

Bhuku ra Daniele - Nomoro Imwe Nemazana Masere Namakumi Masere Nhanhatu

Ahadi ya Paniumu: Ufunuo wa Muhuri wa Mwisho na Kilio cha Usiku wa Manane

Jeff Pippenger
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PaPanium, iyo yaiva Caesarea Philippi, inova ndima yegumi nenhatu kusvika yegumi neshanu muchitsauko chegumi nerimwe chebhuku raDanieri, iri nhoroono umo nyanga dzeRepublican neProtestant dzinozadzisa chakavanzika chokuva yechisere inobva kune zvinomwe, iri nhoroono umo Chisimbiso chaMwari chinotsikirirwa zvachose pamusoro pezana namakumi mana nezvina zvuru, uye nhoroono yokusvika kweshoko reMidnight Cry, Kristu akapa vimbiso kuvanhu Vake vemazuva okupedzisira.

Uye ndinotiwo kwauri, Ndiwe Petro, uye pamusoro pedombo iri ndichavaka kereke yangu; uye masuo egehena haangairwise akaikunda. Uye ndichakupa kiyi dzeushe hwokudenga; uye chipi nechipi chauchasunga panyika chichasungwa kudenga; uye chipi nechipi chauchasunungura panyika chichasunungurwa kudenga. Mateo 16:18, 19.

Nyengo ya kusindikizidwa imene inayamba pa 11 September, 2001, pamene nyumba zazikulu zamphamvu za mu Mzinda wa New York zingawetsedwa pansu, ndipo imene imatha pa lamulo la Lamlungu limene lili pafupi kubwera, inakonzedwa ndi Alefa ndi Omega. Gawo lomaliza ndithu la nyengoyi likubwereza gawo loyamba ndithu la nyengoyi. Pa 11 September, 2001 Ambuye anatsogolera anthu Ake kubwerera ku njira zakale, kumene, pakati pa choonadi china, anapeza “nthawi zisanu ndi ziwiri,” monga momwe zinapezedwera m’masiku a mfumu Yosiya. Pamenepo mvula yakumapeto inayamba kuwaza, ndipo ndondomeko ya kuyesedwa imene inatulutsa kulekanitsidwa kwa magulu awiri a olambira inayamba.

Maererano nekuzadziswa kwaHabhakuki chitsauko 2, machati maviri matsvene akawanikwa uye akava chiratidzo chenguva iyoyo yehoroono. Zvakangokoshawo saizvozvo, “nharo” yeHabhakuki chitsauko 2 yakatanga, pakati penzira yekudzidzisa yechirevo pamusoro pechirevo, inova ndiyo nzira yemvura yokupedzisira, ichipikisana nenzira yechiPurotesitendi chakatsauka yakanga yatorwa zvisvishoma nezvisvishoma neAdventism kutanga mukupanduka kwa1863.

Yesu akavimbisa kuti aizopa vanhu vake vomazuva okupedzisira “makiyi oushe,” uye mukuita kudaro, ari kureva nzira yakarurama yebhaibheri, ine makiyi anodiwa euprofito okuziva, kusimbisa, uye kuparidza shoko reKuchema kwapakati pousiku neKuchema Kukuru.

“Avo vanoshamwaridzana naMwari vanofamba muchiedza cheZuva roKururama. Havanyadzisi Mudzikinuri wavo nokushatisa nzira yavo pamberi paMwari. Chiedza chokudenga chinovhenekera pamusoro pavo. Sezvavanoswedera kumagumo enhoroono yenyika ino, zivo yavo yaKristu, neyopurofito hunoreva kwaari, inowedzera zvikuru. Vane

ukoshi husingaperi pamberi paMwari; nokuti vari muhumwe noMwanakomana wake. Kwavari shoko raMwari rine kunaka norudo zvinopfuura zvole. Vanoona kukosha kwaro. Chokwadi chinovhurirwa kwavari. Dzidziso yokupfeka kwaMwari nyama inopfekedzwa kupenya kwakapfava. Vanoona kuti Rugwaro ndiro kiyi inovhura zvakavanzika zvole uye inogadzirisa matambudziko ose. Avo vakanga vasingadi kugamuchira chiedza nokufamba muchiedza havazokwanisi kunzwisisa chakavanzika choumwari, asi avo vasina kuzeza kutakura muchinjikwa nokutevera Jesu, vachaona chiedza muchiedza chaMwari.” The Southern Watchman, April 4, 1905.

