

# Kitabu cha Danieli - Mia Moja Thelathini na Moja

*Kuzarurwa kweMucheke weChiporofita: Kubatanidza Zvidimbu kubva kuna Zvakazarurwa kusvika kuZviri kuitika zvino*

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2024-03-12

Muzvinyorwa zvakapfuura takaona kuti maMillerite akaziva kuti vakanga vachizadzisa mufananidzo wevasikana gumi, Habakuki chitsauko chechipiri, naEzekieri chitsauko chegumi nembiri, ndima makumi maviri neimwe kusvika makumi maviri nemasere. Ndima dziri muna Ezekieri dzinoratidza kuti apo ndima nhatu idzi dzechiporofita dzinenge dzazadzikiswa zvakakwana mumazuva okupedzisira, “kuzadziswa kwechiratidzo chimwe nechimwe” kuchaitika. Hanzvadzi White vanotaurawo pamusoro pechitiko ichi.

“Mubhuku raZvakazarurwa ndimo munosangana nokuguma mabhuku ose eBhaibheri. Pano pane chinopedzisa bhuku raDanieri. Rimwe chiporofita; rimwe chizaruro. Bhuku rakaiswa chisimbiso harisi Zvakazarurwa, asi chikamu ichocho chechiporofita chaDanieri chine chokuita namazuva okupedzisira. Mutumwa akaraira achiti, ‘Asi iwe, iwe Danieri, vharira mashoko, unamate bhuku nechisimbiso, kusvikira panguva yokuguma.’ Danieri 12:4.” Mabasa AvaApostora, 585.

Mufananidzo wevasikana gumi unodzokororwa zvizere sezvazvakanyorwa panguva yokuiswa chisimbiso kwezana namakumi mana nezvina zvuru, kwakatanga musi wa11 Gunyana 2001 uye kunopera kana musuwo wavharirwa pamusoro pevasikana mapenzi pamutemo weSvondo uri kuuya nokukurumidza. Munguva iyoyo yenhoroondo, mugumisiro wechiratidzo chimwe nechimwe chinomiririrwa mukuti “mabhuku ose eBhaibheri anosangana nokuguma.”

Tanga tichivaka hwaro hwekunzwisisa muchinyorwa chakapfuura kuti tiratidze mutsara wokunze wenhoroondo unomiririrwa mundima yechina makumi mana yaDanieri gumi nerimwe, iyo inomiririra nhoroondo yezvematongerwo enyika yenyanga yeRepublican yechikara chenyika. Nhoroondo iyoyo inofamba yakafanana nenhoroondo yechitendero yenyanga yechokwadi yePurotesitendi yechikara chenyika. Takaratidza mitsara mishoma yechiporofita inobata nyanga yeRepublican yechikara chenyika, uye tiri kuisa mitsara iyoyo pamusoro penhoroondo yechiporofita yakatanga panguva yokuguma muna 1989.

Nthawi yaulosi ya chilombo cha pa dziko lapansi imene inayamba mu 1776, ndipo inatha pa nthawi ya mapeto mu 1798, ndiyo mzere umene tikufuna kugwiritsa ntchito poyesa kubweretsa pamodzi mizere yonse imene tsopano ikuchititsa mphamvu yake. Nthawi ya 1776 kufika 1798 ili ndi chizindikiro cha Alefa ndi Omega, pakuti imayamba ndi kumaliza ndi kuchitapo kanthu kwa malamulo, kumene ndiko kuyankhula kwa mtundu.

“Kukhuluma kwesizwe kuyisenzo seziphathimandla zaso zomthetho nezokwahlulela.” The Great Controversy, 443.

Chinhu chikuru chinoratidza chikara chepanyika kutaura kwacho. Bumbiro reMitemo reUnited States raiva gwaro raMwari rakazarura mikova yerusununguko rwechitendero nerwezvematongerwo enyika, uye mukuita kudaro rakamedza “mafashamo” okutambudzwa akanga aenderera kwemazana amakore achiitwa nemadzimambo eEurope neChechi yeKatorike.

