

Bhuku ra Danieri - Nhamba Imwe Namakumi Mashanu Neshanu

Kufunua Maono ya Mwisho ya Danieli: Safari Sambamba ya Wanawali Wenye Hekima

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Tatanga kutarisa kwedu chiono chokupedzisira chaDanieri nokuzivisa Danieri sechiratidzo chevanhu vaMwari vesungano vemazuva okupedzisira, uye tashandisa ndima yokutanga pamwe chete nechitsauko chokupedzisira kuti titange kuzivisa hunhu hwouporofita hwevanhu ivavo vemazuva okupedzisira vanomiririrwa naBheteshazari. Vanhu vaMwari vesungano vemazuva okupedzisira vanomirira vaMillerite vesungano rengirozi yokutanga, uye vane zana namakumi mana nezvina zvuru vesungano rengirozi yechitatu. VaMillerite vakazadzisa mufananidzo wavanozikana gumi, uye mufananidzo iwoyo unodzokororwa nomazvo sezvazvakanyorwa mumazuva okupedzisira.

“Ninowanzorefererwa kazhinji kumufananidzo wevasikana gumi, vashanu vavo vakanga vakachenjera, uye vashanu mapenzi. Mufananidzo uyu wakazadzikiswa uye ucharamba uchizadzikiswa kusvika pashoko rimwe nerimwe, nokuti une kushanda kwakakosha panguva ino, uye, semharidzo yomutumwa wechitatu, wakazadzikiswa uye ucharamba uri chokwadi chiripo kusvikira pakuguma kwenguva.” Review and Herald, August 19, 1890.

Uzoefu wa harakati zote mbili za siku za mwisho ni uzoefu wa Uadventista.

“Umzekeliso wezintombi ezilishumi okuMateyu 25 nawo ubonakalisa amava abantu bama-Adventist.” The Great Controversy, 393.

ਵਲੀਅਮ ਮਲਿਰ ਦੇ ਅਨੁਯਾਈਆਂ ਨੇ ਪਹਿਲੇ ਦੂਤ ਦੀ ਚਲਚਲਾਉਣ ਦੀ ਨੁਮਾਇੰਦਗੀ ਕੀਤੀ, ਅਤੇ ਉਨ੍ਹਾਂ ਦਾ ਅਨੁਭਵ ਫਲਿਦੇਲਫੀਆ ਦੀ ਕਲੀਸਿਆ ਦੁਆਰਾ ਵੀ ਪ੍ਰਤੀਕਾਤਮਕ ਰੂਪ ਵਿੱਚ ਦਰਸਾਇਆ ਗਿਆ ਸੀ। 1856 ਵਿੱਚ ਫਲਿਦੇਲਫੀਆਈ ਮਲਿਰਾਈਟ ਚਲਚਲਾਉਣ ਲਾਓਦੀਕੀਆਈ ਚਲਚਲਾਉਣ ਵਿੱਚ ਤਬਦੀਲ ਹੋ ਗਿਆ, ਅਤੇ 1863 ਦੀ ਬਗਾਵਤ ਵਿੱਚ ਇਹ ਹੋਰ ਅੱਗੇ ਵੱਧ ਕੇ ਲਾਓਦੀਕੀਆਈ ਸੱਤਵੇਂ-ਦਿਨ ਐਡਵੈਂਟਿਸਟ ਕਲੀਸਿਆ ਵਿੱਚ ਤਬਦੀਲ ਹੋ ਗਿਆ।

Iwo zana limodzi mphambu makumi anayi ndi zinayi sauzande akuyimira gulu la mngelo wachitatu, ndipo chokumana nacho chawo chinayimiridwanso ndi mpingo wa Filadelfiya. Mu 1989, buku la Danieli linatsegulidwa kwa mpingo wa Laodikeya wa Seventh-day Adventist, ndipo pa September 11, 2001, gulu la Adventist la Laodikeya linayamba, ndipo mu July wa 2023, kusintha kobwerera ku gulu la Filadelfiya kunafika.

