

# Bhuku ya Daniele - Nambala Imodzi Handiredi na Makumi Sikisiti-Three

*Kuhwatura Ubuhanuzi: Gucukumbura Igice ca Cumi na Kimwe c'Igitabu ca Daniyeli*

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Zvino tichatanga kufambira mberi nechitsauko chegumi nerimwe chaDanieri.

Kanti mua hĩndĩ ya mbere ya Darío, Mmedi, niĩ niĩ nĩngemire nĩguo ndĩmũhage hinya na ndĩmũkũũrĩre. Na rĩu ndĩkwĩrĩa ũhoro wa ma. Rora, no ngathũgũrũka athamaki atatũ arĩa angĩ nĩguo matũmĩre Pashia; na wa kana nĩagakĩra ũtonga munene gũkĩra othe: na nĩguo nĩ hinya wake, kuuma ũtongainĩ wake, agakoragĩrĩria othe marũe nĩ ũthamaki wa Ugiriki. Na mũthamaki ũngĩ ũrĩ na hinya nĩagathũgũrũka, o nawe agathamakia na ũhoti mũnene, na agathondeka ũrĩa wothe akenda. Na rĩrĩa agathũgũrũka, ũthamaki wake nĩukanyitwo, ũgayũranwo kũrĩ mĩhũgũ ya rũũĩ inya ya igũrũ; no ti kũrĩ ciana ciake, kana ta ũrĩa wa ũhoti ũrĩa aathamakĩte: nĩgũkorwo ũthamaki wake nĩugakũũrwo, ũkenwo andũ angĩ handũ ha arĩa. Danieli 11:1–4.

Gabriyeli anotanga nokuzivisa Dhanieri kuti naiyewo akashanda pamwe naDharyasi mugore rake rokutanga, iro riri gore rakatorwa Bhabhironi nomuzukuru waDharyasi, mukuru wehondo yake, uye Bherishazari akaurayiwa. Dhanieri ari kugamuchira chiratidzo ichi mugore rechitatu raKoreshi, maererano nendima yokutanga yechitsauko chegumi, saka Gabriyeli ari kuratidza vose Dharyasi naKoreshi sezviratidzo zvinomirira “nguva yokuguma.” Bherishazari neBhabhironi zvakatorwa noUmambo hweMhedhiya nePezhiya mugore ra538 BC.

“Kuresha akakomba Bhabhironi, iyo yaakatora nokunyengera mugore ra538 BC, uye nokufa kwaBherishazari, uyo akaurayiwa navaPeresia, umambo hweBhabhironi hwakaguma kuvapo.” Uriah Smith, Daniel and the Revelation, 46.

Mu gore rya 538 Mbere ya Kristo, Daniyeli yanditse igice cya cyenda.

“Chiratidzo chakanyorwa muchitsauko chapfuura [chitsauko 8] chakapiwa mugore rechitatu raBherishazari, muna 538 BC. Mugore iroro rimwe chetero, iro rakanga ririwo rokutanga raDharyasi, zviitiko zvinoronedzerwa muchitsauko chino [chitsauko 9] zvakaitika.” Uriah Smith, Daniel and the Revelation, 205.

Mugore rokutanga raDharyasi, iro rakanga riri gore rechitatu uye rokupedzisira raBherishazari, muna 538 BC, Ishe akarova nyika yavaKardhea, akaiita dongo.

Uye nyika iyi yose ichava dongo nechihu chinotyisa; uye ndudzi idzi dzichashandira mambo weBhabhironi makore makumi manomwe. Zvino zvichaitika, kana makore makumi manomwe apera, kuti ndicharanga mambo weBhabhironi, norudzi irworwo, ndizvo zvinotaura Jehovha, nokuda kwezvakaipa zvavo, nenyika yavaKardhea; uye ndichaiita matongo asingaperi.

Jeremia 25:11, 12.

Mu ndime ya khumi, Ambuye akugwiritsa ntchito mawu akuti “pambuyo pake,” pamene akulowetsa ku chilango cha Babuloni. “Pambuyo pake” Babuloni atapangidwa bwinja, Ambuye adzachita ntchito yake yabwino kwa anthu a Mulungu.

