Amri Ya Kwanza
AU
Miungu Mitatu?

Kamusi Elezo ya ushahidi wa ukweli wa kale uliokanyagwa chini



Goran Šušljić

www.first-commandment-or-trinity.com

Tafuta: Apple: Command + F Windows: Control + F

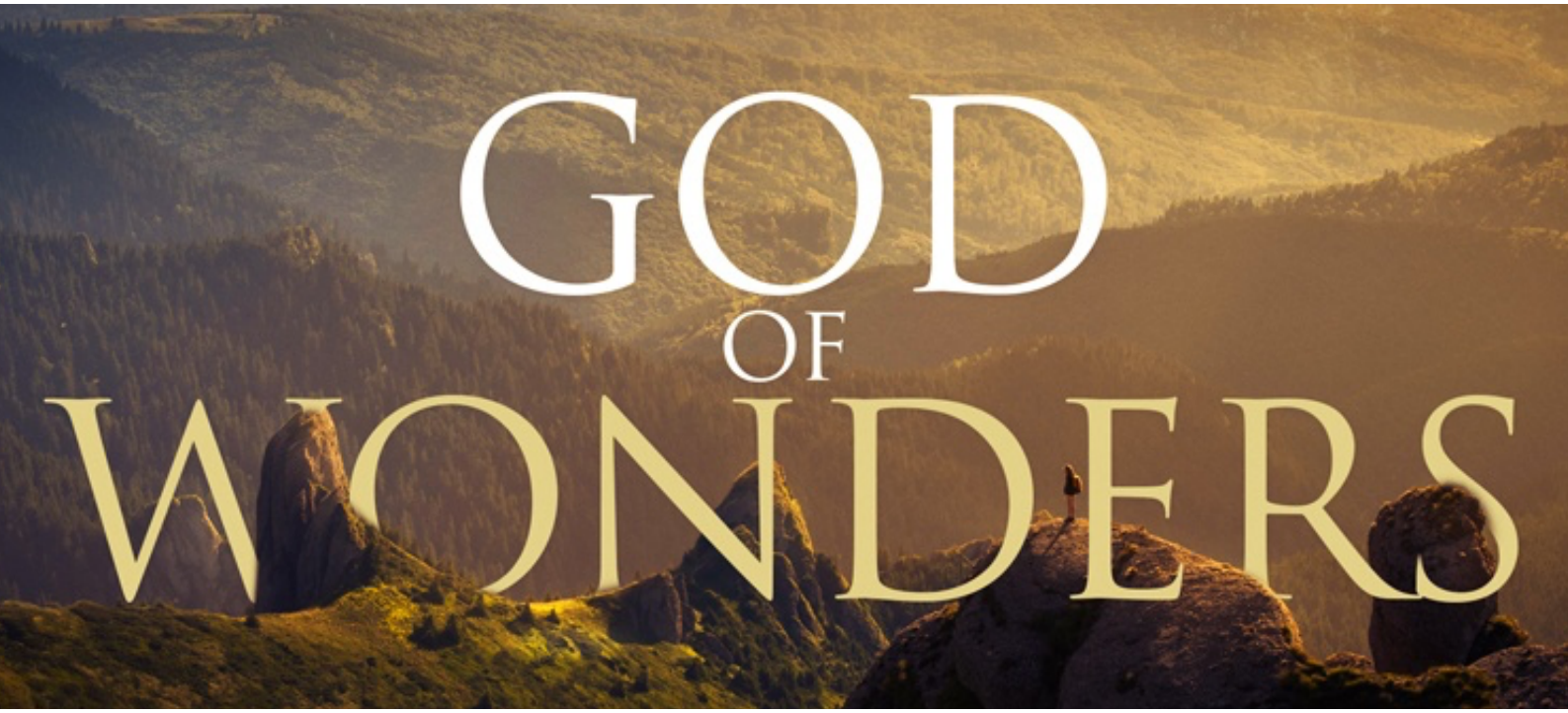
Kurasa 31 za kwanza ni muhtasari wa maelezo muhimu kutoka katika Kitabu kizima

Viungo vyote vya ndani katika rangi ya bluu vinaunganisha sehemu zote za kitabu, sura na mada

Lugha Nyingine

Orodha ya Sura

UTANGULIZ 19.09..2024



Kwanza, ningependa kuwaambia jinsi **nguvu ya Mungu wetu** mkuu imeonekana maishani mwangu. Miaka michache iliyopita, nilikuwa karibu kufa kutokana na mojawapo ya Saratani mbaya zaidi za ubongo. Uvimbe ulipima karibu sentimeta 10x9 na haikuweza kuondolewa kwa upasuaji, kwa hivyo nilikuwa nimefukuzwa na madaktari. Hapo ndipo nilimgeukia Mungu kwa sala ya unyoofu zaidi na kuamua kwamba, ikiwa atanipea uhai, basi nitatumia hiyo fursa kwa kutoa onyo kali kwa watu ili warudi kwenye ukweli wa zamani kuhusu Mungu wa pekee wa kweli (mambo yanayohusu miungu mitatu), na ningewapa pia watu wanaonizunguka, kitabu cha Ellen White **"Pambano Kuu Kati ya Kristo na Shetani"**, kwa kuwa alishauri kwamba kitabu hiki kisambazwe ulimwenguni kote kama majani ya vuli. Nilitamka maneno haya mbele ya Mungu kupitia maombi ya ndani kabisa. Baada ya maombi, nilisikia sauti nyororo ikisema:

"Sitakuacha ufe milele"

Ahadi hii ya Mungu ilitimizwa kama miujiza halisi mbele ya madaktari wangu ambao walishikwa na mshangao (butwa). Leo hii hakuna tena tishu mbaya katika ubongo wangu. Wakati huo huo, Mungu wetu alirudisha nguvu zangu na akanipea fursa kubwa zaidi za kutimiza ahadi zangu, nikijazwa na furaha na Baraka tele.

Utukufu, Heshima, na Shukrani kwa Mwenyezi Mungu na Mwanawe Yesu!

Ni sababu gani ya kuandika hiki kitabu? **Ni ujumbe wa upendo**, na ombi kwa watu wote kuirudia amri ya kwanza kabla ya kufungwa kwa mlango wa rehema**. Mungu na Yesu anatupenda sana**! **Swali la miungu mitatu ni muhimu sana, na linaonyesha kama tutatunza amri ya kwanza au la!** Kabla ya kuendelea mbele na mada hii, ningependa kusisitiza kwamba **Yesu ana uungu na tena hakuumbwa**. **Bibilia hutambua Mungu kama Baba "Mungu mmoja wa kweli".** Hata hivyo yeye ndiye mwana wa pekee wa Mungu Baba, Mungu mmoja tu wa ukweli. **Roho Mtakatifu anadhihirishwa kila mahali kama mwenye ufahamu na UWEPO WA BINAFSI wa Mungu (Baba) na Yesu**. Neno **mtu sio tu inamaanisha 'kuwa'** lakini ina maana tofauti **kulingana na muktadha**. Neno 'mtu' katika kesi hii inaonyesha kwamba Roho Mtakatifu sio tu nishati isiyo na fahamu, kama vile nguvu au vumbi.

Sababu 77 Katika Biblia Kwa Nini Miungu Mitatu Haupo

Je, ni kweli kuna uongo na udanganyifu katika Biblia na Vitabu vya Ellen White?





- "Na uzima wa milele ndio huu, Wakujue Wewe, **MUNGU WA PEKEE WA KWELI, NA YESU** Kristo, Uliyemtuma." {Yohana 17:3}

- "Lakini kwetu sisi **Mungu ni MMOJA tu, aliye Baba**, ambaye vitu vyote vimetoka kwake, nasi tunaishi kwake; na **Bwana mmoja Yesu Kristo**, ambaye kwake vitu vyote vimekuwepo, na sisi kwa yeye." {1 Wakorintho 8:6}

- "Watu huja wakiwa hawajajitayarisha kwa kuja kwa **Roho Mtakatifu wa Mungu**." {Ellen White: 5T, p. 162} "The people come unprepared for the visitation of **God's Holy Spirit**."

- "Tunamtaka **Roho Mtakatifu, ambaye ni Yesu Kristo**." {Ellen White: Letter 66, Aprili 10, 1894, par. 18} "We want the **Holy Spirit, which is Jesus Christ**."

Kanisa la Katoliki lenyewe **linathibitisha** kwamba **fundisho la miungu mitatu halikukubaliwa hadi Karne ya 4**:

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “Uundaji wa **Mungu mmoja katika nafsi tatu** haukuwekwa imara, hakika haikuwa kikamilifu kuingizwa katika maisha ya Kikristo na ukiri wake wa imani, **kabla ya mwisho wa karne ya 4**. Lakini ni uundaji huu haswa ambao **ni miungu mitatu**. **Miongoni mwa Mababa wa Kitume, hapakuwa na kitu chochote kinachokaribia hata kidogo mawazo au mtazamo huo**.” {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**.”

- “Lakini **Makanisa ya Kiprotestanti** yenyewe **yamekubali** mafundisho kama vile ya Miungu Mitatu kwa ajili yake ambayo **hakuna mamlaka kamili kama hayo katika Injili**.” {Magazeti ya Maisha: Okt. 30 1950, uk. 51, Graham Greene, Kupalizwa kwa Mariamu} “But the **Protestant Churches** have themselves **accepted** such dogmas as the **Trinity** for which there is **no such precise authority in the Gospels**.”

Je, madai ni sahihi kwamba imani za leo zinazoshikiliwa na kanisa ni “maendeleo” katika kanisaujuzi wa "ukweli"?

- “Jambo moja ambalo ni hakika litatambuliwa hivi karibuni,—**uasi MKUBWA**, unaoendelea na **kuongezeka** na **kuzidi kuwa** na nguvu zaidi, na **itaendelea kufanya hivyo mpaka Bwana atakapofanya kushuka kutoka mbinguni kwa mwaliko**.” {Ellen White: Testimonies, Series B, No. 7, S. 57 & NYI Februar 7, 1906, kifungu. 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**.”

- “**Nimeamriwa** kuwaambia watu wetu, kwa kuwa **wengine** hawatambui, kwamba **shetani** ana kila njama, na anazifanya kwa njia ambazo hawatarajii. Mashirika ya Shetani yatafanya hivyo kuvumbua njia za kuwafanya wenye dhambi kutoka kwa watakatifu. **Sasa nawaambieni, nitakapolazwa, MABADILIKO MAKUBWA yatatokea**. Sijui ni lini nitachukuliwa; na **ninatamani kuonya wote dhidi ya hila za shetani**. Nataka watu wajue kwamba **niliwaonya kikamilifu kabla ya kifo changu**.” {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**.”

Ukweli wa asili ni upi? Katika kitabu cha, Pambano Kuu iliyoandikwa na **Ellen White** alisema ukweli waziwazi kwamba katika **maisha ya milele tutakuwa pamoja tu na Mungu Baba na Mwanawe Yesu!** Roho Mtakatifu hayupo kama kiumbe wa tatu katika maelezo ya umilele, kwa sababu yeye si Mungu wa tatu:

- “Na **miaka ya umilele**, inaposonga mbele, italeta mafunuo mengi na **matukufu zaidi ya Mungu 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**.”

- “**Utukufu wa Mungu na wa Mwana-Kondoo hufurika Mji Mtakatifu** kwa nuru isiyozimika. Waliokombolewa tembea katika utukufu usio na jua wa siku ya milele. “Sikuona hekalu ndani yake: kwa ajili ya **Bwana Mungu Mwenyezi na Mwana-Kondoo** ndio hekalu lake.” Ufunuo 21:22. Watu wa Mungu ndio pendeleo la **kuwa na ushirika wa wazi na Baba 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**.”

George Knight, profesa wa historia ya Waadventista, ana nini, mfuasi wa miungu mitatu, na mmoja wawanatheolojia maarufu katika duru za leo za Mkutano Mkuu wa SDA, kwa dhati ameandika nini?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “**Wengi wa waanzilishi** wa Kanisa la Adventista la Kisababto **hawangeweza kujiunga na kanisa leo** ikiwa walipaswa kujiunga na Imani za Msingi za madhehebu. Zaidi haswa, wengi **hawataweza kukubaliana** na imani nambari 2, ambayo inahusika na **fundisho la miungu mitatu**.” {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**.”



Je, Biblia na Ellen White hutuambia waziwazi ukweli wa kamili ni upi?

- “Paulo na wenzake walisafiri katika eneo la Frugia na Galatia wakiwa na wakazuiwa na **Roho Mtakatifu** wasihubiri neno katika jimbo la Asia. Wakati huo wakafika mpaka wa Misia, wakajaribu kuingia Bithinia, lakini **Roho wa Yesu** hakuwaruhusu.” {Matendo 16:6.7} New International Version (NIV), Elberfelder 1905, Schlachter 1951, Hoffnung für alle, Interlinearübersetzung “Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the **Holy Spirit** from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the **Spirit of Jesus** would not allow them to.”

- “Kwa kuwa ninyi mmekuwa wana wake, **Mungu alimtuma Roho** wa Mwanawe mioyoni mwetu, Roho ambaye anapaza sauti, “Abba, **Baba**.” {Wagalatia 4:6}

Leo tuko katika utimilifu kamili wa ishara za mwisho, ambazo kulingana na Ufunuo na Ellen White inawakilisha awamu ya mwisho ya Ukengeufu wa mwisho huko Laodikia.

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Kwa nini awamu ya mwisho? Katika miaka ya 1880, kikundi kidogo cha wanatheolojia wakuu walioasi walianza ”mradi.” wa kutambulisha fundisho la miungu mitatu. Ellen White hapo 1888 naye akaongeza katika pambano kuu, kwamba Yesu ndiye **MWENYE UTU WA PEKEE** (Mungu) katika **ULIMWENGU** Mzima (**KARIBU** na Mungu Baba), kupinga nukuu za uwongo kuhusu Wenye miungu mitatu:

- “Kristo ambaye ni Neno, Mwana wa Pekee wa Mungu, alikuwa mmoja na Baba wa milele, mmoja kwa asili, katika tabia, na katika kusudi, Kiumbe cha PEKEE katika ulimwengu WOTE ambacho kingeweza ingia katika mashauri na makusudi yote ya Mungu (Baba).” {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 alifafanua mwaka 1891 (Juni) kwa nini fundisho la miungu mitatu si la kweli, na akaeleza kwamba swali la kutoielewa siri hii, katika suala la asili ya Roho Mtakatifu,inahusiana na ukweli kwamba Roho Mtakatifu ni **ROHO WA YESU**, sio mungu wa tatu anayejitegemea mwenyewe”:

- “Nitamwomba Baba, naye atawapa **Msaidizi mwingine**, ili akae naye wewe milele; hata Roho wa kweli; Ambaye ulimwengu hauwezi kumpokea, kwa sababu unamwona wala hamjui, bali ninyi mnamjua, maana anakaa kwenu, naye atakuwa ndani wewe” [Yohana 14:16, 17]. Hii inarejelea kuwepo kila mahali kwa **ROHO wa KRISTO, anayeitwa Mfariji**. Kuna mafumbo mengi ambayo sitafuti kuyaelewa wala kuyaeleza; ni juu sana kwangu, na ni juu sana kwenu. **Katika baadhi ya mambo haya, kimya ni dhahabu**.” {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,-20]. **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**.”

Licha ya onyo kwamba kukimya ni dhahabu, Roho Mtakatifu wa Yesu ametangazwa kama Mungu wa tatu ambaye hayupo!

Viongozi wa uasi-imani walimtuma Ellen White kwenda Australia huko 1891 (Septemba), dhidi ya Mungu na mapenzi yake, kwa sababu ya kupigania ukweli, ili wao inaweza kwa amani kuongezea kitabu “Maisha ya Yesu Kristo” na maneno ya ziada kuhusu Roho Mtakatifu, yaani Utatu. Toleo jipya lilichapishwa mnamo 1898 chini ya jina “Tamaa ya Zama”.



Wakati Ellen White aliporudi Marekani mwaka wa 1900, kuenea kwa mafundisho ya Utatu ulikuwa tayari umeenea na hauzuiliki!

- “Jambo hili **lilimchukiza sana Bwana**. **Wanagenz**i hao walikuwa w**akisomeshwa** katika **mafundisho ya uwongo** yaliyomo katika jambo lililoletwa. Na magazeti ya **Review and Herald walikuwa wakipeleka mafundisho hayo ya uwongo ulimwenguni**.” {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**.”

- “Sijaonyesha, nadhani, kazi nzima iliyonipeleka hapa Australia. Labda wewe huenda usiwahi kuelewa jambo hilo kikamilifu. **Bwana hakuwa katika kuondoka kwetu Amerika**. Alifanya si kufichua kwamba yalikuwa mapenzi yake kwamba niondoke Battle Creek. **Bwana hakupanga hili**, lakini amewaacha nyinyi nyote mtembee **kwa fikira zenu**. Bwana angekuwa na W.C. White, mama yake, na wafanyikazi wake **wanabaki Amerika**, tulihitajika sana kazi, na kama mtazamo wako wa kiroho ungetambua hali ya kweli, haungewahi wamekubali harakati zilizofanywa. Lakini Bwana alisoma mioyo ya wote. Kulikuwa hivyo nia kubwa ya kutuacha kwamba Bwana aliruhusu jambo hili litendeke. Wale ambao walikuwa wamechoshwa na shuhuda zilizotolewa waliachwa bila watu waliozitoa. **Kujitenga kwetu na Battle Creek ilikuwa kuwaacha watu wawe na mapenzi na njia yao wenyewe, ambayo waliona kuwa ni bora kuliko njia ya Bwana**.” {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**.”

Ellen White alitangaza mnamo 1883 kwamba maneno aliyoandika yatabadilishwa:

- “**Ujenzi wowote mbaya unaweza kuwekwa juu ya ushuhuda** wangu na wale ambao hukiri haki, lakini hawamjui Mungu, kwa unyenyekevu nitasonga mbele na kazi yangu.” {Ellen White: SM1, p. 73, 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.”

Aliandika kwamba hata katika siku za waanzilishi wa imani hakuna hata mmoja kati ya watu ishirini ambaye angeokolewa. Wangekuwa wangapi kuokolewa leo? Hakika wachache sana!

- “Ni neno la uzito ninalolisema kwa kanisa, kwamba **hakuna hata mmoja kati ya ishirini** ambao majina yao yameandikishwa kwenye vitabu vya kanisa wwako tayari kufunga historia yao ya kidunia, na wangefanya hivyo kuwa **bila Mungu na bila tumaini katika ulimwengu kama mtenda-dhambi wa kawaida**.” {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**.”

Ikilinganishwa na waanzilishi, je, kanisa la leo liko karibu zaidi na Mungu sasa kuliko ilivyokuwa wakati huo? Kwa nini basi, tunakubali moja kwa moja maoni ya walio wengi wa leo kama ukweli usiopingika bila kuchunguza imani zetu za zamani? Imani ya kweli ya zamani ilikataa kila namna ya miungu mitatu, si tu ile ya Kikatoliki, kwa sababu Utatu unawakilisha sayansi ya kipagani.

Mwanzilishi wetu J.N. Andrews aliandika nini?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “**Fundisho la miungu mitatu** ambalo l**ilianzishwa** katika kanisa na baraza la **Nicea, A. D. 325. Fundisho hili linaharibu UTU WA MUNGU, NA Mwanawe, YESU Kristo**, Bwana wetu. Hatua mbaya ambazo **zililazimishwa kwa kanisa**, ambalo linaonekana kwenye kurasa za historia ya kikanisa, linaweza kusababisha kila jambo anayeamini fundisho hilo kuona haya.” {J.N. ANDREWS: RH, Machi 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**.”

Hata baada ya 1900, Ellen White alithibitisha ukweli huu wa **KALE** kutoka kwa nukuu hii:

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “**Mwongo** ni yule anayewasilisha nadharia na mafundisho ya uwongo. **Anayekataa UTU WA MUNGU NA wa Mwanawe YESU Kristo anamkana Mungu na Kristo.** "Kama mliyoyasikia **tangu mwanzo yatakaa ndani yenu**, nanyi mtakaa katika Mwana na ndani ya Baba.” Ukiendelea kuamini na kutii kweli wewe kwanza kukumbatiwa **kuhusu utu wa Baba na Mwana**, utaunganishwa pamoja nao kwa upendo. Utaonekana kwa ule muungano ambao Kristo aliuombea hapo awali kabla ya kusulubishwa kwake.” {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.”

- “Niliwahakikishia kwamba **ujumbe anaowasilisha leo ni uleule ambao ametoa katika miaka sitini ya huduma yake ya umma. Ana huduma sawa ya kufanya kwa ajili ya Bwana ambayo iliwekwa juu yake katika usichana wake**.” {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.”

Ushahidi wa Uasi

Kuweka Udanganyifu Katika Biblia na Maandiko ya Ellen White

Kuweka Udanganyifu Katika Biblia:



- “Niliona kwamba Mungu alikuwa ameilinda **Biblia** hasa; lakini **nakala zake zilipokuwa chache, watu wenye elimu katika visa fulani walibadili maneno**, wakifikiri ndivyo yalivyo kuifanya iwe wazi zaidi, wakati kwa uhalisi walikuwa **wakifumbua kile kilichokuwa wazi**, kwa kukisababisha kuegemea **kwenye maoni yao yaliyowekwa**, ambayo yalitawaliwa na **mapokeo**.” {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Mathayo 28:18-20 Ubatizo kwa jina la Baba na la Mwana na la Roho Mtakatifu

John 5:7 Comma Johanneum

Westcott + Hort = Codex Sinaiticus + Codex Vaticanus

Kuweka Uwongo Katika Maandiko ya Ellen White

Asilimia 99.9 ya nukuu kutoka kwa Ellen White **hadi 1915 ni digrii 180 kinyume na hizo zilizonukuliwa katika kutetea miungu mitatu. Neno la Mungu hakika halijipinga lenyewe.**

Mifano:

Asili: Kinga pekee dhidi ya dhambi ni Yesu:



- “**Kristo** ndiye chanzo cha kila msukumo sahihi. **Yeye ndiye PEKEE** anayeweza kuamsha katika uadui wa asili wa moyo dhidi ya dhambi. Yeye ndiye chanzo cha nguvu zetu ikiwa tunataka kuokolewa. Hakuna nafsi inaweza kutubu bila neema ya 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.”

- “Hali yetu kupitia dhambi imekuwa ya kabla ya asili, na nguvu inayoturudisha kuwa isiyo ya kawaida, vinginevyo haina thamani. Kuna **nguvu moja tu** inayoweza kuvunja mshiko wa uovu kutoka mioyoni mwa wanadamu, na yaani, nguvu za **Mungu NDANI YA 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**.”

- “**Kinga pekee dhidi ya maovu** ni kukaa kwa Kristo ndani ya moyo kupitia kuamini kwa haki yake.” {Ellen White: DA, p. 324} “The **only defense against evil** is the indwelling of **Christ** in the heart through faith in His righteousness.”

Kuweka Udanganyifu: Kinga pekee dhidi ya dhambi ni Roho Mtakatifu:

- “Mfalme wa nguvu za uovu anaweza **tu** kuzuiwa na nguvu za Mungu katika **nafsi ya tatu** wa Uungu, **Roho Mtakatifu**.” {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**.”

- “DHAMBI inaweza kupingwa na kushinda **TU kupitia** wakala mkuu wa **tatu wa Uungu**, ambaye angekuja bila nguvu iliyorekebishwa, lakini kwa utimilifu wa Nguvu ya Kimungu.” {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.”

Utatu wa Mbinguni - Watu Watatu WENYE UHAI

Nguvu Tatu za juu zaidi za mbinguni

Mamlaka Tatu?

Utatu: Je, Baba, Mwana, na ROHO MTAKATIFU (Utatu) wamejitoa wenyewe kwa mpango wa wokovu kwenye baraza la mbinguni?

Je, ni kweli Ellen White aliandika au kuongea juu ya Mitatu MIUNGU MITATU?

Uungu = Miungu Mitatu

NGUVU YA PEKEE dhidi ya dhambi = Kiumbe cha Tatu - Nafsi - Nafsi Roho Mtakatifu?

Avondale: Mtu wa tatu anatuzunguka?

Kitu au Mtu - Utu - IT or Person - Personality - A.T. Jones

Nukuu zingine zinazopingana

Ni nini hasa kilifanyika kwa “Tumaini la Vizazi Vyote” - “Desire of Ages”?

2 Videos: **Verne Bates - Manipulations of Ellen White Books** **www.vbates.com**


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


iz prvog tromesečja za HAC
RBN

Je, fundisho la miungu mitatu kweli linatoka wapi? Kutoka kwa Mitume?



- "**Uundaji wa 'Mungu mmoja katika nafsi tatu' haukuthibitishwa kwa uthabiti**, kwa hakika sivyo kuingizwa kikamilifu katika maisha ya Kikristo na ukiri wake wa imani, **kabla ya mwisho wa karne ya 4**. Lakini ni uundaji huu haswa ambao una dai la kwanza la jina la Utatu katika mafundisho ya dini. **Miongoni mwa mitume, hapakuwa na chochote hata kidogo kukaribia mawazo au mtazamo kama huo**." {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**."

- "**Waadventista** Wasabato **wanapatana** na kauli kuu za imani za Jumuiya ya Wakristo, ikijumuisha Imani ya Mitume, **Nicea (325),** na ufafanuzi wa ziada wa imani kuhusu **Roho Mtakatifu** kama ilivyofikiwa katika **Konstantinople (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**)"

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Je, maono ya kwanza ya Ellen White dhidi ya fundisho la miungu mitatu yalikuwa ya uwongo?



Kwa upande mwingine, kuna mashambulizi dhidi ya maono ya kwanza ya Ellen White, ambayo yanakataa fundisho la miungu mitatu, na kuna hoja kwamba yeye tu "baadaye alitambua ukweli" na kutambua kwamba Yesu pia alikuwa Mwenye Uungu na kwamba kwa hiyo fundisho la miungu mitatu ulikuwa kweli kweli! Lakini katika nukuu hapa chini tunaona kinyume kabisa, yaani mwaka 1879 aliandika kwamba Yesu alikuwa na Uungu asili. Na ni wazi kwamba hata kabla ya kuumbwa kwa ulimwengu, alikuwa Mwana wake halisi Baba wa mbinguni. Nafasi ya Mwana halisi haijumuishi kabisa Utatu, kwa sababu katika Utatu wote Tatu wanapaswa kuwa sawa!

- “Wanadamu walioanguka, kwa maana moja, hawangeweza kuwa washirika wa Kristo, kwani hawakuweza kuingia huruma na **asili Yake ya Uungu**, na kuwa na ushirika na Mkombozi wa ulimwengu.” {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.”

Ellen White, katika vitabu vyake "Pambano Kuu" na "Wahenga na Manabii", aliweka wazi kwamba Viumbe WAWILI pekee wa Kimungu katika ULIMWENGU MZIMA ni Mungu Baba na Yesu:

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “**Kristo** Neno, Mwana wa Pekee wa Mungu, alikuwa mmoja na **Baba wa milele**,—mmoja kwa undani asili, katika tabia, na katika kusudi,--Kiumbe **pekee katika ulimwengu kote ambacho kingeweza kuingia katika mashauri na makusudi yote ya Mungu (Baba)**.” **{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).”

- “Mtawala wa ulimwengu hakuwa peke yake katika kazi Yake ya ukarimu. Alikuwa na mfanyakazi mwenza ambaye angeweza kufahamu makusudi Yake, na angeweza kushiriki furaha Yake katika kutoa furaha kwa Viumbe. “Hapo mwanzo kulikuwako Neno, naye Neno alikuwako kwa Mungu. naye Neno alikuwa Mungu. Huyo mwanzo alikuwako kwa Mungu.” Yohana 1:1, 2. **Kristo, Yule Neno, mwana pekee wa Mungu, alikuwa mmoja na Baba wa milele—mmoja katika asili, ndani tabia, kwa makusudi—Kiumbe pekee ambacho kingeweza kuingia katika mashauri yote na makusudi ya Mungu**.” {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**.”

Baada ya 1900, wakati wa mjadala mkubwa zaidi wa kuanzishwa kwa fundisho la miungu mitatu, EGW aliandika kwamba “Pambano Kuu” kilikuwa kitabu muhimu zaidi cha kimisionari kutoa. Inakuwaje hivyo hakuondoa nukuu iliyo hapo juu, ikiwa kweli alikuwa amekubali miungu mitatu?

<u>Tunaweza pia kusoma maneno ya wazi katika ripoti hapa chini kwamba Ellen White na Pioneers alikataa kwa uthabiti fundisho la miungu mitatu:</u>



- “Lakini baada ya kutufundisha juu ya miungu mitatu, na kugundua kwamba **hatukuwa na uzima juu ya miungu mitatu** somo la Mungu wake wa Utatu, akawa na bidii katika kushutumu imani ya umoja, ambayo inachukua kutoka kwa **Kristo na Uungu Wake**, na kumwacha Yeye ila mwanadamu. Hapa, kwa kadiri maoni yetu yalivyokuwa wasiwasi, alikuwa akipambana na mtu wa majani. **Hatukatai Uungu wa Kristo**. [..] Tunaamini kuwa Yeye ni Mtu wa Kiungu aliyesemwa na Yehovah kwa maneno, “Na tufanye mwanadamu.” Alikuwa pamoja na Baba kabla ulimwengu haujawapo.[...] **HATUNA huruma nyingi hivyo pamoja na Waunitariani wanaokana Uungu wa Kristo, kama vile WATATU** wanaoshikilia hilo Mwana ndiye Baba wa milele, na anazungumza vibaya sana juu ya Mungu watatu-mmoja. Mpe Mwalimu Uungu wote ambao Maandiko Matakatifu humvika.” {Review and Herald, 6. June, 1871, p. 196, Title: Western Tour} {http://docs.adventistarchives.org/docs/RH/RH18710606- V37-25__B.pdf} “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.”

Ingawa maelezo haya sahihi ya mazungumzo ambayo Ellen White pia alishiriki ni wazi kabisa, kuna madai kwamba neno **"MIUNGU MITATU"** "pekee" lilimaanisha aina isiyo sahihi ya makanisa mengine. Kwa upande mwingine, Utatu wa “Waadventista” ungekuwa “kweli” kwa sababu ulifanya kwamba hayana fundisho juu ya Mungu wa Utatu, lakini imani tu katika Baba, Mwana, na Mtakatifu Roho. Dai hili halilingani na ukweli: Kwa sababu jambo la pili la imani za SDA na jina, **'MUNGU MMOJA'** linasema kwamba Waadventista wanaamini katika **Mungu MMOJA** wa Utatu, sawa na yule mwingine makanisa hufanya:

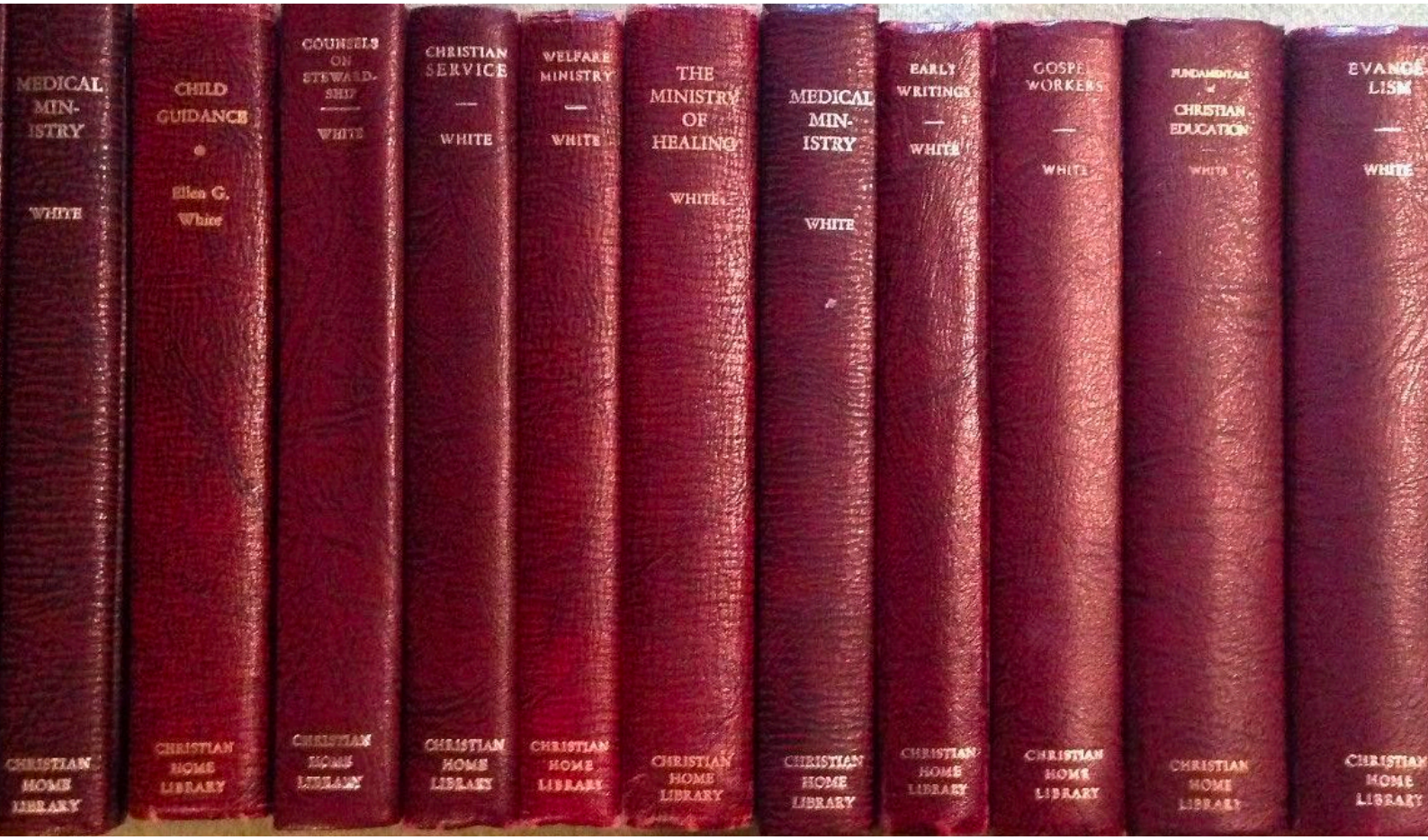
- “**Kuna Mungu MMOJA: Baba, Mwana, na Roho Mtakatifu, UMOJA** wa Nafsi tatu za milele. Mungu hafi, mwenye uwezo wote, anajua yote, juu ya yote, na yuko daima. **Yeye** ni usio na zaidi ya ufahamu wa mwanadamu, lakini inajulikana kupitia ufunuo **Wake** binafsi. **Mungu**, ambaye ni upendo, ni kustahiki milele kuabudiwa, kuabudiwa, na kuhudumiwa na viumbe vyote.” {Jambo la Pili Katika Imani ya Waadventista - 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.”

Maneno ‘**Mungu MMOJA’** (kwa maana ya miungu mitatu) na ‘**MIUNGU WA MITATU’**, yana maana sawa kwa sababu fasili zote mbili zinaelezea Mungu aliyeunganishwa wa Utatu! Mbali na "hoja" ya kanisa la Waadventista yenye jina tofauti, **'MUNGU MMOJA**' (ambaye ina Viumbe watatu), ikilinganishwa na jina ‘**MIUNGU WA MITATU’** katika makanisa mengine, jambo la 3, 4 na 5 za imani za kanisa la Waadventista bado zinafufuliwa, ambapo Mungu Baba, Mwana, na Roho Mtakatifu wanaelezewa kuwa Viumbe tofauti**. Lakini hata katika Waprotestanti walioanguka makanisa, mtu anaamini katika** Viumbe watatu tofauti kwa wakati mmoja, bila kujali kama hii ni katika orodha ya imani zao au la! Na jambo kuu la kila kitu sio maelezo tu (kwa upande wa Waadventista ambao wamefanya Theolojia) ya Viumbe watatu lakini fundisho kwamba hawa ni wa **Mungu MMOJA wa Utatu**.

The madai ya asili "mbili" (ambayo inatumika kila wakati katika tafsiri ya mistari ya Biblia na Maandishi ya Ellen White, ambayo hasa yanaonyesha wazi kwamba Utatu si kweli) hayana maana kwa sababu moja haijumuishi nyingine kabisa. Wakati umbo la Kikatoliki la Utatu linamaanisha "**Miungu WATATU KUTOKA KWA MUNGU MMOJA**", namna ya "maalum" ya Waadventista ni "**Mungu MMOJA KUTOKA KWA WATATU**. **Miungu". Lakini viwakilishi vyote viwili bado ni sawa kwa sababu katika visa vyote viwili kuna MOJA (iliyounganishwa) Mungu, ambaye si Mungu Baba kutoka katika Biblia.** Kwa upande mwingine, Mkatoliki kudai kwamba Yesu anazaliwa upya kila siku haigusi swali la Utatu hata kidogo!

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

<u>Je! maneno yote ya Ellen White (isipokuwa barua na taarifa za kibinafsi) yameongozwa moja kwa moja na Mungu?</u>



- "**Katika barua hizi ninazoandika**, katika ushuhuda ninaotoa, nawaletea jambo hili ambayo Bwana amenileta. **Siandiki nakala moja kwenye karatasi, nikielezea mawazo yangu tu**. Ndivyo ambavyo **Mungu amefungua** mbele yangu katika maono, vya thamani miale ya nuru ikiangaza kutoka kwenye kiti cha enzi" {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."

- "Niliwahakikishia **kwamba ujumbe anaowasilisha** leo ni **uleule** ambao ametoa katika miaka sitini ya **huduma yake ya hadharani**." {Ellen White: RH, Julai 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."

Je! Mungu angeonyesha maelezo yanayopingana na Yeye Mwenyewe kwa mtu mmoja, ambaye alikuwa nabii Wake wa kweli tangu mwanzo, na kisha miaka 50 baadaye kuwatenga ya zamani na mpya? Mungu wa kweli kamwe mabadiliko! Kutoka wapi, basi, idadi ndogo ya nukuu zinazopingwa kama hizo hutoka kama k.m. Utatu wa Mbinguni?

- "Kwa maana **watu fulani ambao hukumu yao** iliandikwa zamani, wameingia kati yenu kisiri. Hao ni watu wasiomcha Mungu, w**anaopotosha** neema ya Mungu wetu kuwa leseni ya uasherati na **kumkana Yesu Kristo** Mwenye Enzi Kuu na Bwana wetu pekee." {Yuda 1:4}

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

<u>Je, Ellen White alihitaji ukweli wa zamani, wakati mashambulizi ya “maarifa mapya” yalianza kukua na nguvu?</u>

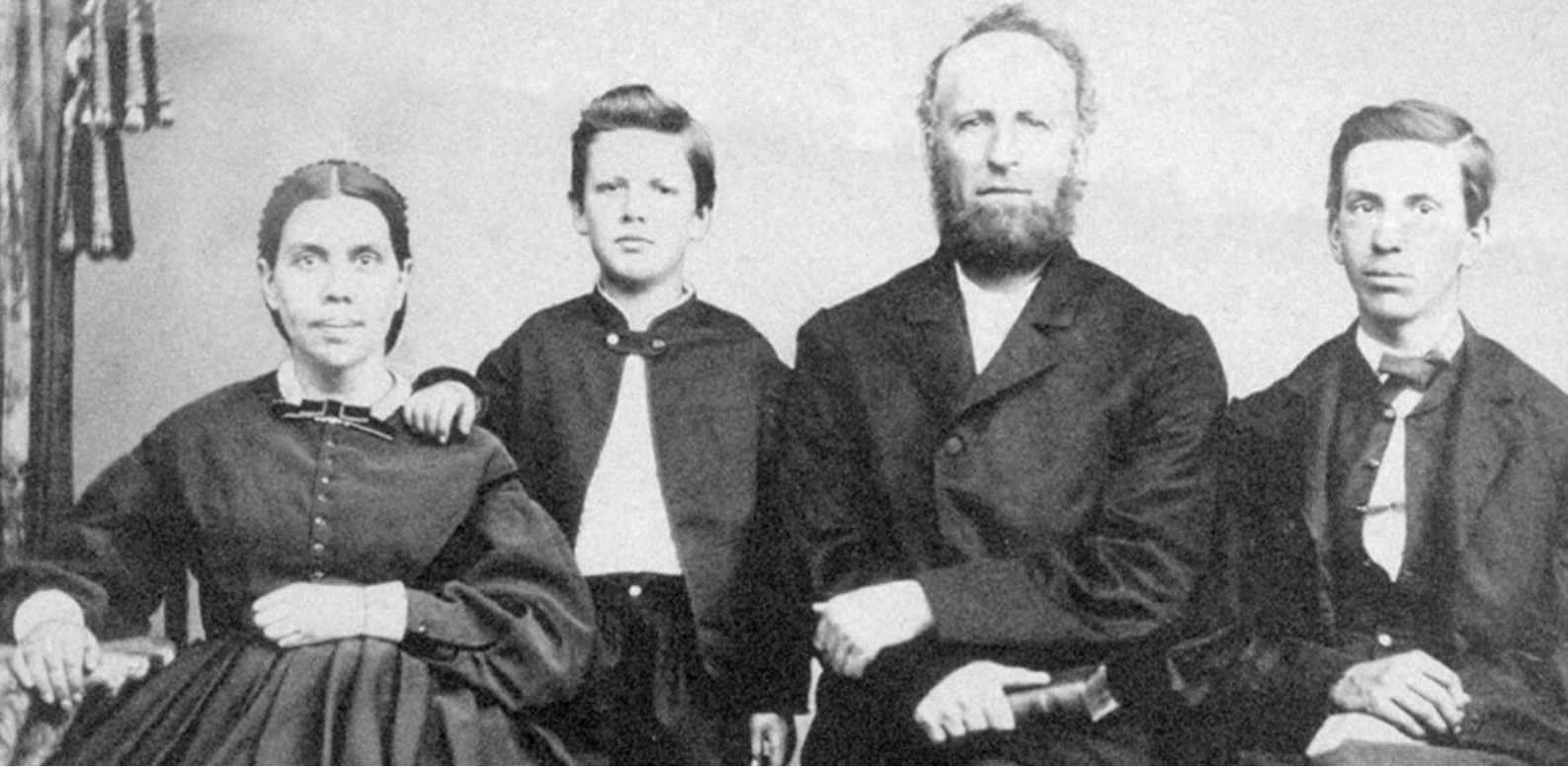


- “**Kataa kila hatua ya upotovu**, ingawa **imefunikwa** na sura ya ukweli, ambayo inakana **utu wa Mungu au wa Kristo. Yesu Kristo ni Mwana wa Mungu**.” {Ellen White: Manuscript 124, 1905} "**Reject every phase of error,** even though it be **covered** with a semblance of **reality**, which d**enies the personality of God or of Christ**. **Jesus Christ is the Son of God**.”

- “**Jambo hatari limechapishwa katika ofisi yetu**, na ikiwa ni sehemu ya kazi ilibidi kucheleweshwa, ilikuwa kazi ya vitabu vyenye nuru ya ukweli. Hii ilikuwa **kumchukiza sana Bwana**. Wanafunzi **walikuwa wakifundishwa katika uwongo mafundisho yaliyomo katika suala lililoletwa.** Na magazeti ya ***Review and Herald*** **yalikuwa kupeleka mafundisho haya ya uwongo kwa ulimwengu**.” {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**.“

- “Wale wanaojaribu **kuleta nadharia** ambazo **zingeondoa nguzo za imani yetu** kuhusu patakatifu au kuhusu **utu wa Mungu au wa Kristo**, wanafanya kazi kama **vipofu**.” {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “**Kataa kila hatua ya upotovu**, ingawa **imefunikwa** na sura ya ukweli, ambayo inakana **utu wa Mungu au wa Kristo. Yesu Kristo ni Mwana wa Mungu**.” {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**.”

- “Mungu amenipa mwanga kuhusu majarida yetu. Ni nini? Amesema kwmaba wafu wataongea. Vipi? Kazi zao zitawafuata. **Tunapaswa kurudia maneno ya waanzilishi katika kazi yetu,** ambao walijua gharama ya kuitafuta kweli kama hazina iliyofichwa, na ambao walijitahidi kuweka msingi wa kazi yetu. **Wakasonga mbele hatua kwa hatua chini ya ushawishi wa Roho wa Mungu.** Mmoja baada ya mwingine mapainia hawa wanaaga dunia. Neno **nililopewa** ni kwamba, **hawo waliyoandika watu hawa zamani yawe kuzalishwa tena**. Na katika ***The Signs of the Times*** makala zisiwe ndefu au kuchapishwa kwa faini. Fanya usijaribu kuingiza kila kitu kwenye nambari moja ya karatasi. Acha uchapishaji uwe mzuri, na wacha uzoefu wa dhati na ulio hai waandikwe kwenye karatasi.” {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.”

Mada ya "mtu" katika mwanzo wa uasi inarejelea Roho Mtakatifu, ambayo inaelezewa kama mtu, kama Mungu Baba na Mwana Yesu walivyo. Lakini tunaweza kuona tena katika nukuu hapa chini, kwamba Roho Mtakatifu ni sehemu ya Mungu, na hiyo hakika yeye si mtu huru:

- “**Bwana** huwatia moyo wote wamtafutao kwa moyo wote. **Anawapa Mtakatifu Wake Roho, udhihirisho wa uwepo WAKE na upendeleo**.” {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.”

Je! ulikuwa mtazamo gani wa wana wa Ellen White juu ya kuingia kwa fundisho la miungu mitatu? kwenye Uadventista?

Edson White aliandika mwaka **1913** kwamba kuna Viumbe viwili tu vya Kimungu katika Ulimwengu mzima, Baba na Mwana:

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- "**Kuna kiumbe kimoja tu ambaye yuko kando ya Baba, ambaye ni mwana wake, 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**."

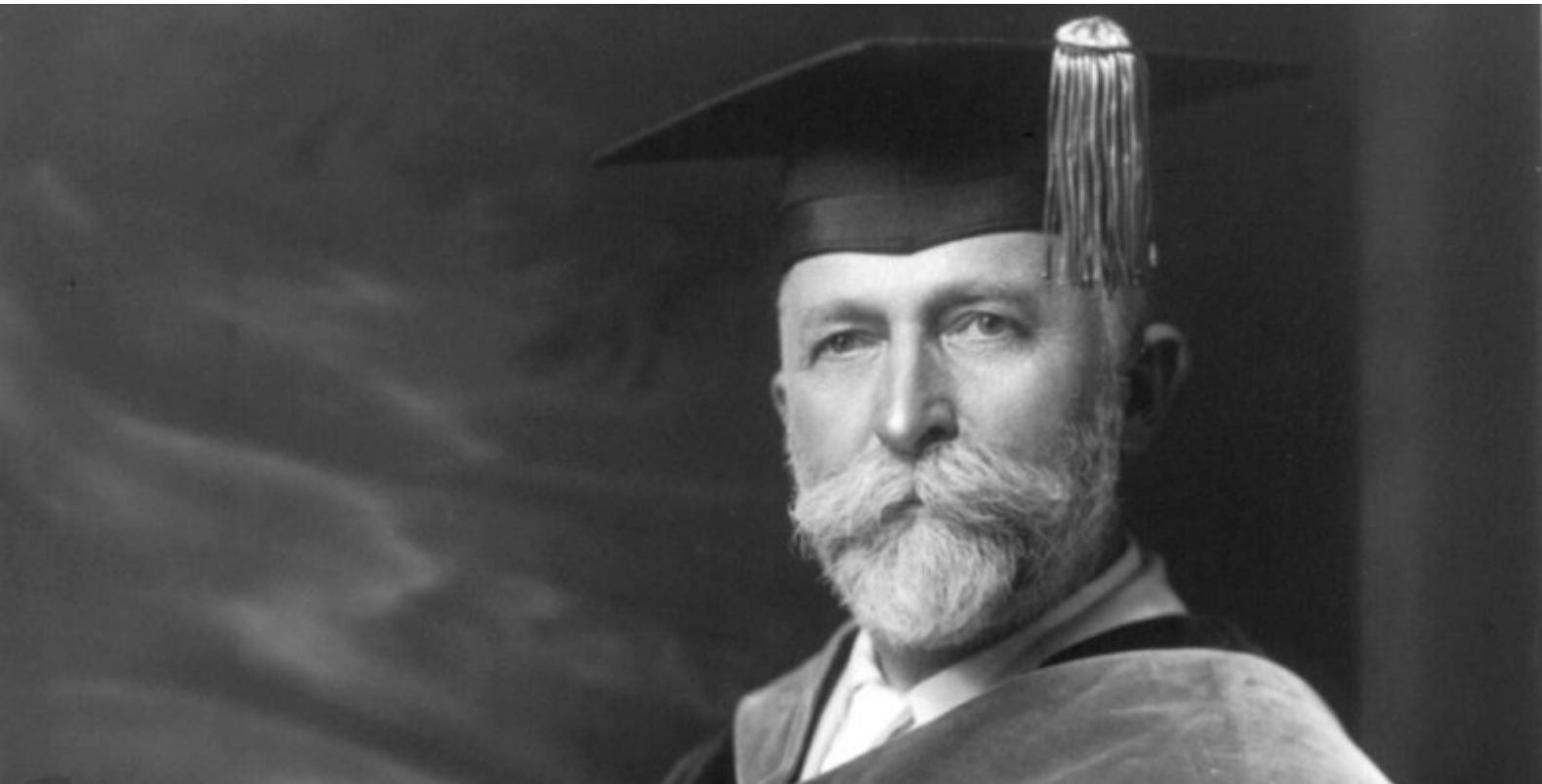
Kwa nini Ellen White hakuitikia hilo, ikiwa kweli aliamini miungu mitatu wakati huo? Ilikuwa katika hizo siku ambazo kulikuwa na mapambano makubwa kati ya kambi hizo mbili, na taarifa kama hiyo ilikuwa na athari kubwa, hasa kwa vile ilitoka kwa mwana wa Ellen White! Mwana wa pili wa Ellen White, William White, aliandika nini baadaye kuhusu kuleta fundisho la miungu mitatu ndani ya Kanisa la Waadventista?

- "**Kauli na hoja za BAADHI ya mawaziri wetu** katika jitihada zao za kuthibitisha kwamba **Roho Mtakatifu alikuwa mtu binafsi** kama **Mungu**, Baba, na Kristo, wa milele Mwanangu, **wamenichanganya** na wakati mwingine **wamenihuzunisha**." {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**."

Kwa nini **William White** alipigania Utatu ikiwa ni kweli? Kwa sababu Mungu alimwonyesha **Ellen White** hivyo mwanawe hangeacha ukweli:

- "Pia **ilionyeshwa kwangu kwamba mwanangu**, (W. C. White), anapaswa kuwa msaidizi wangu na mshauri, na kwamba **Bwana ataweka juu yake roho ya hekima na sauti akili.** Nilionyeshwa kwamba **Bwana angemwongoza**, na kwamba hatachukuliwa, kwa sababu angetambua maongozi na **uongozi wa Roho Mtakatifu**..."Bwana atafanya kuwa mwalimu wako. Utakutana na mvuto wa udanganyifu; watakuja kwa namna nyingi, ndani pantheism na aina nyingine za ukafiri; lakini fuata nitakapokuongoza, utakuwa mchanga salama. **Nitaweka Roho YANGU juu ya mwana wako**, na nitamwimarisha afanye kazi Yake. Amewahi neema ya unyenyekevu. Bwana amemteua kutenda sehemu muhimu katika kazi Yake. Kwa kusudi hili alizaliwa." {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."

Mwanzo wa uasi, Dr. Kellog. Mwisho wa uasi unaendelea vivyo hivyo:



Mwanzo wa uasi ulibeba swali la msingi la Roho Mtakatifu na madai ya Dk. Kellogg kwamba Roho Mtakatifu ni Mungu. Haikuwa swali tu kuhusu namna ya uwepo wake na matendo au uliberali, kwani mambo ya kale yanapotoshwa leo. Dk. Kellogg aliamini Mungu Baba, Mungu Mwana, na, kulingana na yeye, "Mungu" Roho Mtakatifu, ambayo baadaye likawa fundisho rasmi la Kanisa la Waadventista kupitia uasi wa kina zaidi:

- “Yeye (**Dr. Kellogg**) aliniambia kwamba **SASA anaamini** katika Mungu Baba, Mungu Mwana, na Mungu Roho Mtakatifu (**MIUNGU MITATU**); na **maoni yake** yalikuwa kwamba ni **Mungu Roho Mtakatifu, na Sl Mungu Baba, aliyejaza nafasi yote, na kila kiumbe hai**.” {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.**”

Sifa za anguko la mwisho ni pamoja na ulimwengu wa asili ya Mungu na Roho Mtakatifu, ambayo ingekubaliwa na wengi, na ambayo ilianza mara baada ya Ellen Kifo cha White:

- “Katika kitabu “**Living Temple**” (Dr. Kellogg) imewasilishwa **mwanzo wa mauti uzushi**. **Mwisho** wake utafuata, na itapokelewa na wale Amber hawako tayari sikiliza onyo ambalo Mungu ametoa.” {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.”

- “**Hekalu Hai**” ina **mwanzo wa nadharia hizi**. Nilijua kwamba mwanzo ingekuwa fuata baada ya muda mfupi; na **nikatetemeka kwa ajili ya watu wetu**. Maandiko yaliyotumika kuthibitisha fundisho lililowekwa hapo, limetumiwa vibaya.” {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.”

- “Sasa tunayo mwanzo wa hatari mbele yetu. **Mwisho wake utakuwa wa kushangaza zaidi kiasili**.” {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**.”

Kwa nini "asili ya kushangaza zaidi"? Kwa sababu, badala ya idadi ndogo ya waumini waliodanganywa na uasi wa kwanza, baada ya kifo cha Ellen White, uasi wa mwisho ungeondoa kutoka kwa ukweli idadi kubwa ya waumini. Wakati EGW, aliandika kwamba uasi wa Omega yangetokea upesi sana, wanatheolojia wa leo, kwa upande mwingine, wanadai hilo katika taarifa hiyo alimaanisha "wakati ujao wa mbali". Mwisho wa uasi uliotangazwa ukawa na nguvu zaidi karibu 1920 wakati hatua rasmi za kwanza zilichukuliwa ili kuanzisha fundisho la miungu mitatu. Jambo la kushangaza ni kwamba wanatheolojia wa leo wanamnukuu Dk. Kellogg, kwa sifa na utambuzi, kwa kuandika. "ukweli" wa wazi kama huo. Hii ilitarajiwa kwa sababu tu kupitia maandishi ya, basi wabebaji wa ukengeufu, huja "ushahidi" kwamba waanzilishi wetu pia "waliamini" katika miungu mitatu.

Je, kukataliwa rasmi (kwa taratibu) kwa ukweli kulitokeaje?

Francis McLellan Wilcox:

Kanisa halijabaki kuwa kweli, lakini leo inadaiwa kwamba "maendeleo" yamepatikana kutokana na maarifa na ufahamu, huku ukweli wa msingi tunaoomba ukitupwa ndani ya shimo. Je! aina hii ya "maarifa ya kina" ni kitu kipya, au kurudi tu kwa mafundisho ya makanisa ya Babeli? Ikiwa fundisho la miungu mitatu ulikuwa wa kweli, basi hakika hatungehitaji miaka hamsini baada ya kuanzishwa kwake kama "ukweli mpya mgumu" "kugunduliwa," "kueleweka," na kukubaliwa. Mbali na Jumapili, fundisho hili la miungu mitatu lilikuwa tayari kuingia katika sehemu ya imani ya makanisa yote.

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Waadventista, baada ya miaka 175 tangu kuanzishwa, waliacha hilo kwa uangalifu kufundisha nyuma! Miungu mitatu ni mabadiliko kamili ya nguzo muhimu zaidi ya ukweli, kama vile Roho wa Unabii alivyotangaza na kutuonya tudumu kwenye misingi iliyopo ya ukweli.

Kipengele cha 1 na 2 cha imani za awali zilifanana mwaka wa 1872 na 1914. Mnamo **1872**, kulikuwa **hakuna chembe hata moja ya imani katika kama fundisho la miungu mitatu!** Na hiyo ilikuwa bado imani yetu katika 1914. **Kuna nakala moja tu** kuhusu **miungu mitatu**, **ambayo iliandikwa mwaka 1913** na **mmoja wa viongozi alioasi, Francis McLellan Wilcox,** na inatumika leo kama "uthibitisho" kwamba tulikubali fundisho la miungu mitatu wakati wa Ellen White. Mnamo **1919**, kati ya **wanatheolojia wakuu katika GC**, huko lilikuwa **jaribio la kwanza** la kuanzishwa **rasmi kwa fundisho la miungu mitatu**, likiongozwa na wazee **Prescott, Lacey, na Daniells**. Jaribio hilo **lilikataliwa kwa uthabiti na wanatheolojia wengi! Mafanikio** yalikuja tu **katika 1931 baada ya wengi wa wazee wa zamani kufa**. Wakati huo, **mafundisho ya miungu mitatu** yalipitishwa **kwa heshima na nusu rasmi**.

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Mmoja wa wahusika wakuu wa kuanzishwa kwa fundisho la miungu mitatu alikuwa **Francis M. Wilcox**, ambaye aliungwa mkono miongoni mwa wengine na Rais wa GC, **Charles H. Watson, na na Dk. Froom** katika njia ya maficho.

Wakati huo, **Dk. LeRoy Froom** alikuwa mmoja wa kundi liliyosimamia kuandaa msingi 22 ya imani na alikuwa mmoja wa wanatheolojia wakuu kutoka kwenye Afisi Kuu ya Waadventista (GC).

Aliandika baadaye kwamba mafundisho “mbaya” kuhusu Mungu yalikuwa yameondolewa. Kitabu chake, Harakati ya Hatima (Movement of Destiny), inasema kwamba hadi wakati huo, hakukuwa na chochote katika maandiko yaliyoandikwa na wanatheolojia wa adventista juu ya fundisho la miungu mitatu:

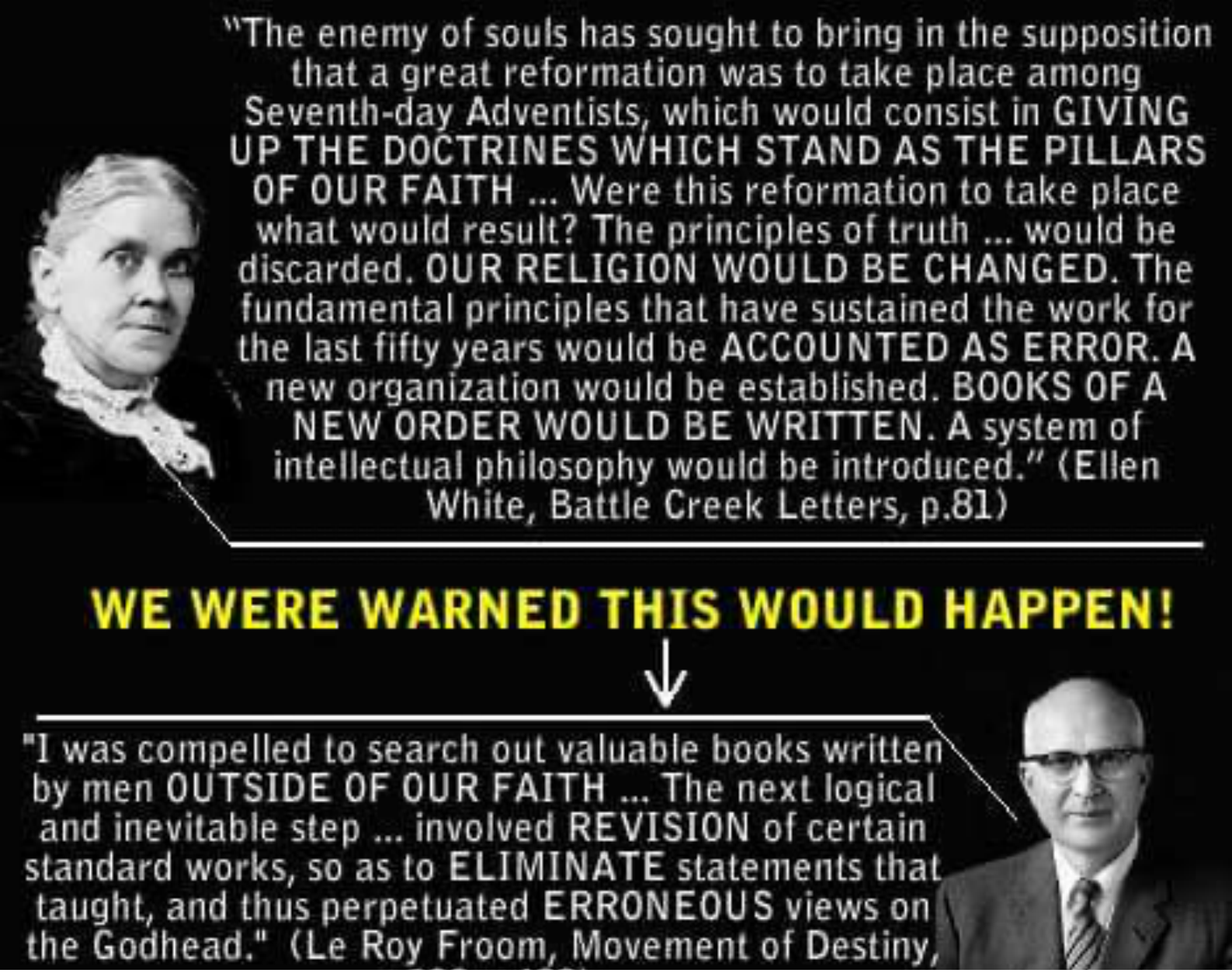
- “Naomba hapa **niungame waziwazi kibinafsi**. Wakati wa nyuma kati ya **1926 na 1928** niliombwa **na viongozi wetu** kutoa mfululizo wa **masomo** kuhusu **“Roho Mtakatifu”.....** Taasisi ya Mawaziri ya Umoja wa Amerika ya Kaskazini ya 1928, niligundua **kuwa kando** na viongozi wa thamani kupatikana katika **Roho ya Unabii, hakukuwa na chochote katika mpangilio wetu wa fasihi kutoa** ufafanuzi mzuri wa Kibiblia katika uwanja huu mkubwa wa masomo. **Hakukuwa na uliopita vitabu vya kutafuta njia kuhusu swali katika fasihi yetu**.” {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**.”

Tulionywa Hili Litatokea!

Aliandika baadaye kwamba mafundisho “mbaya” kuhusu Mungu yalikuwa yameondolewa. Kitabu chake,

Harakati ya Hatima (Movement of Destiny), inasema kwamba hadi wakati huo, hakukuwa na chochote katika maandiko yaliyoandikwa na wanatheolojia wa adventista juu ya fundisho la miungu mitatu:

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “Adui wa roho ametaka kuleta dhana kwamba matengenezo makubwa yangetokea kati ya Waadventista Wasabato, na kwamba matengenezo haya yangejumuisha kuacha mafundisho ambayo yanasimama kama nguzo za imani yetu, na kujihusisha katika mchakato ya kujipanga upya. Je, matengenezo haya yangefanyika, matokeo yangekuwa nini? Kanuni za ukweli ambazo Mungu katika hekima yake ametoa kwa kanisa la masalio, zingetupiliwa mbali. Dini yetu ingebadilishwa. Kanuni za msingi ambazo zimedumisha kazi hiyo kwa miaka hamsini iliyopita zitahesabiwa kuwa makosa. Shirika jipya lingeanzishwa. Vitabu vya agizo jipya vingeandikwa. Mfumo wa falsafa ya kiakili ungeanzishwa.” {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, 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 reorganization. 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 organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.“

- “Hatua **inayofuata** ya kimantiki na **isiyoepukika** katika utekelezaji wa msingi wetu uliounganishwa na imani yetu, ilihusisha marekebisho ya kazi fulani za kawaida, ili kuondoa kauli ambazo kufundishwa, **na hivyo kuendeleza maoni potovu juu ya Uungu**..” {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**.."

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Ni nini kimechukua nafasi ya imani ya zamani ya kweli katika Mungu mmoja Baba na katika Mwanawe Yesu? Hasa mafundisho rasmi ya Waadventista leo ni yapi? Miungu mitatu. Uasi mmoja ni kama mpira wa theluji ambayo huteremka chini haraka na haraka kutoka juu ya kilima na kuwa kubwa zaidi na zaidi, kuharibu kila kitu mbele yake, ambayo katika kesi hii ilitokea halisi.

- “**Mwaka wa 1930 uliashiria hatua nyingine muhimu** katika uundaji wa imani ya Waadventista. Kama wamisionari katika maeneo mapya ya Afrika waliombwa mara kwa mara na mashirika ya serikali uwakilishi rasmi wa imani yao, uongozi wa kitengo cha Kiafrika uliomba mpya toleo la kanuni za msingi katika kitabu cha mwaka cha ushirika. Chini ya kupita kamili kamati ya Konferensi Kuu, rasimu ya 22 "Imani za Msingi", ambayo ilikuwa iliyoandaliwa na mhariri mkuu wa wakati huo **Francis M. Wilcox** pamoja na wengine watatu wanatheolojia, akiwemo rais wa mkutano mkuu **Charles H. Watson**, waliingia Kitabu cha mwaka cha 1931. Kulingana na mwanahistoria wa Kiadventista Dr. LeRoy E. Froom walitaka ili kuepuka upinzani (wa duru za wanajadi kutoka kwa uongozi wa jamii) kupitia kitendo hiki cha mshangao. Toleo jipya, ambalo kwa hakika halikuwa lenyewe kama dhabiti imani iliyotungwa, ina kwa **MARA YA KWANZA kujitolea kwa wazi kwa FUNDISHO LA MIUNGU MITATU** na ni inayojulikana na Christocentrism kubwa. Ushawishi wa miongo mingi wa Uriah Smith na wafuasi wake walishindwa hivyo. Katika mwaka wa **1932, “kanuni hizo za imani**” **zilitiwa ndani kitabu kipya kuhusu imani zetu.** Walifikia uzito mkubwa zaidi kwa sababu zikawa kanuni za ubatizo.” {Advent Echo (chapisho la SDA Germany ya Ujerumani) Aprili 1998, Seite 11+12} “The **year 1930 marked another milestone** in the formation of the Adventist creed. As missionaries in new territories of Africa were repeatedly asked by government agencies for an official representation of their faith, the African division leadership requested a new edition of the basic principles in the yearbook of the fellowship. Under bypassing the full committee of the General Conference, a draft of 22 "Fundamental Beliefs", which was prepared by the then editor-in-chief **Francis M. Wilcox** together with three other theologians, including general conference president **Charles H. Watson**, entered the **yearbook of 1931**. According to the Adventist historian Dr. LeRoy E. Froom **they wanted to avoid the resistance (of traditionalist circles from the community leadership)** trough this surprise action. The new version, which implicitly was not itself as a firmly formulated creed, contains for the **FIRST TIME a clear commitment to TRINITY** and is characterised by a great Christocentrism. The decades-long influence of Uriah Smith and his followers was thus overcome. In **1932, were those** “**principles of faith**” included in the **newly created book about our believes**. They reached even greater weight because they became the rule for baptism.”

Adventist Yearbook 1872 and 1914 = Truth



- 1:“Kwamba kuna **MUNGU MMOJA**, nafsi ya mtu, ya kiroho, **Muumba wa vitu vyote**; mwenye uwezo wote, anayejua yote, na wa milele; usio na kikomo katika hekima, utakatifu, haki, wema, ukweli, na rehema; asiyebadilika, **na kila mahali akiwepo na mwakilishi wake, Mtakatifu Roho**.” {Adventist Yearbook 1914, uku. 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:“Kwamba kuna **BWANA MMOJA Yesu Kristo, Mwana wa Baba wa Milele**, mmoja Ambaye ndiye aliye umba kila kitu, na kwa Yeye vinamo. kwamba alichukua asili yake wa uzao wa Ibrahimu kwa ukombozi wa kizazi chetu kilichoanguka; kwamba alikaa kati ya wanadamu, akiwa amejaa tele wa neema na kweli, aliishi kielelezo chetu, alikufa dhabihu yetu, alifufuliwa kwa ajili ya kuhesabiwa haki kwetu; alipaa juu ili awe mpatanishi wetu pekee katika patakatifu pa mbinguni, ambapo kwa njia ya sifa za damu yake iliyomwagika, Yeye huhifadhi msamaha na msamaha wa dhambi za wale wote wanaomjia kwa bidii; na, kama sehemu ya mwisho ya kazi yake ya ukuhani, mbele yake atatwaa kiti chake cha enzi kama mfalme, atafanya upatanisho mkuu kwa dhambi za hao wote, na dhambi zao zitafutwa (Matendo 3:19) na kuchukuliwa mbali na patakatifu, kama iliyoonyeshwa katika utumishi wa ukuhani wa Walawi, ambao uliwakilisha na kufananisha kimbele huduma ya Bwana wetu aliye mbinguni.” {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.”

Adventist Yearbook 1931 = Apostasy



- 2:“Kwamba Uungu, au Utatu, unajumuisha Baba wa **Milele**, **mtu binafsi**, wa kiroho Kuwa, mwenye uwezo wote, aliye kila mahali, anayejua yote, asiye na kikomo katika hekima na upendo; **Bwana Yesu Kristo, Mwana wa Baba wa Milele**, ambaye kupitia kwake vitu vyote viliumbwa na kupitia kwake Ambao wokovu wa majeshi waliokombolewa utatimizwa; **Roho Mtakatifu, nafsi ya tatu ya Uungu**, nguvu kuu ya kuzaliwa upya katika kazi ya ukombozi.” {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.”

Ni nini ilikuwa mafundisho rasmi ya Kanisa la Waadventista mwaka **1980**, na hatua ya mwisho ya kuacha ukweli katika eneo hili?

- 2:“**Kuna Mungu MMOJA: Baba, Mwana, na Roho Mtakatifu, umoja wa watatu wa milele Watu**. Mungu hafi, mwenye uwezo wote, anajua yote, juu ya yote, na yuko daima. **Yeye** ni usio na kikomo na zaidi ya ufahamu wa mwanadamu, **bado** unajulikana kupitia ufunuo Wake binafsi. **Yeye** ni kustahiki milele kuabudiwa, kuabudiwa, na kuhudumiwa na viumbe vyote.” {SDA: Point of belief - Hoja ya iman 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.”

Katika maneno hayo hapo juu, tunaweza kutambua kwamba huyu “**Mungu MMOJA**” anajumuisha “**Miungu**” watatu, huku akiendelea kwa upande mwingine, katika Biblia na maandishi ya EGW ni Mungu **BABA** pekee ndiye anayebeba cheo “**MUNGU MMOJA**”! Hatua ya mwisho ya ukengeufu kwa adabu ina **MAOMBI YA MOJA KWA MOJA KWA THE** “**MUNGU**” **WA UONGO ROHO MTAKATIFU**, kwa sababu katika orodha hii mpya ya imani kuna imani inayofanana. maelezo yake kama Mungu Baba na Mwana, Yesu.

Maombi ni ya Mungu mmoja wa kweli! Katika orodha hii ya hivi punde ya imani, hoja 2 kuhusu moja Mungu "aliyeunganishwa" anahifadhiwa, pamoja na nyongeza ya pointi 3, 4 na 5, ambapo kwa mara ya kwanza zile zisizo za kibiblia. jina “**MUNGU Roho wa milele**” linasemwa wazi:

- 5:“**Mungu Roho wa milele alikuwa akifanya kazi pamoja na Baba na Mwana katika Uumbaji**, kufanyika mwili, na ukombozi. Yeye ni mtu kama vile Baba na Mwana. Yeye aliongoza waandishi wa Maandiko. Alijaza maisha ya Kristo kwa nguvu. Anachora na kuhukumu binadamu; na wale wanaoitikia Yeye huwafanya upya na kuwageuza kuwa mfano wa Mungu. Ametumwa na Baba na Mwana kuwa daima pamoja na watoto Wake, Yeye hupanua karama za kiroho kwa kanisa, huliwezesha kumshuhudia Kristo, na kupatana na Maandiko huiongoza katika kweli yote.” {SDA: Hoja ya imani - 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.”

Waadventista wengi wamekubali usemi huu mpya “Mungu Roho wa Milele”, na **wengine,** kama matokeo ya kimantiki, wameanza **kuomba moja kwa moja** kwa “**Mungu**” **Roho Mtakatifu**, ambayo ni uasi wa moja kwa moja wa amri ya kwanza!

Katika Biblia nzima na katika Roho wa Unabii, hakuna mahali hata moja ambapo **"Mungu Roho Mtakatifu**” **inapatikana**, lakini tu “Roho **Mtakatifu**” **au** “**Roho wa MUNGU**”! Pia hakuna neno moja juu ya kuomba Roho Mtakatifu, **wala hakuna yeyote katika historia nzima ya Wa adventista** aliyewahi kumwomba Mtakatifu Roho!

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Lakini inawezekana hata kwamba mabadiliko makubwa ya msingi yamekuja, bila EGW kuitangaza? Ellen White, kama nabii wa Mungu, bila shaka, alituma onyo:



- "**Nimeshtakiwa** kuwaambia watu wetu, **kwamba wengine hawatambui**, kwamba shetani ana hila **kifaa**, na anazifanya kwa njia ambazo hawatarajii. Mashirika ya Shetani yatafanya hivyo kuvumbua njia za kuwafanya wenye dhambi kutoka kwa watakatifu. **Sasa nawaambieni, nitakapolazwa, MABADILIKO MAKUBWA yatatoke**a. sijui ni lini nitachukuliwa; na ninatamani waonye wote dhidi ya hila za shetani. Nataka watu wajue kwamba niliwaonya kikamilifu kabla ya kifo changu." {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."

Madhara ya Ibada ya Mungu wa Udanganyifu (Utatu) na Adhabu ya Mungu:

- "Mahekalu ya nje yasionekane, pasiwe na sanamu ya kutazama; bado tunaweza kuwa tunaabudu sanamu. Ni rahisi kutengeneza sanamu ya mawazo au vitu vinavyopendwa kama vile kutengeneza miungu ya miti au mawe. **Maelfu wana dhana potofu juu ya Mungu na wake sifa. Kwa hakika wanamtumikia Mungu wa uwongo kama walivyokuwa watumishi wa 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**."

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “Hapa tunaona kwamba kanisa—mahali patakatifu pa Bwana—lilikuwa la **kwanza kuhisi pigo la ghadhabu ya Mungu.** Watu wa kale, ambao Mungu aliwapa nuru kuu na ambao alikuwa amesimama kama walinzi wa mambo ya kiroho ya watu, alikuwa amesaliti yao uaminifu.” {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.”

- “**Soma sura ya 9 ya Ezekieli. Maneno haya yatatimizwa KIHALISI**.” {Ellen White: Letter 106, 1909} “**Study the 9th chapter of Ezekiel. These words will be LITERALLY fulfilled**.”

- “**Waueni kabisa wazee na vijana**, na vijakazi na watoto wachanga na wanawake, lakini msikaribie mtu yeyote ambaye juu yake iko alama; na kuanzia patakatifu pangu. Kisha wakaanza saa wazee waliokuwa mbele ya nyumba.” {Ezekieli 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.”

Maneno ya Ezekieli kutoka sura ya 9 yanatangaza hukumu ya kifo kwa ibada ya Miungu ya uongo, ambayo kulingana na EGW halisi na moja kwa moja inahusu kanisa la mwisho kabla ya ujio wa Pili wa Yesu! Kulingana na maneno ya nabii Ezekieli, ambaye je, ndilo lililoanzisha ibada ya Mungu wa uwongo katika kanisa lililokuwa rasmi wakati huo? Wazee, i.e. uongozi wa Shrine. Hata wakati huo, je, watu wengi walimkubali Mungu wa uwongo, na ni idadi ndogo tu iliyobaki waaminifu kwa Mungu wa kweli? Ni nani anaongoza watu wa Mungu leo kumwabudu Mungu wa uongo? Je, (bila kujua, wamedanganyika) wengi wa waumini bado wanaweza kufanya uamuzi sahihi? Je, uamuzi kama huo bado unabeba mamlaka ya Mungu?

- “Hata hivyo tunasikia kwamba **sauti ya Udanganyifuzi wa Kanisa la Adventista huo ni SAUTI ya Mungu**. Kila wakati nina kusikia haya, nimefikiri kwamba ilikuwa **karibu KUTUKANA jina la Mungu**. **Sauti ya Udanganyifuzi wa Kanisa la Kiadventista** inapaswa kuwa sauti ya Mungu, lakini SIYO.” {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**.”

- “Watu hawa walikuwa wakisema kila mara, “Mungu yu pamoja nasi. Tunasimama kwenye nuru. Tunayo ukweli.” Niliuliza watu hawa ni akina nani, nikaambiwa kwamba walikuwa wahudumu na wakiwaongoza watu ambao walikuwa wameikataa nuru wenyewe, na hawakuwa tayari kuwafanya wengine wanapaswa kuipokea.” {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.”

- “Lakini Bwana atainua watu wenye utambuzi, ambao watawapa kweli hizi zao mahali pazuri katika mpango wa Mungu.” {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “Na wanaume wanaposimama katika nafasi za viongozi na walimu wanafanya kazi chini ya mamlaka ya mawazo ya kiroho na sophistries, **tunyamaze**, kwa kuogopa kuumiza ushawishi wao, huku roho zikidanganywa?” {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?”

- “Bwana Yesu daima atakuwa na watu waliochaguliwa wa kumtumikia. Wakati Wayahudi watu walimkataa Kristo, Mkuu wa uzima, Alitwaa kutoka kwao ufalme wa Mungu na kutoa kwa Mataifa. Mungu ataendelea kufanyia kazi kanuni hii na kila tawi Lake kazi. Wakati kanisa linapothibitisha kutokuwa mwaminifu kwa neno la Bwana, chochote chao nafasi inaweza kuwa, hata jinsi wito wao juu na takatifu, Bwana hawezi tena kufanya kazi pamoja nao. Wengine huchaguliwa kubeba majukumu muhimu.” {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.”

- “Dada White alituambia sisi watatu tuliposimama pale kwenye jukwaa la bohari, kwamba dhoruba mbaya ya mateso ilikuwa inakuja kama dhoruba ya upepo ambayo ilipeperusha kila kitu kilichosimama. **Hakukuwa na Waadventista Wasabato kuonekana**. Wao, kama wanafunzi, walimwacha Kristo na kukimbia. Wote waliokuwa wametafuta vyeo hawakuonekana tena. Baada ya dhoruba kulikuwa na utulivu, basi Waadventista waliinuka kama kundi kubwa la kondoo, lakini **hapakuwa na wachungaji**. **Wote walingoja kwa maombi ya dhati ili kupata msaada na hekima, na Bwana akawajibu kwa kuwasaidia kuchagua viongozi kutoka miongoni mwao ambao hawakuwahi kutafuta vyeo hapo awali**. Waliomba kwa bidii kwa ajili ya Roho Mtakatifu ambaye alimwagwa juu yao na kuwafanya kuwa tayari kikamilifu kwa ajili ya huduma. Kisha wakatoka ‘wazuri kama mwezi, angavu kama jua, na wa kutisha kama jeshi lenye bendera,’ ili kutoa ujumbe huu kwa ulimwengu. "Nilishangaa, na kuuliza kama hiyo inamhusu Loma Linda, tulipokuwa tukitazama upande ule. Dada White alijibu swali langu kwa kusema kwamba linahusu **makanisa yote ulimwenguni**. Ilinishangaza sana hata sikuuliza zaidi maswali.” {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.”



Jedwali la Yaliyomo

Kurudi katika mwanzo wa kitabu hiki

1. Nguzo za Imani yetu

2. Ukimya ni Dhahabu

3. Msaidizi Wetu ni Nani? Nani Anayekuja kama Msaidizi Mwingine? Yohana 14:16-20

4. Ni Nani Aliyepo Kila mahali?

5. Ni nani yuko ndani Yetu?

6. Mwombezi wetu ni nani, yaani Mpatanishi?

7. Ni nani anabisha Mlango wa Mioyo Yetu na Kuzungumza na Wale Makanisa saba kama Roho Mtakatifu?

8. Baba na Mwana ni Roho: Roho Mtakatifu ni Mungu na Yesu Mwenyewe na Sio Mtu wa Tatu

9. Roho Mtakatifu Yule Yule Anatoka kwa Baba na kwa Mwana

10. Roho Mtakatifu Ni Nini? Je, Ni Kiumbe au Ni Udhihirisho wa Kiroho wa Mungu Baba na Yesu Mwana?

11. Roho Mtakatifu ambaye Yesu alimpulizia na Adui Bandia

12. Je, Roho Mtakatifu Ana Mapenzi ya Kujitegemea kama ya Kiumbe Kinachojitegemea au Ni Udhihirisho Tofauti Tu wa Mungu? Roho Mtakatifu pia alichukuliwa kama Roho wa Mungu ndani Agano la Kale?

13. Ni Nini Kukufuru Dhidi ya Roho Mtakatifu?

14. Nicaea mwaka wa 325 na Constantinople mwaka wa 381: Mwanzo wa Fundisho la Miungu Mitatu

15. Sababu 77 za Kibiblia kwa nini Fundisho la Miungu Mitatu halipo

16. AMRI YA KWANZA AU MIUNGU MITATU?

17. 666 = Fundisho la Miungu Mitatu

18. Maombi kwa Mungu wa Kweli

19. Ellen White Anaelezeaje Mbingu na Nafasi ya Yesu katika Mbinguni Mwanzoni kabisa?

20. Yesu Daima Alikuwa Mwana Mzaliwa Halisi katika Roho ya Unabii na Biblia

21. Je, katika Isaya 9:6 Yesu anaitwa “Baba wa milele”?

22. Mithali 8:22-30 Yesu alizaliwa kabla ya kila kitu

23. Waebrania 1:1-9 Ni Ufufuo wa Kidunia Tu au Pia wa Mbinguni Kuzaliwa?

24. Zaburi 110:1 na Isaya 9:6-7 Mamlaka Iliyokabidhiwa na Kupewa

25. Malaika Mwenye Nguvu wa Agano la Kale ni Nani? Mikaeli Ni Nani Malaika Mkuu kutoka katika Kitabu cha Ufunuo?

26. Ni Nani Aliyewasiliana na Wanadamu Walioanguka?

27. Mungu Mmoja Baba – Yesu ni kiumbe cha UUNGU, SI KIUMBE!

28. Monogenês = Only Begotten = Mwana Pekee

29. Yohana 1:1 Je, Yesu ni Mungu wa Milele sawa na Mungu Baba?

30. Yohana 1:1 Neno ni nani?

31. Yohana 1:1 Hapo Mwanzo Kulikuwako Neno. Hiyo mwanzo ilikuwa lini?

32. Ubatizo wa Yesu na Njiwa Alilotokea

33. Upako wa Yesu na Baba

34. Zile Roho Saba kutoka katika Kitabu cha Ufunuo na Tatu katika Mbinguni

35. Heavenly Council - Baraza la Mbinguni Wakiwa wawili? Au watatu?

36. Elohim + Ehad

37. Muumba Elohim = Roho Mtakatifu Mshiriki wa Uumbaji?

38. Inamaanisha nini - Yesu, Mwanzo wa Uumbaji?

39. Jehovah, Yehovah AU Yahweh?

40. Baba “Jehovah Mkuu” pekee ndiye Mwenye Mamlaka Kuu, Daima Juu ya Yesu na Chanzo Pekee cha Kila Kitu

41. Yesu na Jina Jehovah. Je! Aliipokea kutoka kwa Baba, Ni Nani Pia Anayeitwa Jina Jehovah? Je, Inampa Vivyo hivyo Kiwango cha Mamlaka na Baba?

42. Asili ya Yesu Duniani. Kimungu? Binadamu?

43. Yesu alivua nini alipovaa vazi la Mwanadamu?

44. Je, kuna Majaribu kwa Uungu? Na Binadamu gani Je, asili Yesu alikuwa na Majaribu? Asili ya Adamu “kabla“ ya Kuanguka?

45. Nguvu za Kiungu ndani ya Yesu = Asili ya Kiungu chini ya Mavazi ya Mwanadamu? Divine Power in Jesus = Divine Nature under Human Clothing?

46. “Maisha Ndani Yake” Asilia Yasiyogawanywa na Yasiyokopwa katika Yesu. Amelazwa na Kurudishwa? The Undivided and Unborrowed Original “Life in Himself” in Jesus. Laid Down and Taken Back?

47. Ubinadamu ulikufa, Uungu haukufa Kifo halisi? Humanity died, Divinity did not die Literal Death?

48. Kufufuliwa kutoka kwa Wafu Kweli? Ni nani aliyemfufua Yesu?

49. Eternity - Umilele wa Yesu. Mwanzo?

50. Matokeo ya Kuikataa Sadaka ya Yesu na Majaribu yake

51. Kuweka Udanganyifu katika Biblia na katika Maandiko ya Ellen White

52. Mathayo 28:18-20 Asili?

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

54. Wecott & Hort - Udanganyifu wa Kisasa wa Biblia

55. Miungu Mitatu wa Mbinguni - Watu Watatu HAI? - Heavenly Trio - Three LIVING Persons?

56. Nguvu Tatu za Juu Zaidi za Mbinguni? - The Three Highest Heavenly Powers?

57. Mamlaka Tatu? - Three Authorities?

58. Je, Baba, Mwana, na ROHO MTAKATIFU (Miungu Mitatu) walitoa Wenyewe kwa Mpango wa Wokovu kwenye Baraza la Mbinguni?

59. Je! Neno "VIUMBE WATATU - THREE BEINGS" lilitoka kwa Ellen White kweli?

60. Uungu ni Nani au Nini - Godhead? Miungu Mitatu?

61. Nguvu Pekee Dhidi ya DHAMBI = Yesu AU Kiumbe cha tatu - Mtu - Nafsi, Roho Mtakatifu? = Jesus OR the third Being - Person – Personality, the Holy Spirit?

62. Kitu au Mtu, kwa mfano utu - IT or Person i.e. Personality - A. T. Jones?

63. Avondale: Mtu wa tatu anatuzunguka?

64. Nukuu zingine Zinazopingana

65. Ni nini kilitokea kwa Kitabu "Tumaini la Vizazi Vyote - The Desire of Ages"?

66. Aina mbili zinazofanana za Mafundisho ya Udanganyifu Kuhusu Utatu: Pekee Kiumbe kimoja kilichounganishwa au Viumbe watatu?

67. Mungu anaonekanaje? Roho za uchawi

68. Je, Ellen White Kweli Alibadilisha Imani Yake Katika Mwelekeo wa Miungu Mitatu?

69. Je, Ellen White Alitangaza Kwamba Tutautambua Upya Ukweli Baadaye?

70. Uriah Smith na Kitabu chake cha "Daniel and the Ufunuo - Daniel and the Revelation" = semi Arian Book

71. Kauli za Waanzilishi

72. Historia Yetu Katika Enzi za Waanzilishi

73. Ni lini na jinsi gani Utatu Ulikubaliwa Kweli Kuwa Sehemu ya fundisho la miungu mitatu yetu Imani?

74. Dk. Kellogg ndiye Muumba wa mwanzo na Mzizi wa mwisho wa uasi

75. Dk. LeRoy Froom kama Utekelezaji wa Uasi wa Omega Kiongozi. “Ushahidi” wa Wakati huo. Vitabu “Uinjilisti 1946” na “Maswali juu ya Mafundisho 1957” “Evangelism 1946” and “Questions on Doctrine 1957”

76. Laodikia, Mgogoro wa mwisho na Adhabu ya Mungu iliyotangazwa

77. Kushuka kwa Maadili ya Laodikia

78. Mateso ya “Uzushi” na Muda uasi uliotangazwa

79. Muungano wa makanisa, Kujiunga na Babeli, na Nembo “Yetu” Mpya

80. Utimilifu wa Unabii wa Upagani katika Kanisa la mwisho. Kitabu “Miungu Mitatu” - Book “Trinity”

81. Kilichotokea kwa Viongozi wa General Conference na Kiroho Chao Hali? Je, Walitumia Vibaya Udanganyifuzi katika Kanisa la Mungu? Je! Sisi na Je, Tuseme Kitu?

82. Shirika Lililobadilishwa la Kongamano Kuu. Yake Mamlaka na Ellen White

83. Aina na Aina ya Ukengeufu na Kuenea Kwake katika Kanisa katika Siku za Hivi Karibuni. Roho za uchawi katika Mahubiri ya Waadventista

84. Onyo la Mwisho kwa Watu wa Mungu - Awamu ya Mwisho ya Uasi na Amri ya Kwanza

85. Zamani na Wakati Ujao wa Ulimwengu Mzima + Udikteta wa Ulimwengu na Dini + Chanjo ya Lazima = Ujio wa Yesu unaokaribia

86. Mungu AU Mageuzi?

87. 144.000 Nambari ya Ishara?

88. Sherehe za Kiyahudi katika Agano Jipya?

89. Video Kuhusu Ukweli wa Zamani

90. Matumizi Mabaya ya Neno “Upendo na Rehema” na Mafundisho Mengine ya Udanganyifu katika Uwanja huo wa Theolojia

91. Ellen White + Sayansi = Dunia SI Gorofa!

92. Muziki wa Kweli wa Kikristo au Muziki wa Karismatiki katika kanisa la Adventista

93. Uzoefu wangu Mkuu na Mungu wetu Mwenyezi - Alisimamisha yangu Kufa kupitia Ajabu yake

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SON OF GOD JESUS

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1: Mambo Kuhusu Imani Yetu

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “Na uzima wa milele ndio huu, Wakujue Wewe, **MUNGU WA PEKEE WA KWELI**, na Yesu Kristo, Uliyemtuma.” {Yohana 17,3}

Tamko la Kanuni za Msingi 1872 na SDA - Uriah Smith

Kitabu cha Mwaka 1914 cha SDA Kurasa 293-297 Uthibitisho wa mambo ya Imani kutoka 1872

Mambo ya Ukweli Kutoka kwa Waanzilishi Wetu:

1. **Mungu Baba ndiye Chanzo cha kila kitu na Mfalme wa ulimwengu wote**
2. **Kulingana na Ellen White, jina la kweli la Mungu ni YEHOVA na SIO Yahwe**

3. Waumbaji wetu ni Mungu Baba tu na Mwanawe Yesu na sio miungu

4. Yesu ni Mungu na si kiumbe aliyeumbwa. Yesu ni Mwana halisi wa Mungu na kwa hiyo ana asili sawa na Baba yake. Walakini, asili ya kimungu haihusu suala la kama Uungu wa kuzaliwa una mwanzo, maana hivi ni vitu viwili tofauti. Mwana wa Adamu alikuwa mwanadamu kama mwanadamu kama baba yake. Lakini Yesu ana mwanzo alipozaliwa mbinguni, kabla ya kuumbwa kwa Malaika. Kwa sababu hii ni Mungu Baba pekee ndiye huzaa kichwa "Mungu wa pekee wa kweli" katika Biblia, kwa sababu Yeye tu hana mwanzo

5. Yesu alikufa duniani kihalisi na kikamilifu katika kila njia, na kwa kifo chake Alilipa dhambi zetu. Yesu alipokuja duniani, alihatarisha kupoteza kwake Uwepo wa Uungu wa milele kwa maana kamili ili kufanya wokovu wetu inawezekana na kukomesha dhambi! Sifa, shukrani na heshima ziwe kwake kutoka chini ya mioyo yetu!

6. Ubatizo wa kweli katika Biblia nzima (isipokuwa katika uwongo katika Mathayo 28:19.20 kutoka mwaka wa 325) hutokea tu katika jina la Yesu!

7. Kuja kwa Yesu ni mbele yetu

8. Kulingana na Biblia na Ellen White, Roho Mtakatifu wa Mungu (si Mungu Roho Mtakatifu) si Mungu wa tatu au sehemu ya utatu usiokuwepo, bali ni mtu binafsi na uwepo wa ufahamu wa Mungu Baba na Mwanawe Yesu ndani yetu huku Wako wakati huohuo katika umbo la kimwili mbinguni. Roho Mtakatifu ndiye si Mungu wa tatu!

9. KUKUFURU dhidi ya Roho Mtakatifu kunahusiana na NANI?

10. Miungu mitatu wa kipagani, ambao Mfalme Constantine aliunganisha na Ukristo mwaka 325, anafanya haipo katika Biblia, ni Mungu Baba tu na Mwana wake halisi Yesu Kristo na ROHO WAO

11. Fundisho la miungu mitatu ni uvunjaji wa amri ya kwanza

12. Biblia imebeba ukweli wote

13. Roho ya unabii iliyotangazwa katika Ufunuo kwa siku za mwisho ilikuwa ilitimizwa na Ellen White ili kutuonyesha maana halisi ya Biblia, kama ilivyo katika hili duniani kuna maelfu ya tafsiri mbalimbali za Biblia na nyingi ghushi na matoleo ya Biblia yanayopingana

14. Katika Biblia na maandiko ya Ellen White pia kuna uwongo katika idadi ndogo kwa sababu tuko vitani na viumbe wa ajabu wanaojaribu kila kitu ili kututenganisha na Mungu na ukweli wake. Unawezaje kuyaona haya uwongo?

15. Ellen White na waanzilishi wa imani walitumia tu makala IT na si HE kwa ajili ya Roho Mtakatifu katika maandishi ya asili na sio ya kudanganywa

16. Ukweli uliokanyagwa wa waanzilishi wa zamani katika wakati wa Ellen Whites (bila mafundisho mapya) ndio ukweli pekee

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

17. 144,000 ndio pekee watakaoishi kuona ujio wa pili wa Yesu kabla ya umati mkubwa wa wengine waliookolewa kufufuliwa. Wanabeba kutokuwa na dhambi kabisa kama Adamu kabla ya anguko

18. Awamu ya mwisho ya anguko la Kanisa la SDA

19. Aina za hatari za muziki wa “Kikristo” na mahubiri yenye hypnosis ya NLP katika kanisa la SDA

20. Amri Kumi ni sheria ya milele ya Mungu, na hazijapoteza uhalali wao katika Agano Jipya. Siku ya saba ya kweli kutoka amri ya nne ni Jumamosi, ambayo mfalme mpagani katika “vazi la Kikristo” Konstantino alibadilisha ikawa Jumapili ya kipagani huko Nicea katika mwaka wa 321, ambayo kweli humwabudu Mungu jua. Uhusiano hatari wa amri 10, kwa madai kwamba ushirika na Mungu “hutuweka huru” kutoka kwa sheria kwa sababu tungekuwa “wasio na dhambi”, hutoka kwa adui ambaye kwa hivyo anataka kututenganisha na wokovu, na hivyo yeye katika wakati huo huo inaweza kuzuia kukamilika kwa 144,000 wasio na dhambi. Inatubidi kupambana na dhambi ndani yetu sisi wenyewe, na si kutarajia Mungu kufanya hili kwa ajili yetu! Anapeana nguvu zake na mwongozo katika ushindi kamili juu ya dhambi zote, lakini Yeye anatarajia tupigane vita hivi sisi wenyewe!

21. Muungano wa kimakanisa na mbinu ya shirika kwa walioanguka makanisa ya Babeli yalitoka kwa adui kwa sababu ufunuo katika Biblia inatuita tuyaache makanisa yaliyoanguka ya Babeli

22. Udikteta wa ulimwengu na mageuzi na muungano wa dini “ya upendo, jamii na amani, chanjo ya corona, ulinzi wa... mazingira na Jumapili (ya papa) ya amani na utulivu”, ambayo ni hatua kwa hatua kujitokeza mbele ya macho yetu, ni katika background kupangwa na iliyoongozwa na Papa (pamoja na Wajesuti) (kulingana na Ufunuo, Papa ni mnyama wa Shetani), na kuuawa na mnyama mkuu wa pili Marekani (Wafuasi wa Shetani: Illuminati, Bill Gates mwenye ushawishi wa kifedha, viongozi wakuu wa kanisa, n.k.) inatuonyesha kwamba tuko katika nyakati za mwisho kabisa kabla tu ya kuja ya Yesu. Hii inaambatana na uasi wa omega wa STA kwa ukamilifu kina kilichotangazwa na Ellen White

23. Fundisho la maisha ya baada ya kifo kama mapepo pia linatoka kwa adui. Kuzuka kwa roho katika umbo la marehemu ni udhihirisho ya pepo, na njia ya udanganyifu na udhibiti juu ya watu waliodanganyika. Wafu hawako mbinguni, lakini wamelala makaburini bila fahamu, na wanafufuliwa tu katika ujio wa pili wa Yesu, kwa njia hiyo hiyo kwamba Yesu alimfufua Lazaro kutoka kaburini alipokuwa juu ardhi

24. Kulingana na Ellen White, dunia ina umbo la duara

25. Sikukuu za Kiyahudi kutoka Agano la Kale zinakomeshwa baada ya dhabihu ya Yesu kwa sababu kazi yao ilikuwa ni kutangaza kifo cha Yesu au kwa sababu waliwakilisha tu kumbukumbu za uzoefu wa Waebrania watu walipotoka Misri. Ellen White aliandika nini kuhusu hili?

26. Lishe isiyofaa na ya kupindukia, matumizi ya nyama, pombe, kahawa, nyeusi na chai ya kijani, Coca Cola, pipi na vyakula vingine visivyo na afya katika mwisho wetu nyakati ni kinyume na mapenzi ya Mungu moja kwa moja na, kulingana na Ellen White, inaweza kutugharimu uzima wa milele!

27. **Raha ya kujamiiana kupita kiasi katika ndoa au aina zake zisizo za asili, kabla ya ndoa mahusiano katika masuala ya ngono, punyeto na ushoga (ona Warumi 1:27) (hii pia inajumuisha "USHIRIKIANO" wa ushoga na kujizuia ngono) ni kwa mujibu wa Biblia na Ellen White zaidi dhambi mbaya mbele za Mungu. Dhambi zinaanzia akilini mwetu (Mathayo 5:27.28), bila kujali kama tuna nafasi ya kuigiza. Mei Mungu atusaidie kwamba kupitia maombi tuweze kushinda mawazo yetu machafu na vituko vilivyoharibika**

2: Ukimya ni dhahabu

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Wawakilishi wa Miungu mitatu huchukua nukuu ifuatayo, isiyosahihi sana na taarifa hiyo "Ukimya ni dhahabu" ambamo "Roho wa Kristo" hajatajwa, kama hoja kuu kwamba wapigania ukweli wa zamani lazima wasijadili "Mungu Roho Mtakatifu" yaani Mtu huru kwa sababu jambo hilo ni siri ya EGW. Lakini wakati huo huo, wao ndio waliozungumza juu ya Roho Mtakatifu na kufafanua fundisho la miungu mitatu wa uongo! Wito sahihi wa kurudi kwenye ukweli wa zamani kwa bahati mbaya unaitwa kupuuza maonyo na Ellen White.

- "**Asili ya Roho Mtakatifu ni fumbo**. Wanadamu hawawezi kueleza, kwa sababu Bwana amefanya haikufunuliwa kwao. Wanaume wenye maoni ya ushabiki wanaweza kuleta pamoja vifungu vya Maandiko na kuweka muundo wa kibinadamu juu yao, lakini kukubalika kwa maoni haya mapenzi si kuimarisha kanisa. Kuhusu mafumbo kama haya, ambayo ni ya kina sana kwa wanadamu kuelewa, **UKIMYA ni dhahabu**." {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**."

Kuzidisha zaidi kwa maana ya maneno hapo juu hakulengiwi, kwa sababu katika nukuuhapa chini ni wazi kwamba **Roho Mtakatifu ni ROHO WA YESU**, na sio wa tatu anayejitegemea Uungu, yaani, Mtu wa Utatu usiokuwepo:

- “Nitamwomba Baba, naye atawapa **Msaidizi mwingine**, ili akae naye wewe milele; hata Roho wa kweli; Ambaye ulimwengu hauwezi kumpokea, kwa sababu unamwona wala hamjui, bali ninyi mnamjua, maana anakaa kwenu, naye atakuwa ndani wewe” [Yohana 14:16, 17]. Hii inarejelea kuwepo kila mahali kwa **ROHO wa KRISTO, anayeitwa Mfariji**. Kuna mafumbo mengi ambayo sitafuti kuyaelewa wala kuyaeleza; ni juu sana kwangu, na ni juu sana kwenu. **Katika baadhi ya mambo haya, kimya ni dhahabu**.” {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 **shall be in you**” [John 14:16,-20]. **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**.”

Licha ya onyo kwamba ukimya ni dhahabu, Roho Mtakatifu ametangazwa kuwa Mungu wa tatu ambaye hayupo!

Ellen White pia aliandika zaidi kwamba ni **Mungu na Yesu PEKEE Watu wa kujitegemea:**

- “Watumishi was Mungu kati yetu lazima wawe waangalifu sana wasiingie kwenye mabishano **kuhusiana na utu wa Mungu**. **Hili ni somo ambalo hawapaswi kuguswa**. **Ni siri**, na hakika adui atawapoteza wanaoingia humo. Tunajua kwamba Kristo aliingia mtu wa kumfunua Mungu kwa ulimwengu**. Mungu ni Mtu, na Kristo ni Mt**u. Kristo ni inayosemwa katika Neno kama “mng’ao wa utukufu wa Baba yake, na chapa dhahiri ya Mtu wake.” {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 alituma maneno ya onyo, yenye maneno "kimya ni dhahabu" na ujumbe ulio hapa chini, kwa Ndugu Chapman, kwa sababu alianza kueneza "ukweli mpya", akidai kwamba Roho Mtakatifu si Roho wa Yesu bali kiumbe huru, malaika Gabrieli. Ellen White alimpa a onyo la wazi kwamba hatupaswi kuingia katika maeneo ambayo hatujafunuliwa.

- “Sio muhimu kwako kujua na kuweza kufafanua **NINI tu** (**swali la ASILI) (si NANI**) **ndiye Roho Mtakatifu**.” {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**.”

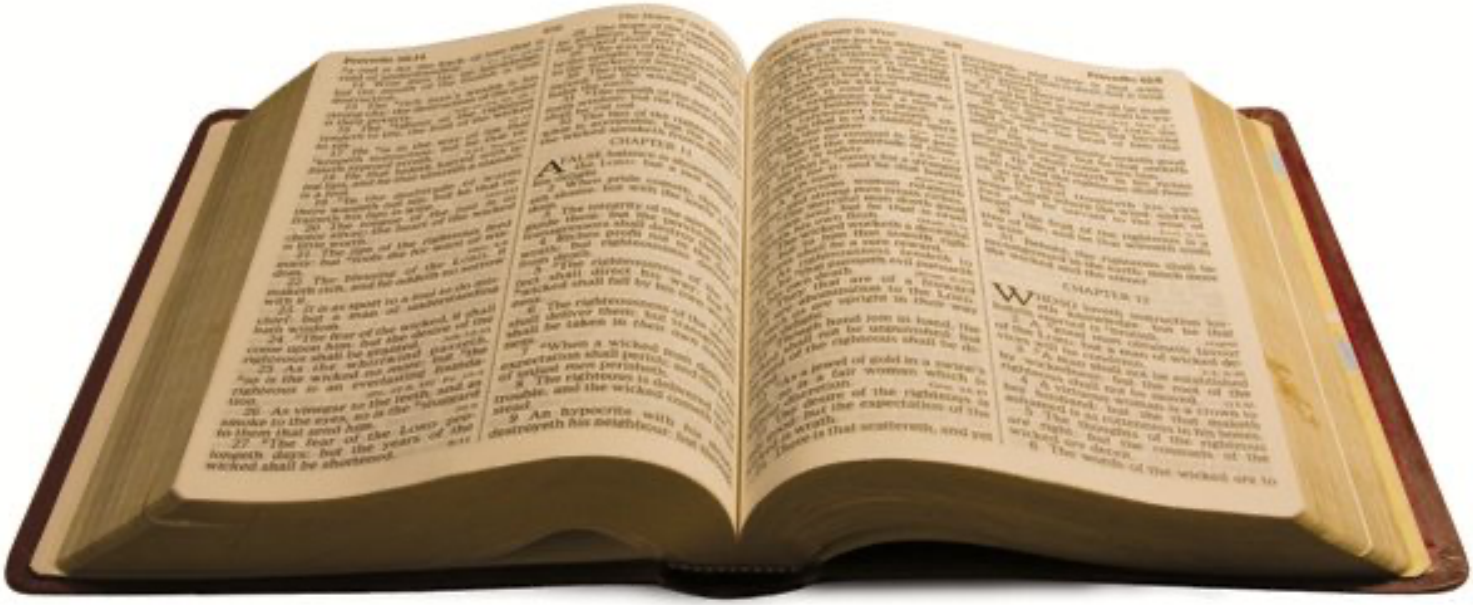
Kuhusu asili ya Roho Mtakatifu, ukimya ni dhahabu. Lakini kuhusu suala la utambulisho wa Roho Mtakatifu, yaani kama yeye ni nafsi ya tatu ya Uungu, hatupaswi kunyamaza na kutazama Ukengeufu unaozidi kuongezeka. Viumbe, na malaika miongoni mwao, hawawezi kuelewa jinsi Roho Mtakatifu yuko kila mahali, jinsi Baba na Mwana wanashiriki, na nini ina maana kwamba Roho ni Yesu mwenyewe, aliyetenganishwa na mwili wake. Lakini kwa upande mwingine, ni alifunuliwa kwetu waziwazi kwamba yeye si Mungu wa tatu!

3: Mfariji Wetu Ni Nani? Nani anakuja kama “Msaidizi mwingine”? Yohana 14:16-20

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “**Nami nitamwomba Baba, naye atawapa Msaidizi MWINGINE, ili akae pamoja nawe milele**; Hata Roho wa kweli; Ambaye ulimwengu hauwezi kumpokea, kwa sababu unamwona hammtambui, wala hammjui; kwa maana anakaa kwenu, naye atakuwa ndani wewe. Sitawaacha ninyi yatima: **NITAKUJA kwenu. Bado kitambo kidogo**, na ulimwengu hataniona tena; lakini ninyi mnaniona, kwa sababu mimi ni hai, ninyi nanyi mtakuwa hai. Siku hiyo ninyi jueni ya kuwa mimi ni ndani ya Baba yangu, nanyi ndani yangu, nami ndani yenu.” {**Yohana 14:16-20**}

- “Nitamwomba Baba, naye atawapa **Msaidizi mwingine**, ili akae naye wewe milele; hata Roho wa kweli; Ambaye ulimwengu hauwezi kumpokea, kwa sababu unamwona wala hamjui, bali ninyi mnamjua, maana anakaa kwenu, naye atakuwa ndani wewe” [Yohana 14:16, 17]. Hii inarejelea kuwepo kila mahali kwa **ROHO wa KRISTO, anayeitwa Mfariji**. Kuna mafumbo mengi ambayo sitafuti kuyaelewa wala kuyaeleza; ni juu sana kwangu, na ni juu sana kwenu. **Katika baadhi ya mambo haya, kimya ni dhahabu**.” {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 **shall be in you**” [John 14:16,-20]. **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**.”



- “Wacha wajifunze sura ya kumi na saba ya Yohana, na kujifunza jinsi ya kuomba na jinsi ya kuishi **maombi ya Kristo**. **Yeye ndiye Mfariji. Atakaa mioyoni mwao**, akijaza furaha yao.” {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.”

- “Na ahimidiwe Mungu, Baba wa Bwana wetu **Yesu Kristo**, Baba wa rehema na Mungu wa faraja yote; **Atufarijiye katika dhiki zetu zote**, ili tuweze kuwafariji wale walio katika dhiki za namna zote, kwa faraja ambayo kwayo sisi wenyewe tuko kufarijiwa na Mungu. Maana kama vile mateso ya Kristo yanavyozidi ndani yetu, ndivyo pia faraja yetu inazidi kwa Kristo.” {2 Wakorintho 1:3-5}

- “**Mwokozi ni Mfariji wetu**. Hivi nimemthibitisha kuwa Yeye.” {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** atajulikana kwa jina lililobarikiwa la **Mfariji**.” {Ellen White: Manuscript 7, par. 10, January 26, 1902} “**Christ** is to be known by the blessed name of **Comforter**.”

- “Ameamua kumzuia **Yesu** asionekane kwao kama **Mfariji**, kama mwenye kukemea; ambaye huwaonya, na kuwaonya, akisema, Njia ni hii, ifuateni.” {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.”



- “Yeye anakuja kwetu leo kwa njia ya **Roho Mtakatifu wake**.” {Ellen White: RH, Aprili 30, 1901, fu. 8} “He is coming to us by **His Holy Spirit** today.”

- “**Yesu** anasema, ‘Nitawatuminishia **Msaidizi**. **Roho Wangu Pekee** ndiye anayefaa kwa kazi ya kuokoa ulimwengu, ikiwa watakubali riziki za fadhila yangu. Msaidizi atafanya kushawishi ulimwengu kuhusu dhambi, haki, na hukumu.” {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.”

- “Baada ya kutawazwa kwake, Roho alikuja na Kristo kweli alitukuzwa, hata kwa utukufu ambayo alikuwa nayo tangu milele na Baba. Wakati wa kufedheheka kwake juu ya ardhi hii Roho haikuwa imeshuka pamoja na ufanisi wake wote; na **Kristo alitangaza kwamba kama hakuenda mbali, HILO (Roho Mtakatifu) asingekuja**, bali kwamba kama Yeye akienda zake, angemtuma. Ni **ulikuwa mfano wake mwenyewe**, na baada ya kutukuzwa ukadhihirika.” {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.”

- “Mimi, naam, mimi, ndimi niwafarijiye ninyi.” {Isaya 51:12}

- “Mwokozi wetu asema nini? ‘Sitakuacha yatima; **nitakuja kwenu.**” Yeye Yule aliye na amri zangu, na kuzishika, yeye ndiye anipendaye; na yeye anipendaye nitapendwa na Baba yangu; nami nitampenda, na kujidhihirisha kwake.’ Wakati majaribu huifunika nafsi, kumbuka **maneno ya Kristo**, kumbuka kwamba **Yeye ni uwepo usioonekana katika nafsi ya Roho Mtakatifu**, na Yeye atakuwa amani na faraja mliopewa, akidhihirisha kwenu kwamba Yeye yu pamoja nanyi, Jua la Haki, akifukuza giza lako.” {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Ili **Kristo ajidhihirishe kwao, wala asionekane kwa ulimwengu**, ilikuwa a siri kwa wanafunzi. Hawakuweza kuelewa maneno ya Kristo katika roho zao maana. Walikuwa wakifikiria juu ya udhihirisho wa nje, unaoonekana. **Hawakuweza kuingia ukweli kwamba wangeweza kuwa na uwepo wa Kristo pamoja nao, na bado Yeye asionekane na ulimwengu**. Hawakuelewa maana ya udhihirisho wa kiroho.” {Ellen White: The Southern Review, September 13, 1898 par. 2} “That **Christ should manifest Himself to them, and yet be invisible to the world**, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. **They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world**. They did not understand the meaning of a spiritual manifestation.”

- “Kwa maskini na walioonewa na kukandamizwa duniani, Kristo anasema, “Mkinipenda, mshikilie amri zangu. Nami nitamwomba Baba, naye atawapa **Msaidizi mwingine**, **ndiye Roho wa kweli,** (ambaye ni Kristo aliyeumbwa ndani ya tumaini la utukufu), ambaye ulimwengu hawezi kupokea, kwa sababu haimwoni, **bali ninyi mnamjua**, maana anakaa kwenu, tena itakuwa ndani yako. **SITAKUACHA ukiwa yatima**.” {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 alitangaza kwamba baada ya kupaa kwake, angetuma kwa kanisa lake, kama taji lake zawadi, yule **Msaidizi, Ambaye angechukua mahali Pake**. Msaidizi huyu ni **Roho Mtakatifu nafsi ya maisha yake**, ufanisi wa kanisa lake, nuru na uzima wa ulimwengu. **Kwa Roho Wake Kristo** anatuma mvuto wa upatanisho na nguvu inayoondoa dhambi.” {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 <u>His</u> Spirit Christ** sends a reconciling influence and a power that takes away sin.”

- “Sitawaacha ninyi yatima; **Nitawatembelea. Roho wa Kiungu** aliye wa ulimwengu Mkombozi aliyeahidiwa kutuma, **ni uwepo na uweza wa Mungu**. Hatamwacha Wake watu katika ulimwengu wasio na neema yake, kupigwa na adui wa Mungu, na kunyanyaswa na ukandamizaji wa ulimwengu; lakini atakuja kwao. Ulimwengu hauwezi kuona ukweli; **hawamjui Baba wala Mwana**, bali ni kwa sababu tu hawataki kumjua Mungu, hawataki kumtazama Yesu, kuona wema wake, upendo wake, wake vivutio vya mbinguni. Yesu anawaalika watu wote wamkubali; na popote moyo ulipo wazi kumpokea, ataingia, akiifurahisha nafsi kwa nuru na furaha yake uwepo.”I will not leave you comfortless; **I will come to you.**” {Ellen White: Signs of the Times, November 23, 1891} “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 be cause 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.”

- “Katika kutoa agizo lake kwa wafuasi wake, Kristo hakuwaambia wangeachwa peke yao. Aliwahakikishia kwamba atakuwa karibu nao. **Alizungumza juu ya uwepo wake kila mahali katika a njia maalum**. Nendeni kwa mataifa yote, alisema. Nenda, mpaka sehemu ya mbali zaidi ya ulimwengu unaokaliwa, lakini ujue kuwa **uwepo Wangu** utakuwa hapo. Fanya kazi kwa imani na ujasiri, kwa maana wakati utafanya kamwe usije nitakapokuacha.” {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 <u>His Omnipresence</u> 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.”

- “Kristo anakuja kama Msaidizi kwa wote wanaoamini.” {Ellen White: 8MR 57} “**Christ** comes as a **Comforter** to all who believe.”

- “Tunataka kusikia kelele za ushindi kutoka kwa wale ambao wameshindwa. Tunataka kuwa na Roho mtamu wa Kristo aje kwa uhuru katikati yetu.” {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.”

- “Akiwa amejawa na ubinadamu, Kristo hangeweza kuwa kila mahali kibinafsi; kwa hiyo ilikuwa ni kwa faida yao kwamba awaache, aende kwa Baba yake, na kutuma Roho Mtakatifu kuwa mrithi wake duniani. Roho Mtakatifu ndiye Mwenyewe aliyetengwa na utu wa binadamu na kujitegemea. Angejiwakilisha Mwenyewe kama kuwepo mahali pote kwa Roho wake Mtakatifu, kama Aliye Pote.” {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 Omnipresent.**”

- “Na tazama, mimi nipo pamoja nanyi siku zote, hata ukamilifu wa dahari. Amina.” {Mathayo 28:20}

Andiko hilo hapo juu, Yohana 14:16-20 linasema kwamba wanamjua Msaidizi, kwa maana alikuwa anakaa pamoja naye wao na wangekuwa ndani yao. Nani alikuwa akiishi nao? Kristo Mwenyewe. Kwa nini basi Kristo anajiita Msaidizi “mwingine”? Hii ni ili wanafunzi waelewe kwamba hatakuwa pamoja nao katika umbo la mwili; hakika, Asingekuwa tena kimwili kuhudhuria **PAMOJA** nao bali **NDANI** yao kwa Roho Wake aliye kila mahali. Yesu anajiita Mwenyewe Mfariji (tafsiri ya asili ya Kigiriki: παράκλητος: paraklétos).

Yesu anamwita Roho Mtakatifu Mfariji mwingine (Kigiriki asilia: ἄλλος παράκλητος; tafsiri ya mfumo wa kuandika: alon Paraklēton). Neno “nyingine” (ἄλλος) lina maana nyingine ya aina moja, na si nyingine ya aina tofauti, ambayo itakuwa 'ἕτερος'. Kwa hili Yesu pia anatuonyesha kwamba Roho Mtakatifu ni wake na kwamba kwa maana hiyo si kiumbe huru cha aina tofauti, bali ni Roho ambayo yanatoka Kwake.

- “Yeye aliye na amri zangu, na kuzishika, yeye ndiye anipendaye; anipendaye atapendwa na Baba yangu, nami nitampenda, na **kujidhihirisha kwakeYeye**. Yuda, wala si Iskarioti, akamwambia, Bwana, **inakuwaje wataka kujidhihirisha? kwetu sisi, na si kwa ulimwengu?** Yesu akajibu, akamwambia, Mtu akinipenda, atayashika maneno yangu; na Baba yangu atampenda, nasi tutakuja kwake, na tufanye maskani yetu kwake. Yeye asiyenipenda hayashiki maneno yangu, na neon mnachosikia si changu, bali ni cha Baba aliyenituma. Haya nimeyasema kwenu nikiwa bado nanyi. Bali Msaidizi, ambaye ni Roho Mtakatifu, Ambaye Baba atatuma kwa jina langu, atawafundisha yote, na kuwaletea yote kwenu ukumbusho, yote niliyowaambia. Amani nawaachieni, amani yangu nawapa sivyo kama ulimwengu utoavyo, ndivyo niwapavyo. Msifadhaike mioyoni mwenu, wala msiache kuwa na hofu. Mmesikia jinsi nilivyowaambia, **naenda zangu, tena naja kwenu**. Kama mlinipenda, mlifurahi kwa sababu nilisema, naenda kwa Baba; mkuu kuliko mimi. **Na sasa nimewaambia kabla haijatokea, ya kwamba, itakapokuja kupita, unaweza kuamini**.” {Yohana 14:21-29}

Kristo anaposema Msaidizi “mwingine,” Roho Mtakatifu, anamaanisha kiumbe tofauti, au ni Yeye akijinena Mwenyewe, amejitenga na mwili wa mwanadamu? Tumesoma hivi punde kwamba Yesu aliwaambia mitume wake kwamba wanamjua (Roho Mtakatifu), i.e. Yesu, Ambaye ulimwengu haumwoni wala haumjui, na kwamba hatawaacha (yaani atawaacha). kaa nao) na UWE ndani yao.

Je! ni nani tayari wanajua ikiwa Roho Mtakatifu hajawa umetumwa bado? Ni nani aliyekuwa pamoja na mitume wakati huo? Tunasoma wazi kwamba kuja kwa Roho Mtakatifu inatangazwa, na kwamba Yesu anasema wakati huo huo kwamba hatawaacha na hatawaacha njoo kwao.

Ni kweli kwamba hatawaacha na atarejea kwao, kwa njia Yake Roho Mtakatifu, ambaye ni Yesu Mwenyewe, utu wake fahamu, Yuko kila mahali na huru uwepo wake wa kimwili. Ikiwa Roho Mtakatifu angekuwa kiumbe huru, basi Yeye asingeweza kuwa yule ambaye hangewaacha (yaani kukaa nao), kwa sababu alikuwa bado hajawaacha njoo! “Nitakuja kwenu” inaashiria kuja kwa Kristo kama Roho Mtakatifu siku ya Pentekoste na sio ujio wa pili ambao umetajwa tu baada yake!

Hilo lilikuwa jibu kwa Yuda alipokuwa haelewi Yesu alikuwa akisema nini. Ili kufafanua hili, Yesu alisema kwamba Yeye na Baba Yake binafsi atakuja na kukaa ndani ya wote wanaowakubali! Nani, basi, anaishi ndani sisi? Roho Mtakatifu pekee na yaani Roho wa Kristo!

4: **Ni Nani Yupo Kila mahali?**

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “Chumba kizima kilionekana kujazwa na anga ya mbinguni. Mtakatifu, mtakatifu uwepo ulionekana kuwa chumbani kwangu. Niliweka kalamu yangu chini na **nilikuwa katika hali ya kusubiri tazama Roho ataniambia nini. Sikuona mtu. Sikusikia sauti ya kusikika,** lakini Mlinzi wa mbinguni alionekana karibu nami. Nilihisi kwamba nilikuwa katika uwepo wa Yesu. amani tamu na mwanga ambayo ilionekana kuwa katika chumba yangu ni vigumu kwa mimi kueleza au kueleza. Hali takatifu, Takatifu ilinizunguka, na hapo ikawasilishwa akilini mwangu na kuelewa mambo ya kuvutia sana na muhimu. Mstari wa hatua iliwekwa mbele yangu kana kwamba **mtu asiyeonekana alikuwa akizungumza nami**.” {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**.”

- “Niliamka mapema Alhamisi asubuhi, karibu saa mbili, na nilikuwa nikiandika kwa bidii juu ya Kweli Vine, **nilipohisi uwepo katika chumba changu,** kama nilivyofanya mara nyingi hapo awali, na nilipoteza yote kumbukumbu ya kile nilichokuwa nakizungumzia. **Nilionekana kuwa katika uwepo wa Yesu; Alikuwa kuwasiliana nami** yale ambayo nilipaswa kufundishwa. Kila kitu kilikuwa wazi hivi kwamba mimi hakuweza kuelewa vibaya. Nilipaswa kumsaidia mmoja Ambaye nilifikiri sitaitwa kamwe kuwa na shida tena. Sikuweza kuelewa maana yake; lakini mara moja aliamua kutofanya hivyo jaribu kufikiria juu ya hili, lakini fuata maagizo. **Hakuna neno lililosikika lililosemwa kwangu sikio, lakini kwa akili yangu**. Nikasema, Bwana, nitafanya kama ulivyoniamuru.” (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.”

Kumbuka: Yesu alikuwepo binafsi kama Roho Mtakatifu, yaani katika umbo lake la kiroho.

- “Wakati anaeneza kwa ulimwengu wote mwaliko Wake wa kuja Kwake na kuokolewa, Yeye Anawaamuru Malaika Wake kutoa msaada wa Kimungu kwa kila nafsi inayomjia toba na majuto, **naye huja kibinafsi kwa Roho wake Mtakatifu katikati wa kanisa lake**.” {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 anatembea bila kuonekana katika mitaa yetu**. Kwa jumbe za rehema anakuja kwetu nyumba. Pamoja na wote wanaotafuta kuhudumu katika jina Lake, Yeye hungoja kushirikiana. Yuko ndani katikati yetu, kuponya na kubariki, ikiwa tutampokea.”{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.”

- “Akiwa amejawa na ubinadamu, **Kristo** hangeweza kuwa kila mahali kibinafsi; kwa hiyo ilikuwa kabisa kwa faida yao kwamba awaache, aende kwa Baba yake, na kuwatuma Roho Mtakatifu kuwa mrithi wake duniani. **Roho Mtakatifu ni Mwenyewe, amejitenga na utu wa binadamu** na kujitegemea. Angejiwakilisha Mwenyewe kama kuwepo mahali pote kwa Roho wake Mtakatifu, kama Aliye Pote.” {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Ni Yesu pekee aliyekuwa na utu na asili ya ubinadamu ambayo Angeweza kutengwa nayo; ya Roho Mtakatifu hakufanya hivyo. Yesu ndiye aliye kila mahali kwa njia ya Roho Mtakatifu. Mtakatifu Roho asingeweza kuwa Yule ambaye alikuwa kila mahali kwa njia ya Roho Mtakatifu, kwa maana basi kungekuwako kuwa Roho watakatifu wawili. Neno “kutengwa” linamaanisha “kunyang’anywa,” au “kunyimwa,” na viunganishi wazo kwamba kile kilichokuwa kikimilikiwa hapo awali hakipo tena. Wengine watadai kuwa "wametengwa" ina maana kwamba Roho Mtakatifu hana asili ya mwanadamu na kwamba nukuu hapo juu hana kuzungumza juu ya Yesu. Roho Mtakatifu hana asili ya kibinadamu ambayo inaweza kutoka kutengwa!

Ni Yesu pekee anayeweza kuelezewa na neno “ubinadamu” kwa sababu alikuja katika mwanadamu umbo la kufa kwa ajili yetu, naye akarudi katika umbo lile lile mbinguni katika patakatifu pa mbinguni. Kuna nukuu za Ellen White katika sura ya 2 ambazo zinathibitisha kikamilifu madai yaliyo hapo juu nukuu! Sentensi, “Roho Mtakatifu ni Mwenyewe, amejitenga na utu wa mwanadamu…” hivi karibuni (kama miaka michache iliyopita) ilitolewa rasmi kabisa katika hali yake ya awali. The koma ilikosekana baada ya neno "Yeye Mwenyewe", ili kusisitiza wazi utambulisho wa Mtakatifu Roho. Adui wa roho anafanya juhudi zake kuu kupunguza na kudumaza unabii neno. Mungu anaruhusu udanganyifu kutokea, kwa sababu zisizo wazi kwetu, lakini pia anatoa mwanga wale wanaotafuta ukweli kwa dhati.

- “Ukuu wa **Mungu** kwetu sisi haueleweki. "Kiti cha enzi cha Bwana kiko mbinguni" (Zaburi 11:4); lakini kwa **Roho wake yuko kila mahali**. Ana ujuzi wa ndani wa, na shauku ya kibinafsi katika, kazi zote za mkono Wake.” {Ellen White: Education, p. 132.2, 1903} “The greatness of **God** is to us incomprehensible. “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.”

- “Ndiyo; **katika kutoa Roho Mtakatifu, haikuwezekana kwa Mungu kutoa zaidi**. Kwa zawadi hii hakuna kitu ambacho kinaweza kuongezwa. Kwa hivyo mahitaji yote hutolewa. **Roho Mtakatifu ndiye muhimu uwepo wa Mungu**, na ikithaminiwa itaita sifa na shukrani, na itadumu milele kuchipua hata uzima wa milele. Kurudishwa kwa Roho ni agano la neema.” {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.”

- “Wakati **Yesu** anahudumu katika patakatifu pa juu, bado kwa **Roho wake** ni mhudumu wa kanisa kanisa duniani. Ameondolewa kwenye jicho la akili, lakini ahadi yake ya kuaga imetimia. “Tazama, mimi nipo pamoja nanyi siku zote, **hata ukamilifu wa dahari**.” Mathayo 28:20. Wakati Yeye hukabidhi uwezo wake kwa watumishi wa hali ya chini, **uwepo Wake wenye kutia nguvu** bado uko Kwake kanisa.” {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.”

- “Bwana huwatia moyo wote wamtafutao kwa moyo wote. Anawapa Mtakatifu Wake Roho, udhihirisho wa uwepo wake na kibali chake.” {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.”

Na mstari ulio hapa chini unatuonyesha ukweli huo, kwa maana hausemi “Mungu Roho Mtakatifu” bali badala yake “**Roho wa Mungu**”, ambao ni uwepo Wake. Mungu kama mtawala wa ulimwengu yuko kila mahali sasa, hata kabla ya kuumbwa kwa uhai duniani.

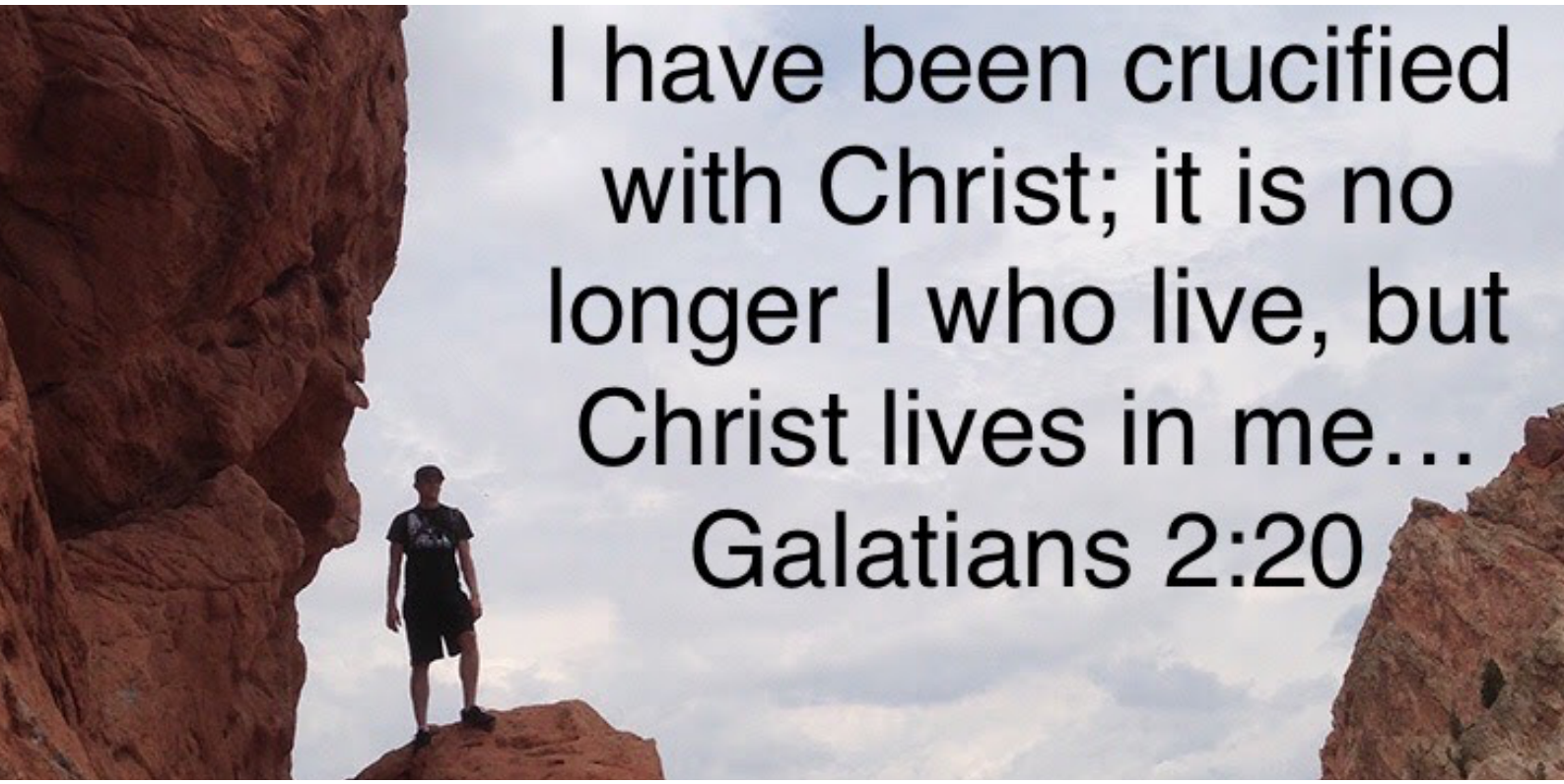
- “Nchi ilikuwa ukiwa, tena utupu; na giza lilikuwa juu ya uso wa vilindi. Na **Roho wa Mungu** akatulia juu ya uso wa maji.” {Mwanzo 1:2}

- “Kwa kuwa walipo wawili watatu wamekusanyika kwa jina langu, **nami nipo papo hapo katikati yao wao**.” **{Mathayo 18:20}**

Ni nani aliye katikati yetu baada ya Yesu kupaa mbinguni? Roho Mtakatifu. Ni nani, Kulingana na Yesu, katikati yao, Roho Mtakatifu, Msaidizi? Kwa mujibu wa mstari hapo juu, ni Yesu! Roho Mtakatifu anafanya nini? Inazungumza na akili zetu. Yeye ni nani? Kulingana na Nabii wa Mungu, ni Yesu Mwenyewe! Bwana yu katika hekalu lake la Kidunia yeye binafsi yuko kwa Roho Wake, huku mbinguni akiwa ameketi kwenye kiti chake cha enzi kwa wakati mmoja. Ellen White anaeleza kwa uwazi sana, kwamba Msaidizi aliyetumwa kutoka kwa Yesu ni uwepo wa kila mahali Mungu, ndani ya mioyo yetu, tunapomkubali.

5: **Nani Ndani Yetu?**

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Ellen White anamwelezea Yesu na uwepo wake kila mahali ndani yetu kama Roho Mtakatifu:

- “Yesu anangoja **kuwapulizia wanafunzi wake wote**, na kuwapa uvuvio wake roho takatifu, na kuhamishia watu wake uvutano muhimu kutoka Kwake kwa watu Wake.” {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 ameumbwa ndani, na kwa Roho wake anatimiza** ahadi, ‘Sitakuacha kamwe wala kukuacha.” {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´.”

- “Wacha wajifunze siku ya kumi na saba ya Yohana, na kujifunza jinsi ya kuomba na jinsi ya kuishi maombi ya **Kristo**. **Yeye ndiye Mfariji**. **Atakaa** mioyoni mwao, akijaza furaha yao.” {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 huwavuta kwake kwa uwezo usioonekana. Yeye ndiye nuru ya uzima, **naye huangaza kwa Roho wake mwenyewe**.” {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**.”

- “Atakuja, **si kwa siku moja tu;** kwa maana asema, ‘Nitakaa ndani yao, na ndani yao nitatembea; ... nao watakuwa watu wangu.’’ Yeye atatiisha maovu yetu; nawe utatupa vyote vyao dhambi ndani ya vilindi vya bahari.’ 2 Wakorintho 6:16; Mika 7:19. **Uwepo wake** utakasa na kuitakasa nafsi, ili iwe hekalu takatifu la Bwana, na ‘makao yake **Mungu kwa Roho.**’ Waefeso 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”

- “Ucha Mungu wa Abigaili, kama harufu ya ua, ulipumua usoni bila kujua. Na Neno na kitendo. **Roho ya Mwana wa Mungu** ilikuwa inakaa ndani ya nafsi yake.” {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.”

- “Wakati watu wa Mungu wanachukua nafasi ya kuwa wao ni **hekalu la Roho Mtakatifu, Kristo Mwenyewe akikaa ndani**, watamdhihirisha kwa uwazi sana katika roho, maneno, na matendo, hivyo kutakuwa na tofauti kubwa kati yao na wafuasi wa Shetani.” {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 alikuwa Roho wa kweli**… Lakini wanafunzi wake wanaona ndani yake Njia, na Kweli, na Neno Maisha. **Na watakuwa na uwepo wake wa kudumu**.” {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**.”

- “Mwalimu lazima **abatizwe kwa Roho Mtakatifu**. Kisha akili na roho ya Kristo atakuwa ndani yake, naye atamkiri Kristo katika maisha ya kiroho na Matakatifu.” {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: Mwombezi Wetu Ni Nani, yaani Mpatanishi?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “Wamishenari wa msalaba watangaze kwamba kuna **Mungu mmoja, na Mpatanishi mmoja kati ya Mungu na mwanadamu, ambaye ni Yesu Kristo Mwana wa Mungu asiye na kikomo.** Hii inahitaji itangazwe katika kila kanisa katika nchi yetu. Wakristo wanahitaji kujua hili, na sivyo kumweka mwanadamu mahali pa Mungu, ili wasiwe tena waabudu sanamu, bali **waabudu sanamu** Mungu aliye hai. Ibada ya sanamu ipo katika makanisa yetu.” {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.”

Ni jambo lenye nguvu kiasi gani kuwa na Mwokozi, Mfariji na Mwombezi mwenye uwezo wote, i.e.

Mpatanishi aliyekufa kwa ajili yetu, Ambaye hutufariji na kutuombea kwa maombi mbele ya Mwenyezi Mungu Baba wa mbinguni:



- “Kadhalika Roho naye hutusaidia udhaifu wetu, kwa maana hatujui kuomba jinsi tunavyopaswa kuomba **lakini Roho mwenyewe hutuombea kwa kuugua kusikoweza** kutamkwa. Na yeye aichunguzaye mioyo aijua nia ya Roho ilivyo; kwa sababu huwaombea watakatifu kama apendavyo Mungu.” {Warumi 8:26-27}

Neno la Mungu halituachi kamwe, kama watafutaji wa kweli, bila ukweli. Neno la Mungu linaeleza hivyo. Roho Mtakatifu anayetuombea ni Yesu mwenyewe:

- “Yeye **asiyemwachilia Mwana wake mwenyewe, bali alimtoa kwa ajili yetu sisi sote**, atakosaje pamoja naye Yeye pia hutupa vitu vyote bila malipo? Ni nani atakayewashitaki wateule wa Mungu? Ni ni Mungu mwenye kuhesabia haki. Ni nani atakayehukumu? **Kristo ndiye aliyekufa**, naam, badala yake, i.e. aliyefufuka tena, aliye mkono wa kuume wa Mungu, naye hutuombea. Ni nani atakayetutenga na upendo wa Kristo? … La, katika mambo haya yote sisi ni zaidi ya hayo washindi kwa Yeye aliyetupenda.” {Warumi 8:32-37}

- “Ni nani awezaye kusimama karibu nawe katika saa ya vita vikali, wakati wa kupigana na nguvu za giza, pamoja na Shetani na jeshi lake la washirika wasioonekana? Utafanya, kadiri msaada wa kibinadamu ulivyo wasiwasi, kubaki peke yako. Bwana peke yake anaelewa. Unaweza kumtumaini Yeye. Kujitolea kutunza nafsi yako kwa Yeye aliyekupa kazi yako maalum. **Mpatanishi wako**, wako Mfariji hatakuacha, ingawa Shetani ataingilia uwepo wake, wake urafiki. Usiogope. Mimi ni Mkombozi wako niliyejaribiwa katika mambo yote kama vile unajaribiwa. Nitaivutia akili yako, na siku zote nitajua sitakuacha wala sitakuacha wewe.” {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.”

Fundisho la miungu mitatu unatupa hisia kwamba kuna Waombezi wawili kati yetu na Mungu. Yesu na Roho Mtakatifu. Kwa upande mwingine, Biblia inasema wazi kwamba kuna mmoja tu. Mpatanishi kati ya Mungu na mwanadamu na yaani Mwanawe, Yesu.

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

7: Anayebisha Mlango wa Mioyo Yetu na Anazungumza na Makanisa 7 kama Roho Mtakatifu?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “Ni nani isipokuwa **Yesu Kristo**, **kwa Roho Wake na uwezo wa Kiungu, aliongoza kalamu** za watakatifu wanahistoria ili kwa ulimwengu iweze kuwasilishwa kumbukumbu ya thamani ya maneno na kazi za 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?”

- “Yeye ashindaye, nitampa kuketi pamoja nami katika **kiti changu** cha enzi, kama mimi nilivyoshinda; nami nimeketi pamoja na **Baba yangu katika kiti chake cha enzi**. Yeye aliye na sikio, na asikie yale wanayoyasikia Roho anayaambia makanisa.” {Ufunuo 3:21-22}

Nani anatoa jumbe kwa makanisa 7 na Nani binafsi anazungumza nao?

- “Nami nikageuka niione ile sauti iliyosema nami. Na nilipogeuka, nikaona saba za dhahabu vinara vya taa; Na katikati ya vile vinara mmoja mfano wa Mwana wa Adamu… ndiye aliye hai, naye alikuwa amekufa… Andika hayo uliyoyaona, na mambo hayo yaliyoko, na yale yatakayokuwa baadaye; Siri ya zile nyota saba ambazo uliona katika mkono wangu wa kuume, na vile vinara saba vya dhahabu. Nyota saba ni malaika wa yale makanisa saba; na vile vinara saba vya taa ndivyo hivyo makanisa saba. Kwa malaika wa kanisa la Efeso andika; Haya ndiyo asemayo yeye azishikaye zile nyota saba katika mkono wake wa kuume, yeye aendaye katikati ya hizo saba vinara vya taa vya dhahabu.” {Ufunuo 1:12-13,18-20; 2:1}

Je, Yesu mwenyewe alizungumza na makanisa 7? Kulingana na Ufunuo, ni wazi kabisa kwamba Yeye alifanya! Ufunuo wenyewe unaitwa Ufunuo wa Yesu Kristo! Aya zingine kutoka sawa kitabu kupanua ukweli kwamba Roho Mtakatifu alizungumza na makanisa 7, kwa uwazi kuthibitisha hilo Yesu ni Roho Mtakatifu:

- “Lakini nawaambia ninyi…Yeye aliye na sikio, na alisikie neno hili ambalo Roho anawaambia **makanisa**.” {Ufunuo 2:24,29}

Maneno haya yote yaliyo wazi yanatusaidia kuelewa kwamba Yesu mwenyewe anazungumza kama Roho Mtakatifu na kwamba maneno yafuatayo katika Biblia yalieleza kile Yesu Mwenyewe alisema kwa Roho Wake. Katika Biblia, Yesu ndiye Anayetuita, yaani, anatuagiza kufanya kazi. Yesu ndiye Mtakatifu huyo Roho aliyewaita mitume kuwatenganisha Barnaba na Sauli; na Kristo ndiye Ambaye huzungumza na makanisa wakati Roho Mtakatifu anazungumza!

- “Nao walipokuwa wakimfanyia Bwana ibada na kufunga, **Roho Mtakatifu akasema, nitengeeni Barnaba na Sauli** kwa kazi ile niliyowaitia.” {Matendo 13:2}

- “Tazama, mimi (Yesu) naja upesi...” {Ufunuo 3:11}

- “Paulo na wenzake walisafiri katika nchi ya Frugia na Galatia wakiwa na wakazuiwa na **Roho Mtakatifu** wasihubiri neno katika jimbo la Asia. Wakati wao wakafika mpaka wa Misia, wakajaribu kuingia Bithinia, lakini **Roho wa Yesu** hakuwakubali kuwaruhusu.” {Matendo 16:6-7, NIV}

Maneno ya mwisho ya mstari hapo juu “lakini Roho hakuwavumilia,” katika mengi zaidi tafsiri sahihi za Biblia ulimwenguni ambazo ziko karibu na asilia, kama k.m. katika iliyonukuliwa NIV “lakini Roho wa Yesu hakuwaruhusu,” kwa sababu Roho Mtakatifu si kiumbe huru, bali ni Roho wa Yesu, yaani, Roho Mtakatifu ni Yesu Mwenyewe, uwepo kwa uangalifu katika fomu

- “Tazama, **na**simama **mlangoni** (ya mioyo yetu), **nabisha**: mtu akiisikia sauti yangu sauti ya Yesu), **na kuufungua mlango, nitaingia kwake** (ndani yetu kama Roho Mtakatifu), na atakula pamoja naye, na yeye pamoja nami.” {Ufunuo 3:20}

- “Lakini huyo **Msaidizi, huyo Roho Mtakatifu**, ambaye Baba atampeleka kwa jina langu, huyo **nitawafundisha mambo yote**, na kuwakumbusha yote niliyo nayo alikuambia.” {Yohana 14:26}

- “Bwana Mungu wa mbinguni ndiye Kiongozi wetu. Yeye ni kiongozi ambaye tunaweza kumfuata salama; kwa ajili Yake kamwe hufanya makosa. Hebu tumheshimu Mungu na Mwanawe Yesu Kristo, ambaye kupitia kwake Yeye **inawasiliana na ulimwengu**.” {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**.”

- “Niliweka kalamu yangu chini na nilikuwa katika hali ya kungoja kuona kile ambacho **Roho** angeniambia mimi… **lakini Mwangalizi wa mbinguni alionekana karibu nami.** Nilihisi kwamba nilikuwa mbele ya Yesu… Mstari wa utendaji uliwekwa mbele yangu kana kwamba uwepo usioonekana ulikuwa akizungumza nami.” {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.”

Ni nani aliye ndani ya mioyo yetu? Roho Mtakatifu. Yeye ni nani? Yesu mwenyewe, ambaye anabisha mlangoni ya mioyo yetu na kuingia ndani yetu. Kugonga huku kunaweza tu kuwa katika siku ya sasa, na uwepo wa Roho Mtakatifu ndani yetu, na sio wakati wa kuja kwa Yesu mara ya pili - kwa nini?

Kwa sababu hapo wakati wa neema ungekuwa umekwisha.Leo Yesu yuko mbinguni, na ndiyo maana kubisha huku kunaweza tu kutoka kwa walio kila mahali Roho Mtakatifu kwa sababu anabisha kwa wakati mmoja kwenye milango ya kila moyo kwa ujumla dunia! Na kwa kuwa Yesu amesema kwa uwazi kabisa kwamba Yeye ndiye anayebisha, huyu ndiye thibitisho wa ndani kabisa kwamba Roho Wake Mtakatifu ni Mwenyewe Mwenyewe, ametengwa na Mungu utu wa ubinadamu, wa mwili Wake wa mbinguni.

- “Tunamtaka **Roho Mtakatifu**, ambaye ni **Yesu Kristo**.” {Ellen White: Letter 66, April 10, 1894 par. 18} “We want the **Holy Spirit, which IS Jesus Christ**.”

- “**Roho Mtakatifu ni Mwenyewe aliyetenganishwa na utu wa ubinadamu** na kujitegemea yake. Yeye (Yesu Mwenyewe) angejiwakilisha Mwenyewe kama yuko katika sehemu zote kwa njia Yake **Roho Mtakatifu, kama Aliye Pote**.” {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: Baba na Mwana ni Roho na katika wakati huo huo pia Viumbe: Roho Mtakatifu ni Mungu na Yesu Mwenyewe na Sio Mtu wa Tatu

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Wanatheolojia wengi wanadai kwamba Utatu ni wa kimantiki na kwamba Roho Mtakatifu ni Kiumbe cha Kiungu kwa sababu Biblia inasema kwamba Mungu Baba na Mungu Mwana pia ni Roho sawa wakati.

Je, hili ni dai sahihi?

- “Kwa kuwa mmedhihirishwa kuwa barua ya Kristo tuliyoihubiri; iliyoandikwa si kwa wino, bali kwa Roho wa Mungu aliye hai; si katika mbao za mawe, bali katika nyama meza za moyo. Na tumaini kama hilo tunalo mbele za Mungu kwa njia ya Kristo:…bali yetu utoshelevu hutoka kwa Mungu;… bali roho huhuisha…Basi Bwana ndiye Roho: na wapi **Roho wa Bwana yupo, kuna uhuru**. Lakini sisi sote, kwa uso wazi tukitazama kama katika a kioo utukufu wa Bwana, wanabadilishwa kwa mfano huo huo kutoka utukufu hadi utukufu, kama vile kwa Roho wa Bwana.” {2 Wakorintho 3:3-18}

Ni nani huyo Roho, ambaye anatupa uhuru? Kulingana na Biblia, ni Yesu Mwenyewe, kwa kuwa ni Yeye binafsi Roho Mtakatifu:

- “**Mungu ni Roho**, nao wamwabuduo yeye imewapasa kumwabudu katika roho na kweli.” {Yohana 4:24} (Mungu = Baba)

- “Basi Mwana akiwaweka huru, mtakuwa huru kweli kweli.” {Yohana 8:36}

- “**Mungu ni Roho**, nao wamwabuduo yeye imewapasa kumwabudu katika roho na kweli.” {Yohana 4:24 (Mungu = Baba)

- “**Mu ngu** (Baba) **ni roho**; hata **hivyo Yeye ni Utu binafsi**, kwa maana mwanadamu aliumbwa katika **picha yake**. Kama Utu binafsi, Mungu amejidhihirisha katika Mwanawe.” {Ellen White: Education, p. 131.6, 1903} “**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.”

Usemi kwamba Baba na Mwana pia ni Roho, unathibitisha kwa mara nyingine kwamba wao ni Roho kila mahali kwa Roho Mtakatifu wao, ambao tunaona waziwazi katika mstari unaofuata. Kwa nini, hata baada ya ushindi dhidi ya dhambi, je, hatuoni Roho Mtakatifu akichukua nafasi ya Kiungu katika Yerusalemu Mpya, lakini bali ni Baba na Mwana pekee, ambao kulingana na Biblia pia ni Roho pia?

- “Nami sikuona hekalu ndani yake: **kwa ajili ya Bwana Mungu Mwenyezi (Baba) na Mwana-Kondoo (Yesu) ndiye hekalu lake**.” **{Ufunuo 21:22}**

Roho Mtakatifu pia hutoka kwa Baba, kwa njia isiyoeleweka kwetu, na ni kwa hivyo si nafsi inayojitegemea, kwa maana hivi ndivyo Baba na Mwana wanakaa ndani yetu.

- “Lakini ninyi hamwufuati mwili, bali mwaifuata Roho ikiwa **Roho wa Mungu** (Baba) kukaa ndani yako. Basi mtu awaye yote asipokuwa na **Roho wa Kristo**, huyo si wake. Na ikiwa Kristo ukiwa ndani yako, mwili umekufa kwa sababu ya dhambi; lakini Roho ni uzima kwa sababu ya haki. Lakini ikiwa **Roho wake yeye aliyemfufua Yesu** katika wafu anakaa ndani yenu, Yeye aliyemfufua Kristo kutoka kwa wafu ataihuisha pia miili yenu ipatikanayo na mauti kwa **Roho wake** akaaye ndani wewe.” {Warumi 8:9-11”

- “Kwa **Roho Baba na Mwana watakuja na kufanya makao yao kwako**.” {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.”

Roho wa Kristo pia ni Roho wa Mungu, yaani Baba. Hata kama hatuelewi jinsi gani hii inaweza kuwa, hatuna haki ya kuchunguza jibu hilo kwa kuwa halijafunuliwa kwetu.

- “Ni **MUNGU mwenyewe** (Baba) anayetupa kielelezo hiki cha upendo wake kwetu; kwa ajili **Roho yake** (na sio Mungu Roho) alisababisha hadithi ya Daudi na Absalomu kuandikwa, na **Roho yake ilivuvia** maneno katika zaburi ya mia moja na tatu.” {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Lakini watakapowasalisheni, msiwe na wasiwasi mtasema nini au jinsi gani; nimepewa saa ile ile mtakayosema. Maana si ninyi mtakaosema, bali ni **Roho ya Baba yenu asemaye ndani yenu**.” {Mathayo 10:19-20}

- “**Baba alimpa Mwanawe Roho wake bila kipimo**, nasi pia tunaweza kushiriki Roho wake utimilifu.” {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.”

- “Na kwa kuwa ninyi mmekuwa wana, **Mungu amemtuma Roho wa Mwanawe** mioyoni mwenu; kulia, **Aba, Baba**.” {Wagalatia 4:6}

Pengine, Mungu, Baba, pia ni Baba wa Roho Mtakatifu, kwa vile Yeye analia, “Abba, Baba”? Hapana, lakini huu ni uthibitisho mwingine wa Kibiblia kwamba Roho Mtakatifu ni Roho wa Yesu, akijidhihirisha kwa namna nyingine.

- “Basi, liweken i hilo mioyoni mwenu, kutofikiri kabla mtakayojibu; **(Yesu) atawapa kinywa na hekima, ambayo watesi wenu wote hawatakuwapo anayeweza kupinga wala kupinga**.” {Luka 21:14-15}

- “Lakini watakapowapeleka na kuwasaliti, msiwe na wasiwasi juu ya nini nyinyi mtasema, wala msiseme kimbele; semeni; **kwa maana si ninyi mtakaosema, bali ni Roho Mtakatifu**.” {Marko 13:11}

- “Kwa maana **Roho Mtakatifu atawafundisha** saa ile ile yawapasayo kusema.” {Luka 12:12}

Kulingana na Luka 21:14-15, Yesu ndiye atakayetupa kinywa na hekima, na kulingana na Luka 12:12, itatufundisha kile tunachopaswa kusema, kupitia udhihirisho wake kama Mhubiri Roho Mtakatifu ndani yetu!

- “Kristo alikuwa Roho wa kweli. Ulimwengu hautasikiliza kusihi kwake… Bali kwake wanafunzi wanaona ndani Yake Njia, Kweli na Uzima. Nao watakuwa na makazi yake **uwepo**…” {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**…”

- “**Kristo** amefanya **mpango kwa wote kupokea Roho wake**…” {Ellen White: Signs of the Times, August 7, **1901**, par. 2} “**Christ** has made **provision for all to receive His Spirit**…”

- “Nitawezaje kubeba agizo ambalo Kristo amewapa watu wake kwa njia ya kuvutia mapendeleo ya kuwa watenda kazi pamoja na **Roho wa kweli yote inayodhihirishwa katika mwili—Mungu Mwana wa Mungu, akiwa amevikwa ubinadamu, njia iliyobuniwa na kutayarishwa kuwa daima** kupokea na kutoa mkondo wa mbinguni? Mwenyewe Chemchemi inayofurika, Yeye inapokea kuwasiliana na wale wote ambao watakubali zawadi hiyo.” {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.”

Tunaweza kuona kwa uwazi sana hapa kwamba Roho ni Mungu Mwenyewe, yaani, Roho Wake. Kutoka kwa nyingine upande, katika majaribio yao ya kuthibitisha ya kwamba Roho Mtakatifu ni Mwenye Kiumbe wa Kiungu anayejitawala, wao tu nukuu kipande cha nukuu nzima, sehemu inayosema “…Roho, akiwa Mungu…”. Lakini nabii wa Mungu hakuwa akisema kwamba Roho Mtakatifu Mwenyewe alikuwa Mungu, lakini badala yake, kama inavyothibitishwa na Biblia, kwamba ni Roho wa Mungu, kama vile roho yetu ilivyo roho ya mwanadamu na si roho nyingine kuwa:

- “Roho Mtakatifu huweka maombi yote ya kweli. Nimejifunza kujua hilo katika maisha yangu yote maombezi Roho huniombea mimi na watakatifu wote; lakini maombezi yake ni kulingana na mapenzi ya Mungu, kamwe kinyume na mapenzi yake. ‘**Roho naye hutusaidia udhaifu;’ naye Roho, ambaye ni Mungu,** anaijua nia ya Mungu; kwa hiyo katika kila maombi yetu kwa ajili ya wagonjwa, au kwa ajili ya mahitaji mengine, mapenzi ya Mungu yanapaswa kuzingatiwa. ‘**Kwa nini mwanadamu ayajua mambo ya mwanadamu, isipokuwa roho ya mwanadamu iliyo ndani yake? hata hivyo mambo ya Mungu hakuna ayafahamuye ila Roho wa Mungu**.” {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.”

- “Lakini **Mungu** ametufunulia sisi kwa Roho wake; kwa maana Roho huchunguza yote, naam, mambo mazito ya Mungu. **Kwa maana ni nani ajuaye mambo ya mwanadamu, isipokuwa roho ya mtu mtu aliye ndani yake? kadhalika na mambo ya Mungu hakuna ayafahamuye ila Roho wa Mungu Mungu**. Sisi hatukuipokea roho ya dunia, bali Roho atokaye kwa Mungu; hiyo tupate kuyajua tuliyokirimiwa na Mungu.” {1 Wakorintho 2:10-12}

Je, ni Roho Mtakatifu pekee, ambaye ni nafsi ya tatu, anayejua mambo ya Mungu Baba na Mwana? “Vivyo hivyo na mambo ya Mungu hakuna ayafahamuye ila Roho wa Mungu.”— 1 Wakorintho 2:11 ? Hapana njia! Katika mstari mwingine wa Biblia ni wazi kwamba Roho Mtakatifu hutoka kwa Mungu na kwamba ni sehemu Yake, na kwamba haiji kama Nafsi ya tatu. Kwa sababu Mungu Baba anayo Roho wake mwenyewe, na Yesu pia anafanya hivyo, basi inafuatia kwamba katika Utatu Roho Mtakatifu angefanya inabidi kuwa na Roho Wake Mwenyewe. Ni mantiki tu, sawa? Lakini Yesu anasema “Sola Scriptura!” Ikiwa hata baada ukisoma mistari kama hii na nukuu bado unashikilia fundisho la Utatu, ingebidi kukuongoza kwenye hitimisho lifuatalo: Katika muktadha wa Utatu, pamoja na Utakatifu wake “unaojiendesha” Roho, Baba na Mwana hawana mawazo yao wenyewe!

Je, roho ya mwanadamu pia ni kiumbe kingine au sehemu tu ya mwanadamu huyo, na kwa hiyo anajua mambo ya mtu huyo, mawazo yake ya ndani? Ikiwa roho ya mwanadamu ni mtu mwingine, basi mwanadamu angekuwa roboti na asingekuwa na mawazo yake! Vivyo hivyo, Baba na Mwana asingekuwa Viumbe wa Kimungu pia. Lakini hiyo ndiyo hitimisho lenye mantiki la Utatu fundisho, ambalo Mungu wake ni Kiumbe mmoja “aliyeyeyushwa,” ambamo Roho Mtakatifu, Baba, na Mwana wamo wote madhihirisho mbalimbali tu ya huyo Mungu “yule yule”. Kulingana na mafundisho haya, Roho Mtakatifu hubeba "jukumu" la Mfariji, akili na uwepo wa kila mahali; Baba anabeba "jukumu" la Baba, uratibu na utawala; na Mwana ana “jukumu” la mtekelezaji,

Mwana, na Mwokozi. Utatu ni shambulio kubwa zaidi juu ya uwepo mkubwa wa Baba na Mwana kama Viumbe wa Kimungu. Mafundisho haya yanatoka kwa adui moja kwa moja! Kupitia Utatu, Shetani anataka kuinuliwa juu ya Baba na juu ya Yesu! Na tunafanya nini? Sisi ni tukikubali fundisho hili, huku tukifikiria sisi bado ni watu wa Mungu! Roho Mtakatifu ni a sehemu ya Mungu kama vile roho yetu ni sehemu yetu. Hata kama hatuwezi kuelewa hili, kuu tofauti ni kwamba Mungu Mwenyezi kwa hakika hayuko chini ya uhusiano huo wenye nguvu kati ya Roho na asili ya kimwili kama tulivyo katika asili zetu zilizoumbwa. Biblia iko wazi kabisa na inaonyesha kwamba Roho wa Mungu, ni wa Utu wa Mungu kama vile roho yetu ilivyo ndani yetu.

9: Roho Mtakatifu Yule Yule Anatoka Baba na Mwana

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

THE HOLY SPIRIT PROCEEDS FROM THE FATHER & THE SON

- “Tangu milele kulikuwa na umoja kamili kati ya **Baba na Mwana.** Walikuwa mbili, lakini pungufu kidogo ya kufanana; wawili katika umoja, lakini **mmoja katika roho**, na moyo, na tabia.” {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.”

- “Watu huja bila kujiandaa kwa kuja kwa **Roho Mtakatifu wa Mungu**.” {Ellen White: Testimonies for the church, Vol. 5, p. 162.2} “The people come unprepared for the visitation of **God’s Holy Spirit**.”

- “**Kwa Roho Baba na Mwana watakuja na kufanya makao yao kwako**.” {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.”

- “Tazama mtumishi wangu, ambaye ninamtegemeza; mteule wangu, Ambaye nafsi yanguimependezwa naye; **Nimeweka Roho yangu juu yake; atawatolea mataifa hukumu**.” {Isaya 42:1}

- “**Roho Mtakatifu, atokaye kwa Mwana pekee wa Mungu**, humfunga mwanadamu wakala, mwili, nafsi, na roho, kwa ukamilifu, asili ya Kiungu ya kibinadamu ya Kristo.” {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 akajibu, akamwambia, Mtu akinipenda, atayashika maneno yangu; Baba atampenda, **nasi tutakuja kwake, na kufanya makao kwake**.” {Yohana 14:23}

- “Basi mwenye dhambi husimama mbele za Mungu kama mtu mwenye haki; amekubaliwa na Mbingu, na **katika Roho ana ushirika na Baba na Mwana**.” {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**.”

- “Lakini ikiwa **Roho wake yeye aliyemfufua Yesu** katika wafu **anakaa ndani yenu**, yeye aliyemfufua Kristo kutoka kwa wafu ataihuisha pia miili yenu ipatikanayo na mauti kwa **Roho wake** akaaye ndani wewe.” {Warumi 8:11}

Baadaye, tutaona jinsi, kulingana na Biblia na Ellen White, licha ya kuendelea kutoka Baba na Mwana, kuna Roho Mtakatifu mmoja tu na si wawili.

10: Roho Mtakatifu Ni Nani au Ni Nini? Je, ni a Kuwa au Ni Udhihirisho wa Kiroho wa Mungu Baba na Yesu Mwana?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “Kazi ya Roho Mtakatifu ni kubwa isiyopimika. Ni kutoka kwa chanzo chake kwamba nguvu na ufanisi kuja kwa mfanyakazi kwa ajili ya **Mungu; na Roho Mtakatifu ndiye mfariji, kama vile uwepo wa kibinafsi wa Kristo kwa nafsi**.” {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 ametoa Roho wake kama nguvu ya Kimungu** kushinda urithi wote na kukuzwa maelekeo ya uovu, na kuweka tabia yake mwenyewe juu ya kanisa.” {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.”

- “**Roho wa Kiungu** ambaye Mkombozi wa ulimwengu aliahidi kutuma **ni uwepo na nguvu za Mungu**.” {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** alitangaza kwamba baada ya kupaa kwake, angetuma kwa kanisa lake, kama taji lake zawadi, yule Msaidizi, ambaye angechukua mahali Pake. Msaidizi huyu ni Roho Mtakatifu **nafsi ya maisha yake**, ufanisi wa kanisa lake, nuru na uzima wa ulimwengu. Kwa Roho Wake Kristo anatuma mvuto wa upatanisho na nguvu inayoondoa dhambi.” {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.”

- “Kwa maana najua ya kuwa hayo yatanigeukia wokovu wangu, kwa maombi yenu, na fadhili za Bwana **Roho wa Yesu Kristo**.” {Wafilipi 1:19}

- “Kwa **kutupa Roho wake, Mungu hutupa sisi Mwenyewe**, akijifanya kuwa chemchemi ya Uungu mvuto, kuupa ulimwengu afya na uhai.” {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.”

- “**Mungu ni Roho; bado Yeye ni Nafsi;** kwa maana ndivyo alivyojidhihirisha…” {Ellen White: Ministry of Healing, p. 413.1} “**God is a Spirit; yet He is a personal Being**; for so He has revealed Himself…”

- "**Ujazo wa Roho ni utoaji wa uzima wa Kristo.“** {Ellen White: Desire of Ages, p. 805.3} “The impartation of the Spirit is the impartation of the life of Christ.”

- "**Ushawishi wa Roho Mtakatifu ni uzima wa Kristo katika nafsi.“** {Ellen White: Manuscript Releases, Vol. 4, p. 332.5, 1896} “The **influence of the Holy Spirit is the life of Christ in the soul.**”

- “Bwana huwatia moyo wote wamtafutao kwa moyo wote. Anawapa Mtakatifu Wake **Roho**, udhihirisho wa **uwepo wake** na kibali chake.” {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.”

- “Juisi za mzabibu, zikipanda kutoka kwenye mzizi, husambazwa kwenye matawi yanayostawi kukua, na kutoa maua na matunda. Kwa hivyo **nguvu ya uzima ya Roho Mtakatifu, kutoka kwa 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…”

- “Na itatoka fimbo katika shina la Yese, na Chipukizi litatokea mizizi yake: **Na Roho wa Bwana** atakaa juu yake, roho ya hekima na ufahamu, roho ya shauri na uweza, roho ya maarifa na ya kumcha Mungu Bwana; Naye atamfanya awe na ufahamu wa haraka katika kumcha Bwana (Naye atakuwa kujazwa na roho ya hofu ya Bwana - tafsiri kutoka kwa Kilatini Vulgate): na yeye hatahukumu kwa ayaonayo kwa macho yake, wala hataonya kwa kuyafuata ayasikiayo kwa masikio yake;“ {Isaya 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}

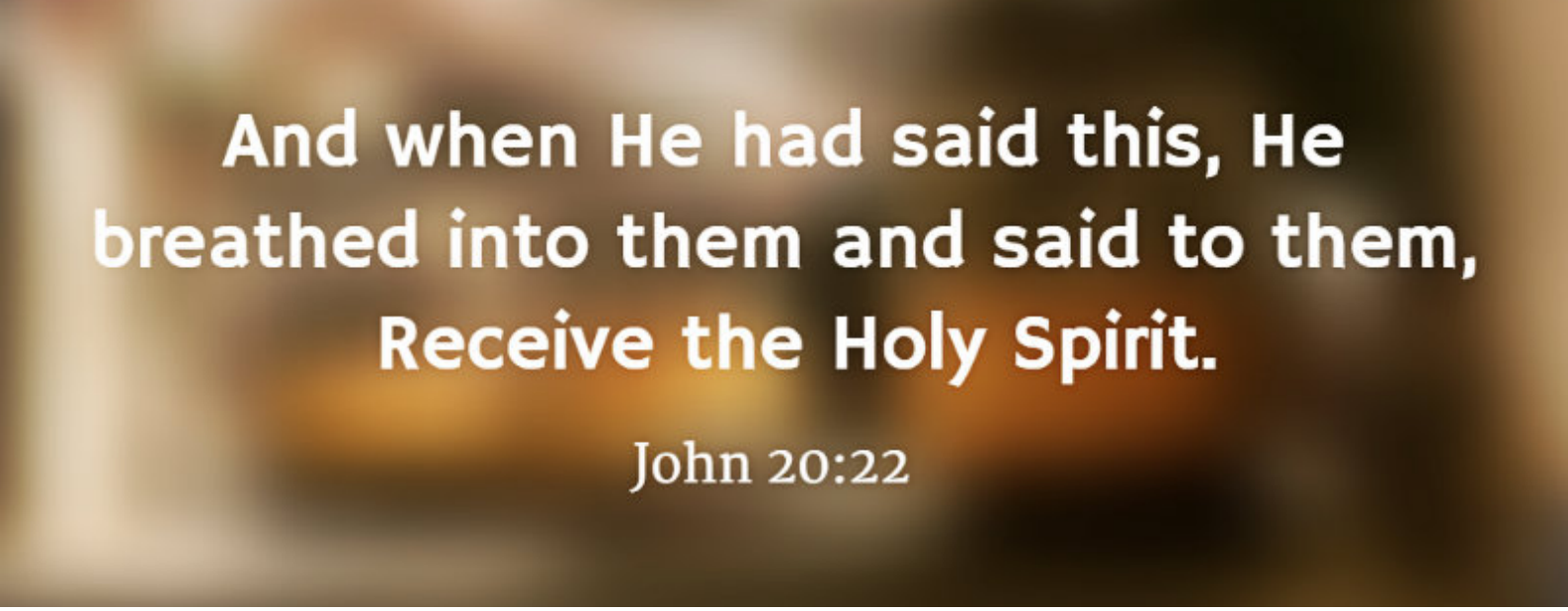
Tunaona katika Isaya 11:2 iliyonukuliwa juu ya Vulgate ya Kilatini, kuna koloni (:), ishara. ikitenganisha vifungu viwili katika sentensi: “Na roho ya Bwana itakaa juu yake:…” Alama ya koloni inabadilisha kabisa maana ya maandishi yote! Uwepo wa koloni unamaanisha kwamba kinachofuata ni maelezo ya kile ambacho Roho wa Bwana ni, ambaye alitulia juu yetu Mwokozi Yesu Kristo!

Kwa bahati mbaya, si King James Version katika Kiingereza, wala Tafsiri ya Daničić katika Kiserbia, wala tafsiri ya Kijerumani ya Luther ya Isaya 11:2, zina koloni. Kwa ufahamu kama huo wa Isaya 11:2, tunaweza kuona kwamba haiwezekani kwa Mtakatifu Roho kuwa kiumbe fulani kilicho kila mahali ambacho kilitulia juu ya Yesu Kristo! Mungu mwenyewe ni Roho, na Anajidhihirisha Ulimwenguni kote kwa Roho Wake Mtakatifu. Roho Mtakatifu ndiye udhihirisho wa uwepo wake na uweza wake, hata kama hili ni gumu kufahamu hadi ukomo wa akili yetu.

v

11: Roho Mtakatifu ambaye Yesu Alimpulizia na Bandia ya Adui

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “Naye akiisha kusema hayo, **akawavuvia**, akawaambia, Pokeeni Roho Mtakatifu.” {Yohana 20:22}

- “...'Baba yangu, utupe Roho wako.' Kisha Yesu angewapulizia Patakatifu Roho. Katika pumzi hiyo kulikuwa na nuru, nguvu, na upendo mwingi, furaha, na amani.” {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.”

- “Kabla ya wanafunzi kutimiza wajibu wao rasmi kuhusiana na kanisa, Kristo akawapulizia Roho wake.” {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.”

- “…na kuamini ya kwamba Kristo hakujitoa tu kwa ajili ya bali kwa ajili ya wanafunzi wake. Rekodi anatangaza, ‘Akawavuvia, na kuwaambia, Pokeeni Roho Mtakatifu.’ Yesu ni wakingoja kuwapulizia wanafunzi Wake wote, na kuwapa uvuvio wa kutakaswa **kwake** roho… Mapenzi yao lazima yatiishwe chini ya mapenzi yake, lazima yatende kwa roho yake, ili yawe si wale wanaoishi tena, bali Kristo aishiye ndani yao. Yesu anatafuta kujionyesha **wazo kwamba katika kuwapa Roho wake Mtakatifu**…” {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**…”

Kumbuka: “Kwa wanafunzi wake” maana yake ni dhabihu yake kwa ajili yao, na “kwa wanafunzi wake” ina maana hiyo kama Roho Mtakatifu, Yesu anaendelea kupatikana kwao.

- “Naye akiisha kusema hayo, **akawavuvia**, akawaambia, **Pokeeni Roho Mtakatifu**: Wowote mtakaowaondolea dhambi, wameondolewa; na yeyote yule dhambi mkizishika, zimefungiwa.’ **Roho Mtakatifu alikuwa bado hajadhihirishwa kikamilifu; kwa Kristo alikuwa bado hajatukuzwa. Ugawaji mwingi zaidi wa Roho ulifanya haitafanyika hadi baada ya kupaa kwa Kristo**. Si mpaka hili (Roho Wake) lilipopokelewa lingeweza wanafunzi wanatimiza agizo la kuhubiri injili kwa ulimwengu. **Lakini Roho alikuwa sasa imetolewa kwa madhumuni maalum. Kabla wanafunzi hawajatimiza wajibu wao rasmi kuhusiana na kanisa, Kristo alipulizia Roho wake juu yao**. Alikuwa akiwakabidhi amana takatifu zaidi, na Alitaka kuwavutia kwa ukweli kwamba bila Roho Mtakatifu kazi hii isingeweza kukamilika.” {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 nini kinachotoka kinywani mwa mtu, nini kinatokana na kiumbe hicho? Je, ni kiumbe mwingine hiyo inatoka? Mungu akampulizia Adamu puani pumzi ya uhai. Kwa nini? Kwa sababu maisha hayo hutoka kwa Muumba na pumzi hiyo haikuwa kiumbe kingine! Hiyo bila shaka haifai inamaanisha kwamba Roho Mtakatifu ni nguvu isiyo na fahamu kama nguvu ya maisha! Tumesoma hivyo huu ulikuwa umiminiko mdogo wa Roho Mtakatifu wa Yesu, ambao baadaye ulikuja katika utimilifu wake, wakati Yesu alirudisha asili Yake ya Kiungu.

- “Nikageuka kuwatazama **wale watu waliokuwa wameinama mbele ya kiti cha enzi**; hawakufanya **hivyo kujua kwamba Yesu alikuwa ameiacha. Shetani alionekana kuwa karibu na kiti cha enzi**, akijaribu kuendelea kazi ya Mungu. Nikawaona wakitazama juu kwenye kile kiti cha enzi, na kuomba, ‘Baba, utupe Roho Wako. **Kisha Shetani angepulizia juu yao ushawishi usio Mtakatifu; ndani yake kulikuwa na mwanga na nguvu nyingi,** lakini hakuna upendo mtamu, furaha, na amani. Kusudi la Shetani lilikuwa kuwafanya wadanganywe na kurudi nyuma na kuwadanganya watoto wa Mungu.” {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.”

Hapa tunaona ushawishi usio mtakatifu wa theolojia ya uongo ya Utatu, na kwamba Shetani Mwenyewe akawapulizia Roho Mtakatifu wa bandia anayemtukuza yeye peke yake. Mjanja na kung’aa upotoshaji, ina mwigo wa uamsho na uinjilishaji wenye mafanikio lakini usio na upendo. Kwa hivyo haishangazi kwamba wengi hutazama kwa hasira na chuki kwa wale ambao hawaamini katika uelewaji wao wa Biblia na Utatu, wakitaja kwamba lazima kanisa “lilindwe” na kukataa ufikiaji wake kwa wale wanaoeneza „uasi".

12: Ilikuwa Roho Mtakatifu pia anachukuliwa kuwa Roho wa Mungu katika Agano la Kale

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “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.” {Daniel 4:18}

According to the Bible and the Spirit of Prophecy, we clearly know that Nebuchadnezzar had learned everything about God from the Jews. There are many Bibles in the world in which it says in the upper verse, "because the Holy Spirit of God is in you," and not "the Holy Spirit of „Gods“.

Daniel had obviously described the true constellation about God and His Holy Spirit, and Nebuchadnezzar also recognized that the Holy Spirit of God was in Daniel. The other passages in the Old Testament also show that there is no Trinity:

- “But they rebelled, and vexed **His Holy Spirit**: therefore He was turned to be their enemy, and He fought against them. Then He remembered the days of old, Moses, and his people, saying, Where is He that brought them up out of the sea with the shepherd of His flock? where is He that put **His Holy Spirit** within Him?….As a beast goeth down into the valley, the **Spirit of the LORD** caused him to rest: so didst thou lead thy people, to make thyself a glorious name.” {**Isaiah** 63:10,11,14}

- “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.” {Ellen White: The Signs of the Times, Oct. 26, 1888, par. 7}



- „**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.“** {Ellen White: Spirit of Prophecy, 1SP 34.3, 1870}

In the verse above we see only the worship of the Father and the Son, and that Jesus was the Son even before the origin of sin. There is not one place in the Bible and in the Spirit of Prophecy where the worship of the Holy Spirit is shown, not even before the fall into sin! Why? Because He is not a Divine Being but only a spiritual manifestation of the Father and the Son! Therefore, on the other hand, we see that Jesus was also the Son during the time of Adam and Eve! Not only at His coming to die for us!

13: Ni Nini Kumkufuru Mtakatifu Roho?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “Kwa sababu hiyo nawaambia, Kila dhambi na kufuru watasamehewa wanadamu; lakini **kufuru dhidi ya Roho Mtakatifu hawatasamehewa**.” {Mathayo 12:31}

Mstari huu hapo juu hausemi kwamba Roho Mtakatifu mwenyewe hatasamehe kufuru; hii sentensi iko katika hali ya tendo na haimaanishi Roho Mtakatifu kama mtu mmoja anayeweza utusamehe. Mstari wa chini unathibitisha ukweli huu, kwa sababu hausemi “MUNGU Mtakatifu **Roho" bali ROHO WA BWANA**, na yule **Anania na Safira, kwa kumdanganya Mtakatifu. Roho (kuweko kila mahali kwa Mungu Mwenyewe) kwa hakika alimdanganya Mungu (Baba) Mwenyewe!**

- “Lakini Petro akasema, **Anania**, kwa nini Shetani amekujaza moyo wako **kumwambia uongo Roho Mtakatifu** na kubakisha sehemu ya bei ya shamba? **Hukudanganya wanadamu, bali Mungu**….Petro akamwambia, Imekuwaje mmepatana kumjaribu **ROHO WA MUNGU? BWANA**?…..Ndipo Petro akamwambia, Imekuwaje mmepatana kuwajaribu **Roho wa Bwana**?” {Matendo 5:3,4.9}



Biblia inaonyesha ukweli huu pia katika maeneo mengine. Nani anatukanwa? Ambaye hasira yake haitakuwa kuzimwa? Nani hatatusamehe makosa yetu? Kufuru inayozungumzwa hapa ni Kupuuza **sauti ya Mungu** ikisema nasi kupitia kwa Roho wake. Hii inasababisha kujitenga kwa milele kutoka Mungu tunapofanya mioyo yetu kuwa migumu kwake. Inaongoza kwenye kuchagua dhambi na Shetani kama bwana wetu Mungu na vile vile, ili kuita ghadhabu ya Bwana. Kumkufuru Roho Mtakatifu inamaanisha kufuru dhidi ya Baba na Mwana, na kwa hakika si dhidi ya mwingine mpya kuwa! Kukufuru ni juu ya Baba na juu ya Mwanawe, kwa sababu yeye hubeba Jina la baba:

- "**…** hata Bwana asiweze kustahimili tena, kwa sababu ya ubaya wa matendo yenu **...** wala msipate **akaitii sauti ya Bwana …**" {Yeremia 44:22-23}

- "Lakini kwa muda wa miaka mingi ukawa na subira, ukawashuhudia kwa Roho wako katika manabii Wako. Lakini hawakutaka kusikiliza; Kwa hiyo ukawatia mikononi mwa watu watu wa nchi." {Nehemia 9:30}

- "Lakini kwa kosa la mwanadamu **Baba na Mwana walidharauliwa pia**." {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 nani aliye mwongo ila yeye akanaye ya kuwa Yesu ni Kristo? **Yeye ni mpinga-Kristo, anayekana Baba na Mwana**." {1 Yohana 2:22}

Kwa nini Roho Mtakatifu hatajwi, ikiwa kweli alikuwa Mwenye Uungu wa tatu? Kwa sababu ya Biblia inasema kwamba Roho Mtakatifu ni Roho wa Mungu, kama vile roho ya mwanadamu ni sehemu ya mwanadamu. Si kiumbe tofauti, maalum. Kwa nini Roho Mtakatifu hajatajwa katika kifungu hapo juu? Kwa nini nabii hakuandika kwamba Roho Mtakatifu pia alivunjiwa heshima? Ni kwa sababu Biblia yenyewe inasema wazi kwamba Roho Mtakatifu ni Roho wa Mungu, kama vile roho ya mwanadamu ni sehemu yake mtu na sio kiumbe kinachojitegemea:

- “Basi yeye adharauye, hadharau mwanadamu, bali anadharau Mungu, ambaye ametupa mali yake. Roho takatifu.” {1 Wathesalonike 4:8}

- “Tazama, mimi namtuma malaika aende mbele yako, ili akulinde njiani, na kukuingiza mahali ambapo nimetayarisha. Jihadharini Naye, **na mtiini sauti yake**, **wala msimkasirishe; kwa Hatawasamehe makosa yenu, kwa maana jina langu limo ndani yake**. Lakini ikiwa kweli utafanya kuitii sauti yake, na kufanya yote **ninenayo**.” {Kutoka 23:20-22)

- “Katika dhiki zao zote aliteswa, na malaika wa uso wake akawaokoa; upendo na huruma yake aliwakomboa; akawachukua, akawachukua siku zote za mzee. Lakini wakaasi, **wakamsumbua Roho wake Mtakatifu**; adui, naye akapigana nao.” {Isaya 63:9-10}

Yule Malaika Aliyewaongoza Israeli jangwani ni nani na ambaye tunaweza kumtukana (hasira) na ni nani anayeishi ndani yetu na kusema nasi kwa sauti yake? Huyo ndiye Yesu mwenyewe:

- “Israeli walikuwa wamehifadhiwa kwa muujiza wa huruma ya Mungu katika kila siku ya safari zao nyikani. **Malaika mkuu** aliyewatangulia alikuwa **Mwana wa Mungu**.” {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**.”

- “Tazama, namtuma **mjumbe wangu (Malaika),** naye ataitengeneza njia mbele yangu: na Bwana, mnayemtafuta, atalijilia hekalu lake ghafula, mjumbe wa Bwana agano ambalo mnalifurahia, tazama, atakuja, asema Bwana wa majeshi. Lakini nani wapate kustahimili siku ya kuja kwake? na ni nani atakayesimama atakapotokea? maana yuko **kama moto wa msafishaji, na kama sabuni ya msafishaji**.” {Malaki 3:1-2}

- “**Roho Mtakatifu ni Mwenyewe** (Yesu) **aliyejitenga** na utu wa **wanadamu!**” {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**!“

- “Tunamtaka **Roho Mtakatifu**, **ambaye ni Yesu Kristo**.” {Ellen White: Letter 66, April 10, **1894** par. 18} “We want the **Holy Spirit, which is Jesus Christ.**”

Kumkufuru Roho Mtakatifu kunamaanisha kwamba mtu anajitenga na mtu yeyote uwezekano wa Mungu kumfikia yeye binafsi. Ni Mungu pekee anayefanya kazi kwa watu na Wake Roho Mtakatifu, yaani Roho wa uwepo wake binafsi! Anataka kutusamehe dhambi zetu, lakini nyingi usimruhusu kuingia ili kuharibu dhambi ndani yao.

- “**Roho wa Mungu anapohuzunishwa**, kila ombi linalotolewa kupitia watumishi wa **Bwana haina maana kwao**. Watapotosha kila neno. Watacheka na kugeuka katika kudhihaki maneno mazito zaidi ya maonyo ya Maandiko, ambayo, kama hayangekuwa kurogwa na vyombo vya kishetani, kungewafanya watetemeke. Kila rufaa inayotolewa kwao ni **bure**. Hawatasikia karipio wala shauri. Wanadharau kusihi zote za Roho, na kutotii amri za Mungu ambazo hapo awali walithibitisha na kuinua. Maneno ya mtume na yaje nyumbani kwa watu kama hao, ‘Ni nani aliyewaloga, ili msiitii haki?’ Wanafuata mashauri ya mioyo yao mpaka ukweli ulivyo hakuna ukweli tena kwao. Baraba amechaguliwa, **Kristo amekataliwa**.” {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**.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Hakuna mtu anayehitaji **kutazama dhambi dhidi ya Roho Mtakatifu** kama kitu cha ajabu na isiyoelezeka. **Dhambi dhidi ya Roho Mtakatifu ni dhambi ya kuendelea kukataa kujibu kwa mwaliko wa kutubu. Ukikataa kumwamini Yesu Kristo kama mtu wako binafsi Mwokozi,** unapenda giza kuliko mwanga, unapenda mazingira ambayo yamezunguka mwasi mkubwa wa kwanza. Unachagua mazingira haya badala ya anga ambayo **unawazunguka Baba na Mwana**, **na Mungu anakuruhusu kuwa na chaguo lako**.” {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**.”

- “Dhambi ya kumkufuru Roho Mtakatifu haipo katika neno au tendo lolote la ghafla; ni **upinzani thabiti na thabiti wa ukweli na ushahidi**.” {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**.”

- “Najua hatari ya wale wanaokataa kutembea katika nuru kama Mungu anavyowapa. Wanaleta juu wenyewe shida mbaya ya kuachwa kufuata njia zao wenyewe, kufuata zao wenyewe hukumu. Ufundishaji unakuwa mdogo na usiovutia. **Sauti ya Mungu** inaonekana kuwa mbali zaidi na zaidi, na dhalimu huachwa kwenye upotovu wake mwenyewe. Katika ukaidi hupinga kila rufaa, hudharau ushauri na ushauri wote, na hugeuka kutoka kila riziki iliyofanywa kwa ajili ya wokovu wake, **na sauti ya mjumbe wa Mungu** hufanya hakuna athari kwenye akili yake. **Roho wa Mungu** hana tena nguvu ya kuzuia naye, na hupitishwa hukumu: “Ameambatana na masanamu, mwacheni.” O jinsi giza, jinsi huzuni, jinsi uhuru wake ni mgumu! Inaonekana kwamba kutokuwa na hisia za kifo ni juu moyo wake. Huu ni mchakato ambao roho hupitia ambayo inakataa kufanya kazi kwa Roho takatifu.“ {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.”

Kumkataa Mwokozi binafsi na dhabihu Yake, jambo ambalo ndilo fundisho la Utatu linafundisha leo inaposema kwamba Yesu hakufa kihalisi bali “vazi lake la mwili” tu, ni a kukataa kwa makufuru kwa Yesu Mwenyewe, ambaye sasa yuko binafsi kwa Roho Wake Mtakatifu.

- “Ningependa kwamba kaka na dada zangu wote wakumbuke kwamba ni jambo zito kuhuzunika Roho Mtakatifu; na inahuzunishwa wakati wakala wa kibinadamu anapotafuta kufanya kazi Mwenyewe, na anakataa kuingia katika utumishi wa Bwana kwa sababu msalaba ni mzito sana au kujinyima kubwa mno. Roho Mtakatifu anatafuta kukaa katika kila nafsi. Ikiwa inakaribishwa kama heshima **mgeni, wale wanaoipokea watakamilika katika Kristo;** kazi nzuri iliyoanza mapenzi kukamilika; na mawazo matakatifu, mapenzi ya mbinguni, na matendo kama ya Kristo yatachukua mahali pa mawazo machafu, hisia potovu, na matendo ya uasi.” {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- **"Hata kama ni dhambi gani, ikiwa roho itatubu na kuamini, hatia hiyo huoshwa ndani yake damu ya Kristo; lakini** anayekataa **kazi ya Roho Mtakatifu** anajiweka wapi toba na imani haviwezi kuja kwake. Ni kwa **Roho kwamba Mungu** anafanya kazi juu yake moyo; watu wanapomkataa **Roho** kwa makusudi, na kumtangaza kuwa ametoka kwa Shetani, wanamkata njia ambayo Mungu anaweza kuwasiliana nao. **Roho anapokataliwa hatimaye, hakuna tena Mungu awezaye kuifanyia nafsi."** {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.**"

- "Ni Roho Mtakatifu, neema ya ukombozi ya ukweli katika nafsi, ambayo huwafanya wafuasi wa Kristo mmoja na mtu mwingine, na mmoja na Mungu. Yeye peke yake ndiye anayeweza kufukuza uadui, wivu, na kutoamini. Anayatakasa mapenzi yote. Yeye huirejesha nafsi iliyo tayari, inayotamani kutoka kwa nguvu za Shetani kwa Mungu. Hii ni nguvu ya neema. Ni nguvu ya Kimungu. Chini yake ushawishi kuna mabadiliko kutoka kwa tabia, desturi, na desturi za zamani ambazo, wakati kuthaminiwa, tenga roho na Mungu; na kazi ya utakaso inaendelea katika nafsi, inaendelea na kukua kila mara." {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."

Ikiwa kufuru hiyo ilikuwa dhidi ya Roho Mtakatifu tu, basi hiyo ingemaanisha kwamba Mtakatifu Roho yuko juu ya Baba na Mwana, jambo ambalo haliendani na dhana ya Utatu wa Utatu Watu walio sawa. Biblia na Roho wa Unabii hutuambia wazi kwamba Roho Mtakatifu ndiye sio juu ya wengine wote. Roho Mtakatifu anawakilisha uwepo wa Baba na Mwana ndani akili zetu. Ndiyo maana kukataa mara kwa mara uwepo wa Mungu na sauti katika akili zetu kunaongoza kwa ugumu wa moyo kiasi kwamba hatuwezi tena kusikia sauti ya Bwana na kwa hivyo kukataa kutubu dhambi. Mungu hawezi tena kufanya kazi katika mioyo yetu na hana njia ya kutufikia, na hivyo giza huchaguliwa juu ya nuru.

14: Nicaea 325 na Constantinople 381 Baada ya Yesu Kufa: Utangulizi wa fundisho la Miungu Mitatu

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Milki ya Rumi ilipoanguka, ilitekwa na yale makabila kumi yaliyoitwa pembe 10 katika kitabu cha Danieli. Makabila yote kumi mwanzoni yalishikilia dini ya zamani bila Utatu. Mnamo mwaka 325 BK makabila yote 10 yalikuwa bado yanapinga Utatu na ilikuwepo Rumi tu. Lakini hatua kwa hatua, kupitia baadhi ya mapendekezo yaliyokubalika kabisa kutoka Roma, makabila 7 yalikubali Utatu. Wengine watatu walibaki wakipinga kwa uthabiti. Utatu, unaoungwa mkono na mstari huu katika Mathayo 28:19, ndiyo sababu halisi ya makabila haya 3 karibu kuangamizwa kabisa na takriban 500 AD na Kanisa Katoliki lililowatangulia, na baadaye na Papa.

Waarian, wabebaji wa ile kweli wakati huo, kwa kweli wanafunika kipindi cha baada ya mitume wakati uasi-imani ulipoanza polepole.Hawa walikuwa watu ambao kwa hiari na polepole walijiunga kwa sababu hawakutaka kuacha ukweli wao wa sasa, bila shaka, bila jina Arius. Leo wanaitwa waasi kwa sababu mshindi, Papa, aliandika historia. Kwa hakika, walikuwa wa imani sawa na Waadventista wa zamani na walikataa Utatu. Sio kweli kwamba walimwona Yesu kuwa kiumbe aliyeumbwa na sio kiumbe cha kimungu. Waliamini kile ambacho Ellen White na waanzilishi wa kanisa letu waliamini.



Hata leo tunashutumiwa kwa jambo lile lile, kwamba eti hatumchukulii Yesu kuwa ni Mwenye Uungu. Huu ni uongo kabisa! Arius alikuwa kiongozi hodari wa ukweli wakati huo na ndio maana kundi hili lilipata jina lake. Ijapokuwa maaskofu wote wakiongozwa na Arius walikuwa wakipinga kabisa fundisho la Utatu na walikuwa wengi katika Nisea,

Mfalme Konstantino aliweka mstari huo katika Mathayo 28:19 - yaani Utatu ulipiga nyundo katika hali yake ya sasa - baada ya uamuzi wake mwenyewe kwa sababu alitaka kuwaunganisha Wakristo na wapagani na Utatu wa kipagani pamoja na Jumapili, yaani Mungu wa Jua. Askofu Eusebius, ambaye aliongoza Baraza la Nicea, alimtumikia katika mabadiliko haya ya mstari.

- “Yesu akaja kwao, akasema nao, akawaambia, Nimepewa mamlaka yote mbinguni na duniani. Basi, enendeni, mkawafanye mataifa yote kuwa wanafunzi, **mkiwabatiza kwa jina la Baba, na Mwana, na Roho Mtakatifu**; na kuwafundisha kuyashika yote niliyowaamuru ninyi; na tazama, mimi nipo pamoja nanyi siku zote. , hata ukamilifu wa dahari. Amina..” {Mathayo 28:18-20}

Je, Mathayo 28:18-20 ni ya asili?

Askofu Eusebius alinukuu aya hiyo hapo juu mara 17 tofauti katika maandishi yake kutoka miaka ya kabla ya Baraza la Nikea:

- "Kwa neno moja na sauti moja aliwaambia wanafunzi wake: "Nendeni, mkafanye mataifa yote kuwa wanafunzi kwa **jina langu,** na kuwafundisha kushika yote niliyowaamuru ninyi". {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”.

- “Uundaji wa **Mungu mmoja katika nafsi tatu** haukuthibitishwa kwa uthabiti, kwa hakika haukuingizwa kikamili katika maisha ya Kikristo na ukiri wake wa imani, kabla ya **mwisho wa karne ya 4**. Lakini ni uundaji huu haswa ambao una dai la kwanza la jina la **fundisho la Utatu. Miongoni mwa Mababa wa Kitume, hapakuwa na kitu hata kidogo kilichokaribia mawazo au mtazamo kama huo.” {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, **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**.“

Mara tu baada ya Nikea aliandika mstari huu katika hali yake ya sasa.Ukweli ni kwamba katika Baraza la Nikea mwaka 325 BK fundisho la Utatu lilikubaliwa rasmi, lakini kwa sababu ya kukataliwa kwake lilipaswa kuletwa tena kwenye Baraza la Constantinople mwaka 381. aD, wakati huu kwa mafanikio. Ikiwa fundisho la Utatu lingekuwa limeenea katika Jumuiya ya Wakristo kabla ya 325 AD au 381 AD, isingekuwa muhimu kurejeshwa na kutekelezwa tena miongo kadhaa baadaye! Jumapili ilipoanzishwa rasmi, ilikuwa rahisi zaidi kwani tayari ilikuwa imeenea. Jumapili, kama siku isiyo ya kibiblia ya mapumziko, ilikuwa ikiimarika zaidi na zaidi kama njia ya kujitenga na Wayahudi, ingawa haikukubaliwa kikamilifu wakati huo. Kwa hiyo, mwaka 321 BK, Mfalme Konstantino alipaswa kutambulisha rasmi Jumapili, na kulazimisha kila mtu kufanya hivyo kwa sheria.