Bheteshazari, kana kuti Danieri, anomirira sangano reFiraderufia ramazuva okupedzisira, rinodzokorora sangano reFiraderufia revaMillerite “kusvika patsamba chaiyo.” Ndimu yokutanga yechiratidzo chokupedzisira inomirira vanhu ivavo vamazuva okupedzisira, uye uchapupu hwokupedzisira hwechiratidzo chokupedzisira hunofanira kuwimirana nouchapupu hwokutanga

hwechiratidzo chokupedzisira. Nzira yokucheneswa iri muna Danieri chitsauko 12 inoratidza kuwedzera kwezivo, pamwe namapoka maviri anobva mazvarwa nazvo. Bheteshazari ndiye mufananidzo wokupedzisira wavanhu vakachenjera vamazuva okupedzisira. Muna Danieri chitsauko 12 mune zvokwadi dzechiporofita dzinosvika panosvika shanu dzakanga dziri zvitsigiro zvesangano revaMillerite, izvo zvinofanira kudzororwa musangano rengirozi yechitatu.

ទីមួយ គឺជាដំណើរការសម្រាប់អតិថិជន ដល់បងក្រីក្រអ្នកចូលរួមបងគ្រប់ពីរបុរសទេ ហើយដោយហេតុនេះបានបំពេញពាក្យប្រៀបប្រដូចអំពីពុរហមចារីទាំងដប់ ក្នុងទាំងចលនាដើម និងចលនាចុង។

Asi iwe, iwe Danieri, vharira mashoko aya, urname bhuku kusvikira panguva yokuguma; vazhinji vachamhanya uku nokoko, uye zivo ichawedzerwa.... Akati, Enda nenzira yako, Danieri; nokuti mashoko aya akavharirwa uye akasimbiswa nechisimbiso kusvikira panguva yokuguma. Vazhinji vachanatswa, vocheneswa, uye vachaedzwa; asi vakaipa vachaita zvakaipa; uye hapana wavamakaipa vachanzwisisa; asi vakachenjera vachanzwisisa. Danieri 12:4, 9, 10.

Kusiyana pakati pa anzeru ndi oyipa (opusa) kumakhazikika pa kumvetsa kwawo—kugawa m’maganizo—kuwonjezeka kwa chidziwitso chimene chimatsegulidwa pa nthawi ya mapeto, kaya mu 1798 kwa a Millerite, kapena mu 1989 kwa a zana limodzi ndi makumi anayi ndi anayi sauzande. Anthu a Mulungu ayenera kudziwa kuti Chiadiventi ndi chokumana nacho cha fanizo la anamwali khumi, pakuti popanda kumvetsa kumeneko sadzafuna kumvetsa nthawi imene “nthawi ya mapeto” ya m’badwo wotsiriza inafika, kapena uthenga umene pamenepo unasindikulidwa. Popanda kumvetsa kuti chokumana nacho cha Chiadiventi ndi njira yoyesedwa ya magawo atatu, yozikidwa pa chitukuko chopitirirabe cha choonadi, chimene chimatsogolera ku zotsatira za “moyo kapena imfa,” n’kosatheka kuzindikira kuitanidwa kwapamwamba kwa M’adiventi wa Tsiku la Chisanu ndi Chiwiri aliyense. Belitsezara akuimira anthu amene amadziwa kuti anadutsa mu njira yoyeretsedwa yoimiridwa monga “oyeretsedwa, apangidwa oyera, ndi kuyesedwa.” Njira yomweyo ya magawo atatu ya kuyeretsedwa imadziwitsidwa mwachindunji kuti ndi ntchito ya Mzimu Woyera.