Ngokuba utsho uYehova ukuthi: “Xa iminyaka engamashumi asixhenxe izalisekile eBhabhiloni, ndiya kunindwendwela, ndilifeze ilizwi lam elilungileyo kuni, ngokunibuyisela kule ndawo.” Yeremiya 25:10.

Utumwa wa miaka sabini ulianza mwaka 606 KK.

“Kutangira kwa ya myaka mirongo irindwi muri 606 Mbere ya Kristo, Daniyeli yasobanukiwe ko icyo gihe yari isigaje kugera ku iherezo ryayo.” Uriah Smith, Daniel and the Revelation, 205.

Utekaji wa miaka sabini ulianza mwaka 606 KK, na ukaisha mwaka 536 KK, yaani miaka miwili baada ya kifo cha Belshaza na kuharibiwa kwa Babeli mwaka 538 KK. Huo ulikuwa mwaka wa tatu wa Koreshi. Gabrieli huiweka unabii wa Mto Hidekeli katika mwaka wa tatu wa Koreshi, na huanza simulizi la sura ya kumi na moja kwa kurejelea mwaka wa kwanza wa Dario, na kwa kufanya hivyo anatambulisha miaka miwili maalumu. Mwaka 538 KK na 536 KK yote miwili ilikuwa nyakati zilizowekwa; 538 KK ulikuwa wakati uliowekwa kwa unabii wa miaka sabini kukamilika, na 536 KK ulikuwa wakati wa kinabii uliowekwa ambapo “baada ya” 538 KK, Bwana angeitimiza kazi Yake njema kwa ajili ya watu Wake.

Mwaka wa 538 BC na 536 BC, yonse yabili ni nyengo zoikidwiratu, ndipo zikuimiridwa ndi anthu awiri a m’mbiri; mmodzi anali mfumu yoyamba ya Amedi, ndipo wachiwiri anali mfumu yoyamba ya Aperisiya. Kutha kwa zaka makumi asanu ndi awiri kumene Israeli weniweni anali mu ukapolo mu Babulo weniweni, kunkaimira zaka chikwi chimodzi mazana awiri ndi makumi asanu ndi limodzi zimene Israeli wauzimu anali mu ukapolo mu Babulo wauzimu, kuyambira m’chaka cha 538 AD kufika 1798. Chaka cha 1798 chinali “nyengo yoikidwiratu,” ndipo pamenepo inayamba nthawi imene m’ulosi imadziwika kuti “nthawi ya mapeto.” Chaka cha 538 BC ndi 536 BC, zomwe zikuimiridwa monga “nyengo yoikidwiratu,” zimasonyezanso chiyambi cha nthawi yoimiridwa ngati “nthawi ya mapeto.”

“Xikwembu xa Xikwembu emisaveni a xi ri evukhumbini hakunene hi nkarhi lowu wo leha wa ku xanisiwa loku nga heriki, hilaha vana va Israele a va khomiwe evukhumbini eBabilona hi nkarhi wa vutshunguri.” Prophets and Kings, 714.

Zvose zviporofita zvirira kutaura zvakanyanya mazuva okupedzisira kupfuura mazuva azvakazadzikiswa pakutanga; naizvozvo 538 BC, namambo Dario, pamwe na 536 BC, namambo Koreshi, zvinomiririra “nguva yokuguma” muna 1989, uye madzimambo maviri aya anofananidzira President Reagan na President Bush wokutanga. 538 BC na 536 BC zvinomirira waymark inozadzikiswa, mazuva ose ari maviri achinzwisiswa sokumirira waymark imwe chete. Waymark ye “nguva yokuguma” ine zviratidzo zviviri, uye dzimwe nguva, sezvakaita Reagan na Bush wokutanga, zviratidzo zvose zvirira zviviri zvinozadzikiswa mugore rimwe chete. Asi

izvozvo ndizvo zvisingawanzoitiki pamutemo uyu; nokuti waymark ye“nguva yokuguma” munguva yaMozisi yakanga iri kuberekwa kwaAroni naMozisi, izvo zvakaparadzaniswa nemakore matatu. Munhoroondo yaKristu, kwakanga kuri kuberekwa kwaJohane Mubhabhatidzi naKristu, uko kwakaparadzaniswa nemwedzi mitanhatu.

