukurikira, ku muvandimwe Chapman, kuko yatangiye gukwirakwiza "ukuri gushya", avuga ko Umwuka Wera atari Umwuka wa Yesu ahubwo ko ari umuntu wigenga, marayika Gaburiyeli.

Ellen White yamuhaye umuburo usobanutse neza ko tutagomba kwinjira mu turere tutaduhishuriwe.

- "Ntabwo ari ngombwa ko umenya kandi ukabasha gusobanura **ICYO (ikibazo cya KAMERE) (ntabwo ari OMS) Umwuka Wera aricyo**." {Ellen White: 14MR, p. 179} “It is not essential for you to know and be able to define just **WHAT (question of the NATURE) (not WHO) the Holy Spirit is**.”

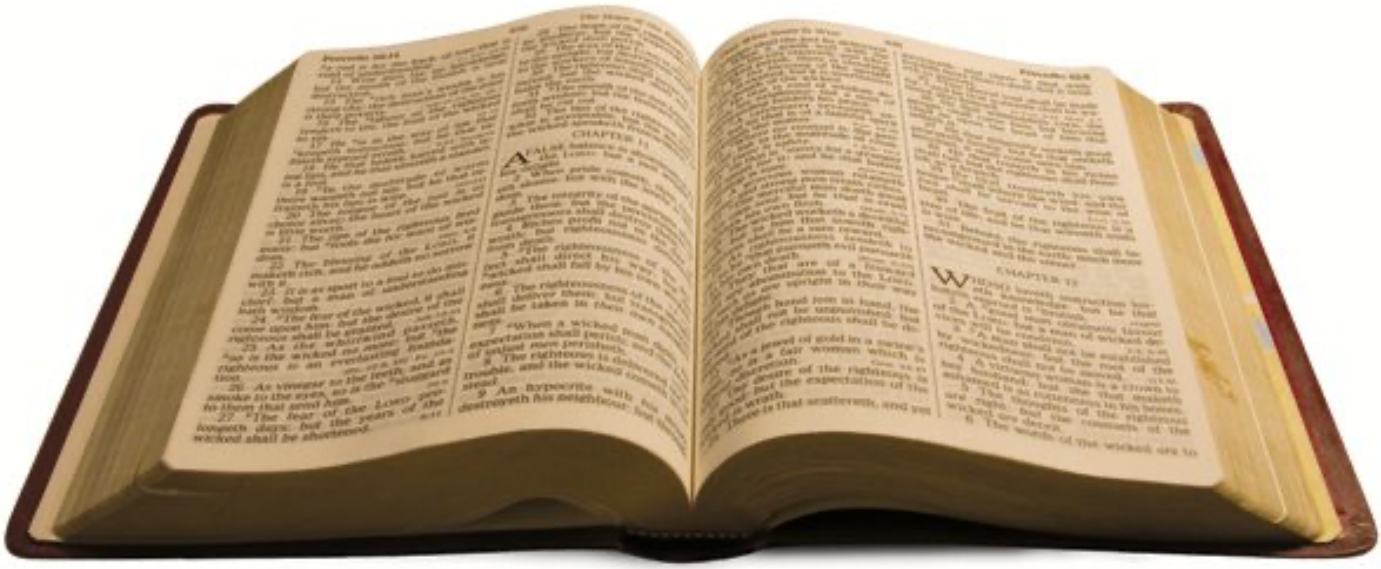
Kubijyanye na kamere yumwuka wera, guceceka ni zahabu.

Ariko kubijyanye n'ikibazo cyo kumenya umwuka wera, ni ukuvuga niba ari Imana ya gatatu, ntitugomba guceceka ngo turebe ubuhakanyi bwimbitse. Ibiremwa, n'abamarayika muri bo, ntibashobora kumva uburyo Umwuka Wera aboneka ahantu hose, uko Data n'Umwana babisangiye, n'icyo bivuze ko Umwuka ari Yesu ubwe, utandukanijwe n'umubiri we.

Ariko kurundi ruhande, byaduhishuriwe neza ko atari Imana ya gatatu!

3: Umuhoza ni nde? Ninde uza nk "undi" Umuhoza - Yohana 14: 16-20

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “Nzasenga Data, na we azaguha **UNDI Muhoza**, kugira ngo agumane nawe ubuziraherezo; ndetse n'Umwuka w'ukuri; Uwo isi idashobora kwakira, kuko itamubona, nta nubwo imuzi: **ariko uramuzi, kuko abana nawe, kandi azabana nawe**.“ [Yohana 14:16, 17] **Ibi bivuga byose ku WUKA WA KRISTU ushobora byose, witwa Umuhoza**. Hariho amayobera **menshi** ntashaka kubyumva cyangwa gusobanura; ni hejuru cyane kuri njye, kandi ni hejuru kuri wewe**. Kuri zimwe muri izo ngingo, guceceka ni zahabu**.” {Ellen White: June 11, 1891, Manuscript Releases, vol.14, p. 179} “I will pray the Father, and He shall give you **another Comforter**, that he may abide with you for ever; even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth him: **but ye know him, for he dwelleth with you**, and s**hall be in you**. [John 14:16, 17]. **This refers to the omnipresence of the Spirit of Christ, called the Comforter**. There are many **mysteries** which I do not seek to understand or to explain; they are too high for me, and too high for you. **On some of these points, silence is golden**.””

- “Nanjye, ndetse nanjye, ni we uguhumuriza.” {Yesaya 51:12}

- “Imana ishimwe, ndetse na Se w'Umwami wacu **Yesu Kristo**, Se w'imbabazi, n'Imana ihumuriza byose; **Ni nde uduhumuriza mu makuba yacu yose,** kugira ngo dushobore kubahumuriza abari mu kaga ako ari ko kose, duhumurizwa natwe ubwacu duhumurizwa n'Imana. Kuberako imibabaro ya Kristo ari myinshi muri twe, ni ko natwe ihumure ryacu na Kristo.” {2 Abakorinto 1: 3-5}

- “Nibigire ku ya cumi na karindwi ya Yohana, kandi bige gusenga no kubaho **isengesho rya Kristo**. **Ni Umuhoza. Azaguma mu mitima yabo,** umunezero wabo wuzuye.” {Ellen White: RH, January 27, 1903, Art. A, par. 13} “Let them study the seventeenth of John, and learn how to pray and how to live the **prayer of Christ. He is the Comforter. He will abide in their hearts**, making their joy full.”

- ”**Umukiza ni Umuhoza**. Ibi namwerekanye ko ari we.” {Ellen White: Manuscript Releases Volume 8, par. 49.3, July 16, 1892} ”**The Saviour is our Comforter**. This I have proved Him to be.”

- “**Kristo** agomba kumenyekana ku izina ryiza **ry’Umuhoza**.” {Ellen White: Manuscript 7, par. 10, January 26, 1902} “**Christ** is to be known by the blessed name of **Comforter**.“

- “Yashatse guhagarika **Yesu** ngo babone ko ari **Umuhoza**, nk'umuntu uhana, aburira, ababurira agira ati:“ Iyi ni yo nzira, mugenderemo.” {Ellen White: RH, August 26, 1890} “He has sought to shut **Jesus** from their view as the **Comforter**, as one who reproves, who warns, who admonishes them, saying, “This is the way, walk ye in it.”

- “Uyu munsi araza iwacu **ku bw'Umwuka Wera** we.” {Ellen White: RH, April 30, 1901, par. 8} “He is coming to us by **His Holy Spirit** today.”

- “**Yesu** ati: 'Nzagutumaho **Umuhoza. Umwuka Wanjye Wenyine** afite ubushobozi bwo gukiza isi, niba bazemera ibiteganijwe mu buntu bwanjye. Umuhoza azemeza isi y'icyaha, gukiranuka, no guca imanza.“ {Ellen White: Manuscript 40, p. 60} “**Jesus** says, ‘I will send you the **Comforter**. **My Spirit Alone** is competent for the task of saving the world, if they will accept of the provisions of My grace. The Comforter shall convince the world of sin, of righteousness, and of judgment.“

- “Nyuma yo kwimikwa kwe, Umwuka yaraje kandi Kristo ahabwa icyubahiro rwose, ndetse n'icyubahiro yari afite kuva kera na Se. Mugihe cyo guteterezwa kwisi, **Umwuka ntabwo yamanutse nibikorwa byose; na Kristo yatangaje ko aramutse atagiye, IT (Umwuka Wera) itazaza,** ariko ko aramutse yagiye, azohereza. **Byari uguhagararira ubwe**, kandi amaze guhabwa icyubahiro byaragaragaye.” {Ellen White: Signs of the Times, 17 May 1899, par. 3} “After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and **Christ declared that if He went not away, IT (Holy Spirit) would not come**, but that if He went away, **He would send IT**. It was a **representation of Himself**, and after He was glorified it was manifest.”

- “Umukiza wacu avuga iki? 'Sinzagutererana neza; **Nzaza aho uri. " Ufite amategeko** yanjye, akayakurikiza, ni we unkunda; kandi unkunda azakundwa na Data; kandi nzamukunda, kandi nzamwiyereka. 'Iyo ibigeragezo bitwikiriye ubugingo, ibuka **amagambo ya Kristo**, wibuke ko **ari ukutagaragara mu muntu wa Roho Mutagatifu**, kandi azaba amahoro n'ihumure byatanzwe wowe, nkwereka ko ari kumwe nawe, izuba ryo gukiranuka, wirukana umwijima wawe.“ {Ellen White: Letter 124, 7. March 1897} “What saith our Saviour? ‘I will not leave thee comfortless; **I will come unto you**.‘ ’He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.’ When trials overshadow the soul, remember the **words of Christ**, remember that **He is an unseen presence in the person of the Holy Spirit**, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness.“

- “Ku bakene, abakandamizwa n'abakandamizwa ku isi, Kristo aragira ati:“ Niba unkunda, **nimukurikize amategeko yanjye.** Kandi nzasenga Data, na we azaguha undi Muhoza, ndetse n'Umwuka w'ukuri, (ari we Kristo **waremwe mu byiringiro** by'icyubahiro,) isi idashobora kwakira, kuko itamubona, ariko uramuzi, kuko abana nawe, **kandi azakubamo. SINZASIGA**.” {Ellen White: Manuscript 24, 22. February, 1898} “To the poor and oppressed and downtrodden of earth, Christ says, “If ye love me, keep my commandments. And I will pray the Father, and he shall give you **another Comforter**, **even the Spirit of truth**, (which is Christ formed within the hope of glory,) Whom the world cannot receive, because it seeth him not: **but ye know him**, for he dwelleth with you, and shall be in you. **I WILL NOT LEAVE YOU comfortless**.”

- “Kristo yatangaje ko nyuma yo kuzamuka kwe, azohereza mu itorero rye, **nk'impano ye yambitswe ikamba, Umuhoza, wagombaga kumusimbura.** Uyu Muhoza ni Umwuka Wera, -**ubugingo bwubuzima bwe,** imikorere yitorero rye, umucyo nubuzima bwisi. Umwuka we Kristo yohereje imbaraga ziyunga n'imbaraga zikuraho icyaha.” {Ellen White, Review and Herald, May 19, 1904 par. 1} “Christ declared that after His ascension, he would send to His church, as His crowning gift, the **Comforter, Who was to take His place**. This Comforter is the **Holy Spirit,—the soul of His life**, the efficacy of His church, the light and life of the world. **With His Spirit Christ** sends a reconciling influence and a power that takes away sin.”

- “Sinzagutererana neza; **Nzaza aho uri. ” Umwuka w'Imana** Umucunguzi w'isi yasezeranije **kohereza, ni ukubaho** n'imbaraga z'Imana. Ntazasiga ubwoko bwe ku isi abuze ubuntu bwayo, ngo ahangane n'umwanzi **w'Imana, kandi atotezwa no gukandamizwa n'isi**; ariko azabasanga. Isi ntishobora kubona ukuri; ntibazi Data cyangwa Mwana, ariko ni ukubera ko badashaka kumenya Imana, ntibashaka kureba Yesu, kubona ibyiza bye, urukundo rwayo, ibyiza bye byo mwijuru. Yesu arahamagarira abantu bose kumwakira; kandi ahantu hose umutima wakinguye kumwakira, azinjira, ashimishe ubugingo n'umucyo n'ibyishimo byo kuboneka kwe.” {Ellen White: Signs of the Times, November 23, 1891} “I will not leave you comfortless; **I will come to you.**” The **Divine Spirit** that the world's Redeemer promised to send, **is the presence and power of God**. He will not leave His people in the world destitute of His grace, to be buffeted by the enemy of God, and harassed by the oppression of the world; but he will come to them. The world cannot see the truth; they **know not the Father or the Son**, but it is only because they do not desire to know God, they do not wish to look upon Jesus, to see His goodness, His love, His heavenly attractions. Jesus is inviting all men to accept Him; and wherever the heart is open to receive Him, he will come in, gladdening the soul with the light and joy of His presence.”

- “Kandi, **dore ndi kumwe nawe buri gihe**, kugeza ku mperuka y'isi. Amen.” Matayo 28:20}

- “Mu guha inshingano abayoboke be, Kristo ntiyababwiye ko bazasigara bonyine. Yabijeje ko azaba hafi yabo. **Yavuze ku Ishoborabyose mu buryo bwihariye.** Genda mu mahanga yose. Genda, mugice cya kure **cyisi ituwe,** ariko umenye ko ukuhaba kwanjye kuzaba guhari. Kora mu kwizera no mu cyizere, kuko igihe kitazigera nzagutererana.” {Ellen White: Manuscript 138, 1897} “In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that He would be near them. **He spoke of His Omnipresence in a special way**. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that **My presence** will be there. Labor in faith and confidence, for the time will never come when I shall forsake you.”

- “Turashaka kumva induru z'intsinzi zatsinzwe. Turashaka ko **Umwuka mwiza wa Kristo** yinjira mu bwisanzure muri twe.” {Ellen White: Review and Herald, August 17, 1869 par. 10} “We want to hear shouts of victory from those that have been overcome. We want to have the sweet **Spirit of Christ** come freely into our midst.”

- “**Ufatanije n'ubumuntu, Kristo ntashobora kuba ahantu hose ku giti cye**; kubwibyo byari byiza rwose ko yabasiga, akajya kwa Se, kandi akohereza Umwuka Wera ngo amusimbure kwisi. **Umwuka Wera ubwe yatandukanijwe na kamere muntu kandi yigenga. Yari kwihagararaho nk'ahantu hose ku bw'Umwuka Wera we, nk'ahantu hose**.” {Ellen White: Manuscript Releases, Vol. 14 [Nos. 1081-1135], p. 23} “**Cumbered with humanity, Christ could not be in every place personally;** therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The **Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresen**t.”

- “Kandi nzasenga **Data, na we** azaguha Undi Muhumuriza, kugira ngo agumane nawe ubuziraherezo; Ndetse **n'Umwuka w'ukuri; Uwo isi idashobora kwakira, kuko itamubona**, nta nubwo imuzi, ariko uramuzi; kuko abana nawe, kandi azakubamo. Sinzagutererana neza: **NZAZA. Nyamara igihe gito**, isi ntikimbona; ariko **murambona: kuko mbaho**, muzabaho. Uwo munsi uzamenya ko ndi muri Data, namwe muri njye, nanjye muri mwe.” {**Yohana 14: 16-20**}

Kuki noneho Kristo yiyita “undi” Umuhoza? Ibi ni ukugira ngo abigishwa basobanukirwe ko atazabana nabo mumubiri; mubyukuri, Ntabwo azaba akiboneka kumubiri hamwe nabo ahubwo **AHUBWO** muri bo kubwumwuka **WE** ubaho. Yesu yiyise Umuhoza (Ikigereki cy'umwimerere: παράκλητος ibisobanuro: paraklétos). Yesu yise Umwuka Wera undi Muhoza (Ikigereki cy'umwimerere: ἄλλος παράκλητος; guhindura: allon Paraklēton).

Ijambo "irindi" (ἄλλος) risobanura ubundi bwoko bumwe, kandi ntabwo ari ubundi bwoko butandukanye, bwaba ´ἕτερος´. Kubw'ibi Yesu aratwereka kandi ko Umwuka Wera ari uwe kandi ko muri ubwo buryo atari ikiremwa cyigenga cy'ubwoko butandukanye, ahubwo ko ari Umwuka ukomoka kuri We.

- “Ufite amategeko yanjye akayakurikiza, ni we unkunda, kandi unkunda azakundwa na Data, nanjye nzamukunda, kandi nzamwiyereka. Yuda aramubwira ati: "Ntabwo ari **Isikariyoti, Mwami, nigute ushobora kutwiyereka**, atari ukugaragariza isi?" **Yesu aramusubiza ati: "Niba umuntu ankunda, azakomeza amagambo yanjye, kandi Data azamukunda, natwe tuzaza aho ari**, maze tubane na we." Unkunda ntagumya amagambo yanjye, kandi ijambo mwumva si iryanjye, ahubwo ni Data wanyohereje. Ibyo byose nabibabwiye, **nkiri kumwe nawe. Ariko Umuhoza, ari we Mwuka Wera**, uwo Data azohereza mu izina ryanjye, azakwigisha byose, kandi byose azabibuka, ibyo nakubwiye byose. Amahoro ndagusigiye nawe, amahoro yanjye ndaguhaye, ntabwo ari uko isi itanga, ndaguha. Ntureke ngo umutima wawe uhagarike umutima, **kandi ntutinye. Mwumvise uko nababwiye nti:** Ndagiye, ndagaruka aho uri. Niba warankunze, uzishima, kuko navuze nti: "Njya kwa Data, kuko Data aruta njye. **Noneho nababwiye mbere yuko biba, kugira ngo nibiramuka mubone." bizere**. ” {Yohana 14: 21-29}

Iyo Kristo avuze "undi" Umuhoza, Umwuka Wera, aba ashaka kuvuga ukundi, cyangwa aba yivugiye ubwe, yambuwe umubiri w'umuntu?



Tumaze gusoma ko Yesu yabwiye intumwa ze ko bamuzi (Umwuka Wera), ni ukuvuga Yesu, uwo isi itabona cyangwa itazi, kandi ko itazabasiga (ni ukuvuga ko izagumana nabo) kandi **KUBA** bo. Ninde basanzwe bazi niba Umwuka Wera atoherejwe? Ni nde none yari kumwe n'intumwa? Twasomye neza ko ukuza k'Umwuka Wera gutangazwa, kandi ko Yesu avuga icyarimwe ko atazabasiga kandi ko azaza aho ari.Nukuri ko atazabasiga kandi azabagarukira, abikesheje Umwuka Wera we, ari we Yesu ubwe, imico ye ibizi, Ahantu hose kandi atigenga kuboneka kumubiri.

Niba Umwuka Wera yari ikiremwa cyigenga, noneho ntashobora kuba ariwe utazabasiga (nukuvuga gumana nabo), kuko yari ataraza! "Nzaza iwanyu" bisobanura ukuza kwa Kristo nk'Umwuka Wera ku munsi wa Pentekote ntabwo ari ukuza kwa kabiri kuvugwa gusa! Icyo cyari igisubizo kuri Yuda igihe atumva icyo Yesu avuga. Kugira ngo ibyo bisobanuke neza, Yesu yavuze ko We na Se ku giti cyabo bazaza gutura mubemera bose! Ninde rero uba muri twe? Gusa Umwuka Wera ni ukuvuga Umwuka wa Kristo!

4: **Ninde uri hose?**

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- “Icyumba cyose cyasaga naho cyuzuyemo ikirere cyo mu ijuru. Kubaho kwera, kwera byasaga nkaho **byari mucyumba cyanjye. Nashize ikaramu yanjye kandi nari muburyo bwo gutegereza ngo ndebe icyo Umwuka azambwira.** Nta muntu nabonye. Ntabwo numvise ijwi ryumvikana, ariko Indorerezi **yo mwijuru yasaga nkiri hafi yanjye. Numvise ko ndi imbere ya Yesu**. Amahoro meza numucyo wasaga nkicyumba cyanjye ntibishoboka ko nsobanura cyangwa ndondora. Ikirere cyera, cyera cyangose, kandi nashyikirijwe ibitekerezo byanjye **no gusobanukirwa ibintu bishimishije kandi bifite akamaro.** Imirongo yanjye y'ibikorwa nashyizwe imbere yanjye nk'aho ibiboneka bitavugishaga.” {Ellen White: Manuscript Releases, Vol. 11, p. 326, par. 3, 4} “The whole room seemed to be filled with the atmosphere of heaven. A Holy, sacred presence seemed to be in my room. I laid down my pen and **was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice**, but a heavenly Watcher seemed close beside me. **I felt that I was in the presence of Jesus.** The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, Holy atmosphere surrounded me, and there was presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me **as if the unseen presence were speaking with me**.”



- "Nabyutse kare mu gitondo cyo ku wa kane, ahagana mu ma saa mbiri, **kandi nandika cyane kuri Vine Yukuri**, ubwo **numvaga mpari mu cyumba cyanjye, nk'uko nabibonye inshuro nyinshi mbere**, kandi nabuze ibyo nibuka byose. Nasa naho ndi imbere ya Yesu; Yarimo amvugisha ibyo nagombaga kwigishwa. Ibintu byose byari byoroshye kuburyo ntashobora kubyumva nabi. Nari nkeneye gufasha uwo nibwiraga ko ntagomba na rimwe guhamagarwa ngo nongere guhangayikishwa na none. Sinashoboraga kumva icyo bivuze; **ariko icyarimwe yahisemo kutagerageza gutekereza kuriyi ngingo,** ahubwo akurikize icyerekezo. Nta jambo ryumvikana ryigeze rivugwa mu gutwi, ahubwo ni mu bwenge bwanjye. Navuze nti, Mwami, nzakora nk'uko wabitegetse (Ibaruwa 36, 1896, p. 2. yandikiwe Umusaza.“ S. N. H {Letter 36, 1896, p. 2. to Elder S. N. Haskell, April 26, 1896) {Ellen White: Manuscript Releases, Vol. 5, p. 147.1} “I arose early Thursday morning, about two o’clock, and was writing busily upon the True Vine, when **I felt a presence in my room**, as I have many times before, and I lost all recollection of what I was about. I **seemed to be in the presence of Jesus**; **He was communicating to me** that in which I was to be instructed. Everything was so plain that I could not misunderstand. I was to help one Whom I thought I should never be called upon to be troubled with again. I could not understand what it meant; but at once decided not to try to reason about this, but follow the directions. **Not an audible word was spoken to my ear, but to my mind**. I said, Lord, I will do as Thou hast commanded.“

Icyitonderwa: Yesu ku giti cye yari ahari nk'Umwuka Wera, ni ukuvuga mu buryo bw’ Umwuka.

- “Mu gihe ageza ku isi yose ubutumire bwe bwo kumusanga no gukizwa, ategeka abamarayika be gutanga ubufasha buva ku Mana **kuri buri muntu wese uza kuri we kwihana no kwihana, kandi aje ku giti cye** na Roho Mutagatifu we hagati. Itorero rye.” {Ellen White: Letter 2d, December, 23 1892} “While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render Divine help to every soul that cometh to Him in repentance and contrition, and **He comes <u>personally</u> by His Holy Spirit into the midst of His church**.”

- “**Kristo agenda atagaragara mu mihanda yacu**. Nubutumwa bwimbabazi Aza iwacu. Hamwe nabantu bose bashaka gukora mwizina rye, arindira ubufatanye. Ari muri twe, gukiza no guha umugisha, niba tuzamwakira.” {Ellen White: Ministry of Healing, p 107.2} “**Christ walks unseen through our streets**. With messages of mercy He comes to our homes. With all who are seeking to minister in His name, He waits to co-operate. He is in the midst of us, to heal and to bless, if we will receive Him.”

- “Ufatanije n'ubumuntu, **Kristo** ntashobora kuba ahantu hose ku giti cye; kubwibyo byari byiza rwose ko yabasiga, akajya kwa Se, kandi akohereza Umwuka Wera ngo amusimbure kwisi. **Umwuka Wera ni We ubwe, yambuwe kamere muntu**, kandi yigenga. Yari kwihagararaho nk'ahantu hose ku bw'Umwuka Wera we, nk'ahantu hose.” {Ellen White: Letter 119, 1895, par. 18} “Cumbered with humanity, **Christ** could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is <u>Himself</u>, divested of the personality of humanity**, and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

Yesu wenyine ni we wari ufite imiterere na kamere muntu byashobokaga gutandukana; Umwuka Wera ntiyabikoze. Yesu niwe uri hose kubwo Umwuka Wera. Umwuka Wera ntashobora kuba Umwe wariho hose binyuze muri Mwuka Wera, kuko icyo gihe hazaba imyuka ibiri yera. Ijambo "gutandukana" risobanura "kwamburwa," cyangwa "kwamburwa," kandi rihuza igitekerezo cy'uko ibyari bitunze bitakiriho. Bamwe bazavuga ko "gutandukana" bivuze ko Umwuka Wera adafite kamere muntu kandi ko amagambo yavuzwe haruguru atavuga ibya Yesu. Umwuka Wera ntabwo afite kamere muntu yakomokamo! Yesu wenyine ni we ushobora gusobanurwa nijambo "ubumuntu" kuko yaje muburyo bwabantu kugirango adupfire, kandi yagarutse muburyo bumwe mwijuru ahera mwijuru.

Hano hari amagambo yavuzwe na Ellen White mu gice cya 2 yemeza neza ibivugwa muri aya magambo yavuzwe haruguru! Interuro, “Umwuka Wera ni We ubwe, yambuwe kamere muntu…” vuba aha (mu myaka mike ishize) yasohotse ku mugaragaro mu buryo bw'umwimerere. Koma yabuze nyuma yijambo "We ubwe", kugirango ishimangire neza umwirondoro wa Roho Mutagatifu. Umwanzi wubugingo arakora ibishoboka byose kugirango agabanye kandi ahagarike ijambo ryubuhanuzi. Imana ireka uburiganya bukabaho, kubwimpamvu zidasobanutse kuri twe, ariko kandi butanga umucyo kubashakisha ukuri babikuye ku mutima.

- “Ubukuru **bw'Imana** kuri twe ntibwumvikana. “Intebe y'Uwiteka iri mu ijuru” (Zaburi 11: 4); **nyamara kubwumwuka we arahari hose. Afite ubumenyi bwimbitse**, kandi ashishikajwe n'umuntu ku giti cye, imirimo yose y'ukuboko kwe. ”The greatness of **God** is to us incomprehensible.“ {Ellen White: Education, p. 132.2, 1903} “The Lord’s throne is in heaven” (Psalm 11:4); yet **by His Spirit <u>He</u> is everywhere present**. He has an intimate knowledge of, and a personal interest in, all the works of His hand.”

- “Yego; **mu gutanga Umwuka Wera, ntibyashobokaga ko Imana itanga byinshi**. Kuri iyi mpano ntakintu nakimwe cyakongerwaho. Kubikenewe **byose biratangwa**. Umwuka Wera ni ukubaho kwingenzi kwImana, kandi niba ishimwe izahamagara ishimwe nogushimira, kandi izahora imera mubuzima bwiteka. Kugarura Umwuka ni isezerano ry’ubuntu.” {Ellen White: Signs of the Times, August 7, 1901, par. 4} “Yes; in **giving the Holy Spirit, it was impossible for God to give more**. To this gift nothing could be added. By it all needs are supplied. The **Holy Spirit is the vital presence of God**, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace.”

- “Mugihe **Yesu** akorera ahera hejuru, aracyari kubwa Mwuka we umukozi w'itorero ku isi. Yakuwe mu jisho ry'ubwenge, ariko isezerano **rye ryo gutandukana ryarasohoye**, “Dore ndi kumwe nawe, kugeza n'imperuka y'isi.” Matayo 28:20. Mugihe aha imbaraga ze abakozi bo hasi, ukuhaba **kwe kuracyari** kumwe nitorero rye.“ {Ellen White: Desire of Ages, p. 166.2} “While **Jesus** ministers in the sanctuary above, He is still by **His Spirit** the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, “Lo, I am with you alway, even **unto the end of the world**.” Matthew 28:20. While He delegates His power to inferior ministers, **His energising presence** is still with His church.“

- “Uwiteka ashishikariza abamushaka n'umutima wabo wose. **Abaha Umwuka Wera** we, ukugaragaza ko ahari no gutoneshwa kwe.” {Ellen White: Testimonies for the church, Vol. 9, p. 230.3} “The Lord encourages all who seek Him with the whole heart. He gives them **His Holy** Spirit, the **manifestation of His presence** and favor.”

Kandi umurongo ukurikira uratwereka uko kuri, kuko kutavuga "Imana **Umwuka Wera" ahubwo** ni "Umwuka w'Imana," ariwo uhari. Imana nk'umutegetsi w'isi n'ijuru irahari hose, na mbere yo kurema ubuzima ku isi:

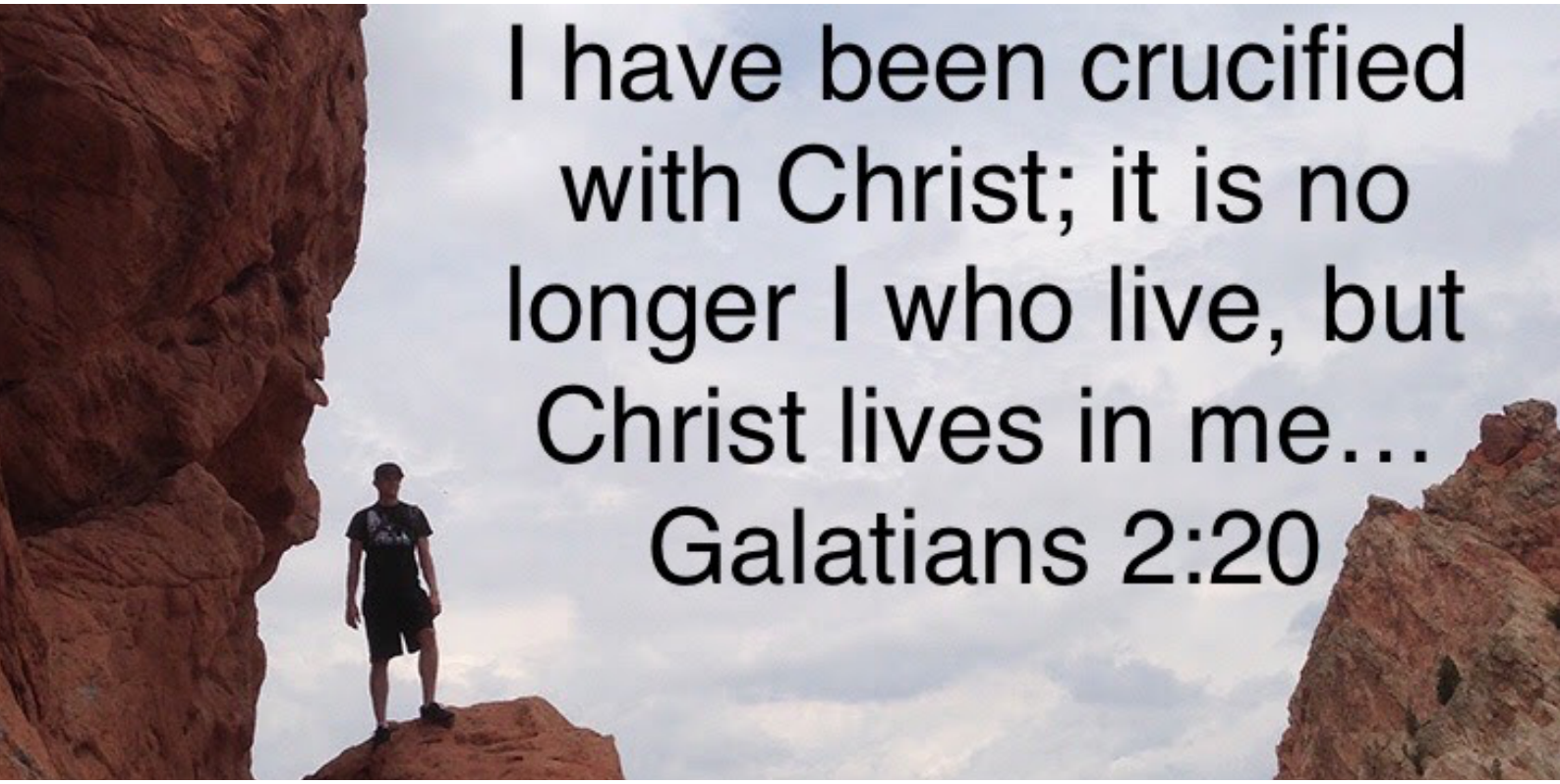
- “Kandi isi yari itagira ishusho, kandi nta cyo yari ifite; umwijima wari hejuru y'inyenga. Kandi **Umwuka w'Imana** yagendaga hejuru y'amazi.” {Itangiriro 1: 2}

- “Kuberako aho babiri cyangwa batatu **bateraniye hamwe mu izina ryanjye, ndi** hagati yabo.” {Matayo 18:20}

Ninde, nkuko Yesu abivuga, hagati yabo, Umwuka Wera, Umuhoza? Ukurikije umurongo uri hejuru, ni Yesu! Umwuka Wera akora iki? Ivuga mu bwenge bwacu. Ni nde? Ukurikije Intumwa y'Imana, ni Yesu ubwe! Uwiteka ari mu rusengero rwe rwo ku isi ku giti cye abigaragaza ku bw'Umwuka we, mu gihe mu ijuru yicaye ku ntebe ye icyarimwe. Ellen White asobanura neza, ko Umuhoza woherejwe na Yesu ari Imana ishobora byose, mumitima yacu, iyo tuyakiriye.

5: **Ninde Muri twe?**

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Ellen White asobanura Yesu n'imbaraga zayo muri twe nk'Umwuka Wera:

- “Yesu ategereje **guhumeka abigishwa be bose**, kandi abaha imbaraga z'umwuka **wera wera,** kandi atanga imbaraga zikomeye kuri We k**ugeza** ku bwoko bwe.” {Ellen White: Signs of the Times, October 3, 1892, par. 4} “Jesus is waiting to **breathe upon all His disciples**, and give them the inspiration of **His** sanctifying **spirit**, and transfuse the vital influence from Himself to His people.”

- "**Kristo yaremwe imbere**, kandi kubwUmwuka **we asohoza amasezerano**, ati: "Sinzigera ngutererana cyangwa ngo ngutererane.“ {Ellen White: Signs of the Times, September 27, **1899**, par. 9} “**Christ is formed within**, and by **His Spirit He fulfils** the promise, ‘I will never leave thee nor forsake thee.“

- “Nibigire ku ya cumi na karindwi ya Yohana, kandi bige gusenga no kubaho **isengesho rya Kristo.** Ni Umuhoza. **Azaguma** mu mitima yabo, umunezero wabo wuzuye.” {Ellen White: Review & Herald, January 27, **1903**, Art. A, par. 13} “Let them study the seventeenth of John, and learn how to pray and how to live the prayer of **Christ**. **He is the Comforte**r. He will **abide** in their hearts, making their joy full.”

- “Kristo abakwegera kuri We n'imbaraga zitagaragara. Ni we **mucyo w'ubuzima, kandi abinjiza mu mwuka we**.” {Ellen White: Review & Herald, March 26, 1895, par. 2} “Christ draws them to Himself by an unseen power. He is the light of life, and he **imbues them with His own Spirit**.”

- “Nabambwe hamwe na Kristo; ntabwo nkiriho, ahubwo Kristo aba muri njye; n'ubuzima mbayeho mu mubiri mbeshwaho no kwizera Umwana w'Imana, wankunze akanyitangira.” {Abagalatiya 2:20}

- “Azaza, **atari umunsi umwe gusa;** kuko avuga ati: 'Nzobatura muri bo, kandi nzagendera muri bo; ... kandi bazaba ubwoko bwanjye. " Azatsinda ibicumuro byacu; kandi uzajugunya ibyaha byabo byose mu nyanja, '2 Abakorinto 6:16; Mika 7:19. **Ukuhaba** kwe kuzahanagura kandi kweze ubugingo, kugira ngo bibe urusengero **rwera kuri Nyagasani, kandi 'ubuturo** bw'Imana binyuze mu Mwuka.' Abefeso 2:21, 22” {Ellen White: Desire of Ages, p. 161.2} “He will come, **not for one day merely**; for He says, ‘I will dwell in them, and walk in them; ... and they shall be My people.‘ ’He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.’ 2 Corinthians 6:16; Micah 7:19. His **presence** will cleanse and sanctify the soul, so that it may be a Holy temple unto the Lord, and ‘an **habitation of God through the Spirit**.’ Ephesians 2:21, 22”

- “Kubaha Abigayili, nk'impumuro y'ururabyo, byahumetse byose mu maso, mu magambo no mu bikorwa. **Umwuka w'Umwana w'Imana** wagumye mu bugingo bwe.” {Ellen White: Signs of the Times, October 26, 1888, par. 7”} “The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. The **Spirit of the Son of God** was abiding in her soul.“

- "Iyo ubwoko bw'Imana bufashe umwanya ko ari **urusengero rw'Umwuka Wera, Kristo ubwe aguma imbere,** bazamuhishura neza mu mwuka, mu magambo, no mu bikorwa, ku buryo hazabaho itandukaniro ridashidikanywaho hagati yabo n'abayoboke ba Satani." {Ellen White: Selected Messages, Book 3, p. 211.2, July 14, **1902**} “When God’s people take the position that they are the **temple of the Holy Ghost, Christ Himself abiding within**, they will so clearly reveal Him in spirit, words, and actions, that there will be an unmistakable distinction between them and Satan’s followers.”

- “**Kristo yari umwuka w'ukuri**… Ariko abigishwa **be bamubonamo Inzira**, Ukuri n'Ubugingo. Kandi bazoba bahari.” {Ellen White: Southern Review, October 25, 1898, par. 2} “**Christ was the spirit of truth**… But His disciples see in Him the Way, the Truth, and the Life. And they shall have **His abiding presence**.”

- “Umwigisha **agomba kubatizwa n'Umwuka** Wera. Icyo gihe **ibitekerezo n'umwuka** bya Kristo bizaba muri we, kandi azemera Kristo mu buzima bw'umwuka kandi bwera.” {Ellen White: Review & Herald, February 9, 1892, par. 21} “The teacher must be **baptised with the Holy Spirit.** Then the mind and **spirit of Christ** will be in him, and he will confess Christ in a spiritual and Holy life.”

6: Uwadusabye ni nde, ni ukuvuga Umuhuza?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- “Reka abamisiyoneri b'umusaraba batangaze ko hariho Imana imwe, **n'Umuhuza umwe hagati y'Imana n'umuntu, ari we Yesu Kristo Umwana w'Imana itagira iherezo**. Ibi bigomba gutangazwa muri buri torero ryo mugihugu cyacu. Abakristo bakeneye kumenya ibi, kandi ntibashyire umuntu aho Imana igomba kuba, **kugirango batazongera** kuba abasenga ibigirwamana, ahubwo ni Imana nzima. Gusenga ibigirwamana bibaho mu matorero yacu. ” {Ellen White: 1888 Materials, p. 886.3, 1891} “Let the missionaries of the cross proclaim that there is one **God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God.** This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be **worshipers of idols**, but of the living God. Idolatry exists in our churches.”

Mbega ikintu gikomeye kugira Umukiza ushobora byose, Umuhoza n’Umusabirizi, ni ukuvuga Umuhuza wadupfiriye, Uduhumuriza kandi akadusabira imbere ya Data wo mwijuru:

- "Muri ubwo buryo, Umwuka na we adufasha intege nke zacu: **kuko tutazi icyo tugomba gusengera uko bikwiye: ariko** Umwuka ubwe aradusabira imiborogo idashobora kuvugwa. Kandi ushakisha imitima aba azi icyo Umwuka atekereza, kuko asabira abera akurikije ubushake bw'Imana." {Abaroma 8: 26-27}



Ijambo ry'Imana ntirigera ridutererana, nk'abashakisha bivuye ku mutima, nta kuri. Ijambo **ry'Imana risobanura ko Umwuka Wera udusabira ari Yesu ubwe**:

- “Utarinze **Umwana we bwite, ariko akamutanga kuri twese,** ni gute atazabana na we kandi aduha byose ku buntu? Ni nde uzashyira ikintu icyo ari cyo cyose ashinja intore z'Imana? **Imana niyo ifite ishingiro**. Ni nde uciraho iteka? Ni Kristo wapfuye, yego ahubwo, ni ukuvuga ko yazutse, ndetse akaba ari iburyo **bw'Imana, ari nawe udusabira. Ninde uzadutandukanya** n'urukundo rwa Kristo? . Oya, muri ibyo byose ntabwo turenze abatsinze binyuze muri We wadukunze. ” {Abaroma 8: 32-37}

- “Ni nde ushobora guhagarara iruhande rwawe mu gihe cy'amakimbirane akaze, igihe arwana n'imbaraga z'umwijima, hamwe na Satani hamwe n'ingabo ze zitagaragara? Uzakora, kubijyanye nubufasha bwabantu, uzakomeza kuba wenyine. Uwiteka wenyine arabyumva. Muri We ushobora **kwiringira.** Iyemeze **kurinda ubugingo** bwawe uwaguhaye umurimo wawe wihariye. Umuhuza wawe, Umuhoza wawe ntazagutererana, nubwo Satani azasobanura ukuhaba kwe, ubusabane bwe. Ntutinye. Ndi Umucunguzi wawe wageragejwe mubintu byose nkukugeragezwa. Nzatangaza ibitekerezo byawe, kandi nzamenya ko ntazagutererana cyangwa ngo ngutererane.” {Ellen White: Manuscript 154, March 1, 1907, par. 27} “Who can stand by you in the hour of fierce conflict, when in combat with the powers of darkness, with Satan and his host of invisible allies? You will, as far as human help is concerned, remain alone. The Lord alone understands. In Him you may trust. Commit the keeping of your soul to Him who has given your special work to you. Your **Mediator**, your **Comforter** will not leave you, although Satan will interpose his presence, his companionship. Be not afraid. I am your Redeemer who was tempted in all points like as you are tempted. I will impress your mind, and ever know I will not leave you nor forsake you.”

Ubutatu buraduha kumva ko hariho Abasabirana babiri hagati yacu n'Imana: Yesu na Roho Mutagatifu. Ku rundi ruhande, Bibiliya ivuga neza ko hariho Umuhuza umwe gusa hagati y'Imana n'umuntu ndetse ni ukuvuga Umwana wayo, Yesu.

7: **Ninde Ukomanga ku rugi rw'imitima yacu akavugana n'amatorero 7 nk'Umwuka Wera?**

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- “Ninde **wundi uretse Yesu Kristo, ku bw'Umwuka we n'imbaraga z'Imana**, wayoboye amakaramu y'amateka matagatifu kugira ngo isi yerekane amateka y'agaciro y'amagambo n'imirimo ya Yesu Kristo?” {Ellen White: Manuscript Releases, Vol. 2, p. 14.4, 1892} “Who but **Jesus Christ, by His Spirit and Divine power**, **guided the pens** of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?”



- “Uwatsinze nzamuha kwicarana nanjye ku **ntebe yanjye y'ubwami**, nk'uko nanjye natsinze, **nkicarana na Data ku ntebe ye**. Ufite ugutwi, yumve icyo Umwuka abwira amatorero. ” {Ibyahishuwe 3: 21-22}

Ninde utanga ubutumwa mumatorero 7 kandi Ninde ubwayo avugana nabo?

- “Nahindukiye kureba ijwi ryavuganye nanjye. Ndahindukira, mbona buji ndwi za zahabu; Kandi hagati ya buji ndwi imwe imeze nk'Umwana **w'umuntu**… Ndi muzima, kandi yarapfuye… Andika ibintu wabonye, n'ibiriho n'ibizaba nyuma**; Amayobera yinyenyeri ndwi** wabonye mu kuboko kwanjye kw'iburyo, n'amatara arindwi ya zahabu. Inyenyeri ndwi ni abamarayika b'amatorero arindwi: kandi amatara **arindwi wabonye** ni ayo matorero arindwi. Andika umumarayika w'itorero rya **Efeso; Uvuze ibyo ufite inyenyeri ndwi mu kuboko kwe kw'iburyo, ugenda** hagati y'amatara arindwi ya zahabu;” {Ibyahishuwe 1: 12-13,18-20; 2:1}

Yesu ubwe yavuganye n'amatorero 7? Dukurikije Ibyahishuwe, biragaragara rwose ko yabikoze! Ibyahishuwe ubwabyo byitwa Ibyahishuwe na Yesu Kristo! Indi mirongo yo mu gitabo kimwe yagura ukuri ko Umwuka Wera yavuganye n'amatorero 7, yemeza neza ko Yesu ari Umwuka Wera:

- “Ariko ndababwiye nti… Ufite ugutwi, yumve icyo **Umwuka abwira amatorero**.” {Ibyahishuwe 2: 24,29}

Aya magambo yose asobanutse adufasha kumva ko Yesu ubwe avuga nk'Umwuka Wera kandi ko amagambo akurikira muri Bibiliya yasobanuye ibyo Yesu ubwe yavuze n'Umwuka we. Muri Bibiliya, Yesu niwe uduhamagara, ni ukuvuga aduha akazi. Yesu nuwo Mwuka Wera wahamagaye intumwa gutandukanya Barinaba na Sawuli; na Kristo niwe uvugana n'amatorero iyo Umwuka Wera avuga!

- "Ubwo bakoreraga Uwiteka, bakisonzesha, **Umwuka Wera yaravuze ati, ntandukanya Barinaba na Sawuli** ku bw'umurimo **nabahamagaye."** Ibyakozwe 13: 2}

- “Dore, njye (Yesu) ndaje vuba…” {Ibyahishuwe 3:11}

- “Pawulo na bagenzi be bazengurutse akarere ka Firigiya na Galatiya, kuko babujijwe **n'Umwuka** Wera kutamamaza ijambo mu ntara ya Aziya. Bageze ku mupaka wa Mysia, bagerageza kwinjira muri **Bitiniya, ariko Umwuka** wa Yesu ntiyabemerera. ” {Ibyakozwe 16: 6-7, NIV}

Amagambo yanyuma yumurongo hejuru "ariko Umwuka ntiyababababariye," mubisobanuro byinshi byahinduwe neza bya Bibiliya kwisi byegereye umwimerere, nka muri NIV yavuzwe "ariko Umwuka wa Yesu ntiyabemerera," kubera ko Umwuka Wera atari ikiremwa cyigenga, ahubwo ni Umwuka wa Yesu, ni ukuvuga ko Umwuka Wera ari Yesu ubwe, abigaragaza mubundi buryo.

- “Dore, **m**pagaze ku **muryango** (w'imitima yacu), **ndakomanga**: nihagira umuntu numva ijwi ryanjye (ijwi rya Yesu), **akingura urugi, nzinjira muri we** (muri twe nk'Umwuka Wera), kandi azasangira na we, na we ari kumwe nanjye.” {Ibyahishuwe 3:20}

- "Ariko **Umuhoza, ari we Mwuka Wera**, uwo Data azohereza mu izina ryanjye, azakwigisha **byose, kandi byose nzabibuka**, ibyo nakubwiye byose." {Yohana 14:26}

- “Uwiteka Imana yo mu ijuru ni Umuyobozi wacu. Ni umuyobozi uwo dushobora gukurikira neza; kuko atigera akora amakosa. Reka twubahe Imana **n'Umwana wayo Yesu Kristo, binyuze mu yo ivugana n’is**i.” {Ellen White: S.D.A. Bible Commentary Vol. 1, p. 1117.9, 1903} “The Lord God of heaven is our Leader. He is a leader Whom we can safely follow; for He never makes a mistake. Let us honor God and **His Son Jesus Christ, through Whom He communicates with the world**.”

- “Nashyize ikaramu yanjye kandi nari ntegereje **kureba i**cyo Umwuka azambwira… **ariko Umurinzi wo mu ijuru yasaga naho ari** hafi yanjye. Numvaga ndi imbere ya Yesu… **Hashyizweho** umurongo w'ibikorwa imbere yanjye nk'aho ibiboneka bitavugishaga.” {Ellen White: Manuscript Releases, Vol. 11, p. 326, 1896} “I laid down my pen and was in a waiting attitude to see what the **Spirit** would say unto me… but a **heavenly Watcher seemed close beside me**. I felt that I was in the **presence of Jesus**… A line of action was laid out before me as if the unseen presence were speaking with me.”

Ninde uri mu mitima yacu? Umwuka Wera. Ni nde? Yesu ubwe, udodora ku rugi rw'imitima yacu akaza muri twe. Uku gukomanga gushobora kuba muri iki gihe gusa, hamwe n'Umwuka Wera muri twe, kandi ntabwo ari igihe Yesu yazaga kabiri - kubera iki? Kuberako icyo gihe igihe cyubuntu cyaba cyararangiye. Uyu munsi Yesu ari mwijuru, niyo mpamvu uku gukomanga gushobora guturuka gusa kuri Roho Mutagatifu uba hose kuko akomanga icyarimwe kumiryango yumutima wose kwisi yose!

Kandi kubera ko Yesu yavuze yeruye ko ari We udodora, iki nicyo cyemezo cyimbitse gishoboka cyerekana ko Umwuka Wera we ubwe ubwe, yatandukanijwe na kamere muntu, yumubiri we wo mwijuru.

- “Turashaka **Umwuka Wera, ari we Yesu Kristo.**” {Ellen White: Letter 66, April 10, 1894 par. 18} “We want the **Holy Spirit, which IS Jesus Christ**.”

- “**Umwuka Wera ubwe yambuwe imiterere y'ubumuntu** kandi yigenga. We (Yesu ubwe) yari kwihagararaho **nk'ahantu hose ku bw'Umwuka Wera we, nk'ahantu hose.**” {Ellen White: Manuscript Releases, Vol. 14 [Nos. 1081-1135], p. 23, 1883} “The **Holy Spirit is Himself divested of the personality of humanity** and independent thereof. He (Jesus Himself) would **represent Himself as present in all places by His Holy Spirit, as the Omnipresent**.”

8: Data n'Umwana ni Umwuka kandi icyarimwe nacyo kibaho: Umwuka Wera ni Imana na Yesu ubwe ntabwo ari Ikiremwa cya gatatu

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Abahanga mu bya tewolojiya benshi bavuga ko Ubutatu bwumvikana kandi ko Umwuka Wera ari Ikiremwa cy'Imana kuko Bibiliya ivuga ko Imana Data n'Imana Mwana na bo ari Umwuka icyarimwe. Iki nikibazo cyukuri?



- “Kuberako mutangazwa ko ari urwandiko rwa Kristo dukorera natwe, rutanditswe na wino, ahubwo rwanditswe n'Umwuka w'Imana nzima; ntabwo ari kumeza yamabuye, ahubwo mumeza yinyama yumutima. Kandi ibyo byiringiro dufite binyuze muri Kristo kubirinda Imana:… ariko ibyo duhagije biva ku Mana;… ariko umwuka utanga ubuzima… **Noneho Umwami ni uwo Mwuka: kandi aho Umwuka w'Uwiteka ari, hari umudendezo**. Ariko twese, duhanze amaso tureba nko mu kirahuri icyubahiro cya Nyagasani, twahinduwe mu ishusho imwe kuva mu cyubahiro kugera ku cyubahiro, ndetse no ku Mwuka wa Nyagasani. ” {2 Abakorinto 3: 3-18}

Uwo Mwuka ni nde, uduha umudendezo? Dukurikije Bibiliya, ni Yesu ubwe, kuko ku giti cye ari Umwuka Wera:

- “**Imana ni Umwuka:** kandi abayisenga bagomba kuyisenga mu mwuka no mu kuri.” Yohana 4:24} (Imana = Data)

- “Niba rero Umwana azakubohora, uzaba umudendezo koko.” {Yohana 8:36} - “**Imana** (Data) **ni umwuka; nyamara ni Umuntu** ku giti cye, kuko umuntu **yaremwe mwishusho** ye. Nkumuntu **ku giti cye**, Imana yigaragaje mu Mwana wayo.” {Ellen White: Education, p. 131.6, 1903} “If the Son therefore shall make you free, ye shall be free indeed.” {John 8:36} - “**God** (the Father) **is a spirit**; yet **He is a personal Being**, for man was made in **His image**. As a personal Being, God has revealed Himself in His Son.”

Amagambo avuga ko Data n'Umwana na bo ari Umwuka, byongeye kwemeza ko bari hose n'Umwuka Wera wabo, ibyo tubibona neza ku murongo ukurikira. Ni ukubera iki, na nyuma yo gutsinda icyaha, tutabona Umwuka Wera agira uruhare rw'Imana muri Yerusalemu Nshya, ahubwo ni Data n'Umwana gusa, nk'uko Bibiliya ibivuga na bo ari Umwuka?

- "Kandi nta rusengero narimo mbona, **kuko Uwiteka Imana Ishoborabyose (Data) na Ntama (Yesu) ari urusengero rwayo**." {Ibyahishuwe 21:22}

Umwuka Wera na we akomoka kuri Data, mu buryo butumvikana kuri twe, bityo akaba atari Ikiremwa cyigenga, kuko burya Data n'Umwana batuye muri twe:

- “Umwuka **Data n'Umwana bazaza babane nawe.”** {Ellen White: The Bible Echo, January 15, 1893, par. 8} “By the **Spirit the Father and the Son will come and make their abode with you**.”

- “Ariko ntimuri mu mubiri, ahubwo muri Mwuka, niba aribyo Umwuka w'Imana (Data) atuye muri mwe. Noneho niba umuntu adafite **Umwuka wa Kristo**, ntabwo ari uwe. Niba kandi Kristo ari muri wowe, umubiri wapfuye kubera icyaha; ariko **Umwuka ni ubuzima kubera gukiranuka**. Ariko niba Umwuka we wazuye Yesu mu **bapfuye atuye muri wowe,** Uwazuye Kristo mu bapfuye na we azazura imibiri yawe ipfa n'**Umwuka** we uba muri wowe.” {Abaroma 8: 9-11}

Umwuka wa Kristo nawo ni Umwuka w'Imana, ni ukuvuga Data.

Nubwo tudashobora kumva uburyo ibi bishobora kuba, nta burenganzira dufite bwo gukora ipererezа kuri kiriya gisubizo kuko kitaduhishuriwe.

- “**IMANA ubwayo** (Data) ni yo iduha iki kigereranyo cy'urukundo idukunda; **kuko Umwuka we** (ntabwo ari Imana Umwuka) yatumye inkuru ya Dawidi na Abusalomu yandikwa, **kandi Umwuka we yahumekeye** amagambo muri zaburi ijana na gatatu.” {E. J. Waggoner: Bible Echo, Vol. 8, January 15, 1893, par. 8} “It is **GOD Himself** (the Father) who gives us this illustration of His love for us; for **His Spirit** (and not God the Spirit) caused the story of David and Absalom to be recorded, and **His Spirit inspired the words** in the one hundred and third psalm.”

- “Ariko nibakurokora, ntutekereze uko uzavuga cyangwa ibyo uzavuga, kuko bizaguha muri iyo saha ibyo **uzavuga. Kuko atari mwebwe muvuga, ahubwo** ni Umwuka wa So ari we muvuga muri mwe.” {Matayo 10: 19-20}

- “**Data yahaye Umwuka we urugero rutagereranywa,** kandi natwe dushobora kurya ku buryo bwuzuye.” {Ellen White: Great Controversy, p. 477.1} “The **Father gave His Spirit without measure to His Son**, and we also may partake of its fullness.”

- “Kandi kubera **ko muri abahungu, Imana yohereje Umwuka** w'Umwana wayo mu mutima wawe, arira, **Abba, Data**.” {Abagalatiya 4: 6}

Ahari, Imana, Data, na we ni Se wa Roho Mutagatifu, kuko ataka ati: "Abba, Data"? Oya, ahubwo ni andi mahoro gusa yibimenyetso bya Bibiliya byerekana ko Umwuka Wera ari Umwuka wa Yesu, yigaragaza mu bundi buryo.

- “Bishyire mu mitima yawe, ntuzirikane mbere y'ibyo uzasubiza: Kuko **njye (Yesu) nzaguha umunwa n'ubwenge, abanzi bawe bose batazashobora kunguka cyangwa kunanira.”** {Luka 21: 14-15}

- "Ariko igihe bazakuyobora bakagutabara, ntutekereze mbere ibyo uzavuga, cyangwa ngo ubitekerezeho, ariko ibyo uzahabwa byose muri iyo saha, ni byo bivuga**, kuko atari mwebwe muvuga. Umwuka Wera**.” {Mariko 13:11

- “Kuko **Umwuka Wera azakwigisha** mu isaha imwe ibyo ugomba kuvuga.” {Luka 12:12}

Dukurikije Luka 21: 14-15, Yesu niwe uzaduha umunwa n'ubwenge, kandi nk'uko Luka 12:12, azatwigisha ibyo tugomba kuvuga, binyuze mu kwigaragaza kwe nk'Umwuka Wera muri twe!

- Nigute nashobora kwihanganira umurimo Kristo yahaye ubwoko bwe - amahirwe yo kuba abakozi bafite **Umwuka w'ukuri kose ugaragara mu mubiri -** Umwana w'Imana, wambaye ikiremwamuntu, umuyoboro wateguwe kandi witeguye guhora wakira kandi gutanga umuyaga wo mwijuru? We ubwe Isoko yuzuye, Yakiriye kugira ngo avugane n'abantu bose bazemera impano. ” {Ellen White: Diary, Manuscript 125, July 25, **1906**, par. 13} “How shall I bear impressively the commission Christ has given to His people—the privilege of being workers with the **Spirit of all truth manifest in the flesh—the Divine Son of God**, clothed with humanity, a channel devised and prepared to be continually receiving and imparting the heavenly current? Himself the overflowing Fountain, He receives to communicate to all those who will accept the gift.”

- “**Kristo** yateguye **abantu bose kwakira Umwuka we**…” {Ellen White: Signs of the Times, August 7, **1901**, par. 2} “**Christ** has made **provision for all to receive His Spirit**…”

- “**Kristo yari Umwuka w'ukur**i. Isi ntizumva ibyo yinginga… Ariko abigishwa be bamubonamo Inzira, Ukuri**, n'Ubuzima. Kandi bazakomeza kubaho kwe**…” {Ellen White: The Southern Review, October 25, **1898**, par. 2} “**Christ was the Spirit of truth**. The world will not listen to His pleadings… But His disciples see in Him the Way, the Truth, and the Life. And **they shall have His abiding presence**…”

Turashobora kubona neza hano ko Umwuka ari Imana ubwayo, ni ukuvuga Umwuka wayo. Ku rundi ruhande, mu kugerageza kwerekana ko Umwuka Wera ari Imana yigenga, basubiramo gusa agace kamwe kose, igice kivuga ngo “… Umwuka, kuba Imana…”. Ariko umuhanuzi w'Imana ntabwo yavugaga ko Umwuka Wera ubwayo yari Imana, ahubwo, nkuko byemezwa na Bibiliya, ko ari Umwuka w'Imana, nkuko umwuka wacu ari umwuka wumuntu ntabwo ari ikindi kiremwa:

- “Umwuka Wera yerekana amasengesho yose. Nize kumenya ko mu kwinginga kwanjye Umwuka ansabira abera bose; ariko kwinginga kwe gukurikiza ubushake bw'Imana, ntabwo binyuranyije nubushake bwayo. 'Umwuka na we adufasha intege nke zacu;' kandi **Umwuka, kuba Imana, azi ibitekerezo by'Imana;** kubwibyo mumasengesho yacu yose kubarwayi, cyangwa kubindi bikenewe, ubushake bw'Imana bugomba kwitabwaho. **'Kuberiki umuntu azi ibintu byumuntu, usibye umwuka wumuntu uri muri we? nubwo bimeze bityo, ibintu by'Imana nta muntu uzi, ariko ni Umwuka w’Imana**." {Ellen White: Signs of the Times, October 3, 1892, par. 3} “The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions the Spirit intercedes for me and for all saints; but his intercessions are according to the will of God, never contrary to His will. ‘The Spirit also helpeth our infirmities;’ and the **Spirit, being God**, **knoweth the mind of God**; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. ‘**For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God**.“

- “Ariko **Imana** yaduhishuriye Umwuka wayo, kuko Umwuka ashakisha ibintu byose, yego, ibintu byimbitse by'Imana. **Kuberiki umuntu azi ibintu byumuntu, usibye umwuka wumuntu uri muri we? nubwo bimeze bityo, ibintu by'Imana nta muntu uzi, ahubwo ni Umwuka w'Imana**. Noneho ntabwo twakiriye umwuka wisi, ahubwo twakiriye umwuka wImana; kugira ngo tumenye ibintu twahawe ku buntu n’Imana.” {1 Abakorinto 2: 10-12}

Ese Umwuka Wera, Ikiremwa cya gatatu, ni we uzi ibintu by'Imana Data n'Umwana?: “Nubwo bimeze bityo, nta kintu cy'Imana kimenya, keretse Umwuka w'Imana” - 1 Abakorinto 2:11? Nta kuntu byagenda! Nta wundi murongo wa Bibiliya urasobanutse neza ko Umwuka Wera akomoka ku Mana kandi ko ari igice cyayo, kandi ko itaza nk'ikiremwa cya gatatu. Kuberako Imana Data ifite Umwuka wayo, na Yesu nayo ikagira, noneho bikurikiraho ko mubutatu Umwuka Wera yagomba kugira Umwuka wacyo.

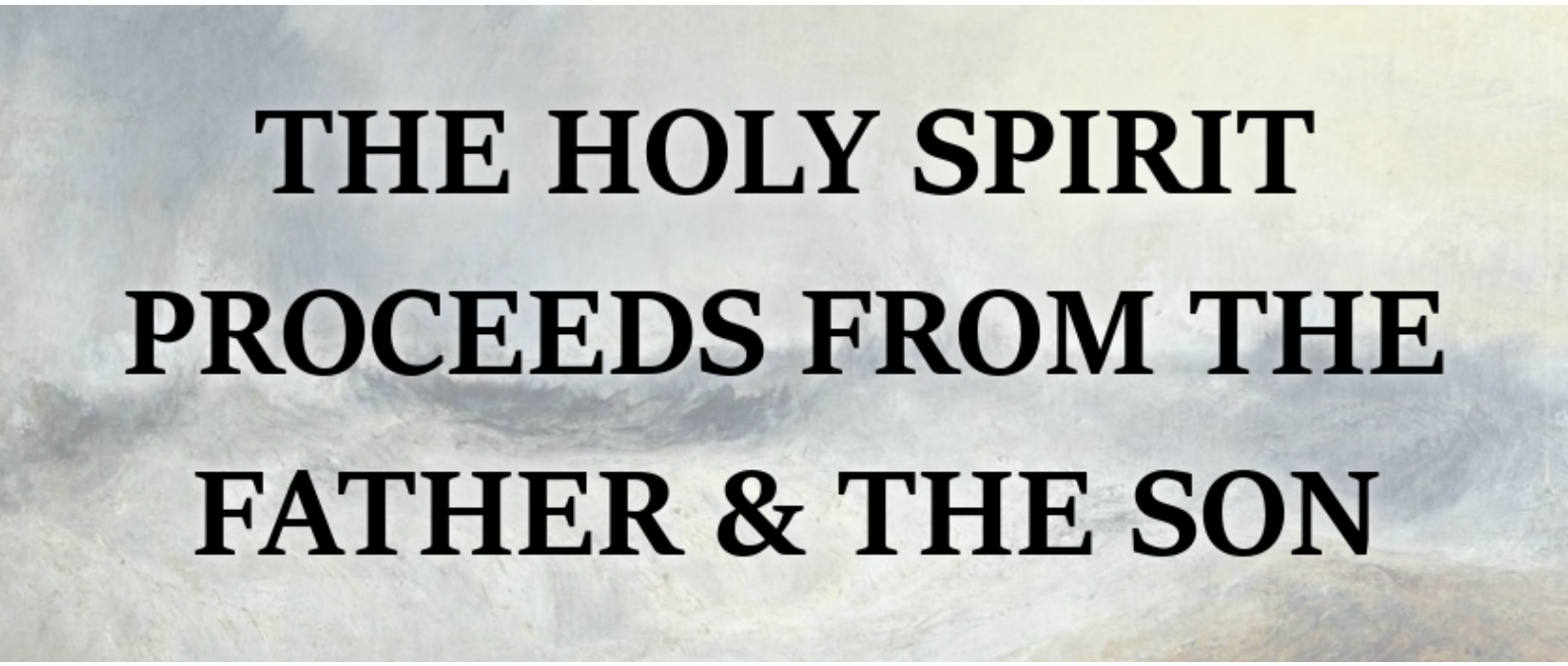
Gusa birumvikana, sibyo? Ariko Yesu ati "Sola Scriptura!" Niba na nyuma yo gusoma imirongo nkiyi umuntu agitsimbaraye ku nyigisho y'Ubutatu, byategerezwa kubayobora ku mwanzuro ukurikira: Mu rwego rw'Ubutatu, hamwe n'Umwuka Wera "wigenga", Data n'Umwana ntibatanga 'ntibafite ibitekerezo byabo! Umwuka wumuntu nawo ni ikindi kiremwa cyangwa ni igice cyuwo muntu, bityo ukamenya ibintu byuwo mugabo, ibitekerezo byimbere? Niba umwuka wumuntu ari undi, noneho umuntu yaba robot kandi ntaba afite ibitekerezo bye!

Mu buryo nk'ubwo, Data n'Umwana ntibari kuba Imana. Ariko uwo niwo mwanzuro wumvikana w'inyigisho y'Ubutatu, Imana yayo ikaba "yahujwe", aho Umwuka Wera, Data, n'Umwana byose ari uburyo butandukanye bwo kwerekana iyo "Mana" imwe. Dukurikije iyi nyigisho, Umwuka Wera afite "uruhare" rw'Umuhoza, ubwenge n'ibishobora byose; Data afite "uruhare" rwa Data, guhuza no gutegeka; kandi Mwana afite "uruhare" rw'umuyobozi, Mwana, n'Umukiza. Ubutatu nigitero gikomeye cyibasiye kubaho kwa Data n'Umwana nk'Imana.

Iyi nyigisho ituruka kumwanzi! Binyuze mu Butatu, Satani arashaka kuzamurwa hejuru ya Data no hejuru ya Yesu! Turimo gukora iki? Twemeye iyi nyigisho, mugihe cyose twibwira ko tukiri ubwoko bw'Imana! Umwuka Wera ni igice cyImana nkuko umwuka wacu ari igice cyacu. Nubwo tudashobora kubyumva, itandukaniro nyamukuru nuko Imana Ishoborabyose rwose itagengwa nisano ikomeye hagati yumwuka na kamere yumubiri nkuko natwe turi muri kamere yacu yaremye. Bibiliya irasobanutse neza kandi yerekana ko Umwuka wImana ari uw'Imana nkuko umwuka wacu ari uw'ubuzima bwacu.

9: Umwuka Wera Uva kuri Data n'Umwana

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Umwuka Wera ava mbere ya byose kuri Data, Imana yonyine y'ukuri, hanyuma binyuze mu Mwana wayo, bityo Umwuka ntabwo ari ikiremwa cyigenga. Iyo nzira Data n'Umwana bari muri twe.

- “Kuva mu bihe byose habaye ubumwe bwuzuye hagati **ya Data n'Umwan**a. Byari bibiri, ariko bigufi byo kuba **bimwe**; bibiri ku giti cye, nyamara umwe mu mwuka, mu mutima, no mu mico.” {Ellen White: The Youth’s Instructor, December 16, 1897, par. 5} “From eternity there was a complete unity between the **Father and the Son**. They were two, yet little short of being identical; two in individuality, yet **one in spirit**, and heart, and character.”

- “Abantu baza batiteguye gusurwa n'Umwuka **Wera w’Imana**.” {Ellen White: Testimonies for the church, Vol. 5, p. 162.2} “The people come unprepared for the visitation of **God’s Holy Spirit**.”

- “**Umwuka Data n'Umwana bazaza babane nawe**.” {Ellen White: The Bible Echo, January 15, 1893, par. 8} “**By the Spirit the Father and the Son will come and make their abode with you**.”

- “Dore umugaragu wanjye, uwo nshyigikiye; Intore zanjye**, uwo umutima wanjye** wishimira; Namushyizeho umwuka wanjye: Azacira abanyamahanga urubanza.” {Yesaya 42: 1}

- “**Umwuka Wera, ukomoka ku Mwana w'ikinege w'Imana,** uhuza umukozi w'umuntu, umubiri, ubugingo, n'umwuka, kuri kamere itunganye, y’Imana-muntu.” {Ellen White: Review & Herald, April 5, 1906, par. 16} “The **Holy Spirit, which proceeds from the only begotten Son of God**, binds the human agent, body, soul, and spirit, to the perfect, Divine-human nature of Christ.”

- "Yesu aramusubiza ati:" Niba umuntu ankunda, azakomeza amagambo yanjye, kandi **Data azamukunda, natwe tuzaza aho ari, maze tubane na we**. " {Yohana 14:23}

- “Umunyabyaha noneho ahagarara imbere y'Imana nk'umuntu ukiranuka; **atoneshwa n'Ijuru, kandi binyuze mu** Mwuka asabana na Data n’Umwana.” {Ellen White: Signs of the Times, November 3, 1890, par. 1} “The sinner then stands before God as a just person; he is taken into favor with Heaven, and **through the Spirit has fellowship with the Father and the Son**.”

- “Ariko **niba Umwuka we wazuye Yesu** mu bapfuye atuye muri wowe, Uwazuye Kristo mu bapfuye na we azazura imibiri yawe ipfa ku **bw'Umwuka we uba** muri wowe.” {Abaroma 8:11}

Nta myuka ibiri yera, ariko imwe gusa. Kubera iyo mpamvu byanditswe ahantu henshi ko hariho Umwuka wa Data gusa cyangwa Umwuka wa Yesu gusa, ni ukuvuga ko icyarimwe buriwese afite Umwuka we, ariko kandi ko icyarimwe hariho Umwuka umwe uhuza ya Data n'Umwana. Ni Umwuka umwe, nubwo tutabisobanukiwe. Ariko ibi ntibikwiye kutuyobora "kurema" Imana y’ibinyoma.

10: Ninde cyangwa Umwuka Wera ni iki? Nukubaho cyangwa Nukwerekana Umwuka Imana Data na Yesu Mwana?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “Igikorwa c'Umwuka Wera ni kinini cyane. Inkomoko yayo niho imbaraga nubushobozi biza kumukozi kubwImana; **kandi Umwuka Wera ni we uhoza, nk'ukubaho kwa Kristo ku bugingo.**” {Ellen White: Review & Herald, November 29, 1892 par. 3} “The work of the Holy Spirit is immeasurably great. It is from His source that power and efficiency come to the worker for God; and the **Holy Spirit is the comforter, as the personal presence of Christ to the soul**.”

- “**Kristo yahaye Umwuka we imbaraga** nk'Imana kugira ngo atsinde ibisekuruza byose kandi akuza imico mibi, no kwerekana imico ye ku itorero.” {Ellen White: Review & Herald, May 19, 1904, par. 3} “**Christ has given His Spirit as a Divine power** to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon the church.”

- "**Umwuka w'Imana Umucunguzi** w'isi yasezeranije **kohereza ni ukubaho n'imbaraga** z'Imana." {Ellen White: The Signs of the Times, November 23, 1891} {Ellen White: Ye Shall Receive Power, p. 39.5} "The **Divine Spirit** that the world's Redeemer promised to send **is the presence and power of God**."

- "**Kristo** yatangaje ko nyuma yo kuzamuka kwe, azohereza mu itorero rye, nk'impano ye yambitswe ikamba, **Umuhoza, wagombaga kumusimbura.** Uyu Muhoza ni Umwuka Wera, **ubugingo bwubuzima** bwe, imikorere yitorero rye, umucyo nubuzima bwisi. Umwuka we Kristo yohereje imbaraga ziyunga n'imbaraga zikuraho icyaha." {Ellen White: Review & Herald May 19, 1904, par. 1} "**Christ** declared that after His ascension, He would send to His church, as His crowning gift, the Comforter, who was to take His place. This **Comforter is the Holy Spirit, —the soul of His life**, the efficacy of His church, the light and life of the world. With His Spirit Christ sends a reconciling influence and a power that takes away sin."

- "Kuko nzi ko ibyo bizahindukira ku gakiza kanjye binyuze mu masengesho yawe, no gutanga **Umwuka wa Yesu Kristo**." {Abafilipi 1:19}

- "Mu **kuduha Umwuka Wera, Imana iduha** ubwayo, yihindura isoko y'ingaruka z'Imana, kugira ngo isi ihe ubuzima n'ubuzima." {Ellen White: Testimonies for the church, Vol. 7, p 273.1} "In **giving us His Spirit, God gives us Himself**, making Himself a fountain of Divine influences, to give health and life to the world."

- "**Imana ni Umwuka; nyamara ni Umuntu** ku giti cye; kuko ari yo mpamvu yigaragaje…" {Ellen White: Ministry of Healing, p. 413.1} "**God is a Spirit; yet He is a personal Being**; for so He has revealed Himself…"

- "**Gutanga Umwuka ni ugutanga ubuzima bwa Kristo**." {Ellen White: Desire of Ages, p. 805.3} "The **impartation of the Spirit is the impartation of the life of Christ**."

- "Ingaruka **z'Umwuka Wera ni ubuzima bwa Kristo mu bugingo**." {Ellen White: Manuscript Releases, Vol. 4, p. 332.5, 1896} "The **influence of the Holy Spirit is the life of Christ in the soul**."

- "Uwiteka **ashishikariza** abamushaka n'umutima wabo wose. **Abaha Umwuka Wera we,** ukugaragaza **ko ahari no** gutoneshwa kwe." {Ellen White: Testimonies for the church, Vol. 9, p. 230.3 1909} "The **Lord** encourages all who seek Him with the whole heart. **He gives them His Holy Spirit**, the manifestation of **His presence** and favor."

- "Umutobe w'imizabibu, uzamuka uva mu mizi, ukwirakwizwa ku mashami akomeza gukura, kandi ukera indabyo n'imbuto**. Imbaraga rero zitanga ubuzima bw' Umwuka Wera, ziva kuri Kristo**…" {Ellen White: Spirit of Prophecy, Vol. 3, p. 418.2, 1878} "The juices of the vine, ascending from the root, are diffused to the branches sustaining growth, and producing blossoms and fruit. So the **life-giving power of the Holy Spirit, proceeding from Christ**…"

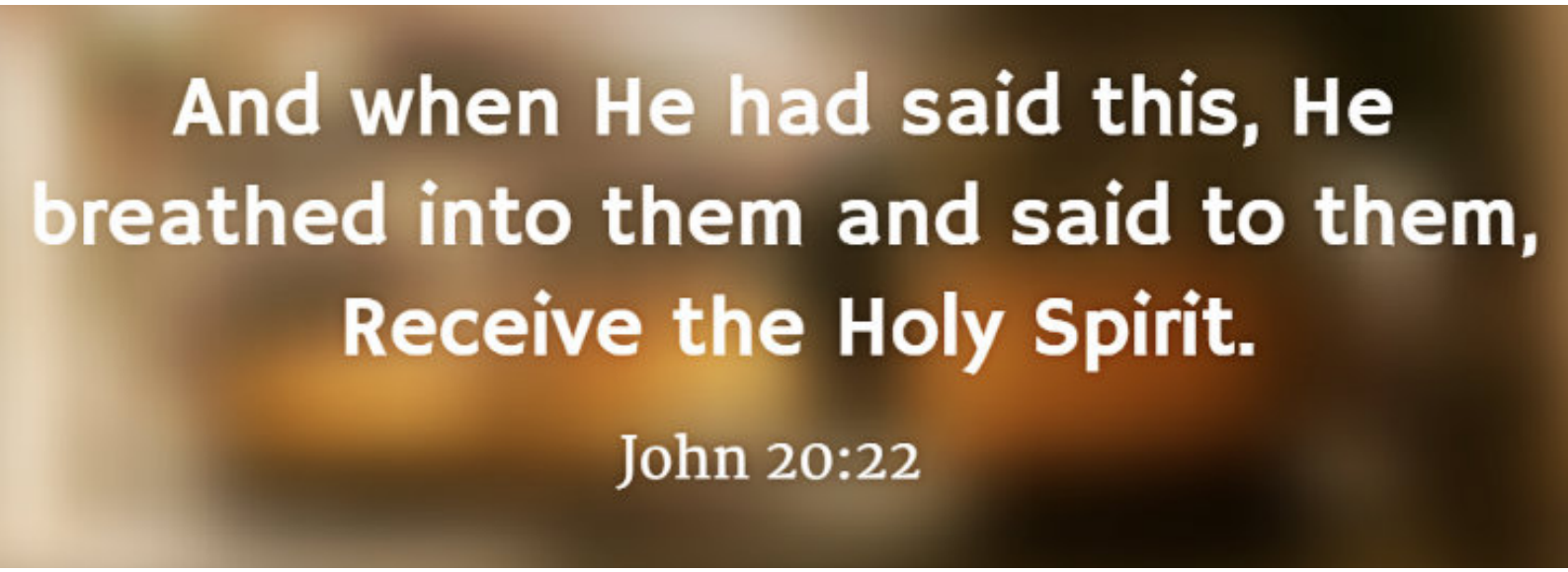
- "Kandi hazavamo inkoni mu rubuto rwa Yese, kandi Ishami rizakura mu mizi ye: Umwuka w'Uwiteka uzamuhagararaho, umwuka w'ubwenge no gusobanukirwa, umwuka w'inama n'imbaraga, umwuka w'ubumenyi no **gutinya Uwiteka**; Kandi bizamutera gusobanukirwa vuba gutinya Uwiteka (Kandi azuzura umwuka wo gutinya Uwiteka - bisobanurwa muri Vulgate y'Ikilatini): kandi ntazacira urubanza amaze kubona amaso ye, cyangwa ngo yamagane. amaze kumva amatwi ye." {Yesaya 11: 1-3}

- "Et egredietur virga de radice Jesse, et flos de radice ejus ascendet. Et requiescet super eum **spiritus Domini**: spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis; et replebit eum spiritus timoris Domini. Non secundum visionem oculorum judicabit, neque secundum auditum aurium arguet;" {Isaiae 11:1-3, Latin Vulgate}

Turabona muri Yesaya 11: 2 yavuzwe haruguru ya Vulgate y'Ikilatini, hariho colon (:), ikimenyetso gitandukanya ingingo ebyiri mu nteruro: “Kandi umwuka wa Nyagasani uzamugumaho:…” Inkorora rwose ihindura ibisobanuro byinyandiko yose! Kubaho kwa colon bisobanura ko ibikurikira ari ugusobanura icyo uwo Mwuka wa Nyagasani aricyo, wari ushingiye ku Mukiza wacu Yesu Kristo! Kubwamahirwe, yaba King James Version mucyongereza, cyangwa ibisobanuro bya Daničić mu giseribiya, cyangwa Luther yo mu kidage cyahinduwe na Yesaya 11: 2, ntabwo bikubiyemo umurongo. Hamwe no gusobanukirwa gutya muri Yesaya 11: 2, dushobora kubona ko bidashoboka ko Umwuka Wera ashobora kuba ahantu hose hashingiwe kuri Yesu Kristo! Imana ubwayo ni Umwuka, kandi yigaragaza mu Isi yose n'Umwuka Wera we. Umwuka Wera nigaragaza ukuhaba kwe n'imbaraga zayo, nubwo ibi bigoye kubyumva mubitekerezo byacu bitagira ingano.

11: Umwuka Wera Yesu yahumekeye hamwe nimpimbano yumwanzi

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “Kandi kubera ko muri abahungu, Imana yohereje Umwuka w Umwana wayo mumitima yanyu, arira, Abba, Data.“ {Abagalatiya 4:6}

Birashoboka ko Imana Data nayo ari Se wa Roho Mutagatifu, kuva dusoma hejuru ko Umwuka yita Data?

Oya, ariko no mumagambo akurikira tubona ibyemezo bya Bibiliya byerekana ko Umwuka Wera ari Yesu ubwe, bigaragarira muburyo butandukanye. Umwuka Wera ntabwo ari Ikiremwa. Turabibona kimwe mumirongo ikurikira.

- “Amaze kuvuga atyo, arabahumeka, arababwira ati: "Nimwakire Umwuka Wera“. {Yohana 20:22}

- “Data, duhe Umwuka wawe.` **Noneho Yesu yabahumekaho Umwuka Wera**. Muri uwo mwuka harimo umucyo, imbaraga, n'urukundo rwinshi, umunezero n’amahoro.” {Ellen White: **Early Writings**, p. 55.1} “My Father, give us Thy Spirit.” **Then Jesus would breathe upon them the Holy Ghost.** In that breath was light, power, and much love, joy, and peace.”

- “Mbere yuko abigishwa basohoza inshingano zabo zijyanye n'itorero, **Kristo yabasutseho Umwuka we**.” {Ellen White: Desire of Ages, p. 805.2} “Before the disciples could fulfill their official duties in connection with the church, **Christ breathed His Spirit upon them.**”

- “…Kandi kwizera ko Kristo atitanze gusa ahubwo ko yahaye abigishwa be. Inyandiko iratangaza iti: 'Yabahumetse, arababwira ati: "Nimwakire Umwuka Wera", bagomba gukorana numwuka we, kugirango batakiriho, ahubwo ni **Kristo** ubamo. Yesu arashaka kubatangaza **igitekerezo cy'uko mu gutanga Umwuka Wera we**…” {Ellen White: Signs of the Times, October 3, 1892, par. 3, 4} “…and believing that Christ not only gave Himself for but to His disciples. The record declares, ‘He breathed on them, and saith unto them, Receive ye the Holy Ghost.’ Jesus is waiting to breathe upon all His disciples, and give them the inspiration of His sanctifying spirit… Their will must be submitted to His will, they must act with **His** spirit, that it may be no more they that live, but **Christ that liveth in them**. **Jesus is seeking to impress upon them the thought that in giving His Holy Spirit**…”

Icyitonderwa: “Kubigishwa be” bisobanura igitambo cye kubo, kandi “kubigishwa be” bivuze ko nkumwuka wera, Yesu akomeza kuboneka kuri bo.

- “Amaze kuvuga atyo, **arabahumeka,** arababwira ati:" **Nimwakire Umwuka Wera**: Umuntu uwo ari we wese wakoze ibyaha, urabiboherereza. kandi uwo ari we wese ukora ibyaha, uragumana. 'Umwuka Wera yari ataragaragara neza; **kuko Kristo yari atarahabwa icyubahiro. Gutanga Umwuka mwinshi ntibyabaye kugeza nyuma yo kuzamuka kwa Kristo. Kugeza igihe ibi** (**Umwuka we) byakiriwe ntabwo abigishwa bashohoje inshingano** yo kwamamaza ubutumwa bwiza ku isi. Ariko Umwuka noneho yahawe intego yihariye. **Mbere yuko abigishwa basohoza inshingano zabo zijyanye n'itorero, Kristo yabasutseho Umwuka we. Yabasezeranaga icyizere cyera cyane, kandi yifuzaga kubashimisha ko hatabayeho** Umwuka Wera uyu murimo udashobora kugerwaho.” {Ellen White: Desire of Ages, p. 805.2} “And when He had said this, He **breathed** on them, and saith unto them, **Receive ye the Holy Ghost**: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.’ **The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ’s ascension.** Not until this (His Spirit) was received could the disciples fulfill the commission to preach the gospel to the world. **But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them.** He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished.”

Ni iki kiva mu kanwa k'umuntu, ni iki kiva muri uko kubaho? Nibindi biremwa bisohoka? Imana yashizemo amazuru ya Adamu umwuka wubuzima. Kubera iki? Kuberako ubwo buzima buturuka ku Muremyi kandi uwo mwuka ntiwari ikindi kiremwa! Ibyo birumvikana ko bidasobanura ko Umwuka Wera ari imbaraga zidasobanutse nkimbaraga zubuzima!

Twasomye ko iyi yari isuka rito ry'Umwuka Wera wa Yesu, waje nyuma yuzuye, igihe Yesu yagarukaga kamere ye y'Imana.

- “Nahindukiye **kureba sosiyete yari ikunamye imbere y'intebe y'ubwami**; ntibari bazi ko Yesu yabiretse. Satani **yasaga nkaho ari ku ntebe y'ubwami, agerageza gukora umurimo w'Imana**. Nabonye bareba ku ntebe y'ubwami, maze basenga bati: **'Data, duhe Umwuka wawe.' Satani noneho yabahumekaho imbaraga** zidasanzwe; muri yo harimo umucyo n'imbaraga nyinshi, ariko nta rukundo ruryoshye, umunezero, n'amahoro. Intego ya Satani yari iyo gukomeza kubashuka no gusubira inyuma no kubeshya abana b'Imana.” {Ellen White, **Early Writings**, p. 56.1} “I turned to look at the **company who were still bowed before the throne**; they did **not know that Jesus had left it**. **Satan appeared to be by the throne**, trying to carry on the work of God. I saw them look up to the throne, and pray, ‘**Father, give us Thy Spirit**.’ **Satan would then breathe upon them an unHoly influence**; in it there was light and much power, but no sweet love, joy, and peace. Satan’s object was to keep them deceived and to draw back and deceive God’s children.”

Hano turabona ingaruka zitemewe za tewolojiya y'ibinyoma y'Ubutatu, kandi ko Satani ubwe yabahumekeye Umwuka Wera w'impimbano amuhimbaza wenyine. Uburiganya bwamayeri kandi butangaje, burimo kwigana ububyutse kandi ubutumwa bwiza ariko butagira urukundo.

Ntibitangaje rero kuba benshi bareba umujinya mwinshi n'inzangano ku batemera ko basobanukiwe Bibiliya n'Ubutatu, bavuga ko itorero rigomba "kurwanirwa" no guhakana ko ritagera ku bakwirakwiza "ubuhakanyi".

12: Ese Umwuka Wera na we yafatwaga nk'Umwuka w'Imana mu Isezerano rya Kera?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “Izo nzozi, mwami Nebukadinezari narabonye: Noneho wowe Belteshazari, utangaze ibisobanuro byayo, kubera ko Abanyabwenge bose bo mu bwami bwanjye badashobora kunyereka ibisobanuro: ariko urabishoboye, kubera umwuka wa imana zera **ziri muri wewe**.” {Daniel 4:18} “This dream, I king Nebuchadnezzar have seen: Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the Wise men of my kingdom are not able to make known unto me the interpretation: but thou art able, for the **spirit of the holy Gods** is in thee.”

Dukurikije Bibiliya n'Umwuka w'ubuhanuzi, tuzi neza ko Nebukadinezari yari yarize Abayahudi byose ku byerekeye Imana. Hariho Bibiliya nyinshi ku isi aho ivuga mu murongo wo hejuru, "kubera ko Umwuka Wera w'Imana ari muri wowe ntabwo ari.“ Umwuka Wera wa Imana. Daniyeli yari yarasobanuye inyenyeri nyayo yerekeye Imana n'Umwuka Wera we, Nebukadinezari na we amenya ko Umwuka Wera w'Imana yari muri Daniyeli. Ibindi bice byo mu Isezerano rya Kera nabyo byerekana ko nta Butatu:

- “Ariko barigometse, **kandi bababaza** Umwuka Wera we, nuko ahinduka umwanzi wabo, arabarwanya. Hanyuma yibuka iminsi ya kera, Mose n'abantu be, arababaza ati: “Ni nde wabakuye mu nyanja hamwe n'umwungeri **w'ubusho** bwe? Ari he ushyira **Umwuka Wera muri** We?… .Nkuko inyamaswa imanuka mu kibaya, Umwuka w'Uwiteka **yamuteye kuruhuka**: ni ko rero wayoboye ubwoko bwawe, kugira ngo wigire izina ryiza.” {Yesaya 63: 10,11,14}

- “Kubaha **Abigayili**, nk'impumuro y'ururabyo, byahumetse **byose mu maso, mu magambo no mu bikorwa.** Umwuka w'Umwana w'Imana wagumye mu bugingo bwe.” {Ellen White: The Signs of the Times, Oct. 26, 1888, par. 7} “The piety of **Abigail**, like the fragrance of a flower, breathed out all unconsciously in face and word and action. **The Spirit of the Son of God** was abiding in her soul.”

- “**Adamu na Eva** bijeje abamarayika ko batagomba na rimwe kurenga ku mategeko agenga Imana; kuko byari byishimishije cyane gukora ubushake bwe. **Abamarayika bunze** ubumwe na Adamu na Eva muburyo bwera bwumuziki uhuza; **kandi igihe indirimbo zabo zasohokaga muri Edeni zishimye, satani yumvise urusaku rw'imitwaro yabo** yo kuramya Data n'Umwana." {Ellen White: Spirit of Prophecy, 1SP 34.3, 1870} “**Adam and Eve** assured the angels that they should never transgress the express command of God; for it was their highest pleasure to do his will. The angels united with Adam and Eve in **holy strains of harmonious music;** and as their songs pealed forth from blissful **Eden, satan heard the sound of their strains of joyful adoration to the Father and Son**.“

Ku murongo wo hejuru tubona gusa gusenga Data n'Umwana, kandi ko Yesu yari Umwana na mbere yuko icyaha gitangira. Nta hantu na hamwe muri Bibiliya no mu Mwuka w'Ubuhanuzi herekanwa gusenga Umwuka Wera, ndetse na mbere yo kugwa mu byaha! Kubera iki? Kuberako Atari Ikiremwa Cy'Imana ahubwo ni kwigaragaza mu mwuka kwa Data n'Umwana! Ku rundi ruhande, tubona ko Yesu nawe yari Umwana mugihe cya Adamu na Eva! Ntabwo ari ukuza kwe kudupfira gusa!

13: Gutuka Umwuka Wera ni iki?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Jesus personally says:

- “Yesu ku giti cye yaravuze ati: - Ni cyo gitumye mbabwira nti: Abantu bose bazababarirwa ibyaha **byose no gutuka Imana, ariko gutuka Umwuka Wera** ntibizababarirwa.” {Matayo 12:31}



Uyu murongo uri hejuru ntabwo uvuga ko Umwuka Wera ubwe atazababarira gutukana; iyi nteruro iri muburyo bworoshye kandi ntibisobanura Umwuka Wera nkumuntu umwe ushobora kutubabarira. Umurongo wo hasi uremeza uku kuri, kuko ntuvuga ngo „**IMANA** Umwuka Wera" ahubwo ni **UMWUKA** W'Uwiteka, kandi ko Anania na Safira, babeshya Umwuka Wera (ushobora byose ku Mana ubwayo) babeshye Imana (Uwiteka) Data) We ubwe!

- “Ariko Petero ati: **Ananiya**, kubera iki Satani yujuje **umutima wawe kubeshya** Umwuka Wera, no kugumana **igice c'igiciro c’igihugu? ... ntiwabeshye abantu, ahubwo wabeshye IMANA** .. ... Petero aramubwira ati: "Nigute mwumvikanye ngo **mugerageze Umwuka w'Uwiteka**?" {Ibyakozwe 5: 3,4.9}

Bibiliya yerekana uku kuri no mubindi bihe. Ninde watutswe? Uburakari bwa nde butazima? Ni nde utazababarira ibicumuro byacu? Gutukana bivugwa hano ni ukwirengagiza ijwi **ry'Imana rituvugisha binyuze mu mwuka waryo**. Ibi biganisha ku gutandukana kw'iteka n'Imana mugihe dukomantaje imitima kuri We. Biganisha ku guhitamo icyaha na Satani nka shobuja hejuru yImana kandi nkibyo, guhamagarira uburakari bwa Nyagasani. Gutuka Umwuka Wera bisobanura gutuka Data na Mwana, kandi rwose ntibirwanya ikindi kiremwa gishya! Gutukana birwanya Data no kurwanya Umwana we, kuko yitwaje izina rya Se:

- “Kugira ngo Uwiteka atagishoboye kwihanganira, kubera ububi bw'ibyo wakoze ... kandi **ntiyumvire ijwi rya Nyagasani**…“ {Yeremiya 44: 22-23}

- “Nyamara imyaka myinshi wihanganye nabo, kandi ubashinja kubwo Umwuka wawe mu bahanuzi bawe. Nyamara ntibigeze bumva; Ni cyo cyatumye ubaha mu maboko y'amahanga.” {Nehemiya 9:30}

- “Ariko mu byaha by'umuntu **Data** na **Mwana basuzuguwe**.” {Ellen White: Signs of the Times, December 12, **1895** par. 7} “But in the transgression of man both the **Father and the Son** **were dishonored**.”

- “Ni nde umubeshyi uhakana ko Yesu ari Kristo? **Ni antikristo, uhakana Data n’Umwana**.“ {1 Yohana 2:22}

Kuki Umwuka Wera atavuzwe, niba koko yari Imana ya gatatu? Kuberako Bibiliya ivuga ko Umwuka wera ari Umwuka wImana, nkuko umwuka wabantu ari igice cyumuntu, ntabwo ari ikintu cyihariye, kidasanzwe. Kuki Umwuka Wera atavuzwe muri iki gice cyavuzwe haruguru? Kuki umuhanuzi atanditse ko Umwuka Wera na we yasuzuguwe? Ni ukubera ko Bibiliya ubwayo ivuga neza ko Umwuka Wera ari Umwuka w'Imana, kuko umwuka w'umuntu ari igice cy'umuntu ntabwo ari uwigenga:

- “Umuntu wese usuzugura, ntasuzugura umuntu, ahubwo asuzugura Imana, yaduhaye kandi Umwuka Wera we.” {1 Abatesalonike 4: 8}

- “Dore, nohereje Umumarayika imbere yawe, kugira ngo akurinde inzira, kandi akuzane mu mwanya nateguye. Mumwirinde, **kandi wumvire ijwi rye, ntukamurakaze; kuko atazababarira ibicumuro byawe, kuko izina ryanjye riri muri We.** Ariko niba rwose uzumvira ijwi rye, **ugakora** ibyo mvuga **byose**.” {Kuva 23: 20-22}

- “Mu mibabaro yabo yose **yarababajw**e, umumarayika wo kuboneka kwe arabakiza: mu rukundo rwe no mu mpuhwe ze yarabacunguye; arababyara, abitwara iminsi **yose ya kera**. Ariko barigometse, bababaza Umwuka Wera we, nuko ahinduka umwanzi wabo, arabarwanya.“ {Yesaya 63: 9-10}

Ninde mumarayika wayoboye Isiraheli mubutayu kandi ninde dushobora gutuka (uburakari) kandi utuye muri twe akatuvugisha nijwi rye? Uwo ni Yesu ubwe:

- “Isiraheli yari yarinzwe n'igitangaza cy'imbabazi z'Imana mu minsi yose y'urugendo rwabo mu butayu. U**mumarayika ukomeye** wagiye imbere **yabo yari Umwana** w’Imana.” {Ellen White, The Spirit of Prophecy Volume One, p. 318, 1870} “Israel had been preserved by a miracle of God's mercy during every day of their travels in the wilderness. **The mighty Angel** who went before them **was the Son of God**.”

- “Dore nzohereza **intumwa yanjye** (Umumarayika), na we azategura inzira imbere yanjye, kandi Uwiteka uwo ushaka, azahita agera mu rusengero rwe, ndetse n'intumwa y'isezerano, uwo wishimira: **dore, Azaza, ni ko Uwiteka Nyiringabo avuga. Ariko ni nde ushobora kuguma ku munsi** wo kuza kwe? Ni nde uzahagarara igihe azaba agaragaye? kuko ameze nk'umuriro utunganya, kandi ni nk'isabune yuzuye. ” {Malaki 3: 1-2}

- "Umwuka **Wera ni We ubwe** (Yesu) ya**tandukanijwe** na kamere muntu!" {Ellen White: Lt 119, 1895.18, https://m.egwwritings.org/en/book/5294.1#1} “The Holy **Spirit is Himself** (Jesus) **divested of** the personality of **humanity**!“

- “Turashaka **Umwuka Wera, ari we Yesu Kristo**.” {Ellen White: Letter 66, April 10, **1894** par. 18} “We want the **Holy Spirit, which is Jesus Christ**.”

Gutuka Umwuka Wera bivuze ko umuntu ku giti cye amuciye intege zose zishoboka kugirango Imana imwiyegereze. Imana yonyine niyo ikora kubantu hamwe numwuka wera we, ni ukuvuga Umwuka wo kuboneka kwe! Irashaka kutubabarira ibyaha byacu, ariko benshi ntibamwemerera kubona kurimbura ibyaha muri bo.

- “Nzi akaga k'abanga kugendera mu mucyo nk'uko Imana ibiha. Biyizana ikibazo gikomeye cyo **gusigara bakurikiza** inzira zabo, gukora nyuma yurubanza rwabo. Umutimanama ugenda ugabanuka cyane. Ijwi ry'Imana risa nkaho rigenda riba kure, kandi uwakoze nabi asigaye akunda urukundo rwe. Mu **gutsimbarara, arwanya ubujurire bwose**, asuzugura inama zose n'inama zose, **kandi ahindukirira** ingingo zose zagenewe agakiza ke, kandi ijwi ry'intumwa y'Imana ntirigaragaza mu bwenge bwe. Umwuka w'Imana ntagikora imbaraga zo kumubuza, kandi interuro iravuga iti: "Yiatanije n'ibigirwamana, reka." Yoo mbega umwijima, mbega ukuntu, kwinangira, kwigenga kwe! Bigaragara ko kutumva urupfu biri kumutima. Iyi ni yo nzira inyuramo inyuramo yanga gukora Umwuka Wera.” {Ellen White: Review and Herald, June 29, 1897} “I know the danger of those who refuse to walk in the light as God gives it. They bring upon themselves the terrible crisis of being left to follow their own ways, to do after their own judgment. The conscience becomes less and less impressible. The **voice of God** seems to become more and more distant, and the wrong-doer is left to his own infatuation. In stubbornness he resists every appeal, despises all counsel and advice, and turns from every provision made for his salvation, **and the voice of the messenger of God** makes no impression upon his mind. **The Spirit of God** no longer exerts a restraining power over him, and the sentence is passed, “He is joined to idols, let him alone.” O how dark, how sullen, how obstinate, is his independence! It seems that the insensibility of death is upon his heart. This is the process through which the soul passes that rejects the working of the Holy Spirit.”

- “Iyo **Umwuka w'Imana ababaye,** ubujurire bwose bwatanzwe n'abakozi ba **Nyagasani ntacyo bubabwiye.** Bazasobanura nabi ijambo ryose. Bazaseka kandi bahinduke urw'agashinyaguro amagambo akomeye cyane yo kuburira Ibyanditswe, iyo, iyo batarozwe n'inzego za satani, byabatera ubwoba. **Ubujurire bwose babasabye ni impfabusa.** Ntibazumva gucyahwa cyangwa inama. Basuzugura ibyifuzo byose by'Umwuka, kandi ntibumvira amategeko y'Imana bigeze gutsindishiriza no gushyira hejuru. Erega amagambo yintumwa ashobora gutaha kubantu nkabo, 'Ninde waguhanze, kugirango utumvira ukuri?' Bakurikiza inama z'umutima wabo kugeza igihe ukuri kutakiri ukuri kuri bo. Barabasi yaratoranijwe**, Kristo aranga**.” {Ellen White: RH, Oct.12, 1897} “When the **Spirit of God is grieved away**, every appeal made through the Lord's servants is meaningless to them. They will **misconstrue every word**. They will laugh at and turn into ridicule the most solemn words of Scripture warnings, which, if they were not bewitched by satanic agencies, would make them tremble. Every appeal made to them is in vain. **They will not hear reproof or counsel.** They despise all the entreaties of the Spirit, and disobey the commandments of God which they once vindicated and exalted. Well may the words of the apostle come home to such souls, ‘Who hath bewitched you, that ye should not obey the truth?’ They follow the counsel of their own heart until truth is no more truth to them. Barabbas is chosen, **Christ is rejected**.”

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “Icyaha cyo **gutuka** Umwuka Wera ntikibeshya mu ijambo cyangwa **ibikorwa bitunguranye; ni ukurwanya gushikamye** gushikamye ukuri n’ibimenyetso.” {Ellen White: S.D.A. Bible Commentaries Vol. 5, p. 1093 (Manuscript 30, 1890) “The sin of **blasphemy** against the Holy Spirit does not lie in any sudden word or deed; it is the **firm, determined resistance of truth and evidence**.”

- “Ntawe ukeneye kureba **icyaha cyakorewe Umwuka Wera** nk'ikintu kidasanzwe kandi kidasobanutse. **Icyaha cyo kurwanya Umwuka Wera nicyaha cyo guhora wanze kwitabira ubutumire bwo kwihana. Niba wanze kwizera Yesu Kristo nk'Umukiza wawe bwite,** ukunda umwijima kuruta umucyo, ukunda ikirere kizengurutse abahakanyi **ba mbere bakomeye. Uhitamo ikirere aho guhitamo ikirere gikikije Data n'Umwana, kandi Imana ikwemerera guhitamo**.” {Ellen White: RH, June 29, 1897} “No one need look upon the **sin against the Holy Ghost** as something mysterious and indefinable. **The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent**. **If you refuse to believe in Jesus Christ as your personal Saviour,** you love darkness rather than light, you love the atmosphere that surrounded the first great apostate. You choose this atmosphere r**ather than the atmosphere that surrounds the Father and the Son**, and **God allows you to have your choice**.”

Kwanga Umukiza ku giti cye nigitambo cye, aribyo inyigisho y'Ubutatu yigisha uyumunsi iyo ivuga ko Yesu atapfuye byukuri ahubwo "umwambaro wumubiri" gusa, nukwanga Imana ubwe, ubu ubwe ubwe ubwe na Nyirubutagatifu. Umwuka.

- “Nifuzaga ko abavandimwe na bashiki bacu bose bibuka ko ari ikintu gikomeye kubabaza **Umwuka Wera; kandi birababaje iyo umukozi wumuntu ashaka** gukora wenyine, akanga kwinjira mumurimo wa Nyagasani kuko **umusaraba uremereye cyane cyangwa kwiyanga birakomeye**. Umwuka Wera arashaka kuguma muri buri bugingo. **Niba yakiriwe nk'umushyitsi wubahwa,** abayakira bazuzura muri Kristo; imirimo myiza yatangiye izarangira; n'ibitekerezo byera, urukundo rwo mu ijuru, n'ibikorwa bisa na Kristo bizafata umwanya w'ibitekerezo bidahumanye, amarangamutima mabi, n'ibikorwa byo kwigomeka.” {Ellen White: 18MR, p. 47.3} “I would that all my brethren and sisters would remember that it is a serious thing to grieve the Holy Spirit; and it is **grieved when the human agent seeks to work Himself**, and refuses to enter the service of the Lord because the cross is too heavy or the self-denial too great. The **Holy Spirit seeks to abide in each soul**. If it is welcomed as an honored guest, **those who receive it will be made complete in Christ**; the good work begun will be finished; and Holy thoughts, heavenly affections, and Christlike actions will take the place of impure thoughts, perverse sentiments, and rebellious acts.”

- “**Icyaha icyo ari cyo cyose, niba ubugingo bwihannye kandi bukizera, icyaha cyogejwe mu maraso ya Kristo**; ariko uwanze umurimo wumwuka **wera aba yishyize aho kwihana** no kwizera bidashobora kumusanga. Umwuka niho Imana ikorera kumutima; iyo abantu banze nkana Umwuka, **bakavuga ko Bituruka kuri Satani, bahagarika umuyoboro Imana ishobora kuvugana nabo.** Iyo amaherezo Umwuka yanze, nta kindi Imana ishobora gukorera ubugingo.” {Ellen White: Desire of Ages, p. 321.3} “**Whatever the sin, if the soul repents and believes**, **the guilt is washed away in the blood of Christ; but** he who rejects the **work of the Holy Spirit** is placing Himself where repentance and faith cannot come to him. It is by the **Spirit that God** works upon the heart; when men willfully reject the **Spirit**, and declare It to be from Satan, they cut off the channel by which God can communicate with them. **When the Spirit is finally rejected, there is no more that God can do for the soul**.”

- “Umwuka Wera, ubuntu bwo gucungura ukuri mu bugingo, butuma abayoboke ba Kristo umwe umwe, undi n'Imana. We wenyine arashobora kwirukana inzangano, ishyari, no kutizera. Yeza urukundo rwose. Yagaruye roho ishaka, yifuza imbaraga za Satani ku Mana. Izi nimbaraga zubuntu. Nimbaraga zImana. Mubisobanuro byayo hari impinduka ziva mumico ya kera, imigenzo, n'imigenzo, iyo ikunzwe, itandukanya ubugingo n'Imana; kandi umurimo wo kwezwa ukomeza mu bugingo, uhora utera imbere kandi waguka.” {Ellen White: RH, Oct. 12, 1897} “It is the Holy Spirit, the redeeming grace of truth in the soul, that makes the followers of Christ one with one another, and one with God. He alone can expel enmity, envy, and unbelief. He sanctifies the entire affections. He restores the willing, desirous soul from the power of Satan unto God. This is the power of grace. It is a Divine power. Under its influence there is a change from the old habits, customs, and practices which, when cherished, separate the soul from God; and the work of sanctification goes on in the soul, constantly progressing and enlarging.”

Niba gutukana byari ukuri kurwanya Umwuka Wera gusa, ibyo rero bivuze ko Umwuka Wera ari hejuru ya Data n'Umwana, ibyo bikaba bidahuye n'igitekerezo cy'Ubutatu bw'abantu batatu bahuje. Bibiliya n'Umwuka w'ubuhanuzi bitubwira neza ko Umwuka Wera atari hejuru y'abandi. Umwuka Wera agereranya ukubaho kwa Data n'Umwana mubitekerezo byacu. Niyo mpamvu guhora kwangwa kuboneka kwImana nijwi ryacu mubitekerezo byacu biganisha ku kunangira umutima, kuburyo tutagishoboye kumva ijwi rya Nyagasani bityo tukanga kwihana kubyaha. Imana ntishobora gukora ku mitima yacu kandi ntishobora kutugeraho, bityo umwijima uhitamo umucyo.

14: Nicaea 325 na Constantinople 381 nyuma ya Yesu: Intangiriro yinyigisho y'Ubutatu

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Igihe Ingoma y'Abaroma yaguye, yigaruriwe n'imiryango icumi yitwa amahembe 10 yo mu gitabo cya Daniyeli. Amoko yose uko ari icumi yabanje gufata idini rya kera ridafite Ubutatu. Muri 325 nyuma ya Yesu, imiryango 10 yose yari ikiri kurwanya Ubutatu kandi yari i Roma gusa. Ariko buhoro buhoro, binyuze mubyifuzo bimwe byemewe na Roma, imiryango 7 yemeye Ubutatu. Abandi batatu bakomeje kubirwanya byimazeyo. Ubutatu, bushyigikiwe nuyu murongo muri Matayo 28:19, nimpamvu nyayo ayo moko 3 yarimbuwe buhoro buhoro hafi ya 500 nyuma ya Yesu na Kiliziya Gatolika yababanjirije, nyuma na Papa. Abanya Ariyani, bitwaje ukuri muri kiriya gihe, mubyukuri bikubiyemo ibihe byakurikiye intumwa igihe ubuhakanyi bwatangiraga buhoro.



Aba bari abantu bishakiye kandi buhoro buhoro bifatanya kuko batashakaga kuva mubyukuri byabo, byanze bikunze, nta zina Arius. Uyu munsi, bitiriwe abahakanyi kuko uwatsinze, Papa, yanditse amateka. Mubyukuri, bari bafite kwizera kumwe nabadiventisti ba kera kandi banze Ubutatu. Ntabwo ari ukuri ko babonaga Yesu ari ikiremwa kandi atari ikiremwa cy'Imana. Bizeraga ibyo Ellen White n'abapayiniya b'itorero ryacu bizeraga. No muri iki gihe, turegwa ikintu kimwe, ko dukeka ko tutabona ko Yesu ari Imana. Ibi ni ibinyoma rwose! Arius yari umuyobozi ukomeye wukuri muri kiriya gihe niyo mpamvu iri tsinda ryabonye izina.

Nubwo abasenyeri bose bayobowe na Arius barwanyaga bashimangiye inyigisho y'Ubutatu kandi bakaba benshi muri Nicaea, Umwami Constantine yashyize umurongo muri Matayo 28:19 - ni ukuvuga ko Ubutatu bwacuzwe mu buryo bwa none - nyuma y'icyemezo cye bwite kuko we yashakaga guhuza abakristu n'abapagani n'Ubutatu bwa gipagani usibye ku cyumweru, ni ukuvuga Imana izuba. Musenyeri **Euzebius**, wayoboye Inama ya Niceya, yamukoreye muri iri hinduka ry'umurongo.

- "Yesu araza arababwira ati: "Imbaraga zose nahawe mu ijuru no mu isi." Nimugende rero, mwigishe amahanga yose, **mubabatiza mu izina rya Data, n'Umwana, n'Umwuka Wera: Mubigishe kubahiriza** ibintu byose nababwiye byose: kandi dore ndi kumwe nawe buri gihe. , ndetse kugeza ku mperuka y'isi. Amen." {Matayo 28: 18-20}

Is Matthew 28:18-20 Original?

Musenyeri Eusebius yasubiyemo umurongo wavuzwe haruguru inshuro 17 zitandukanye mu nyandiko ze kuva mu myaka yabanjirije Inama ya Nicaea:

- "Akoresheje ijambo rimwe n'ijwi rimwe **abwira abigishwa** be ati: "Genda, uhindure abantu bo mu mahanga yose abigishwa mu Izina ryanjye, ubigishe kubahiriza ibintu byose ndagutegetse." {Eusebius: Proof of the Gospel, Book III, ch 6, 132 (a), p. 152} "With one word and voice He said to His disciples: "Go, and make disciples of all nations **in My Name**, teaching them to observe all things whats over I have commanded you."

- "Ishyirwaho **ry'Imana imwe mu bantu batatu** ntabwo ryashizweho neza, rwose ntabwo **ryinjiye mu buzima** bwa gikristo n'umwuga waryo wo kwizera, mbere y'ikinyejana cya 4. **Ariko mubyukuri iyi formulaire niyo yabanje kwiyitirira inyito yubutatu. Muri ba Padiri b'Intumwa, nta kintu** cyari cyarigeze cyegera kure iyo mitekerereze cyangwa imyumvire." {New **CATHOLIC Encyclopedia**: First Edition, V. 14, p. 299} "The formulation **one God in three persons** was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, before the **end of the 4th century**. But it is precisely this formulation that has first claim to the title the **Trinitarian dogma**. **Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective**."

Nicaea akimara kwandika uyu murongo muburyo bwa none. Ikigaragara ni uko mu Nama ya Nicaea mu 325 nyuma ya Yesu, inyigisho y'Ubutatu yemeye ku mugaragaro, ariko kubera ko yanze byabaye ngombwa ko isubirwamo mu Nama ya Constantinople mu 381. aD, iki gihe neza. Iyaba inyigisho y'Ubutatu yari yarakwirakwiriye mu madini yiyita aya gikristo mbere ya 325 nyuma ya Yesu cyangwa 381 nyuma ya Yesu, ntibyari kuba ngombwa ko dusubirwamo kandi tugashyirwa mu bikorwa nyuma yimyaka mirongo! Iyo dimanche yatangijwe kumugaragaro, byari byoroshye cyane kuko byari bimaze gukwirakwira.

Ku cyumweru, nk'umunsi w'ikiruhuko utari Bibiliya, wagendaga urushaho gushyirwaho nk'uburyo bwo gutandukana n'Abayahudi, nubwo icyo gihe bitari byemewe. Kubera iyo mpamvu, mu 321 nyuma ya Yesu, Umwami w'abami Constantine yagombaga gutangiza ku cyumweru ku mugaragaro, agahatira abantu bose kubikora n'amategeko. Ku cyumweru cya mbere wasabye gusa abatuye mu midugudu, hanyuma no mu mijyi. Nyuma yigihe, imitwe itavuga rumwe n'ubutegetsi yarasenyutse, kimwe no mu itorero ryacu, aho inyigisho y'Ubutatu yatangijwe mu buryo bwuzuye nyuma yo kugerageza inshuro nyinshi, nyuma haza kuvuka uburyo ubwo aribwo bwose bwo guhangana.

Ariko nibintu nkibyo byongeye kwakira ibisobanuro bitandukanye. Kuba mu 325 nyuma ya Yesu nyuma ya apocrypha ya gipagani nayo yavanyweho bifatwa nk "gihamya." Birumvikana ko bakuweho kubera ko bari barinjijwe mu nyandiko za Bibiliya na kare, bitabaye ibyo ntibyari bikenewe kubikuraho! Urashobora gukuramo gusa ikintu gifite, kandi ushobora gushyira mubintu gusa (byibuze kuri benshi)! Niba ku cyumweru nk'umunsi w'ikiruhuko w'ikiruhuko hamwe n'Ubutatu nk'Imana y'ibinyoma byari bigize kwizera kwa gikristo icyo gihe, ntibyari bikenewe rero kubimenyekanisha. Ndetse n'ubukristo bwaguye i Nicea, nubwo "bwasobanuye" Umwuka Wera nk '"Imana ya gatatu", "ntiyigeze areka ukuri kwinshi, nka Yesu kuba Umwana w'Imana nyirizina na Roho Mutagatifu ukomoka kuri Data na Mwana.

Ibi byakomeje kuba mu idini Gatolika kugeza na n'ubu, hiyongereyeho ubuyobe ko Yesu ahora avuka ubwa kabiri. Itorero rya orotodogisi naryo ryagumanye ibi, kandi byongeye kandi kwizera ukuri kwa Bibiliya ko Umwuka Wera na we yakomotse kuri Yesu. Byombi, cyangwa byiza kurushaho, amatorero yose usibye Itorero ry'Abadiventisti, bizera ko Yesu yadupfiriye rwose! Turi itorero ryonyine ubu rituka kumugaragaro ko atapfuye, ariko "yararyamye gusa," ni ukuvuga ko atadupfiriye rwose, ahubwo "gusa" kubera imyambaro ye yumubiri. Hano hepfo turabona ingingo za tewolojiya **NYUMA** yo guhinduka i Nicea, ariko hafi yubukristo nyabwo kuruta tewolojiya yacu ya gipagani muri iki gihe.

- Twizera **Imana imwe Data**, Ushoborabyose, Umuremyi w'ijuru n'isi, nibintu byose bigaragara kandi bitagaragara

- Kandi **mu Mwami umwe Yesu Kristo**, Umwana w'Imana, **We wenyine, wabyawe na Data wabyawe** mbere yimyaka yose; Umucyo uva mu mucyo, Imana y'ukuri ivuye ku Mana y'ukuri, Yavutse, ntabwo yaremwe, umwe muri rusange hamwe na Data, binyuze muri We ibintu byose byabayeho

- **Kandi muri Mwuka Wera, Umwami w'ubuzima,** ukomoka kuri Data, wubahwa kandi akubahwa hamwe na Data n'Umwana; wavuze binyuze mu bahanuz

Tertullien wa Carthage (160-220 mbere ya Yesu), nkuko twabisomye mumateka, niwe muntu wa mbere ufite inyigisho y'Ubutatu kandi "rero" iyi nyigisho ni "ukuri"? Kubwamahirwe, abemera ubwihindurize bakoresha ingingo zimwe kuko imyitwarire yumuntu, ibitekerezo n'ibisobanuro bihinduka dogma n "ukuri" nyuma yigihe gito. Darwin niwe wambere wagerageje gusobanura inkomoko y'ibimera n'inyamaswa, kandi abandi bahanga mu bya siyansi babikoresheje nk'ishingiro ry'ibitekerezo bitandukanye n '"ibimenyetso" byerekana inkomoko y'ubuzima ku isi. Ariko ibi ntaho bihuriye n'ikibazo cyo kumenya niba imyizerere ari ukuri! Nyamara Trinitarians yerekana inyandiko za Tertullian nk "gihamya". Ibi bishatse kuvuga ko niba umuntu wicyo gihe yanditse igitekerezo, bigomba gufatwa nkikimenyetso cy "ukuri" kwiyo nyigisho?

Dukurikije ubu buryo, nyuma yimyaka magana dushobora kwerekana hamwe nibitabo bya Dr. Kellogg ko twemera inzira yuburasirazuba bwa Roho Mutagatifu cyangwa ko apocrypha ari ukuri. Ariko iyo ubuhakanyi buje, burigihe butangirira muruziga ruto kandi bukwirakwira buhoro buhoro kugeza bugeze kuri misa ikomeye.Niba koko Tertullian yakomezaga kwizera kwigihe cye, kuki benshi mubasenyeri muri Nicaea, bari bafite koko ku nyigisho za Arian, kwanga Ubutatu? Ni ukubera iki kugeza mu 381 nyuma ya Yesu ari bwo uyu murongo washoboye kwemerwa byuzuye muri Constantinople? Ikintu cyoroshye cyane dushobora gusenga dusenga niba umurongo ari umwimerere nukugereranya niba uwo murongo uhuye nizindi Bibiliya cyangwa wigisha dogere 180 kubinyuranye, nkuko andi magambo menshi abigaragaza. Kandi nibyo rwose byabaye nubutumwa bwumubatizo.

Umwanzi yarwanyije ijambo ry'Imana mumateka yose kandi uyumunsi ntaho atandukaniye! Inyigisho imwe twatangije mu 1931 niyo ntambwe yambere yubuhakanyi. Cyangwa twarayifashe mbere yuko tuyanga nyuma, ko Yesu yahoraga ari Umwana usanzwe na Roho Mutagatifu, ukomoka kuri We na Se.

15: Impamvu 77 za Bibiliya zituma UBUTATU butabaho

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Pavle Simović



1. Nihehe mu Byanditswe bivuga ko Imana ari Ubutatu?
2. Ni he muri Bibiliya ijambo "Imana Mwana" cyangwa "Imana Umwuka Wera" riboneka?
3. Yesu yaba yaribeshye atangaza ko Se "Imana yonyine y'ukuri" (Yohana 17: 3)?
4. Kuki Imana ivuga mu itegeko rya mbere rya Decalogue, "Ndi Uwiteka Imana yawe… Ntuzagire izindi mana imbere yanjye" (Kuva 20: 3,4),), niba mubyukuri Ubumana ari ubwinshi? y'imana eshatu?
5. Ese Yesu yemeye aya magambo, “Umva, Isiraheli! Uhoraho ni Imana yacu, Uhoraho ni umwe! ” (Gutegeka 6: 4; gereranya na Mariko 12: 28-34)?
6. Yesu yavuze nabi isano iri hagati ye n'Imana igihe yavugaga ati: "Data aranduta" (Yohana 14:28)? Bishoboka bite ko Data arusha abandi "gufatanya" mu Butatu?
7. Nigute intumwa Pawulo yatangaza ko "umutwe wa Kristo ari Imana" (1 Abakorinto 11: 3) niba ari abanyamuryango bangana mu Butatu?
8. Intumwa Pawulo yemeye ko hariho Imana imwe (Abaroma 3:30)?
9. Kuki Pawulo atandukanya bidasanzwe iyo avuga "Imana ihoraho, idapfa, itagaragara, Imana yonyine ifite ubwenge" (1 Timoteyo 1:17), niba hariho imana eshatu zifatanije?

10. Ese intumwa Pawulo yaba yaribeshye atangaza ko "hariho Imana imwe, Data, Umwe muri bo byose, natwe turi muri We; n'Umwami umwe Yesu Kristo, byose ni nde? ”(1 Abakorinto 8: 6)?

11. Intumwa Yakobo yenda yemera Imana zirenze imwe (Yakobo 2:19)?

12. Kuki Yuda atandukanya “Umwami umwe rukumbi (Despotos mu kigereki), umutware cyangwa nyir'ubwite mu buryo bwuzuye, ufite ububasha busesuye ku Mana yose, n'Umwami wacu [Ikigereki Kurios] Yesu Kristo” (Yuda 1: 4)?

13. Nigute bishoboka ko Pawulo avuga ko hariho "Umwami umwe [Yesu]" n'Imana imwe na Data wa bose, usumba byose "(Abefeso 4: 4-6), niba mubyukuri hariho imana eshatu zihwanye?

14. Imana yaba yaribeshye "bafatanya" na "mugenzi we uhoraho" w "Ubutatu" igihe umubatizo wa Yesu Data yavuze ati: "Uyu ni Umwana wanjye nkunda" (Matayo 3:17)?

15. Imana yongeye kumenya nabi abigishwa ba Yesu kubyerekeye umwirondoro wayo wukuri kumusozi wo guhinduka igihe yasubiragamo ati "Uyu ni Umwana wanjye nkunda" (Matayo 17: 5)?

16. Petero yaba yaramenye Yesu nabi igihe yavugaga ati: "Uri Kristo, Umwana w'Imana nzima" (Matayo 16: 13-17; gereranya na Yohana 6:69), cyangwa yakiriye icyemezo cya Data? Kuki atigeze amenya Yesu nk "umuntu wa kabiri wimana“?

17. Kuki Pawulo, mu nyigisho ye ya mbere akimara guhinduka, "yamamaje Kristo ko ari Umwana w'Imana" (Ibyakozwe 9:20)? Ntiyari akwiye kuvuga ko yari "umunyamuryango w'Ubutatu bw’Imana"?

18. Marita yaba yaribeshye igihe yiyemerera ati: "Uri Kristo, Umwana w'Imana, ugomba kuza mu isi" (Yohana 11:27)?

19. Kuki gushinja abayobozi b'Abayahudi n'abapadiri kuri Yesu byakomeje gusa mu rwego rwo kwerekana ko ari “Umwana w'Imana” na “Kristo / Mesiya” (Matayo 26:63; Luka 22:67, 70; Yohana 19: 7), niba yari "umuntu wa kabiri wimana", nibindi?

20. Ese Filipo yaba yaribeshye ubutumwa bwiza ku bayobozi bo muri Etiyopiya waje kwatura ukwemera: “Nizera ko Yesu Kristo ari Umwana w'Imana” (Ibyakozwe 8:37)?

21. Kuki Imana yari ikeneye guha Umwana "ubuzima muri We" (Yohana 5:26) niba mubyukuri Umwana ari "umuntu wa kabiri-ubuziraherezo bw'imana" wahoraga afite ubuzima?

22. Niba Imana ari "inyabutatu" (3 muri 1 na 1 kuri 3), bivuze: i) ko yohereje mwisi; ii) ko yapfuye kwiyunga isi na We ubwe; iii) ko yazutse ubwe; iv) ko yazamutse mu Ijuru; c) ko asenga kandi akamusabira imbere ye mu Ijuru; vi) ko ari umuhuza wenyine hagati y'umuntu na We ubwe; vii) ko atagaragara nyamara akagaragara; viii) ko Imana, ishobora byose ikeneye gukomezwa n'abamarayika; ix) ko ari Imana izi byose ariko itazi umunsi azagarukira; x) ko akomeye nka Se ariko ko Se amuruta; xi) ko angana na Data ariko aracyari Data; xii) ko ari Umwana ariko ufite imyaka ingana na Data; xiii) ko ari Umwana ufite Se, n'Imana idafite Se; xiv) ko ari Umwana wavutse kandi ari Imana itaravuka; xv) ko ari Imana rwose kandi ni umuntu koko; xvi) ko yavuye muri We; xvii) ko yihaye imbaraga; xviii) ko yashimiye ubwe; xix) ko yatanze ubuhamya kuri We; xx) ko yagarutse kuri We; xxi) ko yicaye iburyo bwe; xxii) ko ari Se we n'Umwana we bwite; xxiii) ko yavuye mu Ijuru nyamara akaba ariho igihe cyose…

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

23. Nigute bishoboka ko n'abadayimoni (abamarayika baguye) bamenye ko Yesu ari "Umwana w'Imana" (Matayo 8:29)? Ese abigeze kubaho imbere yImana barashobora kubimenyeshwa nabi?

24. Kuki Umwana w'Imana yitwa "ishusho y'Imana itagaragara" (Abakolosayi 1:15; Abaheburayo 1: 3) niba mubyukuri ari iyindi Mana ihoraho kandi iringaniye?

25. Kuki Yesu yitwa "imfura muri buri kiremwa" (Abakolosayi 1:15; Abaheburayo 1: 6) niba ari "Imana ihoraho" kandi "iringaniza" Imana na Data hamwe na Roho Mutagatifu?

26. Nigute bishoboka ko Yesu Kristo ari "umwana w'ikinege" (monogene) wa Data (Yohana 1:14; 1:18; 3:16; 3:18; 1Yohana 4: 9) niba ari " gufatanya iteka ry'Ubutatu "?

27. Ni mu buhe buryo kandi kuki Umwana (Yesu Kristo) ahora kandi nta kurobanura uwahawe uburenganzira na Data kandi yigishijwe cyangwa yashyizweho n'Imana Data (Yohana 5:22; Matayo 28:18; Yohana 8:28, 42; Abaheburayo 1: 6, nibindi), niba We ubwe ari Imana ihoraho kandi iringaniye?

28. Ese koko Umwuka Wera yaba Se wa Kristo, niba ari umunyamuryango ungana w'Ubutatu bw'Imana (Matayo 1:18)?

29. Kuki Yohana avuga Imana n'Ijambo gusa iyo yerekeza ku byaremwe (Yohana 1: 1-3, 14)?

30. Ni mu buhe buryo Pawulo yanditse urutonde rw'ibinyabuzima bibiri gusa byagize uruhare mu kurema (Abefeso 3: 9; Abakolosayi 1: 15-16; Abaheburayo 1: 1-2)?

31. Kuki mubyanditswe na Pawulo, Petero na Yohana bihora bivuga ko ubuntu n'amahoro bituruka kuri Data n'Umwana gusa (Abaroma 1: 7; 1 Abakorinto 1: 3; 2 Abakorinto 1: 2; Abagalatiya 1: 3; Abefeso. 1: 2 Abafilipi 1: 2, Abakolosayi 1: 2, 1 Abatesalonike 1: 1, 2 Abatesalonike 1: 2, 1 Timoteyo 1: 2, 2 Timoteyo 1: 2, Tito 1: 4, Filemoni 1: 3, Petero 1: 2 Yohana 1: 3)?

32. Kuki Yesu yasibye Umwuka Wera igihe yavugaga ko ubuzima bw'iteka bushingiye ku kumenya Imana na Yo (Yohana 17: 3)?

33. Ninde kandi kuki yahimbye inyandiko muri 1Yohana 5: 7, igice kizwi nka Comma Johanneum? Byari ugushyigikira inyigisho y'Ubutatu, itabaho muri Bibiliya?

34. Kuva kuri Pentekote, nyuma y'iminsi icumi nyuma y'amabwiriza ya nyuma Kristo yahaye abigishwa mbere yuko azamuka mu ijuru (Matayo 28: 19-20; Ibyakozwe 1: 2-3), Petero yabwirije ko "abantu bose bagomba kubatizwa mu izina rya Yesu. Kristo " (Ibyakozwe 2:38), bivuze ko yari amaze" kwibagirwa "formulaire yo kubatizwa mu Butatu, ko guhumurizwa yabwirizaga bidafite ishingiro, cyangwa ni uko formula yo mu Ivanjili ya Matayo yabeshye mu kinyejana cya kane? , nkuko (siyansi yemejwe) Comma Johanneum (1Yohana 5: 7) yari?

35. Bishoboka bite ko mu Isezerano Rishya nta ngero zanditswe zerekana ko umuntu yabatijwe "mu izina rya Data na Mwana na Roho Mutagatifu," ariko mu izina rya Yesu Kristo gusa (Ibyakozwe 2:38) Ibyakozwe 8:12; Ibyakozwe 8:16); Ibyakozwe 10:48; Ibyakozwe 19: 5; Ibyakozwe 22:16; Abaroma 6: 3; 1 Abakorinto 1:13 n'Abagalatiya 3:27)?

36. Kuki Bibiliya itigera itwigisha gukunda, gusenga, cyangwa gusenga Umwuka Wera?

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

37. Yesu atangaza ko Umwana wenyine ari we wabonye Se (Yohana 6:46; Luka 10:22). Nigute Umwuka Wera ashobora kuba ikiremwa muntu atarigeze abona Data?

38. Kuki intumwa Yohana yasibye Umwuka Wera igihe yavugaga ati "ubusabane bwacu na Data n'Umwana we, Yesu Kristo" (1Yohana 1: 3)?

39. Nigute bishoboka ko Bibiliya ivuga gusa intebe za Data n'Umwana, kandi intebe y'Umwuka Wera itigera ivugwa?

40. Kuki Data atigeze avugana n'Umwuka Wera?

41. Kuki Yesu atigeze avugana n'Umwuka Wera?

42. Kuki Umwuka Wera atigeze avugana na Yesu?

43. Kuki Umwuka Wera atigeze avugana na Data?

44. “Imyuka Yera” ni bangahe niba inyigisho y'Ubutatu ari yo?

45. Kuki Pawulo avuga ko hariho Umwuka umwe gusa (Abefeso 4: 4), mugihe Bibiliya ivuga "Umwuka w'Imana", "Umwuka wa Kristo" (Abaroma 8: 9), "Umwuka w'Uwiteka? ”? Ni ikiremwa gitandukanye cyangwa Umwuka uvugwa mu Byanditswe Byera byose: “Imana yohereje Umwuka w'Umwana wayo” (Abagalatiya 4: 6); umwuka Data na Mwana babamo abizerwa (Yohana 14:23; Abefeso 2:18; Abagalatiya 2:20; Abafilipi 1:19; 1 Petero 1:11)?

46. Kuki Umwuka Wera yerekanye mu buryo bw'inuma igihe umubatizo wa Yesu (Matayo 3:16) niba ari Imana ubwayo? Ntabwo ibyo byaba ari ukurenga ku buryo butaziguye itegeko ry'Imana kubuza gusenga ibigirwamana no kwerekana imana kubintu bifatika (Kuva 20: 4; Gutegeka 4: 15-19)?

47. Bishoboka bite ko "umunsi n'isaha yo kugaruka kwa Kristo kwa kabiri" ntawe ubizi, yaba abamarayika bo mu ijuru cyangwa Umwana, keretse Data "(Mariko 13:32)? Kuki Umwuka Wera atavuzwe nk'Imana ingana nayo igomba kumenya ibi?

48. Kuki Ibyanditswe byita "antikristo" abahakana Data n'Umwana bisanzwe (1Yohana 2: 22-23; Yuda 1: 4)?

49. Nigute bishoboka ko Umwana w'Imana ari we wenyine uzi Data (Luka 10:22)?

50. Nigute bishoboka ko Data n'Umwana aribintu byonyine byImana umuntu yanga (Yohana 15: 23-24)?

51. Bishoboka bite ko Ibinyabuzima bibiri byonyine bigira uruhare mu kudusabira niba, dukurikije inyigisho y'Ubutatu, Umwuka Wera ni umuhuza: “Kuberako hariho Imana imwe, n'umuhuza umwe hagati y'Imana n'abantu, umuntu Kristo Yesu ”(1 Timoteyo 2: 5)?

52. Kuki umurongo umwe (1 Timoteyo 2: 5) uvuga mu buryo bweruye ko hariho "Imana imwe" kandi kuki Yesu atitwa „Imana-muntu"?

53. Kuki dukwiriye "Agakiza ku Mana yacu yicaye ku ntebe y'ubwami, no ku Ntama" (Ibyahishuwe 7:10)? Umwuka Wera nta shingiro afite?

54. Niba Yesu Kristo ari umwe mu mana eshatu zifatanije iteka, nigute yapfira kumusaraba kandi ahamya ubwe ko "yapfuye" (Ibyahishuwe 1:18), niba tuzi ko Imana ari yo yonyine idapfa (1 Timoteyo) 6:16)?

55. Ni mu buhe buryo ko mu guhishurwa kw'Imana, Sitefano yabonye mu ijuru gusa “Umwana w'umuntu uhagaze iburyo bw'Imana” (Ibyakozwe 7:56)? Umunyamuryango wa gatatu yagiye he?

56. Nigute bishoboka ko tuzaba “abaragwa b'Imana kandi tukazungura hamwe na Kristo” (Abaroma 8:17)? Uwa gatatu ari he?

57. Kuki Umwuka Wera adatanga ubuhamya bwa Kristo, ahubwo ni Data wenyine wamutumye (Yohana 8:18)?

58. Kuki Yesu avuga ati: "Wizere Imana, unyizere nanjye" (Yohana 14: 1) niba hariho indi Mana tugomba kwizera?

59. Kuki Yohana ahuza kwizera Yesu Kristo, Umwana w'Imana, no kubona ubuzima bw'iteka (Yohana 20:31; 1Yohana 5: 10-12) niba mubyukuri Imana ari Ubutatu bwimana eshatu zifatanije?

60. Kuki Yohana avuga ko isi yatsinzwe n'abizera ko Yesu ari Umwana w'Imana (1Yohana 5: 5)?

61. Kuki "antikristo" ahakana Data n'Umwana gusa (1Yohana 2: 22,23) niba hariho n'umwuka wera Imana?

62. Kuki ibihumbi ijana na mirongo ine na bine byanditse gusa "Izina rya Se [Kristo] ryanditswe mu ruhanga rwabo" (Ibyahishuwe 14: 1) niba hariho izindi mana ebyiri zingana?

63. Kuki abakijijwe mu Ijuru bavuga ngo "agakiza ku Mana yacu yicaye ku ntebe y'ubwami na Ntama" (Ibyahishuwe 7:10)? Bishoboka bite ko batazi ibyerekeye "umuntu wa gatatu wimana" kandi bakamushimira nabo?

64. Kuki nta Mwuka Wera uri mu “bwami bwa Kristo n'Imana” (Abefeso 5: 5)?

65. Kuki, nyuma yo kurangiza Umugambi w'agakiza, nta mwuka wera uri ku ntebe y'Imana, ahubwo ni intebe y'Imana na Ntama / Kristo gusa (Ibyahishuwe 22: 1)?

66. Kuki "Umwana na we ubwe azamugandukira (Imana)" nyuma yo kumenya umugambi w'agakiza niba ari Imana ihwanye (1 Abakorinto 15:27, 28)?

67. Kuki twubaha Data n'Umwana gusa (Yohana 5:23)?

68. Kuki intumwa Yakobo yivugiye ubwe ko ari "umugaragu w'Imana n'Umwami Yesu Kristo" (Yakobo 1: 1)? Yanze gukorera uwa gatatu?

69. Kuki Yesu ashimangira ko ari mubumwe na Data gusa (Yohana 10:30) niba hariho "Imana y'ubutatu"?

70. Kuki Yesu yasezeranije abigishwa be, hamwe nabakristu mumyaka yose iri imbere, ko "atazadusiga neza" (Yohana 14:18) kandi ko "azabana nawe iteka ryose, kugeza imperuka yisi" (Matayo 28:20), niba Umwuka Wera, nk'ikiremwa gitandukanye, yaba ari we ukora igikorwa cyo kwemeza, guhumuriza, n'ibindi?

71. Bishoboka bite ko mu Byanditswe Byera, Imana Data ahora ari Isoko n'Ubuyobozi bukuru buturuka kuri buri kintu cyose kiva, kandi Mwana ni umuyoboro w'Imana, unyuzamo byose (Yohana 12:49; Yohana 14:10; 14, Yohana 24:28), haba mu kwigaragaza ku mubiri cyangwa mu mwuka, niba hariho imana eshatu zifatanije (iya gatatu mu byukuri ntahandi ushobora kuboneka, mu gihe hamwe na hamwe twavuze hariho urwego rusobanutse kandi rukora ibikorwa bitigera bihinduka) ?

72. Nigute bishoboka ko Umwuka w'ukuri ativugira ubwe, ahubwo ni Data umubwira icyo avuga, kandi ko "We" ari Kristo (Yohana 8:28; 12:49; 14:10, 24 na 16) : 13)?

73. Ninde wazamuye Yesu mu mva, niba Imana ari inyabutatu (reba Ibyakozwe 2:24; 2:32; 3:15; 4:10; 5:30; 10:40; 13: 30,33,34,37 17:31; Abaroma 4:24; 1 Abakorinto 6:14; Abatesalonike 1:10; 1 Petero 1:21)?

74. Ni mu buhe buryo Yesu Kristo, amaze kuzamuka no gufata ubutware mu Ijuru (Matayo 28:18), yari akeneye Imana Data kugira ngo imuhe ihishurwa (Ibyahishuwe 1: 1) niba We ubwe ari Imana izi byose?

75. Niba Yesu ari Imana ihoraho hamwe na Data, kuki yabwiye Mariya Magadalena ko azamuka “Mana yanjye n'Imana yawe” (Yohana 20:17)?

76. Kuki mu Byahishuwe 3:12 Yesu yise Se “Imana yanjye” inshuro eshatu? (reba na Matayo 27:46) Mu Ijuru hariho Imana imwe rukumbi y'ukuri cyangwa ahari urwego rw'imana zo hasi kandi zisumba izindi? Nigute ibi bihuye na dogma y "Imana inyabutatu" hamwe n "Ibihe bitatu" hamwe "hamwe"?

77. Niba bigaragara ko Yesu atari umunyamuryango w "Ubutatu" cyangwa Ubutatu, none kuki uri?

16: ITEGEKO RYA MBERE CYANGWA UBUTATU?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Ni ukubera **iki kwizera ko Umwuka Wera ari Imana,** nkuko byavuzwe murutonde rwacu rushya rw'ingingo **zo kwizera, GUKORESHWA mu buryo butaziguye kandi butaziguye ITEGEKO RYA MBERE** ryerekeye Imana imwe rukumbi?



Umutwe w'**IBITEKEREZO**, Imana y'ukuri **GUSA**, Umutegetsi w'isi n'ijuru n'uwatanze Amategeko akomeye **bivuga, ukurikije** amagambo akurikira, **GUSA** ku Mana Data, Umwe wenyine ubifitiye uburenganzira no hejuru. kuramya!

- "**Jehovahh (**Data**), uhoraho, ubaho, utaremwe, We ubwe Inkomoko kandi Ukomeza muri bose, wenyine afite uburenganzira bwo kubahwa no gusenga**." {Ellen White: PP, 305} {7ABC 439.2} "Jehovah (Father), the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship."

- "**Data wo mu ijuru ni Imana y'isi n'ijuru**, kandi Kristo ni Umwana w'Imana, Umwe na Se." {Ms 49 - April 14, **1906**, p. 26} "**Our heavenly Father is the God of the universe**, and Christ is the Divine Son, the One equal with the Father."

- "**Uwiteka IMANA yo mwijuru nuyobora**. Ni umuyobozi uwo dushobora gukurikira neza; **kuko atigera akora amakosa. Reka twubahe IMANA n'Umwana wayo Yesu Kristo, BIKORESHEJWE n'uwo avugana n'isi**." {Ellen White: 1BC, p. 1117, **1903**} "**The Lord GOD of heaven is our LEADER**. He is a leader Whom we can safely follow; for He never makes a mistake. **Let us honor GOD and His SON Jesus Christ, THROUGH Whom He communicates with the world**."

- "**Ni Imana (Data), Imana yonyine y'ukuri kandi nzima,** uwo dukwiriye gusenga no kubaha. ... Reka urugero rwiza isi itarabona ari urugero rwawe, aho kuba abantu bakomeye kandi bize cyane bo muri iki gihe, **batazi Imana, cyangwa Yesu Kristo** uwo yohereje. Data n'Umwana bonyine **bagomba gushyirwa hejuru**." {Ellen White: YI, July 7, **1898** par. 2} "**it is God (Father), the only true and living God**, to Whom our worship and reverence are due. ...Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, **who know not God, nor Jesus Christ** Whom he has sent**. The Father and the Son alone are to be exalted**."

- "**Jehovahh ni Imana y'ukuri GUSA, kandi igomba kubahwa no gusengwa**." {Ellen White: 6T, p. 166, **1901**} "**Jehovah is THE ONLY true God, and He is to be reverenced and worshiped**."

- "Nka Jehovahh, Umutegetsi **w'ikirenga, Imana ntiyashoboraga** kuvugana n'abantu b'abanyabyaha, ariko **yakunze isi ku buryo yohereje Yesu ku isi yacu nk'iyerekana wenyine.**" {Ellen White: 9MR, p. 122.3, **1903**} "As **Jehovah, the supreme Ruler, God** could not personally communicate with sinful men, but He so loved the world **that He sent Jesus to our world as a revelation of Himself**."

- "**Jehovahh UKOMEYE yatangaje ku ntebe ye y'ubwami, ati 'Uyu ni UMWANA wanjye nkunda´**." {Ellen White: DA, p. 579.4} "THE GREAT Jehovah has proclaimed from His throne, 'This is My beloved SON'."

- "**Jehovahh ni ryo zina ryahawe Kristo**." {Ellen White: ST, 3. May **1899**, par 18} "**Jehovah is the name given to Christ**."

- "Amagambo yawe yarabonetse, ndayarya; kandi ijambo ryawe ryambereye umunezero n'ibyishimo mu mutima wanjye, kuko nahamagariwe izina ryawe, **Uwiteka Imana Nyiringabo**." {Yeremiya 15:16}

Imana Data, Jehovah **UKOMEYE**, na we yahaye Umwana izina Jehovah kugira ngo amuhe icyubahiro cyo gufatwa kimwe na Data, atarenze ku itegeko rya mbere!

- "**Umwana w'Imana yari ataha mu bubasha bw'AMATEGEKO AKOMEYE**." {Ellen White: RH, December 17, 1872 par. 1} {Ellen White: 2SP 9} "The Son of God was NEXT in authority TO THE GREAT LAWGIVER."

- "**Imana ni guverineri w'imyitwarire kimwe na Data. NIWE ITEGEKO**." {Ellen White: 12MR 208 "God is a moral governor as well as a Father. HE is the LAWGIVER."

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “**Kera cyane ni IMANA SE**. Umwanditsi wa zaburi agira ati: “Mbere yuko imisozi izamuka, cyangwa ngo ube waremye isi n'isi, ndetse kuva mu bihe bidashira ukageza iteka ryose, uri Imana.” [Zaburi 90: 2.] Ni We, **ISOKO RY'IBINTU BYOSE, N'ISOKO RY'AMATEGEKO YOSE, ni ukuvuga kuyobora Urubanza.** Kandi abamarayika bera, nk'abakozi n'abatangabuhamya, babarirwa mu “bihumbi icumi ibihumbi icumi, n'ibihumbi n'ibihumbi,” bitabira uru rukiko rukomeye. ” {Ellen White: GC 1888, p. 479} “**The Ancient of days is GOD THE FATHER**. Says the psalmist, “Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.” [Psalm 90:2.] It is He, **THE SOURCE OF ALL BEING, AND THE FOUNTAIN OF ALL LAW, i.e. to preside in the Judgment.** And Holy angels, as ministers and witnesses, in number “ten thousand times ten thousand, and thousands of thousands,” attend this great tribunal.”

Haracyariho gushidikanya ko Uwatanze rwose Amategeko 10 **ari Imana Data wenyine**, uwo amagambo akurikira y itegeko rya **MBERE akoreshwa MURI UBUKE?** Reka dusome itegeko rya mbere:

- “Imana ivuga ayo magambo yose, iti: **'NDI Uwiteka Imana yawe**, yagukuye mu gihugu cya Egiputa, mu nzu y'ubucakara. **Ntuzagire izindi mana imbere yanjye**.“ {Kuva 20: 1-3}

Mu Byahishuwe 14:12 na 12:17 dusoma kwemeza neza amagambo yo gufatanya, kandi ko a**mategeko 10 yaturutse ku Mana Data,** kandi ko kwizera ari Yesu '.

- "Dore ukwihangana kw'abatagatifu: dore abakurikiza **AMATEGEKO Y'IMANA**, no kwizera kwa Yesu." {Ibyahishuwe 14:12}

- “Bikurikiza **amategeko y'Imana, kandi bifite** ubuhamya **bwa Yesu Kristo**.” {Ibyahishuwe 12:17}

Imana Data yavuganye n'abantu binyuze mu Mwana wayo, ikura Isiraheli muri Egiputa, irema Isi natwe, kandi binyuze muri Yesu yahishuye amategeko 10. Yesu yavuze gusa mwizina rya Data.

Mu magambo yavuzwe hepfo aha, dushobora kubona ko Imana Data ari Isoko y'amategeko y'amategeko 10 muri Sinayi:

- “**Uwiteka Imana yo mu ijuru ni Umuyobozi wacu**. Ni umuyobozi uwo dushobora gukurikira neza; kuko atigera akora amakosa. **Reka twubahe Imana n'Umwana wayo Yesu Kristo, Binyuze mu bo avugana n'isi**.” {Ellen White: 1BC, p. 1117, **1903**} “**The Lord God of heaven is our Leader**. He is a leader Whom we can safely follow; for He never makes a mistake. **Let us honor God and His Son Jesus Christ, THROUGH Whom He communicates with the world**.”

- “**Kristo** ntiyari umuyobozi w'Ababeburayo gusa mu butayu - **Umumarayika witwaga Jehovah,** kandi witwikiriye inkingi y'ibicu, yagiye imbere y'ingabo, ariko **ni we wahaye Isiraheli amategek**o.” {Ellen White: PP, p. 366, 1890} “**Christ** was not only the leader of the Hebrews in the wilderness—**the Angel in Whom was the name of Jehovah**, and who, veiled in the cloudy pillar, went before the host—but **it was He who GAVE the law to Israel**.”

- "Igihe amategeko yavugwaga, Uwiteka, Umuremyi w'ijuru n'isi, **YICANYWE Kuruhande rw'Umwana we, yitwikiriye umuriro n'umwotsi** ku musozi." {Ellen White: ST 15. October 1896, par. 4} {Ellen White: 1BC, 1103.13} “When the law was spoken, the Lord, the Creator of heaven and earth, **STOOD BY THE SIDE OF His Son, enshrouded in the fire and the smoke** on the mount.“

- "Kugira ngo hatabaho kwibeshya muri icyo kibazo, **Data n'Umwana bamanuka ku musozi wa Sinayi, kandi niho amategeko y'amategeko ye (Se) yavuzwe mu buryo buteye ubwoba mu iburanisha rya Isiraheli yose**.“ {Ellen White: ST 15. October 1896} {1BC 1103.13} {EGW: Manuscript 3, 1886, CTr 109.6} {Ellen White: Christ Triumphant, 12. April, CTr 109.6} “That there might be no mistake in the matter, **the Father and the Son descended upon Mount Sinai, and there the precepts of HIS** (Father's) **law were spoken in awful grandeur in the hearing of all Israel**.”

- "**Kristo ni we** (wavuze) **amategeko ku** musozi wa Sinayi.“ {Ellen White: FE, 237.1} “**It was Christ** who (just) **SPOKE the law** on Mount Sinai.”

Amagambo y'itegeko rya mbere **MU BIKORWA** bifitanye isano gusa n'Imana Data, Ukurikije Bibiliya na EGW, ni We wenyine witwa izina ry'Imana yonyine y'ukuri. Ariko none, Yesu yashakaga kuvuga iki muri aya magambo?

- “Niba unkunda, **ni** mukurikize amategeko yanjye.” {Yohana 14:15}

Yesu avuga muri aya magambo ko nawe ari Umwanditsi w'Amategeko 10? Cyangwa arashaka kuvuga ko yazanye, atangaza, kandi yubahiriza amategeko mwizina rya Se? Twese tuzi ko urwego rwo hejuru rwonyine rwandika itegeko nshinga, ariryo tegeko ryubahiriza, itegeko ryibanze ryicyo gihugu.

Ni muri urwo rwego, byumvikane ko amategeko shingiro y'Imana Data na yo ari itegeko rya Yesu, kubera ko, hamwe na Se, ari Umutegetsi w’uwo mutungo wo mu ijuru, nubwo Nyir'ubufasha gusa ariko atari Umwanditsi w'iryo tegeko . Twasomye mu Ivanjili ya Yohana ko ibintu byose biva kuri Data:

- “Unkunda, ntagumya **amagambo yanjye, kandi ijambo mwumva si iryanjye, ahubwo ni iryatumye Data**.” {Yohana 14:24}

Gusa Imana Data, ntabwo ari Ubutatu, ni uko Imana, Isoko y'amategeko ifite amategeko 10 n'Umutwe kuri bose, ndetse no ku Mwana wayo Yesu! Ariko dukwiye kandi kumenya ko Yesu ariwe wenyine ushobora kuba muri twe, kuko kubwimbaraga zayo nubuyobozi bwe mumasengesho gusa dushobora gutsinda icyaha. Niba Yesu atatuye muri twe kubwUmwuka we, kwizera kwacu guhinduka ubusa.

DUSHOBORA KUBA TUTABA BAFATANYIJE AMATEGEKO 10 MU KUNYAZA ITEGEKO RYA MBERE UKWIZERA MU BUTATU.

17: Ubutatu = 666

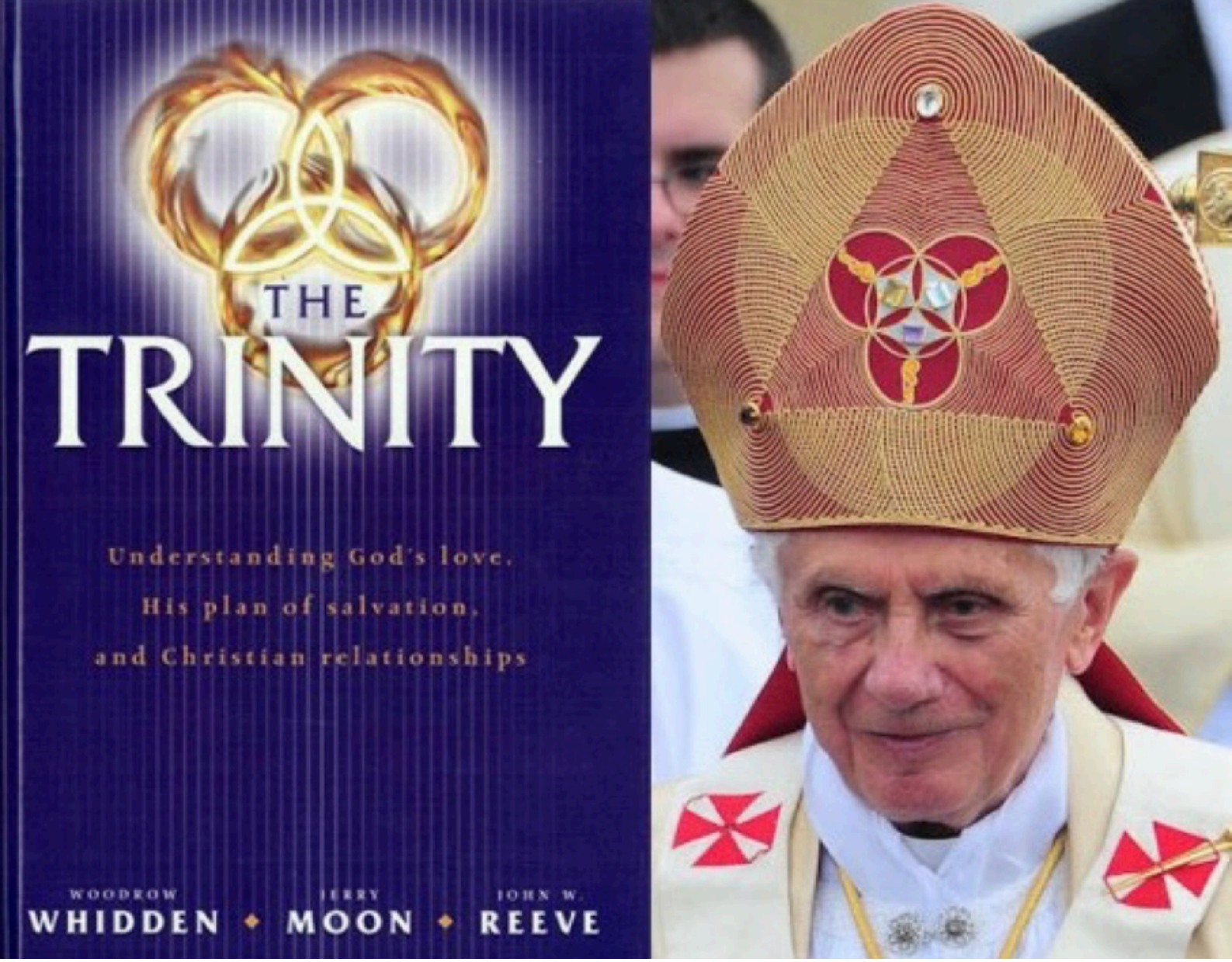
Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Gushakisha ukuri kuzuye, nkuko byasobanuwe muri iki gice, ntibikuraho ingingo iyo ari yo yose y'ukuri k'umupayiniya. Byerekana gusa kwiyongera kwukuri kwukuri:

- “Kandi kugira ngo hatagira umuntu ugura **cyangwa kugurisha, usibye uwari ufite ikimenyetso, CYANGWA** izina ry'inyamaswa, **CYANGWA** umubare w'izina rye. Dore ubwenge. Umuntu usobanukiwe abare umubare w'inyamaswa, kuko ari umubare w'umuntu; kandi umubare we ni magana atandatu na mirongo itandatu na gatandatu." {Ibyahishuwe 13: 17-18}

Kuki, usibye ku cyumweru cyibinyoma nkikimenyetso cyinyamaswa, turimo gukora ubushakashatsi kubindi bice muri kariya gace? Kuberako Ellen White yatangaje ko muminsi yanyuma tuzakenera kurushaho gukingirwa umwanzi nuburiganya bwe.

- “Umucyo twabonye ku butumwa bwa marayika wa gatatu ni umucyo w'ukuri**. Ikimenyetso cy'inyamaswa nicyo cyatangajwe ko aricyo. Ntabwo byose** bijyanye niki kibazo **bitarasobanuka, nta nubwo bizasobanuka kugeza igihe umuzingo ufunguye**; ariko umurimo ukomeye cyane ugomba kugerwaho kwisi yacu. Itegeko ry'Uwiteka ku bagaragu be ni: “Rira n'ijwi rirenga, ntutabare, uzamure ijwi ryawe nk'inzamba, kandi wereke ubwoko bwanjye ibicumuro byabo, n'inzu ya Yakobo ibyaha byabo. Yesaya 58: 1.“ {Ellen White: 6T 17.1} “The light we have received upon the third angel's message is the true light. **The mark of the beast is exactly what it has been proclaimed to be. Not all** in regard to this matter is **yet understood, nor will it be understood until the unrolling of the scroll**; but a most solemn work is to be accomplished in our world. The Lord's command to His servants is: “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. Isaiah 58:1.“



Twese tuzi kubijyanye nuko ikimenyetso cyinyamaswa ari kucyumweru, kandi ko izina ryinyamaswa rizana kwemerwa nubupapa **nububasha** bw'amadini **n'isi** muburyo bwose (bwiyongera). Ingingo ya nyuma ni nimero 666. Abahanga mu bya Tewolojiya bagereranya izina ryinyamaswa, ni ukuvuga Papacy n'umubare w'izina rye 666 muburyo bwahujwe, nubwo guhuza **"CYANGWA" bibatandukanya** neza! Iyo turebye ibice bitatu byose bitandukanye, nkuko Ibyahishuwe byonyine bitwereka, tuza kubona ko umubare 666 usobanura Ubutatu! Ubuzima bw'iteka busaba kandi kwangwa ingingo 3 zose! Ntabwo bihagije kwanga dimanche gusa! Ni iki Kiliziya **Gatolika** ubwayo yanditse ku Butatu n'Ubutware bwayo?

- "**Ibanga** ry'**Ubutatu** Butagatifu ni **ryo banga nyamukuru** ryo kwizera kwa gikristo n'ubuzima. Nibanga rylmana muri Yo ubwayo. NUBWO ISOKO RYIZINDI MASO YOSE yo kwizera, umucyo ubamurikira. Ninyigisho yibanze kandi yingenzi muri "urwego rwukuri rwukuri." {Vatican Catechism 234} "The **mystery** of the Most Holy **Trinity** is **the central mystery** of Christian faith and life. It is the mystery of God in Himself. It is therefore THE SOURCE OF ALL THE OTHER MYSTERIES of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith."

- "**Amayobera** y'U**butatu** Butagatifu **ni amayobera nyamukuru** yo kwizera kwa gikristo n'ubuzima bwa gikristo. Imana yonyine irashobora kutumenyesha mu kwigaragaza nka Data, Umwana n'Umwuka Wera." {Vatican Catechism 261} "The **mystery** of the Most Holy **Trinity** is **the central mystery** of the Christian faith and of Christian life. God alone can make it known to us by revealing Himself as Father, Son and Holy Spirit."

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “Umumarayika arambwira ati“ Kubera iki watangajwe? Nzakubwira **ibanga ry'umugore**, n'inyamaswa imutwara, ifite imitwe irindwi n'amahembe icumi. ” {Ibyahishuwe 17: 7}

Ibyahishuwe bitubwira neza ko itorero ryo hakurya ritwara ibanga, ni ukuvuga amayobera. Kiliziya Gatolika ubwayo ishimangira ko amayobera y'Ubutatu **ari yo soko y'andi** mayobera yose! Birumvikana ko iyo ngingo ari ingenzi, kuko ihitamo Imana dusenga!

<u>Ahera h'ijuru na 666</u>:

- “Ubwenge bw'abizera bwagombaga kwerekezwa **ahera h'ijuru**, aho Kristo yari yinjiye kugira ngo ahongerere ubwoko bwe.” {Ellen White: 1SM, p. 67} “The minds of believers were to be directed to the **heavenly sanctuary**, where Christ had entered to make atonement for His people.”

- “Gusobanukirwa neza umurimo mu buturo bwera **bwo mu ijuru** ni ishingiro ry'ukwizera kwacu.” {Ellen White: Letter 208, 1906} “The correct understanding of the ministration in the **heavenly sanctuary** is the foundation of our faith.”

- “Uzayitwikirize zahabu itunganijwe, **uyihindure ikamba rya zahabu**. Uzayigire umupaka w'ubugari bw'intoki, kandi **uzambike ikamba rya zahabu ku rubibe rwaryo**.“ {Kuva 25: 24-25}

- “Uzakora kandi **ameza** y'ibiti bya shittim.” {Kuva 25:23}

- “Kandi uzashyire ku meza yanjye umugati imbere **yanjye**.” {Kuva 25:30}

- "Uzabashyire **mu mirongo ibiri, GATANDATU ku murongo**, ku meza yera imbere y'Uwiteka." {Abalewi 24: 6}

Isezerano rya Kera ryerekana ameza afite imigati 12 yoroheje mu buturo bwera, igereranya imiryango 12. Ameza azengurutswe nindabyo zahabu, nayo izengurutswe nindi ndabyo nini ya zahabu. Hagati yimeza haryamye imigati 12. Iyo ikamba ridahagaze kumutwe wumutegetsi, noneho ibizengurutse cyangwa bihagaze **byerekana ubuso bwimbaraga ze**. Kubambwa kwa Yesu ikimenyetso cyujuje ibyujujwe nkuko indabyo ye yerekana ikamba rye, ubutware nigitambo. Nibwo abagaragu ba satani bashyize indabyo kuri Yesu, kugirango basebe ubutegetsi bwe ku Isi…

Julius Sezari yari yambaye indabyo idafite amahwa nk'ikamba. Imeza iri ahera yerekana ibintu byose, kuko izengurutswe n'indabyo ebyiri za zahabu, zerekana amakamba n'ububasha bw'Imana Data n'Umwana wayo Yesu. Turabona kandi ko Yesu ari munsi ya Se mubutegetsi bwe, kuko ikamba rinini ryikamba rya Data rikikije ikamba rito ryikamba rya Yesu. Bombi ni Abategetsi buzuye hejuru y'Isanzure ryose kuko Ibiremwa byose byaremwe byombi biri munsi ya Data n'Umwana. Turabona ingoma y'aba Babiri gusa mu Byahishuwe, kuko isobanura ihamagarwa ryo mwijuru nyuma yo gutsinda icyaha! Kubera iki none, Yesu agifite izina rya Ntama, muri gahunda y'agakiza? Kuberako azarinda kamere muntu ubuziraherezo, kandi afite inkovu zo kwibuka igitambo cye no gutsinda icyaha!

- “Kandi ntihazongera kubaho umuvumo, **ariko intebe y'Imana na** Ntama izaba muri yo; n'abakozi be bazamukorera.“ {Ibyahishuwe 22: 3}

Niba Imana ari Ubutatu, kandi atari Imana Data, noneho Yesu abaho kabiri, kuko kuruhande rumwe "abaho mu Mana y'Ubutatu", kurundi ruhande ni na Ntama w'Imana! Niba Umwuka Wera ari Imana, kuki aticara ku ntebe yasobanuwe nyuma y'umugambi w'agakiza urangiye? Birasobanutse kubanyeshuri bose ba Bibiliya b'inyangamugayo ukuntu inyigisho y'Ubutatu ari ibinyoma kandi mu mibare ntacyo bivuze kuko umubare 2 ntabwo usobanura 3! Kuvuga ko Umwuka Wera akiriho ariko atari muri ubwo buryo birababaje kuko nta ntebe ebyiri cyangwa intebe eshatu zivugwa muri Bibiliya, ahubwo ni imwe gusa Imana Data isangiye n'Umwana wayo.

Uku kuri gusobanurwa binyuze mu mitsima 12, ishushanya ubutware bw'Imana Data n'Umwana, imiryango 12 yo mu Isezerano rya Kera, n'imiryango 12 yo mu Isezerano Rishya mu Byahishuwe. Amoko 12 agereranya ubwoko bw'Imana kwisi. Kandi, kuba imiryango 12 iri mu Isezerano ryombi, yemeza ko iri ari ihame rihoraho ryubutegetsi bwo mwijuru kandi atari ibimenyetso byigihe gito byerekana gahunda yo gutamba Isezerano rya Kera. Imitsima yoroheje itunganijwe mubice 2 byimigati 6, byerekana ko Data na Mwana nkibinyabuzima 2 basangiye imbaraga kandi bagategekera hamwe ubwoko bwImana kandi ko Yesu afite ubutware bumwe kubantu b'Imana nka Data. Imitsima 12 igabanijwemo ibice bibiri, ni ukuvuga 2x6 = 12 ntabwo iri muri 3 ni ukuvuga 3x4 = 12 kuko Bibiliya ntabwo yigisha Ubutatu cyangwa Ibinyabuzima bitatu byimana ku ntebe. Kuki imigati 12 igabanijwemo ibice bibiri?

Nta kindi gisubizo, usibye ko hariho Ibinyabuzima 2 gusa byimana. Kuki nta ndabyo 3? Ni ukubera iki muri Zaburi 110: 1 hasobanuwe Data n'Umwana bonyine ku ntebe y'ubwami?

- "Ashyira **ameza** mu ihema ry'itorero, ku ruhande rw'ihema rya **AMAJYARUGURU**, nta mwenda ukingiriza." {Kuva 40:22}

- "Kuberako wavuze mumutima wawe, nzazamuka mwijuru, **nzashyira intebe yanjye hejuru yinyenyeri zImana**: Nzicara no kumusozi witorero, **kumpande zama JYARUGURU:** Nzazamuka hejuru uburebure **bw'ibicu; Nzaba NKANjye Hejuru cyane.**" {Yesaya 14: 13,14}

Turashobora kubona ko izo ndabyo zombi zigereranya amakamba n'imbaraga za Data n'Umwana kuberako ameza ahagaze mumajyaruguru, nkuko intebe y'Imana nayo ibikora mwijuru! Ku rundi ruhande, tubona ko Satani ubwe ashaka kwiba intebe y'Imana mu majyaruguru, igereranywa n'iyi mbonerahamwe ifite imigati 2x6. Ni mu buhe buryo Satani atanga icyifuzo cye cyo kugereranywa na Nyiricyubahiro? Mugushyiramo ikirundo cya gatatu cyimigati 6, kugirango "werekane" imbere yisi yose ko afite ubutware nkImana ubwayo! Nta bundi buryo bwo kubisobanura uko imbaraga zaba ziri kose!

Kubwibyo, ntabwo ari impanuka ko abahanga mu bya tewolojiya bacu batiga muri kaminuza ikimenyetso cyo kugabana imigati 12 mu matsinda abiri y'indabyo 6 cyangwa 2, nkuko abarabi batiga ibijyanye nigitabo cya Daniyeli, kuko cyabayobora. ku kuri kuri kuri Yesu. Mu kugerageza umwanzi kwigereranya n'Imana y'ukuri, dushobora kumva impamvu ashaka ikirundo cya gatatu cy'imigati 6 nk'ikimenyetso cy'imbaraga n'ububasha. Nkibinyoma, yinjira mumibare ya gatatu 6, nkigice cya gatatu cyimigati yera. Umubare wa Data n'Umwana, Satani wahujwe numubare 66. Kuri ibi, yongeyeho numero ye 6 kandi yigereranya na Hejuru cyane. Nuburyo Satani yakoze numero ye 666. Umwanzi arashaka guhuma abantu batazi ubwenge ko ari Imana kandi afite imbaraga nkImana yukuri.

Satani yahujije nimero ya Data 6, nimero ya Kristo 6, numero ye 6 mumibare imwe 666 bityo arema Ubutatu! Umubare wa Data numero 6 na Son numero 6 ntabwo bihurira mumibare imwe 66, kuko bivuze Kubiri. **Imana ntabwo ari Dualite!** Nta Mana ari Data n'Umwana. Imvugo, Imana imwe, burigihe kandi yonyine yerekeza kuri Data gusa! Turabona mu Ijambo ryose ry'Imana ko Umwana ahora ashyira hejuru Data, kandi nubwo yari umwe na Se mubitekerezo, imigambi, intego, Ntabwo yigeze yifuza kunganya na We. Imbonerahamwe ifite imigati igaragaza ko Data aruta Umwana ('... kuko Data arandusha.' Yohana 14:28), kubera ko indabyo za Data zizengurutse kandi ziruta indabyo z'Umwana; mugihe imirongo ibiri ingana yimigati yerekana ko Data nUmwana ari umwe muri kamere, mumiterere no mubushake.

- "**Kristo**, Jambo, umwe rukumbi wabyawe n'Imana, yari umwe na Data w'iteka - umwe muri kamere, mu mico, mu ntego - **umwe rukumbi washoboraga kwinjira mu nama zose n'imigambi y'Imana.**" {Ellen White: PP, p. 34} "**Christ**, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—**the only being that could enter into all the counsels and purposes of God**."

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “Ninde, wari mu ishusho y'Imana, **yatekerezaga ko atari ubujura kunganya** n'Imana: Ariko yigize umuntu w'icyubahiro, **maze amufata nk'umugaragu**, maze agirwa n'abantu.” Abafilipi 2: 6,7}

Satani niwe ushaka kugereranwa n'Isumbabyose, ushaka kudushiramo ikinyoma mu bitekerezo, mu kwizera, mu kwigisha, ko hariho Imana imwe: Data, Mwana, na Roho Mutagatifu. Muri ubu buryo, arema Ubutatu. Nkishusho yUbutatu, izi esheshatu zahujwe numubare umwe 666. Hamwe nImana nzima, izi esheshatu ntizihuza! Buri cyiciro cyimitsima yihagararaho kumeza kandi ntabwo ihurira mumubare umwe. Umugati wa Data uri kumeza utandukanijwe neza na Kristo, kandi ibyo bice byombi ntibigomba gushyirwaho numero 66.

- “Uzafate ifu nziza, **utekeshe imigati cumi n'ibiri:** amasezerano abiri ya cumi azaba muri keke imwe. Uzabashyire **mu mirongo ibiri, itandatu ikurikiranye**, ku meza yera imbere y’Uwiteka." {Abalewi 24: 5,6}

Mu Ijambo ryera ry'Imana, dusangamo umubare 666, aho bigaragara neza ko ari umubare w'inyamaswa. Umubare 66 nta handi ushobora kuboneka mu Ijambo ry'Imana n'Umwuka w'ubuhanuzi.

- “Dore ubwenge. Umuntu usobanukiwe abare umubare w'inyamaswa, kuko ari umubare w'umuntu; kandi umubare **we ni magana atandatu na mirongo itandatu na gatandatu**.“ {Ibyahishuwe 13:18}

Noneho dushobora kumenya ko umubare 666, ni ukuvuga Ubutatu, wemera Lusiferi nk "Imana", nkuko kwizihiza icyumweru bimumenya nk "Imana" kandi yakira amasengesho kwisi. Intebe yikigereranyo, ameza afite amakamba numugati, ihagaze nkintebe yukuri yo mwijuru kuruhande rwamajyaruguru kandi ishushanya imbaraga nubutegetsi bwImana na Yesu. Kubera ko Satani ashaka kwigarurira ubutegetsi no gutegeka, azana kandi imigati ye 6 mumajyaruguru. Ibi byujujwe byimazeyo haba mubutatu bwubumana bwamadini yabapagani ndetse no mubukristo bwaguye, hamwe numero 6 + 6 mubutatu - 666.

- “Numva **umubare wabo washyizweho ikimenyetso,** kandi hashyizweho kashe **ibihumbi ijana na mirongo** ine na bine mu miryango yose y'Abisirayeli. Mu muryango wa Yuda hashyizweho kashe ibihumbi cumi na bibiri. Mu muryango wa Rubeni hashyizweho kashe ibihumbi cumi na bibiri. Mu muryango wa Gadi washyizweho kashe ibihumbi cumi na bibiri. Mu muryango wa Aseri washyizweho kashe ibihumbi cumi na bibiri. Mu muryango wa Neptalimu washyizweho kashe ibihumbi cumi na bibiri. Mu muryango wa Manase washyizweho kashe ibihumbi cumi na bibiri. Mu muryango wa Simeyoni hashyizweho kashe ibihumbi cumi na bibiri. Mu muryango wa Lewi hashyizweho kashe ibihumbi cumi na bibiri. Mu muryango wa Isakari hashyizweho kashe ibihumbi cumi na bibiri. Mu muryango wa Zebuloni washyizweho kashe ibihumbi cumi na bibiri. Mu muryango wa Yozefu hashyizweho kashe ibihumbi cumi na bibiri. Mu muryango wa Benyamini hashyizweho kashe ibihumbi cumi na bibiri.“ {Ibyahishuwe 7: 4-8}

Amoko 12 yo mu Byahishuwe, agizwe na 144.000 yashyizweho kashe, yongeye kwemeza ko imirongo ibiri yimigati 6 yimigati yo mu Isezerano rya Kera ikiri ingenzi muri iki gihe, ntabwo ari ikimenyetso cyibitambo gusa. Ibisobanuro by'imiryango 12, bifite umubare wa 12.000 kuri buri bwoko, bishimangira ko ari ubwoko bw’Imana. Iyi miryango ntikibaho ubu, ariko yariho, usibye imiryango ya Yuda na Benyamini, yararimbuwe.

Guhakana Ubutatu byemejwe mu bundi buryo. Mu Byahishuwe tubona ibisobanuro byimiryango 7 ya gikirisitu, byose hamwe bigize umuryango umwe wImana, kuko Imana ifite umuryango umwe wabakristu kandi ntabwo ari umubare utabarika wamatorero atandukanye:

- “Ibanga **ry'inyenyeri ndwi wabonye** mu kuboko kwanjye kw'iburyo, **n'amatara arindwi ya zahabu**. Inyenyeri ndwi ni abamarayika b'amatorero arindwi: kandi amatara arindwi wabonye ni **amatorero arindwi**.“ {Ibyahishuwe 1:20}

- “Ibanga **ry'inyenyeri ndwi wabonye** mu kuboko kwanjye kw'iburyo, **n'amatara arindwi ya zahabu**. Inyenyeri ndwi ni abamarayika b'amatorero arindwi: kandi amatara arindwi wabonye ni **amatorero arindwi**.“ {Ibyahishuwe 1:20}

Isezerano rya Kera naryo ryemeza amagambo ya Yesu avuga ko nk'umukwe, yabonye itorero rimwe gusa nk'umugeni we:

- “Ubwo ni bwo nzahagarika imigi ya Yuda, no mu mihanda ya Yeruzalemu, ijwi ry'ibyishimo, n'ijwi ry'ibyishimo, ijwi **ry'umukwe n'ijwi ry'umugeni**, kuko igihugu **kizaba** umusaka..“ {Yeremiya 7:34}

Byongeye kandi, ibisobanuro byimyuka 7, biva ku ntebe yImana kandi binyuze muri Yesu bijya mwisi yose, byerekana 1 gusa - umwuka wera, nkuko itorero rimwe rigizwe nimiryango 12 cyangwa ya buji 7. Rero, dushobora kongera kubona impamvu Umwuka wubuhanuzi asobanura ko mwijuru hariho imbaraga eshatu, arizo Data, Yesu, nimbaraga zumwuka wera ubaturukaho.

Nta hantu na hamwe muri Bibiliya yose yemeza neza ko Umwuka Wera akomoka kuri Data n'Umwana, kandi ko aticaye ku ntebe y'ubwami nk’Imana:

- "Kandi ku ntebe y'ubwami havamo inkuba, inkuba n'amajwi: kandi hari amatara arindwi y'umuriro yaka imbere y'intebe y'ubwami, ari **yo Roho ndwi z'Imana**." {Ibyahishuwe 4: 5}

Ninde wicaye ku ntebe y'ubwami, nk'Umuntu Umwuka Wera akomokamo? Ni Imana Data ubwayo:

- “Nitegereje kugeza **igihe** intebe zimanikwa, **kandi Kera ya kera yaricaye, umwambaro we wera nk'urubura, umusatsi wo mu mutwe we umeze nk'ubwoya bwera:** Intebe ye yari imeze nk'umuriro ugurumana, n'inziga ze nk'umuriro ugurumana.“ {Daniyeli 7: 9}

- "Kandi iyo izo nyamaswa zihesha **icyubahiro n'icyubahiro no gushimira uwicaye ku ntebe y'ubwami, Uhoraho iteka ryose**.“ {Ibyahishuwe 4: 9}

Kuki Yesu atari we wicaye ku ntebe y'ubwami? Kuberako Ibyahishuwe bimusobanurira ko ari Umwagazi w'intama uza kwa Se, uwicaye ku ntebe y'ubwami, kandi wohereza Umwuka Wera ku isi yose:

- “Uyu **Mwuka ni Umwuka w'Imana, n'Umwuka wa Kristo**; Umwuka ari umwe niba bivugwa nko ku Mana cyangwa Kristo. ... Ubundi **dusoma ibyerekeye "Imyuka irindwi y'Imana yoherejwe ku isi yose."** Ibyah 1: 4; 3: 1; 4: 5; 5: 6. Nta gushidikanya ko ari izina ry'Umwuka Wera, ushyizwe muri ubu buryo kugirango ugaragaze ko ryuzuye kandi ryuzuye. **Ariko ntibishobora gusobanurwa cyane niba ari umuntu. Ntabwo twigeze dusoma imana ndwi cyangwa Kristo ndwi**.” {Uriah Smith, Review & Herald, October 28, 1890} “This **Spirit is the Spirit of God, and the Spirit of Christ**; the Spirit being the same whether it is spoken of as pertaining to God or Christ … Again we read of “the **seven Spirits of God sent forth into all the earth**.” Rev. 1:4; 3:1; 4:5; 5:6. This is unquestionably simply a designation of the Holy Spirit, put in this form to signify its perfection and completeness. **But it could hardly be so described if it was a person. We never read of the seven Gods or the seven Christs**.”

- “Nitegereje, mbona, hagati y'intebe y'ubwami no mu nyamaswa enye, no hagati y'abakuru, mpagarara Umwana w'intama nk'uko wari wiciwe, ufite amahembe arindwi n'amaso arindwi, ari yo Roho ndwi. **y'Imana yohereje mu isi yose."** {Ibyahishuwe 5: 6}

Ibi byari imyizerere y'abapayiniya b'Abadiventisti! Imana yemeza uku kuri muburyo butandukanye kandi hamwe nibimenyetso bitandukanye. Nubwo ibi byemejwe, byanze, kuko Bibiliya yizwe mubwibone bwubumenyi, kandi ntabwo yicishije bugufi apfukamye, asaba Imana guhishura ukuri! Mu papa, itorero ryaguye, nimero yikigereranyo 7, 10 na 12 nayo irakoreshwa:

- "Nanjye mpagarara ku mucanga wo mu nyanja, mbona igikoko kiva mu nyanja, **gifite imitwe irindwi n'amahembe** icumi, ku **mahembe ye amakamba icumi**, no ku mutwe we izina ryo gutukana." {Ibyahishuwe 13: 1}

- “Nuko anjyana mu mwuka mu butayu: mbona umugore yicaye ku nyamaswa itukura, yuzuye **amazina yo gutukana, afite imitwe irindwi n'amahembe icumi**.“ {Ibyahishuwe 17: 3}

Aya mahembe 10 agereranya ikimenyetso cyo gutsinda Itorero ry'Imana, kuko arimwe mumahembe 10, cyangwa ibihugu 10 byabapagani bigaruriye Roma kandi byemera ubukristo bwintumwa za kera. Hariho amoko 3, abinyujije mu nyigisho zabo za Ariyani, yarwanyije Ubutatu, kandi kubera iyo mpamvu Papa yarabatsembye. Ariko uburiganya ko Arius yanze Ubumana bwa Yesu bwanditswe nuwatsinze, wanditse amateka uko yishakiye bityo akandika amateka yamateka. Amahembe 10 asobanura ko no muri iki gihe Papa atemerera kurengera ukuri. Ukurikije imbaraga afite, yakuyemo amahembe 3, ariko akomeza kugenzura amahembe 7 - Ubukristo. Kubwamahirwe, afite kandi kuyobora Adiventisme, abinyujije mu Bayezuwiti bafashe ijanisha ryiza ry'ubuyobozi bw'itorero ryacu.

- “Nyuma y'ibyo, nabonye mu iyerekwa rya nijoro, mbona inyamaswa ya kane, iteye ubwoba kandi iteye ubwoba, kandi ikomeye cyane; kandi yari ifite amenyo manini y'icyuma: yariye kandi ifata ibice, ikanashyiraho kashe ibisigazwa n'ibirenge byayo: kandi yari itandukanye n'inyamaswa **zose zayibanjirije**; kandi yari ifite amahembe icumi. Natekereje ku mahembe, dore, haza muri bo irindihembe rito, **mbere yaho hari batatu mu mahembe ya mbere yakuwe** mu mizi: kandi, muri irihembe hari amaso ameze **nk'amaso y'umuntu, kandi a umunwa uvuga ibintu bikomeye**.“ **{**Daniel 7: 7,8}

Ibi bidufasha kumenya neza impamvu Papa, nkuko umuhanuzi Daniel yabivuze, yazamutse hejuru yamahembe 7, kandi Ibyahishuwe byemeza ko yagumye hejuru yabo, afite imbaraga hejuru yamahembe 10, nkuko Satani yashakaga kuzamuka hejuru yImana. Amoko atatu - amahembe 3 yatanyaguwe, kimwe na Ariyani, yahagaze mu nzira yo gukwirakwiza inyigisho y'Ubutatu, yari Vandals, Heruli, na Ostrogoths. Ku ikubitiro, kimwe n'ibindi bihugu 7 byose, baremeye kandi bigarurira ubukristo bwa kera butemewe. Heruli, kimwe n'umuyobozi wabo Flavius Odocar (433-493), umwami wa mbere w’Ubutaliyani, yari afite imyizerere ya Arian kandi ni gake yivanga mu bibazo by’itorero. Ostrogoths, iyobowe na Theodoric Mukuru (454-526), yari ifite umudendezo w'idini utari warigeze ukorwa kugeza icyo gihe. Umwami wanyuma wa Vandals, Gelimer (480-553), nyuma yintambara ikomeye yaranze isenyuka ryubwami, yagombaga kwanga igikorwa cyo guhumuriza cyatanzwe "Patricius", kubera ko atashoboraga kwanga kwizera kwe kwa Ariyani:

- “**Gelimer** yahawe icyubahiro, ahabwa amasambu manini muri Galiciya. Yahawe kandi ipeti rya patrician ariko byabaye ngombwa **ko abyanga kubera ko atashakaga guhindura imyizerere ye ya Ariyani**.“ {Catholic Encyclopedia (1913), Volume 15, Vandals} “**Gelimer** was honorably treated, and received large estates in Galicia. He was also offered the rank of a patrician but **had to refuse it because he was not willing to change his Arian faith**."

Itsinda ryonyine ryakiriye Ubutatu muri kiriya gihe ni uruziga ruto ruzengurutse Musenyeri wa Roma, muri uwo mujyi umwe! Ukuri kwonyine kugomba kuyobora umuntu wese winyangamugayo mubitekerezo byimbitse, nkuko umwe mubapayiniya bakomeye yabisobanuye:

- "Inyigisho **y'Ubutatu yashinzwe mu itorero n'inama ya Nice, A. D. 325. Iyi nyigisho isenya imico y'Imana, n'Umwana wayo Yesu Kristo Umwami wacu. Icyamamare, ingamba zahatiwe ku itorero kugaragara** ku mpapuro z'amateka ya kiliziya bishobora gutuma buri wese wizera iyo nyigisho ahinduka." {J.N. **Andrews**, March 6, 1855, Review & Herald, vol. 6, nr. 24, page 185} "The **doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous, measures by which it was forced upon the church** which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine **to blush**.“

Umwepiskopi wa Arius, wari umuyobozi muri tewolojiya yo mu gihe cye yarwanye urugamba rukomeye rwo guharanira ukuri kurwanya umwami w'abapagani Constantine, kandi ikibabaje ni uko yatsinzwe iyi ntambara mu Nama ya Nicaea mu 325 nyuma ya Yesu. Ariko kubera ko benshi mu bizera banze kwemera iyo myizerere mishya, ishyirwa mu bikorwa ry'Ubutatu ryagombaga kongera kuburanishwa mu Nama ya Constantinople mu 381 nyuma ya Yesu. Iki gihe cyarushijeho gutsinda, nubwo cyane cyane mubaroma gusa. Nyuma yo kurimbuka kw'ibi bihugu 3, ni bwo imyigaragambyo yose yazimye, kandi inyigisho z'ibinyoma zatsinze! Ukuri gusobanutse, kwemejwe mu mpande nyinshi, kwarwanywaga nabafilozofe. Abahanga mu bya tewolojiya benshi, mu "bwenge bwabo bw'Abafarisayo", bavuga ko umubare 666 mu Isezerano Rishya wanditswe mu kigereki, muri urwo rurimi ntusobanura imibare 3 ifite nimero 6 iruhande - ariko imibare itatu ifite agaciro, 600 + 60 + 6. Kubwibyo, guhuza imigati 6 + 6 ntibishoboka. Ariko muri uwo murongo havuga ko dushobora kumva iyo mibare dukoresheje ubwenge gusa:

- "Kandi **kugira ngo hatagira umuntu ugura cyangwa kugurisha**, keretse ufite ikimenyetso, cyangwa izina ry'inyamaswa, cyangwa umubare w'izina rye. Dore ubwenge. Umuntu usobanukiwe abare **umubare w'inyamaswa, kuko ari umubare w'umuntu; kandi umubare we ni magana atandatu na mirongo itandatu na gatandatu**." {Ibyahishuwe 13: 17,18}

Ikibazo kimwe:

Niba bigaragara ko iyi ari imibare, imibare yimibare, 666, kuki ubwenge busabwa kubara? Kubera ko Papa afite izina "Vicarius Filii Dei", kandi umubare munini w'Abaporotesitanti babisobanura ko ari 666, kuvumburwa nk'ukwo ntigaragaza ubwenge bwa rubanda rugufi mu bihe byashize. Iyo turebye ku mateka, dushobora kubona ko umubare uri mu rurimi rw'Ikigereki - 666, watangaje umubare w'inyamaswa yari ije kandi itarabaho, mu gihe ururimi rw'Ikigereki rwiganje. Iyo nyamaswa, Papa, n'izina rye mu kilatini, "Vicarius Filii Dei", byaturutse mu gihe cy'Ingoma y'Abaroma, igihe ururimi rw'ikilatini ari rwo rwiganje. Rero, turabona ko umubare 666 mu kigereki wari itangazo risobanura gusa sisitemu yimibare yikilatini, byatuma havumburwa umubare 666. Kubara izina ryikilatini ryizina rya papa "Vicarius Filii Dei", riradusiga. hamwe nimibare myinshi idafite ibisobanuro byubuhanuzi bwa Bibiliya, ariko nkumubare, baduha umubare 666.

Ikintu cyingenzi muriki kibazo, ni uko hari imibare itatu 6 iruhande rwundi. Niyo mpamvu impaka zo gusobanura ururimi rwikigereki ntacyo zisobanura. Dukurikije Ibyahishuwe, izina "Vicarius Filii Dei" kuri Tiara ya Papa rigomba kuba rifite nimero 666, atari izina ahubwo "umubare w'izina rye", nk'uko bivugwa mu buhinduzi bwinshi ku isi. Ni igice cyakuwe kuri iryo zina ryerekeza kuri iryo zina gusa, ariko ridafite imiterere imwe n'izina ubwaryo. Umubare 666 ntabwo ari izina ryuzuye, ni ukuvuga umutwe, kuko inyuguti zose zikilatini muri "**VICARIUS FILII DEI**" ni ikimenyetso cyumubare, ariko inyuguti zimwe gusa zerekana umubare, igiteranyo cyacyo kingana na 666.

Vicarius Filii Dei = 666 **666 ≠ Vicarius Filii Dei**

V=5 I=1 C=100 A=0 R=0 I=1 U=5 S=0 112

F=0 I=1 L=50 I=1 I=1 53

D=500 E=0 I=1 501

112+53+501 = **666**

Kubera iyo mpamvu, ntacyo bivuze guhindukira ukavuga ko umubare 666 bisobanura "Vicarius Filii Dei", bityo ugashyira igice cyizina rya Papa mu mwanya wuburyo bwa gatatu bwo gusenga inyamaswa - nimero 666. Umutwe ubikora ute? " Vicarius Filii Dei "ni izina rya Papa?

Izina "Papa Vicarius Filii Dei" ryerekana izina rye ryuzuye, igice cyacyo kikaba nimero 666. Umutwe uhora mubice byizina kandi ni uw'izina, nko mugihe "Porofeseri" cyangwa "Muganga" ahora ahagarara kumazina yumuntu. Niyo mpamvu umutwe wa Papa uri mu gice cya kabiri ntabwo ari icya gatatu:

- "Kandi kugira ngo hatagira umuntu ugura cyangwa kugurisha, usibye uwari ufite ikimenyetso (Ku cyumweru**), CYANGWA** izina ry'inyamaswa (Papa - Vicarius Filii Dei), **CYANGWA** umubare w'izina rye (666).“ {Ibyahishuwe 13: 17}

Niyo mpamvu hariho kugerageza kwimura izina rya Papa ku gice cya gatatu, kugirango umubare usobanure Papa aho kuvuga Ubutatu. Muyandi magambo, Bibiliya ivuga ko tuzatakaza ubuzima bw'iteka nitwemera ku cyumweru, ni ukuvuga ikimenyetso, **CYANGWA** Papa ni ukuvuga ubutware bwe na ecumenism, **CYANGWA** 666 nk'ikintu cya **gatatu**, kandi ko 666 igomba kuba ingingo idasanzwe! Birahagije kugwa kuri kimwe gusa muri ibyo bintu bitatu no gutakaza ubuzima bw'iteka. Kubera ko dusomye neza guhuza gutandukana - **CYANGWA**, ntacyo bivuze rwose ko tuzabura agakiza nitwemera papa **CYANGWA** papa, tewolojiya yuyu munsi izana. Izina rya Papa kimwe n'izina "Vicarius Filii Dei" risobanura imbaraga za Papa ntabwo ari ibintu bibiri bitandukanye! Ubuhanuzi bw'umubare 666 bwasohojwe na Satani ubwo yatangizaga uburiganya bw'Ubutatu, bwemerwa n'Abakristo benshi, ko "na we ari Imana kandi amasengesho ni ayawe." Nanone, kuba umubare 666 wabazwe ku izina rya Papa byerekana ko Ubutatu buturuka kuri Papa kandi butavuye muri Bibiliya. Turashobora kubona ko mumateka yubukristo:

- "**Satani, wifuzaga kwishyira hejuru, kandi akaba adashaka kugandukira ubutware bwa Yesu, yashakaga kurwanya ubutegetsi bw'Imana**." {Ellen White: EW, p. 145.2} “Satan, ambitious to exalt Himself, and unwilling to submit to the authority of Jesus, was insinuating against the government of God.“

Ellen White yanditse mu **Early Writings - nyandiko za mbere** ko icyifuzo cya Lusiferi mu ijuru kwari ukuringaniza Data n'Umwana. Yabonye kandi ko Lusiferi, ndetse no kugaruka kwa Yesu kwa gatatu, yari guhakana ko ari se w'ikinyoma kugira ngo na mbere yo kurimbuka kwe yashoboraga kuyobora abantu batihannye mu ntambara idafite ishingiro yo kurwanya Imana na Yeruzalemu nshya. Niyo mpamvu no muri iki gihe yihishe inyuma y’ishyirwaho ry’Ubutatu, nk '"Ikiremwa cya gatatu cy’Imana", kugira ngo na we ashobore kwakira amasengesho, birababaje kuba mu bwoko bw’Imana. Birashobora kumvikana kenshi kandi kenshi uburyo bamwe bavuga Umwuka Wera nkImana, bakavuga ko Bibiliya ntacyo ibivugaho. Ku rundi ruhande, Yesu avuga yeruye, ko "uko byanditswe." Yesu aratwigisha kubwira amasengesho yacu Data wo mu ijuru (Matayo 6: 9-13), kandi Intumwa Pawulo arangiza inama za Yesu n'amagambo akurikira:

- "Gushimira **buri** gihe kubintu byose **Imana Data Data mwizina ryUmwami wacu Yesu Kristo."** {Abefeso 5:20}

Ntabwo bitangaje kuba mumapaji amagana ya Bibiliya yose, asobanura ibyiciro byose byamateka - mbere yicyaha, mugihe cyicyaha, na nyuma yo kurimbuka - nta kimenyetso na kimwe cyinyigisho zijyanye no gusenga Umwuka Wera? ? Niba Umwuka Wera yari Ikiremwa cy'Imana, byaba bitangaje rwose kutamusengera. Kubwamahirwe, aho kwemera ijambo ryImana numwuka wicisha bugufi, akazuyazi ka Laodiceya gafite ubwenge budasinziriye, kandi byoroshye kwakira ibisobanuro bivuye muri mimbari utarize Ijambo ryabo ubwabo. Imana yatangaje - kandi irabyemeza binyuze kuri Ellen White - ko igihe Ezekiyeli yarebaga mu mwobo w'urusengero abayobozi basengaga ibigirwamana, ubwo buhanuzi butureba natwe, kandi tubona ko bwasohoye binyuze mu nyigisho y’Ubutatu. Turabizi ko Abafarisayo bari barize cyane tewolojiya kurusha umwarimu wese wa tewolojiya muri iki gihe. Ndetse bari bazi kumutwe Isezerano rya Kera ryose hamwe nizindi nyandiko nyinshi. Nubwo Isezerano rya Kera rimaze kubamo ubutumwa bwose bwa gahunda y'agakiza, ntibashoboye kumva ukuri kw'ibanze! Kandi uko ibintu bimeze muri iki gihe birasa cyangwa birushijeho kuba bibi, kubera ko n'umutwe wo hejuru wa tewolojiya udashobora kwemeza gusobanukirwa ingingo.

Niyo mpamvu Yesu yagombaga gufata abarobyi basanzwe, bicishije bugufi kandi kubwimbaraga za Roho Mutagatifu, bakiriye ukuri kuzuye bahishurira abandi.

Nader Mansour: 666 = Trinity Video

18: Isengesho ku Mana y'ukuri

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “Gushimira buri gihe ku bintu **byose Imana na Data mu izina** ry'Umwami wacu Yesu Kristo.” {Abefeso 5:20}

- “Dufite ub**uvugizi na Data, Yesu Kristo** umukiranutsi.” {1 Yohana 2: 1}

- “Mwami, twigishe gusenga, nk'uko Yohana na we yigishije abigishwa be. Arababwira ati: "Nimusenga, vuga uti: **Data** wa twese uri mu ijuru, izina ryawe ryubahwe. Ubwami bwawe buze. Ibyo ushaka bibe nko mu ijuru, no mu isi.” {Luka 11: 1-2}

- “**Jehovah,** uhoraho, abaho, ataremwe, We ubwe Inkomoko n'Umutunga wa bose, **wenyine** afite uburenganzira **bwo kubahwa no** gusenga cyane.” {Patriarchs and Prophets, p. 305} {Ellen White: SDA Bible Commentary, Vol. 7A, p 439.2} “**Jehovah**, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is **alone** entitled to supreme **reverence and worship**.“

- “**Jehovah** ukomeye (Data) yatangaje ku ntebe ye y'ubwami ati: **'Uyu ni Umwana wanjye nkunda.'** Matayo 3:17.” {Ellen White: Desire of Ages, p. 579.4} “**The great Jehovah** (the Father) has proclaimed from His throne, **‘This is My beloved Son**.’ Matthew 3:17.”

- “**Ni Imana (Data), Imana yonyine y'ukuri kandi nzima, uwo dukwiriye gusenga no kubaha**… Reka urugero rwiza isi itarabona ari urugero rwawe, aho kuba abantu bakomeye kandi bize cyane bo mu bihe , batazi Imana, **cyangwa Yesu Kristo** uwo yohereje. Data **n'Umwana bonyine bagomba gushyirwa hejuru**.” {Ellen White: The Youth’s Instructor, July 7, 1898 par. 1, 2} “…**it is God (the Father), the only true and living God, to Whom our worship and reverence are due**… Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know **not God, nor Jesus Christ** Whom he has sent. **The Father and the Son alone are to be exalted**.”

Duhereye ku bice byavuzwe haruguru dushobora kurangiza ibi bikurikira. Nkigisubizo cyikibazo cyuburyo bwo gusenga Imana, Yesu adashidikanya ko tugomba gusenga Imana Data! Ntatubwira ko tugomba gusenga Imana y'Ubutatu kandi ntatubwire ko tugomba gusenga Umwuka Wera! Ariko tubona ahandi ko amasengesho yacu agomba kuba kuri Data mwizina ryumwana we, uwadusabira. Birumvikana ko gusenga nabyo ari ibya Yesu. Kuki tutabona ko dukwiye gusenga Umwuka Wera? Kuki Ellen White n'abapayiniya bacu, hamwe n'abadiventiste benshi, batigeze basenga ku giti cyabo Umwuka Wera? Ni ukubera iki tubona gusenga Umwuka Wera bihinduka imyitozo isanzwe muri iyi minsi?

- “Aramubwira ati: Wizera Umwana w'Imana? Na we ati: **Mwami, ndizera. Aramuramya**.” {Yohana 9: 35,38}

- “Birakwiriye ko Umwagazi w'intama wishwe kugira ngo ahabwe imbaraga, ubutunzi, n'ubwenge, n'imbaraga, **n'icyubahiro**, **icyubahiro, n'umugisha**.” Ibyahishuwe 5:12}

- “Amaze gufata igitabo, inyamaswa enye n'abakuru bane na **makumyabiri bagwa imbere ya Ntama**…” {Ibyahishuwe 5: 8}

- “**Mugisha, icyubahiro, icyubahiro, icyubahiro n'imbaraga, bibe uwicaye ku ntebe y'ubwami, na Ntama**.“ {Ibyahishuwe 5:13}

Nubwo Yesu agandukira Se, birumvikana ko Imana idashidikanya. Ibi bishimangirwa na Bibiliya n'Umwuka w'ubuhanuzi:

- "Abantu baguye, mu buryo bumwe, ntibashoboraga kuba inshuti za Kristo, kuko **batashoboraga kugirana** impuhwe na kamere ye y'Imana, kandi bagasabana n'Umucunguzi w’isi." {Ellen White: Signs of the Times, December 11, 1879, par. 3} “Fallen men, in one sense, could not be companions for Christ, for they could not enter into sympathy with **His Divine nature**, and hold communion with the world’s Redeemer.”

- "Sinzokwica uburakari bwanjye, sinzagaruka kurimbura Efurayimu, kuko ndi Imana, ntabwo ndi umuntu; **Nyirubutagatifu hagati** yawe, kandi sinzinjira mu mujyi.” {Hoseya 11: 9}

Hano turashobora kubona neza ko Yesu, nk'Umwana w'Imana, Kuba Imana hamwe na Data, akwiriye icyubahiro, icyubahiro, no gusenga - nubwo yari hano ku isi. Turabizi dukurikije Ibyahishuwe 19:10 ko Ibinyabuzima byonyine bikwiye gusenga no gusenga! Nubwo bimeze bityo ariko, Bibiliya ishimangira Ukuri ko Imana Data ari Umutegetsi w'Ikirenga, abapayiniya nabo bemeje:

- ”Kandi iyo izo nyamaswa **zihesha icyubahiro n'icyubahiro no kumushimira Wicaye ku ntebe y'ubwami**, ubaho iteka ryose.” {Ibyahishuwe 4: 9}

- “Satani yigeze kuba umumarayika wubahwa mu ijuru, **iruhande rwa Kristo**.“ {Ellen White: EW, p. 145.1, 1858} “Satan was once an honored angel in heaven, next to Christ.“

- “**Ntihakagire rero umuntu wubaha Kristo na gato, ngo amuhe icyubahiro gike kuruta uko aha Data, kuko ibyo byaba ari ugusuzugura Data** kuri byinshi, ariko reka bose **hamwe n'abamarayika bo mu ijuru basenge** Umwana, badatinya ko basenga kandi bakorera ikiremwa aho kuba Umuremyi.” {E. J. Waggoner: Christ And His Righteousness, p. 24, 1890} “**Let no one, therefore, who honors Christ at all, give Him less honor than He gives the Father, for this would be to dishonor the Father** by just so much, but let all, with the angels in heaven, **worship the Son, having no fear** that they are worshiping and serving the creature instead of the Creator.”

Nta hantu na hamwe muri Bibiliya cyangwa Umwuka w'ubuhanuzi washoboraga kuboneka urugero urwo ari rwo rwose rwo gusenga Umwuka Wera cyangwa itegeko ryo gusenga Umwuka Wera. Ntabwo bidasanzwe: niba koko yari Imana yigenga, ntakwiriye gusenga? Abatatu, batangiye gusenga Umwuka Wera mu buryo butaziguye, bavuga ko babikora kubera ko hari “inkunga ya Bibiliya itabigenewe”, nubwo mu by'ukuri binyuranye n'inyandiko ya Bibiliya Ariko tuzi ko ku byo Yesu yakoze byose, yabisobanuye neza yagize ati: “Byanditswe…”! Indi ngingo yakoreshejwe mu kugerageza no gusobanura kubura amasengesho kuri Roho Mutagatifu muri Bibiliya, ni uko, muri gahunda y'agakiza, Umwuka Wera yafashe "uruhare" rw'uwiyanze akanga ko yubahwa cyangwa mu buryo butaziguye; bigaragara.

Kuki yagombaga kureka kugaragara neza? Bibiliya ivuga ko Data n'Umwana ari Umwuka, ariko biragaragara! Ibi byose ni ubuswa, kubera ko Yesu, nubwo yicishije bugufi rwose igihe yagendaga ku isi, yakiriye amasengesho ataziguye! Bibiliya n'Umwuka w'ubuhanuzi byemeza ukuri ko Data n'Umwana bonyine ari bo bakira amasengesho, kandi ntituzigera tubona ibisobanuro by'Umwuka Wera nk'ikiremwa cyangwa nk'umuntu dushobora gusenga - ndetse na nyuma y'ubutumwa na gahunda y'agakiza. Byarangiye. Ikibabaje, bamwe birengagiza ibi bintu bisobanutse kandi byukuri! Ellen White yaba yarigeze ashimangira akamaro ko gupfukama dusenga Imana?

- “Haba **mu ruhame ndetse no mu gusenga** kwacu, ni inshingano **zacu kunama imbere y'Imana igihe tuyisabye.** Yesu, urugero rwacu, 'arapfukama, arasenga.' Kandi mu bigishwa be banditse ko na bo 'bapfukamye, bagasenga.' Pawulo yaravuze ati: Umwami wacu Yesu Kristo. 'Mu kwatura imbere y'Imana ibyaha bya Isiraheli, Ezira arapfukama. Daniel 'yapfukamye inshuro eshatu ku munsi, arasenga, kandi ashimira imbere y'Imana ye.' Kandi ubutumire bw'umwanditsi wa zaburi ni: "Ngwino, dusenge kandi twuname: reka dupfukame imbere y'Umwami Umuremyi wacu." {Ellen White: Review & Herald, November 30, 1905, par. 16} “Both **in public and in private** worship, it is our **duty <u>to bow upon our knees</u>** before God when we offer our petitions to Him. Jesus, our example, ‘kneeled down, and prayed.’ And of His disciples it is recorded that they, too, ‘kneeled down, and prayed.’ Stephen ‘kneeled.’ Paul declared: ‘I bow my knees unto the Father of our Lord Jesus Christ.’ In confessing before God the sins of Israel, Ezra knelt. Daniel ‘kneeled upon his knees three times a day, and prayed, and gave thanks before his God.’And the invitation of the psalmist is: O come, let us worship and bow down: let us kneel before the Lord our Maker.“

Amasengesho maremare?

- “Talks Ibiganiro birebire, byiza n'amasengesho ntahantu hose, cyane cyane mumateraniro. Bararambiwe abamarayika kimwe nabantu babatega amatwi. Amasengesho yacu agomba kuba mugufi, kandi neza kugeza aho. Reka Umwuka w'Imana agere mu mitima y'abasenga, kandi bizakuraho ibintu byose kandi bituje.“ {Ellen White: RH October 10, 1882, par. 13} “Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting. They weary the angels as well as the people who listen to them. Our prayers should be short, and right to the point. Let the Spirit of God pervade the hearts of the worshipers, and it will sweep away all formality and dullness.“

19: Nigute Ellen White asobanura Ijuru n'umwanya Yesu yari afite mwijuru kuva kera cyane?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “**Satani yari azi neza umwanya w'icyubahiro Kristo yari afite mu Ijuru nk'Umwana w'Imana, umukunzi wa Data**.” {Ellen White: RH March 3 1874, par. 21} “Satan was well acquainted with the position of honor Christ had held in Heaven as the Son of God, the beloved of the Father.”

- “Abamarayika bari abizerwa kandi b'ukuri bashakaga guhuza uyu mumarayika ukomeye, wigometse ku bushake bw'Umuremyi we. Batsindishirije igikorwa cy'Imana mu guha icyubahiro Yesu Kristo, kandi bafite ibitekerezo ku gahato bashakisha kumvisha Satani ko icyubahiro cye kitari icya none kuruta mbere yuko **Data atangaza icyubahiro yahaye Umwana we. Basobanuye neza ko Yesu yari Umwana w'Imana, yari kumwe na We mbere yuko abamarayika baremwa; kandi ko yigeze guhagarara iburyo bw'Imana [..] Basabye ko Kristo yahawe icyubahiro kidasanzwe na Data, imbere y'abamarayika,** bitigeze bitesha agaciro icyubahiro yari yarahawe mbere.” {Ellen White: 1SP, 19.1 **1908}** “Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before **the Father had proclaimed the honor which he had conferred upon His Son. They clearly set forth that Jesus was the Son of God, existing with Him before the angels were created; and that He had ever stood at the right hand of God** [..] They urged that **Christ's receiving special honor from the Father, in the presence of the angels**, did not detract from the honor that he had heretofore received.”

- "**Umwami w'isi n'ijuru** yahamagaye ingabo zo mu ijuru imbere ye, **kugira ngo imbere yabo agaragaze umwanya nyawo w'Umwana we** kandi yerekane isano afitanye n'ibiremwa byose. **Umwana w'Imana yasangiye intebe ya Se, kandi icyubahiro cyumuntu uhoraho, wabayeho wenyine yazengurutse byombi.** Hafi y'intebe yakusanyije abamarayika bera, imbaga nini, itabarika - “inshuro ibihumbi icumi ibihumbi icumi, n'ibihumbi n'ibihumbi” (Ibyahishuwe 5:11.), Abamarayika bakomeye cyane, nk'abakozi n'abayoboke, bishimira umucyo waguye kuri bo uhereye imbere y'Ubumana. **Mbere yuko abatuye mu ijuru bateraniye mu Mwami batangaza ko nta wundi uretse Kristo, wabyawe n'Imana wenyine, ushobora kwinjira mu mugambi we, kandi kuri we yariyemeje gushyira mu bikorwa inama zikomeye z'ubushake bwe.** Umwana w'Imana yari yarakoze ubushake bwa Se mu kurema ingabo zose zo mu ijuru; kandi kuri We, kimwe no ku Mana, kubaha no kubaha kwabo byari bikwiye. Kristo yagombaga gukoresha imbaraga zImana, mukurema isi nabayituye. Ariko muri ibyo byose, ntabwo yashakaga imbaraga cyangwa kwishyira hejuru ye binyuranyije na gahunda y'Imana, ahubwo yashyiraga hejuru icyubahiro cya Data kandi agashyira mu bikorwa imigambi ye yo kugirira neza urukundo.” {Ellen White: PP 36.2} “The **King of the universe** summoned the heavenly hosts before Him, **that in their presence He might set forth the true position of His Son** and show the relation He sustained to all created Beings. **The Son of God shared the Father's throne**, **and the glory of the eternal, self-existent One encircled both**. About the throne gathered the Holy angels, a vast, unnumbered throng —“ten thousand times ten thousand, and thousands of thousands” (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. **Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will.** The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise Divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love.”