Asi ndinokuudzai chokwadi; zvinobatsira kwamuri kuti ndiende; nokuti kana ndikasabva, Munyaradzi haangaui kwamuri; asi kana ndikaenda, ndichamutuma kwamuri. Uye kana asvika, achapomera nyika pamusoro pechivi, nepamusoro pokururama, nepamusoro pokutongwa: pamusoro pechivi, nokuti havatendi kwandiri; pamusoro pokururama, nokuti ndinoenda kuna Baba vangu, uye hamuchazondionizve; pamusoro pokutongwa, nokuti muchinda wenyika ino watongwa. Ndichine zvinhu zvizhinji zvokukuudzai, asi hamugoni kuzvitakura zvino. Asi kana iye, Mweya wechokwadi, asvika, achakutungamirirai muchokwadi chose; nokuti haangatauri achibva kwaari; asi chipi nechipi chaachanzwa, ndicho chaachataura; uye achakuratidzai zvinhu zvinouya. Johane 16:7–13.

Basa reMweya Mutsvene pakutungamirira mhandara dzakangwara kupinda mu “chokwadi chose,” hunoda kuti Atsiure, zvinoreva kuranga kana kupomera mhosva, nyika pamusoro pechivi, kururama, nekutongwa; izvo zviru izvozve nhanho nhatu dzimwe chete dzinobereka kana mhandara yakangwara kana benzi muna Danieri chitsauko chegumi nembiri. Shoko rakazivikanwa

naJesu sebasa reMweya Mutsvene ndiro “mafuta,” anoratidza mutsauko uripo pakati pevakangwara nevakaipa muna Danieri 12. Vanhu vaMwari vemazuva okupedzisira vanofanira kunzwisisa kuwedzera kwezivo kwechizvarwa chavo, uye zivo iyoyo inosanganisira kuziva kwavo kuti vari kana mhandara dzakapusa kana dzakangwara mumufananidzo waMateu chitsauko 25.

“Johane akaratidzwa zvinhu izvi muchiratidzo chitsvene. Akaona boka rinomiririrwa nemhandara shanu dzakangwara, dzine mwenje yadzo yakagadzirwa zvakanaka ichipenya, akadanidzira nemufaro mukuru, ‘Pano ndipo pane kutsungirira kwevatsvene; pano ndivo vanochengeta mirairo yaMwari nokutenda kwaJesu. Uye ndakanzwa inzwi richibva kudenga richiti kwandiri, Nyora, Vakaropafadzwa vakafa vanofira munaShe kubva zvino zvichienda mberi: Hongu, ndizvo zvinotaura Mweya, kuti vazorore pakubata kwavo nesimba; uye mabasa avo anovatevera.’”

“Vanhu vazhinji vakanzwa mharidzo dzengirozi yokutanga neyechipiri vakafunga kuti vaizorarama vachiona Kristu achiuya ari mumakore okudenga. Dai vose vaizviti vanotenda chokwadi vakaita mugove wavo semhandara dzakachenjera, mharidzo iyi ingadai kare yakaparidzwa kurudzi rumwe norumwe, nedzinza rimwe nerimwe, nendimi dzose, navanhu vose. Asi vashanu vakanga vakachenjera uye vashanu vakanga vari mapenzi. Chokwadi chaifanira kunge chakaparidzwa nemhandara gumi, asi vashanu chete ndivo vakanga vaita gadziriro inokosha kuti vabatane neboka iro raifamba muchiedza chakanga chauya kwavari. Mharidzo yengirozi yechitatu yaidikanwa. Kuziviswa uku kwaifanira kuitwa. Vazhinji vakabuda kuzosangana noMwenga pasi pemharidzo dzengirozi yokutanga neyechipiri, vakaramba mharidzo yengirozi yechitatu, iyo mharidzo yokupedzisira yokuedza inofanira kupiwa kunyika.”