ዲዮብሎስም ሴቲቱን በጎርፍ እንድትወሰድ ዘንድ ከአፍ እንደ ጎርፍ ውኃ አፈሰሰባት። ምድርም ሴቲቱን ረዳት፤ ምድርም አፈን ከፍታ ዘንድው ከአፍ የጣለውን ጎርፍ ዋጠችው። ራእይ 12፣15, 16።

Pakupera kwekutonga kwechikara chepanyika soumambo hwechitanhatu hwechiporofita cheBhaibheri, chichataurazve, asi panguva iyoyo chichataura seshato, nokumanikidza mutemo weSvondo.

Ndzi tlhela ndzi vona xivandzana xin`wana xi huma emisaveni; naswona a xi ri ni timhondzo timbirhi to fana ni ta xinyimpfana, kambe a xi vulavula kukotisa dragona. Nhlavutelo 13:11.

Chikara cha pa paci chikanyamulidwa, chikoko cha pa dziko lapansi chinayamba monga ufumu wa chisanu ndi chimodzi mu 1798.

“Uye apo Upapa, hwabviswa simba rahwo, hwakamanikidzwa kurega kutambudza, Johani akaona rimwe simba idzva richisimuka kuti ridzokorore izwi redhiragoni, uye rienderere mberi nebasa rimwe chetero rehutsinye nerokumhura. Simba iri, rekupedzisira kurwa hondo nechechi nemurayiro waMwari, rakafananidzirwa nechikara chine nyanga dzakafanana nedzegwayana.” Signs of the Times, November 1, 1899.

Muna 1798, apo upapa payakagamuchira ronda rwarwo runouraya, United States yakataura; uye sezvinogara zvakadaro paAlpha naOmega, kutaura kwokutanga kwakafanofananidza kutaura kwokupedzisira. Mitemo yeAlien and Sedition Acts yakataurwa ikava mutemo muna 1798, ichifananidzira mitemo inoiswa pakuguma, inobata nokupinda munyika zvisiri pamutemo, pamwe chete nevezvenhau.

Nthawi imene tikuyiganizira kuchokera mu 1776 kufika mu 1798 ili ndi chizindikiro cha Alfa ndi Omega, pakuti imazindikiritsa “kulankhula” kwa Declaration of Independence pachiyambi, chimene chimaimira Alien and Sedition Acts za 1798. Pakatikati pa nthawi imeneyo, mupeza Constitution of the United States. Nthawi imeneyi imapereka chifaniziro cha uneneri cha ulamuliro wa chilombo cha pa dziko lapansi, pakuti imayamba kulankhula ngati mwanawankhosa, koma nthawiyo imatha ndi malamulo oimira chinjoka. Koma monga zimakhallira nthawi zambiri, chiyambi ndi mapeto a chinthu zimagwirizana ndi zotsutsana. Chizindikiro choyamba cha nthawiyo chimayimiridwa mu chizindikiro chomaliza, ndipo chizindikiro chapakati chinali Constitution of the United States, imene inavomerezedwa ndi maiko KHUMI NDI ATATU. Liwu la Chihebri lakuti “choonadi” linapangidwa ndi chilembo choyamba, chotsatiridwa ndi chilembo cha khumi ndi chitatu, chotsatiridwa ndi chilembo chomaliza cha alifabeti ya Chihebri.

Nguva yatiri zvino kufungisisa ine mucherechedzo waWokutanga nowoWokupedzisira, iye ari Chokwadi. Nguva iyi inomirira nguva inotungamirira kutanga kwekutonga kwechikara chenyika semadzimambo echitanhatu ehuporofita hweBhaibheri, uye naizvozvo inomirirawo nguva inotungamirira kumagumo ekutonga kwechikara chenyika semadzimambo echitanhatu ehuporofita

hweBhaibheri. Nguva iyoyo yakatanga panguva yokupedzisira muna 1989. 1776 kusvika 1798 zvinofanira kuiswa pamusoro pa1989 kusvika kumurayiro weSvondo uri kuuya nokukurumidza apo chikara chenyika chinotaura seshato, sezvinomiririrwa neAlien and Sedition Acts.

Zvinobatsira kuisa chimwe chokwadi chechiporofita muchidzidzo chedu. Chokwadi ichocho chikamu che“nguva yokupedzisira” sechiratidzo chinowananzoregeredzwa. Adventism yeRaodhikia ingangodaro ichiziva kuti 1798 yaiva “nguva yokupedzisira,” asi kunzwisisa kwavo kunowananzoperera ipapo, nokuti havana ruzivo rwokuti mutsara wose wokuvandudza unofambirana nemimwe mitsara yokuvandudza. Mutsara wose wokuvandudza unotanga ne“nguva yokupedzisira.”