Avo vanomiririrwa naPetro, avo vari zana namakumi mana nezvina zvuru, ndivo vanogamuchira shoko reRaodhikia rakasvika musi wa11 Gunyana 2001, iro rava kudzororwa kubvira muna Chikunguru 2023. Shoko reRaodhikia rakasvika muna 1856, raiva ruzivo rwakawedzwa rwe“nguva nomwe”; uye apo Kristu anounganidza mapfupa akafa pamwe chete, uye pashure pazvo oapa upenyu, vanobva pachitiko cheRaodhikia chemutumwa wechitatu vachipinda muchitiko cheFiraderufia chezana namakumi mana nezvina zvuru. Kuchinja ikoko kunouyiswa neShoko raKristu, nokuti vanoitwa vatsvene neShoko rake, uye Shoko rake ndiro “chokwadi,” uye Shoko rake ndiro “kiyi” inovhura Shoko rake.

Zvino kunengeleri yekereke iri muFiraderufia nyora uchiti: Zvinhu izvi ndizvo zvinotaura iye mutsvene, iye wechokwadi, iye ane kiyi yaDhavhidhi; iye anozarura, uye hakuna munhu anovhara; uye anovhara, uye hakuna munhu anozarura. Ndinoziva mabasa ako; tarira, ndaisa pamberi pako suo rakazaruka, uye hakuna munhu angarikwanisa kurivhara; nokuti une simba shoma, uye wakachengeta shoko rangu, uye hauna kuramba zita rangu. Zvakazarurwa 3:7–8.

នីតិវិធី «បន្ទាត់លើបន្ទាត់»

គឺជាគន្ថលឹះដលៃព្រះគ្រីស្ទមានសន្ថយាដល់បុរាណជនរបស់ទ្រង់នៅថ្ងៃដំបូងក្រោយសម្រាប់ការប្រយុទ្ធនៅ «ទ្រវី»។ «ទ្រវី» មួយ គឺជាកុរុមជំនុំ។

Иаков из сна своего пробудился и сказал: истинно Господь присутствует на месте сем; а я не знал того. И убоялся, и сказал: как страшно сие место! это не иное что, как дом Божий, это врата небесные. Бытие 28:16, 17.

Hondo iri pamikova inomiririra hondo dzechitendero dzinoitika pakati pechokwadi nekukanganisa, uye kukanganisa kwechitendero cheGiriki ndiro suo regehena, uye chitendero cheLaodhikia cheAdventism chakatsauka nachowo suo. Suo reLaodhikia reAdventist rinomiririra nzvimbo panosvitswa pakuzadziswa gakava raHabhakuki.

Pazuva iro, Jehovha wehondo achava korona yokubwinya nenguwani yorunako kuvakasara vavanhu vake, uye mweya wokutonga kuna iye agere pachigaro chokutonga, nesimba kuna avo vanodzosa kurwa kusvikira pasuo. Asi ivavo vakatsaukawo newaini, uye vakarasika nedingindira rinodhakisa; muprista nomuporofita vakatsauka nedingindira rinodhakisa, vakamedzwa newaini, vakarasika nedingindira rinodhakisa; vanokanganisa pakuona, vanogumburwa pakutonga. Nokuti matafura ose azere namarutsi netsvina, zvokuti hapana nzvimbo yakachena. Ndiani waachadzidzisa zivo? Uye ndiani waachaita kuti anzwisise dzidziso? Avo vakarumurwa mukaka, vakabviswa pazamu here? Nokuti murayiro unofanira kuva pamusoro pomurayiro, murayiro pamusoro pomurayiro; mutsetse pamusoro pomutsetse,

mutsetse pamusoro pomutsetse; pano zvishoma, napapo zvishoma; nokuti achataura navanhu ava nemiromo inokakama norumwe rurimi. Ivo vaakati kwavari, Iyi ndiyo zororo ramungazorodza naro vaneta; uye uku ndiko kuzorodza; asi havana kuda kunzwa. Asi shoko raJehovha rakava kwavari murayiro pamusoro pomurayiro, murayiro pamusoro pomurayiro; mutsetse pamusoro pomutsetse, mutsetse pamusoro pomutsetse; pano zvishoma, napapo zvishoma; kuti vaende, vawire shure, vaputswe, vateywe, uye vabatwe. Naizvozvo inzwai shoko raJehovha, imi vanhu vanozvidza, munotonga vanhu ava vari muJerusarema. Isaya 28:5-14

Izikihiya zombuso ngamazwi emiBhalo, anikwa abantu bakaNkulunkulu bezinsuku zokugcina yiLizwi.