Siku ya Jumapili ya kwanza ilitumika tu kwa wale walioishi katika vijiji, na kisha kwa wale wa mijini. Baada ya muda, vikundi vya upinzani vilisambaratika, kama katika kanisa letu, ambapo fundisho la Utatu lilianzishwa kikamili baada ya majaribio kadhaa, na baadaye aina yoyote ya upinzani iliyobaki ikavunjwa. Lakini hata ukweli kama huo wazi hupokea tafsiri tofauti kabisa. Ukweli kwamba katika 325 AD apokrifa ya kipagani pia ilifutwa inachukuliwa kama "ushahidi." Bila shaka, ziliondolewa kwa sababu zilikuwa zimeingizwa katika maandishi ya Biblia hata mapema zaidi, vinginevyo kusingekuwa na haja ya kuziondoa! Unaweza tu kuchukua kitu ambacho kina, na unaweza kuweka tu kitu ambacho hakina (angalau kwa wengi)!

Ikiwa Jumapili kama siku ya uwongo ya mapumziko na Utatu kama Mungu wa uwongo ingekuwa sehemu ya imani ya Kikristo ya wakati huo, basi kusingekuwa na haja ya kuzitambulisha. Hata Ukristo ulioanguka huko Nikea, licha ya "kumfafanulia" Roho Mtakatifu kama "kiumbe" cha tatu cha Uungu, bado haukuacha ukweli mwingi, kama vile Yesu kuwa Mwana halisi wa Mungu na Roho Mtakatifu anayetoka kwa Baba na. mwana. Hii imesalia kuwa sehemu ya dini ya Kikatoliki hadi leo, na uzushi ulioongezwa kwamba Yesu anazaliwa mara ya pili.

Kanisa la Kiorthodoksi pia limeshikilia hili, na zaidi bado linaamini katika ukweli wa Biblia kwamba Roho Mtakatifu pia alitoka kwa Yesu. Vyote viwili, au vyema zaidi, makanisa yote isipokuwa Kanisa la Waadventista, yanaamini kwamba Yesu kihalisi na alikufa kabisa kwa ajili yetu! Sisi ndio kanisa pekee ambalo sasa linakufuru waziwazi kwamba hakufa, lakini "alilala tu," yaani, hakufa kwa ajili yetu, bali "tu" kwa ajili ya vazi lake la mwili. Hapa chini tunaona mambo ya kitheolojia BAADA ya mabadiliko ya Nicea, lakini karibu zaidi na Ukristo wa kweli kuliko theolojia yetu ya kipagani leo.

- Tunaamini katika Mungu mmoja Baba, Mwenyezi, Muumba wa mbingu na nchi, na vitu vyote vinavyoonekana na visivyoonekana.

- Na katika Bwana mmoja Yesu Kristo, Mwana wa Mungu, Mwana wa Pekee, na Baba aliyezaliwa kabla ya nyakati zote; Nuru kutoka kwa Nuru, Mungu wa kweli kutoka kwa Mungu wa kweli, Aliyezaliwa, Hakuumbwa, mmoja kwa asili na Baba, ambaye kupitia kwake vitu vyote vilifanyika.

- Na katika Roho Mtakatifu, Bwana wa Uzima, atokaye kwa Baba, anayeheshimiwa na kutukuzwa pamoja na Baba na Mwana; walionena kwa njia ya manabii.

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Tertullian wa Carthage (mwaka 160-220 KK), kama tunavyosoma katika historia, alikuwa mtu wa kwanza mwenye nadharia ya Utatu na "kwa hiyo" nadharia hii ni "ukweli"? Kwa bahati mbaya wanamageuzi wanatumia hoja zilezile kwa sababu tabia, mawazo na maelezo ya mwanadamu huwa mafundisho na “ukweli” baada ya muda. Darwin alikuwa wa kwanza kujaribu kueleza asili ya mimea na wanyama, na wanasayansi wengine wametumia hii kama msingi wa nadharia mbalimbali na "uthibitisho" wa asili ya asili ya maisha duniani. Lakini hii haina uhusiano wowote na swali la ikiwa imani ni za kweli! Hata hivyo Waamini Utatu wanaonyesha maandishi ya Tertullian kama "ushahidi". Je, hii ina maana kwamba ikiwa mtu wa wakati huo aliandika maoni, yanapaswa kuchukuliwa kuwa uthibitisho wa “ukweli” wa fundisho hilo?

Kulingana na njia hii, mamia kadhaa ya miaka baadaye tungeweza kuthibitisha kwa vitabu vya Dk. Kellogg kwamba tunaamini katika njia ya mashariki ya mbali ya Roho Mtakatifu au kwamba apokrifa ni kweli. Lakini uasi unapokuja, daima huanza katika duara ndogo na polepole huenea zaidi na zaidi hadi kufikia misa muhimu. Ikiwa Tertullian kweli alishikilia imani ya siku zake, kwa nini maaskofu wengi katika Nisea, ambao kwa kweli walishikilia kwa fundisho la Waarian, kukataa Utatu? Kwa nini haikuwa hadi 381 BK ambapo aya hii hatimaye iliweza kupata ukubalifu kamili huko Konstantinople?

Kigezo rahisi zaidi ambacho tunaweza kujua kwa sala kama mstari ni wa asili ni kulinganisha kama mstari huo unapatana na Biblia nzima au unafundisha digrii 180 kinyume chake, kama manukuu mengine mengi yanavyothibitisha. Na hivyo ndivyo ilivyokuwa kwa ujumbe wa ubatizo. Adui amepigana dhidi ya neno la Mungu katika historia na leo sio tofauti! Fundisho lile lile tuliloanzisha mwaka wa 1931 lilikuwa hatua ya kwanza ya uasi-imani. Au bado tuliishikilia kabla hatujaikataa pia, kwamba Yesu alikuwa daima Mwana halisi na Roho Mtakatifu, akitoka Kwake na Baba.

- “Lakini **Makanisa ya Kiprotestanti** yenyewe yamekubali mafundisho ya kidini kama vile **Utatu ambao hakuna mamlaka kamili kama hayo katika Injili**.” {Life Magazine: Oct. 30 1950, p. 51, Graham Greene, The Assumption of Mary - Kupalizwa kwa Mariamu} “But the **Protestant Churches** have themselves **accepted** such dogmas as the **Trinity** for which there is **no such precise authority in the Gospels**.”

15: **Sababu 77 Zinazoenyesha kuwa Fundisho la Miungu Mitatu Halipo kwa Bibilia -** Pavle Simović

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



1. Ni wapi katika Maandiko panaposema kwamba Mungu yuko katika nafsi tatu?

2. Maneno “Mungu Mwana” au “Mungu Roho Mtakatifu” yanapatikana wapi katika Biblia?

3. Je, Yesu alikosea alipotangaza kwamba Baba yake ndiye “Mungu wa pekee wa kweli” (Yohana 17:3)?

4. Kwa nini Mungu anasema katika Amri ya Kwanza ya Dekalojia, “Mimi ni Bwana wako Mungu… usiwe na miungu mingine ila mimi” (Kutoka 20:3,4), ikiwa Mungu ukweli wingi wa Miungu watatu?

5. Je, Yesu alikubaliana na tamko hili, “Sikia, Israeli! Bwana ndiye Mungu wetu, Bwana ndiye mmoja!” (Kumbukumbu la Torati 6:4 ; linganisha Marko 12:28-34)?

6. Je, Yesu aliwakilisha vibaya uhusiano kati yake na Mungu aliposema, “Wangu Baba ni mkuu kuliko mimi” (Yohana 14:28)? Inawezekanaje kwamba Baba ni mkuu zaidi kati ya washiriki “sawa sawa” wa fundisho la miungu mitatu?

7. Mtume Paulo angewezaje kutangaza kwamba “kichwa cha Kristo ni Mungu” (1 Wakorintho 11:3) kama wao ni washiriki fundisho la miungu mitatu?

8. Je, mtume Paulo alikubali kwamba kuna Mungu mmoja tu (Warumi 3:30)?

9. Kwa nini Paulo afanya tofauti ya pekee anapozungumza juu ya “milele, isiyoweza kufa; asiyeonekana, Mungu wa pekee mwenye hekima” (1 Timotheo 1:17), ikiwa kuna Miungu watatu wa milele pamoja?

10. Je, mtume Paulo alikosea kwa kutangaza kwamba “kuna Mungu mmoja tu, Baba, ambaye tuko vitu vyote, nasi tuko ndani yake; na Bwana mmoja Yesu Kristo, ambaye kwake vitu vyote vimekuwapo…” (1 Wakorintho 8:6)?

11. Je, mtume Yakobo labda aliamini katika zaidi ya Mungu mmoja (Yakobo 2:19)?

12. Kwa nini Yuda anatofautisha kati ya “Bwana pekee (Despotos kwa Kigiriki), bwana au mwenye katika maana kamili, mwenye mamlaka kamili juu ya yote] Mungu, na Bwana wetu [Kurios kwa Kigiriki] Yesu Kristo” (Yuda 1:4)?

13. Inakuwaje kwamba Paulo asema kwamba kuna “Bwana [Yesu] mmoja” na Mungu mmoja na Baba wa? Wote, ni nani aliye juu ya wote” (Waefeso 4:4-6), ikiwa kweli kuna Miungu watatu walio sawa?

14. Je, Mungu alipotosha "sawa" na "wenzake wa milele" wa "Utatu" wakati Ubatizo wa Yesu Baba alisema, “Huyu ni Mwanangu mpendwa” (Mathayo 3:17)?

15. Je, Mungu kwa mara nyingine tena aliwaarifu wanafunzi wa Yesu kimakosa kuhusu utambulisho Wake wa kweli kwenye Mlima wa? Kugeuzwa Sura Aliporudia “Huyu ni Mwanangu, mpendwa wangu” (Mathayo 17:5)?

16. Je, Petro alimtambua vibaya Yesu alipotangaza, “Wewe ndiwe Kristo, Mwana wa Mungu Mungu aliye hai” (Mathayo 16:13-17 ; linganisha Yohana 6:69), au je! kutoka kwa Baba? Kwa nini hakumtambua Yesu kama “mtu wa pili wa mungu”?

17. Kwa nini Paulo, katika mahubiri yake ya kwanza mara tu baada ya kuongoka kwake, “alimhubiri Kristo kwamba yeye ni Mwana wa Mungu” (Matendo 9:20)? Je, hakupaswa kusema kwamba alikuwa “mshiriki wa Utatu wa Kimungu”?

18. Je, Martha alikosea alipokiri, “Wewe ndiwe Kristo, Mwana wa Mungu, yule ajaye ulimwenguni” (Yohana 11:27)?

19. Kwa nini shtaka la viongozi na makuhani Wayahudi dhidi ya Yesu lilibaki tu katika muktadha wa uwasilishaji Wake kuwa “Mwana wa Mungu” na “Kristo/Masihi” (Mathayo 26:63; Luka 22:67, 70; Yohana 19 ; 7), ikiwa Alikuwa "mtu wa pili wa mungu", nk?

20. Je, Filipo aliwasilisha injili isivyo sahihi kwa mkuu wa baraza la Ethiopia ambaye hatimaye alikiri imani yake: “Ninaamini kwamba Yesu Kristo ndiye Mwana wa Mungu” (Matendo 8:37)?

21. Kwa nini Mungu alihitaji kumpa Mwana “uzima ndani Yake - life in Himself” (Yohana 5:26) ikiwa Mwana kwa kweli ndiye “mtu wa pili wa umilele pamoja na Uungu” ambaye sikuzote alikuwa na uhai?

22. Ikiwa Mungu ni “utatu” (3 kwa 1 na 1 katika 3), ina maana: i) kwamba alijituma ulimwengu; ii) kwamba alikufa ili kuupatanisha ulimwengu naye; iii) kwamba alifufua Mwenyewe; iv) kwamba alipaa mwenyewe Mbinguni; c) kwamba anaomba na kuombea mbele Yake Mbinguni; vi) kwamba Yeye ndiye mpatanishi pekee kati ya mwanadamu na Yeye mwenyewe; vii) kwamba Yeye haonekani na bado anaonekana; viii) kwamba Mungu ni muweza wa yote bado inahitajika kuwa kuimarishwa na malaika; ix) kwamba Yeye ni Mungu ajuaye yote lakini hakujua siku ya Kurudi kwake; x) kwamba Yeye ni mkuu kama Baba Yake lakini kwamba Baba ni mkuu kuliko Yeye; xi) kwamba Yeye ni sawa na Baba lakini bado ni Baba; xii) kwamba Yeye ni Mwana lakini wa umri sawa na Baba; xiii) kwamba Yeye ni Mwana aliye na Baba, na Mungu ambaye hana Baba; xiv) kwamba Yeye ni Mwana aliyezaliwa na Mungu ambaye hajazaliwa; xv) kwamba Yeye ni Mungu kweli na mtu kweli; xvi) kwamba alitoka ndani yake; xvii) Aliyempa nguvu Mwenyewe; xviii) kwamba alijishukuru mwenyewe; xix) kwamba alijishuhudia mwenyewe; xx) kwamba amerejea Kwake; xxi) kwamba anaketi mkono wa kuume Wake; xxii) hiyo Yeye ni Baba yake mwenyewe na Mwana wake mwenyewe; xxiii) kwamba aliondoka Mbinguni na bado alikuwa huko kila wakati…

23. Ni kwa jinsi gani hata pepo (malaika walioanguka) walijua kwamba Yesu alikuwa “Mwana wa Mungu” (Mathayo 8:29)? Je, wale waliowahi kuishi katika uwepo wa Mungu wangeweza kuwa habari zisizo sahihi?…

24. Kwa nini Mwana wa Mungu anaitwa “mfano wa Mungu asiyeonekana” (Wakolosai 1:15; Waebrania 1:3) ikiwa kwa kweli Yeye ni Mungu mwingine wa milele na aliye sawa?

25. Kwa nini Yesu anaitwa “mzaliwa wa kwanza wa kila kiumbe” (Wakolosai 1:15; Waebrania 1:6) ikiwa Yeye ni Mungu “wa milele” na “sawa” pamoja na Baba na Roho Mtakatifu?

26. Inakuwaje kwamba Yesu Kristo ndiye “mwana wa pekee” (monogenes) wa Baba (Yohana 1:14; 1:18; 3:16; 3:18; 1 Yohana 4:9) ikiwa yeye ni “ mshiriki wa milele wa Utatu”?

27. How and why is the Son (Jesus Christ) always and without exception the one receiving authorization from the Father and is instructed or appointed by God the Father (John 5:22; Matthew 28:18; John 8:28, 42; Hebrews 1:6, etc.), if He Himself is a co-eternal and co-equal God?

28. Is the Holy Spirit actually the Father of Christ, if he is an equal member of the Divine Trinity (Matthew 1:18)?

29. Why does John mention only God and the Word when he refers to the creation (John 1:1-3, 14)?

30. Inakuwaje kwamba Paulo anaorodhesha Watu wawili tu wa Kimungu ambao walihusika katika uumbaji (Waefeso 3:9; Wakolosai 1:15-16; Waebrania 1:1-2)?

31. Kwa nini katika maandiko ya Paulo, Petro na Yohana daima yanasema kwamba neema na amani wanatoka kwa Baba na Mwana pekee (Warumi 1:7; 1 Wakorintho 1:3; 2 Wakorintho 1:2; Wagalatia 1:3; Waefeso 1:2 Wafilipi 1:2, Wakolosai 1:2, 1 Wathesalonike 1:1) , 2 Wathesalonike 1:2, 1 Timotheo 1:2, 2 Timotheo 1:2, Tito 1:4, Filemoni 1:3, Petro 1:2; 2 Yohana 1:3)?

32. Why did Jesus completely omit the Holy Spirit when He declared that eternal life depends on knowing God and Him (John 17:3)?

33. Ni nani na kwa nini alighushi maandishi katika 1 Yohana 5:7, sehemu inayojulikana kama Comma Johanneum? Je, ilikuwa kuunga mkono fundisho la Utatu, ambalo halipo katika Biblia?...

34. Kwa sababu katika Pentekoste, siku kumi tu baada ya maagizo ya mwisho ya Kristo kwa wanafunzi kabla ya kupaa kwake mbinguni (Mathayo 28:19-20; Matendo 1:2-3), Petro alihubiri kwamba “kila mtu abatizwe katika jina la Yesu. Kristo” (Matendo 2:38), je, hii ina maana kwamba tayari alikuwa “amesahau” kanuni ya ubatizo ya Utatu, kwamba msukumo aliohubiri chini yake haukuwa halali, au ni kwamba kanuni katika Injili ya Mathayo ilipotoshwa katika karne ya nne, kama (imethibitishwa kisayansi) Comma Johanneum (1 Yohana 5:7)?

35. Inakuwaje kwamba katika Agano Jipya hakuna mfano uliorekodiwa wa mtu kubatizwa “katika jina la Baba na la Mwana na la Roho Mtakatifu,” bali katika jina la Yesu Kristo (Matendo 2:38; Matendo 8:12; Matendo 8:16); Matendo 10:48; Matendo 19:5; Matendo 22:16; Warumi 6:3; 1 Wakorintho 1:13 na Wagalatia 3:27)?

36. Kwa nini Biblia haitufundishi kamwe kupenda, kuabudu, au kusali kwa Roho Mtakatifu?

37. Yesu anatangaza kwamba Mwana pekee ndiye aliyemwona Baba (Yohana 6:46; Luka 10:22). Je, Roho Mtakatifu anawezaje kuwa kiumbe halisi bila kumwona Baba?

38. Kwa nini mtume Yohana aliacha Roho Mtakatifu aliposema kwamba “ushirika wetu ni pamoja na Baba na pamoja na Mwana wake, Yesu Kristo” (1 Yohana 1:3)?

39. How is it that the Bible speaks only of the thrones of the Father and the Son, and the throne of the Holy Spirit is never mentioned?

40. Kwa nini Baba hakuzungumza kamwe na Roho Mtakatifu?

41. Kwa nini Yesu hakuzungumza na Roho Mtakatifu kamwe?

42. Kwa nini Roho Mtakatifu hakuzungumza na Yesu kamwe?

43. Kwa nini Roho Mtakatifu hakuzungumza na Baba kamwe?

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

44. Je, kuna “Roho Watakatifu” wangapi ikiwa fundisho la miungu mitatu ni sahihi?

45. Kwa nini Paulo anasema kwamba kuna Roho mmoja tu (Waefeso 4:4), huku Biblia inazungumza juu ya “Roho wa Mungu”, “Roho wa Kristo” (Warumi 8:9), “Roho wa Bwana”? Je! ni kiumbe tofauti au Roho anayenenwa katika Maandiko yote: “Mungu alituma Roho wa Mwana wake” (Wagalatia 4:6); roho ambayo kwayo Baba na Mwana kukaa ndani ya waaminifu (Yohana 14:23; Waefeso 2:18; Wagalatia 2:20; Wafilipi 1:19; 1 Petro 1:11)?

46. Kwa nini Roho Mtakatifu alionyesha katika umbo la njiwa wakati wa ubatizo wa Yesu (Mathayo 3:16) kama Yeye ni Mungu Mwenyewe? Je, huo haungekuwa ukiukaji wa moja kwa moja wa Mungu Amri ya Kuharamisha Ibada ya Sanamu na Uwakilishi wa Uungu by Vitu vya kimwili (Kutoka 20:4; Kumbukumbu la Torati 4:15-19)?

47. Inakuwaje kwamba "siku na saa ya kuja kwa pili kwa Kristo" hakuna ajuaye, wala malaika mbinguni wala Mwana, ila Baba" (Marko 13:32)? Kwa nini Roho Mtakatifu hatajwi kama Mungu sawa ambaye pia anapaswa kujua hili?

48. Kwa nini Maandiko yanawaita “wapinga-Kristo” wale wanaomkana Baba na Mwana halisi (1Yohana 2:22-23; Yuda 1:4)?

49. Inakuwaje kwamba Mwana wa Mungu ndiye kiumbe pekee anayemjua Baba (Luka 10:22)?

50. Inakuwaje kwamba Baba na Mwana ndio pekee wa Uungu ambao mtu anaweza kuwachukia (Yohana 15:23-24)?

51. Inakuwaje kwamba ni Viumbe wawili tu wanaohusika katika maombezi kwa ajili yetu ikiwa, kulingana na fundisho la Utatu, Roho Mtakatifu ndiye mpatanishi: “Kwa maana Mungu ni mmoja, na mpatanishi kati ya Mungu na wanadamu ni mmoja, mwanadamu. Kristo Yesu” (1 Timotheo 2:5)?

52. Kwa nini mstari huo huo (1 Timotheo 2:5) unasema waziwazi kwamba kuna “Mungu mmoja tu” na kwa nini Yesu hata haitwi “Mungu-mtu”?

53. Kwa nini tuna deni la “Wokovu kwa Mungu wetu aketiye juu ya kiti cha enzi, na Mwana-Kondoo” (Ufunuo 7:10)? Je, Roho Mtakatifu hana sifa?

54. 54: Ikiwa Yesu Kristo ni mmoja wa Miungu watatu wa milele, angewezaje kufa msalabani na kushuhudia mwenyewe kwamba alikuwa “amekufa” (Ufunuo 1:18), ikiwa tunajua kwamba Mungu ndiye kiumbe pekee asiyeweza kufa (54) 1 Timotheo 6:16)

55. Inakuwaje kwamba katika ufunuo wa Kiungu, Stefano aliona mbinguni tu “Mwana wa Adamu amesimama mkono wa kuume wa Mungu” (Matendo 7:56)? Mjumbe wa tatu alienda wapi?

56. Inakuwaje kwamba tutakuwa “warithi wa Mungu na warithi pamoja na Kristo” (Warumi 8:17)? Wa tatu yuko wapi?

57. Kwa nini Roho Mtakatifu hashuhudii juu ya Kristo, bali ni Baba pekee aliyemtuma (Yohana 8:18)?

58. Kwa nini Yesu anasema, “Mwaminini Mungu, niaminini na mimi pia” (Yohana 14:1) ikiwa kuna Mungu mwingine tunayepaswa kumwamini?

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

59. Kwa nini Yohana anahusianisha imani katika Yesu Kristo, Mwana wa Mungu, na kupata uzima wa milele (Yohana 20:31; 1 Yohana 5:10-12) ikiwa kwa kweli Mungu ni Utatu wa Utatu wa milele pamoja. Miungu?

60. Kwa nini Yohana anasema kwamba ulimwengu unashindwa na wale wanaoamini kwamba Yesu ni Mwana wa Mungu (1 Yohana 5:5)?

61. Kwa nini “mpinga-Kristo” anamkana tu Baba na Mwana (1 Yohana 2:22, 23) ikiwa pia kuna Mungu wa roho Takatifu?

62. Kwa nini wale mia na arobaini na nne elfu pekee “wenye jina la Baba Yake [Kristo] limeandikwa katika vipaji vya nyuso zao” (Ufunuo 14:1) ikiwa kuna Miungu wengine wawili wanaolingana?

63. Kwa nini waliookolewa Mbinguni wanasema kwamba “wokovu una Mungu wetu aketiye juu ya kiti cha enzi, na Mwana-Kondoo” (Ufunuo 7:10)? Inawezekanaje kwamba hawajui kuhusu "mtu wa tatu wa mungu" na kumshukuru pia?

64. Kwa nini hakuna Roho Mtakatifu katika “ufalme wa Kristo na Mungu” (Waefeso 5:5)?

65. Kwa nini, baada ya kukamilika kwa Mpango wa Wokovu, hakuna tena Roho Mtakatifu kwenye kiti cha enzi cha Mungu, lakini tu kiti cha enzi cha Mungu na Mwana-Kondoo / Kristo (Ufunuo 22: 1)?

66. Kwa nini “Mwana naye atajitiisha kwake (Mungu)” baada ya kutimizwa kwa Mpango wa Wokovu ikiwa yeye ni Mungu aliye sawa (1 Wakorintho 15:27, 28)?

67. Kwa nini tunamheshimu Baba na Mwana pekee (Yohana 5:23)?

68. Kwa nini mtume Yakobo asema kujihusu Yeye mwenyewe kwamba yeye ni “mtumishi wa Mungu na wa Bwana Yesu Kristo” (Yakobo 1:1)? Je, alikataa kumtumikia wa tatu?

69. Kwa nini Yesu anasisitiza kwamba yuko katika umoja na Baba pekee (Yohana 10:30) ikiwa kuna “Mungu wa Utatu”?

70. Kwa nini Yesu aliwaahidi wanafunzi Wake, na Wakristo katika vizazi vyote vijavyo, kwamba “hatatuacha sisi mayatima” (Yohana 14:18) na kwamba “angekuwa pamoja nanyi siku zote, hata ukamilifu wa dahari” (Mathayo 28:20), ikiwa Roho Mtakatifu, kama kiumbe tofauti, ndiye anayefanya tendo la kusadikisha, kufariji, n.k.?

71. Inakuwaje kwamba katika Maandiko yote, Mungu Baba siku zote ndiye Chanzo na Mamlaka ya juu kabisa Ambaye kila kitu hutoka kwake, na Mwana ndiye njia ya Kiungu ya Mungu, ambayo kupitia kwake kila kitu kiko (Yohana 12:49; Yoh. 14:10; Yoh. 14 Yohana 24:28), ama katika udhihirisho wa kimwili au wa kiroho, ikiwa kuna Miungu watatu walio sawa (wa tatu ni kwa kweli hakuna mahali popote, ilhali kwa hizo mbili zilizotajwa kuna uongozi wa wazi na kikoa cha hatua ambacho hakibadiliki)?

72. Inakuwaje kwamba Roho wa kweli haongei kwa ajili Yake Mwenyewe, bali Baba amwambiaye la kusema, na kwamba “Yeye” ndiye Kristo (Yohana 8:28; 12:49; 14:10, 24 na 16) :13)?

73. Ni nani hasa aliyemfufua Yesu kutoka kaburini, ikiwa Mungu ni Utatu (ona Matendo 2:24; 2:32; 3:15; 4:10; 5:30; 10:40; 13:30, 33,34,37). ; 17:31; Warumi 4:24; 6:4; 10:9; 1 Wakorintho 6:14; 15:15; 2 Wakorintho 4:14; Wagalatia 1:1; Waefeso 1:20; Wakolosai 2:12; 1 Wathesalonike 1:10; 1 Petro 1:21)?

74. Inakuwaje kwamba Yesu Kristo, baada ya kupaa na kuchukua mamlaka Mbinguni (Mathayo 28:18), alimhitaji Mungu Baba kumpa ufunuo (Ufunuo 1:1) ikiwa Yeye Mwenyewe ni Mungu sawa na mwenye kujua yote?

75. Ikiwa Yesu ni Mungu wa milele pamoja na Baba, kwa nini alimwambia Mariamu Magdalene kwamba anapaa kwa “Mungu wangu na Mungu wenu” (Yohana 20:17)?

76. Kwa nini katika Ufunuo 3:12 Yesu anamwita Baba yake “Mungu wangu” mara tatu? (ona pia Mathayo 27:46) Je, kuna Mungu mmoja tu wa kweli Mbinguni au labda kundi la Miungu ya chini na ya juu zaidi? Je, hii inaingiaje katika fundisho la "Mungu wa Utatu" na Viumbe watatu "wa milele" na „sawa"?

77. Ikiwa kwa wazi Yesu hakuwa mshiriki wa “Utatu” au Utatu, basi kwa nini wewe ni mshiriki?

16: AMRI YA KWANZA AU FUNDISHO LA MIUNGU MITATU?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Kwa nini **imani kwamba Roho Mtakatifu ni Mungu,** kama ilivyoelezwa katika orodha yetu mpya ya mambo ya imani, **ni UKIUKAJI halisi na wa moja kwa moja wa AMRI YA KWANZA** kuhusu moja na pekee. Mungu Cheo cha **ALIYE JUU**, Mungu wa **PEKEE** wa kweli, Mtawala wa ulimwengu wote mzima na Mpaji-Sheria mkuu kinarejelea, kulingana na nukuu zifuatazo, kwa Mungu Baba **PEKEE**, **Aliye Pekee** Ambaye ana haki nayo na ibada ya juu zaidi!

- “**Yehovah** (Baba), **Yule wa milele, aliyeko mwenyewe, asiyeumbwa, Mwenyewe Chanzo na Mtegemezi wa wote, ndiye pekee anayestahili staha na ibada kuu.”** {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.”

- “**Baba yetu wa mbinguni ni Mungu wa ulimwengu**, na Kristo ni Mwana wa Kimungu, Yule aliye sawa na Baba.” {Ms49 - 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.“

- “**Bwana, MUNGU wa mbinguni, ndiye KIONGOZI wetu**. Yeye ni kiongozi Ambaye tunaweza kumfuata kwa usalama; kwa maana Yeye kamwe hakosei. **Na tumheshimu MUNGU na Mwanawe Yesu Kristo, Ambaye kwa yeye anawasiliana na ulimwengu**.” {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 Mungu (Baba), Mungu wa pekee wa kweli na aliye hai,** Ambaye ibada na uchaji wetu unastahili kwake. ...Acheni kielelezo angavu zaidi ambacho ulimwengu umeona bado kiwe kielelezo chako, badala ya watu wakuu na wasomi wa zama hizi**, wasiomjua Mungu**, wala Yesu Kristo ambaye amemtuma. **Baba na Mwana peke yao ndio wanaopaswa kuinuliwa.”** {Ellen White: YI, Julai 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**.”

- “**Yehovah ndiye Mungu wa PEKEE wa kweli, Naye Anapaswa kuheshimiwa na kuabudiwa**.” {Ellen White: 6T, p. 166, **1901**} “Jehovah is THE ONLY true God, and He is to be reverenced and worshiped.**”**

- “Akiwa **Yehovah, Mtawala mkuu zaidi, Mungu** hangeweza kuwasiliana kibinafsi na wanadamu wenye dhambi, lakini **Aliupenda ulimwengu sana hivi kwamba Alimtuma Yesu katika ulimwengu wetu ili ajifunue Mwenyewe.”** {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**.”

- “**YEHOVA MKUU ametangaza kutoka katika kiti chake cha enzi, ‘Huyu ni MWANANGU mpendwa**.’” {Ellen White: DA, p. 579.4} “THE GREAT Jehovah has proclaimed from His throne, ‘This is My beloved SON.’”

- “**Yehovah ndilo jina alilopewa Kristo.”** {Ellen White: ST, 3. Mei **1899**, par 18} “Jehovah is the name given to Christ.”

- “Maneno yako yalionekana, nami nikayala; na neno lako lilikuwa furaha kwangu na shangwe ya moyo wangu, **maana nimeitwa kwa jina lako, Ee BWANA, Mungu wa majeshi.**” {Yeremia 15:16}

Mungu Baba, Yehovah MKUU, pia alimpa Mwana jina Yehovah ili kumpa heshima ya kutendewa sawa na Baba, bila kuvunja la amri kwanza!

- “**Mwana wa Mungu alikuwa MKUBWA WA MAMLAKA YA MTOA SHERIA MKUBWA**.” {Ellen White:RH, Desemba 17, 1872 par. 1} {Ellen White: 2SP 9} “The Son of God was NEXT in authority TO THE GREAT LAWGIVER.”

- **“Mungu ni mtawala mwenye maadili na pia Baba. YEYE ndiye MTOAJI SHERIA**.” {Ellen White: 12MR 208} “God is a moral governor as well as a Father. HE is the LAWGIVER.“

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Mzee wa siku ni **MUNGU BABA**. Asema mtunga-zaburi, “Kabla haijazaliwa milima, wala hujaiumba dunia, na tangu milele hata milele ndiwe Mungu.” [Zaburi 90:2.] Yeye ndiye, **CHANZO CHA VIUMBE VYOTE, NA CHEMCHEMI YA SHERIA ZOTE, yaani, kusimamia katika Hukumu**. Na Mtakatifu malaika, wakiwa wahudumu na mashahidi, katika hesabu yao “elfu kumi mara elfu kumi, na maelfu ya maelfu,” huhudhuria mahakama hii kubwa. {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.”

Je, bado kuna shaka kwamba yule aliyezitoa zile Amri 10 kweli ni **Mungu Baba tu**, Ambaye kwake maneno yafuatayo ya **amri ya KWANZA KATIKA UMOJA** yanamhusu? Hebu tusome amri ya kwanza.

- “Mungu akanena maneno haya yote, **akasema, Mimi ndimi BWANA**, Mungu wako, niliyekutoa katika nchi ya Misri, katika nyumba ya utumwa. **Usiwe na Miungu mingine ila MIMI.”** {Kutoka 20:1-3}

Katika Ufunuo 14:12 na 12:17 tunasoma uthibitisho wa wazi wa maneno ya ushirika, na kwamba **amri 10 zinatoka kwa Mungu Baba,** na kwamba imani ni ya Yesu.

- “Hapa ndipo penye subira ya watakatifu, hao wazishikao **AMRI ZA MUNGU**, na imani ya Yesu.” {Ufunuo 14:12}

- "...wazishikao amri za Mungu, na kuwa na ushuhuda wa Yesu Kristo." {Ufunuo 12:17}

Mungu Baba aliwasiliana na wanadamu kwa njia ya Mwanawe, aliwatoa Israeli kutoka Misri, akaumba Dunia na sisi, na kupitia Yesu alifunua Amri 10. Yesu pekee alisema kwa jina la Baba. Katika nukuu hapa chini, tunaweza kutambua kwamba Mungu Baba ndiye Chanzo cha sheria ya amri 10 za Sinai:

- **“Bwana Mungu wa mbinguni ndiye Kiongozi wetu.** Yeye ni kiongozi ambaye tunaweza kumfuata salama; kwani Yeye hakosei kamwe. **Na tumheshimu Mungu na Mwanawe Yesu Kristo, Ambaye kwa Yeye anawasiliana na ulimwengu**.” {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** hakuwa tu kiongozi wa Waebrania kule jangwani—**Malaika Ambaye ndani Yake lilikuwamo jina la Yehovah,** na ambaye, akiwa amefunikwa kwenye nguzo ya wingu, alitangulia mbele ya jeshi—**bali ndiye ALIYEWAPA Israeli sheria.”** {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**.”

- “Sheria iliponenwa, Bwana, Muumba wa mbingu na dunia, **ALISIMAMA UBAVU WA Mwanawe, akiwa amefunikwa na moto na moshi** juu ya mlima.” {Ellen White: ST 15. Oktoba 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.“

- "Ili pasiwe na kosa katika jambo hilo, **Baba na Mwana walishuka juu ya Mlima Sinai, na hapo maagizo ya sheria YAKE** (ya Baba) **yalisemwa kwa ukuu wa kutisha masikioni mwa Israeli wote."** {Ellen White: ST 15. Oktoba 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**.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “**Ni Kristo** ambaye (ndiye tu) **ALIZUNGUMZA sheria** kwenye Mlima Sinai” {Ellen White: FE, 237.1} “It was Christ who (just) SPOKE the law on Mount Sinai”

Maneno ya amri ya kwanza katika **UMOJA** yanahusu Mungu Baba pekee, Ambaye, kulingana na Biblia na EGW, ndiye Pekee anayebeba jina la pekee. Mungu wa kweli. Lakini basi, Yesu alimaanisha nini kwa maneno haya?

- “Mkinipenda, mtazishika amri **zangu**.” {Yohana 14:15}

Je, Yesu anasema katika maneno haya kwamba Yeye pia ndiye Mwanzilishi wa Amri 10? Au je, Yeye hufanya wito kwa Amri alizoleta, alizotangaza, na kuzishika kwa jina la Baba Yake? Sote tunajua kwamba ni sehemu ya juu tu ndiyo inaandika katiba, ambayo ni sheria ya kisheria, ya msingi ya nchi hiyo. Kwa maana hiyo, bila shaka, sheria ya kikatiba ya Mungu Baba pia ni sheria ya Yesu, kwa kuwa Yeye, pamoja na Baba, ndiye Mtawala-Mwenza wa milki hiyo ya mbinguni, ingawa ni Mfaidika tu lakini si Mwandishi wa sheria hiyo. Tunasoma katika Injili ya Yohana kwamba kila kitu kinatoka kwa Baba:

- “Yeye asiyenipenda **hayashiki maneno yangu, na neno mnalolisikia silo yangu, bali yake Baba** aliyenipeleka.” {Yohana 14:24}

Ni Mungu Baba pekee, na sio Utatu, ndiye Mungu huyo, Chanzo cha sheria yenye amri 10 na Mkuu juu ya yote, hata juu ya Mwanawe Yesu! Lakini pia tunapaswa kufikiri kwamba Yesu ndiye pekee anayeweza kuwa ndani yetu, kwa sababu ni kwa uwezo wake na uongozi wake ndani maombi tunaweza kuishinda dhambi. Ikiwa Yesu haishi ndani yetu na Roho wake, basi imani yetu inakuwa bure

17: 666 = Fundisho la Miungu Mitatu

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

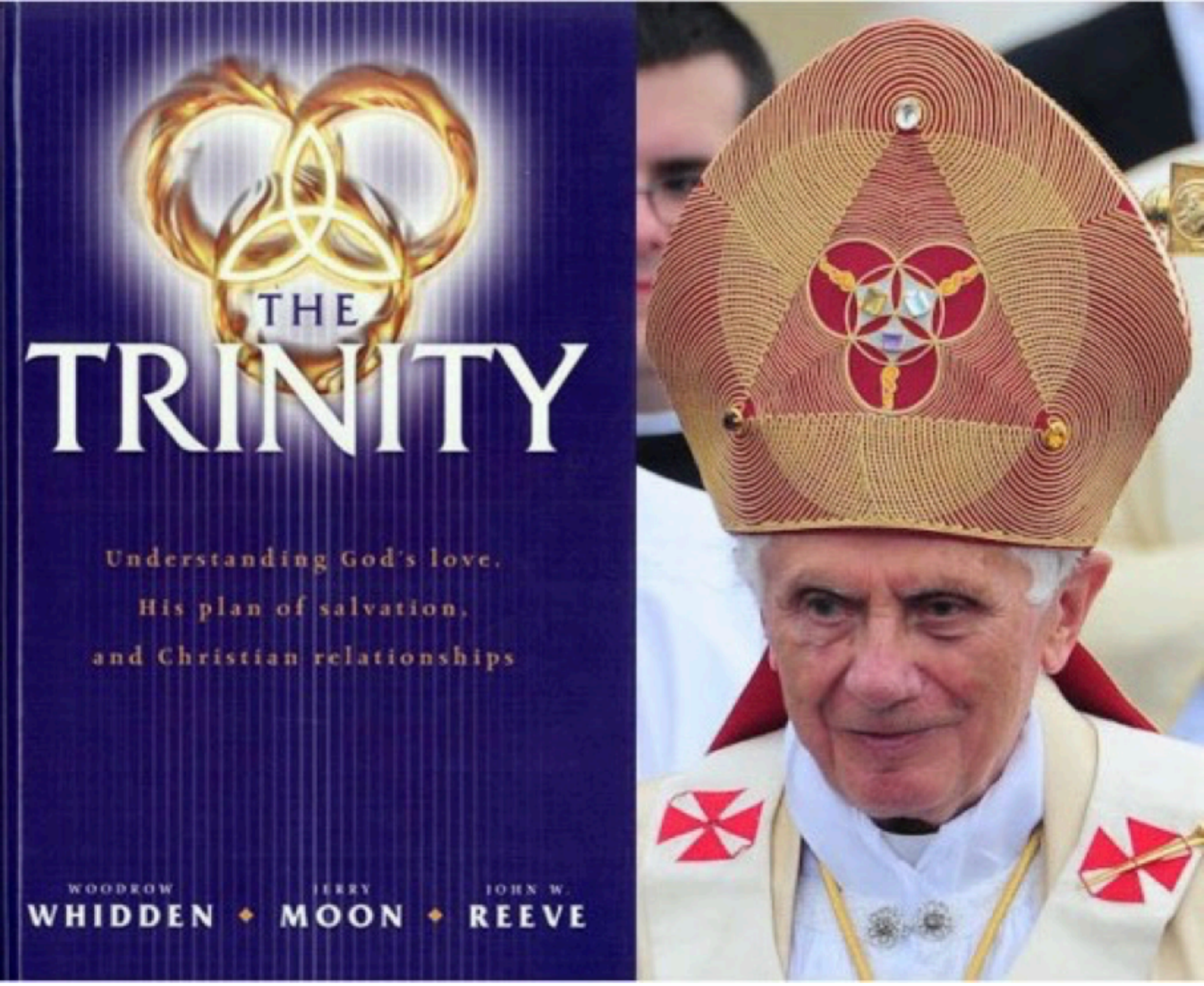
Utafutaji wa ukweli kamili, kama ulivyofafanuliwa katika sura hii, hauondoi hoja yoyote ya ukweli wa waanzilishi. Inawakilisha tu ukuzaji wa ziada wa ukweli wa zamani:

- “Tena ili mtu awaye yote asiweze kununua wala kuuza, ila **mwenye chapa, yaani, jina la yule mnyama, au hesabu ya jina lake**. Hapa kuna hekima. Yeye aliye na akili na aihesabu hesabu ya mnyama yule; na hesabu yake ni mia sita, sitini na sita.” {Ufunuo 13:17-18}

Kwa nini, pamoja na ukweli kuhusu juma la uwongo kama alama ya mnyama, tunatafiti vipengele vya ziada katika eneo hilo? Kwa sababu Ellen White alitangaza kwamba katika siku za mwisho tutafanya hivyo wanahitaji ulinzi mkali zaidi kutoka kwa adui na kashfa zake.

- “Nuru tuliyoipokea juu ya ujumbe wa malaika wa tatu ndiyo nuru ya kweli. **Alama ya mnyama ndiyo hasa ambayo imetangazwa kuwa. Sio yote** kuhusiana na jambo hili bado yanaeleweka, **wala hayataeleweka mpaka kufunuliwa kwa kitabu cha kukunjwa**; lakini a kazi nzito zaidi inapaswa kukamilishwa katika ulimwengu wetu. Amri ya Bwana kwa watumishi wake ni: “Piga kelele, usiache, paza sauti yako kama tarumbeta, uwahubiri watu wangu kosa lao, na nyumba ya Yakobo dhambi zao. Isaya 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.“

Sote tunajua kuhusu ukweli kwamba alama ya mnyama ni Jumapili, na kwamba jina la mnyama huleta kukubalika kwa upapa na mamlaka yake ya kidini na ya **kidunia** katika **nyanja zote** (za ziada). Jambo la mwisho ni namba 666. Wanatheolojia wanawakilisha jina la yule mnyama, yaani Upapa na nambari ya jina lake 666 katika umbo lililounganishwa, ingawa kiunganishi **"AU" kinawatenganisha** waziwazi!



Tunapotazama vipengele vyote vitatu tofauti, kama Ufunuo pekee unavyotuonyesha, tunafikia ukweli kwamba namba 666 inaashiria Utatu! Uzima wa milele pia unahitaji kukataliwa kwa pointi zote 3! Haitoshi tu kukataa Jumapili! Je, Kanisa Katoliki lenyewe linaandika nini kuhusu Utatu na msimamo wake?

- "**Fumbo** la **Utatu** Mtakatifu zaidi ndilo **fumbo kuu la imani** na maisha ya Kikristo. Ni siri ya Mungu ndani yake. Kwa hiyo ni CHANZO CHA SIRI NYINGINE ZOTE za imani, nuru inayowaangazia. Ndilo fundisho la msingi na la muhimu sana katika "uongozi wa kweli za imani" {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"

- "Fumbo la Utatu Mtakatifu zaidi ndilo fumbo kuu la imani ya Kikristo na la Maisha ya Kikristo. Mungu pekee ndiye anayeweza kutufahamisha kwa kujidhihirisha kuwa Baba, Mwana na Roho Mtakatifu." {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."

- "Malaika akaniambia, Mbona umestaajabu? Nami nitakuambia **siri ya huyo mwanamke**, na ya mnyama aliyembeba, mwenye vile vichwa saba na pembe kumi." {Ufunuo 17:7}

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Ufunuo unatuambia wazi kwamba kanisa la upande wa pili limebeba siri, yaani fumbo. Kanisa Katoliki lenyewe linasisitiza kwamba fumbo la Utatu **ni chanzo** cha mengine yote mafumbo! Bila shaka, jambo hilo ni la msingi, kwa sababu linaamua ni Mungu gani tunayemwabudu!.

Patakatifu pa Mbinguni na 666:

- "Akili za waumini zilipaswa kuelekezwa kwenye **patakatifu pa mbinguni**, ambapo Kristo alikuwa aliingia ili kufanya upatanisho kwa ajili ya watu wake." {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."

- "Ufahamu sahihi wa huduma katika **patakatifu pa mbinguni** ndio msingi ya imani yetu." {Ellen White: Barua 208, 1906} "The correct understanding of the ministration in the **heavenly sanctuary** is the foundation of our faith."

- "Nawe utaifunika dhahabu safi, na kuifanyia **ukingo wa dhahabu wa kuizunguka pande zote kuhusu**. Nawe uifanyie ukingo wa upana wa mkono kuizunguka pande zote; **fanya ukingo wa dhahabu ukizunguka pande zote."** {Kutoka 25:24-25}

- "Nawe fanya **meza** ya mti wa mshita." (Kutoka 25:23)

- "Nawe utaiweka juu ya meza mikate ya wonyesho mbele yangu **daima**." {Kutoka 25:30}

Agano la Kale linaonyesha meza yenye mikate 12 nyembamba katika patakatifu, inayowakilisha makabila 12. Jedwali hilo limezungukwa na taji la dhahabu, ambalo pia limezungukwa na lingine kubwa zaidi shada la dhahabu. Katikati ya meza kuna mikate 12 ya mkate. Wakati taji haifanyi simama juu ya kichwa cha mtawala, basi kile kinachozunguka au ambacho kinasimama kinawakilisha eneo la uwezo wake. Kwamba wreath inaashiria taji na mamlaka, pamoja na dhabihu, tunaona wakati wa kusulubishwa kwa Yesu, wakati watumishi wa Shetani walipoweka shada la miiba juu ya Yesu, kudhihaki utawala wake juu ya Ulimwengu. Julius Caesar alivaa shada la maua lisilo na miiba kama taji. Jedwali katika patakatifu linawakilisha kila kitu kabisa, kama limezungukwa na masongo mawili ya dhahabu, ambayo yanawakilisha taji na mamlaka ya Mungu Baba na Yake Mwana Yesu.

Pia tunaona kwamba Yesu yuko chini ya Baba katika nafasi yake ya kutawala, kwa sababu taji kubwa zaidi ya taji ya Baba inazunguka taji ndogo ya taji ya Yesu. Wao ni wote Watawala kamili juu ya Ulimwengu mzima kwa sababu Viumbe vingine vyote vilivyoumbwa ni vyote viwili chini ya Baba na Mwana. Tunaona utawala wa hawa Wawili tu katika Ufunuo, kwa sababu ni inaeleza kusanyiko la mbinguni baada ya ushindi juu ya dhambi! Kwa nini, basi, Yesu bado kubeba jina la Mwanakondoo, kama sehemu ya mpango wa wokovu? Kwa sababu atafanya milele kuhifadhi asili Yake ya kibinadamu, na ina makovu kama ukumbusho wa dhabihu Yake na ushindi juu ya dhambi!

- "Wala hapatakuwa na laana tena, bali kiti cha **enzi cha Mungu na cha Mwana-Kondoo** kitakuwa ndani yake; na watumishi wake watamtumikia." {Ufunuo 22:3}

Ikiwa Mungu ni Utatu, na si Mungu Baba, basi Yesu ana kuwepo maradufu, kwa sababu kuendelea upande mmoja yeye "yuko katika Mungu wa Utatu", na kwa upande mwingine Yeye pia ni Mwana-Kondoo ya Mungu! Ikiwa Roho Mtakatifu ni Mungu, kwa nini yeye haketi kwenye kiti cha enzi ambacho kimefafanuliwa baada ya mpango wa wokovu umekamilika? Ni wazi kwa wanafunzi wote waaminifu wa Biblia jinsi ya uwongo fundisho la Utatu halina maana na kihisabati kwa sababu nambari 2 haimaanishi 3! Madai ya kwamba Roho Mtakatifu bado yupo lakini hayuko katika hali hiyo ni ya kusikitisha kwa sababu Biblia halisemi juu ya viti viwili au vitatu, bali ni kimoja tu ambacho Mungu Baba anashiriki pamoja na Mwanae. Ukweli huu unafafanuliwa kupitia mikate 12, ambayo inaashiria mamlaka ya Mungu Baba na Mwana, makabila 12 ya Agano la Kale, na makabila 12 ya Agano Jipya. Agano katika Ufunuo.

Makabila 12 yanawakilisha watu wa Mungu duniani. Pia, uwepo ya makabila 12 katika Agano zote mbili, inathibitisha kwamba hii ni kanuni ya milele ya utawala wa mbinguni na sio ishara ya muda tu ya mfumo wa dhabihu wa Agano la Kale. nyembamba mikate imepangwa katika seti 2 za mikate 6, ambayo inaonyesha kwamba Baba na Mwana ni 2. Viumbe hushiriki nguvu na kutawala pamoja juu ya watu wa Mungu na kwamba Yesu ana sawa mamlaka juu ya watu wa Mungu kama Baba. Mikate 12 imegawanywa katika seti mbili, i.e. 2x6 = 12 na si katika 3 yaani 3x4 = 12 kwa sababu Biblia haifundishi Utatu wala Utatu wa Kimungu. Viumbe kwenye kiti cha enzi. Kwa nini mikate 12 imegawanywa katika seti mbili? Hakuna jibu lingine, isipokuwa kwamba kuna Viumbe na Watawala 2 tu. Kwa nini hakuna mashada 3? Kwa nini katika Zaburi 110:1 tunaona kwamba ni Baba na Mwana pekee wanaoketi kwenye kiti cha enzi?

- “Kisha akaiweka **meza** ndani ya hema ya kukutania, upande wa maskani, **WA KASKAZINI**, nje ya pazia.” {Kutoka 40:22}

- “Kwa maana umesema moyoni mwako, nitapanda mpaka mbinguni, **nitakiinua kiti changu juu kuliko nyota za Mungu**; nami nitaketi **juu ya mlima wa mkutano, katika pande za kaskazini**; urefu wa mawingu; **nitakuwa kama yeye aliye juu**.” {Isaya 14:13,14}

Tunaweza kuona kwamba shada hizi mbili kwa hakika zinaashiria taji na nguvu za Baba na Mwana kwa ukweli kwamba meza imesimama upande wa kaskazini, kama vile kiti cha enzi. Mungu pia anafanya mbinguni! Kwa upande mwingine, tunaona kwamba Shetani mwenyewe anataka kukiiba kiti cha enzi cha Mungu upande wa kaskazini, ambayo inafananishwa na meza hii yenye mikate 2x6. Ni kwa njia gani Shetani anasambaza tamaa yake kulinganishwa na Aliye Juu Zaidi? Kwa kuongeza rundo la tatu la mikate 6, ili "onyesha" mbele ya Ulimwengu wote kwamba ana mamlaka sawa na Mungu Mwenyewe! Hapo hakuna njia nyingine ya kutafsiri kazi hii, haijalishi unajaribu sana!

Kwa sababu hii, sio bahati mbaya kwamba wanatheolojia wetu hawasomi chuoni ishara ya mgawanyiko wa Mikate 12 katika makundi mawili ya shada 6 au 2, kama vile marabi hawapati elimu kuhusu kitabu cha Danieli, kwa sababu kingewaongoza kwenye ukweli kumhusu Yesu. Katika majaribio ya adui kujilinganisha na Mungu wa kweli, tunaweza kuelewa kwa nini anataka rundo la tatu la Mikate 6 kama ishara ya nguvu na mamlaka. Kama uwongo, anaingia nambari ya tatu 6, kama seti ya tatu ya mikate katika patakatifu. Nambari ya Baba na Mwana, Shetani aliunganishwa katika nambari 66.

Kwa hili, aliongeza namba yake 6 na kujilinganisha na Aliye Juu Zaidi. Hivyo ndivyo Shetani alivyofanya nambari yake 666. Adui anataka kuwapofusha watu wasioamua kwamba yeye ni Mungu na ana nguvu sawa na za Mungu wa kweli. Shetani aliunganisha namba ya Baba 6, namba ya Kristo 6, na nambari yake 6 kuwa tarakimu moja 666 na hivyo kuunda Utatu! Nambari ya 6 ya Baba na 6 ya Mwana haziunganishi katika tarakimu moja 66, kwa sababu hiyo ingemaanisha Uwili. **Mungu sio Uwili!** Hakuna Mungu mmoja: Baba na Mwana. Usemi, Mungu mmoja, daima na inahusu Baba pekee!

Tunaona kutoka katika Neno zima la Mungu kwamba Mwana daima humwinua Baba, na ingawa alikuwa mmoja na Baba yake katika mawazo, nia, malengo, hakutaka kamwe kuwa sawa naye. Meza yenye mikate inaonyesha kwamba Baba ni mkuu kuliko Mwana (’... kwa maana Baba yangu ni mkuu kuliko mimi.’ Yohana 14:28), kwa sababu shada la maua la Baba linazunguka na ni kubwa kuliko shada la maua la Mwana; wakati safu mbili sawa za mikate inaonyesha kwamba Baba na Mwana ni wamoja katika asili, katika tabia, katika nia.

- “**Kristo**, Neno, mwana pekee wa Mungu, alikuwa mmoja na Baba wa milele—mmoja katika asili, katika tabia, katika kusudi—**kiumbe pekee ambacho kingeweza kuingia katika mashauri na makusudi yote ya Mungu**.” {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**.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Ambaye yeye mwanzo **alikuwa yuna namna ya Mungu**, naye hakuona kule kuwa sawa na Mungu kuwa ni kitu cha kushikamana nacho; bali alijifanya kuwa hana utukufu, **akatwaa namna ya mtumwa**, akawa ana mfano wa wanadamu." {Wafilipi 2:6,7} “Who, being in the form of God, thought it **not robbery to be equal with God**: But made Himself of no reputation, and took upon him the **form of a servant**, and was made in the likeness of men.” {Philippians 2:6,7}

Shetani ndiye anayetaka kulinganishwa na Aliye Juu Zaidi, ambaye anataka kutia ndani yetu uwongo katika mawazo, imani, katika mafundisho, kwamba kuna Mungu mmoja: Baba, Mwana, na Roho Mtakatifu. Kwa njia hii, anaunda Utatu. Kama picha ya Utatu huo, sita hizi zimeunganishwa katika nambari moja 666. Pamoja na Mungu aliye hai, sita hizi haziungani! Kila seti ya mikate inasimama yenyewe kwenye meza na haziunganishi katika nambari moja. mkate wa Baba juu ya meza imetenganishwa kwa uwazi kabisa na ile ya Kristo, na seti hizi mbili hazipaswi kutiwa alama na nambari 66.

- “Nawe twaa unga mwembamba, **na kuoka mikate** kumi na miwili katika huo unga; Nawe utaviweka katika safu mbili, **sita kwa safu, juu** ya ile meza **safi iliyotangulia BWANA**.” {Mambo ya Walawi 24:5,6}

Katika Neno Takatifu la Mungu, tunapata namba 666, ambapo imeonyeshwa waziwazi kwamba ni namba ya mnyama. Nambari 66 haipo popote katika Neno la Mungu na Roho wa Unabii.

- “Hapa kuna hekima. Yeye aliye na akili na aihesabu hesabu ya **mnyama yule**; na **hesabu yake ni mia sita, sitini na sita.**” {Ufunuo 13:18}

Sasa tunaweza kutambua kwamba namba 666, yaani Utatu, inamtambua Lusifa kuwa “Mungu”, kama vile adhimisho la Jumapili linavyomtambua kuwa “Mungu” na anapokea maombi duniani. Kiti cha ufalme cha mfano, meza yenye taji na mkate, imesimama kama kiti cha kweli cha ufalme cha mbinguni upande wa kaskazini na kuashiria nguvu na utawala wa Mungu na Yesu. Kwa kuwa Shetani anataka kuchukua mamlaka na kutawala, pia analeta mikate yake 6 upande wa kaskazini. Hii ilikuwa kabisa yametimizwa katika Uungu watatu wa dini za kipagani na katika Ukristo ulioanguka, pamoja na waliopanuliwa nambari 6 + 6 katika utatu - 666.

- “Kisha nikasikia **hesabu yao waliotiwa muhuri**, na watu **mia na arobaini na nne elfu** wa kabila zote za wana wa Israeli. Wa kabila ya Yuda kumi na mbili elfu waliotiwa muhuri. Kabila la Reubeni kumi na mbili elfu waliotiwa muhuri. Kabila la Gadi kumi na mbili elfu waliotiwa muhuri. Kabila la Asheri kumi na mbili elfu waliotiwa muhuri. Kabila la Naftali kumi na mbili elfu waliotiwa muhuri. Wa kabila ya Manase kumi na mbili elfu waliotiwa muhuri. Kabila la Simeoni kumi na mbili elfu waliotiwa muhuri. Kabila la Lawi kumi na mbili elfu waliotiwa muhuri. Wa kabila ya Isakari walikuwa waliotiwa muhuri elfu kumi na mbili. Kabila la Zabuloni kumi na mbili elfu waliotiwa muhuri. Kabila la Yusufu kumi na mbili elfu waliotiwa muhuri. Kabila la Benyamini kumi na wawili elfu waliotiwa muhuri“ {Ufunuo 7:4-8}

Yale makabila 12 katika Ufunuo, yanayofanyiza wale 144,000 waliotiwa muhuri, yathibitisha kwa mara nyingine tena. kwamba safu mbili za mikate 6 kutoka Agano la Kale bado ni muhimu leo, sivyo kama ishara ya dhabihu. Maelezo ya makabila 12, yenye idadi ya 12,000 kwa kila kabila, inasisitiza kwamba wao ni watu wa Mungu. Makabila haya hayapo sasa, lakini yalikuwa, isipokuwa kabila za Yuda na Benyamini, zilizoangamizwa. Kukanusha Utatu ni imethibitishwa kwa njia nyingine. Katika Ufunuo tunapata maelezo ya jumuiya 7 za Kikristo, ambao kwa pamoja wote huunda jumuiya moja ya Mungu, kwa sababu Mungu ana Mkristo mmoja tu jamii na sio makanisa mengi tofauti:

- “Siri ya zile **nyota saba** ulizoziona katika mkono wangu wa kuume, na vile **vinara saba vya dhahabu**. Zile nyota saba ni malaika wa yale makanisa saba, na vile vinara saba ni yale **makanisa saba**.” {Ufunuo 1:20}

Na Agano la Kale linathibitisha maneno ya Yesu kwamba kama Bwana arusi, ana kanisa moja tu kama bibi arusi wake:

- “Ndipo nitakomesha katika miji ya Yuda, na katika njia za Yerusalemu, sauti ya furaha, na sauti ya shangwe, **na sauti ya bwana arusi**, na sauti ya **bibi arusi**; ukiwa.” {Yeremia 7:34}

Kwa kuongezea, maelezo ya zile Roho 7, zinazopanda kutoka kwenye kiti cha enzi cha Mungu na kupitia Yesu kwenda katika Ulimwengu mzima, zinawakilisha 1 tu - Roho Mtakatifu, kama vile kanisa moja linajumuisha makabila 12 au vinara 7. Hivyo, tunaweza kuona tena kwa nini Roho wa Unabii unaeleza kwamba kuna nguvu tatu mbinguni, yaani Baba, Yesu, na nguvu za Roho Mtakatifu zinazotoka kwao. **Hakuna mahali popote katika Biblia nzima ambapo tunaona uthibitisho wa wazi zaidi kwamba Roho Mtakatifu anatoka moja kwa moja kutoka kwa Baba na Mwana, na haketi kwenye kiti cha enzi kama Kiumbe cha Uungu:**

- “Na katika kile kiti cha enzi mlitoka umeme, na ngurumo, na sauti; na taa saba za moto zilikuwa zinawaka mbele ya kile kiti cha enzi, ambazo ni **Roho saba za Mungu**.” {Ufunuo 4:5}

Ni nani aketiye juu ya kiti cha enzi, kama Mtu Ambaye Roho Mtakatifu hutoka kwake? Ni Mungu Baba Mwenyewe:

- “Nikatazama hata **viti vya enzi** vikashushwa, na huyo **Mzee wa siku ameketi, ambaye mavazi yake yalikuwa meupe kama theluji, na nywele za kichwa chake kama sufu safi**; kiti chake cha enzi kilikuwa kama mwali wa moto, na gurudumu zake moto.” {Danieli 7:9}

- "Na hao wenye uhai watakapompa yeye **aketiye juu ya kiti cha enzi utukufu na heshima na shukrani, yeye** aliye **hai hata milele na milele**.“ {Ufunuo 4:9}

Kwa nini Yesu si Yule aketiye juu ya kiti cha enzi? Kwa sababu Ufunuo unamtaja kuwa ni Mwana-Kondoo ajaye kwa Baba, Yeye aketiye juu ya kiti cha enzi, na yule amtumaye Roho Mtakatifu katika dunia yote:

- “**Roho huyu ni Roho wa Mungu, na Roho wa Kristo;** Roho akiwa ni yule yule iwe inasemwa kuwa inahusu Mungu au Kristo. ...Tena tunasoma kuhusu “**Roho saba za Mungu zilizotumwa katika dunia yote**.” Ufu. 1:4; 3:1; 4:5; 5:6. Hili bila shaka ni sifa ya Roho Mtakatifu, iliyowekwa katika hali hii ili kuashiria wake ukamilifu na ukamilifu**. Lakini ni vigumu kuelezewa kama ni mtu. Hatujasoma kamwe kuhusu Miungu saba au makristo saba.”** {Uriah Smith, Review & Herald, Oktoba 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**.”

- “Nikatazama, na tazama, katikati ya kile kiti cha enzi na wale wenye uhai wanne, na katikati ya wale wazee, Mwana-Kondoo amesimama, kana kwamba amechinjwa, mwenye pembe saba na macho saba, ambayo ni zile saba. **Roho za Mungu zikitumwa katika dunia yote.**” {Ufunuo 5:6}

Hii ilikuwa imani ya waanzilishi wa Kiadventista! Mungu anathibitisha ukweli huu kwa njia kadhaa na kwa ishara tofauti. Licha ya uthibitisho huu, imekataliwa, kwa sababu Biblia inasomwa ndani kiburi cha maarifa, na si kwa unyenyekevu kupiga magoti, kumwomba Mungu kufunua ukweli! Katika upapa, kanisa lililoanguka, nambari za mfano 7, 10 na 12 pia hutumiwa:

- “Nami nikasimama juu ya mchanga wa bahari, nikaona mnyama akitoka katika bahari, mwenye **vichwa saba na pembe kumi**, na juu ya pembe zake ana vilemba kumi, na juu ya vichwa vyake jina la makufuru.” {Ufunuo 13 :1}

- "Kisha akanichukua katika Roho hata jangwani, nikaona mwanamke, ameketi juu ya mnyama mwekundu sana, **mwenye kujaa majina ya makufuru**, mwenye **vichwa saba na pembe kumi"** {Ufunuo 17:3}

Pembe hizi 10 zinawakilisha ishara ya ushindi juu ya Kanisa la Mungu, kwa sababu ni moja ya pembe 10, au mataifa 10 ya kipagani ambayo yaliiteka Roma na kuukubali Ukristo wa zamani wa kitume. Kulikuwa na makabila 3 ambayo, kupitia fundisho lao la Waarian, walipigana dhidi ya Utatu, na kwa sababu hiyo Papa akawaangamiza. Lakini uwongo kwamba Arius alikataa Uungu wa Yesu uliandikwa na mshindi, ambaye aliandika historia kwa mapenzi yake mwenyewe na hivyo kuandika upya historia ukweli.

Pembe 10 zinaashiria kwamba hata leo Papa haruhusu utetezi wa ukweli. Kulingana na nguvu anazofurahia, ana pembe 3 zilizotolewa, lakini anaendelea kuwa na udhibiti wa pembe 7 - Ukristo. Kwa bahati mbaya, pia ana udhibiti wa Uadventista, kupitia Wajesuti ambao wamechukua asilimia kubwa ya uongozi wa kanisa letu

- “Baada ya hayo nikaona katika njozi za usiku, na tazama, mnyama wa nne, mwenye kuogofya, mwenye uwezo mwingi sana; naye alikuwa na meno makubwa ya chuma, alikula na kuvunja vipande vipande, na kuyakanyaga mabaki kwa miguu yake; naye alikuwa tofauti na wanyama wote kabla yake; nayo ilikuwa na **pembe kumi**. Nikaziangalia sana pembe hizo, na tazama, **pembe nyingine** ikazuka kati yao, ndogo, **ambayo mbele yake pembe tatu katika zile za kwanza ziling'olewa na mizizi yake**; na tazama, **katika pembe hiyo palikuwa na macho kama macho ya mwanadamu, na mdomo kunena mambo makuu**.” {Danieli 7:7,8}

Hii inatusaidia kutambua kikamilifu kwa nini Papa, kulingana na nabii Danieli, aliinuka juu tu ya pembe 7, na Ufunuo ulithibitisha kwamba alibaki juu yao, akiwa na nguvu juu ya pembe zote 10, kama vile Shetani alitaka kuinuka juu ya Mungu.

Makabila matatu - pembe 3 zilizopasuka, ambao, kama Waarian, walisimama katika njia ya kueneza mafundisho ya Utatu, walikuwa Wavandali, Waheruli, na Waostrogothi. Hapo mwanzo, kama mataifa mengine 7, wao alikubali na kuchukua Ukristo wa zamani usioghoshiwa.

Waheruli, kama kiongozi wao Flavius Odocar (433-493), mfalme wa kwanza wa Italia, alikuwa na imani ya Kiariani na mara chache sana waliingilia mambo ya kanisa. Waostrogothi, wakiongozwa na Theodoric Mkuu (454-526), walifurahia uhuru wa dini ambao haukuwa umetumiwa hadi wakati huo.

Mfalme wa mwisho wa Wavandali, Gelimer (480-553), baada ya vita kuu iliyoashiria kuanguka kwa ufalme, alikataa tendo la kufariji lililotolewa "Patricius", kwa sababu hangeweza kukataa Imani ya Arian:

- "**Gelime**r alitendewa kwa heshima, na akapokea mashamba makubwa huko Galicia. Pia alipewa cheo cha upatriki **lakini ilimbidi kukikataa kwa sababu hakuwa tayari kubadili imani yake ya Uarian**.” {Catholic Encyclopedia (1913), Buku la 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**."

Kundi pekee lililokubali Utatu wakati huo lilikuwa duara ndogo tu kuzunguka Askofu wa Roma, katika mji huo huo! Ukweli huo pekee unapaswa kuwaongoza watu waaminifu kwenye kufikiri kwa kina, kama mmoja wa waanzilishi muhimu zaidi alivyoeleza:

- "**Fundisho la Utatu ambalo lilianzishwa katika kanisa na baraza la Nice, A. D. 325. Fundisho hili linaharibu utu wa Mungu, na Mwana wake Yesu Kristo Bwana wetu. Vipimo visivyojulikana, ambavyo vililazimishwa juu ya kanisa**. ambayo yanaonekana kwenye kurasa za historia ya kikanisa yanaweza kumfanya kila mwamini katika fundisho **hilo kuona haya.**" {J.N. Andrews, Machi 6, 1855, Review & Herald, vol. 6, hapana. 24, ukurasa wa 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."

Askofu wa Arius, ambaye alikuwa kiongozi wa theolojia wa wakati wake alipigana vita kubwa kwa ajili ya ukweli dhidi ya maliki mpagani Konstantino, na kwa bahati mbaya alishindwa vita hivi kwenye Baraza la Nisea mnamo 325ad. Lakini kwa kuwa wengi wa waumini walikataa kukubali imani hiyo mpya, utekelezaji wa Utatu ulipaswa kujaribiwa tena kwenye Baraza la Constantinople mnamo 381ad. Wakati huu ilikuwa na mafanikio zaidi, ingawa kimsingi tu ndani ya Warumi. Ni haikuwa mpaka baada ya kuangamizwa kwa mataifa haya 3, kwamba upinzani wote ulizimwa, na fundisho la uwongo likashinda!

Ukweli huo wa wazi, uliothibitishwa kutoka pembe kadhaa, ulipingwa na wanafalsafa. Wanatheolojia wengi, katika "hekima yao ya Kifarisayo", wanahoji kwamba nambari 666 katika Agano Jipya imeandikwa kwa Kigiriki, ambayo katika lugha hiyo haimaanishi tarakimu 3 na namba 6 karibu na nyingine – bali tarakimu tatu za thamani nyingine, 600. + 60 + 6. Kwa hiyo, kuunganishwa na mikate 6 + 6 haiwezekani. Lakini katika aya hiyo inasema kwamba tunaweza kuelewa idadi hiyo kwa hekima tu:

- "Tena ili mtu awaye yote **asiweze kununua wala kuuza**, isipokuwa ana chapa ile, yaani, jina la yule mnyama, au hesabu ya jina lake. Hapa kuna hekima. Yeye aliye na akili na aihesabu **hesabu ya mnyama yule**; **na hesabu yake ni mia sita sitini na sita**." {Ufunuo 13:17,18}

Swali moja:

Ikiwa tayari inasema hapa kwamba nambari hiyo ina nambari ya hisabati, thamani ya hesabu, 666, kwa nini hekima inahitajika kuihesabu? Kwa kuwa Papa ana cheo cha "Vicarius Filii Dei", na idadi kubwa ya Waprotestanti wanaelewa kwamba inamaanisha 666, ugunduzi huo kwa hakika hauwakilishi hekima ya wachache wa mwisho mwishoni mwa wakati. Tunapotazama mambo ya kihistoria, tunaweza kuona kwamba hesabu katika lugha ya Kiyunani - 666, ilitangaza hesabu ya mnyama ambaye anakuja na ambaye hakuwa bado kuwepo, wakati ambapo lugha ya Kigiriki ilikuwa kubwa. Mnyama huyo, Papa, na jina lake kwa Kilatini, "Vicarius Filii Dei", asili yake kutoka wakati wa Milki ya Kirumi, wakati lugha ya Kilatini ilikuwa ndiyo iliyotawala. Kwa hivyo, tunaona kwamba nambari 666 katika Kigiriki ilikuwa tu tangazo la maelezo ya Mfumo wa nambari za Kilatini, ambao ungesababisha kugundua nambari 666.

Tukihesabu kutoka kwa jina la Kilatini la jina la papa "Vicarius Filii Dei", tunapata nambari nyingi ambazo hazina maana ya kinabii ya kibiblia, lakini kwa jumla, zinatupa nambari 666. Maelezo muhimu katika kesi hii, ni kwamba kuna tarakimu tatu 6 karibu na kila moja. Hii ndiyo sababu hoja ya tafsiri ya lugha ya Kigiriki haina maana.

Kulingana na Ufunuo, jina "Vicarius Filii Dei" kwenye Tiara ya Papa lazima liwe na nambari 666, ambayo sio jina bali "idadi ya jina lake", kulingana na tafsiri nyingi ulimwenguni. Ni dondoo kutoka kwa jina hilo linalorejelea tu jina hilo, lakini haina sifa sawa na jina lenyewe. Nambari 666 sio jina kamili, i.e. kichwa, kwa sababu sio herufi zote za Kilatini katika "VICARIUS FILII DEI" ni ishara ya nambari, lakini ni herufi zingine tu zinazowakilisha nambari, jumla yake ambayo inatoa nambari 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**

Kwa sababu hii, haina maana kugeuza na kusema kwamba nambari 666 inamaanisha "Vicarius Filii Dei", na hivyo kuweka sehemu ya jina la Papa mahali pa njia ya tatu ya kumwabudu mnyama - nambari 666. Je! Vicarius Filii Dei" ni wa jina la Papa? Jina "Papa Vicarius Filii Dei" linawakilisha jina lake kamili, ambalo sehemu yake ni nambari 666. Cheo huwa sehemu ya jina na ni la jina, kama vile "Profesa" au "Daktari" kila wakati husimama karibu na jina la mtu. Ndiyo maana cheo cha Papa ni sehemu ya pili na si sharti la tatu:

- “Na kwamba mtu awaye yote asiweze kununua wala kuuza, ila yeye aliye na chapa (Jumapili), **AU** jina la mnyama yule (Papa – Vicarius Filii Dei), **AU** hesabu ya jina lake (666).“ {Ufunuo 13:17}

Ndio maana kuna jaribio la kuhamisha cheo cha Papa hadi sehemu ya tatu, ili nambari iwe na maana ya Papa badala ya Utatu. Kwa maneno mengine, Biblia inasema kwamba tutapoteza uzima wa milele tukiikubali Jumapili, yaani alama, AU Papa yaani mamlaka yake na uekumene, AU 666 kama sharti la **tatu**, na hilo 666 lazima liwe jambo maalum! Inatosha kuanguka kwenye moja tu ya hali hizo tatu na kupoteza uzima wa milele. Kwa kuwa tunasoma kwa uwazi kiunganishi cha kuaga - AU, haina maana kabisa kwamba tutapoteza wokovu ikiwa tutakubali papa AU papa, ambayo teolojia ya leo inaleta.

Jina la Papa pamoja na cheo "Vicarius Filii Dei" vinaashiria uwezo wa Papa na si hali mbili tofauti! Unabii wa namba 666 ulitimizwa na Shetani alipoanzisha uwongo wa Utatu, ambao ulikubaliwa na Wakristo wengi, kwamba “yeye pi Mungu na sala ni yake." Pia, uhakika wa kwamba nambari 666 ilihesabiwa kutoka kwa jina la Papa inaonyesha kwamba Utatu ulitoka kwa Papa na sio kutoka kwa Biblia. Tunaweza kuona hivyo katika historia ya Ukristo:

- “**Shetani, akiwa na shauku ya kujiinua Mwenyewe, na asiyetaka kunyenyekea chini ya mamlaka ya Yesu, alikuwa akisingizia dhidi ya serikali ya Mungu**.” {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 aliandika katika **Early Writings - Maandiko ya Awali** kwamba hamu ya Lusifa mbinguni ilikuwa kuwa sawa na Baba na Mwana. Pia aliona kwamba Lusifa, hata katika ujio wa tatu wa Yesu, bado hatakubali kwamba yeye ni baba wa uongo ili hata kabla ya kuangamizwa kwake mwenyewe angeweza. Kuwaongoza watu wasiotubu katika vita visivyo na maana dhidi ya Mungu na Yerusalemu mpya. Ndio maana hata leo anajificha nyuma ya uundaji wa Utatu, kama "Mwenye Uungu wa Tatu", kwa hivyo. Kwamba yeye pia aweze kupokea maombi, ambayo kwa bahati mbaya yanatokea miongoni mwa watu wa Mungu. Inaweza kusikika zaidi na zaidi jinsi wengine wanavyomwita Roho Mtakatifu kama Mungu, wakibishana hivyo Biblia haisemi lolote dhidi ya hilo. Yesu, kwa upande mwingine, anasema wazi kabisa, kwamba "hivi ndivyo ilivyoandikwa.“ Yesu anatufundisha kuelekeza maombi yetu kwa Baba yetu aliye mbinguni (Mathayo 6:9-13), na Mtume Paulo anakamilisha ushauri wa Yesu kwa maneno yafuatayo:

- “**Mkimshukur**u Mungu **Baba sikuzote** kwa mambo yote**, katika jina la Bwana wetu Yesu Kristo.**” {Waefeso 5:20}

Je, si ajabu kwamba katika mamia ya kurasa za Biblia nzima, zinazoelezea awamu zote za historia - kabla ya dhambi, wakati wa dhambi, na baada ya uharibifu wake - hakuna alama hata moja ya mafundisho ya kuomba kwa Roho Mtakatifu?

Ikiwa Roho Mtakatifu angekuwa Kiumbe cha Kimungu, ingekuwa ajabu sana kutomwomba. Kwa bahati mbaya, badala ya kulikubali neno la Mungu kwa roho ya unyenyekevu, Laodikia vuguvugu ina akili tulivu, na inakubali kwa urahisi maelezo kutoka. Mimbarani bila kujisomea Neno. Mungu alitangaza - na kupitia kwa Ellen White alithibitisha hilo - kwamba wakati Ezekieli alipotazama kupitia shimo la hekalu wakati viongozi wakiabudu sanamu, unabii huo unatuhusu sisi pia, na tunaona utimilifu wake kupitia fundisho la Utatu.

Tunajua kwamba Mafarisayo walikuwa na elimu bora zaidi ya kitheolojia kuliko profesa yeyote wa theolojia leo. Kwamba hata walijua kwa moyo Agano la Kale lote na maandishi mengine mengi. Ingawa Agano la Kale tayari lilikuwa na ujumbe mzima wa mpango wa wokovu, hawakuweza kuelewa ukweli wa msingi kabisa! Na hali ya leo ni sawa au mbaya zaidi, kwa sababu hata kichwa cha juu zaidi cha kitheolojia hakithibitishi uelewa wa mada. Ndiyo maana Yesu alilazimika kuchukua wavuvi wa kawaida kabisa, ambao kwa unyenyekevu na kwa uwezo wa Roho Mtakatifu, walipokea ukweli kamili ambao walifunua zaidi kwa wengine.

Nader Mansour: 666 = Trinity Video ya Fundisho la Miugu Mitatu

18: Sala kwa Mungu wa kwel

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- "Mkimshukuru Mungu Baba siku zote kwa mambo yote, katika jina la Bwana wetu Yesu Kristo." {Waefeso 5:20}

- "...tunaye **Mwombezi kwa Baba, Yesu Kristo** mwenye haki." {1 Yohana 2:1}

- "…Bwana, utufundishe kusali, kama vile Yohana alivyowafundisha wanafunzi wake. Akawaambia, Msalipo, semeni**, Baba** yetu uliye mbinguni, Jina lako litukuzwe. Ufalme wako uje. Mapenzi yako yatimizwe, hapa duniani kama huko mbinguni." {Luka 11:1-2}

- “**Yehovah**, Yule wa milele, aliyeko mwenyewe, asiyeumbwa, Mwenyewe Chanzo na Mtegemezi wa wote, ndiye **pekee** anayestahili **heshima na ibada kuu**.“ {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**.“

- “**Yehovah mkuu (Baba) ametangaza kutoka katika kiti chake cha enzi,** ‘**Huyu ni Mwanangu mpendwa**.’ Mathayo 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 Mungu (Baba), Mungu wa pekee wa kweli na aliye hai, Ambaye ibada yetu na uchaji vinastahili kwake**… Hebu kielelezo angavu zaidi ambacho ulimwengu umeona bado uwe kielelezo chako, badala ya watu wakuu na wasomi zaidi wa ulimwengu**. zama, wasiomjua Mungu, wala Yesu Kristo ambaye amemtuma. Baba na Mwana peke yao ndio wanaopaswa kuinuliwa.”** {Ellen White: Mkufunzi wa Vijana, Julai 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**.”

Hapa kuna ukweli ufuatao. Akiwa jibu la swali la jinsi ya kusali kwa Mungu, Yesu anasema bila shaka kwamba tunapaswa kumwomba Mungu Baba! Yeye hatuambii kwamba tunapaswa kuomba kwa Mungu wa Utatu na Yeye pia hatuambii kwamba tunapaswa kuomba kwa Roho takatifu! Lakini tunaona mahali pengine kwamba maombi yetu yanapaswa kuwa kwa Baba katika jina la Mwanawe, ambaye ni Mwombezi wetu. Bila shaka, sala pia ni ya Yesu. Kwa nini hatuoni kwamba tunapaswa kuomba kwa Roho Mtakatifu? Kwa nini Ellen White na waanzilishi wetu, na Waadventista wengi, hawakuwahi kuomba moja kwa moja kwa Roho Mtakatifu? Kwa nini tunaona maombi kwa Roho Mtakatifu yakizidi kuwa mazoea ya kawaida siku hizi?

- “…akamwambia, Je! wewe unamwamini Mwana wa Mungu? Akasema, **Bwana, naamini.** Naye akamsujudia.” {Yohana 9:35,38}

- "...Anastahili Mwana-Kondoo aliyechinjwa kuupokea uweza na utajiri na hekima na nguvu na **heshima na utukufu na baraka**." {Ufunuo 5:12}

- “Na alipokwisha kukitwaa kile kitabu, wale wenye uhai wanne na wale wazee ishirini na wanne **wakaanguka mbele za Mwana-Kondoo**…” {Ufunuo 5:8}

- “**Baraka, na heshima, na utukufu, na uweza, una yeye aketiye juu ya kiti cha enzi, na Mwana-Kondoo**…” (Ufunuo 5:13)

Ingawa yuko chini ya Baba, bila shaka Yesu ni Mungu, kulingana na Biblia na Roho wa Unabii:

- "Wanadamu walioanguka, kwa maana moja, hawangeweza kuwa washirika wa Kristo, kwani hawakuweza kuingia katika huruma na **asili yake ya Uungu**, na kuwa na ushirika na Mkombozi wa ulimwengu." {Ellen White: Signs of the Times, Desemba 11, 1879, fu. 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.”

- “Sitatekeleza ukali wa hasira yangu, sitarudi kumwangamiza Efraimu; kwa maana mimi ni Mungu, wala si mwanadamu; **Mtakatifu aliye** katikati yako; nami sitaingia mjini.” {Hosea 11:9}

Hapa tunaweza kuona wazi kwamba Yesu, kama Mwana wa Mungu, Mwenye Uungu pamoja na Baba, anastahili utukufu, heshima, na maombi - hata alipokuwa hapa Duniani.

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Tunajua kulingana hadi Ufunuo 19:10 kwamba Viumbe wa Kimungu pekee ndio wanaostahili kuabudiwa na kusali! Hata hivyo, Biblia inasisitiza Ukweli kwamba Mungu Baba ndiye Mtawala Mkuu, ambayo waanzilishi pia walithibitisha:

- **"Basi, mtu ye yote amheshimuye Kristo hata asimpe heshima kidogo kuliko ampa Baba; maana hii itakuwa ni kumdharau Baba kwa kiasi hiki;** bali wote na wamwabudu Mwana pamoja na malaika walio mbinguni. **, bila kuogopa kwamba wanaabudu na kutumikia kiumbe badala ya Muumba**." {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."

- "Na wanyama hao watakapompa yeye **aketiye juu ya kiti cha enzi utukufu na heshima na shukrani,** yeye aliye hai hata milele na milele." {Ufunuo 4:9}

Hakuna mahali popote katika Biblia au Roho ya Unabii ambapo utapata mfano wowote wa maombi kwa Roho Mtakatifu au amri ya kumwomba Roho Mtakatifu. Je, si ajabu: kama Yeye kweli alikuwa ni Mwenye Kiumbe anayejitawala, je, hastahili maombi ya moja kwa moja? Waamini Utatu, ambao katika wakati huo huo wameanza, kinyume na Biblia, kuomba moja kwa moja kwa Roho Mtakatifu, wanabishana kwamba wanafanya hivyo kwa sababu kuna "uungaji mkono kamili wa Biblia" kwa hilo. Lakini tunajua kwamba kwa kila jambo ambalo Yesu alifanya, alisema waziwazi, "Imeandikwa…"! Hoja nyingine iliyotumika kujaribu kueleza ukosefu wa maombi kwa Roho Mtakatifu katika Biblia, ni kwamba, ndani ya mpango wa wokovu, Roho Mtakatifu alichukua "jukumu" la yule aliyejiondoa na kujinyima mwenyewe ili asiheshimiwe. Inayoonekana moja kwa moja. Kwa nini ilimbidi kukataa kuonekana moja kwa moja? Biblia inasema kwamba Baba na Mwana ni Roho, lakini wanaonekana pia! Haya yote ni upuuzi, kwani Yesu, hata alipojinyenyekeza kabisa alipokuwa anatembea duniani, bado alipokea maombi ya moja kwa moja! Biblia na Roho ya Unabii inathibitisha ukweli kwamba ni Baba na Mwana pekee wanaopokea maombi, na hatutapata maelezo ya Roho Mtakatifu kama kiumbe au kama. Mtu tunayeweza kumwomba - hata baada ya misheni na mpango wa wokovu kukamilika. Cha kusikitisha ni kwamba wengine hupuuza mambo haya yaliyo wazi na ya kweli! Je, Ellen White aliwahi kusisitiza umuhimu wa kupiga magoti katika sala kwa Mungu?

- "Katika **ibada ya hadhara na ya faragha**, ni wajibu wetu kupiga **magoti mbele ya Mungu** tunapotoa maombi yetu kwake. Yesu, kielelezo chetu, 'alipiga magoti, akaomba.' Na juu ya wanafunzi Wake imerekodiwa kwamba wao, pia, 'walipiga magoti, na kusali.' Stefano 'akapiga magoti.' Paulo alitangaza hivi: 'Napiga magoti kwa Baba wa Bwana wetu Yesu Kristo.' Katika kuungama mbele za Mungu dhambi za Israeli, Ezra alipiga magoti. Danieli 'alipiga magoti mara tatu kila siku, akaomba, na kushukuru mbele za Mungu wake.' Na mwaliko wa mtunga-zaburi ni: Njoo! Tuabudu na kuinama: na tupige magoti mbele za Bwana Muumba wetu." {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."

Sala ndefu?

- "Mazungumzo ya muda mrefu na maombi hayako mahali popote, na haswa katika mkutano wa kijamii. Wanawachosha malaika pamoja na watu wanaowasikiliza. Maombi yetu yanapaswa kuwa mafupi, na yawe sawa. Hebu Roho wa Mungu aijaze mioyo ya waabuduo, na itafagilia mbali taratibu zote na upumbavu." {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: **Ellen White Anaelezeaje Mbingu na Cheo Yesu alichokuwa nacho Mbinguni kutoka kwa Mwanzo Sana?**

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “**Shetani aliifahamu vyema nafasi ya heshima ambayo Kristo alikuwa nayo Mbinguni kama Mwana wa Mungu, mpendwa wa Baba.“** {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.”

- “**Mfalme wa ulimwengu** wote mzima aliyaita majeshi ya mbinguni mbele Yake, ili **katika uwepo wao apate kuweka wazi nafasi ya kweli ya Mwanawe na kuonyesha uhusiano** Alioudumisha kwa Viumbe vyote vilivyoumbwa. **Mwana wa Mungu alishiriki kiti cha enzi cha Baba, na utukufu wa Yule wa milele, aliyeko mwenyewe alizingira zote mbili**. Karibu na kiti cha enzi walikusanya malaika Watakatifu, umati mkubwa sana, usiohesabika —“elfu kumi mara elfu kumi, na maelfu ya maelfu” (Ufunuo 5:11), malaika walioinuliwa zaidi, wakiwa wahudumu na raia, wakifurahia nuru iliyowashukia kutoka **katika uwepo wa Mungu. Kabla ya wenyeji wa mbinguni waliokusanyika, Mfalme alitangaza kwamba hakuna mwingine isipokuwa Kristo**. Mzaliwa wa pekee wa Mungu, angeweza kuingia kikamilifu katika makusudi Yake, na kwake ilikuwa hivyo aliyejitolea kutekeleza mashauri makuu ya mapenzi yake. Mwana wa Mungu alikuwa amefanya mapenzi ya Baba katika uumbaji wa majeshi yote ya mbinguni; na kwake, na kwa Mwenyezi Mungu. heshima na utii wao ulistahili. Kristo alikuwa bado atumie uwezo wa Kiungu, katika uumbaji wa ardhi na wakazi wake. Lakini katika haya yote asingetafuta uwezo aukujiinua kinyume na mpango wa Mungu, lakini angeinua utukufu wa Baba na kutekeleza makusudi yake ya wema na upendo.” {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.”

- “Malaika waliokuwa waaminifu na wa kweli walitafuta kupatanisha malaika huyu mwenye nguvu, mwasi na mapenzi ya Muumba wake. Walihalalisha tendo la Mungu la kumpa Yesu Kristo heshima, na kwa hoja zenye nguvu walitaka kumsadikisha Shetani kwamba heshima ilikuwa yake sasa kuliko hapo awali. **Baba alikuwa ametangaza heshima ambayo alikuwa amempa Mwanawe. Walieleza waziwazi kwamba Yesu alikuwa Mwana wa Mungu, aliyekuwa pamoja Naye kabla ya kuumbwa kwa malaika; na kwamba amewahi kusimama mkono wa kuume wa Mungu** […] Kupokea kwa **Kristo heshima ya pekee kutoka kwa Baba, mbele ya malaika,** hakukupunguza heshima ambayo alikuwa amepokea hapo awali.” {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.”

Ufafanuzi huo wa kina wa uongozi wa mbinguni ungeweza tu kuwa tokeo la maono ya kinabii, si mawazo ya mwanadamu, kwani mwanadamu hana haki ya kutoa kauli kama hiyo bila ufunuo wa Mungu.

- “Walikuwa wamekuja kujiinua, na walisahau kwamba uzuri wao wa utu na tabia ulitoka kwa Bwana Yesu. **Ukweli huu ambao malaika [walioanguka] wangeficha, kwamba Kristo alikuwa Mwana pekee wa Mungu, na walikuja kufikiria kwamba hawakuwa. kushauriana na 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.”

- “Shetani na wasaidizi wake walikuwa wakijitahidi kurekebisha serikali ya Mungu. Hawakuridhika na hawakuwa na furaha kwa **sababu hawakuweza kutazama katika hekima yake isiyochunguzika na kujua makusudi yake katika kumwinua Mwanawe Yesu, na kumpa nguvu na amri zisizo na kikomo. Waliasi mamlaka ya Mwana.”** {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**.”

- **“Mungu na Kristo na malaika wa mbinguni walikuwa upande mmoja, na Shetani upande mwingine.** Ijapokuwa uwezo usio na kikomo na ukuu wa **Mungu na Kristo**, malaika walichukizwa. Udanganyifu wa Shetani ulianza kufanya kazi, na kwa kweli wakaamini kwamba Baba na Mwana walikuwa adui zao na kwamba Shetani ndiye aliyekuwa mfadhili wao.” {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.”

Roho Mtakatifu yuko wapi katika hali hii? Ikiwa Yeye angekuwa kiumbe wa tatu, hiyo ingemaanisha kwamba malaika wa mbinguni walikuwa wa maana zaidi kuliko Yeye! Je, aya hii inahusiana na wakati wa utume wa Kristo Duniani au kabla ya hapo? Je, sikuzote Yesu amekuwa kwenye mkono wa kuume wa Baba yake? Je, Mungu alibadilisha chochote katika yale aliyomwonyesha nabii Wake katika maono? Mungu daima hukaa sawa. Nukuu hizi ni sahihi sana kwamba hakuna uwezekano wa tafsiri isiyo sahihi! Hata katika 1910, Ellen White bado alishikilia kweli kwamba Yesu alikuwa Mwana halisi wa Mungu. Yeye kamwe kamwe hakutumia neno, Utatu, hata kama hilo ndilo neno lililotumiwa sana katika ulimwengu wa Kikristo wa wakati wake ili kustahili Uungu wa Yesu.

Ellen White pia aliandika kwamba, kuhusu asili ya Roho Mtakatifu, ukimya ni dhahabu Kuna mjadala kuhusu nini maana ya hii na inahusisha nini. Biblia na Roho ya Unabii inazungumza katika sehemu nyingi kwa uwazi sana kwamba Mungu Baba alikuwa daima juu ya Mwanawe wa Pekee, na kwamba Mfalme wa Mbinguni katika umilele wote daima alimpa Mwanawe vyeo vya juu mfululizo, ambavyo Ellen White inasema ilikuwa sababu ya wivu wa Lusifa. Jina la "Mwana" halihusiani na la Kristo pekee kupata mwili duniani lakini ilikuwa cheo chake katika umilele uliopita.

Ellen White aliandika wazi kwamba kulingana na uongozi wa mbinguni, Lusifa makerubi, alikuwa chini ya Kristo moja kwa moja katika mamlaka, nguvu, na utukufu. Ikiwa kulikuwa na Utatu halisi mbinguni, basi angesema kwamba cheo cha Lusifa kilikuwa chini tu ya Baba, Mwana, na Roho Mtakatifu. Lakini, kulingana na neno la kiunabii, alikuwa, kama malaika aliyeumbwa, aliyefuata baada ya Kristo, na Yesu alikuwa wa pili kwa Baba. Ikiwa Utatu ulikuwa wa kweli, kwa nini nabii hakuona katika maono Roho Mtakatifu kama Mungu wa tatu? Je, tunasoma nini katika nukuu mbili zinazofuata kutoka **Early Writings - Maandiko ya Awali**?

- "**Shetani** alikuwa malaika mwenye heshima mbinguni, **karibu na Kristo**." {Ellen White: EW, p. 145.1 1858}

Hapa tunaweza kuona ni kwa nini Shetani, kama aliyefuata kwa heshima, baada ya Kristo, alitamani kuunda Utatu na kulifaa jina la Roho Mtakatifu. Alifanya hivyo kwa sababu alimwonea wivu Kristo na alitaka kuhesabiwa kuwa Mungu na anayestahili kuabudiwa kama vile Baba na Mwana wanavyostahili kuabudiwa. Kupitia Utatu, anatafuta heshima ya Uungu, ambayo kama kiumbe aliyeumbwa kamwe isingekuwa yake, si katika siku zilizopita wala siku zijazo!

- “Baadhi ya malaika walimhurumia Shetani katika uasi wake, na wengine walishindana vikali kwa ajili ya **heshima na hekima ya Mungu katika kumpa Mwanawe mamlaka**. Kulikuwa na ugomvi kati ya malaika. Shetani na wasaidizi wake walikuwa wakijitahidi kurekebisha serikali ya Mungu. Walitamani kutazama katika hekima yake isiyotafutika, **na kuhakikisha kusudi lake la kumwinua Yesu na kumpa uwezo na amri zisizo na kikomo. Waliasi mamlaka ya Mwana.** Jeshi lote la mbinguni lilikuwa kuitwa mbele ya Baba ili kila kesi iamuliwe.” {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 alikuwa daima Mwana, akipokea mamlaka yake kutoka kwa Baba yake! Ni Baba pekee, kama Mamlaka kuu zaidi, aliketi kwenye kiti cha enzi wakati kesi za malaika zilipokuwa zikiamuliwa. Baada ya dhambi, malaika Gabrieli alipokea nafasi ya Lusifa. Kwa kupokea heshima hii, hakuwa sehemu ya aina yoyote ya utatu, wala katika uongozi hakuwa sawa na Baba na Mwana.

- “Ilikuwa ni **Gabrieli**, malaika **aliyefuata cheo cha Mwana wa Mungu**, ambaye alikuja na ujumbe wa Kiungu kwa Danieli.” {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.“

20: **Yesu Alikuwa Daima Mzaliwa Halisi Mwana katika Roho ya Unabii na katika Biblia**

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “Mtumikieni Bwana kwa hofu, na kufurahi kwa kutetemeka. **Busuni Mwana**, asije akakasirika, nanyi mkaangamia katika njia, ghadhabu yake itakapowaka kidogo. Heri wote wanaoweka imani yao kwake.” {Zaburi 2:11-12}

- “Ni nani aliyepaa mbinguni, au akashuka? ni nani aliyekusanya upepo katika ngumi zake? ni nani aliyefunga maji katika nguo? ni nani aliyeithibitisha miisho yote ya dunia**? jina lake ni nani, na jina la Mwanawe ni nani, kama ukijua**? Kila neno la Mwenyezi Mungu ni msafi, ni ngao kwa wale wanaomtegemea. Usiongeze maneno yake, asije akakulaumu, ukaonekana kuwa mwongo.” {Mithali 30:4-6}

- “Mwanadamu, tabiri, useme, Bwana asema hivi; Semeni, upanga, upanga umenolewa, umesuguliwa tena; umeng'aa, umeremeta; je! tufanye furaha? inaidharau fimbo ya **mwanangu** kama kila mti. Na yeye ameutoa ili ung'olewe, upate kushikwa; upanga huu umenolewa, nao uko iliyosafishwa, ili kutia mkononi mwa mwuaji.” {Ezekieli 21:9-11}

Na Ufunuo pia unaeleza matumizi ya Yesu ya upanga Wake dhidi ya wenye dhambi:

- “**Na upanga mkali hutoka kinywani mwake**, ili awapige mataifa kwa huo; naye atawachunga kwa fimbo ya chuma; naye anakanyaga shinikizo la divai ya wakali ghadhabu ya Mwenyezi Mungu.” {Ufunuo 19:15}

- “Yeye **alikuwa** ukuu wa mbinguni, **Mwana pekee wa Mungu**. Hata hivyo ‘Mungu aliupenda ulimwengu, hata akamtoa Mwanawe pekee, ili kila mtu amwaminiye asipotee, bali awe na uzima wa milele.’ Yohana 3:16“ {Ellen White: Testimonies for the church, Vol. 9, uk. 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.”

- “Nitawezaje kubeba agizo ambalo Kristo amewapa watu wake kwa njia ya kuvutia—bahati ya kuwa watenda kazi pamoja na **Roho wa kweli yote inayodhihirishwa katika mwili—Mwana wa Mungu wa Uungu, aliyevikwa ubinadamu**, njia iliyobuniwa na kutayarishwa kudumu daima. kupokea na kutoa mkondo wa mbinguni? Mwenyewe Chemchemi inayofurika, Yeye inapokea kuwasiliana na wale wote ambao watakubali zawadi hiyo.” {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.”

“Kuvikwa ubinadamu” kunamaanisha kuja kwake duniani: Alibaki kuwa Mwana basi, lakini alichukua juu ya asili ya mwanadamu.

- “**Baba alifanya kazi kupitia Mwanawe katika uumbaji wa Viumbe vyote vya mbinguni**. ‘Kwa yeye vitu vyote viliumbwa, ... ikiwa ni viti vya enzi, au usultani, au enzi, au mamlaka. Vitu vyote viliumbwa na Yeye, na kwa ajili Yake.” {Ellen White: Letter 256, August 1, **1906**, par. 9} “**The Father wrought by His Son in the creation of all <u>heavenly</u> 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.“

- “Katika ubinadamu Wake alikuwa mshiriki wa asili ya Uungu. Katika **kupata mwili Kwake alipata kwa maana mpya cheo cha Mwana wa Mungu**. Malaika akamwambia Mariamu, “Nguvu zake Aliye juu zitakufunika kama kivuli; kwa hiyo pia kile Kitakatifu kitakachozaliwa na wewe kitakuwa aitwaye Mwana wa Mungu” (Luka 1:35). Wakati Mwana wa mwanadamu, Alifanyika **Mwana wa Mungu kwa maana mpya**. Hivyo alisimama katika ulimwengu wetu—Mwana wa Mungu, lakini akiwa ameungana na wanadamu kwa kuzaliwa.” {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.”

Maneno “Mwana wa Mungu katika maana mpya” yangekuwa yasiyo na maana, ikiwa hapo awali Yesu hangekuwa “Mwana wa Mungu katika maana ya kale.” Kwa nini "katika maana mpya"?

Kwa sababu aliweka kando Uungu wake na kuchukua asili ya kibinadamu ili aweze kufa kwa ajili yetu.

- "Mungu akawa mmoja na mwanadamu wakati, **katika baraza kati ya Baba na Mwana mbinguni** iliamuliwa kwamba ikiwa mwanadamu alianguka kutoka kwa uaminifu wake, Mwana wa Mungu anapaswa kuwa Mkombozi Wake na kurejesha ndani Yake mfano wa maadili wa Mungu." {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.”

Ikiwa Roho Mtakatifu alikuwa kiumbe na sehemu ya Utatu, kwa nini hakushiriki katika mambo ya mbinguni baraza?

- “Shetani alikuwa na wafadhili mbinguni, akachukua idadi kubwa ya malaika pamoja naye. **Mungu na Kristo na malaika wa mbinguni walikuwa upande mmoja, na Shetani upande mwingine.** Ijapokuwa uwezo usio na kikomo na ukuu wa **Mungu na Kristo**, malaika walichukizwa. Udanganyifu wa Shetani ulianza kufanya kazi, na kwa kweli wakaamini kwamba **Baba na Mwana** walikuwa adui zao na kwamba Shetani ndiye aliyekuwa mfadhili wao.” {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.”

- “Shetani alijua vyema **cheo ambacho Kristo alikuwa nacho mbinguni kama Mpendwa wa Baba**. **Ili Mwana wa Mungu aje hapa duniani kama mwanadamu alivyomjaza kwa mshangao na wasiwasi. Hakuweza kufahamu siri ya dhabihu hii kuu**. Nafsi yake yenye ubinafsi haikuweza kuelewa upendo huo kwa jamii iliyodanganywa.” {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.”

Je, “kiumbe wa tatu wa Utatu” hakuwa upande wowote wa pambano hilo? Yesu ni Mwana, hata kabla ya anguko la Adamu na Hawa:

- “Walingoja kwa hamu kiasi gani kuona kama hao wawili Watakatifu wangedanganywa na yule mjaribu, na kujitoa katika ufundi wake. Walijiuliza, Je, wenzi hao watakatifu watahamisha imani na upendo wao kutoka kwa **Baba na Mwana** hadi kwa Shetani? Je, wataukubali uwongo wake kuwa ni kweli?” {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?”

- “Malaika akasema, ‘Je, unafikiri kwamba Baba alimtoa **Mwanawe mpendwa** bila shida? Hapana, hapana.’ **Ilikuwa hata pambano na Mungu wa mbinguni ikiwa kumwacha mwanadamu mwenye hatia aangamie, au kumtoa Mwanawe mpendwa afe kwa ajili yao …** Mungu kubadilisha au kubadilisha sheria **yake**, kuokoa mwanadamu aliyepotea, anayeangamia; kwa hiyo alimwacha **Mwanawe** mpendwa afe kwa ajili ya makosa ya mwanadamu.” {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Mungu alimtuma Mwanawe mwenyewe katika mfano wa mwili ulio wa dhambi, astahiliye udhaifu wa kimwili, akijaribiwa katika mambo yote kama sisi. **Alikuwa Mwana wa Mungu aliye hai. Utu Wake haukuanza na kupata kwake mwili katika mwili.”** {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**.”

- "**Ukweli huu ambao malaika [walioanguka] wangeficha, kwamba Kristo alikuwa Mwana pekee wa Mungu, na walikuja kufikiria kwamba hawakupaswa kushauriana na 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 alikuwa Mwana halisi kabla ya kuja Duniani na kabla ya kuanguka kwa mwanadamu katika dhambi. Hii inaeleza kwa nini Mungu, akiwa Baba halisi, alijitahidi kumtoa Mwana Wake halisi. Utatu sio a Baba anayemtoa Mwanawe! Kulingana na fundisho hilo, Mungu Baba ni sehemu tu ya hilo Utatu, na sio Baba halisi. Kulingana na mantiki hiyo, Yesu angeweza kuwa Baba Yake Mwenyewe! Waumini Utatu lazima watoe tafsiri za kiholela: katika sehemu moja "Mungu" inamaanisha moja tu Kuwa wa Utatu; katika lingine, “Mungu” humaanisha Utatu mzima. Wanakataa kweli hizo zilizo wazi, kukiuka kanuni za kitheolojia! Ama moja au nyingine! Katika Biblia, hakuna sehemu moja inayosema kwamba Mungu ni umoja wa Watu watatu, au kwamba Baba, Mwana, na Roho Mtakatifu ni Mungu mmoja, wala kwamba Yesu hakuwa Mwana pekee siku zote. Kinyume na Biblia, sasa wanatheolojia wanafundisha kwamba Yesu alikuwa akicheza tu nafasi ya Mwana katika muktadha wa mpango wa wokovu.

- “…Mimi nimezaliwa kwa ajili hii, na kwa ajili hiyo nalikuja ulimwenguni, ili niishuhudie kweli. Kila mmoja wa ukweli huisikia sauti yangu.” {Yohana 18:37}

- “Yesu akawaambia, Kama Mungu angekuwa Baba yenu, mngenipenda mimi; **wala sikuja kwa nafsi yangu, bali yeye ndiye** aliyenituma.” {Yohana 8:42}

Nilisonga mbele” na “nilitoka” ni maneno mawili tofauti kabisa, yasiyohusiana, ambayo katika aya hii yamewasilishwa tofauti (yaliyoendelea **na** kutoka). Pia wanapewa mpangilio wa matukio, ili tuweze kutambua bila shaka, kwamba humu yanaelezwa matukio mawili tofauti, kwamba kuzaliwa kwa Yesu mbinguni, kukitoka kwa Baba na baadaye kuja kutoka kwa Baba hadi Duniani, ni matukio huru kabisa katika umilele historia. Biblia inasema waziwazi kwamba Yesu alikuwa Mwana hata mbinguni, kabla ya kuja kwake mara ya kwanza kwa Dunia:

- "Na kumngojea **Mwanawe kutoka mbinguni**, ambaye alimfufua katika wafu, naam, Yusu, na kutuokoa katika ghadhabu inayokuja.“ {1 Wathesalonike 1:10}

Je, mstari hapo juu unazungumzia hadhi ya awali ya Yesu kama Mwana, asiyetegemea mpango wa wokovu?

- “Kristo **alikuwa** Mwana wa Mungu; Alikuwa mmoja pamoja Naye **kabla** ya malaika kuumbwa.” {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.”

- “**Mwana wa Kiungu wa Mungu** aliona kwamba hakuna mkono wowote ila wake mwenyewe ungeweza kumwokoa mwanadamu aliyeanguka. Yeye nia ya kumsaidia mwanadamu.” {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.”

- “Ambaye yeye mwanzo alikuwa yuna namna ya Mungu, naye hakuona kuwa sawa na Mungu kuwa ni kitu cha kushikamana nacho.” {Wafilipi 2:6}

Maneno haya yanatuonyesha kwamba Yesu kama Mwana hakufikiri, hata mbinguni, kuwa ni unyang'anyi kuwa sawa naye, na kwamba kama Mwana alikuwa chini ya Mungu.

Maneno haya hayawezi kufasiriwa katika muktadha wa wakati Wake hapa Duniani, kwa maana hapo Hakuwa katika umbo la Mungu! Yesu alikuwa Mwana hata kabla ya uumbaji wenyewe, hata kabla hajaamua kusaidia wanadamu walioanguka! Na tunaona ukweli huu ukithibitishwa katika Agano la Kale:

- “Ndipo Nebukadreza akastaajabu, akainuka kwa haraka, akasema, akawaambia washauri wake, Je! Wakajibu, wakamwambia mfalme, Kweli, Ee mfalme. Akajibu, akasema, Tazama, naona watu wanne huru, wakitembea katikati ya moto, wala hawana madhara; **na sura ya yule wa nne ni kama Mwana wa Mungu**.” {Danieli 3:24-25}

- “**Nebukadreza** alijuaje kwamba umbo la yule wa nne lilikuwa kama **Mwana wa Mungu? Alikuwa amesikia habari za Mwana wa Mungu kutoka kwa mateka** Waebrania waliokuwa katika ufalme wake. Walikuwa wameleta ujuzi wa Mungu aliye hai anayetawala vitu vyote.” {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.”

- “Hapa machoni pa mfalme akawaona katika tanuru wale aliowatupa, wakitembea katikati ya ule moto, naye akaona umbo la **nne kama Mwana wa Mungu**. Kwa hiyo unaweza kuona kwamba mfalme hakuwa mjinga juu ya **Mungu na Mwanawe**.” {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**.”

Je, Yesu alikuwa Mwana wa mfano tu, ndani ya wigo wa misheni ya kuzaliwa kwake duniani kwa Yeye kwanza kuja? Hapa tunaona kwamba hata katika nyakati za Agano la Kale haikuwa wazi tu watumishi wa Mungu kwamba Yesu alikuwa Mwana, lakini hata alijidhihirisha wakati huo kama Mwana!

Ndiyo maana hata Mafarisayo walimwuliza Yesu kama yeye ni Mwana, kwa maana hata wao walielewa. tofauti na leo, kwamba Yesu alikuwepo siku zote kama Mwana!. Nabii wa Mungu aliandika nini kuhusu wale wanaokataa ukweli kwamba Yesu ni Mwana wa Mungu?

- “Na Petro, akieleza juu ya hatari ambazo kanisa lingefichuliwa katika siku za mwisho, inasema kama vile kulikuwa na manabii wa uongo waliowaongoza Israeli katika dhambi, ndivyo kutakuwa na uongo walimu, ‘watakaoingiza kwa siri mafundisho mapotofu, wakimkana hata Bwana aliyenunua. wao.... Na wengi watazifuata njia zao za ufisadi.’ 2 Petro 2:1, 2. Hapa mtume ameonyesha **mojawapo ya sifa zilizowekwa alama za walimu wa kiroho. Wanakataa kumkiri Kristo kama Mwana (**halisi na halisi**) wa Mungu**. Kuhusu walimu hao Yohana mpendwa atangaza hivi: ‘Ni nani aliye mwongo ila yeye akanaye kwamba Yesu ndiye Kristo? Yeye ni mpinga-Kristo, anayemkana Baba na Mwana. Yeyote amkanaye Mwana, huyo hana Baba.’ 1 Yohana 2:22, 23. Imani ya kiroho, kwa kumkana Kristo, inamkana Baba wote wawili na Mwana, na Biblia hutamka kuwa udhihirisho wa mpinga-Kristo.” {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.”

- "...Nakuapisha kwa Mungu aliye hai, utuambie kama wewe ndiwe **Kristo, Mwana wa Mungu**." {Mathayo 26:63}

- “Ni jambo kubwa kumwamini Yesu. Tunasikia wengi wakisema, “Amini, amini; unachotakiwa kufanya ni kumwamini Yesu.” Lakini ni pendeleo letu kuuliza, Imani hii inatia ndani nini? na inaelewa nini? Kuna wengi wetu ambao wana imani ya jina, lakini hatuleti imani hiyo katika tabia zetu. Kauli inasemwa kwamba shetani aliamini na akatetemeka. **Aliamini kwamba Kristo alikuwa Mwana wa Mungu alipokuwa ndani mbinguni;** na alipokuwa katika dunia hii alipokuwa akigombana Naye hapa kwenye uwanja wa vita, alimwamini Kristo; lakini hii inaweza kumuokoa? Hapana, kwa sababu hakumtia Kristo ndani maisha yake na tabia yake.” {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.”

Je, unabii huo ulitimizwa katika kanisa kwamba Yesu angekanwa kuwa Mwana halisi wa Mungu?

Theolojia ya kisasa yasema kwamba Mwana alikuwa “nafasi tu” na kwamba Yesu si Mwana kikweli Fundisho hili linatoka wapi?

Kulingana na nukuu hapo juu, ilitoka moja kwa moja kutoka kwa wachawi waliofichwa! Mungu anatuita, kwa machozi machoni pake, kurudi kwake, ili tusipoteze uzima wa milele, ambao kwa ajili yake alitoa dhabihu ya thamani isiyoeleweka!

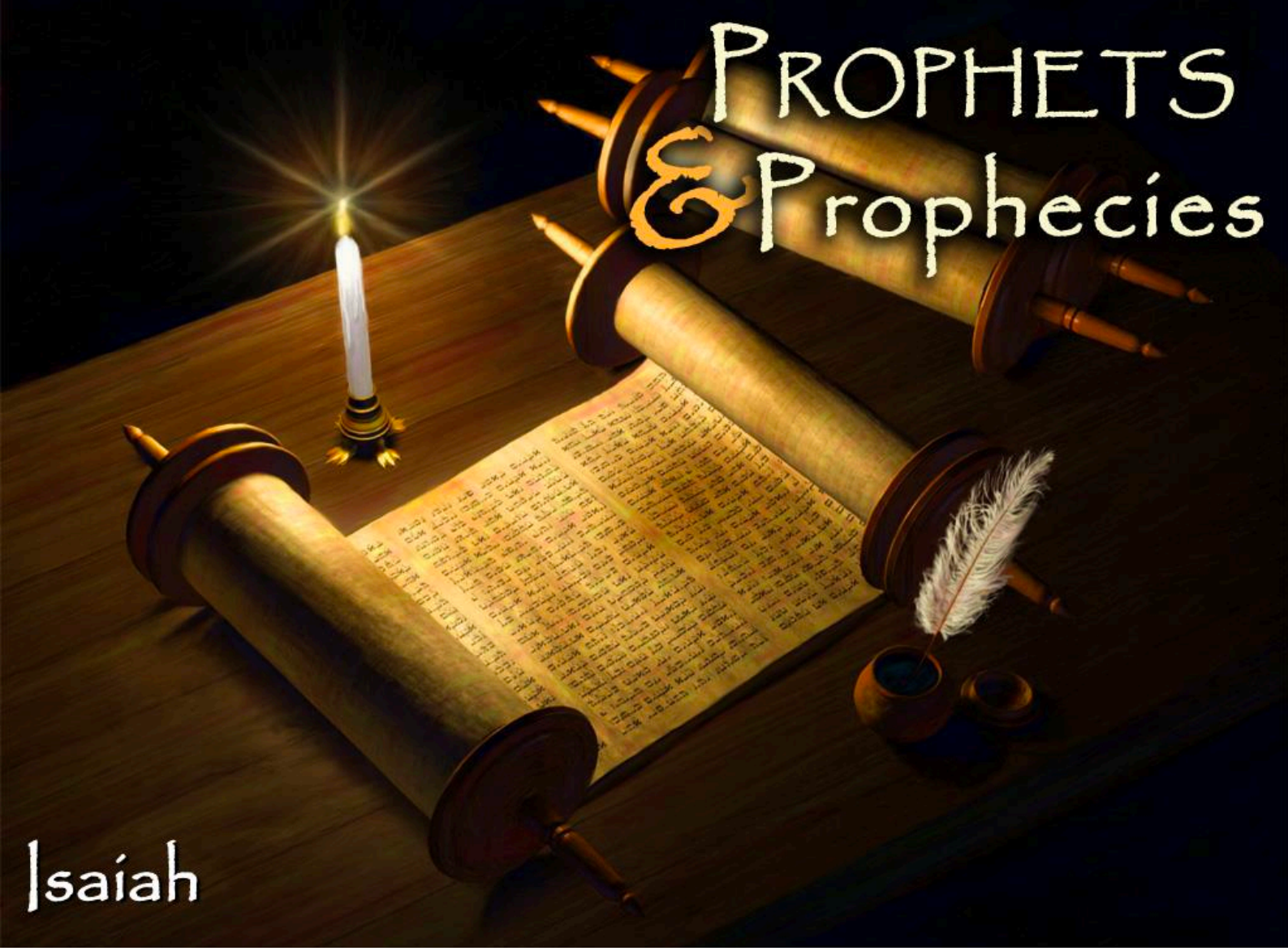
Yesu amekuwa Mwana siku zote!

- “Ninasihi kila mmoja awe wazi na thabiti kuhusu ukweli fulani ambao tumepokea na kusikia na kutetea. Kauli za Neno la Mungu ziko wazi. Panda miguu yako kwa uthabiti kwenye jukwaa la ukweli wa milele. Kataa kila awamu ya makosa, ingawa imefunikwa **mfano wa uhalisi, unaokana utu wa Mungu au wa 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: Je, Yesu anaitwa “Baba wa milele” katika Isaya 9:6?

Orodha ya Sura Hadi Mwanzo wa Kitabu Uongo

- “Hapo mwanzo kulikuwako Neno, naye Neno alikuwako kwa Mungu, naye Neno alikuwa Mungu. Huyo mwanzo alikuwako kwa Mungu.” {Yohana 1:1.2}. Kristo, Neno, mwana pekee wa Mungu, alikuwa mmoja na Baba wa milele—mmoja katika asili, katika tabia, katika kusudi—**kiumbe pekee ambacho kingeweza kuingia katika mashauri na makusudi yote ya Mungu** (Baba). “Maana kwa ajili yetu **mtoto** amezaliwa, **Tumepewa mtoto** mwanamume; na uweza wa kifalme utakuwa begani mwake; naye ataitwa jina lake, **Mshauri wa ajabu**, Mungu mwenye nguvu, **Baba wa milele (ad-ab’**), Mfalme wa Amani." {**Isaya 9:6**}. “Lakini wewe, Bethlehemu Efrata, uliye mdogo kuwa miongoni mwa maelfu ya Yuda, lakini kutoka kwako atanitokea, yaani, kuwa mtawala katika Israeli; ambaye **matokeo** yake yamekuwa tangu zamani za kale, **tangu milele**.” (Mika 5:2) {Ellen White: PP 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** (Father). “For unto us a **Child** is born, unto us **a Son is given**: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The **mighty God (´el´)**, The **everlasting Father (´ad-ab´)**, The Prince of Peace.” **{Isaiah 9:6}**. “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**.” (Micah 5:2) {Ellen White: PP p. 34}



Neno la Kiebrania '**el'** (lililotafsiriwa kama **Mungu** katika Biblia nyingi) wakati huo huo linaweza kutafsiriwa kwa njia tofauti kabisa: (kulingana na ESmS - Elberfelder Studienbibel 422 na 425) pia na **'uwezo', 'nguvu', 'nguvu'** au **'shujaa wa kiungu '** au (kulingana na Buber-Rosenzweig) na '**mshauri**', au (kulingana na Eduard Rupprecht) na '**nguvu**' na '**shujaa**', au (kulingana na ´Biblische Concordanz) **'Yeye anayeleta shauri kwa Mwenyezi**', au (kulingana na Gute Nachricht Bibel) **'shujaa hodari',** kwa sababu inarejelea Mwana wa Mungu Yesu!

Jina „**Baba wa Milele**" **'ad-ab'** pia limetafsiriwa zaidi katika maana ya Utatu! Neno la Kiebrania katika Isaya 9:6-7 '**ad'** (kulingana na ESmS - Elberfelder Studienbibel 5814 na 5815), ingawa limetafsiriwa kwa kiasi kikubwa kama **'milele**', linaelekea kumaanisha '**milele**', '**kudumu'** au '**mawindo'** kwa sababu neno 'milele' kwa Kiebrania ni 'olam' (ESmS 5886)! Pia neno la Kiebrania 'ab' maana yake si tu **'baba'** bali (kulingana na ESmS Na. 1) pia 'mwanzilishi (wa ngawira)'. Dk der Wette aliitafsiri kama 'baba nyara'. Prof. Dr. Naftali Herz (Tur-Sinai) **anaitafsiri kama** 'ya baba wa mawindo'.

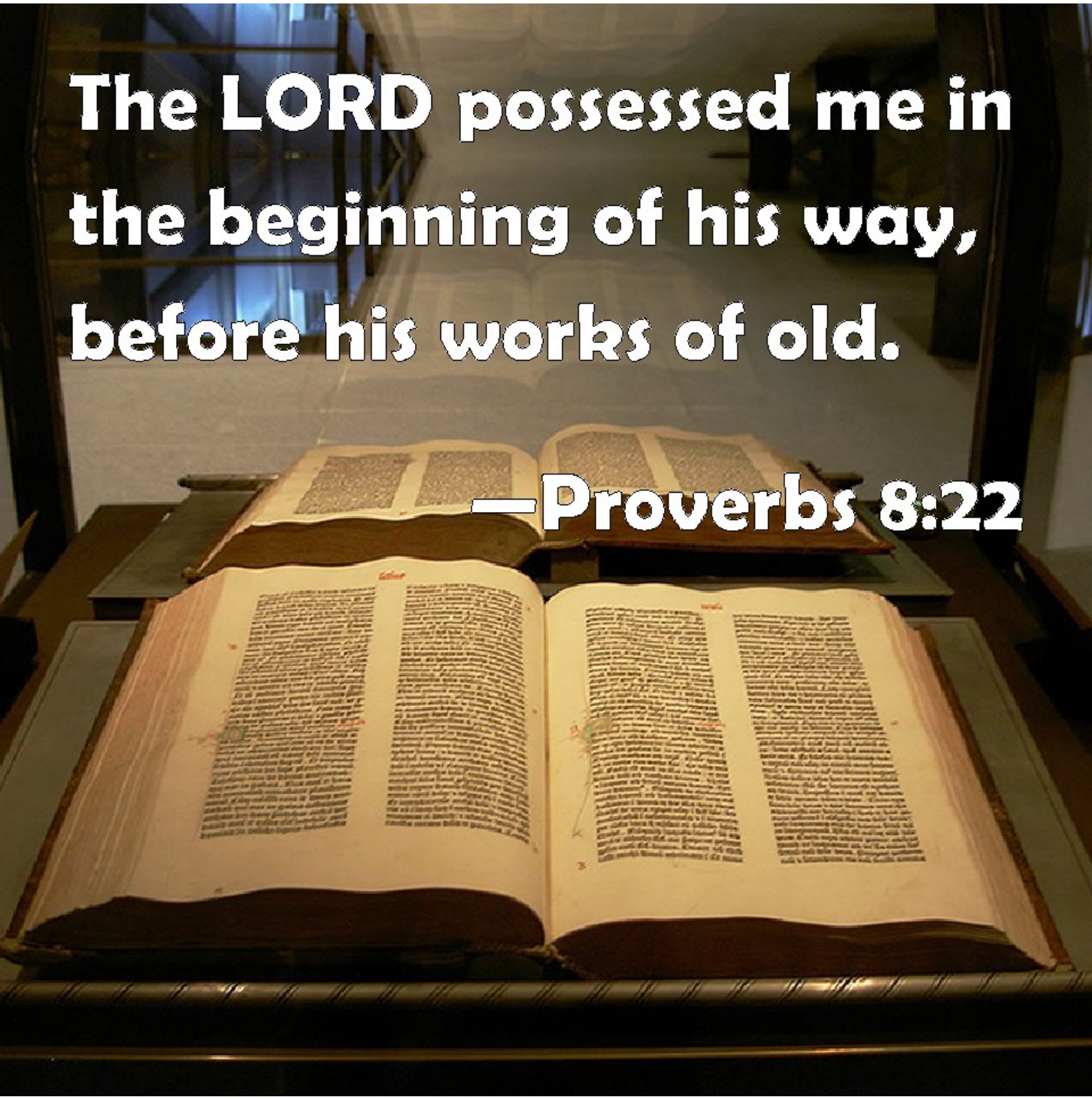
Martin Buber na Franz Rosenzweig wanatafsiri neno katika kitabu "Maandiko" kama **'Baba wa Ushindi** (Mawindo)', ambayo inamwonyesha Yesu, kwa sababu alizaliwa na kufa kwa ajili yetu ili tupate uzima wa milele. Jina “Mungu Baba” kamwe si jina la Yesu, bali ni lake tu Baba, kwa sababu mwana hawezi kuwa baba yake mwenyewe kwa wakati mmoja! Mistari yote katika Biblia ambayo Yesu ana jina la Mungu ina neno tofauti katika asili, kwa sababu jina la Mungu katika Biblia daima na bila ubaguzi linarejelea tu Mungu Baba. Kulingana na Biblia na Ellen White, Mungu Baba wa Yesu pekee ndiye Mungu wa Pekee wa Kweli asiye na mwanzo katika ulimwengu wote!

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

22: Mithali 8:22-30 - Yesu alizaliwa kabla kila kitu

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Ellen White anaandika kwamba mistari iliyo hapa chini ni taarifa moja kwa moja kuhusu Yesu, ambapo anazungumza juu yake mwenyewe.



- “Kupitia Sulemani **Kristo alitangaza**: “**Bwana alinimiliki mimi** katika mwanzo wa njia yake, **kabla ya kazi zake za kale. Naliwekwa tangu milele, tangu mwanzo, hata haijakuwapo dunia.** Wakati hapakuwa na vilindi, nilizaliwa; wakati hakuna chemchemi zilizojaa maji. Kabla milima haijawekwa imara, **kabla ya vilima nalizaliwa....** Alipoipa bahari amri yake, maji yasipite amri yake; alipoweka misingi ya dunia; basi nilikuwa karibu Naye, kama mmoja alilelewa pamoja Naye; nami kila siku nalikuwa furaha yake, nikifurahi daima mbele zake.” {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.”

- “Na **Mwana** wa Mungu atangaza hivi **kumhusu Yeye mwenyewe**: ‘Bwana alikuwa nami katika mwanzo wa njia yake, kabla ya kazi zake za kale. Naliwekwa tangu milele.... Alipoiweka misingi ya dunia, ndipo nalikuwa karibu naye, kama mtu aliyelelewa pamoja naye; kila siku nimekuwa furaha yake, nikifurahi mbele zake sikuzote.’ Mithali 8:22-22; 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 nani aliyepaa mbinguni, au akashuka? ni nani aliyekusanya upepo kwa ngumi zake? Ni nani aliyefunga maji katika vazi? Ni nani aliyeiweka imara miisho yote ya dunia? jina lake ni nani (Mungu Baba), **na jina la Mwana wake** ni nani (Yesu**), ikiwa Wewe siwezi kusema?” {Mithali 30:4}**

Licha ya maneno hayo yaliyo wazi kutoka katika Biblia, ambayo yanapaswa kukubaliwa kwa unyenyekevu, wanatheolojia badala yake hutoa madai mbalimbali kuhusu jinsi mistari hiyo “haimaanishi hivyo.” Mojawapo ya madai hayo ni kwamba neno “kuletwa” (linapatikana katika Biblia zote ulimwenguni!) “lilitafsiriwa kwa udhalimu,” kwa sababu katika Kiebrania pia ina maana sawia ya “kungoja kwa wasiwasi.” Katika Mithali, kuna zaidi ya neno moja linalotumika kwa kuzaliwa, na tunapolinganisha wote, hitimisho pekee ni kwamba wanamaanisha kuzaliwa:

- “Bwana alinimiliki mimi katika mwanzo wa njia yake, kabla ya matendo yake ya kale. naliwekwa (nis-sak-tî יתכסנ) tangu milele, tangu mwanzo, hata duniani. ilikuwa. Wakati hakuna vilindi, **nilizaliwa** (**ḥō-w-lā-lə-tî; יתלוח**); wakati hapakuwa na chemchemi zilizojaa maji. Kabla milima haijawekwa, **kabla ya vilima nalizaliwa** (**ḥō-w-lā-lə-tî; יתלוח**)” {Mithali 8:22-25}

Qā-nā-nî יננק (Strong's H7069) linatokana na neno qanah, ambalo linamaanisha kupata, kuunda, kupata, kununua.

- “**Adamu akamjua Hawa mkewe**; naye akapata mimba, akamzaa Kaini, akasema, **Nimepata** (qā·nî·ṯî יתינק) mwanamume kwa Bwana. {Mwanzo 4:1}

Ḥō·w·lā·lə·tî יתלוח (Strong’s H2342) linatokana na neno chul, ambalo maana yake ni kupindisha, kuzungusha, kucheza, kujikunja, kuogopa, kutetemeka, uchungu, kuwa katika uchungu, kuwa na uchungu.

- “Tazama, **mimi naliumbwa** katika hali ya uovu; na mama yangu alichukua mimba katika dhambi mimi.” {Zaburi 51:5}

Katika Mithali 8:22-30, ni wazi kabisa kwamba Yesu anasema mara kadhaa kumhusu Yeye kwamba **alizaliwa kabla ya kila kitu**! Agano la Kale, kwa usahihi zaidi kuliko Agano Jipya, linasisitiza ukweli kwamba Yesu, tangu mwanzo kabisa, ni Mwana halisi.

Inasema waziwazi kwamba Yesu, Mwana tangu milele, alizaliwa kabla ya chochote kuwepo. Kifungu hiki hakizungumzi juu ya kuzaliwa kwake Duniani! Kwa upande mwingine, Mungu pia hakuleta hekima Yake, kwa kuwa haina mwanzo, kama vile Yeye Mwenyewe hana! Aya hii haiwezi kuongea halisi kuhusu hekima! Usemi “tangu milele” unathibitisha kwamba usemi “milele na wakati” ni sifa za Ulimwengu ulioumbwa. Mungu hupita kila kitu, hata wakati, ambao ulikuja kuwepo wakati wa uumbaji wa Ulimwengu. Maneno yaliyoongozwa na roho ambayo yanafafanua maisha ya Yesu kwa neno “umilele” yanahusiana na kina na upana wa kuwako Kwake, jambo ambalo hatuwezi kuelewa kikamili. Ikiwa Yesu alikuwa na mwanzo au la, tunaweza kuona katika nukuu zingine, na vile vile katika aya hii, ambayo inasema wazi kwamba Yesu alizaliwa kabla ya mwanzo wa wakati, kabla ya mwanzo wa uumbaji, na kwamba vyote viliumbwa kupitia Yeye:

- “Kristo **alikuwa** Mwana wa Mungu; Alikuwa mmoja pamoja naye **kabla ya malaika kuumbwa.** Alikuwa amewahi kusimama mkono wa kuume wa Baba.” {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.”

- “Kuwekwa wakfu kwa mzaliwa wa kwanza kulikuwa na chimbuko lake hapo awali. Mungu alikuwa ameahidi kutoa **Mzaliwa wa Kwanza** wa mbinguni ili kumwokoa mwenye dhambi.” {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.”

- “**Kama vile Kristo alivyozaliwa MARA MBILI**,—mara moja katika umilele, mwana pekee wa Baba, na tena hapa katika mwili, hivyo kuunganisha Uungu na mwanadamu katika kuzaliwa huko kwa pili…” {W.W. Prescott, Mapitio ya Majilio na Sabato Herald, Vol. 73, No. 15, Aprili 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 **mzaliwa wa kwanza** wa mbinguni!

23: Waebrania 1:1-9 Ufufuo wa duniani tu au pia kuzaliwa mbinguni?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

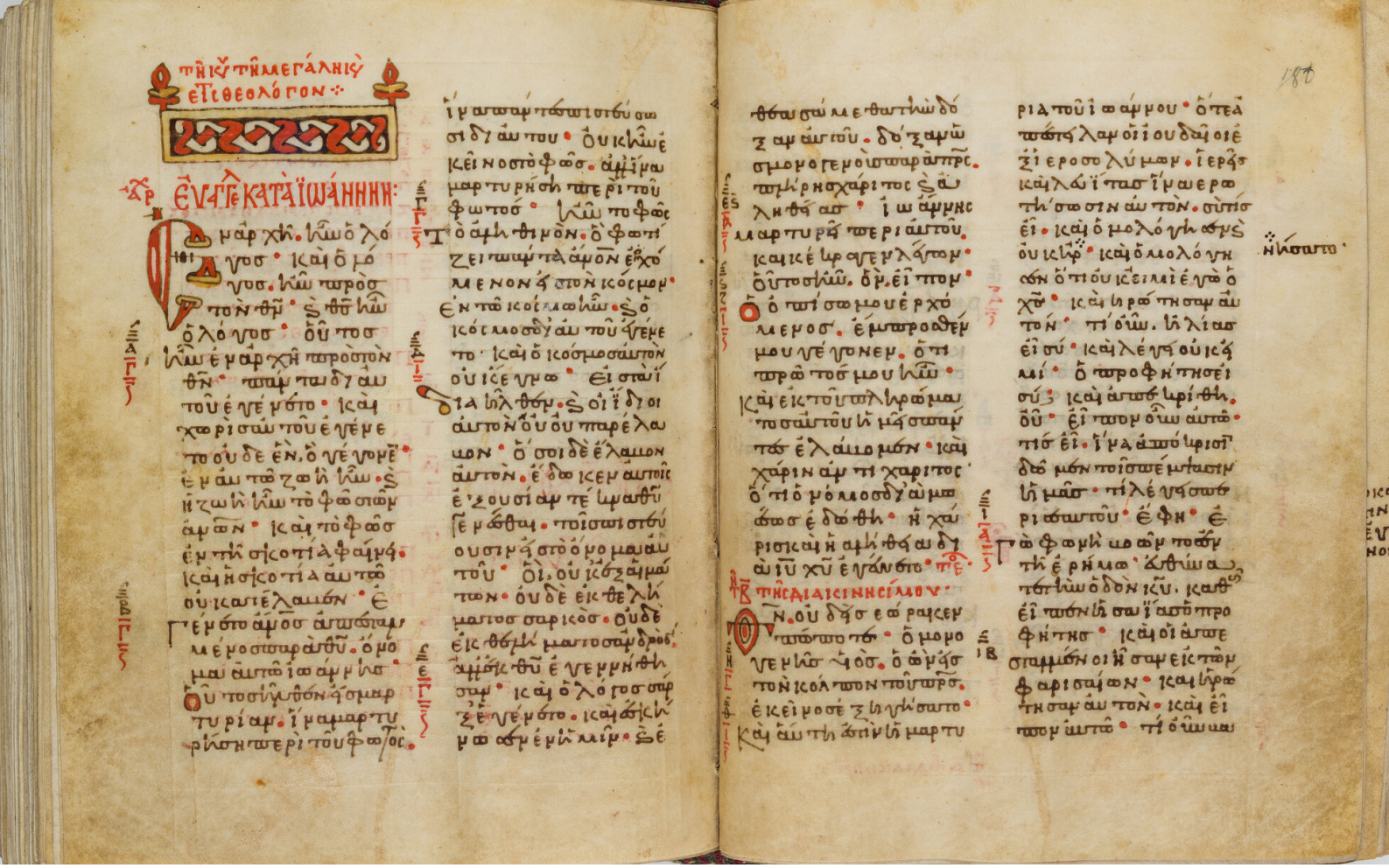
Ufafanuzi huu wa Kibiblia wa kuzaliwa kwa Yesu unatumiwa haswa kama "uthibitisho," kwamba tu katika muktadha wa kuzaliwa na kufufuka kwake Duniani, na sio hapo awali, alikuwa na hadhi ya Mwana. Baada ya kujifunza kwa kina sura hii, tunaweza kupata kwamba inaelezea kuzaliwa kwa mbinguni pia ufufuo wa Dunia.

- “Mungu, ambaye alisema zamani na baba zetu kwa njia nyingi kwa njia nyingi katika manabii, mwisho wa siku hizi amesema na sisi **katika Mwana**, ambaye amemweka kuwa mrithi wa yote (Zaburi 2:8). **Ambaye pia ndiye aliyeumba ulimwengu**; Ambaye kwa kuwa ni mng'ao wa utukufu wake, na chapa ya nafsi yake, akivichukua vyote kwa neno la uweza wake, alipokwisha kufanya utakaso wa dhambi, aliketi mkono wa kuume wa Ukuu huko juu; Maana ni yupi katika Malaika aliyesema yeye wakati wowote, **Wewe ni Mwanangu, leo nimekuzaa** (γεννάω gennaó) wewe? Na tena, Nitakuwa kwake Baba, **Naye** atakuwa kwangu Mwana? {Waebrania 1:1-5}

Neno "aliyezaliwa" katika mstari wa 5 haimaanishi ufufuo, lakini badala ya kuzaliwa halisi, na katika kesi hii kuzaliwa mbinguni, kabla ya uumbaji wa Ulimwengu. Neno la asili la Kigiriki haliruhusu njia nyingine mbadala, na halimaanishi ufufuo:

γεννάω (gennaó): kuzaa, kuzaa, kuzaa, kuzaa, kuchukua mimba, kuzaa

Mistari mitano ya kwanza inaelezea maisha ya Yesu kama Mwana halisi zote mbili, kabla ya umilele pamoja na ufufuo Wake.



Roho ya Unabii inaeleza kwa uwazi kwamba mistari hii inamtaja Yesu kuwa Mwana daima, na kwamba siku zote alijulikana kama Mwana, kutoka kwa Adamu au Ibrahimu, hadi siku ya kisasa, na si tu wakati Alipoishi Duniani kama Masihi!

- “Maandiko yanaonyesha wazi **uhusiano kati ya Mungu na Kristo,** na yanaleta uonekano waziwazi utu na utu wa kila mmoja. [Waebrania 1:1-5 imenukuliwa.] **Mungu ni Baba wa Kristo; Kristo ni Mwana wa Mungu. Kwa Kristo amepewa nafasi iliyotukuka. Amefanywa sawa na Baba. Mashauri yote ya Mungu yanafunguliwa kwa Mwanawe.”** {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**.”

- “Ni **Mwana** wa Mungu ambaye aliwapa **wazazi wetu wa kwanza** ahadi ya ukombozi. Ni Yeye aliyejidhihirisha kwa wazee wa ukoo. Adamu, Nuhu, Ibrahimu, Isaka, Yakobo, na Musa walielewa injili.” {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.”

Kwa kuongezea, tunasoma katika mstari wa 2 kwamba Mungu Baba aliumba ulimwengu kupitia Yesu. Je, ulimwengu wetu uliumbwa kabla tu ya kufufuka kwake? Je, Yesu aliumba kila kitu kupitia au kwa ajili ya Baba yake? Pia tunasoma kwamba Yesu alitusafisha na dhambi zetu, ambayo inaeleza kazi yake ya wokovu na kifo chake. Kama Yesu angekuwa tu “ametekeleza jukumu” la Mwana, basi hangalihitaji kuinuliwa, kwa kuwa kulingana na fundisho la Utatu, Alikuwa na asili kamili ya Uungu ambayo ilikuwa ikiandamana tu na mwili na damu ya mwanadamu Wake. mwili. Sura kuhusu asili Yake Duniani, Sura ya 38, inaeleza kipengele hiki kwa undani zaidi. Kuwa na nafasi iliyoinuliwa haimaanishi moja kwa moja kutakuwa na ufufuo! Yesu alipokea nafasi hii iliyoinuliwa kutoka kwa Baba Yake, lakini Baba hakuwahi kupokea nafasi yake kutoka kwa Mwana!

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Ni Baba pekee aliye juu ya yote na kila mtu, na kwa hivyo, Yeye pekee ndiye anayeweza kutoa au kuamua nafasi ya mtu yeyote. Yesu alifanywa kuwa sawa na Baba na Baba, alipozaliwa na asili ya Kiungu wakati wa kuzaliwa kwake mbinguni, kabla ya kuumbwa kwa ulimwengu. Na usemi “Amefanywa kuwa sawa” ni katika wakati wa tendo, sio amilifu! Yesu hakujizaa Mwenyewe! Kwa kufuatana na matukio, Biblia inaendeleza maelezo ya maisha ya Yesu pamoja na Yake ufufuo:

- “Na **tena, amletapo mzaliwa wa kwanza ulimwenguni, asema, Na wamwabudu** malaika wote wa Mungu. Na kuhusu malaika asema, Afanyaye malaika zake kuwa pepo, na watumishi wake kuwa miali ya moto. Lakini kwa Mwana asema, Kiti chako cha enzi, Mungu, ni cha milele na milele: fimbo ya ufalme wako ni fimbo ya haki. Umependa haki, na kuchukia uovu; kwa hiyo Mungu, Mungu wako, amekupaka mafuta, Mafuta ya furaha kuliko wenzako.” {Waebrania 1:6-9}

“Tena, atakapoleta” inazungumza juu ya ufufuo. Maelezo ya Biblia hadi sasa alikuwa akizungumza tu juu ya kuzaliwa Kwake kwa mara ya kwanza mbinguni. **“Kuleta tena katika ulimwengu”** inamaanisha hivyo Alitoka kwa Baba tena, akipokea asili Yake ya Uungu na uwepo wake kila mahali Aliweka kando kabla hajaja duniani! Tangazo la Baba kwamba malaika wote wa Mungu wanapaswa kumwabudu ilimaanisha kwamba Yesu alirudi mbinguni kama Mungu katika kila maana na kwamba Baba kama huyo alikuwa amekubali dhabihu yake.

- “Kuwekwa wakfu kwa mzaliwa wa kwanza kulikuwa na asili yake katika nyakati za awali. Mungu alikuwa ameahidi kutoa **Mzaliwa wa Kwanza wa mbinguni** ili kumwokoa mwenye dhambi.” {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.”

Kwa bahati mbaya, mistari ambayo inazungumza kwa usahihi juu ya ufufuo wake katika Matendo 13:33 na Zaburi 2:7 yametumika vibaya kwa sura nzima ya kwanza ya Waebrania, sio tu kwa mstari wa 6 na kuendelea. Lakini hata kama sura nzima ingekuwa tu maelezo ya ufufuo wake, hiyo haimaanishi kwamba Yesu alikuwa Mwana tu Duniani, kwa sababu bado tunazo sehemu nyingine zote za ushahidi zinazoonyesha wazi kwamba Yeye alikuwa Mwana siku zote, kabla ya hapo. Maisha na ufufuko wake duniani. Mafundisho ya hivi punde zaidi ndani ya fundisho la Utatu yanasema kwamba Yesu “alijifufua” kutoka kaburini, jambo ambalo ni la kipuuzi na la kufuru, kwa sababu linakana kifo chake halisi kwa ajili ya dhambi zetu. Tunasoma kwa uwazi kwamba Baba Mwenyewe binafsi, alimzaa na kufufua (yaani alimzaa tena) Mwanawe. Hakuna kiumbe kinachoweza kujizalisha, hata kwa maana ndogo, isipokuwa katika Fundisho la Kipindi Kipya la kuzaliwa upya katika mwili mwingine, ambalo kwa maana hii, pamoja na mafundisho mengine mengi ya uzushi, limeingia ndani ya kanisa la Mungu.

Hakuna hata nukuu moja ya Ellen White ambayo inaunganisha aya tano za kwanza za Waebrania sura ya 1 na ufufuo, lakini badala yake kama tulivyokwisha kusoma, anaeleza kwamba Yesu alikuwa Mwana mbinguni! Vivyo hivyo, ikiwa maelezo ya utume wa Yesu kwenye Warumi 1:3 yanasema kwamba alifanywa kutoka kwa uzao wa Daudi, lingekuwa jambo lisilo na maana kuyatumia vibaya kama “uthibitisho” kwamba Yeye alikuwa “pekee” Mwana Duniani. ! Kulingana na "mantiki" hiyo, unaweza kusema baada ya kuchambua wasifu wa miaka ya shule ya mtu ambayo hakuwa amemaliza digrii kwa sababu maandishi yalielezea tu kuwa wanaenda chuo kikuu.

24: Zaburi 110:1
Mamlaka iliyokasimiwa na iliyokabidhiwa

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Kuna madai ndani ya dhana ya Utatu kwamba Yesu alichukua "jukumu" la kujitiisha kwa Baba yake "pekee" ndani ya mpango wa wokovu, ambao unafanya kazi tu hadi pambano kati ya wema na uovu kumalizika.



- “Hapo ndipo **mwisho, atakapomkabidhi Mungu Baba ufalme; atakapokwisha kuweka chini utawala wote na mamlaka yote na nguvu. Kwa maana (Yesu)** hana budi kutawala, (tu) mpaka atakapowaweka maadui wote chini ya miguu yake. Adui wa mwisho atakayeangamizwa ni kifo (baada ya ushindi dhidi ya dhambi Yesu anarudisha ufalme kwa Baba). Kwa maana yeye (Baba) ameweka vitu vyote chini ya miguu yake (Yesu). Lakini yeye (Yesu) asemapo vitu vyote vimewekwa chini yake, ni dhahiri ya kwamba yeye (Baba) hayupo chini ya Yesu, wala hakuwa chini ya Yesu kamwe, bali Yesu alikuwa chini ya Baba) aliyemweka. vitu vyote chini yake. **Na vitu vyote vitakapotiishwa (na Baba) kwake (Yesu), ndipo Mwana naye atatiishwa.** {1 Wakorintho 15:24-28}

Biblia inatuonyesha kwamba ingawa Baba aliweka vitu vyote chini ya miguu ya Mwana, mwishoni Mwana atarudi kikamilifu chini ya utiisho kwa Baba. Aya zilizo hapo juu zinadokeza kauli iliyo hapa chini.

- “Bwana (Baba) alimwambia Bwana wangu (Yesu), **Keti mkono wangu wa kuume, hata** niwawekapo (Baba) adui zako chini ya miguu yako. Bwana (Mungu Baba) ataipeleka fimbo ya nguvu zako kutoka Sayuni: Tawala kati ya adui zako.” (Zaburi 110:1-2)

Baba alimpa Mwana mamlaka baada tu ya kuanza kwa pambano hilo, kama vile uasi wa Shetani ulihusika hasa na Yesu!

- **"Shetani na wale wanaomwonea huruma ... waliasi mamlaka ya Mwana**.“ {Ellen White: Spirit of Prophecy, Vol. 1, p. 18.2, 1870} “Satan and his sympathisers…rebelled against the authority of the Son.”

Hii ndiyo sababu Biblia inasema kwamba Baba aliwaweka adui za Yesu chini ya miguu yake. Tumesoma nini hapa hadi sasa? Mungu Baba ameketi juu ya kiti Chake cha enzi, na Anamwita Mwanawe, ambaye hakuwa ameketi kwenye kiti cha enzi cha Baba, kuketi mkono wa kuume wa Baba, yaani kufanywa sawa na Baba.

Hapa tunaona kwamba Baba, Bwana wa wote, anamwita Bwana wangu, Yesu, kuketi pamoja naye katika kiti chake cha enzi mkono wake wa kuume. Baba anasimama juu ya Mwanawe katika mamlaka, na Baba ni Bwana juu ya Bwana Yesu, kama vile Yesu ni Bwana juu yetu. Ikiwa uongozi wa mbinguni ungekuwa na Viumbe watatu wa Kimungu, basi kungekuwa na viti vitatu kila wakati!

- “Maandiko yanaonyesha wazi uhusiano kati ya Mungu na Kristo, na yanaleta uonekano waziwazi utu na utu wa kila mmoja. [Waebrania 1:1-5 imenukuliwa.] **Mungu ni Baba wa Kristo; Kristo ni Mwana wa Mungu. Kwa Kristo amepewa nafasi iliyotukuka. Amefanywa sawa na Baba.** Mashauri yote ya Mungu yanafunguliwa kwa Mwanawe.” {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.”

- “Baadhi ya malaika walimhurumia Shetani katika uasi wake, na wengine walishindana vikali kwa ajili ya **heshima na hekima ya Mungu katika kumpa Mwanawe mamlaka.** Kulikuwa na ugomvi kati ya malaika. Shetani na wafuasi wake walikuwa wakijitahidi kurekebisha serikali ya Mungu. Walitamani kutazama katika hekima yake isiyotafutika, na **kuhakikisha kusudi lake la kumwinua Yesu na kumpa uwezo na amri zisizo na kikomo. Waliasi mamlaka ya Mwana.** Jeshi lote la mbinguni liliitwa **kufika mbele ya Baba** ili kila kesi iamuliwe.” {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 ameketi wapi mpaka Baba awaweke maadui wote chini ya miguu yake? Kwenye kiti cha enzi cha Baba karibu naye. Je, kweli Yesu ndiye Yule, ambaye kama Yule ambaye hakuwa ameketi juu ya kiti cha ufalme, anaalikwa kuketi karibu na Mtawala wa ulimwengu wote mzima, Mungu Baba, ambaye tayari alikuwa ameketi kwenye kiti cha ufalme? Ni nani anayesemwa kuwa ‘Mola wangu’, ambaye Mola wa wote anamwita aketi kwenye kiti chake cha enzi? Hakika si Daudi!

- “Tomaso akajibu, akamwambia, Wewe ndiwe Bwana wangu na Mungu wangu.“ {Yohana 20:28}

- “**Kristo alikuwa Mungu** kimsingi, na kwa maana ya juu kabisa. Alikuwa pamoja na Mungu tangu milele. Mungu juu ya yote, abarikiwe milele na milele.” {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.”

Ni nini kitakachotokea Baba atakapowaangamiza maadui wote wa Yesu, ambao wa mwisho wao ni kifo?

- “Na **vitu vyote vitakapotiishwa** (na Baba) **chini yake** (Yesu), n**dipo Mwana naye mwenyewe atakapotiishwa chini yake** (Baba) aliyeweka vitu vyote chini yake, ili Mungu (Baba) awe yote. kwa yote." {1 Wakorintho 15:28}

Ni nani huyo Mungu ambaye atakuwa yote katika yote? Mungu, Baba:

- “Kuna mwili mmoja, na Roho mmoja (wa imani na umoja), kama vile mlivyoitwa katika tumaini moja la wito wenu; **Bwana mmoja** (Yesu), imani moja, ubatizo mmoja, **Mungu mmoja** (Baba) na Baba wa wote, aliye juu ya yote, na katika yote, na ndani ya yote.” {Waefeso 4:4-6}

- “Basi pana tofauti za karama, bali Roho ni yeye yule (Roho wa Baba na Mwana). Tena pana tofauti za huduma, bali Bwana ni yeye yule (Yesu). Tena pana tofauti za kutenda kazi, bali ni **Mungu** yule yule (Baba) **azitendaye kazi zote katika wote**.“ {1 Wakorintho 12:4-6}

Katika mistari hii yote ya Biblia na nukuu kutoka kwa Roho wa Unabii, tunaona kwamba Baba siku zote alikuwa juu ya Mwanawe mwenye mamlaka na kwamba, baada ya dhambi kuanza, Alimwita Mwanawe kuketi kwenye kiti chake (cha Baba) hadi Baba atakapoweka. vitu vyote chini ya miguu yake (Yesu). Yesu alipokea mamlaka hayo mbinguni na duniani pia, na maneno haya yaliyoongozwa na roho ya Mungu hayasemi kwamba baada ya ushindi juu ya dhambi, Yesu atapokea tena mamlaka yake mwenyewe. Waumini wa Utatu hujaribu kueleza ujitiisho Wake kwa Baba kwa njia hii, lakini maelezo hayo yaliyo wazi ya ukweli yangewalazimisha kukiri kosa lao, kwa kuwa uongozi wa kimbingu unabatilisha fundisho la “Watu watatu walio sawa katika Utatu.”

- “Kwa Kristo **amepewa cheo** kilichotukuka. Amefanywa sawa na Baba.” {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 akaja kwao, akasema nao, akawaambia, **Nimepewa** mamlaka yote **mbingun**i na duniani.” {Mathayo 28:18}

- "Lakini kwa Mwana asema, Kiti chako cha enzi, Mungu, ni cha milele na milele; fimbo ya ufalme wako ni fimbo ya haki." {Waebrania 1:8}

- “Maana kwa ajili yetu mtoto amezaliwa, Tumepewa mtoto mwanamume; Na uweza wa kifalme utakuwa begani mwake; Naye ataitwa jina lake, Mshauri wa ajabu, Mungu mwenye nguvu, **Baba wa milele**, Mfalme wa amani. Maongeo ya enzi yake na amani hayatakuwa na mwisho, juu ya kiti cha enzi cha Daudi, na juu ya ufalme wake (Daudi) ili kuuthibitisha, na kuuthibitisha kwa hukumu na kwa haki, tangu sasa na hata milele. Wivu wa BWANA wa majeshi utatimiza hayo.” {Isaya 9:6-7}

Yesu, ambaye Yeye mwenyewe ni Mwana wa Mungu mmoja, wakati huo huo ni **Baba yetu**, kwa kuwa alituumba na kufa kwa ajili yetu ili tupate uzima wa milele. Kwa hiyo, Yesu ni Baba yetu wa milele, kwani kwa ukombozi wake alituzaa tena kwa umilele. Inafanya nini usemi "milele na milele," yaani infinity unamaanisha? Katika Sura ya "Kupatanisha Umilele na Mwanzo wa Yesu", tunaweza kuona kwamba inamaanisha vipindi visivyo na utata, na kwa hivyo ni lazima tutafute maana halisi ya mstari katika ujumbe kamili wa Biblia. Katika sayari yetu, kuna falme mbili. Ufalme wa Shetani, na ufalme wa Mungu wetu, ambaye juu ya kiti chake Yesu amevaa taji kwa muda. Yesu alipewa uwezo wote kwa sababu Baba alishtakiwa, tangu mwanzo wa kuwa „dhalimu."

Hata sasa Ulimwengu mzima ni shahidi wa kanuni za ufalme wa Shetani, na vile vile kanuni za ufalme wa Mungu. Wakati muda wa majaribio umekwisha na kila mwanachama wa falme mbili zote hujionyesha katika nuru yao ya kweli, kisha wakaaji wa walimwengu wote watafanya uamuzi wa kibinafsi kuhusu ni ufalme gani ulio wa haki. Na kisha Mwana atatoa kila kitu kwa Baba yake; kila kitu kilichopotea: Ulimwengu mzima, pamoja na wote wasioanguka walimwengu, kwa maana kulikuwa na hatari kwamba wakati wowote katika umilele mmoja wao angeweza kuendelea uasi.

Kwa hiyo, pambano hilo kuu kati ya falme za Mungu na Shetani litakapomalizika, na wote wameona kwa uwazi kanuni za ufalme wa Shetani jinsi zilivyo, basi hatari hiyo haitakuwepo tena. Ndipo Mungu Baba atakuwa yote katika yote! Kutokana na nukuu hizi tunaweza kuona wazi kwamba katika mpango wa wokovu Yesu hakuchukua jukumu la chini kabisa la Mwana, bali ni kwamba wakati wa pambano kuu, kama Mwana, aliinuliwa kwenye kiti cha enzi cha Baba. na ataanza tena nafasi Yake chini ya Baba Yake baada ya ushindi na pambano litakapomalizika.

Yesu aliinuliwa juu zaidi msalabani, kwani kwa kifo chake msalabani alionyesha Ulimwengu mzima kina kisichochunguzika cha upendo na huruma yake. Hata kama fundisho la Utatu linadai vinginevyo, Biblia iko wazi kabisa, nayo inajieleza yenyewe. Kwa hivyo inasikitisha kweli kwamba uasi umeingia ndani sana, kwamba, kama tu kati ya makanisa yaliyoanguka ya ulimwengu, inachukuliwa kuwa sahihi kwa sababu ni maoni ya wengi. Kwa matumaini, hili limetusaidia kuelewa kwamba, kutawazwa kwa Yesu katika Yerusalemu Mpya, mara moja kabla ya uharibifu wa Shetani, malaika walioanguka na waovu wa ulimwengu, ni ishara ya ushindi wake juu ya dhambi!

Neno la Kiebrania **'el'** (lililotafsiriwa kama **Mungu** katika Biblia nyingi) wakati huo huo linaweza kutafsiriwa kwa njia tofauti kabisa: (kulingana na ESmS - Elberfelder Studienbibel 422 na 425) pia na **'uwezo', 'nguvu', 'nguvu'** au **'shujaa wa kiungu. '** au (kulingana na Buber-Rosenzweig) na '**mshauri**', au (kulingana na Eduard Rupprecht) na '**nguvu**' na '**shujaa**', au (kulingana na ´Biblische Concordanz) **'Yeye anayeleta shauri kwa Mwenyezi**', au (kulingana na Gute Nachricht Bibel) **'shujaa hodari',** kwa sababu inarejelea Mwana wa Mungu Yesu!

Jina „**Baba wa Milele**‟ **'ad-ab'** pia limetafsiriwa zaidi katika maana ya Utatu! Neno la Kiebrania katika Isaya 9:6-7 '**ad'** (kulingana na ESmS - Elberfelder Studienbibel 5814 na 5815), ingawa limetafsiriwa kwa kiasi kikubwa kama **'milele**', linaelekea kumaanisha '**milele**', '**kudumu'** au '**mawindo'** kwa sababu neno 'milele' kwa Kiebrania ni 'olam' (ESmS 5886)! Pia neno la Kiebrania 'ab' maana yake si tu **'baba'** bali (kulingana na ESmS Na. 1) pia 'mwanzilishi (wa ngawira)'. Dk der Wette aliitafsiri kama 'baba nyara'. Prof. Dr. Naftali Herz (Tur-Sinai) **anaitafsiri kama** 'ya baba wa mawindo'.

Martin Buber na Franz Rosenzweig wanatafsiri neno katika kitabu "Maandiko" kama **'Baba wa Ushindi** (Mawindo)', ambayo inamwonyesha Yesu, kwa sababu alizaliwa na kufa kwa ajili yetu ili tupate uzima wa milele. Jina “Mungu Baba” kamwe si jina la Yesu, bali ni lake tu Baba, kwa sababu mwana hawezi kuwa baba yake mwenyewe kwa wakati mmoja! Mistari yote katika Biblia ambayo Yesu ana jina la Mungu ina neno tofauti katika asili, kwa sababu jina la Mungu katika Biblia daima na bila ubaguzi linarejelea tu Mungu Baba. Kulingana na Biblia na Ellen White, Mungu Baba wa Yesu pekee ndiye Mungu wa Pekee wa Kweli asiye na mwanzo katika ulimwengu wote!

25: Ni Nani Malaika Mwenye Nguvu wa Kale Agano? Malaika Mikaeli kutoka kwa nani Ufunuo?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “Nilimwona Musa akipita katika mauti, lakini Mikaeli akashuka na kumpa uhai kabla hajaona uharibifu. Shetani alidai mwili kuwa wake, **lakini Mikaeli alimfufua Musa, na akampeleka mbinguni**. Ibilisi akajaribu kuushika mwili wake, na kumtukana Mungu kwa uchungu akamshutumu kuwa dhalimu, kwa kumnyang'anya mawindo yake. **Lakini Michael hakukemea Ibilisi**, ingawa ni kwa jaribu na nguvu zake mtumishi wa Mungu alianguka. K**risto kwa upole alimpeleka kwa Baba yake**, akisema, Bwana (Baba) na akukemee.” {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.”

- “Israeli walikuwa wamehifadhiwa kwa muujiza wa huruma ya Mungu wakati wa kila siku ya safari zao jangwani. **Malaika mkuu aliyewatangulia alikuwa** (hata wakati huo!) **Mwana wa Mungu**.” {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**.”



- "Wote wakanywa kinywaji kile kile cha roho; **kwa maana waliunywea mwamba wa roho uliowafuata; na mwamba ule ulikuwa Kristo."** {1 Wakorintho 10:4}

- “Kristo hakuwa tu kiongozi wa Waebrania kule jangwani—**Malaika** Ambaye Ndani Yake jina la Yehovah, na ambaye, akiwa amejifunika nguzo ya wingu, alitangulia mbele ya jeshi; ndiye aliyewapa Israeli sheria.” {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.”

- “Tazama, mimi namtuma **malaika** aende mbele yako, ili akulinde njiani, na kukupeleka mpaka mahali pale nilipokutengezea.“ {Kutoka 23:20}

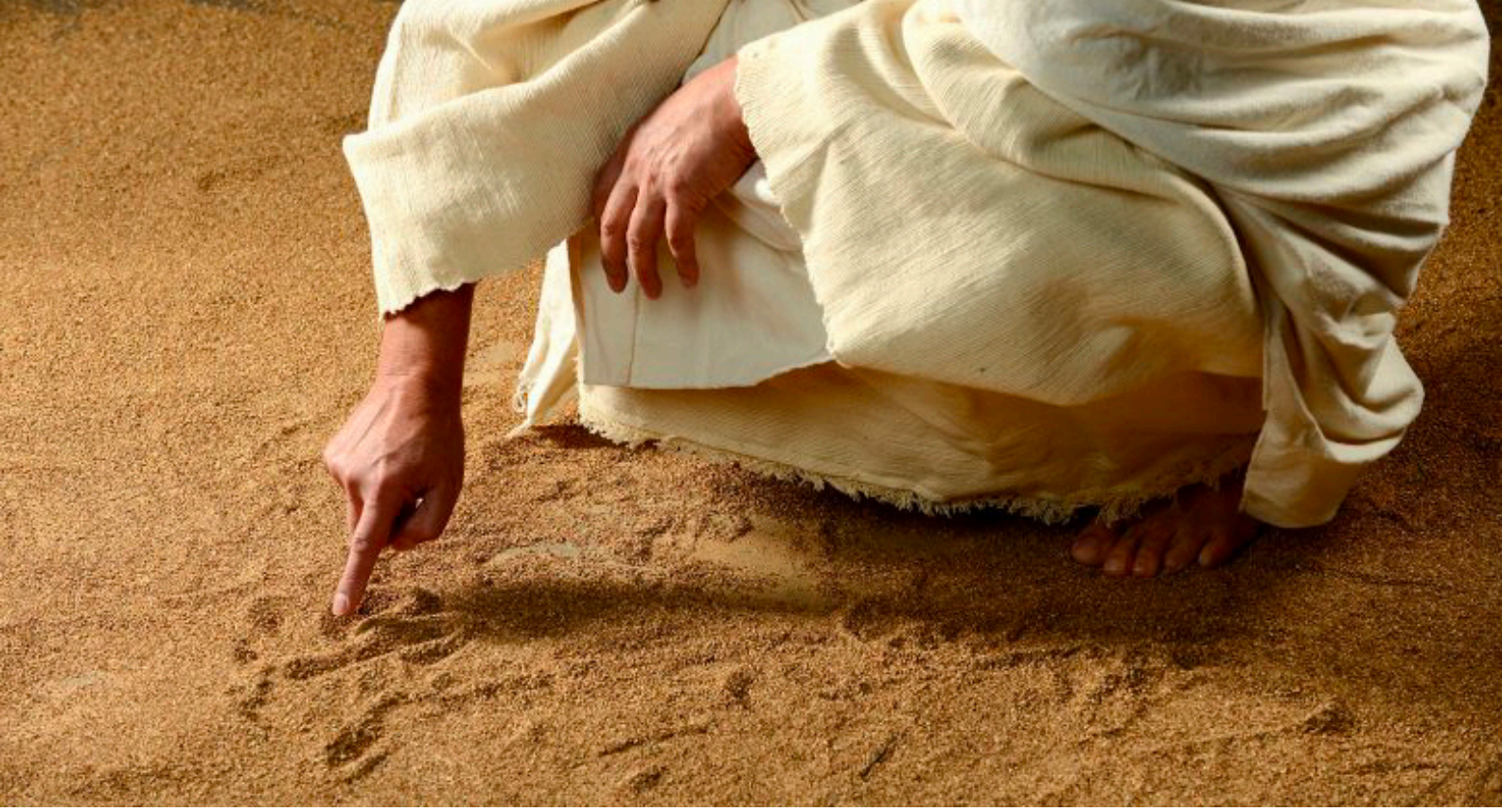
- Tazama, **mimi** (Mungu Baba) **namtuma mjumbe wangu** (Yesu), naye ataitengeneza njia mbele yangu; na Bwana, mnayemtafuta, atalijilia hekalu lake ghafula; furahini; tazama, atakuja, asema Bwana wa majeshi. Lakini ni nani awezaye kustahimili siku ya kuja kwake? na ni nani atakayesimama atakapotokea? kwa maana yeye ni kama moto wa msafishaji, na kama sabuni ya wasafishaji. {Malaki 3:1-2}

- “Kwa maana alisema, Hakika hao ni watu wangu, watoto wasiosema uongo; sasa alikuwa **mkombozi** wao. Katika dhiki zao zote aliteswa, na **malaika** (Yesu) **wa kuwako kwake akawaokoa**: katika upendo wake na katika huruma yake aliwakomboa; akawachukua, akawachukua siku zote za kale. Lakini wakaasi, **wakamhuzunisha Roho wake Mtakatifu**; kwa hiyo akageuka akawa adui yao, akapigana nao.” {Isaya 63:8-10}

26: Ni Nani Aliyewasiliana na Wanadamu Walioanguka?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “Akiwa **Yehovah, Mtawala Mkuu Zaidi**, Mungu hangeweza kuwasiliana kibinafsi na wanadamu wenye dhambi, lakini Aliupenda ulimwengu sana hivi kwamba Alimtuma Yesu kwenye ulimwengu wetu ili ajifunue Yeye Mwenyewe.” {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.”



- “**Tangu dhambi ya wazazi wetu wa kwanza kumekuwa hakuna mawasiliano ya moja kwa moja kati ya Mungu na mwanadamu. Baba ameutoa ulimwengu mikononi mwa Kristo,** ili kupitia kazi yake ya **upatanishi** apate kumkomboa mwanadamu na kuthibitisha mamlaka na utakatifu wa sheria ya Mungu. Ushirika wote kati ya mbingu na jamii iliyoanguka umekuwa kwa **njia ya Kristo**. **Mwana wa Mungu ndiye** aliyewapa wazazi wetu wa kwanza ahadi ya ukombozi. **Ni Yeye aliyejidhihirisha** kwa wazee wa ukoo. Adamu, Nuhu, Ibrahimu, Isaka, Yakobo, na Musa walielewa injili.” {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.”

Ikiwa neno ‘Mungu’ linamaanisha Utatu, hilo lingemaanisha kwamba Utatu wote ulikoma kuwasiliana moja kwa moja na mwanadamu. Lakini basi inasema kwamba Yesu, Mwana wa Mungu, alijifunua kwa wazee wa ukoo. Je, hii ina maana kwamba Yesu alikuwa nje ya “Utatu” huu alipowasiliana moja kwa moja na mababu wa kwanza? Jina la cheo Mungu mmoja, katika Biblia, linarejelea Baba pekee. Ikiwa neno “Mungu” lilimaanisha “Utatu,” hilo lingemaanisha kwamba hapakuwa na mawasiliano ya moja kwa moja kati ya mwanadamu na Utatu mzima. Je, wakati huo Yesu hakuwa sehemu ya “Utatu” huo alipokuwa Mwana, Alikuwa na mawasiliano ya moja kwa moja na wazazi wetu wa kwanza na kujifunua Mwenyewe kwa wazee wa ukoo? Katika Biblia, neno “Mungu mmoja” hurejelea Baba peke yake. Lakini hakuna mahali popote na kamwe neno “Mungu na Kristo” halimaanishi kamwe “Utatu!”

- “Bwana Mungu wa mbinguni ndiye Kiongozi wetu. Yeye ni kiongozi ambaye tunaweza kumfuata salama; kwani Yeye hakosei kamwe. **Na tumheshimu Mungu na Mwanawe Yesu Kristo, ambaye kupitia kwake anawasiliana na ulimwengu**.” {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**.”

- “Mimi nimezaliwa kwa ajili hiyo, na kwa ajili hiyo nalikuja ulimwenguni, **ili niishuhudie kweli**. Kila mtu wa ile kweli huisikia sauti yangu.” {Yohana 18:37}

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Yesu alikuwa pamoja na Israeli jangwani, akasema nao:

- "Wote wakanywa kinywaji kile kile cha roho; kwa maana waliunywea **mwamba wa roho uliowafuata; na mwamba ule ulikuwa Kristo."** {1 Wakorintho 10:4}

- **“Bwana akamwambia Musa,** Nyosha mkono wako, umshike mkia. Naye akanyosha mkono wake, akaikamata, nayo ikawa fimbo mkononi mwake; **ili wapate kuamini ya kuwa Bwana, Mungu wa baba zao**, Mungu wa Ibrahimu, Mungu wa Isaka, Mungu wa Yakobo, ametokea kwako.” {Kutoka 4:3-5}

- “Kimya kilitanda juu ya kusanyiko kubwa**. Jina la Mungu, alilopewa Musa ili kueleza wazo la kuwapo kwa milele, lilikuwa limedaiwa kuwa Lake na huyu Rabi [Yesu] wa Galilaya. Alikuwa amejitangaza Mwenyewe kuwa Yule anayeishi**, Yeye ambaye alikuwa ameahidiwa kwa Israeli, “**ambaye matokeo yake yamekuwa tangu zamani za kale, tangu siku za milele.”** 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.” Micah 5,2”

Ingawa Yesu ndiye “MIMI NIKO”, Mungu Baba anasimama juu Yake kama Mungu “MIMI NIKO Mkuu”.

- "Mungu [Baba] ndiye **MIMI NIKO** mkuu, chanzo cha kuwa, kitovu cha mamlaka na nguvu." {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: MUNGU MMOJA, Baba - YESU ni MUNGU Kuwa, SI KIUMBE!

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- "...**ni Mungu (Baba), Mungu wa pekee wa kweli na aliye hai, Ambaye ibada na uchaji wetu unastahili kwake**. ...Acheni kielelezo angavu zaidi ambacho ulimwengu umeona bado kiwe kielelezo chako, badala ya watu wakuu na wasomi zaidi wa zama hizi, wasiomjua **Mungu, wala Yesu Kristo Ambaye Amemtuma. Baba na Mwana PEKE YAKE watainuliwa.**" {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. <u>The Father and the Son ALONE</u> are to be exalted**."

Hapa tunaona wazi kwamba Mungu anatukataza kumwinua Roho Mtakatifu na kumwomba! Kwa nini? Kwa sababu yeye si Mungu Mwenyewe, bali ni Roho wa Mungu Baba na Mwana Yesu.

- "Lakini kwetu sisi **Mungu ni mmoja tu, aliye Baba, ambaye** vitu vyote vimetoka KWAKE, nasi tunaishi kwake; **na Bwana mmoja Yesu Kristo, AMBAYE KWAKE** vitu vyote vimekuwapo, nasi kwa yeye yeye." {1 Wakorintho 8:6}

Mtume Paulo anamsifu **Mungu**, na wakati huo huo, **Bwana** Yesu. Je, labda anamtukuza Yesu mara mbili, mara moja kama "sehemu ya Utatu" na mara moja tofauti? Je, Yesu yupo mara mbili? Mchanganyiko kama huo tayari hauwezekani kihesabu. Jina "Mungu mmoja" katika Biblia linamaanisha Mungu Baba na sio Utatu! Mbinguni, kulingana na Roho wa Unabii, ni Mungu Baba pekee ndiye atakayebeba jina la Mungu mmoja hata baada ya uharibifu wa dhambi. Pia katika Mapambano Makuu, kuna uthibitisho wa maneno haya, na pia tunajua kwamba Ellen White hakuwahi kubadilisha msimamo wake juu ya mada hiyo.

- "Na **miaka ya umilele**, inaposonga mbele, italeta ufunuo tajiri na wa utukufu **zaidi wa Mungu na Kristo**. Maarifa yanapoendelea, ndivyo upendo, heshima na furaha vitaongezeka. Kadiri watu wanavyojifunza zaidi juu ya Mungu, ndivyo watakavyozidi kupendezwa na tabia Yake. Yesu anapofungua mbele yao utajiri wa ukombozi na mafanikio ya kustaajabisha katika pambano kuu na Shetani, mioyo ya waliokombolewa inasisimka kwa bidii zaidi, na kwa shangwe ya kunyakuliwa zaidi wanafagia vinubi vya dhahabu; na elfu kumi mara elfu kumi na maelfu ya maelfu ya sauti huungana ili kuvimba kwaya kuu ya sifa. "Na kila kiumbe kilicho mbinguni, na juu ya nchi, na chini ya nchi, na kilichomo baharini, na vyote vilivyomo ndani yake, nikasikia nikisema, **Baraka, na heshima, na utukufu, na uweza. kwake yeye aketiye juu ya kiti cha enzi, na Mwana-Kondoo hata milele na milele."** {Ufunuo 5:13}. Mzozo mkubwa umeisha. Dhambi na wenye dhambi hawapo tena." {Ellen White: GC p. 678} "And **the years of eternity**, as they roll, will bring richer and still more glorious revelations **<u>of God and of Christ</u>**. 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."

Kwa maana tunasoma Mungu Baba na Yesu Kristo, na tutastaajabia tabia ya Mungu Baba. Je, Utatu una tabia moja kama mtu mmoja tu "aliyechanganyika", kwa kuwa inasema "tabia ya Mungu" hapa? Kwa nini Yesu anatajwa bila Mungu (Baba) ikiwa jina la Mungu linamaanisha Utatu? Hatuwezi, ikibidi, kufasiri kwamba 'Mungu' humaanisha Utatu mahali pamoja na mahali pengine humaanisha Baba. Hii ni kinyume na kanuni za kibiblia.

- "Kuna mwili mmoja, na Roho mmoja, kama vile mlivyoitwa katika tumaini moja la wito wenu; **Bwana mmoja** (Yesu), imani moja, ubatizo mmoja, **Mungu mmoja na Baba wa wote**, aliye juu ya yote, na katika yote, na ndani ya ninyi nyote." {Waefeso 4:4-6}

Katika Biblia, tunasoma maelezo ya kanisa la kweli (mwili). Ina: Mwili mmoja, roho moja, Mungu mmoja (Baba) na Bwana mmoja (Yesu). Na kanisa aminifu kweli, ambalo linashikilia Biblia, linaamini kwamba Baba pekee ndiye Mungu wa pekee wa kweli. Mungu huyo mmoja ana mamlaka kuu juu ya wote, hata juu ya Mwana.

Kwamba Mungu ni Baba wa wote, hata wa Yesu, na kwa Roho wake Mtakatifu yu ndani yetu sote. Tunasoma kwamba kuna Mungu mmoja tu na Baba wa wote, Aliye juu ya yote, na ndani ya yote, na ndani yetu sote!

- “Acheni wamisionari wa msalaba watangaze **kwamba kuna Mungu mmoja, na mpatanishi mmoja kati ya Mungu na mwanadamu, ambaye ni Yesu Kristo Mwana wa Mungu asiye na kikomo.”** {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.**”

- "Kwa maana kuna **Mungu mmoja** (Baba), **na mpatanishi kati ya Mungu na wanadamu ni mmoja, Mwanadamu Kristo Yesu."** {1 Timotheo 2:5}

- "Na uzima wa milele ndio huu, Wakujue wewe, **Mungu wa pekee wa kweli** (Baba), **na Yesu Kristo uliyemtuma. {**Yohana 17:3}

Simulizi la Mwanzo linatuambia kwamba Yesu alimuumba Hawa kutokana na ubavu wa Adamu. Vile vile, Yesu alizaliwa kwa mwili wa Kimungu wa Baba yake. Je, labda tufikiri kwamba Mungu hana ujuzi kamili na kwamba ni baadaye tu kwamba "alitambua" kwamba Adamu alihitaji mke? Mungu alifanya hivi ili kutuonyesha kwamba Yesu alishuka kutoka Kwake kihalisi, kama Hawa kutoka kwa Adamu, na kwamba Yesu ni Mwana Wake halisi mwenye asili yake ile ile ya Uungu. Mwana halisi hajumuishi Utatu, ambao unafafanuliwa kuwa Viumbe watatu sawa bila mwanzo. Lakini Mungu Baba alituonyesha kupitia dhabihu ya Isaka kwamba, kama Abrahamu, alijawa na huzuni kubwa isiyoeleweka alipomwona Mwana wake Yesu akifa kwa ajili yetu katika mateso mabaya zaidi!

Mungu Baba ndiye "Mungu wa pekee wa kweli", Mungu wa pekee asiye na mwanzo na Mfalme wa Ulimwengu. Hii, bila shaka, haimaanishi kwamba Yesu si Mungu. Yesu ni Mungu na si kiumbe aliyeumbwa, mwenye asili ya Uungu sawa na Baba Yake, akiwa na tofauti kwamba Yesu ana mwanzo halisi na ni kama Mwana halisi chini ya Baba Yake. Ikiwa Baba na Mwana ni sawa kabisa, itamaanisha Uwili, ambao unashambulia moja kwa moja mamlaka ya Mungu Baba. Je, wanafunzi wa Yesu walielewa kwamba Yeye alikuwa Mungu na si Kiumbe aliyeumbwa?

- “Tomaso akajibu, akamwambia, **Bwana wangu na Mungu wangu.”** {Yohana 20:28}

- “**Kristo alikuwa Mungu kimsingi, na kwa maana ya juu kabisa**. Alikuwa pamoja na Mungu (Baba) tangu milele (uchambuzi wa neno la umilele upo katika sura nyingine). Mungu juu ya yote, abarikiwe milele na milele.” {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.”

- “Sitatekeleza ukali wa hasira yangu, sitarudi kumwangamiza Efraimu; kwa maana mimi ni **Mungu**, wala si mwanadamu; Mtakatifu aliye katikati yako; nami sitaingia mjini.” {Hosea 11:9}

- “**Lakini kwa Mwana asema, Kiti chako cha enzi, Mungu**, ni cha milele na milele; Umependa haki, na kuchukia uovu; **kwa hiyo Mungu, Mungu wako, amekupaka mafuta**, Mafuta ya furaha kuliko wenzako.” {Waebrania 1:8-9)

- “**BWANA alimwambia Bwana wangu, Uketi mkono wangu wa kuume**, Hata niwawekapo adui zako chini ya miguu yako. Bwana atainyosha toka Sayuni fimbo ya nguvu zako; Tawala kati ya adui zako.” {Zaburi 110:1.2}

- “Sitatekeleza ukali wa hasira yangu, sitarudi kumwangamiza Efraimu; kwa maana **mimi ni Mungu,** wala si mwanadamu; **Mtakatifu aliye katikati yako,** nami sitaingia mjini.” {Hosea 11:9}

- “Ambao mababa ni wao, na ambao **Kristo** alitoka kwao kwa jinsi ya mwili, **aliye juu ya yote, Mungu** mwenye kuhimidiwa milele. Amina.” {Warumi 9:5}

- “Hapo mwanzo kulikuwako Neno, naye Neno alikuwako kwa Mungu, naye Neno alikuwa Mungu. Huyo mwanzo alikuwako kwa Mungu.” {Yohana 1:1.2}. Kristo, Neno, mwana pekee wa Mungu, alikuwa mmoja na Baba wa milele—**mmoja katika asili, katika tabia, katika kusudi—kiumbe pekee ambacho kingeweza kuingia katika mashauri na makusudi yote ya Mungu** (Baba). “Maana kwa ajili yetu **mtoto** amezaliwa, Tumepewa **mtoto mwanamume**; na uweza wa kifalme utakuwa begani mwake; naye ataitwa jina lake, Mshauri wa ajabu, **Mungu mwenye nguvu**, Baba wa milele. -ab'), **Mfalme wa Amani**." {Isaya 9:6}. “Lakini wewe, Bethlehemu Efrata, uliye mdogo kuwa miongoni mwa maelfu ya Yuda, lakini kutoka kwako atanitokea, yaani, kuwa mtawala katika Israeli; ambaye **matokeo** yake yamekuwa tangu zamani za kale, **tangu milele.**” {Mika 5:2} {Ellen White: PP 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** (Father). “For unto us a **Child** is born, unto us **a Son is given**: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The **mighty God (´el´)**, The **everlasting Father (´ad-ab´)**, The Prince of Peace.” **{Isaiah 9:6}**. “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**.”

Neno la Kiebrania **'el'** (lililotafsiriwa kama **Mungu** katika Biblia nyingi) wakati huo huo linaweza kutafsiriwa kwa njia tofauti kabisa: (kulingana na ESmS - Elberfelder Studienbibel 422 na 425) pia na **'uwezo'**, **'nguvu', 'nguvu'** au **'shujaa wa kiungu.** ' au (kulingana na Buber-Rosenzweig) na '**mshauri'**, au (kulingana na Eduard Rupprecht) na 'nguvu' na 'shujaa', au (kulingana na ´Biblische Concordanz) **'Yeye anayeleta shauri kwa Mwenyezi',** au (kulingana na Gute Nachricht Bibel) 'shujaa hodari', kwa sababu inarejelea Mwana wa Mungu Yesu!

Jina „**Baba wa Milele**“ **'ad-ab'** pia limetafsiriwa zaidi katika maana ya Utatu! Neno la Kiebrania katika Isaya 9:6-7 '**ad'** (kulingana na ESmS 5814 na 5815), ingawa limetafsiriwa kwa kiasi kikubwa kama **'milele**', linaelekea kumaanisha **'milele', 'kudumu'** au '**mawindo**' kwa sababu neno '**milele'** kwa Kiebrania ni '**olam**' (ESmS 5886)! Pia neno la Kiebrania '**ab'** maana yake si tu '**baba**' bali (kulingana na ESmS Na. 1) pia **'mwanzilish**i (**wa ngawira**)'. Dk der Wette aliitafsiri kama **'baba wa kuwinda'**.

Prof. Dr. Naftali Herz (Tur-Sinai) anaitafsiri kama 'ya **baba wa mawindo'**. Martin Buber na Franz Rosenzweig wanatafsiri neno katika kitabu "Maandiko" kama **'Baba wa Ushindi (Mawindo**)', ambayo inamwonyesha Yesu, kwa sababu alizaliwa na kufa kwa ajili yetu ili tupate uzima wa milele. Jina “Mungu Baba” kamwe si jina la Yesu, bali la Baba yake tu, kwa sababu mwana hawezi kuwa baba yake mwenyewe kwa wakati mmoja! Mistari yote katika Biblia ambayo Yesu ana jina la Mungu ina neno tofauti katika asili, kwa sababu jina la Mungu katika Biblia daima na bila ubaguzi linarejelea tu Mungu Baba. Kulingana na Biblia na Ellen White, Mungu Baba wa Yesu pekee ndiye Mungu wa Pekee wa Kweli asiye na mwanzo katika ulimwengu wote!

- “**Kristo** ni Mfano wetu. **Alikuwa KARIBU na Mungu** (Baba) **katika nyua za mbinguni**.” {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**.”

- “Watakuwa na maarifa ya majaribio ya **Mungu wa pekee wa kwel**i (Baba) **na** Yesu Kristo ambaye Yeye amemtuma.” {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.”

- “**Mwana wa Mungu alikuwa UPYA katika mamlaka YA MTOA SHERIA MKUBWA**.” {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 = Mwana wa Pekee**

Orodha ya Sura Hadi Mwanzo wa Kitabu Uongo



- "Kwa maana jinsi hii Mungu (Theon) aliupenda ulimwengu, hata akamtoa **Mwanawe pekee (monogenés)** ili kila mtu amwaminiye asipotee, bali awe na uzima wa milele." {Yohana 3:16}

Mungu aliupenda ulimwengu hata akamtoa Mwanawe pekee. Katika mstari huu, Mungu (Baba) - Theon, anasema kwamba alimtoa Mwanawe kwa ajili yetu. Theon ni nomino ya umoja na kisarufi haiwezi kumaanisha nafsi tatu.

- "Naye **Neno alifanyika mwili**, akakaa kwetu; nasi tukauona utukufu wake, utukufu kama wa **Mwana pekee wa Baba**; amejaa neema na kweli." {Yohana 1:14}

Kristo anamiliki utukufu wa Baba yake kwa kuzaliwa kwa Uungu. Hata hivyo, Waumini Utatu huchukua mstari huu na kivumishi ‘monogenes’ kama ushahidi wa mafundisho yao: Yesu katika Agano la Kale kabla ya kuja kwake duniani hakuwa Mwana, bali alikua Mwana alipozaliwa duniani. Je, Roho wa Unabii anasema nini kuhusu hili? Ni wazi kabisa kwamba jina "Mwana wa Pekee" linatumika kwa Kristo mbinguni kabla hajaja Duniani:

- “Kuwekwa wakfu kwa mzaliwa wa kwanza kulikuwa na **chimbuko lake hapo awali**. Mungu alikuwa ameahidi kutoa **Mzaliwa wa Kwanza wa mbinguni** ili kumwokoa mwenye dhambi.” {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.”

Mara nyingi inadaiwa kwamba dhana “Mwana wa Pekee” humaanisha “Wa Pekee wa ain yake,” wala si ‘Mwana wa pekee’ na kwamba cheo cha Mwana kilikuwa “jukumu la kidunia.”

Hayo ni matumizi mabaya ya lugha, kama vile wakati jina la Mungu la Elohim linadaiwa kumaanisha Utatu katika wingi. Je, usemi 'monogenes' unamaanisha 'pekee, wa kipekee' na je, unatumika kwa Yesu pekee? Biblia inasema nini?

- "Kwa maana yeye (Yairo) **alikuwa na binti mmoja pekee (monogenés)**, mwenye umri wa kama miaka kumi na miwili, naye alikuwa amelala mahututi…" (Luka 8:42)

- "Na tazama, mtu mmoja katika mkutano akapaza sauti, akisema, Mwalimu, nakuomba, **umwangalie mwanangu**; {Luka 9:38}

Monogenés ni sifa ya kipekee ya mtoto wa pekee katika familia, si aina fulani mpya ya mfano ya Mwana, kama tunavyoona katika kisa cha Yairo na akida wa Kirumi na 'monogenes' wao. Je, Mungu labda ana Mwana mwingine halisi? Hapana, ndiyo maana Anasema kwa uwazi kwamba Yesu pekee ndiye Mwana Wake wa pekee, mzaliwa-pekee! Neno hili hasa lina maana ya idadi na uhusiano, licha ya majaribio ya wengine kuthibitisha kwamba ina maana kwamba Yesu alikuwa tu Mwana Duniani! Biblia nzima inasema kwamba Yesu alikuwa Mwana siku zote!

- "Kila aaminiye ya kwamba Yesu ni Kristo amezaliwa na Mungu; na kila **ampendaye aliyemzaa (**Mungu Baba) **anampenda yeye pia, yaani, mtoto wake** (Yesu)." {1 Yohana 5:1}

Hapa tunasoma kwamba mtu ye yote aliyezaliwa na Mungu kwanza humwamini Mungu Baba na Yesu, mzaliwa-pekee wake. Haielezi maelezo mahususi ya jinsi alivyozaliwa, lakini Biblia inaeleza waziwazi kwamba Yesu hakuumbwa jinsi tulivyoumbwa. Lakini mstari huu hata hivyo pia unathibitisha kwamba Yesu alizaliwa kihalisi na Mungu Baba. Iwapo tungechukua mstari huu kwa kujitenga, kama Waamini Utatu wanavyofanya na maandiko mengine mengi, basi kulingana na kanuni hiyo tungeweza kusema kwamba Yesu ni Kiumbe aliyeumbwa. Lakini hilo lingeficha uhakika wa kuzaliwa kwa Yesu mbinguni, ambao mstari ulio juu unaonyesha waziwazi. Ni nani aliyejaribu kuficha kwamba Yesu ndiye Mwana mzaliwa-pekee halisi? Shetani Mwenyewe:

- "Malaika walifukuzwa kutoka mbinguni kwa sababu hawakufanya kazi kwa kupatana na Mungu. Walianguka kutoka katika hali yao ya juu kwa sababu walitaka kuinuliwa. Walikuwa wamekuja kujiinua, na walisahau kwamba uzuri wao wa Utu na wa tabia ulitoka kwa Bwana Yesu. **Ukweli huu ambao malaika [walioanguka] wangeficha, kwamba Kristo alikuwa Mwana pekee wa Mungu, na walikuja kufikiria kwamba hawakupaswa kushauriana na 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.**"

Kama tunavyoona katika nukuu hapo juu, Ellen White alikuwa hajakubali Utatu hata mwaka wa 1910, lakini badala yake alisisitiza waziwazi kwamba hata kabla ya uasi wa Shetani Yesu alikuwa Mwana wa pekee wa pekee wa Mungu Baba! Licha ya ukweli kama huo ulio wazi, hatimaye utakutana na "hoja" zifuatazo kwamba kwa vile Isaka alikuwa "mzaliwa pekee" wa Ibrahimu licha ya kuwa hakuwa mwanawe wa pekee, hii "inathibitisha kwamba hii haimaanishi mwana mmoja tu, na kwa hiyo Yesu si mwana pekee. Mwana pekee wa Mungu Baba aliye mbinguni." Mabishano ya ajabu kutoka kwa Waamini Utatu!

- "Kwa imani Ibrahimu alipojaribiwa, alimtoa Isaka kuwa dhabihu; {Waebrania 11:17-18} naye yeye aliyezipokea hizo ahadi akamtoa **mwanawe pekee**, ambaye ilinenwa, ya kwamba katika Isaka uzao wako utaitwa." {Waebrania 11:17-18}

Isaka angewezaje kuitwa mwana pekee, wakati Ibrahimu alikuwa na watoto wengine? Je, Mungu, katika neno Lake, hekima, na makusudi yake anajipinga Mwenyewe?

- “**Ibrahimu** alikuwa amekubali bila shaka ahadi ya mwana, lakini **hakungoja Mungu atimize neno lake kwa wakati na njia yake. Ucheleweshaji uliruhusiwa, ili kujaribu imani yake katika uwezo wa Mungu; lakini alishindwa kuvumilia kesi.** Akifikiri kuwa haiwezekani kwamba apewe mtoto katika uzee wake, Sara alipendekeza, kama mpango ambao kwa huo kusudi la Kimungu lingetimizwa, kwamba mmoja wa wajakazi wake atwaliwe na Abrahamu awe mke wa pili.” {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.”

Je, mwana wa pekee, aliyeahidiwa na Mungu kwa Ibrahimu, angeweza kutoka kwa mwanamke yeyote?

Je, ahadi ya Mungu inaweza kubadilishwa, kwa kuwa Abrahamu alikuwa na watumwa na wajakazi kwa mamia? Abrahamu hakuelewa Mungu alikuwa amekusudia nini kwa mtumishi wake mwaminifu.

- “Ibrahimu alipokuwa na umri wa karibu miaka mia moja, **ahadi ya mwana ilirudiwa kwake, na kuhakikishiwa kwamba mrithi wa wakati ujao atakuwa mtoto wa Sara. Lakini Ibrahimu alikuwa bado hajaelewa ile ahadi**... Tena ahadi ilitolewa, kwa maneno ambayo hayangeweza kukosewa: ‘**Hakika** Sara mkeo atakuzalia mwana; nawe utamwita jina lake Isaka, nami nitalithibitisha agano langu naye.” {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.“

Ingawa Ibrahimu alipata mwanawe Ishmaeli kutoka kwa mtumishi wake Hagari, Mungu alikuwa ametoa ahadi ya kupata mtoto wa kiume kupitia ndoa kati ya Ibrahimu na Sara! Mungu alitaka Isaka awe mwana pekee wa Ibrahimu. Hapo chini tunaweza kuona kwa nini Isaka anawakilisha Yule ambaye atakuja:

- “Ilikuwa ni kufurahisha akili ya Ibrahimu na uhalisi wa injili, pamoja na kupima imani yake, kwamba Mungu alimwamuru amuue mwanawe. Maumivu ambayo alivumilia wakati wa siku za giza za jaribu hilo la kutisha yaliruhusiwa ili apate kuelewa kutokana na uzoefu wake mwenyewe kitu cha ukuu wa dhabihu iliyotolewa na Mungu asiye na kikomo kwa ajili ya ukombozi wa mwanadamu. **Hakuna jaribu lingine ambalo lingeweza kumsababishia Abrahamu mateso ya nafsi kama vile toleo la mwana wake.** Mungu alimtoa Mwanawe kwenye kifo cha uchungu na aibu. Malaika walioshuhudia kufedheheshwa na huzuni ya nafsi ya Mwana wa Mungu hawakuruhusiwa kuingilia kati, kama ilivyokuwa kwa Isaka. Hakukuwa na sauti ya kulia, ‘Inatosha.’ Ili kuokoa jamii iliyoanguka, Mfalme wa utukufu alitoa uhai Wake. Ni uthibitisho gani wenye nguvu zaidi unaweza kutolewa wa huruma na upendo usio na kikomo wa Mungu? ‘Yeye asiyemwachilia Mwana wake mwenyewe, bali alimtoa kwa ajili yetu sote, atakosaje kutukirimia na mambo yote pamoja naye?’ {Warumi 8:32} “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.”

Katika Ibrahimu na Isaka, **mwana wa pekee kutoka kwa Sara**, tunaona uwakilishi wa dhabihu kuu. Adui alijaribu kwa nguvu zake zote kuzuia ujumbe huo wazi kwa vizazi vijavyo, lakini ahadi za Mungu ni za uaminifu na za kweli!

Kwa kuwa Isaka alikuwa mfano wa Yesu na dhabihu yake, pia aliitwa mwana pekee, ili kuelekeza mawazo yetu kwa Yesu na kutufundisha juu yake - kama vile jinsi kupitia Ibrahimu tunaona huzuni ya kutisha ya Mungu alipomtoa Mwanawe msalabani. Ibrahimu, Isaka, na Sara hawakuwa wasio na dhambi; wala Isaka hakuzaliwa kwa njia sawa na Yesu; lakini kwa kiwango cha kibinadamu, walifunua na kutangaza picha iliyo wazi zaidi ya dhabihu ya Kristo

Kwa hivyo haina maana kabisa kujaribu kutumia mfano wa 'Isaka mzaliwa-pekee' kama uthibitisho kwamba, kwa habari ya Yesu, hakuwa Mwana pekee wa Mungu Baba. Hoja hii inaweza pia kutuongoza kujaribu kudai kwamba kwa vile Isaka alikuwa mwenye dhambi, kwa hiyo Yesu pia alikuwa mwenye dhambi.