Mozisi a tshi fanekisela Kristo, nahone Mozisi ene muṅe o amba zwenezwo nga u livhanya, nahone Petro o zwi khwaṅhisedza buguni ya Mishumo.

Bwana, Mulungu wako, adzakuwutsira M'neneri wochokera pakati pako, wa abale ako, wofanana ndi ine; mudzamumvera iye. Deuteronomo 18:15.

Yesu aifanira kuva “akafanana na” Mozisi.

Zvino, hama, ndinoziva kuti makazviita nokusaziva, sezvakaitawo vatongi venyu. Asi zvinhu izvo Mwari zvaakagara aratidza nomuromo wavaprofita vake vose, kuti Kristu aifanira kutambudzika, ndizvo zvaakazadzisa saizvozvo. Naizvozvo tenderukai, mushanduke, kuti zvivi zvenyu zvidzimwe, kuti nguva dzokuzorodzwa dzigobva pamberi paShe; uye kuti atume Jesu Kristu, iye wamakataridzirwa kare; iye anofanira kugamuchirwa nedenga kusvikira panguva dzokudzorerwa kwezvinhu zvose, izvo Mwari akataura nomuromo wavaprofita vake vose vatsvene kubva pakutanga kwenyika. Nokuti Mozisi zvirokwazvo akati kumadzibaba, Ishe Mwari wenyu achakumutsirai muprofita kubva pakati pehama dzenyu, akafanana neni; iye muchamuteerera pazvinhu zvose zvaachareva kwamuri. Uye zvichaitika kuti mweya mumwe nomumwe usingazoteereri muprofita uyo, uchaparadzwa pakati pavanhu. Zvirokwazvo, navaprofita vose kubva kuna Samuiri navaya vakatevera shure, vose vakataura, vakaprorofitawo mazuva awa. Mabasa 3:17–24.

Nthawi ya mapeto m'mbiri ya Mose inali kubadwa kwake, ndipo izo zinali chithunzithunzi cha kubadwa kwa Kristu. Pa kubadwa kwa Kristu ndi kwa Mose komweko, kunali kuwonjezeka kwa chidziwitso kumene kunayesetsa m'badwo umenewo. Chidziwitso cha kubadwa kwawo onse chinatsogolera mphamvu ya chinjoka ya Iguputo ndi ya Roma kuyesa kupha olonjezedwa a ulosiwo. Abusa pa mapiri, ndi anzeru ochokera kum'mawa, akuyimira iwo amene anamvetsa kuwonjezeka kwa chidziwitso pa nthawi ya mapeto.

Chinhu chinowananzopotsa ndechekuti pane zviratidzo zviviri zvenguva panguva yokupedzisira. Haasi Moses chete akaberekwa, asi makore matatu zvisati zvaitika mukoma wake Aroni akaberekwa. Mwedzi mitanhatu Kristu asati aberekwa, hama yake Johani akaberekwa. 1798 ndiyo inonyanya kuzivikanwa se“nguva yokupedzisira,” uye muna 1798 chikara (hurongwa hwezvematongerwo enyika) (hure) chaive chatasva nacho munguva dzeRima chakaurayiwa, uye gore rakatevera “mukadzi” akanga atasva chikara ichocho akafawo.

Muna 1989 maive nevapurezidhendi vaviri. Reagan akatonga kusvika pakugadzwa muhofisi muna 1989, uye ipapo Bush wokutanga akatanga kutonga kwake. Kuguma kwemakore ane chiuru chimwe namazana maviri namakumi matanhatu kwakanga kwakafananidzirwa nemakore makumi manomwe okutapwa muBhabhironi, uye apo Generali Koreshi, muzukuru waDhariusi, akauraya Belshazari pausiku hwemutambo, Dhariusi ndiye akanga ari mambo chaiye. Dhariusi naKoreshi vanomirira zviratidzo zviviri zvinguva iyoyo yokuguma.