Ne“nguva yomugumo,” munhoroondo yaantikristu yaiva 1798 na1799. Chimurenga cheFrance inyaya yechiporofita, uye chakatanga muna 1789, chikagara makore gumi chichiguma muna 1799, panguva yacho yakatarwa, sezvakangoitawo 1798 kuva nguva yakatarwa. Pamwe chete zvinoratidza ronda runouraya rwakapihwa kuchikara, uye zvakare mukadzi akatasva pamusoro pechikara akatonga pamusoro pachu. Dhariusi ndiye mambo akakunda muvengi wake nokutumira hondo yake ichipinda nepamu“rusvingo”, uye anomiririra Reagan, uyo akakunda muvengi wake nokuputsira pasi rusvingo rwe“iron curtain.” Koreshi anomiririra Bush wokutanga, nokuti Koreshi anozivikanwa saKoreshi Mukuru, uye George Bush wokutanga ndiBush mukuru, uye Bush wokupedzisira ndiBush muduku.

Nokuti madzimambo maviri aya pamwe chete nemazuva maviri aanomiririra muchokwadi chiratidzo chimwe chete. Rimwe rinoratidza makore makumi manomwe aifanira kutonga Bhabhironi. Nguva iyoyo yemakore makumi manomwe yakasvika panguva yayo yakatarwa muna 538 BC, uye inomiririrwa naDhariusi. Kupedzwa kwehutapwa hwemakore makumi manomwe kwakasvika panguva yako yakatarwa muna 536 BC, uye kunomiririrwa naKoreshi. Pamwe chete zvinomiririra “nguva yokuguma,” apo chiedza chouprofita chinofanira kusunungurwa pachisimbiso. Muna 1798 ngirozi yokutanga yaZvakazarurwa gumi nezvina yakasvika pa“nguva yokuguma,” uye Hanzvadzi White vanoti ngirozi iyoyo “yakanga isiri mumwe munhuwo zvake kunze kwaJesu Kristu.”

Mugore rechitatu raKoreshi, Mikaeri, muchinda wavanhu vaMwari, uye mutumwa mukuru kuvatumwa, akaburuka kuti asangane naKoreshi uye asimise chiedza chaizotungamirira Koreshi kuti ataure wokutanga wemirayiro mitatu yaizobvumira vanhu vaMwari kudzokera kuJerusarema, uye kuvakazve guta, nzvimbo tsvene, nemigwagwa namasvingo. Basa iroro rakanga riri mufananidzo webasa revatumwa vokutanga nevechipiri, rakatanga pa“nguva yokuguma” muna 1798.

Kutsika kwa Mikaeri wakati wa mwisho katika siku za Dario na Koreshi, kuliwakilisha kuwasili kwa malaika wa kwanza mwaka 1798, na pamoja vinaashiria kuwasili kwa malaika yuleyule, katika “wakati wa mwisho,” mwaka 1989. Mwaka 1989 uliianza kipindi cha “wakati wa mwisho,” na pia ulikuwa wakati uliowekwa. Wakati uliowekwa hutambulisha kukoma kwa kipindi cha wakati wa unabii. Uasi wa mwaka 1863, katika “Kadeshi” ya kwanza kwa Israeli wa kisasa wa kiroho, ulikuwa mwanzo wa kipindi cha miaka mia moja ishirini na sita kilichokoma katika “wakati uliowekwa” mwaka 1989. Mia moja ishirini na sita ni zaka, au sehemu ya kumi, ya elfu moja mia mbili sitini, na mwishoni mwa miaka elfu moja mia mbili sitini mwaka 1798, mwendo wa malaika wa kwanza uliingia katika historia. Mwishoni mwa miaka mia moja ishirini na sita, mwaka 1989, mwendo wa malaika wa tatu uliingia katika historia.