Ibisobanuro birambuye byerekeranye nubuyobozi bwo mwijuru byashoboraga gusa guturuka ku iyerekwa ry'ubuhanuzi, ntabwo umuntu yatekereje, kuko umuntu adafite uburenganzira bwo kuvuga amagambo atabanje guhishurwa n'Imana.

- “Bari baje kwishyira hejuru, bibagirwa ko ubwiza bwabo bw'umuntu n'imico byaturutse ku Mwami Yesu. **Uku kuri, abamarayika [baguye] bari guhisha, ko Kristo yari Umwana w'ikinege w'Imana**, kandi baza gutekereza ko batagomba kugisha inama Kristo.” {Ellen White: TDG 128.2 **1910**} “They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. **This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God,** and they came to consider that they were not to consult Christ.”

- “Satani n'abamushyigikiraga baharaniraga kuvugurura ubutegetsi bw'Imana. Ntibanyuzwe kandi ntibishimye kuko batashoboraga kureba ubwenge bwe **butagereranywa no kumenya imigambi ye yo kuzamura Umwana we Yesu, no kumuha imbaraga nubutegetsi butagira imipaka. Bigometse ku bubasha bw'Umwana**.” {Ellen White: 1SP 18.2 1870} “Satan and his sympathisers were striving to reform the government of God. They were discontented and unhappy because they could not look into His unsearchable wisdom and ascertain **His purposes in exalting His Son Jesus, and endowing Him with such unlimited power and command. They rebelled against the authority of the Son**.”

Mu nyigisho y'Ubutatu, Data ntahagarara hejuru y'Umwana, kubera ko bombi, hamwe n'Umwuka Wera bagize Imana imwe cyangwa bahoraga bangana. Niba kandi Yesu yahoraga angana na Se mubutatu, ntabwo yaje guhabwa icyubahiro nububasha na Se.

- “**Imana na Kristo n'abamarayika bo mu ijuru bari ku ruhande rumwe**, Satani ku rundi ruhande. Hatirengagijwe imbaraga zitagira akagero n'icyubahiro **by'Imana na Kristo**, abamarayika ntibigeze banga. Ibitekerezo bya Satani byatangiye gukurikizwa, kandi baza rwose kwizera ko Data n'Umwana ari abanzi babo kandi ko Satani ari we wabagiriye neza. ” {Ellen White: 3T 328.1} “**God and Christ and heavenly angels were on one side, and Satan on the other.** Notwithstanding the infinite power and majesty of **God and Christ**, angels became disaffected. The insinuations of Satan took effect, and they really came to believe that the Father and the Son were their enemies and that Satan was their benefactor.”

Umwuka Wera ari he muriki gihe? Niba yari ikiremwa cya gatatu, bivuze ko abamarayika bo mwijuru bari bamuruta! Iki gika kijyanye nigihe cyubutumwa bwa Kristo kwisi cyangwa mbere yacyo? Yesu yamye ari iburyo bwa Se? Imana hari icyo yahinduye mubyo yeretse umuhanuzi wayo mu iyerekwa? Imana ihora igumaho. Aya magambo arasobanutse neza kuburyo bidashoboka gusobanura nabi! Ndetse no mu 1910, Ellen White yakomeje gutsimbarara ku kuri ko Yesu yari Umwana w'Imana. Nta na rimwe yigeze akoresha ijambo Ubutatu kugira ngo yuzuze ubumana bwa Yesu, kabone niyo iryo ryari ijambo ryakunze gukoreshwa mu isi ya gikristo mu gihe cye.

Ellen White yanditse kandi ko, kubijyanye na kamere y'Umwuka Wera, "guceceka ni zahabu". Hano hari impaka zerekeye icyo ibi bivuze nicyo gikubiyemo. Bibiliya n'Umwuka w'ubuhanuzi bivuga neza mu bihe byinshi ko Imana Data yahoraga hejuru y'Umwana wayo w'ikinege, kandi ko Umwami wo mu ijuru ibihe byose yakomeje guha Umwana we imyanya ikurikirana, Ellen White avuga ko ari yo mpamvu ya Lusiferi ishyari. Umutwe wa "Mwana" ntabwo ufitanye isano gusa no kwigira umuntu kwa Kristo kwisi ahubwo yari izina rye mubihe byashize.

Ellen White yanditse yeruye ko ukurikije urwego rwo mu ijuru, Lusiferi umukerubi, yari munsi ya Kristo mu bubasha, imbaraga, n'icyubahiro. Niba mu Ijuru hari Ubutatu nyabwo, noneho yari kuvuga ko umwanya wa Lusiferi uri munsi ya Data, Mwana, na Roho Mutagatifu. Ariko, ukurikije ijambo ry'ubuhanuzi, yari, nk'umumarayika waremwe, nyuma ya Kristo, kandi Yesu yabaye uwa kabiri nyuma ya Se. Niba Ubutatu ari ukuri, kuki umuhanuzi atabonye mu iyerekwa Umwuka Wera nk'Imana ya gatatu? Ni iki dusoma mu magambo abiri akurikira yo mu **Inyandiko za mbere - Early Writings**?

- “**Satani** yigeze kuba umumarayika wubahwa mu ijuru, **iruhande rwa Kristo**.” {Ellen White: EW, p. 145.1, 1858} “**Satan** was once an honored angel in heaven, **next to Christ**.”

Hano turashobora kubona impamvu Satani akurikira icyubahiro, nyuma ya Kristo, yifuzaga kurema Ubutatu kandi bikwiranye n'izina rya Roho Mutagatifu. Yabikoze kubera ko yagiriraga ishyari Kristo kandi yashakaga gufatwa nk'Imana kandi akwiriye gusengwa nk'uko Data n'Umwana bameze. Binyuze mu Butatu, ashaka icyubahiro cy'Ubumana, nk'ikiremwa cyaremwe kidashobora na rimwe kuba icye, haba mu bihe byashize cyangwa mu gihe kizaza!

- “Bamwe mu bamarayika bagiriye impuhwe Satani mu kwigomeka **kwe, abandi baharanira cyane icyubahiro n'ubwenge bw'Imana mu guha ububasha Umwana wayo**. Habaye impaka mu bamarayika. Satani n'abamushyigikiraga baharanira kuvugurura ubutegetsi bw'Imana. Bifuzaga kureba mu bwenge bwe butagereranywa, **bakamenya umugambi we wo gushyira Yesu hejuru no kumuha imbaraga n'imbaraga zitagira imipaka. Bigometse ku bubasha bw'Umwana**. Abari mu ijuru bose bahamagajwe kugira ngo bitabe Data kugira ngo buri rubanza rucibwe.” {Ellen White: EW, p. 145.2, 1858} “Some of the angels sympathised with Satan in his rebellion, and others strongly contended for the **honor and wisdom of God in giving authority to His Son**. There was contention among the angels. Satan and his sympathisers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and **ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command**. **They rebelled against the authority of the Son**. All the heavenly host were summoned to appear before the Father to have each case decided.”

Yesu yahoraga ari Umwana, ahabwa ubutware na Se! Gusa Data, nk'Ubuyobozi bukuru, yicaye ku ntebe y'ubwami igihe hacibwa imanza z'abamarayika. Nyuma yicyaha, marayika Gaburiyeli yakiriye umwanya wa Lusiferi. Mu guhabwa iki cyubahiro, ntabwo yabaye umwe mubutatu ubwo aribwo bwose, cyangwa mubuyobozi ntiyigeze ahwanye na Data n'Umwana.

- “**Gaburiyeli,** umumarayika **ukurikiraho ku rutonde rw'Umwana w'Imana**, wazanye ubutumwa bw'Imana kuri Daniyeli.” {Ellen White: DA, p. 234.2} “It was **Gabriel**, the angel **next in rank to the Son of God,** who came with the Divine message to Daniel.”

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma



20: Yesu yamye ari Umwana wavutse muburyo bwumwuka wubuhanuzi no muri Bibiliya

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- “Korera Uhoraho ufite ubwoba, kandi wishimire **guhinda umushyitsi**. Soma Mwana, kugira ngo atarakara, maze ukarimbuka mu nzira, igihe uburakari bwe bugurumana ariko buke. Hahirwa abantu bose bamwiringira.” {Zaburi 2: 11-12}

- “Ni nde wazamutse mu ijuru, cyangwa wamanutse? Ni nde wakusanyije umuyaga mu ntoki? **Ni nde waboshye amazi mu mwenda? Ni nde washyizeho impande zose z'isi?** yitwa nde, kandi Umwana we yitwa nde, niba ubishoboye? Ijambo ryose ry'Imana ni ryiza: ni ingabo kuri bo bamwiringira. Ntukongere ku magambo ye, kugira ngo atagucyaha, uzabona umubeshyi.” {Imigani 30: 4-6}

- “Mwana w'umuntu, uhanure, uvuge uti: 'Ni ko Uwiteka avuga; Vuga, inkota, inkota ityaye, kandi nayo irashya: Irakaze kugirango ibagire ububabare; byahinduwe neza **ko bishobora** kurabagirana: dukwiye noneho gukora umunezero? irwanya inkoni y'umuhungu wanjye, nk'igiti cyose. Kandi yarayihaye kugira ngo ikorwe, kugira ngo ikemurwe: iyi nkota ityaye, kandi irashya, kugira ngo ayitange mu maboko y'umwicanyi.” Ezekiyeli 21: 9-11}

Kandi Ibyahishuwe harasobanura kandi uburyo Yesu yakoresheje inkota ye kubanyabyaha:

- “Mu **kanwa kayo havamo inkota ityaye**, kugira ngo akubite amahanga, kandi azabategeka akoresheje inkoni y'icyuma, kandi akandagira divayi y'umujinya n'uburakari by'Imana Ishoborabyose.” {Ibyahishuwe 19:15}

- “**Yari** Umwami w'ijuru, Umwana **w'ikinege w'Imana.** Nyamara 'Imana yakunze isi cyane, ku buryo yatanze Umwana wayo w'ikinege, kugira ngo umwizera wese atarimbuka, ahubwo agire ubuzima bw'iteka.' Yohana 3:16.” {Ellen White: Testimonies for the church, Vol. 9, p. 208.2, 1909} “He **was** the Majesty of heaven, the only-begotten **Son of God**. Yet ‘God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ John 3:16.”

Iyo utanze ikintu, iyo mpano igomba kubaho mbere. Iyo Imana ihaye Umwana wayo, Umwana agomba kubaho mbere yibyo. Bitabaye ibyo, Bibiliya yavuga ko Yesu yaje kuba Umwana! Yamaze kuza nk'Umwana!

- "Nigute nashobora kwihanganira umurimo Kristo yahaye ubwoko bwe - amahirwe yo kuba abakozi bafite **Umwuka** w'ukuri **kose ugaragara mu mubiri - Umwana w'Imana, wambaye ikiremwamuntu**, umuyoboro wateguwe kandi witeguye guhora wakira no gutanga umuyaga wo mwijuru? We ubwe Isoko yuzuye, Yakiriye kugira ngo avugane n'abantu bose bazemera impano.” {Ellen White: Diary, Manuscript 125, July 25, **1906**, par. 13} “How shall I bear impressively the commission Christ has given to His people—the privilege of being workers with the **Spirit** of all truth **manifest in the flesh—the Divine Son of God, clothed with humanity**, a channel devised and prepared to be continually receiving and imparting the heavenly current? Himself the overflowing Fountain, He receives to communicate to all those who will accept the gift.”

“Yambaye ikiremwamuntu” bisobanura kuza kwe ku isi: Yakomeje kuba Umwana icyo gihe, ariko afata kamere muntu.

- “**Data yakozwe n'Umwana we mu kurema Ibiremwa byose byo mu ijuru**. 'Kuri We ibintu byose byaremewe, ... byaba intebe, cyangwa ubutware, cyangwa ibikomangoma, cyangwa imbaraga. Ibintu byose yaremewe na We, kandi kuri We.“ {Ellen White: Letter 256, August 1, **1906**, par. 9} “**The Father wrought by His Son in the creation of all heavenly Beings**. ‘By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him.“

- “Mu bumuntu bwe yari afite uruhare muri kamere y'Imana. Mu kwigira umuntu **kwe yungutse mu buryo bushya izina ry'Umwana w'Imana**. Umumarayika abwira Mariya, ati: “Imbaraga z'Isumbabyose zizagutwikira; ni yo mpamvu icyo kintu cyera kizavuka kuri wewe kizitwa Umwana w’Imana.” (Luka 1:35) Mugihe Umwana wumuntu, yabaye **Umwana wImana muburyo bushya.** Nguko uko yahagaze mu isi yacu - Umwana w'Imana, ariko yunze ubumwe no kuvuka ku bantu.” {Ellen White: Signs of the Times, August 2, **1905**, par. 2; Selected Messages, Book 1, p. 226.2} “In His humanity He was a partaker of the Divine nature. In His incarnation He gained **in a new sense the title of the Son of God**. Said the angel to Mary, “The power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God” (Luke 1:35). While the Son of a human being, He became the **Son of God in a new sense**. Thus He stood in our world—the Son of God, yet allied by birth to the human race.”

Imvugo ngo "Mwana w'Imana muburyo bushya" ntibyaba ari ubuswa, iyaba Yesu atarabaye "Umwana w'Imana muburyo bwa kera." Kuki “muburyo bushya”? Kuberako yashyize ku ruhande ubumana bwe kandi afata kamere muntu kugirango adupfire.

- “Imana yabaye umwe n'umuntu igihe, **mu nama hagati ya Data n'Umwana wo mu** ijuru hemejwe ko umuntu aramutse aguye mu budahemuka bwe, **Umwana w'Imana** agomba kuba Umucunguzi we kandi akamugarurira ishusho y’Imana.” {Ellen White: 1888 Materials, p. 869.2, 1891} “God became one with man when, **in the council between the Father and the Son in heaven** it was determined that **if** man fell from his allegiance, the **Son of God** should be His Redeemer and restore in Him the moral image of God.”

Ntabwo dusoma hano, ko Yesu yagombaga guhinduka Umwana muri gahunda yo gucungurwa, ariko ko nkumwana wImana yari asanzwe mu nama yo mwijuru maze aba Umucunguzi. Umwanya w'Umucunguzi amugira "Umwana muburyo bushya bw'ijambo". Kuki Umwuka Wera atabajijwe mu nama ku cyemezo cy'ingenzi - niba azaba umuntu nka Data n'Umwana, niba inyigisho y'Ubutatu ari ukuri?

- “Satani yari afite impuhwe mu ijuru, ajyana n'abamarayika benshi. **Imana na Kristo n'abamarayika bo mwijuru bari kuruhande rumwe, Satani kurundi ruhande.** Hatirengagijwe imbaraga zitagira akagero n'icyubahiro **by'Imana na Kristo**, abamarayika ntibigeze banga. Ibitekerezo bya Satani byatangiye gukurikizwa, kandi baza rwose kwizera **ko Data n'Umwana** ari abanzi babo kandi ko Satani ari we wabagiriye neza.” {Ellen White, Testimonies for the church, Vol. 3, p. 328.1} “Satan had sympathisers in heaven, and took large numbers of the angels with him. **God and Christ and heavenly angels were on one side, and Satan on the other**. Notwithstanding the infinite power and majesty of **God and Christ**, angels became disaffected. The insinuations of Satan took effect, and they really came to believe that **the Father and the Son** were their enemies and that Satan was their benefactor.”

- “Satani yari azi neza **umwanya Kristo yari afite mu ijuru nk'Umukunzi wa Data. Ko Umwana w'Imana agomba kuza kuri iyi si nkuko umuntu yamwuzuye ubwoba kandi afite ubwoba.** Ntiyashoboraga kumva ibanga ryiki gitambo gikomeye. Ubugingo bwe bwo kwikunda ntibwashoboraga kumva urukundo nk'urwo ku moko yashutswe.” {Ellen White: Desire of Ages, p. 115.2} “Satan well knew **the position that Christ had held in heaven as the Beloved of the Father**. **That the Son of God should come to this earth as a man filled Him with amazement and with apprehension**. He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race.”

Ese “ukwa gatatu kw’Ubutatu” kwari ku mpande zombi z'amakimbirane? Birumvikana ko atari byo. Kubera ko atari ikiremwa ntigishobora gufata uruhande. Bikomoka kuri Data na Mwana muburyo bwabo bwose. Yesu ni Umwana, na mbere yuko Adamu na Eva bagwa:

- “Mbega ukuntu bategerezanyije amatsiko kureba niba abera bombi bazayobywa nuwashutswe, kandi bakemera ibihangano bye. Baribajije bati: Ese abera bombi bazahindura kwizera kwabo n'urukundo ba **Se na Mwana kuri** Satani? Bazemera ibinyoma bye nk’ukuri?” {Ellen White: Signs of the Times, May 12, 1890, par. 2} “How anxiously they waited to see if the Holy pair would be deluded by the tempter, and yield to his arts. They asked themselves, Will the Holy pair transfer their faith and love from the **Father and Son** to Satan? Will they accept His falsehoods as truth?”

Imana y'urukundo yarwanye nayo ubwayo niba yareka Umwana wayo ukunda kandi w'ikinege akadupfira akadusiga mu kaga ko gutakaza ubuzima bwacu bw'iteka! Yesu yari Umwana usanzwe, na mbere yinkomoko yicyaha na mbere yuko aza kwisi gutanga ubuzima bwe kubwacu, binasobanura urugamba rukomeye rwa Se nyawe wenyine. Ubutatu ntiburinganiza Data umwe bityo ntibushobora guha Umwana, kuko ukurikije inyigisho ndetse na "Data" w'ikigereranyo "ni igice cyubwo Butatu, ntabwo ari Data usanzwe. Niba Ubutatu bwarabaye impamo, Yesu, nkUmwana nigice cyImana "ubutatu", agomba kuba Data ubwe icyarimwe! Gukora ibisobanuro ukurikije uko umuntu abibona murwego rwo gufata igice kimwe cya Bibiliya hamwe n "" Imana "nkikiremwa kimwe, ikindi gice cya Bibiliya hamwe n" "Imana" nka batatu, ni ukwirengagiza amahame yose ya tewolojiya! Yaba umwe cyangwa undi!

- “Umumarayika ati: 'Tekereza ko Data **yatanze Umwana** we yakundaga cyane nta rugamba? **Oya. umuntu yazimiye, arimbuka; ni cyo cyatumye ababazwa n'Umwana we ukunda kugira ngo apfe kubera ibicumuro by’umuntu**.” {Ellen White: Supplement to the Christian Experience and Views of Ellen G. White, p. 48.1 - 48.2, 1854} “Said the angel, ‘Think ye that the Father yielded up **His** dearly beloved **Son** without a struggle? No, no.’ **It was even a struggle with the God of heaven whether to let guilty man perish, or to give His darling Son to die for them**… I saw that it was impossible for God to alter or change **His** law, to save lost, perishing man; therefore he suffered **His** darling Son to die for man’s transgression.”

- “Imana yohereje Umwana wayo mu buryo busa n'umubiri w'icyaha, ushobora kuryozwa ubumuga bw'umubiri, wageragejwe mu ngingo zose nkatwe. **Yari Umwana w'Imana nzima. Kamere ye ntiyatangiranye no kwigira umuntu mu mubiri**.” {Ellen White: Letter 77, August 3, 1894, par. 9} “God sent His own Son in the likeness of sinful flesh, liable to physical infirmities, tempted in all points like as we are. **He was the Son of the living God. His personality did not begin with His incarnation in the flesh**.”

- “**Uku kuri, abamarayika [baguye] bari guhisha, ko Kristo yari Umwana w'ikinege w'Imana, kandi baza gutekereza ko batagomba kugisha inama Kristo**.” {Ellen White, This Day With God, p. 128.2, **1910**} “This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ.”

Yesu yari Umwana nyawe mbere yuko aza ku isi na mbere yuko umuntu agwa mucyaha. Ibi birasobanura impamvu Imana, nka Data nyawe, yaharaniye kureka Umwana wayo nyawe. Ubutatu ntabwo ari Data utanga Umwana we! Ukurikije iyo nyigisho, Imana Data ni igice cyUbutatu gusa, ntabwo ari Data nyawe. Ukurikije iyo mvugo, Yesu ashobora kuba Se wenyine! Inyabutatu byanze bikunze bisobanura uko bishakiye: ahantu hamwe "Imana" bivuga Kuba umwe gusa mubutatu; muyindi, “Imana” bisobanura Ubutatu bwose.

Banze ukuri gusobanutse, kurenga ku mahame ya tewolojiya! Yaba umwe cyangwa undi! Muri Bibiliya, nta hantu na hamwe havuga ko Imana ari ubumwe bw'Ibinyabuzima bitatu, cyangwa ko Data, Mwana, n'Umwuka Wera ari Imana imwe, cyangwa ko Yesu atari ko buri gihe yari Umwana w'ikinege. Bitandukanye na Bibiliya, abahanga mu bya tewolojiya ya none bigisha ko Yesu yakinaga gusa nk'Umwana mu rwego rw'umugambi w’agakiza.

- “… Ni yo mpamvu navutse, kandi ni yo mpamvu naje mu isi, kugira ngo mpamye ukuri. Umuntu wese ni ukuvuga ukuri yumva ijwi ryanjye.” {Yohana 18:37}

- “Yesu arababwira ati:" Iyo Imana iba So, mwari kunkunda, **kuko nasohotse mva ku Mana;** Ntabwo naje njyenyine, ariko yarantumye.” {Yohana 8:42}

´Nakomeje´ na ´komoka kuri´ ni amagambo abiri atandukanye rwose, ntaho ahuriye, muri uyu murongo utangwa ukwe (ukomeza kandi waturutse). Zitangwa kandi uko ibihe bya**giye** bisimburana, kugirango tumenye nta gushidikanya ko hano havuzwe ibintu bibiri bitandukanye, ko ivuka rya Yesu ryo mu ijuru, ryaturutse kuri Se na nyuma yaje kuva kuri Se ku isi, ni ibintu byigenga rwose. mu mateka y’iteka. Bibiliya ivuga neza ko Yesu yari Umwana no mwijuru, mbere yuko aza ku isi bwa mbere:

- “Kandi gutegereza **Umwana we mu ijuru**, uwo yazuye mu bapfuye, ndetse na Yesu, wadukijije uburakari buzaza.” {1 Abatesalonike 1:10}

Ese umurongo wo hejuru uvuga uko Yesu yahoze ari Umwana, atitaye kuri gahunda y’agakiza?

- “Kristo **yari** Umwana w'Imana; Yabaye umwe na we **mbere** yuko abamarayika bahamagarwa.” {Ellen White: Patriarchs and Prophets, p. 38.3, 1890} “Christ **was** the Son of God; He had been one with Him **before** the angels were called into existence.”

- “**Umwana** w'I**mana** yari yarakoze ubushake **bwa Se mu kurema ingabo zose zo mu ijuru; kandi kuri We, kimwe no ku Mana**, kubaha no kubaha kwabo byari bikwiye.” {Ellen White: Patriarchs and Prophets, p. 36.2, 1890} “The **Son** of God had wrought the **Father’s** will **in the creation of all the hosts of heaven**; and **to Him, as well as to God**, their homage and allegiance were due.”

- “**Umwana w'Imana yabonye** ko nta kuboko uretse ukuboko kwe gushobora gukiza umuntu waguye. Yiyemeje gufasha umuntu.” {Ellen White: Review & Herald, February 24, 1874, par. 33} “**The Divine Son of God** saw that no arm but his own could save fallen man. He determined to help man.”

- "Izi ni zo mpamyabumenyi tugaragariza isi mu bwumvikane n'ubumwe, ko Imana yohereje Umwana wayo kandi ko Yesu ari Umwana w’Imana.“ {Ellen White: Letter 51a, 1878, par. 29} “These are the credentials we present to the world in our harmony and unity, that **God has sent His Son and that Jesus is the Son of God**.”

- “Ninde, kubera ko yari mu ishusho y'Imana, yatekereje ko atari ubujura kunganya n'Imana.” {Abafilipi 2: 6}

Mu ndimi nyinshi ubusobanuro ni: umuhungu wa (umwe mu) mana (Elohim), kubera ko Elohim mu rurimi rw'igiheburayo bisobanura ubwinshi bw'imbaraga z'ikiremwa muntu, ntabwo ari ibiremwa byinshi. Dagon, imana y'Abafilisitiya, nanone yitwa Elohim.

Hafi ya triagon Dagon ibaho? Aya magambo atwereka ko Yesu nkUmwana atigeze, ndetse no mwijuru, atekereza ko ari ubujura kangana na We, kandi ko nkumwana yagandukiraga Imana. Aya magambo ntashobora gusobanurwa murwego rwigihe cye kwisi, kuko icyo gihe ntabwo yari muburyo bwImana! Yesu yari Umwana na mbere yo kurema ubwayo, na mbere yuko afata icyemezo cyo gufasha abantu baguye! Kandi turabona iki kintu cyemejwe mu Isezerano rya Kera:

- “Nebukadinezari umwami aratangara, arahaguruka yihuta, maze avuga, abwira abajyanama be ati:" Ntabwo twataye abantu batatu baboshye mu muriro? Barasubiza babwira umwami bati: "Ni ukuri, mwami." Arabasubiza ati: "Dore, mbona abantu bane barekuye, bagenda hagati y'umuriro, kandi nta kibi bafite; **kandi ishusho ya kane ni nk'Umwana w'Imana**.” {Daniyeli 3: 24-25}

- “**Nebukadinezari** yamenye ate ko ishusho ya kane yari imeze **nk'Umwana w'Imana? Yari yarumvise iby'Umwana w'Imana avuye** mu bunyage bw'Ababeburayo bari mu bwami bwe. Bazanye ubumenyi bw'Imana nzima igenga byose.” {Ellen White: Review & Herald, May 3, 1892, par. 10; SDA Bible Commentary, Vol. 4, p. 1169.7} “How did **Nebuchadnezzar** know that the form of the fourth was like the **Son of God**? **He had heard of the Son of God from the Hebrew captives** that were in his kingdom. They had brought the knowledge of the living God who ruleth all things.”

- “Hano yitegereza neza umwami yabonye muri iryo tanura abo yari yajugunye, bagenda hagati y'umuriro, **kandi abona ishusho ya kane imeze nk'Umwana w'Imana**. Urashobora rero kubona ko umwami atari azi Imana **n'Umwana wayo**.” {Ellen White, Manuscript 44, October 22, 1886, par. 9} “Here in full view of the king he saw in that furnace those Whom he had cast in, walking in the midst of the fire, and he also saw the **fourth form like the Son of God**. So you can see that the king was not ignorant **of God and of His Son**.”

Yesu yari Umwana w'ikigereranyo gusa, muburyo bw'ubutumwa bwo kuvuka kwe kwisi kuza kwe kwambere? Hano turabona ko no mubihe byo mw'Isezerano rya Kera bitagaragariye abakozi b'Imana gusa ko Yesu yari Umwana, ahubwo ko yigaragaje noneho nkumwana! Niyo mpamvu niyo mpamvu Abafarisayo babajije Yesu niba ari Umwana, kuko nubwo basobanukiwe, bitandukanye nuyu munsi, ko Yesu yahozeho nkUmwana! Ni iki umuhanuzi w'Imana yanditse ku bahakana ukuri ko Yesu ari Umwana w'Imana?

- “Kandi Petero, asobanura akaga iryo torero ryagombaga guhura naryo mu minsi y'imperuka, avuga ko nk'uko hari abahanuzi b'ibinyoma bayoboye Isiraheli mu byaha, ni ko hazabaho n'abigisha b'ibinyoma, 'bazana ibanga bazana ubuyobe, ndetse ndetse guhakana Umwami wabaguze .... Kandi benshi bazakurikiza inzira zabo mbi. '2 Petero 2: 1, 2. **Hano intumwa yerekanye kimwe mubiranga abigisha b'umwuka. Banze kumenya Kristo nk'Umwana w'Imana (nyawo kandi usanzwe).** Kubyerekeye abigisha nkabo Yohana ukundwa aratangaza ati: 'Ninde mubeshyi keretse uhakana ko Yesu ari Kristo? Ni antikristo, uhakana Data n'Umwana. Umuntu wese uhakana Umwana, ntaba afite Se. '1Yohana 2:22, 23. Ubupfumu, mu guhakana Kristo, ahakana Data n'Umwana, kandi Bibiliya ivuga ko kwigaragaza kwa antikristo.” {Ellen White: Patriarchs and Prophets, p. 686.1} “And Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, ‘who privily shall bring in damnable heresies, even denying the Lord that bought them.... And many shall follow their pernicious ways.’ 2 Peter 2:1, 2. Here the apostle has pointed out **one of the marked characteristics of spiritualist teachers. They refuse to acknowledge Christ as the** (real and literal) **Son of God**. Concerning such teachers the beloved John declares: ‘Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.’ 1 John 2:22, 23. Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist.”

- “Ndakubwije Imana nzima, ko utubwira niba uri Kristo, **Umwana w'Imana**.” {Matayo 26:63}

- “Ni ikintu gikomeye kwizera Yesu. Twumva benshi bavuga, “Emera, wemere; icyo ugomba gukora ni ukwemera Yesu. ” Ariko ni amahirwe yacu kubaza, Iyi myizerere ifata iki? kandi ni iki cyumva? Hariho benshi muri twe bafite kwizera kwizina, ariko ntabwo tuzana kwizera muri kamere yacu. Amagambo avugwa ko satani yizeye kandi ahinda umushyitsi. Yizeraga **ko Kristo yari Umwana w'Imana akiri mwijuru; kandi kuri iyi si yarwanaga** na We hano ku rugamba, yizera Kristo; ariko ibi birashobora kumukiza? Oya, kubera ko atigeze yambika Kristo ubuzima bwe n'imico ye.” {Ellen White: Manuscript 5, June 19, 1886, par. 10} “It is a great thing to believe in Jesus. We hear many say, “Believe, believe; all that you have to do is to believe in Jesus.” But it is our privilege to inquire, What does this belief take in? and what does it comprehend? There are many of us who have a nominal faith, but we do not bring that faith into our character. The statement is made that the devil believed and trembled. **He believed that Christ was the Son of God while he was in heaven;** and when upon this earth he was in conflict with Him here on the field of battle, he believed on Christ; but could this save him? No, because he did not weave Christ into his life and character.”

Ubuhanuzi bwasohoye mu itorero ko Yesu yari guhakana ko ari Umwana w'Imana? Tewolojiya ya none ivuga ko Umwana yari "uruhare gusa" kandi ko Yesu atari Umwana rwose! Iyi nyigisho ituruka he? Ukurikije amagambo yavuzwe haruguru, yavuye mu buryo butaziguye abapfumu bihishe wenyine! Imana iraduhamagarira, amarira mumaso yayo, kugirango tuyigarukire, kugirango tudatakaza ubuzima bw'iteka, kubwibyo yatanze igitambo cyagaciro kidasobanutse! Yesu yamye ari Umwana!

- "Ndasaba buri wese gusobanuka no gushikama kubyerekeye ukuri runaka twakiriye, twumvise kandi twunganira. Amagambo y'Ijambo ry'Imana arasobanutse. Tera ibirenge byawe kuri platifomu y'ukuri kw'iteka. Wange buri cyiciro cy'amakosa, nubwo cyaba gitwikiriwe n'ukuri, ahakana i**miterere y'Imana cyangwa ya Kristo**.” {Ellen White: Manuscript 124, 1905, par. 12} “I entreat every one to be clear and firm regarding the certain truths that we have received and heard and advocated. The statements of God’s Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the **personality of God or of Christ**.”

21: Yesu yitwa "Data uhoraho" muri Yesaya 9:6?

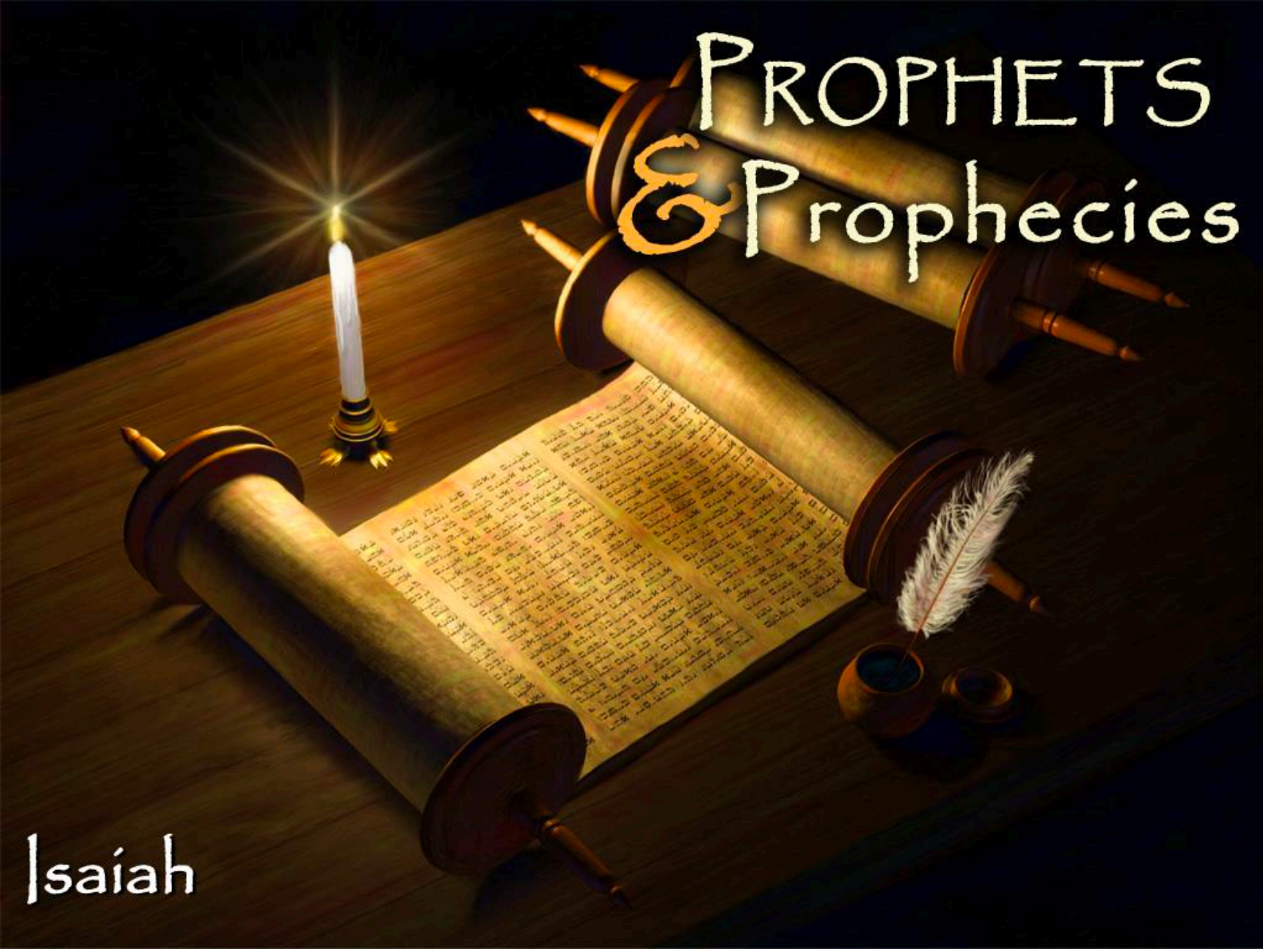
Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- “Mu ntangiriro hariho Ijambo, kandi Ijambo ryari kumwe n'Imana, kandi Ijambo ryari Imana. Ni ko byari bimeze mbere na mbere ku Mana. ” {Yohana 1: 1.2}

- “Mu ntangiriro hariho Ijambo, kandi Ijambo ryari kumwe n'Imana, kandi Ijambo ryari Imana. Ni ko byari bimeze mbere na mbere ku Mana. ” {Yohana 1: 1.2}. Kristo, Ijambo, umwe rukumbi wabyawe n'Imana, yari umwe na Data uhoraho - **umwe muri kamere, mu miterere, mu ntego -** umwe rukumbi washoboraga kwinjira mu **nama z**ose **n'imigambi** y'Imana (Data). "Kuko kuri twe umwana yavukiye, twahawe Umwana: kandi guverinoma izamutwara ku rutugu: kandi izina rye rizitwa **Igitangaza,** Umujyanama**, Imana ikomeye** (´el´), **Data w'iteka (´ad -ab´**), Umuganwa w'amahoro.” {**Yesaya 9: 6**}

- “Ariko wowe, Betelehemu Efura, nubwo uri muto mu bihumbi by'u Buyuda, ariko muri wewe azasohokera aho ndi ni ukuvuga kuba **umutware** muri Isiraheli; **ibyo yagiyeho** kuva kera, kuva kera. ” {Mika 5: 2} {Ellen White: PP p. 34} “But Thou, Bethlehem Ephratah, though Thou be little among the thousands of Judah, yet out of thee shall he come forth unto me i.e. to be ruler in Israel; whose **goings** forth have been from of old, **from everlasting**.”

Ijambo ry'igiheburayo '**el'** (risobanurwa nk'Imana muri Bibiliya nyinshi) rishobora guhindurwa icyarimwe: (ukurikije ESmS - Elberfelder Studienbibel Nr. 422 na 425) **naryo** rifite 'imbaraga', 'imbaraga', 'imbaraga' **cyangwa 'intwari yimana'** cyangwa (ukurikije Buber-Rosenzweig) **hamwe n** '' umujyanama ', cyangwa (ukurikije Eduard Rupprecht) ufite' **imbaraga 'n' 'intwari', cyangwa** (ukurikije ´Biblische Concordanz) 'Uzana inama kuri Ishoborabyose ', cyangwa (ukurikije **Gute Nachricht Bibel**)' intwari ikomeye ', kuko bivuga Umwana w'Imana Yesu!



Izina ´**Padiri Uhoraho**´ **'ad-ab'** naryo ryahinduwe cyane mubisobanuro byubutatu! Ijambo ry'igiheburayo muri Yesaya 9: 6-7 **'ad`** (dukurikije ESmS 5814 na 5815), nubwo **ryahinduwe** ahanini **nk' 'iteka', rikunda** gusobanura **'iteka'**, 'rihoraho' cyangwa 'umuhigo' kuko ijambo 'ubuziraherezo'. mu **giheburayo ni 'olam'** (ESmS 5886)! Ijambo ry'igiheburayo 'ab' ntabwo risobanura 'se' gusa ahubwo (ukurikije ESmS No 1) risobanura kandi **'uwatangije (iminyago**)'.

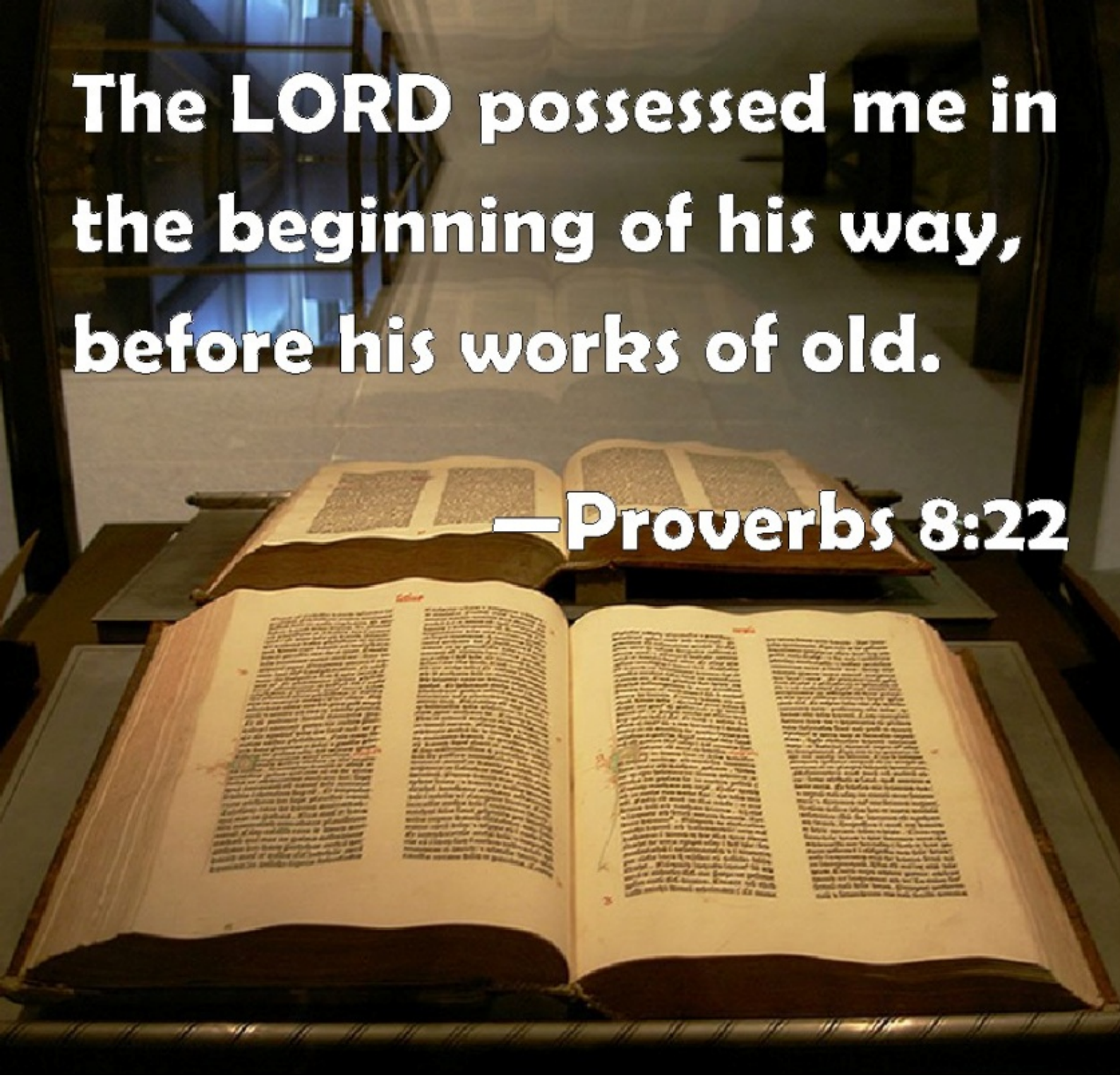
Dr der Wette yabisobanuye ngo 'umuhigo se'. Prof. Dr. Naftali Herz (Tur-Sinai) rse! Martin Buber na Franz Rosenzweig basobanura ijambo mu gitabo "**Ibyanditswe" nka 'Se w'intsinzi (Umuhigo**)', ryerekana Yesu, kuko yavukiye kandi akadupfira kugira ngo tugire ubuzima bw'iteka. Izina "Imana Data" ntabwo ariryo zina rya Yesu, ahubwo ni irya Se gusa, kuko umuhungu adashobora kuba se icyarimwe!

Imirongo yose yo muri Bibiliya aho Yesu yitirirwa izina Imana ifite ijambo ritandukanye mwumwimerere, kuko izina Imana muri Bibiliya burigihe kandi nta kurobanura ryerekeza ku Mana Data gusa.

Dukurikije Bibiliya na Ellen White, Imana yonyine, Se wa Yesu, niyo Mana yonyine y'ukuri idafite intangiriro mu isanzure ryose!

22: Imigani 8: 22-30 - Yesu yavutse mbere ya byose

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Ellen White yanditse ko imirongo ikurikira ari amagambo yerekeye Yesu, aho yivuga ubwe:

- “Binyuze **kuri Salomo Kristo yatangaje ati:“ Uwiteka yantunze** mu ntangiriro y'inzira ye, **mbere y'ibikorwa bye bya kera. Nashizweho kuva kera, kuva mu ntangiriro, cyangwa isi yose yabayeho. Igihe nta burebure bwimbitse, narazanywe;** mugihe nta soko ryuzuye amazi. Mbere yuko imisozi itura, mbere yuko imisozi nzanwa .... Igihe yahaye **inyanja itegeko rye, ngo amazi atarenga ku itegeko rye; igihe** yashyiraho urufatiro rw'isi; noneho nari kumwe na we, nkuko umuntu yarezwe na We; kandi buri munsi nabaga yishimye, nkishimira buri gihe imbere ye.” {Ellen White: Signs of the Times, August 29, **1900**, par. 14} “Through Solomon **Christ declared**: “**The Lord possessed ME** in the beginning of His way, **before His works of old**. **I was set up from everlasting, from the beginning, or ever the earth was**. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, **before the hills was I brought forth**.... When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.”

- “Kandi **Umwana** w'Imana a**ratangaza** ibye ubwe: 'Uwiteka yantunze muri Uwiteka intangiriro yinzira ye, mbere yimirimo ye ya kera. Nashizweho kuva kera .... Iyo We yashyizeho urufatiro rw'isi: icyo gihe nari kumwe na we, nk'uko umuntu yarezwe na we: kandi buri munsi nabaga yishimye, nkishimira buri gihe imbere ye. 'Imigani 8: 22-30.” {Ellen White: Patriarchs and Prophets, p. 34.1} “And the **Son** of God declares **concerning Himself**: ‘The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.’ Proverbs 8:22-30.”

- “Ni nde wazamutse mu ijuru, cyangwa wamanutse? Ni nde wakusanyije umuyaga muri We ingumi? Ni nde waboshye amazi mu mwenda? Ni nde washyizeho impera zose za Uhoraho isi? yitwa nde (Imana Data), n'izina ry'umwana we (Yesu) **ni irihe, niba uri ushobora kubivuga**?” {Imigani 30: 4}

Nubwo amagambo asobanutse neza yo muri Bibiliya, agomba kwemerwa yicishije bugufi, abahanga mu bya tewolojiya ahubwo utange ibirego bitandukanye bijyanye nuburyo imirongo "itabivuze." Kimwe mu bisabwa ni ko ijambo "ryabyaye" (riboneka muri Bibiliya zose zo ku isi!) "ryahinduwe nabi," kuko mu giheburayo nacyo gifite ibisobanuro bisa "gutegereza uhangayitse." Mu Migani, harahari ijambo rirenze rimwe ryakoreshejwe kubyara, kandi iyo tubigereranije byose, umwanzuro umwe ni ko bivuze kuvuka:

- “Uwiteka yantunze (qā-nā-nî יננק) Mu ntangiriro y'inzira ye, mbere y'ibikorwa bye kera. Nashizweho (nis-sak-tî יתכסנ) kuva mu bihe bidashira, kuva mu ntangiriro, **cyangwa isi yose yari. Iyo nta bujyakuzimu, nazanywe (ḥō-w-lā-lə-tî; יתללוח**); iyo hariya nta soko ryuzuye amazi. Mbere yuko imisozi itura, **mbere ya imisozi nazanywe (ḥō-w-lā-lə-tî; יתללוח**)” {Imigani 8: 22-25}

Qā-nā-nî יננק (Strong’s H7069) zikomoka ku ijambo qanah, risobanura kubona, kurema, kugura, kugura.

- “Kandi **Adamu yari azi Eva** umugore we; asama inda, abyara Kayini, ati: Ndafite yabonye (qā · nî · ṯî יתינק) umuntu ukomoka kuri Nyagasani.” {Itangiriro 4:1}

Ḥō·w·lā·lə·tî יתללוח (Strong’s H2342) ikomoka ku ijambo chul, risobanura kugoreka, kuzunguruka, kubyina, kwandika, ubwoba, guhinda umushyitsi, kubabara, kubabara, kubabara.

- “Dore **narashizweho** (ḥō·w·lā·lə·tî יתללוח) mu gukiranirwa; kandi mucyaha mama yarasamye.” {Psalm 51:5}

Mu Migani 8: 22-30, biragaragara neza ko Yesu avuga inshuro nyinshi kuri We ko yavutse **mbere ya byose! Isezerano rya Kera,** rishimangira neza kuruta Isezerano Rishya, kuba Yesu, kuva mu ntangiriro, ari Umwana usanzwe. Iragira iti byumvikane neza ko Yesu, Umwana kuva kera, yavutse mbere yuko habaho ikintu cyose. Iki gice ntabwo kuvuga kubyerekeye ivuka rye kwisi! Ku rundi ruhande, Imana nayo ntabwo yazanye ubwenge bwayo, kuko idafite intangiriro, nkuko We ubwe atabikora!

Uyu murongo ntushobora kuvuga uko byakabaye kubyerekeye ubwenge! Imvugo "kuva iteka ryose" yemeza ko imvugo "ubuziraherezo na igihe ”ni ibiranga Isi yaremye. Imana irenga byose, ndetse nigihe, ibyo yabayeho mugihe cyo kurema Isanzure. Amagambo yahumetswe asobanura Ubuzima bwa Yesu hamwe nijambo "ubuziraherezo" bufitanye isano n'ubugari n'ubugari bwe kubaho, ibyo tudashobora kubyumva neza.

Niba Yesu yari afite intangiriro cyangwa adafite, turashobora reba mu yandi magambo, kimwe no muri uyu murongo, uvuga neza ko Yesu yabyawe mbere yintangiriro yigihe, mbere yintangiriro yo kurema, kandi ko byose byaremewe binyuze muri We:

- “Kristo **yari** Umwana w'Imana; Yabaye umwe na We **mbere yuko abamarayika bahamagarwa kubaho**. Yari yarigeze ahagarara iburyo bwa Data.” {Ellen White: Patriarchs and Prophets, p. 38.3} “Christ **was** the Son of God; He had been one with Him **before the angels were called into existence**. He had ever stood at the right hand of the Father.”

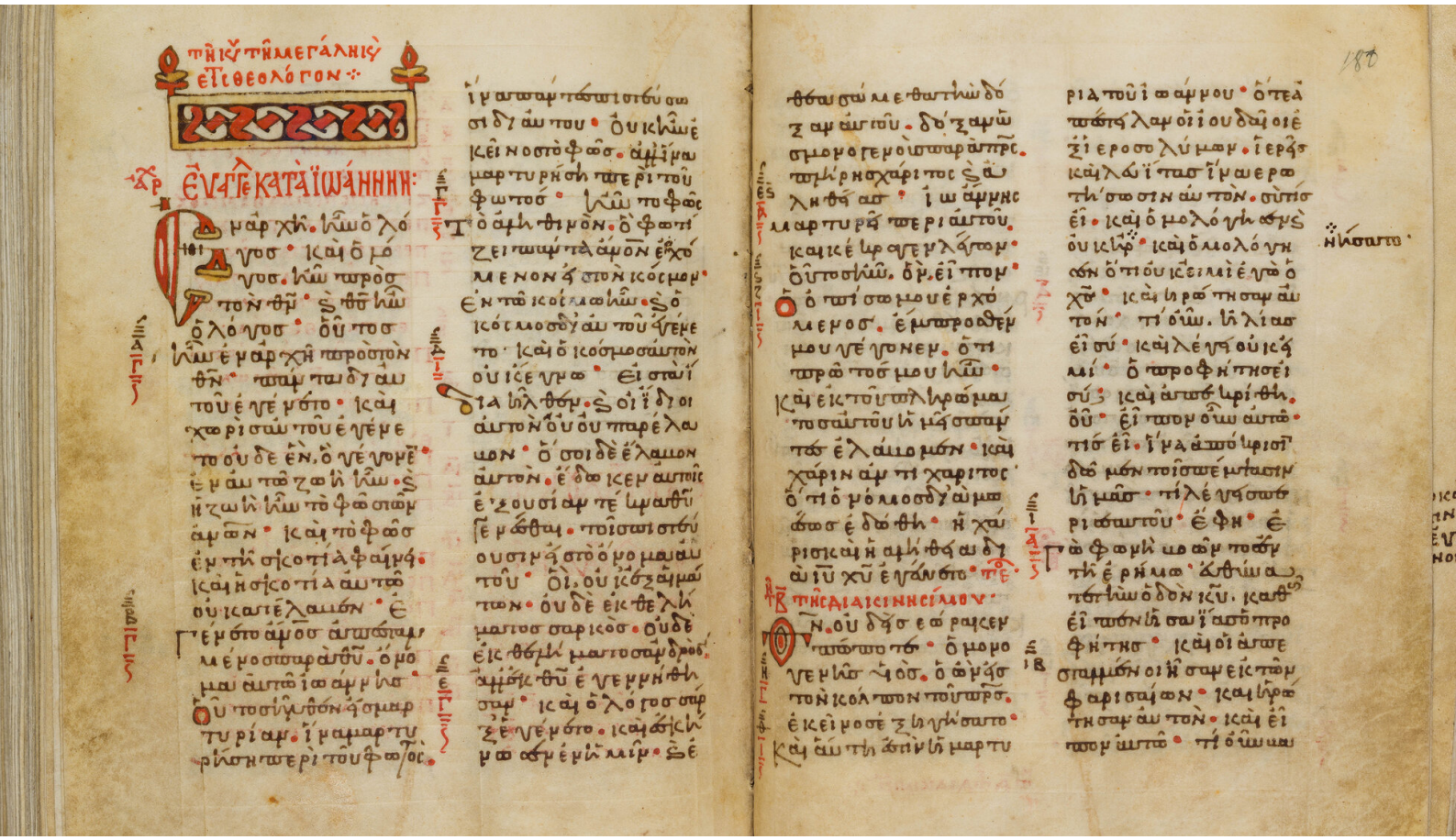
- “Kwiyegurira imfura byari bifite inkomoko mu bihe bya kera. **Imana yari yarabisezeranije tanga Imfura zo mu ijuru kugira** ngo ukize umunyabyaha.” {Ellen White: Desire of Ages, p. 51.1} “The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner.”

- "Nkuko **Kristo yavutse KABIRI**, - rimwe mu bihe bidashira, umwe rukumbi wabyawe na Data, kandi nta na hamwe mu mubiri, bityo ahuza Ubumana n'umuntu muri iryo vuka rya kabiri…“ {W.W. **Prescott**, Advent Review and Sabbath Herald, Vol. 73, No. 15, April 14, 1896, p. 232} “As **Christ was TWICE born**,— once in eternity, the only begotten of the Father, and again here in the flesh, thus uniting the Divine with the human in that second birth…”

Yesu ni **imfura yo** mwijuru!

23: Abaheburayo 1: 1-9 Izuka ryisi gusa cyangwa no kuvuka mwijuru?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Ibi bisobanuro bya Bibiliya bivuga ivuka rya Yesu bikoreshwa byumwihariko nk "gihamya," ko gusa muburyo bwo kuvuka kwe no kuzuka kwe kwisi, kandi atari mbere, yari afite umwanya wumwana. Iyo ubushakashatsi bwimbitse kuri iki gice, dushobora gusanga busobanura ivuka ryo mwijuru kimwe n'izuka ku isi.

- "Mana, mu bihe bitarenze no mu mico itandukanye yavuganye na ba Se mu bihe byashize abahanuzi, Hath muri iyi minsi y'imperuka yatubwiye n'Umwana wayo, uwo yashyizeho umuragwa wa byose (Zaburi 2:8), **na Ni nde yaremye isi; Ninde kuba umucyo wicyubahiro cye**, nigishusho kigaragara cyumuntu we, kandi agashyigikira ibintu byose akoresheje ijambo ryimbaraga ze, ubwo yari amaze kweza ibyaha byacu, yicaye iburyo bwa Nyiricyubahiro hejuru: Yaremwe byiza cyane kurenza abamarayika, nkuko afite umurage yabonye izina ryiza kubarusha. Ni nde mu bamarayika yabwiye igihe icyo aricyo cyose, uri Umwana wanjye, uyumunsi nakubyaye (γεννάω gennaó)? Kandi nongeye kumubera Data, kandi azambera Umwana? " {Abaheburayo 1:1-5}

Ijambo "kuvuka" kumurongo wa 5 ntabwo risobanura izuka, ahubwo ni kuvuka bisanzwe, kandi muribi urubanza kuvuka mwijuru, mbere yo kurema Isi. Ijambo ry'ikigereki ry'umwimerere ntabwo emera ubundi buryo, kandi ntabwo buhuza izuka:

γεννάω (gennaó): idubu, kubyara, kuvuka, kubyara, gusama, kubyara

Imirongo itanu ibanza isobanura ubuzima bwa Yesu nkUmwana usanzwe byombi, mbere yigihe cyose kimwe nizuka rye. Umwuka w'ubuhanuzi asobanura neza ko iyi mirongo ivuga ko Yesu ahora ari Umwana, kandi ko buri gihe yari azwi nk'Umwana, kuva kuri Adamu cyangwa Aburahamu, kugeza na n'ubu, kandi atari igihe yabaga ku isi gusa Mesiya!

- "Ibyanditswe byerekana neza isano iri **hagati y'Imana na Kristo,** kandi bizana mu buryo busobanutse imiterere n'imiterere ya buri wese. [Abaheburayo 1: 1-5 byavuzwe.] **Imana ni Se wa Kristo; Kristo ni Umwana w'Imana. Kuri Kristo yahawe umwanya wo hejuru. Yagereranijwe na Se. Inama zose z'Imana zafunguriwe Umwana wayo.**" {Ellen White: Testimonies for the church, Vol. 8, p. 268.1-3, **1904**} "The Scriptures clearly indicate the **relation between God and Christ**, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted.] **God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son**."

- "Umwana **w'Imana** ni we wahaye **ababyeyi bacu** ba mbere isezerano ryo gucungurwa. Niwe wihishuriye abakurambere. Adamu, Nowa, Aburahamu, Isaka, Yakobo, na Mose basobanukiwe n'ubutumwa bwiza." {Ellen White: Patriarchs and Prophets, p. 366.1} "It was the **Son** of God that gave to our **first parents** the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel."

Ese "hagati y'Imana na Yesu" bisobanura "hagati y'Imana y'Ubutatu na Yesu"? Noneho Kristo yagomba kubaho kabiri: rimwe nkigice cyUbutatu rimwe nkumuntu utandukanye! Inama z'Imana cyangwa komite Imana ifata ibyemezo. "Inama zose z'Imana zirakinguye Umwana wayo." Na none, biragaragara ko Imana itari Ubutatu, kuko iyaba Imana yari Ubutatu, noneho Umwana, hamwe n "" abandi babiri, "Data na Roho Mutagatifu, mubisanzwe bari kuba mu nama zose zImana. Ariko inama zose z'Imana zirakinguye Mwana, ni ukuvuga ko Imana iri hejuru yUmwana naho Mwana ari munsi ya Se! Inyigisho ivuga ko aba batatu bangana kandi nta ntangiriro bafite ni ibinyoma! Kuki Umwuka Wera ataboneka mu nama nk "Ubumana bwa gatatu"? Kuberako Umwuka Wera akomoka kuri Data. Mu Baheburayo 1: 1-4 dusoma ko Imana Data yaremye isi binyuze muri Yesu.

Niba iyi mirongo yarimo isobanura izuka, isi nayo yaremewe izuka rye? Yesu yaremye byose kuri Se cyangwa kubwa Se, cyangwa Data yaremye byose binyuze muri We? Twasomye kandi ko Yesu yahanaguyeho ibyaha byacu, bidasobanura izuka rye, ahubwo ni umurimo wimpongano nurupfu. Iyaba Yesu yari afite gusa uruhare rwUmwana mubutatu, ntabwo yari kuzuka, kuko ukurikije iyi nyigisho y'Ubutatu yari afite na kamere yuzuye yimana kwisi, yitwikiriye imyenda yumubiri wamaraso namaraso. Iyi ngingo yasobanuwe neza mu gice (38) kuri kamere ye. Umwanya wo hejuru ntabwo bivuze kuzuka! Yesu yahawe uyu mwanya na Se, kandi Data ntabwo yigeze aha umwanya Umwana. Gusa Data aruta byose na buri wese, kandi nkuriya wenyine niwe uhitamo umwanya wabandi. Ijambo "ryakozwe" risobanura pasiporo, ntabwo ari uruhare! Yesu ntiyabyaye! Bibiliya ikomeza imirongo itanu yambere ikurikiranye ibihe:

- “Kandi **na none, igihe azanye ababyaye mu isi, aravuga ati**: Kandi abamarayika b'Imana bose bamusenge. Kandi mu bamarayika aravuga ati, Uhindura abamarayika be imyuka, n'abakozi be bakongeza umuriro. Ariko Mwana yabwiye ati: "Mana yawe, intebe yawe y'ubwami (**θεοζ**), iteka ryose iteka ryose: inkoni y'ubutabera ni inkoni y'ubwami bwawe. Wakunze gukiranuka, wanga gukiranirwa; niyo mpamvu Imana (**Adonai - θεοζ**), ndetse n'Imana yawe (**Mwami θεοv**), yagusize amavuta y'ibyishimo hejuru ya bagenzi bawe.” {Abaheburayo 1:6-9}

Gusa ijambo θεον cyangwa "Theon" risobanura Imana y'ukuri idatangiye, mugihe ijambo θεοζ cyangwa Theos risobanura Ubumana (hamwe nintangiriro). Bitabaye ibyo, ni ukubera iki habaho amagambo atandukanye mu kigereki cya kera no mu kigereki cya none niba byombi bifite ibisobanuro bimwe?

Yesu ni Imana yacu na Se ni Imana yayo n'Imana yacu! “Na none, iyo azanye” asobanura izuka. Ibisobanuro bya Bibiliya kugeza ubu byavugaga gusa ivuka rye rya mbere mwijuru. "**Yongeye kuzanwa mu isi**" bivuze ko yongeye kuva muri Se, yakira subiza kamere ye yubumana nububasha bwose yashyize kuruhande mbere yuko aza kwisi! Itangazo rya Data rivuga ko abamarayika bose b'Imana bagomba kumusenga bivuze ko Yesu yasubiye mwijuru nkImana muburyo bwose kandi ko Data nkabo yemeye igitambo cye.

- “Kwiyegurira imfura byari bifite inkomoko mu bihe bya kera. Imana yari yarasezeranyije guha imfura zo mu **ijuru kugira ngo** ikize umunyabyaha.” {Ellen White: Desire of Ages, p. 51.1} “The dedication of the first-born had its origin in the earliest times. God had promised to give the **First-born of heaven** to save the sinner.”

Kubwamahirwe, imirongo ivuga neza izuka rye mubyakozwe 13:33 na Zaburi 2: 7 ikoreshwa nabi mugice cya mbere cyAbaheburayo, ntabwo ari kumurongo wa 6 no gukomeza. Ariko nubwo igice cyose cyaba gisobanura gusa izuka rye, ntibisobanura ko Yesu yari Umwana gusa kwisi, kuko turacyafite ibindi bimenyetso byose byerekana ko herekana neza ko yamye ari Umwana, mbere yubuzima bwe nizuka rye kwisi.

Inyigisho ziheruka mu nyigisho y'Ubutatu zivuga ko Yesu "yazutse" mu mva, idafite ishingiro kandi itukana, kuko ihakana urupfu rwe rwose kubwibyaha byacu. Inyandiko ntisobanutse neza ko Data ubwe ku giti cye, yaba yarabyaye kandi akazuka (ni ukuvuga kongera kubyara) Umwana we.

Nta kiremwa na kimwe gishobora kubyara ubwacyo, habe no mu buryo bugarukira, usibye mu gihe gishya cy'inyigisho zo kuvuka ubwa kabiri, muri ubwo buryo, hamwe n'izindi nyigisho nyinshi zishingiye ku buhakanyi, zinjiye mu itorero ry’Imana. Nta jambo na rimwe ryanditswe na Ellen White rihuza imirongo itanu ya mbere y'Abaheburayo igice cya 1 n'izuka, ariko nk'uko tumaze kubisoma, asobanura ko Yesu yari Uwiteka Mwana mwijuru!

Muri ubwo buryo nyene, nimba ibisobanuro vy'ubutumwa bwa Yesu ku Baroma 1: 3 bivuga ko yaremwe mu rubyaro rwa Dawidi, ntibyaba ari ubupfapfa kubukoresha nabi nk '“ibimenyetso” ko Yari “wenyine” Umwana ku Isi! Ukurikije iyo "logique," ushobora kuvuga nyuma yo gusesengura ubuzima bw'imyaka umuntu yishuri ko atarangije impamyabumenyi kuko inyandiko usa yabasobanuye ko bagiye muri kaminuza.

24: Zaburi 110: 1 Abayobozi bashinzwe kan di bahawe uburenganzira

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Hariho ibivugwa muri hypothesis y'Ubutatu ivuga ko Yesu yagize "uruhare" rwo kugandukira Se "wenyine" muri gahunda y'agakiza, bigira ingaruka gusa kugeza igihe impaka hagati yicyiza n'ikibi zirangiye. Ariko, ukuri ni ikinyuranyo. Yesu yahawe uruhare runini muri iki gihe, azagaruka kwa Se icyaha kimaze gutsindwa:



- “Noneho **imperuka irangiye,** ubwo (Yesu) **azaba yarahaye Imana ubwami, ndetse na Data; igihe** azaba amaze gukuraho amategeko yose n'ububasha bwose n'imbaraga zose. Kuri we (Yesu) agomba gutegeka, (gusa) kugeza ashyize abanzi bose munsi y'ibirenge bye. Umwanzi wanyuma uzarimburwa ni urupfu (nyuma yo gutsinda icyaha Yesu asubiza ubwami kuri Data). Kuberako (Data) yashyize ibintu byose munsi y'ibirenge bye (Yesu). Ariko iyo (Yesu) avuga ko ibintu byose bishyizwe munsi ye, biragaragara ko (Data) usibye, (Data ntabwo ari munsi ya Yesu, nta nubwo yigeze abaho, ariko Yesu yari munsi ya Se) yashyize ibintu byose munsi ye. Kandi igihe ibintu byose bizayoborwa (na Data) kuri We (Yesu), ni bwo Umwana na we ubwe azagandukira (Data) ushyira ibintu byose munsi ye, kugira ngo Imana (Data) ibe byose muri byose. ” {1. Abakorinto 15:24-28}

Bibiliya itwereka ko nubwo Data yashyize ibintu byose munsi y'ibirenge by'Umwana, amaherezo Mwana azongera kugaruka byuzuye mugandukira Se. Imirongo yavuzwe haruguru iravuga ku magambo akurikira:

- “Uwiteka (Data) abwira Umwami wanjye (Yesu), **Wicare iburyo bwanjye, kugeza igihe** (Uwiteka Data) kora abanzi bawe (Yesu) ibirenge byawe. Uwiteka (Imana Data) azohereza inkoni y'imbaraga zawe (Yesu) ziva muri Siyoni: tegeka hagati y'abanzi bawe.” {Zaburi 110: 1-2}

Data yahaye Umwana ububasha nyuma yintangiriro yamakimbirane, nkaya Satani kwigomeka byari bifitanye isano ahanini na Yesu!

- “**Satani n'abamugiriye impuhwe** … **bigometse ku bubasha bw’Umwana**.” {Ellen White: Spirit of Prophecy, Vol. 1, p. 18.2, 1870} “Satan and his sympathisers…rebelled against the authority of the Son.”

Niyo mpamvu Bibiliya ivuga ko Data yashyize abanzi ba Yesu munsi y'ibirenge bye. Ni iki twasomye hano kugeza ubu? Imana Data yicaye ku ntebe yayo, kandi ahamagara Umwana wayo, utari wicaye ku ntebe ya Se, ngo yicare iburyo bwa Data, ni ukuvuga ko yagereranywa na Se.

Hano turabona ko Data, Umwami wa bose, ahamagara Umwami wanjye, Yesu, ngo yicarane na we ku ntebe ye iburyo bwe. Data ahagarara hejuru yumwana we mububasha, kandi Data ni Umwami hejuru yumwami Yesu, nkuko Yesu ari Umwami kuri twe. Niba urwego rwo mwijuru rwarimo Ibinyabuzima bitatu byimana, noneho harigihe habaye intebe eshatu!

- “Ibyanditswe byerekana neza isano iri hagati y'Imana na Kristo, kandi bizana mu buryo busobanutse imiterere n'imiterere ya buri wese. [Abaheburayo 1: 1-5 byavuzwe.] **Imana ni Se wa Kristo; Kristo ni Umwana w'Imana. Kuri Kristo yahawe umwanya wo hejuru. Yagereranijwe na Se**. Inama zose z'Imana zafunguriwe Umwana wayo.” {Ellen White: Ubuhamya bw'itorero, Vol. 8, p. 268.1-3, **1904**} “The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted.] **God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position**. He has been made equal with the Father. All the counsels of God are opened to His Son.”

- “Bamwe mu bamarayika bagiriye impuhwe Satani mu kwigomeka kwe, abandi baharanira cyane icyubahiro n'ubwenge bw'Imana mu guha Umwana wayo ubutware. Habaye impaka mu bamarayika. Satani n'abamushyigikiraga baharanira kuvugurura ubutegetsi bw'Imana. Bifuzaga kureba mu bwenge bwe butagereranywa, bakamenya umugambi we wo gushyira Yesu hejuru no kumuha imbaraga nubutegetsi butagira imipaka. Bigometse ku bubasha bw'Umwana. Abari mu ijuru bose bahamagajwe kugira ngo bitabe Data kugira ngo buri rubanza rucibwe.” {Ellen White: **Early Writings**, p. 145.2, 1858} “Some of the angels sympathised with Satan in his rebellion, and others strongly contended for the **honor and wisdom of God in giving authority to His Son**. There was contention among the angels. Satan and his sympathisers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and **ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son**. All the heavenly host were summoned **to appear before the Father** to have each case decided.”

Yesu yicaye he kugeza igihe Se ashyira abanzi bose munsi y'ibirenge bye? Ku ntebe ya Se iruhande rwe. Ese koko Yesu ni We, ukunda Uwicaye ku ntebe y'ubwami, yatumiwe kwicara iruhande rw'Umutegetsi w'isi n'ijuru, Imana Data, wari usanzwe yicaye ku ntebe y'ubwami? Ninde uvugwa nk '' Mwami wanjye ', Ni nde Uwiteka wahamagaye ngo yicare ku ntebe ye? Rwose ntabwo ari Dawidi!

- “Tomasi aramusubiza ati:“ Uri Umwami wanjye n'Imana yanjye.” {Yohana 20:28}

- “**Kristo yari Imana** muri rusange, kandi mu buryo bwo hejuru. Yabanye n'Imana kuva kera. Imana hejuru ya byose, ihezagire iteka ryose.” {Ellen White: SDA Bible Commentary, Vol. 5, p. 1126.4} “**Christ was God** essentially, and in the highest sense. He was with God from all eternity. God over all, blessed forevermore.”

Bizagenda bite igihe Data azarimbura abanzi ba Yesu bose, uwanyuma akaba ari urupfu?

- “Kandi igihe **ibintu byose bizamugandukira** (na Se), **ni bwo** Uwiteka **Mwana na We ubwe yayoboka (Se) ushyira ibintu byose munsi ye, ngo Imana** (Data) irashobora kuba muri bose.” {1 Abakorinto 15:28}

Ninde Mana uzaba Imana muri bose? Imana, Data:

- “Hariho umubiri umwe, n'Umwuka umwe (wo kwizera n'ubumwe), nk'uko mwitwa mu byiringiro bimwe umuhamagaro wawe; **Umwami umwe** (Yesu), kwizera kumwe, umubatizo umwe, Imana imwe (Data) na Data muri bose, uwuri hejuru ya bose, kandi muri bose, no muri mwese.” {Abefeso 4:4-6}

- “Ubu hariho impano zitandukanye, ariko Umwuka umwe (Umwuka wa Data n'Umwana). Kandi hariho itandukaniro ry'ubuyobozi, ariko Umwami umwe (Yesu). Kandi hariho ibikorwa bitandukanye, ariko Imana imwe (**Data**) ikora **byose muri byose**.” {1 Abakorinto 12: 4-6}

Muri iyi mirongo yose ya Bibiliya hamwe n'amagambo yavuzwe n'Umwuka w'ubuhanuzi, tubona ko Data yahoraga hejuru y'Umwana we mu bubasha kandi ko, icyaha kimaze gutangira, yahamagaye Umwana we ngo yicare ku ntebe ye (Se) kugeza igihe Se azashyira. ibintu byose munsi y'ibirenge bye (Yesu). Yesu yahawe ubwo bubasha mwijuru ndetse no kwisi, kandi aya magambo yahumetswe ntavuga ko nyuma yo gutsinda icyaha, Yesu azongera kubona ubutware bwe. Abatatu batatu bagerageza gusobanura kugandukira Data muri ubu buryo, ariko aya magambo asobanutse yukuri yabahatira kwemera amakosa yabo, kuko urwego rwo mwijuru rwatesheje agaciro inyigisho y "Ibinyabuzima bitatu bihwanye mubutatu“.

- “Kuri Kristo **yahawe umwanya** wo hejuru. **Yagereranijwe** na Se.” {Ellen White: Testimonies for the church, Vol. 8, p. 268.3, **1904**} “To Christ **has been given** an exalted position. He **has been made** equal with the Father.”

- “Yesu araza, ababwira ati:“ Imbaraga **zose** nahawe **mu ijuru** kandi mw'isi.” {Matayo 28:18}

- “Ariko **Mwana arabwira ati: Mana yanjye, intebe yawe y'iteka** ryose iteka ryose: inkoni ya gukiranuka ni inkoni y'ubwami bwawe.” {Abaheburayo 1: 8}

- “Mu ntangiriro hariho Ijambo, kandi Ijambo ryari kumwe n'Imana, kandi Ijambo ryari Imana. Ni ko byari bimeze mbere na mbere ku Mana. ” {Yohana 1:1.2}.

- “Kristo, Ijambo, umwe rukumbi wabyawe n'Imana, yari umwe na Data uhoraho - umwe muri kamere, mu mico, mu ntego - **ikiremwa cyonyine gishobora kwinjira mu nama zose n'imigambi y'Imana** (Data). "Kuko kuri twe Umwana yavukiye, twahawe **Umwana**: kandi **ubutegetsi buzaba** ku rutugu rwe, kandi izina rye rizitwa Igitangaza, Umujyanama, Imana ikomeye (´el´), **Data uhoraho (´ad-ab´**), **Umuganwa w'amahoro.** ” {Yesaya 9:6}

- “Ariko wowe, Betelehemu Efura, nubwo uri muto mu bihumbi by'u Buyuda, ariko muri wewe azasohokera aho ndi ni ukuvuga kuba **umutware** muri Isiraheli; **ibyo yagiyeho kuva kera, kuva kera**.” {Mika 5: 2} {Ellen White: PP p. 34} “But Thou, Bethlehem Ephratah, though Thou be little among the thousands of Judah, yet out of thee shall he come forth unto me i.e. to be ruler in Israel; whose **goings** forth have been from of old, **from everlasting**.”

Ijambo ry'igiheburayo '**el'** (risobanurwa **nk'Imana** muri Bibiliya nyinshi) rishobora guhindurwa icyarimwe: (ukurikije ESmS - **Elberfelder Studienbibel Nr. 422 na 425) naryo rifite 'imbaraga', 'imbaraga'**, 'imbaraga' cyangwa 'intwari yimana' cyangwa (ukurikije Buber-Rosenzweig) hamwe n " umujyanama ', c**yangwa** (ukurikije Eduard Rupprecht) ufite' imbaraga 'n' 'intwari', **cyangwa** (ukurikije ´Biblische Concordanz) **'Uzana inama kuri Ishoborabyose** ', cyangwa (ukurikije Gute Nachricht Bibel)' intwari ikomeye ', kuko bivuga Umwana w'Imana **Yesu! Izina ´Padiri Uhoraho´** 'ad-ab' naryo ryahinduwe cyane mubisobanuro byubutatu!

Ijambo ry'igiheburayo muri Yesaya 9: 6-7 'ad` (dukurikije ESmS Elberfelder Studienbibel Nr 5814 na 5815), nubwo ryahinduwe **ahanini nk' 'it**eka', rikunda gusobanura 'iteka', 'rihoraho' cyangwa **'umuhigo' kuko Uwiteka ijambo** 'ubuziraherezo' mu giheburayo ni 'olam' (ESmS - Elberfelder Studienbibel Nr 5886).Ijambo ry'igiheburayo '**ab**' ntirisobanura **'se' gusa** ahubwo (ukurikije ESmS - Elberfelder Studienbibel No 1) **risobanura kandi** 'uwatangije (iminyago)'. Dr der Wette yabisobanuye **ngo 'se uhiga'.** Prof. Dr. Naftali Herz (Tur-Sinai) abisobanura ngo 'bya se uhiga'. Martin Buber na Franz Rosenzweig basobanura ijambo mu gitabo "**Ibyanditswe" nka 'Se w'intsinzi (Umuhigo)', ryerekana** Yesu, kuko yavukiye kandi adupfira kugira ngo tugire ubuzima bw’iteka.

Izina "Imana Data" ntabwo ariryo zina rya Yesu, ahubwo ni irya Se gusa, kuko umuhungu adashobora kuba se icyarimwe! Imirongo yose yo muri Bibiliya aho Yesu yitirirwa izina Imana ifite ijambo ritandukanye mwumwimerere, kuko izina Imana muri Bibiliya burigihe kandi nta kurobanura ryerekeza ku Mana Data gusa. Dukurikije Bibiliya na Ellen White, Imana yonyine Se wa Yesu niyo Mana yonyine y'ukuri idafite intangiriro mu isanzure ryose!

25: Ninde mumarayika ukomeye wo mu Isezerano rya Kera? Ninde Mikayeli Umumarayika mukuru wo mu Byahishuwe?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Muri ibyo bihe byombi ni Yesu ubwe:

- “Nabonye ko Mose yanyuze mu rupfu, ariko Mikayeli aramanuka amuha ubuzima mbere yuko abona ruswa. Satani yavuze ko umurambo ari uwe, ariko Mikayeli yazuye **Mose, amujyana mu ijuru. Sekibi yagerageje gufata umubiri we,** maze atuka Imana cyane, amwamagana ko arenganya, amwambura umuhigo. Ariko Mikayeli ntiyigeze acyaha Sekibi, **nubwo binyuze mu bigeragezo n'imbaraga** bye ari bwo umugaragu w'Imana yaguye. **Kristo yitonze amwereka Se, avuga ati:** “Uwiteka (Data) aragucyaha.” {Ellen White: Spiritual Gifts, Vol. 1, p. 43.1 1858} “I saw that Moses passed through death, but Michael came down and gave him life before he saw corruption. Satan claimed the body as his, but Michael resurrected Moses, and took him to heaven. The Devil tried to hold his body, and railed out bitterly against God, denounced him as unjust, in taking from him his prey. But Michael did not rebuke the Devil, although it was through his temptation and power that God’s servant had fallen. Christ meekly referred him to his Father, saying, The Lord (the Father) rebuke thee.”

- “Isiraheli yari yarinzwe n'igitangaza cy'imbabazi z'Imana buri munsi w'urugendo rwabo mu butayu. **Umumarayika ukomeye wagiye imbere yabo yari** (ndetse no muri icyo gihe!) **Umwana w’Imana**.” {Ellen White: Spirit of Prophecy, Vol. 1, p. 318.1 1870} “Israel had been preserved by a miracle of God’s mercy during every day of their travels in the wilderness. **The mighty Angel who went before them was** (even then!) **the Son of God**.”

- “Kandi bose banywa ibinyobwa bimwe byo mu mwuka, **kuko banyweye kuri Urutare rwo mu mwuka rwabakurikiye: kandi Urutare ni Kristo**.” {1 Abakorinto 10: 4}

- “**Kristo** ntiyari umuyobozi w'Abaheburayo gusa mu butayu - Umumarayika **witwaga** Jehovah, kandi witwikiriye inkingi y'ibicu, yagiye imbere y'ingabo, ariko ni we wahaye Isiraheli amategeko.” {Ellen White: Patriarchs and Prophets, p. 366.2, 1890} “**Christ** was not only the leader of the Hebrews in the wilderness—the **Angel** in Whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel.”

- “Dore, **mbohererereje** Umumarayika imbere yawe, kugira ngo akurinde inzira, kandi nkuzane aho nateguye.” {Kuva Kuva 23:20}

- “Dore, (Imana Data) **nzohereza intumwa yanjye** (Yesu), kandi azategura inzira yanjye imbere yanjye, kandi Uwiteka uwo ushaka, azahita agera mu rusengero rwe, ndetse n'intumwa y'isezerano, uwo mubona. wishimire: dore azaza, ni ko Uwiteka Nyiringabo avuga. Ariko ni nde ushobora kuguma ku munsi wo kuza kwe? Ni nde uzahagarara igihe azaba agaragaye? kuko ameze nk'umuriro utunganya, kandi ni nk'isabune yuzuye.” {Malaki 3:1-2}

- “Kuko yavuze ati: Ni ukuri ni ubwoko bwanjye, abana batazabeshya, bityo yari **Umukiza wabo**. Mu mibabaro **yabo** yose yarababajwe, **umumarayika** (Yesu) uhari arabakiza: mu rukundo rwe no mu mpuhwe ze yarabacunguye; arababyara, abitwara iminsi yose ya kera. **Ariko barigometse**, kandi bararakara Umwuka Wera we, nuko ahinduka umwanzi wabo, arabarwanya.” {Yesaya 63:8-10}

26: Ninde wavuganye nubumuntu bwaguye?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “**Kuva icyaha cy'ababyeyi bacu ba mbere nta mibonano itaziguye yabaye hagati y'Imana n'abantu. Data yahaye isi mumaboko ya Kristo**, kugirango **abikesheje** umurimo we w'abunzi ashobora gucungura umuntu no kwemeza ubutware no kwera kw'amategeko y'Imana. Ubusabane bwose **hagati yijuru nubwoko bwaguye bwanyuze kuri Kristo**. **Umwana w'Imana niwe** wahaye ababyeyi bacu ba mbere isezerano ryo **gucungurwa. Niwe wihishuriye** abakurambere. Adamu, Nowa, Aburahamu, Isaka, Yakobo na Mose basobanukiwe ubutumwa bwiza.” {Ellen White: PP 366.1} “**Since the sin of our first parents there has been no direct communication between God and man. The Father has given the world into the hands of Christ,** that through His **mediatorial** work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been **through Christ**. **It was the Son of God** that gave to our first parents the promise of redemption. **It was He who revealed Himself** to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel.”

- “Nka Jehovah, Umutegetsi w'ikirenga, Imana ntiyashoboraga kuvugana n'abantu b'abanyabyaha, ariko yakunze isi ku buryo yohereje Yesu ku isi yacu nk'ihishurwa rye.” {Ellen White: 9MR, p. 122.3, **1903**} “As Jehovah, the SUPREME Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.”

Niba ijambo "Imana" risobanura "Ubutatu," bivuze ko nta tumanaho ryabayeho hagati yumuntu nubutatu bwose. Yesu rero ntiyari muri ubwo "Butatu" mugihe nkumwana, yavuganaga nababyeyi bacu ba mbere kandi akiyereka abakurambere?

Muri Bibiliya, ijambo "Imana imwe" ryerekeza kuri Data wenyine. Ariko ntahantu na hamwe ijambo "Imana na Kristo" ryigeze risobanura „Ubutatu!"

- “Uwiteka Imana yo mu ijuru ni Umuyobozi wacu. Ni umuyobozi uwo dushobora gukurikira neza; kuko atigera akora amakosa. **Reka twubahe Imana n'Umwana wayo Yesu Kristo, binyuze mu yo ivugana n’isi**.” {Ellen White: 1BC, p. 1117.9, **1903**} “The Lord God of heaven is our Leader. He is a leader Whom we can safely follow; for He never makes a mistake. **Let us honor God and His Son Jesus Christ, <u>through Whom</u> He communicates with the world**.”

- “Ni yo mpamvu navutse, kandi ni yo mpamvu naje mu isi, kugira ngo mpamye ukuri. **Umuntu wese ni ukuvuga ukuri yumva ijwi ryanjye**.“ {Yohana 18:37}

Yesu yari kumwe na Isiraheli mu butayu arabaganiriza:

- “Kandi bose banywa ibinyobwa bimwe byo mu mwuka, **kuko banyweye kuri Urutare rwo mu mwuka rwabakurikiye:** kandi Urutare ni Kristo.” {1 Abakorinto 10: 4}

- “**Uhoraho abwira Mose ati**:“ Rambura ikiganza cyawe, ufate umurizo. Afata ikiganza cye, aragifata, gihinduka inkoni mu ntoki: **Kugira ngo bizere ko Umwami Imana ya ba sekuruza, Imana ya Aburahamu**, Imana ya Isaka, n'Imana ya Yakobo, yagaragaye. kuri wewe.” {Kuva Kuva 4:3-5}

- “Inteko nini yacecetse. **Izina ry'Imana, ryahawe Mose kugira ngo agaragaze igitekerezo cyo kubaho iteka, yari yaravuzwe ko ari iye n'uyu Rabi wo muri Galilaya [Yesu]. Yari yatangaje ko ari We wenyine ubaho,** wasezeranijwe Isiraheli, “**ibyo yagiye asohoka kuva kera, kuva mu bihe bidashira**.” (Mika 5,2)” {Ellen White: DA, p. 469.5} “Silence fell upon the vast assembly. **The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi [Jesus]. He had announced Himself to be the self-existent One,** He who had been promised to Israel, **“whose goings forth have been from of old, from the days of eternity**.”

Nubwo Yesu ari "NDI", Imana Data ihagaze hejuru yayo nk '"Nkomeye NDI" Imana.

- “Imana [Data] ni **igihangange NDI, isoko yo kubaho, ihuriro ry'ububasha n'imbaraga**.” {Ellen White: LP, 1883, p. 296.2} “God [the Father] is the **great I AM**, **the source of being, the center of authority and power**.”



27: **MANA imwe, Data**
YESU ni Ikiremwa CY'IMANA, SI ICYAREMWE!

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- "... **ni Imana (Data), Imana yonyine y'ukuri kandi nzima, uwo dukwiriye gusenga no kubaha**. ... Reka urugero rwiza isi itarabona ikubere urugero, aho kuba abantu bakomeye kandi bize cyane bo muri iki gihe, batazi Imana, cyangwa Yesu Kristo uwo yohereje. **Data n'Umwana bonyine bagomba gushyirwa hejuru**." {{Ellen White: YI, July 7, **1898** par. 2}}
  "...**it is God (Father), the only true and living God, to Whom our worship and reverence are due.** ...Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know **not God, nor Jesus Christ Whom He has sent. The Father and the Son ALONE are to be exalted**."

Hano turabona neza ko Imana itubuza kuzamura Umwuka Wera no kuyisenga! Kubera iki? Kuberako atari undi Mana, ahubwo ni Umwuka wImana Data na Mwana Yesu.

- "Ariko kuri twe hariho **Imana imwe, Data, W'UMUNTU** ari byose, **natwe muri We; n'Umwami umwe Yesu Kristo, BYOSE ni byose, natwe tu**ri kumwe na We." {1 Abakorinto 8: 6}

Intumwa Pawulo **asingiza Imana n'Umwami** Yesu. Ahari ashobora guhimbaza Yesu inshuro ebyiri, rimwe nk "igice cyUbutatu" kandi rimwe ukundi? Yesu abaho kabiri? Ihuriro nkiryo rimaze kuba imibare idashoboka. Izina "Imana imwe" muri Bibiliya ryerekeza ku Mana Data ntabwo ari Ubutatu! Mu ijuru, dukurikije Umwuka w'ubuhanuzi, Imana Data yonyine niyo izitwa izina "Imana imwe" na nyuma yo kurimbuka kw'icyaha. Muri "Impaka zikomeye", ibi birashimangirwa kandi tuzi kandi ko Ellen White atigeze ahindura imyanya ye kuriyi ngingo.

- "Kandi **imyaka y'ibihe bidashira**, uko izunguruka, izazana ihishurwa **rikungahaye kandi ryiza** cyane ryerekeye Imana na Kristo. Nkuko ubumenyi butera imbere, niko urukundo, kubaha, n'ibyishimo biziyongera. Uko abagabo barushaho kumenya Imana, niko bazarushaho kwishimira imico yayo. Nkuko Yesu yabakinguye imbere yabo ubutunzi bwo gucungurwa hamwe nibyagezweho bitangaje mu mpaka zikomeye na Satani, imitima yincungu yishimye hamwe nubwitange bwinshi, kandi nibyishimo bidasanzwe bakuramo inanga za zahabu; inshuro ibihumbi icumi ibihumbi icumi nibihumbi ibihumbi byamajwi bihuriza hamwe kubyimba chorus ikomeye yo guhimbaza. "Kandi ibiremwa byose biri mu ijuru, ku isi, no **ku isi, ndetse no mu nyanja, n'ibiyirimo byose, numvise mvuga nti: Umugisha, icyubahiro, icyubahiro,** icyubahiro n'imbaraga, bibe kuri We wicaye ku ntebe y'ubwami, no ku Ntama iteka ryose. " Ibyahishuwe 5:13}. Impaka zikomeye zirarangiye. Icyaha n'abanyabyaha ntibakiriho." {Ellen White: GC p. 678} "And **the years of eternity**, as they roll, will bring richer and still more glorious revelations **of God and of Christ**. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, **Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever**." {Revelation 5:13}. The great controversy is ended. Sin and sinners are no more."

Amagambo yavuzwe haruguru avuga ko mu myaka y'ibihe bidashira bizadukungahaza guhishurwa kw'Imana Data na Yesu Kristo, kandi tuzishimira imico y'Imana Data. Ubutatu bufite imico imwe nkumuntu umwe "wahujwe", kubera ko ivuga "imico y'Imana" hano? Kuki Yesu avugwa atisunze Imana (Data) niba izina Imana risobanura Ubutatu? Ntidushobora, gusobanura ko 'Imana' bisobanura Ubutatu ahantu hamwe nahandi busobanura nka Data. Ibi binyuranye n'amahame ya Bibiliya.

- "Hariho umubiri umwe, n'Umwuka umwe, nk'uko wahamagawe mu byiringiro bimwe byo guhamagarwa kwawe; **Umwami umwe** (Yesu), kwizera kumwe, **umubatizo umwe, Imana imwe na Data wa bose,** usumba byose, kandi muri bose, no muri mwese." {Abefeso 4: 4-6}

Muri Bibiliya, dusoma ibisobanuro by'itorero ry'ukuri (umubiri). Ifite: Umubiri umwe, umwuka umwe, Imana imwe (Data) n'Umwami umwe (Yesu). Kandi itorero ryizerwa rwose rifite Bibiliya, ryizera ko Data wenyine ari we Mana yonyine y'ukuri. Ko Imana imwe ifite ubutware buhebuje kuri bose, ndetse no ku Mwana. Ko Imana ari Se wa bose, ndetse na Yesu, kandi kubwumwuka wera uri muri twese. Twasomye ko hariho Imana imwe rukumbi na Data wa bose, uri hejuru ya byose, kandi muri bose, no muri twese!

- "Reka abamisiyoneri b'**umusaraba** batangaze **ko hariho Imana imwe, n'Umuhuza umwe hagati y'Imana n'umuntu, ari we Yesu Kristo Umwana w'Imana itagira iherezo**." {Ellen White: 1888 Materials, p. 886, 1891} "Let the missionaries of the cross proclaim that **there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God.**"

- "Kuberako **hariho Imana** imwe (Data), **n'umuhuza umwe hagati y'Imana n'abantu, umuntu Kristo Yesu**." {1 Timoteyo 2:5}

- "Kandi ubu ni bwo bugingo buhoraho, kugira **ngo bakumenye** Imana y'ukuri (Data), na **Yesu Kristo, uwo wohereje**." {Yohana 17:3}

Inkuru yo mu Itangiriro itubwira ko Yesu yaremye Eva mu rubavu rwa Adamu. Mu buryo nk'ubwo, Yesu yavutse ku mubiri w'Imana wa Se. Tugomba noneho gutekereza ko Imana idafite ubumenyi bwuzuye kandi ko nyuma yaje "kumenya" ko Adamu akeneye umugore? Imana yakoze ibi kugirango itwereke ko Yesu yamukomotse kuri We, kimwe na Eva ukomoka kuri Adamu, kandi ko Yesu ari Umwana we usanzwe ufite kamere imwe y'Imana. Umwana usanzwe ukuyemo Ubutatu, busobanurwa nkibinyabuzima bitatu bingana nta ntangiriro.

Ariko Imana Data yatweretse binyuze mu gitambo cya Isaka ko, kimwe na Aburahamu, yuzuye umubabaro mwinshi utumvikana ubwo yitegerezaga Umwana we Yesu adupfira mububabare bukabije! Imana Data ni "Imana yonyine y'ukuri", Imana yonyine idafite intangiriro n'Umwami w'isi n'ijuru. Birumvikana ko ibyo bidasobanura ko Yesu atari Imana. Yesu ni Imana kandi ntabwo ari Ikiremwa cyaremwe, gifite kamere imwe na Se, hamwe n'itandukaniro Yesu afite intangiriro nyayo kandi ni nk'Umwana usanzwe munsi ya Se. Niba Data n'Umwana bareshya rwose, bivuze Ububasha, bwibasiye ubutware bw'Imana Data. Abigishwa ba Yesu bumvise ko yari Imana kandi ko atari Ikiremwa?

- "**Kristo yari Imana muri rusange, kandi mu buryo bwo hejuru.** Yabanye n'Imana (Data) kuva kera kose (gusesengura ijambo ry'iteka riri mu kindi gice). Imana hejuru ya byose, ihezagire iteka ryose. " {Ellen White: 5BC 1126.4} "**Christ was God essentially, and in the highest sense.** He was with God (Father) from all eternity (an analysis of the term of eternity is in another chapter). God over all, blessed forevermore."

- "Sinzokwica uburakari bwanjye, sinzagaruka kurimbura Efurayimu, kuko ndi **Imana,** ntabwo ndi umuntu; Nyirubutagatifu hagati yawe, kandi sinzinjira mu mujyi." {Hoseya 11:9}

- "**Ariko Mwana abwira ati: Mana yanjye, intebe** yawe y'iteka ryose iteka ryose, inkoni y'ubutabera ni inkoni y'ubwami bwawe. Wakunze gukiranuka, wanga gukiranirwa; **ni yo mpamvu Imana**, ndetse n'Imana yawe, yagusize amavuta y'ibyishimo hejuru ya bagenzi bawe." Abaheburayo 1: 8-9}

- "**Uhoraho abwira Umwami wanjye ati: Icara iburyo bwanjye**, kugeza igihe nzaguhindura abanzi bawe ikirenge cyawe. Uhoraho azohereza inkoni y'imbaraga zawe muri Siyoni, utegeke hagati y'abanzi bawe. " Zaburi 110:1.2}

- "Tomasi aramusubiza ati:" **Mwami wanjye n'Imana yanjye**." {Yohana 20:28}

- "Sinzokwica uburakari bwanjye, sinzagaruka kurimbura Efurayimu, kuko **ndi Imana**, ntabwo ndi umuntu; **Nyirubutagatifu hagati yawe: kandi sinzinjira mu mujyi**." {Hoseya 11:9}

- "Ba se ni bande, kandi ni bande ku byerekeye umubiri **Kristo** yaje, usumba **byose, Imana** ibahe umugisha ubuziraherezo. Amen." {Abaroma 9: 5}

- "Mu ntangiriro hariho Ijambo, kandi Ijambo ryari kumwe n'Imana, kandi Ijambo ryari Imana. Ni ko byari bimeze mbere na mbere ku Mana." {Yohana 1: 1.2}

- "Kristo, Ijambo, umwe rukumbi wabyawe n'Imana, yari umwe na Data uhoraho - umwe muri kamere, mu mico, mu ntego - **ikiremwa cyonyine gishobora kwinjira mu nama zose n'imigambi y'Imana** (Data). "Kuko kuri twe Umwana yavukiye, twahawe **Umwana:** kandi ubutegetsi **buzaba ku rutugu** rwe, kandi izina rye rizitwa Igitangaza, **Umujyanama**, Imana ikomeye (´el´), **Data uhoraho** (´ad -ab´), Umuganwa w'amahoro." {**Yesaya 9:6**}

- "Ariko wowe, Betelehemu Efura, nubwo uri muto mu bihumbi by'u Buyuda, ariko muri wewe azasohokera aho ndi ni ukuvuga kuba **umutware** muri Isiraheli; ibyo yagiyeho kuva **kera, kuva kera**. " {Mika 5: 2} {Ellen White: PP p. 34} "But Thou, Bethlehem Ephratah, though Thou be little among the thousands of Judah, yet out of thee shall he come forth unto me i.e. to be ruler in Israel; whose **goings** forth have been from of old, **from everlasting**."

Ijambo ry'igiheburayo '**el'** (risobanurwa **nk'Imana** muri Bibiliya nyinshi) rishobora guhindurwa icyarimwe: (ukurikije ESmS - Elberfelder Studienbibel Nr. 422 na 425) **naryo rifite 'imbaraga', 'imbaraga'**, 'imbaraga' cyangwa 'intwari yimana' cyangwa (ukurikije Buber-Rosenzweig) **hamwe n** " umujyanama ', cyangwa (ukurikije Eduard **Rupprech**t) ufite' imbaraga 'n' 'intwari', **cyangwa (ukurikije ´Biblische Concordanz**) 'Uzana inama kuri Ishoborabyose ', cyangwa (ukurikije **Gute** Nachricht Bibel)' intwari ikomeye ', kuko bivuga Umwana w'Imana Yesu!

Izina "Imana Data" ntabwo ariryo zina rya Yesu, ahubwo ni irya Se gusa, kuko umuhungu adashobora kuba se icyarimwe! Imirongo yose yo muri Bibiliya aho Yesu yitirirwa izina Imana ifite ijambo ritandukanye mwumwimerere, kuko izina Imana muri Bibiliya burigihe kandi nta kurobanura ryerekeza ku Mana Data gusa. Dukurikije Bibiliya na Ellen White, Imana yonyine Se wa Yesu niyo Mana yonyine y'ukuri idatangiriye mu isanzure ryose!

Izina ´**Padiri Uhoraho´ 'ad-ab'** naryo ryahinduwe cyane mubisobanuro byubutatu! Ijambo ry'igiheburayo muri Yesaya 9: 6-7 **'ad`** (dukurikije ESmS Elberfelder Studienbibel Nr 5814 na 5815), nubwo r**yahinduwe** ahanini nk' 'iteka', rikunda gusobanura 'iteka', **'rihoraho' cyangwa 'umuhigo'** kuko Uwiteka ijambo 'ubuziraherezo' **mu** giheburayo ni 'olam' (ESmS - Elberfelder Studienbibel Nr 5886). Ijambo ry'igiheburayo '**ab'** ntirisobanura 'se**' gusa** ahubwo (ukurikije ESmS - Elberfelder Studienbibel No 1) **risobanura kandi 'uwatangije** (iminyago)'. Dr der Wette yabisobanuye **ngo 'se uhiga'**. Prof. Dr. Naftali Herz (Tur-Sinai) abisobanura ngo 'bya se uhiga'. Martin Buber na Franz **Rosenzweig basobanura ijambo mu gitabo "Ibyanditswe" nka 'Se w'intsinzi** (Umuhigo)', ryerekana Yesu, kuko yavukiye kandi adupfira kugira ngo tugire ubuzima bw'iteka.

Izina "Imana Data" ntabwo ariryo zina rya Yesu, ahubwo ni irya Se gusa, kuko umuhungu adashobora kuba se icyarimwe! Imirongo yose yo muri Bibiliya aho Yesu yitirirwa izina Imana ifite ijambo ritandukanye mwumwimerere, kuko izina Imana muri Bibiliya burigihe kandi nta kurobanura ryerekeza ku Mana Data gusa. Dukurikije Bibiliya na Ellen White, Imana yonyine Se wa Yesu niyo Mana yonyine y'ukuri idatangiriye mu isanzure ryose!

- "**Kristo** ni urugero rwacu. **YAKURIKIRA Imana (Data) mu nkiko zo mu ijuru**." {Ellen White: Notebook Leaflets from the Elmshaven Library, vol. 1, p. 114,115 – Letter 48, **1902**} "**Christ** is our Example. **He was NEXT to God** (Father) **in the heavenly courts**."

- "Bazagira ubumenyi bw'igerageza ku **Mana yonyine y'ukuri** (Data) **na** Yesu Kristo Yohereje." {Ellen White: SW, Oct. 25, **1898**} "They shall have an experimental knowledge of **the only true God** (Father) **and** of Jesus Christ Whom He hath sent."

- "**Umwana w'Imana yari ataha mu bubasha bw'AMATEGEKO AKOMEYE**." {Ellen White: RH, December 17, 1872 par. 1} {Ellen White: 2SP 9} "The Son of God was NEXT in authority TO THE GREAT LAWGIVER."

28: Monogenês = Umwana Wabyaye wenyine

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Imana yakunze isi yakunzwe kuburyo yahaye Umwana wayo w'ikinege.

- "Kuko Imana (Theon) yakunze isi cyane, ku b**uryo** yahaye Umwana **wayo w'ikinege (monogenés),** ku buryo umwizera wese atarimbuka, ahubwo akagira ubuzima bw'iteka." {Yohana 3:16}

Muri uyu murongo, Imana (Data) - Theon, ivuga ko yaduhaye Umwana wayo. Theon ni izina ryihariye kandi mu kibonezamvugo ntirisobanura abantu batatu.

- "Kandi **Ijambo ryahinduwe umubiri**, tuba muri twe, kandi twabonye icyubahiro cye, icyubahiro nk'icy'imfura (monogenés) **wa Data wenyine, cyuzuye ubuntu** n'ukuri." {Yohana 1:14}

Kristo afite icyubahiro cya Se kubwo kuvuka kwImana. Yamara, Inyabutatu ifata uyu murongo hamwe n 'inyito' monogene 'nk'ikimenyetso c'inyigisho zabo zivuga ko mu Isezerano rya Kera mbere yuko Yesu aja ku isi atari Umwana, ahubwo yabaye Umwana igihe yavukiye ku isi. Umwuka w'ubuhanuzi avuga iki kuri ibi?

Biragaragara neza ko umutwe "Gusa-Wabyaye" ukoreshwa kuri Kristo mwijuru mbere yuko aza kwisi:



- “Kwiyegurira imfura byari bifite inkomoko mu **bihe** bya kera. Imana yari yarasezeranyije guha **imfura zo mu ijuru** kugira ngo ikize umunyabyaha.” {Ellen White: Desire of Ages, p. 51.1} “The dedication of the first-born had its origin in the **earliest** times. God had promised to give the **First-born <u>of heaven</u>** to save the sinner.”

Bikunze kuvugwa ko igitekerezo "Gusa-cyatangiye" bisobanura "Umwihariko wacyo," ntabwo ari "Umwana w'ikinege" kandi ko izina ry'Umwana ryari "uruhare rw'isi." Ukwo ni ugukoresha nabi imvugo, kimwe nigihe izina ry'Imana "Elohim" rivugwa ko risobanura Ubutatu mubwinshi. Imvugo 'monogenes' isobanura 'gusa, idasanzwe' kandi ireba Yesu gusa? Bibiliya ivuga iki?

- “Kuberako we (Yayiro) **yari afite umukobwa umwe rukumbi (monogenés**), ufite imyaka igera kuri cumi n'ibiri, kandi aryamye apfa ...” {Luka 8:42}

- “Kandi, dore, umuntu wo muri iyo sosiyete arataka ati: Databuja, ndagusabye, reba umuhungu wanjye, kuko ari **umwana wanjye w'ikinege (monogenés)**.” {Luka 9:38}

Monogenés ni ikintu cyihariye kiranga umwana w'ikinege mu muryango, ntabwo ari ubwoko bushya bw'ikigereranyo bw'Umwana, nk'uko tubibona kuri Jairus n'umutware w'abasirikare b'Abaroma hamwe na 'monogenes' zabo. Imana yenda ifite undi Mwana usanzwe? Oya, niyo mpamvu avuga yeruye ko Yesu wenyine ari Umwana we wihariye, wabyaye gusa! Iri jambo risobanura byumwihariko umubare nubusabane, nubwo abandi bageragaje kwerekana ko bivuze ko Yesu yari Umwana gusa kwisi! Bibiliya yose ivuga ko Yesu yamye ari Umwana! Bibiliya yose ivuga ko Yesu yamye ari Umwana!

- "Umuntu wese wemera ko Yesu ari Kristo yavutse ku Mana: kandi **umuntu wese ukunda uwabyaye** (Imana Data) **aramukunda na we ni ukuvuga ko yabyaye** (Yesu)." {1 Yohana 5:1}

Hano dusoma ko umuntu wese wabyawe nImana yabanje kwizera Imana Data na Yesu, imfura yonyine. Ntabwo isobanura umwihariko wukuntu yavutse, nyamara Bibiliya isobanura neza ko Yesu ataremwe nkatwe.

Nubwo bimeze bityo, uyu murongo uremeza kandi ko Yesu yabyawe n'Imana Data. Turamutse dufashe uyu murongo mu bwigunge, nkuko Abatatu batatu bakora nandi masomo menshi, noneho dukurikije iryo hame twavuga ko Yesu ari Ikiremwa. Ariko ibyo byahisha ukuri kuvuka kwa Yesu mwijuru, umurongo wavuzwe haruguru ubyerekana neza. Ninde washakaga kugoreka ukuri kuri Yesu ko ari Umwana w'ikinege? Satani ubwe:

- “Abamarayika birukanwe mu ijuru kubera ko batazakorana neza n'Imana. Baguye mumitungo yabo miremire kuko bashakaga gushyirwa hejuru. Bari baje kwishyira hejuru, bibagirwa ko ubwiza bwabo bwa Kamere n'imico byaturutse ku Mwami Yesu. **Uku kuri, abamarayika [baguye] bari guhisha, ko Kristo yari Umwana w'ikinege w'Imana, kandi baza gutekereza ko batagomba kugisha inama Kristo**.” {Ellen White, This Day with God, p 128.2, **1910**} “Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of Person and of character came from the Lord Jesus. **This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ**.”

Nkuko tubibona mu magambo yavuzwe haruguru, Ellen White ntabwo yari yemeye Ubutatu no mu 1910, ahubwo yashimangiye neza ko na mbere yo kwigomeka kwa Satani Yesu yari Umwana w'Imana w'ikinege Data! Nubwo hari ibintu bisobanutse neza, uzahura n '“impaka” zikurikira zerekana ko kubera ko Isaka yari “umwana w'ikinege” wa Aburahamu nubwo atari umuhungu we w'ikinege, ibi “byerekana ko ibyo bidasobanura umuhungu umwe gusa, bityo rero na Yesu ntabwo ari we gusa Umwana w'Imana Data wo mu ijuru.” Impaka nkizo zitangaje zitangwa naba Trinitarians!

- "Ku bw'ukwizera, Aburahamu, igihe yageragezwaga, yatanze Isaka: kandi uwahawe **amasezerano yatanze igitambo cy'umuhungu we w'ikinege**, Uwo yavugaga ati: Muri Isaka urubyaro rwawe ruzitwa.“ {Ababeburayo 11: 17-18}

Nigute Isaka yakwitwa umwana w'ikinege, mugihe Aburahamu yabyaye abandi bana? Imana, mu ijambo ryayo, ubwenge, n'imigambi yayo ivuguruza ubwayo?

- “**Aburahamu** yari yemeye nta gushidikanya amasezerano y'umuhungu, **ariko ntiyategereje ko Imana isohoza ijambo ryayo mu gihe cyayo no mu nzira zayo. Gutinda byari byemewe, kugerageza kwizera kwe imbaraga zImana**; ariko yananiwe kwihanganira urubanza. Yibwiraga ko bidashoboka ko umwana agomba kumuha ashaje, Sara yatanze igitekerezo, nk'umugambi ushobora gusohoza umugambi w'Imana, ko umwe mu baja be agomba gufatwa na Aburahamu nk'umugore wa kabiri.” {Ellen White, Patriarchs and Prophets, p. 145.1} “**Abraham** had accepted without question the promise of a son, but **he did not wait for God to fulfill His word in His own time and way**. **A delay was permitted, to test his faith in the power of God; but he failed to endure the trial**. Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the Divine purpose might be fulfilled, that one of her handmaidens should be taken by Abraham as a secondary wife.”

Ese umwana w'ikinege, wasezeranijwe n'Imana kuri Aburahamu, ashobora guturuka ku mugore uwo ari we wese? Ese amasezerano y'Imana ashobora guhinduka, kubera ko Aburahamu yari afite abakozi n'abaja n'amajana? Aburahamu ntiyigeze yumva icyo Imana yashakaga kumugaragu we wizerwa.

- “Igihe Aburahamu yari afite imyaka igera ku ijana, **isubiramo ry'umuhungu, amwizeza ko uzaragwa uzaba umwana wa Sara. Ariko Aburahamu yari atarasobanukirwa amasezerano**… Na none isezerano ryatanzwe, mumagambo adashobora kwibeshya: **'Sara umugore** wawe azakubyarira umuhungu rwose; kandi uzamwitirire izina rya Isaka, kandi nzasezerana na we.“ {Ellen White, Patriarchs and Prophets, p. 146.1} “When Abraham was nearly one hundred years old, the **promise of a son was repeated to him, with the assurance that the future heir should be the child of Sarah. But Abraham did not yet understand the promise**… Again the promise was given, in words that could not be mistaken: ‘Sarah thy wife shall bear thee a son **indeed**; and thou shalt call his name Isaac: and I will establish My covenant with him.“

Nubwo Aburahamu yakuye umuhungu we Ishimayeli umugaragu we Hagari, Imana yari yarasezeranye kubyara umuhungu binyuze mubukwe bwa Aburahamu na Sara! Imana yashakaga rwose ko Isaka yaba umuhungu w'ikinege wa Aburahamu. Hano hepfo turashobora kubona impamvu Isaka ahagarariye Uzaza:

- “Kwari ugutangaza ibitekerezo bya Aburahamu n'ukuri k'ubutumwa bwiza, ndetse no kugerageza kwizera kwe, Imana yamutegetse kwica umuhungu we. Umubabaro yihanganiye muminsi yumwijima yikigeragezo giteye ubwoba yemerewe ko ashobora gusobanukirwa mubyamubayeho ikintu runaka **cyubukuru bwigitambo cyatanzwe nImana itagira iherezo kugirango umuntu acungurwe**. Nta kindi kizamini cyashoboraga gutera Aburahamu iyicarubozo ry'ubugingo nk'igitambo cy'umuhungu we. Imana yahaye Umwana wayo urupfu rw'ububabare n'ikimwaro. Abamarayika biboneye agasuzuguro nububababare bwUmwana wImana ntibari bemerewe gutabara, nkuko byagenze kuri Isaka. Nta jwi ryigeze rivuga ngo: 'Birahagije.' Kugira ngo ukize ubwoko bwaguye, Umwami w'icyubahiro yatanze ubuzima bwe. Ni ibihe bimenyetso bikomeye bishobora gutangwa ku mpuhwe n'urukundo bitagira akagero? 'Utarinze Umwana we bwite, ahubwo akamutanga kuri twese, ni gute atazabana na we aduha byose ku buntu?' Abaroma 8:32.” {Ellen White, Patriarchs and Prophets, p. 154.2} “It was to impress Abraham’s mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man’s redemption. **No other test could have caused Abraham such torture of soul as did the offering of his son.** God gave His Son to a death of agony and shame. The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, ‘It is enough.’ To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? ‘He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?’ Romans 8:32.”

Mu nkuru ya Aburahamu n'umuhungu we Isaka, **umwe rukumbi wabyawe na Sara**, tubona ishusho y'igitambo gikomeye. Umwanzi yagerageje n'imbaraga ze zose kugirango abuze ubutumwa busobanutse kubisekuruza bizaza, ariko amasezerano y'Imana ni ayo kwizerwa kandi ni ukuri! Kubera ko Isaka yari ubwoko bwa Yesu nigitambo cye, yiswe kandi umwana w'ikinege, kugira ngo ayobore ibitekerezo byacu kuri Yesu no kutwigisha ibye - nkuko Aburahamu tubona akababaro gakomeye k'Imana nkuko yatambye Umwana wayo kuri umusaraba.

Aburahamu, Isaka, na Sara ntibari abanyabyaha; eka kandi Isaka ntiyabyaye nk'uko Yesu yari ameze; ariko kurwego rwumuntu, bahishura kandi batangaza ishusho isobanutse yigitambo cya Kristo.

Ntabwo rero bivuze rwose kugerageza gukoresha urugero rwa 'Isaka wavutse wenyine' nk'ikimenyetso cyerekana ko Yesu atari Umwana w'Imana wenyine Data. Iyi mitekerereze irashobora kandi gutuma tugerageza kuvuga ko kubera ko Isaka yari umunyabyaha, Yesu rero yari umunyabyaha. Ikibabaje ni uko nk'inyongera kuri iyi "logique," abahanga mu bya tewolojiya bacu batangiye gukwirakwiza ibirego Codex Sinaiticus, ikomoka muri Alegizandiriya yo mu by'umwuka, ikubiyemo ibimenyetso byerekana ko Yesu atari Umwana koko. Helena P. Blavatsky, washinze ubupfumu bwa none, yatangajwe ko ari satani kandi ko ategura impinduka mu mpinduro zose za Bibiliya zigezweho? Mu bitabo bye “Isis Unveiled” Vol. 1 & 2 na “Inyigisho y'ibanga” Vol. 1 & 2, dusanga ibi bikurikira:

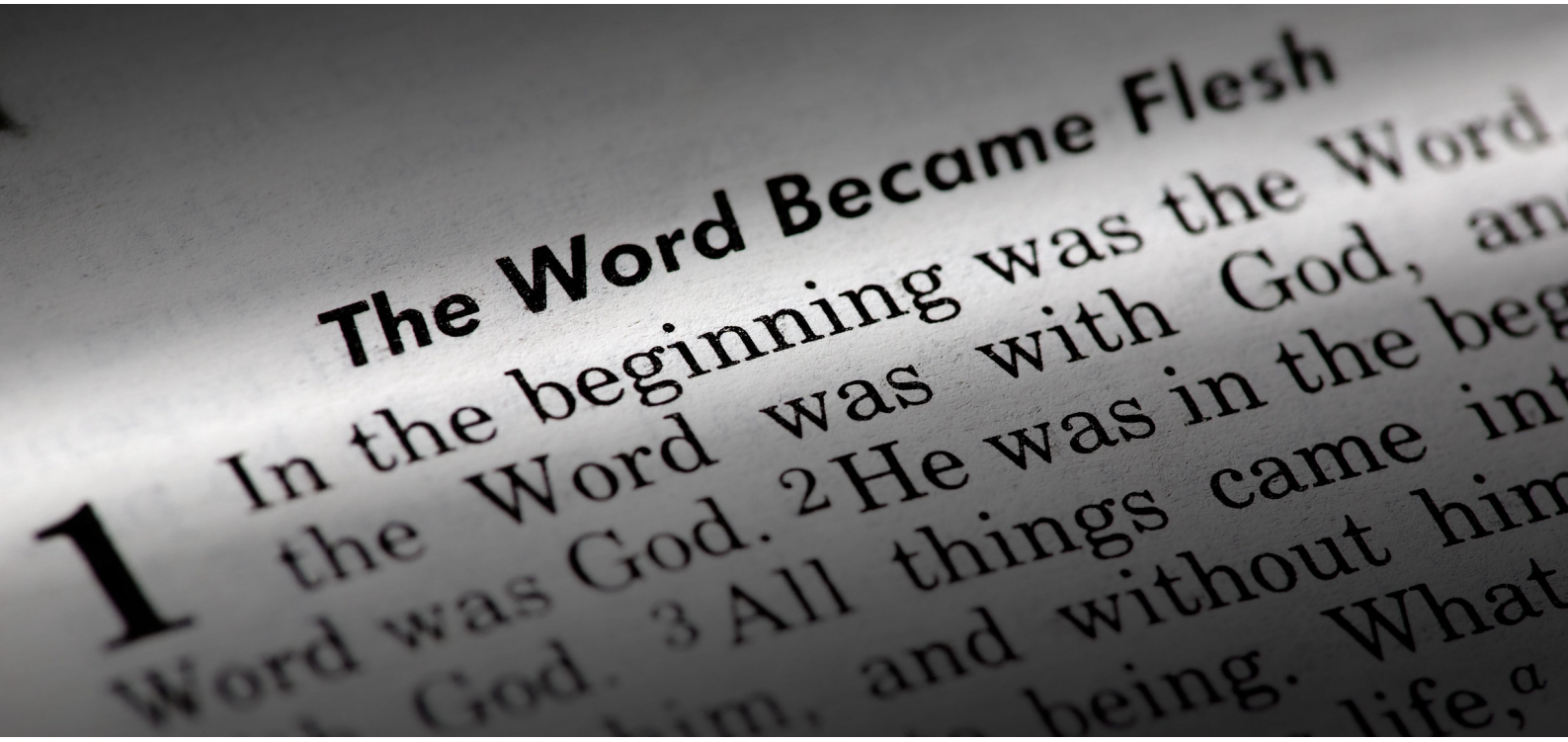
- “…Dufite Bibiliya y'ukur - Codex Sinaiticus na Codex Vaticanus.”

- “Westcott na Hort bari intiti z'ukuri zakosoye amakosa yari mu mpapuro zabanjirije iyi.”

Nubwo uburyo bwose bugezweho bwa Bibiliya bushingiye kuri izi Kode, zisobanurwa mu buryo burambuye mu gice cya 75, ndetse no muri kodegisi dusangamo ijambo γεννάω (gennaó) muburyo bwose, bisobanura ngo "Ndabyaye, kubyara, gutanga, gutanga kuvuka.”

29: Yohana 1: 1 Yesu yaba Imana ihoraho kimwe n'Imana Data?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Yohana 1:1 King James Version:

- “In the beginning was the Word, and the Word was with God, and the **Word was God**.“ “Mu ntangiriro hariho Ijambo, kandi Ijambo ryari **kumwe n'Imana**, kandi Ijambo ryari Imana.”

Ludwig Albrecht yahinduye Bibiliya mu buryo budasobanutse neza bwa Bibiliya ivuga ibi bikurikira:

- "Mu ntangiriro hariho Ijambo, kandi Ijambo λογος ryari rifitanye **isano rya bugufi na [τον] Imana θεον, kandi Ijambo** ryari Ikiremwa cy'Imana θεοζ. Kuberako ari imburagihe kandi ihoraho. Byari **MU ITANGIRA** bifitanye isano rya bugufi n’Imana.“ {Johannes 1:1,2} Ludwig Albrecht

- “Im Anfang war bereits das Wort; das Wort war eng vereint mit Gott, ja **göttliches Wesen** hatte das Wort. Denn es ist vorzeitig und ewig. Dies war im Anfang eng vereint mit Gott.“ {Johannes 1:1,2} Ludwig Albrecht

- “In the beginning there was already the Word, and the **Word** λογος **was closely related with** [**τον**] **God** θεον, **and the Word was a Divine Being** θεοζ. Because it is premature and eternal. It was in the **BEGINNING** closely connected with God.“ {John 1:1.2} Ludwig Albrecht

Mu murongo w'umwimerere mu rurimi rwa kera rw'ikigereki, iruhande rw'izina Imana θεον (Data), mu buryo bw'izina, hari ijambo ry'inyongera “**τον” (rimwe, ni ukuvuga rimwe cyangwa irindi).**

Ku rundi ruhande, muri Yesu (Ijambo), Izina rye ry'Imana rihagaze mu buryo bwo gushinja ururimi rw'Ikigereki θεοζ, ibyo bikaba byumvikana neza ko icyo gihe, ubusobanuro "**Ubumana bw'Imana**" busobanutse neza. Kubera ko izina ry'Imana rya Yesu riri muburyo bwo gushinja, kandi izina rya Data ryonyine riri muburyo bw'izina hiyongereyeho τον, rwose ntabwo bafite ibisobanuro bimwe. Ibi bishimangira imyanya itandukanye ya Data n'Umwana, nubwo byombi bitwara kamere y'Imana.

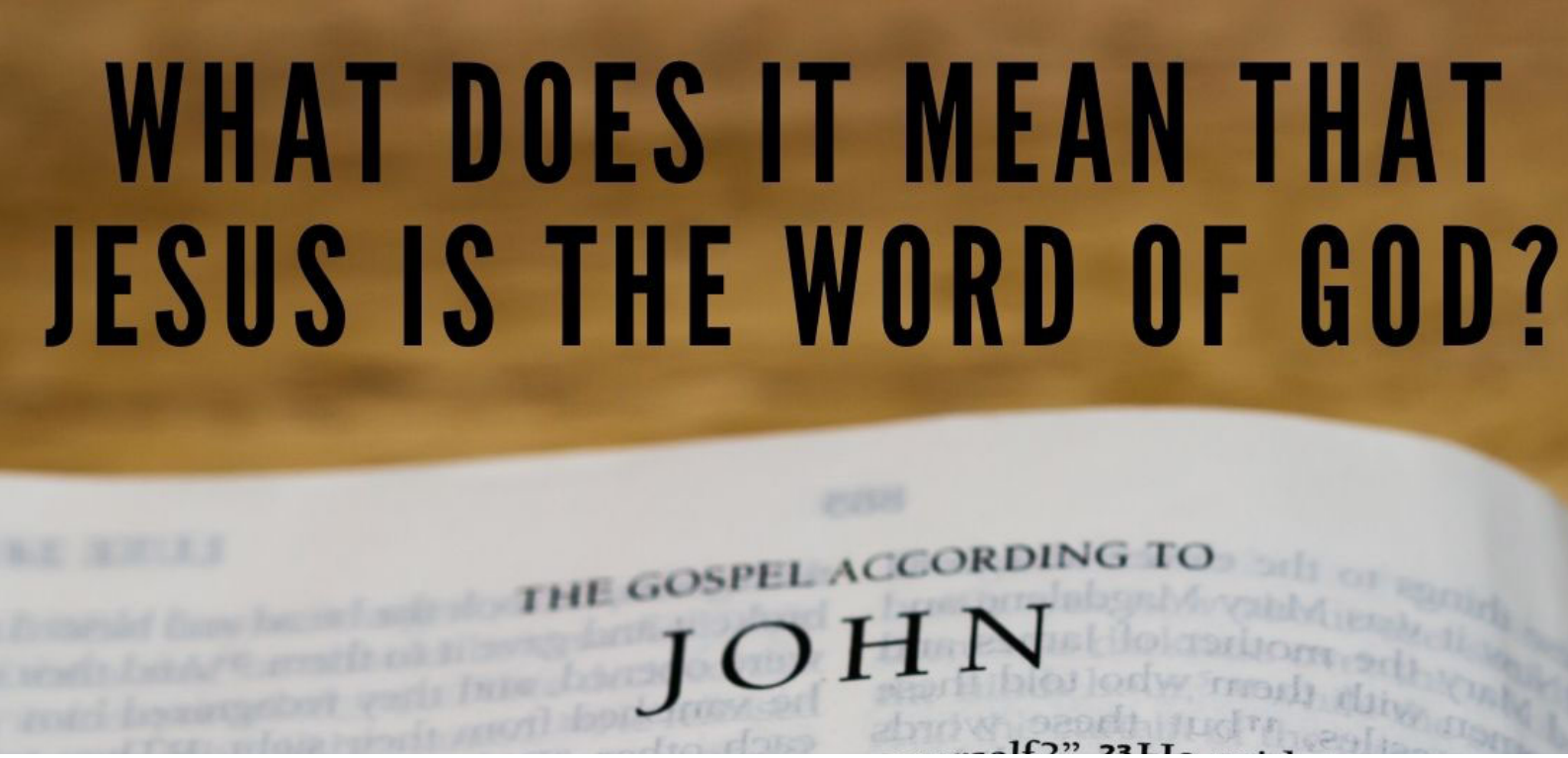
Imana (Data)	θεο**ν**
Kuba Imana (Yesu)	θεο**ζ**

Kandi ubu ni ubusobanuro budasobanutse neza, aho Ijambo, Yesu, rivuga ko Imana, aho kuba Ikiremwa cy'Imana, ikora nk '"gihamya" y'inyigisho y'Ubutatu. Byongeye kandi, hari abavuga ko Yesu adafite intangiriro, nubwo uyu murongo uvuga "intangiriro"! Gusa Imana Data nkImana ihoraho nta ntangiriro ifite! Yesu nk Umwana we usanzwe afite intangiriro nubwo nawe ari Imana. Kuvuga ngo 'Yesu nta ntangiriro afite' birakenewe ku nyigisho y'Ubutatu kuko ikubiyemo inyigisho z'imana eshatu zingana nta ntangiriro. Ariko no muri ubu busobanuro bwiza bw'ikidage cyanditswe na Ludwig Albrecht, ikibabaje, nta busobanuro bw'ingingo **τον**, nubwo mu nyandiko y'Ikigereki cy'umwimerere iri iruhande rw'izina Imana: τον **θεον**. Umurongo wuzuye mu kigereki cya kera ugira uti:

Muri - In [the]	εν	(1722)
intangiriro - beginning	αρχη	(746)
yari - was	ην	(2258)
imwe - the one	ο	(3588)
ijambo (Yesu) - Word (Jesus)	λογοζ	(3056)
na - and	και	(2532)
imwe - the one	ο	(3588)
ijambo (Yesu) - Word (Jesus)	λογοζ	(3056)
yari - was	ην	(2258)
hamwe na - with	προζ	(4314)
IYI cyangwa imwe rukumbi - THAT or the only one	τον	(3588)
Imana (Data) - God (the Father)	θεο**ν** (Theo**n**)	(2316)
na - and	και	(2532)
Kuba Imana (Yesu) - the Divine Being (Jesus)	θεο**ζ** (Theo**s**)	(2316)
yari - was	ην	(2258)
ko (umwe) - (that) one	ο	(3588)
ijambo - Word	λογοζ	(3056)

30: Yohana 1: 1 Ijambo ni nde?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Tutitaye ku busobanuro busanzwe bw'ijambo, Yesu nanone yitwa Ijambo. Ijambo rimwe risanzwe nkimvugo ntirizana wenyine kandi ntirivuga mwizina ryImana Data cyangwa izina ryayo. Ijambo rimwe risanzwe nta bitekerezo. Ikiremwa cyonyine gishobora gutekereza. Ese koko Yesu niryo Jambo?

- "Kandi **Ijambo ryahinduwe** umubiri, atura muri twe, (kandi twabonye **icyubahiro cye**, **icyubahiro nk'icy'imfura** ya Data wenyine,) cyuzuye ubuntu n'ukuri." Yohana 1:14}

Yesu, nk'Ijambo, avuga ku giti cye:

- “Ijambo **ry'Uwiteka riza aho ndi,** rivuga riti 'Mwana w'umuntu, shyira amaso yawe ku misozi ya Isiraheli, ubahanure.“ {Ezekiyeli 6:1.2}

- “Yeremiya **ageza Ijambo ry'Uwiteka**, avuga ati“ **Ohereza** abo mu bunyage bose, uvuga uti **Uwiteka avuga**.” {Yeremiya 29:30.31}

Yesu, nk'Ijambo, ahishura kandi amagambo y'Imana Data:

- “Byongeye **kandi, Ijambo ry'Uwiteka** ryanshikiriye, rivuga riti: 'Kandi, mwana w'umuntu, ni ko Uwiteka **Imana ibwira igihugu** cya Isiraheli.“ {Ezekiyeli 7: 1, 2}

Mu Byahishuwe, Yesu afite n'izina “Ijambo”:

- “Kandi yari yambaye ikositimu yamenetse mu maraso: **IZINA rye ryitwa Ijambo ry'Imana. Ingabo zo mu ijuru** zimukurikira ku mafarashi yera, yambaye imyenda myiza, yera kandi yera.“ {Ibyahishuwe 19:13.14}

Ellen White:

- “Kristo ni nde? —**Ni Umwana w'ikinege w'Imana nzima**. Ari kuri Data nk'ijambo ryerekana igitekerezo, -kigitekerezo cyumvikanye. **Kristo ni IJAMBO ry’Imana**.” {Ellen White, YI, June 28, 1894 par. 9} “Who is Christ?—He is the **only begotten Son of the living God**. He is to the Father as a word that expresses the thought,—as a thought made audible. **Christ is THE WORD of God**.”

31: Yohana 1: 1 Mu ntangiriro Ijambo ryatangiye ryari?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “Mu ntangiriro hariho Ijambo, kandi Ijambo ryari kumwe n'Imana, kandi Ijambo ryari Imana.” {Yohana 1: 1-2,14}

Mu rurimi rw'ikigereki cy'umwimerere, tubona ko ku musozo w'inyandiko “kandi Ijambo ryari Imana”, mu mwanya w'izina ry'Imana, hariho inyito 'Divine', ntabwo ari uburyo isobanurwa muri Bibiliya nyinshi. Hano dusangamo ihame rimwe, ko Data ari Imana, kandi Yesu yemejwe ko ari Imana kandi ifite kamere y'Imana, bivuze ko ari Umwana nyirizina w'iyo Mana imwe rukumbi.

Muri - In [the]	εν	(1722)
intangiriro - beginning	αρχη	(746)
yari - was	ην	(2258)
imwe - the one	ο	(3588)
ijambo (Yesu) - Word (Jesus)	λογοζ	(3056)
na - and	ϰαι	(2532)
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ijambo (Yesu) - Word (Jesus)	λογοζ	(3056)
yari - was	ην	(2258)
hamwe na - with	προζ	(4314)
IYI cyangwa imwe rukumbi - THAT or the only one	τον	(3588)
Imana (Data) - God (the Father)	θεο**ν** (Theo**n**)	(2316)
na - and	ϰαι	(2532)

Kuba Imana (Yesu) - the Divine Being (Jesus)	θεο**ζ** (Theo**s**)	(2316)
yari - was	ην	(2258)
ko (umwe) - (that) one	ο	(3588)
ijambo - Word	λογοζ	(3056)

Kubwibyo, uyu murongo ufite ubusobanuro butandukanye rwose numwimerere kuruta uwatanzwe mubisobanuro byinshi kandi ibisobanuro byayo ntibishyigikira ubutatu. Turashobora kubona ko mwumwimerere, hari amagambo abiri atandukanye kuri "Mana".Iyi nyandiko itubwira ko Yesu afite kamere y'Imana nka Se kuva akomoka kuri Se, kandi ko ataremwe, ahubwo ko ari Imana. Nyamara Imana yo mwijuru nisi, Imana imwe yukuri, ni Data ntabwo ari ubutatu. Hasi dusoma ibisobanuro nyabyo byumwandiko wumwimerere:

- "Mu ntangiriro hariho Ijambo, kandi Ijambo (Yesu) ryARI **NA** (πρός) **Imana** (τὸν) Imana (θεον) (Data), **kandi Ijambo ryari Imana** (θεοζ)." {Yohana 1:1}

Dukurikije Isezerano Rishya hamwe n'Umwuka w'ubuhanuzi, kubyara Yesu bibaho mbere yo kurema Isanzure?

- “**Kwiyegurira imfura byari bifite** inkomoko mu bihe bya kera. Imana yari yarasezeranyije guha imfura **zo mu ijuru** kugira ngo ikize umunyabyaha.” {Ellen White, Desire of Ages, p. 51} “**The dedication of the first-born** had its origin in the **earliest times**. God had promised to give the First-born of heaven to save the sinner.”

- “Ninde shusho y'Imana itagaragara, imfura **y'ibiremwa byose**.” {Abakolosayi 1:15}

Igisobanuro nyacyo cyigitekerezo cy "intangiriro" gikubiyemo ibintu byombi. 'Mu ntangiriro', mu buryo bufite intego, bivuze ko mu bihe byashize, **Yesu yazutse. Ibi byari mbere yintangiriro yikiremwa** cyose. Data noneho yazanye Isi yose kubaho (intangiriro ya kabiri) binyuze mumwana we.

- “Mu ntangiriro hariho Ijambo, kandi **Ijambo** (Yesu) **ryari** kumwe na (“ πρός “) **Imana** (Data), kandi Imana (Yesu) yari Ijambo. Yabanje **mu ntangiriro** hamwe na (“πρός“) Imana (“τὸν”) Imana ... Kandi Ijambo ryahinduwe umubiri, ritura muri twe, (kandi twabonye icyubahiro cyayo, icyubahiro nkicy'imfura yonyine (Monogenês) ya Data,) yuzuye ubuntu n’ukuri." {Yohana 1: 1-2,14}

Hano dusoma ko Umwana yari kumwe na Se ntabwo ari uko Data yari kumwe numwana. Ibi bishimangira byimazeyo ukuri kumwanya kuri Data na Mwana.

- “Ariko kuri twe hariho **Imana imwe, Data,** We muri byose, kandi natwe muri We; n'Umwami umwe Yesu Kristo, kuri byose ni We, natwe turi kumwe na we.“ {1 Abakorinto 8: 6}

Umuhanuzi w'Imana avuga iki ku ntangiriro muri Yohana 1: 1-2? Biragaragara neza ko iyi mirongo yerekeza ku ivuka rya Kristo na Se wo mu ijuru, kandi ko yahoraga ari Umwana mbere yuko yakira kamere muntu ku isi, nkuko tubibona ku murongo wa 14. Ibindi bimenyetso byerekana ko Yesu, nubwo Imana, yayobowe na Se ni ibi bikurikira: Muri Bibiliya y'Igiheburayo y'Icyarameyi, dusoma ngo "Ijambo r**yari** kumwe n'Imana (Data) kandi Ijambo ryari Imana / Imana (Yesu)“. Ijambo ry'ibanze “Uwiteka” ritandukanya Imana Data, Imana imwe y'ukuri, na Yesu, Ikiremwa cy'Imana, We, binyuze mu magambo “Mu ntangiriro” akomoka ku Mana Data. Yohana 1: 1 herekana ko usibye Imana Data, Imana y'isi n'ijuru, Yesu na we ari Imana kandi ntabwo yaremewe. Ariko ukurikije inyandiko ya mbere ya Bibiliya, Yesu ntabwo ari "Imana", ariko yitwaje Ijambo ry'Imana. Hariho itandukaniro riri hagati y "Imana (imwe)", Data, na Yesu.

- “Mu ntangiriro hariho Ijambo, kandi Ijambo ryari kumwe n'Imana, kandi Ijambo ryari Imana. Ni ko byari bimeze mbere na mbere ku Mana. ” Yohana 1: 1, 2. **Kristo, Ijambo, umwe rukumbi wabyawe n'Imana**, yari umwe na Data uhoraho - umwe muri kamere, imico, intego - **ikintu cyonyine gishobora kwinjira mu nama zose n'imigambi y'Imana**. “Izina rye rizitwa Igitangaza, Umujyanama, Imana ikomeye, Data uhoraho, Umuganwa w'amahoro.” Yesaya 9: 6. “Gusohoka kwe kuva kera, kuva kera.” (Mika 5.2). {Ellen White, Patriarchs and Prophets, p. 34} “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” John 1:1, 2. **Christ, the Word, the only begotten of God,** was one with the eternal Father—one in nature, in character, in purpose—**the only being that could enter into all the counsels and purposes of God.** “His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. His “goings forth have been from of old, from everlasting.” {Micah 5,2}”

Ellen White, mu rwego rwa Yohana 1: 1, 2, avuga ko Yesu ari Umwana w'ikinege (monogenês) kandi ko afite Se w'iteka, kandi ko ari we wenyine uzi imigambi n'imigambi ya Data byose. Ibi ntabwo bikubiyemo ikiremwa cya gatatu! Ivuga "We wenyine", bisobanura Yesu wenyine! 'Gusa' bisobanura ntawundi. Yabisobanuye neza n'umurongo wo muri Mika 5: 2 aho uvuga ko gusohoka kwa Yesu, ni ukuvuga kubyara, kuva kera, kuva kera.

Kw'isi, tubona icyubahiro cya Yesu, yari asanzwe afite, kandi cyahoze ari icye nk'Umwana. Hano nta butatu buhari! Abapayiniya bacu, ibikorwa byabo Ellen White babonaga ko ari ukuri kandi by'ingenzi, basobanukiwe neza iki kintu:

- “**Imana [Data] yonyine nta ntangiriro. Mubihe byambere mugihe intangiriro ishobora kuba, - igihe kiri kure cyane kuburyo kurangiza ubwenge ni ubuziraherezo, byagaragaye Ijambo, Yohana 1,1**. Iri Jambo ritaremwe ni Ikiremwa, mu gihe cyuzuye, yahinduwe umubiri, kandi atura muri twe. **Intangiriro ye ntiyari imeze nk'iy'ikindi kiremwa cyose kiri mu isanzure. [...] Hanyuma rero Umwuka Wera, Umwuka w'Imana, Umwuka wa Kristo, imana y'Imana hamwe n'imbaraga zabo, uhagarariye bombi (Zab. 139,7), na we yariho**.” {Uriah Smith, Looking Unto Jesus, p. 10. **1898**} “**God [the Father] alone is without beginning**. **At the earliest epoch when a beginning could be,** - **a period so remote that to finite minds it is essentially eternity,** - **appeared the Word, John 1,1.** This uncreated Word was the Being, who, in the fulness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. [...] **And then the Holy Spirit, the Spirit of God, the Spirit of Christ, the Divine afflatus and medium of their power, representative of them both (Ps. 139,7), was in existence also**.”

- "Ijambo ryari" mu ntangiriro. " Ubwenge bwa muntu ntibushobora gusobanukirwa imyaka **ikubiye muriyi nteruro. Ntabwo ihabwa** abantu kumenya igihe cyangwa uko Umwana yabyawe; **ariko tuzi ko yari Ijambo ry'Imana, atari mbere yuko aza kuri iyi si ngo apfe, ariko na mbere yuko isi iremwa. Mbere gato yo kubambwa kwe yarasenze ati:** "Noneho Data, mpimbaza icyubahiro cyanjye ubwawe n'icyubahiro nagize nawe mbere yuko isi ibaho." Yohana 17,5. Kandi imyaka irenga magana arindwi mbere yuko aza kwe bwa mbere, ukuza kwe kwarahanuwe rero nijambo ryahumekewe: "Ariko wowe, Betelehemu Efrata, nubwo uri muto mu bihumbi byu Buyuda, nyamara muri wewe azasohokera ansange ni ukuvuga. **kuba umutware muri Isiraheli, gusohoka kwabo kuva kera, kuva mu bihe bidashira. " Mika 5,2, marge. Twese tuzi ko Kristo "yavuye kandi ava ku Mana" (Yohana 8:42), ariko byari bigarutse kera cyane mubihe bidashira kuburyo bitarenze ubwenge bwabantu**." {E.J. Waggoner, Christ And His Righteousness, p. 9} “The Word was "in the beginning." The mind of man cannot grasp the ages that are spanned in this phrase. **It is not given to men to know when or how** the Son was begotten; **but we know that He was the Divine Word, not simply before He came to this earth to die, but even before the world was created.** Just before His crucifixion He prayed, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17,5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: "But Thou, Bethlehem Ephratah, though Thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me i.e. to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5,2, margin. **We know that Christ "proceeded forth and came from God" (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man**.”

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- "Incuro nyinshi mu bunarariboneye bwanjye mu murimo wa Nyagasani, nahamagariwe guhura n'aya marangamutima atari yo. Muri byose, urumuri rusobanutse, rukomeye rwahawe ko Imana ari iy'iteka ryose, ibaho. Kuva nkiri muto nahawe amabwiriza asobanutse neza ko **Imana ari Umuntu, kandi ko Kristo ari "ishusho yerekana Umuntu wayo." Imana yamyeho. Ikitureba ntabwo ari uburyo cyangwa impamvu**." {Ellen White, Manuscript 137, November 12, **1903**} "Again and again during my experience in the Lord's work, I have been called upon to meet these erroneous sentiments. In every case, clear, powerful light has been given that God is the eternal, self-existent One. From my girlhood I have been given plain instruction that **God is a Person, and that Christ is "the express image of His Person." God always has been. That which concerns us is not the how or the wherefore**."

Muri aya magambo, tubona ko Yesu afite intangiriro kandi ko Imana yonyine (bahora bita Data) idafite intangiriro. Nuburyo kandi E.J. Wagoner yasobanukiwe n'iki kibazo, igitabo cye kivuga ku Gukiranuka ku Kwizera, cyavuzwe haruguru, yazamuye cyane. Mu 1905, Ellen White yanditse ko Uriah Smith, usibye we, yari umuyoboro w'ingenzi w'ukuri Imana yakoresheje mu gutanga ubutumwa bwayo! Yemeza ko hari igihe Yesu yabyawe mwijuru kandi ko afite intangiriro.

- "Abamarayika b'Imana barebye hamwe na Kristo, wifata nk'umuntu kandi yicisha bugufi ahuza Ubumana bwe n'ubumuntu kugira ngo akorere umuntu waguye. Nigitangaza mubamarayika bo mwijuru. Imana yatubwiye ko yabikoze, kandi tugomba kwemera Ijambo ry'Imana nkuko risoma. Kandi nubwo dushobora kugerageza **gutekereza kubijyanye n'Umuremyi wacu, igihe yamazeho**, aho ikibi cyinjiye bwa mbere mwisi yacu, hamwe nibintu byose, turashobora kubitekerezaho kugeza igihe tuzagwa intege nke kandi tunaniwe nubushakashatsi mugihe ahari iracyari iherezo." {Ellen White, 7BC, 1888 p. 919} "Angels of God looked with amasement upon Christ, who took upon Himself the form of man and humbly united His Divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. And although we may try to reason **in regard to our Creator, how long He has had existence,** where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond."

Muri ubwo buryo nyene, Isezerano rya Kera ryemeza ko Yesu, Ijambo, yavuye kuri Se, amwita Ijambo ry'Imana. Ese Ijambo ry'Imana ryigeze rivuga ko Data (Imana) akomoka cyangwa ari Ijambo? Ntabwo aribyo, kuko urwego rusobanutse. Niba Umuntu ari uw'umuntu, noneho ahagarara munsi ye uwo ari we. Ijambo, hano, ryerekeza kuri Yesu, nkuko biri muri Yohana 1: 1.

- "Hanyuma **Ijambo rya Nyagasani** (Yesu) riza kuri Yeremiya, **rivuga (**mu izina rya Se na Se), Ohereza abo bose mu bunyage, uvuga uti: 'Uku ni ko Uwiteka avuga ...' {Yeremiya 29: 30-31}

- "Mu mwaka wa kane wa Yehoyakimu mwene Yosiya umwami w'u Buyuda, iryo **Jambo ryaje** kuri Yeremiya **rivuye kuri Nyagasani**, rivuga riti 'fata umuzingo w'igitabo, wandike amagambo yose navuze. Nkurwanya Isiraheli, n'u Buyuda n'amahanga yose, kuva umunsi nakubwira, kuva mu gihe cya Yosiya, kugeza na n'ubu. Birashoboka ko inzu ya Yuda izumva ibibi byose nashakaga kubakorera; kugira ngo basubize umuntu wese inzira ye mbi; kugira ngo mbabarire ibicumuro byabo n'ibyaha byabo." {Yeremiya 36: 1-3}

Ijambo rimwe risanzwe ubwaryo ntiriza kuvuga mu izina ry'Imana Data no mu izina ryayo. Ahubwo, Uwitwa izina ni Jambo arabikora. Ijambo risanzwe ntiritekereza kubyo rizakora kandi ntiribabarira ibyaha. Umuntu umwe wenyine ni we ubikora. Yesu ku giti cye yagaragaye aho hantu aravuga! - "Kristo ni nde?

- "Kristo ni nde? Ni **Umwana w'ikinege w'Imana nzima**. Ari kuri Data nk'ijambo ryerekana igitekerezo, -kigitekerezo cyumvikanye. **Kristo ni ijambo ry'Imana**." {Ellen White, Youth Instructor, June 28, 1894, par. 9} "Who is Christ?—He is the **only begotten Son of the living God**. He is to the Father as a word that expresses the thought,—as a thought made audible. **Christ is the word of God**."

- “Kandi yari yambaye ikanzu yamenetse mu maraso, **kandi izina rye ryitwa Ijambo ry'Imana.** Ingabo zo mu ijuru zimukurikira ku mafarashi yera, yambaye imyenda myiza, yera kandi yera.” {Ibyahishuwe 19: 13-14}

32: Umubatizo wa Yesu n'inuma

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Benshi bafata ibisobanuro byumubatizo wa Yesu, mugihe Umwuka Wera yamanutse muburyo bwinuma kumutwe, nk "gihamya" ko Umwuka Wera ari Imana ya gatatu.

- “Yesu amaze kubatizwa, azamuka ako kanya ava mu mazi, maze ijuru rirakingurira kuri we, abona Umwuka **w'Imana amanuka nk'inuma, amucana: Kandi ijwi riva. ijuru, rivuga riti**: "Uyu ni Umwana wanjye nkunda, uwo nishimiye cyane." {Matayo 3:16-17}

Nyuma yo gusesengura byimbitse, dushobora kubona ko inuma itavuze, ariko ijwi rya Data niryo ryumvikanye riva mwijuru. Byongeye kandi Umwuka Wera yitwa Umwuka w'Imana! Bibiliya yose ivuga kuri Data witwa izina ry'Imana. Umwuka Wera akomoka kuri Data!

Niba dushaka kwemera ibisobanuro bitatu bya Bibiliya, Umwuka Wera na we agomba kuba Data, kuko Umwuka Wera ari we wasamye Yesu mu nda ya Mariya:

- “Ariko akibwira ibyo bintu, dore umumarayika wa Nyagasani amubonekera mu nzozi, avuga ati: Yozefu, mwene Dawidi, ntutinye kugutwara umugore wawe Mariya**, kuko icyamutekerejweho ari y'Umwuka Wera**.” {Matayo 1:20}

Data ni we, ku giti cye abikesheje Umwuka Wera, yasamye Yesu mu nda ya Mariya, bitabaye ibyo, ntashobora kuba Data. Uyu murongo werekana ko Umwuka Wera atari ikiremwa cya gatatu! Kuki ijwi rya Data ritavuze rivuye mwijuru rivuga ngo, "uyu ni Umwana dukunda"? Iyo dusomye nitonze amagambo ari munsi yukuri azarushaho gusobanuka:

- "Umumarayika aramusubiza ati:" **Umwuka Wera azakuzaho, kandi imbaraga z'Isumbabyose zizagutwikira**, ni cyo gituma ikintu cyera kizakubyara kizitwa Umwana w'Imana." {Luka 1:35}

Ninde Usumbabyose ukurikije Bibiliya? Ahantu hatabarika, Bibiliya yita Imana Data Isumbabyose, rwose ntabwo ari Umwuka Wera! Hano dusoma mu buryo bweruye ko Umwuka Wera agereranya ukuhaba kwa Data, Imbaraga zarenze Mariya.

Ijambo "imbaraga" risobanura iki muriki gihe? Ko Data ubwe yazanye Yesu mu nda ya Mariya! Kandi ko Umwuka Wera amukomokaho.

Nguko uko, binyuze muri Roho Mutagatifu, Data yatwikiriye Umwana! Niba Umwuka Wera ari ikiremwa cyigenga, noneho Umwuka Wera ubwe yatwikiriye Yesu! Twabonye ibyemezo bimwe bivuye kuri Mwuka w'ubuhanuzi. Kuki muriki gihe Umwuka Wera aturuka kuri Data gusa kandi agereranya ukuhaba kwe gusa, mugihe cyubutumwa bwa Yesu kwisi?

Kuberako Umwuka Wera, Ibyahishuwe asobanura byuzuye nkimyuka irindwi, ukurikije icyo gitabo, ikomoka ku Mana ku ntebe y'ubwami, hanyuma ikajya kuri Ntama, ni ukuvuga Yesu, wohereza Umwuka Wera we mu isanzure ryose. Nkuko twabibonye mu bindi bice, Yesu, igihe yabaga ku isi, yaretse imico ye y'Imana yimbaraga, kamere, na byose nka Roho Mutagatifu.

Muri icyo gihe Umwuka Wera yavuye kuri Data gusa. Nubwo tudashobora kubyumva, ntibikwiye kuba impamvu yatuma tujya mubisobanuro bitari byo byubutatu. Iyi nsanganyamatsiko iragurwa mu bindi bice.

- “Nta na rimwe abamarayika bumvise isengesho nk'iryo Kristo yatanze igihe yabatizwaga, kandi basabye ko ari bo batanga ubutumwa bwa Data kugeza ku Mwana we. Ariko, oya! biturutse kuri Data bitanga umucyo w'icyubahiro cye. Ijuru **ryarakinguwe, imirasire y'icyubahiro ishingiye ku Mwana w'Imana maze ifata ishusho y'inuma, isa na zahabu yatwitse. Imiterere isa n'inuma ntiyagaragazaga ubwitonzi n'ubwitonzi bya Kristo. Mu gihe abantu bahagaze** batangaye cyane, amaso yabo yerekeje kuri Kristo, mu ijuru riva haza aya magambo: “Uyu ni Umwana wanjye nkunda, uwo nishimiye cyane.” Amagambo yemeza ko Kristo ari Umwana wImana yatanzwe kugirango atere kwizera ababonye ibyabaye, no gukomeza Umwana wImana mubikorwa byayo bitoroshye. Nubwo Umwana w'Imana yari yambaye ikiremwamuntu, nyamara Jehovah, n'ijwi rye bwite, amwizeza ko azabana n'iteka ryose. Muri uku kwigaragariza Umwana wayo, Imana yemera ko ikiremwamuntu cyashyizwe hejuru binyuze mu bwiza bw'Umwana wayo akunda.” {Ellen White, Review & Herald, January 21, 1873, par. 5} “Never before had angels listened to such a prayer as Christ offered at His baptism, and they were solicitous to be the bearers of the message from the Father to His Son. But, no! **direct from the Father issues the light of His glory. The heavens were opened, and beams of glory rested upon the Son of God and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ**. While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: “This is My beloved Son, in Whom I am well pleased.” The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in His arduous work. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with His own voice, assures Him of His sonship with the Eternal. In this manifestation to His Son, God accepts humanity as exalted through the excellence of His beloved Son.”

- “**Kubatizwa k'Umukiza**, Satani yari mu batangabuhamya. Yabonye **icyubahiro cya Se gitwikira Umwana we. Yumvise** ijwi rya Jehovah rihamya ubumana bwa Yesu.” {Ellen White, Desire of Ages, p. 116.2} “At the **Saviour’s baptism**, Satan was among the witnesses. He saw the **Father’s glory overshadowing His Son**. He heard the voice of Jehovah testifying to the Divinity of Jesus.”

- “... Kristo amaze kubatizwa, yunamye ku nkombe za Yorodani, kandi nta juru ryigeze ryumva isengesho nk'iryo ryaturutse ku minwa y'Imana .... Icyubahiro **cy'Imana, mu buryo bw'inuma ya yatwitse zahab**u, amuhagararaho, kandi mu cyubahiro kitagira akagero **humvikanye aya magambo, 'Uyu ni Umwana wanjye nkunda**, uwo nishimiye cyane.' ifata intebe ya Umwe Utagira iherezo. Isengesho rya Kristo ryacengeye mu mwijima maze ryinjira aho Imana iri. Kuri buri wese muri twe bivuze ko ijuru ryakinguye imbere yacu. Bisobanura ko amarembo ari ajar, ko icyubahiro gihabwa Umwana wImana nabantu bose bizera izina ryayo .... Kristo yinjiye mubutayu afite Umwuka wImana kuri We, kugirango ageragezwe na satani .. .. Satani yavuye mu murima nk'umwanzi watsinzwe. Umukiza wacu yambutse isi aratsinda .... Yakoreye iki umuryango wabantu? Yadushyize hejuru murwego rwagaciro. Turashobora kuba abatsinze binyuze mubihagije byacu. Hariho ibyiringiro kubadafite ibyiringiro, muri Kristo .... Kristo yaje iki? Guhagararira Data. Mbega umutima wurukundo nimpuhwe! ... Igihe Imana yahaye Umwana wayo, yatanze ijuru ryose. Ntiyashoboraga gutanga.” {Ellen White, Manuscript 27,1893,Temperance,283-287} {Ellen White, Christ Triumphant, p. 207.4 - 207.6} “...After Christ was baptised, He bowed on the banks of Jordan, and never before had heaven listened to such a prayer as came from His Divine lips.... **The glory of God, in the form of a dove** of burnished gold, rested upon Him, **and from the infinite glory was heard these words, ‘This is my beloved Son, in Whom I am well pleased.’** The human race is encircled by the human arm of Christ, while with His Divine arm He grasps the throne of the Infinite One. The prayer of Christ cleaved right through the darkness and entered where God is. To each of us it means that heaven is open before us. It means that the gates are ajar, that the glory is imparted to the Son of God and all who believe in His name.... Christ entered into the wilderness with the Spirit of God upon Him, to be tempted of the devil.... Satan left the field as a conquered foe. Our Saviour passed over the ground and was victor.... What has He done for the human family? He has elevated us in the scale of moral value. We may become conquerors through our Sufficiency. There is hope for the most hopeless, in Christ.... What did Christ come here for? To represent the Father. What a heart of love and sympathy! ... When God gave His Son, He gave all heaven. He could give no more.“

Mu magambo yavuzwe haruguru, dushobora kumenya ko Umwuka Wera, nk'inuma, atari ikiremwa cyigenga, ahubwo ko ari ukugaragaza icyubahiro cy'Imana. Icyarimwe dushobora kubona ko Yesu, wahoraga ari Umwana, kwisi yari yambaye imyenda ya kamere muntu, ni ukuvuga ko yifatiye imiterere ya kamere muntu. Imana yashishikarije Yesu gushimangira ko akiri Umwana wayo kandi ko atatakaje umuhungu we mu kuza ku isi. Umuhanuzi w'Imana yagura ibisobanuro by'izina ry'Umwana, asobanura ko Yesu ari Umwana w'ijuru, Umwana w'Imana kandi ko ku isi yari afite n'umwanya w'Umwana w'umuntu wo ku isi:

- “**Umwana w'Imana** yabonye ko nta kuboko uretse ukuboko kwe gushobora gukiza umuntu waguye. Yiyemeje gufasha umuntu.“ {Ellen White, Review & Herald, February 24, 1897, par. 33} “The **Divine Son of God** saw that no arm but His own could save fallen man. He determined to help man.”

- **"Ikiremwa cyonyine cyari kimwe n'Imana cyabayeho mu mategeko mu bantu**, amanuka mu buzima bucirirtse bw'umukozi usanzwe, kandi akora ku ntebe y'ububaji **hamwe** n'ababyeyi be bo ku isi.“ {Ellen White, Signs of the Times, October 14, 1897, par. 3} “The **only Being who was one with God lived the law in humanity**, descended to the lowly life of a common laborer, and toiled at the carpenter’s bench with His **earthly** parent.”

Matayo 28:18-20 Umubatizo mu izina rya Data n'Umwana n'Umwuka Wera?

33: Gusigwa kwa Yesu na Se

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- “**Umubatizo w'Umukiza**, Satani yari mu batangabuhamya. Yabonye **icyubahiro cya Se gitwikira Umwana** we. Yumvise ijwi rya Jehovah rihamya ubumana bwa Yesu. ” {Ellen White: DA, 116.2} “At **the Saviour's baptism**, Satan was among the witnesses. He saw **the Father's glory overshadowing His Son**. He heard the voice of Jehovah testifying to the Divinity of Jesus.”



Inyigisho y'Ubutatu ivuga ko izina Imana "ririmo" Ibinyabuzima byose uko ari bitatu, ni ukuvuga ko bivuga kuri bo bose kandi ko ibyo Binyabuzima bitatu byafashe izo "nshingano" za Data, Mwana, na Roho Mutagatifu imbere gusa urwego rwa gahunda y'agakiza. Ijambo ry'Imana rivuga ikindi kintu nubwo, kandi ntizigera ryita Ubutatu ku izina "Imana", ariko Data na Mwana gusa:

- “Wakunze gukiranuka, wanga gukiranirwa; niyo mpamvu I**mana, ndetse n'Imana yawe, yagusize** amavuta y'ibyishimo hejuru ya bagenzi bawe.” Abaheburayo 1: 9}

- “Bake ni bo bamenya ubusobanuro bwuzuye bw'amagambo **Kristo** yavuze igihe, **mu isinagogi y'i Nazareti, yatangaje ko ari we wasizwe**.” {Ellen White: AA, p. 416.3} “Few realise the full meaning of the words that **Christ** spoke when, in the synagogue at Nazareth, **He announced Himself as the Anointed One**.”

- “**Umwana wawe Wera Yesu, uwo wasize amavuta**.” {Ellen White: AA, p. 672} “**Thy** Holy **Child Jesus, Whom Thou hast anointed**.”

Twasomye ko Yesu yasizwe n'Imana ye, Data, ntabwo Yesu yasize Se. Imana Data isumba Ibiremwa byose biri mu Ijuru, kandi hejuru y'Umwana wayo (Imana, **Imana yawe**). Hamwe n '"inyabutatu" imwe, ntabwo bishoboka ko Yesu aba Umwana wukuri wImana Data.

34: Imyuka irindwi yo mu gitabo cy'Ibyahishuwe na Batatu mu Ijuru

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Wicaye ku ntebe yo mu ijuru ni Umuntu umwe ntabwo ari Ubutatu! Tuzi ko Data ari Umutegetsi wa bose:

- “**Jehovah ukomeye** yatangarije intebe **ye ati:** “Uyu ni Umwana wanjye nkunda.” {Ellen White: DA, p. 579.4} “**The great Jehovah** has proclaimed from **His throne**: “This is **My beloved Son**.”



- "Ako kanya nari mu mwuka, dore intebe y'ubwami ishyirwa mu ijuru, **Umwe yicara ku ntebe y'ubwami**. Kandi uwicaye yagombaga kureba nka yasipi **n'ibuye rya sardine**: kandi umukororombya uzengurutse intebe y'ubwami, ubona umeze nka zeru." {Ibyahishuwe 4: 2,3}

- "**Intebe y'Uwiteka** iri mu ijuru" (Zaburi 11,4); **nyamara kubwumwuka we arahari hose.** Afite ubumenyi bwimbitse, kandi ashishikajwe n'umuntu ku giti cye, imirimo yose y'ukuboko kwe." {Ellen White: Education, p. 132.2 **1903**} "**The Lord's throne** is in heaven" (Psalm 11,4); **yet by <u>His</u> Spirit He is everywhere present**. He has an intimate knowledge of, and a personal interest in, all the works of His hand."

- "Ntabwo ari ngombwa kuri twe kugira ngo dushobore gusobanura neza icyo Umwuka Wera ari cyo. Kristo atubwira ko **Umwuka** ari **Umuhoza**, "Umwuka w'ukuri, **UKURIKIRA NA Data.**" Byatangajwe neza kubyerekeye Umwuka Wera ko, mu murimo we wo kuyobora abantu mu kuri kose, "**Ntazavuga ubwe**." (Yohana 15:26; 16:13)" {Ellen White: AA 51.3} "It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, "the **Spirit** of truth, **which <u>PROCEEDETH</u> FROM the Father**." It is plainly declared regarding the Holy Spirit that, in his work of guiding men into all truth, "**He shall not speak of Himself**." (John 15:26; 16:13)"

- "Kandi ku ntebe y'ubwami havamo inkuba, inkuba n'amajwi: kandi hari amatara arindwi y'umuriro yaka imbere y'intebe y'ubwami, ari yo Roho ndwi z'Imana." {Ibyahishuwe 4:5}

- "Yohana ku matorero arindwi ari muri Aziya: Mugirire neza, amahoro, **abeho, n'uwahozeho, n'ibizaza; no muri Roho ndwi ziri imbere y'intebe ye y'ubwami; Kandi** kuri Yesu Kristo, Ninde mutangabuhamya wizerwa, akaba n'umuhungu wa mbere mu bapfuye, n'umutware w'abami b'isi. Ku wadukunze, akadwoza ibyaha byacu mu maraso ye," {Ibyahishuwe 1:4,5}

- "Nitegereje, mbona, hagati y'intebe y'ubwami no mu nyamaswa enye, no hagati y'abakuru, mpagarara Umwana w'intama nk'uko wari wiciwe**, ufite** amahembe **arindwi n'amaso arindwi, ari yo Roho ndwi**. IMANA yoherejwe mu isi yose." {Ibyahishuwe 5: 6}

- "Ni nde wasuzuguye umunsi w'uduce duto? kuko bazishima, **bakabona kugwa mu ntoki** za Zerubabeli hamwe na barindwi; ni amaso **y'Uwiteka**, yiruka **hirya no hino ku isi.** "{Zekariya 4:10}

Kuva ku Mana Data wicaye ku ntebe haza Imyuka 7, ijya ku Mwana wayo, Ntama. Yesu noneho abohereza ahantu hose nkUmwuka Wera. Umwagazi w'intama ufite amahembe 7 n'amaso 7 agereranya imyuka 7. Amahembe 7 arashobora byose kandi amaso 7 ni Imana ishobora byose kubwa Mwuka Wera wayo. Umubare 7 ukoreshwa muri Bibiliya nk'ikigaragaza gutungana kw'Imana. Iyo umuntu abonye ikintu n'amaso ye, noneho bivuze ko uwo muntu ariho muri kiriya gihe. Bamwe mu bashyigikiye Ubutatu, mu gushakisha cyane ibimenyetso, ndetse bafata ibi bisobanuro by'amaso 7 nk '"gihamya" yerekana ko Umwuka Wera ari "Kuba" wa gatatu, ibyo bikaba bitumvikana kuko ayo maso ari igice cy'umubiri gusa Ntama! Byongeye kandi, iyi nyenyeri no kugabana Umwuka Wera birahuye n'Imana imwe?

Rwose sibyo! Iyo Imana isobanuye ikintu cyayo kandi kitari icy'Imana, ikoresha imibare 7 na 12 muri Bibiliya. Asobanura gutungana nabo kandi adushimangira, na none, ko Umwuka Wera atari Imana. Kandi rero turabona ko Imyuka 7 igereranya Umwuka Wera kandi umwe, nkuko amahembe 7 asobanura imbaraga zuzuye kandi zImana. Mu buryo nk'ubwo, imiryango 12 isobanura ubwoko bumwe gusa bw'Imana, nkuko buji 7 zerekana itorero rimwe ryImana mubihe bitandukanye. Kurundi ruhande, umubare wikigereranyo usobanura ibintu gusa ntabwo ari ibintu byihariye. Data n'Umwana ntibigera na rimwe basobanurwa numubare w'ikigereranyo, ariko nk'Imana imwe Data n'Umwami umwe Yesu. Hasi dusoma amagambo asobanura inyenyeri imwe muburyo butandukanye gato, avuga ko Imana Data ari isoko yambere yumwuka wera, yohereza kuri Yesu, hanyuma Yesu akatugezaho.

- “Umucyo **waturuka kuri Data ukageza** ku Mwana **no ku Mwana ugana** hamwe n'abasenga. Hanyuma mbona **urumuri** rwinshi r**uva** kuri Data kuri Mwana, kandi kuva Mwana yazungurutse abantu imbere yintebe. Ariko bake ni bo bakira urumuri runini.“ {Ellen White: EW 54.2} “A light would come **from the Father to the Son** and **from the Son to** the praying company. Then I saw an exceeding bright light come **from** the Father **to** the Son, and **from** the Son it waved over the people before the throne. But few would receive this great light.“

Niba Imana Data ari isoko y'ibanze y'Umwuka Wera, ni gute Yesu agereranya Inkomoko yigenga kimwe? Yesu ni Isoko yigenga y'Umwuka Wera kuko yakiriye byimazeyo na Data:

- “Ariko igihe Umuhoza azazira, uwo nzaboherereza kuri Data, **ndetse** n'Umwuka **W'UKURI, UKURIKIRA NA Data**, azampamya:" {Yohana 15:26}

- **"SE YAHAYE UMWUKA WE atapimye UMWANA WE**, kandi dushobora no gusangira ibyuzuye (IT, ntabwo ari we).“ {Ellen White: The Great Controversy, p. 477} “**THE FATHER GAVE HIS SPIRIT without measure TO HIS SON**, and we also may partake of **IT´s** fullness (IT, not him).”

- "Umwuka **Wera, YATANZWE n'Umwana w'ikinege w'Imana,** ahuza umukozi w'umuntu, umubiri, ubugingo, n'umwuka, kuri kamere itunganye, y’Imana-muntu." {Ellen White: Review and Herald, April 5, **1906** par. 16} “The **Holy Spirit, which PROCEEDS from the only begotten Son of God**, binds the human agent, body, soul, and spirit, to the perfect, Divine-human nature of Christ.“

Abapayiniya bacu, bayobowe na Bibiliya n'Umwuka w'ubuhanuzi, na bo barabyizeye, kugeza mu 1931 igihe hahindukiraga “ukuri” gushya:

- “Twongeye gusoma **ibyerekeye“ Imyuka irindwi y'Imana yoherejwe ku isi yose. ” Ibyah 1,4; 3,1; 4,5; 5,6.** Nta gushidikanya ko ari izina **ry'Umwuka Wera, ushyizwe muri ubu buryo kugirango ugaragaze** ko ryuzuye kandi ryuzuye. Ariko ntibishobora gusobanurwa cyane niba ari umuntu. Ntabwo twigeze dusoma imana ndwi cyangwa Kristo ndwi.” {Uriah Smith, RH, October 28, 1890} “Again we read of “**the seven Spirits of God sent forth into all the earth**.” Rev. 1,4; 3,1; 4,5; 5,6. **This is unquestionably simply a designation of the Holy Spirit**, put in this form to signify its perfection and completeness. **But it could hardly be so described if it was a person. We never read of the seven Gods or the seven Christs**.”

Igitekerezo cya nyuma cya EGW kuri iryo jambo:

- “Hariho benshi bari mu kaga mu buryo bw'umwuka - benshi“ biteguye gupfa. ” Ibyahishuwe (Yohana**) yasabwe kwandikira itorero rya Sarudi ati: “Ibi ni byo uvuga ufite ufite imyuka irindwi y'Imana, n'inyenyeri ndwi**; Nzi ibikorwa byawe, ko ufite izina ubaho, kandi wapfuye. Witondere, kandi ushimangire ibintu bisigaye, biteguye gupfa, kuko ntabonye imirimo yawe itunganye imbere y'Imana. Ibuka rero uburyo wakiriye kandi wunvise, kandi ukomere, kandi wihane. Hariho kwamaganwa kubantu bumvise ukuri, bakiriye ukuri, hanyuma bagakora nk'abantu bapfuye mu mwuka. “Ibuka rero.” **Mubikorwa byacu ntitugomba kwishora mubitekerezo byose bifatika byatuma duhakana kwizera kwacu KERA mubyukuri twumvise kandi twunganira**. “Niba rero mutazareba, nzaza kuri wewe nk'umujura, kandi ntuzamenya isaha nzakugeraho. Ufite amazina make no muri Sarudi utaranduye imyenda yabo; kandi bazagendana nanjye mweru, kuko bakwiriye. Byongeye kandi nzagirana amasezerano y'amahoro nabo; bizaba isezerano ridashira nabo; Nzabashyira, ndabagwiza, kandi nzashyira ahera hanjye iteka ryose. Ihema ryanjye naryo rizabana na bo: yego, nzaba Imana yabo, kandi bazaba ubwoko bwanjye.” {Ellen White: Letter 230, 5. July **1906**} “There are many who are in a perilous position spiritually—many who are “ready to die.”The Revelator (John) was bidden to write to the church in Sardis: “**These things saith He that hath the seven Spirits of God, and the seven stars**; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. There is a censure resting upon those who have heard the truth, received the truth, and who afterward have acted like men spiritually dead. “Remember therefore.” **In our work we are not to be drawn into any plausible theories that would lead to a denial of our PAST faith in the truth we have heard and advocated.** “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.”

35: Inama yo mwijuru. Babiri? Cyangwa Ubutatu?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- “Kuri Kristo **yahawe** umwanya wo hejuru. **Yagereranijwe na Se**. Inama zose z'Imana **zafunguriwe Umwana wayo.** ” {Ellen White: 8T 268.3, **1904**} “To Christ has been **given** an exalted position. **He has been made equal** with the Father. All the counsels of God are **opened** to His Son.”



Kuba Yesu yarabonye umwanya mu nama yo mwijuru kwa Se bitanga "gihamya" yerekana ko inama ari batatu, kandi "ikagaragaza" Ubutatu? Aya magambo avuga gusa ko Data yafashe icyemezo cyigenga cyo kwemerera Umwana we kumugaragaro, gufata ibyemezo hamwe nisi yose. Kuki ufungura? Kuberako Yesu yari uwambere nuwakurikiye kumurongo nyuma ya Se.

- "Kristo, Ijambo, umwe rukumbi wabyawe n'Imana, yari umwe na Data uhoraho - umwe muri kamere, mu miterere, mu ntego - **KUBA GUSA yashoboraga kwinjira mu nama zose n'imigambi y'Imana**." {Ellen White: PP , p. 34.1} "**Christ**, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose — **THE ONLY BEING that could enter into all the counsels and purposes of God.**" {Ellen White: PP, p. 34.1}

- "Nta muntu, ndetse n'umumarayika wo hejuru, ushobora kugereranya ikiguzi kinini; **bizwi na Data gusa n'Umwana**." {Ellen White: The Bible Echo, October 28, **1895** par. 4} "No man, nor even the highest angel, can estimate the great cost; **it is known only to the Father and the Son**."

- "Imana yabaye umwe n'umuntu igihe, **mu nama hagati ya Data n'Umwana wo mu ijuru hemejwe ko NIBA** (atari nyuma) **umuntu yaguye mu budahemuka bwe, UMWANA w'Imana agomba** kuba Umucunguzi we kandi akamugarurira muri yo ishusho mbwirizamuco ya Imana." {Ellen White, 1888 Materials, p. 869.2, 1891} "God became one with man when**, in the council between the Father and the Son in heaven it was determined that IF** (not after) **man fell from His allegiance, the SON of God should be his Redeemer** and restore in Him the moral image of God."

- "**Muri gahunda yo gukiza isi yazimiye, inama yari hagati yabo bombi; isezerano ry'amahoro ryari hagati ya Data n'Umwana**." {Ellen White: ST, December 23, **1897** par. 2} "In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son."

- "**Imana yamenyesheje Satani** ko ku **Mwana wayo wenyine** ko azahishurira **imigambi ye** y'ibanga, kandi yasabye umuryango wose wo mu Ijuru, ndetse na Satani, kumwumvira mu buryo butaziguye, nta gushidikanya; ariko ko (Satani) yerekanye ko adakwiriye umwanya mu Ijuru." {Ellen White: 1SP, p. 22.2, 1870} "**God informed Satan that to** His **Son ALONE he would reveal** His **secret purposes**, and he required all the family in Heaven, even Satan, to yield Him implicit, unquestioned obedience; but that he (Satan) had proved Himself unworthy a place in Heaven."

- "**Mbere yuko abatuye mu ijuru bateraniye mu Mwami batangaza ko nta wundi uretse Kristo, Wabyaye Imana wenyine, ushobora kwinjira mu mugambi we**, kandi kuri we yariyemeje gushyira mu bikorwa inama zikomeye z'ubushake bwe." {Ellen White: PP, p. 36.2, **1890)** "Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will."

- "Lusiferi yagiriraga ishyari Yesu Kristo. Nyamara igihe abamarayika bose bunamiye Yesu kugirango bemere ubukuru bwe, ubutware bwe n'ubutegetsi bukwiye, arunama; ariko umutima we wuzuye ishyari n'inzangano. Kristo yari **yajyanywe mu nama zidasanzwe z'Imana (Data) ku byerekeye** imigambi yayo, mu gihe lucifer atari aziranye nabo. **Ntiyigeze yumva, nta nubwo yari yemerewe kum**enya imigambi y'Imana. Ariko Kristo yemerewe kuba umutegetsi w'ijuru, imbaraga **n'ububasha bwe kumera nk'ubw'Imana ubwayo. Lusiferi yatekereje ko we ubwe yakunzwe** mu ijuru mu bamarayika. Yari yarashyizwe hejuru cyane, ariko ibi ntibyamuhamagaraga gushimira no guhimbaza Umuremyi we. Yifuzaga kugera ku burebure bw'Imana ubwayo." {Ellen White: The Story of Redemption, p. 14.} "Lucifer was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and hatred. **Christ had been taken into the special counsel of God** (the Father) **in regard to His plans, while lucifer was unacquainted with them**. He did not understand, neither was he permitted to know, the purposes of God. **But Christ was acknowledged sovereign of heaven, His power and authority to be the same as that of God Himself**. Lucifer thought that he was Himself a favorite in heaven among the angels. He had been highly exalted, but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God Himself."

Mu magambo yavuzwe haruguru, tubona ko na mbere yuko umuntu agwa mu byaha, inama zirimo no kubaho kwa Data n'Umwana wenyine. Kuki Umwuka Wera atabonetse nk “Ikiremwa cya gatatu“? Abashyigikiye Ubutatu bavuga ko Umwuka Wera yavuye ku mwanya we kuri gahunda y’agakiza, niyo mpamvu tutabona "ibimenyetso" byerekana ko yitabiriye inama y "Ubutatu." Noneho kuki atabikoze? kuboneka mbere yukuza kwicyaha Ntabwo byaba bitangaje iyaba Data na Mwana bonyine basobanukiwe umugambi w agakiza niba koko Umwuka Wera yari Imana? Data yatanze inama zo mwijuru gusa hagati ye n'Umwana we. Umwuka Wera ari he mu nama yo mwijuru, niba ari Ikiremwa cyigenga? Niba izina Imana risobanura Ubutatu, noneho bivuze ko Yesu abaho kabiri. Muri aya magambo dufite igisubizo cyimpamvu Lusiferi yagiriye Yesu ishyari, kuko atahamagariwe inama yo mwijuru nka Yesu. Lusiferi ntiyashoboraga kwitabira inama kuko yari ikiremwa cyaremwe.

- "Kristo Ijambo, **Wenyine w'Imana,** yari umwe na Data uhoraho, - umwe muri kamere, mu mico, no mu ntego, - **Kuba GUSA muri KAMINUZA YOSE yashoboraga kwinjira mu nama zose n'imigambi ya Imana** (Data).” {Ellen White: GC, “The Origin of Evil“ 1888, p. 493} “Christ the Word, **the Only Begotten** of God, was one with the eternal Father,--one in nature, in character, and in purpose,--**THE ONLY Being in <u>ALL</u> THE UNIVERSE that could enter into all the counsels and purposes of God** (the Father).”

Hano muri GC dusoma ko, usibye Data, Yesu ARI KUBA MURI KAMINUZA YOSE Ninde uzi byose! Kubera ko Yesu ari We wenyine mu Isi Yose, kandi atari ku isi gusa, ufite ubumenyi bwa Data, bishoboka bite ko twavuga ko nubwo Umwuka Wera atavuzwe nk '"Imana" ya gatatu, yari uwo amasomo "nayo arahari"? Hariho Kaminuza ebyiri? Ivanjili ya Matayo ivuga ko Yesu yakijije abantu babiri bari bafite. Luka na Mariko bavuze umuntu umwe gusa igihe basobanuraga ibyabaye. Abunganira Ubutatu bavuga ko, nk'uko Mariko na Luka bavuze umuntu umwe kuri babiri, nubwo Umwuka Wera atavuzwe ntabwo bivuze ko atari ahari. Igihe Yesu yabaga ku isi, buri gihe wasangaga abantu barwaye bamukikije, abo yakijije mu rukundo rwe rutagira umupaka. Intumwa zasobanuye ibyabaye byingenzi mumaso yabo. Niyo mpamvu Mariko na Luka bavuze umuntu umwe gusa, ushobora kuba arwaye cyane, naho Matayo akavuga abantu babiri, ariko ibi ntibihakana Bibiliya.

Ibi byerekana gusa ko intumwa zari zifite ibitekerezo bitandukanye birambuye, kimwe n'abahanuzi bo mu Isezerano rya Kera. Ariko nta n'umwe muri bo wanditse ko ku isi no ku Isi yose hariho abantu umwe cyangwa babiri gusa! Mubyukuri, Bibiliya n'Umwuka w'ubuhanuzi bitubwira neza Imana iyo ari yo n'aho iri. Nta Mana Umwuka Wera ibaho ahubwo ni Umwuka w'Imana gusa! Niba Umwuka Wera nawe yari Imana, natwe twaramusenga! Ijambo ry'Imana rivuga ko Imana ari Umwuka, ariko kandi ko ari Se wa Yesu. Ibi bivuga kuri Data ntabwo bivuga "Imana Umwuka Wera" utabaho. Turabizi ko Umwuka Wera avuga mumagambo asobanutse nkijwi rya Data na Yesu, nkigihe yavuganaga nabanyetiyopiya, cyangwa nkijwi ryimbere ryumutimanama. Inzira zombi zo kuvuga zerekeza kuri Roho Mutagatifu.

36: **Elohim na Ehad**

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Izina 'Elohim', riva mu Isezerano rya Kera, ryerekeza ku Mana mu bumwe ariko ni ikibonezamvugo mu buryo bwinshi, kandi benshi mu bashyigikiye Ubutatu bakoresha ibi nk'ikimenyetso cy'inyigisho zabo. Ariko uyumunsi, mururimi **rwacu**, turavuga ngo "umuntu dushaka kumwubaha", cyangwa ngo "tuvugana umwami **umwe** hamwe na 'Nyiricyubahiro (muburyo bwinshi) Nyiricyubahiro'". Ibi byitwa ubwinshi bwicyubahiro, kandi Umuyahudi wese wize azatanga igisubizo kubibazo byimpamvu Elohim ari mubwinshi, kandi yange yivuye inyuma kugerageza kwerekana ko ari mubwinshi. Ariko ntabwo arigihe cyonyine ijambo ryigiheburayo ryanditswe mubwinshi ryerekeza kukintu kimwe. Ijambo ijuru - shamajim - ni ryinshi mu giheburayo. Kandi amagambo amazi - majim nayo ahora ari menshi.

- "Umwami asubiza Daniyeli, aramubwira ati:" Ni ukuri, ni uko **Imana yawe ari Imana** y'Imana, kandi ko ari Umwami w'abami, kandi ihishura amabanga, kuko ushobora guhishura iri banga.“ {Daniyeli 2:47}

Mu giheburayo cyumwimerere, aho kugirango "Imana yimana" ihagaze Elohim! Tumaze kubona ko Umwana w'iyo Mana yigaragaje imbere ya Nebukadinezari. Ni iki umwami wa Babiloni yise Data? Elohim. Yise Yesu iki? Mwana. Imana Elohim, mu byaremwe yahindukiriye Umwana wayo kugira ngo areme isi, kandi uwo akurikiza amategeko 10 asenga ni aya, ni Padiri Elohim gusa ntabwo ari Ubutatu! Ubwinshi bw'ijambo Elohim bugereranya ubwinshi bw'ubutegetsi ntabwo ari ubw’umuntu!

- "Uwiteka **abwira Mose ati**: Dore **nakugize Imana** (Elohim) kuri Farawo, kandi umuvandimwe wawe Aroni azakubera umuhanuzi." {Kuva 7: 1}

Mose ni abantu batatu cyangwa umwe? Birumvikana ko umwe, ariko yashinzwe kuba Farawo kuri Farawo. Ni muri urwo rwego, dushobora kwitiranya kuko ijambo Elohim ryerekana ubwinshi, ariko Mose ni umwe. Ariko nubwo ijambo "Elohim" risobanura Imana, muriki gice rikoreshwa ku mana z’ibinyoma:

- “Hanyuma abatware b'Abafilisitiya barabakoranya kugira ngo batambire **Dagon** Imana yabo igitambo gikomeye (Elohim)” {Abacamanza 16:23}

None, hariho imana eshatu za Dagon? Oya, Abafilisitiya basengaga Imana yabo Dagon nk'umuntu umwe!

- “Umva, Isiraheli: Uwiteka Imana yacu ni Uwiteka umwe” {Gutegeka 6: 4}

Mu giheburayo, iyi nteruro igira iti:

“shə-ma‘ yiś-rā-’êl; Jehovah ’ĕ-lō-hê-nū

Jehovah ’e-ḥād”

’ĕ-lō-hê-nū – Imana

Jehovah

’e-ḥād – [is] imwe

Menya ko ijambo rimwe ('e-ḥād) rikoreshwa ku ijambo Jehovah rifite ikibonezamvugo, kandi ntirireba' ĕ-lō-hê-nū (Elohim) rifite ikibonezamvugo. Ijambo ry'igiheburayo “umwe” (ehad) ntirigera risobanura ubumwe bw’ubwinshi.

- "Ni cyo gituma umugabo azasiga se na nyina, akizirika ku mugore we, kandi bazaba umubiri umwe." {Itangiriro 2:24}

Mu giheburayo, iherezo ryiyi nteruro rigira riti: “wə-hā-yū lə-bā-śār 'e-ḥād.“ Wə-hā-yū - kandi bazahinduka lə-bā-śār - inyama' e-ḥād - umwe. In Hebrew, the end of this sentence reads: “wə-hā-yū lə-bā-śār ’e-ḥād.“

wə-hā-yū – kandi bazahinduka

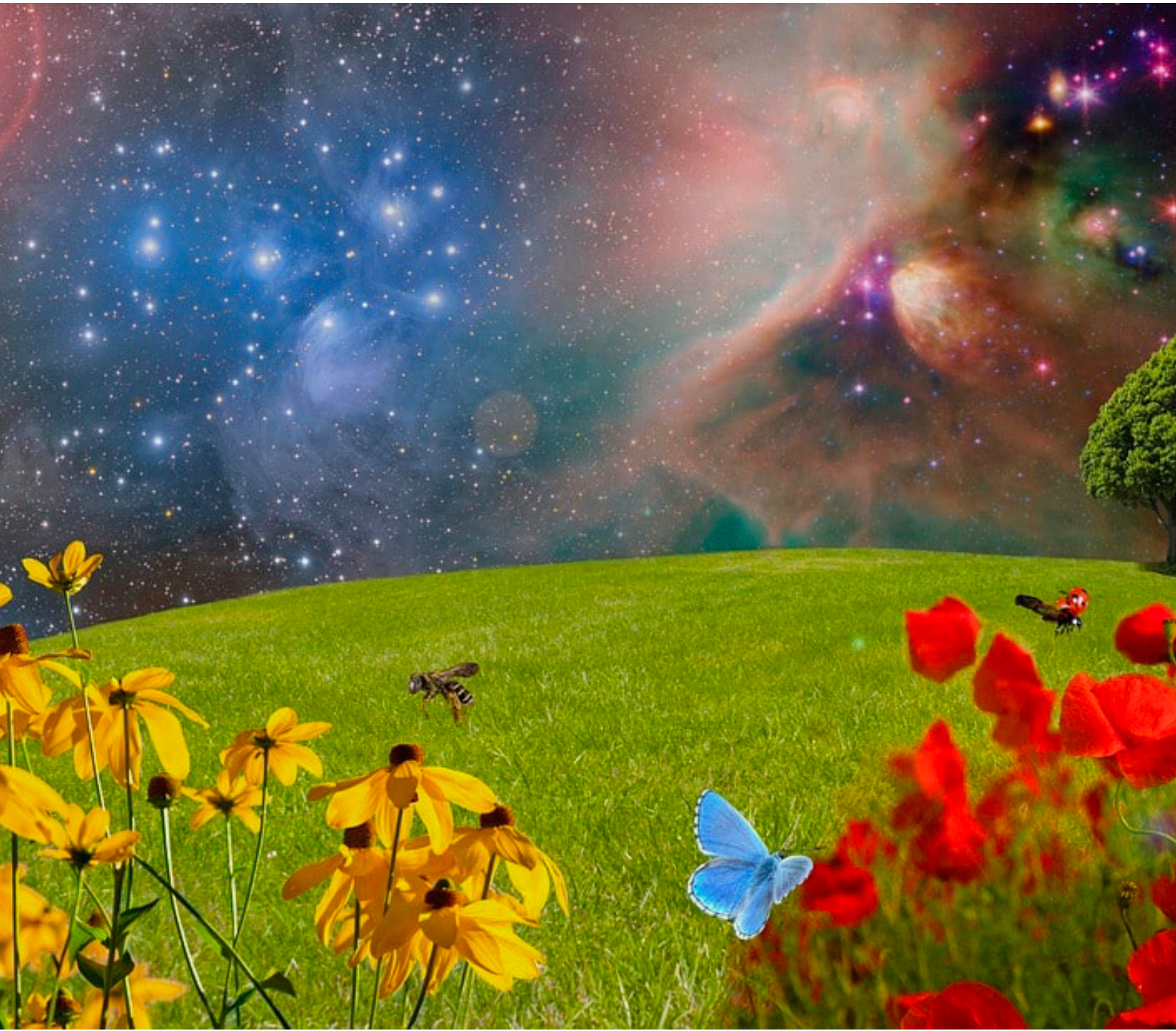
lə-bā-śār – inyama

’e-ḥād – umwe

Ijambo rimwe - ehad, kimwe no muri Bibiliya isigaye, rikoreshwa gusa mubumwe. Muri iki kibazo, ikoreshwa ku ijambo (umubiri umwe), rifite ubuke, kandi ntabwo rikoreshwa mu bwinshi, ni ukuvuga Ibiremwa muntu bya Adamu na Eva.

37: Umuremyi Elohim = Umwuka Wera witabira ibyaremwe?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- "Imana iravuga iti: **Reka tureme umuntu mu ishusho yacu**, dusa.“ {Itangiriro 1:26}

Kubera ko Imana ivuga ngo "reka dukore" muri uyu murongo, bivugwa ko Imana ari Ubutatu. Iri jambo, "Elohim ati" rifite ibisobanuro byinshi, ariko nkuko twabibonye mu gice cya "Elohim na Ehad" rikoreshwa mu bwinshi mu rwego rwo kwerekana icyubahiro, kandi rwose ntirisobanura "gihamya" yerekana ko "Ubutatu Imana "yavuganye nayo“.

- “Uwiteka abwira Mose ati: Dore, **nakugize Imana** (Elohim) kuri **Farawo**, kandi umuvandimwe wawe Aroni azakubera umuhanuzi." {Kuva Kuva 7:1}

Mose ni abantu batatu cyangwa umwe? Birumvikana ko umwe, ariko yashinzwe kuba Farawo kuri Farawo. Ni muri urwo rwego, hari gusobanura nabi ko ubwinshi bwakoreshejwe kuko Mose agereranya Elohim Ninde "mubwinshi". Ijambo "Elohim" risobanura Imana, kandi rikoreshwa muriki gice ku mana z'ibinyoma muri bumwe:

- “Hanyuma abatware b'Abafilisitiya barabakoranyiriza hamwe kugira ngo batambire Dagon Imana yabo igitambo gikomeye (Elohim).“ {Abacamanza 16:23}

Ninde waremye byose? Ese imvugo "reka dukore" "nyuma yo gusa" yerekeza ku bantu batatu? Irashobora gusobanura kimwe abantu babiri cyangwa bane! Ese Umwuka Wera, akeka ko ari Umuntu umwe, afite ishusho nishusho nka Data n'Umwana? Ntabwo afite imiterere cyangwa ishusho yumubiri, kubisobanuro bya kamere ye. Kubera iyo mpamvu, Ntabwo yashoboraga kugira uruhare mubisobanuro "nyuma yacu". Imana, nk'Umutegetsi w'isi n'ijuru, mu mbaraga zayo zitagira akagero, ku giti cye irahari ku Isi yose, kandi birumvikana ko yari ihari na mbere yo kurema Isi.

Kubaho byasobanuwe muri uyu murongo mbere yo kurema ubuzima ku isi ntibisobanura uruhare rwa Roho Mutagatifu nk'ikiremwa cya gatatu mu byaremwe, kuko Imana Data yahamagaye Yesu wenyine, ikamubwira iti "reka duhindure umuntu muri twe. ishusho “. Mu biremwa, Imana Data na Yesu bari bahari kandi baremye ibintu byose ku isi, kurundi ruhande, ni ukubaho kwabo mu mwuka, nubwo Isi yari idafite ishusho kandi yarabaye umusaka ko Umwuka Wera nta ruhare agira mu byaremwe, byaba bidasobanutse ku Butatu.

- “Kandi isi yari itagira ishusho, kandi nta cyo yari ifite; umwijima wari hejuru y'inyenga. Kandi **Umwuka w'Imana** yagendaga hejuru y'amazi.” {Itangiriro 1: 2}

- “**Data n'Umwana bakoze** umurimo ukomeye, w'igitangaza batekerezaga, wo kurema **isi**.…Noneho Imana ibwira **Umwana** wayo iti: 'Reka tureme umuntu mu ishusho yacu.' {Ellen White: Spirit of Prophecy Volume One, p. 24, 25, 1870} “**The Father and the Son** engaged in the mighty, wondrous work they had contemplated, of **creating the world**.…And now God says to His **Son**, ‘Let Us make man in our image.“

- “**Imana, igishije inama Umwana wayo**, yashyizeho gahunda yo kurema umuntu mu ishusho yabo.” {Ellen White: RH, Februar 24, 1874 par. 3} “**God, in counsel with His Son**, formed the plan of creating man in Their own image.”

- “**Mu ntangiriro Data n'Umwana bari baruhutse ku Isabato nyuma y'ibikorwa byabo byo kurema**.” {Ellen White: DA, p. 769} “In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation.”

Binyuze muri aya magambo asobanutse, dushobora kumenya ko inyigisho ivuga ko Umwuka Wera yagize uruhare rwa gatatu mu kurema, ari ibinyoma rwose, kandi byerekana ikindi kigeragezo cyo kurengera Ubutatu. Imana rwose ntikeneye kuruhuka kumubiri, ariko yatanze urugero ku Isabato.

Ni ukubera iki none, Umwuka Wera ataruhutse mu buryo bw'ikigereranyo, niba yagize uruhare mu byaremwe, kandi ko ari Imana ikwiriye icyubahiro?

Hariho ibindi bivugwa muri iyi nyigisho ivuga ko izina n'umurimo wa "Umwuka Wera" ari "gusa" kuri gahunda y'agakiza, kandi ko Umwuka Wera "ameze" muri byose nkuko Data n'Umwana ari, kuko dusoma muri Bibiliya ko Data na we ari Umwuka kandi ko Umwana na we ari Umwuka. Ariko, icyarimwe, dusoma ko Data n'Umwana bafite umubiri, tudasoma kubyerekeye Umwuka Wera. Kuki Umwuka Wera atabaye, "bangana", bitabiriye ikiganiro kijyanye n'irema mu "ishusho ye"? Iyi nyigisho irashobora kuganisha ku makosa yimbitse, kubera ko kuvuga ko ishusho y'Imana yahaye ubwoko bwayo ari ikimenyetso gusa kugirango dushobore "kwiyumvisha" ubwacu, nta kintu na kimwe gifitanye isano nukuri! Ibyahishuwe bitanga ikindi kintu, kandi gisobanura Ubumana bwa Data muburyo bwumubiri ku ntebe! Ihishurwa ry'Imana naryo ryerekana neza ko uyu Muremyi ukomeye ari Imana Data:

- "**Umuremyi ukomeye** (Imana Data) yakoranyije ingabo zo mu ijuru, kugira ngo abamarayika bose bahabwe **icyubahiro cyihariye Umwana we**." {Ellen White: 1SP, p. 17, 18 1870} "**The great Creator** (God the Father) assembled the heavenly host, that he might in the presence of all the angels confer **special honor upon His Son**."

- "**Umwana w'Imana** (Data, ntabwo ari Ubutatu) **yari yarakoze ubushake bwa Data mu kurema ingabo zose zo mu ijuru**; kandi kuri We, ndetse no ku Mana (Data), kubaha no kubaha kwabo byari bikwiye." {Ellen White: PP, p. 36.2, 1890} "**The Son of God** (the Father, and not the Trinity) **had wrought the Father's will in the creation of all the hosts of heaven**; and to Him, as well as to God (the Father), their homage and allegiance were due."

Yesu yari Umwana w'Imana na mbere yo kurema abamarayika, kandi atari igihe yari ku isi, nkuko inyigisho y'Ubutatu ibivuga!

- "**Data n'Umwana bakoze umurimo ukomeye, w'igitangaza batekerezaga (gusa!) Batekereje, kurema isi**." {Ellen White: 1SP, p. 24.1, 1870} "The Father and the Son engaged in the mighty, wondrous work they had (just Them!) contemplated, of creating the world."

- "Isi imaze kuremwa, n'ibikoko kuri yo, **Data n'Umwana** basohoje **umugambi wabo**, wari warateguwe mbere yo kugwa kwa Satani, **kugira ngo umuntu** agire umuntu mu ishusho yabo. Bakoranye hamwe mu kurema isi n'ibinyabuzima **byose kuri yo**. Noneho Imana (Data) ibwira Umwana wayo iti: "**Reka tureme umuntu mu ishusho yacu**." {Ellen White: 1SP, urup. 24.2, 1870} "After the earth was created, and the beasts upon it, **the Father and Son** carried out **their purpose**, which was designed before the fall of Satan**, to make man in their own image**. They had wrought together in the creation of the earth and every living thing upon it. **And now God** (the Father) **says to His Son, "Let us make man in our image.**"

- "**Yesu yari yunze ubumwe na Se mu kurema isi**." {Ellen White: 2T, p. 209, 1869} "Jesus had united with the Father in making the world."

- "**Imana, igishije inama Umwana wayo, yashyizeho gahunda yo kurema umuntu mu ishusho yabo**." {Ellen White: RH, February 24, 1874 par. 3} "God, in counsel with His Son, formed the plan of creating man in their own image."

- "**Kristo**, Ijambo, umwe **rukumbi wabyawe n'Imana,** yari umwe na Data uhoraho - umwe muri kamere, **mu mico, mu ntego - umwe rukumbi washoboraga kwinjira mu nama zose n'imigambi y'Imana**." {Ellen White: PP, p. 34.1} "**Christ**, the Word, **the only begotten of God**, was one with the eternal Father—one in nature, in character, in purpose—**the only being that could enter into all the counsels and purposes of God**."

- "**MBERE yuko Satani agwa, Data yagishije inama Umwana we ku bijyanye no kurema umuntu**. Bagambiriye kurema iyi si, no kurema inyamaswa n'ibinyabuzima kuri yo, no guhindura umuntu mu ishusho y'Imana, gutegeka nk'umwami utegeka ibinyabuzima byose Imana igomba kurema." {Ellen White: 3SG, p. 36, 1864} "**BEFORE the fall of Satan, the Father consulted His Son in regard to the formation of man**. They purposed to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create."

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “**Data yakozwe n'Umwana we (ndetse no muri icyo gihe!) Mu kurema Ibiremwa byose byo mu ijuru**. 'Kuri We ibintu byose byaremewe, ... byaba intebe, cyangwa ubutware, cyangwa ibikomangoma, cyangwa imbaraga. Ibintu byose yaremewe na We, kandi kuri We.“ {Ellen White: Letter 256, 1. August **1906**} “**The Father wrought by His Son** (even then!) **in the creation of all heavenly Beings.** ‘By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him.”

Ni iki inyigisho zacu zivuga muri iki gihe? Ibyo "Bitatu" Ibinyabuzima byavuzwe kandi birema. Umwuka w'ubuhanuzi avuga iki? Ko ari we Data gusa n'Umwana bavugaga! Nta jambo na rimwe rivuga ko Umwuka Wera yagize uruhare mu kurema cyangwa ko yavuganye na Data n'Umwana. Niba Ellen White atavuze "Umwuka Wera", bivuze ikintu, kuko byari kumukoza isoni aramutse ahari kandi atavuzwe / arimo. Abunganira Ubutatu bakoresha Itangiriro 1:26 guhera mu ntangiriro z'igice nk'ikimenyetso kigaragaza ko isi yaremwe ”n’Ubutatu”. Iyerekwa rimwe ry'ubuhanuzi ririmo ukuri kuzuye, tutitaye ko umuhanuzi yabisobanukiwe cyangwa atabisobanukiwe, nk'uko byagenze kuri Yohani cyangwa Daniel. Ariko irasobanura umugambi wabo wo kurema umuntu, Lusiferi yagiriye ishyari. Imana y'Ubutatu ifite Umwana? Imana isobanura Imana, ntabwo ari Ubutatu ahantu hamwe n'Imana Data ahandi hantu! Ellen White yanditse yeruye ko Imana yonyine (Data, Elohim) atari Umwuka Wera yavuganye n'Umwana aramubwira ati: "Reka tureme umuntu mu ishusho yacu“. Imana Data ikoresheje **Yesu irema**, ntabwo ari Ubutatu! Yashyizwe kandi mu Mategeko 10 nk 'Umuremyi wambere, Umuremyi w'amategeko! Mwana yabikoze mwizina rya Se n'imbaraga za Se!

- "Kuko mu minsi **itandatu Uwiteka yaremye** ijuru n'isi, inyanja n'ibiyirimo byose, aruhuka umunsi wa karindwi: ni cyo **cyatumye Uwiteka** aha umugisha umunsi **w'isabato**, arawutagatifu." {Kuva 20:11}

- “Ariko kuri twe **hariho Imana imwe, Data, W'ibintu byose**, natwe muri We; n'Umwami umwe **Yesu Kristo, kuri byose ni nde**, natwe turi kumwe na we.“ {1 Abakorinto 8: 6}

- “Kuko kuri we ariho ibintu byose byaremwe, biri mu ijuru, n'ibiri ku isi, bigaragara kandi bitagaragara, byaba intebe, cyangwa ubutware, cyangwa ibikomangoma, **cyangwa imbaraga: ibintu byose yaremewe n**a We, kandi kuri We.” {Abakolosayi 1:16}

- "Erega **ibiremwa byose** by'Imana ni byiza, kandi nta kintu na kimwe cyakwangwa, niba cyakiriwe no gushimira." {1 Timoteyo 4: 4}

- “Kuberako hariho **Imana imwe, n'Umuhuza umwe** hagati y'Imana n'abantu, umuntu **Kristo Yesu**.“ {1 Timoteyo 2: 5}

Turabona neza ko Data na Mwana bonyine bagize uruhare mu kurema, kimwe na Data wenyine, ni ukuvuga .. Imana imwe Umuremyi wambere. Ariko umurongo ukurikira usobanura iki, ukoreshwa nk "gihamya" ko Umwuka Wera nawe yagize uruhare mu kurema? Byakagombye rwose kurebwa bihuye nibindi bisobanutse:

- “Kandi isi yari itagira ishusho, kandi nta cyo yari ifite; umwijima wari hejuru y'inyenga. Kandi **Umwuka w'Imana yagendaga hejuru y’amazi**." {Itangiriro 1: 2}

Binyuze muri aya magambo, dushobora kwemeza ko mubyukuri Umwuka Wera ari Umwuka w 'Imana atari "Imana Umwuka" kandi ko, na mbere yo kurema, nk' ukuhaba kw 'Imana, yari azengurutse isi itagira ishusho kandi yari umusaka. Kubera ko tuzi uhereye kumirongo yasomwe mbere yuko Umwuka Wera aribwo bushobora byose bwa Data n'Umwana, noneho biragaragara neza ko bari bahari hano, kimwe no mubindi bice byose byisi, mbere yuko baza kumubiri no kugiti cyabo kurema ibyacu isi.

38: Yesu, ´intangiriro yo kurema´ bisobanura iki?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “Ubuhamya bwizerwa kandi bwukuri**, intangiriro yo kurema Imana**.“ **{**Ibyahishuwe 3:14}

Abakristu benshi, nk'urugero Abahamya ba Jehovah, banze Yesu nk'ikiremwa cy'Imana, kubera ko bafata iyi nteruro yahinduwe mu buryo budasobanutse "intangiriro" nk "gihamya" y'ibitekerezo byabo bibi. Uyu murongo usobanura ibintu bimeze nko muri Yohana 1: 1, ko Yesu yari asanzweyo mugitangira cyo kurema, kandi ko Isi yose yaremwe kuboko kwe.

Ijambo ry'Ikigereki ry'umwimerere ryo gutangira ni Archon / Arche kandi risobanura umutegetsi, intangiriro, isoko, ihame; kandi muri uyu murongo ibivugwamo biri hamwe nigitekerezo cyo kurema. Ijambo ryo kurema, "Ktiseos", risobanura inkomoko, uwatangije, umwanditsi wintangiriro. Yesu ni Umwanditsi w'intangiriro yacu, ntabwo ari “icyaremwe"!

39: **Jehovah CYANGWA Uwiteka?**

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Muri iki gihe, nta muyoboke wa tewolojiya cyangwa umupadiri w’Abayahudi uzi gusoma izina JHVH neza kuko nta gutambuka mu rurimi rwigiheburayo, kandi imiterere yumwimerere yaribagiwe kuko abapadiri bayobye batanze itegeko ribuza kuvuga izina ryImana. Ibi ntibyabaye ku bw'amahirwe. Satani yibasiye ubutware bw'Imana kandi atuma izina ryukuri ryImana ritumvikana kandi ritamenyekana. Ubukurikira, umwanzi yasimbuye izina ry'Imana n'izina ritari ryo JAHWE. Imana yahishuye mu Byahishuwe ko igisekuru cyanyuma cyabantu bayo bari kwanga inyigisho zose nicyaha cyose, kandi muri ibyo, yahishuye izina rye ryukuri abinyujije ku muhanuzi we Ellen White! Kandi yanditse neza izina YEHOVA, ntabwo yanditse Yahwe cyangwa Yahwe! Izina Yahwe ryinjiye mu ruzinduko rw'Abadiventisti nyuma y'urupfu rwa Ellen White, hamwe n'inyigisho y'Ubutatu n'izindi nyigisho z'abahakanyi. Ellen White, hamwe n'abapayiniya, bakoresheje izina ry'ukuri ry'Imana mu nyandiko ze:



- “Nka **JEHOVAH, UMUTEGETSI W'IKIBAZO, Imana** ntiyashoboraga kuvugana n'abantu b'abanyabyaha, ariko yakunze isi ku buryo **yohereje Yesu ku isi yacu nk'iyiyerekana wenyine**.” {Ellen White: 9MR, p. 122.3, **1903**} “As **JEHOVAH**, **THE SUPREME RULER, God** could not personally communicate with sinful men, but He so loved the world that He **sent Jesus to our world as a revelation of Himself**.”

- “**Jehovah ukomeye** yatangaje ku ntebe ye y'ubwami ati: **Uyu ni Umwana wanjye nkunda**.“ {Ellen White: DA p. 579.4} “**The great Jehovah** has proclaimed from His throne: **‘This is My beloved Son´**.“

- "**Jehovah,** uhoraho, ababo, ataremwe, We ubwe **ISOKO** akaba n'Umutunga wa **BOSE**, **YONYINE** afite uburenganzira bwo kubaha no gusenga.“ {Ellen White: Patriarchs and Prophets, 305} {7ABC 439.2} “**Jehovah**, the eternal, self-existent, uncreated One, Himself the **SOURCE** and Sustainer **OF ALL, IS ALONE** entitled to **SUPREME** reverence and worship.”

- "Abakandagira ubutware bw'Imana, bakagaragaza ko basuzuguye amategeko yatanzwe mu cyubahiro nk'iki kuri Sinayi, **basuzugura rwose Umunyamategeko, JEHOVAH ukomeye**." {Ellen White: 3SG, p. 294, 1864} “Those who trample upon God’s authority, and show open contempt to the law given in such grandeur at Sinai, virtually **despise the Lawgiver, the great JEHOVAH**.”

- “**YEHOVA ni izina ryahawe Kristo**.” {Ellen White: ST, 3. May **1899**, par 18} “**JEHOVAH is the name GIVEN to Christ.**”

- “**Kristo** ntabwo yari umuyobozi w'Ababeburayo gusa mu butayu - **Umumarayika muri We witwaga** (Se) izina **rya YEHOVA**, kandi wari witwikiriye inkingi y'ibicu, yagiye imbere y'uwakiriye, ariko ni we watanze amategeko. Isiraheli. ” {Ellen White: PP, p. 366.2, 1890} “**Christ** was not only the leader of the Hebrews in the wilderness—**the Angel in Whom was** (Father’s) **the name of JEHOVAH**, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel.”

- “Igihe Umubabaro w’Imana yimanitse ku musaraba, abamarayika bateraniye iruhande rwe, maze bamureba, bumva gutaka kwe, barabaza, bafite amarangamutima menshi, bati: **"Uwiteka Jehovah** (Data) **ntazamukiza** (Yesu)?" {Ellen White: FLB 76.3} “As the Divine Sufferer hung upon the cross, angels gathered about Him, and as they looked upon Him, and heard His cry, they asked, with intense emotion, “**Will not the Lord JEHOVAH** (the Father) **save Him** (Jesus)?”