“Kune zvokwadi dziri mushoko idzo, semitsipa yesimbi inokosha, dzakavanzika pasi pechiso charo. Pfuma yakavanzwa inowanikwa painotsvakwa, sezvinoita mugodhi anotsvaka goridhe nesirivha. Uchapupu hwechokwadi hweshoko raMwari huri mushoko racho pacharo. Rugwaro ndirwo kiyi inozarura Rugwaro. Zvinorehwa zvakadzama zvezvokwadi dzeshoko raMwari zvinofukurwa kumifungo yedu noMweya Wake.”

“Bhayibhili iyibhuku guru rezvidzidzo kuvadzidzi vari muzvikoro zvedu. Inodzidzisa kuda kwose kwaMwari pamusoro pevanakomana nevanasikana vaAdamu. Ndiwo murayiro woupenyu, uchitidzidzisa pamusoro pehunhu hwatinofanira kuumba nokuda kwoupenyu huchauya. Hatidi chiedza chisina kujeka chetsika kuti Magwaro anzwisise. Zvingangofanana nokufunga kuti zuva repamasikati rinoda kupenyereka kwechiedza chemwenje wenyika kuti kubwinya kwaro kuwedzerwe. Mashoko omupristi nowemufundisi haadiwi kuti aponese vanhu kubva mukukanganisa. Avo vanobvunza Chirevo chitsvene vachava nechiedza. MuBhayibhili basa rimwe nerimwe rinoiswa pachena. Chidzidzo chose chinopiwa chinonzwisika. Chidzidzo chose chinotizarurira Baba noMwanakomana. Shoko rinogona kuita kuti vose vave vakachenjera kusvika kuruponeso. MuShoko, sainzi yoruponeso inoratidzwa pachena. Tsvakai Magwaro, nokuti ndiwo inzwi raMwari richitaura nomweya.” Testimonies, volume 8, 157.

Makii amene Khristu anapereka kwa mpingo wa masiku otsiriza ali ndi mphamvu yomweyo imene anali nayo pamene anapatsidwa kwa Petro.

“Petro akanga aratidza chokwadi chinova ndicho hwaro hwerutendo rwekereke, uye Jesu zvino akamukudza somumiriri weboka rose ravatendi. Akati, ‘Ndichakupa makiyi ehumambo hwekudenga; uye chipi nechipi chauchasunga panyika chichasungwa kudenga; uye chipi nechipi chauchasunungura panyika chichasunungurwa kudenga.’”

“‘Makiyi oUmambo hwekudenga’ mashoko aKristu. Mashoko ose eRugwaro Rutsvene ndeake, uye anosanganisirwa pano. Mashoko aya ane simba rokuzarura nokuvhara denga. Anozivisa zviga izvo vanhu vanogamuchirwa kana kurambwa maererano nazvo. Saka basa ravaya vanoparidza shoko raMwari rinova hwema hwoupenyu hunoisa kuupenyu, kana hworufu hunoisa kurufu. Ravo ibasa rakaremerwa nemigumisiro isingaperi.” The Desire of Ages, 413.

Simba rinoratidzwa kubudikidza namashoko Ake, kana raiswa mumaoko avanhu, rinovakirwa pamusoro pemisimboti yakatsanangurwa muShoko Rake. Chimwe chakareruka zvikuru, uye zvimwe chakadzama zvikuru, ndechokuti chokwadi chinosimbiswa pamusoro peuchapupu hwevaviri.