Cha kusikitisha ni kwamba, kama nyongeza ya "mantiki" hii, wanatheolojia wetu wa juu zaidi wameanza kueneza madai kwamba Codex Sinaiticus, ambayo inatoka kwa Alexandria wa kiroho, ina uthibitisho kwamba Yesu si Mwana. Helena P. Blavatsky, mwanzilishi wa uwasiliani-roho wa kisasa, mwanzilishi wa shetani aliyetangazwa na mpangaji asiye wa moja kwa moja wa mabadiliko katika matoleo yote ya kisasa ya Biblia anasema nini? Katika vitabu vyake "Isis Unveiled" Vol. 1 & 2 na "Mafundisho ya Siri" Vol. 1 & 2, tunapata zifuatazo

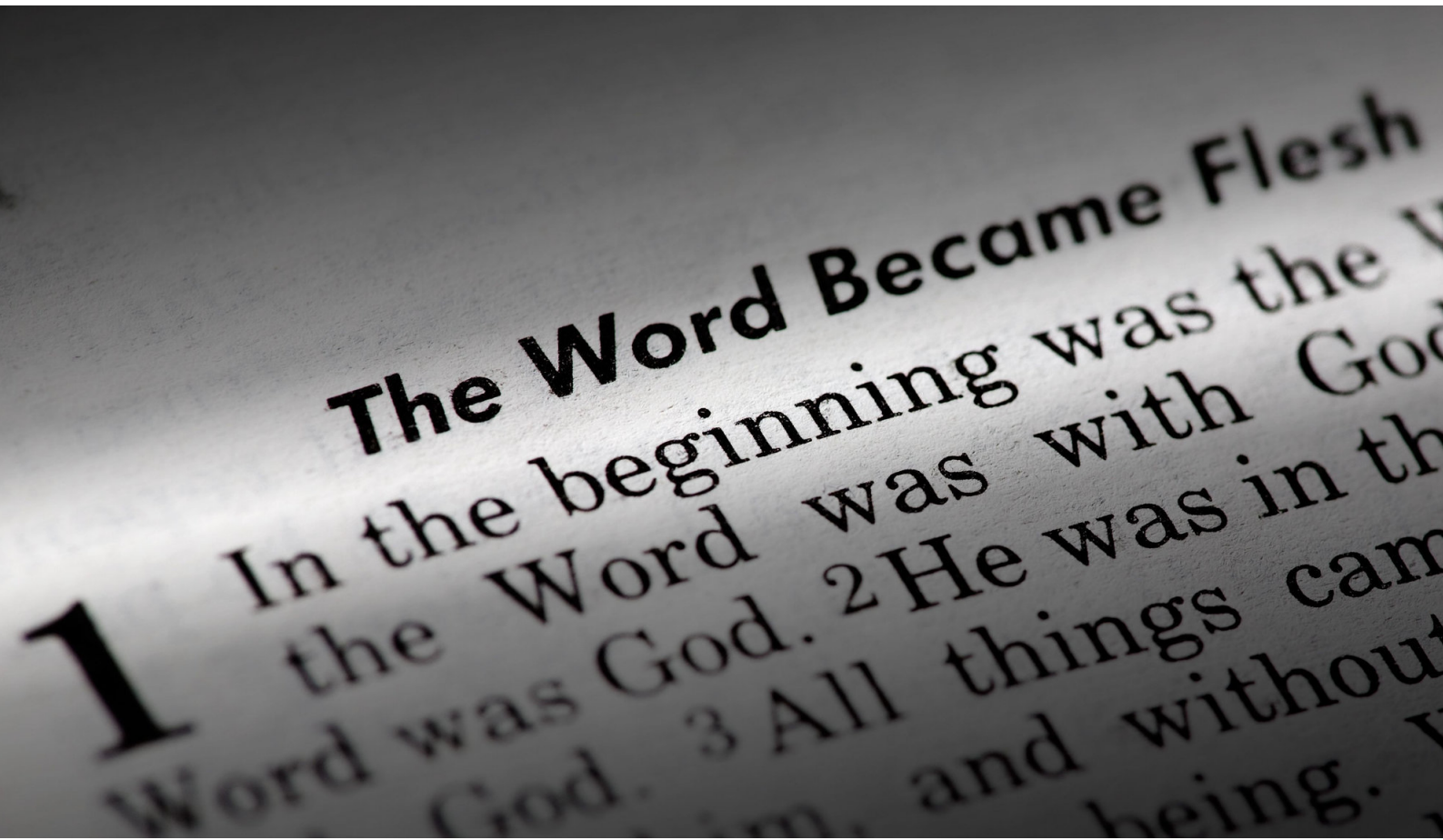
- "...tuna Biblia ya kweli - Codex Sinaiticus na Codex Vaticanus." "…we have the true Bible - Codex Sinaiticus and Codex Vaticanus."

- "Westcott na Hort walikuwa wasomi wa kweli waliosahihisha makosa katika matoleo ya awali." "Westcott and Hort were true scholars that corrected the errors in previous versions."

Ingawa hila zote za kisasa za Bibilia zinatokana na Kodeksi hizi, ambazo zimefafanuliwa kwa undani zaidi katika Sura ya 75, hata katika kodeksi hizi tunapata neno γεννάω (gennaó) katika maumbo yake yote, ambayo inamaanisha "ninazaa, ninazaa, natoa. kuzaliwa kwa."

29: Yohana 1:1 Je, Yesu ni Mungu wa milele sawa na Mungu Baba?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Yohana 1:1 Toleo la King James:

- "Hapo mwanzo kulikuwako Neno, naye Neno alikuwako kwa Mungu, naye **Neno alikuwa Mungu.“** “In the beginning was the Word, and the Word was with God, and the **Word was God**.“

Tafsiri sahihi zaidi ya Kijerumani ya Biblia ya Ludwig Albrecht inasema yafuatayo:

- “Hapo mwanzo kulikuwako Neno, na **Neno** λογος **lilihusiana kwa ukaribu na [τον] Mungu** θεον, **na Neno alikuwa Kiumbe cha Uungu** θεοζ. Kwa sababu ni mapema na ya milele. Ilikuwa hapo **MWANZO** ikiwa imeunganishwa kwa karibu na Mungu.” {Yohana 1:1.2} Ludwig Albrecht

- “Im **Anfang** war bereits das Wort; das **Wort** war **eng vereint mit** [**τον**] **Gott** θεο**ν**, ja **göttliches Wesen** θεο**ζ** war das **Wort**. Denn es ist vorzeitig und ewig. Dies war im **Anfang** eng vereint mit Gott.“ {Johannes 1:1,2} Ludwig Albrecht ORIGINAL

- “In the beginning there was already the Word, and the **Word** λογος **was closely related with** [**τον**] **God** θεο**ν**, **and the Word was a Divine Being** θεο**ζ**. Because it is premature and eternal. It was in the **BEGINNING** closely connected with God.“ {John 1:1.2} Ludwig Albrecht

Katika mstari wa asili katika lugha ya Kigiriki ya kale, karibu na jina Mungu θεον (Baba), katika namna ya kutaja, kuna neno la ziada “**τον”** (**moja, yaani, pekee au lile**).

Mungu (Baba)	θεο**ν**
Uungu - Divine Being (Yesu)	θεο**ζ**

Na hizi ni tafsiri zisizo sahihi sana, ambamo Neno, Yesu, hutaarifu kwamba Mungu, badala ya kuwa Mwenye Uungu, hutumika kuwa “uthibitisho” wa fundisho la Utatu. Aidha, kuna madai kwamba Yesu hana mwanzo, ingawa mstari huu unasema "mwanzo"! Mungu Baba pekee ndiye Mungu wa milele hana mwanzo! Yesu kama Mwana Wake halisi ana mwanzo ingawa Yeye pia ni Mwenye Uungu. Dai la kwamba ‘Yesu hana mwanzo’ ni la lazima kwa fundisho la Utatu kwa sababu lina fundisho la Miungu watatu walio sawa bila mwanzo. Lakini hata katika tafsiri hii nzuri ya Kijerumani ya Ludwig Albrecht, kwa bahati mbaya, hakuna tafsiri ya makala **τον**, ingawa katika maandishi asilia ya Kigiriki iko karibu na jina Mungu: **τον** θεον.

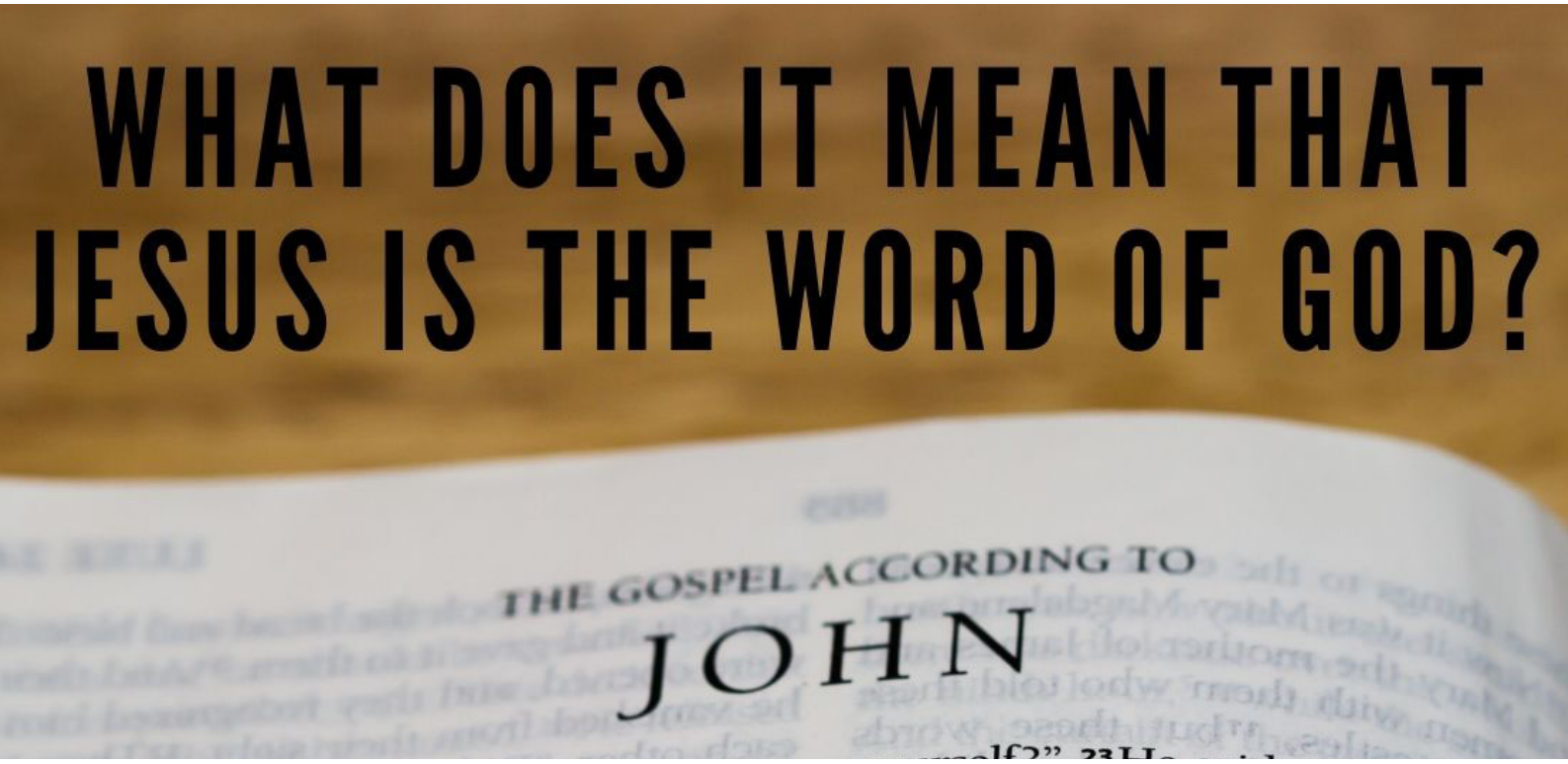
Mstari kamili katika Kigiriki cha kale unasema:

Katika - In	εν	(1722)
mwanzo - the beginning	αρχη	(746)
ilikuwa - was	ην	(2258)
the	ο	(3588)
Neno - Word	λογοζ	(3056)
na - and	και	(2532)
the	ο	(3588)
Neno - Word	λογοζ	(3056)
ilikuwa - was	ην	(2258)

na - with	προζ	(4314)
this	τον	(3588)
Mungu (Baba) - **God** (Father)	θεον	(2316)
na - and	και	(2532)
Mwenye Uungu - Divine Being	θεοζ	(2316)
alikuwa - was	ην	(2258)
the	ο	(3588)
Neno (Yesu) - Word (Jesus)	λογοζ	(3056)

30: **Yohana 1:1 Neno ni nani?**

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Bila kujali maana halisi ya neno hilo, Yesu pia anaitwa Neno. Neno moja halisi kama usemi haliji peke yake na halisemi kwa jina la Mungu Baba au jina lake mwenyewe. Neno moja halisi halina mawazo. Ni Mtu mmoja tu anayefanya hivyo. Je, Yesu ni Neno hilo kweli?

- "Naye **Neno alifanyika mwili**, akakaa kwetu; nasi tukauona utukufu wake, utukufu kama wa Mwana pekee atokaye kwa Baba; amejaa neema na kweli." {Yohana 1:14}

Yesu, kama Neno, anazungumza kibinafsi:

- "**Neno la BWANA likanijia**, **kusema, Mwanadamu**, uelekeze uso wako kuelekea milima ya Israeli, ukatabiri juu yao. {Ezekieli 6:1, 2}

- “Ndipo **neno la BWANA** likamjia Yeremia, **kusema**, Wapeleke watu wote waliohamishwa, useme, **BWANA asema hivi**. { Yeremia 29:30, 31 }

Yesu, kama Neno, pia anafunua maneno ya Mungu Baba:

- “Tena **neno la BWANA likanijia**, **kusema,** Na wewe, mwanadamu, **Bwana MUNGU aiambia** nchi ya Israeli hivi.“ {Ezekieli 7:1, 2}

Katika Ufunuo, Yesu pia ana jina „Neno“:

- “Naye amevikwa vazi lililochovywa katika damu, **na JINA lake aitwa, Neno la Mungu**. Na majeshi yaliyo mbinguni wakamfuata, wamepanda farasi weupe, wamevaa kitani nzuri, nyeupe, safi.” {Ufunuo 19:13,14}

Ellen White:

- “Kristo ni nani? **Yeye ndiye Mwana pekee wa Mungu aliye hai.** Yeye ni kwa Baba kama neno linaloeleza wazo hilo, kama wazo linalosikika. K**risto ni NENO la Mungu.”** {Ellen White, YI, Juni 28, 1894 par. 9}

31: Yohana 1:1 Hapo mwanzo kulikuwako Nen Ilikuwa lini hii mwanzo?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- "Hapo mwanzo kulikuwako Neno, naye Neno alikuwako kwa Mungu, naye Neno alikuwa Mungu." {Yohana 1:1-2,14}

Katika lugha ya asili ya Kigiriki, tunaona kwamba mwishoni mwa maandishi “naye Neno alikuwa Mungu”, badala ya nomino Mungu, kuna kivumishi ‘Kiungu’, ambacho sivyo kinavyotafsiriwa katika Biblia nyingi. Hapa tunapata kanuni hiyohiyo, kwamba Baba ni Mungu, na Yesu anathibitishwa kuwa Mwenye Uungu mwenye asili ya Kiungu, kumaanisha kwamba Yeye ni Mwana halisi wa Mungu huyo pekee.

Katika - In	εν	(1722)
mwanzo - the beginning	αρχη	(746)
ilikuwa - was	ην	(2258)
the	ο	(3588)
Neno - Word	λογοζ	(3056)
na - and	ϰαι	(2532)
the	ο	(3588)
Neno - Word	λογοζ	(3056)
ilikuwa - was	ην	(2258)
na - with	προζ	(4314)
this	τον	(3588)
Mungu (Baba) - **God** (Father)	θεο**ν**	(2316)
na - and	ϰαι	(2532)
Mwenye Uungu - Divine Being	θεο**ζ**	(2316)
alikuwa - was	ην	(2258)
the	ο	(3588)
Neno (Yesu) - Word (Jesus)	λογοζ	(3056)

Kwa hiyo, aya hii ina maana tofauti kabisa katika asili kuliko jinsi inavyotafsiriwa kwa kawaida na maana yake haiungi mkono utatu. Tunaweza kuona kwamba katika asili, kuna maneno mawili tofauti ya "Mungu". Ya kwanza ni nomino Mungu ambayo hutumiwa kwa Baba, na ya pili ni kivumishi cha Mungu ambacho kinatumika kwa Yesu. Andiko hili linatuambia kwamba Yesu ana asili ya Uungu sawa na Baba Yake kwa vile anatoka kwa Baba, na kwamba hajaumbwa, bali ni Mwenye Uungu. Hata hivyo Mungu wa mbinguni na duniani, Mungu mmoja wa kweli, ni Baba na si utatu. Hapa chini tunasoma tafsiri sahihi ya maandishi asilia:

- "Hapo mwanzo kulikuwako Neno, naye Neno (Yesu) alikuwa **PAMOJA** na ("πρός") na ("τὸν") **Mungu** ("θεον") (Baba), **na Neno alikuwa Mungu** ("θεοζ"). {Yohana 1:1}

Kulingana na Agano Jipya na Roho ya Unabii, je, kuzaliwa kwa Yesu kunatokea kabla ya kuumbwa kwa Ulimwengu?

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “**Kuwekwa wakfu kwa mzaliwa wa kwanza** kulikuwa na chimbuko lake **hapo awali.** Mungu alikuwa ameahidi kutoa Mzaliwa wa Kwanza wa mbinguni ili kumwokoa mwenye dhambi.” {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.”

- “Naye ni mfano wa Mungu asiyeonekana, **mzaliwa wa kwanza wa viumbe vyote.**” {Wakolosai 1:15}

Mstari unaofuata hutumiwa mara nyingi na Wautatu kusema kwamba Yesu hakuwahi kuwa na mwanzo, kuzaa kihalisi, na kwamba usemi “Hapo mwanzo” unamaanisha tu mwanzo wa uumbaji. Maana ya kweli ya dhana ya "mwanzo" inajumuisha vipengele vyote viwili. ‘Hapo mwanzo’, kwa maana ya kusudi, inamaanisha kwamba katika umilele uliopita, Yesu alizaliwa. Hii ilikuwa **kabla ya mwanzo wa kiumbe chochote kilichoumbwa**. Kisha Baba alileta Ulimwengu wote kuwepo (mwanzo wa pili) kupitia Mwanawe.

- “Hapo mwanzo kulikuwako Neno, naye **Neno** (Yesu) alikuwa **pamoja na** (“πρός“) Mungu (Baba), na Mungu (Yesu) **alikuwa Neno**. Hapo **mwanzo alikuwa** na (“πρός“) Mungu (“τὸν”) Mungu... Naye Neno alifanyika mwili, akakaa kwetu, nasi tukauona utukufu wake, utukufu kama wa Mwana pekee (Monogenês) wa Baba), amejaa neema na kweli.” {Yohana 1:1-2,14}

Hapa tunasoma kwamba Mwana alikuwa pamoja na Baba na si kwamba Baba alikuwa pamoja na Mwana. Hii inaimarisha kikamilifu ukweli wa nafasi ya Baba na Mwana.

- “Lakini kwetu sisi **Mungu ni mmoja tu, aliye Baba,** ambaye vitu vyote vimetoka kwake, nasi tunaishi kwake; na Bwana mmoja Yesu Kristo, ambaye kwake vitu vyote vimekuwapo, na sisi kwa yeye.” {1Kor 8:6}

Nabii wa Mungu anasema nini kuhusu mwanzo katika Yohana 1:1-2? Ni wazi sana kwamba mistari hii inarejelea kuzaliwa halisi kwa Kristo na Baba yake wa Mbinguni, na kwamba alikuwa Mwana kila wakati kabla ya kupokea asili yake ya kibinadamu duniani, kama tunavyoona katika mstari wa 14. Ushahidi mwingine kwamba Yesu, ingawa ni wa Kimungu, yuko chini ya Baba ni huu ufuatao: Katika Biblia ya Kiaramu-Kiebrania, tunasoma “Neno alikuwa pamoja na Mungu (Baba) na Neno alikuwa Mungu/Mungu (Yesu)”.

Kihusishi “the” kinaleta tofauti kati ya Mungu Baba, Mungu Mmoja wa kweli, na Yesu, Mwenye Uungu, Ambaye, kupitia maneno “Hapo Mwanzo” hutoka kwa Mungu Baba. Yohana 1:1 inaonyesha kwamba kando na Mungu Baba, Mungu wa Ulimwengu, Yesu pia ni Mungu na hajaumbwa. Lakini kulingana na maandishi ya asili ya Biblia, Yesu si Mungu “yeye”, bali Anabeba jina la Neno la Kiungu. Kuna tofauti kati ya “Mungu (mmoja)”, Baba, na Yesu.

- “Hapo mwanzo kulikuwako Neno, naye Neno alikuwako kwa Mungu, naye Neno alikuwa Mungu. Huyo mwanzo alikuwako kwa Mungu.” Yohana 1:1, 2. **Kristo, Neno, mwana pekee wa Mungu,** alikuwa mmoja na Baba wa milele—mmoja katika asili, katika tabia, katika kusudi—**kiumbe pekee ambacho kingeweza kuingia katika mashauri na makusudi yote ya Mungu.** “Naye ataitwa jina lake, Mshauri wa ajabu, Mungu mwenye nguvu, Baba wa milele, Mfalme wa amani.” Isaya 9:6. “Matokeo yake yamekuwa tangu zamani za kale, tangu milele.” 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, katika muktadha hasa wa Yohana 1:1, 2, anasema kwamba Yesu ndiye Mwana pekee (monogenês) na kwamba Ana Baba wa milele, na kwamba **Yeye pekee** ndiye anayejua makusudi na mipango yote ya Baba. Hii haijumuishi kiumbe chochote cha tatu! Inasema “Yeye tu”, ikimaanisha Yesu pekee! ‘Pekee’ haimaanishi mtu mwingine yeyote.

Anafafanua hili zaidi kwa mstari kutoka Mika 5:2 ambapo husema kwamba **kwenda kwa Yesu**, yaani, kuzaa, ni tangu zamani za kale, kutoka milele. Duniani, tunaona utukufu wa Yesu, ambao tayari alikuwa nao, na ambao daima ulikuwa wake kama Mwana. Hakuna utatu hapa! Waanzilishi wetu, ambao kazi zao Ellen White zilizingatiwa kuwa za kweli na muhimu, walielewa ukweli huu kwa uwazi sana:

- "Neno alikuwako "hapo mwanzo." Akili ya mwanadamu haiwezi kufahamu enzi ambazo zimesambazwa katika kifungu hiki cha maneno. **Haijatolewa kwa wanadamu kujua ni lini au jinsi gani** Mwana alizaliwa; **lakini tunajua kwamba Yeye alikuwa Neno la Kimungu, si tu kabla ya Yeye kuja duniani kufa, bali hata kabla ya ulimwengu kuumbwa**. Kabla tu ya kusulubishwa kwake, aliomba, “Na sasa, Ee Baba, unitukuze mimi pamoja nawe kwa utukufu ule niliokuwa nao pamoja nawe kabla ya ulimwengu kuwako.” Yohana 17,5. Na zaidi ya miaka mia saba kabla ya kuja Kwake kwa mara ya kwanza, kuja Kwake kulitabiriwa hivi kwa neno la uvuvio: “Bali wewe, Bethlehemu Efrata, uliye mdogo kuwa miongoni mwa maelfu ya Yuda, lakini kutoka kwako atanitokea i.e. awe mtawala katika Israeli, ambaye matokeo yake yamekuwa tangu zamani za kale, tangu siku za milele." Mika 5,2, ukingo. **Tunajua kwamba Kristo “alitoka kwa Mungu na alitoka kwa Mungu” (Yohana 8:42), lakini ilikuwa nyuma sana katika enzi za umilele kiasi cha kuwa mbali zaidi na kufahamu kwa akili ya mwanadamu**.“ {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**.”

- "Neno alikuwako "hapo mwanzo." Akili ya mwanadamu haiwezi kufahamu enzi ambazo zimesambazwa katika kifungu hiki cha maneno. **Haijatolewa kwa wanadamu kujua ni lini au jinsi gani** Mwana alizaliwa; **lakini tunajua kwamba Yeye alikuwa Neno la Kimungu, si tu kabla ya Yeye kuja duniani kufa, bali hata kabla ya ulimwengu kuumbwa**. Kabla tu ya kusulubishwa kwake, aliomba, “Na sasa, Ee Baba, unitukuze mimi pamoja nawe kwa utukufu ule niliokuwa nao pamoja nawe kabla ya ulimwengu kuwako.” Yohana 17,5. Na zaidi ya miaka mia saba kabla ya kuja Kwake kwa mara ya kwanza, kuja Kwake kulitabiriwa hivi kwa neno la uvuvio: “Bali wewe, Bethlehemu Efrata, uliye mdogo kuwa miongoni mwa maelfu ya Yuda, lakini kutoka kwako atanitokea i.e. awe mtawala katika Israeli, ambaye matokeo yake yamekuwa tangu zamani za kale, tangu siku za milele." Mika 5,2, ukingo. **Tunajua kwamba Kristo “alitoka kwa Mungu na alitoka kwa Mungu” (Yohana 8:42), lakini ilikuwa nyuma sana katika enzi za umilele kiasi cha kuwa mbali zaidi na kufahamu kwa akili ya mwanadamu**.“ {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**.”

- “Tena na tena wakati wa uzoefu wangu katika kazi ya Bwana, nimeitwa kukutana na hisia hizi potofu. Katika kila hali, nuru iliyo wazi na yenye nguvu imetolewa kwamba Mungu ndiye Yule wa milele, anayeishi mwenyewe. Tangu utoto wangu wa kike nimepewa maagizo ya wazi kwamba Mungu ni Mtu, na kwamba Kristo ni “mfano dhahiri wa Nafsi Yake.” Mungu amekuwa daima. Kinachotuhusu sisi sio jinsi au kwa sababu gani.“ {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**.”

Katika usemi huu, tunaona kwamba Yesu ana mwanzo na kwamba ni Mungu pekee (anayejulikana kila mara kuwa Baba) hana mwanzo. Hivi ndivyo pia E.J. Wagoner alielewa jambo hilo, ambaye kitabu chake juu ya Haki kwa Imani, kilichotajwa hapo juu, alijiinua hasa. Mnamo 1905, Ellen White aliandika kwamba Uriah Smith, mbali na yeye mwenyewe, alikuwa njia muhimu zaidi ya ukweli ambayo Mungu alitumia kupeleka ujumbe Wake! Anathibitisha kwamba kulikuwa na wakati ambapo Yesu alizaliwa mbinguni na kwamba ana mwanzo.

- “Malaika wa Mungu walimtazama Kristo kwa mshangao, aliyejitwalia umbo la mwanadamu na kwa unyenyekevu akaunganisha Umungu Wake na ubinadamu ili aweze kumhudumia mwanadamu aliyeanguka. Ni ajabu kati ya malaika wa mbinguni. Mungu ametuambia kwamba alifanya hivyo, nasi tunapaswa kulikubali Neno la Mungu jinsi linavyosomwa. Na ingawa tunaweza kujaribu **kufikiria kuhusu Muumba wetu, ni muda gani amekuwepo**, ambapo uovu ulianza kuingia katika ulimwengu wetu, na mambo haya yote, tunaweza kufikiri juu yake mpaka tuanguka chini na kuzimia na uchovu wa utafiti wakati kuna. bado ni usio na mwisho.” {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.“ {Ellen White, 7BC, 1888 p. 919}

Vivyo hivyo, Agano la Kale linathibitisha kwamba Yesu, Neno, alitoka kwa Baba, akimwita Neno la Mungu. Je, Neno la Mungu huwahi kusema kwamba Baba (Mungu) anatoka au ni wa Neno? Haifanyi hivyo, kwa sababu uongozi uko wazi. Ikiwa Mtu yeyote ni wa Yeyote, basi Anasimama chini Yake Ambaye Yeye ni wake. Neno, hapa, linamrejelea Yesu, kama vile Yohana 1:1

- “Ndipo **Neno la Bwana (**Yesu) lilimjia Yeremia**, kusema** (kwa jina lake na la Baba yake), Wapeleke watu wote waliohamishwa, kusema, Bwana asema hivi...” {Yeremia 29:30-31] }

- “Ikawa katika mwaka wa nne wa Yehoyakimu, mwana wa Yosia, mfalme wa Yuda, **neno hili lilimjia** Yeremia, **kutoka kwa Bwana, kusema**, Chukua gombo la kitabu, ukaandike ndani yake maneno yote niliyoyanena. nilikuambia juu ya Israeli, na juu ya Yuda, na juu ya mataifa yote, tangu siku ile niliposema nawe, tangu siku za Yosia, hata leo. Huenda nyumba ya Yuda watasikia mabaya yote ninayokusudia kuwatenda; ili wapate kurejea kila mtu na kuiacha njia yake mbaya; ili nipate kuwasamehe uovu wao na dhambi yao.” {Yeremia 36:1-3}

Neno moja halisi lenyewe haliji na kunena kwa jina la Mungu Baba na katika jina lake mwenyewe.

Badala yake, Yule ambaye jina lake ni Neno hufanya hivi. Neno halisi halifikirii juu ya kile litafanya na halisamehe dhambi. Ni Mtu Mmoja tu anayefanya hivyo. Yesu mwenyewe alitokea mahali hapo na kusema!

- “Kristo ni nani? Yeye ndiye **Mwana pekee wa Mungu aliye hai**. Yeye ni kwa Baba kama neno linaloeleza wazo hilo, kama wazo linalosikika. **Kristo ni neno la Mungu**.” {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**.”

- “Naye amevikwa vazi lililochovywa katika damu, **na jina lake aitwa, Neno la Mungu**. Na majeshi yaliyo mbinguni wakamfuata, wamepanda farasi weupe, wamevaa kitani nzuri, nyeupe, safi.” {Ufunuo 19:13-14}

32: Ubatizo wa Yesu na Njiwa

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Wengi huchukua maelezo ya ubatizo wa Yesu, wakati Roho Mtakatifu aliposhuka kwa namna ya njiwa juu ya kichwa chake, kama "uthibitisho" kwamba Roho Mtakatifu ni Nafsi ya tatu ya Uungu.

- “Naye Yesu, alipokwisha kubatizwa, mara akapanda kutoka majini; na tazama, mbingu zikamfunukia, **akamwona Roho wa Mungu akishuka kama njiwa, akija juu yake**; mbinguni, akisema, Huyu ni Mwanangu, mpendwa wangu, ninayependezwa naye.“ {Mathayo 3:16-17}

Baada ya uchambuzi wa kina, tunaweza kuona kwamba njiwa hakusema, lakini sauti ya Baba ndiyo iliyosikika kutoka mbinguni. Hata hivyo Roho Mtakatifu anaitwa Roho wa Mungu! Biblia nzima inazungumza juu ya Baba anayebeba jina la Mungu. Roho Mtakatifu hutoka kwa Baba! Ikiwa tungekubali tafsiri ya utatu ya Biblia, Roho Mtakatifu lazima pia awe Baba, kwa maana ni Roho Mtakatifu ambaye alimchukua Yesu mimba katika tumbo la uzazi la Mariamu.

- “Alipokuwa akiwaza hayo, tazama, malaika wa Bwana akamtokea katika ndoto, akisema, Yusufu, mwana wa Daudi, usiogope kumchukua Mariamu mkeo**; ni wa Roho Mtakatifu**.**”** {Mathayo 1:20

Ilikuwa ni Baba ambaye, binafsi kwa njia ya Roho Mtakatifu, alimchukua Yesu mimba ndani ya tumbo la Mariamu, vinginevyo, hangeweza kuwa Baba. Mstari huu unathibitisha kwamba Roho Mtakatifu si kiumbe cha tatu! Kwa nini sauti ya Baba haikusema kutoka mbinguni, “huyu ni Mwana wetu mpendwa”? Tunaposoma kwa uangalifu maneno hapa chini ukweli utakuwa wazi zaidi:

- "Malaika akajibu, akamwambia, **Roho Mtakatifu atakujilia juu yako, na nguvu zake Aliye juu zitakufunika kama kivuli;** kwa sababu hiyo hicho kitakachozaliwa kitakatifu kitaitwa Mwana wa Mungu." {Luka 1:35}

Ni nani aliye Juu Sana kulingana na Biblia? Katika sehemu zisizohesabika, Biblia inamwita Mungu Baba aliye Juu Zaidi, kwa hakika si Roho Mtakatifu! Hapa tunasoma kwa uwazi kwamba Roho Mtakatifu anawakilisha uwepo wa Baba, Ambaye nguvu Zake zilimfunika Maria. Neno nguvu linamaanisha nini katika mfano huu? Kwamba Baba Mwenyewe alimleta Yesu ndani ya tumbo la Mariamu!

Na kwamba Roho Mtakatifu hutoka Kwake. Hivyo ndivyo, kwa njia ya Roho Mtakatifu, Baba alivyomfunika Mwana! Ikiwa Roho Mtakatifu ni kiumbe kinachojitegemea, basi ingekuwa ni Roho Mtakatifu mwenyewe ndiye aliyemfunika Yesu!

Tunapata uthibitisho huo huo kutoka kwa Roho wa Unabii pia. Kwa nini katika tukio hili Roho Mtakatifu hutoka kwa Baba pekee na kuwakilisha uwepo Wake tu, wakati wa misheni ya Yesu duniani?

Kwa sababu Roho Mtakatifu, ambaye Ufunuo unaeleza kikamilifu kama Roho saba, kulingana na kitabu hicho, hutoka kwa Mungu kwenye kiti cha enzi, na kisha huenda kwa Mwana-Kondoo, yaani, Yesu, ambaye hutuma Roho Wake Mtakatifu kwa ulimwengu wote. Kama tulivyoona katika sura nyingine, Yesu, alipokaa duniani, aliacha sifa zake za Uungu za nguvu, asili, na kuwepo kila mahali kama Roho Mtakatifu.

Wakati huo Roho Mtakatifu alitoka kwa Baba pekee. Ingawa hatuwezi kufahamu hili, isiwe sababu ya sisi kwenda katika tafsiri isiyo sahihi ya Utatu. Mada hii imepanuliwa zaidi katika sura zingine.

- “Wakati **wa ubatizo wa Mwokozi**, Shetani alikuwa miongoni mwa mashahidi. Aliona **utukufu wa Baba ukimfunika Mwanawe**. Alisikia sauti ya Yehovah ikishuhudia Uungu wa 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.”

- “Baada ya Kristo kubatizwa, aliinama kwenye kingo za Yordani, na mbingu hazijapata kamwe kusikiliza maombi kama hayo kutoka kwa midomo yake ya Kiungu.... **Utukufu wa Mungu, katika mfano wa njiwa wa dhahabu ing’aayo, ikatulia juu Yake, na kutoka katika utukufu usio na mwisho yalisikiwa maneno haya, ‘Huyu ni Mwanangu, mpendwa wangu, ninayependezwa naye.**’ Jamii ya wanadamu imezungukwa na mkono wa kibinadamu wa Kristo, huku kwa mkono Wake wa Kiungu. hukishika kiti cha enzi cha Asiye na mwisho. Maombi ya Kristo yalishikamana na giza na kuingia mahali alipo Mungu. Kwa kila mmoja wetu ina maana kwamba mbinguni ni wazi mbele yetu. Ina maana kwamba malango yamezibwa, utukufu unatolewa kwa Mwana wa Mungu na wote waliaminio jina lake.... Kristo aliingia nyikani pamoja na Roho wa Mungu juu yake, ili ajaribiwe na Ibilisi. .. Shetani aliondoka shambani kama adui aliyeshindwa. Mwokozi wetu alipita juu ya ardhi na akawa mshindi.... Amefanya nini kwa ajili ya familia ya wanadamu? Ametuinua kwa kiwango cha maadili. Tunaweza kuwa washindi kupitia Utoshelevu wetu. Kuna tumaini kwa wasio na tumaini zaidi, katika Kristo.... Kristo alikuja hapa kwa ajili ya nini? Ili kumwakilisha Baba. Ni moyo ulioje wa upendo na huruma! ... Mungu alipomtoa Mwanawe, alitoa mbingu yote. Hangeweza kutoa zaidi.” {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.“

- “Malaika hawakuwahi kamwe kusikiliza sala kama hiyo kama Kristo alitoa wakati wa ubatizo wake, na walikuwa na bidii ya kuwa wachukuaji wa ujumbe kutoka kwa Baba kwenda kwa Mwanawe. Lakini, hapana! **moja kwa moja kutoka kwa Baba hutoa nuru ya utukufu wake. Mbingu zilifunguka, na miale ya utukufu ikatua juu ya Mwana wa Mungu na kuchukua umbo la njiwa, akionekana kama dhahabu iliyosuguliwa. Umbo kama la njiwa lilikuwa ishara ya upole na upole wa Kristo**. Wakati watu waliposimama kwa mshangao, macho yao yakiwa yamemkazia Kristo, kutoka katika mbingu zilizofunguliwa yalikuja maneno haya: “Huyu ni Mwanangu, mpendwa wangu, ninayependezwa naye.” Maneno ya uthibitisho kwamba Kristo ni Mwana wa Mungu yalitolewa ili kutia imani kwa wale walioshuhudia tukio hilo, na kumtegemeza Mwana wa Mungu katika kazi Yake ngumu. Ijapokuwa Mwana wa Mungu alivikwa ubinadamu, hata hivyo Yehovah, kwa sauti Yake Mwenyewe, anamhakikishia uwana Wake wa Milele. Katika udhihirisho huu kwa Mwanawe, Mungu anakubali ubinadamu kama umeinuliwa kupitia ubora wa Mwanawe mpendwa.” {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.”

Katika nukuu zilizo hapo juu, tunaweza kutambua kwamba Roho Mtakatifu, kama njiwa, hakuwa kiumbe kinachojitawala, bali ni udhihirisho wa utukufu wa Mungu. Sambamba na hilo tunaweza kuona kwamba Yesu, Ambaye alikuwa Mwana siku zote, duniani alikuwa amevikwa vazi la asili ya kibinadamu, yaani,

Alichukua umbo la asili ya mwanadamu kwake. Mungu alimthibitishia Yesu kwa kutia moyo kwamba bado alikuwa Mwanawe na kwamba hakupoteza Uana wake kwa kuja Duniani.

Nabii wa Mungu anapanua maana ya cheo cha Mwana, akieleza kwamba Yesu ni Mwana wa Mungu wa mbinguni, wa Kimungu na kwamba duniani pia alikuwa na hadhi ya Mwana wa mwanadamu wa duniani.

- “**Mwana wa Kiungu wa Mungu** aliona kwamba hakuna mkono wowote isipokuwa Wake wenyewe ungeweza kumwokoa mwanadamu aliyeanguka. Aliamua kumsaidia mwanadamu.” {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.”

- “**Kiumbe pekee ambaye alikuwa mmoja na Mungu aliishi sheria katika ubinadamu**, alishuka hadi kwenye maisha duni ya mfanyakazi wa kawaida, na kufanya kazi ngumu kwenye benchi ya seremala pamoja na mzazi Wake **wa duniani**.” {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.”

Mathayo 28:18-20 Asili?

33: Upako wa Yesu na Baba yake

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “**Wakati wa ubatizo wa Mwokozi**, Shetani alikuwa miongoni mwa mashahidi. **Aliuona utukufu wa Baba ukimfunika Mwanawe.** Alisikia sauti ya Yehovah ikishuhudia Uungu wa 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.”



Fundisho la Utatu linadai kwamba jina Mungu "lina" Viumbe vyote vitatu, yaani, kwamba linarejelea Wao wote na kwamba Viumbe hao watatu walichukua "majukumu" haya ya Baba, Mwana, na Roho Mtakatifu ndani tu. mfumo wa mpango wa wokovu. Neno la Mungu linasema jambo lingine hata hivyo, na kamwe haliuiti Utatu kwa jina la Mungu, bali ni Baba na Mwana pekee:

- “Umependa haki, na kuchukia maovu; kwa hiyo **Mungu, Mungu wako, amekupaka mafuta**, Mafuta ya furaha kuliko wenzako.” {Waebrania 1:9}

- “Ni wachache wanaotambua maana kamili ya maneno ambayo **Kristo** alisema wakati, katika sinagogi la Nazareti, **alipojitangaza kuwa Mtiwa-Mafuta**.” {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**.”

- “**Mtoto Wako Mtakatifu Yesu, Uliyemtia mafuta**.” {Ellen White: AA, p. 672} “Thy Holy Child Jesus, Whom Thou hast anointed.”

Tunasoma kwamba Yesu amepakwa mafuta na Mungu wake, Baba, si kwamba Yesu alimtia mafuta Baba. Mungu Baba yuko juu ya Viumbe vyote Ulimwenguni, na pia juu ya Mwanawe (Mungu, Mungu Wako). Kwa Mungu mmoja wa “utatu”, hakuna uwezekano wa Yesu kuwa Mwana halisi wa Mungu Baba.

34: Roho Saba kutoka katika Kitabu cha Ufunuo na Tatu za Mbinguni

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Yeye aketiye juu ya kiti cha enzi cha mbinguni ni Nafsi moja na si Utatu! Tunajua kwamba Baba ndiye Mtawala wa yote:

- "**BWANA aliye mkuu** ametangaza katika **kiti chake cha enzi**, Huyu ni **Mwanangu, mpendwa wangu**.“ {Ellen White: DA, p. 579.4} “**The great Jehovah** has proclaimed from **His throne**, “This is **My beloved Son**.”

- “Mara nalikuwa katika Roho; na tazama, kiti cha enzi kimewekwa mbinguni**, na mmoja ameketi juu ya kile kiti. Na yeye aliyeketi** alionekana kama jiwe la yaspi na akiki, na upinde wa mvua ulikuwa ukizunguka kile kiti cha enzi, ukionekana kama zumaridi.” {Ufunuo 4:2,3}



- “**Kiti cha enzi cha Bwana** ki mbinguni” (Zaburi 11,4); **lakini kwa Roho wake yuko kila mahali.** Ana ujuzi wa ndani wa, na anapendezwa kibinafsi na, kazi zote za mkono Wake.” {Ellen White: Education, p. 132.2 **1903**} “**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.”

- “Sio muhimu kwetu kuweza kufafanua kile ambacho Roho Mtakatifu ni. Kristo anatuambia kwamba Roho ndiye Msaidizi, “**Roho** wa kweli, **ATOAYO KUTOKA KWA Baba**.” Inatangazwa waziwazi kuhusu Roho Mtakatifu kwamba, katika kazi yake ya kuwaongoza wanadamu katika kweli yote, “**Yeye hatanena kwa habari Yake Mwenyewe**.” {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)"

- "Na katika kile kiti cha enzi mlitoka umeme, na ngurumo, na sauti; na taa saba za moto zilikuwa zinawaka mbele ya kile kiti cha enzi, ambazo ni Roho saba za Mungu." {Ufunuo 4:5}

- “Yohana, kwa yale makanisa saba yaliyoko Asia: Neema na iwe kwenu na amani, **zitokazo kwake yeye aliyeko na aliyekuwako na atakayekuja**; na kutoka kwa wale **Roho saba walio mbele ya kiti chake cha enzi; Na kutoka kwa Yesu Kristo**, ambaye ni shahidi mwaminifu, mzaliwa wa kwanza wa waliokufa, na mkuu wa wafalme wa dunia. Yeye aliyetupenda na kutuosha dhambi zetu katika damu yake mwenyewe,” {Ufunuo 1:4,5}

- “Nikatazama, na tazama, katikati ya kile kiti cha enzi na wale wenye uhai wanne, na katikati ya wale wazee, **Mwana-Kondoo** amesimama, kana kwamba amechinjwa, **mwenye pembe saba na macho saba, ambayo ni zile saba. Roho za MUNGU** zikitumwa duniani **kote.**" {Ufunuo 5:6}

- “Maana ni nani aliyeidharau siku ya mambo madogo? kwa maana watafurahi, na kuiona timazi katika mkono wa Zerubabeli pamoja na **hizo saba; hayo ni macho ya BWANA**, yakimbiayo huko na **huko duniani mwote**.” {Zekaria 4:10}

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Kutoka kwa Mungu Baba aketiye kwenye kiti cha enzi zinatoka Roho zake 7, zinazokwenda kwa Mwanawe, Mwana-Kondoo. Kisha Yesu anawatuma kila mahali kama Roho Mtakatifu. Mwana-kondoo ana pembe 7 na macho 7 yanayowakilisha roho 7. Pembe 7 ni muweza wa yote na macho 7 ni uwepo wa Mungu kila mahali kupitia Roho wake Mtakatifu.

Nambari ya 7 inatumiwa katika Biblia kama wonyesho wa ukamilifu wa Mungu.

Wakati mtu anaona kitu kwa macho yake mwenyewe, basi ina maana kwamba mtu huyo kwa sasa yupo mahali hapo. Baadhi ya watetezi wa Utatu, katika kutafuta uthibitisho wa kukata tamaa, hata wanachukulia maelezo haya ya macho 7 kama "uthibitisho" kwamba Roho Mtakatifu ni "Kiumbe" cha tatu, jambo ambalo halina mantiki kwa vile macho hayo ni sehemu tu ya mwili wa Mungu. Mwanakondoo! Kando na hilo, je, kundi hili la nyota na mgawanyiko wa Roho Mtakatifu vinamfaa Mwenye Uungu Mmoja?

Hakika sivyo! Mungu anapoeleza kitu ambacho ni chake na si cha Kimungu, Yeye hutumia nambari 7 na 12 katika Biblia. Anaelezea ukamilifu pamoja nao na anasisitiza kwetu, kwa mara nyingine tena, kwamba Roho Mtakatifu si Mungu.

Na kwa hivyo tunaona kwamba Roho 7 zinawakilisha mkamilifu na Roho Mtakatifu mmoja, kama vile pembe 7 zinavyoelezea uweza kamili na mmoja wa Mungu. Vivyo hivyo, yale makabila 12 yanafafanua mtu mmoja tu wa Mungu, kama vile vinara 7 vinavyoonyesha. kanisa moja la Mungu katika hatua tofauti za wakati.

Kwa upande mwingine, nambari moja ya mfano inaelezea vitu tu na sio masomo ya mtu binafsi. Baba na Mwana hawajawahi na hakuna mahali popote panapoelezewa kwa nambari yoyote ya mfano, bali tu kama Mungu mmoja Baba na Bwana mmoja Yesu. Hapa chini tunasoma maneno yanayoelezea kundinyota moja kwa njia tofauti kidogo, akisema kwamba Mungu Baba ndiye chanzo kikuu cha Roho Mtakatifu, ambaye anamtuma kwa Yesu, na kisha Yesu kwetu....

- “Nuru ingekuja **kutoka kwa Baba hadi kwa Mwana** na **kutoka kwa Mwana** hadi kwa kundi la watu wanaoomba. Kisha nikaona mwanga mkali sana **ukitoka** kwa Baba **hadi** kwa Mwana, na **kutoka** kwa Mwana ulitikisa juu ya watu waliokuwa mbele ya kiti cha enzi. Lakini ni wachache wangepokea nuru hii kuu.” {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.“

Ikiwa Mungu Baba ndiye Chanzo kikuu cha Roho Mtakatifu, Yesu anawakilishaje Chanzo huru sawa? Yesu ndiye Chanzo huru cha Roho Mtakatifu kwa sababu alimpokea kikamilifu kutoka kwa Baba:

- "Lakini ajapo huyo Msaidizi, nitakayewapelekea kutoka kwa Baba, **huyo Roho** wa KWELI, **atokaye kwa Baba**, yeye atanishuhudia.“ {Yohana 15:26}

- "**BABA ALIMPA MWANA WAKE ROHO YAKE pasipo kipimo**, nasi pia twaweza kuushiriki utimilifu **WAKE** (kile, si yeye)." {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).”

- “**Roho Mtakatifu, HUTOKEA kutoka kwa Mwana pekee wa Mungu**, hufunga wakala wa kibinadamu, mwili, nafsi, na roho, kwa ukamilifu, asili ya Kimungu ya kibinadamu ya Kristo.” {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.“

Waanzilishi wetu, wakiongozwa na Biblia na Roho ya Unabii, pia waliamini katika hili, hadi 1931 ambapo kulikuwa na zamu ya "kweli" mpya:

- "Tena tunasoma juu ya "**Roho saba za Mungu zilizotumwa katika dunia yote**." Ufu. 1,4; 3,1; 4,5; 5, 6. **Hili bila shaka ni sifa ya Roho Mtakatifu**, iliyowekwa katika hali hii ili kuashiria ukamilifu na utimilifu wake. **Lakini ni vigumu kuelezewa kama ni mtu. Hatujasoma kamwe kuhusu Miungu saba au makristo saba**." {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**."

Wazo la mwisho la EGW juu ya neno hili:

- "Kuna wengi walio katika hali hatari kiroho—wengi ambao wako "tayari kufa." Mfunuaji (Yohana) aliagizwa kuliandikia kanisa la Sardi: **"Haya ndiyo anenayo yeye aliye na Roho saba za Mungu, na zile nyota saba;** Nayajua matendo yako, ya kuwa una jina la kuwa hai, nawe umekufa. Uwe mwenye kukesha, ukaimarishe mambo yaliyosalia, yanayokaribia kufa; Kumbuka basi jinsi ulivyopokea na kusikia, na ushike sana, ukatubu. Kuna lawama iliyo juu ya wale ambao wamesikia kweli, wakapokea kweli, na ambao baadaye wametenda kama watu waliokufa kiroho. "Kumbuka basi**." Katika kazi yetu hatupaswi kuvutwa katika nadharia zozote zinazokubalika ambazo zingeweza kusababisha kukanusha imani yetu ya ZAMANI katika ukweli ambao tumesikia na kutetea.** "Basi usipokesha, nitakuja kwako kama mwivi, wala hutajua ni saa gani nitakayokuja juu yako. Unao majina machache hata katika Sardi watu ambao hawakuyatia mavazi yao uchafu. nao watakwenda pamoja nami wakiwa wamevaa mavazi meupe, kwa maana wamestahili. Tena nitafanya agano la amani pamoja nao; litakuwa agano la milele pamoja nao; nami nitawaweka, na kuwazidisha, na patakatifu pangu nitaweka kati yao milele. maskani yangu nayo itakuwa pamoja nao; naam, nitakuwa Mungu wao, nao watakuwa watu wangu." {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: Baraza la Mbinguni. Mbili? Au Utatu?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “Kwa Kristo **amepewa nafasi** iliyotukuka. **Amefanywa sawa** na Baba. Mashauri yote ya Mungu **yanafunguliwa** kwa Mwanawe.” {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.”

Je, ukweli wa kwamba Yesu alipokea nafasi katika baraza la kimbingu kutoka kwa Baba Yake unatumika kama “uthibitisho” kwamba baraza hilo ni la watatu, na “linathibitisha” Utatu? Taarifa hii inasema tu kwamba Baba alifanya uamuzi huru kutoa ufikiaji wazi kwa Mwanawe, kufanya maamuzi pamoja kwa Ulimwengu wote. Kwa nini kufungua?

Kwa sababu Yesu alikuwa wa kwanza na wa pili katika cheo baada ya Baba.

- “**Kristo**, Neno, Mwana pekee wa Mungu, alikuwa mmoja na Baba wa milele—mmoja katika asili, katika tabia, katika kusudi — **KIUMBE PEKEE ambaye angeweza kuingia katika mashauri na makusudi yote ya Mungu**.“ {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**.“

- “Hakuna mwanadamu, wala hata malaika mkuu zaidi, anayeweza kukadiria gharama kubwa; **inajulikana kwa Baba na Mwana peke yake**.” {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**.”

- “Mungu alifanyika umoja na mwanadamu wakati, **katika baraza kati ya Baba na Mwana mbinguni iliamuliwa kwamba IKIWA** (si baada ya) **mwanadamu kuanguka kutoka kwa uaminifu Wake, MWANA wa Mungu awe Mkombozi** wake na kurejesha ndani yake sanamu ya maadili. ya Mungu.” {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.“

- “**Katika mpango wa kuokoa ulimwengu uliopotea, shauri lilikuwa kati yao wote wawili; agano la amani lilikuwa kati ya Baba na Mwana**.” {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.”

- “**Kabla ya wenyeji wa mbinguni waliokusanyika, Mfalme alitangaza kwamba hakuna mwingine ila Kristo, Mwana wa Pekee wa Mungu, ambaye angeweza kuingia kikamilifu katika makusudi yake,** na kwake ilikuwa imejitolea kutekeleza mashauri makuu ya mapenzi yake.” {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.“

- “Lusifa alikuwa na wivu na wivu juu ya Yesu Kristo. Hata hivyo malaika wote walipomsujudia Yesu ili kukiri ukuu wake na mamlaka ya juu na utawala wake halali, aliinama pamoja nao; lakini moyo wake ulijawa na husuda na chuki. **Kristo alikuwa amechukuliwa katika shauri maalum la Mungu (Baba) kuhusiana na mipango yake, wakati Lusifa hakuwa na ufahamu nayo.** Hakuelewa, wala hakuruhusiwa kujua, makusudi ya Mungu. **Lakini Kristo alikubaliwa kuwa mkuu wa mbinguni, nguvu na mamlaka yake kuwa sawa na yale ya Mungu Mwenyewe.** Lusifa alifikiri kwamba alikuwa Mwenyewe kipenzi mbinguni miongoni mwa malaika. Alikuwa ameinuliwa sana, lakini hilo halikuhitaji kutoka kwake shukrani na sifa kwa Muumba wake. Alitamani ukuu wa Mungu Mwenyewe.” {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.”

- “**Mungu alimjulisha Shetani** kwamba **kwa Mwanawe PEKEE angefunua makusudi Yake ya siri**, na alihitaji familia yote ya Mbinguni, hata Shetani, impe utii kamili usiotiliwa shaka; bali kwamba yeye (Shetani) alikuwa amejithibitisha kuwa hastahili mahali Mbinguni.” {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.”

Katika nukuu hapo juu, tunaona kwamba hata kabla ya kuanguka kwa mwanadamu katika dhambi, shauri lilihusisha uwepo wa Baba na Mwana pekee. Kwa nini Roho Mtakatifu hakuwepo kama “Mwenye nafsi ya tatu”? Watetezi wa Utatu wanasema kwamba Roho Mtakatifu amejiondoa tu kutoka kwa nafasi Yake kwa ajili ya mpango wa wokovu, na ndiyo maana hatupati “ushahidi” wa kushiriki kwake katika baraza la “Utatu.” Basi kwa nini yeye hakufanya hivyo. waliopo kabla ya kuja kwa dhambi Je, haingekuwa jambo la ajabu ikiwa Baba na Mwana tu ndio wangeelewa mpango wa wokovu ikiwa Roho Mtakatifu alikuwa kiumbe cha Kimungu?

Baba alifanya mashauri ya mbinguni tu kati yake na Mwanawe. Roho Mtakatifu yuko wapi katika baraza la mbinguni, ikiwa yeye ni Kiumbe huru? Ikiwa jina la Mungu linamaanisha Utatu, basi ingemaanisha kwamba Yesu yuko mara mbili. Katika nukuu hizi tuna jibu la kwa nini Lusifa alimwonea wivu Yesu, kwa sababu hakuitwa katika shauri la mbinguni kama Yesu alivyokuwa. Lusifa hakuweza kujiunga na shauri kwa sababu alikuwa kiumbe aliyeumbwa.

- “Kristo Neno, **Mwana wa Pekee** wa Mungu, alikuwa mmoja na Baba wa milele,--mmoja katika asili, katika tabia, na katika kusudi,--**MTU WA PEKEE KATIKA ULIMWENGU WOTE ambaye angeweza kuingia katika mashauri na makusudi yote. wa Mungu** (Baba).” {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).”

Hapa katika GC tunasoma kwamba, kando na Baba, Yesu ndiye **KIUMBE PEKEE KATIKA ULIMWENGU MZIMA** Ajuaye kila kitu! Kwa kuwa Yesu ndiye Pekee katika Ulimwengu wote, na sio tu kwenye sayari ya Dunia, ambaye ana ujuzi wa Baba, inawezekanaje kudai kwamba ingawa Roho Mtakatifu hatajwi kuwa "Mungu" wa tatu, kozi "pia ipo"? Je, kuna Ulimwengu mbili?

Injili ya Mathayo inasema kwamba Yesu aliwaponya watu wawili waliokuwa na pepo. Luka na Marko walitaja mtu mmoja tu walipoeleza tukio hilohilo. Watetezi wa Utatu hubishana kwamba, kama vile Marko na Luka walitaja mtu mmoja kati ya wawili, ingawa Roho Mtakatifu hajatajwa haimaanishi kwamba hakuwepo. Wakati wa ugeni wa Yesu hapa Duniani, kila mara kulikuwa na wagonjwa karibu Naye, ambao aliwaponya kwa upendo wake usio na mipaka. Mitume walieleza matukio ambayo yalikuwa muhimu zaidi machoni mwao.

Ndiyo sababu Marko na Luka walitaja mtu mmoja tu, labda mgonjwa zaidi, na Mathayo anataja watu wawili, lakini hilo haliikashifu Biblia. Hii inaonyesha tu kwamba mitume walikuwa na maoni tofauti ya maelezo, kama walivyofanya manabii wa Agano la Kale. Lakini hakuna hata mmoja wao aliyeandika kwamba kuna mtu mmoja au wawili tu duniani na katika Ulimwengu wote! Kwa hakika, Biblia na Roho ya Unabii hutuambia waziwazi Mungu ni nani na yuko wapi.

Hakuna Mungu Roho Mtakatifu bali ni Roho wa Mungu tu! Ikiwa Roho Mtakatifu pia alikuwa Mungu, basi tungemwomba Yeye pia! Neno la Mungu linasema kwamba Mungu ni Roho, lakini pia kwamba yeye ni Baba wa Yesu. Hii ni juu ya Baba na sio juu ya "Mungu Roho Mtakatifu" ambaye hayupo. Tunajua kwamba Roho Mtakatifu anazungumza kwa maneno wazi kama sauti ya Baba na ya Yesu, kama vile alipozungumza na Mwethiopia, au kama sauti ya ndani ya dhamiri yetu. Njia zote mbili za kuzungumza zinamrejelea Roho Mtakatifu.

36: Elohim na Ehad

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Jina ‘Elohim’, kutoka katika Agano la Kale, humtaja Mungu katika umoja lakini kisarufi iko katika hali ya wingi, na wafuasi wengi wa Utatu hutumia hili kama uthibitisho wa fundisho lao. Lakini leo, katika lugha yetu, tunasema “mtu tunayetaka kumpa heshima”, au “tunazungumza na mfalme **mmoja** kwa ‘Utukufu **wako** (kwa wingi)”. Huu unaitwa wingi wa ukuu, na kila Myahudi aliyeelimika atatoa jibu hilo kwa swali la kwa nini Elohim yuko katika wingi, na kukataa kimsingi jaribio lolote la kuthibitisha kwamba yeye ni wingi ndani ya mtu. Lakini hii si wakati pekee ambapo neno la Kiebrania lililoandikwa kwa wingi hurejelea kitu katika umoja. Neno mbinguni - shamajim - ni wingi katika Kiebrania. Na maneno maji - majim pia daima ni wingi.

- “Mfalme akamjibu Danielii, akasema, Hakika Mungu wenu ni **Mungu wa miungu**, na Bwana wa wafalme, na Mfunuaji wa siri, kwa kuwa wewe umeweza kuifunua siri hii.” {Danieli 2: 47}

Katika Kiebrania asilia, badala ya “Mungu wa Miungu” anasimama Elohim! Tumeona hivi punde kwamba Mwana wa Mungu huyo alijidhihirisha Mwenyewe mbele ya Nebukadreza. Mfalme wa Babeli alimwita Baba nini? Elohim. Alimwita Yesu nini? Mwana. Mungu Elohim, Ambaye katika uumbaji alimgeukia Mwanawe kuumba ulimwengu, na Ambaye kulingana na Amri 10 ibada ni yake, ni Baba Elohim tu na si Utatu! Wingi wa neno Elohim unawakilisha wingi wa mamlaka na si ya mtu!

- “**BWANA akamwambia Musa**, Tazama, **nimekufanya kuwa Mungu** (Elohim) kwa Farao, na Haruni ndugu yako atakuwa nabii wako.” {Kutoka 7:1}

Je, Musa ni nafsi tatu au moja? Bila shaka mmoja, lakini aliteuliwa kuwa Elohim kwa Farao. Katika muktadha huu, tunaweza kuchanganyikiwa kwa sababu neno Elohim linawakilisha wingi, lakini Musa ni mmoja. Lakini ingawa neno "Elohim" linamaanisha Mungu, katika muktadha huu linatumika kwa miungu ya uwongo:

- "Ndipo wakuu wa Wafilisti wakakusanyika ili kumtolea **Dagoni** Mungu wao dhabihu kubwa" (Waamuzi 16:23)

Kwa hivyo, kuna Miungu mitatu ya Dagoni? Hapana, Wafilisti walimwabudu Mungu wao Dagoni kama mtu mmoja!

- “Sikia, Ee Israeli, **BWANA**, Mungu wetu, ndiye **BWANA** mmoja” {Kumbukumbu la Torati 6:4} Katika Kiebrania, sentensi hii inasomeka hivi:

Katika Kiebrania, mwisho wa sentensi hii husomeka:

“shə-ma‘ yiś-rā-’êl; Jehovah ’ĕ-lō-hê-nū Jehovah ’e-ḥāḏ”
’ĕ-lō-hê-nū – God

Jehovah

’e-ḥāḏ – [is] one

Kumbuka kwamba neno moja (‘e-ḥād) linatumika kwa neno Yehovah ambalo kisarufi ni umoja, na si kwa ‘ĕ-lō-hê-nū (Elohim) ambalo ni wingi wa kisarufi. Neno la Kiebrania “mmoja” (ehad) kamwe halina maana ya umoja wa wingi

- “Kwa hiyo mwanamume atamwacha baba yake na mama yake naye ataambatana na mkewe, nao watakuwa mwili mmoja.” {Mwanzo 2:24}

Katika Kiebrania, mwisho wa sentensi hii husomeka:

“wə-hā-yū lə-bā-śār ’e-ḥāḏ.“

wə-hā-yū – na watakuwa

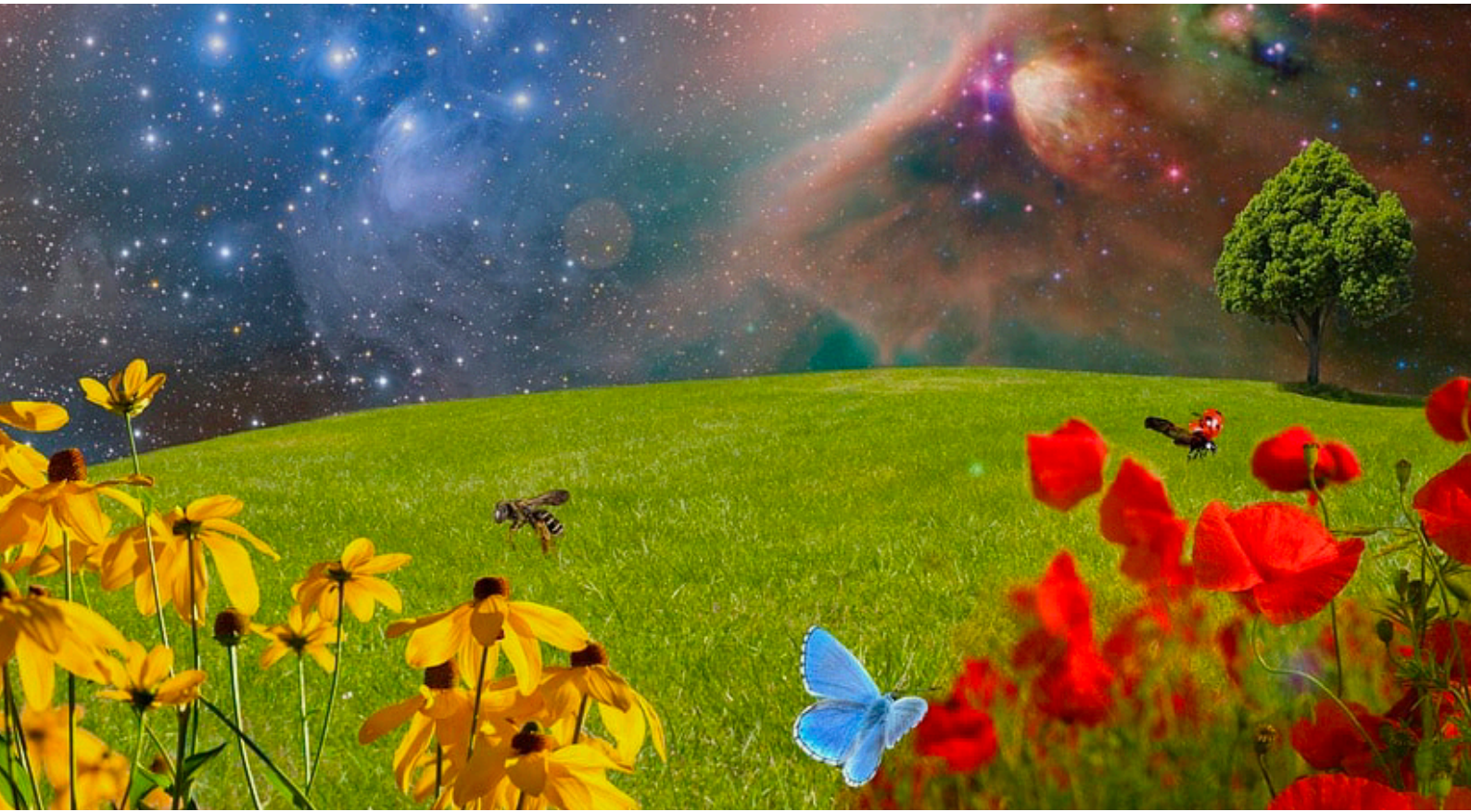
lə-bā-śār – flesh

’e-ḥāḏ – one.

Neno moja - ehad, kama katika sehemu nyingine ya Biblia, linatumika tu katika umoja. Katika hali hii, inatumika kwa neno (moja) mwili, ambayo ni umoja, na si kwa wingi, yaani kwa wanadamu wa Adamu na Hawa.

37: Muumba Elohim = Roho Mtakatifu mshiriki wa uumbaji

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “Mungu akasema, **na tumfanye mtu kwa mfano wetu**, kwa sura yetu” (Mwanzo 1:26).

Kwa kuwa Mungu anasema “tufanye” katika mstari huu, inadaiwa kwamba Mungu ni Utatu. Kauli hiyo, "alisema Elohim", ina uundaji wa wingi, lakini kama tulivyoona katika sura ya "Elohim na Ehad" imetumika katika wingi kama usemi wa heshima tu, na kwa hakika haiwakilishi "uthibitisho" kwamba "Utatu". Mungu" alizungumza "na Yeye Mwenyewe.“

- "BWANA akamwambia Musa, Tazama, **nimekufanya kuwa Mungu kwa Farao**; na Haruni ndugu yako atakuwa nabii wako." {Kutoka 7:1}

Je, Musa ni nafsi tatu au moja? Bila shaka mmoja, lakini aliteuliwa kuwa Elohim kwa Farao. Katika muktadha huu, kuna tafsiri potofu kwamba wingi ulitumiwa kwa sababu Musa anawakilisha Elohim Ambaye ni "wingi". Neno “Elohim” linamaanisha Mungu, na linatumika katika muktadha huu kwa Miungu ya uongo katika umoja:

- "Ndipo wakuu wa Wafilisti wakakusanyika ili kumtolea Dagoni Mungu wao dhabihu kubwa" {Waamuzi 16:23}

Nani aliumba kila kitu? Je, neno “tufanye” “kwa sura yetu” linarejelea watu watatu? Inaweza pia kumaanisha watu wawili au wanne! Je, Roho Mtakatifu, akidhani kuwa Yeye ni Kiumbe kimoja, ana umbo na sura sawa na Baba na Mwana? Hana umbo la kimwili au sura, kwa ufafanuzi wa asili Yake. Kwa sababu hiyo, Hakuweza kushiriki katika maelezo “baada ya sura yetu”.

Mungu, kama Mtawala wa Ulimwengu mzima, kwa uwezo Wake usio na kikomo, yuko kibinafsi katika Ulimwengu wote, na bila shaka alikuwepo hata kabla ya kuumbwa kwa Dunia.

Uwepo unaoelezewa katika mstari huu kabla ya kuumbwa kwa uhai Duniani haumaanishi ushiriki wa Roho Mtakatifu kama Kiumbe wa tatu katika uumbaji, kwa sababu ni Mungu Baba ndiye aliyemwita Yesu peke yake, na kumwambia “na tumfanye mtu katika nafsi zetu picha “Katika uumbaji, Mungu Baba na Yesu walikuwepo kimwili na waliumba kila kitu Duniani, kwa upande mwingine, ni uwepo wao binafsi wa kiroho, hata wakati Dunia ilipokuwa bila umbo na ukiwa kwamba Roho Mtakatifu hana sehemu katika uumbaji, jambo ambalo lingekuwa lisilo na mantiki kwa Utatu.

- “Nchi ilikuwa ukiwa, tena utupu; na giza lilikuwa juu ya uso wa vilindi. Na Roho **wa Mungu** akatulia juu ya uso wa maji." {Mwanzo 1:2}

- **“Baba na Mwana** walijishughulisha katika kazi kuu ya ajabu waliyokuwa wameifikiria, ya **kuumba ulimwengu**… Na sasa Mungu anamwambia **Mwanawe**, ‘Na tumfanye mtu kwa mfano wetu.’” {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.’”

- “**Mungu, kwa kushauriana na Mwanawe,** aliunda mpango wa kumuumba mwanadamu kwa mfano wao wenyewe.” {Ellen White: RH, Februar 24, 1874 par. 3} “**God, in counsel with His Son**, formed the plan of creating man in Their own image.”

- "**Hapo mwanzo Baba na Mwana walipumzika siku ya Sabato baada ya kazi yao ya uumbaji.**" {Ellen White: DA, p. 769} “**In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation**.”

Kupitia maneno haya ya wazi, tunaweza kutambua kwamba fundisho kwamba Roho Mtakatifu alikuwa mshiriki wa tatu katika uumbaji, ni uongo kabisa na inawakilisha jaribio jingine la kutetea Utatu. Hakika Mungu hahitaji kupumzika kimwili, lakini alitoa mfano siku ya Sabato.

Kwa nini, basi, Roho Mtakatifu hakupumzika kwa njia ya mfano, ikiwa alikuwa mshiriki katika uumbaji, na Mwenye Uungu anayestahili utukufu? Kuna madai mengine katika fundisho hili ambayo yanasema kwamba jina na kazi ya "Roho Mtakatifu" ni "pekee" kwa ajili ya mpango wa wokovu, na kwamba Roho Mtakatifu ni "sawa" katika kila kitu kama Baba na Mwana walivyo; kwa sababu tunasoma katika Biblia kwamba Baba pia ni Roho na kwamba Mwana pia ni Roho. Lakini, wakati huo huo, tunasoma kwamba Baba na Mwana wana mwili, ambao hatusomi kuhusu Roho Mtakatifu.

Kwa nini Roho Mtakatifu, kama "sawa", hakushiriki katika mazungumzo kuhusu uumbaji katika "mfano wake mwenyewe"? Fundisho hili linaweza kusababisha makosa makubwa zaidi, kwa sababu madai kwamba sura ya Mungu aliyowapa watu wake ni ishara tu ili tuweze "kuiwazia" sisi wenyewe, bila kuwa na uhusiano wowote na ukweli! Ufunuo unatoa kitu kingine, na unaeleza Uungu wa Baba katika umbo la mwili kwenye kiti cha enzi! Ufunuo wa Mungu pia unaweka wazi kwamba Muumba huyu mkuu ni Mungu Baba:

- "**Muumba mkuu** (Mungu Baba) alikusanya jeshi la mbinguni, ili apate mbele ya malaika wote kutoa **heshima ya pekee juu ya Mwana wake**." {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**."

- "**Mwana wa Mungu** (Baba, na si Utatu) **alikuwa amefanya mapenzi ya Baba katika uumbaji wa majeshi yote ya mbinguni;** na kwake yeye na kwa Mungu (Baba), utii wao na utii wao ulistahiki." {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 alikuwa Mwana wa Mungu hata kabla ya kuumbwa kwa malaika, na sio tu alipokuwa duniani, kama fundisho la Utatu linavyodai!

- "**Baba na Mwana walijishughulisha katika kazi kuu ya ajabu waliyokuwa nayo** (Hao tu!) waliifikiria, **ya kuumba ulimwengu."** {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**."

- "Baada ya dunia kuumbwa, na wanyama walio juu yake, **Baba na Mwana** walitekeleza **kusudi lao**, ambalo liliundwa kabla ya anguko la Shetani, **kumfanya mwanadamu kwa mfano wao wenyewe**. Walifanya kazi pamoja katika uumbaji wa ardhi na kila kiumbe kilicho juu yake. **Na sasa Mungu** (Baba) **anamwambia Mwanawe,** "**Na tumfanye mtu kwa mfano wetu**." {Ellen White: 1SP, p. 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 alikuwa ameungana na Baba katika kuumba ulimwengu**." {Ellen White: 2T, p. 209, 1869} "Jesus had united with the Father in making the world."

- "**Kristo**, Neno, **Mwana pekee wa Mungu**, alikuwa mmoja na Baba wa milele—mmoja katika asili, katika tabia, katika kusudi—**kiumbe pekee ambacho kingeweza kuingia katika mashauri na makusudi yote ya Mungu**." {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**."

- "**KABLA ya anguko la Shetani, Baba alishauriana na Mwanawe kuhusu kuumbwa kwa mwanadamu.** Walikusudia kufanya ulimwengu huu, na kuumba wanyama na viumbe hai juu yake, na kumfanya mtu kwa mfano wa Mungu, atawale kama mfalme anayetawala juu ya kila kitu kilicho hai ambacho Mungu angeumba." {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."

- “**Mungu, kwa kushauriana na Mwanawe, aliunda mpango wa kumuumba mwanadamu kwa mfano wao wenyewe**.” {Ellen White: RH, February 24, 1874 par. 3} “God, in counsel with His Son, formed the plan of creating man in their own image.”

- “**Baba alifanya kazi kupitia Mwanawe** (hata wakati huo!) **katika uumbaji wa Viumbe vyote vya mbinguni**. ‘Kwa yeye vitu vyote viliumbwa, ... ikiwa ni viti vya enzi, au usultani, au enzi, au mamlaka. Vitu vyote viliumbwa na Yeye, na kwa ajili Yake.” {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.”

Mafundisho yetu yanasema nini leo? Viumbe hao "watatu" walizungumza na kuunda. Roho wa Unabii anasema nini? Kwamba ni Baba na Mwana pekee waliozungumza! Hakuna nukuu hata moja inayosema kwamba Roho Mtakatifu alishiriki katika uumbaji au kwamba alizungumza na Baba na Mwana. Ikiwa Ellen White "hakumtaja" Roho Mtakatifu, inamaanisha kitu, kwa sababu ingekuwa aibu kwake ikiwa kweli alikuwapo na hakutajwa / kujumuishwa. Watetezi wa Utatu wanatumia Mwanzo 1:26 kama uthibitisho wa kwamba ulimwengu uliumbwa na “Utatu.” Njozi moja ya kinabii ina ukweli kamili, bila kujali kama nabii huyo aliielewa au la, kama vile kisa cha Utatu. Yohana au Danieli Maelezo haya ya uamuzi wa Mungu juu ya uumbaji wa mwanadamu haitoi ufahamu kuhusiana na wakati, au ikiwa mwanadamu aliumbwa kabla au baada ya uasi wa Shetani dhidi ya Mungu.

Lakini inaeleza nia yao ya kumuumba mwanadamu, jambo ambalo Lusifa alilionea wivu. Je, Mungu wa Utatu ana Mwana? Mungu anamaanisha Mungu, na sio Utatu mahali pamoja na Mungu Baba mahali pengine! Ellen White anaandika kwa uwazi kabisa kwamba Mungu pekee (Baba, Elohim) na sio Roho Mtakatifu alizungumza na Mwana na kumwambia, "Na tumfanye mtu kwa mfano wetu." Ni Mungu Baba **kupitia Yesu** ambaye anaumba, si Utatu! Pia ameorodheshwa katika Amri 10 kama Muumba wa asili, Muumba wa sheria! Mwana alifanya hivyo kwa jina la Baba na kwa uwezo wa Baba!

- “Maana, **kwa siku sita BWANA alifanya mbingu, na nchi**, na bahari, na vyote vilivyomo, akastarehe siku ya saba; kwa hiyo **BWANA akaibarikia siku ya sabato** akaitakasa.” {Kutoka 20:11}

- “Lakini kwetu sisi **Mungu ni MMOJA tu**, **aliye Baba, ambaye vitu vyote vimetoka kwake,** nasi tunaishi kwake; na Bwana mmoja **Yesu Kristo, ambaye kwake vitu vyote vimekuwapo**, na sisi kwa yeye.” {1 Wakorintho 8:6}

- “Kwa kuwa katika yeye vitu vyote viliumbwa, vilivyo mbinguni na vilivyo juu ya nchi, vinavyoonekana na visivyoonekana; ikiwa ni viti vya enzi, au usultani, au enzi, au mamlaka**; vitu vyote viliumbwa kwa njia yake, na kwa ajili yake**.“ {Wakolosai 1:16}

- “**Kwa maana kila kiumbe cha Mungu** ni kizuri, wala hakuna cha kukataliwa, kikipokewa kwa shukrani.” {1 Timotheo 4:4}

- “Kwa **maana Mungu ni mmoja**, na **mpatanishi kati ya** Mungu na wanadamu ni mmoja, Mwanadamu Kristo Yesu.“ {1 Timotheo 2:5}

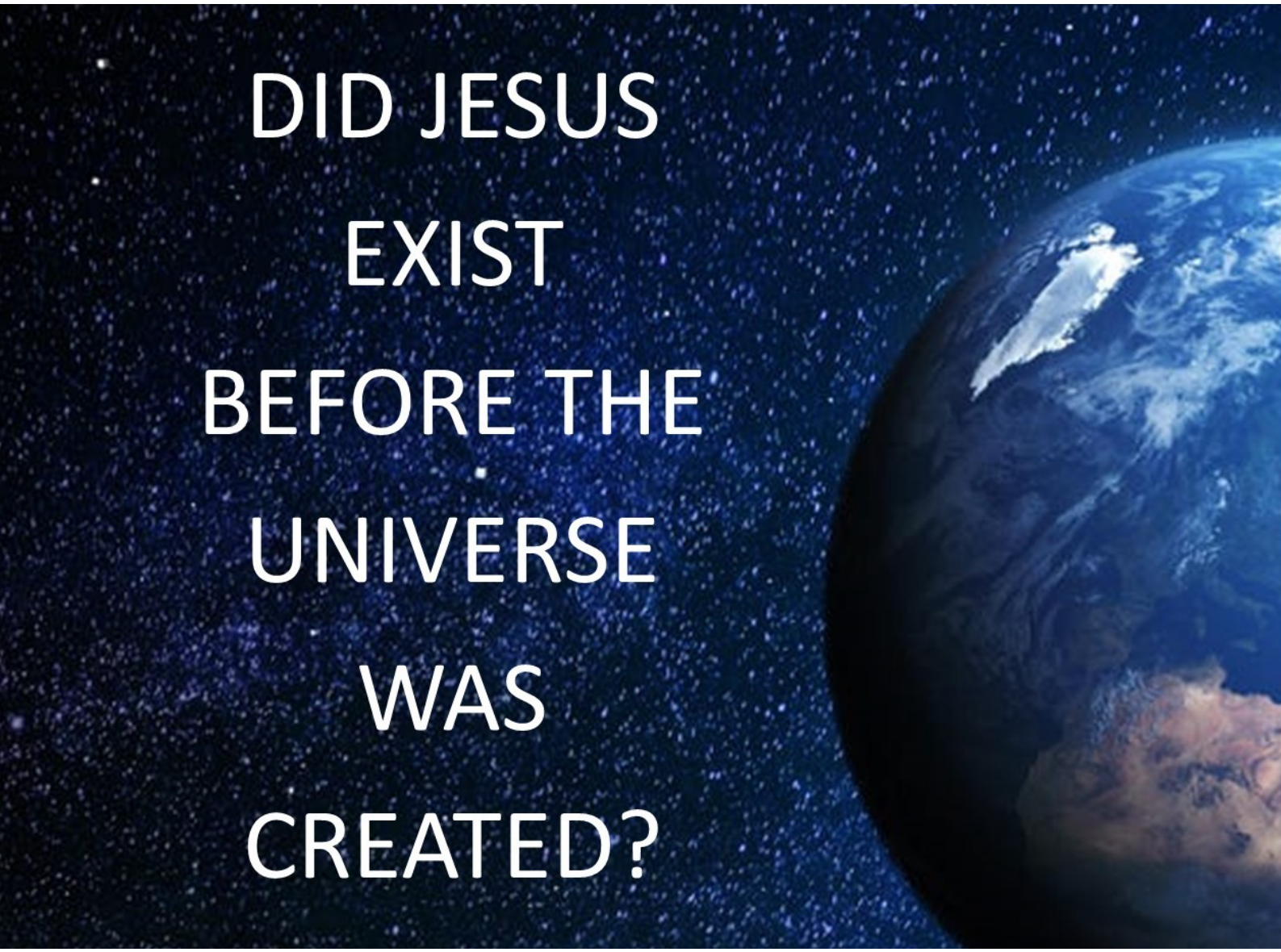
Tunaona dhahiri kabisa kwamba ni Baba na Mwana pekee walioshiriki katika uumbaji, na vilevile ni Baba pekee, yaani, Mungu mmoja Muumba huyo wa asili. Lakini mstari ufuatao unamaanisha nini, ambao unatumika kama "uthibitisho" kwamba Roho Mtakatifu pia alishiriki katika uumbaji? Kwa hakika inapaswa kutazamwa kwa maelewano na mengine ambayo ni wazi:

- “Nchi ilikuwa ukiwa, tena utupu; na giza lilikuwa juu ya uso wa vilindi. **Roho ya Mungu ikatulia juu ya uso wa maji**.” {Mwanzo 1:2}

Kupitia maneno haya tunaweza kuhitimisha kwamba Roho Mtakatifu kwa hakika ni Roho wa Mungu na si “Mungu Roho” na kwamba, hata kabla ya uumbaji, akiwa uwepo wa Mungu, alikuwa akiizunguka Dunia ambayo haikuwa na umbo na ukiwa. Kwa kuwa tunajua kutokana na nukuu zilizosomwa hapo awali kwamba Roho Mtakatifu ndiye uwepo wote wa Baba na Mwana, basi inakuwa wazi kabisa kwamba Walikuwepo hapa, kama katika sehemu nyingine zote za ulimwengu, kabla hawajaja kimwili na kibinafsi ili kuunda yetu. dunia.

38: Yesu, ‘mwanzo wa uumbaji’ anamaanisha nini?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- "Shahidi mwaminifu na wa kweli, **mwanzo wa kuumba kwa Mungu**.“ {Ufunuo 3:14}

Wakristo wengi, kama kwa mfano Mashahidi wa Yehovah, wanamkataa Yesu kama kiumbe cha Kimungu, kwa sababu wanachukua kifungu hiki cha maneno "mwanzo" kama "uthibitisho" wa maoni yao potofu. Mstari huu unaeleza hali sawa na katika Yohana 1:1, kwamba Yesu alikuwa tayari hapo mwanzoni kabisa mwa uumbaji, na kwamba Ulimwengu wote uliumbwa kupitia mkono Wake.

Neno la asili la Kigiriki la mwanzo ni Archon / Arche na linamaanisha mtawala, mwanzo, chanzo, kanuni; na katika Aya hii muktadha uko pamoja na dhana ya uumbaji. Neno la kuunda, "Ktiseos", linamaanisha chanzo, mwanzilishi, mwandishi wa mwanzo. Yesu ndiye Mwanzilishi wa mwanzo wetu, si kiumbe “aliyeumbwa”!

39: JEHOVAH AU Yahwe?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Hakuna mwanatheolojia Mkristo au kasisi wa Kiyahudi leo anayejua jinsi ya kusoma jina JHVH kwa usahihi kwa sababu hakuna viingilizi katika lugha ya Kiebrania, na namna ya awali imesahauliwa kwa sababu makuhani waliopotoshwa wametoa marufuku ya kutamka jina la Mungu. Hili halikutokea kwa bahati mbaya. Shetani alishambulia mamlaka ya Mungu na kufanya jina la kweli la Mungu lisieleweke na kutotambulika. Kisha, adui akabadilisha jina la Mungu na kuweka jina lisilofaa **JAHWE**. Mungu alifunua katika Ufunuo kwamba kizazi cha mwisho cha watu wake kingekataa mafundisho yote ya uwongo na dhambi, na ndani ya hilo, alifunua jina lake la kweli kupitia nabii wake Ellen White! Naye aliandika jina **JEHOVAH** waziwazi, wala si **Yahwe** au **Yahweh**! Jina Yahweh lilipenya duru za Waadventista baada ya kifo cha Ellen White, pamoja na fundisho la Utatu na mafundisho mengine ya uasi-imani. Ellen White, pamoja na waanzilishi, walitumia jina la kweli la Mungu katika maandishi yake:

- “Kama **JEHOVAH, MTAWALA MKUBWA SANA, Mungu** hangeweza kuwasiliana kibinafsi na wanadamu wenye dhambi, bali Aliupenda ulimwengu sana hivi kwamba **akamtuma Yesu katika ulimwengu wetu ili ajifunue Yeye Mwenyewe**.” {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**.”

- “Tazama, mimi namtuma malaika mbele yako ... **kwa maana jina langu limo ndani yake**.” {Kutoka 23:20, 21}

- “**JEHOVAH mkuu** ametangaza kutoka katika kiti chake cha enzi: ‘**Huyu ni Mwanangu mpendwa**.’” {Ellen White: DA p. 579.4} “**The great Jehovah** has proclaimed from His throne: **‘This is My beloved Son**.’”

- “**JEHOVAH**, Yule wa milele, aliyeko mwenyewe, asiyeumbwa, Mwenyewe **CHANZO** na Mtegemezi **WA YOTE, NDIYE PEKE YAKE** anayestahili staha na ibada **KUBWA SANA**.” {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.”

- “Wale wanaokanyaga mamlaka ya Mungu, na kuonyesha dharau ya waziwazi kwa sheria iliyotolewa kwa fahari kama hiyo kule Sinai, **kwa hakika wanamdharau Mpaji-Sheria, JEHOVAH mkuu**.” {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**.”

- “**JEHOVAH ndilo jina ALILOPEWA Kristo**.” {Ellen White: ST, 3. Mei **1899**, par 18} “**JEHOVAH is the name GIVEN to Christ**.”

- “**Kristo** hakuwa tu kiongozi wa Waebrania kule jangwani—**Malaika Ambaye ndani yake** (Baba) **lilikuwamo jina la JEHOVAH**, na ambaye, akiwa amefunikwa na nguzo ya wingu, alitangulia mbele ya jeshi—lakini ni Yeye aliyetoa sheria kwa Israeli.” {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.”

- “Mgonjwa wa Kimungu alipokuwa akining’inia juu ya msalaba, malaika walikusanyika kumzunguka**, na walipomtazama, na kusikia kilio chake, waliuliza kwa hisia kali, Je!**?” {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)?”

- “Tunaamini kwamba Yeye ni Mtu wa Kimungu anayetajwa na **JEHOVAH** kwa maneno, “Acheni tumfanye mwanadamu.” Alikuwa pamoja na Baba kabla ya ulimwengu kuwako. [..] HATUNA HURUMA kiasi hicho na Waunitariani wanaokana Uungu wa Kristo, KAMA NA WATHIBITISHO WA UTATU wanaoshikilia kwamba Mwana ndiye Baba wa Milele, na kuzungumza vibaya sana juu ya MUNGU WA TATU MMOJA. Mpe Bwana Uungu huo wote ambao Maandiko Matakatifu humvika.” {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.“

- “Wakati wa ubatizo wa Mwokozi, Shetani alikuwa miongoni mwa mashahidi. **Aliona utukufu wa Baba ukimfunika Mwanawe.** Alisikia **sauti ya YEHOVAH** (Baba) **ikishuhudia Uungu wa 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.”

Kwa nini jina YEHOVA lina “**H**” kama herufi ya mwisho? Kwa sababu “**H**” ndiyo herufi ya mwisho katika jina la kifupi JHV**H**. Vivyo hivyo, herufi W na Y hazipo katika lugha ya Kiebrania. Kwa hiyo, umbo JHWH, yaani Yeho**w**ah si sahihi, bali ni JHVH tu, yaani Yehovah. Mwanatheolojia wa Kiyahudi **Nehemia Gordon** alieleza na kuthibitisha mambo haya hapo juu:

www.nehemiaswall.com/nehemia-gordon-name-God

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Pamela wrote: "I am in awe! Love your diligence, Nehemia! YeHoVAH has gifted you and your studies. May you continue to shine in His Name!"



40: Baba pekee, "Yehovah aliye mkuu", ndiye mwenye mamlaka kuu, sikuzote juu ya Yesu na Chanzo pekee cha kila kitu

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- "**Kristo alikuwa amechukuliwa katika shauri maalum la Mungu kuhusiana na mipango yake**, wakati Shetani hakuwa na ufahamu nayo. Hakuelewa, wala hakuruhusiwa kujua, makusudi ya Mungu. **Lakini Kristo alikubaliwa kuwa mtawala wa Mbinguni, nguvu na mamlaka yake kuwa sawa na yale ya Mungu Mwenyewe**." {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**."

- "**Muumba mkuu** alikusanya jeshi la mbinguni, **ili kwamba mbele ya malaika wote ampe Mwanawe heshima ya pekee** (tangu milele Mwana!). Mwana alikuwa ameketi juu ya kiti cha enzi pamoja na Baba, na umati wa malaika wa mbinguni ulikusanyika kuwazunguka**. Kisha Baba alijulisha kwamba iliamriwa na Yeye mwenyewe kwamba Kristo, Mwanawe, awe sawa na Mwenyewe;** ili kwamba po pote palipokuwa uwepo wa Mwanawe, palikuwa kama uwepo Wake Mwenyewe**. Neno la Mwana lilipaswa kutiiwa kwa urahisi kama neno la Baba. Mwanawe alikuwa ame WEKEZA kwa** mamlaka ya kuamuru jeshi la mbinguni. **Hasa Mwana Wake alipaswa kufanya kazi katika muungano pamoja** Naye katika uumbaji uliotazamiwa wa dunia na kila kiumbe kilicho hai ambacho kingepaswa kuwepo juu ya dunia. Mwanawe angetimiza mapenzi yake na makusudi yake, lakini hangefanya jambo lolote peke yake. Mapenzi ya Baba yatatimizwa ndani Yake." {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."



- “Waliwaambia Adamu na Hawa **kwamba malaika aliyeinuliwa zaidi, aliyefuata kwa Kristo, alikataa kutii sheria ya Mungu** (Baba) **ambayo alikuwa ameiweka ili kutawala Viumbe** vya mbinguni; kwamba uasi huu ulikuwa umesababisha vita Mbinguni vilivyosababisha waasi kufukuzwa humo, na kila malaika alifukuzwa kutoka Mbinguni ambaye aliungana naye katika **kuhoji mamlaka ya Yehovah MKUBWA** (Baba); na kwamba adui huyu aliyeanguka sasa **alikuwa adui kwa wote waliohusika na masilahi ya Mungu na Mwana Wake mpendwa.”** {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 Son**.”

Ni wapi, katika nukuu iliyo hapo juu, Roho Mtakatifu anatajwa, ikiwa yeye ni Mwenye Uungu wa tatu?

- “**Nilimuuliza Yesu kama Baba yake alikuwa na umbo kama Yeye. Alisema alikuwa ameupata**, lakini sikuweza kuuona, kwani alisema, “Kama ungeuona utukufu wa nafsi yake, utakoma kuwepo.” {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.”

Ikiwa Baba na Mwana wangekuwa sawa, EGW angekufa kwa kumwangalia Yesu mbinguni!

- “**Yehovah mkuu** ametangaza kutoka katika kiti chake cha enzi, “Huyu ni **Mwanangu mpendwa**. {Ellen White: DA, p. 579.4} “**The great Jehovah** has proclaimed from His throne, “This is **My beloved Son**.”

- “Wale wanaokanyaga mamlaka ya Mungu, **na kuonyesha dharau** ya waziwazi kwa sheria iliyotolewa kwa fahari kama hiyo kule Sinai, **kwa hakika wanamdharau Mpaji-Sheria, Yehovah mkuu**.” {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**.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “**Mwana wa Mungu alikuwa wa pili kwa mamlaka ya Mtoa Sheria mkuu.** Alijua kwamba maisha Yake pekee yangeweza kutosha kumkomboa mwanadamu aliyeanguka. Alikuwa wa thamani zaidi kuliko mwanadamu kama vile tabia yake ya utukufu, isiyo na doa, na wadhifa wake uliotukuka kama kamanda wa jeshi lote la mbinguni, vilikuwa juu ya kazi ya mwanadamu. **Alikuwa katika sura dhahiri ya Baba Yake, si katika sura pekee, bali katika ukamilifu wa tabia**.” {Ellen White: RH, December 17, 1872 par. 1}} “**The Son of God was next in authority 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 in features alone, but in perfection of character**.”

- **"Mungu** (Baba) **ndiye MIMI NIKO MKUU, CHANZO CHA KUWA, KITUO cha mamlaka na nguvu."** {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**.”

- “Vijana wasio imara, wenye mizizi na msingi katika kweli, wataharibiwa na kuvutwa na viongozi vipofu wa vipofu; na wasiomcha Mungu, watu wa kudharau, wastaajabu na kuangamia, **wanaodharau enzi ya Mzee wa Siku, na kumweka juu ya kiti cha enzi Mungu wa uongo, MWENYE nafsi ya kujipambanua, kiumbe kama nafsi zao kwa ujumla**, hao watakuwa mawakala. mikononi mwa Shetani ili kupotosha imani ya wasio na tahadhari.” {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.”

- **"Mungu ni Gavana mwenye maadili na pia Baba."** {Ellen White: 12MR, p. 208.2, 1876} “God is a moral Governor as well as a Father.”

- **"Mzee wa siku ni Mungu Baba."** {Ellen White: GC 1888, p. 479.2} “The Ancient of days is God the Father.”

- “Kabla ya wakaaji wa mbinguni waliokusanyika, **Mfalme alitangaza kwamba HAKUNA MMOJA ila Kristo, Mwana pekee wa Mungu, ambaye angeweza KUINGIA KIKAMILIFU katika makusudi yake**, na kwake ilikuwa imejitolea kutekeleza mashauri makuu ya mapenzi yake.” {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.“

Kuhusika katika nia zote maana yake ni kujua nia zote za Mungu Baba. Je, si ajabu kwamba Roho Mtakatifu hajui nia za Baba?

- “**Vitu vyote Kristo alipokea kutoka kwa Mungu**, lakini alichukua kutoa. Kwa hiyo katika nyua za mbinguni, katika huduma yake kwa Viumbe vyote vilivyoumbwa: kwa njia ya Mwana mpendwa, **uzima wa Baba unatiririka kwa wote**; kupitia Mwana inarudi, katika sifa na utumishi wa shangwe, wimbi la upendo, **kwa Chanzo kikuu (Baba) cha wote**.” {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**.”

- “Maana kama vile **Baba alivyo na uzima ndani Yak**e; vivyo hivyo **AMEMPA Mwana kuwa na uzima ndani Yake**.“ {Yohana 5:26}

- “**Yehovah** (Baba**), Yule wa milele, anayeishi mwenyewe, asiyeumbwa, Mwenyewe CHANZO na Mtegemezi WA YOTE, NDIYE PEKE YAKE anayestahili heshima na ibada KUBWA SANA**.” {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**.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Je, ni Mungu yupi anayeishi mwenyewe ambaye anaelezewa katika nukuu hapo juu? Sala ya juu zaidi ni ya nani: Baba au Mwana? Ni nani aliye Chanzo cha kila kitu, hata cha uhai wa Yesu?

Ni neno “uzima ndani Yake” linaloashiria uzima wa Kimungu, ambao Yesu aliupokea kwa kuzaliwa kwake mbinguni, ili kwamba Yeye pia awe na “uzima ndani Yake” na vilevile Baba.

- “Ee BWANA, ukuu ni wako, na uweza, na utukufu, na kushinda, na enzi; Ufalme ni wako, Ee BWANA, **nawe umetukuzwa, u mkuu juu ya YOTE**.“ {1 Mambo ya Nyakati 29:11}

- “Tukilitazamia tumaini lenye baraka na mafunuo ya utukufu wa Kristo Yesu, Mungu mkuu na Mwokozi wetu.” {Tito 2:13}

Mungu Mkuu ni Baba na Yesu ni Mwokozi wetu.

- “Yesu akamwambia, usinishike; kwa maana sijapaa kwenda kwa **Baba yangu; na kwa Mungu wangu, na Mungu wenu**.” {Yohana 20:17}

- “Akawaambia, Hakika mtakinywea kikombe changu, na kubatizwa ubatizo nibatizwao mimi; **wapewe hao Ambao** wamewekewa tayari na Baba yangu.“ {Mathayo 20:23}

- “**Mungu** (Baba), **kama Mtawala MKUBWA wa ulimwengu amewahi kuhitaji utiifu wa haraka na usio na shaka. Hata Kristo, katika siku za mwili Wake, alikuwa mtiifu kwa sheria ya Baba**.” {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**.”

- **"**Naenda kwa Baba; kwa maana **Baba yangu ni mkuu kuliko mimi."** {Yohana 14:28} “I go unto the Father: for **My Father is greater than I**.” {John 14:28}

- **“Mungu ni Baba wa Kristo; Kristo ni Mwana wa Mungu. Kwa Kristo amepewa nafasi iliyotukuka. Amefanywa sawa na Baba. Mashauri yote ya Mungu yanafunguliwa kwa Mwanawe**.” {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 amekuwa Mwana siku zote!

- “Lakini nataka mjue ya kuwa Kichwa cha kila mwanamume ni Kristo; na kichwa cha mwanamke ni mwanamume; **na Kichwa cha Kristo ni Mungu**.” {1 Wakorintho 11:3}

- **"**Basi Bwana, baada ya kusema nao, **akachukuliwa juu mbinguni, akaketi mkono wa kuume wa Mungu."** {Marko 16:19}

- “**Kiumbe pekee Ambaye alikuwa mmoja na Mungu** aliishi sheria katika ubinadamu, alishuka hadi kwenye maisha duni ya mfanyakazi wa kawaida, na kufanya kazi ngumu kwenye benchi ya seremala pamoja na mzazi Wake wa duniani.” {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 Mungu, **Mungu wa pekee wa kweli na aliye hai,** Ambaye ibada na uchaji wetu unastahili kwake. ...Acha kielelezo angavu ambacho ulimwengu umeona bado uwe mfano wako, badala ya watu wakuu na wasomi zaidi wa zama hizi, **wasiomjua Mungu, wala Yesu Kristo ambaye amemtuma**. **Baba na Mwana peke yao ndio wanaopaswa kuinuliwa**.” {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**.”

- “**Yehovah ndiye Mungu wa pekee wa kweli,** naye anapaswa kuheshimiwa na kuabudiwa.” {Ellen White: 6T, p. 166, 1901} “**Jehovah is the only true God**, and He is to be reverenced and worshiped.”

- “Yesu akamwambia, **Usiniguse; kwa maana sijapaa kwenda kwa Baba yangu; na kwa Mungu wangu, na Mungu wenu**.” {Yohana 20:17}

Yehovah Mungu ni nani?

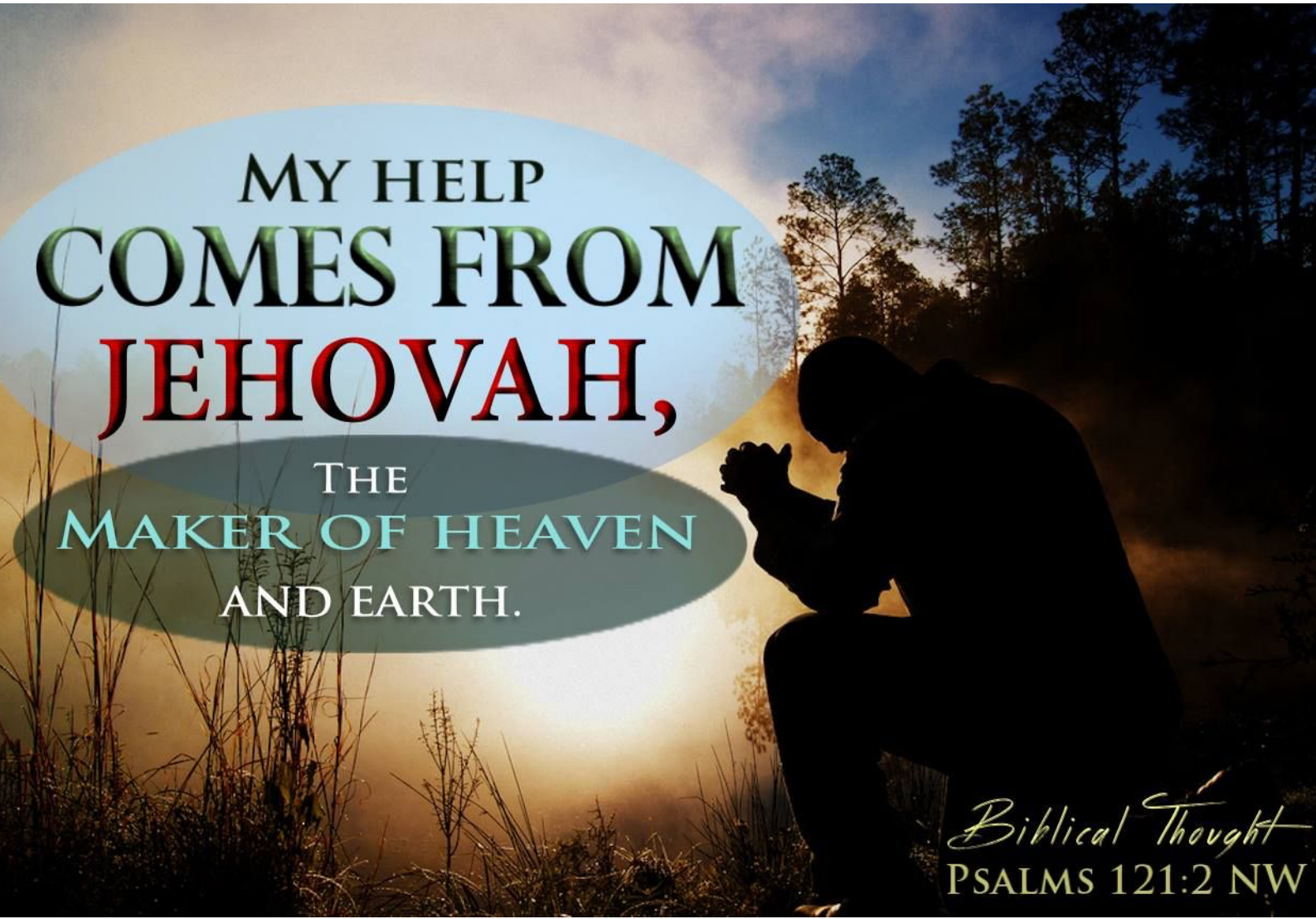
- “**Akiwa Yehova, Mtawala Mkuu Zaidi, Mungu hangeweza kuwasiliana kibinafsi na wanadamu wenye dhambi, lakini Aliupenda ulimwengu sana hivi kwamba Alimtuma Yesu kwenye ulimwengu wetu ili ajifunue Mwenyewe.”** {Ellen White: 9MR, p. 122.3, 1903} “As Jehovah, THE SUPREME Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.”

Kauli ya Mungu kwamba Yesu ni Mwanawe ina maana kwamba Mungu ni Baba wa Yesu wa mbinguni na Yesu ni Mwanawe wa mbinguni, na si tu duniani kama sehemu ya „igizo“.

Ndiyo maana Mtume Paulo, baada ya Yesu kuwa tayari mbinguni, alisema kwamba Baba yuko juu ya Mwanawe! Duniani, jukumu la baba wa kidunia lilipewa Yusufu.

41: Yesu na jina Yehova. Je! Aliipokea kutoka kwa Baba, Ambaye pia ana jina Yehovah? Je, inampa kiwango sawa cha mamlaka na Baba?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Je, Yesu alipokea jina 'Yehova', na je, jina hilo lilimpa Yesu kiwango sawa cha mamlaka ambacho Baba anacho? Wengine hufasiri maneno yaliyo wazi kwamba Yehova Mungu ndiye "Chanzo cha vitu vyote" na kuyatumia kwa Yesu kwa sababu Yesu pia anaitwa Yehova. Wengine huenda mbali zaidi na kudai kwamba jina Yehova "linaonyesha Utatu". Ukweli ni kwamba Baba anaitwa Yehova. Yesu alipata jina hilo kutoka kwa Baba. Chanzo kimoja cha kila kitu ni Chanzo cha jina pia. Na anayeipokea hawezi kuwa chanzo pia!

- **"YEHOVA MKUU** ametangaza kutoka katika kiti chake cha enzi, **Huyu ni Mwanangu mpendwa."** {Ellen White: DA p. 579.4} "**THE GREAT JEHOVAH** has proclaimed from His throne, "**This is My beloved Son**."

- **"Yehova ni Jina ALILOPEWA Kristo**." **{**Ellen White: ST, 3. May **1899**, par 18} "**Jehovah is the name GIVEN to Christ**."

- "Maneno yako yalionekana, nami nikayala; na neno lako likawa kwangu furaha na shangwe ya moyo wangu, kwa maana nimeitwa kwa jina lako, **Ee BWANA, Mungu wa majeshi**." {Yeremia 15:16}

- "Kristo hakuwa tu Kiongozi wa Waebrania kule jangwani—**Malaika Ambaye ndani yake** (Baba) **lilikuwamo jina la Yehova,** na Ambaye, akiwa amefunikwa kwenye nguzo ya wingu, alitangulia mbele ya jeshi bali ni Yeye aliyetoa sheria Israeli." {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."

- "Tazama, mimi namtuma malaika mbele yako... **kwa maana jina langu limo ndani yake."** {Kutoka 23:20, 21}

- "Wakati wa ubatizo wa Mwokozi, Shetani alikuwa miongoni mwa mashahidi. **Aliuona utukufu wa Baba ukimfunika Mwanawe. Alisikia sauti ya Yehova (Baba) ikishuhudia Uungu wa 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**."

- "Mgonjwa wa Kiungu aliponing'inia juu ya msalaba, malaika walikusanyika kumzunguka, na walipomtazama, na kusikia kilio chake, waliuliza, kwa hisia kali, "**Je, Bwana Yehova (Baba) hatamwokoa Yeye** (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)?"

Ikiwa wote wawili Baba na Mwana wana jina Yehova, na ikiwa katika maelezo yaliyonukuliwa jina hilo linaashiria Yule Aliye Chanzo kamili cha vitu vyote, basi hili laweza kurejelea tu Baba Yehova.

Roho ya Unabii humtofautisha na kumwita Baba Yehova MKUBWA, kwa maana Yuko juu ya Mwanawe Yesu Yehova:

- **"Yehova, Yule wa milele, aliyeko mwenyewe, asiyeumbwa, Mwenyewe CHANZO na Mtegemezi WA YOTE, NDIYE PEKE YAKE ANAYESTAHIKI KUU na kuabudu.** {Ellen White: Patriarchs and Prophets, 305} {7ABC 439.2} "**Jehovah, the eternal, self-existent, uncreated One, Himself THE SOURCE and Sustainer OF ALL, IS <u>ALONE</u> ENTITLED to SUPREME reverence and worship**."

Mungu Baba Yehova ndiye chanzo cha kila kitu, hata cha uzima wa Kiungu wa Mwanawe!

- "**Akiwa Yehova, Mtawala Mkuu Zaidi, Mungu** hangeweza kuwasiliana kibinafsi na wanadamu wenye dhambi, lakini Aliupenda ulimwengu sana hivi kwamba **Alimtuma Yesu kwenye** ulimwengu wetu ili ajifunue Mwenyewe." {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."

- “Na tazama, sauti kutoka mbinguni ikisema, Huyu ni Mwanangu, mpendwa wangu, ninayependezwa naye.” {Mathayo 3:17}

- “Wale wanaokanyaga mamlaka ya Mungu, na kuonyesha dharau ya waziwazi kwa sheria iliyotolewa kwa fahari kama hiyo kule Sinai, **kwa hakika wanamdharau Mpaji-Sheria, Yehova mkuu.”** {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**.”

- **"Mwana wa Mungu alikuwa wa pili kwa mamlaka ya Mtoa Sheria MKUU**.“ {Ellen White: RH, December 17, 1872 par. 1} {2SP 9} “**The Son of God was next in authority to THE GREAT Lawgiver**.”

- “**Bwana Mungu wa mbinguni ndiye Kiongozi wetu**. Yeye ni kiongozi ambaye tunaweza kumfuata salama; kwani Yeye hakosei kamwe. **Na tumheshimu Mungu na Mwanawe Yesu Kristo**, ambaye kupitia kwake anawasiliana na ulimwengu.” {Ellen White, 1BC, p. 1117.9, 1**903**} “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 akamwambia, **Usinishike; kwa maana sijapaa kwenda kwa Baba yangu**; na kwa Mungu wangu, **na Mungu wenu**.” {Yohana 20:17}

Licha ya Yesu Kuwa chini ya mamlaka ya Baba yake, Yesu pia ana asili ya Kiungu! Katika nukuu ifuatayo kutoka 1879, tunaweza kuona kwamba Ellen White daima alimwona Yesu kama Mwenye Uungu, ingawa katika uongozi chini ya Baba. Mungu anabeba jina la **MUNGU WA PEKEE**, na Yesu katika nyakati fulani anakuwa na cheo kile kile cha Mungu, lakini SI **MUNGU PEKEE** (wa kweli), ambaye amepewa Mungu Baba pekee.

- **"**Wanadamu walioanguka, kwa maana moja, hawakuweza kuwa washirika wa Kristo, kwani hawakuweza kuingia katika huruma na **asili yake ya Uung**u, na kuwa na ushirika na Mkombozi wa ulimwengu.**"** {Ellen White: ST, Desemba 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: **Asili ya Yesu Duniani. Kimungu? Binadamu?**

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Wale wanaokataa ukweli kwamba Yesu alikuja duniani na asili ya kibinadamu, wanafundisha fundisho la uwongo, kwamba chini ya vazi la mwanadamu kulikuwa na asili ya Kiungu isiyoweza kufa kabisa, na kufanya kifo msalabani kisiwezekane.

Biblia inawaita watu hawa watumishi wa Shetani:

- “Kwa maana **wadanganyifu** wengi wametokea duniani, **wasiokiri kwamba Yesu Kristo amekuja katika mwili**. Huyu ni mdanganyifu na mpinga-Kristo.” {2 Yohana 1:7}

- “**Kristo hakufanya waamini wachukue asili ya mwanadamu; Hakika aliipokea. Kwa kweli alikuwa na asili ya mwanadamu**.” {Ellen White: RH Aprili 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, ambaye hakujua hata doa **lolote la dhambi au unajisi**, alichukua asili yetu katika hali yake mbaya. Hii ilikuwa fedheha kubwa kuliko mwanadamu mwenye kikomo anavyoweza kufahamu. **Mungu alionekana katika mwili.”** {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**.“



- “...hakukuwa na njia ya kutoroka kwa mkosaji. Familia yote ya Adamu lazima itakufa. Nilimwona Yesu mpendwa na nikaona maonyesho ya huruma na huzuni juu ya uso Wake. **Punde nilimwona akiikaribia ile nuru angavu sana ambayo ilimfunika Baba.** Akasema malaika wangu aliyeandamana naye, **yuko karibu** (tu) na Baba yake. Wasiwasi wa malaika ulionekana kuwa mwingi wakati Yesu alipokuwa akizungumza na Baba yake. **Mara tatu alifungiwa ndani na nuru ya utukufu juu ya Baba, na mara ya tatu alipokuja kutoka kwa Baba, utu wake ungeweza kuonekana.** Uso wake ulikuwa mtulivu, usio na mkanganyiko wowote na mashaka, na uking'aa kwa ukarimu na uzuri, kama vile maneno hayawezi kuelezewa. Kisha akajulisha jeshi la malaika kwamba njia ya kuokoka ilikuwa imefanywa kwa ajili ya mwanadamu aliyepotea. Aliwaambia kwamba alikuwa akimsihi Baba Yake, **na amejitolea kutoa uhai Wake kuwa fidia**, kuchukua hukumu ya kifo juu Yake, ili kupitia Kwake mwanadamu apate msamaha“ {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.“

- “**Mpango wa ukombozi ulipowekwa, iliamuliwa kwamba Kristo asionekane kulingana na tabia yake ya Uungu**; kwani Hakuweza basi kushirikiana na wenye dhiki na wanaoteseka. Lazima aje kama mtu masikini. Angeweza kuonekana kwa mujibu wa cheo chake kilichotukuka katika nyua za mbinguni; lakini hapana, ni lazima afikie kilindi cha chini kabisa cha mateso na umaskini wa mwanadamu, ili sauti yake ipate kusikiwa na waliolemewa na waliokatishwa tamaa,..” {Ellen White; ST, 24. Juni **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,..“

Ikiwa Roho Mtakatifu ni Kiumbe cha tatu cha Uungu basi kwa nini Baba na Mwana walikuwa ni viumbe viwili pekee vilivyokuwepo katika shauri hilo? Yesu alitufundisha kukubali tu “imeandikwa”. Kwa nini basi hatukubali ushahidi wowote linapokuja suala la kuamini kwamba Roho Mtakatifu alikuwepo? Wasiwasi mwingine wa fundisho hili ni kwamba basi Yesu hangeweza kufa kikamilifu msalabani, na ni "tu" asili yake ya kibinadamu ndiyo ilikufa; baadaye, baada ya kulala tu kaburini, siku ya tatu “Alijifufua Mwenyewe”!

Hapa tunaona hatari ya fundisho hili la Utatu.Kukataliwa kwa dhabihu ya Yesu ni hatua ya mwisho ya maendeleo yake.Tunaweza kuona katika fundisho hili la Utatu Mtakatifu. nukuu za Roho wa Unabii kwamba Yesu hakutoa uhai Wake wa kibinadamu kuwa fidia, kwa sababu wakati huo alikuwa na Uzima wa Kimungu tu, ambao aliahidi Baba kwa ajili ya ukombozi wa dhambi zetu, kwa sababu a kiumbe kilichoumbwa hakiwezi kulipa bei hiyo! Hatua inayofuata katika kukataa ukweli ni kujaribu kutangaza kwamba nuru kuu inayomzunguka Baba ni Roho Mtakatifu.

Nuru hiyo si kiumbe, bali ni dhihirisho la nguvu inayotoka kwa Kiumbe kimoja yaani chanzo. Kwa nini Yesu hakuzungukwa na ukali huo huo wa nuru, kwani Ufunuo unasema waziwazi kwamba Roho Mtakatifu hutoka kwa Baba na anatumwa kupitia Yesu kwenda kila mahali (ulimwengu)?

Ikiwa nuru hiyo ingekuwa Roho Mtakatifu, ingebidi iwe na nguvu sawa karibu na Yesu, kwa kuwa kiumbe kimoja hakibadilishi jinsi kinavyojidhihirisha katika mazingira yale yale. Ishara ya uwezo mkuu zaidi wa Baba ni kwamba Yeye tu ndiye aliye na nuru yenye nguvu isiyo na kipimo inayomzunguka Mwenyewe. Katika mojawapo ya maono yake, Ellen White alipokuwa mbinguni, Yesu alimwambia kwamba angekufa papo hapo ikiwa angekaribia nuru iliyomzunguka Baba. Tunajua kwamba Roho Mtakatifu huzungumza kwa kutambulika na kwa maneno yaliyo wazi (kama vile Matendo 8:29) kwa watu walioanguka kama sauti kwa dhamiri.

Ndiyo maana haiwezekani kudai kwamba kuhusika kwa Roho Mtakatifu “kunadokezwa” katika mazungumzo ambayo Baba na Mwana walikuwa nayo wakati wa uumbaji! Hivyo tunaweza kuhitimisha kwamba mafundisho haya hayana msingi.

- “**Kwa maana ilimpendeza BABA kwamba ndani yake** (Yesu) **UTIMILIFU WOTE** (Baba) **UKAE; na kwa yeye kuvipatanisha vitu vyote na nafsi yake akiisha kufanya amani kwa damu ya msalaba wake;** kwa yeye, ikiwa ni vitu vilivyo duniani, au vilivyo mbinguni.” (Wakolosai 1:19-20

Yesu alifanya miujiza yote Duniani kwa uwezo wa Baba yake, Aliyekuwa Duniani binafsi ndani ya Yesu. Yesu hakuwa na uwezo wake wa Kiungu duniani!

Nguvu zake za Kimungu Duniani, ambazo hakuruhusiwa kuzitumia kwa ajili Yake, zilikuwa ni nguvu za Baba yake tu zilizokuwa ndani Yake!

- “**Kama Mungu, Kristo hangeweza kujaribiwa kama vile Yeye hakujaribiwa kutoka kwa uaminifu wake mbinguni. Lakini Kristo alivyojinyenyekeza kwa asili ya mwanadamu, angeweza kujaribiwa. Hakuwa amechukua juu yake hata asili ya malaika, lakini ubinadamu, sawa kabisa na asili yetu wenyewe, isipokuwa bila doa la** dhambi. Mwili wa mwanadamu, akili ya mwanadamu, yenye sifa zote za kipekee, Alikuwa mfupa, ubongo, na misuli. Mtu wa mwili wetu, **alizingirwa na udhaifu wa ubinadamu**. Mazingira ya maisha Yake yalikuwa ya tabia hiyo ambayo alikabiliwa na usumbufu wote ambao ni wa wanadamu, si kwa mali, si kwa urahisi, bali katika umaskini na uhitaji na unyonge. Alipumua mtu hewa lazima apumue. Aliikanyaga dunia yetu kama mwanadamu**. Alikuwa na akili, dhamiri, kumbukumbu, mapenzi, na mapenzi ya nafsi ya mwanadamu ambayo yaliunganishwa na asili Yake ya Uungu (Utu Wake)**.” {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. <u>But as Christ humbled Himself to the nature of man, He could</u> <u>be tempted</u>. 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. <u>He had reason, conscience, memory, will, and affections of the human soul</u> which was united with His Divine nature** (His Personality).”

- “Yesu Kristo “hakuona kuwa sawa na Mungu kuwa ni kitu cha kushikamana nacho.” Kwa sababu uungu pekee ungeweza kuwa na ufanisi katika kumrejesha mwanadamu kutoka katika jeraha la sumu la nyoka, **Mungu Mwenyewe, katika Mwanawe pekee, alijitwalia asili ya kibinadamu, na KATIKA UDHAIFU WA ASILI YA MWANADAMU ALIDUMU TABIA YA MUNGU**, akaithibitisha sheria yake Takatifu. kila mtu, na akakubali hukumu ya ghadhabu na mauti kwa ajili ya wana wa binadamu.” {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.”

Ikiwa kile ambacho nukuu inachosema ni wazi, kwamba Yesu alijitwalia asili kamili ya kibinadamu alipokuwa akiishi Duniani, na kutajwa kwa tabia Yake ya Uungu katika sehemu ya mwisho ya nukuu hiyo, basi haiwezi kutumika kama "uthibitisho" wa Yeye kutokuwa na mwanadamu. asili. Ikiwa hivyo ndivyo, uchunguzi wa kina ungehitajika, kwa sababu nabii wa Mungu hakika hajipingi. Sentensi mbili za kwanza zinaonyesha kwamba hakuna majaribu kwa asili ya Kimungu. Je, ingeleta tofauti gani kwa ajili ya wokovu wetu kama Yesu kweli angekuwa na “asili ya Uungu iliyozoezwa tu?” Hapana, kwa sababu hangekuwa na njia ya kujitoa katika dhambi, lakini sisi bado tungekuwa nayo.” Hata hivyo, tunasoma kwa uwazi kabisa kwamba, Yesu haikuchukua hata asili ya kimalaika!

Basi wazo kwamba Yesu alibeba asili ya Kimungu alipokuwa akiishi hapa Duniani linatoka wapi? "Asili ya mwanadamu" yenyewe wala asili ya Kimungu yenyewe bila dhambi hubadilisha chochote kwa mwenye dhambi! Ni lazima tuelewe kwamba kila mmoja wetu ana asili mbili za kibinadamu: kimwili na kiroho. Yesu hangeweza kujaribiwa katika hali yake ya Kimungu ya kimwili, kwa maana hawezi kuona njaa, wala kuhisi maumivu, na hana udhaifu kabisa. Ilimbidi Yesu kukana asili Yake ya Kimungu ya kimwili, Mwili Wake wa Kimungu, na kuchukua juu Yake asili kamili ya kimwili ya kibinadamu, ambayo ilijaribiwa katika kila kitu kama sisi. Mwili wake ulikuwa 100% wa kibinadamu na 0% wa Kimungu. Kwa upande mwingine, mawazo Yake yalikuwa 100% ya Kimungu na 0% ya kibinadamu.

Aliwekewa mipaka na fizikia ya binadamu, fiziolojia ya ubongo wa mwanadamu, lakini katika tabia yake, akili Yake ilikuwa 100% safi na ya Kimungu. Tunaweza kufasiri nukuu nzima kwa kauli inayonyumbulika kuhusu asili yake ya Uungu tu katika muktadha wa maneno yote. Muktadha ni: Mwili wa mwanadamu, akili ya mwanadamu, yenye sifa zote za kipekee. Kauli kwamba "Alikuwa na mifupa, ubongo na misuli" kimsingi inarudia kitu kile kile, badala ya neno "akili" anatumia neno „ubongo". Hiyo ndiyo hasa alimaanisha. Ubongo wake wa kibinadamu kwa hakika, kama mwili wote, ulikuwa chini ya madhara ya dhambi na kuzorota. Hata hivyo, akili Yake, kinyume na kipengele cha fiziolojia ya binadamu, haikuwa ya kibinadamu bali 100% safi na ya Kimungu.

Tukitazama nukuu zilizo hapo juu, (msisitizo juu ya YI, Februari 11, 1897), tunaona waziwazi kwamba Yesu alidumisha tabia **Yake ya Uungu, si umbo la kimwili la asili ya Kiungu.** Kwa hivyo, nukuu hapa chini haiwezi kuwa na maana nyingine yoyote, kwa sababu manabii wa Mungu hawajipingani wenyewe. Kwa bahati mbaya, wafuasi wa Utatu hutumia sehemu ya kwanza ya nukuu hapa chini kama uthibitisho kwamba Yesu alikuwa na asili halisi ya Kiungu duniani na hivyo tu mwili wa mwanadamu. Lakini tukiendelea kusoma nukuu hiyo hiyo, tutaona kwamba hata sisi pia tunaweza kupata sehemu katika asili ya Kimungu. Ni nini? Ni dhahiri ni kukaa kwa Roho Mtakatifu ndani yetu.

Baba hakuwepo binafsi ndani ya Yesu wakati wa kukaa kwa Yesu hapa Duniani kwa namna fulani isiyoeleweka bali kwa Roho Wake tu; kama vile alivyokuwa ndani ya mitume na watakatifu wake kwa Roho wake. Tofauti na wengine wote, Yesu hakuwahi kufanya dhambi wala udanganyifu haukuonekana kinywani Mwake, bali aliishi maisha yake yote ya kidunia akiongozwa na Roho wa Baba, akiweka chini mapenzi yake chini ya mapenzi ya Baba. Yesu alisema kwamba waaminifu watafanya miujiza mikubwa zaidi kuliko ile iliyofanywa na Baba kupitia Yeye.

Kuamini kwamba Baba alikuwepo kwa njia isiyoelezeka ndani ya Yesu kunadhoofisha ukweli na uhakika wa kwamba Yesu alikuwa katika mwili wa kufa sawa na wetu, pamoja na udhaifu wote na kwamba alipata majaribu yote tunayoweza kuwa nayo, kutia ndani hatari ya hasara ya milele.

- "**Kristo hangeweza kufanya lolote wakati wa huduma yake hapa duniani katika kumwokoa mwanadamu aliyeanguka ikiwa Uungu haungeunganishwa na mwanadamu.** Uwezo mdogo wa mwanadamu hauwezi kufafanua fumbo hili la ajabu, **mchanganyiko wa asili mbili, Uungu na ubinadamu**. Haiwezi kuelezewa kamwe. Mwanadamu lazima atashangaa na kunyamaza. ... **Mwanadamu lazima awe mshiriki wa asili ya Uungu ili kusimama katika wakati huu mwovu ... Asema Kristo, "Bila mimi ninyi hamwezi kufanya neno lo lote."** {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**."

Kama vile Yesu alivyofaulu kushinda dhambi kupitia uweza wa Kimungu wa Baba, vivyo hivyo na sisi, kupitia uweza wa Kimungu wa Yesu, tunaweza kuwa washiriki katika asili yake ya Uungu, na kuishinda dhambi kwayo! Hivyo ndivyo Yesu alivyopokea nguvu za mbinguni alipokuwa akiishi Duniani! Kile ambacho Mungu ametupa kama mfano wake ni jinsi Hawa alivyopitia sehemu ya mbavu za Adamu. Kwa hiyo, kiwango chetu cha ufahamu kinatuonyesha kwamba Mungu Baba aliye kila mahali, Ambaye hana mwanzo, hakumuumba Mwanawe kama alivyofanya Viumbe wengine, bali kwa njia isiyoeleweka kwetu. Baba alimzaa Yesu kutoka kwake, hata kabla ya Viumbe vingine kuumbwa. Kwa hiyo, kupitia mwaliko kwa Ibrahimu kumtoa mwanawe Isaka kuwa dhabihu, Mungu alitaka kutuwakilisha kwa urahisi mambo ya mbinguni ya dhabihu ya Yesu na kusisitiza ni kiasi gani Mungu Mwenyewe alipaswa kuteseka ili kutupa uzima wa milele kama zawadi.

Tunaweza kuona kwamba Yesu ana asili ya Kimungu sawa na Baba. Watetezi wa Utatu hawana jibu kwa nini Hawa alitoka kwenye ubavu wa Adamu na hakuumbwa pamoja na Adamu. Ufafanuzi wao usio sahihi wa maelezo hayo, ambao unafafanua mwelekeo wa ukweli kwamba Mungu "baadaye" hakupendezwa na Adamu kuwa peke yake, ingemaanisha kwao kwamba Mungu hana hekima kamili na kwamba "baadaye alitambua kosa lake." Hii inatuonyesha kwamba hatua ya mwisho ya kutetea Utatu inaongoza kwenye maoni kwamba Mungu si mjuzi wa yote! Lakini Mungu ni muweza wa yote, na hakuna kosa kwake! Tunaona kwamba walimu wakuu wa mafundisho haya ya uwongo wako tayari kutetea nafasi yao kwa gharama yoyote ile, sawa na Mafarisayo ambao hatimaye walimsulubisha Yesu. Yesu alisema kwamba tutawatambua kwa matunda yao.

Mfano huu wa Kibiblia unatuonyesha kwamba Mungu Baba pia alitaka Mtu kando Yake, kwa hiyo akamzaa Mwanawe Yesu, Ambaye, akiwa amezaliwa na Mungu Baba, ana asili ya Kiungu sawa na Baba na mmoja pamoja Naye. Kwa hiyo kwa mlinganisho, wakati wa kumuumba mwanadamu, Mungu alimuumba Adamu kwanza, na kisha akamuumba Hawa kutoka kwa ubavu wa Adamu, ili awe na asili ya kibinadamu sawa na Adamu, na kuwa katika mfano wa Mungu - mmoja na Adamu. Tunaposoma Biblia chini ya uongozi wa Roho Mtakatifu, tunashangaa ndani yetu jinsi fundisho lingine lilivyo la kustaajabisha na lisilo na msingi, na jinsi ukweli ulivyo wazi na wenye kuelimisha! Asili ya Mungu haiwezi kufa kabisa, tofauti na malaika walioumbwa au wanadamu.

Kila atomi katika ulimwengu ingesambaratika mara moja kwa njia ya entropy ikiwa Mungu angeondoa zawadi ya nguvu zake kama chanzo cha uhai. Yesu, kama Mwana pekee na si aliyeumbwa, Kiumbe mwingine wa pekee katika Ulimwengu mbali na Baba Yake ambaye ana kutokufa kabisa, pamoja na uzima wa awali wa Kiungu, ambao alipokea kutoka kwa Baba Yake. Tunajua kwamba ni Mungu pekee ndiye angeweza kufa msalabani kwa sababu Yeye pekee ndiye angeweza kuchukua bei ya dhambi zetu juu Yake Mwenyewe.

Kwa sababu hii, Mungu, kulingana na maelezo ya Ellen White, hakuweza kukubali toleo la malaika yeyote mwenye moyo mzito kuwa dhabihu ya urithi. Lakini Yesu, akiwa Mwenye Kiungu asiyeweza kufa, angewezaje kufa kihalisi kwa ajili yetu? Kwa kuwa Yesu kweli ni Mwana pekee wa Baba yake ilimbidi aondoke na Baba maisha yake ya Kimungu na asili yake, ambayo tayari alikuwa ameipokea kutoka kwa Baba wakati wa kuzaliwa kwake mbinguni kabla ya kuanza safari yake hapa Duniani.

- "... **Kristo** alitoa dhabihu vazi lake la kifalme na taji ya kifalme, utukufu wa mbinguni, na heshima ya malaika, na **kuweka kando Uungu Wake**, alikuja duniani kufanya kazi na kuteseka pamoja na ubinadamu juu Yake." {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."

Mwanadamu anajumuisha nini? Mwili na roho. Mwili ni asili yetu ya nyenzo. Roho ya uhai ni nguvu ya uhai iliyotolewa na Mungu, yaani, pneuma = pumzi ya uhai ndani yetu, ambayo Ellen White anaielezea kwa njia ya mfano (Ujumbe Uliochaguliwa 1, uk. 235) kama mkondo wa "umeme" (Nguvu za Kiungu) katika miili yetu. Psyche yetu, yaani, utu na kumbukumbu, ambayo Mungu anashikilia baada ya kifo chetu kama kumbukumbu ya mfano katika vitabu vyake, na Pumzi ya Uzima inarudi kwa Mungu baada ya kifo. Usemi wa kibiblia kwamba mwanadamu alifanyika roho hai ina maana kwamba ana asili ya kibinadamu, na kwamba mwili na nguvu ya uhai ndani yake ni chini ya roho, kwa sababu hawana mawazo, na bila roho, itakuwa bure. Roho hii ya nguvu ya uhai na nafsi imeonyeshwa katika sehemu nyinginezo katika Biblia kama roho na nafsi, jambo ambalo halibadilishi maana ya maelezo hayo. Kupitia hili, tunaweza kuelewa maana ya nukuu hiyo maarufu, kwamba Yesu alichukua asili ya mwanadamu aliyeanguka na alizaliwa kihalisi kama Mwana, mbinguni na duniani.

- "**Utambulisho wetu wa kibinafsi unahifadhiwa katika ufufuo, ingawa sio chembe zile zile za maada au nyenzo kama zilivyoingia kaburini. Matendo ya ajabu ya Mungu ni siri kwa mwanadamu. Roho, tabia ya mwanadamu, inarudishwa kwa Mungu, huko ili kuhifadhiwa. Katika ufufuo kila mtu atakuwa na tabia yake mwenyewe**." {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."

Hata hivyo, tusichanganye hili na fundisho la Kikatoliki, linalosema kwamba Yesu "anazaliwa mara kwa mara" mara kwa mara, kwa sababu, kulingana na Biblia na Roho ya Unabii, Yesu alizaliwa mara ya pili kama Mwana kwa mara nyingine tena alipokuwa pekee. aliyezaliwa Duniani. Yesu hangeweza kumtuma Roho Wake Mtakatifu kama mwakilishi Wake hadi baada ya Yeye kwenda mbinguni na Alipata tena asili Yake ya Uungu na kuwako kila mahali. Kwa kuwa Roho Mtakatifu hutoka kwa Baba, na Mwana humtuma kwetu kama Roho Mtakatifu wao wa kawaida, Roho Mtakatifu alikuwa ndani ya Baba tu wakati wa ugeni wa Yesu hapa Duniani. Yesu alikataa kwa hiari vipengele vyote vya asili yake ya Uungu - uwepo wake kila mahali, uwezo wake juu ya Ulimwengu na kujua yote.

Kwa kukubali asili ya mwanadamu iliyoanguka na ubongo ulioharibika, Yesu alipunguza uwezo Wake wa kufikiri na kukumbuka ili Aweze kukabili majaribu yale yale. Yesu alitimiza unabii kuhusu Masihi kutoka katika Agano la Kale, ambao ulikusudiwa kumwonyesha kina cha utume Wake. Haya yote yasingewezekana kwa Utatu, kwa sababu katika hali hiyo, Yesu hangeweza kuacha asili yake ya Uungu kwa Baba. Ni uhai tu unaopatikana unaweza kuachwa kwenye chanzo chake na baadaye kupatikana tena kutoka kwenye chanzo hicho cha asili. Katika Utatu, hapangeweza kuwa na Chanzo cha Kimungu au Mpokeaji.

- "Ambaye yeye mwanzo alikuwa yuna namna ya Mungu, naye hakuona kuwa sawa na Mungu **kuwa tuzo**; bali alijifanya kuwa hana utukufu, akatwaa namna ya mtumwa, akawa ana mfano wa wanadamu" (Wafilipi 2:6, 7) }

Katika tafsiri sahihi zaidi za mstari hapo juu, tunaona kwamba usemi “kunyenyekea” maana yake kwa hakika “aliondoa” asili yake ya Uungu, na hivyo ni kwamba alifanyika mwanadamu.” Yesu alibaki kuwa Mungu, lakini kwa muda bila maudhui yoyote ya asili ya Uungu. ambayo hatutaelewa kikamilifu hata katika umilele Ni kwa sababu hiyo Biblia inasema kwamba Yesu alikua katika hekima polepole alipokuwa akikua.

- “Na **roho ya BWANA** (ya Baba) atakaa **juu yake** (Yesu), roho ya hekima na ufahamu, roho ya shauri na uweza, roho ya maarifa na ya kumcha BWANA.” {Isaya 11; 2}

- “Tazama mtumishi wangu niliyemchagua; mpendwa wangu, ambaye nafsi yangu imependezwa naye, **nitaweka roho yangu juu yake,** naye atawahubiri Mataifa hukumu.” {Mathayo 12:18}

- “**Naye Yesu akazidi kuendelea katika hekima na kimo, akimpendeza Mungu** na wanadamu.” {Luka 2:52}

- **"Alikuja kama mtoto asiyejiweza, akibeba ubinadamu tunaozaa**." {Ellen White: Bi. 21, 1895} “He came as a helpless babe, bearing the humanity we bear.“

Kama angekuja na Asili ya Uungu, kama mafundisho yasiyo sahihi yanavyodai, basi hekima na maarifa yake yasingehitajika kukua. Ndiyo maana madai ya wanatheolojia kwamba Yesu alitawala Ulimwengu wote kama mtoto mchanga ni kinyume cha Biblia na ni upuuzi kabisa. Kama Ellen White anavyoandika, hatuwezi kufahamu kikamilifu muujiza wa asili ya Yesu duniani. Hata hivyo, jambo la maana ni sisi kufahamu ukweli kwamba Yesu alikuwa amekuwa juma moja tu na dhaifu kama wanadamu ili aweze kufa kwa ajili yetu!

43: Yesu aliahirisha nini kutozoeza vazi la kibinadamu?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Fundisho la Utatu linadai kwamba Baba, Mwana na Roho Mtakatifu katika kitengo kilichounganishwa kinawakilisha Mungu mmoja. Kwa sababu Mungu wa Utatu hawezi kufa, na Yesu, kwa maoni hayo, ni sehemu ya Utatu huo, Yesu “hangeweza” kufa kihalisi kwa ajili yetu msalabani. Waalimu wa Utatu wanachukua nje ya muktadha maneno ya Ellen White, "Uungu haukufa", kama uthibitisho kwamba Yesu alikufa kwa njia ya mfano msalabani na kubaki hai kaburini. Maneno hapa chini yanaweka wazi kwamba hii si kweli:

- “Wokovu wa roho ulikuwa ni lengo kuu ambalo Kristo alitoa kwa ajili yake vazi lake la kifalme na taji ya kifalme, utukufu wa mbinguni, na ibada ya malaika (tayari mbinguni!), na **kuweka kando Uungu Wake,** akaja duniani kufanya kazi na kufanya kazi na kuteseka pamoja na wanadamu juu Yake.” {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.”

Mtume wa Mungu anaweka wazi kwa nini Mungu hakufa. Kwa sababu Yesu aliiahirisha kabla hajaja duniani! Vazi la mwanadamu halikuvaa asili ya Kimungu bali badala yake! Neno hili linatumiwa hasa kama "uthibitisho" kwamba mwili wa mwanadamu "unafunika tu" asili yake ya Uungu. Kwa kuwa tunajua kwamba neno la Mungu halijipingani, na tutafute kile ambacho kweli tumeambiwa.

- “**Mwana wa Mungu mwenyewe alishuka** (kwa unyenyekevu) **kutoka mbinguni katika mavazi ya kibinadamu**, ili apate kumpa **mwanadamu** uwezo, **na kumfanya kuwa mshirika wa tabia ya Uungu,** na kuepuka uharibifu uliomo duniani kwa sababu ya tamaa. **Mkono Wake mrefu wa kibinadamu ulizunguka mbio, huku kwa mkono Wake wa Kiungu Alikishika kiti cha enzi cha Asiye na mwisho**.” {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**.”

- “**Mpango wa ukombozi ulipowekwa, iliamuliwa kwamba Kristo asionekane kulingana na tabia yake ya Uungu**; kwani Hakuweza basi kushirikiana na wenye dhiki na wanaoteseka. Lazima aje kama mtu masikini. Angeweza kuonekana kwa mujibu wa cheo chake kilichotukuka katika nyua za mbinguni; lakini hapana, ni lazima afikie kilindi cha chini kabisa cha mateso na umaskini wa mwanadamu, ili sauti yake ipate kusikiwa na waliolemewa na waliokatishwa tamaa,..” {Ellen White; ST, 24. Juni **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,..“

Vazi la ubinadamu ni asili dhaifu ya mwanadamu, ambayo ilizunguka Nafsi Yake ya Uungu. Kushiriki katika Asili ya Uungu kwa hakika haimaanishi kwamba ilikuwa Yake Duniani au kwamba wanadamu waliipokea. Hii ina maana kwamba, kama Yesu, tutapokea uzima wa milele kutoka kwa Mungu, ikiwa tutaamua kupigana na dhambi kupitia msaada wa Mungu. Mkono mrefu wa mwanadamu unamaanisha kwamba Yesu, katika asili yake ya kibinadamu, alipigana na dhambi kwa kila chembe yake ya nguvu. Hivyo Yesu aliishinda dhambi ili yeyote anayemchagua Yesu awe huru kutokana na dhambi. Mkono mrefu unaashiria sawa na jinsi matunda ya mapambano yake dhidi ya dhambi yatakavyokuwa makubwa milele.

Anatukumbusha matokeo ya kupoteza pambano hilo. Mkono wa mbinguni hauashirii asili ya mbinguni, kwa sababu Yesu angeweza kuwa na mwili wa kibinadamu au wa mbinguni, lakini kama tulivyosoma, kwa hiari alichukua asili ya kibinadamu ya kufa. Mkono wa mbinguni pia unaashiria jinsi katika maombi Yake Yeye daima aliweka mkono Wake juu mbinguni na Baba yake kwenye kiti cha enzi na kwamba Alishikamana Naye kwa imani yenye nguvu. Inaashiria ushirika wa ndani kabisa wa Yesu na Baba yake katika kila sekunde ya maisha Yake duniani, na kwamba Alipokea nguvu Zake zote kutoka juu. Hili tayari limetangazwa kwetu kupitia Yakobo, ambaye aliunganishwa mbinguni kwa njia ya ngazi, na ambaye, kama mtu wa kufa mwenye imani kuu, alishikamana kwa uthabiti na Yesu.

Yesu alikuja kama Nafsi ya Kimungu akiwa na mwili wa kufa, baada ya takriban miaka elfu nne ya kuzorota kwa ubinadamu. Alikuwa na mwili kamili wa kibinadamu na roho, ambayo ilibeba Nafsi yake ya Kimungu - Utu. Hakuwahi kuukana Uungu Wake ingawa Aliacha asili Yake ya Kimungu ya kimwili - mwili, na nguvu Zake za Kimungu, kujua yote, uweza, na uwepo wa kila mahali mbinguni. Lakini Utu Wake bado ulikuwa Utu wa Kimungu. Mtume Paulo anaeleza tofauti kati ya mwili wa nyama, na mwili wa kiroho:

- “Tena iko **miili ya mbinguni, na miili ya duniani;** Kuna fahari moja ya jua, na fahari nyingine ya mwezi, na fahari nyingine ya nyota; kwa maana nyota hutofautiana katika utukufu. Ndivyo ilivyo pia ufufuo wa wafu. Hupandwa katika uharibifu; hufufuliwa katika kutoharibika; hupandwa katika aibu; hufufuliwa katika utukufu; huzikwa katika udhaifu; hufufuliwa katika nguvu: hupandwa mwili wa asili; hufufuliwa mwili wa kiroho. Kuna **MWILI WA ASILI, na kuna MWILI WA KIROHO.** Ndivyo ilivyoandikwa, Mtu wa kwanza, Adamu, akawa nafsi hai; Adamu wa mwisho alifanyika roho yenye kuhuisha. Lakini si ule mwili wa kiroho, bali ule wa asili; na baadaye yale ya kiroho. Mtu wa kwanza atoka katika ardhi, ni wa udongo; mtu wa pili ni Bwana kutoka mbinguni. Kama alivyo yeye wa udongo, ndivyo walivyo wale walio wa udongo; na kama alivyo yeye wa mbinguni, ndivyo walivyo walio wa mbinguni. Na kama vile tulivyoichukua sura yake yule wa udongo, kadhalika tutaichukua sura yake yule wa mbinguni. Basi, ndugu zangu, nasema hivi, ya kuwa nyama na damu haziwezi kuurithi ufalme wa Mungu; wala uharibifu kurithi kutokuharibika. Tazama, ninawaonyesha ninyi siri; Hatutalala sote, lakini sote tutabadilishwa, kwa dakika moja, kufumba na kufumbua, wakati wa parapanda ya mwisho; Maana sharti huu uharibikao uvae kutoharibika, nao huu wa kufa uvae kutokufa.“ {1 Wakorintho 15:40-53}

Yesu hakuacha kuwa Mungu wala hakuacha kuwa na asili ya Kiungu ya kiroho/ Nafsi alipoweka asili yake ya Kimungu ya mwili:

- "Yesu Kristo "hakuona kuwa sawa na Mungu (Baba) kuwa ni kitu cha kushikamana nacho." Kwa sababu uungu pekee ungeweza kuwa na ufanisi katika kumrejesha mwanadamu kutoka katika jeraha la sumu la nyoka, **Mungu Mwenyewe** (Baba), **katika Mwanawe pekee, alijitwalia asili ya kibinadamu, na katika udhaifu wa asili ya mwanadamu aliidumisha tabia ya Mungu, iliyothibitishwa. Sheria yake Takatifu kwa kila jambo, na ikakubali hukumu ya ghadhabu na kifo kwa ajili ya wana wa binadamu**.” {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**.”

- “Ambaye yeye mwanzo alikuwa yuna namna ya Mungu, naye hakuona kule kuwa sawa na Mungu kuwa ni kitu cha kushikamana nacho; **bali alijifanya kuwa hana utukufu, akatwaa namna ya mtumwa**, akawa ana MFANO wa wanadamu; kwa namna ya mwanadamu, alijinyenyekeza, akawa mtii hata mauti, naam, mauti ya msalaba. Kwa hiyo tena Mungu alimwadhimisha mno, akamkirimia Jina lile lipitalo kila jina; ili kwa jina la Yesu kila goti lipigwe, la vitu vya mbinguni, na vya duniani, na vya chini ya nchi; na kila ulimi ukiri ya kuwa Yesu Kristo ni Bwana, kwa utukufu wa Mungu Baba.“ {Wafilipi 2:6-11}

Mungu ni Mwenye kujua yote, na Yesu aliacha kabisa asili Yake ya Kimungu ya mwili na kuwa mwanadamu, akiweka chini ujuzi wake wa kujua yote. Ikiwa Roho Mtakatifu hajui kila kitu, je, yeye ni Mwenye Uungu? Je, kila kitu kinachukuliwa kuwa cha kawaida hapa pia? Biblia inatuonya kwamba wengine wanaweza kukana kwamba Yesu alikuja kihalisi akiwa na asili kamili ya kibinadamu. Tumeona hili likitimizwa mbele ya macho yetu.

Miaka ishirini iliyopita, hakuna mhubiri ambaye angesema kwamba Yesu hakufufuka baada ya wito wa Gabrieli, kwa sababu “hakufa” kweli, kwa sababu mwili Wake “haukuwa” kihalisi wa kibinadamu, bali “ulifunika tu” asili na mwili Wake wa Uungu. Mtume Yohana anawaita watu wanaotoa madai kama hayo watumishi wa mpinga Kristo:

- “Katika hili mwamjua Roho wa Mungu; kila roho ikiriyo kwamba Yesu Kristo amekuja katika mwili yatoka kwa Mungu; juu ya mpinga Kristo, **ambaye mmesikia kwamba anakuja**; na hata sasa imekwisha kuwako ulimwenguni.” {1Yohana 4:2,3}

44: Je, Viumbe vya Kimungu vinaweza kujaribiwa? Yesu alikuwa na asili ya aina gani alipojaribiwa? Asili ya Adamu "kabla" ya anguko?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Alipokuwa akiishi Duniani, Yesu alikuwa Mungu 100% katika utu, na 100% mwanadamu katika asili ya kufa na chini ya majaribu kama sisi. Kuwa na asili ya Kimungu ya mwili chini ya vazi la mwanadamu kungemaanisha kutokuwa chini ya majaribu:

- “Mtu ajaribiwapo, asiseme, Ninajaribiwa na Mungu; **kwa maana MUNGU HAWEZI JARIKIBISHWA NA MAOVU,** wala yeye hamjaribu mtu awaye yote” {Yakobo 1:13}

Biblia inatuonyesha tofauti kati ya mwili, yaani, asili ya kimwili ya mwanadamu, na mwili wa kiroho, yaani, asili ya Kimungu ya kimwili:

- “Kuna **mwili wa asili**, na kuna **mwili wa kiroho**.” {1 Wakorintho 15:44}

Kwa nini kuna tofauti kati ya aina hizi mbili za mwili? Kwa sababu mwili na asili ya mwanadamu iliyoanguka, ambayo Yesu alichukua 100%, imeambukizwa na virusi vya dhambi na hivyo kuegemea kwenye dhambi. Bila shaka, hiyo haimaanishi kuwepo kwa dhambi yoyote maalum, kwa sababu watoto, ingawa wameambukizwa virusi hivi tangu kuzaliwa, wanazaliwa bila kufanya dhambi. Yesu alichukua asili ya Adamu baada ya anguko, akiwa na mwili dhaifu. Hakuwa na mwili-asili ya Kimungu alipokuwa akiishi Duniani.

- “**Hakukuwa ndani yake** (Adamu) **kanuni potovu, wala mielekeo ya uovu. Lakini Kristo** alipokuja kukutana na majaribu ya Shetani, alikuwa na **“mfano wa mwili wenye dhambi.”** {Ellen White: ST, 17. Oktoba 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.**”

- “...Alichukua juu **Yake asili yetu** ya dhambi.” {Ellen White: RH, 15. December 1896} “...He took upon Him **our sinful nature**.“

- “**Alijitwika** Mwenyewe aliyeanguka, **kuteseka** asili ya kibinadamu, **iliyoshushwa hadhi na kuchafuliwa na dhambi.”** {Ellen White: YI, 20. December 1900} “He **took** upon Himself fallen, **suffering** human nature, **degraded and defiled by sin**.“

- “Na bila shaka siri ya utauwa ni kuu: **Mungu alidhihirishwa katika mwili (wa kibinadamu!),** akahesabiwa haki katika Roho, akaonekana na malaika, akahubiriwa katika mataifa, akaaminiwa katika ulimwengu, akachukuliwa juu katika utukufu.“ {1 Timotheo 3:16}

- “Basi nasema, Enendeni kwa Roho, wala hamtazitimiza kamwe tamaa za mwili. **Kwa maana mwili hutamani ukishindana na Roho**, na Roho kushindana na mwili; kwa maana hizi zimepingana, hata hamwezi kufanya mnayotaka.“ {Wagalatia 5:16, 17}

- “Concerning His Son Jesus Christ our Lord, Which was made of the seed of David according to the flesh.“ {Romans 1:3} "Kuhusu Mwana wake Yesu Kristo Bwana wetu, aliyezaliwa katika uzao wa Daudi kwa jinsi ya mwili." {Warumi 1:3}

- “Tazama, mimi naliumbwa katika hali ya uovu; **na mama yangu alinichukua** mimba hatiani.” {Zaburi 51:5}

- “Kwa **hakika hakutwaa asili ya Malaika**; bali alichukua **mzao wa Ibrahimu**.” {Waebrania 2:16}

- “Kwa maana Yeye asiyejua dhambi alimfanya kuwa dhambi kwa ajili yetu; ili sisi tupate kufanywa haki ya Mungu katika Yeye.” {2 Wakorintho 5:21}

- "Hakufanyika miili tu, bali alifanywa **katika sura ya mwili wenye dhambi**.“ {Ellen White: Letter 106, 1896} “He was not only made flesh, but He was made **in the likeness of sinful flesh**.”

- “Yesu naye akawaambia [..] ya kwamba aichukue hali **ILIYOANGUKA** ya mwanadamu, na nguvu Zake hazitakuwa sawa na zao.“ {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.”

- "Maana yale ambayo torati haikuweza kufanya, **kwa vile ilivyokuwa dhaifu kwa sababu ya mwili,** Mungu, kwa kumtuma Mwanawe mwenyewe katika mfano wa mwili ulio wa dhambi, na kwa ajili ya dhambi, aliihukumu dhambi katika mwili.“ {Warumi 8:3}

Katika tafsiri nzuri za Biblia katika lugha nyingi, tunaweza kutambua kwa urahisi kwamba Yesu alikuwa dhaifu katika mwili! Yesu alishinda kabisa kila jaribu na akashinda vita dhidi ya dhambi kupitia ushirika wake usiokoma na Baba yake wa mbinguni.

Kwa hiyo haishangazi kwamba kiongozi aliyeasi Dkt. LeRoy Froom mwaka 1957 katika kitabu chake “Questions of Doctrine” alileta fundisho la uwongo lililokubaliwa kwa sasa kwamba Yesu alikuja na maumbile ya Adamu kabla ya kuanguka dhambini.

- "Mwili na asili ya Kristo katika kupata mwili ilikuwa tofauti na yetu. Alikuwa "haruhusiwi" **kutoka kwa urithi wetu wa maumbile, na alichukua tu asili isiyo na dhambi ya Adamu kama ilivyokuwa kabla ya anguko**.“ {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.“

Kwa hakika, hilo lingekaribia kuzuia jaribu lolote, na kwa hiyo lisingekuwa dhabihu halisi pale msalabani, kwa sababu mwili wa Adamu haukuwa na udhaifu kwa ajili ya dhambi! Lakini ukweli ni kwamba Yesu alikuwa na asili ya ubinadamu, yenye kuzorota kwa dhambi, na hata nayo, aliweza kupinga kila dhambi kwa ajili yetu na kufa msalabani kwa ajili ya makosa yetu. Baada ya kurudi kwake mbinguni, aliuchukua tena uzima Wake wa Uungu na asili, ambayo hapo awali alikuwa ameweka pamoja na Baba. Roho ya Unabii iko wazi kwamba Yesu hakuwa na asili ya Adamu kabla ya anguko, kwa sababu hakufanana na Adamu, wala hakuwa na urefu wa zaidi ya 3m kama Adamu!

- “Katika kujitwalia asili ya mwanadamu katika **hali yake ya kuanguka**, Kristo hakushiriki hata kidogo katika dhambi yake.” {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.“

Ni tofauti iliyoje kati ya uongo ambao Dk. Froom aliuleta kanisani na kweli zilizosemwa na Roho wa Unabii! Mwili wa Yesu, tofauti na wa Adamu, ulikuwa na udhaifu wa dhambi! Ikiwa Kristo alichukua umbo la mwanadamu ili kuwaokoa wanadamu, basi ilimbidi kuchukua asili kamili ya wanadamu wenye dhambi, kwa sababu ni wanadamu wenye dhambi ambao alitaka kuwaokoa. Kifo hakingeweza kutawala asili ya watu wasio na dhambi kabla ya kuanguka katika dhambi, kama vile Adamu alivyokuwa katika paradiso; kwa njia hiyo hiyo, kifo kisingekuwa na nguvu juu ya Kristo kama asingejitwalia asili yetu ya dhambi kabisa.

- “Kwa hiyo i**limpasa** kufananishwa na ndugu zake katika mambo yote, **apate kuwa kuhani mkuu mwenye rehema** na mwaminifu katika mambo ya Mungu, ili afanye suluhu kwa dhambi za watu. Kwa maana kwa kuwa yeye mwenyewe aliteswa, akijaribiwa, aweza kuwasaidia wao wanaojaribiwa.” {Waebrania 2:17, 18}

Ikiwa Yesu alikuwa kama ndugu zake katika KILA KITU, basi hakika hakuwa na asili ya Adamu kabla ya kuanguka dhambini!

45: Nguvu za Kimungu ndani ya Yesu = Asili ya Kimungu chini ya mavazi ya kibinadamu?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Mada hii sasa inachukuliwa kuwa mojawapo ya masuala yanayojadiliwa zaidi, kwa sababu kuhusiana na fundisho la Utatu, wanatheolojia wanadai kwamba Yesu "alikuwa amevaa" asili ya kimungu duniani chini ya vazi la ubinadamu. Kuna uhusiano gani hapa na fundisho la Utatu?

Kulingana na kitabu hicho, Yesu si Mwana halisi wa Mungu, bali kwa njia ya mfano tu. Kwa hiyo, kulingana na fundisho hilo, hangeweza kuacha asili yake ya kimungu kwa Baba wa mbinguni na kuipokea tena kutoka Kwake baada ya kufufuka Kwake, kwa njia ile ile aliyoipokea wakati wa kuzaliwa kwake mbinguni kabla ya kuumbwa kwa ulimwengu! Mafundisho ya uwongo yanaongoza kwenye kukataliwa kwa dhabihu ya Yesu, kwa kuwa hangeweza kufa na asili ya kimungu. Ndiyo maana siku hizi wanatheolojia wanadai kwamba Yesu hakufa kweli, bali alilala tu kaburini na kufufuka tena. Nukuu mbili zifuatazo zinatumika kama "uthibitisho" wa Uungu Wake chini ya mavazi ya kibinadamu:



- “**Ubinadamu ulikufa; Uungu haukufa**.” {Ellen White: 1SM 301.1; FG1.317} “**Humanity died; Divinity did not die**.”

- “...**na kuuvika Umungu Wake kwa ubinadamu**.” {Ellen White: TM, p. 177} “...**and clothed His Divinity with humanity**.“

Hatuwezi kutumia kauli zisizo sahihi kabisa za Roho wa Unabii ili kuunga mkono mafundisho tunayotamani. Nukuu hapa chini inaongeza maana ya maneno hapo juu:

- “Wokovu wa roho ulikuwa ni lengo kuu ambalo Kristo alitoa kwa ajili yake vazi lake la kifalme na taji ya kifalme, utukufu wa mbinguni, **na ibada ya malaika, na kuweka kando Uungu Wake**, (baada ya hapo) alikuja duniani kufanya kazi na kuteseka pamoja naye. ubinadamu juu Yake.” {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.”

Kwa hivyo ndivyo tunavyoelewa kwa nini mungu wake hakufa: kwa sababu ilibaki mbinguni!

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Wakati wa kukaa kwake duniani, Yesu alifanya miujiza yake yote tu na nguvu ya baba yake ndani yake, na Shetani alijaribu kumdanganya Yesu anyanyasaji nguvu hiyo. Mitume pia walifanya miujiza na nguvu ile ile ambayo Yesu alikuwa nayo. Hapo chini tunaona taarifa ya wazi kwamba Yesu alihifadhi tabia yake ya kimungu tu, na kwamba 'Mungu' haimaanishi Utatu lakini anamhusu Mungu Baba:

- **"Wakati mpango wa ukombozi ulipowekwa, iliamuliwa kwamba Kristo haipaswi kuonekana kulingana na tabia yake ya Kiungu;** kwa maana hakuweza kushirikiana na waliofadhaika na mateso. Lazima aje kama mtu masikini. Angeweza kuonekana kulingana na kituo chake kilichoinuliwa katika korti za mbinguni; Lakini hapana, lazima afikie kina cha chini kabisa cha mateso ya wanadamu na umaskini, ili sauti yake iweze kusikika na watu walio na mzigo na waliokatishwa tamaa ..“ {Ellen White; St, Juni 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" hakuhesabu sio jambo la kushikwa kuwa sawa na Mungu. " Kwa sababu uungu pekee unaweza kuwa mzuri katika kurejeshwa kwa mwanadamu kutoka kwa jeraha la sumu ya nyoka, **Mungu mwenyewe** (Baba), katika Mwana wake pekee, alidhani asili ya **mwanadamu,** na katika **udhaifu wa asili ya mwanadamu** aliendeleza tabia ya Mungu, alithibitisha Sheria yake takatifu katika kila haswa, na kukubali hukumu ya ghadhabu na kifo kwa wana wa wanadamu.“ {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.”

Je, nguvu za Kiungu za Yesu duniani zilikuwa nini kulingana na Biblia na Roho ya Unabii? Nguvu iliyotoka kwa Baba yake!

- “Nayajua mabaya na majaribu yote unayopatwa nayo, **nami nilimtuma Mwanangu Yesu Kristo katika** ulimwengu wako ili akufunulie **uweza Wangu, uweza Wangu**; kukufunulia kwamba Mimi ni Mungu, na kwamba nitakupa msaada ili kukuinua kutoka kwa nguvu za adui, na kukupa nafasi ili upate kurudisha sura ya maadili ya Mungu.” Mungu alimtuma Mwanawe, ambaye alikuwa kama Mwenyewe, mmoja na Baba, naye akabeba matusi na fedheha na dhihaka kwa ajili yetu, na hatimaye akapata kifo cha aibu pale Kalvari. Shetani alikutana Naye kwa upinzani mara tu alipokuja ulimwenguni; lakini alikutana na yote; Hakuyumba hata kidogo. **Kama si uwezo ambao Mungu (Baba) ALIMPA (Yesu), hangeweza kustahimili mashambulizi ya adui…**” {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**…”

- “Niamini mimi ya kwamba mimi ni ndani ya Baba, na Baba yu ndani Yangu; Amin, amin, nawaambia, Yeye aniaminiye Mimi, **kazi nizifanyazo mimi yeye naye atazifanya; na kubwa kuliko hizo atafanya;** kwa sababu mimi naenda kwa Baba Yangu. Nanyi mkiomba lo lote kwa jina langu, hilo nitalifanya, ili Baba atukuzwe ndani ya Mwana.” {Yohana 14:11-13}

- “Aliweza kuyapinga majaribu ya Shetani kwa **kutegemea uweza wa Uungu wa Baba yake wa mbinguni**, kwa kuwa alikuwa chini ya mapenzi yake, na kutii amri zake zote.” {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.”

- “Yaani, **Mungu** (Baba) alikuwa **NDANI** ya Kristo, akiupatanisha ulimwengu na nafsi yake, asiwahesabie makosa yao; naye ametia ndani yetu neno la upatanisho.” {2 Wakorintho 5:19]

- “**Utegemezi wote** wa Mwana kwa Baba, ulionyeshwa kwa maneno **“Mwana hawezi kufanya lolote Mwenyewe**...” {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**...”

- “Mimi siwezi kufanya neno kwa nafsi yangu mwenyewe.” {Yohana 5:30}

Yesu hangeweza kufanya lolote duniani kwa uwezo wake mwenyewe, ila tu kwa uwezo wa Baba yake, uliokuwa ndani yake.

- “Yaani **Mungu** (Baba) **alikuwa ndani ya Kristo**, akiupatanisha ulimwengu na nafsi yake, asiwahesabie makosa yao; naye ametia ndani yetu neno la upatanisho.” {2 Wakorintho 5:19}

- “Tazama mtumishi wangu, ambaye ninamtegemeza; mteule wangu, Ambaye nafsi yangu imependezwa naye; **Nimeweka Roho yangu juu yake,** naye atawatolea mataifa hukumu.” {Isaya 42:1}

- “Kwa sababu Uungu pekee ungeweza kuwa na ufanisi katika kumrejesha mwanadamu kutoka kwenye jeraha la sumu la nyoka, **Mungu Mwenyewe, katika Mwanawe wa pekee, alitwaa asili ya kibinadamu,** na katika udhaifu wa asili ya mwanadamu alidumisha tabia ya Mungu (Baba). , aliithibitisha sheria yake (ya Baba) takatifu katika kila jambo…” {Ellen White: YI, Februari 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…”

- “Tazama mtumishi wangu niliyemchagua; Mpendwa wangu, ambaye **nafsi yangu imependezwa naye**, nitaweka **roho yangu juu yake**, naye atawahubiri mataifa hukumu.” {Mathayo 18:12}

Utimilifu wa Uungu ndani ya Yesu ulikuwa uwepo binafsi na nguvu za Baba ndani Yake, na inasaidia kueleza muktadha wa kifungu kifuatacho:

- “**Maana katika yeye unakaa utimilifu wote wa Mungu**, kwa jinsi ya kimwili.” {Wakolosai 2:9}

Na tunaweza kupokea nguvu sawa na kushinda kwa nguvu ya Mungu:

- “Nguvu za Uungu wa Mwokozi zilifichwa. **Alishinda katika asili ya mwanadamu, akimtegemea Mungu kwa nguvu. Huu ni upendeleo wa wote**. Kwa kadiri ya imani yetu kutakuwa ushindi wetu.” {Ellen White: YI, April 25, **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.”

Nguvu ya Kimungu ya Yesu Duniani ilikuwa ni ushirika wake na Baba! Miujiza isiyo ya kawaida ilikuwa tu matokeo ya ushirika huo na Baba, ambaye alimpa nguvu!

Kwa hili, tumeona kwamba asili ya Uungu ya Baba yake ilikaa katika mwili wake na kwamba Yeye mwenyewe hakuwa na wake!

Sote tunajua kwamba neno la Mwenyezi Mungu haliwezi kujipinga lenyewe, na kwa hiyo ukweli huu ulio wazi hutusaidia kuelewa ni nini hasa Mtume wa Mungu alitaka kusema katika maneno haya:

- “Mwenye Uungu angeweza kustahimili madai yake kwa kufanya muujiza; "Ikiwa wewe ndiwe Mwana wa Mungu, liamuru jiwe hili liwe mkate." **Kitendo kama hicho cha uwezo wa uumbaji**, kinamhimiza mjaribu, kingekuwa **ushahidi kamili wa Uungu**. Ingeleta ugomvi hadi mwisho. Yesu angeweza kusikiliza kimya kimya kwa mdanganyifu mkuu. Lakini Mwana **wa Mungu** hakupaswa kuthibitisha Uungu Wake kwa Shetani, au kueleza sababu ya kufedheheshwa kwake. [..] Na **Kristo hakupaswa kutumia uwezo wa Kimungu kwa manufaa Yake mwenyewe**.” {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**.“

Sentensi ya mwisho katika nukuu hapo juu imeongezwa!

- "Shetani alidai kwa Kristo muujiza kama ishara ya uungu wake." {Ellen White: DA 120.1} “Satan demanded of Christ a miracle as a sign of His divinity.”

Nguvu za Kimungu za Yesu zilitoka wapi ikiwa hakuruhusiwa kutumia Zake? Tumeona kwamba ilitolewa na Baba! Kulingana na Biblia, ni nani aliye na uwezo wa kuumba? Baba, ambaye aliumba vitu vyote kupitia Mwanawe! Yesu alifanya hivyo kwa uwezo wa Baba! Nguvu iliyokuwa Duniani ndani Yake, na hivyo ilikuwa Yake, ilikuwa ni nguvu ya Baba!

- “Kaeni hapa,” Alisema, “mkakeshe pamoja nami.” Alikwenda umbali kidogo kutoka kwao—si mbali sana lakini hata wangeweza kumwona na kumsikia—akaanguka kifudifudi. Alihisi kwamba kwa dhambi alikuwa akitengwa na Baba yake. Lile shimo lilikuwa pana, jeusi sana, lenye kina kirefu sana, hata roho yake ilitetemeka mbele yake. Uchungu **huu ni lazima asitumie nguvu** Zake za Kimungu kutoroka. Kama mwanadamu lazima apatwe na matokeo ya dhambi ya mwanadamu. Kama mwanadamu ni lazima avumilie ghadhabu ya Mungu dhidi ya uasi.” {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.”

Kauli hii inatumika kama uthibitisho kwamba Yesu kweli alikuwa na asili ya Uungu. Lakini tunaposoma sehemu ya mwisho ya nukuu hiyo hiyo, tunaona kwamba uwezo huu ulitolewa na Baba. Tunaona kwamba Yesu aliogopa kushindwa vita kwa sababu ya asili yake dhaifu ya kibinadamu, ikiwa angejitenga na Baba! Ikiwa kweli Yesu alikuwa na asili yake ya Uungu hapa Duniani, kusingekuwa na hofu ya hasara!

- “Kristo alipohisi **umoja wake na Baba ukivunjwa**, aliogopa kwamba katika hali yake ya kibinadamu **hangeweza kustahimili** pambano linalokuja na nguvu za giza. {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.”

- “Wakati alipokuwa akihitajika sana, Yesu, Mwana wa Mungu, Mkombozi wa ulimwengu, **ALIWEKA KAndo UUNGU WAKE**, na (baada ya hapo!) **akaja** duniani katika vazi la ubinadamu.” {Ellen White: ST, 18. March **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.”

Katika maneno haya, tunaona kwamba Yesu **kwanza** aliweka kando Uungu Wake, yaani, asili ya Kimungu, na baadaye akaja duniani - kama Nafsi ya Kimungu, lakini bila asili ya Kiungu. Uungu wa Yesu Duniani ulikuwa ni Tabia Yake ya Kimungu na utukufu wa nafasi yake ya Uungu. Neno Uungu lina maana nyingi. Tunaweza kuona katika nukuu hii kwamba kuna mambo mawili ya Uungu, nayo ni:

- Asili ya Kimungu ya mwili - ambayo Yesu alimwachia Baba wa mbinguni kabla ya kuja duniani

- Mtu wa Kimungu, yaani Utu

Kwa hakika Yesu hakuacha mbinguni Utu Wake au hadhi ya Mwana wa Mungu. Aliacha asili yake ya Uungu ili afe Duniani.

- "**Mwanadamu hakuchukua nafasi ya Uungu, wala Uungu wa mwanadamu.** Hili ndilo fumbo la Utauwa. Semi hizi mbili: za **kibinadamu na za Kimungu** zilikuwa, ndani ya Kristo, kwa ukaribu na bila kutenganishwa, na bado zilikuwa na ubinafsi tofauti. [..] Wakati utukufu wa Kristo unaokaa ndani **ulipong'aa**, ulikuwa mkali sana kwa **ubinadamu Wake safi na mkamilifu** kuficha kabisa." {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 hakika hakuchukua Utu wa kibinadamu kwa sababu vinginevyo, Asingekuwa Yesu! Utu wake ulibaki kuwa wa Kimungu kwa sababu Yesu alikuja kama Mwana wa Mungu na sio tu kama Mwana wa Adamu kufa kwa ajili yetu! Je! Mwanadamu Musa labda alikuwa na asili ya Uungu wakati nuru ya utukufu wa Mungu ilipomulika kutoka kwake baada ya kurudi kutoka Sinai? Hakika sivyo! Je, Utukufu wa Kimungu unaong'aa kutoka kwa Yesu ni ishara ya Yeye kuwa na Asili ya Uungu alipokuwa akiishi Duniani? Hakika si katika Biblia! Ndiyo maana Roho ya Unabii katika sehemu ya chini ya nukuu inasisitiza ubinadamu kamili wa Yesu, yaani asili ya mwanadamu!

- "Utoshelevu wetu unapatikana tu katika kufanyika mwili na kifo cha Mwana wa Mungu. Angeweza kuteseka, kwa sababu **alidumishwa** na Uungu. Angeweza kuvumilia, kwa sababu hakuwa na doa moja la ukosefu wa uaminifu au dhambi." {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."

Nukuu iliyo juu yasema waziwazi "**na Uungu - Divinity**", ambayo ina maana kwamba Yesu aliungwa mkono, **si na Uungu** Wake, bali "**na Uungu wa Baba Yake**." Aliungwa mkonoje na Umungu wa Baba Yake? Asili ya Uungu wakati huo, hangelazimika kubaki mwaminifu kwa Baba ili kupokea nguvu na msaada Wake! Asili yake ya Uungu ikimuunga mkono na kwamba "tusipigane na dhambi, kwa sababu hatuna Uungu ndani yetu wa kupigana nayo"!

Fundisho la uwongo la Utatu linadokeza kwamba mwisho wa wakati wa rehema ni "mfano tu", na kwamba tunaweza "kufanya" jinsi masikio yetu yanavyowasha kwa sababu "hatuna" nguvu za kupinga dhambi! kweli "Utoshelevu wetu" unamaanisha kwamba sisi, kama Yesu katika mwili wa mwanadamu, **tutastahimili kila kitu**, ikiwa tuna nguvu za Kimungu za kututegemeza!

- "Akiwa hapa duniani**, Mwana wa Mungu alikuwa Mwana wa Adamu**; lakini kulikuwa na nyakati ambapo **Uungu Wake ulijitokeza**." {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**."

Ni mara kwa mara tu Uungu Wake uling'aa, kwa mfano wakati wa utakaso wa Hekalu, au maneno Yake ya moto lakini rahisi ya ukweli yaliwafanya adui Zake kukiri: "Hakuna mtu ambaye amewahi kusema kama mtu huyu." Hii inarejelea onyesho la mamlaka Yake, na sio. kihalisi asili Yake ya Uungu, kwa sababu hakuwa nayo wakati wa kukaa Kwake duniani ni nini nguvu ya Kiungu ya Yesu alipokuwa Duniani?

- "Kwa maana siionei haya **Injili;** kwa maana ni **uweza wa Mungu** uuletao wokovu, kwa kila aaminiye." {Warumi 1:16}

- “Kwa maana mambo yake yasiyoonekana tangu kuumbwa ulimwengu yanaonekana, **na kufahamika kwa kazi yake**; hata wasiwe na udhuru.” {Warumi 1:20}

Aya hii inatuambia kwamba asili ya Uungu aliyoiacha na Baba haikuweza kuonekana Duniani, hata hivyo kazi zake za uumbaji zilishuhudia Uungu Wake. Nguvu yenyewe ya wokovu ni nguvu ya uumbaji, ya kuzaliwa upya, ambayo Yesu alikuwa nayo katika hali yake ya kufa alipokuwa akiishi Duniani.

- “Hata imekuwa, **mtu akiwa ndani ya Kristo amekuwa kiumbe kipya**, ya kale yamepita; tazama, yamekuwa mapya.” {2 Wakorintho 5:17}

- “Mkavae **utu mpya**, ulioumbwa kwa namna ya Mungu katika haki na utakatifu wa kweli.” (Waefeso 4:24)

- “Basi wateswao kwa mapenzi ya Mungu na wamwekee yeye nafsi zao katika kutenda mema, kama vile kwa **Muumba mwaminifu**.” {1 Petro 4:19}

- “...na ili kukidhi mahitaji ya ubinadamu, **Alichukua juu Yake asili ya kibinadamu. [..] Kiajabu Alijihusisha Mwenyewe na asili ya mwanadamu.”** {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**.”

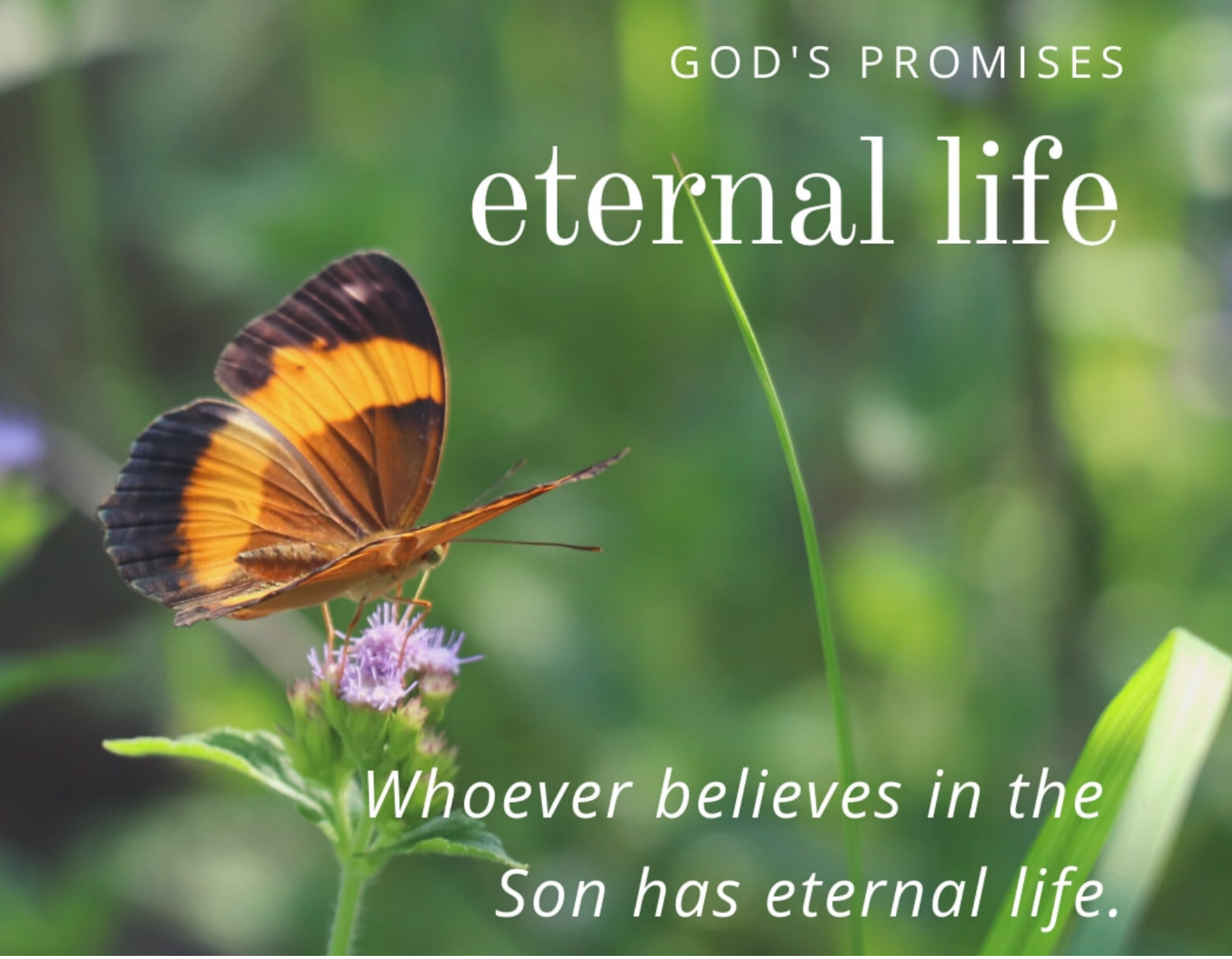
Ikiwa namna ya kupata mwili kwa Yesu ni **fumbo** kwetu, basi kwa nini wengine wanadai kwamba Ellen White alitaka kutuonyesha kwamba Yesu alikuwa na asili ya **Kimungu** Duniani? Tayari tumesoma hapo juu kwamba Yesu aliacha Uungu wake KISHA akaja duniani. Nabii wa Mungu hakika hatajipinga. Nukuu hii inaweza tu kurejelea ukweli kwamba aliuvisha Utu Wake wa Kiungu na asili ya kibinadamu. Yesu hakuwahi kufanya lolote kwa **uwezo Wake**, kwa sababu aliacha kabisa Nguvu Zake za Uungu alipofanyika **mwili.** Yesu alifanya kazi katika asili inayohitaji ukombozi, kama sisi. Matumizi ya Nguvu za Kimungu za Baba kwa niaba yake alipokuwa akiishi Duniani ingemaanisha ushindi wa Shetani. Angeweza tu kutumia mamlaka ya Kiungu kutoka kwa Baba Yake kwa manufaa ya wenye dhambi waliohukumiwa, **na kwa kiwango kile kile ambacho yalitolewa kwa wanafunzi baadaye.**

Kuhusu maelezo ya kupata mwili, **hiyo ni siri ya Mungu na haituhusu sisi kushughulika nayo,** vile vile hatupaswi kuwa na shauku kuhusu taratibu ambazo Roho wa Mungu hufanya kazi na jinsi Mungu yuko kila mahali. Yesu hangekuwa dhaifu anapokabiliana na majaribu kama angalikuwa na asili yake halisi ya Uungu chini ya mwili wake wa kibinadamu Ikiwa ndivyo, hangekufa msalabani na ingekuwa ni Yesu ambaye "angejiamsha" na alikuwa "hai" kaburini. Hii ingeikataa kwa kufuru dhabihu yake halisi. Ilimbidi Yesu aje na asili ya kweli ya kibinadamu ili afe kwa ajili yetu kwa sababu asili ya Kimungu haiwezi kufa kabisa. Mungu atusaidie tusiikatae dhabihu ya Yesu kwa ajili yetu!

46: Uhai wa asili usiogawanyika na ambao haujaazima ndani Yake. Je, Yesu aliuweka chini na baadaye kuuchukua tena?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Maneno katika kichwa yanatoka wapi? Ellen White alitumwa Australia kinyume na mapenzi yake kutoka **1891 hadi 1900** ili wabebaji wa Ukengeufu waweze kutekeleza uwongo wa Roho wa Unabii bila upinzani wowote. Mnamo 1888, kabla tu hajaondoka, alikamilisha kitabu "**Maisha ya Yesu Kristo - The Life of Jesus Christ**”. Katibu wake, **MARIAN DAVIS**, aliongezea kitabu hicho **PEKEE** (bila kibali kutoka kwa EGW) wakati EGW alikuwa hayupo Australia, na kukipa jina jipya "**Desire of Ages“.** Kulingana na taarifa yake, yeye "pekee" alipata nukuu zinazofaa kutoka kwa EGW, ambazo aliziongeza kwenye kitabu.



Wakati huo, Marian Davis alikuwa amezungukwa na viongozi wa uasi, kama Profesa **PRESCOTT**, na chini ya ushawishi wao, aliondolewa kutoka kwa ukweli wa zamani:

- "Wakati huo, Profesa **PRESCOTT** alipendezwa sana **kumtambulisha Kristo kama "MIMI NDIYE MKUBWA**" na kusisitiza umilele wa uwepo Wake (bila mwanzo wa kuzaliwa), akitumia mara kwa mara usemi "Mwana wa Milele". Pia aliunganisha “MIMI NIKO” wa Kutoka 3:14, ambaye bila shaka alikuwa Kristo Nafsi ya Pili ya Uungu, na utimizo wa Yesu katika Yohana 8:58, ambao sisi sote tunakubali; lakini akaiunganisha na “mimi niko” wengine katika Injili hiyo - 7 kati yao, kama vile “Mimi ndimi Mkate wa Uzima” “Mimi ndimi Nuru ya Ulimwengu” “Mimi ndimi mlango wa Kondoo” n.k. tajiri sana katika mafundisho yao ya kiroho - lakini ambayo yalionekana kuwa mbali kidogo kwangu hasa kama "mimi ni" katika hali zote hizo za mwisho ni katika copula tu katika Kigiriki, na pia katika Kiingereza. Lakini alisisitiza juu ya tafsiri yake. Bibi Marian Davis alionekana **kuangukia**, na tazama, wakati "Tumaini la Vizazi Vyote" ilipotokea, palitokea fundisho lile lile kwenye ukurasa wa 24 na 25, ambalo, nadhani, **linaweza kutazamwa BILA KUBWA katika Bibi yeyote. . White iliyochapishwa kabla ya wakati huo**.” {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**.“

Baada ya kusoma kitabu cha Ellen White cha 1898 “Desire of Ages”, wanatheolojia wengi wa wakati huo waliuliza swali, je, EGW alibadili imani yake ghafla na kukubali Utatu?

Tunaweza kuona kutokana na mfano mmoja ambapo haya (utatu) "nyongeza" kweli yalitoka. Hapa kuna nukuu kutoka kwa kitabu cha Ellen White "**Pambano Kuu** Kati ya Bwana Yesu Kristo na Shetani", kutoka **1877**:

- “…akajibu ya kwamba alijua atafufuka katika ufufuo, siku ya mwisho. Lakini Yesu, akitafuta kutoa mwelekeo wa kweli kwa imani yake, alisema, “Mimi ndimi huo ufufuo, na uzima; yeye aniaminiye Mimi, ajapokufa, atakuwa anaishi; na yeyote anayeishi na kuniamini Mimi, hatakufa kamwe. Je, unaamini hili?” {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?“

Mnamo **1898**, wakati Ellen White alipokuwa Australia dhidi ya mapenzi yake, Viongozi wa uasi-imani waliongeza maneno (rangi nyekundu) hapa chini kwenye kitabu "**Tumaini La Vizazi Vyote**" (1898) katika jaribio la kuunga mkono fundisho la "Miungu" 3 sawa.

- "Martha akajibu, "Najua ya kuwa atafufuka katika ufufuo siku ya mwisho." Akiwa bado anatafuta kutoa mwelekeo wa kweli kwa imani yake, Yesu alisema, "Mimi ndimi huo ufufuo, na uzima**."** **Katika Kristo ni MAISHA, YA ASILI, YASIYOKOPESHWA, YALIYOTOLEWA**. “Yeye aliye naye Mwana anao huo uzima.” 1 Yohana 5:12. Uungu wa Kristo ni hakikisho la mwamini la uzima wa milele. “Yeye aniaminiye Mimi,” Yesu alisema, “ijapokuwa amekufa, atakuwa anaishi: na kila aishiye na kuniamini hatakufa kamwe. Je, unaamini hili?” {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?“

Tunaweza kuona hapa chini kwamba sentensi hii sio ya Ellen White hata kidogo:

- “**NDANI YAKE ndimo ulimokuwa Uzima,’- yaani, WA ASILI, USIOKOPESHWA, ULIOTOLEWA. Ndani yetu kuna kijito kutoka kwenye Chemchemi ya Uzima. Uhai wetu ni kitu tunachopokea, kitu ambacho Mpaji huchukua tena kwake, - ambacho hatuna udhibiti juu yake, na ambacho tunapaswa kumpa Mungu hesabu na sifa. Lakini ndani ya Yesu maisha yalikuwa HAYAKUCHUNGUZWA, HAYAJAKOPESHWA**.“ {**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**.“

Nukuu iliyoko hapo juu ilikuwa msingi wa uwongo zaidi uliotoka kwa Dk. LeRoy Froom:

- “Kabla Ibrahimu hajakuwako, nilikuwa hapa kama Mungu” (Mimi Niko). “Kristo ni Mwana wa Mungu aliyekuwepo, aliyekuwepo mwenyewe. ... Katika kuzungumza juu ya kuwepo kwake kabla, Kristo hubeba akili nyuma kupitia enzi zisizo na tarehe. Anatuhakikishia kwamba hapakuwa na wakati ambapo Hakuwa katika ushirika wa karibu na Mungu wa milele. Yeye ambaye wakati huo Wayahudi walikuwa wakisikiliza sauti yake alikuwa pamoja na Mungu kama mtu aliyelelewa pamoja Naye.” {„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.“

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu



47: “Ubinadamu haukufa, Uungu haukufa” Kifo halisi?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Kitabu, "Utatu", kutoka Chuo Kikuu cha Andrews, hutumika kama marejeleo ya wanatheolojia wengi wanaopendelea Utatu! Katika ukurasa wa kichwa chake kuna picha yenye ‘triquetra’, ishara ya kipagani-druid-katoliki. Kitabu hiki kinafundisha kwamba Yesu "hakufa" kihalisi msalabani, bali "tu" mwili wake wa kibinadamu upatikanao na mauti ndio ulikufa, na kwamba Yesu "aliamsha" Mwenyewe kwa sababu alikuwa "hai" kaburini!

- “**Shetani alipendekeza** akilini mwake kwamba **ikiwa Yesu alikuwa Mwana wa Mungu hangeweza kufa.”** {Ellen White: 3SP 231.1} “**Satan suggested** to his mind that **if Jesus was the Son of God he could not die**.”

Tunaweza kuona jinsi pendekezo la Shetani limekubaliwa na wengi, na kwa bahati mbaya likapazwa kama sauti kuu! Tangu wakati huo "ukweli" huu umenukuliwa kama Biblia na wengi kutoka kwa uongozi wa Waadventista. Wacha tuzingatie zamani zetu. Je, kulikuwa na mhubiri yeyote aliyewahi kuamini kwamba Yesu hakufa kihalisi na kwa ukamilifu msalabani? Je, maneno yenye utata yanasema nini hasa?

- “Ninao **uwezo** wa kuutoa, na ninao **uwezo wa kuutwaa tena**. **Agizo hili nalipokea kwa Baba yangu**.” {Yohana 10:18}

Maneno, “Ubinadamu ulikufa, Uungu haukufa”, pamoja na nukuu nyingine nyingi, haimaanishi kwamba Yesu hakufa kikamilifu kwa ajili yetu! Mamlaka ya “kutoa uhai” haimaanishi kwamba hakuwekwa chini, bali kwamba Yesu mwenyewe angeweza kuamua kuutoa uhai wake kwa ajili yetu au la! “Kuchukua tena uzima” ina maana kwamba uhai haukuwa ndani ya Yesu, wakati alipokuwa kaburini, kwa sababu kama ungekuwa hivyo, hangelazimika kuuchukua tena!

Maneno, “Ubinadamu ulikufa, Uungu haukufa”, pamoja na nukuu nyingine nyingi, haimaanishi kwamba Yesu hakufa kikamilifu kwa ajili yetu! Mamlaka ya “kutoa uhai” haimaanishi kwamba hakuwekwa chini, bali kwamba Yesu mwenyewe angeweza kuamua kuutoa uhai wake kwa ajili yetu au la! “Kuchukua tena uzima” ina maana kwamba uhai haukuwa ndani ya Yesu, wakati alipokuwa kaburini, kwa sababu kama ungekuwa hivyo, hangelazimika kuuchukua tena!

- “Wokovu wa roho ulikuwa ni lengo kuu ambalo Kristo alitoa kwa ajili yake vazi lake la kifalme na taji ya kifalme, utukufu wa mbinguni, na ibada ya malaika, na **kuweka kando Uungu Wake,** (baada ya hapo) alikuja duniani kufanya kazi na kuteseka pamoja naye. ubinadamu juu Yake.” {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.”

- “Amin, amin, nawaambia, Saa inakuja, nayo sasa ipo, **wafu watakapoisikia sauti** ya Mwana wa Mungu, **na wale waisikiao wataishi**. Maana kama **vile Baba alivyo na uzima ndani Yake; vivyo hivyo AMEMPA MWANA kuwa na uzima ndani Yake**.” (Yohana 5:25, 26)

- “**Ubinadamu ulikufa; uungu haukufa. Katika uungu wake, Kristo alikuwa na uwezo wa KUVUNJA VIFUNGO VYA MAUTI. Anatangaza kwamba anao uzima ndani Yake wa kumhuisha Amtakaye**.” {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 si kiumbe mwenye dhambi na hayuko chini ya minyororo ya mauti, wala hapaswi kuivunja kwa ajili yake mwenyewe! Ilikuwa chaguo la Yesu mwenyewe kutoa maisha yake. Neno "vifungo vya kifo" linahusiana na ukweli kwamba wanadamu walioanguka walifungwa milele na kifo hicho cha milele. Haina uhusiano wowote na ufufuo wa Yesu binafsi, wala haimaanishi kwamba alijifufua Mwenyewe! **Kuvunja minyororo hiyo ya mauti ni matokeo ya dhabihu yake!** Nafsi Moja ya Kimungu yenye asili ya Kimungu kabisa ina kutokufa kabisa na isiyoweza kuharibika, na haiwezekani kwa jaribu lolote kumfanya aanguke katika dhambi. Kwa hiyo, Yesu alipokuja Duniani, Aliacha sifa Zake zote za Kimungu zisizoweza kufa isipokuwa Nafsi Yake ya Uungu. Yesu hangeweza badala yake na mtu, kwa sababu

Yeye ni Mtu wa Kiungu tu! Hakukuwa na Nafsi mbili, mwanadamu Yesu na Yesu kama Mtu Mcha Mungu. Hakuna Kiumbe kilicho na Watu wawili! Hii inaeleza kwa nini Yesu alikuwa Mungu 100% na 100% mwanadamu katika asili alipoishi Duniani. 100% Mungu alirejelea Nafsi yake ya Uungu, ambayo haikuwa sehemu ya asili ya mwanadamu.Ndiyo maana Yesu aliweza kufa kihalisi na kabisa kwa ajili yetu, na wakati huo huo kuchukua bei ya dhambi zetu juu Yake! Yesu angeweza kufa kupitia kifo cha mwili wake wa kibinadamu kwa sababu mwili wa mwanadamu ukawa mmoja na Nafsi yake ya Uungu. Kuna nukuu kadhaa, zinazomwelezea Yesu akiwa na asili ya Kiungu kabisa chini ya mwili Wake wa kibinadamu. Nukuu hizi zinatumika kwa umilele wote, baada ya kukaa Kwake duniani na ufufuo kutokea. Ellen White anaandika kwa uwazi kabisa kwamba Yesu aliweka tu tabia ya Kimungu na sio asili yake ya Uungu alipokuwa akiishi duniani:

- “Yesu Kristo ‘hakuona kuwa sawa na Mungu (Baba) kuwa ni kitu cha kushikamana nacho.’ Kwa sababu uungu pekee ungeweza kuwa na matokeo katika kumrejesha mwanadamu kutoka katika jeraha la sumu la nyoka, **Mungu Mwenyewe** (Baba), **NDANI** ya Mwanawe pekee, **aliyetwaa asili ya kibinadamu, na katika udhaifu wa asili ya kibinadamu AKADUMU TABIA ya Mungu**, akaithibitisha sheria yake Takatifu katika kila jambo, na akakubali hukumu ya ghadhabu na kifo kwa ajili ya wana wa binadamu.” {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.”