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

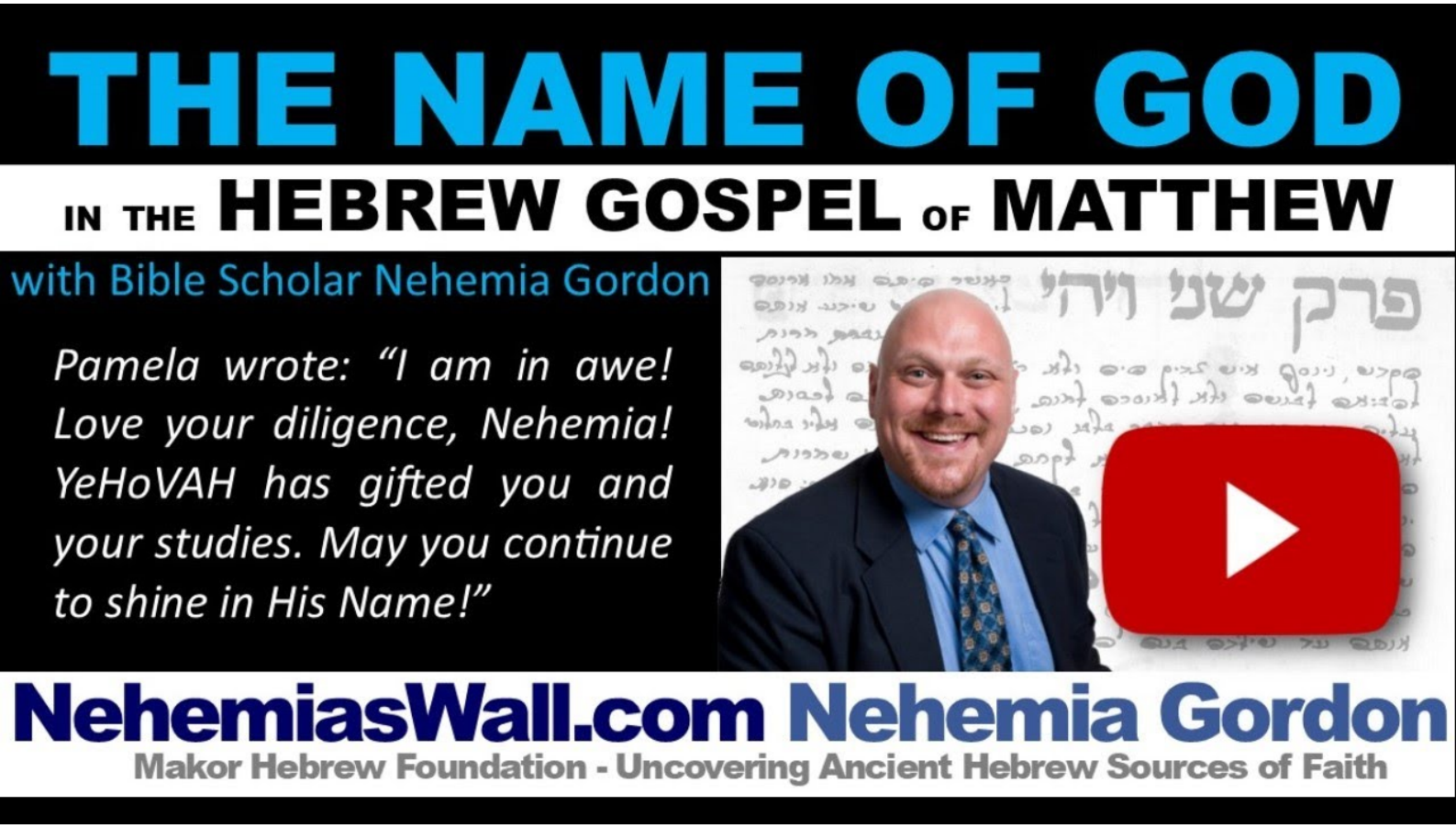
- “Twizera ko ari Umuntu w’Imana wavuzwe na **YEHOVA** mu magambo,“ Reka duhindure umuntu. Yabanye na Se mbere yuko isi ibaho. [..] NTABWO DUFITANYE IMPUHWE nyinshi nabanyamurwango bahakana ubumana bwa Kristo, KIMWE NABATATU bavuga ko Umwana ari Data uhoraho, kandi bakavuga nabi kubyerekeye IMANA ITATU-IMWE. **U**he Umwigisha ubumana bwose Ibyanditswe Byera bimwambika.“ {James White: Review and Herald, 6. June, 1871, 196, Text: Western Tour} {http:// docs.adventistarchives.org/docs/RH/RH18710606-V37-25__B.pdf} “We believe Him to be the Divine Person addressed by **JEHOVAH** in the words, ” Let us make man.” He was with the Father before the world was. [..] We HAVE NOT as much SYMPATHY with Unitarians that deny the Divinity of Christ, AS WITH TRINITARIANS who hold that the Son is the eternal Father, and talk so mistily about the THREE-ONE GOD. Give the Master all that Divinity with which the Holy Scriptures clothe Him.“

- "Dore, nohereje Umumarayika **imbere yawe** ... kuko izina ryanjye riri muri We." {Kuva 23:20.21}

- “Kubatizwa k'Umukiza, Satani yari mu batangabuhamya. **Yabonye icyubahiro cya Se gitwikira Umwana we. Yumvise ijwi rya Jehovah** (Data) rihamya **ubumana bwa Yesu**.” {Ellen White: DA, p. 116.2} “At the Saviour’s baptism, Satan was among the witnesses. **He saw the Father’s glory overshadowing His Son**. He heard **the voice of JEHOVAH** (the Father) **testifying to the Divinity of Jesus**.”

Kuki izina YEHOVA rifite “H” nk'inyuguti ya nyuma? Kuberako "H" ninyuguti yanyuma mwizina rigufi JHVH. Mu buryo nk'ubwo, inyuguti W na Y ntizibaho mu rurimi rw'igiheburayo. Kubwibyo, imiterere JHWH, ni ukuvuga Yehowah ntabwo ari byiza, ahubwo ni JHVH gusa, ni ukuvuga Jehovah. Umuhanga mu bya tewolojiya w'Abayahudi Nehemiah Gordon yasobanuye kandi agaragaza ibi bintu byavuzwe haruguru.

www.nehemiaswall.com/nehemia-gordon-name-God



40: **Data wenyine, "Jehovah ukomeye", niwe butegetsi buhebuje, burigihe buri hejuru ya Yesu nisoko yonyine ya byose**

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “**Umuremyi ukomeye** yakoranyije **ingabo zo mu ijuru, kugira n**go abamarayika bose bahabwe icyubahiro cyihariye Umwana we (kuva Umwana w'iteka ryose!). Mwana yicaye ku ntebe **y'ubwami hamwe na Se, maze imbaga y'abamarayika yo mu ijuru ikoranira hamwe.** Se yahise amenyesha ko yashyizweho na We ubwe ko Kristo, Umwana we, agomba kungana na We; ku buryo ahantu hose Umwana we yari ahari, byari nkaho ari We wenyine**. Ijambo ry'Umwana ryagombaga kumvwa byoroshye nkijambo rya Data. Umwana we yari yarashizeho imbaraga zo gutegeka ingabo zo mwijuru.** By'umwihariko **Umwana we yakoraga yunze ubumwe na We m**u kurema isi iteganijwe ndetse n'ibinyabuzima byose bigomba kubaho ku isi. Umwana we yakoraga ibyo ashaka n'imigambi ye, ariko ntacyo yakora wenyine wenyine. Ubushake bwa Data buzasohora muri We.” {Ellen White: 1SP, p. 17.2 1870} “**The great Creator** assembled the heavenly host, that He might in the presence of all the angels **confer special honor upon His Son** (since forever Son!). The Son was seated on the throne with the Father, and the heavenly throng of Holy angels was gathered around Them. **The Father then made known that it was ordained by Himself that Christ, His Son, <u>should be equal</u> with Himself**; so that wherever was the presence of His Son, it was as His own presence. **The word of the Son was to be obeyed as readily as the word of the Father. His Son He had INVESTED with authority to command the heavenly host**. Especially was His **Son to <u>work</u> in union with Himself in the anticipated creation of the earth** and every living thing that should exist upon the earth. His Son would carry out His will and His purposes, but would do nothing of Himself alone. The Father's will would be fulfilled in Him.”

- “**Kristo yari yajyanywe mu nama zidasanzwe z'Imana ku byerekeye imigambi yayo**, mu gihe Satani atari abamenyereye. Ntiyigeze yumva, nta nubwo yari yemerewe kumenya imigambi y'Imana. **Ariko Kristo yemerewe kuba umutegetsi w'ijuru, imbaraga n'ububasha bwe kugira ngo ameze nk'ubw'Imana ubwayo**.” {Ellen White: 1SP, p. 18, 1870} “**Christ had been taken into the special counsel of God in regard to His plans**, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. **But Christ was acknowledged sovereign of Heaven, His power and authority to be the same as that of God Himself**.”

- “Babwiye Adamu na **Eva ko umumarayika usumba abandi, ukurikira kuri Kristo, yanze kumvira amategeko y'Imana** (Data) **yari yarategetse kuyobora Ibiremwa byo** mu ijuru; ko ubwo bwigomeke bwateje intambara mu Ijuru bigatuma abigometse birukanwa muri yo, kandi umumarayika wese yirukanwa mu Ijuru wunze ubumwe na we mu kubaza **ubutware bwa Jehovah UKOMEYE (Se); kandi ko uyu** mwanzi waguye noneho yari umwanzi ku bantu **bose bashishikajwe n'inyungu z'Imana n'Umwana wayo ukunda**.” {Ellen White: 1SP, p. 33.2 1870} “They told Adam and Eve that **the most exalted angel, next in order to Christ, refused obedience to the law of God** (the Father) **which He had ordained to govern heavenly Beings**; that this rebellion had caused war in Heaven which resulted in the rebellious being expelled therefrom, and every angel was driven out of Heaven who united with him in **questioning the authority of THE GREAT Jehovah** (the Father); and that this fallen foe was **now an enemy to all that concerned the interest of God and His dear <u>Son</u>**.”

Nihe, muri aya magambo yavuzwe haruguru, Umwuka Wera avugwa, niba ari Imana ya gatatu?

- “**Nabajije Yesu niba Se afite ishusho imeze nka We. Yavuze ko afite**, ariko sinshobora kubibona, kuko yavuze ati: ´Uramutse ubonye icyubahiro cy'umuntu we, wari kureka kubaho´." {Ellen White: EW, p. 54.2} “**I asked Jesus if His Father had a form like Himself. He said He had**, but I could not behold it, for said He, “If you should once behold the glory of His person, you would cease to exist.”

Iyaba Data n'Umwana bari bamwe, EGW ngo yaba yarapfuye areba Yesu mwijuru!

- “**Uwiteka ukomeye** yatangaje ku ntebe ye y'ubwami ati:“ Uyu ni **Umwana wanjye nkunda**.” {Ellen White: DA, p. 579.4} “**The great Jehovah** has proclaimed from His throne, “This is **My beloved Son**.”

- “Abakandagira ubutware bw'Imana, **bakagaragaza ko basuzuguye** amategeko yatanzwe muri **Sinayi, basuzugura Nyir'amategeko**, **Jehovah ukomeye**.” {Ellen White: 3SG, p. 294, 1864} “Those who trample upon God's authority, and show open **contempt to the law** given in such grandeur at Sinai, **virtually despise the Lawgiver, the great Jehovah**.”

- “**Umwana w'Imana yari akurikira ubutware bw'Umategeko ukomeye.** Yari azi ko ubuzima bwe bwonyine bushobora kuba buhagije kugirango umuntu acungure umuntu waguye. Yari afite agaciro gakomeye kuruta umuntu nkicyubahiro cye, imico itagira inenge, kandi umwanya wo hejuru nkumuyobozi wingabo zose zo mwijuru, wasumbaga umurimo wumuntu. **Ntiyari mu ishusho ya Se, atari mu miterere yonyine, ahubwo yari afite imico itunganye**.” {Ellen White: RH, December 17, 1872 par. 1} “**The Son of God was <u>next in authority</u> to the great Lawgiver**. He knew that His life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man**. He was in the express image of His Father, not <u>in</u> <u>features</u> alone, but in perfection of character**.”

- “Imana (Data) **NINKOMEYE, ISOKO YO KUBA, IKIGO** cy'ububasha n'imbaraga.” {Ellen White: LP, p. 296.2, 1883} “God (the Father) is the GREAT I AM, THE SOURCE OF BEING, THE CENTER of authority and power.”

- “**Imana ni Guverineri ufite umuco kimwe na Data**.” {Ellen White: 12MR, p. 208.2, 1876} “God is a moral Governor as well as a Father.”

- “**Kera cyane ni Imana Data**.” {Ellen White: GC 1888, p. 479.2} “The Ancient of days is God the Father.”

- “Urubyiruko rudashinze imizi, rufite imizi kandi rushingiye ku kuri, ruzangirika kandi rukururwe n'abayobozi b'impumyi b'impumyi; n'abatubaha Imana, abasuzugura bibaza bakarimbuka, basuzugura ubusugire bwa Kera bwa **Kera bagashyira ku ntebe y'ubwami Imana y'ibinyoma, KUBONA ubwabo ubwabo, kubaho rwose nkabo ubwabo**, - aba bazaba abakozi mu biganza bya Satani kugira ngo yonone ukwemera kw'abatabishaka.” {Ellen White: 1888 Materials, p. 484.3 1889} “Youth who are not established, rooted and grounded in the truth, will be corrupted and drawn away by the blind leaders of the blind; and the unGodly, the despisers that wonder and perish, **who despise the sovereignty of the Ancient of Days and place on the throne a false God, A BEING of their own defining**, a being altogether such an one as themselves,—these will be agents in Satan's hands to corrupt the faith of the unwary.”

- "Mbere yuko abatuye mu ijuru **bateraniye hamwe Umwami atangaza ko NTAWE keretse Kristo, umwe rukumbi w'Imana, ushobora kwinjira mu mugambi we**, kandi kuri we yariyemeje gushyira mu bikorwa inama zikomeye z'ubushake bwe." {Ellen White: PP, p. 36.2, 1890} “Before the assembled inhabitants of heaven **the King declared that NONE but Christ, the only begotten of God, could FULLY ENTER into His purposes,** and to Him it was committed to execute the mighty counsels of His will.“

Kugira uruhare mubyifuzo byose bisobanura kumenya imigambi yose y'Imana Data. Ntabwo bitangaje kuba Umwuka Wera atazi imigambi ya Data?

- “**Ibintu byose Kristo yakiriye ku Mana**, ariko yabitanze. Mu nkiko zo mu ijuru, mu murimo we ku Biremwa byose byaremwe: binyuze mu **Mwana ukundwa, ubuzima bwa Data bugera kuri bose**; binyuze mu Mwana iragaruka, mu guhimbaza no **gukora umurimo unezerewe**, umurongo w'urukundo, ku Isoko rikomeye (Data) wa bose.” {Ellen White: DA, p. 21.2} “**All things Christ received from God**, but He took to give. So in the heavenly courts, in His ministry for all created Beings: through the beloved Son, **the Father's life flows out to all**; through the Son it returns, in praise and joyous service, a tide of love, **to the great Source** (the Father) **of all**.”

- “Nkuko **Data afite ubuzima muri We**; nuko **yahaye Umwana kugira ubuzima muri We**.“ {Yohana 5:26}

- “**Jehovah** (Data), **uhoraho, abaho, ataremwe, We ubwe ISOKO akaba n'Umutunga wa BOSE, YONYINE afite uburenganzira bwo kubaha no gusenga**.” {Ellen White: Patriarchs and Prophets 305} {7ABC 439.2} “Jehovah (the Father), the eternal, self-existent, uncreated One, Himself THE SOURCE and Sustainer OF ALL, IS ALONE entitled to SUPREME reverence and worship.”

Ninde Mana ubaho ubwayo usobanurwa muri aya magambo yavuzwe haruguru? Isengesho risumba ayandi ni nde: Data cyangwa Mwana? Ninde Soko y'ibintu byose, ndetse n'ubuzima bwa Yesu? Ijambo "ubuzima muri We" risobanura ubuzima bw'Imana, Yesu yakiriye akivuka mu ijuru, ku buryo afite n'ubuzima "ubwe muri We" kimwe na Se.

- “Uwiteka, niwowe ubukuru, n'imbaraga, n'icyubahiro, n'intsinzi, na Nyiricyubahiro: kuko byose ni ukuvuga mu ijuru no mu isi ari ibyawe; Uwiteka ni ubwami bwawe, **kandi ushyizwe hejuru nk'umutwe hejuru ya BYOSE**." {1 Ngoma 29:11}

- "Gushakisha ibyo byiringiro byahiriwe, no kugaragara kwiza kw'Imana ikomeye n'Umukiza wacu Yesu Kristo." {Tito 2:13}

Imana Ikomeye ni Data na Yesu ni Umukiza wacu.

- “Yesu aramubwira ati: Ntunkoreho; kuko ntarazamuka kwa Data: ahubwo jya kuri barumuna banjye, **mubabwire nti: Nzamutse kwa Data na So; n'Imana yanjye n'Imana yawe**.” {Yohana 20:17}

- "Arababwira ati: Muzanywa rwose mu gikombe cyanjye, mubatizwe umubatizo nabatirijwemo, ariko kwicara iburyo bwanjye, n'ibumoso bwanjye, ntabwo ari ibyanjye gutanga**, ahubwo bizaba**. bahawe uwo yateguriwe na Data." {Matayo 20:23}

- "**Imana** (Data), **nk'umutegetsi w'ikirenga w'isi n'ijuru yigeze asaba kumvira byihuse kandi bidashidikanywaho. Ndetse na Kristo, mu gihe cy'umubiri we, yumviraga amategeko ya Data**." {Ellen White: ST, July 22, 1886 par. 2} "**God** (the Father)**, as THE SUPREME Ruler of the universe has ever required prompt and unquestioning obedience. Even Christ, in the days of His flesh, was obedient to the law of the Father**."

- "Njya kwa Data, **kuko Data aruta njye**." {Yohana 14:28}

- "**Imana ni Se wa Kristo; Kristo ni Umwana w'Imana. Kuri Kristo yahawe umwanya wo hejuru. Yagereranijwe na Se. Inama zose z'Imana zafunguriwe Umwana wayo**." {Ellen White: 8T, p. 268.3, 1904} "God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son."

Yesu yamye ari Umwana!

- "Noneho rero Umwami amaze kubabwira, yakiriwe **mu ijuru, yicara iburyo bw'Imana**." {Mariko 16:19}

- "Ariko ndashaka ko mumenya ko Umutwe wa buri muntu ari Kristo; n'umutwe w'umugore ni umugabo; kandi **Umutwe wa Kristo ni Imana**." {1 Abakorinto 11: 3}

- "**Umuntu umwe rukumbi wari umwe n'Imana** yabayeho mu mategeko mu bantu, amanuka mu buzima bucirirtse bw'umukozi usanzwe, kandi akora ku ntebe y'ububaji hamwe n'ababyeyi be bo ku isi." {Ellen White: ST, October 14, 1897 par. 3} "**The only Being Who was one with God** lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with His earthly parent."

- "... ni Imana, **Imana yonyine y'ukuri kandi nzima,** uwo dukwiriye gusenga no kubaha. ... Reka urugero rwiza isi itarabona ikubere urugero, aho kuba abantu bakomeye kandi bize cyane bo muri iki gihe, **batazi Imana, cyangwa Yesu Kristo uwo yohereje. Data n'Umwana bonyine bagomba gushyirwa hejuru.**" {Ellen White: YI, July 7, 1898 par. 2} "...it is God, **the only true and living God**, to Whom our worship and reverence are due. … Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, **who know not God, nor Jesus Christ Whom He has sent. The Father and the Son alone are to be exalted**."

- "**Jehovah ni Imana yonyine y'ukuri**, kandi igomba kubahwa no gusengwa." {Ellen White: 6T, p. 166, 1901} "**Jehovah is the only true God**, and He is to be reverenced and worshiped."

- "Yesu aramubwira ati: **Ntunkoreho; kuko ntarazamuka kwa Data**: ahubwo jya kuri barumuna banjye, mubabwire nti**: Nzamutse kwa Data na So; n'Imana yanjye, n'Imana yawe**." {Yohana 20:17}

Imana Jehovah ni nde?

- "**Nka Jehovah, Umutegetsi w'ikirenga, Imana ntiyashoboraga kuvugana n'abantu b'abanyabyaha, ariko yakunze isi ku buryo yohereje Yesu ku isi yacu nk'ihishurwa rye**." {Ellen White: 9MR, p. 122.3, 1903} "As Jehovah, THE SUPREME Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself."

Amagambo y'Imana avuga ko Yesu ari Umwana wayo bivuze ko Imana ari Se wa Yesu wo mu ijuru na Yesu ni Umwana wayo wo mu ijuru, kandi atari ku isi gusa mu rwego rwo "kugira uruhare."Niyo mpamvu Intumwa Pawulo, Yesu amaze kuba mwijuru, yavuze ko Data ari hejuru yumwana we! Ku isi, uruhare rwa se wo ku isi rwahawe Yozefu.

41: Yesu n'izina rya Jehovah. Yayakiriye kuri Data, Ninde witwa izina Jehovah? Bimuha urwego rumwe rw'ububasha hamwe na Se?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Yesu yakiriye izina 'Jehovah', kandi iryo zina ryahaye Yesu urwego rumwe rw'ububasha Data afite? Bamwe basobanura amagambo asobanutse neza ko Jehovah Imana ari "Isoko y'ibintu byose" bakayashyira kuri Yesu kuko Yesu nanone yitwa Jehovah. Bamwe bagera aho bavuga ko izina Jehovah "risobanura Ubutatu.“ Ukuri nuko Data yitwa Jehovah. Yesu yakuye iryo zina kuri Se. Inkomoko imwe ya byose ni Inkomoko yizina nayo. Kandi uyakira ntashobora rero kuba isoko!

- “**JEHOVAH UKOMEYE** yatangaje ku ntebe ye y'ubwami ati:“ **Uyu ni Umwana wanjye nkunda**. ” {Ellen White: DA p. 579.4} “**THE GREAT JEHOVAH** has proclaimed from His throne, “**This is My beloved Son**.”

- “**Yehova ni izina ryahawe Kristo**.” {Ellen White: ST, 3. May **1899**, par 18} “**Jehovah is the name GIVEN to Christ**.”

- “Amagambo yawe yarabonetse, ndayarya; Ijambo ryawe ryambereye umunezero n'ibyishimo by'umutima wanjye: **kuko nahamagariwe (nahawe) n'izina ryawe**, Uwiteka Imana Nyiringabo.“ {Yeremiya 15:16}

- “**Kristo** ntiyari Umuyobozi w'Ababeburayo gusa mu butayu - **Umumarayika muri We witwaga** (Se) **izina rya Yehova**, kandi wari witwikiriye inkingi y'ibicu, yagiye imbere y'ingabo, ariko ni we wahaye amategeko Isiraheli.” {Ellen White: PP, p. 366.2, 1890} “**Christ** was not only the Leader of the Hebrews in the wilderness—**the Angel in Whom was** (Father's) **the name of Jehovah**, and Who, veiled in the cloudy pillar, went before the host but it was He Who gave the law to Israel.”

- "Dore, nohereje Umumarayika imbere yawe ... **kuko izina ryanjye riri muri We**." {Kuva 23:20.21}

- “Umubatizo w'Umukiza, Satani yari mu batangabuhamya. **Yabonye icyubahiro cya Se gitwikira Umwana we.** Yumvise ijwi **rya Yehova (Data) rihamya ubumana bwa Yesu**.” {Ellen White: DA, p. 116.2} “At the Saviour's baptism, Satan was among the witnesses. **He saw the Father's glory overshadowing His Son.** He heard **the voice of Jehovah** (the Father) **testifying to the Divinity of Jesus**.”

- “Igihe Umubabaro w’Imana amanikwa ku musaraba, abamarayika bateraniye kuri we, maze bamureba, bumva gutaka kwe, **barabaza, bafite amarangamutima menshi**, bati:“ Uwiteka Yehova (Data) ntazamukiza (Yesu)?” {Ellen White: FLB 76.3 “As the Divine Sufferer hung upon the cross, angels gathered about Him, and as they looked upon Him, and heard His cry, they asked, with intense emotion, “**Will not the Lord Jehovah** (the Father) **save Him**? (Jesus)“

Niba Data n'Umwana bombi bitirirwa izina Yehova, kandi niba mubisobanuro byavuzwe haruguru iryo zina risobanura Umwe uri Isoko ryuzuye rya byose, ubwo rero birashobora kwerekeza kuri Data Yehova gusa. Umwuka w'ubuhanuzi utandukanya kandi wita Data Uwiteka **UKOMEYE**, kuko ari hejuru y'Umwana we Yesu Yehova:

- “**Yehova, uhoraho, ubaho, ataremwe, We ubwe ISOKO akaba n'Umutunga wa BOSE, YONYINE YEMEWE KUBAHA no gusenga**.” {Ellen White: Patriarchs and Prophets, 305} {7ABC 439.2} “Jehovah, the eternal, self-existent, uncreated One, Himself THE SOURCE and Sustainer OF ALL, IS ALONE ENTITLED to SUPREME reverence and worship.”

Imana Data Yehova niyo soko ya byose, ndetse n'ubuzima bw'Imana bw'Umwana wayo!

- “**Nka Yehova, Umutegetsi w'ikirenga, Imana** ntiyashoboraga kuvugana n'abantu b'abanyabyaha, ariko yakunze isi ku buryo **yohereje Yesu ku isi** yacu nk'ihishurwa rye.” {Ellen White: Manuscript Releases Volume 9, p. 122.3, 1903} “**As Jehovah, THE SUPREME Ruler, God** could not personally communicate with sinful men, but He so loved the world **that He sent Jesus** to our world as a revelation of Himself.”

- “Kandi dore ijwi riva mu ijuru rivuga riti: "Uyu ni Umwana wanjye nkunda, uwo nishimiye cyane.“ {Matayo 3:17}

- “Abakandagira ubutware bw'Imana, bakagaragaza ko basuzuguye amategeko yatanzwe muri Sinayi, basuzugura Nyir'amategeko, Yehova ukomeye.” {Ellen White: 3SG, p. 294, 1864} “Those who trample upon God's authority, and show open contempt to the law given in such grandeur at Sinai, virtually **despise the Lawgiver, the great Jehovah**.”

- “**Umwana w'Imana yari akurikira ubutware ku Mategeko Ukomeye**.” {Ellen White: RH, December 17, 1872 par. 1} {2SP 9} “The Son of God was next in authority to THE GREAT Lawgiver.”

- “Uwiteka **Imana yo mu ijuru ni Umuyobozi wacu**. Ni umuyobozi uwo dushobora gukurikira neza; **kuko atigera akora amakosa. Reka twubahe Imana** n'Umwana wayo Yesu Kristo, binyuze mu yo ivugana n'isi.” {Ellen White, 1BC, p. 1117.9, **1903**} “The Lord **God of heaven is our Leader**. He is a leader Whom we can safely follow; for He never makes a mistake. **Let us honor God and His Son** Jesus Christ, through Whom He communicates with the world.”

- “Yesu aramubwira ati: **Ntunkoreho; kuko ntarazamuka kwa Data:** ahubwo jya kuri barumuna banjye, mubabwire nti: **Nzamutse kwa Data na So; n'Imana yanjye n'Imana yawe**.” {Yohana 20:17}

Nubwo Yesu ari munsi y'ubutware bwa Se, Yesu afite na kamere y'Imana! Mu magambo akurikira yo mu 1879, dushobora kubona ko Ellen White yahoraga abona Yesu nk'Imana, nubwo yari mu nzego ziri munsi ya Se. Imana yitirirwa izina ryImana **YONYINE**, kandi Yesu mugihe runaka yitwa izina rimwe ryImana, ariko **SI** Imana **YONYINE** (yukuri), ihabwa Imana Data gusa.

- "Abantu baguye, mu buryo bumwe, ntibashoboraga kuba inshuti za Kristo, kuko batashoboraga kwishyira mu mwanya wa kamere ye y'Imana, kandi bagasabana n'Umucunguzi w'isi." {Ellen White: ST, December 11, **1879** par. 3} "Fallen men, in one sense, could not be companions for Christ, for they could not enter into sympathy with **His Divine nature**, and hold communion with the world's Redeemer."

42: Kamere ya Yesu kwisi. Imana? Umuntu?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Abahakana ukuri ko Yesu yaje ku isi na kamere muntu, bigisha inyigisho y'ibinyoma, ko munsi yumwenda wumuntu harimo kamere yImana idapfa rwose, kandi bigatuma urupfu kumusaraba rudashoboka. Bibiliya yita abo bantu abakozi ba Satani:

- "Erega **abashuka** benshi binjiye mu isi, **batatura ko Yesu Kristo yaje mu mubiri**. Uyu ni umubeshyi na antikristo." {2 Yohana 1: 7}

- "**Igihe umugambi wo gucungurwa washyizweho, hemejwe ko Kristo atagomba kugaragara akurikije imico ye;** kuberako atashoboraga noneho kwiteranya nabababaye nabababaye. Agomba kuza nkumukene. Yashoboraga kugaragara akurikije sitasiyo ye yashyizwe hejuru mu nkiko zo mu ijuru; ariko oya, Agomba kugera kumuhengeri muto cyane wububabare nubukene bwabantu, kugirango ijwi rye ryumvikane nabaremerewe kandi batengushye,.." {Ellen White; ST, 24. June **1897**} "**When the plan of redemption was laid, it was decided that Christ should not appear in accordance with His Divine character**; for He could not then associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with His exalted station in the heavenly courts; but no, He must reach to the very lowest depths of human suffering and poverty, that His voice might be heard by the burdened and disappointed,.."

- “... nta buryo bwo guhunga uwakoze icyaha. Umuryango wose wa Adamu ugomba gupfa. Nabonye Yesu mwiza cyane mbona imvugo yimpuhwe nintimba mumaso ye. Bidatinze, namubonye yegera urumuri rwinshi rwuzuye Data. **Umumarayika wamuherekeje ati, Aravugana cyane (gusa) na Se. Amaganya y'abamarayika yasaga nkaho akomeye mugihe Yesu yavuganaga na Se**. Inshuro eshatu Yafunzwe numucyo wicyubahiro kuri Data, kandi ubugira gatatu avuye kuri Se, umuntu we yashoboraga kuboneka**. Isura ye yari ituje, itarangwamo urujijo no gushidikanya, kandi yagaragazaga ineza n'urukundo, nk'amagambo adashobora kwerekana. Hanyuma yamenyesheje abamarayika ingabo ko inzira yo guhunga yari yarazimiye umuntu wabuze. Yababwiye ko yatakambiye S**e, kandi ko yemeye gutanga ubuzima **bwe incungu**, kugira ngo yishyirireho igihano cy'urupfu, kugira ngo umuntu abone imbabazi; “{Ellen White: EW, 149.2} “...there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus and beheld an expression of sympathy and sorrow upon His countenance. **Soon I saw Him approach the exceeding bright light which enshrouded the Father.** Said my accompanying angel, **He is in close converse** (only) **with His Father**. The anxiety of the angels seemed to be intense while Jesus was communing with His Father. **Three times He was shut in by the glorious light about the Father, and the third time He came from the Father, His person could be seen. His countenance was calm, free from all perplexity and doubt, and shone with benevolence and loveliness, such as words cannot express**. He then made known to the angelic host that a way of escape had been made for lost man. He told them that He had been pleading with His Father, and **had offered to give His life** a ransom, to take the sentence of death upon Himself, that through Him man might find pardon;“

- “**Kristo ntiyatumye kwizera gufata kamere muntu; Yarafashe rwose. Mu byukuri yari afite kamere muntu.**“ {Ellen White: RH April 5, **1906**, par. 4} “Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature.

- “Kristo, utari uzi umwanda muto w'icyaha cyangwa umwanda, **yafashe kamere yacu imeze nabi. Ibi byari agasuzuguro karenze** umuntu utagira **iherezo ashobora kubyumva. Imana yagaragaye mu mubiri**.“ {Ellen White 1SM, p. 253} “Christ, who knew not the least taint of sin or defilement, **took our nature in its deteriorated condition**. This was humiliation greater than finite man can comprehend. **God was manifest in the flesh**.“

Niba Umwuka Wera ari Imana ya gatatu, ni ukubera iki Data n'Umwana bari ibiremwa bibiri byonyine bari mu nama? Yesu yatwigishije kwemera gusa "byanditswe". Kuki noneho tutemera ibimenyetso mugihe cyo kwizera ko Umwuka Wera yari ahari? Ikindi gihangayikishije iyi nyigisho nuko icyo gihe Yesu adashobora gupfa byimazeyo kumusaraba, kandi "gusa" kamere muntu yarapfuye; nyuma, nyuma yo kuryama mu mva gusa, kumunsi wa gatatu "Yazutse"! Hano turabona akaga kiyi nyigisho y'Ubutatu. Kwanga igitambo cya Yesu nintambwe yanyuma yiterambere ryayo. Turashobora kubibona muri imirongo y'Umwuka w'ubuhanuzi ko Yesu atatanze ubuzima bwe bwa kimuntu nk'incungu, kuko icyo gihe yari afite Ubuzima bw'Imana gusa, yatanze ubuzima bwe bw'Imana, hanyuma asezeranya Data ko azacungura ibyaha byacu, kuko a ibyaremwe ntibishobora kwishyura icyo giciro!

Intambwe ikurikira mu kwanga ukuri ni ukugerageza gutangaza ko umucyo ukomeye uzengurutse Data ari Umwuka Wera. Urwo rumuri ntabwo ruriho, ahubwo rugaragaza imbaraga zituruka kumuntu umwe ni ukuvuga isoko.

Kuki Yesu atazengurutswe n'umucyo umwe, kubera ko Ibyahishuwe bivuga neza ko Umwuka Wera akomoka kuri Data kandi yoherejwe binyuze muri Yesu ahantu hose (isanzure)? Niba urwo rumuri rwari Umwuka Wera, rwagombaga kugira ubukana bumwe kuri Yesu, kubera ko ikiremwa kimwe kidahindura uburyo kigaragara mubidukikije. Ikimenyetso cyimbaraga zikomeye za Data nuko gusa afite gusa urumuri rukomeye rutagereranywa ruzengurutse We. Muri kimwe mu byo yeretswe, igihe Ellen White yari mu ijuru, Yesu yamubwiye ko azapfa ako kanya aramutse yegereye urumuri ruzengurutse Data. Turabizi ko Umwuka Wera avuga mu buryo bwamenyekanye kandi akoresheje amagambo asobanutse (nko mu Byakozwe 8:29) kubantu baguye nk'ijwi ry’umutimanama. Niyo mpamvu bidashoboka gusa kuvuga ko uruhare rwa Mwuka Wera “rusobanurwa” mu kiganiro Data n'Umwana bagize mugihe cyo kurema! Rero dushobora gufata umwanzuro ko iyi nyigisho idafite ishingiro.

- "Kuberako byashimishije SE ko muri We (Yesu) agomba **KUBA UMUNTU WESE** (Data); Kandi, amaze kugira amahoro binyuze mumaraso yumusaraba we, na We kugirango yiyunge byose na We; na We Ndavuga, niba ari ibintu byo ku isi, cyangwa ibintu byo mwijuru.“ {Abakolosayi 1:19-20}

Yesu yakoze ibitangaza byose ku isi n'imbaraga za Se, wari ku isi ku giti cye muri Yesu. Yesu ntabwo yari afite imbaraga zImana ku isi! Imbaraga zImana ku Isi, atemerewe kuyikoresha wenyine, yari imbaraga za Se gusa muri We!

- “**Nka Mana, Kristo ntiyashoboraga kugeragezwa nkuko atigeze ageragezwa no kuba umwizerwa mu ijuru. Ariko nkuko Kristo yicishije bugufi kuri kamere muntu, yashoboraga kugeragezwa. Ntabwo yari yamutwaye ndetse na kamere y'abamarayika, ahubwo ubumuntu, busa neza na kamere yacu, keretse nta kwanduza icyaha**. Umubiri wumuntu, ubwenge bwumuntu, hamwe nibintu byose byihariye, Yari amagufa, ubwonko, n imitsi. Umuntu wumubiri wacu, **Yagereranijwe nintege nke zabantu.** Ibihe byubuzima bwe byari muri iyo mico ko yahuye nibibazo byose byabantu, atari mubutunzi, ntabwo byoroshye, ahubwo mubukene no gukena no guteterezwa. Yahumeka ikirere nyine umuntu agomba guhumeka. Yakandagiye isi yacu nk'umuntu. **Yari afite impamvu, umutimanama, kwibuka, ubushake, n'urukundo rw'ubugingo bwa muntu byahujwe na kamere ye y'Imana** (Imiterere ye). ” {Ellen White: 16MR 181, 182} {TA 157.1} “**As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin.** A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed **with the weakness of humanity**. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. **He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His Divine nature** (His Personality).”

- “Yesu Kristo“ yabonaga ko atari ikintu cyo gufatwa ngo bangane n'Imana. ” Kubera ko ubumana bwonyine bwashoboraga kugira uruhare mu kugarura umuntu mu gukomeretsa ubumara bwinzoka, **Imana ubwayo, mu Mwana wayo w'ikinege, yafashe kamere muntu, kandi MU NTEKEREZO Y’IMBERE Y’UMUNTU YAKOMEJE IMITERERE Y’IMANA,** yemeza amategeko ye yera muri buri kintu cyihariye, kandi yemeye igihano cy'umujinya n'urupfu ku bana b’abantu.” {Ellen White: YI, 11. February **1897**} “Jesus Christ “counted it not a thing to be grasped to be equal with God.” Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, **God Himself, in His only begotten Son, assumed human nature, and IN THE WEAKNESS OF HUMAN NATURE SUSTAINED THE CHARACTER OF GOD**, vindicated His Holy law in every particular, and accepted the sentence of wrath and death for the sons of men.”

Niba ibyo amagambo avuga asobanutse neza, ko Yesu yafashe kamere yuzuye yumuntu akiri ku isi, no kuvuga imico ye yImana mugice cya nyuma cyamagambo, ntibishobora rero kuba "gihamya" ye ko adafite umuntu kamere. Niba aribyo, hakenewe ubushakashatsi bwimbitse, kuko umuhanuzi wImana rwose ntabwo yivuguruza. Interuro ebyiri zibanza zerekana ko nta kigeragezo kuri kamere y'Imana. Ni irihe tandukaniro ryagira ku gakiza kacu niba Yesu yari afite "kamere y'Imana yatojwe gusa"? Nta na kimwe, kubera ko atari kuba afite uburyo bwo kwemerera icyaha, ariko turacyabikora. Ariko, twasomye neza ko, Yesu ntiyafashe na kamere y’abamarayika!

Noneho igitekerezo kivuga ko Yesu yatwaye kamere y'Imana igihe yabaga hano kwisi kiva he? "Kamere yumuntu" yonyine cyangwa kamere yubumana yonyine nta cyaha gihindura umunyabyaha! Tugomba kumva ko buri wese muri twe afite kamere ebyiri zabantu: kumubiri no mubyumwuka. Yesu ntashobora kugeragezwa muri kamere ye yumubiri, kuko ntishobora gusonza, cyangwa kumva ububabare, kandi nta ntege nke afite. Yesu yagombaga kwanga kamere ye yumubiri, Umubiri we wImana, akiyitaho kumubiri wuzuye wumuntu, wageragejwe mubintu byose nkatwe.

Umubiri we wari umuntu 100% na 0% byimana. Kurundi ruhande, ibitekerezo bye byari 100% byimana na 0% byabantu. Yagarukiraga kuri fiziki yumuntu, physiologiya yubwonko bwumuntu, ariko mumiterere ye, Ubwenge bwe bwari bwera 100% kandi buva ku Mana. Turashobora gusobanura amagambo yose hamwe n'amagambo yoroheje yerekeranye na kamere ye yubumana gusa murwego rwamagambo yose. Imirongo ni: Umubiri wumuntu, ubwenge bwumuntu, hamwe nibintu byose byihariye. Amagambo avuga ngo "Yari afite amagufwa, ubwonko n'imitsi" ahanini asubiramo ikintu kimwe, gusa aho gukoresha ijambo "ubwenge" akoresha ijambo „ubwonko“. Nibyo rwose yashakaga kuvuga. Ubwonko bwe bwumuntu rwose, kimwe nizindi ngingo z'umubiri, bwatewe n'ingaruka z'icyaha no kwangirika.

Ariko, ibitekerezo bye, bitandukanye na physiologique yumuntu, ntabwo byari umuntu ahubwo 100% byera kandi byimana. Urebye ibivuzwe haruguru, (ushimangira kuri YI, ku ya 11 **Gashyantare 1897), tubona neza ko Yesu yagumanye** imico ye, ntabwo ari imiterere yumubiri wa kamere y'Imana. Rero, ibivugwa hepfo ntibishobora kugira ubundi busobanuro, kuko abahanuzi b'Imana ntibivuguruza. Kubwamahirwe, abashyigikiye Ubutatu bakoresha igice cya mbere cyamagambo hepfo nkikimenyetso cyerekana ko Yesu yari afite kamere yImana ku isi bityo umubiri wumuntu gusa. Ariko nidukomeza gusoma amagambo amwe, tuzabona ko natwe dushobora kubona umugabane muri kamere y'Imana. Niki? Biragaragara ko ari Umwuka Wera muri twe.

Data ntiyari ahari muri Yesu mugihe Yesu yabaga ku isi muburyo butangaje ariko kubwumwuka we gusa; nkuko yari ahari mu ntumwa ze n'abera kubwumwuka we. Mu buryo butandukanye n'abandi bose, Yesu ntiyigeze akora icyaha cyangwa uburiganya bwabonetse mu kanwa ke, ariko yabayeho ubuzima bwe bwose bwo ku isi ayobowe n'Umwuka wa Data, agandukira ubushake bwe ku bushake bwa Se. Yesu yavuze ko abizerwa bazakora ibitangaza biruta ibyakozwe na Data binyuze muri We. Kwizera ko Data ku giti cye yari ahari muri Yesu bidasobanutse byangiza ukuri no kuba Yesu yari mumubiri upfa uhwanye nuwacu, hamwe nintege nke zose kandi ko yahuye nibigeragezo byose dushobora kugira, harimo ibyago byo gutakaza ubuziraherezo.

- “**Kristo ntacyo yashoboraga gukora mu murimo we wo ku isi mu gukiza umuntu waguye iyo Imana itavangwa n'umuntu.** Ubushobozi buke bwumuntu ntibushobora gusobanura iri banga ryiza, **kuvanga kamere zombi, Ubumana numuntu**. Ntishobora gusobanurwa. Umuntu agomba kwibaza no guceceka. ... **Umuntu agomba kugira uruhare muri kamere y'Imana kugirango ahagarare muri iki gihe kibi ... Kristo ati: "Nta kintu na kimwe ushobora gukora utari kumwe."** {Ellen White: Lt 5, 1889.6} “**Christ could have done nothing during His earthly ministry in saving fallen man if the Divine had not been blended with the human.** The limited capacity of man cannot define this wonderful mystery, **the blending of the two natures, the Divine and human**. It can never be explained. Man must wonder and be silent. ... **Man must be a partaker of the Divine nature in order to stand in this evil time** ... **Says Christ, “Without Me ye can do nothing**.”

Nkuko Yesu yatsinze gutsinda icyaha abikesheje imbaraga ziva ku Mana, natwe, dushobora, kubwimbaraga zImana za Yesu, dushobora kugira uruhare muri kamere ye, kandi tunesha icyaha kubwibyo! Nguko uko Yesu yakiriye imbaraga zo mwijuru mugihe yabaga kwisi! Ibyo Imana yaduhaye nk'ishusho y'ibyo ni uburyo Eva yaje mu gice cy'urubavu rwa Adamu. Rero, urwego rwacu rwo gusobanukirwa rutwereka ko Imana Ishoborabyose Imana Data, idafite intangiriro, ntabwo yaremye Umwana wayo nkuko yaremye Ibindi Biremwa, ariko muburyo tutumva. Data yibarutse Yesu kuri We, na mbere yuko Ibindi Biremwa biremwa. Rero, kubutumire bwa Aburahamu gutamba umuhungu we Isaka, Imana yashakaga kutugereranya gusa nibintu byo mwijuru byigitambo cya Yesu kandi ishimangira uburyo Imana ubwayo yagombaga kubabazwa kugirango iduhe ubuzima bw'iteka nkimpano.Turashobora kubona ko Yesu afite kamere y'Imana nka Data.

Abashyigikiye Ubutatu nta gisubizo bafite cyimpamvu Eva yakomotse ku rubavu rwa Adamu kandi ntabwo yaremewe hamwe na Adamu. Gusobanura nabi ibyo bisobanuro, bisobanura icyerekezo cyukuri ko Imana "nyuma" itishimiye ko Adamu ari wenyine, byabasobanurira ko Imana idafite ubwenge bwuzuye kandi ko "yaje kumenya ikosa ryayo." Ibi biratwereka ko intambwe yanyuma yo kurengera Ubutatu biganisha ku kubona ko Imana itazi byose! Ariko Imana ishobora byose, kandi nta kosa ririho nayo! Turabona ko abigisha bakuru b'iyi nyigisho y'ibinyoma biteguye kurengera umwanya wabo uko byagenda kose, kimwe n'Abafarisayo amaherezo babambye Yesu. Yesu yavuze ko tuzabamenya n'imbuto zabo.

Uru rugero rwo muri Bibiliya rutwereka ko Imana Data yashakaga kandi Umuntu uri iruhande rwe, bityo yibaruka Umwana wayo Yesu, wavutse ku Mana Data, ufite kamere y'Imana nka Data kandi umwe na We. Mu buryo nk'ubwo, igihe yaremaga umuntu, Imana yabanje kurema Adamu, hanyuma irema Eva mu rubavu rwa Adamu, kugira kamere imwe na Adamu, no kuba mu ishusho y'Imana - umwe na Adamu. Iyo dusomye Bibiliya tuyobowe na Roho Mutagatifu, twibaze muri twe ubwacu ukuntu izindi nyigisho ziteye ubwoba kandi zidafite ishingiro, nuburyo ukuri gusobanutse kandi kumurikira! Kamere yImana idapfa rwose, bitandukanye nabamarayika baremwe cyangwa abantu.

Atome yose yo mu kirere yahise isenyuka binyuze muri entropie niba Imana yakuyeho impano yimbaraga zayo nkisoko yubuzima. Yesu, nk'Umwana w'ikinege kandi utaremye Umwana, Undi wenyine uri mu Isi usibye Se ufite ubudapfa rwose, hamwe n'ubuzima bw'umwimerere bw'Imana, yakiriye na Se. Turabizi ko Ubumana bwonyine bushobora gupfira kumusaraba kuko wenyine yashoboraga kwishyiriraho ikiguzi cyibyaha byacu. Kubera iyo mpamvu, Imana, nkuko Ellen White yabisobanuye, ntabwo yashoboraga kwemera icyifuzo cy'umumarayika uwo ari we wese ufite imitima iremereye yo gutamba igitambo gikomeye. Ariko se, ni gute Yesu, nk'Imana idapfa rwose, yadupfira uko byakabaye? Kubera ko Yesu ari Umwana w'ikinege wa Se Yagombaga gusigarana na Se ubuzima bwe na kamere ye, yari yarahawe na Se akivuka mu ijuru mbere yuko atangira gutura ku isi.

- "... **Kristo** yatambye umwambaro we wa cyami **n'ikamba ry'umwami,** icyubahiro cy'ijuru, no kubaha abamarayika, maze ashyira ku ruhande ubumana bwe, yaje ku isi gukora no kubabazwa n'ubumuntu kuri we.“ {Ellen White: Advent Review and Sabbath Herald, 21. November 1907} “... **Christ** sacrificed His royal robe and kingly crown, the glory of heaven, and the homage of angels, and **laying aside His Divinity**, came to earth to labor and suffer with humanity upon Him.“

Umuntu agizwe niki? Umubiri n'umwuka. Umubiri ni kamere yacu. Umwuka wubuzima nimbaraga zubuzima zitangwa nImana, ni ukuvuga pneuma = umwuka wubuzima muri twe, ibyo Ellen White asobanura mu buryo bw'ikigereranyo (Ubutumwa bwatoranijwe 1, p. 235) nk "amashanyarazi" (imbaraga zImana) mumubiri. Imitekerereze yacu, ni ukuvuga imiterere yibuka, Imana ifata nyuma y'urupfu rwacu nk'ikigereranyo mu bitabo byayo, kandi Umwuka w'ubuzima ugaruka ku Mana nyuma y'urupfu. Imvugo yo muri Bibiliya ivuga ko umuntu yahindutse umwuka muzima bivuze ko afite kamere muntu, kandi ko umubiri n'imbaraga z'ubuzima zirimo bigengwa n'umwuka, kuko nta bitekerezo bafite, kandi badafite umwuka, ntacyo byaba bimaze. Uyu mwuka wimbaraga zubuzima nubugingo bigaragarira ahandi muri Bibiliya nkumwuka nubugingo, bidahindura ibisobanuro byibyo bisobanuro. Binyuze muri ibyo, dushobora kumva icyo amagambo azwi asobanura mubyukuri, ko Yesu yafashe kamere yumuntu waguye kandi yavutse ari Umwana, haba mwijuru ndetse no kwisi.

- “**Indangamuntu yacu yarazigamwe mu muzuko, nubwo atari ibice bimwe by'ibintu cyangwa ibintu nk'uko byagiye mu mva. Ibikorwa bitangaje by'Imana ni amayobera kubantu. Umwuka, imiterere yumuntu, asubizwa ku Mana, ngaho kurindwa. Mu muzuko umuntu wese azagira imico ye**.” {Ellen White: 6BC, p. 1093.2, 1900} “Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character.”

Ariko, ntitugomba kubyitiranya ninyigisho za gatolika, zivuga ko Yesu "ahora" avuka ubwa kabiri, kuko, dukurikije Bibiliya hamwe numwuka wubuhanuzi, Yesu yavutse ubwa kabiri nkUmwana inshuro imwe gusa igihe yari akiri yavukiye ku isi. Yesu ntabwo yashoboraga kohereza Umwuka Wera nk'umuhagarariye kugeza nyuma yo kujya mwijuru agarura kamere ye y'Imana kandi ishobora byose. Kubera ko Umwuka Wera akomoka kuri Data, kandi Mwana akatwohereza nk'Umwuka Wera wabo, Umwuka Wera yari muri Data gusa igihe Yesu yari amaze ku isi. Yesu yanze ku bushake ibintu byose bigize kamere ye y'Imana - ishobora byose, imbaraga zayo ku Ijuru no kumenya byose. Mu kwemera kamere muntu yaguye n'ubwonko bwangirika, Yesu yagabanije ubushobozi bwe bwo gutekereza no kwibuka kugirango ashobore guhura nibishuko bimwe. Yesu yashohoje ubuhanuzi buvuga kuri Mesiya kuva mu Isezerano rya Kera, bwari bugamije kumwereka uburemere bw'ubutumwa bwe. Ibi byose ntibyashobokaga hamwe nubutatu, kuko muricyo gihe, Yesu ntabwo yashoboraga gusiga Se ubumana bwe na Se. Gusa ubuzima bwabonetse bushobora gusigara aho buturuka hanyuma bukongera kuboneka muri iyo soko yumwimerere. Mu Butatu, ntihashobora kubaho Inkomoko y'Imana cyangwa Uwakiriye.

- "Ninde, **kubera ko yari mu ishusho y'Imana**, yatekerezaga ko atari **ubujura kunganya n'Imana**: Ariko yigize umuntu w'icyubahiro, maze amufata nk'umugaragu, agirwa mu ishusho y'abantu" {Abafilipi 2: 6.7} (KJV)

- "Ninde, kubera ko yari mu ishusho y'Imana, yabonaga ko atari igihembo cyo kunganya n'Imana, ahubwo yisanzuyeho, **yifata nk'umugaragu,** akorwa mu buryo busa n'abantu" {Abafilipi 2: 6.7} (English Revised Version)

Mubisobanuro birambuye byumurongo wavuzwe haruguru, tubona ko imvugo "yicishije bugufi" isobanura mubyukuri "ubusa" kamere ye yImana, bityo rero nuko yahindutse umuntu. Yesu yagumye ari Imana, ariko by'agateganyo nta kintu na kimwe kirimo kamere y'Imana, ibyo ntituzabyumva neza no mubihe bidashira. Niyo mpamvu Bibiliya ivuga ko Yesu yagiye akura mubwenge buhoro buhoro.

- "Kandi **umwuka wa NYAGASANI** (Se) **uzamuhagararaho** (Yesu), umwuka wubwenge no gusobanukirwa, umwuka wimpanuro nimbaraga, umwuka wubumenyi no gutinya Uwiteka.“ {Yesaya 11: 2}

- “Dore umugaragu wanjye, uwo nahisemo; mukundwa wanjye, uwo umutima wanjye wishimiye cyane: **Nzamushyiriraho umwuka wanjye,** kandi azacira abanyamahanga urubanza.” {Matayo 12:18}

- "**Kandi Yesu yiyongereye mu bwenge no mu gihagararo, kandi atonesha Imana** n'abantu." {Luka 2:52}

- "**Yaje nk'umwana utagira gitabara, yikoreye ubumuntu dufite**.“ {Ellen White: Ms. 21, 1895} “He came as a helpless babe, bearing the humanity we bear.”

Niba yarazanye na Kamere y'Imana, nkuko inyigisho zitari zo zibivuga, ubwenge bwe n'ubumenyi bwe ntibyari bikenewe gukura. Niyo mpamvu abihayimana bavuga ko Yesu yategetse Isi yose akiri uruhinja ntabwo ari Bibiliya rwose kandi ntibisobanutse. Nkuko Ellen White yabyanditse, ntidushobora kumva neza igitangaza cya kamere ya Yesu kwisi. Nubwo bimeze bityo ariko, icy'ingenzi ni uko tugomba kumenya ko Yesu yabaye nk'icyumweru n'intege nke nk'abantu kugira ngo adupfire!

43: Ni iki Yesu yahagaritse kuba yaratoje imyambaro y'abantu?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Inyigisho y'Ubutatu ivuga ko Data, Mwana na Roho Mutagatifu mubice bifitanye isano byerekana Imana imwe. Kubera ko Imana y'Ubutatu idapfa, kandi Yesu, muri ubwo buryo, igice cy'Ubutatu, Yesu "ntashobora" kudupfira ku musaraba. Abigisha b'Ubutatu bavanaho amagambo ya Ellen White, "Ubumana ntabwo yapfuye", nk'ikimenyetso kigaragaza ko Yesu yapfiriye ku musaraba gusa kandi agakomeza kuba muzima mu mva. Amagambo akurikira arerekana neza ko ibyo atari ukuri:

- “Agakiza k'ubugingo nicyo kintu gikomeye Kristo yatambye umwambaro we wumwami nu ikamba ryumwami, icyubahiro cyijuru, no kubaha abamarayika (basanzwe mwijuru!), Kandi **ashyira ku ruhande ubumana bwe, baza kwisi gukora** no kubabara hamwe n'ubumuntu kuri We.” {Ellen White: Advent Review and Sabbath Herald, 21. November **1907**} “The salvation of souls was the great object for which Christ sacrificed His royal robe and kingly crown, the glory of heaven, and the homage of angels (already in heaven!), and **laying aside His Divinity**, **came to earth** to labor and suffer with humanity upon Him.”

Intumwa y'Imana isobanura neza impamvu Ubumana butapfuye. Kuberako Yesu yarasubitse mbere yuko aza ku isi! Imyenda yumuntu ntabwo yambaraga kamere yImana ahubwo yarayisimbuye! Iri jambo rikoreshwa cyane cyane nk "gihamya" ko umubiri wumuntu "utwikiriye gusa" Kamere ye. Kubera ko tuzi ko ijambo ry'Imana ritivuguruza ubwaryo, reka dushake ibyatubwiwe rwose.

- “**Umwana w'Imana ubwe yamanutse (yicisha bugufi) ava mu ijuru yambaye ikiremwamuntu**, kugira ngo aha imbaraga umuntu, **amushoboze kugira** uruhare muri kamere y'Imana, no guhunga ruswa iri ku isi binyuze mu irari. Ukuboko kwe kurekure, **kwabantu kuzengurutse isiganwa, mu gihe akoresheje ukuboko kwe kw'Imana yafashe intebe y'Ibihe bitarondoreka**.” {Ellen White: SpTA 10 35.4} “**The Son of God Himself descended** (humbled) **from heaven in the garb of humanity**, that He might give power to **man**, enabling him **to be a partaker of the Divine nature**, and to escape the corruption which is in the world through lust. **His long, human arm encircled the race, while with His Divine arm He grasped the throne of the Infinite**.”

- “**Igihe umugambi wo gucungurwa washyizweho, hemejwe ko Kristo atagomba kugaragara akurikije imico ye;** kuberako atashoboraga noneho kwiteranya nabababaye nabababaye. Agomba kuza nkumukene. Yashoboraga kugaragara akurikije sitasiyo ye yashyizwe hejuru mu nkiko zo mu ijuru; ariko oya, Agomba kugera kumuhengeri muto cyane wububabare nubukene bwabantu, kugirango ijwi rye ryumvikane nabaremerewe kandi batengushye,..“ {Ellen White; ST, 24. June **1897**} “**When the plan of redemption was laid, it was decided that Christ should not appear in accordance with His Divine character**; for He could not then associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with His exalted station in the heavenly courts; but no, He must reach to the very lowest depths of human suffering and poverty, that His voice might be heard by the burdened and disappointed,..“

Umwambaro wubumuntu ni kamere muntu idakomeye, yazengurutse Umuntu we. Kugira uruhare muri Kamere y'Imana rwose ntibisobanura ko yari Iye ku Isi cyangwa ko abantu bacyakiriye. Ibi bivuze ko, kimwe na Yesu, tuzabona ubuzima bw'iteka buva ku Mana, niba duhisemo kurwanya ibyaha tubifashijwemo n'Imana. Ukuboko kurekure kwabantu bivuze ko Yesu, muri kamere ye yumuntu, yarwanye nicyaha na atome ye yose yimbaraga. Rero Yesu yatsinze icyaha kugirango umuntu wese uhisemo Yesu abone icyaha. Ukuboko kurekure kugereranya kimwe nuburyo imbuto zitagereranywa imbuto zurugamba rwe rwo kurwanya icyaha zizahoraho.

Aratwibutsa ingaruka zo gutsindwa iyo ntambara. Ukuboko kw'ijuru ntigusobanura kamere yo mwijuru, kuko Yesu yashoboraga kuba afite umuntu cyangwa umubiri wo mwijuru, ariko nkuko twabisomye, yafashe ku bushake kamere muntu ipfa. Ukuboko kw'ijuru kandi kugereranya uburyo mu masengesho ye Yahoraga azamura ukuboko kwe mu ijuru na Se ku ntebe y'ubwami kandi ko yamwiziritseho afite kwizera gukomeye. Irerekana ubusabane bwimbitse bwa Yesu na Se muri buri segonda yubuzima bwe bwo ku isi, kandi ko yakiriye imbaraga ze zose kuva hejuru.

Ibi bimaze kubimenyeshwa binyuze kuri Yakobo, wahujwe n'ijuru akoresheje urwego, kandi, nk'umuntu upfa ufite kwizera gukomeye, yiziritse kuri Yesu. Yesu yaje nk'umuntu wimana ufite umubiri upfa, nyuma yimyaka ibihumbi bine yangiritse yubumuntu. Yari afite umubiri numwuka byuzuye byumuntu, byatwaraga Ubugingo Bwe - Ubumuntu. Ntabwo yigeze yanga Ubumana bwe nubwo yavuye muri kamere ye yumubiri - umubiri, nimbaraga zayo zImana, byose, byose, byose, kandi ishobora byose mwijuru. Ariko Imiterere ye yari ikiri Ubumana. Intumwa Pawulo asobanura itandukaniro riri hagati yumubiri wumubiri, numubiri wumwuka:

- “Hariho **n'imibiri yo mu kirere, n'imibiri yo ku isi: ariko** ubwiza bw'ijuru ni bumwe, kandi icyubahiro cy'isi ni ikindi. Hariho icyubahiro kimwe cy'izuba, n'ikindi cyubahiro cy'ukwezi, n'ikindi cyubahiro cy'inyenyeri: kuko inyenyeri imwe itandukanye n'indi nyenyeri mu cyubahiro. N'izuka ry'abapfuye. Yabibwe muri ruswa; izamurwa muri ruswa: Yabibwe mu cyubahiro; izamurwa mu cyubahiro: ibibwa mu ntege nke; izamurwa mu mbaraga: Yabibwe umubiri karemano; yazuwe umubiri wumwuka. Hariho **UMUBIRI NYAKURI**, kandi hariho **UMUBIRI W'UMWUKA**. Kandi rero handitswe ngo, Umuntu wa mbere Adamu yahinduwe ubugingo buzima; Adamu wanyuma yagizwe umwuka wihuta. Nubwo ibyo bitari ibyambere mubyumwuka, ahubwo nibisanzwe; hanyuma nyuma yibyumwuka. Umuntu wa mbere ni uw'isi, isi: umuntu wa kabiri ni Uwiteka uva mwijuru. Kimwe n'isi, ni ko n'ab'isi ari nk'abo: kandi kimwe n'ijuru, ni ko n'ab'ijuru. Kandi nkuko twikoreye ishusho yubutaka, natwe tuzitwaza ishusho yijuru. Noneho ibi ndabivuze, bavandimwe, ko inyama n'amaraso bidashobora kuzungura ubwami bw'Imana; kandi ruswa ntishobora kuragwa ruswa. Dore ndakweretse ibanga; Ntabwo twese tuzasinzira, ariko twese tuzahindurwa, Mu kanya gato, mu kanya nk'ako guhumbya, ku mpanda ya nyuma: kuko impanda izumvikana, kandi abapfuye bazazuka batabora, kandi tuzahinduka. Kuberako abangirika bagomba kwambara ruswa, kandi uyu muntu apfa agomba kwambara ukudapfa.“ {1 Abakorinto 15: 40-53}

Yesu ntiyahwemye kuba Ubumana cyangwa ngo areke kugira kamere yumwuka / Ubumuntu igihe yashyiragaho kamere ye yumubiri:

- “Yesu Kristo“ yabonaga ko atari ikintu cyo gufatwa ngo bangane n'Imana (Data). ” Kubera ko ubumana bwonyine bwashoboraga kugira uruhare mu kugarura umuntu mu gukomeretsa ubumara bwinzoka, **Imana ubwayo (Data), mu Mwana wayo w'ikinege, yafashe kamere muntu, kandi mu ntege nke za kamere muntu yakomezaga kuranga Imana, kurenganurwa. Amategeko ye yera muri buri kintu, kandi yemeye igihano cy'umujinya n'urupfu ku bana b’abantu**." {Ellen White: YI, 11. February 1897} “Jesus Christ “counted it not a thing to be grasped to be equal with God (the Father).” Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, **God Himself** (the Father)**, in His only begotten Son, assumed human nature, and in the weakness of human nature sustained the character of God, vindicated His Holy law in every particular, and accepted the sentence of wrath and death for the sons of men**.”

- "Ninde, kubera ko yari mu ishusho y'Imana, yatekerezaga ko atari ubujura kunganya n'Imana: Ariko yigize umuntu w'icyubahiro, maze amufata nk'umugaragu, maze agirwa **mu BUSA bw'abantu: Kandi aboneka muri imyambarire NK'umuntu**, Yicishije bugufi, kandi yumvira urupfu, ndetse n'urupfu rw'umusaraba. Ni yo mpamvu Imana nayo yamushyize hejuru cyane, ikamuha izina risumba ayandi mazina yose: Kugira ngo izina rya Yesu amavi yose yuname, ibintu byo mu ijuru, n'ibiri mu isi, n'ibiri munsi y'isi; Kandi ko indimi zose zigomba kwatura ko Yesu Kristo ari Umwami, kugira ngo Imana Data ihabwe icyubahiro.“ {Abafilipi 2: 6-11}

Imana ni Ikiremwa cyose, kandi Yesu yaretse burundu kamere ye yumubiri kugirango ahinduke umuntu, ashyiraho byose. Niba Umwuka Wera atazi byose, mubyukuri ni Imana? Ibintu byose bifatwa nkibisanzwe hano? Bibiliya ituburira ko bamwe bahakana ko Yesu yaje muburyo busanzwe afite kamere muntu.

Twabonye ibi byujujwe mumaso yacu. Imyaka 20 irashize, nta muvugabutumwa wavuga ko Yesu atazutse nyuma yo guhamagarwa kwa Gaburiyeli, kubera ko "atapfuye", kuko umubiri we "utari" umuntu ", ahubwo" witwikiriye "kamere ye n'umubiri we. Intumwa Yohana yita abantu batanga ibyo birego abakozi ba antikristo:

- "Mumenye rero Umwuka w'Imana: Umwuka wese wemera ko Yesu Kristo yaje mu mubiri ari uw'Imana: Kandi umwuka wose utatura ko Yesu **Kristo waje** mu mubiri ntabwo ari uw'Imana: kandi uyu niwo mwuka wa antikristo, aho mwigeze mwumva ko igomba kuza; ndetse n'ubu ni ko biri ku isi.“ {1 Yohana 4:2.3}

44: Ibiremwa by'Imana birashobora kugeragezwa? Ni ubuhe bwoko bwa Yesu yari afite igihe yageragejwe? Kamere ya Adamu "mbere" yo kugwa?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Mugihe Yabayeho kwisi, Yesu yari Imana 100% mumiterere, numuntu 100% muri kamere ipfa kandi akorerwa ibishuko nkatwe. Kugira kamere yumubiri munsi yumwambaro wumuntu bivuze kutagerwaho nibishuko:

- "Ntihakagire umuntu uvuga igihe ageragejwe, ndageragezwa n'Imana: kuko Imana **NTIBISHOBORA GUKORESHWA n'ikibi**, cyangwa ngo igerageze umuntu uwo ari we wese.“ {Yakobo 1:13}

Bibiliya itwereka itandukaniro riri hagati yumubiri, ni ukuvuga kamere muntu yumubiri, numubiri wumwuka, ni ukuvuga kamere yumubiri wImana:

- “Hariho **umubiri karemano**, kandi **hariho umubiri** wo mu mwuka.” {1 Abakorinto 15:44}



Kuki hari itandukaniro riri hagati yubwoko bubiri bwumubiri? Kuberako umubiri wumuntu waguye na kamere, Yesu yafashe 100%, yanduye virusi yicyaha bityo yegamiye icyaha. Birumvikana ko ibyo bidasobanura ko hari icyaha runaka kibaho, kuko abana, nubwo banduye iyi virusi kuva bakivuka, bavuka nta cyaha bakoze. Yesu yafashe kamere ya Adamu nyuma yo kugwa, afite umubiri udakomeye. Ntabwo yari afite umubiri-kamere wImana igihe yabaga kwisi.

- “**Muri we** (Adamu) **nta mahame yononekaye, nta cyifuzo cyo gukora ikibi. Ariko igihe Kristo yazaga guhura n'ibishuko** bya Satani, yabyaye “**ishusho y'umubiri w’icyaha**.” {Ellen White: ST, 17. October 1900} “There were in him (Adam) no corrupt principles, no tendencies to evil. But when Christ came to meet the temptations of Satan, He bore “the likeness of sinful flesh.”

- "... Yamutwaye **kamere yacu y’icyaha**.“ {Ellen White: RH, 15. December 1896} “...He took upon Him **our sinful nature**.“

- "Yiyemeje **kugwa**, **ababazwa** na kamere muntu, **yandujwe kandi yanduzwa n'icyaha**." {Ellen White: YI, 20. December 1900} “He **took** upon Himself fallen, **suffering** human nature, **degraded and defiled by sin**.“

- "Kandi nta mpaka zikomeye ni amayobera yo kubaha Imana: **Imana yagaragaye mu mubiri** (muntu!), Yatsindishirijwe mu Mwuka, ibonwa n'abamarayika, yabwirije abanyamahanga, yizera isi, ihabwa icyubahiro." {1 Timoteyo 3:16}

- “Ibi ndabivuze rero, mugendere mu Mwuka, ntimuzuzuze irari ry'umubiri. **Kuko umubiri wifuza Umwuka, na Mwuka** ukanga umubiri: kandi ibyo binyuranye n'undi: kugira ngo udashobora gukora ibyo ushaka.“ {Abagalatiya 5: 16.17}

- "Kubyerekeye Umwana we Yesu Kristo Umwami wacu, Wakozwe mu rubuto rwa Dawidi ukurikije umubiri.“ {Abaroma 1:3}



- “Dore naremewe **gukiranirwa; kandi mu byaha** mama yansamye.“ {Zaburi 51: 5}

- “Erega mubyukuri **ntabwo yamutwaye kamere y'abamarayika;** ariko amwambura **urubyaro rwa Aburahamu**.“ {Abaheburayo 2:16}

- “Kuko yamugize icyaha kuri twe, Utazi icyaha; kugira ngo duhinduke gukiranuka kw'Imana muri We.“ {2 Abakorinto 5:21}

- “He was not only made flesh, but He was made **in the likeness of sinful flesh**.” {Ellen White: Letter 106, 1896}

- “Ntabwo yahinduwe umubiri gusa, **ahubwo yaremewe mu mubiri w’icyaha.**” {Ellen White: 1SG, p. 25.1} “Jesus also told them [..] That He should take man's **FALLEN nature**, and His strength would not be even equal with theirs.”

- "Kuberako ibyo amategeko **atashoboraga gukora**, kubera ko byari bifite intege nke binyuze mu mubiri, Imana yohereje Umwana wayo mu buryo busa n'umubiri w'icyaha, kandi ku bw'icyaha, yaciriyeho iteka icyaha mu mubiri.“ {Abaroma 8: 3} “For what the law could not do, in that it was **weak through the flesh**, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”

Mubisobanuro byiza bya Bibiliya mu ndimi nyinshi, dushobora kumva byoroshye ko Yesu yari umunyantege nke mumubiri! Yesu yatsinze ibishuko byose kandi yatsinze urugamba rwo kurwanya icyaha kubusabane bwe budashira na Se wo mwijuru. Ntibitangaje rero kuba umuyobozi w'abahakanyi Dr. LeRoy Froom mu 1957 mu gitabo cye "Ibibazo by'inyigisho" yazanye inyigisho y'ibinyoma yemewe muri iki gihe ivuga ko Yesu yazanye na kameremere ya Adamu mbere yo kugwa mu byaha:

- “Umubiri wa Kristo na kamere ye mu kwigira umuntu byari bitandukanye n'ibyacu. "Yasonewe" umurage w'irondakoko, kandi yafashe kamere ya Adamu **gusa idafite icyaha nkuko byari bimeze mbere yo kugwa**.“ {Dr. **LeRoy Froom**; Questions of Doctrine, p. 383, and heading, p. 650} “Christ’s flesh and nature in the incarnation were different from ours. He was “exempt” from our genetic inheritance, and took only **the sinless nature of Adam as it was before the fall**.“

Mubyukuri, ibyo byari hafi gukumira ibishuko ibyo aribyo byose, bityo rero ntabwo byaba igitambo nyacyo kumusaraba, kuko umubiri wa Adamu nta ntege nke zicyaha! Ariko ukuri ni uko Yesu yari afite kamere muntu, yangiza icyaha, ndetse na hamwe nayo, yashoboye kunanira ibyaha byose kuri twe kandi apfira kumusaraba kubwibyaha byacu. Amaze gusubira mu ijuru, yagaruye ubuzima bwe na kamere ye, yari yararyamanye na Se mbere. Umwuka w'ubuhanuzi urasobanutse neza ko Yesu atari afite kamere ya Adamu mbere yo kugwa, kuko ntabwo yasaga na Adamu, cyangwa ngo arengeje metero 3 z'uburebure nka Adamu!

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- "Mu kwiyitirira kamere muntu **uko yaguye,** Kristo ntiyagize uruhare runini mu byaha byayo.“ {Ellen White: 1SM 256.1} “In taking upon Himself man's nature in its **fallen condition**, Christ did not in the least participate in its sin.“

Mbega itandukaniro riri hagati y'ibinyoma Dr. Froom yazanye mu itorero n'ukuri kuvugwa n'Umwuka w'ubuhanuzi! Umubiri wa Yesu, utandukanye na Adamu, wari ufite intege nke z'icyaha! Niba Kristo yarafashe ishusho yumuntu kugirango akize ikiremwamuntu, yagombaga rero gufata kamere yuzuye yabanyabyaha, kuko abantu b'ibyaha yashakaga gukiza. Urupfu ntirwashoboraga gutegeka imiterere yabantu badafite icyaha mbere yo kugwa mucyaha, nkuko Adamu yari muri paradizo; muri ubwo buryo, urupfu ntirwaba rufite imbaraga kuri Kristo iyo ataza kwishyiriraho kamere yicyaha rwose.

- “Ni yo **mpamvu muri** byose **byasabwaga ko ahinduka nka benewabo**, kugira ngo abe Umutambyi mukuru w'imbabazi kandi wizerwa mu bintu bifitanye isano n'Imana, kugira ngo yiyunge n'ibyaha by'abantu. Kuberako mubyo we ubwe yababajwe no kugeragezwa, arashobora gutabara abageragezwa.“ {Ababeburayo 2: 17,18}

Niba Yesu yari nka barumuna be muri BYOSE, ubwo rwose ntabwo yari afite kamere ya Adamu mbere yo kugwa mubyaha!

45: Imbaraga zImana muri Yesu = Kamere yImana munsi yimyambaro yabantu?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Ubu iyi ngingo ifatwa nkimwe mu bibazo byaganiriweho cyane, kubera ko ku bijyanye n’inyigisho y’Ubutatu, abahanga mu bya tewolojiya bavuga ko Yesu "yari yambaye" muri kamere y’Imana ku isi yambaye umwambaro w’ikiremwamuntu. Ni irihe sano riri hano hamwe ninyigisho y'Ubutatu? Dukurikije uko, Yesu ntabwo ari Umwana w'Imana usanzwe, ahubwo ni muburyo bw'ikigereranyo. Kubwibyo, ukurikije izo nyigisho, Ntabwo yashoboraga gusiga kamere ye yubumana na Se wo mwijuru kandi akayigarurwa na We nyuma yizuka rye, nkuko yabyakiriye igihe yavukiye mwijuru mbere yuko isi iremwa! Inyigisho z'ibinyoma ziganisha ku kwanga igitambo cya Yesu, kubera ko atashoboraga gupfa afite kamere y'Imana. Niyo mpamvu muri iki gihe abahanga mu bya tewolojiya bavuga ko Yesu atapfuye, ahubwo ko yaryamye mu mva akazuka. Amagambo abiri akurikira akoreshwa nk "gihamya" yubumana bwe yambaye imyenda yabantu:

- “**Ubumuntu bwarapfuye; Ubumana** ntibwapfuye.” {Ellen White: 1SM 301.1; FG1.317} “Humanity died; Divinity did not die.”

- "...**kandi yambariye Ubumana bwe n'ubumuntu**." {Ellen White: TM, p. 177} “...**and clothed His Divinity with humanity**.“ {Ellen White: TM, p. 177}

Ntidushobora gukoresha amagambo asobanutse neza yumwuka wubuhanuzi kugirango dushyigikire inyigisho twifuza. Amagambo yavuzwe hepfo yimbitse ibisobanuro byamagambo yavuzwe haruguru:

- "Agakiza k'ubugingo nicyo kintu gikomeye Kristo yatambye umwambaro we wumwami n ikamba ryumwami, icyubahiro cyijuru, no **kubaha abamarayika**, no gushyira **ku ruhande** ubumana bwe, (nyuma yibyo) yaje kwisi gukora no kubabazwa nubumuntu kuri We.” {Ellen White: RH, November 21, **1907**} “The salvation of souls was the great object for which Christ sacrificed His royal robe and kingly crown, the glory of heaven, and the homage of angels, and **laying aside His Divinity**, (after that) **came to earth** to labor and suffer with humanity upon Him.”

Uku niko rero twumva impamvu Ubumana Bwe butapfuye: kuko bwagumye mwijuru! Igihe yari ku isi, Yesu yakoze ibitangaza bye byose akoresheje imbaraga za Se muri We, kandi Satani yagerageje kubeshya Yesu ngo akoreshe ubwo bubasha.



Intumwa nazo zakoze ibitangaza n'imbaraga nk'izo Yesu yari afite. Hano hepfo tubona amagambo asobanutse neza ko Yesu yagumanye imico ye gusa, kandi ko 'Imana' idasobanura Ubutatu ahubwo yerekeza ku Mana Data:

- “**Igihe umugambi wo gucungurwa washyizweho, hemejwe ko Kristo atagomba kugaragara akurikije imico ye**; kuberako atashoboraga noneho kwiteranya nabababaye nabababaye. Agomba kuza nkumukene. Yashoboraga kugaragara akurikije sitasiyo ye yashyizwe hejuru mu nkiko zo mu ijuru; ariko oya, Agomba kugera kumuhengeri muto cyane wububabare nubukene bwabantu, kugirango ijwi rye ryumvikane nabaremerewe kandi batengushye, ..“ {Ellen White; ST, June 24, **1897**} “**When the plan of redemption was laid, it was decided that Christ should not appear in accordance with His Divine character**; for He could not then associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with His exalted station in the heavenly courts; but no, He must reach to the very lowest depths of human suffering and poverty, that His voice might be heard by the burdened and disappointed,..“

- “Yesu Kristo“ yabonaga ko atari ikintu cyo gufatwa ngo bangane n'Imana. ” Kubera ko ubumana bwonyine bwashoboraga kugira uruhare mu kugarura umuntu mu gukomeretsa ubumara bwinzoka, **Imana ubwayo** (Data), mu Mwana wayo w'ikinege, yafashe kamere muntu, kandi mu ntege nke za kamere **muntu yakomezaga kuranga Imana**, kurenganurwa. Amategeko ye yera muri buri kintu, kandi yemeye igihano cy'umujinya n'urupfu ku bana b'abantu. ” {Ellen White: YI, February 11, 1897} “Jesus Christ “counted it not a thing to be grasped to be equal with God.” Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, **God Himself** (the Father), in His only begotten Son, assumed human nature, and in the weakness of **human** nature **sustained the character of God**, vindicated His Holy law in every particular, and accepted the sentence of wrath and death for the sons of men.”

Ni ubuhe bubasha Yesu yari afite ku isi ukurikije Bibiliya n'Umwuka w'ubuhanuzi? Imbaraga zaturutse kuri Se!

- “Nzi ibibi n'ibigeragezo byose urimo, kandi nohereje **Umwana wanjye Yesu Kristo** ku isi yawe kugira **ngo nkwereke imbaraga zanjye**, imbaraga zanjye; kuguhishurira ko ndi Imana, kandi ko nzagufasha kugira ngo nkure mu bubasha bw'umwanzi, kandi nguhe amahirwe yo kugarura ishusho y'Imana. ” Imana yohereje Umwana wayo, wameze nka We, umwe na Se, kandi yatubereye ibitutsi, isoni no kudushinyagurira, kandi amaherezo yababajwe na Calvary. Satani yamusanze amurwanya akimara kwisi**; ariko arahura byose; Ntiyanyeganyeze gato. Iyo hataba imbaraga Imana (Data) yamuhaye (Yesu), ntabwo yari kwihanganira ibitero by’umwanzi**.” {Ellen White: 1888, 122.2} “I know all the evils and temptations with which you are beset, and **I sent My Son Jesus Christ** to your world to reveal to you **My power, My mightiness**; to reveal to you that I am God, and that I will give you help in order to lift you from the power of the enemy, and give you a chance that you might win back the moral image of God.” God sent His Son, who was as Himself, one with the Father, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world; but He met it all; He did not swerve a bit. **Had it not been for the power that God** (the Father) **GAVE Him** (Jesus)**, He could not have stood the assaults of the enemy**…”

- “Kugira ngo tumenye ko **Imana** (Data) **yari** muri Kristo, yiyunga n'isi ubwayo, ntabaryoza amakosa yabo; kandi yaduhaye ijambo ry’ubwiyunge." {2 Abakorinto 5:19}

- “Nyizera ko ndi muri Data, na Data muri njye: cyangwa ukanyizera ku bw'imirimo nyine. Ni ukuri, ni ukuri, ni ukuri, ndababwiye nti: Unyizera, imirimo nkora azayikora; **kandi azakora imirimo irenze iyo; kuko njya kwa Data. Kandi icyo uzasaba cyose mu izina ryanjye, icyo nzakora,** kugira ngo Data ahabwe icyubahiro mu Mwana. "{Yohana 14: 11-13}

- "Yashoboye kunanira ibishuko bya Satani abikesheje **kwishingikiriza ku bubasha bw'Imana bwa Se wo** mu ijuru, kuko yagengwaga n'ubushake bwe, kandi akumvira amategeko ye yose.“ {Ellen White: YI, August 23, 1894} “He was able to resist the temptations of Satan through His **dependence upon the Divine power of His heavenly Father**, as He was subject to His will, and obedient to all His commands.”

- “**Kwishingikiriza ku Mwana** kwose kuri Se, kwerekanwe mu magambo“ **Umwana ntacyo ashobora gukora wenyine**.“ {Ellen White: UL, p. 341} “The entire dependence of the Son on the Father, was shown in the words “The Son can do nothing of Himself...”

- “Ntabwo nshobora gukora ubwanjye ntacyo nkora.” {Yohana 5:30}

Yesu ntacyo yashoboye kwisi kubwimbaraga ze bwite, ariko kubwa Se gusa, wari muri We:

- “Kugira ngo tumenye ko **Imana** (Data) **yari muri Kristo**, yiyunga n'isi ubwayo, ntabaryoza amakosa yabo; kandi yaduhaye ijambo ry’ubwiyunge." {2 Abakorinto 5:19}

- “Dore umugaragu wanjye, uwo nshyigikiye; Intore zanjye, uwo umutima wanjye wishimira; **Namushizeho Umwuka Wanjye**: azacira abanyamahanga urubanza.“ {Yesaya 42: 1}

- "Kubera ko Ubumana bwonyine bwashoboraga kugira uruhare mu kugarura umuntu mu gukomeretsa ubumara bw'inzoka, Imana ubwayo, **mu Mwana wayo w'ikinege, yafashe kamere muntu, kandi mu ntege nke za kamere muntu yakomeje imico** y'Imana (Data), yemeje amategeko ye (Se) Yera muri buri kintu cyihariye…" {Ellen White: YI, February 11, 1897} "Because Divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, **God Himself, in His only begotten Son, assumed human nature**, and in the weakness of human nature sustained the character of God (the Father), vindicated His (Father's) Holy law in every particular…"

- "Dore umugaragu wanjye, **uwo nahisemo; Umukunzi wanjye,** uwo umutima wanjye wishimiye cyane: Nzamushiraho umwuka wanjye, kandi azacira abanyamahanga urubanza." {Matayo 18:12}

Kwuzura Ubumana muri Yesu kwari ukubaho kwawe n'imbaraga za Data muri We, kandi bifasha gusobanura imiterere yibyanditswe bikurikira:

- "Kuko **muri We hatuwe n'ubumana bwose bw'umubir**i." {Abakolosayi 2: 9}

Kandi dushobora kwakira imbaraga zimwe tugatsinda kubububasha bw'Imana:

- "Imbaraga z'ubumana bw'Umukiza zari zihishe. **Yatsinze muri kamere muntu, yishingikiriza ku Mana imbaraga. Ubu ni amahirwe ya bose.** Dukurikije kwizera kwacu ni yo ntsinzi yacu." {Ellen White: YI, ku ya 25 Mata **1901**} "The power of the Saviour's Godhead was hidden. **He overcame in human nature, relying upon God for power. This is the privilege of all**. In proportion to our faith will be our victory."

Imbaraga z'Imana za Yesu kwisi kwari ugusabana na Se! Ibitangaza ndengakamere byari ingaruka zuko gusabana na Data, wamuhaye imbaraga! Kubwibyo, twabonye ko kamere yubumana ya Se yabaga mumubiri we kandi ko We ubwe atari afite ibye!

Twese tuzi ko ijambo ry'Imana ridashobora kurwanya ubwaryo, bityo rero uku kuri gusobanutse kudufasha kumva icyo Intumwa y'Imana yashakaga kuvuga muri aya magambo:

- "Ikiremwa cy'Imana cyashobora gukomeza ibyo avuga mu gukora igitangaza; "Niba uri Umwana w'Imana, tegeka iri buye rihindurwe umugati." Igikorwa nkiki cyimbaraga zo **guhanga, gisaba uwagerageza**, cyaba gihamya yuzuye **yubumana. Byazana amakimbirane.** Ntabwo nta rugamba Yesu yashoboraga gutega amatwi acecetse kubeshya. Ariko Umwana w'Imana ntiyagombaga **kwerekana ubumana** bwe na Satani, cyangwa gusobanura impamvu yamukojeje isoni. [..] Kandi **Kristo ntiyagombaga gukoresha imbaraga zImana kubwinyungu ze bwite.**" {Ellen White: DA 119.2} "A Divine being would be able to sustain His claim by working a miracle; "if Thou be the Son of God, command this stone that it be made bread." Such **an act of creative power**, urges the tempter, would be conclusive **evidence of Divinity**. It would bring the controversy to an end. Not without a struggle could Jesus listen in silence to the arch-deceiver. But the Son of God was not to prove **His Divinity** to Satan, or to explain the reason of His humiliation. [..] And **Christ was not to exercise Divine power for His own benefit**."

Interuro yanyuma muri cote yavuzwe haruguru yongeyeho!

- "Satani yasabye Kristo igitangaza nk'ikimenyetso cy'ubumana bwe." {Ellen White: DA 120.1} "Satan demanded of Christ a miracle as a sign of His divinity."

Imbaraga z'Imana za Yesu zaturutse he niba atemerewe gukoresha ibye? Twabonye ko yatanzwe na Data! Dukurikije Bibiliya, ninde ufite imbaraga zo guhanga?

Data, waremye byose abikesheje Umwana we! Yesu yabikoze kububasha bwa Data! Imbaraga zari ku Isi muri We, bityo zikaba Iye, yari imbaraga za Data!

- “Guma hano, urebe hamwe nanjye.” Yagiye kure yabo - atari kure cyane ariko ko bombi bashobora kumubona no kumwumva - yikubita hasi yubamye. Yumvaga ko kubwicyaha yatandukanijwe na Se. Ikigobe cyari kigari, cyirabura, cyimbitse, ku buryo umwuka we wajegajega imbere yacyo. **Ubu bubabare Ntagomba gukoresha imbaraga zImana kugirango ahunge.** Nkumuntu Agomba guhura ningaruka zicyaha cyumuntu. Nkumuntu agomba kwihanganira uburakari bw'Imana bwo.“ {Ellen White: DA, p. 686.2} “Tarry ye here,” He said, “and watch with Me.” He went a little distance from them—not so far but that they could both see and hear Him—and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony **He must not exert His Divine power** to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression.”

Aya magambo akoreshwa nk'ikimenyetso kigaragaza ko Yesu yari afite kamere y'Imana. Ariko iyo dusomye igice cyanyuma cyamagambo amwe, tubona ko izo mbaraga zatanzwe na Data. Turabona ko Yesu yatinyaga gutsindwa urugamba kubera kamere ye idakomeye, niba yaritandukanije na Se! Niba koko Yesu yari afite kamere ye y'Imana kwisi, ntihashobora gutinya kubura!

- “Igihe Kristo **yumvaga ubumwe bwe na Se bwacitse,** yatinyaga ko **muri kamere ye atazashobora** kwihanganira amakimbirane ari imbere n'imbaraga z'umwijima.” {Ellen White: DA, p. 686.5} “As Christ felt His **unity with the Father broken up**, He feared that in His human nature He **would be unable** to endure the coming conflict with the powers of darkness.”

- **"**Mu gihe yari akenewe cyane, Yesu, Umwana w'Imana, Umucunguzi w'isi, **YEMEJE KUBUNTU BWE**, kandi (nyuma yibyo!) **Yaje** ku isi yambaye ikiremwamuntu.**"** {Ellen White: ST, 18. Werurwe **1897**} “At the time when He was most needed, Jesus, the Son of God, the world's Redeemer, **LAID ASIDE HIS DIVINITY**, and (after that!) **came** to earth in the garb of humanity.”

Muri aya magambo, **tubona** ko Yesu yabanje gushyira ku ruhande Ubumana bwe, ni ukuvuga kamere y'Imana, hanyuma nyuma aza ku Isi - nk'umuntu w'Imana, ariko adafite kamere y'Imana. Ubumana bwa Yesu ku Isi bwari Imiterere y'Imana n'icyubahiro cy'umwanya we. Ijambo Ubumana rifite ibisobanuro byinshi. Turashobora kubona muri aya magambo ko hari ibintu bibiri byubumana, aribyo:

- **Kamere yumubiri - Yesu yasize Se wo mwijuru mbere yo kuza kwisi**

- **Umuntu wimana, ni ukuvuga Imiterere**

Yesu rwose ntabwo yavuye mwijuru Imiterere ye cyangwa umwanya wumwana wImana. Yaretse kamere ye kugira ngo apfe kwisi.

- “**Umuntu ntabwo yafashe umwanya w'Imana, cyangwa ubumana bw'umuntu. Iri ni ryo banga ryo kubaha Imana. Imvugo zombi**: abantu nubumana bari, muri Kristo, hafi kandi ntaho batandukaniye, nyamara bari bafite umwihariko. [..] Igihe icyubahiro cya Kristo cyo gutura cyagaragaraga, byari bikomeye cyane **ku buryo** ubumuntu bwe butanduye **kandi butunganye** rwose ku buryo atabihisha.” {Ellen White: ST, May 10. 1899, p. 12} “**The human did not take the place of the Divine, nor the Divine of the human**. This is the mystery of Godliness. The two expressions: **human and Divine** were, in Christ, closely and inseparably one, and yet they had a distinct individuality. [..] When Christ's indwelling glory **flashed** forth, it was too intense for His pure and **perfect humanity** entirely to conceal.”

Yesu rwose ntabwo yafashe Ubumuntu kuko bitabaye ibyo, Ntabwo yaba Yesu! Kamere ye yagumye ari iy'Imana kuko Yesu yaje nk'Umwana w'Imana ntabwo ari nk'Umwana w'umuntu ngo adupfire! Umugabo Mose yenda yari afite kamere y'Imana mugihe umucyo wicyubahiro cyImana wamurikiye amaze kugaruka avuye muri Sinayi? Rwose sibyo! Icyubahiro cy'Imana kimurika kuri Yesu nikimenyetso cyuko afite Kamere y'Imana mugihe yabaga kwisi? Mubyukuri ntabwo biri muri Bibiliya! Niyo mpamvu Umwuka wubuhanuzi mugice cyo hepfo yamagambo ashimangira ubumuntu bwuzuye bwa Yesu, ni ukuvuga kamere muntu!

- “Guhaza kwacu kuboneka gusa mu kwigira umuntu no gupfa k'Umwana w'Imana. Ashobora kubabara, kuko akomezwa nubumana. Yashoboraga kwihanganira, **kubera** ko nta kintu na kimwe yari afite cyo guhemukira cyangwa icyaha.” {Ellen White: YI, August 4, 1898 par. 4} “Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because **sustained** by Divinity. He could endure, because He was without one taint of disloyalty or sin.”

Aya magambo yavuzwe **haruguru avuga** neza "kubumana", **bivuze** ko Yesu atashyigikiwe nubumana bwe, ahubwo "**ashyigikiwe nubumana bwa** Se“. Yashyigikiwe ate nubumana bwa Se? Mugukomeza kuba indahemuka kuri Se! Niba Yesu yari yatwaye kamere y'Imana muri kiriya gihe, ntabwo yagombaga gukomeza kuba umwizerwa kuri Data kugira ngo yakire imbaraga zayo n'inkunga ye! Ubusobanuro bw’Ubutatu bwerekana ko byari byoroshye ko Yesu arwanya icyaha kandi ko atagomba kubabara rwose kuko yari afite Kamere ye y'Imana imushyigikira kandi ko "tutagomba kurwanya icyaha, kuko tudafite Imana muri twe ngo tuyirwanye"!

Inyigisho y'Ubutatu y'ibinyoma isobanura ko iherezo ryigihe cyigeragezwa ari "ikigereranyo gusa", kandi ko "dushobora" gukomeza gukora nkuko amatwi yacu yijimye kuko "nta mbaraga" dufite zo kurwanya icyaha uko byagenda kose! Ariko ikinyuranyo nicyo aricyo kweri "Guhaza kwacu" bivuze ko twe, nka Yesu mumubiri wumuntu, tuzihanganira byose**, niba dufite imbaraga zImana zo kudutera inkunga**!

- “Igihe yari kuri iyi si, **Umwana w'Imana yari Umwana w'umuntu**; nyamara hari **igihe ubumana bwe bwerekanaga**.” {Ellen White: 8T, p. 202} “While upon this earth, **the Son of God was the Son of man**; yet there were times when **His Divinity flashed forth**.”

Gusa rimwe na rimwe Ubumana bwe bwarabagiranaga, urugero mugihe cyo kweza Urusengero, cyangwa amagambo ye yumuriro **ariko** yoroshye yukuri yatumye abanzi be batura bati: "Ntamuntu numwe wigeze avuga nkuyu muntu." Ibi bivuga kwerekana ubutware bwe, kandi ntabwo mubyukuri kamere ye yImana, kubera ko itayifite mugihe cyo gutura kwisi kwisi. Ni ubuhe bubasha bwa Yesu bwihariye bwe ku isi Byari Ubutumwa bwiza n'imbaraga z'agakiza, ni ukuvuga kurema abayoboke bavutse.

- "Kuberako **ntaterwa isoni** n'ubutumwa bwiza bwa **Kristo, kuko** ari imbaraga z'Imana zo gukiza umuntu wese wizera." {Abaroma 1:16}

- "Erega ibintu bitagaragara bye kuva yaremwa isi biragaragara neza, byunvikana nibintu byakozwe, ndetse **n'imbaraga zayo z'iteka n'ubumana**; kugira ngo batagira urwitwazo." {Abaroma 1:20}

Uyu murongo uratubwira ko kamere yubumana yasize na Se idashobora kugaragara kwisi, nyamara ibikorwa bye byo kurema byahamije ubumana bwe. Imbaraga z'agakiza ubwazo ni imbaraga zo kurema, kuvuka bundi bushya, Yesu yari afite muburyo bwe bupfa akiri ku isi.

- “Umuntu **wese rero uri muri Kristo, aba ari ikiremwa** gishya: ibintu bishaje byashize; dore ibintu byose biba bishya.“ {2 Abakorinto 5:17}

- "Kandi ngo mwambare **umuntu mushya**, nyuma yuko Imana yaremwe mu gukiranuka no kwera nyabyo." {Abefeso 4:24}

- "Ni cyo gituma, abababara bakurikije ubushake bw'Imana biyegurira ubuzima bwabo kugira ngo **bakore neza**, nk'Umuremyi wizerwa." {1 Petero 4:19}

- "... no guhaza ibikenewe byubumuntu, **Yamutwaye kamere muntu. [..] Mu buryo butangaje Yifatanije na kamere muntu**. ” {Ellen White: FE, p. 399} “...and to meet the necessities of humanity, **He took on Him human nature**. [..] **Mysteriously He allied Himself to human nature**.”

Niba uburyo Yesu **yigize umuntu** ari amayobera kuri twe, none kuki abandi bavuga ko Ellen White yashakaga kutwereka ko Yesu yari afite kamere y'Imana ku isi? Tumaze gusoma hejuru ko Yesu yavuye mubumana bwe **HANYUMA** akaza kwisi. Umuhanuzi w'Imana rwose ntazivuguruza. Aya magambo ashobora kuvuga gusa ko yambaraga Umuntu we na kamere muntu. Yesu ntiyigeze **akora ikintu** na kimwe **mububasha** bwe, kuko yavuye mubyukuri imbaraga zImana igihe yahindutse umuntu. Yesu yakoze muri kamere ikeneye gucungurwa, nkatwe. Gukoresha imbaraga z'Imana za Se mu izina rye igihe yabaga ku isi byasobanura intsinzi ya Satani. Yashoboraga gukoresha ubutware buva kuri Se kugira ngo agirire akamaro abanyabyaha **bahamwe n'icyaha, kandi ku buryo byaje guhabwa abigishwa**.

Kubijyanye no gusobanura **kwigira umuntu, iryo ni ibanga rylmana kandi ntabwo ari twe tugomba** kubyitwaramo, nkuko tutagomba kumenya amatsiko uburyo Umwuka wImana akora nuburyo Imana iri hose. Yesu ntiyari gucika intege mugihe yahuye nibigeragezo iyo agira kamere ye isanzwe yImana munsi yumubiri we. Niba aribyo, ntabwo yari gupfira kumusaraba kandi Yesu yari kuba "yakangutse" kandi "ari muzima" mumva. Ibi byari kwanga gutuka igitambo cye nyacyo. Yesu yagombaga kuzana na kamere muntu kugirango adupfire kuko kamere y'Imana idapfa rwose.

46: Umwimerere utagabanijwe kandi udatijwe "ubuzima muri We". Yesu yararyamye hanyuma nyuma arayigarura?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Amagambo ari mu mutwe aturuka he? Ellen White yoherejwe muri Ositaraliya atabishaka kuva mu **1891** kugeza mu **1900** kugira ngo abafite ubuhakanyi bashobore gukora ibinyoma by'Umwuka w'ubuhanuzi nta kurwanywa. Mu 1888, mbere gato yuko agenda, yarangije igitabo “Ubuzima bwa Yesu Kristo”.Umunyamabanga we, MARIAN DAVIS, yongeyeho icyo gitabo CYANE (atabiherewe uruhushya na EGW) mu gihe EGW yari hanze muri Ositaraliya, maze ayita "Icyifuzo cy’imyaka".

Nk’uko yabitangaje, "yabonye" gusa amagambo yavuzwe na EGW, yongeraho muri iki gitabo. Muri kiriya gihe, Marian Davis yari akikijwe n'abayobozi b'abahakanyi, nka Porofeseri **PRESCOTT,** kandi, bayobowe na bo, bakuwe ku kuri kwa kera:

- "Muri kiriya gihe, Porofeseri **PRESCOTT** yari ashishikajwe cyane no **kwerekana Kristo nk Ndi kandi ashimangira** ubuziraherezo kubaho kwe (atatangiye kuvuka), akoresheje imvugo" Umwana w'iteka ". Yahujije kandi "NDI" yo Kuva 3:14, birumvikana ko Kristo yari Umuntu wa kabiri wubumana, hamwe no gusohozwa kwa Yesu muri Yohana 8:58, twese turabyemera; ariko hanyuma ubihuza nizindi "Ndi" muri ubwo butumwa bwiza - 7 muri zo, nka "Ndi umutsima wubuzima" "Ndi umucyo wisi" "Ndi umuryango wintama" nibindi byose bakize cyane mu myigishirize yabo yo mu mwuka - ariko wasaga nkaho ntigeze mbona kuri njye cyane cyane ko "Ndi" muri izo manza zose zanyuma ziri muri copula gusa mu kigereki, ndetse no mucyongereza. Ariko yashimangiye ibisobanuro bye. Madamu Marian **Davis wasaga** nkuwabiguyemo, dore ko, igihe "Icyifuzo cyimyaka" cyasohotse, hagaragaye ko inyigisho imwe ku rupapuro rwa 24 na 25, nkeka ko ishobora **gushakirwa MU BURYO muri Madamu uwo ari we wese. . White yanditse ibitabo mbere yicyo gihe**.“ {H. C. Lacey letter to Dr. LeRoy Froom Aug. 30, 1945} “At that time, Professor **PRESCOTT** was tremendously interested **in presenting Christ as THE GREAT “I Am”** and in emphasising the eternity of His (without beginning of birth) existence, using frequently the expression “The Eternal Son”. Also he connected the “I AM” of Exodus 3:14, which of course was Christ the Second Person of the Godhead, with the fulfillment of Jesus in John 8:58, which we all agree to; but then linked it up with other “I ams” in that Gospel - 7 of them, such as “I am the Bread of Life” “I am the Light of the world’ “I am the door of the Sheep” etc. all very rich in their spiritual teaching - but which seemed a little far fetched to me especially as the “I am” in all those latter cases is merely in the copula in the Greek, as well as in English. But he insisted on his interpretation. Mrs Marian Davis seemed to **fall for it**, and lo and behold, when the “Desire of Ages” came out, there appeared that identical teaching on pages 24 and 25, which, I think, **can be looked for IN VAIN in any of Mrs. White’s published works prior to that time**.“



Nyuma yo gusoma igitabo cya Ellen White cyo mu 1898 cyitwa "Icyifuzo cyibihe", abahanga mu bya tewolojiya benshi b'icyo gihe babajije ikibazo, EGW yaba yarahinduye imyizerere ye kandi yemera Ubutatu? Turashobora kubona kurugero rumwe aho izi (butatu) "inyongera" zaturutse. Dore amagambo yavuye mu **gitabo cya Ellen White** "Impaka zikomeye hagati y'Umwami Yesu Kristo na Satani", guhera mu **1877**:

- “… Yashubije ko yari azi ko azazuka mu muzuko, ku munsi wanyuma. Ariko Yesu, ashaka guha icyerekezo nyacyo kwizera kwe, yagize ati: "Ndi umuzuko, n'ubuzima; Unyizera, nubwo yapfuye, azabaho; kandi umuntu wese ubaho kandi unyizera, igikonyo ntikizigera gipfa. Ibyo urabyizera?“ {Ellen White, The Great Controversy between Christ and Satan, 1877, p. 362-363} “…answered that she knew he would arise in the resurrection, at the last day. But Jesus, seeking to give a true direction to her faith, said, “I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shell never die. Believest thou this?“

Mu **1898**, igihe Ellen White yari muri Ositaraliya atabishaka, Abayobozi b'ubuhakanyi bongeyeho amagambo (ibara ry'umutuku) hepfo mu gitabo **"Icyifuzo cy'imyaka"** (1898) bagerageza gushyigikira inyigisho za 3 zihwanye n '"Imana" .

- “Marita aramusubiza ati: "Nzi ko azazuka mu muzuko ku munsi w'imperuka." Yesu aracyashaka guha icyerekezo nyacyo kwizera kwe, Yesu yaravuze ati: "Ndi umuzuko, n'ubuzima." **Muri Kristo ni UBUZIMA, INKOMOKO, NTIBISANZWE, BIDASANZWE**. “Ufite Umwana afite ubuzima.” 1 Yohana 5:12. Ubumana bwa Kristo nindogobe yizera yubugingo buhoraho. Yesu yaravuze ati: “Unyizera, nubwo yari yarapfuye, ariko azakomeza kubaho, kandi umuntu wese uzabaho kandi unyizera ntazigera apfa. Wizera ibi?“ {Ellen White, Desire of Ages, **1898**, p. 530} “Martha answered, “I know that he shall rise again in the resurrection at the last day.“ Still seeking to give a true direction to her faith, Jesus declared, “I am the resurrection, and the life.“ **In Christ is LIFE, ORIGINAL, UNBORROWED, UNDERIVED,** “He that hath the Son hath life.“ 1 John 5:12. The Divinity of Christ is the believer’s ass urance of eternal life. “He that believeth in Me,” said Jesus, “though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?“

Turashobora kubona hepfo ko iyi nteruro atari Ellen White na gato:

- “**MUKORA UBUZIMA - ni ukuvuga, INKOMOKO, NTIBISANZWE, BIDASANZWE. Muri twe hari isoko yaturutse ku Isoko y'Ubuzima. Ubuzima bwacu ni ikintu twakira, ikintu Uwitanze yongeye kugarura kuri we, - aho tutagenzura, kandi tugomba guha Imana konti no guhimbaza. Ariko muri Yesu hari ubuzima BUTAVUGA, BUTAVUGWA**.“ {**John Cumming**, National Scottish Church, „Sabbath Evening Readings on the New Testament - St. John“, 1856, page 5} “´**IN HIM was LIFE - that is, ORIGINAL, UNBORROWED, UNDERIVED**. In us there is a streamlet from the Fountain of Life. Our life is something we receive, something that the Giver takes back again to himself, - over which we have no control, and for which we must give God the account and the praise. **But in Jesus was life UNDERIVED, UNBORROWED.**“

Amagambo yavuzwe haruguru niyo yari ishingiro ryibindi binyoma byaturutse kuri Dr. LeRoy Froom:

- “Mbere yuko Aburahamu abaho, nari hano nk'Imana '(Ndiho). “Kristo ni Umwana w'Imana wabayeho mbere, ubaho. ... Mu kuvuga ko yabayeho mbere, Kristo asubiza ubwenge mu bihe byashize. Aratwizeza ko nta gihe na kimwe cyigeze kitaba ubusabane bwa hafi n'Imana ihoraho. Ijwi Abayahudi bumvaga icyo gihe yari kumwe n'Imana nkuko umuntu yarezwe nayo.“ {“Ellen White“: ST, August 29. 1900. + Evangelism, p. 615} “Before Abraham existed, I was here as God' (I Am). “Christ is the pre-existent, self-existent Son of God. ... In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.“

47: “Ubumuntu bwarapfuye, Ubumana ntibwapfuye” - Urupfu nyarwo?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Igitabo “Ubutatu - The Trinity“ cyaturutse muri kaminuza ya Andrews, kivuga ku bahanga mu bya tewolojiya benshi bashyigikira Ubutatu! Ku rupapuro rwacyo ni ishusho ifite 'triquetra', ikimenyetso cya gipagani-druid-gatolika. Iki gitabo cyigisha ko Yesu "atapfiriye" ku musaraba, ahubwo "gusa" umubiri we wumuntu wapfuye, kandi ko Yesu "yakanguye" ubwe kuko yari "muzima" mu mva!

- “**Satani yamusabye** mu mutwe ko **Yesu aramutse ari Umwana w'Imana adashobora gupfa**.” {Ellen White: 3SP 231.1} “Satan suggested to his mind that if Jesus was the Son of God he could not die.”

Turashobora kubona uburyo igitekerezo cya Satani cyakiriwe na benshi, kandi ikibabaje nuko cyazamutse nkurusaku rwinshi! Kuva ubwo "ukuri" kwasubiwemo nka Bibiliya na benshi mubuyobozi bw'Abadiventisti. Reka dusuzume amateka yacu. Hoba hariho umuvugabutumwa wigeze yemera ko Yesu atapfuye kandi ko yapfiriye kumusaraba? Amagambo atavugwaho rumwe avuga iki?



- “Mfite **imbaraga** zo kubishyira hasi, kandi mfite **imbaraga zo kongera kubifata**. Iri **tegeko nakiriye Data**.“ {Yohana 10:18}

Imvugo, "Ubumuntu yarapfuye, Ubumana ntabwo bwapfuye", hamwe nandi magambo menshi, ntibisobanura ko Yesu atadupfiriye byimazeyo! Ububasha bwo "gutanga ubuzima" ntibusobanura ko atashyizweho, ahubwo ko Yesu ubwe ashobora guhitamo niba yaduha ubuzima bwe cyangwa tutabuhaye! "Kongera gufata ubuzima" bivuze ko ubuzima butari muri Yesu, mugihe yari mu mva, kuko niba aribyo, ntabwo yagombaga kubisubiza inyuma! Imbaraga zo "kongera kubifata" bivuze ko Yesu, nk'ikiremwa cy'Imana, yatsinze icyaha ku musaraba kandi afite uburenganzira budasubirwaho bwo kugarura ubuzima bwe bw'Imana n'ubumana bwo mu ijuru yahawe na Se! Ijambo, "ubuzima muri We", risobanura ubuzima bw'Imana budapfa rwose, butunzwe na Data n'Umwana gusa. Kubera ko Yesu yavuye muri ubwo buzima n'Ubumana bwe na Se, akaza muri kamere ipfa, Imana Data yagaruye Yesu ubwo buzima bw'Imana ku muzuko:

- "Agakiza k'ubugingo nicyo kintu gikomeye Kristo yatambye umwambaro we wumwami n ikamba ryumwami, icyubahiro cyijuru, no kubaha **abamarayika, no gushyira ku ruhande ubumana bwe,** (nyuma yibyo) **yaje kwisi** gukora no kubabazwa nubumuntu kuri We.” {Ellen White: RH, November 21, **1907**} “The salvation of souls was the great object for which Christ sacrificed His royal robe and kingly crown, the glory of heaven, and the homage of angels, and **laying aside His Divinity**, (after that) **came to earth** to labor and suffer with humanity upon Him.”

- "Ni ukuri, ni ukuri, ni ukuri, ndababwira nti: Igihe kirageze, **none ni bwo abapfuye bazumva** ijwi **ry'Umwana w'Imana, kandi abumva bazabaho. Kuberako Data afite ubuzima muri We; NUKO YAHAYE UMWANA kugira ubuzima muri We**.“ {Yohana 5: 25, 26}

- “**Ubumuntu bwarapfuye; ubumana ntabwo bwapfuye. Mu bumana bwe, Kristo yari afite imbaraga zo KUMENYA URUPFU. Yatangaje ko afite ubuzima muri We kugira ngo yihutishe uwo ashaka**.” {Ellen White: 1SM 301.1; FG1.317} “Humanity died; divinity did not die. In His divinity, Christ possessed the power to BREAK THE BONDS OF DEATH. He declares that He has life in Himself to quicken Whom He will.”

Yesu ntabwo ari ikiremwa cyicyaha kandi ntagengwa nu munyururu wurupfu, ntanubwo agomba kubavuna wenyine! Nibwo Yesu yahisemo gutanga ubuzima bwe. Ijambo "iminyururu y'urupfu" rifitanye isano nuko abantu baguye baboshywe iteka n'urwo rupfu rw'iteka. Ntaho bihuriye n'izuka rya Yesu ku giti cye, nta nubwo bivuze ko yazutse!

Kumena iyo minyururu y'urupfu ni ibisubizo by'igitambo cye!

Kuba Imana imwe hamwe na kamere yubumana byuzuye bifite ukudapfa byimazeyo kandi bidashobora kurimbuka, kandi ntibishoboka ko ikigeragezo icyo ari cyo cyose cyamutera kugwa mubyaha. Kubwibyo, igihe Yesu yazaga kwisi, yasize imico ye yose idapfa usibye Umuntu we. Yesu ntabwo yashoboye kuyisimbuza iy'umuntu, kuko ari Umuntu wimana gusa! Nta bantu babiri, umuntu Yesu na Yesu nk'Imana. Oya Kubaho birimo Abantu babiri! Ibi birasobanura impamvu Yesu yari Imana 100% numuntu 100% muri kamere igihe yabaga kwisi. 100% By'Imana bivuga Umuntu We, bitari muri kamere muntu.

Niyo mpamvu Yesu yashoboraga kudupfira byukuri kandi rwose, kandi icyarimwe akishyiraho ikiguzi cyibyaha byacu! Yesu yashoboraga gupfa azize urupfu rwumubiri we kuko umubiri wumuntu wabaye umwe numuntu we. Hariho amagambo menshi, asobanura Yesu afite kamere y'Imana rwose munsi yumubiri we. Aya magambo akoreshwa mubihe byose, nyuma yo kubaho kwe kwisi no kuzuka bibaye. Ellen White yanditse neza ko Yesu yagumanye imico y'Imana gusa atari kamere ye y'Imana igihe yabaga ku isi:

- "Yesu Kristo 'yabonaga ko atari ikintu cyo gufatwa ngo bangane n'Imana (Data). Kubera ko ubumana bwonyine bwashoboraga kugira uruhare mu kugarura umuntu ibikomere by'inzoka, **Imana ubwayo** (Data), **MU** Umwana we w'ikinege, **yafashe kamere muntu, kandi mu ntege nke za kamere muntu YAKOMEJE Kuranga IMANA, yemeza amategeko yayo yera muri buri kintu**, kandi yemera igihano cy'umujinya n'urupfu ku bana b'abantu." {Ellen White: YI, February 11, 1897} "Jesus Christ 'counted it not a thing to be grasped to be equal with God (the Father).' Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, **God Himself** (the Father), **IN** his only begotten Son, **assumed human nature, and in the weakness of human nature SUSTAINED the CHARACTER of God**, vindicated his Holy law in every particular, and accepted the sentence of wrath and death for the sons of men."

Nubwo Yesu nkumuntu yakomeje kuba Imana mubumuntu, yagabanije kubushake ubushobozi bwubumenyi bwe kurwego rwumuntu, kuba mubishuko nkatwe, kandi nta nyungu yaturenze. Niyo mpamvu dusoma muri Bibiliya ko Yesu akiri umwana, hamwe na kamere muntu, yakuze mubumenyi n'ubwenge.

- "**Kandi Yesu Yiyongereye mu bwenge no mu gihagararo, kandi atonesha Imana n'abantu**." {Luka 2:52}

- "**Yaje ari uruhinja rudafite kirengera, rufite ubumuntu dufite**." {Ellen White: Ms. 21, 1895} "He came as a helpless babe, bearing the humanity we bear."

"Ubumana ntabwo bwapfuye" byerekeza cyane cyane kuri Data, wari muri Yesu! Imbaraga z'Imana muri We mugihe yamaze ku isi, Imana Data yari muri We:

- "Kugira ngo **tumenye ko Imana (Data!) Yari muri Kristo**, yiyunga n'isi ubwayo, itabashinja amakosa yabo; kandi yaduhaye ijambo ry'ubwiyunge." {2 Abakorinto 5:19}

Ibi birasobanura amagambo ari kumurongo ukurikira:

- "Kuko **muri We Yuzuye muri byose byuzuye Ubumana.**" {Abakolosayi 2: 9}

Kwuzura Ubumana muri Yesu kwari ukubaho kwawe n'imbaraga za Data muri We! Niyo mpamvu dusoma ijambo "utuye", ni ukuvuga ko atari Yesu ubwe, ahubwo ko ari Data, wabaga muri Yesu! Imana Data yavuye muri Yesu mbere yuko apfa.

Umuntu wImana wa Yesu ubu adafite umubiri / kamere yImana, kandi adahari byuzuye imbaraga nimbaraga za Data ni uko yashoboraga gupfa burundu.

- “Kandi ku isaha ya cyenda Yesu ararira n'ijwi rirenga, ati: Eloi, Eloi, lama sabachthani? aribyo bisobanurwa ngo, **Mana yanjye, Mana yanjye, kuki wantaye**?“ {Mariko 15:34}

- "Yesu amaze gutaka n'ijwi rirenga, aravuga ati: Data, mu maboko yawe ndashimira **Umwuka wanjye:** maze kubivuga atyo, **atanga umwuka**." {Luka 23:46}

- “Yesu, amaze kongera gutaka n'ijwi rirenga, **atanga umwuka**.” {Matayo 27:50}

"Tanga ubugingo, ni ukuvuga kugarura Umwuka we bivuze ko yapfuye, ntabwo bivuze ko “yasinziriye“. Yesu yarapfuye arazuka:

- "Amaze kugaragara nk'umuntu, yicishije bugufi, yumvira urupfu, **ndetse n'urupfu rw’umusaraba**.” {Abafilipi 2: 8}

- “Ariko turabona Yesu, wagizwe munsi gato y'abamarayika kubera imibabaro y'urupfu, yambitswe ikamba n'icyubahiro n'icyubahiro; ko ku bw'ubuntu bw'Imana agomba gusogongera **kuri** buri muntu.“ {Abaheburayo 2: 9}

- “Nk'umwe mu bagize umuryango w'abantu, (Yesu) **yarapfuye**.” {Ellen White: RH, September 4, 1900} “As a member of the human family, **He** (Jesus) was **mortal**.”

- “**Yababajwe n'urupfu rwacu**, kugira ngo tubone ubuzima bwari Ubwe.” {Ellen White: DA, p. 25.2} “**He suffered the death which was ours**, that we might receive the life which was His.”

- “Kuko nabagejejeho mbere y'ibyo nakiriye byose, uko **Kristo yapfiriye** ibyaha byacu nk'uko byanditswe; Kandi ko yashyinguwe, kandi ko **yazutse ku munsi** wa gatatu ukurikije ibyanditswe byera.“ {1 Abakorinto 15: 3,4}

- "Ko uramutse **watuye** akanwa kawe Umwami Yesu, kandi ukizera mu mutima wawe **ko Imana** (Data) **yamuzuye mu bapfuye, UZAKIZA**." {Abaroma 10: 9}

Kubera ko umurongo wo **hejuru uvuga ko tuzakizwa niba twemera ko Data yazuye Umwana we Yesu mu bapfuye,** kwanga ukuri kwa Bibiliya kubyerekeye igitambo cya Yesu n'urupfu nyarwo ni ukwanga agakiza ke! Niyo mpamvu "impaka" ziheruka kuvuga ko Yesu "atapfuye" ahubwo yari asinziriye gusa, "kuko" umumarayika yari yamuhamagaye ngo azuke mu izina rya Data, ntabwo ari Bibiliya rwose! Imvugo yo muri Bibiliya "Yesu yararaga mu mva", bityo "yari muzima" ifatwa nk "ibimenyetso" byibi.

Ariko Bibiliya irasobanutse neza ko urupfu ari ibitotsi by’ikigereranyo:

- “Ibyo arabivuga, hanyuma arababwira ati“ Mugenzi wacu Lazaro **arasinziriye; ariko ndagiye, kugirango ndamukangura ibitotsi**. Abigishwa be baravuga bati: "Mwami, aramutse asinziriye, azakora neza." Nubwo Yesu yavuze iby'urupfu rwe: ariko batekereje ko yavuze kubyerekeye kuruhuka ibitotsi. Yesu ababwira yeruye ati: Lazaro **yarapfuye**.“ {Yohana 11: 11-14}

Umuhanuzi w'Imana, Ellen White, yanditse aya magambo yahumetswe ku byerekeye urupfu nyarwo ari igiciro cy'ibyaha byacu:

- “Ubutabera, indashyikirwa mu mategeko, bigomba kubahirizwa no kurenganurwa imbere y'ijuru n'ijuru. Kandi iryo tegeko ryera ntirishobora gukomezwa ku giciro gito ugereranije **n'urupfu rw'Umwana w'Imana**.” {Ellen White: RH, 15 November 1898} “The justice, the moral excellence, of the law must be maintained and vindicated before the heavenly universe. And that Holy law could not be maintained at any **smaller price** than **the death** of the Son of God.”

Inyigisho y'Ubutatu ivuga ko, iyaba Yesu yaguye mu kigeragezo icyo aricyo cyose akiri ku isi, yari gusubira mu ijuru afite umubiri w'Imana rwose, atarangije ubutumwa bwe ku isi. Ibyo byaba bivuze ko **hazaba** Yesu babiri! Icyakora, Ellen White yanditse ko ibyago byo gupfa kwe byahoraho:

- "Niba icyaha kimwe cyaranduye imico ye, **ibuye ntiryari kuzigera riva ku muryango w'icyumba cye kibuye**, kandi isi ifite umutwaro w'icyaha yari kurimbuka." {Ellen White: Ms. 81, 1893, p. 11, Diary entry for Sunday, July 2, 1893, Wellington, New Zealand} "If one single sin had tainted His character **the stone would never have been rolled away from the door of His rocky chamber**, and the world with its burden of guilt would have perished."

- "Wibuke ko Kristo yashyize mu **kaga bose;** Yakomeje agira ati: **"twageragejwe nkatwe**". {Ellen White: General Conference Bulletin 1st December **1895**. Art. B, par. 23 'Seeking the Lost'} "Remember that **Christ risked all**; "tempted like as we are," **he staked even his own ETERNAL existence upon the issue of the conflict**."

Yesu yaba yaratandukanye n'imico ye igihe yapfaga rwose kumusaraba? Intumwa Pawulo yaba yaratandukanye numuntu we igihe yapfaga? Oya, azazuka kandi nk'umuntu - Pawulo, afite ibitekerezo bimwe nka mbere y'urupfu rwe, nk'uko Bibiliya ibivuga bisa no gusinzira. Mu buryo nk'ubwo, nyuma y'urupfu rwe nk'umuntu w'Imana, Yesu yararaga ku Isi arazuka nk'umuntu w'Imana. Niba Yesu yari yarapfuye igice gusa, mu buryo bwo gupfa muri kamere ye ya kimuntu, ntabwo yashoboraga kuzuka, kuko izuka ry'umuntu wapfuye igice gusa ntabwo ari izuka. Ubutatu bwigisha mu buryo butaziguye ko icyaha kidatsindwa burundu. Kubera iki? Kuberako, iyaba yarapfuye igice gusa, Yesu ntabwo yahagurutse cyangwa ngo yishyure ikiguzi cyibyaha byacu, bityo icyaha nurupfu ntabwo byatsindwa rwose! Bibiliya itubwira neza ko Yesu yatsinze ibyaha byacu n'urupfu rwacu, kandi ko abamwemera nabo bazatsinda icyaha n'urupfu n'imbaraga ze.

Hagati aho, aho kwigisha kwihana, abayobozi bayoboye Ubutatu bakomeje kwerekana amakosa menshi, bavuga ko Yesu "atapfuye" kandi ko kubabazwa na Golgotha yashakaga "kutwereka" mu buryo bw'ikigereranyo urukundo rwe. Icyaha gihuma amaso byinshi n'ibindi, nkuko byagenze ku Bafarisayo, amaherezo bishe Umukiza wabo nubwo bari bazi ukuri kuri Mesiya kuva mu Isezerano rya Kera. Ariko n'ibi bisobanuro bya kamere ya Yesu kwisi ntibishobora kuduha kubyumva neza. Iki nikintu tuziga ubuziraherezo, tugerageza kumva uburyo Yesu yashyizeho imico ye kandi akareka ukuhaba kwa Se kumubera akiri kwisi. Ariko ibyo ntibisobanura ko dufite uburenganzira bwo kubaka Imana yigana. Ubutumwa bwanditse bwerekana muri make ko Yesu yashoboraga kugeragezwa kwisi nkatwe kandi ko yashoboraga gupfa muburyo bwose nkatwe kuko bitabaye ibyo, ntabwo yari gushobora kwishyura ikiguzi cyibyaha byacu.

48: Izuka mu bapfuye - Ninde wazuye Yesu?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- "Uwapfiriye ibyaha by'isi yagombaga kuguma mu mva igihe cyagenwe. Yari muri iyo nzu ya gereza yubuye nk'imfungwa y'ubutabera bw'Imana. Yari ashinzwe Umucamanza w'isi n'ijuru. Yikoreye ibyaha by'isi**, kandi SE YASHOBORA KUMURUKURA**." {Ellen White: 5BC 1114.1} "He Who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of Divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and **His FATHER ONLY could RELEASE Him**."

- "**Ariko niba Umwuka we** (Data) **yazuye Yesu mu bapfuye atuye muri** wowe, Uwazuye Kristo mu bapfuye na we azazura imibiri yawe ipfa ku bw'Umwuka we uba muri wowe." Mbega ukuntu aya magambo afite agaciro kuri buri muntu wapfushije! Kristo ni we uyobora kandi akaduhumuriza, akaduhumuriza mu makuba yacu yose." {Ellen White, 6BC, p. 1076.9, 1894} "**But if the Spirit of Him** (the Father) **that raised up Jesus from the dead** dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." O how precious are these words to every bereaved soul! Christ is our Guide and Comforter, Who comforts us in all our tribulations."



- "Kandi gutegereza **Umwana we mu ijuru, uwo yazuye mu bapfuye,** ndetse na Yesu, wadukijije uburakari buzaza." {1 Abatesalonike 1:10}

- "Pawulo, intumwa, (si iy'abantu, haba ku muntu, **ahubwo ni Yesu Kristo, n'Imana Data wamuzuye mu bapfuye**." {Abagalatiya 1:1}

Data yazuye Yesu mu bapfuye ntabwo ari Yesu ubwe, nkuko inyigisho z'ibinyoma zibivuga! Kristo yapfuye ari umuntu arazuka ari umuntu. Dufatiye ku muhanuzi Yona, wari mu nda y'amafi manini iminsi itatu n'amajoro 3, tubona ko atibohoye ahubwo Imana ari yo yamuhamagaye ngo asohoke. Muri iyi nkuru tubona igishushanyo cya Yesu aboshywe ku mva, akabohorwa gusa n'imbaraga za Data ziturutse hanze! Kandi ubwo bucakara mu mva bwari urupfu rwe rwose, kimwe nabandi bose bapfuye. Ibi byerekanwe neza mumateka yo muri Bibiliya yumuzabibu. Nyir'ubwite yabanje kohereza abagaragu be ku bantu bahemutse bo mu ruzabibu, ariko nyuma yo kwica abo bagaragu nyir'ubwite yahisemo kohereza Umwana we, na we wishwe n'abantu bahemutse. Yesu yapfuye kimwe nabandi bantu bose. Ntabwo umwenda we "w'ikigereranyo" wapfuye gusa! Akimara kuzuka kwe, Yesu ntiyigeze yemera ko Mariya amukoraho, ariko yabanje kujya kwa Se, kugira ngo yemererwe igitambo cye, kandi binyuze muri ibyo, kugira ngo agarure ubuzima bwe bwa mbere bw'Imana na kamere ye. Nyuma y'ibyo, asubira mu bigishwa be abemerera kumukoraho, hanyuma ajya mu ijuru ubuziraherezo. Ndetse na nyuma yo kuzuka kwe, Yesu yavuze ko agiye gusubira ku "Mana ye", asobanura neza ko Data amuri hejuru.

- “Yesu aramubwira **ati: Ntunkoreho; kuko ntarazamuka kwa Data**: ahubwo jya kwa barumuna banjye, mubabwire nti: Nzamutse **kwa Data na So; n'Imana yanjye, n'Imana yawe**.“ {Yohana 20:17}

- “...Umukiza yavuye mu mva n'ubuzima **bwari muri We**. Noneho byagaragaye ko ukuri kw'amagambo ye, “Natanze ubuzima bwanjye, **kugira ngo nsubiremo** ... Mfite imbaraga zo kubishyira hasi, kandi mfite imbaraga zo kongera kubifata.” {Ellen White: DA, p. 785.2}
“...The Saviour came forth from the grave by the life that **was in Himself**. Now was proved the truth of His words, “I lay down My life, that I might **TAKE IT AGAIN**... I have power to lay it down, and I have power to take it again.”

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “Noneho igihe **Yesu** yazukaga **mu** gitondo cya mbere cy'icyumweru, yabanje kubonekera Mariya Magadalena, uwo yirukanye amashitani arindwi.” {Mariko 16: 9}

- “Hanyuma abwira Tomasi, **shyira hano urutoki rwawe, urebe amaboko yanjye**; kandi ugere hano ukuboko kwawe, ujugunye mu ruhande rwanjye: ntukabe umwizerwa, ahubwo wizere.“ {Yohana 20:27}

Niba **Yesu yagombaga kugaruka** muri ubwo buzima bwumwimerere kandi butagujijwe, nkuko, nkuko byavuzwe haruguru, **MBERE YUKO**, bivuze rero **ko ubuzima** nkubwo butari muri We icyo gihe! Niba hari ikintu gisanzwe gihari, ntabwo rero tugomba gusubirayo! Benshi mu bashyigikiye iyi nyigisho yibeshya batangiye kubona ko iyaba Yesu, iyaba adafite ukudapfa rwose, ntabwo yashoboraga rwose gupfa, umubiri we wonyine ni we wari kugira, kandi nkuko babisobanuye, umubiri we wumuntu "wari utwikiriwe" na kamere ye yubumana. . Ukuri nyako nuko iyo myenda yumubiri yatwikiriye Ubumana bwUmuntu We! Nguko uko hakurikiraho inyigisho y'ibinyoma, ivuga ko "kamere" ya Yesu yonyine yapfiriye kumusaraba nk isura, kandi ko ubumana bwa none bwaryamye mu mva, kugeza igihe umumarayika Gaburiyeli yari mu izina rya Data nk isaha yo gutabaza" yahamagariwe kuzamuka, hanyuma Yesu azura "We" Ubuhanuzi bwa kamere imwe, bwakuwe mu murongo, "Ubumana ntabwo bwapfuye", bumaze kuvugwa mu gice giheruka.

- “Ubumuntu bwarapfuye; Ubumana ntabwo bwapfuye. Mu Bumana bwe, Kristo yari afite imbaraga zo guca iminyururu y'urupfu. Yatangaje ko afite ubuzima muri We kugira ngo yihutishe uwo ashaka.” {Ellen White: 1SM 301.1; FG1.317} “Humanity died; Divinity did not die. In His Divinity, Christ possessed the power to break the bonds of death. He declares that He has life in Himself to quicken Whom He will.”

Ariko iyaba Yesu atarapfiriye rwose, igitambo cye nticyari kuba igitambo, ahubwo ni igitaramo kimwe gusa imbere yisi yose! Iki nigitero cyo gutuka igitambo cya Yesu! Bibiliya yemeza neza ko Yesu, **nkatwe iyo dupfuye**, yapfuye rwose, kandi ko yazutse akazuka kimwe natwe:

- “Ariko niba Umwuka we (Se) **yazuye Yesu mu bapfuye atuy**e muri wowe,“ {Ellen White, 6BC, p. 1076.9 1894} “But if the Spirit of **Him** (the Father) **That raised up Jesus from** the **dead** dwell in you,“

Bibiliya yemeza ko Yesu yapfuye urupfu nk'urwe, kuko igihe yari ku isi, yari afite kamere imwe natwe dufite:

- “Ariko yicisha bugufi, amwica. **Nkumwe mubagize umuryango wabantu, Yarapfuye; ariko nk'Imana, yari isoko y'ubuzima ku isi. Y**ashoboraga, mu Mana ye, yigeze kwihanganira iterambere ryurupfu, akanga gutegekwa; ariko yatanze ku bushake ubuzima bwe.“ {Ellen White: RH, September 4, 1900, Part 5} “But He humbled Himself, and **took mortality upon Him**. **As a member of the human family, He was mortal**; but as a God, He was the fountain of life to the world. He could, in His Divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life.“

- "Kandi **Imana (**Data) **yazuye Umwami** (Yesu), kandi izaduhagurutsa **n'imbaraga zayo**.“ {1 Abakorinto 6:14}

- "Kuko niba twemera **ko Yesu yapfuye** akazuka, ni **ko n'abaryama** muri Yesu bazazana na we." {1 Abatesalonike 4:14}

- "Yahambwe hamwe na we mu mubatizo, ari naho mwazukiye hamwe na we kubwo kwizera ibikorwa **by'Imana** (Data) **wamuzuye mu bapfuye**." {Abakolosayi 2:12}

- "Ni cyo cyatumye dushyingurwa na we kubatizwa mu rupfu: **nk'uko nk'uko Kristo yazutse mu bapfuye n'ubwiza bwa Data**, ni ko natwe tugomba kugendera mu buzima bushya. Erega niba twaratewe hamwe dusa n'urupfu rwe, natwe tuzaba tumeze nk'izuka rye.“ {Abaroma 6: 4,5}

- “Kuko bo ubwabo batweretse uburyo bwo kwinjira twari dufite kuri wewe, n'ukuntu wahindukiriye Imana uva mu bigirwamana kugira ngo ukorere Imana nzima kandi **y'ukuri** (Data); Kandi **gutegereza Umwana we mu ijuru,** uwo yazuye mu bapfuye, ndetse na Yesu, wadukijije uburakari buzaza.“ {1 Abatesalonike 1: 9.10}

No mu kurema Isi, Yesu yabikoze n'imbaraga zaturutse kuri Se. Ibyo ntibisobanura ko yazutse nubwo. Twasomye neza muri Bibiliya ko Imana Data yazuye Yesu, kandi ko atari Yesu yazutse, nkuko abahanga mu bya tewolojiya benshi babivuga muri iki gihe! Birumvikana ko kuzuka bisobanura kuzuka, kuko nk'uko Bibiliya ibivuga, abapfuye basinzira mu mva kugeza igihe Yesu azazira. Ijambo "kuzamura" muri Bibiliya rifite ubusobanuro bumwe n'izuka! Nta hantu na hamwe muri Bibiliya aho ivuga ko umuntu agomba gukangurwa mbere kugirango azuke! Hano turabona ko iyi tewolojiya y'ibinyoma yanga ukuri ko Yesu yapfuye byukuri, yanga igitambo cya Yesu! Umuzuko wa Bibiliya ubaho gusa iyo ikiremwa cyapfuye rwose, kandi ntaho gihuriye na kamere y'Imana na gato, kuko Yesu yabisize na Se mbere yo kuza ku isi! Niyo mpamvu gusobanura ko Yesu "yasinziriye" kandi "akangurwa" na Data gusa, hanyuma "akazuka mu buryo bw'ikigereranyo" ntabwo ari **Bibiliya rwose!** Yesu we, agira ati "byanditswe":

- “Yego, kandi dusangamo abahamya b'ibinyoma b'Imana; kuberako twahamije Imana ko yazuye Kristo: Uwo atazuye, niba aribyo abapfuye batazuka. **Kuberako niba abapfuye batazutse, Kristo ntazuka**.“ {1 Abakorinto 15: 15,16}

- “(Gusa) Kristo yashowe **n'uburenganzira bwo gutanga** kudapfa. Ubuzima **yari yarashyize** mubumuntu, yongeye **KUBONA aha abantu** ikiremwa muntu.“ “Urya umubiri wanjye, akanywa n'amaraso yanjye, afite ubugingo buhoraho; kandi nzamurera kumunsi wanyuma.“ {Ellen White: YI, August 4, 1898 par. 5} “(Only) Christ was invested with the right **to give** immortality. The life which He had **laid down** in humanity, he **again TOOK UP** and gave to humanity“ “Who so eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.“

Turabona muribi bihe byombi ko byerekeranye nubugingo buhoraho, kandi ko Yesu yatanze ubuzima bwe budapfa kugirango abuha abandi nkigihembo cyubugingo buhoraho. Byombi ibitambo nubugingo buhoraho byashoboraga gutangwa gusa nurupfu rwa Yesu nkubumana muburyo bwabantu! Yesu yazutse ava mu mva Ajya mubuzima **BWA** (mbere) muri We. Ubwo buzima bwari muri We igihe yari yapfuye? Oya! Umwuka w'ubuhanuzi avuga ko yatanze ubwo buzima muburyo bwe bwa kimuntu. Ntabwo **bivuze ko yatanze** ubuzima bwabantu nubwo. Hano, mubyukuri, haravugwa ko Yesu yashyizeho ubushake kubushake bwe atari ubuzima bwabantu, yakiriye **nyuma** yigitambo cye.

Ubuzima bw'Imana ntibushobora gupfa, nukuvuga impamvu Yesu yagombaga kubishyira hamwe na Se mwijuru kugirango ashobore gupfa kwisi kandi yishyure ibihano byibyaha byacu. Ariko muri ubwo bumuntu, ntabwo umubiri wumuntu wapfuye gusa, ahubwo yapfuye numuntu wimana, Yesu Kristo ubwe! Ibisobanuro, 'byashyizwe hasi kandi byongeye kwakirwa', mu rwego rw'ubuzima bw'Imana, ntabwo byerekanaga urupfu ku musaraba cyangwa izuka. Hariho imyumvire itari yo kubyerekeye igihe Yesu yinjiraga ahera mu 1843 akibwira ko azaza kwa kabiri. Gushyira hasi bisobanura ko Yesu yasize kamere ye hamwe na Se igihe yavukiye kuri iyi si. Kandi kwishura bisobanura kwakira Kamere YImana hamwe nubuzima bwImana.

- “Yesu aramubwira ati: **Ndi umuzuko, n'ubugingo: unyizera, nubwo yapfuye**, ariko azabaho.” {Yohana 11:25}

Aya magambo ya Yesu yerekeza ku izuka ryacu ntabwo yerekeza ku muzuko we nyuma yo gupfira kumusaraba. Turashobora kubibona neza mugice cya kabiri cyumurongo kuko byerekana gutangaza ibizaza. Umwuka w'ubuhanuzi na Bibiliya bitwereka ahantu henshi ko Yesu ubwe azaduzura igihe azazira, kandi azaduha ubuzima bw'iteka yadushoboje binyuze mu gitambo cye.

- “Wibuke ko Kristo yashyize mu kaga bose; “Yageragejwe nkatwe, **YASHYIZEHO KUBAHO BIDASANZWE** ku kibazo cy’amakimbirane.” {Ellen White: GCB, December 1. 1895 ‘Seeking the Lost’} “Remember that Christ risked all; “tempted like as we are, He **STAKED even HIS OWN ETERNAL EXISTENCE** upon the issue of the conflict.”

Yesu yapfuye kandi urupfu abakijijwe bose batazigera bahura nabyo! Yabambwe ku musaraba, nk'uwitwaje ibyaha byacu, yatandukanijwe rwose n'imbaraga za Data, yihanganira ibigeragezo biteye ubwoba kubwo kwizera, mu gihe muri kamere ye ya kimuntu, yajyanye mu mva. Mu buryo nk'ubwo, ubwoko bw'Imana, nyuma yigihe cyikigeragezo kirangiye, bagomba kwihanganira ibyorezo birindwi, mugihe cyanyuma cyamateka yisi, nta Muhuza uri ahera mwijuru. Ntibitangaje rero kuba abigisha inyigisho z'abahakanyi batangiye kwanga ndetse n'ukuri kugaragara dusanga mu Byahishuwe, bavuga ko iherezo ry'igihe cy'igeragezwa "ari ikigereranyo gusa", kandi ko mu by'ukuri rivuga, "atari" kubantu ba nyuma b'Imana, ariko "gusa" kuri Babuloni yaguye.

Ku bw'ubuntu bw'urupfu rwa mbere, abemeye umugambi w'agakiza w'Imana bapfa, kabone niyo baba badafite ubumenyi bwa tewolojiya, babaho bakurikije umutimanama utamucira urubanza. Ubuntu burahari kandi bugera kuri bose ntanumwe usibye, mubuzima bwabo, mugihe cyose bafite amahirwe yo kwihana, cyangwa kugeza barenze umurongo wimbabazi ugasanga bari mubitutsi. Yesu yapfuye nk'ikimenyetso cy'ikiremwamuntu, bityo yishinja amakosa ye maze yiyunga kugira ngo asukure abana be ibyaha. Ibi byitwa Gucungurwa. Igitambo cya Kristo nicyo gitambo cyo mu Isezerano rya Kera cyintama yinzirakarengane cyerekanaga - kwimura icyaha nicyaha mubindi bice byera, nigikorwa cyo kwambika ikamba ryera ryera, Umunsi wimpongano.

Yesu afite uburenganzira bwemewe bwo kugarura ubuzima abemeye umurimo we, kandi bahanaguwe numurimo wo kumusabira. Ariko abanze igitambo cye nurukundo bazahabwa itegeko ryamategeko, risaba urupfu rwabanyabyaha. Ubwoko bw'Imana, bihannye ibyaha byabo, bakuyeho ibyaha byabo kandi ntibabone urupfu rw'iteka. Ariko abakurikira Satani, kandi bafite ibyaha batigeze bihana, bazahanishwa igihano cy'umuriro wo kurimbuka n'urupfu rw’iteka. Mu nyigisho zidashingiye kuri Bibiliya zerekeye Imana "inyabutatu", ahatariho kugabana bisanzwe mububasha cyangwa umwanya, usibye imirimo yikigereranyo ya gahunda yumukiza, Yesu yitirirwa kuzura "We ubwe".

Uku kugereranya, natwe tugomba kuzura ubwacu, kuko icyo gihe natwe "twagira" kamere yImana munsi yumubiri wumuntu "kubera" kuba hariho umuntu wa gatatu wimana muri twe. Iri ni itandukaniro rito ariko ritukana.

- "Ariko **niba Umwuka we** (Data) **yazuye Yesu mu bapfuye YATUYE MWE, We (Data)** wazuye Kristo mu bapfuye na we azazura imibiri yawe ipfa n'Umwuka we uba muri wowe." {Abaroma 8:11}

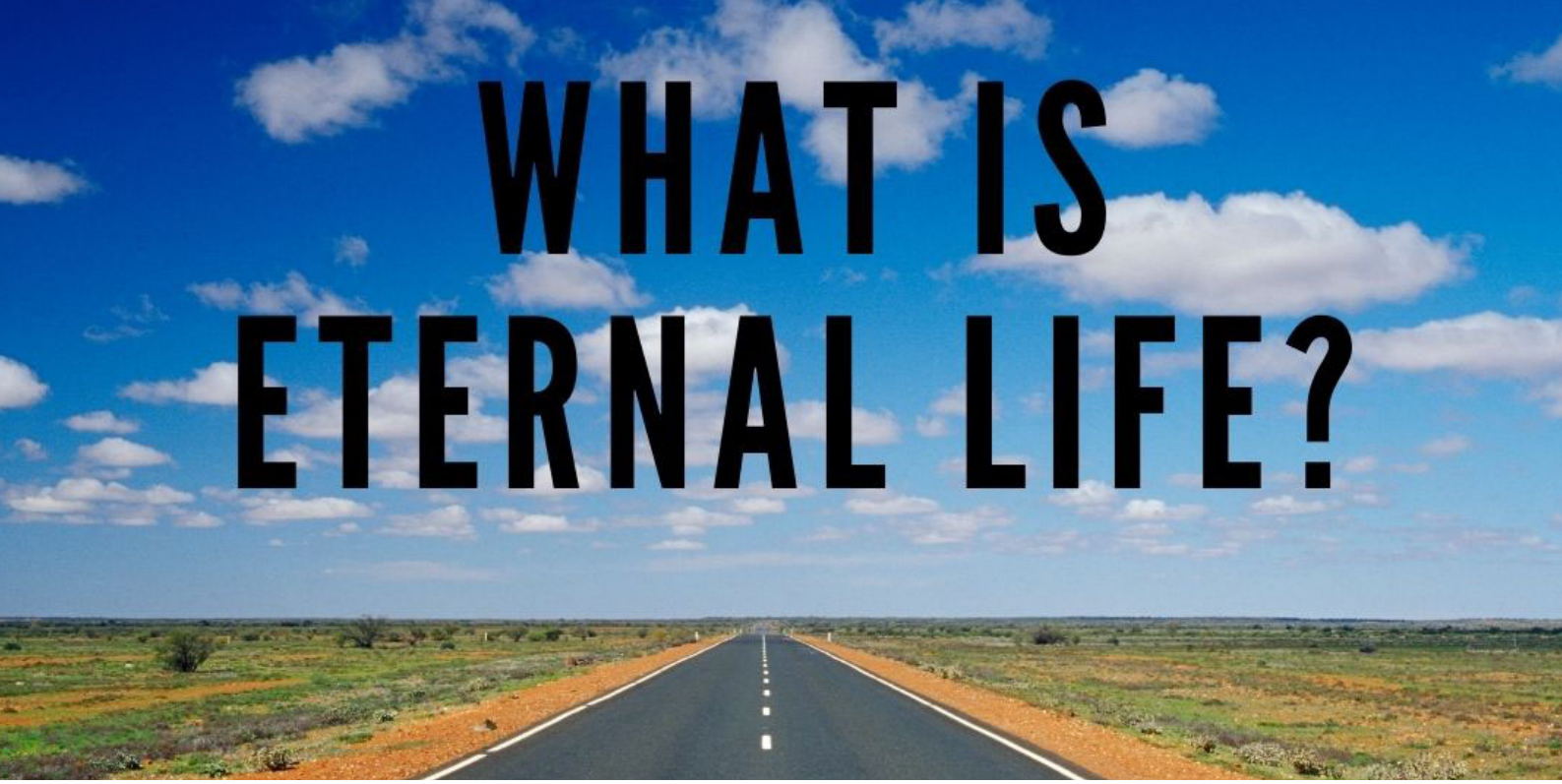
Bibiliya isobanura neza ko **twashyizweho** ikimenyetso n'Umwuka w'Imana kugira ngo dukizwe kandi tuzuke kandi ko Imana Data izakora imbaraga zayo, nk'uko yabikoranye n'Umukiza n'Umuvugizi wacu, Yesu Kristo. Binyuze kuri Kristo Yesu, twongeye kubona uburenganzira bwo **KWEMERWA** no gusubizwa muburyo bwacu bwa mbere nkabana b'Imana, yatakaye mugihe cyo kugwa mubyaha igihe twabaye abana b'abahakanyi b'Imana, ni ukuvuga abana ba satani munsi yicyaha.

- “Vuga uti: Ntukomeretsa isi, inyanja, n'ibiti, kugeza igihe tuzashyira **ikimenyetso ku bagaragu b'Iman**a yacu mu gahanga.” {Ibyahishuwe 7:3}

- "Kandi ntukababare **Umwuka Wera** w'Imana, aho uzashyirwaho ikimenyetso kugeza ku munsi wo gucungurwa." {Abefeso 4:30}

49: Iteka rya Yesu. Intangiriro?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- "Kandi ubu ni bwo **bugingo buhoraho**, kugira ngo bakumenye **Imana y'ukuri imwe rukumbi**, na Yesu Kristo, uwo wohereje." {Yohana 17: 3}

- “Umwana w'Imana yasangiye intebe ya Se, kandi icyubahiro **cy'iteka ryose, kibaho ubwacyo kizengurutse bombi**.” {Ellen White: PP, p. 36} “The Son of God shared the Father's throne, and the glory of **the eternal, self-existent One encircled both**.”

Duhereye kuri ibi dushobora kwemeza ko Yesu yakiriye "ubuzima muri We" kuri Se w'iteka, ariko Yesu ntabwo yakiriye ikiranga "Iteka" Se afite. Ibi ni ko bimeze kuko izina "Iteka" cyangwa "Umuremyi w'iteka" risobanura Data wenyine, We wenyine ni Imana rwose nta ntangiriro. Nubwo aya magambo asobanutse neza havutse uburiganya bushya bujyanye n’amagambo yo muri Bibiliya avuga ko ubuzima bufite intangiriro "yonyine" bivuga ubuzima bwa Yesu bwo ku isi hamwe na kamere muntu. Ariko rero, Data yaba yararemwe nkabantu, kubera ko Yesu yakiriye muri we ubuzima bumwe na Se, mugihe kimwe bivuga gusa kamere muntu ya Yesu! Kwisi Yesu yari afite Ubumana bwimiterere ye nubumuntu bwa kamere ye, Imana Data yari yarakoze kugiti cye:

- “Abamarayika b'Imana barebye batangaye kuri Kristo, wifata nk'umuntu kandi yicisha bugufi ahuza ubumana bwe n'ubumuntu kugira ngo akorere umuntu waguye. Nigitangaza mubamarayika bo mwijuru. Imana yatubwiye ko yabikoze, kandi tugomba kwemera Ijambo ry'Imana nkuko risoma. **Kandi nubwo dushobora kugerageza gutekereza kubijyanye n'Umuremyi wacu,** igihe yamazeho, aho ikibi cyinjiye bwa mbere mwisi yacu, **hamwe nibintu byose, turashobora kubitekerezaho kugeza igihe tuzagwa intege nke kandi tunaniwe nubushakashatsi mugihe ahari iracyari iherezo**.” {Ellen White: 7BC, p. 919, 1888} “Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His Divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. **And although we may try to reason in regard to our Creator, how long He has had existence**, where evil first entered into our world, and all these things, **we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond**.”

Iki gihe cyerekeza gusa ku ivuka rye kwisi? Oya:

- "Hano Kristo abereka ko, altho bashobora kubara ko ubuzima bwe butarenze imyaka mirongo itanu, **nyamara ubuzima bwe bw'Imana ntibushobora kubarwa kubara abantu**. Kubaho kwa Kristo mbere yo kwigira umuntu ntigupimwa n'imibare. ” {Ellen White: ST, May 3. 1899 par. 4} “Here Christ shows them that, altho they might reckon His life to be less than fifty years, yet **His Divine life could not be <u>reckoned</u> by human computation**. The existence of Christ before His incarnation is not measured by figures.”

Amagambo ari hepfo birashoboka ko "yongeweho" na Dr. LeRoy Froom ukoresheje amagambo yabayeho kandi yibaho. Mu myaka ya mbere (ahagana mu 1931) y '"yemeje" "ukuri" we ubwe yanditse ko yagombaga gushaka abahanga mu bya tewolojiya bo mu yandi matorero kugira ngo amufashe kwandika "igitabo cyacu ku Butatu" kubera ko nta tewolojiya w'Abadiventisti wari umenyereye Uwiteka ingingo. Kuki? Kuberako ntabwo yari imwe mu nyigisho zacu icyo gihe! Muri icyo gihe kandi yanditse ko agomba guhindura ibitabo byacu by'ingenzi kuko byari bikubiyemo inyigisho "z'ibinyoma" zirwanya Ubutatu!

- “Kristo ni **Umwana w'Imana wabayeho** mbere, ubaho. ... Mu kuvuga ko **yabayeho mbere**, Kristo asubiza ubwenge mu bihe byashize. Aratwizeza ko nta gihe **na kimwe cyigeze kitaba ubusabane bwa hafi n'Imana ihoraho.** Ijwi Abayahudi bumvaga icyo gihe yari kumwe n'Imana nk'umuntu warezwe nayo.” {„Ellen White“: ST, August 29. 1900. + Evangelism, p. 615} “Christ is the **pre-existent, self-existent** Son of God. ... In speaking of His **pre-existence**, Christ carries the mind back through dateless ages. He assures us that **there never was a time when He was not in close fellowship with the eternal God.** He to whose voice the Jews were then listening had been with God as one brought up with Him.”

Nubwo aya magambo yahinduwe na Dr. Froom, turacyabona ko n'izo mpaka zidahagije kuri iyi nyigisho y'ibinyoma (ko Yesu yari afite "intangiriro"). Ivuga ko Yesu yamye afitanye umubano wa hafi n'Imana, Se, mugihe cyo kubaho kwe mwijuru, kandi ntibivuga ko Yesu atagize intangiriro. Gusa Imana ihoraho, kandi niyo Data, nta ntangiriro ifite! Yesu yamye ari Umwana w'ikinege, kandi yari no mu ivuka rye ryo mwijuru mbere yintangiriro yigihe cyibihe bidashira. Iteka ryagaragaye gusa igihe Imana yaremye isanzure. Iteka rikeneye igihe. Ingano yigihe yabayeho binyuze mukuzenguruka imibumbe ninyenyeri bishya byaremwe, nkuko dufite guhora tuzunguruka kumasaha. Mbere yo kurema isanzure ry'ikirere, igihe nticyabayeho. Ntabwo tubwirwa neza igihe Yesu yari afite intangiriro ariko yabyawe na Se kandi afite intangiriro, ntabwo ari Ikiremwa cyaremwe, ahubwo yaturutse kuri Data nkImana. Muri aya magambo tubona gusa ko kuva Yesu yavuka kera, mbere yo kurema ibindi biremwa, kandi yamye afite ubusabane bwuzuye na Data uhoraho. Imirongo ikurikira ntisobanutse neza ko Yesu yagize intangiriro. Yesu ntabwo yari imfura kwisi gusa, ahubwo yari imfura mbere yibiremwa byose, ni ukuvuga ko yahoraga ari Umwana mubyukuri, na mbere yuko isi iremwa!

- “Ni nde shusho y'Imana itagaragara, **imfura y'ibiremwa byose**.” {Abakolosayi 1:15}

- “**Kandi Umwana w'Imana aratangaza kuri we ubwe ati:** “Uwiteka yantunze mu ntangiriro y'inzira ye, mbere y'ibikorwa bye bya kera. **Nashizweho kuva mu bihe bidashira ...** Igihe yashyiraho urufatiro rw'isi: **icyo gihe nari kumwe na we, nk'uko umuntu yarezwe na we**: kandi buri munsi narishimye, nkishimira buri gihe imbere ye.” (Imigani 8: 22-30)“ {Ellen White: PP, p. 34} “**And the Son of God declares concerning Himself**: “The Lord possessed Me in the beginning of His way, before His works of old. **I was set up from everlasting**... When He appointed the foundations of the earth: **then I was by Him**, as one brought up with Him: and I was daily His delight, rejoicing always before Him. (Proverbs 8:22-30)“

Tuzi ko Yesu yabayeho kuva kera. Ibihe bidashira bifitanye isano n'ibyerekezo byombi? Bishatse kuvuga ko ishobora kugira intangiriro? Dukurikije Bibiliya, abakijijwe bazahabwa ubugingo bw'iteka. Iteka risobanura igipimo cyigihe.

- “Mwa marembo mwe, nimwunamure imitwe; nimuzamuke **mwa nzugi z'iteka**; Umwami w'icyubahiro azaza.“ {Zaburi 24:7}

Izo nzugi ntizifite intangiriro? Oya, ubuziraherezo bivuze ko bazahoraho iteka. Inzugi zigereranya izuka, naryo rihoraho. Kuri iyi miryango, ubuziraherezo bwatangiye igihe Imana yabashizemo.

- “Mu **ntangiriro hariho Ijambo**, kandi Ijambo ryari kumwe n'Imana, kandi Ijambo ryari Imana. Ni ko **byari bimeze mbere** na mbere n'Imana. Ibintu byose yaremwe na We; kandi tutamufite nta kintu na kimwe cyakozwe cyakozwe.” {Yohana 1: 1-3}

Data, Isoko ya byose, nta ntangiriro afite, **kandi yabayeho mbere** yigihe cyose. Yesu yavutse kuri Se kandi afite intangiriro. Intangiriro ye kuva mbere yintangiriro yibihe bidashira, mbere yo kurema isanzure, mbere yuko habaho igihe icyo aricyo cyose. Ariko mubyukuri igihe Yesu yavukiye ntabwo twahishuriwe. Iteka ryatangiranye no kurema Imana kurema Isi n'inyenyeri zo mu kirere n'imibumbe. Nibwo igipimo cyigihe cyatangiye. Ntamwanya wabayeho mbere yo kurema isi yumubiri!

- "Inyigisho y'agakiza, inyigisho yo kubaha Imana nyayo, ubumenyi **bwahishuwe** kuva kera, bwinjira **mu mugambi** w'Imana, bugaragaza ibitekerezo bwabwo, kandi bugaragaza umugambi wabwo - iyi Ijuru ibona ko ari ngombwa." {Ellen White: CT 14.2} "The teaching of salvation, the teaching of true Godliness, the knowledge which has been **revealed from eternity**, which enters into the purpose of God, expresses His mind, and reveals His purpose—this Heaven deems all-important."

Hano turabona uburyo umuhanuzi w'Imana asobanura ubumenyi guhishurwa kuva kera. Iyerekwa ryahawe Ibiremwa byaremye, bifite intangiriro. Ibihe bidashira noneho bigomba kugira intangiriro yabyo!

- "We (Imana Data) yabahisemo **kuva kera**, kugira ngo babe abera. Yahaye Umwana we ngo abapfire." {Ellen White: AA 559.3} "He (God the Father) has chosen them **from eternity**, that they might be Holy. He gave His Son to die for them."

Nigute Imana yahisemo abo bantu ubuziraherezo niba nta cyemezo cyafashwe kubyo baremye nkuko byasobanuwe haruguru? Aya matora yaba ataratangiye? Hano haravugwa ko Yesu mu buryo bw'ikigereranyo yabaye Umwana gusa muri gahunda y'agakiza? Oya, aya magambo yombi avuga ko Yesu yari asanzwe ari Umwana mbere yiki cyemezo kandi ko kubwiki cyemezo yaduhaye mbere. Twabonye ko Yesu yahishuye agakiza kuva kera.

Kandi ibyo bidashira byatangiranye no gutangaza amasezerano ye imbere y'abamarayika. Itangazo ribaho gusa iyo umwami avuganye nabakozi be. Iteka ni ijambo risobanura ejo hazaza hatagira iherezo na kahise kuva ryatangiye. Iteka ryerekana ibisubizo by'iteka by'ibyagaragaye. Umwuka w'ubuhanuzi uremeza kandi ko ubuziraherezo na bwo busobanura amateka afitanye isano n'umurongo w'ubuhanuzi. Urunigi rw'ubuhanuzi rwo gucungurwa k'umuntu gutangirira mu kiganiro cya Se n'Umwana.

- "Amateka **akomeye NDI** (Data) yerekanye mu ijambo rye, ahuza umurongo nyuma yo guhuza **urunigi rw'ubuhanuzi**, **kuva mu bihe byashize kugeza mu bihe bizaza,** aratubwira aho turi uyu munsi mu myigaragambyo ya imyaka." {Ellen White: Ed 178.3} "The history **which the great I AM** (the Father) has marked out in His word, uniting link after link in the prophetic chain, from **eternity in the past** to **eternity in the future**, tells us where we are today in the procession of the ages."

Iteka rifite aho ritangirira! Mu buryo nk'ubwo, amajwi kuva kera ntabwo ari amajwi atabanje, ahubwo ni amajwi yo mu bihe byashize:

- "Mbere y'urupfu rwe, uyu muganga w'icyamamare yategetse ko hashyirwaho inkingi hafi y'aho umubiri we wagombaga kuryama, wagombaga **kwandikwamo aya masomo**, nk'amajwi y'ibihe bidashira:" Imana yakunze isi cyane, ku buryo yatanze umwana wayo w'ikinege. Mwana wanjye, kugira ngo umwizera wese atarimbuka, ahubwo agire ubuzima bw'iteka." (Yohana 3:16)" {EGW: HP 235.3} "Before his death this eminent physician ordered a column to be erected near the spot where his body was to lie, on which were to be inscribed these texts, as **voices from eternity**: "God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16)"

Muri cote yavuzwe haruguru turongera kubona ko izina Imana ridasobanura ubwinshi. Hano hari amatangazo abiri y'ubuhanuzi mu magambo yavuzwe hepfo avuga ubuziraherezo, iki gihe kikaba kidufitanye isano bityo kikaba gifite intangiriro. Muri bo ntabwo ari ubuzima bwacu bw'iteka, ahubwo ni ubuziraherezo, nk'uko bivugwa n'Abatatu batatu "nta" ntangiriro, kubera ko Yesu "atari" Umwana usanzwe.

- "Umubyeyi ntagomba kuba akanya gato. Akora umurimo **uzabwira igihe n'iteka ryose**." {Ellen White: ST, July 13, 1888, par. 12} "The mother should not be off guard for a moment. She is doing a work that will **tell in time and in eternity**."

- “Bagomba kwerekana imbaraga zabo bwite bahawe n'Imana, cyangwa bakazarohama epfo na ruguru, kandi ntibazabazwa ibyiza, haba mu gihe **cyangwa ubuziraherezo**.” **{**Ellen White: CTBH 149.2} “They must put forth their own God-given powers, or they will sink lower and lower, and be of no account for good, **either in time or in eternity**.”

Ukurikije aya magambo yumwuka wubuhanuzi, igitekerezo cyigihe kibaho kitagendeye kubihe bidashira. Igihe tuzi cyatangiye mu byaremwe, kandi kizarangirira ku kurimbuka kw'icyaha, igihe ubuziraherezo buzongera gutangira. Ibintu byose byabaye mbere na nyuma biri mubihe bidashira! Niko kuvuka kwa Yesu nkumwana wa Se ubuziraherezo (butari hanze yigihe cyahariwe kurema ibintu nibinyabuzima bizima kwisi). Hamwe n'ubwenge bwacu buke, ibi biragoye kubyumva, ariko ntibigomba kuba impamvu yo guteza imbere inyigisho nshya yirengagiza ihame rya "uku niko kwandikwa". Ibi byose bidufasha kumva neza ibisobanuro byamagambo akurikira:

- "Ninde wadukijije, akaduhamagarira umuhamagaro wera, bidakurikije imirimo yacu, ahubwo akurikije umugambi we n'ubuntu bwe, twahawe muri Kristo Yesu **MBERE yuko isi itangira,** Ariko ubu bigaragazwa no kugaragara kwa Umukiza wacu Yesu Kristo, wakuyeho urupfu, kandi yazanye ubuzima no kudapfa mu mucyo binyuze mu butumwa bwiza.” {2 Timoteyo 1: 9.10}

- “Ariko wowe, Betelehemu Efrata, nubwo uri muto mu bihumbi by'u Buyuda, ariko muri wewe azasohokera aho ndi ni ukuvuga kuba umutware **muri Isiraheli; abo bagiye kuva kera, kuva kera**.” {Mika 5: 2}

- “Mu kuvuga ko yabayeho, Kristo asubiza ubwenge mu bihe byashize. Aratwizeza ko nta na rimwe **ryigeze riba mu gihe atigeze asabana cyane n'Imana ihoraho**.” {Ellen White: LHU 17.7} “In speaking of His preexistence, Christ carries the mind back through dateless ages. He assures us that there **NEVER was a time when He was not in close fellowship with the eternal God**.”

Kandi muri aya magambo, tubona ko kuva Yesu yavuka mubihe byashize, yabanye neza n'Imana ihoraho, Data. Aratumenyesha kandi mumirongo yavuzwe haruguru ko yakomotseho kandi ko afite intangiriro ye kuri Se, ko ubuzima bwimana bwabayeho, butuma aba Imana. Iyo nkomoko iva mubihe bidashira, mbere yintangiriro, kandi yatangiranye nicyo gikorwa! Yesu yavuye mumubiri nibintu byImana Data kandi ibi biratubera urugero kugirango tubyumve binyuze mubyaremwe bidasanzwe bya Eva biva kuri Adamu. Eva nta ntangiriro yatinze kurenza iya Adamu kuko yakomotse kuri Adamu kandi nubwo yaremwe nyuma ye, kuva yariho icyo gihe, umubiri wa Eva ufite imyaka ingana n’iyiwe.

50: Ingaruka zo kwanga igitambo cya Yesu n'ibishuko bye

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- "Ntidushobora kubona amagambo akwiye ngo dusobanure iterambere rigezweho ry'ibitekerezo **bifitwe na bamwe**. Harimo insanganyamatsiko ya pantheism. Ibi bitekerezo **bivanze** nukuri, kuburyo ukuri **kutagira ingaruka**. Izi nyigisho zidasanzwe zigizwe no guhakana imiterere y'Imana, impongano ya Kristo n'umurimo wayo ahera. Bakuraho amahame y'ingenzi yatugize abantu batandukanye."{Ellen White: Ms 8, 1914, Part 32} “We cannot find words fitly to explain the latest development of ideas held by some. They contain **threads of pantheism**. These ideas are so mixed with the truth, that the truth is made of no effect. These specious theories constitute a **denial** of the personality of God, **the atonement of Christ** and His work in the sanctuary. They take away the vital principles which have made us a separate people.“

Abapayiniya bacu bigishije ukuri kose bakurikije ihame rimwe: "byanditswe"!



Inyigisho y'Ubutatu, mu buryo bwuzuye kandi butukwa, yamagana igitambo cya Yesu, cyari isonga ry'urukundo rw'Imana kandi igice cy'intambara hagati y'icyiza n'ikibi! Kandi si ibyo gusa. Kamere y'Imana, nkuko twese tubizi, iratunganye, kandi nta kigeragezo cyayo muburyo ubwo aribwo bwose. Niba Yesu ataretse kamere ye y'Imana na Se, ibigeragezo bye no gutsinda ibyaha byose ntibyari bikenewe cyangwa ibimenyetso gusa, byari gutuma kuguma ku isi bidafite ubusobanuro rwose! Twese tuzi ko Yesu yagize ibishuko bikomeye ndetse nintambara kurusha iy'abandi bantu bose bo ku isi, niyo mpamvu yaraye asenga Se.

Lusiferi yashinje Umuremyi wacu imbere y'Isanzure ryose ko ari "umunyagitugu", kubera ko asaba abanyantege nke kurwanya, igihe We ubwe "adashobora" kugeragezwa muri kamere ye. Ariko Yesu, binyuze mubuzima bwe kwisi nkumuntu, nta cyaha, yerekanye ko Imana itari umunyagitugu kandi ko idasaba ibidashoboka. Akaga k'inyigisho y'Ubutatu ni uko isenya ibi bimenyetso bigaragara. Niba Yesu yari afite kamere ye ku isi, ntabwo yashoboraga rwose kugeragezwa, kuko, kamere yImana idafite intege nke zicyaha. Mbega gutukana no guhakana! Icyaha ni ugutandukana n'Imana, hamwe n'ubuzima bw'icyaha n'urupfu nk'ingaruka zabyo.

Kugoreka uku kuri byerekana ubushake bwa Satani bwo kumera nk'Imana, no kuvana Yesu kumwanya we. Indi imwe mu "mpaka" zikunze kugaragara kuri iyi nyigisho itari Bibiliya ni kuvuga ko Yesu yari Umwana mu buryo bw'ikigereranyo gusa igihe yari akiri ku isi. Mubyukuri, iyi nyigisho ikuraho mu buryo butaziguye kandi rwihishwa bishoboka ko igitambo cya Yesu gishobora kubaho, kandi kigaragaza intambwe yambere ku nzira yo gutuka abahanga mu bya tewolojiya benshi bafata, aho kwemera twicishije bugufi ukuri gusobanutse kandi gusubirwamo Imana iduhishurira.

Ibi nibyo rwose Abafarisayo bakoze bajyana Yesu kumusaraba mubwibone bwabo n'imitima ikomantaye nubwo amaherezo basobanukiwe Ubumana bwa Yesu. Uku gutukana kwatumye gutandukana kuva hejuru kugeza hepfo yumwenda wera. Uyu mwenda wari uremereye cyane kandi nini, uburebure bwa 8cm na 18m z’uburebure. Amaboko yabantu ntashobora guca muburyo bugororotse kandi bwihuse.

Umwenda ukingiriza ushobora kwerekana umutima wacu mu kwigomeka ku Mana, mbere yuko umusaraba ugomba gutemwa no kwezwa n'Ijambo ryayo. Biragoye kwizera uburyo abantu benshi b'Imana bashutswe na Satani, nubwo ukuri gusobanutse gutya, bakanga igitambo cya Yesu, bagasenga Imana y'ibinyoma! Yesu yerekanye urukundo rwe rutagira umupaka kuko yatugiriye ibyago byose. Iyaba yariyemereye icyaha gito, ntabwo yari gushobora kugarura Kamere ye!

- “Nta na rimwe ikiguzi cyo gucungurwa kwacu gishobora kugerwaho kugeza igihe abacunguwe bazahagararana n'Umucunguzi imbere y'intebe y'Imana. Noneho ubwo icyubahiro cyurugo rwiteka cyaturikiye **mubitekerezo byacu byashutswe** tuzibuka ko Yesu yadusigiye ibyo byose, ko atabaye **impunzi gusa mu nkiko zo mwijuru**, ahubwo natwe twagize ibyago byo gutsindwa no gutakaza ubuziraherezo. Noneho tuzatera amakamba yacu ku birenge bye, maze tuzamure indirimbo, “Birakwiriye ko Umwagazi w'intama wishwe kugira ngo ahabwe imbaraga, ubutunzi, n'ubwenge, n'imbaraga, icyubahiro, icyubahiro, n'umugisha. Ibyahishuwe 5,12 ” {Ellen White: DA, p. 131.2} “Never can the cost of our redemption be realised until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses we shall remember that **Jesus left all this for us**, that He not only became an exile from the heavenly courts, but for us **took the risk of failure and eternal loss**. Then we shall cast our crowns at His feet, and raise the song, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Revelation 5,12”

- “**Umujinya w'Imana wari kuza kuri Kristo nk'uko byaje kuri Adamu. Kristo** n'itorero bari kuba badafite ibyiringiro.” {Ellen White: ST, June 9. 1898} {1SM, p. 256} “**Divine wrath would have come upon Christ as it came upon Adam. Christ** and the church would have been **without hope**.”

- “Wibuke ko Kristo yashyize mu kaga bose; “Yageragejwe **nkatwe.” Yakomeje avuga ko ariho iteka ryose ku kibazo** cy’amakimbirane.” {Ellen White: GCB, December 1. 1895 ‘Seeking the Lost’} “Remember that Christ risked all; “tempted like as we are,” He **staked even His own eternal existence** upon the issue of the conflict.”

- “Niba icyaha kimwe cyaranduye imico ye, **ibuye ntiryari kuzigera riva ku muryango w'icyumba cye kibuye, kandi isi ifite umutwaro w'icyaha** yari kurimbuka.” {Ellen White: Ms. 81, 1893, p. 11, Diary entry for Sunday, July 2, 1893, Wellington, New Zealand} “If one single sin had tainted His character **the stone would never have been rolled away from the door of His rocky chamber**, and the world with its burden of guilt would have perished.”

Hano turabona neza kandi bidashidikanywaho ko Yesu yashyize ku ruhande rwose kamere ye kuri twe kugirango ashobore kuza adupfira. Yageragejwe n'ibigeragezo bidashoboka na kamere y'Imana, kandi yashyize Kamere y'Imana no kubaho kwe iteka mugihe cye cyo kwisi! Gusa biteye ubwoba kubona urukundo nk'urwo rutagira umupaka, **n'ubushake bwo gufata ibyago nk'ibi bitumvikana, byanze, kandi bivugwa ko aya magambo yerekeza kuri "gusa" kuri Yesu nk'Umwana mu mubiri, ariko ko yari "kugaruka" "gusubira mu Ijuru nubwo yaguye, kandi ko igihombo cyonyine cyari kuba twe abantu baguye n'umwambaro w'umubiri we**.

Ibi bitandukanye cyane nibyo Imana yaduhishuriye ibinyujije ku muhanuzi wayo! Gusobanura nabi amagambo menshi asobanutse yibanda kuri iyi si gusa, ariko gahunda yukuri yumukiza irimo Isi yose! Niba Yesu yarakoze amakosa, Isi yose yari kuzimira! Imana Data yashinjwe na Satani kuba yararenganijwe kuko amategeko yategetse ntabwo yaba itegeko ryurukundo kuko ntanubwo Umwana wayo yashoboraga kuyubahiriza!

Ntidushobora kwiyumvisha uko byari kugenda iyo Yesu atatsinda urugamba! Aya makimbirane arakomeye - impaka zo mu kirere hagati y'icyiza n'ikibi, hagati ya Kristo na Satani! Muri aya makimbirane, Kristo yazanye intsinzi kuri twe gusa ahubwo no kuri Data, ku mategeko ye, ku isi yose, ku Biremwa byose bitaguye mu mayeri ya Satani! Bibiliya yemeza neza ko isi igeze ku makimbirane:

- “Umurizo we ushushanya igice cya gatatu cy'inyenyeri zo mu ijuru, ubajugunya ku isi: cya kiyoka gihagarara imbere y'umugore wari witeguye kubyara, kugira ngo arye umwana we akimara kuvuka. Yabyaye umuntu Umwana, wagombaga gutegeka amahanga yose akoresheje inkoni y'icyuma, Umwana we ajyanwa ku Mana no ku ntebe yayo. Umugore ahungira mu butayu, aho afite ahantu hateguwe n'Imana, kugira ngo bamugaburireyo iminsi igihumbi magana abiri na mirongo itandatu. Hababo intambara mu ijuru: Mikayeli n'abamarayika be barwana n'ikiyoka; Ikiyoka kirarwana n'abamarayika be, Ntibitsinda; eka mbere nta kibanza cabo **cakiboneka mw'ijuru. Ikiyoka kinini kirajugunywa**, iyo nzoka ishaje yitwa Sekibi, na Satani uyobya isi yose: yajugunywe mu isi, abamarayika be birukanwa na we. **Numva ijwi rirenga rivuga mu ijuru, Noneho haje agakiza, n'imbaraga, n'ubwami bw'Imana** yacu n'imbaraga za Kristo we, kuko ushinja abavandimwe bacu bajugunywe hasi, **babashinja imbere y'Imana yacu umunsi kandi ijoro.** Bamutsinda amaraso ya Ntama, n'ijambo ry'ubuhamya bwabo; kandi ntibakunze ubuzima bwabo kugeza gupfa.” {Ibyahishuwe 12: 4-11}

- “... kuko twahinduwe isi yose, n'abamarayika, n'abantu.” {1 Abakorinto 4: 9}

Binyuze mu magambo yose yavuzwe mu gitabo, dushobora kubona ko n'inyigisho ya Dualité, aho Ibinyabuzima bibiri by'Imana ntaho bitandukaniye, ni inyigisho itari yo kandi, mubyukuri, ni "ngufi" gusa y’Ubutatu.

51: Ibinyoma muri Bibiliya no mu nyandiko za Ellen White

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma




Hariho n'ibindi binyoma muri **Bibiliya**, ariko Matayo 28: 19,20 na 1Yohana 5: 7 nibyingenzi. Tugiye kwiga iki kibazo mu bice bikurikira. EGW ubwe yemeje ko ibice bimwe byo muri Bibiliya byahinduwe:

- “Nabonye ko Imana yarinze **Bibiliya cyane**; **nyamara iyo kopi** yabyo **yari** mbarwa, abagabo bize bize mubihe bimwe na **bimwe bahinduye amagambo, bibwira ko babisobanuye** neza, mugihe mubyukuri barimo bayobera ibisobanutse, babitera gushingira **kubitekerezo byabo byashizweho, aribyo kugengwa n'imigenzo**." {Ellen White, **Early Writings**, 220.2+221.1,1882} “I saw that God had especially guarded the **Bible**; **yet** when **copies** of it were **few**, learned **men had in some instances changed the words**, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by **causing it to lean to their established views, which were governed by tradition**.“

Ese ibivugwa ni ukuri ko imyizerere y'Itorero ry'iki gihe ituruka ku “gutera imbere” mu “kuri”?

- “Ikintu kimwe kidashidikanywaho kigiye **gusohora vuba,** - ubuhakanyi bukomeye, bugenda butera **imbere kandi bugenda bwiyongera, kandi buzakomeza kubikora kugeza igihe** Umwami azamanukira mu ijuru n'ijwi rirenga.” {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1} “One thing it is certain is soon to be realised, —the **great apostasy**, which is developing and **increasing and waxing stronger, and will continue to do so until the Lord shall descend** from heaven with a shout.”

Abahanga mu bya tewolojiya baguye bari bakeneye ingingo zikomeye z’ubuhakanyi bwabo, kandi nk '“ibimenyetso nyamukuru” by’Ubutatu bakoresha amagambo make “yavuye” Ellen White, nka “abanyacyubahiro batatu bo mu ijuru”, “batatu mu ijuru” cyangwa “batatu bazima abantu ”. Kugirango ubeshye neza inyandiko yumwimerere, ugomba kwigana imyandikire yumwimerere neza, bitabaye ibyo ntabwo byaba ari impimbano nyayo! Tekereza ku magambo yavuzwe na **Roger Morneau**, wari Shitani kandi agaruka ku Mana y'ukuri. Yanditse uburyo abadayimoni ubwabo banditse inyandiko ku mashini yandika. Abamarayika baguye nabo baragaragara nkukwigana neza kwabapfuye. Birashoboka kumenya ibinyoma byandikishijwe intoki? Mubyukuri sibyo, kuko barashobora gukora kwigana neza. Kubwiyi mpamvu, igisubizo cyiza kubibazo byerekeranye niba hari ikintu ari impimbano cyangwa atari cyo, ni ukugenzura niba inyandiko ijyanye nubwinshi bwamagambo asigaye, cyangwa niba ari dogere 180 zinyuranye. Turi mu ntambara n'ibinyabuzima ndengakamere ntabwo turi hamwe n'abantu bo hakurya!

Ellen White ubwe yanditse mu **1909** ko Imana Data n'Umwana wayo Yesu aribintu bibiri byonyine byImana:

- “**Imana na Kristo bonyine bazi** icyo ubugingo bw'abantu bwatwaye.” {Ellen White: The Signs of the Times, January 13, 1909, par. 8} “**God and Christ alone know** what the souls of men have cost.”

Umuhanuzi w'ukuri ntabwo yigeze amwivuguruza. Gutezimbere kwukuri ntigusobanura kujya muburyo bunyuranye, niko byagenze hamwe n ukuri k'Ubutatu, ahubwo ni ugushimangira ukuri kwamaze guhishurwa! Turabona urugero rw inyongera" hepfo:

Umwimerere:

- "**Yesu** aramusubiza ati:" Niba umuntu ankunda, azakomeza amagambo yanj**ye**, kandi **Data** azamukunda, **natwe tuzaza aho ari**, maze tubane na we." {Yohana **14**:23}

- “Unyanga na **we yanga Data**.” {Yohana **15**:23}

Ibinyoma:

- “Niba umuntu **ankunda**, azakomeza amagambo yanjye; **Data azamukunda**, natwe tuzaza aho ari, maze tubane na we. ” (Yohana 15:23) **Twe, ni ukuvuga Data, Mwana, na GHOST YEAR [azaza] maze ature muri twe**.“ {Ellen White: 8MR, 408.2} “If a man love **Me**, he will keep my words; and **My Father** will love him, and **We will** come unto him, and make our abode with him.” (John 15:23) **We, i.e., the Father, Son, and the HOLY GHOST**, [will come] and make our abode in him.“

Hano, banditse nkana igice cya 15 aho kwandika igice cya 14 (Ivanjili ya Yohana) kugirango bahishe neza ibinyoma. Kuki nkana? Nubwo uyu murongo uvuga gusa Data na Yesu, kubeshya ibyanditswe birimo Umwuka Wera (ni ukuvuga Ubutatu). Nigute dushobora gutandukanya ko ikintu ari impimbano? Iyo umubare muto wibyanditswe bivuguruza ubwinshi bwibyanditswe. Kuki inyigisho y'Ubutatu ijyana no gusenga Umwuka Wera?

- “Nimugende rero, mwigishe amahanga yose, mubabatiza mu izina rya Data, n'Umwana, n'Umwuka Wera.“ {Matayo 28:19}

Mu buryo bunyuranye n'ibivugwa mu murongo wo hejuru dushobora kubona ko mu Isezerano Rishya intumwa zabatijwe mu izina rya Yesu gusa. Kuki mwizina rya Yesu gusa? Kuberako umubatizo usobanura ko twemeye urupfu rwe.

- Kwibizwa **bishushanya** urupfu **rwe**

- Igihe **cya shor munsi yamazi** kigereranya gushyingurwa kwe ku Isabato

- Ibiva mumazi bishushanya izuka rye kumunsi **wambere** wicyumweru

Ellen White avuga kandi yeruye (mu mwimerere udasanzwe) ko umubatizo ufitanye isano cyane n'igitambo cya Kristo bityo bikaba atari Ubutatu:

- “Kandi umwizera wihannye, utera intambwe zisabwa muguhinduka, yibuka umubatizo **we urupfu, guhambwa, n'izuka rya Kristo. Yamanutse mu mazi asa n'urupfu rwa Kristo no guhambwa kwe, maze azurwa mu mazi asa n'izuka rye** - ntabwo yakuye ubuzima bwa kera bw'icyaha, ahubwo abaho ubuzima bushya muri Kristo Yesu.“ {Ellen White: Spirit of Prophecy Volume 3, p. 204} “And the repentant believer, who takes the steps required in conversion, commemorates in **his baptism the death, burial, and resurrection of Christ**. He goes **down into the water in the likeness of Christ’s death and burial, and he is raised out of the water in the likeness of his resurrection**—not to take up the old life of sin, but to live a new life in Christ Jesus.“

Mubyukuri, iyo urebye hejuru yumwimerere Ellen White yavuze (nkayari hejuru), nta "wongeyeho", wasanga kuburugero, mubitabo bitanu byumwuka wubuhanuzi (Umubumbe wa 1 kugeza 5), kimwe n'igitabo cya 1884 The Great Controversy.

- "Bumvise ibyo, barabatizwa mu izina **ry'Umwami Yesu**." {Ibyakozwe 19: 5}

- "Arabategeka kubatizwa mu **izina rya Nyagasani**." {Ibyakozwe 10:48}

Impinduka muri Matayo 28:19 yakozwe iyobowe na Musenyeri Ewuzebi. Yakozwe mu 325 nyuma ya Yesu mu Nama ya Nicaea abitegetswe n'Umwami w'abami Constantine, wunze ubumwe kandi ahuza ubupagani n'ubukristo binyuze mu nyigisho y’Ubutatu. Musenyeri Ewuzebi yasubiyemo uyu murongo inshuro nyinshi mbere ya 325 nyuma ya Yesu mu buryo bwa kera atongeyeho "mu izina rya Data n'Umwana n'Umwuka Wera", hanyuma guhera mu 325 nyuma ya Yesu mu buryo butunguranye!

Kiliziya Gatolika yemera ku mugaragaro ko impinduka mu itegeko ryo kubatiza muri Matayo 28:19 ituruka kuri yo:

- "Ibice byo mu Byakozwe n'inzandiko za Pawulo Mutagatifu. Ibi bice bisa nkaho byerekana uburyo bwa mbere nko kubatizwa mu izina rya Nyagasani. "Kandi turabisanga." Birashoboka guhuza ibi bintu no kwizera ko Kristo yategetse abigishwa be kubatiza muburyo butatu? Niba Kristo yarahaye itegeko nk'iryo, birasabwa, Itorero ry'Intumwa ryaba ryaramukurikiye, kandi tugomba kugira ibimenyetso bimwe byo kumvira mu Isezerano Rishya. Nta bisobanuro nk'ibyo bishobora kuboneka. Igisobanuro cyonyine cyo guceceka, ukurikije igitekerezo kirwanya umuco gakondo, ni iyi formula ngufi ya gikirisitu (Izina rya Yesu) yari (umwimerere), kandi formula ndende ya trine yari iterambere nyuma.“ {The Catholic University of America in Washington, D. C. 1923, New Testament Studies Number 5: The Lord’s Command To Baptize An Historical Critical Investigation. By Bernard Henry Cuneo page 27} "The passages in Acts and the Letters of St. Paul. These passages seem to point to the earliest form as baptism in the name of the Lord." Also we find. "Is it possible to reconcile these facts with the belief that Christ commanded his disciples to baptize in the trine form? Had Christ given such a command, it is urged, the Apostolic Church would have followed him, and we should have some trace of this obedience in the New Testament. No such trace can be found. The only explanation of this silence, according to the anti-traditional view, is this the short christological (Jesus Name) formula was (the) original, and the longer trine formula was a later development.“

- "Form Inzira **yo kubatizwa yahinduwe kuva ku izina rya Yesu Kristo ihinduka ijambo Data, Mwana, n'Umwuka Wera na Kiliziya Gatolika mu kinyejana cya kabiri**." {Britannica Encyclopedia, 11th Edition, Volume 3, page 365} "The baptismal formula was changed from the name of Jesus Christ to the words Father, Son, and holy Spirit by the Catholic Church in the second century."

Ellen White ubwe yemeza ko ibice bimwe byo muri Bibiliya byahinduwe:

- "Nabonye ko Imana yarinze Bibiliya cyane; nyamara iyo **kopi yabyo yari mbarwa, abagabo bize bize mubihe bimwe na** bimwe bahinduye amagambo, bibwira ko babisobanuye neza, mugihe mubyukuri barimo bayobera ibisobanutse, **babitera gushingira kubitekerezo byabo byashizweho, aribyo kugengwa n'imigenzo**." {Ellen White, Early Writings, p. 220.2 + 221.1, 1882} "I saw that God had especially guarded the Bible; yet when **copies of it were few, learned men had in some instances changed the words**, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by **causing it to lean to their established views, which were governed by tradition**."

Kubera ko ukuza kwa kabiri kwa Yesu kwegereje Satani arashaka gushimangira ubumana bwe. Ishingiro ryonyine rya ecumenism ni ukwatura Imana y'Ubutatu. Kwemera Ubutatu nicyo cyonyine gisabwa kwinjira mumiryango yisi yibidukikije! Mubiganiro bya Live (mumwaka 1985) cyanditswe na John Akenberg na Walter Martin, (umwanditsi w'igitabo 'Ese abadiventiste ni agatsiko?'), Umunyamakuru ukomoka mu ivugabutumwa, bagaragaje neza amateka n'ukuri. **y'Abadiventisti ba kera**. Ibi byabaye mu kiganiro na Dr. William Johnsson, wari umwe mu bahanga mu bya tewolojiya y'Abadiventisti b'Inama Rusange akaba n'umwanditsi mukuru w'ikinyamakuru Adventiste.

Walter Martin yari azi amateka y'Abadiventisti kurusha Abadiventisti benshi, ndetse na **Dr. Johnsson** ubwe:

- "Abadiventisti bemeye Ubutatu nyuma y'urupfu rwa Ellen White. Mu myaka ya nyuma y'ubuzima bwe no mu myaka myinshi nyuma y'urupfu rwe, iyi nyigisho ntabwo yari mu kwizera kw'Abadiventisti; ntabwo yigishijwe. Ellen White yari afite imyizerere ya Arian kugeza apfuye. Kubera iyo mpamvu, amwe mu magambo yavanyweho yakuweho, kubera ko ayo yahungabanije neza inyigisho nshya z'ubutatu." "**Adventists accepted the Trinity much later after the death of Ellen White**. In the last years of her life and for **many years after her death, this doctrine was not part of the Adventist faith**; it was not taught. **Ellen White had an Arian belief until her death**. For this reason, **some of her quotes have been removed**, because those very clearly disrupted the new trinitarian teachings."

Dr. Johnsson yajanjaguwe n'ibi bimenyetso, yemeye ibi bikurikira yiregura:

- "**Niba ibintu byose byari ukuri, icyo gihe Ellen White yari atari umuhanuzi**."

Aho kuvuga yicishije bugufi avuga ko aziga ingingo yose hamwe n'ibyanditswe na Ellen White, kandi agafata umwanzuro ku kuri ukuri.

<u>Ibinyoma byatangiye mubuzima bwa Ellen White kandi byarabaye koko?</u>



Ellen White yoherejwe, atabishaka, muri Ositaraliya kuva mu 1891 kugeza mu 1900 kugira ngo abayobozi b'ubuhakanyi bashobore gutangira ibinyoma by'inyandiko ze nta nkomyi.

- “Ntekereza ko ntigeze mpishura imirimo yose yanzanye hano muri Ositaraliya. Birashoboka ko ushobora kutazigera usobanukirwa neza ikibazo. **Uwiteka ntabwo yari muri Amerika. Ntiyagaragaje ko ari ubushake bwe ko nava muri Battle Creek. Uwiteka ntabwo yateguye ibi, ariko yakwemereye mwese kwimuka nyuma yibitekerezo byawe**. Uwiteka yaba afite W. C. White, nyina, n'abakozi be baguma **muri Amerika, twari dukeneye** intandaro yumurimo, kandi iyaba imyumvire yawe yumwuka yatahuye uko ibintu bimeze, ntiwari kwemera ingendo zakozwe. **Ariko Uwiteka yasomye imitima ya bose. Hariho ubushake bukomeye bwo kudusiga ku buryo Uwiteka yemeye ko iki kintu kibaho**. Abari barambiwe **n'ubuhamya bwatanzwe basigaye nta bantu bababyaye**. Gutandukana kwa Battle Creek kwari ukureka **abantu bakagira ubushake bwabo n'inzira zabo**, batekerezaga ko ziruta inzira za Nyagasani.“ {Ellen White: 11LtMs, Lt 127, 1896, par. 4} “I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The **Lord was not in our leaving America**. **He did not reveal that it was His will that I should leave Battle Creek. The Lord did not plan this, but He let you all move after YOUR OWN imaginings**. The Lord would have had W. C. White, his mother, and her workers remain **in America, we were needed** at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so **great a willingness to have us leave that the Lord permitted this thing to take place.** Those who **were weary of the testimonies borne** were left without the persons who **bore** them. Our separation from Battle Creek was to let men have **their own will and way**, which **they thought superior** to the way of the **Lord**.“

Mu 1877-1888, mbere yo kwimukira muri Ositaraliya, Ellen White yanditse igitabo cy'umwimerere “Spirit of Prophecy: **Lord Jesus Christ**“ - „Umwuka w’ubuhanuzi: **Umwami Yesu Kristo**”**.**

Igihe adahari, umunyamabanga we **MARIAN DAVIS** yakusanyije iki gitabo wenyine. Izina rishya ry'iki gitabo (birababaje kandi ririmo **umubare muto w'amagambo** yakoreshejwe) yari "Icyifuzo cy'Ibihe". Nk’uko Marian Davis abivuga, "wenyine" yashakishije amagambo akwiye ya EGW maze ayashyira mu gitabo.

Kuri icyo gihe. gihe, Marian Davis yari akikijwe kandi yayobowe n'abayobozi b'ubuhakanyi bw'icyo gihe, nka **Prof. PRESCOTT**.

- "Muri icyo gihe, Porofeseri **PRESCOTT** yari ashishikajwe cyane no *kwerekana Kristo nk 'Ndi ukomeye kandi ashimangira ubuziraherezo bw'ukubaho kwe, akoresheje imvugo"Umwana w'iteka.* Kandi yahujije "NDI" yo Kuva 3:14, birumvikana ko Kristo yari Umuntu wa kabiri wubumana, hamwe no gusohozwa kwa Yesu muri Yohana 8:58, twese turabyemera; ariko hanyuma ubihuza nizindi "Ndi" muri ubwo butumwa bwiza - 7 muri zo, nka "Ndi Umugati wubuzima" "Ndi Umucyo wisi" "Ndi umuryango wintama" nibindi byose bakize cyane mu myigishirize yabo yo mu mwuka - ariko wasaga nkaho ntigeze mbona kuri njye cyane cyane ko "Ndi" muri izo manza zose zanyuma ziri muri copula gusa mu kigereki, ndetse no mucyongereza. Ariko yashimangiye ibisobanuro bye. Nyiricyubahiro **Marian Davis asa nkaho abigwamo, kandi dore, igihe** "Icyifuzo cy'Imyaka" cyasohotse, hagaragaye ko INYIGISHO Z'INGENZI ku rupapuro rwa 24 n'icya 25, **nkeka ko zishobora gushakishwa ubusa muri Sr iyo ari yo yose. . White yanditse ibitabo mbere yicyo gihe.**“ {H. C. Lacey letter to Dr. LeRoy Froom Aug. 30, 1945} “At that time, Professor **PRESCOTT** was tremendously interested in **presenting Christ as the great “I Am” and in emphasising the eternity of His existence, using frequently the expression “The Eternal Son”**. Also he connected the **“I AM”** of Exodus 3:14, which of course was Christ the Second Person of the Godhead, with the fulfillment of Jesus in John 8:58, which we all agree to; but then linked it up with other “I am” in that Gospel - 7 of them, such as “I am the Bread of life” “I am the Light of the world’ “I am the door of the Sheep” etc. all very rich in their spiritual teaching - but which seemed a little far fetched to me especially as the “I am” in all those latter cases is merely in the copula in the Greek, as well as in English. But he insisted on his interpretation. Sr. **Marian Davis seem to fall for it**, and lo and behold, when “Desire of Ages” came out, there appeared that **IDENTICAL TEACHING** on pages 24 and 25, which, I think, **can be looked for in vain in any of Sr. White’s published works prior to that time**.“

- "Ni muri urwo rwego, birumvikana ko uzi ko Sr. **Marian Davis** yahawe inshingano **zo gutegura" Icyifuzo cy'Imyaka** "kandi ko yakusanyije ibikoresho bye ahantu hose haboneka mu bitabo bya Sr. White bimaze gucapurwa, mu nyandiko zandikishijwe intoki zitarasohoka, ku giti cye. inzandiko, raporo zerekana uko ibiganiro bye n'ibindi - ariko birashoboka ko ushobora kuba utazi ko (Sr. Davis) yari afite impungenge zo gushaka ibikoresho byo mu gice cya mbere. Yiyambaje ku giti cyanjye inshuro nyinshi kuko yateguraga icyo gice (no mu bindi bice nabyo kuri icyo kibazo) kandi nkora uko nshoboye kugira ngo mumfashe; Mfite impamvu zifatika zituma nizera ko yaniyambaje **Porofeseri Prescott kugira ngo imufashe nk'iyo**, kandi yarayibonye mu buryo bukize kandi bwinshi cyane kuruta uko nashoboraga gutanga." (H.C. Lacey letter to L.E. Froom Aug. 30, 1945) "In this connection, of course you know that Sr. **Marian Davis** was entrusted with the **preparation** of "**Desire of Ages**" and that she gathered her material from every available source from Sr. White's books already in print, from unpublished manuscripts, from private letters, stenographical reports of her talks etc. - but perhaps you may not know that she (Sr. Davis) was greatly worried about finding material for the first chapter. She appealed to me personally many times as she was arranging that chapter (and other chapters too for that matter) and I did what I could to help her; I have good reason to believe that she also appealed to **Professor Prescott for similar aid**, and got it too in far richer and more abundant measure than I could render."

Nyuma yo gusoma igitabo ´Desire of Ages´ guhera mu 1898, abahanga mu bya tewolojiya b'icyo gihe babajije **niba Ellen White yemeye mu buryo butunguranye Ubutatu**. Ukuntu "inyongera" y'Ubutatu yinjiye mubitabo bya Ellen White ushobora kubibona murugero rukurikira: Mu magambo y'umwimerere yavuye mu gitabo cya kabiri - Umwuka w'ubuhanuzi: "**Impaka zikomeye hagati y'Umwami Yesu Kristo na Satani**" kuva mu 1877, Ellen White yanditse ibi bikurikira:

- "Marita, kubera ko atasobanukiwe neza na neza Yesu, yashubije ko yari azi ko azazuka mu muzuko, ku munsi wanyuma. Ariko Yesu, ashaka guha icyerekezo nyacyo kwizera kwe, ati: **Ndi umuzuko, n'ubuzima; Unyizera, nubwo yapfuye, azabaho; kandi umuntu wese ubaho kandi unyizera, igikonyo ntikizigera gipfa. Wizera ibi**?" {Ellen White, ´Spirit of Prophecy vol. 2´, 1877, p. 362-363} "Martha, not comprehending the full meaning of Jesus, answered that she knew he would arise in the resurrection, at the last day. But Jesus, seeking to give a true direction to her faith, said, **I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shell never die. Believest thou this**?"

Mu **1898**, igihe Ellen White yari muri Ositaraliya atabishaka, Abayobozi b'ubuhakanyi bongeyeho amagambo (ibara ry'umutuku) hepfo mu gitabo "**Icyifuzo cy'imyaka**" (1898) bagerageza gushyigikira inyigisho za 3 zihwanye n "'Imana" .

- "Marita aramusubiza ati:" Nzi ko azazuka mu muzuko ku munsi w'imperuka. "Yesu aracyashaka guha icyerekezo nyacyo kwizera kwe, Yesu yaravuze ati:" Ndi umuzuko, n'ubuzima. "Muri **Kristo ni UBUZIMA, INKOMOKO, NTIBISANZWE, BIDASANZWE.** "Ufite Umwana afite ubuzima." 1 Yohana 5:12. Ubumana bwa Kristo nindogobe yizera yubugingo buhoraho. Yesu yaravuze ati: "Unyizera, nubwo yari yarapfuye, ariko azakomeza kubaho, kandi umuntu wese uzabaho kandi unyizera ntazigera apfa. Wizera ibi?" {Ellen White, Desire of Ages, **1898**, p. 530} "Martha answered, "I know that he shall rise again in the resurrection at the last day." Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life." **In Christ is LIFE, ORIGINAL, UNBORROWED, UNDERIVED.** "He that hath the Son hath life." 1 John 5:12. The Divinity of Christ is the believer's ass urance of eternal life. "He that believeth in Me," said Jesus, "though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?"

Turashobora kubona hepfo ko iyi nteruro atari Ellen White na gato:

- "**MUKORA UBUZIMA, ni ukuvuga, INKOMOKO, NTIBISANZWE, BIDASANZWE.** Muri twe hari isoko yaturutse ku Isoko y'Ubuzima. Ubuzima bwacu ni ikintu twakira, ikintu Uwitanze yongeye kugarura kuri we, - aho tutagenzura, kandi tugomba guha Imana konti no guhimbaza. Ariko muri Yesu hari ubuzima **BUTAVUGA, BUTAVUGWA.**" {**John Cumming, National Scottish Church, „Sabbath Evening Readings on the New Testament - St. John", 1856, page 5**} "**IN HIM was LIFE, that is, ORIGINAL, UNBORROWED, UNDERIVED**. In us there is a streamlet from the Fountain of Life. Our life is something we receive, something that the Giver takes back again to himself, - over which we have no control, and for which we must give God the account and the praise. **But in Jesus was life UNDERIVED, UNBORROWED.**"

Amagambo yavuzwe haruguru niyo yari ishingiro ryibindi binyoma byaturutse kuri Dr. LeRoy Froom:

- “Mbere yuko Aburahamu abaho, nari hano nk'Imana '(Ndiho). “**Kristo ni Umwana w'Imana wabayeho mbere, ubaho**“. ... Mu kuvuga ko yabayeho mbere, Kristo asubiza ubwenge mu bihe byashize. Aratwizeza ko nta gihe na kimwe cyigeze kitaba ubusabane bwa hafi n'Imana ihoraho. Ijwi Abayahudi bumvaga icyo gihe yari kumwe n'Imana nkuko umuntu yarezwe nayo." {„Ellen White“: ST, August 29. 1900. + Evangelism, p. 615} “Before Abraham existed, I was here as God' (I Am). “**Christ is the pre-existent, self-existent Son of God**. ... In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.“

Igitabo "Icyifuzo cyibihe" gikoreshwa muri iki gihe nk "gihamya" idasanzwe ku nyigisho y'Ubutatu. Abadiventisti benshi ntibabonye amakuru ayo ari yo yose ko ububiko bwemewe butarimo n'igice kimwe cy'umwimerere cya “Icyifuzo cy'imyaka”.

Igihe yari muri Ositaraliya, Ellen White yategetse ibitabo bye bishya gucapirwa gusa mu icapiro rya NON-Adventiste kuko bigaragara ko atagifite icyizere cyo kubisohora mu icapiro rya Pasifika. Kandi mugihe adahari, igitabo cyongeweho "Icyifuzo cyimyaka" "cyahuriranye" cyacapishijwe mubinyamakuru bya pasifika. Ese Ellen White, nk'umuhanuzi w'Imana, yamenye ubuhakanyi n'ibitero byibasiye Abadiventiste?

- “Ubutumwa nyuma y'ubutumwa bwaje kuri Mwami bujyanye n'akaga kagukikije (**A. G. Daniells) na Umusaza Prescott.** Nabonye ko satani yaba yarishimiye cyane kubona Abasaza Prescott na Daniells bakora umurimo wo kuvugurura rusange ibitabo byacu byakoze akazi keza mumyaka. **Ariko nta n'umwe muri mwe wahamagariwe Imana kuri uwo murimo**.…**Nahawe amabwiriza ko Umwami atari we wanditse icyifuzo cye guhindura byinshi mu bitabo bimaze gusohoka**.“ {Ellen White, Lt 70, 1910, p. 2 + 15} “Message after message has come to me from the Lord concerning the dangers surrounding you **(A. G. Daniells) and Elder Prescott**. I have seen that satan would have been greatly pleased to see Elders Prescott and Daniells undertake the work of a general overhauling of our books that have done a good work in the field for years. **But neither of you is called of God to that work**.…**I have been instructed that the Lord is not the author of the proposal to make many changes in books already published**.“

Prof. Prescott yahuye n'ukuri ko yagize "inyongera" y'ibinyoma mu bitabo bya Ellen White. Yavuze ati: “humura,” mu nama ya Bibiliya yo mu 1919, kubera ko “yonyine” yanditse ijambo rimwe muri “Impaka zikomeye” nta EGW abizi kugira ngo amagambo yavuzwe na EGW “yumve neza”. Ibi biremeza inkomoko izindi "zumvikana" mu bitabo bye zaturutse.

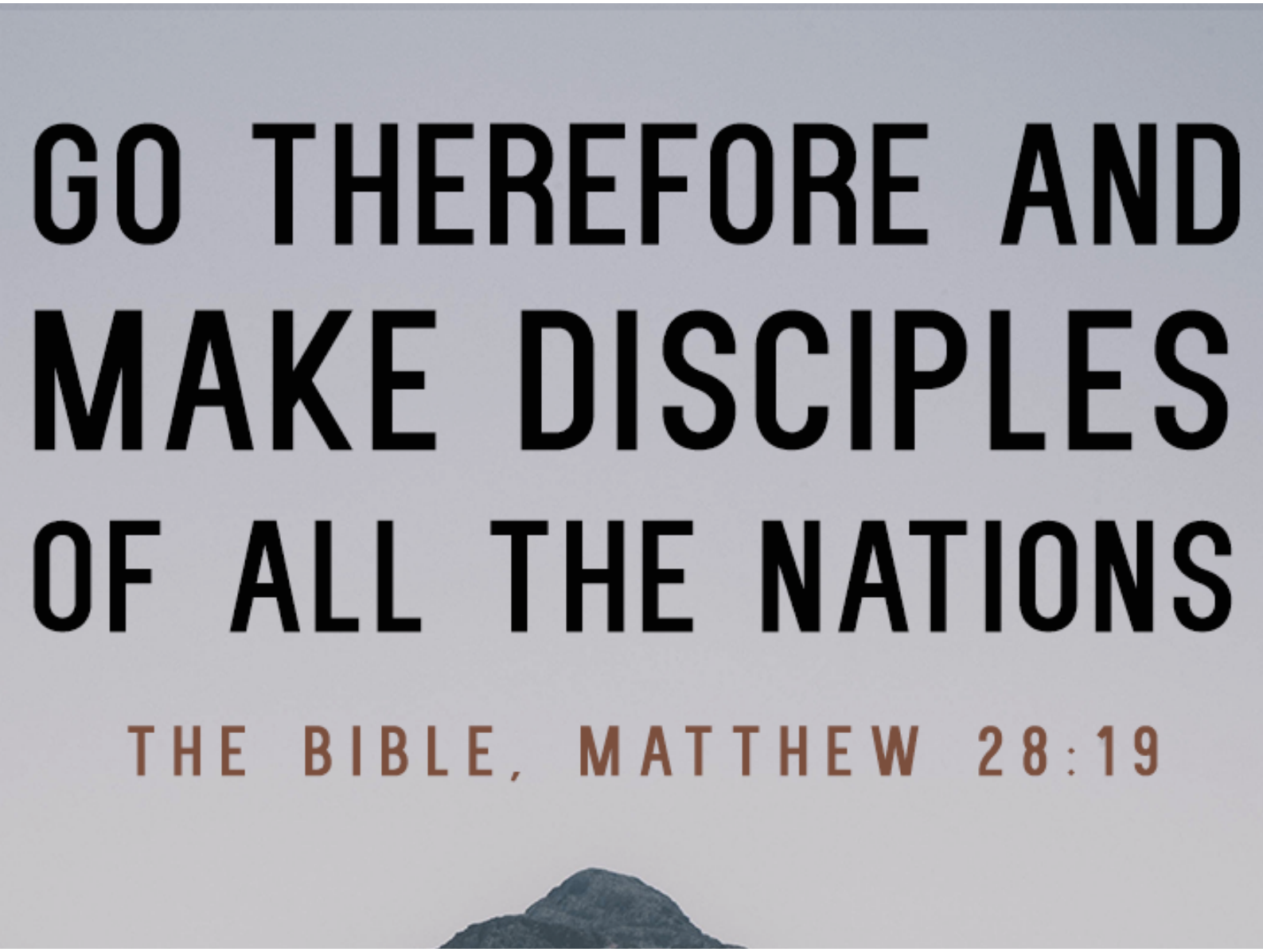
Benshi batekereza ko ibinyoma bidashoboka kubera ko amagambo yose yavuzwe na EGW yemejwe nk’inama, ifatwa nk '"ijwi ry’Imana" ryemewe. Ellen White yabyifashemo ate?

- "Ikintu kibi cyane cyakorwa ubu ni uko ibiro bya Review na Herald byongera kubakwa muri Battle Creek. Inzira yarakinguwe kugirango isenye ishyirahamwe ryayo, kwishyira hamwe nabantu bo mwisi, bigomba gucika. Ubucuruzi bwubucuruzi budafite ishingiro bwarakozwe, kubera ko amafaranga yazanye yari akenewe matter Ikintu kibi cyasohotse neza mubiro byacu, kandi niba igice cyakazi cyagombaga gutinda, cyari umurimo wibitabo birimo urumuri y'ukuri. **Ibi ntibyashimishije cyane Uwiteka. Abitoza bigishwaga mu nyigisho z'ibinyoma zikubiye mu kibazo cyazanywe. Kandi ibinyamakuru BISUBIZO na HERALD byoherezaga izo nyigisho Z'IKINYOMA ku isi**.” {Ellen White: Ms 20, 1903, April 3, par. 8} “The very worst thing that could now be done would be for the Review and Herald office to be once more built up in Battle Creek. The way has been opened for it to break its association there, association with worldly men, which ought to be broken. Unjustifiable commercial business has been carried on, because the money that it brought in was needed…Pernicious matter has been published right in our office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was greatly displeasing to the Lord. **The apprentices were being educated in the false doctrines contained in the matter brought in. And the REVIEW and HERALD presses were sending these FALSE doctrines out to the world**.”

- “Mbere yuko **umuriro uza utwika uruganda rwa Review na Herald**, nari maze iminsi myinshi mubabaye…. Nibwo nahise mbona agereranya akaga, inkota yumuriro ihindukirira iyi nzira news Amakuru yakurikiyeho ni uko inyubako ya Review na Herald yari yatwitse umuriro, ariko ko nta muntu n'umwe wabuze. **Muri ibyo, Uwiteka yavuze imbabazi n'urubanza. Imbabazi z'Imana zavanze n'urubanza kugira ngo zirokore ubuzima bw’abakozi**.“ {Ellen White: Ms 20, 1903, April 3, par. 6} “Before the **fire came which swept away the Review and Herald factory,** I was in distress for many days…. It was then that I saw the representation of danger, a **sword of fire** turning this way and that way…The next news was that the Review and Herald building had been consumed by fire, but that not one life had been lost. In this the Lord spoke mercy with judgment. **The mercy of God was mingled with judgment to spare the lives of the workers**.“

52: Matayo 28:18-20 harahinduwe

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- “Yesu araza, arababwira ati“ Imbaraga zose nahawe mu ijuru no mu isi. Genda rero, wigishe amahanga yose, **ubabatiza mu Izina rya Data, na Sonne, na Roho Mutagatifu: Mubigishe kubahiriza ibintu byose, ibyo** nababwiye byose, kandi dore ndi kumwe nawe buri gihe. , ndetse kugeza ku mperuka y'isi. Amen.“ {Matayo 28: 18-20}

Mu gitabo cy'Ibyakozwe n'Intumwa, umuvugabutumwa Luka yasobanuye amagambo ya Yesu yo muri Matayo 28: 19.20. Ariko mu Byakozwe 1: 8 Yesu araduhamagarira kwamamaza ukuri kwe mumahanga yose, nta kuvuga umubatizo mwizina ryUbutatu:

- „Ariko muzabona imbaraga, nyuma yuko Umwuka Wera azaza kuri **wewe, kandi muzambera aba** Yeruzalemu, Yudaya yose, na Samariya, ndetse no mu mpera z'isi." {Ibyakozwe 1 : 8}

Kuki itandukaniro ririho? Kuberako Uyu murongo (Matayo 28: 18-20) wahinduwe mumwaka wa 325 nyuma ya Yesu kugirango ushyigikire kandi utangire inyigisho y'Ubutatu. Twese tuzi ibintu bikurikira: inyigisho y'Ubutatu "yari ishingiro ry'amadini menshi y'abapagani hamwe n "ubuzima nyuma y'urupfu". Mu nama yabereye i Nicea mu 325 nyuma ya Yesu, Umwami w'abami Constantine yategetse ko hakorwa Bibiliya y'ikirere kugira ngo ihuze abapagani n'abakristu. Yahaye iki gikorwa Musenyeri ukomeye Ewuzebi wa Kayisariya, washyize mu bikorwa ibyo Musenyeri Origen yari yagerageje mbere ariko ntibyagerwaho. Igishimishije, Musenyeri Eusebius yavuze umurongo hejuru inshuro 17 mubikorwa bye mbere ya Nicea:

- "Mu byukuri, nta n'umwe uretse Umukiza wacu wenyine wabikoze, igihe amaze gutsinda urupfu, yabwiye abayoboke be iryo jambo, akarisohoza muri ibyo birori, ababwira ati:" **Nimugende, mugire abigishwa b'amahanga yose mu izina ryanjye.**" {Eusebius: Oration in Praise of Emperor Constantine, Chapter 16, Section 8} "Surely none save our only Saviour has done this, when, after His victory over death, he spoke the word to His followers, and fulfilled it by the event, saying to them, "**Go ye and make disciples of all nations in My name**."