Mundima 1 rechitsauko 11 chaDanieri, Gabhurieri anonyatsongwarira uye anoisa pachena mukuzivisa kwake kuti nhorooondo inomiririrwa ipapo inotanga naSirasi, panguva yekuguma muna 1989. Sirasi Mukuru ipapo anomirira Bush mukuru, uyo aizoteverwa nemadzimambo matatu, uyezve mambo wechina aizova akapfuma zvikuru kupfuura ivo vose. Naizvozvo, mambo wechina akapfuma, anomutsa vaGiriki vose, ndiye mutungamiri wechitanhatu kubvira muna 1989.

Muzviitiko zvechitsauko chegumi, Dhanieri anoratidzwa achichema, uye mukuitika kwekuchema kwake anoshandurwa kuti ave mumufananidzo waKristu, paanenge achiona chiratidzo. Nguva yemazuva makumi maviri nerimwe yekuchema inomirira nguva yerufu inopera nokumuka kuvakafa. Muchitsauko chegumi, Mikaeri akaburuka achibva kudenga, uye muna Judha nomwe, paanoburuka, anomutsa Mozisi. Muna Zvakazarurwa chitsauko chegumi nerimwe Mozisi (naEria) vakaurayiwa, uye vakafa mumugwagwa kwamazuva matatu nehafu okufananidzira. Ipapo Mozisi, (pamwe chete naEria) vanomutsa ne“inzwi guru”.

Na baada ya siku tatu na nusu, Roho ya uzima itokayo kwa Mungu ikaingia ndani yao, nao wakasimama juu ya miguu yao; hofu kuu ikawapata wale waliowaona. Nao wakasikia sauti kuu kutoka mbinguni ikiwaambia, Kweeni huku juu. Nao wakapaa kwenda mbinguni katika wingu; na adui zao wakawaona. Ufunuo 11:11, 12.

“Ilizwi elikhulu” elivusayo yilizwi lengelosi enkulu, futhi ingelosi enkulu nguMikayeli.

Nokuba iNkosi uqobo lwayo iya kwehla ivela ezulwini ngokumemeza okukhulu, ngezwi lengelosi enkulu, nangexilongo likaThixo; baza abafele kuKristu bavuke kuqala. 1 Tesalonika 4:16.

Nhorooondo umo Mozisi naEriya vanourayiwa uye vomutsa ndiyo nhorooondo yokusimbiswa kwezana rimwe namakumi mana navana ezviuru. Nhorooondo iyoyo yakatanga pana 11 Gunyana 2001 ne“inzwi rokutanga” rengirozi yaZvakazarurwa gumi nesere, iro Hanzvadzi White rinoratidza serakasvika panguva iyo zvivako zvikuru zveGuta reNew York zvakawisirwa pasi. “Inzwi rechipiri” raZvakazarurwa chitsauko gumi nesere, rinoridzwa pamutemo weSvondo uri kuuya nokukurumidza, apo rimwe boka ramakwai aMwari rinodanwa richibuda muBhabhironi. Ndiyo nhorooondo iyoyo, nhorooondo yokusimbiswa, umo Danieri anomiririrwa seanenge achishandurwa kuva mufananidzo waKristu nokutarira chiratidzo che“marah,” chinova chirevo chechikadzi chechiratidzo che“mareh.” Ndiro chiratidzo “chinokonzeresa,” icho “chinokonzeresa” kuti mufananidzo unotariswa uberekedzwe patsva muna avo vanouutarira.

Nhorooondo iyoyo yokuiswa chisimbiso, neyokushandurwa kwaDhanieri muchitsauko chegumi, inosanganisira kuburuka kwaMikaeri paanomutsa nokushandura avo vanomiririrwa naMozisi, Eriya naDhanieri. Anoita rumuko urwu ne“inzwi guru” romutumwa mukuru, nokudaro achipa “inzwi” rechitatu, pakati peinzwi rokutanga nerekepudzisira, ayo ose ari rimwe chete, nokuti ose ari izwi reZvakazarurwa chitsauko chegumi nesere. Inzwi repakati ndipo panoratidzwa kupanduka, nokuti Mikaeri paakamutsa Mozisi, haana kukakavadzana naSatani, kunyange hazvo Satani, muvambi wokupanduka, akanga aripo achiratidzira.