“బహిర్గత గౌరంధము 18లో సూచించబడిన ఆ మరొక దూత తన సందేశాన్ని వ్రాకటించినప్పుడు, ఇలాంటి కఠోరమే నెరవేరబడును. మొదటి, రెండవ, మూడవ దూతల సందేశములు మరల వ్రాకటించబడవలెను. సంఘమునకు ఈ వీలును ఇవ్వబడును: ‘నే వ్రాజులారా, మీరు ఆమె వాపములలో పలుపంచుకొనకుండునట్లు, ఆమెనుండి బయటికి రండి.’ ‘మహాబబుల్ను పడిపోయెను, పడిపోయెను; అది దయ్యముల నీవసముగా, వ్రతీ అపవిత్రతమకు నీలయముగా, వ్రతీ అపవిత్రమును అసహ్యకరమును గల పక్షికి బీనుగా అయ్యుననడి. ఏలయనగ సమన్త జనములు ఆమె వ్యభిచర కొర్రధమునకు చెందిన దొరకొవరసమును త్రగిరి; భూమియధిపతులు ఆమెతో వ్యభిచరము చేసిరి; భూమి వ్రతకులు ఆమె వీలను సమ్మద్ధిచేత ధనవంతులైరి.... నే వ్రాజులారా, మీరు ఆమె వాపములలో పలుపంచుకొనకుండునట్లు, మరియు ఆమె మేదికి వచ్చు తిగుళ్లలో మేకు భగము కలుగకుండునట్లు, ఆమెనుండి బయటికి రండి; ఏలయనగ ఆమె వాపములు ఆకాశమును అంటుకొనియున్నవి, దేమడు ఆమె దుర్రోనీతులను ఔషాపకమునకు తీచుకొనెను’ [Revelation 18:2-5].”

“ఈ అధ్యాయంలోనే వ్రతీ వచనాన్ని తీసుకొని, దునిని జగ్రత్తగా చదవండి; ముఖ్యంగా చేవరి రెండు వచనాలను: ‘దేవం వేలుగు ఇకమేదట నీలే అసలేమాత్రమా వ్రకశించదు; వరుని నవరమును, వధుమ నవరమును ఇకమేదట నీలే అసలేమాత్రమా వినరు; ఎందుకంటే నీ వ్రతకులు భూమియొక్క మహానుభవములు అయ్యిరి; నీ మాయజలముచేత సమన్త జనములు మోసపోయిరి. మరియు ఆమెలో

వరవకైతల రకైతమును, పరిశుద్ధుల రకైతమును, భూమిమీద సంహరింపబడిన వరందరి రకైతమును కనుగొనబడిను.”

“Muenzaniso wemhandara gumi wakapiwa naKristu pachake, uye tsananguro imwe neimwe yawo inofanira kunyatsoongororwa nokuchenjerera. Nguva ichasvika apo suo richavharwa. Tinomiririrwa kungava nemhandara dzakangwara kana nemhandara dzisina njere. Hatigoni zvino kusiyana, uye hatina simba rokutaura kuti ndivanaani vakangwara uye ndivanaani vasina njere. Kune avo vanobatisisa chokwadi mukusarurama, uye ava pakuonekwa kwokunze vakafanana nevakangwara.” Manuscript Releases, volume 16, 270.

SaVaAdhivEntist-ge okkê: minissu saha kAnthâvan BabilOn-yen eliyata kændavanu læbena, langa ennā iridā nīthiya samayēdī, api “nuvana æti hō modakamin yut kannikāvan lesa nirūpaṇaya kara æta.” Jōn dæka tibū samūhaya, “tamange pahan sækasū hæḍin dælvena, nuvana æti kannikāvan pas denāgin nirūpita vu,” saha Jōn tavaduRatath handunvā dunne “suddanvange ivasilima” æti, “deviyange ājñā rakina, Jesuge viśvāsaya tabāganna” aya lesa, ovunma deveyange ājñā rakimata, Jesuge viśvāsaya kriyātmaka kirimata, saha Maththeyu visi paha hi upamāvē kannikāvan ovun bavata dæna sitimata avashya vana ekasiya hataliha hatara dahasa ya. Ovunta ovun nuvana æti hō modakamin yut kannikāvan bava terem gænīma pamaṇak nova, Daniel visin “pirisidu karanu læbī, sudu karanu læbī, parīkṣā karanu læbū” bava nirūpita anubhava nævata pratikṣepa kirimata da ovun avashya ya.