- "Ariko mu gihe abigishwa ba Yesu bashoboraga kuvuga gutya, cyangwa gutekereza gutya, Databuja yakemuye ibibazo byabo, yongeyeho interuro imwe, avuga ko bagomba gutsinda" **MU IZINA ryanjye. "** Kandi imbaraga z'izina rye ni nini cyane, ku buryo intumwa igira iti: "Imana yamuhaye izina risumba ayandi mazina yose, ku buryo mu izina rya Yesu amavi yose yunama, y'ibiri mu ijuru, n'ibiri mu isi, na ibintu biri munsi y'isi, "Yerekanye ibyiza by'imbaraga mu Izina rye yahishe rubanda igihe yabwiraga abigishwa be ati:" **Genda, uhindure abantu bo mu mahanga yose abigishwa mu Izina ryanjye. "** Avuga kandi neza neza ejo hazaza igihe agira ati: "kuko ubu butumwa bwiza bugomba kubanza kubwirwa ku isi yose, kugira ngo buhamya ibihugu byose." {Eusebius: Proof of the Gospel, Book III, ch. 7, 136 (a-d), p. 157} "But while the disciples of Jesus were most likely either saying thus, or thinking thus, the Master solved their difficulties, by the addition of one phrase, saying they should triumph "**In MY NAME**." And the power of His name being so great, that the apostle says: "God has given Him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth," He shewed the virtue of the power in His Name concealed from the crowd when He said to His disciples: "**Go, and make disciples of all the nations in My Name**." He also most accurately forecasts the future when He says: "for this gospel must first be preached to all the world, for a witness to all nations."

- "Twishingikirije ku mbaraga za Kristo, wari wababwiye ati:" Genda, **mugire abigishwa bo mu mahanga yose mu izina ryanjye**." {Eusebius: Proof of the Gospel, Book III, Chapter 7, 138 (c), p. 159} "Who said to them: ´**Make disciples of all the nations in My Name**."

- "Twishingikirije ku mbaraga za Kristo, wari wababwiye ati:" Genda, **mugire abigishwa bo mu mahanga yose mu izina ryanjye**." {Eusebius: Book III of his History, Chapter 5, Section 2, (about the Jewish persecution of early Christians)} "Relying upon the power of Christ, who had said to them, "**Go ye and make disciples of all the nations in My name**."

- "Akoresheje ijambo rimwe n'ijwi rimwe, abwira abigishwa be ati**:" Genda, uhindure abantu bo mu mahanga yose abigishwa mu Izina ryanjye, ubigishe kubahiriza ibintu byose nagutegetse**." {Eusebius: Proof of the Gospel, Book III, ch 6, 132 (a), p. 152} "With one word and voice, He said to His disciples: "Go, and make disciples of all nations in My Name, teaching them to observe all things whats over I have commanded you."

Ntabwo bitangaje kuba, nyuma y'Ubutatu bwinjiye mu mwaka wa 325, Ewuzebi yahise ahindura imiterere yiyi mirongo, kandi akoresha verisiyo yimirongo iri mubyo yanditse.

Bibiliya yose izi gusa umubatizo 'mwizina rya Yesu'. Bibiliya yukuri rwose ntabwo yivuguruza, kandi Matayo 28:19 ivuguruza mu buryo butaziguye indi mirongo yose.

Nibimenyetso bikomeye byerekana ibinyoma. Imwe ni dogere 180 zitandukanye nizindi, kandi ntibishoboka kugira byombi icyarimwe. Imana ntiyigera yivuguruza!

- "Bumvise ibyo, **barabatizwa mu Izina ry'Umwami Yesu**." {Ibyakozwe 19: 5}

- “Ariko igihe bizeraga Filipo abwiriza ibintu byerekeye ubwami bw'Imana, **n'izina rya Yesu Kristo**, barabatijwe**, abagabo** n’abagore.” {Ibyakozwe 8:12}

- “Kuko kugeza ubu nta n'umwe muri bo yaguye kuri bo: ni bo **babatijwe mu Izina ry'Umwami Yesu**.” {Ibyakozwe 8:16}

- “Kandi abategeka **kubatizwa mu Izina rya Nyagasan**i.“ {Ibyakozwe 10:48}

- "Kuko benshi muri mwe **babatijwe muri Kristo, mwambare Kristo**." {Abagalatiya 3:27}

Twabatabaza nde kubatizwa kugirango duhanagurwe mucyaha? Ubutatu?

- "Hanyuma Petero arababwira ati:" Ihane, **ubatizwe** buri wese muri m**we mu Izina rya Yesu Kristo,** kugira ngo ababarirwe ibyaha, kandi muzabona impano y'Umwuka Wera.“ {Ibyakozwe 2:38}

- “Noneho, ni ukubera iki utinda? **Haguruka, ubatizwe, uhanagure ibyaha byawe, uhamagara izina rya Nyagasani**.“ {Ibyakozwe 22:16}

Hariho irindi zina munsi y'ijuru usibye 'Yesu tugomba gukizwa?

- "Uwizera akabatizwa, azakizwa, ariko utizera, azacirwaho iteka." {Mariko 16:16}

Abahanga mu bya Tewolojiya benshi bavuga ko umubatizo ugomba kuba mu izina ry’Ubutatu.

Mubyukuri, umubatizo no kwibizwa mumazi nikimenyetso cyurupfu rwe (kandi ntabwo arubutatu), kurambika mumva, nizuka rye. **GUSA** Yesu yarapfuye, kandi kubatizwa, twerekana ko twemeye igitambo cye kubwacu bityo tukaba abakristo.

- Kwibizwa mumazi bishushanya urupfu rwa Yesu kumusaraba

- Kumara igihe gito mumazi bishushanya igihe cya Yesu mumva

- Kugaragara mu mazi bishushanya izuka rya Yesu

Intumwa Pawulo ashimangira neza ko umubatizo uri mu izina rya Yesu gusa kandi ko ibyo bifitanye isano itaziguye nigitambo cya Yesu kumusaraba:

- “**Kristo yacitsemo ibice? Pawulo yabambwe kubwawe?** Cyangwa **wabatijwe mu izina rya Pawulo**?” {1 Abakorinto 1:13}

- "Ntimuzi, ko benshi vs vs **babatijwe muri Yesu Kristo, babatijwe mu rupfu rwe?** Ni yo mpamvu twashyinguwe na We **kubatizwa mu rupfu**, kugira ngo nk'uko **Kristo yazutse** mu bapfuye n'ubwiza bwa Data: ni ko natwe tugomba kugendera mu buzima bushya.” {Abaroma 6: 3}

- "**Yashyinguwe na We mu mubatizo**, ari naho **mwazuwe na We** kubwo kwizera ibikorwa by'Imana, yamuzuye mu bapfuye." {Abakolosayi 2:12}

Hano hepfo hari igice cyakuwe muri MSS Igiheburayo cya Shem Tob Matayo Gospel, Matayo igice cya 28, gikomoka mu gitabo cyanditswe na Dr. George Howard, inzobere mu rurimi rw'igiheburayo. Umwimerere wiyi nyandiko yandikishijwe intoki uri muri Seminari ya Tewolojiya y'Abayahudi yo muri Amerika i New York. Iyi Ivanjili yakijijwe n'Abaheburayo mu kinyejana cya mbere kandi yavumbuwe mu kinyejana cya 14. Mu kinyejana cya 14, nta kiganiro cy'Ubutatu! Kandi muri iyi nyandiko yandikishijwe intoki ya kera yUbutumwa Bwiza, Matayo 28:19, nta buryo bwo kubatizwa butatu, nta magambo Yesu yavuze kuri iyi ngingo. Matayo yanditse Ivanjili ye mu giheburayo ntabwo yanditse mu kigereki, nk'uko abahanga mu bya tewolojiya benshi babivuga muri iki gihe:

- "**Matayo** kandi **yasohoye Ivanjili** yanditse mu **Baheburayo mu mvugo yabo mu gihe Petero na Pawulo** babwirizaga i Roma bagashinga urufatiro rw'iryo torero." {Irenaeus in the second century: Adv. Haer. 3.1.1} "**Matthew** also issued a **written** Gospel among the **Hebrews in their own dialect while Peter and Paul** were preaching at Rome and laying the foundations of the church."

[MT 28:9-20

9 והמה הולכות ויש״ו עבר לפניהם אומר השם יושיעכן. והם
קרבו אליו ויקדו לו וישתחוו לו.
10 אז אמר להן יש״ו אל תפחדו אמרו לאחי שילכו לגליל ושמה
יראוני.
11 ובעוד שהן הולכות איזה מהשומרים באו לעיר והגידו
לגדולי הכהנים כל הנעשה.
12 ויעדו לעצה עם זקני העם. ויתנו ממון רב לפרשים.
13 ואמרו להם אתם תאמרו שבאו תלמידיו לילה וגנבוהו בעודכם
ישנים.
14 ואם זה יבא לאוזן פילאט אנו נדבר עמו בענין יניחכם.
15 והם לקחו המטבע ואמרו כן כמו שלמדום. וזה הדבר בסוד בין
היהודים עד היום הזה.
16 ואחר זה כאשר השנים עשר תלמידיו הלכו לגליל נראה להם בהר
17 אשר בו התפללו. וכאשר ראוהו השתחוו לו ויש מהם שנסתפקו בו.
18 ויש״ו קרב אליהם ואמר להם לי נתן כל היכולת בשמים ובארץ.
19 לכו אתם
20 ושמרו אותם לקיים כל הדברים אשר ציויתי אתכם עד עולם.

9. Bakigenda, Yesu yabanyuze imbere yabo agira ati: Izina rikurokore. Baramwegera, baramwunamira, baramuramya.

10. Yesu arababwira ati: Ntutinye; bwira barumuna banjye ko bagomba kujya i Galilaya kandi niho bazambona.

11. Bakigenda, bamwe mu barinzi binjira mu mujyi babwira abatambyi bakuru ibyabaye byose.

12. Bateraniye hamwe kugira ngo bagishe inama n'abakuru b'abaturage. Hanyuma baha amafaranga menshi abanyamafarasi

13. arababwira ati: Vuga ko abigishwa be baza nijoro bakamwiba uryamye.

14. Niba ibi bigeze mu matwi ya Pilato tuzamubwira ko agomba kugusiga wenyine.

15. Bafashe amafaranga baravuga batyo nkuko babitegetse. Iri ni ryo jambo [ryafashwe] rwihishwa mu Bayahudi kugeza na n'ubu.

16. Nyuma y'ibyo, abigishwa be cumi na babiri bageze i Galilaya, ababonekera ku musozi basengeye.

17. Bamubonye baramuramya, ariko hari bamwe muri bo bamushidikanyaga.

18. Yesu arabegera, arababwira ati: Nahawe imbaraga zose mu ijuru no ku isi.

19. Genda

20. kandi (ubigishe) gukora ibintu byose

Ni nako bivugwa mu zindi mpinduro 3 za Bibiliya:

- “Hanyuma, Yesu abegera, arababwira ati: 'Imbaraga zose nahawe mu ijuru no ku isi. Noneho, genda ugire abigishwa mumahanga yose **MU IZINA RYANJYE**, ubigishe kumvira ibintu byose nagutegetse. Kandi [Reba!] Nzabana nawe buri munsi kugeza imperuka." {Matayo 28: 18-20} (English) Bible 2001

- “Then, coming toward them, Jesus spoke, saying, ‘All power has been given me in heaven and on earth. So, go and make disciples in all nations **IN MY NAME**, teaching them to obey all the things that I commanded you. And [Look!] I’ll be with you every day until the end of the age.“ {Matthew 28:18-20} (English) Bible 2001

- "Yesu aregera, arababwira ati:" Nahawe ubutware bwose mu ijuru no ku isi. Kubera iyo rero, nimugenda, mwigishe ibihugu byose **mu IZINA** ryanjye. Mubigishe kubahiriza ibyo nagutegetse gukora byose. Sobanukirwa n'iki: I ndi kumwe nawe burimunsi kugeza igihe cyo kurangiza imyaka.“ {Matayo 28: 18-20} MIT Idiomatic EN - 2006

- “Jesus approached and said to them, "All authority has been given to me in heaven and on earth. Consequently, when you go, disciple all nationalities **IN MY NAME**. Teach them to keep everything I commanded you to do. Understand this: I am with you every day until the consummation of the age!“ {Matthew 28:18-20} MIT - Idiomatic EN - 2006

- “Yeshua [Imana ni Agakiza] yarabegereye, arababwira ati:“ Nahawe imbaraga zose mu ijuru no mu isi.” “Genda, uhindure abantu abigishwa, mu mahanga yose, bizere **IZINA RYANJYE**” “kandi ubigishe kubahiriza amagambo yose nagutegetse ubuziraherezo” {Matayo 28: 18-20} (English) New Messianic Version Bible

- “Yeshua [God is Salvation] drew near to them and said to them: “All power has been given to Me in heaven and earth”. “Go and make disciples, of all the nations, to believe **IN MY NAME**” “and teach them to observe all the words which I have commanded you, forever” {Matthew 28:18-20} New Messianic Version Bible

Bibiliya y'uyu munsi ivuga ko intumwa zigomba kugenda kandi bose bagomba kubatiza mu izina rya Data, Mwana, n'Umwuka Wera, ibyo bikaba bivuguruzanya mu bindi Isezerano Rishya, aho intumwa zose zabatirijwe mu izina rya Yesu! Bibiliya yukuri ntishobora na rimwe kwivuguruza! Kiliziya **Gatolika, yatangaje ishema ryo guhindura Isabato, yemeza ko yahinduye Matayo 28:19**:

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “Ibice biri mu Byakozwe n'inzandiko za Pawulo Mutagatifu. Ibi bice bisa **nkaho byerekana uburyo bwa mbere nko kubatizwa mu izina** rya Nyagasani. "Kandi, turabisanga." Birashoboka guhuza ibi bintu no kwizera ko Kristo **yategetse abigishwa be kubatiza muburyo butatu**? Niba Kristo yarahaye itegeko nk'iryo, birasabwa, Itorero ry'Intumwa ryaba ryaramukurikiye, kandi tugomba kugira ibimenyetso bimwe byo kumvira mu Isezerano Rishya. **Nta bisobanuro nk'ibyo bishobora kuboneka.** Igisobanuro cyonyine cyo guceceka, ukurikije igitekerezo kirwanya umuco gakondo, **ni uko iyi ngufi ngufi ya Christologiya (Izina rya Yesu) yari (umwimerere),** kandi amata maremare maremare yari iterambere nyuma.“ {The Catholic University of America in Washington, D. C. 1923, New Testament Studies Number 5: The Lord’s Command To Baptise An Historical Critical Investigation. By Bernard Henry Cuneo, page 27} “The passages in Acts and the Letters of St. Paul. These passages seem to point to the **earliest form as baptism in the name of the Lord**." Also, we find. "Is it possible to reconcile these facts with the **belief that Christ commanded His disciples to baptise** in **the triune form?** Had Christ given such a command, it is urged, the Apostolic Church would have followed him, and we should have some trace of this obedience in the New Testament. **No such trace can be found**. The only explanation of this silence, according to the anti-traditional view, is this the **short Christological (Jesus Name) formula was** (the) **original**, **and the longer triune formula was a later development**.“

- “**Inzira yo kubatizwa yahinduwe mu izina rya Yesu Kristo ihinduka ijambo Data, Mwana, n'Umwuka Wera na Kiliziya Gatolika mu kinyejana cya kabir**i.” {Britannica Encyclopedia, 11th Edition, Volume 3, page 365} “The **baptismal formula was changed from the name of Jesus Christ to the words Father, Son, and Holy Spirit by the Catholic Church in the second century**.“

- “**Uburyo bw'ibanze bw'umwuga** wacu (Matayo 28:19 Ubutatu) bwo kwizera **bwatangiye kubaho mu kinyejana cya kabiri n'icya gatatu bijyanye n'umuhango wo kubatizwa.** Kugeza ubu aho ikomoka, inyandiko (Matayo 28:19) **yavuye mu mujyi wa Roma**.” {Joseph Ratzinger (pope Benedict XVI): Introduction to Christianity, 1968 edition, pp. 82, 83} “The **basic form of our** (Matthew 28:19 Trinitarian) profession of faith **took shape during the second and third centuries in connection with the ceremony of baptism**. So far as its place of origin is concerned, the text (Matthew 28:19) **came from the city of Rome**.”

Nubwo ibyo bintu bidasubirwaho, abitwaje intwaro bafite inyigisho y’Ubutatu berekana ibikorwa bya Tertullien (160-220 nyuma ya Yesu) ukomoka i Carthage, wanditse ku Butatu mbere cyane kuruta inama ya Nicaea (325 nyuma ya Yesu). Ibi bivuze ko niba umuntu yanditse imyizerere ye mbere yo gushyiraho inyigisho, inyigisho igomba kuba ukuri?

Ukurikije uburyo, nyuma yimyaka magana make, umuntu yashoboraga kwerekana hamwe nibitabo bya Dr. Kellogg, ko twizeye imiterere yuburasirazuba bwa kure bwumwuka wera, cyangwa ko Apocrypha yizewe. Ariko iyo Ubuhakanyi bubaye, burigihe butangirira muruziga ruto kandi bukwirakwira buhoro buhoro kuri benshi. Niba koko Tertullian yagereranyaga kwizera kwicyo gihe, kuki benshi mu basenyeri (Arian) muri Nicaea banze Ubutatu?

Inyigisho ya Ariyani ivugwa nabi ivuga ko Yesu atemerwa nkImana, nikinyoma. Inyigisho yukuri ya Arian yanze Ubutatu gusa! Abapayiniya bose b'Abadiventisti ba kera, barimo Ellen White, bari (igice) Ariyani. Kuki Ubutatu bugomba gushingwa mumwaka wa 381 nyuma ya Yesu, niba bwari busanzwe mubukristo?

Kuki Prof. Prescott atashoboye gushinga Ubutatu hamwe n'abayobozi bakuru b'Inama Rusange mu 1919? Ni ukubera iki twiyemeje kurwanya, niba twe nk'itorero, twari tumaze igihe twemera Ubutatu? Uyu munsi biravugwa ko James White, uzwi ku izina **RIKOMEYE RY**'inyigisho y'Ubutatu, yakoresheje verisiyo igezweho y'umurongo igihe yabatizwaga, nta EGW yarwanyije. Niba aribyo byari ukuri, bivuze ko James White yizeraga Imana imwe, ariko yari gukora ibinyuranye nabyo! Dufite ibimenyetso bifatika uyu munsi byerekana ko Abadiventisti babatijwe mu izina ry’Ubutatu mbere yuko EGW itakaza imbaraga mu itorero mu 1888?

Ni iki Ellen White yanditse ku mubatizo? Ni irihe zina?

- “Ariko bafite umucyo usobanutse, bemeye bishimye Kristo nk'Umucunguzi wabo, kandi iyi ntambwe yo gutera imbere yaje guhindura inshingano zabo. Nkuko bakiriye kwizera gutyoroye, habaye impinduka ihuye mubuzima bwabo. Mu rwego rwo kwerekana izo mpinduka, kandi mu rwego rwo **kwemeza ko bizera Kristo, babatijwe mu izina rya Yesu**.“ {Ellen White AA, p. 285.1} “But with clearer light, they gladly accepted Christ as their Redeemer, and with this step of advance came a change in their obligations. As they received a purer faith, there was a corresponding change in their life. In token of this change, and as an acknowledgment of their faith in Christ, they were **rebaptised in the name of Jesus**.“

- "Nyuma yo kwigaragaza gutangaje k'Umwuka Wera ku munsi wa Pentekote, Petero yashishikarije abantu kwihana no kubatizwa mu izina rya Kristo, kugira ngo bababarirwe ibyaha byabo." {Ellen White: Acts 2:38, 39 und GC ix.2} “After the wonderful manifestation of the Holy Spirit on the Day of Pentecost, Peter exhorted the people to repentance and **baptism in the name of Chris**t, for the remission of their sins.“

None, ni mu buhe buryo hari amagambo yavuzwe na EGW asobanura umubatizo “mwizina rya Data, Mwana, na Roho Mutagatifu”? Ibyo ari byo byose, ibyo byaba bivuguruza amagambo yabanjirije, kimwe na Bibiliya yose. Hariho ibimenyetso byinshi byerekana umubare w'amajambo yakuwe mubitabo bye nangahe yazanwe nabakozi bacengewe kurundi ruhande. Ariko, ntidukwiye gucika intege no kwanga Bibiliya n'Umwuka w'ubuhanuzi.

Ibipimo byoroheje kuri twe kugirango tubashe gutandukanya niba umurongo cyangwa amagambo yatanzwe ari umwimerere cyangwa atari byo ni ugusenga kugirango turebe niba bihuza nibindi Bibiliya cyangwa Umwuka w'ubuhanuzi, cyangwa niba byigisha ikintu gitandukanye na dogere 180. Ellen White yatangaje kandi ko inyandiko ze zizagabwaho igitero:

- "Ubwubatsi **butari bwo bwose bwashyirwa ku** buhamya bwanjye n'abavuga ko ari abakiranutsi, nyamara batazi Imana, nzakomeza kwicisha bugufi nkomeze umurimo wanjye." {Ellen White: SM1, p.73, and Manuscript 4, 1883} “Whatever **wrong construction may be placed** upon my testimony by those who profess righteousness, yet know not God, I shall in humility go forward with my work.“

<u>Ikusanyirizo ryibimenyetso birwanya ibyanditswe bigezweho bya Matayo 28:19</u>:

The Tyndale New Testament Commentaries, I, 275 - Ibisobanuro by'Isezerano Rishya rya Tyndale, I, 275:

- "Bikunze kwemezwa ko amagambo mu izina rya Data, n'Umwana, n'Umwuka Wera atari ipsissima verba [amagambo nyayo] ya Yesu, ahubwo ... yongeyeho liturujiya." “It is often affirmed that the words in the name of the Father, and of the Son, and of the Holy Ghost are not the ipsissima verba [exact words] of Jesus, but...a later liturgical addition.""

The Encyclopedia of Religion and Ethics - Encyclopedia y'idini n'imyitwarire:

- “Matayo 28:19: Nibimenyetso byingenzi byerekana imitekerereze gakondo (Ubutatu). Niba bidashidikanywaho, byanze bikunze, byanze bikunze, ariko kwizerwa kwayo guterwa no kunegura inyandiko, kunegura ubuvanganzo, no kunegura amateka. Igitabo kimwe cyitwa Encyclopedia nacyo kivuga ko: "Ibisobanuro bigaragara byerekana guceceka kw'Isezerano Rishya ku izina ry'inyabutatu, no gukoresha ubundi buryo (IZINA RYA YESU) mu Byakozwe na Pawulo, ni uko iyi formulaire yari **iyambere, na triune amata ni inyongera nyuma**." “Matthew 28:19: “It is the central piece of evidence for the traditional (Trinitarian) view. If it were undisputed, this would, of course, be decisive, but its trustworthiness is impugned on grounds of textual criticism, literary criticism, and historical criticism. The same Encyclopedia further states that: "The obvious explanation of the silence of the New Testament on the triune name, and the use of another (JESUS NAME) formula in Acts and Paul, is that this other formula was the earlier, and **the triune formula is a later addition**."

Edmund Schlink - The Doctrine of Baptism, page 28 - Inyigisho ya Batisimu, urupapuro rwa 28:

- “Itegeko ry'umubatizo mu buryo bwa Matayo 28:19 ntirishobora kuba inkomoko y'amateka y'umubatizo wa gikristo. Nibura, hagomba gufatwa ko inyandiko yatanzwe **mu buryo bwagutse na kiliziya Gatolika**.“ “The baptismal command in its Matthew 28:19 form cannot be the historical origin of Christian baptism. At the very least, it must be assumed that the text has been transmitted in a form **expanded by the [Catholic] church**."

Hastings Dictionary of the Bible 1963, page 1015 - Inkoranyamagambo ya Hastings ya Bibiliya 1963, urupapuro rwa 1015:

- "Ubutatu. .. " interpolation muri Matayo. Hagaragajwe kandi ko igitekerezo cyo guhindura abantu abigishwa gikomeje kubigisha, ku buryo ijambo ryerekeye umubatizo hamwe n’ubutatu bw’Ubutatu rishobora kuba ryarinjiye nyuma muri iryo jambo. Hanyuma, uburyo bwa Ewuzebi bw'inyandiko (ya kera) ("mwizina ryanjye" aho kuba mwizina ry'Ubutatu) yagize ababunganira. (Nubwo ubu butatu bwubutatu buboneka mu gitabo cya none cya Matayo), ibi ntabwo byemeza inkomoko yabyo mumateka ya Yesu. Nta gushidikanya ko ari byiza kubona formulaire (Ubutatu) ikomoka ku bakristu ba mbere (Abagatolika), wenda Abanyasiriya cyangwa Abanyapalestine, gukoresha umubatizo (reba Didache 7: 1-4), kandi nkincamake ngufi y’inyigisho za Kiliziya (Gatolika) zerekeye Imana, Kristo, n'Umwuka:.." “The Trinity.-...is not demonstrable by logic or by Scriptural proofs,...The term Trias was first used by Theophilus of Antioch (c AD 180),...(The term Trinity) not found in Scripture..." "The chief Trinitarian text in the NT is the baptismal formula in Mt 28:19...This late post-resurrection saying, not found in any other Gospel or anywhere else in the NT, has been viewed by some scholars as an interpolation into Matthew. It has also been pointed out that the idea of making disciples is continued in teaching them, so that the intervening reference to baptism with its Trinitarian formula was perhaps a later insertion into the saying. Finally, Eusebius's form of the (ancient) text ("in my name" rather than in the name of the Trinity) has had certain advocates. (Although the Trinitarian formula is now found in the modern-day book of Matthew), this does not guarantee its source in the historical teaching of Jesus. It is doubtless better to view the (Trinitarian) formula as derived from early (Catholic) Christian, perhaps Syrian or Palestinian, baptismal usage (cf Didache 7:1-4), and as a brief summary of the (Catholic) Church's teaching about God, Christ, and the Spirit:..."

The Jerusalem Bible, a scholarly Catholic work, states - Bibiliya y'i Yerusalemu, igitabo cy’abahanga gatolika, igira iti:

- "Birashoboka ko iyi formulaire, (Triune Matayo 28:19) kubijyanye nimvugo yuzuye, irerekana imikoreshereze ya liturujiya (yakozwe n'abantu) yashizweho nyuma mumuryango wambere (gatolika). Twibuke ko Ibyakozwe bivuga kubatiza "mwizina rya Yesu," “It may be that this formula, (Triune Matthew 28:19) so far as the fullness of its expression is concerned, is a reflection of the (Man-made) liturgical usage established later in the primitive (Catholic) community. It will be remembered that Acts speaks of baptising "in the name of Jesus.“

The Schaff - Herzog Encyclopedia of Religious Knowledge:

- “Icyakora, Yesu ntashobora guha abigishwa be iri tegeko ry’Ubutatu nyuma yo kuzuka kwe; kuko Isezerano Rishya rizi umubatizo umwe gusa mwizina rya Yesu (Ibyakozwe 2:38; 8:16; 10:43; 19: 5; Gal. 3:27; Rom. 6: 3; 1 Kor. 1: 13- 15), iracyagaragara no mu kinyejana cya kabiri n'icya gatatu, mugihe formulaire y'Ubutatu iboneka muri Mat gusa. 28:19, hanyuma nanone gusa (muri) Didache 7: 1 na Justin, Apol. 1:61 ... Hanyuma, imiterere ya liturujiya itandukanye ya formula ... iratangaje; ntabwo inzira ya Yesu yo gukora formulaire ... ukuri kwa Mat. 28:19 igomba gutongana ... urupapuro rwa 435. “Jesus, however, cannot have given His disciples this Trinitarian order of baptism after His resurrection; for the New Testament knows only one baptism in the name of Jesus (Acts 2:38; 8:16; 10:43; 19:5; Gal. 3:27; Rom. 6:3; 1 Cor. 1:13-15), which still occurs even in the second and third centuries, while the Trinitarian formula occurs only in Matt. 28:19, and then only again (in the) Didache 7:1 and Justin, Apol. 1:61...Finally, the distinctly liturgical character of the formula...is strange; it was not the way of Jesus to make such formulas... the formal authenticity of Matt. 28:19 must be disputed..." page 435.

The International Standard Bible Encyclopedia, Vol. 4, page 2637, Under "Baptism" says - Encyclopedia mpuzamahanga isanzwe ya Bibiliya, Vol. 4, urupapuro rwa 2637, Munsi ya "Batisimu" hagira hat:

- "**Matayo 28:19** by'umwihariko hasobanura gusa uko ibintu byaje kubaho nyuma ya kiliziya, ko kuba isi yose binyuranye n'ibyabaye mu mateka ya gikristo yo hambere, kandi **formulaire y'Ubutatu (ni) ku munwa wa Yesu**." "Matthew 28:19 in particular only canonises a later ecclesiastical situation, that its universalism is contrary to the facts of early Christian history, and its Trinitarian formula (is) foreign to the mouth of Jesus."

Wilhelm Bousset, Kyrios Christianity, page 295 - Ubukristo bwa Kyrios, urupapuro rwa 295:

- "Ubuhamya bwo gukwirakwiza kwinshi mu buryo bworoshye bwo kubatizwa [mu Izina rya Yesu] kugeza mu kinyejana cya kabiri ni bwinshi cyane ku buryo no muri **Matayo 28:19, nyuma hashyizwemo formula y'Ubutatu**." "The testimony for the wide distribution of the simple baptismal formula [in the Name of Jesus] down into the second century is so overwhelming that even in **Matthew 28:19, the Trinitarian formula was later inserted**.

James Moffett's New Testament Translation - Ubuhinduzi bw'Isezerano Rishya James Moffett:

- "**Akajambo k'epfo kari ku rupapuro rwa 64 kerekeye Matayo 28:19 yagize ati: Birashoboka ko iyi formulaire (Ubutatu), ku bijyanye n'imvugo yayo yuzuye, igaragaza imikoreshereze ya liturujiya (Gatolika) yashizweho nyuma mumuryango wambere (gatolika), Bizibukwa ko Ibyakozwe bivuga kubatiza mwizina rya Yesu**, Reba Ibyakozwe 1:5." "In a footnote on page 64 about Matthew 28:19 he makes this statement: "It may be that this (Trinitarian) formula, so far as the fullness of its expression is concerned, is a reflection of the (Catholic) liturgical usage **established later** in the primitive (Catholic) community, **It will be remembered that Acts speaks of baptising in the name of Jesus**, cf. Acts 1:5."

Tom Harpur, former Religion Editor of the Toronto Star in his "For Christ's sake," page 103 informs us of these facts - Tom Harpur, wahoze ari umwanditsi w'idini w'inyenyeri ya Toronto mu gitabo cye "Kubwa Kristo," urupapuro rwa 103 aratumenyesha ibi bintu:

- "Bose uretse intiti zishingiye ku guharanira inyungu zemeza ko byibuze igice cya nyuma cy'iri tegeko [Igice cya Triune cyo muri Matayo 28:19] **cyinjijwe nyuma**. Ihuriro [Ubutatu] nta handi riboneka mu Isezerano Rishya, kandi tuzi mu bimenyetso byonyine. kuboneka [Isezerano **Rishya risigaye] ko Itorero rya mbere ritabatiza abantu bakoresheje aya magambo** ("mwizina rya Data, na Mwana, na Roho Mutagatifu") **umubatizo** wari "muri" cyangwa **"muri" izina rya Yesu** wenyine intiti zinenga **kimwe n'Abanyamitwe** bo mu kinyejana cya cumi n'icyenda, bavuzwe ko ari umwanya wemewe wa bourse y'ibanze kuva kera nko mu 1919, igihe ibisobanuro bya Peake byatangarijwe bwa mbere: "Itorero ryo mu minsi ya mbere (AD 33) ntabwo ryubahirije iyi si -isi yose (Ubutatu) itegeko, nubwo bari babizi. Itegeko ryo kubatiza mu izina rya gatatu [Ubutatu] **ni kwaguka kw'inyigisho**." "All but the most conservative scholars agree that at least the latter part of this command [Triune part of Matthew 28:19] **was inserted later**. The [Trinitarian] formula occurs nowhere else in the New Testament, and we know from the only evidence available [the rest of the New Testament] that **the earliest Church did not baptise people using these words** ("in the name of the Father, and of the Son, and of the Holy Ghost") **baptism** was "into" or "in" **the name of Jesus alone**. Thus it is argued that the verse originally read "baptising them in My Name" **and then was expanded** [changed] to work in the [later Catholic Trinitarian] dogma. In fact, the first view put forward by German critical scholars as well as the Unitarians in the nineteenth century, was stated as the accepted position of mainline scholarship as long ago as 1919, when Peake's commentary was first published: "The Church of the first days (AD 33) did not observe this world-wide (Trinitarian) commandment, even if they knew it. The command to baptise into the threefold [Trinity] name **is a late doctrinal expansion**."

The Beginnings of Christianity: The Acts of the Apostles Volume 1, Prolegomena 1: The Jewish Gentile, and Christian Backgrounds by F. J. Foakes Jackson and Kirsopp Lake 1979 version pages 335-337 - Intangiriro y'Ubukristo: Ibyakozwe n'Intumwa Umubumbe wa 1, Prolegomena 1: Abanyamahanga b'Abayahudi, n'Abakristo bakomoka kuri F. J. Foakes Jackson na Kirsopp Lake 1979 impapuro 335-337:

- "Nta gushidikanya ku miterere y'amasakaramentu yo kubatizwa hagati mu kinyejana cya mbere rwagati mu ruziga ruhagarariwe n'inzandiko za Pauline, kandi ntirushidikanywaho mu kinyejana cya kabiri. Ikibazo ni ukumenya niba bishoboka muri ubu buryo (Ubutatu). yakomotse kuri Yesu, kandi niba atariyo urumuri rushyirwa mumateka yarwo ukoresheje isesengura ry'Amavanjiri hamwe n'Ibyakozwe. Dukurikije inyigisho za gatolika, (umubatizo gakondo w'Ubutatu) washyizweho na Yesu Biroroshye kubona ko byari ngombwa imyizerere yo kuvugurura amasakaramentu. Amayobera, cyangwa amasakaramentu, buri gihe byari ikigo cya Nyagasani wogusenga, kandi kubwabo gusa, byari inyungu ndengakamere zabonywe nabizerwa. Nyamara, niba ibimenyetso bifite agaciro, ingingo nke ikibazo cy'Amavanjiri kirasobanutse neza kuko bidashoboka ko iyi nyigisho idashoboka. Matayo 28:19: "Nimugende mw'isi yose, mugire abigishwa b'abanyamahanga bose (amahanga), mubabatiza mwizina rya Data, Mwana, na Roho Mutagatifu." Ntabwo byemewe niba uyu murongo ugomba gufatwa nkigice cyinyandiko nyayo ya Matayo. Nta yandi masomo, mu byukuri, aboneka mu nyandiko zose zandikishijwe intoki, mu rurimi urwo arirwo rwose, ariko birashidikanywaho ko Justin Martyr, nubwo yakoresheje amata atatu, atayasanze mu nyandiko ye y'Amavanjiri; Hermas asa nkaho atabimenyereye; ibimenyetso bya Didache ntibisobanutse, kandi Ewuzebi yari asanzwe, nubwo bidahoraho, abisubiramo mu bundi buryo, ati: "Genda mu isi yose, maze ukore abayobozi b'abanyamahanga bose mu Izina ryanjye." Nta muntu n'umwe wari uzi ukuri ku mateka yanditse. n'ibimenyetso by'abakurambere birashobora gushidikanya ko icyifuzo cyaba ari ugusimbuza inyandiko ya Ewuzebiya (Mu Izina ryanjye) na formula ya kiliziya ya kiliziya (Trinitarite Gatolika) yo kubatizwa, bityo rero evediction transcription "rwose iri kuruhande rwinyandiko isiba umubatizo.Ariko ni bitari ngombwa kuganira kuriyi ngingo muremure, kuko niyo inyandiko isanzwe (Inyabutatu ya none) yo muri Matayo 28:19 yumvikana ntishobora kwerekana ukuri kwamateka. Bari kubatiza, nkuko Ibyakozwe bivuga ko babikoze, kandi Pawulo asa nkaho yemeje aya magambo, mwizina rya Nyagasani Yesu niba Umwami ubwe yarabategetse gukoresha formulaire (Trinite Gatolika) ya Kiliziya? Kuri buri ngingo, ibimenyetso byibyakozwe ni gihamya yemeza ko imigenzo (Gatolika) ikubiye muri Matayo 28:19 ari ubukererwe (Imyizerere idashingiye ku Byanditswe) kandi idahwitse. Haba mu ivanjiri ya gatatu cyangwa mu Byakozwe nta hantu na hamwe havugwa imigenzo ya Gatoli." "There is little doubt as to the sacramental nature of baptism by the middle of the first century in the circles represented by the Pauline Epistles, and it is indisputable in the second century. The problem is whether it can in this (Trinitarian) form be traced back to Jesus, and if not what light is thrown upon its history by the analysis of the synoptic Gospels and Acts.According to Catholic teaching, (traditional Trinitarian) baptism was instituted by Jesus. It is easy to see how necessary this was for the belief in sacramental regeneration. Mysteries, or sacraments, were always the institution of the Lord of the cult; by them, and by them only, were its supernatural benefits obtained by the faithful. Nevertheless, if evidence counts for anything, few points in the problem of the Gospels are so clear as the improbability of this teaching. The reason for this assertion is the absence of any mention of Christian baptism in Mark, Q, or the third Gospel, and the suspicious nature of the account of its institution in Matthew 28:19: "Go ye into all the world, and make disciples of all Gentiles (nations), baptising them in the name of the Father, the Son, and the Holy Spirit." It is not even certain whether this verse ought to be regarded as part of the genuine text of Matthew. No other text, indeed, is found in any extant manuscripts, in any language, but it is arguable that Justin Martyr, though he used the trine formula, did not find it in his text of the Gospels; Hermas seems to be unacquainted with it; the evidence of the Didache is ambiguous, and Eusebius habitually, though not invariably, quotes it in another form, "Go ye into all the world and make diciples of all the Gentiles in My Name.“ No one acquainted with the facts of textual history and patristic evidence can doubt the tendency would have been to replace the Eusebian text (In My Name) by the ecclesiastical (Catholic Trinitarian) formula of baptism, so that transcriptional evedence" is certainly on the side of the text omitting baptism.But it is unnecessary to discuss this point at length, because even if the ordinary (modern Trinity) text of Matthew 28:19 be sound it can not represent historical fact. Would they have baptised, as Acts says that they did, and Paul seem to confirm the statement, in the name of the Lord Jesus if the Lord Himself had commanded them to use the (Catholic Trinitarian) formula of the Church? On every point the evidence of Acts is convincing proof that the (Catholic) tradition embodied in Matthew 28:19 is a late (non-Scriptural Creed) and unhistorical. Neither in the third gospel nor in Acts is there any reference to the (Catholic Trinitarian) Matthaean tradition, nor any mention of the institution of (Catholic Trinitarian) Christian baptism. Nevertheless, a little later in the narrative we find several references to baptism in water in the name of the Lord Jesus as part of recognised (Early) Christian practice. Thus we are faced by the problem of a Christian rite, not directly ascribed to Jesus, but assumed to be a universal (and original) practice. That it was so is confirmed by the Epistles, but the facts of importance are all contained in Acts.“

Nanone mu gitabo kimwe kiri ku rupapuro rwa 336 mu bisobanuro ahagana hasi ku ipaji ya mbere, Porofeseri Lake yakoze ikintu gitangaje mu cyo bita Kwigisha cyangwa Didache:

- "Didache ifite kwivuguruza gutangaje ni ukuvuga kuboneka muri yo. Igice kimwe kivuga ko ari ngombwa kubatizwa mu izina rya Nyagasani, ari we Yesu ikindi gice kizwi cyigisha Batisimu y'Ubutatu. Ikiyaga cyerekana ko Didache itazwi cyangwa Igitabo cya Kiliziya Gatolika ya mbere ishobora kuba yarahinduwe cyangwa yarahinduwe kugira ngo iteze imbere inyigisho y'Ubutatu. Nukuri mumateka ko kiliziya gatolika icyarimwe yabatije abayoboke bayo mwizina rya Yesu ariko nyuma ihinduka mubatisimu y'Ubutatu. Mubisobanuro nyabyo byumubatizo muri Didache ikoreshwa rya trine (Ubutatu); mumabwiriza ya Ukaristiya (gusangira) ibisabwa kugirango umuntu yemererwe ni umubatizo mwizina rya Nyagasani. Biragaragara ko ku byerekeye inyandiko yandikishijwe intoki yo mu kinyejana cya cumi na rimwe amata ya trine yari yizeye ko yinjizwa mu bisobanuro by'umubatizo, mu gihe amata adasanzwe yari afite amahirwe yo guhunga integuza igihe yakoreshwaga gusa ku bw'impanuka." "The Didache has an astonishing contradiction i.e. found in it. One passage refers to the necessity of baptism in the name of the Lord, which is Jesus the other famous passage teaches a Trinitarian Baptism. Lake raises the probability that the apocryphal Didache or the early Catholic Church Manual may have also been edited or changed to promote the later Trinitarian doctrine. It is a historical fact that the Catholic Church at one time baptised its converts in the name of Jesus but later changed to Trinity baptism. In the actual description of baptism in the Didache the trine (Trinity) formula is used; in the instructions for the Eucharist (communion) the condition for admission is baptism in the name of the Lord. It is obvious that in the case of an eleventh-century manuscript *the trine formula was almost certain to be inserted in the description of baptism, while the less usual formula had a chance of escaping notice when it was only used incidentally."

The Bible Commentary 1919 page 723 Dr. Peake - Ibisobanuro bya Bibiliya Dr. Peake asobanura neza ko:

- "Itegeko ryo kubatiza mu mazina atatu ni kwaguka kwinyigisho. Aho kugira ngo amagambo ababatiza mu izina rya Data, n'Umwana, n'Umwuka Wera twakagombye gusoma gusa "**mu Izina ryanjye**." "The command to baptise into the threefold name is a late doctrinal expansion. Instead of the words baptsing them in the name of the Father, and of the Son, and of the Holy Ghost we should probably read simply "**into My Name**."

New Revised Standard Version says this about Matthew 28:19 - ivuga ibi kuri Matayo 28:19:

- "Abakenguzamateka b'iki gihe bavuga ko aya mahame yitiriwe Yesu kandi ko agereranya imigenzo ya kiliziya nyuma (Gatolika), kuko nta hantu na **hamwe** mu gitabo **cy'Ibyakozwe** n'Intumwa (cyangwa ikindi gitabo icyo ari cyo cyose cya Bibiliya) umubatizo ukorwa ku izina ry'Ubutatu..." "Modern critics claim this formula is falsely ascribed to Jesus and that it represents **later** (Catholic) church tradition, for **nowhere** in the book of Acts (or any other book of the Bible) is baptism performed with the name of the Trinity…"

Theology of the New Testament: R. Bultmann, 1951, page 133 - Tewolojiya y'Isezerano Rishya: R. Bultmann, 1951, urupapuro rwa 133:

- "Munsi ya Kerygma wo mu Itorero ry'Abagiriki n'Abasakaramentu. Ukuri amateka ko umurongo Matayo 28:19 yahinduwe ni ukwemera kumugaragaro. "Ku bijyanye n'umuhango wo kubatizwa, ubusanzwe wasangaga ari ubwogero aho uwakira umubatizo yarohamye rwose, kandi niba bishoboka mu mazi atemba nk'ibivugwa mu Byakozwe 8:36, Abaheburayo 10:22, Bar. 11:11 twemerere guterana, kandi nkuko byagenze. 7 1-3. **Umubatiza amazina hejuru yuwabatijwe izina ry Umwami Yesu Kristo**, nyuma yagutse [ahinduka] yitwa izina rya Data, Mwana, na Roho Mutagatifu." "Under Kerygma of the Hellenistic Church and the Sacraments. The historical fact that the verse Matthew 28:19 was altered is openly confesses to very plainly. "As to the rite of baptism, it was normally consummated as a bath in which the one receiving baptism completely submerged, and if possible in flowing water as the allusions of Acts 8:36, Heb. 10:22, Barn. 11:11 permit us to gather, and as Did. 7:1-3 specifically says. According to the last passage, [the apocryphal Catholic Didache] suffices in case of the need if water is three times poured [false Catholic sprinkling doctrine] on the head. **The one baptising names over the one being baptised the name of the Lord Jesus Christ**," later expanded [changed] to the name of the Father, Son, and the Holy Spirit."

Doctrine and Practice in the Early Church: Dr. Stuart G. Hall 1992, pages 20 and 21. Professor Stuart G. Hall was the former Chair of Ecclesiastical History at King's College, London England. Dr. Hall makes the factual statement that Catholic Trinitarian Baptism was not the original form of Christian Baptism, rather the original was the Jesus name baptism - Inyigisho n'imikorere mu Itorero rya mbere: Dr. Stuart G. Hall 1992, urupapuro rwa 20 n'icya 21. Porofeseri Stuart G. Hall yahoze ari Umuyobozi w'Amateka ya Kiliziya muri King's College, London mu Bwongereza. Dr. Hall avuga ukuri ko umubatizo w'Ubutatu Gatolika utari uburyo bwambere bw'umubatizo wa Gikristo, ahubwo umwimerere wari izina rya Yesu umubatizo:

- "Mw'izina rya Data, ry'Umwana n'Umwuka Wera," nubwo ayo **magambo atakoreshejwe, nk'uko yaje nyuma, nk'imikorere.** Umubatizo wose ntabwo wari uhuye n'iri tegeko. Dr Hall akomeza agira ati: Byakunze kubaho kandi wenda bya kera cyane byari byoroshye, "Mu izina ry'Umwami Yesu cyangwa, **Yesu** Kristo." Iyi myitozo yari izwi muri Marcionite na orotodogisi; ni byo rwose bivugwaho rumwe i Roma no muri Afurika nko mu 254, nk'uko inkuru yo mu bwoko bwa De reaptismate itazwi ("Ku reaptism") ibigaragaza." "In the name of the Father and of the Son and of the Holy Spirit," **although those words were not used, as they later are, as a formula**. Not all baptisms fitted this rule." Dr Hall further, states: "More common and perhaps more ancient was the simple, "In the name of the Lord **Jesus** or, Jesus Christ." This practice was known among Marcionites and Orthodox; it is certainly the subject of controversy in Rome and Africa about 254, as the anonymous tract De rebaptismate ("On rebaptism") shows."

The Catholic University of America in Washington, D. C. 1923, New Testament Studies Number 5: The Lord's Command To Baptize An Historical Critical Investigation. By Bernard Henry Cuneo page 27 - Kaminuza Gatolika ya Amerika i Washington, D. C. 1923, Inyigisho zo mu Isezerano Rishya Umubare 5: Itegeko rya Nyagasani Kubatiza Iperereza Ry'amateka. Bya Bernard Henry Cuneo urupapuro rwa 27:

- "Ibice biri mu Byakozwe n'Amabaruwa ya Mutagatifu Pawulo. Ibi bice bisa naho byerekana uburyo bwa mbere nko kubatizwa mu izina rya Nyagasani." Turabona. "Birashoboka guhuza ibi bintu no kwizera ko Kristo yategetse abigishwa be kubatiza mu buryo butatu? Niba Kristo yarahaye itegeko nk'iryo, birasabwa, Itorero ry'Intumwa ryaba ryaramukurikiye, kandi tugomba kugira ibimenyetso bimwe kuri ibi kumvira mu Isezerano Rishya. Nta bisobanuro nk'ibyo bishobora kuboneka, ibisobanuro byonyine byo guceceka, ukurikije imyumvire irwanya gakondo, ni iyi formula ngufi ya gikristo (Izina rya Yesu) yari (umwimerere), kandi formula ndende ndende yari iterambere nyuma. " "The passages in Acts and the Letters of St. Paul. These passages seem to point to the earliest form as baptism in the name of the Lord." Also we find. "Is it possible to reconcile these facts with the belief that Christ commanded His disciples to baptise in the trine form? Had Christ given such a command, it is urged, the Apostolic Church would have followed Him, and we should have some trace of this obedience in the New Testament. No such trace can be found. The only explanation of this silence, according to the anti-traditional view, is this the short christological (Jesus Name) formula was (the) original, and **the longer trine formula was a later development**."

Catholic Cardinal Joseph Ratzinger makes this confession as to the origin of the chief Trinity text of Matthew 28:19 - Karidinali Gatolika Joseph Ratzinger avuga ibi ku nkomoko y'inyandiko nkuru y'Ubutatu yo muri Matayo 28:19:

- "Uburyo bw'ibanze bw'umwuga wacu wo kwizera bwatangiye kubaho **mu kinyejana** cya kabiri **n'icya gatatu** bijyanye n'umuhango wo kubatizwa. Kugeza ubu aho ukomoka, inyandiko **yavuye mu mujyi; y'i Roma**." "The basic form of our profession of faith took shape during the course of the **second** and **third centuries** in connection with the ceremony of baptism. So far as its place of origin is concerned, the text **came from the city of Rome**."

Umubatizo w'Ubutatu hamwe n'inyandiko ya **Matayo 28:19** ntabwo rero byaturutse kuri Kiliziya yambere yatangiriye i Yeruzalemu ahagana mu mwaka wa 33. Ahubwo ni ibyahimbwe nyuma y'Abagatolika b'Abaroma yahimbwe rwose nkuko ibimenyetso bibigaragaza. Bake cyane bazi kuri aya mateka.

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

A History of The Christian Church 1953 by Williston Walker former Professor of Ecclesiastical History at Yale University - Amateka y'Itorero rya Gikristo 1953 na Williston Walker wahoze ari Porofeseri w'amateka ya kiliziya muri kaminuza ya Yale:

- "Hamwe n'abigishwa ba mbere umubatizo muri rusange wari" mu izina rya Yesu Kristo. "Ntaho havugwa umubatizo mu izina ry'Ubutatu mu Isezerano Rishya, usibye mu itegeko ryitiriwe Kristo muri Matayo 28:19. Iyo nyandiko ni hakiri kare, (ariko ntabwo ari umwimerere) buryo bwa mbere, kandi, i Roma byibuze, umubatizo mu izina rya Kristo wasangaga ufite agaciro, niba bidasanzwe, rwose guhera mu gihe cya Musenyeri Sitefano (254-257)." "With the early disciples baptism generally was "in the name of Jesus Christ." There is no mention of baptism in the name of the Trinity in the New Testament, except in the command attributed to Christ in Matthew 28:19. That text is early, (but not the original) however. It underlies the Apostles' Creed, and the practice recorded (*or interpolated) in the Teaching, (or the Didache) and by Justin. The Christian leaders of the third century retained the recognition of the earlier form, and, in Rome at least, baptism in the name of Christ was deemed valid, if irregular, certainly from the time of Bishop Stephen (254-257)."

Ku rupapuro rwa 61 Porofeseri akaba n'umuhanga mu by'amateka y'Itorero Walker, atuka inkomoko n'intego nyayo ya Matayo 28:19:

- "Iyi nyandiko ni yo myemerere ya mbere yakozwe n'abantu gatolika gatolika y'Abaroma yari prototype y'imyemerere y'intumwa za nyuma za Apocryphal. Matayo 28:19 yahimbwe hamwe n'imyizerere y'intumwa za Apocryphal kugira ngo ahangane n'abitwa abihayimana n'Abaginositike babatije mu izina rya Yesu Kristo! Marcion nubwo hari ukuntu bivanze mu nyigisho zimwe na zimwe aracyabatiza abahinduye inzira ya Bibiliya mu izina rya Yesu Kristo. Matayo 28:19 niyambere Imyizerere Gatolika ya Roma itari Bibiliya! Umwandiko Gatolika wuzuye wa Matayo 28:19 wavumbuwe kugirango ushyigikire inyigisho nshya, Inyigisho y'Ubutatu. Kubwibyo, Matayo 28:19 ntabwo "Inshingano Nkuru ya Yesu Kristo." Matayo 28:19 nigitekerezo gikomeye cya gatolika! Ibyakozwe 2:38, Luka 24:47, na 1 Abakorinto 6:11 biduha amagambo yumwimerere ninyigisho za Yesu / Yesu! Ntabwo bitangaje kandi ko Matayo 28:19 yabuze mu nyandiko zandikishijwe intoki za Sinayi, Curetonianus na Bobiensis? Mu gihe imbaraga z'abepiskopi n'akamaro k'amatorero y'ifatizo ry'intumwa (Gatolika) zongerewe cyane, ikibazo cy'Abaginositike cyabonye iterambere rihuye n'imyemerere (yakozwe n'abantu idahumekewe), byibuze mu Burengerazuba. Uburyo bumwe bwo kwigisha mbere yo kubatizwa bwari busanzwe hagati yikinyejana cya kabiri. I Roma, ibi byateye imbere, uko bigaragara, hagati ya 150 na 175, kandi birashoboka ko yarwanyaga Gnosticism ya Marcionite, mu buryo bwo gusobanura uburyo bwo kubatizwa muri Matayo 28:19 uburyo bwa mbere buzwi cyane bwitwa imyizerere y'intumwa." "This Text is the first man-made Roman Catholic Creed that was the prototype for the later Apocryphal Apostles' Creed. Matthew 28:19 was invented along with the Apocryphal Apostles' Creed to counter so-called heretics and Gnostics that baptised in the name of Jesus Christ! Marcion although somewhat mixed up in some of his doctrine still baptised his converts the Biblical way in the name of Jesus Christ. Matthew 28:19 is the first non-Biblical Roman Catholic Creed! The spurious Catholic text of Matthew 28:19 was invented to support the newer triune, Trinity doctrine. Therefore, Matthew 28:19 is not the "Great Commission of Jesus Christ." Matthew 28:19 is the great Catholic hoax! Acts 2:38, Luke 24:47, and 1 Corinthians 6:11 give us the ancient original words and teaching of Yeshua/ Jesus! Is it not also strange that Matthew 28:19 is missing from the old manuscripts of Sinaiticus, Curetonianus and Bobiensis? While the power of the episcopate and the significance of churches of apostolical (Catholic) foundation was thus greatly enhanced, the Gnostic crisis saw a corresponding development of (man-made non-inspired spurious) creed, at least in the West. Some form of instruction before baptism was common by the middle of the second century. At Rome this developed, apparently, between 150 and 175, and probably in opposition to Marcionite Gnosticism, into an explication of the baptismal formula of Matthew 28:19 the earliest known form of the so-called Apostles Creed."

"**Demonstratio Evangelica**" **yanditswe na Ewuzebi**:

Ewuzebi yari umuhanga mu by'amateka ya Kiliziya akaba na Musenyeri wa Sezariya. Ku rupapuro rwa 152 Ewuzebi asubiramo igitabo cya mbere cya Matayo yari afite mu isomero rye i Kayizariya. Ukurikije ababyiboneye igitabo cya Matayo kidahinduwe cyashoboraga kuba igitabo cyambere cyangwa kopi yambere yumwimerere wa Matayo. Ewuzebi aratumenyesha amagambo Yesu yabwiye abigishwa be mu nyandiko y'umwimerere ya Matayo 28:19:



- "Akoresheje ijambo n'ijwi rimwe abwira abigishwa be ati:" **Genda, uhindure abantu bo mu mahanga yose abigishwa mu Izina ryanjye, ubigishe kubahiriza ibintu byose birenze ibyo nagutegetse**." "With one word and voice He said to His disciples: "**Go, and make disciples of all nations in My Name, teaching them to observe all things what's over I have commanded you**."

Iryo zina ni Yesu.

Umwanzuro:

- Nta n'umwe mu bigishwa wabatijwe: "mu izina rya Data, n'Umwana, n'Umwuka Wera."

- Intiti zavuzwe zose zemeza ko zitari igice cyumwimerere ahubwo ko ari interpolation.

53: 1. Yohana 5:7 harahinduwe Comma Johanneum

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- "Erega hariho **bitatu** byanditse mu ijuru, **Data, Ijambo**, **n'Umwuka Wera**: kandi bitatu ni **bimwe**." {Yohana 5:7}

Benshi bafata uyu murongo nk "gihamya" yinyigisho y'Ubutatu, nubwo na Kiliziya Gatolika yagombaga kwatura, ko iyi nyandiko yongeweho nyuma. Vulgate ntabwo ikubiyemo aya magambo kuva 1979. Itorero rya SDA naryo ryahatiwe gutangaza ko ari impimbano:

- "... **Nta gaciro kandi ntigomba gukoreshwa** …" {The Seventh Day Adventist Bible Commentary, Vol. 7, p. 675, 1962 edition emphasis supplied} "... **Is worthless and should not be used** ... "

- "Muri verisiyo zimwe na zimwe za Bibiliya amagambo" mu ijuru: Data, Ijambo, n'Umwuka Wera; kandi ibyo uko ari bitatu ni kimwe. Kandi hariho batatu batanga ubuhamya ku isi " bigaragara muri 1.Yohana 5: 7,8. **Ikibazo gusa ni inyongera nyuma, ntizisangwa mu nyandiko zandikishijwe intoki**." {Sabbath school lesson, August 26, 2009} "In some versions of the Bible the words "in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth" appear in 1. John 5:7,8. The **only problem is they are a later addition, not found in the original manuscripts**."



- "Kuberako hariho bitatu: Imyitozo yigiheburayo, ishingiye ku Guteg. 17: 6; 19: 5: nibindi byasabye abatangabuhamya babiri cyangwa batatu ubuhamya buhoraho mbere yuko hafatwa ingamba mubibazo bimwe byemewe n'amategeko. Yohana hano avuga abatangabuhamya batatu bashyigikiye ubumana bwa Shebuja (1Yohana 5: 5, 6, 8), bityo yizeza abasomyi be ko ayo magambo ari ayo kwizerwa. Ibimenyetso bifatika byerekana (reba p. 10) gusiba iki gice "mwijuru, Data, Ijambo, na Roho Mutagatifu: kandi ibyo bitatu ni bimwe. Kandi hariho bitatu bihamya kwisi." Gusoma ibisubizo bivuye ku murongo wa 7, 8 ni ibi bikurikira: "kuri bitatu byerekana amateka, Umwuka, n'amazi, n'amaraso: kandi aba batatu bahuriza hamwe." Igice nkuko cyatanzwe muri KJV ntikiri mu kigereki MS mbere yikinyejana cya 15 na 16. Amagambo atavugwaho rumwe yabonye inzira muri KJV akoresheje inyandiko yikigereki ya Erasimusi (reba Vol. V, p. 141). Bavuga ko Erasimusi yemeye gushyira amagambo atavugwaho rumwe mu isezerano rye ry'Ubugereki niba yeretswe MS imwe yo mu Bugereki irimo. Isomero ry'i Dublin ryasohoye MS (izwi nka 34), naho Erasimusi ashyira iki gice mu nyandiko ye. Ubu abantu bemeza ko inyandiko za Vulgate zasohotse nyuma zabonye iki gice ku ikosa ry'umwanditsi washyizemo ibitekerezo bisobanutse mu nyandiko ya Bibiliya yandukuraga. Amagambo atavugwaho rumwe yakoreshejwe cyane mu gushyigikira inyigisho y'Ubutatu, ariko urebye ibimenyetso nk'ibyo byerekana ko ari ukuri, inkunga yabo nta gaciro ifite kandi ntigomba gukoreshwa. N'ubwo bagaragaye muri Vulgate Ibisobanuro Gatolika Ibisobanuro ku Byanditswe Byera biremera ku bwisanzure kuri aya magambo: “**ubu muri rusange abantu bavuga ko iki gice cyitwa Comma Johanneum, ari indabyo zinjiye mu nyandiko y'Ikilatini ya kera na Vulgate kuri itariki ya mbere, ariko yabonye inzira mu nyandiko y'Ikigereki gusa mu kinyejana cya 15 na 16**.“ {Thomas Nelson and Sons, 1951, p. 1186} {The Seventh Day Adventist Bible Commentary - Vol 7. p. 675 - 1962 edition emphasis supplied} “For there are three: Hebrew practice, based on Deut. 17:6; 19:5: etc. demanded consistent testimony from two or three Witnesses before action was taken in certain legal disputes. John is here citing three witnesses in support in the Divinity of his Master (1 John 5:5, 6, 8), thus assuring his readers of the reliability of his statement. Textual evidence attests (cf. p. 10) the omission of the passage "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth." The resultant reading of vs. 7, 8 are as follows: "for three that bear record, the Spirit, and the Water, and the Blood: and these three agree in one." The passage as given in the KJV is in no Greek MS earlier than the 15th and 16th centuries. The disputed words found their way into the KJV by way of the Greek text of Erasmus (see Vol. V, p. 141). It is said that Erasmus offered to include the disputed words in his Greek testament if he were shown one Greek MS that contained them. A library in Dublin produced such a MS (known as 34), and Erasmus included the passage in his text. It is now believed that the later editions of the Vulgate acquired the passage by the mistake of a scribe who included an exegetical marginal comment in the Bible text that he was copying. The disputed words have been widely used in support of the doctrine of the Trinity, but in view of such overwhelming evidence against their authenticity, their support is valueless and should not be used. In spite of their appearance in the Vulgate A Catholic Commentary on Holy Scripture freely admits regarding these words: **“it is now generally held that this passage, called the Comma Johanneum, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries**.“

Abahanga mu bya tewolojiya benshi barashaka cyane kwemeza ubuyobe bwizera, hamwe n'impaka, ko uyu murongo "ari ukuri", ariko itorero ryacu rifite amakuru atuzuye. Bibiliya y'umwimerere ya Luther 1545 ntabwo yari ikubiyemo aya magambo atari yo. BONGEREWE nyuma y'urupfu rwa Luther mu 1581, hanyuma ikibabaje nuko bajyanwa muri Bibiliya ya King James mu 1611. Iyi mirongo ivuga ku gitambo cya Yesu ntabwo yerekeza ku Butatu.

- “Kandi hariho **batatu bahamya isi, umwuka, n'amazi, n'amaraso: kandi abo batatu bahuriza hamwe**.” {1 Yohana 5: 8 (5: 7)}

Yohana asubiramo ikintu kimwe yasobanuye mu Ivanjili:

- “Ariko umwe mu basirikare **ufite icumu amucumita mu rubavu, ahita asohoka amaraso n'amazi**.” {Yohana 19:34}

Umugatolika w’umuntu gatolika n’umuhanga mu bya tewolojiya Desiderius Erasmus von Rotterdam yinjije aya magambo 'Comma Johanneum' mu Isezerano Rishya, yeguriye Papa Leo X, mu 1516. Bavuga ko kubera ko "mu buryo butunguranye" inyandiko z’impunzi z’Abagereki zaturutse kuri Constantinople zagaragaye. Uburyo bwa siyansi bwerekanye ko izo nyandiko zandikishijwe intoki Minuskel 61-Codex Monforti guhera mu kinyejana cya 16. Ngiyo inyandiko yambere "Ikigereki" hamwe na Comma Johanneum muri 1Yohana 5: 7,8. Izindi nyandiko zose zifite ibintu nkibi byagaragaye nyuma "kubwamahirwe". Ariko, ubu "verisiyo" yakuwe mubitabo hafi ya byose bya Bibiliya bigezweho nyuma yigitutu cyibimenyetso bimaze gukomera. 1Yohana 5: 7, ni impimbano nini kuruta izindi zose. Abahinduzi ba Bibiliya bo mu Isezerano Rishya bari bafite ishyaka ryinshi ryo gushyigikira imyizerere yabo muburyo butatu bw'Imana kuburyo bongeyeho. Dore igice:

- “Kuberako hariho batatu batanga ubuhamya **mwijuru, Data, Ijambo, na Roho Mutagatifu: kandi abo batatu ni umwe**.“ {1 Yohana 5:7}

Reka noneho tuzane ibimenyetso byabahanga. Reka turebe icyo batekereza kuri 1Yohana 5: 7… Numurongo wukuri cyangwa ni impimbano?

Brooke F. Westcott yatanze inyandiko ndende kuri 1Yohana 5: 7 hanyuma akora Incamake ikurikira kuri:

- “**AMAGAMBO NTIBASANZWE**“ “**THE WORDS ARE NOT FOUND**“**:**

- “Muri MS yose yigenga y'Abagereki (havuzwe MSS zirenga 180 na Lectionary 50). Byombi byatinze MS irimo birimo nta gushidikanya ko byahinduwe na Vulgate y'Ikilatini ” “In any independent Greek MS (more than 180 MSS and 50 Lectionaries are quoted). Both the late MS which contain it have unquestionably been modified by the Latin Vulgate”

- “Mu mwanditsi uwo ari we wese wigenga. Abanditsi bake cyane b'Abagereki bakoresha ayo magambo bakuye ubumenyi bwabo kuri ikilatini (ntabwo ari Ir Cl.Al Inkomoko Yakoze Athan Bas Greg. Naz Cyr.Al) " “In any independent Greek writer. The very few Greek writers who make use of the words derived their knowledge of them from the Latin (not in Ir Cl.Al Orig Did Athan Bas Greg. Naz Cyr.Al)“

- “Ntabwo ari muri verisiyo iyo ari yo yose ya kera usibye Ikilatini; kandi ntirwabonetse mu kilatini ya kera mu miterere yacyo ya mbere (Tert Cypr Aug), cyangwa (b) muri Vulgate nk'uko byatanzwe na Jerome (Codd. Am fuld cyangwa (c) nk'uko ryavuguruwe na Alcuin (Cod. Vallicell) ” “Not in any ancient version except the Latin; and it was not found in the Old Latin in its early forms (Tert Cypr Aug), or (b) in the Vulgate as issued by Jerome (Codd. Am fuld or (c) as revised by Alcuin (Cod. Vallicell)”

- "Muri Data uwo ari we wese w'ikilatini mbere ya Victor Vitensis cyangwa Vigilius Tapsensis (ntabwo ari muri Tert Cypr Hil Ambr Hier Aug Leo)" “In any Latin Father earlier than Victor Vitensis or Vigilius Tapsensis (not in Tert Cypr Hil Ambr Hier Aug Leo)“

Henry S. Francis:

- “Inyigisho y'Ubutatu abantu batatu mu Mana imwe - yateguwe na Mutagatifu Agusitini.” “The dogma of the Trinity three persons in one God – was formulated by St. Augustine.”

Theodore D. Beacon:

- "Muri rusange bizwi ko inyigisho y'Ubutatu itigishwa muri Bibiliya mu buryo butaziguye, ariko bivugwa ko tuhasanga, dushyizeho umwete mwinshi, ibintu bitandukanye, disjecta membra, nk'uko bitwa, biva aho iyo nyigisho yarubatswe.” “It is generally recognised that the doctrine of the Trinity is not directly taught in the Bible, but it is claimed that we do find there, set forth with great earnestness, the various elements, the disjecta membra, as they are called, from which the doctrine was built up.”

Bruce Metzger:

- “Mu kunegura Erasimusi, umwe mu bakomeye wagaragaye nk'ushinjwa na Stunica, umwe mu banditsi ba Ximenes Complutensian Polyglot, ko Inyandiko ye idafite igice cy'igice cya nyuma cya 1 Yohana, ni ukuvuga Ubutatu bwerekeye Data , ijambo n'Umwuka Wera: kandi ibi bitatu ni bimwe. Kandi hariho batatu batanga ubuhamya ku isi '(1 Yohana v.7-8 King James Version). Erasimusi yashubije ko atigeze abona inyandiko zandikishijwe intoki z'ikigereki zirimo aya magambo ... Erasimusi yasezeranyije ko azashyiramo Comma Johanneum, nk'uko yitwa, mu gihe kizaza niba hashobora kuboneka inyandiko imwe y'intoki y'Abagereki irimo iki gice… Nkuko bimeze ubu bigaragara, inyandiko zandikishijwe intoki z'Abagereki zishobora kuba zanditswe muri Oxford ahagana mu 1520 n'umufurere w'umufaransa witwa Froy (cyangwa Roy), wakuye amagambo atavugwaho rumwe muri Vulgate y'Ikilatini… Mu bihumbi ibihumbi byandikishijwe intoki byo mu Bugereki byo mu Isezerano Rishya byasuzumwe kuva mu gihe cya Erasimusi gusa abandi batatu bazwiho kuba barimo iki gice cyibinyoma Ni Greg. 88, inyandiko yandikishijwe intoki yo mu kinyejana cya cumi na kabiri ifite koma yanditse mu ntoki mu kinyejana cya cumi na karindwi; Tisch. W 110, ikaba ari kopi yandikishijwe intoki yo mu kinyejana cya cumi na gatandatu y’inyandiko y’ikigereki ya Complutensian Polyglot… Comma birashoboka ko yatangiriye nkigice cyo gusesengura imvugo y’abatangabuhamya batatu kandi ishobora kuba yaranditswe nk'urumuri ruto mu nyandiko yandikishijwe intoki ya 1 Yohana, aho. yajyanywe mu nyandiko ya Bibiliya ya kera y'Ikilatini mu kinyejana cya gatanu. Iki gice ntikigaragara mu nyandiko yandikishijwe intoki ya Vulgate y'Ikilatini mbere ya A.D 800.” “Among the criticism levelled at Erasmus, one of the most serious appeared to be the charge of Stunica, one of the editors of Ximenes Complutensian Polyglot, that his Text lacked part of the Final chapter of 1 John, namely the Trinitarian statement concerning the Father, the word and the Holy Ghost: and these three are one. And there are three that bear witness in earth’ (1 John v.7-8 King James Version). Erasmus replied that he had NOT found any Greek manuscripts containing these words... Erasmus promised that he would insert the Comma Johanneum, as it is called, in future editions if a single Greek manuscript could be found that contained the passage…As it now appears, the Greek manuscripts had probably been written in Oxford about 1520 by a Franciscan friar named Froy (or Roy), who took the disputed words from the Latin Vulgate… Among the thousands of Greek manuscripts of the New Testament examined since time of Erasmus only three others are known to contain this spurious passage They are Greg. 88, a twelfth-century manuscript which has the comma written in the margin in a seventeenth-century hand; Tisch. W 110, which is a sixteenth-century manuscript copy of the Complutensian Polyglot Greek Text… The Comma probably originated as a piece of allegorical exegesis of the three witnesses and may have been written as a marginal gloss in a Latin Manuscript of 1 John, whence it was taken into the text of the Old Latin Bible during the fifth century. The passage does NOT appear in Manuscripts of the Latin Vulgate before about A.D. 800.”

Joseph Priestley:

- “Byerekanwe ko nta nyigisho **nk'iz'Ubutatu ziri mu Byanditswe, ariko ubu nongeyeho ko,** iyaba yarabonetse aho, ntibyari gushoboka ko umuntu ushyira mu gaciro abyemera, nk'uko bisobanura. kwivuguruza nta gitangaza gishobora kwerekana.“ “It has been shown that there is **no such doctrine as that of the Trinity in the Scriptures**, but I will now add that, if it had been found there, it would have been impossible for a reasonable man to believe it, as it implies a contradiction which no miracles can prove.”

Professor Keith Ward:

- “Byatwaye itorero imyaka amagana kugira ngo duteze imbere ibyo dutekereza nk'inyigisho y'Ubutatu.” “It took the church hundreds of years to develop what we now think of as the doctrine of the Trinity.”

Pulpit Commentary:

- "Umurongo wa 7. - Kubatanze ubuhamya ni batatu, bityo bakaba abahamya buzuye mu mategeko (Gutegeka 17: 6; Gutegeka 19:15; Matayo 18:16; 2 Abakorinto 13: 1). Bizafatwa hano, nta biganiro, ko ibisigaye byuyu murongo ningingo ya mbere yumurongo wa 8 biteye isoni. Amagambo adakubiye mu gitabo kimwe cyandikishijwe intoki cy’Abagereki, cyangwa mu kigereki kimwe kivumwe mbere yikinyejana cya cumi na kane (byombi bikubiyemo iki gice bigaragara ko byahinduwe bivuye muri Vulgate), nta nubwo byavuzwe na Padiri umwe w’Ubugereki mu gihe cyose; impaka z'Ubutatu, nta nubwo ziboneka mu butegetsi ubwo ari bwo bwose kugeza mu mpera z'ikinyejana cya gatanu, ntizishobora kuba impamo.” “Verse 7. – For those who bear witness are three, and thus constitute full legal testimony (Deuteronomy 17:6; Deuteronomy 19:15; Matthew 18:16; 2 Corinthians 13:1). It will be assumed here, without discussion, that the remainder of this verse and the first clause of verse 8 are spurious. Words which are not contained in a single Greek uncial manuscript, nor in a single Greek cursive earlier than the fourteenth century (the two which contain the passage being evidently translated from the Vulgate), nor are quoted by a single Greek Father during the whole of the Trinitarian controversy, nor are found in any authority until late in the fifth century, cannot be genuine.”

Ezra Abbott:

- “…**Ndibutsa gusa umusomyi ko Erasimusi yinjije igice mu gitabo cye cya gatatu cy'Isezerano ry'Ubugereki mu 1522** naho Luther apfa mu 1546…. Luther nyuma yo gusubiramo igice cyabatangabuhamya batatu bo mwijuru, amagambo: - 'Aya magambo ntabwo tuyasanga muri Bibiliya yikigereki; ariko bisa nkaho uyu murongo washyizwemo na orotodogisi kurwanya Ariyani… .. **Turashobora kureba amaherezo ko abandi bavugurura ninshuti za Luther muri rusange banze iki gice; rero Zwingli**, Bullinger, Ecolampadius, Bugenhagen (Rickli, ubi supra, p. 35, 36). Noneho rero, nk'uko Kettner abivuga (Histpria dicti Johannei… 1 Yohana aburana 7 n'ibindi, 1713, cap. 13), Melanchthon, Crucigner), Justus Jonas, Forester, Aurogallus. . reba Exposito Jona, 1550, yavuzwe na Rickli, p. 39. Yasibwe kandi muri Bibiliya yizihizwa mu kilatini yanditswe na Leo Judae, Pellicanus, Peter Cholin, Rudolph Gualther, n'abandi yacapiwe i Zürich mu 1543. Fol., Kandi bakunze kwita Bibiliya ya Zurich cyangwa Tigurina. Inyandiko ya Marginal isobanura impamvu yo kwangwa…. Kugira ngo tumenye amateka y’iri ruswa rikabije ry’Inyandiko mu buhinduzi bwa none, Gatigisimu no kwatura Kwizera, cyane cyane mu itorero ry’Abagereki kuva mu kinyejana cya cumi na gatandatu, no mu bitabo bigezweho bya verisiyo zimwe na zimwe za kera, nka Peshito Siriya, Ikinyarumeniya n'Igisilave, birashimishije kandi byigisha, mubitekerezo kimwe no kunegura; ariko **hano nta mwanya uhari**.” “…I will here simply remind the reader that Erasmus introduced the passage into his third edition of the Greek Testament in 1522 and Luther died in 1546…. Luther after quoting the passage of three heavenly witnesses, remarks:- ‘These words are not found in the Greek Bibles; but it seems as if this verse had been inserted by the Orthodox against the Arians….. We may observe finally that other reformers and friends of Luther generally rejected the passage; so Zwingli, Bullinger, Ecolampadius, Bugenhagen (Rickli, ubi supra, pp. 35, 36). So, also, according to Kettner (Histpria dicti Johannei… 1 John v. 7 etc., 1713, cap. 13), Melanchthon, Crucigner), Justus Jonas, Forester, Aurogallus. (see Semler, Hist. U krit. Sammulugun uber 1 John v. 7, 1. 248.) Bugenhagen, as we have seen, was especially strenuous against it; see his Exposito Jona, 1550, cited by Rickli, p. 39. It was also omitted in the Celebrated Latin version of the Bible by Leo Judae, Pellicanus, Peter Cholin, Rudolph Gualther, and others printed at Zürich in 1543. Fol., and commonly called the Zurich Bible or version Tigurina. A Marginal note explains the reason for its rejection…. To trace the history of this gross corruption of the Text in modern Translations, Catechisms and confessions of Faith, especially in the Greek church since the sixteenth century, and in modern editions of some ancient versions, as Peshito Syriac, Armenian and Slavonic, might be interesting and instructive, psychologically as well as critically; but there is no room for it here.”

Jonathan Hill:

- “Twibuke ko mu kinyejana cya kabiri, abahanga mu bya tewolojiya ya Gikristo nka Justin Martyr bakoresheje igitekerezo cya 'logo' cya kera - amaherezo bakuwe muri filozofiya ya gipagani - kugira ngo bagerageze kwerekana iyo sano. Kristo yari 'ibirango', ubwoko bwa Qausi-Imana ikora nk'umukozi w'Imana. Ibi byari byarabaye urufatiro rwo guteza imbere icyahinduka inyigisho y'Ubutatu.” “It will be remembered that in the second century, Christian theologians such as Justin Martyr had used the old ‘logos’ idea – ultimately taken from pagan philosophy – to try to express this relationship. Christ was the ‘logos’, a sort of Qausi-God who functions as God‘s agent. This had formed the basis for the development of what would become the doctrine of the Trinity.”

Edward Gibbon:

- “Umwandiko utazibagirana ushimangira ubumwe bwa BATATU batanga ubuhamya mu ijuru wamaganwa no guceceka kwisi yose ba se ba orotodogisi, inyandiko za kera ndetse n'inyandiko zandikishijwe intoki. Byabanje kuvugwa n'abepiskopi gatolika uwo Huneric yahamagaye mu nama ya Carthage. Ubusobanuro bw'ikigereranyo muburyo, wenda, bw'inyandiko ya marginal bwibasiye inyandiko ya Bibiliya y'Ikilatini yavuguruwe kandi ikosorwa mugihe cyumwijima cyibinyejana icumi. Nyuma yo kuvumbura icapiro, abanditsi b'Isezerano ry'Ubugereki biyemereye urwikekwe rwabo, cyangwa urw'ibihe; kandi uburiganya bwera, bwakiriwe n’umwete ungana i Roma no i Geneve, bwaragwiriye mu buryo budasubirwaho mu bihugu byose no mu ndimi zose zo mu Burayi bwa none. Biragaragara neza mumagambo yose yubumenyi yavuzwe haruguru ko 1Yohana 5: 7 ari impimbano, kandi mubyukuri ntabwo byari bigize Bibiliya ahubwo byongeweho. Reka noneho dusubiremo imirongo maze turebe, Ubutatu bwaturutse he? Ubutatu buri muri Bibiliya? Ubutatu - Imana yamata yavuye mu nyigisho za Yesu cyangwa undi muntu ni ukuvuga ba Padiri b’Itorero?" “The Memorable text which asserts the unity of the THREE who bear witness in heaven is condemned by the universal silence of the Orthodox fathers, ancient versions and authentic manuscripts. It was first alleged by the Catholic bishops Whom Huneric summoned to the conference of Carthage. An allegorical interpretation in the form, perhaps, of a marginal note invaded the text of the Latin Bibles which were renewed and corrected in the dark period of ten centuries. After the invention of the printing, the editors of the Greek Testament yielded to their own prejudices, or those of the times; and the pious fraud, which was embraced with equal zeal at Rome and at Geneva, has been indefinitely multiplied in every country and every language of modern Europe.” It is quite clear from all the above scholarly statements that 1 John 5:7 is a falsification, and it originally was not part of the Bible but was added. Let us now quote references and see, where did the Trinity come from? Is the Trinity in the Bible? Did the Triune – God formula come from Jesus teachings or someone else i.e. the Church Fathers?

Umwanzuro:

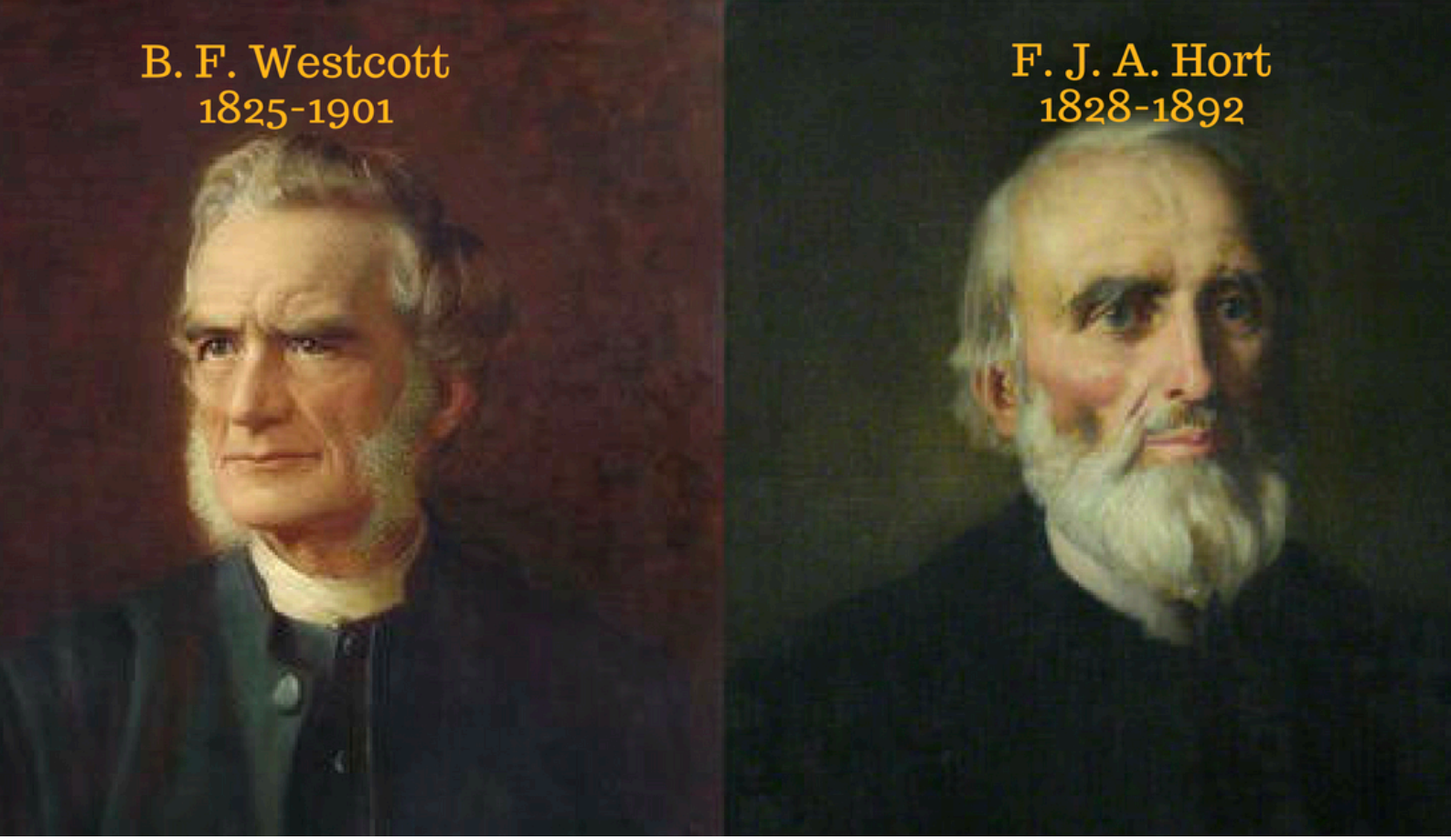
Ibimenyetso byose byavuzwe ninzobere byerekana ko 1Yohana 5: 7 ari uburiganya, byongewe mu kinyejana cya 1500 na Erasimusi. Amagambo yavuzwe na KJV kuri 1Yohana 5: 7 ntabwo aboneka muri MSS yo mu Bugereki. Mu bimenyetso byose twatanze ni twe dushyigikiye ko Matayo 28:19 na 1Yohana 5: 7 atari imirongo yukuri. Abakristo bakeneye kureka Ubutatu - Imana y'Ubutatu, kuko Yesu atigeze yigisha izo nyigisho. Imana ntiyigeze ivuga ko ari Ubutatu. Bibiliya ntiyigera ivuga ikintu na kimwe kivuga ko Imana ari “batatu.” Bibiliya ntiyigera ivuga ikintu na kimwe kivuga ku Mana kivuga ngo “Umuntu.” Ubwanyuma, Bibiliya ntiyigera ivuga ikintu na kimwe cyerekeye “Umwuka Wera” nk'Imana. Nzarangiza iyi mirongo yo mu kanwa ka Yesu nicyo Imana ivuga kuri We mu Isezerano rya Kera.

54: **Westcott na Hort**
Codex Sinaiticus na Codex Vaticanus

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Inkomoko yubuhinduzi bwa kijyambere!

Muri iki gihe, ibisobanuro hafi ya byose bya Bibiliya byahujwe no gutondekanya muri Kodegisi Sinayi (na Codex Vatikani). Ibi biva ku Mana? Inkomoko ya Codex Sinayi yari umujyi wa Alegizandiriya, wari ikigo cy’amayobera-cyumwuka cyabakristo baguye. Amagambo menshi yarahinduwe, guhakana, ko Yesu yahoraga ari Umwana wImana.



Igishimishije, iyi Kodegisi yavumbuwe ku musozi wa Sinayi mu 1844, igihe Imana yashyiraga hejuru abantu bayo ba nyuma ku isi n'umuhanuzi wayo Ellen White. Ese ibyo byahuriranye? Westcott na Hort bakosoye Bibiliya ya King James (1881 NT na 1884 AT) maze basimbuza Textus Receptus nk'ishingiro binyuze muri Codex Sinaiticus na Codex Vatikani. Iyi verisiyo yahinduwe kuva 1885 ifite izina "Revised Version".

Codex Sinaiticus ikora muri iki gihe nk'ishingiro ryahinduwe muri Bibiliya hafi ya yose kuva mu ntangiriro z'ikinyejana cya makumyabiri. Umuhanga mu bya tewolojiya Dr. James R. White, umuyobozi wa Alpha na Omega Ministries, yasobanuye ibintu bikurikira bijyanye na Westcott na Hort yahinduye Bibiliya:

- "Westcott na Hort bakoresha Sinayi na Vatikani kugira ngo basobanure Isezerano Rishya, **umurimo ukuraho inyandiko yakoreshejwe muri Bibiliya ya King James, nyuma uzwi mu bushakashatsi bwa siyansi nka Textus Receptus**." {Dr. James R. White: The King James Only Controversy, p. 33} "Westcott and Hort use Sinaiticus and Vaticanus to elaborate the New Testament, the **work that <u>eliminates</u> the text used in the King James Bible, later known in scientific studies as the Textus Receptus**."

- "Turabona ko imirimo ya Westcott na Hort ku Isezerano Rishya ry'Ubugereki ari yo ngingo nyamukuru yo gushyira ingufu mu kuvana **King James Version ku ntebe** y'ubwami no gusimbuza inyandiko **y'Ikigereki ishingiro ryayo na Textus Receptus.**" {Dr. James R. White: The King James Only Controversy, p. 99} "We see the work of Westcott and Hort on the Greek New Testament as the central point of the effort to **remove the King James Version** from the throne and to **replace the Greek text as its basis with the Textus Receptus**."

Gukoresha Bibiliya byakozwe na Wescott na Hort byasize ingaruka cyangwa ingaruka? Wikipedia isobanura neza:

- "Komite mpuzamahanga yateguye Isezerano Rishya ry'Abagereki **ry'Ubumwe bwa Bibiliya Yunze ubumwe ntabwo yafashe gusa inyandiko ya Westcott & Hort nk'inyandiko,** ahubwo yanakurikije uburyo bwayo." {Wikipedia: "Isezerano Rishya mu kigereki cy'umwimerere." {Wikipedia: "The New Testament in the Original Greek"} "The international committee that prepared the Greek New Testament of **United Bible Societies** not only **took the Westcott & Hort edition as a textual basis**, but also followed its methodology."

Hari ibimenyetso bifatika byerekana ko umwanzi agira uruhare mu guhindura Bibiliya?

Helena P. Blavatsky, washinze antroproposofiste akaba n'umuntu uzwi cyane mu by'umwuka ("ku bw'impanuka" kuva mu gihe cya Ellen White) yanditse ku mugaragaro ahantu henshi ko "Imana" ye ari Lusiferi. Yayoboye ibyerekeranye na roho hamwe na Wescott na Hort kimwe na Charles Darwin. Yanditse ko Westcott na Hort ari abanyeshuri "b'ukuri" bashoboje "amakosa" yo muri Bibiliya ya King James kuvaho, kandi ko ubusobanuro bwa Bibiliya "bw'ukuri" bushingiye gusa kuri Kodegisi Sinayi na Kodegisi Vatikani, kandi ko ibyo byaba ari "ihishurwa" ryo mu kinyejana cya makumyabiri, aho Bibiliya yashoboraga "gusobanuka neza" kubera ko inyandiko ya kera y'abaporotesitanti ya KJB "itajyanye" na Kodegisi Sinayi yo muri Alegizandiriya.

Yanditse kandi ko abapfumu bonyine ari bo "bashoboye" gukiza "Bibiliya" ya Bibiliya kandi ko ubwo busobanuro bushya bwarangije guca isano n'ubusobanuro bwa kera bwa Bibiliya ya King James. Imwe muri Bibiliya ya mbere ishingiye kuri Codex Sinayi ni Bibiliya ya Elberfelder mu Budage. Kubera iyo mpamvu, Bibiliya ya Elberfelder ntabwo isabwa, nubwo amakuru amwe yarahinduwe neza. Izi nyandiko zukuri ziyobora abasomyi gusa kubona imirongo ikoreshwa nkubusobanuro bwuzuye. Ubwo buryo bwo kureshya buri gihe ni amayeri yumwanzi. Codex Vatikani nayo ituruka hakurya! Kandi ingaruka zayo ntiziboneka muri Bibiliya Gatolika gusa. Abahanga mu bya tewolojiya y'Abadiventisti b'iki gihe bakoresha iyi Kodegisi Sinaitike yo mu buryo bw'umwuka yavumbuwe nk '"gihamya" yerekana ko Yesu "atari" umwana usanzwe.



55: **TRIO yo mwijuru**
Abantu batatu BAZIMA?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Ibinyoma:

- “Hariho **ABANTU BATATU BAZIMA batatu bo mwijuru**; mwizina ryizo mbaraga eshatu zikomeye - Data, Mwana, na Roho Mutagatifu - abakira Kristo kubwo kwizera kuzima barabatizwa, kandi ubwo bubasha buzafatanya nabayoboke bumvira mwijuru mubikorwa byabo byo kubaho ubuzima bushya muri Kristo.“ {Ellen White: Testimonies for the Church, Series B, No. 7, 63, 1905. Evangelism, p. 615} “There are **THREE LIVING PERSONS of the heavenly trio;** in the name of these three great powers--the Father, the Son, and the Holy Spirit-- those who receive Christ by living faith are baptsed, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ…“

Ayo magambo ni impimbano, nigitero cyo gutuka Imana yukuri. Bivuguruza imirongo yose yo mu Byahishuwe ivuga ku kashe k'Imana YUBUZIMA GUSA aho twahamagariwe gusenga Imana y'ukuri yonyine, no guhitamo kashe tuzemera. Abahanga mu bya tewolojiya y'abahakanyi barageraageza guhindura kashe y'Imana nzima (Data) nk'ikimenyetso cy'Ubutatu “**BUZIMA”** binyuze **mu mutwe** “**Abantu batatu BAZIMA**”**. Ninde ufite umutwe, Imana YIZA GUSA?**

Original:

- “Ni Imana, **Imana** Yonyine kandi Y'**UBUZIMA**, ni yo dukwiriye gusenga no kubaha. ... Reka urugero rwiza cyane isi itarabona ikubere urugero, aho kuba abantu bakomeye kandi bize cyane bo muri iki gihe, batazi Imana, cyangwa **Yesu Kristo** uwo yohereje. Data n'Umwana bonyine **bagomba gushyirwa hejuru**.“ {Ellen White: YI, July 7, 1898 par. 2} “it is **God**, the **ONLY true** and **LIVING** God, to Whom our worship and reverence are due. ...Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know **not God, nor Jesus Christ** Whom he has sent. The **Father and the Son alone are to be exalted**.”

- "Kuko bo ubwabo batweretse uburyo bwo kwinjira twari dufite kuri wewe, n'ukuntu wahindukiriye Imana uva mu bigirwamana ngo ukorere Imana nzima kandi y'ukuri; **Kandi gutegereza** Umwana we mu ijuru, uwo yazuye mu bapfuye, ndetse na Yesu, wadukijije uburakari buzaza.“ {1 Abatesalonike 1: 9.10}

- "Simoni Petero aramusubiza ati: "Uri Kristo, **UMWANA W'IMANA** nzima.“ {Matayo 16:16}

Ikidodo CY'IMANA nzima ni icy'Imana Data gusa, kandi ntabwo ari "batatu" bazima! Yerekana izina nindangamuntu ya nyirayo.

- "Nabonye undi mumarayika uzamuka ava iburasirazuba, afite kashe y'Imana nzima: atakambira **n'ijwi rirenga abamarayika** bane, uwo yahawe ngo akomeretsa isi n'inyanja, ati:" Ntukomeretsa isi , yaba inyanja, cyangwa ibiti, kugeza igihe tuzashyira ikimenyetso ku bagaragu b'Imana yacu mu gahanga.“ {Ibyahishuwe 7:2.3}

- "Nitegereje, mbona Umwagazi w'intama uhagaze ku musozi wa Siyoni, hamwe na we ibihumbi ijana na mirongo ine na bine, **yanditse IZINA RYA SE mu ruhanga rwabo**.“ {Ibyahishuwe 14:1} Textus Receptus

Mu buhinduzi bumwe na bumwe, bwifashishijwe na Kodegisi Sinayi, buvuga ko kashe y'Imana ikubiyemo n'izina rya Yesu, ariko ibyo ntibihuye na Bibiliya y'umwimerere hamwe n'ibindi Byahishuwe. Imana yonyine niyo ifite kashe, kandi Umwana wayo Yesu niyo nzira yonyine igana Data na kashe ye:

- “Yesu aramubwira ati: Ninjye nzira, ukuri, n'ubugingo, **nta muntu ujya kwa Data, ariko ni njye**.” {Yohana 14:6}

<u>Ubundi busobanuro</u>:

Inyandiko ikurikira igamije kwerekana ko hariho impimbano mu mwuka w'ubuhanuzi no muri Bibiliya. Ariko, niyo twaba tudafite amakuru akurikira, andi masomo yose hamwe n'imirongo itavugwaho rumwe ntabwo yashobora gutanga ibimenyetso bifatika kubyerekeye Ubutatu. **Mugutandukanya inyandiko, umuntu arashobora kwerekana** hafi ubwoko ubwo aribwo bwose. Tuzi ko ibyanditswe na Ellen White (Umwuka w'ubuhanuzi) **bidashobora, icyarimwe, kurwanya no gushyigikira Ubutatu**. Gukoresha imvugo niyo nzira yonyine yo gusobanura amagambo ateye urujijo nka "imbaraga eshatu zo mwijuru".

Dufite amakuru ajyanye no kwibeshya, ariko niyo twasanze ayo magambo ari umwimerere, ntitwabasha kwerekana inyigisho **y’Ubutatu!**

- “Nibashimire Imana ku bw'imbabazi zayo nyinshi kandi bagirire neza. Bafite **Imana UMWE n'Umukiza umwe**; n'Umwuka umwe - **Umwuka wa Kristo** - ni ukuzana ubumwe mu nzego zabo." {Ellen White, 9T, p. 189} “Let them be thankful to God for His manifold mercies and be kind to one another. They have **ONE God** and **one Saviour**; and one Spirit—the **Spirit of Christ**—is to bring unity into their ranks.“

- “**Imana ni Se wa Kristo; Kristo ni Umwana w'Imana**. Kuri Kristo yahawe umwanya wo hejuru. **Yagereranijwe na Se. Inama zose z'Imana** zafunguriwe Umwana wayo.” {Ellen White, Testimonies Volume 8, p. 268} “**God is the Father of Christ; Christ is the Son of God**. To Christ has been given an exalted position. **He has been made equal with the Father**. All the counsels of God are opened to His Son.”

- “**Umwuka w'Imana** Umucunguzi w'isi yasezeranije kohereza, ni ukubaho n'imbaraga z'Imana.” {Ellen White: ST, November 23, 1891} “The **Divine Spirit** that the world's Redeemer promised to send, is the presence and power of God.”

- "Ibitekerezo byanjye byagabanutseho gato ubwo namenyaga mu nkoranyamagambo ko kimwe mu bisobanuro bya kamere, ari Ibiranga.“ {W. C. White 1935 Letter to H. W. Carr} “My perplexities were lessened a little when I learned from the **dictionary** that **one of the meanings of personality, was Characteristics**.“

Imana irahari hose! Iyo dusomye ibyanditswe byose murwego, dushobora kwemeza ko Data ari imbaraga, Mwana ni imbaraga, kandi Umwuka Wera nimbaraga za Data na Mwana.

Ni ukubera iki Umwuka, ukomoka kuri Data n'Umwana nk'umuntu wa gatatu w'ikigereranyo, utagomba kugira imbaraga zimwe niba ariho Data na Mwana mu Ijuru?

- “**Kristo** yatangaje ko nyuma yo kuzamuka kwe, azohereza mu itorero rye, nk'impano ye yambitswe ikamba, Umuhoza, wagombaga kumusimbura. Uyu **Muhoza ni Umwuka Wera, -ubugingo bwubuzima bwe,** imikorere yitorero rye, umucyo nubuzima bwisi. Hamwe n'Umwuka we Kristo yohereje imbaraga ziyunga n'imbaraga zikuraho icyaha.“ {Ellen White: RH, 19. May 1904. par. 1} “**Christ** declared that after His ascension, He would send to His church, as His crowning gift, the Comforter, who was to take His place. This **Comforter is the Holy Spirit,** —the **soul of HIS life**, the efficacy of his church, the light and life of the world. With **HIS Spirit Christ** sends a reconciling influence and a power that takes away sin.“

- “**Kristo abaha umwuka W'UMWUKA we, ubuzima bw'ubuzima bwe. Umwuka Wera** ashyiramo imbaraga zisumba izindi zose zo gukora mu mutima no mu bitekerezo.“ {Ellen White: DA, p. 827} “**Christ gives them the breath of HIS own SPIRIT, the life of His own life**. The **Holy Spirit** puts forth its highest energies to work in heart and mind.“

- "Amaze kuvuga atyo, **arabahumeka, arababwira** ati**: Nimwakire Umwuka Wera**.“ {Yohana 20:22}

Umwuka wa Kristo ni Umwuka we n'Ubuzima bwe, ntabwo ari Ubumana bwa gatatu. Iyo tubonye Data n'Umwana nk'umuntu wa mbere n'uwa kabiri, n'umuntu wa gatatu nk'imbaraga zabo n'imbaraga zabo zose, dushobora gusobanura neza ´Imbaraga eshatu zo mu ijuru´ na ´Ijuru rya Trio`. Ariko na n'ubu, abihayimana b'iki gihe bafata amagambo akurikira yavuzwe na Ellen White, bagashyiraho inyigisho y'Ubutatu:

- “Hariho abantu batatu bazima bo mu butatu bwo mu ijuru; mwizina ryizo mbaraga eshatu zikomeye - Data, Mwana, na Roho Mutagatifu - abakira Kristo kubwo kwizera kuzima barabatizwa, kandi ubwo bubasha buzafatanya nabayoboke bumvira mwijuru mubikorwa byabo byo kubaho ubuzima bushya muri Kristo.“ {Ellen White: Testimonies for the Church, Series B, No. 7, 63, 1905. Evangelism, p. 615} “There are **three living persons of the heavenly trio;** in the name of these three great powers--the Father, the Son, and the Holy Spirit-- those who **receive Christ by living faith** are baptised, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.“

Aya magambo ni gihamya y'Ubutatu? Abantu batatu bazima? Uyu muntu wa gatatu ninde? Turimo kwigisha ko Umwuka Wera ari "imbaraga zitagira ubuzima" zikwira hose? Kuberako Umwuka Wera ari roho yubuzima bwa Yesu, igomba kuba nzima. Ni nde uba muri twe? Data na Yesu mubishobora byose. Umurongo wa Bibiliya hepfo uraduha irindi jambo ryerekana uko inyabutatu yo mwijuru aricyo, kandi ko Umwuka Wera, nkumuntu wa gatatu, atigenga, ariko (muburyo butumvikana kuri twe) nigaragaza rya Data na Mwana.

- “Simoni Petero, umugaragu n'intumwa ya Yesu Kristo, kubantu babonye **nk'ukwizera** kwinshi natwe **kubwo gukiranuka kw'Imana n'Umukiza wacu Yesu Kristo**: Ubuntu n'amahoro bikugwire kubwo kumenya Imana, na Yesu. **Mwami wacu, Nkuko imbaraga zayo z'Imana** yaduhaye ibintu byose bijyanye n'ubuzima no kubaha Imana, kubwo kumenya We waduhamagariye icyubahiro n'imico myiza: Ibyo twahawe byadusezeranije amasezerano akomeye kandi y'agaciro: ko ari mwebwe. **barashobora kuba basangiye kamere y'Imana, bamaze guhunga ruswa ni ukuvuga ku isi binyuze mu irari**.“ {Petero 1:1-4}

- “**Umukiza ni Umuhoza.** Ibi namweretse **ko ari we**.” {Ellen White: 8MR, p. 49, 1892} “The **Saviour is our Comforter**. This I have **proved Him to be**.”

- "**Kristo atubwira ko Umwuka Wera ari Umuhoza**, kandi Umuhoza ni Umwuka Wera," Umwuka w'ukuri, Data azohereza mu izina ryanjye. [..] Ibi **bivuga byose kuri Roho wa Kristo ushobora byose, witwa Umuhoza.”** {Ellen White: 14MR, p. 179} “**Christ tells us that the Holy Spirit is the Comforter**, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in My name. [..] T**his refers to the omnipresence of the Spirit of Christ, called the Comforter**.”

Bakoresheje ijambo 'trio yo mwijuru' hamwe ninyigisho za Dr. Kellogg, abandi bahanga mu bya tewolojiya batangiye kwamamaza ubuyobe bwerekeye Imana "yahujwe". William Edwin Boardman yakwirakwije "ukuri" ko abo bantu batatu babaho "nk" Imana imwe. Ellen White yarabyanze yivuye inyuma, avuga ko ari batatu mu ijuru kandi ko atari abantu batatu „bahujwe". Inyabutatu isobanura 3 ntabwo ari 1. Iyi nyigisho yageze mu Itorero ry'Abadiventisti nk'indi ntambwe mu buhakanyi, nk'uko byemejwe mu nama rusange yo gufata ingingo yo kwizera, ko iyi "Mana" Imana igizwe na Data ,

Mwana, n'Umwuka Wera. Bamwe mu bahanga mu bya tewolojiya barushijeho kwiyongera mu buhakanyi bwabo bavuga ko Data, Mwana, n'Umwuka Wera ari Imana “imwe” rwose, imico yabo itatu ikaba ari uburyo butandukanye bwo kwigaragaza kwe muri gahunda y'agakiza. Ariko tugomba kuguma muri Bibiliya. Hariho Imana imwe rukumbi, ifite Umwana umwe usanzwe. Gukoresha izina ´IMWE Mana´ bisobanura gusa Imana Data.

56: Imbaraga eshatu zikomeye kandi zisumba izindi zo mwijuru?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Umwimerere:

- “Ariko **mu byaha** by'umuntu **Data na Mwana basuzuguwe**.” {Ellen White: The Signs of the Times, December 12, 1895, par. 7} “But in the **transgression** of man both the **Father and the Son were dishonored**.”

- “**Data n'Umwana bonyine** bagomba gushyirwa **hejuru**.” {Ellen White: The Youth’s Instructor, July 7, 1898, par. 2} “The **Father and the Son ALONE** are to be **exalted**.”

- “Ntabwo ari ngombwa kuri twe kugira ngo dushobore gusobanura neza icyo Umwuka Wera ari cyo. Kristo atubwira ko Umwuka ari Umuhoza, “Umwuka w'ukuri ukomoka kuri Data.” Biratangazwa neza kubyerekeye Umwuka Wera ko, mu murimo we wo kuyobora abantu mu kuri kose, „Ntazavuga“. Yohana 15:26; 16:13.“ {Ellen White: AA 51.3} “It is not essential for us to be able to define just what the **Holy Spirit** is. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, which proceedeth from the Father.” It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, “**He shall NOT SPEAK of HIMSELF**.” John 15:26; 16:13."

- "**Imana na Kristo Bonyine bazi icyo** roho z'abantu zatwaye.“ {Ellen White: The Signs of the Times, January 13, **1909**, par. 8} “**God and Christ ALONE know** what the souls of men have cost.“

Twasomye mumyandiko yose yumwimerere ko Data n'Umwana bonyine bafite icyubahiro n'icyubahiro kandi ko ari bo bonyine bafite uburenganzira bwo kuzamurwa nk'abayobozi bo mwijuru. Turashobora kandi gusoma ko Umwuka Wera atavuga ubwayo kandi ko Imana Data n'Umwana ari bo bonyine bafite ubumenyi bwukuntu roho zabantu zitwara. Niba Umwuka Wera adafite ubwo bumenyi noneho ntashobora kuba Imana!

Ibinyoma:

- “Mukomere aho **imbaraga eshatu zikomeye** zo mwijuru, Data, Mwana, na Roho Mutagatifu, zishobora kuba imikorere yawe.” {Ellen White: SW, February 23. 1904, p. 122} “Keep yourselves where the **three great powers** of heaven, the Father, the Son, and the Holy Spirit, can be your efficiency.”

- “Tugomba gufatanya n'imbaraga **eshatu zisumba izindi zose zo mu ijuru**, - Data, Mwana, n'Umwuka Wera, - kandi ubwo bubasha buzakora binyuze muri twe, bukaduhindura abakozi n’Imana.” {Ellen White: Special Testimonies, Series B, Nr. 7, p. 51. 1905} {Ellen White: Evangelism, p. 617} “We are to cooperate with the **three highest powers** in heaven,—the Father, the Son, and the Holy Ghost,--and these powers will work through us, making us workers together with God.”

- “**Kwezwa kwacu ni umurimo wa Data, Mwana, n'Umwuka Wera**. Nibisohozwa ryamasezerano Imana yagiranye nabahuza nayo, guhagararana nayo, Umwana wayo, numwuka we mubusabane bwera. Wongeye kuvuka? Wabaye umuntu mushya muri Kristo Yesu? Noneho fata imbaraga eshatu **zikomeye zo mwijuru** zigukorera.” {Ellen White: 7BC, p. 908.11, 1901} “**Our sanctification is the work of the Father, the Son, and the Holy Spirit**. It is the fulfillment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in Holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the **three great powers of heaven** who are working in your behalf.”

Ubundi busobanuro:

Mu nyandiko ikurikira ni gihamya yukuri kwa kera kubasomyi bose bakomereje ku myifatire yabo ko NTA kubeshya Umwuka wubuhanuzi cyangwa Bibiliya. Ariko n'iyi nyandiko cyangwa imirongo itavugwaho rumwe, iyo ugereranije nindi mirongo **hamwe ninyandiko, ntishobora gutanga** ibimenyetso bifatika kubutatu. Mugutandukanya inyandiko, umuntu ashobora kwerekana ko ari ubuyobe. Turabizi ko ibyanditswe na Ellen White (Umwuka w'ubuhanuzi) **bidashobora icyarimwe kurwanya no gushyigikira U**butatu. Ibi biratwereka kandi inzira yonyine yo gusobanura imvugo nk '“imbaraga eshatu zo mwijuru” - mu kudakuramo amagambo. Nubwo iyi nyandiko yazanye ibimenyetso byerekana ko ari impimbano, dushobora kongera kubona mu nyandiko ikurikira, ko inyigisho **y'Ubutatu idashobora kwemezwa nubwo aya masomo yari umwimerere**!

Mu gitabo cya nyuma cya Bibiliya, Ibyahishuwe, aribyo, nk'uko abashyigikiye Ubutatu, inama yo gusobanukirwa ukuri, tubona ibisobanuro bya 'We (Data) wicaye ku ntebe y'ubwami, n'umwana w'intama; '(uticaye ku ntebe y'ubwami). Mu Byahishuwe, ntibishoboka kubona Ubutatu. Yesu asobanurwa nkintama kugirango ashimangire igitambo cye kubwacu. Benshi mu bashyigikiye Ubutatu bagerageza gusenya ibimenyetso nk'ibyo bisobanutse, bavuga ko Ubutatu bwicaye ku ntebe y'ubwami kandi ko Umwagazi w'intama ugereranya igitambo gusa kandi ko atari Yesu mu buryo butaziguye! Iyi nyigisho ntabwo isobanutse rwose kuko muri uyu murongo Data n'Umwana, bombi bahabwa icyubahiro.

- “Kandi ibiremwa byose biri mu ijuru, ku isi, no ku isi, ndetse no mu nyanja, n'ibiyirimo byose, numvise mvuga nti: Umugisha, icyubahiro, icyubahiro, icyubahiro n'imbaraga, bibe kuri We wicaye ku ntebe y'ubwami, no ku Ntama iteka ryose.” {Ibyahishuwe 5:13}

Uku kuri kugaragara ahandi henshi muri Bibiliya, nka:

- “Hariho umubiri umwe, n'Umwuka umwe, nk'uko wahamagawe mu byiringiro bimwe byo guhamagarwa kwawe; Umwami umwe (Yesu), kwizera kumwe, **umubatizo umwe, Imana imwe na Data wa bose, u**sumba byose, kandi muri bose, no muri mwese.” {Abefeso 4: 4-6}

Ellen White yanditse kandi mu 1905 ko Umwuka Wera atari ikiremwa cya gatatu, anasobanura icyo izo mbaraga eshatu zo mu ijuru aricyo, n'icyo inyabutatu yo mu ijuru isobanura, itari inyabutatu y'ibinyabuzima 3:

- “Abizera ukuri bagomba kwibuka ko ari abana bato b'Imana, ko bari mu mahugurwa yayo. Reka bashimire Imana kubwimbabazi zayo nyinshi kandi bagirire neza. **Bafite Imana imwe n'Umukiza umwe; n'Umwuka umwe** - Umwuka wa Kristo - ni ukuzana ubumwe mu nzego zabo.” {Ellen White: 9T, p. 189.3, **1905**} “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have **one God and one Saviour**; **and one Spirit—the Spirit of Christ** —is to bring unity into their ranks.”

Niba turebye byinshi mumagambo ye, dushobora kumva neza icyo yashakaga kuvuga kuri 'trio yo mwijuru' ndetse n '' imbaraga eshatu zo mwijuru ':

- “Ufatanije n'ubumuntu, **Kristo** ntashobora kuba ahantu hose ku giti cye; kubwibyo byari byiza rwose ko yabasiga, akajya kwa Se, kandi akohereza **Umwuka Wera ngo amusimbure kwisi. Umwuka Wera ni We ubwe** (**YESU), yambuwe imiterere y'ubumuntu kandi yigenga.** Yari kwihagararaho nk'ahantu hose ku bw'Umwuka Wera we, nk'ahantu hose.” {Ellen White: Letter 119, 1895.18} “Cumbered with humanity, **Christ** could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The **Holy Spirit is Himself (JESUS), divested of the personality of humanity** and independent thereof. **He would represent Himself** as present in all places by His Holy Spirit, **as the Omnipresent**.”

- “Turashaka **Umwuka Wera, ari we Yesu Kristo**.” {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the **Holy Spirit, which is Jesus Christ**.”

Ellen White yaba yarizeraga mu 1898 ko Umwuka Wera yabaye "ikiremwa cya gatatu"? Mubyukuri sibyo, nkuko yabivuze mumagambo atabarika ko Data n'Umwana bonyine ari Ibiremwa by'Imana kandi ko bagaragaza imbaraga zabo no kuboneka kwabo kubwa Mwuka Wera wabo.

Ni ngombwa gufata aya magambo ukayagereranya nandi magambo yose hamwe n'imiterere yabyo, kugirango wirinde amakosa nkurugero, mugihe amatorero akoresha inkuru aho "umuzimu" wa Samweli wapfuye aje kwa Sawuli, "kwerekana" ubuzima nyuma yurupfu.

- “Tugomba gufatanya **n'imbaraga eshatu zisumba izindi zose zo mu ijuru**, - Data, Mwana, n'Umwuka Wera, - kandi ubwo bubasha buzakora binyuze muri twe, bukaduhindura abakozi n’Imana.” {Ellen White: Special Testimonies, Series B, Nr. 7, p. 51. **1905**} {Ellen White: Evangelism, p. 617} “We are to cooperate with the **three highest powers in heaven**,--the Father, the Son, and the Holy Ghost,--and these powers will work through us, making us workers together with God.”

- “Kwezwa **kwacu ni umurimo wa Data, Mwana, n'Umwuka Wera**. Nibisohozwa ryamasezerano Imana yagiranye nabahuza nayo, guhagararana nayo, Umwana wayo, numwuka we mubusabane bwera. Wongeye kuvuka? Wabaye umuntu mushya muri Kristo Yesu? Noneho fata **imbaraga eshatu zikomeye** zo mwijuru zigukorera. ” {Ellen White: 7BC, p. 908.11, 1901} “Our sanctification is the **work of the Father, the Son, and the Holy Spirit**. It is the fulfillment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in Holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the three great **powers of heaven** who are working in your behalf.”

- “Mukomere aho **imbaraga eshatu zikomeye zo mwijuru,** Data, Mwana, na Roho Mutagatifu, zishobora kuba imbaraga zanyu.” {Ellen White: SW, February 23. **1904**, p. 122} “Keep yourselves where the **three great powers of heaven**, the Father, the Son, and the Holy Spirit, can be your efficiency.”

Izo mbaraga eshatu zo hejuru ntizisobanuwe, gusa zabazwe. Bavuga ko mwijuru hariho imbaraga eshatu zisumba byose, nta jambo na rimwe ryerekeye imiterere yizo mbaraga eshatu. Tuvuge iki ku Mana Data, **Imana Mwana, n'Imana Umwuka Wera**? Turashobora kumva gusa iki kibazo dukurikije ibyanditswe. Ukuri ni uko nyuma gato yo gutangaza imyizerere ye ya pantheiste, Dr. Kellogg yemeye kandi inyigisho y'Ubutatu. Yizeraga Ibinyabuzima bitatu by'iteka, bingana, nkuko Abadiventisti benshi babyizera uyu munsi! Turabizi ko ibyavuzwe na Ellen White bidashobora kurwanya no gushyigikira Ubutatu. Inzira imwe yonyine dushobora gusobanura imvugo "imbaraga eshatu zo mwijuru" kandi ntidukureho amagambo yavuzwe mumirongo nukugereranya ayo magambo nibindi yanditse.

- “Nibashimire Imana ku bw'imbabazi zayo nyinshi kandi bagirire neza. Bafite **Imana imwe n'Umukiza umwe; n'Umwuka umwe - Umwuka wa Kristo** - ni ukuzana ubumwe mu nzego zabo ”. {Ellen White, 9T, p. 189} “Let them be thankful to God for His manifold mercies and be kind to one another. They have **one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks.”

- “**Imana ni Se wa Kristo; Kristo ni Umwana w'Imana. Kuri Kristo yahawe umwanya wo hejuru. Yagereranijwe na Se**. Inama zose z'Imana zifunguriwe Umwana wayo.“ {Ellen White, Testimonies Volume 8, p. 268} “**God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position**. He has been made equal with the Father. All the counsels of God are opened to His Son.”

- “**Umwuka w'Imana** Umucunguzi w'isi yasezeranije kohereza, **ni ukubaho n'imbaraga z’Imana**.” {Ellen White: ST, November 23, 1891} “The **Divine Spirit** that the world's Redeemer promised to send, **is the presence and power of God**.”

- “Ibitekerezo byanjye byagabanutseho gato ubwo namenyaga mu nkoranyamagambo **ko kimwe mu bisobanuro bya kamere, ari Ibiranga**.” {**William C. White 1935** Letter to H. W. Carr} “My perplexities were lessened a little when I learned from the dictionary that **one of the meanings of personality, was Characteristics**.”

Noneho, Imana (Data) ntabwo ihari? Dushingiye ku magambo yose yavuzwe, dushobora kwemeza ko Data ari imbaraga, Mwana ni imbaraga, kandi Umwuka Wera ni imbaraga za Data na Mwana. Kandi nkuko tubisoma mu gitabo Ivugabutumwa: Data ni Imana, Umwana ni Imana, kandi Umwuka Wera ari mu Mana! Niba Umwuka akomoka kuri Data n'Umwana nk'umuntu wa gatatu w'ikigereranyo, ntagomba kugira imbaraga n'imbaraga zimwe, nk'ukubaho kwa Data n'Umwana ku Ijuru?

- “Kristo yatangaje ko nyuma yo kuzamuka kwe, azohereza mu itorero rye, nk'impano ye yambitswe ikamba, Umuhoza, **wagombaga kumusimbura. Uyu Muhoza ni Umwuka Wera, -ubugingo bwubuzima bwe (YESU), imikorere** yitorero rye, **umucyo nubuzima bwisi. Hamwe n'Umwuka we Kristo yohereje imbaraga** ziyunga n'imbaraga zikuraho icyaha.“ {Ellen White: RH, 19. May 1904. par. 1} “Christ declared that after His ascension, He would send to his church, as His crowning gift, the Comforter, who was to take His place. **This Comforter is the Holy Spirit,—the soul of His (JESUS) life**, the efficacy of His church, the light and life of the world. **With HIS Spirit Christ sends a reconciling influence and a power** that takes away sin.“

- “**Kristo abaha umwuka wumwuka we**, ubuzima bwubuzima bwe. Umwuka Wera ashyiramo imbaraga zisumba izindi zose zo gukora mu mutima no mu bitekerezo.” {Ellen White: DA, p. 827} “**Christ gives them the breath of HIS OWN Spirit**, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind.”

- "Amaze kuvuga atyo, arabahumeka, **arababwira ati: Nimwakire Umwuka Wera**."{Yohana 20:22}

Umwuka wa Kristo ni Umwuka we n'Ubuzima bwe, ntabwo ari Ubumana bwa gatatu. Niba dufata Data n'Umwana nk'umuntu wa mbere n'uwa kabiri, dushobora gusobanura neza amagambo ´Imbaraga eshatu zo mu ijuru´ na ´Ijuru rya Trio`, nubwo abihayimana b'iki gihe bafata amagambo akurikira yavuzwe na Ellen White, mu bwigunge. ubashoboze gushiraho ubuyobe bwabo kubyerekeye ubutatu:

- “Hariho abantu **batatu bazima bo mu butatu bwo mu ijuru;** mwizina ryizo mbaraga eshatu zikomeye - Data, Mwana, na Roho Mutagatifu - abakira Kristo kubwo kwizera kuzima barabatizwa, kandi ubwo bubasha buzafatanya nabayoboke bumvira mwijuru mubikorwa byabo byo kubaho ubuzima bushya muri Kristo." {Ellen White: Testimonies for the Church, Series B, No. 7, 63, 1905. Evangelism, p. 615} “There are **three living persons of the heavenly trio**; in the name of these three great powers--the Father, the Son, and the Holy Spirit-- those who receive Christ by living faith are baptised, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.“

Aya magambo ni gihamya y'Ubutatu? Abantu batatu ni bazima? Uyu muntu wa gatatu ninde? Turimo kwigisha, ko Umwuka Wera ari "imbaraga zapfuye" zikwira hose? Kuberako Umwuka Wera ari roho yubuzima bwa Yesu, igomba kuba nzima. Ni nde uba muri twe? Data n'Umwana, kubishobora byose. Amagambo akurikira aradufasha gusobanukirwa nubutatu bwo mwijuru icyo aricyo, kandi ko Umwuka Wera, nkumuntu wa gatatu (imiterere) atari ikiremwa cyigenga, ahubwo ni kwigaragaza kwa Data n’Umwana.

- “Simoni Petero, umugaragu n'intumwa ya Yesu Kristo, kubantu **babonye nk**'ukwizera kwa precios hamwe natwe kubwo **gukiranuka kw'Imana (Data) n'Umukiza wacu Yesu Kristo**: Ubuntu n'amahoro bikugwire kubwo kumenya Imana , **NA Yesu Umwami wacu, Nkuko imbaraga zIm**ana zaduhaye ibintu byose bijyanye nubuzima no kubaha Imana, kubwo kumenya We waduhamagariye icyubahiro nicyiza: Niyo twahawe turenze amasezerano akomeye kandi y'agaciro: kugira ngo **abo muri bo mushobore gusangira kamere y'Imana**, mu guhunga ruswa ni ukuvuga ku isi binyuze mu irari.” {2 Petero 1:1-4}

- "**Kristo atubwira ko Umwuka Wera ari Umuhoza,** kandi Umuhoza ni **Umwuka Wera**, Umwuka w'ukuri, Data azohereza mu izina ryanjye. [..] Ibi **bivuga byose kuri Roho wa KRISTU, bita Umuhoza**.“ {Ellen White: 14MR, p. 179} “**Christ tells us that the HOLY Spirit is the Comforter**, and the Comforter is the **Holy Ghost**, the Spirit of truth, which the Father shall send in My name. [..] This refers to the omnipresence of the **SPIRIT of CHRIST, called the Comforter**.“

- “**Umukiza ni Umuhoza**. Ibi namweretse ko ari ”{Ellen White: 8MR, p. 49, 1892} “The **Saviour is our Comforter**. This I have proved Him to be.”

Bakoresheje ijambo 'trio yo mwijuru' hamwe ninyigisho za Dr. Kellogg, abandi bahanga mu bya tewolojiya batangiye kwamamaza ubuyobe bwerekeye Imana "yahujwe". William Edwin Boardman yakwirakwije "ukuri" ko abo bantu batatu babaho "nk" Imana imwe. Ellen White yarabyanze yivuye inyuma, avuga ko ari batatu mu ijuru kandi ko atari abantu batatu "bahujwe".

Inyabutatu isobanura 3 ntabwo ari 1. Iyi nyigisho yageze mu Itorero ry'Abadiventisti nk'indi ntambwe mu buhakanyi, nk'uko byari byemejwe mu nama rusange yo gufata ingingo yo kwizera, ko iyi "imwe" Imana igizwe na Data, Mwana, n'Umwuka Wera.

57: Abayobozi batatu?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Umwimerere:

Tugomba gukomera kuri Bibiliya. Hariho Imana imwe rukumbi, ifite Umwana umwe usanzwe. Izina ´IMWE Mana´ ryerekeza muri Bibiliya ryerekeza ku Mana Data.

- “**Data n'Umwana bonyine bagomba gushyirwa hejuru**.” {Ellen White: The Youth’s Instructor, July 7, 1898, par. 2} “The Father and the Son alone are to be exalted.”



- “Ariko mu **byaha by'umuntu Data** na **Mwana basuzuguwe**.” {Ellen White: The Signs of the Times, December 12, 1895, par. 7} “But in the **transgression** of man both the **Father and the Son were dishonored**.”

- "Imana na Kristo bonyine bazi icyo ubugingo bw'abantu bwatwaye." {Ellen White: The Signs of the Times, January 13, **1909**, par. 8} “**God and Christ alone know** what the souls of men have cost.“

- “Ntabwo ari ngombwa kuri twe kugira ngo dushobore gusobanura neza icyo **Umwuka Wera** ari cyo. Kristo atubwira ko **Umwuka ari Umuhoza,** “**Umwuka w'ukuri ukomoka kuri Data**”. Byatangajwe neza kubyerekeye Umwuka Wera ko, mu murimo **we wo kuyobora abantu mu kuri kose,** “**Ntazavuga ubwe**.” Yohana 15:26; 16:13.“ {Ellen White: AA 51.3} “It is not essential for us to be able to define just what the **Holy Spirit** is. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, **which proceedeth from the Father**.” It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, “**He shall not speak of Himself**.” John 15:26; 16:13."

Twasomye mumirongo yose yumwimerere ko, Data na Mwana bonyine bafite icyubahiro nicyubahiro cyabayobozi bo mwijuru. Twasomye kandi ko Umwuka Wera ativuga ubwayo kandi ko Imana Data n'Umwana wenyine ari bo bazi ikiguzi cy'ubugingo bw'umuntu. Kuba Umwuka Wera atazi iki giciro byerekana ibinyuranye n’Ubumana!

Ibinyoma:

Imvugo mpimbano hepfo ivuguruza rwose ibyanditswe hejuru, bivuguruza andi masomo yose ya Ellen White. Gusa kubigereranya nkibi twashoboraga kumenya ko izi mpinduka zateguwe:

- **"Abanyacyubahiro b'iteka bo mu ijuru - Imana, na Kristo, n'Umwuka Wera** - babaha intwaro [abigishwa] imbaraga zirenze iz'urupfu, ... bari gutera imbere hamwe na bo mu kazi kandi bakemeza isi y’icyaha." {Ellen White: Ms 145, 1901. Evangelism, p. 616.4} “The **eternal heavenly dignitaries--God, and Christ, and the Holy Spirit**--arming them [the disciples] with more than mortal energy, ...would advance with them to the work and convince the world of sin.”

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “**Data, Mwana, na Roho Mutagatifu, abanyacyubahiro** batatu bera bo mu ijuru, batangaje ko bazakomeza abantu kugira ngo batsinde imbaraga z'umwijima. Ibikoresho byose byo mwijuru byasezeranijwe kubantu basezeranye kubatizwa bagiranye amasezerano nImana.“ {Ellen White: Ms 92, 1901: 5BC 1110.9} “The **Father, the Son, and the Holy Spirit, the three Holy dignitaries** of heaven, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God.“

Birashimishije kubona mumagambo ya "EGW" hepfo, "yavumbuwe vuba aha", hariho uburyo bwo gusenga no gusenga Ubutatu, bwinjiye mumatorero ya SDA mumyaka yashize uko ubuhakanyi bwimbitse. Nta Butatu mu gihe cya Ellen White yasenze atyo! Ibi birahurirana cyangwa ni ugukomeza kugaba ibitero ku kuri, kugirango ugaragaze Ubutatu?

- “Iyo numva nkandamijwe, kandi nkaba ntazi uko nifata ku murimo Imana yampaye gukora, **mpamagara** gusa **Ibintu bitatu bikomeye, ndavuga** nti; **Wowe** (Ubutatu) uzi ko ntashobora gukora uyu murimo imbaraga zanjye. Ugomba gukora muri njye, no kuri njye **no muri njye**.“ {Ellen White: 7MR 267.2 **Sermons and Talks**, Vol. 1, 367, Sermon given October 20, 1906} “When I feel oppressed, and hardly know how to relate myself toward the work that God has given me to do, **I** just **call upon** the **three great Worthies**, and **say**; **You** (Trinity) know I cannot do this work in my own strength. **You** must work in me, and by me and through me.“

- "Hanyuma inanga za zahabu zirakorwaho, maze umuziki unyura mu kirere cyo mu ijuru, baragwa basenga Data n'Umwana n'Umwuka Wera (Ubutatu)." {Ellen White: MS139, 1906} “And then the golden harps are touched, and the music flows all through the heavenly host, and **they fall down and worship the Father and the Son and the Holy Spirit** (Trinity).“

Ubundi busobanuro:

Mu nyandiko ikurikira ni gihamya yukuri gushaje kubasomyi bose bakomereje ku myifatire yabo ko NTA kubeshya Umwuka wubuhanuzi cyangwa Bibiliya. Ariko n'iyi nyandiko cyangwa imirongo itavugwaho rumwe, iyo ugereranije nindi mirongo **hamwe ninyandiko, ntishobora gutanga ibimenyetso bifatika kubutatu**. Mugutandukanya inyandiko umuntu ashobora kwerekana hafi ubuyobe. Turabizi ko ibyanditswe na Ellen White (Umwuka w'ubuhanuzi) **bidashobora icyarimwe kurwanya no gushyigikira Ubutatu**. Ibi biratwereka kandi inzira yonyine yo gusobanura imvugo nk “imbaraga eshatu zo mwijuru” - mu kudakuramo amagambo. Nubwo iyi nyandiko yazanye ibimenyetso byimpimbano, turashobora kongera kubona mumyandiko ikurikira, **ko inyigisho y Ubutatu idashobora kwemezwa nubwo aya masomo yari umwimerere!**

- “Abizera ukuri bagomba kwibuka ko ari abana bato b'Imana, ko bari mu mahugurwa yayo. Reka bashimire Imana kubwimbabazi zayo nyinshi kandi bagirire neza. **Bafite Imana imwe n'Umukiza umwe; n'Umwuka umwe - Umwuka wa Kristo - ni ukuzana ubumwe mu nzego zabo**. ” {Ellen White: 9T, p. 189.3, 1905} “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. **They have one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks.”

- “Turashaka **Umwuka Wera, ari we Yesu Kristo**.” {Ellen White: Letter 66 April 10, 1894 par. 18} “We want the **Holy Spirit, which is Jesus Christ**.”

- “**Ufatanije n'ubumuntu, Kristo ntashobora kuba ahantu hose ku giti** cye; kubwibyo byari byiza rwose ko yabasiga**, akajya kwa Se, kandi** akohereza Umwuka Wera ngo amusimbure kwisi. Umwuka Wera ni We **ubwe, yambuwe imiterere y'ubumuntu kandi yigenga**. Yari kwihagararaho nk'ahantu hose ku **bw'Umwuka Wera we**, **nk'ahantu hose**.” {Ellen White: Letter 119, 1895.18} “**Cumbered with humanity, Christ could not** be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and **send the Holy Spirit** to be His successor on earth. The **Holy Spirit is Himself**, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by **His Holy Spirit,** as the **Omnipresent**.”

Aba ni abanyacyubahiro batatu bo mwijuru - Data, Mwana na Roho wabo, Kubaho kwabo byose bashobora kubaho. Aya magambo atatu yavuzwe haruguru asobanura ibisobanuro by'andi magambo aho abanyacyubahiro batatu bo mu ijuru babaruwe ariko bakabura ibisobanuro byerekana abo ari bo.

- “**Ubuhamya ubwabwo buzaba urufunguzo ruzasobanura ubutumwa bwatanzwe**, nk'uko ibyanditswe bisobanurwa n'ibyanditswe.” “Ku bijyanye n'ubuhamya, nta kintu na kimwe cyirengagizwa; nta kintu na kimwe cyashyizwe ku ruhande; ariko umwanya n'ahantu bigomba gusuzumwa.” {Ellen White: 1SM, p. 42, 57} “The **testimonies themselves will be the key that will explain the messages given**, as scripture is explained by scripture.” “Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.”

Turashobora gusobanura gusa amagambo yavuzwe hepfo murwego rwa Bibiliya hamwe numwuka wubuhanuzi. Abahagarariye Ubutatu benshi bashimangira ko Ellen White yari umuhanuzi ushaje gusa kandi ko duherutse "gusobanukirwa ukuri" kuburyo dukeneye gusa "ibimenyetso" bya Bibiliya kubutatu.

Muri icyo gihe, bakoresha amagambo ya Ellen White adashingiye ku murongo, kugira ngo berekane ubutware bwe nk '"ibimenyetso" by’Ubutatu. Ariko icyarimwe, benshi bamwanze nkumuhanuzi wImana mugihe ubushakashatsi bwimbitse bubageza ku kuba Ellen White yanze Ubutatu kugeza ubuzima bwe burangiye.

Ese Umwuka wa Data na Yesu, ubavamo kandi ukabatera hose, nta cyubahiro ufite? Ese umwuka wabo, Data na Mwana batuvugisha, ntutwara icyubahiro cyabo? Hatariho icyubahiro, Umwuka Wera ntaba afite inkomoko y'Imana! Umwuka ni ukubaho kwabo ahantu hose. Kubaha Imana, ufite icyubahiro cyinshi ku ntebe y'ubwami, ni Imana Data, ntabwo ari Ubutatu!

Ellen White yanditse neza ko Imana Data na Yesu bonyine ari bo bafite uburenganzira bwo gushyirwa hejuru! Nta hantu na hamwe mu magambo ye dusanga ko bose uko ari batatu bagomba gusengwa, cyangwa ko uko ari batatu ari umwe. Turasangamo ibisobanuro byimitungo muyandi magambo:

- “**Umwuka Data n'Umwana bazaza babane nawe**.” {Ellen White: Bible Echo and Signs of the Times, January 15, 1893 par. 8} “By the Spirit the Father and the Son will come and make their abode with you.”

- "Ibitekerezo byanjye byagabanutseho gato igihe **namenyaga mu nkoranyamagambo** ko **kimwe** mu **bisobanuro bya kamere,** ari **Ibiranga**.“ {William C. White, 1935, Letter to H. W. Carr} “My perplexities were lessened a little when **I learned from the dictionary** that **one** of the **meanings of personality**, was **Characteristics**.“

Imana Data ifite icyubahiro kiruta Yesu? Ku bwa Ellen White, yego:

- “Uwiteka ukomeye yatangaje ku ntebe ye ati: “Uyu ni Umwana wanjye nkunda.” {Ellen White: DA, p. 579.4} “The **great Jehovah** has proclaimed from **HIS throne**, “This is **My** beloved **Son**.”

- “**Ni Imana, Imana y'ukuri kandi nzima**, ni yo dukwiriye **gusenga** no **kubaha.** [..] Data n'Umwana **bonyine bagomba gushyirwa hejuru**.” {Ellen White: YI, July 7, 1898 par. 2} “**It is God, the ONLY true and living God**, to Whom our **worship** and **reverence** are due. [..] The **Father and the Son alone are to be exalted**.”

- “**Ako kanya** nari **mu mwuka:** dore intebe yashyizwe mu ijuru, **n'intebe** imwe ku ntebe.” {Ibyahishuwe 4:2}

- “Ariko mu byaha by'umuntu **Data na Mwana basuzuguwe**.” {Ellen White: ST, December 12, **1895** par. 7} “But in the transgression of man both the **Father and the Son were dishonored**.”

Niba umwuka wera ari Ikiremwa cya gatatu cyimana, kuki Ellen White atanditse kubyerekeye kumusenga cyangwa kuki Umwuka Wera atavuzwe nkImana ya gatatu mbere yintangiriro cyangwa nyuma yimpaka zikomeye?

Bibiliya n'Umwuka w'ubuhanuzi bivuga gusa Data n'Umwana nk'ibiremwa by'Imana!

Mu gitabo cy'Ibyahishuwe, igice cya kane n'icya gatanu byose bisobanura 'We (Data) yicaye ku ntebe y'ubwami', na Ntama, wicaye iburyo bwe. Ntibishoboka kubona Ubutatu mu gitabo cy'Ibyahishuwe. Ibisobanuro byerekana Yesu nk'umwana w'intama bishimangira ubwimbike bw'igitambo cye kuri twe.

Benshi mu bashyigikiye Ubutatu bagerageza gusenya ibimenyetso nk'ibyo bisobanutse, bavuga ko Ubutatu bwicaye ku ntebe y'ubwami kandi ko Umwagazi w'intama ugereranya igitambo gusa. Nyamara, dusoma, ko ubuziraherezo, nyuma yo gutsinda icyaha, basengwa Data na Mwana gusa:

- “Ibiremwa byose biri mu ijuru, no ku isi, no ku isi, ndetse no mu nyanja, n'ibiyirimo byose, numvise mvuga nti: Umugisha, icyubahiro, icyubahiro, icyubahiro n'imbaraga, **bibe kuri Uwicaye ku ntebe y'ubwami, na Ntama iteka ryose**.” {Ibyahishuwe 5:13}

- “Mu biganza byawe hazashyirwa inanga ya zahabu, kandi ukora ku migozi yayo, uzafatanya **n'ingabo** zacunguwe kuzuza ijuru ryose **indirimbo zo guhimbaza** Imana n'Umwana wayo.” {Ellen White: AUCR January 15, 1903, par. 14} “In your hands will be placed a golden harp, and touching its strings, you will join with the **redeemed** host in filling all heaven with songs of **praise to God and His Son**.”

- “Intore zose zacunguwe zizabona kandi zishimire nka mbere urukundo rwa **Data n'Umwana**, kandi indirimbo **zo guhimbaza** zizaturuka mu **ndimi zidapfa**.” {Ellen White: TMK, p. 371} “All the redeemed saints will see and appreciate as never before the **love of the Father and the Son**, and **songs of praise** will burst forth from **immortal tongues**.”

- “Isaha y'indirimbo **zishimishije, zishimishije zo guhimbaza Imana n**'Umwana wayo nkunda yari igeze. Satani yari ayoboye korari yo mwijuru. Yari yazamuye inoti ya mbere, hanyuma abamarayika bose bakira bunze ubumwe na we, kandi imiziki ihebuje yumuziki yariyongereye **mu Ijuru mu cyubahiro Imana n'Umwana wayo ukunda**. Ariko ubu, aho kugira ngo umuziki uryoshye, ubwumvikane buke n'amagambo arakaye bigwa mu gutwi umuyobozi ukomeye w'inyeshyamba.” {Ellen White: 1SP, p. 28, 1870} “The hour for joyful, happy **songs of praise to God and His dear Son** had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven in **honor of God and His dear Son**. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader.”

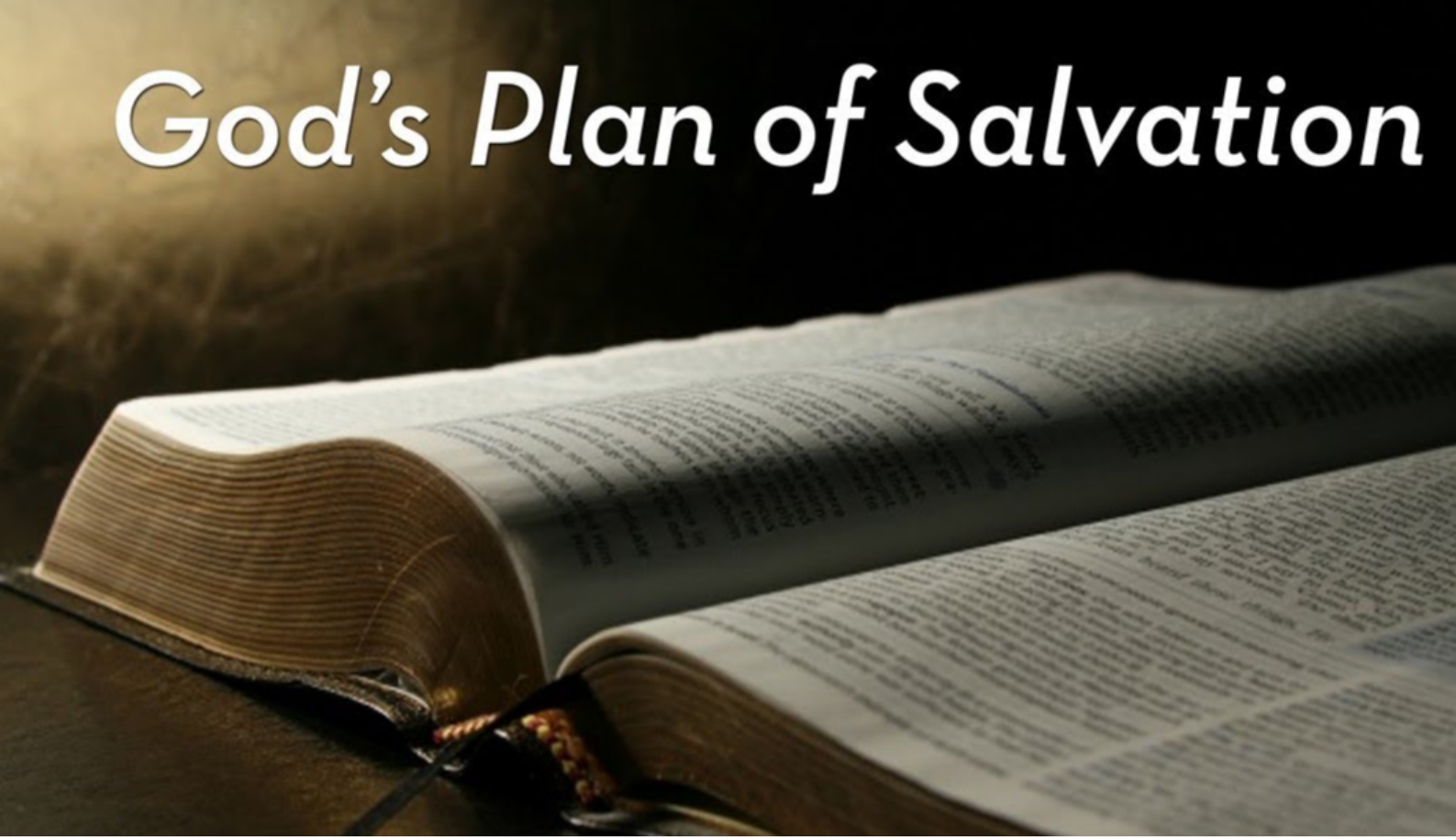
- “Uwiteka ashishikariza abamushaka n'umutima wabo wose. **Abaha Umwuka Wera we, ukugaragaza ko ahari no gutoneshwa kwe**.” {Ellen White: 9T, p. 230, 1909} “The Lord encourages all who seek Him with the whole heart. **He gives them His Holy Spirit**, the **manifestation of His presence and favor**.”

Ese Umwuka Wera uri hose, ukomoka kuri Nyagasani nkigaragaza ukuhaba kwe, nta mbaraga nubumenyi byImana? Ellen White yanditse muri {6MR 29.3} yerekeye Data, Mwana na Roho Mutagatifu kandi abasobanura ko ari "batatu bahagarariye ubutware bwo mu ijuru".

Umwuka Wera ni ukubaho kwa Imana Data na Kristo kandi uhagarariye ubutware bwabo!

58: Data, Mwana, na Roho Mutagatifu (Ubumana) bitanze kuri gahunda y'agakiza mugihe cy'inama yo mwijuru?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



<u>Falsifications</u>:

- "**Ubumana bwatewe** impuhwe n'ubwoko, kandi **Data, Mwana, n'Umwuka Wera bitangiye gukora bivuye muri gahunda yo gucungurwa.** Kugira ngo dusohoze neza uyu mugambi, hemejwe ko Kristo, Umwana w'ikinege w'Imana, **agomba kwitanga igitambo cy'ibyaha**. Ni uwuhe murongo ushobora gupima ubujyakuzimu bw'urukundo? Imana yatuma bidashoboka ko umuntu avuga ko yashoboraga gukora byinshi. Hamwe na Kristo yatanze ibintu byose byo mwijuru, kugirango ntakintu gishobora kuba gikenewe muri gahunda yo kuzamura umuntu. Dore urukundo - kubitekerezaho bigomba kuzuza ubugingo gushimira bidasubirwaho." {Ellen White: CH, p. 222} {Ellen White: AUCR, April 1, 1901 par. 10} "The **Godhead was stirred** with pity for the race, and **the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption**. In order fully to carry out this plan, **it was decided** that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude!" {Ellen White: CH, p. 222} {Ellen White: AUCR, April 1, 1901 par. 10}

In this "adapted" quote, which is used as "evidence" for the Trinity, we can see the misuse of the term deity/Godhead. This term only denotes the quality of a Divine Being and is not the name of a "triune" God. The real meaning is found in these passages:

<u>Umwimerere</u>:

- "Kuberako ibishobora kumenyekana ku Mana bigaragarira muri bo; kuko Imana yababeretse. Kuberako ibintu bitagaragara bye kuva yaremwa isi biragaragara neza, byunvikana nibintu byakozwe, ndetse n'imbaraga zayo **zihoraho na MANA**; kugira ngo batagira urwitwazo." {Abaroma 1:19.20}

- "**Muri Kristo** hakusanyirijwe hamwe icyubahiro cyose cya Data. **Muri** We **harimo byose byuzuye IMANA Yumubiri.** Ni umucyo w'icyubahiro cya Se, n'ishusho igaragara y'umuntu we. Icyubahiro cy'imico y'Imana kigaragarira mu mico yayo." {Ellen White: 7BC, p. 907} "**In Christ** is gathered all the glory of the Father. **In HIM** is all the **fullness of the GODHEAD bodily.** He is the brightness of the Father's glory, and the express image of His person. The glory of the attributes of God are expressed in His character."

Ukurikije amagambo yumwimerere ya EGW, Ninde wazanye agakiza? Ubutatu?

- “Umugambi **w'agakiza wateguwe na Data n'Umwana** uzaba intsinzi ikomeye.” {Ellen White: ST, June 17. 1903. par. 2} “The **plan of salvation devised by the Father and the Son** will be a grand success.”

- “**Mbere yo kugwa k'umuntu, Umwana w'Imana yari yunze** ubumwe na Se mu **gushyiraho umugambi w’agakiza**.” {Ellen White: RH, 13. September 1906. par. 4} “**Before the fall of man**, the **Son of God** had **united with** His **Father** in **laying** the **plan** of **salvation**.”

- “**Mbere** yuko urufatiro rw'isi rushyirwaho, **Data** n'**Umwana** bari bunze **ubumwe** mu m**asezerano** yo gucungura umuntu niba agomba kuneshwa na satani. Bari bafatanye amaboko mu mihigo ikomeye ko Kristo agomba kuba ingwate ku bantu.“ {Ellen White: DA, p. 834} “**Before** the foundations of the earth were laid, the **Father** and the **Son** had **united** in a **covenant** to redeem man if he should be overcome by satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.“

- “**Mugisha inama hamwe**, **Data n'Umwana bemeje** ko satani adakwiye gusuzumwa ngo akoreshe imbaraga z'ubugome ku muntu.” {Ellen White: 18MR, p. 345.5} “**In counsel together**, the **Father and** the **Son determined** that satan should not be left unchecked to exercise His cruel power upon man.”

- “**Isezerano** ryakozwe na **Dat**a n'Umwana kugira ngo rikize isi **binyuze muri Kristo**.” {Ellen White: ST, October 10. 1892. par. 1} “A **covenant** has been entered into by the **Father** and by the **Son to save the world** through Christ.“

Nta jambo na rimwe rivuga ko Umwuka Wera yagize uruhare mu gutegura gahunda y'agakiza. Ntabwo yashoboraga kuba kuberako atari umuntu wa gatatu ahubwo ni umwuka wa Data na Yesu.

<u>Ubundi busobanuro</u>:

Mu nyandiko ikurikira ni gihamya yukuri gushaje kubasomyi bose bakomereje ku myifatire yabo ko **NTA kubeshya** Umwuka wubuhanuzi cyangwa Bibiliya. Ariko n'iyi nyandiko cyangwa imirongo itavugwaho rumwe, iyo ugereranije nindi mirongo hamwe ninyandiko ntibishobora gutanga ibimenyetso byerekana Ubutatu. **Mugutandukanya inyandiko umuntu ashobora kwerekana hafi ya yose**.

Turabizi ko ibyanditswe na Ellen White (Umwuka w'ubuhanuzi) **bidashobora icyarimwe kurwanya no gushyigikira Ubutatu**. Ibi biratwereka kandi inzira yonyine yo gusobanura imvugo nk “imbaraga eshatu zo mwijuru” - mu kudakuramo ayo magambo. Nubwo iyi nyandiko yazanye ibimenyetso byerekana ko ari impimbano, dushobora kongera kubona mu nyandiko ikurikira, ko inyigisho y'Ubutatu idashobora kwemezwa nubwo aya masomo yari umwimerere!

- “Abizera ukuri bagomba kwibuka ko ari abana bato b'Imana, ko bari mu mahugurwa yayo. Reka bashimire Imana kubwimbabazi zayo nyinshi kandi bagirire neza. **Bafite Imana imwe n'Umukiza umwe: n'Umwuka umwe - Umwuka wa Kristo** - ni ukuzana ubumwe mu nzego zabo. ” {Ellen White: 9T, p. 189.3, **1905**} “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. **They have one God and one Saviour; and one Spirit—the <u>Spirit of Christ</u>**—is to bring unity into their ranks.”

- “Turashaka **Umwuka Wera, ari we Yesu Kristo**.” {Ellen White: Letter 66 April 10, 1894 par. 18} “We want the **Holy Spirit, which is Jesus Christ**.”

Ubumana - Ubumana, ni nkuko tumaze kubibona, ibiranga (umutungo) w'ikiremwa cy'Imana, ntabwo ari izina ry'Imana imwe "triune" yahujwe! Ijambo ry'Abayahudi risobanura ´Ubumana´ ni ´Elohut´. Kandi iri jambo ni inyito ntabwo ari izina!

- “**Ubumana bwatewe impuhwe n'ubwoko, kandi Data, Mwana, n'Umwuka Wera bihaye umurimo wo gukora gahunda** yo gucungurwa. Kugira **ngo dusohoze neza** uyu mugambi, hemejwe ko Kristo, Umwana w'ikinege w'Imana, agomba kwitanga igitambo cy'ibyaha. Ni uwuhe murongo ushobora gupima ubujyakuzimu bw'urukundo? Imana yatuma bidashoboka ko umuntu avuga ko yashoboraga gukora byinshi. Hamwe na Kristo yatanze ibintu byose byo mwijuru, kugirango ntakintu gishobora kuba gikenewe muri gahunda yo kuzamura umuntu. Dore urukundo - kubitekerezaho bigomba kuzuza ubugingo gushimira bidasubirwaho!” {Ellen White: CH, p. 222} {Ellen White: AUCR, ku ya 1 Mata 1901 par. 10} “**The Godhead was stirred** with **pity** for the race, **and the Father, the Son, and the Holy Spirit gave Themselves** to the working out of the **plan of redemption**. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude!”

Mbere ya byose, **amagambo yavuzwe** haruguru **ntabwo avuga** ko uko ari batatu bateguye gahunda y'agakiza, ahubwo ko bashyize mubikorwa gahunda yari imaze kwemezwa. Imana yadukoreye byose, kandi binyuze muri Yesu yatanze ibikoresho byose byo mwijuru kugirango twuzuze umugambi w agakiza. Ibi biduha inkingi yerekana impamvu Ellen White yanditse ko Data yarwaniye kwemerera Umwana we kuza kwisi nkumuntu upfa, akaga ubuzima bwe bw'iteka. Yesu yapfiriye kumusaraba kubwacu, hanyuma yaje kutugana kubwa Mwuka Wera we, We mubundi buryo. Usibye Data wenyine Yesu wenyine afite ubutunzi bwo mwijuru. Amagambo yavuzwe haruguru ya EGW akoreshwa kenshi nk '"gihamya" ko Umwuka Wera ari Imana ya gatatu iri hafi ya Data n'Umwana. Nubwo nyuma yo gusoma ibivugwa twashoboraga kubona ko, uko ari batatu - Data, Mwana, na Roho Mutagatifu - bateguye umugambi w agakiza, ibisobanuro nkibi ntabwo bihuye nandi magambo yose yumwuka wubuhanuzi. Mu nkoranyamagambo ya Bibiliya kuva mu 1828, dushobora gusoma, ko ijambo "umuntu" ridasobanura umuntu umwe gusa:

- “**Ibitekerezo byanjye byagabanutseho gato** igihe namenyaga mu nkoranya**magambo** ko kimwe mu **bisobanuro** bya kamere, **cyari imiterere**.” {**W.C. White, 1935**, Letter to H.W. Carr} “My **perplexities** were **lessened** a little when I learned from the **dictionary** that **one** of the **meanings** of **personality**, was **characteristics**.“

Yaba Bibiliya cyangwa Umwuka w'ubuhanuzi, nta kintu na kimwe kivuga ku mwuka wigeze ugira uruhare mu byemezo by'Imana. Kubera iki? Kuberako umwuka atari Ikiremwa cy'Imana, ahubwo ni ukugaragaza ukubaho kwImana!

- “Ni icyubahiro cy'ubutumwa bwiza bushingiye ku ihame ryo kugarura mu bwoko bwaguye ishusho y'Imana, no guhora tugaragaza neza. Uyu murimo watangiriye mu nkiko zo mu ijuru. Ngaho **IMANA Yahisemo guha abantu ibimenyetso bidashidikanywaho** byurukundo yabitayeho. "Yakunze isi cyane ku buryo yahaye **UMWANA we wabyaye gusa,** ku buryo umwizera wese **atarimbuka, ahubwo akagira ubuzima bw'iteka**." {Ellen White: AUCR, April 1, 1901 par. 9} “It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the Divine image, by a constant manifestation of benevolence. This work began in the heavenly courts. There **GOD DECIDED to give human beings** an unmistakable **evidence of the love** with which He regarded them. He “so loved the world that **He gave HIS only begotten SON**, that whosoever **believeth in Him should not perish, but have everlasting life**.“

Imana na Yesu biyemeje gutanga umutungo wose wo mwijuru kugirango dukizwe, bikubiyemo kuduha Umwuka Wera wabo.

- “Ubukuru bw'Imana kuri twe ntibwumvikana. “**Intebe y'Uwiteka iri mu ijuru**” (Zaburi 11: 4); **nyamara kubwumwuka we HE arahari hose**. Afite ubumenyi bwimbitse, kandi ashishikajwe n’umuntu ku giti cye, imirimo yose y’ukuboko kwe.“ {Ellen White: ED 132.2} “The greatness of God is to us incomprehensible. “The **Lord's throne is in heaven**” (Psalm 11:4); **yet by His Spirit HE is everywhere present.** He has an intimate knowledge of, and a personal interest in, all the works of His hand.“

- “Kuko **Imana** ari yo **igukorera muri** wowe kubushake no gukora ibishimisha.” {Abafilipi 2:13}

- “**Umugambi w'agakiza wateguwe na Data n'Umwana** uzaba intsinzi ikomeye.” {Ellen White: ST, June 17, **1903,** par. 2} “The **plan of salvation devised by the Father and the Son** will be a grand success.”

- “Mbere yo kugwa k'umuntu, **Umwana w'Imana yari yunze ubumwe na Se mu gushyiraho umugambi w’agakiza**.” {Ellen White: RH, 13. September **1906,** par. 4} “Before the fall of man, the **Son of God had united with His Father in laying the plan of salvation**.“

- "Mu **nama hamwe, Data n'Umwana bemeje ko Satani adakwiye** gusigara ngo akoreshe imbaraga z'ubugome ku muntu." {Ellen White: 18MR, p. 345.5} “In **counsel together, the Father and the Son determined** that Satan should not be left unchecked to exercise his cruel power upon man.“

- “Kuri Kristo umurimo usohoza gusohoza umugambi w'Imana washohojwe. Aya yari amasezerano **mu nama zubumana**. Data **yashakaga kugisha inama Umwana** we ko umuryango wabantu ugomba kugeragezwa no kwerekana ko bareshya ibishuko bya Satani, cyangwa niba bazagira Kristo gukiranuka kwabo, bakurikiza amategeko y'Imana, kandi bakabaho. Imana yahaye Umwana wayo abantu bose bazaba abizerwa kandi b'indahemuka. Kristo yasezeranye kubacungura ku mbaraga za Satani, ku giciro cy'ubuzima bwe.“ {Ellen White: 21MR, 54.3} “By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in the **councils of the Godhead**. The **Father purposed in counsel with His Son** that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life.“

- "**Kristo** Ijambo, **Wenyine w'Imana**, yari umwe na Data uhoraho, - umwe muri kamere, mu mico, no mu ntego, - **KUBA GUSA muri KAMINUZA yose yashoboraga kwinjira mu nama zose n'imigambi y’Imana**.“ {Ellen White: GC, p. 493} “**Christ** the Word, the **Only Begotten of God**, was one with the eternal Father,—one in nature, in character, and in purpose,—**the ONLY BEING in all the UNIVERSE that could enter into all the counsels and purposes of God**.“

- “Ndetse azubaka urusengero rw'Uwiteka, kandi azahesha icyubahiro, yicare ategeke ku ntebe ye y'ubwami; kandi azaba umutambyi ku ntebe ye y'ubwami, **kandi inama y'amahoro izaba hagati yabo bombi**.“ {Zekariya 6:13}

- “**Isezerano** ryakozwe na Data n'Umwana **kugira ngo rikize isi binyuze** muri Kristo.“ {Ellen White: ST, October 10, 1892, par. 1} "A **covenant** has been entered into by the **Father and by the Son** to save the world through Christ.”

- “**Mbere yuko urufatiro rw'isi rushyirwaho, Data n'Umwana bari bunze ubumwe mu masezerano yo gucungura umuntu** niba agomba kuneshwa na Satani. Bari bafatanye amaboko mu mihigo ikomeye ko Kristo agomba kuba ingwate ku bantu.“ {Ellen White: DA, p. 834} “**Before the foundations of the earth were laid, the Father and the Son had united** in a covenant **to redeem man** if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.“

Nta wundi muntu uretse Yesu ushobora kugirana inama n'Imana Data. Inama **zImana ziba gusa hagati ya Data n'Umwana! Niba Umwuka** Wera ari Imana ya gatatu, ni ukubera iki adashyirwa mu nama z’Ubumana? cyangwa ni uko umwuka wera atari ikiremwa ahubwo ni ubuzima, imico, ibitekerezo, no kubaho kwa Data na Kristo muri twe? Niki cyumvikana kandi gihuje nibindi bisobanuro byahumetswe?

- “Ariko ntimuri mu mubiri, ahubwo muri Mwuka, niba aribyo ko **Umwuka w'Imana** atuye muri mwe. Noneho niba umuntu adafite **Umwuka wa Kristo,** ntabwo ari uwe. Niba **kandi Kristo ari muri wowe**, umubiri wapfuye kubera icyaha; ariko Umwuka ni **ubuzima kubera gukiranuka. Ariko niba Umwuka We wazuye Yesu** mu bapfuye atuye muri wowe, uwazuye Kristo mu bapfuye na we azazura imibiri **yawe ipfa kubwa Mwuka we uba muri wowe**.“ {Abaroma 8: 9-11}

- “Tuzacirwa urubanza dukurikije umucyo twagize, dukurikije amahirwe twahawe, dukurikije amahirwe dufite yo kumva no kumva ijambo ry'Imana. **Aya mahirwe twahawe binyuze mu kiguzi kitagira akagero kuri Data n'Umwana**. Umugambi wo gucungurwa wateguwe kandi ushyirwa mu bikorwa kugeza ubu binyuze mu gitambo cyo mu ijuru ryose, kandi hatanzwe impano **y'Umwuka Wera**, kugira ngo Imana ihuze n'abantu, kandi umuntu ashyirwe mu gaciro no mu mwuka." {Ellen White: YI, 15. June 1893 par. 1} “We shall be judged according to the light we have had, according to the privileges we have been granted, according to the opportunity we have had to hear and understand the word of God. **These privileges have been given us through an infinite cost to the Father and the Son**. The plan of redemption has been devised and carried out so far through the sacrifice of all heaven, and the **gift of the Holy Spirit** has been provided, that the Divine may unite with the human, and man be elevated in moral and spiritual worth.“

Hano turabona ko gahunda yateguwe mbere kandi ikorwa nyuma, nyuma yo kugwa kwabantu. Twasomye ko Data n'Umwana we bonyine bagize uruhare mugutegura kandi ko Umwuka Wera twahawe gusa nkimpano.

Ni muri urwo rwego, byumvikane ko hari batatu, aribo Data, Mwana, na Roho wabo, bitanze kugirango bashyire mubikorwa umugambi Ibinyabuzima byombi, Data na Mwana, bari barateguye.

- “Ko **Umwuka Wera** agomba kuba **umufash**a ukomeye, ni isezerano ryiza. Byaba bimaze iki kuri twe ko Umwana w'ikinege w'Imana yariyicishije bugufi, akihanganira ibishuko by umwanzi wifuza, kandi akamurwana na we mubuzima bwe bwose ku isi, agapfa Intabera kubarenganya abantu badashobora. **kurimbuka**, iyaba Umwuka ataratanzwe nk'umukozi uhoraho, ukora, usubirana imbaraga kugira ngo ugire icyo ukora mu bihe byacu ni iki cyakozwe n'Umucunguzi w'isi?” {Ellen White: 3SM, 137.1} “That the **Holy Spirit** is to be the **grand helper**, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during His entire life on earth, and died the Just for the unjust that humanity might not perish, if the **Spirit** had not been given as a constant, working, **regenerating agent** to make effectual in our cases what has been wrought out by the world's Redeemer?”

- “Ko **Umwuka Wera** agomba kuba **umufash**a ukomeye, ni isezerano ryiza. Byaba bimaze iki kuri twe ko Umwana w'ikinege w'Imana yariyicishije bugufi, akihanganira ibishuko by umwanzi wifuza, kandi akamurwana na we mubuzima bwe bwose ku isi, agapfa Intabera kubarenganya abantu badashobora. **kurimbuka**, iyaba Umwuka ataratanzwe nk'umukozi uhoraho, ukora, usubirana imbaraga kugira ngo ugire icyo ukora mu bihe byacu ni iki cyakozwe n'Umucunguzi w'isi?” {Ellen White: 3SM, 137.1} “The **imparted Holy Spirit enabled His disciples**, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. **Who, but Jesus Christ by His Spirit and Divine power, guided the pens of the sacred historians** that to the world might be presented the precious record of the sayings and works of Jesus Christ?“

Dukurikije Bibiliya, ninde wari ufite “abigishwa” be bo ku isi? Yesu! Turashobora kandi kubona muri aya magambo, ko **Umwuka Wera ari Yesu kugiti cye**!

- “**Nkuko impano y'Imana - imbaraga z'Umwuka Wera - yahawe abigishwa, ni ko n'uyu munsi** izahabwa abashaka neza. Izi mbaraga zonyine zirashobora kutugira abanyabwenge ku gakiza no kuduhuza n'inkiko zavuzwe haruguru. Kristo arashaka kuduha umugisha uzatugira Uwera. Avuga ati: “Ibyo bintu nabibabwiye, **kugira ngo umunezero wanjye ugume muri wewe**, kandi umunezero wawe wuzuye.” Yohana 15:11. Ibyishimo muri Roho Mutagatifu ni ugutanga ubuzima, umunezero utanga ubuzima. Mu kuduha Umwuka Wera, Imana iduha ubwayo, yihindura isoko y'ingaruka ziva ku Mana, kugira ngo isi ihe ubuzima n'ubuzima. ” {Ellen White: 7T, 273.1} “As the **Divine endowment—the power of the Holy Spirit—was given to the disciples**, so it will today be given to all who seek aright. This power alone can make us wise unto salvation and to fit us for the courts above. Christ wants to give us a blessing that will make us Holy. “These things have I spoken unto you,” He says, “that My joy might remain in you, and that your joy might be full.” John 15:11. Joy in the Holy Spirit is health-giving, life-giving joy. **In giving us His Spirit, God gives us Himself**, making Himself a fountain of Divine influences, to give health and life to the world.”

- “**Umwuka Wera yari hejuru** cyane mu mpano zose yashoboraga gusaba Se kugirango ashyire hejuru ubwoko bwe. Umwuka yagombaga **gutangwa nk'umukozi mushya, kandi bitabaye ibyo** igitambo cya Kristo ntacyo cyaba kimaze.“ {Ellen White: RH, November 19, 1908, Art. B, par. 5} “The **Holy Spirit was the highest of all gifts** that he could solicit from His Father for the exaltation of His people. The **Spirit was to be given as a regenerating agent**, and without this the sacrifice of Christ would have been of no avail.“

- "Nta kuri kurigishijwe neza muri Bibiliya kuruta uko **Imana ikoresheje Umwuka Wera** wayo iyobora cyane cyane abakozi bayo ku isi mu rugendo **rukomeye** rwo gukomeza **umurimo w'agakiza**." {Ellen White: GC, p. 343} “No truth is more clearly taught in the Bible than that **God** by **His Holy Spirit** especially directs His servants on earth in the great movements for the **carrying** forward of the work of **salvation**.”

59: Ese ijambo "INYUMA ITATU" ryaturutse kuri Ellen White?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Ikiremwa kimwe gusa gishobora kuba Imana! E. Ijambo ryonyine "ryanditswe na" Ellen White rivuga ikintu kijyanye na Beings eshatu rikoreshwa muri iki gihe nka kimwe mu bimenyetso nyamukuru byerekana ko amaherezo yamenye ko Ubutatu ari ukuri:

- Wabyawe n'Imana, kandi uhagaze munsi y'ibihano n'imbaraga z'ibinyabuzima **bitatu byera byo mwijuru, bishoboye** kukubuza kugwa. Ugomba guhishura ko wapfuye kubwibyaha; ubuzima bwawe bwihishe hamwe na Kristo mu Mana. Hihishe “hamwe na Kristo mu Mana,” - guhinduka gutangaje. Iri ni isezerano ry’agaciro.” {White Estate 16. March 1976: {Ellen White: 7MR, 267} {Ellen White: **Sermons and Talks** Volume One 367.3, Sermon given October 20, 1906} “You are born unto God, and you stand under the sanction and the power of the **three holiest Beings in heaven,** who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hidden with Christ in God. Hidden “with Christ in God,”– wonderful transformation. This is a most precious promise.”

Mu rwego rw'inkomoko, dushobora kwemeza ko aya magambo adakomoka mu bitabo bye kandi ko atari amagambo yavuzwe na we. Aya magambo ni inyandiko mvugo itazwi yinyigisho ye, kandi haribazwa niba yaraturutse mugihe cye. Ijambo "Ibinyabuzima bitatu" ryaturutse ku mwanditsi utazwi, ntituzi izina rye kandi ntituzi niba ari ukuri. Aya magambo yongeyeho nka "her" muri 7MR wirengagije ibindi bintu! Ellen White yemeye inyandiko zandikishijwe intoki gusa n'umukono we! Nta ruhushya yatanze kuri iyi nyandiko. Ellen White yabonye gusa igice cyanditse cyiyi nyigisho, yasinyiye. Inyandiko ifite igice cyemewe iri muri ´Gusubiramo na Herald´ guhera mu Kuboza 1906, ariko ntabwo ikubiyemo ijambo "Ibinyabuzima bitatu"! Aya magambo atazwi yerekeye Ibinyabuzima bitatu "yavumbuwe" mu mwaka wa 1976! Aya magambo aherekejwe n'ikindi kinyoma aho Ellen White asengera Ubutatu:

- “Iyo numva nkandamijwe, kandi nkaba ntazi uko nifata ku murimo Imana yampaye gukora, mpamagara **gusa** Ibintu bitatu **bikomeye, ndavuga nti; Wowe (Ubutatu) uzi ko ntash**obora gukora uyu murimo imbaraga zanjye. **Ugomba** gukora muri njye, no kuri njye no muri njye.“ {Ellen White: 7MR 267.2 **Sermons and Talks**, Vol. 1, 367, Sermon given October 20, 1906} “When I feel oppressed, and hardly know how to relate myself toward the work that God has given me to do, **I** just **call upon** the **three great Worthies**, and **say**; **You** (Trinity) know I cannot do this work in my own strength. **You** must work in me, and by me and through me.“

Bivugwa ariko ko iki gice kitashyizweho umukono kandi kitemewe mu magambo ya Ellen White ari ukuri "kuko" yabwirije ikibwiriza kandi yasinyiye igice cya mbere cy'inyigisho kuko yabaye ikindi gice cy'iyi nyandiko atari mu maboko ye. Hamwe niyi logique, dushobora kongeramo inyandiko iyindi mvugo itazwi kugirango tugaragaze umwanzuro wifuza. Ni muri urwo rwego, dushobora kandi kuvuga ko Apocrypha nayo yemewe kuko ikomoka mugihe kimwe na Bibiliya kandi ifitanye isano ningingo zisa. Muganga Kellogg, nkuwitwaye ubuhakanyi, yuzuza cyangwa yagabanijwe amagambo yavuzwe na EGW bityo, abaha ibisobanuro bitandukanye rwose. Ni iki Ellen White ubwe yavuze ku nyandiko zandikishijwe intoki zidafite umukono we?

- “Noneho kubantu bose bifuza ukuri navuga nti: **Ntukemere raporo zitaremezwa kubyo Mushikiwabo White yakoze cyangwa yavuze cyangwa yanditse**. Niba ushaka kumenya icyo Uwiteka yahishuye binyuze muri we, soma imirimo yanditse. Hoba hariho ingingo zishimishije atanditse, ntukifate ushishikaye kandi utangaze ibihuha ku vyo yavuze.” {Ellen White: 5T 696.1 “And now to all who have a desire for truth I would say: **Do not give credence to unauthenticated reports as to what Sister White has done or said or written**. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said.”

- "Nasomye kuri byose ni ukuvuga kopi, kugirango ndebe ko ibintu byose uko bikwiye. Nasomye inyandiko zose zandikishijwe intoki mbere yo koherezwa ku icapiro. ” {Ellen White: 3SM 90.6} “I read over all i.e. copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer.”

- “Nanditse neza ibitabo **byanjye byose.** Ndashaka ko nta kintu na kimwe kigaragara mu icapiro nta perereza ryitondewe. "{Ellen White: 10MR 12.4} “I have all my publications **closely examined**. I desire that nothing shall appear in print without careful investigation.“

60: Ubumana ninde cyangwa Niki? Ubutatu?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Ibinyoma:

- "**Ubumana bwatewe impuhwe** n'ubwoko, kandi **Data, Mwana, n'Umwuka Wera bihaye umurimo wo gukora gahunda yo gucungurwa**. Kugira ngo dusohoze neza uyu mugambi, hemejwe ko Kristo, Umwana w'ikinege w'Imana, agomba kwitanga igitambo cy'ibyaha. Ni uwuhe murongo ushobora gupima ubujyakuzimu bw'urukundo? Imana yatuma bidashoboka ko umuntu avuga ko yashoboraga gukora byinshi. Hamwe na Kristo yatanze ibintu byose byo mwijuru, kugirango ntakintu gishobora kuba gikenewe muri gahunda yo kuzamura umuntu. Dore urukundo - kubitekerezaho bigomba kuzuza ubugingo gushimira bidasubirwaho!" {Ellen White: CH, p. 222} {Ellen White: AUCR, April 1, 1901 par. 10} "The **Godhead was stirred** with pity for the race, and the **Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption**. In order fully to carry out this plan, it was **decided** that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude!"

Mu magambo "yahinduwe" yavuzwe haruguru, akora nk '"ibimenyetso" ku Butatu, dushobora kubona uburyo ijambo' Ubumana 'rikoreshwa nabi. Iri jambo risobanura gusa ibiranga Ubumana kandi ntirisobanura izina ry '"ubutatu". Igisobanuro nyacyo:

Umwimerere:

- "Kuberako ibishobora kumenyekana ku **Mana** bigaragarira muri bo; kuko Imana yababeretse. Kuberako ibintu bitagaragara bye kuva yaremwa isi biragaragara neza, byunvikana nibintu byakozwe, ndetse **n'imbaraga zayo zihoraho na MANA; ku** buryo batagira urwitwazo." {Abaroma 1:19.20}

- "Muri Kristo hakusanyirijwe hamwe icyubahiro cyose cya Data. Muri We harimo byose byuzuye **IMANA** Yumubiri. Ni umucyo w'icyubahiro cya Se, n'ishusho igaragara y'umuntu we. Icyubahiro cy'imico y'Imana kigaragarira mu mico yayo." {Ellen White: 7BC, p. 907} "**In Christ** is gathered all the glory of the Father. **In HIM is all the fullness of the GODHEAD bodily**. He is the brightness of the Father's glory, and the express image of His person. The glory of the attributes of God are expressed in His character."

Ubundi busobanuro:

Mu nyandiko ikurikira ni gihamya yukuri kwa kera kubasomyi bose bakomereje ku myifatire yabo ko NTA kubeshya Umwuka wubuhanuzi **cyangwa Bibiliya**.

Ariko n'iyi nyandiko cyangwa imirongo itavugwaho rumwe, iyo ugereranije nindi mirongo hamwe ninyandiko ntibishobora gutanga ibimenyetso byerekana Ubutatu. **Mugutandukanya inyandiko umuntu ashobora kwerekana h**afi ubuyobe. Turabizi ko ibyanditswe na Ellen White (Umwuka w'ubuhanuzi) **bidashobora icyarimwe kurwanya no gushyigikira Ubutatu.** Ibi biratwereka kandi inzira yonyine yo gusobanura imvugo nk '"imbaraga eshatu zo mwijuru" - mu kudakuramo ayo magambo. Nubwo iyi nyandiko yazanye ibimenyetso byerekana ko ari impimbano, dushobora kongera kubona mu nyandiko ikurikira, ko inyigisho y'Ubutatu idashobora kwemezwa nubwo aya masomo yari umwimerere!

Igitabo "Ivugabutumwa" - "Evangelism"

- **"Turashaka Umwuka Wera, ari we Yesu Kristo**." {Ellen White: Letter 66 April 10, 1894 par. 18} "We want the Holy Spirit, which is Jesus Christ."

- "Umwuka Wera ni We ubwe (Yesu), yateshutse ku miterere y'ubumuntu kandi yigenga. Yari kwihagararaho nk'ahantu hose ku bw'Umwuka Wera we, nk'ahantu hose." {Ellen White: Letter 119, 1895.18} "The **Holy Spirit is Himself** (Jesus), **divested** of the personality of humanity and independent thereof. **He would represent Himself as present in all places** by His Holy Spirit, **as the Omnipresent**."

Birashoboka ko Umwuka Wera aboneka kubwa Mwuka Wera we niba aya magambo aterekeza kuri Yesu ubwe, nkuko Inyabutatu abivuga? Niba ibi byari ukuri bivuze ko habaho imyuka ibiri yera.

- "Abizera ukuri bagomba kwibuka ko ari abana bato b'Imana, ko bari mu mahugurwa yayo. Reka bashimire Imana kubwimbabazi zayo nyinshi kandi bagirire neza. Bafite Imana imwe n'Umukiza umwe; **kandi Umwuka umwe - Umwuka wa Kristo - ni ukuzana ubumwe mu nzego zabo**." {Ellen White: 9T, p. 189.3 1905.} "Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. **They have one God and one Saviour; and ONE Spirit—the Spirit of Christ**—is to bring unity into their ranks."

Igitabo "Ivugabutumwa", ukirebye neza kirimo ibimenyetso bidashidikanywaho ku Butatu, gikubiyemo amagambo y'Umwuka w'Ubuhanuzi yakuwe mu murongo bityo akabaha ibisobanuro bitandukanye. Iyo urebye neza ibyo Ellen White yavuze byose dushobora kumenya inyigisho nziza. Nkuko tuzabibona, iki gitabo ntabwo gifite imiterere yuzuye. Gukusanya amagambo byavuzwe nyuma yimyaka 20 nyuma y'urupfu rwa Ellen White, abinyujije ku buyobozi bwa Dr. LeRoy Froom, wakoze cyane kugira ngo agaragaze Ubutatu, kandi yashinzwe ku mugaragaro n'Inama Rusange gukora iperereza kuri iki kibazo. Muganga Froom yanditse kumugaragaro ko yakuyeho inyigisho za Adiventiste zishaje kandi zidafite intego zatumye dusa nabasekeje kwisi yose! Amagambo akurikira yumwuka wubuhanuzi, yanditseho "kuzura kwubumana," akoreshwa nkibimenyetso byingenzi byerekana ko hariho Ubutatu, kuko buvuga kuri Roho Mutagatifu nubumana:

- "Data **ni** we wuzuye ubumana bw'umubiri" "The Father **IS** all the fullness of the Godhead bodily"

- "Umwana **ni** we wuzuye w'ubumana wagaragaye" "The Son **IS** all the fullness of the Godhead manifested"

- "Umuhoza Kristo yasezeranije kohereza nyuma yo kuzamuka mu ijuru ni Umwuka **MU** Bwuzuye bw'Ubumana" "The Comforter that Christ promised to send after He ascended to heaven is the Spirit **IN** all the fullness of the Godhead"

{Ellen White: Special Testimonies, Series B, No. 7, pp. 62, 63. 1905, and Evangelism, pp. 614, 615}

Ariko nidusoma neza iyi nyandiko, tuzabona ko hari itandukaniro ryibanze muriyi nyito, aribyo:

- Ko Data n'Umwana ari Byuzuye Ubumana - That the Father and Son IS the Fulness of the Godhead

- Ko Umwuka Wera ari MU Byuzuye Ubumana - That the Holy Spirit is IN the Fulness of the Godhead

Reka noneho tuvuge muri make ubutumwa butaziguye bw'aya magambo: Data niwe Mutegetsi w'Imana, Umwana niwe Mutegetsi w'Imana, Umwuka Wera ari mu Mutegetsi w'Imana. Muyandi magambo, umwuka uri muri Data n'Umwana, bityo akaba Atari Imana nk'Imana na Mwana. Niba hari ikintu kiva mubintu, bigomba kubanza kuba muri byo, nkisoko yamazi yamaze kuba isoko yabyo kugirango ibashe kuyivamo. Amagambo yavuzwe haruguru ntabwo avuga ko Byose uko ari bitatu byuzuye byimana. Niba Ubutatu bwari ukuri, nibyo amagambo agomba kuvuga. Twabonye ko Data ari Ikiremwa cy'Imana, ko Umwana ari Imana. Ntabwo ari umwe kandi ntibahagarariye Ubutatu! Ntabwo bivuga ko Data n'Umwana ari imana, ariko ko buri wese ari Ubumana - Ikiremwa cy'Imana. Aya magambo atanga ibimenyetso byinshi byerekana ko Umwuka Wera akomoka kuri Data n'Umwana, kandi ko atari Imana ya gatatu. Ijambo Ubumana - Ubumana, risobanura ibiranga kandi ntibisobanura Imana.

Inkoranyamagambo mu ndimi nyinshi zivuga ko ijambo "Ubumana" ridasobanura umubare cyangwa ikiremwa, ahubwo ni kamere y'Imana, ni ukuvuga .. Imico y'Imana (Ubumana). Kubera ko aya magambo yavuzwe haruguru avuga neza ko Data na Mwana bombi ari Ubumana, twarangiza dufite Ubutatu butatu niba ijambo Ubumana risobanura Ubutatu! Data niwe wuzuye wuzuye ubumana. Ntaboneka kuri twe buntu. Inzira yonyine yo kumenya Imana nubumana bwayo nigihe yigaragaje. Kristo yarazwe ubumana na Se niyo mpamvu ari byose byuzuye byimana **byagaragaye**. Ubumana bw'Umwana w'Imana ni uburenganzira bwe n'umurage we, yabibonye akivuka mu ijuru (Abaheburayo 1: 4). Uku kuzura kw'Imana gutuye muri Kristo kuko kwashimishije Data (Abakolosayi 2: 9; 1:19). Kristo yari afite icyubahiro cya Se kubwo kuvuka kw'Imana. Abaheburayo 1: 3; Yohana 1:14; 2 Abakorinto 4: 6).

- "**Muri Kristo hakusanyirijwe hamwe icyubahiro cyose cya Data. Muri We harimo kwuzuye k'ubumana kumubiri**. Ni umucyo w'icyubahiro cya Se, n'ishusho igaragara y'umuntu we. Icyubahiro cy'imico y'Imana kigaragarira mu mico yayo." {Ellen White: 7BC, p. 907} "**In Christ is gathered all the glory of the Father. In Him is all the fullness of the Godhead bodily**. He is the brightness **of the Father's glory**, and the express image of His person. The glory of the attributes of God are expressed in His character."

- "**Urukundo rw'Imana, rwagaragarije umuntu waguye mu mpano y'Umwana we yakundaga, rwatangaje abamarayika Bera.** Imana yakunze isi cyane ku buryo yahaye Umwana wayo w'ikinege, ku buryo umwizera wese atarimbuka, ahubwo akagira ubuzima bw'iteka….**Umwana yari umucyo w'icyubahiro cya Se, n'ishusho igaragara y'umuntu we. Yari afite ubukuru bw'Imana n'ubukuru. Yagereranyaga n'Imana. Byashimishije Data ko muri we harimo byose byuzuye**." {Ellen White: 2SP, p. 38} "**The love of God, manifested toward fallen man in the gift of his beloved Son, amazed the Holy angels**."God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." **The Son was the brightness of the Father's glory, and the express image of his person. He possessed Divine excellence and greatness. He was equal with God. It pleased the Father that in him all fullness should dwell**."

Dukurikije Bibiliya ubwayo, ijambo "Ubumana" ryerekana imiterere n'umutwe:

- "Erega ibintu bitagaragara bye kuva yaremwa isi biragaragara neza, byunvikana nibintu byakozwe, ndetse n'imbaraga zayo **z'iteka n'ubumana**; **kugira ngo batagira** urwitwazo. "{Abaroma 1:20}

- “Ariko ndashaka ko mumenya ko Umutwe wa buri muntu ari Kristo; n'umutwe w'umugore ni umugabo; kandi **Umutwe wa Kristo ni Imana**.“ {1 Abakorinto 11: 3}

Ijambo "Umutwe", nk'igice cy'ijambo "Ubumana", risobanura umutwe w'Umutegetsi w'Imana, Ninde mutware w'isi yose! Umurongo ukurikira ushimangira ko Imana Data ari umutwe n'Umwana wayo! Muri Bibiliya y'Igiheburayo, ijambo ry'umwimerere ryitwa "Ubumana" ni ijambo "Elohut". Iri jambo ni inyito ntabwo ari izina, kandi nkiryo, risobanura ibiranga Imana. Iyo mico ni "Ubumana, ni ukuvuga Ubumana", kandi isa na kamere muntu, "ubumuntu". Irasobanura ibiranga udasobanuye utundi turere, kandi ntibisobanura izina, "umuntu" Iyo umuntu mwiza yuzuye urukundo kubandi, noneho tumuha inyito yubumuntu.

Mu buryo nk'ubwo, ikiranga Imana isobanura kandi ikemeza ibiranga imbaraga zimbitse zidasobanutse, imbaraga, urukundo, n'imbabazi! Umugabo umwe mubihe byinshi ntabwo ari umuntu wumuntu, ariko ahora ari umuntu, udafite imico yImana. Umuntu utari Imana ntashobora kuba "ubwuzure bwubumana." Niyo mpamvu Umwuka Wera atari Ubumana, ahubwo ari MU Bumana bwa Data n'Umwana, Ninde soko ye mwisi yose. Umwuka umwe ntushobora kugira umwuka wacyo. Niyo mpamvu twuzuye kuzura Imana kuko Yesu ubwe ari muri twe Umwuka Wera we:

- “Kugira ngo **Kristo** ature mu **mitima yawe kubwo** kwizera; ko mwebwe, muzi gushinga imizi no gushingira ku rukundo, mushobora gusobanukirwa n'abera bose ubugari, n'uburebure, n'uburebure, n'uburebure; Kandi kumenya urukundo rwa Kristo, rutanga ubumenyi, kugirango wuzuzwe n'Imana yuzuye. "{Abefeso 3: 17-19}

- “Ariko Imana yaduhishuriye Umwuka wayo, kuko Umwuka ashakisha ibintu byose, yego, ibintu byimbitse by'Imana. Kuberiki umuntu azi ibintu byumuntu, **usibye umwuka wumuntu uri muri we? nubwo bimeze bityo**, ibintu by'Imana nta muntu uzi, ahubwo ni Umwuka w'Imana. Noneho ntabwo twakiriye umwuka wisi, ahubwo twakiriye **UMWUKA URI IMANA**; kugira ngo tumenye ibintu twahawe ku buntu n'Imana.” {1. Abakorinto 2: 10-12}

Igihe Yesu yari ku isi, ubwuzu bwa Se bwose bwari muri We:

- "Kuri We atuye byose byuzuye mu **Mana**" {Abakolosayi 2 9}

- “Kugira ngo tumenye ko **Imana** (Data) yari **muri** Kristo, yiyunga n'isi ubwayo, ntabaryoza amakosa yabo; kandi yaduhaye ijambo ry’ubwiyunge." {2 Abakorinto 5:19}

Ese Imana imwe yahawe n'Imana Data ku Mwana wayo ntabwo yuzuye yuzuye? Ntabwo Umwuka uturuka ku Mana adafite imbaraga zuzuye zitagira imipaka z'Imana? Mu magambo yavuzwe hepfo aha turabona cyane ko Umwuka Wera ari imbaraga zImana, ikomoka kuri Data na Mwana kandi igereranya imbaraga zabo no kubaho kwabo:

- “Ariko ntimuri mu mubiri, ahubwo muri Mwuka, niba aribyo ko Umwuka w'Imana atuye muri mwe. Noneho niba umuntu adafite **Umwuka wa Kristo,** ntabwo ari uwe. Niba **kandi Kristo ari muri wowe**, umubiri wapfuye kubera icyaha; ariko Umwuka ni ubuzima kubera gukiranuka. Ariko niba Umwuka we wazuye Yesu mu bapfuye atuye muri wowe, uwazuye Kristo mu bapfuye na we azazura imibiri yawe ipfa kubwo **Umwuka we uba muri wowe**. "{Abaroma 8: 9-11}}

- "Umuhoza Kristo yasezeranije kohereza nyuma yo kuzamuka mu ijuru, ni Umwuka **MU Byuzuye Byuzuye Ubumana**, bikagaragaza imbaraga z'ubuntu bw'Imana **kubantu bose bakira kandi bizera Kristo nk'Umukiza ku giti cye**." {Ellen White: SpT, Series B, No. 7, pp. 62, 63. 1905} {Ellen White: Evangelism, pp. 614, 615} “The Comforter that Christ promised to send after He ascended to heaven, is the Spirit **IN all the fullness of the Godhead**, making manifest the power of Divine grace **to all who receive and believe in Christ as a personal Saviour**.”

- “Umuhoza Kristo yasezeranije kohereza nyuma yo kuzamuka mu ijuru, ni Umwuka MU BYuzuye Ubumana…” {Ellen White: BTS, March 1, **1906**} “The Comforter that Christ promised to send after He ascended to heaven, is the Spirit **IN** all the fullness of the Godhead…”

Umwuka **Wer**a ari mubwuzuye bwa Data n'Umwana. Ni Umwuka wabo! Umwuka we, Yesu ni Umuhoza. Imana Data itagaragara mumaso yacu apfa. Inzira imwe rukumbi yo kumenya Imana ni iy'Umwana wayo, wahumekeye abanditsi ba Bibiliya. Yesu yarazwe ubumana bwe na Se. Kwuzura kwa Data kuba muri Kristo kuko byashimishije Data kubikora:

- "Kuberako byashimishije Data ko muri we hagomba kubaho byose.“ {Abakolosayi 1:19} "

- "Erega muri We harimo ubumana bwose **bw'umubiri**.” {Abakolosayi 2: 9}

Niba 'Ubumana' bisobanura 'Ubutatu', none ni gute kuzura Ubutatu kumubiri muri Kristo? 'Ubumana' ntibisobanura 'Ubutatu', ahubwo 'Kamere y'Imana'. Ellen White ntabwo yigeze avuga ko muri Kristo harimo kuzura Ubutatu muburyo bw'umubiri. Imirongo yavuzwe haruguru iremeza ibyavuzwe na Ellen White aho yanditse ko Data n'Umwana ari kuzura Ubumana, bivuze ko Imana Data ubwayo iba muri Yesu.

- “Data yahaye **Umwuka we urugero rutagereranywa ku Mwana** we, kandi natwe dushobora **kurya ku buryo bwuzuye**.” {Ellen White: GC, p. 477} “The Father gave **HIS Spirit without measure to His Son, and we** also may partake of **its fullness**.”

Ni iki kindi dukeneye kugirango dusobanukirwe uku kuri gushaje? Uku kuri gusobanutse kudufasha kumva icyo aya magambo akurikira avuga:

- "**Ubumana bw'iteka**-Data, Mwana, n'Umwuka Wera - bugira uruhare mu gikorwa gisabwa kugira ngo umuntu yizeze umukozi wa muntu, ... ahuza imbaraga zo mu ijuru n'umuntu umuntu ashobora guhinduka, binyuze mu mikorere y'ijuru, abasangira ya kamere y'Imana n'abakozi hamwe na Kristo. ” {Ellen White: UL 148.4} “**The eternal Godhead**—the Father, the Son, and the Holy Ghost—is involved in the action required to make assurance to the human agent, ... confederating the heavenly powers with the human that man may become, through heavenly efficiency, partakers of the Divine nature and workers together with Christ.”

Ijambo, "Ubumana bw'iteka - Data, Mwana, n'Umwuka Wera", ntabwo bivuga Ubumana bumwe bwahujwe bw'abantu batatu cyangwa Ibinyabuzima bitatu. Iri jambo ni inyito y " Ubumana buhoraho 'bwa Data, Mwana, na Roho Mutagatifu, ntabwo ari izina, kandi risobanura ibiranga Imana (nk'urukundo n'imbabazi) bya Data, Mwana, na Nyirubutagatifu; Umwuka ubaturuka muri bo. Niba Umwuka Wera akomoka kuri Data n'Umwana, birumvikana rero ko afite Ubumana, kandi ntabwo ari umuntu cyangwa udafite ubuzima, imico, kandi nkibyo, arashobora kuduha urukundo n'imbabazi z'Imana gusa. Muri aya magambo, haribisobanuro bike cyane byihariye byerekana inyito y'Ubumana isobanurwa byimbitse mubindi bisobanuro, aho twabonye ko "Imana Data NIMANA", ngo "Yesu, Mwana, NIWE Mana "kandi ko" Umwuka Wera ari muri ubwo Bumana bwa Data n’Umwana.“

- ”**Kristo ntiyari yararetse kuba Imana igihe yahinduka umuntu. Nubwo yariyicishije bugufi mubumuntu, Ubumana bwari bukiri ibye**. Kristo wenyine ni we washoboraga guhagararira Data mu bantu, kandi uku guhagararira abigishwa kwagize amahirwe yo kureba mu myaka irenga itatu.” {Ellen White: DA 663.5} ”**Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own**. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years.”

Ubumana buracyari ubwa Kristo na nyuma yo kwigira umuntu. Ubutatu bwaba ubwa Kristo na nyuma yo kwigira umuntu?

- “Kristo mu **Bumana bwe yamuritse** ubwo yavaga mu mva, akazamuka ku rupfu no mu mva.” {Ellen White: ST May 30, 1895. TA 209.4} “Christ in His **Godhead** shone forth as He burst from the tomb, and rose triumphant over death and the grave.”

Yesu yamuritse muri 'Ubutatu', cyangwa ni uko Ubumana budasobanura 'Ubutatu' cyangwa 'Imana' nyuma? Ubumana, nkibisobanuro, ukurikije imiterere bishobora gusobanura imiterere yImana, imiterere, cyangwa ubuziranenge, ndetse nabantu barashobora kubyakira nkimpano:

- “Kimwe no kwicisha bugufi, bayobokaga imbaraga z'Umwuka Wera, bakiriye ubwuzure bw'Imana kandi bagereranywa n'Imana.” {Ellen White: AA 49.3} ”As in humility they submitted to the molding influence of the Holy Spirit, **they received of the fullness of the Godhead** and **were fashioned in the likeness of the Divine**.”

- “Binyuze mu gusangira kamere y'Imana dushobora guhagarara neza kandi twera kandi tutanduye. Ubumana ntabwo **bwahinduwe** umuntu, kandi umuntu nti**yahinduw**e imana no **kuvanga** hamwe na kamere zombi. Kristo ntabwo yari afite ubuhemu nk'ubwo bw'icyaha, bwononekaye, bwaguye, kuko icyo gihe atashoboraga kuba ituro ryiza.” {Ellen White: Manuscript 94, 1893. Manuscript Releases, Vol. 6, pp. 110-112} “Through being partakers of the Divine nature we may stand pure and Holy and undefiled. The **Godhead** was not made human, **and the human** was not deified by the blending together of the **two natures**. Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering.”

Birashoboka ko Ubutatu bwigize umuntu? Ubutatu bwavanze na kamere muntu?

Ukuri nyako nuko Kamere ya Yesu itagira icyaha (Ubumana), ubumana bwe, yari ivanze na kamere muntu ku isi! Niba Umwuka Wera yari kuzura Ubumana, abayoboke b'Ubutatu bashaka kwerekana, noneho bivuze ko Umwuka Wera ubwe ari "ubwuzuye bw'Ubutatu", bityo Ubutatu ubwabwo! Nyamara, isesengura ryimbitse ryerekeye ubusobanuro bw’amagambo yavuzwe mu gitabo cy'ivugabutumwa, ntiratwereka gusa ko ijambo 'Ubutatu' ryarimo (mu gihe ritabaho mu magambo ayo ari yo yose yavuzwe na Ellen White), ariko kandi ko 'Ubumana' byahinduwe mu buryo butandukanye mu rurimi rwacu, ni ukuvuga ko bisobanurwa ngo "ubutatu" Imana, n'ahandi nka 'Imana Data'.

Ijambo 'Ubutatu', rigaragara nk'insanganyamatsiko ku rubuga rwa 'whiteestate.org', ntabwo yigeze yandikwa na Ellen White! Dr. Froom yaba yaribasiye ukuri no mubindi bice? Mu mwaka wa **1957**, mu gitabo cye "**Ibibazo ku nyigisho**", Froom yanditse ko ubwiyunge bwarangiye binyuze mu gitambo cya Yesu ku musaraba. Iyi yari amakimbirane ya tewolojiya ya Calvin na Adventiste. Ninde warangije kumenagura umukungugu?

Tewolojiya y'Abadiventisti, **birumvikana**! Niba inzira yose y'ubwiyunge irangiye kumusaraba, gutakambira kwa Yesu ahera h'ijuru, byasobanuwe mu ibaruwa yandikiwe **Abaheburayo, biba ubusa**. Niba ibintu byose byarangiye kumusaraba, noneho twakijijwe hakiri kare, bityo tukabona ubutumwa ko tudakeneye kurwanya icyaha! Kandi nibyo rwose nibyo Calviniste yigisha. Kandi sibyo gusa, ahubwo banigisha ko iherezo ryigihe cyikigereranyo ari ikigereranyo gusa, kuko "bidashoboka" kureka icyaha.

Ese Ellen White yatangaje iki gitero ku kuri kuva mu rwandiko kugeza ku Baheburayo?

- "Ntidushobora kubona amagambo akwiye ngo dusobanure iterambere rigezweho ry'ibitekerezo bifitwe na bamwe. Harimo insanganyamatsiko ya pantheism. Ibi bitekerezo bivanze nukuri, kuburyo ukuri kutagira **ingaruka. Izi nyigisho zidasanzwe zigizwe no guhakana imiterere y'Imana, impongano ya Kristo** n'umurimo wayo ahera. Bakuraho amahame y'ingenzi yatugize abantu batandukanye.“ {Ellen White: MS 8, 1914, Part 32} “We cannot find words fitly to explain the latest development of ideas held by some. They contain threads of pantheism. These ideas are so mixed with the truth, that the truth is made of no effect. These specious theories constitute **a denial** of the personality of God, **the atonement of Christ and His work in the sanctuary**. They take away the vital principles which have made us a separate people.“

Inyigisho ivuga ko Yesu yafashe kamere ya Adamu mbere yo kugwa igihe yageraga ku isi yaturutse kuri Dr. Froom:

Dr. Froom:

- “Umubiri wa Kristo na kamere ye mu kwigira umuntu byari bitandukanye n'ibyacu. "Yasonewe" umurage wacu w'irondakoko, kandi yafashe kamere ya Adamu idafite icyaha **nkuko byari bimeze mbere yo kugwa**.“ {Dr. **LeRoy Froom**; Questions of Doctrine, p. 383, and heading, p. 650} “Christ’s flesh and nature in the incarnation were different from ours. He was “exempt” from our genetic inheritance, and took only **the sinless nature of Adam as it was before the fall**.“

Ellen White:

- “Yiyambuye **kugwa**, ababazwa na kamere muntu, yandujwe kandi **yanduzwa n’icyaha**.” {Ellen White: YI, 20. December 1900} “He **took** upon Himself fallen, **suffering** human nature, degraded and **defiled by sin**.”

Video **Nick Ionashku** - Froomism:



Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

61: Imbaraga zonyine zo gutsinda icyaha = Yesu CYANGWA Ikiremwa cya gatatu / Umuntu / Kamere, Umwuka Wera?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



<u>Umwimerere</u>:

Gusa icyo twirinda icyaha ni Yesu wenyine:

- "**KRISTU** ni isoko ya buri kintu cyiza. **NIMWE GUSA ushobora kubyutsa umutima usanzwe urwanya icyaha. Niwe soko yimbaraga zacu niba twakizwa. Nta muntu ushobora kwihana adafite** ubuntu bwa Kristo. Umunyabyaha ashobora gusenga kugirango amenye kwihana. Imana ihishurira Kristo umunyabyaha, kandi iyo ibonye ubuziranenge bw'Umwana w'Imana, ntabwo aba azi imiterere yicyaha. **Kubwo kwizera umurimo n'imbaraga za Kristo, urwango rwo kurwanya icyaha na satani rwaremewe mu mutima we**." {Ellen White: RH, 1. April 1890 par. 5} "**CHRIST** is the source of every right impulse. He is the **<u>ONLY ONE</u> who can arouse in the natural heart enmity against sin**. **He is the source of our power if we would be saved**. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. **<u>By faith in the work and POWER</u> <u>of Christ,</u> enmity against sin and satan is created in his heart**."

- "Imiterere yacu binyuze mu byaha yabaye iy'indengakamere, kandi imbaraga zidusubiza zigomba kuba ndengakamere, naho ubundi nta gaciro zifite. Hariho IMBARAGA ZIMWE zishobora kuvanaho ikibi kiva mumitima yabantu, nukuvuga imbaraga zImana muri YESU Kristo. "{Ellen White: 8T, p. 291 1904} "Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is **but ONE POWER that can break the hold of evil from the** hearts of men, and i.e. the **power of God in JESUS Christ**."

- "**KUBURANIRA GUSA kurwanya ikibi ni ukubera KRISTU** mu mutima kubwo kwizera gukiranuka kwe." {Ellen White: DA, p. 324} "The **ONLY DEFENCE against evil is the indwelling of CHRIST** in the heart through faith in His righteousness."

Ibinyoma:

- "**Icyaha cyashoboraga kuneshwa no kuneshwa** gusa binyuze mu kigo gikomeye **cy'umuntu wa GATATU w'Ubumana**, utaza nta mbaraga zahinduwe, ariko mu mbaraga z'Imana." {Ellen White: DA, p. 671.2} "**Sin could be resisted and overcome only** through the mighty agency of the **THIRD Person** of the **Godhead**, who would come with no modified energy, but in the fullness of Divine power."

- "**Igikomangoma cy'imbaraga z'ikibi gishobora** kugenzurwa **gusa n'imbaraga** z'Imana mu **muntu wa GATATU w'Ubuman**a, **Umwuka Wera**." {Ellen White: SpT, Series A, No. 10, p. 37. 1897} {Ellen White: Evangelism, p. 617} "The **prince of the power of evil can only be held** in check by the **power** of **God** in the **THIRD person of the Godhead**, the **Holy Spirit**."

Ubundi busobanuro:

Mu nyandiko ikurikira hepfo hari ibimenyetso byerekana ukuri kwa kera kubasomyi bose bakomereje ku myifatire yabo ko NTA kubeshya Umwuka wubuhanuzi cyangwa Bibiliya. Ariko no muri iki gihe, inyandiko cyangwa imirongo itavugwaho rumwe, ifatanije n'imirongo isigaye, ntibishobora gutanga ibimenyetso bifatika byerekana Ubutatu.

Mugutandukanya inyandiko umuntu ashobora kwerekana hafi ubuyobe.

Tuzi ko ibyanditswe na Ellen White (Umwuka w'ubuhanuzi) **bidashobora, icyarimwe, kurwanya no gushyigikira Ubutatu**. Ibi kandi biratwereka inzira yonyine yo gusobanura imvugo nk "imbaraga eshatu zo mwijuru", tutiriwe dukuramo amagambo. Nubwo iyi nyandiko yazanye ibimenyetso byimpimbano, turashobora kubona mubyanditswe hepfo, ko niyo aya masomo yaba umwimerere, inyigisho **y Ubutatu ntishobora kwemezwa**!

Urebye, amagambo akurikira arashobora gukoreshwa nkinkunga ikomeye kubutatu:

- "**Icyaha gishobora kuneshwa** no kuneshwa **gusa binyuze m**ubikorwa bikomeye **byumuntu wa gatatu wubumana,** utaza nta mbaraga zahinduwe, ariko byuzuye imbaraga zImana." {Ellen White: DA, p. 671.2} "**Sin could be resisted** and overcome **only through** the mighty agency of the **Third Person of** the **Godhead**, who would come with no modified energy, but in the fullness of Divine power."

Ariko, dukwiye kandi gusoma andi magambo kugirango tugire ishusho yuzuye kandi isobanutse:

- "Turashaka **Umwuka Wera, ari we Yesu Kristo**." {Ellen White: Letter 66, April 10, 1894, par. 18} "We want the **Holy Spirit, which is Jesus Christ**."

- "**Ufatanije n'ubumuntu, KRISTU ntashobora kuba ahantu hose ku giti cye**; kubwibyo byari byiza rwose ko yabasiga, akajya kwa **Se, kandi akohereza Umwuka Wera ngo amusimbure kwisi**. Umwuka Wera ARIWE, yambuwe imiterere yubumuntu kandi yigenga. Yari kwihagararaho nk'ahantu hose ku bw'Umwuka **Wera we, nk'ahantu hose.**" {Ellen White: Letter 119, 1895.18} "**Cumbered with humanity**, **CHRIST could not be in every place personally;** therefore it was altogether for their advantage that He should leave them, go to His Father, and **send the Holy Spirit to be His successor on earth**. The **Holy Spirit IS HIMSELF**, divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by **His Holy Spirit, as the Omnipresent**."

Duhereye ku magambo ya mbere dushobora gufata umwanzuro ko **GUSA** Umwuka Wera ashobora kudutandukanya n'ibyaha byacu!

Andi magambo abiri nubwo, avuga ko Yesu ku giti cye ari Umwuka Wera, atwereka ko amagambo ya mbere adashyigikiye Ubutatu! Twasomye hepfo ibikomeza byavuzwe haruguru, ko Umwuka Wera ari imbaraga za Yes.

- “Umwuka **niwo ukora** neza ibyakozwe nUmucunguzi wisi. Umwuka ni we mutima. Binyuze mu Mwuka umwizera ahinduka umwe muri kamere y'Imana. **Kristo yahaye Umwuka we imbaraga nk'Imana kugira ngo atsinde** ibisekuruza byose kandi akuza umuco mubi, no kwerekana imico ye ku itorero rye.” {Ellen White: DA, p. 671.2} “It is the **Spirit THAT** makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the Divine nature. **Christ has given His Spirit as a Divine power** to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.”

Iyi nyandiko ntabwo ivuga ko Imana ari "Ubutatu" cyangwa ko Umwuka Wera ari "Imana ya gatatu", ariko ko Umwuka w'Imana ari imbaraga z'Imana za Yesu, yaduhaye kugirango dushobore gutsinda icyaha. Tumaze gusoma ibisobanuro by'iki gitabo mu gice ´Ivugabutumwa´ - ko Umwuka Wera ari muri Data n'Umwana, mu gihe Data n'Umwana ari ubwuzuye bw’Imana.

Kwita Umwuka Wera nkumuntu wumuntu wa gatatu´ cyangwa ´undi muntu uhumuriza´ bisobanura kubaho kwa Yesu n'imbaraga, aho dukomezwa, mugihe umubiri we utari hafi yacu! Niba dutandukanije igice cya mbere cyumurongo, dushobora kurangirira muburyo butari bwo, icyakora iyo dufashe inyandiko yose murwego, dufite ibimenyetso bigaragara birwanya Ubutatu! Tumaze kubona, ko umuntu-kamere ashobora kwerekana gusa ikintu kimwe kiranga:

- “Ibitekerezo byanjye byagabanutseho gato ubwo namenyaga mu **nkoranyamagambo ko kimwe mu bisobanuro bya kamere, ari Ibiranga**. Bivugwa mu buryo nanzuye ko hashobora kubaho imico idafite ishusho y'umubiri ifitwe na Data n’Umwana.“ {**William C. White, 1935**, Letter to H. W. Carr} “My perplexities were lessened a little when I learned from the dictionary that **one of the meanings of personality, was Characteristics**. It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son.“

Amagambo akurikira asobanura ikiremwa cyigenga? Niba aribyo, bivuze ko Umwuka Wera ahagaze hejuru yImana na Yesu, kuko nkuko byavuzwe, imbaraga zayo zonyine zadufasha mukurwanya icyaha? Ibi mubyukuri byasenya inyigisho y'Ubutatu kuko inyigisho yigisha Ibinyabuzima bitatu byo murwego rumwe.