Asi Mikaele mngelo huru, paairwisana nadhiabhorosi pamusoro pomutumbi waMosi, haana kushinga kumupomera mhaka yokumutuka, asi wakati, Ishe ngavakutsiure. Judha 7.

Kutanga kwenguva yokuisa chisimbiso kwakatanga musi wa 11 Gunyana 2001, uye kunopera pamutemo weSvondo uri kukurumidza kuuya, kunoratidzwa nechisimbiso cha“Chokwadi,” nokuti pakati penguva iyoyo, muna Chikunguru 2023, inzwi guru romutumwa mukuru rakatanga basa rokumutsa vakafa muna Kristu, avo vanosarudza kunzwa inzwi rake repakati. Cherechedzai kuti 2023 rinouya makore makumi maviri nemaviri mushure ma2001, uye makumi maviri nemaviri chikamu chegumi chemakumi maviri namaviri ane zana, chinova chiratidzo chokubatana pakati poUmwari nohunhu hwomunhu, uyewo chiratidzo chokudzorerwa.

Muna Chikunguru 2023, ngirozi ine simba isiri mumwe kunze kwaJesu Kristu, uye ari Chokwadi, uyo ariwo Mikaeri, uye uyo ari Arufa naOmega, achiburuka ane shoko muruoko rwake. Bhuku duku riri muruoko rwake ndiro chikamu chaDhanieri chakanga chakaiswa chisimbiso kusvikira pamazuva okupedzisira.

“Mu Bhuku ra Zvakazarurwa mabhuku ose eBhaibheri anosangana achizopera. Pano ndipo 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, uname bhuku kusvikira kunguva yokuguma.’ Danieri 12:4.” Acts of the Apostles, 585.

Eka ya busakabaka bwa Danyeri ekwata ku nnaku ez’enkomerero, essuula ya kkumi na emu. Ye nnyiriri omukaaga ezisembayo ez’omu ssuula eyo; naye okusingira ddala, bye byafaayo ebisangibwa mu ssuula eyo ebiddamu mu nnyiriri ezo omukaaga ezisembayo.

“Hatina nguva yokurasa. Nguva dzokutambudzika dziri pamberi pedu. Nyika iri kuvunduswa nomweya wehondo. Nenguva isipi, zviitiko zvokutambudzika zvakataurwa muzviporofita zvichaitika. Chiporofita chiri muchitsauko chegumi nerimwe chaDanieri chava kuda kusvika pakuzadzika kwacho kwakakwana. Zvizhinji zvenhoroondo zvakaitika mukuzadzika kwechiporofita ichi zvichadzokororwa.” Manuscript Releases, nhamba 13, 394.

Vesi rechigumi nenhanhatu, yaDanieri chitsauko chegumi nerimwe, inoratidza nhoroondo inodzokororwa muvhesi rechimakumi mana nerimwe, nokuti muvhesi imomo mambo wokumusoro anomira munyika inobwinya. Nhorooondo yevhesi rechigumi nenhanhatu inoratidza nguva iyo mukuru wehondo weRoma anonzi Pompey akaisa Judha neJerusarema muutapwa.

Asi iye anouya kuzorwa naye achaita sezvaanoda iye, uye hakuna angamira pamberi pake; uye achamira munyika inobwinya, iyo ichaparadzwa noruoko rwake. Danieri 11:16.

Ndzi kongoma ku tirhisa ndzimana leyi tanihi nsimeko wa ku khoma eka ku anakanyisisa ka hina hi tindzimana leti rhangaka ndzimana leyi, hikwalaho ndzi ta sungula hi ku veka ku twisisa loku endhawini ya kona. Hi kongoma ku kombisa leswaku matimu lama landzelaka ku avana ka mfumo wa Alexander the Great eka tindzimana ta vunharhu ni ta mune, ma sungula hi 1989 kutani ma kombisa Nyimpi ya sweswi ya le Ukraine, ku hlula ka Putin ehenhla ka matimba ya Vupela-dyambu, ni ku hluriwa ka yena loku landzelaka, leswi yisaka eka ndzimana ya vukhume na tsevu.