Ubudlelwano besiprofetho obuphakathi kukaMose no-Aroni, uJohane noJesu, uDariyu noKoresi, upapa nobupapa, kanye noReagan noBush, bonke buyimithombo yokukhanya kwesiprofetho uma kufundwa ngendlela efanele yokuchaza. Esikukhombisa lapha ukuthi uJohane, umzala kaJesu, wayeyizwi lasogwadule, elalifanekiselwe ngaphambili ngu-Aroni, umfowabo kaMose, owahamba waya ogwadule ukuyohlangabeza uMose, ukuze abe yizwi lakhe.

मु ख्रिस्तको अभषिकअघिका तीस-वर्षीय अवधमि, र ख्रीष्टवरीधीका अघिका तीस वर्षहूमा, एउटा “आवाज” लाई चिनाउने एक मार्गचहिन छ। ख्रिस्तका लागि तियो उजाडस्थानमा पुकार गर्ने यूहन्नाको आवाज थियो। सन् ५३३ मा जस्टिनियनले एउटा आदेश जारी गरे, जसले ख्रीष्टवरीधीलाई वधिर्मीहूको सच्याउनेवाला र मण्डलीको शरिका रूपमा पहचान गरायो। जस्टिनियनको उक्त आदेश सन् ५३८ मा औरलान्सको परिषद्मा भएको आइतबारको व्यवस्था सम्बन्धी “आदेश” का लागि तियारी गर्ने “आवाज” थियो।

Ijwi reuto rwa Jenerali Kuro rwakanga rwuri inzwi ryairatidza ko ugutsinda kwa Dariyo kuri kuri hafi cyane.

“Kusvika kweuto raKoreshi pamberi pemasvingo eBhabhironi kwaiva kuvaJudha chiratidzo chokuti kusunungurwa kwavo kubva muutapwa kwakanga kwava kuswadera pedyo. Anopfuura zana ramakore Koreshi asati aberekwa, Kufemerwa kwakanga kwamudana nezita, uye kwakanga kwaita kuti zvinyorwe basa chairo raakanga achazoita mukutora guta reBhabhironi risina kungwarira, nokugadzirira nzira yokusunungurwa kwavana voutapwa. Kupfurikidza naIsaya shoko rakanga rataurwa:”

“Zvanzi Ishe kuna muzodzwa wake, kuna Koreshi, wandakabata ruoko rwake rworudyi, kuti akunde ndudzi pamberi pake; ... kuti ndizarure pamberi pake masuwo ane mapapiro maviri; uye masuwo haangazarirwi; ndichakutungamirira, ndigoruramisa nzvimbo dzakakombama: ndichaputsa-pwanya masuwo endarira, ndigocheka-cheka simbi dzesimbi: uye ndichakupa fuma dzerima, neupfumi hwakavanzwa hwenzvimbo dzakavanda, kuti uzive kuti ini, Ishe, anokudana nezita rako, ndini Mwari waIsraeri.’ Isaya 45:1–3.” Vaporofita naMadzimambo, 551.

Kana zvikaizivikanwa kuti i zvapupu zviviri kana zviratidzo zviviri zvinomisa “nguva yokuguma” yechiporofita, zvinogonawo kuzivikanwa kuti chimwe chezviratidzo zviviri izvi chinomirira kuzivikanwa, kuziviswa, kana yambiro yenhoroondo iri kuswadera. Aroni, Johani, Koreshi, naJustinian vanomirira chiratidzo chinotangira nguva yokuguma. Nguva yokuguma muna 1798 ndiyo kuguma kwenguva inomiririrwa kubva muna 1776 kusvika muna 1798. Chiratidzo chiri pakati penhoroondo iyoyo ndiro inzwi rinodanidzira murenje pamusoro penhoroondo iri kuswadera. Nhorooondo iyoyo yakatanga nechinyorwa chakabudiswa chichiramba utongi hwehudzvinziriri hwaizova hwamambo kana hwapapa, uye yakaguma nechinyorwa chakabudiswa

chinomirira hunhu hwemudzvinyiriri. Chinyorwa chakabudiswa chiri pakati chaimirira “yambiro” yenhoroondo yaizouya, uye yambiro yacho yaiva yokuti Bumbiro reUnited States raizopidigurwa pakupera kwenhoroondo yacho.