Zvino vakaimba rwiyo rwaitaridzika serutsva pamberi pechigaro choushe, nepamberi pezvisikwa zvina, navakuru; uye kwakanga kusina munhu aigona kudzidza rwiyo irworwo kunze kwavana zviuru zana namakumi mana nezvina, vakanga vadzikinurwa panyika. Ava ndivo vasina kuzvisvibisa navakadzi; nokuti imhandara. Ava ndivo vanotevera Gwayana kwose kwainoenda. Ava vakadzikinurwa pakati pavanhu, vari zvibereko zvokutanga kuna Mwari nekuGwayana. Uye mumuromo mavo hamuna kuwanikwa kunyengera; nokuti havana chavangapomerwa pamberi pechigaro choushe chaMwari. Zvakazarurwa 14:3–5.

Kuna angalau kweli tano zilizowakilishwa katika Danieli sura ya kumi na mbili, ambazo ni kweli zinazohusishwa na vuguvugu la Wamilleri la malaika wa kwanza, ambazo zitarudiwa na kueleweka kwa ukamilifu zaidi na vuguvugu la wale mia moja arobaini na nne elfu. Mojawapo ya kweli hizo ni mchakato wa utakaso wa hatua tatu unaohusishwa na mfano wa mabikira kumi. Kweli ya kwanza ambayo William Miller aliielewa kwa upande wa wakati wa kiunabii, ilikuwa “nyakati saba” za Mambo ya Walawi ishirini na sita, na kweli hiyo inatambulishwa katika Danieli kumi na mbili, nayo ndiyo kweli ya kwanza ya historia ya Wamilleri inayotajwa humo.

Asi iwe, Ee Dhanyeri, vharira mashoko aya, urname chisimbiso pabhuku kusvikira kunguva yokuguma; vazhinji vachamhanya uku nokoko, uye zivo ichawedzerwa. Ipapo ini Dhanyeri ndakatarira, zvino tarira, vamwe vaviri vakanga vamirepo, mumwe kurutivi urwo rwemhenderekedzo yorwizi, nomumwe kurutivi urwo rwemhenderekedzo yorwizi. Mumwe akati kumunhu akanga akapfeka micheka yakaisvonaka, akanga ari pamusoro pemvura yorwizi, Kusvikira riniko kuguma kwezvishamiso izvi? Ndikanzwa munhu akanga akapfeka micheka yakaisvonaka, akanga ari pamusoro pemvura yorwizi, paakasimudza ruoko rwake rworudyi noruoko rwake rworuboshwe kudenga, akapika naiye anorarama nokusingaperi kuti

zvichava zvenguva, nenguva mbiri, nehafu yenguva; uye kana apedza kuparadzira simba ravanhu vatsvene, zvinhu izvi zvose zvichapedzwa. Ndakanzwa hangu, asi handina kunzwisisa; ipapo ndikati, Ishe wangu, kuguma kwezvinhu izvi kuchava kuitei? Akati, Enda hako, Dhanyeri, nokuti mashoko aya akavharwa uye akasimbiswa nechisimbiso kusvikira kunguva yokuguma. Vazhinji vachacheneswa, uye vachaitwa vachena, uye vachaidzwa; asi vakaipa vachaita zvakaipa; uye hakuna kana mumwe wavakaipa achanzwisisa; asi vakachenjera vachanzwisisa. Dhanyeri 12:4–10.

Iyi ndima inotanga nebhuku raDhanieri richivharwa kusvikira panguva yokupedzisira, uye ndima yacho inoguma nebhuku raDhanieri richivharwa kusvikira panguva yokupedzisira. Pakati pokuvharwa kwokutanga nokwokupedzisira kwamashoko aDhanieri, uchapupu hwakapikirwa hwa“Uyo anorarama nokusingaperi” hwakanga huri hwokuti “zvichava zvenguva, nenguva, nehafu yenguva; uye kana achinge apedza kuparadzira simba ravanhu vatsvene, zvinhu izvi zvose zvichapedzwa.”