වීය. ඔවුන් වටා සෑම නැතකම තම මිතුරන් ඝාතනයට පත් කරනු ලැබුවත්, බොහෝවිට තමන්ගේම ලේ ඔවුන්ගේ පූජාවල ලේ සමඟ මිශ්‍ර වූවත්, එම උගීර් කලබලය පිළිබඳව ඔවුන්ට දැනීමක් නැත්තක් මෙන් පෙනෙමින්, ඔවුහු තම සේවය අඛණ්ඩව ඉටු කළෝය.”

“Pambuyo pokupelini ngondo, Pompey waononyanga mipanda ya mu Yerusalemu, waebeshenyanga mishi iingi ukufuma mu bukabilo bwa Yudea ukuya mu bwa Siria, kabili waiketelela AbaYuda umusolo wa mutulo. Ifyo fine, pa nshita yakubalilapo, Yerusalemu waishile mu maboko, ku nshila ya kulwa, ya bulya bukose ubwali no kukwata ‘icalo cawamisha’ mu kukonkola kwakobeka kwa fyuma fya butale mpaka bwali no kucipela fyonse.” Uriah Smith, Daniel and the Revelation, 259, 260.

Tidzaenderera mberi nechidzidzo ichi muchinyorwa chedu chinotevera.

Ukuthi akukho mpikiswano noma ukuxokozela phakathi kwabantu bakaNkulunkulu akufanele kubhekwe njengobufakazi obuqinisekile bokuthi babambebele ngokuqinile emfundisweni ephilileyo. Kunesizathu sokwesaba ukuthi kungenzeka bangahlukanisi ngokucacileyo phakathi kweqiniso nephutha. Lapho kungekho mibuzo emisha evelayo ngenxa yokuhlolwa kweMibhalo, lapho kungaveli ukwehluka kwemibono okuzokwenza abantu bacwaninge iBhayibheli ngokwabo ukuze baqiniseke ukuthi banalo iqiniso, kuyakuba khona abaningi manje, njengasezikhathini zasendulo, abayobambelela emasikweni bakhonze abangakwaziyo ukuthi kuyini.

Ndzi kombisiwe leswaku vo tala lava tivulaka leswaku va ni vutivi bya ntiyiso wa nkarhi wa sweswi a va swi tivi leswi va swi pfumelaka. A va twisisi vumbhoni bya ripfumelo ra vona. A va na ku tlangela loku faneleke ka ntirho wa nkarhi wa sweswi. Loko nkarhi wa ndzingo wu ta fika, ku na vavanuna lava sweswi va dyondzisaka van’wana lava, loko va kambisisa swiyimo leswi va swi khomeke, va nga ta kuma leswaku ku ni swilo swo tala leswi va nga kotiki ku nyika xivangelo lexi enerisaka ha swona. Ku fikela loko va ringiwa hi ndlela leyi, a va nga swi tivi ku pfumaleka lokukulu ka vona ka vutivi. Naswona ku ni vo tala evandlheni lava tekaka swi ri nchumu lowu tivekaka leswaku va twisisa leswi va swi pfumelaka; kambe, ku fikela loko ku pfuka mbholovo, a va wu tivi ku tsana ka vona hi voxo. Loko va hambanisiwa ni lava nga ni ripfumelo leri fanaka kutani va sindzisiwa ku yima hi voxo, va ri voxo ntsena, leswaku va hlamusela ripfumelo ra vona, va ta hlamala loko va vona leswaku miehleketo ya vona yi hlanganile, yi nga basanga, malunghana ni leswi a va swi amukele tanihi ntiyiso. Swi tiyile leswaku exikarhi ka hina ku vile ni ku hambuka eka Xikwembu lexi hanyaka ni ku hundzokela eka vanhu, ku veka vutlhari bya vanhu ematshan’weni ya vutlhari bya Xikwembu.