- "**Igikomangoma cy'imbaraga z'ikibi gishobora kugenzurwa gusa** n'imbaraga z'Imana mu muntu wa **gatatu w'Ubumana, Umwuka Wera**.“ {Ellen White: SpT, Series A, No. 10, p. 37. 1897 and Ellen White: Evangelism, p. 617} “The **prince of the power of evil** can **only** be **held** in check by the power of God in the **third person of the Godhead, the Holy Spirit**.“

Amagambo akurikira yavuye mu mwuka w'ubuhanuzi yemeza igisubizo cy'ikibazo kijyanye n'imbaraga zonyine zishobora kuvana imitima yacu mu bubata bw'icyaha. Nkuko tuzabisoma, ni imbaraga z'Imana binyuze muri Yesu Kristo:

- **“Kristo** ni we soko y'impamvu zose zifatika. **NIMWE GUSA ushobora kubyutsa umutima usanzwe urwanya icyaha**. **Niwe soko yimbaraga zacu niba twakizwa. Nta m**untu ushobora kwihana adafite ubuntu bwa Kristo. Umunyabyaha ashobora gusenga kugirango amenye kwihana. Imana ihishurira Kristo umunyabyaha, kandi iyo ibonye ubuziranenge bw'Umwana w'Imana, ntabwo aba azi imiterere yicyaha. **Kubwo kwizera umurimo n'imbaraga za Kristo, urwango rwo** kurwanya icyaha na Satani rwaremewe mu mutima we. ” {Ellen White: RH, 1. April, 1890 par. 5} “**Christ** is the source of every right impulse. **He is the ONLY ONE** who can **arouse in the natural heart enmity against sin**. **He is the source of our power** if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. **By faith in the work and power of Christ, enmity against sin** and Satan is created in his heart.”

- “**Kwirinda ikibi GUSA ni ugutura kwa Kristo mu mutima kubwo** kwizera gukiranuka kwe.” {Ellen White: DA, p. 324} “The **ONLY defense against evil** is the indwelling of **Christ in the heart** through faith in His righteousness.”

- “**Umwuka yatanzwe nk'ikigo gishya, kandi bitabaye** ibyo igitambo cya Kristo nta cyo cyari kuba. Imbaraga z'ikibi zari zimaze ibinyejana byinshi zikomera, kandi kugandukira umuntu muri ubwo bunyage bwa satani byari bitangaje. **ICYAHA gishobora KWANWA no gutsinda GUSA binyuze mu kigo gikomeye cyumuntu wa GATATU wubumana, waza nta mbaraga zahinduw**e, ariko muburyo bwuzuye bwImana. Umwuka ni we ushyira mu bikorwa ibyakozwe n'Umucunguzi w'isi. Umwuka ni we mutima. Binyuze mu Mwuka umwizera ahinduka umwe muri kamere y'Imana. **KRISTU yahaye umwuka we nk'imbaraga z'Imana kugira ngo** dutsinde ibisekuruza byose kandi byatsimbataje ibibi, no kwerekana imico ye ku itorero.” {Ellen White: RH, May 19, **1904** par. 3} “The **Spirit was given as a regenerating agency**, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. **SIN could be RESISTED and overcome ONLY through the mighty agency of the THIRD person of the Godhead**, who would come with no modified energy, but in the fulness of Divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the Divine nature. **CHRIST has given HIS SPIRIT as a Divine power** to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon the church.”

- “Imiterere yacu binyuze mu byaha yabaye iy'indengakamere, kandi imbaraga zidusubiza zigomba kuba ndengakamere**, naho ubundi nta gaciro zifite. Hariho imbaraga ZIMWE zishobora gusenya gufata ikibi kiva mumitima yabantu, nukuvuga imbaraga zImana muri YESU Kristo**.“ {Ellen White: 8T, p. 291 **1904**} “Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is **but ONE power that can BREAK the hold of evil from the hearts of men, and i.e. the power of God in JESUS Christ**.“

Umwuka Wera, “umuntu wa gatatu”, Umwuka wa Yesu, ni isoko yacu yo kuvugurura. Twasomye mumagambo aheruka, ko imbaraga za Kristo arizo ziduha imbaraga zo kurwanya icyaha. Ellen White yarabyanditse neza. Yavuze ko Yesu adukiza n'Umwuka we, kandi ko uyu Mwuka atari undi muntu umeze nka Data n'Umwana. Yesu wenyine ni we ushobora kuduha kunesha icyaha. Umwuka we niwe uhagarariye, uwo agarura ishusho yatakaye y'Imana muri twe kandi ni muri ubwo buryo gusa igereranya imiterere ya gatatu y'Imana. Abahagarariye inyigisho y'Ubutatu bafata iyi mvugo mu bwigunge nk '“gihamya” y'Imana “ya gatatu” iri kumwe na Data na Yesu.

Turashobora kubona muri Bibiliya (Ibyahishuwe 1: 4; 3: 1; 4: 5; 5: 6; Yesaya 11: 2; 1 Abakorinto 6:19; 12:13) ko abantu uko ari batatu baba mwijuru, ni iki gikwiye gusobanuka? utwereke ko Umwuka Wera atari umuntu wapfuye, nkuko Dr. Kellogg yari yarigishije mu cyiciro cya mbere cy'ubuhakanyi bwe kugeza igihe yimukiye mu Butatu bw'Ubutatu mu cyiciro cya kabiri cy'ubuhakanyi bwe. Nibyo, Umwuka Wera ni muzima kuko ni ukubaho kwa Data n'Umwana.

By'umwihariko, Umwuka Wera ni umurimo no kwerekana imbaraga za Kristo n'imbaraga zose, n'ubuzima bwe bwera. Mu magambo yavuzwe hepfo aha turabona neza ko ubuzima bwa Yesu aribwo butubatura mucyaha. Ubuzima bwa Yesu ni Umwuka we. Uyu Muhoza, Umwuka Wera, nicyo twita, mubushishozi bwacu buke, imiterere ya gatatu yubumana, ariko ntabwo arikintu cya gatatu cyigenga!

- "Ubwo **rero imbaraga zitanga ubuzima bw'Umwuka Wera**, ziva kuri Kristo, kandi zigahabwa umwigishwa wese, zikwira ubugingo, zigahindura intego n'urukundo, ndetse n'ibitekerezo byihishe, kandi bikera imbuto nziza z'ibikorwa byera." {Ellen White: 3SP, p. 418, 1878} “So the **life-giving power of the Holy Spirit, proceeding from Christ**, and imparted to every disciple, pervades the soul, renews the motives and affections, and even the most secret thoughts, and brings forth the precious fruit of Holy deeds.“

- “Umwuka Wera yari hejuru cyane mu mpano zose yashoboraga gusaba Se kugira ngo abantu be bashyirwe hejuru. **Umwuka yagombaga gutangwa nk'umukozi mushya, kandi bitabaye ibyo** igitambo cya Kristo ntacyo cyaba kimaze.“ {Ellen White: RH, 19. November, 1908 par. 5} “The Holy Spirit was the highest of all gifts that he could solicit from His Father for the exaltation of His people. The **Spirit was to be given as a regenerating agent**, and without this the sacrifice of Christ would have been of no avail.“

- “Kugeza igihe **ubuzima bwa Kristo buhindutse** imbaraga zikomeye **mu mibereho yacu** ntidushobora kunanira ibishuko bidutera bivuye imbere no hanze.” {Ellen White: MH, p. 130} “Not until the **life of Christ becomes** a **vitalising power** in our lives can **we resist the temptations** that assail us from within and from without.”

- “Ko Umwuka Wera **agomba kuba umufasha** ukomeye, ni isezerano ryiza. Byaba bimaze iki kuri twe ko Umwana w'ikinege w'Imana yariyicishije bugufi, akihanganira ibishuko by umwanzi ubishaka, kandi akarwana na We mubuzima bwe bwose ku isi, agapfa Intabera kubarenganya abantu badashobora. kurimbuka, iyaba Umwuka ataratanzwe nk'umukozi uhoraho, ukora, usubirana imbaraga **kugira ngo ugire icyo** ukora mu bihe byacu ni iki cyakozwe n'Umucunguzi w'isi?” {Ellen White: 3SM, p. 137.1} “That the Holy Spirit is to be the **grand helper,** is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with Him during His entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant, working, **regenerating agent** to make effectual in our cases what has been wrought out by the world's Redeemer?”

- “**Kristo** yatangaje **ko nyuma yo kuzamuka kwe, azohereza mu itorero rye**, nk'impano ye yambitswe **ikamba, Umuhoza, wagombaga kumusimbura. U**yu Muhoza ni Umwuka Wera, -ubugingo bwubuzima bwe (Yesu), imikorere yitorero rye, **umucyo nubuzima bwisi. Hamwe n'Umwuka we Kristo** yohereje imbaraga ziyunga n'imbaraga zikuraho icyaha.” {Ellen White: RH, 19. May **1904** par. 1} “**Christ** declared that **after His ascension, he would send to His church**, as His crowning gift, the **Comforter, who was to take His place**. **This Comforter is the Holy Spirit**,—the **soul** of **HIS** (Jesus) **life**, the efficacy of His church, the light and life of the world. **With HIS Spirit** Christ sends a reconciling influence and a power that takes away sin.”

Niba uyu "mufasha ukomeye" yaba ubwe ari Imana, nka Data n'Umwana, ntibyaba ari agasuzuguro kumwita "umukozi mushya"? Umwuka Wera afite kamere kuko ni ukubaho kwa Nyagasani Yesu. Dukurikije Ibyahishuwe, Umwuka Wera akomoka kuri Se agahabwa Umwana we Yesu, na we akayohereza mu Ijuru nk'imbaraga z'Imana, nubwo byanze bikunze, ntidushobora kumva uburyo ibyo bikora. Twemeye ibyo Ijambo ry'Imana rivuga byose tudatezimbere ibitekerezo byacu bwite, bitari Bibiliya kubyerekeye!

- “Simoni **Petero,** umugaragu nintumwa ya Yesu kristo, kubantu **babonye nkukwizera kwagaciro** hamwe natwe kubwo gukiranuka kw'Imana (Data) **n'Umukiza wacu Yesu Kristo:** Ubuntu n'amahoro bikugwire kubwo kumenya Imana, **kandi ya Yesu Umwami wacu,** Nkuko imbaraga zayo z'Imana yaduhaye ibintu **byose bijyanye n'ubuzima no kubaha Imana,** kubwo kumenya We waduhamagariye icyubahiro n'imico myiza: Ibyo twahawe birenze amasezerano akomeye kandi y'agaciro: ibyo by abo **murashobora kuba musangiye kamere y'Imana**, mumaze guhunga ruswa ni ukuvuga ku isi binyuze mu irari.” {2. Petero 1:1-4}

- “**Umwuka Wera, ukomoka ku Mwana w'ikinege w'Imana, uhuza abakozi,** umubiri, ubugingo, n'umwuka, kuri kamere itunganye, y'Imana-muntu. Ubu bumwe bugereranywa nubumwe bwumuzabibu namashami. Umuntu utagira ingano yunze ubumwe n'ubugabo bwa Kristo. Binyuze mu kwizera kamere muntu ihujwe na kamere ya Kristo. Twahinduwe umwe n'Imana muri Kristo." {Ellen White: RH, 5. April **1906**, par. 16} “The **Holy Spirit**, which **proceeds from the only begotten Son of God**, binds the human agent, body, soul, and spirit, to the perfect, Divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ.“

Binyuze mu kwizera Yesu twakiriye impano yasezeranijwe, Umwuka Wera, kandi tuzi ko iyi ari impano ikomeye Imana yaduha. Iyi mpano ni Umwana wayo w'ikinege, uduha ubuzima kubwimbaraga zayo z'Imana, **kugirango dushobore gusangira kamere y'Imana.** Umuntu wa gatatu ni ukubaho kw'Imana n'Umwana wayo Yesu:

- **"Kristo atubwira ko Umwuka Wera ari Umuhoza, kandi Umuhoza** ni Umwuka Wera,**"** Umwuka w'ukuri, Data azohereza mu izina ryanjye. [..] Ibi bivuga byose kuri Roho wa **Kristo ushobora byose, witwa Umuhoza**." {Ellen White: 14MR, p. 179} "**Christ tells us** that the **Holy Spirit is the Comforter**, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name. [..] This refers to the **omnipresence of the Spirit of Christ, called the Comforter**."

- "**Umwuka w'Imana** Umucunguzi w'isi yasezeranije kohereza, ni **ukubaho n'imbaraga z'Imana**." {Ellen White: ST, November 23, 1891} "The **Divine Spirit** that the world's Redeemer promised to send, is the **presence and power of God**."

- "Yego; mu gutanga Umwuka Wera, ntibyashobokaga ko Imana itanga byinshi. Kuri iyi mpano ntakintu nakimwe cyakongerwaho. Kubikenewe byose biratangwa. **Umwuka Wera ni ukubaho kwingenzi kwImana,** kandi niba ishimwe izahamagara ishimwe nogushimira, kandi izahora imera mubuzima bwiteka. Kugarura Umwuka ni isezerano ry'ubuntu." {Ellen White: ST, 7. august **1901**} "Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The **Holy Spirit is the vital presence of God**, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace."

Kuberako Data n'Umwana bari hose, Umwuka Wera wabo nawe aboneka mwijuru. Irahari kandi kubatizwa kwacu, nkigaragaza Imana na Kristo.

- "**Data, Mwana, na Roho Mutagatifu**, imbaraga zitagira akagero kandi izi byose, zakira abinjira mu masezerano y'Imana. Barahari muri buri mubatizo, kugira ngo bakire abakandida banze isi kandi bakiriye Kristo mu rusengero rw'ubugingo." {Ellen White: 6BC, p 1075.5} "The **Father, the Son, and the Holy Ghost**, powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, to receive the candidates who have renounced the world and have received Christ into the soul temple."

Tuzi ko Umwuka Wera ava kuri Data kandi akanyura mu Mwana mu Isi yose no mu mitima yacu. Niba ataribyo, bivuze ko Yesu "adatanga" imbaraga zayo (nubwo ari We udodora umuryango wimitima yacu)! Nibyo, iyo ari mumitima yacu, aduha imbaraga kubwa Mwuka Wera we.

- "Ariko ntimuri mu mubiri, ahubwo muri Mwuka, niba aribyo ko Umwuka w'Imana atuye muri mwe. Noneho niba umuntu adafite Umwuka wa Kristo, ntabwo ari uwe. Niba kandi Kristo ari muri wowe, umubiri wapfuye kubera icyaha; ariko Umwuka ni ubuzima kubera gukiranuka. Ariko niba Umwuka we wazuye Yesu mu bapfuye atuye muri wowe, uwazuye Kristo mu bapfuye na we azazura imibiri yawe ipfa ku bw'Umwuka we uba muri wowe." {Abaroma 8:9-11}

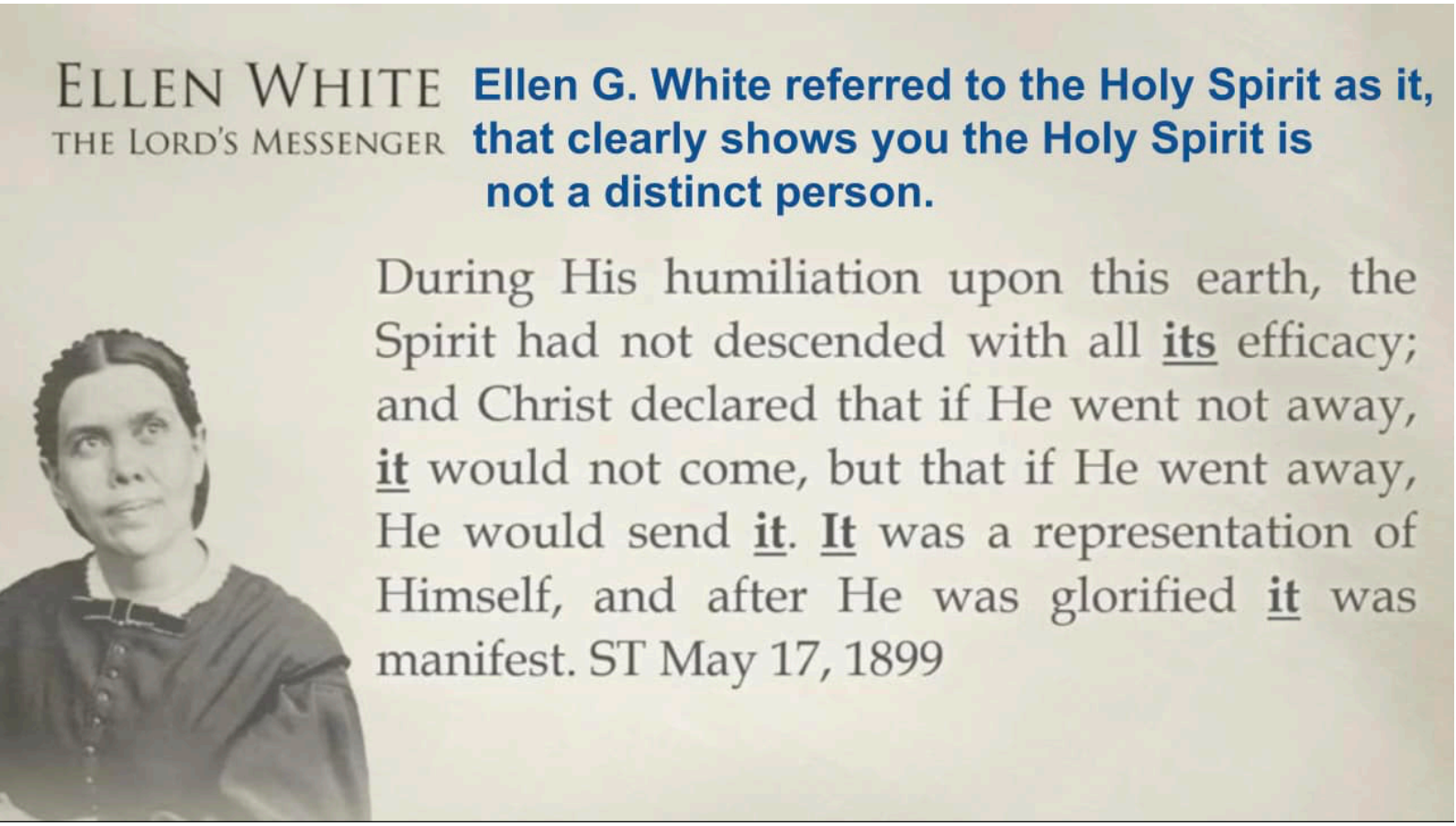
- "Kwirinda **ikibi ni ugutura kwa Kristo** mu mutima." {Ellen White: DA, p. 324} "The **only defense against evil is** the indwelling of **Christ IN the heart**."

Imana Data yongeye kohereza Umwana wayo Yesu, amaze kumuzura, iki gihe nk'Umwuka Wera we, kugira ngo adushyigikire gutsinda urugamba rwo kurwanya icyaha. Tuzi ko Umwuka Wera aduha umugisha! Bitabaye ibyo, ijambo ry'umuhanuzi w'Imana ryivuguruza ubwaryo. Kubera ko Ellen White yanditse bwa mbere ko Umwuka Wera ari imbaraga zonyine zo kurwanya icyaha, kandi kubera ko yahaye Yesu imico imwe, dushobora gusobanura ibyaribyo byose ko Umwuka Wera ari Yesu ku giti cye, mu bundi buryo.

- "**Mana yawe ya mbere, umaze** kuzura Umwana wayo Yesu, **MUTOHEREZA ngo aguhe umugisha,** muguhindura buri wese muri mwe ibyaha bye." {Ibyakozwe 3:26}

62: IT (English) cyangwa Umuntu - Imiterere - Kuba?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



EGW yakoresheje ijambo "umuntu cyangwa imiterere" igihe yavugaga Umwuka Wera? Iyo mvugo yombi ivuguruza andi magambo yose ya EGW yerekeye Umwuka Wera. Twasomye mumagambo ari hepfo ko Ellen White yabanjirije mu buryo bweruye abadiventiste kuva ku nyigisho z'ubuhakanyi za A.T. Jones. Yavuze, ko Umwuka Wera ari umwe (umuntu).

Ellen White yanditse mu 1906 ko A.T. Jones yari yahisemo uburiganya bwimbaraga za satani:

- "**Mbabajwe na A. T. Jones**, waburiwe **inshuro nyinshi.** Hatirengagijwe iyo miburo, yemeye umwanzi kuzuza ibitekerezo bye ibitekerezo byo kwihesha agaciro. **Ntiwite ku magambo ye, kuko yanze umucyo usobanutse kandi yahisemo umwijima**. Uwera (1.Petero 1,16 = Yesu} yaduhaye ubutumwa busobanutse kandi butandukanye, ariko roho zimwe zabakene zahumwe amaso nibinyoma ningaruka zishuka zinzego za **satani kandi** bahindukiriye ukuri nubukiranutsi kugirango bakurikire ibyo binyoma bya inkomoko ya satani." {EGW Ms 39, **1906**.5} "I am **sorry for A. T. Jones**, who has been **warned over and over again**. Notwithstanding these warnings, he has allowed the enemy to fill his mind with thoughts of self-importance. **Heed not his words**, for he has **rejected the plainest light** and has **chosen darkness instead**. The Holy One (1. Peter 1,16 = Jesus} hath given us messages clear and distinct, but some poor souls have been blinded by the falsehoods and the deceptive **influences of satanic agencies** and have turned from truth and righteousness to follow these fallacies of satanic origin."

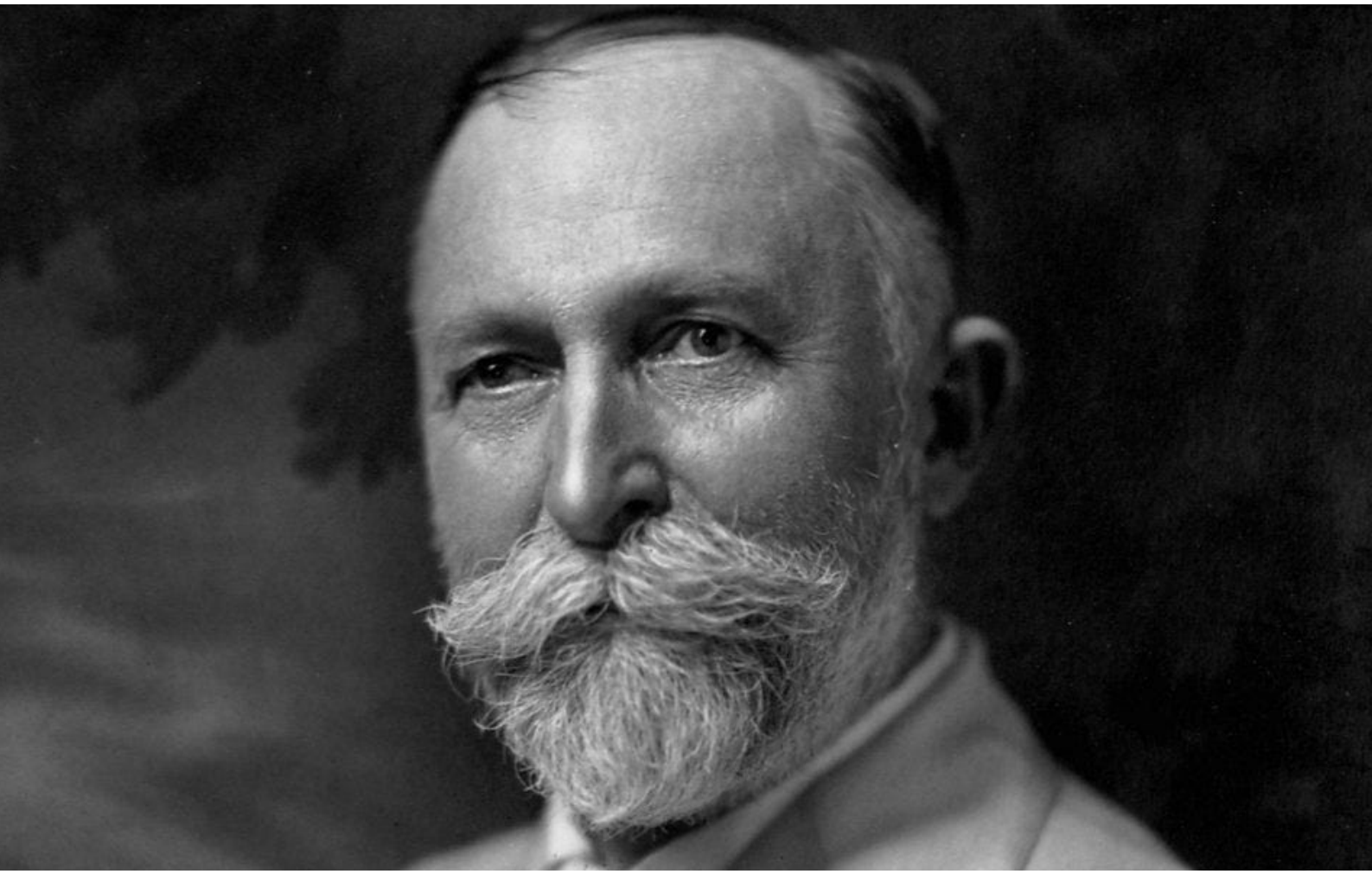
Umwaka umwe, A.T. Jones yanditse muri ´Umumisiyonari w'ubuvuzi´ ko tugomba "NYUMA" "gusobanukirwa" no **KUMENYA ko Umwuka Wera atari IT, ahubwo ko ari umuntu**:



AT. Jones **1907**: Hano **turabona i**cyifuzo cye cyo guhindura **kwizera kwacu** no kwemera **Umwuka Wera nkumuntu**:

- “Kandi **Umwuka Wera ni umuntu**. **Uku kuri gukomeye ntikwemerwa, mubyukuri** ntikwemerwa, **kurenza bake cyane ndetse nabakristo. Kuberako abantu bose** bazi ko hafi ya byose, usibye cyane, bake cyane, Umwuka Wera avugwa kandi avugwa nabakristo ngo "ni." Ariko ijambo "it" **ntirigera ryerekeza kumuntu**. Ijambo "IT" mubuhanga bwururimi rwacu, ryerekeza kandi rikoreshwa **mubintu gusa, ntabwo bigera kubantu; ku bintu bidafite ubuzima**, nk'ibuye, ifarashi, igiti; cyangwa kubintu byibitekerezo, cyangwa uburambe, nkumwanya, uburebure, ubugari, amahoro, umunezero, intimba, impression, influence. Ariko Umwuka Wera ntanumwe muribi: Umwuka Wera ntabwo agira uruhare; cyangwa ibitekerezo, cyangwa amahoro, cyangwa umunezero, cyangwa ikintu icyo aricyo cyose. Umwuka Wera atanga amahoro, kandi atanga umunezero, assuag es mu gahinda, akora impression, atanga imbaraga; ariko **Umwuka Wera ntabwo ari kimwe** muri ibyo, cyangwa ikindi kintu icyo ari cyo cyose**. Oya, oya iteka ryose! Umwuka Wera ni Umuntu, ubuziraherezo**. Kandi agomba guhora amenyekana kandi akavugwa nkumuntu, cyangwa ntamenyekane rwose cyangwa avugwa na gato.“ {A.T. Jones: “The Medical Missionary“ page 98.5 - 98.7} {https:// m.egwwritings.org/en/book/1162.98} “And the **Holy Spirit is** a **person**. This **great truth is not recognised**, indeed it is **not believed, by more than a very few even of Christians**. For everybody knows that almost invariably, with very, very few exceptions, the Holy Spirit is referred to and spoken of by Christians as “it.” But the word “it” never applies to a person. The **word** “**IT**” in the very genius of our language, **refers and applies only to things, never to persons**; to things of inanimate substance, as a stone, a horse, a tree; or to things of concept, or experience, as space, height, breadth, peace, joy, grief, an impression, an influence. But the Holy Spirit is none of these: the Holy Spirit is not an influence; nor an impression, nor peace, nor joy, nor any thing. The Holy Spirit gives peace, and gives joy, assuag es in grief, makes an impression, excerts an influence; but the Holy Spirit is none of these things, nor any other thing. No, eternally no! The **Holy Spirit is a Person**, eternally a Divine Person. And **he must be always recognised** and **spoken of as a person**, or he is not truly recognised or spoken of at all.“

Amagambo yavuzwe haruguru na A.T. Jones, mu 1907, ahishura IKINYOMA ko Itorero ry'uwo munsi, hamwe na Pioneer na Ellen White, bemeye inyigisho y'Ubutatu. Niba ijambo 'umuntu' cyangwa 'imiterere' **ryakoreshejwe mu gusobanura** umwuka wera muri kiriya gihe, kuki A.T. Jones andika ko usibye abantu bake (mubyukuri abazanye ubuhakanyi mwitorero ryacu muricyo gihe), Abadiventisti **BOSE** basobanuye Umwuka Wera nijambo IT? Ntabwo bitangaje rwose niba itorero rya SDA ryarigeze ryemera Ubutatu muri kiriya gihe, nkuko bivugwa uyu munsi hamwe n ibimenyetso "byanditse byaturutse gusa ku barimu b'ubuhakanyi b'icyo gihe. Ellen White yanditse ko A.T. Jones yari afite ibyiringiro mu buhakanyi, kandi mubyukuri, yari umugaragu wa **Dr. Kellogg**:



Ellen White **1908**: A.T. Jones na Dr. Kellogg, hamwe, batangaza ubuyobe bumwe:

- "**Ntacyo twabonye** cyo kudutera **inkunga** twizeye ko **Umusaza Jones asohoka mu mwijima ni ukuvuga kuri we**. Yumva ko yiyumva; ariko ameze nkimpumyi kandi yumva yifuza kumenya intambwe yatera. Numvaga ngomba kumuvugisha neza. Namubwiye ko tutitaye ku miburo yatanzwe ku bijyanye n'ingaruka za **Dr. Kellogg kuri we, yagiye mu nzira yari yaraburiwe kutanyuramo; ntabwo yari afite ubushishozi** bwo mu mwuka ngo yumve imyizerere ya muganga. Namubwiye ko yabaye ijwi rya Dr. Kellogg ku bantu.“ {Ellen White, Lt 234, 1908.5} “We did **not see anything** to encourage us in the **hope** that Elder **Jones is coming out from** the **darkness** **i.e. upon him**. He feels that he understands Himself; but he is as the blind and is feeling about to know what step to take next. I felt that I must speak plainly to him. I told him that notwithstanding the warnings that had been given regarding **Dr. Kellogg’s influence** over him, he **had gone into the very path he had been cautioned not to take**; he had not spiritual discernment to understand the doctor’s religious standing. I told him that **he had become Dr. Kellogg’s voice to the people**.“

- “We (Dr. Kellog) yambwiye ko **NONAHA** yizera Imana Data, Imana Mwana, n'Imana Umwuka Wera; kandi igitekerezo cye ni uko Imana ari Umwuka Wera, kandi atari Imana Data, yuzuye isi yose, n'ibinyabuzima byose.“ {Letter by A. G. Daniells to W. C. White on October 29, 1903 p. 1+2} “He (Dr. Kellog) told me that **he NOW believed in God the Father, God the Son, and God the Holy Ghost**; and **HIS view** was that it was **God the Holy Ghost**, and **NOT God the Father**, that filled all space, and every living thing.“

Ingingo yonyine mu **GUKOMEZA** kw’ubuhakanyi bwa Alpha na Dr. Kellogg yari inyigisho z'ibinyoma zerekeye Imana n'Umwuka Wera. Kuki EGW yanditse iyi miburo niba Umwuka Wera yari asanzwe afatwa nk'Imana mu itorero ryacu? H.C. Lacey yandikiye Dr. LeRoy Froom ibaruwa isobanura imyizerere ye ya kera n'imyizerere y'umuryango we ku Butatu. Muri iyi baruwa, ikibazo ntabwo ari ukumenya niba H.C. Lacey yizeraga Ubutatu cyangwa atabyemera, ahubwo yizeraga ku magambo ye avuga ko, mu itorero ry'Abadiventisti, Umwuka Wera yasobanuwe ko ari “we”, kandi abantu bose bari banze Umwuka Wera nk'ikiremwa cya 3!

- “Ku **bijyanye n'impaka zidasanzwe**, cyangwa imyigaragambyo, ku kibazo cy'Ubutatu, sinshobora kwibuka ikintu gikomeye na gito. Nibyo, namye nzi ko umusaza **Uriah Smith** yari **Ariyani** mu myizerere, ('Ibitekerezo kuri Daniel no mu **Byahishuwe' birabigaragaza!) Kandi ko nta gushidikanya ko** abantu bacu bakurikije icyo gitekerezo. Ariko twe, nk'umuryango, twakuriye mu Itorero ry'Ubwongereza, kandi mu bisanzwe, ndashobora kuvuga, Abatatu. Gusa twarabyizeye, mubushishozi, kandi sinibuka ko twigeze tuganira kubibazo nabavandimwe batuzanye Ukuri, Umusaza M. C. Isiraheli, na murumunawe W. L. H. Baker. Ikintu kimwe nibuka ni **amagambo mama yavuze ku mvugo idasanzwe yakoreshejwe n'abakozi bacu mu kuvuga** Umwuka Wera nka **IT na 'IT' nkaho** batekerezaga ko Umwuka Wera ari ingaruka, aho kuba Umuntu. Ibyo byasaga naho bidasanzwe kuri we, kandi mu rugero rwanjye kuri njye (icyo gihe nari mfite imyaka 17).” {H. C. Lacey letter to Dr. LeRoy Froom Aug. 30, 1945} “As to any **special controversy**, or agitation, over the matter of the **Trinity,** I cannot recall anything serious at all. Of course I have always known that elder **Uriah Smith** was an **Arian** in belief, (‘Thoughts on Daniel and the Revelation’ reveal that!) and that **our people undoubtedly generally followed that view**. But we, as a family, had been brought up in the Church of England, and were naturally, may I say, Trinitarians. We just believed it, subconsciously, and I do not remember our ever discussing the question with the brethren who brought us into the Truth, Elder M. C. Israel, and young brother W. L. H. Baker. One thing I do recall is my mother’s remarking on the strange language **used by our ministers in speaking of the Holy Ghost as IT** and ‘**ITs’** as though they thought of the Holy Spirit as an influence, instead of as a Person. That seemed very strange to her, and in a measure to me also (I was about 17 then).”

Imana yemeje ko nubwo impinduka zabigambiriye kuri cote nyinshi za EGW, zimwe ntizahinduwe mubisobanuro byumwimerere. Kurugero, muri "Impaka zikomeye" hari amagambo yavuzwe aho akoresha ijambo 'IT'. Abashaka ukuri kwukuri bazabibona!

- "Data yahaye Umwuka we nta gipimo afite, kandi natwe dushobora gusangira byuzuye." {Ellen White: Great Controversy, p. 477} “The Father gave His Spirit without measure to His Son, and we also may partake of **IT´s** fullness.”

<u>Ubundi busobanuro</u>:

Mu nyandiko ikurikira hepfo ni gihamya yukuri kwa kera kubasomyi bose bakomereje ku myifatire yabo ko NTA kubeshya Umwuka **wubuhanuzi cyangwa Bibiliya**. Ariko no muri iki gihe, inyandiko cyangwa imirongo itavugwaho rumwe, ifatanije n'imirongo isigaye, ntibishobora gutanga ibimenyetso bifatika byerekana Ubutatu. **Mugutandukanya inyandiko umuntu ashobora kwerekana hafi ubuyobe.** Tuzi ko ibyanditswe na Ellen White (Umwuka w'ubuhanuzi) bidashobora, icyarimwe, **kurwanya no gushyigikira Ubutatu.** Ibi kandi biratwereka inzira yonyine yo gusobanura imvugo nk "imbaraga eshatu zo mwijuru", tutiriwe dukuramo amagambo. Nubwo iyi nyandiko yazanye ibimenyetso byimpimbano, turashobora kubona mubyanditswe hepfo, ko niyo aya masomo yaba umwimerere, inyigisho **y Ubutatu ntishobora kwemezwa**! Urebye, amagambo akurikira arashobora gukoreshwa nkinkunga ikomeye kubutatu:

- “Abizera ukuri bagomba kwibuka ko ari abana bato b'Imana, ko bari mu mahugurwa yayo. Reka bashimire Imana kubwimbabazi zayo nyinshi kandi bagirire neza. Bafite Imana imwe **n'Umukiza umwe; n'Umwuka umwe -** Umwuka wa Kristo - ni ukuzana ubumwe mu nzego zabo. ” {Ellen White: 9T, p. 189.3 **1905}** “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They **have one God and one Saviour; and one Spirit—the Spirit of Christ** —is to bring unity into their ranks.”

- “Turashaka Umwuka **Wera, ari we Yesu Kristo**.” {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the **Holy Spirit, which is Jesus Christ**.”

Niba umuntu afite umubiri, ubuzima, numwuka, umwuka we ni ikindi kintu cyangwa igice cyuyu muntu gusa? Muri icyo gihe, imvugo "umuhungu wanjye" mubisanzwe isobanura ikindi kiremwa, kidakoreshwa ku mwuka, kuko umwuka uhora mubice gusa! Byinshi mu byavuzwe na Ellen White, impapuro zigera ku 100.000, zivuga ko Umwuka Wera ari Umwuka wa Data n'Umwuka wa Yesu.

Ku rundi ruhande, hari hafi amagambo yatanzwe yerekana ko Umwuka Wera ashobora kuba Imana imwe, ariko aya magambo ni mbarwa. Kubwibyo, gukoresha aya magambo yitaruye nk "ibimenyetso" ku nyigisho y'Ubutatu, ntabwo ari inzira nziza yo kubona ukuri. Niba mubyukuri ushaka kumenya uwo cyangwa Umwuka Wera icyo aricyo, ugomba gusuzuma amagambo yose yahumetswe kugirango ubone igisubizo, ntabwo ari amagambo yonyine. Nibwo buryo abahanga mu bya tewolojiya bakoresha kugira ngo bagaragaze Ubutatu budashingiye kuri Bibiliya. Binyuze muri ubwo buryo, dushobora kandi "kwerekana" ubuzima nyuma y'urupfu, nko mugihe twakuyemo ibisobanuro bisobanura umwuka wa "Samweli" na Sawuli.

- "**Icyaha gishobora kuneshwa no kuneshwa GUSA binyuze** mu kigo gikomeye **cy'umuntu wa gatatu w'ubumana**, utaza nta mbaraga zahinduwe, ariko mu mbaraga z'Imana." {Ellen White: DA, p. 671.2} “**Sin could be resisted and overcome ONLY through** the mighty agency of the **Third person of the Godhead**, who would come with no modified energy, but in the fullness of Divine power.”

- “Kwezwa kwacu ni **umurimo wa Data, Mwana**, **n'Umwuka Wera**. Nibisohozwa ryamasezerano Imana yagiranye nabahuza nayo, guhagararana nayo, Umwana wayo, **numwuka we mubusabane bwera. Wongeye kuvuka?** Wabaye umuntu mushya muri Kristo Yesu? **Noneho korana nimbaraga eshatu** zikomeye zo mwijuru zigukorera.“ {Ellen White: 7BC, p. 908.11, 1901} “Our sanctification is the **work of the Father, the Son, and the Holy Spirit**. It is the fulfillment of the covenant God has made with those who bind themselves up with Him, to stand **with Him, His Son, and His Spirit in Holy fellowship**. Have you been born again? Have you become a new being in Christ Jesus? Then **cooperate with the three great powers of heaven** who are working in your behalf.“

Ariko ni ukubera iki aya magambo bigaragara ko arwanya abaho mu nyandiko za Ellen White? Birashoboka ko Ellen White asobanura mu zindi nyandiko ze ibisobanuro by'ayo magambo. Ihame ryingenzi ugomba kuzirikana ni: Amagambo yumuhanuzi arashobora gusa guhuza nibindi byanditswe byabo, kuko bitabaye ibyo, umuhanuzi ntabwo yaba umuhanuzi wImana! Turashobora kubona mu magambo ye ko Ellen White akoresha ijambo ´umuntu wa gatatu´ kugira ngo ashimangire ko Umwuka Wera atari imbaraga zitamenyekana ahubwo ko ari ubundi buryo bwo kwigaragaza kwa Yesu, iki gihe cyose kandi kidashingiye ku mubiri we.

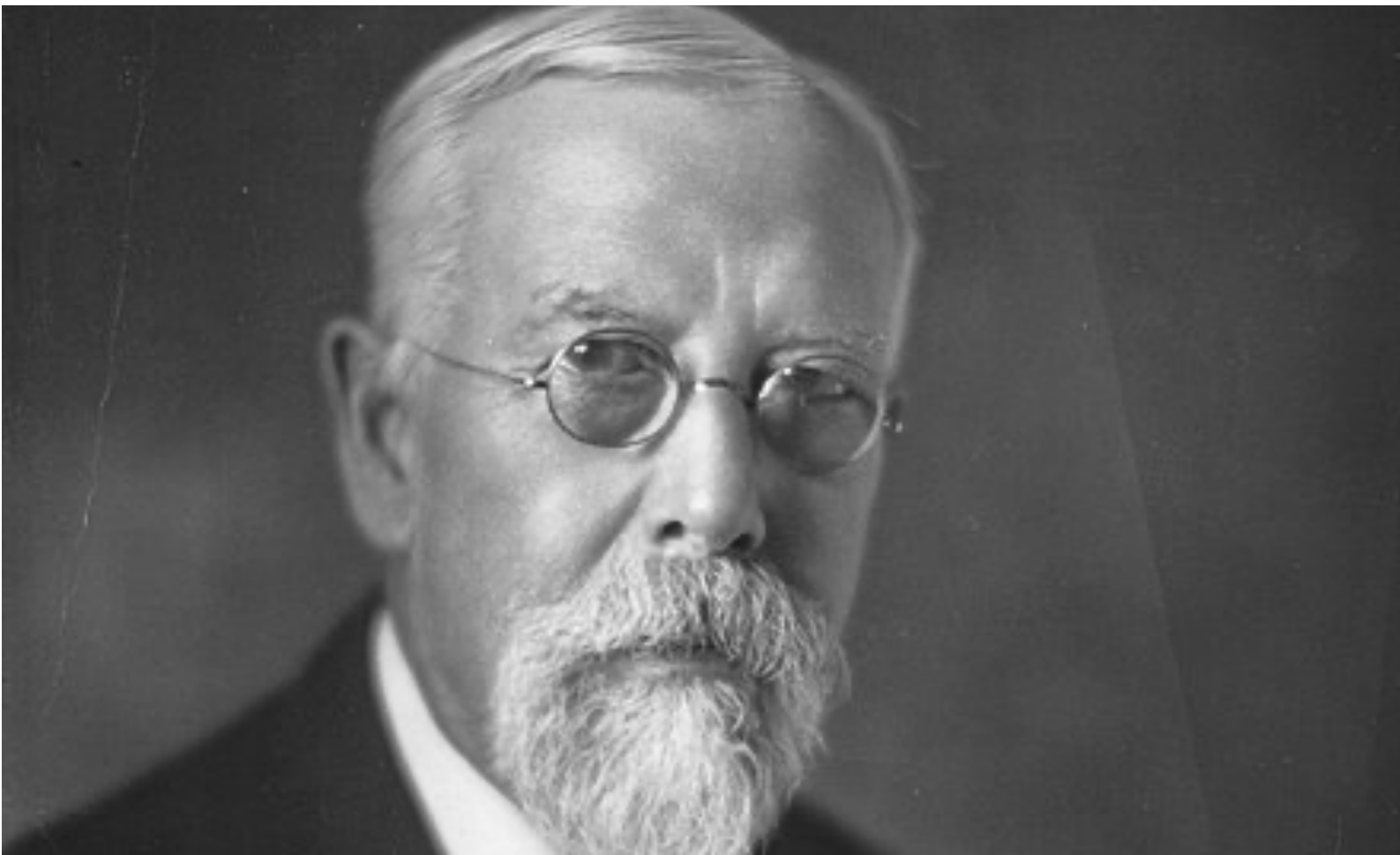
Yesu ku giti cye muri twe no muri twe kubwo Umwuka we. Umwuka Wera, Umwuka wa Yesu, rwose ntabwo ari imbaraga zapfuye. Umwuka w'ubuhanuzi yita ukubaho kw'Imana mu buryo bwuzuye, umuntu atwereka itandukaniro riri hagati yinyigisho za Dr. Kellogg, wavuze ko Umwuka Wera ari "imbaraga zidafite ubwenge“. EGW yanditse kandi ko Umwuka Wera ari ukubaho kwa Yesu kugiti cye, bitandukanye na kamere muntu. Iki nikintu kitoroshye kuri twe abantu kubyumva. Ariko nubwo bitugoye kumva uburyo ibyo bikora, ntabwo dufite ubuyobozi bujyanye no kugira Imana ya gatatu y'ibinyoma! Ellen White yanditse neza ko, Umwuka Wera atari Imana ya gatatu, ahubwo ni Umwuka wa Yesu!

- "Ibi bivuga **OMNIPRESENCE YUMWUKA WA KRISTU**, witwa **Umuhoza.** ... Hariho amayobera menshi **ntashaka kubyumva** cyangwa gusobanura; ziri hejuru cyane kuri njye, kandi ni ndende kuri wewe. **Kuri zimwe muri izo ngingo, guceceka ni zahabu**." {Ellen White: 14MR, June 11, 1891, p. 179.2} "This refers to the **OMNIPRESENCE** of the **SPIRIT OF CHRIST**, called the **Comforter**. ...There are many **mysteries** which I do not seek to understand or to explain; they are too high for me, and too high for you. **On some of these points, silence is golden**."

- "**Umwuka Wera ni We ubwe (Yesu) yatandukanijwe na kamere muntu** kandi yigenga. **Yari kwihagararaho nk'ahantu hose ku bw'Umwuka Wera we, nk'ahantu hose**." {Ellen White: Letter 119, 1895.18} "The **Holy Spirit is Himself** (Jesus) **divested of the personality of humanity** and independent thereof. **He would represent Himself as present in all places by His Holy Spirit**, as the **Omnipresent**."

Nubwo Ellen White yatuburiye, ko Guceceka ari Zahabu (kubyerekeye Umwuka Wera wa Yesu), abahanga mu bya tewolojiya baguye bazamura Umwuka Wera nk'Imana ya gatatu! Iyo tuvuze kuri iki kibazo, dukwiye kwitondera byimazeyo ibisobanuro byamagambo kugiti cye, nkuko Joseph Wagoner, umwe mubapayiniya bacu bakomeye kandi numwe mubarwanyi bakomeye barwanya Ubutatu, We ubwe yagize ati:

- "Hariho ikibazo kimwe, cyaganiriweho cyane mu isi ya tewolojiya tutigeze twibwira ko twinjiramo. Ni iy'imiterere y'Umwuka w'Imana. Ibitekerezo **byiganje byumuntu biratandukanye cyane, akenshi bidafite ikinyabupfura**, kandi ijambo rirumvikana ukundi; kugirango ubumwe bwibitekerezo kuriyi ngingo budashobora gutegerejwe kugeza igihe bose bazabasha gusobanura neza icyo bashaka kuvuga, cyangwa kugeza igihe bose bazemeranya kumyumvire imwe iryo jambo rizakoreshwa. Ariko kubera ko aya masezerano atabaho, bisa naho kuganira kuri iyo ngingo bidashobora kugira inyungu, cyane cyane ko **atari ikibazo cyo guhishurwa mu buryo butaziguye**." {J. H. Waggoner: The Spirit of God, p. 8+9} "There is one question, which has been much controverted in the theological world upon which we have never presumed to enter. It is that of the **personality of the Spirit of God**. Prevailing ideas of person are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used. But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as **it is not a question of direct revelation**."



Aratubwira hano ko iyo tuvuze ibyerekeye Umwuka Wera, dukwiye kurushaho kwita kubisobanuro byijambo 'kamere' kuko rishobora kugira ibisobanuro bitandukanye. **William White** asobanura kandi ko atigeze yumva neza icyo nyina yigishaga kuri Roho Mutagatifu kugeza abonye inkoranyamagambo y'ijambo ,kamere':

- “Ibitekerezo byanjye byagabanutseho gato ubwo namenyaga mu **nkoranyamagambo ko kimwe mu bisobanuro bya kamere**, cyari ibiranga. Bivugwa ku buryo nanzuye ko hashobora kubaho imico idafite ishusho y'umubiri ifitwe na Data n'Umwana “ {, **1935**, Letter to H. W. Carr} “My perplexities were lessened a little when I learned from the dictionary that **one of the meanings of personality, was characteristics**. It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son“

Ni ubuhe busobanuro bw'ijambo 'umuntu - imiterere’?

- “Mu **gusobanurira abigishwa be umurimo wo mu mwuka wera**, Yesu yashatse kubatera akanyamuneza n'ibyiringiro byamuteye umutima we. Yarishimye kubera ubufasha bwinshi yari yarahaye itorero rye. **Umwuka Wera yari hejuru cyane mu mpano zose yashoboraga** gusaba Se kugirango ashyire hejuru ubwoko bwe. **Umwuka yagombaga gutangwa nkumukozi mushya**, kandi bitabaye ibyo igitambo cya Kristo ntacyo cyabaye. **Imbaraga z'ikibi zari zimaze ibinyejana** byinshi zikomera, kandi kugandukira abantu muri ubwo bunyage bwa satani byari bitangaje. **Icyaha gishobora kuneshwa no kuneshwa gusa binyuze mubikorwa bikomeye byumuntu wa gatatu** wubumana, utaza nta mbaraga zahinduwe, ariko byuzuye imbaraga zImana. Umwuka ni we ushyira mu bikorwa ibyakozwe n'Umucunguzi w'isi. Umwuka ni we mutima. Binyuze mu Mwuka umwizera ahinduka umwe muri kamere y'Imana. **Kristo yahaye Umwuka we imbaraga nk'Imana kugira ngo atsinde ibisekuruza byose kandi akuza umuco mubi**, no kwerekana imico ye ku itorero rye.” {Ellen White: DA, p. 671. + RH, 19. November 1908} “In **describing to His disciples the office work of the Holy Spirit,** Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The **Holy Spirit was the highest of all gifts** that He could solicit from His Father for the exaltation of His people. **The Spirit was to be given as a regenerating agent**, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. **Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead**, who would come with no modified energy, but in the fullness of Divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the Divine nature. **Christ has given His Spirit as a Divine power to overcome all hereditary and cultivated tendencies to evil**, and to impress His own character upon His church.”

Aya magambo yerekana uburyo bwo gusobanukirwa Umwuka wa Yesu nk "" umuntu wa gatatu wubumana ": Ni ukubaho kwa Yesu, imbaraga ze, umurimo we, nimpano ye, bitabaye ibyo igitambo cye ntacyo cyaba kimaze. Twari tuzi ko Ubumana budasobanura ikiremwa, ahubwo kiranga.

Nkuko bizwi mu Itorero ry'Abadiventisti, Ellen White yakoresheje inkoranyamagambo ya Noah Webster yo mu 1828, mu busobanuro bwa 6 asobanura ibisobanuro bitandukanye by'ijambo umuntu-muntu:

- "**Mbega ukuntu umuntu umwe atandukanye na We ubwe, kuko atunga** Umuntu w'**umucamanza** n’uw'inshuti." {Noahs Webster: Person – 6th Character of office} “**How different is the same man from Himself, as he sustains the Person of** a magistrate and **that of** a friend.“

Umuntu, nubwo ari umuntu umwe, arashobora kugira inshingano zitandukanye. Inshingano ze zose zerekana umuntu udasanzwe, muburyo bumwe. Kurugero, nkumucamanza, umuntu afite imico itandukanye, kubijyanye numurimo we nimyitwarire, kuruta mubuzima bwe bwite cyangwa kuruta inshuti. Bibiliya ikoresha kandi ijambo 'undi' iyo isobanura umuntu umwe:

- “Kandi Umwuka w'Uwiteka azaza kuri wewe, kandi uzahanure hamwe na bo, **uhinduke undi muntu**.” {1 Samweli 10:6}

Igihe Umwuka Wera yinjiraga muri we, Sawuli yahindutse by'agateganyo undi muntu, bivuze ko yakiriye imico itandukanye. Turashobora gukoresha ibisobanuro bya Webster kubijyanye nijambo imiterere. Mugihe yakiriye Umwuka Wera, Sawuli yari asanzwe ari umwami wa Isiraheli, ariko hamwe numwuka wera, yakiriye umurimo mushya nkumuhanuzi, kandi binyuze muri ibyo, yabaye umuntu utandukanye, nubwo yari umuntu umwe. Uku nuburyo Sawuli ashobora kuba umuntu utandukanye nkumwami nkumuhanuzi.

- "**Mugihe Yesu akorera ahera hejuru, aracyari kubwa Mwuka we umukozi w'itorero ku isi. Yakuwe mu jisho ry'ubwenge**, ariko isezerano rye ryo gutandukana ryarasohoye, "Dore ndi kumwe nawe, kugeza n'imperuka y'isi." (Matayo 28:20.) Mugihe aha imbaraga ze abakozi bo hasi, ukuhaba kwe kuracyari kumwe nitorero rye." {Ellen White: DA, p. 166} "**While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth**. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you alway, even unto the end of the world." (Matthew 28:20.) While He delegates His power to inferior ministers, His energising presence is still with His church."

- "Umwuka **Wera ni umuntu, kuko ahamya n'imyuka yacu ko** turi abana b'Imana. Iyo umutangabuhamya atanzwe, yitwaza ibimenyetso byayo. Mu bihe nk'ibi turizera kandi tuzi neza ko turi abana b'Imana ... Umwuka Wera afite kamere, ikindi ntabwo yashoboraga guhamya imyuka yacu hamwe n'imyuka yacu ko turi abana b'Imana. Agomba kandi kuba umuntu wImana, bitabaye ibyo ntashobora gushakisha amabanga yihishe mubitekerezo byImana. "**Erega ni iki umuntu azi ibintu by'umuntu, keretse umwuka w'umuntu uri muri we? nubwo bimeze bityo, ibintu by'Imana nta muntu uzi, ahubwo ni Umwuka w'Imana**." {Ellen White: Evangelism, p. 616+617} "The **Holy Spirit is a person**, for **He beareth witness** with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God...The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a Divine person, else He could not search out the secrets which lie hidden in the mind of God. "**For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God**."

Nubwo igice cya mbere cyamagambo gisiga igitekerezo cyuko Umwuka Wera ashobora kuba "ikiremwa", tugomba gushakisha ukuri cyane n'umutima utaryarya. Kandi ibi bimaze kuba mugice cya kabiri cyaya magambo! Ese Imana (Data) ubwayo ntabwo izi ibiri muri yo, ahubwo ni "icya gatatu" gusa Umwuka Wera we?

- "**Ariko Imana (Data) yaduhishuriye n'Umwuka wayo: kuko Umwuka** ashakisha ibintu byose, yego, ibintu byimbitse by'Imana. Kuberiki umuntu azi ibintu byumuntu, **usibye umwuka wumuntu uri muri we? nubwo bimeze bityo,** ibintu by'Imana nta muntu uzi, ahubwo ni Umwuka w'Imana. Noneho ntabwo twakiriye umwuka wisi, **ahubwo twakiriye umwuka W'Imana**; kugira ngo tumenye ibintu twahawe ku buntu ku Mana." {1 Abakorinto 2:12}

Intumwa Pawulo agereranya umuntu n'umwuka we n'Imana yacu n'umwuka wayo. Nkuko umwuka wumuntu utari ikiremwa gitandukanye kandi cyigenga, ahubwo ni igice cyumuntu gusa, niko umwuka wImana nawo ugizwe na kamere yacyo.

- "Ubukuru bw'Imana kuri twe ntibwumvikana. "**Intebe y'Uwiteka iri mu ijuru**" **(**Zaburi 11: 4); **nyamara kubwumwuka we HE arahari hose. HE afite ubumenyi bwimbitse,** kandi ashishikajwe n'umuntu ku giti cye, imirimo yose y'ukuboko kwe." {Ellen White: Ed, p. 132} "The greatness of God is to us incomprehensible. "**The Lord's throne is in heaven**" (Psalm 11:4); **yet by HIS Spirit HE is everywhere present. HE has an intimate knowledge** of, and a personal interest in, all the works of His hand."

Umwuka afite imiterere kuko Imana ifite kamere. Binyuze mu mpano y'Umwuka wayo, Imana iritwe. Birumvikana ko, iyo Imana yihaye mu mwuka, ntigumaho idafite kamere yayo. Umwuka Wera ntabwo ari imbaraga cyangwa isura. Oya, IT ni umuntu ku giti cye kandi ni inkoramutima. NI imiterere yImana. Umwuka ni umuntu wimana. Ni ukubera ko Imana, ivuye muri yo, ni Umuntu wimana.

- “**Imana ni Umwuka; nyamara ni Umuntu ku giti cye; kuko ari ko yigaragaje**.” {Ellen White: MH, p. 413} “**God is a Spirit**; **yet He is a personal Being**; **for so He has revealed Himself**.”

- “Nkuko impano y'Imana - **imbaraga z'Umwuka Wera - yahawe abigishwa**, ni ko n'uyu munsi izahabwa abashaka neza. Izi mbaraga zonyine zishobora kutugira abanyabwenge ku gakiza no kuduhuza n'inkiko zavuzwe haruguru. Kristo arashaka kuduha umugisha uzatugira Uwera. Avuga ati: “Ibyo bintu nabibabwiye, kugira ngo umunezero wanjye ugume muri wewe, kandi umunezero wawe wuzuye.” (Yohana 15:11.) Ibyishimo muri Roho Mutagatifu ni ugutanga ubuzima, umunezero utanga ubuzima. Mu kuduha Umwuka Wera, **Imana iduha ubwayo, yihindura isoko y'ingaruka ziva ku Mana**, kugira ngo isi ihe ubuzima n'ubuzima.” {Ellen White: 7T, p. 273} “As the Divine endowment—the **power of the Holy Spirit—was given to the disciples**, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation and to fit us for the courts above. Christ wants to give us a blessing that will make us Holy. “These things have I spoken unto you,” He says, “that My joy might remain in you, and that your joy might be full.” (John 15:11.) Joy in the Holy Spirit is health-giving, life-giving joy. **In giving us His Spirit, God gives us Himself**, making Himself a fountain of Divine influences, to give health and life to the world.”

Spirit Umwuka Wera ni Umuntu kuko Imana ni Umuntu. Umwuka Wera ntabwo ari Imana ya gatatu, ahubwo ni Imiterere y'Imana Data. Umwuka Wera na we ni kamere ya Kristo:

- “**Umwuka** niwo wihuta; umubiri ntacyo wunguka; amagambo nkubwira, ni Umwuka, kandi ni ubuzima. **Kristo ntabwo avuga hano ku nyigisho ze, ahubwo yerekeza ku muntu we, ubumana bw'imico ye**.” {Ellen White: Review and Herald, 5. April 1906 par. 12} “It is the **Spirit** that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life. **Christ is not here referring to His doctrine, but to His Person**, the **Divinity** of His **character**.”

Ijambo ´umuntu-wa gatatu - imiterere´, rikoreshwa kuri Mwuka Wera, ritwereka ko Umwuka Wera ari kwigaragaza kwa Yesu, ariko adashingiye ku mubiri we no kuboneka kwe. Iyo Yesu avugana ku giti cye n'ibinyabuzima biri mu ijuru, Umwuka Wera we agereranya imiterere ye ya kabiri y'ikigereranyo, kuko Yesu avuga icyarimwe abikesheje Umwuka Wera we hamwe n'ibinyabuzima byose mu isanzure ryose.

- "Nta kuri kwarigishijwe neza muri Bibiliya kuruta **uko Imana ikoresheje Umwuka Wera wayo iyobora cyane cyane** abakozi bayo ku isi mu rugendo rukomeye rwo gukomeza umurimo w'agakiza." {Ellen White: GC, p. 343} “No truth is more clearly taught in the Bible than that **God by His Holy Spirit especially directs His servants on Earth** in the great movements for the carrying forward of the work of salvation.“

- “Umwuka **Wera yatanzwe yatumye abigishwa be, intumwa, bahagurukira** kurwanya amoko yose yo gusenga ibigirwamana no gushyira **Umwami na We wenyine. Ninde, ariko Yesu Kristo kubwumwuka we n'imbaraga zImana,** yayoboye amakaramu yamateka matagatifu kugirango isi yerekane amateka y'agaciro y'amagambo n'imirimo ya Yesu Kristo?“ {Ellen White: 3SM 137.2} “The **imparted Holy Spirit enabled His disciples**, the **apostles**, to stand firmly against every species of idolatry and to **exalt the Lord and Him alone**. Who, but **Jesus Christ by His Spirit and Divine power**, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?“

Abigishwa be bari bafite nde, nk'uko Bibiliya ibivuga? Birumvikana ko Yesu wenyine! Binyuze muri ayo magambo, dushobora kubona ko Yesu nawe ari Umwuka Wera we! Ibi byose bidufasha kumva amagambo akurikira yumwuka wubuhanuzi, atigera avuguruzanya (nubwo aramutse akoreshejwe wenyine, ashobora gushyigikira ikindi gitekerezo):

- “**Umwuka Wera ni Umuhoza, mu izina rya Kristo. Yerekana Kristo, nyamara ni umuntu wihariye. Turashobora kugira** Umwuka Wera iyo tubisabye kandi tukabigira akamenyero ko guhindukirira no kwiringira Imana aho kwiringira umuntu uwo ari we wese ushobora gukora amakosa.” {Ellen White: 20MR 324.2} “The **Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality**. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes.”

Aya magambo asobanura iki? Reka dusubiremo: Kristo ari mwijuru nkumutambyi mukuru wo mwijuru kandi, mugihe kimwe, ku giti cye ku isi abikesheje Umwuka Wera we - Umuhoza. Twasomye muyandi magambo menshi yavuzwe na Ellen White ko Yesu wenyine ariwe Umuhoza. Turashobora kubona murwego rero, ko Umuhoza n'Umuherezabitambo mukuru wo mwijuru ari imico ibiri itandukanye imwe, Yesu Kristo. Nkuko Sawuli yari umuntu utandukanye nkumwami nkumuhanuzi.

Yesu ku giti cye ari muri twe binyuze mu Mwuka we, kandi we ubwe abona kandi yumva byose. Iyo ntayindi mico ya Yesu, ni ukuvuga imiterere ya Yesu muburyo butandukanye, muburyo butandukanye numubiri. Umwuka Wera ni ukubaho kw'Imana na Kristo ariko bigaragarira nk'umuntu umwe, ntabwo ari babiri. Ni, icyarimwe, Umwuka wa Yesu na Se. Nigute? Ntabwo ibi tubyumva, kandi ntabwo byaduhishuriwe cyangwa abamarayika. Ariko iyi ntabwo arimpamvu yo gukuramo amagambo make tuvuye mumirongo hanyuma tugahindura Imana nshya muri bo! Ellen White arasobanutse neza kuri iki kibazo:

- “Ntidushobora kubana **na Kristo imbonankubone,** kimwe n'abigishwa be ba mbere, ariko yohereje Umwuka Wera we kugira ngo atuyobore mu kuri kose.” {Ellen White: Ms 30, **1900**} “We cannot be with Christ in person, as were His first disciples, but He has sent **HIS Holy Spirit** to guide us into all truth.“

- "Kristo ntabwo ari kumwe natwe ku giti cye, ahubwo abikesheje umurimo wa Roho Mutagatifu." {Ellen White: RH, September 16, **1909**} “Christ is not now with us in person, but through the agency of the Holy Spirit.“

63: **Avondale: Umuntu wari uzengurutse nde?**

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Avondale ni ishuri ry'Abadiventisti muri Ositaraliya aho Ellen White yavugiye mu 1899. Ngaho yavuze ibyerekeye Umwuka Wera. Inyandiko y'amagambo ye yerekeye Umwuka Wera yahinduwe mu buryo bwihishe kandi ikoreshwa kenshi n'abateza imbere Ubutatu mu kwerekana Umwuka Wera nk'Imana yigenga.

Byahinduwe:



- "Tugomba kumenya ko **Umwuka Wera**, umuntu **nk'Imana nk'umuntu, agenda muri izi mpamvu**." {Ellen White: Evangelism 616, 1899 From a talk to the Students at Avondale-School in Australia} "We need to realise that the **Holy Spirit**, who **is as much a person as God is a person**, is **walking through these grounds**."

Niba aya magambo yongeweho arukuri, azamura Umwuka Wera kurwego rwImana, byagomba guhuza namagambo akurikira:

Umwimerere:

- **"KRISTU YIGENDE KUBONA mumihanda yacu**. Nubutumwa bwimbabazi Aza iwacu. Hamwe nabantu bose bashaka gukora mwizina rye, arindira ubufatanye. Ari hagati yacu, gukiza no guha umugisha, niba tuzamwakira." {Ellen White: The Ministry of Healing, p. 107} **"CHRIST WALKS UNSEEN** through our streets. With messages of mercy He comes to our homes. With all who are seeking to minister in His name, He waits to co-operate. He is in the midst of us, to heal and to bless, if we will receive Him."

- "Wibuke ko **Yesu ari iruhande rwawe aho uzajya hose, ukareba ibikorwa byawe** kandi ukumva amagambo yawe. Wagira isoni zo kumva ijwi rye rikuvugisha, ukamenya ko yumva ikiganiro cyawe?" {Ellen White: YI, February 4. 1897 par. 3} "Remember that **Jesus is beside you wherever you go, noting your actions and listening** to your words. Would you be ashamed to **hear His voice** speaking to you, and to know that he hears your conversation?"

- "**Umwami Yesu ahagaze iruhande rwa canvasser, agendana nabo,** ni umukozi mukuru. Niba twemera ko Kristo ari We uri kumwe natwe gutegura inzira, Umwuka Wera iruhande rwacu azatanga ibitekerezo mumirongo ikenewe." {Ellen White: CM, p. 107} "The **Lord Jesus standing by the side of the canvasser, walking with them**, is the chief worker. If we recognise Christ as the One who is with us to prepare the way, the Holy Spirit by our side will make impressions in just the lines needed."

- "Turashaka **Umwuka Wera, ari we YESU Kristo**." {Ellen White: Letter 66, April 10, 1894, par. 18} "We want the **Holy SPIRIT, which is JESUS Christ**."

Ubundi busobanuro:

Mu nyandiko ikurikira hepfo ni gihamya yukuri kwa kera kubasomyi bose **bakomereje kumyumvire yabo** ko NTA kubeshya Umwuka wubuhanuzi cyangwa Bibiliya. Ariko no muri iki gihe, inyandiko cyangwa imirongo itavugwaho rumwe, ifatanije n'imirongo isigaye, ntibishobora gutanga ibimenyetso bifatika byerekana Ubutatu. Mugutandukanya inyandiko umuntu ashobora kwerekana hafi ubuyobe. Tuzi ko ibyanditswe na Ellen White (Umwuka w'ubuhanuzi) bidashobora, icyarimwe, kurwanya no gushyigikira Ubutatu. Ibi kandi biratwereka inzira yonyine yo gusobanura imvugo nk "imbaraga eshatu zo mwijuru", tutiriwe dukuramo amagambo. Nubwo iyi nyandiko yazanye ibimenyetso byimpimbano, turashobora kubona mubyanditswe hepfo, ko niyo aya masomo yaba umwimerere, inyigisho **yUbutatu ntishobora kwemezwa**! Avondale ni ishuri ry'Abadiventisti aho Ellen White yatanze ikiganiro mu gihe cyo gufungura mu 1899. Yavuze ku Mwuka Wera aho kandi ayo magambo yakunze kuvugwa n'abateza imbere Ubutatu, kugira ngo bahagararire Umwuka Wera nk'Imana. Uyu muntu wa gatatu ninde? Nukubaho kwa gatatu cyangwa ni ukubaho kwa Yesu kugiti cye, muburyo butandukanye? Dukurikije Umwuka w'Ubuhanuzi, mu byukuri ntabwo ari Imana ya gatatu!

- "Abizera ukuri bagomba kwibuka ko ari abana bato b'Imana, ko bari mu mahugurwa yayo. Reka bashimire Imana kubwimbabazi zayo nyinshi kandi bagirire neza. Bafite Imana imwe **n'Umukiza umwe; n'Umwuka umwe - Umwuka wa Kristo** - ni ukuzana ubumwe mu nzego zabo." {Ellen White: 9T, p. 189.3, **1905**} "Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have **one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks."

- "Turashaka **Umwuka Wera, ari we Yesu Kristo**." {Ellen White: Letter 66, April 10, 1894, par. 18} "We want the **Holy Spirit, which is Jesus Christ**."

Amagambo akurikira, aboneka mu gitabo 'Ivugabutumwa', ni verisiyo ngufi ya cote yuzuye:

- "Tugomba kumenya ko Umwuka Wera, umuntu nk'Imana ari umuntu, agenda muri izi mpamvu .." {Ellen White: Evangelism 616, 1899, From a talk to the Students at Avondale-School in Australia} "We need to realise that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds,.."

Amagambo yumwimerere nta magambo ahinnye:

- "**Uwiteka** (Yesu) abivuga kuko azi ko ari inyungu zacu. Yatwubatse urukuta ruzengurutse, kugira ngo aturinda ibicumuro, kugira ngo imigisha n'urukundo biduha ku bwinshi. Ninimpamvu twashinze ishuri hano. Uwiteka yadutegetse ko aha ariho hantu tugomba gushakira, kandi dufite impamvu zose zo gutekereza ko turi ahantu heza. Twahurijwe hamwe nk'ishuri, kandi dukeneye kumenya ko Umwuka Wera, umuntu nk'Imana nk'umuntu, **agenda muri izi mpamvu, atabonwa n'amaso y'abantu, ko Uwiteka IMANA ari Umuzamu wacu kandi Umufasha**. HE (Imana) yumva ijambo ryose tuvuga kandi azi ibitekerezo byose." {Ellen White: Ms 66, 1899} {Ellen White: Talk, April 13, 1899} {Ellen White: 7MR 299.2} "The **Lord** (Jesus) says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realise that the Holy **Spirit, who is as much a person as God is a person, is walking through these grounds**, unseen by human eyes, **that the LORD GOD is our Keeper and Helper. HE** (God) **hears every word** we utter and knows every thought of the mind."

Urebye neza, aya magambo, cyane cyane verisiyo ngufi iyo akuwe mu murongo, bigaragara ko ashyigikiye neza inyigisho y'Ubutatu n'Ubumana bwa „gatatu". Ariko niba dusomye nitonze amagambo yose, dushobora kubona ko ivuga ko Umwuka Wera ari umuntu, kuko Imana nayo ni umuntu, iki gihe gihari muburyo butandukanye nubwami.

- "Ibitekerezo byanjye byagabanutseho gato igihe namenyaga mu **nkoranyamagambo** ko **kimwe mu bisobanuro bya kamere, ari Ibiranga**." {**William C. White, 1935**, Letter to H.W. Carr} "My perplexities were lessened a little when I learned from the **dictionary** that **one** of the **meanings of personality, was Characteristics**."

Turakomeza gusoma mumagambo avuga ko Imana iturinda kandi ko Imana ubwayo ari yo izi ibitekerezo byacu. Turabona hano rero ko ari umwuka we! Umwuka Wera ntajya agira izina rya 'Umwami' cyangwa 'Imana'! Yesu niwe ufite izina rya ‚Mwami'. Turashobora kubona ko Yesu azi ibitekerezo byacu kandi akumva amagambo yacu! Twasomye ubutumwa bumwe muri aya magambo nko mu bumwe hepfo, ni ukuvuga ko Yesu nawe yari muri bo muri Avondale abikesheje Umwuka we.

- "Umwami **Yesu ahagaze iruhande rwa canvasser, agendana nabo, ni umukozi mukuru**. Niba **twemera ko Kristo ari We uri kumwe natwe** gutegura inzira, **Umwuka Wera iruhande rwacu azatanga ibitekerezo mumirongo ikenewe**." {Ellen White: CM, p. 107} "The **Lord Jesus standing by the side of the canvasser, walking with them**, is the chief worker. If **we recognise Christ as the One who is with us** to prepare the way, the **Holy Spirit by our side will make impressions in just the lines needed**."

- "Ufatanije n'ubumuntu, **Kristo** ntashobora kuba ahantu hose ku giti cye; kubwibyo byari byiza rwose ko yabasiga, akajya kwa Se, kandi akohereza Umwuka Wera ngo amusimbure kwisi. **Umwuka Wera ni We ubwe**, yambuwe imiterere y'ubumuntu n'ubwigenge bwabwo. Yari kwihagararaho nk'ahantu hose ku bw'Umwuka Wera we, nk'ahantu hose." {Ellen White: Lt119.1895.18} "Cumbered with humanity, **Christ** could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The **Holy Spirit is Himself,** divested of the personality of humanity and independence thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent."

- “Wibuke ko Yesu ari **iruhande rwawe aho uzajya hose, ukareba ibikorwa byawe kandi ukumva amagambo yawe.** Wagira isoni zo kumva ijwi rye rikuvugisha, ukamenya ko yumva ikiganiro cyawe?“ {Ellen White: YI, February 4. 1897 par. 3} “Remember that **Jesus is beside you wherever you go**, **noting your actions and listening to your words.** Would you be ashamed to hear His voice speaking to you, and to know that he hears your conversation?“

- “Urutare rwo kwizera ni **ukubaho kwa Kristo mu itorero.”** {Ellen White: DA 414.3} “The Rock of faith is the **living presence of Christ in the church**.”

- “Yego; **mu gutanga Umwuka Wera**, ntibyashobokaga ko **Imana** itanga byinshi. Kuri iyi mpano ntakintu nakimwe cyakongerwaho. Kubikenewe byose biratangwa. **Umwuka Wera ni ukubaho kwingenzi kwlmana**, kandi niba ishimwe izahamagara ishimwe nogushimira, kandi izahora imera mubuzima bwiteka. Kugarura Umwuka ni isezerano ry'ubuntu.” {Ellen White: ST, 7. august **1901**} “Yes; in **giving the Holy Spirit**, it was impossible for **God** to give more. To this gift nothing could be added. By it all needs are supplied. The **Holy Spirit is the vital presence of God**, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace.”

Aya magambo yose yerekeza kuri Yesu nkuriho muri twe. Ariko kubera ko tuzi ko ari ahera h'ijuru, igisobanuro cyonyine cyavuzwe haruguru nuko Yesu ari kumwe natwe kubwa Mwuka Wera we.

- “Mubigishe kubahiriza ibintu byose nababwiye byose, kandi dore ndi kumwe nawe, kugeza ku mperuka y'isi. Amen.” {Matayo 28:20}

Ntidushobora gutandukanya amagambo kugirango tubyare ibinyoma, nkuko byagenze ku nyigisho ya EGW ivuye muri Avondale. Inyenyeri imwe ni hamwe na Bibiliya. Tugomba kwiga Bibiliya no kugereranya imirongo murwego rwabo.

64: Andi magambo avuguruzanya

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



- "Ntidushobora **kubana na Kristo imbonankubone, kimwe n'abigishwa be ba mbere**, ariko yohereje **Umwuka Wera** we kugira ngo atuyobore mu kuri kose.“ {Ellen White: Ms 30, 1900} “We **cannot be with Christ in person**, **as were His first disciples**, but He has sent **HIS Holy Spirit** to guide us into all truth.“

- **"Kristo ntabwo ari kumwe natwe ku giti cye, ahubwo abikesheje umurimo wa Roho Mutagatifu**." {Ellen White: RH, September 16, 1909} “Christ is not now with us in person, but through the agency of the Holy Spirit.“

- “Umwuka Wera ni Umuhoza, mu izina rya Kristo. Yishushanya na Kristo, nyamara ni UMUNTU UTANDUKANYE. Turashobora kugira Umwuka Wera iyo tubisabye kandi tukabigira akamenyero ko guhindukirira no kwiringira Imana aho kwiringira umuntu uwo ari we wese ushobora gukora amakosa.” {Ellen White: 20MR 324.2} “The **Holy Spirit is the Comforter**, in **Christ's name**. **He personifies Christ**, yet is a **DISTINCT PERSONALITY**. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes.”

Amagambo yavuzwe haruguru akunda kuvuguruza andi magambo ya EGW. Ellen White yanditse mu 1909 ko byose ari Data na Mwana gusa!

Niba Umwuka Wera yari Umuntu, agomba kumenya byose nkuko Data n'Umwana babikora:

<u>Umwimerere</u>:

- **"Imana na Kristo bonyine** bazi icyo ubugingo bw'abantu bwatwaye.“ {Ellen White: The Signs of the Times, January 13, 1909, par. 8} “**God and Christ alone know** what the souls of men have cost.“

- “Ntabwo ari ngombwa kuri twe kugira ngo **dushobore gusobanura neza icyo** Umwuka Wera aricyo. Kristo atubwira ko Umwuka ari Umuhoza, “**Umwuka w'ukuri,** waturutse kuri Data.” Byatangajwe neza kubyerekeye **Umwuka Wera ko**, mu murimo we **wo kuyobora abantu mu kuri kose,** “**Ntazavuga ubwe**.” Yohana 15:26; 16:13“ {Ellen White: AA 51.3} “It is not essential for us to be able to define just **WHAT the Holy Spirit is**. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, **which proceeded from the Father**.” It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, “**He shall not speak of Himself**.” John 15:26; 16:13."

- “Ubukuru bw'Imana kuri twe ntibwumvikana. “Intebe **y'Uwiteka iri mu ijuru**” (Zaburi 11:4); **nyamara kubwumwuka** we HE arahari hose. Afite ubumenyi bwimbitse, kandi ashishikajwe n’umuntu ku giti cye, imirimo yose y’ukuboko kwe.“ {Ellen White: Ed, p. 132} “The greatness of God is to us incomprehensible. “The **Lord's throne is in heaven**“ (Psalm 11:4); yet **by His Spirit HE is everywhere present.** He has an intimate knowledge of, and a personal interest in, all the works of His hand.“

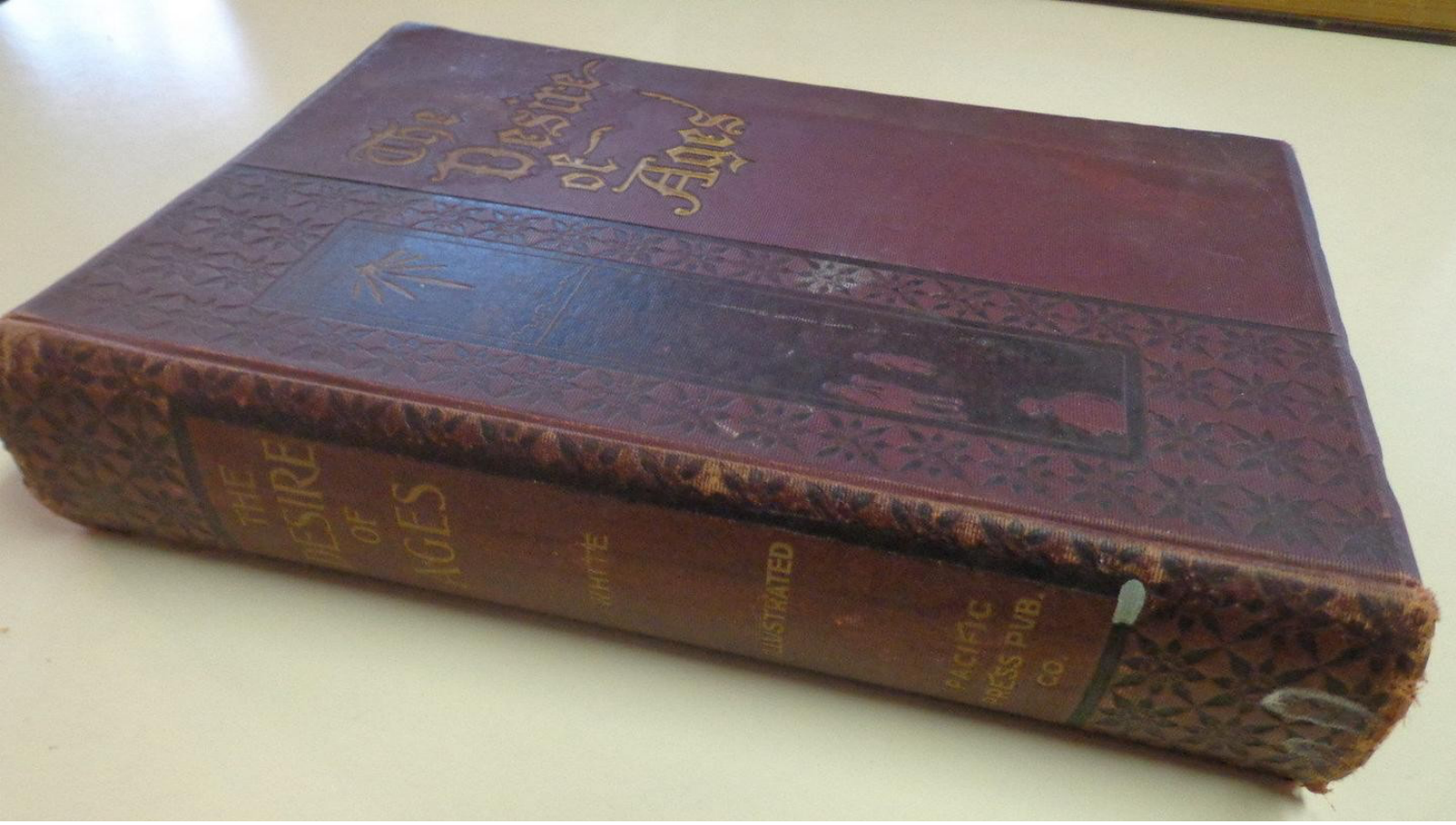
65: Byagenze bite mu gitabo “Icyifuzo cy’imyakam - The Desire of Ages“

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Ese Ellen White yatangaje ko hari manipulation cyangwa ibinyoma by'ubuhamya bwe? Birumvikana ko yabikoze, kubera ko nk'umuhanuzi w'Imana, yabonye mbere ibizaba ku nyandiko ze.

Yakuyeho amagambo adahujwe atandukana rwose nizindi nyandiko ze zose no muri Bibiliya:

- “Iyubakwa **iryo ari ryo ryose rishobora gushyirwa ku buhamya bwanjye n'abavuga** ko ari abakiranutsi, ariko batazi Imana, nzicisha bugufi nkomeze umurimo wanjye” {Ellen White: 1SM, p. 73, Ms 4, 1883} “Whatever **wrong construction may be placed upon my testimony** by those who profess righteousness, yet know not God, I shall in humility go forward with my work.”



- “Hazabaho abahoze hamwe natwe mu kwizera bazashakisha inyigisho nshya, zidasanzwe, ku kintu kidasanzwe kandi cyumvikana cyo kugeza ku bantu. Bazazana ibinyoma byose byashoboka, kandi bazabigaragaze ko biva kuri Madamu White, kugirango bashuke imitima.“ {Ellen White: 1SM 41.3} “There will be those once united with us in the faith who will search for new, strange doctrines, for something odd and sensational to present to the people. They will bring in all conceivable fallacies, and will present them as coming from Mrs. White, that they may beguile souls.“

- "Hariho abasobanura nabi ubutumwa Imana yatanze, bakurikije ubuhumyi bwabo bwo mu mwuka." {Ellen White: 1SM 41.5} “There are those who will misinterpret the messages that God has given, in accordance with their spiritual blindness.“

- "Ariko raporo zikwirakwizwa, ko hari umufasha wanjye yemerewe kongera ibintu cyangwa guhindura ibisobanuro by'ubutumwa nanditse, ntabwo ari ukuri.“ {Ellen White: 1SM 50.4} “But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true.“

- “Uhoraho yarambwiye ati:“ Nimutange ubuhamya. Akazi kawe ntabwo ari ugukemura ibibazo; umurimo wawe ni ugucyaha, no kwerekana gukiranuka kwa Kristo.” {Ellen White: 1SM 52.5} “The Lord has said to me: “Bear the testimonies. Your work is not to settle difficulties; your work is to reprove, and to present the righteousness of Christ.“

- “Niba Ubuhamya (inyandiko) butavuga ukurikije ijambo ry'Imana, ubyange.” {Ellen White: 5T, p. 691} “If the Testimonies (writings) speak not according to the word of God, reject them.”

Igitabo "Icyifuzo cyibihe - Desire of Ages“ nacyo gikoreshwa nka kimwe mu "bimenyetso nyamukuru" ku Butatu. Ese ibi "bimenyetso" birakomeye, urebye ko amagambo make ahari ntaho ahuriye na Bibiliya isigaye hamwe nandi masomo yose yumwuka wubuhanuzi? Ellen White yanditse ibitabo 54, ingingo 4000 za “Isubiramo na Herald” na “Ibimenyetso by'ibihe”, ndetse n'indi misanzu igera kuri 500 mu bitabo by'itorero ryacu. Umurage we w'ubuvanganzo urimo impapuro zigera ku 100.000, aho usibye amagambo make yitaruye, nta kimenyetso cyerekana Ubutatu. Ellen White yoherejwe muri Ositaraliya atabishaka kuva mu **1891 kugeza mu 1900** kugira ngo abemera ubuhakanyi bashobore gukora ibinyoma by'Umwuka w'ubuhanuzi batamurwanyije.

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “Ntekereza ko **ntigeze** mpishura imirimo yose yanzanye hano muri **Ositaraliya**. Birashoboka ko ushobora kutazigera usobanukirwa neza ikibazo. **Uwiteka ntabwo yari muri Amerika**. Ntiyagaragaje ko ari ubushake bwe ko nava muri Battle Creek. **Uwiteka ntabwo yateguye ibi**, ariko yakwemereye mwese kwimuka nyuma **yibitekerezo byawe**. Uwiteka yaba afite W. C. White, nyina, n'abakozi be baguma muri Amerika, twari dukeneye intandaro yumurimo, kandi iyaba imyumvire yawe yumwuka yatahuye uko ibintu bimeze, ntiwari kwemera ingendo zakozwe. Ariko Uwiteka yasomye imitima ya bose**. Hariho ubushake bukomeye bwo kudusiga ku buryo** Uwiteka yemeye ko iki kintu kibaho. **Abari barambiwe n'ubuhamya bwatanzwe basigaye nta bantu bababyaye.** Gutandukana kwa Battle Creek kwari ukureka abantu bakagira ubushake n'inzira zabo bwite, batekerezaga ko ziruta inzira za Nyagasani.” {Ellen White: 11LtMs, Lt 127, 1896, par. 4} “I have **not**, I think, revealed the entire workings that led me here to **Australia**. Perhaps you may never fully understand the matter. **The Lord was not in our leaving America**. He did not reveal that it was His will that I should leave Battle Creek. **The Lord did not plan this**, but He let you all move after **your own imaginings.** The Lord would have had W. C. White, his mother, and her workers remain in America, we were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. **There was so great a willingness to have us leave** that the Lord permitted this thing to take place. **Those who were weary of the testimonies borne were left without the persons who bore them**. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.”

Mu 1888, mbere gato yo kugenda, **Ellen White** yarangije igitabo cy'umwimerere "**The Life of Jesus Christ – Ubuzima bwa Yesu Kristo**".

Mugihe **adahari muri Amerika**, umunyamabanga wa EGW, **MARIAN DAVIS**, yongeyeho **igitabo adasaba uruhushya rwa EGW.** Nkuko yabyivugiye ubwe, "yasanze" gusa amagambo yavuzwe na EGW arayakusanya.

Marian Davis icyo gihe yari akikijwe n'abahakanyi, nka Porofeseri **PRESCOTT**, maze bayobowe na we akurwa mu kuri kwa kera.

Mu ibaruwa H. C. Lacey yandikiye Dr. Froom, yasobanuye neza ko prof Prescott, ashimangira inyigisho z’ukuri, yashoboye kuzihindura inzira itari yo, bigira ingaruka kuri Marian Davis mu gihe Ellen White adahari.

- "Muri icyo gihe, Porofeseri **PRESCOTT** yari ashishikajwe **cyane no kwerekana Kristo nk Ndi kandi ashimangira** ubuziraherezo bw'ukubaho kwe, akoresheje imvugo" Umwana w’iteka. Yahujije kandi "**NDI**" yo Kuva 3:14, birumvikana ko Kristo yari Umuntu wa kabiri wubumana, hamwe no gusohozwa kwa Yesu muri Yohana 8:58, twese turabyemera; ariko hanyuma ubihuza nizindi "Ndi" muri ubwo butumwa bwiza - 7 muri zo, nka "Ndi Umugati wubuzima" "Ndi Umucyo wisi" "Ndi umuryango wintama" nibindi byose bakize cyane mu myigishirize yabo yo mu mwuka - ariko wasaga nkaho ntigeze mbona kuri njye cyane cyane ko "Ndi" muri izo manza zose zanyuma ziri muri copula gusa mu kigereki, ndetse no mucyongereza. Ariko yashimangiye **ibisobanuro bye**. Miss **Marian Davis** wasaga nkuwabiguyemo, dore ko, igihe "**Icyifuzo cyimyaka**" cyasohotse, **hagaragaye ko inyigisho zisa** kurupapuro rwa 24 na 25, nkeka ko zishobora gushakishwa MU **BURYO muri Madamu uwo ari we wese. White yanditse ibitabo mbere yicyo gihe**.“ {H. C. Lacey letter to Dr. LeRoy Froom Aug. 30, 1945} “At that time, Professor **PRESCOTT** was tremendously interested **in presenting Christ as THE GREAT “I Am”** and in emphasising the eternity of His existence, using frequently the expression “The Eternal Son”. Also he connected the “I AM” of Exodus 3:14, which of course was Christ the Second Person of the Godhead, with the fulfillment of Jesus in John 8:58, which we all agree to; but then linked it up with other “I ams” in that Gospel - 7 of them, such as “I am the Bread of life” “I am the Light of the world’ “I am the door of the Sheep” etc. all very rich in their spiritual teaching - but which seemed a little far fetched to me especially as the “I am” in all those latter cases is merely in the copula in the Greek, as well as in English. But he insisted on his interpretation. Miss **Marian Davis** seemed to **fall for it**, and lo and behold, when “**Desire of Ages**” came out, there appeared that **identical teaching** on pages 24 and 25, which, I think, can be **looked for IN VAIN in any of Mrs. White’s published works prior to that time**.“

- "Muri urwo rwego, birumvikana ko uzi ko Miss **Marian Davis** yahawe inshingano zo gutegura" **Icyifuzo cy'Imyaka** "kandi ko yakusanyije ibikoresho bye ahantu hose hashobora kuboneka - mu bitabo bya MrsWhite bimaze gucapurwa, mu nyandiko zandikishijwe intoki zitarasohoka, mu mabaruwa bwite, raporo ya stenografiya y'ibiganiro bye nibindi - ariko birashoboka ko ushobora kuba utazi ko we (Miss Davis) yari afite impungenge zo gushaka ibikoresho byigice cya mbere. Yiyambaje ku giti cyanjye inshuro nyinshi kuko yateguraga icyo gice (no mu bindi bice nabyo kuri icyo kibazo) nkora uko nshoboye kugira ngo mumfashe; **Mfite impamvu zifatika zituma nizera ko yaniyambaje Porofeseri Prescott imfashanyo nk'iyi, kandi yarayibonye ku buryo bukize cyane kandi** bwinshi kuruta uko nashoboraga gutanga." (H.C. Lacey letter to L.E. Froom Aug. 30, 1945) "In this connection, of course you know that Miss **Marian Davis** was entrusted with the preparation of "**Desire of Ages**" and that she gathered her material from every available source - from MrsWhite's books already in print, from unpublished manuscripts, from private letters, stenographical reports of her talks etc. - but perhaps you may not know that she (Miss Davis) was greatly worried about finding material for the first chapter. She appealed to me personally many times as she was arranging that chapter (and other chapters too for that matter) and I did what I could to help her; **I have good reason to believe that she also appealed to Professor Prescott for similar aid**, and got it too in far richer and more abundant measure than I could render."

Nyuma yo gusoma igitabo cya "Ellen White's" 1898 "Icyifuzo cy'imyaka - Desire of Ages", abahanga mu bya tewolojiya b'icyo gihe babajije ikibazo, EGW yaba yarahinduye imyizerere ye mu buryo butunguranye yemera Ubutatu?

- "Ibyo ntibyashimishije **Uwiteka cyane. ABAFATANYABIKORWA BIGISHWA MU NYIGISHO Z'IBINYOMA zikubiye muri icyo kibazo bazanye. Kandi** ibinyamakuru bya Review na Herald byoherezaga izo nyigisho z'ibinyoma ku isi." {Ellen White: MS 20, **1903**, April 3, par. 8} "This was greatly **displeasing to the Lord. The APPRENTICES were being EDUCATED in the FALSE DOCTRINES contained in the matter brought in**. And the **Review and Herald presses were sending these false doctrines out to the world**."

Urugero rwo "kwiyongera": Dore amagambo yavuzwe mu gitabo cya Ellen White, "**Impaka zikomeye** hagati y'Umwami Yesu Kristo na Satani**",** guhera mu 1877:

- "… Yashubije ko yari azi ko azazuka mu muzuko, ku munsi wanyuma. Ariko Yesu, ashaka guha icyerekezo nyacyo kwizera kwe, yagize ati: "Ndi umuzuko, n'ubuzima; Unyizera, nubwo yapfuye, azabaho; kandi umuntu wese ubaho kandi unyizera, igikonyo ntigipfa. Wizera ibi?" {Ellen White, The Great Controversy between Christ and Satan, 1877, p. 362-363} "…answered that she knew he would arise in the resurrection, at the last day. But Jesus, seeking to give a true direction to her faith, said, "I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shell never die. Believest thou this?"

Mu **1898**, igihe Ellen White yari muri Ositaraliya atabishaka, Abayobozi b'ubuhakanyi bongeyeho amagambo (ibara ry'umutuku) hepfo mu gitabo **„Desire of Ages - Icyifuzo cy'imyaka"** (1898) bagerageza gushyigikira inyigisho za 3 zihwanye n '"Imana".

- "Marita aramusubiza ati:" Nzi ko azazuka mu muzuko ku munsi w'imperuka. "Yesu aracyashaka guha icyerekezo nyacyo kwizera kwe, Yesu yaravuze ati:" Ndi umuzuko, n'ubuzima. "**Muri Kristo ni UBUZIMA. , INKOMOKO, NTIBISANZWE, BIDASANZWE. "**Ufite Umwana afite ubuzima." 1Yohana 5:12. Ubumana bwa Kristo nindogobe yizera yubugingo buhoraho. Yesu yaravuze ati: "Unyizera, nubwo yari yarapfuye, ariko azakomeza kubaho, kandi umuntu wese uzabaho kandi unyizera ntazigera apfa. Wizera ibi?" {Ellen White, Desire of Ages, **1898**, p. 530} "Martha answered, "I know that he shall rise again in the resurrection at the last day." Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life." **In Christ is LIFE, ORIGINAL, UNBORROWED, UNDERIVED.** "He that hath the Son hath life." 1 John 5:12. The Divinity of Christ is the believer's ass urance of eternal life. "He that believeth in Me," said Jesus, "though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?"

Turashobora kubona hepfo ko iyi nteruro atari Ellen White na gato:

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- "**MUKORA UBUZIMA, ni ukuvuga, INKOMOKO, NTIBISANZWE, BIDASANZWE. Muri twe hari isoko yaturutse ku Isoko y'Ubuzima. Ubuzima bwacu ni ikintu twakira, ikintu Uwitanze yongeye kugarura kuri we, - aho tutagenzura, kandi tugomba guha Imana konti no guhimbaza. Ariko muri Yesu hari ubuzima BUTAVUGA, BUTAVUGWA;** {**John Cumming**, National Scottish Church, „Sabbath Evening Readings on the New Testament - St. John“, 1856, page 5} “´**IN HIM was LIFE**,´ **that is, ORIGINAL, UNBORROWED, UNDERIVED**. In us there is a streamlet from the Fountain of Life. Our life is something we receive, something that the Giver takes back again to himself, - over which we have no control, and for which we must give God the account and the praise. **But in Jesus was life UNDERIVED, UNBORROWED**.“

Amagambo yavuzwe haruguru niyo yari ishingiro ryibindi binyoma byaturutse kuri Dr. LeRoy Froom:

- “Mbere yuko Aburahamu abaho, nari hano nk'Imana '(Ndiho). “**Kristo ni Umwana w'Imana wabayeho mbere, ubaho.** ... Mu kuvuga ko yabayeho mbere, Kristo asubiza ubwenge mu bihe byashize. Aratwizeza ko nta gihe na kimwe cyigeze kitaba ubusabane bwa hafi n'Imana ihoraho. Ijwi Abayahudi bumvaga icyo gihe yari kumwe n'Imana nkuko umuntu yarezwe nayo.“ {„Ellen White“: ST, August 29. 1900. + Evangelism, p. 615} “Before Abraham existed, I was here as God' (I Am). “**Christ is the pre-existent, self-existent Son of God**. ... In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.“

Ndetse na Ellen White amaze gupfa, "ubugororangingo" bwarakomeje. Twese tuzi ibyerekeranye n’amagambo ya Ellen White yo mu 1934 yise "Icyifuzo cyimyaka", mbere yavugaga ko Inuma igihe umubatizo wa Yesu yashushanyaga urukundo rwe no kwicisha bugufi kwe, byerekana ko Umwuka Wera atari „Ikigenga".

Aya magambo "yakuweho ku bw'impanuka" mu gihe cya Dr. Froom, we, nk'uko yabivuze, "yahuje" ibitabo byacu bisanzwe n’imyizerere y’abandi "Ubukristo", kugira ngo amaherezo twemerwe n’andi matorero.

Dr. Fred Veltman yakoze ubushakashatsi ku nkomoko y'igitabo "Icyifuzo cy'imyaka" mu gace ka GC kuva 1982 kugeza 1990 maze asoza avuga ko uyu munsi nta nyandiko zandikishijwe intoki zandikishijwe intoki zanditswe muri kiriya gitabo!

66: Inyigisho ebyiri zibangikanye zerekeye Ubutatu: Nibintu byahujwe cyangwa Ibinyabuzima bitatu?

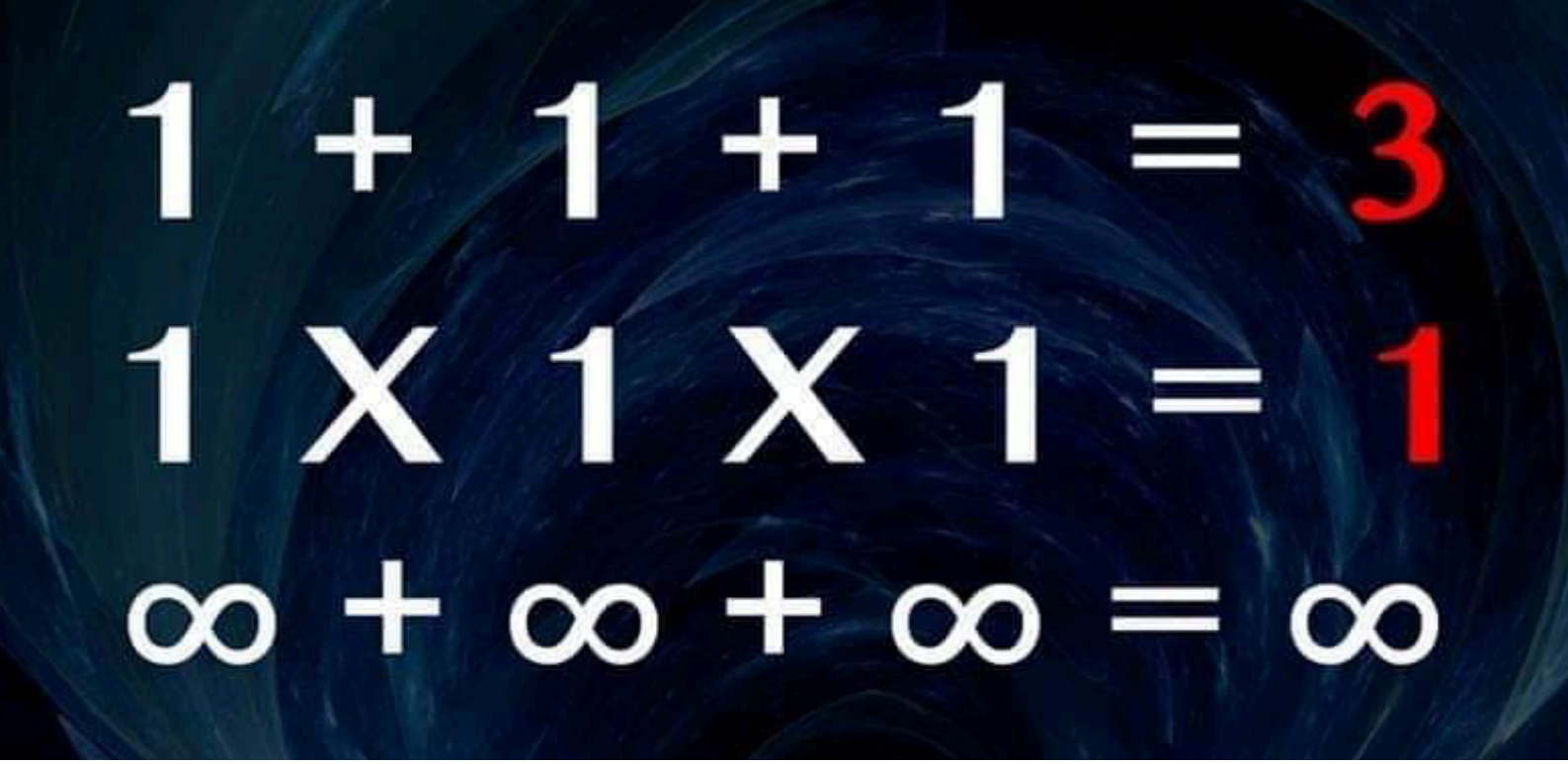
Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Ese ibivugwa muri "**ITERAMBERE**" ryitorero mubumenyi bwa "**UKURI**" nibyo?

- "Ikintu kimwe kidashidikanywaho kigiye gusohora vuba aha, -**UBU BUYOBOZI BUKOMEYE**, BWO **GUTEZA IMBERE KANDI KUGARAGAZA NO KUBONA IMBARAGA**, kandi bizakomeza kubikora kugeza igihe Umwami azamanukira ava mu ijuru n'ijwi rirenga.“ {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1} “One thing it is certain is soon to be realised,—**THE GREAT APOSTASY**, which **is DEVELOPING AND INCREASING AND WAXING STRONGER**, and will continue to do so until the Lord shall descend from heaven with a shout.”

- "Ariko Uwiteka azazamura abantu (ni ukuvuga abantu ku giti cyabo) bafite imyumvire ikomeye, bazaha uku kuri umwanya wabo muri gahunda y'Imana." {Ellen White: SpTB02 51.2} “But the Lord will raise up **men** (i.e. individuals) of keen perception, who will give **these truths** their proper place in the plan of God.“

Ukuri kwa kera:



- “Soma Itangiriro igice 1. Igikorwa cya nyuma cyo kwambikwa ikamba ry'Imana kwari ukugira umuntu. “Imana iravuga iti: Reka duhindure umuntu mu ishusho yacu, dusa natwe, kandi tugire ubutware” ku bintu twaremye. “**Rero Imana yaremye umuntu mu ishusho yayo**.” Yahaye umuntu ishusho yihariye mu ishusho y'Imana. “Imana rero yaremye umuntu mu ishusho yayo, mu ishusho y'Imana yamuremye; umugabo n'umugore, yabaremye. ” Ibi bisobanuwe neza ko **Imana yari ifite imico nk'inzego z'abantu yaremye**.” {Ellen White: Ms 171, 1904} “Read Genesis chapter 1. The last crowning work of God was to make man. “And God said, Let us make man in our image, after our likeness: and let them have dominion” over the things We have created. “**So God created man in his own image**.” He gave man **a personal form in God's own image**. “So God created man in his own image, in the image of God created he him; male and female, created he them.” This is plainly defined that **God had as verily a personality as the human agencies Whom He created**.”

- “Kuva mu bihe byose habaye **ubumwe bwuzuye hagati ya Data n'Umwana**. Byari bibiri, ariko bigufi byo kuba bimwe; **bibiri** ku giti cye, nyamara **umwe mu mwuka**, mu mutima, no mu mico.” {Ellen White: YI, December 16. 1897 par. 5} “From eternity there was a complete **unity between the Father and the Son**. They were two, yet little short of being identical; **two** in individuality, yet **one in spirit**, and heart, and character.”

- “**Kamere ya Data n'Umwana, n'ubumwe buri hagati yabo,** butangwa mu gice cya cumi na karindwi cya Yohana, mu isengesho rya Kristo asabira abigishwa be:“ Ntabwo nsengera abo bonyine, ahubwo nanjye nzabasengera. Unyizere binyuze mu ijambo ryabo; kugira ngo bose babe umwe; nkawe, Data, uri muri njye, nanjye ndi muri wewe, kugira ngo nabo babe umwe muri twe: isi yizere ko wanyohereje. ” Yohana 17,20, 21. **Ubumwe** buri hagati ya Kristo **n'abigishwa be ntibusenya imico yombi**. Nimwe mumigambi, mubitekerezo, mumiterere, **ariko ntabwo kumuntu. Niyo mpamvu Imana na Kristo ari umwe**.“ {Ellen White: MH, p. 421} “**The personality of the Father and the Son**, also the unity that exists between Them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples: “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.” John 17,20, 21. **The unity** that exists between Christ and His disciples **does not destroy the personality of either**. They are one in purpose, in mind, in character, **but not in person. It is thus that God and Christ are one**.“

- “Umwami Yesu yaje ku isi yacu guhagararira Data. Yagereranyaga Imana nk'ikintu cyagaragaye muri kamere, ariko nk'Imana ifite kamere. **Kristo yari ishusho yerekana umuntu wa Se;** kandi yaje ku isi yacu kugira ngo agarure umuntu ishusho y'Imana.” {Ellen White: 19MR, p. 250 1891} “The Lord Jesus came to our world to represent the Father. He represented God not as an essence that pervaded nature, but as a God who has a personality. **Christ was the express image of His Father's person**; and He came to our world to restore in man God's moral image.”

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “Imana yohereje Umwana wayo mu buryo busa n'umubiri w'icyaha, ushobora kuryozwa ubumuga bw'umubiri, wageragejwe mu ngingo zose nkatwe. **Yari Umwana w'Imana nzima. Kamere ye ntiyatangiranye no kwigira umuntu mu mubiri**.“ {Ellen White: Lt 77, 3. August 1894} “God sent His own Son in the likeness of sinful flesh, liable to physical infirmities, tempted in all points like as we are. **He was the Son of the living God. His personality DID NOT begin with His incarnation in the flesh**.”

Yesu yari asanzwe ari Umwana w'Imana mbere yuko aza ku isi. Ntiyari mu "Butatu bwo mu ijuru bwahujwe".

- "Ingingo yo gutekerezwaho yerekeye imiterere y'Imana ntituzahwema kuvuga, usibye mu rurimi rw'Ijambo (Bibiliya) ryerekana imiterere yayo. Ntabwo hagomba kubaho ibiganiro kuri iki kibazo kugira ngo Imana idatanga ihishurwa ridashidikanywaho ICYO aricyo kizimya umuntu watinyuka gushora imari ku butaka bwera mubitekerezo bye by'ibihimbano, nkuko bamwe bahisemo gukora mugukingura inkuge kugirango barebe ibiri muri nk'imbaraga zayo n'uburyo Imana yagaragaye. Abagabo bishwe bazira kwigisha amatsiko. Reka Ibiremwa muntu bitekereze ko mubushakashatsi bwabo bwose badashobora gusobanura Imana. Mugihe abacunguwe bazaba abera kandi bafite isuku kugirango binjire imbere yayo, bazasobanukirwa ko ibyubaha Imana ihoraho, Imana itagerwaho, bidashobora guhagararirwa mumibare. Ni byiza gutekereza ku Mana, Imana ikomeye kandi itangaje, na Yesu Kristo, ishusho y'Imana. Imana (ntabwo ari Imana Ubutatu) yahaye Umwana wayo w'ikinege isi yacu, kugirango tubashe binyuze mumico yayo ikiranuka turebe imico y'Imana. Mu ijuru tuzaba turi imbere y'Imana iteka.” {Ellen White: Ms 223, 30. November **1902**} “**The subject of speculation regarding God’s personality we will not venture to express**, except in the language of the Word (the Bible) which represents His personality. **There is to be no discussion over this question** lest God would give unmistakable revelation of WHAT **He is that would extinguish the one** who dares **venture on the Holy ground in his speculative theories**, as some ventured to do in opening the ark to see what was in it as its power and how God was manifested. The men were slain for their curiosity teaching. **Let human Beings consider that by all their searching they can never interpret God**. When the redeemed shall be pure and clean to come into His presence, they will understand that all that has reverence to the eternal God, the unapproachable God, cannot be represented in figures. It is safe to contemplate God, **the great and wonderful God, and Jesus Christ, the express image of God**. God (and not God the Trinity) gave **His only begotten Son** to our world, that we might through His righteous character behold the character of God. In heaven we shall be in the eternal presence of God.”

- “Abakristo bagomba kuzirikana ko **Imana ifite imico nk'iya Kristo**. Bakwiye guhagararira umuntu wa Kristo kandi bakitwara kuburyo bakora imirimo ye bazagaragaza imico numwuka wa Data. **Kristo ni ishusho igaragara y'umuntu n'imiterere ya Se.**” {Ellen White: Ms 130, 27. Oktober, 1902} “Christians should bear in mind that **God has a personality as verily as Christ has**. They should so represent Christ’s person and conduct that by doing His works they will manifest the character and spirit of the Father. **Christ is the express image of His Father’s person and character**.”

Umuhanuzi w'Imana yigisha ko GUSA Data n'Umwana bafite Imico. Nimwe mumico ariko ntabwo ari imwe Kubaho! Nigute? Kuberako ari umwe mubushake, Umwuka, nimico. Ni umwe mu Mwuka Wera wabo. Niba bose uko ari batatu bari Imana imwe, nkuko tewolojiya yacu yarangije kwigisha byemewe n'amategeko kuva 1980, ubwo rero bivuze ko Imana "yahujwe" kimwe no mumadini ya gipagani! Niba Imana imwe "ikubiyemo" abantu batatu, abo bantu batandukanye bagereranya "inshingano" gusa z'iyo Mana imwe. Nibyo rwose nibyo byahumekeye amadini ya gipagani, nk'Imana y'Ababinde, Shiva, ifite amaboko menshi, cyangwa nk'Imana, Brahma, ifite imitwe myinshi.

Ellen White avuga neza ko hariho Ibinyabuzima bibiri gusa, Imana Data n'Umwana wayo Yesu. Mu Byakozwe n'Intumwa, Sitefano abona mu iyerekwa rye Imana imwe, Data, n'Umwana wayo, ntabwo ari ibiremwa bitatu. Turashobora rero gusobanukirwa neza nibyo Ellen White yasobanuye muri {“Ubutumwa mu Byahishuwe”, ku ya 23 Ukwakira 1903}, hamwe n'ibindi, igihe yatangizaga kwigaragaza kw'imana z'abapagani mu isi ya gikristo mu minsi y'imperuka. Inyigisho y'Ubutatu bwahujwe ntabwo yigishijwe mugihe yakoraga. Bimwe mubyo bigisha ni uguhindura Bibiliya byimbitse bidasobanutse.

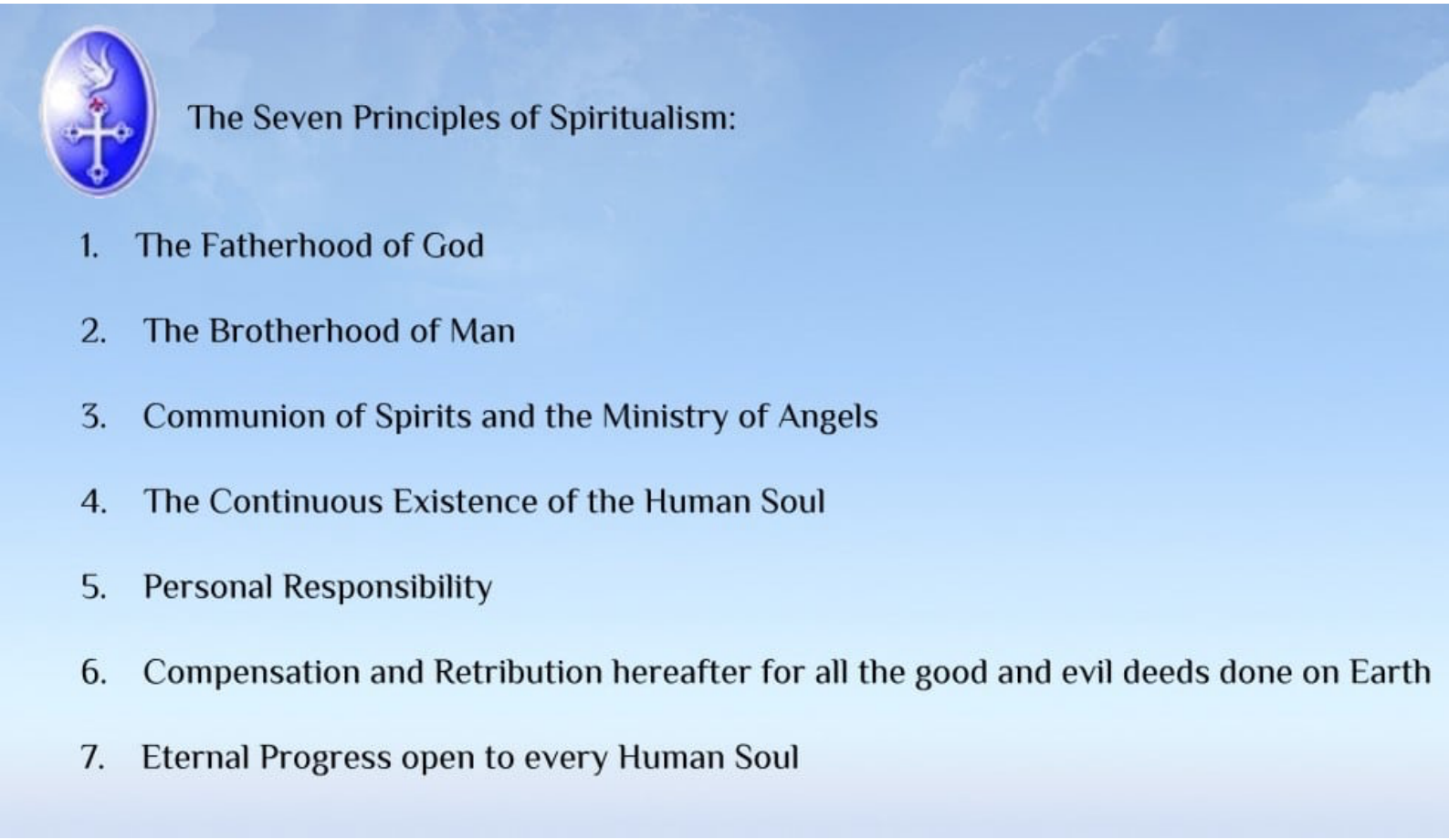
- “Kandi ibiremwa byose biri mu ijuru, ku isi, no ku isi, ndetse no mu nyanja, n'ibiyirimo byose, numvise mvuga nti: Umugisha, icyubahiro, icyubahiro, icyubahiro n'imbaraga, **bibe kuri We wicaye ku ntebe y'ubwami, no ku Ntama iteka ryose**.” {Ibyahishuwe 5:13}

- "Niyo mpamvu tumenye ko tuba muri We, na We muri twe, kuko yaduhaye **Umwuka we**.“ {1 Yohana 4:13}

Muri uyu murongo, dusoma ko Yesu, mu buryo bw'ikigereranyo agereranywa na Ntama, ahabwa icyubahiro n'icyubahiro cyane cyane kandi atisunze Data, wicaye ku ntebe y'ubwami. Data n'Umwana ntabwo ari "Imana yahujwe." Nta hantu na hamwe muri Bibiliya cyangwa Umwuka w'ubuhanuzi usobanura niba, mbere y'inkomoko y'icyaha, mu gihe, cyangwa nyuma yo kurimbuka kwayo, Umwuka Wera yakira amasengesho no gusenga! Ariko, turabona ko ibi bikorwa uyu munsi, atari mu matorero ya charismatique gusa, ahubwo bininjira buhoro buhoro mu itorero ry’Abadiventisti!

67: Imana isa ite? Ubupfumu?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Ese ibivugwa muri "**ITERAMBERE**" ryitorero mubumenyi bwa "**UKURI**" nibyo?

- "Ikintu kimwe kidashidikanywaho kigiye gusohora vuba aha, **UBU BUYOBOZI BUKOMEYE**, **BWO GUTEZA IMBERE KANDI KUGARAGAZA NO KUBONA IMBARAGA**, kandi bizakomeza kubikora kugeza igihe Umwami azamanukira ava mu ijuru n'ijwi rirenga." {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1} “One thing it is certain is soon to be realised,—**THE GREAT APOSTASY**, which **is DEVELOPING AND INCREASING AND WAXING STRONGER**, and will continue to do so until the Lord shall descend from heaven with a shout.”

- "Ariko Uwiteka azazamura abantu (ni ukuvuga abantu ku giti cyabo) bafite imyumvire ikomeye, bazaha uku kuri umwanya wabo muri gahunda y'Imana." {Ellen White: SpTB02 51.2} "But the Lord will raise up **men** (i.e. individuals) of keen perception, who will give **these truths** their proper place in the plan of God."

Ubupfumu ntabwo ari ijambo ryanditswe nabi ryitwa spiritism, ahubwo ni inyigisho ya filozofiya y'ibinyoma ivuga kuri kamere y'Imana, kimwe n'inyigisho ivuga ko imyuka ibaho birenze ikibazo, kandi ko ari yo yonyine yonyine ibaho. Benshi mu bashyigikiye "ukuri" kubyerekeye Ubutatu bavuga ko uyu munsi Imana yadusobanuriye Data n'Umwana wo mu ijuru mu buryo busa n'umubiri ndetse no mu maso, kugira ngo dushimishe "ishusho y'ikigereranyo" mu bitekerezo byacu bigarukira. Ubupfumu bwigisha ko Imana yafashe ishusho yabantu gusa akiri kwisi, nkuko Yesu yabigenje, ariko ko ari Ikiremwa cyumwuka gusa kidafite ishusho cyangwa umubiri. Aba bantu banze gutuka ibisobanuro byukuri byijuru muri Bibiliya. Iyi nyigisho ikomoka mu Bahindu-Budisti! Bibiliya itubwira neza ko Imana Data yabonye umubiri nisura:

- "Kandi **Data u**bwe wanyohereje, yarampamye. Ntabwo wigeze **wumva ijwi rye**, cyangwa ngo **ubone imiterere ye**." {Yohana 5:37}

- "Nabonye intebe **nini yera, n'uwayicayeho, Umwe n'isi** n'ijuru bahunze. kandi nta mwanya wababonye." {Ibyahishuwe 20:11}

Ellen White yanditse ko yabonye imvugo iteye ubwoba mu maso ya Yesu mugihe yavuganaga na Se kubyerekeye amahirwe yo gukiza umuntu waguye! Data, kimwe n'Umwana we Yesu, afite isura n'imiterere, dukurikije imiterere yacu twaremewe. Kubera ko Bibiliya ivuga ko twaremewe mu ishusho y'Imana, inyigisho ivuga ko Imana idafite umubiri ihabanye rwose nibyo Bibiliya ivuga! Niba twizeraga iyi nyigisho, twarangiza tukibeshya, nkandi madini ya gipagani atizera Imana cyangwa abamarayika bafite umubiri. Ellen White, yasobanuye mu buryo budashidikanywaho imiterere ya Lusiferi:

- "Uruhanga rwe rwari rurerure kandi rugari, **rwerekana ubwenge** bukomeye. Imiterere ye yari itunganye." {Ellen White: 1SP 17.1} "His forehead was high and broad, showing a **powerful intellect**. His form was perfect."

Uru ruhanga numubiri birashoboka ko ari ikigereranyo, kuburyo twe, nkibinyabuzima bigarukira, dushobora gutekereza ikintu kuri twe ubwacu? Nkaho mubushobozi bwabo ntacyo twashoboraga kumva nta shusho, nubwo kurundi ruhande tuzi kandi twumva ko Umwuka Wera adafite ishusho yumubiri! Yesu yavuze "byanditswe" ntabwo ari ugusobanura ibintu byose muburyo bwa filozofiya n'ikigereranyo Ibi byatugejeje ku buryo ubu ibipimo bya Yerusalemu nshya y'Ibyahishuwe ari ikigereranyo gusa kuko bidashoboka ko umurwa mukuru w'isi nini cyane! Bituruka ku bitekerezo nk'ibyo ko Imana idafite imbaraga zose, cyangwa ko twiyemeje kuri We ibishoboka kuri We! Imana itugirire imbabazi, kandi ikangure imitima myinshi itaryarya ariko yashutswe itararenga, kandi ndavuga igice kinini cyaba tewolojiya. Mugihe cyo kurema, Imana yavuze kandi yerekana ko twakiriye ishusho yayo ariko idafite imbaraga na kamere yayo! Niba umwuka wera ari Ikiremwa cya gatatu cyigenga, kuki itari mu nama mugihe gahunda yo kurema / agakiza yarangiye?

- "Imana **iravuga iti: Reka duhindure umuntu mu** ishusho yacu, dusa natwe; [..] Ntabwo dufata ibinyoma by'abantu ahubwo ni **Ijambo ry'Imana** ko **umuntu yaremwe nyuma y'ishusho y'Imana na Kristo**." {Ellen White: Ms 236, 5. January 1902} "And **God said, Let us make man in our image**, after our likeness; [..] We take not the fallacies of man but the Word of God that **man was created after the IMAGE of God and Christ**."

Birumvikana ko Umwuka Wera adafite ishusho yumubiri, kuko iyaba yarabikoze, ntabwo yari gusukwa mugihe cya pentekote, cyangwa ntashobora gutura muri twe. Ese iyi "butatu" Imana, irimo Yesu nk'igice cyayo, yavuganye na Yesu? Yesu ntabaho kabiri, rimwe mubutatu bwahumye kandi yongeye kwigenga. Binyuranye na Bibiliya. Kandi umuntu, nk'ishusho y'Imana, ni ikiremwa kimwe gusa, ntabwo ari bitatu muri kimwe!

- “Baremewe **kuba ishusho n'icyubahiro by’Imana** (1 Abakorinto 11: 7), Adamu na Eva bari barahawe impano idakwiriye iherezo ryabo. Ubuntu kandi bufatika muburyo, burigihe kandi bwiza mubiranga, mu maso habo harabagirana hamwe nubuzima bwumucyo numucyo **wibyishimo nibyiringiro, babyaranye inyuma basa numuremyi wabo**. Ntabwo kandi ibyo bisa byagaragaye muri kamere yumubiri gusa. Buri kintu cyose cy'ubwenge n'ubugingo byagaragazaga icyubahiro cy'Umuremyi.” {Ellen White: Ed, p. 20, 1903} “Created to be “**the image and glory of God**” (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, **they bore in outward resemblance the likeness of their Maker**. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator's glory.”

- “**Nabajije Yesu niba Se afite ishusho imeze nka We. Yavuze ko afite, ariko sinshobora** kubibona, kuko yavuze ati: "Uramutse ubonye icyubahiro cy'umuntu we, wari kureka kubaho." {Ellen White: EW, p. 54} “**I asked Jesus if His Father had a form like Himself. He said He had**, but I could not behold it, for said He, “If you should once behold the glory of His person, you would cease to exist.”

- “Igihe Adamu yavaga mu kuboko k'Umuremyi, yari afite **imiterere-karemano** y'umubiri, iy'ibitekerezo, **n'iy'umwuka, asa** n'Umuremyi we.” {Ellen White: Ed, p. 15. 1903} “When Adam came from the Creator's hand, he bore, in his **physical**, mental, and spiritual nature, a **likeness to his Maker**.”

- “We (Yesu) yari mu ishusho igaragara ya Se, atari mu **miterere yonyine**, ahubwo yari afite imico itunganye.” {Ellen White: RH, December 17, 1872 par. 1} “He (Jesus) was in the express image of his Father, not **in features alone**, but in perfection of character.”

- “Imana, igishije inama Umwana wayo, yashyizeho gahunda yo kurema umuntu mu ishusho **yabo**.” {Ellen White: RH, February 24, 1874 par. 3} “God, in counsel with his Son, formed the plan of creating man in their own **image**.”

- “Kuberako nkuko bigaragara ko ari urwandiko rwa Kristo dukorera natwe, rutanditswe na wino, ahubwo rwanditswe n'Umwuka w'Imana nzima; ntabwo ari kumeza yamabuye, ahubwo mumeza yinyama yumutima. Kandi ibyo byiringiro dufite binyuze muri Kristo kubirinda Imana:… **ariko ibyo duhagije biva ku Mana**;…**ariko umwuka utanga ubuzima**…**Noneho Umwami ni uwo Mwuka: kandi aho Umwuka w'Uwiteka ari,** hari umudendezo. Ariko twese, duhanze amaso tureba nko mu kirahuri icyubahiro cya Nyagasani, twahinduwe mu ishusho imwe kuva mu cyubahiro kugera ku cyubahiro, ndetse no ku Mwuka wa Nyagasani.” {2 Abakorinto 3: 3-18}

- “Imana ni Umwuka: kandi abayisenga bagomba kuyisenga mu mwuka no mu kuri.” {Yohana 4:24}

- “**Imana** (Data) **ni umwuka; nyamara ni umuntu (umubiri) ku giti cye, kuko umuntu** yaremwe mwishusho ye. Nkumuntu ku giti cye**, Imana yigaragaje mu Mwana wayo**.” {Ellen White: Education, p. 131.6, **1903**} “**God** (the Father) **is a spirit; yet He is a** (physical) **personal being, for man was made in His image.** As a personal being, **God has revealed Himself in His Son**.”

- “Hariho n'imibiri yo mu kirere, n'imibiri yo ku isi: ariko ubwiza bw'ijuru ni bumwe, kandi icyubahiro cy'isi ni ikindi.” {1 Abakorinto 15:40}

Amagambo avuga ko Data n'Umwana icyarimwe Umwuka ntabwo bivuze ko badafite umubiri! Nintambwe yanyuma yubuhakanyi bwa Omega haza gusobanura mu buryo bw'ikigereranyo Bibiliya yose ukurikije icyifuzo cyangwa icyifuzo cy'umusemuzi. Kubwibyo, dukurikije iki gitekerezo igitabo cyumuhanuzi Daniyeli, igishusho kuva mu nzozi za Nebukadinezari, Ibyahishuwe, hamwe n’urwandiko rwandikiwe Abaheburayo hamwe n’ahantu hera h'ijuru byaba ari ibimenyetso bigamije gusa gusobanukirwa amahame shingiro aho kuba amatangazo asobanutse ya ahazaza cyangwa ibisobanuro byukuri kwerekanwe.

Intambwe ikurikira, birumvikana ko nayo igomba gufata iherezo ryigihe cyigeragezwa nkikigereranyo, kuko ntabwo itureba, ahubwo ireba abantu badahindutse isi. Dukurikije ihame ryubupfumu, imiryango 12 ya Isiraheli ni ikigereranyo gusa kandi ntabwo isanzwe, kugirango dushobore kwiyumvisha ubwoko bwImana bumusenga, kandi ko butabayeho muburyo busanzwe. Ahantu hose muri Bibiliya n'Umwuka w'ubuhanuzi hamwe n'ukuri gusobanutse byitwa "ibimenyetso." Satani yaduhinduye mu idini rya gipagani, kimwe n'Abayahudi, amaherezo basengera Baali mu rusengero nyirizina. Ibintu bimeze muri iki gihe: igihe igitabo "Ubutatu" cyagaragaye n'abarimu ba kaminuza ya Andereya, cyakiriwe n'abihayimana benshi bo mu Itorero ry'Abadiventisti.

No kurupapuro rwumutwe umuntu yashoboraga kubona neza ibimenyetso byubumaji bya Druid byo gusenga Satani! Nigute abapayiniya n'Umwuka w'ubuhanuzi basobanura Ubupfumu? Bitandukanye n'ibivugwa muri iki gihe, ko James White yanze gusa uburyo gatolika bw'Ubutatu, tuzareba hepfo ko yahakanye yivuye inyuma ubwoko bwose bw'Ubutatu! James White yanditse ingingo kuriyi ngingo mu kinyamakuru kitari Abadiventisti, Umunsi Inyenyeri, nubwo umwanditsi w'icyo kinyamakuru yari afite ibitekerezo binyuranye kandi bitari byo kuri iyi ngingo. Tuzabona kandi amagambo yavuzwe na Ellen White, ahuje rwose n'amagambo y'umugabo we! Imana ifungura inzira y'ukuri ahantu henshi

- "Nakunze **gushinjwa ibinyoma ko nigisha ibitekerezo byihariye by'ubupfumu**. Ariko, mbere yuko umwanditsi w'ikinyamakuru "Umunsi w'inyenyeri" yirukira muri ubwo buyobe, Uwiteka yampaye kureba ingaruka zibabaje kandi zangiza zizavamo umukumbi, we hamwe nabandi, mukwigisha ibitekerezo byumwuka. Nabonye kenshi Yesu mwiza, ko ari umuntu. Namubajije niba Se ari umuntu, kandi afite ishusho nka We. Yesu yavuze. "Ndi mu ishusho yerekana Umuntu wa Data. Nabonye kenshi ko ibitekerezo byumwuka byakuyeho icyubahiro cyose cyijuru, kandi ko mubitekerezo byinshi intebe ya Dawidi, numuntu mwiza wa Yesu yari yatwitse mumuriro wubupfumu. Nabonye ko bamwe, bashutswe, bakayoborwa muri iri kosa, bazashyirwa mumucyo wukuri, ariko ntibishoboka ko bakuraho burundu imbaraga zishuka zubupfumu. Bene abo bagomba gukora akazi keza mugutura amakosa yabo, no kuyasiga ubuziraherezo." {Ellen White: ExV, p. 64, 1851} "I have frequently been **falsely charged with teaching views peculiar to spiritualism**. But, before the editor of the "Day Star" run into that delusion, the Lord gave me a view of the sad and desolating effects that would be produced upon the flock, by him and others, in teaching the spiritual views. I have often seen the lovely Jesus, that he is a person. I asked him if his Father was a person, and had a form like Himself. Said Jesus. "I am in the express image of my Father's Person. I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David, and the lovely person of Jesus had been burned up in the fire of spiritualism. I have seen that some, who have been deceived, and led into this error, would be brought out into the light of truth, but it would be almost impossible for them to get entirely rid of the deceptive power of spiritualism. Such should make thorough work in confessing their errors, and leaving them forever."

- "Ntidushobora kubona amagambo **akwiye ngo dusobanure iterambere rigezweho ry'ibitekerezo bifitwe na bamwe**. Harimo insanganyamatsiko ya pantheism (imana nyinshi, ni ukuvuga "Imana" ziyongera). Ibi bitekerezo bivanze nukuri, kuburyo ukuri kutagira ingaruka. Izi nyigisho zidasanzwe zigizwe no guhakana imiterere yImana, impongano ya Kristo (urupfu rwose) nakazi kayo ahera. Bakuraho amahame y'ingenzi yatugize abantu batandukanye." {Ellen White: Ms 8, 1914} "We cannot find words fitly to explain **the latest development of ideas held by some. They contain threads of pantheism** (polytheism, i.e. additional "Gods"). These ideas are so mixed with the truth, that the truth is made of no effect. These specious theories constitute a denial of the personality of God, the atonement of Christ (completely death) and His work in the sanctuary. They take away the vital principles which have made us a separate people."

- "Ibitekerezo bikabije by Imana muri kamere byangiza ukuri gushingiye kumiterere yImana no gukorera abamarayika**. Imbaga yitiranya ibitekerezo byumwuka ifata umwanya wo kwizera Imana yumuntu ku giti cye. Nta kintu na kimwe mbona mu mahame amwe n'amwe arimo gushyigikirwa**." {Ellen White: Lt 271b, September 18, 1903} "Extreme views of "God in nature" undermine the foundation truths of the personality of God and the ministration of angels. **A confused mass of spiritualistic ideas takes the place of faith in a personal God. I take no stock whatever in some of the principles that are now being advocated**."

- “Hano, muri gari ya moshi, twahuye numuntu ufite imbaraga zumubiri nubwenge, tugarutse tuvuye mubumisiyonari bwe mubushinwa. [...] Mugihe twaganiriye nuyu nyakubahwa, ibyiyumvo byicyubahiro cyinshi byabyutse kubitambo yatanze, kandi n'ubu aracyatanga. [..] Ariko amaze kudutegurira ubutatu, agasanga tutumvikana neza ku ngingo **y'Imana ye y'ubutatu**, yaje kugira umwete wo kwamagana ubumwe, **bukura kuri Kristo ubumana bwe**, bukamusiga uretse umuntu. Hano, kubijyanye n'ibitekerezo byacu, yarwanaga numuntu wibyatsi. Ntabwo duhakana ubumana bwa Kristo. [..] Twizera ko ari umuntu w’Imana wavuzwe na Yehova mu magambo, "Reka tugire umuntu." Yari kumwe na Data mbere yuko isi iba. [..] **NTABWO DUFITANYE IMPUHWE nyinshi n’Abanyamitwe bahakana ubumana bwa Kristo, kimwe n’ABATATU** bavuga ko Umwana ari Data uhoraho, kandi bakavuga nabi Imana y'abantu batatu. Tanga Umwigisha **ubumana bwose Ibyanditswe** Byera byambaye.“ {James White: RH, 6. June 1871, 196, Section: Western Tour} {http://docs.adventistarchives.org/docs/RH/RH18710606-V37-25__B.pdf} The entire edition of the RH with that quote was “accidentally” removed from the “EGW Writings” page! {http://docs.adventistarchives.org/docs/RH/ RH18710606-V37-25__B.pdf} “Inyandiko yose ya RH hamwe naya magambo yari “kubwimpanuka” yakuwe kurupapuro rwa “EGW Writings”! “Here, upon the train, we met a man of marked physical and mental powers, just returning from his missionary field in China. [...] As we conversed with this gentleman, feelings of profound respect were aroused for the sacrifice he has made, and is still making. [..] But after catechising us upon the **trinity**, and finding that we were not sound upon the subject of **his triune God**, he became earnest in denouncing unitarianism, which takes from Christ his divinity, and leaves him but a man. Here, as far as our views were concerned, he was combating a man of straw. **We do not deny the divinity of Christ**. [..] We believe him to be the Divine person **addressed by Jehovah in the words, " Let us make man."** He was with the Father before the world was. [..] **We HAVE NOT as much SYMPATHY with Unitarians that deny the divinity of Christ, as with TRINITARIANS** who hold that the Son is the eternal Father, and talk so **mistily about the three-one God**. Give the Master all that divinity with which the Holy Scriptures clothe him.“

- **"Uburyo abanyamwuka bajugunye cyangwa bahakana Umwami umwe rukumbi n'Umwami wacu Yesu Kristo babanje gukoresha imyizerere ya kera y'Ubutatu butanditswe**, ko Yesu Kristo ari Imana ihoraho, nubwo badafite igice kimwe cyo kubishyigikira, mugihe dufite ibyanditswe byera. guhamya byinshi ko ari Umwana w'Imana ihoraho.” {James S. White: Day Star, January 24, 1846} “The way **spiritualisers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed**, that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God.”

- “Ndagusaba imbabazi z'Imana kuba maso. Kuri wewe no ku bandi bakozi n'abigisha, Uwiteka aravuga ati: "Isuzume, niba uri mu kwizera." Isi yuzuyemo ibitekerezo n'ibinyoma **bijyanye na kamere n'imiterere y'Imana. Umwanzi w'ubugingo** bwacu akora cyane kugirango amenyekanishe mubantu ba Nyagasani ashimisha ibitekerezo **n'ibitekerezo bitari byo bijyanye na kamere y'Imana**.“ {Ellen White: Lt 230, October 2nd, 1903} “I beseech you by the mercy of God to be on your guard. To you and to other ministers and teachers, the Lord says, “Examine yourselves, whether ye be in the faith.” The world is full of speculation and **false theories regarding the nature and character of God**. The enemy of our souls is earnestly at work to introduce among the Lord’s people pleasing speculation and **incorrect views regarding the personality of God**.“

68: Ese koko Ellen White yahinduye imyizerere ye kubyerekeye Ubutatu?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Abahanuzi b'Imana ntibigera bivuguruza. Ndetse n'abahanga mu bya tewolojiya ya none bemeza ko Ellen White yanze byimazeyo Ubutatu byibuze kugeza mu ntangiriro z'ikinyejana cya 20. Yavuze ko imyizerere yacu ishobora gushimangirwa gusa, ariko ntiduhinduke, kuko ibintu byose byari bimaze kubimuhishurira ku giti cye!

- “Ibimenyetso byatanzwe mubyatubayeho kare bifite imbaraga nkizo zari zifite icyo gihe. [..] Ibyashakishijwe mu Ijambo mu 1844, **1845, na 1846 bikomeje kuba ukuri muri iki gihe**.” {Ellen White: 1MR, p. 52, **1906**, Lt 38. 1906} “The evidence given in our early experience has the same force that it had then. [..] That which was sought for out of the Word in 1844, 1845, and 1846 **remains the truth today in every particular**.”



- “Uwiteka ashishikariza abamushaka n'umutima wabo wose. Abaha Umwuka Wera we, ukugaragaza ko ahari no gutoneshwa kwe.” {Ellen White: 9T, p. 230, 1909} “The Lord encourages all who seek Him with the whole heart. He gives them **His** Holy Spirit, **the manifestation of His presence** and favour.”

- “Nibashimire Imana ku bw'imbabazi zayo nyinshi kandi bagirire neza. Bafite Imana imwe **n'Umukiza umwe; n'Umwuka umwe - Umwuka wa Kristo** - ni ukuzana ubumwe mu nzego zabo.” {Ellen White: 9T, p. 189.3, **1905**} “Let them be thankful to God for His manifold mercies and be kind to one another. **They have one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks.”

- “**Imana** (Data) **na Kristo** bonyine bazi icyo ubugingo bw'abantu bwatwaye.“ {Ellen White: ST, January 13, **1909** par. 8} “**God** (the Father) **and Christ** alone know what the souls of men have cost.”

Niba Umwuka Wera yari Imana mu Butatu, ntibyaba bitangaje iyo adafite ubumenyi nkubwa Data na Mwana bafite! Mu magambo yavuzwe haruguru 1909, Ellen White yashyizeho umwete ashimangira ko Ubutatu butari inyigisho yukuri, kubera ko inyenyeri nkiyi idashoboka mu Butatu, kuko uko ari batatu bagomba kuba bamwe, kandi bazi byose.

- “Numvise ko bamwe bahangayikishijwe no kumenya niba Madamu White agifite ibitekerezo nk'ibyo yagize mu myaka yashize ubwo bumvaga avuga mu ishyamba rya sanitarium, mu ihema ry'ibonaniro, no mu nama-nkambi yabereye mu **nkengero z'Intambara. Creek. Nabijeje ko ubutumwa atanga uyu munsi ari** bumwe n'ubwo yagiye atanga mu myaka mirongo itandatu amaze akora umurimo rusange. Afite umurimo umwe wo gukorera Shebuja **yashinzwe** mubukobwa bwe. Yakiriye amasomo kumwigisha umwe. Amabwiriza yahawe ni aya: “Menyesha abandi ibyo naguhishuriye. Andika ubutumwa nguhaye, kugira ngo abantu babubone. Iki ni cyo yihatiye gukora.” {Ellen White: RH, July 26, **1906** par. 20} “I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that **the message she bears today is the same that she has borne during the sixty years** of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons **from the same** Instructor. The directions given her are, “Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them.” This is what she has endeavored to do.”

- “Ibyatanzwe bihuza neza **n'umucyo Imana yishimiye kumpa mu myaka yose y'uburambe bwanjye.** [..] Nagize ikibazo kibazwa, "Utekereza iki kuri uyu mucyo aba bagabo (abapayiniya) batanga? **Kubera iki, maze kukugezaho imyaka 45 iheze**.” {Ellen White **1888**, pp. 164.3, 348} “That which has been presented **harmonises perfectly with the light which God has been pleased to give me during all the years of my experience**. [..]I have had the question asked, “What do you think of this light that these men (pioneers) are presenting? Why, **I have been presenting it to you for the last 45 years**.”

- “Umwami Yesu Kristo, **Umwana w’Imana w’Imana, yabayeho kuva kera,** umuntu wihariye, nyamara umwe na Se. Yari ubwiza buhebuje bw'ijuru. Yari umuyobozi wubwenge bwijuru, kandi kuramya abamarayika yakiriwe nawe nkuburenganzira bwe. Ntabwo **byari ubujura bw'Imana (Data). Yatangaje ati:** “Uwiteka yantunze mu ntangiriro z'inzira ye, mbere y'ibikorwa bye bya kera. **NARASHYIZWEHO kuva kera, kuva mu ntangiriro**, cyangwa isi yose yabayeho. Igihe nta burebure bwimbitse, narazanywe; mugihe nta soko ryuzuye amazi. Mbere yuko imisozi itura, mbere yuko nzana imisozi; mu gihe yari atararema isi, cyangwa imirima, cyangwa igice kinini cy'umukungugu w'isi. Igihe yateguraga ijuru, nari mpari: igihe yashyiraga kompasse imbere y'ubujyakuzimu.” {Ellen White, RH, April 5, **1906** par. 7} “The Lord Jesus Christ, **the DIVINE Son of God, existed from eternity**, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. **This was no robbery of God** (the Father). “The Lord possessed me in the beginning of his way,” he declares, “**before his works of old. I was SET UP from everlasting**, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth.”

- “**Imana yampaye umucyo kubyerekeye** ibinyamakuru byacu. Niki? - Yavuze ko abapfuye **bagomba kuvuga.** Nigute? Imirimo yabo izabakurikira. Tugomba gusubiramo amagambo y'abapayiniya mu kazi kacu, bari bazi icyo bisaba gushakisha ukuri nk'ubutunzi bwihishe, kandi bakoranye umwete wo gushinga urufatiro rw'imirimo yacu. **Bateye imbere intambwe ku yindi bayobowe n'Umwuka w'Imana**. Umwe umwe umwe abapayiniya barashize**. Ijambo nahawe ni, Reka ibyo abo bagabo banditse kera byororoke** ...” {Ellen White: RH May 25, **1905** par. 2} “**God has given me light** regarding our periodicals. What is it? —He has said that the dead are to speak. How? Their works shall follow them. We **are to repeat the words of the pioneers** in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. **They moved forward step by step under the influence of the Spirit of God**. One by one these pioneers are passing away. The word given me is, **Let that which these men have written in the past be reproduced**...”

Ijambo ryahumetswe ni ihishurwa ry'Imana, kandi gusubiramo imirimo y'abapayiniya bacu bisobanura kwanga inyigisho nshya zinyuranye n'ukuri gushingiye! Ibikorwa byabo byose byari bikubiyemo kwangwa byimazeyo Ubutatu.

EGW yahawe itegeko n'Imana ryo gucapa ibitabo bishaje by'abapayiniya, kugira ngo birinde ikwirakwizwa ry'inyigisho z'ibinyoma z’Ubutatu. Abadiventisti b'iki gihe, mu gusobanura nabi imirongo imwe n'imwe ya Bibiliya, bumva ko Ubutatu ari ukuri.

Muri ubwo buryo, Dr. Kellogg, abinyujije mu gusobanura nabi amagambo amwe n'amwe ya EGW, ayobya benshi mu kuri.

- “Abashaka gukuraho ibimenyetso nyaburanga bishaje ntabwo bafata vuba; ntibibuka uko bakiriye kandi bumvise. Abageragеza kuzana ibitekerezo byakuraho inkingi zukwizera kwacu kubyerekeye ahera cyangwa kubyerekeye **imiterere yImana cyangwa iya Kristo,** bakora nkimpumyi. Barashaka kuzana ibidashidikanywaho no gushyiraho ubwoko bw'Imana nta ankeri ” {Ellen White: MR 760, p. 9, **1905**} “Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning **the personality of God or of Christ**, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.”

- “Hano, muri gari ya moshi, twahuye numuntu ufite imbaraga zumubiri nubwenge, tugarutse tuvuye mubumisiyonari bwe mubushinwa. [...] Mugihe twaganiriye nuyu nyakubahwa, ibyiyumvo byicyubahiro cyinshi byabyutse kubitambo yatanze, kandi n'ubu aracyatanga. [..] Ariko amaze **kudutegurira ubutatu**, agasanga tutumvikana neza ku ngingo y'Imana ye y'ubutatu, yaje kugira umwete wo kwamagana ubumwe, bukura kuri Kristo ubumana bwe, bukamusiga uretse umuntu. Hano, kubijyanye n'ibitekerezo byacu**, yarwanaga numuntu wibyatsi. Ntabwo duhakana ubumana** bwa Kristo. [..] Twizera ko ari umuntu w’Imana wavuzwe na Yehova mu magambo, "Reka tugire umuntu." Yari kumwe na Data mbere yuko isi iba. [..] **NTABWO DUFITANYE IMPUHWE nyinshi n’Abanyamitwe bahakana ubumana bwa Kristo, kimwe n’ABATATU bavuga** ko Umwana ari Data uhoraho, kandi bakavuga nabi **Imana y'abantu batatu. Tanga Umwigis**ha ubumana bwose Ibyanditswe Byera byambaye.“ {James White: RH, 6. June, 1871, 196, part: Western Tour} {http://docs.adventistarchives.org/docs/RH/RH18710606-V37-25__B.pdf} “Here, upon the train, we met a man of marked physical and mental powers, just returning from his missionary field in China. [...] As we conversed with this gentleman, feelings of profound respect were aroused for the sacrifice he has made, and is still making. [..] But after catechising us upon the **trinity**, and finding that we were not sound upon the subject of **his triune God**, he became earnest in denouncing unitarianism, which takes from Christ his divinity, and leaves him but a man. Here, as far as our views were concerned, he was combating a man of straw. **We do not deny the divinity of Christ**. [..] We believe him to be the Divine person **addressed by Jehovah in the words, " Let us make man."** He was with the Father before the world was. [..] **We HAVE NOT as much SYMPATHY with Unitarians that deny the divinity of Christ, as with TRINITARIANS** who hold that the Son is the eternal Father, and talk so **mistily about the three-one God**. Give the Master all that divinity with which the Holy Scriptures clothe him.“

Inyandiko yose ya RH hamwe naya magambo yari “kubwimpanuka” yakuwe kurupapuro rwa “EGW Writings”!

- “Ijambo rya Nyagasani ryayoboye intambwe zacu kuva igihe cyashize mu 1844. Twashakishije Ibyanditswe; twubatse neza; **kandi ntitwagombaga gusenya urufatiro no gushyiramo ibiti bishy**a.” {Ellen White: 1MR, p. 54, **1907,** Letter 24, 1907, p. 3. (To Elder A. G. Daniells, February 4, 1907)} “The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; we have built solidly; and **we have not had to tear up our foundations and put in new timbers**.”

Hano twashoboraga kubona neza ko imfatiro zishaje, zirimo kwanga Ubutatu, zitigeze zikurwaho! Ellen White yapfuye mu 1915. Ndetse n'imyaka mike nyuma y'urupfu rwe, inyigisho y'Ubutatu yari ikiri impaka nyinshi. Birazwi ko abashinze Ubutatu muri kiriya gihe bageze kuri bike cyane ntakintu na kimwe mubiganiro yagiranye nawe mumyaka ye ya nyuma yubuzima, niba ibiganiro nkibi byarakozwe na gato. Ibyo ari byo byose, Ellen White ntabwo yigeze yandika ko yari kumwe n'aba bantu, nka prof. Prescott, yasobanuye ingingo ya tewolojiya mu cyerekezo cye. Abashyigikiye Ubutatu bavuze amagambo amwe atavugwaho rumwe, ariko ikigaragara ni uko nta n'umwe muri bo watinyutse kujya kwa Ellen White akamubaza icyo yashakaga kuvuga cyangwa niba yarabyanditse koko. Yaburaniye iyi nyigisho? Igihe, mu 1892, Itangazamakuru rya pasifika ryacapaga igitabo cyanditswe n'umwanditsi utari Adventiste witwa Samuel T. Icumu ku nyigisho y'Ubutatu, mu rwego rwa serivisi, Ellen White yarwanyije cyane icapiro ry'ibitabo by'amahanga hamwe n'izindi nyigisho mu icapiro ryacu imashini amaze kugaruka avuye muri Ositaraliya! Kandi iki gitabo nyine, icyo gihe cyacapishijwe irindi torero kubera impamvu zamafaranga, cyabaye "gihamya" ko "twakwemera" muri kiriya gihe! Ibi biradusobanurira impamvu igihano cy'Imana ku babwiriza bacu:

- “Hatirengagijwe uko **ibintu bimeze mu icapiro**, **hatanzwe igitekerezo** cyo kuzana byinshi mu bikorwa **byacu ku biro bishinzwe** isuzuma, biracyafite imbaraga muri Battle Creek. Ibi **byaranteye ubwoba cyane**, maze umuriro uza, mpumeka byoroshye kuruta uko nari mfite igihe kirekire..**Na none kandi, Uwiteka yari yanyeretse ko kuri BURI DOLLAR yakusanyirijwe muburyo butarenganya, hazabaho inshuro icumi zabuze.**“ {Ellen White: MS 20, 1903, April 3, par. 7} “Notwithstanding **the condition of things at the publishing house**, a suggestion had been made to bring **still more of our work to the Review office**, still more power into Battle Creek. **This greatly alarmed me, and when the fire came, I breathed easier** than I had for a long time….**Again and again the Lord had shown me that for EVERY DOLLAR that was accumulated by unjust means, there would be ten times as much lost**.“

- “**Mbere yuko umuriro uza utwara uruganda rwa Review na Herald,** nari maze iminsi myinshi mubibazo.. Nibwo **nabonye ishusho y’akaga, inkota yumuriro ihinduka gutya kandi gutya**... Amakuru yakurikiyeho nuko inyubako ya Review na Herald yari yatwitse umuriro, ariko ko nta buzima bumwe **bwatakaye.** Muri ibyo, Uwiteka yavuze imbabazi **n'urubanza.** Impuhwe z'Imana zavanze n'urubanza rwo kurokora ubuzima bw’abakozi.“ {Ellen White: MS 20 1903, April 3, par. 6} “**Before the fire came which swept away the Review and Herald factory**, I was in distress for many days…. It was then that **I saw the representation of danger, a sword of fire** turning this way and that way…The next news was that the Review and Herald building had been consumed by fire, but that not one life had been lost. In this the Lord spoke mercy with **judgment**. The mercy of God was mingled with **judgment** to spare the lives of the workers.“

- “Imana yifuzaga ko buri gikorwa kigomba gukurikiza amahame ya Bibiliya. **Ntabwo hagomba kubaho ibikorwa bikaze, kandi Imana ntiyishimiye. Mu myaka makumy**abiri ishize Imana yohereje ibihano no kuburira kubyerekeye. Ikintu kibi **cyane gishobora** gukorwa ubu ni uko ibiro bya Review na Herald byongera kubakwa muri Battle **Creek. Inzira yarakinguwe kugirango (icapiro ryinzu) isenye ishyirahamwe** ryayo, ifatanya nabagabo bo mwisi, igomba gucika. Ubucuruzi bwubucuruzi budafite ishingiro bwarakozwe, kubera ko amafaranga yazanye yari akenewe... **Ikibazo gikomeye cyasohotse neza mubiro byacu**, kandi niba igice runaka cyakazi cyagombaga gutinda, cyari umurimo wibitabo birimo urumuri y'ukuri. **Ibi ntibyashimishije cyane Uwiteka. Abitoza barimo kwigishwa mu nyigisho z'ibinyoma zikubiye mu kibazo cyazanywe. Kandi imashini zisubiramo na Herald zoherezaga izo nyigisho z'ibinyoma ku isi**.“ {Ellen White: MS 20, 1903, April 3, par. 8} “God desired that every move should be in accordance with Bible principles. **There was to be no sharp dealing, and God has been displeased.** For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for **the Review and Herald** office to be once more built up in Battle Creek. The way has been opened for it (printing house) to break its association there, **association with worldly men**, which ought to be broken. **Unjustifiable commercial business** has been carried on, because the money that it brought in was needed…**Pernicious matter has been published** right in our office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. **This was greatly displeasing to the Lord**. **The apprentices were being educated in the false doctrines contained in the matter brought in**. And **the Review and Herald presses were sending these false doctrines out to the world**.“

Iyo Dr. Kellogg yemeye inyigisho y'Ubutatu yari atemeranya ku mugaragaro n'iryo torero kandi bidatinze yirukanwa muri yo, hamwe n'abayoboke be batabarika. Kwirukanwa kwe kwayobowe na Ellen White! Ibitero byibasiye iyerekwa rya kera rya Ellen White, bihakana byimazeyo Ubutatu bakavuga ko Yesu ari Umwana usanzwe wa Data, bivugwaho rumwe agira ati: "ntabwo yumvaga ko Yesu yari Imana kugeza igihe yemeye Ubutatu nka “ukuri”. Mu magambo akurikira dushobora kubona ibinyuranye rwose, kandi dushobora kumenya ko mu 1879 yanditse neza ko Yesu yari Imana, atari iyaremwe. **Umwanya w'Umwana uri munsi ya Data ukuyemo amahirwe y'Ubutatu! Kwanga Ubutatu no kwizera urwego rwo mwijuru ntibisobanura kwanga ukuri ko Yesu ari Imana!**

- “**Uku kuri Abamarayika [baguye] bari guhisha, ko Kristo ari Umwana w'Imana wenyine wavutse**, baza gutekereza ko batagomba kugisha inama Kristo.” {Ellen White: TDG, 128.2 1910} “**This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God**, and they came to consider that they were not to consult Christ.”

- “Abagabo baguye, muburyo bumwe, ntibashoboraga kuba inshuti ya Kristo, kuko **batashoboraga kugirira** impuhwe kamere ye yImana, kandi bagakomeza gusabana numucunguzi wisi.” {Ellen White: ST, December 11, 1879 par. 3} “Fallen men, in one sense, could not be companions for Christ, for they could not enter into sympathy with His **Divine nature**, and hold communion with the world's Redeemer.”

- “Nka Yehova, **Umutegetsi W'IKIRENGA**, Imana ntishobora kuvugana n'abantu b'abanyabyaha, ariko yakundaga isi **ku buryo yohereje** Yesu mu isi yacu nk'ihishurwa ryayo.” {Ellen White: 9MR, p. 122, **1903**} “As Jehovah, **THE SUPREME Ruler**, God could not personally communicate with sinful men, but He so loved the world that **He sent Jesus** to our world as a revelation of Himself.“

69: Ellen White yaba yaratangaje ko “tuzamenya ukuri gushya” nyuma?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



“That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old.” RH, March 2, 1886

- “Ikintu kimwe byanze bikunze kiri hafi kugerwaho,—**THE GREAT APOSTASY, irimo GUTERA IMBERE NO KWIYONGERA NO GUSWERA** IMBARAGA, kandi izakomeza kubikora kugeza igihe Uwiteka azamanuka ava mwijuru avuza induru.” {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1} “One thing it is certain is soon to be realised,—**THE GREAT APOSTASY**, which **is DEVELOPING AND INCREASING AND WAXING STRONGER**, and will continue to do so until the Lord shall descend from heaven with a shout.”

- “Ntihakagire n'umwe ushaka gukuraho urufatiro rw'ukwemera kwacu, —the urufatiro rwashyizweho mu ntangiriro y'akazi kacu, twiga amasengesho yo Kwiga Ijambo no guhishurwa.” {Ellen White: GW, p. 307} “Let none seek to tear away **the foundations** of our faith,—the foundations that were laid **at the beginning** of our work, by prayerful study of the Word and **by revelation**.”

Iyo abapayiniya bacu, nyuma yubushakashatsi bwimbitse kandi bwitange hamwe namasengesho, batazi gukomeza, Ellen White yakiraga igisubizo kitaziguye kiva ku Mana kandi bose bazasobanukirwa nubusobanuro bwimirongo bigaga. Ellen White yari afunguye urumuri rushya. Ariko icyarimwe, yavuze kandi ko ukuri gushya gushobora gushingira gusa ku mfatiro zimaze gushingwa tutagomba kugerageza guhindura!

- “**Ingingo z'ingenzi mu kwizera** kwacu nk'uko tubifata uyu **munsi zashizweho**. Ingingo **ku yindi** (ntabwo ari iyindi!) Yasobanuwe neza, kandi abavandimwe bose baje guhuza. Itsinda ryabizera bose ryunze ubumwe mu kuri. Hariho abinjiye bafite inyigisho zidasanzwe, ariko ntitwigeze dutinya guhura nabo. Ibyatubayeho byashizweho mu buryo butangaje no guhishurwa n'Umwuka Wera. ” {Ellen White: 3MR 412.4 1903} “**The leading points of our faith** as we hold them today were **firmly established**. Point **after** point (not instead of another!) was clearly defined, and all the brethren came into harmony. The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.”

Ingingo imwe nyuma yikindi ntabwo isobanura ingingo imwe aho kuba iyindi. Aya magambo yavuzwe haruguru yenda avuga ko atigeze yigomeka ku nyigisho zitari zo?

Yanditse aya magambo mugihe yazamuye ijwi hejuru ya Dr. Kellogg, kandi muri icyo gihe, yazamuye "Daniel na Ibyahishuwe" na Uriah Smith nk'imwe mu bitabo by'ingenzi usibye "Impaka zikomeye". Kopi yumwimerere yicyo gitabo yarwanyije byimazeyo Ubutatu! Ni ibihe bimenyetso bindi dukeneye ku Mana mbere yuko twemera uku kuri?

- “Umutwaro wo kuburira noneho kuza ku bwoko bw'Imana, hafi na kure, ni ubutumwa bwa marayika wa gatatu. Kandi abashaka kumva ubu butumwa ntibazayoborwa na Nyagasani gushyira mu bikorwa Ijambo **rizatesha agaciro urufatiro kandi rikureho inkingi z'ukwizera zatumye Abadiventisti** b'umunsi wa Karindwi bameze ubu.” {Ellen White: 2SM, p. 103. **1896**} “The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make **an application of the Word that <u>will undermine the foundation and remove the pillars of the faith</u>** that has made Seventh-day Adventists what they are today.”

Amagambo yavuzwe haruguru aragaragaza inyigisho y'Ubutatu nk'igitero ku nkingi z'ukwizera kwacu. Ariko, ibivugwa hepfo bikoreshwa nabi kugirango bisobanure ko Ellen White atangaza mu buhanuzi ko amaherezo natwe "tuzakira" Ubutatu:

- “Nta rwitwazo rw'umuntu uwo ari we wese mu gufata umwanya w'uko nta kuri gukwiye guhishurwa, kandi ko ibyo dusobanura byose mu Byanditswe nta makosa. Kuba inyigisho zimwe na zimwe zifatwa nkukuri mumyaka myinshi nabantu bacu, ntabwo ari gihamya ko ibitekerezo byacu bidakwiye. **Imyaka ntizakora amakosa mubyukuri, kandi ukuri kurashobora kwihanganira kurenganurwa. Nta nyigisho y'ukuri izagira icyo itakaza mu ipererezа ryimbitse**.” {Ellen White: RH, 20. December **1892**} “<u>There is no excuse for any one in taking the position that there is no more truth to be revealed</u>, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. **Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation**.”

Muri aya magambo, twasomye ko ukuri kose gushobora kwemezwa hifashishijwe gusuzuma ukuri kwa kera kandi ko kubwubuhamya bwite tuzahitamo niba ikintu ari ukuri kuko ukuri ubwako kutazigera guhinduka. Urufatiro rukomeza kuba urufatiro niba twarasobanukiwe neza ibice byose byo muri Bibiliya cyangwa tutabisobanukiwe. Mu 1888, Imana yaguye ukuri, ibinyujije muri Wagoner na Jones, ariko itavuguruza ukuri kwa kera. Gusiba mbere Amategeko Icumi muri urwo rwego ntabwo bivuze ko batubahirije cyangwa inyigisho nshya zinyuranye kandi zitari ukuri. Byasobanuraga gusa ko kugeza icyo gihe, ubwenge bwabapayiniya bacu butari bwiteguye gusobanukirwa ubugari bwuzuye bwukuri budahindutse, bwakomeje kuba bumwe na nyuma yo kubwimbitse.

- "Dore akazi nyako dushingiyeho gukora. Ntugusabye, umva kutizera kuzaba kuzuye mu bitekerezo byawe, hamwe na sofisties. Bamwe bagomba kuva mu kwizera. Barihe? Abo ni bande? **Ninde uva mu kwizera gushizweho, urufatiro rwose twari dufite mu kinyejana gishize?** Turi ku rufatiro rumwe; dufite ibimenyetso bimwe, kandi twabikoze ku manywa na nijoro, **kugira ngo tumenye ku kibazo cyera, no ku byerekeye imiterere y'Imana, na Kristo,** ndetse n'izi ngingo zose.” {Ellen White: Ms 138, March 24, 1906} “Here is the very work resting upon us to perform. Do not, I beg of you, listen to the unbelief that will be crowded into your mind, and sophistries. Some are to depart from the faith. Where are they? Who are they? **Who is departing from the faith laid down, the very foundation that we were on a whole century ago**? We are on the very same foundation; we have the same evidence, and we worked on it day and night, to know **in regard to the sanctuary question, and in regard to the personality of God, and of Christ**, and of all these subjects.”

Umwuka w'ubuhanuzi uvuga neza ko ingingo zacu z'ukuri zerekeye Umuntu w'Imana n'Umuntu wa Kristo, kimwe n'Umwuka Wera, zisobanuwe neza, kandi ko kwangwa kwabo ari ubuhakanyi busobanutse, kandi ni byo bibera uyu munsi. .Ubutatu buzana ibisobanuro bya kamere nishusho yo mwijuru ya Data na Mwana bihabanye na dogere 180 bitandukanye nibyo abapayiniya bizeraga. Ubutatu bwanze igitambo cya Yesu bavuga ko Yesu atapfiriye kumusaraba! Ariko urupfu rwa Yesu rwonyine ni rwo rushobora kutuzanira agakiza k'iteka! Mu magambo akurikira, Ellen White ashimangira ko amagambo ye adashaka kuvuga ko tugomba gukuraho inkingi z'ukwizera kwacu:

- “Hariho benshi bari mu kaga mu buryo bw'umwuka - benshi “biteguye gupfa.” Ibyahishuwe (Yohana) yasabwe kwandikira itorero rya Sarudi ati: “Ibi ni **byo uvuga ufite ufite imyuka irindwi y'Imana,** n'inyenyeri ndwi; Nzi ibikorwa byawe, ko ufite izina ubaho, kandi wapfuye. Witondere, kandi ushimangire ibintu bisigaye, biteguye gupfa, kuko ntabonye imirimo yawe itunganye imbere y'Imana. Ibuka rero uburyo wakiriye kandi wumvise, kandi ukomere, kandi wihane. ” **Hariho kwamaganwa kubantu bumvise ukuri, bakiriye ukuri, hanyuma** bagakora nk'abantu bapfuye mu mwuka. “Ibuka rero.” Mubikorwa byacu ntitugomba kwishora mubitekerezo byose bifatika byatuma duhakana kwizera kwacu kera mubyukuri twumvise kandi twunganira. “**Niba rero mutazareba, nzaza kuri wewe nk'umujura, kandi ntimuzi isaha nzakugeraho.”** “Ufite amazina make ndetse no muri Sarudiya utanduye umwambaro wabo; kandi bazagendana nanjye **mweru,** kuko bakwiriye. ” “**Byongeye kandi, nzagirana** amasezerano y'amahoro na bo; bizaba isezerano ridashira nabo; Nzabashyira, ndabagwiza, kandi nzashyira ahera hanjye iteka ryose. Ihema ryanjye naryo rizabana na bo: yego, nzaba Imana yabo, kandi bazaba ubwoko bwanjye.” {Ellen White: Lt 230, July 5th, **1906**} “There are many who are in a perilous position spiritually—many who are “ready to die.” The Revelator (John) was bidden to write to the church in Sardis: “These things saith **He that hath the seven Spirits** of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. **Remember therefore how thou hast received and heard, and hold fast, and repent**.” There is a censure resting upon those who have heard the truth, received the truth, and who afterward have acted like men spiritually dead. “Remember therefore.” In our work **we are not to be drawn into any plausible theories that would lead to a denial of our past faith in the truth we have heard and advocated**. “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” “Thou hast a few **names** even in Sardis which **have not defiled their garments**; and they shall walk with Me in white: for they are worthy.” “Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.”

- “Ijambo ry'Imana rikubiyemo igihe cy'amateka kuva mu byaremwe kugeza igihe Umwana w'umuntu azazira mu bicu byo mu ijuru. Yego, byinshi; itwara ibitekerezo imbere yubuzima buzaza, kandi ikingura mbere yayo ubwiza bwa paradizo bwagaruwe. **MU BINTU BYOSE ukuri kw'Imana kwakomeje kuba umwe**. Ibyari ukuri mu ntangiriro ni ukuri ubu. **Nubwo ukuri gushya kandi kwingenzi gukwiriye ibisekuruza bizaza** byafunguwe kubwumvikane, ibyerekanwe ubu ntabwo bivuguruza ibyahise. Ukuri gushya kwose gusobanutse **gutuma gusa kera cyane**.” {Ellen White: RH March 2, 1886, par. 6} “The word of God covers a period of history reaching from the creation to the coming of the Son of man in the clouds of heaven. Yea, more; it carries the mind forward to the future life, and opens before it the glories of paradise restored. **THROUGH ALL these centuries <u>the truth of God has remained the same</u>**. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, **the present revealings do not contradict those of the past**. Every new truth understood only **makes more significant the old**.”

- “Muri buri bihe habaho iterambere rishya ry'ukuri, ubutumwa bw'Imana ku bantu b'iki gihe. **Ukuri kwa kera ni ngombwa; ukuri gushya ntabwo kwigenga kera, ahubwo ni ukugaragaza.** Ni nkuko ukuri gushaje byunvikana ko dushobora gusobanukirwa ibishya. [..] **Ariko ni urumuri rumurikira muguhishurwa gushya kwukuri** guhimbaza ibya kera. Uwanze cyangwa yirengagije ibishya ntabwo aba afite ibya kera. Kuri we, yatakaje imbaraga zayo kandi ahinduka ariko ubuzima butagira ubuzima. ” {Ellen White: COL, 127.4} “In every age there is a new development of truth, a message of God to the people of that generation. **The old truths are all essential; new truth is not independent of the old, but an <u>unfolding</u> of it**. It is only as the old truths are understood that we can comprehend the new. [..] But it is **the light which shines in the fresh unfolding of truth that glorifies the old**. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.”

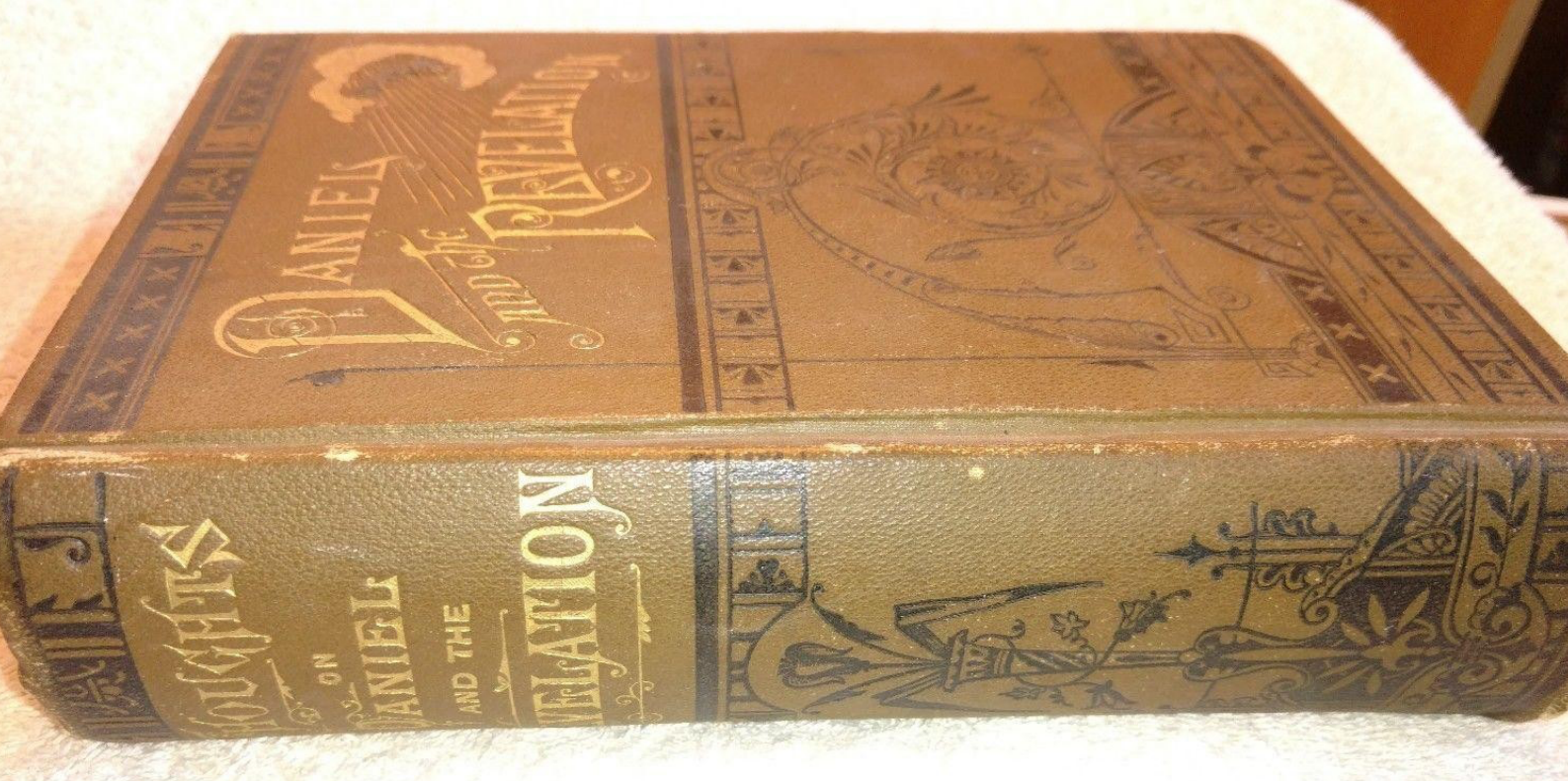
Hano na none, turashobora kubona ko ukuri gushobora kumenyekana nyuma yubushakashatsi bwuzuye bwamagambo yose kuko bitabaye ibyo, amagambo yakuwe mumirongo ashobora kwerekana ibitekerezo bitari byo. Dukurikije amagambo ya nyuma y'ubuhanuzi, ntibishoboka ko twe nk'Itorero, twanze rwose Ubutatu mu myaka mirongo, hanyuma duhita "tumenya ukuri gutandukanye rwose", bitandukanye n'ukwizera kw’abapayiniya.

70: Uriah Smith n'igitabo cye cya kabiri cya Arian "Daniel n’Ibyahishuwe" "Daniel and the Revelation”

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Tewolojiya ya **Semi-Arian** **yari** isanzweho mu mwaka wa 325 mu rwego rwo kwanga Ubutatu bwatangijwe ku mugaragaro muri uwo mwaka. Iki gitekerezo cyigisha ko Imana Data yonyine ari Imana yo mwisi yose, ariko icyarimwe, ko Yesu, nkUmwana wayo usanzwe, afite kamere yImana kuko yavutse kuri Se kandi ntabwo yaremewe. Iyi yari inyigisho nziza y'abapayiniya bacu. Uriah Smith yari yarifatanije n’Abadiventisti kuva mu bwana bwe maze atangira kuyobora ikinyamakuru Review na Herald mu 1855. Yari umwe mu banditsi benshi mu itorero ryacu. Yagize uruhare runini mu gusobanura ubuhanuzi. Ibikorwa bye bizwi cyane ni ibitabo "Ibyahishuwe" (1867) na "Daniel" (1873), byaje guhuzwa mu gitabo kimwe "Daniel n'Ibyahishuwe". Nubwo Uriah Smith yagiranye amakimbirane menshi na Ellen White, yamwise kimwe muri abanditsi b'ingenzi mu itorero ryacu igitabo cye 1898 cyigitabo cyari gifite ibitekerezo bisobanutse bya Ariyani (kwemera Yesu nk'Umwana w'Imana usanzwe ufite kamere y'Imana, no kwanga Umwuka Wera nk'umuntu wigenga) kandi yari afite amagambo arwanya Ubutatu.



Aya magambo yavanywe mu gitabo cye hagati ya 1940 na 1946. Byinshi cyane ku “bimenyetso” byerekana ko abapayiniya basobanuye inyigisho z'ibinyoma, kandi ko Ellen White "yamenye, akumva, akanayikuraho" nyuma ya 1890. Amagambo ya Yesu avuga ko "ntawe Irashobora gukorera ba shebuja babiri "bisobanura **BURUNDU - CYANGWA** muri ubwo buryo. Itegeko rya mbere rivuga neza ko dushobora kandi tugomba gusenga Imana y'ukuri gusa.

Ibi bivuze ko Ubutatu cyangwa Arianism bwibasiye itegeko rya mbere muburyo butaziguye. Yesu yavuze neza ko nta gice cya kabiri. Arianism ubwayo yitiriwe umurwanyi w'ukuri, Musenyeri Arius, warwanye n'Ubutatu mbere no mu nama ya Nicaea. Yemeye Ubumana bwa Yesu ariko yigisha ko Yesu yabayeho kandi ko yamye ari Umwana w'ikinege w'Imana, kuva mwijuru. Ku rundi ruhande, nyuma yo gutsindwa i Nicaea 325ad, ibinyoma byavuzwe kuri we bavuga ko Yesu ari ikiremwa. Kandi abarwanya Ubutatu muri iki gihe, bizera ukuri kwa Bibiliya ko Yesu, nubwo Imana, koko ari Umwana umaze kuvukira mu ijuru, byitwa ko banze Yesu nk'Imana.

Arianism ikosora yari imyizerere ya Ellen White hamwe nabapayiniya bose. Ellen White ntabwo yigeze asaba igitabo nkigikomeye, niba kinyuranyije n itegeko rya mbere, kuko bivuze kwanga Imana imwe yukuri! Mu buryo bw'Umwuka w'ubuhanuzi, iki kintu cyonyine kimaze gusobanuka kandi gihamya ihagije, kuberako izindi mpaka zidakenewe, nubwo byanze bikunze, tuziga hamwe ingingo yose hamwe. Ni iki yanditse mu 1905 kuri Uriah Smith? Muri kiriya gihe, byari ngombwa cyane ko ikiganiro na Dr. Kellogg kitaza ku cyifuzo cya tewolojiya cyangwa ubuvanganzo buganisha ku kwibeshya, aho ukuri kuvanze n’inyigisho z'ibinyoma za Roho Mutagatifu. Kugeza ku rupfu rwe mu 1903, Uriah Smith yari azwi nk'umwe mu barwanyi biyemeje kurwanya inyigisho z'ibinyoma z'Ubutatu. Hano hepfo amagambo ya Ellen White yerekeye igitabo cya Uriah Smith:

- “Nahawe amabwiriza (avuye ku Mana) ko ibitabo by'ingenzi birimo umucyo Imana yatanze ku bijyanye n'ubuhakanyi bwa Satani mu ijuru bigomba guhabwa abantu benshi muri iki gihe; kuko binyuze muri bo ukuri kuzagera mubitekerezo byinshi. 'Abakurambere n’abahanuzi, **'Daniel n'Ibyahishuwe**,' na 'Impaka **zikomeye' zirakenewe ubu nka mbere**. Bakwiye gukwirakwira hose kuko ukuri bashimangira kuzakingura amaso menshi.” {Ellen White: RH 16. February **1905**} “A call for Active Work“} “Instruction has been given me (from the God) that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. ‘**Patriarchs and Prophets**,’ ‘**Daniel and the Revelation**,’ and ‘**Great Controversy**’ are needed now as never before. They should be widely circulated because the truths they emphasise will open many blind eyes.”

- “Inyungu muri Daniel n'Ibyahishuwe ni ugukomeza igihe cyose cy'igeragezwa kizamara. **Imana yakoresheje umwanditsi** w'iki **gitabo** nk'umuyoboro unyuramo kugira ngo uhuze urumuri kugira ngo uyobore ibitekerezo **ku kuri**.” {Ellen White: 1MR, No. 26, page 63, “Thoughts on Daniel and the Revelation“ MS 174 **1899**} “The interest in Daniel and the Revelation is to continue as long as probationary time shall last. **God used the author OF THIS** book as a **channel** through which to communicate light to direct minds to **the truth**.”

Ni ngombwa gushimangira ko aya magambo yavuzwe mu 1905, kandi icyo gihe, igitabo cya Uriya Smith "Daniel n'Ibyahishuwe" cyari kiboneka. Yanditse kandi neza ko Imana yakoresheje uwo mwanditsi Uriah Smith kandi ntabwo yashakaga kuvuga abahanuzi ba Bibiliya Daniel na Yohana mu magambo ye.

- “Mu kwifuza imyaka, abakurambere n'abahanuzi, Impaka zikomeye, no muri **Daniyeli no mu Byahishuwe,** hariho inyigisho z’agaciro.” {Ellen White: Letter written from St. Helena, California to Edson White and W. C. White, 27th September 1903, 21MR No. 1594, see also ‘Evangelism’ chapter 10 page 366} “In Desire of Ages, Patriarchs and Prophets, The Great Controversy, and in **Daniel and the Revelation**, there is **precious instruction**.”

- “Ibyo bitabo bigomba gufatwa nk'ibyingenzi bidasanzwe, kandi hagomba gukorwa ibishoboka byose kugira ngo bigere ku baturage.” {Ellen White: Letter written from St. Helena, California to Edson White and W. C. White, 27th September 1903, 21MR No. 1594, see also ‘Evangelism’ chapter 10 page 366}} “These books must be regarded as of special importance, and every effort should be made to get them before the people.”

Bashimangiwe nibi bimenyetso bisobanutse, abahanga mu bya tewolojiya bongeye gutanga ingingo nshya, ko Ellen White yasabye igitabo cye, cyari gikubiyemo tewolojiya "itari yo" gusa „kuko" yarimo ukuri gukomeye. Tumaze kubona akamaro k'ukuri k'Ubutatu ari ngombwa, haba muri iki gihe ndetse no muri iki gihe. Kubera ko yanditse ko Imana yakoresheje uwo mwanditsi nk'umuyoboro w'ukuri, icyo gitabo rwose ntigishobora kubamo inyigisho z'ibinyoma! Bibiliya isobanura neza ko ntamuntu ushobora gukorera ba Masters babiri batandukanye! Ingingo ebyiri zonyine zivuguruzanya kuri iki gitabo ziri ku gice cya 11 cy'igitabo cy'umuhanuzi Daniel, aho Uriah Smith na James White bari bafite ibitekerezo bitandukanye ku kumenya niba igice kimwe gihuye na Turukiya cyangwa Roma, ndetse n'ikibazo cyo kumenya niba Uriya Smith yumvise ko Papa yatakaje imbaraga. Ahari amagambo ye ashobora kuba yarasize ibintu nkibi ahantu hamwe, ariko ntitubibona mugice cya 8 (iyerekwa ryintama, ihene nihembe rito) ryigitabo yanditse kuri Daniel, aho yise abapapa imbaraga zikomeye za gutotezwa kugeza imperuka yigihe. Uriah Smith yanditse kandi kubyerekeye Amategeko yo ku cyumweru. Urashobora kwizera ko yanditse ko inyamaswa ebyiri zizatoteza ubwoko bw'Imana zizaba abapapa na Amerika? Smith yahumekewe na Roho Mutagatifu ubwo yatondekaga igitabo cye! Ibi bice nibisobanuro byinyongera kugirango dusobanukirwe ukuri gusobanutse neza, iki gihe muburyo butandukanye. Ibisobanuro bituzuye byerekana ibimenyetso birimo, muriki gihe, bivuze gusa ko dushobora kuba dufite kubura kwemeza imigambi yubupapa, ariko ntibizana inyigisho z'ibinyoma cyangwa ngo bigabanye ukuri kose! Gusobanukirwa bidahagije kuri ibi bice ntabwo bihindura ibisobanuro byibanze byubuhanuzi buvuga ku iherezo ryigihe cyangwa bimwe mubishingiro byukwizera kwacu! Uyu munsi, nta nubwo dufite ibisobanuro byuzuye byIbyahishuwe, ariko ntibisobanuye ko dushobora gusobanura kubisobanura hamwe ninyigisho z'ibinyoma! Ellen White ubwe ntabwo yigeze asobanura ibisobanuro by'ibyo bice, kubwibyo, nta kimenyetso dufite cyerekana ko Uriah Smith yasobanuye nabi ibyo bice. Niba Ellen White yarasabye igitabo cyibanda ku Butatu, cyaduha ibimenyetso byerekana ko ashyigikiye iyi nyigisho. Ariko, abahanga mu bya tewolojiya bavuga ko Ellen White "yihanganiye" igitabo cy'umuvandimwe Smith! Umuhanga mu bya tewolojiya w’Abadage yanditse amagambo akurikira avuga ko Ellen White ubwe atigeze asobanura ibisobanuro by’ibyo bice, bityo rero, nta kimenyetso dufite cyerekana ko Uriah Smith yasobanuye nabi ibyo bice. Niba Ellen White yarasabye igitabo cyibanda ku Butatu, cyaduha ibimenyetso byerekana ko ashyigikiye iyi nyigisho. Icyakora, bamwe mu bahanga mu bya tewolojiya bavuga ko Ellen White "yihanganiye" igitabo cy'umuvandimwe Smith! Umuhanga mu bya tewolojiya w’Abadage yanditse amagambo akurikira:

- "Gusa nyuma y'urupfu rw'abakurambere b'abahanga mu bya tewolojiya y'Abadiventisti, ni bwo hashobora gucika" imyumvire "y'Ubutatu, **kandi** yashyizweho bwa mbere mu **1931** mu **myizerere** yacu y'ibanze. Mu 1944, amagambo yose arwanya Ubutatu n'igice cya Arian avuye mu bitabo byacapwe na Uriah Smith, niba nyuma yaje gucapwa, **yarahinduwe cyangwa akurwaho**. "{M. Böttcher} "Only after the death of the older generation of Adventist theologians could the "understanding" of Trinitarianism be completely broken, and it was **first** formulated in **1931** in our Fundamental Beliefs. In **1944**, all anti-Trinitarian and semi-Arian statements from Uriah Smith's printed books, if later printed, **were altered or removed**." **{Prof. Manfred Böttcher**, SDA Germany} „**Aber erst nach dem Tode der frühen Generation adventistischer Theologen konnte sich das trinitarische Verständnis uneingeschränkt durchsetzen, erstmalig wurde es 1931 auch in den grundlegenden adventistischen Glaubenslehren** (Fundamental Beliefs) formuliert. 1944 wurden auch alle antitrinitarischen und semiarianischen Aussagen aus den früher von Uriah Smith veröffentlichten Büchern, soweit sie nachgedruckt worden sind, in Anmerkungen verändert oder gestrichen."

Rero, dushobora kongera kubona ko, nubwo ibinyoma byuyu munsi bivuga ko „twamenye kandi twemera" Ubutatu mbere yumwaka wa 1931! Turashobora kandi kubona ko ibikubiye mubitabo byacu bya kera bitagumye kuba byiza, ariko akenshi byahinduwe na abantu bibwiraga ko "babiherewe uburenganzira kandi babigize umwuga", nta bandi bazi izi mpinduka zakozwe Hano hepfo turashobora kubona Uriya yumwimerere:

- "Kuri Ntama, kimwe na Se wicaye ku ntebe y'ubwami, ishimwe ryanditswe muri iyi ndirimbo yo kuramya. Abatanga ibisobanuro, bose hamwe, bose babifashe nk'ikimenyetso kigaragaza ko Kristo agomba kubana na Se; kuko bitabaye ibyo, vuga ko, hano hasengerwa hishyurwa ikiremwa ari icy'Umuremyi gusa. Ariko ibi ntabwo bisa nkumwanzuro ukenewe. Ibyanditswe byera rwose byerekana neza ko **kubaho kwa Kristo byari bifite intangiriro (Yohana** 1:1), **ntabwo byari bimeze kuri Data.** (Reba amagambo yo mu Byah. Data, ateganya umurimo wose w'irema, bijyanye nuko ahagararaho umuremyi uhuriweho n'Imana (Yohana 1: 3; Heb.1: 2). Ntabwo Data yashoboraga gutegeka ko kuramya gutya bigomba gutangwa kimwe na We, bitabaye ibyo gusenga ibigirwamana? Yamuzamuye mu myanya ituma bikwiye ko asengwa, ndetse anategeka ko kumusenga bigomba kumutanga, bitari kuba ngombwa iyo aba angana na Se ubuziraherezo. Kristo ubwe atangaza ko 'nk'uko Data afite ubuzima muri We, ni ko na we yahaye Umwana **kugira ubuzima muri We.**' (Yohana 5:26). Data 'yamushyize hejuru cyane, kandi amuha izina riri **hejuru y'izina** ryose.' (Fil. 2: 9). Kandi Data ubwe avuga ati: 'Reka abamarayika b'Imana bose bamusenge.' (Heb. 1: 6). Ubu buhamya bwerekana ko Kristo **ubu ari** ikintu cyo gusenga kimwe na Data; **ariko ntibagaragaza ko hamwe na we afite iteka ryose kubaho kera**." {Uriah Smith: Daniel and the Revelation, 1897, 401} "To the Lamb, equally with the Father who sits upon the throne, praise is ascribed in this song of adoration. Commentators, with great unanimity, have seized upon this as proof that Christ must be coeval with the Father; for otherwise, say they, here would be worship paid to the creature which belongs only to the Creator. But this does not seem to be a necessary conclusion. The Scriptures certainly clearly intimate that **the existence of Christ had a beginning** (John 1:1), **which was not so in the case of the Father**. (See remarks on Rev.3:14, where it is shown that Christ is not a created being.) But while he does not possess a co-eternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands a joint creator with God (John 1:3; Heb.1:2). Could not the Father ordain that to such a being worship should be rendered equally with Himself, without it's being idolatry on the part of the worshiper? He has raised Him to positions which make it proper that He should be worshiped, and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence. Christ Himself declares that 'as the Father hath life in Himself, so hath **He given to the Son** to have life in Himself.' (John 5:26). The Father has 'highly exalted Him, and **given** Him a name which is above every name.' (Phil. 2:9). And the Father Himself says, 'Let all the angels of God worship him.' (Heb. 1:6). These testimonies show that Christ is **now** an object of worship equally with the Father; but **they do not prove that with him he holds an eternity of past existence**."

- "**Umwuka Wera ni Umwuka w'Imana; ni Umwuka wa Kristo. Ni uko Imana ituruka ku mayobera binyuze mu bikorwa byabo bikomeye kandi bitagira akagero**." {Uriah Smith: General Conference Daily Bulletin Volume 4, March 14, 1891, pp. 146, 147} "The Holy Spirit is the Spirit of God; it is also the Spirit of Christ. It is that Divine, mysterious emanation through which they carry forward their great and infinite work."

- “Ibi bintu bivuga Amen. - Ubu ni bwo butumwa bwa nyuma ku matorero mbere yuko igeragezwa rirangira. Kandi nubwo ibisobanuro byimiterere yabo aha abanya Laodice batitaye kubantu biteye ubwoba kandi biratangaje, nyamara ntibishobora guhakana; kuko Umutangabuhamya "ari umwizerwa kandi ni umunyakuri." **Byongeye kandi, ni "intangiriro yo kurema kw'Imana." Bamwe basobanukirwa n'uru rurimi ko Kristo ari** we muntu wa mbere yaremye, ugereranya kubaho kwe mbere y'ibindi biremwa byose cyangwa ikintu. , iruhande rw'Imana ibaho kandi ihoraho. Ariko imvugo ntabwo isobanura byanze bikunze ko yaremwe; kuberako amagambo, "intangiriro yibiremwa," ashobora gusobanura gusa ko umurimo wo kurema, tuvuze rwose, watangijwe na We. "Atari We nta kintu na kimwe cyakozwe." Abandi, ariko, kandi mu buryo bukwiriye twibwira ko, bafata ijambo αρχη bashaka kuvuga "umukozi" cyangwa "impamvu nziza", kikaba ari kimwe mu bisobanuro by'ijambo, bakumva ko Kristo ari **Uwiteka umukozi binyuze muri We Imana yaremye byose, ariko ko ubwayo yabayeho muburyo** butandukanye, nkuko yitwa "imfura yonyine" ya Data. Byaba bidakwiriye rwose gukoresha iyi mvugo ku kintu icyo ari cyo cyose cyaremwe mu buryo busanzwe bw'iryo jambo.“ {Uriah Smith: Daniel and the Revelation, 1897, p. 371 http://sdapillars.org/media/download_gallery/US_DanRev1897.pdf} “These Things Saith the Amen. – This is, then, the final message to the churches ere the close of probation. And though the description of their condition which he gives to the indifferent Laodiceans is fearful and startling, nevertheless it cannot be denied; for the Witness is “faithful and true.“ Moreover, **He is “the beginning of the creation of God.“ Some understand by this language that Christ was the first created being**, dating his existence anterior to that of any other created being or thing, next to the self-existent and eternal God. But the language does not necessarily imply that He was created; for the words, “the beginning of the creation,“ may simply signify that the work of creation, strictly speaking, was begun by Him. “Without Him was not anything made.“ Others, however, and more properly we think, take the word αρχη to mean the “agent“ or “efficient cause“, which is one of the definitions of the word, understanding that Christ is the agent through Whom God has created all things, but that **He Himself came into existence in a different manner, as He is called “the only begotten“ of the Father**. It would seem utterly inappropriate to apply this expression to any being created in the ordinary sense of that term.“

- “**Uyu Mwuka ni Umwuka w'Imana, n'Umwuka wa Kristo; Umwuka ari umwe niba bivugwa nko ku Mana cyangwa Kristo**. Ariko kubaha uyu Mwuka, Bibiliya ikoresha imvugo idashobora guhuzwa nigitekerezo cyuko ari umuntu nka Data na Mwana. Ahubwo byerekanwe ko ari imbaraga ziva kuri bo muri bo bombi, uburyo bwerekana ko bahari kandi bafite ubumenyi n'imbaraga mubisanzure byose, mugihe bidahari. Kristo ni umuntu, ubu akora nk'umutambyi ahera mu ijuru; kandi nyamara avuga ko ahantu hose cyangwa batatu bateraniye mwizina rye, aba ari hagati. Mt 18,20. Nigute? Ntabwo ari umuntu ku giti cye, ahubwo ni Umwuka we. Muri imwe muri Kristo yavuzwe (Yohana 14-16) uyu Mwuka agereranywa n '“Umuhoza,” kandi nkuko bimeze ku nteruro bwite kandi ifitanye isano, “we,” “we,” na “Ninde,” yabikoresheje. Ariko mubisanzwe bivugwa muburyo bwo kwerekana ko bidashobora kuba umuntu, nka Data na Mwana. Kurugero, bakunze kuvuga ko "basutswe" kandi "bakamena mumahanga." **Ariko ntitwigeze dusoma ibyerekeye Imana cyangwa Kristo asukwa cyangwa asukwa mumahanga. Niba ari umuntu, ntakintu kidasanzwe kuba kigaragara mumubiri**; kandi nyamara iyo bimaze kugaragara, uko kuri kwagaragaye ko ari umwihariko. ”{Uriah Smith: RH, October 28, **1890**} “**This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ**. But respecting this Spirit, the Bible uses expressions which cannot be harmonised with the idea that it is a person like the Father and the Son. Rather it is shown to be a Divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present. Christ is a person, now officiating as priest in the sanctuary in heaven; and yet he says that wherever two or three are gathered in his name, he is there in the midst. Mt. 18,20. How? Not personally, but by his Spirit. In one of Christ’s discoursed (John 14-16) this Spirit is personified as “the Comforter,” and as such has the personal and relative pronouns, “he,” “him,” and “Whom,” applied to it. But usually it is spoken of in a way to show that it cannot be a person, like the Father and the Son. For instance, it is often said to be “poured out” and “shed abroad.” **But we never read about God or Christ being poured out or shed abroad. If it was a person, it would be nothing strange for it to appear in bodily shape**; and yet when it has so appeared, that fact has been noted as peculiar.”

[Daniel and Revelation – Uriah Smith 1897]

71: **Amagambo y'abapayiniy**

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

<u>Edson White</u> yanditse mu **1913** ko mu Isi yose hariho Ibinyabuzima bibiri gusa, Data n'Umwana:

- "Umuntu **umwe** gusa uri mu isanzure usibye Data yitirirwa izina ry'Imana, ni Umwana wayo, Yesu Kristo." {James Edson White: The Coming King, p. 27, 1913} "Only **<u>one</u>** Being in the universe besides the Father bears the name of God, is His Son, Jesus Christ."



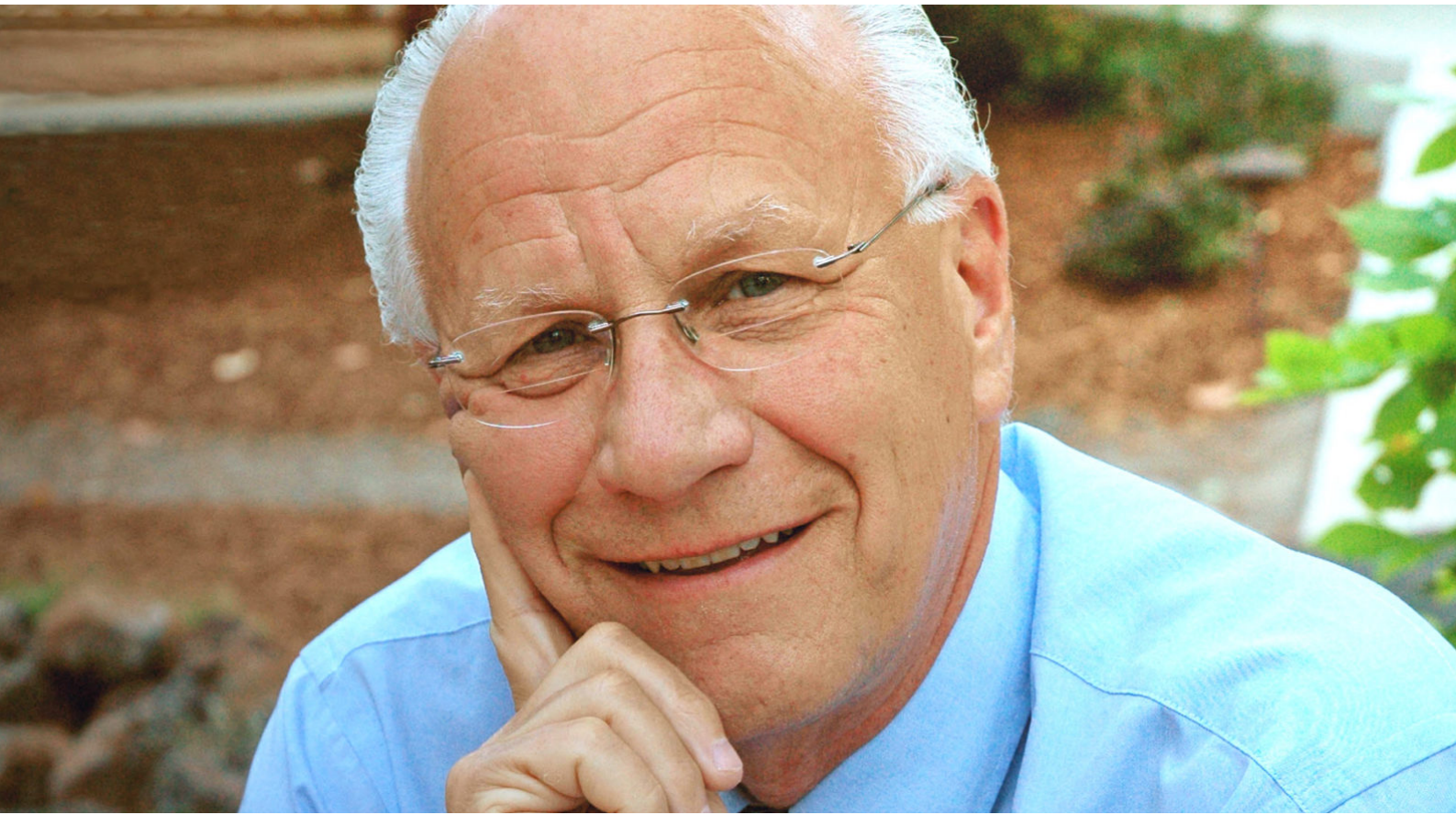
Kuki Ellen White atabyakiriye, niba koko yarizeraga Ubutatu muri kiriya gihe? Muri iyo minsi niho habaye urugamba rukomeye hagati yinkambi zombi, kandi amagambo nkaya yari kugira ingaruka zikomeye, cyane cyane ko yaturutse kumuhungu wa Ellen White! **Ni iki umuhungu wa kabiri wa Ellen White, William White, yanditse nyuma ku bijyanyeno kuzana inyigisho y'Ubutatu mu Itorero ry'Abadiventisti?**

- "Amagambo n'impaka za bamwe mu bakozi bacu mu bikorwa byabo byo kwerekana ko Umwuka Wera yari umuntu ku giti cye nk'uko Imana, se na Kristo, **Umwana w'iteka, byanteye urujijo kandi rimwe na rimwe byambabaje**." {Letter from William C. White to H. W. Carr April 30th **1935**} "The statements and the arguments of some of our ministers in their effort to prove that the Holy Spirit was an individual as are God, the father and Christ, the eternal Son, have perplexed me and sometimes they have made me sad."

Kuki William White yarwanye Ubutatu niba arukuri? Kuberako Imana yeretse Ellen White ko umuhungu we atazava mu kuri:

- "Byanyeretse kandi ko umuhungu wanjye W. C. White, agomba kuba umufasha wanjye n'umujyanama wanjye, **kandi ko Uwiteka azamuha umwuka w'ubwenge n'ubwenge bwiza. Neretswe ko Uwiteka azamuyobora,** kandi ko atazayoborwa, kuko yari kumenya ubuyobozi n'ubuyobozi bwa Roho Mutagatifu… "Uwiteka azakubera umwigisha. Uzahura ningaruka zishuka; bazaza muburyo bwinshi, muri pantheism nubundi buryo bwubuhemu; ariko ukurikire aho nzakuyobora, umucanga **uzagira umutekano. Nzashyira Umwuka wanjye** ku mwana wawe, kandi nzamukomeza gukora umurimo we. Afite ubuntu bwo kwicisha bugufi. Uwiteka yamutoranyirije kugira uruhare rukomeye mu murimo we. Kubera iyo mpamvu yavutse." {Ellen White: Selected Messages Book 1, pp. 54, 55} "It was also shown me that my son, W. C. White, should be my helper and counselor, and that the Lord would place on him the spirit of wisdom and of a sound mind. **I was shown that the Lord would guide him, and that he would, not be led away**, because he would recognise the leadings and guidance of the Holy Spirit…"The Lord will be your instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, sand you will be safe. **I will put My Spirit upon your son**, and will strengthen him to do his work. He has the grace of humility. The Lord has selected him to act an important part in His work. For this purpose was he born."

George Knight, umwarimu w'amateka y'Abadiventisti akaba n'umuyoboke w'Ubutatu akaba umwe mu bahanga mu bya tewolojiya bazwi cyane mu ruzinduko rwa GC muri iki gihe avuga ibi bikurikira:



- “Abapayiniya benshi b'Abadiventisti muri iki gihe ntibashoboraga kuba abayoboke b'Itorero ry'Abadiventisti, byibuze mbere yo kwemeranya n'ibitekerezo 28 by'iryo torero. Bashobora urugero. **yanze ingingo ya 2: Ubutatu**.“ {George Knight: Ministry October 1993 p. 10} “Most Adventist pioneers today could not become members of the Adventist Church, at least not before agreeing with the church's 28 points of view. They would e.g. rejected point 2: The Trinity.“

Ni abahe bantu batari muri ubwo bwiganze? Ikibabaje ni uko abahanga mu bya tewolojiya babaye abayoboke b’Ubutatu nyuma, bakazana buhoro buhoro ubwo buhakanyi mu itorero ry’Abadiventisti: Dr. J. H. Kellog, A. T. Jones, Prof. W. W. Prescott, A. G. Daniells, Francis Wilcox, H. C. Lacey, nyuma ashyigikirwa. Dr. LeRoy Froom na Perezida w'Inama Rusange Charles Whatson, mu 1931 yashoboye gushyira iyi nyigisho kurutonde rwibyo twemera. Bamwe mu badiventiste muri iki gihe bavuga ko abapayiniya bacu banze uburyo gatolika bw’Ubutatu gusa. Muri cote ikurikira, aho ikiganiro cyanditswemo Ellen White nawe yitabiriye, tubona ko aya magambo atari ukuri:

- “Hano, muri gari ya moshi, twahuye numuntu ufite imbaraga zumubiri nubwenge, tugarutse tuvuye mubumisiyonari bwe mubushinwa. [...] Mugihe twaganiriye nuyu nyakubahwa, ibyiyumvo byicyubahiro cyinshi byabyutse kubitambo yatanze, kandi n'ubu aracyatanga. [..] Ariko amaze kudutegurira ubutatu, agasanga tutumvikana neza ku ngingo y'Imana ye y'ubutatu, yagize umwete wo kwamagana ubumwe, bukura kuri Kristo ubumana bwe, bukamusiga uretse **umuntu**. Hano, kubijyanye n'ibitekerezo byacu, yarwanaga numuntu wibyatsi. **Ntabwo duhakana ubumana bwa Kristo.** [..] Twizera ko ari umuntu w’Imana wavuzwe na Yehova mu magambo, "Reka tugire umuntu." Yari kumwe na Data mbere yuko isi iba. [..] Ntabwo twifatanije cyane n’Abanyamitwe bahakana ubumana bwa Kristo, kimwe n’Ubutatu buvuga ko Umwana ari Data uhoraho, kandi bakavuga nabi Imana y'abantu batatu. Tanga Umwigisha ubumana bwose Ibyanditswe Byera byambaye.“ {RH, June 6, 1871, p. 196, Western Tour} {http://docs.adventistarchives.org/docs/RH/RH18710606-V37-25__B.pdf} “Here, upon the train, we met a man of marked physical and mental powers, just returning from his missionary field in China. [...] As we conversed with this gentleman, feelings of profound respect were aroused for the sacrifice he has made, and is still making. [..] But after catechising us upon the trinity, and finding that we were not sound upon the subject of his **triune** God, he became earnest in denouncing unitarianism, which takes from Christ his divinity, and leaves him but a man. Here, as far as our views were concerned, he was combating a man of straw. **We do not deny the divinity of Christ**. [..] We believe him to be the Divine person addressed by Jehovah in the words, " Let us make man." He was with the Father before the world was. [..] We have not as much sympathy with Unitarians that deny the divinity of Christ, as with Trinitarians who hold that the Son is the eternal Father, and talk so mistily about the three-one God. Give the Master all that divinity with which the Holy Scriptures clothe him.“

Hariho kandi abavuga ko BAMWE mu bapayiniya b'Abadiventisti bakomoka mu matsinda y’amadini aho Ubutatu bwanzwe kandi ko ari yo mpamvu yonyine yatumye iyi nyigisho itahita yinjira mu itorero. Ariko bivuze ko natwe tugomba kwanga umubatizo, kuko wazanywe nababatisita? Cyangwa ukuza kwa kabiri kwa Yesu nyuma ya William Miller yarabyizeye? Nka torero ryanyuma ryanyuma, twafashe ukuri kuzwi kugeza ubu tubifashijwemo nu Mwuka wubuhanuzi impande zose, dusimbuza imyizerere yibeshya yandi matorero nukuri kwa Bibiliya. Ubutatu ntabwo bwari inyigisho twari dukeneye kwinjiza mu myizerere yacu, ariko ni inyigisho ya Bibiliya y’amatorero menshi twasize igihe twavaga i Babiloni. Niyo mpamvu Abadiventisti b'icyo gihe babirwanije cyane nk'uko babigenzaga ukuri ku Isabato no kugaruka kwa Yesu kwa kabiri!.

Amagambo akurikira yavuzwe nabapayiniya ba kera yemeza ibyo itorero ryizeraga icyo gihe, ibyo bikaba byari bihuye nibyo Ellen White yigishije. Kuvuga ko bari abapayiniya bake, kandi ko noneho benshi mu itorero ryicyo gihe bizeraga Ubutatu, ni ikinyoma kitaziguye. Aba bapayiniya bayoboye kandi batwara itorero ryacu na tewolojiya! Ariko Satani arageraageza kugoreka ibintu bifatika! Nubwo Ubutatu Gatolika bwigisha inyigisho zidafite icyo zivuga ko Yesu nkUmwana yavutse ubwa kabiri, iremera kandi ko Yesu ari Umwana usanzwe, kandi atari mubutumwa bw'agakiza gusa. Usibye imyizerere isobanutse neza ko hariho Ibinyabuzima bibiri gusa, Abapayiniya banze "uburyo bw'Abadiventisti b'Ubutatu", bwigisha ko Yesu atapfiriye ku musaraba (ahubwo ni imyenda y'umubiri w'abantu kandi ko Yesu yazutse.), ni ukwanga igitambo cya Yesu kumusaraba.