Uyo wakapa uchapupu uhwu hwakapikirwa ndiye uyo akanga ari pamusoro pemvura, akapfeka mucheka werineni. Danieri akaona mutumwa ari kune rimwe bhangi reRwizi Hidhekeri nomumwe mutumwa ari kune rimwe bhangi, uye mumwe wavatumwa ivavo akabvunza mubvunzo, wakapindurwa noUyo akanga ari pamusoro pemvura. Mubvunzo wacho wakanga uri wokuti, “Kusvikira rinhi?” Aya ndiwo mazwi maviri okutanga akafanana omubvunzo wakabvunzwa mundima yegumi nenhatu yechitsauko chechisere chaDanieri.

Apanhi ndakavha mukhethwa mun’we a tshi amba; kutani mukhethwa un’wana a ku eka mukhethwa yeloyi a a vulavula a ku: “Xana xivono lexi xa gandzelo ra masiku hinkwawo, ni xa ku tlula nawu loku tisaka ku onhaka, xo nyiketa vukwetsimelo ni vuthu leswaku swi kandziyeriwa hi milenge, xi ta fika rini?” Kutani a ku eka mina: “Ku ta va ku hundza masiku ya 2 300; kutani vukwetsimelo byi ta tlhela byi basisiwa.” Daniel 8:13, 14.

M’njira ya ulosi yimoza iyi yikupezeka m’ macheza onse awiriwa, kupatula kuti m’chaputala eyiti Danieli ali m’mbali mwa mtsinje wa Ulai, osati mtsinje wa Hiddekel. M’chaputala eyiti mngelo (woyera mtima) “ananena kwa woyera mtima wina amene analankhula, kufikira liti?” Liwu la Chihebri lotembenezidwa kuti “woyera mtima wina ameneyo,” ndi liwu la Chihebri lakuti “Palmoni,” lotanthauza Wowerengera Wodabwitsa, kapena Wowerengera wa Zinsinsi. M’chaputala eyiti Yesu (Wowerengera Wodabwitsa) anali kulankhula, ndipo woyera mtima wina anafunsa Yesu (woyera mtima wina ameneyo), “kufikira liti?”

M’chigawo cha khumi ndi ziwiri, Iye amene wayimirira pamadzi akufunsidwa ndi mngelo amene anali pa umodzi wa magombe a Mtsinje wa Hiddekel kuti, “kufikira liti?” Ndime ziwiri zimenezi ziyenera kuganiziridwa pamodzi, mzere pa mzere. Funso loyamba la m’chigawo cha eyiti ndi lakuti, “masomphenya okhudza kuponderizedwa kwa kachisi ndi gulu lankhondo akhala kwa nthawi yaitali bwanji, kumene kunayamba kuchitidwa ndi chikunja, kenaka ndi upapa?” Funso la m’chigawo cha khumi ndi ziwiri ndi lakuti, “zodabwitsa izi zidzafikira liti kumapeto?” Kenaka yankho lotsimikiziridwa ndi lumbiro limaperekedwa ndi Palmoni, Wowerengera Wodabwitsa, amene anali atavala bafuta ndi wayimirira pamadzi, “zidzakhala kwa nthawi, ndi nthawi ziwiri, ndi theka la nthawi; ndipo iye akadzamaliza kubalalitsa mphamvu ya anthu opatulika, zinthu zonsezi

zidzatha.”

Mibvunzo ya Milambo ya Ulai na Hiddekel hi leyi: “i nkarhi wo tanihi kwihi xivono xa ku hangalasiwa ka vanhu va Xikwembu lexi hetisekisiwaka hi vupfumeri bya vamatiko kutani hi vupapa, loko va ri karhi va kandziyela ehansi vukwetsimelo ni ntshungu?” Nhlamulo hi leswaku ku kandziyela ehansi ku hela hi 1798, loko ntirho wa Palmoni wo pfluxa tempele ya vaMillerite wu sungula, kutani wu tlhela wu hela endzhaku ka malembe ya makume mune na ntsevu hi 1844 loko vukwetsimelo a byi fanele ku basisiwa.