Ingawa Yesu kama mtu alibaki na Mungu katika utu, kwa hiari alipunguza uwezo wa maarifa yake kwa kiwango cha mwanadamu, kuwa chini ya majaribu kama sisi, na kutokuwa na faida juu yetu. Ndio sababu tunasoma katika Bibilia kwamba Yesu kama mtoto, na asili ya mwanadamu, alikua katika maarifa na hekima.

- **"Na Yesu aliongezeka kwa hekima na kimo, na kwa niaba na Mungu** na mwanadamu." {Luka 2:52}

- "**Alikuja kama mtoto asiye na msaada, akibeba ubinadamu ambao tunabeba**." {Ellen White: Ms. 21, 1895} "He came as a helpless babe, bearing the humanity we bear."

"Uungu haukufa" kimsingi alimtaja Baba, ambaye alikuwa katika Yesu! Nguvu ya Kiungu ya Yesu ndani yake wakati wa ukawa wake duniani, Mungu Baba alikuwepo ndani yake:

- "Kwa kweli, **Mungu (Baba!) Alikuwa ndani ya Kristo** alipatanisha ulimwengu mwenyewe, bila kuwapa makosa yao; na amejitolea neno la maridhiano." {2 Wakorintho 5:19}

Hii inaelezea maneno katika aya hapa chini:

- "Kwa **maana ndani yake anakaa utimilifu wote wa mwili wa Uungu**." {Wakolosai 2: 9}

Ukamilifu wa mungu katika Yesu ulikuwa uwepo wa kibinafsi na nguvu ya Baba ndani yake! Ndio sababu tunasoma neno "kukaa", i.e. kwamba sio Yesu mwenyewe, lakini Baba, ambaye alikaa ndani ya Yesu! Mungu Baba alimwacha Yesu kabla ya kufa. Mtu wa Kimungu wa Yesu sasa bila mwili wa Kiungu/ asili, na bila uwepo wa utimilifu na nguvu ya Baba ni kwamba angeweza kufa kabisa.

- "Na saa ya tisa Yesu alilia kwa sauti kubwa, akisema, Eloi, Eloi, Lama Sabachthani? Ambayo ni, **kufasiriwa, Mungu wangu, Mungu wangu, kwa nini umeniacha?**"{Marko 15:34}

- "Na wakati Yesu alikuwa amelia kwa sauti kubwa, akasema, Baba, mikononi **mwako napongeza roho yangu**: na baada ya kusema hivyo, **alitoa roho**." {Luka 23:46}

- "Yesu, wakati alikuwa amelia tena kwa sauti kubwa, **akatoa roho**." {Mathayo 27:50}

Toa roho, i.e. kurejesha roho yake inamaanisha kwamba alikufa, sio kwamba yeye" alilala. Yesu alikufa na kuinuka tena:

- "Na kupatikana kwa mtindo kama mtu, alijinyenyekeza, na **kuwa mtiifu hadi kifo**, hata kifo cha msalabani." {Wafilipi 2: 8}

- "Lakini tunaona Yesu, ambaye alifanywa chini kidogo kuliko malaika kwa mateso ya kifo, taji ya utukufu na heshima; kwamba yeye kwa neema ya Mungu anapaswa kuonja **kifo** kwa kila mtu." {Waebrania 2: 9}

- "Kama mtu wa familia ya mwanadamu, **yeye** (Yesu) alikuwa **mwanadamu.**" {Ellen White: RH, September 4, 1900} "As a member of the human family, **He** (Jesus) was **mortal**."

- "**Alipata kifo ambacho kilikuwa chetu**, ili tupate maisha ambayo yalikuwa yake." {Ellen White: DA, p. 25.2} "**He suffered the death which was ours**, that we might receive the life which was His."

- "Kwa maana nilikuletea kwanza yale ambayo nilipokea pia, jinsi **Kristo alikufa** kwa dhambi zetu kulingana na maandiko; Na kwamba alizikwa, na kwamba **aliinuka tena** siku ya tatu kulingana na maandiko." {1 Wakorintho 15: 3,4}

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- "Kwamba ikiwa **utakiri** kwa kinywa chako Bwana Yesu, na uamini moyoni mwako **kwamba Mungu** (Baba) **amemfufua kutoka kwa wafu, utaokolewa**." {Warumi 10: 9}

Kwa kuwa aya hiyo hapo juu inasema kwamba **tutaokolewa ikiwa tunaamini kwamba Baba alimwinua Mwana wake Yesu kutoka kwa wafu**, kukataliwa kwa ukweli wa bibilia juu ya dhabihu halisi ya Yesu na kifo halisi ni kukataliwa kwa moja kwa moja kwa wokovu wake! Ndio sababu "hoja" ya hivi karibuni ambayo Yesu "haikuwa" amekufa lakini amelala tu, "kwa sababu" malaika alikuwa amemwita ainuke tena kwa jina la Baba, sio ya kibinadamu kabisa! Maneno ya bibilia "Yesu alilala kaburini", na kwa hivyo "alikuwa hai" inachukuliwa kama "ushahidi" wa hii. Lakini Bibilia iko wazi katika kifo hicho ni usingizi wa mfano:

- "Vitu hivi vilisema yeye: na baada ya hapo anawaambia, rafiki yetu Lazaro **analala; Lakini mimi huenda, ili niweze kumuamsha kutoka kwa usingizi.** Kisha wanafunzi wake wakasema, Bwana, ikiwa atalala, atafanya vizuri. Howbeit Yesu aliongea juu ya kifo chake: lakini walidhani kwamba alikuwa amezungumza juu ya kupumzika katika usingizi. Kisha Yesu akasema waziwazi, Lazaro **amekufa**." {Yohana 11:11-14}

Nabii wa Mungu, Ellen White, aliandika maneno haya yaliyopuliziwa kuhusu kifo halisi kuwa bei ya dhambi zetu:

- "Haki, ubora wa maadili, ya sheria lazima ihifadhiwe na kuthibitishwa mbele ya ulimwengu wa mbinguni. Na sheria hiyo takatifu haikuweza kudumishwa kwa **bei yoyote ndogo** kuliko **kifo** cha Mwana wa Mungu.“ {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.”

Mafundisho ya Utatu yanadai kwamba, ikiwa Yesu alikuwa ameangukia majaribu yoyote wakati anaishi hapa duniani, angekuwa amerudi mbinguni na mwili wa Mungu kabisa, bila kumaliza utume wake duniani. Hiyo inamaanisha kwamba kungekuwa na Yesu **wawili!** Walakini, Ellen White anaandika kwamba hatari yake ya kifo ilikuwa ya milele:

- "Ikiwa dhambi moja ingekuwa imeamua tabia yake **jiwe halingeweza kuzungukwa kutoka kwa mlango wa chumba chake cha mwamba**, na ulimwengu na mzigo wake wa hatia ungeangamia.“ {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.”

- "Kumbuka kwamba **Kristo alihatarisha wote;** "Kujaribiwa kama sisi," **aliweka hata uwepo wake wa milele juu ya suala la mzozo**.“ {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**.”

Je! Yesu alijitenga na tabia yake ya kimungu wakati alikuwa amekufa kabisa msalabani? Je! Mtume Paulo alijitenga na mwanadamu wake wakati alikufa? Hapana, pia atakua kama mtu - Paul, na mawazo sawa na kabla ya kifo chake, ambayo, kulingana na Bibilia ni kama kulala. Vivyo hivyo, baada ya kifo chake kama mtu wa kimungu, Yesu alilala kidunia na akainuka tena kama mtu wa kimungu. Ikiwa Yesu alikuwa amekufa tu, kwa maana ya kufa tu katika asili yake ya kibinadamu, hakuweza kufufuliwa, kwa sababu Ufufuo wa mtu ambaye amekufa tu sio ufufuo. Utatu hufundisha moja kwa moja kwamba dhambi haishindwi kabisa.

Kwanini? Kwa sababu, ikiwa alikuwa amekufa tu, Yesu hakuinuka au kulipa bei ya dhambi zetu, na kwa hivyo dhambi na kifo hazingeshindwa kabisa! Bibilia inatuambia wazi kuwa Yesu alishinda dhambi zetu na kifo chetu, na kwamba wale wanaomwamini pia watashinda dhambi na kifo kwa nguvu yake. Kwa wakati huu, badala ya kufundisha toba, viongozi wanaoongoza wa Utatu wanaendelea kuanzisha makosa zaidi, akidai kwamba Yesu "hakukufa kabisa na kwamba kwa kuteseka kwa Golgotha alitaka" kutuonyesha "upendo wake.

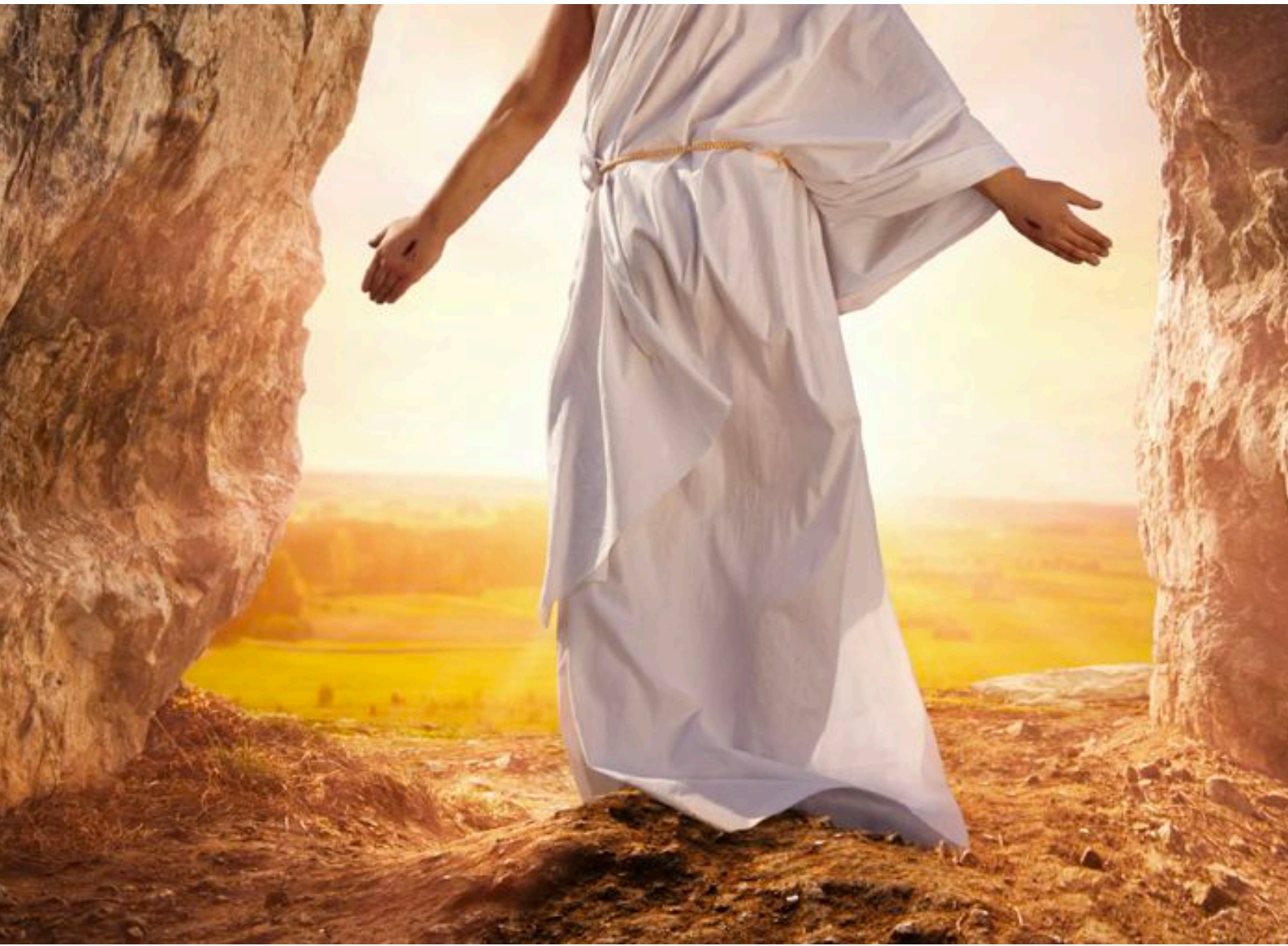
Dhambi hupofusha zaidi Na zaidi, kama ilivyokuwa kwa Mafarisayo, ambao mwishowe walimuua Mwokozi wao ingawa walijua ukweli juu ya Masihi kutoka kwa Agano la Kale.Lakini hata maelezo haya ya asili ya Yesu duniani hayapungukii kutupatia ufahamu kamili juu yake. Hili ni jambo ambalo tutakuwa tukisoma kwa umilele, kujaribu kuelewa jinsi Yesu alivyoweka sifa zake za kimungu na kuruhusu uwepo wa Baba yake uwe ndani yake wakati alikuwa duniani. Lakini hiyo haimaanishi kuwa tunayo haki ya kujenga mungu wa counterfiet. Ujumbe ulioandikwa una muhtasari kwamba Yesu angeweza kujaribiwa duniani kwa njia ile ile kama sisi na kwamba angeweza kufa kwa kila maana kama sisi kwa sababu vinginevyo, asingeweza kulipa bei ya dhambi zetu.

48: Ufufuo kutoka kwa wafu - Nani alimfufua Yesu?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- "Na kungojea **Mwanawe kutoka Mbingu, ambaye alimfufua kutoka kwa wafu,** hata Yesu, ambayo ilituokoa kutoka kwa ghadhabu ijayo." {1 Wathesalonike 1:10}

- "Yeye aliyekufa kwa ajili ya dhambi za ulimwengu alikuwa abaki kaburini wakati uliowekwa. Alikuwa katika nyumba hiyo ya gereza yenye mawe kama mfungwa wa haki ya kimungu. Alikuwa na jukumu la jaji wa ulimwengu. Alikuwa akibeba dhambi za ulimwengu, **na baba yake angeweza kumwachilia tu.** „ {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**.“



- "**Lakini ikiwa Roho wake** (Baba) **aliyemfufua Yesu kutoka kwa wafu** ndani yako, yeye aliyemfufua Kristo kutoka kwa wafu pia ataongeza miili yako ya kufa kwa roho yake ambayo inakaa ndani yako." O Maneno haya ni ya thamani gani kwa kila roho iliyofiwa! Kristo ndiye mwongozo wetu na mfariji, ambaye anatufariji katika dhiki zetu zote. " {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."

- "Paulo, mtume, (sio wa wanadamu, wala kwa mwanadamu, lakini na **Yesu Kristo, na Mungu Baba, aliyemfufua kutoka kwa wafu**." {Wagalatia 1: 1}

Baba alimfufua Yesu kutoka kwa wafu na sio Yesu mwenyewe, kama madai ya uwongo ya leo! Kristo alikufa kama mtu na akainuka kama mtu. Kutoka kwa mfano wa Nabii Yona, ambaye alikuwa ndani ya tumbo la samaki mkubwa kwa siku tatu na usiku 3, tunaona kwamba hakujiweka huru lakini ni Mungu aliyemwita atoke. Katika hadithi hii tunaona kielelezo cha Yesu kikiwa kimefungwa kwenye kaburi, kuwa huru tu na nguvu ya Baba kutoka nje! Na kwamba utumwa katika kaburi ulikuwa kifo chake kamili, kama wengine wote ambao wamekufa. Hii inaonyeshwa vizuri katika hadithi ya bibilia ya shamba la mizabibu. Mmiliki huyo alituma kwanza watumishi wake kwa watu wasio waaminifu wa shamba la mizabibu, lakini baada ya kuwauwa watumishi mmiliki aliamua kumpeleka mtoto wake, ambaye pia aliuawa na watu wasio waaminifu.

Yesu alikufa kama watu wengine wote. Haikuwa tu nguo yake ya "mfano" ya mwili ambayo ilikufa! Mara tu baada ya ufufuko wake, Yesu hakumruhusu Mariamu kumgusa, lakini kwanza alikwenda kwa baba yake, kupokea kukubalika kwa dhabihu yake, na kupitia hiyo, kupata tena maisha yake ya asili ya kimungu na maumbile. Baada ya hapo alirudi kwa wanafunzi wake na kuwaruhusu wamguse, kisha akaenda mbinguni milele. Hata baada ya ufufuko wake, Yesu alisema kwamba alikuwa anarudi kwa "Mungu wake", akiweka wazi kuwa Baba yuko juu yake kweli.

- "Yesu akimwambia**, usinigue; Kwa maana bado sijapanda kwa Baba yangu:** lakini nenda kwa ndugu zangu, na uwaambie, ninamwinua **baba yangu, na baba yako; na kwa Mungu wangu, na Mungu wako**." {Yohana 20:17}

- "Sasa wakati **Yesu alifufuka** mapema siku ya kwanza ya juma, alionekana kwanza kwa Mary Magdalene, ambaye alikuwa ametupa mashetani saba." {Marko 16: 9}

- "... Mwokozi alitoka kaburini na maisha ambayo yalikuwa **ndani yake**. Sasa ilithibitishwa ukweli wa maneno yake, "Ninaweka maisha yangu, ili nipate **KUICHUKUA TENA** ... Nina nguvu ya kuiweka, na nina nguvu ya kuichukua tena." {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."

- "Basi asema yeye kwa Thomas, **afikie hapa kidole chako**, na tazama mikono yangu; na ufikie hapa mkono wako, na uitupe upande wangu: na usiwe na imani, lakini kuamini." {Yohana 20:27}

Ikiwa Yesu alilazimika **kurudi kwenye** maisha hayo ya asili na ambayo hayajakopwa, ambayo, kulingana na taarifa hapo juu, yalikuwa **MBELE** yake, basi inamaanisha kwamba maisha kama haya **hayakuwa** ndani yake wakati huo! Ikiwa kitu tayari kipo, basi sio lazima turudi kwake! Mawakili wengi wa mafundisho haya mabaya wameanza kugundua kuwa ikiwa Yesu, angekuwa na kutokufa kabisa, asingeweza kufa kabisa, mwili wake tu wa mwanadamu ungekuwa, na kulingana na tafsiri yao, mwili wake wa kibinadamu ulikuwa "umefunikwa" na asili yake ya kimungu. Ukweli wa kweli ni kwamba nguo hizo za mwili zilifunika mungu wa mtu wake! Ndivyo ilivyokuwa mafundisho ya uwongo yaliyofuata, kwamba "tu" asili ya mwanadamu ya Yesu ilikufa msalabani kama "facade", na kwamba "asili ya" kimungu tu "ililala" kaburini, hadi malaika Gabriel alikuwa kwa jina la Baba kama "saa ya kengele" iliita kuinuka, na kisha Yesu akafufuka "mwenyewe".

Kama "uthibitisho" wa aya hii ambayo Yesu alilala kaburini na akaamshwa mara nyingi hutumiwa kwa kushirikiana na maneno ya Roho wa Utabiri wa asili hiyo hiyo, iliyochukuliwa kwa muktadha, "Uungu haukufa", ambayo tayari imeshughulikiwa katika sura ya mwisho.

- "Ubinadamu alikufa; Uungu haukufa. Katika uungu wake, Kristo alikuwa na nguvu ya kuvunja vifungo vya kifo. Anatangaza kuwa ana maisha ndani yake ili ahueni atakayefanya." {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."

Lakini ikiwa Yesu alikuwa hajakufa kabisa kwa ajili yetu, basi dhabihu yake isingekuwa dhabihu, lakini tamasha moja tu mbele ya ulimwengu wote! Hii ni shambulio kubwa juu ya dhabihu ya Yesu! Bibilia inathibitisha wazi kabisa kuwa Yesu, kama sisi wakati **tunakufa**, alikuwa amekufa kabisa, na kwamba alilelewa na kufufuka kwa njia ile ile kama si.

- "Lakini ikiwa Roho **wake** (Baba) **aliyemfufua Yesu kutoka** kwa **wafu** ndani yako," {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."

Bibilia inathibitisha kwamba Yesu alikufa aina ile ile ya kifo kama sisi, kwa sababu wakati alikuwa akiishi duniani, alikuwa na asili ile ile ambayo tunayo:

- "Lakini alijinyenyekeza, **na akamchukua vifo. Kama mshiriki wa familia ya binadamu**, alikuwa mwanadamu; Lakini kama Mungu, alikuwa chemchemi ya maisha kwa ulimwengu. Angeweza, kwa mtu wake wa kimungu, kuwahi kuhimili maendeleo ya kifo, na akakataa kuja chini ya ufalme wake; Lakini aliweka kwa hiari maisha yake." {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."

- "Na **Mungu** (Baba) **amemfufua Bwana** (Yesu), na pia atatuinua **kwa nguvu yake mwenyewe**." {1 Wakorintho 6:14}

- "Kwa maana ikiwa tunaamini kwamba **Yesu alikufa** na kuinuka tena, hata hivyo pia ambao hulala ndani ya Yesu Je! Mungu ataleta naye." {1 Wathesalonike 4:14}

- "Kuzikwa pamoja naye katika Ubatizo, ambayo pia mmefufuka naye kupitia imani **ya Mungu** (Baba), **ambaye amemfufua kutoka kwa wafu**." {Wakolosai 2:12}

- "Kwamba ikiwa utakiri kwa kinywa chako Bwana Yesu, na uamini moyoni mwako **kwamba Mungu** (Baba!) **Alimfufua kutoka kwa wafu, utaokolewa**." {Warumi 10: 9}

- "Kwa hivyo tumezikwa pamoja naye kwa kubatizwa katika kifo: **kama vile Kristo alivyofufuliwa kutoka kwa wafu na utukufu wa Baba**, hata hivyo sisi pia tunapaswa kutembea katika maisha mapya. Kwa maana ikiwa tumepandwa pamoja katika mfano wa kifo chake, tutakuwa pia katika mfano wa ufufuo wake." {Warumi 6: 4,5}

- "Kwa maana wao wenyewe wanatuonyesha ni aina gani ya kuingia ndani tulikuwa na wewe, na jinsi ulivyomgeukia Mungu kutoka kwa sanamu kuwatumikia **Mungu** aliye hai na wa kweli (Baba); Na kungojea Mwanawe kutoka Mbingu, **ambaye alimfufua kutoka kwa wafu**, hata Yesu, ambayo ilituokoa kutoka kwa ghadhabu ijayo." {1 Wathesalonike 1: 9,10}

Hata katika uumbaji wa ulimwengu, Yesu alifanya hivyo na nguvu iliyotoka kwa Baba yake. Hiyo haimaanishi kwamba alijifufua mwenyewe. Tunasoma wazi katika Bibilia kwamba Mungu Baba alimwinua Yesu, na sio kwamba Yesu alijiinua, kama wanatheolojia wengi wanadai leo! Kwa kweli, kuinuliwa kunamaanisha kufufuliwa, kwa sababu kulingana na Bibilia, wafu hulala kwenye kaburi hadi kuja kwa Yesu.

Neno "kuinua" katika Bibilia lina maana sawa na ufufuo! Hakuna mahali kabisa katika Bibilia ambapo inasema kwamba mtu lazima aamshwe kwanza kufufuliwa! Hapa tunaona kwamba theolojia hii ya uwongo inakataa ukweli kwamba Yesu alikufa, akikataa dhabihu ya Yesu! Ufufuo wa bibilia upo tu wakati kiumbe amekufa kabisa, na haihusiani na asili ya Kiungu, kwa sababu Yesu aliiacha na Baba kabla ya kuja Duniani! Ndio sababu tafsiri ambayo Yesu "alilala tu" na ilikuwa "tu" iliyoamshwa na Baba, na kisha "alijifufua mwenyewe" sio ya **kibinadamu kabisa**! Kwa upande mwingine, Yesu anasema „Imeandikwa":

- "Ndio, na tunapatikana mashahidi wa uwongo wa Mungu; Kwa sababu tumeshuhudia Mungu kwamba alimlea Kristo: ambaye hakumwinua, ikiwa ndivyo wafu watainuka. **Kwa maana ikiwa wafu hawatainuka, basi sio Kristo aliyelelewa**." {1 Wakorintho 15: 15,16}

- "(tu) Kristo aliwekeza na haki **ya** kutoa kutokufa. Maisha ambayo alikuwa **ameyaweka** katika ubinadamu, alichukua tena n**a kutoa** kwa ubinadamu "" Ambaye hula mwili wangu, na kunywa damu yangu, ana uzima wa milele; Nami nitamwinua siku ya mwisho." {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."

Tunaona katika visa vyote viwili kuwa ni juu ya uzima wa milele, na kwamba Yesu aliweka maisha yake ya kutokufa ili kuwapa wengine kama thawabu ya uzima wa milele. Dhabihu zote mbili na uzima **wa** milele zinaweza kutolewa tu kupitia kifo cha Yesu kama mungu katika hali ya kibinadamu! Yesu aliinuka kutoka kaburini kwenda kwa maisha ambayo yalikuwa (hapo awali) ndani yake. Je! Hiyo ilikuwa maisha ndani yake **wakati** alikuwa amekufa? Hapana! Roho ya unabii inasema kwamba **alitoa** maisha hayo katika hali yake ya kibinadamu. Haisemi kwamba aliweka maisha ya mwanadamu ingawa. Hapa, kwa kweli, imeelezwa **kuwa** Yesu kwa hiari aliweka maisha yake ya kimungu na sio ya kibinadamu, ambayo alipokea baada ya dhabihu yake.

Maisha ya Kiungu hayakuweza kufa, na i.e. kwanini Yesu alilazimika kuiweka na Baba mbinguni ili aweze kufa duniani na kulipa adhabu kwa dhambi zetu. Lakini katika ubinadamu huo, sio tu mwili wa mwanadamu ulikufa, bali pia mtu wa Kiungu, Yesu Kristo mwenyewe! Maelezo, 'yaliyowekwa chini na kupokea tena', katika muktadha wa maisha ya kimungu, hayakuwa yanamaanisha kifo chochote msalabani wala ufufuo. Kulikuwa na maoni kama hayo potofu juu ya wakati Yesu alipoingia patakatifu mnamo 1843 na alidhani kuwa kuja kwake mara ya pili. Iliyowekwa chini inamaanisha kuwa Yesu aliacha asili yake ya Kiungu na Baba wakati alizaliwa hapa duniani. Na kupokea nyuma kunamaanisha kupokea asili yake ya kimungu na maisha ya kimungu.

- "Yesu akamwambia, **Mimi ndimi huo ufufuo, na uzima; yeye aniaminiye Mimi,** ajapokufa, **atakuwa anaishi**." {Yohana 11:25}

Kauli hii ya Yesu inahusu ufufuo wetu na si ufufuo wake baada ya kufa msalabani. Tunaweza kuiona kwa uwazi katika sehemu ya pili ya mstari huo kwani inawakilisha tangazo la kile kitakachokuja. Roho ya Unabii na Biblia hutuonyesha mahali pengi kwamba Yesu Mwenyewe atatufufua wakati wa kuja kwake, na atatupatia uzima wa milele ambao ametuwezesha kupitia dhabihu yake.

- "Kumbuka kwamba Kristo alihatarisha yote; "alijaribiwa kama sisi**, ALIWEKA MWENYEWE UWEPO WAKE WA MILELE** juu ya suala la pambano." {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 pia alikufa kifo ambacho wale wote waliookolewa hawatalazimika kupata kamwe! Aliyesulubiwa msalabani, kama Mchukuaji wa dhambi zetu, alitengwa kabisa na uwezo wa Baba, akivumilia jaribu la kutisha kwa imani, akiwa katika hali yake ya kibinadamu, ambayo alikwenda nayo kaburini.

Vivyo hivyo, watu wa Mungu, baada ya mwisho wa wakati wa rehema, watalazimika kuvumilia mapigo saba, katika dakika za mwisho za historia ya dunia, bila Mpatanishi katika patakatifu pa kimbingu. Kwa hiyo, haishangazi kwamba wabebaji wa fundisho la uasi-imani walianza kukataa hata kweli zilizo wazi zinazopatikana katika Ufunuo, wakidai kwamba mwisho wa wakati wa rehema ni “wa mfano tu,” na kwamba kwa kweli unarejelea, “si” kwa watu wa mwisho wa Mungu, lakini "tu" kwa Babeli iliyoanguka. Chini ya neema ya kifo cha kwanza, wale waliokubali mpango wa Mungu wa wokovu wanakufa, hata bila ujuzi wa kitheolojia, wakiishi kulingana na dhamiri njema. Neema inapatikana na kupatikana kwa wote bila ubaguzi, wakati wa maisha yao, mradi tu wana nafasi ya kutubu, au mpaka wavuke mstari wa rehema na kujikuta katika hali ya kufuru. Yesu alikufa kama ishara ya ubinadamu, na hivyo akajitwika lawama na kuchukua upatanishi ili aweze kuwasafisha watoto wake kutoka katika dhambi. Huu unaitwa Ukombozi.

Dhabihu ya Kristo ilikuwa kile ambacho dhabihu ya Agano la Kale ya mwana-kondoo asiye na hatia ilikuwa inaelekeza kwayo - uhamisho wa dhambi na hatia hadi sehemu nyingine za patakatifu, na tendo la taji la utakaso wa patakatifu, Siku ya Upatanisho. Yesu ana haki ya kisheria ya kuwafufua wale ambao wamekubali kazi Yake, na ambao wametakaswa na huduma Yake ya uombezi. Lakini wale ambao wamekataa dhabihu na upendo wake watapokea agizo la sheria, ambalo linahitaji kifo cha wenye dhambi. Watu wa Mungu, ambao wametubu dhambi zao, wameondolewa dhambi zao na hawapati kifo cha milele. Lakini wale wanaomfuata Shetani, na kuwa na dhambi ambazo hawakutubia, watapata adhabu ya moto wa uharibifu na kifo cha milele.Katika mafundisho yasiyo ya kibiblia ya Mungu wa “utatu”, ambapo hakuna mgawanyiko halisi katika mamlaka au cheo, isipokuwa kwa kazi za mfano za mpango wa wokovu, Yesu anapewa sifa ya kufufua “Yeye Mwenyewe”. Kwa mfano huo, sisi pia ingetubidi tujifufue wenyewe, kwa sababu basi sisi pia tungekuwa “na” asili ya Uungu chini ya mwili wetu wa kibinadamu “kwa sababu ya” uwepo wa nafsi ya tatu ya Uungu ndani yetu. Hiyo ndiyo tofauti ya hila lakini yenye kufuru.

- “Lakini, ikiwa **Roho wake yeye** (Baba) **aliyemfufua Yesu katika wafu AKAA NDANI YENU**, **yeye** (Baba) **aliyemfufua Kristo kutoka kwa wafu** ataihuisha na miili yenu iliyo katika hali ya kufa, kwa Roho wake anayekaa ndani yenu.“ {Warumi 8:11}

Biblia inaweka wazi kabisa kwamba tumetiwa **muhuri** na Roho wa Mungu kwa ajili ya wokovu na ufufuo na kwamba Mungu Baba atafanya nguvu zake, kama alivyofanya na Mwokozi na Mtetezi wetu, Yesu Kristo. Kupitia Kristo Yesu, tunapata tena haki ya KUKUBALIWA na kurejeshewa hadhi yetu ya asili ya kuwa wana wa Mungu, ambayo ilipotea wakati wa anguko la dhambi tulipokuwa wana wa Mungu walioasi, yaani, watoto wa ibilisi chini ya dhambi.

- “Akisema, Msiidhuru nchi, wala bahari, wala miti, hata tutakapokwisha **kuwatia muhuri watumishi wa Mungu** wetu katika vipaji vya nyuso zao.” {Ufunuo 7:3}

- “Wala msimhuzunishe Roho Mtakatifu **wa Mungu**; ambaye kwa yeye mlitiwa muhuri hata siku ya ukombozi.” (Waefeso 4:30)

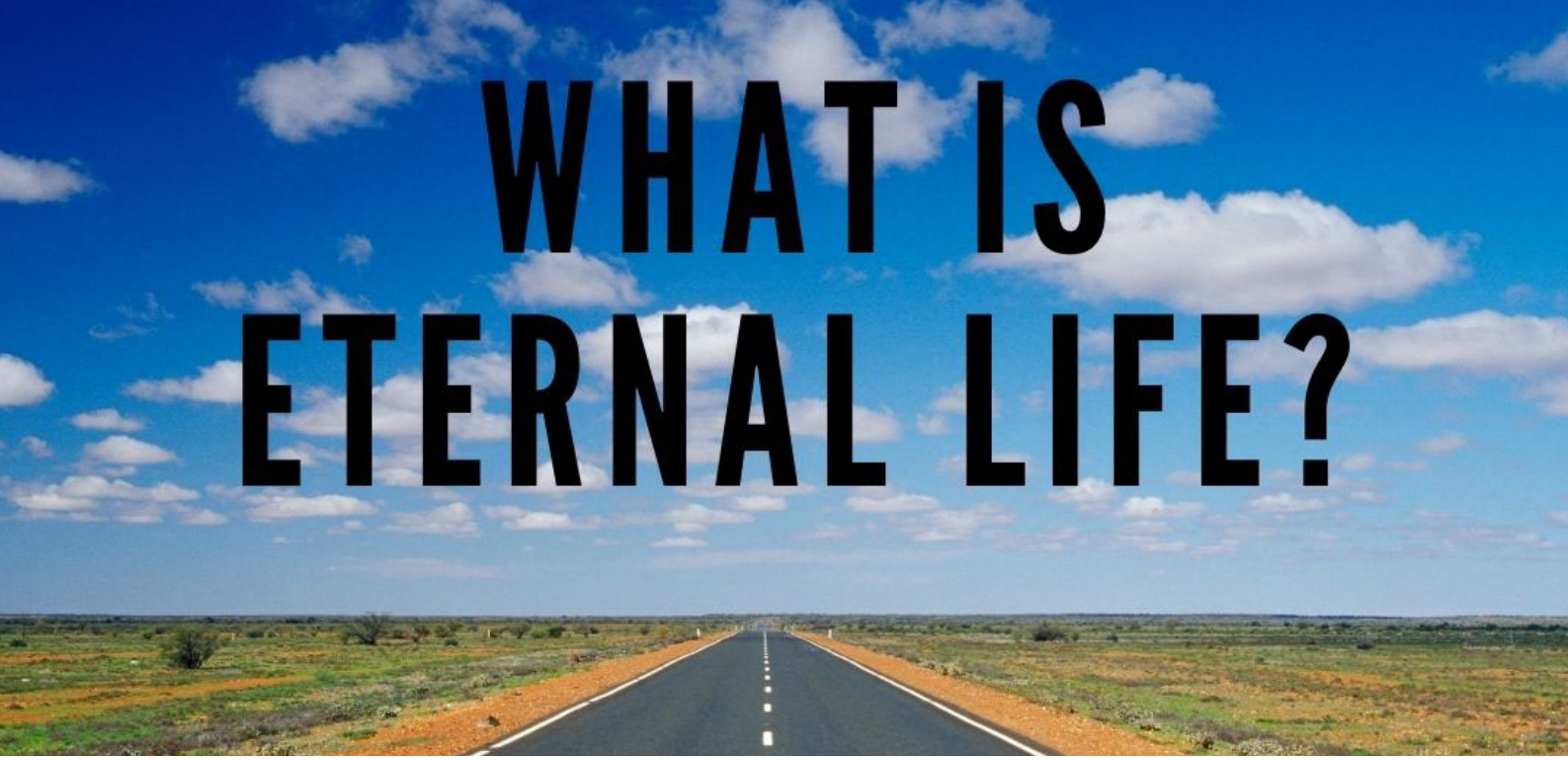
49: **Umilele wa Yesu. Mwanzo?**

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- “Na **uzima wa milele** ndio huu, Wakujue wewe, **Mungu wa pekee wa kweli, na Yesu Kristo** uliyemtuma.” {Yohana 17:3}

- **"**Mwana wa Mungu alishiriki kiti cha enzi cha Baba, **na utukufu wa Yeye aliye hai wa milele uliwazunguka wote wawili."** {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**.”

Kutokana na hili tunaweza kuhitimisha kwamba Yesu alipokea "uzima ndani Yake" kutoka kwa Baba Yake wa milele, lakini Yesu hakupokea sifa ya "Milele" ambayo Baba yake anayo.



Hii ni hivyo kwa sababu jina “Milele” au “Muumba wa Milele” humaanisha Baba pekee, Ambaye peke yake ndiye Mungu kwa kweli asiye na mwanzo. Licha ya nukuu hizi za wazi udanganyifu mpya unazuka kuhusu usemi wa Biblia kwamba maisha yenye mwanzo "tu" yanarejelea maisha ya Yesu ya hapa duniani akiwa na asili ya kibinadamu. Lakini basi Baba angekuwa kiumbe aliyeumbwa sawa na wanadamu, kwa kuwa Yesu alipokea kutoka Kwake uzima sawa na Baba, wakati huo huo inarejelea tu asili ya kibinadamu ya Yesu! Duniani Yesu alikuwa na Uungu wa tabia yake na ubinadamu wa asili yake, ambayo Mungu Baba alikuwa ameifanya binafsi:

- “Malaika wa Mungu walimtazama Kristo kwa mshangao, aliyejitwalia umbo la mwanadamu na kuunganisha kwa unyenyekevu Uungu Wake na ubinadamu ili aweze kumhudumia mwanadamu aliyeanguka. Ni ajabu kati ya malaika wa mbinguni. Mungu ametuambia kwamba alifanya hivyo, nasi tunapaswa kulikubali Neno la Mungu jinsi linavyosomwa. **Na ingawa tunaweza kujaribu kufikiria juu ya Muumba wetu, ni muda gani amekuwepo,** ambapo uovu ulianza kuingia katika ulimwengu wetu, na mambo haya yote, tunaweza kutafakari **juu yake hadi tunaanguka chini na kuzimia na uchovu wa utafiti wakati kuna. bado ni ukomo zaidi**." {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**.”

Je, kipindi hiki cha wakati kinarejelea tu kuzaliwa Kwake Duniani? Hapana:

- “Hapa Kristo anawaonyesha kwamba, ingawa wanaweza kuhesabu maisha yake kuwa chini ya miaka hamsini, lakini maisha yake ya Kimungu hayangeweza kuhesabiwa kwa hesabu ya kibinadamu. Kuwepo kwa Kristo kabla ya kupata mwili kwake hakupimwi kwa takwimu.” {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 reckoned by human computation**. The existence of Christ before His incarnation is not measured by figures.”

Nukuu hapa chini labda "imeongezwa" na Dk. LeRoy Froom kwa kutumia maneno kuwapo na kutokuwepo. Katika miaka ya mwanzo (takriban 1931) ya "uthibitisho" wake wa "ukweli" yeye mwenyewe aliandika kwamba ilimbidi kuajiri wanatheolojia kutoka makanisa mengine kumsaidia kuandika "kitabu chetu cha Utatu" kwa kuwa hakuna mwanatheolojia wa Kiadventista aliyekuwa akifahamu somo. Kwa nini isiwe hivyo? Kwa sababu haikuwa moja ya mafundisho yetu wakati huo! Wakati huohuo aliandika kwamba alilazimika kubadili vitabu vyetu vikuu kwa sababu vina mafundisho “ya uwongo” dhidi ya Utatu!

- “**Kristo ni Mwana wa Mungu aliyekuwepo**, aliyekuwepo mwenyewe. ... Katika kuzungumza juu **ya kuwepo kwake kabla**, Kristo hubeba akili nyuma kupitia enzi zisizo na tarehe. **Anatuhakikishia kwamba hapakuwa na wakati ambapo Hakuwa katika ushirika wa karibu na Mungu wa milele**. Yeye ambaye wakati huo Wayahudi walikuwa wakisikiliza sauti yake alikuwa pamoja na Mungu kama aliyelelewa pamoja Naye.” {„Ellen White“: ST, Agosti 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.”

Ingawa nukuu hii imerekebishwa na Dk. Froom, bado tunaona kwamba hata hoja hizi hazitoshi kwa mafundisho haya ya uwongo (kwamba Yesu hakuwa na mwanzo wa "hapana". Inasema kwamba sikuzote Yesu amekuwa katika uhusiano wa karibu pamoja na Mungu, Baba Yake, wakati wa kuwako kwake mbinguni, na haisemi kwamba Yesu hakuwa na mwanzo. Ni Mungu wa milele pekee, na huyo ndiye Baba, hana mwanzo! Sikuzote Yesu amekuwa Mwana mzaliwa wa pekee, na hiyo ilikuwa hata katika kuzaliwa kwake mbinguni kabla ya mwanzo wa mwelekeo wa wakati wa umilele. Umilele ulionekana tu wakati Mungu alipoumba ulimwengu. Umilele unahitaji kipimo cha wakati. Kipimo cha wakati kilikuja kupitia mzunguko wa sayari na nyota zilizoundwa hivi karibuni, kama vile tunavyozunguka kila wakati kwa saa. Kabla ya kuumbwa kwa ulimwengu unaoonekana, wakati haukuwepo. Hatuambiwi ni lini hasa Yesu alikuwa na mwanzo bali Alizaliwa na Baba Yake na alikuwa na mwanzo, si kama Kiumbe aliyeumbwa, bali alikuja moja kwa moja kutoka kwa Baba akiwa Mwenye Uungu. Katika nukuu hii tunaona ukweli tu kwamba tangu Yesu alizaliwa zamani za mbali, kabla ya kuumbwa kwa viumbe vingine, na daima amekuwa na ushirika mkamilifu na Baba wa milele. Mistari ifuatayo haina utata kwamba Yesu alikuwa na mwanzo. Yesu hakuwa tu mzaliwa wa kwanza duniani, bali mzaliwa wa kwanza kabla ya uumbaji wote, yaani, Yeye alikuwa daima Mwana halisi, hata kabla ya kuumbwa kwa ulimwengu!

- "Naye ni mfano wa Mungu asiyeonekana, **mzaliwa wa kwanza wa viumbe vyote**." {Wakolosai 1:15}

- “**Na Mwana wa Mungu atangaza hivi kumhusu Mwenyewe**: “Bwana alikuwa nami katika mwanzo wa njia yake, kabla ya kazi zake za kale. **Nalisimamishwa tangu milele...** Alipoiweka misingi ya dunia; **basi nalikuwa karibu naye**, kama mtu aliyelelewa pamoja naye; kila siku nalikuwa furaha yake, nikifurahi mbele zake sikuzote. (Mithali 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)“

Tunajua kwamba Yesu amekuwepo tangu milele. Je, umilele unahusiana na pande zote mbili? Ina maana inaweza kuwa na mwanzo? Kulingana na Biblia, waliookolewa watapokea uzima wa milele. Umilele maana yake ni kipimo cha wakati.

- “Inueni vichwa vyenu, enyi malango; na inukeni, enyi **milango ya milele**; na Mfalme wa utukufu atakuja.” {Zaburi 24:7}

Je, hiyo milango haina mwanzo? Hapana, umilele unamaanisha watakaa milele. Milango inaashiria ufufuo, ambao pia ni wa milele. Kwa milango hii, umilele ulianza Mungu alipoiweka ndani.

- “Hapo **mwanzo kulikuwako Neno**, naye Neno alikuwako kwa Mungu, naye Neno alikuwa Mungu. **Huyo mwanzo alikuwako kwa Mungu**. Vyote viliumbwa na Yeye; wala pasipo yeye hakikufanyika cho chote kilichofanyika.” {Yohana 1:1-3}

Baba, ambaye ndiye Chanzo cha kila kitu, **hana mwanzo**, na alikuwepo kabla ya umilele wote. Yesu alizaliwa na Baba na ana mwanzo. Mwanzo wake ni kutoka kabla ya mwanzo wa milele, kabla ya kuumbwa kwa ulimwengu, kabla ya kuwepo kwa wakati wowote.

Lakini ni lini hasa Yesu alizaliwa haijafunuliwa kwetu. Umilele ulianza na uumbaji wa Mungu wa Ulimwengu na nyota na sayari za mbinguni. Hapo ndipo kipimo cha wakati kilianza. Hakukuwa na wakati kabla ya kuumbwa kwa ulimwengu wetu wa kimwili! Baba, ambaye ndiye Chanzo cha kila kitu, hana mwanzo, na alikuwepo kabla ya umilele wote. Yesu alizaliwa na Baba na ana mwanzo. Mwanzo wake ni kutoka kabla ya mwanzo wa milele, kabla ya kuumbwa kwa ulimwengu, kabla ya kuwepo kwa wakati wowote. Lakini ni lini hasa Yesu alizaliwa haijafunuliwa kwetu. Umilele ulianza na uumbaji wa Mungu wa Ulimwengu na nyota na sayari za mbinguni. Hapo ndipo kipimo cha wakati kilianza. Hakukuwa na wakati kabla ya kuumbwa kwa ulimwengu wetu wa kimwili! Hapa tunaona jinsi nabii mke wa Mungu anavyofafanua ujuzi kuwa umefunuliwa tangu milele. Ufunuo huu ulitolewa kwa Viumbe vilivyoumbwa, ambao wana mwanzo. Umilele huu basi lazima uwe na mwanzo wake!

- “Yeye (Mungu Baba) amewachagua **tangu milele**, ili wawe Watakatifu. Alimtoa Mwanawe ili afe kwa ajili yao.” {Ellen White: AA 559.3} “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.“

Je, Mungu aliwachaguaje watu hawa kutoka umilele ikiwa hakuna uamuzi ulifanywa katika uumbaji wao kama ilivyoelezwa hapo juu? Je, uchaguzi huu haukuwa na mwanzo? Je, inasemwa hapa kwamba Yesu alifanyika tu Mwana kama sehemu ya mpango wa wokovu? Hapana, nukuu hizi mbili zinasema kwamba Yesu alikuwa tayari Mwana kabla ya uamuzi huu na kwamba kwa uamuzi huu alipewa sisi kabla. Tumeona kwamba Yesu alifunua wokovu tangu milele. Na umilele huo ulianza kwa kutangazwa kwa ahadi yake mbele ya malaika.

Tangazo hutokea pale tu mfalme anapozungumza na watumishi wake. Umilele ni neno linaloelezea wakati ujao usio na mwisho na wakati uliopita kutoka mwanzo wake. Umilele unaashiria matokeo ya milele ya yale yanayofunuliwa. Roho ya unabii pia inathibitisha kwamba umilele pia unaashiria historia ambayo imeunganishwa katika mnyororo wa kinabii. Mlolongo wa kinabii wa ukombozi wa mwanadamu aliyeanguka huanza kupitia mazungumzo ya Baba na Mwana.

- “Historia ambayo **MIMI NIKO mkuu** (Baba) ameiweka alama katika neno lake, akiunganisha kiungo baada ya kiungo katika mnyororo wa kinabii, **tangu umilele wa zamani hata milele katika siku zijazo**, inatuambia tulipo leo katika msafara wa zama.” {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.”

Milele ina mahali halisi pa kuanzia! Vivyo hivyo, sauti kutoka milele sio sauti zisizo na mwanzo, lakini sauti za zamani za kale:

- “Kabla ya kifo chake tabibu huyu mashuhuri aliamuru nguzo ijengwe karibu na mahali ambapo mwili wake ungelala, ambapo maandishi haya yangeandikwa, kama **sauti kutoka kwa umilele: “**Mungu aliupenda ulimwengu, hata akamtoa wake wa pekee. Mwana mzaliwa, ili kila mtu amwaminiye asipotee, bali awe na uzima wa milele. (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)“

Katika nukuu hapo juu tunaona tena kwamba jina Mungu halionyeshi wingi. Kuna matangazo mawili ya kinabii katika nukuu zilizo hapa chini zinazozungumzia umilele, ambao wakati huu unatuhusu na ambao kwa hiyo una mwanzo. Ndani yao si uzima wetu wa milele, bali umilele, ambao kulingana na Wautatu “hauna” mwanzo, kwani Yesu “si” Mwana halisi.

- "Mama hapaswi kuwa macho kwa muda. Anafanya kazi ambayo **itaonyesha wakati na milele**.“ {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**.”

- "Lazima watoe nguvu zao walizopewa na Mungu, la sivyo watazama chini na chini, na wasiwe na maana kwa wema, **ama kwa wakati au milele**." {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**."

Kulingana na taarifa hizi za Roho wa Unabii, dhana ya wakati ipo bila kutegemea mwelekeo wa umilele. Wakati tunaoujua ulianza katika uumbaji, na utaisha kwenye uharibifu wa dhambi, wakati umilele utaanza tena. Kila kitu kilichotokea kabla na baada yake kiko katika umilele! Ndivyo ilivyo kuzaliwa kwa Yesu kama Mwana wa Baba yake katika umilele (ambao ni nje ya wakati uliowekwa wakfu kwa uumbaji wa vitu na Viumbe hai Duniani). Kwa akili zetu finyu, hili ni gumu kulielewa, lakini isiwe sababu ya kuendeleza mafundisho mapya yanayopuuza kanuni ya "hivi ndivyo ilivyoandikwa." Yote haya yanatusaidia kwa uwazi kuelewa maana ya maneno yafuatayo:

- "Yeye alituokoa, akatuita kwa mwito mtakatifu, si kwa kadiri ya matendo yetu, bali kwa kadiri ya makusudi yake yeye na neema yake, tuliyopewa katika Kristo Yesu **KABLA ya ulimwengu kuwako**; bali sasa anadhihirishwa kwa kufunuliwa. ya Mwokozi wetu Yesu Kristo, aliyebatili mauti, na kuudhihirisha uzima na kutokuharibika kwa Injili." {2 Timotheo 1:9,10}

- "Lakini wewe, Bethlehemu Efrata, uliye mdogo kuwa miongoni mwa maelfu ya Yuda, lakini kutoka kwako atanitokea, yaani, kuwa mtawala katika Israeli; ambaye **MATOKEO yake yamekuwa tangu zamani za kale, tangu milele**." {Mika 5:2}

- "Katika kuzungumza juu ya kuwepo kwake kabla, Kristo hubeba akili kurudi nyuma katika enzi zisizo na tarehe. Anatuhakikishia kwamba **HAKUNA wakati ambapo Hakuwa katika ushirika wa karibu na Mungu wa milele**." {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**."

Na katika nukuu hii, tunaona kwamba tangu kuzaliwa kwa Yesu katika umilele uliopita, amekuwa katika ushirika mkamilifu na Mungu wa milele, Baba. Pia anatufahamisha katika aya hizo hapo juu kwamba Yeye alianzisha na kwamba ana mwanzo wake kutoka kwa Baba, maisha ya Kimungu yaliyopo, ambayo yanamfanya Yeye kuwa Mwenye Uungu. Asili hiyo ni tangu milele, kabla ya mwanzo, na ambayo ilianza na tendo hilo! Yesu alikuja kutoka kwa mwili na suala la Mungu Baba na hii ni mfano kwa sisi kuelewa kupitia uumbaji wa kipekee wa Hawa kutoka kwa Adamu. Hawa hana mwanzo wa baadaye kuliko wa Adamu kwa sababu alitoka kwa Adamu na ingawa aliumbwa baada yake, kwa kuwa tayari alikuwepo wakati huo, mwili wa Hawa una umri sawa na wake.

50: **Matokeo ya kukataa dhabihu ya Yesu na majaribu Yake**

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- "Hatuwezi kupata maneno yanayofaa kueleza maendeleo ya hivi punde zaidi ya mawazo yanayoshikiliwa na wengine. Zina **nyuzi za uungu katika maumbile**. Mawazo haya yamechanganyika sana na ukweli, kiasi kwamba ukweli haufanyiki kitu. Nadharia hizi za kipekee zinajumuisha **kukana** utu wa Mungu, **upatanisho wa Kristo** na kazi yake katika patakatifu. Wanaondoa kanuni muhimu ambazo zimetufanya kuwa watu tofauti." {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."

Waanzilishi wetu walifundisha ukweli wote kulingana na kanuni moja: "imeandikwa"! Fundisho la Utatu, kwa namna iliyofichwa na kukufuru, linakanusha dhabihu ya Yesu, ambayo ilikuwa kilele cha upendo wa Mungu na sehemu kuu ya vita kati ya wema na uovu! Na si hivyo tu.



Asili ya Mungu, kama tunavyojua sote, ni kamilifu, na hakuna jaribu kwa hilo katika kipengele chochote. Kama Yesu asingeacha asili yake ya Uungu kwa Baba, majaribu yake na ushindi wake juu ya kila dhambi ungekuwa hauhitajiki au ni ishara tu, ambayo ingefanya kukaa kwake duniani kutokuwa na maana kabisa! Sote tunajua kwamba Yesu alikuwa na majaribu na mapambano yenye nguvu zaidi kuliko ya mtu mwingine yeyote duniani, na ndiyo sababu alikaa usiku kucha katika sala kwa Baba yake. Lusifa alimshutumu Muumba wetu mbele ya Ulimwengu wote kuwa “dikteta”, kwa sababu anawauliza watu wanyonge kumpinga, wakati Yeye Mwenyewe “hakuweza” kujaribiwa katika hali yake ya Uungu. Lakini Yesu, kupitia maisha yake hapa Duniani kama mwanadamu, asiye na dhambi, alithibitisha kwamba Mungu si dikteta na kwamba hataki yasiyowezekana. Hatari ya fundisho la Utatu ni kwamba linaharibu uthibitisho huu wa wazi.

Ikiwa Yesu alikuwa na asili yake ya Uungu hapa Duniani, hangeweza kujaribiwa kwa kweli, kwa sababu, asili ya Uungu haina udhaifu kwa dhambi. Ni kufuru na uasi ulioje! Dhambi ni kutengwa na Mungu, na maisha ya dhambi na kifo kama matokeo yake. Upotoshaji wa ukweli huu unaonyesha nia ya Shetani kuwa kama Mungu, na kumwondoa Yesu katika nafasi yake. Send fe "Hoja" nyingine ya kawaida kwa fundisho hili lisilo la kibiblia ni dai kwamba Yesu alikuwa Mwana kwa njia ya mfano tu alipokuwa akiishi Duniani. Kwa hakika, mafundisho haya kwa njia isiyo ya moja kwa moja na kwa siri yanaondoa uwezekano wa dhabihu ya Yesu, na inawakilisha hatua ya kwanza kwenye njia ya kufuru ya wanatheolojia wengi kuchukua, badala ya kukubali kwa unyenyekevu ukweli ulio wazi wa zamani na unaorudiwa tena ambao Mungu anatufunulia.

Hivi ndivyo Mafarisayo walivyofanya kwa kumchukua Yesu msalabani kwa kiburi chao na mioyo migumu ingawa mwisho walielewa Uungu wa Yesu. Kufuru hii ilisababisha mgawanyiko kutoka juu hadi chini ya pazia katika Patakatifu. Pazia hili lilikuwa zito sana na kubwa, unene wa 8cm na urefu wa 18m. Mikono ya mwanadamu haikuweza kuikata kwa njia iliyonyooka na ya haraka namna hiyo. Pazia hili linaweza kuwakilisha mioyo yetu katika uasi dhidi ya Mungu, ambayo kabla ya msalaba inapaswa kukatwa na kutakaswa na Neno lake. Ni vigumu kuamini jinsi wengi wa watu wa Mungu wamedanganywa na Shetani, licha ya ukweli huo ulio wazi, na kukataa dhabihu ya Yesu, na kusali kwa Mungu wa uwongo!

Yesu alionyesha upendo wake usio na mipaka kwa sababu alihatarisha kila kitu kwa ajili yetu. Kama angekubali kutenda dhambi hata kidogo, hangeweza kurudisha Asili yake ya Uungu!

- “Kamwe gharama ya ukombozi wetu haiwezi kufikiwa hadi waliokombolewa watakaposimama pamoja na Mkombozi mbele ya kiti cha enzi cha Mungu. Kisha utukufu wa makao ya milele unapopasuka juu ya hisi zetu zilizonyakuliwa tutakumbuka kwamba **Yesu aliacha haya yote kwa ajili yetu**, kwamba hakuwa tu uhamishoni kutoka kwa mahakama za mbinguni, lakini kwa ajili yetu **alichukua hatari ya kushindwa na hasara ya milele**. Ndipo tutaweka taji zetu miguuni pake, na kuinua wimbo, “Anastahili Mwana-Kondoo aliyechinjwa kuupokea uweza, na utajiri, na hekima, na nguvu, na heshima, na utukufu, na baraka.” Ufunuo 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.”

- “**Hasira ya kimungu ingemjia Kristo kama ilivyokuja juu ya Adamu. Kristo** na kanisa wangekuwa **hawana tumaini**.” {Ellen White: ST, June 9. 1898, see also 1SM, p. 256} “**Divine wrath would have come upon Christ as it came upon Adam. Christ** and the church would have been **without hope**.”

- “Kumbuka kwamba Kristo alihatarisha yote; “aliyejaribiwa kama sisi,” **Aliweka hatarini hata uwepo Wake wa milele** juu ya suala la pambano hilo.“ {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.”

- "Kama dhambi moja ingechafua tabia Yake, **jiwe lisingalivingirishwa kutoka kwenye mlango wa chumba chake cha mawe,** na ulimwengu pamoja na mzigo wake wa hatia ungeangamia.“ {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.”

Hapa tunaona wazi na pasipo shaka kwamba Yesu aliweka kando asili yake ya Uungu kwa ajili yetu ili aje na kufa kwa ajili yetu. Alikuwa chini ya majaribu ambayo hayawezekani kwa asili ya Uungu, na Aliweka Asili Yake ya Uungu na uwepo wa milele katika wakati Wake hapa Duniani!

Ni jambo la kutisha sana kwamba hata upendo huo usio na kikomo, na nia ya kuchukua hatari kubwa namna hii isiyoeleweka, unakataliwa, na inadaiwa kwamba nukuu hizi zinarejelea “pekee” kwa Yesu kama Mwana katika mwili, lakini kwamba “angerudi. kurudi Mbinguni hata kama angeanguka, na kwamba hasara "pekee" ingekuwa sisi watu tulioanguka na vazi la mwili wake wa kibinadamu.

Hiki ni kinyume kabisa cha yale ambayo Mungu ametufunulia kupitia Mtume wake! Ufafanuzi mbaya kama huo wa manukuu mengi yaliyo wazi hulenga zaidi Dunia hii, lakini mpango wa kweli wa wokovu unahusisha Ulimwengu mzima! Ikiwa Yesu angefanya makosa, Ulimwengu wote ungepotea!

Mungu Baba angelaumiwa na Shetani kwa kutokuwa mwadilifu kwa sababu sheria aliyoiagiza isingekuwa sheria ya upendo kwa vile hata Mwanawe angeweza kuitunza! Hatuwezi hata kufikiria nini kingetokea ikiwa Yesu hangeshinda vita! Pambano hili ni kubwa - pambano la ulimwengu kati ya wema na uovu, kati ya Kristo na Shetani! Katika pambano hili, Kristo alileta ushindi si kwa ajili yetu tu bali pia kwa Baba, kwa sheria yake, kwa ulimwengu wote mzima, kwa Viumbe vyote ambavyo havijashindwa na ujanja wa Shetani! Biblia inathibitisha kwa uwazi mwelekeo wa ulimwengu wa vita:

- “Na mkia wake wakokota theluthi moja ya nyota za mbinguni, na kuziangusha katika nchi; Naye akazaa mtoto mwanamume, ambaye atayatawala mataifa yote kwa fimbo ya chuma, na Mtoto wake akanyakuliwa mpaka kwa Mungu na kwenye kiti chake cha enzi. Yule mwanamke akakimbilia nyikani, ambapo ana mahali palipotengenezwa na Mungu, ili wamlishe huko muda wa siku elfu moja mia mbili na sitini. Kulikuwa na vita mbinguni: Mikaeli na malaika zake wakapigana na yule joka; yule joka naye akapigana nao pamoja na malaika zake, nao hawakushinda; wala mahali pao hapakuonekana tena mbinguni. Yule joka akatupwa, yule mkubwa, nyoka wa zamani, aitwaye Ibilisi na Shetani, **audanganyaye ulimwengu** wote; akatupwa hata nchi, na malaika zake wakatupwa pamoja naye. Nikasikia **sauti kuu mbinguni, ikisema, Sasa kumekuwa wokovu, na nguvu, na ufalme wa Mungu wetu, na mamlaka ya Kristo wake;** kwa maana ametupwa chini mshitaki wa ndugu zetu, yeye awashitakiye mbele za Mungu wetu usiku. **Nao wakamshinda kwa damu ya Mwana-Kondoo,** na kwa neno la ushuhuda wao; nao hawakupenda maisha yao hata kufa. ” {Ufunuo 12:4-11}

- "... kwa maana tumefanywa kuwa tamasha kwa ulimwengu, na kwa malaika, na kwa wanadamu." {1 Wakorintho 4:9}

Kupitia manukuu yote katika kitabu hiki, tunaweza kuona kwamba hata fundisho la Uwili-wili, ambapo Watu wawili wa Kimungu hawana tofauti yoyote, ni fundisho lisilo sahihi na, kwa kweli, ni toleo "fupi" tu la Utatu.

51: Udanganyifu katika Biblia na katika maandiko ya Ellen White

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu





Pia kuna uwongo mwingine katika **Biblia**, lakini Mathayo 28:19,20 na 1 Yohana 5:7 ndizo muhimu zaidi. Tutajifunza swali hili katika sura zinazofuata. EGW amethibitisha mwenyewe kwamba baadhi ya vifungu katika Biblia vimebadilishwa:

- “Niliona kwamba Mungu alikuwa ameilinda **Biblia hasa**; lakini nakala zake zilipokuwa **chache**, **watu wenye elimu katika baadhi ya matukio walibadilisha maneno**, wakifikiri kwamba walikuwa wakiyaweka wazi zaidi, wakati kwa kweli walikuwa wakiyaficha yale yaliyokuwa wazi, kwa **kuyafanya kuegemea kwenye maoni yao yaliyothibitishwa, ambayo yalikuwa. kutawaliwa na mila**.” {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**.“

Je, madai ni sahihi kwamba imani za Kanisa la leo ni tokeo la “maendeleo” ya “kweli”?

- “Jambo moja ambalo hakika litatimizwa hivi karibuni,—**uasi-imani mkuu,** unaoendelea na **kuongezeka na kuzidi kuwa na nguvu zaidi, na utaendelea kufanya hivyo mpaka Bwana atakaposhuka** kutoka mbinguni kwa mwaliko mkubwa.” {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.”

Wanatheolojia walioanguka walihitaji hoja zenye nguvu zaidi kwa ajili ya uasi wao, na kama “ushahidi mkuu” wa Utatu wanatumia nukuu chache “kutoka kwa” Ellen White, kama vile “vigogo watatu wa mbinguni”, “watatu wa mbinguni” au “wale watatu walio hai. watu” nukuu. Ili kughushi kikamilifu maandishi asilia, lazima uige fonti asili kikamilifu, vinginevyo haungekuwa uwongo halisi! Fikiria kuhusu kauli iliyotolewa na **Roger Morneau**, ambaye alikuwa mwaminifu na kumrudia Mungu wa kweli. Aliandika kuhusu jinsi mashetani wenyewe walikuwa wameandika maandishi kwenye tapureta. Malaika walioanguka wanaonekana pia kama mifano kamili ya watu waliokufa. Je, inawezekana kugundua uwongo wa mwandiko wa mikono yao? Hakika sivyo, kwa sababu wanaweza kuiga kikamilifu. Kwa sababu hii, jibu bora kwa swali kuhusu ikiwa kitu ni uwongo au la, ni kuangalia ikiwa maandishi yanalingana na nukuu nyingi zilizobaki, au ikiwa ni digrii 180 kinyume. Tuko vitani na Viumbe wasio wa kawaida na sio tu na wanadamu kutoka upande mwingine!

Ellen White mwenyewe aliandika mwaka **1909** kwamba Mungu Baba na Mwanawe Yesu ndio viumbe wawili pekee wa Kimungu:

- “**Mungu na Kristo pekee wanajua** roho za wanadamu zimegharimu kiasi gani” {Ellen White: The Signs of the Times, January 13, **1909**, par. 8} “**God and Christ alone know** what the souls of men have cost.”

Nabii wa kweli hajipingi kamwe. Maendeleo zaidi ya ukweli haimaanishi kwenda kinyume, ambayo ni yale yaliyotokea kwa "ukweli" wa Utatu, lakini tu kuongezeka kwa ukweli uliofunuliwa tayari! Tunaona mfano wa "nyongeza" hapa chini:

Asili:

- “**Yesu** akajibu, **ak**amwambia, Mtu akinipenda, atalishika neno **langu**; na **Baba yangu** atampenda; **nasi tutakuja kwake**, na kufanya makao kwake.” {Yohana **14**:23}

- “Yeye anichukiaye **mimi** humchukia na **Baba yangu** pia.” {Yohana **15**:23}

Kuweka Udanganyifu:

- “Mtu **akin**ipenda atayashika maneno yangu; na **Baba yangu** atampenda, **nasi** tutakuja kwake, na kufanya makao kwake.” (Yohana 15:23) **Sisi, yaani, Baba, Mwana, na ROHO MTAKATIFU**, [tutakuja] na kufanya makao yetu ndani yake.” {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.“

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Hapa, wameandika kwa makusudi sura ya 15 badala ya sura ya 14 (Injili ya Yohana) ili kuficha vyema uwongo. Kwa nini kwa makusudi? Ingawa mstari huu unazungumza tu juu ya Baba na Yesu, uwongo wa maandishi pia unajumuisha Roho Mtakatifu (yaani Utatu). Tunawezaje kutofautisha kuwa kitu ni bandia? Wakati idadi ndogo ya maandiko yanapingana na wengi wa maandiko. Kwa nini fundisho la Utatu linaambatana na ibada ya Roho Mtakatifu?

- “Basi, enendeni, mkawafanye mataifa yote kuwa wanafunzi, mkiwabatiza kwa jina la Baba, na la Mwana, na la Roho Mtakatifu. {Mathayo 28:19}

Kwa kupingana na kauli katika mstari hapo juu tunaweza kuona kwamba katika Agano Jipya mitume walibatiza tu kwa jina la Yesu. Kwa nini tu kwa jina la Yesu? Kwa sababu ubatizo unaashiria kukubali kwetu kifo chake cha dhabihu.

- **Kuzamishwa** kunaashiria **kifo** chake

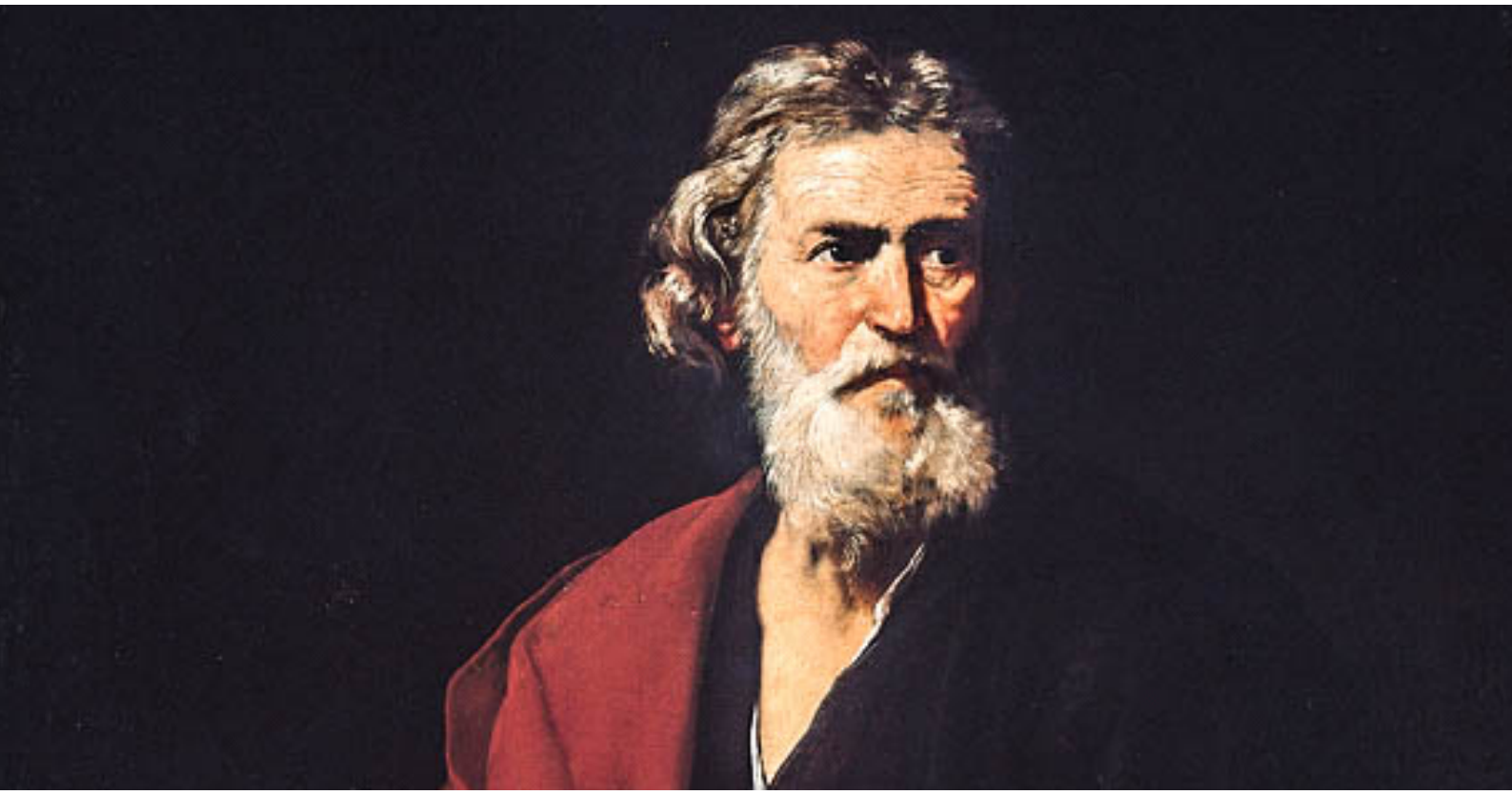
- **Kipindi kifupi chini ya maji** kinaashiria **kuzikwa** kwake siku ya Sabato

- Kutokeza kutoka kwa maji kunaashiria **ufufuo** wake siku ya kwanza ya juma

Ellen White pia anasema kwa uwazi (katika asili isiyo ya kawaida) kwamba ubatizo hasa unahusiana na dhabihu ya Kristo na hivyo si Utatu:

- "Na mwamini aliyetubu, ambaye huchukua hatua zinazohitajika katika uongofu, anakumbuka katika ubatizo **wake kifo, kuzikwa, na ufufuo wa Kristo. Anashuka majini kwa mfano wa kifo na kuzikwa kwa Kristo, na anainuliwa kutoka majini kwa mfano wa ufufuo wake**—sio kuchukua maisha ya kale ya dhambi, bali kuishi maisha mapya katika 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.“

Kwa kweli, ukiangalia nukuu za asili za Ellen White (kama ilivyo hapo juu), bila "nyongeza" zozote za uwongo, utazipata kwa mfano, katika vitabu vitano vya Roho ya Unabii (Buku la 1 hadi 5). na vilevile kitabu The Great Controversy cha mwaka wa 1884.



- "Nao waliposikia, **wakabatizwa kwa jina la Bwana Yesu**." {Matendo 19:5}

Mabadiliko katika Mathayo 28:19 yalifanywa chini ya uongozi wa Askofu **Eusebius**. Ilifanywa mnamo 325 BK kwenye Baraza la Nisea kwa agizo la Mfalme Constantine, ambaye aliunganisha na kupatanisha upagani na Ukristo kupitia fundisho la Utatu. Askofu Eusebius alinukuu mstari huu mara kadhaa kabla ya 325 BK katika hali ya zamani bila nyongeza "katika jina la Baba na Mwana na Roho Mtakatifu", na kisha kutoka 325 AD ghafla katika hali ya sasa! Kanisa Katoliki linakubali ukweli kwamba badiliko la amri ya kubatiza katika Mathayo 28:19 linatoka kwake:

- "Vifungu katika Matendo na Nyaraka za Mtakatifu Paulo. Vifungu hivi vinaonekana kuelekeza kwenye namna ya kwanza kabisa kama ubatizo katika jina la Bwana." Pia tunapata. "Je, inawezekana kupatanisha ukweli huu na imani kwamba Kristo aliwaamuru wanafunzi wake kubatiza kwa utatu? Ikiwa Kristo angetoa amri kama hiyo, inahimizwa, Kanisa la Mitume lingemfuata, na tunapaswa kuwa na dalili fulani ya utii huo katika Agano Jipya. **Hakuna ufuatiliaji kama huo unaweza kupatikana**. Ufafanuzi pekee wa ukimya huu, kwa mujibu wa mtazamo wa kupinga mapokeo**, ni hii fomula fupi ya kristo (Jina la Yesu) ilikuwa (ya) asilia, na fomula ya trine ndefu ilikuwa maendeleo ya baadaye**.“ {The **Catholic University of Americ**a 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**.“

- "**Mfumo wa ubatizo ulibadilishwa kutoka kwa jina la Yesu Kristo hadi kwa maneno Baba, Mwana, na Roho Mtakatifu na Kanisa Katoliki katika karne ya pili**.“ {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 mwenyewe anathibitisha kwamba baadhi ya vifungu katika Biblia vimebadilishwa:

- "Niliona kwamba Mungu alikuwa ameilinda Biblia hasa; lakini **nakala zake zilipokuwa chache, watu wenye elimu katika baadhi ya matukio walibadilisha maneno,** wakifikiri kwamba walikuwa wakiyaweka wazi zaidi, wakati kwa kweli walikuwa wakiyaficha yale yaliyokuwa wazi, kwa kuyafanya **kuegemea kwenye maoni yao yaliyothibitishwa, ambayo yalikuwa. kutawaliwa na mapokeo**.” {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**.“

Kwa kuwa ujio wa Pili wa Yesu unakaribia haraka Shetani anataka kusisitiza uwongo wake uungu. Msingi pekee wa uekumene ni ukiri wa Mungu wa Utatu. Kukubali Utatu ndilo hitaji pekee la kujiunga na mashirika ya kiekumene duniani! Katika matangazo ya moja kwa moja (mwaka wa 1985) na John Akenberg na Walter Martin, (mwandishi wa kitabu ‘Je, Waadventista Ni Madhehebu?”), **mwandishi wa habari kutoka duru za Kiinjili, walionyesha waziwazi historia na imani ya kweli ya Waadventista wa zamani**.

Hii ilitokea wakati wa **mahojiano na Dk. William Johnsson**, ambaye alikuwa mmoja wa wanatheolojia muhimu zaidi wa Kiadventista wa Kongamano Kuu na mhariri **mkuu wa Mapitio ya Waadventista**.

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Walter Martin alijua historia ya Waadventista bora zaidi kuliko Waadventista wengi walivyojua, hata zaidi ya **Dk. Johnsson** Mwenyewe:

- “**Waadventista walikubali Utatu baadaye sana baada ya kifo cha Ellen White**. Katika miaka ya mwisho ya maisha yake na **kwa miaka mingi baada ya kifo chake, fundisho hili halikuwa sehemu ya imani ya Waadventista; haikufundishwa. Ellen White alikuwa na imani ya Kiariani hadi kifo chake**. Kwa sababu hii**, baadhi ya nukuu zake zimeondolewa,** kwa sababu hizo zilivuruga kwa uwazi sana mafundisho mapya ya utatu.”

Akiwa amepondwa na ushahidi huu, Dk. Johnsson alikiri yafuatayo katika kujitetea:

- "**Ikiwa jambo lote lilikuwa kweli, Ellen White wakati huo, hakuwa nabii**."

Badala ya kusema kwa unyenyekevu kwamba angesoma mada nzima na maandishi ya Ellen White, na angefanya uamuzi kuhusu ukweli ulikuwa nini. Je, kuweka uwongo ulianza wakati wa Ellen White bado alikuwa hai na je, ulifanyika kweli? Ellen White alitumwa, kinyume na mapenzi yake, kwenda Australia kutoka 1891 hadi 1900 ili viongozi wa uasi waweze kuanza upotoshaji wa maandiko yake bila kuingiliwa kutoka kwake:

- "Sijaonyesha, nadhani, kazi nzima iliyonipeleka hapa Australia. Labda huwezi kuelewa jambo hilo kikamilifu. Bwana **hakuwa katika kuondoka kwetu Amerika. Hakufichua kwamba yalikuwa mapenzi yake kwamba niondoke Battle Creek. Bwana hakupanga hili, bali aliwaacha ninyi nyote mtembee kufuata mawazo YENU MWENYEWE.** Bwana angalikuwa na W. C. White, mama yake**, na wafanyakazi wake kubaki Amerika, tulihitajika katika** kiini cha kazi, na kama mtazamo wako wa kiroho ungetambua hali ya kweli, haungekubali kamwe mienendo iliyofanywa. Lakini **Bwana alisoma mioyo ya wote. Kulikuwa na nia kuu sana ya kututaka kuondoka hata Bwana akaruhusu jambo hili litendeke**. Wale waliochoshwa na shuhuda zilizotolewa **waliachw**a bila watu waliozitoa. Kujitenga kwetu na Battle Creek kulikuwa kuwaacha wanadamu wawe na mapenzi na njia **yao wenyewe, ambayo walifikiri** kuwa bora **kuliko njia** ya Bwana.” {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**.“



Wakati wa 1877-1888, kabla ya kuhamia Australia, Ellen White aliandika kitabu cha awali "Roho ya Unabii **- Bwana Yesu Kristo**". Wakati wa kutokuwepo kwake, katibu wake **MARIAN DAVIS** alikusanya kitabu hiki peke yake.

Jina jipya la kitabu (ambalo kwa bahati mbaya pia lina idadi ndogo ya nukuu zilizodanganywa) lilikuwa ni "**Tumaini la Vizazi Vyote**". Kulingana na Marian Davis, yeye "pekee" alitafuta nukuu zinazofaa kutoka kwa EGW na kuzijumuisha kwenye kitabu. Wakati huo, Marian Davis alizungukwa na kusukumwa na viongozi wa uasi wa wakati huo, kama vile Prof. **PRESCOTT**.

- "Wakati huo, Profesa **PRESCOTT** alipendezwa sana **kumwakilisha Kristo kama "Mimi Ndimi" mkuu na kusisitiza umilele wa uwepo Wake, akitumia mara kwa mara usemi "Mwana wa Milele".** Pia aliunganisha "**MIMI NIKO"** wa Kutoka 3:14, ambaye bila shaka alikuwa Kristo Nafsi ya Pili ya Uungu, na utimizo wa Yesu katika Yohana 8:58, ambao sisi sote tunakubali; lakini kisha akaiunganisha na nyingine "Mimi ndimi" katika Injili hiyo - 7 kati yake, kama vile "Mimi ndimi Mkate wa uzima" "Mimi ndimi Nuru ya ulimwengu" "Mimi ndimi mlango wa Kondoo" nk. tajiri sana katika mafundisho yao ya kiroho - lakini ambayo yalionekana kuwa mbali kidogo kwangu hasa kama "mimi ni" katika hali zote hizo za mwisho ni katika copula tu katika Kigiriki, na pia katika Kiingereza. Lakini alisisitiza juu ya tafsiri yake. Sr**. Marian Davis anaonekana kuangukia** kwenye hilo, na tazama, wakati "Tamaa ya Zama" ilipotokea, palitokea **MAFUNDISHO TAMBULISHI kwenye ukurasa wa 24 na 25, ambayo, nadhani, yanaweza kutazamwa bure katika yoyote ya** Sr. . White iliyochapishwa kabla ya wakati huo." {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**."

- "Kuhusiana na hili, bila shaka unajua kwamba Sr. **Marian Davis** alikabidhiwa **utayarishaji wa** "Tumaini la Vizazi Vyote" na kwamba alikusanya nyenzo zake kutoka kwa kila chanzo kilichopatikana kutoka kwa vitabu vya Sr. White ambavyo tayari vimechapishwa, kutoka kwa maandishi ambayo hayajachapishwa, kutoka barua za faragha, ripoti za maandishi ya mazungumzo yake n.k. - lakini labda hujui kwamba yeye (Sr. Davis) alikuwa na wasiwasi sana kuhusu kutafuta nyenzo za sura ya kwanza. Alinivutia kibinafsi mara nyingi alipokuwa akipanga sura hiyo (na sura zingine pia kwa jambo hilo) na nilifanya nilichoweza kumsaidia; Nina sababu nzuri ya kuamini kwamba pia aliomba msaada kwa **Profesa Prescott, na akaupata kwa kiasi** kikubwa zaidi na kwa wingi zaidi kuliko ningeweza kutoa." (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."

Baada ya kusoma kitabu 'Desire of Ages' cha mwaka wa 1898, wanatheolojia wengi wa wakati huo waliuliza ikiwa Ellen White **alikuwa amekubali Utatu ghafula.** Jinsi "nyongeza" kama hizo za Utatu zimekuja katika vitabu vya Ellen White inaweza kuonekana katika mfano ufuatao.

Katika nukuu ya asili kutoka juzuu ya pili - Spirit of Prophecy: "**Pambano Kuu kati ya Bwana Yesu Kristo na Shetani"** kutoka 1877, Ellen White aliandika yafuatayo:

- “Martha, bila kuelewa maana kamili ya Yesu, akajibu kwamba alijua kwamba angefufuka katika ufufuo, siku ya mwisho. Lakini Yesu akitaka kuelekeza imani yake, akasema, **Mimi ndimi huo ufufuo, na uzima; yeye aniaminiye Mimi, ajapokufa, atakuwa anaishi; na yeyote anayeishi na kuniamini Mimi, hatakufa kamwe. Je, unaamini hili?”** {Ellen White, ´Spirit of Prophecy vol. 2, 1877, uk. 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?**“

Mnamo **1898**, wakati Ellen White alipokuwa Australia dhidi ya mapenzi yake, Viongozi wa uasi-imani waliongeza maneno (rangi nyekundu) hapa chini kwenye kitabu "**Tumaini la Vizazi Vyote**" (1898) katika jaribio la kuunga mkono fundisho la "Miungu" sawa.

- "Martha akajibu, "Najua ya kuwa atafufuka katika ufufuo siku ya mwisho." Akiwa bado anatafuta kutoa mwelekeo wa kweli kwa imani yake, Yesu alisema, "Mimi ndimi huo ufufuo, na uzima." **Katika Kristo ni MAISHA, YA ASILI, YASIYOKOPESHWA, YALIYOJIRI.** “Yeye aliye naye Mwana anao huo uzima.” 1 Yohana 5:12. Uungu wa Kristo ni hakikisho la mwamini la uzima wa milele. “Yeye aniaminiye Mimi,” Yesu alisema, “ijapokuwa amekufa, atakuwa anaishi: na kila aishiye na kuniamini hatakufa kamwe. Je, unaamini hili?” {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?“

Tunaweza kuona hapa chini kwamba sentensi hii sio ya Ellen White hata kidogo:

- “**NDANI YAKE ndimo ulimokuwa Uzima,’- yaani, WA ASILI, USIOKOPESHWA, ULIOTOLEWA. Ndani yetu kuna kijito kutoka kwenye Chemchemi ya Uzima. Uhai wetu ni kitu tunachopokea, kitu ambacho Mpaji huchukua tena kwake, - ambacho hatuna udhibiti juu yake, na ambacho tunapaswa kumpa Mungu hesabu na sifa. Lakini ndani ya Yesu maisha yalikuwa HAYAKUCHUNGUZWA, HAYAJAKOPESHWA**.“ {**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**.“

Nukuu hapo juu ilikuwa msingi wa uwongo zaidi uliotoka kwa Dk. LeRoy Froom:

- “Kabla Ibrahimu hajakuwako, nilikuwa hapa kama Mungu” (Mimi Niko). “Kristo ni Mwana wa Mungu aliyekuwepo, aliyekuwepo mwenyewe. ... Katika kuzungumza juu ya kuwepo kwake kabla, Kristo hubeba akili nyuma kupitia enzi zisizo na tarehe. Anatuhakikishia kwamba hapakuwa na wakati ambapo Hakuwa katika ushirika wa karibu na Mungu wa milele. Yeye ambaye wakati huo Wayahudi walikuwa wakisikiliza sauti yake alikuwa pamoja na Mungu kama aliyelelewa pamoja Naye.” {„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.“

Kitabu "Desire of Ages" kinatumika leo kama "ushahidi" maalum kwa fundisho la Utatu. Waadventista wengi hawakupata hata taarifa yoyote kwamba kumbukumbu rasmi haijumuishi hata sura moja ya asili ya "Tumaini la Vizazi Vyote". Wakati alipokuwa Australia, Ellen White alichapisha vitabu vyake vipya pekee katika shirika lisilo la Kiadventista kwa sababu ni wazi hakuwa na imani tena ya kuvichapisha katika Pacific Press. Na wakati wa kutokuwepo kwake, kitabu kilichoongezewa "Desire of Ages" kilichapishwa "kwa bahati mbaya" kwenye Pacific Press.

Je, Ellen White, kama nabii mke wa Mungu, ametambua ukengeufu wote na mashambulizi dhidi ya Waadventista?

- “Ujumbe baada ya ujumbe umenijia kutoka kwa Bwana kuhusu hatari zinazokuzunguka (A**. G. Daniells) na Mzee Prescott.** Nimeona kwamba shetani angefurahi sana kuona Wazee Prescott na Daniells wakifanya kazi ya urekebishaji wa jumla wa vitabu vyetu ambavyo vimefanya kazi nzuri shambani kwa miaka mingi. Lakini hakuna hata mmoja wenu aliyeitwa na Mungu kwa kazi hiyo…**Nimeelekezwa kwamba Bwana si mwandishi wa pendekezo la kufanya mabadiliko mengi katika vitabu vilivyochapishwa tayari.”** {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 alikabiliwa na ukweli kwamba alikuwa amefanya "nyongeza" za uwongo kwenye vitabu vya Ellen White. Alisema "tulia," wakati wa mkutano wa Biblia wa 1919, kwa sababu yeye "pekee" aliandika neno moja katika "Pambano Kubwa" bila EGW kujua ili taarifa kutoka kwa EGW iwe "kueleweka zaidi". Hii inathibitisha chanzo ambacho nukuu zingine "zinazoeleweka" katika vitabu vyake zilitoka. Wengi wanafikiri kwamba uwongo kama huo hauwezekani kwa sababu nukuu zote kutoka kwa EGW zimethibitishwa kuwa halisi na mkutano huo, ambao unachukuliwa kuwa "sauti ya Mungu" rasmi.Je, Ellen White alikuwa na mtazamo gani kuhusu hili?

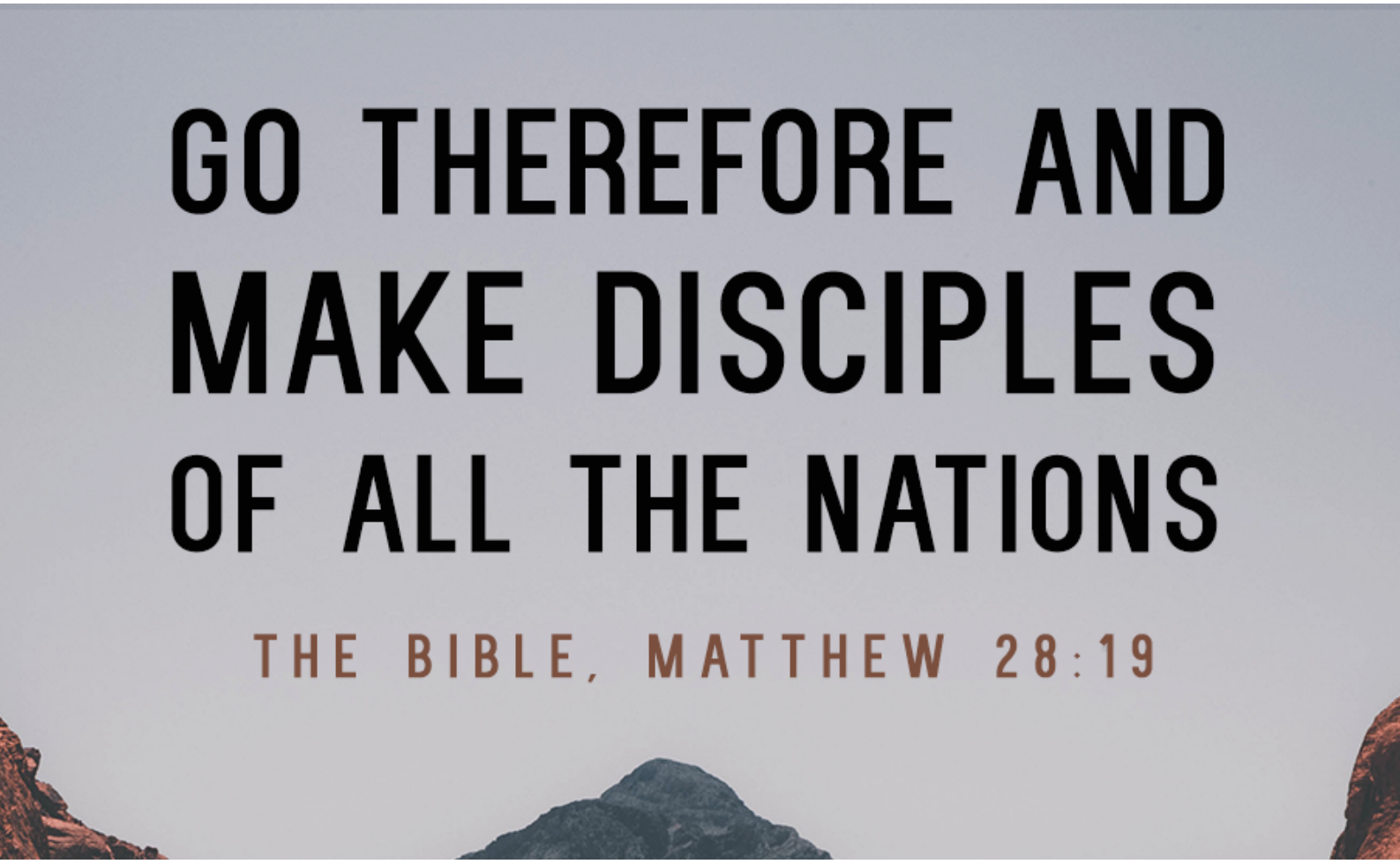
- “Kabla ya **moto kuja na kukifagilia mbali kiwanda cha Review and Herald**, nilikuwa katika dhiki kwa siku nyingi…. Hapo ndipo nilipoona uwakilishi wa hatari, upanga wa moto ukigeuka huku na kule…**Habari iliyofuata ilikuwa kwamba jengo** la Review and Herald lilikuwa limeteketezwa kwa moto, lakini hakuna hata mtu mmoja aliyepoteza maisha. Katika hili Bwana alinena rehema pamoja na hukumu. **Rehema ya Mungu ilichanganyika na hukumu ili kuokoa maisha ya wafanyakazi.”** {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**.“

- "Jambo baya zaidi ambalo lingeweza kufanywa sasa lingekuwa kwa ofisi ya Review and Herald kujengwa tena huko Battle Creek. Njia imefunguliwa kwa hilo kuvunja ushirika wake huko, ushirika na watu wa kilimwengu, ambao unapaswa kuvunjwa. Biashara isiyo na uhalali imekuwa ikiendelezwa, kwa sababu pesa ilizoleta zilihitajika…Jambo hatari limechapishwa moja kwa moja katika ofisi yetu, na ikiwa sehemu fulani ya kazi ilipaswa kucheleweshwa, ilikuwa kazi ya vitabu vyenye mwanga. ya ukweli. Jambo hili lilimchukiza sana Bwana. Wanafunzi walikuwa wakielimishwa katika mafundisho ya uwongo yaliyomo katika jambo lililoletwa. **Na magazeti ya REVIEW na HERALD yalikuwa yakipeleka mafundisho haya ya UONGO kwa ulimwengu**.” {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**.”

- "Hata **hivyo tunasikia** kwamba **sauti ya Mkutano ni sauti ya Mungu**. Kila wakati nimesikia haya, **nimefikiri kwamba ilikuwa karibu kufuru**. Sauti ya Mkutano **inapaswa kuwa sauti ya Mungu, lakini si**…“ {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**…“

52: **Mathayo 28:18-20 inabadilishwa**

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- Yesu akaja, akasema nao, akawaambia, Nimepewa mamlaka yote mbinguni na duniani. **Basi, enendeni, mkawafanye mataifa yote kuwa wanafunzi, mkiwabatiza kwa jina la Baba, na Mwana, na Roho Mtakatifu; na kuwafundisha** kuyashika yote niliyowaamuru ninyi; na tazama, mimi nipo pamoja nanyi siku zote. , hata ukamilifu wa dahari. Amina.” {Mathayo 28:18-20}

Katika kitabu cha Matendo ya Mitume, mwinjili Luka alieleza kauli hiyo hiyo ya Yesu kutoka katika Mathayo 28:19.20. Lakini katika Matendo 1:8 Yesu anatuita kutangaza ukweli wake kwa mataifa yote, bila kutaja ubatizo katika jina la Utatu:

- "Lakini mtapokea nguvu, akiisha kuwajilia juu yenu Roho Mtakatifu; **nanyi mtakuwa mashahidi wangu katika Yerusalemu**, na katika **Uyahudi wote, na Samaria, na hata mwisho wa nchi."** {Mdo. 1:8}

Kwa nini tofauti hii ipo? Kwa sababu aya hii (Mathayo 28:18-20) ilibadilishwa katika mwaka wa 325 BK ili kuunga mkono na kuanzisha fundisho la Utatu. Tunajua mambo yafuatayo: fundisho la Utatu lilikuwa msingi wa dini nyingi za kipagani pamoja na "maisha baada ya kifo". Wakati wa baraza la Nicea mwaka wa 325 BK, Mfalme Constantine aliamuru kwamba Biblia ya kiekumene ikusanywe ili kuunganisha wapagani na Wakristo. Alikabidhi kazi hii kwa Askofu mkuu Eusebius wa Kaisaria, ambaye alitekeleza yale ambayo Askofu Origen alijaribu hapo awali lakini bila mafanikio. Inafurahisha, Askofu Eusebius alinukuu aya hiyo hapo juu kwa njia tofauti mara 17 katika kazi zake kabla ya Nicea:

- “Hakika hakuna hata mmoja ila Mwokozi wetu wa pekee amefanya hivi, wakati, baada ya ushindi wake juu ya kifo, alizungumza neno kwa wafuasi wake, na kulitimiza kwa tukio hilo, akiwaambia, “**Nendeni mkafanye mataifa yote kuwa wanafunzi kwa jina langu**.” {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**.”

- "Lakini wakati wanafunzi wa Yesu walikuwa na uwezekano mkubwa wa kusema hivi, au kufikiria hivyo, Bwana alisuluhisha shida zao, kwa kuongeza kifungu kimoja cha maneno, akisema walipaswa kushinda **"Katika JINA LANGU."** Na nguvu ya jina lake kuwa kuu sana, hata mtume anasema: “Mungu amempa Jina lile lipitalo kila jina, ili kwa jina la Yesu kila goti lipigwe, la vitu vya mbinguni, na vya duniani, na vitu vilivyo chini ya nchi,” alionyesha wema wa nguvu katika Jina Lake iliyofichwa kutoka kwa umati alipowaambia wanafunzi Wake: “**Enendeni, mkawafanye mataifa yote kuwa wanafunzi katika Jina Langu**.” Pia anatabiri kwa usahihi zaidi wakati ujao Anaposema: “Kwa maana lazima Injili hii ihubiriwe kwanza katika ulimwengu wote, kuwa ushuhuda kwa mataifa yote.” {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.”

- “Ambaye aliwaambia:´**Fanyeni mataifa yote kuwa wanafunzi kwa Jina Langu**.´” {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**.”

- "Kwa kutegemea uweza wa Kristo, aliyewaambia, **Enendeni, mkawafanye mataifa yote kuwa wanafunzi kwa jina langu**.“ {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**.”

- “Kwa neno na sauti moja, Aliwaambia wanafunzi Wake: “**Enendeni, mkawafanye mataifa yote kuwa wanafunzi kwa Jina Langu, na kuwafundisha kushika yote niliyowaamuru ninyi**” {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**.”



Haishangazi kwamba, baada ya kuanzishwa kwa Utatu katika mwaka wa 325, Eusebius alibadilisha ghafula namna ya mistari hiyo, na kutumia toleo la sasa la mistari hiyo katika maandishi yake. Biblia nzima inajua ubatizo tu 'katika jina la Yesu'. Kwa hakika Biblia ya kweli haijipingi, na Mathayo 28:19 inapingana moja kwa moja na mistari mingine yote. Huu ndio ushahidi wenye nguvu zaidi wa uwongo. Moja ni digrii 180 tofauti na wengine, na haiwezekani kuwa na zote mbili kwa wakati mmoja. Mungu kamwe hajipingi!

- “Waliposikia hayo, **wakabatizwa katika Jina la Bwana Yesu**.” {Matendo 19:5}

- “Lakini walipomwamini Filipo, akihubiri habari njema za ufalme wa Mungu, **na Jina la Yesu Kristo, wakabatizwa**, wanaume na wanawake.´” {Matendo 8:12}

- “Kwa maana bado hajawashukia hata mmoja wao, bali **walibatizwa tu katika Jina la Bwana Yesu**.“ {Matendo 8:16}

- "Akaamuru **wabatizwe kwa Jina la Bwana**.“ {Matendo 10:48}

- “Kwa maana ninyi nyote **mliobatizwa katika Kristo, mmemvaa Kristo**.” (Wagalatia 3:27).

Je, sisi huita jina la nani wakati wa ubatizo ili kuoshwa kutoka katika dhambi? Utatu?

- “Petro akawaambia, Tubuni, **mkabatizwe** kila mmoja **kwa jina lake Yesu Kristo,** mpate ondoleo la dhambi zenu, nanyi mtapokea kipawa cha Roho Mtakatifu.” {Matendo 2:38}

- "Na sasa, kwa nini unakawia? Simama, **ubatizwe, ukaoshwe dhambi zako, ukiliitia jina la Bwana**.” {Matendo 22:16}

Je, kuna jina lingine lolote chini ya mbingu zaidi ya la Yesu ambalo tunapaswa kuokolewa kwalo?

- “Aaminiye na kubatizwa ataokoka, asiyeamini, atahukumiwa.“ Marko 16:16 .

Wanatheolojia wengi wanadai kwamba ubatizo unapaswa kuwa katika jina la Utatu. Kwa hakika, ubatizo na kuzamishwa ndani ya maji ni ishara ya kifo chake (na si cha utatu), kulazwa kwake kaburini, na kufufuka kwake. YESU PEKEE alikufa, na kupitia ubatizo, tunaonyesha kwamba tunakubali dhabihu yake kwa ajili yetu na hivyo kuwa Wakristo.

- Kuzamishwa ndani ya maji kunaashiria kifo cha Yesu msalabani

- Kukaa kwa muda mfupi ndani ya maji kunaashiria wakati wa Yesu kaburini

- Kutoka majini kunaashiria kufufuka kwa Yesu

Mtume Paulo anasisitiza waziwazi kwamba ubatizo ni katika jina la Yesu pekee na kwamba hii inahusiana moja kwa moja na dhabihu ya Yesu Msalabani:

- “Je**, Kristo amegawanyika? Paulo alisulubishwa kwa ajili yenu?** au **mlibatizwa kwa jina la Paulo**? {1 Wakorintho 1:13}

- “Hamjui ya kuwa sisi sote **tuliobatizwa katika Kristo Yesu tulibatizwa katika mauti yake?** Basi tulizikwa pamoja naye kwa njia ya ubatizo **katika mauti yake**, kusudi kama Kristo **alivyofufuka katika** wafu kwa utukufu wa Baba, vivyo hivyo na sisi tuenende katika upya wa uzima.” {Warumi 6:3}

- “**Mlizikwa pamoja naye katika ubatizo;** na katika huo mkafufuliwa **pamoja naye**, kwa imani ya utendaji wake Mungu aliyemfufua katika wafu.” {Wakolosai 2:12}

Ifuatayo ni sehemu ya sehemu ya MSS ya Shem Tob ya Injili ya Mathayo ya Kiebrania, sura ya 28, ambayo inatoka kwa kitabu cha Dk. George Howard, mtaalamu wa lugha ya Kiebrania. Asili ya hati hii iko katika Seminari ya Teolojia ya Kiyahudi ya Amerika huko New York Injili hii iliokolewa na Waebrania wakati wa karne ya kwanza na iligunduliwa katika karne ya 14. Katika karne ya 14, hakukuwa na mazungumzo ya Utatu! Na katika hati hii ya kale ya awali ya Injili, Mathayo 28:19, hakuna namna ya ubatizo wa utatu, hakuna tamko lolote la Yesu katika suala hili. Mathayo aliandika Injili yake kwa Kiebrania na si kwa Kigiriki, kama wanatheolojia wengi wanavyodai leo:

- "**Mathayo** pia alitoa Injili **iliyoandikwa** kati ya **Waebrania katika lahaja yao wenyewe wakati Petro na Paulo** walikuwa wakihub "**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." {Irenaeus in the second century: Adv. Haer. 3.1.1}

[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. Walipokuwa wakienda Yesu akawatangulia akisema, Jina liwakomboe. Wakamkaribia, wakamsujudia, na kumsujudia

10. Ndipo Yesu akawaambia, Msiogope; waambie ndugu zangu waende Galilaya na huko wataniona

11. Walipokuwa wakienda, baadhi ya walinzi waliingia mjini, wakawaeleza wakuu wa makuhani mambo yote yaliyotukia

12. Wakakutana pamoja na wazee wa watu kwa shauri. Kisha wakawapa wapanda farasi fedha nyingi

13. akawaambia, Semeni kwamba wanafunzi wake walikuja usiku wakamwiba mkiwa mmelala

14. Hilo likisikizwa na Pilato, tutamwambia akuache peke yako

15. Wakazitwaa zile fedha, wakasema kama walivyowaagiza. Hili ndilo neno lililofichwa kati ya Wayahudi hata leo

16. Baada ya hayo, wanafunzi wake kumi na wawili walipofika Galilaya, aliwatokea mlimani ambako walikuwa wamesali

17. Walipomwona walimsujudia, lakini wapo miongoni mwao waliokuwa na shaka naye

18. Yesu akawakaribia, akawaambia, "Nimepewa mamlaka yote mbinguni na duniani“

19. Nenda

20. na (kuwafundisha) kuyafanya yote niliyokuamuru wewe milele

Jambo hilo hilo pia limeelezwa katika tafsiri nyingine 3 za Biblia:

- “Kisha Yesu akaja kwao, akasema nao, akisema, Nimepewa mamlaka yote mbinguni na duniani. Kwa hiyo, enendeni mkafanye wanafunzi katika mataifa yote **KWA JINA LANGU**, na kuwafundisha kuyashika yote niliyowaamuru ninyi. Na [Tazama!] nitakuwa pamoja nanyi kila siku hata ukamilifu wa dahari.” {Mathayo 28:18-20} {Matthew 28:18-20} **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.“

- “Yesu akakaribia, akawaambia, Nimepewa mamlaka yote mbinguni na duniani; **mimi nipo** pamoja nanyi kila siku hadi utimilifu wa nyakati.“ {Mathayo 28:18-20} {Matthew 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!“

- "Yeshua [Mungu ni Wokovu] akawakaribia na kuwaambia: "Nimepewa mamlaka yote mbinguni na duniani". “Nendeni mkawafanye mataifa yote kuwa wanafunzi, waliamini **JINA LANGU**” “na kuwafundisha kuyashika maneno yote niliyowaamuru ninyi hata milele.” {Mathayo 28:18-20} {Matthew 28:18-20} **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”

Biblia ya leo inasema kwamba mitume waende na wote wabatize kwa jina la Baba, Mwana na Roho Mtakatifu, jambo ambalo ni mkanganyiko wa sehemu nyingine ya Agano Jipya, ambapo mitume wote walibatizwa kwa jina la Yesu pekee!

Biblia ya kweli haiwezi kamwe kujipinga yenyewe!

Kanisa Katoliki, ambalo lilitangaza kwa kiburi badiliko katika Sabato, linathibitisha yenyewe kwamba lilibadilisha Mathayo 28:19:

- “Namna **ya msingi ya ukiri** wetu wa imani (Mathayo 28:19) **ilichukua sura wakati wa karne ya pili na ya tatu kuhusiana na sherehe ya ubatizo**. Kwa kadiri mahali ilipotoka, andiko (Mathayo 28:19) **lilitoka katika jiji la Rumi**.” {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**.”

- “**Mfumo wa ubatizo ulibadilishwa kutoka kwa jina la Yesu Kristo hadi kwa maneno Baba, Mwana, na Roho Mtakatifu na Kanisa Katoliki katika karne ya pili**.” {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**.“

- “Vifungu katika Matendo na Nyaraka za Mtakatifu Paulo. Vifungu hivi **vinaonekana kuelekeza kwenye namna ya kwanza kabisa ya ubatizo katika jina la Bwana."** Pia, tunaona. **"**Je, inawezekana kupatanisha ukweli huu na imani kwamba Kristo **aliwaamuru wanafunzi wake kubatiza katika umbo la utatu?** Ikiwa Kristo angetoa amri kama hiyo, inahimizwa, Kanisa la Mitume lingemfuata, na tunapaswa kuwa na dalili fulani ya utii huo katika Agano Jipya. **Hakuna ufuatiliaji kama huo unaweza** kupatikana. Ufafanuzi pekee wa ukimya huu**, kulingana na maoni ya kupinga mapokeo, ni hii fomula fupi ya Kikristo ya Kikristo (Jina la Yesu) ilikuwa (ya) asilia,** na fomula ndefu ya utatu ilikuwa maendeleo ya baadaye.” {The Catholic University of America in Washington. , D. C. 1923, Masomo ya Agano Jipya Namba 5: Amri ya Bwana ya Kubatiza Uchunguzi wa Kihistoria. Na Bernard Henry Cuneo, ukurasa wa 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**.“

Licha ya ukweli huu usioweza kushindwa, wabeba silaha wa fundisho la Utatu wanaonyesha kazi za Tertullian (160-220 BK) kutoka Carthage, ambaye aliandika juu ya Utatu mapema zaidi kuliko baraza la Nicaea (325 BK) lilivyotokea. Je, hii inamaanisha kwamba ikiwa mtu aliandika imani yake kabla ya kuanzishwa kwa fundisho hilo, mafundisho hayo yanapaswa kuwa ya kweli? Kulingana na mbinu hiyo, miaka mia chache baadaye, mtu fulani angeweza kuthibitisha kwa vitabu vya Dk. Kellogg, kwamba tumeamini asili ya Mashariki ya Mbali ya Roho Mtakatifu, au kwamba Apocrypha ni ya kuaminika. Lakini Ukengeufu unapotokea, daima huanza katika duara ndogo na kuenea polepole zaidi na zaidi kwa umati mkubwa. Ikiwa kweli Tertullian aliwakilisha imani ya wakati huo, kwa nini wengi wa maaskofu (Waarian) katika Nisea walikataa Utatu?

Mafundisho ya Arian yanapotoshwa kwa kudai kwamba Yesu hatambuliwi kuwa ni Mungu, jambo ambalo ni uwongo. Mafundisho ya kweli ya Arian yanakataa Utatu pekee! Waanzilishi wote wa zamani wa Waadventista, akiwemo Ellen White, walikuwa Waarian (wa nusu). Kwa nini Utatu lazima uanzishwe katika mwaka wa 381 BK, ikiwa tayari ulikuwa ni sehemu ya imani ya Kikristo? Kwa nini Prof. Prescott hakuweza kuanzisha Utatu pamoja na viongozi wakuu wa Kongamano Kuu mwaka wa 1919? Kwa nini upinzani uliodhamiriwa, ikiwa sisi, kama kanisa, tulikuwa tumeamini Utatu kwa muda? Leo inasemekana kwamba James White, anayejulikana kama MPINGA MKUU wa Fundisho la Utatu, alitumia toleo la kisasa la mstari wakati wa ubatizo, bila upinzani wowote kutoka kwa EGW. Ikiwa huo ungekuwa ukweli, ingemaanisha kwamba James White aliamini katika Mungu Mmoja, lakini angetenda kinyume! Je, tuna ushahidi wa kuaminika leo kwamba Waadventista walibatizwa kweli kwa jina la Utatu kabla ya EGW kupoteza ushawishi wake kwa kanisa katika 1888?

Ellen White aliandika nini kuhusu ubatizo? Inapaswa kuwa katika jina la nani?

- “Lakini kwa nuru iliyo wazi zaidi, walimkubali Kristo kwa furaha kama Mkombozi wao, na kwa hatua hii ya mapema kukaja mabadiliko katika wajibu wao. Walipopokea imani safi zaidi, kulikuwa na mabadiliko yanayolingana katika maisha yao. Kwa ishara ya mabadiliko haya, na kama utambuzi wa imani yao katika Kristo, **walibatizwa tena katika jina la 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**.“

- “Baada ya udhihirisho wa ajabu wa Roho Mtakatifu katika Siku ya Pentekoste, Petro aliwahimiza watu watubu na **kubatizwa katika jina la Kristo**, kwa ajili ya ondoleo la dhambi zao.” {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 Christ**, for the remission of their sins.“

Basi, inakuwaje kwamba kuna baadhi ya nukuu kutoka kwa EGW zinazoelezea ubatizo “katika jina la Baba, Mwana, na Roho Mtakatifu”? Vyovyote vile, haya yangepinga manukuu yaliyotangulia, pamoja na Biblia nzima. Kuna ushahidi wa kutosha wa ni nukuu ngapi ziliondolewa kwenye vitabu vyake na ni ngapi zililetwa na watumishi waliopenyezwa kutoka upande mwingine. Hata hivyo, hatupaswi kuvunjika moyo na kukataa Biblia na Roho ya Unabii. Kigezo rahisi zaidi kwetu kuweza kutofautisha ikiwa mstari au nukuu ni ya asili au la ni kupitia maombi ili kuona ikiwa inapatana na Biblia nzima au Roho ya Unabii, au inafundisha kitu ambacho ni kinyume cha digrii 180. Ellen White pia alitangaza kwamba maandishi yake yatashambuliwa:

- “Ujenzi wowote **mbaya unaoweza kuwekwa juu** ya ushuhuda wangu na wale wanaodai kuwa waadilifu, lakini hawamjui Mungu, nitasonga mbele kwa unyenyekevu na kazi yangu.” {Ellen White: SM1, p.73} {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>Mkusanyiko wa Ushahidi Dhidi ya Maneno ya kisasa ya Mathayo 28:19:</u>

The Encyclopedia of Religion and Ethics:

- “Mathayo 28:19: Ni sehemu kuu ya ushahidi kwa mtazamo wa kimapokeo (wa Utatu). Kama isingekuwa na ubishi, hii bila shaka ingeamua, lakini uaminifu wake unapingwa kwa misingi ya uhakiki wa maandishi, uhakiki wa kifasihi, na ukosoaji wa kihistoria. Ensaiklopidia hiyohiyo inaeleza zaidi kwamba: “Ufafanuzi wa wazi wa ukimya wa Agano Jipya juu ya jina la utatu, na matumizi ya fomula nyingine (JINA LA YESU) katika Matendo na Paulo, ni kwamba fomula hii nyingine ilikuwa ya awali, na utatu. **Formula ni nyongeza ya baadaye**.“ “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:

- “Amri ya ubatizo katika mfumo wake wa Mathayo 28:19 haiwezi kuwa chimbuko la kihistoria la ubatizo wa Kikristo. Angalau, ni lazima ichukuliwe kwamba maandishi hayo yamepitishwa kwa namna iliyopanuliwa na kanisa [Katoliki].**"** “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."

The Tyndale New Testament Commentaries, I, 275:

- “Mara nyingi inathibitishwa kwamba maneno katika jina la Baba, na la Mwana, na la Roho Mtakatifu sio ipsissima verba [maneno halisi] ya Yesu, bali. .. nyongeza ya kiliturujia baadaye.**"** “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."

Wilhelm Bousset, Kyrios Christianity, page 295:

- “Ushuhuda wa usambazaji mpana wa kanuni rahisi ya ubatizo [katika Jina la Yesu] hadi karne ya pili ni mkubwa sana hata katika Mathayo 28:19, kanuni ya Utatu ilikuwa baadaye. kuingizwa.**"** “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."

The Catholic Encyclopedia, II, page 263:

- "Mfumo wa ubatizo ulibadilishwa kutoka kwa jina la Yesu Kristo hadi kwa maneno Baba, Mwana, na Roho Mtakatifu na Kanisa Katoliki katika karne ya pili." "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."

Hastings Dictionary of the Bible 1963, page 1015:

- "Utatu.-...hauonyeshwi kwa mantiki au kwa uthibitisho wa Maandiko,...Neno Trias lilitumiwa kwa mara ya kwanza na Theophilus wa Antiokia (c AD 180),.. .(Neno Utatu) halipatikani katika Maandiko..." "Nakala kuu ya Utatu katika Agano Jipya ni fomula ya ubatizo katika Mt 28:19...Msemo huu wa marehemu baada ya ufufuo, haupatikani katika Injili nyingine yoyote au mahali pengine popote. katika Agano Jipya, imetazamwa na baadhi ya wasomi kama tafsiri ya Mathayo. Pia imedokezwa kwamba wazo la kufanya wanafunzi linaendelezwa katika kuwafundisha, hivi kwamba rejezo la kuingilia kati la ubatizo pamoja na fomula yalo ya Utatu labda lilikuwa ni kichocheo cha baadaye katika msemo huo. Hatimaye, namna ya Eusebius ya maandishi (ya kale) ("katika jina langu" badala ya jina la Utatu) imekuwa na watetezi fulani. (Ijapokuwa kanuni ya Utatu sasa inapatikana katika kitabu cha kisasa cha Mathayo), hilo halihakikishi chanzo chake katika fundisho la kihistoria la Yesu. Bila shaka ni bora kuona kanuni ya (Wautatu) kama inayotokana na Wakristo wa awali (Wakatoliki), labda Wasiria au Wapalestina, matumizi ya ubatizo (taz Didache 7:1-4), na kama muhtasari mfupi wa mafundisho ya Kanisa (Katoliki) kuhusu. Mungu, Kristo na Roho…" "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:

- "Huenda kanuni hii, (Utatu Mathayo 28:19) kwa kadiri ukamilifu wa usemi wayo inavyohusika, ni onyesho la matumizi ya kiliturujia (yaliyofanywa na Mwanadamu). ilianzishwa baadaye katika jumuiya ya awali (ya Kikatoliki). Itakumbukwa kwamba Matendo ya Mitume inazungumza juu ya ubatizo "katika jina la 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 page 435:

- "Yesu, hata hivyo, hangeweza kuwapa wanafunzi Wake utaratibu huu wa Utatu wa ubatizo baada ya kufufuka Kwake; kwa maana Agano Jipya linajua ubatizo mmoja tu katika jina la Yesu (Mdo. 2:38; 8:16; 10:43; 19:5; Gal. 3:27; Rum. 6:3; 1Kor. 1:13- 12.15), ambayo bado inatokea hata katika karne ya pili na ya tatu, wakati fomula ya Utatu inatokea tu katika Mt. 28:19, na kisha tena (katika) Didache 7:1 na Justin, Apol. 1:61...Mwishowe, tabia ya kiliturujia dhahiri ya fomula...ni ya ajabu; haikuwa njia ya Yesu kutengeneza fomula kama hizo... **uhalisi rasmi wa Mt. 28:19 lazima ipingwe**..."**"**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**..."

The International Standard Bible Encyclopedia, Vol. 4, page 2637, under "Baptism," says:

- "Mathayo 28:19 haswa hutangaza tu hali ya baadaye ya kikanisa, kwamba ulimwengu wake wa ulimwengu wote ni kinyume na ukweli wa historia ya mapema ya Kikristo, na muundo wake wa Utatu (ni) mgeni kwa kinywa cha 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."

New Revised Standard Version says this about Matthew 28:19:

- “Wakosoaji wa kisasa wanadai kwamba kanuni hii inahusishwa kwa uwongo na Yesu na kwamba inawakilisha mapokeo ya kanisa la baadaye (Katoliki), kwa kuwa hakuna mahali popote katika kitabu cha Matendo (au kitabu kingine chochote cha Biblia).) ni ubatizo unaofanywa kwa jina la Utatu…” “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..."

James Moffett's New Testament Translation:

- “Katika kielezi-chini kwenye ukurasa wa 64 kuhusu Mathayo 28:19 anatoa kauli hii: “Huenda ikawa kwamba fomula hii (ya Utatu), kwa kadiri ukamilifu wa usemi wake unavyohusika, ni onyesho la matumizi ya kiliturujia (ya Kikatoliki) yaliyoanzishwa baadaye katika jumuiya ya awali (ya Kikatoliki), Itakumbukwa kwamba Matendo ya Mitume inazungumza kuhusu kubatiza “katika jina la Yesu, taz. Matendo 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:

- "Wasomi wote isipokuwa wahafidhina zaidi **wanakubali kwamba angalau sehemu ya mwisho ya amri** hii [sehemu ya Utatu ya Mathayo 28. :19] iliingizwa baadaye [Wautatu] haipatikani popote katika **Agano Jipya, na tunajua kutokana na ushahidi pekee unaopatikana [katika Agano Jipya]** kwamba Kanisa la kwanza kabisa halikubatiza watu kwa kutumia maneno haya ("katika Agano Jipya). kwa jina la Baba, na la Mwana, na la Roho Mtakatifu) ubatizo ulikuwa wa “katika” au “katika” jina la Yesu pekee. kisha ikapanuliwa [kubadilishwa] kufanya kazi katika fundisho la [baadaye la Utatu wa Kikatoliki] Kwa kweli, maoni ya kwanza yaliyotolewa na wasomi wachambuzi wa Ujerumani pamoja na Waunitariani katika karne ya kumi na tisa, yalisemwa kama msimamo unaokubalika wa usomi wa msingi kwa muda mrefu. zamani kama 1919, wakati ufafanuzi wa Peake ulipochapishwa kwa mara ya kwanza: "Kanisa la siku za kwanza (BK 33) halikushika amri hii ya dunia nzima (ya Utatu), hata kama waliijua. Amri ya kubatiza katika jina la **Utatu [Utatu] ni upanuzi wa kuchelewa wa mafundisho**." "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 Bible Commentary 1919 page 723 - Dr. Peake anaweka wazi kwamba:

- "Amri ya kubatiza katika jina lenye sehemu tatu ni upanuzi wa mafundisho ya marehemu. Badala ya maneno kuwabatiza kwa jina la Baba, na la Mwana, na ya Roho Mtakatifu labda tusome kwa urahisi "**katika Jina Langu.**" "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**."

Kadinali Mkatoliki Joseph Ratzinger anakiri hivi kuhusu asili ya andiko kuu la Utatu la Mathayo 28:19:

- "Namna ya msingi ya ukiri wetu wa imani ilichukua sura wakati wa kipindi cha **karne ya pili** na ya tatu kuhusiana na sherehe ya ubatizo. Kwa kadiri mahali pa asili inavyohusika, maandishi (Mathayo 28:19) yalitoka **kwenye mji wa 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 (Matthew 28:19) **came from the city of Rome**."

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 la kurasa 335-337:

- "Kuna mashaka kidogo kuhusu asili ya kisakramenti ya ubatizo kufikia katikati ya karne ya kwanza katika miduara inayowakilishwa na Nyaraka za Paulo, na ni jambo lisilopingika katika karne ya pili. ifuatiliwe nyuma kwa Yesu, na ikiwa sivyo ni nuru gani inayotupwa juu ya historia yake kwa uchanganuzi wa Injili na Matendo ya Mithali.Kulingana na mafundisho ya Kikatoliki, ubatizo (wa Utatu wa kimapokeo) ulianzishwa na Yesu Ni rahisi kuona jinsi hii ilivyokuwa muhimu kwa ajili ya imani ya kuzaliwa upya kisakramenti, daima walikuwa taasisi ya Bwana wa ibada, na kwa wao tu, walikuwa faida yake isiyo ya kawaida kupatikana kwa waaminifu katika tatizo la Injili ziko wazi kama vile kutowezekana kwa fundisho hili ni kutokuwepo kwa kutajwa kwa ubatizo wa Kikristo katika Marko, Q, au Injili ya tatu, na hali ya kutiliwa shaka ya akaunti ya taasisi yake. katika Mathayo 28:19: "Enendeni ulimwenguni mwote, mkawafanye mataifa yote kuwa wanafunzi, mkiwabatiza kwa jina la Baba, na la Mwana, na la Roho Mtakatifu." inapaswa kuzingatiwa kama sehemu ya maandishi halisi ya Mathayo. Hakuna andiko lingine, kwa hakika, linalopatikana katika hati-mkono zozote zilizopo, katika lugha yoyote, lakini inabishaniwa kwamba Justin Martyr, ingawa alitumia fomula ya utatu, hakuipata katika maandishi yake ya Injili; Hermas inaonekana kutoifahamu; ushahidi wa Didache ni wa kutatanisha, na Eusebius kwa mazoea, ingawa si mara kwa mara, ananukuu kwa namna nyingine, “Enendeni ulimwenguni mwote mkawafanye mataifa yote kuwa wanafunzi kwa Jina Langu.” Hakuna aliyefahamu ukweli wa historia ya maandishi. na ushahidi wa kizalendo unaweza kutilia shaka mwelekeo ungekuwa kuchukua nafasi ya maandishi ya Eusebian (Katika Jina Langu) kwa fomula ya kikanisa (Wautatu wa Kikatoliki) ya ubatizo, ili kwamba uthibitisho wa maandishi” hakika uko upande wa maandishi unaoacha ubatizo. Lakini ni sio lazima kujadili jambo hili kwa urefu, kwa sababu hata kama maandishi ya kawaida (ya Utatu wa kisasa) ya Mathayo 28:19 ni sawa hayawezi kuwakilisha ukweli wa kihistoria. Je, wangebatiza, kama vile Matendo ya Mitume inavyosema kwamba walifanya, na Paulo anaonekana kuthibitisha usemi huo, katika jina la Bwana Yesu kama Bwana Mwenyewe angewaamuru kutumia kanuni ya (Wautatu wa Kikatoliki) ya Kanisa? Katika kila nukta ushahidi wa Matendo ni uthibitisho wa kusadikisha kwamba mapokeo (ya Kikatoliki) yaliyomo katika Mathayo 28:19 ni ya marehemu (yasiyo ya Kimaandiko) na hayana historia. Wala katika injili ya tatu wala katika Matendo hakuna marejeleo yoyote ya (Wautatu Wakatoliki) mapokeo ya Matthaea, wala kutajwa kwa ubatizo wa Kikristo (wa Utatu wa Kikatoliki). Hata hivyo, baadaye kidogo katika simulizi tunapata marejeleo kadhaa ya ubatizo katika maji katika jina la Bwana Yesu kama sehemu ya mazoezi ya Kikristo yanayotambulika (ya Mapema). Kwa hivyo tunakabiliwa na shida ya ibada ya Kikristo, isiyohusishwa moja kwa moja na Yesu, lakini inayochukuliwa kuwa mazoezi ya ulimwengu wote (na asili). Kwamba ilikuwa hivyo inathibitishwa na Nyaraka, lakini mambo ya hacker ya umuhimu yote yamo katika Matendo.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- "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.“

Pia katika kitabu hichohicho kwenye ukurasa wa 336 katika tanbihi namba moja, Profesa Lake afanya ugunduzi wa kustaajabisha katika kile kiitwacho Teaching or Didache:

- "The Didache ina mkanganyiko wa kushangaza, i.e. unaopatikana ndani yake. Kifungu kimoja kinarejelea umuhimu wa ubatizo katika jina la Bwana, ambalo ni Yesu kifungu kingine maarufu kinafundisha Ubatizo wa Utatu. Ziwa linaongeza uwezekano kwamba Didache wa apokrifa au Mwongozo wa Kanisa Katoliki wa mapema pia unaweza kuwa ulihaririwa au kubadilishwa ili kuendeleza fundisho la Utatu la baadaye. Ni ukweli wa kihistoria kwamba Kanisa Katoliki wakati fulani liliwabatiza waongofu wake kwa jina la Yesu lakini baadaye likabadilika na kuwa ubatizo wa Utatu. Katika maelezo halisi ya ubatizo katika Didache fomula ya utatu (Utatu) imetumika; katika maagizo ya Ekaristi (komunio) sharti la kupokelewa ni ubatizo katika jina la Bwana. Ni dhahiri kwamba katika kesi ya maandishi ya karne ya kumi na moja *fomula ya utatu ilikuwa karibu kuingizwa katika maelezo ya ubatizo, wakati fomula isiyo ya kawaida ilikuwa na nafasi ya kukwepa taarifa wakati ilitumiwa kwa bahati mbaya." „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."

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Theology of the New Testament: R. Bultmann, 1951, page 133:

- "Chini ya Kerygma ya Kanisa la Kigiriki na Sakramenti. Ukweli wa kihistoria kwamba mstari wa Mathayo 28:19 ulibadilishwa unakiri waziwazi sana. “Kuhusu ibada ya ubatizo, kwa kawaida ilikamilishwa kama kuoga ambamo yule anayepokea ubatizo alizamisha kabisa, na ikiwezekana katika maji yanayotiririka kama madokezo ya Matendo 8:36, Ebr. 10:22, Barn. 11:11. inaturuhusu tukusanyike, na kama alivyofanya 7:1-3 haswa, kulingana na kifungu cha mwisho, [apokrifa ya Didache ya Kikatoliki] inatosha iwapo maji yatamiminwa mara tatu juu ya kichwa. . Anayebatiza majina juu ya yule anayebatizwa kwa jina la Bwana Yesu Kristo,” baadaye alipanua [kubadilishwa] kwa jina la Baba, Mwana, na Roho Mtakatifu.“ “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."

Mafundisho na Mazoezi katika Kanisa la Awali: Dk. Stuart G. **Hall** 1992, ukurasa wa 20 na 21. Profesa Stuart G. Hall alikuwa Mwenyekiti wa zamani wa Historia ya Kikanisa katika Chuo cha King's College, London Uingereza. Dk. Hall anatoa taarifa ya kweli kwamba Ubatizo wa Utatu wa Kikatoliki haukuwa aina ya asili ya Ubatizo wa Kikristo, bali ubatizo wa asili ulikuwa ni ubatizo wa jina la Yesu.

- "Katika jina la Baba na la Mwana na la Roho Mtakatifu," **ingawa maneno hayo hayakutumiwa, kama yalivyotumiwa baadaye, kama fomula.** Si ubatizo wote uliofaa kanuni hii.” Dk Hall anaendelea kusema: “Iliyojulikana zaidi na labda ya kale zaidi ilikuwa ni ile rahisi, “Katika jina la Bwana **Yesu** au, Yesu Kristo.” Zoezi hili lilijulikana kati ya Marcionites na Orthodox; hakika ni mada ya mabishano huko Roma na Afrika yapata 254, kama trakti isiyojulikana De rebaptismate ("On rebaptism") inavyoonyesha." "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:

- "Vifungu katika Matendo na Nyaraka za Mtakatifu Paulo. Vifungu hivi vinaonekana kuelekeza kwenye namna ya kwanza kabisa kama ubatizo katika jina la Bwana. Pia tunapata. Je, inawezekana kupatanisha ukweli huu na imani kwamba Kristo aliwaamuru wanafunzi wake kubatiza kwa utatu? Kama Kristo angetoa amri kama hiyo, inasisitizwa, Kanisa la Mitume lingemfuata, na tunapaswa kuwa na athari fulani ya hii. utii katika Agano Jipya Hakuna athari kama hiyo inayoweza kupatikana. Maelezo pekee ya ukimya huu, kulingana na mtazamo wa kupinga mapokeo, ni hii fomula fupi ya kristo (Jina la Yesu) **ilikuwa (ya) asili, na fomula ndefu zaidi ya utatu. maendeleo ya baadaye**." "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**.“

A History of The Christian Church 1953 by **Williston Walker** former Professor of Ecclesiastical History at Yale University.

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- "Pamoja na wanafunzi wa kwanza ubatizo kwa ujumla ulikuwa "katika jina la Yesu Kristo." Hakuna kutajwa kwa ubatizo katika jina la Utatu katika Agano Jipya, isipokuwa katika amri inayohusishwa na Kristo katika Mathayo 28:19. ni ya mapema, (lakini si ya awali) hata hivyo ndiyo msingi wa Imani ya Mitume, na zoea lililorekodiwa (*au kuingizwa) katika Mafundisho, (au Didache) na na Justin viongozi wa karne ya tatu wa namna ya awali, na, katika Rumi, angalau, ubatizo katika jina la Kristo ulionekana kuwa halali, ikiwa si wa kawaida, hakika tangu wakati wa Askofu Stefano (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).“

Katika ukurasa wa 61 Profesa na mwanahistoria wa Kanisa Walker, anakashifu asili na kusudi la kweli la Mathayo 28:19:

- “Maandiko haya ndiyo Imani ya Kikatoliki ya Kirumi ya kwanza kutengenezwa na mwanadamu ambayo ilikuwa mfano wa Imani ya Mitume ya Kiapokrifa ya baadaye. Mathayo 28:19 ilivumbuliwa pamoja na Imani ya Mitume wa Kiapokrifa ili kukabiliana na wale wanaoitwa wazushi na Wagnostiki waliobatiza katika jina la Yesu Kristo! Marcion ingawa kwa kiasi fulani alichanganyikiwa katika baadhi ya mafundisho yake bado aliwabatiza waongofu wake njia ya Biblia katika jina la Yesu Kristo. Mathayo 28:19 ni Imani ya kwanza isiyo ya Kibiblia ya Kikatoliki ya Kirumi! Andiko la Kikatoliki la uwongo la Mathayo 28:19 lilibuniwa ili kuunga mkono fundisho jipya zaidi la Utatu, Utatu. Kwa hiyo, Mathayo 28:19 sio "Agizo Kuu la Yesu Kristo." Mathayo 28:19 ni udanganyifu mkuu wa Kikatoliki! Matendo 2:38, Luka 24:47, na 1 Wakorintho 6:11 inatupa maneno na mafundisho ya awali ya Yeshua/Yesu! Je! si ajabu pia kwamba Mathayo 28:19 haipo katika hati za kale za Sinaiticus, Curetonianus na Bobiensis? Ingawa uwezo wa uaskofu na umuhimu wa makanisa ya msingi wa kitume (Katoliki) uliimarishwa sana, mgogoro wa Kinostiki uliona maendeleo yanayolingana ya imani (iliyotengenezwa na mwanadamu isiyo ya uwongo), angalau katika Magharibi. Aina fulani ya mafundisho kabla ya ubatizo ilikuwa ya kawaida katikati ya karne ya pili. Huko Rumi hilo lilisitawisha, yaonekana, kati ya 150 na 175, na pengine kupingana na Dini ya Kinostiki ya Marcionite, kuwa ufafanuzi wa fomula ya ubatizo ya Mathayo 28:19 namna ya mapema zaidi inayojulikana ya ile iitwayo Imani ya Mitume.“ “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.“

Hitimisho:

Ubatizo wa Utatu na andiko la **Mathayo 28:19** kwa hiyo havikutokana na Kanisa la asili lililoanza Yerusalemu karibu mwaka wa 33 BK. Ilikuwa ni uvumbuzi wa baadaye wa Ukatoliki wa Kirumi ambao ulitungwa kabisa kama ushahidi unavyothibitisha kuwa. Wachache sana wanajua kuhusu ukweli huu wa kihistoria.

Hakuna hata mmoja wa wanafunzi aliyebatiza: "katika jina la Baba, na la Mwana, na la Roho Mtakatifu.“ Wanachuoni walionukuu wote wanakubali kwamba haikuwa sehemu ya maandishi asilia bali ni tafsiri

53: 1. Yohana 5:7 inabadilishwa Comma Johanneum

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- "Kwa maana wako **watatu** washuhudiao **mbinguni, Baba, na Neno**, na **Roho Mtakatifu**; na **watatu hawa ni umoja**." {Yohana 5:7}

Wengi huchukulia mstari huu kuwa “uthibitisho” wa fundisho la Utatu, ingawa hata Kanisa Katoliki lililazimika kukiri, kwamba andiko hili liliongezwa baadaye. Vulgate haina maneno haya tangu 1979. Kanisa la SDA pia lililazimishwa kutangaza kuwa ni uwongo:

- “...**Haina thamani na haistahili kutumika**..." {The Seventh Day Adventist Bible Commentary, Vol. 7, p. 675, 1962 edition edition emphasis displied} “...**Is worthless and should not be used** ..."

Somo la Shule ya Sabato ya Waadventista 2009 linasema vivyo hivyo:

- “Katika baadhi ya matoleo ya Biblia maneno “mbinguni: Baba, na Neno, na Roho Mtakatifu; na watatu hawa ni umoja. Na wako watatu washuhudiao duniani” inaonekana katika 1 Yohana 5:7,8. **Shida pekee ni nyongeza ya baadaye, ambayo haipatikani katika maandishi ya asili**.“ {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**.”

- “Kwa maana wako watatu: Mazoezi ya Kiebrania, yanayotegemea Kum. 17:6; 19:5: n.k. ilidai ushuhuda thabiti kutoka kwa Mashahidi wawili au watatu kabla ya hatua kuchukuliwa katika mabishano fulani ya kisheria. Yohana hapa anataja mashahidi watatu wanaounga mkono Uungu wa Bwana wake (1 Yohana 5:5, 6, 8), hivyo kuwahakikishia wasomaji wake kutegemeka kwa taarifa yake. Ushahidi wa kimaandishi unathibitisha (rej. uk. 10) kuachwa kwa kifungu "mbinguni, Baba, na Neno, na Roho Mtakatifu; na watatu hawa ni umoja. Na wako watatu washuhudiao duniani." Matokeo ya usomaji wa mstari wa 7, 8 ni kama ifuatavyo: "kwa watatu washuhudiao, Roho, na Maji, na Damu; na watatu hawa hupatana katika umoja." Kifungu kama kilivyotolewa katika KJV hakiko katika MS ya Kigiriki mapema zaidi ya karne ya 15 na 16. Maneno yaliyobishaniwa yalipata njia yao katika KJV kwa njia ya maandishi ya Kigiriki ya Erasmus (ona Vol. V, p. 141). Inasemekana kwamba Erasmus alijitolea kujumuisha maneno yenye utata katika wosia wake wa Kigiriki ikiwa angeonyeshwa MS mmoja wa Kigiriki ambao ulikuwa nao. Maktaba moja huko Dublin ilitokeza MS (inayojulikana kama 34), na Erasmus alitia kifungu hicho katika maandishi yake. Sasa inaaminika kwamba matoleo ya baadaye ya Vulgate yalipata kifungu hicho kwa kosa la mwandishi ambaye alitia ndani maelezo ya pambizoni katika maandishi ya Biblia aliyokuwa akinakili. Maneno hayo yenye kupingwa yametumiwa sana kuunga mkono fundisho la Utatu, lakini kwa sababu ya uthibitisho mwingi kama huo dhidi ya uasilia wake, uungaji mkono wao hauna thamani na haupaswi kutumiwa. Ijapokuwa yanaonekana katika Vulgate A Catholic Commentary on Holy Scriptures yakiri hivi kwa uwazi kuhusu maneno haya: “Sasa inaaminika kwa ujumla kwamba kifungu hiki, **kinachoitwa Comma Johanneum, ni mng’aro uliopenya ndani ya maandishi ya Kilatini cha Kale na Vulgate kwenye. tarehe ya mapema, lakini ilipata njia yayo katika maandishi ya Kigiriki katika karne ya 15 na 16 tu**.” {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.“

Wanatheolojia wengi wanatafuta sana uthibitisho wa uzushi huu unaoaminika, kwa hoja, kwamba mstari huu ni "sahihi", lakini kanisa letu lina habari zisizo kamili. Biblia ya awali ya Luther ya 1545 haikuwa na maneno haya yasiyo sahihi. ILIONGEZWA baada ya kifo cha Luther mwaka 1581, na kisha kwa bahati mbaya pia kuchukuliwa katika Biblia ya King James mwaka 1611.

Mistari hii inahusu dhabihu ya Yesu na si Utatu.

- “Tena wako watatu **washuhudiao duniani, Roho, na maji, na damu; na watatu hawa hupatana katika umoja**.” {1 Yohana 5:8 (5:7)}

Yohana anarudia jambo lile lile aliloeleza katika Injili:

- "Lakini askari mmoja **alimchoma ubavu kwa mkuki, na mara ikatoka damu na maji."** {Yohana 19:34}

Mwanatheolojia Mkatoliki Desiderius Erasmus von Rotterdam aliingiza hii iliyoelezwa 'Comma Johanneum' katika Agano Jipya, ambayo aliiweka wakfu kwa Papa Leo X, mwaka wa 1516. Inadaiwa kwa sababu "ghafla" maandishi ya "wakimbizi" ya Kigiriki kutoka Constantinople yalionekana. Mbinu za kisayansi zimeonyesha kuwa hati hizi za Minuskel 61-Codex Monforti ni za karne ya 16. Hayo yalikuwa maandishi ya kwanza ya "Kigiriki" na Comma Johanneum katika 1 Yohana 5:7,8. Maandishi mengine yote yenye maudhui kama haya yalionekana baadaye "kwa bahati". Hata hivyo, “toleo” hilo sasa limeondolewa katika karibu matoleo yote ya kisasa ya Biblia baada ya mkazo wa uthibitisho kuwa wenye nguvu sana. 1 Yohana 5:7, ni uwongo mkubwa zaidi kuwahi kutokea. Watafsiri wa Biblia wa Agano Jipya walikuwa na bidii sana kuunga mkono imani yao katika mfumo wa utatu wa Mungu hivi kwamba waliongeza. Hapa kuna kifungu:

- “Kwa maana wako watatu washuhudiao mbinguni, **Baba, na Neno, na Roho Mtakatifu, na watatu hawa ni umoja**.” {1 Yohana 5:7}

Hebu sasa tulete ushahidi kutoka kwa wataalamu. Hebu tuone maoni yao ni nini kuhusu 1 Yohana 5:7… Je, ni mstari halisi au ni uwongo?

Brooke F. Westcott alitoa insha ndefu kuhusu 1 Yohana 5:7 kisha akafanya Muhtasari ufuatao juu yake.

- “**MANENO HAYAPATIKANI:“**

- "Katika MS yoyote huru ya Kigiriki (zaidi ya 180 MSS na Lectionaries 50 zimenukuliwa). Hati zote mbili za marehemu zilizomo bila shaka zimerekebishwa na Vulgate ya Kilatini.“

- "Katika mwandishi yeyote wa kujitegemea wa Kigiriki. Waandishi wachache sana wa Kigiriki wanaotumia maneno hayo walipata ujuzi wao kutoka kwa Kilatini (sio katika Ir Cl.Al Orig Did Athan Bas Greg. Naz Cyr.Al)“

- “Si katika toleo lolote la kale isipokuwa Kilatini; na haikupatikana katika Kilatini cha Kale katika namna zake za awali (Tert Cypr Aug), au (b) katika Vulgate kama ilivyotolewa na Jerome (Codd. Am fuld au (c) kama ilivyorekebishwa na Alcuin (Cod. Vallicell)”

- "Katika Kilatini Baba kabla ya Victor Vitensis au Vigilius Tapsensis (sio katika Tert Cypr Hil Ambr Hier Aug Leo)"

Theodore D. Beacon:

- “Inatambulika kwa ujumla kwamba fundisho la Utatu halifundishwi moja kwa moja katika Biblia, lakini inadaiwa kwamba tunapata humo, likiwa limeelezwa kwa bidii kubwa, vipengele mbalimbali, disjecta membra, kama zinavyoitwa, kutoka. Ambayo fundisho hilo lilijengwa.” “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.”

Jonathan Hill:

- "Itakumbukwa kwamba katika karne ya pili, wanatheolojia wa Kikristo kama vile Justin Martyr walikuwa wametumia wazo la zamani la 'logos' - ambalo lilichukuliwa kutoka kwa falsafa ya kipagani - kujaribu kuelezea uhusiano huu. Kristo alikuwa ni ‘logos’, aina ya Qausi-Mungu anayefanya kazi kama wakala wa Mungu. Hilo lilikuwa msingi wa kusitawisha lile ambalo lingekuwa fundisho la Utatu.” “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.”

Professor Keith Ward:

- “Ilichukua kanisa mamia ya miaka kusitawisha kile tunachofikiria sasa kuwa fundisho la Utatu.” “It took the church hundreds of years to develop what we now think of as the doctrine of the Trinity.”

Bruce Metzger:

- “Miongoni mwa shutuma zilizotolewa kwa Erasmus, mojawapo ya mashtaka mazito zaidi yalionekana kuwa shtaka la Stunica, mmoja wa wahariri wa Ximenes Complutensian Polyglot, kwamba Maandishi yake hayakuwa na sehemu ya sura ya Mwisho ya 1 Yohana, yaani, taarifa ya Utatu kuhusu Utatu. Baba, Neno na Roho Mtakatifu: na watatu hawa ni umoja. Na wako watatu washuhudiao duniani’ (1 Yohana mst.7-8 King James Version). . inaonekana, hati za Kigiriki labda ziliandikwa huko Oxford mnamo 1520 na padri Mfransisko aitwaye Froy (au Roy), ambaye alichukua maneno yenye utata kutoka kwa Kilatini Vulgate… Miongoni mwa maelfu ya hati za Kigiriki za Agano Jipya zilizochunguzwa tangu wakati wa Erasmus tu. wengine watatu wanajulikana kuwa na kifungu hiki cha uwongo Wao ni Greg. 88, hati ya karne ya kumi na mbili ambayo ina koma iliyoandikwa ukingoni katika mkono wa karne ya kumi na saba; Tisch. W 110, ambayo ni nakala ya hati ya karne ya kumi na sita ya Maandiko ya Kigiriki ya Complutensian Polyglot… Comma huenda ilianza kama sehemu ya ufafanuzi wa mafumbo ya mashahidi watatu na inaweza kuwa imeandikwa kama kipato cha pambizo katika Hati ya Kilatini ya 1 Yohana, ilikotoka. ilichukuliwa katika maandishi ya Biblia ya Kilatini ya Kale katika karne ya tano. Kifungu hicho hakionekani katika Hati za Vulgate ya Kilatini kabla ya mwaka wa 800 hivi wa A.D..” “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.”

Pulpit Commentary:

- “Mstari wa 7. – Kwa wale watoao ushahidi ni watatu, na hivyo wanaunda ushuhuda kamili wa kisheria (Kumbukumbu la Torati 17:6; Kumbukumbu la Torati 19:15; Mathayo 18:16; 2 Wakorintho 13:1). Itachukuliwa hapa, bila mjadala, kwamba sehemu iliyobaki ya aya hii na kifungu cha kwanza cha aya ya 8 ni ya uongo. Maneno ambayo hayamo katika hati moja ya maandishi ya maandishi ya Kigiriki, wala laana moja ya Kigiriki mapema zaidi ya karne ya kumi na nne (yale mawili ambayo yana kifungu kinachotafsiriwa kwa wazi kutoka Vulgate), wala hayakunukuliwa na Baba mmoja wa Kigiriki wakati wa pambano la Utatu, wala halipatikani katika mamlaka yoyote hadi mwishoni mwa karne ya tano, haliwezi kuwa la kweli.” “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.”

Henry S. Francis:

- "Fundisho la Utatu nafsi tatu katika Mungu mmoja - lilitungwa na Mtakatifu Augustino.“ “The dogma of the Trinity three persons in one God – was formulated by St. Augustine.”

Ezra Abbott:

- "…**Hapa nitamkumbusha msomaji kwamba Erasmus aliingiza kifungu hicho katika toleo lake la tatu la Agano la Kiyunani mwaka 1522** na Luther alikufa mwaka 1546…. Luther baada ya kunukuu kifungu cha mashahidi watatu wa mbinguni, anasema:- 'Maneno haya hayapatikani katika Biblia za Kigiriki; lakini inaonekana kana kwamba aya hii ilikuwa imeingizwa na Waorthodoksi dhidi ya Waarian….. **Tunaweza kuona hatimaye kwamba wanamatengenezo wengine na marafiki wa Luther kwa** ujumla walikataa kifungu hicho; so Zwingli, Bullinger, Ecolampadius, Bugenhagen (Rickli, ubi supra, pp. 35, 36). Hivyo, pia, kulingana na Kettner (Histpria dicti Johannei… 1 Yohana v. 7 nk., 1713, cap. 13), Melanchthon, Crucigner), Justus Jonas, Forester, Aurogallus. (ona Semler, Hist. U krit. Sammulugun uber 1 Yohana v. 7, 1. 248.) Bugenhagen, kama tulivyoona, ilikuwa ngumu sana dhidi yake; ona Exposito Jona, 1550, iliyonukuliwa na Rickli, uk. 39. Pia iliachwa katika toleo la Kilatini Lililoadhimishwa la Biblia na Leo Judae, Pellicanus, Peter Cholin, Rudolph Gualther, na wengine waliochapishwa huko Zürich mwaka wa 1543. Fol., na kwa kawaida huitwa Biblia ya Zurich au toleo la Tigurina. Ujumbe wa Pembezoni unaelezea sababu ya kukataliwa kwake…. Ili kufuatilia historia ya upotovu huu mkubwa wa Maandishi katika Tafsiri za kisasa, Katekisimu na maungamo ya Imani, hasa katika kanisa la Kigiriki tangu karne ya kumi na sita, na katika matoleo ya kisasa ya baadhi ya matoleo ya kale, kama vile Peshito Syriac, Armenian na Slavonic. **kuvutia na kufundisha, kisaikolojia na kwa umakinifu; lakini hakuna nafasi yake hapa**." "…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."

Edward Gibbon:

- "Nakala ya Kukumbukwa ambayo inathibitisha umoja wa **WATATU** wanaotoa ushahidi mbinguni inashutumiwa na ukimya wa ulimwengu wote wa baba wa Othodoksi, matoleo ya kale na hati za kweli. Ilidaiwa mara ya kwanza na maaskofu wa Kikatoliki Ambao Huneric aliwaita kwenye mkutano wa Carthage. **Ufafanuzi wa mafumbo katika umbo, pengine, wa maelezo ya pambizoni ulivamia maandishi ya Biblia za Kilatini ambazo zilifanywa upya na kusahihishwa katika kipindi cha giza cha karne kumi. Baada ya uvumbuzi wa uchapishaji, wahariri wa Agano la Kiyunani walikubali chuki zao wenyewe, au zile za nyakati; na ulaghai wa wacha Mungu, ambao ulikubaliwa kwa bidii sawa huko Roma na huko Geneva, umeongezeka kwa muda usiojulikana katika kila nchi na kila lugha ya Ulaya ya kisasa**." Ni wazi kabisa kutokana na maelezo yote ya kitaalamu hapo juu kwamba 1 Yohana 5:7 ni uwongo, na hapo mwanzo haikuwa sehemu ya Biblia bali iliongezwa. Hebu sasa tunukuu marejeo na tuone, Utatu ulitoka wapi? Je, Utatu Katika Biblia? Je, muundo wa Utatu - Mungu ulitoka kwa mafundisho ya Yesu au mtu mwingine yaani Mababa wa Kanisa?" "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?

Joseph Priestley:

- “Imeonyeshwa kwamba hakuna fundisho kama lile la Utatu katika Maandiko, lakini sasa nitaongezea kwamba, kama lingepatikana humo, haingewezekana kwa mtu mwenye akili kuamini, kama ilivyo. humaanisha mkanganyiko ambao hakuna miujiza inayoweza kuthibitisha.” “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.”

Hitimisho:

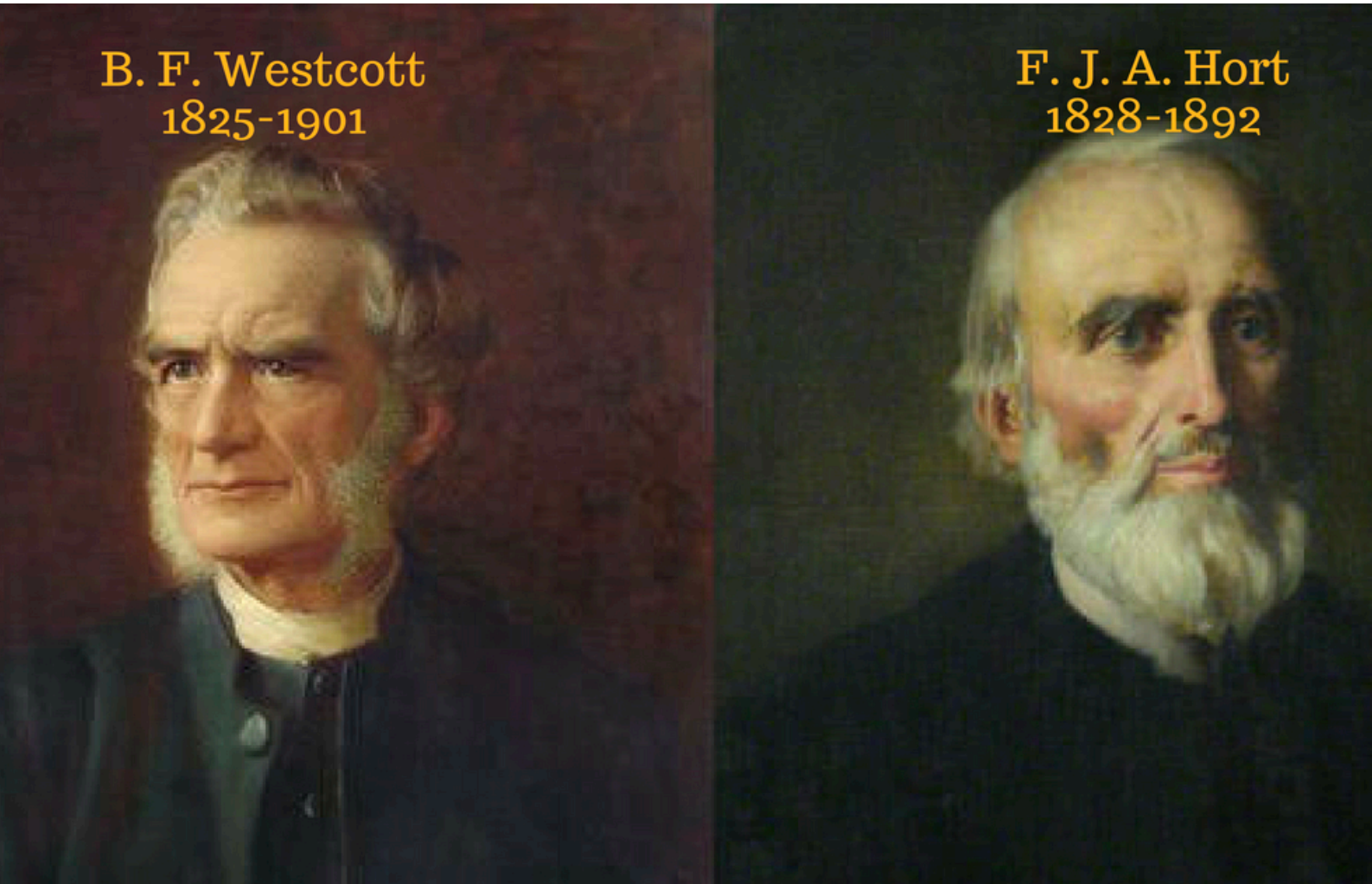
Ushahidi wote ulionukuliwa na wataalamu unathibitisha kwamba 1 Yohana 5:7 ni ulaghai, iliongezwa katika karne ya 1500 na Erasmus. Maneno ambayo yamenukuliwa na KJV kwa 1 Yohana 5:7 hayapatikani katika MSS yoyote ya Kiyunani. Yote katika uthibitisho wote tuliotoa ni kwa niaba yetu kwamba Mathayo 28:19 na 1 Yohana 5:7 si mistari ya kweli. Wakristo wanahitaji kuacha Utatu - Mungu wa Utatu, kwa kuwa Yesu hakuwahi kufundisha fundisho kama hilo.

Mungu hakusema kamwe yeye ni Utatu. Biblia haisemi chochote kuhusu Mungu kuwa “watatu.” Biblia haitaji kamwe chochote kuhusu Mungu kinachorejelewa kuwa “Mtu.” Hatimaye, Biblia haisemi chochote kuhusu “Roho Mtakatifu” kama Mungu. Nitamalizia kwa mistari hii kutoka katika kinywa cha Yesu na kile ambacho Mungu anasema juu yake mwenyewe katika Agano la Kale.

54: Westcott na Hort
Codex Sinaiticus na Codex Vaticanus

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Chanzo cha tafsiri za kisasa zilizodanganywa!



Siku hizi, karibu tafsiri zote za Biblia zimerekebishwa kulingana na uundaji wa Codex Sinaiticus (na Codex Vaticanus). Je, hii inatoka kwa Mungu? Asili ya Codex Sinaiticus ilikuwa jiji la Alexandria, ambalo lilikuwa kituo cha fumbo-kiroho cha Wakristo walioanguka. Maneno mengi yamebadilishwa, ili kukana kwamba Yesu alikuwa Mwana halisi wa Mungu sikuzote. Inashangaza, Codex hii iligunduliwa hivi punde kwenye Mlima Sinai mwaka wa 1844, wakati Mungu alipowainua watu wake wa mwisho duniani na nabii wake Ellen White.

Je! hiyo ilikuwa ni sadfa? Westcott na Hort walisahihisha King James Bible (1881 NT na 1884 AT) na kuchukua mahali pa Textus Receptus kama msingi kupitia Codex Sinaiticus na Codex Vaticanus. Toleo hili lililorekebishwa kutoka 1885 lina jina "Revised Version".. Codex Sinaiticus inatumika leo kama msingi wa karibu tafsiri zote za kisasa za Biblia tangu mwanzo wa karne ya ishirini. Mwanatheolojia Dr. James R. White, mkurugenzi wa Alpha na Omega Ministries, ilieleza mambo yafuatayo kuhusu tafsiri ya Biblia ya Westcott na Hort:

- “Westcott na Hort wanatumia Sinaiticus na Vaticanus kufafanua Agano Jipya, **kazi inayoondoa maandishi yaliyotumiwa katika Biblia ya King James, ambayo baadaye ilijulikana katika masomo ya kisayansi kama 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 eliminates the text used in the King James Bible, later known in scientific studies as the Textus Receptus**."

- “Tunaona kazi ya Westcott na Hort juu ya Agano Jipya la Kigiriki kuwa jambo **kuu la jitihada ya kuondoa** King James Version kutoka **kwenye kiti cha enzi na kuweka mahali pa maandishi ya Kigiriki kama msingi wake 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**."

Je, upotoshaji huo wa Biblia wa Westcott na Hort uliacha matokeo au uvutano wowote? Wikipedia inafafanua vyema zaidi:

- “Halmashauri ya kimataifa iliyotayarisha Agano **Jipya la Kigiriki la Muungano** wa **Vyama vya Biblia haikuchukua tu toleo la Westcott & Hort kuwa msingi wa maandishi**, bali pia ilifuata mbinu yalo.” {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.”

Je, kuna uthibitisho wa kweli kwamba adui ana bidii ili kubadili Biblia? Helena P. Blavatsky, mwanzilishi wa anthroposophists na mtu anayejulikana sana wa kiroho ("bahati mbaya" kutoka wakati wa Ellen White) ameandika waziwazi katika maeneo mengi kwamba "Mungu" wake ni Lucifer. Amefanya mikutano ya kiroho na Wescott na Hort na vile vile na Charles Darwin. Aliandika kwamba Westcott na Hort walikuwa wanafunzi "wa kweli" ambao waliwezesha "makosa" katika Biblia ya King James kuondolewa, na kwamba tafsiri "ya kweli" ya Biblia ingetegemea tu Codex Sinaiticus na Codex Vaticanus, na kwamba huu ungekuwa "ufunuo" kwa karne ya ishirini, ambapo Biblia inaweza hatimaye "kueleweka vyema zaidi" kwa sababu toleo la zamani la Kiprotestanti la KJB "halikuwa "linapatana" na Codex Sinaiticus kutoka Alexandria.

Pia aliandika kwamba ni wachawi tu ndio "walioweza" kuokoa aina ya "kweli" ya Biblia na kwamba tafsiri hii mpya ilikuwa hatimaye imevunja uhusiano na tafsiri ya zamani ya Biblia ya King James. Mojawapo ya Biblia za kwanza zilizotegemea Codex Sinaiticus ilikuwa Elberfelder Bible katika Ujerumani. Kwa sababu hii, Biblia ya Elberfelder haipendekezwi, ingawa maelezo fulani yametafsiriwa kwa usahihi zaidi. Maandishi haya sahihi hupelekea tu msomaji kuona mistari iliyogeuzwa kuwa tafsiri sahihi zaidi. Udanganyifu wa aina hiyo daima umekuwa mbinu za adui. Codex Vaticanus pia inatoka upande mwingine! Na ushawishi wake haupatikani tu katika Biblia ya Kikatoliki. Wanatheolojia wa Waadventista wa siku hizi wanatumia Codex Sinaiticus ya kiroho iliyogunduliwa hivi karibuni kama "uthibitisho" kwamba Yesu "si" mwana halisi.

55: UTATU WA Mbinguni - Watu Watatu HAI?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Udanganyifu:

- “Kuna **WENYE HAI WATATU wa utatu wa mbinguni**; kwa jina la nguvu hizi kuu tatu---Baba, Mwana, na Roho Mtakatifu--wale wanaompokea Kristo kwa imani iliyo hai wanabatizwa, na nguvu hizi zitashirikiana na raia watiifu wa mbinguni katika jitihada zao za kuishi. maisha mapya katika 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 **r**eceive 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…“

Maneno hayo ni uwongo, na shambulio la kukufuru kwa Mungu wa kweli. Wanapingana na aya zote katika ufunuo juu ya muhuri wa Mungu aliye hai ambaye tumeitwa kumwabudu Mungu wa kweli, na kuamua ni muhuri gani tutakubali. Wanatheolojia wa waasi wanajaribu kugeuza muhuri wa Mungu aliye hai (Baba) kuwa muhuri wa "hai" **Utatu kupitia jina "watu** watatu **walio hai"**. **Nani anashikilia jina, Mungu wa pekee**?

Asili:

- “Kwa maana wao wenyewe wanatangaza habari zetu, jinsi kulivyokuwa kuingia kwetu kwenu, na jinsi mlivyomgeukia Mungu, mkaacha sanamu, ili kumtumikia **Mungu ALIYE HAI,** wa kweli; na kumngojea Mwanawe kutoka mbinguni, ambaye alimfufua katika wafu, yaani, Yesu, aliyetuokoa na ghadhabu itakayokuja.” {1. Wathesalonike 1:9.10}

- “…ni **Mungu**, **Mungu wa PEKEE** wa kweli na ALIYE HAI, Ambaye ibada na uchaji wetu unastahiki kwake. ...Acheni kielelezo angavu zaidi ambacho ulimwengu umeona bado kiwe kielelezo chako, badala ya watu wakuu na wenye elimu zaidi wa zama hizi, **wasiomjua Mungu, wala Yesu Kristo ambaye amemtuma. Baba na Mwana pekee ndio wanaopaswa kuinuliwa**.” {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**.”

- “Simoni Petro akajibu, akasema, Wewe ndiwe Kristo, MWANA WA MUNGU ALIYE HAI.” {Mathayo 16:16}

MUHURI wa MUNGU ALIYE HAI ni wa Mungu Baba pekee, na si wa Utatu “hai”! Inaonyesha jina na utambulisho wa Mmiliki wake.

- "Kisha nikaona malaika mwingine akipanda kutoka mashariki, mwenye muhuri ya **Mungu ALIYE HAI**; akawapigia kelele kwa sauti kuu wale malaika wanne, waliopewa kuidhuru nchi na bahari, akisema, Msiudhuru nchi, wala bahari, wala miti, hata tutakapokwisha kuwatia muhuri watumishi wa Mungu wetu katika vipaji vya nyuso zao.” {Ufunuo 7:2.3}

- "Nikatazama, na tazama, Mwana-Kondoo amesimama juu ya mlima Sayuni, na watu mia na arobaini na nne elfu pamoja naye, wenye **JINA la BABA yake limeandikwa katika vipaji vya nyuso zao**." {Ufunuo 14:1} Textus Receptus

Katika tafsiri fulani, ikiongozwa na Kodeksi Sinaiticus, inasema kwamba muhuri wa Mungu unatia ndani pia jina la Yesu, lakini hilo halipatani na Biblia ya awali na sehemu nyinginezo za Ufunuo. Mungu Baba pekee ndiye aliye na muhuri, na Mwanawe Yesu ndiye njia pekee ya kwenda kwa Baba na kwa Muhuri Wake:

- "Yesu akamwambia, Mimi ndimi njia, na kweli, na uzima; **mtu haji kwa Baba, ila kwa njia ya mimi.**" {Yohana 14:6}

Tafsiri mbadala:

Andiko lifuatalo linalenga kuthibitisha kwamba kuna uwongo katika Roho ya Unabii na katika Biblia. Lakini, hata kama hatungekuwa na habari ifuatayo, maandishi na aya nyingine zote zenye utata hazingeweza kutoa uthibitisho wowote kuhusu Utatu. Kwa kutenga maandishi, mtu anaweza kuthibitisha karibu aina yoyote ya uzushi.

Tunajua kwamba maandishi ya Ellen White (Roho ya Unabii) hayawezi, wakati huo huo, kupinga na kuunga mkono Utatu. Kutumia muktadha ndiyo njia pekee ya kutafsiri nukuu zinazochanganya kama nukuu ya "nguvu tatu za mbinguni". Tunazo habari kuhusu upotoshaji, lakini hata kama tungegundua kwamba nukuu hizo ni za asili, bado hatungeweza kudhibitisha fundisho la **Utatu!**

- “Na wamshukuru Mungu kwa rehema zake nyingi na wawe wema wao kwa wao. Wana **Mungu MMOJA** na Mwokozi mmoja; na Roho mmoja—Roho wa Kristo—ataleta umoja katika safu zao.” {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.“

- “**Mungu ni Baba wa Kristo; Kristo ni Mwana wa Mungu**. Kwa Kristo amepewa nafasi iliyotukuka. **Amefanywa sawa na Baba. Mashauri yote ya Mungu yanafunguliwa** kwa Mwanawe.” {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.”

- "**Roho wa Kiungu** ambaye Mkombozi wa ulimwengu aliahidi kutuma, ni uwepo na nguvu za Mungu.“ {Ellen White: ST, November 23, 1891} “The **Divine Spirit** that the world's Redeemer promised to send, is the presence and power of God.”

- “Mashaka yangu yalipungua kidogo nilipojifunza kutoka kwa **kamusi kwamba moja ya maana za utu, ilikuwa Sifa.**” {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**.“

Mungu yuko kila mahali!

Tunaposoma maandiko yote katika muktadha, tunaweza kuhitimisha kwamba Baba ni nguvu, Mwana ni nguvu, na Roho Mtakatifu ni nguvu za Baba na Mwana. Kwa nini Roho, anayetoka kwa Baba na Mwana kama nafsi ya tatu ya mfano, asiwe na nguvu sawa ikiwa yeye ni uwepo wa Baba na Mwana katika Ulimwengu?

- "**Kristo** alitangaza kwamba baada ya kupaa kwake, angetuma kwa kanisa lake, kama zawadi yake ya taji, Msaidizi, ambaye angechukua mahali pake. **Msaidizi huyu ni Roho Mtakatifu,—**nafsi ya maisha YAKE, ufanisi wa kanisa lake, nuru na maisha **ya ulimwengu**. Kwa Roho **WAKE Kristo** anatuma ushawishi wa upatanisho na nguvu inayoondoa dhambi." {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." {Ellen White: RH, 19. May 1904. par. 1}

- "**Kristo huwapa pumzi ya ROHO WAKE, uzima wa maisha yake mwenyewe**. **Roho Mtakatifu** huweka nguvu zake za juu zaidi kufanya kazi katika moyo na akili." {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."

- "Naye akiisha kusema hayo, **akawavuvia, akawaambia, Pokeeni Roho Mtakatifu**." {Yohana 20:22}

Pumzi ya Kristo ni Roho na Uzima Wake, sio Nafsi ya tatu ya Uungu. Tunapomwona Baba na Mwana kama nafsi ya kwanza na ya pili, na nafsi ya tatu kama nguvu zao na uwepo wao wenyewe, tunaweza kutafsiri kwa usahihi "uwezo Tatu kuu mbinguni" na "Utatu wa Mbinguni". Lakini hata hivyo, wanatheolojia wa leo wanachukua nukuu zifuatazo za pekee kutoka kwa Ellen White, na kuanzisha fundisho lao la Utatu:

- "Kuna nafsi **tatu zilizo hai za utatu wa mbinguni;** kwa jina la nguvu hizi kuu tatu---Baba, Mwana, na Roho Mtakatifu--**wale wanaompokea Kristo kwa imani iliyo hai wanabatizwa**, na nguvu hizi zitashirikiana na raia watiifu wa mbinguni katika jitihada zao za kuishi. maisha mapya katika 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."

Je, kauli hii ni ushahidi wa Utatu? Watu watatu walio hai? Huyu mtu wa tatu ni nani? Je, tunafundisha kwamba Roho Mtakatifu ni "nishati isiyo na uhai" inayoenea kila mahali? Kwa sababu Roho Mtakatifu ndiye nafsi ya maisha ya Yesu, lazima iwe hai. Nani anaishi ndani yetu? Baba na Yesu katika uwepo wao kila mahali. Mstari wa Biblia hapa chini unatupa mtazamo mwingine wa kile watatu wa mbinguni ni kweli, na kwamba Roho Mtakatifu, kama nafsi ya tatu, hajitegemei, bali (kwa njia isiyoeleweka kwetu) ni udhihirisho wa Baba na Mwana.

- "Simoni Petro, mtumwa na mtume wa Yesu Kristo, kwa wale waliopata imani sawa na sisi, **yenye thamani, kwa haki ya Mungu na Mwokozi wetu** Yesu Kristo: Neema na amani iongezwe **kwenu katika kumjua Mungu na Yesu, Bwana wetu, kwa** kuwa uweza wake wa Uungu umetukirimia vitu vyote vipasavyo uzima na utauwa, kwa kumjua yeye **aliyetuita kwa utukufu na wema wake; mpate kuwa** washirika wa tabia ya Uungu, mkiokolewa na uharibifu, yaani, katika dunia kwa sababu ya tamaa." {2 Petro 1:1-4}

- "**Kristo anatuambia kwamba Roho Mtakatifu ni Msaidizi**, na Msaidizi ni Roho Mtakatifu, "Roho wa kweli, ambaye Baba atampeleka kwa jina langu. [..] **Hii inarejelea kuwepo kila mahali kwa Roho wa Kristo, anayeitwa Msaidizi." {**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**."

- “**Mwokozi ni Mfariji wetu**. Hivi **nimemthibitisha kuwa Yeye**.” {Ellen White: 8MR, p. 49, 1892} “The **Saviour is our Comforter**. This I have **proved Him to be**.”

Kwa kutumia neno ‘watatu wa mbinguni’ na mafundisho ya Dk. Kellogg, wanatheolojia wengine walianza kuhubiri uzushi kuhusu Mungu “aliyeunganishwa”. William Edwin Boardman alieneza "ukweli" wake kwamba nafsi hizi tatu zilikuwepo "kama Mungu mmoja". Ellen White alikataa kwa uthabiti, akisema kwamba wao ni watatu wa mbinguni na sio watu watatu „waliounganishwa".

Utatu unamaanisha 3 na sio 1. Fundisho hili limefika katika Kanisa la Waadventista kama hatua zaidi ya ukengeufu, kama ilivyoamuliwa katika kikao cha Mkutano Mkuu kuchukua hatua ya imani, kwamba Mungu "mmoja" ana Baba Mwana na Roho Mtakatifu. Wanatheolojia wengine walienda mbali zaidi katika ukengeufu wao na kudai kwamba Baba, Mwana, na Roho Mtakatifu ni Mungu “mmoja” kabisa, ambaye nafsi zake tatu ni aina tofauti tu za udhihirisho WAKE katika mpango wa wokovu. Lakini tunapaswa kukaa katika Biblia. Kuna Mungu mmoja tu, ambaye ana Mwana mmoja halisi. Matumizi ya jina 'Mungu MMOJA' humaanisha Mungu Baba pekee.

56: Mamlaka tatu kuu na za juu zaidi za mbinguni?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Asili:

- "Lakini kwa **kosa la mwanadamu Baba na Mwana walidharauliwa** pia." {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**.”

- "**Mungu na Kristo PEKEE** wanajua roho za wanadamu zimegharimu kiasi gani.” {Ellen White: The Signs of the Times, January 13, **1909**, par. 8} “**God and Christ ALONE know** what the souls of men have cost.“

- "**Baba na Mwana PEKE YAKE watakwezwa**.“ {Ellen White: The Youth’s Instructor, July 7, 1898, par. 2} “The **Father and the Son ALONE** are to be **exalted**.”

- “Sio muhimu kwetu kuweza kufafanua **KILE** ambacho **Roho Mtakatifu** ni. Kristo anatuambia kwamba Roho ndiye Msaidizi, “Roho wa kweli, atokaye kwa Baba.” Imetangazwa waziwazi kuhusu Roho Mtakatifu kwamba, katika kazi Yake ya kuwaongoza wanadamu kwenye kweli yote, “**HATASEMA KWAKE MWENYEWE**. 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." {Ellen White: AA 51.3}

Tunasoma katika maandishi yote ya asili ambayo Baba na Mwana tu ndio wanayo heshima na heshima na kwamba tu wanastahili kuinuliwa kama viongozi wa mbinguni. Tunaweza pia kusoma kwamba Roho Mtakatifu haongei kutoka kwake na kwamba Mungu tu Baba na Mwana ndio wana ufahamu wa ni kiasi gani cha roho za wanadamu zinagharimu. Ikiwa Roho Mtakatifu hana maarifa haya basi hawezi kuwa Kiungu!

Ubaguzi:

- "Jiweke mahali **ambapo nguvu tatu** kuu za mbinguni, Baba, Mwana, na Roho Mtakatifu, zinaweza kuwa ufanisi wako.“ {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.”

- "Tunapaswa kushirikiana na nguvu **tatu za juu zaidi mbinguni**,-Baba, Mwana, na Roho Mtakatifu,-na nguvu hizi zitafanya kazi kupitia sisi, na kutufanya tuwe wafanyikazi pamoja na Mungu.“ {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.”

- "**Utakaso wetu ni kazi ya Baba, Mwana, na Roho Mtakatifu**. Ni utimilifu wa Agano ambalo Mungu amefanya na wale ambao wanajifunga pamoja naye, kusimama pamoja naye, Mwanawe, na Roho wake katika Ushirika Mtakatifu. Umezaliwa mara ya pili? Je! Umekuwa mtu mpya katika Kristo Yesu? **Kisha kushirikiana na nguvu tatu kuu za mbinguni** ambao wanafanya kazi kwa niaba yako." {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.”

Tafsiri mbadala:

Katika maandishi yafuatayo ni dhibitisho la ukweli wa zamani kwa wasomaji wote ambao wanashikilia mtazamo wao kwamba hakuna uwongo wa roho ya unabii au Bibilia. Lakini hata maandishi haya yenye utata au aya, ikilinganishwa na aya zingine na maandishi, haziwezi kutoa ushahidi wowote kwa Utatu. **Kwa kutenganisha maandishi, mtu anaweza kudhibitisha uzushi wowote**. Tunajua kuwa maandishi ya Ellen White (roho ya unabii) hayawezi wakati huo huo kupinga na kuunga mkono Utatu. Hii pia inatuonyesha njia pekee ya kutafsiri maneno kama "nguvu tatu za mbinguni" - kwa kutochukua nukuu nje ya muktadha. Ingawa maandishi haya yalileta ushahidi wa uwongo, tunaweza kuona tena katika maandishi hapa chini, kwamba fundisho la Utatu **halikuweza kudhibitishwa hata ikiwa maandishi haya yalikuwa ya asili**!

Katika kitabu cha mwisho cha Bibilia, Ufunuo, ambao ni, kulingana na wafuasi wa Utatu, Mkutano wa Uelewa wa Ukweli, tunaona maelezo ya 'Yeye (Baba) anakaa kwenye kiti cha enzi, na Mwanakondoo '(ambaye hajakaa kwenye kiti cha enzi). Katika ufunuo, haiwezekani kujua Utatu. Yesu anaelezewa kama mwana -kondoo kusisitiza dhabihu yake kwa ajili yetu. Mawakili wengi wa Utatu hujaribu kuharibu ushahidi wazi, kwa kudai kwamba Utatu unakaa kwenye kiti cha enzi na kwamba mwana -kondoo ni uwakilishi wa dhabihu na sio maelezo ya moja kwa moja ya Yesu! Mafundisho haya hayana maana kabisa kwa sababu katika aya hii Baba na Mwana, wote wanapokea heshima.

- "Na kila kiumbe aliye mbinguni, na duniani, na chini ya dunia, na kama vile ni baharini, na yote yaliyo ndani yao, nilisikia nasema, baraka, na heshima, na utukufu, na nguvu, **Kuwa kwake anayekaa juu ya kiti cha enzi, na kwa mwana -kondoo milele na milele.** " {Ufunuo 5:13}

Ukweli huu upo katika maeneo mengine mengi katika Bibilia, kama vile:

- "Kuna mwili mmoja, na roho moja, hata kama mnaitwa kwa tumaini moja la wito wako; Bwana mmoja (Yesu), imani moja, Ubatizo mmoja, **Mungu mmoja na Baba wa wote, ambaye yuko juu ya yote, na kupitia yote, na ndani yenu nyote**. " {Waefeso 4: 4-6}

Ellen White pia aliandika wazi mnamo 1905 kwamba Roho Mtakatifu sio mtu wa tatu, na akaelezea ni nini nguvu hizi tatu za mbinguni, na nini kitatu cha mbinguni, ambacho sio watatu wa viumbe 3:

- "Wale ambao wanaamini ukweli wanapaswa kukumbuka kuwa wao ni watoto wa Mungu, kwamba wako chini ya mafunzo yake. Wacha wamshukuru Mungu kwa rehema zake nyingi na wawe wema **kwa mwenzake. Wana Mungu mmoja na Mwokozi mmoja; Na Roho mmoja - Roho wa Kristo -** ni kuleta umoja katika safu zao. " {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.”

Ikiwa tutaangalia nukuu zake zaidi, tunaweza kupata uelewa mzuri alimaanisha nini na 'trio ya mbinguni' na kwa 'vikosi vitatu vya juu zaidi mbinguni’:

- "Kuorodheshwa na ubinadamu, **Kristo** hakuweza kuwa katika kila mahali kibinafsi; Kwa hivyo ilikuwa kabisa kwa faida yao kwamba awaache, nenda kwa Baba yake, na atumie **Roho Mtakatifu kuwa mrithi wake duniani. Roho Mtakatifu ni yeye mwenyewe (Yesu), aliyeondolewa juu ya utu wa ubinadamu na huru. Angejiwakilisha kama alivyo katika maeneo yote na Roho wake Mtakatifu, kama mahali alipo**." {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**.”

- "Tunataka **Roho Mtakatifu, ambayo ni Yesu Kristo.**" {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the **Holy Spirit, which is Jesus Christ**.”

Je! Ellen White aliamini ghafla mnamo 1898 kwamba Roho Mtakatifu alikuwa "wa tatu"? Kwa kweli sivyo, kama alivyosema katika nukuu isitoshe kwamba Baba tu na Mwana ndio viumbe vya Kimungu na kwamba wanaonyesha nguvu zao na uwepo wao kupitia Roho wao Mtakatifu.

Ni muhimu kuchukua nukuu hizi na kuzifananisha na nukuu zingine zote na muktadha wao, ili kuzuia makosa kama, kwa mfano, wakati makanisa hutumia hadithi ambayo "roho" ya wafu Samweli inakuja Sauli, "kuthibitisha" maisha baada ya kifo baada ya kifo .

- "Tunapaswa kushirikiana na nguvu **tatu za juu zaidi mbinguni**,-Baba, Mwana, na Roho Mtakatifu,-na nguvu hizi zitafanya kazi kupitia sisi, na kutufanya tuwe wafanyikazi pamoja na Mungu.“ {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.”

- "Jiweke mahali ambapo **nguvu tatu kuu za mbinguni,** Baba, Mwana, na Roho Mtakatifu, zinaweza kuwa ufanisi wako." {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.”

- "Utakaso wetu ni kazi **ya Baba, Mwana, na Roho Mtakatifu**. Ni utimilifu wa Agano ambalo Mungu amefanya na wale ambao wanajifunga pamoja naye, kusimama pamoja naye, Mwanawe, na Roho wake katika Ushirika Mtakatifu. Umezaliwa mara ya pili? Je! Umekuwa mtu mpya katika Kristo Yesu? **Kisha kushirikiana na nguvu tatu kuu za mbinguni** ambao wanafanya kazi kwa niaba yako. " {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."

Nguvu hizo tatu za juu hazijaelezewa, zimeorodheshwa tu. Inasemekana kwamba kuna nguvu tatu kuu mbinguni, bila taarifa moja juu ya muundo wa nguvu hizo tatu. Je! Juu ya Mungu Baba, **Mungu Mwana, na Mungu Roho Mtakatifu**? Tunaweza tu kuelewa swali hili kwa kuzingatia yale ambayo yameandikwa tayari. Ukweli ni kwamba mara tu baada ya kutangaza imani yake ya kitabia, Dk. Kellogg pia alikubali fundisho la Utatu.

Yake aliamini katika watu watatu wa milele, wa usawa wa Kimungu, kama vile Waadventista wengi wanaamini leo! Tunajua kuwa taarifa za Ellen White haziwezi kupinga na kuunga mkono Utatu. Njia pekee ambayo tunaweza kutafsiri usemi "nguvu tatu za mbinguni" na sio kuchukua nukuu yake nje ya muktadha ni kwa kulinganisha nukuu na maandishi yake mengine.

- "Wacha wamshukuru Mungu kwa rehema zake nyingi na wawe wema kwa mwenzake. **Wana Mungu mmoja na Mwokozi mmoja; Na Roho mmoja - Roho wa Kristo -** ni kuleta umoja katika safu zao." {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."

- "**Mungu ndiye Baba wa Kristo; Kristo ni Mwana wa Mungu. Kwa Kristo amepewa msimamo ulioinuliwa**. Amefanywa sawa na baba. Ushauri wote wa Mungu umefunguliwa kwa Mwana wake." {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."

- "**Roho wa Kiungu ambaye Mkombozi wa Ulimwengu** aliahidi kutuma, ni uwepo na nguvu **ya Mungu**." {Ellen White: ST, November 23, 1891} "The **Divine Spirit** that the world's Redeemer promised to send, **is the presence and power of God**."

- "Mashaka yangu yalipungua kidogo nilipojifunza **kutoka kwa kamusi kwamba moja ya maana za utu ni Tabia**." {**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**."

Kwa hivyo, je, Mungu (Baba) hayupo pia? Kwa kuzingatia nukuu zote, tunaweza kuhitimisha kwamba Baba ni nguvu, Mwana ni nguvu, na Roho Mtakatifu ni nguvu za Baba na Mwana.

Na kama tunavyosoma katika kitabu Uinjilisti: Baba ni Mungu, Mwana ni Mungu, na Roho Mtakatifu yuko NDANI ya Mungu! Ikiwa Roho anatoka kwa Baba na Mwana kama nafsi ya tatu ya mfano, je, hapaswi kuwa na nguvu na nguvu sawa, kama uwepo wa kibinafsi wa Baba na Mwana katika Ulimwengu?

- "Kristo alitangaza kwamba baada ya kupaa kwake, angetuma kwa kanisa lake, kama zawadi yake ya taji, mfariji, ambaye angechukua nafasi yake. **Mfariji huyu ni Roho Mtakatifu, - roho ya maisha yake (Yesu),** ufanisi wa kanisa lake, nuru na maisha ya ulimwengu. **Na roho yake Kristo hutuma ushawishi wa upatanisho na nguvu** ambayo huondoa dhambi." {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 huwapa pumzi ya roho yake mwenyewe,** maisha ya maisha yake mwenyewe. Roho Mtakatifu huweka nguvu zake za juu kufanya kazi moyoni na akili." {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."

- "Na wakati alikuwa amesema haya, **aliwapumua,** na kuwaambia, **nipokee Roho Mtakatifu**." {Yohana 20:22}

Pumzi ya Kristo ni roho yake na uzima, sio kiungu cha tatu. Ikiwa tunamchukulia Baba na Mwana kama mtu wa kwanza na wa pili, tunaweza kuwa na tafsiri sahihi ya maneno "nguvu kubwa zaidi mbinguni 'na" trio, ingawa wanatheolojia wa leo wanachukua nukuu zifuatazo kutoka kwa Ellen White, ambayo kwa kutengwa Wawezeshe kuanzisha uzushi wao juu ya Utatu:

- "Kuna **watu watatu walio hai wa watatu wa mbinguni;** Kwa jina la nguvu hizi kuu tatu-Baba, Mwana, na Roho Mtakatifu-wale wanaopokea Kristo kwa imani hai wamebatizwa, na nguvu hizi zitashirikiana na washirika wa mbinguni katika juhudi zao za kuishi Maisha mapya katika 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."

Je! Taarifa hii ni ushahidi wa Utatu? Je! Watu hao watatu wako hai? Mtu huyu wa tatu ni nani? Je! Tunafundisha, kwamba Roho Mtakatifu ni "nguvu iliyokufa" iliyoenea kila mahali? Kwa sababu Roho Mtakatifu ni roho ya maisha ya Yesu, lazima iwe hai. Nani anaishi ndani yetu? Baba na Mwana, kwa uweza wao. Nukuu hapa chini inatuwezesha kuelewa ni nini kitatu cha mbinguni ni nini, na kwamba Roho Mtakatifu, kama mtu wa tatu (utu) sio mtu huru, lakini udhihirisho wa Baba na Mwana.

- "Simoni Petro, mtumwa na mtume wa Yesu Kristo, kwa wale waliopata imani sawa na sisi, kwa haki ya **Mungu (Baba) na Mwokozi wetu Yesu Kristo**: **Neema na amani na ziongezwe kwenu katika ujuzi wa MUNGU,** NA YESU, Bwana wetu, kwa kuwa uweza wake wa Uungu umetukirimia **vitu vyote vipasavyo uzima na utauwa,** kwa kumjua yeye aliyetuita kwa utukufu na wema wake; : ili kwa hao mpate kuwa washirika wa **tabia ya Uungu, mkiokolewa na uharibifu, yaani**, uliomo duniani kwa sababu ya tamaa." {2 Petro 1:1-4}

- "**Kristo anatuambia kwamba ROHO MTAKATIFU ndiye Msaidizi**, na Msaidizi ni Roho Mtakatifu, "Roho wa kweli, ambaye Baba atampeleka kwa jina langu. [..] **Hii inarejelea kuwepo kila mahali kwa ROHO wa KRISTO**, anayeitwa Msaidizi." {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**."

- "**Mwokozi ni Mfariji wetu**. Hivi nimemthibitisha kuwa" {Ellen White: 8MR, p. 49, 1892} "The **Saviour is our Comforter**. This I have proved Him to be."

Kwa kutumia neno 'watatu wa mbinguni' na mafundisho ya Dk. Kellogg, wanatheolojia wengine walianza kuhubiri uzushi kuhusu Mungu "aliyeunganishwa". William Edwin Boardman alieneza "ukweli" wake kwamba nafsi hizi tatu zilikuwepo "kama Mungu mmoja". Ellen White alikataa kwa uthabiti, akisema kwamba wao ni watatu wa mbinguni na sio watu watatu "waliounganishwa". Utatu unamaanisha 3 na sio 1. Fundisho hili limefika katika Kanisa la Waadventista kama hatua nyingine ya ukengeufu, kama ilivyoamuliwa katika kikao cha Mkutano Mkuu kuchukua hatua ya imani, kwamba Mungu "mmoja" ana Baba; Mwana, na Roho Mtakatifu.

57: **Mamlaka Tatu?**

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Asili:

Tunapaswa kushikamana na Biblia. Kuna Mungu mmoja tu, ambaye ana Mwana mmoja halisi. Jina 'Mungu MMOJA' hurejelea katika Biblia pekee Mungu Baba.

- **"Baba na Mwana peke yao watainuliwa."** {Ellen White: The Youth's Instructor, July 7, 1898, par. 2} "**The Father and the Son alone are to be exalted**."

- "Lakini **kwa kosa l**a mwanadamu **Baba na Mwana walidharauliwa pia."** {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**."

- "**Mungu na Kristo pekee wanajua** roho za wanadamu zimegharimu kiasi gani." {Ellen White: The Signs of the Times, January 13, **1909**, par. 8} "**God and Christ alone know** what the souls of men have cost."

- "Sio muhimu kwetu kuweza kufafanua kile ambacho **Roho Mtakatifu** ni. Kristo anatuambia kwamba **Roho ndiye Msaidizi**, "Roho wa kweli, atokaye kwa Baba." Inatangazwa waziwazi kuhusu Roho Mtakatifu kwamba**, katika kazi Yake ya kuwaongoza wanadamu kwenye kweli yote**, "Yeye hatanena kwa habari Yake Mwenyewe." 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."

Tunasoma katika nukuu zote za awali kwamba, ni Baba na Mwana pekee walio na hadhi na heshima ya viongozi wa mbinguni. Pia tunasoma kwamba Roho Mtakatifu hasemi juu yake mwenyewe na kwamba ni Mungu Baba na Mwana pekee anayejua gharama ya nafsi ya mwanadamu. Ukweli kwamba Roho Mtakatifu hajui gharama hii unaonyesha kinyume cha Utu wa Kiungu!

Kuweka Udanganyifu:

Maneno ya uwongo hapa chini yanapingana kabisa na maandishi hapo juu, ambayo yanapingana na maandishi mengine yote kutoka kwa Ellen White. Ni kwa ulinganifu kama huu tu ndipo tunaweza kutambua kuwa mabadiliko haya yalipangwa:

- “**Baba, Mwana, na Roho Mtakatifu, wakuu watatu Watakatifu wa mbinguni**, wametangaza kwamba watawatia watu nguvu ili kuzishinda nguvu za giza. Vifaa vyote vya mbinguni vimewekewa dhamana kwa wale ambao kwa viapo vyao vya ubatizo wameingia katika agano na Mungu.” {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.“

- “**Waheshimiwa wa milele wa mbinguni—**Mungu, na Kristo, na Roho Mtakatifu—akiwapa [wanafunzi] nguvu zaidi ya maisha ya kimwili, ... wangesonga mbele pamoja nao kwenye kazi na kuushawishi ulimwengu kuhusu dhambi.” {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.”

Inashangaza kwamba katika nukuu za “EGW” hapa chini, ambazo “ziligunduliwa hivi karibuni”, kuna namna ya kuomba na kuabudu Utatu, ambayo imeingia katika kanisa la SDA katika miaka ya hivi karibuni huku ukengeufu unavyozidi kuongezeka. Hakuna Utatu katika wakati wa Ellen White aliyeomba hivyo! Je, hii ni sadfa au mwendelezo wa mashambulizi dhidi ya ukweli, ili kuthibitisha Utatu?

- “Ninapohisi nimeonewa, na nikiwa sijui jinsi ya kujihusisha na kazi ambayo Mungu amenipa kufanya, mimi huwaita **tu wale Wastahili watatu wakuu, na kusema**; Wewe (Utatu) unajua siwezi kufanya kazi hii kwa nguvu zangu mwenyewe. Lazima ufanye kazi ndani **yangu, na kwa mimi na kupitia kwangu**.” {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.“

- “Kisha vinubi vya dhahabu vinaguswa, na muziki unatiririka kote katika jeshi la mbinguni, na **wanaanguka chini na kumwabudu Baba na Mwana na Roho Mtakatifu** (Utatu).” {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).“

Tafsiri mbadala:

Katika kifungu kifuatacho ni uthibitisho wa ukweli wa zamani kwa wasomaji wote wanaoshikilia mtazamo wao kwamba HAKUNA upotoshaji wa Roho wa Unabii au Biblia. Lakini hata maandishi au aya hizi zenye utata, zikilinganishwa na mistari na maandishi mengine, haziwezi **kutoa uthibitisho wowote wa Utatu.**

Kwa kutenga kifungu mtu anaweza kuthibitisha karibu uzushi wowote. Tunajua kwamba maandishi ya Ellen White (Roho ya Unabii) hayawezi wakati huo huo kupinga na kuunga **mkono Utatu. Hii pia inatuonyesha njia pekee ya kutafsiri maneno kama "nguvu** tatu za mbinguni" - kwa kutoondoa nukuu nje ya muktadha. Ingawa andiko hili lilileta uthibitisho wa uwongo, tunaweza kuona tena **katika maandishi hapa chini, kwamba fundisho la Utatu halingeweza kuthibitishwa hata kama maandiko haya yalikuwa asili!**

- “Wale wanaoamini ukweli wanapaswa kukumbuka kwamba wao ni watoto wadogo wa Mungu, kwamba wako chini ya mazoezi Yake. Wamshukuru Mungu kwa rehema zake nyingi na wawe wema wao kwa wao. **Wana Mungu mmoja na Mwokozi mmoja; na Roho mmoja—Roho wa Kristo—ataleta umoja katika safu zao.”** {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.”

- "Tunamtaka **Roho Mtakatifu, ambaye** ni Yesu Kristo.“ {Ellen White: Letter 66 April 10, 1894 par. 18} “We want the **Holy Spirit, which is Jesus Christ**.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “**Akiwa amejawa na ubinadamu**, Kristo hangeweza kuwa kila mahali kibinafsi; kwa hiyo ilikuwa ni kwa faida yao kabisa kwamba **Yeye angewaacha, aende kwa Baba Yake**, na kumtuma Roho Mtakatifu awe mrithi Wake duniani. **Roho Mtakatifu** ni Mwenyewe, amejitenga na utu wa ubinadamu na kujitegemea. Angejiwakilisha Mwenyewe kama yuko mahali pote kwa **Roho Wake Mtakatifu**, kama Aliye Kila mahali.” {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**.”

Hawa ndio hawa wakuu watatu wa mbinguni - Baba, Mwana na Roho wao, uwepo wao wa kibinafsi ulio hai. Nukuu hizo tatu hapo juu zinaeleza maana ya nukuu nyingine ambapo wale wakuu watatu wa mbinguni walihesabiwa lakini walikosa maelezo kuhusu nani na ni nani.

- “**Shuhuda zenyewe zitakuwa ufunguo utakaoeleza jumbe zilizotolewa**, kama vile maandiko yanavyofafanuliwa na maandiko. … Kuhusu shuhuda, hakuna kinachopuuzwa; hakuna kitu kinachotupwa kando; lakini wakati na mahali lazima vizingatiwe.” {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.”