Mutsetse iwoyo wenhoroondo wakatanga kudzikororwa muna 1989, uye unopera pamutemo weSvondo apo yambiro yakabva murenje makore mazana maviri akanga apfuura muna 1789 inorambwa. Gore ra1989 rakanga riri nguva yokuguma pakuguma kwendima makumi mana, uye rinowirirana nenguva yokuguma muna 1798. Gore ra1989 rinowirirana na1776, uye mutemo weSvondo unomirira 1798. Pakati penhoroondo umo zvazvinoitwa nechiratidzo chimwe nechimwe zvinozadzikiswa, nhoroondo yakatanga musu wa11 Gunyana 2001, uye inoenderera kusvikira payambiro ya1789, inozadzikiswa uye Bumbiro reMitemo rinopidigurwa. Panofanira kuva nechiratidzo chenzira chiri pakati, nokuti Mwari haamboshanduki. Chiratidzo chenzira ichocho chaizomirira yambiro yenhoroondo yechiporofita inotanga pamutemo weSvondo uri kuuya nokukurumidza.

1989 inoratidza nguva yokuguma iri mundima yamakumi mana, iyo inotungamirira kumutemo weSvondo uri mundima yamakumi mana neimwe. Shoko reyambiro rakasvika mushure menguva yokuguma, asi mutemo weSvondo usati wauya, raiva raGunyana 11, 2001. Rinoyambira kuti pakuguma kwenguva iyoyo yenhoroondo, Nhamo yechitatu yakasvika musu waGunyana 11, 2001, uye yakabva yadzorwa pakarepo, yaizorova zvakare sechishamiso chisina kutarisirwa, uye zviuru zvamaguta zvaizoparadzwa. Apo kuparadzwa ikoko kunosvika, Satani aizotanga basa rake rinoshamisa, uye basa iroro rinotanga pamutemo weSvondo uri kuuya nokukurumidza.

“Ah, kuti vanhu vaMwari dai vaiva nokunzwa kweparadzwa kuri kuuya kwemaguta anezviuru, ayo zvino ava kuda kupiwa kuzvifananidzo! Asi vazhinji veavo vanofanira kunge vachizivisa chokwadi vari kupomera nokutonga hama dzavo. Kana simba raMwari rinoshandura rauya pamusoro pendangariro, pachava neshanduko yakajeka. Vanhu havazovi nechido chokutsoropodza nokuputsa. Havangamiri panzvimbo inodzivisa chiedza kupenyera nyika. Kutsoropodza kwavo, kupomera kwavo, kuchaguma. Masimba omuvengi ari kuunganidzwa kurwa. Hondo dzakaoma dziri pamberi pedu. Batiranai pedyo, hama dzangu nehanzvadzi, batiranai pedyo. Sungiriranai naKristu. ‘Musati, Chibvumirano,... uye musatya zvavanotywa, kana kuvhunduka. Tsaurirai Ishe wehondo iye amene; uye ngaave iye kutya kwenyu, uye ngaave iye kuvhunduka kwenyu. Uye iye achava nzvimbo tsvene; asi ibwe rokugumbura nedombo rokukanganisa kudzimba dzose dziri mbiri dzaIsraeri, musungo nechiteyeso kuvagari veJerusarema. Uye vazhinji pakati pavo vachagumburwa, vawire pasi, vaputswe, vabatwe nomusungo, uye vatorwe.’

“Nyika inhandare yemitambo. Vatambi vayo, ivo vagari vayo, vari kugadzirira kuita mugove wavo mumutambo mukuru wokupedzisira. Mwari havachatarisirwi. Kuvanhu vazhinji venyika hakuna kubatana, kunze kwokunge vanhu vachibatiranirana kuti vazadzise zvinangwa zvavo zvoudyire. Mwari vakatarira. Zvinangwa zvavo pamusoro pavanhu vavo vanopandukira zvichazadziswa. Nyika haina kuiswa mumaoko avanhu, kunyange zvazvo Mwari vachitendera zvinhu zvokuvhiringidzika nokusarongeka kuti zvitonge kwechinguva. Simba rinobva pasi riri kushanda kuti riunze zviitiko zvikuru zvokupedzisira mumutambo uyu,—Satani achiuya saKristu, uye achishanda nokunyengera kwose kwokusarurama pakati paavo vari kuzvisunga

pamwe chete mumasangano akavanzika. Avo vari kuzviisa pasi peshungu yokubatanirana vari kuita zvirongwa zvomuvengi. Chikonzero chichateverwa nemigumisiro yacho.”