Abapayiniya bacu bizeraga ko Yesu, nubwo ari Imana, ari Umwana usanzwe ufite intangiriro nyayo, yavutse mwijuru. Ellen White ntabwo yigeze ahakana ibitekerezo byabo, ahubwo yabishyigikiye wenyine.

J. N. Andrews:



- “Inyigisho y'Ubutatu yashinzwe mu itorero n'inama ya Nice, A. D. 325. **Iyi nyigisho isenya imico y'Imana, n'Umwana wayo Yesu Kristo Umwami wacu. Ibyamamare, ingamba zahatiwe ku itorero rigaragara ku mpapuro z'amateka ya kiliziya birashobora gutuma buri wese wizera iyo nyigisho ahinduka**.“ {J.N. Andrews: RH, March 6, 1855} “The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous, measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush.“

- "Naho ku Mwana w'Imana, na we ntazakumirwa (tuvuge ko nta ntangiriro afite), kuko yari afite Imana kuri Se, kandi akaba yarabikoze, **mu bihe bimwe na bimwe byahise, atangira iminsi**.“ {J.N. Andrews: RH, September 7, 1869} “And as to the Son of God, he would be excluded also (assuming He had no beginning), for he had God for his Father, and did, at some point **in the eternity of the past, have beginning of days**.”

James White:



James White ntabwo yigeze ahakana ubumana bwa Kristo, ariko yasobanuye neza ko Yesu, nyamara afite intangiriro kandi yashyizwe munsi ya Se. Ntabwo bitangaje kuba Ellen White atigeze avuga cyangwa ngo yandike ikintu kibirwanya, ariko mu myaka ya za 1900 yongeye gushimangira ko ibikorwa by'abapayiniya bigomba gucapwa?

- “**Data n'Umwana bari umwe mu byo yaremye umuntu, no mu gucungurwa kwe.** Se yabwiye Umwana ati: "Reka tureme umuntu mu ishusho yacu." Kandi indirimbo yatsinze abacunguwe bitabiriye, ni iy. "Wicaye ku ntebe y'ubwami, na Ntama, iteka ryose." {J.S. White: The Law and the Gospel, p.1. 1870} “**The Father and the Son were one in man's creation, and in his redemption**. Said the Father to the Son, "Let us make man in our image." And the triumphant song in which the redeemed take part, is unto "Him that sitteth upon the throne, and unto the Lamb, forever and ever.“

- "Ni ukuri kuva mu kuri **nk'ubuswa butatu bw'ubutatu** ko Yesu Kristo ari we Mana ihoraho kandi ihoraho (Data).“ {James White, August 5, 1852, RH, vol. 3, no. 7, page 52, par. 42} “It is as wide from the truth as the old **trinitarian absurdity** that Jesus Christ is the very and Eternal God (the Father).”

- "Uburyo **abanyamwuka bajugunye** cyangwa bahakana Umwami umwe rukumbi Imana **n'Umwami wacu Yesu Kristo** babanje gukoresha imyizerere y'Ubutatu ya kera itanditswe, ni **ukuvuga ko Yesu Kristo ari** Imana ihoraho, nubwo badafite igice kimwe cyo **kubishyigikira, mu gihe** twe Mugire ubuhamya bwanditswe bwera bwinshi ko ari Umwana w'Imana ihoraho.” {J.S. White: The Day Star, January 24, 1846} “The way **spiritualisers** have disposed of or denied the only Lord God and our Lord Jesus Christ is first **using the old unscriptural Trinitarian creed**, viz., that Jesus Christ is the eternal God, though they **have not one passage to support it**, while we have plain scripture testimony in abundance that **he is the Son** of the eternal God.”

- "**Data yarutaga Umwana kuko yari uwambere**.“ {James White, January 4, 1881, Review & Herald; found in Ellen White: RH Articles, vol. 1, page 244} “The Father was greater than the Son in that He was first.“

- "Nka makosa y'ibanze, dushobora gushyira hamwe n'iri sabato mpimbano andi makosa abaporotestanti bakuye **muri kiliziya gatolika**, nko kuminjagira umubatizo, **ubutatu, imyumvire** y'abapfuye n'ubuzima bw'iteka mu mibabaro.“ {J.S. White: RH, September 12, 1854} “As fundamental errors, we might class with this counterfeit sabbath other errors which Protestants have brought away **from the Catholic church**, such as sprinkling for baptism, **the trinity**, the consciousness of the dead and eternal life in misery.”

Benshi, nyuma yo gusoma aya magambo, bavuga ko James White yerekezaga ku gitabo cy’Abagatolika cy’Ubutatu, kandi ko abapayiniya "banze Ubutatu nyabwo", bavuga ko aribyo byigishwa mu Itorero ry'Abadiventisti b'iki gihe. Muri cote ikurikira turabona ibinyuranye nubwo. Turabona ko James White yasobanuye neza ko uburyo bwose bw'Ubutatu ari inyigisho y'ibinyoma, kandi yabyemeje mu 1877:

- “**Ubutatu budasobanutse butuma Ubumana butatu muri bumwe na bumwe kuri butatu, ni bubi bihagije; ariko** ubwo ultra Unitarism ituma Kristo aruta Data ni bibi. Imana yabwiye umuntu wo hasi ati: "Reka tureme umuntu mu ishusho yacu?“ {James White, November 29, 1877, RH} “**The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough**; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, “Let us make man in our image?”

- ”Yesu yasenze asaba abigishwa be kuba umwe kuko yari umwe na Se. Iri sengesho ntabwo ryatekereje ku mwigishwa umwe ufite imitwe cumi n'ibiri, ahubwo abigishwa cumi na babiri, bagize umwe mubintu n'imbaraga mubikorwa bya shebuja. **Ntabwo ari Data na Mwana ibice bigize "Imana imwe-imwe". Ni Ibinyabuzima bibiri bitandukanye**,“ {James White, 1868, Life Incidents, p. 343} ”Jesus prayed that His disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their master. **Neither are the Father and the Son parts of the “three-one God”. They are two distinct Beings**,”

Nyuma y'urupfu rwe, Ellen White yatanze amagambo azwi cyane ko umugabo we yizeraga kandi ko yize neza, kandi ko ikosa rye ryonyine ari uko yari yarakoze cyane ku mubiri, bityo, yarangije gupfa hakiri kare kuruta uko yagombaga kubikora.

Uriah Smith:



"Ubuzima ubwabwo" arimo avuga bufitanye isano no kudapfa, Data na Mwana bonyine bafite.

Mu gitabo cyavuzwe, yavuze neza ko Yesu ari Umwana usanzwe wa Se wo mu ijuru, kandi ko Ubutatu ari inyigisho y'ibinyoma.

Iki gitabo cyari ingenzi cyane kandi cyamamaye kugeza igihe Ellen White yapfiriye.

- "Umwuka Wera ni Umwuka w'Imana; ni Umwuka wa Kristo. Ni uko Imana ituruka ku mayobera binyuze mu bikorwa **"The Holy Spirit is the Spirit of God; it is also the Spirit of Christ. It is that Divine, mysterious emanation through which they carry forward their great and infinite work."** {Uriah Smith: **General Conference** Daily Bulletin Volume 4, March 14, **1891**, pp. 146, 147}

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “Ibi bintu bivuga Amen. - Ubu ni bwo butumwa bwa nyuma ku matorero mbere yuko igeragezwa rirangira. Kandi nubwo ibisobanuro byimiterere yabo aha abanya Laodice batitaye kubantu biteye ubwoba kandi biratangaje, nyamara ntibishobora guhakana; kuko **Umutangabuhamya "ari umwizerwa kandi ni umunyakuri." Byongeye kandi, ni "intangiriro yo kurema kw'Imana." Bamwe basobanukirwa n'uru rurimi ko Kristo ari we muntu wa mbere yaremye,** ugereranya kubaho kwe mbere y'ibindi biremwa byose cyangwa ikintu. , iruhande rw'Imana ibaho kandi ihoraho. Ariko imvugo ntabwo isobanura byanze bikunze ko yaremwe; kuberako amagambo, "intangiriro yibiremwa," ashobora gusobanura gusa ko umurimo wo kurema, tuvuze rwose, watangijwe na We. "Atari We nta kintu na kimwe cyakozwe." Abandi, ariko, kandi mu buryo bukwiriye twibwira ko, bafata ijambo αρχη bashaka kuvuga "umukozi" cyangwa "impamvu nziza", kikaba ari kimwe mu bisobanuro by'ijambo, bakumva ko Kristo ari Uwiteka umukozi binyuze muri We Imana yaremye byose, ariko ko **ubwayo yabayeho muburyo butandukanye, nkuko yitwa "imfura yonyine" ya Data. Ntabwo bisa nkaho bidakwiye rwose** gukoresha iyi mvugo kubintu byose byaremwe muburyo busanzwe bw'iryo jambo“ {Uriah Smith: Daniel and the Revelation, 1897, p. 371} “These Things Saith the Amen. - This is, then, the final message to the churches ere the close of probation. And though the description of their condition which he gives to the indifferent Laodiceans is fearful and startling, nevertheless it cannot be denied; for the Witness is “faithful and true.“ Moreover, **He is “the beginning of the creation of God**.“ **Some understand by this language that Christ was the first created being**, dating his existence anterior to that of any other created being or thing, next to the self-existent and eternal God. But the language does not necessarily imply that He was created; for the words, “the beginning of the creation,“ may simply signify that the work of creation, strictly speaking, was begun by Him. “Without Him was not anything made.“ Others, however, and more properly we think, take the word αρχη to mean the “agent“ or “efficient cause“, which is one of the definitions of the word, understanding that Christ is the agent through Whom God has created all things, but that **He Himself came into existence in a different manner, as He is called “the only begotten“ of the Father**. It would seem utterly inappropriate to apply this expression to any being created in the ordinary sense of that term“

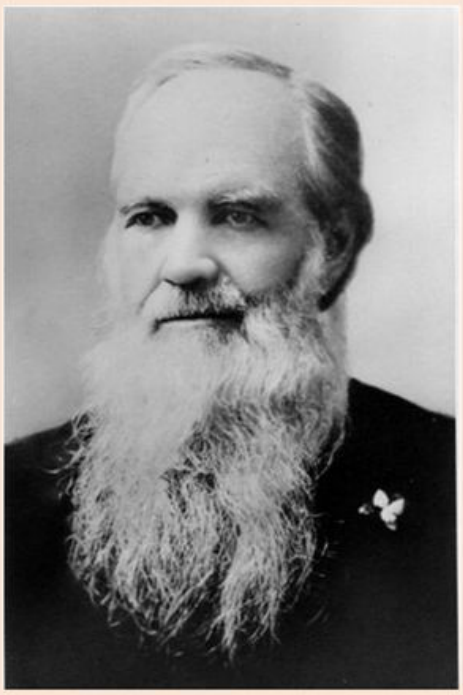
- “Kuri Ntama, kimwe na Se wicaye ku ntebe y'ubwami, ishimwe ryanditswe muri iyi ndirimbo yo kuramya. Abatanga ibisobanuro, bose hamwe, bose babifashe nk'ikimenyetso kigaragaza ko Kristo agomba kubana na Se; kuko bitabaye ibyo, vuga ko, hano hasengerwa hishyurwa ikiremwa ari icy'Umuremyi gusa. Ariko ibi ntabwo bisa nkumwanzuro ukenewe. Ibyanditswe byera rwose byerekana neza **ko kubaho kwa Kristo byari bifite intangiriro** (Yohana 1: 1), **ntabwo byari bimeze kuri Data. (Reba amagambo** yo mu Byah. Data, ateganya umurimo wose w'irema, bijyanye nuko ahagararaho umuremyi uhuriweho n'Imana (Yohana 1: 3; Heb.1: 2). Ntabwo Data yashoboraga gutegeka ko kuramya gutya bigomba gutangwa kimwe na We, bitabaye ibyo gusenga ibigirwamana? Yamuzamuye mu myanya ituma bikwiye ko asengwa, ndetse anategeka ko kumusenga bigomba kumutanga, bitari kuba ngombwa iyo aba angana na Se ubuziraherezo. Kristo ubwe atangaza ko 'nk'uko Data afite ubuzima muri We, ni **ko na we yahaye Umwana kugira ubuzima muri We.' (**Yohana 5:26). Data 'yamushyize hejuru cyane, kandi amuha izina riri **hejuru y'izina** ryose.' (Fil. 2: 9). Kandi Data ubwe avuga ati: 'Reka abamarayika b'Imana **bose** bamusenge.' (Heb. 1: 6). Ubu buhamya bwerekana ko Kristo ubu ari ikintu cyo gusenga kimwe na Data; ariko **ntibagaragaza ko hamwe na we afite iteka ryose kubaho kera**.“ {Uriah Smith: Daniel and the Revelation, 1897, 401} “To the Lamb, equally with the Father who sits upon the throne, praise is ascribed in this song of adoration. Commentators, with great unanimity, have seized upon this as proof that Christ must be coeval with the Father; for otherwise, say they, here would be worship paid to the creature which belongs only to the Creator. But this does not seem to be a necessary conclusion. The Scriptures certainly clearly intimate that **the existence of Christ had a beginning** (John 1:1), **which was not so in the case of the Father**. (See remarks on Rev.3:14, where it is shown that Christ is not a created being.) But while he does not possess a co-eternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands a joint creator with God (John 1:3; Heb.1:2). Could not the Father ordain that to such a being worship should be rendered equally with Himself, without it’s being idolatry on the part of the worshiper? He has raised Him to positions which make it proper that He should be worshiped, and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence. Christ Himself declares that ’as the Father hath life in Himself, so hath He **given to the Son** to have **life in Himself**.’ (John 5:26). The Father has ’highly exalted him, and *given* him a name which is above every name.’ (Phil. 2:9). And the Father Himself says, ’Let all the angels of God worship him.’ (Heb. 1:6). These testimonies show that Christ is **now** an object of worship equally with the Father; but **they do not prove that with him he holds an eternity of past existence**.“

- “**Uyu Mwuka ni Umwuka w'Imana, n'Umwuka wa Kristo; Umwuka ari umwe niba bivugwa nko ku Mana cyangwa Kristo**. Ariko kubaha uyu Mwuka, Bibiliya ikoresha imvugo idashobora guhuzwa nigitekerezo cyuko ari umuntu nka Data na Mwana. Ahubwo byerekanwe ko ari imbaraga ziva kuri bo muri bo bombi, uburyo bwerekana ko bahari kandi bafite ubumenyi n'imbaraga mubisanzure byose, mugihe bidahari. Kristo ni umuntu, ubu akora nk'umutambyi ahera mu ijuru; kandi nyamara avuga ko ahantu hose cyangwa batatu bateraniye mwizina rye, aba ari hagati. Mt 18,20. Nigute? Ntabwo ari umuntu ku giti cye, ahubwo ni Umwuka we. Muri imwe muri Kristo yavuzwe (Yohana 14-16) uyu Mwuka agereranywa n '“Umuhoza,” kandi nkuko bimeze ku nteruro bwite kandi ifitanye isano, “we,” “we,” na “Ninde,” yabikoresheje. Ariko mubisanzwe bivugwa muburyo bwo kwerekana ko bidashobora kuba umuntu, nka Data na Mwana. Kurugero, bakunze kuvuga ko "basutswe" kandi "bakamena mumahanga." **Ariko ntitwigeze dusoma ibyerekeye Imana cyangwa Kristo asukwa cyangwa asukwa mumahanga. Niba ari umuntu, ntakintu**.“ {Uriah Smith: RH, October 28, **1890**} “**This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ**. But respecting this Spirit, the Bible uses expressions which cannot be harmonised with the idea that it is a person like the Father and the Son. Rather it is shown to be a Divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present. Christ is a person, now officiating as priest in the sanctuary in heaven; and yet he says that wherever two or three are gathered in his name, he is there in the midst. Mt. 18,20. How? Not personally, but by his Spirit. In one of Christ’s discoursed (John 14-16) this Spirit is personified as “the Comforter,” and as such has the personal and relative pronouns, “he,” “him,” and “Whom,” applied to it. But usually it is spoken of in a way to show that it cannot be a person, like the Father and the Son. For instance, it is often said to be “poured out” and “shed abroad.” **But we never read about God or Christ being poured out or shed abroad. If it was a person, it would be nothing strange for it to appear in bodily shape**; and yet when it has so appeared, that fact has been noted as peculiar.”

J. H. Waggoner:

Nibyo koko abapayiniya bacu, mu kwanga Ubutatu, nabo banze Ubumana bwa Kristo?:

“There were some very early that turned the doctrine of the Trinity into “Tritheism” [this is regarding the early centuries] “and, instead of three divine persons under the economy of Father, Son, and Holy Spirit, brought in three collateral, coordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three gods.” J. H. Waggoner, 1878.



J. H. Waggoner

- “**Bo (abahanga mu bya tewolojiya) bafata guhakana ubutatu kugira ngo bihwanye no guhakana ubumana bwa Kristo.** Niba aribyo, dukwiye gutsimbarara ku nyigisho yubutatu uko dushoboye kose; ariko siko bimeze. Abasomye amagambo yacu ku rupfu rw'Umwana w'Imana bazi ko twemera byimazeyo ubumana bwa Kristo; ariko ntidushobora kwemera igitekerezo cy’ubutatu, nkuko gifitwe **n’abatatu**, tutaretse **ikirego cyacu** ku cyubahiro **cy’igitambo cyatanzwe** kugira ngo ducungurwe.“ {J. H. Waggoner: The Atonement in the Light of Nature and Revelation, pp. 164, 165 **1884**} “**They (theologians) take the denial of a trinity to be equivalent to a denial of the divinity of Christ**. Were that the case, we should cling to the doctrine of a trinity as tenaciously as any can; but it is not the case. They who have read our remarks on the death of the Son of God know that we firmly believe in the divinity of Christ; but we cannot accept the idea of a trinity, as it is held by **Trinitarians**, without **giving up** our claim on the dignity **of the sacrifice** made for our redemption.”

- "Nkuko byavuzwe mbere, ikosa rikomeye ry’Abanyatatu, mu kujya impaka kuri iyi ngingo, ni iri: nta tandukaniro riri hagati yo guhakana ubutatu no guhakana ubumana bwa Kristo. Babona kurenza urugero, hagati yukuri ukuri; kandi ufate imvugo yose ivuga mbere yuko Kristo abaho nk'ikimenyetso cy'ubutatu. Ibyanditswe byigisha byinshi kubaho mbere ya Kristo n'ubumana bwe; ariko **baracecetse rwose kubijyanye nubutatu. Gutangaza, ko Umwana w'Imana adashobora gupfa, biri kure yinyigisho za Bibiliya** nkuko umwijima uturuka kumucyo. Kandi twabaza Ubutatu, niyihe muri kamere ebyiri dufite umwenda wo gucungurwa? Igisubizo kigomba, byanze bikunze, kuba Uwapfuye cyangwa yamennye amaraso ye kubwacu; kuko “dufite gucungurwa binyuze mumaraso ye.” Noneho biragaragara ko iyaba kamere muntu yarapfuye, Umucunguzi wacu ni umuntu gusa, kandi ko Umwana wImana atagize uruhare mubikorwa byo gucungura, kuko atashoboraga kubabara cyangwa gupfa. Mu byukuri, tuvuga neza, ko **inyigisho y’Ubutatu itesha agaciro Impongano, mu kuzana igitambo, amaraso yo kugura kwacu, kugera ku rwego rwa Socinianism**.“ {J.H. Waggoner: The Atonement In The Light Of Nature And Revelation, pp. 173, 174 1884} “As before remarked, the great mistake of Trinitarians, in arguing this subject, is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a trinity. The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a trinity. The declaration, **that the Divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light**. And we would ask the Trinitarian, to which of the two natures are we indebted for redemption? The answer must, of course, be, To that one which died or shed his blood for us; for “we have redemption through his blood.” Then it is evident that if only the human nature died, our Redeemer is only human, and that the Divine Son of God took no part in the work of redemption, for he could neither suffer nor die. Surely, we say right, that **the doctrine of a trinity degrades the Atonement, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism**.“



- “Hariho bamwe hakiri kare cyane bahinduye inyigisho "Tritheism" (ibi bijyanye nibinyejana bya mbere) hanyuma aho kuba abantu batatu bayobowe nubukungu bwa Data, Mwana na Roho Mutagatifu, bazana ingwate eshatu, bahuza kandi bakomokaho, babikora. amahame atatu yuzuye kandi yigenga, nta sano ifitanye na Data n'Umwana, nicyo gitekerezo gikwiye cyimana eshatu.“ {J. H. Waggoner 1878} “There were some very early that turned the doctrine into “Tritheism” (this regarding the early centuries) and instead of three divine persons under the economy of Father, Son and Holy Spirit, brought in three collateral, coordinate and self originated beings, making them three absolute and independent principles, without any relation of Father and Son, which is the most proper notion of three gods.“

E. J. Waggoner:

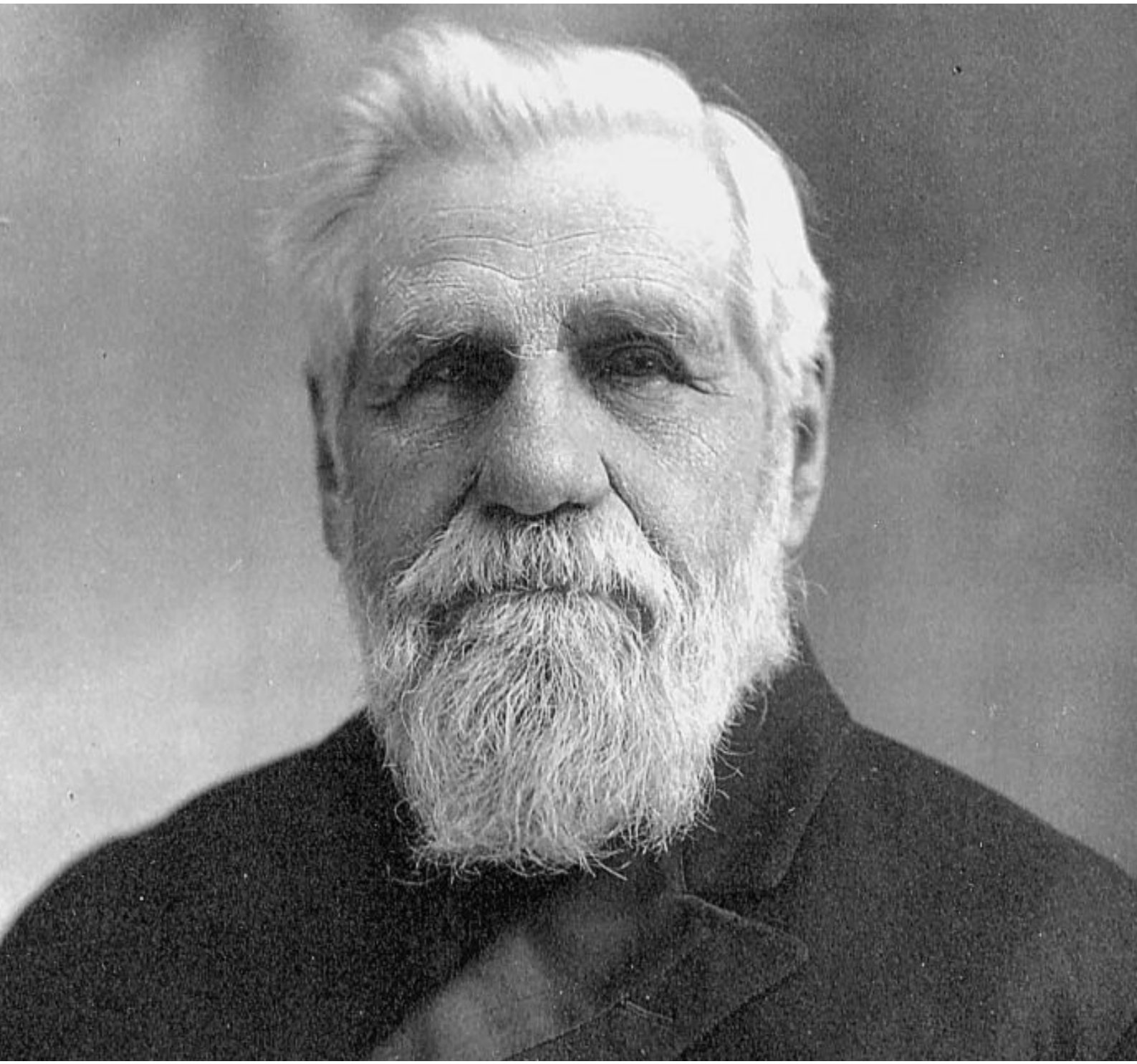



- “Ijambo ryitonderwa rirashobora gukenerwa hano. Ntihakagire umuntu utekereza ko tuzashyira hejuru Kristo twishyuye Data, cyangwa twirengagiza Data. Ibyo ntibishobora, kuko inyungu zabo nimwe. Twubaha Data mu kubaha Umwana. Twibutse amagambo ya Pawulo, ngo "kuri twe hariho Imana imwe, Data, Umwe muri bo byose, natwe turi muri We; n'Umwami umwe Yesu Kristo, uwo ari we wese, kandi natwe turi kumwe" (1) Kor.); nkuko tumaze kubivuga, **ko ari we Imana yaremye isi. Ibintu byose biva ku Mana, Data; ndetse na Kristo ubwe yarakomotse kuri Se**; ariko byashimishije Data ko muri we hagomba kubaho byose byuzuye, kandi ko agomba kuba Intumwa itaziguye, mubikorwa byose byaremwe. Intego yacu muri iri perereza ni ukugaragaza umwanya Kristo afite wo kunganya na Data, kugira ngo imbaraga ze zo gucungura zishobore gushimwa kurushaho.” {**Christ And His Righteousness**, p. 19. **1890**} “A word of caution may be necessary here. Let no one imagine that we would exalt Christ at the expense of the Father, or would ignore the Father. That cannot be, for their interests are one. We honor the Father in honoring the Son. We are mindful of Paul's words, that "to us there is but one God, the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him" (1 Cor. 8,6); just as we have already quoted, that it was by Him that God made the worlds. **All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father**; but it has pleased the Father that in Him should all fullness dwell, and that He should be the direct, immediate Agent in every act of creation. Our object in this investigation is to set forth Christ's rightful position of equality with the Father, in order that His power to redeem may be the better appreciated.”

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- "Mbere yo kunyura mu masomo amwe n'amwe agomba kwigira kuri uku kuri, tugomba gutura mu kanya gato ku gitekerezo ni ukuvuga kuvugisha ukuri gifitwe na benshi badashaka ko harebwa na gato ubushake bwa Kristo, ariko, binyuze muri icyo gitekerezo, uhakana mubyukuri ubumana bwe. Ni igitekerezo cy'uko Kristo ari ikiremwa cyaremwe, ku bw'ibyishimo by'Imana, yazamuwe mu mwanya wacyo wo hejuru. Ntamuntu ufite iki gitekerezo ashobora kuba afite igitekerezo cyukuri cyumwanya wo hejuru Kristo afite. [..] Ibyanditswe bivuga ko Kristo ari "umwana **w'ikinege w'Imana**." **Yavutse, ntabwo yaremewe. Kubyerekeye igihe yavukiye, ntabwo ari** twe tugomba kubaza, cyangwa ubwenge bwacu ntibushobora kubyumva turamutse tubwiwe. **Umuhanuzi Mika aratubwira ibyo dushobora kumenya byose kuri aya magambo, muri aya magambo: "Ariko wowe, Betelehemu Efrata, nubwo uri muto mu bihumbi by'u Buyuda, nyamara muri wewe azasohokera** aho ndi ni ukuvuga kuba umutware muri Isiraheli. abo basohotse kuva kera, kuva mu bihe bidashira. " Mika 5: 2. Hari igihe Kristo yasohotse akava ku Mana, avuye mu gituza cya SE (Yohana 8:42; 1:18), ariko icyo gihe cyari kigarutse cyane muminsi y'ibihe bidashira kuburyo kurangiza gusobanukirwa birashoboka rwose nta intangiriro. Ariko ingingo ni uko Kristo ari Umwana wabyawe, ntabwo ari ingingo yaremye. Afite umurage Izina ryiza cyane kuruta abamarayika; Ni "Umwana w'inzu ye." Heb. 1: 4; 3: 6. Kandi kubera ko ari Umwana w'ikinege w'Imana, ni uw'imiterere na kamere y'Imana, kandi afite kuvuka imico yose y'Imana; kuko Data yishimiye ko Umwana we agomba kuba ishusho yerekana Umuntu we, umucyo w'icyubahiro cye, kandi yuzuyemo ubumana bwose. [..] Hanyuma, tuzi ubumwe bw'Imana bwa Data n'Umwana kuberako bombi bafite Umwuka umwe. Pawulo, amaze kuvuga ko abari mu mubiri badashobora gushimisha Imana, akomeza agira ati: "Ariko ntimuri mu mubiri, ahubwo muri Mwuka, niba ari ko Umwuka w'Imana aba muri mwe. Noneho niba hari umuntu udafite Uwiteka. Umwuka wa Kristo, ntabwo ari uwe. " Rom. 8: 9. Hano dusanga Umwuka Wera ari Umwuka w'Imana n'Umwuka wa Kristo. Kristo "ari mu gituza **cya Data;" kuba muri kamere yimiterere ylmana, kandi akagira ubuzima muri We, yitwa** neza Yehova, Umwe ubaho, bityo akandikwa muri Yer. 23:56, aho bivugwa ko Ishami rikiranuka, rizasohoza ubutabera n'ubutabera ku isi, rizamenyekana ku izina rya Yehova - Uwiteka, UBURENGANZIRA BWAWE. Ntihakagire rero umuntu wubaha Kristo na gato, ngo amuhe icyubahiro gike kuruta uko aha Data, kuko ibyo byaba ari ugusuzugura Data kuri byinshi; ariko abantu bose, hamwe n'abamarayika bo mu ijuru, basenge Umwana, badatinya ko basenga kandi bakorera ikiremwa aho gushinga Umuremyi." {E.J. Waggoner: Christ And His Righteousness, pp. 19-24. **1890**} "Before passing to some of the practical lessons that are to be learned from these truths, we must dwell for a few moments upon an opinion i.e. honestly held by many who would not for any consideration willingly dishonor Christ, but who, through that opinion, do actually deny His Divinity. It is the idea that Christ is a created being, who, through the good pleasure of God, was elevated to His present lofty position. No one who holds this view can possibly have any just conception of the exalted position which Christ really occupies. [..] The Scriptures declare that Christ is "the only begotten son of God." He is begotten, **not** created. **As to when He was begotten, it is not for us to inquire**, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it, in these words: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me i.e. to be ruler in Israel; **whose goings forth have been from of old, from the days of eternity." Micah 5:2. There was a time when Christ proceeded forth and came from God, from THE BOSOM OF THE FATHER** (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning. But the point is that Christ is a begotten Son, and not a created subject. He has by inheritance a more excellent Name than the angels; He is "a Son over His own house." Heb. 1:4; 3:6. And since He is the only-begotten Son of God, He is of the very substance and nature of God, and possesses by birth all the attributes of God; for the Father was pleased that His Son should be the express image of His Person, the brightness of His glory, and filled with all the fullness of the Godhead. [..] Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Rom. 8:9. Here we find that **the Holy Spirit is both the Spirit of God and the Spirit of Christ**. Christ "is in the bosom of the Father;" being by nature of the very substance of God, and having life in Himself, He is properly called Jehovah, the self-existent One, and is thus styled in Jer. 23:56, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah - THE LORD, OUR RIGHTEOUSNESS. Let no one, therefore, who honors Christ at all, give Him less honor than He gives the Father, for this would be to dishonor the Father by just so much; but let all, with the angels in heaven, worship the Son, having no fear that they are worshiping and serving the creature instead of the Creator."

S, N. Haskell:



- "Mbere yuko isi yacu iremwa," mu ijuru habaye intambara. " **Kristo na Data basezeranye hamwe; na Lusiferi,** umukerubi utwikiriye, yagize **ishyari kubera ko** atigeze yinjira mu nama zihoraho za Bombi bicaye ku ntebe y'ubwami." {S. N. Haskell: The Story of the Seer of Patmos, p. 217. **1905**} "Before the creation of our world, "there was war in heaven." **Christ and the Father covenanted together**; and Lucifer, the covering cherub, grew jealous because he was not admitted into the **eternal councils of the Two** who sat upon the throne."

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

H. C. Lacey:



Nubwo yari mu itsinda ry'abashyigikiye Ubutatu, amagambo ye hepfo yari avuye ku mutima kandi ni **UKURI** rwose:

- "Ku bijyanye n'impaka zidasanzwe, cyangwa imyigaragambyo, ku kibazo cy'Ubutatu, sinshobora kwibuka ikintu na kimwe gikomeye. Birumvikana ko namye nzi ko Umusaza Uriah Smith **yari Arian mu myizerere,** ('Ibitekerezo kuri Daniel n'Ibyahishuwe') guhishura ko!) kandi ko nta **gushidikanya ko abantu bacu** bakurikije icyo gitekerezo. Ariko twe nkumuryango, twakuriye mu Itorero (Anglican) ryo mu Bwongereza, kandi mubisanzwe, reka mvuge, Trinitarians , kandi sinibuka ko twigeze tuganira kubibazo n'abavandimwe batuzanye mu kuri, Umusaza M. C. Isiraheli na murumuna we, W. L. H. Baker Ikintu kimwe nibuka ni **amagambo mama yavuze ku rurimi rudasanzwe rwakoreshejwe n'abaminisitiri bacu kuvuga Umwuka Wera nka 'IT' na 'ITS' nkaho batekerezaga ko Umwuka Wera ari akosho**, aho kuba Umuntu. Ibyo byasaga nkibidasanzwe kuri we, kandi muburyo bumwe kuri njye (nari mfite imyaka 17 hanyuma)." {H.C. Lacey letter to LeRoy Froom Aug. 30, 1945} "As to any special controversy, or agitation, over the matter of the Trinity, I cannot recall anything serious at all. Of course I have always known that Elder Uriah Smith was an **Arian in belief**, ('Thoughts on Daniel and the Revelation' reveal that!) and that our people **undoubtedly generally followed that view**. But we, as a family, had been brought up in the (Anglican) Church of England, and were naturally, may I say, Trinitarians. We just believed it, subconsciously, and I do not remember our ever discussing the question with the brethren who brought us into the Truth, Elder M. C. Israel and his younger brother, W. L. H. Baker. One thing I do recall is my mother's remarking on the strange **language used by our ministers in speaking of the Holy Ghost as 'IT' and 'ITS' as though they thought of the Holy Spirit as an influence, instead of as a Person**. That seemed very strange to her, and in a measure to me also (I was about 17 then)."

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- "Muri icyo gihe, Porofeseri **PRESCOTT** yari **ashishikajwe cyane no kwerekana Kristo nk "Ndi" kandi ashimangir**a ubuziraherezo bw'ukubaho kwe, akoresheje imvugo" Umwana w'iteka ". Yahujije kandi "NDI" yo Kuva 3:14, birumvikana ko Kristo yari Umuntu wa kabiri wubumana, hamwe no gusohozwa kwa Yesu muri Yohana 8:58, twese turabyemera; ariko hanyuma ubihuza nizindi "Ndi" muri ubwo butumwa bwiza - 7 muri zo, nka "Ndi Umugati wubuzima" "Ndi Umucyo wisi" "Ndi umuryango wintama" nibindi byose bakize cyane mu myigishirize yabo yo mu mwuka - ariko wasaga nkaho ntigeze mbona kuri njye cyane cyane ko "Ndi" muri izo manza zose zanyuma ziri muri copula gusa mu kigereki, ndetse no mucyongereza. Ariko yashimangiye ibisobanuro bye. Nyiricyubahiro **Marian Davis** asa nkaho **YAGUYE, kandi dore,** igihe "Icyifuzo cyimyaka" cyasohotse, hagaragaye ko inyigisho **KIMWEL ku rupapuro** rwa 24 na 25, nkeka ko ishobora gushakishwa MU **BURYO muri Sr iyo ari yo yose. . White yanditse ibitabo mbere yicyo gihe**." {H. C. Lacey letter to Dr. LeRoy Froom Aug. 30, 1945} "At that time, Professor **PRESCOTT** was tremendously interested **in presenting Christ as THE GREAT "I Am"** and in emphasising the eternity of His existence, using frequently the expression "The Eternal Son". Also he connected the "I AM" of Exodus 3:14, which of course was Christ the Second Person of the Godhead, with the fulfillment of Jesus in John 8:58, which we all agree to; but then linked it up with other "I ams" in that Gospel - 7 of them, such as "I am the Bread of life" "I am the Light of the world' "I am the door of the Sheep" etc. all very rich in their spiritual teaching - but which seemed a little far fetched to me especially as the "I am" in all those latter cases is merely in the copula in the Greek, as well as in English. But he insisted on his interpretation. Sr. **Marian Davis** seem to **FALL FOR IT**, and lo and behold, when "**Desire of Ages**" came out, there appeared that **IDENTICAL teaching** on pages 24 and 25, which, I think, can **be looked for IN VAIN in any of Sr. White's published works prior to that time**."

- "Ni muri urwo rwego, birumvikana ko uzi ko Madamu **Marian Davis** yahawe inshingano zo gutegura" Icyifuzo cy'Imyaka "kandi ko yakusanyije ibikoresho bye ahantu hose hashobora kuboneka - mu bitabo bya Sr. White bimaze gucapurwa, mu nyandiko zandikishijwe intoki zitarasohoka, mu mwiherero. inzandiko, raporo zerekana uko ibiganiro bye n'ibindi - ariko birashoboka ko ushobora kuba utazi ko (Sr. Davis) yari afite impungenge zo gushaka ibikoresho byo mu gice cya mbere. Yiyambaje ku giti cyanjye inshuro nyinshi kuko yateguraga icyo gice (no mu bindi bice nabyo kuri icyo kibazo) kandi nkora uko nshoboye kugira ngo mumfashe; Mfite impamvu zifatika zituma nizera ko **yaniyambaje Porofeseri Prescott imfashanyo nk'iyi, kandi yarayibonye ku buryo** bukize cyane kandi bwinshi kuruta uko nashoboraga gutanga." (H.C. Lacey letter to LeRoy Froom Aug. 30, 1945) "In this connection, of course you know that Mrs **Marian Davis** was entrusted with the preparation of "**Desire of Ages**" and that she gathered her material from every available source - from Sr. White's books already in print, from unpublished manuscripts, from private letters, stenographical reports of her talks etc. - but perhaps you may not know that she (Sr. Davis) was greatly worried about finding material for the first chapter. She appealed to me personally many times as she was arranging that chapter (and other chapters too for that matter) and I did what I could to help her; I have **good reason to believe that she also appealed to Professor Prescott for similar aid**, and got it too in far richer and more abundant measure than I could render."

Mu ibaruwa H. Lacey yandikiye Dr. Froom mu 1945, yasobanuye imyizerere ye ya mbere n'imyizerere y'umuryango we ku bijyanye n'Ubutatu. Ntabwo ari ukumenya niba yemera Ubutatu, ahubwo ni amagambo ye avuga ko kubwUmwuka Wera yakoreshejwe IT gusa mu itorero ry'Abadiventisti, kandi ko buri wese yanze yivuye inyuma ko Umwuka Wera yari Imana. Abapayiniya bacu bizeraga Semi-Arianism, ni ukuvuga ko Yesu ari Imana, atemeye inyigisho y'Ubutatu.

<u>Abatwara ubuhakanyi bakomeye</u>:

<u>A.T. Jones</u>:

Mu mizo ya mbere, yizeraga ukuri kandi ahagararana na Ellen White mu gutangaza ukuri mu 1888. Hanyuma, yazanye itorero mu buryo bwimbitse ku buntu n'agakiza, mu rwego rw'Isezerano rya Kera n'Isezerano Rishya. Ku bwa Ellen White, Imana ubwayo yayoboye iri hishurwa ry'ukuri kwimbitse. Ariko guhera mu 1899, imyizerere ya Jones yatangiye gucogora, atangira kwandika amagambo yukuri n'ay'ibinyoma kugeza mu 1906, igihe yagwaga burundu ku butegetsi bw'umwanzi.



- “**Yavutse kuri Roho Mutagatifu**. Muyandi magambo, Yesu Kristo yavutse ubwa **kabiri**. Yaturutse mu ijuru, imfura y'Imana, ku isi, aravuka ubwa kabiri. Ariko byose mubikorwa bya Kristo bigenda biturwanya: We, uwudacumura, yaremewe kuba icyaha kugirango duhinduke gukiranuka kwImana muri We. We, muzima, Umuganwa nuwanditse ubuzima, yapfuye kugirango tubeho. Usohoka kuva mu bihe bidashira**, imfura y'Imana**, yavutse ubwa kabiri kugira ngo tuvuke ubwa kabiri.“ {A.T. Jones: Christian Perfection, paragraphs 53, 54 A Sermon, RH, July 7 – **August** 1, **1899**. This is also found in Lessons on Faith, page 154} “**He was born of the Holy Ghost**. In other words, Jesus Christ was born **again**. He came from heaven, God’s first-born, to the earth, and was born again. But all in Christ’s work goes by opposites for us: He, the sinless one, was made to be sin in order that we might be made the righteousness of God in Him. He, the living One, the Prince and Author of life, died that we might live. He whose goings forth have been from the days of eternity, **the first-born of God**, was born **again** in order that we might be born again.”

- "Ubu ni iki kindi **cyasabwaga n'ubupapa, n'ibyiciro** byose by'ibintu bishaje, kuruta uko byazanywe mu busobanuro bw'Itegeko Nshinga ry'igihugu n'iki cyemezo? Ni iki kindi cyasabwaga n'ubupapa ubwacyo kuruta uko "idini rya gikristo" rigomba kuba idini ry'igihugu; ko indero y'Itorero igomba kubahirizwa n'imbaraga za gisivili; ko indahiro y'ibizamini by'amadini igomba gukoreshwa kuri bose; ko abaturage bagomba gusoreshwa kubera gushyigikira idini no gusenga; ko hagomba gusabwa UKWIZERA MU nyigisho y'Ubutatu, **no guhumekwa n "Ibyanditswe Byera byo mu Isezerano rya Kera n'Isezerano Rishya;" ko icyaha cya "GUTUKA"** kigomba gusurwa kuri buri muntu wese ugomba kuvuga cyangwa gukora "asuzugura idini **ryitirirwa abaturage** hafi ya bose;" kandi ko abantu bose bagomba gusabwa n amategeko kubahiriza **icyumweru**? Nkako, ni ikihe kintu kirenze ibi gishobora gusabwa cyangwa no kwifuzwa na dototisme ishingiye ku idini ishobora gutekerezwa?" A.T. Jones: **1901** Ingoma ya Kiliziya, urupapuro rwa 837, 838} "Now what more was ever **required by the papacy**, and all phases of the old order of things, than is thus brought within the meaning of the national Constitution by this decision? What more was ever required by the papacy itself than that "the Christian religion" should be the national religion; that the discipline of the Church should be maintained by the civil power; that the religious test oath should be applied to all; that the public should be taxed for the support of religion and religious worship; **that there should be required a BELIEF IN THE DOCTRINE OF THE TRINITY**, and the inspiration of the "Holy Scriptures of the Old and New Testament;" that the guilt of "**BLASPHEMY**" should be visited upon everyone who should speak or act "in contempt of the religion professed by almost the whole community;" and that everybody should be required by law to observe **Sunday**? Indeed, what more than this could be required or even desired by the most absolute religious despotism that could be imagined?"

Ubuhakanyi bw'Ubutatu:

- "**Imana ni imwe. Yesu Kristo ni umwe. Umwuka Wera ni umwe**. Kandi aba Batatu ni umwe: nta batavuga rumwe cyangwa amacakubiri muri bo." {A.T. Jones, editorial, Advent Review and Sabbath Herald, **January** 10, **1899**, 24} "**God is one. Jesus Christ is one. The Holy Spirit is one**. And these Three are one: there is no dissent nor division among them."

Turashobora kubona mumirongo ikurikira, ko Ellen White yihanangirije byimazeyo abadiventiste inyigisho zabahakanyi za A.T. Jones amaze gutandukana n'ukuri:

Ellen White **1906**: **A.T. Jones** yahisemo **uburiganya** bwa satani:

- "Mbabajwe na A. T. Jones, **waburiwe inshuro nyinshi.** Hatirengagijwe iyo miburo, yemeye umwanzi kuzuza ibitekerezo bye ibitekerezo byo kwihesha agaciro. **Ntiwite ku magambo ye, kuko yanze umucyo usobanutse kandi yahisemo umwijima.** Uwera yaduhaye ubutumwa busobanutse kandi butandukanye, ariko abantu bamwe bakennye bahumwe amaso n'ibinyoma n'ingaruka zishuka z'inzego za satani maze bahindukira bava mu kuri no gukiranuka gukurikiza ayo makosa **akomoka kuri satani**." {EGW Ms 39, 1906.5} "I am sorry for A. T. Jones, who **has been warned over and over again**. Notwithstanding these warnings, he has allowed the enemy to fill his mind with thoughts of self-importance. **Heed not his words**, for he has **rejected the plainest light and has chosen darkness instead**. **The Holy One** hath given us messages clear and distinct, but some poor souls have been blinded by the falsehoods and the deceptive influences of satanic agencies and have turned from truth and righteousness to follow these **fallacies of satanic origin**."

Ninde Ellen White yise Uwera? Yesu ubwe, ari nawe ufite iryo zina muri Bibiliya:

- "Ariko mwahakanye Uwera n'Umutabera, kandi mwifuza ko mwaguha." {Ibyakozwe 3:14}

- "Kubera ko handitswe ngo: Mube abera; kuko ndi uwera." {1 Petero 1:16}

Umwaka umwe, A.T. Jones yanditse "Umumisiyonari w'ubuvuzi". Inyandiko **ikubiyemo amagambo agomba KUMVIKANA KANDI YEMEWE, ko Umwuka Wera atari "IT", ahubwo ni umuntu:**

A.T. Jones **1907**: Gusaba **Guhindura** Imyizerere:

Amagambo akurikira na A.T. Jones yo mu 1907 ahishura ikinyoma cyuzuye cyamateka yerekeranye n'uko bivugwa ko yemeye Ubutatu n'itorero ryicyo gihe, Ellen White, na Pioneer. Niba ijambo 'umuntu' cyangwa 'imiterere' ryakoreshejwe noneho kuri Roho Mutagatifu, nkuko bivugwa muri iki gihe, kuki A.T. Jones noneho yandika ko, usibye abantu bake (mubyukuri abayobozi b'ubuhakanyi muri kiriya gihe), abasigaye bavugaga ko Umwuka Wera ari "IT" cyangwa "IYI"?

Ibi rwose biratangaje, niba itorero ryicyo gihe ryarigeze ryemera Ubutatu, nkuko bivugwa uyu munsi hamwe n "" ibimenyetso "byanditse, mubyukuri biva mu ikaramu y'abayobozi b'icyo gihe cy'ubuhakanyi:

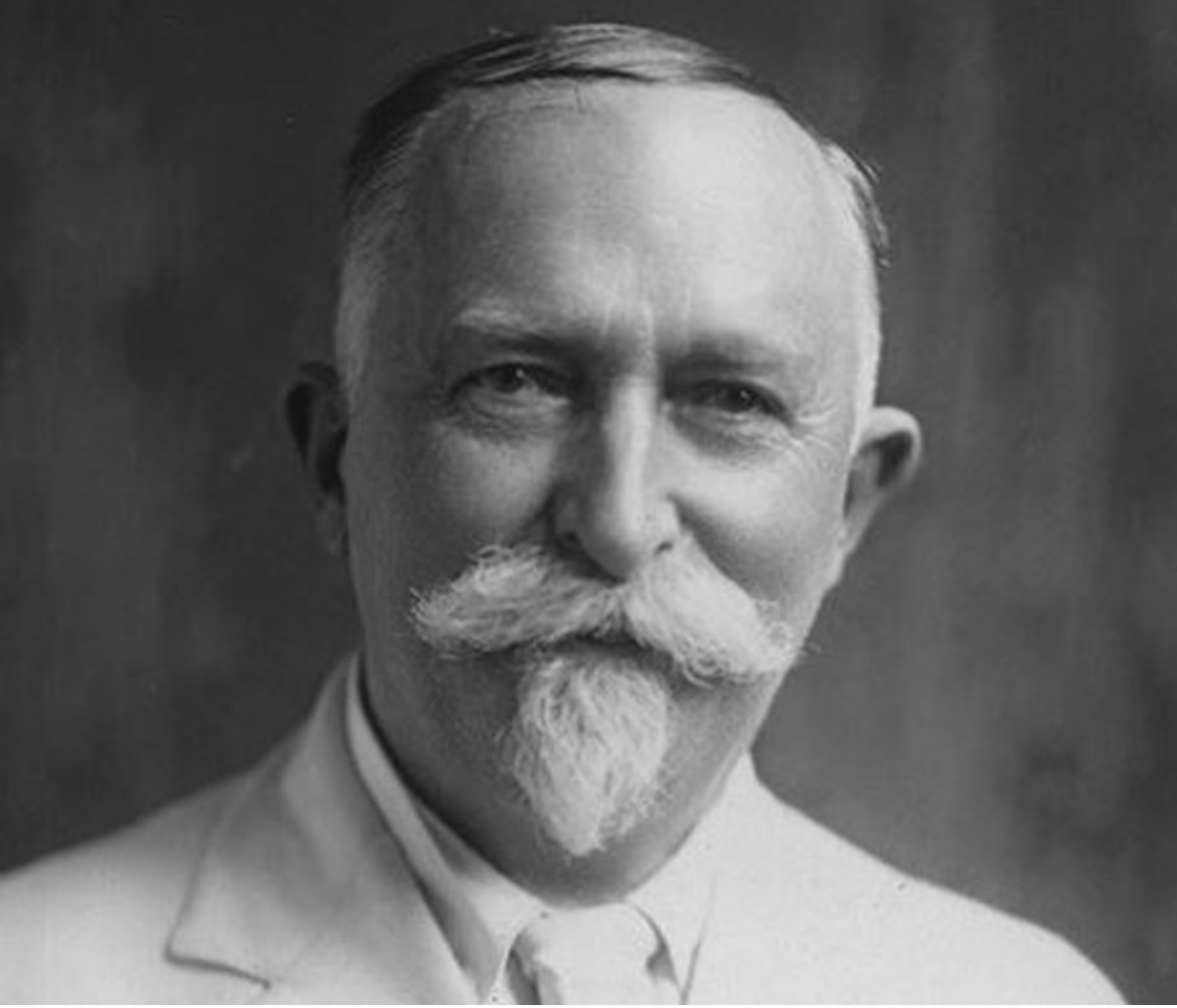
- "Kandi Umwuka Wera ni **umuntu.** Uku kuri gukomeye **NTIBUMENYE,** mubyukuri **ntabwo byemewe, nabarenze bake cyane nabakristo.** Kuberako abantu bose **bazi ko hafi NTIBISANZWE**, usibye cyane, **bake cyane, Umwuka Wera avugwa kandi avugwa nabakristo ngo "ni." Ariko ijambo "it" ntirigera ryerekeza kumuntu. Ijambo "it," mubuhanga cyane bwururimi rwacu (icyongereza)** ururimi rwacu, rwerekeza kandi rukoreshwa mubintu gusa, ntabwo bigera kubantu; ku bintu bidafite ubuzima, nk'ibuye, ifarashi, igiti; cyangwa kubintu byibitekerezo, cyangwa uburambe, nkumwanya, uburebure, ubugari, amahoro, umunezero, intimba, impression, influence. Ariko Umwuka Wera ntanumwe muribi: Umwuka Wera ntabwo agira uruhare; cyangwa ibitekerezo, cyangwa amahoro, cyangwa umunezero, cyangwa ikintu icyo aricyo cyose. Umwuka Wera atanga amahoro, kandi atanga umunezero, yizeza intimba, atanga ibitekerezo, agira uruhare; ariko Umwuka Wera ntabwo ari kimwe muri ibyo, cyangwa ikindi kintu icyo ari cyo cyose. **Oya, oya iteka ryose! Umwuka Wera ni Umuntu, ubuziraherezo**. AGOMBA KUMENYA kandi akavugwa nk'umuntu, cyangwa ntamenyekane rwose cyangwa ngo avugwe na gato." {A.T. Jones "The Medical Missionary" p. 98.5 - 98.7} {https://m.**egwwritings**.org/en/book/1162.98} "And the Holy Spirit is a **person**. This great **truth is NOT RECOGNISED**, indeed it **is not believed, by more than a very few even of Christians**. For everybody knows that **almost INVARIABLY**, with very, very few exceptions, the Holy **Spirit is referred to and spoken of by Christians as "it." But the word "it" never applies to a person. The word "it," in the very genius of (English) our language**, refers and applies only to things, never to persons; to things of inanimate substance, as a stone, a horse, a tree; or to things of concept, or experience, as space, height, breadth, peace, joy, grief, an impression, an influence. But the Holy Spirit is none of these: the Holy Spirit is not an influence; nor an impression, nor peace, nor joy, nor any thing. The Holy Spirit gives peace, and gives joy, assuages in grief, makes an impression, exerts an influence; but the Holy Spirit is none of these things, nor any other thing. No, eternally no! The Holy Spirit is a Person, eternally **a Divine Person**. **And he MUST be always RECOGNISED** and spoken of as a Person, or he is not truly Recognised or spoken of at all."

Ellen White **1908:** A.T. Jones afite isoni **zuzuye umugaragu** wa Dr. Kellogg hamwe na we atangaza inyigisho imwe y'ibinyoma:

- "Ntacyo twabonye cyo kudutera inkunga twizeye ko Umusaza Jones **asohoka mu mwijima** uri kuri we. Yumva ko yiyumva; ariko ameze nkimpumyi kandi yumva neza intambwe yatera. Numvaga ngomba kumuvugisha neza. Namubwiye ko tutitaye ku miburo yari yatanzwe ku bijyanye n'ingaruka za Dr. Kellogg kuri **we, yagiye mu nzira yari yaraburiwe kutanyuramo; ntabwo yari afite ubushishozi bwo mu mwuka ngo yumve imyizerere ya muganga. Namubwiye ko yabaye ijwi rya Dr. Kellogg ku bantu**." {Ellen White: Lt 234, 1908} "We did not see anything to encourage us in the hope that Elder Jones is coming out **from the darkness** that is upon him. He feels that he understands Himself; but he is as the blind and is feeling right about what step to take next. I felt that I must speak plainly to him. I told him that **notwithstanding the warnings that had been given regarding Dr. Kellogg's influence over him, he had gone into the very path he had been cautioned not to take**; he had no spiritual discernment to understand the doctor's religious standing. I told him that he had **become Dr. Kellogg's voice** to the people."

<u>Dr. John Harvey Kellogg</u>:

Ellen White yasobanuye amahame yo gukoresha nabi Bibiliya n'Umwuka w'ubuhanuzi Dr. Kellogg yakoresheje igihe yashukaga hafi kimwe cya kabiri cy'iryo torero, ryagarutsweho binyuze mu Butatu mu maso yacu.



Ni iki Dr. Kellogg yakoranye na Bibiliya igihe yandikaga Urusengero ruzima? Birasa nuburyo bwubu bwo kurengera ikosa ridashingiye kuri Bibiliya?

- “**Mu gitabo cyose harimo ibice by'ibyanditswe. Ibi byanditswe byazanywe, ku buryo, iryo kosa ryakozwe kugira ngo rigaragare nk'ukuri**.” {Ellen White: SpTB02 52.1} “All through the book are passages of scripture. These scriptures are brought in, in such a way, that error is made to appear as truth.”

- “Mu gitabo ´Living Temple´ herekanwa alfa **y'ubuyobe bwica**. Omega izakurikira, kandi izakirwa n'abadashaka kumvira umuburo Imana yatanze.” {Ellen White, Special Testimonies Series B No. 2, page 50, letter, August 7th, 1904 ‘Beware’} “In the book ´Living Temple´ there is presented the alpha of **deadly heresies**. The omega will follow, and will be received by those who are not willing to heed the warning God has given.”

- ´Kubaho Urusengero´ rurimo alfa (intangiriro) **y'izi** nyigisho. Nari nzi ko **intangiriro** izakurikira mugihe gito; maze mpinda umushyitsi ubwoko bwacu. [..] **Ibyanditswe byera** byakoreshejwe mu kwemeza inyigisho zavuzwe haruguru, ni ibyanditswe bidakoreshwa.” {Ellen White: SpTB02 53.2} “´Living Temple´ contains the alpha (the beginning) of **THESE** theories. I knew that the **omega** would follow **in a little while**; and I trembled for our people. [..] The scripture used to substantiate the doctrine there set forth, is scripture misapplied.”

- “Ubu dufite imbere yacu alfa (intangiriro) y'akaga. **intangiriro izaba ifite kamere itangaje**.” {Ellen White: 1SM 197.4} “We have now before us the alpha (the beginning) of this danger. **The omega will be of a most startling nature**.”

Hano turabona ko ubuhakanyi bwa Alpha ninkomoko yibi bitekerezo, kandi ubuhakanyi bwa Omega nugukomeza no kurangiza. Ibitekerezo bya Alpha na Omega kubyerekeranye nubutatu biratandukanye mubyerekezo gusa, ariko ntabwo bihuye nibi bitekerezo. 'Theory' yanditswe mubwinshi kugirango tubashe kubona ko abahakanyi bombi, nubwo bitandukanye, batera umurima umwe. Mu buhakanyi bwa Alpha, Umwuka Wera yangiritse kugeza ku rwego rwimbaraga zitamenyekana. Mu buhakanyi bwa Omega, Umwuka Wera ahinduka Ikiremwa, Imana, kandi iterambere ryanyuma mubyiza bitandukanye yigisha akurikije amahame ya gipagani Ikimana gihumye kigaragarira mubikorwa bitandukanye nka Data, Mwana na Roho Mutagatifu Ukurikije ihame rya ibikorwa-reaction (gusunika-gukurura) binyuze mu buhakanyi bwa Alpha, Dr. Kellogg yateguye kandi afungura inzira y'ubuhakanyi bwa Omega, mu gihe benshi muri bo bakemuye ikibazo bigaragara ko ari ngombwa cy'inyigisho z'ibinyoma. Ingingo y'ubuhakanyi bwa Omega ni inyigisho y'ibinyoma ya "Mana" Umwuka Wera n’Ubutatu!

- “We [J.H. Kellogg] yahise avuga ko ibitekerezo bye byahoze bijyanye n'ubutatu byari bihagaze mu nzira ye yo kuvuga neza kandi neza; ariko ko mugihe gito yari yaje kwizera ubutatu kandi noneho yashoboraga kubona neza aho ingorane zose ziri, kandi yizera ko ashobora gukemura ikibazo neza. Yambwiye ko noneho yizeye Imana Data, Imana Mwana**, n'Imana Umwuka Wera; kandi igitekerezo cye ni uko Imana ari Umwuka Wera, atari Imana Data, yuzuye isi yose**, n'ibinyabuzima byose. Yavuze ko niba yarabyizeye mbere yo kwandika igitabo, yashoboraga kwerekana ibitekerezo bye adatanze igitekerezo kitari cyo igitabo gitanga. **Namushyize imbere inzitizi nasanze mu nyigisho,** ngerageza kumwereka ko inyigisho **zinyuranye rwose nubutumwa bwiza kuburyo** ntigeze mbona uburyo bushobora kuvugururwa mpinduye imvugo nke. Twaganiriye kuri kiriya kibazo muburyo bwa gicuti; ariko numvaga nzi neza ko igihe twatandukana, umuganga atumva ubwe, cyangwa imiterere yinyigisho ze. Kandi sinabashaga kubona uburyo byashobokaga ko arengana, kandi muminsi mike ikosora ibitabo kugirango bibe byiza.” {Letter A.G. Daniells to Willie White, October 29, 1903, p. 1+2} “He [J.H. Kellogg] then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time he had come to believe in the trinity and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily. He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and **HIS view was that it was God the Holy Ghost, and not God the Father, that filled all space**, and every living thing. He said that if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives. **I placed before him the objections** I found in the teaching, and tried to show him that **the teaching was so utterly contrary to the gospel** that I did not see how it could be revised by changing a few expressions. We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand Himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right.”

- “Ndahatirwa kuvuga mpakana ibivugwa ko inyigisho z'Urusengero Ruzima zishobora gushyigikirwa n'amagambo mvuye mu nyandiko zanjye. Hashobora kuba muri iki gitabo imvugo n'amarangamutima bihuye n'inyandiko zanjye. **Kandi hashobora kuba mubyo nanditse amagambo menshi yakuwe mubusabane bwabo, agasobanurwa ukurikije ibitekerezo byumwanditsi wurusengero Living Living, bisa nkaho bihuye ninyigisho ziki gitabo.** Ibi birashobora gutanga inkunga igaragara yemeza ko amarangamutima yo mu rusengero ruzima ahuye ninyandiko zanjye. Ariko Imana ikinga ukuboko ko iyi myumvire igomba gutsinda.“ {Ellen White: 1SM, p. 203, **1904}** “I am compelled to speak in denial of the claim that the teachings of Living Temple can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. **And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book**. This may give apparent support to the assertion that the sentiments in Living Temple are in harmony with my writings. But God forbid that this sentiment should prevail.“

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “Bizavugwa ko 'Urusengero ruzima' rwavuguruwe. **Ariko Uwiteka anyeretse ko umwanditsi atigeze ahinduka**, kandi ko nta ubumwe bushobora kubaho hagati ye n'abakozi b'ubutumwa bwiza mugihe **akomeje guha** agaciro amarangamutima ye y'ubu. Nsabwe kuzamura ijwi ryanjye mburira abantu bacu, mvuga nti: **Ntimukishuke; Imana ntisebya**.“ Abagalatiya 6: 7“ {Ellen White: 1SM, p. 199, **1904**}.“In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not seem to understand. **The foundation of our faith, which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, pillar by pillar**. Our faith was to have nothing to rest upon—the sanctuary was gone, the atonement was gone. I realised that something must be done. The battle nearly killed me.”

- “Abashaka **gukuraho ibimenyetso bishaje** ntibifata neza; ntibibuka uko bakiriye kandi bumvise. Abagerageza kuzana ibitekerezo byakuraho inkingi **z'ukwizera kwacu kubyerekeye ahera cyangwa bijyanye na kamere y'Imana cyangwa ibya Kristo**, bakora nk'impumyi. Barashaka kuzana ibintu bidashidikanywaho no gushyira ubwoko bw'Imana mu buryo budafite inanga. ” {Ellen White: MR No. 760, p. 9, **1905**} “Those who **seek to remove the old landmarks** are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary **or concerning the personality of God or of Christ**, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.”

Ese Dr. Kellogg yemeraga Ubutatu, kandi amagambo ye yabwiye Umusaza Daniells (utarigeze agwa mu buhakanyi) yari ameze nk'inyigisho zemewe z'itorero ryacu muri iki gihe? Kuki ibi bitavuzwe ahandi? Kuberako ibyo byasenya ibitekerezo byibinyoma bya tewolojiya benshi b'iki gihe! Ellen White yari azi ko Dr. Kellogg yashakaga gusubiramo igitabo cye no gushyiramo inyigisho z’ibinyabuzima bitatu?

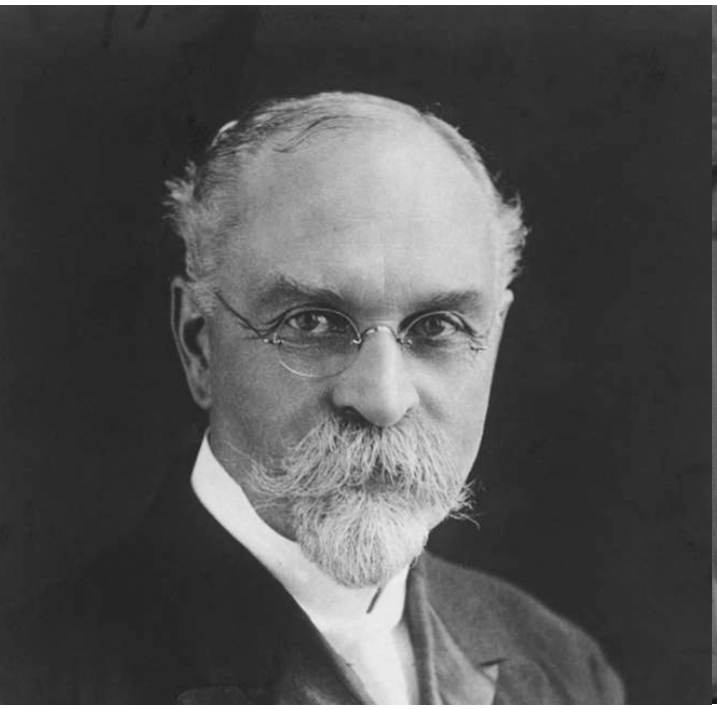
Amagambo yavuzwe haruguru aduha igisubizo cyumvikana! Niba yarizeraga inyigisho imwe, nkuko benshi babivuga, kuki yakwamagana Dr. Kellogg bikabije kubisubiramo? "Amarangamutima ye" yari ayahe? Nkuko yabyiyemereye, umwaka umwe mbere yaho, yari yatangiye kwizera Ubutatu. Yavuze ko inyigisho ze ari zimwe n'izawe. Ndetse yanasubiyemo amagambo yanditse, adakurikije "ibimenyetso" by'inyigisho ze z'ibinyoma.

Ellen White: Prof. William Warren Prescott + A.G. Danielle

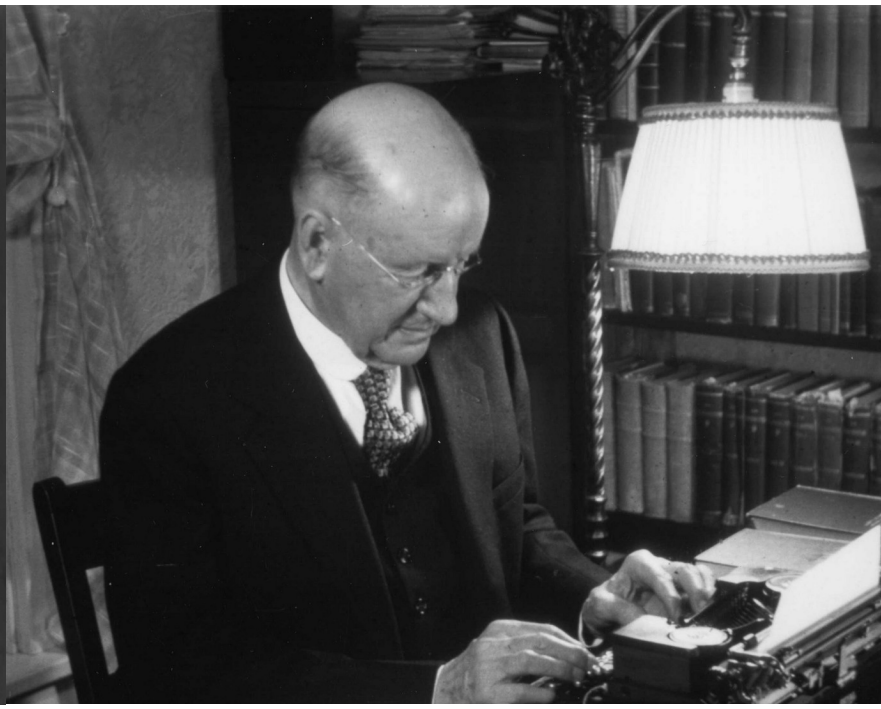


- "Ubutumwa nyuma yubutumwa bwaje kuri Nyagasani kubyerekeye akaga kagukikije (**A.G. Daniels) na PRESCOTT** Umusaza. Nabonye ko Satani yaba yarishimiye cyane kubona Abasaza Prescott na Daniells bakora umurimo wo kuvugurura rusange ibitabo byacu byakoze akazi keza mumyaka myinshi. **Ariko nta n'umwe muri mwe wahamagariwe Imana kuri uwo murimo.… Nahawe amabwiriza ko Umwami atari we wanditse icyifuzo cyo guhindura** byinshi mu bitabo bimaze gusohoka.“ {Ellen White, Lt 70, 1910, p. 2 + 15} “Message after message has come to me from the Lord concerning the dangers surrounding you (**A.G. Daniels**) and Elder **PRESCOTT**. I have seen that Satan would have been greatly pleased to see Elders Prescott and Daniells undertake the work of a general overhauling of our books that have done a good work in the field for years. **But neither of you is called of God to that work**….**I have been instructed that the Lord is not the author of the proposal** to make many changes in books already published.“

A.G. Daniels:



Prof. William Warren Prescott:



- “We (Dr. Kellog) yambwiye ko **NONAHA yizera Imana Data, Imana Mwana, n'Imana Umwuka Wera;** kandi igitekerezo cye ni uko Imana ari Umwuka Wera, atari Imana Data, yuzuza isi yose, n'ibinyabuzima byose.” {Letter by A. G. Daniells to W. C. White on October 29, 1903} “He (Dr. Kellog) told me that he **NOW believed in God the Father, God the Son, and God the Holy Ghost**; and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing.”

Muri kiriya gihe, Daniells yari agishyigikiye ukuri ariko nyuma yaje kugwa muri ubu buhakanyi:

- “**Ntukemere ko abagumyabanga batekereza ko hari ikintu kigiye kubaho**, kandi abateye imbere bahangayikishijwe n'ubwoba bw'uko bitazabaho. Reka dukomeze uyu mwuka mwiza. Sohora ibyo ufite. Reka tubone urumuri rwose dufite, twemere ic.“ {A.G. Daniells 1919} “Don’t **let the conservatives think that something is going to happen**, and the progressives get alarmed for the fear that it won’t happen. Let’s keep up this good spirit. Bring out what you have. Let us get all the light we have, believe what we can, and let the rest go.“

F. M. Wilcox:

Nkumwe mu bayobozi b’ubuhakanyi, yanditse amagambo akurikira:



- “Abadiventisti b'umunsi wa karindwi bizera **Ubutatu** bw'Imana. Ubu Butatu bugizwe na Data uhoraho, umuntu ku giti cye, uwumwuka, ushobora byose, uzi byose, imbaraga zitagira akagero mububasha, **ubwenge, nurukundo**; y'Umwami Yesu Kristo, Umwana wa Data w'iteka, binyuze kuri We ibintu byose byaremewe, kandi uwo azakiza agakiza k'i**ngabo** zacunguwe; Umwuka Wera, umuntu wa gatatu w'ubumana, ikigo gishya mu murimo wo gucungura.” {F. M. Wilcox: “The Message for Today“, RH, October 9, **1913**}
  “Seventh Day Adventists believe in the Divine **Trinity**. This Trinity consists of the eternal Father, a personal, spiritual being, omnipotent, omniscient, infinite in power, wisdom, and love; of the Lord Jesus Christ, **the Son** of the eternal Father, through Whom all things were created, and through Whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third **person** of the Godhead, the one regenerating agency in the work of redemption.”

Itorero ry'Abadiventisti ryahise rihakana ibyo yavuze maze risohora urutonde rw'inyigisho zacu, zari zihuye n'urutonde rw'imyizerere kuva mu 1872, igihe nta kimenyetso cy'inyigisho y'Ubutatu:

Adventist Yearbook - Igitabo cy'umwaka w'Abadiventist 1914:

- 1:“Ko hariho **Imana imwe**, ikiremwa muntu, cyumwuka, **Umuremyi wa byose**, ushobora byose, uzi byose, kandi uhoraho; bitagira ingano mu bwenge, kwera, ubutabera, ibyiza, ukuri, n'imbabazi; idahinduka, **kandi ahantu hose uhari n'uhagarariye, Umwuka Wera**.” {**Adventist Yearbook 1914**} “That there is **ONE God**, a personal, spiritual being, **the Creator of all things**, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and **everyhere present by His representative, the Holy Spirit**.”

- 2:“Ko hariho **Umwami umwe Yesu Kristo, Umwana wa Data w'iteka, uwo yaremye byose, kandi uwo bahimbye;** ko yamutwaye imiterere yimbuto ya Aburahamu kugirango acungure ubwoko bwacu bwaguye; ko yabaga mu bantu, yuzuye ubuntu n'ukuri, abaho urugero rwacu, apfa igitambo cyacu, yazuwe kugira ngo dutsindishirizwe, azamuka hejuru kugira ngo atubere umuhuza wenyine mu buturo bwera mu ijuru, aho binyuze mu maraso ye yamenetse, itanga imbabazi no kubabarirwa ibyaha byabantu bose bakomeje kumusanga; kandi, nk'igice gisoza imirimo ye yo kuba umutambyi, mbere yuko yima ingoma ye nk'umwami, azahanagura impongano ikomeye y'ibyaha by'ibyo byose, kandi ibyaha byabo bizahanagurwa (Ibyakozwe 3: 19) hanyuma bitwarwe; kuva ahera, nkuko bigaragara mu murimo w'ubusaserdoti bw'Abalewi, washushanyaga kandi ugereranya umurimo w'Umwami wacu mu ijuru.“ {Adventist Yearbook 1914, p. 293} **docs.adventistarchives.org/docs/YB/YB1914__B.pdf** “That there is **ONE Lord Jesus Christ, the Son of the Eternal Father, the one by Whom he created all things**, and by Whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and, as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven.“

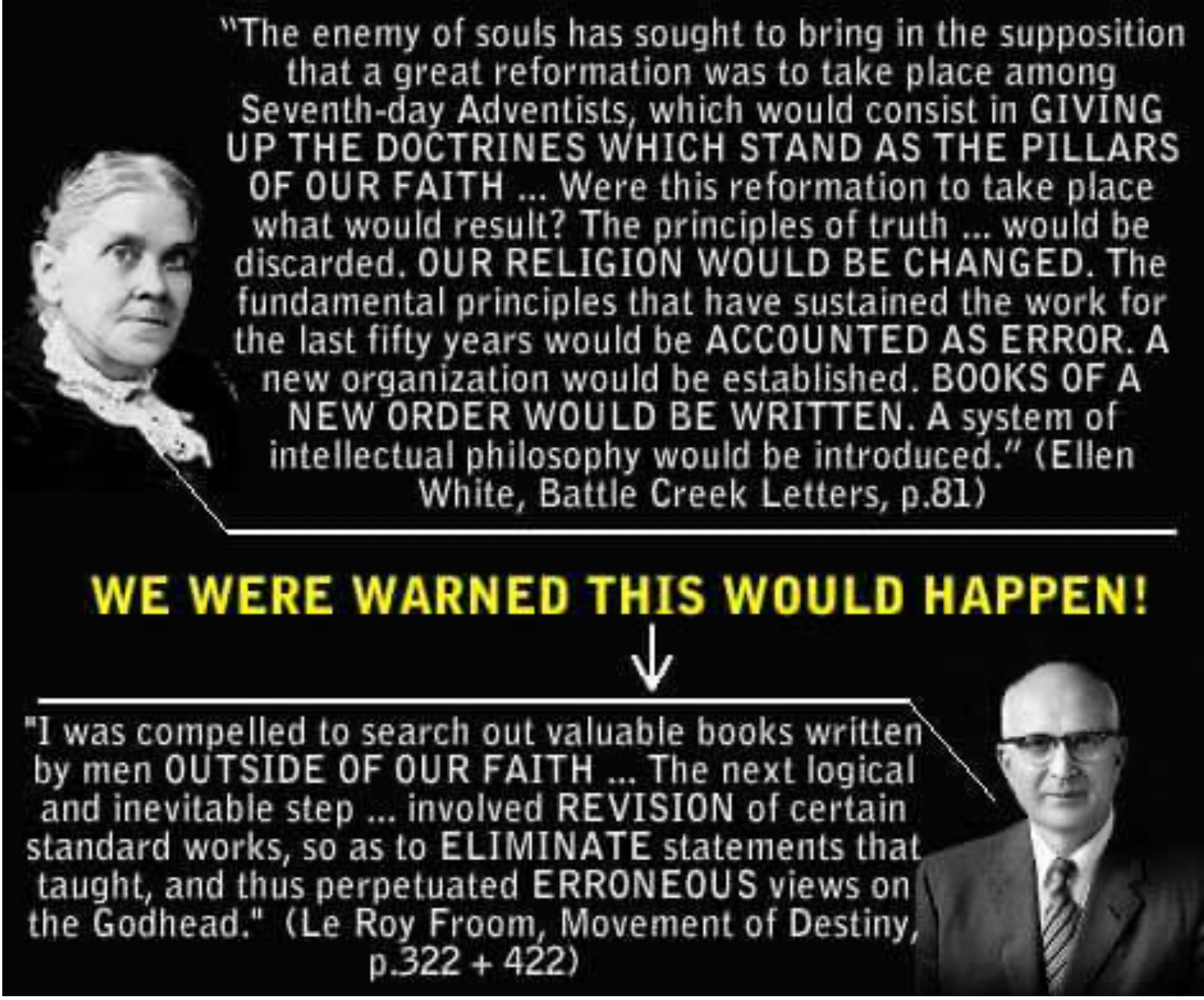
<u>Dr. LeRoy Froom</u>:

- “Reka nshobore kwatura nta buryarya. Mugihe cyagarutse hagati ya 1926 na 1928 nasabwe nabayobozi bacu gutanga **urukurikirane rwubushakashatsi kuri "Umwuka Wera"** ..... bikubiyemo ikigo cya minisiteri y’ubumwe bw’abakozi bo muri Amerika y'Amajyaruguru yo mu 1928, nasanze usibye ubuyobozi **butagereranywa buboneka muri Roho y'ubuhanuzi, n**takintu nakimwe mubitabo byacu byerekana neza, Bibiliya yerekanwe muriki gice kinini cyo kwiga**. Nta bitabo byabanjirije inzira byerekeranye n'ikibazo mu bitabo byacu**.“ {Dr. LeRoy Edwin Froom: Movement of Destiny, page 322-324, 1971}{Dr. LeRoy Edwin Froom: Movement of Destiny, page 322-324, 1971} “May I here make a frank personal confession. When back between 1926 and 1928 I was asked by our leaders to give a series **of studies on “The Holy Spirit**”.....covering the North American Union Ministerial Institute of 1928, I found that aside from priceless leads found in the Spirit of Prophecy, **there was practically nothing in our literature** setting forth a sound, Biblical exposition in this tremendous field of study. **There were no previous pathfinding books on the question** in our literature.“

Ni ubuhe "nyigisho z'ibinyoma" zerekeye Imana zavanyweho? Mubyukuri ntabwo inyigisho yuyu munsi yubutatu, ahubwo ni ukuri kwa kera kunyuranye, kurengerwa.

Mu gitabo cye cyitwa “Movement of Destiny”, Dr. LeRoy Froom ubwe yanditse ko hagati ya 1926-1928 yagombaga gushaka "impaka" z’inyigisho z’Ubutatu mu yandi matorero kuko nta kintu na kimwe mu bitabo byacu cyigeze kibivugaho:

- "Intambwe ikurikiraho kandi byanze bikunze mu gushyira mu bikorwa imyizerere yacu y'ibanze ihuriweho, harimo no kuvugurura imirimo isanzwe ya **RUNAKA**, kugira ngo ikureho **amagambo** yigisha, bityo ikomeze ibiteke.“ {Dr. L. Froom: Movement Of Destiny p. 422, 1971} “The next logical and inevitable step in the implementing of our unified fundamental beliefs, involved revision of **CERTAIN** standard works, so as to **eliminate** statements that taught, and thus perpetuated erroneous views on the Godhead.”



- "Umwanzi w'ubugingo yashatse kuzana igitekerezo cy'uko hagomba kubaho ivugurura rikomeye mu Badiventisti b'umunsi wa Karindwi, ryaba rigizwe no **GUTANGA INYIGISHO ZAHAGARIKIYE INKINGI Z'UKWIZERA** kwacu … Ese iri vugurura ryaba ryarafashwe? shyira iki? Amahame yukuri … bishobora gutabwa. **IDINI RYACU RYAHINDUKA**. Amahame shingiro yakomeje umurimo mumyaka mirongo itanu ishize yabazwe **NKUKOSORA**. Hashyizweho umuryango mushya. **IBITABO BY'ITEKA RISHYA BYANDITSWE**. Hashyizweho uburyo bwa filozofiya y'ubwenge." (Ellen White, Battle Creek Letters, p. 81) "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, which would consist in **GIVING UP THE DOCTRINES WHICH STAND AS THE PILLARS OF OUR FAITH**.....Were this reformation to take place what would result? The principles of truth.....would be discarded. **OUR RELIGION WOULD BE CHANGED**. The fundamental principles that have sustained the work for the last fifty years would be **ACCOUNTED AS ERROR**. A new organization would be established. **BOOKS OF A NEW ORDER WOULD BE WRITTEN**. A system of intellectual philosophy would be introduced."

Ibikurikira nubuhamya bwukuri kubasomyi bose bakomeza gutekereza ko nta mpimbano ziri mu mwuka w'ubuhanuzi. Urebye, imirongo y'Ubutatu, hamwe n'imirongo isigaye n'imirongo ishobora gusa nkukuri. Iyo inyandiko yitaruye, birashoboka "kwerekana" inyigisho zose z'ibinyoma. Nubwo iki gitabo kirimo ibimenyetso bigaragara byerekana ko ari impimbano muri aya magambo, inyandiko ikurikira irerekana ko Ubutatu butazashoboka nubwo ayo magambo yose yari ukuri:

- “**Turashaka Umwuka Wera, ari we Yesu Kristo**.” {Ellen White: Letter 66 April 10, 1894 par. 18} “We want the Holy Spirit, which is Jesus Christ.”

- “Umwuka Wera ni We ubwe (Yesu), **yateshutse** ku miterere y'ubumuntu kandi yigenga. **Yari kwihagararaho nk'ahantu hose ku bw'Umwuka** Wera we, **nk'ahantu hose**.” {Ellen White: Letter 119, 1895.18} “The Holy Spirit is Himself (Jesus), **divested** of the personality of humanity and independent thereof. **He would represent Himself as present in all places** by His Holy Spirit, **as the Omnipresent**.”

Vyoba bishoboka ko Umwuka Wera aboneka kubw'Umwuka Wera we niba aya magambo aterekeza kuri Yesu ubwe, nkuko Abatatu babivuga? Noneho hazaba imyuka ibiri yera.

- “Abizera ukuri bagomba kwibuka ko ari abana bato b'Imana, ko bari mu mahugurwa yayo. Reka bashimire Imana kubwimbabazi zayo nyinshi kandi bagirire neza. **Bafite Imana imwe n'Umukiza umwe; kandi Umwuka umwe - Umwuka wa Kristo** - ni ukuzana ubumwe mu nzego zabo. ” {Ellen White: 9T, p. 189.3 **1905**} “Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. **They have one God and one Saviour; and ONE Spirit—the Spirit of Christ**—is to bring unity into their ranks.”

The false teachings in the Book “Evangelism” of Dr. LeRoy Froom - Inyigisho z'ibinyoma mu gitabo “Ivugabutumwa” rya Dr. LeRoy Froom Igice cya 61

Nyamara, isesengura ryimbitse ry’ubuhinduzi mu gitabo cy'ivugabutumwa ryerekana, atari uko ijambo ry'Ubutatu ryarimo gusa, ritabaho mu magambo ayo ari yo yose yavuzwe na Ellen White, ariko ko 'Ubumana' na bwo bwahinduwe mu rurimi rwacu mu buryo butandukanye, ni ukuvuga ahantu hamwe hasobanurwa ngo "ubutatu" Imana, n'ahandi nka 'Imana Data'. Ijambo Ubutatu, rigaragara nka subtitle kurubuga 'whiteestate.org', ntabwo ryigeze ryandikwa na Ellen White! Dr. Froom yibasiye ukuri nyako nibikorwa bye? Mu **1957**, mu gitabo cye "**Ibibazo ku nyigisho**", yanditse ko ubwiyunge bwarangiye binyuze mu gitambo cya Yesu ku musaraba. Iyi yari amakimbirane ya tewolojiya ya Calvin na Adventiste. Ninde murimwe wajanjaguwe mukungugu? Abadiventiste birumvikana! Niba inzira **yose y'ubwiyunge** irangiye kumusaraba, gutakambira kwa Yesu ahera h'ijuru, byasobanuwe mu ibaruwa yandikiwe Abaheburayo**, biba ubusa**. Niba ibintu byose byarangiye kumusaraba, noneho twakijijwe hakiri kare, bityo tukabona ubutumwa, ko tudakeneye kurwanya icyaha! Nibyo rwose nibyo Calviniste yigisha. Kandi bigisha kandi ko iherezo ryigihe cyikigereranyo ari ikigereranyo kuko "bidashoboka" kuri twe kureka icyaha burundu.

Ese Ellen White yatangaje igitero ku kuri mu Ibaruwa yandikiwe Abaheburayo?

- "Ntidushobora kubona amagambo akwiye ngo dusobanure iterambere rigezweho ry'ibitekerezo bifitwe na bamwe. Harimo insanganyamatsiko ya pantheism. Ibi bitekerezo bivanze nukuri, kuburyo ukuri **kutagira** ingaruka. Izi nyigisho zidasanzwe zigizwe no **guhakana imiterere ylmana**, i**mpongano ya Kristo nakazi kayo ahera.** Bakuraho amahame y'ingenzi yatugize abantu batandukanye.“ {Ellen White: MS 8, **1914**, Part 32} “We cannot find words fitly to explain the latest development of ideas held by some. They contain threads of pantheism. These ideas are so mixed with the truth, that the truth is made of no effect. These specious theories constitute **a denial** of the personality of God, **the atonement of Christ and His work in the sanctuary**. They take away the vital principles which have made us a separate people.“

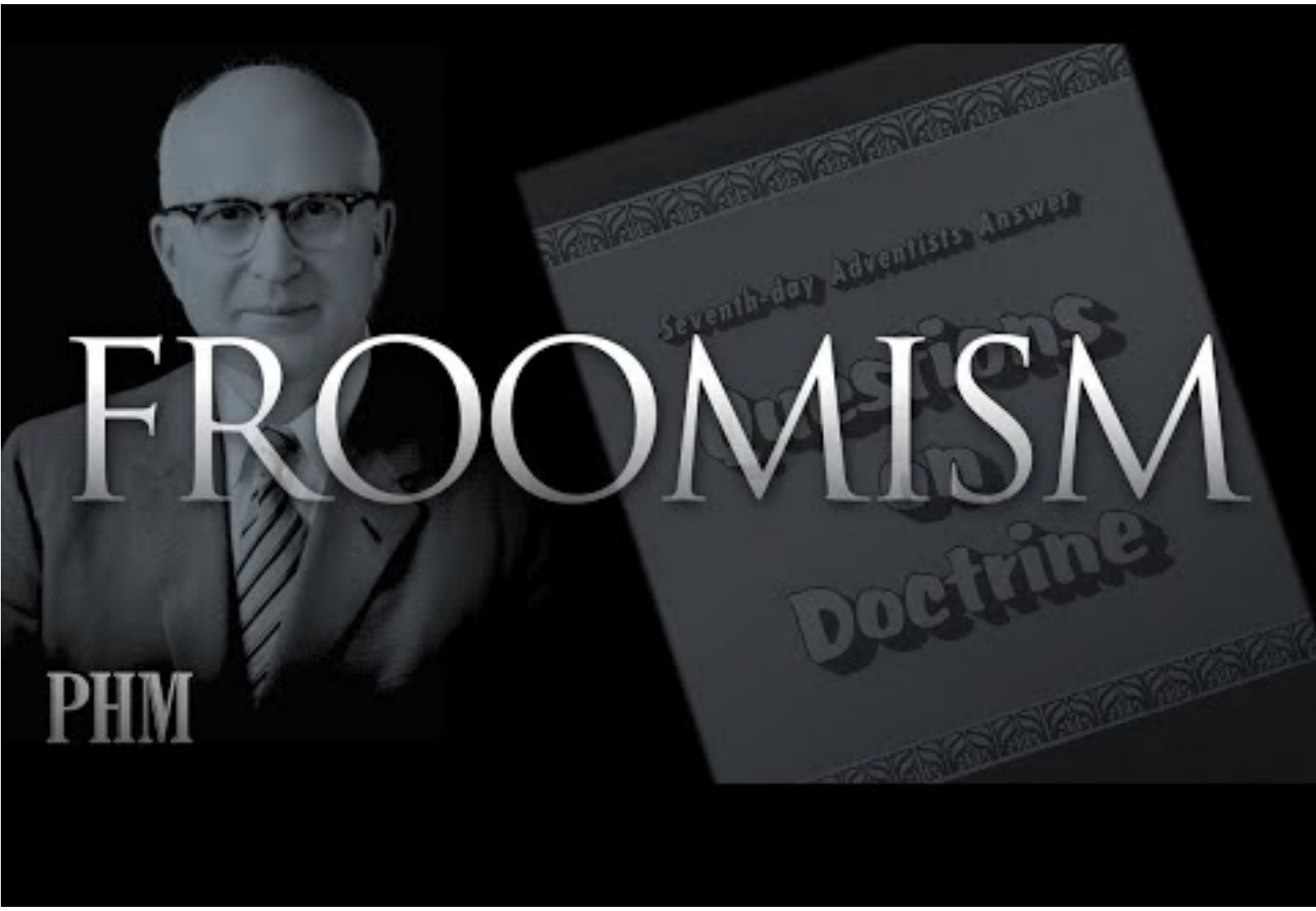
Inyigisho zerekeye Yesu afite kamere ya Adamu igihe yavukaga kwisi nayo ikomoka kuri **Dr. LeRoy Froom**:

- “Umubiri wa Kristo na kamere ye mu kwigira umuntu byari bitandukanye n'ibyacu. "Yasonewe" umurage wacu, **kandi yafashe kamere ya Adamu idafite icyaha nkuko byari bimeze mbere yo kugwa**." {Dr. **LeRoy Froom**; Questions of Doctrine, p. 383, and heading, p. 650} “Christ’s flesh and nature in the incarnation were different from ours. He was “exempt” from our genetic inheritance, and took only **the sinless nature of Adam as it was before the fall**.“

Ellen White:

- "**Yiyemeje kugwa,** ababazwa na **kamere** muntu, yandujwe kandi **yanduzwa n'icyaha**." {Ellen White: YI, 20. December 1900} “He **took** upon Himself fallen, **suffering** human nature, degraded and **defiled by sin**.“

Video **Nick Ionashku** - Froomism:

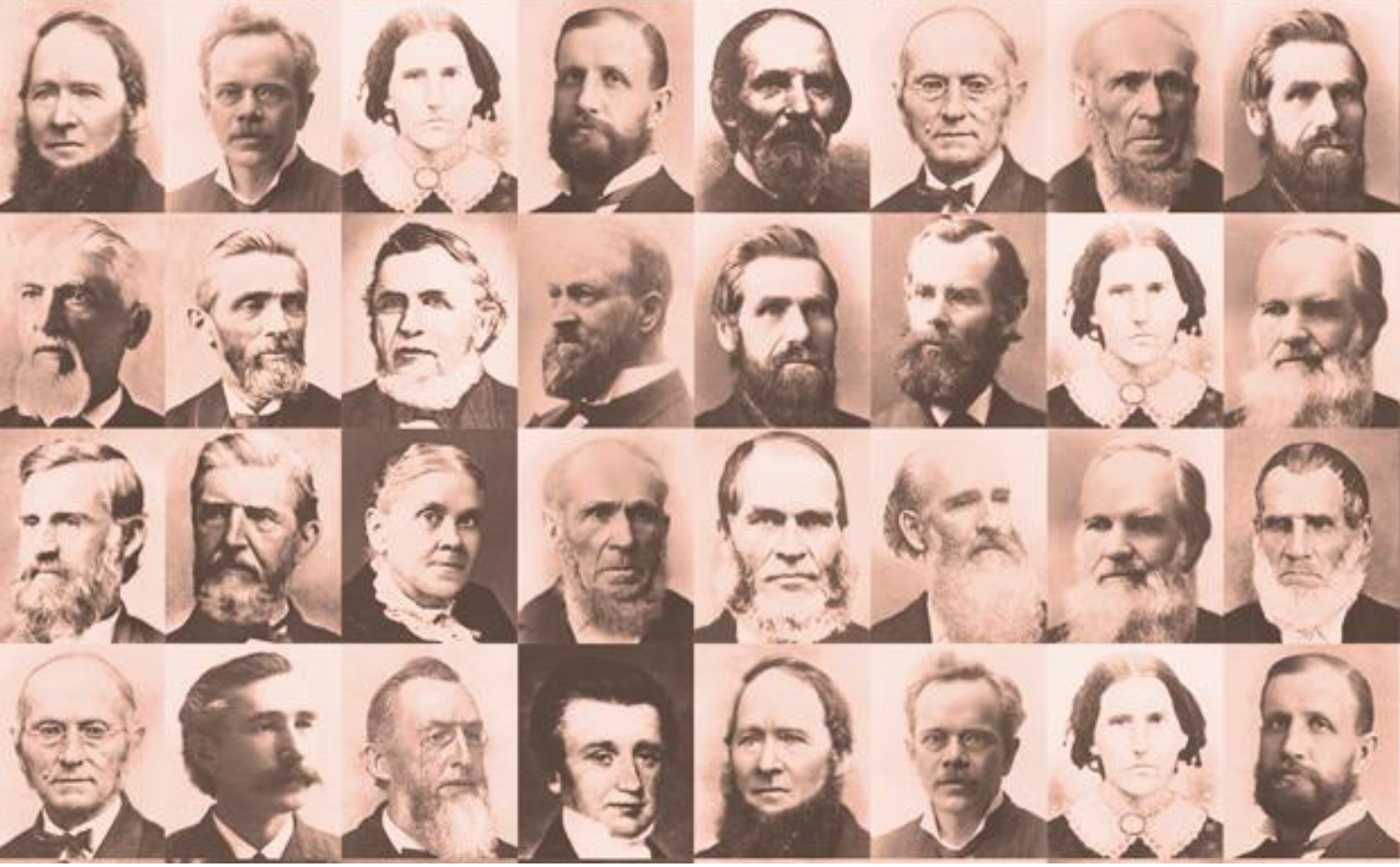


72: Amateka yacu mugihe cyabapayiniya

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Ellen White yaba yarigeze ahakana amagambo y'abapayiniya muburyo ubwo aribwo bwose?

Abapayiniya baburiye bashimangiye akaga k’Ubutatu. Ndetse kugeza apfuye, EGW ntabwo yigeze yandika ijambo na rimwe ribarwanya cyangwa ngo ishyigikire Ubutatu. Umugabo we yarwanyije byimazeyo Ubutatu. Byongeye kandi, icyo yamwanditseho ni uko ikosa rye gusa ari uko yarengewe n'umubiri bityo agapfa imburagihe. Yazamuye kandi Wagoner na Jones **(MU CYICIRO CYA MBERE MBERE Y’UBUYOBOZ**I bwabo) nk'abatwara itara ry'ukuri kandi asura amatorero menshi hamwe nabo. Muri icyo gihe nibwo banze byimazeyo Ubutatu mubinyamakuru byacu no mubitabo nk'inyigisho y'urundi ruhande.



Urwitwazo tubwirwa ni uko icyo gihe Wagoner na Jones "batigeze basobanukirwa ukuri", bityo abamamaza Ubutatu bavuga ko ibyo bavuga bidafite amazi. Kuba Uriah Smith na A. T. Jones bavuze amazina atandukanye ku rutonde rw'ubwami 10, ari bwo Abahuni na Alemanni, bitangwa nk'impaka zibarwanya. Ariko ibyo ntabwo bihindura ingingo imwe yo kwizera! Birumvikana ko ibyo bidasobanura ko abo bapayiniya bari abahanuzi. Ariko, bashimangiye neza ukuri kwa Bibiliya ko Yesu, bitandukanye na Se, yari afite intangiriro nyamara yari Imana. Data wenyine ni we nkomoko y'ibintu byose, kandi Umwana we yanduza ibiva kuri Se. Nubwo hari ibimenyetso bifatika byerekana icyo inyigisho z'Abadiventisti ba kera zari zimeze, bamwe bakomeje kuba imbohe ku nyigisho y'Ubutatu bavuga ko Ellen White atigeze aburira abapayiniya kugira ngo birinde amakimbirane mu itorero.

Ibi ntabwo ari ukuri! Yahagaze ashikamye kandi atavuguruzanya kurwanya inyigisho zose z'ibinyoma! None se, kuki yarwanyije cyane ubuhakanyi bw'inyigisho z'Umwuka Wera ku buryo Dr. Kellogg na A. T. Jones bakwirakwije? Kuberako, ukurikije inkuru ye, Imana yamubwiye kubikora. Kuki Imana itamutegetse kwamamaza inyigisho y'Ubutatu mugihe kubyanga byagaragaye neza? Ibi bireba urufatiro rukomeye rwidini, aribwo dusenga! Iki ntabwo ari ikibazo cyoroshye nkaho Hun cyangwa Alemanni ari mumiryango 12. Ariko hariho indi ngingo ivuga ko impamvu imwe rukumbi Ellen White atabwirije Ubutatu ari uko we na bagenzi be batigeze "basobanukirwa" byose neza.Mu mpaka zabo berekana ko abapayiniya bamwe bariye inyama zanduye nk'urukwavu, kandi Ellen White ntacyo yabikozeho. Yaba yarabyitwayemo, niba aribyo rwose, kuko yanditse ahantu henshi ko abantu b'Imana bo mubihe byanyuma batazarya ikintu cyose gikomoka ku nyamaswa isupu yinyama yumugabo igihe yapfaga, kuko mugihe cyihutirwa gusa inyama zashoboraga gutanga imbaraga, nubwo bitabaye ibyo muburyo bwose. E. White ubwe yariye inyama, nkuko bamwe babivuga Noneho yari kuba indyarya, kuko yabikora ntukomeze ibyo yanditse ubwe:

- “Niba Bro. . [..] Inyama zinyamaswa zapfuye, gusembura no gushira mu gifu, zoherezwa mu bice byose bya sisitemu, ntabwo bishimishije kubitekerezaho, cyangwa kubibonera. ” {Ellen White: PH123, p. 41-43} “If Bro. (Uriah) and sister Smith had unitedly taken their position, and maintained it, upon health reform, as God had given them light, they would have had better health and greater spiritual strength. [..] The flesh of dead animals, fermenting and putrefying in the stomach, to be sent through every part of the system, is not pleasant to reflect upon, or to experience.”

- “**Ntihakagire n'umwe mu bakozi bacu watanga urugero rubi mu kurya inyama z'inyama**. Nibareke n'imiryango yabo babeho bakurikije ivugurura ry'ubuzima. **Ntitukemere ko abakozi bacu bareka kamere yabo n'imiterere y'abana babo**.” {Ellen White: SpM 211.3} {Massage 133, **1902**} “**Let not any of our ministers set an evil example in the eating of flesh-meat**. Let them and their families live up to the light of health reform. **Let not our ministers animalise their own nature and the nature of their children**.”

Biragaragara rwose ko adashidikanya ko yaburiye abapayiniya ndetse no ku tuntu duto. Niba yaraburiye Uriah Smith kubyerekeye inyama nibindi bintu byinshi, ntibyaba bitangaje kuba atamuburiye kubyerekeye ingingo yibanze ku Mana! Ariko na nyuma yibyo, hari amagambo avuga ko mu gitabo cye 1. cyubuhamya (butaziguye) yashyigikiye kurya ingurube, kuko yanze ivugurura ry’ubuzima ryihuse, bamwe bavuga ko atari "umuhanuzi! Ibi bikora nka gihamya kuri bamwe ko byari bimeze kimwe "nyuma yo gusobanukirwa imiterere nyayo ya Mwuka Wera." Kuki yanditse amagambo avuga ko kuva mu ngurube bidakenewe, kandi igitabo kivuga ku kurya neza hamwe n'imyitwarire iboneye nyuma yimyaka, twese tuzi ko kumara igihe kinini mucyumba cyijimye rwose bituma amaso yacu ahuma kandi ntitubone urumuri rwumucyo cyangwa kwihuta kumucyo bitera ubuhumyi.

Mu buryo nk'ubwo, abapayiniya ba mbere bari baherutse kuva i Babiloni, aho bitari bijyanye n'amahame y'idini, ahubwo byari bijyanye n'ibice biherekeza ubuzima. Mu ntangiriro, bashakaga ukuri nyako, kandi icyarimwe, bari bafite itabi n'inzoga. Kubera iyo mpamvu, Imana yarategereje kandi iha umuhanuzi wayo inshingano yo kubayobora buhoro buhoro, kugeza babashije kwakira ukuri kose. Nyamara, ntibari bayobewe ku nkingi y'idini ryabo - itegeko rya mbere, ryerekeye uwo musenga! Niba yaratanze umuburo nk'uwo ku byerekeye inyama, byari kuba bikaze bingana iki, niba Ubutatu bwarabaye impamo kubera ko abapayiniya barwanaga bivuye inyuma iyo nyigisho igihe cyose? Kandi igikurikira ni uko amagambo yavuzwe nyuma yabapayiniya barwanya Ubutatu adashobora gufatwa nkukuri.

Uku nugushaka kurengera imyizerere yabo y'ibinyoma, kimwe no kwizera kwabo kubeshya kubyerekeye ingurube. Ese abapayiniya bayoborwaga n'Umwuka w'Imana mu 1846-1848, igihe bahisemo gutangira buri wa gatandatu saa kumi n'ebyiri z'umugoroba, nubwo bamwe babonye ko izuba rirenze rigomba kuba igihe gikwiye? Ntabwo bivuze ko kubera kutamenya igihe gikwiye "banze" Umuremyi wacu n'umunsi we! Icyari icy'ingenzi muri kiriya gihe kwari ukwemera umunsi ukwiye wo gusenga duhereye ku mategeko 10. Abashyigikiye Ubutatu bakoresha iki kibazo nk'ikimenyetso kigaragaza ko tudashobora kwemera amagambo yose yavuzwe na Ellen White n'abapayiniya nk'ukuri kudasobanutse, kuko mu 1855 we na Joseph Bates bigaragambije bamagana impinduka yo gutangira Isabato izuba rirenze aho kuba saa kumi n'ebyiri z'umugoroba.

- “Nongeye gusubira mu **izamuka rya mbere ry'Isabato,** kandi nkurikira ubwoko bw'Imana kugeza magingo aya, ariko sinigeze mbona ko Uwiteka atababariye, cyangwa ngo abanze. Nabajije impamvu byagenze gutya, ko kuri uyu munsi wanyuma tugomba guhindura igihe cyo gutangira Isabato. **Umumarayika ati: "Uzasobanukirwa, ariko nturabimenya." Umumarayika yagize ati: “**Niba umucyo uza, kandi uwo mucyo ugashyirwa ku ruhande cyangwa ukangwa, noneho haza gucirwaho iteka no kwanga Imana; ariko mbere yuko umucyo uza, nta cyaha kibaho, kuko nta mucyo wo kwanga. **”** **Nabonye ko mubitekerezo bya bamwe Uwiteka yari yerekanye ko Isabato yatangiye saa kumi n'ebyiri**, ubwo nari maze kubona gusa ko yatangiriye “nimugoroba,” hanyuma hafatwa umwanzuro ko niyo yari itandatu. Nabonye ko abakozi b'Imana bagomba guhuriza hamwe, bagakanda hamwe.” {Ellen White: 1T, p. 116} “I was directed back to **the first rise of the Sabbath**, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. **Said the angel: “Ye shall understand, but not yet, not yet.”** Said the angel: “If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject.” **I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock**, when I had only seen that it commenced at “even,” and it was inferred that even was at six. I saw that the servants of God must draw together, press together.”

Niba turebye neza muri aya magambo, dushobora gusoma ko umumarayika yamubwiye ko inzira nziza yo gutangira Isabato azayimwereka nyuma, **kandi ntabwo yemeje** ko yabonye iyerekwa ritari ryo kuri uwo munsi. Kubijyanye no gufata inyama zingurube, byari ikibazo cyImana gusa kutareka intambwe igana ku kuri kwa kabiri gufatwa vuba bityo ukirinda kutumva ukuri kwingenzi. Niba ibintu byose bifite ubusobanuro butandukanye, byerekana ko ari umuhanuzi wibinyoma! Ingingo ikurikira, yerekana ko Ubutatu ari ukuri, ni uko mu ntangiriro nta mwanya wasobanutse ku Mategeko Icumi. Ariko reka twongere dusubiremo: Ni ubuhe butumwa bwa kabiri bwo kwizera bufite mu mategeko 10 y'ingenzi, aho itegeko rya mbere rivuga neza ko tugomba gusenga no gusenga Imana y'ukuri gusa?

Kandi agace nyako k'Ubutatu ni ukurenga ku itegeko rya mbere! Amategeko 10 niyo shingiro ryo gusenga no kwakira Imana y'ukuri kandi byerekana intangiriro yuzuye ya buri dini. Igihe Isiraheli yavaga muri Egiputa, bakiriye amategeko 10 bwa mbere muri Sinayi, kandi andi mategeko yose yaje nyuma, nk'ukwiyongera k'uburere bw'abana b'Imana. Gukurikiza amategeko 10, hamwe ningingo ya mbere, Ninde dusengera, gusa guherekeza kwimbitse kwukuri? Nubwo aya mahame asobanutse, hari abavuga ko Ellen White yanditse inyigisho zitari zo kurwanya Ubutatu igihe kinini, kugeza mu 1890 igihe yamenyaga ukuri nyako. Kwanga icyaha abahanuzi b'Imana mu Isezerano rya Kera n'amagambo yabo asobanutse birasubirwamo uyu munsi:

- “Hanyuma baravuga bati:“ Ngwino, dushake imigambi yo kurwanya Yeremiya; kuko amategeko atazarimburwa na padiri, cyangwa inama z'abanyabwenge, cyangwa ijambo ry'umuhanuzi. Ngwino tumukubite ururimi, kandi ntitwite ku magambo n'imwe mu magambo ye.“ {Yeremiya 18:18}

Abashyigikiye iri dini ryaguye bahatiwe kwishora mu bikorwa nk'ibi kuko Ellen White yanditse neza ko yabonye mu iyerekwa ko Yesu yari Umwana nyirizina na mbere yo kuza ku isi bwa mbere, bivuguruza Ubutatu! Kandi iki ntabwo aricyo gitekerezo cyigihe gito cyangwa cyunvikana neza, ahubwo ni icyemezo cyahumetswe nImana cyemeje ukuri guherekeza abapayiniya hamwe ninyandiko zabo. Ariko na n'ubu, Abanya Trinitariya barageraageza bwa nyuma kubusa bavuga ko abadiventiste bahoraga bizera Ubutatu, usibye "intagondwa" nke zikikije Ellen White. William Miller afatwa nkurugero. Ariko ntabwo yigeze aba Adiventiste kandi ntiyemera Isabato!

Birahishe ko mugice cyanyuma yanabonye ko Ubutatu bwibinyoma! Nkurugero rwa kabiri bavuga ibyerekeye iyinjira ryabatisita bake mumyaka yambere, batahakanye Ubutatu. Na none, ibi bireba abantu bake gusa batigeze basobanukirwa neza uku kuri. Ibyo twize kuri ibi dushobora kubibona mumagambo yabapayiniya babitangaje! Impaka nkizo zishobora kandi "kwerekana" ko twakomeje ku cyumweru! Ellen White yanditse mbere ya 1900 ko dufite ukuri kuzuye kubyerekeye Imana no muburyo bwo mwijuru, bitagomba guhinduka ahubwo byimbitse. Ukuri kubyerekeye Imana ni ishingiro ryukuri kwigihe cyose. Yahoze, ariho kandi aracyahoraho! Aburahamu yasenze Imana "ituzuye" igihe yasengaga Se? Rwose sibyo! Inyigisho y'Ubutatu yashenye guhimbaza Imana y'ukuri kandi biganisha ku gusenga Imana y’ibinyoma!

Mu 1913, **Edson White** yanditse ko mu isanzure ryose ibiremwa bibiri byonyine bifite amazina y'Imana, ari byo Data n'Umwana we Yesu:

- ”Umuntu **umwe gusa** uri mu isanzure **usibye Data** yitirirwa **izina ry'Imana,** kandi uwo ni **Umwana wayo,** Yesu Kristo.” {James Edson White: The Coming King, p. 27, 1913} ”Only **one Being** in the universe **besides the Father** bears the **name of God**, and that is **His Son**, Jesus Christ.”

Kuki Ellen White atakiriye aya magambo y'umuhungu we niba koko yemera Ubutatu? Muri kiriya gihe habaye amakimbirane akomeye hagati yibi bitekerezo byombi. Iri jambo ryagize uruhare runini, cyane cyane ko ryakozwe n'umuhungu wa Ellen White! Ni iki undi muhungu wa Ellen White, William White, yaje kwandika ku bijyanye no kwinjiza inyigisho y'Ubutatu muri Adiventi?

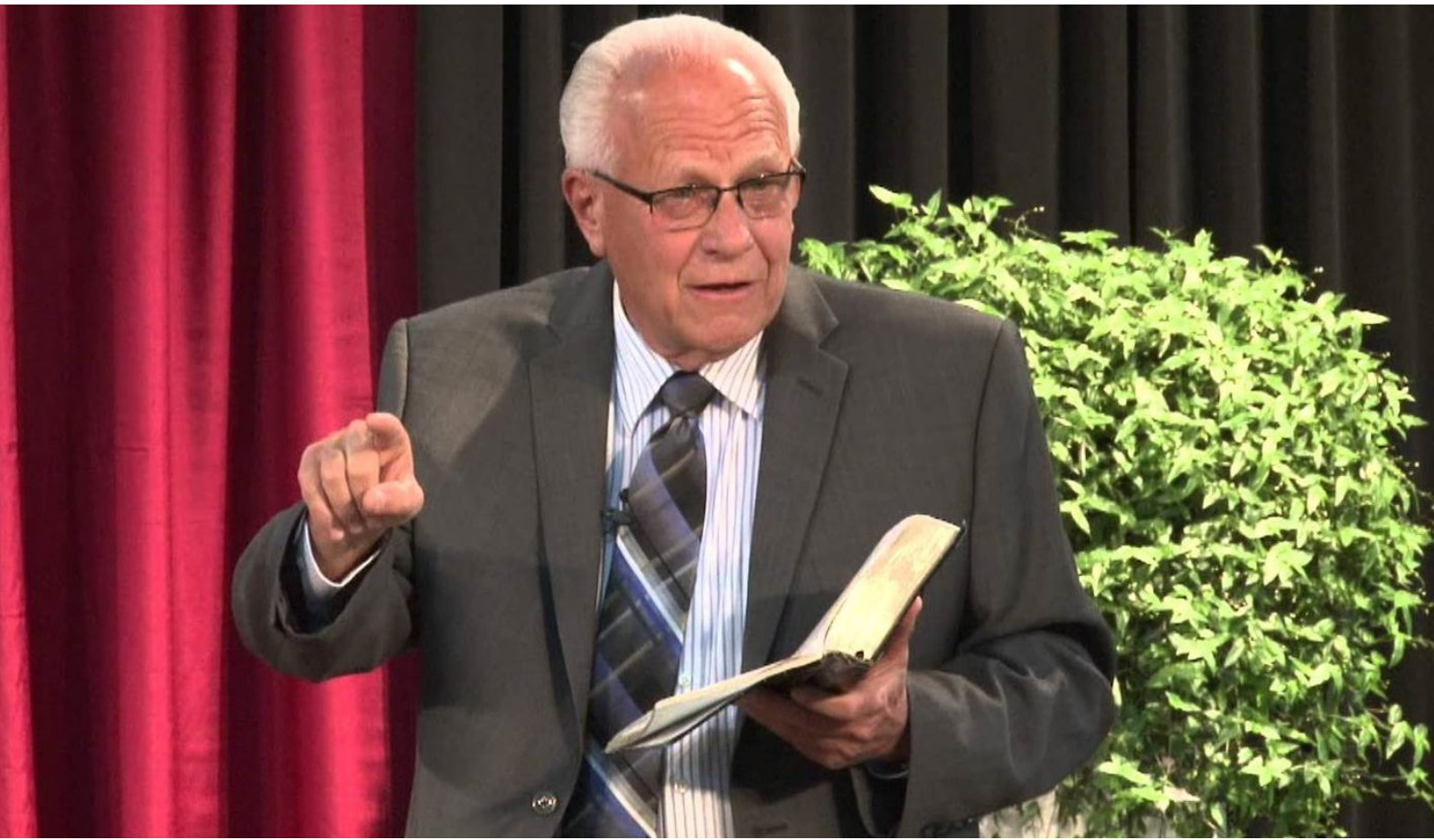
- “Amagambo **n'impaka za bamwe mu bakozi bacu** mu bikorwa **byabo byo kwerekana** ko **Umwuka Wera yari umuntu ku giti cye nk'uko Imana, se na Kristo,** Umwana w'iteka, byanteye urujijo **kandi rimwe na** rimwe byambabaje.” {Letter from William C. White to H. W. Carr April 30th 1935} “The statements and the arguments of some of our ministers in their effort to prove that the Holy Spirit was an individual as are God, the father and Christ, the eternal Son, have perplexed me and sometimes they have made me sad.”

Kuki William White yarwanyije Ubutatu niba arukuri? Kuberako Imana yeretse Ellen White ko umuhungu we atazatandukira ukuri:

- “Byanyeretse kandi ko umuhungu wanjye William C. White, agomba kuba umufasha wanjye n'umujyanama wanjye, **kandi ko Uwiteka azamuha umwuka w'ubwenge n'ubwenge bwiza.** Neretswe ko Uwiteka azamuyobora, kandi ko atazayoborwa, kuko yari kumenya ubuyobozi n'ubuyobozi bwa Roho Mutagatifu… “Uwiteka azakubera umwigisha. Uzahura ningaruka zishuka; bazaza muburyo bwinshi, muri pantheism nubundi buryo bwubuhemu; ariko ukurikire aho nzakuyobora, uzagira umutekano. **Nzashyira Umwuka wanjye ku mwana wawe,** kandi nzamukomeza gukora umurimo we. Afite ubuntu bwo kwicisha bugufi. Uwiteka yamutoranyirije kugira uruhare rukomeye mu murimo we. Kubera iyo mpamvu yavutse.“ {Ellen White: Selected Messages Book 1, pp. 54, 55} “It was also shown me that my son, W. C. White, should be my helper and counselor, and that the Lord would place on him the spirit of wisdom and of a sound mind**. I was shown that the Lord would guide him, and that he would, not be led away**, because he would recognise the leadings and guidance of the Holy Spirit…“The Lord will be your instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, and you will be safe. **I will put My Spirit upon your son**, and will strengthen him to do his work. He has the grace of humility. The Lord has selected him to act an important part in His work. For this purpose was he born.“

George Knight, umwarimu w’amateka y’Abadiventi akaba n'umwe mu Banya Trinitariyani bazwi cyane mu ruziga rwa GK, asobanura neza ibintu bikurikira:

- “**Abapayiniya benshi b'Abadiventisti muri iki gihe ntibashoboraga kuba abayoboke b'Itorero ry'Abadiventisti, byibuze mbere yo kwemeranya n'ibitekerezo 28 by'iryo torero. Bashobora urugero. yanze ingingo ya 2: Ubutatu**." {George Knight: Ministry October 1993 p.10} “Most Adventist pioneers today could not become members of the Adventist Church, at least not before agreeing with the church's 28 points of view. They would e.g. rejected point 2 ‘The Trinity’.“



Ni abahe bantu batari mu itsinda "ryinshi"? Aba ni Trinitarians babaye mucyiciro cya kabiri kandi bagenda buhoro buhoro binjira mu buhakanyi mu itorero ry'Abadiventisti: Dr. J. H. Kellogg (reba igice cya 69) ,, A. T. Jones, Prof. W. W. Prescott (reba Umutwe wa 65), A. G. Daniells, H. C. Lacey, Francis Wilcox, yaje gushyigikirwa na Dr. LeRoy Froom (reba Igice cya 69 + 70) na Perezida wa GC, Charles Whatson, mu 1931 bashyizeho inyigisho y'Ubutatu. Bamwe mu bahanga mu bya tewolojiya bavuga ko abapayiniya banze uburyo Gatolika bw'Ubutatu gusa. Muri cote ikurikira, nikiganiro cyanditse kirimo Ellen White, tubona ibinyuranye:

- "Hano, muri gari ya moshi, twahuye n'umuntu ufite imbaraga z'umubiri n'ubwenge, tugarutse avuye mu butumwa bwe mu Bushinwa. [...] Ubwo twaganiraga nuyu nyakubahwa, ibyiyumvo byicyubahiro byabyutse kubwigitambo yatanze, kandi n'ubu aracyitanga. .. Hano, kubijyanye **n'ibitekerezo byacu, yarwanaga numuntu wibyatsi. Ntabwo duhakana ubumana bwa Kristo.** [..] Twizera ko ari umuntu w'Imana wavuzwe na Yehova mu magambo, "Reka tureme umuntu." Yabanye na Se mbere yuko isi ibaho. [..] **Ntabwo dufite impuhwe nyinshi naba Unitariste bahakana ubumana bwa Kristo,** kimwe nabanya Trinitariya bavuga ko Mwana ari **Data uhoraho, kandi bakavuga nabi Imana imwe-imwe. Uhe Shebuja ubumana bwose** Ibyanditswe Byera bimwambika." {Review and Herald, 6. June, 1871, p. 196, Western Tour} "Here, upon the train, we met a man of marked physical and mental powers, just returning from his missionary field in China. [...] As we conversed with this gentleman, feelings of profound respect were aroused for the sacrifice he has made, and is still making. [..] But after catechizing us upon the trinity, and finding that we were not sound upon the subject of his triune god, he became earnest in denouncing **unitarianism, which takes from Christ his divinity, and leaves him but a man**. Here, as far as our views were concerned, he was combating a man of straw. **We do not deny the divinity of Christ**. [..] We believe him to be the divine person addressed by Jehovah in the words, " Let us make man." He was with the Father before the world was. [..] **We have not as much sympathy with Unitarians that deny the divinity of Christ, as with Trinitarians who hold that the Son is the eternal Father**, and talk so mistily about the three-one God. Give the Master all that divinity with which the Holy Scriptures clothe him."

Muri iki gihe, "ibisobanuro" bisa nabyo bivuka bavuga ko BENSHI mu bapayiniya bacu bakomoka mu idini aho Ubutatu bwanzwe, kandi ko kwangwa kwabayeho "gusa" kubera iyo mpamvu. Birashoboka ko ari ukuri ko abapayiniya bamwe bazanye mu Itorero kwizera bari bafite mbere. Ariko noneho ibi bivuze ko tugomba no kwanga umubatizo wa Bibiliya wabantu bakuru kuko twarazwe nababatisita? Tugomba kandi kwanga ukuza kwa Yesu kubera ko William Miller utari Adventiste yabyigishije mbere yacu?

Twe nk'itorero rya nyuma ry'Imana, tuyobowe n'Umwuka Wera, dukomeje gushyigikira ukuri kwari kuzwi kandi kugira ngo dusimbuze inyigisho z'ibinyoma z'andi matorero n'ukuri kwa Bibiliya. Inyigisho y'Ubutatu ntabwo yari "ukuri" kwateye imbere cyane mubyiciro byakurikiyeho, ahubwo yari inyigisho ya Bibiliya ya matorero menshi twasize, nyuma yo kuva i Babiloni!

Kubwibyo abapayiniya barwanije kwanga iyi nyigisho nta nkomyi nkuko barwanaga Isabato no kuza kwa Yesu!Amagambo yavuzwe n'abapayiniya ba mbere bo mu gihe cya Ellen White yerekana ibyigishwaga mu itorero ry'Abadiventisti icyo gihe, nta Ellen White abivuguruza. Kuvuga ko bari abapayiniya "bake" gusa, ariko ko benshi bizeraga Ubutatu, ntabwo arukuri.

Abapayiniya bacu, usibye kwizera ko hariho Ibinyabuzima bibiri gusa by'Imana, banze kandi Ubutatu bw'Abadiventisti b'iki gihe, burenze kure Ubutatu Gatolika bakavuga ko Yesu "atapfuye", ahubwo "gusa" yambaye imyenda ye. , kandi ko yazutse mu bapfuye, bivuze kurimbuka kw'igitambo cya Yesu! Abapayiniya kandi bizeraga ukuri ko Yesu, nubwo ari Imana, yari Umwana w'Imana usanzwe ufite intangiriro nyayo mu ivuka rye ryo mu ijuru.

James White ntabwo yigeze yanga ubumana bwa Kristo, ariko nyamara yashimangiye neza ko Yesu afite intangiriro. Niba ibi atari ukuri, ubwo ntibyaba bitangaje kuba Ellen White atigeze yandika cyangwa ngo agire icyo abivugaho, ariko nanone mu kinyejana cya 20 yashimangiye cyane ko ibikorwa byabapayiniya ba kera bigomba gusubirwamo!

73: Ni ryari kandi ni gute Ubutatu bwakiriwe mu rwego rwo kwizera kwacu?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Ubutatu bwatowe ku mugaragaro kandi bwemerwa mu nama ya GC yo mu 1980 i Dallas, TX. Intambwe yambere igana ku iyinjizwa ryayo ryakozwe **mu** 1931, kandi mbere yabyo, hari bake mu bahanga mu bya tewolojiya bakomeye bagerageje gukwirakwiza icyo gitekerezo, ariko nta ntsinzi kugeza mu 1931, igihe benshi mu bapayiniya bari barangije ikiruhuko cy'izabukuru. Itorero ubwaryo rivuga iki kuri ibyo? Ikinyamakuru cyemewe cy'Abadiventisti b'Abadage "Adventecho" gifite ibisobanuro byiza cyane, ikibabaje nuko abadiventiste benshi batabizi. Batekereza gusa ko Ubutatu bwahoze ari imwe mu nyigisho zacu z'ingenzi, harimo n'igihe cya Ellen White:

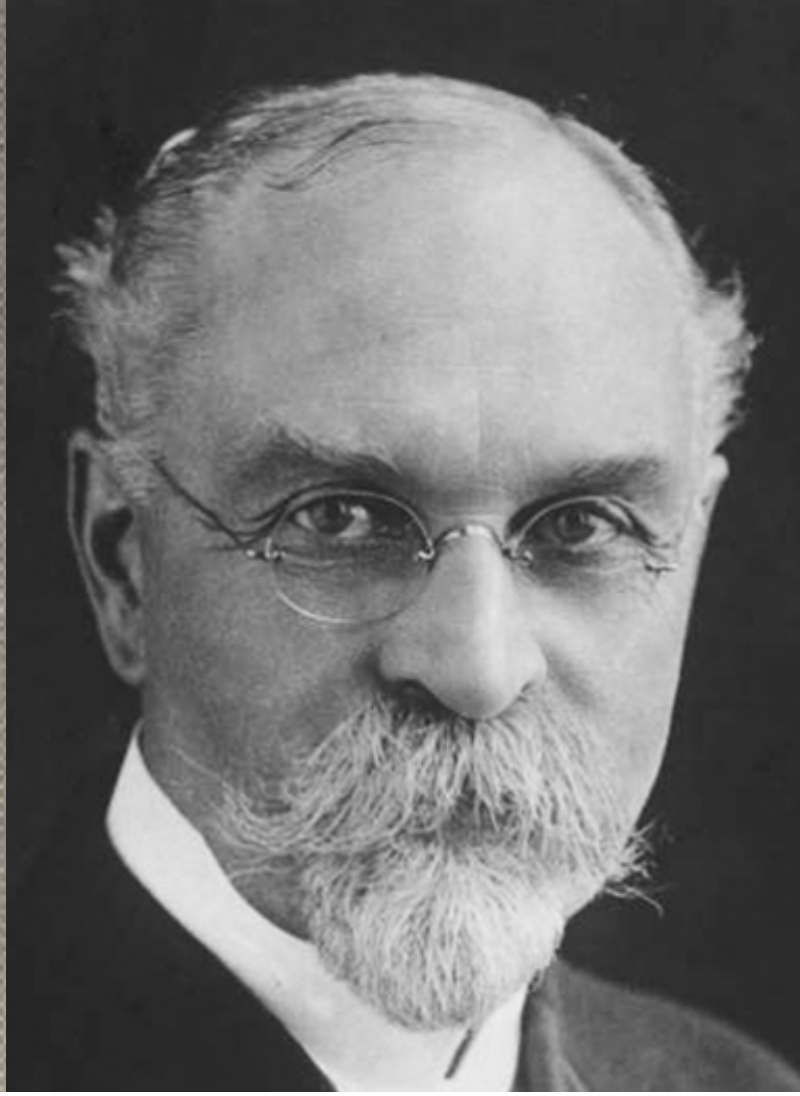
- “**Umwaka wa 1930 wabaye indi ntambwe** ikomeye mu gushiraho imyizerere y'Abadiventisti. Kubera ko abamisiyonari bo mu turere dushya twa Afurika basabwe inshuro nyinshi n'inzego za Leta kugira ngo bahagararire ku mugaragaro imyizerere yabo, ubuyobozi bw'ishami rya Afurika bwasabye ko hajyaho amahame shingiro y'amahame remezo mu gitabo cy'umwaka w'ubusabane. Mu kurenga kuri komite yuzuye y'Inama Rusange, umushinga wa 22 "Imyizerere Yibanze", wateguwe n’umwanditsi mukuru w’icyo gihe, **Francis M. Wilcox** hamwe n’abandi bahanga mu bya tewolojiya batatu, barimo perezida w’inama rusange, **Charles H. Watson**, binjiye. **igitabo cy'umwaka wa 1931. Nk’uko byatangajwe n'umuhanga mu by'amateka w'Abadiventisti Dr. LeRoy E. Froom bashakaga kwirinda** imyigaragambyo (y'imiryango gakondo kuva mu buyobozi bw'abaturage) yateje iki gikorwa gitunguranye. Ubusobanuro bushya, butagaragara ko ubwabwo butari ubwabwo nk'imyemerere yashizweho, burimo ku nshuro ya mbere **kwiyemeza neza UBUTATU kandi burangwa na Kristo yibanze ikomeye. I**ngaruka zimaze imyaka mirongo Uriah Smith n'abayoboke be zatsinzwe. Mu 1932, ayo “mahame yo kwizera” yashyizwe mu gitabo gishya cyerekeye imyizerere yacu. Bageze kure cyane kuko babaye itegeko ryo kubatizwa.“ {Adventecho Germany, April 1998, Seite 11+12} „Das Jahr **1930** stellte einen weiteren Meilenstein in der adventistischen Bekenntnisbildung dar. Da Missionare in Neulandgebieten Afrikas von Regierungsstellen immer wieder um eine offizielle Darstellung ihres Glaubens gebeten wurden, forderte die afrikanische Divisionsleitung eine Neuauflage der Grundprinzipien im Jahrbuch der Gemeinschaft. **Unter Umgehung des Vollausschusses der Generalkonferenz gelangte daraufhin ein Entwurf von 22 „Glaubensgrundsätzen“** (Fundamental Beliefs), der vom damaligen Schriftleiter Francis **M. Wilcox** gemeinsam mit drei anderen Theologen, darunter auch der **Generalkonferenzpräsident Charles H. Watson**, erarbeitet wurde, in das Jahrbuch von 1931. **Nach** Aussage des adventistischen Historikers Dr. LeRoy E. **Froom** wollte man mit dieser **Überraschungsaktion den Widerstand traditionalistischer Kreise innerhalb der Gemeinschaftsleitung umgehen**. Die Neufassung, die sich implizit wiederum nicht als fest formuliertes Credo verstand, enthält **zum ERSTEN MAL** ein klares **Bekenntnis zur Trinität** und zeichnet sich durch eine große Christozentrik aus. Der jahrzehntelange Einfluss von Uriah Smith und seiner Gefolgschaft war damit überwunden. 1932 folgte dann die Aufnahme der „Glaubensgrundsätze“ in das neu geschaffene Gemeindebuch. Sie erlangten noch größeres Gewicht, weil sie darin als Maßstab zur Taufunterweisung aufscheinen.“

Turashobora kubona muri iri tangazo ryemewe ko, nk'itorero, tutigeze twemera Ubutatu! Ijambo "amategeko y'imanza" risobanura iki mu mategeko ya leta y'ibihugu byinshi? Iyo hari ikintu cyihanganirwa igihe kirekire cyangwa amasezerano yemejwe muri icyo cyerekezo, bifata ibisobanuro bisa nkamategeko, kandi biba itegeko ryemewe iyo bijyanwe murukiko. Ko ingingo 28 z '"imyizerere yacu" zemewe ku mugaragaro bitinze (1980) nta ruhare mu mategeko y’imanza. Iki cyemezo cyafashe igihe kinini kugirango abizera bamenyere inyigisho z'ibinyoma zatangijwe, hanyuma zemezwa hamwe n'ukuri.

Ibi kandi tubibona mu Nama ya Nicaea, iyo kwizihiza icyumweru bivanze nandi mahame shingiro yubukristo. Isazi yapfuye y'Ubutatu bw'ikinyoma iranuka kandi yonona itorero ryose:

- “Ubwenge buruta intwaro zintambara: ariko umunyabyaha umwe asenya ibyiza byinshi. Isazi zapfuye zitera amavuta yo kwisiga yohereza impumuro nziza.” {Umubwiriza 9:18 - 10: 1}





Gutinda "kwishyira hamwe mu mategeko" by’imyizerere 28 y’ibanze ni ikindi kimenyetso cyerekana ko ikinyoma kivanze n’ukuri, bitabaye ibyo, cyaba cyaratowe mu 1931, igihe imvugo n’imyanya y’Ubutatu byatangizwaga bwa mbere mu itorero ry’Abadiventisti. Ku bijyanye n’amategeko y’imanza, Ubutatu bwari bumaze hafi imyaka 50 bugaragara mu 1980, kandi gutora ku mugaragaro byari “byemewe” gusa. Izi ngingo 28 zakoreshejwe mbere yuko zemezwa burundu muri 1980? Nko mu 1941, Ubutatu bwagombaga kwemerwa kubatizwa, nubwo butari bwihariye nkuko bimeze muri iki gihe, kuko Umwuka Wera yasobanuwe icyo gihe nk '' umuhoza ', kandi twarabatijwe, byanze bikunze, mwizina rye. Gushiraho Ubutatu byaje gusa nkigisubizo, hibandwa buhoro buhoro amazina nubusobanuro. Ariko, kurundi ruhande ruvuga ko ingingo 28 ari ugusobanura gusa ibyo tumaze kwizera kandi dufite. Ibi ntabwo bihuye nukuri kwukuri! Rero, kugeza 1931, twagombaga kwemera ingingo zose zukuri muburyo bwo kubatizwa, nkUmwuka wubuhanuzi cyangwa Isabato, kuko byahoze ari ukuri.

Ariko kugeza 1941 ntabwo twagombaga kwemera Ubutatu! Nigute bishoboka ko tutagomba kubyemera kugeza icyo gihe niba Ubutatu bwari bumaze kwemerwa nk "ukuri"? Mbere y'izo ngingo (ku iherezo rya 28) zo kwizera, ntitwagombaga gutora ikintu mu itorero, kuko kubijyanye n "amategeko y'imanza", ibintu byose byari bisobanutse kandi byemewe. Nko mu 1931, ingingo makumyabiri na zibiri za tewolojiya zateguwe bwa mbere, Ubutatu bwatangijwe bwa mbere nkigitekerezo, ndetse no gushimangira bidasubirwaho ko hariho Imana imwe rukumbi. Ariko ntikirakurwaho ko Yesu yamye ari Umwana usanzwe! Ibi biratubwira, ko Ellen White n'itorero byakomeje gusobanuka neza ukuri. Iyaba Ubutatu bwatanzwe muburyo bwuzuye muricyo gihe, itorero ryahise rimenya ko ari iry'ubuhakanyi. Ariko uku "kuri gushya" kwazanywe buhoro mu itorero kugeza abayoboke bamenyereye. Kuva n'uyu munsi inyigisho zivuga Data, Mwana, na Roho Mutagatifu utabigaragaje, ntamuntu numwe wigeze atekereza cyane kubyo izina Umwuka Wera risobanura.

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

Rero, intangiriro y'ubuhakanyi yabibwe mu 1913, igihe ku nshuro ya mbere umuyobozi w'ubuyobozi yinjizaga ijambo 'Ubutatu' ku bushake muri imwe mu ngingo zacu z'itorero. Kuba uyu muyobozi yarakoresheje ijambo 'ubutatu' ntabwo, icyo gihe, byahinduye imyizerere yemewe y'itorero. Buri gihe Satani atera intambwe yambere yitonze, kugirango akure abantu ubwoba. Ingingo yavuzwe haruguru ntabwo yari inyigisho zacu zemewe, ahubwo ni umwanya wubwanditsi, F.M. Wilcox, hamwe na prof. Prescott na Dr. Froom nyuma binjije iyi nyigisho y'ibinyoma murwego rwacu:

- "Abadiventisti b'umunsi wa karindwi bizera **Ubutatu** bw'Imana. Ubu Butatu bugizwe na Data uhoraho, umuntu ku giti cye, **KUBA UMWUKA**, ushobora byose, **uzi byose**, imbaraga zitagira akagero, ubwenge, nurukundo; y'Umwami Yesu Kristo, Umwana wa Data w'iteka, binyuze kuri We ibintu byose byaremewe, kandi uwo azakiza agakiza k'ingabo zacunguwe; Umwuka Wera, umuntu wa gatatu w'ubumana, ikigo gishya mu murimo wo gucungura." {F. M. Wilcox: "The Message for Today", RH, October 9, **1913**} "Seventh Day Adventists believe in the Divine **Trinity**. This Trinity consists of the eternal Father, a personal, **SPIRITUAL BEING**, omnipotent, omniscient, infinite in power, wisdom, and love; of the Lord Jesus Christ, **the Son** of the eternal Father, through Whom all things were created, and through Whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the one regenerating agency in the work of redemption."

Benshi bafata amagambo yavuzwe haruguru nk "gihamya" ko rwose twizeraga Ubutatu ndetse no mugihe cya Ellen White. Ariko iyo tugereranije inyandiko (igice cyubuhakanyi) yo muri F. M. Wilcox hamwe n " Igitabo cy'umwaka w'Abadiventisti 'cy'Inama Rusange kuva mu 1914, hamwe n'urutonde rw'ibyo twemera, noneho ntituzabona ikintu na kimwe kijyanye n'Ubutatu mu nyigisho zacu! Ubutatu bwatangijwe kumugaragaro nyuma yurupfu rwa Ellen White. Uyu munsi rero kuvuga ko tutigeze dushyira mu bikorwa imyizerere yacu mbere ya 1931 kandi ko yashyizweho mu 1931 gusa ntabwo ari ukuri.

Ingingo ya 1 n'iya 2 z'imyemerere yemewe yari imwe mu myaka ya 1872 na 1914. Nta kimenyetso cyerekana imyizerere y'Ubutatu mu 1872! Imyizerere yacu rero yari ikiri imwe mu 1913, nubwo iyi ngingo imwe yerekeye Ubutatu Francis McLellan Wilcox, yasohotse kandi ikoreshwa muri iki gihe nk '"gihamya" ko twemeye Ubutatu icyo gihe. Mu 1919, mu bahanga mu bya tewolojiya bakomeye muri GC, nka Prescott, Lacey, na Daniells, habayeho kugerageza kumenyekanisha Ubutatu ku mugaragaro. Ariko icyo kigeragezo cyanzwe nabahanga mu bya tewolojiya. Impinduka zemewe zabaye mu 1931, nyuma yuko benshi mu bapayiniya ba kera bari barapfuye.

Muri kiriya gihe, inyigisho y'Ubutatu yemejwe kimwe cya kabiri. Umwe mu bagize uruhare runini mu kumenyekanisha Ubutatu ni Francis M. Wilcox, ushyigikiwe n'abandi, na Perezida wa GC, Charles H. Watson, na Dr. Froom, wari umwe mu bahanga mu bya tewolojiya bakomeye bo mu nama rusange. Muri kiriya gihe, Dr. Froom yari mu itsinda rishinzwe gutegura ingingo 22 zo kwizera. Nyuma yaje kwandika ko inyigisho "zitari zo" zerekeye Imana zavanyweho mu myizerere yacu. Igitabo cye yise "Movement of Destiny", **kivuga ko** kugeza icyo gihe, nta kintu na kimwe mu bitabo byanditswe **n'abihayiman**a b'Abadiventisti ku ngingo y'Ubutatu:

- "Reka nshobore kwatura nta buryarya. Mugihe cyagarutse hagati ya 1926 na 1928 nasabwe nabayobozi bacu **gutanga urukurikirane rwubushakashatsi** kuri "Umwuka Wera" ..... bikubiyemo ikigo cya minisiteri y'ubumwe bw'abakozi bo muri **Amerika y'Amajyaruguru yo mu 1928, nasanze** usibye ubuyobozi butagereranywa buboneka muri Roho y'ubuhanuzi, ntakintu nakimwe mubitabo byacu byerekana neza, Bibiliya yerekanwe muriki gice kinini cyo kwiga. **Nta bitabo byabanjirije inzira byerekeranye n'ikibazo mu bitabo byacu**." {Dr. LeRoy Edwin Froom: Movement of Destiny, page 322-324, 1971} "May I here make a frank personal confession. When back between 1926 and 1928 I was asked by our leaders to give a series of **studies on "The Holy Spirit"**.....covering the North American Union Ministerial Institute of 1928, I found that aside from priceless leads found in the Spirit of Prophecy, **there was practically nothing in our literature** setting forth a sound, Biblical exposition in this tremendous field of study. **There were no previous pathfinding books on the question** in our literature."

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- "Intambwe ikurikiraho kandi byanze bikunze mu gushyira mu bikorwa imyizerere yacu y'ibanze ihuriweho, harimo no kuvugurura imirimo imwe n'imwe ya **BISANZWE**, kugira ngo **ikureho** amagambo **yigisha**, bityo ikomeza ibitekerezo **bitari byo ku Mana**." {Dr. L. Froom: Movement Of Destiny p. 422, 1971} "The next logical and inevitable step in the implementing of our unified fundamental beliefs, involved revision of certain **STANDARD** works, so as **to eliminate** statements that taught, and thus perpetuated **erroneous** views **on the Godhead**."

Igitabo cya mbere cy'Abadiventisti ku Butatu cyanditswe na Dr. Froom. Igitabo cyiswe "Kuza k'Umuhoza", cyasohowe mu 1928. Ni iki cyaje gusimbuza kwizera nyakuri gukuweho ku Mana imwe Data n'Umwana wayo Yesu? Nukuri niyihe nyigisho y'Abadiventisti yemewe muri iki gihe kubyerekeye Ubutatu? Ubuhakanyi ni nkumupira wurubura umanuka vuba kandi byihuse uva hejuru yumusozi ugahinduka nini kandi nini kandi usenya ibintu byose munzira. Ibi byujujwe rwose nyuma yo gutangiza inyigisho ze nshya. Iyo tugereranije ingingo zifatizo zo kwizera kuva 1914 niziriho ubu, tuzabona buhoro buhoro ubuhakanyi bwUbutatu. Ndetse no mu 1931, imyizerere yagumye ivuga ko Yesu ari Umwana nyawe, wanze kandi uhakana uyu munsi.

Adventist Yearbook - Igitabo cy'umwaka w'Abadiventisti 1914:

- 1:"Ko hariho **Imana imwe**, ikiremwa muntu, **cyumwuka, Umuremyi wa byose,** ushobora byose, uzi byose, kandi uhoraho; bitagira ingano mu bwenge, kwera, ubutabera, ibyiza, ukuri, n'imbabazi; idahinduka, kandi ahantu hose **hagaragara n'uhagarariye, Umwuka Wera**." {Adventist Yearbook 1914, p. 293} "That there is **ONE God**, a personal, spiritual being, **the Creator of all things**, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and **everywhere present by His representative, the Holy Spirit**."

- 2:"Ko hariho **Umwami umwe Yesu Kristo, Umwana wa Data w'iteka, uwo yaremye byose,** kandi uwo bahimbye; ko yamutwaye imiterere yimbuto ya Aburahamu kugirango acungure ubwoko bwacu bwaguye; ko yabaga mu bantu, yuzuye ubuntu n'ukuri, abaho urugero rwacu, apfa igitambo cyacu, yazuwe kugira ngo dutsindishirizwe, azamuka hejuru kugira ngo atubere umuhuza wenyine mu buturo bwera mu ijuru, aho binyuze mu maraso ye yamenetse, itanga imbabazi no kubabarirwa ibyaha byabantu bose bakomeje kumusanga; kandi, nk'igice gisoza imirimo ye yo kuba umutambyi, mbere yuko yima ingoma ye nk'umwami, azahanagura impongano ikomeye y'ibyaha by'ibyo byose, kandi ibyaha byabo bizahanagurwa (Ibyakozwe 3: 19) hanyuma bitwarwe. kuva ahera, nkuko bigaragara mu murimo w'ubusaserdoti bw'Abalewi, washushanyaga kandi ugereranya umurimo w'Umwami wacu mu ijuru. {Adventist Yearbook 1914, p. 293 **docs.adventistarchives.org/docs/YB/YB1914__B.pdf**} "That there is **ONE Lord Jesus Christ, the Son of the Eternal Father, the one BY WHOM he created all things**, and by Whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and, as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven."

Adventist Yearbook - Igitabo cy'umwaka w'Abadiventisti 1931:

- 2:"**Ko Ubumana, cyangwa Ubutatu, bugizwe na Data uhoraho**, Umuntu ku giti cye, Umwuka, ushobora byose, **ushobora hose, uzi byose, utagira ingano mubwenge nurukundo**; Umwami Yesu Kristo, Umwana wa Data w'iteka, binyuze kuri We ibintu byose byaremewe kandi uwo azakiza agakiza k'ingabo zacunguwe; **Umwuka Wera, umuntu wa gatatu w'ubumana,** imbaraga zikomeye zo kuvugurura umurimo wo gucungura." {Adventist Yearbook 1931, p. 377 **docs.adventistarchives.org/docs/YB/YB1931__B.pdf**} "That **the Godhead, or Trinity, consists of the Eternal Father**, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; **the Lord Jesus Christ, the Son of the Eternal Father**, through Whom all things were created and through Whom the salvation of the redeemed hosts will be accomplished; **the Holy Spirit, the third person of the Godhead**, the great regenerating power in the work of redemption."

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

Ni kangahe inyigisho zemewe z'Itorero ry'Abadiventisti zahindutse mu **1980**?

- 2:“Hariho **Imana imwe: Data, Mwana, na Roho Mutagatifu, ubumwe bwabantu batatu bahoraho. Imana** idapfa, ishobora byose, izi byose, ikiruta byose, kandi burigihe. **Ntagira** iherezo kandi birenze ubwenge bwabantu, nyamara azwi kubwo kwiyerekana kwe. Akwiriye iteka ryose gusengwa, kuramya, no gukorerwa n'ibiremwa byose.” {SDA: 2nd Point of belief - Ingingo ya 2 yo kwizera} “There is **ONE God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is** immortal, all-powerful, all-knowing, above all, and ever present. **He** is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation.”

Turashobora kubona ko "**IMANA YIMWE**" igizwe rwose n "Imana" eshatu, mugihe Bibiliya hamwe nibyanditswe na EGW byita Imana **SE SE IMANA** imwe! Intambwe yanyuma yabaye vuba aha, ababwiriza n'abizera "kubwimpanuka" ntibabimenyeshejwe na gato! Mbere yibyo, kurutonde rwimyizerere yemewe, Umwuka Wera yahagaze gusa muburyo "Imana imwe: Data, Mwana, numwuka wera, atiriwe yitwa Imana." Muri kiriya gihe, ubuyobozi ntibwatinyutse guhamagara Imana mu rutonde rw'imyizerere y'Umwuka Wera. Mu rutonde ruheruka rw'imyizerere, ingingo ya 2 kuri imwe "yahujwe" Imana iragumana, hiyongereyeho ingingo nshya 3, 4, na 5, aho ku nshuro ya mbere "Imana" ivuga yeruye "Umwuka w’iteka":

- 5:“**Imana Umwuka w'iteka yakoranye na** Data n'Umwana mu **kurema**, kwigira umuntu, no gucungurwa. Ni umuntu kimwe na Data n'Umwana. **Yahumekeye abanditsi b'Ibyanditswe. Yujuje ubuzima bwa Kristo imbaraga.** Ashushanya kandi akemeza Ibiremwa muntu; n'abasubiza Arashya kandi ahinduka mu ishusho y'Imana. Yoherejwe na Data n'Umwana guhorana n'abana be, Yahaye itorero impano z'umwuka, akayiha imbaraga zo guhamya Kristo, kandi ahuje n'Ibyanditswe biganisha mu kuri kose.“ {SDA: 5th Point of belief - Ingingo ya 5 y'ukwemera} “**God the eternal Spirit** was **active** with the Father and the Son **in Creation**, incarnation, and redemption. He is as much a person as are the Father and the Son. **He inspired the writers of Scripture. He filled Christ’s life with power.** He draws and convicts human Beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth.“

Bidatinze, benshi bamaze **gufata izina Imana Umwuka w'iteka**, kandi bamwe muri bo, nk'ingaruka zumvikana, batangiye gusenga mu buryo butaziguye "**Imana, Umwuka Wera**", kurenga ku buryo butaziguye itegeko rya mbere! Muri Bibiliya yose n'Umwuka wa Ubuhanuzi, ntahantu na hamwe havugwa "Imana, Umwuka Wera". Twasomye gusa kubyerekeye **"Umwuka W'IMANA"**! Nta jambo na rimwe ryerekeye gusenga Umwuka Wera, nta n'umwe mu mateka yacu yose wigeze asenga Umwuka Wera!

- “**Satani** yigeze kuba umumarayika wubashywe mwijuru, **iruhande rwa Kristo** (utari hafi yubutatu)“ {Ellen White: EW, p. 145.1, 1858} “**Satan** was once an honored angel in heaven, **next to Christ** (not next to a trinity).”

Hano turashobora kubona uburyo Satani, wigeze kuba umumarayika muremure uhagaze iruhande rw'Imana Data n'Umwana, yahisemo guteza imbere Ubutatu, akoresha izina rya Roho Mutagatifu. Yihishe inyuma y'iryo zina nk "Imana ya gatatu“, kandi yakira amasengesho atari ayayo nk'ikiremwa! Gusengera Umwuka Wera ni isengesho ritaziguye umwanzi! Ellen White yanditse mu 1915 ko ubu buhakanyi bukomeye buzaza nyuma y'urupfu rwe, kandi byabaye koko:

- “Nshinzwe kubwira abantu bacu, ko **bamwe batabimenya, ko satani afite igikoresho nyuma y'ibikoresho,** kandi akabikora muburyo badategereje. Inzego za satani zizahimba inzira zo gukora abanyabyaha mubatagatifu. Ndakubwira nonaha, ko nimara **kuruhuka**, hazabaho **impinduka zikomeye. Sinzi igihe nzajyanwa**; kandi ndashaka kuburira bose kwirinda ibikoresho bya satani. Ndashaka ko abantu bamenya ko nababuriye byimazeyo mbere y'urupfu rwanjye. ” {Ellen White: Ms 1, Feb 24th, **1915**} “I am charged to tell our people, that some do not realise, that the devil has device after device, and **he carries them out in ways that they do not expect**. Satan’s agencies will invent ways to make sinners out of saints. I tell you **now**, that **when I am laid to rest**, **great changes** will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death.”

Yatangaje ko havutse tewolojiya nk'iyi:

- “Ntukishuke; **benshi bazava mu kwizera, bitondera imyuka ireshya n'inyigisho za shitani. Ubu dufite imbere yacu alfa (intangiriro) IYI kaga**. Omega izaba ifite kamere itangaje.” {Ellen White: Special Testimonies Series B, No. 2 page 16, ‘A Letter to Leading Physicians’, July 24th, **1904**, ‘Teach the Word’} “Be not deceived; **many will depart from the faith, giving heed to seducing spirits and doctrines of devils.** We **have now** before us **the alpha (beginning) of THIS danger**. **The omega** will be of **a most startling nature**.”

- "Urusengero rubaho´ (na Dr. Kellogg) rurimo **alfa (intangiriro) IYI nyigisho. Nari nzi ko OMEGA izakurikira GATO MU GIHE;** kandi mpinda umushyitsi ubwoko bwacu.” {Ellen White: Special Testimonies, Series B No. 2 Page 53, ‘The Foundation of our Faith’ **1904**} “The ´Living Temple´ (by Dr. Kellogg) contains **the alpha (beginning) OF THESE theories**. **I knew** that **THE OMEGA would follow in a LITTLE WHILE**; and I trembled for our people.”

Iyo ngingo yaje kugaragara nyuma y'urupfu rwe, kandi nyuma yaho gato, yakomereje mu nama ya Bibiliya yo mu 1919 aho Prof. W. Prescott yagerageje gusunika inyigisho ze na Wilcox. Bafite inkunga y'abandi bahanga mu bya tewolojiya bayobora nka, H.C. Lacey na A.G. Daniells, ariko kubera kurwanya kwiyemeza kwinshi kwa benshi, aba bake ntibabigezeho. Kuki batatsinze icyo gihe, niba twe nk'itorero twari tumaze kumenya "ukuri" kera cyane? Mu 1919, igihe isomo ryatumirwaga, abarwanya iyo nyigisho ntibatumiwe na gato cyangwa ngo bahabwe ubutumire bitinze. Byari ibisanzwe kugira amasomo yihishe kurwego rwo hejuru hamwe namakuru menshi nyuma yibyo? Niba twemeye Ubutatu mugihe cya Ellen White, kuki habaye ubwoba bwinshi kubagumyabanga, niba koko ari benshi? Ninde (ukurikije uwahoze ari perezida wa GC icyo gihe) wagombye kuba yarahishe amakuru ajyanye no kwemeza tewolojiya nshya mu nama ya Bibiliya yo mu 1919 itamenyeshejwe?

- “**Ntukemere ko abagumyabanga batekereza ko hari ikintu kigiye kubaho**, kandi abateye imbere bahangayikishijwe n'ubwoba bw'uko bitazabaho. Reka dukomeze uyu mwuka mwiza. Sohora ibyo ufite. Reka tubone urumuri rwose dufite, twemere icyo dushoboye, kandi tureke abasigaye. "{A.G. Daniells 1919} “Don’t **let the conservatives think that something is going to happen**, and the progressives get alarmed for the fear that it won’t happen. Let’s keep up this good spirit. Bring out what you have. Let us get all the light we have, believe what we can, and let the rest go.“

Byari ibintu bisanzwe gukora inama rwihishwa kandi zitamenyeshejwe kurwego rwo hejuru, hamwe namakuru yagutse yatanzwe nyuma gusa? Niba koko Itorero ryarizeraga Ubutatu, ntihari kubaho abatavuga rumwe n’ubutegetsi muri iyi nama baturutse ku bwinshi bw’abihayimana bo muri icyo gihe. Kugerageza gukurikira mu nama ya Bibiliya mu 1931, ni bwo Wilcox, hamwe na Dr. LeRoy Froom inyuma, bashoboye gukora urufatiro rw'ukwemera kwacu kandi muri icyo gihe basunika inyigisho y'Ubutatu. Muri kiriya gihe umwanya wa Data usanzwe n'Umwana usanzwe wari ugisigaye inyuma kugirango inyigisho za Bibiliya zitazagaragara cyane.Ndetse no muri icyo gihe, mu 1931, icyifuzo cye nticyemewe n'amajwi n'imwe, kubera ko kwanga inyigisho y'Ubutatu byari kuba bikomeye cyane. Kuki noneho byari bigoye kumenyekanisha iyi nyigisho niba koko "yararemewe" na Ellen White na Kiliziya nyuma ya 1890?

Uyu munsi hasobanuwe ko inama yo mu 1931 yari iyo kwandika gusa ingingo twizeraga. Ariko, byanze bikunze, izindi ngingo zanditswe, kugirango ibintu byose bishobore gutangwa duhereye ku nyigisho z’Ubutatu, hatabayeho abantu bemera ko hashyizweho inyigisho nshya tutari dufite mbere. Mu 1940, J.S. Washburn yagerageje kurengera ukuri ahamagara abahanga mu bya tewolojiya ya Trinitar ya Prescott omega abahakanyi. Iki gihe kurengera ukuri ntabwo byatsinze, kuko icyo gihe ubuhakanyi bwari bukomeye cyane. Mu 1946 ni bwo Ubutatu bwemejwe nk'igisobanuro cy'Inama Rusange maze igitabo "Ivugabutumwa" hamwe n'amagambo yavuzwe na "Ellen White" cyacapishijwe ku nshuro ya mbere, ku buryo bwa mbere gishyigikira ibyo bitekerezo. Ariko nubwo bimeze bityo, kwemera iyi nyigisho ntibiremewe, kubera ko bitaremejwe n'Itorero ryose ry'Inama Rusange.

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

Muri icyo gihe, impamvu yo gukomeza gukemura iki kibazo nta burenganzira bwo gutora mu nama rusange y'isi yose ni uko "cyari" igisubizo cy'agateganyo kandi ko gishobora gukurwaho igihe icyo ari cyo cyose nyuma yacyo niba ibisubizo mu 1950, Robert J. Wieland na Donald K. Short bagerageje bwa nyuma kurengera ukuri kwa kera, kuri iyi nshuro barabyanze rwose kuko umubare w'abanyamuryango barwanyije ubu buhakanyi wari muto cyane. Muri icyo gihe, mu 1944, ibyingenzi byose bya Ariyani binyuranye n'inyigisho y'Ubutatu "byakuweho" muri Daniel na Ibyahishuwe na Uriya Smith (1898), nka Yesu yari Umwana nyirizina. Iki gitabo cyaje gukurwaho ubushishozi.Uyu munsi ibi bisobanurwa n'uko Uriah Smith atumva ukuri kose, nubwo Ellen White yanditse ikintu kinyuranye n'ibitabo bye mu 1905 maze ategeka ko babikwirakwiza wenyine.

- "**Urufatiro rw'ukwizera kwacu,** rwashizweho n'amasengesho menshi, **gushakisha cyane Ibyanditswe, byarakuweho**, inkingi n'inkingi. Ukwizera kwacu kwari ukutagira icyo dushingiraho - ahera harashize, impongano yagiye. Nabonye ko hagomba gukorwa ikintu. Intambara yari hafi kunyica." {Ellen White: 1SAT, p. 344, **1904**} "**The foundation of our faith**, which was established by so much prayer, such earnest searching of the Scriptures, was **being taken down, pillar by pillar**. Our faith was to have nothing to rest upon—the sanctuary was gone, the atonement was gone. I realised that something must be done. The battle nearly killed me."

Yanditse neza ko ubuhakanyi buzatsinda igerageza ryose ryo kurengera ukuri. Ni bake? Nubwinshi bwuzuye kuko wenyine arashobora gutsinda ibiturwanya byose. Hariho izindi nkingi za tewolojiya na filozofiya zasenyutse zo kwizera kwacu? Mu 1913 na 1935, abahungu ba Ellen White basobanuye neza ko Ubutatu bwamennye inkingi y'ukuri ku byerekeye Imana. Iki nigitero ku nkingi zishyigikira ukuri, kandi ntabwo ari uburyo bwo guhakana gusa. Ni iki kindi cyahindutse kuva Ellen White apfa? Impinduka nini cyane ni inyigisho y'Ubutatu, yazanwe nizindi ngingo, nko kuba Yesu yari afite kamere ya Adamu mbere yicyaha igihe yazaga kwisi.

Tutitaye ku kuba William White yari afite ukuri mu bya tewolojiya, dushobora kumenya neza ko Ubutatu, ndetse no mu 1935, butari inyigisho zemewe kandi zemewe z'Itorero ry'Abadiventisti (GC) kandi ko nyuma y'urupfu rwa Ellen White ari bwo bwinjiye buhoro buhoro gukandagira ukuri. Muri iki gihe, hari abavuga ko umubare muto w'abapayiniya banze Ubutatu, kandi ko benshi babyizeraga no mu gihe cya Ellen White. Amagambo menshi yakoreshejwe nk'ikimenyetso kigaragaza ko abahanga mu bya tewolojiya benshi, mu cyiciro cya mbere cy'ubuhakanyi, banditse bashyigikira inyigisho y'Ubutatu. Ukurikije iyo mvugo, gusubiramo abihayimana benshi banze Ubutatu bigomba kuba "impaka" zihagije ko itorero ritemera Ubutatu! Ibintu bifatika ushobora kubisanga muri umwe mu bahagarariye abayobozi b'Ubutatu n'umuyobozi w'abahakanyi, Merlin Burt, wavuze amagambo akurikira:

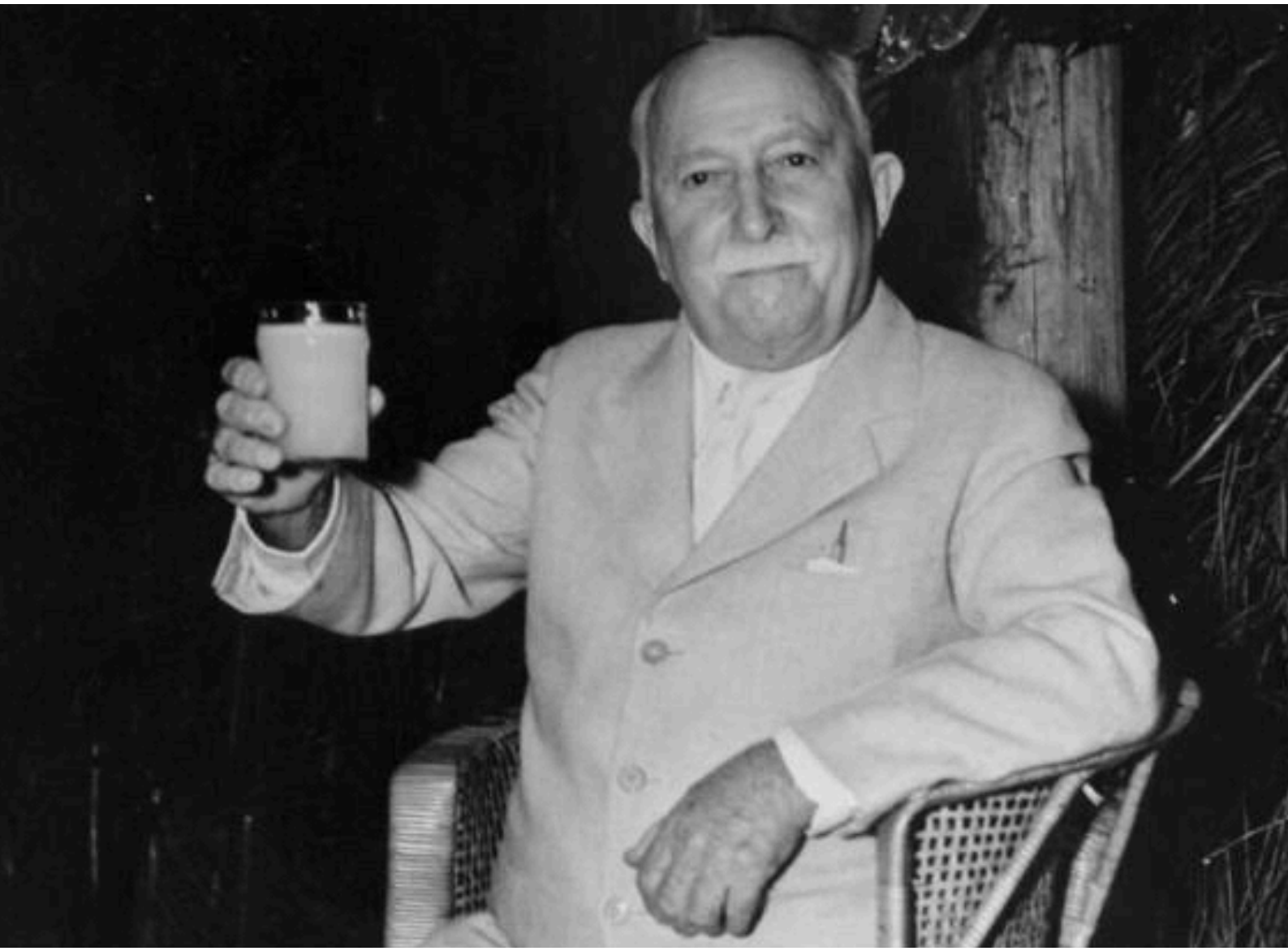
- "Mu myaka ya za 1940, umubare munini w'itorero wagendaga wiyongera wizeraga ubumana bwa Kristo budashira kandi butatu, nyamara hariho ababujije ndetse bakanarwanya impinduka. **Iri tsinda ryari rigizwe ahanini n'abakozi bamwe bakuze ndetse n'abigisha Bibiliya**." {Merlin Burt: https://www.andrews.edu/~burt/} "During the 1940s an ever increasing majority of the church was believing in the eternal underived deity of Christ and the trinity, yet there were those who held back and even actively resisted the change. **This group was mainly comprised of some older ministers and Bible teachers**."

Niba abihayimana bakuze b'icyo gihe barwanyije iyi nyigisho y'ibinyoma, ndetse n'imyaka 25 nyuma y'urupfu rwa Ellen White, birasekeje rwose kuvuga ko itorero ryacu ryigishije iyi nyigisho y'ibinyoma mbere yicyo gihe! Avuga ko ibyo umuntu yemera, atitaye ku kuba ari umuhanga mu bya tewolojiya cyangwa umwizera! Ariko iyo umuntu ufite ukuri kuzuye hamwe ninshingano yo kwamamaza ubutumwa bwabamarayika butatu yanze Bibiliya numurimo watanzwe, Satani amuyobora hafi ye kuruta uwamuhagarariye kumugaragaro, Papa. Ntibitangaje rero kuba mu 1980 twakiriye inyigisho nshya ko Imana imwe (Budisti itaziguye muri iki gitekerezo) igizwe na Data, Mwana, na Roho Mutagatifu, nubwo Bibiliya ivuga neza ku Mana imwe Data, We ((bisanzwe) Mwana, na (Babo) Umwuka Wera! Rero twagiye kure cyane mu buhakanyi bwacu kuruta amatorero menshi y'abaporotestanti yaguye.

Hamwe n'Itorero ry'ivugabutumwa, TWE twatangije ishyirwaho rya Luther Square muri Vatikani ubwayo, nk'ikimenyetso cy'ubwiyunge n'igihe, twanga rwose ko Bibiliya ivuga ko Papa ari umuyobozi w'urugamba rwo kurwanya ubwoko bw'Imana n'ukuri! Twanze mu matorero menshi yo gukwirakwiza massage eshatu za marayika hamwe namakuru yukuza kwa Yesu! Imana itugirire impuhwe, kandi idufashe kwihana, kuko nkuko umuhanuzi Ezekiyeli abivuga, igihano kizajya kibanza kubantu b'abahakanyi b'Imana.

74: Dr. Kellogg niwe waremye Intangiriro n'umuzi w'ubuyobe bwa Iherezo Alpha + Omega heresy

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Ellen White yasobanuye amahame yo gukoresha nabi Bibiliya n'Umwuka w'ubuhanuzi Dr. Kellogg yakoresheje igihe yashukaga hafi kimwe cya kabiri cy'itorero, ibyo bikaba byaragarutsweho mu maso yacu. Ni iki Dr. Kellogg yakoze kuri Bibiliya igihe yandikaga “Urusengero ruzima”? Uburyo bwe bwasa nubwa none bwo kurengera ikosa ridashingiye kuri Bibiliya?

- “**Mu gitabo cyose harimo ibice by'ibyanditswe**. Ibi byanditswe byazanywe ku buryo amakosa yakozwe **kugira ngo agaragare nk'ukur**i.” {Ellen White: SpTB02 52.1} “All through the book are passages of scripture. These scriptures are brought in such a way that error is made to appear as truth.”

- “Mu gitabo ´Living Temple´ herekanwa **ITANGIRA** y'ubuyobe bwica. Iherezo izakurikira, kandi izakirwa n'abadashaka kumvira umuburo Imana yatanze.” {Ellen White, Special Testimonies Series B No. 2, page 50, letter, August 7th, 1904 ‘Beware’} “In the book ´Living Temple´ there is presented **the ALPHA of deadly heresies**. The **omega** will follow, and will be received by those who are not willing to heed the warning God has given.”

- "´Kubaho Urusengero´ rurimo alfa **ya IYI nyigisho**. Nari nzi ko **iherezo** izakurikira mugihe gito; maze mpinda umushyitsi ubwoko bwacu. [..] Ibyanditswe byera byakoreshejwe mu kwemeza inyigisho zavuzwe haruguru, ni ibyanditswe bidakoreshwa.” {Ellen White: SpTB02 53.2} “´Living Temple´ contains the alpha of **THESE** theori**ES**. I knew that the **omega** would follow in a little while; and I trembled for our people. [..] The scripture used to substantiate the doctrine there set forth, is scripture misapplied.”

- “Ubu dufite imbere yacu alfa y'akaga**. Iherezo izaba ifite kamere itangaje**.” {Ellen White: 1SM 197.4} “We have now before us the alpha of this danger. **The omega will be of a most startling nature**.”

Hano turabona ko ubuhakanyi bwa Alpha ninkomoko yibi bitekerezo, kandi ubuhakanyi bwa Omega nugukomeza no kurangiza. Ibitekerezo bya Alpha na Omega kubyerekeranye nubutatu biratandukanye mubyerekezo gusa, ariko ntabwo bihuye nibi bitekerezo. Theory (ies) yanditswe mubwinshi kugirango tubashe kubona ko byombi, nubwo muburyo butandukanye, byibasira umurima umwe. Mu buhakanyi bwa Alpha, Umwuka Wera yangiritse kugeza ku rwego rwimbaraga zidasobanutse, kandi mu buhakanyi bwa Omega, Umwuka Wera ahinduka Ikiremwa, ni ukuvuga Imana niterambere ryanyuma mubyiza bitandukanye yigisha akurikije amahame ya gipagani Ikimana gihumye kigaragaza We ubwe mu nshingano zitandukanye. Ukurikije ihame ryibikorwa-reaction (gusunika-gukurura) binyuze mu buhakanyi bwa Alpha, Dr. Kellogg yateguye kandi ashoboza ubundi buryo bukabije bw’ubuhakanyi bwa Omega, bityo afungura inzira yo kurangiza ubuhakanyi, mu gihe benshi muri bo bakemuye ikibazo gikomeye cy’ibinyoma kwigisha.

- “We [J.H. Kellogg] yahise avuga ko ibitekerezo bye byahoze bijyanye n'ubutatu byari bihagaze mu nzira ye yo kuvuga neza kandi neza; ariko ko mugihe gito yari yaje kwizera ubutatu kandi noneho yashoboraga kubona neza aho ingorane zose ziri, kandi yizera ko ashobora gukemura ikibazo neza. Yambwiye ko noneho **yizeye** Imana Data, Imana Mwana, n'Imana **Umwuka Wera**; kandi **igitekerezo cye ni uko Imana** ari Umwuka Wera, atari Imana Data, yuzuye isi yose, n'ibinyabuzima byose. Yavuze ko niba yarabyizeye mbere yo kwandika igitabo, yashoboraga kwerekana ibitekerezo bye adatanze igitekerezo kitari cyo igitabo gitanga. **Namushyize imbere inzitizi nasanze** mu nyigisho, ngerageza kumwereka **ko inyigisho zinyuranye rwose nubutumwa bwiza** kuburyo ntigeze mbona uburyo bushobora kuvugururwa mpinduye imvugo nke. Twaganiriye kuri kiriya kibazo muburyo bwa gicuti; ariko numvaga nzi neza ko igihe twatandukana, umuganga atumva ubwe, cyangwa imiterere yinyigisho ze. Kandi sinabashaga kubona uburyo byashobokaga ko arengana, kandi muminsi mike ikosora ibitabo kugirango bibe byiza. ” {Letter A.G. Daniells to Willie White, October 29, 1903, p. 1+2} “He [J.H. Kellogg] then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time he had come to believe in the trinity and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily. He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and **HIS** view was that it was **God the Holy Ghost**, and **not God the Father, that filled all space**, and every living thing. He said that if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives. **I placed before him the objections** I found in the teaching, and tried to show him that **the teaching was so utterly contrary to the gospel** that I did not see how it could be revised by changing a few expressions. We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand Himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right.”

- “Bizavugwa ko 'Urusengero ruzima' rwavuguruwe. **Ariko Uwiteka anyeretse ko umwanditsi atigeze ahinduka**, kandi ko nta ubumwe bushobora kubaho hagati ye n'abakozi b'ubutumwa bwiza **mugihe akomeje guha** agaciro amarangamutima ye y'ubu. Nsabwe kuzamura ijwi ryanjye mburira abantu bacu, mvuga nti: “**Ntimukishuke; Imana ntisebya**."Abagalatiya 6,7" {Ellen White: 1SM, p. 199, 1904} “It will be said that ‘Living Temple’ has been revised. **But the Lord has shown me that the writer has not changed**, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his **present sentiments**. I am bidden to lift my voice in warning to our people, saying, “**Be not deceived; God is not mocked**” Galatians 6,7.”

- “Ndahatirwa kuvuga mpakana ibivugwa ko inyigisho z'Urusengero Ruzima zishobora gushyigikirwa n'amagambo mvuye mu nyandiko zanjye. Hashobora kuba muri iki gitabo imvugo n'amarangamutima **bihuye n'inyandiko zanjye. Kandi hashobora kuba mubyo nanditse amagambo menshi yakuwe mubusabane bwabo, agasobanurwa ukurikije ibitekerezo byumwanditsi wurusengero Living Living**, bisa nkaho bihuye ninyigisho ziki gitabo. Ibi birashobora gutanga inkunga igaragara yemeza ko amarangamutima yo mu rusengero ruzima ahuye ninyandiko zanjye. Ariko Imana ikinga ukuboko ko iyi myumvire igomba gutsinda.“ {Ellen White: 1SM, p. 203, **1904**} “I am compelled to speak in denial of the claim that the teachings of Living Temple can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. **And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book**. This may give apparent support to the assertion that the sentiments in Living Temple are in harmony with my writings. But God forbid that this sentiment should prevail.“

- “Mu cyerekezo cyanyuze imbere yanjye, nabonye umurimo runaka ukorwa n'abakozi b'abamisiyonari b'ubuvuzi. Abavandimwe bacu bakoreraga bareba, bareba ibyakorwaga, ariko ntibasa nkabumva. Urufatiro rwukwizera kwacu, rwashizweho namasengesho menshi, gushakisha cyane Ibyanditswe, byamanurwaga, inkingi ninkingi. Ukwizera kwacu kwari ukutagira icyo dushingiraho - ahera harashize, impongano yagiye. Nabonye ko hagomba gukorwa ikintu. Intambara yari hafi kunyica. ” {Ellen White: 1SAT, p. 344, **1904**} “In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not seem to understand. **The foundation of our faith, which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, pillar by pillar**. Our faith was to have nothing to rest upon—the sanctuary was gone, the atonement was gone. I realised that something must be done. The battle nearly killed me.”

- “Abashaka **gukuraho ibimenyetso bishaje** ntibifata neza; ntibibuka uko bakiriye kandi bumvise. Abagerageza kuzana ibitekerezo byakuraho inkingi z'ukwizera kwacu kubyerekeye ahera cyangwa bijyanye **na kamere y'Imana cyangwa ibya Kristo,** bakora nk'impumyi. Barashaka kuzana ibintu bidashidikanywaho no gushyira ubwoko bw'Imana mu buryo budafite inanga.” {Ellen White: MR No 760, p. 9, **1905**} “Those who **seek to remove the old landmarks** are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary **or concerning the personality of God or of Christ**, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.”

Ese Dr. Kellogg yemeraga Ubutatu, kandi amagambo ye yabwiye Umusaza Daniells (utarigeze agwa mu buhakanyi icyo gihe) yari ameze nk'inyigisho zemewe z'itorero ryacu? Kuki bitavuzwe ahandi? Kuberako ibyo byasenya ingingo zose z'ibinyoma z'abihayimana benshi b'iki gihe! Ellen White yari azi ko ashaka gusubiramo igitabo cye no gushyiramo inyigisho y'ibinyabuzima bitatu by'Imana?

Amagambo abvoe aduha igisubizo cyumvikana!

Niba yarizeraga inyigisho imwe, nkuko benshi babivuga, kuki yacyashye Dr. Kellogg kubera ko yongeye kwandika igitabo? "Amarangamutima ye" yari ayahe? Nk’uko yabyiyemereye, umwaka umwe mbere yaho, yatangiye kwizera Ubutatu. Yavuze ko inyigisho ze ari zimwe n'izawe. Ndetse yasubiyemo amagambo yanditse, adashingiye ku murongo. Ndetse na A.T. Jones yaje kumuyobora kure yukuri kandi yemera Ubutatu!

- “Ntacyo twabonye cyo kudutera inkunga twizeye ko Umusaza Jones asohoka mu **mwijima uri kuri we.** Yumva ko yiyumva; ariko ameze nkimpumyi kandi yumva yifuza kumenya intambwe yatera. Numvaga ngomba kumuvugisha neza. Namubwiye ko atari hamwe no guhagarara ku **miburo yatanzwe ku bijyanye n'ingaruka za Dr. Kellogg** kuri we, yagiye mu nzira yari yaraburiwe kutanyuramo; ntabwo yari afite ubushishozi bwo mu mwuka ngo yumve imyizerere ya muganga. **Namubwiye ko yabaye ijwi rya** Dr. Kellogg ku bantu.“ {Ellen White: Lt 234, **1908**} “We did not see anything to encourage us in the hope that Elder Jones is coming out **from the darkness** that is upon him. He feels that he understands Himself; but he is as the blind and is feeling about to know what step to take next. I felt that I must speak plainly to him. I told him that **not with standing the warnings that had been given regarding Dr. Kellogg’s influence over him, he had gone into the very path he had been cautioned not to take**; he had not spiritual discernment to understand the doctor’s religious standing. I told him that **he had become Dr. Kellogg’s voice** to the people.“

75: Dr. LeRoy Froom nkumuyobozi wubuyobe bwa Iherezo. “Ubuhamya” bw'icyo gihe: Ibitabo “Evangelism - Ivugabutumwa” kuva mu 1946, na “Questions on Doctrine - Ibibazo ku nyigisho” kuva 1957

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Dr. Froom yari mu ruziga ruto rw'Inama Rusange yari ishinzwe gutegura urutonde rw'ibintu 28 by'Abadiventisti bemera. Yasobanuye mu gitabo cye “Movement of Destiny” uburyo ukuri kwa kera kwakuweho:

- "Intambwe ikurikiraho kandi byanze bikunze mu gushyira mu bikorwa imyizerere yacu y'ibanze ihuriweho, harimo no kuvugurura imirimo imwe n'imwe ya **BISANZWE**, kugira ngo **ikureho** amagambo yigisha, bityo ikomeza ibitekerezo bitari **byo ku Mana**.“ {Dr. L. Froom: Movement of Destiny p. 422, 1971} “The next logical and inevitable step in the implementing of our unified fundamental beliefs, involved revision of certain **STANDARD** works, so as to **eliminate** statements that taught, and thus perpetuated erroneous views **on the Godhead**.”

Ni ubuhe "nyigisho z'ibinyoma" zerekeye Imana zavanyweho kuva icyo gihe? Mubyukuri ntabwo inyigisho yuyu munsi yubutatu, kuko niyo nyigisho nshya. Dr. LeRoy Froom ubwe yanditse mu gitabo cye yise “Movement of Destiny” ko kuva 1926 kugeza 1928 yagombaga **gushaka** "impaka" z’inyigisho z’Ubutatu mu yandi matorero kuko nta kintu na **kimwe** mu bitabo byacu cyabivugaho:

- “Reka nshobore kwatura nta buryarya. Mugihe cyagarutse hagati ya 1926 na 1928 nasabwe nabayobozi bacu gutanga urukurikirane rwubushakashatsi kuri "Umwuka Wera" ..... bikubiyemo ikigo cya minisiteri y’ubumwe bw’abakozi bo muri Amerika y'Amajyaruguru yo mu 1928, **nasanze usibye ubuyobozi butagereranywa buboneka** muri Roho y'ubuhanuzi, ntakintu nakimwe mubitabo byacu byerekana neza, Bibiliya yerekanwe muriki gice kinini cyo kwiga**. Nta bitabo byabanjirije inzira byerekeranye n'ikibaz**o mu bitabo byacu.“ {Dr. LeRoy Edwin Froom: Movement of Destiny, page 322-324, 1971} “May I here make a frank personal confession. When back between 1926 and 1928 I was asked by our leaders to give a series of studies on “The Holy Spirit”.....covering the North American Union Ministerial Institute of 1928, I found that aside from priceless leads found in the Spirit of Prophecy, **there was practically nothing in our literature** setting forth a sound, Biblical exposition in this tremendous field of study. **There were no previous pathfinding books on the question** in our literature."

Dukurikije amagambo yavuzwe na Dr. LeRoy Froom, amagambo yonyine afite agaciro yagize igihe yakoraga ubushakashatsi kuri iyi ngingo ni aya Ellen White. Kuki noneho yashakishije andi matorero kugirango impaka niba amagambo y'Umwuka w'ubuhanuzi ashyigikiye neza inyigisho y'Ubutatu? Ni ukubera iki nta kintu na kimwe cyigeze kibivugaho mu bitabo byacu icyo gihe niba koko twarabyizeraga? Muri kiriya gihe twari dufite ibitabo bitabarika ku nyigisho zose z'itorero ryacu! Kuki hariho ibitabo byinshi kuri Ubutatu no muri iki gihe? Dr. Froom yaba yaribasiye ukuri mubindi bice? Mu gitabo cye cyo mu 1957, Ibibazo ku nyigisho, yanditse ko impongano yarangiye urupfu rwa Yesu.

Aha niho tewolojiya ishaje ya Adiventi na Calviniste. Ninde wari ufite ifu? Birumvikana ko Adiventi! Niba impongano yararangijwe rwose nigitambo, gusimbuza Yesu murusengero rwo mwijuru (Ibaruwa yandikiwe Abaheburayo) byari kuba bidafite ishingiro. Reka dusuzume ubuturo bwera bw'Abayahudi bwo ku isi, bwari ubwoko bw'ijuru, n'uburyo igitambo cyo ku isi cyatanze amaraso, icyo gihe kikaba cyarazanywe ahera kandi hakoreshwa impongano. Iyaba byose byarangiranye nurupfu rwa Yesu, twese twakijijwe hakiri kare bityo tubwirwa ko tudakeneye kurwanya icyaha.Kandi nibyo rwose Calviniste yigisha. Ntabwo aribyo gusa, ahubwo ko iherezo ryikigereranyo ryaba ari ikigereranyo gusa, kuko "bidashoboka" gusiga icyaha inyuma.

Ese Ellen White yatangaje igitero ku butumwa buri mu “Ibaruwa yandikiwe Abaheburayo”?

- “Ntidushobora kubona amagambo akwiye kugirango dusobanure iterambere rigezweho ryibitekerezo bifitwe na bamwe. Harimo insanganyamatsiko ya pantheism. Ibi bitekerezo bivanze nukuri, kuburyo **ukuri kutagira** ingaruka. Izi nyigisho zidasanzwe zigizwe no guhakana imiterere yImana, **impongano ya Kristo nakazi kayo ahera.** Bakuraho amahame y'ingenzi yatugize abantu batandukanye.“ {Ellen White: MS 8, 1914, Part 32} “We cannot find words fitly to explain the latest development of ideas held by some. They contain threads of pantheism. These ideas are so mixed with the truth, that the truth is made of no effect. These specious theories constitute a **denial** of the personality of God, **the atonement of Christ and His work in the sanctuary**. They take away the vital principles which have made us a separate people.“

Inyigisho za Yesu afite kamere ya Adamu igihe yageraga kwisi zaturutse kuri Dr. Froom nawe:

Dr. Froom:

- “Umubiri wa Kristo na kamere ye mu kwigira umuntu byari bitandukanye n'ibyacu. "Yasonewe" umurage wacu, kandi yafashe **kamere ya Adamu idafite icyaha nkuko byari bimeze mbere yo kugwa**.“ {Dr. **LeRoy Froom**; Questions of Doctrine, p. 383, and heading, p. 650} “Christ’s flesh and nature in the incarnation were different from ours. He was “exempt” from our genetic inheritance, and took only **the sinless nature of Adam as it was before the fall**.“

Ellen White:

- "Yiyemeje kugwa, ababazwa na kamere muntu, yandujwe kandi yanduzwa n’icyaha." {Ellen White: YI, 20. December 1900} “He **took** upon Himself **fallen**, suffering human nature, **degraded and defiled by sin**.“

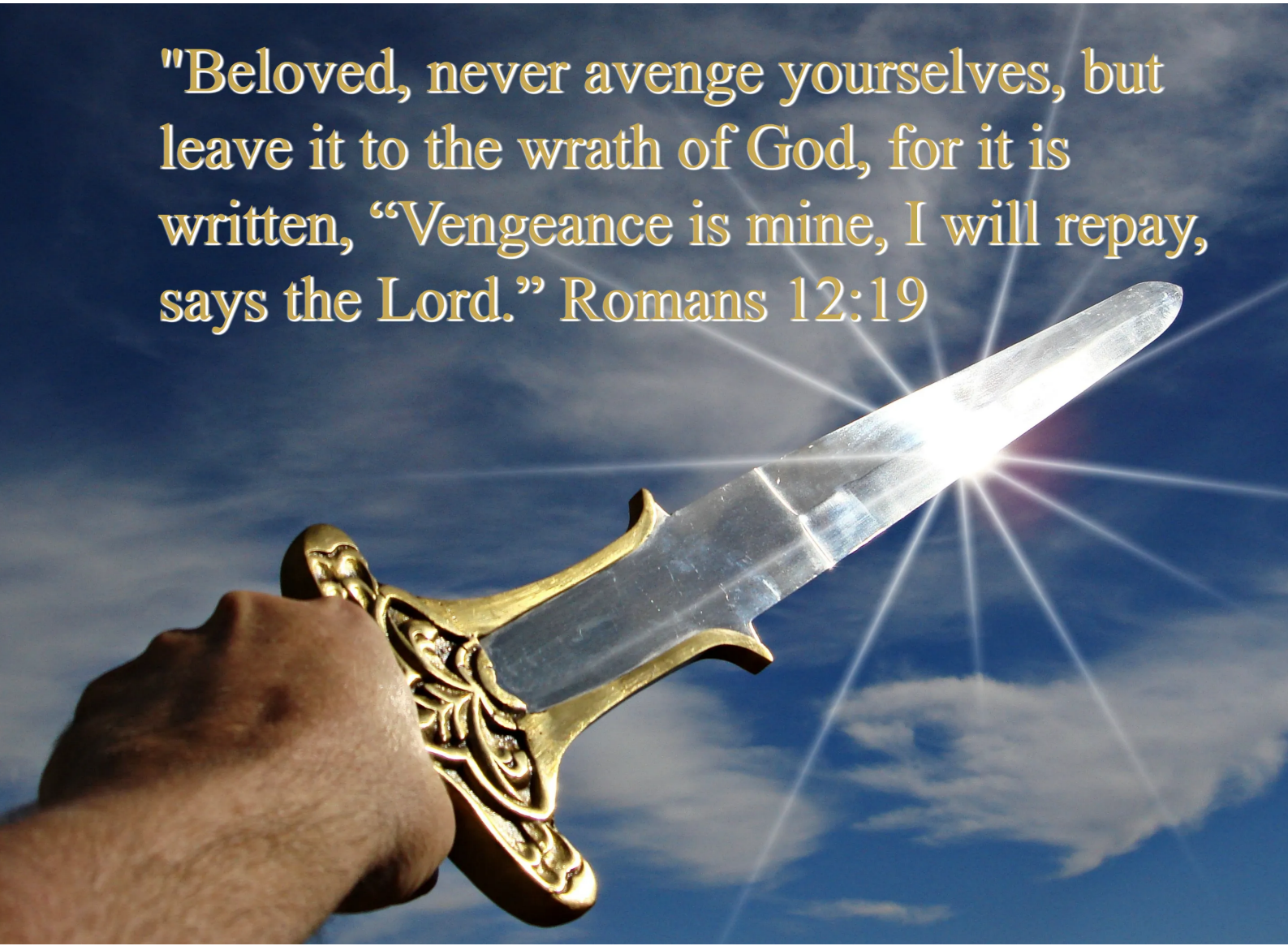
Igitabo cye **Evangelism - Ivugabutumwa**:

Inyigisho zitari zo mu gitabo “Ivugabutumwa” rya Dr. LeRoy Froom - The wrong teachings in the Book “Evangelism” of Dr. LeRoy Froom Cya 61

Video: **Nick Ionashku** - **Froomism** YouTube

76: Laodiceya, Ikibazo cya Omega n'Ibihano Byatangajwe by'Imana

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Ikibazo cya Omega ni iki?

- “Umwanzi w'ubugingo yashatse kuzana igitekerezo cy'uko hagomba kubaho ivugurura rikomeye mu Badiventisti b'umunsi wa Karindwi, kandi ko iryo vugurura ryaba rigizwe no kureka inyigisho zihagaze nk'inkingi z'ukwizera kwacu, kandi tukishora mu inzira yo kuvugurura ibintu. Ese iri vugurura ryabaye, byavamo iki? Amahame yukuri Imana mubwenge bwayo yahaye itorero ryasigaye, yajugunywa. Idini ryacu ryari guhinduka. **Amahame shingiro yakomeje umurimo mumyaka mirongo itanu ishize yabarwa nkikosa. Hashyizweho umuryango mushya. Ibitabo byurutonde rushya byandikwa. Sisitemu** ya filozofiya yubwenge yatangizwa. Abashinze iyi sisitemu bajya mumijyi, bagakora umurimo utangaje. Isabato birumvikana, byafatwa nkubusa, nkImana yaremye. Ntakintu nakimwe cyakwemererwa guhagarara munzira yimikorere mishya. A**bayobozi bari kwigisha ko ingeso nziza iruta ibibi, ariko Imana ikuweh**o, bazashyira kwishingikiriza ku mbaraga zabantu, zidafite Imana, nta gaciro zifite. Urufatiro rwabo rwubakwa ku mucanga, kandi umuyaga ninkubi y'umuyaga byahanagura imiterere. "{Ellen White: 1AB206 1SM 204.2; FG1.215.2} “The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganisation. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. **The fundamental principles that have sustained the work for the last fifty years would be accounted as error**. A new organisation would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. **Nothing would be allowed to stand in the way of the new movement**. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.“

Niba werekanye iyi nyandiko abayoboke b'inyigisho y'Ubutatu, uzumva amagambo y'ubu bwoko:

- “Bakundwa, ntuzigere wihorera, ahubwo ubirekere uburakari bw'Imana, kuko byanditswe ngo: "Ihorere ni ryanjye, nzabishyura," ni ko Uwiteka avuga.“ {Abaroma 12:19}

Iteraniro rya rubanda nyamwinshi mukwemera ku mugaragaro inyigisho y'Ubutatu ntaho rihuriye n'aya magambo. Aya magambo akubiyemo ibisobanuro biranga ibintu byinshi bitujujwe hamwe. Usibye kubahiriza benshi, hariho kuvugurura, kwanga amahame shingiro, no kutita ku Isabato, ibyo byose biranga bitureba. Kandi ibyo bisabwa ni ikindi kimenyetso cyerekana ko iyi miburo ari impimbano gusa. Mu magambo yatanzwe n'umuhanuzi, umuhanuzi w'Imana akoresha amagambo asabwa kugira ngo agaragaze akababaro ke afite ibyiringiro icyarimwe cyo kwakira umuburo w'uko ubwoko bw'Imana buzava mu kuri. Kandi mu Isezerano rya Kera, guhamagarira Isiraheli gusubira ku Mana byasobanuwe kimwe ahantu henshi, nubwo mu gitabo cya Daniyeli dushobora gusoma neza igihe abantu batoranijwe bazangwa. Twasomye kandi ko inyigisho zo mu myaka 50 ishize ari byanze.

Abapayiniya bacu bigishije ko uburyo bwose bw'inyigisho y'Ubutatu buturuka hakurya. Nkumuhanuzikazi, kuki atabihakana ahubwo akandika ko inyigisho zabapayiniya ari ukuri kandi ubuhakanyi bizatesha agaciro izo nyigisho? Nkuko akomeza abivuga, Isabato yubahirijwe hejuru ni umwiherero uherekeza gusa, mugihe ibimenyetso bizakurwaho burundu. Ibi byabaye kuko iyo turebye benshi mubadiventiste kwisi, dusanga ku Isabato bateka, bakora siporo, bareba televiziyo, ndetse babwiriza, cyane cyane muburengerazuba. Igihe Imana yasukaga manu mu butayu, ntabwo yabikoze ku Isabato kugira ngo idateranya umuntu ku munsi w'ikiruhuko!

Kandi gukusanya manu birasa no guteka uyumunsi. Mu Adiventiste ba kera, guteka ku Isabato byari ukurenga ku itegeko rya kane. Naho ubwinshi bwaguye, Yesu yavuze adashidikanya ko ihari kandi iyobora:

- “Kandi umumarayika w'itorero ry'i Laodikiya yandike; Ibi bintu bivuga Amen, umuhamya wizerwa kandi wukuri, intangiriro yo kurema Imana; Nzi ibikorwa byawe, ko udakonje cyangwa ngo ushushe: Nakwifuza gukonja cyangwa gushyuha. Noneho rero, kubera ko uri akazuyazi, kandi ukaba udakonje **cyangwa ushushe, nzagusohora mu kanwa.** Kuberako uvuze, Ndi umukire (**ubuhamya ko dufite tewolojiya iboneye**), kandi niyongereyeho ibicuruzwa (**sobanukirwa n'ukuri**), kandi ntacyo nkeneye; kandi ntuzi ko uri mubi, kandi uri mubi, kandi uri umukene, nimpumyi (**kutumva no kutemera ukuri kwukuri)**, kandi wambaye ubusa (tewolojiya yukuri irahakana): **Ndakugira inama yo kungurira zahabu (yatakaje agaciro cyane** ukuri kubyerekeye Umwuka Wera nabandi banze) **bageragеje mu muriro (kweza inyigisho z'ibinyo**ma), kugirango ube umukire (wongere wumve ukuri); n'imyambaro yera, kugira ngo wambare, kandi isoni zo kwambara ubusa kwawe ntizigaragare; **kandi usige amavuta amaso yawe (kumenya ukuri kwa Bibiliya kwera,** ubujyakuzimu bw'ubuhakanyi, n'inyigisho z'ibinyoma) n'amaso yawe, kugira ngo ubone (umuhamagaro **wo kongera kwakira ukuri**).“ {Ibyahishuwe 3:14-18}

Turabizi ko itorero ry'Abadiventisti ariryo torero rya Bibiliya rya Laodikiya, kandi iyi mirongo ni ubutumwa kuri yo! Urwitwazo rukunze gukoreshwa mu rwego ni uko "twaburiwe" gusa kubera akazuyazi n'ubuhumyi kandi ko Laodiceya idashobora kugira tewolojiya y'ibinyoma. Ariko twasomye neza ko umuntu atabona ukuri kandi agomba gusubiza amaso ye akoresheje salve. Inyabutatu niyo nyigisho yonyine mubice byibanze bya tewolojiya aho benshi ari impumyi. Izindi ngingo zose zidafite ishingiro niyo umunyamuryango w'akazuyazi ashobora gutahura, niba ashaka kubahiriza. Ellen White yanditse ko umwiherero wa nyuma w'itorero ry'akazuyazi muri Laodiceya uyobowe neza n'inyigisho z'Umwuka Wera nk'iyaguka ry'inyigisho za Dr. Kellogg. Kandi imvugo "izi nyigisho" yerekeza gusa kumurima umwe kandi ntabwo yigeze yerekeza kumurindi.

- "Urusengero rubaho´ rurimo alfa **Y'IZI** nyigisho. Nari nzi ko **iherezo** izakurikira **mugihe gito;** kandi mpinda umushyitsi ubwoko bwacu.” {Ellen White: SpTB02 53.2} “The ´Living Temple´ contains the alpha of **THESE** theories. I knew that the **omega** would follow **in a little while**; and I trembled for our people.”

Intangiriro y'ubuhakanyi yerekezaga kuri Dr. Kellogg, ubuhakanyi bwe bwarwanyaga Imana gusa n'Umwuka Wera. Umuhanuzikazi w'Imana yanditse kandi ko kimwe mu bigize ubu buhakanyi cyaba ari imirimo myiza ikora nk '"gihamya" yerekana "ubutabera" bw'itorero ry'iki gihe ku itorero ry'iki gihe, mu gihe ubuhakanyi hamwe n'itorero ryigenga kuko amatwi yizana azana abantu benshi batavutse. mu itorero. Kubwibyo, birumvikana ko ntashaka kuvuga byose, ariko ni byinshi.

- "Abashinze **ubu** buryo bajyaga mu mijyi, bagakora **umurimo utangaje**." {Ellen White: 1AB206, 1SM 204.2; FG1.215.2} “The founders of **this** system would go into the cities, and **do a wonderful work**.“

- “Kimwe na Isiraheli ya kera, itorero ryasuzuguye Imana ye mu kuva mu mucyo, ryirengagiza inshingano ze, kandi rikoresha nabi icyubahiro cye cyo hejuru kandi cyashyizwe hejuru cyo kuba umwihariko kandi wera mu mico. Abayoboke be barenze ku masezerano yabo yo kubaho ku Mana na We wenyine. Bifatanije no kwikunda no gukunda isi. Ishema, gukunda ibinezeza, nicyaha byarakunzwe, kandi **Kristo** yagiye. **Umwuka we** yazimye mu **itorero**.” {Ellen White: RH, May 5, 1885} “**LIKE ancient Israel, the church has dishonored her God by departing from the light**, neglecting her duties, and abusing her high and exalted privilege of being peculiar and Holy in character. Her members have violated their covenant to live for God and him only. They have joined with the selfish and world-loving. Pride, the love of pleasure, and sin have been cherished, and **Christ** has departed. **His Spirit** has been quenched in the **church**.”

Imana yatangaje binyuze mu bahanuzi bayo ko igihano cy'ubuhakanyi bw'ubwoko bwacyo kizaza mbere yuko isi yose ibabazwa no kwanga Imana. Abantu barashobora kandi kwitiranya iki gihano cy'Imana kiri hafi gutotezwa kubantu b'Imana kandi bakavuga ko tukiri abantu nyabo, tutumva ko ibyo bitandukanye kandi ko tuzahabwa igihano gikwiye cy'Imana mbere yuko imperuka irangira igihe cy'ubuntu n'iyi si.

Imana ntiyemera gushinyagurirwa kandi yamaze gutangaza iki gihano mu gutwika imashini zicapa mu gihe cya Ellen White igihe batangiraga gucapa imirimo idahwitse.

- “Hano turabona ko itorero - ahera h'Umwami - ryabaye irya mbere mu kumva uburakari bw'Imana. Abagabo ba kera, abo Imana yahaye umucyo mwinshi kandi bari bahagaze nk'abarinzi b'inyungu z'umwuka z'abaturage, bahemukiye icyizere cyabo. ”{Ellen White: 5T, p. 211, 1882} “Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to Whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust”

- “Uwiteka aramubwira ati:“ Genda unyure mu mujyi, unyure hagati ya Yeruzalemu, **ushireho ikimenyetso ku gahanga k'abantu biniha kandi batakambira amahano yose** azakorerwa hagati yacyo. Abwira abandi ati: "Nimugende inyuma ye mu mujyi, mukubite. Ntimukagire impuhwe, kandi ntimugirire **impuhwe**: Mwice abasaza n'abato rwose, abaja, abana bato, n'abagore: ariko muze. ntabwo ari hafi y'umuntu uwo ari we wese; hanyuma utangire ahera hanjye. **Hanyuma batangirira ku bantu ba kera bari imbere y'urugo**.” (Ezekiyeli 9:4-6}

- “**Iga igice cya cyenda cya Ezekiyeli. Aya magambo AZASOHORA**.” {Ellen White: Letter 106, **1909**} “**Study the ninth chapter of Ezekiel. These words WILL be literally fulfilled**.”

Iyo Imana isobanuriye umuhanuzi Ezekiyeli icyo amahano akorerwa muri Isiraheli kandi iyo ivuga ko abantu bose bazicwa atabizi, aravuga ati: "Tangirira ahera hanjye." Ibi bivuze ko ubuturo bwera bw'isi bwuzuye abayobozi b'abahakanyi Imana izarimbura kubera kumutera umugongo no kubeshya ubwoko bwayo. Itorero ry'Abadiventisti muri iki gihe risenga imana y'ibinyoma! Vuba aha hazabaho ibihano bikaze byateganijwe igihe Imana yatwitse imashini zicapura mugihe cya Dr. Kellogg.

Kuri iyi nshuro, nk'uko Ezekiyeli abivuga, igihano kiza mu buryo bwuzuye uburakari bw'Imana, benshi bahanwe bazemera ko ari "gihamya" ko bavuga ukuri kandi ko gutoteza abantu "b'ukuri" b'Imana byabaye.

Ntibazamenya ko ikibazo cyahinduwe kandi ko ubwabo bazahabwa igihano gikwiye cy'Imana nibaguma kuri uyu mwanya.

- "Avuga n'ijwi rirenga ati: "Witinye Imana kandi uyihe icyubahiro, kuko igihe cy'urubanza rwe kirageze, maze usenge uwakoze ijuru, isi, inyanja, n'amasoko y’amazi." {Ibyahishuwe 14: 7}

Ibyahishuwe igice cya 14 hasobanura inkumi 144.000 zitasinze nubusambanyi bwa Babuloni. Dukurikije Ibyahishuwe, ntabwo bari mu itorero rya 7 ryaguye, ahubwo ni itsinda rya nyuma ryasigaye mu bakijijwe, nka Nowa n'umuryango we mbere y'umwuzure.

77: Kugabanuka kwimyitwarire ya Laodikiya

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Kwinezeza cyane mu mibonano mpuzabitsina mu bashakanye cyangwa ni uburyo budasanzwe, imibanire itarashaka mu mibonano mpuzabitsina, kwikinisha no kuryamana kw'abahuje igitsina (ibi bikubiyemo kandi "**UBUFATANYE**" no kuryamana kw'abahuje igitsina) ukurikije Bibiliya na Ellen White **ibyaha byihishe** imbere yo kubona Mana. Kuri Yesu, icyaha gitangirira mubitekerezo byacu no mubitekerezo byacu, tutitaye ko dufite amahirwe yo kubikora cyangwa kutabikora.

- “Ariko ndababwiye nti: **Umuntu wese ureba umugore ngo ararikire, aba asambanye na we mu mutima we**. Niba ijisho ryawe ry'iburyo rikubabaje, ukureho kandi ujugunye muri wowe, kuko ari byiza kuri wewe ko umwe mu banyamuryango **bawe arimbuka**, atari uko umubiri wawe wose **uzajugunywa ikuzimu**.” {Matayo 5: 28.29}



- “Kubera iyo mpamvu, Imana **yabahaye urukundo rubi: kuko n'abagore babo bahinduye imikoreshereze karemano mu kurwanya ibidukikije. Kandi kimwe, nabagabo, basize imikoreshereze isanzwe yumugore**, batwitse mubyifuzo byabo kubandi; abagabo hamwe nabagabo bakora ibitagaragara, kandi bakakira ubwabo ibyo kwishura amakosa yabo yahuye. Kandi nubwo badakunda kugumana Imana mubumenyi bwabo, Imana yabahaye ubwenge bubi, kugirango bakore ibintu bitari byiza; Kuba wuzuye gukiranirwa, ubusambanyi, ububi, kurarikira, ubugome; yuzuye ishyari, ubwicanyi, impaka, uburiganya, ububi; abongorerana, Abasubira inyuma, banga Imana, nubwo batitaye, ubwibone, abirasi, abahimbye ibintu bibi, batumvira ababyeyi, Utabisobanukiwe, abica amasezerano, nta rukundo rusanzwe, badashobora kwimurwa, nta mbabazi: Ninde uzi urubanza rw'Imana, ko abakora ibintu nkibyo ari bakwiriye gupfa, **ntibakora nk'ibyo gusa**, ahubwo tunezerwe n'ababikora.” {Abaroma 1:26-32}

Uku kwangwa kw'Imana nyayo (Ubutatu) yakuyeho itorero rya SDA kure yImana nukuri kwayo kuburyo ubu abashakanye bahuje ibitsina babana cyangwa abantu basambana bashobora kubona byoroshye imirimo murusengero, nubwo babishaka babikora batabanje kwihana, guma guma mucyaha, kandi ukomeze kuguma hamwe, koresha imvugo "nta guhuza umubiri" kugirango ubihane. Kubana kw'abahuje ibitsina cyangwa abaryamana bahuje ibitsina ntabwo biri mubukwe bwa gikristo, ahubwo ni icyaha gifunguye! Kwihana no kureka icyaha nabyo bisobanura iherezo ryubuzima bwabashakanye hamwe. Imana idufashe, kugira ngo binyuze mu masengesho yimbitse dushobore gutsinda ibitekerezo byacu by'ubusambanyi ndetse n'ahantu habi, kandi ko tuvuye i Sodomu na Gomora ndetse no kugerageza kwabo „kwihanganira ibinyoma"! Ellen White yanditse neza ku bibazo byavuzwe haruguru:

Ellen White: "Testimonies on Sexual Behavior, Adultery and Divorce - Ubuhamya ku myitwarire y'Igitsina, Ubusambanyi n'Ubutane"

Iyo tugereranije ubuhakanyi bwa none nuburyo bwari bumeze mu myaka 30 ishize, birababaje, tubona ibintu bibi cyane. Umwarimu wo muri Loma Linde yatumiye Abadiventisti n’abenegihugu kuri TV gutora muri referendumu ishyigikira abashyingiranwa bahuje ibitsina, "kwerekana urukundo no kwihanganirana".

Ese Aburahamu yerekanye urukundo abinyujije mu "kwatura amahoro-ecumenique ya Sodomu na Gomora"? Ese ibi turabigaragaza muri kaminuza ya Andrews, aho "twerekana urukundo" binyuze mu biro by'abahuje ibitsina, kugira ngo abayoboke b'iryo tsinda bashobore "kumenya" ukuri? ? Mu nyandiko yo muri kaminuza ya Andrews, yasohotse mu Kwakira 2015, dushobora kubona ukwemera ku buryo butaziguye ariko ku mugaragaro abaryamana bahuje ibitsina:

- "Bamwe birukanwe mu mashuri yacu ya gikristo igihe bagaragazaga ko bakwega igitsina kimwe. Abenshi, niba atari bose, bumvise inyigisho zamagana abaryamana bahuje ibitsina nkabantu, bananiwe gutandukanya gukurura abaryamana bahuje ibitsina cyangwa icyerekezo hamwe nubusambanyi. **Abantu bose, harimo n'abaryamana bahuje ibitsina, bagomba kwiyumvamo ko bakiriwe neza mu matorero yacu mu gihe abaryamana bahuje ibitsina badakwiye kwakirwa mu banyamuryango no mu biro by'itorero.** Bose bagomba kwitabwaho mu buryo bw'Umwuka n'Itorero." {Andrews University: October 9th, 2015.} "Some have been expelled from our Christian schools when they revealed their attraction to the same sex. Most, if not all, have heard sermons that condemn homosexuals as persons, failing to distinguish between homosexual attraction or orientation and the practice of homosexuality. **All persons, including practicing homosexuals, should be made to feel welcome to attend our churches while non-practicing gay persons should be welcomed into membership and church office**. All should receive spiritual care from the Church."

Yesu yamaganye ubu buryo bwo gutekereza n'imiterere y'umutima w'umuntu. Yadusobanuriye ko icyaha ari **icyaha,** nubwo **twatekereza** cyangwa **twifuza:**

- "Ariko ndababwiye nti: Umuntu wese ureba umugore ngo ararikire, aba yarasambanye na we mu mutima we." {Matayo 5:28}

Muri Amerika, dufite abakozi b'abahuje ibitsina mu itorero, tubana nk'abashakanye bafite "ibisobanuro" Imana yaduhaye urukundo, ku buryo "nubwo bahuje igitsina, birinda ibikorwa bisanzwe", ariko bakibwira ubwabo kandi bakabana nk'abashakanye nicyaha cyonyine aho abantu batangaza kumugaragaro nta soni, bagahatira abandi kwemera icyo cyaha, mugihe abantu bafite izindi ntege nke bafite ipfunwe ryibyaha byabo kandi ntibatangaze amazina yibyaha byabo Ni ukubera icyaha cyubwoko (ubutinganyi)!,

Imana yarimbuye Sodomu na Gomora, Birumvikana ko Imana ikunda abaryamana bahuje ibitsina kimwe nabandi banyabyaha bose, kandi niba twemeye umuhamagaro wayo, twanga ubuzima bwiyandarike n'imbaraga z'Imana zo kuvuka ubwa kabiri, dushobora guhindukirira uruhande rwayo, kimwe nabantu bafite ubwoko bwose! intege nke.