Tunaweza tu kufasiri dondoo zilizo hapa chini katika muktadha wa Biblia na Roho ya Unabii. Wawakilishi wengi wa Utatu wanasisitiza kwamba Ellen White alikuwa tu nabii mzee na kwamba hivi karibuni "tulielewa ukweli kwa uwazi zaidi" ili tunahitaji tu "ushahidi" wa kibiblia kwa utatu. Wakati huo huo, wanatumia nukuu za Ellen White nje ya muktadha, ili kuonyesha mamlaka yake kama "ushahidi" wa Utatu. Lakini wakati huohuo, wengi humkataa kuwa nabii wa Mungu wakati utafiti wa kina zaidi unapowaongoza kwenye uhakika wa kwamba Ellen White alikataa Utatu hadi mwisho wa maisha yake. Je, Roho wa Baba na wa Yesu, anayetoka kwao na kuwafanya wawe kila mahali, hana hadhi?

Je, roho yao, ambayo kwayo Baba na Mwana wanazungumza nasi, haibebi adhama yao? Bila hadhi, Roho Mtakatifu asingekuwa na asili ya Kimungu! Roho ni uwepo wao binafsi kila mahali. Mwenye Uungu ambaye, anabeba hadhi kuu juu ya kiti cha enzi, ni Mungu Baba, na si Utatu! Ellen White anaandika wazi kwamba ni Mungu Baba na Yesu pekee ndio wanastahili kuinuliwa! Hakuna popote katika nukuu zake ambapo tunaona kwamba wote watatu wanapaswa kuabudiwa, au kwamba wote watatu ni kiumbe kimoja. Tunapata ufafanuzi wa mali katika nukuu zingine:

- "**Kwa Roho Baba na Mwana watakuja na kufanya makao yao kwako**." {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.”

- “Mashaka yangu yalipungua kidogo **nilipojifunza kutoka kwa kamusi kwamba mojawapo ya maana za utu, ilikuwa Sifa**.” {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**.“

Je, Mungu Baba ana hadhi ya juu kuliko Yesu? Kulingana na Ellen White, ndio:

- "**BWANA aliye mkuu** ametangaza **katika kiti** chake cha enzi, Huyu ni Mwanangu, **mpendwa** wangu." {Ellen White: DA, p. 579.4} “The **great Jehovah** has proclaimed from **HIS throne**, “This is **My** beloved **Son**.”

- “**Ni Mungu, Mungu wa PEKEE wa kweli na aliye hai,** Ambaye ni kwake ibada na uchaji wetu. **[..] Baba na Mwana pekee ndio wanaopaswa kuinuliwa**.” {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**.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- "Na mara nalikuwa katika Roho; na tazama, **kiti cha enzi** kimewekwa **mbinguni,** na kiti kimoja **juu ya kile kiti cha enzi**." {Ufunuo 4:2}

- "Lakini kwa kosa la mwanadamu **Baba na Mwana walidharauliwa** pia.“ {Ellen White: ST, December 12, **1895** par. 7} “But in the transgression of man both the **Father and the Son were dishonored**.”

Ikiwa Roho Mtakatifu ni Mwenye Uungu wa tatu, kwa nini Ellen White hakuandika kuhusu kumwabudu au kwa nini Roho Mtakatifu hatajwi kuwa Mwenye Uungu wa tatu kabla ya mwanzo au baada ya mwisho wa pambano kuu? Biblia na Roho ya Unabii inamtaja tu Baba na Mwana kama Viumbe wa Kiungu! Katika kitabu cha Ufunuo, sura nzima ya nne na ya tano inaeleza 'Yeye (Baba) aketiye juu ya kiti cha enzi', na Mwana-Kondoo, aketiye upande wake wa kuume. Haiwezekani kutambua Utatu katika kitabu cha Ufunuo.

Maelezo ya picha ya Yesu kama mwana-kondoo yanasisitiza kina cha dhabihu yake kwa ajili yetu. Watetezi wengi wa Utatu hujaribu kuharibu uthibitisho huo ulio wazi, wakidai kwamba Utatu huketi kwenye kiti cha enzi na kwamba Mwana-Kondoo ni kiwakilishi tu cha dhabihu.

Hata hivyo, tunasoma kwamba katika umilele wote, baada ya ushindi juu ya dhambi, ni Baba na Mwana pekee wanaoabudiwa:

- "Na kila kiumbe kilicho mbinguni, na juu ya nchi, na chini ya nchi, na kilicho ndani ya bahari, na vyote vilivyomo ndani yake, nilisikia nikisema, Baraka, na heshima, na utukufu, **na uweza. kwake Yeye aketiye juu ya kiti cha enzi, na Mwana-Kondoo hata milele na milele**.” {Ufunuo 5:13}

- "Mikononi mwako kitawekwa kinubi cha dhahabu, na ukigusa nyuzi zake, utaungana na jeshi lililokombolewa **katika kujaza mbingu** zote kwa nyimbo za sifa kwa **Mungu na Mwana wake**.“ {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**.”

- “Watakatifu wote waliokombolewa wataona na kuthamini kuliko wakati **mwingine wowote upendo wa Baba na Mwana, na nyimbo za sifa zitabubujika kutoka katika lugha zisizoweza kufa**.” {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**.”

- “Saa ya nyimbo za **shangwe na za furaha za sifa kwa Mungu** na Mwanawe mpendwa ilikuwa imefika. Shetani alikuwa ameongoza kwaya ya mbinguni. Alikuwa ametoa neno la kwanza, kisha jeshi lote la malaika likaungana naye, na aina tukufu za muziki zilikuwa zimevuma **Mbinguni kwa heshima ya Mungu na** Mwanawe mpendwa. Lakini sasa, badala ya misururu ya muziki mtamu zaidi, mafarakano na maneno ya hasira yanaanguka kwenye sikio la kiongozi mkuu wa waasi.” {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.”

- “Bwana huwatia moyo wote wamtafutao kwa moyo wote. **Anawapa Roho Wake Mtakatifu, udhihirisho wa uwepo Wake na kibali chake**.” {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**.”

Je, Roho Mtakatifu aliye kila mahali, anayetoka kwa Bwana kama udhihirisho wa uwepo Wake, bila nguvu za Kiungu na ujuzi? Ellen White aliandika katika {6MR 29.3} kuhusu Baba, Mwana na Roho Mtakatifu na kuwaeleza kama “wawakilishi watatu wa mamlaka ya mbinguni.” Roho Mtakatifu ni uwepo binafsi wa Mungu Baba na Kristo na mwakilishi wa mamlaka Yao!

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

58: Je, Baba, Mwana, na Roho Mtakatifu (Uungu) walijitoa wenyewe kwa ajili ya mpango wa wokovu wakati wa baraza la mbinguni?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Udanganyifu:

- "**Godhead** - Uungu ulichochewa na huruma kwa ajili ya jamii, na Baba, Mwana, na Roho Mtakatifu walijitoa wenyewe kufanya kazi nje ya mpango wa ukombozi. Ili kutekeleza mpango huu kikamilifu, iliamuliwa kwamba Kristo, Mwana wa pekee wa Mungu, ajitoe mwenyewe dhabihu kwa ajili ya dhambi. Je, ni mstari gani unaweza kupima kina cha upendo huu? Mungu angefanya isiwezekane kwa mwanadamu kusema kwamba Angeweza kufanya zaidi. Pamoja na Kristo alitoa rasilimali zote za mbinguni, ili kwamba hakuna kitu kitakachopungua katika mpango wa kumwinua mwanadamu. Huu hapa ni upendo—utafakariji ambao unapaswa kuijaza nafsi na shukrani isiyoweza kuelezeka!" {Ellen White: CH, p. 222} {Ellen White: AUCR, Aprili 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!"

Katika nukuu hii "iliyobadilishwa", ambayo inatumika kama "ushahidi" wa Utatu, tunaweza kuona matumizi mabaya ya neno Uungu/Godhead. Neno hili linaonyesha tu ubora wa Uungu na sio jina la Mungu wa "utatu". Maana halisi inapatikana katika vifungu hivi:

Asili:

- "Kwa kuwa mambo ya Mungu yanayojulikana ni dhahiri ndani yao; kwa maana Mungu amewadhihirishia. Kwa maana mambo yake yasiyoonekana tangu kuumbwa ulimwengu yanaonekana, na kufahamika kwa kazi zake, yaani, **uweza wake wa milele na Uungu**; hata wasiwe na udhuru." {Warumi 1:19.20}

- “**Katika Kristo** unakusanywa utukufu **wote wa Baba**. **Ndani YAKE mna utimilifu wote** wa Uungu kwa jinsi ya kimwili. Yeye ni mng’ao wa utukufu wa Baba, na sura dhahiri ya nafsi yake. Utukufu wa sifa za Mungu unaonyeshwa katika tabia yake.” {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.”

Kulingana na nukuu za awali za EGW, Nani alileta wokovu wetu? Utatu?

- **"Mpango wa wokovu uliobuniwa na Baba na Mwana** utakuwa wa mafanikio makubwa.**"** {Ellen White: ST, Juni 17. 1903. par. 2} “The **plan of salvation devised by the Father and the Son** will be a grand success.”

- **"Kabla ya anguko la mwanadamu**, **Mwana wa Mungu** alikuwa ameungana na **Baba yake** katika kuweka **mpango wa wokovu**.“ {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**.”

- “**Kabla** ya misingi ya dunia kuwekwa, **Baba** na **Mwana** walikuwa wameungana katika agano la kumkomboa mwanadamu ikiwa angeshindwa na shetani. Walikuwa wamekumbatia mikono yao kwa kiapo cha dhati kwamba Kristo angekuwa mdhamini wa wanadamu.” {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.“

- “**Katika mashauriano pamoja, Baba na Mwana waliamua** kwamba Shetani hapaswi kuachwa bila kuzuiwa kutumia nguvu Zake za ukatili juu ya mwanadamu.” {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.”

- “**Agano limeingiwa** na Baba na Mwana ili kuokoa ulimwengu kupitia 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.“

Hakuna nukuu hata moja ambayo Roho Mtakatifu alihusika katika kuendeleza mpango wa wokovu. Hangeweza kuwa hivyo kwa sababu yeye si kiumbe wa tatu bali ni roho ya Baba na ya Yesu.

Tafsiri mbadala:

Katika kifungu kifuatacho ni uthibitisho wa ukweli wa zamani kwa wasomaji wote wanaoshikilia mtazamo wao kwamba HAKUNA upotoshaji wa Roho wa Unabii au Biblia. Lakini hata maandiko au aya hizi zenye utata, zikilinganishwa na mistari na maandishi mengine hayawezi kutoa ushahidi wowote kwa Utatu. **Kwa kutenga kifungu mtu anaweza kuthibitisha karibu uzushi wowote**.

Tunajua kwamba maandishi ya Ellen White (Roho ya Unabii) **hayawezi wakati huo huo kupinga na kuunga mkono Utatu**. Hii pia inatuonyesha njia pekee ya kufasiri misemo kama "nguvu tatu za mbinguni" - kwa kutoondoa nukuu nje ya muktadha. Ingawa maandishi haya yalileta uthibitisho wa uwongo, tunaweza kuona tena katika maandishi hapa chini, kwamba fundisho **la Utatu halingeweza kuthibitishwa hata kama maandishi haya yalikuwa asili**!

- “Wale wanaoamini ukweli wanapaswa kukumbuka kwamba wao ni watoto wadogo wa Mungu, kwamba wako chini ya mafunzo yake. Wamshukuru Mungu kwa rehema zake nyingi na wawe wema wao kwa wao. Wana Mungu mmoja na Mwokozi mmoja; na Roho mmoja-Roho wa Kristo - ni kuleta umoja katika safu zao.“ {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- "Tunamtaka **Roho Mtakatifu**, **ambaye ni Yesu Kristo**." {Ellen White: Letter 66 April 10, 1894 par. 18} "We want the **Holy Spirit, which is Jesus Christ**."

Uungu - Uungu, ni, kama tulivyokwisha kuona, tabia (mali) ya Uungu, na sio jina la Mungu mmoja "wa Utatu" aliyeunganishwa! Neno la Kiyahudi la 'Uungu' ni 'Elohut'. Na neno hili ni kivumishi na sio nomino!

- "**Uungu ulichochewa na huruma kwa jamii, na Baba, Mwana, na Roho Mtakatifu walijitoa Wenyewe kufanya kazi nje ya mpango wa ukombozi**. Ili kutekeleza mpango huu kikamilifu, iliamuliwa kwamba Kristo, Mwana wa pekee wa Mungu, ajitoe mwenyewe dhabihu kwa ajili ya dhambi. Je, ni mstari gani unaweza kupima kina cha upendo huu? Mungu angefanya isiwezekane kwa mwanadamu kusema kwamba Angeweza kufanya zaidi. Pamoja na Kristo alitoa rasilimali zote za mbinguni, ili kwamba hakuna kitu kitakachopungua katika mpango wa kumwinua mwanadamu. Huu hapa ni upendo—kutafakari kwake kunapaswa kuijaza roho na shukrani isiyoelezeka!" {Ellen White: CH, p. 222} {Ellen White: AUCR, Aprili 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!"

Kwanza kabisa, nukuu hapo juu **haisemi** kwamba wote **watatu walitayarisha** mpango wa wokovu, bali kwamba walitekeleza mpango ambao ulikuwa umekwisha kuamuliwa. Mungu alifanya kila kitu kwa ajili yetu, na kupitia Yesu alitoa rasilimali zote za mbinguni ili kukamilisha mpango wa wokovu. Hii inatupa mwangaza kuhusu kwa nini Ellen White aliandika kwamba Baba alijitahidi kumruhusu Mwanawe kuja Duniani kama mtu anayeweza kufa, akihatarisha uwepo Wake wa milele. Yesu alikufa msalabani kwa ajili yetu, na baadaye akaja kwetu kwa njia ya Roho wake Mtakatifu, Mwenyewe kwa namna nyingine.

Kando na Baba ni Yesu pekee aliye na rasilimali zote za mbinguni. Nukuu ya hapo juu ya EGW mara nyingi hutumiwa kama "uthibitisho" kwamba Roho Mtakatifu ni Kiumbe cha tatu cha Uungu karibu na Baba na Mwana. Ingawa baada ya kusoma nukuu hiyo tunaweza kupata hisia hiyo, kwamba wote watatu - Baba, Mwana, na Roho Mtakatifu - walitengeneza mpango wa wokovu, tafsiri kama hiyo haipatani na taarifa zingine zote za Roho wa Unabii. Katika kamusi ya kibiblia kutoka 1828, tunaweza kusoma, kwamba neno "mtu" halimaanishi kiumbe mmoja tu:

- "**Mashaka yangu yalipungua kidogo** nilipojifunza kutoka kwa **kamusi** kwamba **maana** mojawapo **ya utu**, ilikuwa **sifa**." {**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**."

Si Biblia wala Roho ya Unabii inayotaja chochote kuhusu roho kuwahi kuhusika katika maamuzi ya Kiungu. Kwa nini? Kwa sababu roho si Kiumbe cha Kimungu, bali ni udhihirisho wa uwepo wa Kimungu tu!

- "Ni utukufu wa injili kwamba msingi wake umejengwa juu ya kanuni ya kurejesha katika jamii iliyoanguka sura ya Kimungu, kwa udhihirisho wa wema wa kudumu. Kazi hii ilianza katika nyua za mbinguni. Hapo **MUNGU ALIAMUA kuwapa wanadamu** ushahidi usio **na shaka wa upendo ambao aliwachukulia nao**. Yeye "aliupenda ulimwengu sana hata **akamtoa MWANA WAKE wa pekee**, ili kila mtu amwaminiye asipotee, **bali awe na uzima wa milele**." {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**."

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Roho Mtakatifu ni mojawapo ya rasilimali za mbinguni kusaidia kutekeleza mpango wa wokovu.

Mungu na Yesu wamejitolea kutoa rasilimali zote za mbinguni kwa ajili ya wokovu wetu, ambayo inajumuisha kutupa Roho wao Mtakatifu.

- “Ukuu wa Mungu kwetu sisi haueleweki. “**Kiti cha enzi cha Bwana ki mbinguni”** (Zaburi 11:4); **lakini kwa Roho wake YEYE yuko kila mahali**. Ana ujuzi wa ndani wa, na maslahi binafsi katika, kazi zote za mkono Wake.” {Ellen White: ED 132.2} “The greatness of God is to us incomprehensible. “The **Lord's throne is in heaven**” (Psalm 11:4); y**et by His Spirit HE is everywhere present.** He has an intimate knowledge of, and a personal interest in, all the works of His hand.“

- "Kwa maana ndiye **Mungu** atendaye **kazi ndani yenu**, kutaka kwenu na kutenda kwenu, kwa kulitimiza kusudi lake jema.**"** {Wafilipi 2:13}

- "**Mpango wa wokovu uliobuniwa na Baba na Mwana** utakuwa wa mafanikio makubwa.**"** {Ellen White: ST, June 17, **1903**, par. 2} “The **plan of salvation devised by the Father and the Son** will be a grand success.”

- “Kabla ya anguko la mwanadamu, **Mwana wa Mungu alikuwa ameungana na Baba yake katika kuweka mpango wa wokovu**.” {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**.“

- “**Katika mashauriano pamoja, Baba na Mwana waliamua** kwamba Shetani asiachwe bila kuzuiwa kutumia nguvu zake za kikatili juu ya mwanadamu.” {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.“

- “Kwa njia ya Kristo kazi ambayo juu yake utimizo wa kusudi la Mungu ulikamilishwa. Haya yalikuwa mapatano katika **mabaraza ya Uungu. Baba alikusudia katika shauri pamoja na Mwanawe** kwamba familia ya kibinadamu ingejaribiwa na kuthibitishwa ili kuona kama ingevutwa na majaribu ya Shetani, au kama wangemfanya Kristo kuwa mwadilifu wao, kushika amri za Mungu, na kuishi. Mungu alimpa Mwana wake wote ambao wangekuwa wa kweli na waaminifu. Kristo alifanya agano la kuwakomboa kutoka kwa nguvu za Shetani, kwa bei ya maisha yake mwenyewe.” {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** Neno, **Mwana wa Pekee wa Mungu**, alikuwa mmoja na Baba wa milele,—mmoja katika asili, katika tabia, na kusudi,—**KIUMBE PEKEE katika ULIMWENGU wote ambaye angeweza kuingia katika mashauri na makusudi yote ya Mungu**. .“ {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** i**nto all the counsels and purposes of God**.“

- “Yeye ndiye atakayejenga hekalu la BWANA; naye atauchukua utukufu, na kuketi na kutawala juu ya kiti chake cha enzi; naye atakuwa kuhani katika kiti chake cha enzi, **na shauri la amani litakuwa kati ya hao wawili**.” {Zekaria 6:13}

- “**Kabla ya misingi ya dunia kuwekwa, Baba na Mwana walikuwa wameungana** katika agano la **kumkomboa mwanadamu** ikiwa angeshindwa na Shetani. Walikuwa wamekumbatia mikono yao kwa kiapo cha dhati kwamba Kristo angekuwa mdhamini wa wanadamu.” {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.“

- “**Agano** limeingiwa na **Baba na Mwana** kuokoa ulimwengu kupitia 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.”

Hakuna kiumbe mwingine ila Yesu Ambaye anaweza kufanya baraza na Mungu Baba. Mabaraza ya Kimungu yanafanyika kati ya Baba na Mwana pekee! Ikiwa Roho Mtakatifu ni Kiumbe cha tatu cha Uungu, kwa nini ametengwa na mabaraza ya Uungu? Au ni kwamba Roho Mtakatifu si kiumbe bali ni uhai, tabia, akili, na uwepo wa kibinafsi wa Baba na Kristo ndani yetu? Ni nini kilicho na mantiki zaidi na kinachopatana na nukuu zingine zilizopuliziwa?

- “Tutahukumiwa kulingana na nuru ambayo tumekuwa nayo, kulingana na mapendeleo ambayo tumepewa, kulingana na nafasi ambayo tumepata kusikia na kuelewa neno la Mungu. **Mapendeleo haya tumepewa kupitia gharama isiyo na kikomo kwa Baba na Mwana**. Mpango wa ukombozi umebuniwa na kutekelezwa hadi sasa kupitia kwa dhabihu ya mbingu yote, na **kipawa cha Roho Mtakatifu** kimetolewa, ili Uungu uweze kuungana na mwanadamu, na mwanadamu kuinuliwa katika thamani ya kimaadili na kiroho.” {Ellen White: YI, 15. Juni 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.“

- “Lakini ikiwa **Roho wa Mungu** anakaa ndani yenu, ninyi hamwufuati mwili, bali mwaifuata Roho. Basi mtu awaye yote asipokuwa na **Roho wa Kristo**, huyo si wake. **Na Kristo akiwa ndani yenu**, mwili umekufa kwa sababu ya dhambi; lakini Roho ni uzima kwa sababu ya haki. Lakini, ikiwa **Roho wake yeye aliyemfufua Yesu katika wafu anakaa ndani yenu,** yeye aliyemfufua Kristo katika wafu ataihuisha na miili yenu iliyo katika hali ya kufa, **kwa Roho wake anayekaa ndani yenu**.”

Hapa tunaona kwamba mpango ulitengenezwa kwanza na ulifanyika baadaye, baada ya kuanguka kwa mwanadamu. Tunasoma kwamba ni Baba na Mwanawe pekee waliohusika katika kupanga na kwamba Roho Mtakatifu alitolewa kwetu kama zawadi.

Kwa maana hii, bila shaka kulikuwa na watatu, yaani Baba, Mwana, na Roho Wao, Waliojitoa wenyewe kwa ajili ya utekelezaji wa mpango ambao Viumbe wawili wa Kimungu, Baba na Mwana, walikuwa wametayarisha.

- “Kwamba **Roho Mtakatifu** atakuwa **msaidizi mkuu**, ni ahadi ya ajabu. Ingekuwa na manufaa gani kwetu kwamba Mwana wa pekee wa Mungu alijinyenyekeza, akastahimili majaribu ya yule adui mjanja, na kushindana naye mweleka katika maisha yake yote hapa duniani, na akafa Mwenye Haki kwa ajili ya wasio haki ili wanadamu wasije wakampata. **kuangamia, kama Roho** asingalitolewa kama wakala wa kudumu, atendaye kazi, na kuzaliwa upya ili kufanya kazi katika mambo yetu yale ambayo yamefanywa na Mkombozi wa ulimwengu?” {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?”

- “**Roho Mtakatifu aliyetolewa aliwawezesha wanafunzi wake,** mitume, kusimama kidete kupinga kila aina ya ibada ya sanamu na kumwinua Bwana na Yeye peke yake. **Ni nani, isipokuwa Yesu Kristo kwa Roho Wake na uweza wa Kiungu, aliongoza kalamu za wanahistoria watakatifu** ili kwamba rekodi ya thamani ya maneno na kazi za Yesu Kristo iwasilishwe kwa ulimwengu?” {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?“

Kulingana na Biblia, ni nani waliokuwa na “wanafunzi” Wake wa kidunia? Yesu! Tunaweza pia kuona kutokana na nukuu hii, kwamba Roho Mtakatifu ni Yesu binafsi!

- “Kulingana na Biblia, ni nani waliokuwa na “wanafunzi” Wake wa kidunia? Yesu! Tunaweza pia kuona kutokana na nukuu hii, kwamba Roho Mtakatifu ni Yesu binafsi! {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.“

- “Kama **majaliwa ya Kimungu—nguvu za Roho Mtakatifu—zilizotolewa kwa wanafunzi**, vivyo hivyo leo zitatolewa kwa wote wanaotafuta haki. Nguvu hii pekee inaweza kutufanya kuwa wenye hekima hata kufikia wokovu na kutufaa kwa mahakama za juu. Kristo anataka kutupa baraka ambayo itatufanya kuwa watakatifu. “Hayo nimewaambia,” asema, “ili furaha yangu ikae ndani yenu, na furaha yenu iwe kamili.” Yohana 15:11. Furaha katika Roho Mtakatifu ni furaha yenye kutoa afya, yenye kuleta uzima. **Katika kutupa Roho Wake, Mungu anatupa sisi Mwenyewe**, akijifanya kuwa chemchemi ya mvuto wa Kiungu, ili kuupa ulimwengu afya na uzima.” {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.”

- “Hakuna ukweli unaofundishwa kwa uwazi zaidi katika Biblia kuliko kwamba **Mungu** kwa **Roho wake** Mtakatifu huwaongoza hasa watumishi Wake duniani katika harakati kuu za kuendeleza kazi ya wokovu.” {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: Je, neno “WATU WATATU” lilitoka kwa Ellen White kweli?

Orodha ya Sura Hadi Mwanzo wa Kitabu Uongo

Kiumbe mmoja tu anaweza kuwa Mungu! EGW alielezea Baba na Mwana kama Viumbe, kwa hiyo Wautatu wakuu walipaswa kubuni uthibitisho kwamba Ellen White pia aliandika hili kwa Roho Mtakatifu. Nukuu pekee "ya" Ellen White inayosema kitu kuhusu Viumbe watatu inatumika leo kama moja ya sehemu kuu za ushahidi kwamba hatimaye alitambua kwamba Utatu ulikuwa wa kweli:

- “Umezaliwa kwa Mungu, na unasimama chini ya kibali na uwezo wa **Viumbe watatu watakatifu zaidi mbinguni,** ambao wanaweza kukulinda usianguka. Unapaswa kudhihirisha kwamba umekufa kwa dhambi; maisha yako yamefichwa pamoja na Kristo katika Mungu. Imefichwa "pamoja na Kristo katika Mungu," - mabadiliko ya ajabu. Hii ni ahadi ya thamani sana.” {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.”

Katika muktadha wa chanzo, tunaweza kuhitimisha kuwa taarifa hii haitoki katika vitabu vyake na sio nukuu yake. Nukuu hii ni nakala isiyojulikana ya mahubiri yake, na inatia shaka kama yalitoka wakati wake. Neno "Viumbe Watatu" lilitoka kwa mwandishi asiyejulikana, hatujui jina lake na hatujui kama ni la kweli. Maneno haya yaliongezwa kama taarifa ya "yake" katika 7MR kwa kupuuza ukweli mwingine! Ellen White aliidhinisha tu maandishi ya mkono na sahihi yake! Hakutoa idhini kwa maandishi haya. Ellen White alipata tu sehemu iliyochapishwa ya mahubiri haya, ambayo alitia sahihi. Maandishi yaliyo na sehemu iliyoidhinishwa yako katika „Review and Herald“ kuanzia Desemba 1906, lakini haina neno “Viumbe Watatu”!



Taarifa hii isiyojulikana kuhusu Viumbe watatu "iligunduliwa" katika mwaka wa 1976! Nukuu hii inaambatana na uwongo mwingine ambapo Ellen White anaomba moja kwa moja kwa Utatu:

- “Ninapohisi nimeonewa, na nikiwa sijui jinsi ya kujihusisha na kazi ambayo Mungu a**menipa** kufanya, mimi huwaita **tu wale Wastahili watatu wakuu**, na kusema; Wewe (Utatu) unajua siwezi kufanya kazi hii kwa nguvu zangu mwenyewe. Lazima ufanye kazi ndani yangu, na kwa mimi na kupitia kwangu.” {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.“

Inadaiwa, hata hivyo, kwamba sehemu hii ambayo haijatiwa sahihi na isiyoidhinishwa ya nukuu ya Ellen White ni kweli “kwa sababu” alihubiri mahubiri na alitia sahihi tu sehemu ya kwanza ya mahubiri kwa sababu alikua sehemu nyingine ya andiko hili ambayo haikuwa mikononi mwake. Kwa mantiki kama hii, tunaweza kuongeza kwenye maandishi yoyote nukuu zingine zisizojulikana ili kudhibitisha hitimisho lolote tunalotaka.

Kwa maana hii, tunaweza pia kudai kwamba Apocrypha pia ni halali kwa sababu zinatoka kwa wakati mmoja na Biblia na zinahusiana na masomo sawa. Dk. Kellogg, kama mtoaji wa uasi, aliongezea au kufupisha nukuu kutoka kwa EGW hivyo, akiwapa maana tofauti kabisa. Ellen White mwenyewe alisema nini kuhusu maandishi ambayo hayakuwa na sahihi yake?

- “Na sasa kwa wote ambao wana hamu ya ukweli ningesema: **Usikubali ripoti ambazo hazijathibitishwa kuhusu kile Dada White amefanya au kusema au kuandika.** Ikiwa unatamani kujua kile ambacho Bwana amefunua kupitia kwake, soma kazi zake zilizochapishwa. Je, kuna mambo yoyote ya kuvutia ambayo hajaandika, usipate kwa shauku na kuripoti uvumi kuhusu kile ambacho amesema.” {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.”

- "Nilisoma juu ya yote, i.e. kunakiliwa, ili kuona kwamba kila kitu ni kama inavyopaswa kuwa. Nilisoma maandishi yote ya kitabu kabla ya kutumwa kwa kichapishi.” {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.”

- “Nimechunguza vichapo **vyangu vyote kwa karibu**. Natamani kwamba hakuna kitu kitakachochapishwa bila uchunguzi wa kina.” {Ellen White: 10MR 12.4} “I have all my publications **closely examined**. I desire that nothing shall appear in print without careful investigation.“

60: Uungu ni Nani au Nini - Godhead? Utatu?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Falsification:

- “**Uungu ulichochewa** na huruma kwa ajili ya jamii, na **Baba, Mwana, na Roho Mtakatifu walijitoa Wenyewe kufanya kazi nje ya mpango wa ukombozi**. Ili kutekeleza mpango huu kikamilifu, iliamuliwa kwamba Kristo, Mwana wa pekee wa Mungu, ajitoe mwenyewe dhabihu kwa ajili ya dhambi. Je, ni mstari gani unaweza kupima kina cha upendo huu? Mungu angefanya isiwezekane kwa mwanadamu kusema kwamba Angeweza kufanya zaidi. Pamoja na Kristo alitoa rasilimali zote za mbinguni, ili kwamba hakuna kitu kitakachopungua katika mpango wa kumwinua mwanadamu. Huu hapa ni upendo—utafakariji ambao unapaswa kuijaza nafsi na shukrani isiyoweza kuelezeka!” “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!”

Katika nukuu "iliyobadilishwa" hapo juu, ambayo hutumika kama "ushahidi" wa Utatu, tunaweza kuona jinsi neno 'Mungu' linatumiwa vibaya.

Neno hili linaelezea tu sifa za Uungu na halielezei jina la Mungu wa "utatu". Maana ya kweli:

Asili:

- “Kwa maana mambo ya Mungu yanayojulikana yanaonekana ndani yao; kwa maana Mungu amewadhihirishia. Kwa maana mambo yake yasiyoonekana tangu kuumbwa ulimwengu yanaonekana, na kufahamika kwa kazi zake**, yaani, uweza wake wa milele na Uungu;** hata wasiwe na udhuru.” {Warumi 1:19,20}

- “**Katika Kristo** unakusanywa utukufu wote wa Baba. **Ndani YAKE mna utimilifu wote wa Uungu - GODHEAD kwa jinsi ya kimwili.** Yeye ni mng’ao wa utukufu wa Baba, na sura dhahiri ya nafsi yake. Utukufu wa sifa za Mungu unaonyeshwa katika tabia yake.” {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.”

Tafsiri mbadala:

Katika kifungu kifuatacho ni uthibitisho wa ukweli wa zamani kwa wasomaji wote wanaoshikilia mtazamo wao kwamba **HAKUNA upotoshaji** wa Roho wa Unabii au Biblia. Lakini hata maandiko au aya hizi zenye utata, zikilinganishwa na mistari na maandishi mengine hayawezi kutoa ushahidi wowote kwa Utatu.

Kwa kutenga kifungu mtu anaweza kuthibitisha karibu uzushi wowote. Tunajua kwamba maandishi ya Ellen White (Roho ya Unabii) **hayawezi wakati huo huo kupinga na kuunga mkono Utatu**. Hii pia inatuonyesha njia pekee ya kufasiri misemo kama "nguvu tatu za mbinguni" - kwa kutoondoa nukuu nje ya muktadha. Ingawa maandishi haya yalileta uthibitisho wa uwongo, tunaweza kuona tena katika maandishi hapa chini, kwamba fundisho **la Utatu halingeweza kuthibitishwa hata kama maandishi haya yalikuwa asili!**

Kitabu “**Uinjilisti - Evangelism**”:

- “**Tunamtaka Roho Mtakatifu, ambaye ni Yesu Kristo**.” {Ellen White: Letter 66 April 10, 1894 par. 18} “We want the Holy Spirit, which is Jesus Christ.“

- “**Roho Mtakatifu ni Mwenyewe** (Yesu), **amejitenga** na utu wa ubinadamu na anajitegemea. **Angejiwakilisha Mwenyewe kama yuko mahali pote kwa Roho Wake Mtakatifu, kama Aliye Kila mahali**.” {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**.”

Je, inawezekana kwamba Roho Mtakatifu yuko kupitia Roho wake Mtakatifu ikiwa maneno haya hayakumrejelea Yesu Mwenyewe, kama Wautatu wanavyodai?

Je, inawezekana kwamba Roho Mtakatifu yuko kupitia Roho wake Mtakatifu ikiwa maneno haya hayakumrejelea Yesu Mwenyewe, kama Wautatu wanavyodai? Ikiwa hii ilikuwa kweli ina maana kwamba kungekuwa na Roho Watakatifu wawili.

- “Wale wanaoamini ukweli wanapaswa kukumbuka kwamba wao ni watoto wadogo wa Mungu, kwamba wako chini ya mafunzo yake. Wamshukuru Mungu kwa rehema zake nyingi na wawe wema wao kwa wao. **Wana Mungu mmoja na Mwokozi mmoja; na Roho MMOJA Roho wa Kristo - ni kuleta umoja katika safu zao**." {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.”

Kitabu "Uinjilisti", ambacho kwa mtazamo wa kwanza kina ushahidi usiopingika wa Utatu, kinabeba taarifa za Roho wa Unabii ambazo zimetolewa nje ya muktadha na hivyo kuzipa maana tofauti. Kwa kuangalia kikamilifu taarifa zote za Ellen White tunaweza kujua ni mafundisho gani sahihi. Kama tutakavyoona, kitabu hiki hakina muktadha kamili. Mkusanyiko wa nukuu ulikuja takriban miaka 20 baada ya kifo cha Ellen White, kupitia kwa uongozi wa Dk LeRoy Froom, ambaye alifanya kazi kwa bidii ili kuthibitisha Utatu, na alipewa jukumu rasmi na Mkutano Mkuu wa kuchunguza suala hili. Dk. Froom aliandika waziwazi kwamba aliondoa mafundisho ya Waadventista ya zamani na yasiyo na maana ambayo yalitufanya tuonekane kuwa wajinga kwa ulimwengu wote! Taarifa ifuatayo ya Roho wa Unabii, inayosomeka “utimilifu wa Uungu,” inatumika kama ushahidi mkuu wa kuwepo kwa Utatu, kwa sababu inazungumza kuhusu Roho Mtakatifu na Uungu.

- "Baba **NDIYE** utimilifu wote wa **Uungu (Godhead)** kwa jinsi ya kimwili" “The Father **IS** all the fullness of the **Godhead** bodily”

- “Mwana **NDIYE** utimilifu wote wa **Uungu (Godhead)** unaodhihirishwa” “The Son **IS** all the fullness of the **Godhead** manifested“

- “Msaidizi ambaye Kristo aliahidi kumtuma baada ya kupaa mbinguni ni Roho **KATIKA** utimilifu wote wa **Uungu (Godhead)**” “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} {Ellen White: Evangelism, pp. 614, 615}

Lakini tukisoma andiko hili kwa makini zaidi, tutaona kwamba kuna tofauti za kimsingi ndani ya kichwa hiki, nazo ni:

• kwamba Baba na Mwana **NI** Utimilifu wa **Uungu**

• kwamba Roho Mtakatifu yu **NDANI YA** Ukamilifu wa **Uungu**

• kwamba Roho Mtakatifu yu **NDANI YA** Ukamilifu wa **Uungu**

Hebu sasa tufanye muhtasari wa ujumbe usio wa moja kwa moja wa kauli hii: Baba NI Mtawala wa Kimungu, Mwana NI Mtawala wa Kimungu, Roho Mtakatifu yu ndani ya Mtawala wa Kiungu. Kwa maneno mengine, roho iko ndani ya Baba na Mwana, na hivyo Yeye si Kiumbe cha Kimungu kama Baba na Mwana walivyo. Ikiwa kitu kinatoka kwa kitu, basi lazima kwanza kiwe ndani yake, kama vile chemchemi ya maji tayari iko kwenye chanzo chake ili kuweza kutoka ndani yake. Nukuu hapo juu HAIsemi kwamba zote Tatu ni utimilifu wa Uungu. Ikiwa Utatu ulikuwa wa kweli, hivyo ndivyo nukuu inavyopaswa kusema. Tumeona kwamba Baba ni Kiumbe cha Kimungu, kwamba Mwana ni Kiumbe cha Kimungu. Wao si kiumbe kimoja na hawawakilishi Utatu! Haisemi kwamba Baba na Mwana ni Miungu, lakini kwamba Kila mmoja ni Uungu - Uungu wa Kiungu. Nukuu hii inatoa ushahidi zaidi kwamba Roho Mtakatifu anatoka kwa Baba na Mwana, na kwamba yeye si Mwenye Uungu wa tatu. Neno Uungu - Uungu, huashiria tabia na haimaanishi Mungu.

Kamusi katika lugha nyingi husema kwamba neno "Mungu" halimaanishi nambari au kiumbe, bali asili ya Kimungu, yaani sifa za Kimungu (Uungu). Kwa kuwa nukuu iliyo hapo juu inaeleza wazi kwamba wote wawili Baba na Mwana ni kila Uungu, tungeishia na Utatu watatu ikiwa neno Uungu lilimaanisha Utatu! Baba ndiye ukamilifu wa Uungu unaomwilishwa. Haonekani kwetu sisi wanadamu. Njia pekee ya kumjua Mungu na Uungu Wake ni pale anapojidhihirisha Mwenyewe. Kristo alirithi Uungu kutoka kwa Baba yake na ndiyo maana Yeye ndiye utimilifu wote wa Uungu **unaodhihirishwa**. Uungu wa Mwana wa Mungu ni haki na urithi wake, ambao aliupata kwa kuzaliwa kwake mbinguni (Waebrania 1:4). Utimilifu huu wa Kimungu unakaa ndani ya Kristo kwa sababu ulimpendeza Baba (Wakolosai 2:9; 1:19). Kristo alimiliki utukufu wa Baba yake kwa kuzaliwa kwa Uungu. Waebrania 1:3; Yohana 1:14; 2 Wakorintho 4:6).

- “**Katika Kristo unakusanywa utukufu wote wa Baba. Ndani Yake mna utimilifu wote wa Uungu kwa jinsi ya kimwili.** Yeye ni mng’ao wa **utukufu wa Baba**, na sura dhahiri ya nafsi yake. Utukufu wa sifa za Mungu unaonyeshwa katika tabia yake.” {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.”

- **"Upendo wa Mungu, uliodhihirishwa kwa mwanadamu aliyeanguka katika zawadi ya Mwana wake mpendwa, uliwashangaza malaika watakatifu**." Mungu aliupenda ulimwengu hata akamtoa Mwanawe pekee, ili kila mtu amwaminiye asipotee, bali awe na milele. maisha." **Mwana alikuwa mng’ao wa utukufu wa Baba, na sura dhahiri ya nafsi yake. Alikuwa na ubora na ukuu wa Kimungu. Alikuwa sawa na Mungu. Ilimpendeza Baba kwamba katika yeye utimilifu wote ukae**.” {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**.”

Kulingana na Biblia yenyewe, neno "Uungu" linawakilisha tabia na cheo:

- “Kwa maana mambo yake yasiyoonekana tangu kuumbwa ulimwengu yanaonekana, **na kufahamika kwa kazi yake (His eternal power and Godhead**); ili wasiwe na udhuru.” {Warumi 1:20}

- “**Lakin**i nataka mjue ya kuwa Kichwa cha kila mwanamume ni Kristo; na kichwa cha mwanamke ni mwanamume; **na Kichwa cha Kristo ni Mungu**.” {1 Wakorintho 11:3}

Neno "Kichwa", kama sehemu ya neno "Mungu", linamaanisha cheo cha Mtawala wa Kimungu, ambaye ndiye kichwa cha ulimwengu wote! Mstari ulio hapa chini unasisitiza kwamba Mungu Baba ndiye kichwa na Mwanawe! Katika Biblia ya Kiebrania, neno la awali la "Uungu" ni neno "Elohut". Neno hilo ni kivumishi na si nomino, na kwa hivyo, linaeleza sifa za Mungu.Sifa hiyo ni "Uungu, yaani Uungu", na inafanana na sifa ya mwanadamu, "ubinadamu". na haina maana ya nomino, "binadamu". Wakati mtu mwema amejaa upendo kwa wengine, basi tunampa kivumishi ubinadamu.

Kadhalika, sifa ya Kimungu inaashiria na kuthibitisha sifa za uweza, nguvu, upendo na huruma isiyoeleweka! Mtu mmoja katika hali nyingi sio mwanadamu, lakini yeye ni mtu kila wakati, bila sifa za Kimungu. Kiumbe mmoja ambaye si Mungu hawezi kuwa "utimilifu wa Uungu." Ndiyo maana Roho Mtakatifu si Uungu, bali yuko **NDANI** ya Uungu wa Baba na Mwana, Ambao ni Chanzo chake katika Ulimwengu wote. Roho moja haiwezi kuwa na roho yake. Ndiyo maana tumejazwa utimilifu wa Mungu kwa sababu Yesu mwenyewe yu ndani yetu na Roho wake Mtakatifu:

- “**Kristo** akae **NDANI ya mioyo yenu** kwa imani; ili ninyi wenye shina na msingi katika upendo, mpate kufahamu pamoja na watakatifu wote jinsi ulivyo upana, na urefu, na kimo, na kina; na kuujua upendo wa Kristo upitao maarifa yote, mjazwe utimilifu wote wa Mungu.” (Waefeso 3:17-19)

- „Lakini Mungu ametufunulia sisi kwa Roho wake**; Kwa maana ni nani ajuaye mambo ya mwanadamu isipokuwa roho ya mwanadamu iliyo ndani yake**? Vivyo hivyo na mambo ya Mungu hakuna ayafahamuye ila Roho wa Mungu. Basi sisi hatukuipokea roho ya dunia, bali **ROHO ALIYE WA MUNGU;** ili tupate kuyajua tuliyokirimiwa na Mungu.” {1. Wakorintho 2:10-12}

Yesu alipokuwa duniani, utimilifu wote wa Uungu wa Baba yake ulikuwa ndani Yake:

- “Maana yeye unakaa utimilifu wote wa Mungu kwa jinsi ya **kimwili**.” {Wakolosai 2:9}

- “Yaani, **Mungu** (Baba) alikuwa **NDANI** ya Kristo, akiupatanisha ulimwengu na nafsi yake, asiwahesabie makosa yao; naye ametia ndani yetu neno la upatanisho.” {2 Wakorintho 5:19}

Je, kiumbe kimoja cha Kimungu kilichotolewa na Mungu Baba kwa Mwanawe si katika utimilifu usio na kikomo? Je, Roho atokaye kwa Mungu hana utimilifu usio na kikomo wa nguvu za Kiungu? Katika nukuu hapa chini tunaona hata zaidi kwamba Roho Mtakatifu ni nguvu ya Mungu, ambayo hutoka kwa Baba na Mwana na kuwakilisha nguvu na uwepo wao:

- “Lakini ikiwa Roho wa Mungu anakaa ndani yenu, ninyi hamwufuati mwili, bali mwaifuata Roho. Basi mtu awaye yote asipokuwa **na Roho wa Kristo**, huyo si wake. Na K**risto akiwa NDANI yenu,** mwili wenu umekufa kwa sababu ya dhambi; lakini Roho ni uzima kwa sababu ya haki. Lakini, ikiwa Roho yake yeye aliyemfufua Yesu katika wafu anakaa ndani yenu, yeye aliyemfufua Kristo katika wafu ataihuisha na miili yenu iliyo katika hali ya kufa, **kwa Roho wake anayekaa ndani yenu**.” {Warumi 8:9-11}

- “Msaidizi ambaye Kristo aliahidi kumtuma baada ya kupaa mbinguni, **ni** Roho katika utimilifu wote wa Uungu…” {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…”

- "Msaidizi ambaye Kristo aliahidi kumtuma baada ya kupaa kwake mbinguni, **ni Roho katika utimilifu wote wa Uungu, akidhihirisha nguvu** ya neema ya Kiungu kwa wote **wanaopokea na kumwamini Kristo kama Mwokozi wa kibinafsi**.“ {Ellen White: SpT, Series B, No. 7, pp. 62, 63. 1905} and {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**.”

Roho Mtakatifu yuko **NDANI** ya utimilifu wa Baba na Mwana. Ni Roho Yao! Kwa Roho wake, Yesu ndiye Mfariji wetu. Mungu Baba haonekani kwa macho yetu ya kufa. Njia pekee ya kumjua Mungu ni kupitia Mwanawe, ambaye aliwaongoza waandikaji wa Biblia. Yesu alirithi Uungu wake kutoka kwa Baba. Utimilifu wa Baba unaishi ndani ya Kristo kwa sababu ilimpendeza Baba kufanya hivyo:

- "Kwa maana ilimpendeza Baba kwamba utimilifu wote ukae.“ {Wakolosai 1:19}

- "Maana ndani yake unakaa utimilifu wote wa Mungu, kwa jinsi ya **kimwili**." {Wakolosai 2:9}

Ikiwa ‚Mungu - Godhead’ maana yake ni ‘Utatu’, basi utimilifu wa Utatu ni jinsi gani kimwili ndani ya Kristo? ‘Mungu’ haimaanishi ‘Utatu’, bali ‘Asili ya Kimungu’. Ellen White hakuwahi kusema kwamba katika Kristo ni utimilifu wa Utatu katika umbo la mwili. Mistari hiyo hapo juu inathibitisha kauli za Ellen White ambapo aliandika kwamba Baba na Mwana ni utimilifu **wa** Uungu, ambayo ina maana kwamba Mungu Baba Mwenyewe anaishi ndani ya Yesu.

- "Baba alimpa **Mwanawe Roho wake bila kipimo, nasi p**ia tunaweza kushiriki **utimilifu wake**." {Ellen White: GC, p. 477} “The Father gave **HIS Spirit without measure to His Son, and we** also may partake of **its fullness**.”

Ni nini kingine tunachohitaji ili kuelewa ukweli huu wa zamani? Ukweli huu ulio wazi hutusaidia kuelewa kile dondoo hili linalofuata linasema:

- “**Uungu wa milele**—Baba, Mwana, na Roho Mtakatifu—unahusika katika tendo linalohitajika ili kufanya uhakikisho kwa wakala wa kibinadamu, ... akishirikiana na nguvu za mbinguni na mwanadamu ambaye mwanadamu anaweza kuwa, kupitia ufanisi wa mbinguni; washiriki wa asili ya Uungu na watenda kazi pamoja 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.”

Neno, "Uungu wa Milele - Baba, Mwana, na Roho Mtakatifu", halirejelei Uungu mmoja uliounganishwa wa nafsi tatu au Uungu watatu. Neno hili ni kivumishi cha 'Uungu wa milele' wa Baba, Mwana, na Roho Mtakatifu, si nomino, na linaelezea sifa za Kimungu (kama vile upendo na huruma) za Baba, Mwana, na Mtakatifu. Roho ikitoka kwao. Ikiwa Roho Mtakatifu anatoka kwa Baba na Mwana, basi, bila shaka, ana sifa za Kimungu, na si za kibinadamu au zisizo na uhai, na kwa hivyo, Anaweza tu kupitisha upendo na huruma ya Mungu kwetu. Katika nukuu hii, kuna maelezo mahususi kidogo tu ya kivumishi cha Uungu ambayo yamefafanuliwa kwa kina katika nukuu zingine, ambapo tumeona kwamba "Mungu Baba NI Uungu", kwamba "Yesu, Mwana, NI Uungu." "na kwamba "Roho Mtakatifu yuko NDANI ya Uungu wa Baba na Mwana“

- “**Kristo hakuwa ameacha kuwa Mungu alipofanyika mwanadamu. Ingawa Alikuwa amejinyenyekeza kwa wanadamu, Uungu bado ulikuwa Wake**. Kristo pekee ndiye angeweza kumwakilisha Baba kwa wanadamu, na uwakilishi huu ambao wanafunzi walikuwa wamebahatika kuuona kwa zaidi ya miaka mitatu.” {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.”

Uungu bado ulikuwa wa Kristo hata baada ya kupata mwili Kwake. Je, Utatu ulikuwa wa Kristo hata baada ya kupata mwili Kwake?

- “Kristo katika **Uungu Godhead** Wake aling’aa alipopasuka kutoka kaburini, na kufufuka akiwa mwenye ushindi juu ya kifo na kaburi.” {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.”

Je, Yesu aling’aa katika ‘Utatu’ Wake, au ni kwamba Uungu haumaanishi ‘Utatu’ au ‘Mungu’ hata hivyo? Uungu, kama kivumishi, kutegemea muktadha kunaweza kumaanisha asili ya Kimungu, hadhi, au ubora, na hata watu wanaweza kuipokea kama zawadi:

- “Kama kwa unyenyekevu walivyojinyenyekeza chini ya mvuto wa kufinyangwa wa Roho Mtakatifu, **walipokea utimilifu wa Uungu na kuumbwa katika sura ya Uungu**.” {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**.”

- “Kupitia kuwa washiriki wa asili ya Uungu tunaweza kusimama safi na Takatifu na bila unajisi. **Uungu** haukufanywa kuwa **mwanadamu**, **na mwanadamu** hakufanywa kuwa mungu kwa kuunganishwa pamoja kwa asili hizo mbili. Kristo hakuwa na uaminifu ule ule wa dhambi, potovu, ulioanguka tulionao, kwani hapo hangeweza kuwa dhabihu kamilifu.” {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.”

Je, yawezekana kwamba Utatu ulipata mwili? Je, Utatu ulichanganywa na asili ya mwanadamu? Ukweli halisi ni kwamba Asili ya Kiungu ya Yesu Isiyo na Dhambi (Uungu), Utu Wake wa Kimungu, ulichanganyika na asili yake ya kibinadamu hapa Duniani! Ikiwa Roho Mtakatifu angekuwa utimilifu wa Uungu, ambao wafuasi wa Utatu wanataka kuuthibitisha, basi ingemaanisha kwamba Roho Mtakatifu Mwenyewe ndiye "ukamilifu wa Utatu", na hivyo Utatu wenyewe! Hata hivyo, uchambuzi wa kina wa tafsiri ya nukuu katika kitabu Evangelism, unatuonyesha sio tu kwamba neno 'Utatu' limejumuishwa ndani yake (wakati halipo katika nukuu yoyote kutoka kwa Ellen White), lakini pia kwamba 'Mungu' limetafsiriwa kwa njia tofauti katika lugha yetu, yaani, limetafsiriwa kama Mungu wa Utatu, na mahali pengine kama 'Mungu Baba. Neno ‘Utatu’, ambalo linaonekana kama manukuu kwenye tovuti ‘whiteestate.org’, halikuwahi kuandikwa na Ellen White! Je, Dk. Froom alishambulia ukweli katika maeneo mengine pia? Katika mwaka wa **1957**, katika kitabu chake “**Questions on Doctrine**” Froom aliandika kwamba upatanisho ulikamilika kupitia dhabihu ya Yesu msalabani. Huu ulikuwa ni mgongano wa theolojia ya Wakalvini na Waadventista.

Ni yupi aliyeishia kusagwa hadi vumbi?

Theolojia ya Waadventista, bila shaka! Ikiwa mchakato mzima wa upatanisho umekamilika msalabani, maombezi ya **Yesu katika patakatifu** pa mbinguni, yaliyoelezwa katika Waraka kwa Waebrania, **hayana maana**. Ikiwa kila kitu kilimalizika msalabani, basi tungeokolewa mapema, na hivyo tungepata ujumbe kwamba hatukuhitaji kupigana dhidi ya dhambi!

Na hivyo ndivyo hasa Wakalvini wanafundisha. Na si hivyo tu, bali pia wanafundisha kwamba mwisho wa wakati wa rehema ni mfano tu, kwa sababu "haiwezekani" kuacha dhambi. Je, Ellen White alitangaza shambulio hili juu ya ukweli kutoka kwa Waraka kwa Waebrania?

- "Hatuwezi kupata maneno ifaayo kuelezea maendeleo ya hivi punde ya mawazo yanayoshikiliwa na wengine. Zina nyuzi za pantheism. Mawazo haya yamechanganyika sana na ukweli, kiasi kwamba ukweli haufanyiki kitu. Nadharia hizi za kipekee zinajumuisha **kukana utu** wa Mungu, **upatanisho wa Kristo na kazi yake katika patakatifu**. Zinaondoa kanuni muhimu ambazo zimetufanya kuwa watu tofauti." {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."

Mafundisho kwamba Yesu alichukua asili ya Adamu kabla ya kuanguka alipokuja duniani yalitoka kwa Dr. Froom vile vile:

Video **Nick Ionashku** - Froomism:



Dr. LeRoy Froom:

- "Mwili na asili ya Kristo katika kupata mwili ilikuwa tofauti na yetu. Alikuwa "ameondolewa" kutoka kwa urithi wetu wa maumbile, na **alichukua tu asili isiyo na dhambi ya Adamu kama ilivyokuwa kabla ya anguko**." {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:

- "Alijitwika Mwenyewe aliyeanguka, kuteseka asili ya kibinadamu, iliyoshushwa na **kuchafuliwa na dhambi**." {Ellen White: YI, 20. December 1900} "He **took** upon Himself fallen, **suffering** human nature, degraded and **defiled by sin**."

61: Nguvu pekee katika kushinda dhambi = Yesu AU Nafsi ya tatu/Nafsi/Utu, Roho Mtakatifu?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Asili:

Utetezi wetu pekee dhidi ya dhambi ni Yesu pekee:

- "**KRISTO** ndiye chanzo cha kila msukumo sahihi. Ndiye **PEKEE** anayeweza kuamsha katika moyo wa asili uadui dhidi ya dhambi. Yeye ndiye chanzo cha nguvu zetu ikiwa tunataka kuokolewa. Hakuna nafsi inayoweza kutubu bila neema ya Kristo. Mwenye dhambi anaweza kuomba ili ajue jinsi ya kutubu. Mungu humfunua Kristo kwa mwenye dhambi, na anapoona usafi wa Mwana wa Mungu, yeye hajui tabia ya dhambi. Kwa imani katika kazi na NGUVU ya Kristo, uadui dhidi ya dhambi na shetani unatengenezwa moyoni mwake." {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**."



- “Hali yetu kupitia dhambi imekuwa kabla ya asili, na nguvu inayoturudisha lazima iwe isiyo ya kawaida, vinginevyo haina thamani. **KUNA NGUVU MOJA tu inayoweza kuvunja mshiko wa uovu kutoka katika mioyo ya wanadamu, na yaani, uweza wa Mungu katika 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**.“

- "**KINGA YA PEKEE dhidi ya uovu ni kukaa kwa KRISTO** ndani ya moyo kwa njia ya imani katika haki yake." {Ellen White: DA, p. 324} “The **ONLY DEFENCE against evil is the indwelling of CHRIST** in the heart through faith in His righteousness.”

Kuweka Udanganyifu:

- "**Dhambi ingeweza kupingwa na kushinda kupitia tu** wakala mkuu wa Nafsi ya TATU ya **Uungu**, ambaye angekuja bila nguvu iliyorekebishwa, lakini katika utimilifu wa nguvu za Kiungu." {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.”

- "**Mfalme wa nguvu za uovu anaweza tu kuzuiw**a na **nguvu za Mungu** katika **nafsi ya TATU ya Uungu, Roho Mtakatifu**.“ {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**.”

Tafsiri mbadala:

Katika kifungu kifuatacho chini kuna uthibitisho wa ukweli wa zamani kwa wasomaji wote wanaoshikilia mtazamo wao kwamba HAKUNA upotoshaji wa Roho wa Unabii au Biblia. Lakini hata katika kisa hiki maandiko au mistari yenye utata, pamoja na aya na maandishi yaliyosalia, hayawezi kutoa uthibitisho wowote unaounga mkono Utatu. Kwa kutenga kifungu mtu anaweza kuthibitisha karibu uzushi wowote. Tunajua kwamba maandishi ya Ellen White (Roho ya Unabii) hayawezi, wakati huo huo, kupinga na kuunga mkono Utatu. Hii pia inatuonyesha njia pekee ya kufasiri misemo kama "nguvu tatu za mbinguni", bila kuondoa nukuu nje ya muktadha. Ingawa maandishi haya yalileta uthibitisho wa uwongo, bado tunaweza kuona katika maandishi hapa chini, kwamba hata kama maandishi haya yalikuwa ya asili, fundisho la Utatu halingeweza kuthibitishwa! Kwa mtazamo wa kwanza, nukuu iliyo hapa chini inaweza kutumika kama usaidizi mkubwa wa Utatu:

- “**Dhambi inaweza kupingwa** na kushindwa tu kupitia chombo chenye nguvu cha Nafsi ya Tatu ya Uungu, ambayo ingekuja bila nguvu iliyorekebishwa, lakini katika utimilifu wa nguvu za Kimungu.” {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.“

Walakini, tunapaswa pia kusoma nukuu zingine ili kuwa na picha kamili na wazi:

- "Tunamtaka **Roho Mtakatifu, ambaye ni Yesu Kristo**.“ {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the **Holy Spirit, which is Jesus Christ**.”

- “**Akiwa amechanganyikiwa na ubinadamu, KRISTO hangeweza kuwa kila mahali kibinafsi**; kwa hiyo ilikuwa ni kwa faida yao kabisa kwamba Yeye angewaacha, aende kwa Baba Yake, na **kumtuma Roho Mtakatifu awe mrithi Wake duniani. Roho Mtakatifu NI YEYE MWENYEWE,** amejitenga na utu wa ubinadamu na kujitegemea. Angejiwakilisha Mwenyewe kama yuko mahali pote **kwa Roho Wake Mtakatifu, kama Aliye Kila mahali.”** {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**.”

Kutokana na nukuu ya kwanza tunaweza kuhitimisha kwamba ni Roho Mtakatifu PEKEE awezaye kututenga na dhambi zetu! Nukuu zingine mbili ingawa, zinasema kwamba Yesu binafsi ni Roho Mtakatifu, ambayo inatuonyesha kwamba nukuu ya kwanza haiungi mkono Utatu! Tunasoma hapa chini muendelezo wa nukuu hiyo hapo juu, kwamba Roho Mtakatifu pia ni uweza wa Yesu.

- "**Roho ndiye** anayefanya yale ambayo yamefanywa na Mkombozi wa ulimwengu. Ni kwa Roho kwamba moyo unafanywa kuwa safi. Kupitia **Roho mwamini anakuwa mshiriki wa asili ya Uungu**. Kristo ametoa Roho Wake kama nguvu ya Kimungu ili kushinda mwelekeo wote wa urithi na uliositawishwa wa uovu, na kusisitiza tabia yake mwenyewe juu ya kanisa lake." {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."

Andiko hili halisemi kwamba Mungu ni "Utatu" au kwamba Roho Mtakatifu ni "Mungu wa tatu", bali kwamba Roho wa Mungu ni uweza wa Kiungu wa Yesu, ambao alitupa sisi ili tuweze kushinda dhambi. Tayari tumesoma maana ya kifungu hiki katika sura ya "Uinjilisti" – kwamba Roho Mtakatifu yu NDANI ya Baba na Mwana, wakati Baba na Mwana NI utimilifu wa Uungu. Uteuzi wa Roho Mtakatifu kama "mtu wa tatu" au "mfariji mwingine" unamaanisha uwepo na nguvu za Yesu, ambazo kupitia hizo tunaimarishwa, huku mwili Wake wa kimwili hauko karibu nasi! Ikiwa tutatenga nusu ya kwanza ya mstari, tunaweza kuishia katika mwelekeo usio sahihi, hata hivyo tunapochukua kifungu kizima katika muktadha, tuna ushahidi wazi dhidi ya Utatu! Tayari tumeona, kwamba utu wa mtu unaweza tu kuashiria tabia moja:

- "Mashaka yangu yalipungua kidogo **nilipojifunza kutoka kwa kamusi kwamba moja ya maana za utu, ilikuwa Sifa.** Imesemwa kwa njia ambayo nilikata kauli kwamba kunaweza kuwa na utu bila umbo la mwili ambao Baba na Mwana ana nao." {**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**. 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."

Je, maneno yafuatayo yanaelezea kiumbe huru? Ikiwa ndivyo hivyo, je, ina maana kwamba Roho Mtakatifu anasimama juu ya Mungu na Yesu, kwa sababu kama nukuu inavyosema, ni nguvu zake pekee zingeweza kutusaidia katika vita dhidi ya dhambi? Hili kwa hakika lingeharibu fundisho la Utatu kwa sababu fundisho hilo linafundisha Viumbe watatu wenye cheo sawa.

- "**Mkuu wa nguvu za uovu** anaweza **tu** kuzuiliwa na nguvu za Mungu katika **nafsi ya tatu ya Uungu**, **Roho Mtakatifu**." {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**."

Nukuu zifuatazo kutoka kwa Roho wa Unabii zinathibitisha jibu la swali kuhusu ni nguvu gani pekee inayoweza kuikomboa mioyo yetu kutoka katika utumwa wa dhambi. Kama tutakavyosoma, ni uweza wa Mungu kupitia Yesu Kristo:

- "**Kinga ya PEKEE dhidi ya uovu** ni kukaa kwa **Kristo ndani ya moyo** kupitia imani katika haki yake." {Ellen White: DA, p. 324} "The **ONLY defense against evil** is the indwelling of **Christ in the heart** through faith in His righteousness."

- "Hali yetu kupitia dhambi imekuwa kabla ya asili, na nguvu inayoturudisha lazima iwe isiyo ya kawaida, vinginevyo haina thamani**. Kuna nguvu MOJA tu inayoweza KUVUNJA mshiko wa uovu kutoka katika mioyo ya wanadamu, na yaani, uweza wa Mungu katika 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**."

- “**Roho alitolewa kama wakala wa kuzaliwa upya,** na bila hii dhabihu ya Kristo isingekuwa na faida. Nguvu za uovu zilikuwa zikiimarika kwa karne nyingi, na kujisalimisha kwa mwanadamu kwenye utumwa huu wa kishetani kulikuwa kustaajabisha. **DHAMBI ingeweza kupingwa na kushinda TU kupitia wakala mkuu wa nafsi ya TATU ya Uungu**, ambaye angekuja bila nguvu iliyorekebishwa, bali katika utimilifu wa nguvu za Kiungu. Roho ndiye anayefanya yale ambayo yamefanywa na Mkombozi wa ulimwengu. Ni kwa Roho kwamba moyo unafanywa kuwa safi. Kupitia Roho mwamini anakuwa mshiriki wa asili ya Uungu. **KRISTO amempa ROHO WAKE kama nguvu ya Kimungu** ili kushinda mielekeo yote ya uovu iliyorithiwa na kusitawishwa, na kukazia tabia yake mwenyewe juu ya kanisa.” {Ellen White: RH, Mei 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.”

- “**Kristo** ndiye chanzo cha kila msukumo sahihi. **Ndiye PEKEE anayeweza kuamsha katika moyo wa asili uadui dhidi ya dhambi. Yeye ndiye chanzo cha nguvu** zetu ikiwa tunataka kuokolewa. Hakuna nafsi inayoweza kutubu bila neema ya Kristo. Mwenye dhambi anaweza kuomba ili ajue jinsi ya kutubu. Mungu humfunua Kristo kwa mwenye dhambi, na anapoona usafi wa Mwana wa Mungu, yeye hajui tabia ya dhambi. **Kwa imani katika kazi na uwezo wa Kristo, uadui dhidi ya dhambi** na Shetani unaumbwa moyoni mwake.” {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.”

Roho Mtakatifu, “mtu wa tatu”, Roho wa Yesu, ndiye chanzo chetu cha kufanywa upya. Tunasoma katika nukuu ya mwisho, kwamba nguvu ya Kristo ni ile inayotupa nguvu ya kupinga dhambi. Ellen White aliandika vizuri. Alisema kwamba Yesu anatuokoa kwa Roho Wake, na kwamba Roho huyu si mtu mwingine kama Baba na Mwana walivyo. Yesu pekee ndiye anayeweza kutupa ushindi dhidi ya dhambi. Roho yake ni mwakilishi wake, ambaye pamoja naye anarudisha sura iliyopotea ya Mungu ndani yetu na ni kwa maana hiyo tu ni mfano wa utu wa tatu wa Mungu. Wawakilishi wa fundisho la Utatu huchukua usemi huu kwa kujitenga kuwa “uthibitisho” wa Mungu “wa tatu” ambaye yuko pamoja na Baba na Yesu.

Tunaweza kuona katika Biblia (Ufunuo 1:4; 3:1; 4:5; 5:6; Isaya 11:2; 1 Wakorintho 6:19; 12:13) kwamba watu wote watatu wanaoishi mbinguni, ni nini kinapaswa kuwa wazi. utuonyeshe kwamba Roho Mtakatifu si mtu aliyekufa, kama Dk. Kellogg alivyofundisha katika hatua ya kwanza ya ukengeufu wake hadi alipohamia Utatu halisi katika awamu ya pili ya ukengeufu wake. Bila shaka, Roho Mtakatifu yu hai kwa sababu ni uwepo wa Baba na Mwana. Hasa zaidi, Roho Mtakatifu ni huduma na udhihirisho wa nguvu na uwepo wa Kristo kila mahali, na maisha yake Matakatifu. Katika nukuu hapa chini tunaona wazi kwamba maisha ya Yesu ndiyo yanayotuweka huru kutoka katika dhambi. Uzima wa Yesu ni Roho wake. Huyu Msaidizi, Roho Mtakatifu, ndiye tunayemwita, katika ufahamu wetu mdogo, nafsi ya tatu ya Uungu, lakini ambayo si nafsi ya tatu inayojitegemea!

- “**Kwa hiyo nguvu ya Roho Mtakatifu itiayo uzima,** itokayo kwa Kristo, na kukabidhiwa kwa kila mfuasi, huingia ndani ya nafsi, hufanya upya nia na mapenzi, na hata mawazo ya siri zaidi, na kuzaa matunda ya thamani ya matendo Matakatifu.“ {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.“

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Roho Mtakatifu alikuwa kipawa cha juu kuliko vyote ambacho angeweza kuomba kutoka kwa Baba yake kwa ajili ya kuinuliwa kwa watu wake. **Roho alipaswa kutolewa kama wakala wa kuzaliwa upya**, na bila hii dhabihu ya Kristo isingekuwa na faida yoyote.” {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.“

- "Si hadi **maisha ya Kristo yawe nguvu ya uhai** katika maisha yetu ndipo **tunaweza kupinga majaribu** ambayo yanatushambulia kutoka ndani na nje." {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.” {Ellen White: MH, p. 130}

- “Kwamba Roho Mtakatifu **atakuwa msaidizi mkuu,** ni ahadi ya ajabu. Ingekuwa na manufaa gani kwetu kwamba Mwana pekee wa Mungu angejinyenyekeza, akastahimili majaribu ya yule adui mjanja, na kushindana naye mweleka katika maisha yake yote hapa duniani, na akafa Mwenye Haki kwa ajili ya wasio haki ili wanadamu wasije wakampata. kuangamia, kama Roho asingalitolewa kama wakala wa kudumu, atendaye kazi, na **kuzaliwa upya** ili kufanya kazi katika mambo yetu yale ambayo yamefanywa na Mkombozi wa ulimwengu?” {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** alitangaza kwamba **baada ya kupaa kwake**, angetuma kwa kanisa lake, **kama zawadi yake ya taji, Msaidizi, ambaye angechukua** mahali pake. Msaidizi huyu ni Roho Mtakatifu,—**nafsi ya maisha YAKE (Yesu), ufanisi wa kanisa lake,** nuru na uzima wa ulimwengu. **Kwa Roho WAKE** Kristo hutuma mvuto wa upatanisho na nguvu inayoondoa dhambi.” {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.”

Ikiwa huyu “msaidizi mkuu” angekuwa Mwenyewe Mwenye Uungu, kama Baba na Mwana walivyo, je, haingekuwa ni kukosa heshima kumwita “wakala wa kuzaliwa upya”? Roho Mtakatifu ana utu kwa sababu ni uwepo hai wa Bwana Yesu. Kulingana na Ufunuo, Roho Mtakatifu hutoka kwa Baba na hutolewa kwa Mwanawe Yesu, ambaye kisha huituma katika Ulimwengu kama nguvu ya Mungu, ingawa bila shaka, hatuwezi kuelewa jinsi hiyo inavyofanya kazi. Tunakubali kila kitu ambacho Neno la Mungu linasema bila kuendeleza falsafa yetu wenyewe, isiyo ya kibiblia juu yake!

- "Simoni **Petro,** mtumwa na mtume wa Yesu Kristo, kwa wale **waliopata imani sawa na sisi,** yenye thamani, kwa haki ya Mungu (Baba) **na Mwokozi wetu Yesu Kristo:** Neema na amani na ziongezwe **kwenu katika kumjua Mungu. , na Yesu** Bwana wetu, **kwa kuwa uweza wake wa Uungu** umetukirimia vitu vyote vipasavyo uzima na utauwa, kwa kumjua yeye aliyetuita kwa utukufu na wema wake; **ili kwa hao mpate kuwa washirika wa tabia ya Uungu**, mkiokolewa na uharibifu, yaani, uliomo duniani kwa sababu ya tamaa." {2. Petro 1:1-4}

- “**Roho Mtakatifu, atokaye kwa Mwana pekee wa Mungu**, hufunga wakala wa kibinadamu, mwili, nafsi, na roho, kwa ukamilifu, asili ya Kimungu ya kibinadamu ya Kristo. Muungano huu unawakilishwa na muungano wa mzabibu na matawi. Mwanadamu mwenye ukomo anaunganishwa na utu uzima wa Kristo. Kwa njia ya imani asili ya mwanadamu inaunganishwa na asili ya Kristo. Tumefanywa wamoja na Mungu katika 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.“

Kupitia imani yetu katika Yesu tunapokea zawadi iliyoahidiwa, Roho Mtakatifu, na tunajua kwamba hii ndiyo zawadi kuu ambayo Mungu angeweza kutupa. Zawadi hii ni Mwana wake wa pekee, Ambaye **hutupatia uzima kwa uwezo wake wa Kimungu**, ili tuweze kuwa washirika wa asili ya Kimungu. Nafsi ya tatu ni uwepo binafsi wa Mungu na Mwanawe Yesu:

- "**Kristo anatuambia** kwamba **Roho Mtakatifu ni Msaidizi**, na Msaidizi ni Roho Mtakatifu, "Roho wa kweli, ambaye Baba atampeleka kwa jina langu. [..] **Hii inarejelea kuwepo kila mahali kwa Roho wa Kristo, anayeitwa Msaidizi."** {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**."

- "**Roho wa Kiungu** ambaye Mkombozi wa ulimwengu aliahidi kutuma, **ni uwepo na nguvu za Mungu**." {Ellen White: ST, November 23, 1891} "The **Divine Spirit** that the world's Redeemer promised to send, is the **presence and power of God**."

- "Ndiyo; katika kutoa Roho Mtakatifu, haikuwezekana kwa Mungu kutoa zaidi. Kwa zawadi hii hakuna kitu kinachoweza kuongezwa. **Kwa hivyo mahitaji yote hutolewa.** Roho Mtakatifu ni uwepo muhimu wa Mungu, na akithaminiwa ataita sifa na shukrani, na atakuwa akichipua katika uzima wa milele. Urejesho wa Roho ni agano la neema." {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."

Kwa sababu Baba na Mwana wako kila mahali, Roho Wao Mtakatifu pia yuko mbinguni. Inapatikana pia wakati wa ubatizo wetu, kama udhihirisho wa Mungu na Kristo.

- "**Baba, Mwana, na Roho Mtakatifu,** nguvu zisizo na kikomo na zinazojua yote, hupokea wale ambao kwa kweli wanaingia katika uhusiano wa agano na Mungu. Wanakuwepo katika kila ubatizo, ili kupokea wale wanaotaka kuwa wameukana ulimwengu na wamempokea Kristo katika hekalu la nafsi." {Ellen White: 6BC, uk 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."

Tunajua kwamba Roho Mtakatifu hutoka kwa Baba na hupitia kwa Mwana hadi Ulimwengu mzima na hadi mioyoni mwetu. Ikiwa sivyo, ingemaanisha kwamba Yesu "hatupi" uwezo Wake (ingawa Yeye ndiye anayebisha hodi kwenye mlango wa mioyo yetu)! Bila shaka, Anapokuwa ndani ya mioyo yetu, hutupatia nguvu kupitia Roho wake Mtakatifu

- "Lakini ikiwa Roho wa Mungu anakaa ndani yenu, ninyi hamwufuati mwili, bali mwaifuata Roho. Basi mtu awaye yote asipokuwa na Roho wa Kristo, huyo si wake. Na Kristo akiwa NDANI yenu, mwili wenu umekufa kwa sababu ya dhambi; lakini Roho ni uzima kwa sababu ya haki. Lakini, ikiwa Roho yake yeye aliyemfufua Yesu katika wafu anakaa NDANI yenu, yeye aliyemfufua Kristo katika wafu ataihuisha na miili yenu iliyo katika hali ya kufa, kwa Roho wake anayekaa ndani yenu." {Warumi 8:9-11}

- "**Kinga pekee dhidi ya uovu** ni kukaa kwa **Kristo ndani ya moyo**." {Ellen White: DA, p. 324} "The **only defense against evil is** the indwelling of **Christ IN the heart**."

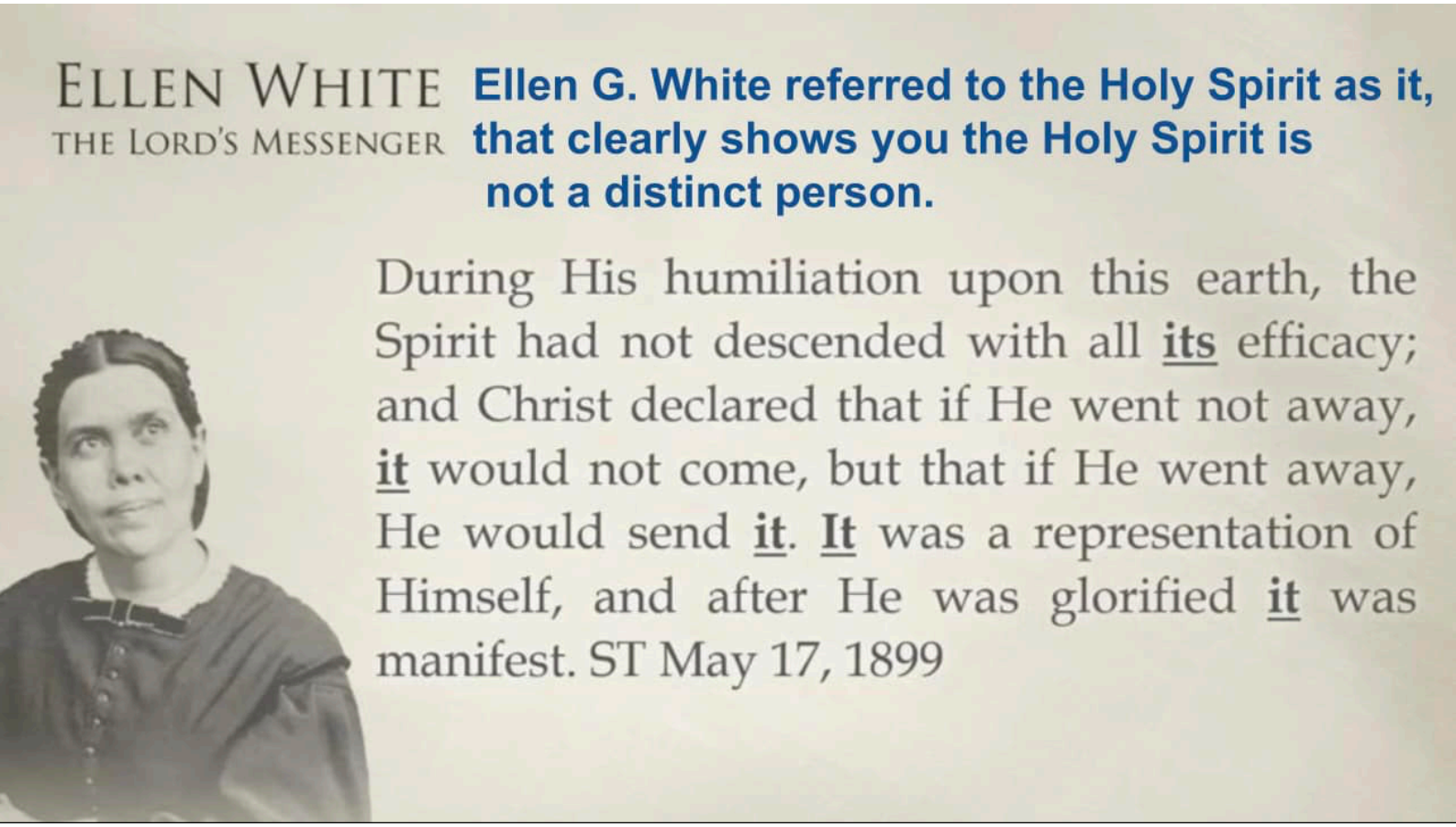
Mungu Baba alimtuma Mwanawe Yesu tena, baada ya kumfufua, wakati huu kama Roho wake Mtakatifu, ili aweze kutusaidia kushinda vita dhidi ya dhambi. Tunajua kwamba Roho Mtakatifu anatubariki! Vinginevyo, neno la nabii wa Mungu lingejipinga lenyewe.

Kwa kuwa Ellen White aliandika kwanza kwamba Roho Mtakatifu ndiye nguvu pekee dhidi ya dhambi, na kwa sababu alitoa sifa ile ile kwa Yesu, tunaweza kutafsiri muktadha wote kuwa Roho Mtakatifu ni Yesu binafsi, kwa namna nyingine.

- “**Mungu** akiisha **kumfufua Mwanawe Yesu**, **ALIMTUMA kwenu ninyi kwanza**, ili awabariki, kwa kumwepusha kila mmoja wenu na maovu yake.” {Matendo 3:26}

62: IT au Mtu - Utu - Kuwa?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Je, EGW alitumia neno "mtu au utu" aliporejelea Roho Mtakatifu? Maneno hayo mawili yanapingana na nukuu zingine zote za EGW kuhusu Roho Mtakatifu. Tunasoma katika nukuu hapa chini kwamba Ellen White kwa uwazi aliwatangulia Waadventista kutoka kwa mafundisho ya ukengeufu wa A.T. Jones. Alidai, kwamba Roho Mtakatifu ni kiumbe mmoja (mtu).

Ellen White aliandika mwaka **1906** kwamba **A.T. Jones** alikuwa amechagua udanganyifu wa nguvu za kishetani:

- "**Samahani kwa A. T. Jones**, ambaye ameonywa tena na tena. Licha ya maonyo haya, ameruhusu adui kujaza akili yake na mawazo ya kujiona kuwa muhimu. **Usiyasikilize maneno yake, kwa maana ameikataa nuru iliyo wazi na badala yake amechagua giza**. Aliye Mtakatifu (1 Petro 1,16 = Yesu} ametupa jumbe zilizo wazi na za wazi, lakini **baadhi ya nafsi maskini** zimepofushwa na uwongo na ushawishi wa udanganyifu wa mashirika ya kishetani na wamegeuka kutoka kwa ukweli na haki na kufuata makosa haya ya uwongo. asili ya kishetani.” {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.“

Mwaka mmoja baadaye, A.T. Jones aliandika katika 'The Medical Missionary' kwamba ni lazima "**MWISHO" "kuelewa**" na **KUDHANI kwamba Roho Mtakatifu si HIYO**, bali **ni mtu:**

A.T. Jones 1907:

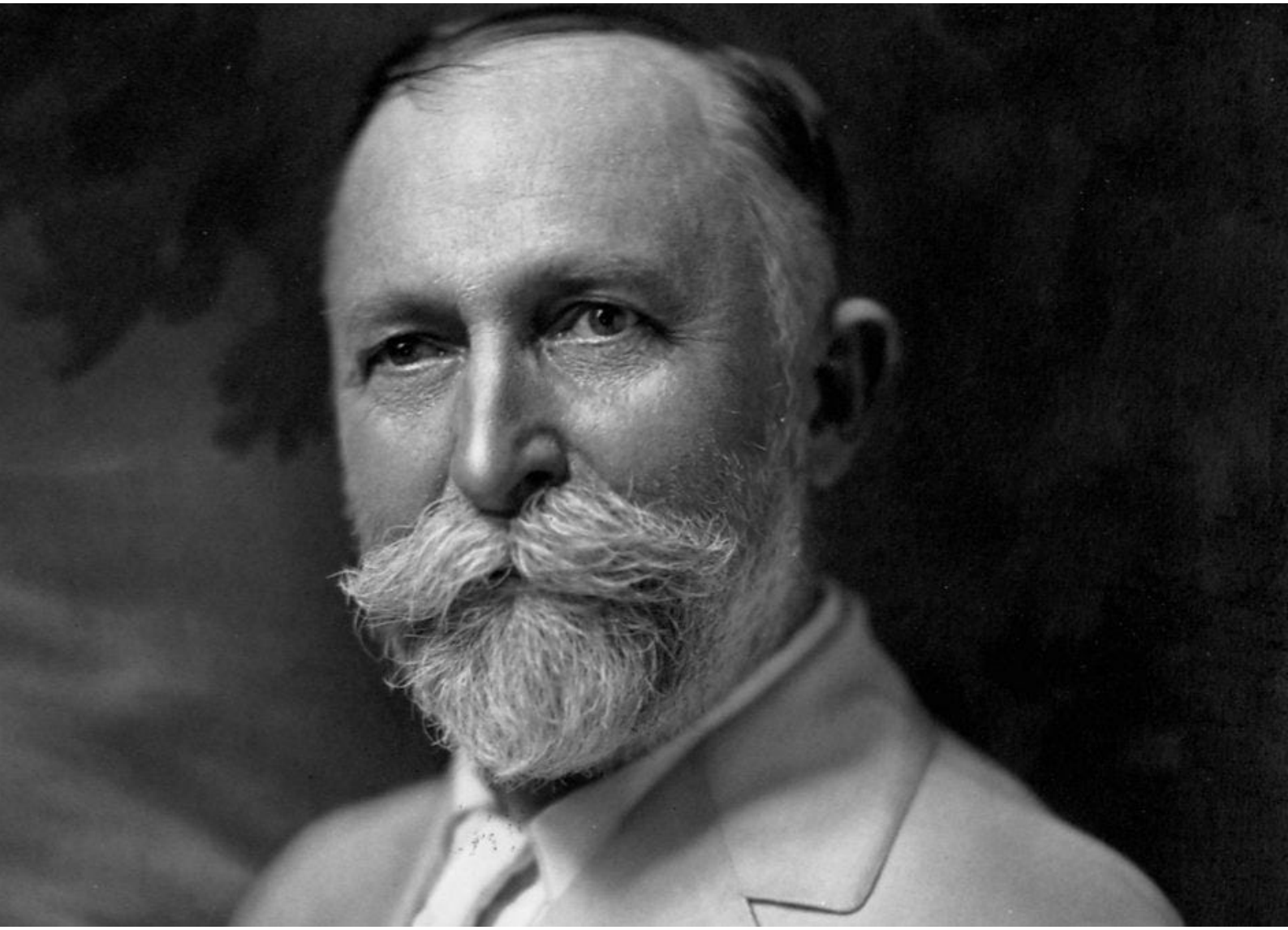
Hapa tunaona **hitaji** lake la kubadili imani yetu na **kumkubali Roho Mtakatifu** kama **mtu:**

- “Na **Roho Mtakatifu ni mtu**. Ukweli **huu mkuu hautambuliwi**, kwa hakika **hauaminiwi, na zaidi ya wachache sana hata wa Wakristo.** Kwa maana kila mtu anajua kwamba karibu kila mara, isipokuwa wachache sana, Roho Mtakatifu anarejelewa na kusemwa na Wakristo kama “ndiye.” Lakini neno "hilo" halitumiki kamwe kwa mtu. **Neno “HIYO**” katika kipaji sana cha lugha yetu**, hurejelea na kutumika tu kwa vitu, kamwe si kwa watu;** kwa vitu visivyo hai, kama jiwe, farasi, mti; au kwa mambo ya dhana, au uzoefu, kama nafasi, urefu, upana, amani, furaha, huzuni, hisia, ushawishi. Lakini Roho Mtakatifu si mojawapo ya haya: Roho Mtakatifu si mvuto; wala hisia, wala amani, wala furaha, wala cho chote. Roho Mtakatifu anatoa amani, na anatoa furaha, anapunguza huzuni, analeta hisia, hutoa mvuto; lakini Roho Mtakatifu si mojawapo ya mambo haya, wala si kitu kingine chochote. Hapana, hapana milele! Roho Mtakatifu ni Mtu, Mtu wa Kiungu milele. Na ni lazima kila mara atambuliwe na kusemwe kama mtu, la sivyo hatambuliwi au kusemwa juu yake kikweli.” {A.T. Jones: “The Medical Missionary” ukurasa wa 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 <u>recognised</u>** and **spoken of as a person**, or he is not truly recognised or spoken of at all.“



Taarifa hapo juu ya A.T. Jones, mwaka wa 1907, anafunua UONGO kwamba Kanisa la siku hiyo, pamoja na Pioneers na Ellen White, lilikuwa limekubali fundisho la Utatu. Ikiwa maneno ‘mtu’ au ‘utu’ yalitumiwa kufafanua roho Takatifu wakati huo, kwa nini A.T. Jones aliandika kwamba **mbali na watu wachache tu** (haswa wale walioleta ukengeufu katika kanisa letu wakati huo), **Waadventista wengine WOTE walimweleza** Roho Mtakatifu kwa neno HIYO? Inashangaza sana kama kutaniko la SDA lilikuwa limekubali Utatu kwa kweli wakati huo, kama inavyodaiwa leo kwa maandishi "vipande vya ushahidi" ambavyo kwa hakika vilitoka kwa walimu wa uasi wa wakati huo. Ellen **White aliandika kwamba A.T. Jones hakuwa na tumaini katika uasi wake, na kwa kweli, alikuwa mtumishi wa Dk. Kellogg**.

Ellen White **1908**: A.T. Jones na **Dk. Kellogg**, kwa pamoja, wanatangaza uzushi huo huo:



- “Yeye (Dk. Kellog) **aliniambia kwamba SASA anaamini katika Mungu Baba**, Mungu Mwana, na **Mungu Roho Mtakatifu;** na **maoni YAKE yalikuwa kwamba ni Mungu Roho Mtakatifu**, na SI Mungu Baba, aliyejaza nafasi yote, na kila kitu kilicho hai.” {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.“

- “Hatukuona **chochote cha kututia moyo** kwa matumaini kwamba Mzee **Jones anatoka gizani yaani juu yake. Anahisi kwamba anajielewa Mwenyewe;** lakini yeye ni kama kipofu na anatamani kujua ni hatua gani ya kuchukua. Nilihisi kwamba lazima nizungumze naye kwa uwazi. Nilimwambia kwamba licha ya maonyo yaliyokuwa yametolewa kuhusu ushawishi wa **Dk Kellogg juu yake, alikuwa ameingia katika njia ile ile aliyoonywa asiifuate;** hakuwa na utambuzi wa kiroho wa kuelewa msimamo wa kidini **wa daktari. Nilimwambia kwamba amekuwa sauti ya Dk. Kellogg kwa watu**.” {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**.“

Mada pekee katika MUENDELEZO wa uasi wa Alfa na Dk. Kellogg ilikuwa ni mafundisho ya uongo kabisa kuhusu Mungu na Roho Mtakatifu. Kwa nini EGW aliandika onyo hili ikiwa Roho Mtakatifu alikuwa tayari kuchukuliwa kuwa Mungu katika kanisa letu? H.C. Lacey alimwandikia Dakt. LeRoy Froom barua, akieleza imani yake ya zamani na imani ya familia yake kuhusu Utatu. Katika barua hii, swali sio kama H.C. Lacey aliamini Utatu au la, lakini badala yake kuhusu taarifa yake kwamba, katika kanisa la Waadventista, Roho Mtakatifu alifafanuliwa kuwa “ni”, na kila mtu alikuwa amemkataa Roho Mtakatifu kama kiumbe wa 3!

- “**Kuhusu mabishano** yoyote ya **pekee,** au msukosuko, juu ya suala la Utatu, siwezi kukumbuka jambo lolote zito hata kidogo. Bila shaka siku zote nimejua kwamba mzee **Uriah Smith** alikuwa Mwariani katika imani, (‘Mawazo juu ya Danieli na Ufunuo’ yanafichua hilo!) **na kwamba watu wetu bila shaka kwa ujumla walifuata maoni hayo.** Lakini sisi, kama familia, tulikuwa tumelelewa katika Kanisa la Anglikana, na kwa kawaida tulikuwa Wautatu, naomba niseme. Tuliamini tu, bila kujua, na sikumbuki tuliwahi kujadili swali hilo na akina ndugu waliotuleta kwenye Kweli, Mzee M. C. Israel, na ndugu kijana W. L. H. Baker. **Jambo moja ninalokumbuka ni matamshi ya mama yangu juu ya lugha ngeni inayotumiwa na wahudumu** wetu katika kunena juu ya Roho Mtakatifu kama IT na ‘ITs’ kana kwamba walimfikiria Roho Mtakatifu kama mvuto, badala ya kama Mtu. Hilo lilionekana kuwa la ajabu sana kwake, na kwa kiasi fulani kwangu pia (nilikuwa na umri wa miaka 17 hivi).” {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).”

Mungu amehakikisha kwamba licha ya mabadiliko ya kimakusudi kwa nukuu nyingi za EGW, zingine hazijabadilishwa kutoka kwa maana yao ya asili. Kwa mfano, katika “Mzozo Mkubwa” kuna nukuu ambapo anatumia neno ‘IT’. Wale ambao kwa kweli wanatafuta ukweli wa zamani wataipata!

- “Baba alitoa Roho Wake bila kipimo kwa Mwanawe, na sisi pia tunaweza kushiriki utimilifu **WAKE**.” {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.”

Tafsiri mbadala:

Katika kifungu kifuatacho chini ni uthibitisho wa ukweli wa zamani kwa wasomaji wote wanaoshikilia mtazamo wao kwamba **HAKUNA upotoshaji** wa Roho wa Unabii au Biblia. Lakini hata katika kisa hiki maandiko au mistari yenye utata, kwa kuunganishwa na aya na maandishi yaliyosalia, hayawezi kutoa uthibitisho wowote unaounga mkono Utatu.

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Kwa kutenga kifungu mtu anaweza kuthibitisha karibu uzushi wowote. Tunajua kwamba maandishi ya Ellen White (Roho ya Unabii) hayawezi, **wakati huo huo, kupinga na kuunga mkono Utatu**. Hii pia inatuonyesha njia pekee ya kufasiri misemo kama "nguvu tatu za mbinguni", bila kuondoa nukuu nje ya muktadha. Ingawa maandishi haya yalileta uthibitisho wa uwongo, bado tunaweza kuona katika maandishi hapa chini, kwamba hata kama maandishi haya yalikuwa ya asili, fundisho la Utatu halingeweza kuthibitishwa! **Kwa mtazamo wa kwanza, nukuu hap**a chini inaweza kutumika kama tegemeo kubwa la Utatu:

- “Wale wanaoamini ukweli wanapaswa kukumbuka kwamba wao ni watoto wadogo wa Mungu, kwamba wako chini ya mazoezi Yake. Wamshukuru Mungu kwa rehema zake nyingi na wawe wema wao kwa wao. Wana Mungu mmoja na Mwokozi mmoja; na Roho mmoja-Roho wa Kristo ni kuleta umoja katika safu zao.“ {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.”

- "Tunamtaka **Roho Mtakatifu, ambaye ni Yesu Kristo**.“ {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the Holy Spirit, which is Jesus Christ.”

Ikiwa mtu ana mwili, uzima, na roho, je, roho yake ni kiumbe kingine au ni sehemu tu ya mtu huyu? Wakati huo huo, usemi "mwanangu" kwa kawaida humaanisha kiumbe kingine, ambacho hakitumiki kwa roho, kwa sababu roho ni sehemu tu ya kiumbe! Nukuu nyingi za Ellen White, karibu kurasa 100,000, zinasema kwamba Roho Mtakatifu ni Roho wa Baba na Roho wa Yesu.

Kwa upande mwingine kuna nukuu za wakati huo zinazotoa hisia kwamba Roho Mtakatifu anaweza kuwa na Uungu mmoja, lakini nukuu hizi ni chache. Kwa hiyo, kutumia nukuu hizi zilizojitenga kama "ushahidi" wa fundisho la Utatu, sio njia sahihi ya kupata ukweli. Ikiwa kweli unataka kujua Roho Mtakatifu ni nani au nini, unapaswa kutathmini dondoo ZOTE zilizovuviwa ili kupata jibu, na sio tu nukuu zilizojitenga. Hiyo ndiyo njia ambayo wanatheolojia wanatumia kuthibitisha Utatu usio wa kibiblia. Kupitia njia kama hizo, tunaweza pia "kuthibitisha" maisha baada ya kifo, kama vile tulipotoa maelezo ya roho ya "Samweli" na Sauli.

- "**Dhambi ingeweza kupingwa na kushinda TU kupitia** wakala mkuu wa **Nafsi ya Tatu ya Uungu,** ambaye angekuja bila nguvu iliyorekebishwa, lakini katika utimilifu wa nguvu za Kiungu." {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.”

- “Utakaso wetu ni **kazi ya Baba, Mwana, na Roho Mtakatifu. Ni utimilifu wa agano ambalo Mungu amefanya na wale wanaojifunga pamoja Naye**, kusimama pamoja Naye, Mwanawe, na Roho **wake katika ushirika Mtakatifu. Je, ume**zaliwa mara ya pili? Je, umekuwa kiumbe kipya ndani ya Kristo Yesu? Kisha shirikiana na mamlaka **kuu tatu za mbinguni zinazofanya kazi kwa niaba yako**.” {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.“

Lakini kwa nini nukuu hizi zinazoonekana kupinga zipo katika maandishi ya Ellen White? Inaweza kuonekana kama wanapinga, hata hivyo, Ellen White anaelezea katika maandishi yake mengine maana ya nukuu kama hizo. Kanuni muhimu ya kukumbuka ni: Nukuu za nabii zinaweza tu kupatana na maandishi yao mengine, kwa sababu vinginevyo, nabii hangekuwa nabii wa Mungu! Tunaweza kuona katika nukuu zake kwamba Ellen White anatumia neno “utu wa tatu” kusisitiza kwamba Roho Mtakatifu si nishati isiyo na fahamu bali ni aina tofauti ya udhihirisho wa Yesu, wakati huu yuko kila mahali na huru kutoka kwa mwili Wake. Yesu yu kibinafsi kati yetu na ndani yetu kwa njia ya Roho wake. Roho Mtakatifu,

Roho wa Yesu, hakika si nguvu iliyokufa. Roho ya Unabii inauita uwepo huu wa ufahamu wa Mungu kuwa ni mtu mwenye ufahamu, jambo ambalo linatuonyesha tofauti na mafundisho ya Dk. Kellogg, ambaye kwa ukarimu alieleza Roho Mtakatifu kama "nguvu isiyo na fahamu". EGW pia aliandika kwamba Roho Mtakatifu ni uwepo wa kibinafsi wa Yesu, tofauti na utu Wake wa kibinadamu.

Hili ni jambo gumu kwetu sisi wanadamu kulielewa. Lakini licha ya kuwa vigumu kwetu kuelewa jinsi hilo linavyofanya kazi, hatuna mwongozo kuhusu kuwa na Mungu wa tatu wa uwongo! Ellen White aliandika kwa uwazi kwamba, Roho Mtakatifu si Mungu wa tatu, bali ni Roho wa Yesu!

- "Hii inarejelea **UWEPO WOTE wa ROHO WA KRISTO**, aitwaye **Msaidizi.** ...Kuna mafumbo mengi ambayo sitafuti **kuyaelewa** wala kuyaeleza; ni juu sana kwangu, na ni juu sana kwenu. **Katika baadhi ya mambo haya, ukimya ni dhahabu."** {Ellen White: 14MR, Juni 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**."

- "**Roho Mtakatifu ni Mwenyewe (Yesu) aliyetengwa na utu wa ubinadamu** na anajitegemea. Angejiwakilisha **Mwenyewe kama yuko mahali pote kwa Roho Wake Mtakatifu, kama Aliye Kila mahali**." {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**."

Ingawa Ellen White alituonya, kwamba UKIMYA ni DHAHABU (kuhusu Roho Mtakatifu wa Yesu), wanatheolojia walioanguka wanamwinua Roho Mtakatifu kama Mungu wa tatu! Tunapozungumza juu ya swali hili, tunapaswa kuwa waangalifu hasa juu ya maana ya maneno ya mtu binafsi, kama Joseph Waggoner, mmoja wa waanzilishi wetu muhimu na mmoja wa wapiganaji wakuu dhidi ya Utatu, Mwenyewe alisema:

- "Kuna swali moja, ambalo limepingwa sana katika ulimwengu wa kitheolojia **ambao hatujawahi kudhania kuingia juu yake**. Ni ile ya utu wa Roho wa Mungu. Mawazo yaliyopo ya mtu ni tofauti sana, mara nyingi ni ghafi, na neno linaeleweka tofauti; hivyo kwamba umoja wa maoni juu ya jambo hili hauwezi kutarajiwa mpaka wote waweze kufafanua kwa usahihi kile wanachomaanisha kwa neno, au mpaka wote wakubaliane juu ya maana moja maalum ambayo neno hilo litatumiwa. Lakini kwa vile makubaliano haya hayapo, inaonekana kwamba mjadala wa somo hauwezi kuwa na faida, hasa kwa vile **si suala la ufunuo wa moja kwa moja**." {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**."

Anatuambia hapa kwamba tunapozungumza juu ya Roho Mtakatifu, tunapaswa kuzingatia zaidi ufafanuzi wa neno 'utu' kwa sababu linaweza kuwa na maana tofauti. **William White** pia anaeleza kwamba hakuelewa kwa usahihi kile ambacho mama yake alikuwa akifundisha kuhusu Roho Mtakatifu hadi alipopata maana ya kamusi ya neno ‚utu':

- "Mashaka yangu yalipungua kidogo nilipojifunza kutoka kwa kamusi kwamba maana mojawapo ya utu ni sifa. Imesemwa kwa njia ambayo nilihitimisha kwamba kunaweza kuwa na utu bila umbo la mwili ambao Baba na Mwana ana nao." {**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**. 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."

Nini maana mojawapo ya neno 'mtu - utu'?

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “**Katika kuwaeleza wanafunzi Wake kazi ya ofisi ya Roho Mtakatifu, Yesu** alitaka kuwatia moyo kwa furaha na matumaini ambayo yaliuvuvia moyo Wake mwenyewe. **Alifurahi kwa sababu ya msaada mwingi aliokuwa ametoa kwa ajili ya kanisa Lake.** Roho Mtakatifu alikuwa kipawa cha juu **kuliko vyote ambacho** angeweza kuomba kutoka kwa Baba yake kwa ajili ya kuinuliwa kwa watu wake. Roho alipaswa kutolewa kama wakala wa **kuzaliwa upya, na bila hii dhabihu ya Kristo isingekuwa na faida yoyote. Nguvu za uovu zilikuwa** zikiimarika kwa karne nyingi, na kujisalimisha kwa watu kwenye utumwa huu wa kishetani kulikuwa kustaajabisha. Dhambi ingeweza kupingwa na kushindwa tu kupitia wakala mkuu wa Nafsi ya Tatu ya Uungu, ambaye angekuja bila nguvu iliyorekebishwa, bali katika utimilifu wa nguvu za Kiungu. Roho ndiye anayefanya yale ambayo yamefanywa na Mkombozi wa ulimwengu. Ni kwa Roho kwamba moyo unafanywa kuwa safi. Kupitia Roho mwamini anakuwa mshiriki wa asili ya Uungu. **Kristo ametoa Roho Wake kama nguvu ya Kimungu ili kushinda mwelekeo wote wa urithi na uliositawishwa wa uovu**, na kusisitiza tabia yake mwenyewe juu ya kanisa lake.” {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.”

Nukuu hii inapanua jinsi ya kuelewa Roho wa Yesu kama "Nafsi ya tatu ya Uungu": Ni uwepo wa Yesu, nguvu zake, huduma yake, na zawadi yake, ambayo bila hiyo dhabihu yake itakuwa bure. Tayari tunajua kwamba Uungu haimaanishi kiumbe, bali ni tabia. Kama inavyojulikana katika Kanisa la Waadventista, Ellen White alitumia kamusi ya Noah Webster ya 1828, ambayo katika ufafanuzi wa 6 inaelezea maana tofauti za neno mtu-utu:

- “**Jinsi gani mtu yuleyule anatofautiana na Yeye Mwenyewe,** anapotegemeza **Nafsi** ya hakimu na ya rafiki.” {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.“

Mtu, ingawa ni mtu mmoja, anaweza kuwa na majukumu tofauti. Kila moja ya majukumu yake inawakilisha mtu maalum, kwa maana fulani. Kwa mfano, akiwa hakimu, mtu ana utu tofauti, kulingana na utumishi na tabia yake, kuliko katika maisha yake ya faragha au kuliko akiwa rafiki. Biblia pia hutumia neno ‘mwingine’ inapomfafanua mtu yuleyule:

- “Na roho ya **BWANA** itakujilia juu yako, nawe utatabiri pamoja nao, **nawe utageuzwa kuwa mtu mwingine**.” {1 Samweli 10:6}

Roho Mtakatifu alipoingia ndani yake, Sauli kwa muda akawa mtu tofauti, ambayo ina maana kwamba alipokea utu tofauti. Tunaweza kutumia ufafanuzi wa Webster wa neno utu. Wakati alipopokea Roho Mtakatifu, Sauli alikuwa tayari mfalme wa Israeli, lakini kwa Roho Mtakatifu, alipokea huduma mpya kama nabii, na kupitia hili, akawa mtu tofauti, ingawa alikuwa mtu mmoja. Hivi ndivyo Sauli angeweza kuwa mtu tofauti kama mfalme na nabii.

- “**Wakati Yesu anahudumu katika patakatifu pa juu, Yeye bado kwa Roho Wake ni mhudumu wa kanisa duniani.** Ameondolewa kutoka kwa jicho la hisi, lakini ahadi yake ya kuaga inatimizwa, “Tazama, mimi nipo pamoja nanyi siku zote, hata ukamilifu wa dahari. (Mathayo 28:20.) Ingawa anakabidhi uwezo Wake kwa wahudumu wa hali ya chini, uwepo Wake wenye kutia nguvu bado uko pamoja na kanisa Lake.” {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.“

- “**Roho Mtakatifu ni mtu**, kwa maana **hushuhudia pamoja** na roho zetu ya kuwa sisi tu watoto wa Mungu. Ushahidi huu unapotolewa, hubeba ushahidi wake. Nyakati kama hizi tunaamini na kuwa na uhakika kwamba sisi ni watoto wa Mungu...Roho Mtakatifu ana utu, vinginevyo hangeweza kushuhudia roho zetu na kwa roho zetu kwamba sisi ni watoto wa Mungu. Ni lazima pia awe mtu wa Kimungu, la sivyo hangeweza kuzichunguza siri zilizofichwa katika nia ya Mungu. “**Kwa maana ni nani ajuaye mambo ya binadamu isipokuwa roho ya binadamu iliyo ndani yake? vivyo hivyo na mambo ya Mungu hakuna ayafahamuye ila Roho wa Mungu**.” {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**.”

Ingawa sehemu ya kwanza ya nukuu inaacha hisia kwamba Roho Mtakatifu anaweza kuwa “kiumbe”, inatubidi tutafute ukweli kwa undani zaidi kwa moyo mwaminifu. Na hii tayari iko katika sehemu ya pili ya nukuu hii! Je, Mungu (Baba) Mwenyewe hajui kilicho ndani Yake, bali ni “kiumbe cha tatu” tu cha Roho Wake Mtakatifu?

- “Lakini **Mungu (Baba) ametufunulia sisi kwa Roho WAKE**; Kwa maana ni nani ajuaye mambo ya mwanadamu isipokuwa roho ya mwanadamu iliyo ndani yake? Vivyo hivyo na mambo ya **Mungu hakuna ayafahamuye ila Roho wa Mungu. Basi** sisi hatukuipokea roho ya dunia, bali Roho atokaye kwa Mungu; ili tupate kuyajua tuliyokirimiwa na Mungu.” {1 Wakorintho 2:12}

Mtume Paulo analinganisha mwanadamu na roho yake na Mungu wetu na roho yake. Na kama vile roho ya mwanadamu si kiumbe tofauti na kinachojitegemea, bali ni sehemu tu ya mwanadamu, vivyo hivyo roho ya Mungu pia ni sehemu tu ya utu Wake.

- “Ukuu wa Mungu kwetu sisi haueleweki. “**Kiti cha enzi cha Bwana ki mbinguni” (Zaburi 11:4); lakini kwa Roho WAKE YEYE yuko kila mahali. YEYE ana ujuzi wa kindani wa**, na kupendezwa kibinafsi na, kazi zote za mkono Wake.” {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.”

Roho ana utu kwa sababu Mungu ana utu. Kupitia kipawa cha Roho wake, Mungu anajitoa kwetu. Bila shaka, Mungu anapojitoa kwetu katika roho, habaki bila utu Wake. Roho Mtakatifu sio nguvu isiyo na uso au kiini. Hapana, HIYO ni ya kibinafsi na ya karibu sana. NI utu wa Mungu. Roho ni nafsi ya MUNGU. Hii ni kwa sababu Mungu, Ambaye hutoka kwake, ni Nafsi ya Uungu. Roho ana utu kwa sababu Mungu ana utu. Kupitia kipawa cha Roho wake, Mungu anajitoa kwetu. Bila shaka, Mungu anapojitoa kwetu katika roho, habaki bila utu Wake. Roho Mtakatifu sio nguvu isiyo na uso au kiini. Hapana, IT ni ya hakika na ya karibu sana. NI utu wa Mungu. Roho ni nafsi ya MUNGU. Hii ni kwa sababu Mungu, Ambaye hutoka kwake, ni Nafsi ya Uungu,

- “**Mungu ni Roho; bado Yeye ni Nafsi; maana ndivyo alivyojidhihirisha Mwenyewe**.” {Ellen White: MH, p. 413} “**God is a Spirit**; **yet He is a personal Being**; **for so He has revealed Himself**.”

Roho Mtakatifu ni Mtu kwa sababu Mungu ni Mtu. Roho Mtakatifu si nafsi ya tatu ya Uungu, bali Nafsi ya Mungu Baba. Roho Mtakatifu pia ni utu wa Kristo:

- “Roho **ndiye atiaye** uzima; mwili haufai kitu; maneno hayo ninayowaambia ni Roho, tena ni uzima.” **Kristo hapa harejelei fundisho Lake, bali Nafsi yake, Uungu wa tabia Yake**.” {Ellen White: Review and Herald, 5. Aprili 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**.”

Neno 'mtu wa tatu - utu', ambalo linatumika kwa Roho Mtakatifu, linatuonyesha kwamba Roho Mtakatifu ni udhihirisho wa Yesu, lakini huru kutoka kwa mwili na uwepo wake wa kimwili. Yesu anapozungumza kibinafsi na Viumbe walioko mbinguni, Roho Wake Mtakatifu anawakilisha utu Wake wa pili wa mfano, kwa sababu Yesu anazungumza wakati huo huo kupitia Roho Wake Mtakatifu pamoja na Viumbe vyote katika ulimwengu mzima.

- “Hakuna ukweli unaofundishwa kwa **uwazi zaidi katika Biblia kuliko kwamba Mungu kwa Roho wake Mtakatifu** huwaongoza hasa watumishi wake Duniani katika harakati kubwa za kuendeleza kazi ya wokovu.” {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.“

- “**Roho Mtakatifu aliyetolewa aliwawezesha wanafunzi Wake**, **mitume**, kusimama kidete k**upinga kila aina ya ibada ya sanamu na kumwinua** Bwana na Yeye peke yake. Ni nani, isipokuwa Yesu Kristo kwa **Roho Wake na uweza wa Kiungu,** aliongoza kalamu za wanahistoria watakatifu ili kwamba rekodi ya thamani ya maneno na kazi za Yesu Kristo iwasilishwe kwa ulimwengu?” {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?“

Wanafunzi Wake walikuwa na nani, kulingana na Biblia? Yesu pekee, bila shaka! Kupitia maneno hayo, tunaweza kuona kwamba Yesu pia ni Roho wake Mtakatifu! Haya yote yanatusaidia kuelewa maneno yafuatayo ya Roho wa Unabii, ambayo kamwe hayapingani (ingawa yakitumiwa kutengwa, yanaweza kuunga mkono maoni mengine):

- “**Roho Mtakatifu ndiye Msaidizi, katika jina la Kristo**. Anamfananisha Kristo, ilhali ni utu tofauti. Tunaweza kuwa na Roho Mtakatifu ikiwa tutamwomba na kuifanya [kuwa] mazoea kumgeukia na kumtumaini Mungu badala ya wakala wowote wa kibinadamu ambaye anaweza kufanya makosa.” {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.”

Nukuu hii inaelezea nini? Hebu turudie tena: Kristo yuko mbinguni kama Kuhani wetu Mkuu wa mbinguni na Yeye, wakati huo huo, yuko hapa Duniani kwa njia ya Roho wake Mtakatifu - Mfariji. Tumesoma katika nukuu nyingine nyingi kutoka kwa Ellen White kwamba Yesu pekee ndiye Mfariji. Tunaweza kuona katika muktadha basi, kwamba Msaidizi na Kuhani Mkuu wa mbinguni ni nafsi mbili tofauti za mtu yuleyule, Yesu Kristo. Kama vile Sauli alivyokuwa mtu tofauti kama mfalme na nabii.

Yesu binafsi yuko ndani yetu kwa njia ya Roho Wake, na Yeye binafsi huona na kusikia kila kitu. Huo si utu mwingine wa Yesu, yaani utu wa Yesu katika umbo tofauti, katika udhihirisho tofauti na wa kimwili. Roho Mtakatifu ni uwepo wa Mungu na Kristo lakini anaonyeshwa kama utu mmoja, si wawili. Yeye, wakati huo huo, ni Roho wa Yesu na wa Baba. Vipi?

Hatuelewi hili, na halijafunuliwa kwetu wala kwa Malaika. Lakini hii sio sababu ya sisi kuchukua dondoo chache nje ya muktadha na kumfanya Mungu mpya kutoka kwao! Ellen White ni wazi sana juu ya swali hili:

- “Hatuwezi kuwa na Kristo ana kwa ana, kama walivyokuwa wanafunzi Wake wa kwanza, lakini amemtuma **Roho WAKE Mtakatifu** ili atuongoze katika kweli yote.” {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 sasa hayuko nasi ana kwa ana, bali kupitia wakala wa Roho Mtakatifu.” {Ellen White: RH, September 16, **1909**} “Christ is not now with us in person, but through the agency of the Holy Spirit.“

63: **Avondale:**
Ni Mtu gani alikuwa anatuzunguka?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Avondale ni shule ya Waadventista nchini Australia ambapo Ellen White alizungumza mwaka 1899. Hapo alizungumza kuhusu Roho Mtakatifu. Rekodi ya maneno yake kuhusu Roho Mtakatifu imebadilishwa kwa hila na mara nyingi hutumiwa na waendelezaji wa Utatu kuwakilisha Roho Mtakatifu kama kiumbe cha Kiungu kinachojitegemea.

Imebadilika:

- "Tunahitaji kutambua kwamba **Roho Mtakatifu**, ambaye **ni mtu kama vile Mun**." {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**."

Ikiwa nukuu hii ya nyongeza ilikuwa kweli kweli, ikimpandisha Roho Mtakatifu katika kiwango cha Mungu, ingebidi ipatane na nukuu zifuatazo:

Asili:

- "**Bwana Yesu akisimama kando ya mhubiri, akitembea nao, ndiye mfanyakazi mkuu**." {Ellen White: Letter 66, April 10, 1894, par. 18} "We want the **Holy SPIRIT, which is JESUS Christ**." {Ellen White: Letter 66, April 10, 1894, par. 18}

- “**KRISTO ANATEMBEA ASIYEONEKANA** katika mitaa yetu. Kwa jumbe za rehema huja nyumbani kwetu. Pamoja na wote wanaotafuta kuhudumu katika jina Lake, Yeye hungoja kushirikiana. Yuko katikati yetu, ili kuponya na kubariki, ikiwa **tutampokea**.” {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**.“

- “Kumbuka kwamba **Yesu yuko karibu nawe popote uendapo,** akiona matendo yako na kusikiliza maneno yako. Je, unaweza kuona haya kusikia sauti Yake ikizungumza nawe, na kujua kwamba anasikia mazungumzo yako?” {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?“

- “**Bwana Yesu akisimama kando ya mhubiri, akitembea nao, ndiye mfanyakazi mkuu.** Tukimtambua Kristo kama Yule aliye pamoja nasi kuandaa njia, **Roho Mtakatifu kando yetu atafanya hisia kwa njia tu**.“ {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.”

Tafsiri mbadala:

Katika kifungu kifuatacho chini ni uthibitisho wa ukweli wa zamani kwa wasomaji wote wanaoshikilia mtazamo wao kwamba HAKUNA upotoshaji wa Roho wa Unabii au Biblia. Lakini hata katika kisa hiki maandiko au mistari yenye utata, kwa kuunganishwa na aya na maandishi yaliyosalia, hayawezi kutoa uthibitisho wowote unaounga mkono Utatu. **Kwa kutenga kifungu mtu anaweza kuthibitisha karibu uzushi wowote**. Tunajua kwamba maandishi ya Ellen White (Roho ya Unabii) **hayawezi, wakati huo huo, kupinga na kuunga mkono Utatu**. Hii pia inatuonyesha njia pekee ya kufasiri misemo kama "nguvu tatu za mbinguni", bila kuondoa nukuu nje ya muktadha.

Ingawa maandishi haya yalileta uthibitisho wa uwongo, bado tunaweza kuona katika maandishi hapa chini, **kwamba hata kama maandishi haya yalikuwa ya asili, fundisho la Utatu** halingeweza kuthibitishwa! Avondale ni shule ya Waadventista ambapo Ellen White alitoa hotuba wakati wa ufunguzi wake mwaka wa 1899. Alizungumza kuhusu Roho Mtakatifu huko na maneno hayo mara nyingi hunukuliwa na waendelezaji wa Utatu, ili kuwakilisha Roho Mtakatifu kama kiumbe cha Kiungu. Nani huyu Mtu wa tatu? Je, ni Kiumbe wa Tatu au ni uwepo wa kibinafsi wa Yesu, kwa njia tofauti? Kulingana na Roho wa Unabii, hakika si Uungu wa tatu!

- “Wale wanaoamini ukweli wanapaswa kukumbuka kwamba wao ni watoto wadogo wa Mungu, kwamba wako chini ya mafunzo yake. Wamshukuru Mungu kwa rehema zake nyingi na wawe wema wao kwa wao. **Wana Mungu mmoja na Mwokozi mmoja; na Roho mmoja** - **Roho wa Kristo** - ni kuleta umoja katika safu zao." {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.”

- “Tunamtaka **Roho Mtakatifu, ambaye ni Yesu Kristo**.” {Ellen White: Letter 66, April 10, 1894, par. 18} “We want the **Holy Spirit, which is Jesus Christ**.“

Nukuu ifuatayo, inayopatikana katika kitabu ‘Uinjilisti’, ni toleo fupi la nukuu kamili:

- “Tunahitaji kutambua kwamba Roho Mtakatifu, ambaye ni mtu kama vile Mungu alivyo mtu, anatembea katika misingi hii,..” {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,..”

Nukuu asili bila ufupisho:

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “**Bwana** (Yesu) asema hivi kwa sababu anajua ni kwa faida yetu. Angejenga ukuta kutuzunguka, ili kutuepusha na makosa, ili kwamba baraka na upendo wake utujaalie kwa wingi. Hii ndiyo sababu tumeanzisha shule hapa. Bwana alituagiza kwamba hapa ndipo mahali ambapo tunapaswa kupata, na tumekuwa na kila sababu ya kufikiri kwamba tuko mahali pazuri. Tumeletwa pamoja kama shule, na tunapaswa kutambua kwamba **Roho Mtakatifu, ambaye ni mtu kama vile Mungu alivyo mtu, anatembea katika maeneo haya**, yasiyoonekana kwa macho ya wanadamu, kwamba **BWANA MUNGU ndiye mlinzi wetu na mlinzi wetu. Msaidizi. YEYE (Mungu) husikia kila neno tunalotamka** na anajua kila wazo la akili.” {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.”

Kwa mtazamo wa kwanza, nukuu hii, haswa toleo fupi linapotolewa nje ya muktadha, inaonekana kuunga mkono waziwazi fundisho la Utatu na Utu wa "tatu" wa Uungu. Lakini tukisoma kwa makini nukuu yote, tunaweza kuona kwamba inasema kwamba Roho Mtakatifu ni mtu, kwa sababu Mungu pia ni mtu, wakati huu yuko kwa njia tofauti na juu ya kiti cha enzi.

- “Mashaka yangu yalipungua kidogo nilipojifunza kutoka kwa **kamusi** kwamba **mojawapo** ya **maana za utu, ilikuwa Sifa**.” {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**.”

Tunaendelea kusoma katika nukuu kwamba Mungu ndiye mlinzi wetu na kwamba Mungu mwenyewe ndiye anayejua mawazo yetu. Kwa hiyo tunaona hapa pia kwamba ni roho yake! Roho Mtakatifu hana cheo cha 'Bwana' au 'Mungu'! Yesu ndiye mwenye cheo cha ‚Bwana’.

Tunaweza kuona kwamba Yesu anajua mawazo yetu na kusikia maneno yetu! Tunasoma ujumbe ule ule katika nukuu hii kama ilivyo hapa chini, yaani kwamba Yesu pia alikuwa miongoni mwao huko Avondale kwa njia ya Roho Wake.

- “**Bwana Yesu akisimama kando ya mhubiri, akitembea nao**, ndiye mfanyakazi mkuu. **Tukimtambua Kristo kama Yule aliye pamoja nasi kuandaa** njia, Roho Mtakatifu akiwa kando **yetu atafanya hisia katika mistari inayohitajika**.” {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**.”

- “Akiwa amejawa na ubinadamu, **Kristo** hangeweza kuwa kila mahali kibinafsi; kwa hiyo ilikuwa ni kwa faida yao kabisa kwamba Yeye angewaacha, aende kwa Baba Yake, na kumtuma **Roho Mtakatifu awe** mrithi Wake duniani. Roho Mtakatifu ni Mwenyewe, ametengwa na utu wa ubinadamu na kujitegemea kwake. Angejiwakilisha Mwenyewe kama yuko mahali pote kwa Roho Wake Mtakatifu, kama Aliye Kila mahali.” {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.”

- “Kumbuka kwamba **Yesu yuko karibu nawe popote uendapo, akiona matendo yako na kusikiliza maneno yako**. Je, unaweza kuona haya kusikia sauti Yake ikizungumza nawe, na kujua kwamba anasikia mazungumzo yako?” {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?“

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- "Mwamba wa imani ni **uwepo hai wa Kristo katika kanisa."** {Ellen White: DA 414.3} "The Rock of faith is the **living presence of Christ in the church**."

- "Ndiyo; **katika kutoa Roho Mtakatifu**, haikuwezekana kwa **Mungu** kutoa zaidi. Kwa zawadi hii hakuna kitu kinachoweza kuongezwa. Kwa hivyo mahitaji yote hutolewa. **Roho Mtakatifu ni uwepo muhimu wa Mungu, na akithaminiwa a**taita sifa na shukrani, na atakuwa akichipua katika uzima wa milele. Kurudishwa kwa Roho ni agano la neema." {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."

Manukuu haya yote yanamtaja Yesu kama Yule aliyepo kati yetu. Lakini kwa vile tunajua kwamba yuko katika patakatifu pa mbinguni, maana pekee ya nukuu hizo hapo juu ni kwamba Yesu yuko pamoja nasi kupitia Roho WAKE Mtakatifu.

- "Na kuwafundisha kuyashika yote niliyowaamuru ninyi; na tazama, mimi nipo pamoja nanyi siku zote, hata ukamilifu wa dahari. Amina." {Mathayo 28:20}

Hatuwezi kutenganisha nukuu ili kutoa taarifa ya uongo, kama ilivyokuwa kwa mahubiri ya EGW kutoka Avondale. Nyota hiyo hiyo iko kwenye Biblia. Tunapaswa kujifunza Biblia na kulinganisha mistari ndani ya muktadha wake.

64: Nukuu zingine zinazokinzana

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- "**Hatuwezi kuwa na Kristo ana kwa ana, kama walivyokuwa wanafunzi Wake wa kwanza**, lakini amemtuma **Roho WAKE Mtakatifu** ili atuongoze katika kweli yote." {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 sasa hayuko nasi ana kwa ana, bali kupitia wakala wa Roho Mtakatifu**.” {Ellen White: RH, September 16, 1909} “Christ is not now with us in person, but through the agency of the Holy Spirit.“

- “**Roho Mtakatifu ndiye Msaidizi, katika jina la Kristo**. Anamfananisha Kristo, ilhali ni **UTU WA PINGAMIA**. Tunaweza kuwa na Roho Mtakatifu ikiwa tutamwomba na kuifanya [kuwa] mazoea kumgeukia na kumtumaini Mungu badala ya wakala wowote wa kibinadamu ambaye anaweza kufanya makosa.” {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.”

Kauli zilizo hapo juu huwa zinapingana na nukuu zingine za EGW. Ellen White aliandika mwaka 1909 kwamba ni Baba na Mwana pekee wanajua kila kitu! Ikiwa Roho Mtakatifu angekuwa Mtu, angepaswa kujua kila kitu kama vile Baba na Mwana wanavyofanya:

Asili:

- “**Mungu na Kristo pekee wanajua** roho za wanadamu zimegharimu kiasi gani.” {Ellen White: The Signs of the Times, January 13, 1909, par. 8} “**God and Christ alone know** what the souls of men have cost.“

- “Sio muhimu kwetu kuweza **kufafanua Roho Mtakatifu ni NINI**. Kristo anatuambia kwamba Roho n**diye** Msaidizi, “Roho wa kweli, aliyetoka kwa Baba.” **Inatangazwa waziwazi kuhusu Roho Mtakatifu kwamba**, katika kazi Yake ya kuwaongoza wanadamu kwenye kweli yote, “**Yeye hatanena kwa habari Yake Mwenyewe**.” 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."

- “Ukuu wa Mungu kwetu sisi haueleweki. “**Kiti cha enzi cha Bwana ki mbinguni”** (Zaburi 11:4); **lakini kwa Roho wake YEYE yuko kila mahali**. Ana ujuzi wa ndani wa, na maslahi binafsi katika, kazi zote za mkono Wake.” {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.“

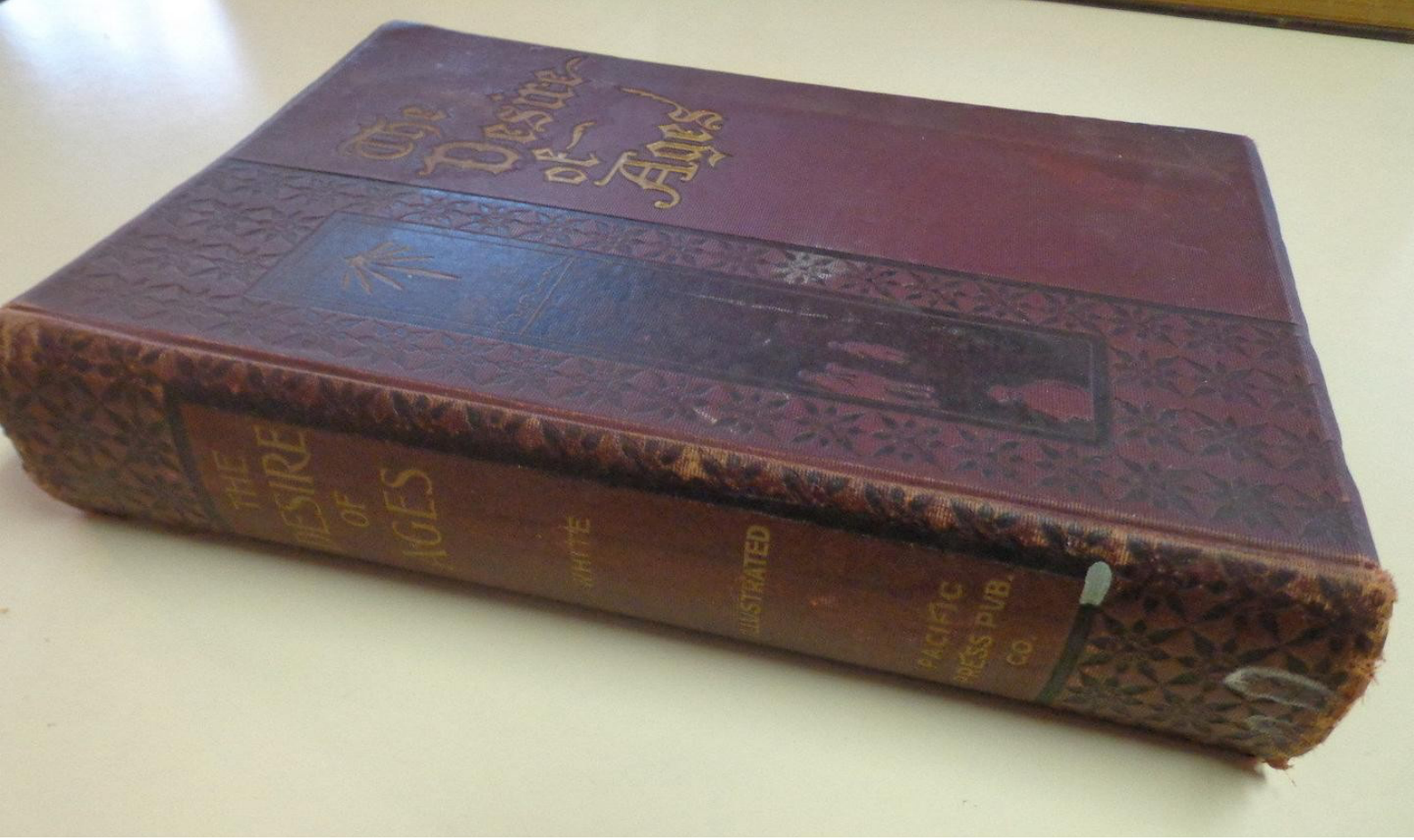
65: Ni nini kilitokea kwa kitabu “The Desire of Ages”

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Je, Ellen White alitangaza upotoshaji wowote au uwongo wa ushuhuda wake? Bila shaka, alifanya hivyo, kwa sababu akiwa nabii wa Mungu, aliona mapema mambo ambayo yangepata maandishi yake. Alikomesha manukuu yasiyoratibiwa ambayo yanapotoka kabisa kutoka kwa maandishi yake mengine yote na kutoka kwa Biblia:

- **"Ujenzi wowote mbaya utakaowekwa juu ya ushuhuda wangu na** wale wanaodai kuwa waadilifu, lakini hawamjui Mungu, kwa unyenyekevu nitasonga mbele na kazi yangu.“ {Ellen White: 1SM, p. 73, Bi 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.”

- “Kutakuwa na wale ambao mara moja wameunganishwa pamoja nasi katika imani ambao watatafuta mafundisho mapya, ya ajabu, kwa ajili ya kitu cha ajabu na cha kusisimua ili kuwasilisha kwa watu. Wataleta makosa yote yanayoweza kufikirika, na watawaonyesha kuwa yanatoka kwa Bibi White, ili wapate kuzidanganya nafsi” {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“



- “Kuna wale ambao watatafsiri vibaya jumbe ambazo Mungu ametoa, kulingana na upofu wao wa kiroho.” {Ellen White: 1SM 41.5} “There are those who will misinterpret the messages that God has given, in accordance with their spiritual blindness.“

- “Lakini ripoti zinazosambazwa, kwamba yeyote kati ya wasaidizi wangu anaruhusiwa kuongeza jambo au kubadilisha maana ya ujumbe ninaoandika, si za kweli.” {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.“

- “Bwana ameniambia: Toa shuhuda. Kazi yako si kutatua matatizo; kazi yenu ni kukemea na kudhihirisha haki ya 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.”

- "Ikiwa Shuhuda (maandiko) hazisemi sawasawa na neno la Mungu, zikatae." {Ellen White: 5T, p. 691} “If the Testimonies (writings) speak not according to the word of God, reject them.”

Kitabu "Desire of Ages" kinatumiwa pia kama mojawapo ya "vipande kuu vya ushahidi" kwa Utatu.

Je, “ushahidi” huu ni thabiti, ikizingatiwa kwamba manukuu machache hapo hayapatani na sehemu nyingine ya Biblia na maandiko mengine yote ya Roho ya Unabii?

Ellen White ameandika vitabu 54, nakala 4,000 za “Review and Herald” na “Signs of the Times”, pamoja na michango mingine 500 hivi kwa fasihi ya kanisa letu.

Urithi wake wa kifasihi una takriban kurasa 100,000, ambapo zaidi ya nukuu chache za pekee, hakuna ushahidi unaounga mkono Utatu.

Ellen White alitumwa Australia kinyume na mapenzi yake kutoka **1891 hadi 1900** ili kwamba wabebaji wa uasi waweze kutekeleza uwongo wa Roho wa Unabii bila upinzani wake.

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- "**Sijaonyesha**, nadhani, kazi nzima iliyonipeleka hapa **Australia**. Labda huwezi kuelewa jambo hilo kikamilifu. **Bwana hakuwa katika** kuondoka kwetu Amerika. Hakufichua kwamba yalikuwa mapenzi yake **kwamba niondoke Battle Creek**. Bwana hakupanga hili, lakini aliwaacha nyote msogee kufuata mawazo yenu wenyewe. **Bwana angalikuwa na W. C. White**, mama yake, na wafanyakazi wake kubaki Amerika, tulihitajika katika kiini cha kazi, na kama mtazamo wako wa **kiroho ungetambua hali ya kweli, haungekubali kamwe mienendo** iliyofanywa. Lakini Bwana alisoma mioyo ya wote. **Kulikuwa na nia kuu sana ya kututaka kuondoka hata Bwana akaruhusu jambo hili litendeke**. Wale waliochoshwa na shuhuda zilizotolewa waliachwa bila watu waliozitoa. Kujitenga kwetu na Battle Creek kulikuwa kuwaacha wanadamu wawe na mapenzi na njia yao wenyewe, ambayo walifikiri kuwa bora kuliko njia ya Bwana." {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."

Mnamo 1888, kabla tu ya kuondoka, Ellen White alimaliza kitabu cha asili "**Spirit of Prophecy 2 – The Lord Jesus Christ** - **Maisha ya Yesu Kristo - 1887**".

Wakati wa **kutokuwepo kwake** Marekani, katibu wa EGW, **MARIAN DAVIS,** aliongeza kitabu bila kuomba kibali cha EGW.

Kulingana **na taarifa yake mwenyewe,** yeye "pekee" alipata nukuu zinazofaa kutoka kwa EGW na kuzikusanya. Marian Davis wakati huo alizungukwa na wabeba uasi, kama Profesa **PRESCOTT**, na chini ya ushawishi wao aliondolewa kwenye ukweli wa zamani.

Katika barua kwa Dk. Froom, H. C. Lacey alionyesha wazi kwamba prof Prescott, kwa kukazia mafundisho ya kweli, aliweza kuyageuza katika mwelekeo usiofaa, na kuathiri Marian Davis wakati wa kutokuwepo kwa Ellen White.

- "Wakati huo, Profesa **PRESCOTT** alikuwa na hamu kubwa ya **kumtambulisha Kristo kama** "MIMI **NDIYE MKUU**" na kusisitiza umilele wa kuwepo kwake, akitumia mara kwa mara usemi "Mwana wa Milele". Pia aliunganisha "**MIMI NIKO**" wa Kutoka 3:14, ambaye bila shaka alikuwa Kristo Nafsi ya Pili ya Uungu, na utimizo wa Yesu katika Yohana 8:58, ambao sisi sote tunakubali; lakini akaiunganisha na "mimi niko" wengine katika Injili hiyo - 7 kati yao, kama vile "Mimi ndimi Mkate wa **uzima" "Mimi ndimi Nuru ya ulimwengu" "Mimi ndimi mlango wa Kondoo" nk. tajiri** sana katika mafundisho yao ya kiroho - lakini ambayo yalionekana kuwa mbali kidogo kwangu hasa kama "mimi ni" katika hali zote hizo za mwisho ni katika copula tu katika Kigiriki, **na pia katika Kiingereza. Lakini alisisitiza juu ya tafsiri yake.** Bibi Marian Davis alionekana kuangukia, na tazama, wakati "Desire of Ages" ilipotoka, palitokea mafundisho yale yale kwenye ukurasa wa 24 na 25, ambayo, nadhani, yanaweza kutafutwa BILA **KUBWA katika yoyote ya Bi. White iliyochapishwa kabla ya wakati huo**." {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**."

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- "Kuhusiana na hili, bila shaka unajua kwamba Bibi **Marian Davis** alikabidhiwa utayarishaji wa "**Tumiani la Vizazi Vyote**" na kwamba alikusanya nyenzo zake kutoka kwa kila chanzo kilichopatikana - kutoka kwa vitabu vya Bibi White ambavyo tayari vimechapishwa, kutoka kwa maandishi ambayo hayajachapishwa, kutoka kwa barua za kibinafsi. , ripoti za maandishi ya mazungumzo yake n.k. - lakini labda hujui kwamba yeye (Bi Davis) alikuwa na wasiwasi sana kuhusu kutafuta nyenzo za sura ya kwanza. Alinivutia kibinafsi mara nyingi alipokuwa akipanga sura hiyo (na sura zingine pia kwa jambo hilo) na nilifanya nilichoweza kumsaidia; **Nina sababu nzuri ya kuamini kwamba pia alitoa rufaa kwa Profesa Prescott kwa msaada kama huo**, na akaupata kwa kiasi kikubwa na kikubwa zaidi kuliko ningeweza kutoa.“ {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.”

Baada ya kusoma kitabu cha “Ellen White” cha 1898 “Desire of Ages”, wanatheolojia wengi wa wakati huo waliuliza swali hilo, je, EGW alibadili imani yake ghafla kwa kukubali Utatu?

- “Jambo hili lilikuwa **baya sana machoni pa Bwana. WANAFUNZI walikuwa wakielimika katika MAFUNDISHO YA UONGO yaliyomo katika suala lililoletwa**. Na magazeti ya Review na Herald **yalikuwa yakipeleka mafundisho haya ya uongo ulimwenguni**.” {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**.“

Mfano wa "nyongeza"

Hapa kuna nukuu kutoka kwa kitabu cha Ellen White, "The **Great Controversy** between the Lord Jesus Christ and Satan - **Pambano Kuu Kati Ya Kristo na Shetani**“ kutoka 1877:

- “…akajibu ya kuwa alijua ya kuwa atafufuka katika ufufuo, siku ya mwisho. Lakini Yesu, akitafuta kutoa mwelekeo wa kweli kwa imani yake, alisema, “Mimi ndimi huo ufufuo, na uzima; yeye aniaminiye Mimi, ajapokufa, atakuwa anaishi; na yeyote anayeishi na kuniamini Mimi, hatakufa kamwe. Je, unaamini hili?” {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?“

Mnamo **1898,** wakati Ellen White alipokuwa Australia dhidi ya mapenzi yake, Viongozi wa uasi-imani waliongeza maneno (rangi nyekundu) hapa chini kwenye kitabu „**Desire of Ages** - **Tumaini la Vizazi Vyote**" (1898) katika jaribio la kuunga mkono fundisho la "Miungu" 3 sawa.

- "Martha akajibu, "Najua ya kuwa atafufuka katika ufufuo siku ya mwisho." Akiwa bado anatafuta kutoa mwelekeo wa kweli kwa imani yake, Yesu alisema, "Mimi ndimi huo ufufuo, na uzima." **Katika Kristo ni MAISHA, YA ASILI, YASIYOKOPESHWA, YALIYOTOLEWA.** “Yeye aliye naye Mwana anao huo uzima.” 1 Yohana 5:12. Uungu wa Kristo ni hakikisho la mwamini la uzima wa milele. “Yeye aniaminiye Mimi,” Yesu alisema, “ijapokuwa amekufa, atakuwa anaishi: na kila aishiye na kuniamini hatakufa kamwe. Je, unaamini hili?” {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?“

Tunaweza kuona hapa chini kwamba sentensi hii sio ya Ellen White hata kidogo:

- “**NDANI YAKE ndimo ulimokuwa Uzima,’ yaani, WA ASILI, USIOKOPESHWA, ULIOTOLEWA. Ndani yetu kuna kijito kutoka kwenye Chemchemi ya Uzima. Uhai wetu ni kitu tunachopokea, kitu ambacho Mpaji huchukua tena kwake, - ambacho hatuna udhibiti juu yake, na ambacho tunapaswa kumpa Mungu hesabu na sifa. Lakini ndani ya Yesu maisha yalikuwa HAYAKUCHUNGUZWA, HAYAJAKOPESHWA**.“ {**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**.“

Nukuu hapo juu ilikuwa msingi wa uwongo zaidi uliotoka kwa Dk. LeRoy Froom:

- “Kabla Ibrahimu hajakuwako, nilikuwa hapa kama Mungu” (Mimi Niko). “Kristo ni Mwana wa Mungu aliyekuwepo, aliyekuwepo mwenyewe. ... Katika kuzungumza juu ya kuwepo kwake kabla, Kristo hubeba akili nyuma kupitia enzi zisizo na tarehe. Anatuhakikishia kwamba hakukuwa na wakati ambapo Hakuwa katika ushirika wa karibu na Mungu wa milele. Yeye ambaye wakati huo Wayahudi walikuwa wakisikiliza sauti yake alikuwa pamoja na Mungu kama mtu aliyelelewa pamoja Naye.” {„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.“

Hata baada ya kifo cha Ellen White, "marekebisho" yaliendelea. Sote tunajua kisa cha 1934 taarifa ya Ellen White "Tumaini la Vizazi Vyote", ambayo hapo awali ilisema kwamba Njiwa wakati wa ubatizo wa Yesu aliashiria upendo wake na unyenyekevu, ambayo inaonyesha kwamba Roho Mtakatifu hakuwa "Kiumbe huru“. Kauli hii "iliondolewa kwa bahati mbaya" wakati wa Dk. Froom, ambaye, kulingana na taarifa yake, "alioanisha" fasihi yetu ya kawaida na imani za "Ukristo" wengine, ili hatimaye tuweze kukubalika kiekumene na makanisa mengine. Dk Fred Veltman alitafiti vyanzo vya kitabu cha "Desire of Ages" katika eneo la GC kutoka 1982 hadi 1990 na akahitimisha kuwa leo hii hakuna maandishi asilia ya kitabu hicho yaliyoandikwa kwa mkono!

66: Mafundisho mawili yanayofanana kuhusu Utatu: Je, ni Kiumbe kilichounganishwa au Viumbe watatu?

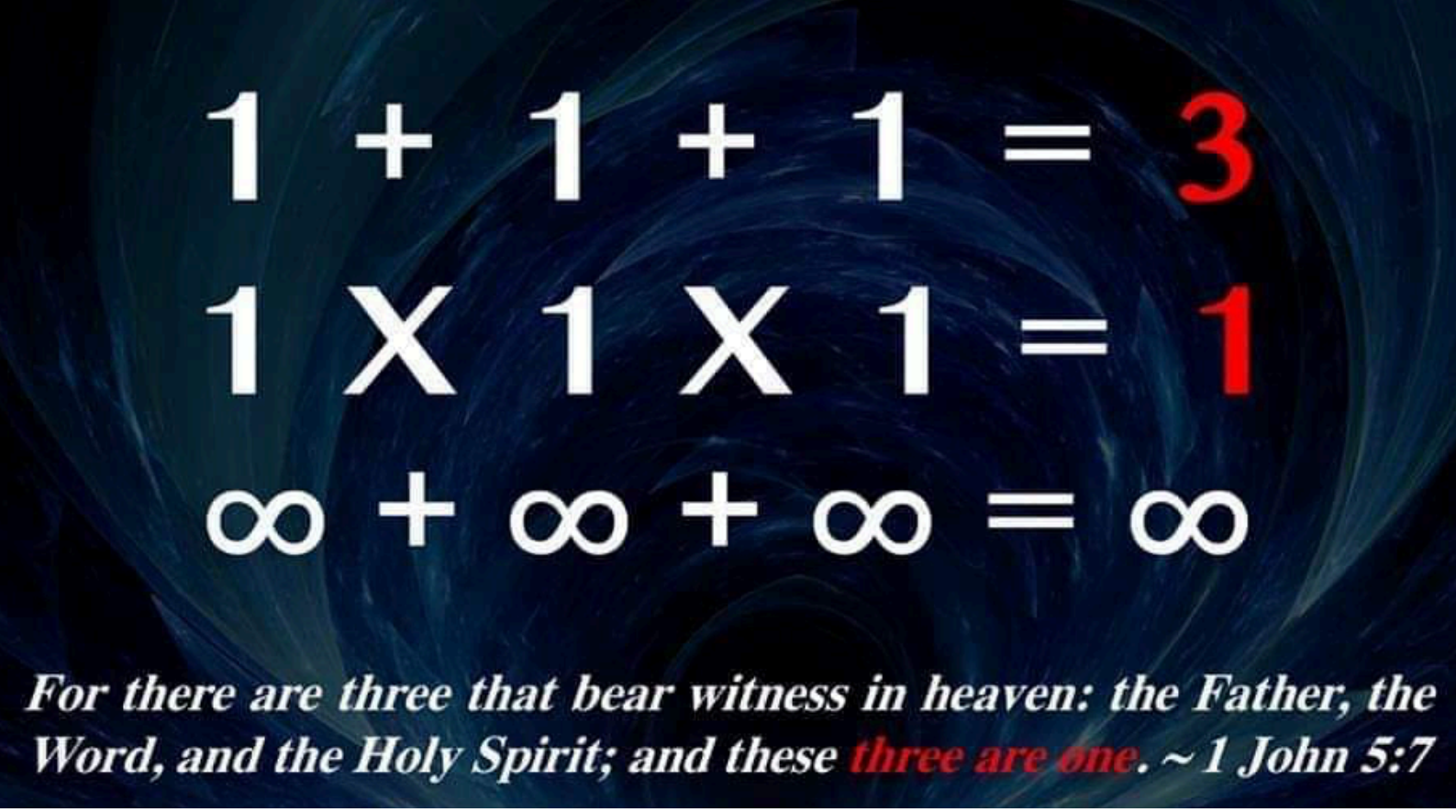
Orodha ya Sura Hadi Mwanzo wa Kitabu Uongo

Je, madai ya "**MAENDELEO**" ya kanisa katika ujuzi wa "**UKWELI**" ni sahihi?

- “Jambo moja ambalo hakika litatimizwa hivi karibuni, yaani, **UASI MKUBWA, ambao UNAENDELEA NA KUONGEZEKA NA KUWA NA NGUVU ZAIDI,** na utaendelea kufanya hivyo mpaka Bwana atakaposhuka kutoka mbinguni pamoja na mwaliko mkubwa.” {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.”

- “Lakini Bwana atawainua **watu** (yaani watu binafsi) wenye utambuzi makini, ambao watazipa **kweli hizi** nafasi yao ifaayo katika mpango wa Mungu.” {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.”

Ukweli wa zamani:



- “Soma Mwanzo sura ya 1. Kazi ya mwisho ya Mungu ya kuvika taji ilikuwa kumfanya mwanadamu. “Mungu akasema, Na tumfanye mtu kwa mfano wetu, kwa sura yetu, wakatawale” vitu tulivyoviumba. "Basi Mungu akaumba mtu kwa mfano wake." Alimpa mwanadamu umbo la kibinafsi kwa mfano wa Mungu mwenyewe. “**Mungu akaumba mtu kwa mfano wake**, **kwa mfano wa Mungu alimwumba; mwanamume na mwanamke, aliwaumba**.” Hii inafafanuliwa kwa **uwazi kwamba Mungu alikuwa na utu kama vile mashirika ya wanadamu Ambao Aliwaumba**.” {Ellen White: Bi 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**.”

- “**Utu wa Baba na Mwana, pia umoja uliopo kati Yao**, umeonyeshwa katika sura ya kumi na saba ya Yohana, katika sala ya Kristo kwa ajili ya wanafunzi wake: “Wala si kuwaombea hawa peke yao, bali na hao wanao wataniamini Mimi kwa neno lao; ili wote wawe kitu kimoja; kama wewe, Baba, ulivyo ndani yangu, nami ndani yako, hao nao wawe ndani yetu; ili ulimwengu upate kusadiki ya kwamba ndiwe uliyenituma.” Yohana 17, 20, 21. **Umoja uliopo kati ya Kristo na wanafunzi wake hauharibu utu wa pia. Wao ni wamoja kwa kusudi**, akilini, katika tabia, **lakini sio kibinafsi. Ni hivyo kwamba Mungu na Kristo ni mmoja.** {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**.“

- “Bwana Yesu alikuja katika ulimwengu wetu ili kumwakilisha Baba. Alimwakilisha Mungu si kama kiini kilichoenea asili, bali kama Mungu aliye na utu**. Kristo alikuwa sura ya wazi ya nafsi ya Baba yake**; na Alikuja katika ulimwengu wetu ili kurejesha katika mwanadamu mfano wa maadili wa Mungu.” {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Tangu milele kulikuwa na **umoja kamili kati ya Baba na Mwana**. Walikuwa wawili, lakini walikuwa na ufupi kidogo wa kufanana; wawili katika umoja, lakini **mmoja katika roho**, na moyo, na tabia.**"** {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.”

- “Mungu alimtuma Mwanawe mwenyewe katika mfano wa mwili ulio wa dhambi, astahiliye udhaifu wa kimwili, akijaribiwa katika mambo yote kama sisi. **Alikuwa Mwana wa Mungu aliye hai. Utu Wake HAUKUanza na kupata Kwake mwili katika mwili**.” {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 alikuwa tayari Mwana wa Mungu kabla hajaja duniani. Hakuwa sehemu ya "Utatu wa mbinguni uliochanganywa“.

- **“Somo la uvumi kuhusu utu wa Mungu hatutathubutu kueleza**, isipokuwa katika lugha ya Neno (Biblia) ambayo inawakilisha utu Wake. **Hatupaswi kuwa na mjadala juu ya swali hili, Mungu asije akatoa ufunuo** usio na shaka juu ya kile Alicho **ambacho kingeweza kuzima yule anayethubutu** kujitosa kwenye ardhi Takatifu katika nadharia zake za kubahatisha**, kama wengine walivyothubutu kufungua safina ili kuona kile kilichomo ndani**. kama nguvu zake na jinsi Mungu alivyodhihirishwa. Wanaume hao waliuawa kwa **ajili ya mafundisho yao ya udadisi. Hebu Wanadamu wazingatie kwamba kwa utafutaji wao wote hawawezi kamwe** kumfasiri Mungu. Wakati waliokombolewa watakuwa safi na safi kuja katika uwepo Wake, wataelewa kwamba wote wanaomcha Mungu wa milele, Mungu **asiyeweza kufikiwa, hawawezi kuwakilishwa kwa takwimu. Ni salama kumtafakari Mungu, Mungu** mkuu na wa ajabu, na Yesu Kristo, sura dhahiri ya Mungu. Mungu (na sio Mungu Utatu) alimtoa Mwanawe wa pekee kwa ulimwengu wetu, ili kupitia tabia yake ya haki tupate kuona tabia ya Mungu. Mbinguni tutakuwa katika uwepo wa milele wa Mungu.” {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.”

- “Wakristo wanapaswa **kukumbuka kwamba Mungu ana ut**u kama vile Kristo alivyo. Wanapaswa kuwakilisha utu na mwenendo wa Kristo hivi kwamba kwa kufanya kazi zake watadhihirisha tabia na roho ya Baba. **Kristo ndiye taswira dhahiri ya utu na tabia ya Baba yake**.” {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**.”

Nabii wa Mungu anafundisha kwamba Baba na Mwana PEKEE ndio wenye Utu. Wao ni wamoja katika tabia lakini si wamoja katika Kuwa! Vipi? Kwa sababu wao ni wamoja katika nia, Roho, na tabia. Wao ni wamoja katika Roho wao Mtakatifu. Kama wote hao Watatu wangekuwa Mungu mmoja, kama vile theolojia yetu hatimaye imefundisha kisheria kabisa tangu 1980, basi hiyo ingemaanisha kwamba Mungu "ameunganishwa" sawa na katika dini za kipagani! Ikiwa Mungu mmoja "ana" Nafsi tatu, basi watu hao tofauti wanawakilisha tu "majukumu" ya Mungu huyo mmoja. Hiki ndicho hasa kilichoongoza dini za kipagani, kama vile Mungu wa Kihindi, Shiva, ambaye ana mikono mingi, au kama Mungu, Brahma, ambaye ana vichwa vingi. Ellen White anasema wazi kwamba kuna Viumbe wawili tu, Mungu Baba na Mwanawe Yesu.

Katika Matendo ya Mitume, Stefano anaona katika maono yake Mungu mmoja, Baba, na Mwanawe, sio viumbe watatu. Kwa hiyo, tunaweza kuelewa vizuri zaidi kile Ellen White alichoeleza katika {“Ujumbe katika Ufunuo”, Oktoba 23, 1903}, miongoni mwa mambo mengine, alipotangaza udhihirisho wa Miungu ya kipagani katika ulimwengu wa Kikristo katika siku za mwisho. Fundisho la Utatu uliochanganywa halikufundishwa wakati wa upasuaji wake. Sehemu ya fundisho hilo ni kupindishwa kwa kina kwa Biblia katika mwelekeo huo usioeleweka.

- “Na kila kiumbe kilicho mbinguni, na juu ya nchi, na chini ya nchi, na kilichomo ndani ya bahari, na vyote vilivyomo, nalisikia vikisema, Baraka, na heshima, na utukufu, na uweza; na iwe kwake Yeye aketiye juu **ya kiti cha enzi, na kwa Mwana-Kondoo hata milele na milele**.” {Ufunuo 5:13}

- “Katika hili twajua ya kuwa tunakaa ndani yake, naye ndani yetu, kwa kuwa **ametupa ROHO wake**.” {1 Yohana 4:13}

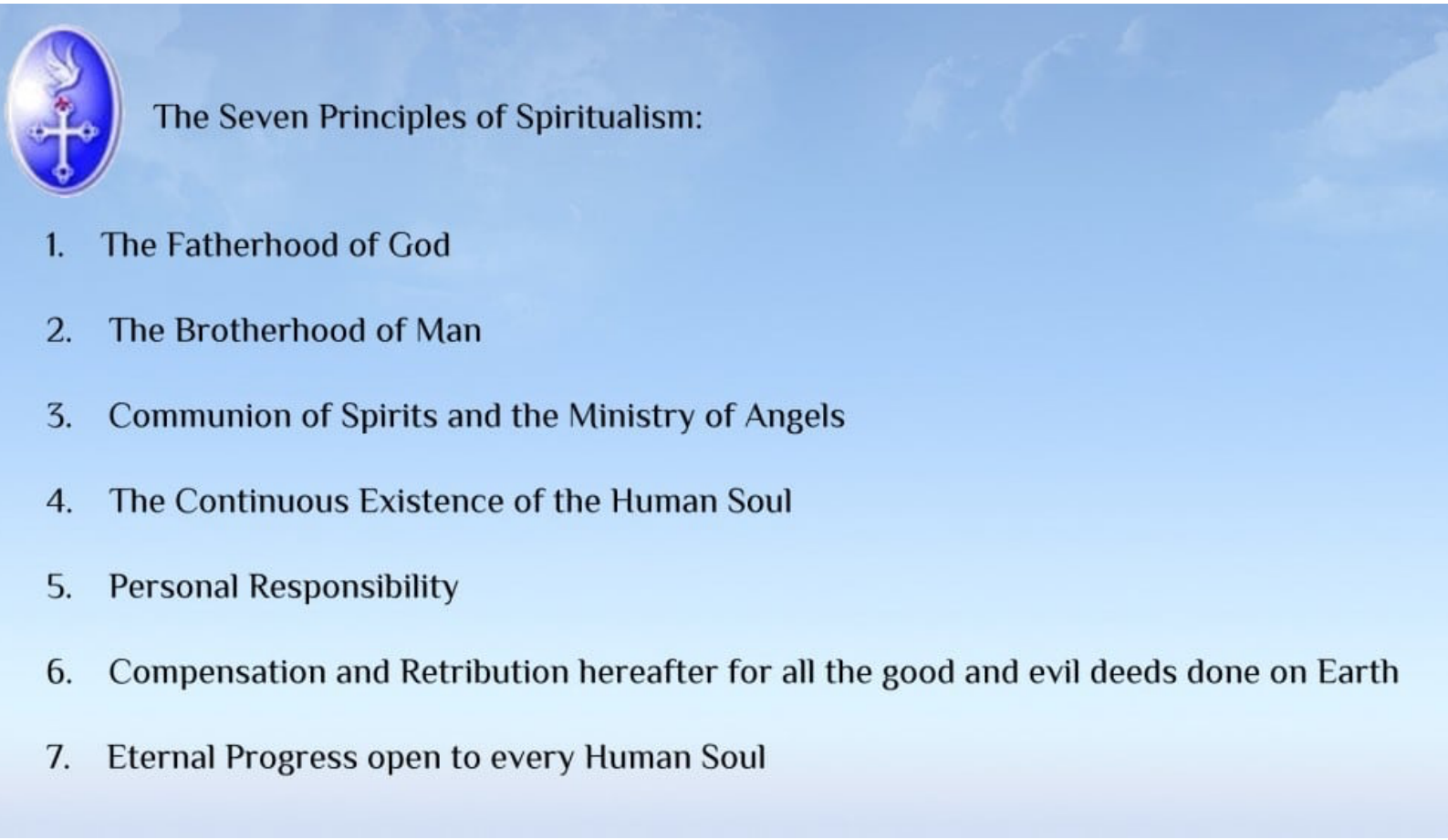
Katika mstari huu, tunasoma kwamba Yesu, anayewakilishwa kwa njia ya mfano kama Mwana-Kondoo, anapewa heshima na utukufu hasa na bila kutegemea Baba, aketiye juu ya kiti cha enzi. Baba na Mwana si "Mungu aliyeunganishwa." Hakuna sehemu hata moja katika Biblia au Roho ya Unabii inayoeleza iwapo, kabla ya asili ya dhambi, wakati, au baada ya uharibifu wake, Roho Mtakatifu anapokea maombi na ibada! Hata hivyo, tunaona hili likifanywa leo, si tu katika makanisa ya karismatiki, lakini pia linapenya polepole katika kanisa la Waadventista!

67: Mungu anaonekanaje? Uroho?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Are the claims of the church’s "PROGRESS" in the knowledge of "TRUTH" correct?

- “Lakini Bwana atawainua **watu** (yaani watu binafsi) wenye utambuzi makini, ambao **watazipa kweli hizi** nafasi yao ifaayo katika mpango wa Mungu.” {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.”}



- “Jambo moja ambalo hakika litatimizwa hivi karibuni, yaani, **UKENGEUFU MKUBWA, ambao UNAENDELEA NA KUONGEZEKA NA KUWA NA NGUVU ZAIDI**, na utaendelea kufanya hivyo mpaka Bwana atakaposhuka kutoka mbinguni pamoja na mwaliko mkubwa.” {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.”

Umizimu si neno lililoandikwa vibaya uwasiliani-roho, bali ni fundisho la uwongo la falsafa kuhusu asili ya Mungu, pamoja na fundisho kwamba roho zipo zaidi ya jambo hilo, na kwamba wao wenyewe ndio ukweli pekee. Watetezi wengi wa “ukweli” kuhusu Utatu wanadai leo kwamba Mungu alitueleza Baba na Mwana wa mbinguni katika umbo sawa na mwili na uso, ili kuvutia “uwakilishi wa mfano” katika akili zetu zenye mipaka.

Imani ya Kiroho inafundisha kwamba Mungu alichukua umbo la watu alipokuwa tu Duniani, kama Yesu alivyofanya, lakini kwamba Yeye ni Kiumbe wa kiroho tu asiye na umbo au mwili. Watu hawa kwa kufuru wanakataa maelezo halisi ya mbinguni katika Biblia. Mafundisho haya yana asili ya Kihindu-Kibudha! Biblia inatuambia kwa uwazi kabisa kwamba Mungu Baba ana mwili na uso:

Kanuni Saba za Imani ya Kiroho:

1. Ubaba wa Mungu

2. Udugu wa Mwanadamu

3. Ushirika wa Roho na Huduma ya Malaika

4. Kuendelea kuwepo kwa nafsi ya mwanadamu

5. Wajibu wa kibinafsi

6. Fidia na malipo ya Akhera kwa mema na maovu yote yanayofanywa duniani

7. Maendeleo ya milele yaliyo wazi kwa kila nafsi ya mwanadamu

- “**Na Baba** Mwenyewe, aliyenipeleka, amenishuhudia. **Sauti yake hamkuisikia wakati wo wote, wala sura yake hamjaiona**.” {Yohana 5:37}

- “Kisha nikaona **kiti cha enzi, kikubwa**, cheupe, na yeye aketiye juu yake; wala hapakuonekana mahali pao.” {Ufunuo 20:11}

Ellen White aliandika kwamba aliona uso wa Yesu wenye wasiwasi alipokuwa akizungumza na Baba Yake kuhusu uwezekano wa kumwokoa mwanadamu aliyeanguka! Baba, kama Mwanawe Yesu, ana uso na umbo, kulingana na ambaye sisi tuliumbwa kwa mfano wake. Kwa kuwa Biblia inasema kwamba tuliumbwa kwa mfano wa Mungu, fundisho la kwamba Mungu hana mwili linapingana moja kwa moja na yale ambayo Biblia inasema! Ikiwa tungeamini fundisho hili, tungeishia katika makosa, kama dini nyingine za kipagani ambazo haziamini kwamba Mungu au malaika wana mwili. Ellen White, bila shaka alielezea umbo la kimwili la Lusifa:

- “Paji la uso wake lilikuwa juu na pana, **likionyesha akili yenye nguvu**. Umbo lake lilikuwa kamilifu.” {Ellen White: 1SP 17.1} “His forehead was high and broad, showing a **powerful intellect**. His form was perfect.”

Je! vipaji hivi vya nyuso na miili labda ni ishara, ili sisi, kama Viumbe wenye mipaka, tuweze kujiwazia kitu?

Kana kwamba katika mapungufu yao hatukuweza kuelewa chochote bila umbo, ingawa kwa upande mwingine tunajua na kuelewa kwamba Roho Mtakatifu hana umbo la mwili! Yesu alisema "imeandikwa" na sio kutafsiri kila kitu kifalsafa na ishara. Hilo limetufikisha kwenye uhakika kwamba sasa vipimo vya Yerusalemu mpya ya Ufunuo ni vya mfano tu kwa sababu haiwezekani kwamba mji mkuu wa ulimwengu wote mzima ni mkubwa sana! Inatokana na dhana kama hizo kwamba Mungu hana uwezo wote, au kwamba tunaamua kwake kile kinachowezekana kwake! Mungu na aturehemu, na aziamshe nafsi nyingi za kweli lakini zilizodanganywa kabla hatujachelewa, na ninarejelea sehemu kubwa ya wanatheolojia wetu. Katika uumbaji, Mungu alisema na kuonyesha kwamba tulipokea umbo lake lakini bila nguvu na asili yake! Ikiwa Roho Mtakatifu ni Kiumbe cha tatu kinachojitegemea, kwa nini hakuwa kwenye baraza wakati mpango wa uumbaji/wokovu ulipofanywa?

- “**Mungu akasema, Na tumfanye mtu kwa mfano wetu,** kwa sura yetu; [..] Hatuchukui makosa ya mwanadamu bali Neno la Mungu ambalo **mwanadamu aliumbwa kwa MFANO wa Mungu 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**.”

Roho Mtakatifu, bila shaka, hana umbo la mwili, kwa sababu kama angekuwa naye, hangemwagwa wakati wa Pentekoste, wala hangeweza kukaa ndani yetu. Je, huyu Mungu wa “utatu”, aliye na Yesu kama sehemu Yake Mwenyewe, alizungumza na Yesu? Yesu hayupo mara mbili, mara moja katika Utatu uliopofushwa na kwa mara nyingine tena huru. Ni kinyume na Biblia. Na mwanadamu, kama mfano wa Mungu, ni kiumbe mmoja tu, sio watatu katika mmoja!

- "Waliumbwa kuwa **"mfano na utukufu wa Mungu"** (1 Wakorintho 11: 7), Adamu na Hawa walikuwa wamepokea zawadi zisizostahili hatima yao kuu. Wakiwa na umbo la kupendeza na lenye ulinganifu, wa kawaida na wa kupendeza, nyuso zao ziking'aa kwa tint ya **afya na mwanga wa furaha na tumaini,** walifanana kwa nje na mfano wa Muumba wao. Wala mfano huu haukuonekana katika asili ya kimwili tu. Kila uwezo wa akili na nafsi ulionyesha utukufu wa Muumba.” {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.”

- “**Nilimuuliza Yesu kama Baba yake alikuwa na umbo kama Yeye**. Alisema alikuwa ameupata, lakini sikuweza kuuona, kwa maana alisema, “Kama ungeuona utukufu wa nafsi yake, utakoma kuwepo.” {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.”

- “Adamu alipotoka katika mkono wa **Muumba**, katika hali yake ya kimwili, kiakili, na kiroho, alikuwa **na mfano wa Muumba wake.**” {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**.”

- “Yeye (Yesu) alikuwa katika sura dhahiri ya Baba yake, si **katika sura pekee,** bali katika ukamilifu wa tabia.” {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.”

- “Mungu, kwa kushauriana na Mwana wake, aliunda mpango wa kumuumba mwanadamu kwa **mfano wao wenyewe**.” {Ellen White: RH, February 24, 1874 par. 3} “God, in counsel with his Son, formed the plan of creating man in their own **image**.”

- "Tena iko miili ya mbinguni, na miili ya duniani; lakini fahari yake ile ya mbinguni ni mmoja, na fahari yake ile ya duniani ni mbali." {1 Wakorintho 15:40}

- "Mungu ni Roho, nao wamwabuduo yeye imewapasa kumwabudu katika roho na kweli." {Yohana 4:24}

- “Maana mmedhihirishwa kuwa barua ya Kristo tuliyoimarishwa, iliyoandikwa si kwa wino, bali kwa Roho wa Mungu aliye hai; si katika vibao vya mawe, bali katika vibao vya mioyo ya nyama. Na tumaini kama hilo tunalo kwa Kristo kwa Mungu:…**lakini utoshelevu wetu watoka kwa Mungu;… bali roho huhuisha…Basi Bwana ndiye Roho**; na alipo Roho wa Bwana, hapo ndipo penye uhuru. Lakini sisi sote, kwa uso usio wazi, tukiurudisha utukufu wa Bwana, kama vile katika kioo, tunabadilishwa tufanane na mfano uo huo, toka utukufu hata utukufu, kama vile kwa utukufu kwa Roho wa Bwana.” {2 Wakorintho 3:3-18}

- “**Mungu** (Baba) **ni roho; lakini Yeye ni nafsi (ya kimwili), kwa maana mwanadamu aliumbwa kwa mfano wake**. Kama kiumbe binafsi, **Mungu amejidhihirisha katika Mwanawe**.” {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**.”

Usemi kwamba Baba na Mwana ni Roho kwa wakati mmoja haimaanishi kwamba hawana mwili! Kama hatua ya mwisho ya Ukengeufu wa Omega inakuja tafsiri ya kiishara ya Biblia nzima kulingana na tamaa yoyote au hitaji la mfasiri. Kwa hiyo, kulingana na wazo hili kitabu cha nabii Danieli, sanamu kutoka katika ndoto ya Nebukadreza, Ufunuo, na Waraka kwa Waebrania pamoja na patakatifu pa mbinguni ingekuwa tu ishara zilizokusudiwa sisi kuelewa kanuni za msingi badala ya kuwa matangazo halisi wakati ujao au ufafanuzi wa ukweli uliofunuliwa. Hatua inayofuata, bila shaka, ni kuchukua pia mwisho wa wakati wa rehema kama ishara, kwa sababu haituhusu sisi, bali kwa watu ambao hawajaongoka wa ulimwengu.

Kulingana na kanuni ya Uroho, makabila 12 ya Israeli ni ishara tu na si halisi, ili tuweze kufikiria watu wa Mungu wakiomba kwake, na kwamba hawakuwapo kihalisi. Kila sehemu katika Biblia na Roho ya Unabii yenye ukweli ulio wazi inaitwa "ishara." Shetani alitugeuza kwa njia ifaayo tufuate dini ya kipagani, kama walivyofanya Wayahudi, ambao hatimaye walisali kwa Baali katika hekalu lenyewe. Hali ni sawa na leo: wakati kitabu "Utatu" kilipoonekana na maprofesa wa Chuo Kikuu cha Andrews, kilikubaliwa na wanatheolojia wengi wa Kanisa la Adventist. Hata kwenye ukurasa wa kichwa mtu angeweza kuona waziwazi ishara za uchawi za Druid za ibada ya Shetani!

Je, waanzilishi na Roho wa Unabii wanafafanuaje Imani ya Kiroho? Kinyume na madai ya leo, kwamba James White alikataa tu namna ya Kikatoliki ya Utatu, tutaona hapa chini kwamba alikataa kwa uthabiti kila namna ya Utatu! James White aliandika makala juu ya mada hiyo katika gazeti lisilo la Waadventista, Day Star, ingawa mhariri wa gazeti hilo alikuwa na maoni tofauti na yasiyo sahihi juu ya mada hii. Pia tutaona nukuu kutoka kwa Ellen White, ambayo inapatana kabisa na nukuu ya mumewe! Mungu hufungua njia kwa ajili ya ukweli katika sehemu nyingi:

- “Nawasihi kwa rehema za Mungu kuwa macho. Kwenu ninyi na kwa wahudumu na walimu wengine, Bwana asema, “Jijaribuni wenyewe kwamba mmekuwa katika imani. **Ulimwengu umejaa mawazo na nadharia potofu kuhusu asili na tabia ya Mungu**. Adui wa roho zetu anafanya kazi kwa bidii kutambulisha miongoni mwa watu wa **Bwana makisio yanayopendeza na maoni yasiyo sahihi kuhusu utu wa Mungu**.“ {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**. “

- “Mitazamo mikali ya “Mungu katika asili” inadhoofisha ukweli wa msingi wa utu wa Mungu na huduma ya malaika. **Mkusanyiko uliochanganyikiwa wa mawazo ya kiroho huchukua nafasi ya imani katika Mungu wa kibinafsi. Sizingatii chochote katika baadhi ya kanuni zinazotetewa sasa.”** {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**.“

- "Mara kwa mara nimekuwa **nikishtakiwa kwa uwongo kwa kufundisha maoni ya kipekee** ya umizimu. Lakini, kabla ya mhariri wa "Nyota ya Siku" kuingia katika udanganyifu huo, Bwana alinipa mtazamo wa athari za kusikitisha na za uharibifu ambazo zingetolewa juu ya kundi, yeye na wengine, katika kufundisha maoni ya kiroho. Mara nyingi nimemwona Yesu mpendwa, kwamba yeye ni mtu. Nilimuuliza kama Baba yake alikuwa mtu, na alikuwa na umbo kama Yeye. Alisema Yesu. “Mimi niko katika sura dhahiri ya Utu wa Baba yangu. Mara nyingi nimeona kwamba mtazamo wa kiroho uliondoa utukufu wote wa mbinguni, na kwamba katika akili nyingi kiti cha enzi cha Daudi, na mtu mzuri wa Yesu alikuwa ameteketezwa kwa moto wa umizimu. Nimeona kwamba baadhi, ambao wamedanganywa, na kuongozwa katika kosa hili, wangetolewa kwenye nuru ya ukweli, lakini itakuwa karibu kutowezekana kwao kuondoa kabisa nguvu za udanganyifu za umizimu. Hao wanapaswa kufanya kazi kamili katika kukiri makosa yao, na kuwaacha milele. {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. {Ellen White: ExV, p. 64, 1851}

- “Hatuwezi kupata maneno **ifaayo kuelezea maendeleo ya hivi punde ya mawazo yanayoshikiliwa na wengine**. Zina nyuzi za pantheism (ushirikina, i.e. "Miungu" ya ziada). Mawazo haya yamechanganyikana na ukweli, kiasi kwamba ukweli haufanyiki kitu. Nadharia hizi za kipekee zinajumuisha kukana utu wa Mungu, upatanisho wa Kristo (kifo kabisa) na kazi yake katika patakatifu. Zinaondoa kanuni muhimu ambazo zimetufanya kuwa watu tofauti.” {Ellen White: Bi 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.”

- “Hapa, kwenye gari-moshi, tulikutana na mwanamume mwenye nguvu nyingi za kimwili na kiakili, akirudi tu kutoka katika eneo lake la umishonari nchini China. [...] Tulipokuwa tukizungumza na bwana huyu, hisia za heshima kubwa ziliamshwa kwa kujitolea kwake, na bado anafanya. [..] Lakini baada ya kutufundisha juu ya utatu, na kugundua kwamba hatukuwa wema juu ya somo la **Mungu wake wa Utatu**, akawa na bidii katika kushutumu imani ya umoja, ambayo inachukua kutoka kwa Kristo uungu wake, na kumwacha yeye tu mwanadamu. Hapa, **kwa kadiri maoni yetu yalivyohusika, alikuwa akipambana na mtu wa majani. Hatukatai umungu wa Kristo**. […] Alikuwa pamoja na Baba kabla ya ulimwengu kuwako. [..] **HATUNA HURUMA kiasi hicho na Waunitariani wanaokana uungu wa Kristo,** kama vile Waamini Utatu wanaoshikilia kuwa Mwana ndiye Baba wa milele, **na kuzungumza vibaya sana juu ya Mungu watatu-mmoja**. Mpe Bwana uungu huo wote ambao Maandiko Matakatifu humvika.” {James White: RH, 6. June 1871, 196, Section: Western Tour} {http://docs.adventistarchives.org/docs/RH/ RH18710606-V37-25__B.pdf} Toleo lote la RH lenye nukuu hiyo liliondolewa "kwa bahati mbaya" kutoka kwa ukurasa wa "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.“ {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!

- “**Njia ambayo wachawi wameondoa au kumkana Bwana Mungu pekee na Bwana wetu Yesu Kristo kwanza ni kutumia imani ya zamani ya Utatu isiyo ya Kimaandiko, kwamba Yesu Kristo ndiye Mungu wa** milele, ingawa hawana kifungu kimoja cha kuunga mkono, huku sisi tunayo maandiko wazi. ushuhuda mwingi kwamba yeye ni Mwana wa Mungu wa milele.” {James S. White: Day Star, Januari 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.” {James S. White: Day Star, January 24, 1846}

68: Je, Kweli Ellen White Alibadili Imani Yake Kuhusu Utatu?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Manabii wa Mungu kamwe hawajipingani. Hata wanatheolojia wa kisasa wanakubali kwamba Ellen White alikataa waziwazi Utatu angalau hadi mwanzoni mwa karne ya 20. Alisema kwamba imani yetu inaweza tu kuongezwa, lakini isibadilishwe, kwa sababu mambo yote hakika yalikuwa yamefunuliwa kwake binafsi na Mungu!

- “Ushahidi uliotolewa katika uzoefu wetu wa awali una nguvu sawa na uliokuwa nao wakati huo. [..] Kile ambacho kilitafutwa kutoka kwa Neno katika 1844, 1845, **na 1846 kinabaki kuwa ukweli leo katika kila jambo.”** {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**.”

- “Bwana huwatia moyo wote wamtafutao kwa moyo wote. Anawapa Roho Wake Mtakatifu, **udhihirisho wa uwepo wake** na upendeleo wake.” {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.”

- “Na wamshukuru Mungu kwa rehema zake nyingi na wawe wema wao kwa wao. **Wana Mungu mmoja na Mwokozi mmoja; na Roho mmoja—Roho wa Kristo—**ataleta umoja katika safu zao.” {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.”

- "**Mungu** (Baba**) na Kristo** peke yake wanajua kile ambacho roho za wanadamu zimegharimu.**"** {Ellen White: ST, January 13, **1909** par. 8} “**God** (the Father) **and Christ** alone know what the souls of men have cost.”

Ikiwa Roho Mtakatifu angekuwa Mungu katika Utatu, lingekuwa jambo la ajabu ikiwa hangekuwa na ujuzi sawa na Baba na Mwana!

Katika taarifa iliyo hapo juu ya 1909, Ellen White alijitahidi kusisitiza kwamba Utatu haukuwa fundisho la kweli, kwa sababu kundinyota kama hilo haliwezekani ndani ya Utatu, kwa sababu wote watatu wangepaswa kuwa sawa, na kujua kila kitu.

- “Bwana Yesu Kristo, **Mwana wa Uungu wa Mungu, alikuwepo tangu milele**, mtu tofauti, lakini mmoja na Baba. Alikuwa ni utukufu mkuu wa mbinguni. Alikuwa kamanda wa akili za mbinguni, na ibada ya kuabudu ya malaika ilipokelewa naye kama haki yake. Huu haukuwa wizi wa Mungu (Baba). “**BWANA alikuwa nami katika mwanzo wa njia yake**,” atangaza, “kabla ya matendo yake ya kale. NILISIMULIWA tokea milele, tangu mwanzo, wala haijapata kuwako dunia. **Wakati hapakuwa na vilindi, nilizaliwa; wakati hapakuwa na** chemchemi zilizojaa maji. Kabla milima haijawekwa imara, kabla ya vilima nalizaliwa; alipokuwa bado hajaiumba dunia, wala mashamba, wala sehemu ya juu kabisa ya mavumbi ya dunia. Alipozitengeneza mbingu, nalikuwako; Alipoweka dira juu ya uso wa vilindi.” {Ellen White, RH, Aprili 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.”

- “Nilielewa kwamba wengine walikuwa na shauku ya kujua ikiwa Bibi White bado alikuwa na maoni yaleyale ambayo alikuwa nayo miaka mingi iliyopita walipomsikia akizungumza kwenye shamba la usafi, katika Hema la Kukutania, na kwenye mikutano ya kambi iliyofanywa katika viunga vya Battle Creek. **Niliwahakikishia kwamba ujumbe anaotoa leo ni uleule ambao ametoa katika miaka sitini ya huduma yake ya hadharani**. Ana huduma ile ile ya kumfanyia Mwalimu aliyowekewa wakati wa usichana wake. Anapokea masomo **kutoka kwa** Mwalimu huyo huyo. Maelekezo aliyopewa ni, “Wajulishe wengine yale ambayo nimekufunulia. Ziandike ujumbe nitakaoutoa kwako, ili watu wapate kuwa nao.” Hiki ndicho amejitahidi kufanya.” {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Nilielewa kwamba wengine walikuwa na shauku ya kujua ikiwa Bibi White bado alikuwa na maoni yaleyale ambayo alikuwa nayo miaka mingi iliyopita walipomsikia akizungumza kwenye shamba la usafi, katika Hema la Kukutania, na kwenye mikutano ya kambi iliyofanywa katika viunga vya Battle Creek. **Niliwahakikishia kwamba ujumbe anaotoa leo ni uleule ambao ametoa katika miaka sitini ya huduma yake ya hadharani**. Ana huduma ile ile ya kumfanyia Mwalimu aliyowekewa wakati wa usichana wake. Anapokea masomo **kutoka kwa** Mwalimu huyo huyo. Maelekezo aliyopewa ni, “Wajulishe wengine yale ambayo nimekufunulia. Ziandike ujumbe nitakaoutoa kwako, ili watu wapate kuwa nao.” Hiki ndicho amejitahidi kufanya.” {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**…”

- “**Mungu amenipa mwanga** kuhusu majarida yetu. Ni nini?—Amesema kwamba wafu watasema. Vipi? Kazi zao zitafuatana nao. **Tunapaswa kurudia maneno ya waanzilishi katika kazi yetu**, ambao walijua gharama ya kutafuta ukweli kama hazina iliyofichwa, na ambao walijitahidi kuweka msingi wa kazi yetu. **Walisonga mbele hatua kwa hatua chini ya ushawishi wa Roho wa Mungu**. Mmoja baada ya mwingine mapainia hawa wanaaga dunia. Neno nililopewa ni, **Acha yale ambayo watu hawa wameandika zamani yarudishwe tena**...” {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...”

Neno lililovuviwa ni ufunuo wa Mungu, na kuchapisha tena kazi za waanzilishi wetu kunamaanisha kukataa mafundisho mapya ambayo yanapingana na kweli zilizothibitishwa! Kazi zao zote zilikuwa na kukataa kwa uwazi Utatu. EGW ilipokea agizo kutoka kwa Mungu la kuchapisha vitabu vya zamani vya waanzilishi, ili kuzuia kuenea kwa fundisho la uwongo la Utatu. Waadventista wa siku hizi, kwa kutafsiri vibaya baadhi ya mistari ya Biblia, wanapata maoni kwamba Utatu ni kweli. Vivyo hivyo, Dk. Kellogg, kupitia tafsiri isiyo sahihi ya baadhi ya nukuu za EGW, huwapotosha wengi kutoka kwa ukweli.

- “Hapa, kwenye gari-moshi, tulikutana na mwanamume mwenye nguvu nyingi za kimwili na kiakili, akirudi tu kutoka katika eneo lake la umishonari nchini China. [...] Tulipokuwa tukizungumza na bwana huyu, hisia za heshima kubwa ziliamshwa kwa kujitolea kwake, na bado anafanya. [..] Lakini baada ya kutufundisha juu ya **utatu**, na kugundua kwamba hatukuwa wema juu ya somo la **Mungu wake wa Utatu**, akawa na bidii katika kushutumu imani ya umoja, ambayo inachukua kutoka kwa Kristo uungu wake, na kumwacha yeye tu mwanadamu. Hapa, kwa kadiri maoni yetu yalivyohusika, alikuwa akipambana na mtu wa majani. **Hatukatai umungu wa Kristo. […] Alikuwa pamoja na Baba kabla ya ulimwengu kuwako**. [..] HATUNA HURUMA kiasi hicho na Waunitariani wanaokana uungu wa Kristo, **kama vile Waamini Utatu wanaoshikilia kuwa Mwana ndiye Baba wa milele, na kuzungumza vibaya sana juu ya Mungu watatu**-mmoja. Mpe Bwana uungu huo wote ambao Maandiko Matakatifu humvika.” {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.“

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Wale wanaotaka kuondoa alama za zamani hawashiki; hawakumbuki jinsi walivyopokea na kusikia. Wale wanaojaribu kuleta nadharia ambazo zingeondoa nguzo za imani yetu kuhusu patakatifu au kuhusu utu wa Mungu au wa **Kristo, wanafanya kazi kama vipofu**. Wanatafuta kuleta mashaka na kuwafanya watu wa Mungu wapeperushwe bila kutia nanga” {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.”

Toleo zima la RH yenye nukuu hiyo "iliondolewa kwa bahati mbaya" kutoka kwa ukurasa wa "EGW Writings“.

- “Neno la Bwana limeongoza hatua zetu tangu kupita kwa wakati katika 1844**. Tumeyachunguza Maandiko; tumejenga imara; na hatukulazimika kubomoa misingi yetu na** kuweka mbao mpya.” {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**.”

Hapa tuliweza kuona wazi kwamba misingi ya zamani, ambayo ni pamoja na kukataliwa kwa Utatu, haijawahi kuondolewa! Ellen White alikufa mwaka wa 1915. Hata miaka michache baada ya kifo chake, fundisho la Utatu bado lilikuwa na utata mwingi. Inajulikana kuwa waanzilishi wa Utatu wakati huo hawakufanikiwa kidogo kuliko chochote katika mazungumzo ya kibinafsi naye katika miaka yake ya mwisho ya maisha, ikiwa mazungumzo kama haya yalifanywa hata kidogo. Kwa vyovyote vile, Ellen White hakuwahi kuandika kwamba alikuwa na watu hawa, kama vile na Prof. Prescott, alifafanua jambo la kitheolojia katika mwelekeo wake. Waungaji mkono wa Utatu hunukuu maneno fulani yenye kutatanisha, lakini yaonekana, hakuna hata mmoja wao aliyethubutu kwenda moja kwa moja kwa Ellen White na kumuuliza alimaanisha nini kwa hilo au ikiwa kweli aliiandika. Je, alitetea mafundisho haya? Wakati, katika 1892, Pacific Press ilichapisha kitabu cha mwandishi asiyekuwa Madventista Samuel T. Spear juu ya fundisho la Utatu, kama sehemu ya ibada, Ellen White alisimama kwa nguvu kupinga uchapishaji wa vitabu vya kigeni pamoja na mafundisho mengine katika uchapishaji wetu. mashinikizo baada ya kurudi kutoka Australia! Na kitabu hiki hiki, ambacho wakati huo kilichapishwa kwa ajili ya kanisa lingine kwa sababu ya sababu za kifedha, kilitumika kama "uthibitisho" kwamba "tungeamini" ndani yake wakati huo! Hii inatufafanulia sababu ya adhabu ya Mungu kwa wachapishaji wetu:

- “Ingawa hali ya **mambo katika shirika la uchapishaji, pendekezo lilikuwa** limetolewa la kuleta kazi yetu zaidi **kwenye ofisi ya Ukaguzi**, bado nguvu zaidi katika Battle Creek. **Hili lilinishangaza sa**na, na moto ulipokuja, nilipumua kwa urahisi kuliko nilivyokuwa kwa muda mrefu….**Tena na tena Bwana alikuwa amenionyesha kwamba kwa KILA DOLA ambayo ilirundikwa kwa njia zisizo za haki, kungekuwa na hasara mara kumi zaidi ya hiyo**.“ {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**.“

- “**Kabla ya moto kuja na kukifagilia mbali kiwanda cha Review and Herald**, nilikuwa katika dhiki kwa siku nyingi…. **Hapo ndipo nilipoona uwakilishi wa hatari**, upanga wa moto ukigeuka huku na kule…Habari iliyofuata ilikuwa kwamba jengo la Review and Herald lilikuwa limeteketezwa kwa moto, lakini hakuna hata mtu mmoja aliyepoteza maisha. Katika hili Bwana alinena rehema pamoja na **hukumu**. Rehema ya Mungu ilichanganyika na **hukumu** ili kuokoa maisha ya wafanyakazi.” {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.“

- “Mungu alitaka kwamba kila hatua inapaswa kupatana na kanuni za Biblia. **Hakupaswi kuwa na shughuli kali, na Mungu amechukizwa.** Kwa miaka ishirini iliyopita Mungu amekuwa akituma karipio na maonyo kuhusu hili. Jambo baya zaidi ambalo *lingeweza kufanywa sasa lingekuwa kwa Ofisi ya Mapitio na Herald* kujengwa tena huko Battle Creek. Njia imefunguliwa kwa hilo (nyumba ya uchapishaji) **kuvunja ushirika wake huko, ushirika na watu wa kilimwengu, ambao unapaswa kuvunjwa.** Biashara isiyo na uhalali imekuwa ikiendelezwa, kwa sababu pesa ilizoleta zilihitajika… **Mambo hatarishi yamechapishwa moja kwa moja katika ofisi** yetu, na ikiwa sehemu fulani ya kazi ilipaswa kucheleweshwa, ilikuwa kazi ya vitabu vyenye mwanga. ya ukweli. **Jambo hili lilimchukiza sana Bwana. Wanafunzi walikuwa wakielimishwa katika mafundisho ya uwongo yaliyomo katika jambo lililoletwa. Na magazeti ya Review na Herald yalikuwa yakipeleka mafundisho haya ya uwongo kwa ulimwengu.”** {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**.“

Dk. Kellogg alipokubali fundisho la Utatu alikuwa hakubaliani waziwazi na kanisa na muda mfupi baadaye alifukuzwa kutoka humo, pamoja na wafuasi wake wengi.

Kutengwa kwake kuliongozwa na Ellen White! Mashambulizi dhidi ya maono ya kale ya Ellen White, ambayo yanakataa kwa uwazi Utatu na kusema kwamba Yesu ni Mwana halisi wa Baba, yanabishaniwa kwa kusema kwamba “hakuelewa kwamba Yesu alikuwa Mwenye Uungu hadi alipokubali Utatu kuwa “kweli.”

Katika nukuu iliyo hapa chini tunaweza kuona kinyume kabisa, na tunaweza kutambua kwamba katika mwaka wa 1879 aliandika kwa uwazi kwamba Yesu alikuwa wa Kimungu, **sio aliyeumbwa Utatu na kuamini katika uongozi wa mbinguni haimaanishi kukataa ukweli kwamba Yesu ni Kiumbe wa Kimungu!**

- **"Ukweli huu ambao malaika [walioanguka] wangeficha, kwamba Kristo alikuwa Mwana pekee wa Mungu**, na walikuja kufikiria kwamba hawakupaswa kushauriana na 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.”

- "Wanadamu walioanguka, **kwa maana moja,** hawakuweza kuwa washirika wa Kristo, kwani hawakuweza kuingia katika huruma na asili yake ya Uungu, na kuwa na ushirika na Mkombozi wa ulimwengu.“ {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.”

- “Akiwa Yehova, **Mtawala Mkuu Zaidi,** Mungu hangeweza kuwasiliana kibinafsi na **wanadamu wenye dhambi, bali Aliupenda ulimwengu** sana hivi kwamba Alimtuma Yesu kwenye ulimwengu wetu ili ajifunue Mwenyewe.” {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: Je, Ellen White alitangaza kwamba “tungetambua ukweli mpya” baadaye?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

> “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

- “Jambo moja ambalo hakika litatimizwa hivi karibuni, yaani, **UKENGEUFU MKUBWA, ambao UNAENDELEA NA KUONGEZEKA NA KUWA NA NGUVU ZAIDI**, na utaendelea kufanya hivyo mpaka Bwana atakaposhuka kutoka mbinguni pamoja na mwaliko mkubwa.” {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.” {Ellen White: Testimonies, Series B, No.7, S. 57 & NYI February 7, 1906, par. 1}

- “Mtu yeyote asijaribu kuivunjilia mbali **misingi ya imani yetu**,—misingi ambayo iliwekwa **mwanzoni** mwa kazi yetu, kwa kujifunza Neno kwa maombi na **kwa ufunuo**.” {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**.”

Wakati mapainia wetu, baada ya utafiti wa kina na wa kujitolea na sala, hawakujua jinsi ya kuendelea, Ellen White angepokea jibu moja kwa moja kutoka kwa Mungu na wote wangeelewa maana ya aya ambazo walikuwa wakisoma. Ellen White alikuwa wazi kwa taa mpya. Lakini wakati huo huo, alisema pia kuwa ukweli mpya unaweza kuwa msingi wa misingi tayari ambayo hatupaswi kujaribu kubadilika!

- "**Sehemu zinazoongoza za imani yetu** tunapowashikilia leo **zilianzishwa kabisa**. Uhakika **baada** ya kumweka (sio badala ya mwingine!) Ilifafanuliwa wazi, na ndugu wote walipata maelewano. Kampuni nzima ya waumini waliungana katika ukweli. Kulikuwa na wale ambao walikuja na mafundisho ya kushangaza, lakini hatukuwahi kuogopa kukutana nao. Uzoefu wetu ulianzishwa kwa kushangaza na ufunuo wa Roho Mtakatifu. " {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.”

Nukta moja baada ya nyingine haimaanishi nukta moja badala ya nyingine. Je, kauli hii iliyo hapo juu labda inasema kwamba hakuasi mafundisho potofu? Aliandika maneno haya wakati alipopaza sauti yake dhidi ya Dk. Kellogg, na wakati huo huo, aliinua "Daniel na Ufunuo" na Uriah Smith kama moja ya vitabu muhimu zaidi kando na "The Great Controversy". Nakala asilia ya kitabu hicho ilikuwa dhidi ya Utatu waziwazi! Je, ni uthibitisho gani mwingine tunaohitaji kutoka kwa Mungu kabla ya kukubali ukweli huu?

- “Mzigo wa onyo sasa kuwafikia watu wa Mungu, walio karibu na mbali, ni ujumbe wa malaika wa tatu. Na wale wanaotafuta kuelewa ujumbe **huu hawataongozwa na Bwana kufanya matumizi ya Neno ambayo yatadhoofisha msingi na kuondoa nguzo za** imani ambazo zimewafanya Waadventista Wasabato jinsi walivyo leo.” {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 will undermine the foundation and remove the pillars of the faith** that has made Seventh-day Adventists what they are today.

Taarifa iliyo hapo juu inafichua fundisho la Utatu kuwa ni shambulio la nguzo za imani yetu. Hata hivyo, nukuu hapa chini inatumiwa vibaya kuwasilisha maana kwamba Ellen White anatangaza kinabii kwamba hatimaye "tutakubali" Utatu pia:

- “Hakuna udhuru kwa yeyote katika kuchukua msimamo kwamba hakuna ukweli tena utakaofichuliwa, na kwamba maelezo yetu yote ya Maandiko hayana makosa. Ukweli kwamba mafundisho fulani yamechukuliwa kuwa ya kweli kwa miaka mingi na watu wetu, sio uthibitisho kwamba mawazo yetu hayawezi kukosea**. Umri hautafanya makosa kuwa ukweli, na ukweli unaweza kumudu kuwa wa haki. Hakuna fundisho la kweli litakalopoteza chochote kwa uchunguzi wa karibu.“** {Ellen White: RH, 20. December **1892**} “There is no excuse for any one in taking the position that there is no more truth to be revealed, 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**.”

Katika maneno haya, tunasoma kwamba kila ukweli mpya unaweza kuthibitishwa kupitia uchunguzi wa ukweli wa zamani na kwamba kwa ajili ya ushuhuda wa kibinafsi tutaamua kama jambo fulani ni la kweli kwani ukweli wenyewe hautabadilika kamwe. Misingi inabaki kuwa misingi iwe tumeelewa kikamilifu vifungu vyote vya Biblia au la. Mnamo 1888, Mungu alipanua ukweli, kupitia Wagoner na Jones, lakini bila kupingana na ukweli wa zamani. Kuachwa mapema kwa Amri Kumi kutoka kwa muktadha huo hakukumaanisha kutozishika kwao au mafundisho mapya ya kinyume na yasiyo ya kweli.

Ilimaanisha tu kwamba hadi wakati huo, akili za mapainia wetu hazikuwa tayari kuelewa upana kamili wa ukweli usiobadilishwa, ambao ulibaki vile vile hata baada ya kuitia ndani zaidi.

- “Hii ndiyo kazi yenyewe iliyo juu yetu kuifanya. Usisikie, ninakusihi, usikilize ukafiri ambao utasongamana katika akili yako, na uzushi. Wengine wanapaswa kuacha imani. Wako wapi? Ni akina nani? **Ni nani anayejitenga na imani iliyowekwa, msingi ambao tulikuwa juu yake karne nzima iliyopita?** Tuko kwenye msingi uleule; tunao ushahidi uleule, nasi tulifanya kazi **juu yake mchana na usiku, ili kujua kuhusu swali la patakatifu, na kuhusu utu wa Mungu, na wa Kristo**, na wa masomo haya yote.” {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.”