“Mwari achamutsa vanhu Vake; kana dzimwe nzira dzikatadza, dzidziso dzakatsauka dzichapinda pakati pavo, idzo dzichavasefa, dzichiparadzanisa hundi negorosi. Ishe anodana vose vanotenda shoko Rake kuti vamuke kubva muhope. Chiedza chinokosha chauya, chakafanira nguva ino. Icho ichokwadi cheBhaibheri, chinoratidza njodzi dziri pamusoro pedu chaidzo. Chiedza ichi chinofanira kutitungamirira pakudzidza Magwaro nokushingaira uye pakuongorora kwakanyatsojeka zvikuru nzvimbo dztinobatisisa. Mwari angada kuti mativi ose nenzvimbo dzose dzechokwadi zvitsvakurudzwe zvakadzama uye nokutsungirira, nomunyengetero nokutsanya. Vatendi havafaniri kugutsikana nokungofungidzira uye

nemafungiro asina kutsanangurika zvakana pamusoro pechinoumba chokwadi. Kutenda kwavo kunofanira kuva kwakanyatsovakirwa paShoko raMwari kuitira kuti kana nguva yokuedzwa yasvika uye vakaunzwa pamberi pematara kuti vapindure pamusoro pokutenda kwavo, vagokwanisa kupa chikonzero chetariro iri mavari, nounyoro nokutya.

“Gugusani, gugusani, gugusani. Zvidzidzo zvatinopa kunyika zvinofanira kuva chokwadi chinorarama matiri. Zvakakosha kuti mukudzivirira dzidziso dzatinoti ndidzo mbiru dzekutenda, tirege kumbobvumira kushandisa nharo dzisina kunyatsorurama zvachose. Dzingabatsira kunyaradza anopikisa, asi hadzikudzi chokwadi. Tinofanira kupa nharo dzakasimba, dzisingangonyaradzi vapikisi vedu chete, asi dzinokwanisa kutsungirira kuongororwa kwepedyo uye kwakadzama zvikuru. Kune avo vakazvidzidzisa kuva vakakwanisa kuita nharo, kune ngozi huru yokuti havazobati Shoko raMwari nokururamisira. Pakusangana nomupikisi, ngakuve kuedza kwedu kwechokwadi kuisa zvidzidzo nenzira inozomutsa kugutsikana mupfungwa dzake, panzvimbo pokungotsvaka kupa mutendi chivimbo chete.”

“Kungava kuve kukura kwakadini kwepfungwa dzomunhu, ngaarege kumbofunga kunyange kwechinguvana kuti hapana chikonzero chokunzvera Magwaro zvakadzama uye nguva dzose kuti awane chiedza chikuru. Sevanhu, takadanwa mumwe nomumwe oga kuva vadzidzi vechiporofita. Tinofanira kurinda nomwoyo wose kuti tigone kuona chero mwaranzi yechiedza icho Mwari chaachatiratidza. Tinofanira kubata kupenya kwokutanga kwezvokwadi; uye kubudikidza nokudzidza kunoperekedzwa nomunyengerero, chiedza chakajeka zvikuru chinogona kuwanikwa, icho chinogona kuunzwa pamberi pavamwe.

“Loko vanhu va Xikwembu va ri eku tiphineni naswona va enerisekile hi ku vonakala ka vona ka sweswi, hi nga tiyiseka leswaku A nge va tsakeli. I ku rhandza ka Yena leswaku va tshama va ya emahlweni nkarhi hinkwawo leswaku va amukela ku vonakala loku engetelekeke naswona loku tshamaka ku engeteleka loku va voningelaka. Maendlelo ya kereke ya sweswi a ma n’wi tsakisi Xikwembu. Ku nghene ku titshemba loku va kongomiseke eku titweni leswaku a va lavi ntiyiso lowu engetelekeke ni ku vonakala lokukulu. Hi hanya enkarhini lowu Sathana a tirhaka eka voko ra xinene ni ra ximatsi, emahlweni ni endzhaku ka hina; kambe hina tanihi vanhu hi etlele. Xikwembu xi rhandza leswaku ku twiwa rito leri pfuxaka vanhu va xona leswaku va teka goza.” Testimonies, volume 5, 707, 708.