“Uhalifu umekaribia sana kufikia kikomo chake. Machafuko yameujaza ulimwengu, na hofu kuu inakaribia kuja juu ya wanadamu. Mwisho uko karibu sana. Sisi tunaoujua ukweli yapasa tujandae kwa ajili ya yale yatakayopata ulimwengu upesi kama mshangao wa kutisha.”  
Review and Herald, September 10, 1903.

Yambiro yakafananidzirwa nekuunzwa kweBumbiro reMitemo muna 1789, ndiyo yambiro yengirozi yechitatu, inodzokera kuKadheshi yechipiri, apo kusimbiswa kwevane zana nemakumi mana nezvina zvuru kunotanga. Yambiro iyoyo ndiyo yambiro yezwi rokutanga raZvakazarurwa chitsauko 18, uye panguva iyoyo hazvina kungowira pasi chete zvivako zvikuru zveGuta reNew York, asiwo musimbotti chaiwo weBumbiro reMitemo wakashandurwa. Bumbiro reMitemo rakanyorwa uye rakavakirwa pamutemo weChirungu, uyo uzivi hwawo hwekutanga hunogona kutsanangurwa zviri nyore seizvi: “munhu haana mhosva, kusvikira aratidzwa mhosva.” Bumbiro reMitemo rakanyorerwa chinangwa chokuramba zvinonzi mutemo weRoma, uyo uzivi hwawo hwekutanga hunogona kutsanangurwa zviri nyore seizvi: “munhu ane mhosva, kusvikira aratidzwa kuti haana mhosva.”

Onyikilo chochokera ku chipululu mu 1789, choyimiridwa ndi Constitution, chikuimira chenjezo la pa September 11, 2001; ndipo si nyumba zoyaka zokha zimene zinalamba mbiriyo mwa kukwaniritsidwa kwenikweni, komanso kupititsidwa (kulankhulidwa) kwa Patriot Act kunayimiriranso chenjezolo.

Patriot Act (Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act of 2001) yakatangwa muCongress yeUnited States munguva pfupi mushure mekurwiswa kwehugandanga kwakaitika musu wa11 Gunyana 2001. Bhiri iri rakapinzwa muHouse of Representatives musu wa23 Gumiguru 2001, uye muSenate musu wa24 Gumiguru 2001. Rakazosainwa kuti rive mutemo neMutungamiri George W. Bush musu wa26 Gumiguru 2001. Patriot Act yaitarisira kusimbisa kugona kwehurumende kuferefeta nekudzivirira zviito zvehugandanga, uye kuwedzera masimba ekuongorora nekutevedzera mutemo; uye yakaramba nheyo yakakosha uye yepakutanga yemutemo weChirungu inoti munhu haana mhosva kusvikira mhosva yake yaratidzwa. Ichiri kushandiswa nanhasi nevakuru vane simba mukati mehurumende kupunyuka nzira yakafanira yemutemo, kuvanzika, nematare akarurama.

Tidzaenderera mberi nechidzidzo ichi muchinyorwa chedu chinotevera.

“Ndziyimo xihilexi hi nga eka xona enkarhini lowu wo chavisa ni wo tshembisa ngopfu? Yowee, i ku tinyungubyisa ka njhani loku ku fumaka evandlheni, i vukanganyisi bya njhani, i vuxisi bya njhani, i ku rhandza ku ambala swiambalo swo saseka, i vulolo ni ku titsakisa, i ku navela ka njhani ka ku fuma! Swidyoho leswi hinkwaswo swi dlaye mianakanyo hi xika, lerova swilo leswi nga swa hilaha ku nga heriki a swi lemukiwe. Xana a hi nge kambisisi Matsalwa, leswaku hi tiva laha hi nga kona eka matimu ya misava leyi xana? Xana a hi nge vi ni ku twisisa mayelana ni ntirho lowu hi endleriwaka wona enkarhini lowu, ni xiyimo lexi hina tanihi vadyohi hi faneleke ku xi teka loko ntirho lowu wa ku rivalela swidyoho wu ri karhi wu

famba emahlweni xana? Loko hi ri ni mhaka ni ku ponisiwa ka mimoya ya hina, hi fanele ku endla ku cinca loku vekike erivaleni. Hi fanele ku lava Hosi hi ku tisola ka ntiyiso; hi fanele, hi ku tisa mbilu ku vaviseka swinene, hi pfumela swidyoho swa hina, leswaku swi ta timiwa.