Roho ya Unabii inasema kwa uwazi kabisa kwamba mambo yetu ya ukweli kuhusu Nafsi ya Mungu na Nafsi ya Kristo, na vilevile kuhusu Roho Mtakatifu, yamefafanuliwa kabisa, na kwamba kukataliwa kwao ni Ukengeufu wa wazi, jambo ambalo hasa linatokea leo.

Utatu huleta ufafanuzi wa asili na sura ya mbinguni ya Baba na Mwana ambayo ni digrii 180 kinyume na kile waanzilishi waliamini. Utatu unakataa dhabihu ya Yesu kwa kudai kwamba Yesu hakufa kihalisi msalabani! Lakini kifo halisi cha Yesu pekee ndicho kingeweza kutuletea wokovu wa milele! Katika nukuu hapa chini, Ellen White anasisitiza kwamba maneno yake hayamaanishi kwamba lazima tuvunje nguzo za imani yetu:

- “Neno la Mungu linashughulikia kipindi cha historia kuanzia uumbaji hadi kuja kwa Mwana wa Adamu katika mawingu ya mbinguni. Ndio, zaidi; huipeleka akili mbele kwa maisha yajayo, na kufungua mbele yake utukufu wa paradiso iliyorejeshwa. **KATIKA karne hizi zote ukweli wa Mungu umebaki vile vile.** Ile iliyokuwa kweli hapo mwanzo ndiyo kweli sasa. Ingawa kweli mpya na muhimu zinazofaa kwa vizazi vinavyofuata zimefunuliwa kwa uelewaji, **mafunuo ya sasa hayapingani na yale ya wakati uliopita.** Kila ukweli mpya unaoeleweka hufanya yale ya **zamani kuwa ya maana zaidi**.” {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 the truth of God has remained the same**. 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**.”

- “Kuna wengi walio katika hali hatari kiroho—wengi ambao wako “tayari kufa.” Mfunuaji (Yohana) aliagizwa kuliandikia kanisa la Sardi: “Haya ndiyo anenayo yeye aliye na **Roho saba za Mungu, na zile nyota saba; Nayajua matendo yako,** ya kuwa una jina la kuwa hai, nawe umekufa. Uwe mwenye kukesha, ukaimarishe mambo yaliyosalia, yanayokaribia kufa; Basi kumbuka jinsi ulivyopokea na kusikia; **Kuna lawama iliyo juu ya wale ambao wamesikia kweli, wakapokea kweli**, na ambao baadaye wametenda kama watu waliokufa kiroho. “Kumbuka basi.” Katika kazi yetu hatupaswi kuvutwa katika nadharia zozote **zinazokubalika ambazo zingeongoza kwenye kukana imani yetu ya zamani katika ukweli ambao tumesikia na kutetea.** “Basi usipokesha, nitakuja kwako kama mwivi, wala hutajua ni saa gani nitakayokuja juu yako.” “Unayo majina machache hata katika Sardi watu ambao hawakuyatia mavazi yao **uchafu; nao watakwenda pamoja nami wakiwa** wamevaa mavazi meupe, kwa maana wamestahili.” “Tena nitafanya agano la amani pamoja nao; litakuwa agano la milele pamoja nao; nami nitawaweka, na kuwazidisha, na patakatifu pangu nitaweka kati yao milele. maskani yangu nayo itakuwa pamoja nao; naam, nitakuwa Mungu wao, nao watakuwa watu wangu.” {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.”

- “Katika kila enzi kuna maendeleo mapya ya ukweli, ujumbe wa Mungu kwa watu wa kizazi hicho. **Kweli za zamani zote ni muhimu; ukweli mpya haujitegemei ya zamani, lakini kufunuliwa kwake**. Ni kama tu ukweli wa zamani unavyoeleweka ndipo tunaweza kufahamu mpya. [..] **Lakini ni nuru inayong’aa katika ufunuo mpya wa ukweli ndiyo hutukuza ile ya kale. Y**eye anayekataa au kupuuza mpya hana kweli ya zamani. Kwake yeye hupoteza nguvu zake muhimu na kuwa hali isiyo na uhai.” {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 unfolding 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.”

Hapa tena, tunaweza kuona kwamba ukweli unaweza kutambuliwa baada ya uchunguzi kamili wa dondoo zote kwa sababu vinginevyo, nukuu zinazotolewa nje ya muktadha zinaweza kudhibitisha maoni yasiyo sahihi. Kulingana na taarifa ya mwisho ya kinabii, haiwezekani kwamba sisi, kama Kanisa, tulikataa kwa uthabiti Utatu kwa miongo mingi, na kisha ghafla "kutambua ukweli tofauti kabisa", kinyume na imani ya waanzilishi.

70: Uriah Smith na kitabu chake cha nusu-Arian ”Daniel and the Revelation”

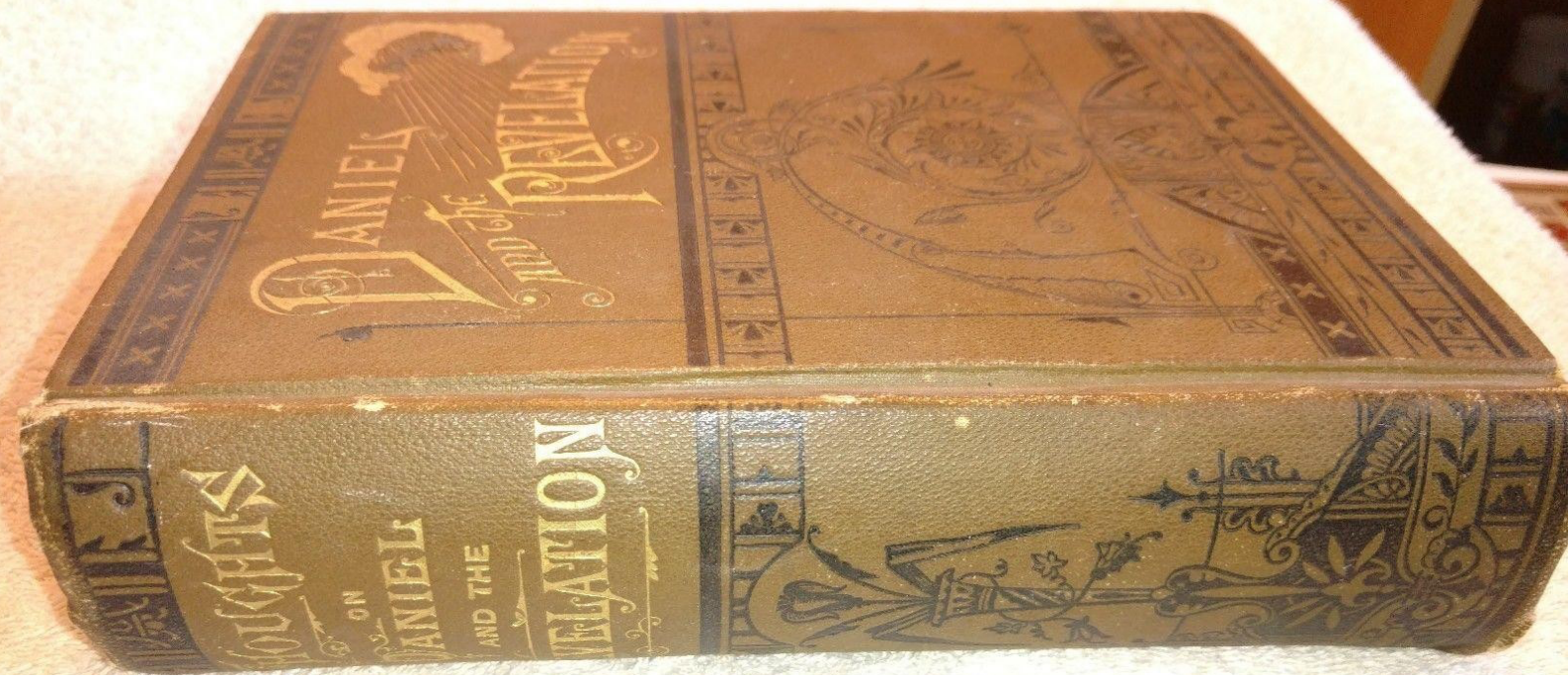
Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Theolojia ya **Semi-Arian** ilikuwepo tayari katika mwaka wa 325 kama kukataa Utatu ambao ulianzishwa rasmi mwaka huo. Mtazamo huu unafundisha kwamba Mungu Baba pekee ndiye Mungu wa ulimwengu wote mzima, lakini wakati huo huo, kwamba Yesu, kama Mwana wake halisi, ana asili ya Uungu kwa sababu alizaliwa na Baba na hakuumbwa. Haya yalikuwa mafundisho sahihi ya waanzilishi wetu. Uriah Smith alikuwa amehusishwa na Uadventista tangu utoto wake na akachukua uhariri wa Review and Herald mwaka wa 1855.



Alikuwa mmoja wa waandishi mahiri katika kanisa letu. Alikuwa na ushawishi wa kimsingi katika ufasiri wa unabii. Kazi zake maarufu zaidi zilikuwa vitabu vya "Ufunuo" (1867) na "Daniel" (1873), ambavyo baadaye viliunganishwa na kuwa kitabu kimoja "Danieli na Ufunuo". Waandishi muhimu zaidi katika kanisa letu toleo lake la 1898 la kitabu lilikuwa na maoni ya Waariani (kukubalika kwa Yesu kama Mwana halisi wa Mungu, na asili ya Kiungu, na kukataa Roho Mtakatifu kama kiumbe huru) na alikuwa na kauli dhidi ya Utatu. Taarifa hizi ziliondolewa kwenye kitabu chake kati ya 1940 na 1946. Mengi sana kuhusu "ushahidi" kwamba waanzilishi walifafanua mafundisho ya uongo, na kwamba Ellen White "alitambua, kuelewa, na kuondoa" baada ya 1890. Kauli ya Yesu kwamba "hakuna mtu. wanaweza kutumikia mabwana wawili" maana yake AMA - AU kwa maana hiyo.Amri ya kwanza inasema wazi kabisa kwamba tunaweza na tunapaswa kusali kwa Mungu wa kweli pekee.

Hii ina maana kwamba Utatu au Uariani hushambulia amri ya kwanza moja kwa moja. Yesu anasema waziwazi kwamba hakuna nusu. Uariani wenyewe umepewa jina la mpigania ukweli, Askofu Arius, ambaye alipigana dhidi ya Utatu kabla na wakati wa baraza la Nisea. Alikubali Uungu wa Yesu lakini alifundisha kwamba Yesu alikuwa kihalisi na sikuzote amekuwa Mwana wa pekee wa Mungu, tangu mbinguni. Kwa upande mwingine, baada ya kushindwa huko Nicaea 325ad, uwongo ulienezwa juu yake ukidai kwamba Yesu alikuwa kiumbe aliyeumbwa. Na wale wanaopigana dhidi ya Utatu leo, wanaoamini ukweli wa Biblia kwamba Yesu, ingawa Mungu, ni Mwana aliyezaliwa tayari mbinguni, wanaitwa kuwa wanamkataa Yesu kuwa Mwenye Kiungu. Uariani Sahihi ilikuwa imani ya Ellen White na waanzilishi wote.



Ellen White kamwe asingependekeza kitabu kuwa muhimu zaidi, ikiwa kinakwenda kinyume na amri ya kwanza, kwa sababu hiyo ingemaanisha kumkataa Mungu Mmoja wa kweli! Kwa maana ya Roho ya Unabii, ukweli huu pekee tayari ni ushahidi wa wazi na wa kutosha, ambao hoja nyingine hata hazihitajiki, ingawa bila shaka, tutajifunza mada nzima pamoja. Aliandika nini mwaka wa 1905 kuhusu Uriah Smith? Wakati huo, ilikuwa muhimu sana kwa majadiliano na Dk. Kellogg kutokuja kwa pendekezo la mwanatheolojia au fasihi ambayo inaongoza kwenye udanganyifu, ambapo ukweli unachanganywa na fundisho la uwongo la Roho Mtakatifu. Hadi kifo chake katika 1903, Uriah Smith alijulikana kuwa mmoja wa wapiganaji walioazimia zaidi dhidi ya fundisho la uwongo la Utatu. Zifuatazo ni taarifa za Ellen White kuhusu kitabu cha Uriah Smith:

- “Nia ya Danieli na Ufunuo itaendelea kadiri muda wa majaribio utakavyoendelea. **Mungu alitumia mwandikaji WA kitabu** HIKI kama njia ya kuwasilisha nuru ili kuelekeza akili kwenye **kweli**.” {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**.”

- “Maelekezo yametolewa kwangu (kutoka kwa Mungu) kwamba vitabu muhimu vyenye nuru ambayo Mungu ametoa kuhusu uasi wa Shetani mbinguni vinapaswa kusambazwa kwa upana sasa hivi; kwa maana kupitia kwao ukweli utawafikia watu wengi. ‘**Mababu na Manabii,’ ‘Danieli na Ufunuo,’ na** ‘Pambano Kuu’ zinahitajika sasa kuliko wakati mwingine wowote. Yanapaswa kusambazwa sana kwa sababu kweli wanazokazia zitafungua macho ya vipofu wengi.” {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.”

Ni muhimu kusisitiza kwamba taarifa hii ilitolewa mwaka wa 1905, na wakati huo, kitabu cha Uriah Smith "Daniel na Ufunuo" kilipatikana. Pia anaandika waziwazi kwamba Mungu alimtumia mwandishi huyo Uriah Smith na hakumaanisha manabii wa Biblia Danieli na Yohana katika taarifa yake.

- "Katika Tamaa ya Zama, Wazee na Manabii, Pambano Kuu, na katika D**anieli na Ufunuo, kuna mafundisho** ya thamani." {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**.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- "Vitabu hivi lazima vichukuliwe kuwa vya umuhimu maalum, na kila juhudi inapaswa kufanywa ili kuvipeleka mbele ya watu." {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."

Wakishinikizwa na ushahidi huu wa wazi, wanatheolojia wanatoa hoja mpya tena, kwamba Ellen White alipendekeza kitabu chake, ambacho kilikuwa na theolojia "isiyo sahihi" tu "kwa sababu" kilikuwa na ukweli muhimu pia. Tayari tumeona jinsi ukweli kuhusu Utatu ulivyo muhimu, wakati huo na leo. Kwa kuwa aliandika kwamba Mungu alitumia mwandishi huyo kuwa njia ya kupata ukweli, bila shaka kitabu hicho hakiwezi kuwa na mafundisho ya uwongo! Biblia inaweka wazi kwamba hakuna mtu anayeweza kuwatumikia Mabwana wawili tofauti! Mambo mawili pekee yanayobishaniwa kuhusu kitabu hiki yamo kwenye sura ya 11 ya kitabu cha nabii Danieli, ambapo Uriah Smith na James White walikuwa na maoni tofauti kuhusu kama sehemu moja inalingana na Uturuki au Roma, na pia swali la kama Uriah Smith. alielewa kuwa Papa alipoteza mamlaka yake.

Labda maneno yake yanaweza kuwa yameacha hisia kama hiyo mahali fulani, lakini hatuioni katika Sura ya 8 (maono ya kondoo-dume, mbuzi na pembe ndogo) ya kitabu chake juu ya Danieli, ambapo aliita Upapa kuwa jeshi kuu la mateso hadi mwisho wa nyakati. Uriah Smith pia aliandika kuhusu Sheria ya Jumapili. Je, unaweza kuamini kwamba aliandika kwamba hayawani wawili watakaowatesa watu wa Mungu watakuwa Upapa na Amerika? Smith aliongozwa na Roho Mtakatifu alipokuwa akipanga kitabu chake! Vifungu hivi ni maelezo moja tu ya ziada ili kuelewa ukweli ulio wazi tayari, wakati huu kutoka kwa mtazamo tofauti. Ufafanuzi usio kamili wa ishara iliyomo, katika kesi hii, ina maana tu kwamba tunaweza kuwa na ukosefu wa uthibitisho wa nia ya Upapa, lakini haileti mafundisho ya uongo au kupunguza ukweli wote!

Uelewa usiotosha wa vifungu hivi haubadilishi maana ya kimsingi ya unabii kuhusu mwisho wa nyakati au baadhi ya misingi ya imani yetu! Leo hatuna hata tafsiri kamili ya Ufunuo, lakini hiyo haimaanishi kwamba tunaweza kuhalalisha kuufasiri kwa mafundisho ya uongo! Ellen White mwenyewe hakuwahi kufafanua maana ya vifungu hivyo, kwa hiyo, hatuna uthibitisho kwamba Uriah Smith alitafsiri vibaya sehemu hizo pia. Ikiwa Ellen White angependekeza kitabu chenye mkazo juu ya Utatu, ambacho kingetupa uthibitisho wa upendeleo wake wa fundisho hili. Hata hivyo, baadhi ya wanatheolojia wanasema kwamba Ellen White "alivumilia tu" kitabu cha Ndugu Smith!

Mwanatheolojia muhimu wa Kijerumani anaandika maneno yafuatayo kwamba Ellen White mwenyewe hakuwahi kufafanua maana ya vifungu hivyo, kwa hiyo, hatuna uthibitisho kwamba Uriah Smith alitafsiri vibaya sehemu hizo pia. Ikiwa Ellen White angependekeza kitabu chenye mkazo juu ya Utatu, ambacho kingetupa uthibitisho wa upendeleo wake wa fundisho hili. Hata hivyo, baadhi ya wanatheolojia wanasema kwamba Ellen White "alivumilia tu kitabu cha Ndugu Smith!" Mwanatheolojia muhimu wa Ujerumani anaandika maneno yafuatayo:

- "Ni baada tu ya kifo cha kizazi kongwe cha wanatheolojia wa Kiadventista ndipo "uelewa" wa Utatu unaweza kuvunjika kabisa, na ulianzishwa kwa **mara ya kwanza** mnamo **1931** katika Imani zetu za Msingi. Mnamo mwaka wa **1944**, taarifa zote za kupinga Utatu na nusu-Arian kutoka kwa vitabu vilivyochapishwa vya Uriah Smith, ikiwa vilichapishwa baadaye, **vilibadilishwa au kuondolewa**. "{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**. "

Hivyo, tunaweza kuona tena kwamba, licha ya madai ya uwongo kabisa ya leo kwamba "tuliutambua na kuukubali" Utatu kabla ya mwaka wa 1931!

Watu ambao walijiona kuwa "wenye mamlaka na taaluma", bila wengine kujua kuhusu mabadiliko haya yaliyokuwa yakifanywa hapa chini tunaweza kuona taarifa za awali za Uria.

- “Haya ndiyo anenayo yeye Amina. - Huu ndio ujumbe wa mwisho kwa makanisa kabla ya kufungwa kwa rehema. Na ingawa maelezo ya hali yao anayowapa Walaodikia wasiojali ni ya kutisha na ya kushangaza, hata hivyo hayawezi kukanushwa; kwa maana Shahidi huyo ni “mwaminifu na wa kweli.” **Zaidi ya hayo, Yeye ndiye “mwanzo wa uumbaji wa Mungu.” Wengine huelewa kwa lugha hii kwamba Kristo alikuwa kiumbe wa kwanza aliyeumbwa**, akipatanisha uwepo wake kabla ya ule wa kiumbe au kitu kingine chochote. , karibu na Mungu aliyepo na wa milele. Lakini lugha haimaanishi kwamba Yeye aliumbwa; kwa maana maneno, “mwanzo wa uumbaji,” yanaweza kumaanisha kwa urahisi kwamba kazi ya uumbaji, ilianzishwa na Yeye. “Bila yeye hakikufanyika cho chote.” Wengine, hata hivyo, na kwa usahihi zaidi tunafikiri, wanachukua neno αρχη kumaanisha “wakala” au “sababu ya ufanisi”, ambayo ni mojawapo ya fasili za neno, kuelewa **kwamba Kristo ndiye wakala Ambaye kupitia kwake Mungu ameumba vitu vyote, lakini Yeye Mwenyewe alikuja kuwako kwa namna tofauti, kama anavyoitwa “mwana** pekee” wa Baba. Inaweza kuonekana kuwa haifai kabisa kutumia usemi huu kwa kiumbe chochote katika maana ya kawaida ya neno hilo.” {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.“

- “**Roho huyu ni Roho wa Mungu, na Roho wa Kristo; Roho akiwa ni yule yule iwe inasemwa kuwa inahusu Mungu au Kristo.** Lakini kuhusu Roho hiyo, Biblia hutumia semi ambazo haziwezi kupatanishwa na wazo la kwamba ni mtu kama Baba na Mwana. Badala yake inaonyeshwa kuwa ni ushawishi wa Kimungu kutoka kwa wote wawili, chombo cha habari ambacho kinawakilisha uwepo wao na ambacho kwacho wana ujuzi na uwezo kupitia ulimwengu wote, wakati hawapo kibinafsi. Kristo ni mtu, ambaye sasa anahudumu kama kuhani katika patakatifu pa mbinguni; na bado anasema kwamba popote wawili au watatu wamekusanyika kwa jina lake, yeye yuko katikati. Mlima 18,20. Vipi? Sio kibinafsi, lakini kwa Roho wake. Katika mojawapo ya mazungumzo ya Kristo (Yohana 14-16) Roho huyu anatajwa kama “Msaidizi,” na kwa hivyo ana viwakilishi vya kibinafsi na vya jamaa, “yeye,” “yeye,” na “Yeye,” vinatumika kwake. Lakini kwa kawaida inasemwa kwa njia ya kuonyesha kwamba haiwezi kuwa mtu, kama Baba na Mwana. Kwa mfano, mara nyingi inasemekana "kumwagika" na "kumwaga nje ya nchi." **Lakini hatusomi kamwe kuhusu Mungu au Kristo kumwagwa au kumwagwa nje ya nchi. Ikiwa angekuwa mtu, haingekuwa jambo la ajabu kwake kuonekana katika umbo la mwili;** na bado wakati imeonekana, ukweli huo umeonekana kuwa wa kipekee.“ {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.”

- “Kwa Mwana-Kondoo, sawa na Baba aketiye juu ya kiti cha enzi, sifa inatolewa katika wimbo huu wa kuabudu. Wafafanuzi, kwa umoja mkuu, wamekamata jambo hili kama uthibitisho kwamba lazima Kristo awe mshikamano na Baba; kwani vinginevyo, wanasema, hapa kungekuwa na ibada inayolipwa kwa kiumbe ambacho ni cha Muumba tu. Lakini hii haionekani kuwa hitimisho la lazima. Maandiko kwa hakika yanaonyesha wazi kwamba kuwepo kwa Kristo kulikuwa na mwanzo (Yohana 1:1), ambayo haikuwa hivyo kwa Baba. (Ona maelezo kwenye Ufu.3:14, ambapo inaonyeshwa kwamba Kristo si kiumbe aliyeumbwa.) Lakini ingawa hana umilele wa pamoja wa kuwako hapo awali na Baba, mwanzo wa kuwepo kwake, kama mzaliwa wa Mungu. Baba, anatangulia kazi yote ya uumbaji, ambapo anasimama kuwa muumba pamoja na Mungu (Yohana 1:3; Ebr.1:2). Je, Baba hawezi kuamuru kwamba kwa kiumbe kama hicho ibada inapaswa kutolewa kwa usawa na Yeye Mwenyewe, bila ya kuwa ni ibada ya sanamu kwa upande wa mwabudu? Amempandisha kwenye vyeo ambavyo vinamfanya astahili kuabudiwa, na hata ameamuru kwamba ibada itolewe, jambo ambalo lisingalikuwa la lazima kama angekuwa sawa na Baba katika umilele wa kuwepo. **Kristo Mwenyewe anatangaza kwamba** ‘kama vile Baba alivyo na uzima ndani Yake, vivyo hivyo **amempa** Mwana kuwa na uzima ndani Yake.’ (Yohana 5:26). Baba ‘a**memwinua** sana, na kumpa jina lililo juu ya kila jina.’ (Flp. 2:9). Na Baba mwenyewe asema, ‘Malaika **wote** wa Mungu na wamwabudu yeye.’ (Ebr. 1:6). Shuhuda hizi zinaonyesha kwamba Kristo sasa anaabudiwa kwa usawa na Baba; **lakini hazithibitishi kwamba pamoja naye anashikilia umilele wa maisha yaliyopita**.” {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**.“

- “**Roho Mtakatifu ni Roho wa Mungu; pia ni Roho wa Kristo. Ni ule ufunuo wa Kiungu, wa ajabu ambao kupitia kwao wanaendeleza kazi yao kuu na isiyo na kikomo**.” {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.**”

[Daniel and Revelation – Uriah Smith 1897]

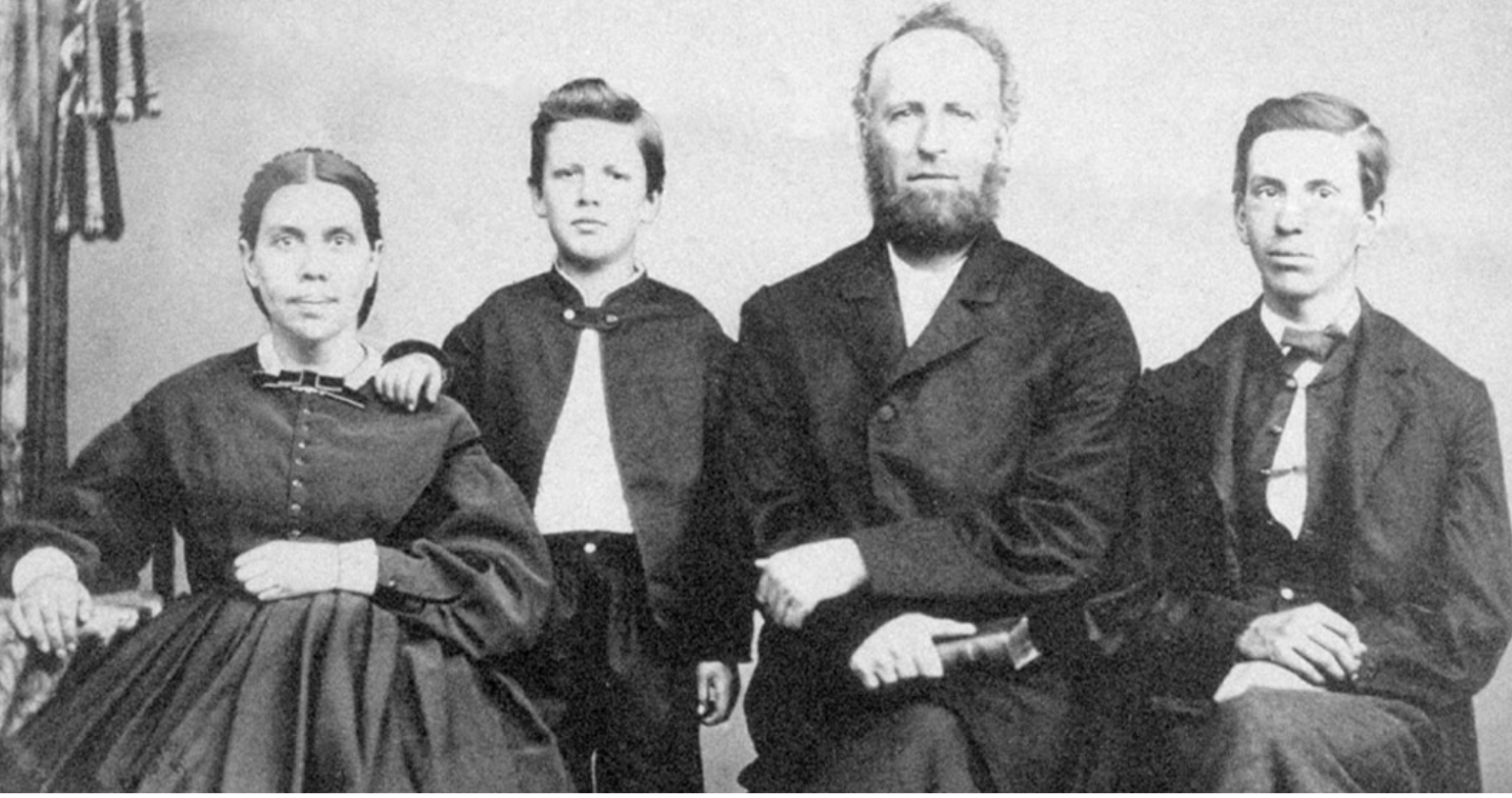
71: Kauli za Waanzilishi

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Edson White aliandika mwaka 1913 kwamba kuna Viumbe viwili tu vya Kiungu katika ulimwengu mzima, Baba na Mwana:

- "Kiumbe **kimoja** tu katika ulimwengu wote isipokuwa Baba kinabeba jina la Mungu, ni Mwanawe, 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, is His Son, Jesus Christ.”

Kwa nini Ellen White hakuitikia hilo, ikiwa kweli aliamini Utatu wakati huo? Ilikuwa katika siku hizo kwamba kulikuwa na mapambano makubwa kati ya kambi mbili, na taarifa kama hiyo ingekuwa na athari kubwa, hasa kwa vile ilikuwa inatoka kwa mtoto wa Ellen White!



Mwana wa pili wa Ellen White, William White, aliandika nini baadaye kuhusu kuleta fundisho la Utatu katika Kanisa la Waadventista?

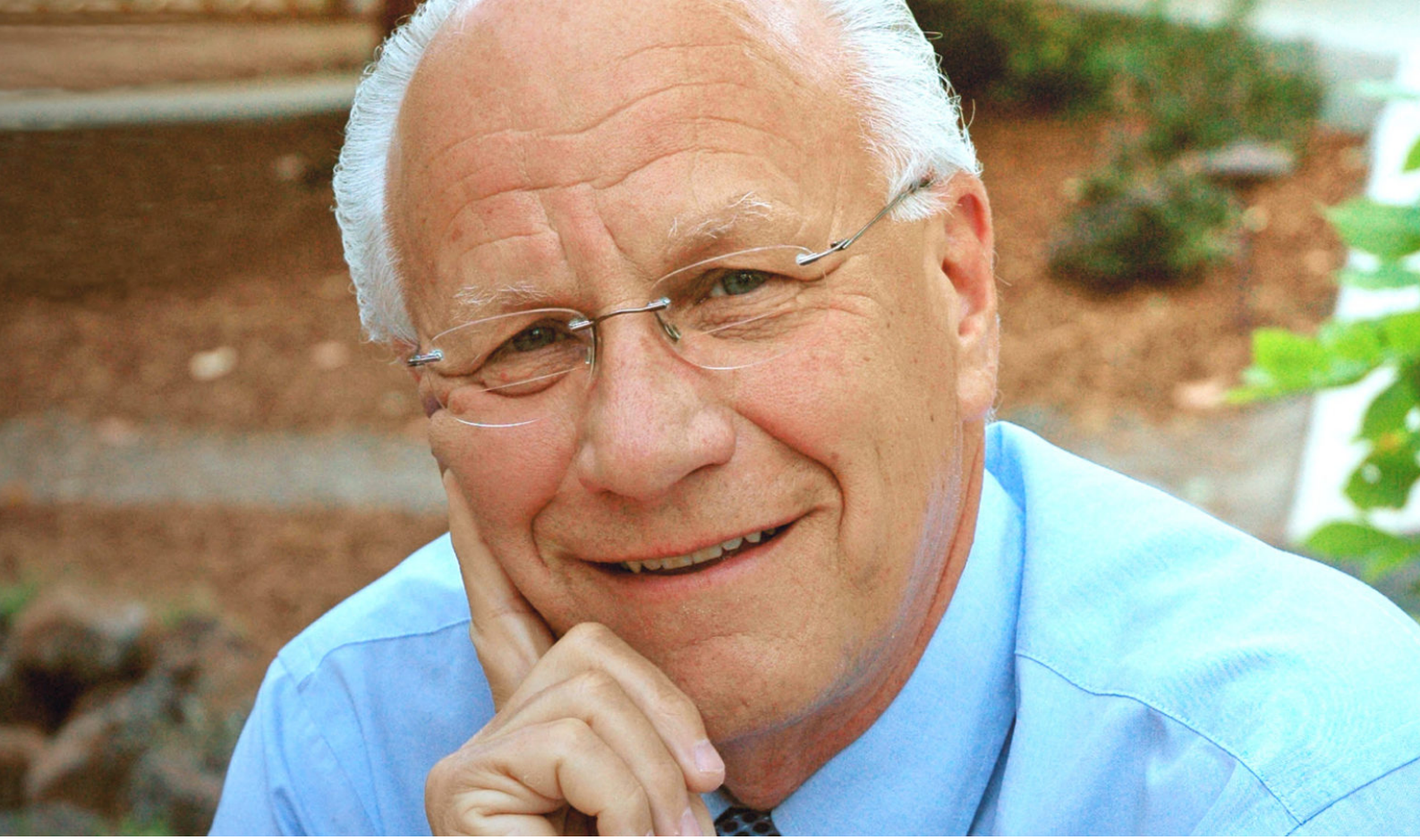
- "**Maneno na mabishano ya baadhi ya wahudumu wetu katika jitihada zao za kuthibitisha kwamba Roho Mtakatifu alikuwa mtu binafsi kama vile Mungu, Baba na Kristo, Mwana wa milele, yamenitatanisha na nyakati fulani yamenihuzunisha**." {Letter from William C. White to H. W. Carr April 30th **1935**} "The 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."

Kwa nini William White alipiga vita Utatu ikiwa ni ukweli? Kwa sababu Mungu alimwonyesha Ellen White kwamba mtoto wake hataacha ukweli:

- "Pia nilionyeshwa kwamba mwanangu, W. C. White, anapaswa kuwa msaidizi na mshauri wangu, na kwamba **Bwana angeweka juu yake roho ya hekima na ya akili timamu. Nilionyeshwa kwamba Bwana angemwongoza, na kwamba hatachukuliwa, kwa sababu angetambua maongozi na uongozi** wa Roho Mtakatifu…"Bwana atakuwa mwalimu wako. Utakutana na mvuto wa udanganyifu; watakuja kwa namna nyingi, katika imani ya kidini na aina nyinginezo za ukafiri; lakini fuata nitakapokuongoza, mchanga utakuwa salama. **Nitaweka Roho Yangu juu ya mwanao, na nitamwimarisha afanye kazi yake**. Ana neema ya unyenyekevu. Bwana amemteua kutenda sehemu muhimu katika kazi Yake. Kwa kusudi hili alizaliwa." {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, profesa wa historia ya Waadventista na mfuasi wa Utatu ambaye ni mmoja wa wanatheolojia maarufu katika duru za GC ya leo anasema yafuatayo:

- "Mapainia wengi wa Waadventista leo hawakuweza kuwa washiriki wa Kanisa la Waadventista, angalau kabla ya kukubaliana na maoni 28 ya kanisa. Wangeweza k.m. hoja iliyokataliwa ya 2 'The Trinity'" {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 watu gani ambao hawakuwa wa wengi huo? Wanatheolojia ambao, kwa bahati mbaya, wakawa wafuasi wa Utatu baadaye, na ambao hatua kwa hatua walileta uasi huu katika kanisa la Waadventista: Dr. J. H. Kellog, A. T. Jones, Prof. W. W. Prescott, A. G. Daniells, Francis Wilcox, H. C. Lacey, baadaye akiungwa mkono na Dk. LeRoy Froom na Rais wa Konferensi Kuu Charles Whatson, ambaye katika 1931 aliweza hatimaye kuweka mafundisho haya kwenye orodha ya imani zetu. Baadhi ya Waadventista leo wanafikiri kwamba waanzilishi wetu walikataa tu aina ya Kikatoliki ya Utatu. Katika nukuu hapa chini, ambayo mazungumzo yalirekodiwa ambayo Ellen White pia alishiriki, tunaona kwamba taarifa hizi si za kweli:

- “Hapa, kwenye gari-moshi, tulikutana na mwanamume mwenye nguvu nyingi za kimwili na kiakili, akirudi tu kutoka katika eneo lake la umishonari nchini China. [...] Tulipokuwa tukizungumza na bwana huyu, hisia za heshima kubwa ziliamshwa kwa kujitolea kwake, na bado anafanya. [..] Lakini baada ya kutufundisha juu ya utatu, na kugundua kwamba hatukuwa wema juu ya somo la Mungu wake wa **Utatu**, akawa na bidii katika kushutumu imani ya umoja, ambayo inachukua kutoka kwa Kristo uungu wake, na kumwacha yeye tu mwanadamu. Hapa, **kwa kadiri maoni yetu yalivyohusika, alikuwa akipambana** na mtu wa majani. Hatukatai umungu wa Kristo. […] Alikuwa pamoja na Baba kabla ya ulimwengu kuwako. [..] Hatuna huruma nyingi na Waunitariani wanaokana uungu wa Kristo, kama vile Wautatu wanaoshikilia kwamba Mwana ndiye Baba wa milele, na kuzungumza vibaya sana juu ya Mungu watatu-mmoja. Mpe Bwana uungu huo wote ambao Maandiko Matakatifu humvika.” {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.“

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Pia kuna madai kwamba baadhi ya waanzilishi wa Uadventista walitoka katika vikundi vya kidini ambapo Utatu ulikataliwa na kwamba hii ndiyo sababu pekee iliyofanya fundisho hili kutoingizwa mara moja kanisani. Lakini je, hiyo inamaanisha kwamba tunapaswa pia kukataa ubatizo, kwa sababu uliletwa na Wabaptisti? Au ujio wa pili wa Yesu baada ya William Miller kuamini hivyo? Kama kanisa la mwisho la kweli, tumechukua ukweli unaojulikana hadi sasa kupitia uongozi wa Roho wa Unabii kutoka pande nyingi, na kuchukua nafasi ya imani muhimu potovu za makanisa mengine na ukweli wa kibiblia. Fundisho la Utatu halikuwa fundisho tulilohitaji kufuata katika imani zetu, bali lilikuwa fundisho lisilo la kibiblia la makanisa mengi ambayo tuliacha tulipoondoka Babiloni.

Ndio maana Waadventista wa wakati ule walijitetea dhidi yake kwa bidii kama walivyofanya na ukweli kuhusu Sabato na kuja kwa Yesu Mara ya Pili!. Nukuu zifuatazo kutoka kwa waanzilishi wa zamani zinathibitisha kile ambacho kanisa liliamini wakati huo, ambacho kilikubaliana na kile Ellen White alifundisha. Dai la kwamba hawa walikuwa waanzilishi wachache tu, na kwamba wakati huo wengi wa kanisa la wakati huo waliamini Utatu, ni uwongo wa moja kwa moja. Waanzilishi hawa waliongoza na kubeba kanisa na theolojia yetu! Lakini Shetani anajaribu kupotosha hata mambo hayo yaliyo wazi!

Ingawa Utatu wa Kikatoliki hufundisha fundisho lisilo na maana kwamba Yesu kama Mwana huzaliwa tena na tena, pia inatambua kwamba Yesu ni Mwana halisi, na si tu ndani ya utume wa wokovu. Mbali na imani iliyo wazi kwamba kuna Wenye Uungu wawili tu, mapainia walikataa “umbo la Waadventista wa Utatu”, ambalo linafundisha kwamba Yesu hakufa kihalisi msalabani (bali tu vazi la mwili wa mwanadamu na kwamba Yesu alifufuka Mwenyewe.), ambayo ni kukataa dhabihu ya Yesu msalabani. Waanzilishi wetu waliamini kwamba Yesu, ingawa ni Mwenye Uungu, ni Mwana halisi mwenye mwanzo halisi, aliyezaliwa mbinguni. Ellen White hakuwahi kukanusha maoni yao, lakini aliwaunga mkono yeye mwenyewe.



J.N. Andrews:

- “Fundisho la Utatu lililoanzishwa katika kanisa na baraza la Nice, A. D. 325. Fundisho hili linaharibu utu wa Mungu, na Mwana wake Yesu Kristo Bwana wetu. **Hatua mbaya, ambazo kwazo ililazimishwa juu ya kanisa ambazo zinaonekana kwenye kurasa za historia ya kikanisa zinaweza kumfanya kila mwamini katika fundisho hilo kuona haya.”** {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**.“

- “Na kuhusu Mwana wa Mungu, angetengwa pia (ikidhaniwa Hakuwa na mwanzo), kwa kuwa alikuwa na Mungu kwa ajili ya Baba yake, **na, wakati fulani katika umilele wa zamani, alikuwa na mwanzo wa siku**.” {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 hakuwahi kuukana Uungu wa Kristo, lakini aliweka wazi kwamba Yesu, hata hivyo ana mwanzo na aliwekwa chini ya Baba. Je, haishangazi kwamba Ellen White hakuwahi kusema au kuandika chochote dhidi yake, lakini katika miaka ya 1900 alisisitiza tena kwamba kazi za waanzilishi zinapaswa kuchapishwa?

- “**Baba na Mwana walikuwa kitu kimoja katika uumbaji wa mwanadamu, na katika ukombozi wake.** Baba alimwambia Mwana, "Na tumfanye mtu kwa mfano wetu." Na wimbo wa ushindi ambao waliokombolewa wanashiriki, ni kwa “Yeye aketiye juu ya kiti cha enzi, na Mwana-Kondoo, hata milele na milele.” {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 pana kutoka kwa ukweli kama **upuuzi wa zamani wa utatu** kwamba Yesu Kristo ndiye Mungu wa Milele na wa Milele (Baba).“ {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).”

- “Njia ambayo **watu wa kiroho** wamemtupilia mbali au kumkana Bwana Mungu pekee na Bwana wetu Yesu Kristo kwanza ni kutumia imani ya zamani ya **Utatu isiyo ya kimaandiko**, yaani, kwamba Yesu Kristo ndiye Mungu wa milele, ingawa hawana sehemu **moja ya kuunga** mkono, ilhali hawana sehemu moja ya **kuunga mkono imani hiyo**. tunao ushuhuda wa maandiko wazi kwa wingi kwamba **yeye ni Mwana wa Mungu** wa milele.” {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.”

- “**Baba alikuwa mkuu kuliko Mwana kwa kuwa alikuwa wa kwanza**.” {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.“

- “Kama makosa ya msingi, tunaweza kuainisha makosa mengine ya sabato ya kughushi ambayo Waprotestanti **wameondoa kutoka kwa kanisa Katoliki,** kama vile kunyunyiza kwa ajili ya ubatizo, **utatu**, fahamu za wafu na uzima wa milele katika taabu.” {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.”

Wengi, baada ya kusoma nukuu hii, wanasema kwamba James White alikuwa akimaanisha toleo la Kikatoliki la Utatu, na kwamba waanzilishi "hawakukataa Utatu sahihi", ambao wanasema ndio unaofundishwa katika Kanisa la Waadventista la leo. Katika nukuu hapa chini tunaona kinyume ingawa. Tunaona kwamba James White aliweka wazi kwamba kila namna ya Utatu ni fundisho la uwongo, na alithibitisha hilo katika 1877:

- “**Utatu usioelezeka unaofanya Uungu kuwa watatu katika mmoja na mmoja kati ya watatu, ni mbaya vya kutosha**; lakini imani hiyo ya Kiyunitariani inayomfanya Kristo kuwa duni kwa Baba ni mbaya zaidi. Je, Mungu alimwambia mtu wa hali ya chini, “Na tumfanye mtu kwa mfano wetu?” {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 aliomba kwamba wanafunzi wake wawe kitu kimoja kama yeye alivyokuwa mmoja na Baba yake. Ombi hili halikumfikiria mfuasi mmoja mwenye vichwa kumi na viwili, bali wanafunzi kumi na wawili, walifanya kitu kimoja kwa lengo na juhudi katika kazi ya bwana wao. **Wala Baba na Mwana si sehemu za “Mungu watatu-mmoja”. Wao ni Viumbe wawili tofauti**.” {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**.”

Baada ya kifo chake, Ellen White alitoa taarifa inayojulikana sana kwamba mume wake aliamini na alisoma kwa usahihi tu, na kwamba kosa lake pekee lilikuwa tu kwamba alikuwa na kazi nyingi za kimwili, na hivyo, aliishia kufa mapema zaidi kuliko inavyopaswa kuwa.



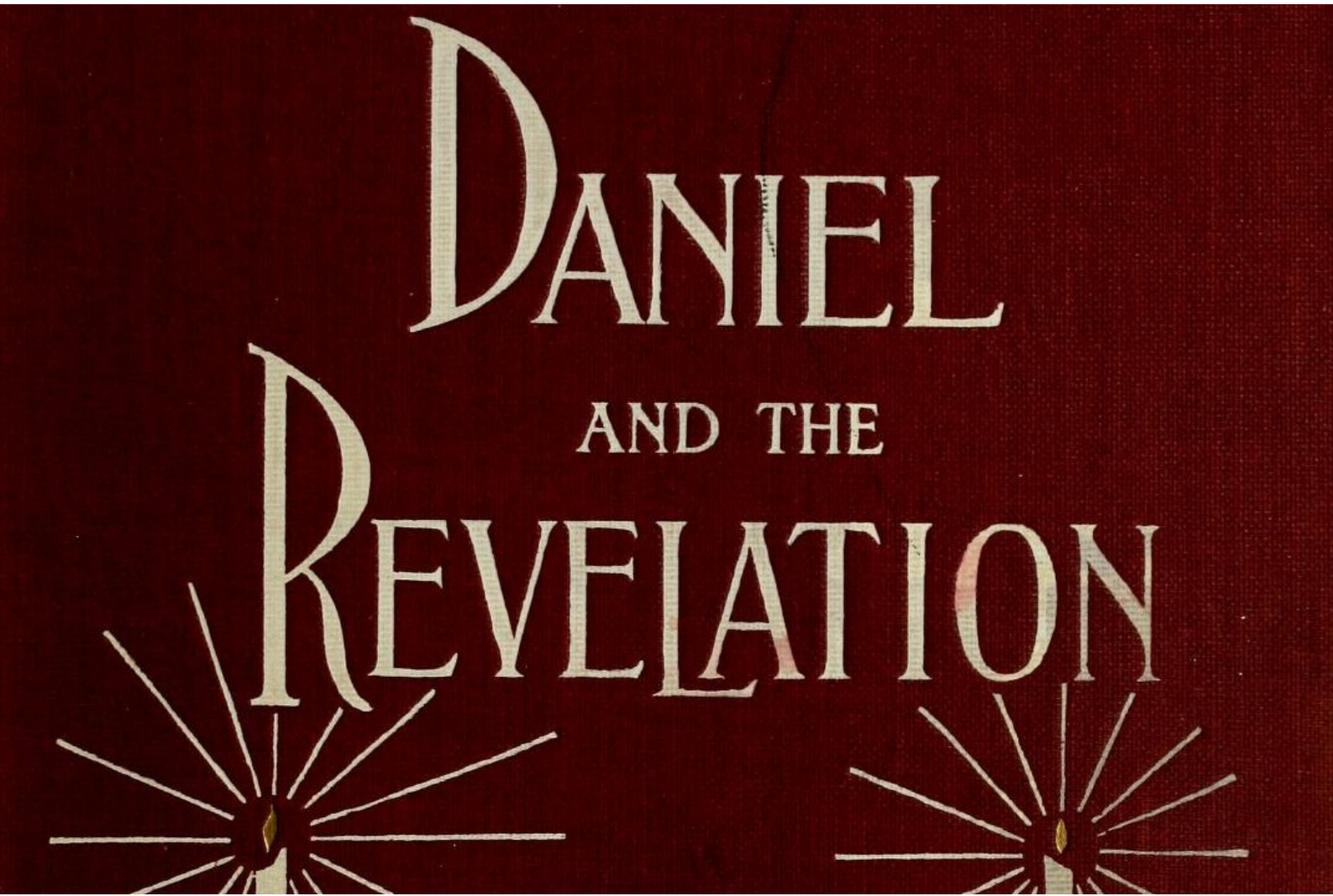
<u>Uriah Smith</u>:

“Uhai wenyewe” ambao anarejelea unahusiana na kutoweza kufa, ambao ni Baba na Mwana pekee wanaomiliki. Katika kitabu kilichonukuliwa, alisema waziwazi kwamba Yesu ndiye Mwana halisi wa Baba Yake wa mbinguni, na kwamba Utatu ni fundisho la uwongo. Kitabu hiki kilikuwa muhimu sana na kilienea hadi wakati wa kifo cha Ellen White.

- “Haya ndiyo anenayo yeye Amina. - Huu ndio ujumbe wa mwisho kwa makanisa kabla ya kufungwa kwa rehema. Na ingawa maelezo ya hali yao anayowapa Walaodikia wasiojali ni ya kutisha na ya kushangaza, hata hivyo hayawezi kukanushwa; kwa maana Shahidi huyo ni “mwaminifu na wa kweli.” Zaidi ya hayo, **Yeye ndiye “mwanzo wa uumbaji wa Mungu.” Wengine huelewa kwa lugha hii kwamba Kristo alikuwa kiumbe wa kwanza aliyeumbwa, akipatanisha uwepo wake kabla ya ule wa kiumbe au kitu kingine chochote.** , karibu na Mungu aliyepo na wa milele. Lakini lugha haimaanishi kwamba Yeye aliumbwa; kwa maana maneno, “mwanzo wa uumbaji,” yanaweza kumaanisha kwa urahisi kwamba kazi ya uumbaji, ilianzishwa na Yeye. “Bila yeye hakikufanyika cho chote.” Wengine, hata hivyo, na kwa usahihi zaidi tunafikiri, wanachukua neno αρχη kumaanisha “wakala” au “sababu ya ufanisi”, ambayo ni mojawapo ya fasili za neno, kuelewa kwamba Kristo ndiye wakala Ambaye kupitia kwake Mungu ameumba vitu vyote, **lakini Yeye Mwenyewe alikuja kuwako kwa namna tofauti, kama anavyoitwa “mwana pekee” wa Baba**. Inaweza kuonekana kuwa haifai kabisa kutumia usemi huu kwa kiumbe chochote katika maana ya kawaida ya neno hilo“ {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 <u>created being</u>**, 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.“

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Haya ndiyo anenayo yeye Amina. - Huu ndio ujumbe wa mwisho kwa makanisa kabla ya kufungwa kwa rehema. Na ingawa maelezo ya hali yao anayowapa Walaodikia wasiojali ni ya kutisha na ya kushangaza, hata hivyo hayawezi kukanushwa; kwa maana Shahidi huyo ni “mwaminifu na wa kweli.” Zaidi ya hayo, **Yeye ndiye “mwanzo wa uumbaji wa Mungu.” Wengine huelewa kwa lugha hii kwamba Kristo alikuwa kiumbe wa kwanza aliyeumbwa, akipatanisha uwepo wake kabla ya ule wa kiumbe au kitu kingine chochote.** , karibu na Mungu aliyepo na wa milele. Lakini lugha haimaanishi kwamba Yeye aliumbwa; kwa maana maneno, “mwanzo wa uumbaji,” yanaweza kumaanisha kwa urahisi kwamba kazi ya uumbaji, ilianzishwa na Yeye. “Bila yeye hakikufanyika cho chote.” Wengine, hata hivyo, na kwa usahihi zaidi tunafikiri, wanachukua neno αρχη kumaanisha “wakala” au “sababu ya ufanisi”, ambayo ni mojawapo ya fasili za neno, kuelewa kwamba Kristo ndiye wakala Ambaye kupitia kwake Mungu ameumba vitu vyote, **lakini Yeye Mwenyewe alikuja kuwako kwa namna tofauti, kama anavyoitwa “mwana pekee” wa Baba**. Inaweza kuonekana kuwa haifai kabisa kutumia usemi huu kwa kiumbe chochote katika maana ya kawaida ya neno hilo“ {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**.“



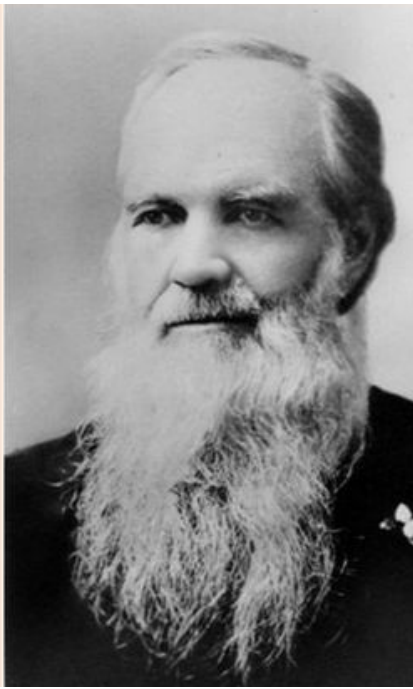
- “Kwa Mwana-Kondoo, sawa na Baba aketiye juu ya kiti cha enzi, sifa inatolewa katika wimbo huu wa kuabudu. Wafafanuzi, kwa umoja mkuu, wamekamata jambo hili kama uthibitisho kwamba lazima Kristo awe mshikamano na Baba; kwani vinginevyo, wanasema, hapa kungekuwa na ibada inayolipwa kwa kiumbe ambacho ni cha Muumba tu. Lakini hii haionekani kuwa hitimisho la lazima. Maandiko kwa hakika yanaonyesha wazi kwamba kuwepo kwa Kristo kulikuwa na mwanzo (Yohana 1:1), ambayo haikuwa hivyo kwa Baba. (Ona maelezo kwenye Ufu.3:14, ambapo inaonyeshwa kwamba Kristo si kiumbe aliyeumbwa.) **Lakini ingawa hana umilele wa pamoja wa kuwako hapo awali na Baba, mwanzo wa kuwepo kwake, kama mzaliwa wa Mungu.** Baba, anatangulia kazi yote ya uumbaji, ambapo anasimama kuwa muumba pamoja na Mungu (Yohana 1:3; Ebr.1:2). Je, Baba hawezi kuamuru kwamba kwa kiumbe kama hicho ibada inapaswa kutolewa kwa usawa na Yeye Mwenyewe, bila ya kuwa ni ibada ya sanamu kwa upande wa mwabudu? Amempandisha kwenye vyeo ambavyo vinamfanya astahili kuabudiwa, na hata ameamuru kwamba ibada itolewe, jambo ambalo lisingalikuwa la lazima kama angekuwa sawa na Baba katika umilele wa kuwepo. **Kristo Mwenyewe anatangaza kwamba ‘kama vile Baba alivyo na uzima ndani** Yake, vivyo hivyo amempa Mwana kuwa na uzima ndani Yake.’ (Yohana 5:26). Baba ‘amemwadhimisha sana, na kumpa jina lililo juu ya kila jina.’ (Flp. 2:9). Na Baba mwenyewe asema, ‘Malaika wote wa Mungu na wamwabudu yeye.’ (Ebr. 1:6). Shuhuda hizi zinaonyesha kwamba Kristo sasa anaabudiwa kwa usawa **na Baba; lakini hazithibitishi kwamba pamoja naye anashikilia umilele wa maisha yaliyopita**.” {Uriah Smith: Daniel and the Revelation, 1897, 401} “**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.”

- “Roho Mtakatifu ni Roho wa Mungu; pia ni Roho wa Kristo. Ni ule ufunuo wa Kiungu, wa ajabu ambao kupitia kwao wanaendeleza kazi yao kuu na isiyo na kikomo.” {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**.”

<u>J.H. Waggoner</u>:

Je, ni kweli kwamba waanzilishi wetu, kwa kukataa Utatu, pia walikataa Uungu wa 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 <u>collateral</u>, coordinate, and <u>self-originated beings</u>, 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.



- “**Wao (wanatheolojia) wanachukulia kukana utatu kuwa ni sawa na kuukana uungu wa Kristo.** Ingekuwa hivyo, tunapaswa kung'ang'ania fundisho la utatu kwa uthabiti kadiri yeyote awezavyo; lakini sivyo ilivyo. Wale ambao wamesoma maelezo yetu juu ya kifo cha Mwana wa Mungu wanajua kwamba tunaamini kwa uthabiti uungu wa Kristo; lakini hatuwezi kukubali wazo la utatu, kama linavyoshikiliwa na **Wautatu**, bila **kuacha dai letu** la hadhi ya dhabihu iliyotolewa kwa ajili ya ukombozi wetu.” {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.”

- “Kama ilivyotajwa hapo awali, kosa kubwa la Wanautatu, katika kubishana na somo hili, ni hili: hawaleti tofauti kati ya kukana utatu na kukana uungu wa Kristo. Wanaona misimamo miwili tu, ambayo ukweli upo kati yao; na kuchukua kila usemi unaorejelea kuwepo kwa Kristo kabla kuwa ni ushahidi wa utatu. Maandiko yanafundisha kwa wingi uwepo wa Kristo kabla na uungu wake; lakini wako kimya kabisa kuhusiana na utatu. Tangazo, **kwamba Mwana wa Kimungu wa Mungu hangeweza kufa, liko mbali na mafundisho ya Biblia kama vile giza lilivyo mbali na nuru.** Na tungeuliza Utatu, ni kwa asili gani kati ya hizo mbili tunawiwa kwa ajili ya ukombozi? Jibu lazima, bila shaka, liwe, Kwa yule aliyekufa au kumwaga damu yake kwa ajili yetu; kwa maana “tuna ukombozi kwa damu yake.” Kisha ni dhahiri kwamba ikiwa tu asili ya kibinadamu ilikufa, Mkombozi wetu ni mwanadamu tu, na kwamba Mwana wa Kimungu wa Mungu hakushiriki katika kazi ya ukombozi, kwani hangeweza kuteseka wala kufa. **Hakika, tunasema sawa, kwamba fundisho la utatu linashusha Upatanisho, kwa kuleta dhabihu, damu ya ununuzi wetu, chini ya kiwango cha Usocinian**.” {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**.“

<u>E.J. Waggoner</u>:



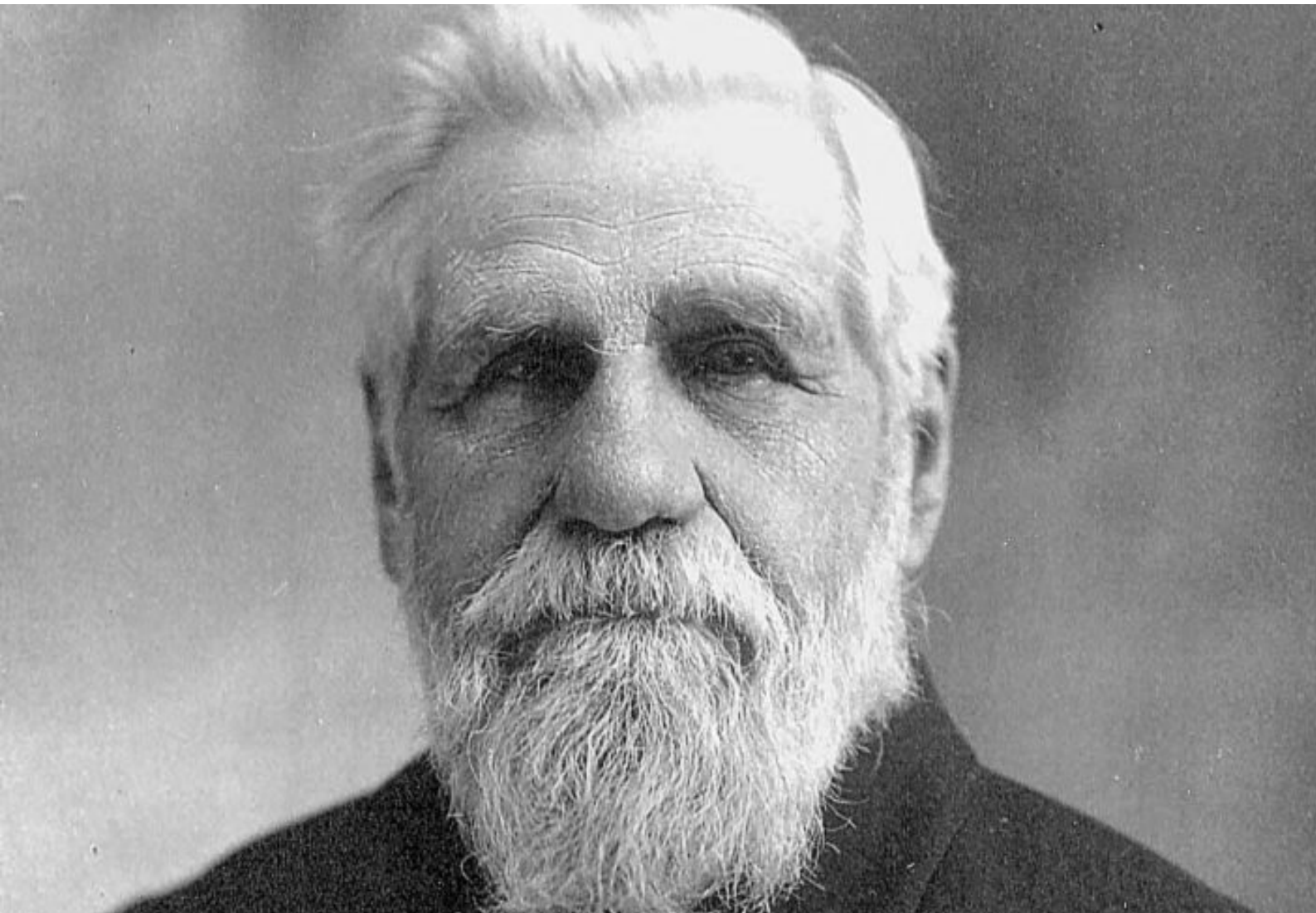


- “Kabla ya kupita kwenye baadhi ya masomo ya vitendo ambayo yanastahili kujifunza kutokana na kweli hizi, ni lazima tukae kwa muda mfupi juu ya maoni, yaani, kushikiliwa kwa uaminifu na watu wengi ambao kwa hiari yao hawakumdharau Kristo, lakini ambao, kupitia maoni hayo. , hakika unakana Uungu Wake. Ni wazo kwamba Kristo ni kiumbe aliyeumbwa, ambaye, kwa mapenzi mema ya Mungu, aliinuliwa hadi kwenye nafasi yake kuu ya sasa. Hakuna mtu yeyote anayeshikilia maoni haya anayeweza kuwa na dhana yoyote ya haki ya nafasi iliyoinuliwa ambayo Kristo anayo kweli. [..] Maandiko yanatangaza kwamba Kristo ni "**mwana pekee wa Mungu." Amezaliwa, hajaumbwa. Na lini alizaliwa si juu yetu kuuliza**, wala akili zetu haziwezi kufahamu tukiambiwa. Nabii Mika anatuambia yote tunayoweza kujua juu yake, kwa maneno haya: “Lakini wewe, Bethlehemu Efrata, uliye mdogo kuwa miongoni mwa maelfu ya Yuda, lakini kutoka kwako atanitokea, ili kuwa mtawala katika Israeli. **; ambaye matokeo yake yamekuwa tangu zamani za kale, tangu siku za milele." Mika 5:2. Kulikuwa na wakati ambapo Kristo alitoka na kutoka kwa Mungu, kutoka KIFUANI CHA BABA** (Yohana 8:42; 1:18), lakini wakati huo ulikuwa nyuma sana katika siku za umilele hivi kwamba kwa ufahamu wenye kikomo ni kivitendo bila. mwanzo. Lakini hoja ni kwamba Kristo ni Mwana mzaliwa, na si somo aliyeumbwa. Ana kwa urithi Jina tukufu zaidi kuliko malaika; Yeye ni "Mwana juu ya nyumba yake mwenyewe." Ebr. 1:4; 3:6. Na kwa kuwa Yeye ni Mwana pekee wa Mungu, Yeye ni wa hali halisi na asili ya Mungu, na Ana kwa kuzaliwa sifa zote za Mungu; kwa maana Baba alipendezwa kwamba Mwanawe awe sura halisi ya Nafsi yake, mng’ao wa utukufu wake, na kujazwa utimilifu wote wa Uungu. [..] Hatimaye, tunajua umoja wa Kimungu wa Baba na Mwana kutokana na ukweli kwamba wote wawili wana Roho mmoja. Paulo, baada ya kusema kwamba wale waufuatao mwili hawawezi kumpendeza Mungu, anaendelea: “Lakini ninyi hamwufuati mwili, bali mwaifuata Roho, ikiwa Roho wa Mungu anakaa ndani yenu. **Basi mtu awaye yote asipokuwa nayo Roho wa Kristo, yeye si wake.” Rum. 8:9. Hapa tunapata kwamba Roho Mtakatifu ni Roho wa Mungu na Roho wa Kristo.** Kristo "yuko kifuani mwa Baba;" kwa kuwa kwa asili ya hali halisi ya Mungu, na kuwa na uzima ndani Yake Mwenyewe, kwa kufaa Anaitwa Yehova, Yule aliyeko Mwenyewe, na hivyo amefafanuliwa katika Yer. 23:56, ambapo inasemwa kwamba Chipukizi la haki, litakalofanya hukumu na haki duniani, litajulikana kwa jina la Yehova, BWANA, HAKI YETU. Basi, mtu ye yote anayemheshimu Kristo hata kidogo, asimpe heshima kidogo kuliko ampaye Baba; lakini wote na wamwabudu Mwana, pamoja na malaika walio mbinguni, bila kuogopa kwamba wanaabudu na kutumikia kiumbe badala ya Muumba.” {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.”

- “Neno la tahadhari linaweza kuhitajika hapa. Mtu asifikirie kwamba tungemwinua Kristo kwa gharama ya Baba, au tungempuuza Baba. Hiyo haiwezi kuwa, kwa sababu maslahi yao ni moja. Tunamheshimu Baba kwa kumheshimu Mwana. Tunakumbuka maneno ya Paulo, kwamba “kwetu sisi Mungu ni mmoja tu, aliye Baba, ambaye vitu vyote vimetoka kwake, nasi tunaishi kwake; na Bwana mmoja Yesu Kristo, ambaye kwake vitu vyote vimekuwapo, na sisi kwa yeye” (1) Kor. 8,6); kama tulivyokwisha kunukuu, kwamba kwa yeye Mungu aliumba ulimwengu. **Vitu vyote hatimaye hutoka kwa Mungu, Baba; hata Kristo mwenyewe aliendelea na kutoka kwa Baba; lakini imempendeza Baba kwamba** ndani yake utimilifu wote ukae, na kwamba Yeye awe Wakala wa moja kwa moja, wa haraka katika kila tendo la uumbaji. Lengo letu katika uchunguzi huu ni kuweka wazi nafasi halali ya Kristo ya usawa na Baba, ili kwamba uwezo wake wa kukomboa uweze kuthaminiwa zaidi.” {**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.”

<u>S.N. Haskell</u>:

- "Kabla ya kuumbwa kwa ulimwengu wetu, "kulikuwa na vita mbinguni." **Kristo na Baba walifanya agano pamoja**; na Lusifa, kerubi afunikaye, alipata wivu kwa sababu hakuingizwa **katika mabaraza ya milele ya wale Wawili** walioketi juu ya kiti cha enzi.” {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.“



H.C. Lacey:



Ingawa alikuwa wa kundi la wafuasi wa Utatu, maneno yake hapa chini yalikuwa ya dhati na KWELI kabisa:

- "Kuhusu mabishano yoyote maalum, au msukosuko, juu ya suala la Utatu, siwezi kukumbuka jambo lolote zito hata kidogo. Bila shaka nimekuwa nikijua daima kwamba Mzee Uriah Smith alikuwa **mwamini wa imani**, ('Fikra juu ya Danieli na Ufunuo. funua hilo!) na **kwamba bila shaka watu wetu kwa ujumla** walifuata maoni hayo, lakini sisi, kama familia, tulikuwa tumelelewa katika Kanisa la (Anglikana) la Anglikana, na kwa kawaida, naomba niseme, Waamini Utatu. bila fahamu, na sikumbuki tuliwahi kujadili swali hilo na akina ndugu waliotuleta katika Kweli, Mzee M. C. Israel na ndugu yake mdogo, W. L. H. Baker Jambo moja ninalokumbuka ni maelezo ya **mama yangu kuhusu lugha ngeni iliyotumiwa na wahudumu wetu katika kunena juu ya Roho Mtakatifu kama 'NI' n**a 'WAKE' kana kwamba walimfikiria Roho Mtakatifu kama mvuto, badala ya kama Mtu 17 basi).“ {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).”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- "Wakati huo, Profesa **PRESCOTT** alikuwa na hamu kubwa ya **kumtambulisha Kristo kama "MIMI NDIYE MKUU"** na kusisitiza umilele wa kuwepo kwake, akitumia mara kwa mara usemi "Mwana wa Milele". Pia aliunganisha “MIMI NIKO” wa Kutoka 3:14, ambaye bila shaka alikuwa Kristo Nafsi ya Pili ya Uungu, na utimizo wa Yesu katika Yohana 8:58, ambao sisi sote tunakubali; lakini akaiunganisha na “mimi niko” wengine katika Injili hiyo - 7 kati yao, kama vile “Mimi ndimi Mkate wa uzima” “Mimi ndimi Nuru ya ulimwengu” “Mimi ndimi mlango wa Kondoo” nk. tajiri sana katika mafundisho yao ya kiroho - lakini ambayo yalionekana kuwa mbali kidogo kwangu hasa kama "mimi ni" katika hali zote hizo za mwisho ni katika copula tu katika Kigiriki, na pia katika Kiingereza. Lakini alisisitiza juu ya tafsiri yake. Sr**. Marian Davis** anaonekana **KUIANGUKIA HILO**, na tazama, wakati “**Tumaini la Vizazi Vyote”** ilipotokea, palitokea fundisho **hilo TAMBU kwenye** ukurasa wa 24 na 25, ambalo, nadhani, linaweza kutazamwa **BILA KUPITIA KATIKA KILA LA Sr. . White iliyochapishwa kabla ya wakati huo.**” {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**.“

- "Kuhusiana na hili, bila shaka unajua kwamba Bibi **Marian Davis** alikabidhiwa utayarishaji wa "**Tumaini la Vizazi Vyote**" na kwamba alikusanya nyenzo zake kutoka kwa kila chanzo kilichopatikana - kutoka kwa vitabu vya Sr. White ambavyo tayari vimechapishwa, kutoka kwa maandishi ambayo hayajachapishwa, kutoka. barua za faragha, ripoti za maandishi ya mazungumzo yake n.k. - lakini labda hujui kwamba yeye (Sr. Davis) alikuwa na wasiwasi sana kuhusu kutafuta nyenzo za sura ya kwanza. Alinivutia kibinafsi mara nyingi **alipokuwa akipanga sura hiyo (na sura zingine pia kwa jambo hilo) na nilifanya nilichoweza** kumsaidia; Nina sababu nzuri ya kuamini kwamba pia alitoa rufaa kwa Profesa Prescott kwa msaada kama huo, na akaupata kwa kiasi kikubwa na kikubwa zaidi kuliko ningeweza kutoa.“ {H.C. Lacey letter to L.E. 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.”

Katika barua aliyomwandikia Dk. Froom mwaka wa 1945, H. Lacey alieleza imani yake ya mapema zaidi na imani ya familia yake kuhusu Utatu. Hii haihusu kama aliamini Utatu, lakini kuhusu taarifa yake kwamba kwa Roho Mtakatifu ilitumiwa tu IT katika kanisa la Waadventista, na kwamba kila mtu alikataa kwa uthabiti nadharia kwamba Roho Mtakatifu alikuwa Mungu. Waanzilishi wetu waliamini katika Semi-Arianism, yaani. kwamba Yesu ni Mwenye Uungu, bila kukubali fundisho la Utatu.

<u>Wabebaji wa uasi wenye nguvu zaidi</u>:

<u>A.T. Jones</u>:

Mwanzoni, aliamini ukweli na kusimama karibu na Ellen White katika kutangaza ukweli katika 1888. Yeye, basi, alileta ufahamu wa kina kwa kanisa kuhusu neema na wokovu, katika mazingira ya Agano la Kale na Jipya. Kulingana na Ellen White, Mungu Mwenyewe aliongoza ufunuo huu wa ukweli wa ndani zaidi. Lakini kuanzia 1899 na kuendelea, imani za Jones zilianza kuyumba, na akaanza kuandika taarifa za kweli na za uwongo hadi 1906, alipoanguka kabisa chini ya utawala wa adui.



- “**Alizaliwa kwa Roho Mtakatifu**. Kwa maneno mengine, Yesu Kristo alizaliwa **mara ya pili**. Alitoka mbinguni, mzaliwa wa kwanza wa Mungu, kuja duniani, na akazaliwa mara ya pili. Lakini yote katika kazi ya Kristo yanaenda kinyume kwa ajili yetu: Yeye, asiye na dhambi, alifanywa kuwa dhambi ili sisi tupate kufanywa haki ya Mungu katika Yeye. Yeye, aliye hai, Mkuu na Mwanzilishi wa uzima, alikufa ili sisi tupate kuishi. Yeye **ambaye matokeo yake** yalikuwa tangu siku za milele, mzaliwa wa kwanza wa Mungu, alizaliwa **mara ya pili** ili sisi tupate kuzaliwa mara ya pili.” {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Sasa ni kitu gani zaidi kilichowahi **kuhitajika na upapa,** na awamu zote za utaratibu wa zamani wa mambo, zaidi ya kuletwa ndani ya maana ya Katiba ya taifa kwa uamuzi huu? Ni jambo gani zaidi lililowahi kuhitajika na upapa wenyewe zaidi ya kwamba “dini ya Kikristo” inapaswa kuwa dini ya kitaifa; kwamba nidhamu ya Kanisa idumishwe na mamlaka ya kiraia; kwamba kiapo cha mtihani wa kidini kinapaswa kutumika kwa wote; kwamba umma unapaswa kutozwa ushuru kwa msaada wa dini na ibada ya kidini; kwamba kunatakiwa IMANI KATIKA MAFUNDISHO YA UTATU, na uvuvio wa “Maandiko Matakatifu ya Agano la Kale na Jipya; kwamba hatia ya “**KUTUKANA**” inapaswa kutembelewa juu ya kila mtu ambaye anapaswa kusema au kutenda “kwa kudharau dini inayodaiwa na karibu jumuiya nzima; na kwamba kila mtu atakwa na sheria kushika **Jumapili**? Kwa kweli, ni nini zaidi ya hii ambayo inaweza kuhitajika au hata kutamaniwa na udhalimu wa kidini kabisa ambao ungeweza kuwaziwa?“ {A.T. Jones: **1901** Ecclesiastical Empire, pages 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?”

Uasi wa Utatu:

- “**Mungu ni mmoja. Yesu Kristo ni mmoja. Roho Mtakatifu ni mmoja**. **Na hawa Watatu ni kitu kimoja**: hapana fitina wala mafarakano kati yao.” {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.”

Tunaweza kuona katika nukuu zilizo hapa chini, kwamba Ellen White aliwaonya Waadventista kwa uthabiti juu ya mafundisho ya uasi ya A.T. Jones baada ya kuanguka mbali na ukweli:

Ellen White 1906: **A.T. Jones** alichagua madanganyo ya **kishetani:**

- “Samahani A. T. Jones, **ambaye ameonywa tena na tena**. Licha ya maonyo haya, ameruhusu adui kujaza akili yake na mawazo ya kujiona kuwa muhimu. Usiyasikilize maneno yake, kwa maana ameikataa nuru iliyo wazi na badala yake amechagua giza. **Aliye Mtakatifu ametupa ujumbe ulio wazi na dhahiri, lakini baadhi ya nafsi maskini zimepofushwa** na uwongo na ushawishi wa udanganyifu wa mashirika ya kishetani na zimegeuka kutoka kwenye ukweli na uadilifu **na kufuata upotovu huu wa asili ya kishetani**.” {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**.“

Ellen White alimwita nani Mtakatifu? Yesu Mwenyewe, Ambaye pia ana jina hilo katika Biblia:

- "Bali ninyi mlimkana yeye aliye Mtakatifu na Mwenye haki, mkaomba mpewe mwuaji.“ (Matendo 3:14)

- “Kwa maana imeandikwa, Iweni watakatifu; kwa maana mimi ni Mtakatifu.” {1 Petro 1:16}

Mwaka mmoja baadaye, A.T. Jones aliandika "The Medical Missionary". Andiko **hilo lina maneno ambayo HATIMAYE ni lazima ieleweke na KUKUBALIWA, kwamba Roho Mtakatifu si “IT”, bali ni mtu:**

A.T. Jones **1907**: Ombi **la Mabadiliko** ya Imani:

Taarifa hapa chini ya A.T. Jones wa 1907 anafunua uwongo kamili wa kihistoria kuhusu kukubalika kwa Utatu na kanisa la wakati huo, Ellen White, na Pioneers. Ikiwa neno 'mtu' au 'utu' lilitumika kwa kweli basi kwa Roho Mtakatifu, kama inavyodaiwa leo, kwa nini A.T. Jones kisha anaandika kwamba, isipokuwa kwa watu wachache (kwa kweli viongozi wa uasi wakati huo), wengine walimtaja Roho Mtakatifu kama "IT" au "HIYO"? Hili ni jambo la kustaajabisha sana, ikiwa kanisa la wakati huo lilikuwa limekubali Utatu, kama inavyodaiwa leo kwa "ushahidi" ulioandikwa, ambao kwa hakika unatoka kwa kalamu ya viongozi wa uasi wa wakati huo:

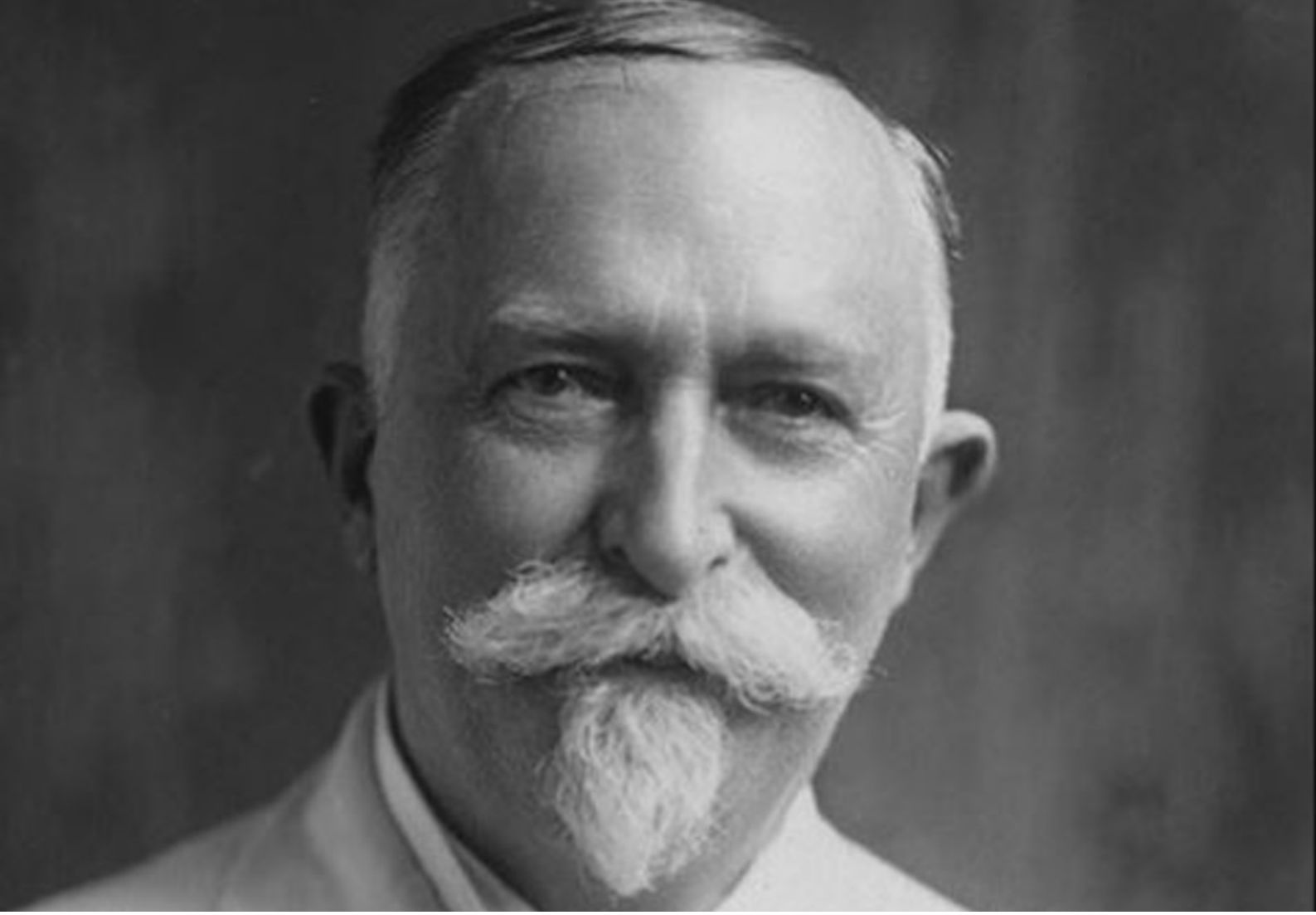
- "Na Roho Mtakatifu ni **mtu.** Ukweli huu **mkuu HAITAMBULIWI, hakika hauaminiwi**, **na zaidi ya wachache sana hata wa Wakristo.** Kwa maana kila mtu anajua **kwamba karibu KABISA**, isipokuwa wachache sana, **Roho Mtakatifu anarejelewa na kusemwa na Wakristo kama "ndiye.**" Lakini neno "hilo" halitumiki kamwe kwa mtu. Neno "hilo," **katika kipaji sana cha (Kiingereza) lugha yetu, hurejelea na kutumika** tu kwa vitu, kamwe si kwa watu; kwa vitu visivyo hai, kama jiwe, farasi, mti; au kwa mambo ya dhana, au uzoefu, kama nafasi, urefu, upana, amani, furaha, huzuni, hisia, ushawishi. Lakini Roho Mtakatifu si mojawapo ya haya: Roho Mtakatifu si mvuto; wala hisia, wala amani, wala furaha, wala cho chote. Roho Mtakatifu anatoa amani, na hutoa furaha, hupunguza katika huzuni, hufanya hisia, hutoa mvuto; lakini Roho Mtakatifu si mojawapo ya mambo haya, wala si kitu kingine chochote. Hapana, hapana milele! Roho Mtakatifu ni Mtu, Mtu wa Kiungu milele. **Na ni LAZIMA ATAMBULIWE na kusemwa kuwa ni Mtu** siku zote, au hatambuliwi kikweli wala hata kusemwa juu yake." {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 yuko **katika fedheha kabisa** mtumishi wa Dk. **Kellogg** ambaye anachapisha naye mafundisho yale yale ya uwongo:

- "Hatukuona chochote cha kututia moyo kwa matumaini kwamba Mzee Jones **anatoka kwenye giza** lililo juu yake. Anahisi kwamba anajielewa Mwenyewe; lakini yeye ni kama kipofu na anahisi sawa kuhusu hatua gani ya kuchukua. Nilihisi kwamba lazima nizungumze naye kwa uwazi. **Nilimwambia kwamba licha ya maonyo yaliyokuwa yametolewa kuhusu ushawishi wa Dk Kellogg juu yake, alikuwa ameingia katika njia ile ile aliyoonywa asiifuate;** hakuwa na utambuzi wa kiroho wa kuelewa msimamo wa kidini wa daktari. **Nilimwambia kwamba amekuwa sauti ya Dk. Kellogg kwa watu.**" {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 alieleza kanuni za matumizi mabaya ya Biblia na Roho ya Unabii ambazo Dk. Kellogg alitumia wakati aliposhawishi karibu nusu ya kanisa, ambayo ilirudiwa kupitia Utatu mbele ya macho yetu. Je, Dk. Kellogg alifanya nini na Biblia alipoandika The Living Temple? Je, ni sawa na mbinu ya leo ya kutetea makosa yasiyo ya kibiblia?



- “**Katika kitabu chote ni vifungu vya maandiko. Maandiko haya yanaletwa, kwa namna hiyo, kwamba kosa linafanywa lionekane kuwa kweli**.” {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.”

- "Katika kitabu 'Living Temple' kunatolewa alfa ya **uzushi mbaya** sana. Mwisho itafuata, na itapokelewa na wale ambao hawako tayari kutii onyo ambalo Mungu ametoa.” {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.”

- “Hekalu Hai' lina alfa (mwanzo) wa nadharia **HIZI**. Nilijua kuwa mwisho ingefuata baada ya muda mfupi; na **nikatetemeka kwa ajili ya** watu wetu. [..] Andiko linalotumiwa kuthibitisha fundisho lililowekwa hapo, limetumiwa vibaya.” {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.”

- “Sasa tunayo alfa (mwanzo) ya hatari hii mbele yetu. **Mwisho itakuwa ya asili ya kushangaza zaidi**." {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**.”

Hapa tunaona kwamba uasi wa Alfa ndio chimbuko la nadharia hizi, na uasi wa Omega ni mwendelezo tu na utimilifu wake. Maoni ya Alfa na Omega kuhusu Utatu yanatofautiana tu katika mwelekeo, lakini si katika uhusiano wao na nadharia hizi. ‘Nadharia’ imeandikwa kwa wingi ili tuweze kuona kwamba uasi-imani wote, ingawa ni tofauti, unashambulia uwanja mmoja. Katika ukengeufu wa Alfa, Roho Mtakatifu anapunguzwa hadi kiwango cha nishati isiyo na fahamu. Katika uasi wa Omega, Roho Mtakatifu anakuwa Kiumbe,

Mungu, na maendeleo ya mwisho katika faini mbalimbali hufundisha kulingana na kanuni za kipagani Uungu aliyepofushwa ambaye anajidhihirisha katika majukumu tofauti kama Baba, Mwana na Roho Mtakatifu Kulingana na kanuni ya action-reaction (sukuma-vuta) kupitia uasi wa Alfa, Dk. Kellogg alitayarisha na kufungua njia kwa ajili ya uasi wa Omega, huku wengi wao wakishughulika na suala lililoonekana kuwa muhimu la mafundisho ya uwongo.

Mada ya ukengeufu wa Omega ni mafundisho ya uongo ya "Mungu" Roho Mtakatifu na Utatu!

- “Yeye [J.H. Kellogg] kisha akasema kwamba maoni yake ya awali kuhusu utatu yalikuwa yamesimama katika njia yake ya kutoa taarifa iliyo wazi na sahihi kabisa; lakini kwamba ndani ya muda mfupi alikuwa amekuja kuamini katika utatu na sasa angeweza kuona vizuri mahali ambapo ugumu wote ulikuwa, na aliamini kwamba angeweza kuondoa jambo hilo kwa njia ya kuridhisha. Aliniambia kwamba sasa anaamini katika Mungu Baba, Mungu Mwana, na Mungu Roho Mtakatifu; **na maoni YAKE yalikuwa kwamba ilikuwa ni Mungu Roho Mtakatifu, na si Mungu Baba, aliyejaza nafasi yote,** na kila kiumbe hai. Alisema kwamba ikiwa angaliamini hilo kabla ya kuandika kitabu hicho, angeweza kutoa maoni yake bila kutoa maoni yasiyofaa ambayo kitabu hicho kinatoa sasa. **Niliweka mbele yake pingamizi nilizozipata katika mafundisho**, na nikajaribu kumwonyesha kwamba mafundisho yalikuwa kinyume kabisa na injili hivi kwamba sikuona jinsi **yangeweza kusahihishwa kwa kubadilisha maneno machache. Tulibishana** jambo hilo kwa urefu fulani kwa njia ya kirafiki; lakini nilihisi hakika kwamba tulipoachana, daktari hakujielewa mwenyewe, wala tabia ya mafundisho yake. Na sikuweza kuona jinsi ambavyo ingewezekana kwake kuruka juu, na baada ya siku chache kurekebisha vitabu ili iwe sawa.” {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.”

- “Ninalazimika kuongea kwa kukanusha madai kwamba mafundisho ya Living Temple yanaweza kudumishwa na taarifa kutoka kwa maandishi yangu. Kunaweza kuwa katika kitabu hiki maneno na hisia zinazopatana na maandishi yangu. **Na kunaweza kuwa katika maandishi yangu kauli nyingi ambazo, zikichukuliwa kutoka katika uhusiano wao, na kufasiriwa kulingana na mawazo ya mwandishi wa Living Temple, zingeonekana kuwa zinapatana na mafundisho ya kitabu hiki.** Hii inaweza kutoa uungaji mkono wa dhahiri kwa madai kwamba hisia katika Living Temple zinapatana na maandishi yangu. Lakini Mungu apishe mbali kwamba hisia hizi zishinde. {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.“

- “Itasemwa kwamba ‘Hekalu Hai’ limefanyiwa marekebisho. **Lakini Bwana amenionyesha kwamba mwandishi hajabadilika**, na kwamba hapawezi kuwa na umoja kati yake na wahudumu wa injili huku akiendelea kuthamini **hisia zake za sasa**. Nimeagizwa kupaza sauti yangu katika kuwaonya watu wetu, nikisema,“**Msidanganyike; Mungu hadhihakiwi**” Wagalatia 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“

- "Katika uwakilishi ambao ulipita mbele yangu, niliona kazi fulani ikifanywa na wafanyikazi wa umishonari wa matibabu. Ndugu zetu wahudumu walikuwa wakitazama, wakitazama yale yaliyokuwa yakifanywa, lakini walionekana kutoelewa. **Msingi wa imani yetu, ambao ulianzishwa kwa maombi mengi, kuyachunguza Maandiko kwa bidii, ulikuwa ukishushwa chini, nguzo kwa nguzo. Imani yetu haikuwa na kitu cha kutulia**—mahali patakatifu palikuwa pamekwisha, upatanisho ulikuwa umetoweka. Niligundua kwamba lazima kitu kifanyike. Vita vilikaribia kuniua." {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."

- "Wale **wanaotaka kuondoa alama za zamani** hawashiki; hawakumbuki jinsi walivyopokea na kusikia. Wale wanaojaribu kuleta nadharia ambazo zingeondoa nguzo za imani yetu kuhusu patakatifu au **kuhusu utu wa Mungu au wa Kristo**, wanafanya kazi kama vipofu. Wanatafuta kuleta mashaka na kuwafanya watu wa Mungu wapeperushwe bila nanga." {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."

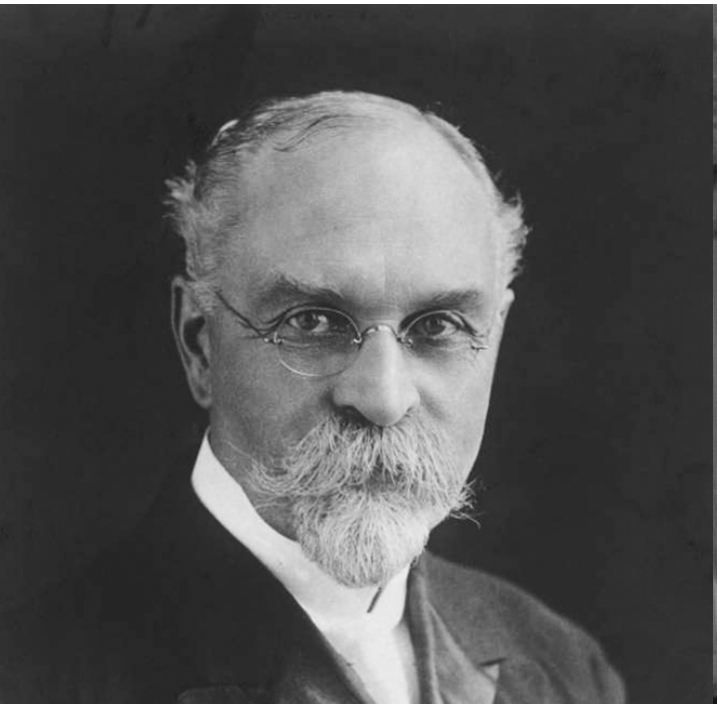
Je, Dk. Kellogg aliamini Utatu, na maneno yake kwa Mzee Daniells (ambaye alikuwa bado hajaanguka katika ukengeufu) yalikuwa sawa na mafundisho rasmi ya kanisa letu leo? Kwa nini hii haijatajwa mahali pengine popote? Kwa sababu hilo lingeharibu mabishano ya uwongo ya wanatheolojia wengi wa siku hizi! Je, Ellen White alijua kwamba Dk. Kellogg alitaka kurekebisha kitabu chake na kuingiza fundisho la Viumbe watatu wa Kimungu? Nukuu hapo juu zinatupa jibu wazi! Ikiwa aliamini fundisho lile lile, kama wengi wanavyodai, kwa nini amkemee Dk Kellogg vikali hivyo kwa kulichapisha tena? "Hisia zake za sasa" zilikuwa zipi? Kulingana na ungamo lake mwenyewe, mwaka mmoja mapema, alikuwa ameanza kuamini Utatu. Alidai kwamba mafundisho yake ni sawa na yake. Hata alinukuu maandishi yake, nje ya muktadha, kama "ushahidi" wa mafundisho yake ya uwongo.

Ellen White na Prof. William Warren Prescott na A.G. Danielle:

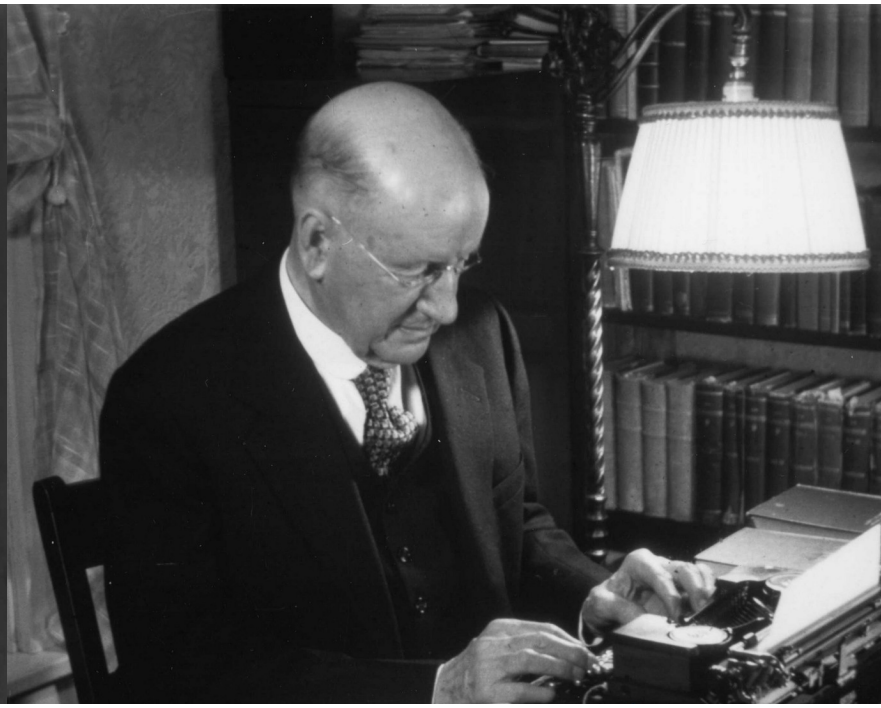


- “Ujumbe baada ya ujumbe umenijia kutoka kwa Bwana kuhusu hatari zinazokuzunguka (**A.G. Daniels**) na Mzee **PRESCOTT.** Nimeona kwamba Shetani angefurahi sana kuona Wazee Prescott na Daniells wakifanya kazi ya urekebishaji wa jumla wa vitabu vyetu ambavyo vimefanya kazi nzuri shambani kwa miaka mingi. Lakini hakuna hata mmoja wenu aliyeitwa na Mungu kwa kazi hiyo…**Nimeelekezwa kwamba Bwana si mwandishi wa pendekezo la kufanya mabadiliko mengi katika vitabu vilivyochapishwa tayari**.” {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:



- “Yeye (Dk. Kellog) aliniambia kwamba **SASA anaamini katika Mungu Baba, Mungu Mwana, na Mungu Roho Mtakatifu**; na maoni yake yalikuwa kwamba ni Mungu Roho Mtakatifu, na si Mungu Baba, aliyejaza nafasi yote, na kila kiumbe hai.” {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.”

Wakati huo, Daniells bado aliunga mkono ukweli lakini baadaye alianguka katika uasi huu:

- **"Usiwaruhusu wahafidhina wafikirie kuwa kitu kitatokea, na waendelezaji** washitushwe kwa kuhofia kwamba halitatokea. Tuendelee na roho hii nzuri. Toa kile ulichonacho. Hebu tupate nuru yote tuliyo nayo, tuamini tunachoweza, na mengine tuyaache.” {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:

Kama mmoja wa viongozi wa uasi, aliandika maneno yafuatayo:



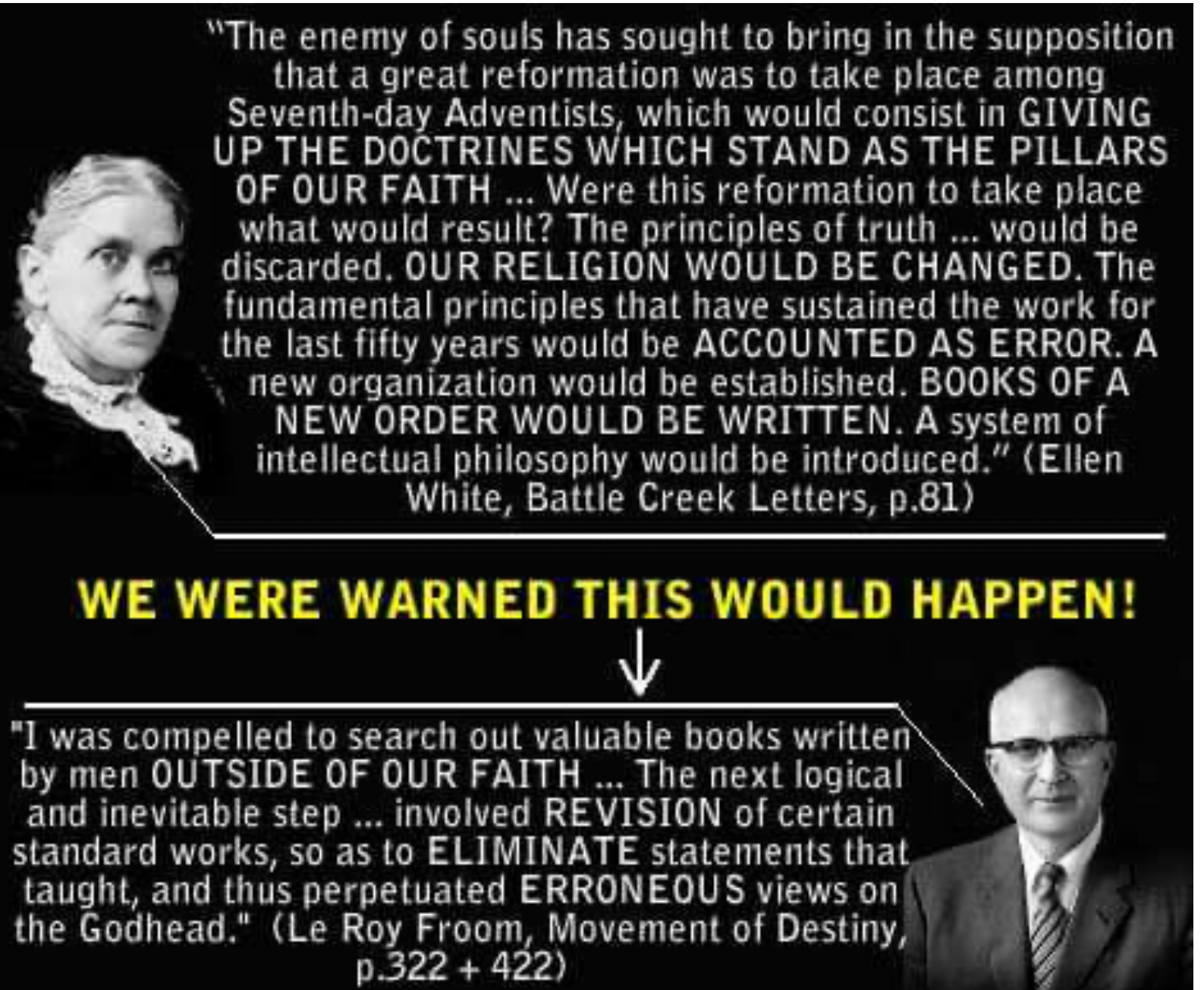
- “Waadventista Wasabato wanaamini Utatu wa Kiungu. Utatu huu unajumuisha Baba wa milele, mtu binafsi, wa kiroho, mwenye uwezo wote, ajuaye yote, asiye na kikomo katika uwezo, hekima, na upendo**; ya Bwana** Yesu Kristo, Mwana wa Baba wa milele, Ambaye kupitia Yeye vitu vyote viliumbwa, na kupitia Kwake wokovu wa majeshi yaliyokombolewa **utatimizwa;** Roho Mtakatifu, nafsi ya tatu ya Uungu, wakala mmoja wa kuzaliwa upya katika kazi ya ukombozi.” {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.”

Kanisa la Waadventista lilikanusha mara moja taarifa yake na kuchapisha orodha ya mafundisho yetu, ambayo ilikuwa sawa na orodha ya imani kutoka 1872, wakati hapakuwa na alama ya fundisho la Utatu:

Kitabu cha Mwaka cha Waadventista - **Adventist Yearbook 1914**:

- 2:“**Kwamba kuna Bwana MMOJA YESU KRISTO, Mwana wa Baba wa Milele, ambaye kwa Yeye aliviumba vitu vyote**, na kwa Yeye vinaundwa; kwamba alichukua juu yake asili ya uzao wa Ibrahimu kwa ajili ya ukombozi wa jamii yetu iliyoanguka; kwamba alikaa kati ya wanadamu, amejaa neema na kweli, aliishi kielelezo chetu, akafa dhabihu yetu, alifufuliwa kwa ajili ya kuhesabiwa haki kwetu, akapaa juu ili awe mpatanishi wetu wa pekee katika patakatifu pa mbinguni, ambapo kwa wema wa damu yake iliyomwagika. huhifadhi msamaha na msamaha wa dhambi za wale wote wanaoendelea kumjia; na, kama sehemu ya mwisho ya kazi yake ya ukuhani, kabla hajachukua kiti chake cha enzi kama mfalme, atafanya upatanisho mkuu kwa ajili ya dhambi zao zote, na dhambi zao zitafutwa (Matendo 3:19) na kuondolewa. kutoka patakatifu, kama inavyoonyeshwa katika utumishi wa ukuhani wa Walawi, ambao ulifananisha na kufananisha kimbele huduma ya Bwana wetu aliye mbinguni.” {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.“

Dr. LeRoy Froom:



TULIONYWA HILI LITATOKEA:

- “Adui wa roho ametaka kuleta dhana kwamba matengenezo makubwa yangetokea kati ya Waadventista Wasabato ambayo yangejumuisha **KUYAACHA MAFUNDISHO YANAYOSIMAMA KUWA NGUZO ZA IMANI YETU**. Je, matengenezo haya yangefanyika nini kingetokea? Kanuni za ukweli……zingetupiliwa mbali. **DINI YETU INGABADILISHWA**. Kanuni za kimsingi ambazo zimedumisha kazi hiyo kwa miaka hamsini iliyopita **ITAHESABIWA KWA KOSA. VITABU VYA AMRI MPYA VINGEANDIKWA**. Mfumo wa falsafa ya kiakili ungeanzishwa.” {Ellen White, Battle Creek Letters, p. 81} “The enemy of sould has sought to bring in the supposition that a great reformation was to take place among the 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. BOOKS OF A NEW ORDER WOULD BE WRITTEN. A system of intellectual philosophy would be introduced”

- “Nililazimika kutafuta vitabu vya thamani vilivyoandikwa na wanaume **NJE YA IMANI YETU**……Hatua iliyofuata ya kimantiki na isiyoepukika……. ilihusisha **USAHIHISHAJI** wa kazi fulani ya kawaida, ili **KUONDOA** kauli zilizofundisha, na hivyo kuendeleza mitazamo **POTOFU**. juu ya Uungu” {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.“

- “Nililazimika kutafuta vitabu vya thamani vilivyoandikwa na wanaume **NJE YA IMANI YETU**…… Hatua iliyofuata ya kimantiki na isiyoepukika……. ilihusisha **USAHIHISHAJI** wa kazi fulani ya kawaida, ili **KUONDOA** kauli zilizofundisha, na hivyo kuendeleza mitazamo **POTOFU**. juu ya **Uungu**.” {Le Roy Froom, Movement of Destiny, p.322+422} “I was compelled to search out valuable books written by men OUTSIDE OF OUR FAITH…… The next logical and inevitable step…… involved REVISION of certain standard work, so as to ELIMINATE statements that taught, and thus perpetuated ERRONEOUS views on the Godhead.”

Ni “mafundisho gani ya uwongo” kuhusu Mungu ambayo yameondolewa? Kwa hakika si fundisho la leo la Utatu, bali ukweli wa zamani ulio kinyume, ambao umezidiwa nguvu. Katika kitabu chake “Movement of Destiny”, Dk. LeRoy Froom Himself aliandika kwamba kati ya 1926-1928 alilazimika kutafuta “hoja” za fundisho la Utatu katika makanisa mengine kwa sababu hapakuwa na chochote katika maandiko yetu kuhusu hilo:

- “Hatua inayofuata ya kimantiki na isiyoepukika katika utekelezaji wa imani zetu za msingi zilizounganishwa, ilihusisha kusahihishwa kwa kazi **FULANI** zenye viwango, ili **kuondoa** kauli zilizofundisha, na hivyo kuendeleza maoni potovu juu ya Uungu.” {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.”

Ufuatao ni ushahidi wa ukweli kwa wasomaji wote wanaodumisha maoni kwamba hakuna uwongo katika Roho ya Unabii. Kwa mtazamo wa kwanza, nukuu za Utatu, pamoja na aya zingine na nukuu zinaweza kuonekana kama kweli. Wakati kifungu kinapotengwa, inawezekana "kuthibitisha" mafundisho yoyote ya uongo. Ingawa kitabu hiki kina uthibitisho wa wazi wa uwongo katika nukuu, maandishi hapa chini yanaonyesha kwamba Utatu bado haungewezekana hata kama nukuu zote zingekuwa kweli:

- “Roho Mtakatifu ni Mwenyewe (Yesu), **amejitenga** na utu wa ubinadamu na anajitegemea. **Angejiwakilisha Mwenyewe kama yuko mahali pote kwa Roho Wake Mtakatifu, kama Aliye Kila mahali**.” {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**.”

Je, itawezekana kwamba Roho Mtakatifu yupo kupitia Roho wake Mtakatifu ikiwa maneno haya hayakumrejelea Yesu Mwenyewe, kama Wautatu wanavyodai? Kisha kungekuwa na Roho Watakatifu wawili.

- “Wale wanaoamini ukweli wanapaswa kukumbuka kwamba wao ni watoto wadogo wa Mungu, kwamba wako chini ya mafunzo yake. Wamshukuru Mungu kwa rehema zake nyingi na wawe wema wao kwa wao. **Wana Mungu mmoja na Mwokozi mmoja; na Roho MMOJA—Roho wa Kristo**—ni kuleta umoja katika safu zao.” {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.”

Mafundisho ya uongo katika Kitabu “Uinjilisti” cha Dk. LeRoy Froom Sura ya 61

Hata hivyo, uchambuzi wa kina wa tafsiri katika kitabu Evangelism unaonyesha, si tu kwamba neno Utatu limejumuishwa ndani yake, ambalo halipo katika nukuu yoyote kutoka kwa Ellen White, lakini kwamba 'Mungu' pia imetafsiriwa tofauti katika lugha yetu, i.e. katika sehemu moja inatafsiriwa kama Mungu "utatu", na mahali pengine kama 'Mungu Baba'. Neno Utatu, ambalo linaonekana kama manukuu kwenye tovuti ‘whiteestate.org’, halikuwahi kuandikwa na Ellen White! Je, Dk. Froom alishambulia ukweli halisi kwa kazi zake? Mnamo mwaka wa 1957, katika kitabu chake "**Maswali na Mafundisho - Questions on Doctrine**“, aliandika kwamba upatanisho ulikamilika kupitia dhabihu ya Yesu msalabani. Huu ulikuwa ni mgongano wa theolojia ya Wakalvini na Waadventista. Ni nani kati yao anayesagwa hadi vumbi? Waadventista bila shaka! Ikiwa mchakato mzima wa upatanisho umekamilika msalabani, maombezi ya Yesu katika patakatifu pa mbinguni, yaliyoelezwa katika Waraka kwa Waebrania, hayana maana. Ikiwa kila kitu kilimalizika msalabani, basi tungeokolewa mapema, na hivyo tungepata ujumbe, kwamba hatuhitaji kupigana dhidi ya dhambi! Hivi ndivyo watu wa Calvin wanafundisha. Na pia wanafundisha kwamba mwisho wa wakati wa rehema ni ishara kwa sababu "haiwezekani" kwetu kuacha kabisa dhambi.

Je, Ellen White alitangaza kushambulia ukweli katika Waraka kwa Waebrania?

- “Hatuwezi kupata maneno ifaayo kuelezea maendeleo ya hivi punde ya mawazo yanayoshikiliwa na wengine. Zina nyuzi za pantheism. Mawazo haya yamechanganyikana na ukweli, kiasi kwamba ukweli haufanyiki kitu. Nadharia hizi za kipekee zinajumuisha kukana utu wa Mungu, **upatanisho wa Kristo na kazi yake katika patakatifu**. Zinaondoa kanuni muhimu ambazo zimetufanya kuwa watu tofauti.” {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.“

Mafundisho kuhusu Yesu kuwa na asili ya Adamu alipozaliwa duniani pia yanatoka kwa

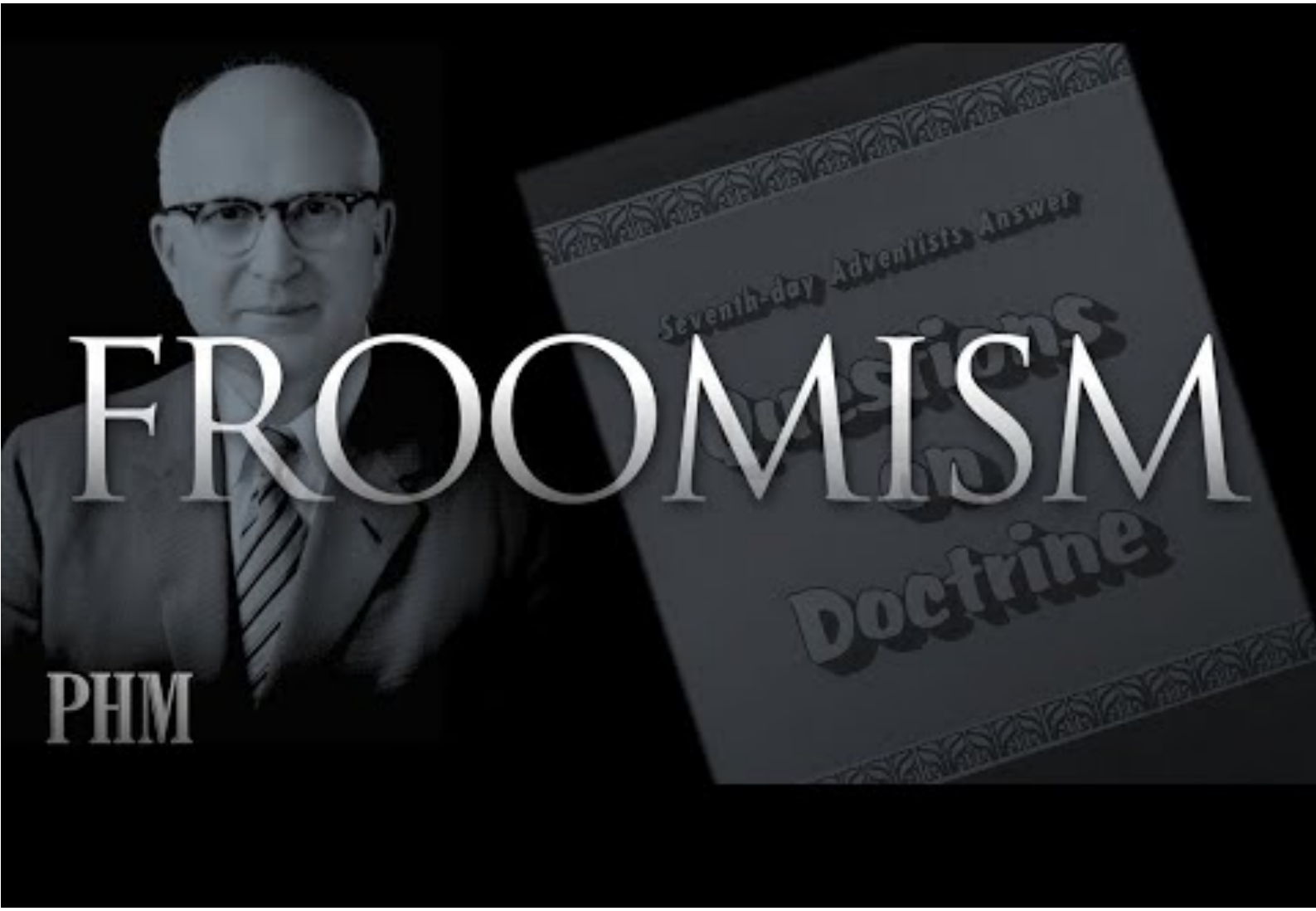
Dr. Froom:

- "Mwili na asili ya Kristo katika kupata mwili ilikuwa tofauti na yetu. Alikuwa "ameondolewa" katika urithi wetu wa maumbile, **na alichukua tu hali ya kutokuwa na dhambi ya Adamu kama ilivyokuwa kabla ya anguko**.“ {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:

- “**Alijitwika** Mwenyewe aliyeanguka, **kuteseka** asili ya kibinadamu, iliyoshushwa hadhi na **kuchafuliwa na dhambi**.” {Ellen White: YI, 20. December 1900} “He **took** upon Himself fallen, **suffering** human nature, degraded and **defiled by sin**.“

Video **Nick Ionashku** - **Froomism**:



72: Historia yetu wakati wa waanzilishi

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Je, Ellen White aliwahi kukanusha maneno ya waanzilishi kwa njia yoyote? Mapainia walionya kwa uthabiti juu ya hatari ya Utatu. Hata kifo chake, EGW hakuwahi kuandika hata neno moja dhidi yao au kuunga mkono Utatu. Mume wake alipigana vikali dhidi ya Utatu. Isitoshe, alichoandika kumhusu ni kwamba kosa lake pekee lilikuwa kwamba alizidiwa kimwili na hivyo kufa kabla ya wakati wake. Pia aliwainua Wagoner na Jones (**katika AWAMU YA KWANZA KABLA YA UKENGEUFU WAO**) kama wachukuaji wa mwenge wa ukweli na kutembelea makanisa mengi pamoja nao. Ilikuwa wakati huo ambapo walikataa hasa Utatu katika magazeti na vitabu vyetu kuwa fundisho la upande mwingine.Kisingizio tunachoambiwa ni kwamba Wagoner na Jones "hawakuelewa ukweli kabisa" wakati huo, kwa hivyo waendelezaji wa Utatu wanasema kwamba taarifa zao hazishiki. Ukweli kwamba Uriah Smith na A. T. Jones walitaja mataifa mbalimbali katika orodha ya falme 10, yaani, Huns na Alemanni, unawasilishwa kama hoja dhidi yao. Lakini hiyo haibadilishi hata nukta moja ya imani! Hii haimaanishi, bila shaka, kwamba waanzilishi hawa walikuwa manabii. Hata hivyo, walikazia kwa kufaa ukweli wa Biblia kwamba Yesu, tofauti na Baba Yake, alikuwa na mwanzo na bado alikuwa Mwenye Uungu. Baba peke yake ndiye asili ya vitu vyote, na Mwanawe hupitisha kile kinachotoka kwa Baba.



I japokuwa uthibitisho huo wa wazi wa kile ambacho fundisho la Waadventista wa kale lilikuwa hasa, wengine husalia mateka wa fundisho la Utatu na kudai kwamba Ellen White hakuwaonya waanzilishi ili tu kuepuka mabishano katika kanisa. Hii si kweli! Amesimama kwa uamuzi na bila kuridhiana dhidi ya kila fundisho la uwongo! Kwa nini, basi, alipigana vikali dhidi ya ukengeufu wa fundisho la Roho Mtakatifu hivi kwamba Dk. Kellogg na baadaye A. T. Jones walieneza? Kwa sababu, kulingana na maelezo yake, Mungu alimwambia afanye jambo hilo. Kwa nini Mungu hakumwamuru ahubiri fundisho la Utatu wakati kulikataa kulionyeshwa waziwazi sana? Hili linahusu msingi muhimu zaidi wa dini, yaani wale tunaowaabudu! Hili si swali dogo kama kwamba Wahun au Waalemani ni wa makabila 12.

Lakini kuna hoja nyingine inayosema kwamba sababu pekee ya Ellen White kutohubiri Utatu ni kwa sababu yeye na watu wa wakati wake hawakuelewa kila kitu kwa usahihi. Ellen White hakufanya chochote kuhusu hilo, ikiwa hilo lilikuwa kweli hata kidogo, kwa kuwa aliandika katika sehemu nyingi kwamba watu wa Mungu wa siku za mwisho hawangekula chochote cha asili ya wanyama supu ya nyama ya mume alipokuwa akifa, kwa maana katika hali ya dharura tu nyama ingeweza kutoa nguvu kwa haraka, ingawa sivyo ni mbaya kwa kila njia Je, E. White mwenyewe alikula nyama, kama wengine wanavyodai sasa basi angekuwa mnafiki usihifadhi alichoandika mwenyewe:

- "Ikiwa Bro. (Uriah) na dada Smith kwa umoja walikuwa wamechukua msimamo wao, na kuudumisha, juu ya mageuzi ya afya, kama vile Mungu alivyokuwa amewapa nuru, wangekuwa na afya bora na nguvu kubwa zaidi za kiroho. [..] Nyama ya wanyama waliokufa, ikichacha na kuoza tumboni, na kutumwa kupitia kila sehemu ya mfumo, haipendezi kuitafakari, au kupata uzoefu." {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."

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “**Mtumishi wetu yeyote asiwe kielelezo kibaya katika ulaji wa nyama.** Waache wao na familia zao waishi kulingana na mwanga wa mageuzi ya afya. **Wahudumu wetu wasifanye tabia zao wenyewe na za watoto wao**.” {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**.”

Ni wazi kabisa bila shaka kwamba aliwaonya mapainia hata kuhusu mambo madogo. Ikiwa angemwonya Uriah Smith kuhusu nyama na mambo mengine mengi, itakuwa ajabu kwamba hakumwonya kuhusu jambo la msingi juu ya Mungu! Lakini hata baada ya hayo, kuna maoni kwamba yeye katika kitabu chake cha 1. cha ushuhuda (kwa njia isiyo ya moja kwa moja) aliunga mkono kula nyama ya nguruwe, kwani alikataa marekebisho ya haraka ya afya, ambayo wengine wanayapinga ili kuthibitisha kwamba yeye "si" nabii! uthibitisho kwa wengine kwamba ilikuwa kesi sawa na "uelewa wa baadaye wa asili ya kweli ya Roho Mtakatifu kwa nini aliandika taarifa kwamba kuacha nyama ya nguruwe si lazima, na kitabu juu ya kula afya na mtazamo sahihi tu wachache." miaka mingi baadaye? Vivyo hivyo, waanzilishi wa kwanza ambao walikuwa wametoka tu kutoka Babeli, ambapo haikuwa juu ya kanuni za dini, lakini juu ya vipengele vinavyoandamana vya maisha.

Hapo awali, walikuwa wakitafuta ukweli halisi, na wakati huo huo, walikuwa wameshika sigara na pombe. Kwa sababu hii, Mungu alingoja na kumpa nabii Wake kazi ya kuwaongoza polepole mwanzoni, hadi walipoweza kukubali ukweli wote. Lakini hawakuisahau nguzo ya Dini yao - amri ya kwanza inayomhusu mtakaye muabudu! Ikiwa angetoa maonyo hayo makali baadaye juu ya nyama, je, yangekuwa makali zaidi, ikiwa Utatu ungekuwa kweli kwa sababu mapainia walipigana kwa uthabiti dhidi ya fundisho hilo sikuzote? Na maoni yanayofuata ni kwamba taarifa za baadaye za waanzilishi dhidi ya Utatu haziwezi kuhesabiwa kuwa kweli. Hili ni jaribio la kutetea imani yao ya uwongo, kama vile imani yao ya awali ya uwongo kuhusu nyama ya nguruwe.

Je, waanzilishi walikuwa wakiongozwa na Roho wa Mungu wakati wa 1846-1848, walipoamua kuanza siku zote Jumamosi saa kumi na mbili jioni, ingawa wengine walitambua kwamba machweo yanapaswa kuwa wakati sahihi? Haimaanishi kwamba kwa sababu ya kutojua wakati sahihi walikuwa “wanamkataa” Muumba wetu na siku yake! Kilichokuwa muhimu hapo awali ilikuwa kukubali siku sahihi ya ibada kutoka kwa amri 10.

Wafuasi wa Utatu hutumia hali hii kama uthibitisho kwamba hatuwezi kukubali taarifa zote kutoka kwa Ellen White na waanzilishi kuwa ukweli wa uhakika, kwa sababu katika 1855 yeye na Joseph Bates walipinga mabadiliko ya kuanza Sabato wakati wa machweo badala ya saa 18 p.m.

- “Nilielekezwa nyuma kwenye **kufufuka kwa kwanza kwa Sabato, na kuwafuata watu wa Mungu hadi wakati** huu, lakini sikuona kwamba Bwana alikuwa amechukizwa, au kuwachukia. Niliuliza kwa nini ilikuwa hivi, kwamba katika siku hii ya mwisho lazima tubadilishe wakati wa kuanza Sabato. **Malaika akasema: "Mtaelewa, lakini bado, bado." Malaika alisema:** “Ikiwa nuru inakuja, na nuru hiyo ikiwekwa kando au kukataliwa, basi huja hukumu na kukunja uso kwa Mungu; lakini kabla ya nuru kuja, hakuna dhambi, kwa maana hakuna nuru kwao kukataa." **Niliona kwamba ilikuwa katika mawazo ya baadhi ya watu kwamba Bwana alikuwa ameonyesha kwamba Sabato ilianza saa sita,** wakati nilikuwa nimeona tu kwamba ilianza saa “jioni,” na ikafikiriwa kuwa hata ilikuwa saa sita. Niliona kwamba watumishi wa Mungu lazima wasogee pamoja, wasonge pamoja.” {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.”

Tukitazama kwa undani zaidi nukuu hii, tunaweza kusoma kwamba malaika alimwambia kwamba njia sahihi ya kuanza **Sabato ingeonyeshwa kwake baadaye,** na hakuthibitisha kwamba alipokea maono yasiyo sahihi katika tukio hilo. Kuhusu ulaji wa nyama ya nguruwe, lilikuwa ni suala la Mungu tu kutoruhusu hatua kuelekea ukweli wa pili kuchukuliwa haraka sana na hivyo kuepuka kutoelewa kweli kuu. Ikiwa kila kitu kilikuwa na maana tofauti, ingeonyesha kwamba yeye ni nabii wa uongo! Jambo linalofuata, ambalo linathibitisha Utatu kuwa kweli, ni ukweli kwamba hapo mwanzo hapakuwa na msimamo wa wazi juu ya Amri Kumi. Lakini hebu turudie mara nyingine tena: Mambo haya ya pili ya imani yana nini kutoka kwa amri 10 muhimu zaidi, ambapo amri ya kwanza inasema wazi kwamba tunapaswa tu kusali na kumwabudu Mungu wa kweli?

Na eneo lenyewe la Utatu ni ukiukaji wa amri ya kwanza! Amri 10 ndizo msingi wa kumwabudu na kumkubali Mungu wa kweli na zinawakilisha mwanzo kamili wa kila dini. Israeli walipotoka Misri, walipokea amri 10 kwa mara ya kwanza huko Sinai, na sheria zingine zote zilikuja baadaye, kama uimarishaji wa malezi ya watoto wa Mungu. Je, kuzishika amri 10, pamoja na jambo la kwanza, Kwa Ambaye Tunaomba, ni kuandamana tu na ukweli wa kina? Licha ya kanuni hizi zilizo wazi, kuna madai kwamba Ellen White aliandika fundisho lisilo sahihi dhidi ya Utatu mara nyingi, hadi 1890 alipotambua ukweli halisi. Mwenye dhambi manabii kutoka Agano la Kale na maneno yao wazi yanarudiwa leo:

- “Ndipo wakasema, Njoni, na tufanye mashauri juu ya Yeremia; kwa maana torati haitampotea kuhani, wala shauri halitapotea kwa mwenye hekima, wala neno kwa nabii. Njooni, na tumpige kwa ndimi, wala tusiyasikilize maneno yake hata yo yote.” {Yeremia 18:18}

Watetezi wa dini hii iliyoanguka wanalazimika kujihusisha katika upotovu huo kwa sababu Ellen White aliandika kwa uwazi kabisa kwamba aliona katika maono kwamba Yesu alikuwa Mwana halisi hata kabla ya kuja kwa mara ya kwanza duniani, ambayo inapinga Utatu! Na haya si maoni ya muda mfupi au yasiyoeleweka kikamilifu, bali ni uthibitisho wa ukweli ulioongozwa na roho ya Mungu ambao uliambatana na waanzilishi na maandiko na mafundisho yao. Lakini hata sasa, Waamini Utatu wanafanya jaribio moja la mwisho lisilo na maana la kudai kwamba Waadventista wameamini siku zote Utatu, isipokuwa kwa "watu wenye msimamo mkali" wachache karibu na Ellen White.

William Miller anachukuliwa kama mfano. Lakini hakuwahi kuwa Muadventista na hakuikubali Sabato! Imefichwa kwamba katika awamu ya mwisho pia alitambua kwamba Utatu ulikuwa wa uongo! Kama mfano wa pili wanataja kukubaliwa kwa Wabaptisti wachache katika miaka ya mapema, ambao hawakukana Utatu. Tena, hii inahusu watu wachache tu ambao hawakuwa wameelewa ukweli huu kikamilifu. Yale ambayo tumejifunza kuhusu hili yanaweza kuonekana katika nukuu za waanzilishi walioitangaza! Mabishano kama haya yanaweza pia "kuthibitisha" kwamba tulishika Jumapili!

Ellen White aliandika kabla ya 1900 kwamba tunamiliki ukweli kamili kuhusu Mungu na usanidi wa mbinguni, ambao haupaswi kubadilishwa bali tu kuwa wa kina. Ukweli kuhusu Mungu ni msingi wa ukweli wa nyakati zote. Alikuwa, yuko na anabaki sawa kila wakati! Je, Ibrahimu alimwabudu Mungu “asiyekamilika” alipomwabudu Baba? Hakika sivyo! Fundisho la Utatu limeharibu kutukuzwa kwa Mungu wa kweli na kupelekea kwenye ibada ya Mungu wa uwongo! Mnamo 1913, **Edson White** aliandika kwamba katika ulimwengu wote ni viumbe viwili tu vina majina ya Kiungu, yaani Baba na Mwanawe Yesu:

- "**Kiumbe kimoja tu** katika ulimwengu wote **isipokuwa** Baba kinabeba **jina la Mungu**, na huyo ni **Mwanawe**, 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.”

Kwa nini Ellen White hakuitikia kauli hii ya mwanawe ikiwa kweli aliamini Utatu? Wakati huo kulikuwa na mzozo mkubwa sana kati ya maoni haya mawili. Hotuba hii ilikuwa na ushawishi mkubwa, hasa kwa sababu ilitolewa na mtoto wa Ellen White!

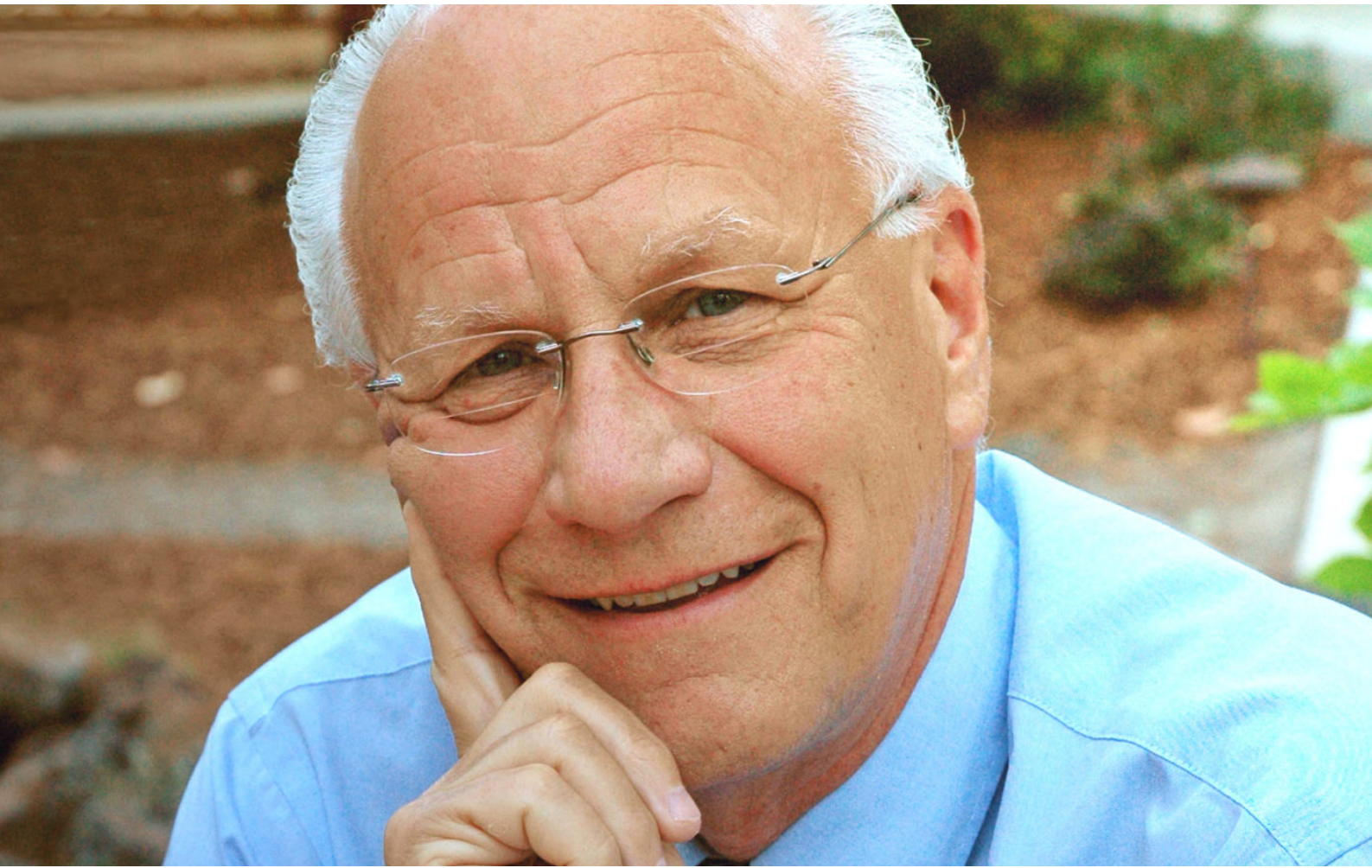
Mwana mwingine wa Ellen White, William White, aliandika nini baadaye kuhusu kuanzisha fundisho la Utatu katika Uadventista?

- “Maneno na **mabishano ya baadhi ya wahudumu wetu katika jitihada zao za kuthibitisha kwamba Roho Mtakatifu alikuwa mtu binafsi kama vile Mungu**, **Baba na Kristo**, Mwana wa milele**, yamenitatanisha** na nyakati fulani yamenihuzunisha.” {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.”

Kwa nini William White alipigana dhidi ya Utatu ikiwa ni kweli? Kwa sababu Mungu alimwonyesha Ellen White kwamba mwanawe hataanguka kutoka kwa ukweli:

- “Pia nilionyeshwa kwamba mwanangu, W. C. White, anapaswa kuwa msaidizi na mshauri wangu, na kwamba Bwana angeweka juu yake roho ya hekima na ya akili timamu. **Nilionyeshwa kwamba Bwana angemwongoza, na kwamba hatachukuliwa**, kwa sababu angetambua maongozi na uongozi wa Roho Mtakatifu…“Bwana atakuwa mwalimu wako. Utakutana na mvuto wa udanganyifu; watakuja kwa namna nyingi, katika imani ya kidini na aina nyinginezo za ukafiri; lakini fuata nitakapokuongoza, nawe utakuwa salama. **Nitaweka Roho Yangu juu ya mwanao**, na nitamwimarisha afanye kazi yake. Ana neema ya unyenyekevu. Bwana amemteua kutenda sehemu muhimu katika kazi Yake. Kwa kusudi hili alizaliwa.” {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, profesa wa historia ya Majilio na mmoja wa Wautatu mashuhuri zaidi katika duru za GK, anaelezea ukweli ufuatao:



- “**Waanzilishi wengi wa Waadventista leo hawakuweza kuwa washiriki wa Kanisa la Waadventista, angalau kabla ya kukubaliana na maoni 28 ya kanisa. Wangeweza k.m. hoja ya 2 iliyokataliwa ‘The Trinity**’.” {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 watu gani ambao hawakuwa wa kundi "wengi"? Hawa walikuwa Wautatu waliokuja katika awamu ya pili na ambao polepole waliingiza uasi katika kanisa la Waadventista: Dr. J. H. Kellogg (ona sura ya 69), , A. T. Jones, Prof. W. W. Prescott (ona Sura ya 65), A. G. Daniells, H. C. Lacey, Francis Wilcox, ambaye baadaye aliungwa mkono na Dk. LeRoy Froom (ona Sura ya 69+70) na Rais wa GC Charles Whatson, ambaye mnamo 1931 aliweka fundisho la Utatu. Wanatheolojia fulani hubisha kwamba mapainia hao walikataa tu namna ya Kikatoliki ya Utatu.

Katika nukuu hapa chini, ambayo ni mazungumzo yaliyorekodiwa yanayomhusisha Ellen White, tunaona kinyume chake:

- “Hapa, kwenye gari-moshi, tulikutana na mwanamume mwenye nguvu nyingi za kimwili na kiakili, akirudi tu kutoka katika shamba lake la umishonari nchini China. [...] Tulipokuwa tukizungumza na bwana huyu, hisia za heshima kubwa ziliamshwa kwa kujitolea kwake, na bado anafanya. [..] Lakini baada ya kutufundisha juu ya utatu, **na kugundua kwamba hatukuwa wema juu ya somo la mungu wake wa utatu, akawa na bidii katika kushutumu imani ya umoja**, ambayo inachukua kutoka kwa Kristo uungu wake, na kumwacha tu mwanadamu. Hapa, kwa kadiri maoni yetu yalivyohusika, alikuwa akipambana na mtu wa majani. Hatukatai umungu wa Kristo. […] Alikuwa pamoja na Baba kabla ya ulimwengu kuwako. [..] **Hatuna huruma nyingi na Waunitariani wanaokana uungu wa Kristo, kama vile Wautatu wanaoshikilia kwamba Mwana ndiye Baba wa milele**, na kuzungumza vibaya sana juu ya Mungu watatu-mmoja. Mpe Bwana uungu huo wote ambao Maandiko Matakatifu humvika.” {Review and Herald, 6. June, 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 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.“

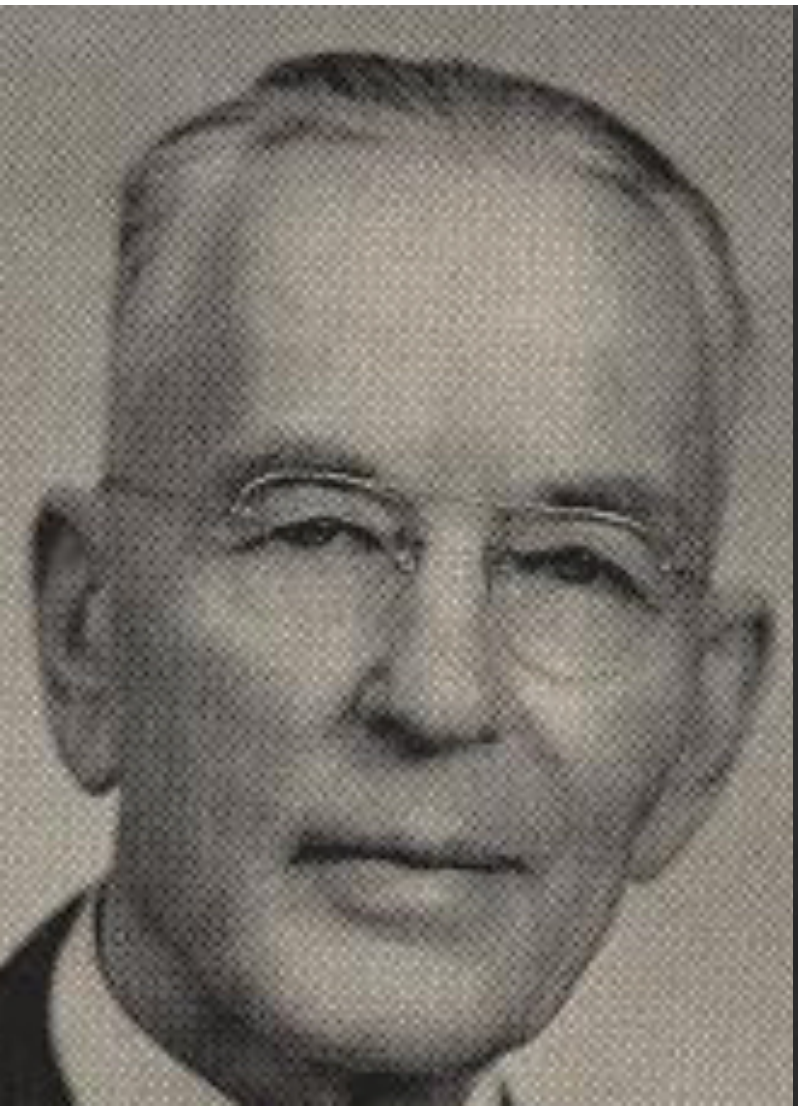
Siku hizi, "maelezo" kama hayo pia yanaibuka yakidai kwamba WENGI wa waanzilishi wetu walitoka katika malezi ya kidini ambapo Utatu ulikataliwa, na kwamba kukataliwa huko kulikuwepo "tu" kwa sababu hiyo. Pengine ni kweli kwamba baadhi ya waanzilishi walileta katika Kanisa imani waliyokuwa nayo hapo awali. Lakini je, hii inamaanisha kwamba tunapaswa pia kukataa ubatizo wa Biblia wa watu wazima kwa sababu tuliurithi kutoka kwa Wabaptisti? Je, tunapaswa pia kukataa ujio wa Yesu kwa sababu William Miller ambaye si Msabato alifundisha kabla yetu?

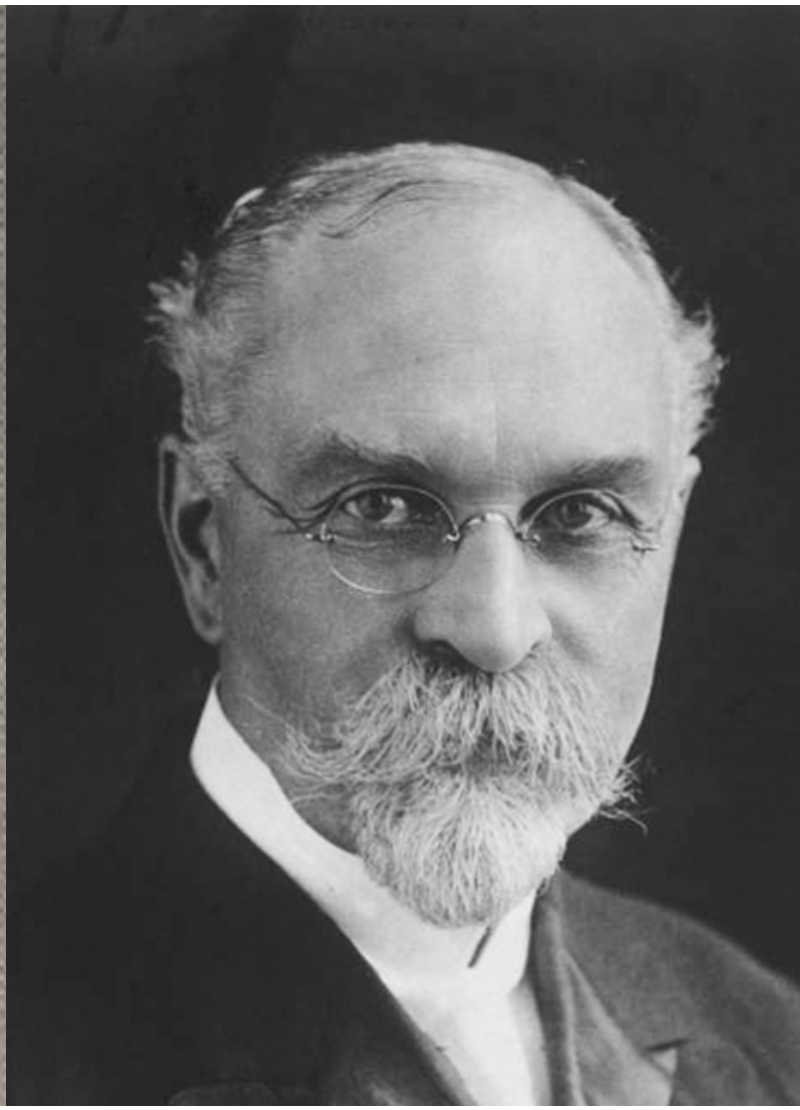
Sisi, kama kanisa la mwisho la Mungu, chini ya uongozi wa Roho Mtakatifu, tunaendelea kushikilia ukweli ambao tayari unajulikana na kufikia lengo hili tunabadilisha mafundisho muhimu ya uongo ya makanisa mengine na ukweli wa Biblia. Fundisho la Utatu halikuwa "ukweli" uliokuzwa kwa undani zaidi katika hatua ya baadaye, bali lilikuwa ni fundisho lisilo la kibiblia la makanisa mengi tuliyoyaacha, baada ya kuondoka Babeli! Kwa hiyo waanzilishi walitetea kukataliwa kwa fundisho hili bila kuridhiana kama walivyoitetea Sabato na kuja kwa Yesu! Nukuu kutoka kwa waanzilishi wa kwanza wa siku za Ellen White zinaonyesha kile ambacho kilikuwa kikifundishwa hasa katika kanisa la Waadventista wakati huo, bila Ellen White kuupinga. Madai ya kwamba hawa walikuwa waanzilishi “wachache” tu, lakini kwamba wengi waliamini Utatu, si kweli.

Waanzilishi wetu, pamoja na kuamini kwamba kulikuwa na Viumbe wawili tu wa Kimungu, pia walikataa Utatu wa leo wa “Waadventista,” ambao unaenda mbali zaidi kuliko Utatu wa Kikatoliki na kudai kwamba Yesu “hakufa” kihalisi, bali “tu” tu na vazi lake la kimwili, na kwamba alifufuka kutoka kwa wafu, ambayo yamaanisha uharibifu wa dhabihu ya Yesu! Waanzilishi pia waliamini katika ukweli kwamba Yesu, ingawa alikuwa Mwenye Uungu, alikuwa Mwana halisi wa Mungu mwenye mwanzo halisi katika kuzaliwa Kwake mbinguni. James White hakukataa kamwe Uungu wa Kristo, lakini hata hivyo alisisitiza waziwazi kwamba Yesu alikuwa na mwanzo. Ikiwa hii si kweli, basi haingekuwa ajabu kwamba Ellen White hakuwahi kuandika au kusema lolote dhidi yake, lakini tena katika karne ya 20 alisisitiza kwa nguvu kwamba kazi za waanzilishi wa zamani zinapaswa kuchapishwa tena!

73: Utatu ulikuwa lini na jinsi gani kweli kupitishwa kama sehemu ya imani yetu?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu





Utatu ulipigiwa kura rasmi na kukubaliwa katika kikao cha GC cha 1980 huko Dallas, TX. Hatua ya kwanza kuelekea kuanzishwa kwake ilifanywa **katika** 1931, na kabla ya hapo, kulikuwa na wanatheolojia wachache tu mashuhuri ambao walikuwa wakijaribu kueneza wazo hilo, lakini bila mafanikio hadi 1931, wakati wengi wa waanzilishi walikuwa tayari wamestaafu.

Je, kanisa lenyewe linasema nini kuhusu hilo? Gazeti rasmi la Waadventista wa Kijerumani "Adventecho" lina maelezo mazuri sana, ambayo kwa bahati mbaya Wasabato wengi hawajui. Wanafikiri tu kwamba Utatu daima imekuwa mojawapo ya mafundisho yetu kuu, ikiwa ni pamoja na wakati wa Ellen White:

- “Mwaka wa 1930 uliashiria **hatua muhimu zaidi katika kuunda** imani ya Waadventista... **Kwa kupita baraza la Konferensi Kuu**, katika mwaka wa 1931, Kitabu cha Mwaka kilijumuisha rasimu ya Imani 22 za Msingi, iliyotayarishwa na mhariri Francis M**. Wilcox** pamoja na wanatheolojia wengine watatu, akiwemo Rais wa Kongamano Kuu, Charles H. Watson. Kulingana na mwanahistoria wa Kiadventista LeRoy E. Froom, **nyuma ya hatua hii ya mshangao ilikuwa nia ya kuepuka upinzani kutoka kwa duru** za uongozi wa jadi **wa kanisa. Toleo jipya, ambalo halikueleweka kabisa kama imani iliyotungwa kwa uthabiti, lilikuwa na**, kwa mara ya kwanza, utambuzi wa Utatu ambao ulionyeshwa kupitia Ukristo mkuu. Ushawishi wa miongo mingi wa Uriah Smith na wafuasi wake ulishindwa. Mnamo **1932,** imani za kimsingi **zilichukuliwa** katika **kitabu kipya cha kanisa**. Walipata **nguvu hata zaidi** kwa sababu **wakawa kipimo cha kujitayarisha kwa ubatizo**.” {Adventecho SDA Germany, Aprili 1998, Seite 11+12} “The year 1930 marked an additional **milestone in the shaping** of the Adventist faith... **Bypassing** the **General Conference board**, in the year **1931,** the Annual Book included a draft of 22 Fundamental Beliefs, prepared by editor Francis M. **Wilcox** along with three other theologians, including the President of the General Conference, Charles H. Watson. According to Adventist historian LeRoy E. Froom, behind this **surprise action** was an intention to **avoid resistance from traditional church leadership circles**. The new version, which was not implicitly understood as a firmly formulated creed, **contained, for the first time,** a **recognition of the Trinity** which was expressed through great Christocentrism. The decades-long influence of Uriah Smith and his followers was thus overcome. In **1932**, the fundamental beliefs were **taken over** in the **newly created book of the church**. They gained even **more strength** because **they became a measure of preparation for baptism**.“

Tunaweza kuona katika taarifa hii rasmi kwamba, kama kanisa, hatukuamini Utatu kila wakati! Neno "sheria ya kesi" linamaanisha nini katika sheria za serikali za nchi nyingi? Wakati kitu kinavumiliwa kwa muda mrefu au makubaliano yanapitishwa katika mwelekeo huo, inachukua maana sawa na sheria, na inakuwa wajibu wa kisheria inapopelekwa mahakamani. Kwamba pointi 28 za "imani" yetu zilikubaliwa rasmi marehemu (1980) haina jukumu katika sheria ya kesi. Uamuzi huu ulichukua muda mrefu sana kwa waamini kuzoea mafundisho ya uwongo yaliyoletwa, ambayo yalipitishwa pamoja na ukweli. Tunaliona hili pia kwenye Baraza la Nikea, wakati adhimisho la Jumapili linapochanganywa na kanuni zingine za msingi za Ukristo. Nzi aliyekufa wa Utatu wa uwongo ananuka na kufisidi kanisa zima:

- “Hekima ni bora kuliko silaha za vita; lakini mwenye dhambi mmoja huharibu mema mengi. Nzi waliokufa husababisha marhamu ya mtengeza manukato kutoa harufu mbaya.” {Mhubiri 9:18 – 10:1}

Marehemu "muunganisho wa kisheria" wa 28 Imani za Msingi ni uthibitisho wa ziada kwamba uwongo umechanganywa na ukweli, vinginevyo, ungepigiwa kura huko nyuma mnamo 1931, wakati usemi na msimamo wa Utatu ulipoletwa kwa kanisa la Waadventista kwa mara ya kwanza. Kwa mujibu wa sheria ya kesi, Utatu ulikuwa umekuwepo kwa karibu miaka 50 kufikia 1980, na kura rasmi ilikuwa tu uthibitisho wa "kisheria" wake. Je, hizo pointi 28 zilitumika kabla ya kupitishwa kikamilifu mwaka wa 1980? Mapema kama 1941, Utatu ulipaswa kukubaliwa wakati wa ubatizo, ingawa haukuwa mahususi kama ilivyo leo, kwa sababu Roho Mtakatifu alifafanuliwa huko nyuma kuwa ‘mfariji wetu’, nasi tukabatiza, bila shaka, katika jina Lake.

Uundaji wa Utatu ulikuja tu kama tokeo, na mkazo wa polepole juu ya majina na maana. Hata hivyo, upande mwingine unadai kuwa pointi 28 ni uundaji tu wa kile ambacho tayari tumeamini na kushikilia. Hii haiendani na ukweli halisi! Kwa hivyo, hadi 1931, ilitubidi kukubali mambo yote ya ukweli ndani ya mfumo wa ubatizo, kama vile Roho ya Unabii au Sabato, kwa sababu yamekuwa ya kweli siku zote. Lakini hadi 1941 hatukulazimika kukubali Utatu! Inakuwaje kwamba hatukulazimika kuukubali hadi wakati huo ikiwa Utatu ulikuwa tayari umekubaliwa kuwa “kweli”?

Kabla ya hizo (mwisho wa 28) pointi za imani, hatukupaswa kupiga kura kwa kitu fulani katika kanisa, kwa sababu kwa mujibu wa "sheria ya kesi", kila kitu kilikuwa wazi kabisa na kukubalika. Huko nyuma kama 1931, pointi ishirini na mbili za kitheolojia ziliundwa kwa mara ya kwanza, Utatu ulianzishwa kwanza kama dhana, pamoja na msisitizo usioonekana kwamba kuna Mungu mmoja tu. Lakini bado haijaondolewa kwamba Yesu amekuwa Mwana halisi sikuzote! Hii inatuambia, kwamba Ellen White na kanisa wamebakia wazi kabisa juu ya ukweli. Ukweli kwamba kiongozi huyu alitumia neno 'utatu' haukubadilisha imani rasmi ya kanisa wakati huo. Shetani daima huchukua hatua ya kwanza kwa upole, ili kuondoa hofu kutoka kwa watu. Nakala iliyonukuliwa hapa chini haikuwa fundisho letu rasmi, lakini msimamo wa mhariri, F.M. Wilcox, ambaye pamoja na Prof. Prescott na Dk. Froom baadaye walianzisha mafundisho haya ya uwongo katika safu zetu:

- "Waadventista Wasabato wanaamini **Utatu** wa Kiungu. Utatu huu unajumuisha Baba wa milele, mtu binafsi, wa KIROHO, muweza wa yote, ajuaye yote, asiye na kikomo katika uwezo, hekima, na upendo; ya Bwana Yesu Kristo, **Mwana** wa Baba wa milele, Ambaye kupitia Yeye vitu vyote viliumbwa, na kupitia Kwake wokovu wa majeshi yaliyokombolewa utatimizwa; Roho Mtakatifu, nafsi ya tatu ya Uungu, wakala mmoja wa kuzaliwa upya katika kazi ya ukombozi." {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."

Wengi huchukua nukuu hapo juu kama "uthibitisho" kwamba tuliamini kwa hakika Utatu hata wakati wa Ellen White. Lakini tunapolinganisha andiko (sehemu ya uasi-imani) kutoka kwa F. M. Wilcox na 'Kitabu chetu cha Mwaka cha Waadventista' rasmi cha Mkutano Mkuu wa 1914, pamoja na orodha ya imani zetu, basi hatutapata chochote kuhusu Utatu katika mafundisho yetu! Utatu ulianzishwa rasmi tu baada ya kifo cha Ellen White. Kwa hivyo madai ya leo kwamba hatukuwa na uundaji wa imani zetu kabla ya 1931 na kwamba ilitungwa mnamo 1931 sio kweli. Pointi 1 na 2 za imani rasmi zilikuwa sawa katika miaka ya 1872 na 1914. Hakukuwa na athari ya imani katika Utatu mnamo 1872! Kwa hivyo imani zetu zilikuwa sawa na 1913, licha ya nakala hii moja juu ya Utatu Francis McLellan Wilcox, iliyochapishwa na ambayo inatumika leo kama "dhibitisho" kwamba tulikubali Utatu wakati huo.

Mnamo 1919, kati ya wanatheolojia wanaoongoza katika GC, kama vile Prescott, Lacey, na Daniell, kulikuwa na jaribio la kuanzisha rasmi Utatu. Lakini jaribio hilo lilikataliwa na wanatheolojia wengi. Mabadiliko rasmi yalikuja mnamo 1931, baada ya mapainia wengi wa zamani kuwa tayari wameshapita. Wakati huo, mafundisho ya Utatu yalipitishwa nusu-rasmi. Mmoja wa wachukuaji wakuu wa kuanzishwa kwa Utatu alikuwa Francis M. Wilcox, aliunga mkono, miongoni mwa wengine, na rais wa GC, Charles H. Watson, na na Dk Froom, ambaye alikuwa mmoja wa wanatheolojia muhimu kutoka Mkutano Mkuu. Wakati huo, Dk Froom alikuwa sehemu ya timu inayohusika na utayarishaji wa alama 22 za imani. Baadaye aliandika kwamba mafundisho "mabaya" juu ya Mungu yaliondolewa kutoka kwa imani zetu. Kitabu chake, "Harakati ya Hatima", kinasema kwamba hadi wakati huo, **hakukuw**a na chochote katika fasihi iliyoandikwa na wanatheolojia **wa Adventista** juu ya mada ya Utatu:

- "Nipate hapa kufanya kukiri kwa kibinafsi. Wakati nyuma kati ya 1926 na 1928 niliulizwa na viongozi wetu kutoa mfululizo wa **masomo juu ya "Roho Mtakatifu"** ..... kufunika Taasisi ya Waziri wa Muungano wa Amerika ya Kaskazini ya 1928, niligundua kuwa kando na miongozo isiyo na thamani inayopatikana katika Roho Kwa unabii, **hakukuwa na kitu chochote katika fasihi yetu kuweka sauti**, ufafanuzi wa bibilia katika uwanja huu mkubwa wa masomo. **Hakukuwa na vitabu vya zamani** vya kueneza juu ya swali katika fasihi yetu." {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."

- “Hatua iliyofuata ya kimantiki na isiyoepukika katika utekelezaji wa imani zetu za msingi zilizounganishwa, ilihusisha kusahihishwa kwa kazi fulani **ZA KIWANGO**, ili kuondoa kauli zilizofundisha, na hivyo kuendeleza maoni potovu juu ya Uungu.” {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**.”

UASI MKUU WA KANISA

Kitabu cha kwanza cha Waadventista kuhusu Utatu kiliandikwa na Dk. Froom. Jina la kitabu, "Kuja kwa Mfariji", lilichapishwa katika 1928. Ni nini baadaye kilichochukua mahali pa imani ya kweli ya zamani iliyoondolewa katika Mungu mmoja Baba na Mwanawe Yesu?

Je, mafundisho rasmi ya Waadventista leo kuhusu Utatu ni yapi? Ukengeufu ni kama mpira wa theluji unaotelemka chini kwa kasi na haraka kutoka juu ya kilima na kuwa kubwa zaidi na zaidi na kuharibu kila kitu kwenye njia yake.

Hili lilitimizwa kihalisi baada ya kuanzishwa kwa fundisho lake jipya. Tunapolinganisha mambo ya msingi ya imani ya 1914 na ya sasa, tutaona uasi-imani wa Utatu ukizidi kuongezeka.

Hata mwaka wa 1931, imani ilibaki kuwa Yesu ni Mwana halisi, ambayo inakataliwa na kukataliwa leo.

Kitabu cha Mwaka cha Waadventista - Adventist Yearbook 1914:

- 1:“Kwamba kuna **Mungu MMOJA**, nafsi, kiumbe cha kiroho, Muumba wa vitu vyote, muweza wa yote, mjuzi wa yote, na wa milele; usia na kikomo katika hekima, utakatifu, haki, wema, ukweli, na rehema; asiyebadilika, **na anayepatikana kila mahali na mwakilishi wake, Roho Mtakatifu**.” {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:“Kwamba **KUNA BWANA MMOJA YESU KRISTO, Mwana wa Baba wa Milele, AMBAYE KWAKE aliviumba vitu vyote,** na kwa yeye vinaundwa; kwamba alichukua juu yake asili ya uzao wa Ibrahimu kwa ajili ya ukombozi wa jamii yetu iliyoanguka; kwamba alikaa kati ya wanadamu, amejaa neema na kweli, aliishi kielelezo chetu, akafa dhabihu yetu, alifufuliwa kwa ajili ya kuhesabiwa haki kwetu, akapaa juu ili awe mpatanishi wetu wa pekee katika patakatifu pa mbinguni, ambapo kwa wema wa damu yake iliyomwagika. huhifadhi msamaha na msamaha wa dhambi za wale wote wanaoendelea kumjia; na, kama sehemu ya mwisho ya kazi yake ya ukuhani, kabla hajachukua kiti chake cha enzi kama mfalme, atafanya upatanisho mkuu kwa ajili ya dhambi zao zote, na dhambi zao zitafutwa (Matendo 3:19) na kuondolewa. kutoka patakatifu, kama inavyoonyeshwa katika utumishi wa ukuhani wa Walawi, ambao ulifananisha na kufananisha kimbele huduma ya Bwana wetu aliye mbinguni.” {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.“

Kitabu cha Mwaka cha Waadventista - Adventist Yearbook 1931:

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- 2:“Kwamba **Uungu, au Utatu, unajumuisha Baba wa Milele,** Mtu wa kibinafsi, wa kiroho, mwenye uwezo wote, aliye kila mahali, anayejua yote, **asiye na kikomo** katika hekima na upendo; **Bwana Yesu Kristo, Mwana wa Baba wa Milele,** ambaye kupitia Kwake vitu vyote viliumbwa na kupitia Kwake wokovu wa majeshi yaliyokombolewa utatimizwa; **Roho Mtakatifu, nafsi ya tatu ya Uungu**, nguvu kuu ya kuzaliwa upya katika kazi ya ukombozi.” {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.”

Je, mafundisho rasmi ya Kanisa la Waadventista yalibadilika kwa kiasi gani kufikia **1980?**

- 2:“**Kuna Mungu MMOJA: Baba, Mwana, na Roho Mtakatifu, umoja wa Nafsi tatu za milele pamoja. Mungu hafi**, mwenye uwezo wote, anajua yote, juu ya yote, na yuko daima. Yeye hana kikomo na zaidi ya ufahamu wa mwanadamu, bado anajulikana kupitia ufunuo Wake binafsi. Anastahiki milele kuabudiwa, kuabudiwa, na kuhudumiwa na viumbe vyote.” {SDA: 2nd Point of belief} “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.”

Tunaweza kuona kwamba "**MUNGU MMOJA**" wao kweli ana "Miungu" watatu, wakati Biblia na maandishi ya EGW yanamwita tu Mungu **BABA** "**MUNGU MMOJA**"! Hatua ya mwisho ilitokea hivi majuzi, wahubiri na waumini “kwa bahati mbaya” hawakufahamishwa hata kidogo! Kabla ya hapo, katika orodha ya imani rasmi, Roho Mtakatifu alisimama tu katika uundaji "**Mungu MMOJA:** Baba, Mwana, na Roho Mtakatifu, bila kuitwa Mungu moja kwa moja." Wakati huo, uongozi bado haukuthubutu kumwita Mungu moja kwa moja katika orodha ya imani za Roho Mtakatifu.

Katika orodha ya hivi majuzi zaidi ya imani, hoja ya 2 juu ya Mungu mmoja "aliyeunganishwa" imehifadhiwa, pamoja na nyongeza ya pointi mpya 3, 4, na 5, ambapo kwa mara ya kwanza "Mungu" hutaja "Roho wa milele" kwa uwazi:

- 5:“**Mungu Roho wa milele alikuwa** aki**fanya** kazi pamoja na Baba na Mwana katika **Uumbaj**i, umwilisho, na ukombozi. Yeye ni mtu kama vile Baba na Mwana. **Aliwaongoza waandishi wa Maandiko. Alijaza maisha ya Kristo kwa nguvu. Anawavuta na kuwatia hatiani Wanaadamu**; na wale wanaoitikia Yeye huwafanya upya na kuwageuza kuwa mfano wa Mungu. Akiwa ametumwa na Baba na Mwana ili kuwa pamoja na watoto Wake daima, Yeye hueneza karama za kiroho kwa kanisa, hulitia nguvu la kumshuhudia Kristo, na kupatana na Maandiko huliongoza katika ukweli wote.” {SDA: 5th Point of belief} “**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.“

Punde tu baada ya wengi kuchukua jina la **Mungu Roho wa Milele**, na baadhi yao, kama tokeo la kimantiki, walianza kuomba moja kwa moja kwa “Mungu, Roho Mtakatifu”, uvunjaji wa moja kwa moja wa amri ya kwanza! Unabii, hakuna mahali hata moja ambapo "Mungu, Roho Mtakatifu" ametajwa. Tunasoma tu kuhusu “**Roho wa MUNGU**”! Pia hakuna hata neno moja kuhusu kumwomba Roho Mtakatifu, wala hakuna mtu katika historia yetu yote aliyewahi kumwomba Roho Mtakatifu!

- “**Shetani** wakati fulani alikuwa malaika aliyeheshimiwa mbinguni, **karibu na Kristo** (sio karibu na utatu).” {Ellen White: EW, p. 145.1 1858} “**Satan** was once an honored angel in heaven, **next to Christ** (not next to a Trinity)”

Hapa tunaweza kuona jinsi Shetani, ambaye wakati fulani alikuwa malaika mkuu zaidi aliyesimama karibu na Mungu Baba na Mwana, aliamua kuendeleza Utatu, akitumia vibaya jina la Roho Mtakatifu. Alijificha nyuma ya jina hilo kama "Mungu wa tatu", na kupokea maombi ambayo hayakuwa yake kama kiumbe! Kuomba kwa Roho Mtakatifu ni maombi ya moja kwa moja kwa adui! Ellen White aliandika katika 1915 kwamba uasi huu mkuu ungekuja mara baada ya kifo chake, na ilifanyika kweli:

- "Nimepewa jukumu la kuwaambia watu wetu, kwamba wengine hawatambui, kwamba shetani ana kifaa baada **ya kifaa, na anafanya kwa njia ambazo hawakutarajia**. Mashirika ya Shetani yatabuni njia za kufanya watenda-dhambi kutoka kwa watakatifu. Nawaambia **sasa**, nitakapolazwa, **mabadiliko makubwa yatatokea.** sijui ni lini nitachukuliwa; na ninatamani kuwaonya wote dhidi ya hila za ibilisi. Nataka watu wajue kwamba niliwaonya kikamilifu kabla ya kifo changu." {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."

Alitangaza kuibuka kwa theolojia kama hii:

- "Msidanganyike; **wengi watajitenga na imani, wakisikiliza roho zidanganyazo na mafundisho ya mashetani.** Sasa **tunayo alfa (mwanzo) ya** hatari HII. **Mwisho itakuwa ya asili ya kushangaza zaidi**." {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**."

- "'The Living Temple' (ya Dk. Kellogg) ina alfa (mwanzo**) YA nadharia HIZI. Nilijua kuwa MWISHO itafuata BAADA YA MUDA MDOGO;** nami nikatetemeka kwa ajili ya watu wetu." {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."

Mada hiyo ilijitokeza mara tu baada ya kifo chake, na mara baada ya hapo, iliendelea kwenye Mkutano wa Biblia wa 1919 ambapo Prof W. Prescott alijaribu kusukuma mafundisho yake na ya Wilcox. Waliungwa mkono na wanatheolojia wengine wakuu kama vile, H.C. Lacey na A.G. Daniells, lakini kutokana na upinzani uliodhamiriwa wa wengi, wachache hawa hawakufanikiwa. Kwa nini hawakufanikiwa wakati huo, kama sisi kama kanisa tayari tulikuwa tumeitambua "kweli" hii mapema zaidi? Mnamo 1919, kikao kilipoitishwa, wapinzani wa fundisho hilo hawakualikwa hata kidogo au kupokea mwaliko huo wakiwa wamechelewa sana. Ilikuwa ni kawaida kuwa na vikao vya siri katika ngazi ya juu na habari mbalimbali baada ya hapo? Ikiwa tulikubali Utatu wakati wa Ellen White, kwa nini kulikuwa na hofu kubwa ya wahafidhina, ikiwa kweli walikuwa wengi? (kulingana na rais wa wakati huo wa GC) alipaswa kufichwa kutoka kwa nani habari kuhusu kupitishwa kwa theolojia mpya kwenye mkutano wa Biblia ambao haukutangazwa wa 1919?

- "**Usiwaruhusu wahafidhina wafikirie kuwa kitu kitatokea,** na waendelezaji washitushwe kwa kuhofia kwamba halitatokea. Tuendelee na roho hii nzuri. Toa kile ulichonacho. Hebu tupate nuru yote tuliyo nayo, tuamini tunachoweza, na mengine tuyaache." {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."

Je, lilikuwa ni jambo la kawaida kufanya mikutano ya siri na isiyotangazwa katika ngazi ya juu, na taarifa pana tu kutolewa baadaye? Kama Kanisa kweli lingeamini Utatu, kusingekuwa na upinzani mkali namna hii katika mkutano huu kutoka kwa wanatheolojia walio wengi wa siku hizo.

Haikuwa hadi jaribio lililofuata la Mkutano wa Biblia wa 1931 ambapo Wilcox, akiwa na Dk. LeRoy Froom nyuma, aliweza kutengeneza misingi ya imani "yetu" na katika mchakato huo alisukuma fundisho la Utatu. Wakati huo nafasi ya Baba halisi na Mwana halisi ilikuwa bado imeachwa nyuma ili mafundisho yasiyo ya kibiblia yasiwe dhahiri sana.Na hata wakati huo, mnamo 1931, pendekezo lake halikukubaliwa kwa kura moja, kwa sababu kukataliwa kwa fundisho la Utatu kungekuwa na nguvu sana. Kwa nini basi ilikuwa vigumu sana kutambulisha fundisho hili kama kweli “lilikubaliwa” na Ellen White na Kanisa baada ya 1890? Leo inafafanuliwa kwamba mkutano wa 1931 ulikuwa tu wa kurekodi mambo, ambayo tumeamini. Lakini, bila shaka, mambo mengine yaliandikwa, ili kila kitu kiweze kuwasilishwa kwa mtazamo wa fundisho la Utatu; bila watu kukiri kuanzishwa kwa fundisho jipya ambalo hatukuwa nalo hapo awali.

Mnamo 1940, J.S. Washburn alijaribu kutetea ukweli kwa kuwaita wanatheolojia wa Utatu wa Prescott kuwa ni waasi-imani. Wakati huu utetezi wa ukweli haukushinda, kwa sababu uasi huo ulikuwa umekuwa na nguvu sana. Ilikuwa hadi 1946 ambapo Utatu ulikubaliwa kama ufafanuzi wa Mkutano Mkuu na kitabu "Evangelism" chenye nukuu kutoka kwa "Ellen White" kilichapishwa kwa mara ya kwanza, ambayo mara ya kwanza inaunga mkono maoni haya. Lakini hata hivyo kukubaliwa kwa fundisho hili bado si rasmi, kwa kuwa halijaamuliwa na Kanisa zima la Konferensi Kuu.

Wakati huo, sababu ya kuendelea na azimio la jambo hili bila idhini ya kupiga kura katika Mkutano Mkuu wa Ulimwenguni ilikuwa kwamba ilikuwa "tu" suluhisho la muda na kwamba inaweza kuondolewa wakati wowote baada ya hapo ikiwa matokeo ya 1950, Robert J. Wieland na Donald K. Short walijaribu kwa mara ya mwisho kutetea ukweli wa zamani, ambao wakati huu ulikataliwa kabisa kwa sababu idadi ya wanachama waliopigana dhidi ya ukengeufu huu ilikuwa ndogo sana. Wakati huohuo, katika mwaka wa 1944, misingi yote ya Kiarian kinyume na fundisho la Utatu "iliondolewa kwa hiari" kutoka kwa Daniel na Ufunuo wa Uriah Smith (1898), kama vile Yesu kuwa Mwana halisi. Kitabu hiki baadaye kilifutwa kwa busara. Leo hii inafafanuliwa na ukweli kwamba Uriah Smith hakuelewa ukweli wote, ingawa Ellen White aliandika kitu ambacho kinapingana kabisa na vitabu vyake mnamo 1905 na kuamuru visambazwe yeye mwenyewe.

- “**Msingi wa imani yetu,** uliosimikwa kwa maombi mengi, kuyachunguza Maandiko kwa bidii, **ulikuwa ukishushwa chini, nguzo kwa nguzo.** Imani yetu haikuwa na kitu cha kutulia—mahali patakatifu palikuwa pamekwisha, upatanisho ulikuwa umetoweka. Niligundua kwamba lazima kitu kifanyike. Vita vilikaribia kuniua.” {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.“

Aliandika waziwazi kwamba uasi-imani utashinda jaribio lolote la kutetea ukweli. Je, ni wachache? Hao ndio walio wengi kabisa kwa sababu yeye pekee ndiye anayeweza kushinda upinzani wote. Je, kuna mihimili mingine ya imani yetu iliyoharibiwa kitheolojia na kifalsafa? Katika 1913 na 1935, wana wa Ellen White walionyesha wazi kwamba Utatu ulikuwa umevunja nguzo ya kweli juu ya Mungu. Hili ni shambulio dhidi ya nguzo zinazotegemeza za ukweli, na sio tu aina zinazoandamana na ukengeufu. Ni nini kingine kilichobadilika tangu kifo cha Ellen White? Badiliko kubwa zaidi lilikuwa fundisho la Utatu, ambalo lilikuja na mambo mengine, kama vile Yesu alikuwa na asili ya Adamu kabla ya dhambi alipokuja duniani.

Bila kujali kama William White alikuwa sahihi kitheolojia, tunaweza kutambua waziwazi kwamba Utatu, hata mwaka wa 1935, haukuwa bado fundisho rasmi na lililokubalika la Kanisa la Waadventista (GC) na kwamba ilikuwa tu baada ya kifo cha Ellen White ndipo hatua kwa hatua lilipenya ndani zaidi. katika kuukanyaga ukweli. Leo, kuna madai kwamba idadi "ndogo" ya waanzilishi walikataa Utatu, na kwamba wengi waliamini hata wakati wa Ellen White.

Nukuu kadhaa hutumiwa kama ushahidi kwamba wanatheolojia kadhaa, katika hatua ya kwanza ya uasi-imani, waliandika kuunga mkono fundisho la Utatu. Kwa mantiki hiyo, kunukuu wanatheolojia kadhaa wanaokataa Utatu kunapaswa kuwa “hoja” ya kutosha kwamba kanisa halikuamini Utatu! Ukweli halisi unaweza kupatikana katika mmoja wa wawakilishi muhimu zaidi wa Utatu na kiongozi wa uasi-imani, Merlin Burt, ambaye alitoa taarifa ifuatayo:

- “Katika miaka ya 1940 wengi wa kanisa waliokuwa wakiongezeka kila mara walikuwa wakiamini katika uungu wa milele wa Kristo na utatu, lakini kulikuwa na wale ambao walijizuia na hata kupinga mabadiliko hayo. **Kundi hili lilikuwa hasa na baadhi ya wahudumu wazee na walimu wa Biblia**.” **{**Merlin Burt: https://www.andrews.edu/~burt/010524_Burt.pdf} “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**.”

Ikiwa wanatheolojia wa zamani wa wakati huo walipigana dhidi ya fundisho hili la uwongo, hata miaka 25 baada ya kifo cha Ellen White, ni jambo la kuchekesha sana kudai kwamba kanisa letu lilikuwa limefundisha fundisho hili la uwongo kabla ya wakati huo! Nini mtu anaamini, anasema, bila kujali kama yeye ni mwanatheolojia au mwamini! Lakini wakati mtu aliye na ukweli kamili na kazi ya kutangaza ujumbe wa malaika watatu anakataa Biblia na kazi aliyopewa, Shetani humuongoza hata karibu na Yeye kuliko mwakilishi wake rasmi, Papa.

Kwa hiyo haishangazi kwamba katika mwaka wa 1980 tulikubali fundisho jipya kwamba Mungu mmoja (kwa njia isiyo ya moja kwa moja Mbudha katika maoni haya) anajumuisha Baba, Mwana, na Roho Mtakatifu, ingawa Biblia inazungumza waziwazi juu ya Mungu mmoja Baba, Wake (Wabudha) halisi) Mwana, na (Wao wenyewe) Roho Mtakatifu!

Hivyo tumeingia ndani zaidi katika ukengeufu wetu kuliko makanisa mengi ya Kiprotestanti yaliyoanguka. Pamoja na Kanisa la Kiinjili, SISI tulianzisha uundwaji wa viwanja vya Luther Square mjini Vatican kwenyewe, ikiwa ni kielelezo cha upatanisho na wakati, tukikataa kabisa ukweli wa Biblia kwamba Papa ndiye kiongozi wa mapambano dhidi ya watu wa Mungu na ukweli! Tumekataa katika idadi kubwa ya makanisa ya mtaa kuenea kwa masaji ya Malaika watatu pamoja na habari za ujio wa Yesu unaokaribia!

Mungu na atuhurumie, na atusaidie kutubu, kwa sababu kulingana na nabii Ezekieli, adhabu itaenda kwanza kwa watu wa Mungu walioasi.

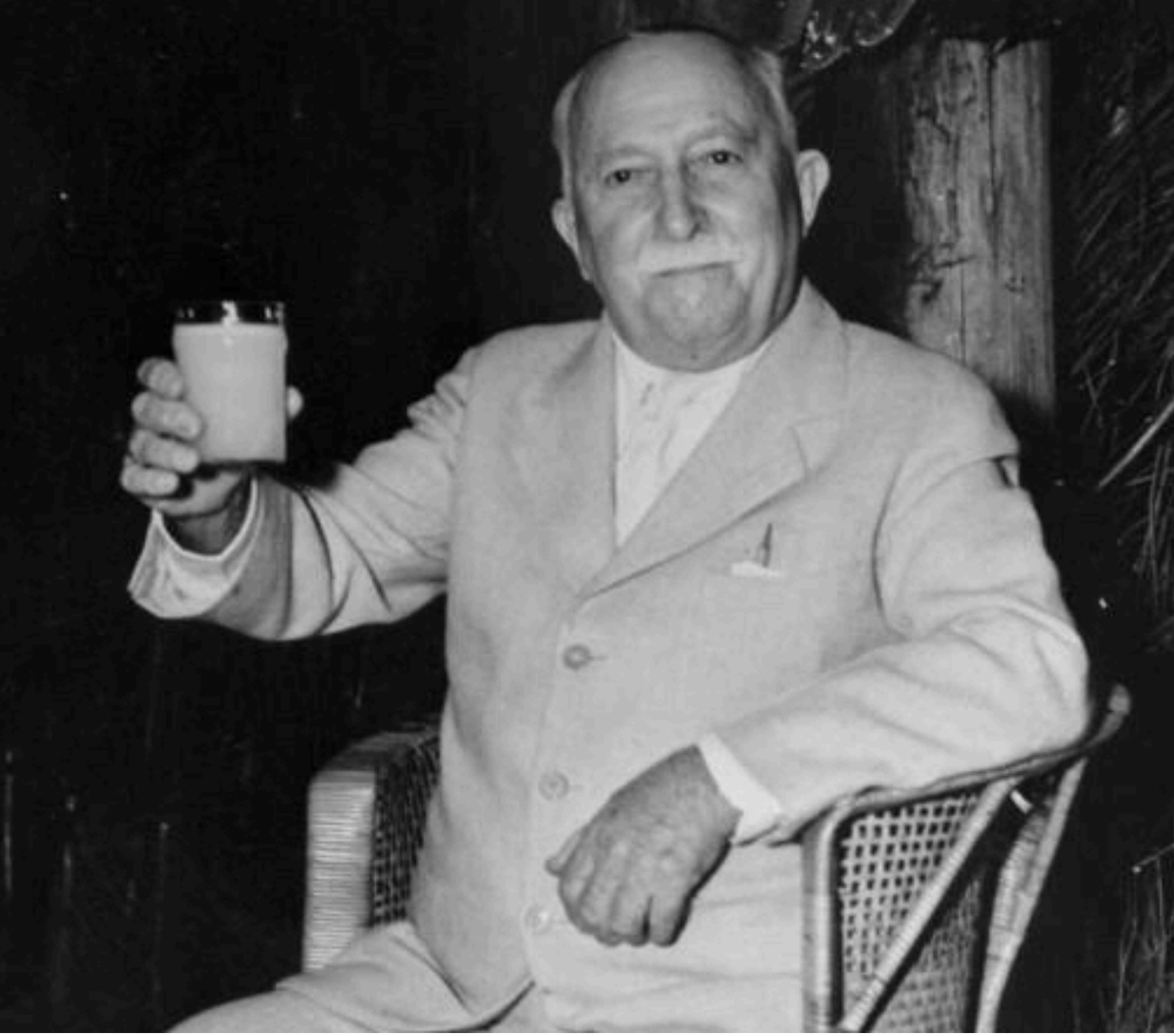
74: Dk. Kellogg ndiye muumbaji wa Alfa na mzizi wa uzushi wa Mwisho

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Ellen White alielezea kanuni za matumizi mabaya ya Biblia na Roho ya Unabii ambazo Dk. Kellogg alitumia wakati alipotosha karibu nusu ya kanisa, ambayo ilirudiwa mbele ya macho yetu. Je, Dk. Kellogg alifanya nini kuhusu Biblia alipoandika “The Living Temple”? Je, mbinu yake ilikuwa sawa na ya leo ya kutetea makosa yasiyo ya kibiblia?

- “**Katika kitabu chote ni vifungu vya maandiko.** Maandiko haya yameletwa kwa njia ambayo makosa **yanafanywa yaonekane kuwa kweli**.” {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**.”

- "Katika kitabu 'Living Temple' **kunatolewa MWANZO ya uzushi mbaya sana**. MWISHO itafuata, na itapokelewa na wale ambao hawako tayari kutii onyo ambalo Mungu ametoa.” {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.”



- “'Living Temple' ina alfa ya nadharia **HIZI**. Nilijua kuwa **mwisho** ingefuata baada ya muda mfupi; na nikatetemeka kwa ajili ya watu wetu. [..] Andiko linalotumiwa kuthibitisha fundisho lililowekwa hapo, limetumiwa vibaya.” {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.”

- "Sasa tunayo alfa ya hatari hii mbele yetu. **Omega itakuwa ya asili ya kushangaza zaidi**." {Ellen White: 1SM 197.4} “We have now before us the alpha of this danger. **The omega will be of a most startling nature**.”

Hapa tunaona kwamba uasi wa Alfa ndio chimbuko la nadharia hizi, na uasi wa Omega ni mwendelezo tu na utimilifu wake. Maoni ya Alfa na Omega kuhusu Utatu yanatofautiana tu katika mwelekeo, lakini si katika uhusiano wao na nadharia hizi. Nadharia (ies) imeandikwa kwa wingi ili tuweze kuona kwamba zote mbili, ingawa kwa njia tofauti, zinashambulia uwanja mmoja. Katika uasi wa Alfa, Roho Mtakatifu ameshuka hadi kiwango cha nishati isiyo na fahamu, na katika uasi wa Omega, Roho Mtakatifu anakuwa Kiumbe, yaani, Mungu na maendeleo ya mwisho katika faini mbalimbali hufundisha kulingana na kanuni za kipagani Uungu aliyepofushwa ambaye anajidhihirisha.

Mwenyewe katika majukumu tofauti. Kulingana na kanuni ya hatua-majibu (sukuma-vuta) kupitia uasi wa Alpha, Dk Kellogg alitayarisha na kuwezesha uasi mwingine uliokithiri wa Omega, na hivyo kufungua njia ya kukamilisha uasi, wakati wengi wao walishughulikia suala muhimu la uwongo. kufundisha

- “Yeye [J.H. Kellogg] kisha akasema kwamba maoni yake ya awali kuhusu utatu yalikuwa yamesimama katika njia yake ya kutoa taarifa iliyo wazi na sahihi kabisa; lakini kwamba ndani ya muda mfupi alikuwa amekuja kuamini katika utatu na sasa angeweza kuona vizuri mahali ambapo ugumu wote ulikuwa, na aliamini kwamba angeweza kuondoa jambo hilo kwa njia ya kuridhisha. Aliniambia kwamba sasa anaamini katika Mungu Baba, Mungu Mwana, na Mungu Roho Mtakatifu; na maoni **YAKE** yalikuwa kwamba ilikuwa ni **Mungu Roho Mtakatifu, na si Mungu Baba,** aliyejaza nafasi yote, na kila kiumbe hai. Alisema kwamba ikiwa angaliamini hilo kabla ya kuandika kitabu hicho, angeweza kutoa maoni yake bila kutoa maoni yasiyofaa ambayo kitabu hicho kinatoa sasa. **Niliweka mbele yake pingamizi nilizozipata katika mafundisho**, na nikajaribu kumwonyesha kwamba mafundisho yalikuwa kinyume kabisa na injili hivi kwamba sikuona jinsi yangeweza kusahihishwa kwa kubadilisha maneno machache. Tulibishana jambo hilo kwa urefu fulani kwa njia ya kirafiki; lakini nilihisi hakika kwamba tulipoachana, daktari hakujielewa mwenyewe, wala tabia ya mafundisho yake. Na sikuweza kuona jinsi ambavyo ingewezekana kwake kuruka juu, na baada ya siku chache kurekebisha vitabu ili iwe sawa.” {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.”

- “Ninalazimika kuongea kwa kukanusha madai kwamba mafundisho ya Living Temple yanaweza kudumishwa na taarifa kutoka kwa maandishi yangu. Kunaweza kuwa katika kitabu hiki maneno na hisia zinazopatana na maandishi yangu. **Na kunaweza kuwa katika maandishi yangu kauli nyingi ambazo, zikichukuliwa kutoka katika uhusiano wao, na kufasiriwa kulingana na mawazo ya mwandishi wa Living Temple, zingeonekana kuwa zinapatana na mafundisho ya kitabu hiki**. Hii inaweza kutoa uungaji mkono wa dhahiri kwa madai kwamba hisia katika Living Temple zinapatana na maandishi yangu. Lakini Mungu apishe mbali kwamba hisia hizi zishinde.“ {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.“

- "Katika uwakilishi ambao ulipita mbele yangu, niliona kazi fulani ikifanywa na wafanyikazi wa umishonari wa matibabu. Ndugu zetu wahudumu walikuwa wakitazama, wakitazama yale yaliyokuwa yakifanywa, lakini walionekana kutoelewa. **Msingi wa imani yetu, ambao ulianzishwa kwa maombi mengi, kuyachunguza Maandiko kwa bidii, ulikuwa ukishushwa chini, nguzo kwa nguzo. Imani yetu haikuwa na kitu cha kutulia—**mahali patakatifu palikuwa pamekwisha, upatanisho ulikuwa umetoweka. Niligundua kwamba lazima kitu kifanyike. Vita vilikaribia kuniua.” {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.”

- “Itasemwa kwamba ‘Hekalu Hai’ limerekebishwa. **Lakini Bwana amenionyesha kwamba mwandishi hajabadilika**, na kwamba hapawezi kuwa na umoja kati yake na wahudumu wa injili huku akiendelea kuthamini **hisia zake za sasa.** Nimeagizwa kupaza sauti yangu katika kuwaonya watu wetu, nikisema,“**Msidanganyike; Mungu hadhihakiwi**.” “Wagalatia 6,7” {Ellen White: 1SM, p. 199, 194} “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.“

- “Wale **wanaotaka kuondoa alama za zamani hawashiki;** hawakumbuki jinsi walivyopokea na kusikia. Wale wanaojaribu kuleta nadharia ambazo zingeondoa nguzo za imani yetu kuhusu **patakatifu au kuhusu utu wa Mungu au wa Kristo, wanafanya kazi kama vipofu.** Wanatafuta kuleta mashaka na kuwafanya watu wa Mungu wapeperushwe bila nanga.” {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.”

Je, Dk. Kellogg aliamini Utatu, na maneno yake kwa Mzee Daniells (ambaye alikuwa bado hajaanguka katika uasi wakati huo) yalikuwa sawa na mafundisho rasmi ya leo ya kanisa letu? Kwa nini haijatajwa mahali pengine popote? Kwa sababu hilo lingeharibu mabishano yote ya uwongo ya wanatheolojia wengi wa siku hizi! Je, Ellen White alijua kwamba alitaka kurekebisha kitabu chake na kuingiza fundisho la Viumbe watatu wa Kimungu? Maneno ya abvoe yanatupa jibu wazi! Ikiwa aliamini fundisho lile lile, kama wengi wanavyodai, kwa nini alimkemea Dk. Kellogg vikali kwa kuchapa upya kitabu hicho?

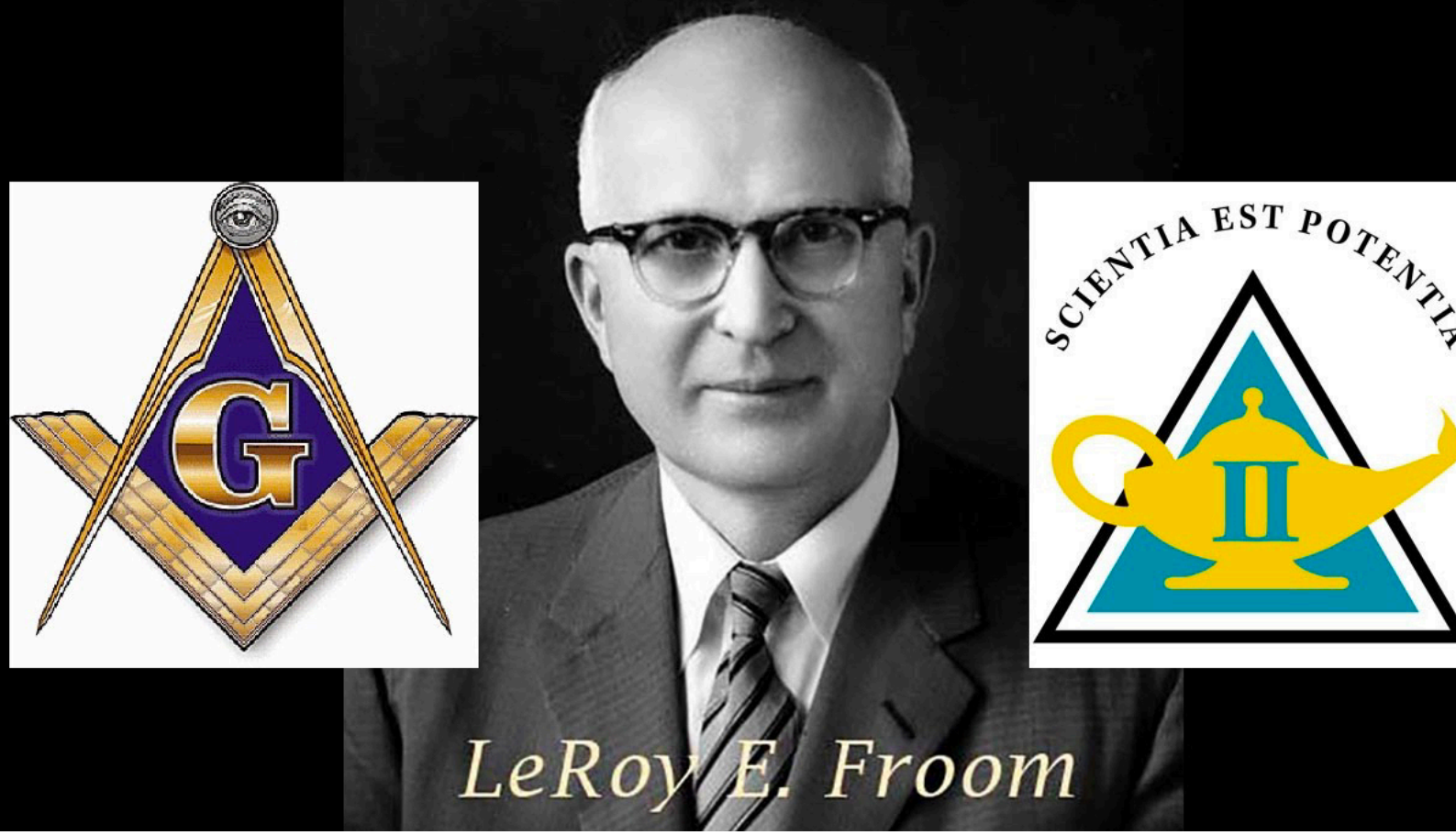
"Hisia zake za sasa" zilikuwa zipi? Kulingana na ungamo lake, mwaka mmoja mapema, alianza kuamini Utatu. Alidai kwamba mafundisho yake ni sawa na yake. Hata alinukuu maandishi yake, nje ya muktadha. Hata A.T. Jones alikuja chini ya uvutano wake mbali na kweli na kukubali Utatu!

- “Hatukuona chochote cha kututia moyo kwa matumaini kwamba Mzee Jones **anatoka katika giza lililo juu yake. Anahisi kwamba** anajielewa Mwenyewe; lakini yeye ni kama kipofu na anatamani kujua ni hatua gani ya kuchukua. Nilihisi kwamba lazima nizungumze naye kwa uwazi. Nilimwambia kwamba **si kwa kusimama maonyo yaliyokuwa yametolewa kuhusu ushawishi wa Dk Kellogg juu yake, alikuwa ameingia kwenye njia ile ile ambayo alikuwa ameonywa asiichukue;** hakuwa na utambuzi wa kiroho wa kuelewa msimamo wa kidini wa daktari. Nilimwambia kwamba **amekuwa sauti ya Dk. Kellogg kwa watu.”** {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: Dk. LeRoy Froom kama Kiongozi wa uzushi wa Omega. “Ushahidi” wa wakati huo: Vitabu “Evangelism” kutoka 1946, na “Questions on Doctrine” kutoka 1957

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Dk. Froom alikuwa wa kundi dogo la Kongamano Kuu ambalo lilikuwa na jukumu la kuandaa orodha ya mambo 28 makuu ya imani ya Waadventista. Alieleza katika kitabu chake “Movement of Destiny” jinsi ukweli wa zamani ulivyoondolewa:



- “Hatua iliyofuata ya kimantiki na isiyoepukika katika utekelezaji wa imani zetu za msingi zilizounganishwa, ilihusisha kusahihishwa kwa kazi fulani **ZA KIWANGO**, ili **kuondoa** kauli zilizofundisha, na hivyo kuendeleza maoni **potovu juu ya Uungu**.” {Dk. L.eRoy 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 “mafundisho gani ya uwongo” kuhusu Mungu ambayo yameondolewa tangu wakati huo? Kwa hakika si fundisho la leo la Utatu, kwa kuwa hilo ndilo fundisho jipya. Dk. LeRoy Froom Mwenyewe aliandika katika kitabu chake “Movement of Destiny” kwamba kuanzia 1926 hadi 1928 alilazimika kutafuta “hoja” za fundisho la Utatu katika makanisa **mengine** kwa sababu **hapakuwa** na chochote katika fasihi yetu kuhusu hilo:

- “Naomba hapa niungame waziwazi kibinafsi. Wakati nyuma kati ya 1926 na 1928 niliombwa na viongozi wetu kutoa mfululizo wa tafiti juu ya "Roho Mtakatifu" ..... inayohusu Taasisi ya Kihudumu ya Umoja wa Amerika ya Kaskazini ya 1928, **niligundua kwamba kando na miongozo isiyokadirika inayopatikana katika Roho**. wa Unabii, hakukuwa na chochote katika fasihi yetu kilichotoa ufafanuzi mzuri wa Kibiblia katika uwanja huu mkubwa wa masomo. **Hakukuwa na vitabu vya awali vya kutafuta** njia kuhusu swali katika fasihi zetu." {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."