Imana idufashe kugirango binyuze mumasengesho n'imbaraga zayo dutsinde ibitekerezo byubusambanyi nibitekerezo byononekaye hanyuma dusige Sodomu na Gomora nuburyo bwabo bwo "kwihanganira" ibinyoma!

78: Gutoteza "Ubuyobe" hamwe nigihe cyubuhakanyi bwatangajwe

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- "Ikintu kimwe kidashidikanywaho kigiye gusohora vuba, - **ubuhakanyi BUKOMEYE**, butera **imbere** kandi bugenda **bwiyongera,** kandi **buzakomeza kubikora kugeza igihe Umwami azamanukira mu ijuru n'ijwi rirenga**." {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1} "One thing it is certain is soon to be realised,—the **GREAT apostasy**, which is **developing** and increasing and **waxing stronger**, and will **continue to do so until the Lord shall descend from heaven with a shout**."

- "Ariko Uwiteka azahagurutsa abantu bafite imyumvire ikomeye, bazaha uku kuri umwanya wabo muri gahunda y'Imana." {Ellen White: SpTB02 51.2} "But the Lord will raise up **men** of keen perception, who will **give** these **truths** their proper place in the plan of God."



Icyitonderwa: **abagabo =** abantu bake gusa! Muri iyi minsi, abarwanyi b'ukuri ba kera bahabwa ibihano kubera "inyigisho nshya z'ibinyoma" kuko banze ko Imana ari Ubutatu, ntabwo ari Data! Uku nugusohoza ibyahanuwe na Kiliziya. Inyigisho z'ibinyoma ni inyigisho zidafite ishingiro muri Bibiliya cyangwa Umwuka w'ubuhanuzi. Inyigisho y'Ubutatu, yahindutse "imyizerere yacu" nko mu 1931, iremewe kandi ishyirwa hejuru ya Bibiliya n'Umwuka w'ubuhanuzi. Kuki hejuru? Kuberako abagabo banze ukuri kuberako Itorero ryigisha ukundi. Ariko iryo ntabwo ariryo hame itorero ryacu ryashingiweho! None se abadiventiste bemeraga iki kugeza 1931? Hamwe ningingo zokwizera zuyu munsi, benshi mubadiventisti ba kera bagomba guhezwa "kwigisha ibinyoma". Ariko amateka arisubiramo, nkuko Abayahudi baca bafata intumwa Pawulo umuhakanyi:

- “Kuko twabonye uyu mugabo mugenzi we w'ibyorezo, akaba n'umuyoboke wo kwigomeka mu Bayahudi bose ku isi, akaba n'umuyobozi w'agatsiko ka Nazareti.“ {Ibyakozwe 24:5}

Uyu munsi, ukuri kutavuga ko imyizerere nk'iyo yabayeho mu buzima bwa Ellen White, yangwa n'abapayiniya bake, ni yo ntambwe ikurikira igihe ukuri ku byahise gukandagirwa n'ihame "uwatsinze agena amateka". Benshi, basoma aya magambo, ntibazemera ko twe nkitorero ryImana, twagiye kure yukuri, ntanumwe wabibonye.

- “Nshinzwe kubwira abantu bacu, ko bamwe batabimenya, **ko satani** afite ibikoresho nyuma y'ibikoresho, **kandi akabikora muburyo badategereje**. Inzego za satani zizahimba inzira zo gukora abanyabyaha mubatagatifu. Ndakubwira nonaha, ko nimara kuruhuka, **hazabaho** impinduka **zikomeye. Sinzi igihe nzajyanwa;** kandi ndashaka kuburira bose kwirinda ibikoresho **bya satani. Ndashaka ko abantu bamenya** ko nababuriye byimazeyo mbere y'urupfu rwanjye.” {Ellen White: Manuscript 1, Feb 24, 1915}
  “I am charged to tell our people, that some do not realize, that the **devil** has device after device, and he **carries them out in ways that they do not expect**. Satan’s agencies will invent ways to make sinners out of saints. I tell you **now**, that **when I am laid to rest**, **great changes will take place**. I do not know when I shall be taken; and I desire **to warn** all **against the devices of the devil**. I want the people to know that I warned them fully before my death.”

Kubera ko Ellen White yatangaje ko ubu buhakanyi buzabaho nyuma y'urupfu rwe (Abadiventisti benshi muri iki gihe babona Omega nk'ikintu "mu gihe kizaza") kandi ko kizaba gikubiyemo itorero ryose, ntibishoboka rwose kubisobanura ukundi. Nyuma y'impaka zishingiye ku mpande zombi, icyakurikiyeho cyemewe kandi cyemewe na benshi ni inyigisho y'Ubutatu. Ukuri nuko ibi bihitamo niba dukurikiza itegeko rya mbere cyangwa tutarinze! Ubutatu ni bwo bubuza imvura yanyuma kandi bukadindiza ukuza kwa Yesu, kuko bwanze rwose igitambo cya Yesu n'urupfu kuri twe!

- “Ntukagire izindi mana imbere yanjye.” {Kuva 20: 3}

- “Ikintu kimwe kidashidikanywaho **kigiye** gusohora vuba, - ubuhakanyi bukomeye, bugenda butera imbere kandi bugenda bwiyongera, kandi buzakomeza kubikora kugeza igihe Umwami azamanukira mu ijuru n'ijwi rirenga.” {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1} “One thing it is certain is **soon** to be realised,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout.”

Aya magambo atubwira ko ubuhakanyi bwa Omega buzakomera kugeza igihe Yesu azazira. Imbaraga no kwaguka bizana na benshi, kuko opposition, kubera umubare muto, ntabwo igera kuri izo mbaraga nimbaraga. Gukomera bisobanura ko rubanda nyamwinshi izarwanirira "ukuri" kwabo gushikamye, ibyo bikaba bisohozwa rwose kuva abatangabuhamya bakangutse b'ukuri batangiye kurwanira itorero rye n'ijambo ry’Imana. Ikibabaje ni uko benshi batangiye gutotezwa byukuri kubantu, nubwo baba baribeshye, babwiriza gusa inyigisho za Adiventiste za kera kandi nta buyobe bushya. Babangamiwe n'abapolisi n'urukiko, birukanwa iyo baza mu rusengero. Hano hepfo turashobora gusoma ibaruwa iteye ubwoba ya perezida wubumwe, yandikiwe abizera batandatu bafite kwizera kwabapayiniya b’Abadiventisti:

- "Kugirango tubungabunge amahoro n'amahoro mbohererereje aya mabwiriza yo kutaza muri rimwe mu matorero y'Abadiventisti b'umunsi wa Karindwi cyangwa inama zabo mu nama ya Michigan y'Abadiventisti b'umunsi wa karindwi. Dufite uburenganzira bwemewe n'amategeko bwo kwitega ko ukurikiza aya mabwiriza. Ntabwo dushaka kuba abanzi. Ariko imyitwarire ivugwa, nkuko byavuzwe haruguru, irampatira gutanga aya mabwiriza. Gusa rero ntabwo numvise nabi reka nongere mbivuge. Ntukajye mu matorero yacu cyangwa amateraniro yabo cyangwa amateraniro yabo. Ntabwo ari icyifuzo. Ni amabwiriza ashyigikiwe n'uburenganzira bw'ibanze nk'abanyamerika kugira ngo bagire ubwisanzure bw'igihugu cyacu.“ {J.G., President of the Michigan Conference: Letter to B. A, S. F., S. C, R. and M. J. and C. M. on March 7, 2016} “In order to maintain our tranquility and peace I am sending you this directive not to come to any of the Seventh-day Adventist Churches or their meetings in the Michigan Conference of Seventh-day Adventists. We have a legal right to expect you to comply with this directive. We have no desire to be adversarial. But the reported behavior, as noted above, compels me to issue this instruction. Just so I am not misunderstood let me say it again. Do not attend our churches or their meetings or gatherings. This is not a request. It is a directive backed up by the fundamental rights as American citizens to enjoy the liberties of our nation.“

Umwuka w'ubuhanuzi avuga iki kubikorwa nkibi?

- “Kwishingikiriza ku kuboko kw'amategeko ni agasuzuguro ku bakristo; nyamara iki kibi cyazanywe kandi gikundwa mubantu batoranijwe n'Uwiteka. Amahame y'isi yatangijwe mu buryo bwihishwa, kugeza mu bikorwa benshi mu bakozi bacu bahinduka nka ba Laodikiya - bafite umutima utuje, kubera ko kwishingikiriza cyane ku banyamategeko, inyandiko zemewe n'amategeko n'amasezerano. **Imiterere nkiyi ni ikizira ku Mana.** Manuscript 128, 1903.“ {Ellen White: 3SM 303.3} “To lean upon the arm of the law is a disgrace to Christians; yet this evil has been brought in and cherished among the Lord's chosen people. Worldly principles have been stealthily introduced, until in practice many of our workers are becoming like the Laodiceans--half-hearted, because so much dependence is placed on lawyers and legal documents and agreements. **Such a condition of things is abhorrent to God**.--Manuscript 128, 1903."

- “Isi n'abayoboke b'itorero badahindutse bari mu mpuhwe. Bamwe iyo Imana ibagaya kubera gushaka inzira zabo, guhindura isi icyizere, no kuzana ibibazo by'itorero imbere yisi kugirango bafate ibyemezo. Noneho habaho kugongana namakimbirane, kandi Kristo yabambwe bundi bushya, agaterwa isoni. Abo bayoboke b'iryo torero bitabaza inkiko z'isi berekana ko bahisemo isi nk'umucamanza wabo, kandi amazina **yabo yanditswe mu ijuru nk'umwe mu batizera**.” {Ellen White: Selected Messages Book 3, page 302, paragraph 3} “The world and unconverted church members are in sympathy. Some when God reproves them for wanting their own way, make the world their confidence, and bring church matters before the world for decision. Then there is collision and strife, and Christ is crucified afresh, and put to open shame. Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and **their names are registered in heaven as one with unbelievers**.”

- “Ndaguhamagarira mu izina rya Kristo kureka ikirego watangiye kandi ntuzigere uzana undi mu rukiko. **Imana ikubujije gutesha agaciro izina ryayo**. Ufite umucyo mwinshi n'amahirwe menshi, kandi ntushobora kwishyira hamwe nisi kandi ugakurikiza inzira zabo.“ {Ellen White: 3SM 304.1} “I call upon you in the name of Christ to withdraw the suit that you have begun and never bring another into court. **God forbids you thus to dishonor His name**. You have had great light and many opportunities, and you cannot afford to unite with worldlings and follow their methods.“

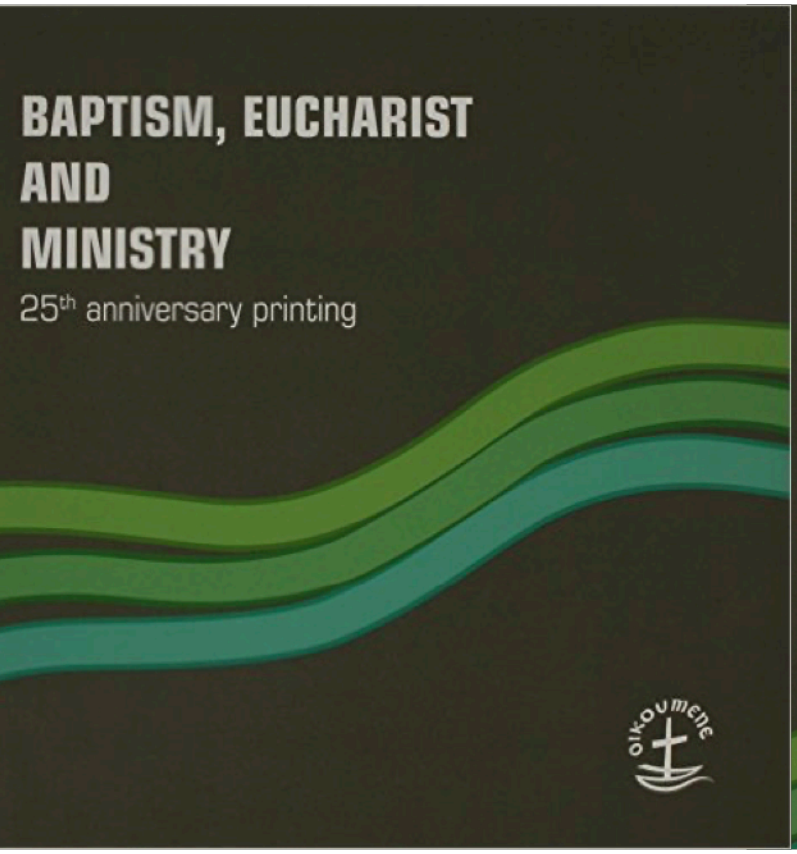
- "Nanditse ahanini ku byerekeye abakristo bizera ukuri gushyira imanza zabo mu nkiko kugira ngo barenganurwe. Mugukora ibi, barimo kuruma no kurya mugenzi wabo muburyo bwose bw'ijambo, "kurimburwa." Bashyize ku ruhande inama zahumetswe Imana yatanze, kandi imbere yubutumwa atanga bakora ikintu cyababwiye kudakora. Abagabo nkabo barashobora guhagarika gusenga Imana, kuko itazumva amasengesho yabo. Batuka Yehova, kandi azabasiga babe abayoboke ba Satani kugeza igihe bazabona ubupfu bwabo bagashaka Uwiteka bemera ibyaha byabo.” {Ellen White: 3SM 302.2} “I have written largely in regard to Christians who believe the truth placing their cases in courts of law to obtain redress. In doing this, they are biting and devouring one another in every sense of the word, "to be consumed one of another." They cast aside the inspired counsel God has given, and in the face of the message He gives they do the very thing He has told them not to do. Such men may as well stop praying to God, for He will not hear their prayers**.** They insult Jehovah, and He will leave them to become the subjects of Satan until they shall see their folly and seek the Lord by confession of their sins**.**”

Igitekerezo kimwe gishimishije kuri umwe mubapayiniya bacu, n'ikibazo, ni ikihe cyiciro cy'iterambere ry'ubuhakanyi bwasobanuwe turi?

- “Intambwe yambere y'ubuhakanyi ni uguhaguruka, tukatubwira ibyo tuzizera. Iya kabiri ni, gukora iyo myizerere ikizamini cyubusabane. Icya gatatu ni ukugerageza abanyamuryango ukurikije iyo myizerere. **Icya kane kwamagana nk'abahakanyi abatemera iyo myizerere. Kandi, icya gatanu, gutangira gutotezwa kuri bene abo**.“ {J.N. Loughborough, RH, October 8, 1861} “The first step of apostasy is to get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. **The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such**.“

79: Ecumenism, Kwinjira i Babuloni, na "Ikirango" gishya

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma





- ”**Aho kugira ngo itorero riyobore isi ngo yumvire amategeko y'Imana, itorero rihuza cyane n'isi mu byaha. Buri munsi itorero rihinduka isi**.” {Ellen White: 8T, 119} ”Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world.”

Ako kanya tumaze kwemerera Ubutatu ku mugaragaro, andi matorero yatangaje ku mugaragaro ko tutagifatwa nk'agatsiko. Nyuma yintambwe yambere, hagati aho, ecumenism ikurikira kimwe no kwitandukanya numwuka wubuhanuzi no kwanga Ubutumwa bwa Malayika Batatu, kuri ubu bugenda bwiyongera, ni ukuvuga amaherezo bushyirwa mubikorwa bimwe mubice byubuyobozi bwacu. Ese iryo torero ryasabwe kwemererwa igihe umuvugabutumwa wo mu rwego rwo hejuru wo muri Amerika yashyikirizaga Papa Yohani Pawulo wa II umugisha w'itorero ry'Abadiventisti n'umudari wa zahabu mu nama ya kiliziya gatolika? GC ibisobanuro ku gikorwa cy'uyu muvugabutumwa ni uko yabikoze ku bushake bwe. Ariko, yatanze impano ya zahabu yanditseho ibimenyetso byitorero ryacu wenyine?

Ashobora kuba yaratangarije Papa nk'uhagarariye itorero ryacu atabifitiye icyemezo? Ese hari ingaruka yagize nyuma yibyo? Oya, ariko mu ruzinduko rwa Papa muri Amerika, yari ashinzwe guhura n'abahagarariye abagatolika, aho, usibye disikuru z’ubwoko bw’ibinyabuzima, yise Papa "ubutagatifu bwawe". Dukurikije Bibiliya n'Umwuka w'ubuhanuzi, papa niwe uhagarariye uruhande rw'umwanzi! Byongeye kandi, umutwe "ubutagatifu bwawe" ntabwo ari uw'umuntu upfa! Ikimenyetso cy'iyo nama ya ecumenique yari imirongo igoramye. Itorero "ryamenyereye" ibyo? Birumvikana ko twabikoze, kandi binyuze mu buhakanyi bw’ubuhakanyi, twari mu matorero akomeye mu kwamamaza igitekerezo cy’ingenzi cy’ibidukikije cy’umuryango w’amatorero ku isi hamwe n’icyo kimenyetso cya papa, cyatanzwe binyuze muri iyi nyandiko ya 1982. Amatorero 13 yonyine niyo yanditse iyo nyandiko.

Ubuyobozi bw'itorero rya SDA bwashyize umukono ku nyandiko ya ecumenique, ivuga neza ko tutagomba guhamya (kugerageza guhindura) abayoboke b'andi matorero! Uhereye inyuma, dushobora gusoma ko itorero ryacu ryari mubantu 13 gusa mubasinyiye ecumenique basinye hamwe na papa! Bisobanura ko twagiye kure kuruta amatorero menshi y'abaprotestanti muri Amerika akomeje kwanga abapapa? Ntabwo bikiri inshingano zacu gutangaza Ubutumwa bwa Malayika Batatu hamwe numuhamagaro wo kuva i Babuloni? Biragaragara ko atari byo, kuko hamwe nizi ngendo zidasanzwe turahamagarira gusubira i Babiloni, nko mugihe cya Mose muri Egiputa! Iyi mirongo igoramye kurupapuro rwumutwe wiki gitabo irasa nikimenyetso cyubu?

Ikirangantego cy'itorero ryacu, hamwe n'imirongo yagoramye ifite akamaro k'ibidukikije byahinduwe 90 ° gusa, yasimbuwe n'iya kera nta majwi yatowe n'itorero ku cyemezo cyo hejuru ya GC. Byari byihutirwa kuburyo bitashyizwe imbere yitorero mbere yimpinduka?

Mu gishushanyo gishya, abamarayika batatu bafite impanda bakuweho, kandi kumirongo itatu havugwa ko, nkuburyo bugezweho, nabo bahagarariye abamarayika batatu bafite impanda. Nkuko abamarayika batatu bagereranya ikwirakwizwa ry'ukuri, umwanzi yashakaga kwerekana akoresheje iki kimenyetso cyerekana ko yahinduye itorero ry'Imana yerekeza i Babiloni. Ariko kimwe n'ubuhakanyi bwose, iyi nzira ya Bibiliya ntabwo yari finale! Batewe inkunga no gucecekesha kwizera gususurutse, mu 2015, mu bufatanye bw’amatorero y’Abaluteriyani n’Abadiventisti gusa n’ababapa, mu rwego rwo gushimangira ubuhakanyi bwimbitse butavugwa, hemejwe ko ikibanza kimwe muri Vatikani cyitwa Luther Square.

Iki kimenyetso cyerekana isi ko Itorero ryivuguruye ryasubiye mu rusengero rwarwo "nyina" nyuma yimyaka 500 ruzerera kandi ko Kiliziya Gatolika yongeye kugenzura amatorero atandukanye nyuma yimyaka myinshi yitegura ikimenyetso cyinyamaswa! Indi ntambwe iganisha ku bumwe: Ku ya 31 Ukwakira 2016, Papa Fransisiko yagiranye inama n'itorero ry'Abaluteriyani mu mujyi wa Lund wo muri Suwede. Ni iki Yesu yavuze muri Bibiliya ku bijyanye n'imibanire n'andi matorero ya vuba?

- ”Arataka cyane n'ijwi rikomeye, agira ati: "Babuloni igihangange yaguye, iragwa, ihinduka ubuturo bw'abadayimoni, kandi ifata imyuka mibi yose, n'akazu k'inyoni zose zanduye kandi zanga. Kuko amahanga yose yanyoye vino y'uburakari bw'ubusambanyi bwe, kandi abami b'isi bamusambanye, kandi abacuruzi bo ku isi barabaye abakire kubera ubwinshi bw'ibyokurya bye. Nongeye kumva irindi jwi rivuye mu ijuru, rivuga riti: **'Sohoka muri we, bwoko bwanjye**, kugira ngo mutasangira ibyaha bye, kandi ntimuzakira ibyorezo bye.“ {Ibyahishuwe 18: 2-4}

Nigute twakora? Ku mugaragaro no mu ruzinduko rw'imbere, dushyigikiye byimazeyo urundi ruhande mugutegura ikimenyetso cyarwo, nk'ubuhemu bwa Yuda, guhatira Yesu gushinga ubwami muri Isiraheli! Ndetse dusinya ku bushake, nk'Itorero ry'ukuri rya nyuma ry'Imana ryo mu minsi y'imperuka, ko twemeye kutazongera kugira uruhare mu murimo, kugira ngo tutisuzugura nk '"abafana" mu mahanga.

- "**Nabonye itorero ryitiriwe abadiventiste n'izina, kimwe na Yuda, bazaduhemukira abagatolika kugira ngo babone imbaraga zabo zo kurwanya ukuri**.“ {Ellen White: Spalding Magan Unpublished Testimonies, p. 1} “I **saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth**.“

- “Nubwo ari ukuri ko **hari igihe** mu buzima bw'Itorero **ry'Abadiventisti b'Umunsi** wa Karindwi igihe iryo dini ryafataga imyumvire itandukanye **y'Abagatolika b'Abaroma**, kandi ijambo 'hierarchy' ryakoreshejwe mu buryo bushimishije kugira ngo ryerekane ku buryo bwa papa. y'imiyoborere y'itorero, iyo myitwarire ku itorero nta kindi yari uretse kwerekana ko abantu benshi barwanya abapapa mu madini y'abaprotestanti baharanira inyungu mu ntangiriro z'iki kinyejana ndetse no mu gice cya nyuma, **kandi ubu kikaba** cyarashyizwe mu myanda. ikirundo kugeza ku Itorero ry'Abadiventisti b'umunsi wa Karindwi." {**Neal Wilson** EEOC vs PPPA and GC, Civil Case #74-2025 CBR, 1975} “Although it is true that there **was** a **period** in the life of the Seventh-day **Adventist Church** when the denomination took a distinctly **anti-Roman Catholic viewpoint**, and the term ‘hierarchy’ was used in a pejorative sense to refer to the papal form of church governance, that attitude on the church's part was nothing more than a manifestation of widespread anti-popery among conservative Protestant denominations in the early part of this century and the latter part of the last, and which has now been consigned to the **historical trash** heap so far as the Seventh-day Adventist Church is concerned.“

Ubutumwa bw'ubuhanuzi bw'ubuhakanyi mu guhuza Kiliziya Gatolika bwujujwe byuzuye, nk'uko tubibona mu magambo ya Neil Wilson yavuzwe haruguru. Icyo gihe yari Perezida w'Inama Rusange akaba na se wa Ted Wilson. "Iterambere" ry'ubumenyi bwacu risobanura gusa gusubira i Babuloni n'ubuyobe bwe bwa gipagani! Kubera iyo mpamvu, ntabwo bitangaje kuba itorero ryacu ari umu mubagize uruhare runini mu nama zibidukikiye aho Ubutatu butobowe butobe. Imana yatwohereereje ubutumwa bunyuranye:

- "Nongeye kumva irindi jwi rivuye mu ijuru, rivuga riti: "**Nimusohokemo, bantu banje**, ngo ntimusangire ibyaha bye, kandi ntimuzakira ibyorezo bye.“ {Ibyahishuwe 18:4}

igitabo Igitabo Adiventi Ubutatu cyanditswe na Woodrow Whidden, Jerry Moon na John Reeve:

- "Nkuko umurongo umurwe **umwe w'ibitekorezo ugenda,** abapayiniya **baribeshye kandi** itorero ry'ubu rivuga ukuri, cyangwa abapayiniya bari batuite ukuri **Kandi Itorero** ry'Abadiventisti b'umunsi **wa Karindwi rya Ku Biliya**." {Woodrow Whidden, Jerry Moon, John Reeve: The Trinity, p. 190} “As one line of reasoning goes, **either** the **pioneers were wron**g and **the present church** is right, **or** the pioneers were right and the **present** Seventh-day Adventist **Church** has **apostatised from biblical truth**.“

Iki gitabo, cyaje gukoreshwa nkigikorwa cyerekeranye niyi ngingo ntabwo cyabonye ikimenyetso cya gipagani cya gipagani cyitwa Druid ku mutwe kubwamahirwe. Iki nikimwe mubimenyetso byumwimerere byubutatu, nabwo bwabaye kimwe mubimenyetso bya kiliziya gatolika.

Iki kimenyetso hagati yishusho nacyo kiri mumuhondo werurutse kubwimpamvu, kuko kurundi ruhande rwifuza gutsinda kunesha uburyo Itorero ryImana ryakiriye neza ikimenyetso cya kiliziya gatolika. Niyo mpamvu Yesu avuga mu Byahishuwe ko tugomba gusiga amavuta. Idini rya kera ry'Abaselite risenga gusa "imana" z'abadayimoni kandi riri mu mico ikomeye y'ubumaji-esoteric mu Burayi bwose. Ntabwo ari impanuka, nk'uwahoze ari Minisitiri w'intebe w'Ubwongereza Winston Churchill na we yambaraga ibimenyetso by'idini bya Druid nka Freemason yo ku rwego rwa 33. Binyuze mu bimenyetso nkibi twageze aho dukorera 'imana' zamahanga, nkuko Isiraheli ya kera yabigenje gusenga Baali, iki gihe birumvikana muburyo bugezweho.

Abisiraheli b'icyo gihe na bo bavugaga ko basenga Imana y'ukuri Yehova, kandi ko ibyo bigirwamana byari urugero rwiza gusa, nko mu gusenga inyana ya zahabu mbere ya Sinayi. Niyo mpamvu muri "Ibyahishuwe", Yesu avuga kuri Laodikiya ko azacira iri torero mu kanwa. Nigute dushobora kubona amashusho yikimenyetso cya Druide aho dushobora kubona ko aribyo bita ibimenyetso bya Triquetra byubutatu bwabapagani? Turashobora kwandika muri Google "amashusho ya druids + triquetras" (amashusho ya druid + triquetras). Muri iki gitabo "Ubutatu", kimwe na Dr. Kellogg, ukuri kuvanze n'ubuyobe. Yashyizeho urutonde rwa Ellen White kandi yongeraho ibisobanuro byibitekerezo bye bitabaho mubyo yanditse. Rero, bitewe na Druidical, ibice bimwe byukuri kwa Ellen White byakozwe mubitabo bivuga ubuhakanyi ku bushake, ku ihame ryo kwica Kristo, "Amaraso ye abe kuri twe."

Iki gitabo kigomba kuba urugero rwerekana uburyo umuntu ashobora kugera mukwanga ukuri! Na none, umuhengeri mushya kandi udahagarikwa wibishushanyo hamwe nishusho yumuntu amaboko yazamuye izuba mubyukuri bishushanya gusenga izuba, nkuko bisanzwe mubizuba byose, nubwo bivugwa ko ari amasengesho no gutegereza ukuza kwa Yesu. Biri ku gifuniko cyibitabo byinshi kandi biva mubitekerezo bya charismatique kandi ibi ntabwo ari impanuka! Kubwamahirwe, ubu ibi bigira ingaruka kumubare munini wibitabo nyirizina byasohowe nababwiriza ba Adiventi.

Ariko umuntu agomba kwiga uko ibimenyetso bya gipagani byo gusenga izuba bisa kandi murubwo buryo dushobora kumenya ko twabyemeye!

- "**Wige igice cya cyenda cya Ezekiyeli. Aya magambo azasohora byukuri;** nyamara igihe kirashize, abantu barasinziriye. Banze guca bugufi imitima yabo no guhinduka. Ntabwo ari igihe kinini cyane Uwiteka azihanganira abantu bafite ukuri gukomeye kandi kwingenzi kubahishuriwe, ariko bakanga kuzana uku kuri mubyababayeho. Igihe ni gito. Imana irahamagarira. Uzumva?" {Ellen White: Letter 106, 1909} "**Study the ninth chapter of Ezekiel. These words will be literally fulfilled**; yet the time is passing, and the people are asleep. They refuse to humble their souls and to be converted. Not a great while longer will the Lord bear with the people who have such great and important truths revealed to them, but who refuse to bring these truths into their individual experience. The time is short. God is calling. Will you hear?"

- "Uwiteka yatangaje ko amateka ya kahise azasubirwamo nitwinjira mu gikorwa cyo gusoza. Ukuri kwose yatanze muriyi minsi yanyuma ni ukwamamaza isi. Inkingi yose yashizeho igomba gushimangirwa. Ntidushobora kuva ku rufatiro Imana yashizeho. **Ntidushobora noneho kwinjira mumuryango uwo ariwo wose mushya; kuko ibi byaba bisobanura ubuhakanyi buva mu kuri**." {Ellen White: 2SM 390.1} "The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot not step off the foundation that God has established. **We cannot now enter into any new organization; for this would mean apostasy from the truth**."

Amagambo Gatolika:

- **"Ariko amatorero y'Abaporotesitanti ubwayo yemeye inyigisho nk'Ubutatu butagira ubutware busobanutse neza mu Mavanjiri**." {Life Magazine: Oct. 30 1950, p. 51, Graham Greene, The Assumption of Mary} "But the Protestant churches have themselves accepted such dogmas as the Trinity for which there is no such precise authority in the Gospels."

- “**Ijambo 'Imana imwe mu bantu batatu' ntabwo ryashizweho neza**, rwose ntabwo ryinjiye mu buzima bwa gikristo n'umwuga waryo wo kwizera, mbere y'ikinyejana cya 4. Ariko mubyukuri iyi formulaire niyo yabanje kwiyitirira inyito yubutatu. Muri ba Padiri b'Intumwa, **nta kintu cyari cyarigeze** cyegera kure imitekerereze nk’iyo." {New Catholic Encyclopedia: 1967, Vol. XIV, p. 299} “**The formulation 'one God in three persons' was not solidly established**, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. But it is precisely this formulation that has first claim to the title the Trinitarian dogma. Among the **Apostolic Fathers**, there had been nothing even remotely approaching such a mentality or perspective.“

- "Amayobera **y'Ubutatu bwera cyane niryo banga nyamukuru** ryo kwizera kwa gikristo n'ubuzima. Ni amayobera y'Imana muri yo. Nisoko rero yandi mayobera yose yo kwizera, umucyo ubamurikira. Ninyigisho yibanze kandi yingenzi muri "urwego rwukuri kwukuri. Kwizera kwingenzi kandi kwingenzi. Amateka yose yagakiza ntakindi uretse amateka yinzira nuburyo Imana nyayo, imwe rukumbi. - **Data, Mwana n'Umwuka Wera - arigaragaza, yiyunga n'abantu** bava mu byaha bakabahuza na We.“ {Vatican Catechism 234} "The mystery of the **Most holy Trinity** is the **central mystery** of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith. The most fundamental and essential. The whole history of salvation is nothing other than the history of the way and the means by which the true, one and only **God - Father, Son and Holy Spirit** - **reveals Himself**, reconciles with people who turn away from sin and unites them to Himself.“

Abadiventisti b'iki gihe:

- "**Abadiventisti b'umunsi wa karindwi** bahuje n'amagambo akomeye yo mu madini yiyita aya gikristo, harimo n'imyizerere y'intumwa, ndetse n'ubusobanuro bw'inyongera bwo **kwizera bujyanye n'Umwuka Wera** nk'uko byageze i Constantinople.” {A Brief Introduction to their Beliefs - George W. Reid} "**Seventh-day Adventists are in harmony** with the great creedal statements of Christendom, including the Apostles' Creed, and the additional definition of faith concerning the **holy Spirit as reached in Constantinople**.”

Abadiventisti ba mbere:

- "**Umuntu umwe gusa** uri mu isanzure **usibye Data yitirirwa izina ry'Imana**, kandi uwo ni Umwana wayo, Yesu Kristo.” {James Edson White: The Coming King, p. 27, 1913} "**Only one Being** in the universe **besides the Father bears the name of God**, and that is **His Son, Jesus Christ**.”

- "**Amagambo n'impaka za bamwe m**u bakozi bacu mu **bikorwa byabo byo kwerekana** ko Umwuka **Wera yari umuntu ku** giti cye nk'uko Imana, se na Kristo, Umwana w'iteka, byanteye urujijo kandi rimwe na rimwe byambabaje.” {Letter from W. C. White to H. W. Carr, 30. April 1935} "**The statements and the arguments** of some of **our ministers** in their **effort to prove that the holy Spirit was an individual** as are God, the father and Christ, the eternal Son, have perplexed me and sometimes they have made me sad.”

- "Inyigisho y'Ubutatu yashinzwe mu itorero n'inama ya Nice, A. D. 325. Iyi nyigisho isenya imiterere y'Imana, n'Umwana wayo Yesu Kristo Umwami wacu. Ibyamamare, ingamba zahatiwe ku itorero rigaragara ku mpapuro z'amateka ya kiliziya bishobora gutuma buri wese wizera iyo nyigisho ahinduka.“ {J.N. ANDREWS: RH, March 6, 1855} "The **doctrine** of the **Trinity** which was **established** in the church by the council of **Nice**, A. D. **325**. This doctrine **destroys the personality of God, and his Son Jesus Christ** our Lord. The infamous, measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush.“

Ellen White nawe yemeza uku kuri **KERA** kuva mumagambo yavuzwe haruguru nyuma ya 1900:

- “Nabijeje ko ubutumwa atanga uyu munsi ari nk'ubwo yatanze mu myaka mirongo itandatu amaze akora umurimo wa Leta. Afite umurimo nk'uwo wo gukorera Shebuja yari yarahawe ku busore bwe.“ {Ellen White: RH, July 26, 1906 par. 20} “I assured them that **the message she bears today is the same that she has borne during the sixty years** of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood.“

- “Umubeshyi ni umwe utanga inyigisho n'ibinyoma. Uhakana **imiterere y'Imana n'Umwana wayo Yesu Kristo aba ahakana Imana na Kristo**. “Niba ibyo mwumvise kuva mu ntangiriro **bizaguma muri** mwe, muzakomeza no mu Mwana no muri Data.” Niba ukomeje kwizera no **kumvira ukuri wakiriye bwa mbere kubyerekeye imiterere ya Data** n'Umwana, uzafatanya nabo murukundo. Hazagaragara ubwo bumwe Kristo yasengeye mbere yurubanza rwe no kubambwa." {Ellen White: Ms 23, 8. February **1906**} “**A liar is one** that presents false theories and doctrines. He **who denies the personality of God and of His Son Jesus Christ is denying God and Christ**. “If that which ye have heard **from the beginning** shall remain in you, ye also shall continue in the Son and in the Father.” If you continue to believe and obey the truths you **first embraced regarding the personality of the Father and the Son**, you will be joined together with them in love. There will be seen that union for which Christ prayed just before His trial and crucifix.“

“SDA” Ubutatu?

Mu itorero ry'Abadiventi hari abavuga ko ijambo "ubutatu bw'Imana" ryerekeza "gusa" ku buryo budasanzwe bw'andi matorero. Muyandi magambo, Ubutatu bwonyine "Adiventi" bwaba "ukuri" kuko ntabwo bukubiyemo inyigisho yImana yubutatu, ahubwo ni kwizera Data, Mwana, na Roho Mutagatifu gusa. Aya magambo ntahuye nukuri: ku ngingo ya 2 y’imyemerere ya SDA, yiswe "**IMANA IMWE**," ivuga ko Abadiventisti bizera Imana imwe mu butatu kimwe n’andi matorero: **Hariho Imana imwe - Data, Umwana n'Umwuk**a Wera - ubumwe bw'abantu batatu b'iteka. Imana idapfa, ishobora byose, ishobora byose, isumba byose kandi irahari. **Nta**rondoreka kandi irenze ubwenge bw'abantu, nyamara izwi binyuze mu guhishurwa **kwayo. Imana**, urukundo, ikwiriye iteka gusengwa, kuramya, no gukorerwa n'ibiremwa byose. Imvugo "**UMWE**" Imana (muburyo **bw'Ubutatu na "GATATU**" "Imana" ifite ibisobanuro bimwe kuko ibisobanuro byombi bisobanura Imana yahujwe y'Ubutatu! Muri Bibiliya no mu nyandiko za Ellen White, ijambo "**UMWE**" **cyangwa** "**GUSA**" "Imana" **BURUNDI** ryerekeza ku Mana Data kandi **NTIBIGEZE** kuvuga ubutatu bwahujwe "Imana":

- “Reka abamisiyoneri b'umusaraba batangaze ko hariho **Imana imwe**, **n'Umuhuza umwe hagati y'Imana n'umuntu, ari we Yesu Kristo Umwana w'Imana itagira iherezo.** Ibi bigomba gutangazwa muri buri torero ryo mugihugu cyacu. Abakristo bakeneye kubimenya, ntibashyire umuntu aho Imana igomba kuba, kugirango batazongera kuba abasenga ibigirwamana, ahubwo ni Imana nzima. Gusenga ibigirwamana bibaho mu matorero yacu.” {The Ellen G. White 1888 Materials, p. 886, 1891} “Let the missionaries of the cross proclaim that there is **one God**, and **one Mediator between God and man, who is Jesus Christ the Son of the Infinite God**. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches.”

- “Bazagira ubumenyi **bw'igerageza ku Mana imwe rukumbi y'ukuri** na Yesu Kristo yohereje.” {Ellen White: SW, Oct. 25,1898} “They shall have an experimental **knowledge of the only true God and of Jesus Christ** whom He hath sent.”

- “Kandi ubu ni bwo bugingo buhoraho, kugira **ngo bakumenye Imana imwe rukumbi y'ukuri**, na Yesu Kristo wohereje.” {Yohana 17:3}

Usibye "gutekereza" kubyerekeye izina ritandukanye ryizina "**IMANA IMWE**" (ririmo ibiremwa bitatu) mw'Itorero rya Adiventi hamwe no kwita "**Imana y'Ubutatu"** mu yandi matorero, havutse ibibazo bijyanye n'imyizerere y'Itorero ry'Abadiventi. mu gika cya 3, 4, na 5 aho Imana Data, Mwana, na Roho Mutagatifu basobanurwa nkibiremwa bitandukanye. Ariko amatorero y'abaporotestanti yaguye nayo yizera ibiremwa bitatu bitandukanye icyarimwe, byaba byashyizwe kurutonde mubyo bemera cyangwa bidahari, kuko biragaragara! Kandi ingingo y'ingenzi muri ibyo byose ntabwo isobanura gusa (n'abahanga mu bya tewolojiya y'Abadiventiste) y'ibiremwa bitatu, ahubwo ni inyigisho ivuga ko ibyo biremwa bitatu ari iby'UMWE**, ni ukuvuga Imana inyabutatu**. Kuvuga kamere "ebyiri" (burigihe bikoreshwa mugusobanura imirongo ya Bibiliya ninyandiko za Ellen White byerekana neza ko Ubutatu butari ukuri) ntacyo bivuze kuko umwe akuyemo undi. Mu gihe uburyo Gatolika bw’Ubutatu busobanura "**IMANA ITATU Z'IMANA** imwe", uburyo bwa "Adiventi idasanzwe" ni "**IMANA IMWE Y'IMANA ITATU".**

Nyamara guhagararirwa byombi ni bimwe, kuko muri ibyo bihe byombi Imana imwe (yahujwe) Imana irashyirwa hejuru, utari Imana Data wa Bibiliya. Ku rundi ruhande, abagatolika bavuga ko Yesu yavutse buri munsi ntabwo akemura ikibazo cy'Ubutatu Mu ntambwe ya nyuma y'ubuhakanyi, ubu barasaba cyane ko Umwuka Wera ari Imana: Muri uru rutonde rwa nyuma rw'ingingo zo kwizera, ingingo ya 2 yagumanye hamwe n'Imana "yahujwe" Mu ngingo nshya ziyongereye

- 5:"**5Imana Umwuka w'iteka** yakoranye na Data n'Umwana mu kurema, kwigira umuntu, no gucungurwa. Ni umuntu kimwe na Data n'Umwana. **Yahumekeye abanditsi b'Ibyanditswe. Yujuje ubuzima bwa Kristo imbaraga**. Ashushanya kandi akemeza abantu; n'abasubiza Arashya kandi ahinduka mu ishusho y'Imana. Yoherejwe na Data n'Umwana guhorana nabana be, Yahaye itorero impano zumwuka, akayiha imbaraga zo guhamya Kristo, kandi ahuje nibyanditswe bikayerekeza mubyukuri byose. (Itang 1: 1, 2; 2 Sam. 23: 2; Zab. 51:11; Yes. 61: 1; Luka 1:35; 4:18; Yohana 14: 16-18, 26; 15:26; 16: 7-13; Ibyakozwe 1: 8; 5; 3; : ingingo ya 5} "**God the eternal Spirit** was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. **He filled Christ's life with power**. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; 2 Sam. 23:2; Ps. 51:11; Isa. 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Rom. 5:5; 1 Cor. 12:7-11; 2 Cor. 3:18; 2 Peter 1:21) {SDA: point 5}

Turerekana reaction nziza yo gukorera hamwe no kwitabira serivisi za ecumenical. Mugukora ibyo, twahisemo inzira itari yo kuko Imana yaduhamagariye kuva kuri iyi si no kuyiburira, ni ukuvuga gutangaza ubutumwa bwabamarayika batatu. Mu Byahishuwe, Babuloni yerekeza ku matorero yose afite tewolojiya ishingiye kuri Bibiliya, iyobowe n'umuyobozi wa Kiliziya Gatolika - Papa. Kubera ko twafashe inzira itari yo nyuma y'urupfu rwa Ellen White dukurikije ubutumwa bwe (1915), birumvikana ko twatinze kwakira inyigisho y'Ubutatu kuva icyo gihe. Turacyari muri iyo nzira? Aya magambo ntabwo agamije gusezerera itorero rya nyuma ryemewe ryImana mbere yukuza kwayo, ahubwo ni ukuduhamagarira gukanguka nkubwoko bwImana kandi tukamenya ko hamwe n'idini rya Babiloni tuvuga ko turi abakire nubwo turi impumyi. Kuba itorero rya SDA riri munzira zitari nziza birashobora kugaragara ko twaburijwemo ninzego zikomeye muri gahunda ikomeye yo kwisi yose yo gukwirakwiza Impaka zikomeye mugihe miriyoni zagombaga gutangwa mucyongereza.

Nubwo ibi bitakozwe hamwe nabadiventisti bake muruziga ruvuga ikidage, aho kugirango Impaka zikomeye igitabo kigufi cyizere cyimpapuro 100 gusa cyacapwe kandi gikwirakwizwa kwisi yose, aho ukuri kwose kubutumwa bwabamarayika batatu bakuweho, kandi n'ubutumwa buvuga ko Papa ari inyamaswa y'Ibyahishuwe! Kandi igitabo nk'iki, birumvikana ko kidahungabanya amarangamutima. Urwitwazo rw'uko nta mafranga yaboneka ku gitabo kitavuguruzwa Great Controversy nta gaciro kirimo, kubera ko abantu benshi ku giti cyabo batanze ayo mafaranga, kandi Inama rusange ifite miliyari nyinshi z'amadolari mu bubiko no kuri konti yo kuzigama, kimwe n'ubutunzi bwashyinguwe bwavuzwe na Yesu. Biratangaje kandi birababaje ukuntu twaretse inshingano zacu nkiminsi yanyuma umuntu ashobora gukomeza kubwiriza arangiye kubusa.Bidatinze cyane kwamamaza ukuri no gukwirakwiza Impaka zikomeye bizabuzwa, nkuko Papa Fransisko, yihishe inyuma ya mask yabigenewe. urukundo, rumaze kumenyesha mu buryo butaziguye ko abantu nkabo bazatotezwa bikabije, kimwe no mu gihe cyo hagati:

- "Ni ukuri ko udashobora kubyitwaramo nabi. Ariko, niba Dr. Gasbarri, inshuti yanjye ikomeye, hari icyo avuga kuri mama, arashobora kwitega. Ni ibisanzwe. **Ni ibisanzwe. Ntushobora gushotora, ntushobora gutuka kwizera kwabandi, ntushobora gusetsa kwizera.** [..] mu bwisanzure bwo gutanga ibitekerezo hari imipaka." {Pope Francis: Aboard the papal plane, Jan 15, 2015} "It's true that you cannot react violently. But, if Dr. Gasbarri, my great friend, says something against my mother, he can expect a punch. It's normal. It's normal. **You cannot provoke, you cannot insult the faith of others, you cannot make fun of the faith**. [..]in the freedom of expression there are limits."

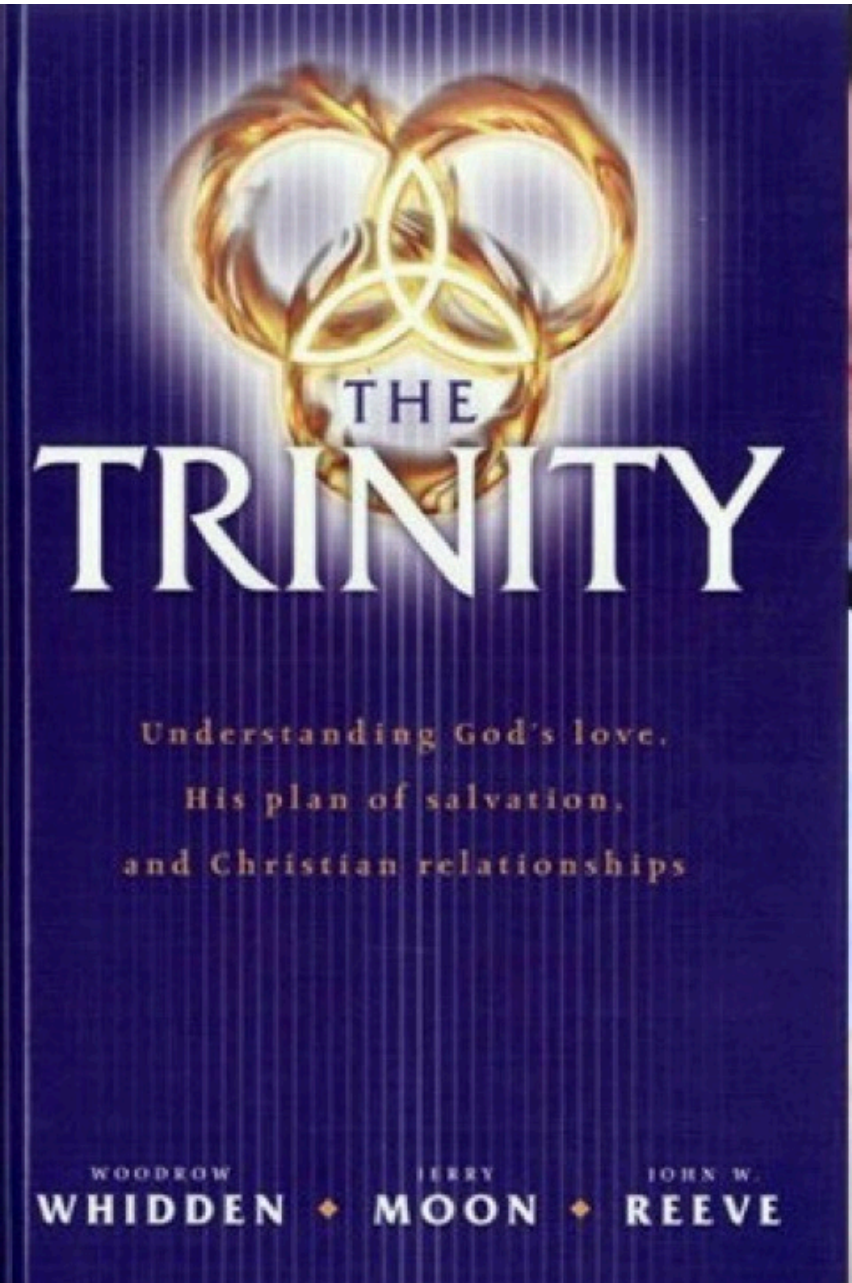
"Umubyeyi" mubyukuri ashushanya itorero rye, ni ukuvuga inyamaswa yo mu Byahishuwe. "Kubabaza kwizera" ni ukubwiriza ibyerekeye inyamaswa. Nyuma umuvugizi w'ibiro ntaramakuru Vatikani yavuze ko aya magambo atagomba gufatwa nk'impamvu z'ibitero by'iterabwoba. Ninde utekereza ko ari nde utotezwa muri ubu buryo? Abagabo bagize idini yisi bayobowe na Papa, basohoza amagambo muri „Ibyahishuwe".

80: Isohozwa ry'ubuhanuzi bw'ubupagani mu Itorero rya nyuma. Igitabo cya SDA "Trinity - Ubutatu"

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- "**Abagabo bakurikirana inzira nk'iy'Abagatolika b'Abaroma**." {Ellen White: 9MR, p.179 Letter 53, 1894} "Men are pursuing a similar course to that of the Roman Catholics."

- "Nabonye **ITORERO ryitiriwe izina hamwe n'abadiventiste b'izina,** kimwe na **Yuda,** bazaduhemukira a**bagatolika** kugira ngo babone imbaraga zabo zo kurwanya ukuri." {Ellen White: Spalding Magan Unpublished Testimonies, p. 1} "I saw the nominal **CHURCH and nominal Adventists, like Judas**, would betray us **to the Catholics** to obtain their influence to come against the truth."





Neal Wilson, umaze igihe kinini ari Perezida w'Inama Rusange (1979 -1990), yagejeje ku bayobozi ba leta amagambo akurikira mu rwego rw'imyanda ya Omega:

- "Nubwo ari ukuri ko hari igihe mu buzima bw'Itorero ry'Abadiventisti b'Umunsi wa Karindwi igihe iryo dini ryafataga imyumvire **itandukanye y'Abagatolika b'Abaroma**, kandi ijambo 'hierarchy' ryakoreshejwe mu buryo bushimishije kugira ngo ryerekane ku buryo bwa papa. y'imiyoborere y'itorero, iyo myitwarire ku itorero nta kindi yari uretse kwerekana ko abantu benshi barwanya abapapa mu madini y'abaporotesitanti b'aba conservateurs bo mu ntangiriro z'iki kinyejana cya 20 (20) ndetse no mu gice cya nyuma, kandi ubu kikaba cyarahawe inshingano. ikirundo **cy'amateka TRASH kugeza ku Itorero ry'Abadiventisti b'umunsi wa Karindwi**." {**Neil Wilson**: EEOC vs PPPA and GC, Civil Case #74-2025 CBR 1975} "Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly **anti-Roman Catholic viewpoint**, and the term 'hierarchy' was used in a pejorative sense to refer to the papal form of church governance, that attitude on the church's part was nothing more than a manifestation of widespread anti-popery among conservative Protestant denominations in the early part of this (20th) century and the latter part of the last, and which has **now been consigned to the historical TRASH heap so far as the Seventh-day Adventist Church is concerned**."

Itangazo ryahanuwe ry'ubuhakanyi bukomeye hamwe n'uburyo Kiliziya Gatolika ryujujwe byuzuye, nk'uko tubibona neza, mu magambo ya Neil Wilson yavuzwe haruguru, uwahoze ari Perezida w'Inama Rusange akaba na se wa Ted Wilson. Uyu munsi "iterambere" ryo "gusobanukirwa" ni kugaruka i Babuloni n'inyigisho ze z'ibinyoma! Ntibitangaje kubona itorero ryacu ari rimwe mu mikorere ikora cyane mu nama z'ibidukikije (aho usengera Ubutatu) zitegurwa na Kiliziya Gatolika! Binyuze mu ijambo ryayo, Imana yatwohereereje ubutumwa bunyuranye:

- "Nongeye kumva irindi jwi rivuye mu ijuru, mvuga nti:" Nimusohokemo, bwoko bwanjye, kugira ngo mutasangira ibyaha bye, kandi ntimuzakira ibyorezo bye." {Ibyahishuwe 18: 4}

Igitabo cy'Abadiventisti „**The Trinity** - Ubutatu", cyanditswe na **Woodrow Whidden**, **Jerry Moon** na **John Reeve**:

- "Nkuko umurongo umwe w'i**bitekerezo** ugenda, abapayiniya baribeshye **kandi itorero** ry'ubu rivuga ukuri, cyangwa abapayiniya bari bafite ukuri kandi Itorero ry'Abadiventisti b'umunsi wa **Karindwi ryateshutse ku kuri kwa Bibiliya**." {Woodrow Whidden, Jerry Moon, John Reeve: **The Trinity,** p. 190 "As one line of reasoning goes, **either** the pioneers were wrong and **the present church** is right, **or** the pioneers were right and the present Seventh-day Adventist Church has apostatised from biblical truth."}

Iki gitabo gikoreshwa nkurwego rwo gushyigikira Ubutatu. Bibaho kugira ikimenyetso cya papa-gipagani-druid kurupapuro rwumutwe. Ni kimwe mu bimenyetso by'umwimerere by'Ubutatu bwa Druid-Celtic, nacyo kikaba kiri mu bimenyetso bya Kiliziya Gatolika! Twamenye rero ikamba rya papa! Icyo kimenyetso kiri hagati yishusho cyerekanwe mubara ryumuhondo ryerurutse, nkuko kurundi ruhande rwifuza kwerekana urwenya uburyo rwatwaye itorero rihumye. Niyo mpamvu Yesu, mu Byahishuwe, yavuze ko dukeneye salve y'amaso. Idini rya kera ry'Abaselite ryizihiza "imana" z'abadayimoni kandi riri mu mico ikomeye isigaye y'ubumaji-esoteric mu Burayi bwose.

Rero, twarageze aho dusenga "Imana" z'ibinyoma, kandi tuyirwanirira nk "ukuri", tugera kumwanya umwe Isiraheli ya kera yafashe, nkuko bigeze gusenga Baali. Muri icyo gihe, bavugaga ko basenga Yehova, kubera ko bari bafite Isezerano rya Kera kandi bitwaga ubwoko bw'Imana. Bavuze ko izo "Mana" zari "urugero rufatika" gusa, rusa no gusenga inyana i Sinayi. Ninimpamvu Yesu ubwe avuga ko We (ubwinshi bwuzuye) azaducira mumunwa. Mu gitabo cyavuzwe haruguru, kimwe na Isiraheli ya gipagani na Dr. Kellogg, ukuri kuvanze n'inyigisho z'ibinyoma. Igitabo gikoresha amagambo yavuzwe na EGW hamwe na coil ku bisobanuro by'ibitekerezo bye bivugwa, bitagaragara mu nyandiko ze. Igitabo gikubiyemo ibice by'ukuri nta gusesengura, niba bikora intego bifuza ukurikije ihame ryo kubambwa, "Amaraso ye atubeho".

Icyo gitabo gikwiye, mubyukuri, kutubera umuburo utangaje, aho dushobora kugera mugihe twanze ukuri. Twageze ku buryo butaziguye ku bapagani! Nigute ushobora kubona amashusho yibimenyetso bya druid aho tuzabona ko arimwe mubyo bita Triquetras ikimenyetso cyUbutatu bwabo bwa gipagani? Mubyukuri, dushobora gushakisha ibi bimenyetso muri Google: "amashusho ya druid + triquetras" hanyuma tukareba amashusho yose afite iki kimenyetso kimwe. Iki gitabo kirimo amagambo ashimishije nabanditsi bacyo, cyagombye gutuma dutekereza. Hariho urugero rwumuntu uzamuye amaboko hejuru yizuba, agereranya gusenga kwabapagani gusenga izuba, ariko ibi birahakana kandi bisobanurwa nkishusho yamasengesho no gutegereza ukuza kwa Yesu. Ubu buryo bwibimenyetso kurupapuro rwambere, uhereye kumuzingi wa charismatique, ntabwo ari impanuka. Kubwamahirwe, umubare munini wibitabo byasohotse hamwe nibisohoka birimo ubu bwoko bwimvugo ya gipagani.

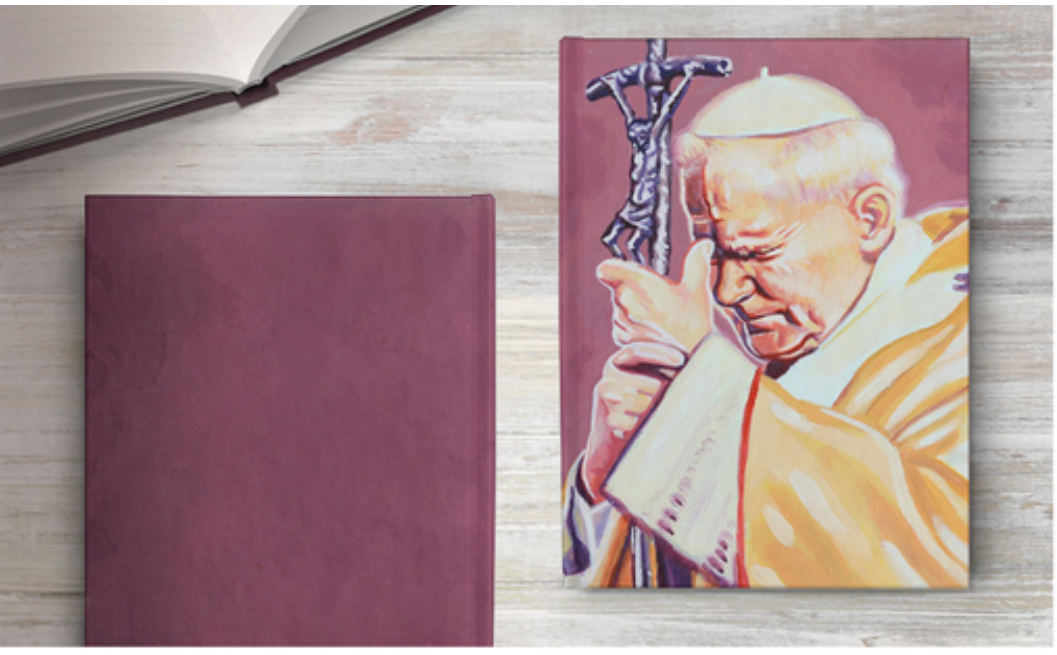
- “**Iga igice cya cyenda cya Ezekiyeli**. Aya **magambo AZASOHORA**.” {Ellen White: Letter 106, **1909**} “**Study the ninth chapter** of Ezekiel. **These words WILL be literally fulfilled**.“

- Ntidushobora kwinjira mu ishyirahamwe iryo ari ryo ryose (ecumenism); kuko ibi byaba bisobanura ubuhakanyi buva mu kuri.“ {Ellen White: 2SM 390.1} “We cannot now enter into any new organisation (ecumenism); for this would mean apostasy from the truth.“

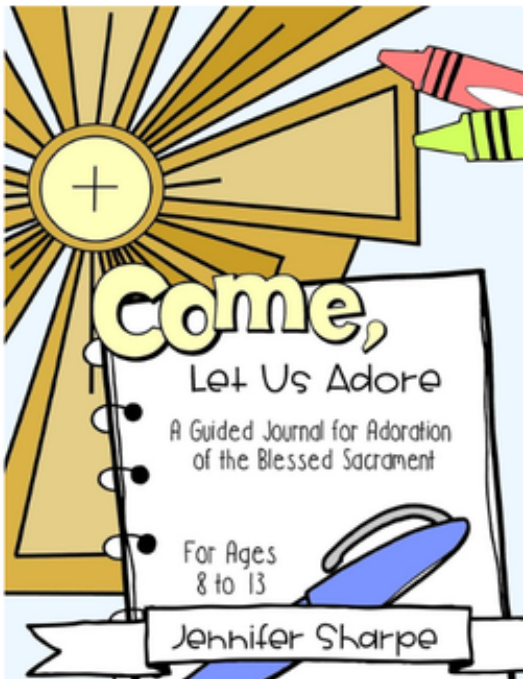
Itangazo mu KINYAMAKURU GATOLIKA - CATHOLIC JOURNAL:

- “Ariko **amatorero y'Abaporotes**itanti **ubwayo yemeye inyigisho** nk'Ubutatu butagira ubutware nk'ubwo **mu Mavanjiri**.“ {Life Magazine: Oct. 30 1950, p. 51, Graham Greene, The Assumption of Mary} “But **the Protestant** churches **have themselves accepted such dogmas as the Trinity** for which there is **no such precise** authority in the Gospels.“

- “Amayobera y**'Ubutatu Butagatifu ni ibanga nyamukuru** ry'ukwemera kwa gikristo n'ubuzima bwa gikristo. Imana yonyine irashobora **kutumenyesha mu kwigaragaza** nka Data, Umwana n'Umwuka Wera.“ {Vatican Catechism 261} “The mystery of the Most Holy **Trinity is <u>the central</u> mystery** of the Christian faith and of Christian life. **God** alone can make it known to us by revealing **<u>Himself AS</u> Father, Son and Holy Spirit**.“











- “**Ijambo 'Imana imwe mu bantu batatu' ntabwo ryashizweho neza**, rwose ntabwo ryinjiye mu buzima bwa gikristo **n'umwuga waryo** wo kwizera, mbere y'ikinyejana cya 4. Ariko mubyukuri iyi formulaire **niyo yabanje kwiyitirira inyito yubutatu. Muri ba Padiri b'Intumwa**, **nta kintu cyari cyarigeze cyegera kure imitekerereze nk’iyo**." {New **Catholic** Encyclopedia: 1967, Vol. XIV, p. 299} “**The formulation 'one God in three persons' was not solidly established**, certainly not fully assimilated into Christian life and its profession of faith, prior to the **end of the 4th century**. But it is precisely this formulation that has first claim to the title **the Trinitarian dogma**. **Among the Apostolic Fathers, there had been nothing even remotely approaching** such a mentality or perspective.“

Abadiventisti ba none:

- "**Abadiventisti** b'umunsi wa karindwi bahuje n'amagambo akomeye y'amadini yiyita aya gikristo, harimo imyizerere y'intumwa, **Niceya (325)**, hamwe n'ubusobanuro bw'inyongera **bw'ukwemera** ku byerekeye Umwuka Wera nk'uko byageze i **Constantinople (381**).“ {G. W. R.: A Brief Introduction to their Beliefs} “Seventh-day **Adventists** are in **harmony** with the great creedal statements of Christendom, including the Apostles' Creed, **Nicea** (**325**), and the additional definition of faith concerning **the Holy Spirit** as reached in **Constantinople** (**381**).“

Abadiventiste b'abapayiniya:

- “Umuntu **umwe** gusa uri mu isanzure usibye Data yitirirwa izina ry'Imana, ni ukuvuga Umwana wayo, Yesu Kristo.” {James Edson White: The Coming King, p. 27, 1913} “Only **one** Being in the universe besides the Father bears the name of God, and i.e. His Son, Jesus Christ.”

- "**Amagambo n'impaka za bamwe mu bakozi bacu mu bikorwa byabo byo kwerekana ko Umwuka Wera yari umuntu ku giti cye nk'Imana, se na Kristo, Umwana w'iteka, byanteye urujijo kandi rimwe na rimwe byambabaje**.“ {Letter from (son of EGW) **William C. White** to H. W. Carr April 30th, **1935**} “The statements and the arguments of some of our ministers in their effort to prove that the Holy Spirit was an individual as are God, the father and Christ, the eternal Son, have perplexed me and sometimes they have made me sad.“

Umwe mu bapayiniya bakomeye, J. Andrews, yasobanuye kwizera kwacu kwukuri:

- "Inyigisho **Y'UBUTATU** yashinzwe mu itorero **n'inama** ya **Nice,** A. D. **325. IYI nyigisho isenya UMUNTU W'IMANA, n'umuhungu we YESU Kristu Umwami wacu.** Ibyamamare, **ingamba zahatiwe** ku itorero rigaragara ku mpapuro z'amateka ya kiliziya birashobora gutuma **buri wese wizera iyo nyigisho abwira SHYIRA**." {J.N. **ANDREWS**: RH, March 6, 1855} “The doctrine of **THE TRINITY** which was **established** in the church by the council of **Nice**, A. D. **325**. **THIS DOCTRINE DESTROYS THE PERSONALITY OF GOD**, and his **SON JESUS** Christ our Lord. The infamous, measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause **every believer in that doctrine to BLUSH**.“

Mu 1906, Ellen White yemeje ukuri KERA kuva muri aya magambo yavuzwe haruguru, anaburira itorero

- "**IKINYOMA** ni kimwe cyerekana inyigisho n'ibinyoma. Uhakana **UMUNTU W'IMANA N'UMWANA WE YESU** Kristo aba ahakana Imana **na Kristo**. “Niba ibyo mwumvise kuva mu ntangiriro **bizaguma** muri mwe, muzakomeza no mu Mwana no muri Data.” Niba ukomeje kwizera no kumvira ukuri **WATANZE BWA MBERE** kubyerekeye imiterere ya Data n'Umwana, uzafatanya nabo murukundo. Hazagaragara ubwo bumwe Kristo yasengeye mbere gato y'urubanza rwe no kubambwa.” {Ellen White: Ms 23, February 8th, **1906**} “**A LIAR** is one that presents false theories and doctrines. He who **DENIES THE PERSONALITY OF GOD** and of His **SON JESUS** Christ is denying God and Christ. “If that which ye have heard from the **BEGINNING** shall remain in you, ye also shall continue in the Son and in the Father.” If you continue to believe and obey the truths you **FIRST EMBRACED** regarding the personality of the Father and the Son, you will be joined together with them in love. There will be seen that union for which Christ prayed just before His trial and crucifixion.”

- "Nabijeje ko ubutumwa atanga uyu munsi ari nk'ubwo yatanze mu myaka mirongo itandatu amaze akora umurimo wa Leta.“ {Ellen White: RH, July 26, **1906** par. 20} “I assured them **that the message she bears today is the same that she has borne during the sixty years** of her public ministry..”

Ubutatu "Abadiventisti"?

Ese kuvuga ko Ubutatu "Abadiventisti" butagereranya Imana ihumye Gatolika, ni ukuvuga imiterere y'Ubutatu bw'andi matorero. Kandi ngo "Ubutatu bw'Abadiventisti bonyine ni bwo bukwiye" kuko "butarimo" burimo inyigisho z'Imana y'Ubutatu ariko kwizera Data, Mwana, na Roho Mutagatifu ni ukuri gusa? Aya magambo avuguruza ukuri: Ingingo # 2 y’imyizerere y’Itorero ry’Abadiventisti, yiswe "Ubutatu," ikubiyemo kwizera kimwe ku Mana imwe ihumye y’Imana ihumye nkandi matorero:

- “Hariho **IMANA** imwe: Data, Mwana na Roho Mutagatifu, ubumwe bw'abantu batatu b'iteka rimwe. IMANA idapfa, ishobora byose, izi byose, irahari hejuru ya byose nahantu hose. **HE** ntagira iherezo kandi arenga imbaraga zo gusobanukirwa kwabantu, nyamara azwi binyuze muri **SELF** kuvumbura. **HE** akwiriye iteka ko ibiremwa byose byubaha, bikamusenga kandi bikamukorera." “There is **ONE GOD**: the Father, the Son and the Holy Spirit, the union of three persons of the same eternity. **GOD** is immortal, omnipotent, omniscient, present above all and everywhere. **HE** is infinite and transcends the power of human comprehension, yet known through **SELF** discovery. **HE** is eternally worthy that all creatures respect, worship and serve **HIM**."

Ijambo "**UMWE**" na "**UBUTATU**" rifite ubusobanuro bumwe nyuma yisesengura ryimbitse, kuko ayo magambo yombi asobanura Imana imwe imwe yahujije Imana y'Ubutatu Imana ibeshya Umwuka Wera arimo! Mu nyandiko za Bibiliya na EGW, imvugo "Imana y'ukuri **GUSA**" **BURUNDI** yerekeza ku Mana Data kandi **NTIBIGEZE** yerekeza kuri butatu imwe „Imana":

- “Reka abamisiyoneri b'umusaraba batangaze ko **hariho Imana imwe, n'Umuhuza umwe hagati y'Imana n'umuntu**, ari we Yesu Kristo Umwana w'Imana itagira iherezo. Ibi bigomba gutangazwa muri buri torero ryo mugihugu cyacu. Abakristo bakeneye kubimenya, ntibashyire umuntu aho Imana igomba kuba, kugirango batazongera kuba abasenga ibigirwamana, ahubwo ni Imana nzima. **Gusenga ibigirwamana bibaho mu matorero yacu**.” {Ellen White: 1888 Materials, p. 886, 1891} “Let the missionaries of the cross proclaim that there is **ONE God, and ONE Mediator between God and man, who is Jesus Christ the Son of the Infinite God**. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. **Idolatry exists in our churches**.”

- “Bazagira ubumenyi bw'igerageza ku **Mana imwe rukumbi y'ukuri** na Yesu Kristo Yohereje.” {Ellen White: SW, Oct. 25,1898} “They shall have an experimental knowledge of the **only true God and** of Jesus Christ Whom He hath sent.”

- “Kandi ubu ni bwo bugingo buhoraho, kugira ngo **bakumenye Imana imwe** rukumbi y'ukuri, na Yesu Kristo, uwo wohereje.” {Yohana 17: 3}

Usibye "gutekereza" kubyerekeye izina ritandukanye ryizina "IMANA IMWE" (ririmo ibiremwa bitatu) mw'Itorero rya Adiventi hamwe no kwita "Imana y'Ubutatu" mu yandi matorero, havutse ibibazo bijyanye n'imyizerere y'Itorero ry'Abadiventi. mu gika cya 3, 4, na 5 aho Imana Data, Mwana, na Roho Mutagatifu basobanurwa nkibiremwa bitandukanye. Ariko amatorero y'abaporotestanti yaguye nayo yizera ibiremwa bitatu bitandukanye icyarimwe, byaba byashyizwe kurutonde mubyo bemera cyangwa bidahari, kuko biragaragara!

Kandi ingingo y'ingenzi muri ibyo byose ntabwo isobanura gusa (n'abahanga mu bya tewolojiya y'Abadiventiste) y'ibiremwa bitatu, ahubwo ni inyigisho ivuga ko ibyo biremwa bitatu ari iby'UMWE, ni ukuvuga Imana inyabutatu. Kuvuga kamere "ebyiri" (burigihe bikoreshwa mugusobanura imirongo ya Bibiliya ninyandiko za Ellen White byerekana neza ko Ubutatu butari ukuri) ntacyo bivuze kuko umwe akuyemo undi.



81: **Byagenze bite ku bayobozi ba GC n'imiterere yabo yo mu mwuka? Bakoresheje nabi Ubuyobozi bwabo mu Itorero ry'Imana? Turashobora kandi Tugomba kuvuga Ikintu?**

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Neal Wilson, umaze igihe kinini ari perezida w'inama rusange (1979-1990), yavuze amagambo akurikira mu izina ry'itorero ryacu mu kigo cya Leta zunze ubumwe za Amerika. Aya magambo yerekana byinshi kubyerekeye ubuhakanyi bwa Omega:

- "Nubwo ari ukuri ko hari igihe mu buzima bw'Itorero ry'Abadiventisti b'Umunsi wa Karindwi igihe iryo dini ryafataga imyumvire itandukanye **y'Abagatolika b'Abaroma**, kandi ijambo 'hierarchy' ryakoreshejwe mu buryo bushimishije kugira ngo ryerekane ku buryo bwa papa. y'imiyoborere y'itorero, iyo myitwarire ku itorero nta kindi yari uretse kwerekana ko abantu benshi barwanya abapapa mu madini y'abaporotesitanti b'aba conservateurs bo mu ntangiriro z'iki kinyejana cya 20 (20) ndetse no mu gice cya nyuma, kandi ubu kikaba cyarahawe inshingano. i**kirundo cy'imyanda kugeza ku Itorero ry'Abadiventisti b'umunsi wa Karindwi**." {Neil Wilson: EEOC vs PPPA and GC, Civil Case #74-2025 CBR 1975} "Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly **anti-Roman Catholic viewpoint**, and the term 'hierarchy' was used in a pejorative sense to refer to the papal form of church governance, that attitude on the church's part was nothing more than a manifestation of widespread anti-popery among conservative Protestant denominations in the early part of this (20th) century and the latter part of the last, and **which has now been consigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned**."

Ese ibyo Neal Wilson yavuze mu 1975 byagize ingaruka mbi kuri we mu itorero cyangwa muri GC?

Oya, kurundi ruhande, nyuma yibyo yabaye perezida wigihe kirekire wa GC! Abenshi ntibanazi ibyo bintu. Ariko ibi bidufasha gusobanukirwa n'ibivugwa mu nama rusange ye yo mu 1985:

- ”Ariko umurimo **wacu ntabwo** ari iyo kwamagana kiliziya Gatolika ya Roma.” {Neil Wilson: Pacific Union Recorder, February 18th,1985 S.4} ”But our work **is not** to denounce the Roman Catholic church.”

- “Hariho irindi shyirahamwe rusange kandi gatolika, Itorero ry'Abadiventisti b'Umunsi wa Karindwi.” {Neil C. Wilson, General Conference President of the Seventh-day Adventist Church, in Adventist Review, March 5, 1981, p 3} “There is another universal and truly catholic organisation, the Seventh-day Adventist Church”

Ellen White yihanangirije icyerekezo rusange kizerekeza, kuri Kiliziya Gatolika:

- “Abagabo bakurikira inzira nk'iy'Abagatolika b’Abaroma.” {Ellen White: 9MR, p.179, Letter 53, 1894} “Men are pursuing a similar course to that of the Roman Catholics.”

- "Nabonye **ITORERO** ryitiriwe **izina hamwe n'abadiventiste b'izina**, kimwe na Yuda, bazaduhemukira **abagatolika** kugira ngo babone imbaraga zabo zo kurwanya ukuri.“ {Ellen White: Spalding Magan Unpublished Testimonies, p. 1} “I saw the nominal **CHURCH** and **nominal Adventists, like Judas**, would betray us **to the Catholics** to obtain their influence to come against the truth.“

Ibyo byasohojwe gute? Mu 1980 hamwe no kwemera icyiciro cya nyuma cy’Ubutatu (icyiciro cya nyuma cyita Umwuka Wera ako kanya Imana mu ngingo 28), ukurikije Gatigisimu n’inyigisho zikomeye za Kiliziya Gatolika. Iyi ngingo ivuga ko Imana imwe izaba igizwe na Data, Mwana na Roho Mutagatifu. Uku niko gusobanukirwa byimbitse ukuri Umwuka wubuhanuzi yaduhaye? Ntabwo aribyo. Ubu ni isohozwa ry'ubuhanuzi bw'ubuhakanyi bwacu no gusubira muri Kiliziya Gatolika. Byujujwe mu 1980 igihe ifishi yanyuma yemejwe, itari ihari kugeza icyo gihe 3 = 1, ni ukuvuga ko hazabaho Imana "inyabutatu". Reka noneho tugereranye "ibyagezweho" hamwe ninyigisho za gatolika. Menya ko tutigeze twemera imiterere nkiyi kugeza 1980 igihe ubuyobozi bwacu "bwatugejejeho" kandi twarabyemeye tutabanje kubitekerezaho! Reka noneho tugereranye:

1: Ukwizera kwa kera:

- ”Bafite Imana imwe n'Umukiza umwe; n'Umwuka umwe - Umwuka wa Kristo - ni ukuzana ubumwe mu nzego zabo.” {Ellen White: 9T, p. 189.3, 1905} ”They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”

2: Imyizerere muri 1980:

- ”**Hariho Imana imwe: Data, Mwana, na Roho Mutagatifu, ubumwe bwabantu batatu bahuje**. Imana idapfa, ishobora byose, izi byose, hejuru ya byose, kandi burigihe. Ntarondoreka kandi birenze ubwenge bwabantu, nyamara azwi kubwo kwiyerekana kwe. Imana, ari yo rukundo, ikwiriye iteka gusengwa, kuramya, no gukorerwa n'ibiremwa byose.” (SDA: ingingo ya 2 - point 2) ”**There is one God: Father, Son, and holy Spirit, a unity of three coeternal Persons**. God is immortal, allpowerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. God, who is love, is forever worthy of worship, adoration, and service by the whole creation.”

Hano dusoma ko iyi Mana imwe igizwe na Data, Mwana, na Roho Mutagatifu. Bibiliya n'Umwuka w'ubuhanuzi bivuga ibinyuranye, aribyo, ko izina "Imana imwe" buri gihe kandi ryerekeza kuri Data kandi ko Umwuka Wera ari Umwuka wa Yesu, ntabwo ari icya gatatu!

3: Hagati aho, ingingo z'imyemerere ya Adiventi zivuga mu buryo butaziguye ko Umwuka Wera ari Imana:

- ”**Imana Umwuka w'iteka** yakoranye na Data n'Umwana mu kurema, kwigira umuntu, no gucungurwa. Ni umuntu kimwe na Data n'Umwana. Yahumekeye abanditsi b'Ibyanditswe. Yujuje ubuzima bwa Kristo imbaraga. **Ashushanya kandi akemeza abantu; n'abasubiza** Arashya kandi ahinduka mu ishusho y'Imana. Yoherejwe na Data n'Umwana guhorana n'abana be, Yahaye itorero impano z'umwuka, akayiha imbaraga zo guhamya Kristo, kandi ahuje n'Ibyanditswe bikayerekeza mu kuri kose.“ (SDA: Ingingo ya 5 - Point 5) ”**God the eternal Spirit** was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. **He filled Christ's life with power**. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth.“

4: Ukwizera gatolika:

- ”**Amayobera y'Ubutatu bwera cyane niryo banga nyamukuru ry'ukwemera kwa gikristo n'ubuzima bwa gikristo.** Imana yonyine niyo ishobora kutumenyesha mu kwiyerekana nka Data, Umwana n'Umwuka Wera.“ {Vatican Catechism 261} ”The **mystery of the Most holy Trinity** is the **central mystery of the Christian faith and of Christian life**. God alone can make it known to us by revealing himself as Father, Son and holy Spirit.“

- “Ku ruhanga rwe hari izina ryanditse ngo, Amayobera, Babuloni Ikomeye, Nyina w'indaya n'amahano y'isi.” {Ibyahishuwe 17: 5}

Ni izihe nyigisho ubu ziri ku mugaragaro mu itorero ry'Abadiventisti?

Birumvikana ko ari Umugatolika! Ellen White yabitangaje? Ikigaragara ni uko!

- “Nshinzwe kubwira abantu bacu, ko bamwe batabimenya, ko satani afite ibikoresho nyuma y'ibikoresho, kandi akabikora muburyo badategereje. Inzego za satani zizahimba inzira zo gukora abanyabyaha mubatagatifu. Ndakubwira nonaha, ko nimara kuruhuka, hazabaho impinduka zikomeye. Sinzi igihe nzajyanwa; kandi ndashaka kuburira bose kwirinda ibikoresho bya satani. Ndashaka ko abantu bamenya ko nababuriye byimazeyo mbere y'urupfu rwanjye.” {Ellen White: Ms 1, Feb 24th, 1915} (http://www.llu.edu/webapps/univ_library/speccolls/EGWManuscripts.php) (https://egwwritings.org -> English -> EGW Writings -> Letters & Manuscripts -> 1915 -> Manuscript 1) “I am charged to tell our people, that some do not realise, that the devil has device after device, and he carries them out in ways that they do not expect. Satan's agencies will invent ways to make sinners out of saints. I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death.”

'Inyandiko 1' ntabwo igitabo cyamapaji 100 'Inyandiko yandikishijwe intoki Vol. 1 ', ariko inyandiko yandikishijwe intoki gusa, itaboneka kumurongo kugeza muri Kanama 2015, ariko mubigo byubushakashatsi bya Ellen White gusa, muri kaminuza ya Andrews.

- "Muzabona ishyano abapasitori basenya kandi bakwirakwiza intama zo mu rwuri rwanjye! Uwiteka avuga." {Yeremiya 23: 1}.

Ni iki Yesu yabwiye Abafarisayo b'uwo munsi banga impaka zose z'ukuri, nubwo zaba zikomeye gute?

- “Yesu arababwira ati:" Niba mwari impumyi, ntimukagire icyaha, ariko noneho muravuga muti "Turabona; ni cyo gituma icyaha cyawe kigumaho.” {Yohana 9:41

Kandi iki cyaha kimwe gihora gisubirwamo nabafarisayo b'iki gihe, badashaka kwakira Yesu nk'Umwana w'Imana usanzwe, nubwo bivugwa ahantu hatabarika muri Bibiliya.

Nubwo hari ibimenyetso bifatika byerekana ukuri, batsimbaraye ku myanya yabo no kwigisha banga gutuka igitambo cya Yesu.

Mu 1985, kuri televiziyo y'Ababatisita, John Akenberg na Walter Martin (umwanditsi w'igitabo "Ese Abadiventiste ni Agatsiko"), umunyamakuru w'ivugabutumwa, mu kiganiro na Dr. William Johnsson (wo mu nama rusange), na we ubwe akaba yari umuyobozi w'ikinyamakuru cyambere, Isubiramo ry'Abadiventisti, yeretse William Johnsson amateka nyayo n'ukwizera kwa kera kw'itorero ryacu. Yari azi amateka yacu kurusha abahanga mu bya tewolojiya, niba urebye ibimenyetso bye bidasubirwaho. Twatangije Ubutatu nyuma cyane, nyuma y'urupfu rwa Ellen White, kandi rwose ntitwabyigishije mu myaka ye ya nyuma ndetse no mu myaka myinshi nyuma yaho.

Walter Martin yatanze ikindi kimenyetso cyerekana ko Ellen White yari afite imyifatire ikomeye ya Ariyani igihe yapfaga, bityo bakuraho amagambo menshi yari afite yari akomeye cyane mu kwibasira inyigisho nshya z'Ubutatu. Kandi aya magambo aturuka kumuntu watureba gusa kuruhande. Muganga yashimangiwe nibi bimenyetso, **Dr. Johnson** yagombaga kwiregura mu kwiregura kwe ko niba koko ari ukuri, Ellen White "kuri iki cyiciro" birababaje kuba umuhanuzi "wibinyoma". Nyuma yimyaka mike, yavuze amagambo atandukanye. Utekereza ko ari ukubera iki yabikoze?

- "**Bamwe mu badiventiste muri iki gihe batekereza ko imyizerere yacu itigeze iko ihinduka uko imyaka yagiye ihita,** cyangwa bagashaka gusubiza inyuma isaha runaka mugihe twari dufite ibutose neza. Ariko kugerageza kugarura "Adventiste yamateka" birananirana urebye ukuri kumurage wacu. [..] **Imyizerere y'Abadiventisti yarahindutse uko imyaka yagiye ihita bitewe nukuri kwubu.** Igitangaje cyane ni inyigisho zerekeye Yesu Kristo, Umukiza n'Umwami. ... **gusobanukirwa Kubutatu ku Mana, ubu ni bimwe mu bigize imyizerere yacu y'ibanye,** muri rusange ntibyakorwaga n'abadiventiste n'abadiventiste bo hambere." {William Johnsson, Adventist Review, January 6th 1994 Article 'Present Truth – Walking in God's Light', 1994} "**Some Adventists today think, that our beliefs have remained unchanged over the years**, or they seek to turn back the clock to some point when we had everything just right. But all attempts to recover such "historic Adventism" fail in view of the facts of our heritage.[..] **Adventists beliefs have changed over the years under the impact of present truth.** Most startling is the teaching regarding Jesus Christ, our Savior and Lord. ... **the Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists**."

Ibitekerezo nkibi bigoramye bivuguruza Bibiliya muburyo bwose kandi byerekana ishema rimeze nkabafarisayo kuri Yesu kuko byoroshye kuzana ibitekerezo byinshi kandi bidafite ishingiro kuruta gupfukama ngo twemere ukuri. Umuhanuzi Yeremiya asobanura imyitwarire nk'iyo kandi yerekana ko ubwoko bw'Imana muri kiriya gihe na bwo basengaga imana z'ibinyoma mu rusengero rwayo kandi bose bishimiye kuba mu idini ry'ukuri, kugira amategeko n'ibyanditswe, bayobowe na "." burya "abapadiri, ariko bemeye ubu buhakanyi no gusenga ibigirwamana.

Muri icyo gihe, bananiwe kwakira ukuri. Ariko hano Imana iratangaza ko abayobozi, nk'abatwara ubuhakanyi, bazahabwa ibihano bidasanzwe. Kandi ibyo byose, kimwe n'iyerekwa ry'umuhanuzi Ezekiyeli, wanyuze mu mwobo uri mu rukuta rw'urusengero abona abapadiri basenga imana z'abapagani, bireba imiterere ya Laodikiya n'itorero muri iki gihe kandi bizasohora uko byakabaye kuva ibaruwa ya mbere yandikiwe icyanyuma.Niyo mpamvu Yesu avuga mu Byahishuwe gusiga amavuta impumyi, kubera ko twashutswe na rubanda na tewolojiya y'ibinyoma ku buryo tudashobora gutekereza ko ikintu nk'iki gishobora kwinjira mu Itorero ry'ukuri.

- "Uziba, wice, usambane, urahire ibinyoma, **utwike imibavu kuri Bali, kandi ukurikire izindi mana utazi; Ngwino uhagarare imbere yanjye muri iyi nzu yitwa izina ryanjye, maze uvuge uti 'Twakijijwe gukora ayo mahano yose**?' {Yeremiya 7: 9-10}

- "Mwavuga mute ko **turi abanyabwenge, kandi amategeko y'Uwiteka ari kumwe natwe?** Dore rwose yarabikoze kubusa; **ikaramu y'abanditsi ni impfabusa**." {Yeremiya 8:8}

- "... Kuva ku muhanuzi kugeza no ku muherezi, **umuntu wese abeshya**. **NYAGASANI,** ni aba." {Yeremiya 7:4}

- “**Trust ye not in lying words**, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.“ {Jeremiah 7:4}

- "Nyamara ntibanyumviye, cyangwa ngo bumve ugutwi, ahubwo banangiye ijosi: bakoze nabi kurusha ba sekuruza." {Yeremiya 7:26}

- “Abanyabwenge bafite isoni, barumiwe kandi barafatwa: dore banze ijambo ry'Uwiteka; kandi ni ubuhe bwenge muri bo? "{Yeremiya 8: 9}

- “Urubyiruko rudashinze imizi, rufite imizi kandi rushingiye ku kuri, **RUZA ruswa** kandi rukururwa n'abayobozi **b'impumyi b'impumyi**; n'abatubaha Imana, **abasuzugura bibaza kandi bakarimbuka, basuzugura ubusugire bwa Kera bwa Kera bagashyira ku ntebe y'ubwami Imana y'ibinyoma, ikiremwa cyabo ubwabo**, ikiremwa cyose nkabo ubwabo, aba bazaba abakozi mu biganza bya Satani kugira ngo yonone ukwemera kw’abatabishaka.“ {Ellen White: 1888 Materials, p. 484.3 1889} “Youth who are not established, rooted and grounded in the truth, **WILL BE** corrupted and drawn away by the **blind leaders** of the blind; and the unGodly, **the despisers that wonder and perish, who despise the sovereignty of the Ancient of Days and place on the throne a false God**, a being of their own defining, a being altogether such an one as themselves,—these will be agents in Satan's hands to corrupt the faith of the unwary.”

- “Abwira abandi ati:" Nimukurikire mu mujyi, mukubite. Ntimukagire impuhwe, kandi ntimugirire impuhwe: Mwice abasaza n'abato rwose, abaja, abana bato, n'abagore: ariko Ntukegere umuntu uwo ari we wese; hanyuma utangire ahera hanjye. **Hanyuma batangirira ku bantu ba kera bari imbere y'urugo**.” {Ezekiyeli 9: 5,6}

- “**Iga igice cya cyenda** cya Ezekiyeli. **Aya magambo AZASOHORA**.” {Ellen White: Letter 106, **1909**} “**Study the ninth chapter** of Ezekiel. **These words WILL be literally fulfilled**.”

Bamwe bavuga ko ibyo bitareba ababwiriza bacu, nkuko Ellen White abisobanura neza ko twunze ubumwe na Satani mugihe dushinja ababwiriza b’Imana. Ariko nanone, icyarimwe, yanditse mu gukomeza amagambo amwe, ko tugomba kurwanya ubuhakanyi tutitaye ku nzego z'ubuyobozi bukomoka:

- “Umwami Yesu azahorana **ubwoko bwatoranijwe** bwo kumukorera. Igihe ubwoko bw'Abayahudi bwangaga Kristo, Umuganwa w'ubuzima, yabakuyeho ubwami bw'Imana, abuha abanyamahanga. Imana izakomeza gukora kuri iri hame hamwe na buri shami ryimirimo yayo. **Iyo itorero ryerekanye** ko rihemukira ijambo rya Nyagasani, uko umwanya wabo waba uri kose, nubwo umuhamagaro wabo waba mwinshi kandi wera, Umwami ntashobora kongera gukorana nabo. **Abandi bahitamo rero** gukora inshingano zingenzi." {Ellen White: 14Ms 102, UL 131} “The Lord Jesus will always have a **chosen people** to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. **When a church proves unfaithful to the word of the Lord**, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. **Others are then chosen** to bear important responsibilities.“

- “Aba bagabo bahoraga bavuga bati: “Imana iri kumwe natwe. Duhagaze mu mucyo. Dufite ukuri. ” Nabajije abo bagabo abo ari bo, **bambwira ko ari abakozi n'abagabo bayoboye banze** urumuri ubwabo, kandi ntibashaka ko abandi babwakira.“ {Ellen White: EW, p. 240.2} “These men were constantly saying, “God is with us. We stand in the light. We have the truth.” I inquired who these men were, **and was told that they were ministers and leading men who had rejected the light themselves**, and were unwilling that others should receive it.“

- “Hano turabona ko itorero - ahera h'Umwami - ryabaye **irya** mbere mu kumva inkoni y'uburakari bw'Imana (Ezekiyeli 9,6). Abagabo ba kera, abo Imana yahaye umucyo mwinshi kandi bari bahagaze nk'abashinzwe kurengera inyungu z'umwuka z'abaturage, bahemukiye.“ {Ellen White: 5T, p. 211, 1882} “Here we see that the church—the Lord's sanctuary—was the **first** to feel the stroke of the wrath of God (Ezekiel 9,6). The ancient men, those to Whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust.“

- ”Ababyeyi batukaga cyane abana babo, n'abana ababyeyi babo, barumuna babo, na bashiki babo barumuna babo. Induru nini, imiborogo yumvikanye mu mpande zose, “Ni wowe wambujije kwakira ukuri kwari kunkiza muri iyi saha iteye ubwoba.” Abantu bahindukirira abakozi babo urwango rukabije barabatuka, baravuga bati: “Ntabwo watuburiye. Watubwiye ko isi yose igomba guhinduka, ukarira, Amahoro, amahoro, gucecekesha ubwoba bwose bwabyutse. Ntabwo watubwiye kuriyi saha; **n'abatuburiye mwatangaje ko ari abafana n'abantu babi, bazadusenya. ” Ariko nabonye ko abakozi batigeze bahunga uburakari bw'Imana. Imibabaro yabo yari incuro icumi kurusha iy'abaturage babo**.” {Ellen White: EW, p. 282} ”Parents were bitterly reproaching their children, and children their parents, brothers their sisters, and sisters their brothers. Loud, wailing cries were heard in every direction, “It was you who kept me from receiving the truth which would have saved me from this awful hour.” The people turned upon their ministers with bitter hate and reproached them, saying, “You have not warned us. You told us that all the world was to be converted, and cried, Peace, peace, to quiet every fear that was aroused. You have not told us of this hour; and **those who warned us of it you declared to be fanatics and evil men**, who would ruin us.” **But I saw that the ministers did not escape the wrath of God. Their suffering was TENFOLD greater than that of their people**.”

- “Mushikiwabo White yatubwiye ubwo twe batatu twahagararaga kuri platifomu, ko umuyaga uteye ubwoba wo gutotezwa uza nkumuyaga uhuha ibintu byose bihagaze. **Nta Adiventiste wumunsi wa Karindwi wagaragaye**. Kimwe n'abigishwa, baretse Kristo barahunga. **Abashakaga imyanya bose ntibongeye kuboneka ukundi. Nyuma** yumuyaga habaye ituze, noneho **Abadiventisti barahaguruka nkumukumbi munini wintama**, ariko nta bungeri bari bahari. Bose bategereje basengera cyane ubufasha n'ubwenge, Uwiteka arabasubiza abafasha guhitamo abayobozi muri bo batigeze bashaka imyanya mbere. Basengeye cyane Umwuka Wera yabasutswe bituma bitegura umurimo. Bahise basohoka 'neza nk'ukwezi, neza nk'izuba, kandi biteye ubwoba nk'ingabo zifite amabendera,' kugira ngo batange ubu butumwa ku isi. Natangaye, mubaza niba ibyo bireba Loma Linda, mugihe twarebaga muri icyo cyerekezo. Mushikiwabo White yashubije ikibazo cyanjye avuga ko kireba isi yose. Byarantangaje cyane ku buryo nta kindi kibazo nabajije.“ {Will Ross, Boulder, Colorado: His speaking with Ellen White 1908 on the train station of Loma Linda, written 1943 by Elder D. E. Robinson} “Sister White told us as we three stood there on the depot platform, that a terrible storm of persecution was coming like a windstorm that blew down every standing object. **There was not a Seventh-day Adventist to be seen**. They, like the disciples, forsook Christ and fled. **All who had sought positions were never seen again**. After the storm there was a calm, then the Adventists arose like a great flock of sheep, **but there were no shepherds**. They all waited in earnest prayer for help and wisdom, and the Lord answered by helping them to choose leaders from among them who had never sought positions before. They prayed earnestly for the Holy Spirit which was poured out upon them making them fully ready for service. They then went forth 'fair as the moon, clear as the sun, and terrible as an army with banners,' to give this message to the world. I was astonished, and asked if that applied to Loma Linda, as we were looking in that direction. Sister White replied to my question by stating that it applied to the entire denominational world. It so stunned me that I did not ask any more questions.“

- “Ariko bose bishyize hamwe mu kwamagana abaministri bakaze. Abashumba badahemutse bahanuye ibintu byoroshye; bayoboye **ababumva gukuraho amategeko** y'Imana (itegeko rya mbere) no gutoteza abayubahiriza. Noneho, mu kwiheba, aba barimu batura imbere yisi umurimo wabo wo kubeshya. Rubanda rwuzuye uburakari. “Twazimiye!” barataka bati: “kandi ni wowe nyirabayazana w'irimbuka ryacu;” **bahindukirira abungeri b'ibinyoma. Abo ubwabo bamaze kubashimira cyane bazabavuga imivumo iteye ubwoba kuri bo. Amaboko nyine yigeze kuyambika ikamba azazamurwa kugirango arimbuke**. Inkota zagombaga kwica ubwoko bw'Imana ubu zikoreshwa mu kurimbura abanzi babo.“ {Ellen White: GC, p. 655 - 1911} “But all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God (**the first commandment**) and to persecute those who would keep it Holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. “We are lost!” they cry, “and you are the cause of our ruin;” **and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction**. The swords which were to slay God's people are now employed to destroy their enemies.“

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- "Kandi igihe **abagabo bahagaze mu mwanya w'abayobozi** n'abarimu bakora bayobowe **n'ibitekerezo by'umwuka ndetse na sofiste, tuzaceceka,** kubera gutinya gukomeretsa imbaraga zabo, mu gihe roho zishukwa?“ {Ellen White: ChL, p. 62.1} ”And when **men standing in the position of leaders** and teachers work under the power of **spiritualistic ideas and sophistries**, **shall we keep silent**, for fear of injuring their influence, while souls are being beguiled?”

Nowa nawe yari umuntu gusa mugihe cye, ariko ijwi rye naryo ryumvikanye kure. Turatekereza rwose ko nta torero ryemewe mbere yumwuzure? Nyamara byari hafi kugabanuka cyane nkubu, kuburyo umuryango umwe gusa warokotse? Turatekereza rwose ko turuta ibisekuruza byaguye? Ariko ikigaragara ni uko Abanyalayodiya bavuga ibi bavuga bati: "Ndi umukire kandi nta cyo nkeneye.“

82: Umuryango wahinduwe mu nama rusange. Ubuyobozi bwa GC na Ellen White

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

- “Kuba umuntu yaratoranijwe kuba perezida w'inama ntibisobanura ko afite ububasha bwo gutegeka abo bakorana. Ibi ni nyuma yimigenzo ya Roma, kandi ntishobora kwihanganira, kuko ibuza umudendezo w’amadini, kandi uwo mugabo ayobowe kwishyira aho Imana yonyine igomba kuba.“ {Ellen White: 9MR, p. 178.2} “The fact that a man has been selected to be the president of a conference does not mean that he shall have authority to rule over his fellow workmen. This is after the practice of Rome, and it cannot be tolerated, for it restricts religious liberty, and the man is led to place Himself where God alone should be.“

- "Bo (GC) bakurikira inzira y'Abaroma." {Ellen White: TM, p. 362.2} “They (GC) are following in the track of Romanism.“

- “**Ubuhakanyi bwinjiye mu rwego rwacu nk'uko bwageze mu Ijuru**, kandi abantu bose bunze ubumwe na Satani muri ubwo bwoko bazakora amahame amwe Satani yakoze. Ntabwo ufunguye, ntabwo uvugishije ukuri, ariko mu ibanga.“ {Ellen White: 7MR, p 178 + Letter 156, 1897} “**Apostasy has come in to our ranks as it came in to Heaven**, and all who unite with Satan in this kind of work will act on the same principles Satan has worked. Not open, not frank, but in secrecy.“



- “Mu gukurikira inzira nk'iyi, abagabo **bakurikira inzira nk'iy'Abagatolika b'Abaroma bibanda kuri papa imbaraga zose z'iryo torero**, bakamuha ububasha bwo gukora nk'Imana, ku buryo abari munsi ye kuri sitasiyo baryamye. gahunda yose kumaguru ye kugirango ashyireho amategeko kubagabo nabagore muri buri minota yubuzima. Mugukurikiza inzira nkiyi, harikibazo cyuko ntamahirwe azasigara kugirango Imana isubize amasengesho yabagaragu bayo ikurikije amasezerano yayo yo kubaha ubwenge mugukurikirana umurimo wabo. Imana ntabwo ishaka ko umuntu umwe yandika uburyo abo bakorana bazakora umurimo wayo. Iyo ubu buryo bwibikorwa buje mubantu bacu, hakenewe imyigaragambyo.“ {Ellen White: 9MR, p.179.3} “In following a course of this kind, men are pursuing **a similar course to that of the Roman Catholics who center in the pope every power of the church**, and ascribe to him authority to act as God, so that those below him in station lay every plan at his feet that he may prescribe the rules for men and women in every minutiae of life. In following a course of this kind, there is danger that no chance will be left for God to answer the prayers of His delegated servants according to His promise in giving them wisdom in pursuing their work. God does not purpose to have one man prescribe how his fellow workmen shall perform His work. When this manner of action comes in among our people, there is need of a protest.“

Nk’uko EGW ibivuga, imyifatire ya perezida nk'uyu wa GC inyuranyije n'ubushake bw'Imana. Ntaho bihuriye rwose nimpaka zikoreshwa, nko gutsindishiriza ko umuntu agomba gukora hanze mu izina ryumuryango witorero. Icyo gihe ibyo byari kuba ngombwa mugihe cya Ellen White, cyangwa hamwe nabisiraheli mugihe cyumwami Sawuli, mugihe basabye ko hagira umuntu ubahagararira mubindi bihugu byose. Uretse ibyo, nta bubasha bwo gufata ibyemezo butaziguye mu itorero n'urwego rw'itorero. Mu rwego rwo kubungabunga ibi, itorero ryahamagariwe muri GC gutora impinduka zifuzwa. Ariko, izi mpinduka mubisanzwe ni imyaka myinshi mugukora kugeza igihe imitekerereze yacu imenyereye. Ubu ni manipulation yuzuye kandi rwose ibarwa nkimpinduka zumuteguro. Ni ukubera iki hariho "byihutirwa" guhindura inyigisho za kera Itorero ribaza nyuma yo kubimenyera? Ntibikenewe kwihutira guhindura ibimenyetso bimaze imyaka mirongo. Irerekana kandi aho ubuhakanyi bwacu bugeze. Hari uwabajije niba abarimu b'Abayezuwiti bemerewe kuba abarimu batumirwa muri kaminuza zacu za tewolojiya?

Ibyahishuwe bivuga neza ko abantu bose bashaka ubuzima bw'iteka bagomba kuva i Babiloni. Kandi ibyasobanuwe biri muburyo bunyuranye, ni ugusubira i Babuloni no kuri Papa, "inyamaswa". Inama rusange yishyize hejuru hejuru y'Itorero nkuko abanyapolitiki babikora kuri iyi si, aho amatora akoreshwa gusa mu guhuma no kudushimisha kugira ngo twumve ko dushobora guhindura icyemezo. Itorero ryabajijwe niba ryemera kwitabira amashyirahamwe y’ibidukikije cyangwa Inama y’amatorero ku isi? Cyangwa ni ahubwo, mu kumenyera buhoro buhoro ibyemezo byinshi by'agateganyo, buhoro buhoro biganisha kuri "aho bigarukira", ni ukuvuga, imbaga nyamwinshi y'abizera bemera gusa guhindura amahame ya kera asanzweho? Uyu munsi abanyamuryango bacu barimo kugaragazwa ninzego zo hejuru ko umwiherero umwe udahwitse ariwo mwiherero wa Omega watangajwe no guhindura imikorere.

Ariko impinduka zubuyobozi zigira ingaruka kuri benshi, ntabwo ari bamwe bitandukanije nabo ubwabo banga ishyirahamwe. Impaka zashyikirijwe abanyamuryango ko umuntu yanze itorero rya nyuma ryashinzwe n'Imana niba umuntu yemera ko benshi baguye. Ariko muri ubwo buryo, mu Isezerano rya Kera benshi basobanutse baraguye. Mu gihe cy'umuhanuzi Eliya hasigaye abantu 7.000 gusa muri Isiraheli batigeze batandukana n'Imana. Uyu wari umubare muto ugereranije na miriyoni z'Abisiraheli muri kiriya gihe nyamara bari bataratakaza umwanya wabo nk'ubwoko bw'Imana. Uyu munsi kurengera ubuhakanyi bishingiye ku ngingo ivuga ko, nk'uko Ellen White yabivuze, Inama rusange yamye ari ijwi ry'Imana mu nteko kandi ko iyo tuvuze nabi ibyemezo bya GC, tutubahiriza amategeko y'Imana. . Nibyo, umuhanuzikazi wImana yanditse ibi, ariko tugomba kubyumvira gusa niba icyemezo kidakuraho urufatiro rwukuri rwa Bibiliya:

- “Imana yashoye itorero ryayo ubutware n'imbaraga zidasanzwe ntawe ushobora gutsindishirizwa mu gusuzugura no gusuzugura, kuko ukora ibi asuzugura ijwi ry'Imana.” {Ellen White: AA p. 163.2, **1911**}“ God has invested His church with special authority and power which no one can be justified in disregarding and despising, for he who does this despises the voice of God.”

- “Ariko iyo, mu nama rusange, urubanza rw'abavandimwe bateraniye mu mpande zose z'umurima rushyirwa mu bikorwa, ubwigenge bwite no guca imanza bwite ntibigomba gukomeza kunangira, ahubwo byishyize mu maboko. Ntabwo umukozi agomba na rimwe kubona ko ari ingeso nziza yo gukomeza umwanya we w'ubwigenge, binyuranye n'icyemezo cy'urwego rusange.” {Ellen White: 9T, p. 260, **1909**} “But when, in a General Conference, the judgment of the brethren assembled from all parts of the field is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body.”

- ”Rimwe na rimwe, iyo itsinda rito ry'abagabo bashinzwe kuyobora muri rusange umurimo, mu izina ry'Inama Rusange, bashatse gukora imigambi idahwitse no kugabanya imirimo y'Imana, navuze ko ntagishoboye kongera gutekereza kuri ijwi ry'Inama Rusange, ihagarariwe n'aba bagabo bake, nk'ijwi ry'Imana. Ariko ibi ntabwo bivuze ko ibyemezo byinama rusange igizwe ninteko yabagabo bashyizweho muburyo bukwiye, bahagarariye baturutse impande zose zumurima ntibigomba kubahirizwa. Imana yategetse ko abahagarariye itorero ryayo baturutse impande zose z'isi, iyo bateraniye mu nama rusange, bazagira ubutware. Ikosa bamwe bafite ibyago byo gukora ni uguha ibitekerezo numucamanza wumugabo umwe, cyangwa itsinda rito ryabantu, urugero rwuzuye rwububasha nimbaraga Imana yahaye itorero ryayo mubucamanza nijwi rya Inama rusange yateraniye hamwe kugira ngo itegure gutera imbere no guteza imbere umurimo we.” {Ellen White: 9T 260.2} ”At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work.”

Twizera ko, iyo twatandukiriye ingingo nyinshi zingenzi zukuri, ibyemezo muri GC byemezwa ko ari ukuri? Ku bwa Ellen White rwose sibyo! Niba, mubyerekeranye n'ubuhakanyi bwa Omega, rubanda nyamwinshi yemeye inyigisho z'ibinyoma, abo benshi ntibari gutora ukuri. Niyo mpamvu aya magambo yabanjirije iyi, avuga ko tugomba kubahiriza ibyemezo bya GC, atureba gusa mugihe benshi mu itorero bakomeje kuba abizerwa ku kuri, biganisha ku byemezo bikwiye iyo batoye muri GC. Abarabi kandi bafashe icyemezo, nk "" ijwi ryImana ", kubamba Yesu kumusaraba, banga ukuri ko ari Mesiya. Kubera iyo mpamvu, Ellen White yavuze ko yizeye ko tutazongera kuva i Babuloni. . Ibyiringiro “bivuze ko ibi bigiye kubaho!

- "Ariko nubwo twe, cyangwa umumarayika wo mu ijuru, tubabwira ubundi butumwa bwiza butari ubwo twababwiye, reka avumwe." {Abagalatiya 1: 8}

Intumwa Pawulo avuga ko n'abamarayika bo mwijuru bashobora kuvumwa nibatangaza ubutumwa butandukanye nubutumwa bumaze gutangwa kandi buzwi nkukuri! Ariko kubatewolojiya b'iki gihe, GC ntishobora gukosorwa, kandi ifatwa nkaho iri mu mwanya wo hejuru kuruta abamarayika bari hafi y'Imana! Kuki Ellen White yanditse ko GC izaba nka Roma? Nukuri kuko, kimwe na Roma, ivuga ko ari ijwi ridakuka ry'Imana, kuko batoteza "abahakanyi" bose basaba kugaruka ku kuri kwa kera. Ikintu gikomeye cyane ni uko abarwanyi barwanya inyigisho y'Ubutatu bitwa abitwaje ubuhakanyi "bushya", mu gihe bahamagarira cyane itorero gusubira mu kuri kwa kera kwabaye kugeza mu 1931! Bamwe bavuga ko GC ishushanya Isezerano Rishya ryerekana ijwi ry'Imana, ukagereranya n'Isezerano rya Kera aho amabuye yo mu gatuza k'umupadiri yemeza icyemezo cy'Imana. Nibyo, birumvikana, birakosorwa, ariko mugihe gusa abapadiri bo mu Isezerano rya Kera n'abayobozi ba GC bafashe ibyemezo bikurikiza ukuri. Ijwi ry'abatambyi bo mu Isezerano rya Kera ryaba ari ijwi ry'Imana, kuko batwaye ayo mabuye mu gatuza?

Mubyukuri sibyo, kuko tuzi ko kugwa kwabayahudi byari byuzuye na mbere yubutumwa bwa Yesu kwisi. Ese Ellen White yemeje ko GC yose itari ijwi ryImana, nubwo ukuri kwangwa?

- “Nyamara twumva ko ijwi ry'Ihuriro **ari IJWI ry'Imana.** Igihe cyose numvise ibi, natekereje ko byari hafi **KUBITEKEREZO** Ijw.“ {Ellen White, 16LtMs, Ms 37, 1901, par.18} “Yet we hear that the voice of **the Conference is the VOICE of God**. Every time I have heard this, I have thought that it was almost **BLASPHEMY**. The voice of the Conference ought to be the voice of God, but it **IS NOT**.“

- "Haraheze imyaka mike mfata Inama Rusange nk'ijwi ry'Imana" {Ellen White: 17MR 216, 1898} ”It has been some years since I have considered the General Conference as the voice of God”

- "Ko abo bagabo (abayobozi) bagomba guhagarara ahantu hera, kugira ngo babe nk'ijwi ry'Imana kubantu, nkuko twigeze kubyemera ko Inama rusange ari, - ni ukuvuga. kera.“ {Ellen White: GCB 1901 p. 25 {PC422}} “That these men (leaders) should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be,—i.e. past.“

- "Kandi Inama Rusange ubwayo irimo kwangirika kubera imyumvire n'amahame atari yo." {Ellen White: TM, p. 359.1} "And the General Conference is itself becoming corrupted with wrong sentiments and principles.“

Ndetse n'aya magambo asobanutse yongeye kugaragazwa nabi, hamwe n'impaka Ellen White yakoze nyuma yo kwitabira inama ya GC. Ariko irerekana kandi ibinyuranye, ni ukuvuga ko GC ishobora kwakirwa gusa nkijwi ryImana mugihe ukuri kugaragaye kuri yo, bikaba bigaragara ko bitakiriho muri iki gihe kubera ubwinshi bwabahakanyi nubuyobozi bwabahakanyi. Niyo mpamvu Yesu avuga ko Umwana w'umuntu nagaruka, nta bizera ku isi! Amagambo ya Ellen White yerekeye umuryango yemeye ubuhakanyi no gukandagira ukuri yarasohojwe rwose. Ukuri gukandagiye? Ni ukubera iki ari ukubera ko nta jambo rivugwa mu itorero ryacu rirwanya ubusambanyi na ecumenism, kandi ibitekerezo byubuntu byamamazwa bivuye kuri mimbari, ariko kandi, mugihe kimwe, iyo havuzwe amagambo arwanya inyigisho y'Ubutatu, umuntu ahita abona ko yiregura. nubwo bivuguruza Bibiliya? Muri icyo gihe, abayobozi bo mu ruziga rwa GC bazenguruka isi buzuye "impungenge" zo "gukiza" itorero. Nshuti bavandimwe, kanguka ntukarebe mu nama rusange nkuko abagatolika bareba i Roma, cyangwa tuzatakaza ubuzima bw'iteka binyuze mu gushukwa!

83: Imiterere nubwoko bwubuhakanyi NLP Hypnose mubutumwa bwa SDA

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Mu nyigisho, Prof. Dr. Walter Veith yerekana uburyo abanyeshuri ba kaminuza ya Andrews bajya ku musigiti gusenga Allah mu mwuka wo "kwihanganira" kuko tuzizera Imana "imwe" bityo ntidukwiye gutuma Abayisilamu bizera Imana ya Bibiliya. Ariko hariho Surat (Sura - igice cya Korowani) muri Korowani yamagana kandi ikavuma umuntu uwo ari we wese ugaragaza gusa igitekerezo cy'uko Yesu ari Imana, kandi icyarimwe agashyira Mariya upfa ku rwego ndengakamere nk'Abagatolika. Nkindi cyuzuzwa cyubuhakanyi bwa Omega haza ingaruka za filozofiya mubantu benshi ba tewolojiya nabarimu. Basuzugura abemera ibyanditswe byose muri Bibiliya na Roho wo guhanura nkuko byanditswe. Yesu avuga neza "byanditswe"! Kuva mu 2015 byemerewe ku mugaragaro (GC) kwirukana Ellen White nk'umuhanuzi no gutangaza ko ari umwanditsi "ufite impano" gusa. Igihe Walter Veith yasobanuriraga ubusa inyigisho y'ubwihindurize muri kaminuza ya tewolojiya ya Adiventi yo mu Burayi, benshi mu banyeshuri bavuye mu cyumba cy'inyigisho! Ntabwo bitangaje kuba Umwuka w'ubuhanuzi ugenda wangwa.

Ibinyuranye nibyo, dukurikije Ibyahishuwe 12: 17,14,12 + 19: 10, igisekuru cyanyuma cyubwoko bwImana mbere yukuza kwa Yesu kizaba gifite umwuka wubuhanuzi nkimwe mubiranga ingenzi. Ariko ihame ry'ubuhakanyi ni ugukomeza kwiyongera kwinshi uko umutimanama ugenda urushaho gupfa. Intambwe ikurikira rero ni ukureba Bibiliya nk'ikigereranyo gusa, aho ibice by'ubuhanuzi nabyo bitakaza ibisobanuro. Birashoboka gutondeka igice icyo aricyo cyose "nkikigereranyo" niba kidashyigikiye icyo umuntu ashaka. Kandi iri hame riragenda ryigaragaza mubatewolojiya nyamukuru kuko batagishoboye gutsindishiriza ubuyobe bwabo hamwe na Bibiliya. Uku kwangwa gutera imbere kurushaho mu cyerekezo cyo gutuka kugeza aho iherezo rya nyuma ribereye, nkuko byagenze ku Bayahudi amaherezo babambye Yesu. Birashimishije kubona usibye lobbi nka LGBT cyangwa umuryango w’ibidukikije, bamwe mu barimu b'Abadiventisti bo muri kaminuza "zacu" na bo bahuza Bibiliya ndetse n'Isabato cyangwa igihe cyo kurema. Ndetse iyo bavuga nta nkomyi nta muntu wo muri GC uza kurengera ukuri. Ariko kubijyanye no gusubira mu kuri kwa kera kwatakaye, bahora bahari kugirango bahangane n’iterabwoba "gusubira inyuma“

bakoresheje inyigisho zoroheje ndetse n'amagambo ahinnye ya Ellen White yuzuye uburakari. Ni ukubera iki umubare w'abavugabutumwa bakiri bato babwiriza ubutumwa bw'abamarayika batatu ari muto cyane cyane muri sosiyete y'abaguzi bo mu Burengerazuba? Amashuri makuru menshi ubu arabahugura kugirango batagomba, ndetse hamwe na hamwe barabemerera kuko babashinja ko ari abayoboke b’ibanze babwiriza "urwango." Duhereye kuri ibyo byose tubona ko muriyi minsi yanyuma yamateka yisi, ikibabaje ni uko itorero ryiganjemo polarike ryagaragaye mumaso yacu aho benshi badafite ukuri kwa Bibiliya kandi ntibakurikiza itegeko rya mbere, kimwe na polarisiyoneri ya Babuloni nukuri. y'isi yose yubumuntu bwaguye. Kandi nkuko mu mateka abavuga ukuri, bayobowe n'Imana, bahagurukiye kurengera ukuri no kuburira, ni ko n'ababeshya bahagurukiye kurengera ibitekerezo byabo. Muri Amerika, kubera "imbaraga z'ikirenga z'abakozi," ababwiriza benshi birukanwe mu turere tumwe na tumwe bazira ko babwira ko Yesu ari ku muryango kandi tugomba kuva i Babuloni. Ikindi kimenyetso cyigihe cyanyuma ubuhakanyi nugutangiza ababwiriza b'abagore.

Imana yasobanuye neza umwanya wabagore mbere na nyuma yo kugwa kandi ibyemeza mu Isezerano rya Kera n'Isezerano Rishya n'amagambo y'ikigereranyo avuga ko abagore bagomba guceceka mu itorero. Umwepiskopi w’umugore agomba kuba umugabo, abahanga mu bya tewolojiya yiki gihe bagoreka nkaho ari "umuco" wibihe. Abahanuzi b'abagore mu Isezerano rya Kera n'Isezerano Rishya bakoreshwa nk "gihamya" ko ababwiriza b'abagore ari Bibiliya! Ariko biragaragara neza ko Bibiliya isobanura ko umugabo ari umutware mu muryango no mu itorero. James White yari umutwe w'umugore we Ellen White haba ku giti cye ndetse no mu itorero. Birumvikana ko ari ukuri kwa Bibiliya ko abagore nabo bagomba gutezimbere cyane ubuzima bwumuryango nitorero kandi, murubwo buryo, bakavuga no muri mimbari. Tugomba gushimangira ko Ellen White ndetse nabandi bahanuzi bose ba Bibiliya batigeze bagira umurimo wumupadiri "wasizwe", nubwo Imana yabahaye umwuka wubuhanuzi wabahaye ubutware bwihariye!

Ubukangurambaga bushya bw'igitsina gore no kuryamana kw'abahuje igitsina ku isi byerekana ko gukwirakwizwa no kwihuta gukwirakwizwa n'imbaraga za Satani ku isi ako kanya mbere y'ukuza kwa Yesu hamwe no kurenga ku mahame akomeye n'amategeko y'Imana. Twasomye muri Bibiliya ko Imana itigeze yanga burundu ishyanga rya Isiraheli ndetse no mugihe cyo gusenga Baali mugihe abayoboke 7000 gusa bizerwa basigaye muri miriyoni mbere yicyo gihe. Ariko, Yatandukanije igice cyumuryango wu Buyuda nkigiti cyumuryango wa Yesu muri Isiraheli kugirango babungabunge ukuri. Igihe Isiraheli yahindukiraga rwose ikava mu rusengero rwa Yerusalemu, noneho Imana ubwayo yohereje umuhanuzi Eliya, nkuko yabigiriye ababwiriza bamwe muri iki gihe. Igihe Imana yangaga ku mugaragaro Abayahudi nkubwoko bwayo ni igihe abayobozi b'umwuka b'Abayahudi babambaga Umwana wayo Yesu kubambwa mu 31 nyuma ya Yesu, abantu amaherezo bemeza ko banze Yesu batera Sitefano amabuye mu 34 nyuma ya Yesu.

Uyu munsi dufite inyigisho y'Ubutatu, kandi itorero ryacu rifite ikimenyetso cya Vatikani n'umusaraba uhindagurika kandi imirongo ya wave yahindutse dogere 90. Iki nikimenyetso cya ecumenism ya papa yemejwe nitorero mu nama na Papa Yohani Pawulo wa II. Muri iyi kongere, uhagarariye Inama rusange yatowe imbere mu gihugu yazanye Papa umugisha w’Itorero ryacu umudari wa zahabu, asezeranya ku mugaragaro ko tutazongera kwamamaza ubutumwa bw’abamarayika batatu, gukuraho abamarayika batatu bafite ikirango cy’impanda, kandi tukemera ecumenism . Kaminuza na GC hafi ya byose byafashwe n'Abayezuwiti na Freemason ntibirarangira kugwa kwuzuye, gusa kubuzwa burundu kubwiriza ubutumwa bwabamarayika batatu no kwica Yesu muburyo butaziguye no kwanga ukuri kumugaragaro no kwisi yose. Ellen White yanditse mu gihe cye ko abakozi ba Satani bahari mu buyobozi bwacu. Ababwiriza benshi b'Abadiventisti batozwa barimo ukuri kutuzuye, kandi umwanzi yohereza abakozi be nk'impyisi yambaye intama, bavanga ukuri n’ikinyoma.

Uburezi muri iki gihe bwahindutse irushanwa ryicyubahiro cyo hejuru kugirango tubashe kumenyekana no kubahwa kwisi ndetse no mw'itorero, ryinjiye muri kaminuza zacu kandi rikarushaho gushimangira ubuhakanyi bwa Omega. Uyu munsi kandi abahanga mu bya tewolojiya "bacu" bariga kandi bakora impamyabumenyi ya dogiteri muri kaminuza ya tewolojiya yisi isaba ko habaho gutandukana kwa tewolojiya muri kaminuza zacu murwego rwo kumenyekana bihita byuzuzwa. Kandi sibyo gusa: nibyiza muri kaminuza zacu uyumunsi niba inyigisho za tewolojiya zirangiye muri kaminuza idaharanira inyungu! Ariko impamyabumenyi y'ikirenga ntabwo ikenewe rwose kandi ishishikariza gusa ishema ry'ababwiriza b'iki gihe. Ibi byose, usibye gutakaza kwizera kwacu hamwe nubutumwa bwa Adiventi, bizana muri portfolio yacu filozofiya ikomeye nibitabo bitabarika, mugihe hariho ibitabo bike cyane byerekeranye numwuka wubuhanuzi, ukurikije Ibyahishuwe nibyo biranga, kuko imari na bisobanura "ntukemere byinshi." Kandi iki kintu nyine Ellen White atangaza ko ari kimwe mu bimenyetso byingenzi byerekana ubuhakanyi bwa Omega mbere gato yuko imperuka yisi!

Niba turebye amateka, ubudahemuka ku kuri ntabwo bwigeze buzana isi, gusa gutotezwa no gushinyagurirwa. Icyubahiro cyisi duhabwa uyumunsi gikwiye rwose guhumura amaso yacu kure yukuri twayobye hagati aho! Ariko biraduha kandi ibyiringiro ko Yesu azaza hano vuba cyane. Muri ibi bihe byanyuma byamateka yisi, Imana yatangiye kurera abana bayo ahantu hose batangiye gushakisha no kwakira ukuri kwa kera, bituma umubare 144.000 urushaho kuba wuzuye. Ihindagurika ry’ikiremwamuntu ryose riragenda rirangira buhoro buhoro nkibisabwa kugirango imperuka irangire. Ejobundi nagize na charismatique yaje aho ndi we ubwe yemeye muri Bibiliya ko inyigisho y'Ubutatu ituruka hakurya. Abandi bamenye ko impano y'indimi ari impimbano ya Satani n'Itorero ry'Intumwa. Ni "impanuka" ishimishije ko n'impano y'indimi, cyane cyane muri Amerika cyangwa Afurika, yatangiye gucengera mu matorero yacu. Ibiranga Babuloni ni ecumenism igenda yiyongera hamwe no gusenga cyane kandi gusenga cyane Ubutatu, Papa we yemera ko aricyo kintu gikomeye cy’ibidukikije, ndetse n'umuziki ukwirakwira nka "Christian" ya muzika ya pop-rock. Ubu buryo, amarangamutima yishimye avanze no kuvuka ubwa kabiri n'Umwuka w'Imana, kugirango dushobore kwishimira icyaha n'umutimanama utabacira urubanza nko ku kirunga gisize irangi, tutiriwe duhura n'amarangamutima mabi.

Iyo dusomye mu Byahishuwe, biragaragara neza ko Imana igiye gucira Laodikiya, ariko icyarimwe tubona ko nta rindi torero rimukurikira. Turabizi ko Imana ari Ikiremwa gifite gahunda kandi idashaka ko abantu batatanye mu kajagari keretse mugihe cy'ibitotezo byanyuma. Kubera ko Bibiliya ivuga kandi ko ibiti bizakura hamwe ningano kugeza igihe cyo gusarura {Mat. 13: 24-30}, dukwiye gusenga kugirango Imana itwereke icyo tugomba gukora. Muri Kongere y'urubyiruko y'Abadiventisti ya Pan-Europe 2013 (Novi Sad, Seribiya), umukino wa pantomime werekana neza ko ugaragara mu busambanyi bw'ubusambanyi ufite ikiganza ku kabari ndetse no munsi y'igisenge cyerekanwe n'umuziki w'urundi ruhande, nubwo Ellen White yanditse mu buhamya ko Imana ibuza mu buryo bweruye amakinamico yose haba mu itorero ndetse no hanze yacyo. Ariko nubwo hamwe nukuri kwukuri, dore haza "impaka" ko Ellen White yashimye umwuzukuru we ubwo yakoraga ibikorwa byumwana byinzirakarengane mu rusengero! Nkaho ibyo byari umukino wangiritse! Niba umuntu agumye mu buhakanyi igihe gihagije, umutima we urakomera kugeza aho abona ishingiro rya byose muri Bibiliya, nubwo ukuri kugaragara! Iri koraniro ryagaragayemo kandi Jay-Z, usenga Satani, kandi mu kiruhuko habaye umwuka "w'ubuntu" n'umuziki wo kubyina nk'isohozwa ry'ubuhanuzi. Abadiventisti benshi bari bahari ntabwo basobanukiwe na gato, kuko kuba hari abamarayika benshi babi bitwikiriye amaso n'ubwenge.

Ellen White wahumekewe yashimangiye byimazeyo ko tutagomba kwitabira ibyo birori kuko rwose tuzagwayo kuko Imana itatwoherejeyo nkuko Eliya yabigiriye abatambyi ba Baali. Ni akaga cyane kuvugana n'abapfumu. Kurugero, hariho umubwiriza ukomeye, nyuma yo kugerageza guhamya ukuri, yabaye umupfumu wenyine. Kandi kuba iri torero rya Babiloni ryarateguwe kumugaragaro na Laodiceya ntabwo bivuze ko ryemewe kandi ryumwuka, kandi nkuko twabibonye, hakurya gusa hakurya. Kubwibyo, ikintu cyiza Adiventiste wukuri ashobora gukora ni uguhita uhura ninama nkiyi. Iyaba abanyamuryango babyitwayemo mbere mugihe, guturika kwerekana ubuhakanyi ntibyari kubaho. Kwinjira mu karere k'urundi ruhande byugurura umuryango umwanzi, ndetse no kureba firime cyangwa kumva umuziki w'iyi si, harimo n'umuziki wa popbeat winjira mu itorero! Nibyo umugaragu wa satani, Elvis Presley, yazanye numuziki wa gospel uhuza umuziki wiki gihe ushingiyeho, ndetse no muburyo bwa pop. Umuntu rero arashobora kumva impamvu hariho "amatorero y'Abadiventi" muri Amerika aho urubyiruko rwinshi rubyinira mu mwijima n'amatara ya disikuru mugihe cyo "gusenga". Kandi nta n'umwe mu buyobozi wigeze avuga ijambo kubirwanya. Ubu buhakanyi bushimangirwa nicyo bita "amasengesho" yo gushingwa mu mwuka, aho muri iri "sengesho ryo gusenga Imana" umuntu "acecekesha" ibitekerezo bye muminota yiminota kugeza kuminota mike kugirango umuntu abashe "kwiyumvisha" Yesu kandi wumve ijwi rya "Umwuka Wera."

Mubyukuri, nkuko uwashinze abayezuwiti, Ignatius wa Loyola, na we ubwe w'umwuka, yateje imbere "ibyiza" byubumuntu. Mubyukuri, nigaragaza neza ryamayobera yerekana ibihe bishya byugurura rwose imiryango yibitekerezo byacu gutunga umwanzi. Ellen White yanditse ko mugihe dukuyeho ibitekerezo byacu, dukingura ibitekerezo byacu kuri satani. Kubera iyo mpamvu, ntabwo ari impanuka ko amadini ya gipagani yo mu burasirazuba bwa kure arimo gutekereza. Ibi kandi bidufasha kumenya ijwi umuntu yumva mugihe cy "amasengesho". Umuntu ntabwo yumva Umwuka Wera, ariko abamarayika baguye ubwabo bari inyuma yacyo. Icyubahiro cyimitwe yibitero nkibi byibasiye Itorero ryImana nicyo bita uburyo bwa NLP = Gahunda ya Neuro-Linguistic Programming. Ibi byatumijwe mu nzego zo hejuru z'itorero ryacu. Kandi ubufatanye nyabwo bwaba bantu buratandukanye cyane nubufatanye bwabo nibigo bya GC. NLP yatejwe imbere nuwashinze abayezuwiti Ignatius wa Loyola kandi ikoreshwa mu kuyobora abantu. Abajezuwiti ndetse bishimira kumugaragaro iki kintu. Kandi ikigaragara nuko natwe turi, kubera ko natwe dukoresha uburyo bwabo cyangwa "ubushishozi" guhuza abayezuwiti na Freemason mubuyobozi bwacu. Ubu buryo "bwongeye kuvumburwa" kumugaragaro mu myaka ya za 70 nkuburyo bwo "gutera inkunga no kuyobora" abantu mubyifuzo "byiza". NLP niyo yashyizwe muburyo bwa hypnose kandi yashyizwe mubitabo kuri yo. Ikigaragara ni uko antroposofiste basenga Lusiferi barwaye hypnose "igezweho" nk'ishami rya mesmerism bakayizana muri societe y'ubu. Ellen White aragabisha yeruye ko hypnose ari bumwe mu buryo buteye akaga bw'ikiyoka.

Kwisi no mw'itorero rya SDA, NLP isobanurwa nkubuvuzi "bwiza kandi bushimishije" mubiganiro hagati yabantu babiri. Yunganirwa no kuvuga ko "igice" cya NLP gikoreshwa n'abadiventiste ntabwo ari hypnotic, ahubwo "gikwiye". Twigeze kubyumva mbere mu kandi karere aho bivugwa ko Ubutatu "Adiventi" "bukwiye" kandi "ntaho buhuriye" na gatolika. Dukurikije logique, dushobora kandi gukoresha umurima "mwiza" wubupfumu aho imyuka idatakirwa. Ariko ubupfumu nubupfumu naho NLP ni NLP! Turakorera Imana cyangwa dukorera Satani. Nta mpamvu yo hagati. Mu murima, ushingiye ku buryo butemewe na NLP, ubuvuzi bwabashakanye bugera kumurwi wose cyangwa abumva, kandi ibi birashobora kugaragara: umuvugizi cyangwa umuririmbyi abwira abari aho, asubiramo interuro inshuro nyinshi cyane kandi ndende (bimaze 1-2 ibihe bigabanya imyumvire) kandi akenshi ihamagarira abumva gusubiramo aya magambo cyangwa inoti hamwe na we.

Kurugero, arashobora gukoresha interuro nka "Isabato nziza" kubwibi. Muri iyi mvugo ya hypnotic, mubisanzwe agenda buhoro buhoro azunguruka ibumoso n'iburyo mugihe kinini hamwe ningaruka zisa na hypnotic kuri pendulum, kugirango uku gusubiramo no kwigana pendulum bikomezanya. Niba turebye hafi gato, dusanga ibi byahindutse uburyo busanzwe, cyane cyane muruziga rwa Adiventi muri Amerika. Umuziki w'injyana ukoreshwa nkigikoresho cyinyongera kugirango uzamure ingaruka za NLP. Ibikunze kwongerwaho muribi mu nyigisho ni guhora bivugwamo guhindagurika kwijwi ryijwi hamwe no guhinduranya kenshi amagambo atuje kandi aranguruye, murubu buryo bukomera mubwonko bwacu nkicyuma. Inziga zafashe imbaraga mu itorero zitoza ababwiriza bakiri bato kandi bayobye gukoresha ubu buryo bakoresheje ibitekerezo bishukisha bavuga ko ibyo bigera ku gihe kirekire cy’abateze amatwi bumva neza ukuri.

Umusore **NLP** "abavugabutumwa" bafite igipimo cyiza cyo gutsinda kurusha ababwiriza bacu "bataye igihe".

Ubu buryo bugabanya cyane ubushake bwacu kandi bikavamo mubintu byose twumvise bihita bigaburirwa mubwonko nk "ukuri" nta gushungura, nkuburyo bwa kera bwo guhisha inyuma muri muzika. Uburyo bukomeye bwa NLP bukoreshwa mubitaramo byumuziki, aho abaterana basabwa gusubiramo interuro cyangwa igisubizo kubibazo inshuro nyinshi kandi cyane, cyane, bityo hypnotically iganisha abumva ihindagurika ryamarangamutima kuburyo bemera ibintu byose babagejejweho. Mu nyigisho zacu no mu bitaramo byacu, kabone niyo haba harimo ukuri gusa, dukwiye gukoresha uburyo bw'urundi ruhande "kwamamaza" ubutumwa bwiza cyane? Ubu bwoko bwa hypnose bwugururira umuryango abamarayika baguye. Bigenda bite ku nyigisho ikubiyemo inyigisho z'ibinyoma? Noneho nabo baremewe nta gitekerezo cya kabiri! Kandi amatorero niyo akoresha ubwo buryo abona gukura guturika akoreshwa nk "gihamya" y'ibyiza.

Muri ubu buryo, charismatics irashobora kandi kwerekana ko bigisha "ukuri" kubera ko urubyiruko rwinshi ruza mu rusengero igihe cyose. Ariko iyaba byari ukundi, ubuhanuzi bwa Yesu bwiminsi yanyuma ntabwo bwasohoye.

84: Umuburo wanyuma kubantu b'Imana - Icyiciro cyanyuma cyubuhakanyi n itegeko rya mbere

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Ellen White yavuze ukuri kudashidikanywaho, **ko ubuziraherezo tuzabana n'Imana Data n'Umwana wayo Yesu! Umwuka Wera ntabaho nk'ikiremwa cya gatatu mu gusobanura** ubuziraherezo, kubera ko atari umuntu wa gatatu, ahubwo ni Umwuka wa Data n'Umwana gusa no kuboneka kwabo kandi kubizi muri twe!

- "Kandi imyaka y'ibihe bidashira, uko izunguruka, izazana ibintu byinshi bikomeza kandi bihebuje byerekana **IMANA na KRISTU**." {Ellen White: Great Controversy, p. 678.1} "And the years of eternity, as they roll, will bring richer and still more glorious revelations of **GOD and of CHRIST**.“



- “Icyubahiro **cy'Imana n'Umwana** w'intama cyuzura Umujyi mutagatifu n'umucyo utazima. Abacunguwe bagenda mubwiza butagira izuba bwumunsi uhoraho. “**Nta rusengero nabonye muri rwo, kuko Uwiteka Imana** Ishoborabyose na Ntama ari urusengero rwayo.” Ibyahishuwe 21:22. Ubwoko bw'Imana bufite amahirwe yo kugirana ubumwe na **SE na Mwana**.” {Ellen White: Great Controversy, p. 676.3+4} “The **glory of God and the Lamb** floods the Holy City with unfading light. The redeemed walk in the sunless glory of perpetual day. “I saw no temple therein: **for the Lord God Almighty and the Lamb are the temple** of it.” Revelation 21:22. The people of God are privileged to hold open communion with the **FATHER and the SON**.”

Muri iki gihe twegereje imperuka yigihe, nkuko Ellen White abivuga kandi ikubiyemo icyiciro cya nyuma cyubuhakanyi bwa Omega muri Laodiceya. Kuki icyiciro cya nyuma? Mu myaka ya 1880, uruziga ruto rw'abahanga mu bya tewolojiya y'abahakanyi batangiye "umushinga" wo kwinjiza inyigisho y'Ubutatu mu itorero. Niyo mpamvu mu 1888, Ellen White yongeyeho amagambo "**GUSA** (Divine) **KUBA MURI KAMINUZA YOSE** (**BESIDES** Imana Data)" mu gitabo "Impaka zikomeye", kugira ngo ahangane n'amagambo y'ibinyoma avuga ku **BINTU BITATU**:

- "Kristo Ijambo, **Wabyaye Imana wenyine**, yari umwe na Data uhoraho, - umwe muri kamere, mu mico, no mu ntego, - **GUSA kuba muri KAMINUZA YOSE yashoboraga kwinjira mu nama zose n'intego za Mana**.” {Ellen White: Great Controversy, “The Origin of Evil“ **1888**, p. 493} “Christ the Word, the **Only Begotten** of God, was one with the eternal Father,--one in nature, in character, and in purpose,--**THE ONLY being in ALL THE UNIVERSE that could enter into all the counsels and purposes of God**.”

Muri Kamena 1891, Ellen White yasobanuye impamvu inyigisho y'Ubutatu atari ukuri, anasobanura ko ikibazo cyo kutumva iri banga ukurikije imiterere y'Umwuka Wera kidafite aho gihuriye **n'UKURI** Umwuka Wera ari **UMWUKA WA YESU**, ntabwo ari uwagatatu wigenga wImana, umuntu wUbutatu butabaho.

- "Ibi bivuga **ISHOBORA BYOSE YUMWUKA** WA **KRISTU,** witwa **Umuhoza.** ... Hariho amayobera menshi ntashaka kubyumva cyangwa gusobanura; ni hejuru cyane kuri njye, kandi ni hejuru kuri wewe. **Kuri zimwe muri izo ngingo, guceceka ni zahabu**.” {Ellen White: 14MR, June 11, 1891, p. 179.2} “This refers to the **OMNIPRESENCE** of the **SPIRIT OF CHRIST**, called the **Comforter**. ...There are many **mysteries** which I do not seek to understand or to explain; they are too high for me, and too high for you. **On some of these points, silence is golden**.”

Nubwo UMUBURO uvuga ko guceceka ari zahabu, Umwuka wa Yesu atangazwa ko ari Imana ya gatatu itabaho. Abayobozi b'ubuhakanyi bohereje EGW muri Ositaraliya muri Nzeri 1891 kubera ko yarwaniye ukuri mu 1891. Ibi byakozwe binyuranyije n'ubushake bw'Imana n'ubushake bwayo, kugira ngo bashobore kuzuza amahoro igitabo "Ubuzima bwa Yesu Kristo" babeshya. Umwuka Wera, no kumenyekanisha Ubutatu. Igitabo gishya cyasohotse mu 1898 ku izina rya "Icyifuzo cy'imyaka".

- "Ntekereza **ko ntigeze** mpishura imirimo yose yanzanye hano muri **Ositaraliya. Birashoboka ko ushobora kutazigera usobanukirwa neza ikibazo. Uwiteka ntabwo yari muri Amerika**. Ntiyagaragaje ko ari ubushake bwe ko nava muri Battle Creek. **Uwiteka ntabwo yabiteguye**, ariko yakwemereye mwese kwimuka nyuma **yibitekerezo byawe.** Uwiteka yaba afite W. C. White, nyina, n'abakozi be baguma muri Amerika, twari dukeneye intandaro yumurimo, kandi iyaba imyumvire yawe yumwuka yatahuye uko ibintu bimeze, ntiwari kwemera ingendo zakozwe. Ariko Uwiteka yasomye imitima ya bose. **Hariho ubushake bukomeye bwo kudusiga ku buryo Uwiteka yemeye ko iki kintu kibaho. Abari barambiwe n'ubuhamya bwatanzwe basigaye nta bantu bababyaye.** Gutandukana kwa Battle Creek kwari ukureka abantu bakagira ubushake bwabo n'inzira zabo, batekerezaga ko ziruta inzira za Nyagasani." {Ellen White: 11LtMs, Lt 127, 1896, par. 4} "I **have not**, I think, revealed the entire workings that led me here to **Australia**. **Perhaps you may never fully understand the matter. The Lord was not in our leaving America.** He did not reveal that it was His will that I should leave Battle Creek. **The Lord did not plan this**, but He let you all move after **your own imaginings**. The Lord would have had W. C. White, his mother, and her workers remain in America, we were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. **There was so great a willingness to have us leave that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them**. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord."

Igihe Ellen White yagarukaga muri Amerika mu 1900, ikwirakwizwa ry'inyigisho z'abahakanyi ryari rimaze gukomera no kudahagarikwa.

- "**Ibi ntibyashimishije cyane Uwiteka. ABAFATANYABIKORWA BIGISHWA MU NYIGISHO Z'IBINYOMA zikubiye muri icyo kibazo bazanye. Kandi imashini zisubiramo na HERALD zoherezaga izo nyigisho Z'IBINYOMA ku isi**." {Ellen White: MS 20, **1903**, April 3, par. 8} "This was greatly displeasing to the Lord. The **APPRENTICES** were being **EDUCATED** in the **FALSE DOCTRINES** contained in the matter brought in. And the **REVIEW and HERALD** presses were sending these **FALSE** doctrines out to the **world**."

Hasi ni amagambo yavuzwe numwe mubapayiniya b'abadiventisti bakomeye, J. N. Andrews (nyuma yizina rye ni kaminuza nini y'abadivantiste Andereya muri Amerika yitwa). Binyuze muri yo, dushobora kumenya ko kwizera kw'Abadiventisti banze kwanga uburyo ubwo ari bwo bwose bw'Ubutatu, atari ubwa Gatolika gusa:

- "Inyigisho **y'Ubutatu** yashinzwe **mu itorero** n'inama ya Nice, A. D. 325. IYI nyigisho isenya **UMUNTU W'IMANA, n'umuhungu we YESU Kristo** Umwami wacu. Ibyamamare, ingamba zahatiwe ku itorero rigaragara ku mpapuro z'amateka ya kiliziya birashobora gutuma buri wese wizera **iyo nyigisho abwira shyira**." {J.N. **ANDREWS**: RH, March 6, 1855} "The doctrine of the **TRINITY** which was **established** in the church by the council of **Nice**, A. D. **325**. **THIS DOCTRINE DESTROYS THE PERSONALITY OF GOD**, and his **SON JESUS** Christ our Lord. The infamous, measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause **every believer in that doctrine to BLUSH**."

Ndetse na nyuma ya 1900, Ellen White yemeje ukuri KERA kuva muri aya magambo yavuzwe haruguru, aburira itorero:

- "Nabijeje ko ubutumwa atanga uyu munsi ari nk'ubwo yatanze mu myaka mirongo itandatu amaze akora umurimo wa Leta." {Ellen White: RH, July 26, **1906** par. 20} "I assured them that **the message she bears today is the same that she has borne during the sixty years** of her public ministry."

- "Mu gitabo" Urusengero ruzima "herekanwa ALPHA y'ubuyobe bwica. Omega izakurikira, kandi izakirwa n'abadashaka kumvira umuburo Imana yatanze." {Ellen White: Special Testimonies Series B No. 2, page 50, letter, August 7th, **1904** 'Beware'} "In the book "Living Temple" there is presented **THE ALPHA** of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given."

- "**IKINYOMA** ni kimwe cyerekana inyigisho n'ibinyoma. Uhakana **UMUNTU W'IMANA N'UMWANA WE YESU** Kristo aba ahakana Imana na Kristo. "Niba ibyo mwumvise kuva mu ntangiriro bizaguma muri mwe, muzakomeza no mu Mwana no muri Data." Niba ukomeje kwizera no kumvira ukuri **WATANZE BWA MBERE** kubyerekeye imiterere ya **Data n'Umwana**, uzafatanya nabo murukundo. Hazagaragara ubwo bumwe Kristo yasengeye mbere gato y'urubanza rwe no kubambwa." {Ellen White: Ms 23, 8. February **1906**} "A **LIAR** is one that presents false theories and doctrines. He who **DENIES THE PERSONALITY OF GOD** and of His **SON JESUS** Christ is denying God and Christ. "If that which ye have heard from **THE BEGINNING** shall remain in you, ye also shall continue in the Son and in the Father." If you continue to believe and obey the truths you **FIRST EMBRACED** regarding the personality of the Father and the Son, you will be joined together with them in love. There will be seen that union for which Christ prayed just before His trial and crucifixion."

- "Urusengero Ruzima" **rurimo INTANGIRIRO Y'IYI** nyigisho. Nari nzi ko **IHEREZO izakurikira mugihe gito**; kandi mpinda umushyitsi ubwoko bwacu. Ibyanditswe byera byakoreshejwe mu kwemeza inyigisho zavuzwe haruguru, ni ibyanditswe bidakoreshwa." {Ellen White: SpTB02 53.2} "Living Temple" contains **THE ALPHA OF THESE** theories. I knew that **the OMEGA would follow in a little while**; and I trembled for our people. The scripture used to substantiate the doctrine there set forth, is scripture misapplied."

- "**Ubu dufite imbere yacu alfa y'akaga. Iherezo izaba ifite kamere itangaje**." {Ellen White: Testimonies, Series B, No. 2, p. 16, written July 24, **1904**} "We have NOW before us the alpha of this danger. The omega will be of a most startling nature."

Ubuhakanyi bwa Alpha bwari bufitanye isano n'amagambo ya **Dr. Kellogg avuga ko Umwuka Wera ari Imana**, kandi ko atari Imana ishobora byose ndetse n'inyigisho za pantheiste, nk'uko tubibwirwa uyu munsi.

- "We (Dr. Kellog) yambwiye **ko NONAHA yizeye Imana Data, Imana Mwana, n'Imana Umwuka Wera (Ubutatu); KUBONA ni uko Imana ari Umwuka Wera, atari Imana Data**, yuzuye isi yose, n'ibinyabuzima byose." {Letter by A. G. Daniells to W. C. White on October 29, 1903} "He (Dr. Kellog) told me that he **NOW believed in God the Father, God the Son, and God the Holy Ghost (Trinity); and HIS VIEW was that it was God the Holy Ghost**, and not God the Father, that filled all space, and every living thing."

Inyigisho y'Ubutatu ni **ihohoterwa ritaziguye ITEGEKO RYA MBERE!** Ellen White yatangaje mu 1915 ko ubuhakanyi bwa Omega buzakurikira nyuma y'urupfu rwe!

- "Nshinzwe kubwira abantu bacu, ko bamwe batabimenya, ko satani afite ibikoresho nyuma yibikoresho, kandi arabikora muburyo badategereje. Inzego za satani zizahimba inzira zo gukora abanyabyaha mubatagatifu. Ndakubwira nonaha, **IYO NZashyirwa KUGARUKA, IMPINDUKA NINI** zizabaho. Sinzi igihe nzajyanwa; kandi ndashaka kuburira bose kwirinda ibikoresho bya satani. Ndashaka ko abantu bamenya ko nababuriye byimazeyo mbere y'urupfu rwanjye." {Ellen White: Manuscript 1, Feb. 24th, 1915} "I am charged to tell our people, that some do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan's agencies will invent ways to make sinners out of saints. I tell you now, that WHEN I am laid to **REST, GREAT CHANGES** will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I **WARNED** them fully before my death."

Nigute kwangwa (buhoro buhoro) kwanga ukuri byatangiye mubyukuri?

Uyu munsi, amagambo yo mu 1913 yavuzwe n'umwe mu bitwaje ubuhakanyi, Francis M. Wilcox, yavuzwe ku isi yose nk '"gihamya" yerekana ko Ubutatu "nyabwo" bwahoze mu idini ryacu.

Ku rundi ruhande, ntabwo "ku bw'impanuka" yavuzwe ko mu gitabo cy'umwaka wa 1914, Itorero ry'Abadiventisti ryabihakanye byanze bikunze kandi risohora urutonde rw'inyigisho zacu.

Ingingo ya 1 n'iya 2 z'imyizerere y'itorero ryemewe byari bimwe mu 1872 no muri 1914. Mu 1872, nta kimenyetso na kimwe cyigeze cyizera Ubutatu mu magambo y'ibyo twizera! Mu 1919, mu bahanga mu bya tewolojiya bakomeye muri GC, bageragеje bwa mbere mu gutangiza Ubutatu ku mugaragaro. Ibi byari biyobowe nabasaza Prescott, Lacey, na Daniells.Icyo kigeragezo noneho cyanzwe byanze bikunze nabenshi mubatewolojiya b'itorero ryacu! Iterambere ryabaye mu 1931 nubwo, igihe abapayiniya benshi bari barapfuye. Nibwo inyigisho y'Ubutatu yemejwe neza kandi igice. Abagize uruhare runini mu kumenyekanisha Ubutatu ni Francis M. Wilcox, ushyigikiwe na Perezida wa GC, Charles H. Watson, hamwe na Dr. Froom inyuma. Muri kiriya gihe, Dr. Froom yari mu itsinda ryibanze rishinzwe gutegura imyizerere y'itorero 22. Mu gitabo cye "Movement of Destiny," havugwa ko kugeza icyo gihe nta kintu na kimwe mu bitabo byigeze bivugwa ku ngingo y'Ubutatu:

- "**BENSHI** mu **bapayiniya b'Abadiventisti ntibashoboraga kuba abayoboke** b'Itorero ry'Abadiventisti, nibura mbere yo kwemeranya n'ibitekerezo 28 by'Itorero. **Bashobora urugero.** yanze ingingo ya 2 **‚Ubutatu**'." {George Knight:, Ministry, October 1993, p. 10} "**MOST** of the Adventist **pioneers could not become members of the Adventist Church** today, at least not before agreeing with the Church's 28 points of view. **They would** e.g. **rejected** point 2 '**Trinity**'"

- "Intambwe ikurikiraho kandi byanze bikunze mu gushyira mu bikorwa imyizerere yacu y'ibanze ihuriweho, harimo no kuvugurura imirimo imwe n'imwe ya **BISANZWE**, kugira ngo i**kureho** amagambo yigisha, bityo ikomeza ibitekerezo bitari **byo ku Mana**." {Dr. L. Froom: Movement Of Destiny p. 422, 1971} "The next logical and inevitable step in the implementing of our unified fundamental beliefs, involved revision of certain **STANDARD** works, so as to **eliminate** statements that taught, and thus perpetuated erroneous views **on the Godhead**."

- "**Umwaka wa 1930 wabaye indi ntambwe** ikomeye mu gushiraho imyizerere y'Abadiventisti. Kubera ko abamisiyonari bo mu turere dushya twa Afurika basabwe inshuro nyinshi n'inzego za Leta kugira ngo bahagararire ku mugaragaro imyizerere yabo, ubuyobozi bw'ishami rya Afurika bwasabye ko hajyaho amahame shingiro y'amahame remezo mu gitabo cy'umwaka w'ubusabane. Mu kurenga kuri komite yuzuye y'Inama Rusange, umushinga wa 22 "Imyizerere Yibanze", wateguwe n'umwanditsi mukuru w'icyo gihe, **Francis M. Wilcox** hamwe n'abandi bahanga mu bya tewolojiya batatu, barimo perezida w'inama rusange, **Charles H. Watson**, binjiye. **igitabo cy'umwaka wa 1931. Nk'uko byatangajwe n'umuhanga mu by'amateka w'Abadiventisti Dr. LeRoy E. Froom bashakaga kwirinda** imyigaragambyo (y'imiryango gakondo kuva mu buyobozi bw'abaturage) yateje iki gikorwa gitunguranye. Ubusobanuro bushya, butagaragara ko ubwabwo butari ubwabwo nk'imyemerere yashizweho, burimo ku nshuro ya mbere **kwiyemeza neza UBUTATU kandi burangwa na Kristo yibanze ikomeye. I**ngaruka zimaze imyaka mirongo Uriah Smith n'abayoboke be zatsinzwe. Mu 1932, ayo "mahame yo kwizera" yashyizwe mu gitabo gishya cyerekeye imyizerere yacu. Bageze kure cyane kuko babaye itegeko ryo kubatizwa." {Adventecho Germany, April 1998, Seite 11+12} „Das Jahr **1930** stellte einen weiteren Meilenstein in der adventistischen Bekenntnisbildung dar. Da Missionare in Neulandgebieten Afrikas von Regierungsstellen immer wieder um eine offizielle Darstellung ihres Glaubens gebeten wurden, forderte die afrikanische Divisionsleitung eine Neuauflage der Grundprinzipien im Jahrbuch der Gemeinschaft. **Unter Umgehung des Vollausschusses der Generalkonferenz gelangte daraufhin ein Entwurf von 22 „Glaubensgrundsätzen“** (Fundamental Beliefs), der vom damaligen Schriftleiter Francis **M. Wilcox** gemeinsam mit drei anderen Theologen, darunter auch der **Generalkonferenzpräsident Charles H. Watson**, erarbeitet wurde, in das Jahrbuch von 1931. **Nach** Aussage des adventistischen Historikers Dr. LeRoy E. **Froom** wollte man mit dieser **Überraschungsaktion den Widerstand traditionalistischer Kreise innerhalb der Gemeinschaftsleitung umgehen**. Die Neufassung, die sich implizit wiederum nicht als fest formuliertes Credo verstand, enthält **zum ERSTEN MAL** ein klares **Bekenntnis zur Trinität** und zeichnet sich durch eine große Christozentrik aus. Der jahrzehntelange Einfluss von Uriah Smith und seiner Gefolgschaft war damit überwunden. 1932 folgte dann die Aufnahme der „Glaubensgrundsätze“ in das neu geschaffene Gemeindebuch. Sie erlangten noch größeres Gewicht, weil sie darin als Maßstab zur Taufunterweisung aufscheinen.“

- “Reka nshobore kwatura nta buryarya. Mugihe cyagarutse hagati ya 1926 na 1928 nasabwe nabayobozi bacu gutanga urukurikirane **rwubushakashatsi kuri "Umwuka Wera"** ..... bikubiyemo ikigo cya minisiteri y’ubumwe bw’abakozi bo muri Amerika **y'Amajyaruguru yo** mu 1928, **nasanze usibye ubuyobozi butagereranywa** buboneka muri Roho y'ubuhanuzi, ntakintu nakimwe mubitabo byacu byerekana neza, Bibiliya yerekanwe muriki gice kinini cyo kwiga. Nta **bitabo byabanjirije inzira byerekanaga ikibazo mu bitabo byacu**.“ {Dr. LeRoy Edwin Froom: Movement of Destiny, page 322-324, 1971} “May I here make a frank personal confession. When back between 1926 and 1928 I was asked by our leaders to give a series of **studies on “The Holy Spirit**”.....covering the North American Union Ministerial Institute of 1928, I found that aside from priceless leads found in the Spirit of Prophecy, **there was practically nothing in our literature** setting forth a sound, Biblical exposition in this tremendous field of study. **There were no previous pathfinding books on the question in our literature**.“

William Clarence White, umuhungu wa Ellen White, yavuze amagambo ababaje mu 1935:

- “**Amagambo n'impaka za bamwe mu bakozi bacu mu bikorwa byabo byo kwerekana ko Umwuka Wera yari umuntu ku giti cye nk'uko Imana, se, na Kristo, Umwana w'iteka, byanteye urujijo kandi rimwe na rimwe byambabaje**.” {Letter from **William C. White** to H. W. Carr April 30th, **1935**} “The statements and the arguments of some of our ministers in their effort to prove that the Holy Spirit was an individual as are God, the father, and Christ, the eternal Son, have perplexed me and sometimes they have made me sad.”

- **"Neretswe ko Umwami azamuyobora (William C. Umweru), kandi ko atazamujyana**.“ {Ellen White: Selected Messages Book 1, pp. 54, 55} “I was shown that the Lord would guide him (William C. White), and that he would, not be led away.“

Niba abahanga mu bya tewolojiya b'iki gihe **bari** bazi **amakuru yose**, n'ibimenetso by'ibinyoma, bari gufata imyumvire itandukanye.

Cyane cyane, kuko muri Bibiliya ubwayo nta jambo 'Ubutatu', cyangwa umurongo numwe uvuga **IMANA** Umwuka Wera.

Ibyo tubona byose 'Umwuka w’**IMANA!**’ Niba Bibiliya nayo avuga kubyerekeye umwuka wabantu, umwuka wacu nawo ni iki ikiremwa cyigenda?

- “Kandi nzasenga Data, na we azaguha **undi Muhoza** (Umwuka wa Yesu), kugira ngo agumane nawe ubuziraherezo; Ndetse n'Umwuka w'ukuri; Uwo isi idashobora kwakira, kuko itamubona, nta nubwo imuzi, ariko uramuzi; kuko **abana nawe**, **kandi azakubamo**. Sinzagutererana neza: Nzaza aho uri.“ {Yohana 14:16-18 KJV}

- "Kandi kubera ko muri abahungu, Imana yohereje Umwuka w'Umwana wayo mu mutima wawe, arira, Abba, Data." {Abagalatiya 4: 6}

- “Pawulo na bagenzi be bazengurutse akarere ka Firigiya na Galatiya, kubera ko **Umwuka Wera** yabujijwe kwamamaza ijambo mu ntara ya Aziya. Bageze ku mupaka wa Mysia, bagerageza kwinjira muri Bitiniya, ariko **Umwuka wa Yesu** ntiyabemerera.” {Ibyakozwe 16: 6.7}

- “They passed Phrygia and the Galatian region because **the Holy Spirit** prevented them from preaching the word in Asia. When they came to Mysia, they wanted to go to Bithynia, but the **Spirit of Jesus** did not allow them.“ {Acts 16,6.7} **Croatian Bible or German Bible: Elberfelder 1905, Schlachter 1951, Hoffnung für alle, Interlinear Übersetzun**g

- “Turashaka **Umwuka Wera, ari we Yesu Kristo**.” {Ellen White: Letter 66 April 10, 1894 par. 18} “We want **the Holy Spirit, which is Jesus Christ**.”

Nko mu 1893, Ellen White yihanangirije iryo torero ko nta n'umwe muri Adiventiste makumyabiri uzarokoka baramutse bapfuye icyo gihe:

- "Ni amagambo akomeye mbwira itorero, ko nta muntu **kuri makumyabiri ufite** amazina yanditse ku bitabo by'itorero yiteguye gusoza amateka yabo yo ku isi, kandi yaba rwose adafite Imana kandi nta byiringiro ku isi nk'uko bisanzwe umunyabyaha.“ {ChS 41.1} {Ellen White: DC 52.4, **1893**} “It is a solemn statement that I make to the church, that **not one in twenty** whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner.“

Ese itorero ry'iki gihe risabana cyane n'Imana kuruta itorero ryahozeho? Kuki noneho duhita dufata ibitekerezo bya benshi muri iki gihe nkukuri kudashidikanywaho? 99,9 ku ijana by'amagambo yavuzwe na Ellen White kugeza apfuye mu 1915 ni dogere 180 zitandukanye n'izivugwa mu kurengera Ubutatu. Ijambo ry'Imana rwose ntirirwanya ubwaryo! Ingero zo kubeshya:

<u>Umwimerere</u>: GUSA kwirwanaho icyaha ni **YESU** (uhuje nandi magambo yavuzwe na Ellen White):

- “Imiterere yacu binyuze mu byaha yabaye iy'indengakamere, kandi imbaraga zidusubiza zigomba kuba ndengakamere, naho ubundi nta gaciro zifite. Hariho imbaraga **ZIMWE zishobora** kuvanaho **ibibi bivuye mu mitima** y'abantu, **IMBARAGA Z'IMANA muri YEZU KRISTU**.” {Ellen White: 8T, p. 291, **1904**} “Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is **but ONE power** that can **break the hold of EVIL** from the hearts of men, **THE POWER OF GOD in JESUS CHRIST**.”

- “**KRISTU** ni isoko ya buri kintu cyiza. **Niwe wenyine ushobora kubyutsa umutima usanzwe urwanya ICYAHA.** Niwe soko yimbaraga zacu niba twakizwa. Nta muntu ushobora kwihana adafite ubuntu bwa Kristo. Umunyabyaha ashobora gusenga kugirango amenye kwihana. Imana ihishurira Kristo umunyabyaha, kandi iyo ibonye ubuziranenge bw'Umwana w'Imana, ntabwo aba azi imiterere yicyaha. Kubwo kwizera umurimo **n'imbaraga za Kristo, urwango rwo kurwanya icyaha na Satani rwaremewe mu mutima we**.” {Ellen White: RH, 1. April 1890 par. 5} “**CHRIST** is the source of every right impulse. **He is <u>the only</u> one who can arouse in the natural heart enmity against SIN**. **He is the source of our power** if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. **By faith in the work and power of Christ, enmity against sin and Satan is created in his heart**.”

- "**KUBURANIRA GUSA** ni bibi gutura kwa **KRISTU** mu **mutima kubwo kwizera** gukiranuka kwe." {Ellen White: DA, p. 324} “**THE ONLY** DEFENSE against **EVIL** is the indwelling of **CHRIST in the heart** through faith in His righteousness.”

Ibinyoma: Kwirinda icyaha GUSA ni UMWUKA WERA:

- "**ICYAHA gishobora kuneshwa no kuneshwa GUSA binyuze mu kigo gikomeye cyumuntu wa GATATU wubumana,** waza nta mbaraga zahinduwe, ariko byuzuye imbaraga zImana.“ {Ellen White: RH, May 19, **1904** par. 3} “**<u>SIN</u> could be resisted and overcome ONLY through the mighty agency of the THIRD person of the Godhead**, who would come with no modified energy, but in the fullness of Divine power.“

- "Igikomangoma **CY'IMBARAGA Z'IBIBI** kirashobora **GUKORESHWA** GUSA NUBUBASHA **bw'Imana mu muntu wa GATATU wubumana, UMWUKA WERA**.“ {Ellen White: SpT, Series A, No. 10, p. 37. 1897 and Ellen White: Evangelism, p. 617} “The prince of the **POWER** of **EVIL** can **ONLY BE HELD** in check by the **POWER of God in the THIRD person of the Godhead, the HOLY SPIRIT**.”

Mugihe muri Bibiliya ubwayo ntacyo dusangamo kubyerekeye Ubutatu cyangwa Imana y'Ubutatu, bitandukanye, ibihugu byinshi byabapagani bizihiza ibyo bita "Divine". Abanyaroma basenze Jupiter, Juno, na Minerva; Abanyamisiri basenga Amun Re na Ptah; Abahindu kuri Brahma, Vishnu na Shiva; Abagereki kuri Zewusi, Poseidon na Adonis, n'ibindi. Igihe Kiliziya Gatolika yashingwa nyuma y’intumwa, ntabwo ikirangaminsi cyo ku cyumweru cyemewe gusa, ahubwo ni igitekerezo cya gipagani cy’Ubutatu.

Ubu buryo bwo kwizera, bushingiye kuri filozofiya y'Abagereki, bwuzuye kandi amaherezo bwatangijwe i Constantinople (325 nyuma ya Yesu) mu 381 nyuma ya Yesu. Ubutatu ninkingi yibanze yukwemera gatolika, kandi kiliziya gatolika ubwayo itanga ibisobanuro bikurikira:

- “Ibanga **ry'UBUTATU Bwera cyane ni ibanga RIKURIKIRA** ryo kwizera kwa gikristo n'ubuzima. Nibanga ryImana muri Yo ubwayo. **NUBWO ISOKO RY'andi MABANGA YOSE yo kwizera, umucyo ubamurikira**. Ninyigisho yibanze kandi yingenzi muri "urwego rwukuri rwukuri.“ {**Vatican** Catechism, 234} “The mystery of the Most Holy **TRINITY is the CENTRAL mystery** of Christian faith and life. It is the mystery of God in Himself. It is therefore **the SOURCE of ALL the other MYSTERIES of faith**, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith.“

Ikintu kibabaje cyane ni uko, mu gihe abagatolika bandika ku mugaragaro ko inyigisho batangije nta shingiro zifite muri Bibiliya, abo Imana yazamuye kugira ngo batangaze ubutumwa bw'abamarayika batatu barwanirira cyane ubwo buyobe:

- "Ariko amatorero y'Abaporotesitanti ubwayo yemeye inyigisho nk'Ubutatu butagira ubutware nk'ubwo mu Mavanjiri.“ {Life Magazine: Oct. 30, 1950, p. 51, Graham Greene, The Assumption of Mary} “But the Protestant churches have themselves accepted such dogmas as the Trinity for which there is no such precise authority in the Gospels.”

Abadiventisti benshi bemeza ko benshi badashobora kwibeshya, **cyangwa bakibwira ko ikibazo atari ngombwa,** kandi ko kubwira abandi iyi ngingo bitera amakimbirane gusa. Ariko iyaba umuhanuzi Eliya n'abizera 7,000 bari bafite imyumvire imwe, bari gusengera Baali mu buryo butaziguye, kandi bagwa mu buhakanyi! **UBUTATU** bukandagira mu buryo butaziguye **ITEGEKO RYA MBERE** kuko ryigisha kwizera "Imana" inyongera y'ibinyoma Umwuka Wera. Kandi itegeko rya mbere rivuga neza ko dukeneye kwizera Imana yukuri! INSHINGANO yacu imbere y'Imana ni uguhishurira ukuri kose imitima y'inyangamugayo, no kubemerera gufata ibyemezo mbere yuko igihe cy'igeragezwa kirangira.

- “Na none, igihe umukiranutsi ahindukiye akava mu gukiranuka kwe, agakora ibibi, nanjye nkamubera igisitaza imbere ye, azapfa, **kuko utamuhaye umuburo, azapfira mu byaha bye no gukiranuka** kwe afite. byakozwe ntibizibukwa; ariko amaraso ye nzayakenera kuboko kwawe. **Nyamara, niba uburira umukiranutsi,** ko umukiranutsi adakora icyaha, kandi ntacumure, azabaho rwose, **kuko aburirwa; kandi warokoye ubugingo bwawe**.“ {Ezekiyeli 3: 20,21}

Igihe cyo kugerageza kirangiye, abakijijwe bose bazakomeza amategeko 10 mubwimbitse!

- “**Kuvuga n'ijwi rirenga, Wubahe Imana, kandi uyihe icyubahiro; kuko isaha y'urubanza rwe igeze: no kumusenga yaremye ijuru, isi, inyanja, n'amasoko y’amazi**.“ {Ibyahishuwe 14: 7}

- “Abizera Kristo kandi bakumvira **amategeko ye, ntabwo** bari mu bubata bw'amategeko y'Imana; kuko kubizera no kumvira, amategeko ye ntabwo ari amategeko **y'ubucakara, ahubwo ni umudendezo.** Umuntu wese wizera Kristo, umuntu wese wishingikirije ku bubasha bwo gukomeza Umukiza wazutse wahaniwe igihano yahawe uwakoze icyaha, umuntu wese urwanya ibishuko kandi hagati ya kopi mbi icyitegererezo cyatanzwe mu buzima bwa Kristo, ubushake kubwo kwizera igitambo cy'impongano cya Kristo kizaba umugabane wa kamere y'Imana, amaze guhunga ruswa ni ukuvuga mwisi binyuze mu irari. Umuntu **wese wizera kumvira amategeko y'Imana, azagera ku miterere y'UBUNTU Adamu yabayemo mbere yo kurenga.**“ {Ellen White: ST July 23, 1902, par. 14} “Those who believe on Christ and **obey His commandments** are not under bondage to God's law; for to those who believe and obey, **His law is not a law of bondage, but of liberty**. Every one who believes on Christ, every one who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, every one who resists temptation and in the midst of evil copies the pattern given in the Christ-life, will through faith in the atoning sacrifice of Christ become a partaker of the Divine nature, having escaped the corruption i.e. in the world through lust. Every one who by faith obeys God's commandments, **will reach the condition of SINLESSNESS in which Adam lived before his transgression**.“



85: Kera nigihe kizaza cyisi yose + igitugu cyisi n’idini + gukingirwa ku gahato = kuza kwa Yesu

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Ibibazo byinshi bivuka uyumunsi kubwimpamvu hariho ububi bwinshi namakimbirane atabarika kwisi, kandi kuki abantu beza bababara niba Imana Ishoborabyose igira imbabazi kandi niba idukunda byukuri. Ukuri ni: IMANA ni URUKUNDO. **Imana na Yesu baradukunda bitagira umupaka! I**gisubizo cyiza kuri iki kibazo ni ibisobanuro byamateka yamakimbirane hagati yicyiza n'ikibi. Imana yacu ni Ikiremwa ishobora byose idafite intangiriro cyangwa iherezo. Hamwe n'Umwana we, Yesu, yaremye imibumbe ayuzuza abaturage bishimye kandi badapfa {Yobu 1: 6}, bose bababo nta cyaha bafite kandi bafite kamere itunganye nka Adamu na Eva bari bafite mbere yo kugwa, bakubye inshuro zirenga ebyiri muremure {Itangiriro 6,1-4} nkuko abantu b'iki gihe bameze. Hamwe na Yesu, Imana nayo yaremye ibiremwa byo hejuru, abamarayika. Izi nintumwa nyobozi zubutegetsi bwuzuye bwImana. Nkumuzamu wicyubahiro babana nImana na Yesu muri Yerusalemu yo mwijuru {Ibyahishuwe 11:19} ibyo Ibyahishuwe na Bibiliya bivuga ko bifite ishusho ya cube ifite impande z'ibirometero ibihumbi bike.

Abahagarariye imibumbe yose basura umurwa mukuru wisi yose kugirango basangire ubunararibonye kandi bahimbaze Imana na Yesu. Lusiferi ubwe yabayeho nk'ikiremwa cyuzuye cyuzuye mu isi yose, kandi ahabwa inshingano yo kuba minisitiri w'intebe wo mu ijuru, mu buryo butaziguye ku Mana Data n'Umwana wayo Yesu. Niwe wahimbye cyane umuziki mu Isi akaba n'umuyobozi wa korari yo mu ijuru y'abamarayika, kandi yari afite icyubahiro cyinshi imbere y'abamarayika ndetse n'ababa mu yindi mibumbe. Nubwo bidasobanutse, uyu mwanya wo hejuru ntabwo wari uhagije kuri we. Yagize ishyari ko Imana na Yesu bagishije inama batamufite. Yifuzaga gufata umwanya wa Yesu akigaragaza nk '"Imana" {Yesaya 14,12-14}, nubwo Data na Yesu bonyine ari bo bafite Isi yose bafite iyi kamere y'Imana. Imana ishobora byose kandi ishobora byose yarahanuye kandi iraburira. Lusiferi kandi amusezeranya kubabarirwa aramutse avuye mu buhakanyi bwe, Lusiferi yasobanuye ko ari “intege nke” zituruka ku Mana ntabwo ari imbabazi. Kubera umugambi uvugwa wo gufasha ubutegetsi bw'Imana, Lusiferi yatangiye kugoreka amagambo ya Ushoborabyose no kumugaragaza nk '"Umunyagitugu" uzashyiraho amategeko ye ahoraho.

Lusiferi yiyitiriye ko yashakaga gusa guha abandi bamarayika kugira gahunda itunganye y'ubutegetsi bw'Imana "bwisanzuye kandi bwishimye", kandi ko "atazakora" kurwanya Imana. Yakoresheje ibinyoma nk'intwaro ye, Satani yashoboye kubeshya kimwe cya gatatu cy'abamarayika mu gihe Imana yatwaraga gusa ukuri umwanzi yagoretse. Ibinyoma bye byari bitwikiriye umwenda w "impuhwe" ku bandi bamarayika, bayobowe n'ubuhakanyi kubera ubushishozi bwa Satani. Mu kubikora, Lusiferi yibasiye amategeko y'Imana, akenewe kugira ngo aturinde icyaha n'akaduruvayo. Tekereza ifi isiga "uburetwa" bw'amazi. Ibi byasenya amafi ubwayo, kandi ntibizana umudendezo. Satani n'abamarayika baguye bavanywe mwijuru kubera ubwo bwigomeke, kandi kuva icyo gihe Imana yashyize igiti cyubumenyi bwicyiza n'ikibi kuri buri mubumbe, kugirango kigereranye ubushake. Iki giti cyari agasanduku k'itora k'ikigereranyo kubatuye ku mibumbe yose. Mu isanzure ryose, Satani yashoboraga kubeshya Adamu na Eva gusa, bityo abatuye isi bose.

Nubwo Adamu na Eva bicujije gufata iki cyemezo, byari bimaze gutinda. Isi yose yarebaga neza ibibaye ariko ntibyari bisobanutse neza kuri bo impamvu urugero rwa Lusiferi rwari rubi. Imana Data n'Umwana Yesu bahisemo kwigomwa kugiti cyabo kugirango abana babo kwisi bashobore gukizwa binyuze muburyo bwiza. Icyaha kivuguruza amahame yose yImana kandi ni virusi kwisi yose, kubwibyo ntibishoboka gukiza umunyabyaha utishyuye ikiguzi cyuzuye cyibyaha bye. Niba ibi bidasabwe, Lusiferi yaba yarashinje Imana, imbere yisi yose, ko yarenganijwe. Yashinja Imana gucira imanza abantu b'abanyabyaha n'abamarayika baguye bakurikije ingingo itandukanye yamukoresheje, kuko igihano cye ari urupfu. Nta buzima bwa nyuma, ariko iyi nyigisho yavuye ku mwanzi kugira ngo ikure abantu ubwoba bw'urupfu rw'iteka kandi itume bareka urugamba rwabo rwo kurwanya ibyaha byabo. Ikiremwa cy'Imana cyonyine gishobora kwishyura ikiguzi cy'ibyaha byacu {Abaheburayo 9:22} kugirango agakiza kacu k'iteka gafite ishingiro imbere y'Isanzure ryose. Imana na Kristo bahisemo ko Yesu, nk'Umuremyi wacu, ku giti cye azapfira ku musaraba kandi akikorera ibihano byacu.

Kubera ko dukurikije amategeko y'Imana umuntu agomba guhita ahasiga ubuzima akimara kurenga ku mategeko 10, Imana yahise itamba umwana w'intama, kandi iki gitambo cyari ikimenyetso cy'igitambo nyacyo cya Kristo. Mu kubikora, Imana yakuye Adamu na Eva mu rupfu ako kanya. Bidatinze, bibaye ko Kayini, umuhungu wa Adamu na Eva, yishe murumuna we Abeli kubera ishyari, kuko Abeli yari afitanye ubucuti bukomeye n'Imana na Yesu, kandi abahezagiwe na bo. Bwa mbere, Isi yose yashoboraga kubona aho ubwo bwisanzure buvugwa bugana. Kugeza kuri iyo ngingo, nta isi yigeze ibaho ubwicanyi cyangwa ikinyoma. Imana yashoboraga kurimbura isi hamwe na Lusiferi n'abamarayika baguye, kuko ubwo bwigomeke bwari bwateje ikibi gusa. Ariko iyo Imana ihana abanyabyaha bose icyo gihe, ntabwo yari gushobora gukiza abihannye, kuko Yesu atarapfira kumusaraba ngo yishyure ibyaha byabo. Kugeza ku musaraba wa Yesu, Lusiferi yari afite uburenganzira bwo kugaragara nk'uhagarariye “umubumbe wigaruriwe”. Ndetse yerekanye iyicwa rya Abeli biturutse ku "butegetsi bw'igitugu" bw'Imana kandi ko azashyiraho imiyoborere "itabera" mu isanzure ry'ikirere niba abantu bose bamuhisemo nk'umuyobozi wabo.

Ariko nubwo Satani yagerageje kugerageza ibiremwa biturutse ku yindi mibumbe, ntawundi, usibye Adamu na Eva, nkuko bageragejwe nicyaha, bahuye na we. Igiti nicyo kibanza cyonyine yashoboraga kubwira abatuye imibumbe. Muri ubwo buryo, abaturage ntibari guhora babangamiwe n'ibishuko bye. Imana yagombaga gutuma ibintu bishoboka kwisi kugirango Yesu aze apfe kumusaraba. Ariko mu ntangiriro y'ubuhakanyi ku isi, Satani yinjije abantu benshi munsi y'ubutware bwe no mu byaha byimbitse agerageza gutuma ibitambo bya Yesu bidashoboka ku musaraba. Imana yari ifite kandi abasimbuye kwisi mbere yumwuzure. Ariko bahoraga bagabwaho igitero baturutse hakurya kandi amaherezo bose barashutswe rwose, kuburyo Nowa numuryango we bonyine bagumye kuruhande rwImana. Kubwibyo, mwisi yabanjirije umwuzure, gutegura igitambo cya Yesu byabaye bidashoboka kuko isi icyo gihe yari yononekaye kuburyo nta muryango waba ufite imitekerereze myiza wasigara aho Yesu ashobora kuvukira muri kamere muntu kugirango ashobore kuvugwa rwose kandi byuzuye bapfire. Imana yagombaga kuzana umwuzure kugirango umugambi wayo w agakiza kubantu bose bamuhisemo uzasohozwa mubyukuri.

Isi yabanjirije Umwuzure yari ifite umuco wateye imbere cyane kandi uruta iy'ubu, kandi bakoze kandi imvange y'abantu n'inyamaswa, nazo zikaba zibera inyuma yumwenda. Mu bantu bagera kuri miliyari ebyiri mbere y'umwuzure, Imana yashoboye gukiza gusa abantu 8 bari biyemeje kumwitaho nibyiza, nubwo Nowa yagerageje kuburira abandi bantu. Mugihe Nowa yabwirije imyaka 120 kubyerekeye umwuzure uza, yarashinyaguriwe. Abahanga n'abahanga mu bya tewolojiya b'icyo gihe bavuze ko bagaragaje ibimenyetso bifatika byerekana ko umwuzure udashoboka. Kubera iyo mpamvu, guhamagarira ubuhungiro byanze kandi abantu bose barohama mu mwuzure. Ibi byahanuye inzira yo kuza kwa Yesu bwa mbere, kandi Imana iyobora abantu b'inyangamugayo ku kuri binyuze mu bahanuzi bayo. Ariko igihe Yesu yazaga kwisi, Satani yagerageje byose kugirango agerageze Yesu gukora icyaha, kuko aribwo buryo bwonyine abamarayika baguye bashoboraga guhunga igihano cyabo kubwicyaha, urupfu rw'iteka.

Umwaka nyawo w'urupfu rwa Mesiya ku musaraba watangajwe ibinyejana byinshi mbere yuko isohozwa, mu gitabo cy'umuhanuzi Daniyeli. Lusiferi ayoboye iyicwa rya Yesu abinyujije mu badayimoni be abeshya kandi atunga abantu, kandi binyuze muri bwo, ubwinshi bw'ubugome bwe no gutuka Imana byaje kugaragara ku isi yose. Satani, uzwi ku izina rya Lusiferi, yerekanye isanzure ry'urupfu n'ibikorwa by'urugomo ku isi biturutse ku "butegetsi bw'igitugu" bw'Imana, ariko noneho byaragaragaye ko ari we watangije urupfu rwose. Data n'Umwana we bagize ibyago bidasanzwe byo gutakaza kubaho kwa Yesu iteka ryose kugirango dukizwe. Ibi byari kubaho iyo Yesu yemera ikigeragezo kimwe. Yesu yashyize ku ruhande imbaraga zayo z'Imana hanyuma aza ku isi mu buryo bw'umuntu buntu, hamwe n'intege nke zacu z'abantu. Mu kubikora, yavuguruje ibyo Satani avuga ko nta kiremwa na kimwe gishobora kugera ku ntsinzi yuzuye ku byaha. Satani yashimangiye ko Imana itagomba kwica abamarayika baguye kuko na We cyangwa Yesu batazashobora kurwanya icyaha no kubahiriza amategeko y'Imana badafite kamere y'Imana. Igitambo cya Yesu kumusaraba cyizeza agakiza kacu, kandi gishimangira urupfu rwabamarayika baguye. Mu gice cya mbere cyiyi nyandiko umuntu yashoboraga kubona ko burya mugitangira cyo kwigomeka mwijuru ndetse nabamarayika beza, bafite kamere yo hejuru (kuruta abantu), batanze ibishuko byicyaha.

Niba Yesu yemeye ibishuko byoroheje, Lusiferi yari afite gihamya yuko n'Umuremyi w'amategeko adashobora kuyubahiriza, kandi isi yose yari kurimbuka. Imana rwose yadukoreye ibintu byose bishoboka! Kubambwa kwa Yesu byateye ubwoba isi yose maze Satani atakaza kugera ku murwa mukuru w'isi n'ijuru, kubera ko binyuze mu gitambo cye, Yesu yagaruye izina ry'umutware w'isi, kandi nk'ibyo, yakuyeho uburenganzira bwa Satani bwo kwinjira mu ijuru nk'uhagarariye. Isi. Ibi byakuyeho burundu umwenda wo gushidikanya kandi iherezo ryibihe byose byerekeranye nitsinzi ryuruhande rwiza byaje kwemezwa. Imana ireke Satani yerekane uburyo bwe bwo kuyobora mumyaka 6000 kugirango isanzure ryose rishobore kumenya byimbitse aho ubuyobozi bwa satani nicyaha biganisha nimpamvu buri kiremwa cyicyaha kigomba kurimburwa nkaho kitigeze kibaho, kuko bitabaye ibyo byerekana iteka ryose akaga. kurwanya amategeko y'amahoro n'urukundo mubwami bw'Imana. Gusa ubumenyi bwuzuye, hamwe ninkovu zizagumaho iteka kumubiri wa Yesu nkurwibutso, birashobora kubuza ubundi buhakanyi kubaho ibihe byose.

Muri icyo gihe, Imana ntiyashakaga kubura umuntu wihannye ibyaha byayo. Tekereza kureba umwana wawe ajya mu rupfu rw'iteka kandi ntacyo akora kugirango akumire. Buri wese muri twe yatanga ibintu byose kumwana, ndetse nubuzima bwacu, kugirango ntakintu kibi kibaho. Kandi Imana yacu n'Umwana wayo Yesu barashobora byose kuburyo bakunda buri muturage w'isi yose byimbitse cyane kuburyo ntanumwe muri twe washoboraga gukunda abana bacu. Imana yazanye urwango hagati yabantu na Satani ibasezeranya ko bashobora gukizwa namaraso ya Yesu. Ibinyuranye n'ibyo, abamarayika baguye bari barenze umurongo wo gutukana bityo amaherezo batakaza uburenganzira bwo kubaho ubuzima bw'iteka. Inkuru yo kwangana nayo ifite ibisobanuro byinyongera, aribyo ko abamarayika baguye bajugunywe murwego rutagaragara kuri twe. Mu ntangiriro yamateka yisi, mugihe abantu bagishoboye gukoresha 100% byubwonko bwabo, bari bafite kamere yo hasi kurenza abamarayika.

Imana yagombaga gufata ingamba zidasanzwe, kuko yari izi ko umuntu mubyaha azagerwaho no kwangirika gukabije, kandi azaza mubihe byubu aho umubiri ukoresha 5% byubwonko gusa. Muri icyo gihe, ubunini bwubwonko bwumuntu muri iki gihe ni buto cyane ugereranije nuko bwari bumaze kuremwa. Abantu ba mbere bari bafite uburebure bwikubye kabiri ubw'abantu b'iki gihe, kandi bari bafite ubushobozi bwihariye tudafite muri iki gihe. Mbere y'Isi Yose ni ukuvuga kwitegereza byose, Imana yemereye gusa abamarayika baguye kwiyambika umubiri imbere yabantu niba bo, binyuze mubyemezo byabo babizi cyangwa igikorwa kibi, babyemerera ubwabo, nko kuboneka kwabo ahari icyaha, kubura amahame mbwirizamuco na kutubahiriza amategeko. Mu kubikora, Imana yabujije umuntu uwo ari we wese kugeragezwa birenze uburyo bwo kwirwanaho no kubuzwa guhitamo Umukiza ku bushake. Kubera uku kubuzwa, abamarayika baguye kwisi ntibagishoboye gukora muburyo butaziguye nubwo bafite imbaraga zidasanzwe. Kubera iryo tegeko ribuza bashinze amadini atandukanye {1 Petero 5: 8; 2 Abakorinto 4: 4; 11: 14-15; 12: 7} binyuze mubantu babi {Itangiriro igice cya 3} babemereye, abo „Imana" mubyukuri abo badayimoni bambaye umubiri, bityo bakabona amahirwe yo gusengwa no gutandukanya abantu bashutswe nubugingo buhoraho (ko Imana yari yarasezeranije).mAbadayimoni, ni ukuvuga abamarayika baguye, ntabwo, nkabantu nyuma yo kugwa, bagarukira kubipimo 3 gusa. Barashobora kugaragara muburyo bwose cyangwa bagakomeza kutagaragara kuri twe.

Mu madini ya gikristo yaguye, abadayimoni bagaragara muburyo bwabatagatifu bapfuye (muri Bibiliya nta buzima bubaho nyuma yurupfu, gusa izuka ryumubiri) kandi bakora nkaho aribo bakira amasengesho yabo. Mu matorero no mu madini aho basengaga „imana z'ibinyoma nka Baali, Diana, Semiramisi n'ibindi byasengwaga, hariho ibitangaza by'ibinyoma no kugaragara kw'abadayimoni, ibyo bikaba byerekana ko abantu basengaga Imana" y'ukuri ". Satani yagerageje guhisha ukuri ko mu Isi yose, Isi yonyine yaguye mucyaha. Satani agerageza kuryamana n'abantu ku isi atanga "ibimenyetso" by'ibinyoma byerekana ko iyindi si nayo iri ku ruhande rwe. Kubera iyo mpamvu, abamarayika be baguye nabo bagaragara nk „abanyamahanga" nabo baguruka mu cyogajuru (kidahari) „icyogajuru" (UFO), bityo bakazana abantu benshi mubuyobozi bwabo. Abadayimoni, nkuko abamarayika baguye bitwa, bagaragara mu buryo bw'abapfuye, kugira ngo bagire imbaraga ku bitekerezo byacu no kutubeshya ngo twizere ko nta rupfu ruva ku byaha, kandi ko umuntu ashobora kugira ukudapfa "kuvuka" {Itangiriro 3 : 4} udakeneye kunanira ibishuko. Uburyo bwinshi butandukanye buva muri bo, nko gushakisha „imigezi y'amazi“ munsi y'urugo rwacu, horoscopes, abanyabwenge, ubumaji, kutagira umuco muri buri cyubahiro kitari Bibiliya, ubupfumu, ibintu byimuka kumeza, gukubita urusaku, hypnose y'ubwoko bwose. Kandi amafilime hafi ya yose adatandukanijwe atwara hypnotic, Igihe gishya, chiropractic, yoga, uburyo bwose bwo gutekereza, amadini yose yo muburasirazuba, homeopathie, ubuvuzi bwa kwant, ubuhanuzi butari Bibiliya n'inzozi n'ibindi. Hariho amahirwe menshi yo gutera twe ndengakamere iyo tutari kumwe n'Imana na Yesu, kandi mugihe tudashaka ukuri.

Nkuwahoze ari umuhimbyi ukomeye wijuru, Satani ubu yaremye umuziki wa "christian" rock na pop hamwe ningoma cyangwa muburyo butuje, bimuha kugera mubwonko n'ubwenge byacu nkurufunguzo. Niba twaracengeye cyane muriyi ngingo, twabona ko inyenyeri zose zizwi zisenga Satani mu buryo butaziguye, kandi ko umuziki nk'uwo ufite hypnoticike ushyira ubwonko bwacu muburyo bwa alfa, aho tudashobora gusesengura neza amakuru atugeraho. No mu bihe byashize, umuziki wo hakurya, ukoresheje ingoma, watumaga ibitekerezo byuzura. Iyi myitozo imwe igaragara uyumunsi mumihango ya voodoo muri Haiti no muri Afrika (ndetse no mumuziki wa jazz wahumekewe). Kubera ko Satani atemerewe gukora mu buryo butaziguye kubera ko Imana yabujije, yagombaga gushaka abantu babi bahagije mu bice byose by'amateka y'isi kugira ngo imyanzuro ye isohozwe. Ku ruhande rumwe, abantu nk'abo babonye imbaraga, ubutunzi n'icyamamare, ku rundi ruhande, bagombaga guhuza imbaraga zabo kugira ngo intego z'umwanzi zishobore kugerwaho. Muri iki gihe, aba ni bo bayobora isi yose inyuma y’inyuma, aho usanga, harimo n’abapapa, abayobozi b’amadini hamwe n’Abayezuwiti bo hejuru (bagenzura amatorero yose n’abanyapolitiki binyuze mu gucengera kugaragara) abanyapolitiki bo hejuru (Freemason degree 31 degree na ba miliyari (Illuminati)) Benshi muribo bafite aho bahurira na Satani, kandi bafata ibyemezo byubufasha abifashijwemo.

Mu Byahishuwe, Imana yatangaje ubuhanuzi buvuga ku nyamaswa, umuntu w'icyaha, uzicara ku ntebe y'ubwami mu rusengero rw'Itorero ry'Imana ryaguye {2 Abatesalonike 2: 3,4} kandi nyuma y'imyaka 1260 ku ngoma ye mu imyaka yo hagati, yakira igikomere cyica, cyakiza mbere yukuza kwa kabiri kwa Yesu. Muri iki gihe cyacu, abapapa bagaruye ubwiganze bw'amadini kandi bayobora buhoro buhoro amadini yose mu cyerekezo cyayo, banga amategeko y'Imana bitwaje Ubukristo. Turareba icyorezo cya corona cyateguwe hamwe ninkingo "zikenewe" zirwanya virusi ya corona, dushobora kubona uko isi itera imbere. Kuki abantu badakingiwe babujijwe kwinjira ahantu henshi, niba benshi bakingiwe kandi "barinzwe" uko byagenda kose? Ni ukubera ko iyi nshingano kwisi yose gukingira ntaho ihuriye nubuzima. Nintangiriro yigitugu cyisi ikoresha nabi coronavirus nkuburyo bwiyi ntego. Izi nkingo zigezweho zirimo ibintu biteye akaga bitesha umutwe imbere yubwonko bwacu, bushinzwe ubushake, urukundo, imyitwarire no gusobanukirwa idini. Muri icyo gihe, zirimo uburozi buzagenda buhoro buhoro buganisha ku rupfu rutaragera. Abakinnyi benshi barenze urugero "imiti karemano", nabantu bafite ingeso mbi, abanyantege nke, abarwayi nabasaza. Uyu mushinga urakenewe kugirango ugabanye umubare wabantu ku isi no gushyiraho imbaga yumvira mubutegetsi bushya bwigitugu bufatanije n'idini ry'isi yose "amahoro n urukundo". Iri dini ry'isi yose ryateguwe n'ubupapa ku bufatanye n'andi madini yose, aho abatavuga rumwe n'ubutegetsi bose bashobora gutotezwa kubera ko "bahungabanya" amahame y "amahoro n'urukundo". Igitugu cyose cyamateka yisi gifite ibintu bibiri: idini n'ihohoterwa rya politiki-ubukungu.

Igitugu cy'uyu munsi, iki gihe ku isi yose, kigenda kigaragara buhoro buhoro imbere y'amaso yacu, gifite amahame akomoka kuri Satani. Ubu buryo bw'igitugu ku isi, buturuka kuri Satani, bwatangajwe muri "Ibyahishuwe" nk'ikimenyetso cy'ukuza kwa Yesu kwegereje. Umwanzi kandi yaremye amadini atabarika, imyizerere n'uburiganya. Nitwiga Bibiliya tuzarinda uburiganya. Ariko hano isi ifite polarisi. Ku ruhande rumwe, hariho ibisobanuro nyabyo bya Bibiliya no kubaho ukurikije amahame ya Bibiliya. Ku rundi ruhande, hariho ibisobanuro bigoramye bya Bibiliya biherekejwe n'ingaruka z'amadini ya gipagani. Iyi niyo mpamvu dukwiye gusoma Bibiliya yonyine, hamwe namasengesho, kuko Imana yonyine niyo ishobora kutwereka ukuri. Kuki Imana yatangaje muri "Ibyahishuwe" ko, mbere yukuza kwa kabiri kwa Yesu ibintu bibi nibyorezo 7 bizaza? Kuberako umuntu wese mumateka yisi kugeza ubu yari afite amahirwe yo kwihana no gucungurwa kugeza apfuye. Umugizi wa nabi ku musaraba, wemeye Yesu mu masaha ya nyuma y'ubuzima bwe, na we yabonye ubuzima bw'iteka. Ariko niba Yesu aje iwacu vuba kugirango atujyane mwijuru, isi yose yicyaha izarimbuka mukanya. Kubwibyo, polarisiyasi yuzuye hamwe nicyemezo icyarimwe kubatuye isi bose birasabwa, uruhande bahitamo, Imana na Yesu, cyangwa icyaha bityo Satani. Gusa ikibazo gikomeye cyane kwisi gishobora kuyobora abantu icyarimwe gufata icyemezo cyanyuma. Kubwibyo, nkuko yabitangaje mu gitabo cyIbyahishuwe, Imana yemereye Satani gukora ibitangaza bikomeye cyane n'ibyago ku isi muri iyi minsi yanyuma, nkuko bitigeze bigaragara kuva umwuzure.

Ariko kubera ko twangiritse cyane, polarisiyasi yisi yose kwisi byashobotse gusa binyuze mu iterambere ryinshi mu ikoranabuhanga, kuburyo umuntu ashobora gukwirakwiza ukuri no kubeshya ku isi yose icyarimwe. Niyo mpamvu Bibiliya itangaza iminsi yanyuma nkigihe ubumenyi buziyongera cyane. Imana yemereye kandi Satani gushyiraho igitugu cyisi yose yinzego zubutegetsi inyuma yumwenda, hamwe n'idini ryisi. Ibi biragenda buhoro kandi bigenda bibaho mumaso yacu. Ubu buhanuzi ntiburasohozwa neza kuko, dukurikije "Ibyahishuwe", abamarayika 4 bafata umuyaga ine w'isi kugeza igihe imigambi y'Imana yose izaba isohoye. Ibi bireba kurangiza umubare wabantu 144.000 badafite ibyaha, kubwimbaraga zImana no kumwiyegurira kwabo, bazareka ibyaha bito kandi bakagera kuri Adamu na Eva badafite icyaha cyumwuka mbere yo kugwa. Iri tsinda rizaba rizima nyuma yigihe cyigeragezwa. Abapfuye bagakizwa ntabwo bari mwijuru cyangwa muri purgatori (ntabwo ibaho). Bibiliya yigisha ko bombi, abakijijwe n'ababi bazazuka umunsi umwe {Daniyeli 12: 2; Yohana 11: 11-14; Umubwiriza 9: 5; Job 14: 19-21; Zaburi 6: 5}. Igitabo cy '"Ibyahishuwe" nk'uko bivugwa, abakijijwe, kugira ngo bahabwe ubuzima bw'iteka igihe Yesu yagarukaga bwa kabiri no kuzamurwa mu ijuru, n'abantu badakijijwe kugira ngo bahabwe urubanza n'igihano cy'urupfu cy'iteka nyuma y'imyaka 1.000.

144.000 nibimenyetso byanyuma byerekana ko ibyo Satani yavuze byose atari ukuri kandi ko n'abantu baguye bashobora gutsinda ibyaha byose babikesheje imbaraga z'Imana. Mbere yuko igihe cy'igeragezwa kirangira, Satani azigana ukuza kwa kabiri kwa Yesu kandi azakora ibitangaza byinshi byo gukiza, kandi abantu benshi bazashukwa. Satani azigana isura ya Yesu kandi yicare ku ntebe ya Yesu w'ikinyoma kandi akorane n'abayobozi b'amadini hamwe n'abitwaje igitugu ku isi kugira ngo bategure imyaka 1.000 y'amahoro y'ibinyoma.

Abantu bose batemeranya nuburyo bwabo batotezwa muburyo bw "urukundo". Ariko abagaragu bizerwa bazamenya ko, nkuko Bibiliya ibivuga, Yesu atazakandagira ku isi igihe azaba agarutse, ariko ko abakijijwe bazamurwa mu bicu mu maboko y'abamarayika bakazanwa i Yerusalemu yo mu ijuru. Umwanzi w'Imana akora ibishoboka byose kugirango arangaze abantu gufata icyemezo gikwiye kuko agomba guhanishwa ibihano byibyaha byababariwe nabakijijwe. Niyo mpamvu agerageza n'imbaraga ze zose kugirango agabanye umubare w'abakijijwe. Mu rwego rwiyi ntambara ihora hagati yicyiza n'ikibi, ikibazo gikunze kwibazwa impamvu hariho abantu benshi kwisi bababara, niba Imana ivuga ko idukunda. Inkunga y'Imana cyangwa uburyo umwanzi yegereye biterwa nicyemezo cyacu cyubushake ku mpande twahisemo, mu buryo buziguye cyangwa butaziguye. Niyo mpamvu amasengesho yacu imbere yisi yose (muriyi ntambara) aha Imana na Yesu uburenganzira bwo kudufasha. Kandi iyo dusengera abandi, ibi byugurura inzira yinkunga yImana kugirango bafashe abo bantu nabo, nubwo badasenga Imana yukuri ubwabo, cyangwa badafashe icyemezo gihamye kijyanye nicyerekezo bifuza ubuzima bwabo genda.

Mu bihe nk'ibi, umwanzi ntashobora gushinja Imana imbere y'isi yose kuba yarafashije umuntu utarafashe icyemezo gifatika ku Mana. Imibabaro yose nibibi byiyi si biva kubamarayika baguye, ariko Imana yifuza amasengesho yacu kugirango idufashe! Ntabwo tuzi inshuro abamarayika be badukijije urupfu. Ariko icyarimwe, tugomba kumenya ko Imana ireba ubuzima bwacu cyane cyane muburyo bw'iteka. Ubuzima bwacu bugufi kwisi ugereranije na miliyari enye za miriyari zidapfa ni amahirwe gusa yo kwiyunga n'Imana no gufata icyemezo cyiza kugirango tubone ubuzima bw'iteka. Iyo Imana ibonye ko twafashe icyemezo cyizewe kandi gikwiye mugihe cyuburwayi, akenshi itwemerera gupfa kugirango tudatakaza ubuzima bw'iteka. Ibi ntibisobanura ko Imana itwemerera nkana gupfa imburagihe. Ibikorwa bye ndengakamere kwisi muri iki gihe bigamije cyane cyane kugera kubantu bose no kubereka ukuri kugirango batagomba gutakaza ubuzima bw'iteka.

Dore urugero rwiza muri urwo rwego: umubyeyi wumukristu yababajwe cyane nuko umuhungu we yataye Imana ahinduka umucuruzi. Yaramusengeye imyaka myinshi amarira menshi. Umunsi umwe, yaramugarutse amubwira ko yumvise umuhamagaro w'Imana maze ahitamo guhindura ubuzima bwe. Basenze bapfukamye hamwe, bashaka gucungurwa. Nyuma y'iminsi mike, inziga yari arimo zaramwishe. Nubwo mu mizo ya mbere umubyeyi yatengushye cyane, yahise amenya ko Imana mu buntu bwayo no mu rukundo rwayo itigeze ikumira ubwo bwicanyi. Igitekerezo cyumvikana ni uko umuhungu we ashobora gucika intege nyuma yigihe gito kandi agashobora gusubira mubyiza bityo akabura agakiza. Birumvikana ko Imana ubwayo itateguye cyangwa ngo itere ubwo bwicanyi. Ntabwo dufite ubumenyi bushoborabyose, bityo rero tugomba gusiga Imana ngo tuyobore ubuzima bwacu, kuko niyo yonyine izi ibizatuyobora mubuzima bwiteka.

Mu rwego rw'inyigisho z'ibinyoma hariho imwe ifitanye isano no guteganya mbere, ivuga ko Imana yateganije uzakizwa. Iki gitekerezo numutego wurundi ruhande kandi kivuguruza amahame yijuru. Imana izi gusa amahame yo guhitamo kubuntu kandi ntishaka gushyira umuntu uwo ari we wese. Niba ibintu byose byarateganijwe mbere, icyemezo cyacu cyaba kidafite akamaro kandi guhinduka ntibyari ngombwa. Imana yacu Ishoborabyose yirinze nkana kumenya ejo hazaza h'ubuzima bwacu no kuduhitamo, kuko ibyo byasenya uburenganzira bwacu bwo kwihitiramo ibibanogeye. Imana ihamagarira abantu bose gufata icyemezo kuko burimunsi mubuzima bwacu bushobora kuba ubwa nyuma. Tugomba kwirinda imbaraga za Satani.

Ubutatu - Abapagani cyangwa Bibiliya?

- “Kandi ubu ni ubuzima bw'iteka, kugira ngo bakumenye **IMANA NYAKURI GUSA, NA** Yesu Kristo, uwo wohereje.“ {Yohana 17: 3}

Kwizera Ubutatu - Trio, hamwe n'Imana ya gatatu y'ibinyoma (Umwuka Wera w'ubutatu bwa gipagani), ni ukurenga ku buryo butaziguye itegeko rya mbere, rivuga ko twemerewe gusenga Imana y'ukuri gusa. Iyi nyigisho ya gipagani yemejwe mu 325 nyuma ya Yesu iyobowe n'Umwami w'abami Constantine, wahujije ubukristu n'ubupagani binyuze mu Butatu no gusenga ku cyumweru cy'abapagani (umunsi w'izuba Imana). Muri Bibiliya yose nta jambo 'Ubutatu', ariko dusoma ko Umwuka Wera ari kwigaragaza kwa Data na Yesu gusa muri twe, nk'ubushobozi bwabo bwite kandi busobanutse. Muri Bibiliya, ijambo 'Umwuka w'Imana' na 'Umwuka wa Yesu' rikoreshwa, ntabwo ari "Imana Umwuka Wera". Nkuko Bibiliya ibivuga, umuntu na we afite umwuka, kuko yaremwe mu ishusho y'Imana. Ariko umwuka wumuntu ntabwo arikindi kiremwa, ahubwo ni igice cyumuntu gusa **ko Ubutatu butari inyigisho z'intumwa, ahubwo ko bwinjiye mu bukristo** mu kinyejana cya kane:

- “Ijambo **'Imana imwe mu bantu batatu' ntabwo ryashizweho neza,** rwose ntabwo ryinjiye mu buzima bwa gikristo n'umwuga waryo wo kwizera, **mbere y'ikinyejana cya 4.** Ariko mubyukuri iyi formulaire niyo yabanje kwiyitirira **inyito yubutatu. Muri ba Padiri b'Intumwa, nta kintu** na kimwe” {New **CATHOLIC** Encyclopedia: **FIRST EDITION** Volume 14, p. 299} “The **formulation 'one God in three persons' was not solidly established**, certainly not fully assimilated into Christian life and its profession of faith, **prior to the end of the 4th century**. But it is precisely this formulation that has first claim to the title the Trinitarian dogma. **Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective**.“ {New **CATHOLIC** Encyclopedia: **FIRST EDITION** Volume 14, p. 299}

- "**Ariko amatorero y'Abaporotesitanti** ubwayo **yemeye** inyigisho nk'**Ubutatu** butagira ubutware **busobanutse neza mu Mavanjiri.**“ {Life Magazine: Oct. 30, 1950, p. 51, Graham Greene, The Assumption of Mary} “But the **Protestant Churches** have themselves **accepted** such dogmas as the **Trinity** for which **there is no such precise authority in the Gospels**.”

Ku cyumweru cya gipagani cyangwa ku wa gatandatu wa Bibiliya - Isabato?

Gusenga ku cyumweru, nk'umunsi "Wera", ni ukurenga ku itegeko rya kane muri Bibiliya (rivuga gusenga ku wa gatandatu). Ku cyumweru mubyukuri ni umunsi wo gusengera abapagani "izuba Imana" Baali - Lusiferi (**IZUBA**). Ku cyumweru hatangijwe bwa mbere mu bukristu mu 321 nyuma ya Yesu ku ngoma y'umwami w'abapagani Constantine, na we watangije inyigisho y'Ubutatu mu 325 nyuma ya Yesu. Kubera iyo mpamvu, ubukristu bwigaruriwe n’umwanzi. Yesu ntiyigeze abambika Isabato ku musaraba. We ubwe yemeje ko ku wa gatandatu - Isabato izakomeza kugira agaciro ndetse no mu bihe byimperuka mbere yuko agaruka kwa kabiri, kuko amategeko 10 y'Imana ari ay’iteka:

- “Ariko saba ko udahunga mu gihe cy'itumba cyangwa ku **Isabato.** Kuberako vuba aha **hazabaho amakuba akomeye, nkuko bitigeze** bibaho kuva isi yatangira kugeza ubu kandi nkuko bitazaba. Niba kandi iyi **minsi itaragabanijwe, nta muntu** wari gukizwa; ariko ku bw'intore iminsi iragufi.” {Matayo 24:20-22}

Yesu yavuze ko ntamuntu numwe ushobora gukorera impande zombi kuko kubikora bivuze kwanga Imana y'ukuri! Usibye Ubutatu no ku cyumweru, izindi nzego z’amadini ya gipagani nazo zemejwe. Ku mashusho n'ibishusho by'abapagani "Imana" bahawe amazina y'abatagatifu ba Bibiliya n'abakristu, nk'igishusho cya Jupiter i Roma cyahinduwe izina nyuma y'intumwa Pawulo. Umupagani “Ikimanakazi” Semiramis (Isis, Artemis, Diana) n'umuhungu we mu maboko yahawe izina rya Mutagatifu Mariya, naho Mutagatifu Mariya “abaye” “Imana” ya gatatu mu ijuru, inyuma ya Lusiferi ubwe. Kubera iyo mpamvu, abakristo bamwe bakomeje kuba abapagani rwose, bashyigikiwe no gukoresha amagambo n'amazina ya gikristo kubapagani „imana zabo”. Yesu yavuze ko ntamuntu numwe ushobora gukorera impande zombi kuko kubikora bivuze kwanga Imana y’ukuri!

Umwuka w'ubuhanuzi muminsi yanyuma mbere yukuza kwa Yesu

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

Dukurikije Bibiliya, ibisekuruza byanyuma byubwoko bwImana ntibubahiriza Isabato gusa (umunsi wa karindwi - Kuwa gatandatu uhereye ku itegeko rya 4), ariko kandi bafite umwuka wubuhanuzi bwibyo Imana yatangaje {guhishurwa 14:12 na 19:10}. Kuki ubuhanuzi ari ngombwa mubihe byimperuka, mbere yukuza kwa Yesu? Kuberako habaye ibihumbi n'ibihumbi bivuguruza ibisobanuro bya Bibiliya no kubeshya muminsi mike ishize, kandi Imana ishaka ko ubwoko bwayo bwumva neza Bibiliya, kugirango babashe kubona neza imitego nuburiganya by umwanzi mugihe twegereje imperuka. by'igeragezwa. Umuhanuzi wukuri wImana ntabwo yigeze avuguruza Bibiliya kandi yubahiriza amategeko 10 yose ni ukuvuga no kuwa gatandatu {Kuva 20: 1-17}.

Iyi nyenyeri yujujwe gusa na Ellen White, bitandukanye "n'abahanuzi" ba charismatique "n'abavuzi", bahabwa imbaraga na Satani kandi bakita amategeko ahoraho y 'Imana" ikigereranyo "cyangwa" yahindutse "(mu Isezerano Rishya). Inyandiko zitera inkunga Ellen White zituganisha ku kuri kwa Bibiliya. Tugomba kwiga Bibiliya buri munsi, duherekejwe no gusenga, kandi Imana izaduha ukuri n'imbaraga zayo kugirango twitegure kuza kwa Yesu vuba, kandi kugirango dushobore kuba bamwe mubantu ba nyuma b'Imana, kandi ntabwo kuboneka muri Babiloni cyangwa amatorero yaguye. Imana idufashe gufata icyemezo gikwiye mugihe igeragezwa riracyakomeza!