“Hatichafaniri kuramba tiri panyika yakaroyiwa. Tava kukurumidza kuswederwa kumagumo enguva yedu yekuedzwa. Mweya mumwe nomumwe ngaazvibvunze, Ndakamira sei pamberi paMwari? Hatizivi kuti mazita edu angakurumidza sei kutaurwa pamiromo paKristu, uye nyaya dzedu dzogumisirwa zvachose. Haiwa, zvisarudzo izvi zvichava zvipi? Tichaverengerwa pamwe chete navakarurama here, kana kuti tichaverengwa pamwe chete navakaipa?”

“Chechi nga rimuke, kandi ngētaurure mīhīrīga yake mbele za Ngai. Arīa a rūrūme nga maamūke, nao matoe mbarathi ya mūtūrīrīo irī na ūhoru mūhikanīru. Ūyū nī mwīhoko mūgīrīre ūrīa twagīrīrwo kūhunja. Ngai arathītīra ndungata ciake ati, ‘Hohoya nī hinya mūnene, ndūkīhote; inua rīrīa rīaku ta mbarathi, ūrīke andū aakwa ūremi wao, na nyūmba ya Jakubu mehia mao.’ Wendo wa andū no nginya ūheeo; angīkorwo ūcio ndūgīkūrīrwo, wīra wothe no wa bata thutha wa tūhū. O na angīkorwo mūraika kuuma igūrū akīka akarīra nao, ciugo ciake ndicingīmena bata wakwa mūnene gūkīra ta angīkorwo ararīra matū ma gīkuū gītārī ūūmi. Chechi no nginya cīnyamūke kūrī wīra. Roho wa Ngai ndangīngīra na hinya nginya rīrīa yo yathondeka njīra. Gūkwīrīre gūkorwo na gūcagīrīra ngoro kwa ūrīrī. Gūkwīrīre gūkorwo na mahooya ma hamwe, ma kūiguithia, na no nginya kūgīa na wītīkio cīranīro cia Ngai. Gūkwīrīre gūkorwo, ti kwīhumba mwīrī na nguo cia magūnī ta tene, no kwīnyihia kwa ngoro kūrīa gūkīrīte. Tūtīrī na rūgano rwa mbere rwa kwīhe tha kana kwīnua ithū ene. No nginya twīnyihie rungu rwa guoko kwa Ngai kūrīa gūkuūru. Nīakīoneka kūhooya na kūrathima arīa marīa maramūthaka ma-ma.”

“Basa riri pamberi pedu; tichapinda mariri here? Tinofanira kushanda nokukurumidza, tinofanira kuramba tichifambira mberi tisingazununguki. Tinofanira kunge tichizvigadzirira zuva guru raShe. Hatina nguva yokurasikirwa nayo, hatina nguva yokubatikana muzvinangwa zvoudyire. Nyika inofanira kunyeverwa. Tiri kuitei, semunhu mumwe nomumwe, kuti tiunze chiedza pamberi pavamwe? Mwari akasiya basa romumwe nomumwe kwaari; munhu wose ane chikamu chokuita, uye hatigoni kuregeredza basa iri kunze kwokunge tichiisa mweya yedu panjodzi.”

“E hama dzangu, muchashungurudza Mweya Mutsvene, mochikonzera kuti ubve here? Muchadzivirira Muponesi akaropafadzwa here, nokuti hamuna kugadzirira kuvapo kwake? Muchasiya mweya ichiparara isina ruzivo rwechokwadi here, nokuti munonyanya kuda kugadzikana kwenyu zvokuti hamudi kutakura mutoro wakatakurwa naJesu nokuda kwenyu? Ngatimukei kubva muhope. ‘Ivai vakangwarira, murinde; nokuti muvengi wenyu Dhiabhorosi, seshumba inodzvova, anofamba-famba, achitsvaka waanogona kudya.’” Review and Herald, March 22, 1887.