Kulingana na nukuu kutoka kwa Dk. LeRoy Froom, nukuu pekee za thamani alizokuwa nazo wakati wa kutafiti mada hii zilitoka kwa Ellen White. Kwa nini basi alitazamia makanisa mengine kwa hoja ikiwa matamshi ya Roho wa Unabii yaliunga mkono fundisho la Utatu kwa uwazi sana? Kwa nini hakukuwa na jambo lolote kuhusu hilo katika fasihi zetu wakati huo ikiwa kweli tuliamini? Wakati huo tulikuwa na vitabu vingi juu ya mafundisho yote ya kanisa letu! Kwa nini kuna vitabu vingi kuhusu Utatu hata leo? Je, Dk. Froom ameshambulia ukweli katika maeneo mengine? Katika kitabu chake cha 1957, Questions on Doctrine, aliandika kwamba upatanisho ulikamilika kwa kifo cha Yesu. Hapa ndipo theolojia ya zamani ya Advent na Calvinism ilipogongana. Ni ipi iliyosagwa hadi unga? Ule wa Majilio, bila shaka!

Ikiwa upatanisho ungetimizwa kikamilifu na dhabihu, kuchukua nafasi ya Yesu katika hekalu la mbinguni (Waraka kwa Waebrania) kusingekuwa na maana yoyote. Acheni tuchunguze patakatifu pa kidunia cha Kiyahudi, ambacho kilikuwa mfano wa patakatifu pa mbinguni, na jinsi dhabihu ya kidunia ilitoa damu, ambayo ililetwa tu ndani ya patakatifu na kutumika huko kwa upatanisho. Ikiwa yote yangeisha kwa kifo cha Yesu, basi sote tungekuwa tumeokolewa hapo awali na hivyo tunaambiwa kwamba hatuhitaji kuhangaika na dhambi. Na hivi ndivyo hasa wafuasi wa Calvin wanafundisha. Si hivyo tu, bali mwisho wa rehema ungekuwa wa mfano tu, kwani “haiwezekani” kuacha dhambi nyuma. Je, Ellen White alitangaza shambulio la ujumbe katika “Waraka kwa Waebrania”?

- “Hatuwezi kupata maneno ifaayo kuelezea maendeleo ya hivi punde ya mawazo yanayoshikiliwa na wengine. Zina nyuzi za pantheism. Mawazo haya yamechanganyikana na ukweli, kiasi kwamba ukweli haufanyiki kitu. Nadharia hizi za kipekee zinajumuisha **kukana** utu wa Mungu, **upatanisho wa Kristo na kazi yake katika patakatifu**. Zinaondoa kanuni muhimu ambazo zimetufanya kuwa watu tofauti.” {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.“

Mafundisho ya Yesu kuwa na asili ya Adamu alipokuja duniani yalitoka kwa Dr. Froom pia:

Dr. LeRoy Froom:

- "Mwili na asili ya Kristo katika kupata mwili ilikuwa tofauti na yetu. Alikuwa "ameondolewa" katika urithi wetu wa maumbile, na **alichukua tu hali ya kutokuwa na dhambi ya Adamu kama ilivyokuwa kabla ya anguko**.“ {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:

- “**Alijitwika** Mwenyewe **aliyeanguka**, kuteseka asili ya kibinadamu, **iliyoshushwa hadhi na kuchafuliwa na dhambi**.” {Ellen White: YI, 20. December 1900} “He **took** upon Himself **fallen**, suffering human nature, **degraded and defiled by sin**.“

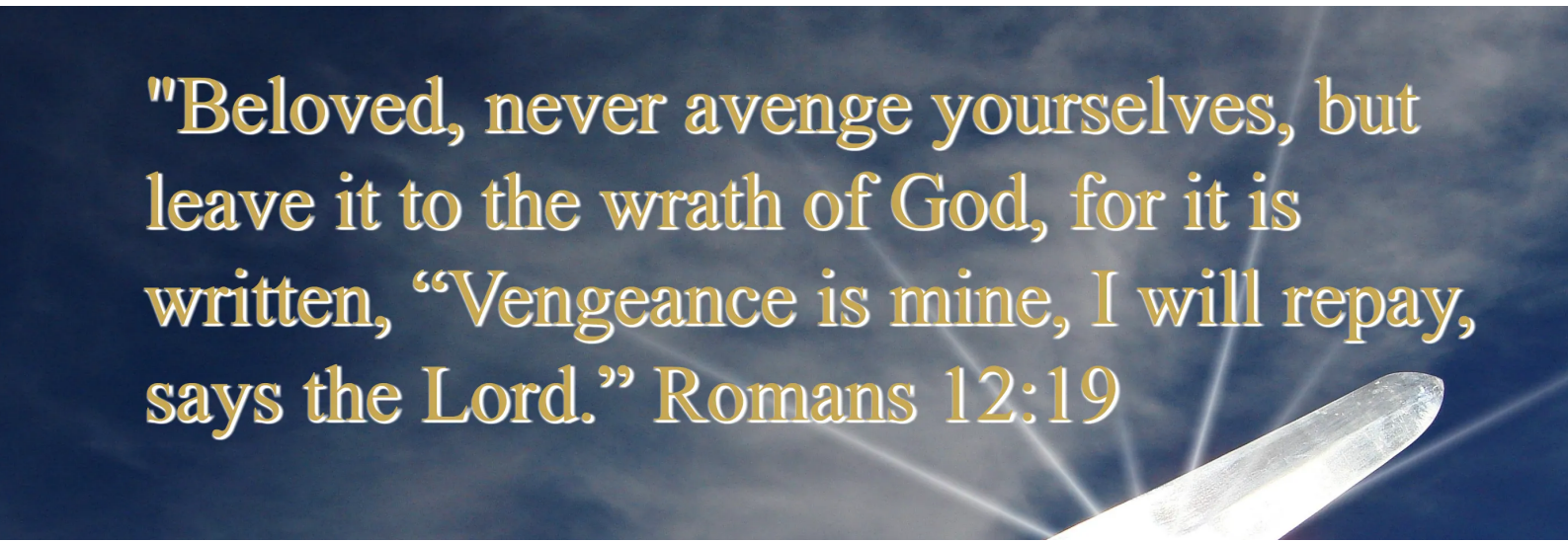
Kitabu chake cha UINJILI:

Mafundisho mabaya katika Kitabu "Uinjilisti" cha Dk. LeRoy Froom Sura ya 61

Video: **Nick Ionashku** - **Froomism** YouTube

76: Laodikia, Mgogoro wa Omega na Adhabu Iliyotangazwa ya Mungu

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Mgogoro wa mwisho ni nini?

- “Adui wa roho ametaka kuleta dhana kwamba matengenezo makubwa yangetukia kati ya Waadventista Wasabato, na kwamba mageuzi haya yangejumuisha kuacha mafundisho ambayo yanasimama kama nguzo za imani yetu, na kujihusisha na imani. mchakato wa kujipanga upya. Je, matengenezo haya yangefanyika, matokeo yangekuwa nini? Kanuni za ukweli ambazo Mungu katika hekima yake ametoa kwa kanisa la masalio, zingetupiliwa mbali. Dini yetu ingebadilishwa. **Kanuni za kimsingi ambazo zimedumisha kazi hiyo kwa miaka hamsini iliyopita zitahesabiwa kuwa makosa. Shirika jipya lingeanzishwa.** Vitabu vya agizo jipya vingeandikwa. Mfumo wa falsafa ya kiakili ungeanzishwa. Waanzilishi wa mfumo huu wangeingia mijini, na kufanya kazi ya ajabu. Sabato bila shaka ingechukuliwa kuwa nyepesi, kama vile Mungu aliyeiumba. **Hakuna kitu kingeruhusiwa kusimama katika njia ya harakati mpya.** Viongozi wangefundisha kwamba wema ni bora kuliko uovu, lakini Mungu akiondolewa, wangeweka utegemezi wao kwa nguvu za kibinadamu, ambazo, bila Mungu, hazina thamani. Msingi wao ungejengwa juu ya mchanga, na dhoruba na tufani zingefagia jengo hilo.” {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.“

Ukionyesha maandishi haya kwa wafuasi wa fundisho la Utatu, utasikia taarifa ya aina hii:

- “Mpendwa usijilipize kisasi, bali ipitie ghadhabu ya Mungu, maana imeandikwa “kisasi ni juu yangu mimi, mimi nitalipa, asema Bwana.” {Warumi 12:9}

Mkusanyiko wa walio wengi kabisa katika kukubalika rasmi kwa fundisho la Utatu hauhusiani na nukuu hii. Nukuu hii ina maelezo ya sifa kadhaa ambazo hazijatimizwa kwa pamoja. Zaidi ya kufuatana na walio wengi, kuna upangaji upya, kukataliwa kwa kanuni za msingi, na kupuuzwa kwa Sabato, ambayo sifa zote hazituhusu. Na kuweka masharti ni ushahidi zaidi kwamba onyo hili ni la kudhahania tu."

Katika nukuu ya onyo hilo, nabii mke wa Mungu anatumia maneno yenye masharti ili kuonyesha huzuni yake kwa matumaini ya wakati mmoja ya kukubali onyo kwamba watu wa Mungu wataacha ukweli. Na katika Agano la Kale wito wa Israeli kumrudia Mungu umeelezewa vivyo hivyo katika sehemu nyingi, ingawa katika kitabu cha Danieli tunaweza kusoma hasa ni lini watu waliochaguliwa watakataliwa kukataliwa.

Waanzilishi wetu walifundisha kwamba kila namna ya fundisho la Utatu hutoka upande mwingine. Kama nabii mke, kwa nini hakatai hili bali anaandika kwamba mafundisho ya waanzilishi ni ya kweli na ukengeufu utabatilisha mafundisho haya?Kulingana naye, Sabato inayotunzwa kijuujuu tu ni mafungo yanayoambatana nayo, huku alama za alama zitaondolewa kabisa. Hii imetokea kwa sababu tukiwatazama Waadventista walio wengi duniani kote, tunakuta kwamba siku ya Sabato wanapika, wanafanya mazoezi, wanatazama televisheni, hata wanahubiri, hasa katika ulimwengu wa Magharibi.

Mungu alipomwaga mana jangwani, hakufanya siku ya Sabato ili asikusanye mtu yeyote siku ya mapumziko! Na kukusanya mana ni sawa na kupika leo. Miongoni mwa Waadventista wa kale, kupika siku ya Sabato ilikuwa ni ukiukwaji wa wazi wa amri ya nne. Kuhusu wingi ulioanguka, Yesu anasema bila shaka kwamba upo na unaongoza:

- “Na kwa malaika wa kanisa la Laodikia andika; Haya ndiyo anenayo yeye aliye Amina, shahidi mwaminifu na wa kweli, mwanzo wa kuumba kwa Mungu; Nayajua matendo yako, ya kuwa hu baridi wala hu moto; ingekuwa heri kama ungekuwa baridi au moto. Basi, kwa kuwa una uvuguvugu, wala hu baridi wala hu moto, nitakutapika utoke katika kinywa changu. Kwa sababu wasema, Mimi ni tajiri (ushahidi kwamba tuna theolojia sahihi), na nimejitajirisha (**naifahamu kweli**), wala sihitaji kitu; na **hujui ya kuwa wewe ni mnyonge**, na mnyonge, na masikini, na kipofu (kutoelewa na kutoikubali kweli ya kweli), na uchi (theolojia ya kweli imekataliwa): Nakushauri ununue kwangu dhahabu (**iliyopotea ya thamani zaidi**). ukweli juu ya Roho Mtakatifu na wengine ambao wamekataliwa) walijaribiwa motoni (**kusafishwa kutoka kwa mafundisho ya uwongo**), ili upate kuwa tajiri (**kuelewa ukweli tena**); na mavazi meupe, upate kuvaa, aibu ya **uchi wako isionekane; n**a upake macho yako (**kutambua ukweli safi wa Biblia, kina cha ukengeufu, na mafundisho ya uongo)** dawa ya **macho, upate kuona** (wito wa kuukubali ukweli tena).” {Ufunuo 3:14-18}

Tunajua kwamba kanisa la Waadventista ni kanisa la kibiblia la Laodikia, na mistari hii ni ujumbe wake! Udhuru wa kawaida unaotumika katika muktadha ni kwamba tulionywa "pekee" hapa kwa sababu ya uvuguvugu na upofu wetu na kwamba Laodikia haiwezi kuwa na theolojia ya uongo. Lakini tumesoma kwa uwazi kwamba mwanadamu ni kipofu kwa ukweli na lazima arejeshe kuona kwake kwa dawa ya macho.

Utatu ndilo fundisho pekee katika eneo la pointi za msingi za kitheolojia ambapo wengi ni vipofu sawa. Mambo mengine yote yasiyo na maana hata mshiriki vuguvugu anaweza kutambua, kama anataka kuambatana nayo au la. Ellen White anaandika kwamba mafungo ya mwisho ya kanisa vuguvugu la Laodikia yanaongozwa kwa usahihi na mafundisho ya Roho Mtakatifu kama nyongeza ya mafundisho ya Dk. Kellogg. Na usemi "nadharia hizi" hurejelea tu uwanja huo huo na sio mwingine.

- “Hekalu Hai' lina alfa ya nadharia **HIZI**. Nilijua kuwa **mwisho** ingefuata baada ya muda mfupi; nami **nikatetemeka kwa ajili** ya watu wetu.” {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.”

Mwanzo wa uasi ilimrejelea Dk. Kellogg, ambaye uasi wake ulikuwa dhidi ya Mungu tu na kwa Roho Mtakatifu. Nabii mke wa Mungu pia aliandika kwamba kipengele kimoja cha ukengeufu huu kitakuwa kazi nzuri zinazotumika kama "uthibitisho" wa "haki" ya kanisa la leo kwa kanisa la leo, wakati kwa kweli ukengeufu na kusanyiko la uhuru kama masikio ya kuwasha unaleta watu wengi ambao hawajazaliwa upya. ndani ya kanisa.

Kwa hilo, bila shaka, simaanishi wote, lakini wengi.

- “Waanzilishi wa mfumo **huu** wangeingia mijini, **na kufanya kazi ya ajabu**.” {Ellen White: 1AB206 , 1SM 204.2; FG1.215.2} “The founders of **this** system would go into the cities, and **do a wonderful work**.“

- “**KAMA Israeli ya kale, kanisa limemvunjia heshima Mungu wake kwa kuiacha nuru**, na kupuuza wajibu wake, na kutumia vibaya mapendeleo yake ya juu na yaliyotukuka ya kuwa wa kipekee na Mtakatifu wa tabia. Washiriki wake wamekiuka agano lao la kuishi kwa ajili ya Mungu na yeye pekee. Wameungana na wabinafsi na wapenda ulimwengu. Kiburi, kupenda anasa, na dhambi vimetunzwa, na **Kristo** ameondoka. **Roho wake** amezimwa katika **kanisa**.” {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**.”

Mungu alitangaza kupitia manabii wake kwamba adhabu kwa ajili ya ukengeufu wa watu wake ingekuja kabla ya ulimwengu wote kuteswa kwa sababu ya kumkataa Mungu.

Watu pia wana uwezekano wa kuchanganya adhabu hii ya Mungu inayokuja hivi karibuni na mateso ya watu wa kweli wa Mungu na kudai kwamba sisi bado ni watu wa kweli, bila kuelewa kwamba hii ni tofauti na kwamba tutapokea adhabu inayostahili ya Mungu kabla ya mwisho wa wakati wa neema na wa dunia hii. Mungu haruhusu kudhihakiwa na tayari ametangaza adhabu hii kwa kuteketeza matbaa zetu za uchapishaji katika siku za Ellen White walipoanza kuchapa kazi zisizo za majilio.

- “**BWANA** akamwambia, Pita kati ya mji, kati ya Yerusalemu, **ukatie alama katika vipaji vya nyuso za watu wanaougua na kulia kwa ajili ya machukizo yote yanayofanyika kati yake**. Akawaambia hao wengine nikiwasikia, Piteni katikati yake mjini, mkapige; jicho lenu **lisiwaachilie**, wala msiwe na huruma; waueni kabisa wazee na vijana, vijakazi na watoto wadogo na wanawake; si karibu na mtu ye yote ambaye juu yake iko alama; na kuanzia patakatifu pangu**. Kisha wakaanza kwa wazee waliokuwa mbele ya nyumba**.” {Ezekieli 9:4-6}

- “**Soma sura ya tisa ya Ezekieli. Maneno haya yatatimizwa kihalisi**.” {Ellen White: Letter 106, **1909**} “Study the ninth chapter of Ezekiel. These words WILL be literally fulfilled.”

- “Hapa tunaona kwamba kanisa—mahali patakatifu pa Bwana—lilikuwa la kwanza kuhisi pigo la ghadhabu ya Mungu. Watu wa kale, wale Ambao Mungu alikuwa amewapa nuru kuu na ambao walikuwa wamesimama kama walinzi wa mambo ya kiroho ya watu, walikuwa wamesaliti imani yao.” {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.”

Mungu anapomweleza nabii Ezekieli ni machukizo gani yanafanywa katika Israeli na anaposema kwamba wote watauawa bila yeye kujua, anasema, "Anzieni katika patakatifu pangu." Hii ina maana kwamba patakatifu pa Mungu duniani pamejaa viongozi waasi-imani ambao Mungu atawaangamiza kwa sababu ya kumpa kisogo na kuwadanganya watu wake. Kanisa la Waadventista leo kwa hakika linaabudu mungu wa uongo! Hivi karibuni zitakuja adhabu kali ambazo ziliamuliwa wakati Mungu alichoma matbaa zetu za uchapishaji katika siku za Dk. Kellogg.

Wakati huu, kulingana na Ezekieli, adhabu inakuja katika utimilifu wa ghadhabu ya Mungu, ambayo wengi walioadhibiwa watakubali kuwa "uthibitisho" kwamba walikuwa sahihi na kwamba mateso ya watu wa "kweli" wa Mungu yametokea. Hawatatambua kwamba jambo hilo limepinduliwa na kwamba wao wenyewe kwa bahati mbaya watapata adhabu inayostahiki kutoka kwa Mungu ikiwa wataendelea kuwa katika nafasi hii.

- "Akasema kwa sauti kuu, Mcheni Mungu, na kumtukuza, kwa maana saa ya hukumu yake imekuja; msujudieni yeye aliyezifanya mbingu, na nchi, na bahari, na chemchemi za maji." {Ufunuo 14:7}

- “For I am the LORD, I change not; therefore ye sons of Jacob are not consumed” {Malachi 3:6}

- “Bring ye all the tithes into the storehouse, that there may be meat in **mine house**” {Malachi 3:10}

Ufunuo sura ya 14 inaeleza wanawali 144,000 ambao hawakulewa na uzinzi wa Babeli. Wao, kulingana na Ufunuo, si sehemu ya kanisa la 7 lililoanguka, lakini ni kundi la mabaki la mwisho la waliookolewa, kama Nuhu na familia yake kabla ya gharika.

77: Kushuka kwa Maadili ya Laodikia

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Furaha nyingi za ngono katika ndoa au aina zisizo za asili, mahusiano ya kabla ya ndoa katika masuala ya ngono, kupiga punyeto na ushoga (hii inajumuisha pia "USHIRIKIANO" wa ushoga na kuacha kufanya ngono) ni kulingana na Biblia na Ellen White ni dhambi mbaya zaidi mbele ya Mungu. Kulingana na Yesu, dhambi huanza katika **mawazo na maoni yetu**, bila kujali kama tuna nafasi ya kuitenda au la.

- “Lakini mimi nawaambia, Kila mtu **atazamaye mwanamke kwa kumtamani, amekwisha kuzini naye moyoni mwake**. Na jicho lako la kuume likikukosesha, ling'oe, ulitupe mbali nawe; kwa maana yakufaa kiungo chako kimoja kipotee wala mwili wako mzima **usitupwe katika jehanum**." {Mathayo 5:28.29}

- “Kwa ajili hiyo Mungu aliwaacha wafuate tamaa zao za aibu, **hata wanawake wakabadili matumizi ya asili kuwa yasiyo ya asili. Vivyo hivyo wanaume nao waliacha matumizi ya asili ya mwanamke,** wakawaka tamaa wao kwa wao; wanaume **wafanyao mambo machafu, wakajipatia nafsini mwao malipo ya upotevu wao yaliyo sawasawa**. Na kama walivyokataa kuwa na Mungu katika fahamu zao, Mungu aliwaacha wafuate akili zao zisizofaa, wayafanye yasiyowapasa; Wamejawa na udhalimu wote, uovu, kutamani, uovu; waliojaa husuda, uuaji, mabishano, hila, uovu; wasengenyaji, wasengenyaji, wenye kumchukia Mungu, wenye jeuri, wenye kiburi, wenye kujisifu, wavumbuzi wa mabaya, wasiotii wazazi wao, wasio na akili, wavunja maagano, wasio na mapenzi ya asili, **wasio na huruma, wasio na huruma; wanaostahili kifo**, si hivyo tu, bali wapendezwe nao wazitendao.” {Warumi 1:26-32}

Kukataliwa huku kwa Mungu wa kweli (Utatu) kumeliondoa kanisa la SDA mbali sana na Mungu na ukweli wake kwamba sasa wapenzi wa jinsia moja wanaoishi pamoja au watu wazinzi wanaweza kupokea kazi za kanisa kwa urahisi, ingawa kwa uangalifu wanaendelea kufanya hivi bila kutubu, kubaki. katika dhambi, na kuendelea kukaa pamoja, tumia usemi “bila kugusana kimwili” kubishana hivi. Kuishi pamoja kwa wapenzi wa jinsia moja au wasagaji si sehemu ya ndoa ya Kikristo, bali ni dhambi ya wazi! Toba na kuacha dhambi pia huashiria mwisho wa maisha ya wanandoa hao pamoja. Mungu na atusaidie, ili kwa maombi ya kina tuweze kushinda mawazo yetu mapotovu na maono mapotovu, na kwamba tuondoke Sodoma na Gomora na majaribio yao ya “uvumilivu” wa uongo!” Ellen White aliandika kwa uwazi sana juu ya masuala hayo hapo juu:

Ellen White: "Testimonies on Sexual Behavior, Adultery and Divorce - Ushuhuda juu ya Tabia ya Kujamiiana, Uzinzi na Talaka"

Tunapolinganisha uasi wa leo na jinsi ulivyokuwa miaka 30 iliyopita, kwa bahati mbaya, tunaona hali mbaya zaidi. Profesa kutoka Loma Linde aliwaalika Waadventista na wananchi kwenye TV kupiga kura ya maoni ya kuunga mkono ndoa za watu wa jinsia moja, ili "kuonyesha upendo na uvumilivu". Je, Abraham alionyesha upendo kupitia “ungamo la amani la kiekumene la Sodoma na Gomora“? Katika hati kutoka Chuo Kikuu cha Andrews, iliyochapishwa mnamo Oktoba 2015, tunaweza kuona kukubalika kwa njia isiyo ya moja kwa moja lakini ya wazi ya mashoga:

- “Wengine wamefukuzwa katika shule zetu za Kikristo walipodhihirisha mvuto wao kwa watu wa jinsia moja. Wengi, kama si wote, wamesikia mahubiri yanayoshutumu mashoga kama watu, na kushindwa kutofautisha kati ya mvuto wa watu wa jinsia moja au mwelekeo na zoea la ushoga. Watu wote, ikiwa ni pamoja na wanaofanya mapenzi ya jinsia moja, **wanapaswa kufanywa wajisikie wamekaribishwa kuhudhuria makanisa yetu huku watu wasiofuata mashoga wakikaribishwa katika ushirika na ofisi za kanisa. Wote wanapaswa kupoke**a huduma ya kiroho kutoka kwa Kanisa.” {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 <u>practicing</u> 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 alilaani namna hii ya kufikiri na hali ya moyo wa mwanadamu. Alituonyesha wazi kwamba dhambi ni **dhambi**, hata tunapofikiri au **kutamani:**

- "Lakini mimi nawaambia, Kila mtu atazamaye mwanamke kwa kumtamani, amekwisha kuzini naye moyoni mwake." {Mathayo 5:28}

Huko Amerika, tuna wahudumu wa ushoga kanisani, wanaoishi pamoja kama wanandoa na "maelezo" ambayo Mungu alitupa upendo, ili "licha ya kuwa mashoga, waepuke tu tendo halisi", lakini bado wanajiona na kuishi kama wanandoa, "kwa sababu ni mwelekeo wao wa kijeni!” Huko Ujerumani, rais wa Muungano wa Kaskazini pia alituma mwaliko waziwazi kwa watu wanaofanya mapenzi ya jinsia moja ili wapate vyeo rasmi katika kanisa! Kulingana na Biblia, dhambi hii inaelezewa kwa kina cha pekee, kwa sababu ni dhambi pekee ambayo watu hujitangaza waziwazi bila haya, na kuwalazimisha wengine kuikubali dhambi hiyo, huku watu wenye udhaifu mwingine wakiona aibu juu ya dhambi zao na hawatangazi majina ya dhambi zao (ushoga). Mungu aliharibu Sodoma na Gomora Bila shaka, Mungu anawapenda wagoni-jinsia-moja pamoja na watenda-dhambi wengine wote, na tukikubali mwito Wake, tukikataa maisha mapotovu kwa uwezo wa Mungu wa kuzaliwa upya, tunaweza kugeukia upande Wake, kama vile watu wenye aina zote za upotovu! udhaifu.

Mungu atusaidie ili kwa maombi na uweza wake tuweze kushinda mawazo yetu machafu na mitazamo potovu na kuondoka Sodoma na Gomora na njia zao za "uvumilivu" wa uwongo!

78: Mateso ya "Uzushi" na Muda wa Ukengeufu Unaotangazwa

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- "Jambo moja ambalo hakika litatimizwa hivi karibuni, - **uasi MKUBWA**, ambao **unakua** na kuongezeka na **kuzidi** kuwa na nguvu, na utaendelea **kufanya hivyo mpaka Bwana atakaposhuka kutoka mbinguni kwa sauti kuu."** {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 **<u>waxing stronger</u>**, and will **continue to do so until the Lord shall descend from heaven with a shout**.”

- “Lakini Bwana atawainua **watu** wenye utambuzi makini, ambao **watazipa kweli** hizi mahali pao pazuri katika mpango wa Mungu.” {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.”!



Kumbuka: **wanaume** = watu wachache tu! Siku hizi, wapiganaji wa zamani wa ukweli wanaidhinishwa kwa ajili ya "fundisho lao jipya la uwongo" kwa sababu wanakataa kwamba Mungu ni Utatu, si Baba! Huu ni utimilifu wa hali iliyotabiriwa ya Kanisa. Mafundisho ya uwongo ni mafundisho ambayo hayana msingi katika Biblia au Roho ya Unabii. Fundisho la Utatu, ambalo lilikuja kuwa imani "yetu" mwishoni mwa 1931, linakubaliwa na kuwekwa juu ya Biblia na Roho ya Unabii. Kwa nini hapo juu? Kwa sababu wanadamu hukataa ukweli kwa sababu tu Kanisa linafundisha vinginevyo. Lakini hiyo sio kanuni ambayo kwayo kanisa letu lilianzishwa! Waadventista waliamini nini hadi 1931? Kwa pointi za imani za leo, wengi wa Waadventista wa zamani wanapaswa kutengwa kwa "mafundisho ya uongo". Lakini historia inajirudia, kama vile Wayahudi walivyomchukulia mtume Paulo kuwa mzushi:

- “Kwa maana tumemwona mtu huyu kuwa ni msumbufu, na kusababisha uasi kati ya Wayahudi wote katika ulimwengu wote, na kiongozi wa madhehebu ya Wanazareti.” {Matendo 24:5}

Madai ya leo yasiyo ya kweli kwamba imani hiyohiyo ilikuwepo wakati wa uhai wa Ellen White, ambayo ilikataliwa na waanzilishi wachache tu, ni hatua inayofuata wakati ukweli kuhusu wakati uliopita unapokanyagwa na kanuni ya "mshindi huamua historia". Wengi, wakisoma maneno haya, hawataamini kwamba sisi, kama kanisa la Mungu, tumeenda mbali sana na ukweli, bila mtu yeyote hata kuutambua.

- "Nimepewa jukumu la kuwaambia watu wetu, kwamba wengine hawatambui, kwamba **shetani** ana kifaa **baada ya kifaa, na anafanya kwa njia ambazo hawakutarajia.** Mashirika ya Shetani yatabuni njia za kufanya watenda-dhambi kutoka kwa watakatifu. Nawaambia **sasa,** nitakapolazwa, mabadiliko makubwa yatatokea. sijui **ni lini nitachukuliwa; na ninatamani kuwaonya wote** dhidi ya hila za ibilisi. Nataka watu wajue kwamba niliwaonya kikamilifu kabla ya kifo changu.” {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.”

Kwa kuwa Ellen White alitangaza kwamba ukengeufu huu ungetokea mara tu baada ya kifo chake (Waadventista wengi leo wanaona Omega kama kitu "katika siku zijazo") na kwamba ingefunika karibu kanisa zima, haiwezekani kabisa kutafsiri vinginevyo.

Baada ya mjadala huo wenye mgawanyiko, jambo pekee lililokubaliwa na kukubaliwa na walio wengi ni fundisho la Utatu. Ukweli ni kwamba hii ndiyo huamua iwapo tutashika amri ya kwanza au la! Ni Utatu unaozuia mvua ya masika na kucheleweshe ujio wa Yesu, kwa sababu unakataa moja kwa moja dhabihu ya Yesu na kifo chake kwa ajili yetu!

- “Usiwe na Miungu mingine ila MIMI.” {Kutoka 20:3}

- “Jambo moja ambalo hakika litatimizwa hivi **karibuni**, uasi imani mkuu, unaoendelea na kuongezeka na kuzidi kuwa na nguvu zaidi, na utaendelea kufanya hivyo mpaka Bwana atakaposhuka kutoka mbinguni kwa mwaliko mkubwa.” {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.”

Maneno haya yanatuambia kwamba ukengeufu wa Omega utazidi kuwa na nguvu hadi kuja kwa Yesu. Nguvu na upanuzi huja na wengi, kwa sababu upinzani, kwa sababu ya idadi ndogo, haufikii nguvu na nguvu sawa. Kuwa na nguvu zaidi kunamaanisha kwamba wengi watatetea “kweli” yao kwa uthabiti zaidi na zaidi, ambayo kihalisi inatimizwa tangu mashahidi walioamshwa wa ile kweli walipoanza kulipigania kanisa Lake kwa neno la Mungu. Cha kusikitisha ni kwamba, wengi wameanza mateso ya kweli kwa wale ambao, hata kama walikosea, wanahubiri tu mafundisho ya kale ya Waadventista na hakuna uzushi mpya. Wanatishwa na polisi na mahakama, na wanafukuzwa wakija kanisani. Hapa chini tunaweza kusoma barua ya vitisho kutoka kwa rais wa muungano, iliyoelekezwa kwa waumini sita ambao wanashikilia imani ya waanzilishi wa Kiadventista:

- “....Ili kudumisha utulivu na amani yetu ninakutumia agizo hili la kutofika katika Kanisa lolote la Waadventista Wasabato au mikutano yao katika Konferensi ya Waadventista Wasabato wa Michigan. Tuna haki ya kisheria kutarajia utii agizo hili. Hatuna hamu ya kuwa wapinzani. Lakini tabia iliyoripotiwa, kama ilivyoonyeshwa hapo juu, inanilazimisha kutoa maagizo haya. Ili tu nisieleweke vibaya niseme tena. Usihudhurie makanisa yetu au mikutano yao au mikusanyiko. Hili si ombi. Ni maagizo yanayoungwa mkono na haki za kimsingi kama raia wa Marekani kufurahia uhuru wa taifa letu.” {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.“

Roho wa Unabii anasema nini kuhusu matendo kama haya?

- “Kuegemea mkono wa sheria ni aibu kwa Wakristo; lakini uovu huu umeletwa na kutunzwa kati ya watu wateule wa Bwana. Kanuni za kilimwengu zimeanzishwa kwa siri, mpaka kivitendo wengi wa wafanyakazi wetu wanakuwa kama Walaodikia - wenye mioyo nusu, kwa sababu utegemezi mwingi umewekwa kwa wanasheria na nyaraka za kisheria na makubaliano. **Hali kama hiyo ya mambo ni chukizo kwa Mungu**.“ {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**.“

- “Ninakuita katika jina la Kristo uondoe shauri ambalo umeanza na usilete mwingine mahakamani. **Mungu anakukataza hivyo kulidharau jina lake**. Umekuwa na nuru kubwa na fursa nyingi, na huwezi kumudu kuungana na walimwengu na kufuata mbinu zao.” {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.“

- “Ulimwengu na washiriki wa kanisa ambao hawajaongoka wako katika huruma. Wengine wakati Mungu anawakaripia kwa kutaka njia zao wenyewe, hufanya ulimwengu kuwa tumaini lao, na kuleta mambo ya kanisa mbele ya ulimwengu kwa uamuzi. Kisha kunakuwa na mgongano na ugomvi, na Kristo anasulubishwa upya, na kuwekwa hadharani. Wale washiriki wa kanisa wanaokata rufani kwenye mahakama za ulimwengu huonyesha kwamba wamechagua ulimwengu kuwa hakimu wao, **na majina yao yameandikishwa mbinguni kuwa moja na wasioamini**.” {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**.”

- “Nimeandika kwa kiasi kikubwa kuhusiana na Wakristo wanaoamini ukweli wa kuweka kesi zao katika mahakama za sheria ili kupata suluhu. Kwa kufanya hivi, wanaumana na kula kila mmoja na mwenzake katika kila maana ya neno hili, "kuangamizana." Wanatupilia mbali ushauri ulioongozwa na roho ya Mungu, na mbele ya ujumbe anaotoa wanafanya jambo lile lile ambalo amewaambia wasifanye. Watu kama hao wanaweza pia kuacha kumwomba Mungu, kwa maana hatasikia maombi yao. Wanamtukana Yehova, naye atawaacha wawe raia wa Shetani mpaka watakapoona upumbavu wao na kumtafuta Bwana kwa kuungama dhambi zao.” {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.”

Wazo moja la kuvutia la mmoja wa waanzilishi wetu, na swali, ni katika hatua gani ya maendeleo ya uasi ulioelezewa sisi?

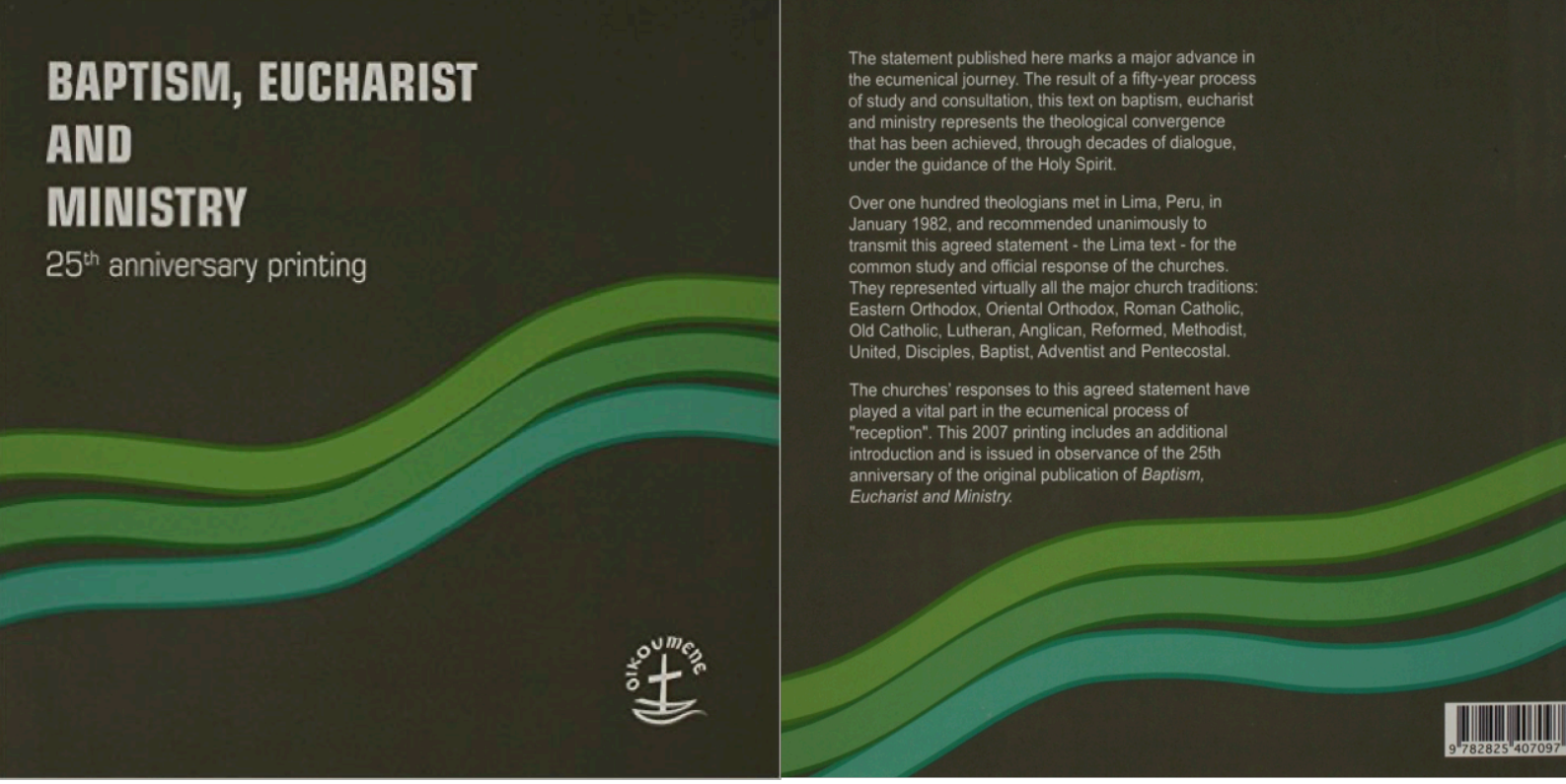
- “Hatua ya kwanza ya ukengeufu ni kupata kanuni ya imani, inayotuambia kile tutachoamini. Ya pili ni, kuifanya kanuni hiyo kuwa mtihani wa ushirika. Tatu ni kujaribu washiriki kwa kanuni hiyo ya imani. **Ya nne kuwashutumu kama wazushi wale wasioamini imani hiyo. Na, tano, kuanzisha mnyanyaso dhidi ya watu kama hao**.” {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: Uekumene, Kujiunga na Babeli, na Nembo "yetu" Mpya

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

- ”**Badala ya kuuongoza ulimwengu kutoa utii kwa sheria ya Mungu, kanisa linaungana zaidi na zaidi na ulimwengu katika uasi. Kila siku kanisa linageuka kuwa ulimwengu**.” {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.”

Mara tu baada ya kukubali rasmi Utatu, makanisa mengine yalitangaza rasmi kwamba hatuonwi kuwa madhehebu tena. Baada ya hatua ya kwanza, wakati huo huo, uekumene unafuata pamoja na kujitenga na Roho ya Unabii na kukataliwa kwa Ujumbe wa Malaika Watatu, ambao kwa sasa unapata mvuto, yaani, hatimaye kutekelezwa na sehemu fulani za uongozi wetu. Je, kanisa liliombwa kibali wakati mhubiri wa cheo cha juu kutoka Amerika alipokabidhi kwa Papa John Paul II baraka ya kanisa la Waadventista na medali ya dhahabu kwenye mkutano wa kiekumene wa Kikatoliki? Maelezo ya GC kwa kitendo cha mhubiri huyu ni kwamba alikuwa ameifanya kwa mapenzi yake mwenyewe. Lakini, je, alitoa zawadi ya dhahabu yenye alama za kuchonga za kanisa letu peke yake?



Je, pengine angejitangaza kwa Papa kama mwakilishi wa kanisa letu bila kuwa na kibali kwa hilo? Je, alibeba matokeo yoyote baada ya hapo? Hapana, lakini wakati wa ziara ya Papa nchini Marekani, alikuwa na jukumu la kukutana na wawakilishi wa Kikatoliki, ambapo, pamoja na hotuba za aina ya kiekumene, alimwita Papa "utakatifu wako". Kulingana na Biblia na Roho ya Unabii, papa ndiye mwakilishi wa upande wa adui! Zaidi ya hayo, cheo "utakatifu wako" si mali ya mwanadamu yeyote anayeweza kufa! Alama ya mkutano huo wa kiekumene ilikuwa ni mistari iliyopotoka. Je, kanisa "limezoea" hilo? Bila shaka, tulifanya hivyo, na kupitia kina cha ukengeufu, tulikuwa miongoni mwa makanisa yenye bidii sana katika kueneza wazo muhimu zaidi la kiekumene la Muungano wa Makanisa Ulimwenguni kwa ishara hiyo ya kipapa, ambayo iliwasilishwa kupitia hati hii ya 1982. Ni makanisa 13 pekee yaliyoandika hati hiyo.

Udanganyifuzi wa kanisa la SDA umetia saini hati ya kiekumene, ambayo inasema wazi kwamba hatupaswi kushuhudia (kujaribu kubadilisha) washiriki wa makanisa mengine! Kutoka nyuma, inaweza kusomeka kwamba kanisa letu lilikuwa kati ya watia saini 13 muhimu zaidi wa kiekumene waliotia sahihi pamoja na papa! Ambayo ina maana kwamba tumeenda mbali zaidi kuliko makanisa mengi ya Kiprotestanti katika Amerika ambayo bado yanaukataa upapa! Je, si kazi yetu tena kutangaza Ujumbe wa Malaika Watatu wenye wito wa kuondoka Babeli? Ni dhahiri sivyo, kwa sababu kwa mienendo hii ya kiekumene tunatoa wito wa kurudi Babeli, kama ilivyokuwa wakati wa Musa huko Misri! Je, mistari hii iliyojipinda kwenye ukurasa wa kichwa wa kitabu hiki inaonekana sawa na ishara yetu ya sasa? Nembo ya sasa ya kanisa letu, yenye mistari iliyopinda ya umuhimu wa kiekumene ambayo inageuzwa 90 ° tu, ilibadilishwa na ile ya zamani bila kura yoyote ya kanisa kwa uamuzi wa wakuu wa GC. Je, ilikuwa ni ya haraka sana kwamba haikuwekwa mbele ya kanisa kabla ya mabadiliko?

Katika muundo mpya, malaika watatu walio na tarumbeta waliondolewa, na kwa mistari mitatu inasemwa kwamba wao, kama toleo la kisasa, pia wanawakilisha malaika watatu wenye tarumbeta. Kama vile malaika watatu wanavyoashiria kuenea kwa ukweli, adui alitaka kuonyesha kupitia ishara hii ya kiekumene kwamba alikuwa ameligeuza kanisa la Mungu kuelekea Babeli. Lakini kama ilivyo kwa ukengeufu wote, mchakato huu usio wa kibiblia haukuwa wa mwisho! Kwa kutiwa moyo na ukimya wa imani vuguvugu, mwaka 2015, katika muungano wa makanisa ya Kilutheri na Waadventista pekee na Upapa, ikiwa ni sehemu ya kuzidisha ukengeufu mkubwa usiofikirika, ilikubalika kwamba mraba mmoja katika Vatican unaitwa Luther Square. Ishara hii inauonyesha ulimwengu kwamba, Kanisa la Reformed limerejea katika kanisa lake halisi la “mama” baada ya miaka 500 ya kutangatanga na kwamba, Kanisa Katoliki limepata tena udhibiti wa makanisa tofauti baada ya miaka mingi katika maandalizi ya alama ya mnyama! Hatua nyingine kuelekea muungano:

Tarehe 31 Oktoba 2016, Papa Francis alifanya mkutano na Kanisa la Kilutheri katika mji wa Lund nchini Uswidi. Yesu anasema nini katika Biblia kuhusu mahusiano na makanisa mengine ya hivi karibuni?

- “Akalia kwa sauti kuu, akisema, Umeanguka, umeanguka Babeli ule mkuu, umekuwa maskani ya mashetani, na ngome ya kila roho mchafu, na ngome ya kila ndege mchafu mwenye kuchukiza. Kwa maana mataifa yote wamekunywa mvinyo ya ghadhabu ya uasherati wake, na wafalme wa dunia wamefanya uzinzi naye, na wafanya biashara wa dunia wamepata mali kwa wingi wa anasa zake. Kisha nikasikia sauti nyingine kutoka mbinguni, ikisema, **Tokeni kwake, watu wangu**, msishiriki dhambi zake, wala msipokee mapigo yake.“ {Ufunuo 18:2-4}

Jinsi ya kutenda badala yake? Rasmi na katika mduara wa ndani kabisa, tunaunga mkono kwa fahari upande wa pili katika kuandaa alama yake, kama vile usaliti wa Yuda, ili kumlazimisha Yesu kuanzisha ufalme katika Israeli! Tunatia sahihi hata kwa hiari, kama Kanisa la mwisho la kweli la Mungu la siku za mwisho, kwamba tunakubali kutojihusisha tena na huduma, tusije tukajiaibisha kama "washupavu" nje ya nchi.Tunatia sahihi hata kwa hiari, kama Kanisa la mwisho la kweli la Mungu la siku za mwisho, kwamba tunakubali kutojihusisha tena na huduma, tusije tukajiaibisha kama "washupavu" nje ya nchi.

80: Utimilifu wa Unabii wa Upagani katika Kanisa la mwisho. Kitabu “Miungu Mitatu” Book “Trinity”

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

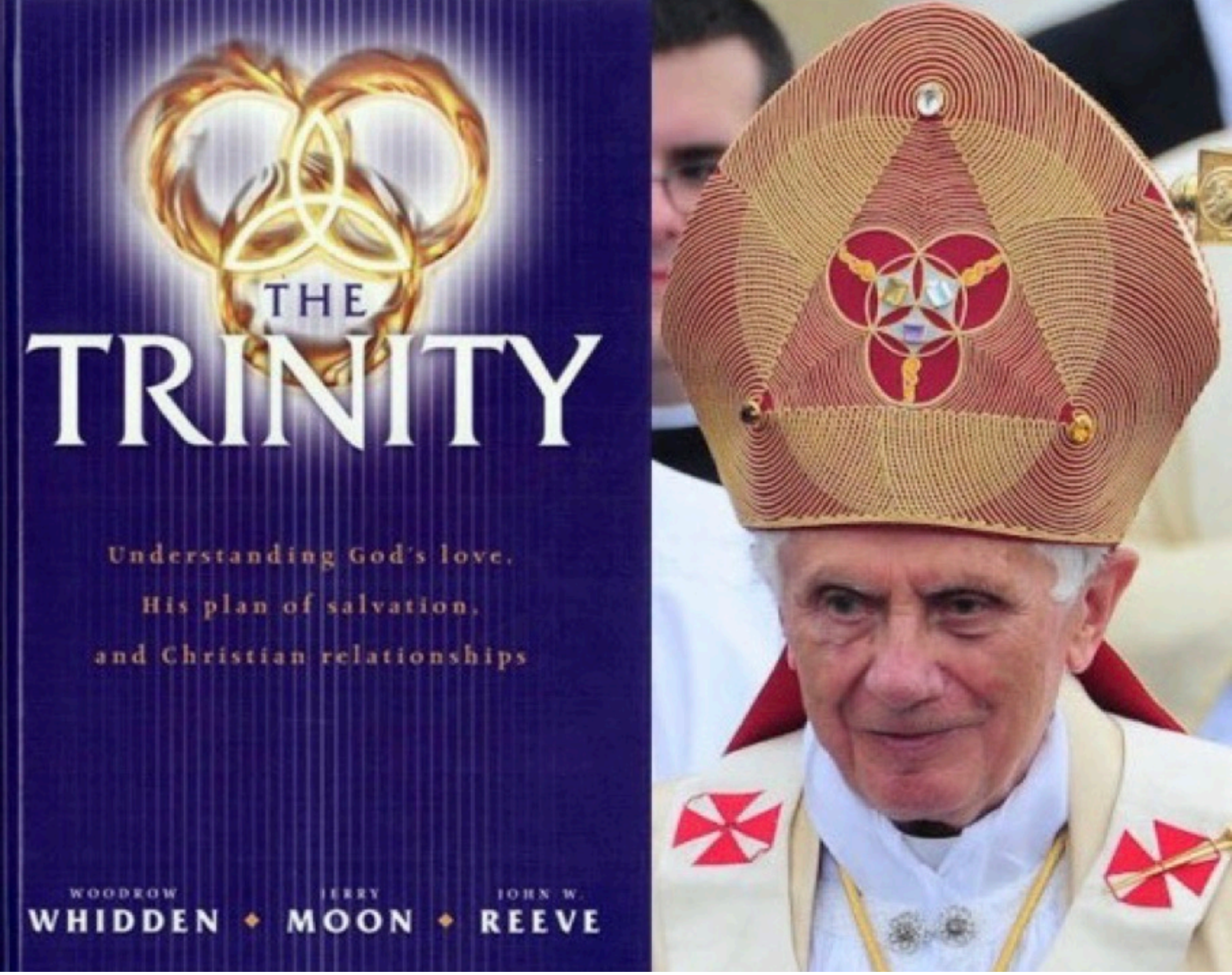
- "**Wanaume wanafuata njia sawa na ile ya Wakatoliki wa Roma**.“ {Ellen White: 9MR, p.179 Letter 53, 1894} ”Men are pursuing a similar course to that of the Roman Catholics.”

- “**Niliona kanisa la jina na Waadventista wajinasi, kama Yuda, wangetusaliti kwa Wakatoliki ili kupata ushawishi wao wa kupinga ukweli.”** {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, Rais wa muda mrefu wa Kongamano Kuu (1979-1990), alikuwa na kauli ifuatayo iliyowasilishwa kwa mamlaka za serikali katika muktadha wa taka za Omega:

- “Ingawa ni kweli kwamba kulikuwa na kipindi fulani katika maisha ya Kanisa la Waadventista Wasabato ambapo madhehebu yalichukua maoni ya wazi **dhidi ya Ukatoliki wa Roma, na neno ‘tabaka’ lilitumiwa katika** maana ya dharau kurejelea papa. namna ya utawala wa kanisa, mtazamo huo kwa upande wa kanisa ulikuwa udhihirisho wa kuenea kwa kupinga upapa miongoni mwa madhehebu ya Kiprotestanti ya kihafidhina katika sehemu ya mwanzo ya karne hii (ya 20) **na sehemu ya mwisho ya mwisho, na ambayo sasa imetupwa. kwa lundo la TAKA la kihistoria hadi sasa kama Kanisa la Waadventista Wasabato linavyohusika**.” {**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**.“

Tangazo la kinabii la ukengeufu mkuu na kukaribia Kanisa Katoliki lilitimizwa kikamilifu, kama tunavyoweza kuona waziwazi, katika taarifa ya Neil Wilson hapo juu, Rais wa zamani wa Konferensi Kuu na baba yake Ted Wilson. "Maendeleo" ya leo ya "ufahamu" ni kurudi Babeli na mafundisho yake ya uwongo!



Si ajabu kwamba kanisa letu ni mojawapo ya mikutano yenye bidii zaidi katika mikutano ya kiekumene (ambapo Utatu unaabudiwa) ambayo hupangwa na Kanisa Katoliki! Kupitia neno Lake, Mungu ametutumia ujumbe tofauti:

- "Kisha nikasikia sauti nyingine kutoka mbinguni, ikisema, Tokeni kwake, enyi watu wangu, msishiriki dhambi zake, wala msipokee mapigo yake.“ {Ufunuo 18:4}

Kitabu cha Waadventista "The Trinity", na Woodrow Whidden, Jerry Moon na John Reeve:

- “Kama njia moja ya hoja inavyoenda, **ama** waanzilishi walikosea na kanisa la sasa ni sahihi, au waanzilishi walikuwa sahihi na **Kanisa** la sasa **la** Waadventista Wasabato limeasi ukweli wa Biblia.” {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.“

Kitabu hiki kinatumika kama marejeleo ya kuunga mkono Utatu. Inatokea kuwa na ishara ya kipagani-druid kwenye ukurasa wa kichwa. Ni moja ya alama za asili za Utatu wa Druid-Celtic, ambayo pia ni sehemu ya alama za Kanisa Katoliki! Kwa hivyo tumetambua taji la upapa! Alama hiyo iliyo katikati ya picha imetiwa alama ya rangi ya manjano isiyokolea, kwani upande wa pili unataka kuonyesha kwa dhihaka jinsi kanisa hilo lilivyotawala kwa kina. Ndiyo maana Yesu, katika Ufunuo, alisema kwamba tulihitaji dawa ya macho.

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Dini ya kale ya Waselti husherehekea "Miungu" ya kishetani na ni kati ya ibada zenye nguvu zaidi za kichawi-esoteric katika Ulaya yote. Hivyo, tumefikia hatua ya kuabudu “Miungu” ya uwongo, na kuitetea kama “kweli”, na kufikia msimamo uleule ambao Israeli wa kale walichukua, kama walivyomwabudu Baali. Wakati huo, walidai kwamba walikuwa wakimwabudu Yehova, kwa kuwa walikuwa na Agano la Kale na waliitwa watu wa Mungu. Walisema kwamba "Miungu" hii ilikuwa tu "kielelezo cha vitendo", sawa na ibada ya ndama kule Sinai. Hii ndiyo sababu Yesu Mwenyewe anasema kwamba Yeye (wengi kabisa) atatutema kutoka katika kinywa Chake. Katika kitabu kilichotajwa hapo juu, kama vile Israeli wapagani na Dk. Kellogg, ukweli umechanganywa na mafundisho ya uwongo. Kitabu hiki kinatumia nukuu kutoka kwa EGW na maelezo yake ya maoni yake yanayodaiwa, ambayo hayaonekani katika maandishi yake yoyote. Kitabu kina sehemu za ukweli bila uchambuzi wowote, ikiwa kinatumikia kusudi linalohitajika kulingana na kanuni ya kusulubiwa, "Damu yake na iwe juu yetu“.

Kitabu hicho, kwa kweli, kinapaswa kuwa onyo la kushtua kwetu, la jinsi tunavyoweza kufikia hatua tunapoikataa kweli. Tumefikia hatua ya moja kwa moja juu ya upagani! Jinsi ya kupata picha za alama za druid ambapo tutaona kwamba ni moja ya kinachojulikana Triquetras ishara ya Utatu wao wa kipagani? Kwa kweli, tunaweza kutafuta alama hizi kwenye Google: "druid + triquetras pictures" na uvinjari picha zote zilizo na ishara hii. Kitabu hiki kina taarifa ya kuvutia ya waandishi wake, ambayo inapaswa kutufanya tufikirie. Kuna mfano wa mtu aliyeinua mikono yake juu kuelekea jua, ambayo inawakilisha ibada ya kipagani ya jua, lakini hii inakataliwa na kuelezewa kuwa picha ya maombi na ya kungojea kuja kwa Yesu. Aina hii ya alama kwenye kurasa za mbele, kutoka kwa miduara ya haiba, sio bahati mbaya. Kwa bahati mbaya, idadi kubwa ya vitabu na matoleo yetu ya sasa yana aina hii ya usemi wa kipagani.

- “**Soma sura ya tisa ya Ezekieli**. Maneno haya yatatimia kihalisi.” {Ellen White: Letter 106, **1909**} “**Study the ninth chapter** of Ezekiel. **These words WILL be literally fulfilled**.”

- “Hatuwezi sasa kuingia katika shirika lolote jipya (ekumeni); kwa maana hii ingemaanisha uasi kutoka kwa ukweli.” {Ellen White: 2SM 390.1} “We cannot now enter into any new organisation (ecumenism); for this would mean apostasy from the truth.“

Taarifa katika **JARIDA KATOLIKI**:

- “Lakini makanisa ya **Kiprotestanti** yenyewe **yamekubali mafundisho kama vile Utatu** ambayo kwayo hakuna mamlaka kamili kama hayo katika Injili.“ {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.“

- “Fumbo la **Utatu Mtakatifu zaidi ndilo fumbo kuu la imani ya Kikristo** na maisha ya Kikristo. **Mungu** pekee ndiye anayeweza kutufahamisha kwa kujidhihirisha **kuwa Baba, Mwana na Roho Mtakatifu**.” {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**.“

- “**Usemi wa 'Mungu mmoja katika nafsi tatu' haukuthibitishwa kwa uthabiti,** bila shaka haukuingizwa kikamili katika maisha ya Kikristo na ukiri wake wa imani, kabla **ya mwisho wa karne ya 4**. Lakini ni uundaji huu haswa ambao una dai la kwanza la jina la fundisho la Utatu. **Miongoni mwa Mababa wa Kitume, hapakuwa na jambo lolote linalokaribia mawazo au mtazamo kama huo kwa mbali**.” {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.“

Waadventista wa Kisasa:

- “**Waadventista** Wasabato **wanapatana** na taarifa kuu za imani za Jumuiya ya Wakristo, ikijumuisha Imani ya Mitume, **Nicea (325),** na ufafanuzi wa ziada wa imani kuhusu **Roho Mtakatifu** kama ilivyofikiwa katika **Konstantinople (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**).“

Waadventista Waanzilishi:

- “Kiumbe **kimoja** tu katika ulimwengu wote isipokuwa Baba kinabeba jina la Mungu, yaani, Mwanawe, 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.”

- “**Maneno na mabishano ya baadhi ya wahudumu wetu katika jitihada zao za kuthibitisha kwamba Roho Mtakatifu alikuwa mtu binafsi kama vile Mungu, Baba na Kristo, Mwana wa milele, yamenitatiza na wakati mwingine yamenihuzunisha**.” {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.“

Mmoja wa waanzilishi muhimu zaidi, **J. Andrews**, alieleza imani yetu ya kweli:

- “**Fundisho la UTATU** ambalo **lilianzishwa** katika kanisa na baraza la **Nice,** A. D. **325. FUNDISHO HILI LINAHARIBU UTU WA MUNGU, na MWANA wake YESU Kristo** Bwana wetu. Hatua mbaya, ambazo kwazo ililazimishwa kwa kanisa ambazo zinaonekana kwenye kurasa za historia ya kikanisa zinaweza kumfanya **kila mwamini katika fundisho hilo KUSHUKA.”** {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**.“

in 1906, Ellen White alithibitisha ukweli wa KALE kutoka kwa nukuu hapo juu, na alionya kanisa:

- “**MUONGO** ni yule anayewasilisha nadharia na mafundisho ya uongo. Anayeukana **UTU WA MUNGU** na wa **Mwanawe YESU Kristo** anamkana Mungu na Kristo. "Ikiwa hayo mliyoyasikia tangu MWANZO yakikaa ndani yenu, ninyi nanyi mtakaa ndani ya Mwana na ndani ya Baba." Ukiendelea kuamini na kutii kweli **ULIZOKUBALI KWA KWANZA** kuhusu utu wa Baba na Mwana, utaunganishwa pamoja nao katika upendo. Utaonekana ule muungano ambao Kristo aliuombea muda mfupi kabla ya kujaribiwa kwake na kusulubishwa.” {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.”

- “**Niliwahakikishia kwamba ujumbe anaotoa leo ni uleule ambao ametoa katika miaka sitini ya huduma yake ya hadharani**.” {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..”

Utatu wa „Kiadventista"?

Je, madai kwamba Utatu wa “Waadventista” hauwakilishi Mungu aliyepofushwa wa Kikatoliki, yaani, umbo la Utatu wa makanisa mengine. Na kwamba "Utatu wa Waadventista pekee ndio sahihi" kwa sababu "hauna" fundisho la Mungu wa Utatu bali ni imani tu katika Baba, Mwana, na Roho Mtakatifu ndiyo ya kweli?

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Kauli hii inapingana na ukweli: Sehemu # 2 ya Imani za Kanisa la Waadventista, yenye jina la "Utatu," ina imani sawa katika Mungu MMOJA wa Utatu Kipofu kama makanisa mengine:

- “Kuna **MUNGU MMOJA**: **Baba, Mwana na Roho Mtakatifu**, muungano wa nafsi tatu za umilele sawa. **MUNGU** hafi, ni muweza wa yote, ni mjuzi wa yote, yuko juu ya yote na kila mahali. **YEYE** hana kikomo na anavuka uwezo wa ufahamu wa mwanadamu, bado anajulikana kupitia ugunduzi wa **UBINAFSI**. **YEYE** anastahili milele kwamba viumbe vyote vinamheshimu, kumwabudu na kumtumikia.**"** “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**."

Maneno "**MMOJA**" na "**UTATU**" yana maana sawa baada ya uchambuzi wa kina, kwa sababu maneno yote mawili yanaelezea Mungu yule yule aliyeunganishwa wa Utatu ambamo ndani yake Mungu wa uongo Roho Mtakatifu! Katika Biblia na maandiko ya EGW, usemi "**MUNGU WA PEKEE** wa kweli" **SIKU ZOTE** hurejelea Mungu Baba na HAWAJAWAHI kwa "Mungu" mmoja wa utatu:

- “Wamishenari wa msalaba na watangaze **kwamba kuna Mungu MMOJA, na Mpatanishi MMOJA kati ya Mungu na mwanadamu, ambaye ni Yesu Kristo, Mwana wa Mungu asiye na kikomo.** Hili linahitaji kutangazwa katika kila kanisa katika nchi yetu. Wakristo wanahitaji kujua hili, na si kumweka mwanadamu mahali ambapo Mungu anapaswa kuwa, ili wasiwe tena waabudu sanamu, bali wa Mungu aliye hai. **Ibada ya sanamu ipo katika makanisa yetu.**” {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**.”

- "Watakuwa na ujuzi wa majaribio juu ya **Mungu wa pekee wa kweli** na Yesu Kristo ambaye amemtuma.“ {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.”

- "Na uzima wa milele ndio huu, Wakujue wewe, **Mungu wa pekee wa kweli**, na Yesu Kristo uliyemtuma." {Yohana 17:3}

Mbali na "sababu" kuhusu kuteuliwa tofauti kwa jina "**MUNGU MMOJA**" (ambalo lina viumbe watatu) katika Kanisa la Advent dhidi ya jina "Mungu wa Utatu" katika makanisa mengine, maswali yanazushwa juu ya imani ya Kanisa la Advent. katika vifungu vya 3, 4, na 5 ambapo Mungu Baba, Mwana, na Roho Mtakatifu wameelezewa kuwa viumbe tofauti. Lakini makanisa ya Kiprotestanti yaliyoanguka pia yanaamini katika viumbe watatu tofauti kwa wakati mmoja, iwe yameorodheshwa katika pointi zao za imani au la, kwa sababu ni dhahiri! Na jambo kuu katika haya yote si maelezo tu (ya wanatheolojia wa Majilio) ya viumbe watatu, bali ni fundisho kwamba viumbe hawa watatu ni wa **MMOJA**, yaani, Mungu wa Utatu.

Madai ya asili ya "mbili" (inayotumiwa kila wakati katika kufasiri mistari ya Biblia na maandishi ya Ellen White ambayo yanaweka wazi hasa kwamba Utatu sio kweli) haina maana kwa sababu moja hutenga nyingine kabisa. Ingawa namna ya Kikatoliki ya Utatu ina maana ya "**MIUNGU WATATU WA MUNGU MMOJA**," umbo la " Majilio maalum" ni "**MUNGU MMOJA WA MIUNGU TATU**." Hata hivyo viwakilishi vyote viwili ni sawa, kwa sababu katika hali zote mbili Mungu **MMOJA** (aliyeunganishwa) ameinuliwa, ambaye si Mungu Baba wa Biblia. Kwa upande mwingine, madai ya Wakatoliki kwamba Yesu anazaliwa mara ya pili kila siku hayazungumzii hata suala la Utatu! Katika hatua ya mwisho ya ukengeufu, sasa wanadai kwa nguvu zaidi kwamba Roho Mtakatifu ni Mungu: Katika orodha hii ya mwisho ya pointi za imani, nukta ya 2 imebaki na Mungu "aliyeunganishwa".

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Katika mambo mapya yaliyoongezwa 3,4 na 5 usemi wa wazi "**MUNGU" ROHO WA MILELE** umetumika kwa mara ya kwanza:

- 5:"**Mungu Roho wa milele** alikuwa akifanya kazi pamoja na Baba na Mwana katika Uumbaji, kupata mwili, na ukombozi. Yeye ni mtu kama vile Baba na Mwana. Aliwaongoza waandishi wa Maandiko. Alijaza maisha ya Kristo kwa nguvu. Anawavuta na kuwatia hatiani wanadamu; na wale wanaoitikia Yeye huwafanya upya na kuwageuza kuwa mfano wa Mungu. Akiwa ametumwa na Baba na Mwana ili kuwa daima pamoja na watoto Wake, Yeye hueneza karama za kiroho kwa kanisa, hulitia nguvu la kutoa ushuhuda kwa Kristo, na kupatana na Maandiko huliongoza kwenye kweli yote." (Mwa. 1:1 , NW. 2; 2 Sam 23:2; 1:8; 10:38; 2 Kor.) {**SDA: 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." (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.)

Imani ya zamani:

- "Wanao Mungu mmoja (Baba) na Mwokozi mmoja; na Roho mmoja-**Roho wa Kristo**" {Ellen White: 9T, p. 189, **1905**} "They have one God (the Father) and one Saviour; and one Spirit– **the Spirit of Christ**."

Imani mpya:

Kumbuka kwamba imesemwa hapa kwamba Mungu huyu mmoja ana jumla ya Baba, Mwana, na Roho Mtakatifu. Biblia, **kwa upande mwingine,** inasema kitu tofauti kabisa, yaani kwamba cheo "**MMOJA**" Mungu daima humaanisha Mungu Baba pekee, na Roho Mtakatifu ni Roho wa Yesu na si Uungu wa tatu:

- "Kuna **Mungu mmoja: Baba, Mwana, na Roho Mtakatifu, umoja wa Nafsi tatu za milele.** Mungu hafi, mwenye uwezo wote, anajua yote, juu ya yote, na yuko daima. Yeye hana kikomo na zaidi ya ufahamu wa mwanadamu, bado anajulikana kupitia ufunuo **Wake** binafsi. Mungu, ambaye ni upendo, anastahili daima kuabudiwa, kuabudiwa, na kuhudumiwa na viumbe vyote." {SDA: Point of belief 2 of 28} "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."

Imani ya hivi karibuni:

- "**Mungu Roho wa milele** alikuwa a**kifanya** kazi pamoja na Baba na Mwana katika Uumbaji, kupata mwili, na ukombozi. Yeye ni mtu kama vile Baba na Mwana. **Aliwaongoza waandishi wa Maandiko. Alijaza maisha ya Kristo kwa nguvu.** Anawavuta na kuwatia hatiani Wanaadamu; na wale wanaoitikia Yeye huwafanya upya na kuwageuza kuwa mfano wa Mungu. Akitumwa na Baba na Mwana kuwa daima pamoja na watoto Wake, Yeye hueneza karama za kiroho kwa kanisa, hulitia nguvu kushuhudia Kristo, na kupatana na Maandiko huliongoza katika ukweli wote." {SDA: Point 5 on the list of beliefs} "**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."

Imani ya Kikatoliki:

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Fumbo la **Utatu Mtakatifu zaidi ndilo fumbo kuu la imani** ya Kikristo na maisha ya Kikristo. Mungu pekee ndiye anayeweza kutufahamisha kwa kujidhihirisha **kuwa Baba, Mwana na Roho Mtakatifu.”** {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**.“

- “Na katika paji la uso wake limeandikwa jina la **SIRI**, **BABELI MKUBWA, MAMA WA MAKAHABA NA MACHUKIZO YA NCHI**.” {Ufunuo 17:5

81: Nini Kilifanyika kwa Viongozi wa GC na Hali zao za Kiroho? Je, Walitumia vibaya Udanganyifuzi wao katika Kanisa la Mungu? Je, tunaweza na Je, Tuseme Kitu?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Neal Wilson, rais wa muda mrefu wa Konferensi Kuu (1979-1990), alitoa kauli ifuatayo kwa niaba ya kanisa letu kwa taasisi ya serikali ya Marekani.

Taarifa hii inaonyesha zaidi kuhusu uasi wa Omega:

- “Ingawa ni kweli kwamba kulikuwa na kipindi fulani katika maisha ya Kanisa la Waadventista Wasabato ambapo madhehebu yalichukua maoni ya wazi **dhidi ya Ukatoliki wa Roma,** na neno ‘tabaka’ lilitumiwa katika maana ya dharau kurejelea papa. namna ya utawala wa kanisa, mtazamo huo kwa upande wa kanisa ulikuwa udhihirisho wa kuenea kwa kupinga upapa miongoni mwa madhehebu ya Kiprotestanti ya kihafidhina katika sehemu ya mwanzo ya karne hii (ya 20) na sehemu ya **mwisho ya mwisho, na ambayo sasa imetupwa. kwa lundo la takataka la kihistoria hadi sasa kama Kanisa la Waadventista Wasabato.”** {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**.“

Je, alichosema Neal Wilson mwaka wa 1975 kilikuwa na matokeo yoyote mabaya kwake ndani ya kanisa au ndani ya GC? Hapana, kinyume chake, baada ya hapo akawa rais wa muda mrefu wa GC! Wengi hata hawajui ukweli huu.

Lakini hii inatusaidia kuelewa muktadha wa taarifa yake ya Mkutano Mkuu wa 1985:

- "Lakini **kazi yetu** si kushutumu kanisa la Kikatoliki la Roma.“ {Neil Wilson: Pacific Union Recorder, February 18th, 1985 S.4} ”But our work **is not** to denounce the Roman Catholic church.”

- “Kuna shirika lingine la kiulimwengu na la kikatoliki la kweli, Kanisa la Waadventista Wasabato” {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 alionya ni mwelekeo gani Mkutano Mkuu ungeenda, kwa Kanisa Katoliki:

- "Wanaume wanafuata njia sawa na ile ya Wakatoliki wa Roma.“ {Ellen White: 9MR, p.179, Letter 53, 1894} “Men are pursuing a similar course to that of the Roman Catholics.”

- “Niliona **KANISA la jina na Waadventista waliojiita jina,** kama Yuda, wangetusaliti kwa **Wakatoliki** ili kupata ushawishi wao wa kupinga ukweli.” {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.“

Je, hili limetimizwaje? Mnamo 1980 kwa kukubalika kwa hatua ya mwisho ya Utatu (hatua ya mwisho inamwita Roho Mtakatifu Mungu wa haraka katika pointi 28), ambayo kwa mujibu wa Katekisimu ni mafundisho muhimu zaidi ya Kanisa Katoliki. Jambo hili linasema kwamba Mungu mmoja atakuwa na Baba, Mwana na Roho Mtakatifu. Je, huu ndio ufahamu wa kina wa ukweli ambao Roho wa Unabii ametupa? Hakika sivyo.

Huu ndio utimilifu wa unabii wa ukengeufu wetu na kurudi kwa Kanisa Katoliki. Ilitimia mnamo 1980 wakati fomu ya mwisho ilipitishwa, ambayo haikuwepo hadi wakati huo 3 = 1, yaani kutakuwa na Mungu wa "utatu". Hebu sasa tulinganishe "mafanikio" yetu ya hivi punde na mafundisho ya Kikatoliki. Kumbuka kuwa hatukuiamini namna hiyo hadi mwaka 1980 uongozi wetu “ulipotuletea” na tukaikubali bila kufikiri! Sasa hebu tufanye kulinganisha:

1: Imani ya zamani:

- ”Wana Mungu mmoja na Mwokozi mmoja; na Roho mmoja—**Roho wa Kristo**—ataleta umoja katika safu zao.” {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: Imani katika 1980:

- ”**Kuna Mungu mmoja: Baba, Mwana, na Roho Mtakatifu, umoja wa Nafsi tatu za milele.** Mungu hafi, mwenye uwezo wote, anajua yote, juu ya yote, na yuko daima. Yeye hana kikomo na zaidi ya ufahamu wa mwanadamu, bado anajulikana kupitia ufunuo Wake binafsi. Mungu, ambaye ni upendo, anastahili daima kuabudiwa, kuabudiwa, na kuhudumiwa na viumbe vyote.“ {SDA: 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.”

Hapa tunasoma kwamba Mungu huyu mmoja ana Baba, Mwana, na Roho Mtakatifu.

Biblia na Roho wa Unabii husema kinyume kabisa, yaani, kwamba jina "Mungu mmoja" daima na kwa upekee linarejelea Baba na kwamba Roho Mtakatifu ni Roho wa Yesu, si kiumbe wa tatu!

3: Wakati huo huo, mambo ya imani ya Majilio yanasema moja kwa moja kwamba Roho Mtakatifu ni Mungu:

- "Mungu Roho wa milele alikuwa akifanya kazi pamoja na Baba na Mwana katika Uumbaji, mwili, na ukombozi. Yeye ni mtu kama vile Baba na Mwana. Aliwaongoza waandishi wa Maandiko. **Alijaza maisha ya Kristo kwa nguvu**. Anawavuta na kuwatia hatiani wanadamu; na wale wanaoitikia Yeye huwafanya upya na kuwageuza kuwa mfano wa Mungu. Akitumwa na Baba na Mwana kuwa daima pamoja na watoto Wake, Yeye hueneza karama za kiroho kwa kanisa, hulitia nguvu kushuhudia Kristo, na kwa kupatana na Maandiko huliongoza katika ukweli wote.” {SDA: 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: Imani ya Kikatoliki:

- ”**Fumbo la Utatu Mtakatifu zaidi ndilo fumbo kuu la imani ya Kikristo na maisha ya Kikristo**. Mungu pekee ndiye anayeweza kutujulisha hilo kwa kujidhihirisha kuwa Baba, Mwana na Roho Mtakatifu.” {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.“

- "Na katika paji la uso wake limeandikwa jina, Siri, Babeli Mkubwa, Mama wa wazinzi na machukizo ya dunia." {Ufunuo 17:5}

Ni fundisho gani sasa liko rasmi katika kanisa la Waadventista? Bila shaka ni Katoliki! Je, Ellen White ametangaza hili? Inaonekana!

- "Nimeshtakiwa kuwaambia watu wetu, kwamba wengine hawatambui, kwamba shetani ana kifaa baada ya kifaa, na anafanya kwa njia ambazo hawakutarajia. Mashirika ya Shetani yatabuni njia za kufanya watenda-dhambi kutoka kwa watakatifu. Nawaambia sasa, nitakapolazwa, mabadiliko makubwa yatatokea. sijui ni lini nitachukuliwa; na ninatamani kuwaonya wote dhidi ya hila za ibilisi. Nataka watu wajue kwamba niliwaonya kikamilifu kabla ya kifo changu.” {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.”

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

'Manuscript 1' sio kitabu cha kurasa 100 'Manuscript Releases Vol. 1', lakini ni muswada wake tu, ambao haukupatikana mtandaoni hadi Agosti 2015, lakini tu katika vituo vya utafiti vya Ellen White, k.m. katika Chuo Kikuu cha Andrews.

- "Ole wao wachungaji wanaoharibu na kuwatawanya kondoo za malisho yangu! asema Bwana." {Yeremia 23:1}.

Je, Yesu anawaambia nini Mafarisayo wa siku hizo wanaokataa hoja zote za ukweli, bila kujali zina nguvu kiasi gani?

- “Yesu akawaambia, Kama mngekuwa vipofu, msingekuwa na dhambi; kwa hiyo dhambi yenu inakaa.” {Yohana 9:41}

Na dhambi hiyohiyo inarudiwa mara kwa mara na Mafarisayo wa leo, wasiotaka kumkubali Yesu kuwa Mwana halisi wa Mungu, ingawa imesemwa katika sehemu nyingi sana katika Biblia. Licha ya uthibitisho wenye nguvu zaidi wa ile kweli, wao hushikilia kwa ukaidi msimamo na mafundisho yao ambayo kwa kufuru yakataa dhabihu ya Yesu. Mnamo 1985, kwenye kipindi cha TV cha Baptist John Akenberg na Walter Martin (mwandishi wa kitabu "Are Adventists a Sect"), mwandishi wa habari wa kiinjili, katika mahojiano na Dk. William Johnsson (wa Mkutano Mkuu), ambaye mwenyewe alikuwa mkurugenzi wa gazeti kuu, Adventist Review, alithibitisha kwa William Johnsson historia ya kweli na imani ya kweli ya zamani ya kanisa letu. Alijua historia yetu kuliko wanatheolojia wetu, ukiangalia ushahidi wake usio na shaka.

Tulianzisha Utatu baadaye sana, baada ya kifo cha Ellen White, na kwa hakika hatukuifundisha katika miaka yake ya mwisho na kwa miaka kadhaa baadaye. Walter Martin ametoa ushahidi zaidi kwamba Ellen White alikuwa na tabia ya Arian yenye nguvu hasa wakati wa kifo chake, na kwamba kwa hiyo waliondoa manukuu yake mengi ambayo yalikuwa na nguvu hasa katika kushambulia mafundisho mapya ya Utatu. Na kauli hii inatoka kwa mtu ambaye ametutazama tu kwa upande. Akishinikizwa na ushahidi huu, **Dk. Johnson** ilimbidi akiri katika utetezi wake kwamba kama hii ilikuwa kweli, basi Ellen White "katika hatua hii" kwa bahati mbaya alikuwa nabii wa kike "wa uwongo". Miaka michache baadaye alitoa kauli iliyo kinyume. Unafikiri ni kwa nini alifanya hivyo?

- “**Baadhi ya Waadventista leo wanafikiri, kwamba imani yetu imebaki bila kubadilika kwa miaka mingi,** au wanatafuta kugeuza saa hadi wakati fulani tulipokuwa na kila kitu sawa. Lakini majaribio yote ya kurejesha "Uadventista wa kihistoria" kama huo hushindwa kwa kuzingatia mambo ya hakika ya urithi wetu. [..] **Imani za Waadventista zimebadilika kwa miaka mingi chini ya athari ya ukweli wa sasa. Kinachoshangaza zaidi** ni mafundisho kuhusu Yesu Kristo, Mwokozi na Bwana wetu. ... **ufahamu wa Utatu juu ya Mungu, ambao sasa ni sehemu ya imani zetu za kimsingi, haukushikiliwa kwa ujumla na Waadventista wa mapema**.” {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**.“

Mtazamo huo potovu unapingana na Biblia kwa kila namna na unaonyesha kiburi kama cha Mafarisayo dhidi ya Yesu kwa sababu ni rahisi kuja na mabishano mengi na yasiyo na maana kuliko kupiga magoti ili kukubali ukweli. Nabii Yeremia anafafanua tabia kama hiyo na anaonyesha kwamba watu wa Mungu wakati huo pia walikuwa wakiabudu miungu ya uwongo moja kwa moja katika hekalu lake na wote walikuwa na kiburi kuwa katika dini ya kweli, kuwa na sheria na maandiko, kwa mwongozo wa " haki" makuhani, ambao hata hivyo waliruhusu ukengeufu huu wa kuabudu sanamu. Wakati huohuo wamekuwa na vichwa vigumu kukubali ukweli.

Lakini hapa Mungu anatangaza kwamba viongozi, kama wachukuaji wa uasi, watapata adhabu ya pekee. Na haya yote, pamoja na maono ya nabii Ezekieli, ambaye kupitia tundu kwenye ukuta wa hekalu anawaona makuhani wakiabudu miungu ya kipagani, yanahusu hali ya Laodikia na kanisa la leo na yatatimizwa kihalisi kutoka barua ya kwanza hadi. ya mwisho.Hii ndiyo sababu Yesu anasema katika Ufunuo kupaka macho yaliyopofushwa, kwa sababu tumedanganywa sana na umati na theolojia ya uongo kwamba hatuwezi kufikiria kwamba jambo kama hilo linaweza kuingia katika Kanisa la kweli.

- “Je! mtaiba, na kuua, na kuzini, na kuapa kwa uongo, **na kumfukizia Baali uvumba, na kuifuata miungu mingine msiyoijua; nanyi mje msimame mbele zangu katika nyumba hii, iitwayo kwa jina langu, na kusema, Tumeokolewa ili tufanye machukizo haya yote**?” {Yeremia 7:9-10}

- “Mwasemaje, **Sisi tuna akili, na torati ya BWANA tunayo pamoja nasi**? Hakika **ameifanya bure; kalamu ya waandishi ni bure**.” {Yeremia 8:8}

- “... tangu nabii hata kuhani, kila mtu hutenda kwa uongo.” {Yeremia 8:10}

- “**Msitegemee maneno ya uongo**, mkisema, Hekalu la BWANA, hekalu la BWANA, hekalu la BWANA, ndilo hili.” {Yeremia 7:4}

- “Lakini hawakunisikiliza, wala hawakutega masikio yao, bali walifanya shingo zao kuwa ngumu, walifanya mabaya kuliko baba zao.” {Yeremia 7:26}

- “Wenye hekima wametahayarika, wamefadhaika na kunaswa; tazama, wamelikataa neno la BWANA; nao wana hekima gani ndani yao?” {Yeremia 8:9}

- “Vijana ambao hawajaimarishwa, wenye mizizi na msingi katika kweli, **WATAPOSWA** na kuvutwa na **viongozi vipofu wa vipofu**; na wasiomcha Mungu**, watu wa kudharau, wastaajabu na kuangamia, wanaodharau enzi ya Mzee wa Siku, na kumweka juu ya kiti cha enzi Mungu wa uongo,** aliye asili yao wenyewe, kiumbe kabisa kama wao wenyewe; hao watakuwa mawakili. mikononi mwa Shetani ili kupotosha imani ya wasio na tahadhari.” {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.”

- “Akawaambia hao wengine, nikiwasikia, Piteni katikati yake mjini, **mkapige;** jicho lenu lisiwaachilie, wala msiwe na huruma; lakini msimkaribie mtu ye yote ambaye juu yake iko alama; na kuanzia patakatifu pangu. **Kisha wakaanza kwa wazee waliokuwa mbele ya nyumba.”** {Ezekieli 9:5,6}

- “**Jifunze sura ya tisa** ya Ezekieli. **Maneno haya yatatimia kihalisi**.” {Ellen White: Letter 106, **1909**} “**Study the ninth chapter** of Ezekiel. **These words WILL be literally fulfilled**.”

Wengine hubisha kwamba hili halihusu wahubiri wetu, kama Ellen White anavyoweka wazi kwamba tunaungana na Shetani tunapowashtaki wahubiri wa Mungu. Lakini wakati huo huo, anaandika katika mwendelezo wa taarifa hiyo hiyo, kwamba lazima tupigane dhidi ya uasi bila kujali kiwango cha uongozi unatoka:

- "Watu hawa walikuwa wakisema daima, "Mungu yu pamoja nasi. Tunasimama kwenye nuru. Tuna ukweli.” Niliuliza watu hawa walikuwa ni akina nani, **na nikaambiwa kwamba walikuwa wahudumu na wanaume viongozi ambao walikuwa wameikataa nuru wenyewe,** na hawakuwa tayari kwamba wengine waipokee.” {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.“

- “Bwana Yesu daima atakuwa na watu **waliochaguliwa** wa kumtumikia. Watu wa Kiyahudi walipomkataa Kristo, Mkuu wa uzima, alitwaa kutoka kwao ufalme wa Mungu na kuwapa Mataifa. Mungu ataendelea kufanya kazi kwa kanuni hii kwa kila tawi la kazi Yake. **Kanisa linapothibitisha kutokuwa mwaminifu kwa neno la Bwana, hata cheo chao kiwe nini,** hata wito wao ni wa juu na mtakatifu kiasi gani, Bwana hawezi tena kufanya kazi nao. **Kisha wengine** huchaguliwa kubeba majukumu muhimu.” {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.“

- “Wazazi walikuwa wakiwatukana vikali watoto wao, na watoto wazazi wao, kaka dada zao, na dada kaka zao. Vilio vikali vya kilio vilisikika kila upande, “Ni wewe uliyenizuia nisipate ukweli ambao ungeniokoa kutoka katika saa hii ya kutisha.” Watu waliwageukia wahudumu wao kwa chuki kali na kuwashutumu, wakisema, “Hukutuonya. Ulituambia kwamba ulimwengu wote ungeongoka, ukalia, Amani, amani, kutuliza kila hofu iliyoamshwa. Hukutuambia habari za saa hii; na wale **waliotuonya nyinyi mliwatangaza kuwa ni washupavu** na watu waovu, ambao watatuharibia.” **Lakini niliona kwamba watumishi hawakuepuka ghadhabu ya Mungu. Mateso yao yalikuwa TENFOLD kuliko ya watu wao.”** {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**.”

- “Dada White alituambia sisi watatu tuliposimama pale kwenye jukwaa la bohari, kwamba dhoruba mbaya ya mateso ilikuwa inakuja kama dhoruba ya upepo ambayo ilipeperusha kila kitu kilichosimama. **Hakukuwa na Waadventista Wasabato kuonekana.** Wao, kama wanafunzi, walimwacha Kristo na kukimbia. **Wote waliokuwa wametafuta vyeo hawakuonekana tena**. Baada ya dhoruba kulikuwa na utulivu**, basi Waadventista waliinuka kama kundi kubwa** la kondoo, lakini hapakuwa na wachungaji. Wote walingoja kwa maombi ya dhati kwa ajili ya msaada na hekima, na Bwana akawajibu kwa kuwasaidia kuchagua viongozi kutoka miongoni mwao ambao hawakuwahi kutafuta vyeo hapo awali. Waliomba kwa bidii kwa ajili ya Roho Mtakatifu aliyemiminwa juu yao akiwafanya wawe tayari kabisa kwa ajili ya huduma. Kisha wakatoka ‘wazuri kama mwezi, angavu kama jua, na wa kutisha kama jeshi lenye bendera,’ ili kutoa ujumbe huu kwa ulimwengu. Nilistaajabu, na kuuliza ikiwa hilo lilihusu Loma Linda, tulipokuwa tukitazama upande huo. Dada White alijibu swali langu kwa kusema kwamba lilihusu ulimwengu mzima wa kimadhehebu. Ilinishangaza sana hivi kwamba sikuuliza maswali zaidi.” {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.“

- "Na wakati **wanaume wanasimama katika nafasi za viongozi na waalimu** wanafanya kazi chini ya **uwezo wa mawazo ya kiroho na ya kisasa, je, tutanyamaza,** kwa kuogopa kuumiza ushawishi wao, huku roho zikidanganywa?" {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?”

- “Lakini wote wanaungana katika kulimbikiza hukumu yao kali zaidi juu ya wahudumu. Wachungaji wasio waaminifu wametabiri mambo laini; wamewaongoza wasikilizaji wao kuibatilisha sheria ya Mungu (**amri ya kwanza**) na kuwatesa wale ambao wangeitakasa. Sasa, katika kukata tamaa kwao, walimu hawa wanakiri mbele ya ulimwengu kazi yao ya udanganyifu. Umati wa watu umejaa ghadhabu. “Tumepotea!” wanalia, "**na wewe ndiye sababu ya uharibifu wetu;" nao wanawageukia wachungaji wa uongo. Wale walewale waliowahi kuwastaajabisha zaidi watatamka laana za kutisha sana juu yao. Mikono ileile ambayo hapo awali iliwavika taji ya laureli itainuliwa kwa uharibifu wao**. Panga ambazo zilipaswa kuwaua watu wa Mungu sasa zimetumika kuwaangamiza adui zao.” {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.“

- “Hapa tunaona kwamba kanisa—mahali patakatifu pa Bwana—lilikuwa la **kwanza** kuhisi pigo la ghadhabu ya Mungu (Ezekieli 9:6). Watu wa kale, wale Ambao Mungu alikuwa amewapa nuru kuu na ambao walikuwa wamesimama kama walinzi wa mambo ya kiroho ya watu, walikuwa wamesaliti imani yao.” {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.“

Nuhu pia alikuwa mtu tu wakati wake, lakini sauti yake pia ilisikika kutoka mbali. Je, tunafikiri kweli kwamba hapakuwa na kanisa rasmi kabla ya Gharika? Ijapokuwa hali hiyo ilipungua sana kama ilivyo leo, hivi kwamba ni familia moja tu iliyonusurika? Je, tunafikiri kweli kwamba sisi ni bora kuliko vizazi vya zamani vilivyoanguka? Lakini hoja ni kwamba Walaodikia wanasema hivi kwa kusema, "Mimi ni tajiri na sihitaji kitu."

82: Shirika Lililobadilishwa katika Kongamano Kuu. Mamlaka ya GC na Ellen White

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



- “Kutokana na mtu kuchaguliwa kuwa rais wa kongamano haimaanishi kwamba atakuwa na mamlaka ya kuwatawala wafanyakazi wenzake. Hii ni baada ya desturi ya Roma, na haiwezi kuvumiliwa, kwa kuwa inazuia uhuru wa kidini, na mtu anaongozwa kujiweka mahali ambapo Mungu peke yake anapaswa kuwa.” {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.“

- “**Wao (GC) wanafuata mkondo wa Urumi**.” {Ellen White: TM, p. 362.2} “They (GC) are following in the track of Romanism.“

- “**Uasi umekuja katika safu zetu ulipoingia Mbinguni,** na wote wanaoungana na Shetani katika aina hii ya kazi watatenda kulingana na kanuni zile zile Shetani amefanya kazi. Si wazi, si wazi, bali kwa usiri.” {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.“

- “Kwa kufuata mwendo wa aina hii, watu wanafuata **mwendo sawa na ule wa Wakatoliki wa Roma ambao hujikita zaidi katika kila mamlaka ya kanisa,** na kumpa mamlaka ya kutenda kama Mungu, ili wale walio chini yake wawe na cheo. aweke kila mpango miguuni pake ili aweze kuagiza sheria kwa wanaume na wanawake katika kila nukta ya maisha. Katika kufuata mwendo wa aina hii, kuna hatari kwamba hakuna nafasi itakayoachwa kwa Mungu kujibu maombi ya waja wake aliowakabidhi kulingana na ahadi yake katika kuwapa hekima katika kuifuata kazi yao. Mungu hana nia ya kuwa na mtu mmoja kuagiza jinsi wafanyakazi wenzake watafanya kazi yake. Wakati namna hii ya kutenda inapoingia miongoni mwa watu wetu, kuna haja ya maandamano.” {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.“

Kulingana na EGW, mtazamo wa rais kama huyo wa GC ni kinyume na mapenzi ya Mungu moja kwa moja. Haihusiani kabisa na hoja zinazotumiwa, kama vile kuhalalisha kwamba mtu lazima atende kwa nje kwa niaba ya shirika la kanisa. Basi hilo lingekuwa la lazima katika wakati wa Ellen White, au kwa Waisraeli katika wakati wa Mfalme Sauli, wakati wao pia walidai kuwa na mtu wa kuwawakilisha kwa mataifa mengine yote. Kando na hayo, kwa hakika hakuna mamlaka ya moja kwa moja ya kufanya maamuzi katika kanisa tena na shirika la kanisa. Ili kuhifadhi hili, kanisa linaitwa katika Halmashauri Kuu kupiga kura kwa ajili ya mabadiliko yanayotarajiwa. Hata hivyo, mabadiliko haya huwa yanafanyika kwa miaka mingi hadi mawazo yetu yanapozoea. Huu ni upotoshaji mtupu na hakika huhesabiwa kama mabadiliko ya shirika. Kwa nini kuna "haraka" kama hiyo ya kubadili mafundisho ya zamani ambayo Kanisa huuliza tu baada ya kuyazoea?

Hakuna haja ya kuharakisha kubadilisha alama zetu za miongo kadhaa. Inaonyesha pia jinsi uasi wetu umeenda. Je, kuna mtu yeyote aliyeuliza ikiwa maprofesa wa Jesuit wanaruhusiwa kuwa wahadhiri wageni katika vyuo vikuu vyetu vya theolojia? Ufunuo unasema wazi kwamba wote wanaotaka uzima wa milele lazima waondoke Babeli. Na kile kinachoelezwa ni kinyume kabisa, ni kurudi Babeli na kwa Papa, "mnyama". Konferensi Kuu imejiinua juu ya Kanisa kama vile wanasiasa wanavyofanya katika ulimwengu huu, ambapo chaguzi hutumiwa tu kutupofusha na kututuliza ili tuhisi tunaweza kushawishi uamuzi. Je, Kanisa limeulizwa ikiwa linakubali kushiriki katika vyama vya kiekumene au Baraza la Makanisa Ulimwenguni? Au ni badala yake, kwa kujizoeza polepole kwa maamuzi mengi ya majaribio, polepole kujiongoza kwenye "hatua ya kuvunja," yaani, umati muhimu wa waumini ambao kisha wanakubali kubadilisha kanuni za zamani ambazo tayari zimekuwepo? Leo washiriki wetu wanawasilishwa na duru za juu kwamba baadhi ya mafungo yasiyo ya msingi yanayoambatana ni haya yaliyotangazwa ya mafungo ya Omega na mabadiliko ya shirika. Lakini mabadiliko ya kitengenezo huathiri walio wengi, wala si watu waliojitenga kidogo ambao wenyewe hukataa tengenezo.

Hoja zinawasilishwa kwa washiriki kwamba mtu anakataa kanisa la mwisho lililoanzishwa na Mungu ikiwa anashikilia maoni kwamba wengi wameanguka. Lakini kwa njia hiyo hiyo, katika Agano la Kale walio wengi wazi walianguka. Wakati wa nabii Eliya walikuwa wamebaki watu 7,000 tu katika Israeli ambao hawakuwa wamemwacha Mungu. Hii ilikuwa idadi ndogo ikilinganishwa na mamilioni ya Waisraeli wakati huo ambao hata hivyo walikuwa bado hawajapoteza hadhi yao ya kuwa watu wa Mungu. Utetezi wa leo wa uasi unatokana na hoja kwamba, kwa mujibu wa nukuu za Ellen White, Mkutano Mkuu daima umekuwa sauti ya Mungu katika mkutano na kwamba tunapozungumza kinyume na maamuzi ya GC, hatushiki amri za Mungu. . Bila shaka, nabii wa Mungu aliandika haya, lakini tunapaswa kuitii ikiwa tu uamuzi hauondoi msingi wowote wa ukweli wa Biblia:

- ”Wakati fulani, wakati kikundi kidogo cha wanaume waliokabidhiwa usimamizi mkuu wa kazi, kwa jina la Mkutano Mkuu, wamejaribu kutekeleza mipango isiyo ya busara na kuiwekea mipaka kazi ya Mungu, nimesema kwamba singeweza tena kuzingatia. sauti ya Mkutano Mkuu, ikiwakilishwa na watu hawa wachache, kama sauti ya Mungu. Lakini hii haisemi kwamba maamuzi ya Kongamano Kuu linaloundwa na mkusanyiko wa wanaume walioteuliwa kihalali, wawakilishi kutoka sehemu zote za uwanja hayapaswi kuheshimiwa. Mungu ameagiza kwamba wawakilishi wa kanisa lake kutoka sehemu zote za dunia, watakapokusanyika katika Kongamano Kuu, watakuwa na mamlaka. Kosa ambalo wengine wako katika hatari ya kufanya ni katika kutoa kwa akili na hukumu ya mtu mmoja, au ya kikundi kidogo cha watu, kipimo kamili cha mamlaka na ushawishi ambao Mungu ameweka kwa kanisa lake katika hukumu na sauti ya Mungu. Mkutano Mkuu ulikusanyika kupanga kwa ajili ya ustawi na maendeleo ya kazi Yake.” {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.”

- “Lakini wakati, katika Mkutano Mkuu, hukumu ya ndugu waliokusanyika kutoka sehemu zote za uwanja inatekelezwa, uhuru wa kibinafsi na uamuzi wa kibinafsi haupaswi kudumishwa kwa ukaidi, lakini kusalimu amri. Kamwe mfanyikazi hapaswi kufikiria kama fadhila kudumisha kwa kudumu nafasi yake ya uhuru, kinyume na uamuzi wa baraza kuu.” {Ellen White: 9T, p. 260,1909} {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.”

- "Mungu ameliweka kanisa lake kwa mamlaka na nguvu maalum ambayo hakuna mtu anayeweza kuhesabiwa haki kwa kupuuza na kudharau, kwa maana yeye afanyaye hivyo anaidharau sauti ya Mungu." {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.”

Je, tunaamini kwamba, wakati tumeanguka kutoka kwa mambo mengi ya msingi ya ukweli, maamuzi katika GC yanahakikishiwa kuwa ukweli? Kulingana na Ellen White hakika sivyo! Ikiwa, katika muktadha wa uasi wa Omega, watu wengi walikubali mafundisho ya uwongo, wengi hao hawangeipigia kura ukweli. Ndiyo maana kauli hii ya awali, kwamba tunalazimika kuheshimu maamuzi ya Baraza Kuu la Utawala, inatuhusu tu wakati walio wengi katika kanisa wanaendelea kuwa waaminifu kwa ukweli, jambo ambalo linaongoza kwenye maamuzi sahihi wakati wa kupiga kura kwenye Baraza la Wawakilishi. Marabi pia walifanya uamuzi, kama "sauti ya Mungu", kumsulubisha Yesu msalabani, wakikataa ukweli kwamba alikuwa Masihi. Kwa sababu hii, Ellen White alisema kwamba anatumai hatutalazimika kuondoka Babeli tena. "Matumaini" inamaanisha kuwa hii itatokea!

- “Lakini ijapokuwa sisi au malaika wa mbinguni atawahubiri ninyi injili yo yote isipokuwa hiyo tuliyowahubiri, na alaaniwe.” {Wagalatia 1:8}

Mtume Paulo anasema kwamba hata malaika wa mbinguni wanaweza kulaaniwa ikiwa watatangaza ujumbe tofauti na ule ambao tayari umewasilishwa na kujulikana kuwa ukweli! Lakini kwa wanatheolojia wa siku hizi, GC haina makosa, na inachukuliwa kuwa katika nafasi ya juu zaidi kuliko malaika walio karibu na Mungu! Kwa nini Ellen White aliandika kwamba GC itakuwa kama Roma? Hasa kwa sababu, kama Rumi, inadai kuwa ni sauti isiyokosea ya Mungu, kwani wanawatesa “wazushi” wote wanaotoa wito wa kurudi kwenye kweli za kale. Kitendawili kikubwa zaidi ni kwamba wapiganaji dhidi ya fundisho la Utatu wanaitwa wabebaji wa ukengeufu “mpya,” huku wakiita kwa sauti kubwa kanisa kurejea ukweli wa kale ambao ulifanyika hadi 1931!

Wengine wanabisha kwamba GC inawakilisha udhihirisho wa Agano Jipya wa sauti ya Mungu, wakilinganisha na Agano la Kale ambapo mawe kwenye kifua cha kuhani yangethibitisha uamuzi wa Mungu. Hiyo ni, bila shaka, sahihi, lakini tu wakati makuhani wa Agano la Kale na viongozi wa GC wanafanya maamuzi kufuata ukweli. Je, sauti ya makuhani wa Agano la Kale ilikuwa daima sauti ya Mungu, kwa sababu walibeba mawe hayo kwenye vifua vyao? Kwa hakika sivyo, kwa sababu tunajua kwamba anguko la Wayahudi lilikuwa kamili hata kabla ya utume wa Yesu duniani. Je, Ellen White alithibitisha kwamba GC kwa ujumla wake haikuwa sauti ya Mungu kila wakati, hata wakati ukweli ulipokataliwa?

- “Hata hivyo **tunasikia kwamba sauti ya Mkutano huo ni SAUTI ya Mungu.** Kila wakati nimesikia haya, nimefikiri kwamba ilikuwa karibu **KUFURU.** Sauti ya Mkutano inapaswa kuwa sauti ya Mungu, lakini **SIYO**…“ {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**…“

- ”Ili watu hawa (viongozi) wasimame mahali patakatifu, ili wawe kama sauti ya Mungu kwa watu, kama tulivyoamini hapo awali kuwa Mkutano Mkuu ungekuwa,—yaani. zamani.” {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.“

- "Na Mkutano Mkuu wenyewe unaharibiwa kwa hisia na kanuni zisizo sahihi." {Ellen White: TM, p. 359.1} "And the General Conference is itself becoming corrupted with wrong sentiments and principles.“

Na hata taarifa hizi za wazi zinapotoshwa tena, kwa hoja ambayo Ellen White alifanya baadaye wakati wa kuhudhuria mkutano wa GC. Lakini pia inaonyesha kinyume chake, yaani kwamba Baraza Kuu la Udanganyifuzi la Kitaifa linaweza tu kupokelewa kama sauti ya Mungu ikiwa ukweli utafikiwa juu yake, jambo ambalo kwa wazi haliko tena leo kwa sababu ya wengi walioasi na uongozi ulioasi. Hii ndiyo sababu Yesu anasema kwamba wakati Mwana wa Adamu atakapokuja tena, kutakuwa karibu hakuna waamini duniani! Kauli ya Ellen White kuhusu shirika hilo kukubali ukengeufu na kukanyaga ukweli imetimizwa kabisa. Kukanyagwa ukweli?

Kwa nini hakuna neno linalosemwa katika kanisa letu dhidi ya uasherati na uekumene, na maoni ya kiliberali yanahubiriwa kutoka kwenye mimbari, lakini wakati huo huo, taarifa inapotolewa dhidi ya fundisho la Utatu, mtu hupatikana mara moja kutetea. japo inapingana na Biblia? Wakati huo huo, viongozi kutoka kwa miduara ya GC wanazunguka ulimwenguni wakiwa wamejawa na "wasiwasi" ili "kuokoa" kanisa. Wapendwa kaka na dada, amkeni na msitazame Kongamano Kuu jinsi Wakatoliki wanavyoitazama Roma, au tutapoteza uzima wa milele kwa kudanganywa!

83: Aina na Aina ya Ukengeufu wa NLP Hypnosis katika Mahubiri ya SDA

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Katika mahubiri Prof Dr. Walter Veith anaonyesha jinsi wanafunzi wa chuo kikuu cha Andrews wanavyoenda msikitini kumwabudu Mwenyezi Mungu kwa roho ya "uvumilivu" kwa sababu tutamwamini Mungu "yule yule" na hivyo tusiwafanye Waislamu kumwamini Mungu wa Bibilia. Lakini kuna Sura (Sura - sura ya Korani) katika Koran zinazolaani na kulaani mtu yeyote ambaye anaelezea tu wazo kwamba Yesu ni Mungu, na wakati huo huo kumweka Maria anayekufa katika kiwango kisicho kawaida kama Wakatoliki. Utimilifu zaidi wa uasi wa Omega unakuja ushawishi wa falsafa kati ya idadi kubwa ya wanatheolojia na maprofesa. Wanawadharau wale wanaokubali maandiko yote katika Biblia na Roho ya Unabii kama ilivyoandikwa. Yesu anasema waziwazi “imeandikwa”! Tangu 2015 imeruhusiwa rasmi (GC) kumfukuza Ellen White kama nabii wa kike na kumtangaza kuwa mwandishi "mwenye karama".

Wakati Walter Veith alipoeleza ubatili wa nadharia ya mageuzi katika chuo kikuu cha theolojia cha Advent huko Ulaya, wanafunzi wengi waliondoka kwa maandamano kwenye ukumbi wa mihadhara! Haishangazi kwamba Roho ya Unabii inazidi kukataliwa. Kinyume chake, kulingana na Ufunuo 12:17,14,12+19:10, kizazi cha mwisho cha watu wa Mungu mara moja kabla ya kuja kwa Yesu kitamiliki roho ya unabii kama mojawapo ya sifa zao muhimu zaidi. Lakini kanuni ya ukengeufu ni kuongezeka kwake mara kwa mara na kielelezo kadiri dhamiri inavyozidi kufa. Kwa hiyo hatua inayofuata yenye mantiki ni kuiona Biblia kuwa mfano tu, ambapo sehemu za unabii pia hupoteza maana yake. Inawezekana kuainisha kifungu chochote kama "ishara" ikiwa hakiungi mkono kile mtu anataka. Na kanuni hii inazidi kuenea miongoni mwa wanatheolojia wa kawaida kwani hawawezi tena kuhalalisha uzushi wao wa kiliberali kwa Biblia.

Kukataliwa huku kunaendelea zaidi na zaidi katika mwelekeo wa kukufuru hadi hatua ya mwisho ya kuvunja inatokea, kama ilivyokuwa kwa Wayahudi ambao hatimaye walimsulubisha Yesu. Inashangaza kwamba pamoja na ushawishi kama vile LGBT au vuguvugu la kiekumene, baadhi ya maprofesa Waadventista katika vyuo vikuu "zetu" pia wanahusianisha Biblia na hata Sabato au kipindi cha uumbaji. Hata wanapozungumza bila kujizuia hakuna mtu kutoka GC anayekuja kutetea ukweli. Lakini kuhusiana na kurudi kwenye ukweli wa zamani uliopotea, wao daima wako pale mara moja ili kupambana na vitisho vya "kurudi nyuma" kwa mahubiri mepesi na kauli fupi za Ellen White zilizojaa hasira. Kwa nini idadi ya wahubiri wachanga wanaohubiri ujumbe wa malaika watatu ni ndogo sana, hasa katika jamii ya walaji ya Magharibi? Vyuo vikuu vingi sasa vinawafunza ili wasilazimike, na katika maeneo mengine hata kuwaidhinisha kwa sababu wanawashutumu kuwa wafuasi wa kimsingi wanaohubiri "chuki."

Kutokana na haya yote tunaona kwamba katika siku hizi za mwisho za historia ya dunia, kwa kusikitisha, kanisa lenye mgawanyiko mkubwa limetokea mbele ya macho yetu ambapo wengi hawana ukweli wa Biblia na hawashiki amri ya kwanza, kama vile ubaguzi wa Babeli na ukweli. ya uwanja wa kimataifa wa ubinadamu ulioanguka. Na kama vile katika historia washikaji ukweli, wakiongozwa na Mungu, wamesimama kutetea ukweli na onyo, vivyo hivyo wasemaji uwongo wamesimama kutetea maoni yao kwa nguvu. Nchini Marekani, kwa sababu ya "ziada ya wafanyakazi," wahubiri wengi wamefukuzwa kazi katika baadhi ya maeneo kwa kuhubiri kwamba Yesu yuko mlangoni na lazima tuondoke Babeli. Ishara nyingine ya ukengeufu wa wakati wa mwisho ni kuanzishwa kwa wahubiri wanawake.

Mungu alifafanua wazi nafasi ya wanawake kabla na baada ya anguko na alithibitisha hili katika Agano la Kale na Agano Jipya kwa maneno ya mfano kwamba wanawake wanapaswa kunyamaza kanisani. Askofu wa mwanamke anatakiwa kuwa mwanamume, jambo ambalo wanatheolojia wa siku hizi wanalipindisha kana kwamba ni "kipengele cha kitamaduni" cha nyakati. Manabii wanawake katika Agano la Kale na Agano Jipya hutumiwa kama "uthibitisho" kwamba wahubiri wanawake ni wa kibiblia! Lakini ni wazi kabisa kwamba Biblia inafafanua mwanamume kama kichwa katika familia na kanisa. James White alikuwa kichwa cha mkewe Ellen White kibinafsi na kanisani. Bila shaka, ni ukweli wa kibiblia kwamba wanawake wanapaswa pia kutajirisha maisha ya familia na kanisa kwa vitendo na, kwa maana hiyo, wazungumze kutoka kwenye mimbari pia.

Inapaswa kusisitizwa kwamba Ellen White na manabii wengine wote wa Biblia hawakuwahi kuwa na huduma ya kuhani "aliyetiwa mafuta", ingawa Mungu aliwapa roho ya unabii ambayo iliwapa mamlaka maalum! Ufeministi na ushoga mpya ulioenea ulimwenguni kote unaonyesha kuenea kwa uwazi zaidi na kwa haraka zaidi kwa nguvu za Shetani ulimwenguni mara moja kabla ya ujio wa Yesu kwa ukiukaji wa kanuni kuu na sheria za Mungu. Tunasoma katika Biblia kwamba Mungu hakulikataa kabisa taifa la Israeli hata wakati wa ibada ya Baali wakati wafuasi waaminifu 7,000 pekee waliobaki kati ya mamilioni kabla ya wakati huo. Hata hivyo, alitenga kwa sehemu kabila la Yuda kuwa ukoo wa Yesu kutoka kwa Israeli ili waweze kuhifadhi ukweli. Israeli walipogeuka kabisa kutoka kwa hekalu la Yerusalemu, ndipo Mungu Mwenyewe akamtuma nabii Eliya, kama anavyofanya na wahubiri wengine leo. Wakati ambapo Mungu aliwakataa rasmi Wayahudi kuwa watu wake ni pale tu viongozi wa kiroho wa Kiyahudi walipomsulubisha Mwanawe Yesu mwaka wa 31 BK na hatimaye watu wakathibitisha kumkataa Yesu kwa kumpiga mawe Stefano hadi kufa mwaka 34 BK.

Leo tunayo fundisho la Utatu, na kanisa letu lina ishara ya Vatikani yenye msalaba uliosokotwa na mistari ya wavy imegeuka digrii 90. Hii ni ishara ya uekumene wa upapa iliyopitishwa na makanisa katika mkutano na Papa Yohane Paulo II. Katika kongamano hili, mwakilishi pekee wa Baraza Kuu aliyechaguliwa kwa ndani alimletea Papa baraka ya Kanisa letu na medali ya dhahabu, kwa ahadi rasmi kwamba hatutahubiri tena ujumbe wa malaika watatu, kuwaondoa malaika watatu wenye nembo ya tarumbeta, na kukumbatia uekumene. . Vyuo Vikuu na Vyuo Vikuu karibu vichukuliwe na Wajesuiti na Freemasons bado sio mwisho wa anguko kamili, ni marufuku kamili ya kuhubiri ujumbe wa malaika watatu na kumuua Yesu kwa njia isiyo ya moja kwa moja kwa kukataa ukweli rasmi na kimataifa.

Ellen White aliandika nyuma katika siku zake kwamba mawakala wa Shetani wapo katika uongozi wetu. Wahubiri wengi vijana wa Kiadventista wanazoezwa bila ukweli kamili, na adui anawatuma maajenti wake kama mbwa-mwitu waliovaa mavazi ya kondoo, wakichanganya ukweli na uongo. Elimu leo imekuwa mbio za vyeo vya juu ili tupate kutambuliwa na kuheshimika duniani na kanisani, jambo ambalo limeingia katika vyuo vyetu vikuu na kuzidisha uasi wa Omega. Na leo wanatheolojia "wetu" wanasoma na kufanya udaktari katika vyuo vikuu vya kitheolojia vya kidunia ambavyo vinahitaji maelewano ya kitheolojia kutoka kwa vyuo vikuu vyetu ndani ya mfumo wa kutambuliwa ambao hufikiwa mara moja. Na si hivyo tu: ni faida katika vyuo vikuu vyetu hivi leo ikiwa masomo ya theolojia yatakamilika katika chuo kikuu kisicho cha waadventista!

Lakini udaktari sio lazima kabisa na unahimiza tu kiburi cha wahubiri wa leo. Haya yote, pamoja na upotevu wa imani yetu na utume wa Majilio, huleta katika kwingineko yetu falsafa kubwa na vitabu visivyohesabika, wakati kuna vitabu vichache sana vya Roho ya Unabii, ambavyo kulingana na Ufunuo ni tabia yetu, kwa sababu fedha na fedha. inamaanisha "usiruhusu zaidi." Na jambo hili hili Ellen White anatangaza kuwa mojawapo ya ishara muhimu zaidi za Uasi wa Omega kabla tu ya mwisho wa dunia! Ikiwa tunatazama historia, uaminifu kwa ukweli haujawahi kuleta kutambuliwa kwa ulimwengu, tu mateso na dhihaka. Heshima ya kilimwengu ambayo tunapewa leo yapasa kwa kweli kufungua macho yetu kuona jinsi tulivyo mbali na ukweli ambao tumepeperushwa kwa wakati huu! Lakini pia inatupa tumaini kwamba Yesu atakuwa hapa hivi karibuni.

Katika dakika hizi za mwisho za historia ya dunia, Mungu ameanza kuwainua watoto Wake kila mahali ambao wameanza kutafuta na kukubali ukweli wa kale, na kufanya idadi ya 144,000 kuwa kamili zaidi. Mgawanyiko wa wanadamu wote unakaribia mwisho polepole kama sharti la mwisho. Juzi juzi niliwahi kuja na mvuto ambaye yeye mwenyewe alikiri katika Biblia kwamba fundisho la Utatu linatoka upande mwingine. Wengine wanatambua kwamba karama ya kunena kwa lugha ni bandia ya Shetani na Kanisa la Mitume. Ni jambo la kustaajabisha kwamba hata karama ya kunena kwa lugha, hasa Marekani au Afrika, imeanza kuingia katika makanisa yetu. Tabia ya Babeli ni uekumene unaoongezeka kila mara pamoja na ibada iliyosisitizwa na ya kina sana ya Utatu, ambayo Papa anaamini kuwa ndiyo jambo muhimu zaidi la kiekumene, na muziki ulioenea kama toleo la "Kikristo" la muziki wa kishetani wa pop-rock.

Kwa njia hii, hisia za uchangamfu huchanganyika na kuzaliwa upya kwa kweli na Roho wa Mungu, ili tuweze kufurahia dhambi kwa dhamiri safi kama kwenye kilima kilichopakwa rangi, bila kusumbuliwa na hisia zisizofaa. Tunaposoma kutoka Ufunuo, ni wazi kabisa kwamba Mungu ataitema Laodikia, lakini wakati huo huo tunaona kwamba hakuna kanisa lingine baada yake. Tunajua kwamba Mungu ni Kiumbe cha utaratibu na mpangilio na hataki watu waliotawanyika kwa ghasia isipokuwa wakati wa mateso ya mwisho. Kwa kuwa Biblia pia inasema magugu yatakua pamoja na ngano hata wakati wa mavuno {Mt. 13:24-30}, tunapaswa kuomba kwamba Mungu atuonyeshe kile tunachopaswa kufanya. Katika Kongamano la Vijana la Pan-European Adventist 2013 (Novi Sad, Serbia) lililoathiriwa mchezo wa pantomime ulioonyesha waziwazi watu wakicheza kimapenzi kwa kutumia mpini kwenye baa na chini ya dari, pamoja na muziki wa upande mwingine, ingawa. Ellen White anaandika katika Testimonies kwamba Mungu anakataza kwa uwazi maonyesho yote ndani na nje ya kanisa.

Lakini hata kwa ukweli huo ulio wazi, hapa zinakuja "hoja" tena kwamba Ellen White alikuwa akimsifu mjukuu wake wakati alifanya maonyesho ya kitoto yasiyo na hatia kanisani! Kana kwamba huo ulikuwa mchezo wa kifisadi! Mtu akikaa katika ukengeufu kwa muda wa kutosha, moyo wake unakuwa mgumu kiasi kwamba anapata haki kwa kila kitu katika Biblia, ingawa ukweli uko wazi! Kongamano hili pia lilimshirikisha Jay-Z, ambaye ni mwabudu wa Shetani, na wakati wa mapumziko kulikuwa na hali ya "bure" na muziki wa dansi kama utimizo wa uhakika wa unabii huo. Waadventista wengi waliokuwa pale hawakuelewa mengi hata kidogo, kwani uwepo wa malaika wengi waovu ulifunika macho na akili.

Ellen White aliyevuviwa amesisitiza hasa kwamba hatupaswi kuhudhuria mikusanyiko kama hiyo kwani hakika tutaangukia huko kwa sababu Mungu hajatutuma huko kama Eliya alivyofanya kwa makuhani wa Baali. Pia ni hatari sana kuzungumza moja kwa moja na watu wa kiroho. Kwa mfano, kulikuwa na mhubiri mkuu ambaye, baada ya kujaribu kutoa ushahidi kuhusu kweli, akawa mwaminifu wa kiroho. Na uhakika wa kwamba kutaniko hili la Babeli lilipangwa rasmi na Laodikia haimaanishi kwamba liliidhinishwa ipasavyo na kiroho, na kama tulivyoona, ni upande wa pili tu uliosifiwa huko. Kwa hiyo, jambo bora zaidi ambalo Muadventista wa kweli anaweza kufanya ni kuondoka kwenye mkutano kama huo mara moja. Ikiwa washiriki waliitikia mapema kwa wakati, onyesho lenye mlipuko la uasi-imani haingetokea kamwe.

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Uvamizi wowote katika eneo la upande mwingine hufungua mlango moja kwa moja kwa adui, hata kutazama sinema au kusikiliza muziki wa ulimwengu huu, ikiwa ni pamoja na muziki wa popbeat unaoingia kanisani! Hivyo ndivyo mtumishi wa Shetani, Elvis Presley, alivyoleta pamoja na muziki wa injili uliopatanishwa ambao msingi wake wa muziki wa leo, hata katika muundo mwepesi wa pop. Kwa hivyo mtu anaweza pia kuelewa kwa nini kuna "makanisa ya Advent" huko USA ambapo idadi kubwa ya vijana hucheza gizani na taa za ukungu na disco wakati wa "ibada". Na hakuna hata mmoja wa uongozi hata anayesema neno dhidi yake. Ukengeufu huu unaimarishwa zaidi na kile kiitwacho “maombi” ya malezi ya kiroho, ambapo wakati huu wa “kuomba kwa Mungu” mtu “hunyamazisha” mawazo yake kwa muda wa nusu dakika hadi dakika chache ili kwamba hivyo mtu aweze “kumwona” Yesu. na kusikia sauti ya "Roho Mtakatifu." Kwa hakika, kama vile mwanzilishi wa Wajesuti, Ignatius wa Loyola, yeye mwenyewe mshirikina wa mizimu, alivyoikuza kwa ajili ya "wema" wa ubinadamu. Kwa hakika, ni onyesho la fumbo lililofichwa vizuri la Enzi Mpya ambalo hufungua kabisa milango ya akili zetu kumilikiwa na adui.

Ellen White anaandika kwamba wakati tunaondoa mawazo yetu, tunafungua ufikiaji wa moja kwa moja kwa akili zetu kwa Shetani. Kwa sababu hii, si kwa bahati kwamba dini za kipagani za Mashariki ya Mbali zinajumuisha kutafakari. Hii pia inatusaidia kujua ni sauti ya nani mtu anaisikia wakati wa "maombi" kama haya. Mtu hamsikii Roho Mtakatifu, lakini malaika walioanguka wenyewe wako nyuma yake. Utukufu mkuu wa mashambulizi hayo kwa Kanisa la Mwenyezi Mungu ni ile inayoitwa mbinu ya NLP = Neuro-Linguistic Programming. Hii imeagizwa kutoka kwa viwango vya juu vya kanisa letu. Na uhusiano halisi wa watu hawa ni tofauti kabisa na ushirika wao rasmi na taasisi za GC.

NLP pia ilitengenezwa na mwanzilishi wa Jesuits Ignatius wa Loyola na hutumiwa kudanganya watu. Wajesuti hata wanajivunia waziwazi ukweli huu. Na inaonekana ndivyo tulivyo, kwa vile sisi pia tunatumia mbinu zao au "kwa busara" kuunganisha Jesuits na Freemasons katika miundo yetu ya uongozi. Njia hii "iligunduliwa tena" rasmi katika miaka ya 1970 kama njia ya "kuwatia moyo na kuwaongoza" watu katika mwelekeo "chanya" unaotarajiwa. NLP hata imewekwa rasmi na hypnosis na imejumuishwa katika vitabu vya kiada juu yake. Kwa bahati mbaya, wanaanthroposophists wanaoabudu Lusifa walikuza hali ya "kisasa" ya hypnosis kama tawi la mesmerism na kuileta katika jamii ya leo. Ellen White anaonya kwa uwazi kwamba hypnosis ni mojawapo ya mbinu hatari zaidi za joka.

Ulimwenguni na katika kanisa la SDA, NLP inaelezewa kama tiba "nzuri na ya kupendeza" katika mazungumzo kati ya watu wawili. Inatetewa kwa kudai kwamba "sehemu" ya NLP inayotumiwa na Wasabato sio hypnotic, lakini "sahihi". Tumeyasikia haya hapo awali katika eneo lingine ambapo inasemekana kwamba Utatu wa "Advent" ni "sahihi" na "hauna uhusiano wowote" na Ukatoliki. Kulingana na mantiki, tunaweza pia kutumia uwanja "nzuri" wa umizimu ambapo roho haziombwi. Lakini umizimu ni umizimu na NLP ni NLP! Tunamtumikia Mungu au tunamtumikia Shetani. Hakuna msingi wa kati. Katika uwanja, ambao ni msingi usio rasmi wa NLP, tiba ya wanandoa hupanuliwa kwa kikundi kizima au hadhira, na yafuatayo yanaweza kuzingatiwa: mzungumzaji au mwimbaji anahutubia hadhira, akirudia kifungu mara kadhaa kwa sauti kubwa na zaidi (tayari 1-2). nyakati za kudhoofisha fahamu) na mara nyingi huwaita wasikilizaji kurudia maneno au maelezo haya pamoja naye.

Kwa mfano, anaweza kutumia vishazi kama vile "Sabato iliyobarikiwa" kwa hili. Wakati wa hotuba hii ya hypnotic, yeye kawaida husogea polepole kushoto na kulia kwa vipindi virefu na athari sawa ya hypnotic kwa pendulum, ili marudio haya na uigaji wa pendulum kuimarisha kila mmoja. Tukiangalia pande zote vizuri zaidi, tunagundua kuwa hii imekuwa njia ya kawaida, haswa katika duru za Advent huko USA. Muziki wa midundo hutumika kama zana ya ziada ya kuongeza athari za NLP. Kinachoongezwa mara kwa mara kwa hili katika mahubiri ni mabadiliko ya mara kwa mara ya sauti ya sauti na ubadilishaji wa mara kwa mara wa maneno tulivu na ya sauti kubwa, ambayo kwa njia hii hushikamana na akili zetu kama kisu.

Miduara ambayo imepora mamlaka katika kanisa inawazoeza wahubiri wachanga na wapotovu kutumia mbinu hizi kwa hoja ya kushawishi kwamba hii inafanikisha mkusanyiko wa kudumu wa hadhira ambao wanafahamu ukweli vyema zaidi. Vijana "wainjilisti" wa NLP wana kiwango bora zaidi cha mafanikio kuliko wahubiri wetu "waliopitwa na wakati“. Mbinu hii inadhoofisha nguvu zetu kwa kiasi kikubwa na kusababisha kila kitu ambacho tumesikia kikiingizwa kwenye ubongo kiotomatiki kama "ukweli" bila kichujio chochote, kama vile mbinu ya zamani ya kuficha nyuma kwa siri katika muziki. Njia kali zaidi ya NLP hutumiwa katika matamasha ya muziki, ambapo hadhira inaulizwa kurudia kifungu au jibu la swali mara kadhaa na kwa sauti kubwa na zaidi, kwa hivyo huongoza hadhira kwa mabadiliko ya kihemko ili wakubali kila kitu kilichowasilishwa kwao. Katika mahubiri na matamasha yetu, hata kama kuna ukweli ndani yake tu, je, tunapaswa kutumia njia ya upande mwingine “kuhubiri” injili kwa sauti kubwa zaidi? Aina hii ya hypnosis inafungua mlango kwa malaika walioanguka. Ni nini kinatokea kwa mahubiri ambayo pia yana mafundisho ya uwongo? Hapo nao wanakubalika bila kufikiria tena! Na ni makanisa ambayo hutumia njia kama hizo ambazo hupata ukuaji wa mlipuko ambao hutumiwa kama "uthibitisho" wa wema. Kwa njia hii, karismatiki pia inaweza kuthibitisha kwamba wanafundisha "kweli" kwa kuwa vijana wengi huja kanisani kila wakati. Lakini ikiwa sivyo, unabii wa Yesu wa siku za mwisho haungetimizwa.

84: Onyo la Mwisho kwa Watu wa Mungu - Awamu ya Mwisho ya Ukengeufu na Amri ya Kwanza

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Ellen White alisema katika kitabu hicho hicho ukweli ulio wazi usiopingika, kwamba **katika umilele wote tutakuwa pamoja tu na Mungu Baba na Mwanawe Yesu! Roho Mtakatifu hayupo kama kiumbe wa tatu katika maelezo ya umilele**, kwa sababu yeye si kiumbe wa tatu, bali ni Roho wa Baba na Mwana na uwepo wao halisi na wa ufahamu ndani yetu!

- “Na miaka ya umilele, inaposonga mbele, italeta ufunuo mwingi zaidi na wa utukufu zaidi wa **MUNGU na wa 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**.“

- “**Utukufu wa Mungu na wa Mwana-Kondoo** hufurika Mji Mtakatifu kwa nuru isiyozimika. Waliokombolewa wanatembea katika utukufu usio na jua wa siku ya milele. **"Sikuona hekalu ndani yake,** kwa maana Bwana Mungu Mwenyezi na Mwana-Kondoo ndio hekalu lake." Ufunuo 21:22. Watu wa Mungu wana bahati ya kuwa na ushirika wa wazi na **BABA na MWANA**.” {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.”

Siku hizi tunakaribia mwisho wa wakati, ambao kulingana na Ellen White pia una awamu ya mwisho ya uasi wa Omega huko Laodikia. Kwa nini awamu ya mwisho?

Katika miaka ya 1880, kikundi kidogo cha wanatheolojia walioasi walianza "mradi" wa kuanzisha fundisho la Utatu ndani ya kanisa.

Hii ndiyo sababu katika mwaka wa 1888, Ellen White aliongeza maneno “**THE PEKEE** (Kiungu) **KUWA KATIKA ULIMWENGU MZIMA (BALI YA** Mungu Baba)” kwenye kitabu “The Great Controversy”, ili kutoa changamoto kwa nukuu za uongo kuhusu **WENYE UUNGU WATATU**:

- “Kristo Neno, **Mwana wa Pekee wa Mungu**, alikuwa mmoja na Baba wa milele,--mmoja katika asili, katika tabia, na katika kusudi,--**KIUMBE PEKEE katika ULIMWENGU WOTE ambaye angeweza kuingia katika mashauri na makusudi yote. wa Mungu**.” {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**.”

Mnamo Juni 1891, Ellen White alibainisha kwa nini fundisho la Utatu si la kweli, na **akaeleza** kwamba swali la kutoelewa fumbo hili kwa maana ya asili ya Roho Mtakatifu **HAINA** uhusiano wowote na **UKWELI** kwamba Roho Mtakatifu **ROHO WA YESU**, sio Uungu wa tatu unaojitegemea, mtu wa Utatu usiokuwepo.

- “Hii inarejelea **UWEPO WOTE** wa **ROHO WA KRISTO**, aitwaye **Msaidizi**. ...Kuna mafumbo mengi ambayo **sitafuti** kuyaelewa wala kuyaeleza; ni juu sana kwangu, na ni juu sana kwenu. **Katika baadhi ya mambo haya, ukimya ni dhahabu**.” **{**Ellen White: 14MR, Juni 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**.”

Licha ya ONYO kwamba ukimya ni dhahabu, Roho wa Yesu anatangazwa kuwa Mungu wa tatu ambaye hayupo. Viongozi wa uasi-imani walituma EGW huko Australia mnamo Septemba 1891 kwa sababu ya kupigania ukweli katika 1891.

Hilo lilifanyika kinyume na mapenzi ya Mungu na mapenzi yake, ili waweze kuongezea kwa amani kitabu "Maisha ya Yesu Kristo" na uwongo kuhusu.

Roho Mtakatifu, na kutambulisha Utatu. Toleo jipya lilichapishwa mnamo 1898 chini ya jina la "Desire of Ages".

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- "**Sijaonyesha**, nadhani, kazi nzima iliyonipeleka hapa **Australia. Labda huwezi kuelewa jambo hilo kikamilifu. Bwana hakuwa katika kuondoka kwetu Amerika.** Hakufichua kwamba yalikuwa mapenzi yake kwamba niondoke Battle Creek. **Bwana hakupanga hili,** lakini aliwaacha nyote msogee **kufuata mawazo yenu wenyewe.** Bwana angalikuwa na W. C. White, mama yake, na wafanyakazi wake kubaki Amerika, tulihitajika katika kiini cha kazi, na kama mtazamo wako wa kiroho ungetambua hali ya kweli, haungekubali kamwe mienendo iliyofanywa. Lakini Bwana alisoma mioyo ya wote. **Kulikuwa na nia kuu sana ya kututaka kuondoka hata Bwana akaruhusu jambo hili litendeke. Wale waliochoshwa na shuhuda zilizotolewa waliachwa bila watu waliozitoa.** Kujitenga kwetu na Battle Creek kulikuwa kuwaacha wanadamu wawe na mapenzi na njia yao wenyewe, ambayo walifikiri kuwa bora kuliko njia ya Bwana." {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."

Kufikia wakati Ellen White aliporudi Marekani mwaka wa 1900, kuenea kwa fundisho la uasi-imani tayari kulikuwa kumeimarika na kusikozuilika.

- "**Jambo hili lilimchukiza sana Bwana. WANAFUNZI walikuwa wakielimika katika MAFUNDISHO YA UONGO yaliyomo katika jambo lililoletwa. Na magazeti ya REVIEW na HERALD yalikuwa yakituma mafundisho haya ya UONGO kwa ulimwengu**." {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."

Ifuatayo ni taarifa kutoka kwa mmoja wa waanzilishi muhimu zaidi wa Waadventista, J. N. Andrews (baada ya jina lake ni chuo kikuu kikubwa zaidi cha Waadventista Andrews huko USA kilichoitwa). Kupitia hilo tunaweza kutambua kwamba imani ya awali ya Waadventista ilikataa aina yoyote ya Utatu, si tu ile ya Kikatoliki:

- "**Fundisho la UTATU** ambalo **lilianzishwa** katika kanisa na baraza la **Nice,** A. D**. 325. FUNDISHO HILI LINAHARIBU UTU WA MUNGU, na MWANA wake YESU Kristo Bwana wetu**. Hatua hizo mbaya, ambazo kwazo ililazimishwa kwa kanisa ambazo zinaonekana kwenye kurasa za historia ya kikanisa zinaweza kumfanya **kila mwamini katika fundisho hilo KUSHUKA**." {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**."

Hata baada ya 1900, Ellen White alithibitisha ukweli wa **KALE** kutoka kwa nukuu hapo juu, na alionya kanisa:

- "**MUONGO** ni yule anayewasilisha nadharia na mafundisho ya uongo. **Anayeukana UTU WA MUNGU** na wa **Mwanawe YESU Kristo anamkana Mungu na Kristo**. "Ikiwa hayo mliyoyasikia tangu **MWANZO** yakikaa ndani yenu, nanyi mtakaa ndani ya Mwana na ndani ya Baba." Ukiendelea kuamini na kutii kweli **ULIZOKUBALI KWA KWANZA** kuhusu utu wa Baba na Mwana, utaunganishwa pamoja nao katika upendo. Utaonekana ule muungano ambao Kristo aliuombea muda mfupi kabla ya kujaribiwa kwake na kusulubishwa." {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."

- "Katika kitabu "Living Temple" imewasilishwa **MWANZO** ya uzushi mbaya sana. MWISHO itafuata, na itapokelewa na wale ambao hawako tayari kutii onyo ambalo Mungu ametoa." {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."

- "Niliwahakikishia **kwamba ujumbe anaobeba leo ni uleule ambao ametoa katika miaka sitini** ya huduma yake ya hadharani." {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.."

- "Hekalu Hai" lina **MWANZO YA nadharia HIZI**. Nilijua kuwa **MWISHO itafuata baada ya muda kidogo;** na nikatetemeka kwa ajili ya watu wetu. Maandiko yaliyotumika kuthibitisha fundisho lililowekwa hapo, yametumiwa vibaya." {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."

- "**Sasa tunayo alfa ya hatari hii mbele yetu. Mwisho itakuwa ya asili ya kushangaza zaidi**." {Ellen White: Testimonies, Series B, No. 2, p. 16, July 24, **1904**} "We have NOW before us the alpha of this danger. The omega will be of a most startling nature."

Uasi wa Mwanzo ulihusiana na **madai ya Dk. Kellogg kwamba Roho Mtakatifu ni Mungu**, na sio tu uwepo wa Mungu kila mahali na mafundisho ya pantheistic, kama tunavyoambiwa leo.

- "Yeye (Dk. Kellog) aliniambia kwamba **SASA anaamini katika Mungu Baba, Mungu Mwana, na Mungu Roho Mtakatifu (Utatu); na MAONI YAKE yalikuwa kwamba ilikuwa ni Mungu Roho Mtakatifu,** na si Mungu Baba, aliyejaza nafasi yote, na kila kiumbe hai." {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."

Fundisho la UTATU ni UKIUKAJI wa moja kwa moja wa AMRI YA KWANZA! Ellen White alitangaza katika 1915 kwamba uasi wa Omega ungefuata mara baada ya kifo chake!

- "Nimepewa jukumu la kuwaambia watu wetu, kwamba wengine hawatambui, kwamba shetani ana kifaa baada ya kifaa, na anafanya kwa njia ambazo hawakutarajia. Mashirika ya Shetani yatabuni njia za kufanya watenda-dhambi kutoka kwa watakatifu. Nawaambia sasa, **NITAPIMIZWA, MABADILIKO MAKUBWA** yatatokea. sijui ni lini nitachukuliwa; na ninatamani kuwaonya wote dhidi ya hila za ibilisi. Nataka watu wajue kwamba **NILIWAONYA** kikamilifu kabla ya kifo changu." {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**."

Kukataa rasmi kweli (kwa taratibu) kulianzaje?

Leo, maneno ya 1913 kutoka kwa mmoja wa wabeba uasi-imani, Francis M. Wilcox, yamenukuliwa kote ulimwenguni kama "uthibitisho" kwamba Utatu "wa kweli" umekuwa sehemu ya dini yetu. Kwa upande mwingine, haikunukuliwa "kwa bahati mbaya" kwamba katika Yearbook ya 1914, Kanisa la Waadventista lilikataa kabisa jambo hili na kuchapisha orodha ya mafundisho yetu.

Kipengele cha 1 na 2 cha imani rasmi za kanisa zilikuwa sawa katika 1872 na 1914. Mnamo 1872, hakukuwa na alama hata moja ya imani katika Utatu katika maneno ya imani zetu! Mnamo 1919, kati ya wanatheolojia wakuu katika GC, jaribio la kwanza lilifanywa kuelekea kuanzishwa rasmi kwa Utatu. Hii iliongozwa na wazee Prescott, Lacey, na Daniells.

Jaribio hilo lilikataliwa kwa uthabiti na wanatheolojia wengi wa kanisa letu wa wakati huo! Mafanikio hayo yalikuja katika 1931 ingawa mapainia wengi walikuwa tayari wamefariki dunia.

Hapo ndipo fundisho la Utatu lilipitishwa kwa heshima na nusu rasmi. Mhusika mkuu wa kuanzishwa kwa Utatu alikuwa Francis M. Wilcox, akiungwa mkono na Rais wa GC, Charles H. Watson, na Dr. Froom nyuma. Wakati huo, Dk. Froom alikuwa sehemu ya timu ya msingi yenye jukumu la kuandaa imani 22 za kanisa.

Katika kitabu chake "Movement of Destiny," imeelezwa kwamba hadi wakati huo hakukuwa na chochote katika maandiko juu ya mada ya Utatu:

- “Hatua iliyofuata ya kimantiki na isiyoepukika katika utekelezaji wa imani zetu za msingi zilizounganishwa, ilihusisha kusahihishwa kwa kazi fulani **ZA KIWANGO**, ili **kuondoa** kauli zilizofundisha, na hivyo kuendeleza maoni potovu **juu ya Uungu**.” {Dr. LeRoy 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**.”

- “**Mwaka wa 1930 uliashiria hatua nyingine muhimu** katika uundaji wa imani ya Waadventista. Kama wamisionari katika maeneo mapya ya Afrika waliombwa mara kwa mara na mashirika ya serikali uwakilishi rasmi wa imani yao, uongozi wa kitengo cha Kiafrika uliomba mpya toleo la kanuni za msingi katika kitabu cha mwaka cha ushirika. Chini ya kupita kamili kamati ya Konferensi Kuu, rasimu ya 22 "Imani za Msingi", ambayo ilikuwa iliyoandaliwa na mhariri mkuu wa wakati huo **Francis M. Wilcox** pamoja na wengine watatu wanatheolojia, akiwemo rais wa mkutano mkuu **Charles H. Watson**, waliingia Kitabu cha mwaka cha 1931. Kulingana na mwanahistoria wa Kiadventista Dr. LeRoy E. Froom walitaka ili kuepuka upinzani (wa duru za wanajadi kutoka kwa uongozi wa jamii) kupitia kitendo hiki cha mshangao. Toleo jipya, ambalo kwa hakika halikuwa lenyewe kama dhabiti imani iliyotungwa, ina kwa **MARA YA KWANZA kujitolea kwa wazi kwa FUNDISHO LA MIUNGU MITATU** na ni inayojulikana na Christocentrism kubwa. Ushawishi wa miongo mingi wa Uriah Smith na wafuasi wake walishindwa hivyo. Katika mwaka wa **1932, “kanuni hizo za imani**” **zilitiwa ndani kitabu kipya kuhusu imani zetu.** Walifikia uzito mkubwa zaidi kwa sababu zikawa kanuni za ubatizo.”{**ADVENTECHO German SDA**, April 1998, Seite 11+12} “The **year 1930 marked another milestone** in the formation of the Adventist creed. As missionaries in new territories of Africa were repeatedly asked by government agencies for an official representation of their faith, the African division leadership requested a new edition of the basic principles in the yearbook of the fellowship. Under bypassing the full committee of the General Conference, a draft of 22 "Fundamental Beliefs", which was prepared by the then editor-in-chief **Francis M. Wilcox** together with three other theologians, including general conference president **Charles H. Watson**, entered the **yearbook of 1931**. According to the Adventist historian Dr. LeRoy E. Froom **they wanted to avoid the resistance (of traditionalist circles from the community leadership)** trough this surprise action. The new version, which implicitly was not itself as a firmly formulated creed, contains for the **FIRST TIME a clear commitment to TRINITY** and is characterised by a great Christocentrism. The decades-long influence of Uriah Smith and his followers was thus overcome. In **1932, were those** “**principles of faith**” included in the **newly created book about our believes**. They reached even greater weight because they became the rule for baptism.”

- "Naomba hapa kukiri waziwazi kibinafsi. Wakati nyuma kati ya 1926 na 1928 niliombwa na viongozi wetu kutoa mfululizo wa **tafiti juu ya "Roho Mtakatifu"** ..... kufunika Taasisi ya Umoja wa Amerika ya Kaskazini ya Huduma ya 1928, niligundua kwamba kando na miongozo isiyokadirika inayopatikana katika Roho. wa Unabii, **hakukuwa na chochote katika fasihi yetu kilichotoa** ufafanuzi mzuri wa Kibiblia katika uwanja huu mkubwa wa masomo. **Hakukuwa na vitabu vya awali vya kutafuta njia kuhusu swali hilo katika fasihi zetu**.” {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**.“

- "**WENGI** wa mapainia **Waadventista hawakuweza kuwa washiriki wa Kanisa la** Waadventista leo, angalau kabla ya kukubaliana na maoni 28 ya Kanisa. **Wangeweza k.**m. pointi **iliyokataliwa jamo la pili ambalo** ni **‚Utatu'**" {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'** "

William Clarence White, mwana wa Ellen White, alitoa taarifa ya kusikitisha katika 1935:

- "**Maneno na mabishano ya baadhi ya wahudumu wetu katika jitihada zao za kuthibitisha kwamba Roho Mtakatifu alikuwa mtu binafsi kama vile Mungu, Baba, na Kristo, Mwana wa milele, yamenitatanisha na nyakati fulani yamenihuzunisha**." {Letter from (son od 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."

- "**Nilionyeshwa kwamba Bwana angemwongoza (William C. White), na kwamba hataongozwa mbali**." {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."

Ikiwa wanatheolojia wa siku hizi KWA KWELI wangejua data **ZOTE,** na **ushahidi** wa uwongo wote, wangechukua msimamo tofauti. Hasa, kwa sababu katika Biblia yenyewe hakuna neno 'Utatu', wala mstari mmoja unaomzungumzia MUNGU Roho Mtakatifu. Wote tunaona 'Roho wa **MUNGU**'! Ikiwa Biblia pia inazungumza kuhusu roho ya mwanadamu, je, roho yetu pia ni kiumbe kinachojitegemea?

- "Nami nitamwomba Baba, naye atawapa **Msaidizi mwingine** (Roho wa Yesu), ili akae nanyi hata milele; Hata Roho wa kweli; Ambaye ulimwengu hauwezi kumpokea, kwa sababu haumwoni wala haumtambui; **kwa maana anakaa kwenu, naye atakuwa ndani yenu. sitawaacha ninyi yatima**, nitakuja kwenu." {Yohana 14:16-18}

- "Na kwa kuwa ninyi mmekuwa wana, Mungu alimtuma Roho wa Mwanawe mioyoni mwenu, aliaye, Aba, yaani, Baba." {Wagalatia 4:6}

- "Walipita Frugia na Galatia kwa sababu **Roho Mtakatifu** aliwazuia wasihubiri neno katika Asia. Walipofika Misia walitaka kwenda Bithinia, lakini **Roho wa Yesu** hakuwaruhusu." {Mdo. 16,6.7} Biblia ya Kikroeshia au Biblia ya Kijerumani: Elberfelder 1905, Schlachter 1951, Hoffnung für alle, Interlinearübersetzung

- "Tunamtaka **Roho Mtakatifu, ambaye ni Yesu Kristo**." {Ellen White: Barua ya 66 Aprili 10, 1894 par. 18} "We want **the Holy Spirit, which is Jesus Christ**."

Mapema kama 1893, Ellen White alionya kanisa kwamba hakuna hata mmoja kati ya Waadventista ishirini ambaye angeokolewa ikiwa watakufa wakati huo:

- "Ni neno gumu ninaloliambia kanisa, kwamba **hakuna hata mmoja kati ya ishirini** ambao majina yao yameandikwa katika vitabu vya kanisa ametayarishwa kufunga historia yao ya kidunia, na bila shaka atakuwa bila Mungu na bila tumaini katika ulimwengu. mwenye dhambi wa kawaida." {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."

Je, kanisa la leo lina ushirika wa ndani zaidi na Mungu kuliko lilivyokuwa hapo zamani? Kwa nini basi moja kwa moja tunachukua maoni ya wengi wa leo kama ukweli usio na shaka? Asilimia 99.9 ya nukuu kutoka kwa Ellen White hadi kifo chake mnamo 1915 ni digrii 180 kinyume na zile zilizonukuliwa katika kutetea Utatu. Neno la Mungu hakika halijipinga lenyewe! Mifano ya uwongo:

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Asili: Utetezi wa **PEKEE** dhidi ya dhambi ni **YESU** (sawa na manukuu mengine kutoka kwa Ellen White):

- “Hali yetu kupitia dhambi imekuwa kabla ya asili, na nguvu inayoturudisha lazima iwe isiyo ya kawaida, vinginevyo haina thamani. Kuna **nguvu MOJA tu** inayoweza **kuvunja mshiko wa UOVU** kutoka mioyoni mwa watu, **NGUVU YA MUNGU katika YESU KRISTO**." {Ellen White: 8T, p. 291 **1904**} “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**.”

- “**KRISTO** ndiye chanzo cha kila msukumo sahihi. **Ni yeye pekee anayeweza kuamsha katika moyo wa asili uadui dhidi ya DHAMBI. Yeye ndiye chanzo cha nguvu zetu ikiwa tunataka kuokolewa.** Hakuna nafsi inayoweza kutubu bila neema ya Kristo. Mwenye dhambi anaweza kuomba ili ajue jinsi ya kutubu. Mungu humfunua Kristo kwa mwenye dhambi, na anapoona usafi wa Mwana wa Mungu, yeye hajui tabia ya dhambi. **Kwa imani katika kazi na uwezo wa Kristo, uadui dhidi ya dhambi na Shetani unaumbwa moyoni mwake**.” {Ellen White: RH, 1. Aprili 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**.”

- "**KINGA YA PEKEE** juu ya **UOVU** ni kukaa kwa **KRISTO ndani ya moyo** kwa njia ya imani katika haki yake." {Ellen White: DA, p. 324} “**THE ONLY** DEFENSE against **EVIL** is the indwelling of **CHRIST in the heart** through faith in His righteousness.”

Udanganyifu: Kinga ya PEKEE dhidi ya dhambi ni ROHO MTAKATIFU:

- “**DHAMBI ingeweza kupingwa na kushinda TU kupitia wakala mkuu wa nafsi ya TATU ya Uungu**, ambaye angekuja bila nguvu iliyorekebishwa, bali katika utimilifu wa nguvu za Kiungu.” {Ellen White: RH, May 19, **1904** par. 3} “**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.“

- "Mkuu wa NGUVU ya **UOVU** ANAWEZA KUZUIWA **TU** na **NGUVU za Mungu katika nafsi ya TATU ya Uungu, ROHO MTAKATIFU**.“ {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**.”

Ijapokuwa katika Biblia yenyewe hatuoni chochote kuhusu Utatu au Mungu wa Utatu, kinyume chake, mataifa mengi ya kipagani husherehekea ule unaoitwa utatu wa "Kiungu". Warumi walisali kwa Jupiter, Juno, na Minerva; Wamisri waliomba kwa Amun Re na Pta; Wahindu hadi Brahma, Vishnu na Shiva; Wagiriki hadi Zeus, Poseidon na Adonis, n.k Kanisa Katoliki lilipoanzishwa baada ya enzi ya mitume, sio tu kwamba kalenda ya Jumapili ilikubaliwa, bali pia dhana ya kipagani ya Utatu. Aina hii ya imani, iliyojengwa juu ya falsafa ya Kigiriki, iliundwa kikamilifu na hatimaye katika Constantinople (325 AD) mwaka 381 AD.

Utatu ndio nguzo ya msingi ya imani ya Kikatoliki, na Kanisa Katoliki lenyewe linatoa ufafanuzi ufuatao:

- “**Fumbo la UTATU Mtakatifu** Zaidi ni fumbo **KUU la imani** na maisha ya Kikristo. Ni siri ya Mungu ndani yake. Kwa hiyo ni **CHANZO cha SIRI nyingine ZOTE za imani**, nuru inayowaangazia. Ndilo fundisho la msingi na la muhimu sana katika "uongozi wa kweli za imani." {**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.“

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Jambo la kuhuzunisha zaidi ni kwamba, ingawa Wakatoliki huandika waziwazi kwamba mafundisho yanayoletwa nao hayana msingi wowote katika Biblia, wale ambao Mungu aliwainua kutangaza ujumbe wa malaika watatu hutetea kwa nguvu upotovu huohuo:

- “Lakini makanisa ya Kiprotestanti yenyewe yamekubali mafundisho kama vile Utatu ambayo hakuna mamlaka kamili kama hiyo katika Injili.” {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.”

Waadventista wengi wanaamini kwamba wengi hawawezi kukosea, **au kufikiri kwamba suala hilo si muhimu sana,** na kwamba kutaja mada hii kwa wengine husababisha tu migogoro. Lakini kama nabii Eliya na waamini 7,000 wangekuwa na mtazamo huu, wangeomba moja kwa moja kwa Baali, na wangeanguka katika uasi! **UTATU** unaikanyaga **AMRI YA KWANZA** moja kwa moja kwa sababu inafundisha imani katika “Mungu” wa ziada wa uongo Roho Mtakatifu. Na amri ya kwanza inazungumza waziwazi kwamba tunahitaji kumwamini Mungu wa kweli pekee! WAJIBU wetu mbele za Mungu ni kufunua ukweli wote kwa mioyo iliyo nyofu, na kuwaruhusu kufanya uamuzi wao kabla ya mwisho wa wakati wa rehema kuja.

- “Tena, mwenye haki atakapoghairi, na kuiacha haki yake, na kutenda uovu, nami nikaweka kikwazo mbele yake, atakufa; **aliyoyatenda hayatakumbukwa; lakini damu ya**ke nitaitaka mkononi mwako. Lakini ukimwonya mwenye **haki, kwamba mwenye haki asitende dhambi, wala yeye hatendi dhambi**, hakika ataishi kwa sababu ameonywa; nawe umejiokoa nafsi yako.” {Ezekieli 3:20,21}

Mwishoni mwa wakati wa rehema, wote waliookolewa watashika amri 10 kwa kina kamili!

- “**Akisema kwa sauti kuu, Mcheni Mungu, na kumtukuza; kwa maana saa ya hukumu yake imekuja, na MWABUDUYE yeye aliyezifanya mbingu na nchi na bahari na chemchemi za maji**.” {Ufunuo 14:7)

- “Wale wanaomwamini Kristo na **kutii amri zake hawako** chini ya utumwa wa sheria ya Mungu; kwa wale waaminio na kutii, **sheria yake si sheria ya utumwa, bali ya uhuru**. Kila amwaminiye Kristo, kila mtu anayetegemea uwezo wa kutunza Mwokozi aliyefufuka ambaye amepata adhabu iliyotamkwa juu ya mkosaji, kila anayepinga majaribu na katikati ya uovu anaiga mfano uliotolewa katika maisha ya Kristo. kwa imani katika dhabihu ya upatanisho ya Kristo atakuwa mshiriki wa asili ya Uungu, akiwa ameepuka uharibifu, yaani, katika ulimwengu kwa njia ya tamaa. **Kila mtu ambaye kwa imani hutii amri za Mungu, atafikia hali ya KUTOKUA DHAMBI ambayo Adamu aliishi kabla ya kosa lake**.“ {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: Zamani na zijazo za ulimwengu mzima + udikteta na dini ya ulimwengu + chanjo ya lazima = ujio wa Yesu unaokaribia

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Maswali mengi yanazuka leo kwa nini kuna uovu mwingi na migogoro isiyohesabika duniani, na kwa nini watu wema wanateseka ikiwa Mwenyezi Mungu ni mwenye rehema na ikiwa anatupenda kweli. Ukweli ni huu: **MUNGU ni UPENDO. Mungu na Yesu wanatupenda bila mipaka!**



Jibu bora kwa swali hili ni maelezo ya historia ya mgogoro kati ya wema na uovu. Mungu wetu ni Muweza wa yote asiye na mwanzo wala mwisho. Akiwa na Mwanawe, Yesu, aliumba sayari na kuzijaza wakazi wenye furaha na wasioweza kufa {Ayubu 1:6}, ambao wote wanaishi bila dhambi na wana asili kamilifu ambayo Adamu na Hawa walikuwa nayo kabla ya anguko, wakiwa zaidi ya mara mbili ya mrefu {Mwanzo 6,1-4} kama wanadamu wa leo walivyo. Pamoja na Yesu, Mungu pia aliumba viumbe wa juu zaidi, malaika. Hawa ni wajumbe watendaji wa utawala mkamilifu wa Mungu. Kama walinzi wa heshima wanaishi pamoja na Mungu na Yesu katika Yerusalemu ya mbinguni {Ufunuo 11:19} ambayo Ufunuo wa Biblia unaeleza kuwa na umbo la mchemraba wenye pande zenye urefu wa maili elfu chache.

Wawakilishi wa sayari zote mara kwa mara hutembelea mji mkuu wa ulimwengu ili kubadilishana uzoefu na kumtukuza Mungu na Yesu. Lusifa mwenyewe aliletwa kuwa kiumbe mkamilifu zaidi aliyeumbwa wa ulimwengu mzima, na alipewa jukumu la kuwa waziri mkuu wa mbinguni, moja kwa moja chini ya Mungu Baba na Mwanawe Yesu. Alikuwa mtunzi mkuu wa muziki katika Ulimwengu na kiongozi wa kwaya ya mbinguni ya malaika, na alikuwa na heshima kubwa mbele ya malaika na wakazi wa sayari nyingine. Ingawa haikuelezeka, nafasi hii ya juu haikutosha kwake. Aliona wivu kwamba Mungu na Yesu walishauriana bila yeye. Alitamani kuchukua nafasi ya Yesu na kujionyesha kuwa “Mungu” {Isaya 14:12-14}, ingawa ni Baba na Yesu pekee ambao katika Ulimwengu wote wana tabia hii ya Uungu.” Mungu mjuzi na muweza wote alionya na kuonya. Lusifa na kumuahidi msamaha kama angeacha ukengeufu wake.

Kwa nia inayodaiwa kusaidia utawala wa Mungu, Lusifa alianza kupindisha maneno ya Mwenyezi na kumtambulisha kama “Dikteta” Ambaye angeweka sheria yake ya milele. Lusifa alijifanya kwamba alitaka tu kuwawezesha malaika wengine kuwa na mfumo mkamilifu wa utawala wa Mungu “huru na wenye furaha,” na kwamba “hangetenda” dhidi ya Mungu. Akitumia uwongo kama silaha yake, Shetani aliweza kudanganya theluthi moja ya malaika wakati Mungu alibeba tu ukweli ambao adui aliupotosha. Udanganyifu wake ulifunikwa na vazi la "huruma" kwa malaika wengine, ambao waliongozwa kwenye uasi na werevu wa Shetani. Kwa kufanya hivyo, Lusifa alishambulia sheria ya Mungu, ambayo ni muhimu ili kutulinda kutokana na dhambi na machafuko.

Hebu fikiria samaki anayeacha "utumwa" wa maji. Hii ingeharibu samaki yenyewe, na isingeiletea uhuru. Shetani na malaika walioanguka waliondolewa mbinguni kwa sababu ya uasi huo, na tangu wakati huo Mungu aliweka mti wa ujuzi wa mema na mabaya kwenye kila sayari, ili kuwakilisha uhuru wa kuchagua. Mti huu ulikuwa sanduku la kura la mfano kwa wakazi wa sayari zote. Kutoka kwa ulimwengu wote mzima, Shetani angeweza kuwadanganya Adamu na Hawa tu, na kwa hivyo wakaaji wote wa Dunia. Ingawa Adamu na Hawa walijuta kufanya uamuzi huu, tayari walikuwa wamechelewa. Ulimwengu wote ulikuwa ukiangalia kwa makini kile kilichokuwa kikitokea lakini bado haikuwa wazi kwao kwa nini mfano wa Lusifa ulikuwa mbaya. Mungu Baba na Mwana Yesu waliamua kujitoa mhanga ili watoto wao Duniani bado waweze kuokolewa kupitia chaguo sahihi.

Dhambi inapingana na kanuni zote za Mungu na ni virusi katika Ulimwengu mzima, kwa hiyo haiwezekani kumwokoa mwenye dhambi bila kulipa gharama kamili ya dhambi zake. Ikiwa hii haikuhitajika, Lusifa angemshtaki Mungu, mbele ya Ulimwengu wote, kuwa hana haki. Angemshtaki Mungu kwa kuhukumu watu wenye dhambi na malaika walioanguka kulingana na kigezo tofauti ambacho kilitumiwa kwake, kwa sababu adhabu yake ni kifo. Hakuna maisha baada ya kifo, lakini mafundisho haya yalitoka kwa adui ili kuondoa hofu ya kifo cha milele kutoka kwa watu na kuwafanya waache mapambano yao wenyewe dhidi ya dhambi zao. Ni Mungu pekee ndiye angeweza kulipa gharama ya dhambi zetu {Waebrania 9:22} ili wokovu wetu wa milele upate kuhesabiwa haki mbele ya Ulimwengu wote. Mungu na Kristo waliamua kwa pamoja kwamba Yesu, kama Muumba wetu, angekufa mwenyewe msalabani na kuchukua adhabu yetu juu Yake.

Kwa kuwa kulingana na sheria ya Mungu ni lazima mtu apoteze uhai wake mara tu baada ya kuzivunja zile amri 10, mara moja Mungu alitoa dhabihu ya mwana-kondoo, na dhabihu hii ilikuwa ni kielelezo cha dhabihu ya kweli ya Kristo. Kwa kufanya hivyo, Mungu aliwaondoa Adamu na Hawa kutoka katika kifo cha papo hapo. Muda mfupi baadaye ikawa kwamba Kaini, mwana wa Adamu na Hawa, alimuua ndugu yake Habili kwa wivu, kwa sababu Habili alikuwa na ushirika wa kina na Mungu na Yesu, na alibarikiwa nao. Kwa mara ya kwanza, Ulimwengu mzima uliweza kuona ni wapi uhuru huu unaodaiwa ulikuwa unaelekea. Kufikia wakati huo, hakujawa na mauaji au uwongo katika ulimwengu. Mungu angeweza kuharibu dunia pamoja na Lusifa na malaika walioanguka, kwa sababu uasi huu ulikuwa umesababisha uovu tu. Lakini kama Mungu angewaadhibu wenye dhambi wote wakati huo, hangeweza kuwaokoa wale waliotubu, kwa sababu Yesu bado hajafa msalabani ili kulipia dhambi zao. Hadi kusulubishwa kwa Yesu, Lusifa alikuwa na haki ya kuonekana kama mwakilishi wa "sayari iliyokaliwa". Hata alionyesha kuuawa kwa Abeli kama matokeo ya "udikteta" wa Mungu na kwamba angeweka utawala "wa haki" katika ulimwengu ikiwa kila mtu angemchagua kama kiongozi wao.

Lakini ingawa Shetani alijaribu kuwajaribu viumbe kutoka kwenye sayari nyingine, hakuna mtu, isipokuwa Adamu na Hawa, walipojaribiwa kutenda dhambi, alikutana naye. Mti ulikuwa mahali pekee ambapo angeweza kuhutubia wakazi wa sayari. Kwa njia hiyo wakaaji hawangetishwa daima na majaribu yake. Ilimbidi Mungu afanye mazingira yawepo duniani ili Yesu aje na kufa msalabani. Lakini mwanzoni mwa ukengeufu duniani, Shetani aliwaweka watu wengi chini ya mamlaka yake na katika dhambi nzito ili kujaribu kuifanya dhabihu ya Yesu isiwezekane msalabani. Mungu pia alikuwa na warithi wake duniani kabla ya gharika. Lakini walishambuliwa mara kwa mara kutoka upande mwingine na mwishowe wote walidanganywa kabisa, hivyo kwamba ni Nuhu tu na familia yake waliobaki upande wa Mungu. Kwa hiyo, katika ulimwengu wa kabla ya gharika, utayarishaji wa dhabihu ya Yesu hauwezekani kwa sababu ulimwengu wa wakati huo ulikuwa umeharibika sana hivi kwamba hakungekuwa na familia yenye nia ya kiadili iliyobaki ambayo Yesu angeweza kuzaliwa katika asili ya kibinadamu ili aweze kihalisi na kikamilifu. kufa kwa ajili yetu. Ilibidi Mungu alete gharika ili mpango wake wa wokovu kwa wote waliomchagua uweze kutimia kweli katika siku zijazo. Ulimwengu kabla ya Gharika ulikuwa na ustaarabu uliostawi zaidi na wa hali ya juu zaidi kuliko ilivyo leo, na pia walifanya mahuluti ya wanadamu na wanyama, ambayo pia yanatokea numa ya pazia leo.

Kati ya makadirio ya watu bilioni mbili kabla ya gharika, Mungu aliweza tu kuokoa watu 8 ambao walikuwa wamefanya maamuzi kwa ajili Yake na wema, licha ya jitihada za Nuhu kuwaonya watu wengine. Wakati Nuhu alihubiri kwa miaka 120 kuhusu gharika inayokuja, alidhihakiwa. Wanasayansi na wanatheolojia wa wakati huo walibishana walionyesha kwa ushahidi wenye nguvu kwamba mafuriko hayawezekani. Matokeo yake, mwito wa kukimbilia ulikataliwa na kila mtu kuzama kwenye mafuriko. Hili lilisafisha njia kwa ajili ya ujio wa kwanza wa Yesu, na Mungu akawaongoza watu waaminifu kwenye ukweli kupitia manabii Wake. Lakini Yesu alipokuja duniani, Shetani alijaribu kila njia ili kumjaribu Yesu atende dhambi, kwa sababu hiyo ndiyo ingekuwa njia pekee ambayo malaika hao walioanguka wangeweza kuepuka adhabu yao kwa ajili ya dhambi, kifo cha milele. Mwaka kamili wa kifo cha Masihi msalabani ulitangazwa karne nyingi kabla ya utimizo wake, katika kitabu cha nabii Danieli. Lusifa aliongoza mauaji ya Yesu kupitia mapepo yake kwa kuwadanganya na kuwamiliki watu, na kupitia hayo, kina cha uovu wake na kufuru yake hatimaye kikadhihirika kwa ulimwengu wote mzima.

Shetani, ambaye hapo awali alijulikana kama Lusifa, aliwasilisha vifo vya mapema na vitendo vya jeuri kwa ulimwengu kama matokeo ya "udikteta" wa Mungu, lakini sasa ilikuwa wazi kwamba yeye ndiye mwanzilishi wa mauti yote. Baba na Mwanawe walichukua hatari ya ajabu ya kupoteza uwepo wa milele wa Yesu kwa ajili ya wokovu wetu. Hili lingetokea ikiwa Yesu angekubali jaribu moja. Yesu aliweka kando uwezo wake wa Kiungu na akaja duniani katika umbo la mwanadamu anayeweza kufa, akiwa na udhaifu wetu huohuo wa kibinadamu. Kwa kufanya hivyo, Alipinga madai ya Shetani kwamba hakuna kiumbe aliyeumbwa anayeweza kupata ushindi kamili juu ya dhambi. Shetani amedai kwamba Mungu lazima asiwaue malaika walioanguka kwa sababu hata Yeye au Yesu hawangeweza kupinga dhambi na kushika amri za Mungu bila asili ya Kiungu. Dhabihu ya Yesu msalabani ilihakikisha wokovu wetu, na kuhalalisha kifo cha malaika walioanguka. Katika sehemu ya kwanza ya kifungu hiki mtu angeweza kuona kwamba hapo mwanzoni mwa uasi mbinguni hata malaika wema, wenye asili ya juu (kuliko na wanadamu), walikubali majaribu ya dhambi.

Ikiwa Yesu angekubali jaribu dogo, Lusifa angekuwa na uthibitisho kwamba hata Muumba wa sheria hangeweza kulishika, na ulimwengu wote wa ulimwengu ungeangamizwa. Hakika Mungu ametufanyia kila linalowezekana! Kusulubishwa kwa Yesu kuliutisha ulimwengu wote na Shetani akapoteza njia ya kuufikia mji mkuu wa ulimwengu, kwa sababu kupitia dhabihu yake, Yesu alipokea tena cheo cha mtawala wa Dunia, na hivyo, akaondoa haki ya Shetani ya kuingia mbinguni kama mwakilishi wa dunia. Hili liliondoa kabisa pazia la shaka na hatima ya milele ya ulimwengu kuhusiana na ushindi wa upande mzuri hatimaye iliamuliwa. Mungu alimruhusu Shetani atoe namna yake ya uongozi kwa miaka 6000 ili ulimwengu mzima uweze kutambua kwa kina kabisa mahali ambapo uongozi na dhambi ya Shetani inaongoza na kwa nini kila kiumbe mwenye dhambi lazima aangamizwe kana kwamba hakijawahi kuwepo, kwa sababu vinginevyo kingewakilisha hatari milele. dhidi ya utawala wa amani na upendo katika ufalme wa Mungu. Ujuzi kamili kama huo tu, pamoja na makovu ambayo yatabaki milele kwenye mwili wa Yesu kama kumbukumbu, yanayoweza kuzuia uasi-imani mwingine.

Wakati huohuo, Mungu hakutaka kumpoteza mtu yeyote anayetubu dhambi zake. Hebu wazia ukimtazama mtoto wako akienda kwenye kifo cha milele na bila kufanya lolote kuzuia hilo lisitokee. Kila mmoja wetu angetoa kila kitu kwa ajili ya mtoto wetu, hata maisha yake mwenyewe, ili hakuna kitu kibaya kinachotokea kwake. Na Mungu wetu na Mwanawe Yesu ni mweza yote hivi kwamba wanampenda kila mkaaji wa ulimwengu wote mzima zaidi kuliko yeyote kati yetu anavyoweza kuwapenda watoto wetu wenyewe. Mungu alileta uadui kati ya wanadamu na Shetani kwa kuwaahidi kwamba wangeweza kuokolewa kwa damu ya Yesu. Kinyume chake, malaika walioanguka walikuwa wamevuka mstari wa kukufuru na hivyo hatimaye kupoteza haki ya uzima wa milele. Maelezo ya uadui pia yana maana ya ziada, yaani kwamba malaika walioanguka walitupwa katika hali ambayo haikuonekana kwetu. Mwanzoni mwa historia ya kidunia, wakati wanadamu bado wangeweza kutumia asilimia 100 ya ubongo wao, tayari walikuwa na asili ya chini kuliko malaika.

Mungu alipaswa kuchukua hatua maalum, kwa sababu alijua kwamba mwanadamu katika dhambi atakabiliwa na uharibifu mkubwa, na atakuja katika hali ya leo ambapo mwili unatumia tu 5% ya ubongo. Wakati huo huo, saizi ya ubongo wa mwanadamu leo ni ndogo sana kuliko ilivyokuwa baada ya uumbaji. Wanadamu wa kwanza walikuwa na urefu mara mbili zaidi ya wanadamu wa leo, na walikuwa na uwezo wa pekee ambao hatuna leo. Kabla ya Ulimwengu wote, yaani, kutazama kila kitu, Mungu amewaruhusu tu malaika walioanguka wajivike miili ya watu ikiwa wao, kupitia uamuzi wao wa fahamu au kitendo kibaya, watajiruhusu wenyewe, kama vile kupitia uwepo wao ambapo kuna dhambi, ukosefu wa maadili na ukosefu wa maadili. uasi-sheria. Kwa kufanya hivyo, Mungu amezuia mtu yeyote asijaribiwe kupita uwezo wake wa kujilinda na kuzuiwa kumchagua Mwokozi wetu kwa hiari. Kwa sababu ya katazo hili, malaika walioanguka duniani hawawezi tena kutenda moja kwa moja licha ya uwezo wao usio wa kawaida. Kwa sababu ya katazo hilo walianzisha dini mbalimbali {1Petro 5:8; 2 Wakorintho 4:4; 11:14-15; 12:7} kupitia kwa watu waovu {Mwanzo sura ya 3} waliowakubali, ambao "Miungu" yao kwa hakika ni pepo hawa walio na umbo la mwili, ambao kwa njia hiyo walipata fursa ya kuabudiwa na kuwatenganisha watu waliodanganywa na uzima wa milele. ambayo Mungu aliahidi).

Mashetani, yaani, malaika walioanguka, sio kama watu baada ya anguko, wamepunguzwa kwa vipimo 3 tu. Wanaweza kuonekana katika aina zote au kubaki zisizoonekana kwetu. Katika dini za Kikristo zilizoanguka, pepo huonekana katika umbo la watakatifu waliokufa (katika Biblia hakuna maisha baada ya kifo, ni ufufuo tu katika umbo la kimwili) na hufanya kana kwamba wao ndio wanaopokea maombi yao. Katika madhehebu na dini ambamo “Miungu” ya uwongo kama Baali, Diana, Semirami n.k. iliabudiwa, kuna miujiza ya uwongo na kuonekana kwa mapepo, ambayo yanatoa hisia kwamba watu walikuwa wanamwabudu Mungu “wa kweli”. Shetani amejaribu kuficha ukweli kwamba nje ya Ulimwengu mzima, ni Dunia tu iliyoanguka katika dhambi. Shetani anajaribu kuwapotosha watu duniani kwa kutoa "ushahidi" wa uongo kwamba walimwengu wengine pia wako upande wake. Kwa sababu hii malaika zake walioanguka pia wanaonekana kama "wageni" ambao pia wanaruka katika "meli za anga za juu" (zisizo halisi) (UFO), na hivyo kuwaleta watu wengi chini ya ushawishi wao. Mashetani, kama malaika walioanguka wanavyoitwa, huonekana katika umbo la wafu, ili kupata nguvu juu ya mawazo yetu na kutuhadaa ili tuamini kwamba hakuna kifo kupitia dhambi, na kwamba mwanadamu anaweza kuwa na kutokufa kwa "ndani" {Mwanzo 3 :4} bila hitaji la kupinga majaribu. Njia nyingi tofauti hutoka kwao, kama vile utaftaji wa "mikondo ya maji" chini ya nyumba yetu, nyota, wachawi, uchawi, ukosefu wa maadili katika kila heshima isiyo ya kibiblia, umizimu, kusonga vitu kwenye meza, kelele za kugonga, hypnosis. za kila aina.

Na filamu ambazo karibu zote bila ubaguzi hubeba vipengele vya hypnotic, New Age, chiropractic, yoga, kila aina ya kutafakari, dini zote za mashariki ya mbali, homeopathy, quantum medicine, unabii usio wa kibiblia na ndoto nk. Kuna uwezekano usiohesabika wa kushambulia. sisi kwa njia isiyo ya kawaida wakati hatuko pamoja na Mungu na Yesu, na wakati hatutazamii ukweli. Akiwa mtunzi mkuu wa zamani wa mbinguni, Shetani sasa ameunda muziki wa rock na pop wa “kikristo” kwa ngoma au kwa njia isiyotulia, ambayo humpa ufikiaji wa akili na akili zetu kama ufunguo. Ikiwa tungechunguza kwa undani zaidi somo hili, tungeona kwamba nyota zote maarufu huabudu Shetani moja kwa moja, na kwamba muziki kama huo una athari ya hypnotic ambayo huweka ubongo wetu katika hali ya alpha, ambapo hatuwezi kuchanganua kwa kina habari inayotujia. Hata zamani, muziki wa upande wa pili, kwa kutumia ngoma, ulisababisha ukungu wa akili.Mazoea haya haya yanaonekana leo katika mila ya voodoo huko Haiti na Afrika (pamoja na muziki wa jazz uliochochewa nao). Kwa kuwa Shetani hajaruhusiwa kutenda moja kwa moja kwa sababu ya katazo la Mungu, ilimbidi atafute watu waovu wa kutosha katika kila sehemu ya historia ya Dunia ili maazimio yake yaweze kutekelezwa. Kwa upande mmoja, watu kama hao walipata madaraka, mali na umaarufu, kwa upande mwingine, walilazimika kuratibu nguvu zao ili malengo ya adui yatimie. Leo hizi ndizo duru zinazotawala duniani kote nyuma ya pazia, ambamo kuna, miongoni mwa wengine, upapa, viongozi wa kidini wenye Wajesuti wa juu (ambao wanadhibiti makanisa yote na wanasiasa kupitia upenyezaji unaoonekana wazi) wanasiasa wa juu (Freemasons 31 degree} na mabilionea (Illuminati).

Wengi wao wana mawasiliano ya moja kwa moja na Shetani, na wanafanya maamuzi ya kimkakati kwa msaada wake. Katika Ufunuo, Mungu alitangaza unabii kuhusu mnyama, mtu wa dhambi, ambaye atakaa kwenye kiti cha enzi katika hekalu la Kanisa la Mungu lililoanguka {2 Wathesalonike 2:3,4} na ambaye baada ya miaka 1260 ya utawala wake zama za kati, wangepokea jeraha la mauti, ambalo lingepona kabla ya ujio wa pili wa Yesu. Katika wakati wetu upapa umerejesha utawala wake wa kidini na polepole unaongoza dini zote katika mwelekeo wake, ukiikataa sheria ya Mungu chini ya kivuli chao cha Ukristo. Tunapoangalia janga la corona lililopangwa na chanjo "muhimu" dhidi ya virusi vya corona, tunaweza kuona jinsi ulimwengu unavyoendelea. Kwa nini watu ambao hawajachanjwa wanakatazwa kuingia sehemu nyingi, ikiwa wengi wamechanjwa na "wamelindwa"? Ni kwa sababu wajibu huu wa ulimwenguni pote wa chanjo hauhusiani sana na afya. Ni utangulizi wa udikteta wa ulimwengu ambao unatumia vibaya coronavirus kama njia ya mwisho huu.

Chanjo hizi za kisasa zina vitu hatari ambavyo vinapunguza lobe ya mbele ya ubongo wetu, ambayo inawajibika kwa utashi wa kibinafsi, upendo, maadili na uelewa wa kidini. Wakati huo huo, zina vyenye sumu ambayo hatua kwa hatua itasababisha kifo cha mapema. Wanariadha wengi ambao wamezidishwa na "dawa za asili", pia watu wenye tabia mbaya, dhaifu, wagonjwa na wazee. Mradi huu ni muhimu ili kupunguza idadi ya watu duniani na kuunda raia watiifu ndani ya udikteta mpya wa kimataifa uliounganishwa na dini ya ulimwengu ya "amani na upendo". Dini hii ya ulimwengu wa kiekumene inatayarishwa na upapa kwa ushirikiano na dini nyingine zote, ambamo wapinzani wote wanaweza kuteswa kwa sababu “wanavuruga” kanuni za “amani na upendo”. Kila udikteta wa historia ya dunia umekuwa na mambo mawili: dini na vurugu za kisiasa na kiuchumi.

Udikteta wa leo, wakati huu duniani kote, polepole unajitokeza mbele ya macho yetu, ukibeba kanuni zinazotoka kwa Shetani moja kwa moja. Aina hii ya udikteta ya ulimwenguni pote, inayotoka kwa Shetani, ilitangazwa katika “Ufunuo” kuwa ishara ya ujio wa Yesu unaokaribia. Adui pia ameunda dini nyingi za uwongo, imani na udanganyifu. Tukijifunza Biblia tutakuwa salama kutokana na udanganyifu. Lakini hapa ulimwengu umegawanyika. Kwa upande mmoja, kuna tafsiri ya kweli ya Biblia na kuishi kulingana na kanuni za Biblia. Kwa upande mwingine, kuna tafsiri iliyopotoka ya Biblia inayoambatana na uvutano wa dini za kipagani. Hii ndiyo sababu tunapaswa kusoma Biblia peke yake, kwa maombi, kwa sababu ni Mungu pekee anayeweza kutuonyesha ukweli. Kwa nini Mungu alitangaza katika “Ufunuo” kwamba, kabla tu ya ujio wa pili wa Yesu matukio ya kutisha na mapigo 7 yangekuja? Kwa sababu kila mtu katika historia ya Dunia hadi sasa alikuwa na uwezekano wa toba na ukombozi hadi kifo chake. Mhalifu pale msalabani, ambaye alimkubali Yesu katika saa za mwisho za maisha yake, pia alipata uzima wa milele.

Lakini Yesu akija kwetu hivi karibuni kutupeleka mbinguni, ulimwengu wote wenye dhambi utaangamizwa kwa muda mfupi. Kwa hiyo, mgawanyiko kamili na uamuzi wa wakati mmoja wa wakazi wote wa dunia unahitajika, ni upande gani wanaochagua, Mungu na Yesu, au dhambi na hivyo Shetani. Mgogoro mkubwa pekee duniani kote unaweza kusababisha watu wote kwa wakati mmoja kufikia uamuzi wa mwisho. Kwa hiyo, kama alivyotangaza katika kitabu cha Ufunuo, Mungu amemruhusu Shetani kufanya miujiza yenye nguvu sana na maafa ya ulimwenguni pote katika siku hizi za mwisho, ambazo hazijaonekana tangu wakati wa gharika. Lakini kwa kuwa tumezorota sana, mgawanyiko wa kimataifa juu ya dunia nzima umewezekana tu kupitia maendeleo makubwa ya teknolojia, ili mtu aweze kueneza ukweli kikamilifu na kusema uongo kwenye sayari nzima kwa wakati mmoja. Ndiyo sababu Biblia inatangaza siku za mwisho kuwa wakati ambapo ujuzi utaongezeka sana.

Mungu pia alimruhusu Shetani kuanzisha udikteta wa kimataifa wa duru za mamlaka nyuma ya pazia, na dini ya ulimwengu. Hili ni polepole na linazidi kutokea mbele ya macho yetu. Unabii huu bado haujatimizwa kikamili kwa sababu, kulingana na “Ufunuo”, malaika 4 wanashikilia pepo nne za dunia hadi mipango yote ya Mungu itimie. Hili linahusu kukamilishwa kwa idadi ya watu 144,000 wasio na dhambi ambao, kupitia kwa uwezo wa Mungu na kujisalimisha kwao kikamilifu kwake, wataacha hata dhambi ndogo kabisa na kufikia hali ya kiroho ya Adamu na Hawa isiyo na dhambi kabla ya anguko.

Kundi hili litakuwa hai baada ya mwisho wa muda wa rehema. Waliokufa na kuokolewa hawako mbinguni wala katika toharani (haipo). Biblia inafundisha kwamba wote wawili, waliookolewa na waovu watafufuliwa siku moja {Danieli 12:2; Yohana 11:11-14; Mhubiri 9:5; Ayubu 14:19-21; Zaburi 6:5}. Waliookolewa, kupokea uzima wa milele katika ujio wa pili wa Yesu na kuinuliwa mbinguni, na watu ambao hawajaokolewa kupokea hukumu na hukumu ya kifo cha milele baada ya miaka 1,000, kulingana na kitabu cha "Ufunuo". Wale 144,000 ndio uthibitisho wa mwisho kwamba madai yote ya Shetani si ya kweli na kwamba hata watu walioanguka wanaweza kushinda dhambi zote kupitia nguvu za Mungu. Kabla ya muda wa rehema kwisha, Shetani ataiga ujio wa pili wa Yesu na atafanya miujiza mingi ya kuponya yenye nguvu, na watu wengi watadanganywa. Shetani ataiga mwonekano wa Yesu na kuketi juu ya kiti cha enzi kama Yesu wa uwongo na kufanya kazi pamoja na viongozi wa kidini na wachukuaji wa udikteta wa kimataifa kuandaa miaka 1,000 ya amani ya uwongo.

Wote ambao hawakubaliani na mbinu zao wanateswa kwa roho ya "upendo". Lakini watumishi waaminifu watajua kwamba, kulingana na Biblia, Yesu hatakanyaga duniani wakati wa kuja kwake mara ya pili, bali kwamba wale waliookolewa watainuliwa hadi mawinguni mikononi mwa malaika na kuletwa kwenye Yerusalemu ya mbinguni. Adui wa Mungu anafanya kila kitu ili kuwakengeusha watu wasifanye uamuzi sahihi kwa sababu ni lazima abebe adhabu kwa ajili ya dhambi zilizosamehewa za waliookoka. Ndiyo maana anajaribu kwa nguvu zake zote kupunguza idadi ya wale ambao wameokolewa. Katika muktadha wa vita hivi vinavyoendelea kuwapo kati ya wema na uovu, mara nyingi swali huulizwa kwa nini kuna watu wengi duniani wanaoteseka, ikiwa Mungu anasema anatupenda. Msaada wa Mungu au njia ya adui inategemea uamuzi wetu wa hiari kuhusu ni upande gani tumechagua, moja kwa moja au kwa njia isiyo ya moja kwa moja. Ndiyo maana maombi yetu mbele ya ulimwengu wote (wakati wa vita hivi) yanampa Mungu na Yesu haki ya kutusaidia. Na tunaposali kwa ajili ya wengine, hilo hufungua njia kwa utegemezo wa Kimungu kuwasaidia watu hawa pia, hata kama wao wenyewe hawamwabudu Mungu wa kweli, au hawajafanya uamuzi thabiti kuhusu mwelekeo wanaotaka maisha yao yafikie. kwenda.

Katika hali kama hiyo adui hawezi kumlaumu Mungu mbele ya ulimwengu mzima kwa kumsaidia mtu ambaye hajafanya uamuzi wa kufahamu kwa ajili ya Mungu. Mateso na maovu yote ya ulimwengu huu yanatoka kwa malaika walioanguka, lakini Mungu anatamani sana maombi yetu ili aweze kutusaidia! Hatujui ni mara ngapi malaika zake wametuokoa kutoka kwa kifo. Lakini wakati huo huo tunapaswa kujua kwamba Mungu anaangalia maisha yetu hasa katika maana ya milele. Maisha yetu mafupi duniani yakilinganishwa na miaka bilioni nne ya kutokufa kwa kweli ni fursa tu ya kupatanishwa na Mungu na kufanya uamuzi sahihi ili tupate uzima wa milele. Mungu anapoona tumefanya uamuzi ulio salama na sahihi wakati wa ugonjwa, mara nyingi hutuacha tufe ili tusipoteze uzima wa milele. Hii haimaanishi kwamba Mungu anatuacha tufe kabla ya wakati wake kimakusudi. Kitendo chake kisicho cha kawaida ulimwenguni leo kimsingi kinalenga kuwafikia watu wote na kuwaonyesha ukweli ili wasipoteze uzima wa milele.

Huu hapa ni mfano mzuri katika jambo hili: Mama Mkristo alihuzunika sana kwamba mwana wake alimwacha Mungu na kuwa mfanyabiashara wa dawa za kulevya. Alimuombea kwa miaka mingi na machozi mengi. Siku moja alirudi kwake na kusema kwamba alikuwa amesikia wito wa Mungu na aliamua kubadilisha maisha yake. Waliomba kwa magoti pamoja, wakitafuta ukombozi. Siku chache baadaye, duru alizokuwa nazo zilimuua. Ingawa mama huyo alikatishwa tamaa sana mwanzoni, mara alitambua kwamba Mungu kwa neema na upendo wake hakuzuia mauaji haya. Dhana ya kimantiki ingekuwa kwamba mwanawe angeweza kuwa dhaifu baada ya muda na angeweza kurudi kwenye uovu wa zamani na hivyo kupoteza wokovu wake. Bila shaka, Mungu mwenyewe hakupanga au kusababisha mauaji haya. Hatuna maarifa ya muweza wa yote, kwa hiyo tunapaswa kumwachia Mungu aongoze maisha yetu, kwa kuwa yeye pekee ndiye anayejua kitakachotupeleka kwenye uzima wa milele. Katika muktadha wa mafundisho ya uwongo kuna moja inayohusiana na kuamuliwa kimbele, ikidai kwamba Mungu alipanga kimbele nani angeokolewa. Mtazamo huu ni mtego wa upande mwingine na unapingana na kanuni za mbinguni.

Mungu anatambua tu kanuni za uchaguzi huru na hataki kulazimisha chochote kwa mtu yeyote. Ikiwa kila kitu kingeamuliwa kimbele, uamuzi wetu haungekuwa na maana na marekebisho hayangekuwa ya lazima. Mwenyezi Mungu wetu kwa makusudi anajiepusha na kuamua mustakabali wa maisha yetu na kuchagua kwa ajili yetu, kwa sababu hii inaweza kuharibu hiari yetu. Mungu huwaita watu wote kufanya uamuzi kwa sababu kila siku ya maisha yetu inaweza kuwa mwisho wetu. Ni lazima tukae mbali na uvutano wa Shetani.

Utatu - Kipagani au Kibiblia?

- “Na uzima wa milele ndio huu, Wakujue wewe, **MUNGU WA PEKEE WA KWELI, NA YESU KRISTO** uliyemtuma.” {Yohana 17:3}

Imani ya Utatu - Trio, pamoja na Mungu wa tatu wa uongo (Roho Mtakatifu wa utatu wa kipagani), ni ukiukaji wa moja kwa moja wa Amri ya kwanza, ambayo inasema kwamba tunaruhusiwa tu kumwabudu Mungu wa kweli. Fundisho hili la kipagani lilikubaliwa mwaka 325 BK chini ya Mfalme Constantine, ambaye alichanganya Ukristo na upagani kupitia Utatu na ibada ya Jumapili ya kipagani (siku ya Mungu wa jua). Katika Biblia nzima hakuna neno ‘Utatu’, lakini tunasoma kwamba Roho Mtakatifu ni udhihirisho tu wa Baba na Yesu ndani yetu, kama uwepo wao wa kibinafsi na wa ufahamu. Katika Biblia, maneno ‘Roho ya Mungu’ na ‘Roho ya Yesu’ yanatumiwa, wala si “Mungu Roho Mtakatifu.” Kulingana na Biblia, mwanadamu pia ana roho, kwa kuwa aliumbwa kwa mfano wa Mungu. Lakini roho ya mwanadamu si kiumbe kingine, bali ni sehemu tu ya mwanadamu Lusifa Mwenyewe anatumia vibaya neno “**Mungu Roho Mtakatifu” (Utatu) kuwashawishi Wakristo kumwabudu kwa sababu anajificha nyuma ya jina hili kwamba Utatu haukuwa fundisho la mitume, bali kwamba ulipenya Ukristo katika karne ya nne**:

- “Muundo wa **'Mungu mmoja katika nafsi tatu' haukuthibitishwa kwa uthabiti**, kwa hakika haukuingizwa kikamilifu katika maisha ya Kikristo na ukiri wake wa imani, **kabla ya mwisho wa karne ya 4.** Lakini ni uundaji huu haswa ambao una dai la kwanza la jina la fundisho la Utatu. **Miongoni mwa Mababa wa Kitume, hapakuwa na kitu hata kidogo kilichokaribia mawazo au mtazamo kama huo**.” {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**.“

- “Lakini **Makanisa ya Kiprotestanti** yenyewe yamekubali **mafundisho** kama vile **Utatu** ambayo **kwayo hakuna mamlaka kamili kama hayo katika Injili**.” {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**.”

Jumapili ya kipagani au Jumamosi ya Kibiblia - Sabato?

Ibada ya Jumapili, kama siku "Takatifu", ni ukiukaji wa amri ya nne katika Biblia (inayosema kuabudu siku ya Jumamosi). Jumapili ni kweli siku ya ibada kwa kipagani "Mungu jua" Baali - Lusifa (SUNday). Jumapili ilianzishwa kwa mara ya kwanza katika ukristo mwaka 321 BK chini ya mfalme mpagani Konstantino, ambaye pia alianzisha fundisho la Utatu mwaka 325 BK. Matokeo yake, Ukristo ukachukuliwa na adui. Yesu hakupigilia misumari ya Sabato msalabani. Yeye mwenyewe alithibitisha kwamba Jumamosi - Sabato itabaki kuwa halali hata nyakati za mwisho kabla ya kuja kwake mara ya pili, kwa sababu amri 10 za Mungu ni za milele:

- “Lakini ombeni kwamba msikimbie wakati wa baridi kali au siku ya **sabato**. Kwa sababu **hivi karibuni kutakuwa na dhiki kuu, ambayo haijakuwapo tangu mwanzo wa ulimwengu** hadi sasa na ambayo haitakuwa pia. Na kama **siku hizi zisingalifupizwa, hakuna mtu ambaye angeokolewa; lakini kwa ajili** ya wateule siku hizo zimefupishwa.” {Mathayo 24:20-22}

Yesu alisema kwamba hakuna mtu anayeweza kutumikia pande zote mbili kwa sababu kufanya hivyo kungemaanisha kumkataa Mungu wa kweli! Mbali na Utatu na Jumapili, maeneo mengine ya dini ya kipagani pia yalipitishwa. Kwa sanamu na sanamu za "Miungu" ya kipagani zilipewa majina ya watakatifu wa kibiblia na wa kikristo, kama vile sanamu ya Jupiter huko Rumi ilipewa jina la mtume Paulo. “Mungu wa kike” wa kipagani Semiramis (Isis, Artemi, Diana) akiwa na mwanawe mikononi mwake alipewa jina la Mtakatifu Maria, na Mtakatifu Mariamu “akawa” “Mungu” wa tatu mbinguni, ambaye nyuma yake anasimama Lusifa mwenyewe. Matokeo yake, baadhi ya Wakristo walibaki kuwa wapagani kabisa, wakiungwa mkono na matumizi ya maneno na majina ya Kikristo kwa “Miungu” yao ya kipagani. Yesu alisema kwamba hakuna mtu anayeweza kutumikia pande zote mbili kwa sababu kufanya hivyo kungemaanisha kumkataa Mungu wa kweli! Tunapaswa kujifunza Biblia kila siku katika maombi na Mungu atatupa ukweli na nguvu zake ili tuwe tayari kwa ajili ya ujio wa Yesu upesi na ili tuwe wa watu wa mwisho wa Mungu na si wa Babeli wa makanisa yaliyoanguka.

Roho ya Unabii katika siku za mwisho kabla ya kuja kwa Yesu

Kulingana na Biblia, kizazi cha mwisho cha watu wa Mungu sio tu kwamba wanaishika Sabato (siku ya saba - Jumamosi kutoka kwa amri ya 4), lakini pia wana roho ya unabii wa kile ambacho Mungu ametangaza {ufunuo 14:12 na 19:10}. Kwa nini unabii ni muhimu katika nyakati za mwisho, kabla ya kuja kwa Yesu? Kwa sababu kumekuwa na maelfu ya tafsiri na upotoshaji wa Biblia katika siku chache zilizopita, na Mungu anataka watu wake wapate ufahamu kamili wa Biblia, ili waweze kuona wazi mitego na udanganyifu wa adui tunapokaribia mwisho. ya majaribio. Nabii wa kweli wa Mungu kamwe hapingani na Biblia na hushika amri zote 10 yaani pia Jumamosi {Kutoka 20:1-17}.

Kundi hili la nyota lilitimizwa tu na Ellen White, tofauti na "manabii" na "waponyaji" wa charismatic, ambao wanapata nguvu moja kwa moja kutoka kwa Shetani na kuita sheria ya milele ya Mungu "mfano" au "iliyobadilishwa" (katika Agano Jipya). Maandiko ya kutia moyo ya Ellen White yanatuongoza kwenye ukweli wa Biblia. Tunapaswa kujifunza Biblia kila siku, ikiambatana na maombi, na Mungu atatupa ukweli na nguvu zake ili tuwe tayari kwa ujio wa Yesu unaokaribia, na ili tuweze kuwa sehemu ya watu wa mwisho wa Mungu, na sio. kupatikana kati ya Babeli au makanisa yaliyoanguka. Mungu atusaidie kufanya uamuzi sahihi wakati majaribio bado yanaendelea!

86: Mungu AU Mageuzi?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Ingawa nadharia zote za kisayansi zinaendelezwa kimajaribio na kimajaribio hatua kwa hatua kutoka kwa axioms mbalimbali za nadharia juu ya nadharia halali, ni kinyume kabisa na nadharia ya mageuzi. Mtu anadai karibu kwa ushupavu kwamba mageuzi ndiyo ukweli pekee na nadharia iliyothibitishwa, na kisha kwa shauku na karibu sana kutafuta ushahidi ambao ni kinyume kabisa na kanuni za sayansi. Haishangazi, hata hivyo, kwamba hii ndio jinsi inavyofanya kazi, kwa kuwa duru za nguvu zina karibu vyuo vikuu vyote vilivyo mikononi mwao, ili maprofesa wanaopinga mageuzi, baada ya "maonyo" machache ya maneno wasiache "sayansi ya nguvu". Mara nyingi hupoteza kazi zao, kama vile waandishi wa habari ambao hawashikamani na "wavumilivu" waliowekwa kwa muda mrefu, hata kama hakuna udhibiti rasmi wa aina hii hufanya kazi katika maeneo yote katika ulimwengu mpya utaratibu, ikiwa ni pamoja na wanasiasa Kwa kuwa uchambuzi wa kisayansi haupati ushahidi wowote wa mageuzi, kila kitu kinafasiriwa tu katika mwelekeo huu na wakati huo huo kila kitu kinachosumbua picha hii kinaondolewa.