Mu chitsauko chegumi nembiri Danieri akanzwa hurukuro yacho, “asi handina kuinzwisisa.” Danieri akaratidza chishuwo chokunzwisisa, sezvinomiririrwa naye achibvunza Kristu achiti, “Haiwa Ishe wangu, kuguma kwezvinhu izvi kuchava kuyi?” Kuratidza kwake chishuwo chokunzwisisa kwakamiririra chishuwo chemhandara dzakachenjera chokunzwisisa, nokuti hurukuro yose yakaiswa pakati pezvirevo zviviri zvebhuku raDanieri kuti richasimbiswa kusvikira panguva yokuguma. Danieri akamiririra chishuwo chakaiswa pana William Miller chokunzwisisa chokwadi chakazarurwa muna 1798, uye chokwadi chokutanga chaakatungamirirwa kuziva kwaiva kutsikwa-tsikwa kwenzvimbo tsvene neuto, kutanga nechihedheni uyezve neupapa munguva iyo simba ravanhu vatsvene rakanga raparadzirwa mukuzadziswa kwe“nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu.

Chido cha Miller cha kutaka kujua kweli kinawakilishwa na chido cha Danieli, lakini ufahamu wa Miller haukuwa kamili. Danieli anamwakilisha Miller katika chido chake, na Belteshaza anawakilisha wale walio na ufahamu kamili wa jambo hilo na wa maono. Kuna angalau kweli tano muhimu zilizokuwa sehemu ya uzoefu wa Wamilleri katika sura ya kumi na mbili ya Danieli, ambazo zitapata ulinganifu wake katika historia ya wale mia moja arobaini na nne elfu. Moja ni kwamba walitimiza na wakaelewa kuwa walikuwa wakilitimiza fumbo la mabikira kumi, pamoja na mchakato wake wa majaribu wa hatua tatu; na jingine ni kwamba wanaelewa jiwe la msingi la “nyakati saba” la Mambo ya Walawi sura ya ishiringi na sita.

Tichaenderera mberi nechidzidzo ichi muchinyorwa chedu chinotevera.

“Ipapo ushe hwekudenga huchafananidzwa navasikana gumi vakanga vatora marambi avo vakaenda kundosangana nomuroori. Vashanu vavo vakanga vakachenjera, uye vashanu vakanga vari mapenzi. Avo vakanga vari mapenzi vakatora marambi avo, asi havana kutora mafuta pamwe chete nawo; asi vakachenjera vakatora mafuta mumidziyo yavo pamwe chete namarambi avo. Zvino muroori achinonoka, vose vakatsimwaira vakavata. Asi pakati pousiku kwakavapo kudanidzira kuchinzi, Tarirai, muroori uya; budai mumusangane naye. Ipapo vasikana vose ivavo vakamuka, vakagadziridza marambi avo. Uye mapenzi akati kune vakachenjera, Tipeiwo mamwe mafuta enyu; nokuti marambi edu ava kudzima. Asi vakachenjera vakapindura vachiti, Kwete; zvimwe angasatikwani isu nemi; asi endai kunavatengesi, muzvitengere. Zvino vachiri kuenda kundotenga, muroori akasvika; avo vakanga vagadzirira vakapinda naye mumuchato; mukova ukazarirwa. Pashure vamwe vasikana vakauyawo vachiti, Ishe, Ishe, tizarurireiwo. Asi iye akapindura akati, Zvirokwazvo ndinoti kwamuri, handikuzivai. Naizvozvo rindai; nokuti hamuzivi zuva kana awa iro Mwanakomana womunhu achauya naro.”