86: Imana CYANGWA Ubwihindurize?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Mugihe ibitekerezo byose bya siyansi byatejwe imbere mubigeragezo no muburyo butandukanye intambwe iva kuri axiom zitandukanye za hypothesis kubitekerezo byemewe, biratandukanye rwose na hypothesis. Umuntu avuga ko mubufana ko ubwihindurize arukuri kwonyine kandi kwemezwa nigitekerezo, hanyuma ugashaka ushishikaye kandi ushakisha cyane ibimenyetso bivuguruza amahame ya siyanse. Ntibitangaje ariko kuba aribwo buryo bukora, kubera ko uruziga rw'amashanyarazi rufite kaminuza hafi ya zose zifatiye runini, ku buryo abarimu barwanya ubwihindurize, nyuma yo "kuburira" mu magambo make ngo batava muri "siyansi y'ubumenyi". . Bakunze gutakaza akazi, kimwe nabanyamakuru badakurikiza "kwihanganira" igihe kirekire, kabone niyo haba hatabaho kugenzura. Ubu bwoko bwo kugenzura bukora mubice byose muburyo bwisi gahunda, harimo nabanyapolitike Kubera ko isesengura rya siyansi ridashobora kubona ibimenyetso byerekana ubwihindurize, ibintu byose bisobanurwa gusa muri iki cyerekezo kandi icyarimwe ikintu cyose gihungabanya iyi shusho kiravaho.

Niba, nkumuhanga mubya fiziki, umuntu yagombaga gucengera cyane muburyo bwa C-14 bwo gukundana na radiocarubone, umuntu yamenya uburyo budafite ishingiro, budakwiye, kandi buyobya ubu buryo bushobora kugereranywa nigihe kirekire. Kurugero amabuye ya lava amaze gukora cyangwa ibiti bito byatewe na byo bihabwa imyaka miriyoni, nyuma y'iruka ry'umusozi Mutagatifu Helens muri Amerika mu 1980, ibiti bishya by'amabuye nabyo byatanze ibisubizo nkibyo igihe byapimwaga, ariko birumvikana ko bitigeze bihabwa rubanda, kubera ko ibipimo bya C-14 biri mu ngingo nyamukuru z'abemera ubwihindurize. , bityo rero ibintu byose byagenda hejuru. Nyuma yisesengura ryimbitse ryamasomo, umuntu ashobora kubona gusa ko "inyigisho y'ubwihindurize" (mubyukuri, ishobora kwitwa hypothesis ukurikije ibipimo bya siyansi) ntabwo ari ibimenyetso cyangwa ngo bishyire mu gaciro, kandi bizakomeza kubaho. Kandi muri iyi hypothesis harimo axiom zitabarika zuzuzanya, nazo zigaragaza ko umuntu ashakisha ibimenyetso nyuma yukuri, aho kubaka igitekerezo ukurikije ibisubizo bifatika. Ikigaragara ni uko mu mategeko yose y'imiti-y'umubiri bidashoboka ko ibinyabuzima byavuka bidaturutse ku bintu byapfuye mu gishanga cya mbere, tutibagiwe na ADN na RNA, bigomba kuvuka icyarimwe.

Usibye ibyo, ADN iragoye kandi ifite kwibuka cyane kuruta mudasobwa ikomeye muri iki gihe. Kandi byari bikwiye kuvuka ubwabyo, mugihe kimwe na RNA, bitabaye ibyo ntibishobora gukora imirimo yabyo? Kandi ibi byari bikwiye kuba byarabaye hamwe na "primaire primaire primaire" yambere, bitabaye ibyo ntibyari gukora kandi ntibishobora kugwira! Tutibagiwe n'imbaraga z'ubuzima ndengakamere zidashobora gusobanurwa mubuhanga. Ikigaragara cyo ni uko uramutse wongeye kubyara imiti yose mu ngirabuzimafatizo, ntushobora gukora selile muri yo kuko imbaraga z'ubuzima zabura. Mubushakashatsi bwose bwa laboratoire, aho ibintu byose byatejwe imbere nta mbibi kandi imbaraga zubuzima zifuzaga "kongerwaho" urugero. hamwe n'amashanyarazi, nibindi, ntabwo byigeze bishoboka kurema selile yoroshye, kuko Imana yonyine niyo ishobora kurema ibinyabuzima. Kubera kunanirwa, batanze inzira yimyaka miriyari nkurwitwazo, mugihe byagakwiye kuba. Kandi niyo mibare ya miriyoni yimyaka yibice ihindurwa inyuma na miriyoni amagana, bitewe nuburyo bwo gusobanura, bitewe nibyo umuntu agerageza kujya impaka.

Muri siyansi yimibare yuburyo bushoboka, imibare yose iragwira, ntabwo wongeyeho. Mubyukuri, amahirwe ya axiom igice gusa cyubwihindurize ari munsi yumubare wa zeru, nyuma ya koma yayo hazaba izindi zeru mubunini bwa atome zose ziri mwisi mbere yumubare wa mbere. Birashoboka inshuro miriyari nyinshi ko mugihe igisasu cya kirimbuzi giturikiye kumusozi runaka, New York, hamwe ninyubako zose, ibikoresho byo mu nzu hamwe nibindi bisobanuro bito, bizahita bigaragara. Nubwo niyo selile yibanze yari ihari nubwo bidashoboka, guhuza kwabo kwizana kwizana n'ibinyabuzima byo mu rwego rwo hejuru bitandukanye binyuranyije n'amategeko yose y'ibinyabuzima, nubwo umwanya uhari. Niyo mpamvu tugifite ibinyabuzima bidasanzwe kandi byinshi bigize Imana yaremye gutya. Kubera ko ibi bisobanutse neza, ibintu byose byagiye bivuguruzanya nimyaka miriyoni, kandi icya kabiri kidashoboka cyongeweho, kuburyo agace kagenda gahoro gahoro gahoro gahoro kavamo, amaherezo kavamo ibinyabuzima byinshi. Ariko ingirabuzimafatizo nigice gito cyibinyabuzima cyuzuye, kandi kirashobora kugwira gusa, kandi ntigabanyijemo uduce twinshi twigenga nkibice bigize ibinyabuzima byinshi bizaza.

Amamiliyaridi y'ibisekuru arashobora kugaragara muri laboratoire, byibura muri bagiteri zimara igihe gito, kandi nta na rimwe yigeze ihinduka nk'iryo cyangwa ngo ritere imbaraga. Umuntu arashobora guhagarika ibiganiro nyuma ya buri ngingo, kubera ko kuri buri ngingo biragaragara neza uburyo iyi hypothesis idashoboka. Nanone, ubujyakuzimu bw'umugezi muri Grand Canyon ntibishoboka keretse niba ibyiciro byose byari byoroshye ako kanya nyuma y'Umwuzure, kandi nta muntu w'ubwihindurize cyangwa geologiya ushobora gusubiza uko ibyo byari gushingwa. Ariko hamwe n'Umwuzure wo muri Bibiliya, igisubizo kiragaragara kandi cyumvikana.

Amagufa amwe yabantu bafite uburebure bwa metero 4 yabonetse yihishe cyangwa yanditseho ko ari impimbano isekeje kuko nayo isenya amahame yubwihindurize. Mu ntangiriro ya Bibiliya ni amategeko agenga ubuzima. Urashobora kubona ko abantu ba mbere mbere yumwuzure, byumvikane ko batangirika bityo rero gen nziza kurusha uyumunsi, babanaga nibihingwa byibimera imyaka 900 gusa. Igihe abantu batangiraga kurya inyama nyuma yumwuzure (kubera Uwiteka, mugice cya mbere nyuma, isi idafite hafi), ubuzima bwabo bwagabanutse cyane mubisekuru bike. Birumvikana kandi nanone kubera izindi mpamvu nkimirasire yisi nimihindagurikire ya gene bidashoboka mbere yumwuzure. Kuki ihinduka ridashoboka?

Ubusanzwe, impamvu nyamukuru zitera ihindagurika rya gene ni ihumana ry'ibidukikije, ritariho icyo gihe, n'imirasire y'ikirere. Kuki iyi mutation itabayeho? Nk'uko Bibiliya ibivuga, mbere y'Umwuzure ikirere cyari gitwikiriwe hanze n'amazi mu buryo butazwi. Imirasire y'ikirere yinjiye muri iki gice cy'amazi. Muri icyo gihe, kuvunika k'umucyo kwabayemo, kwari gutanga urumuri n'ubushyuhe bumwe ahantu hose ku isi. Nkigisubizo, habaye ibihe byiza gusa, hamwe nubushyuhe buhamye kandi bwiza muburyo bwa "pariki" nziza. Nkigisubizo, ubushyuhe bwaringanijwe kwisi yose, ndetse no ku nkingi, kandi nta bihe. Niyo mpamvu wasangaga ibisigazwa byinshi by'ibinyabuzima byo mu turere dushyuha ku nkingi z'isi, bitashoboraga kubaho mu mbeho. Bitewe no kubura ihindagurika ryubushyuhe, nta bicu cyangwa imvura nabyo, gusa ikime cyo mugitondo nyuma yijoro ryoroheje, rikonje. Umuvuduko wumwuka mwikirere wari hejuru cyane (bisa nubushakashatsi bwavuzwe mugitangiriro cyigitabo), ibyo bigatuma ibinyabuzima byose binini cyane kandi bikomeye, bikaba bigaragara mubimera byubwoko bwose.

Haracyariho ibimenyetso birwanya ubwihindurize, kubera ko ukurikije iki gitekerezo, gusa guhitamo gukomeye kandi binini kurokoka, ariko byose ni bito muri iki gihe. Mubyukuri, impaka zivuga ko abakuze bapfuye kubera ko badashobora kurya bihagije ntacyo bimaze, kubera ko ukurikije amahame y'ubwihindurize nini nini yica abanyantege nke na bato kugirango babone ibihagije. Ku bijyanye n'ubucukuzi bw'amabuye y'agaciro, wasangaga hari ubwoko bwinshi bw'ibimera n'inyamaswa byari bihari, bivuze ko ibiryo ku bakomeye bose n'intege nke bitagira imipaka. Mugihe cyubwihindurize, ubwoko bushya bivugwa ko bwavutse, ariko mu binyejana byashize bya siyansi yubu turashobora gusa kubona ko hariho amoko make kandi make, usibye kwambuka kwifuzwa cyangwa guhuza n'imiterere yabantu, nkuko abantu babigenzaga urugero. imbwa cyangwa amafarasi. Bavuga ko kuzimangana kw'ibinyabuzima bibaho biturutse ku burozi bw'imico, ariko ikintu kimwe kibaho no mu bice bidafite uburozi bwa kamere.

Kugereranya amoko atandukanye yifarashi hamwe nibyiciro byitwa ko byabayeho biturutse ku bwihindurize ni ukureba gusa amoko menshi y'amafarashi yazimye.Umuntu yashoboraga gushyiraho "ibyiciro byubwihindurize" hamwe nimbwa zubwoko butandukanye zambutse impyisi. Ntibishoboka kubona ubwihindurize buva mu bwoko bumwe bw'inyamaswa bujya mu bundi. Ibi birashobora kugaragara gusa muburyo bwimbibi zubwoko. Ibishoboka byose mubijyanye no kurwanya imihindagurikire y'ikirere ni ukuzimya cyangwa gufungura amoko amwe n'amwe ya gen, nk'uko bikenewe. Kurugero, ifi iri mu buvumo idafite urumuri ntigira amaso nyuma yibisekuru bike, naho ubundi, byagaragaye no mubwoko bumwe na bumwe bw'udukoko. Ariko ibi nabyo birahindurwa, bitewe nibidukikije, ariko mubinyabuzima gusa na genes zisanzwe. Guhinduka kwose bibaho gusa mubyangiritse, kandi rwose ntamahinduka yabayeho yigeze azana inyungu!

Ndetse ugutwi kugoye cyane gukura muburyo butunguranye kandi ako kanya rwose cyangwa ntanakimwe na gato, kubera ko nta ntambwe yo hagati ituma habaho ubwihindurize bityo ntibishobora gutera imbere binyuze mumihindagurikire. Ubwoko bwinshi burazimira buri mwaka kuburyo hashyizweho ingufu zo kubungabunga bimwe. Ariko ikintu kimwe cyari gihari cyane mbere y'umwanda w'ikirere mu myaka mike ishize, gusa byihuta cyane muri iki gihe. Ni ukubera iki ubwihindurize busumba ubw'inzoka-amenyo y'ingwe hamwe n'umuryango w'injangwe bifitanye isano byabanje kuzimangana, nubwo bikomeye cyane kuruta ingwe n'injangwe? Kuri iki kigero, niba Yesu ataje vuba, amoko menshi yo ku isi azaba yarazimye mu myaka ijana. Isi yose mubyukuri iri muri deevolisiyo ikabije kandi yangirika cyane, yaje nyuma yo kwigomeka ku Mana, kandi nka spiral iragenda yihuta kandi yagutse. Ibikoresho byinshi binini kandi biremereye byavumbuwe kera, nk'ishoka, n'ibindi, umuntu ufite uburebure bwa metero 4 gusa ni we washoboraga gukoresha, bikozwe mu mavuta, mu kirere cy'iki gihe, bidashobora no gukorwa hifashishijwe ikoranabuhanga rigezweho. Hariho bimwe byavumbuwe byavumbuwe kandi binini cyane, ibirenge bya muntu binini cyane hamwe na dinosaurs. Ariko ibi byose ahubwo birahishwa, kimwe nubushakashatsi bwa skeleti yabantu, ifite uburebure bwa metero 4.

Hano hari amafoto menshi yubuhamya, aho umugabo wiki gihe ataza kurenza ikibuno cyimbitse muri skeleti, kandi, mubindi, bishyirwa kumurongo wa interineti nabantu b'inyangamugayo bo mumatsinda yubucukuzi. Muri icyo gihe, kurundi ruhande rushyira kandi nkimpimbano nyinshi zikoreshwa kandi zigaragara kumurongo, ibyo na byo bigatuma ibintu byose bisetsa. Ubu ni bwo buryo bwiza bwo kugenzura butanananiwe amikoro. Ibi byerekanwe kubantu nkumugani, nubwo ibimenyetso byinshi bigenda bigaragara impande zose kugirango tubyemeze. Iyo turebye mubice byisi hamwe nibice byimyaka byimyaka miriyoni, dusanga ahantu henshi ibiti byavumbuwe byanyuze mubice 2-3-4 bihagaritse, bityo "biragaragara" byakuze miriyoni miriyoni, kuva ubwihindurize bugabanya kandi busobanura ibyo byiciro muri ubu buryo. Icyakora, kubera ko ibyo bice byose byisi byisi hamwe numucanga byaremewe mugihe cyumwuzure mugihe gito, nkuko raporo ya Bibiliya ibivuga ni amezi, icyo gihe ibice byoroshye biturutse kubigerageza bitandukanye ahantu hamwe na hamwe byari bitwikiriye ibiti bimwe na bimwe bitaranduwe. Turashobora kandi kwitegereza kimwe mugihe dusuzuma iruka rya Mutagatifu Helens ryo mu 1980.

Izi nzego za „miriyoni" zimyaka zifite inzibacyuho zoroshye zivuguruza amategeko yose ya geologiya y'isuri, kubera ko mugihe kinini cyane ibintu byose byagombye kuba byarasenyutse bidasanzwe kandi bitandukanye. Nubwo hypothesis yimyaka miriyoni yari ikwiye, nukuvuga geologiya hagomba kubaho urwego rumwe gusa rutagira imipaka, imiterere yarwo ihinduka buhoro buhoro kuva hasi kugeza hejuru. Mubyukuri, ibi byiciro byasobanuwe neza nibimwe mubimenyetso bikomeye bya geologiya birwanya ubwihindurize. Byongeye kandi, ahantu henshi kwisi, ibice bimwe bigereranijwe birabura. Kandi ibyo byiciro, biboneka kwisi yose, birabyimbye cyane ahantu hamwe, nubwo bigenda neza. Ntibagomba no kuba, kubera ko bagomba kuba bafite imyaka miriyoni mike kuriyi ngingo, kandi igice cyurugo, bivugwa ko cyangirika neza, ntigikwiye kugenda neza no munsi yisi yose. Urashobora kubaza geologiya uwo ari we wese uko isuri isa.

Kandi nahandi kwisi kwisi ibice byimyaka miriyoni yabuze bitunguranye, nubwo inzibacyuho zose hejuru no kumanuka kugeza kubindi bice mbere na nyuma nabyo biroroshye, nta isuri iyo ari yo yose, ninshingano ya geologiya! Kubwibyo, ibice bimwe byisi byagomba kugira kalendari itandukanye. Nkaho Isi yarushaga imyaka miriyoni miriyoni ahantu hamwe yibanze, mugihe igihe kigomba kuba cyarahagaritswe mubice bisigaye byisi! Ibi bihuye neza namahame ya fiziki, sibyo? Cyangwa? Niyo mpamvu ikibazo: Muri kiriya gihe hari geologiya ubishinzwe wahoraga avuga, ok, ubu tugiye gukora urwego rushya mumyaka miriyoni iri imbere guhera uyu mwaka, tukabishyira hejuru yanyuma? Niba hari ikintu gikura kandi kikaba gifite inzibacyuho yoroshye, ibi birashoboka gusa mwisi nzima, cyangwa mubuvumo aho amabuye aremwa nigitonyanga. Kimwe n'impeta ziri mu giti, nk'urugero, zishobora kubaho gusa mu bwigunge bushingiye ku bindi bidukikije ... Isi yose yari ikwiye guhora ifite ibitonyanga bibarwa ku isi mu myaka miriyoni amagana?

Ibyo birashobora kuba impamo gusa mugani. Kandi niyo byaba aribyo, isuri itaringaniye yakwihuta cyane. Kurugero, stalactite na stalagmite mubuvumo nabyo byanditswe nkimyaka miriyoni, nyamara byagaragaye mubigeragezo ko mubihe runaka bishobora no kubaho mumezi cyangwa imyaka gusa. Muri iyi mitingito ikomeye muri iki gihe mu nyanja, umuntu abona ikwirakwizwa rimwe ry'ibyondo byoroshye hejuru ya kilometero ibihumbi n'ibihumbi bisa nkibya kera. Ndetse ibisigazwa by'ibinyabuzima, aho umuntu yitegereza imiterere myiza y'inyamaswa n'ibimera ahantu hose, ntibishoboka muri iki gihe, kubera ko kubora bisiga amagufwa gusa. Noneho biravugwa ko ibyo byashobokaga kubera gushyingurwa ako kanya. Ariko ibi ntabwo ari ibyaho gusa, kandi ibisigazwa by'ibinyabuzima bikwirakwizwa kimwe ku isi yose, ibyo ntibishoboka hamwe no kwiyubaka gahoro gahoro kwaya mabuye, kandi umwuzure ku isi nawo urabyemeza, kubera ko ibice bisa nk'isi yose. Imbaraga nyinshi rero zishyirwa muguhakana Imana n'ibyo yaremye! Ku buryo n'abantu bize cyane, bafite ubwenge n'umuco bihatira kwizera ubwihindurize, igitekerezo cyatuma n'umwana azunguza umutwe nyuma yo gutekereza neza. Ikintu cyingenzi kubijyanye nubwihindurize nuburyo bwinzibacyuho hagati yubwoko ariko ntibyigeze biboneka. Inzibacyuho ntizishoboka rero, ntizibaho.

Imiterere yinzibacyuho ivugwa hagati y'ibikururuka n'inyoni yerekanwe n'ibyishimo byinshi ahantu hose, kugeza nyuma byagaragaye ko ari ubwoko bumwe gusa bwinyoni. Birashimishije rero kuba abahanga benshi, bakurikije imyizerere yabo y'ubwihindurize, bahora bubaka abakurambere bifuza kuva kumagufwa umwe cyangwa ikirundo cyashyinguwe cyamagufwa yabonetse yubwoko butandukanye. Ntabwo bashakisha byimazeyo ibyabaye, ariko gerageza n'imbaraga zabo zose kugirango bakore ibintu bifuza kuva kumagufa namenyo 2. Nkuko bimaze kuvugwa, ibi birwanya inzira iyo ari yo yose yumvikana, kandi nyamara irashimwa na benshi nkibimenyetso. Ibitekerezo byateye imbere cyane kuburyo inzira nkizo zitazigera zinyura murukiko iyo umuntu agomba kwerekana ibi bintu mukubaka. Ngaho wemerewe gusa kubaka isura kuva igihanga gihari cyangwa kimwe cya kabiri cyayo, kandi ntabwo iva kumenyo n'amagufwa gusa, nubwo bitanashidikanywaho ko byari iby'umuntu umwe. Kandi ibi nibimenyetso bifatika byerekana ko ubwihindurize atari siyansi ahubwo ni idini. Siyanse nyayo, nkuko bimaze kuvugwa, ni igitekerezo cyemejwe kandi gikozwe nubumenyi bwubatswe muburyo bwa axiom yukuri ya hypothesis ikura.

Ariko nubwo ibintu byose byabayeho biturutse ku bwihindurize byari ukuri, ikibazo cyinkomoko yibintu cyangwa entropiya "kurandura" byakomeza gusobanurwa nta Mana.

Nubwo umuntu agarukira kuri entropiya kuri micro-urwego rwa termodinamike mu myuka kugirango atuze umutimanama we, urwego rwa macro, cyane cyane ukwezi, imibumbe, inyenyeri na galaxy, rwubatswe kandi rukora kumubiri nkuko atome na molekile biri kuri micro -kwerekana. Kimwe na gaze ya gaze, iyi mibumbe yo mwijuru ntabwo ihambiriye kumiterere ihamye. Ariko ibi bivuze ko imbaraga ndengakamere zifatira ibintu byose mubwumvikane. Iyo witegereje imigendekere yimibumbe, imirasire yizuba hamwe na galaktike mugihe cyo gufata amajwi, umuntu ashobora no kwitegereza ibishushanyo mbonera byerekana neza ubwiza nubwiza, aho kugirango izuba ryizuba ridashobora kwirindwa hamwe na galaktike bigongana rimwe na rimwe no kurimbuka no gutandukana. Nigute bishoboka ko ahantu henshi mu kirere, nka Orion, hariho nebulae ifite inyenyeri zegeranye kandi zishyize hamwe, binyuranyije n'amategeko yose ya fiziki na entropiya.

Mu kwiheba gukomeza gukomeza kwanga Imana, ibindi bidafite ishingiro biraza, nkibintu bitagaragara bitagaragara kandi bitigeze byemezwa ikintu cyirabura, cyumvikana ko gikurura ibintu byose bidasobanutse inyuma mubyifuzo byifuzwa, kubera ko imbaraga za rukuruzi zikurura kandi zikurura zitunguranye nkuko byifuzwa. Turashobora kuvuga hafi yuko umuntu ashaka gufata inshingano z'Umuremyi, mubyukuri bikunze kubaho, kandi bitangirana no kwigomeka kwa Lusiferi mwijuru. Mugukomeza iki cyifuzo gikomeye cyo guhakana ibyaremwe, The Big Bang Theory ije kurangira, kubera ko umuntu wiri dini, udashaka kwakira Imana nkumwami nUmuremyi wibintu byose mubisanzure, atumva igihe, ubuziraherezo. , inkomoko y'ibintu n'ubuzima. Big Bang ni axiom idasobanutse kandi imwe yambuwe ihame ry'ubumenyi.

Nko muruziga rukabije, ibi nabyo bisaba ibimenyetso byerekana kwaguka kwisi, byagomba kuba bihari mugihe habaye urusaku runini, ibyo bikaba bishoboka ukirebye neza hamwe no guhinduranya urumuri rwumucyo wa galaktike ya kure muri telesikope. Mubyukuri, umutuku urashobora kugereranya byombi kuzenguruka no kwaguka kure cyane. Twese tuzi ko isanzure ryasesenguwe mu buryo bwuzuye rikora kuzunguruka gusa, muburyo bwa atome, imirasire y'izuba, galaxy, nibindi. Kandi kubera ko ibintu byose bimeze ntagushidikanya, umuntu yakagombye gukurikiza amahame ya siyanse, kubwibyo munsi yuburyo bubiri bwo gusobanura uhereye kuri redshift (ibi bibaho kure gusa) hitamo kuzenguruka, kuko ibi bihuye nuburyo buzwi. Cyangwa galaxy ya kure nibintu byo mwijuru bigenda bitunguranye? Ese amategeko atandukanye ya fiziki akurikizwa bitewe nintera yibintu bimwe?

Ihame, kurugero, umuntu ugenda mubutayu munsi yizuba ryinshi kandi mumirometero myinshi arashobora kuguruka nkinyoni, kuko inyuma ya binokula yacu ikomeye birashobora kugorana gutandukanya kugenda no kuguruka kubera intera nini n'ibihe, hamwe nubuyobozi abahanga bafashe icyemezo ko kigomba kubarwa nko kuguruka no kutagenda. Kubijyanye na The Big Bang Theory, na none ibintu bidasobanutse bisobanurwa mu cyerekezo cyifuzwa, ku buryo icyarimwe, mu gihe cyo kwirangaza, umuntu yibagirwa ko urusaku runini rudashoboka ndetse no mu buryo bwumvikana kandi rwumvikana, kuko ruva kuri "primaire agace "ka Big Bang, ntoya kuruta atom, inyenyeri nshya ntizishobora gusohoka buri gihe!

Ibyo byaba mobile mobile iteka nkizindi! Mu isanzure ryagutse nyuma ya Big Bang, intera iri hagati yibintu byose byo mwijuru na galaxy byagomba kwiyongera buri gihe. Ukizirikana ibyo, ndetse nizuba ryizuba cyangwa Inzira y'Amata bigomba kugenda buhoro buhoro! Birumvikana cyane, sibyo? Byarubahirijwe? Ariko ntushobora kubibona ahantu hose, kuko ibintu byose biguma hafi cyane, ndetse na nebulae nyinshi zirahari. Kubwibyo, kwaguka kwagutse kwagutse hagati yisi nisanzure rwose igomba kuboneka. Kubera ko itabaho, inzira yo guhunga irongera kuboneka intera yimyaka myinshi yumucyo. Ariko niba Big Bang yarabaye mumyaka myinshi ishize, na galaxy yacu ntigomba kuba hamwe, kuko nayo yaba iri kure cyane ya Big Bang, bityo rero kwaguka kwagakwiye kuba kera. Ibi bivuze ko uko urwitwazo rwaba ruteye, buri kintu cyose kigaragara kivuga kuri Big Bang. No muri iki gihe ubucucike mu isanzure ntiburagenda bugabanuka. Mubyukuri, mu isanzure ryagutse nyuma ya Big Bang, bigomba kumera nkisoko y'amazi ihora yohereza "amazi" mashya, ni ukuvuga ibice bishya, muri "uruzi" rw'ikirere, kuburyo uruzi ruhora rwuzuye.

Ndetse no guhunika ibice mubice byo mwijuru ntibisobanutse, kubera ko mu cyuho ibice byose bikururwa mu buryo butandukanye, kandi ikintu kinini cyo mu kirere kizunguruka cyagira imbaraga rukuruzi zo gufata ibice hamwe. Ariko rero, ni gute imbaraga za rukuruzi zaza zidatunguranye, kabone niyo ikintu cyinshi cyo mwijuru gishobora kubaho? Imbaraga rukuruzi zikenera ikintu kizunguruka, kidashobora kuvuka ubwacyo. Kandi no mubisanzure byubu, uku kuzenguruka kwibintu byo mwijuru byagomba kugenda buhoro kandi buhoro, kubera ko imibumbe itari mobile mobile. Ibi byonyine byerekana ko Imana ikomeza isanzure ryose hamwe nimbaraga zayo ndengakamere. Byongeye kandi, ibice byubusa, biguruka kimwe gusa byashoboraga kuva mubintu bito bito cyane, kandi ntakintu gifatanye, cyagomba gutandukana cyane ukurikije ihame ryo kwaguka. Ibi byose mubyukuri bivuze ko "naturel" nini ya bang nini yingingo cyangwa ingufu zegeranijwe ntoya kuruta atome, nkisoko yamaho, yakomeza gucira galaxy nshya. Ariko n'umwana muto ntabwo yakwita icyo gitekerezo cyubwenge. Nubwo bimeze bityo ariko, abahanga bize cyane bemeza ko ibintu nkibi ari ukuri.

Kandi niyo ibintu byose byari bikwiye, ibintu byose ntibishoboka gusa kubera entropiya hamwe no guhinduranya imbaraga za rukuruzi zihoraho, kubera ko nta gushidikanya ko bigaragara neza ko ibice biguruka-biguruka biguruka mu cyuho kandi ntibibande mu mibumbe ninyenyeri nka imyitwarire yibice byakozwe na Big Bang na gaze mubyukuri bidashoboka mubihe byasobanuwe. Noneho abahanga bongeye kuvuga ko amahame ya fiziki atemewe mugihe kinini. Hari igihe mugihe amahame ya fiziki yatangiraga gutungurwa? Fizika birashoboka kandi ko byabayeho biturutse ku bwihindurize. Haba hariho amahame ya fiziki cyangwa ntayo!

Big Bang ni nko kurasa imbunda ya buckshot, ibice byinshi byahurira hamwe kure, no mu cyuho aho ibintu byose bikururwa! Ufatwa nibintu byinshi kandi bidasobanutse gusa kuberako udashaka kwemeza ko Imana yaremye isanzure kandi ikayifata hamwe uyumunsi. Ariko abahanga bishimye kandi baterana inkunga. Abantu benshi bashimishijwe cyane niyi myitwarire. Batekereza ko ibyo ari ibitekerezo bikomeye kandi bituza umutimanama wawe. Perezida Kim kandi yakiriwe no gukoma amashyi ahantu hose muri Koreya y'Amajyaruguru "yisanzuye", ariko abantu bareba hanze y'igihugu bumva bihanganishije byimazeyo aba baturage bahumye amaso, bakaba bishimira cyane "ukuri" kugarukira, kwikuramo no kudashyira mu gaciro. Mu mateka yose yisi yose ubwinshi ntabwo bwigeze buba bwiza, ahubwo bwashyizeho ibitekerezo byabwo n'intego zabwo, niba bishoboka kureshya! Leta n'amadini byahoraga byunze ubumwe, ntaho bitandukaniye muri iki gihe. Inshuti yanjye, ikomoka mu itorero rinini rya gikirisitu, yambwiye yeruye ejobundi ko aba iterabwoba batihanganira bahungabanya isi nibitekerezo byabo byubupfu byo kurema bagomba kuvanwa muri societe.

Ariko ikibazo ninde ninde wokwihanganira ibi nimpamvu umuntu atagomba kwerekana demokarasi ayo mahame yombi muburyo bumwe mumashuri yose, kugirango buriwese ahitemo yisanzuye, kuko twese tubwirwa ko tuba mwisi ya demokarasi, aho icyarimwe cyane, abahanga benshi ntibashyigikiye ubwihindurize?

Amaherezo, abahanga bajijutse barigana kandi bakemera ko hagomba kubaho imbaraga ndengakamere zatangiye byose, bitabaye ibyo inzira zose zasenyuka. Ariko na none iyi "mbaraga" ntabwo ari Imana, ahubwo ni ikintu kidasobanutse, kidafite imiterere. Nibura umwarimu wanjye w'imibare yambwiye mu mwiherero, nyuma y'ubushakashatsi bwimbitse bwo kubara, ko iyi disipuline nayo yerekana Imana gusa, kandi amaherezo yagombaga kwemeza ko Imana igomba kuba ikiremwa gifite imbaraga ziva mu isanzure ryose. Hamwe nuburyo bwubwihindurize butagira ibyangombwa bya siyansi, umuntu wese uvuga ko bitabaye ibyo azagabwaho igitero, kandi amashuri na kaminuza bifite inshingano zo kugira iyi nyigisho yemejwe kumugaragaro muri gahunda zabo. Kandi umuntu aramutse akuze binyuze mubwihindurize, ntabwo yaba afite umutimanama nta cyiza, kandi ntazafasha abantu ninyamaswa zintege nke, kuko ibyo byabangamira guhitamo kubaho. Ntabwo ari impanuka ko Bibiliya ivuga ko Lusiferi ahisha ubwenge ku buryo umunyabwenge uri ku isi adafite Imana yigaragaza, uko ibitekerezo bye bigenda bigabanuka nk'uko bigaragara mu ijuru. Bibiliya ivuga kandi ko amaherezo, mbere yuko Yesu aza, abantu bazanga Umuremyi. Mubyukuri, amahame yubwihindurize mwisi yabantu yabyara fashisme yubumuntu twabonye neza.

Inyigisho y'ubwihindurize ituruka hakurya, irwanya Imana, kandi ikibabaje ni uko izagira imbaraga kuri iyi si kugeza igihe Yesu azazira. Kubera ko ubu buryo buzwi cyane n'amasomo yo hejuru (bitewe nubutsinzi bwabo cyangwa kuberako bafitanye isano itaziguye ninzego mbi) nkigitekerezo cyemejwe, mubyukuri abahanga mubwenge cyane babyemera nkukuri kandi ntibabicengeze kuko impaka kuberako nayo isa naho yumvikana (gusa) hejuru kandi igomba kuba impamo kuva benshi barabyemeza. Nkuko benshi mbere yumwuzure basebya umuburo wImana, niko benshi muri iki gihe, mbere gato yukuza kwa kabiri kwa Yesu, basebya Imana mu buryo butaziguye, bityo, ikibabaje, vuba aha bazarimbuka, kimwe n'Umwuzure. Mu Byahishuwe, igitabo cya nyuma cya Bibiliya, kivuga ko abantu ba nyuma b'Imana, mbere yo kuza kwayo, bazeza Umuremyi kandi bakomeze amategeko yayo, mu gihe bategereje ko azaza vuba, kandi mbere gato y'ibyo, bazatotezwa. Ibimenyetso byose byerekana vuba aha muri Bibiliya byujujwe kandi turi imbere yacyo, nzabisobanura muburyo burambuye mugice gikurikira. Hariho ibi bitekerezo byombi byerekeranye ninkomoko yiyi si, yubuzima, nisi yose.

Izi ntabwo ari ibitekerezo bibiri n'amadini atandukanye gusa, ahubwo ni inkambi ebyiri zihanganye zahisemo uruhande rwazo cyangwa rutaziguye. Muburyo bw'iteka, amahitamo yacu azagena ejo hazaza hacu, twaba twarakozwe mubushake cyangwa tutabishaka. Umuntu wese yahawe amahirwe menshi nImana yo kumenya ukuri no guhitamo umutimanama wabo uwo ashaka guhitamo mubice byose byubuzima.

Kubwibyo, ijambo kutamenya ni nkukireba gusa ahubwo bivuze ko umuntu atigeze ashishikazwa nurukundo nukuri gutangwa kandi byoroshye kuboneka ku Mana, bityo akaba yaratakaje ubuzima bw'iteka. Idini rimwe ni ukwemera ibyaremwe na Bibiliya byavuzwe n'Imana, irindi ni imyizerere y'ubwihindurize, mu by'ukuri irwanya Imana, nubwo abakristu benshi bemeza ko ubu buryo buhuye. Ariko kubikora byaba ari ugupfobya Imana no gutesha agaciro ibyo yaremye n'imbaraga zayo. Kandi hatabayeho kurema, Imana ntigikenewe rwose, cyangwa ntizaba ifite imbaraga ziva kuwundi mubumbe, ireba gusa mugihe "ubumana" muri twe butuma ibyo twifuza byose bishoboka. Mubyukuri ibyo Lusiferi yashakaga kugeraho kuva mbere.

Yashakaga kuba Imana ubwayo, nubwo, ububi bwe, bidashoboka kubera kamere yaremye. Yesu avuga ko ntamuntu numwe ushobora gukorera ba shebuja babiri, ni ukuvuga Imana na satani. Ibi ntabwo byumvikana kandi birakoreshwa mubice byose. Igishimishije cyane kuri ecumenism, izahita ikubiyemo amadini asigaye ku isi, ni uko umuntu ashobora kwizera ikintu cyose akakivuga mu bwisanzure. Usibye ko niba umuntu yerekanye ukuri kuzuye muri Bibiliya, umuntu ahita abona ko atihanganira kandi adashobora "kubabaza" abandi, cyane cyane nka mbere y'Umwuzure. Mu gihe mu gihe cyo hagati, abizera ukuri bishwe nk'abahakanyi, muri iki gihe hariho ipererezа rishya ryatekerejweho ry'amayeri rivuga ko "demokarasi" ibuza ukuri mu rwego rwo "kwihanganirana" nta rubanda nyamwinshi yemeye, kimwe n'ubwihindurize. Ibi kandi biratangazwa muri Bibiliya nkimwe muntambwe zanyuma zurundi ruhande, mbere gato yuko Yesu azaza.

87: 144.000 = Umubare w'ikigereranyo?

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Ni ibihe bintu biranga iri tsinda ryihariye? Umubare ni ikigereranyo gusa?

- “Umuntu wese wumvira kumvira amategeko **y'Imana, azagera ku bihe by'icyaha** Adamu yabayemo mbere yo kurenga.” {Ellen White: ST, July 23, 1902} ”Every one who by faith obeys God's commandments, will **reach the condition of sinlessness** in which Adam lived before his transgression.”

- “Nitegereje, mbona Umwagazi w'intama uhagaze ku musozi wa Siyoni, **hamwe na we ibihumbi ijana na mirongo ine na bine**, yanditse izina rya Se mu gahanga. Numva ijwi rivuye mu ijuru, nk'ijwi ry'amazi menshi, n'ijwi ry'inkuba ikomeye, numva ijwi ry'abacuranga bavuza inanga zabo: Baririmba nk'uko ari indirimbo nshya imbere y'intebe y'ubwami, imbere y'inyamaswa enye, n'abakuru: kandi nta muntu washoboraga kwiga iyo ndirimbo uretse ibihumbi ijana na mirongo ine na bine, yacunguwe ku isi. Aba ni bo batandujwe n'abagore; kuko ari isugi. Abo ni bo bakurikira Umwana w'intama aho azajya hose. Aba baracunguwe mu bantu, babaye imbuto zambere ku Mana no ku Ntama.“ {Ibyahishuwe 14: 1-5}



Yesu yatweretse ikintu kimwe, kubera ko yari afite kamere yicyaha yumubiri waguye nkatwe, ariko yabayeho nka Adamu mbere yicyaha:

- “Muri we nta mahame yononekaye, nta cyifuzo cyo gukora ikibi. Ariko igihe Kristo yazaga guhura n'ibishuko bya satani, yabyaye “**ishusho y'umubiri w’icyaha**.” {Ellen White: ST, 17. October 1900} “There were in him no corrupt principles, no tendencies to evil. But when Christ came to meet the temptations of satan, He bore “**the likeness of sinful flesh**.”

- “Yamutwaye kamere yacu y’icyaha." {Ellen White: RH, 15. December 1896} “He took upon Him our sinful nature.“

- “Yamaze ibinyejana bitatu agendana n'Imana. **Umunsi ku munsi yifuzaga ubumwe bwa hafi; hafi no hafi yariyongereye gusangira,** kugeza igihe Imana imujyanye wenyine. Yari yahagaze ku muryango w'isi y'iteka, gusa intambwe iri hagati ye n'igihugu cya blst; none ibyapa byarakinguwe, kugenda n'Imana, bimaze igihe kinini bikurikiranwa kwisi, birakomeza, anyura mumarembo yumujyi mutagatifu - uwambere mubantu binjiyeyo. Igihombo cye cyagaragaye ku isi. Ijwi ryumviswe umunsi ku wundi mu kuburira no gutanga amabwiriza ryabuze.“ {Ellen White: PP, p. 87.3} “**For three hundred years Enoch had been seeking purity of soul**, that he might be in harmony with Heaven. For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the Holy City—the first from among men to enter there. His loss was felt on earth. The voice that had been heard day after day in warning and instruction was missed.“

Abahanga mu bya tewolojiya b'iki gihe bavuga ko Yesu yafashe kamere ya Adamu "mbere" yo kugwa kandi ko kubera imiterere yacu y'ubu, ndetse no gusabana cyane n'Imana, ntidushobora gutsinda icyaha. Ibi bivuze ko iherezo ryigihe cyubuntu ari ikigereranyo gusa. Byaba bivuze igitero kiziguye ku mbaraga z'Imana. Ninkaho Yashingiye ku rugero twagiye twangirika kugirango dukore igitangaza.Iyi nyigisho y'ibinyoma yatangijwe mu 1957 na Dr. LeRoy Froom abinyujije mu gitabo cye Ibibazo ku nyigisho, kandi mu ikubitiro yateje imyigaragambyo y'igihe gito isa na intangiriro yo gutangiza inyigisho y'Ubutatu, gusa iki gihe cyaragabanutse cyane kandi kigufi kuko buri ntambwe nshya mu nzira y'ubuhakanyi byoroheje kandi bigaragara.

Yesu atubwira ko abantu bazamamaza ibishimisha byose kugirango abadahindutse kumutima bashobore gukomeza kwishimira icyaha baticujije, kuko kurwanya icyaha bivugwa ko bidafite ishingiro kandi twakijijwe uko byagenda kose.

Yesu, nubwo umubiri we wagabanutse, abikesheje ubusabane bwimbitse na Se, yabayeho ubuzima bwe bwose bwo ku isi nta cyaha na kimwe, nk'uko Ellen White abivuga bizaba bimeze ku bantu 144.000 mbere yuko igeragezwa rirangira. Imana yamaze kutwereka mu Isezerano rya Kera ko Henoki yageze kuriyi miterere mbere yuko azamuka. Ivuka rye rishya n'impinduka nibyo gutangaza ubuzima bumwe kubisekuru byanyuma. Yohana Umubatiza na we, nk'uko Ellen White abivuga, yamaze gutwara Umwuka Wera mu nda ya nyina kandi abaho ubuzima butagira icyaha. Imana na Ntama rwose ntabwo ari Ubutatu.

Abana bemewe b'Imana bahumanye cyane bemera ecumenism n'Ubutatu. Bamwe mu Banyabutatu bamenye ko Abadiventisti ba kera bari mu kuri kwuzuye. Nk’uko EGW ibivuga, Yesu na we yari kuza vuba iyo bemera ingingo ya nyuma yo kwizera mu 1888, itari Ubutatu, ahubwo ni ikibazo cyo kwakira ubuntu bwuzuye. Nk "igisubizo" Abanyatatu bazana inyigisho y'ibinyoma ivuga ko byose ari "ikigereranyo" gusa kandi ko iherezo ryigihe cyubuntu rizagira ingaruka kubari kurundi ruhande. Rero twagira ubuntu kugeza imperuka kandi dushobora, mubisobanuro, gukomeza gukora icyaha cyangwa kugira ukuri kutuzuye. Ariko ibi byigisha ukurikije ibyo umuntu yifuza.

- “Nyuma y'ibyo sinzavugana nawe cyane, kuko igikomangoma cy'iyi si kiza, kandi nta cyo afite muri njye.” {Yohana 14:30}

- “Nabonye **abera** bava mu migi no mu midugudu, kandi bagahurira hamwe mu masosiyete, kandi batuye ahantu honyine. Abamarayika babahaye ibiryo n'amazi, mu gihe ababi bari bafite inzara n’inyota.“ {Ellen White: EW, 282.2} “I saw the **saints** leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst.“

- “Umumarayika ufite inkingi y'umwanditsi iruhande rwe yagarutse avuye ku isi abwira Yesu ko umurimo we urangiye, kandi **ABATAGATIFU barabaze** kandi barashyirwaho ikimenyetso. Hanyuma mbona Yesu, wakoraga imbere yubwato burimo amategeko icumi, ajugunya hasi. Yarambuye amaboko, n'ijwi rirenga ati: “Birarangiye.” Kandi abamarayika bose bakuyeho amakamba yabo nkuko Yesu yabitangaje, ati: "Ni ukuvuga akarengane, akarenganya, kandi uwanduye, akomeze kuba **umwanda**: kandi ni ukuvuga umukiranutsi, akomeze kuba umukiranutsi: **kandi ni ukuvuga Uwera, reka kuba uwera**.“ {Ellen White: EW, p. 279.2} “An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the **SAINTS were numbered and sealed**. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, “It is done.” And all the angelic host laid off their crowns as Jesus made the solemn declaration, “He i.e. unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he i.e. righteous, let him be righteous still: and he i.e. Holy, let him be Holy still.” [..] In that fearful time, after the close of Jesus’ mediation, the **saints** were living in the sight of a **Holy God without an Intercessor**.”

- “Ndababwiye ko azabihorera vuba. Nyamara Umwana w'umuntu naza, azabona kwizera ku isi? ” {Luka 18: 8}

Umuhanuzi w'Imana yanditse neza ko 144.000 ari umubare nyawo kandi aba bera ni:

- “Abera bazima, 144.000 **MU MUBARE**.“ {EGW: EW, p. 14.1} “The living saints, 144,000 **IN NUMBER**.“

- "Kandi **numvis**e **UMUBARE** muri bo washyizweho **kashe**." {Ibyahishuwe 7:4} “And **I heard** the **NUMBER** of them which were **sealed**.“

John yashimangiye kandi ko ari umubare usanzwe, niyo mpamvu avuga ati: "Numvise" kandi ntabwo ari umubare gusa, ahubwo ko uyu mubare muto nawo wunvikana. Niba iyi mibare yari murwego rwikigereranyo gusa, ntabwo yigeze ayisobanura nijambo "umubare", ahubwo nkabatagatifu bazima 144.000. Kuki ibi bifitanye isano n'ubuhakanyi bukomeye cyane cyane muri Adiventism? Kuberako numubare muto cyane mubantu benshi. Iyi ni nayo mpamvu yatumye Yesu asubika ukuza kwe mugihe cya Ellen White. Umugabane w'igisekuru giheruka muri uyu mubare ugenda uba muto kuko **Early Writings - Ukurikije ibyanditswe** byambere bya Ellen White, uyu mubare urimo cyane cyane abapayiniya bizerwa nyuma ya 1844, bazuzuza rwose iyo mibare 144.000 binyuze mu kuzuka igice. Yanditse ko Imana yamweretse ko Mushikiwabo Hastings ari uwa 144.000, ndetse na we niba akomeje kuba umwizerwa. Abo bantu bazazurwa **nizuka ryigice** kugirango bakire Umukiza muzima. Ellen White asobanura neza izuka ry'igice mbere yo kuza kwa Yesu:

- “Nabonye ko yashyizweho ikimenyetso kandi azazamuka ku ijwi ry'Imana agahagarara ku isi, kandi azabana na 144.000.” {Ellen White: 2SM p. 263.3} “I saw that she was sealed and would come up at the voice of God and stand upon the earth, and would be with the 144,000.”

- "Hanyuma umumarayika ati: "Ugomba gusubira inyuma, kandi niba **uri umwizerwa**, wowe hamwe na 144.000, uzagira amahirwe yo gusura isi yose no kureba ibikorwa by'Imana." {Ellen White: EW, p. 39.3} “Then the angel said, “You must go back, and if you are faithful, you, **with the 144,000**, shall have the privilege of visiting all the worlds and viewing the handiwork of God.”

Ijambo niba ari umwe muri 144.000 kandi ntagwe "hamwe" bisobanura "hamwe" "Abantu nkabo bakuriye mu muzuko wigice mugihe cyibyorezo 7 kugeza .Mu Mana Ellen White! Uzuza itsinda ryabantu 144.000 kandi ube muzima nkigihe iyo Umukiza wacu aje asobanura izuka ryigice bidasobanutse:

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- “Habaye umutingito ukomeye. Imva zarakinguwe, kandi abari **bapfuye kwizera mu butumwa bwa marayika wa gatatu, bubahiriza Isabato**, basohoka mu buriri bwabo bwuzuye ivumbi, bahimbazwa, kugira ngo bumve isezerano ry'amahoro Imana yagiranye n'abubahirije amategeko yayo.” {Ellen White: EW, p. 285.1} “There was a mighty earthquake. The graves were opened, and those **who had died in faith under the third angel's message, keeping the Sabbath**, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law.”

Usibye 144.000 nk'itsinda rya nyuma ry'izuka ry'igice mu gihe cy'icyorezo cya karindwi, abanzi badasanzwe ba Yesu bazazuka babonye Yesu aje mu cyubahiro cy'Imana. Ariko bitandukanye natwe, bazahita basubira mu mva zabo nyuma yuko Yesu aje guhabwa igihano cya nyuma nyuma yimyaka 1.000.

- “Amezi agera kuri ane kuva, nagize icyerekezo cy'ibyabaye, byose mu gihe kizaza. Nabonye igihe cyamakuba, nkatigeze abaho, -Yesu yambwiye ko aricyo gihe cyamakuba ya Yakobo, kandi ko tugomba kurokorwa nijwi ryImana. Mbere yuko tuyinjiramo, twese twakiriye kashe y'Imana nzima. Hanyuma mbona Abamarayika bane bareka gufata umuyaga ine. Nabonye inzara, icyorezo n'inkota, ishyanga rihagurukira kurwanya ishyanga, isi yose yari mu rujijo. Noneho twatakambiye Imana ngo idukize amanywa n'ijoro kugeza igihe twatangiye kumva inzogera ku mwenda wa Yesu. Nabonye Yesu ahaguruka Ahera cyane, nuko asohoka twumva kuvuza inzogera, tumenya ko Umutambyi Mukuru asohoka. Noneho twumvise ijwi ry'Imana ryanyeganyeje ijuru **n'isi, kandi ritanga 144.000 umunsi nisaha yo kuza kwa Yesu. Noneho abera baridegembya, bunze ubumwe kandi buzuye icyubahiro cyImana, kuko yari** yarahinduye imbohe. Nabonye igicu cyaka umuriro aho Yesu yari ahagaze yambura umwambaro we wubutambyi yambara ikanzu ye yumwami, afata umwanya we ku gicu cyamujyanye iburasirazuba aho cyerekanwe bwa mbere abera ku isi, igicu gito cyirabura. , cyari ikimenyetso cy'Umwana w'umuntu. Mugihe igicu cyanyuraga ahera cyane kigana iburasirazuba byatwaye iminsi itari mike, Isinagogi ya Satani yasengaga ibirenge byera.“ {Ellen White: DS, March 14, 1846, par. 2} “About four months since, I had a vision of events, all in the future. And I saw the time of trouble, such as never was,—Jesus told me it was the time of Jacob's trouble, and that we should be delivered out of it by the voice of God. Just before we entered it, we all received the seal of the living God. Then I saw the four Angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion. Then we cried to God for deliverance day and night till we began to hear the bells on Jesus’ garment. And I saw Jesus rise up in the Holiest, and as He came out we heard the tinkling of bells, and knew our High Priest was coming out. **Then we heard the voice of God which shook the heavens and Earth, and gave the 144,000 the day and hour of Jesus’ coming**. Then the saints were free, united and full of the glory of God, for he had turned their captivity. And I saw a flaming cloud come where Jesus stood and he laid off his priestly garment and put on his kingly robe, took his place on the cloud which carried him to the east where it first appeared to the saints on earth, a small black cloud, which was the sign of the Son of Man. While the cloud was passing from the Holiest to the east which took a number of days, the Synagogue of Satan worshiped at the saints feet.“

Abadiventisti benshi bemeza ko, ukurikije Ibyahishuwe, 144.000 ni "igice cyikigereranyo" gusa cyitsinda rinini ryabantu bazaba bazima igihe Yesu azazira. Ariko ibi bivuze ko nabataretse ibyaha byose bazarokoka kugeza ku ndunduro yikigeragezo, kuko nacyo ari "ikigereranyo." "Impaka nyamukuru" ko usibye 144.000 imbaga nyamwinshi izaba muzima igihe Yesu azazira ni imirongo yo mu Byahishuwe 7: 1-9. Irasobanura 144.000 n'imbaga nyamwinshi:

- “Nyuma y'ibyo, mbona abamarayika bane bahagaze ku mpande enye z'isi, bafashe imiyaga ine y'isi, kugira ngo umuyaga utagwa ku isi, ku nyanja, cyangwa ku giti icyo ari cyo cyose. Nabonye undi mumarayika uzamuka ava iburasirazuba, afite kashe y'Imana nzima: maze atakambira n'ijwi rirenga abamarayika bane, bahabwa kubabaza isi n'inyanja, ati: "Ntukomeretsa isi," **yaba inyanja, cyangwa ibiti, kugeza igihe tuzashyira i**kimenyetso ku bagaragu b'Imana yacu **mu gahanga.** Numva umubare wabo washyizweho ikimenyetso, kandi hashyizweho kashe ibihumbi ijana na mirongo ine na bine mu miryango yose y'Abisirayeli. ” {Ibyahishuwe 7: 1-4}

Isinzi rinini riri mwijuru nyuma yo kuza kwa Yesu:

- “Nyuma y'ibyo, mbona **imbaga y'abantu benshi,** nta muntu n'umwe **washoboraga kubara**, mu mahanga yose, mu moko yose, mu moko yose, ku bantu, no mu ndimi zose, bahagaze imbere y'intebe y'ubwami, imbere ya Ntama, bambaye imyenda yera, n'imikindo. mu biganza byabo.” {Ibyahishuwe 7: 9}

Ubugingo 144.000 bufite kashe yImana nzima. Kandi iki kashe ntikurikizwa ku Isabato gusa. Ku rundi ruhande, imbaga nyamwinshi nayo yerekanwa mu Byahishuwe, nyuma yo gusobanura 144.000, ukurikije iyi mirongo, yamaze kuba mu ijuru, imbere y'intebe y'Imana. Basobanuwe rero mubindi bihe, nyuma yo kuza kwa Yesu. Dukurikije Bibiliya, iyi mbaga nyamwinshi y'iyi mirongo ntaho ihuriye na 144.000 bazabaho kugeza ku murongo wanyuma. Ukuntu aya matsinda yombi ahujwe nubwo gutandukana byigihe gito nu mwanya birenze rwose logique! Uku gutandukana kugaragara kutwereka ko iri tsinda ntaho rihuriye na 144.000.

Icyo gihe ni bwo basobanurwa n'imibabaro yabo, gutotezwa n'urupfu mu gihe cy'amakuba ya mbere. Mubyongeyeho, itsinda rinini ryasobanuwe ryitwa mu buryo bw'ikigereranyo ryitwa Abanyamahanga kuva kumurongo wa cumi gukomeza. Kubera iki? Kuberako nyuma yimibabaro irangiye, abantu bukuri b'Imana ntibazongera kubaho usibye 144.000.

Benshi cyane nabo bazahura nibitotezo bibi kandi batekereza ko bari mubakijijwe. Abadiventisti nyabo bapfuye mbere y'itegeko ryo ku cyumweru cyangwa bari muri 144.000. Abanyamahanga muburyo bwiza ni abo bazabwirwa ukuri kuri 144.000 nyuma y'itegeko ryo ku cyumweru kandi bazabyemera. Ariko ikibabaje ni aba bantu nyine Imana izemerera kugwa mumaboko yumwanzi kubera ubumenyi bwabo butuzuye no kubura imyiteguro, kugirango batazatakaza ubuzima bwiteka nyuma yimpera yanyuma yo gutanga.

Kandi aba bantu bazagira imibabaro myinshi mugihe cyibyago nitusoma uko Ibyahishuwe bibasobanura nibyo Papa na Amerika bateguye. Ariko Imana nayo izabagororera byinshi! Turabizi ko kashe 144.000 igomba kuba idafite icyaha cyangwa inyigisho z'ibinyoma nyuma yigihe cyubuntu kirangiye. Itegeko rya mbere rivuga ko Imana y'ukuri ari yo igomba guhabwa icyubahiro. Kugirango tubashe gusenga Imana y'ukuri muburyo bukwiye, tugomba kugira ukuri kuzuye. Ijambo "gutukana" rikubiyemo gusenga Imana y’ibinyoma.

Niyo mpamvu Abayahudi babwiye Yesu ko yatutse Imana, kuko yaberetse nta gushidikanya ko ari Imana, ariko ntibemera. Kubera iyo mpamvu, ukuri kw'Amategeko Icumi y'Imana y'ukuri kandi yonyine ari ngombwa kandi bisobanura ikimenyetso cy'Imana. Ku rundi ruhande, dushobora kumva neza icyo Papa yashakaga kuvuga igihe yavugaga ko Ubutatu ari yo nyigisho ikomeye kandi ko ari na centre ya Kiliziya Gatolika izahuza amatorero yose! Yesu yavuze ko ntawe ushobora gukorera ba shebuja babiri.

Ariko kuzamura Umwuka Wera ku Bumana no mu bigize Ubumana "Ubutatu" bivuze ko dukorera indi Mana y'ibinyoma! Imana y'ukuri yaduhaye ibimenyetso byinshi by'ukuri, ariko turabyanze kandi dushakisha "ukuri" kwacu. Ikirango cy'Imana nzima ni icy'Imana Data gusa, ntabwo ari Ubutatu ubwo aribwo bwose! Ikidodo nizina nindangamuntu dusenga! Ikidodo ntigaragara mumaso yabantu.

- “Nabonye undi mumarayika uzamuka ava mu **burasirazuba, afite kashe y'Imana** nzima, maze atakambira n'ijwi rirenga abamarayika bane, bahabwa gukomeretsa isi n'inyanja, ati: Ntukomeretsa isi cyangwa inyanja, cyangwa ibiti, kugeza igihe tuzashyira ikimenyetso **ku bagaragu b'Imana yacu mu ruhanga rwabo**.” {Ibyahishuwe 7: 2-3}

- “Nitegereje, mbona Umwagazi w'intama uhagaze ku musozi wa Siyoni, hamwe **na we ibihumbi ijana na mirongo ine na bine, yanditse izina rya Se mu gahanga**.” {Ibyahishuwe 14:1}

144.000 berekana isanzure ryose ko nta Avoka, abantu bashobora kubaho mubihe bibi cyane nta cyaha bakoze! Bazabaho nk'uko Yesu yabayeho mbere yuko apfa.

Ngiyo ingingo ya nyuma nibimenyetso mu ntambara yo mu kirere ikibura, ku buryo intambara yo mu isanzure yarangiye burundu kandi nta gushidikanya ku mubumbe uwo ari wo wose ko kuva mu byaha bidashoboka hatabayeho ubufasha bw'ubukorikori bw'Imana. nkuko umwanzi abivuga!

Ikidodo c'Imana Yonyine YIZA:

Ninde Mana ukurikije Bibiliya?

- "Simoni Petero aramusubiza ati: Uri Kristo, **UMWANA w'Imana nzima**." {Matayo 16:16}

- "Gukorera Imana nzima kandi y'ukuri; No gutegereza Umwana we mu ijuru." {1 Abatesalonike 1: 9,10}

- "Ni Imana (Data), **Imana y'ukuri GUSA kandi MUBUZIMA,** uwo dukwiriye gusenga no kubaha. ... Reka urugero rwiza cyane isi itarabona ikubere urugero, aho kuba abantu bakomeye kandi bize cyane bo muri iki gihe, batazi Imana, **cyangwa Yesu Kristo uwo yohereje. Data n'Umwana bonyine bagomba gushyirwa hejuru**." {Ellen White: YI, July 7, **1898** par. 2} "...it is God (the Father), **the ONLY true and LIVING God**, to Whom our worship and reverence are due. ...Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know **not God, nor Jesus Christ Whom he has sent. The Father and the Son alone are to be exalted**."

Ikirango cy'Imana nzima ni icy'Imana yonyine nzima (Data)! Ikidodo nizina nindangamuntu yuwo dusenga!

- "Nitegereje, mbona Umwagazi w'intama uhagaze ku musozi wa Siyoni, hamwe na we ibihumbi ijana na mirongo ine na bine, yanditse izina rya Se mu ruhanga rwabo." {Ibyahishuwe 14:1}

- "Nabonye undi mumarayika uzamuka ava mu burasirazuba, **afite kashe y'Imana nzima: atakambira n'ijwi** rirenga abamarayika bane, uwo yahawe ngo akomeretsa isi n'inyanja, ati:" Ntukomeretsa isi, yaba inyanja, cyangwa ibiti, kugeza igihe **tuzashyira ikimenyetso ku bagaragu b'Imana yacu mu gahanga**." {Ibyahishuwe 7:2.3}

Ubutatu, ukurikije Gatigisimu, n'inyigisho z'ingenzi n'isoko yonyine y'inyigisho zose za Kiliziya Gatolika. Ninde uhagarariye Kiliziya Gatolika? Ese, nk'abatwara ikimenyetso cy'inyamaswa, basenga Imana y'ukuri? Imana yayo ni Ubutatu, hamwe nibimenyetso byayo byo guhuza bisa na kashe yImana nzima. Kugirango Satani nawe yigaragaze nk'imana, yabanje gutuka imiterere ya Data n'Umwana kandi ashyira Umwuka Wera nk'imana. Abayobozi b'imyuka bayobora ubwabo bandika ko "Umwuka Wera Imana" y'Ubutatu ari Lusiferi ubwe. Ntabwo bitangaje rero ko mu ntambwe ya kabiri ibi byitwa "Imana imwe" ya **GATATU**.

Uyu "Mana" ukurikije icyifuzo cya Satani ni we wenyine. Niba rero tuzi ko dushobora kwakira kashe yImana nzima binyuze mu Mwana wayo Yesu, birumvikana ko ikimenyetso cyinyamaswa nacyo kigomba gutekerezwa nka analogue, ishusho yindorerwamo. Ifite Satani nk'ikiyoka, nk'igisimbuza Imana, na Papa na Kiliziya Gatolika nk'umusimbura wa Yesu nk'imbaraga zigaragara z'ikimenyetso. Papa nk'inyamaswa nyobozi igaragara ifite kashe y'urupfu rw'iteka kubantu bose bahisemo imana y'ibinyoma.

- "Kandi inyamaswa nabonye yari imeze nk'ingwe, kandi ibirenge bye byari nk'ibirenge by'idubu, umunwa we umeze nk'akanwa k'intare. Ikiyoka kimuha imbaraga, icyicaro cye, n'ubutware bukomeye. Nabonye umwe mumutwe we wakomeretse kugeza apfuye; **igikomere cye cyica gikira: isi yose iribaza inyamaswa.** Basenga igisato giha imbaraga inyamaswa, basenga inyamaswa, bati: "Ninde umeze nk'inyamaswa?" Ni nde ushobora kurwana na we? Bamuha umunwa uvuga ibintu bikomeye no gutukana; kandi yahawe imbaraga zo gukomeza amezi mirongo ine n'ibiri." {Ibyahishuwe 13: 2-5}

Kwubahiriza Isabato cyangwa Ku cyumweru byerekana gusa ingaruka zo hanze kandi zigaragara z'ukuri no kwigaragariza uwo dusenga. Nitwubahiriza Isabato ariko tugasenga Imana y'ibinyoma y'Ubutatu, Isabato ntizatuyobora mu bugingo bw'iteka, kuko icyo gihe twitwaje ikimenyetso cy'inyamaswa, ntabwo ari ikimenyetso cy'Imana!

Ukuza kwa kabiri kwa Yess:

- "Igihe nasengaga ku gicaniro cyumuryango, Umwuka Wera yanguye kuri njye, kandi nasaga nkuzamuka cyane, hejuru yisi yijimye. Nahindukiye gushakisha abantu b'Abadiventi ku isi, ariko sinabasha kubabona, igihe ijwi ryambwiraga riti: "Ongera urebe, urebe hejuru cyane." Nubuye amaso, mbona inzira igororotse kandi ifunganye, nashizwe hejuru yisi. Muri iyi nzira abantu ba Adiventi bagendaga mumujyi, wari ku mpera yinzira. Bafite urumuri rwinshi rwashyizwe inyuma yabo mu ntangiriro yinzira, umumarayika ambwira ko arira mu gicuku. Uyu mucyo wamurikiye inzira yose kandi utanga urumuri kubirenge byabo kugirango badatsitara. Niba bakomeje guhanga amaso Yesu wari imbere yabo, akabayobora mu mujyi, bari bafite umutekano. Ariko bidatinze, bamwe bararushye, bavuga ko umujyi uri kure cyane, kandi biteze ko bazinjiramo mbere. Hanyuma Yesu yabashishikarizaga kuzamura ukuboko kwe kw'icyubahiro kw'icyubahiro, maze mu kuboko kwe haza urumuri ruzunguruka itsinda rya Adiventi, barangurura ijwi bati: "Alleluya!" Abandi bahise bahakana urumuri inyuma yabo bavuga ko Imana atari yo yabayoboye kugeza ubu. Umucyo wari inyuma yabo wazimye, usiga ibirenge byabo mu mwijima utunganye, baratsitara babura icyo bimenyetso na Yesu, bagwa mu nzira imanuka mu isi yijimye kandi mbi hepfo. Bidatinze, twumvise ijwi ry'Imana nk'amazi menshi, aduha umunsi n'isaha yo kuza kwa Yesu. Abera bazima, **144.000 mubare**, bari bazi kandi basobanukiwe nijwi, mugihe ababi batekerezaga ko ari inkuba n'umutingito. Igihe Imana yavugaga icyo gihe, yadusutseho Umwuka Wera, maze mu maso hacu hatangira kumurika no kumurika n'icyubahiro cy'Imana, nk'uko Mose yabigenje igihe yamanukaga ku musozi wa Sinayi." {Ellen White: Early Writings p. 14+15} "While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, "Alleluia!" Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The **living saints, 144,000 in number**, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai."



- “144000 bose bafunzwe kandi bahujwe neza. Ku gahanga kabo handitswe ngo, Imana, Yerusalemu Nshya, n'inyenyeri y'icyubahiro irimo izina rishya rya Yesu. Igihe twishimye, cyera ababi bararakaye, kandi barihutiraga cyane kugira ngo badushyirireho amaboko kugira ngo baduterere muri gereza, igihe twaramburaga ikiganza mu izina rya Nyagasani, bakagwa hasi batishoboye. Nibwo isinagogi ya Satani yari izi ko Imana yadukunze dushobora gukaraba ibirenge no kuramutsa abavandimwe dusomana kwera, kandi basenga ibirenge byacu. Bidatinze, amaso yacu yerekeje iburasirazuba, kuko igicu gito cyirabura cyari cyaragaragaye, hafi kimwe cya kabiri kingana n'ukuboko k'umuntu, twese twari tuzi ko ari ikimenyetso cy'Umwana w'umuntu. Twese twicecekeye twitegereza igicu uko cyegereje kandi kigenda cyoroha, cyiza, kandi kiracyafite icyubahiro, kugeza kibaye igicu kinini cyera. Hasi hagaragara nk'umuriro; umukororombya wari hejuru yigicu, mugihe hafi yacyo hari abamarayika ibihumbi icumi, baririmba indirimbo nziza cyane; maze yicaraho Umwana w'umuntu. Umusatsi we wari umweru kandi uhetamye kandi aryamye ku bitugu bye; kandi ku mutwe we hari amakamba menshi. Ibirenge bye byari bisa n'umuriro; mu kuboko kwe kw'iburyo hari umuhoro utyaye; ibumoso bwe, impanda ya feza. Amaso ye yari nk'umuriro ugurumana, wasaka abana be hirya no hino. Amaso yose yakusanyije ubunebwe, kandi abo Imana yanze bakusanyije umwijima. Twese twatakambiye tuti: "Ni nde uzashobora kwihagararaho? Umwambaro wanjye utagira ikizinga?" Hanyuma abamarayika bareka kuririmba, habaho umwanya wo guceceka biteye ubwoba, igihe Yesu yavugaga ati: "Abafite amaboko yera n'umutima wera bazashobora kwihagararaho; ubuntu bwanjye burahagije kuri wewe." Kuri ibyo, mu maso hacu harabagirana, kandi umunezero wuzuye umutima wose. Abamarayika bakubita inoti hejuru barongera baririmba, mugihe igicu cyegereje isi. Impanda ya feza ya Yesu yumvikanye, ubwo yamanukaga ku gicu, yizingiye mu muriro ugurumana. Yitegereje imva z'abatagatifu basinziriye, hanyuma yubura amaso n'amaboko yerekeza mu ijuru, arataka ati: "Kanguka, kanguka! Kanguka, mwa basinziriye mu mukungugu, muhaguruka." Haca haba umutingito ukomeye. Imva zarakinguye, abapfuye baza bambaye ukudapfa. 144.000 bavugije induru bati: "Alleluya!" kuko bamenye inshuti zabo zari zabatandukanijwe n'urupfu, kandi muri ako kanya twahinduwe dufatwa na bo guhura na Nyagasani mu kirere.” {Ellen White: Early Writings p.15+16} „The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet. Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, "Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.”

88: Imihango y'Abayahudi mu Isezerano Rishya?

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Bamwe mu badiventiste bafata interuro iri munsi ya Ellen White mu gitabo cyitwa Abakurambere n'abahanuzi nk '“ibimenyetso” byerekana ko iminsi mikuru y'Isezerano Rishya igifite agaciro:



- “Muri iyi nteko ngarukamwaka imitima y'abakuze n'abato yashishikarizwa gukorera umurimo w'Imana, mu gihe kwishyira hamwe kw'abantu baturutse mu bice bitandukanye by'igihugu byakomeza umubano ubahuza n'Imana ndetse no hagati yabo. **Byaba byiza ubwoko bw'Imana muri iki gihe tugize umunsi mukuru w'ihema - kwibuka bishimishije imigisha y'Imana kuri bo. Nkuko abana ba Isiraheli bizihizaga** gutabarwa Imana yakoreye ba sekuruza, no kubarinda mu buryo bw'igitangaza mu rugendo rwabo bava mu Misiri, ni nako dukwiye gushimira twibutse inzira zitandukanye yateguye yo kutuvana mu isi, kandi kuva mu mwijima w'amakosa, mu mucyo w'agaciro w'ubuntu bwe n’ukuri." {Ellen White: PP, 540.6} “At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another. **Well would it be for the people of God at the present time to have a Feast of Tabernacles—a joyous commemoration of the blessings of God to them**. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth.“

Nukuri ko Imana yiteze ko tuba mumazu muminsi irindwi muriyi minsi, nikimwe mubiranga uyu munsi mukuru? Ihame rya buri ngingo yo kwizera ni byose cyangwa ntakindi. Ntidushobora gufata interuro imwe tuvuye murwego rwo kurengera ibitekerezo byacu. Iyo dufashe andi magambo ya Ellen White kuriyi ngingo, dushobora kubona ko ibyo yavuze byari ibimenyetso. Binyuze mu magambo ye y'ubuhanuzi, dushobora kumva icyo Bibiliya itubwira kuriyi ngingo. Kubera gutinya gutotezwa n’Abayahudi, abakristu bahindutse abakristu bumvikanye kugira ngo bakomeze amategeko y’Isezerano rya Kera, ariko ibyo byari binyuranyije n’ubushake bw'Imana**.**

Mu magambo yavuzwe hepfo aha, dushobora gusoma ibyavuzwe na Ellen White, ko Intumwa Pawulo, abinyujije mu bwumvikane no mu bwumvikane, yishushanyijeho uburakari bw'IMANA. Imana ntabwo yahaye Intumwa Pawulo ububasha bwo gutera intambwe igana ku mihango yo mu Isezerano rya Kera.

- “Abigishwa ubwabo nyamara bashimishijwe no kubahiriza amategeko y'imihango, kandi bari bafite ubushake bwo gutanga ibitekerezo, bizeye ko babikora kugira ngo bagirire icyizere abaturage babo, bakureho urwikekwe, kandi babatsindire kwizera Kristo nk'Umucunguzi w'isi. Ikintu gikomeye cya **Pawulo** mu gusura Yerusalemu kwari uguhuza itorero rya Palesitine. Igihe cyose bakomeje kumukunda urwikekwe, bahoraga bakora kugirango bamurwanye. Yumvaga ko aramutse ashoboye kubwumvikane bwemewe n'amategeko kubatsindira ukuri, yakuraho inzitizi zikomeye zituma ubutumwa bwiza bugera ahandi. **Ariko ntabwo yari yemerewe n'Imana kubyemera nkuko babisabye. Uku kwemeranya ntikwari guhuza n'inyigisho ze, cyangwa se** n'ubunyangamugayo buhamye bw'imiterere ye. Abajyanama be ntibakosheje. **Nubwo bamwe muri aba bagabo banditse bahumekewe** n'Umwuka w'Imana, nyamara iyo batayobowe na rimwe na rimwe baribeshya. Twibuke ko igihe kimwe Pawulo yihanganiye Petero mumaso kuko yakoraga igice cya kabiri. Iyo dusuzumye icyifuzo gikomeye cya Pawulo cyo guhuza n'abavandimwe be, ubwuzu bwe bw'umwuka ku banyantege nke mu kwizera, kubaha intumwa zari kumwe na Kristo, na Yakobo umuvandimwe wa Nyagasani, n'umugambi we wo kuba ibintu byose kubantu bose uko ashoboye kubikora kandi ntatange ihame, -igihe dusuzumye ibyo byose, ntibitangaje kuba yarabujijwe kuva mubikorwa bye, byafashwe icyemezo. **Ariko aho kugira ngo asohoze ikintu cyifuzwa, izo mbaraga zo kwiyunga zakemuye gusa ibibazo, byihutisha imibabaro yari yarahanuwe na Pawulo, imutandukanya na barumuna be mu mirimo ye, yambura itorero imwe mu nkingi zikomeye, kandi izana intimba mu mitima ya gikristo muri buri gihugu**.“ {Ellen White: The Sketches From The Life of Paul, p. 212-214.1} “The disciples themselves yet cherished a regard for the ceremonial law, and were too willing to make concessions, hoping by so doing to gain the confidence of their countrymen, remove their prejudice, and win them to faith in Christ as the world’s Redeemer. **Paul’s** great object in visiting Jerusalem was to conciliate the church of Palestine. So long as they continued to cherish prejudice against him, they were constantly working to counteract his influence. He felt that if he could by any lawful concession on his part win them to the truth, he would remove a very great obstacle to the success of the gospel in other places. **But he was not authorised of God to concede so much as they had asked. This concession was not in harmony with his teachings**, nor with the firm integrity of his character. **His advisers were not infallible**. Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence they sometimes erred. It will be remembered that on one occasion Paul withstood Peter to the face because he was acting a double part. When we consider Paul’s great desire to be in harmony with his brethren, his tenderness of spirit toward the weak in faith, his reverence for the apostles who had been with Christ, and for James, the brother of the Lord, and his purpose to become all things to all men as far as he could do this and not sacrifice principle,—when we consider all this, it is less surprising that he was constrained to deviate from his firm, decided course of action. **But instead of accomplishing the desired object, these efforts for conciliation only precipitated the crisis, hastened the predicted sufferings of Paul, separated him from his brethren in his labors, deprived the church of one of its strongest pillars, and brought sorrow to Christian hearts in every land**.“

- “Amategeko y'imihango rero yahawe Mose, kandi na we yanditse mu gitabo. Ariko amategeko y'Amategeko Icumi yavuzwe na Sinayi yari yaranditswe n'Imana ubwayo ku meza y'amabuye, kandi abikwa mu bwato. Hariho benshi bagerageza guhuza ubu buryo bubiri, bakoresheje inyandiko zivuga amategeko yimihango kugirango bagaragaze ko amategeko mbwirizamuco yavanyweho; ariko ibi ni ukugoreka Ibyanditswe. Itandukaniro riri hagati ya sisitemu zombi ni ryagutse kandi rirasobanutse. **Sisitemu yimihango** yari igizwe nibimenyetso byerekana Kristo, igitambo cye nubusaserdoti bwe. **Iri tegeko ry’imihango, hamwe n’ibitambo n'amabwiriza yaryo, ryagombaga gukorwa n'Abaheburayo kugeza igihe TYPE yahuye na ANTITYPE mu rupfu rwa Kristo, Umwana w'intama w'Imana ukuraho ibyaha by’isi**.“ {Ellen White: Patriarchs and Prophets, p. 364.3} “The ceremonial law was thus given to Moses, and by him written in a book. But the law of Ten Commandments spoken from Sinai had been written by God Himself on the tables of stone, and was sacredly preserved in the ark. There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. **The ceremonial system** was made up of symbols pointing to Christ, to His sacrifice and His priesthood. **This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until TYPE met ANTITYPE in the death of Christ, the Lamb of God that taketh away the sin of the world**.“

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

- “Abavandimwe bizeye ko iki gikorwa Pawulo ashobora gutanga bivuguruzanya rwose ku makuru y'ibinyoma kuri we. Ariko mu gihe Yakobo yijeje Pawulo ko icyemezo cy’inama yahoze ari (Ibyakozwe 15) cyerekeye abanyamahanga bahindutse ndetse n’amategeko y’imihango yari agifite ibyiza, inama zatanzwe ntizijyanye n’icyo cyemezo nacyo cyari cyemejwe na Roho Mutagatifu**. Umwuka w'Imana ntabwo yahise atanga inama. Byari imbuto zubugwari. Mu kutubahiriza amategeko y’imihango, abakristu bari kwishyiriraho urwango rw’Abayahudi batizera, bakishyira mu bitotezo bikaze**.“ {Ellen White: The Sketches From The Life of Paul, p. 212.1} “The brethren hoped that by this act Paul might give a decisive contradiction of the false reports concerning him. But while James assured **Paul** that the decision of the former council (Acts 15) concerning the Gentile converts and the ceremonial law still held good, the advice given was not consistent with that decision which had also been sanctioned by the Holy Spirit. **The Spirit of God did not prompt this advice. It was the fruit of cowardice. By non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the unbelieving Jews, and expose themselves to severe persecution**.“

- “Iyo **dutekereje ku cyifuzo gikomeye** cya Pawulo cyo guhuza n'abandi bizera, impuhwe yagiriye abafite intege nke mu kwizera, no kubaha cyane intumwa zari kumwe na Kristo, ntibitangaje **kuba yumva ari ngombwa kugenda. kuva mu nzira ihamye yari yarakurikiranye** kugeza icyo gihe. Ariko umuhati we wo guhaza ibibazo **byabandi byazanye gusa imibabaro yahanuwe byihuse**, amutandukanya nabandi bizera, kandi yambura itorero imwe mu nkingi zikomeye.“ {Ellen White, Unlikely Leaders, p.148.1,2} “When we think **of Paul’s great desire** to be in harmony with other believers, his tenderness toward those who were weak in faith, and his deep respect for the apostles who had been with Christ, **it is less surprising that he felt it necessary to depart from the firm course he had followed up** to then. But his efforts to satisfy others’ concerns **only brought on his predicted sufferings more quickly**, separated him from the other believers, and deprived the church of one of its strongest pillars.“

- “Benshi mu **Bayahudi** bemeye ubutumwa bwiza baracyafite agaciro ko ku**bahiriza amategeko y'imihango kandi bakaba bifuzaga cyane kwemeranya n'ubwenge,** bizeye ko bazagirira icyizere abaturage babo, bakabakuraho urwikekwe, kandi bakabatsindira kwizera. Kristo nk'Umucunguzi w'isi. Pawulo yatahuye ko mugihe benshi mubayobozi bayoboye itorero ryi Yerusalemu bagomba gukomeza guha agaciro urwikekwe bamukorera, bazahora bakora kugirango barwanye imbaraga ze. **Yumvaga ko niba kubwumvikane bushyize mu gaciro ashobora kubatsindira ukuri yakuraho inzitizi zikomeye zibangamira ubutumwa bwiza ahandi. Ariko ntabwo yemerewe n'Imana kubyemera nkuko babisabye.**“ {Ellen White: The Acts of the Apostles 1911. p. 405} “Many of the **Jews** who had accepted the gospel still cherished a regard for the **ceremonial law** and **were only too willing to make unwise concessions**, hoping thus to gain the confidence of their countrymen, to remove their prejudice, and to win them to faith in Christ as the world's Redeemer. **Paul** realised that so long as many of the leading members of the church at Jerusalem should continue to cherish prejudice against him, they would work constantly to counteract his influence. **He felt that if by any reasonable concession he could win them to the truth he would remove a great obstacle to the success of the gospel in other places. But he was not authorized of God to concede as much as they asked**.“

Iminsi mikuru yerekanaga amateka cyangwa imigenzo yabaturage b'Abayahudi, kimwe no kuza kwa Yesu bwa mbere no gutamba, kandi nkibyo, batakaje inshingano zabo nyuma y'urupfu rwa Yesu. Imyitwarire yabo nyayo nyuma yibyo byerekana kwangwa igitambo cya Yesu kuri twe! Mu gukomeza iminsi mikuru yo mu Isezerano rya Kera, Abayahudi berekana ko Mesiya ataraza, kuko kugeza ubu "Ntiyaje, cyangwa ngo apfe." Imana yaduhaye umudendezo wo guhitamo cyangwa kwanga Kristo. Gukoresha imirongo imwe n'imwe idasobanutse neza nk '"ibimenyetso" birasa no gusobanura inkuru yibibero bya Aburahamu nk "" icyemezo "cyubuzima nyuma y’urupfu. Abakristu bakomeza iyi minsi mikuru rero basimbuza Umukiza wacu igicucu cyamutangaje gusa. Na none, ibivugwa ko tugomba gukomeza iminsi mikuru ko ukurikije ibyo bisobanuro byerekana ejo hazaza h'ijuru atari byo, kubera ko NTAWE mu ba Adiventiste ba kera, ndetse na Ellen White, wigeze akora umunsi mukuru w'Abayahudi, nubwo yanditse mu 1892 ko ubu dufite ukuri kuzuye ! Ikintu kimwe kibangikanye: Mu ntangiriro z'ikinyejana cya 20, itsinda ry'abizera ryagaragaye mu itorero ry'Abadiventisti batangira gukurikiza imihango yo mu Isezerano rya Kera, kandi kubera ko batigeze babonana na Ellen White hamwe n'iryo torero, bava mu itorero ry'Abadiventisti!

89: Amashusho afite gihamya yukuri kwa kera

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

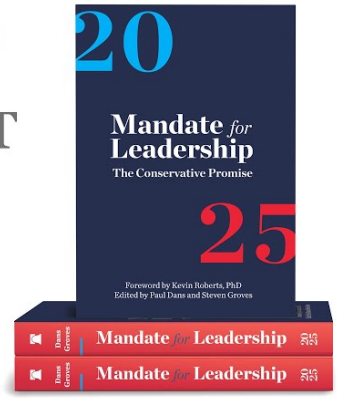
Videos about the old Truth ONLINE

Seventh-day Church of Revelation Videos

Michael McCaffrey – Unmasking the Mark: Part 1-3

Project 2025

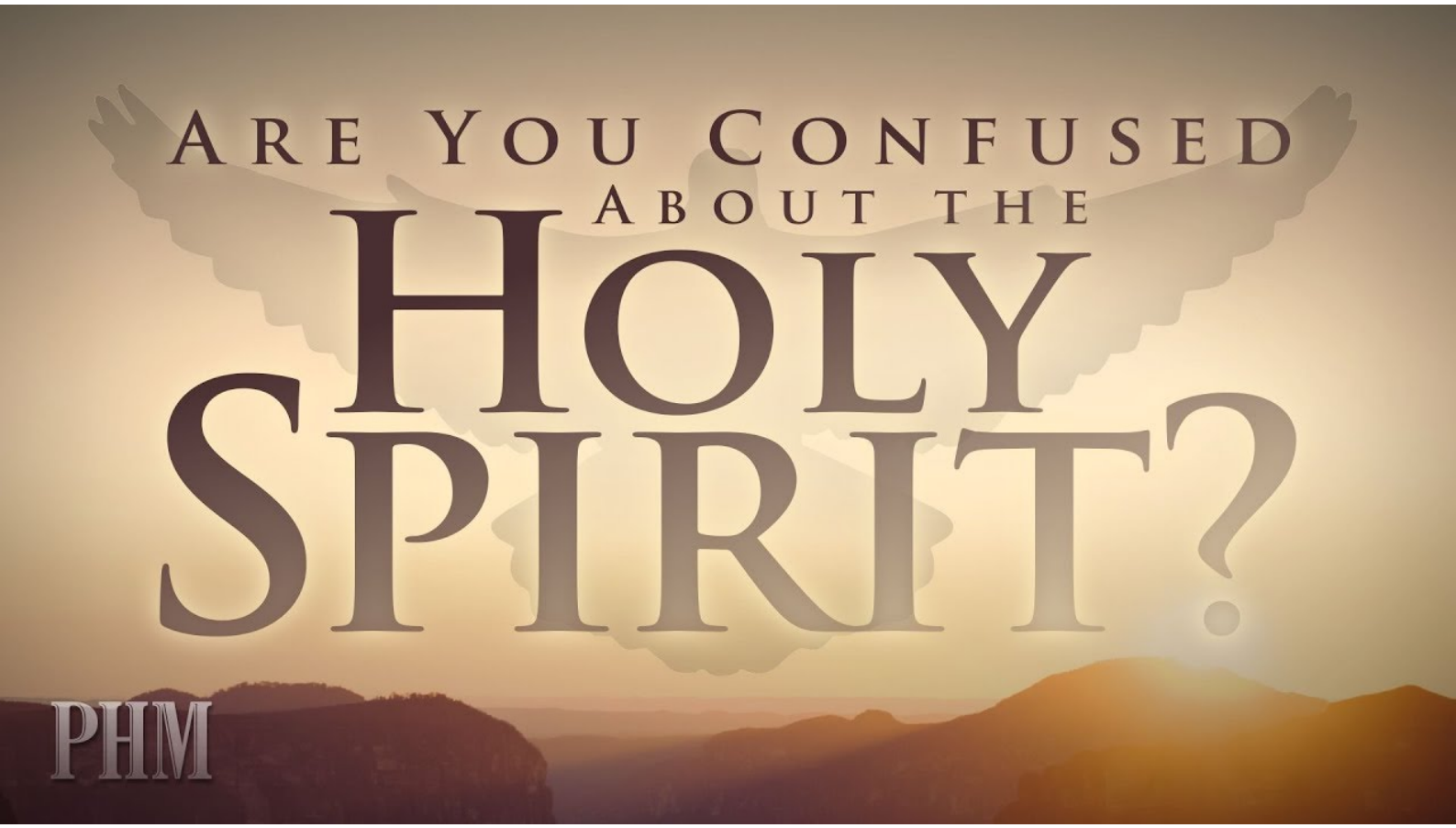
A COMMUNAL DAY OF REST



JUDGMENT HOUR

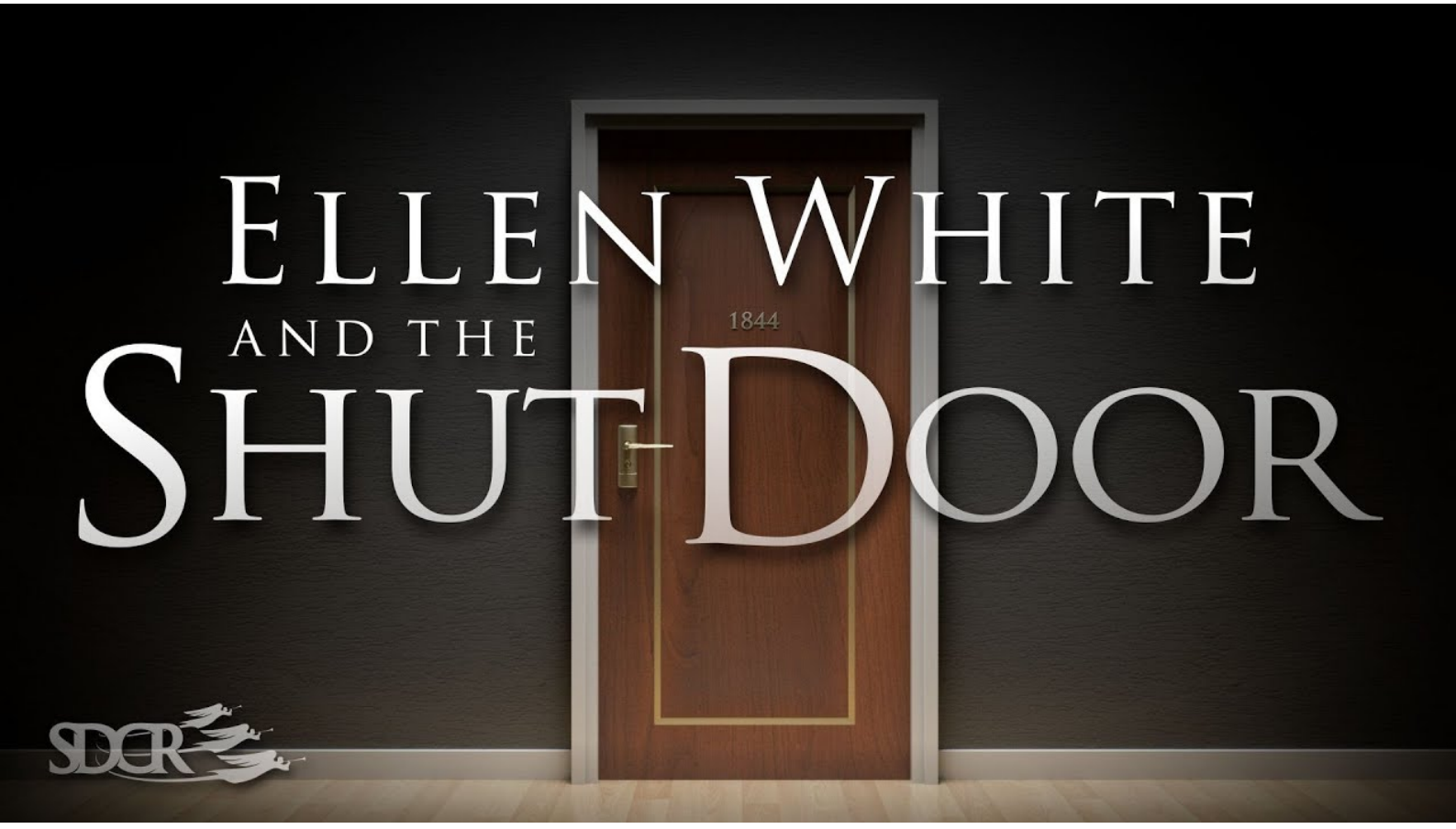
Dustin Butler:



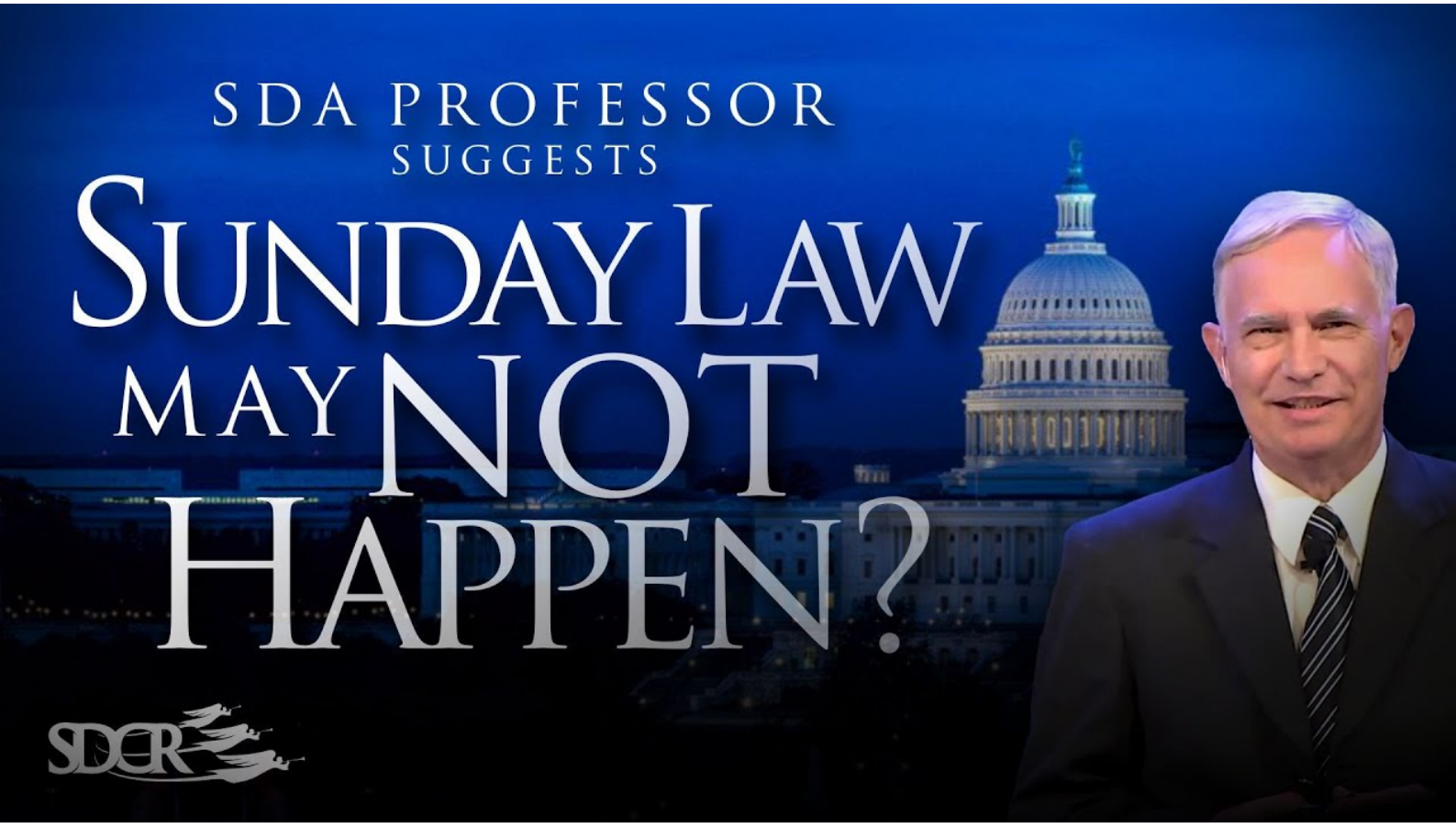

ARE YOU CONFUSED
ABOUT THE
HOLY
SPIRIT?
PHM

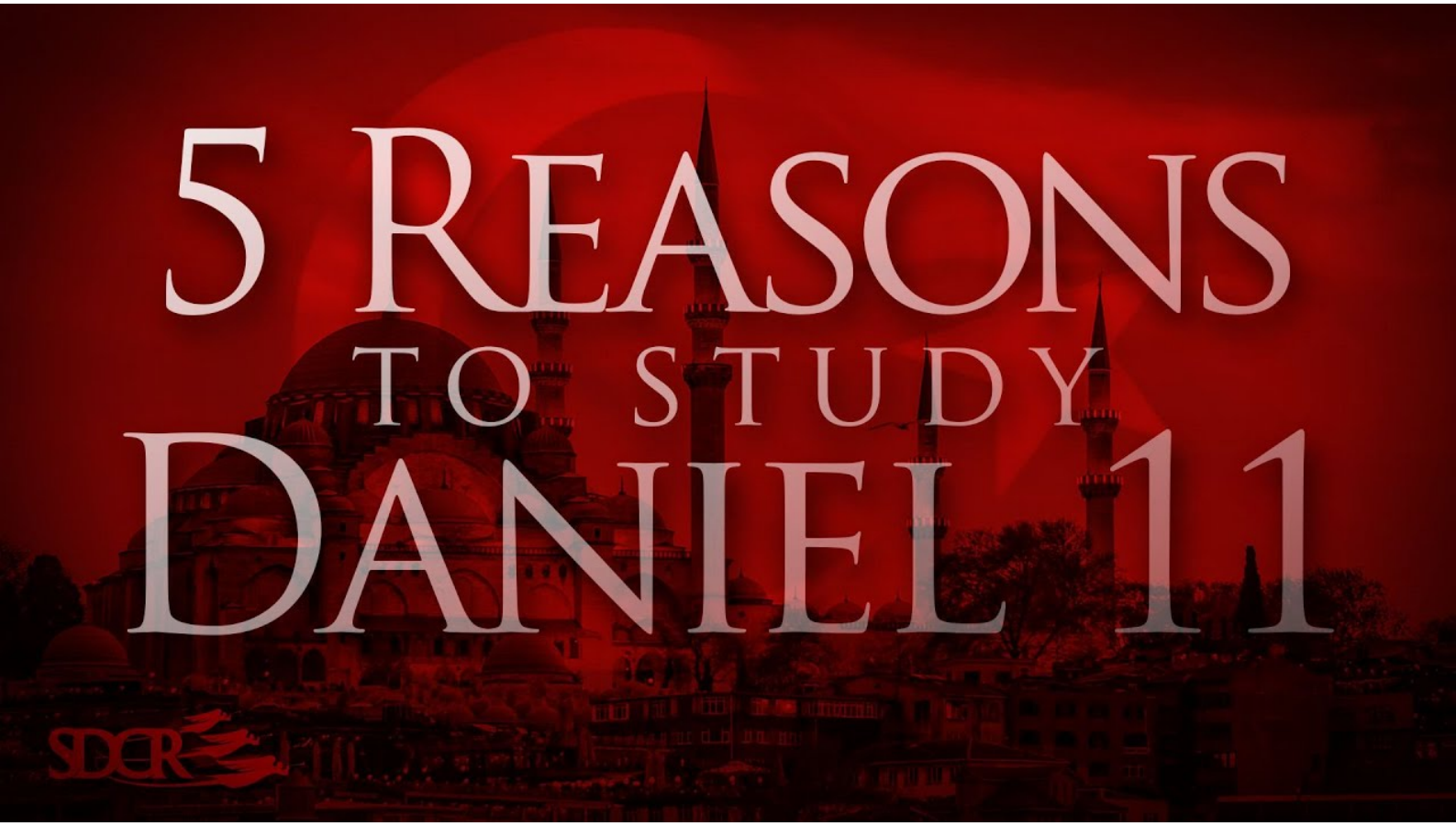

WHO ARE THE THREE
HIGHEST
POWERS?
PHM


WHAT IS THE
AGENCY
OF THE
HOLY SPIRIT?
PHM


ELLEN WHITE
AND THE
1844
SHUT DOOR
SDCR

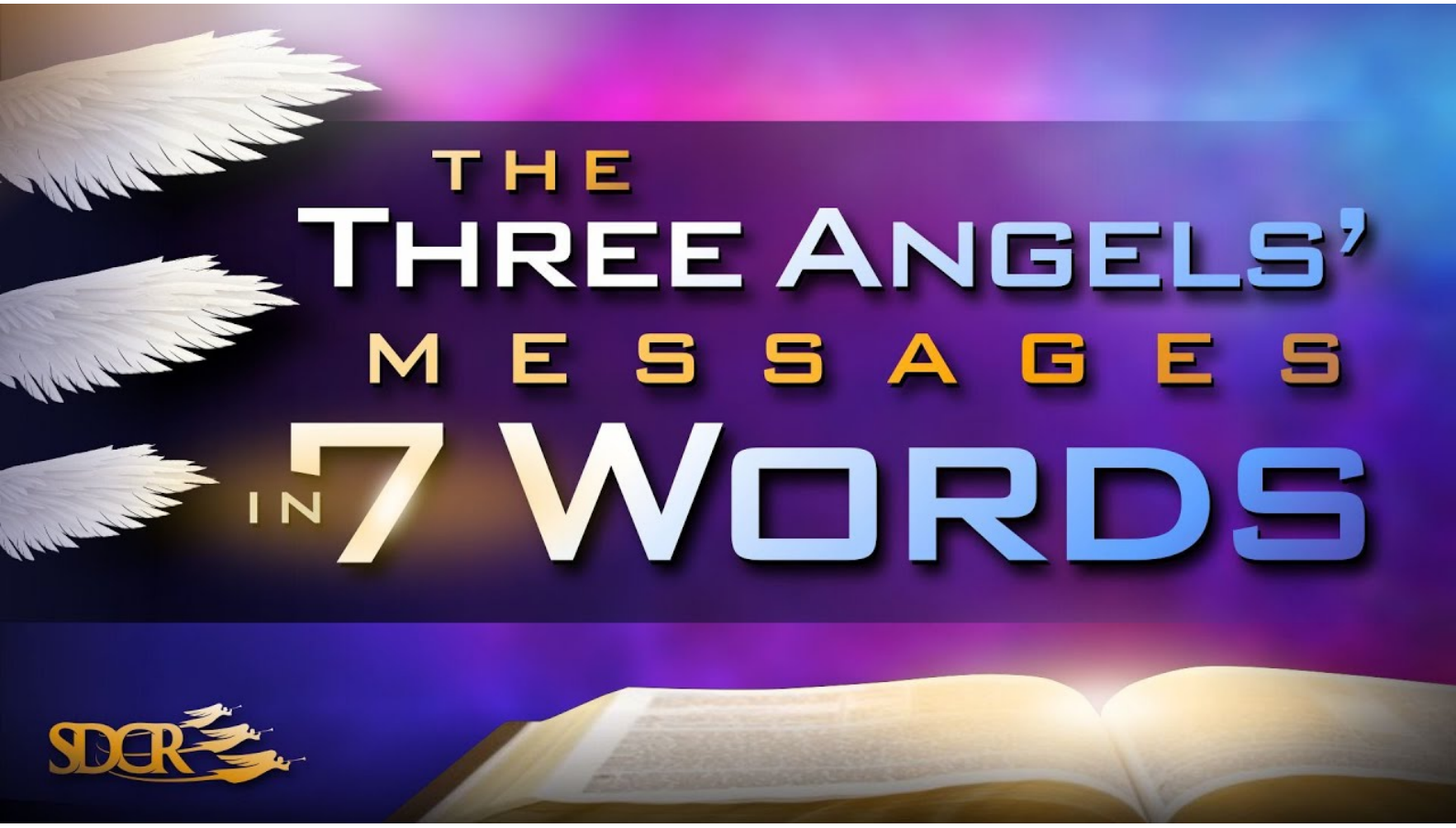

BIBLICAL RESEARCH INSTITUTE
CHANGING
ADVENTIST
HISTORY?
SDCR


SDA PROFESSOR
SUGGESTS
SUNDAY LAW
MAY NOT
HAPPEN?
SDCR



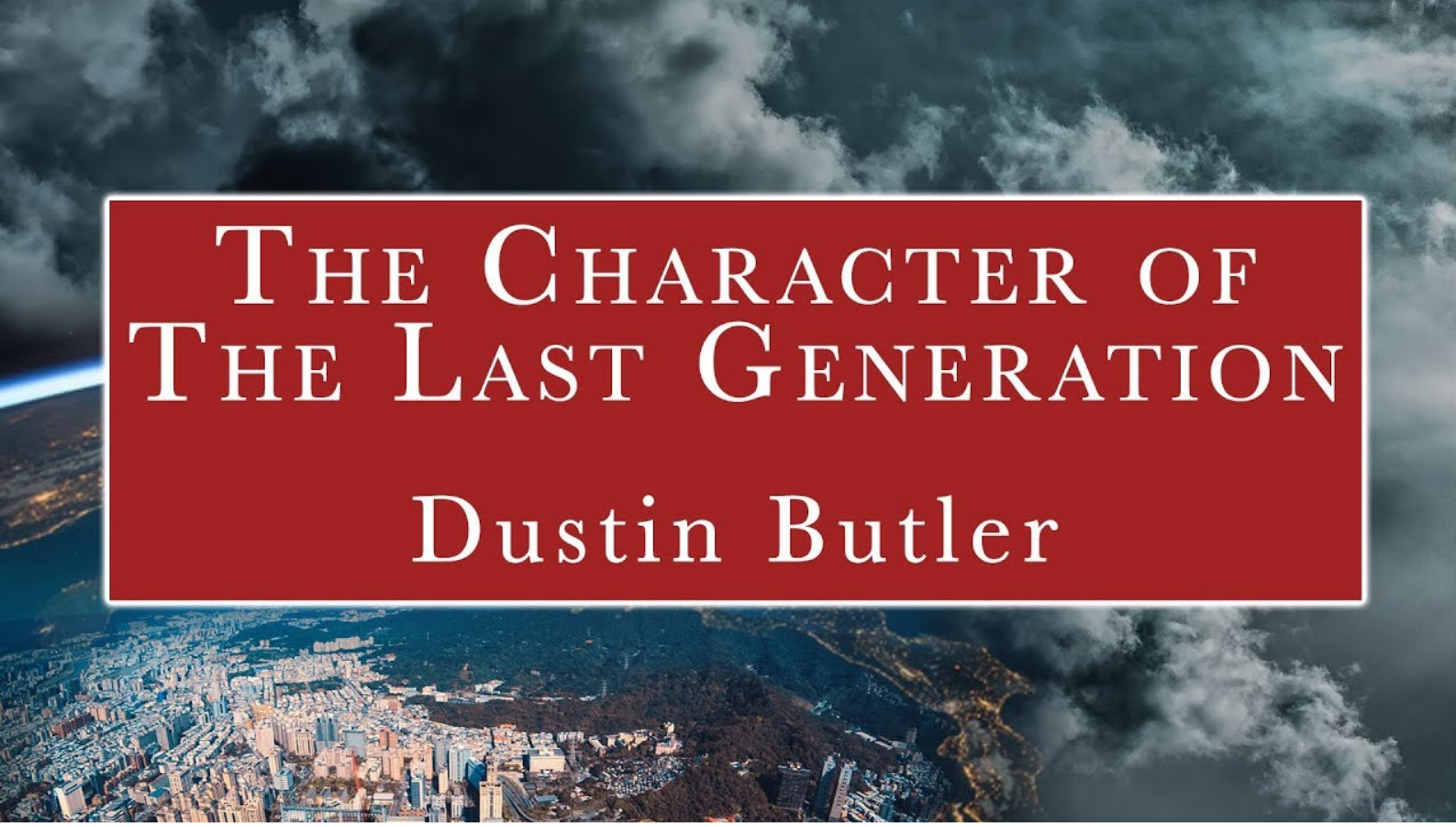


Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma





Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma



David Gates – Is the Trinity a biblical truth? Was the Trinity the belief of our pioneers?

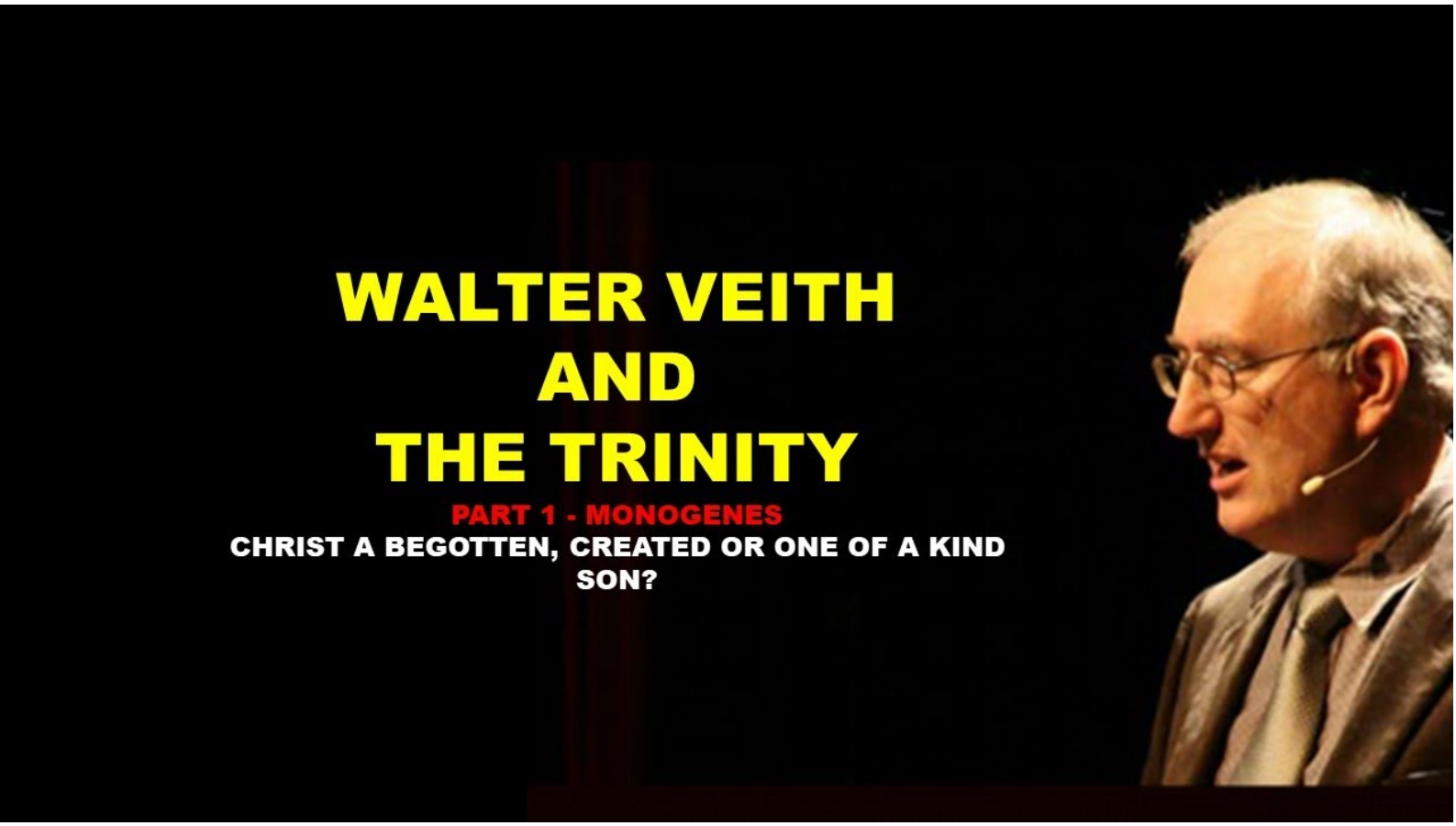


Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

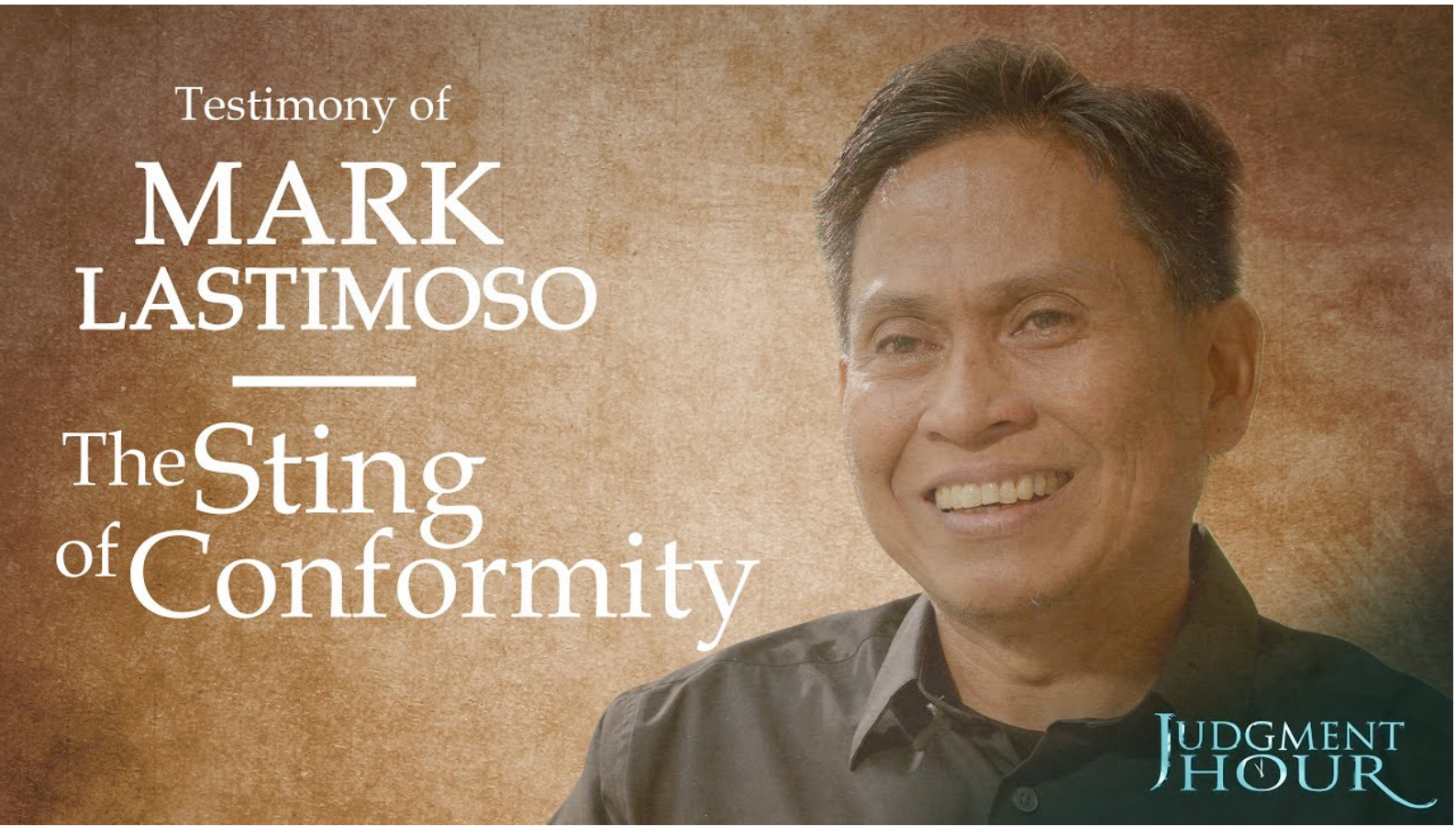

CANNON SAFE
30. avgusta uveče 2001. godine i mi
smo kod sefa gde se knjige čuvaju.


iz prvog tromesečja za HAC
RBN

David Barron – Walter Veith and the Trinity – Christ Begotten or One of a Kind Son



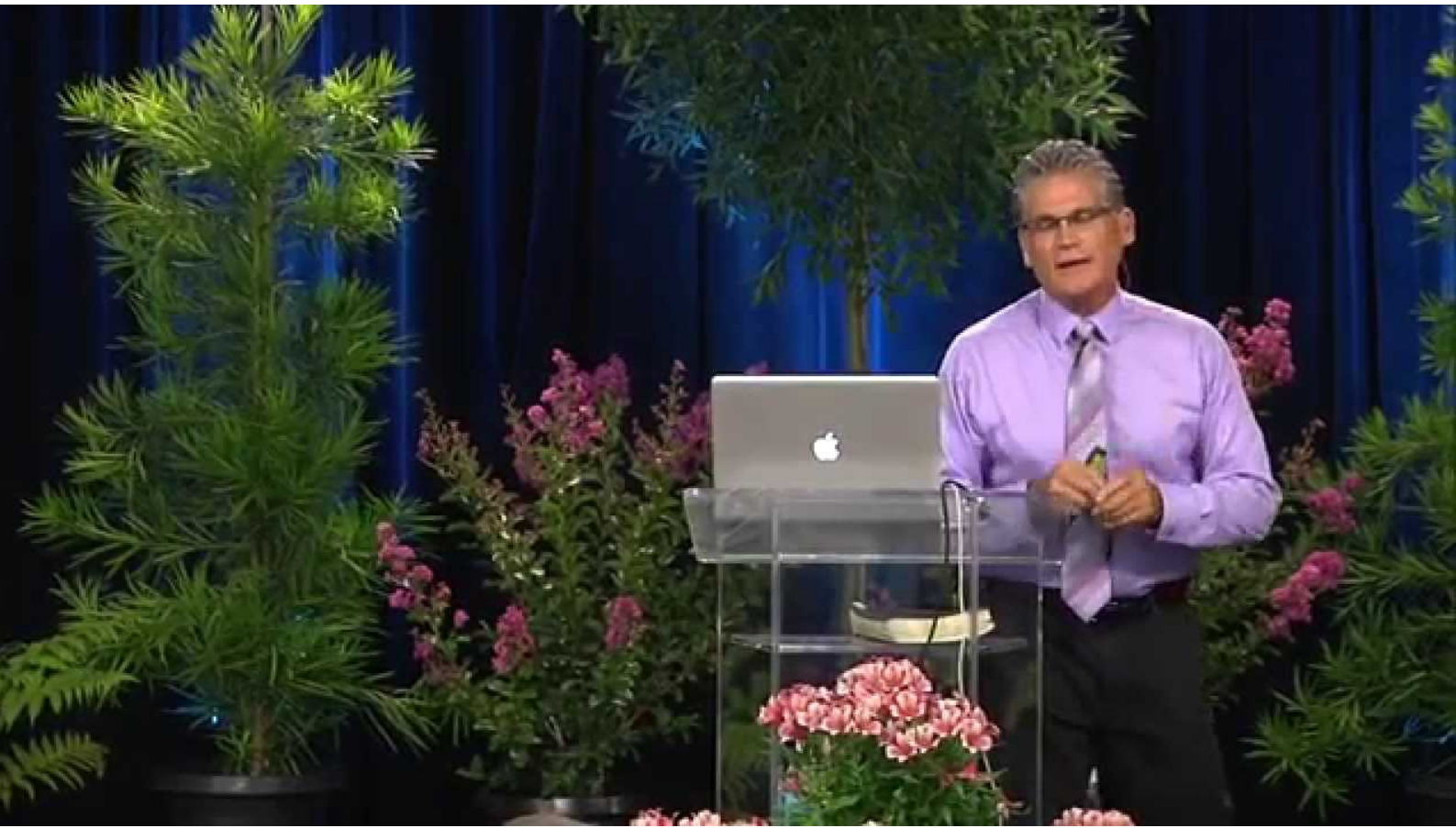
Testimony of Mark Lastimoso – Ex SDA pastor about the Trinity:



Nehemia Gordon – Jehovah oder Jahwe? Is it one important question?



Danny Vierra – The True Art Of Healing



Danny Vierra + June (Moss) Rieck and Bill Hughes – Jesuits in the SDA church:








"Ovo je zapravo žandar."
Ne, to nije žandar (pub).



Andrew Henriques – Trinity?





Andrews Henriques - Gay choir in adventist church Palm Springs SDA



Istina US – Sunday Law Is Near:



Roger Morneau – How God set me free from demons:



Ron Wyatt Museum – Discoveries: Gomorrah, Red Sea Crossing, Mt Sinai, Noah's Ark, Tomb of Christ







[Ron Wyatt Videos]

Jason Lisle Ph.D. Astrophysics & Mathematics
Biblical & Scientific Reasons Not To Believe In a Flat Earth



[Dr. Henry Richter - Interview]

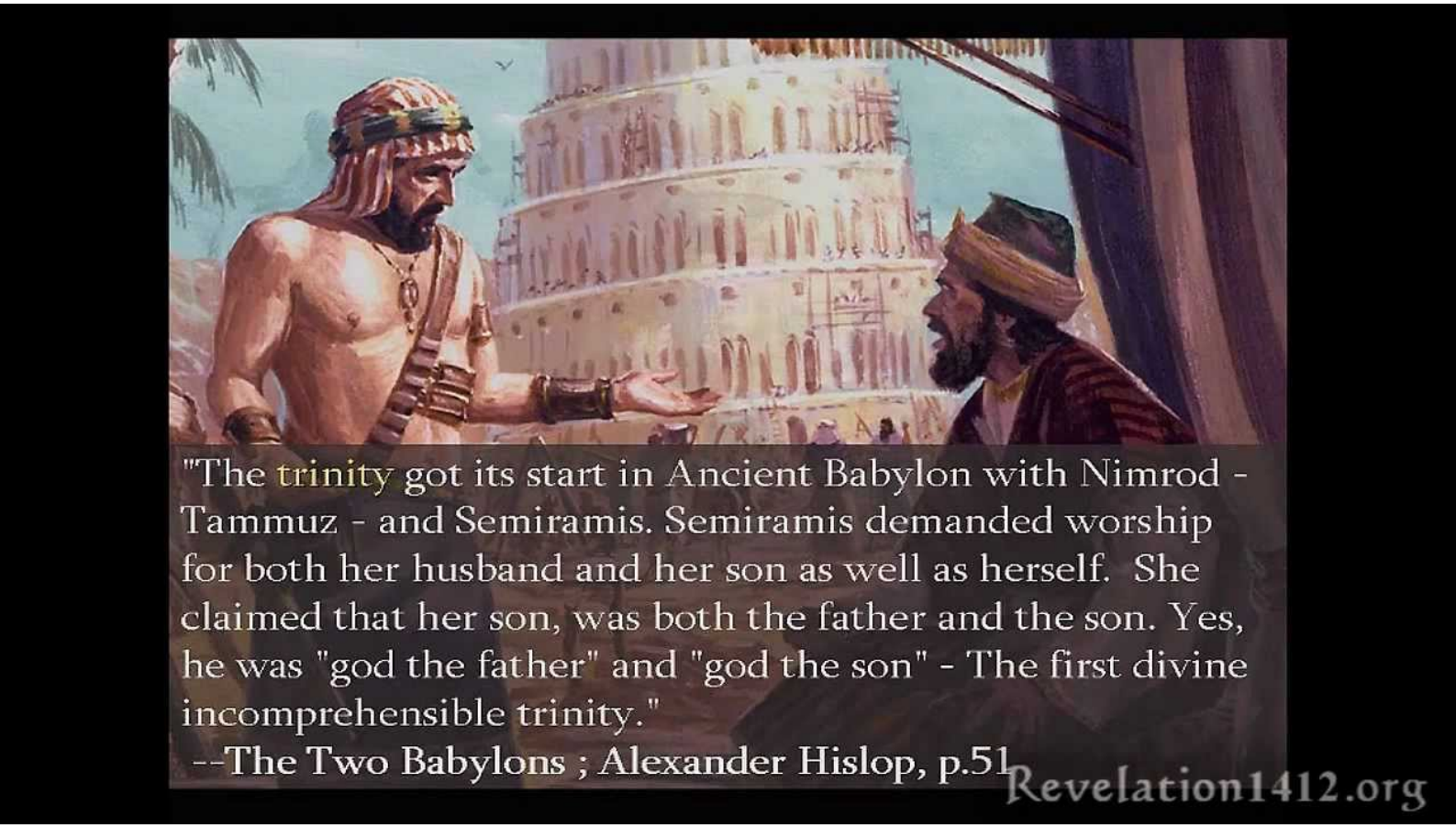
Dr. Henry Richter – The Earth is NOT flat:



Nick Ionashku – Froomism:



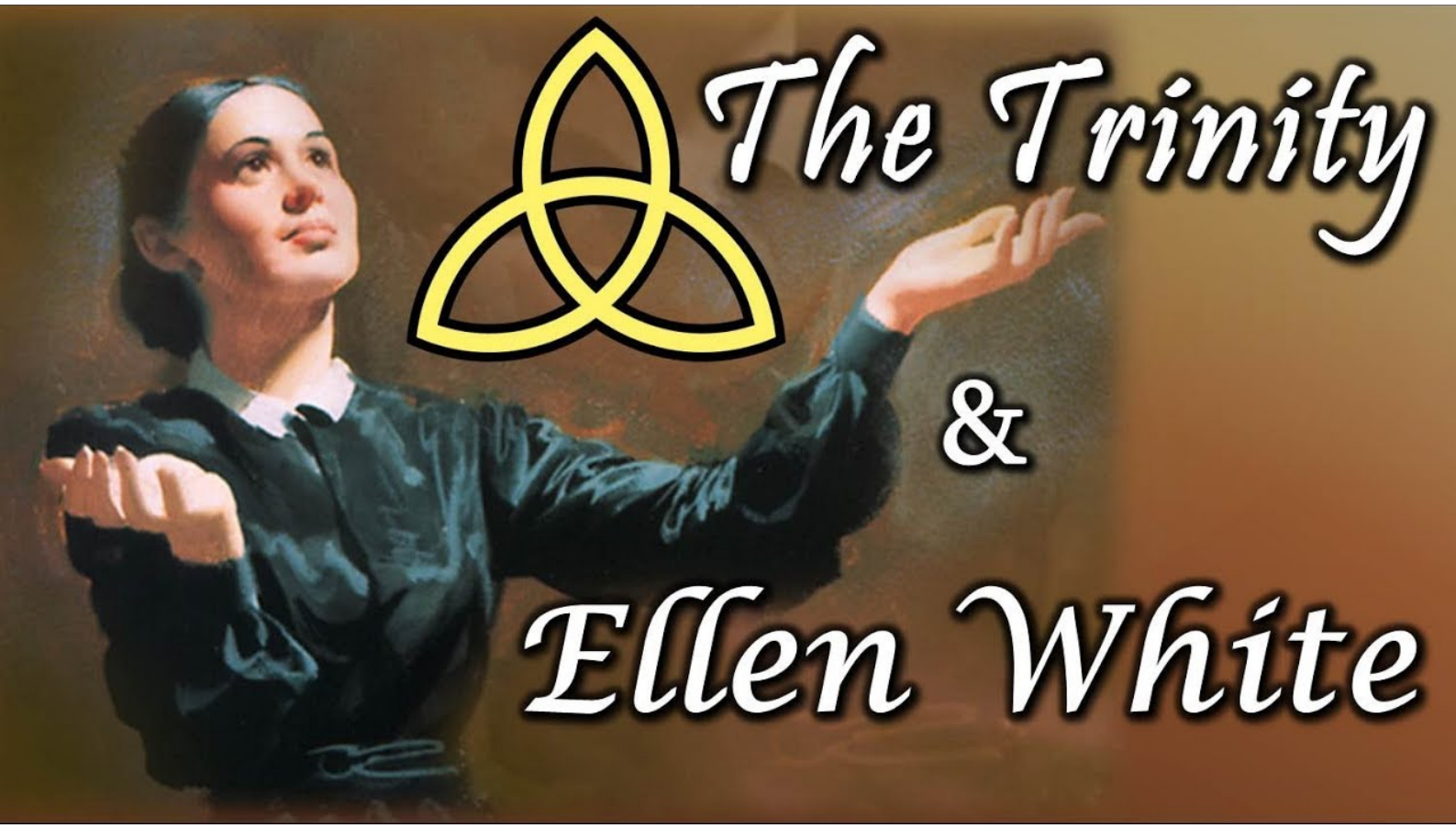
Nader Mansour - Pagan Origins of the Trinity



Nader Mansour - Trinity = 666



Nader Mansour – The Trinity and Ellen White?



Nader Mansour – Revelation destroys Trinity:



APOSTASY OF THE SDA CHURCH:








Over ons
Gemeenten
Nieuws
Downloads
Agenda
Preekrooster
Winkel
HOMOSEKSUALITEIT EN DE KERK
Algemeen Kerkbestuur geeft richtlijn

First trans adventist leader in the church



Leslie Pollard President of Oakwood University: Blessed Homosexuals



Adventist pastor B. T. Rice speaks to Pope





2005 SDA General Conference Parade of Nations



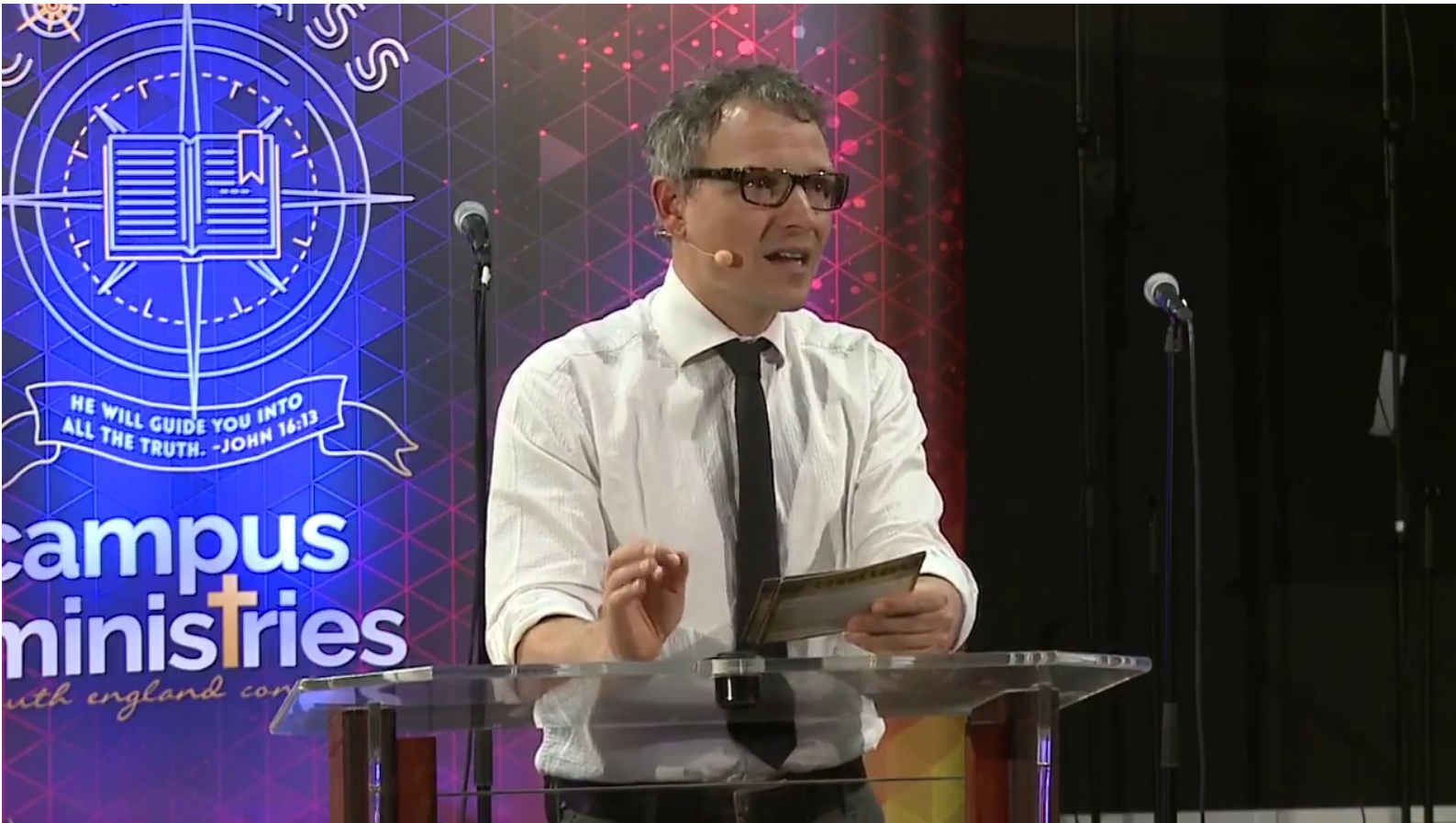
Ghost of Holy Ghost



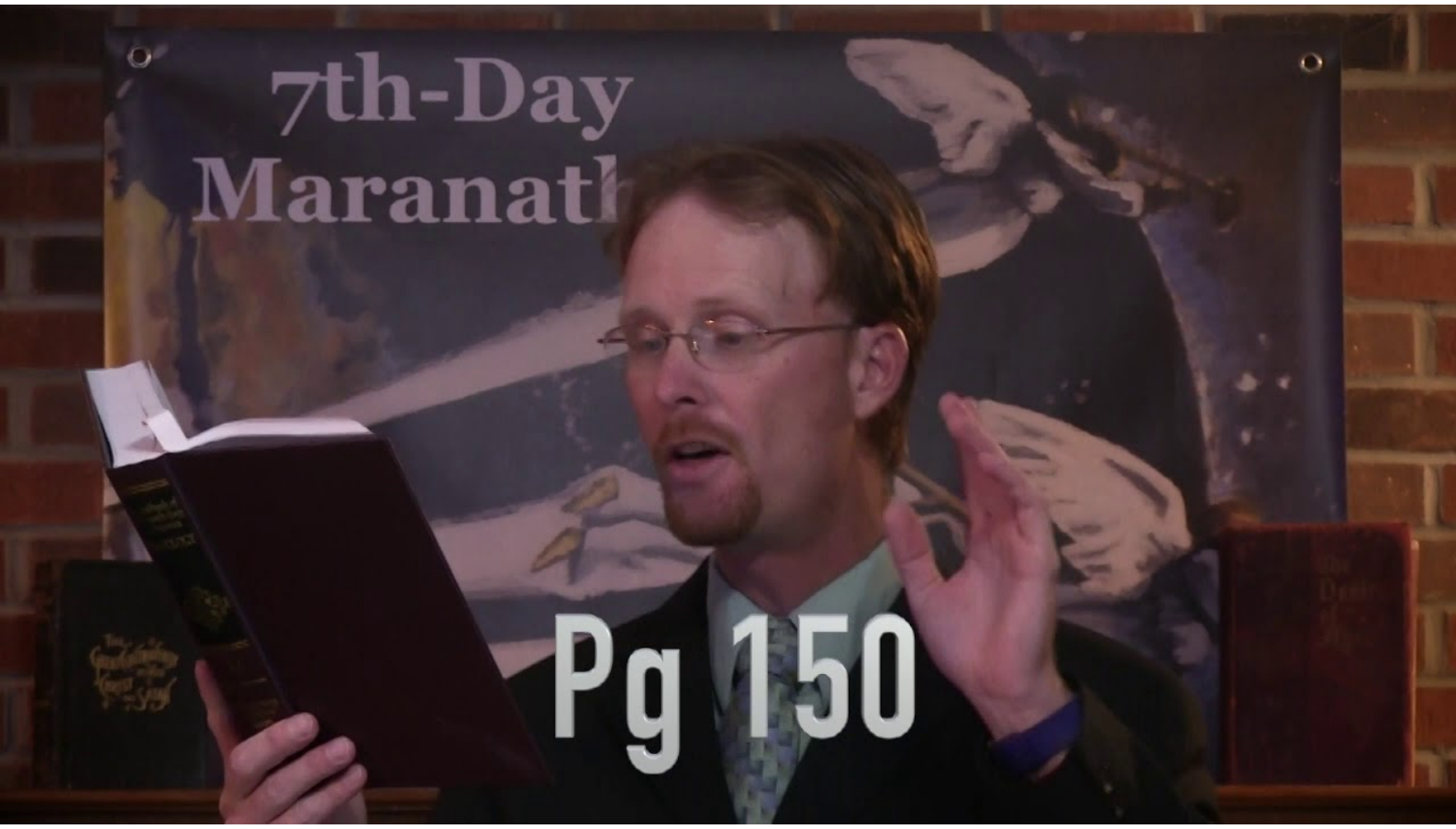
Ted Wilson: Sunday law comes not in the present time



David Asscherick: Answers a Question on SDA Trinity



Andrew Whitehurst - Response to David Asscherick on Trinity



Adventist Pastor Dwight Nelson: Allah is God



SDA valentine day banquet:



SDA church defends Antichrist:



Seventh-day Adventists: Where have your donations gone? (SDA church issue)



Adventist Congress 2013: Apostasy in Novi Sad Serbia



90: Izindi nyigisho Zibinyoma muriki gice cya Tewolojiya

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma



Izi nyigisho zitangwa neza kandi hafi bidashoboka, zivanze nukuri 99%, byongera imbaraga zuburiganya! Ariko baguma mubitekerezo kuko ubu buryo barenga inzitizi yimyumvire yacu.Ibi biganisha ku kwemera utabishaka ibitekerezo nk'inyigisho zikoresha nabi "urukundo" n ubuntu "kandi bigoreka umubano wabo nabandi:

- Ubuntu nurukundo bifatwa nkukuri kwonyine, mugihe gukenera kurwanya ibyaha byitwa amategeko yemewe. Muri iyi nyigisho, Imana ubwayo irwanya ibyaha byacu, mu gihe ukuri kwa kera kuvuga neza ko natwe ubwacu tugomba kurwanya ibyaha byacu, mu gihe kimwe Imana iduha imbaraga zo kubitsinda

- Amagambo y'Intumwa Pawulo yerekeye urukundo n'ubuntu ahora asubirwamo, mugihe imirongo ivuga ko tugomba kurwana byimazeyo kurwanya ibyaha byacu no kuburira abandi birengagijwe

- “**Imana ni imwe. Yesu Kristo ni umwe. Umwuka Wera ni umwe**. Kandi aba Batatu ni umwe: nta batavuga rumwe cyangwa amacakubiri muri bo.” {A.T. Jones, editorial, Advent Review and Sabbath Herald, **January** 10, **1899**, 24} “**God is one. Jesus Christ is one. The Holy Spirit is one**. And these Three are one: there is no dissent nor division among them.”

Yakwirakwije inyigisho z'ibinyoma z'Ubutatu binyuze mu kuvuga ko Umwuka Wera ari Imana "ya gatatu“:

- “Kandi Umwuka Wera ni umuntu. **Uku kuri gukomeye NTIBUMENYE,** mubyukuri **ntabwo byemewe, nabarenze bake cyane nabakristo**. Kubantu bose bazi ko hafi **NTIBISANZWE,** usibye cyane, bake cyane, Umwuka Wera avugwa kandi **abakristo bavuga "IT." Ariko ijambo "IT" ntirigera ryerekeza kumuntu. Ijambo** "IT," mubuhanga bwururimi rwacu, **ryerekeza kandi rikoreshwa mubintu gusa**, ntabwo bigera kubantu; ku bintu bidafite ubuzima, nk'ibuye, ifarashi, igiti; cyangwa kubintu byibitekerezo, cyangwa uburambe, nkumwanya, uburebure, ubugari, amahoro, umunezero, intimba, impression, influence. Ariko Umwuka Wera ntanumwe muribi: Umwuka Wera ntabwo agira uruhare; cyangwa ibitekerezo, cyangwa amahoro, cyangwa umunezero, cyangwa ikintu icyo aricyo cyose. Umwuka Wera atanga amahoro, kandi atanga umunezero, yizeza intimba, atanga ibitekerezo, agira uruhare; ariko Umwuka Wera ntabwo ari kimwe muri ibyo, cyangwa ikindi kintu icyo ari cyo cyose. Oya, **oya iteka ryose! Umwuka Wera ni Umuntu**, ubuziraherezo. Kandi agomba guhora amenyekana kandi akavugwa nk'umuntu, cyangwa ntamenyekane cyangwa ngo avugwe na gato.” {A.T. Jones **“**The Medical Missionary**”** p. 98.5 - 98.7} {https://m.**egwwritings**.org/en/book/1162.98} “And the Holy Spirit is a **person**. This great **truth is NOT RECOGNISED**, indeed it is **not believed**, **by more than a very few even of Christians**. For everybody knows that **almost INVARIABLY**, with very, very few exceptions, the Holy **Spirit is referred to and spoken of by Christians as “IT.” But the word “IT” never applies to a person.** The word **“**IT,**” in the very genius of our language**, refers and applies only to things, never to persons; to things of inanimate substance, as a stone, a horse, a tree; or to things of concept, or experience, as space, height, breadth, peace, joy, grief, an impression, an influence. But the Holy Spirit is none of these: the Holy Spirit is not an influence; nor an impression, nor peace, nor joy, nor any thing. The Holy Spirit gives peace, and gives joy, assuages in grief, makes an impression, exerts an influence; but the Holy Spirit is none of these things, nor any other thing. No, eternally no! The Holy Spirit is a Person, eternally **a Divine Person**. And **he MUST be always RECOGNISED** and spoken of as a Person, or he is not truly recognised or spoken of at all.”

Ellen White yanditse kuri we, ko yabaye umugaragu w'umwanzi:

- “Mbabajwe na A. T. Jones, **waburiwe inshuro nyinshi. Hatirengagijwe iyo miburo**, yemeye umwanzi kuzuza ibitekerezo bye ibitekerezo byo kwihesha agaciro. **Ntiwite ku magambo ye, kuko yanze umucyo usobanutse kandi** yahisemo umwijima. Uwera yaduhaye ubutumwa busobanutse kandi butandukanye, ariko abantu bamwe bakennye bahumwe amaso n'ibinyoma n'ingaruka zishuka z'inzego za satani maze bahindukira bava mu kuri no gukiranuka kugira ngo **bakurikire ayo makosa akomoka kuri satan**i.” {EGW Ms 39, 1906.5} “I am sorry for A. T. Jones, **who has been warned over and over again**. Notwithstanding these warnings, he has allowed the enemy to fill his mind with thoughts of self-importance. **Heed not his words**, for **he has rejected the plainest light** and **has chosen darkness instead**. **The Holy One** hath given us messages clear and distinct, but some poor souls have been blinded by the falsehoods and the deceptive influences of satanic agencies and have turned from truth and righteousness to follow **these fallacies of satanic origin**.”

- "Ntacyo twabonye cyo kudutera inkunga twizeye ko Umusaza Jones **asohoka mu mwijima** uri kuri we. Yumva ko yiyumva; ariko ameze nkimpumyi kandi yumva **yifuza kumenya intambwe yatera. Numvaga ngomba kumuvugisha neza. Namubwiye ko tutitaye ku miburo yari yatanzwe ku bijyanye n'ingaruka** za Dr. Kellogg kuri we, yagiye mu nzira yari yaraburiwe kutanyuramo; ntabwo yari afite ubushishozi bwo mu mwuka ngo yumve **imyizerere ya muganga. Namubwiye** ko yabaye ijwi rya Dr. Kellogg ku baturage.” {Ellen White: Lt 234, 1908} “We did not see anything to encourage us in the hope that Elder Jones is coming out **from the darkness** that is upon him. He feels that he understands Himself; but he is as the blind and is feeling about to know what step to take next. I felt that I must speak plainly to him. I told him that **notwithstanding the warnings that had been given regarding Dr. Kellogg’s influence over him, he had gone into the very path he had been cautioned not to take**; he had not spiritual discernment to understand the doctor’s religious standing. I told him that **he had become Dr. Kellogg’s voice** to the people.”

Iri tsinda ry'inyigisho z'ibinyoma ziteye akaga zirimo ibintu bikurikira: gutangaza ukuri no gukenera kuburwanirira no kuburira abantu bifitanye isano kandi bisobanurwa nko kubura urukundo, hamwe nuburyo Imana ubwayo izatangaza ukuri kubwumwuka wayo kandi ko natwe ubwacu ntidukwiye "gutera" umuntu binyuze mubiganiro byeruye, ahubwo dusangire "urukundo" gusa. Yesu, nk'icyitegererezo cyacu, yacecetse gusa cyangwa yarwanyije kumugaragaro inyigisho z'ibinyoma?

Igice cyurukundo nukuburira abantu kugirango babashe kugera kubwukuri bityo babone ubuzima bw'iteka bitarenze!

Izindi nyigisho z’ibinyoma:

- Ko amategeko 10 yo muri NT atwara gusa "ikigereranyo" kandi ko yari afite "gusa" kuva batangazwa kumusozi wa Sinayi kugeza igitambo cya Yesu
- Icyo cyaha ni uburyo bwo gutandukana n'Imana gusa, ntabwo ari igikorwa cyihariye (kurenga ku mategeko y'Imana), kandi ko turi abanyabyaha iyo turi kumwe n'Imana kandi Umwuka wayo ari muri twe, tutitaye ku cyaha dukora cyangwa twikoreye muri twe ibitekerezo muri ako kanya
- Ko Yesu "atagomba" gupfira agakiza kacu ngo yishyure ikiguzi cyibyaha byacu, ariko kubikora "gusa" byatweretse urukundo rwe
- Ko Umwuka Wera n'Umuhoza wa OT na NT atari ikintu kimwe
- Ko nta Mwuka Wera wari uhari mubantu muri NT
- Ko Imana izakoresha ibipimo bitandukanye kubantu ba OT na NT murubanza rwo mwijuru
- Ko papa mubihe byimperuka atakiri inyamaswa yo mu Byahishuwe
- Ko Ellen White atari umuhanuzi wahumetswe mubihe byimperuka yumunsi kandi ko "atasobanukiwe" ukuri ko gutsindishirizwa kubwo kwizera

Ko ibisobanuro byurusengero rwo mwijuru mu rwandiko rwandikiwe Abaheburayo no mu Byahishuwe ari ikigereranyo gusa kandi ko urusengero rwo mwijuru ruzaba muri twe bityo iherezo ryigihe cyubuntu "muburyo bwurukundo nubuntu" ni ikigereranyo gusa.



91: Ellen White + Ubumenyi = Isi ntabwo ireshya!

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Igihe kizwi cyo guhaguruka kiva muri Ositaraliya kijya muri Amerika mubyerekezo byombi birashoboka gusa niba Isi ari serefike, bigatuma izindi mpaka zose zishyigikira Isi igororotse ntacyo bivuze. Ni iki Ellen White yavuze kuri ibi? Ku bwa Ellen White, iyi nyigisho, ni ukuvuga inyigisho y'isi iringaniye nta yindi mibumbe, ukwezi cyangwa inyenyeri, byaturutse kuri Satani:

- “Niga ku mabaruwa yaturutse i New York ko Bro. **Brown yemeye kandi ubu arabwiriza inyigisho-yisi. Birashoboka ko** iki gitekerezo **cyazanywe na Bro. Wilcox ukomoka mubwongereza kandi ko wabyemeye kandi urim**o kubyigisha? Murumuna wanjye, akazi kacu nukwigisha ubutumwa bwa marayika wa gatatu. Komera ku butumwa. Nintege nke za Umusaza. Wilcox gufata ibyo akunda no gukomera kubintu bimwe na bimwe yari afite byiza kureka. **Ubwoko bwose bw'igitekerezo cyangwa kwishimisha satani ashobora** kuyobora ibitekerezo byabantu kubitekerezaho azabashishikaza kugirango batazitabira gutanga ubutumwa bukomeye muriki gihe. Ntukabe, muvandimwe wanjye, ntukagwe mu bitekerezo bidafite aho bihuriye n'akazi muri iki gihe. Nibyiza kwigisha ukuri nkuko biri muri Yesu. Ibyiza kuba ushaka kubaha Imana nyabyo, kwera k'umutima, umudendezo wo kwikunda kwose, umudendezo w'ishyari n'ishyari. Nibyiza gusenga no guca bugufi ubugingo imbere yImana hanyuma ukareka isi, ikazenguruka cyangwa iringaniye, nkuko Imana yabiremye. Gerageza cyane, nukomeza ubudahemuka mubikorwa byiza, kugirango ushake izina risobanutse mumurage mwisi wabaye mushya. Ibyiza kuyobora umukumbi wImana kunywa kumugezi muremure, birushijeho gukurikiza amategeko nurugero ushake Imana mugihe ishobora kuboneka, umuhamagare mugihe iri hafi. Hariho ububyutse bukenewe mu itorero. Iyo abarimu banywa ibishushanyo bishya ku iriba rya Betelehemu, noneho barashobora kuyobora abantu kumugezi muzima. Umutima wanjye uremerewe nuburemere bwimiterere yibintu i New York. Uwiteka azamure abafasha, abantu ashobora kwigisha, abantu bicisha bugufi uwo ashobora kuyobora kugira ngo batange ubuhamya busobanutse, butyaye mu kwizera.“ {Ellen White: Lt 43-1887.4 na 5} “I learn by letters from New York that Bro. Brown **has accepted and is now preaching the flat-world theory**. Is it possible that **this theory has been brought by Bro. Wilcox from England** and that you have accepted it and are teaching it? My brother, our work is to teach the third angel’s message. Stick to the message. It is a weakness of Eld. Wilcox to get hold of hobbies and to stick to some things that he had better let alone. **Any kind of a theory or hobby that satan can lead** the minds of men to dwell upon he will draw their attention to so that they shall not be engaged in giving the solemn message for this time. Do not, my brother, become entangled with ideas that have no connection with the work for this time. It is better to be teaching the truth as it is in Jesus. Better to be seeking for true Godliness, heart holiness, freedom from all selfishness, freedom from all envies and jealousies. It is better to pray and humble the soul before God and let the world, round or flat, be just as God has made it. Try most earnestly, by faithful continuance in well-doing, to seek for a clear title in the inheritance in the earth made new. Better lead the flock of God to drink at the higher streams, better by precept and example seek God while He may be found, call upon Him while He is near. There is a revival needed in the church. When the teachers are drinking fresh draughts from the well of Bethlehem, then they can lead the people to the living stream. My soul is weighed down with the burden of the condition of things in New York. May the Lord raise up helpers, men Whom He can teach, humble men Whom He can lead to bear a clear, sharp testimony in faith.“

- “Ukuboko kwimbaraga zitagira umupaka guhora kumurimo uyobora iyi si. Nimbaraga zImana zikoreshwa mugihe gito zituma zihagarara mukuzunguruka. Imana yo **mwijuru idahwema** gukora.“ {Ellen White: General Conference Daily Bulletin, 18. Februar 1897} “The hand of infinite power is perpetually at work guiding this planet. It is God’s power momentarily exercised that keeps it in position in its **rotations**. The God of heaven is constantly at work.“

- “Ukuboko kw'Imana **guhora kuyobora isi mu rugendo rwayo rukomeza ruzenguruka izuba.** Ukuboko kumwe gufashe imisozi, no kuringaniza mumwanya, kuyobora no kugumya **gutondekanya imibumbe yabyo**. Ubwiza buhebuje bwo mwijuru ariko burimo gukora imirimo yashinzwe.“ {Ellen White: General Conference Daily Bulletin, 6. March 1899, GCDB par. 9} “The hand of God is continually **guiding the globe in its continuous march around the sun**. The same hand which holds the mountains, and balances them in positions, guides and **keeps in order the respective planets**. All the wonderful glories in the heavens are but doing their appointed work.“

- “**Uwiteka yampaye kureba isi. Nahawe amababa, maze umumarayika anyitabira** kuva mu mujyi kugera ahantu heza kandi heza. Ibyatsi byaho byari bitoshye, kandi inyoni **zaho zarwanije indirimbo nziza. Abatuye aho hantu bari bafite ubunini bwose; bari abanyacyubahiro**, **bakomeye, kandi beza. Bari bafite ishusho isobanutse** ya Yesu, kandi mu maso habo harabagirana umunezero Wera, byerekana umudendezo n'ibyishimo byaho. Nabajije umwe muri bo impamvu bari beza cyane kurusha abo ku isi. Igisubizo cyari iki: “Twabayeho twubaha cyane amategeko y'Imana, kandi ntitwaguye mu kutumvira, nk'abari ku isi.” Hanyuma mbona ibiti bibiri, kimwe gisa nkigiti cyubuzima mumujyi. Imbuto zombi zasaga neza, ariko imwe ntizashoboraga kurya. Bafite imbaraga zo kurya byombi, ariko babujijwe kurya kimwe. Hanyuma umumarayika wanjye witabiriye arambwira ati: “Nta n'umwe muri bo wigeze arya ku giti cyabujijwe; ariko nibarya, bari kugwa. ” Hanyuma najyanywe mu isi yari ifite ukwezi kurindwi. Ngaho, **nabonye umusaza mwiza Henoki**, wari wahinduwe. Ku kuboko kwe kw'iburyo yari afite ikiganza cyiza, kandi kuri buri kibabi handitswe.“ {Ellen White: **Early Writings**, 39.3} “The **Lord has given me a view of other worlds. Wings were given me**, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The **inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus**, and their countenances beamed with Holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, “We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.” Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, “None in this place have tasted of the forbidden tree; but if they should eat, they would fall.” Then I was taken to a world which had seven moons. There **I saw good old Enoch**, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written.“

- “Umwuka w'Imana yari kuri njye; Nari napfunyitse mu iyerekwa ry'icyubahiro cy'Imana, **kandi ku nshuro ya mbere mbona indi mibumbe**. Nyuma yo kuva mu iyerekwa, navuze ibyo nabonye. Umusaza Bates yahise ambaza niba narize inyenyeri. Namubwiye ko ntigeze nibuka ko nigeze kureba muri astronomie. Hanyuma ati: “Ibi ni ibya Nyagasani.” Mu maso he harabagiranaga umucyo w'ijuru, kandi ashishikariza itorero imbaraga.“ {Ellen White: CET 88.2, Testimonies 1, 79} “The Spirit of God rested upon me; I was wrapped in a vision of God’s glory, and for the **first time had a view of other planets**. After I came out of vision, I related what I had seen. Elder Bates then asked if I had studied astronomy. I told him I had no recollection of ever looking into an astronomy. Then he said, “This is of the Lord.” His countenance shone with the light of heaven, and he exhorted the church with power.“

- “Genda mu mahanga yose, yarabategetse. Jya mu gice cya kure cyane cy'isi ituwe kandi wizere ko ukuhaba kwanjye **kuzabana nawe** ndetse no hariya." {Ellen White: (1911) Acts of the Apostles, Chapter 3, p. 29} “Go to all nations, He bade them. Go to the farthest part of the habitable **globe** and be assured that My presence will be with you even there.“

- “Ntabwo ari ukubera imbaraga zavutse muri uwo mwaka uko umwaka utashye isi itanga ubuntu bwayo kandi igakomeza **kuzenguruka izuba.** Ukuboko kw'Imana kayobora imibumbe, kandi ikagumya guhagarara mu buryo bwabo bwo kugenda mu kirere.“ {Ellen White: Signs of the Times, 20. March, 1884, Part 6} “It is not because of inherent power that year by year the earth produces her bounties and continues her motion **around the sun**. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens.“

- “Nkuko imirasire y'izuba yinjira mu mpande za kure z'isi, ni **ko Imana ishushanya** ko umucyo w'ubutumwa bwiza uzagera kuri buri muntu ku isi.“ {Ellen White: (1896) Thoughts from the Mount of Blessing, p. 42} “As the rays of the sun penetrate to the remotest corners of the **globe**, so God designs that the light of the gospel shall extend to every soul upon the earth.“

- “Imana yujuje ibisabwa kugira ngo imurikire isi. Yabahaye ubushobozi bagomba kwagura umurimo we kugeza igihe uzenguruka isi. Mu mpande **zose z'isi bagomba** gushinga isuku, amashuri, amazu yo gusohora, hamwe n'imiryango kugira ngo imirimo ye irangire.“ {Ellen White: (1902) Testimonies 7, 51} “God has qualified His people to enlighten the world. He has entrusted them with faculties by which they are to extend His work until it shall encircle the **globe**. In all parts of the earth they are to establish sanitariums, schools, publishing houses, and kindred facilities for the accomplishment of His work.“

- “Mu mpano itagereranywa y'Umwana wayo, Imana yazengurutse isi yose umwuka w'ubuntu nk'umwuka uzenguruka isi. Abantu bose bahisemo guhumeka uyu mwuka utanga ubuzima bazabaho kandi **bakure** kugeza igihagararo cyabagabo nabagore muri Kristo Yesu.“ {Ellen White (1892) Steps to Christ, Chapter 8, p. 67} “In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the **globe**. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus.“

- “Bibiliya yahinduwe mu ndimi hafi ya zose zavuzwe n'abantu, kandi ikwirakwira mu **mpande zose z’isi**.” {Ellen White: (1884) Spirit of Prophecy 4, 193} “The Bible has been translated into nearly every language spoken by man, and scattered over every part of the **globe**.“

- “Ntabwo ari imbaraga zayo bwite isi itanga umusaruro wayo, kandi uko umwaka utashye ukomeza **kuzenguruka izuba**. Ukuboko kutagaragara kayobora imibumbe muri der umuzenguruko w’ijuru.“ {Ellen White, 1903 Education, 99} “Not by its own inherent energy does the earth produce his bounties, and year by year continue its **motion around the sun**. An unseen hand guides the planets in der circuit of the heavens.“

- “Ukuboko kw'Imana guhora kuyobora GLOBE mu rugendo rwayo rukomeje **RUGENDO. Ukuboko** kumwe gufashe imisozi, no kuringaniza mumwanya, kuyobora no gukomeza gutondekanya imibumbe ikwiranye. Ubwiza buhebuje buri mu ijuru ariko bukora imirimo yashinzwe.” {Ellen White: The Christian Educator, April 1, 1899, par. 5} “The hand of God is continually guiding the GLOBE in its continuous march **AROUND THE SUN**. The same hand which holds the mountains, and balances them in position, guides and keeps in order the respective planets. All the wonderful glories in the heavens are but doing their appointed work.”

- “Imbaraga zimwe zo guhanga zatumye isi ibaho iracyakoreshwa mu gushyigikira isanzure no gukomeza ibikorwa bya kamere. Ukuboko kw'Imana kayobora imibumbe mugutondekanya kwabo mwijuru. Ntabwo ari ukubera imbaraga **zavutse muri uwo mwaka uko umwaka** utashye isi ikomeza kugenda izenguruka izuba kandi itanga umusaruro. Ijambo ry'Imana rigenzura ibintu. Yapfutse ijuru n'ibicu kandi ategura isi imvura. Atuma ibibaya byera kandi “ibyatsi bikura ku misozi;” Zaburi 147: 8. Binyuze mu mbaraga ze niho ibimera bimera, amababi agaragara n'indabyo zirabya.“ {Ellen White, Counsels to Parents, Teachers, and Students,185.3} “The same creative energy that brought the world into existence is still exerted in upholding the universe and continuing the operations of nature. The hand of God guides the planets in their orderly march through the heavens. It is not because of inherent power that year by year the **earth continues her motion round the sun** and produces her bounties. The word of God controls the elements. He covers the heavens with clouds and prepares rain for the earth. He makes the valleys fruitful and “grass to grow upon the mountains;” Psalm 147:8. It is through His power that vegetation flourishes, that the leaves appear and the flowers bloom.“Amagambo yavuzwe haruguru yaba ibitekerezo byabo gusa?

- “Muri aya mabaruwa nanditse, mu buhamya ntanga, ndabagezaho ibyo Uwiteka yampaye. Ntabwo nanditse i**ngingo** imwe mu mpapuro, ngaragaza ibitekerezo byanjye gusa. Nibyo Imana yakinguye imbere yanjye mu iyerekwa - imirasire y'agaciro y'urumuri rumurikira ku ntebe y’ubwami.” {Ellen White: Selected Messages, Vol 1, page 27} “In these letters which I write, in the testimonies I bear, I am presenting to you that which the **LORD HAS PRESENTED TO ME**. I do not write **one** article in the paper, expressing merely my own ideas. They are what God has opened before me in vision–the precious rays of light shining from the throne.”

Ellen White: The Flat Earth or the Gospel



[Dr. Henry Richter – The Earth is not flat]



Dr. Jason Lisle: Biblical & Scientific Reasons Not To Believe In a Flat Earth:



92: Umuziki wukuri wa gikirisitu cyangwa umuziki wa karisimatike imbere yitorero rya SDA

Urutonde rwibice Gutangira Igitabo Kurutonde rwibinyoma

Umuziki uturutse kurundi ruhande = pop na rock beat umuziki nka verisiyo ya "Christian" yumuziki wa pop-rock. Bitiranya amarangamutima yishimye no kuvuka kwukuri kubwumwuka wImana, kugirango dushobore kwishimira icyaha umutimanama utamucira urubanza nkumusozi usize irangi, tutiriwe duhura namarangamutima mabi. Inyigisho z'uwahoze ari umucuranzi wa rock Brian Neumann zirashobora kudufasha kumva neza uburyo umuziki wa kijyambere uhuza akaga kuri twe, ndetse n'amashusho ya hypnotic yihishe kuri tereviziyo no muri firime. Umuhanzi w'icyamamare David Bowie ni umwe mu bagize uru ruziga. Amaze kuvuga ko uburyo bwose bwumuziki ugezweho, ndetse nuburyo budasobanutse nka New Orleans jazz cyangwa umuziki wa 'Christian' ugezweho, ufite inkomoko muri voodoo.

Turabizi ko abantu bitabira cyane idini ryabadayimoni ya voodoo, nyuma yigihe runaka, bagatwarwa numuziki udasanzwe cyane, bakagwa hasi bakazunguza umubiri wose n'amaguru. Igishimishije, tubona ikintu kimwe mumatorero ya charismatique atandukanye, aho asobanurwa nkigikorwa cyumwuka wera, nubwo tuvuga imbaraga zabadayimoni. Gusa binyuze mubihe nkibi cyane dushobora kubona aho umuziki nkuyu uyobora buhoro buhoro, harimo ibiri inyuma yuburyo bworoheje. Bituma Satani yongerera ubwenge no mumubiri.

Ubu bwoko bwumuziki bumaze igihe kinini buzenguruka. Mu ntangiriro, yinjiye mu muziki udasanzwe w'abaririmbyi ba kera b'Umurage, nyuma unyura kuri Sandi Patti hamwe n'abaririmbyi ba Heritage ba kijyambere, batigeze bahurirana inzira y'umuziki wa charismatique w'iki gihe ufite imiterere y'abadayimoni kandi bagaragaza ingoma. Ibi byongeye gutuma ubuhakanyi bwimyitwarire bwiyongera hamwe nubwenge. Ni nako byagenze igihe Beatles na Elvis Presley bacecetse icyo gihe batanze inzira yumuziki wibyuma biremereye. Ellen White yahanuye ko umuziki w'isi winjira mu itorero ryacu n'ingoma, injyana, n'imbyino mu rwego rw'umwiherero uheruka mbere yuko igeragezwa rirangira, asobanura ko umuziki ugira ingaruka zikomeye ku bitekerezo byacu, mu buryo bwiza cyangwa bubi.

- "Ibyo bintu **byahoze kera bizaba ejo hazaza. Satani** azahindura umuziki umutego mu buryo ukoreshwa." {Ellen White: 2SM, p. 38.} "Those t**hings which have been in the past will be in the future**. **Satan** will make **music** a snare by the way in which it is conducted."

- "Ibintu wasobanuye ko bibera muri Indiana, Uwiteka anyeretse ko bizaba mbere gato yuko igeragezwa rirangira. Ikintu cyose kidahwitse kizerekanwa. Hazaba induru, hamwe n'ingoma, umuziki, n'imbyino. Ibyumviro byibinyabuzima bifite ubwenge bizahinduka urujijo kuburyo bidashobora kugirirwa **ikizere cyo gufata ibyemezo byiza. Kandi ibi byitwa kwimuka** kwa Roho Mutagatifu. Umwuka Wera ntajya yigaragaza muri ubwo buryo, muri bedlam y'urusaku… Bedlam y'urusaku ihagarika ibyumviro kandi ikagoreka ibyo biramutse bikozwe neza bishobora kuba umugisha. Imbaraga z'ibigo bya satani bivanga n'urusaku n'urusaku, kugira karnivali, kandi ibyo byitwa umurimo wa Roho Mutagatifu." {Ellen White: 2SM, p. 36} "The things you have described as taking place in **Indiana**, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. **There will be shouting, with drums, music, and dancing**. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit. The Holy Spirit never reveals itself in such methods, in such a bedlam of noise…A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit's working."

Amasezerano y'Abadiventisti ya Indiana mu 1900 rwose ntiyagaragayemo urutare cyangwa ubundi buryo ubwo ari bwo bwose bw'umuziki ukabije umuntu yakoresha mu kurengera ubwoko bw'umuziki w'iki gihe. Abantu bavuga ko bidafite ishingiro bavuga ko umuziki w'iki gihe "ntaho uhuriye" n'ifishi yavuzwe.

Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

Urusaku rwasobanuwe rusobanura gusa itandukaniro ryumuziki utuje cyane wicyo gihe, wakoreraga guhimbaza Imana. Gusa kuvuza ingoma zidasanzwe, ingaruka za pop na jazz, cyangwa uburyo bwihariye bwo kubyina (swing), akenshi biherekejwe nibyishimo byubwenge byuzuye umunezero wibinyoma, byerekana isohozwa ryubuhanuzi bwa Ellen White. Benshi bamenyereye kurundi ruhande bavuga ko amagambo yumuziki adafite akamaro niba imiterere yumuziki ihesha icyubahiro umwanzi. Ubu ni bwo bwoko bw'umuziki, bwahanuwe kugira ngo hamenyekane igihe cy'imperuka burimo gukomera amashyi mu matorero, kandi imbere y'amaso yacu. Mu kwirwanaho hahabwa ijambo rikoreshwa nabi rya Bibiliya "ingoma" muri Zaburi ya 150. Nyuma yo kwiga amateka ya Bibiliya, dushobora kubona ko ingoma muri iyo minsi zari ibikoresho bito cyane byajyana n'umuziki w'ibyishimo no kuramya hamwe no gukubita byoroheje. Ingoma z'icyo gihe ntabwo zacurangaga injyana ya syncopated rhythm, inshuro, nubunini bwumuziki ugezweho. Nkikindi kimenyetso bafata umuziki wAbayahudi mugihe cyakurikiyeho mugihe wari umaze kugoreka bikabije bitewe n’ibihugu by’abapagani, nkibyo dufite uyu munsi. Abayahudi baca bavuza ingoma nini cyane bigana amahanga yabakikije. Kandi umuziki nkuyu washoboje kandi ushimangira ibitekerezo bya benshi mumatorero ya charismatique. Ariko umuziki utuje wo mu burasirazuba bwa kure, aho umuntu atuje kandi buhoro buhoro asubiramo igice kimwe, injyana n'ijwi inshuro nyinshi, nacyo ni kimwe mu bikoresho bya hypnotic! „

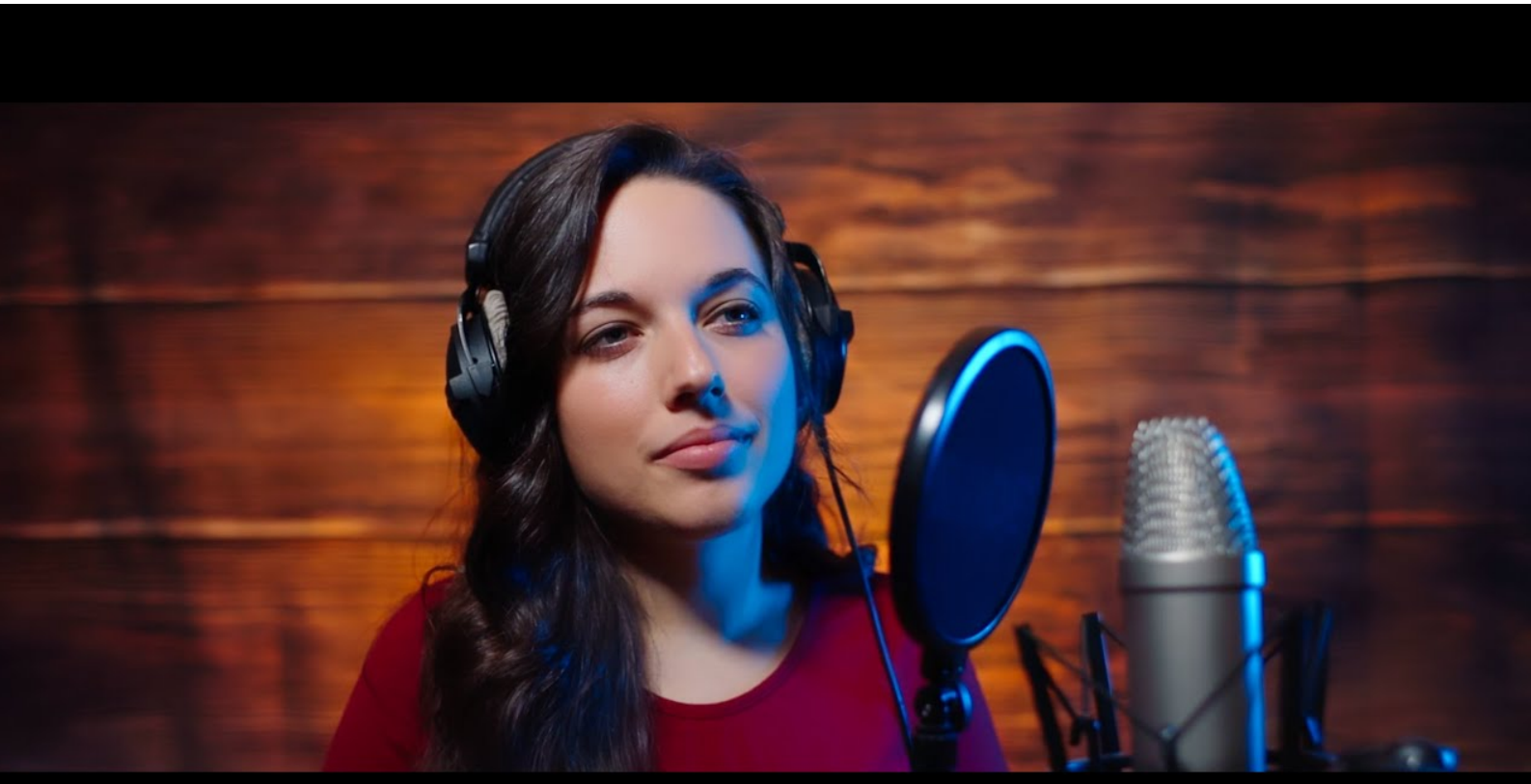
Niba twongeye kureba Ibyahishuwe, biragaragara neza ko Imana igiye gucira Laodikiya, ariko icyarimwe tubona ko nta rindi torero rimukurikira. Turabizi ko Imana ari Ikiremwa gifite gahunda kandi idashaka ko abantu batatanye mu kajagari, keretse mugihe cy'ibitotezo byanyuma. Kubera ko Bibiliya ivuga kandi ko ibiti bizakura hamwe ningano kugeza igihe cyo gusarura, tugomba gusenga kugirango Imana itwereke icyo gukora. Muri kongere ya charismatique y'urubyiruko y'Abadiventiste b'Abanyaburayi mu 2013 (Novi Sad / Seribiya), usibye umuziki wa satani, habaye umukino wa pantomime werekana ku buryo bugaragara umubiri ugaragaza ubusambanyi. Ellen White yanditse mu buhamya ko Imana ibuza mu buryo bweruye amakinamico yose haba mu itorero cyangwa hanze yayo. Ariko nubwo ari ukuri gusobanutse, "impaka" Ellen White yashimye umwuzukuru we ubwo yerekanaga ibikorwa byabana byoroheje mu rusengero byongeye kuza! Nkaho iyi yari ikinamico ruswa! Niba umuntu agumye mu buhakanyi igihe gihagije, umutima we urakomera kugeza aho abona ishingiro kuri byose muri Bibiliya, nubwo ukuri kugaragara! Muri iri koraniro, Jay-Z, wavuzwe ko asenga Satani, na we yararekuwe, kandi mu kiruhuko habaye umwuka "w'ubuntu" n'umuziki wo kubyina, nk'isohozwa ry'ubuhanuzi. Abana benshi b'ukuri b'Imana bari bahari bafite intego zivuye ku mutima ntacyo babonye na gato, kuko kuba hari abamarayika benshi babi kubutaka bwabo nabyo byahishe amaso abafite ukuri. Ellen White wahumekewe ashimangira yeruye ko tutagomba kujya mu materaniro nk'iyo, kuko ari ho tuzagwa, kuko Imana itatwoherejeyo nk'uko yakoraga Eliya hamwe n'abapadiri ba Baali.



<u>True christian music</u>:

Laura Williams:







Fountainview Academy:

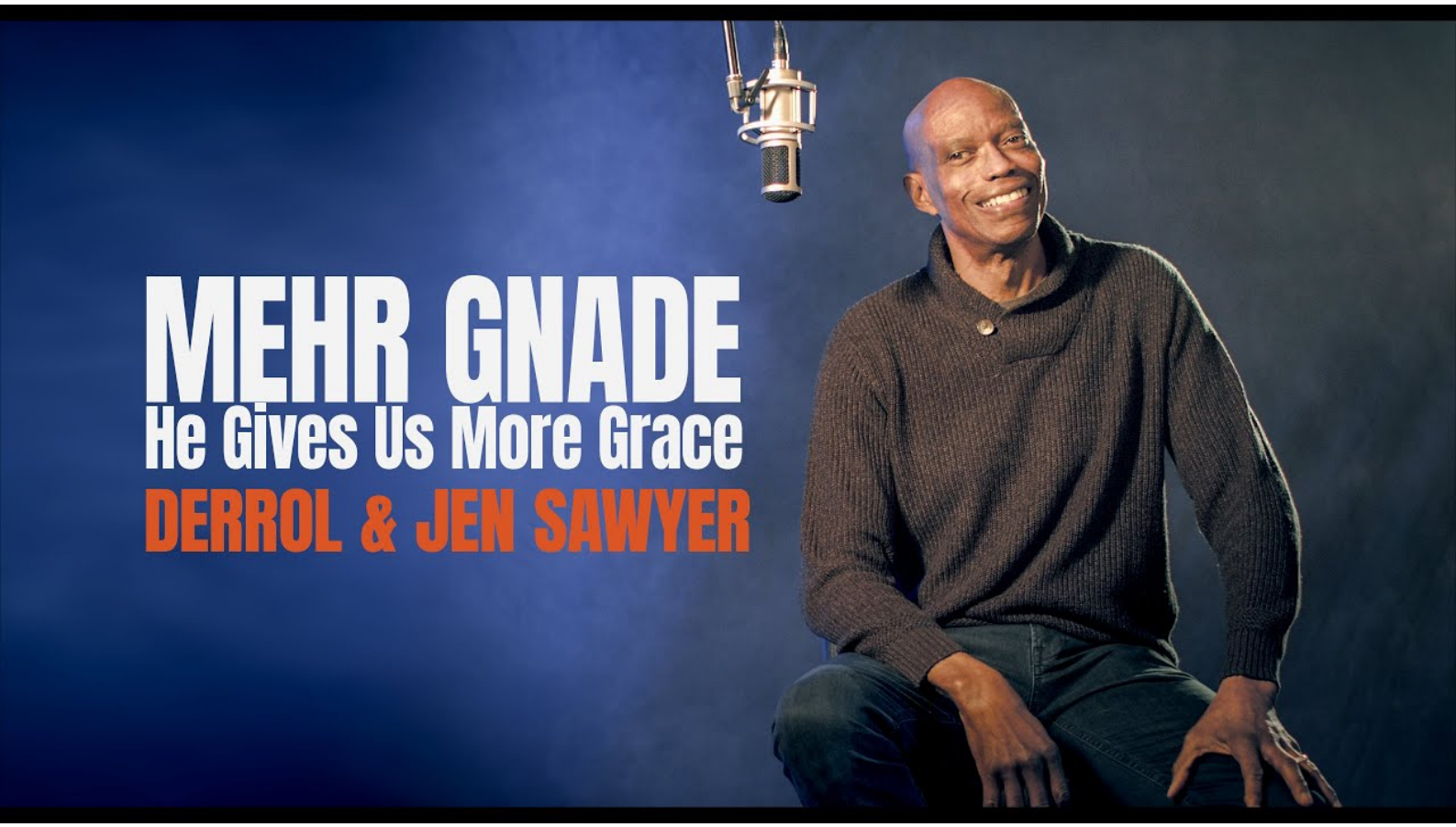






Derrol Sawyer:

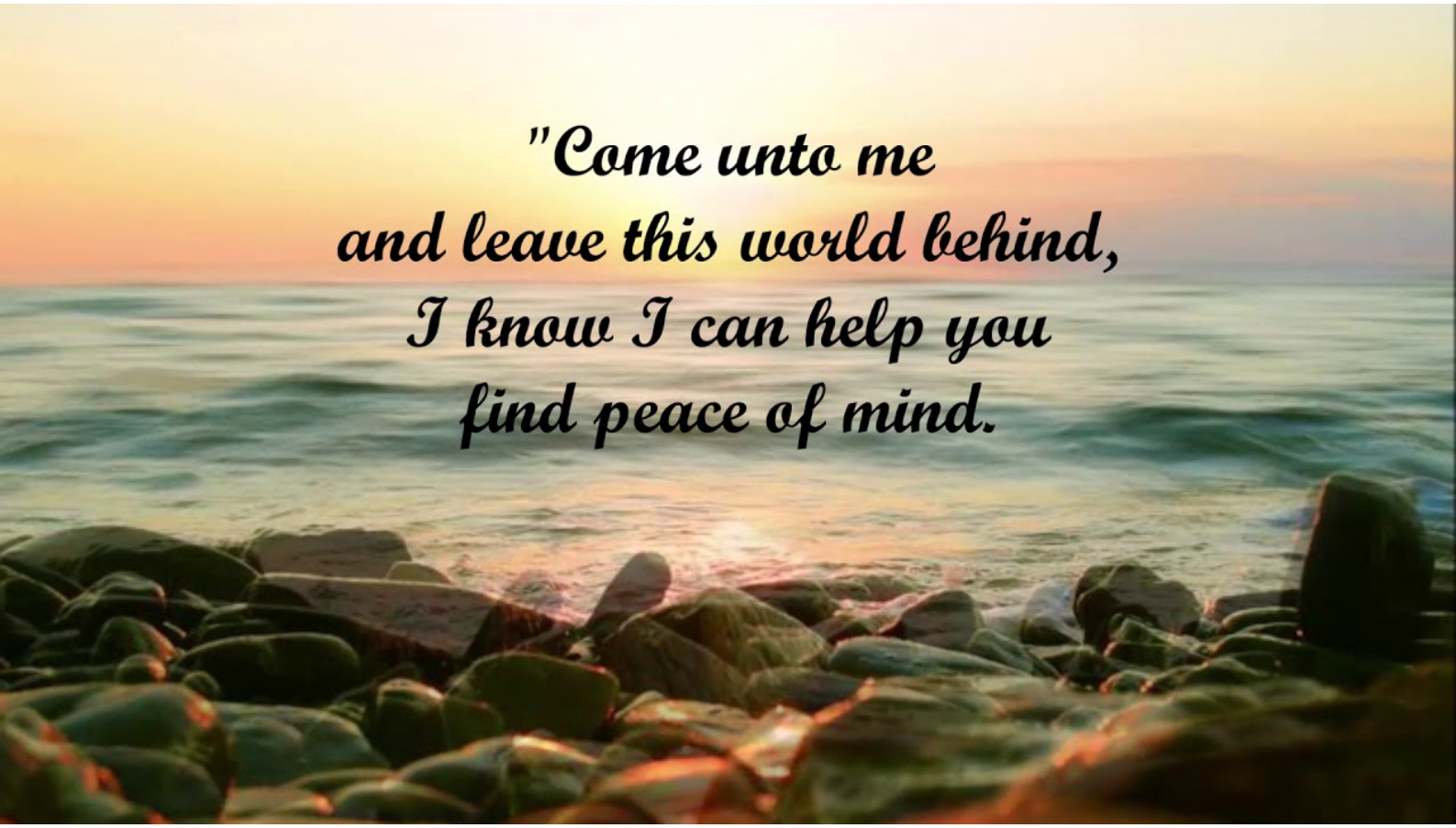







CS
CHAMPION STUDIOS
Like a glory in my breast.


Derrol & Jen Sawyer
DAS SABBATLIED
The Sabbath Song


"Come unto me
and leave this world behind,
I know I can help you
find peace of mind.




Wo sind sie? Wer gibt sein Leben,

Lisa Kisser:






Gehet aus,
IHM entgegen!
MOTTOLIED DER HOFFNUNG-WELTWEIT-BIBELFREIZEIT 2020


Jeden Tag
LISA KISSER


In dem
Herze Gottes
Lisa Kisser

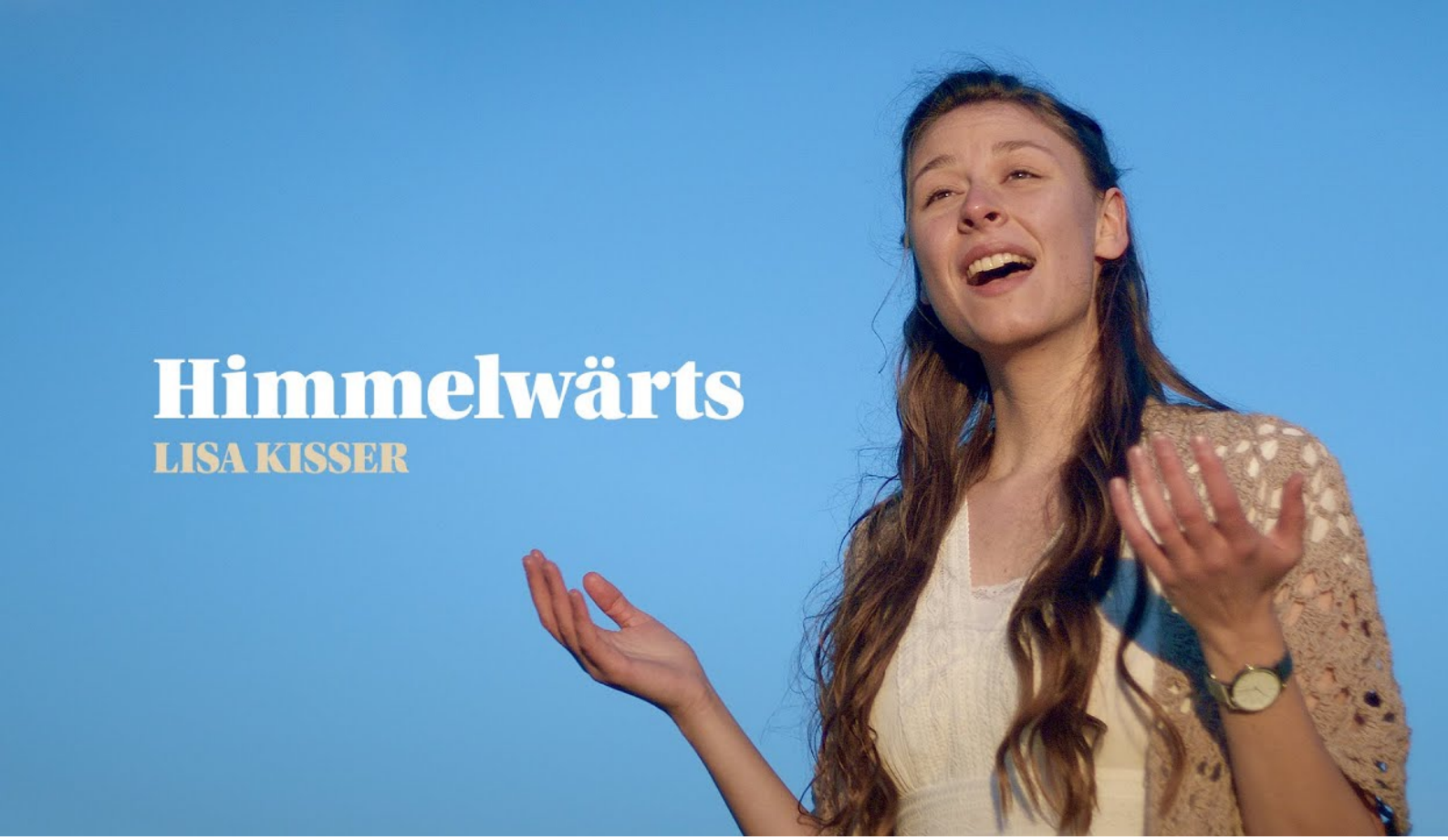

Sehnt sich heut'
die ganze Erde
Lisa Kisser


Deswegen weiß ich,
dass du es ändern kannst,
damit ich dich lieben und
dir dienen kann,


dann wirst du
Seine weit
geöffneten Arme
finden







Anja Schraal:













Georg Friedrich Händel



Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma



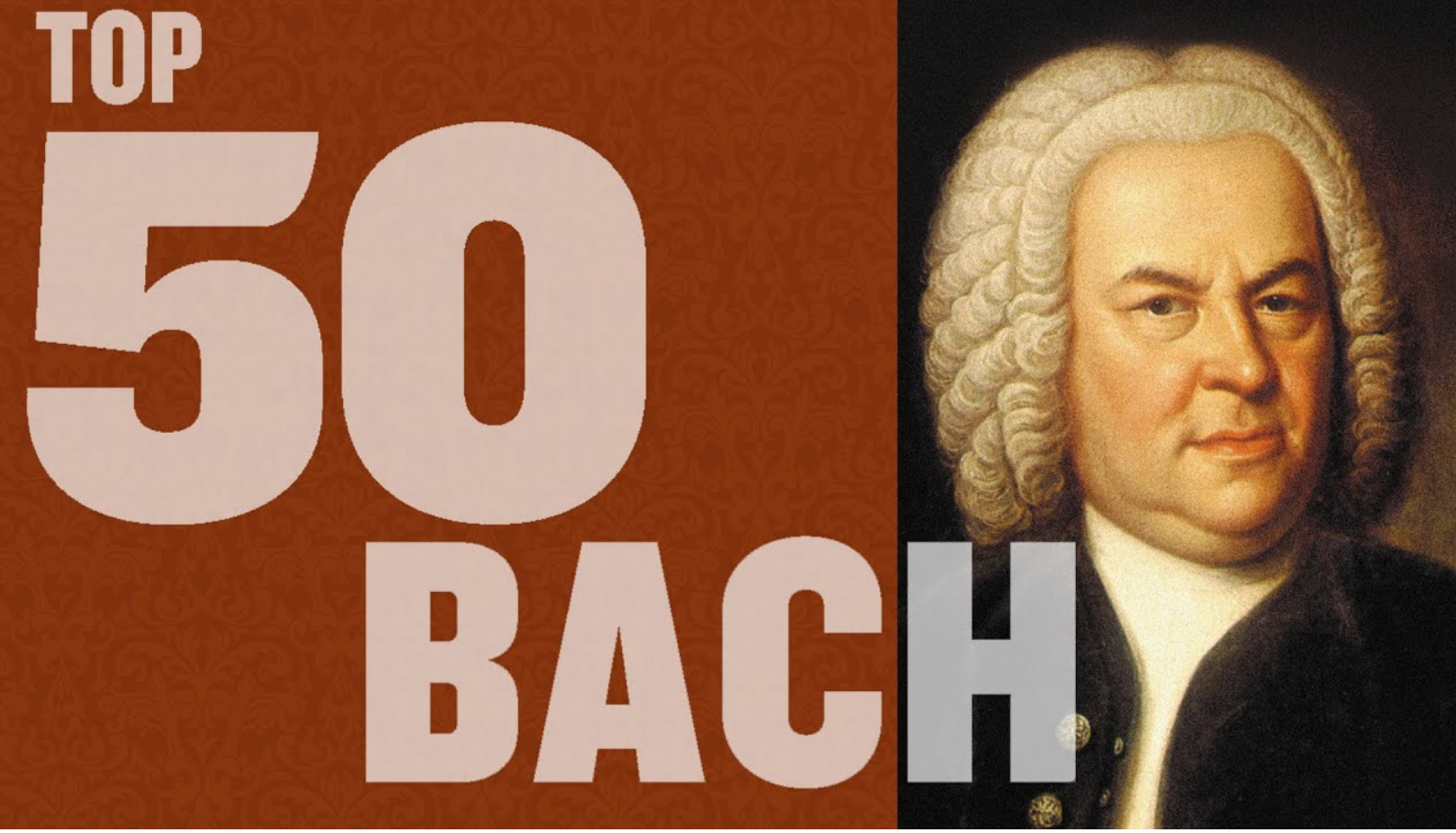


Urutonde rwibice Gutangira Igitabo Gutangira Umutwe Kurutonde rwibinyoma

Johann Sebastian Bach:







93: Inararibonye zanjye ku Mana yacu

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Ndashaka gusangira nawe uburambe bwo gukira kwanjye kubitangaza kubwimbaraga zImana, kugirango tubashe kubona ko nimirire myiza idafite Imana ntacyo ikoresha. Mu mwaka wa 2010, mfite imyaka 38, narwaye kanseri yo mu bwonko yari ifite cm 4 z'umurambararo. Nahinduye indyo yuzuye ibikomoka ku bimera, nkurikizaho ibimera byibimera cyane nka Boswellia Serrata, Green Magma, hamwe n umutobe wavanze vuba kuburyo ikibyimba kigabanuka, kandi biopsy yemeje gusa ingirabuzimafatizo zidakora. Kubera ko nari umunyantege nke cyane kubera indwara, ntabwo nashoboye gufata ibyemezo byiza. Uyu munsi ntabwo nemereye biopsy, kubera ko ishobora gutera imbaraga kubyimba. Ndetse iyo hari kanseri, iterambere ryayo nibikorwa byayo birashobora kugaragara binyuze muri MR scanning (Magnetic Resonance) kandi mugukura gusa guturika gutabara bamwe, ubundi bikazana ingaruka mbi kuruta ibyiza

Ariko hamwe nibibyimba byinshi, kudakora cyangwa inkovu zisigaye bishobora kugaragara gusa mugihe uhindutse mubuzima bwiza cyane. Kubwamahirwe, biopsy, usibye gukora ikibyimba (binyuze mu kurakara), yanzaniye igikomere ahantu hamwe gitera umutekano muke, nuko mpatirwa gufata imiti igabanya ubukana bwa antiepileptique, ibyo bikaba byarinze ingaruka zose mubuzima bwanjye bwiza. Nyuma yo kwitabira biopsy, natakaje hafi kg 10 maze gucika intege cyane. Ariko igihe natangiraga kubaho rwose ku mahame yubuzima, bidatinze nagize imbaraga kuruta mbere yuko mbona ikibyimba. Ibiro byanjye natakaje byagarutse mu mitsi, nta kurya inyama cyangwa amata, cyangwa gukoresha imyitozo iremereye (ibyo ntibyashobokaga nyuma yo kubagwa ubwonko).

Numvaga meze neza nka mbere mu buzima bwanjye, bityo sinongeye kumva nifuza gushaka kugirana umubano mwiza n'Imana cyangwa gufata icyemezo gisobanutse cyo kumwiyegurira ubuzima bwanjye. Nyuma yumwaka umwe, igenzura rya MRI ryerekanye ko ubwonko bwanjye bumeze neza nta mikurire yikibyimba. Hanyuma natandukanije cyane n'Umukiza maze mfata umwanzuro ko ntakeneye indyo yuzuye "ikabije" kuko nari nsanzwe "nkomeye" kandi "nzima". Ukwezi kumwe, habaye iturika rishya ryindwara mubwonko bwanjye, aho iyindi nzira nini, nshya nini yakuze kurundi, kugeza icyo gihe, kimwe cya kabiri cyubwonko bwanjye kitigeze gikoraho, cyatewe no gukura guturika byiyongereyeho amaraso menshi, manini nkaya a umupira wa cm 3. Ndashobora kuvuga ko ubwonko bwanjye hafi ya bwose bwakoreshejwe „mu buryo bw’ikigereranyo.

Iyo ntaba narakoresheje ibintu byinshi byubuvuzi karemano mbere yibyo, biva muri farumasi yImana, kumena amaraso kwaba kwarateje abantu, ndetse no muri njye, muguturika ingirabuzimafatizo hamwe no gukuraho uruhande rumwe rwumubiri cyangwa no gupfa ako kanya. Ariko kubera ko ingirangingo zanjye zitabangamiwe nubuzima butari bwiza, byari byoroshye, ku buryo nubwo kuva amaraso yose, nashoboye kugenda no kugenda bisanzwe. Kubera kubabara umutwe, nongeye kugera mu bitaro, aho abaganga bambwiye ko bigomba gutaha no gusezera ku muryango wanjye, kuko gukira bidashoboka, kandi urupfu rwari imbere yanjye. Natekerezaga ku buzima bwanjye budafite intego nta Mana nahisemo kongera kumwakira n'umutima wanjye wose, uko byagenda kose. Kuri uyu wa gatandatu, natumiye abavandimwe na bashiki bacu benshi b'Abakristo n'umuvugabutumwa iwacu gusenga. Wari umunsi ufite ikirere cyubururu, nta gicu na kimwe cyumuyaga. Twasengaga amarira mumaso yacu Ishoborabyose yampa ubuzima niba ari ubushake bwe.

Nyuma yamasengesho, byatangiye gutaka. Ntabwo twari twiteze urubura kubera ibihe byiza. Twatekerezaga ko igisenge kinyeganyega kubera inkuba zikomeye. Nahise numva meze neza. Ku wa mbere, MRI yerekanye ko inzira nshya kurundi ruhande rwubwonko bwanjye, hamwe nigisebe cyose, hamwe no kuva amaraso yose yagiye, nkaho bitigeze bibaho. Ndetse iyo umuntu arokotse kuva amaraso menshi, bisaba amezi abiri kugirango igikomere kibuze, kandi ubusanzwe igikomere gisiga inkovu. Itsinda ry’abarimu ryavuze ko ibyo bidasobanutse n’inyigisho n’ubuvuzi karemano, kandi bamwe muri bo bari bafite amaso atose, kubera ko bashoboraga kumenya igitangaza cy’Imana kandi ko kibaho koko. Ku rundi ruhande, Imana yahise isiga kanseri y'ibanze kurundi ruhande rw'ubwonko nk'umuburo w'uko ngomba guhinduka rwose, byanze bikunze binyuze ku buyobozi bw'Imana n'imbaraga zayo.

Bibiliya isobanura uburyo Imana yacu yera kandi ifite icyubahiro ku giti cye yahaye umuhanuzi Mose amategeko icumi ku musozi wa Sinayi kandi hagati aho habaye inkuba ikomeye. Umuremyi wacu yabikoze nk'ikimenyetso, kugira ngo hatagira umuntu utekereza ko Mose ubwe yanditse ayo Mategeko Icumi, ariko kugira ngo buri wese ahabwe gihamya n'uwo yaturutse. Ubu ni bwo buryo Umukiza wacu yashyize umukono ku gukira kwanjye mu buryo bw'igitangaza kugira ngo hatagira umuntu uvuga ko ari "gukiza", kuko ibikorwa by'igitangaza by'Imana bikunze gusobanurwa, gucecekesha imvugo isaba guhindura ubuzima no kwakira ukuri. Nubwo ibintu byose, muri kiriya gihe sinigeze ngera ku Mana byuzuye, ariko ubuzima bwanjye bw'idini bwafashe nk'umuhengeri. Nyuma yigihe gito, nahagaritse buhoro buhoro gufata intungamubiri nziza cyane nibikomoka ku bimera nka Boswellia Serrata.Imana yagombaga gukomeza kumpumuriza kugirango nyegere. Ikibyimba cyanjye cyongeye gukora kandi cyongera gukura. Muri Kanama 2018, napfaga rwose, ariko mama n'umugore wanjye baraye amavi yose, bashyigikiwe n'amasengesho y'abantu benshi bicisha bugufi.

Kandi Imana yaravuze ngo OYA gupfa! Nakomeje kuba muzima, maze njyanwa mu bitaro. Abaganga bambwiye ko badategereje ko hashobora kubaho ubuzima hamwe n'iyi nyenyeri, ariko ko nibura bazagerageza kunkorera, nubwo nubwo icyo gihe ndamutse ndokotse icyo gikorwa na gato, birashoboka ko nzabaho ibyumweru bike gusa kugeza ku mezi 2-3. Nyuma yo kubagwa, umuganga wambaga yambwiye ko yari afite mu ntoki igice gito cy'ikibyimba cyanjye kandi ko ari cyo kibyimba gikomeye kandi cyihuta cyane hamwe na Glioblastoma (icyiciro cya malignance 4). Gusa nyuma yibyo namenye neza ko nongeye gupfa, kandi natanze ubuzima bwanjye rwose ku Mana.

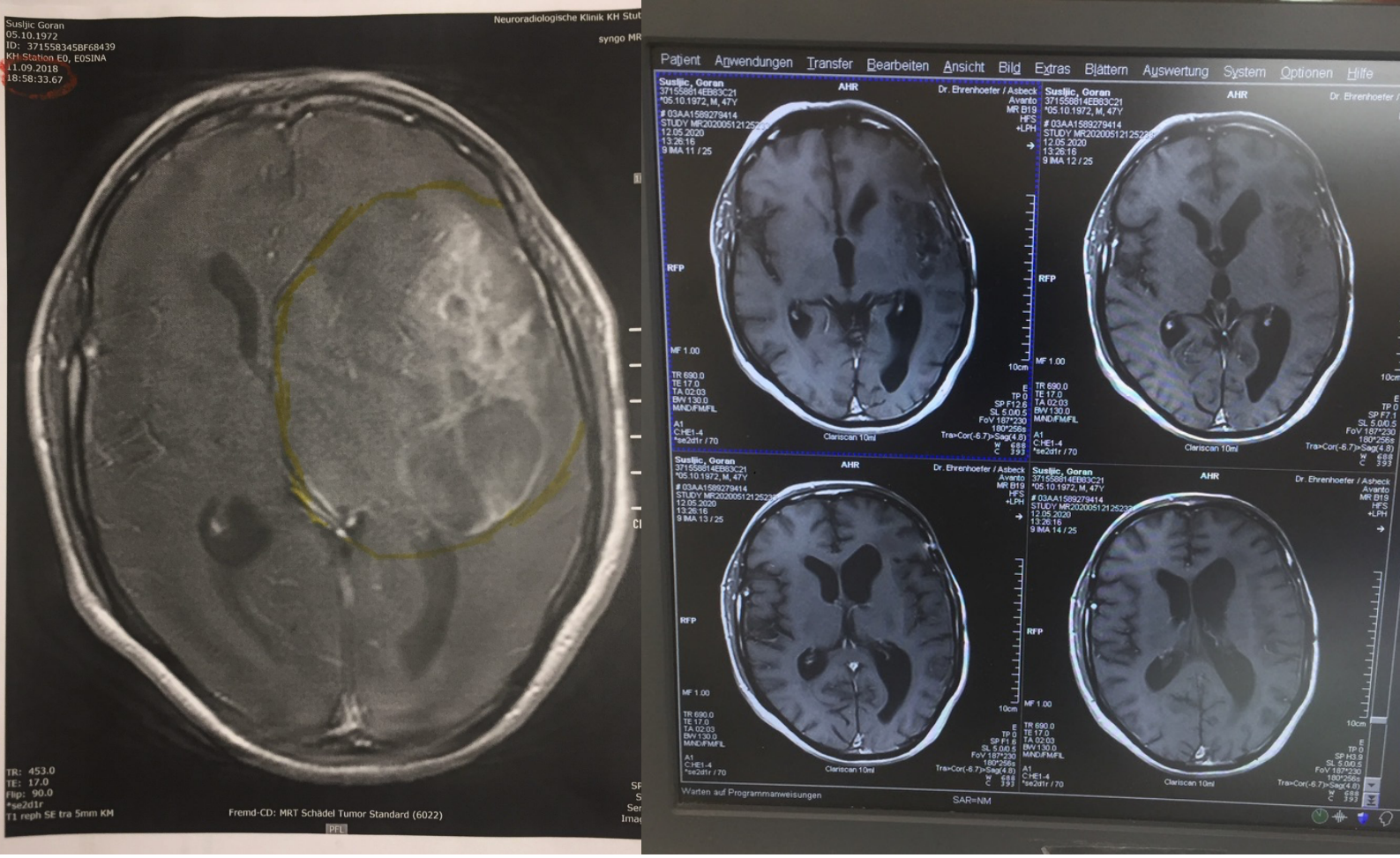
Mu isengesho rimwe ryimbitse, namusezeranije ko hamwe na atom zose zimbaraga zanjye nzagaragaza ukuri KERA yakandagiye ukuri kwabapayiniya bacu ku byerekeye Imana Data n'Umwana wayo Yesu (kurwanya **Ubutatu** **Ubutatu** bw'abapagani, bwinjiye mu bukristo mu mwaka wa **325** nyuma ya Yesu, kandi ntabwo muri Bibiliya ibaho), **kandi usangire igitabo cya Ellen White cyitwa** "**The Great Controversy between Christ and Satan - Impaka zikomeye hagati ya Kristo na Satani**" kubantu bo kuri iyi si nk'itangazo ryo kuza kwa **Yesu vuba**.

Ako kanya isengesho rirangiye, numvise ijwi risobanutse neza:

“Sinzakwemerera gupfa ubuziraherezo”

Ijambo "ubuziraherezo" ntabwo mu byukuri nakoresheje, Imana rero yanyeretse ko aya yari amagambo yayo rwose, ntabwo ari ibitekerezo byanjye! Ndabyumva nuko yambwiye ko nzakomeza kubaho kugeza igihe Yesu azazira (birumvikana ko iyo nkomeza gusabana na We). Kugira ngo Imana yerekane neza ko aya yari amagambo yayo koko, nyuma yamasaha make nakiriye terefone (idasanzwe mubudage) kwa muganga mukuru wurwo rwego rwubuvuzi, utari ushinzwe ikibazo cyanjye kandi uwo nari mfite ntabwo yahuye mbere. Yavuze n'ijwi rihinda umushyitsi kandi atangaye, ko habaye impinduka zumvikana mu gusuzuma ikibyimba cyanjye. Isesengura ry'inyama ryerekanye ko ikibyimba cyari mu bundi bwoko, kuri bwo (nubwo icyiciro cya malignance cyari 3) kuvura (ntabwo ariwo muti, ahubwo ni ugutinda gukura gusa) hamwe na chimiotherapie muri capsules hamwe nimirasire ya fotone byashobokaga! Imana yavuze ibye!

Ikibyimba cyanjye nticyari cyumvikana. Byari hafi cm 10 × 9 mbere yo kubaga, kandi nyuma yo kubagwa, byakomeje kuba hafi cm 8. Nyuma y'isengesho ryanjye, abarwayi benshi n'abakozi bo mu mashami atandukanye y'ibitaro, ndetse n'abayobozi b'amadini, batangiye kumbaza ibibazo bijyanye n'ukuri nyako, bemera ukuri na “Impaka zikomeye” mu ntoki zabo, ndetse n'umupadiri gatolika, we bumvise mu kiganiro inyamaswa (kuva mu Byahishuwe muri Bibiliya) uwo ari we, amateka yacu yahozeho n'ayabanjirije ukuza kwa Yesu, hanyuma uhita asangira “Impaka zikomeye” n'umushumba w'ivugabutumwa.



Nshobora kwandika ingingo ndende cyane kubyerekeye ibitangaza ndengakamere byubuhamya bwabaye mugihe narwariye mubitaro, aho Imana yateguye abana bayo kwakira ukuri. Benshi muribo bagaragaje umunezero wuzuye ko bahawe amahirwe yo kumenya ukuri. Muri Mutarama 2019, MRI yerekanye ko ikibyimba cyagabanutse kuva kuri 8x8cm kigera kuri 4x2cm! Ubwoko bw'Imana bwakomeje kunsengera, kandi nakomeje kugira uburambe bukomeye hamwe nabantu batandukanye bo kwisi, bamwe muribo baransanze bansaba kumva ukuri! Nyuma yo kwakira ukuri, abantu benshi bavuze ko batekereza ko Imana yakoze igitangaza nyacyo kugirango ibahe amahirwe yo kumva ukuri. Igihe kimwe, umuganga yahagaritse ikiganiro cye cy'ubuvuzi, ambwira ko yumva Imana iri mu cyumba cyose kandi ko yabonye icyumba cyose kimurikirwa n'umucyo ndengakamere! Yanshimiye n'umutima we wose kubera "Impaka zikomeye" no kumenya Imana mu buryo butaziguye kuko mbere yaho ntabwo yari azi neza niba Imana ibaho koko!

Muri kamena 2019, nyuma yigice cyumwaka cyo kwizera no gusenga nabantu benshi bakundwa, nagiye muri MRI nshya. Nyuma yisuzuma, nabonye ecran ebyiri zitandukanye, imwe ifite ishusho iriho nindi ifite ishusho kuva mumezi make ashize, mbona ko ikibyimba kinini kinini kuri ecran imwe. Muri ako kanya, nabuze ibyiringiro byo gukira. Ariko rero, umuganga yantumiye ngo tuganire anyereka ko ishusho ya MRI yikibyimba gito aricyo nakoze kuri uriya munsi! Kubwoko bwanjye bwibibyimba, mubisanzwe nta kugabanuka ariko gukura guturika gusa! Yatangajwe n'uku kuri, umuganga ntiyashoboraga kundeka, nubwo abarwayi benshi bari bategereje ikiganiro gisanzwe kimara iminota 10! Yagerageje buri gihe guhakana igitangaza cyImana kandi agerageza gushaka ibimenyetso byerekana umwanya we, ariko nyuma yisaha imwe yagombaga kureka ibitekerezo bye, maze akemera ko Imana ibaho koko!

MRI scan kuva **mumwaka wa** 2018 ya kanseri yubwonko mugihe napfaga = ifoto yibumoso. **MRI kuva muri** Gashyantare 2020 ishusho iburyo) yerekanaga ko icyahoze ari ikibyimba cyubwonko kibi gifite diameter ya cm 10 × 9 **NTIBISANZWE! Uyu** munsi meze neza rwose kandi mubice byinshi bisanzwe nkuko hashize imyaka 10. Ndacyafite uburambe bwubumisiyoneri muri iki gihe. Ndasangira hose ukuri kw'Imana! Bamwe muribo bagaragaza umunezero mwinshi kuba barahawe amahirwe yo kumva ukuri guhoraho.

Muri iki cyiciro cyanyuma mbere yukuza kwa Yesu, Umwuka wImana akora cyane cyane mumitekerereze yabantu. Ntabwo byigeze bibaho abantu biteguye kumva ukuri no kukakira, kuko imperuka yigihe cyubuntu iri hafi! Muri icyo gihe, dukwiye kandi kwibuka ko Imana itazadukiza niba tutabaho dukurikije ubushake bwayo. Ibi kandi birimo **INDYO YUBUZIMA** idafite inyama nisukari!

Gushimira, icyubahiro

Imana Data

n'Umwana wayo w'Imana

Yesu Kristo

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LtMs	Letters and Manuscripts
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MS	Manuscript
PP	Patriarchs and Prophets
RH	Review and Herald
SAT	Sermons and Talks
SDA	Seventh-day Adventist Church
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SM	Selected Messages
SP	The Spirit of Prophesy
SpM	Spalding and Magan Collection
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SpTB	Special Testimonies, Series B
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T	Testimonies for the Church 1-9
TDG	This Day With God
TM	Testimonies to Ministers and Gospel Workers
TMK	That I May Know Him
UL	The Upward Look
YI	The Youth's Instructor

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