Iwapo, kama mwanafizikia, mtu angeingia ndani zaidi katika mbinu iliyoidhinishwa ya C-14 ya kuchumbiana kwa radiocarbon, mtu angetambua jinsi njia hii inavyoweza kuwa isiyo na maana, isiyo sahihi na ya kupotosha wakati wa kukadiria muda mrefu sana. Kwa mfano mawe ya lava ambayo yametokea hivi punde au miti iliyoharibiwa inayosababishwa nayo hutolewa mamilioni ya miaka, k.m. baada ya mlipuko wa Mlima St. Helens nchini Marekani mwaka 1980, miti mipya ya mawe nayo ilitoa matokeo hayo ilipopimwa, lakini hii bila shaka haikupitishwa kwa umma, kwani vipimo vya C-14 ni kati ya hoja kuu za wanamageuzi. , na kwa hivyo kila kitu kingeisha. Baada ya uchambuzi wa kina wa kitaaluma, mtu anaweza tu kuona kwamba "nadharia ya mageuzi" (kwa kweli, inaweza tu kuitwa hypothesis kulingana na vigezo vya sayansi) haiwezi kuthibitishwa au ya busara, na itabaki hivyo. Na ndani ya dhana hii kuna misemo isiyohesabika ambayo ni ya kipekee, ambayo pia inathibitisha kwamba mtu anatafuta ushahidi tu baada ya ukweli, badala ya kujenga nadharia kulingana na matokeo ya majaribio. Ukweli ni kwamba chini ya sheria zote za kemikali-kimwili haiwezekani kwa viumbe hai kujitokeza wenyewe kutoka kwa vipengele vilivyokufa kwenye kinamasi cha awali, achilia mbali DNA na RNA, ambazo zinapaswa kutokea kwa wakati mmoja.

Kando na hayo, DNA ni ngumu zaidi na ina kumbukumbu zaidi kuliko kompyuta yenye nguvu zaidi leo. Na inapaswa kutokea kwa hiari, wakati huo huo kama RNA, bila ambayo haiwezi kufanya kazi yake? Na hii inapaswa kuwa tayari kwa "primal swamp cell", vinginevyo isingefanya kazi na isingeweza kuzidisha! Bila kutaja nishati ya maisha isiyo ya kawaida ambayo haiwezi kuelezewa kisayansi. Ukweli wa mambo ni kwamba ikiwa utazalisha tena misombo yote ya kemikali katika seli, haungeweza kutengeneza seli kutoka kwayo kwa sababu nishati ya maisha ingekosekana. Katika majaribio yote ya maabara, ambapo hali zote ziliboreshwa bila kikomo na nishati ya maisha ilitamaniwa "kuongezwa" k.m. kwa mshtuko wa umeme, na kadhalika., haikuwezekana kamwe kuunda chembe rahisi zaidi, kwa kuwa ni Mungu pekee anayeweza kuumba viumbe hai. Kwa sababu ya kushindwa, waliupa mchakato huo mabilioni ya miaka kama kisingizio, wakati ingepaswa kutokea. Na hata idadi hiyo ya mamilioni ya miaka ya matabaka inasogezwa mbele na nyuma na mamia ya mamilioni, kutegemea na mbinu ya maelezo, kutegemeana na kile ambacho mtu anajaribu kubishana.

Katika sayansi ya hisabati ya uwezekano, nambari zote huzidisha, sio kuongeza. Kwa kweli, uwezekano wa axiom ya sehemu ya mageuzi ni chini kuliko nambari sifuri, ambayo baada ya koma kungekuwa na sufuri zingine katika idadi ya atomi zote kwenye ulimwengu kabla ya nambari moja. Kuna uwezekano mara trilioni zaidi kwamba wakati bomu la atomiki litalipuka kwenye mlima fulani, New York, pamoja na majengo, samani na mambo mengine madogo zaidi, yatatokea moja kwa moja. Na hata kama chembechembe za awali zilikuwepo licha ya kutowezekana, muunganisho wao uliojitokeza kwa viumbe wa juu zaidi wa seli nyingi ni kinyume na sheria zote za kibayolojia, haijalishi ni muda gani unapatikana. Ndiyo maana bado tuna viumbe vyenye seli moja na seli nyingi ambazo Mungu aliumba kwa njia hiyo. Kwa kuwa hii ni wazi sana, kila kitu kimejadiliwa na mamilioni ya miaka, na ya pili haiwezekani imeongezwa, kwamba ugawaji polepole ulikua kutoka kwa seli ndani yake, ambayo hatimaye ilisababisha viumbe vingi vya seli.

Lakini seli ndio sehemu ndogo kabisa kamili ya kibaolojia, na inaweza tu kuzidisha, na sio kugawanyika katika seli ndogo kadhaa huru kama sehemu ndogo za kiumbe cha seli nyingi za baadaye. Mabilioni ya vizazi yanaweza kuzingatiwa katika maabara, angalau katika bakteria ya muda mfupi, na kamwe mabadiliko kama hayo hayajawahi kugunduliwa au kuchochewa. Mtu anaweza kweli kuvunja mjadala baada ya kila hoja, kwa kuwa katika kila moja ya pointi hizi inakuwa wazi sana jinsi hypothesis hii haiwezekani. Pia, kina cha mto katika Grand Canyon hakiwezekani isipokuwa tabaka zote ziwe laini mara tu baada ya Mafuriko, na hakuna mwanamageuzi au mwanajiolojia anayeweza kujibu jinsi hizi zingeweza kutokea. Lakini pamoja na Gharika ya Kibiblia, jibu ni dhahiri na lenye kupatana na akili. Baadhi ya mifupa ya wanadamu wenye urefu wa karibu mita 4 imepatikana ambayo imefichwa au kuandikwa kama bandia ya kuchekesha kwani hii pia inaharibu kanuni za mageuzi. Mwanzoni mwa Biblia kuna kanuni za sheria za afya. Tayari unaweza kuona kwamba watu wa kwanza kabla ya mafuriko, bila shaka na jeni zisizo na uharibifu na hivyo bora kuliko leo, waliishi na chakula cha mimea tu kwa karibu miaka 900. Watu walipoanza kula nyama baada ya Mafuriko (kwa sababu, katika awamu ya kwanza baadaye, karibu dunia isiyo na mimea), maisha yao yalifupishwa sana katika vizazi vichache tu.

Bila shaka pia kwa sababu ya mambo mengine kama vile miale ya cosmic na mabadiliko ya jeni ambayo hayakuwezekana kabla ya mafuriko. Kwa nini mabadiliko ya chembe za urithi hayakuwezekana? Kwa kawaida, sababu kuu za mabadiliko ya jeni ni uchafuzi wa mazingira, ambao haukuwepo wakati huo, na miale ya cosmic. Kwa nini mabadiliko haya hayakuwepo? Kulingana na Biblia, kabla ya Gharika angahewa ilifunikwa kwa nje na maji katika hali isiyojulikana ya jumla. Miale ya ulimwengu ilifyonzwa katika safu hii ya maji. Wakati huo huo, mnyumbuliko wa nuru ulifanyika ndani yake, ambayo ilikuwa imetoa mwanga sawa na nguvu ya joto katika kila mahali duniani. Matokeo yake, kulikuwa na hali ya hewa nzuri tu, yenye joto la utulivu na la kawaida kwa maana ya "chafu" chanya. Kwa sababu hiyo, halijoto ilisawazishwa duniani kote, hata kwenye nguzo, na bila misimu. Ndiyo maana kulipatikana mabaki mengi ya aina ya kitropiki kwenye nguzo za dunia, ambayo hayangeweza kamwe kuishi kwenye baridi. Kwa sababu ya ukosefu wa mabadiliko ya hali ya joto, hapakuwa na mawingu au mvua pia, umande wa asubuhi tu baada ya usiku usio na baridi na baridi. Shinikizo la hewa katika angahewa lilikuwa kubwa zaidi (sawa na jaribio lililotajwa mwanzoni mwa kitabu), ambalo lilifanya viumbe vyote kuwa vikubwa zaidi na vyenye nguvu, ambavyo vinaweza kuonekana kwenye mabaki ya spishi zote.

Kwa kweli bado kuna ushahidi dhidi ya mageuzi, kwa kuwa kulingana na nadharia hii, ni uteuzi wenye nguvu na mkubwa pekee uliosalia, lakini zote ni ndogo leo. Kwa kweli, hoja kwamba wakubwa walikufa kwa sababu hawakuweza kula chakula cha kutosha haina maana, kwa kuwa kulingana na kanuni za mageuzi mtu mkubwa huua tu dhaifu na ndogo ili kujitosheleza. Katika kesi ya uchimbaji wa visukuku, kulikuwa na aina nyingi za mimea na wanyama, ambayo ilimaanisha kwamba chakula cha wote wenye nguvu na dhaifu kilikuwa na ukomo. Wakati wa mageuzi, spishi mpya zinasemekana ziliibuka, lakini katika karne chache zilizopita za sayansi ya sasa tunaweza tu kuona kwamba kuna spishi chache na chache, mbali na uvukaji unaotaka au mabadiliko ndani ya spishi, kama wanadamu wamefanya kwa k.m. mbwa au farasi. Inasemekana kuwa kutoweka kwa spishi hutokea kutokana na sumu ya ustaarabu, lakini jambo hilo hilo hutokea katika sehemu zisizo na sumu za asili pia. Na ulinganisho wa spishi tofauti za farasi na hatua zao zinazodaiwa za mageuzi kwa kweli ni kuangalia tu aina nyingi za farasi ambao sasa wametoweka.

Mtu anaweza kuanzisha "hatua nzuri za mageuzi" na mbwa wa mifugo tofauti waliovuka kutoka kwa mbwa mwitu. Haiwezekani kupata mageuzi kutoka kwa aina moja ya wanyama hadi nyingine. Hii inaweza tu kuzingatiwa kwa nguvu ndani ya mipaka ya spishi. Yote ambayo yanawezekana katika suala la urekebishaji ni kuzima au kuwasha seti fulani za jeni zilizopo, hitaji linapotokea. Kwa mfano, samaki katika pango bila mwanga wowote hawana macho baada ya vizazi vichache, na kinyume chake, ambayo pia imeonekana katika aina fulani za wadudu. Lakini hii pia inaweza kubadilishwa, kulingana na mazingira, lakini tu ndani ya aina na jeni zilizopo tayari. Mabadiliko yoyote hutokea kwa upande wa madhara tu, na hakuna mabadiliko ya nasibu ambayo yamewahi kuonekana ambayo yalileta manufaa!

Hata sikio tata sana hukua ama kwa nasibu na mara moja kabisa au la, kwa kuwa hakuna hatua ya kati inayoleta maana yoyote ya mageuzi na hivyo haiwezi kuendelezwa zaidi kupitia mabadiliko. Aina nyingi sana hupotea kila mwaka hivi kwamba jitihada hufanywa ili kuhifadhi baadhi. Lakini jambo lile lile lilikuwepo kwa nguvu kabla ya uchafuzi wa hewa wa miongo michache iliyopita, uliongezeka tu zaidi kwa sasa. Kwa nini simbamarara mwenye meno safi na jamii ya paka wanaohusiana walitoweka kwanza, ingawa wana nguvu zaidi kuliko simbamarara na paka wa kawaida? Kwa kasi hii kubwa, Yesu asipokuja upesi, viumbe vingi duniani vitakuwa vimetoweka ndani ya miaka mia moja. Ulimwengu wote kwa kweli uko katika ugatuzi uliokithiri na wenye kuzorota sana, ambao ulikuja baada ya uasi dhidi ya Mungu, na kama mzunguko unazidi kuwa kasi zaidi na zaidi. Zana nyingi kubwa sana na nzito zimepatikana kiakiolojia, kama vile shoka, n.k., ambayo mtu mwenye urefu wa mita 4 tu angeweza kutumia, iliyotengenezwa kwa aloi ambazo, katika anga ya leo, haziwezi hata kuzalishwa kwa teknolojia ya kisasa. Kuna baadhi ya nyayo za binadamu zilizogunduliwa zenye visukuku na kubwa sana pamoja na zile za dinosaurs. Lakini haya yote yamefichwa, na vile vile kupatikana kwa mifupa ya binadamu, ambayo ni karibu mita 4 kwa urefu.

Kuna picha nyingi za uthibitisho, ambazo mtu wa leo haji zaidi ya kiuno-kirefu kwenye mifupa kama hiyo, na ambayo, kati ya mambo mengine, huwekwa kwenye mtandao na watu waaminifu kutoka kwa timu za akiolojia. Wakati huo huo, upande wa pili pia huweka bandia nyingi za kudanganywa na dhahiri mtandaoni, ambazo kwa upande hufanya jambo zima kuwa la ujinga. Hii ni aina bora ya udhibiti ambayo haimalizi hata rasilimali. Hii inawasilishwa kwa wanadamu kama ngano, ingawa ushahidi mwingi unajitokeza kutoka pande zote ili kuithibitisha. Ikiwa tunatazama tabaka za dunia na awamu zinazodhaniwa za mamilioni ya miaka, tunapata katika sehemu nyingi shina za miti ya fossilized ambayo hupitia tabaka 2-3-4 kwa wima, na kwa hiyo "dhahiri" imeongezeka kwa mamilioni ya miaka, tangu mbinu ya mageuzi inagawanya na kufafanua tabaka hizi kwa njia hii. Hata hivyo, kwa kuwa tabaka hizi zote zilizoharibiwa za dunia na mchanga ziliumbwa wakati wa Gharika kwa muda mfupi, kulingana na ripoti ya Biblia ni miezi, wakati huo tabaka laini za majaribio mbalimbali katika sehemu fulani zilifunika miti fulani ambayo haikuwa imeng’olewa. Tunaweza pia kuona vivyo hivyo wakati wa kutathmini mlipuko wa St. Helens wa 1980.

Tabaka hizi za "mamilioni" ya miaka ambayo yana mabadiliko laini kama haya yanapingana na sheria yoyote ya kijiolojia ya mmomonyoko wa ardhi, kwani kwa muda mrefu kama huo kila kitu kinapaswa kuwa kimemomonyoka kwa njia isiyo ya kawaida na tofauti. Hata kama nadharia ya mamilioni ya miaka ilikuwa sahihi, kwa kusema kijiolojia kungekuwa na safu moja tu bila mipaka, muundo ambao polepole hubadilika kutoka chini kwenda juu. Kwa hakika, tabaka hizi zilizobainishwa kwa usahihi ni baadhi ya ushahidi wenye nguvu zaidi wa kijiolojia dhidi ya mageuzi. Kwa kuongeza, katika maeneo mengi duniani, baadhi ya tabaka za kati hazipo kwa ghafla. Na tabaka hizi, ambazo zipo ulimwenguni kote, ni nene sana katika sehemu zingine, licha ya mabadiliko ya laini. Hawapaswi kuwa, pia, kwa kuwa wangepaswa kuwa wakubwa zaidi ya miaka milioni chache katika pointi hizi, na sehemu ya karibu, ambayo inadaiwa kumomonyolewa sawasawa na nyembamba, haipaswi kuwa laini juu na chini duniani kote. Unaweza kuuliza mwanajiolojia yeyote jinsi mmomonyoko unavyoonekana.

Na mahali pengine ulimwenguni tabaka za miaka milioni chache hazipo kwa ghafla, ingawa mabadiliko yote ya juu na chini hadi safu zingine kabla na baada pia ni laini, bila mmomonyoko wowote, ambao ni jukumu la kijiolojia! Kwa hiyo, sehemu fulani za dunia zingelazimika kuwa na kalenda tofauti Ni kana kwamba Dunia ilikuwa imezeeka kwa mamilioni ya miaka katika sehemu fulani zenye umakini, ilhali wakati lazima uwe umeganda katika sehemu zilizobaki za dunia! Hii ni kwa mujibu wa kanuni za fizikia, sivyo? Au? Kwa hivyo swali: Je! kulikuwa na mwanajiolojia anayewajibika wakati huo ambaye alisema kila wakati, sawa, sasa tutatengeneza safu mpya kwa miaka milioni chache ijayo kuanzia mwaka huu, na kuiweka juu ya ile ya mwisho? Ikiwa kitu kinakua kwa kuendelea na kina mabadiliko ya laini, hii inawezekana tu katika ulimwengu ulio hai, au katika pango ambapo mawe huundwa na matone. Kama pete za mti, kwa mfano, ambazo zinaweza tu kufanyika chini ya kutengwa kabisa na mazingira mengine.

Je, Dunia nzima inapaswa kuwa na matone ya calcareous mara kwa mara duniani kote kwa mamia ya mamilioni ya miaka? Hiyo inaweza tu kuwa ya kweli katika hadithi ya hadithi. Na hata kama ingekuwa hivyo, mmomonyoko usio sawa ungekuwa haraka zaidi. Kwa mfano, stalactites na stalagmites katika mapango walikuwa pia tarehe mamilioni ya umri wa miaka, lakini iligunduliwa kimajaribio kwamba chini ya hali fulani inaweza hata kufanyika katika miezi au miaka tu. Katika matetemeko ya ardhi yenye nguvu ya leo katika bahari, mtu huona kuenea sawa kwa tabaka za matope laini juu ya maelfu ya kilomita ambazo zinaonekana sawa na za zamani. Hata mabaki, ambayo mtu huona miundo bora zaidi ya wanyama na mimea kila mahali, haiwezekani leo, kwani kuoza huacha mifupa tu. Kisha inasemekana kwamba hii iliwezekana kutokana na mazishi ya ndani ya papo hapo. Lakini hii sio tu ya ndani, na mabaki yanasambazwa kwa usawa duniani kote, ambayo haitawezekana kwa kujenga polepole ya tabaka hizi za mawe, na mafuriko ya duniani kote pia yanathibitisha, kwa kuwa tabaka zinaonekana sawa duniani kote. Juhudi nyingi sana zinawekwa katika kumkana Mungu na uumbaji wake! Ili hata watu waliosoma sana, wenye akili na utamaduni wa kujilazimisha kuamini mageuzi, nadharia ambayo ingemfanya hata mtoto atikise kichwa baada ya tafakari chache za kimantiki.

Jambo muhimu zaidi kwa nadharia ya mageuzi ni aina za mpito kati ya spishi lakini hazikupatikana kamwe. Mabadiliko hayawezekani na kwa hiyo, haipo. Umbo linalodaiwa kuwa la mpito kati ya wanyama watambaao na ndege lilitolewa kwa msisimko mkubwa kila mahali, hadi baadaye ikawa dhahiri kwamba ilikuwa aina moja tu ya ndege. Kwa hiyo inashangaza kwamba wanasayansi wengi, kwa roho ya dini yao ya mageuzi, daima wanajenga mababu wa kibinadamu wanaohitajika kutoka kwa kipande kimoja cha mfupa au rundo la kuzikwa la mifupa iliyopatikana ya aina mbalimbali. Hawatafuti kwa nguvu kilichotokea, lakini hujaribu kwa nguvu zao zote kuunda hali inayotaka kutoka kwa mfupa na meno 2. Kama ilivyotajwa tayari, hii ni kinyume na njia yoyote ya kimantiki, na bado inasifiwa na wengi kama uthibitisho. Mawazo hayo yamekuzwa sana hivi kwamba mbinu kama hizo hazitawahi kufika kortini ikiwa mtu atalazimika kudhibitisha mambo haya kwa kujenga upya. Huko unaruhusiwa tu kuunda upya uso kutoka kwa fuvu lililopo au nusu yake, na sio kutoka kwa jino na mfupa tu, ingawa hakuna uhakika hata kuwa zilikuwa za mtu yule yule. Na huu pia ni ushahidi wenye nguvu kwamba mageuzi si sayansi bali ni dini.

Sayansi halisi, kama ilivyotajwa tayari, ni nadharia iliyothibitishwa na iliyoundwa na maarifa yaliyojengwa kwa nguvu ya axioms sahihi za nadharia inayokua. Lakini hata kama mihimili yote ya mageuzi ingekuwa sahihi, tatizo la asili ya mada au entropy "kuondoa" lingebaki lisiloelezeka bila Mungu. Ingawa mtu huweka entropy kwa kiwango kidogo cha thermodynamic katika gesi ili kutuliza dhamiri ya mtu, kiwango cha jumla, haswa na miezi, sayari, nyota na galaksi, hujengwa na kufanya kazi kimwili kwa njia sawa na atomi na molekuli. -kiwango. Kama vile chembe za gesi, miili hii ya mbinguni haifungamani na muundo wowote uliowekwa. Lakini hii ingemaanisha kwamba nguvu isiyo ya kawaida inashikilia kila kitu pamoja kwa upatano. Wakati wa kutazama mienendo ya sayari, mifumo ya jua na galaksi katika rekodi za wakati, mtu anaweza hata kutazama takwimu za ulinganifu wa usahihi na uzuri usioweza kufikiria, badala ya mifumo ya jua isiyoweza kuepukika na galaksi zinazogongana wakati mwingine na maangamizi na tofauti za kitropiki.

Inakuwaje kwamba katika sehemu nyingi angani, kama Orion, kuna nebulae zilizo na nyota zilizounganishwa na zilizopangwa, kinyume na kila sheria ya fizikia na entropy. Katika hali ya kukata tamaa ya kuendelea kumkataa Mungu, upuuzi zaidi huja, kama vile jambo jeusi linalofikiriwa na halijathibitishwa kamwe, ambalo kwa mantiki huvuta kila kitu kisichoelezeka nyuma katika mwelekeo unaotaka, kwa kuwa kukosa nguvu za mvuto na za kuvutia hutokea ghafula kama unavyotaka. Tunaweza karibu kusema kwamba mwanadamu anataka kuchukua nafasi ya Muumba, ambayo kwa kweli hutokea mara nyingi, na ilianza na uasi wa Lusifa mbinguni. Katika mwendelezo wa shauku hii kali ya kukataa uumbaji, Nadharia ya Big Bang inakuja mwisho, kwani mtu wa dini hii, ambaye hataki kumkubali Mungu kama Mfalme na Muumba wa kila kitu katika ulimwengu, haelewi kutokuwa na wakati, umilele. , asili ya maada na uhai. Big Bang ndio msemo usio na mantiki zaidi na ambao umenyimwa kanuni yoyote ya kisayansi.

Kama ilivyo katika duara mbaya, hili nalo linahitaji uthibitisho wa upanuzi wa ulimwengu, ambao ungepaswa kuwepo katika tukio la mlipuko mkubwa, ambao unawezekana kwa mtazamo wa kwanza na mabadiliko ya rangi nyekundu ya wigo wa mwanga wa galaksi za mbali katika anga. darubini. Kwa kweli, redshift inaweza kuwakilisha harakati zote za mzunguko na upanuzi kwa umbali mkubwa sana. Sote tunajua kuwa ulimwengu uliochanganuliwa kwa nguvu katika eneo la karibu hufanya kazi kwa kuzunguka tu, kwa maana ya atomi, mifumo ya jua, galaksi, n.k. Na kwa kuwa kila kitu ni hivyo bila shaka yoyote, mtu atapaswa kufuata kanuni za kisayansi, kwa hiyo chini ya njia hizi mbili za tafsiri kutoka kwa redshift (hii hutokea tu kwa mbali) chagua harakati za mzunguko, kwani hii inafanana na muundo unaojulikana. Au je, galaksi za mbali na vitu vya mbinguni vinasonga kwa ghafla tofauti? Sheria tofauti za fizikia zinatumika kulingana na umbali wa vitu sawa? Kimsingi, kwa mfano, mtu anayetembea jangwani chini ya jua kali na umbali wa kilomita nyingi anaweza kuruka kama ndege, kwa sababu nyuma ya darubini zetu zenye nguvu inaweza kuwa ngumu kutofautisha kutembea na kuruka kwa sababu ya umbali mkubwa na hali, na inayoongoza. wanasayansi walifanya uamuzi kwamba inapaswa kuhesabiwa kama kuruka na sio kutembea.

Kwa upande wa Nadharia ya Big Bang, kwa mara nyingine tena mambo yasiyoeleweka yanafasiriwa kwa mwelekeo unaotaka, ili wakati huo huo, wakati wa kujisumbua, mtu anasahau kuwa mlipuko mkubwa hauwezekani kinadharia na mantiki, kwa sababu kutoka kwa "primordial". chembe" ya The Big Bang, ndogo kuliko atomi, nyota mpya haziwezi kutokea kila wakati! Hiyo itakuwa simu ya kudumu kama hakuna nyingine! Katika ulimwengu unaopanuka baada ya The Big Bang, umbali kati ya vitu vyote vya mbinguni na galaksi ungelazimika kuongezeka kila mara. Kwa kuzingatia hilo, hata mfumo wetu wa jua au Milky Way inapaswa kusambaratika polepole! Ni mantiki sana, sivyo? Je, ilizingatiwa? Lakini huwezi kuiona popote, kwani kila kitu hukaa karibu sana, na hata nebula nyingi zipo. Kwa hili, kituo cha duara kinachozidi kupanuka cha ulimwengu ambacho ni tupu kabisa kingepaswa kuonekana. Kwa kuwa haipo, njia ya kutoroka inapatikana tena kwa umbali wa miaka mingi sana ya mwanga. Lakini ikiwa The Big Bang ilikuwa hivyo miaka mingi iliyopita, hata galaksi yetu haikupaswa kuwa pamoja, kwa kuwa pia ingekuwa mbali sana na sehemu ya The Big Bang, kwa hivyo upanuzi huu ulipaswa kufanyika muda mrefu uliopita.

Hii ina maana kwamba bila kujali ni kisingizio gani kitatokea, kila kitu katika safu inayoonekana kinazungumza dhidi ya The Big Bang. Hata leo msongamano katika ulimwengu hauzidi kuwa mdogo. Kwa kweli, katika ulimwengu unaopanuka baada ya Mlipuko Kubwa, inapaswa kuwa kama chanzo cha maji ambacho kila mara hutuma "maji" mapya, yaani, chembe mpya, ndani ya "mto" wa nafasi, ili mto daima umejaa. Na hata mgandamizo wa chembe kwenye vitu vya mbinguni hauna mantiki, kwa kuwa katika utupu chembe zote huvutwa kando ya kitropiki, na ni kitu kikubwa tu cha angani kinachozunguka kingekuwa na nguvu ya uvutano ya kushikilia chembe hizo pamoja. Lakini basi nguvu ya uvutano ingekujaje yenyewe, hata ikiwa kitu kizito kama hicho cha mbinguni kingeweza kutokea? Mvuto unahitaji kitu kinachozunguka, ambacho hakiwezi kutokea kwa hiari. Na pia katika ulimwengu wa sasa, mzunguko huu wa vitu vya mbinguni ungepaswa kuwa polepole na polepole, kwa kuwa sayari sio simu ya kudumu. Hili pekee linaonyesha kwamba Mungu anauweka ulimwengu mzima katika mwendo kwa uwezo wake usio wa kawaida.

Kwa kuongeza, ni chembe za bure tu, zinazoruka kwa usawa zingeweza kutoka kwenye sehemu ndogo zaidi ya jambo kwenye mlipuko mkubwa, na hakuna jambo lililounganishwa, ambalo lingelazimika kusonga mbali zaidi na zaidi kulingana na kanuni ya upanuzi. Haya yote yangemaanisha kuwa sehemu ya "asili" ya mlipuko mkubwa wa chembe au nishati iliyokolea ndogo kuliko atomi, kama chanzo cha milele, bado ingetema galaksi mpya kila mara. Lakini hata mtoto mdogo hawezi kuliita hilo wazo la busara. Hata hivyo, wanasayansi walioelimika sana wanashikilia msimamo kwamba mambo hayo ni ya kweli. Na hata ikiwa kila kitu kilikuwa sawa, kila kitu kingekuwa hakiwezekani kwa sababu tu ya entropy na mzunguko wa mvuto wa mara kwa mara, kwani bila shaka ni wazi kabisa kuwa chembe na gesi zinazoruka huru hutengana kwenye utupu na hazizingatii sayari na nyota kama vile.

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Tabia ya chembe zilizoundwa na The Big Bang na gesi ambazo kwa kweli haziwezekani chini ya hali iliyoelezwa. Kisha wanasayansi tena wanatoa taarifa kwamba kanuni za fizikia hazikuwa halali wakati wa bang kubwa. Kulikuwa na wakati ambapo kanuni za fizikia ghafla zikawa halali? Fizikia pengine pia ni mageuzi. Ama kuna kanuni za fizikia au hakuna! Mlipuko Mkubwa ni kama kurusha bunduki ya risasi, chembe nyingi ambazo zingeungana tena kwa mbali, na katika utupu ambapo kila kitu kinavunjwa! Unanaswa na mambo mengi zaidi yasiyo na mantiki kwa sababu tu hutaki kukubali kwamba Mungu aliumba ulimwengu na anauweka pamoja leo. Lakini wanasayansi wanashangilia kila mmoja na kufanya kila mmoja pongezi kubwa. Watu wengi wanavutiwa sana na tabia hii. Wanafikiri kwamba hizi ni akili kubwa na ambazo hutuliza dhamiri ya mtu mwenyewe. Rais Kim pia anakaribishwa kwa kupiga makofi kila mahali katika "huru" ya Korea Kaskazini, lakini watu wanaotazama kutoka nje ya nchi wanahisi rambirambi kubwa kwa idadi hii ya watu waliopofushwa, ambayo inasherehekea kwa shauku "ukweli" mdogo, wa kujishinda na usio na mantiki.

Katika historia nzima ya Dunia, wengi hawajawahi kuwa sawa, lakini waliweka tu dhana na malengo yao wenyewe, ikiwezekana kwa kudanganya! Serikali na dini ziliungana sikuzote, jambo ambalo si tofauti leo. Rafiki yangu mmoja, ambaye anatoka katika kanisa kubwa la Kikristo, aliniambia kwa uwazi siku moja hivi kwamba magaidi hawa wasiostahimili wanaosumbua ulimwengu kwa dhana yao ya kijinga ya uumbaji lazima waondolewe katika jamii. Lakini swali ni kwamba ni nani ambaye hatakiwi kustahimili hili na kwa nini hapaswi kuwasilisha dhana zote mbili kidemokrasia sambamba katika shule zote, ili kila mtu afanye chaguo lake kwa uhuru, kwani sote tunaambiwa kwamba tunaishi katika ulimwengu wa kidemokrasia, ambapo wakati huo huo sana, wengi sana. Mwishowe, wanasayansi wenye akili zaidi wanakubali na kukubali kwamba lazima kuwe na nguvu isiyo ya kawaida ambayo ilianza yote, vinginevyo mbinu zote zingeanguka.

Lakini tena “nguvu” hii si Mungu, bali ni kitu kisichoelezeka, kisicho na utu. Angalau profesa wangu wa hisabati aliniambia kwa faragha, baada ya utafiti wa kina wa hesabu, kwamba nidhamu hii pia inaelekeza kwa Mungu tu, na hatimaye ilibidi ahitimishe kwamba Mungu lazima awe kiumbe mwenye nguvu nyingi kutoka kwa ulimwengu wote. Kwa mbinu ya mageuzi isiyo na sifa zozote za kisayansi, yeyote anayedai vinginevyo atashambuliwa, na shule na vyuo vikuu vina wajibu wa kuwa na mafundisho haya yaliyoidhinishwa rasmi katika programu zao. Na kama mwanadamu angekua kupitia mageuzi, hangekuwa na dhamiri na hakuna wema, na hangesaidia wanadamu na wanyama dhaifu, kwani hii ingeingilia kati uchaguzi wa kuishi. Si kwa bahati kwamba Biblia inasema kwamba Lusifa huifunika akili kwa njia ambayo mtu mwenye hekima zaidi aliye Duniani bila Mungu anajidhihirisha, ndivyo mawazo yake yanavyokuwa na mipaka kama inavyoonekana kutoka mbinguni. Biblia pia inasema kwamba mwishowe, kabla Yesu hajaja, wanadamu watamkataa Muumba. Kwa hakika, kanuni za mageuzi katika ulimwengu wa binadamu zingetokeza ufashisti usio wa kibinadamu ambao tumeuona vizuri sana.

Nadharia ya mageuzi kwa kweli inatoka upande mwingine, ambao ni kinyume na Mungu, na kwa bahati mbaya itakuwa na nguvu kwenye sayari yetu hadi ujio wa pili wa Yesu. Kwa kuwa mbinu hii inasifiwa na duru za juu za kitaaluma (ama kwa sababu ya mafanikio yao wenyewe au kwa sababu ya uhusiano wao wa moja kwa moja na duru za uovu) kama nadharia iliyothibitishwa, wanasayansi wengi wenye akili sana wanaikubali kama ukweli na hawaingii ndani yake kwa sababu ya hoja. kwani pia inaonekana kuwa ya kimantiki (pekee) juu juu na lazima iwe kweli kwani wengi wanaithibitisha. Kama vile walio wengi kabla ya Gharika walidhihaki onyo la Mungu, ndivyo walio wengi leo, muda mfupi kabla ya kuja mara ya pili kwa Yesu, walimdhihaki Mungu kwa njia isiyo ya moja kwa moja, na kwa hiyo, kwa kusikitisha, wataangamizwa hivi karibuni, kama tu katika Gharika. Katika Ufunuo, kitabu cha mwisho cha Biblia, kinasema kwamba watu wa mwisho wa Mungu, kabla ya kuja Kwake, watamtakasa Muumba na kushika amri Zake, huku wakingojea kuja Kwake upesi sana, na muda mfupi kabla ya hapo, watateswa. Dalili zote za upesi kuja kutoka kwa Biblia tayari zimetimizwa na tuko mbele yake, ambayo nitaelezea kwa undani katika sehemu inayofuata. Kuna hoja hizi mbili za kuheshimiana kuhusu asili ya ulimwengu huu, maisha, na ulimwengu.

Hizi sio tu mawazo na dini mbili tofauti, lakini kambi mbili zinazopingana ambazo zimechagua upande wao moja kwa moja au kwa njia isiyo ya moja kwa moja. Kwa maana ya milele, uchaguzi wetu utaamua maisha yetu ya baadaye, yawe yamefanywa kwa uangalifu au bila kujua. Kila mwanadamu amepewa na Mungu nafasi nyingi za kugundua ukweli na kuamua kwa dhamiri yake ni nani anataka kumchagua katika nyanja zote za maisha. Kwa hiyo, neno kutokuwa na fahamu ni hivyo kwa mtazamo wa kwanza tu na badala yake linamaanisha kwamba mwanadamu hajapendezwa na upendo na ukweli unaotolewa na unaopatikana kwa urahisi kutoka kwa Mungu, na hivyo amepoteza kwa haki uzima wa milele. Dini moja ni imani katika uumbaji unaoripotiwa kibiblia na Mungu, nyingine ni imani ya mageuzi, ambayo kwa kweli inapingana na Mungu, ingawa Wakristo wengi sasa wanaamini kuwa njia hizi zinaendana. Lakini kufanya hivyo kutakuwa ni kumdharau Mungu na kudhalilisha uumbaji na uwezo wake. Na bila uumbaji, Mungu hahitajiki tena kwa kweli, au hangekuwa na nguvu kutoka kwa sayari nyingine, akitazama tu wakati "uungu" ndani yetu unafanya yote tunayotamani yawezekane.

Ni nini hasa Lusifa alitaka kutimiza tangu mwanzo. Alitaka kuwa Mungu Mwenyewe, jambo ambalo, licha ya uovu wake, haliwezekani kwa sababu tu ya uumbaji wake. Yesu anasema kwamba hakuna mtu awezaye kutumikia mabwana wawili, yaani, Mungu na Ibilisi. Hii haieleweki na inatumika kwa maeneo yote. Kinachovutia sana kuhusu uekumene, ambao hivi karibuni utajumuisha dini zingine za ulimwengu, ni kwamba mtu anaweza kuamini chochote na kusema kwa uhuru. Isipokuwa kwamba ikiwa mtu atawasilisha ukweli kamili wa kibiblia, mtu hujipata ghafla kuwa asiyestahimili na hawezi "kuwachukiza" wengine, kimsingi sawa na kabla ya Gharika. Ingawa katika Zama za Kati, waumini wa ukweli waliuawa kama wazushi, siku hizi kuna uchunguzi mpya uliotungwa kwa ujanja sana ambao "kidemokrasia" unapiga marufuku ukweli ndani ya mfumo wa "uvumilivu" bila raia hata kuukubali, kama vile mageuzi. Hii pia inatangazwa katika Biblia kama moja ya hatua za mwisho za upande mwingine, kabla tu ya kuja kwa Yesu.

87: **144.000 = Nambari ya Ishara?**

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Ni nini sifa za kikundi hiki maalum? Je, nambari ni ya mfano tu?

- "Kila mtu ambaye kwa imani hutii amri za Mungu, **atafikia hali ya kutokuwa na dhambi** ambayo Adamu aliishi kabla ya kosa lake.“ {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.”



- “Kisha nikaona, na tazama, Mwana-Kondoo amesimama juu ya mlima Sayuni, **na watu mia na arobaini na nne elfu pamoja naye,** wenye jina la Baba yake limeandikwa katika vipaji vya nyuso zao. Nami nikasikia sauti kutoka mbinguni, kama sauti ya maji mengi, kama sauti ya ngurumo kubwa; nikasikia sauti ya wapiga vinubi wakipiga vinubi vyao. Nao wakaimba kama wimbo mpya mbele ya kiti cha enzi, mbele ya wale wenye uhai wanne, na wale wazee; wala hapana mtu aliyeweza kujifunza wimbo ule, ila wale mia na arobaini na nne elfu, waliokombolewa katika nchi. Hao ndio ambao hawakutiwa unajisi pamoja na wanawake; kwa maana wao ni mabikira. Hawa ndio wanaomfuata Mwana-Kondoo popote aendako. Hawa walikombolewa katika wanadamu, malimbuko kwa Mungu na kwa Mwana-Kondoo.” {Ufunuo 14:1-5}

Yesu alituonyesha kitu kimoja, kwa vile Yeye pia alikuwa na asili ya dhambi ya mwili ulioanguka kama sisi, lakini aliishi kama Adamu kabla ya dhambi:

- “Ndani yake hapakuwa na kanuni potovu, wala maelekeo ya uovu. Lakini Kristo alipokuja kukutana na majaribu ya shetani, alikuwa na “**mfano wa mwili wenye dhambi**.” {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**.”

- “Alichukua juu yake asili yetu ya dhambi.” {Ellen White: RH, 15. December 1896} “He took upon him our sinful nature.“

- “**Kwa miaka mia tatu Henoko alikuwa akitafuta usafi wa nafsi,** ili apate kupatana na Mbingu. Kwa karne tatu alikuwa ametembea na Mungu. Siku baada ya siku alikuwa akitamani muungano wa karibu zaidi; Ushirika ulikuwa umekaribia zaidi na zaidi, mpaka Mungu akamchukua kwake. Alikuwa amesimama kwenye kizingiti cha ulimwengu wa milele, hatua tu kati yake na nchi ya waliobarikiwa; na sasa malango yakafunguka, mwendo na Mungu, uliofuatiliwa kwa muda mrefu duniani, uliendelea, na akapita kwenye malango ya Mji Mtakatifu—wa kwanza kutoka miongoni mwa wanadamu kuingia humo. Hasara yake ilisikika duniani. Sauti iliyokuwa imesikika siku baada ya siku katika onyo na maagizo ilikosekana.” {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.“

Wanatheolojia wa siku hizi wanabishana kwamba Yesu alichukua asili ya Adamu “kabla” ya anguko na kwamba kwa sababu ya hali yetu ya sasa ya kuzorota, hata tukiwa na ushirika wa ndani kabisa na Mungu, hatukuweza kushinda dhambi. Hii ingemaanisha kwamba mwisho wa wakati wa neema ni mfano tu. Ingemaanisha shambulio la moja kwa moja kwa nguvu za Mungu. Ni kana kwamba alitegemea kiwango ambacho tumedhoofika ili kufanya muujiza. Fundisho hili la uwongo lilianzishwa mwaka wa 1957 na Dk. LeRoy Froom kupitia kitabu chake Questions on Doctrine, na hapo awali lilisababisha upinzani wa muda mfupi sawa na utangulizi wa awali wa fundisho la Utatu, wakati huu tu ulikuwa dhaifu na mfupi zaidi kadiri kila hatua mpya kwenye njia ya ukengeufu ilivyokuwa rahisi na kudhihirika zaidi.

Yesu anatuambia kwamba watu watahubiri chochote kinachowapendeza ili wale ambao hawajaongoka mioyoni mwao waendelee kufurahia dhambi bila majuto, kwa kuwa kupigana na dhambi hakuna maana na sisi tunaokolewa hata hivyo. Yesu, licha ya mwili wake kudhoofika, shukrani kwa ushirika wa ndani kabisa na Baba yake, aliishi maisha yake yote ya kidunia bila dhambi yoyote, ambayo kulingana na Ellen White itakuwa hali ya watu 144,000 kabla ya mwisho wa rehema. Mungu tayari ametuonyesha katika Agano la Kale kwamba Henoko alifikia hali hii kabla ya kupaa kwake. Kuzaliwa kwake mpya na mabadiliko ni tangazo la maisha sawa kwa kizazi cha mwisho. Yohana Mbatizaji pia, kulingana na Ellen White, tayari alibeba Roho Mtakatifu ndani ya tumbo la mama yake na aliishi maisha yasiyo na dhambi. Mungu na Mwanakondoo hakika si Utatu.

Watoto rasmi wa Mungu wamejitia unajisi kwa kina kwa kukumbatia uekumene na Utatu. Baadhi ya Wautatu wametambua kwamba Waadventista wa kale walikuwa katika ukweli kamili. Kulingana na EGW, Yesu pia angekuja upesi ikiwa wangekubali hatua ya mwisho ya imani katika 1888, ambayo haikuwa Utatu, lakini suala la kukubali neema kamili. Kama "jibu" waamini Utatu wanaleta fundisho la uongo kwamba yote ni "mfano" tu na kwamba mwisho wa wakati wa neema utaathiri tu wale walio upande mwingine. Hivyo tungekuwa na neema hadi mwisho na tunaweza, kwa kudokeza, kuendelea kutenda dhambi au kuwa na ukweli usio kamili. Lakini hii ni kufundisha kulingana na tamaa ya mtu mwenyewe.

- “Niliwaona **watakatifu** wakiacha miji na vijiji, na kujumuika pamoja katika vikundi, na kuishi katika sehemu zisizo na upweke zaidi. Malaika waliwapa chakula na maji, huku waovu wakiteseka kwa njaa na kiu.” {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.“

- "Sitasema nanyi mengi tangu sasa, kwa maana yuaja mkuu wa ulimwengu huu, wala hana kitu kwangu." {Yohana 14:30}

- “Malaika mwenye kidau cha wino cha mwandikaji kando yake akarudi kutoka duniani na kumwarifu Yesu kwamba kazi yake imekwisha, na **WATAKATIFU wamehesabiwa na kutiwa muhuri**. Kisha nikamwona Yesu, ambaye alikuwa akihudumu mbele ya sanduku lenye amri kumi, akitupa chete chetezo. Akainua mikono yake, akasema kwa sauti kuu, Imekwisha. Na jeshi lote la malaika likavua taji zao wakati Yesu alipotoa tangazo zito, “Yeye, yaani, dhalimu, na azidi kudhulumu; na aliye mchafu na azidi kuwa mchafu; na yeye, yaani Mtakatifu, na aendelee kuwa Mtakatifu.” [..] Katika wakati huo wa kutisha, baada ya kufungwa kwa upatanishi wa Yesu, **watakatifu** walikuwa wakiishi machoni pa **Mungu Mtakatifu bila Mwombezi.**” {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**.”

- “Nawaambia ya kwamba atawalipiza kisasi upesi. Lakini Mwana wa Adamu atakapokuja, je! atapata imani duniani?” {Luka 18:8}

Nabii wa kike wa Mungu anaandika wazi kwamba 144,000 ni nambari halisi na watakatifu hawa ni:

- “Watakatifu walio hai, 144,000 **KWA IDADI**.” {EGW: EW, p. 14.1} “The living saints, 144,000 **IN NUMBER**.“

- “Kisha **nikasikia hesabu**.“ {Ufunuo 7:4}

Yohana pia alisisitiza kwamba ni namba halisi, na ndiyo maana anasema: “Nilisikia” na si kwamba kuna idadi tu, bali kwamba nambari hii ndogo pia inaeleweka kihalisi. Ikiwa nambari hii ingekuwa tu ndani ya mfumo wa ishara, basi hatawahi kuielezea kwa neno "idadi", lakini kama watakatifu walio hai 144,000. Kwa nini hii inahusishwa na ukengeufu mkuu na hasa ndani ya Uadventista? Kwa sababu ni idadi ndogo sana kati ya umati mkubwa hivyo. Hii pia ndiyo sababu iliyomfanya Yesu kuahirisha kuja kwake wakati wa Ellen White. Sehemu ya kizazi cha mwisho katika nambari hii inakuwa ndogo zaidi kwa sababu kulingana na **Early Writings - Maandiko ya Awali** ya Ellen White, idadi hii inajumuisha mapainia waaminifu hasa baada ya 1844, ambao watajaza kabisa idadi hiyo ya 144,000 kupitia ufufuo wa sehemu. Aliandika kwamba Mungu alikuwa amemwonyesha kwamba Dada Hastings alikuwa mmoja wa wale 144,000, na pia yeye mwenyewe ikiwa angebaki mwaminifu. Watu hao watafufuliwa kwa ufufuo wa sehemu ili kumpokea Mwokozi akiwa **hai**. Ellen White anaelezea wazi ufufuo wa sehemu kabla ya kuja kwa Yesu:

- "Nikaona kwamba alikuwa ametiwa muhuri na angekuja kwa sauti ya Mungu na kusimama juu ya dunia, na angekuwa pamoja na wale 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."

- "Kisha malaika akasema, "Lazima urudi, na ikiwa wewe ni mwaminifu, wewe, **pamoja na wale 144,000,** utakuwa na fursa ya kutembelea malimwengu yote na kutazama kazi ya mikono ya Mungu." {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."

Neno kama yeye ni mmoja wa wale 144,000 na haonguki "pamoja na" maana yake ni "pamoja" Watu kama hao wanainuliwa katika ufufuo wa sehemu wakati wa mapigo 7 hadi .kutoka kwa Mungu Ellen White !kukamilisha kundi la 144,000 na kuwa. hai hivyo wakati Mwokozi wetu atakapokuja anaelezea ufufuo huu usio na utata:

- "Kulikuwa na tetemeko kubwa la ardhi. Makaburi yalifunguliwa, **na wale waliokufa wakiwa na imani chini ya** ujumbe wa malaika wa tatu, wakiishika Sabato, wakatoka katika vitanda vyao vyenye vumbi, wakiwa wametukuzwa, ili kusikia agano la amani ambalo Mungu angefanya na wale walioishika sheria yake. " {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."

Zaidi ya wale 144,000 wakiwa kikundi cha mwisho cha ufufuo wa sehemu wakati wa pigo la saba, maadui wa pekee wa Yesu watafufuliwa ili kumwona Yesu akija katika adhama ya kifalme ya kimungu. Lakini tofauti na sisi, watarudi moja kwa moja kwenye makaburi yao baada ya Yesu kuja kupokea adhabu yao ya mwisho miaka 1,000 baadaye.

- "Takriban miezi minne tangu, nilipata maono ya matukio, yote katika siku zijazo. Na nikaona wakati wa taabu, ambao haujawahi kuwapo,-Yesu aliniambia kuwa ulikuwa wakati wa taabu ya Yakobo, na kwamba tunapaswa kukombolewa kutoka kwayo kwa sauti ya Mungu. Kabla tu hatujaingia humo, sote tulipokea muhuri wa Mungu aliye hai. Kisha nikaona Malaika wanne wakiacha kuzishika pepo nne. Nami nikaona njaa, tauni na upanga, taifa likiinuka dhidi ya taifa, na dunia nzima ilikuwa katika machafuko. Kisha tulimlilia Mungu kwa ajili ya ukombozi mchana na usiku mpaka tulipoanza kusikia kengele kwenye vazi la Yesu. **Nami nikamwona Yesu akiinuka katika Patakatifu pa Patakatifu, na alipotoka tulisikia sauti ya kengele, tukajua Kuhani wetu Mkuu alikuwa akitoka**. Kisha tukasikia sauti ya Mungu ambayo ilitikisa mbingu na Dunia, na kuwapa wale 144,000 siku na saa ya kuja kwake Yesu. Kisha watakatifu walikuwa huru, wameunganishwa na wamejaa utukufu wa Mungu, kwani alikuwa amegeuza utumwa wao. Kisha nikaona wingu la moto likija pale aliposimama Yesu, akalivua vazi lake la kikuhani na kuvaa vazi lake la kifalme, akaketi juu ya lile wingu lililomchukua mpaka mashariki ambako liliwatokea kwanza watakatifu walioko duniani, wingu dogo jeusi. , ambayo ilikuwa ishara ya Mwana wa Adamu. Wakati wingu hilo lilipokuwa likipita kutoka Patakatifu pa Patakatifu kuelekea mashariki ambalo lilichukua muda wa siku kadhaa, Sinagogi la Shetani liliabudu kwenye miguu ya watakatifu." {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."

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Waadventista wengi wanaamini kwamba, kwa mujibu wa Ufunuo, wale 144,000 ni “sehemu ya mfano” tu ya kundi kubwa la watu watakaokuwa hai wakati wa kuja kwa Yesu. Lakini hii ingemaanisha kwamba hata wale ambao hawajaacha dhambi zote watasalia hadi mwisho wa kipindi cha majaribio, kwa kuwa pia ni "mfano" tu. “Hoja kuu” kwamba zaidi ya wale 144,000 umati mkubwa utakuwa hai wakati wa kuja kwa Yesu ni mistari katika Ufunuo 7:1-9 . Inaeleza wale 144,000 na umati mkubwa:

- “Baada ya hayo nikaona malaika wanne wamesimama katika pembe nne za dunia, wakizishika pepo nne za dunia, upepo usivume juu ya nchi, wala juu ya bahari, wala juu ya mti wo wote. Kisha nikaona malaika mwingine akipanda kutoka mashariki, mwenye muhuri ya Mungu aliye hai. wala bahari, wala miti, hata tutakapokwisha kuwatia muhuri watumishi wa Mungu wetu katika vipaji vya nyuso zao. Kisha **nikasikia hesabu yao waliotiwa muhuri**, na **watu mia na arobaini** na nne elfu wa kabila zote za wana wa Israeli.“ {Ufunuo 7:1-4}

Umati mkubwa ulio mbinguni baada ya kuja kwake Yesu:

- “Baada ya hayo nikaona, na tazama, **mkutano mkubwa sana ambao** hapana mtu awezaye kuuhesabu, watu wa **mataifa yote**, na kabila, na jamaa, na lugha, wamesimama mbele ya kile kiti cha enzi, na mbele ya Mwana-Kondoo, wamevikwa mavazi meupe, na viganja mikononi mwao.” {Ufunuo 7:9}

Nafsi 144,000 zimewekewa muhuri wa Mungu aliye hai. Na muhuri huu hauhusu Sabato pekee. Kwa upande mwingine, umati mkubwa ambao pia umeonyeshwa katika Ufunuo, baada ya maelezo ya 144,000, kulingana na mistari hii, tayari iko mbinguni, mbele ya kiti cha enzi cha Mungu. Kwa hiyo zinaelezewa katika kipindi kingine cha wakati, baada ya kuja kwa Yesu. Kulingana na Biblia, umati huu mkubwa wa mistari hii hauna uhusiano wowote na wale 144,000 ambao wataishi hadi mstari wa mwisho. Jinsi makundi haya mawili yameunganishwa licha ya kutengana kwa muda na anga kwa kweli ni zaidi ya mantiki yote! Utengano huu wa wazi unatuonyesha kwamba kundi hili halina uhusiano wowote na wale 144,000. Hapo ndipo wanapoelezewa na mateso, mateso na kifo chao wakati wa dhiki ya kwanza. Kwa kuongezea, kundi kubwa linalofafanuliwa kwa njia ya mfano linaitwa Mataifa kutoka mstari wa kumi na kuendelea. Kwa nini? Kwa sababu baada ya mwisho wa dhiki, watu rasmi wa kweli wa Mungu hawatakuwapo tena isipokuwa wale 144,000. Wengi sana pia watapata mateso mabaya zaidi na kufikiria wao ni miongoni mwa waliookolewa. Waadventista wa kweli ama walikufa kabla ya sheria ya Jumapili au ni miongoni mwa wale 144,000. Watu wa Mataifa kwa maana chanya ni wale ambao ukweli utahubiriwa kwa wale 144,000 baada ya sheria ya Jumapili na wataikubali.

- "Kisha nikaona malaika mwingine akipanda kutoka mashariki, mwenye **muhuri ya Mungu aliye hai**; akawapigia kelele kwa sauti kuu wale malaika wanne waliopewa kuidhuru nchi na bahari, akisema, Msiudhuru nchi, wala bahari, wala miti, hata tutakapokwisha kuwatia muhuri **watumishi wa Mungu wetu katika vipaji vya nyuso zao**.” {Ufunuo 7:2-3}

- "Nikatazama, na tazama, Mwana-Kondoo amesimama juu ya mlima Sayuni, **na watu mia na arobaini na nne elfu pamoja naye, wenye jina la Baba yake limeandikwa katika vipaji vya nyuso zao**." {Ufunuo 14:1}

Wale 144,000 wanaonyesha ulimwengu mzima kwamba bila Mtetezi, watu wanaweza kuishi katika hali mbaya zaidi bila dhambi yoyote! Wataishi kama Yesu aliishi kabla ya kufa. Hili ndilo jambo la mwisho na uthibitisho katika mzozo wa ulimwengu ambao bado haupo, ili kwamba vita vya ulimwengu vikome kabisa na hakuna shaka tena kwenye sayari yoyote kwamba kuacha dhambi haiwezekani bila msaada wa "bandia" wa Mungu. kama adui anavyodai!

Muhuri wa Mungu wa pekee wa kweli ALIYE HAI - Mungu huyu ni nani kulingana na Biblia?

- “Simoni Petro akajibu akasema, Wewe ndiwe Kristo, **MWANA wa Mungu ALIYE HAI**.“ {Mathayo 16:16}

- “… kumtumikia Mungu aliye hai na wa kweli; Na kumngojea Mwana kutoka mbinguni...” {1 Wathesalonike 1:9,10}

- “...ni Mungu (Baba), **Mungu wa PEKEE wa kweli na ALIYE HAI**, Ambaye ni kwake ibada na uchaji wetu. ...Acheni kielelezo angavu ambacho ulimwengu umeona bado kiwe kielelezo chako, badala ya watu wakuu na wenye elimu zaidi wa zama hizi, wasiomjua Mungu, **wala Yesu Kristo ambaye amemtuma. Baba na Mwana peke yao ndio wanaopaswa kuinuliwa**.” {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**.”

Muhuri wa Mungu aliye hai ni wa Mungu pekee aliye hai (Baba)! Muhuri ni jina na utambulisho wa Yule tunayemuabudu!

- “Kisha nikaona, na tazama, Mwana-Kondoo amesimama juu ya mlima Sayuni, na watu mia na arobaini na nne elfu pamoja naye, wenye jina la Baba yake limeandikwa katika vipaji vya nyuso zao.” {Ufunuo 14:1}

- "Kisha nikaona malaika mwingine akipanda kutoka mashariki, **mwenye muhuri ya Mungu aliye hai; akawapigia kelele kwa** sauti kuu wale malaika wanne waliopewa kuidhuru nchi na bahari, akisema, Msiudhuru nchi, wala bahari, wala miti, hata **tutakapokwisha kuwatia muhuri watumishi wa Mungu wetu katika vipaji vya nyuso zao**.” {Ufunuo 7:2, 3}

Utatu, kwa mujibu wa Katekisimu, ndiyo fundisho muhimu zaidi la msingi na chanzo pekee cha mafundisho **YOTE** ya Kanisa Katoliki. Kanisa Katoliki ni mwakilishi wa nani? Je, wao, wakiwa wachukuaji wa chapa ya mnyama, wanamwabudu Mungu wa kweli? Mungu wake ni Utatu, na alama yake ya muunganiko inayofanana na muhuri wa Mungu wa kweli aliye hai. Ili Shetani pia ajidhihirishe kuwa mungu, kwanza anakufuru usanidi wa Baba na Mwana na kumwinua Roho Mtakatifu kama mungu. Wachawi wakuu wenyewe wanaandika kwamba "Mungu wa Roho Mtakatifu" wa Utatu ni Lusifa mwenyewe.

Kwa hiyo si ajabu kwamba katika hatua ya pili huyu anaitwa “**Mungu MMOJA**” wa wale **WATATU**. Huyu “Mungu” mmoja kulingana na tamaa ya Shetani ni yeye mwenyewe. Kwa hivyo ikiwa tunajua kwamba tunaweza tu kupokea muhuri wa Mungu aliye hai kupitia Mwanawe Yesu, ni jambo la kimantiki kwamba ile alama ya mnyama ichukuliwe kama analogi, sanamu ya kioo. Ina Shetani kama joka, kama badala ya Mungu, na Papa na Kanisa Katoliki kama badala ya Yesu kama nguvu inayoonekana ya muhuri. Papa kama mnyama mtendaji anayeonekana ana muhuri wa kifo cha milele kwa wote waliomchagua mungu wa uongo.

- “Na yule mnyama niliyemwona alikuwa mfano wa chui, na miguu yake ilikuwa kama miguu ya dubu, na kinywa chake kama kinywa cha simba; yule joka akampa nguvu zake, na kiti chake cha enzi, na uwezo mwingi. . Nikaona kimoja cha vichwa vyake kana kwamba kimetiwa jeraha la kufa; na jeraha lake la mauti likapona; **ulimwengu wote ukastaajabia yule mnyama. Wakamsujudu yule** joka kwa sababu alimpa huyo mnyama uwezo; ni nani awezaye kufanya vita naye? Naye akapewa kinywa cha kunena maneno makuu na ya makufuru; naye akapewa uwezo wa kufanya hivyo muda wa miezi arobaini na miwili.” {Ufunuo 13:2-5}

Kushika Sabato au Jumapili kunawakilisha tu matokeo ya nje na yanayoonekana ya ukweli na udhihirisho wa Ambao tunaomba.

Ikiwa tunashika Sabato lakini tunaomba kwa Mungu wa uongo wa Utatu, Sabato haitatuongoza kwenye uzima wa milele, kwa sababu basi tunakuwa na alama ya mnyama, na sio muhuri wa Mungu!

Kuja kwa Yesu mara ya pili:

- “Nilipokuwa nikiomba kwenye madhabahu ya familia, Roho Mtakatifu aliniangukia, na nilionekana nikipanda juu zaidi, juu sana kuliko ulimwengu wa giza. Niligeuka kuwatafuta watu wa Majilio ulimwenguni, lakini sikuweza kuwapata, wakati sauti iliponiambia, "Angalia tena, na utazame juu kidogo." Kwa hili niliinua macho yangu, na nikaona njia iliyonyooka na nyembamba, iliyotupwa juu juu ya ulimwengu. Katika njia hii watu wa Majilio walikuwa wakisafiri kwenda kwenye mji, ambao ulikuwa mwisho wa njia. Walikuwa na mwanga mkali umewekwa nyuma yao mwanzoni mwa njia, ambayo malaika aliniambia kuwa ni kilio cha usiku wa manane. Nuru hii iliangaza njiani kote na kutoa mwanga kwa miguu yao ili wasijikwae. Ikiwa wangekazia macho yao kwa Yesu, aliyekuwa mbele yao tu, akiwaongoza hadi mjini, wangekuwa salama. Lakini hivi karibuni wengine walichoka, na kusema kwamba jiji lilikuwa mbali sana, na walitarajia kuwa wameingia hapo awali. Ndipo Yesu angewatia moyo kwa kuinua mkono Wake wa kuume mtukufu, na kutoka kwa mkono Wake nuru ambayo ilipeperusha juu ya bendi ya Majilio, nao wakapaza sauti, “Haleluya! Wengine walikanusha kwa haraka nuru iliyokuwa nyuma yao na kusema kwamba si Mungu aliyewatoa hadi sasa. Nuru iliyokuwa nyuma yao ilizimika, ikiiacha miguu yao katika giza kamilifu, na wakajikwaa na kupoteza kuona alama na ya Yesu, na wakaanguka chini kwenye njia ya giza na ulimwengu mwovu. Punde tukasikia sauti ya Mungu kama maji mengi, ambayo yalitupa siku na saa ya kuja kwake Yesu. Watakatifu walio hai**, 144,000 kwa idadi**, walijua na kuelewa sauti, wakati waovu walidhani ni radi na tetemeko la ardhi. Mungu aliponena wakati, alitumiminia Roho Mtakatifu, na nyuso zetu zikaanza kung’aa na kung’aa kwa utukufu wa Mungu, kama Musa alivyofanya aliposhuka kutoka Mlima Sinai.” {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.”



- "Wale 144,000 wote walitiwa muhuri na kuunganishwa kikamilifu. Kwenye vipaji vya nyuso zao kulikuwa kumeandikwa, Mungu, Yerusalemu Mpya, na nyota tukufu yenye jina jipya la Yesu. Katika hali yetu ya furaha, takatifu waovu walikasirika, na wangekimbilia kwa nguvu ili kuweka mikono juu yetu ili kututupa gerezani, wakati tungenyoosha mkono katika jina la Bwana, na wangeanguka chini bila msaada. Kisha ilikuwa kwamba sinagogi la Shetani lilijua kwamba Mungu alikuwa ametupenda sisi ambao tunaweza kuoshana miguu na kuwasalimu ndugu kwa busu takatifu, na waliabudu miguu yetu. Punde macho yetu yakavutwa kuelekea mashariki, kwa kuwa wingu dogo jeusi lilikuwa limetokea, karibu nusu ya mkono wa mwanadamu, ambalo sote tulijua kuwa ni ishara ya Mwana wa Adamu. Sote tukiwa katika ukimya mzito tulilitazama lile wingu lilipokuwa likikaribia zaidi na kuwa jepesi, lenye utukufu, na lenye utukufu zaidi, hadi likawa wingu kubwa jeupe. Chini kilionekana kama moto; upinde wa mvua ulikuwa juu ya lile wingu, huku pembeni yake kulikuwa na malaika elfu kumi, wakiimba wimbo wa kupendeza sana; na juu yake Mwana wa Adamu ameketi. Nywele zake zilikuwa nyeupe na zilizopinda na kulala mabegani mwake; na juu ya kichwa chake alikuwa na taji nyingi. Miguu yake ilionekana kama moto; katika mkono wake wa kulia kulikuwa na mundu mkali; katika mkono wake wa kushoto, tarumbeta ya fedha. Macho yake yalikuwa kama mwali wa moto, ambao uliwachunguza watoto Wake kila mahali. Ndipo nyuso zote zikapata weupe, na wale aliowakataa Mungu wakapata weusi. Kisha sote tulilia, "Ni nani atakayeweza kusimama? Je! vazi langu halina doa?" Kisha malaika wakaacha kuimba, na kulikuwa na wakati fulani wa ukimya wa kutisha, wakati Yesu aliposema: "Wale walio na mikono safi na mioyo safi wataweza kusimama; Neema yangu yakutosha." Kwa hili nyuso zetu zikaangaza, na furaha ikajaa kila moyo. Na malaika wakapiga noti juu zaidi na kuimba tena, wakati wingu linaendelea kuikaribia dunia. Kisha tarumbeta ya fedha ya Yesu ikalia, aliposhuka juu ya wingu, akiwa amevikwa miali ya moto. Aliyatazama makaburi ya watakatifu waliolala, kisha akainua macho yake na mikono yake mbinguni, na akasema, "Amka! Amka! Amka! Kisha kukatokea tetemeko kubwa la ardhi. Makaburi yakafunguka, na wafu wakatoka wakiwa wamevaa kutoweza kufa. Wale 144,000 walipaza sauti, "Haleluya!" kama walivyowatambua rafiki zao waliokuwa wameraruliwa kutoka kwao na mauti, na wakati huohuo tukabadilishwa na kunyakuliwa pamoja nao ili tumlaki Bwana hewani." {Ellen White: Early Writings uk.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: Sherehe za Kiyahudi katika Agano Jipya?

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

Baadhi ya Waadventista wanachukua sentensi iliyo hapa chini kutoka kwa Ellen White katika kitabu Patriarchs and Prophets kama “ushahidi” kwamba sikukuu za Agano Jipya bado ni halali:



- “Kwenye makusanyiko hayo ya kila mwaka mioyo ya wazee na vijana ingetiwa moyo katika utumishi wa Mungu, huku ushirika wa watu kutoka sehemu mbalimbali za nchi ungeimarisha uhusiano uliowaunganisha kwa Mungu na kwa mtu na mwenzake**. Ingekuwa vyema kwa watu wa Mungu wakati huu kuwa na Sikukuu ya Vibanda—ukumbusho wa furaha wa baraka za Mungu kwao.** Wana wa Israeli walipokuwa wakisherehekea ukombozi ambao Mungu aliufanya kwa ajili ya baba zao, na kuwahifadhi kimuujiza wakati wa safari yao kutoka Misri, ndivyo tunapaswa kukumbuka kwa shukrani njia mbalimbali alizozipanga kwa ajili ya kututoa duniani, na kutoka katika giza la upotovu, kuingia katika nuru ya thamani ya neema yake na ukweli.” {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.“

Je, ni kweli kwamba Mungu anatazamia tuishi katika vibanda kwa siku saba siku hizi, ambayo ni moja ya sifa za sikukuu hii? Kanuni ya kila nukta ya imani ni yote au hakuna. Hatuwezi kuchukua sentensi moja nje ya muktadha kutetea maoni yetu.

Tunapozingatia nukuu zingine za Ellen White juu ya somo hilo, tunaweza kuona kwamba kauli yake ilikuwa ya mfano. Kupitia maneno yake ya kinabii, tunaweza kuelewa kile ambacho Biblia inatuambia kuhusu mada hii.

Kwa sababu ya kuogopa kuteswa na Wayahudi, Wakristo walioongoka walifanya maafikiano ili kushika sheria ya sherehe za Agano la Kale, lakini hii ilikuwa kinyume na mapenzi ya Mungu moja kwa moja.

Katika nukuu zilizo hapa chini, tunaweza kusoma taarifa za Ellen White, kwamba Mtume Paulo, kwa njia ya maafikiano na maafikiano, alijiletea HASIRA YA MUNGU. Mungu hakumpa Mtume Paulo mamlaka ya kurudi nyuma.

- “Wanafunzi wenyewe bado waliithamini sheria ya sherehe, na walikuwa tayari sana kukubali, wakitumaini kwa kufanya hivyo kupata imani ya watu wa nchi yao, kuondoa ubaguzi wao, na kuwavuta kwenye imani katika Kristo kama Mkombozi wa ulimwengu. Lengo kuu la **Paulo** kutembelea Yerusalemu lilikuwa kupatanisha kanisa la Palestina. Maadamu waliendelea kuthamini ubaguzi dhidi yake, walikuwa wakijitahidi daima kupinga uvutano wake. Alihisi kwamba ikiwa angeweza kwa kibali chochote cha halali kwa upande wake kuwapata kwenye kweli, angeondoa kizuizi kikubwa sana kwa mafanikio ya injili katika maeneo mengine. **Lakini hakuruhusiwa na Mungu kukubali mengi kama walivyomwomba. Makubaliano haya hayakuwa yanapatana na mafundisho yake, wala kwa uadilifu thabiti wa tabia yake.** Washauri wake hawakukosea**. Ingawa baadhi ya watu hawa waliandika chini ya** uvuvio wa Roho wa Mungu, lakini wakati hawakuwa chini ya ushawishi wake wa moja kwa moja walikosea. Itakumbukwa kwamba wakati mmoja Paulo alimpinga Petro uso kwa uso kwa sababu alikuwa akitenda sehemu mbili. Tunapofikiria tamaa kubwa ya Paulo ya kupatana na ndugu zake, huruma yake ya roho kuelekea walio dhaifu katika imani, staha yake kwa mitume waliokuwa pamoja na Kristo, na kwa Yakobo, ndugu ya Bwana, na kusudi lake la kuwa. mambo yote kwa watu wote kwa kadiri alivyoweza kufanya hili na si kanuni ya dhabihu,—tunapozingatia haya yote, haishangazi kwamba alilazimishwa kukengeuka kutoka katika hatua yake thabiti, iliyoamuliwa. **Lakini badala ya kutimiza lengo lililotarajiwa, juhudi hizi za upatanisho zilichochea tu shida, zikaharakisha mateso ya Paulo yaliyotabiriwa, zikamtenganisha na ndugu zake katika kazi yake, zikalinyima kanisa moja ya nguzo zake zenye nguvu zaidi, na kuleta huzuni mioyoni mwa Wakristo. kila nchi**.” {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**.“

- “Ndugu walitumaini kwamba kwa tendo hilo Paulo angeweza kutoa mkanganyiko mkubwa wa taarifa za uongo kumhusu. Lakini wakati Yakobo alimhakikishia **Paulo** kwamba uamuzi wa baraza la awali (Matendo 15) kuhusu waongofu wa Mataifa na sheria ya sherehe bado ulikuwa mzuri, ushauri uliotolewa haukuendana na uamuzi huo ambao pia ulikuwa umeidhinishwa na Roho Mtakatifu. **Roho wa Mungu hakuhimiza ushauri huu. Ilikuwa ni matunda ya woga. Kwa kutofuata sheria ya sherehe, Wakristo wangejiletea chuki ya Wayahudi wasioamini, na kujiweka kwenye mateso makali**.” {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 <u>cowardice</u>. By non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the unbelieving Jews, and expose themselves to severe persecution**.“

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

- “Tunapofikiria hamu kubwa ya **Paulo ya kuwa na umoja na waamini wengine**, huruma yake kwa wale waliokuwa dhaifu katika imani, na heshima yake ya kina kwa mitume waliokuwa pamoja na Kristo, **haishangazi kwamba aliona ni muhimu aondoke kwenye mwendo thabiti aliokuwa amefuata hadi wakati** huo. Lakini jitihada zake za kutosheleza mahangaiko ya wengine zilileta tu mateso **yake yaliyotabiriwa kwa haraka zaidi,** zikamtenganisha na waumini wengine, na kulinyima kanisa mojawapo ya nguzo zake zenye nguvu.” {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.“

- “**Wayahudi** wengi ambao walikuwa wameikubali injili bado **walithamini sana sheria ya sherehe na walikuwa** tayari sana kufanya makubaliano yasiyo ya hekima, wakitumaini hivyo kupata tumaini la watu wa nchi yao, kuondoa ubaguzi wao, na kuwavuta kwenye imani. katika Kristo kama Mkombozi wa ulimwengu. **Paulo** alitambua kwamba mradi wengi wa washiriki wakuu wa kanisa la Yerusalemu wangeendelea kuthamini ubaguzi dhidi yake, wangefanya kazi mara kwa mara kupinga ushawishi wake. **Alihisi kwamba ikiwa kwa kibali chochote cha kuridhisha angeweza kuwavuta kwenye ukweli angeondoa kizuizi kikubwa kwa mafanikio ya injili katika maeneo mengine. Lakini hakuidhinishwa na Mungu kukubali mengi kama walivyoomba.”** {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**.“

- “Hivyo sheria ya taratibu ilitolewa kwa Musa, na kwa yeye kuandikwa katika kitabu. Lakini sheria ya Amri Kumi iliyonenwa kutoka Sinai ilikuwa imeandikwa na Mungu Mwenyewe juu ya mbao za mawe, na ilihifadhiwa kitakatifu ndani ya sanduku. Kuna wengi wanaojaribu kuchanganya mifumo hii miwili, kwa kutumia maandiko yanayozungumzia sheria ya sherehe ili kuthibitisha kwamba sheria ya maadili imefutwa; lakini huu ni upotoshaji wa Maandiko. Tofauti kati ya mifumo miwili ni pana na wazi. Utaratibu wa sherehe uliundwa na alama zinazoelekeza kwa Kristo, kwa dhabihu yake na ukuhani wake**. Sheria hii ya kitamaduni, pamoja na dhabihu na maagizo yake, ilipaswa kufanywa na Waebrania hadi TYPE itakapokutana na ANTITYPE katika kifo cha Kristo, Mwana-Kondoo wa Mungu aichukuaye dhambi ya ulimwengu**.” {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**.“

Sikukuu za sherehe zilielekeza kwenye historia au desturi za **WATU** wa Kiyahudi, na vilevile kuja na dhabihu ya kwanza ya Yesu, na hivyo, zilipoteza kazi yao baada ya kifo cha Yesu. Mtazamo wao halisi baada ya hapo unawakilisha kukataliwa kwa dhabihu ya Yesu kwa ajili yetu! Kwa kutunza sikukuu za Agano la Kale, Wayahudi wanaonyesha kwamba Masiya bado anakuja, kwa sababu hadi sasa "Hajaja, wala hakufa."

Mungu ametupa uhuru wa kuchagua au kumkataa Kristo. Kutumia baadhi ya nukuu na mistari isiyoeleweka kama "ushahidi" ni sawa na kufasiri hadithi ya mapaja ya Ibrahimu kama "uthibitisho" wa maisha baada ya kifo. Kwa hivyo, Wakristo wanaoshika sikukuu hizi badala ya Mwokozi wetu na vivuli vilivyomtangaza Yeye pekee.

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

Pia, madai kwamba tunapaswa kutunza sikukuu ambazo kulingana na tafsiri hiyo zinaonyesha wakati ujao wa mbinguni si sahihi, kwa sababu **HAKUNA MMOJA** wa Waadventista wa zamani, hata Ellen White, aliyeshikilia likizo **YOYOTE** ya Kiyahudi, ingawa aliandika katika 1892 kwamba sasa tuna ukweli kamili.

Sambamba moja: Mwanzoni mwa karne ya 20, kundi la waumini lilijitokeza katika kanisa la Waadventista ambao walianza kushikilia matambiko ya Agano la Kale, na kwa kuwa hawakukutana na kibali cha Ellen White na kanisa, waliondoka kanisa la Adventist pamoja!

89: Video zenye uthibitisho wa ukweli wa zamani

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu

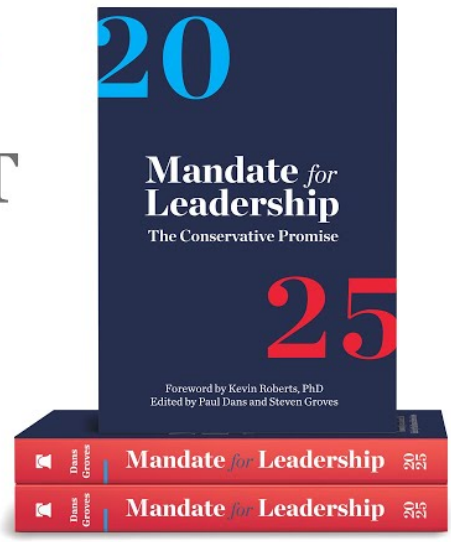
Videos about the old Truth ONLINE

Seventh-day Church of Revelation Videos

Michael McCaffrey – Unmasking the Mark: Part 1-3

Project 2025

A COMMUNAL DAY OF REST

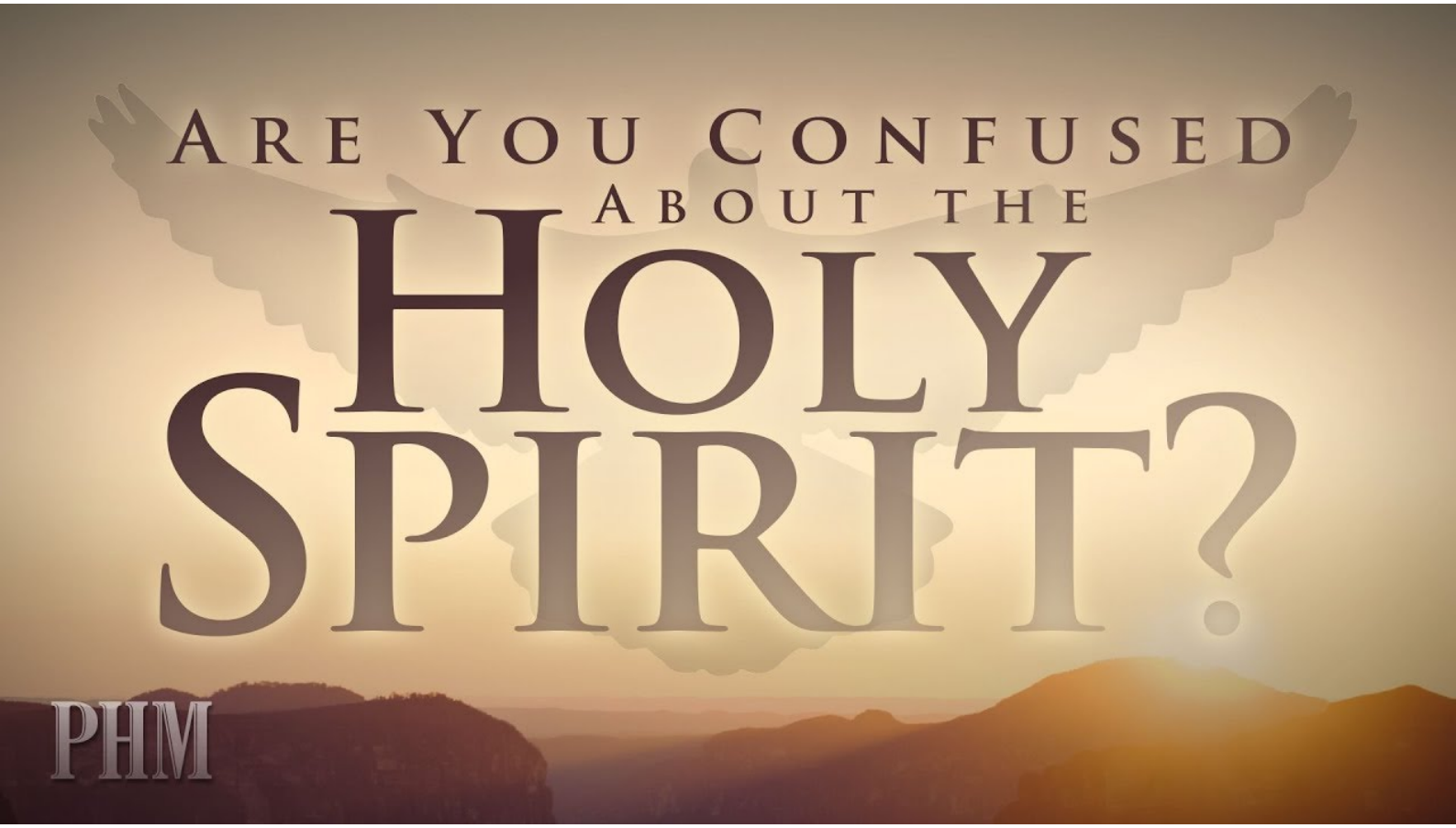


JUDGMENT HOUR



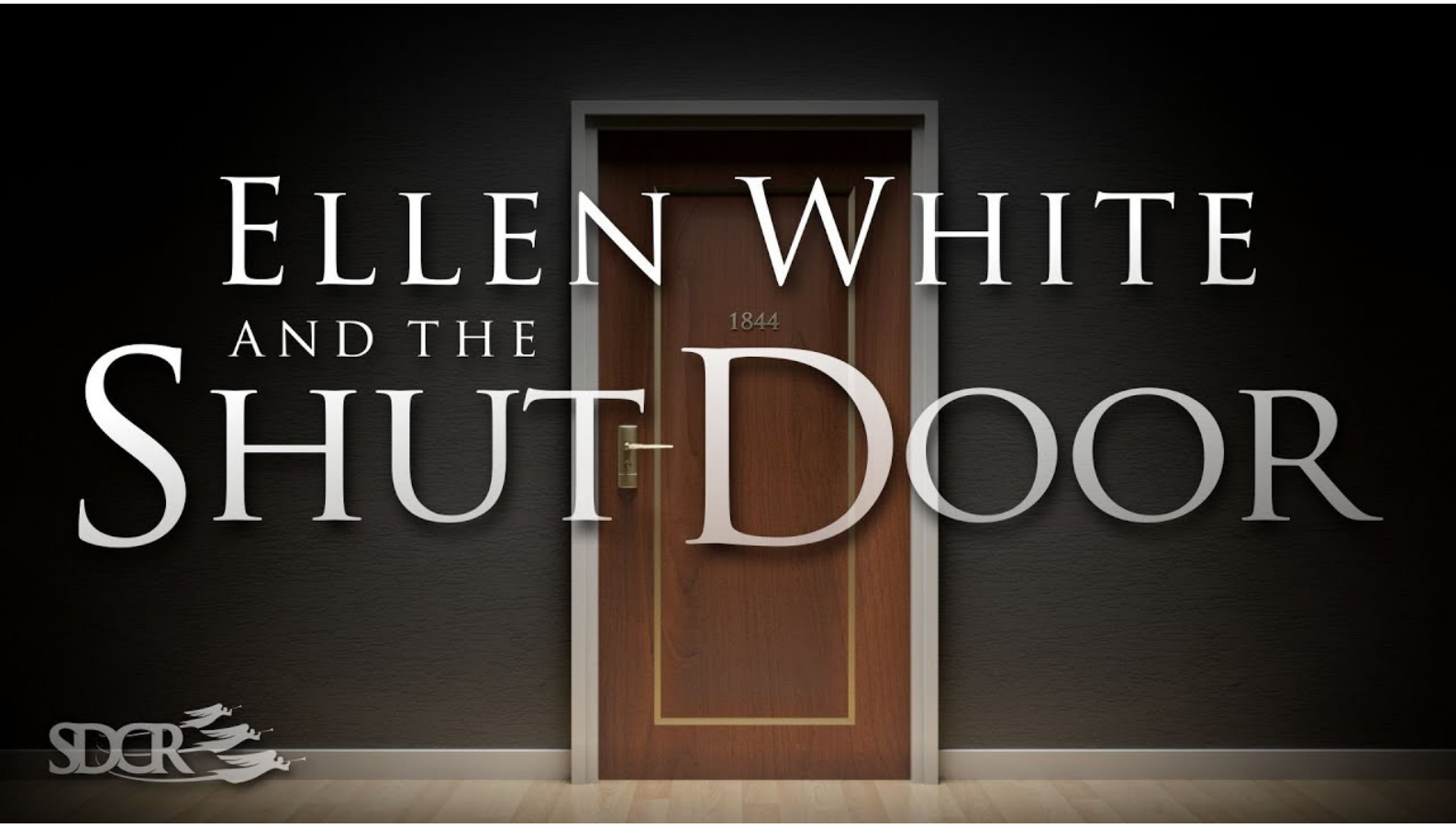
Dustin Butler:



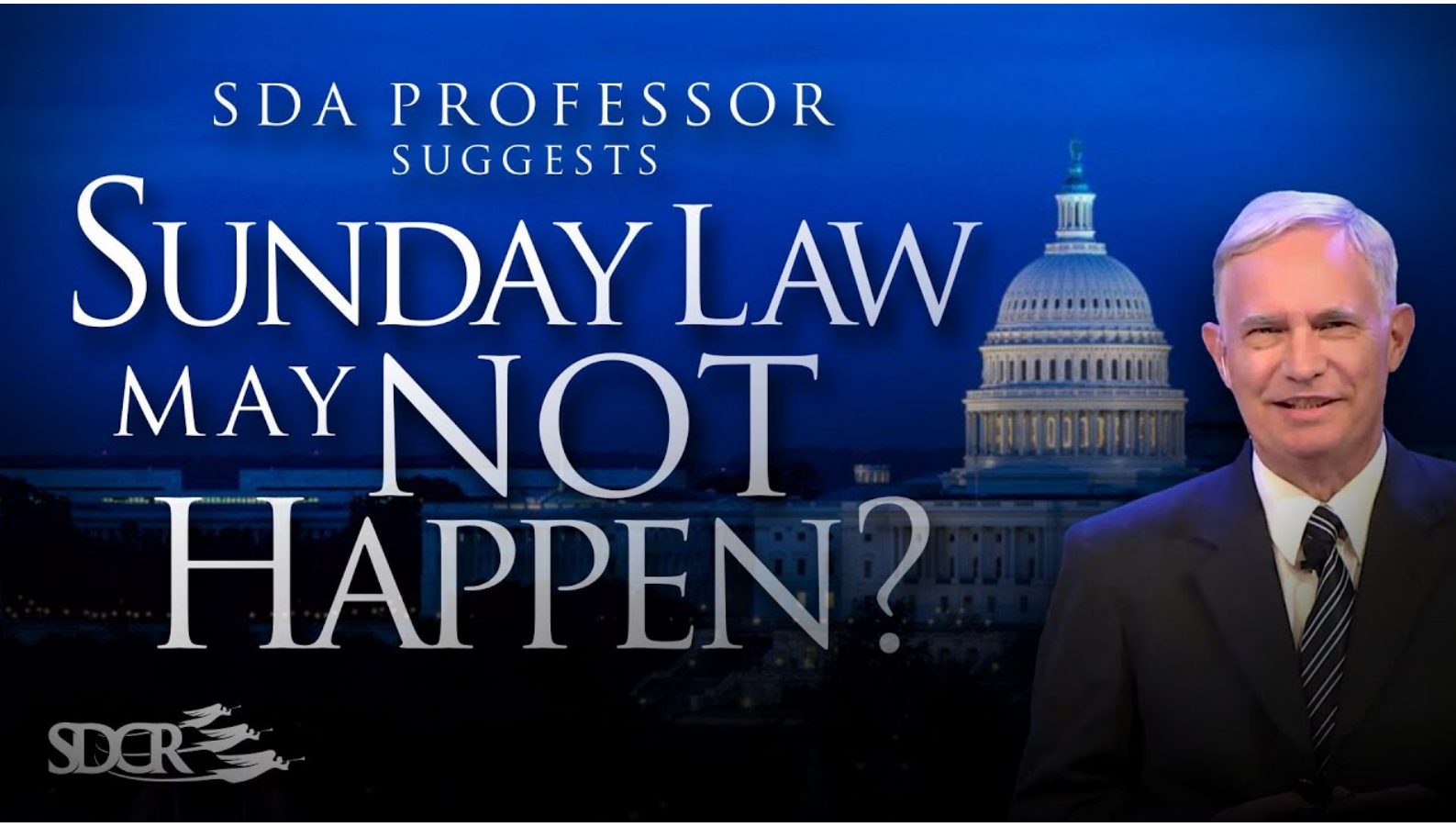

ARE YOU CONFUSED
ABOUT THE
HOLY
SPIRIT?
PHM

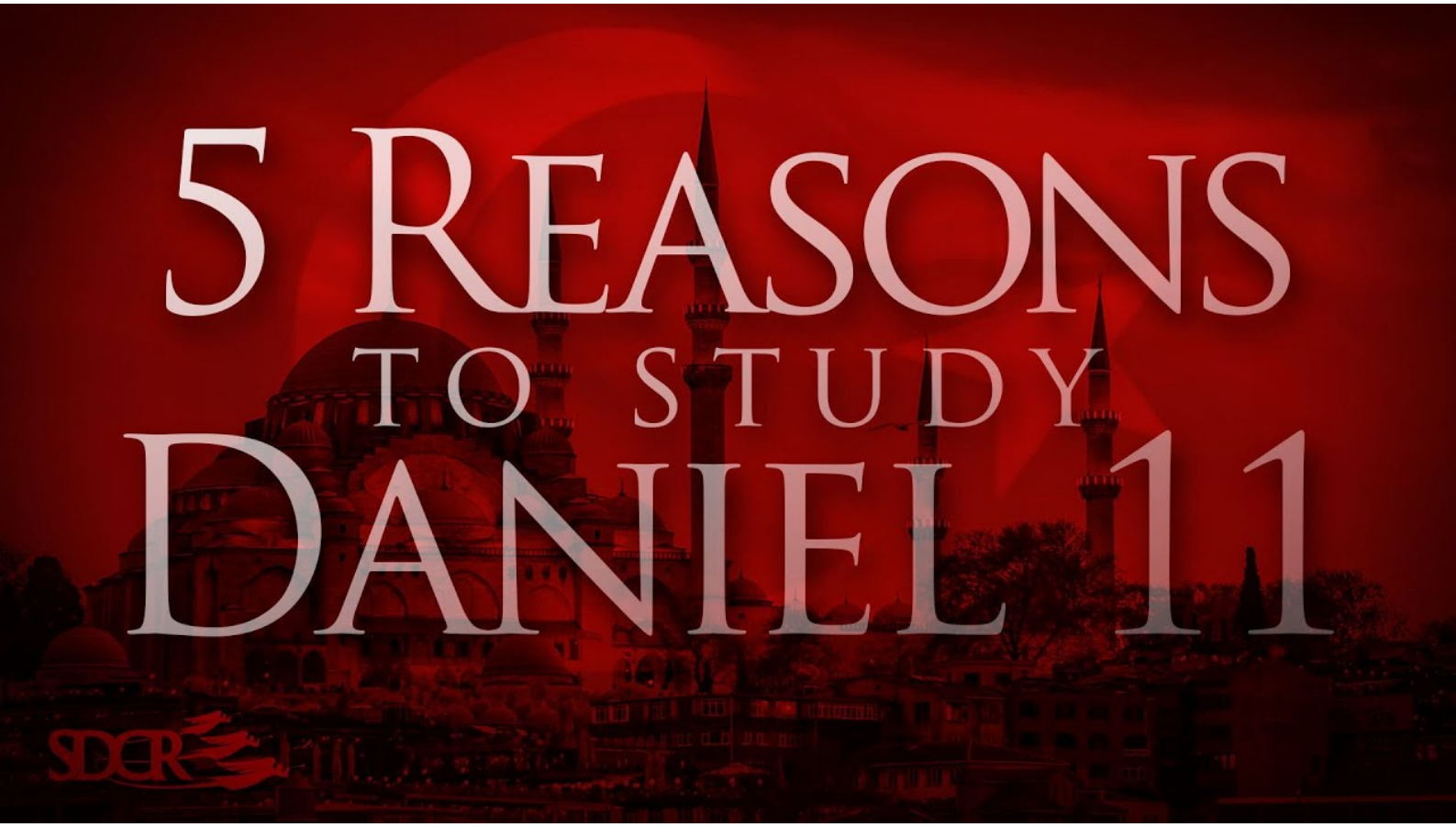

WHO ARE THE THREE
HIGHEST
POWERS?
PHM


WHAT IS THE
AGENCY
OF THE
HOLY SPIRIT?
PHM

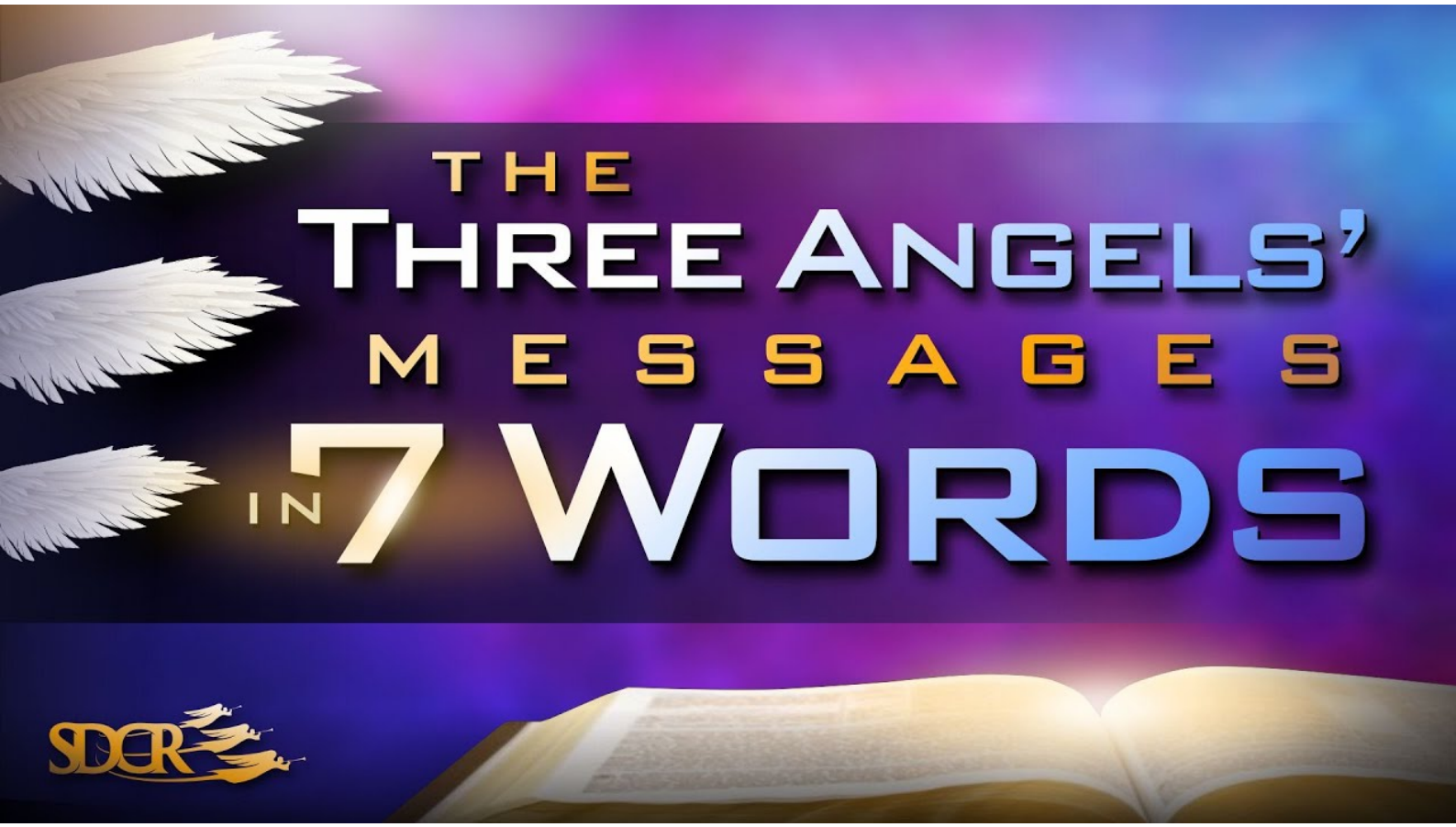

ELLEN WHITE
AND THE
1844
SHUT DOOR
SDCR


BIBLICAL RESEARCH INSTITUTE
CHANGING
ADVENTIST
HISTORY?
SDCR


SDA PROFESSOR
SUGGESTS
SUNDAY LAW
MAY NOT
HAPPEN?
SDCR

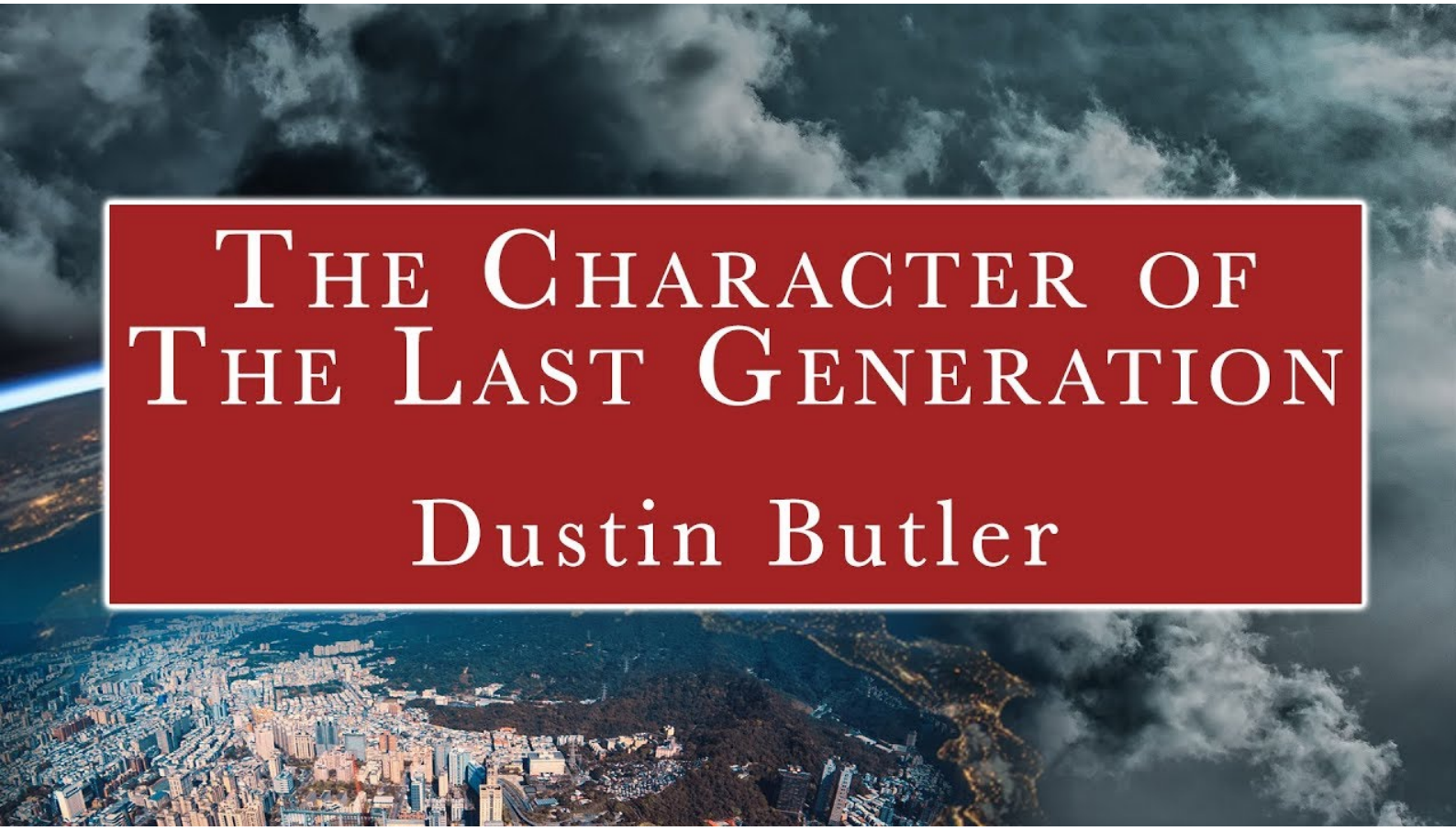

5 REASONS
TO STUDY
DANIEL 11
SDCR


WHERE DOES THE
SPIRIT
GO AFTER DEATH?
SDCR





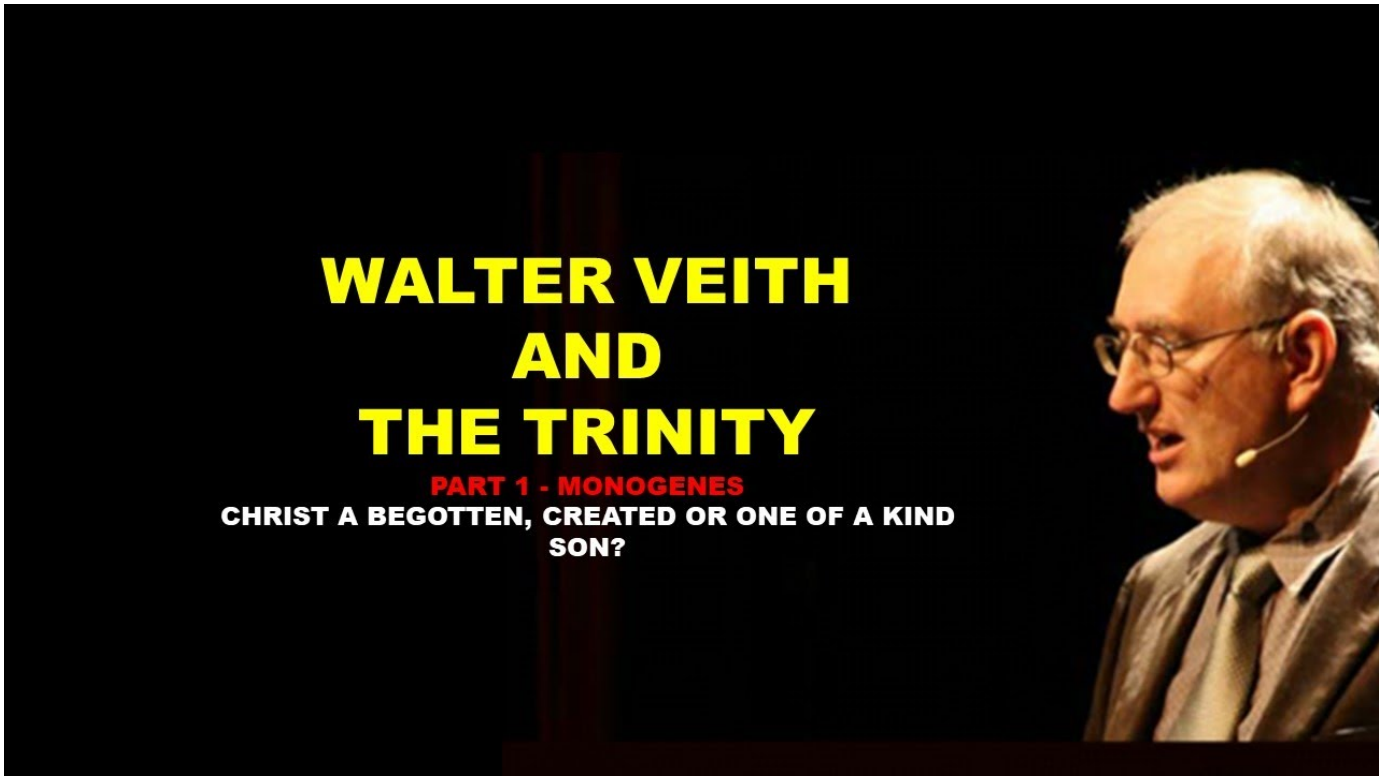
Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu



David Gates – Is the Trinity a biblical truth? Was the Trinity the belief of our pioneers?



David Barron – Walter Veith and the Trinity – Christ Begotten or One of a Kind Son

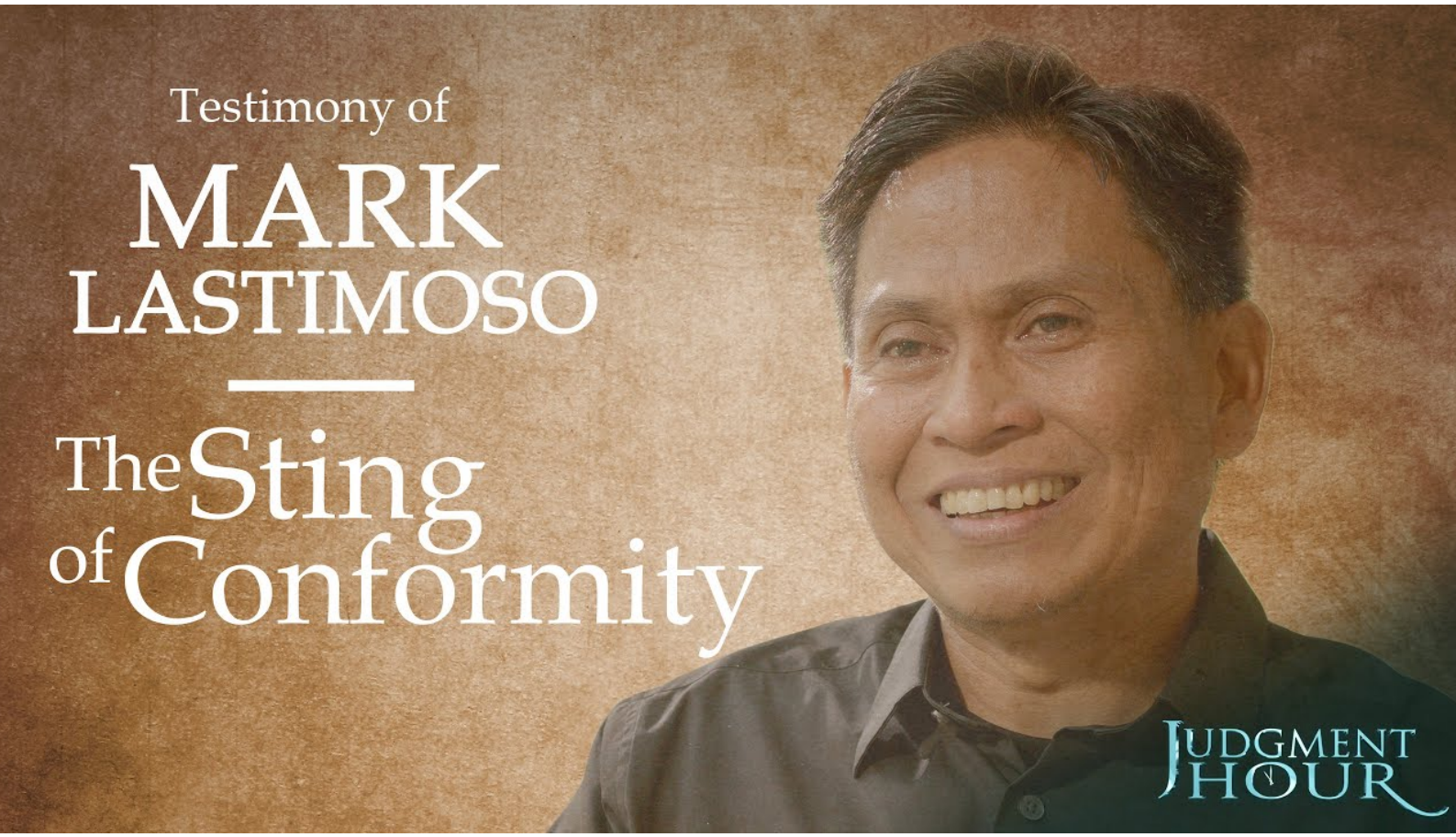


Verne Bates: Manipulations of Ellen White books: vbates.com





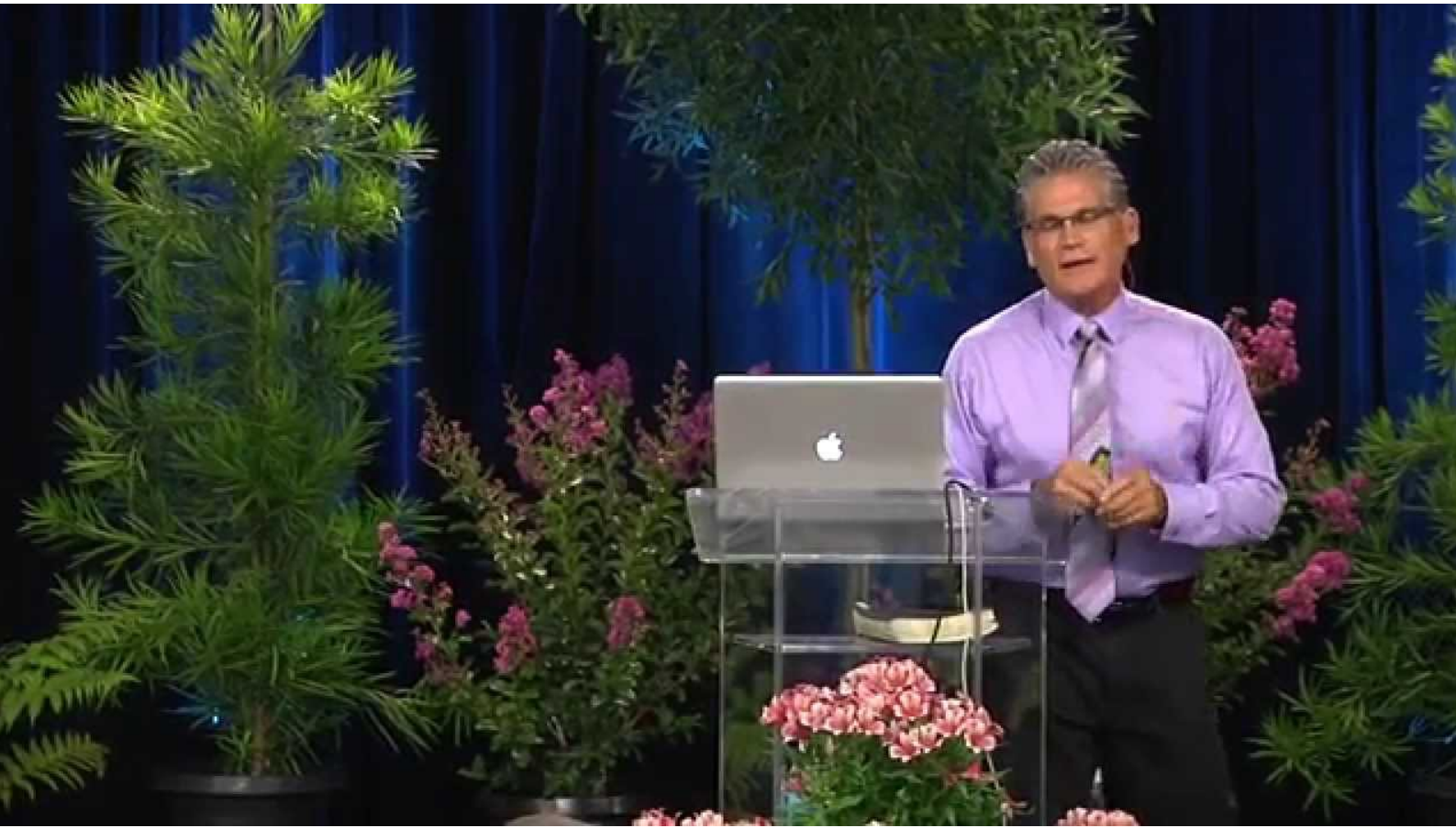
Testimony of Mark Lastimoso – Ex SDA pastor about the Trinity:



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



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]

[Dr. Henry Richter - Interview]

Dr. Henry Richter – The Earth is NOT flat:



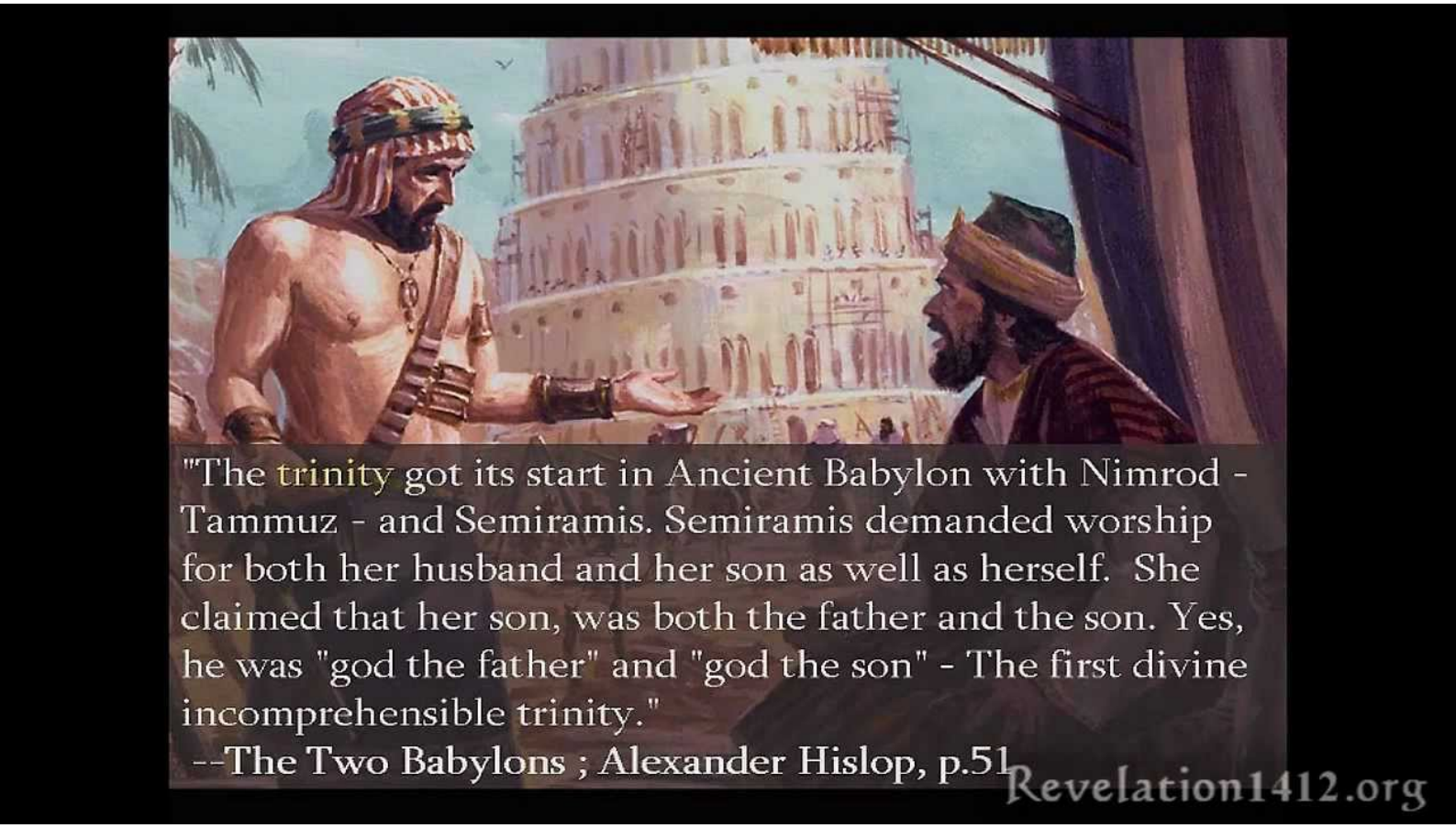
Dr. Jason Lisle Ph. D. Astrophysics and Mathematic – Biblical & Scientific Reasons Not To Believe In a Flat Earth:



Nick Ionashku – Froomism:



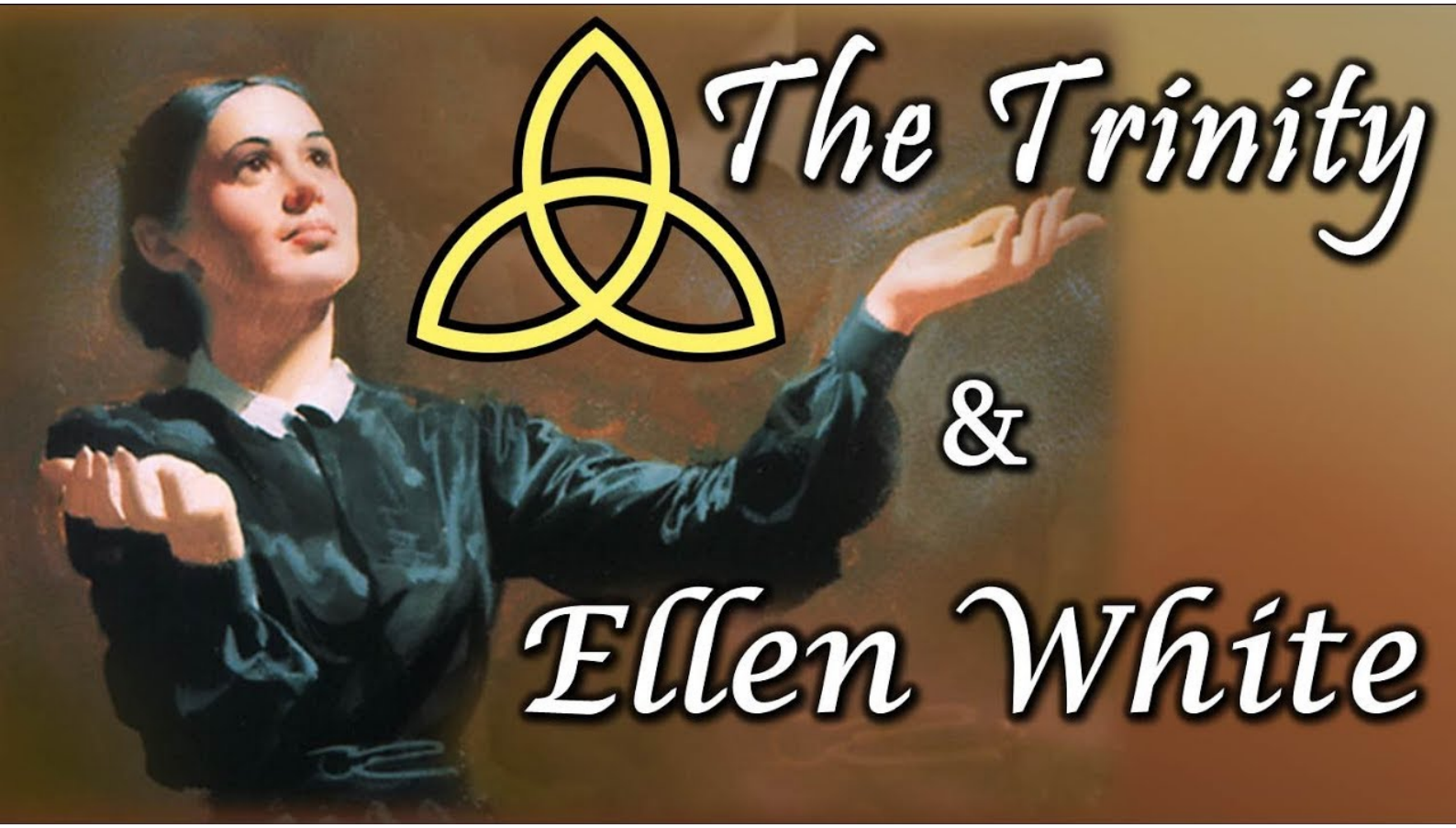
Nader Mansour - Pagan Origins of the Trinity



Nader Mansour - Trinity = 666



Nader Mansour – The Trinity and Ellen White?

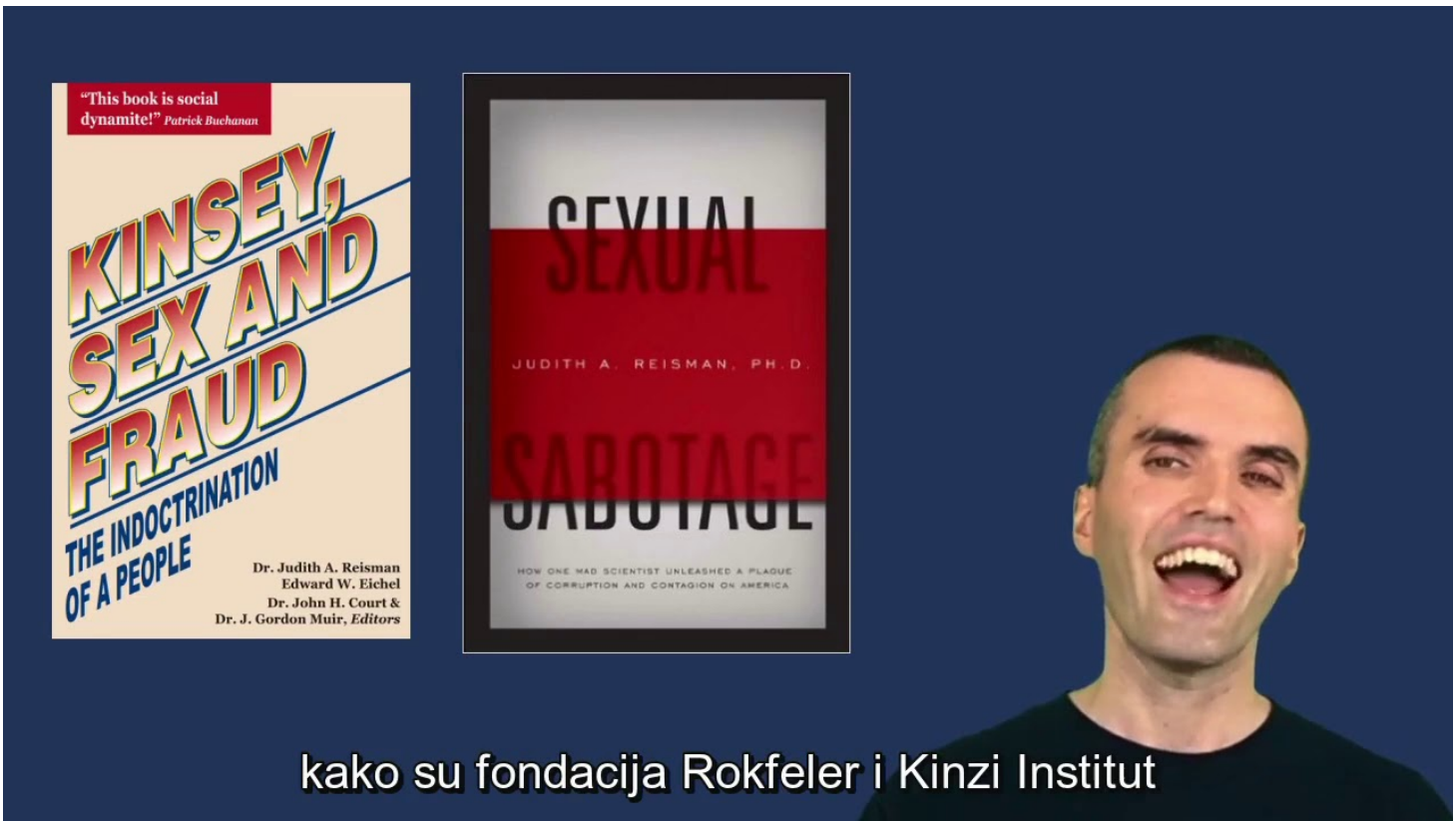


Nader Mansour – Revelation destroys Trinity:



APOSTASY OF THE SDA CHURCH:








Over ons
Gemeenten
Nieuws
Downloads
Agenda
Preekrooster
Winkel
Zoek
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



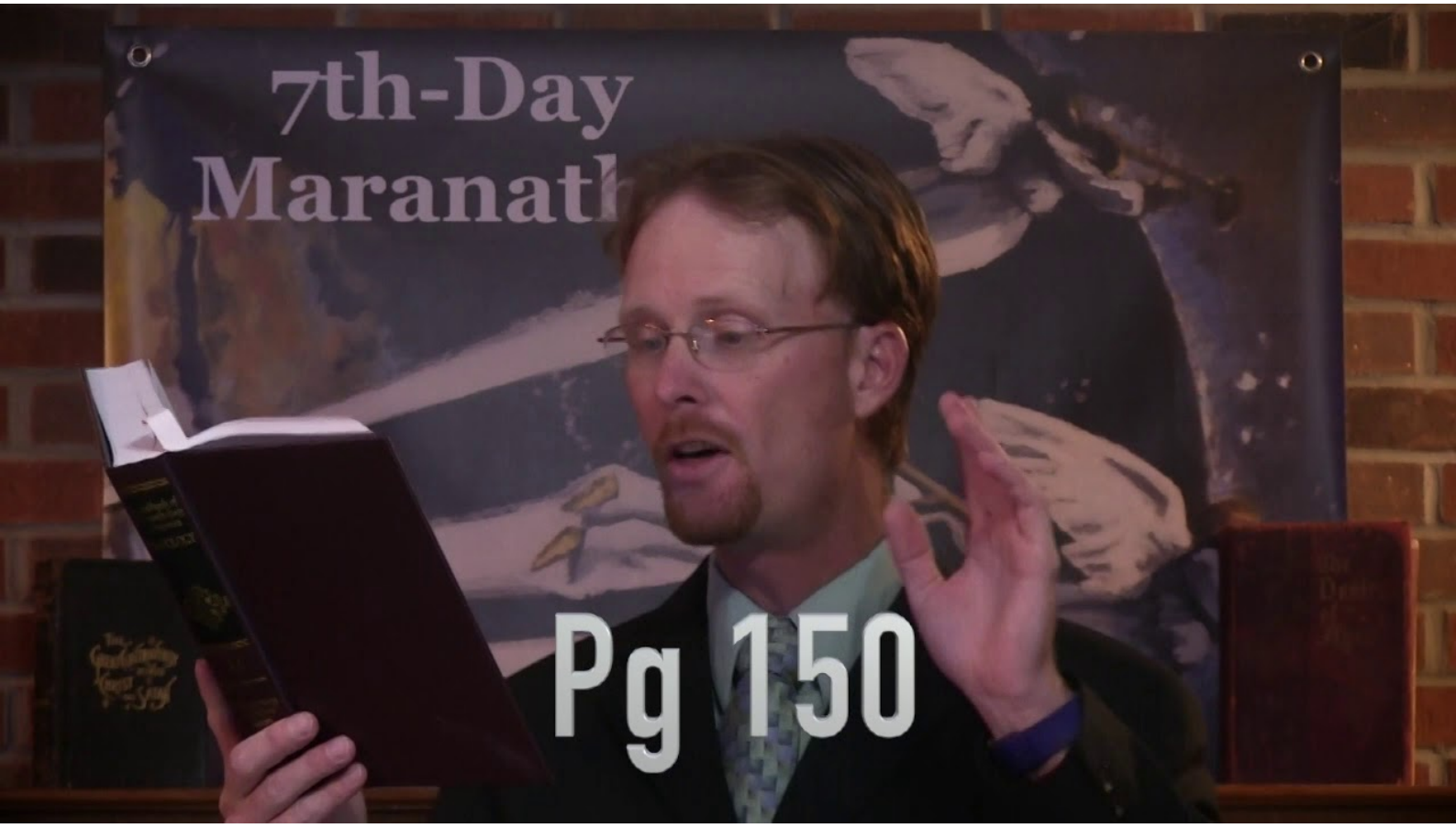
Ted Wilson: Sunday law comes not in the present time



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: Mafundisho Mengine ya Udanganyifu katika Nyanja hii ya Theolojia

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Mafundisho haya yanawasilishwa kwa heshima na karibu bila kuonekana, yakichanganywa na ukweli wa 99%, ambayo huongeza nguvu ya udanganyifu! Lakini wanabaki akilini kwa sababu kwa njia hii wanakwepa kizuizi cha mtazamo wetu. Hii inasababisha kukubaliwa bila kujua kwa maoni kama vile fundisho linalotumia vibaya maana ya "upendo" na "neema" na kupotosha uhusiano wao na wengine:

- Neema na upendo huchukuliwa kama ukweli pekee, wakati hitaji la kupigana na dhambi linaitwa uhalali wa uwongo. Katika fundisho hili, Mungu mwenyewe anapigana dhidi ya dhambi zetu, wakati ukweli wa kale unasema wazi kwamba sisi wenyewe tunapaswa kupigana na dhambi zetu, wakati huo huo Mungu anatupa nguvu za kuzishinda

- Maneno ya Mtume Paulo kuhusu upendo na neema yananukuliwa mara kwa mara, huku mistari inayosema ni lazima tupigane kwa uthabiti dhidi ya dhambi zetu wenyewe na kuwaonya wengine inapuuzwa

Mafundisho haya yalifundishwa (kwa sehemu) wakati wa waanzilishi na A.T. Jones. Ingawa alikuwa mmoja wa wabebaji muhimu zaidi wa ukweli karibu 1888, mara baada ya hapo alianza kujitenga na Mungu na kweli. Zaidi ya kukazia sana upendo na rehema huku akipuuza hitaji la kupigana dhidi ya dhambi na maonyo, A. T. Jones alikubali fundisho la uwongo la Miungu miwili ya milele, ambayo hivi karibuni ilimfanya aamini Miungu mitatu ya milele - Utatu.

- “**Mungu ni mmoja. Yesu Kristo ni mmoja. Roho Mtakatifu ni mmoja**. Na hawa Watatu ni kitu kimoja: hapana fitina wala mafarakano kati yao.” {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.”

Alieneza fundisho la uwongo la Utatu kupitia madai kwamba Roho Mtakatifu ndiye Mungu "wa tatu“:

- “Na Roho Mtakatifu ni **mtu.** Ukweli huu mkuu **HAITAMBULIWI, hakika hauaminiwi, na zaidi ya wachache sana hata wa Wakristo**. Kwa maana kila mtu anajua kwamba karibu KABISA, isipokuwa wachache sana, **Roho Mtakatifu anarejelewa na kusem**wa na Wakristo kama “IT”. Lakini neno "IT" halitumiki kamwe kwa mtu. Neno “IT,” **katika kipaji chenyewe cha lugha yetu,** hurejelea na kutumika tu kwa vitu, kamwe si kwa watu; kwa vitu visivyo hai, kama jiwe, farasi, mti; au kwa mambo ya dhana, au uzoefu, kama nafasi, urefu, upana, amani, furaha, huzuni, hisia, ushawishi. Lakini Roho Mtakatifu si mojawapo ya haya: Roho Mtakatifu si mvuto; wala hisia, wala amani, wala furaha, wala cho chote. Roho Mtakatifu anatoa amani, na hutoa furaha, hupunguza katika huzuni, hufanya hisia, hutoa mvuto; lakini Roho Mtakatifu si mojawapo ya mambo haya, wala si kitu kingine chochote. Hapana, hapana milele! Roho Mtakatifu ni Mtu, Mtu wa Kiungu milele. **Na ni LAZIMA ATAMBULIWE** na kuzungumzwa kama Mtu sikuzote, au hatambuliwi kikweli wala kusemwa juu yake hata kidogo.” {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 aliandika juu yake, kwamba amekuwa mtumishi wa adui:

- “Samahani A. T. Jones, **ambaye ameonywa tena na tena. Licha ya maonyo haya**, ameruhusu adui kujaza akili yake na mawazo ya **kujiona kuwa muhimu. Usiyasikilize maneno yake,** kwa maana ameikataa nuru iliyo wazi na badala yake amechagua giza. **Aliye Mtakatifu ametupa ujumbe ulio wazi na ulio wazi**, lakini baadhi ya nafsi maskini zimepofushwa na uwongo na uvutano wa udanganyifu wa mashirika ya kishetani na zimegeuka kutoka kwenye ukweli na uadilifu na kufuata uwongo **huu wenye asili ya kishetani**.” {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**.”

- “Hatukuona chochote cha kututia moyo kwa matumaini kwamba Mzee Jones **anatoka katika giza lililo juu** yake. Anahisi kwamba anajielewa Mwenyewe; lakini yeye ni kama kipofu na anatamani kujua ni hatua gani ya kuchukua. Nilihisi kwamba lazima nizungumze naye kwa uwazi. **Nilimwambia kwamba licha ya maonyo yaliyokuwa yametolewa kuhusu ushawishi wa Dk Kellogg juu yake, alikuwa ameingia katika njia ile ile aliyoonywa asiifuate**; hakuwa na utambuzi wa kiroho wa kuelewa msimamo wa kidini wa daktari. **Nilimwambia kwamba amekuwa sauti ya** Dk. Kellogg kwa watu. {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.”

Kundi hili la mafundisho hatari ya uwongo linajumuisha mambo yafuatayo: kutangaza ukweli na hitaji la kuipigania na kuwaonya watu kunahusianishwa na kuelezewa kuwa ukosefu wa upendo, kwa njia ambayo Mungu mwenyewe atatangaza ukweli kwa Roho Wake na kwamba. sisi wenyewe hatupaswi "kushambulia" mtu yeyote kupitia mazungumzo ya wazi, lakini tu kushiriki "upendo" na kila mmoja. Je, Yesu, akiwa kielelezo chetu, alinyamaza tu au alipigana waziwazi na mafundisho ya uwongo?

Sehemu ya upendo ni kuwaonya watu ili waweze kuufikia ukweli na hivyo kupata uzima wa milele kabla haijachelewa!

Mafundisho mengine ya uwongo:

- Kwamba amri 10 katika Agano Jipya zinabeba maana ya "mfano" tu na kwamba zilikuwa halali "pekee" tangu kutangazwa kwao kwenye Mlima Sinai hadi dhabihu ya Yesu
- Kwamba dhambi ni hali tu ya kutengwa na Mungu, sio tendo maalum (uvunjaji wa sheria ya Mungu), na kwamba hatuna dhambi tunapokuwa na Mungu na Roho wake yuko ndani yetu, bila kujali ni dhambi gani tunayofanya au tunayobeba. mawazo yetu wakati huo
- Kwamba Yesu "hakuwa na" kufa kwa ajili ya wokovu wetu ili kulipa gharama ya dhambi zetu, lakini kwa kufanya hivyo "tu" alituonyesha upendo wake
- Kwamba Roho Mtakatifu na Mfariji wa Agano la Kale na Agano Jipya si kitu kimoja
- Kwamba hapakuwa na uwepo halisi wa Roho Mtakatifu ndani ya watu katika Agano Jipya
- Kwamba Mungu atatumia vigezo mbalimbali kwa watu wa Agano la Kale na Agano Jipya kwenye hukumu ya mbinguni.
- Kwamba papa katika nyakati za mwisho si tena mnyama wa Ufunuo
- Kwamba Ellen White si nabii aliyevuviwa wa nyakati za mwisho za leo na kwamba "hakuelewa" ukweli wa kuhesabiwa haki kwa imani
- Kwamba maelezo ya hekalu la mbinguni katika Waraka kwa Waebrania na katika Ufunuo ni ya mfano tu na kwamba hekalu la mbinguni litakuwa ndani yetu na kwa hiyo mwisho wa wakati wa neema "kwa maana ya upendo na neema" ni ishara tu
- Kwamba dunia ni tambarare

91: Ellen White + Sayansi = Dunia Sio Tambarare

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Muda unaojulikana wa safari za ndege kutoka Australia hadi Amerika katika pande zote mbili unawezekana tu ikiwa Dunia ni ya duara, na hivyo kufanya mabishano yoyote zaidi ya kupendelea Dunia tambarare kutokuwa na maana. Ellen White amesema nini kuhusu hili?

Kulingana na Ellen White, fundisho hili, yaani, nadharia ya dunia tambarare isiyo na sayari, mwezi au nyota nyingine, ilitoka kwa Shetani:

- "Ninajifunza kwa barua kutoka New York kwamba Bro. Brown **amekubali na sasa anahubiri nadharia ya ulimwengu tambarare. Je, inawezekana kwamba nadharia hii imeletwa na Bro. Wilcox kutoka Uingereza** na kwamba umeikubali na unaifundisha? Ndugu yangu, kazi yetu ni kufundisha ujumbe wa malaika wa tatu. Shikilia ujumbe. Ni udhaifu wa Mzee. Wilcox kupata vitu vya kupendeza na kushikamana na vitu ambavyo angekuwa bora achilia mbali. **Aina yoyote ya nadharia au hobby ambayo shetani anaweza kuelekeza** akili za watu kukaa juu yake atavuta fikira zao ili wasijishughulishe katika kutoa ujumbe mzito kwa wakati huu. Ndugu yangu, usiingiwe na mawazo ambayo hayana uhusiano wowote na kazi ya wakati huu. Ni bora kufundisha ukweli kama ulivyo ndani ya Yesu. Afadhali kuwa kutafuta Utauwa wa kweli, utakatifu wa moyo, uhuru kutoka kwa ubinafsi wote, uhuru kutoka kwa husuda na wivu. Ni afadhali kuomba na kunyenyekea nafsi mbele za Mungu na kuruhusu ulimwengu, pande zote au tambarare, uwe sawa na Mungu alivyoufanya. Jaribuni kwa bidii sana, kwa kudumu kwa uaminifu katika kutenda mema, kutafuta cheo kilicho wazi katika urithi katika dunia iliyofanywa mpya. Afadhali liongoze kundi la Mungu linywe kwenye vijito vya juu, bora kwa kanuni na mfano mtafute Mungu maadamu anapatikana, mwiteni maadamu yu karibu. Kuna uamsho unaohitajika kanisani. Wakati walimu wanakunywa maji safi kutoka kwenye kisima cha Bethlehemu, basi wanaweza kuwaongoza watu kwenye kijito kilicho hai. Nafsi yangu imelemewa na mzigo wa hali ya mambo huko New York. Bwana na ainue wasaidizi, wanaume Ambao anaweza kuwafundisha, wanaume wanyenyekevu Ambao anaweza kuwaongoza watoe ushuhuda wa wazi, mkali katika imani." {Ellen White: Lt. 43-1887.4 and 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."

- "Mkono wa Mungu **unaendelea kuongoza ulimwengu katika mwendo wake unaoendelea kuzunguka jua.** Mkono ule ule ambao umeshikilia milima, na kuisawazisha katika misimamo, **huongoza na kuweka sawa sawa sayari husika**. Utukufu wote wa ajabu mbinguni unafanya kazi yao iliyoteuliwa." {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."

- "Si kwa sababu ya nguvu asilia kwamba mwaka baada ya mwaka dunia hutoa neema zake na kuendeleza mwendo wake **kuzunguka jua**. Mkono wa Mungu huziongoza sayari, na kuziweka katika nafasi katika mwendo wao wa utaratibu katika mbingu." {Ellen White: Signs of the Times, 20.3.1884, 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."

- “Bwana **amenipa mtazamo wa ulimwengu mwingine. Nilipewa mabawa**, na malaika alinihudumia kutoka mjini hadi mahali palipoangaza na tukufu. Majani ya mahali hapo yalikuwa ya kijani kibichi, na ndege wa huko walipiga wimbo mzuri. wenyeji wa mahali hapo walikuwa wa ukubwa t**ofauti; walikuwa waungwana, watukufu, na wa kupendeza. Walikuwa na sura dhahiri ya Yes**u, na nyuso zao ziling'aa kwa furaha Takatifu, zikionyesha uhuru na furaha ya mahali hapo. Nilimuuliza mmoja wao kwa nini walikuwa warembo zaidi kuliko wale walio duniani. Jibu lilikuwa, “Tumeishi kwa utii kamili kwa amri za Mungu, na hatukuanguka kwa kuasi, kama wale walio duniani.” Kisha nikaona miti miwili, mmoja unafanana sana na mti wa uzima ulioko mjini. Matunda ya wote wawili yalionekana mazuri, lakini hawakuweza kula matunda ya mmoja. Walikuwa na uwezo wa kula katika wote wawili, lakini walikatazwa kula moja. Ndipo malaika wangu aliyenihudumia akaniambia, “Hakuna mtu mahali hapa ambaye ameonja matunda ya mti uliokatazwa; lakini kama wakila, wataanguka.” **Kisha nilipelekwa kwenye ulimwengu uliokuwa** na miezi saba. Huko nilimwona Enoko mzee mzuri, ambaye alikuwa ametafsiriwa. Kwenye mkono wake wa kulia alikuwa na kiganja kitukufu, na kila jani lilikuwa limeandikwa.” {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.“

- “Enendeni kwa mataifa yote, Aliwaamuru. Nenda sehemu ya mbali zaidi ya **ulimwengu** unaokaliwa na uhakikishwe kwamba uwepo Wangu utakuwa pamoja nawe hata huko.” {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.“

- “Kama vile miale ya jua inavyopenya hadi pembe za mbali zaidi za **dunia**, ndivyo Mungu anavyopanga kwamba nuru ya injili itaenea kwa kila nafsi duniani.” {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.“

- “Mungu amewastahilisha watu wake kuuangazia ulimwengu. Amewakabidhi uwezo ambao kwazo watapanua kazi yake hadi itakapoizunguka **dunia.** Katika sehemu zote za dunia wanapaswa kuanzisha nyumba za usafi, shule, nyumba za uchapishaji, na vifaa vya jamaa kwa ajili ya kukamilisha kazi yake.” {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.“

- "Mkono wa uwezo usio na kikomo unafanya kazi daima kuongoza sayari hii. Ni nguvu za Mungu zinazotumiwa kwa muda ambazo huiweka katika nafasi yake katika **mizunguko** yake. Mungu wa mbinguni anafanya kazi daima.” {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.“

- “Katika zawadi isiyo na kifani ya Mwanawe, Mungu ameuzunguka ulimwengu wote kwa angahewa la neema halisi kama hewa inayozunguka **dunia** nzima. Wote wanaochagua kupumua mazingira haya ya uzima wataishi na kukua hadi kufikia kimo cha wanaume na wanawake katika 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.“

- “Biblia imetafsiriwa katika karibu kila lugha inayozungumzwa na mwanadamu, na kutawanyika kila sehemu ya **dunia**.” {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**.“

- “Si kwa nguvu zake za asili dunia hutokeza fadhila zake, na mwaka baada ya mwaka **huendeleza mwendo wake** kulizunguka jua. Mkono usioonekana unaongoza sayari katika mzunguko wa mbingu….” {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….“

- “Mkono wa Mungu unaendelea kuiongoza DUNIA katika mwendo wake unaoendelea **KUZUNGUKA JUA**. Mkono ule ule ambao umeshikilia milima, na kuisawazisha katika nafasi, huongoza na kuziweka sawa sawa sayari husika. Fahari zote za ajabu mbinguni zinafanya kazi iliyoamriwa.” {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.”

- "Nishati ile ile ya ubunifu ambayo ilileta ulimwengu bado inatumika katika kushikilia ulimwengu na kuendeleza shughuli za asili. Mkono wa Mungu huziongoza sayari katika mwendo wao wa utaratibu katika mbingu. Si kwa sababu ya nguvu **asilia kwamba mwaka baada ya mwaka dunia huendelea na mwendo** wake kulizunguka jua na kutokeza baraka zake. Neno la Mungu hutawala vipengele. Anazifunika mbingu kwa mawingu na kuandaa mvua kwa ajili ya dunia. Huyafanya mabonde yazae na “kuotesha nyasi juu ya milima; Zaburi 147:8. Ni kwa uwezo wake mimea hukua, majani yanapotokea na maua kuchanua.” {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.“

- “Roho wa Mungu akakaa juu yangu; Nilifunikwa na maono ya utukufu wa Mungu, na **kwa mara ya kwanza nilikuwa na mtazamo wa sayari nyingine**. Baada ya kutoka kwenye maono, nilisimulia kile nilichokuwa nimeona. Mzee Bates kisha akaniuliza kama nimesomea elimu ya nyota. Nilimwambia sikuwa na kumbukumbu yoyote ya kuwahi kuangalia elimu ya nyota. Kisha akasema, "Hii ni ya Bwana." Uso wake uling’aa kwa nuru ya mbinguni, na akalihimiza kanisa kwa nguvu.” {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.“

Je, nukuu zilizo hapo juu ni hoja na mawazo yao tu?

- “Katika barua hizi ninazoziandika, katika ushuhuda ninaotoa, nawaletea yale ambayo BWANA AMENITOA. Siandiki nakala **moja** kwenye karatasi, nikielezea maoni yangu tu. Ndivyo ambavyo Mungu amefungua mbele yangu katika maono—miale ya thamani inayoangaza kutoka kwenye kiti cha enzi.” {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: Dunia Tambarare au Injili - The Flat Earth or the Gospel

Dr. Henry Richter: Dunia sio tambarare - The Earth is not flat

Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu



Dr. Jason Lisle: Biblical & Scientific Reasons Not To Believe In a Flat Earth:



Orodha ya Sura Hadi Mwanzo wa Kitabu Hadi Mwanzo wa Sura Udanganyifu

92: Muziki wa Kikristo wa Kweli au Muziki wa Karismatiki ndani ya Kanisa la SDA

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Muziki kutoka upande mwingine = muziki wa pop na rock kama toleo la "Kikristo" la muziki wa mapepo wa pop-rock. Inachanganya hisia za furaha na kuzaliwa upya kwa kweli kwa Roho wa Mungu, ili tuweze kufurahia dhambi kwa dhamiri safi kama kilima kilichopakwa rangi, bila kusumbuliwa na hisia hasi. Mihadhara ya mwanamuziki wa zamani wa roki Brian Neumann inaweza kutusaidia kuelewa vyema jinsi muziki wa kisasa uliosawazishwa ni hatari kwetu, pamoja na picha za hypnotic zilizofichwa kwenye televisheni na sinema. Mwanamuziki nyota David Bowie ni mwanachama wa miduara hii. Tayari amesema kwamba kila aina ya muziki wa kisasa, hata aina zisizoeleweka zaidi kama vile New Orleans jazz au muziki wa kisasa wa 'Kikristo', mizizi yake ni voodoo.

Tunajua kwamba watu wanaojihusisha kwa bidii na dini ya kishetani ya voodoo, baada ya muda fulani, wanavutiwa na muziki wenye mdundo mwingi, huanguka chini na kutikisa mwili wao wote na viungo vyao. Cha kufurahisha, tunaona jambo lile lile katika makanisa ya karismatiki dhahiri, ambapo inafasiriwa kama kazi ya Roho Mtakatifu, ingawa tunazungumza juu ya nguvu za pepo. Ni kupitia hali mbaya kama hizi tu ndipo tunaweza kuona ambapo muziki kama huo unaongoza hatua kwa hatua, kutia ndani kile kilicho nyuma ya umb dhaifu. Inamruhusu Shetani kuongeza ufikiaji wa akili na mwili wetu.

Muziki wa aina hii kwa muda mrefu umeingia kwenye miduara yetu. Hapo mwanzo, iliingia kupitia muziki usio na adabu wa Waimbaji wa zamani wa Heritage, na baadaye kupitia Sandi Patti na Waimbaji wa kisasa wa Urithi, ambao hawakufungua njia kwa muziki wa kisasa wa mvuto kabisa wenye asili ya pepo na ngoma zilizoangaziwa. Hili tena lilisababisha kuongezeka kwa ukengeufu wa kimaadili wenye akili tulivu.

Ndivyo ilivyotokea wakati Beatles na Elvis Presley waliokuwa watulivu walipofungua njia kwa muziki wa mdundo mzito wenye kufuru. Ellen White ametabiri kupenya kwa muziki wa kilimwengu katika kanisa letu kwa ngoma, mdundo, na dansi kama sehemu ya mapumziko ya mwisho kabla ya mwisho wa kipindi cha majaribio, akieleza kwamba muziki una athari kubwa katika akili zetu, kwa maana chanya au hasi.

- "Mambo **ambayo yamekuwa katika siku za nyuma yatakuwa katika siku zijazo**. **Shetani** atafanya **muziki** kuwa mtego kwa jinsi unavyoendeshwa." {Ellen White: 2SM, p. 38} "Those **things 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."

- "Mambo ambayo umeeleza kuwa yanafanyika **Indiana**, Bwana amenionyesha yangetukia kabla tu ya kufungwa kwa rehema. Kila jambo lisilofaa litaonyeshwa. Kutakuwa na kelele, kwa ngoma, muziki, na kucheza. Hisia za viumbe wenye busara zitachanganyikiwa kiasi kwamba hawawezi kuaminiwa kufanya maamuzi sahihi. Na hii inaitwa kusonga kwa Roho Mtakatifu. **Roho Mtakatifu kamwe hajidhihirisha kwa njia kama hizo, katika kitanda cha kelele kama hicho…** Kitanda cha kelele hushtua hisi na kupotosha kile ambacho kikifanywa ipasavyo kinaweza kuwa baraka. Nguvu za mashirika ya kishetani huchanganyikana na kelele na kelele, kuwa na karamu, na hii inaitwa kazi ya Roho Mtakatifu." {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."

Kusanyiko la Waadventista wa Indiana mwaka wa 1900 hakika halikuwa na muziki wa roki au aina nyingine yoyote ya muziki uliokithiri ambao mtu angeweza kutumia kutetea aina ya muziki ya sasa ya siku zetu. Watu wanatoa madai ya kipuuzi kwamba muziki wa leo "hauna uhusiano" na umbo lililotajwa. Kelele iliyoelezewa inaelezea tu tofauti kutoka kwa muziki wa utulivu hasa wa wakati huo, ambao ulitumikia kumsifu Mungu. Ni upigaji ngoma tu, ushawishi wa pop na jazba, au aina tofauti ya kucheza (bembea), ambayo mara nyingi huambatana na shangwe ya busara ya furaha ya uwongo, huwakilisha utimilifu wa unabii wa Ellen White. Wengi wanafahamu ubishi wa upande mwingine kwamba maneno ya muziki si muhimu ikiwa aina ya muziki inamtukuza adui.

Ni aina hii ya muziki, ambayo ilitabiriwa kuashiria wakati wa mwisho inapokea makofi yanayoongezeka makanisani, na mbele ya macho yetu. Katika kujitetea kunatolewa neno la kibiblia lililotumika vibaya "ngoma" kutoka Zaburi ya 150. Baada ya kujifunza zamani za kibiblia, tunaweza kuona kwamba ngoma katika siku hizo zilikuwa ni ala ndogo sana zilizoambatana na muziki wa shangwe na ibada kwa mdundo mwepesi wa mdundo. Ngoma za wakati huo hazikucheza na mdundo, marudio na sauti ya muziki wa kisasa. Kama uthibitisho zaidi wanauchukulia muziki wa Wayahudi katika hatua ya baadaye wakati tayari ulikuwa umepotoshwa sana chini ya ushawishi wa mataifa ya kipagani, sawa na tulionao leo.

Kisha Wayahudi walichukua ngoma kubwa zaidi wakiiga mataifa yaliyowazunguka. Na muziki kama huo uliwawezesha na kuimarisha mvuto wa wengi katika makanisa yenye mvuto. Lakini muziki tulivu wa Mashariki ya Mbali, ambapo mtu hurudia kwa utulivu na polepole kifungu kile kile, mdundo na sauti tena na tena, pia ni mojawapo ya zana za hypnotic!." Tukiutazama Ufunuo tena, ni wazi kabisa kwamba Mungu ataitemea mate Laodikia, lakini wakati huo huo tunaona kwamba hakuna kanisa lingine baada yake.

Tunajua kwamba Mungu ni Kiumbe cha utaratibu na mpangilio na hataki watu waliotawanyika kwa ghasia, isipokuwa wakati wa mateso ya mwisho. Katika Kongamano la Vijana la Pan-European Advent Youth mwaka wa 2013 (Novi Sad/Serbia), kando na muziki wa kishetani, kulikuwa na mchezo wa kuigiza uliokuwa ukionyesha waziwazi kuchezeana vibaya kimaadili.

Ellen White anaandika katika Testimonies kwamba Mungu anakataza kwa uwazi maonyesho yote ndani na nje ya kanisa. Lakini hata kwa ukweli huo ulio wazi, "hoja" ambazo Ellen White alimsifu mjukuu wake alipoweka utendaji rahisi wa watoto kanisani zinaibuka tena! Kana kwamba huu ulikuwa mchezo wa kifisadi! Mtu akikaa katika ukengeufu kwa muda wa kutosha, moyo wake unakuwa mgumu kiasi kwamba anapata haki kwa kila kitu katika Biblia, ingawa ukweli uko wazi!

Katika mkutano huu, Jay-Z, ambaye ametangazwa kuwa mwabudu Shetani, pia aliachiliwa, na wakati wa mapumziko kulikuwa na hali ya "bure" na muziki wa dansi, kama utimilifu wa uhakika wa unabii. Watoto wengi wa kweli wa Mungu waliokuwa pale wakiwa na nia ya dhati hawakuona chochote, kwani uwepo wa malaika wengi waovu kwenye eneo lao pia ulitia giza macho ya wabeba ukweli.Ellen White aliyevuviwa anasisitiza waziwazi kwamba hatupaswi kuhudhuria mikusanyiko kama hiyo, kwa maana huko hakika tutaanguka, kwa kuwa Mungu hakututuma huko kama alivyomtuma Eliya na makuhani wa Baali.

<u>Muziki wa Kikristo wa kweli</u>:

Laura Williams:






THE SALVATION
OF THE
RIGHTEOUS
(Psalm 37:39-40)



Fountainview Academy:

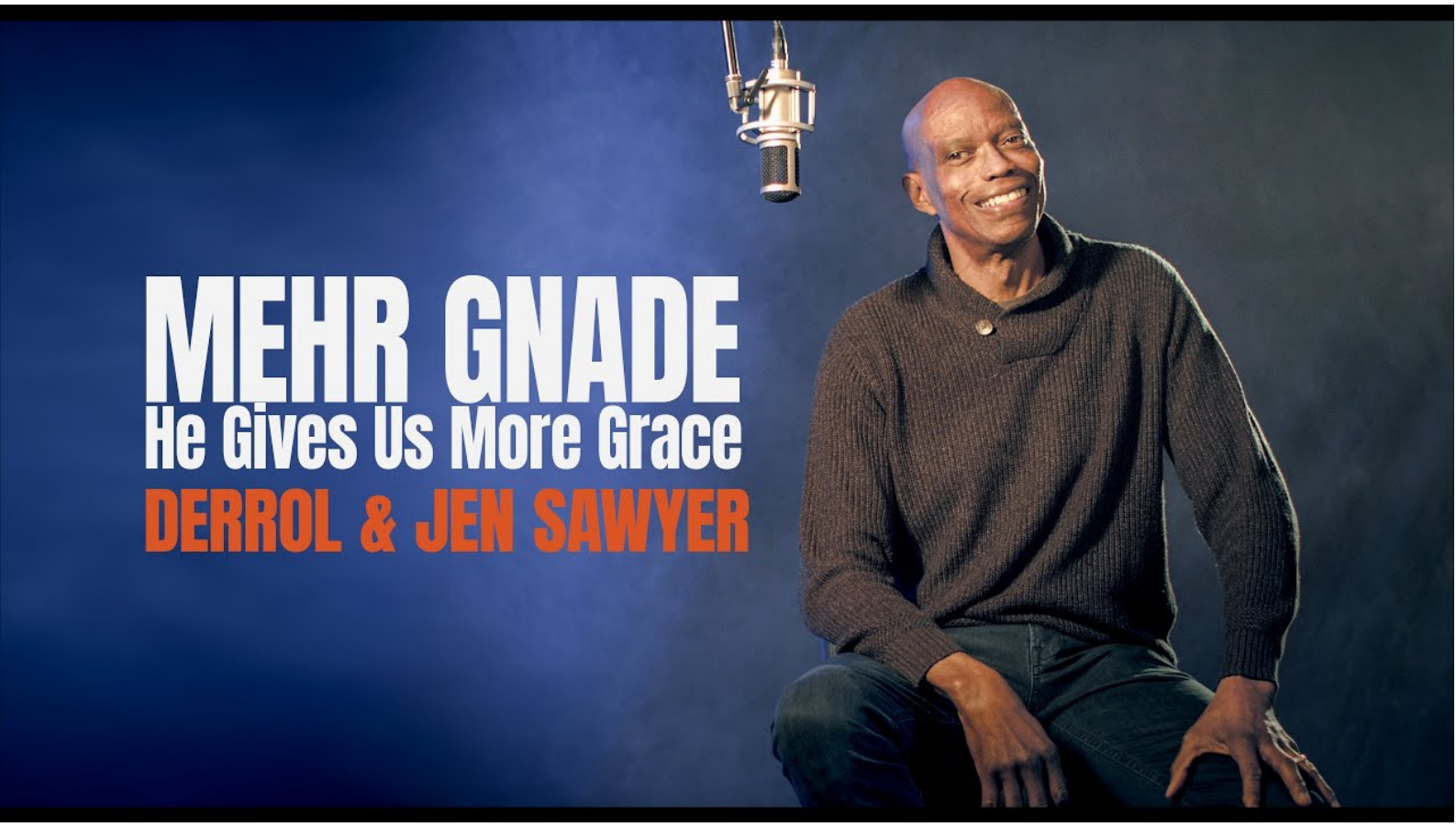






Derrol Sawyer:

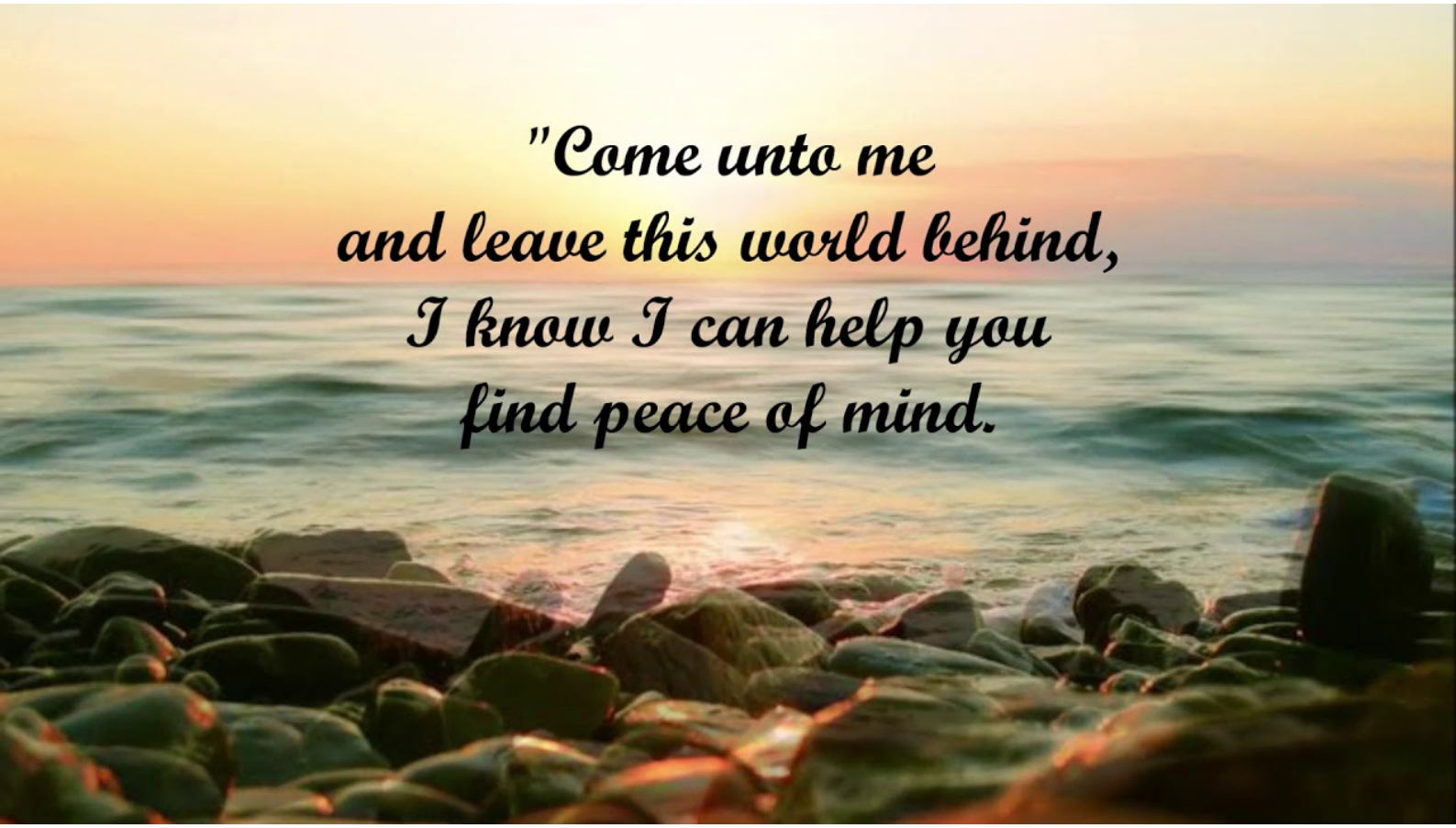







CHAMPION STUDIOS
Like a glory in my breast.


Derrol & Jen Sawyer
DAS SABBATLIED
The Sabbath Song

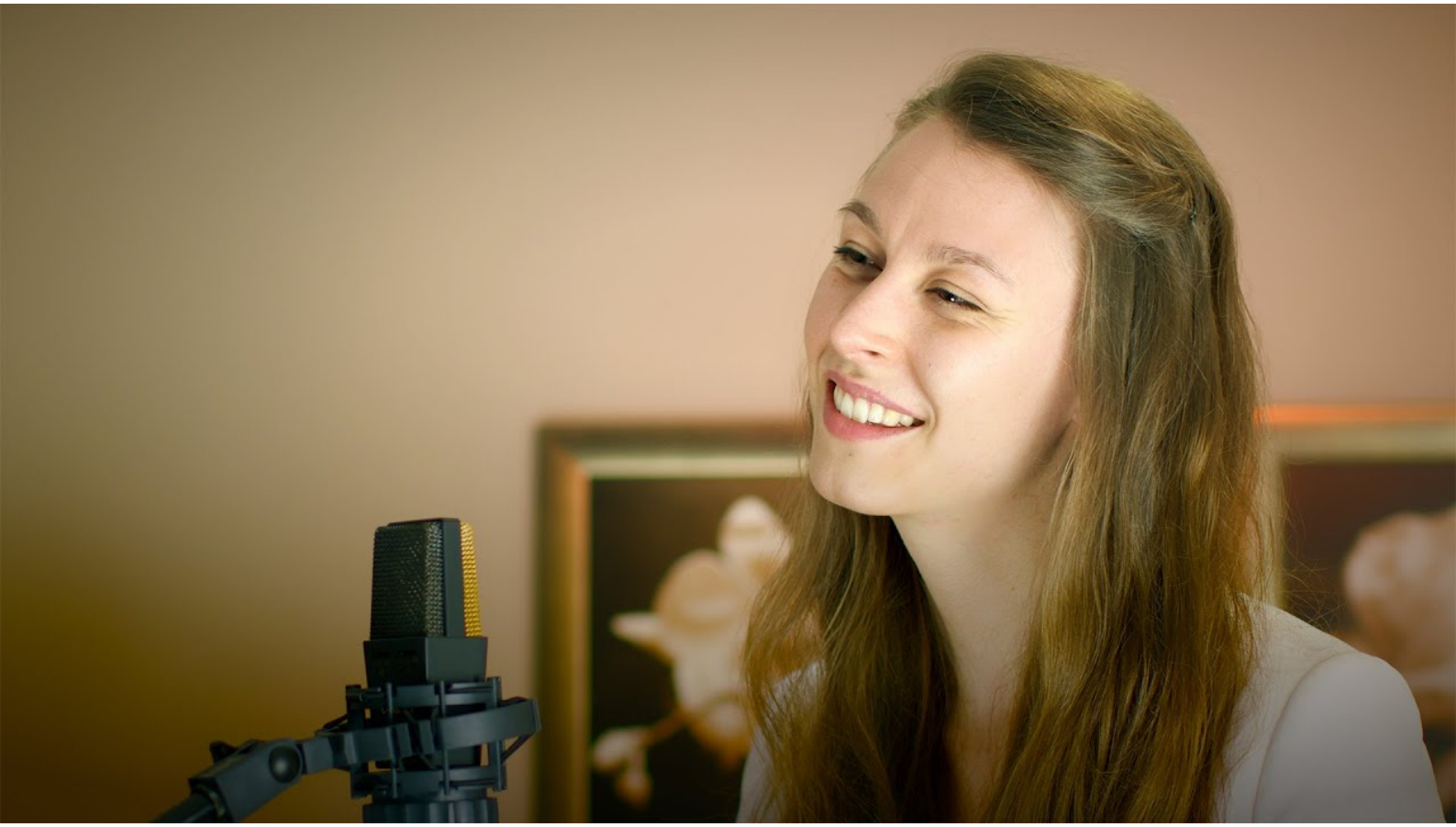

"Come unto me
and leave this world behind,
I know I can help you
find peace of mind.




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

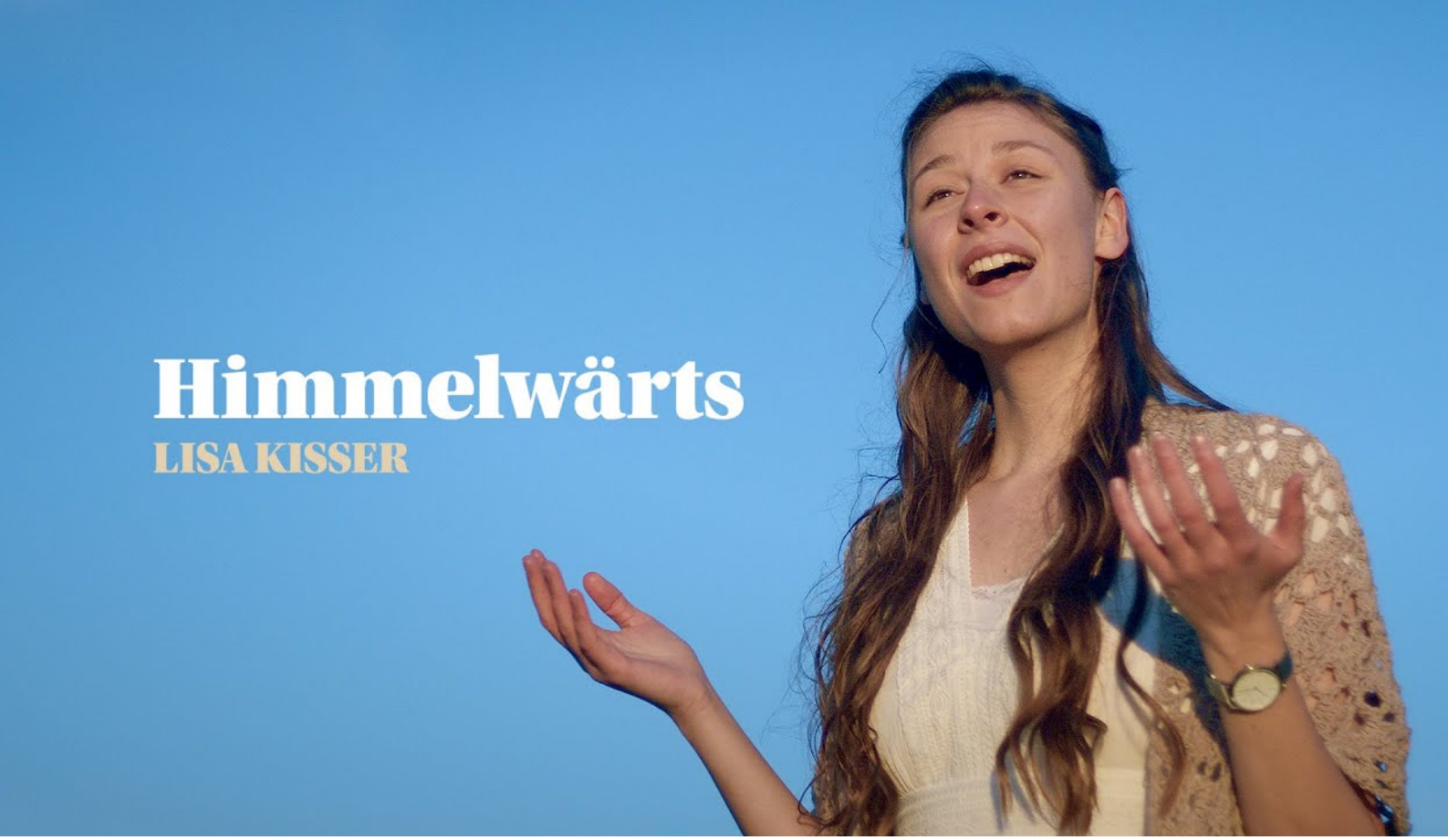

Sehnt sich heut'
die ganze Erde
Lisa Kisser


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

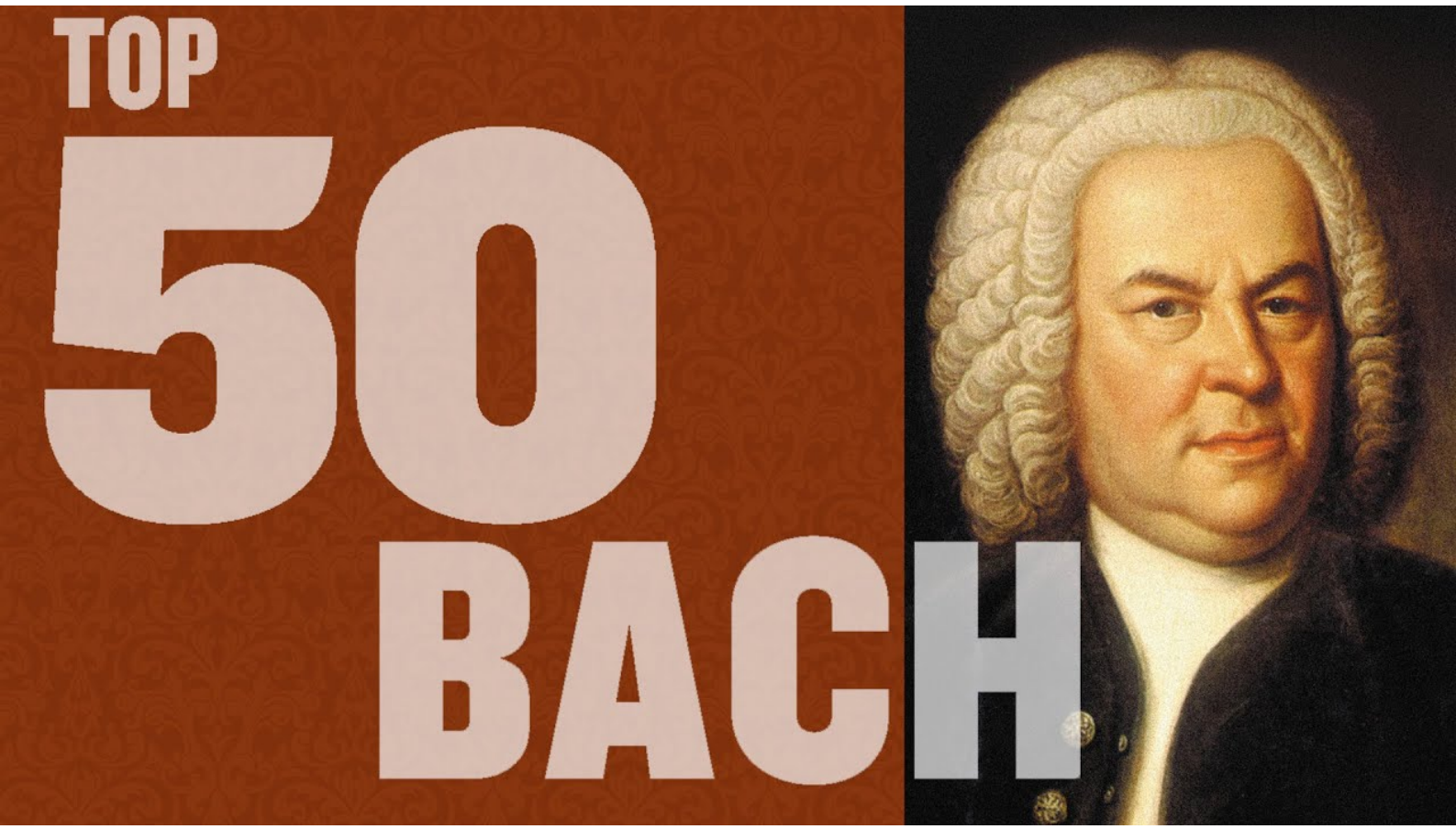





The Best of
HANDEL
HalidonMusic

Johann Sebastian Bach:







Muziki wa Kikristo wa Kweli MTANDAONI

93: Uzoefu wangu mkubwa na Mungu wetu

Orodha ya Sura Hadi Mwanzo wa Kitabu Udanganyifu



Nataka kushiriki nanyi uzoefu wa uponyaji wangu wa kimiujiza kwa uwezo wa Mungu, ili tuweze kuona kwamba hata lishe bora bila Mungu haina faida yoyote. Mnamo 2010, nikiwa na umri wa miaka 38, nilipata saratani ya ubongo ambayo ilikuwa na kipenyo cha 4 cm. Nilibadili lishe bora ya mboga mboga, nikifuatwa na dondoo za mimea zilizokolea sana kama vile Boswellia Serrata, Green Magma, na juisi zilizobanwa hivi karibuni ili uvimbe upungue, na uchunguzi wa kibayolojia ulithibitisha tu tishu ambazo hazifanyi kazi. Kwa kuwa nilikuwa dhaifu sana kutokana na ugonjwa huo, sikuweza kufanya maamuzi sahihi. Leo nisingeruhusu biopsy, kwani inaweza kuchochea uanzishaji wa tumor. Hata wakati kuna saratani, maendeleo na shughuli zake zinaweza kuzingatiwa kupitia skanning ya MR (Magnetic Resonance) na tu katika ukuaji wa kulipuka uingiliaji fulani, ambao huleta madhara zaidi kuliko mema; Lakini pamoja na tumors nyingi, kutofanya kazi au makovu mabaki yanaweza tu kuzingatiwa wakati wa kubadilisha maisha yenye afya sana. Kwa bahati mbaya, biopsy, pamoja na kuamsha tumor (kwa kuwasha), ilinileta jeraha katika sehemu moja ambayo husababisha kutokuwa na utulivu, kwa hiyo nililazimika kuchukua antiepileptics yenye sumu, ambayo kwa kiasi fulani ilizuia madhara kamili ya maisha yangu ya afya. Baada ya uingiliaji wa biopsy, nilipoteza karibu kilo 10 na nikawa dhaifu sana. Lakini nilipoanza kuishi kwa kutegemea kanuni za afya kabisa, upesi nilipata nguvu zaidi kuliko kabla ya kupata uvimbe.

Uzito wangu uliopungua ulirudi katika umbo la misuli, bila kula nyama au maziwa yoyote, au kutumia mazoezi ya uzani mzito (jambo ambalo halikuwezekana baada ya kufanyiwa upasuaji wa ubongo). Nilijisikia vizuri kuliko wakati mwingine wowote maishani mwangu, kwa hiyo sikuhisi tena tamaa ya kuwa karibu zaidi na Mungu au kufanya uamuzi wazi wa kuweka maisha yangu wakfu Kwake. Baada ya mwaka mmoja, udhibiti wa MRI ulionyesha kwamba ubongo wangu ulikuwa katika hali thabiti bila ukuaji wa uvimbe. Kisha nilijitenga zaidi na Mwokozi na niliamua kwamba sikuhitaji chakula "cha afya" sana kwa sababu nilikuwa tayari "nguvu" na "afya". Mwezi mmoja baadaye, kulikuwa na mlipuko mpya wa ugonjwa katika ubongo wangu, ambapo mchakato mpya mkubwa ulikua kwa upande mwingine, hadi wakati huo, haukuguswa nusu ya ubongo wangu, ambayo kwa ukuaji wa mlipuko ulisababisha kutokwa na damu kadhaa, kubwa zaidi kama mpira wa karibu 3 cm. Ningeweza kusema kwamba karibu ubongo wangu wote ulikuwa „umetumiwa“. Kama singetumia vipengele vingi vya dawa za asili kabla ya hapo, ambazo hutoka kwa duka la dawa la Mungu, kutokwa na damu kama hiyo kungesababisha apoplexy, hata ndani yangu, kwa kupasuka kwa tishu kwa kuondolewa kwa upande mmoja wa mwili au hata kifo cha papo hapo. Lakini kwa kuwa tishu yangu haikuharibiwa na mtindo mbaya wa maisha, ilikuwa laini, ili licha ya kutokwa na damu nyingi, niliweza kutembea na kusonga kawaida. Kutokana na maumivu makali ya kichwa, niliishia hospitali tena, ambapo madaktari waliniambia niende nyumbani na kuiaga familia yangu, kwa sababu uponyaji haukuwezekana, na kifo kilikuwa mbele yangu.

Nilikuwa nikifikiria maisha yangu yasiyo na maana bila Mungu na niliamua kumkubali tena kwa moyo wangu wote, bila kujali ni nini kingenipata. Jumamosi hiyo, niliwaalika ndugu na dada kadhaa Wakristo na mhubiri nyumbani kwetu ili kufanya sala ya upako. Ilikuwa ni siku yenye anga la buluu, bila wingu hata moja na hewa kavu. Tulikuwa tukiomba huku machozi yakinitoka ili Mwenyezi anipe uzima ikiwa ni mapenzi yake. Baada ya maombi, ghafla ilianza kupiga kelele. Hatukutarajia mvua ya mawe kwa sababu ya hali ya hewa nzuri. Tulikuwa na hisia kwamba dari ilikuwa ikitetemeka kutokana na radi kubwa. Na mara moja nilihisi bora. Siku ya Jumatatu, MRI ilionyesha kwamba mchakato mpya upande wa pili wa ubongo wangu, na kidonda kizima, na damu zote zimeondoka kabisa, kana kwamba hazijawahi kutokea. Hata mtu anaponusurika kutokwa na damu nyingi kama hiyo, inachukua miezi kadhaa kwa kidonda kutoweka, na kidonda kawaida huacha makovu. Timu ya maprofesa kisha walisema kwamba jambo hilo halielezeki na mafundisho ya asili na dawa, na baadhi yao walikuwa na macho ya mvua, kwa sababu wangeweza kutambua muujiza wa Mungu na kwamba Yeye yuko kweli. Kwa upande mwingine, Mungu kisha aliacha saratani ya msingi upande ule mwingine wa ubongo kama onyo kwamba lazima nibadilike kabisa, bila shaka tu kupitia mwongozo na nguvu za Mungu.

Biblia inaeleza jinsi Mungu wetu Mtakatifu na mtukufu binafsi alitoa Amri Kumi kwa nabii wake Musa kwenye Mlima Sinai na wakati huo huo kumekuwa na ngurumo kubwa. Muumba wetu alifanya hivyo kama ishara, ili mtu yeyote asifikirie kwamba Musa Mwenyewe ndiye aliyechonga hizo Amri Kumi, bali ili kila mtu apate uthibitisho kutoka kwa nani zilitoka kwake. Hivi ndivyo hasa jinsi Mwokozi wetu alivyotia sahihi uponyaji wangu wa kimiujiza ili kwamba hakuna mtu angeweza kudai kwamba ulikuwa ni uponyaji “wa papo hapo,” kama vile kitendo cha Mungu cha muujiza mara nyingi huonyeshwa, kunyamazisha mafundisho yanayotaka mabadiliko ya maisha na kukubali ukweli. Licha ya kila kitu, wakati huo bado sikuja kwa Mungu kikamilifu, lakini maisha yangu ya kidini yalichukua fomu ya wimbi la sine. Baada ya muda, polepole niliacha kuchukua virutubisho vyenye afya sana na dondoo za mimea kama vile Boswellia Serrata.

Ilibidi Mungu aendelee kunifariji ili nimkaribie zaidi. Uvimbe wangu ulianza tena na kukua tena. Mnamo Agosti 2018, nilikuwa nikifa kihalisi, lakini mama na mke wangu walikaa usiku mzima wakiwa wamepiga magoti, wakiungwa mkono na maombi kutoka kwa idadi kubwa ya watu wanyenyekevu. Na Mungu akasema HAPANA kwa kifo! Nilibaki hai, na nilipelekwa moja kwa moja hospitalini. Madaktari waliniambia kuwa hawakutarajia uwezekano wa kubaki hai na kundi hili la nyota, lakini wangejaribu kunifanyia upasuaji, ingawa hata hivyo ikiwa ningenusurika upasuaji huo, labda ningeishi wiki chache tu. hadi miezi 2-3. Baada ya upasuaji, daktari wa upasuaji aliniambia kwamba alikuwa ameshikilia sehemu ndogo ya uvimbe wangu iliyokatwa mkononi mwake na kwamba ilikuwa uvimbe hatari zaidi na wa haraka sana wenye Glioblastoma (daraja la 4). Ni baada ya hapo tu ndipo nilipotambua kikamili kwamba nilikuwa nikifa tena, na nilitoa maisha yangu kabisa kwa Mungu. Katika sala moja ya kina, nilimuahidi kwamba kwa kila chembe ya nguvu zangu nitafichua ukweli WAKE WA KALE uliokanyagwa wa waanzilishi wetu kuhusu Mungu Baba na Mwana wake halisi Yesu (dhidi ya **Utatu** wa kipagani, ambao uliingia katika Ukristo katika **Mwaka wa 325 BK**, na. haipo katika Biblia), **na uwashirikishe watu wa ulimwengu huu kitabu cha Ellen White** “**Pambano Kuu kati ya Kristo na Shetani**” kama tangazo la **ujio wa Yesu mara moja**.

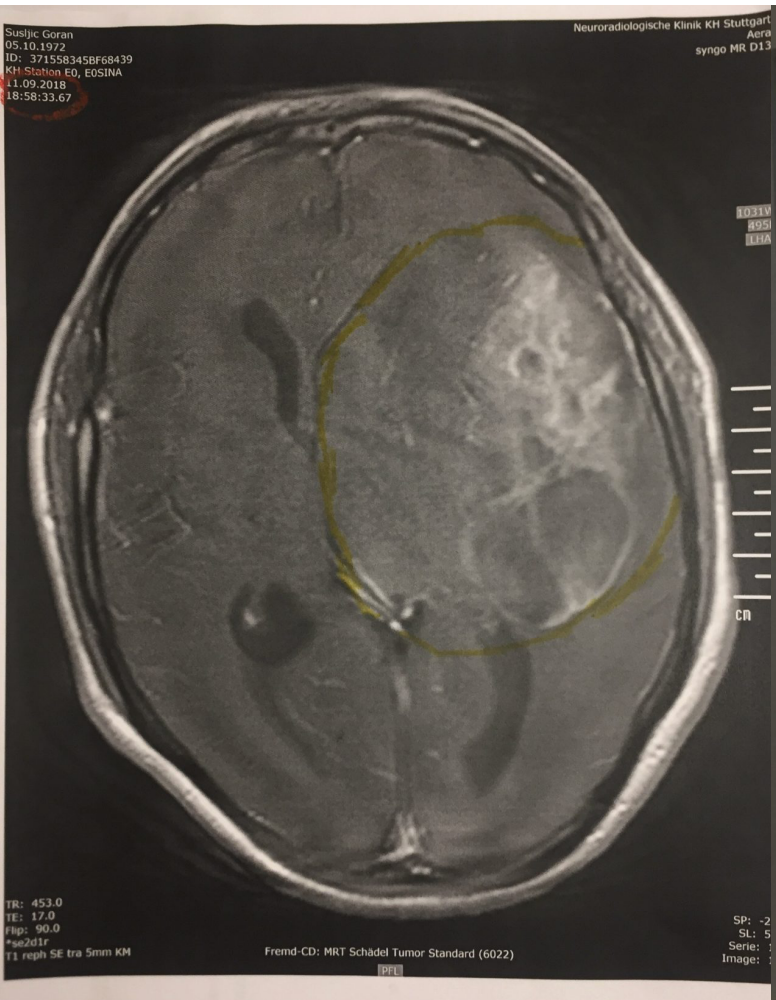
Mara tu mwisho wa maombi, nilisikia sauti ya wazi kabisa:

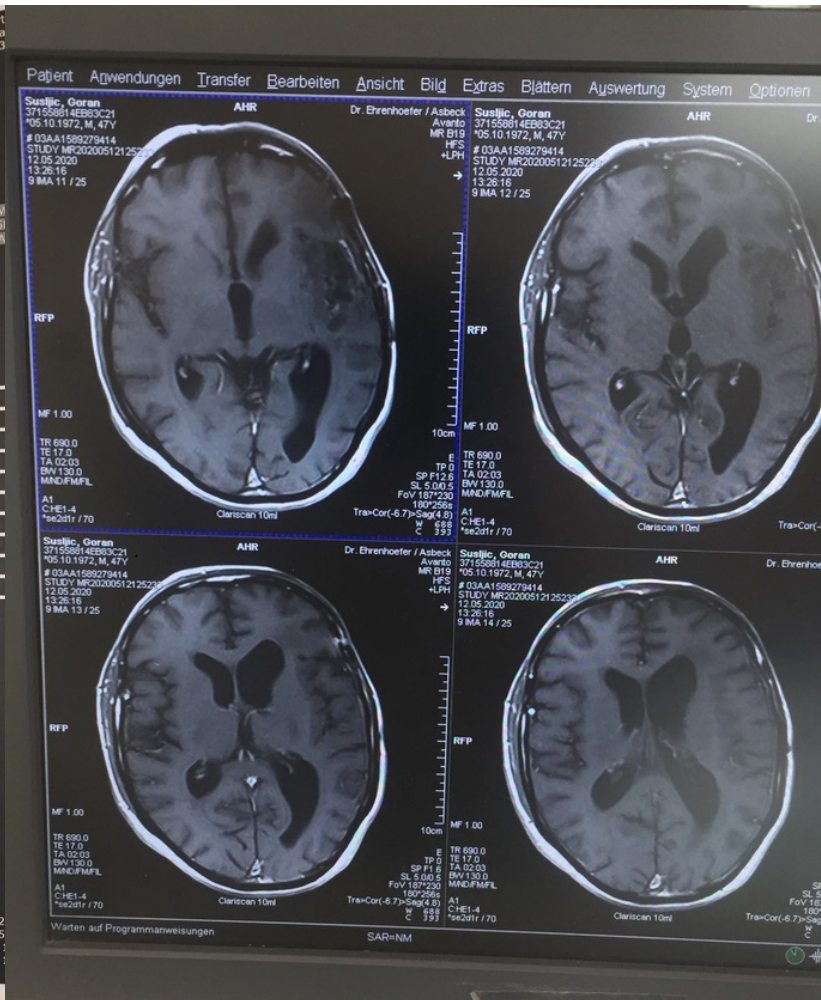
“I will not let you die eternally”
“Sitakuacha ufe milele”

Neno "milele" halikuwa kweli nililotumia, kwa hivyo Mungu alinionyesha kwamba haya yalikuwa maneno Yake kweli, sio mawazo yangu! Ufahamu wangu ni kwamba aliniambia kwamba ningebaki hai hadi kuja kwake Yesu (bila shaka ikiwa tu ningebaki katika ushirika Naye). Ili Mungu athibitishe kivitendo kwamba haya yalikuwa maneno yake, saa chache baadaye nilipokea simu (jambo ambalo si la kawaida nchini Ujerumani) kutoka kwa daktari mkuu wa eneo hilo la matibabu, ambaye hakuwa msimamizi wa kesi yangu na ambaye nilikuwa naye. sikukutana na hapo awali. Alisema kwa sauti ya kutetemeka na kushtuka, kwamba kulikuwa na mabadiliko yasiyoeleweka katika utambuzi wa tumor yangu. Uchunguzi wa tishu ulionyesha kuwa tumor ilikuwa ya aina nyingine, ambayo (ingawa daraja la ugonjwa mbaya lilikuwa 3) matibabu (sio tiba, lakini tu kupunguza kasi ya ukuaji) na chemotherapy katika vidonge na mionzi ya photon iliwezekana! Mungu alisema walio Wake! Uvimbe wangu haukueleweka. Ilikuwa karibu 10 × 9 cm kabla ya operesheni, na baada ya operesheni, bado ilibaki karibu 8 cm kubwa. Mara tu baada ya sala yangu, wagonjwa na wafanyakazi wengi kutoka idara mbalimbali za hospitali, na hata makasisi, walianza kuniuliza maswali kuhusu ukweli halisi, wakikubali ukweli na “Pambano Kuu” mikononi mwao, hata na kasisi wa Kikatoliki, ambaye alisikika katika mazungumzo hayo mnyama (kutoka Ufunuo katika Biblia) ni nani, zamani zetu zilikuwa nini na nini kilitangulia kuja kwa Yesu, na ambaye kisha alishiriki "Pambano Kuu" na mchungaji wa kiinjili.

Ningeweza kuandika makala ndefu zaidi kuhusu miujiza isiyo ya kawaida ya ushuhuda ambayo ilifanyika wakati wa kukaa kwangu hospitalini, ambapo Mungu alitayarisha watoto Wake kihalisi kupokea ukweli. Wengi wao walionyesha furaha kamili kwamba walipewa fursa ya kujua kweli. Mnamo Januari 2019, MRI ilionyesha kuwa tumor ilikuwa imepungua kutoka 8x8cm hadi 4x2cm! Watu wa Mungu waliendelea kuniombea, na niliendelea kuwa na uzoefu mkubwa na watu mbalimbali wa dunia hii, baadhi yao walinijia moja kwa moja wakiomba kusikia ukweli! Baada ya kukubali ukweli, watu wengi walisema walifikiri Mungu alikuwa amefanya muujiza halisi ili kuwapa nafasi ya kusikia ukweli. Wakati mmoja daktari alikatiza mazungumzo yake ya kitiba, na kuniambia kwamba alihisi uwepo wa Mungu katika chumba kizima na kwamba aliona chumba kizima kikiwa na nuru isiyo ya kawaida! Alinishukuru kwa moyo wake wote kwa ajili ya “Pambano Kubwa” na kwa kupata kumjua Mungu moja kwa moja kwa sababu kabla ya hapo hakuwa na uhakika ikiwa kweli Mungu yuko! Mnamo Juni 2019, baada ya nusu mwaka wa imani na maombi ya watu wengi wapendwa, nilienda kwa MRI mpya. Baada ya uchunguzi, niliona skrini mbili tofauti, moja ikiwa na picha ya sasa na moja yenye picha kutoka miezi michache iliyopita, na niliona kuwa tumor ilikuwa kubwa zaidi kwenye skrini moja. Wakati huo, karibu nipoteze tumaini la uponyaji.

Lakini daktari alinialika kwa mazungumzo na kunionyesha kwamba picha ya MRI ya uvimbe mdogo ndiyo niliyokuwa nimefanya siku hiyo! Kwa aina yangu ya tumor, kwa kawaida hakuna kupungua lakini ukuaji wa mlipuko tu! Kwa kushtushwa na ukweli huu, daktari hakuweza kuniruhusu niende, ingawa wagonjwa kadhaa walikuwa tayari wanangojea mazungumzo ambayo kwa kawaida huchukua muda wa dakika 10! Alijaribu kila wakati kuukana muujiza wa Mungu na kujaribu kutafuta ushahidi wa msimamo wake, lakini baada ya saa moja ilibidi aache hoja yake, na kukubaliana na ukweli kwamba Mungu yupo! Uchunguzi wa MRI kutoka mwaka wa 2018 wa saratani ya ubongo wangu nilipokuwa nikifa = picha ya kushoto. **MRI** kutoka Februari 2020 picha ya kulia) i**lionyesha** kuwa uvimbe wangu wa zamani wa ubongo wenye kipenyo cha karibu 10 × 9 cm **HAUPO TENA**! Leo nina karibu afya kabisa na katika hali nyingi kawaida kama miaka 10 iliyopita. Bado nina uzoefu mwingi wa umishonari leo. Ninashiriki kila mahali ukweli wa Mungu! Baadhi yao huonyesha shangwe kuu kwa kupewa fursa ya kusikia ukweli wa milele. Katika awamu hii ya mwisho kabla ya ujio wa Yesu, Roho wa Mungu anafanya kazi kwa nguvu hasa katika akili za watu.





Kamwe watu hawajapata kuwa tayari kusikia ukweli na kuupokea, kwa maana mwisho wa wakati wa neema umekaribia! Wakati huohuo, tunapaswa kukumbuka pia kwamba Mungu hatatuponya ikiwa hatuishi kulingana na mapenzi yake. Hii pia inajumuisha **MLO MWENYE AFYA** bila nyama na sukari!

Shukrani, utukufu, na heshima kwa Mungu Baba na kwa Mwanawe wa Kiungu Yesu Kristo

Kitabu hiki kinapatikana pia katika lugha zingine:

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TM	Testimonies to Ministers and Gospel Workers
TMK	That I May Know Him
UL	The Upward Look
YI	The Youth's Instructor

More translations of the book are coming soon. **If you are interested to translate this book into some other language, please contact me** by **email**. At the moment some translations are not completely finished, so that the rest of the book is still in English



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