“Zvino tiri kurarama munguva ine ngozi huru kwazvo, uye hapana kana umwe wedu anofanira kunonoka kutsvaka kugadzirira kuuya kwaKristu. Ngakurege kuva nomunhu anotevera muenzaniso wemhandara dzakapusa, achifunga kuti zvichava zvakachengeteka kumirira kusvikira dambudziko rasvika asati awana kugadzirira kwehunhu hwokumira panguva iyoyo. Zvichange zvanonoka kwazvo kutsvaka kururama kwaKristu apo vaenzi vanenge vadanwa kuti vapiinde uye vaongororwe. Ino ndiyo nguva yokupfeka kururama kwaKristu,—nguo yomuchato ichakukwanisira kupinda mumabiko emuchato eGwayana. Mumufananidzo, mhandara dzakapusa dzinoratidzwa dzichikumbira mafuta, dzikakundikana kuagamuchira padzikakumbira. Izvi zvinomirira avo vasina kuzvigadzirira pachavo nokukudziridza hunhu hunogona kumira munguva yedambudziko. Zvinoita sokunge vaizoenda kuvavakidzani vavo vachiti, Ndipeiwo hunhu hwenyu, kana zvisina kudaro ndichaparara. Avo vakanga vakachenjera vakanga vasingagoni kupa mafuta avo kumarambi aipfumbaira emhandara dzakapusa. Hunhu hahutamisiswi. Hahutengwi kana kutengeswa; hunofanira kuwanikwa. Ishe vakapa munhu mumwe nomumwe mukana wokuwana hunhu hwakarurama mumaawa enguva yokuedzwa; asi havana kugadzira nzira iyo umwe munhu angapa kune mumwe hunhu hwaakakudziridza kubudikidza nokupfuura mukuomerwa kukuru, nokudzidza zvidzidzo kubva kuMudzidzisi mukuru, kuti agoratidza kutsungirira pasi pemiedzo, uye ahandise rutendo rwokuti akwanise kubvisa makomo ezvinhu zvisingabviri. Hazvibviri kupa kunhuhwirira kwerudo,—kupa kune mumwe unyoro, ungaru, nokutsungirira. Hazvibviri kuti umwe moyo womunhu udururire mune mumwe rudo rwaMwari nerwevanhu.”

“නමුත් එම දවස පැමිණීමෙන් තිබේ, එය අප වන ඉතා සමීපව තිබේ; එදා වර්තමානයේ සෑම අවධියක්ම විශේෂ පරීක්ෂාවකින් එළිදරව් කරනු ලැබේ. ෂ්රීතීපත්තියට විශ්වාසවන්තව සිටින, අවසානය දක්වා ඇදහිල්ල ක්රියාත්මක කරන අය නම්, ඔවුන්ගේ අත්හදා බැලීමේ කාලයේ පරෙ පැයවලදී පරීක්ෂාව හා දැක්වීම් යටතේ සත්ව සිටි බව ඔප්පු කළ අය වනු ඇත; නවද ක්රිස්තුස්වහන්සේගේ සමානත්වය අනුව වර්තමාන ගොඩනගාගෙන ඇති අය වනු ඇත. ක්රිස්තුස්වහන්සේ සමඟ සමීප පරිචයක් වගා කර ඇති අය—ඔහුගේ ෂ්රීඥාව සහ කල්පනාව කරණකොටගෙන දේව ස්වභාවයේ හවුල්කරුවන් වූ අය—ඔවුන්ම වේ. නමුත් කිසිම මනුෂ්යයකුට තවත් අයකුට හෘදය-හක්තිය හා මනසේ උතුම් ගුණාංග ලබා දීමටවත්, සදාචාරමය බලයෙන් ඔහුගේ අඩුපාඩු පුරවා දීමටවත් නොහැක. ක්රිස්තුස්වහන්සේට සමාන ආදර්ශයක් මනුෂ්යයන්ට පත්වන දීමෙන්, එසේ කරමින් විනිශ්චයේදී ඔවුන්ට නැගී සිටිය නොහැකි වන ධර්මීෂ්ඨකම සඳහා ක්රිස්තුස්වහන්සේ වන යාමට ඔවුන්ට බලපාමින්, අප සියල්ලෝම එකිනෙකා වනුවෙන් බොහෝ දේ කළ හැක. මනුෂ්යයන් වර්තමාන-ගොඩනැගීම යන වැදගත් කාරණය ගැන යාච්ඤාභාවයෙන් සලකා බැලිය යුතුය; නවද දේව ආදර්ශය අනුව තමන්ගේ වර්තමාන සකස් කළ යුතුය.” The Youth Instructor, January 16, 1896.