“Chimwe chakaipa chikuru chakanga chamuka muchechi ndechekuti hama dzaitongana pamberi pedare. Kwainge kwatovapo gadziriro yakakwana yokugadzirisa zvinetso pakati pavatendi. Kristu pachake akanga apa murayiridzo wakajeka wokuti zvinhu zvakadaro zvaifanira kugadziriswa sei. ‘Kana hama yako ikakutadzira,’ Muponesi akarayira kudaro, ‘enda unomuraira mhosva yake muri imi vaviri mega; kana akakunzwa, wawana hama yako. Asi kana asingakunzwiri, tora pamwe newe umwe kana vaviri, kuti neshoko rezvapupu zviviri kana zvitatu shoko rimwe nerimwe risimbiswe. Uye kana akaramba kuvanzwa, zviudze kereke; asi kana akaramba kunzwa kereke, ngaave kwauri somuhedheni nomuteresi. Zvirokwasvo ndinoti kwamuri, chero zvinhu zvamunosunga panyika zvichasungwa kudenga; uye chero zvinhu zvamunosunungura panyika zvichasunungurwa kudenga.’ Mateo 18:15–18.” Mabasa avaApostora, 304.

Pakhala pali mboni zitatu za malo zosonyeza nthawi imene anthu zikwi zana limodzi ndi makumi anayi ndi zinayi amasindikizidwa pa Kulira kwa Pakati pa Usiku. Pokumbukira mfundo yakuti pa kulira kwa pakati pa usiku n’kochedwa kale kupeza mafuta, tikupeza umboni wa malo wa msonkhano wa msasa wa ku Exeter ukupereka chithunzithunzi cha malo amene anthu a Mulungu a masiku otsiriza amasindikizidwira, ndipo tikupeza choonadi chimenecho chikuyimiridwa ndi malo a Kaisareya Filipi, komanso ndi umboni wa nkondo ya Paniyumu, m’mavesi khumi ndi atatu kufika khumi ndi asanu a chaputala khumi ndi chimodzi cha Danieli. Mwina n’zochepa kupatuka kutchula mboni zitatu kuti ndi za malo, koma ndikugwiritsa ntchito mawuwo chifukwa malo ake ndithudi ndi mbali ya maziko a nkhanayi ku Exeter ndi ku Kaisareya Filipi. Yesu amaika Petro mkati mwa malo a uneneri amene anthu zikwi zana limodzi ndi makumi anayi ndi zinayi adzapezekamo m’masiku otsiriza. Kenaka Iye amapereka lamulo.

“Na ndakupa makiyi ehumambo hwekudenga; uye chipi nechipi chauchasunga panyika chichasungwa kudenga; uye chipi nechipi chauchasunungura panyika chichasunungurwa kudenga.” Ipapo akaraira vadzidzi vake kuti varege kuudza munhu kuti iye ndiye Jesu Kristu. Kubva panguva iyo Jesu akatanga kuratidza kuvadzidzi vake kuti waifanira kuenda kuJerusarema, nokutambudzika zvinhu zvizhinji kubva kuvakuru, navaprista vakuru, navanyori, nokuurayiwa, uye nokumutswa pazuva rechitatu. Ipapo Petro akamutura, akatanga kumutsiura, achiti, “Hazvirege kuva kwamuri, Ishe; izvi hazvingatongoitiki kwamuri.” Asi iye akatendeuka, akati kuna Petro, “Ibva shure kwangu, Satani; uri chigumbuso kwandiri; nokuti haurangariri zvinhu zvaMwari, asi zvinhu zvavanhu.” Mateo 16:19–23.

Izwi rokuti “Exeter” ndiro zita reguta riri muDevon, kuEngland. Mabviro aro emutauro anogona kuteverwa kudzokera kuOld English, umo raizivikanwa se“Exanceaster” kana kuti “Execestre.” Zita iri rinotendwa kuti rinobva pamazwi eOld English anoti “Exe” (achireva Rwizi Exe, rwakavakirwa guta iri parwuri) uye “ceaster” (zvichireva “nhare yeRoma” kana kuti “guta rakakomberedzwa norusvingo”). Naizvozvo, “Exeter” rinoreva kungava “nhare iri paRwizi Exe,” kana kuti “guta rakakomberedzwa norusvingo riri pedyo neRwizi Exe.” Jogirafi ine chokuita

nokusvika nokuzadzikiswa kweKudanidzira kwapakati pousiku munhoroondo yeMillerite inoratidza nzvimbo paiva nemvura, inomirira kudururwa kweMweya Mutsvene, uye nzvimbo apo Mwari akanga achisimudza uto kuti rizivise shoko kunyika, izvo Sista White anotizivisa kuti zvakaenda se“mafungu makuru omugungwa.” Mafungu makuru omugungwa haasi mvura yerwizi chete; imvura yakapiwa simba rinopfura zvose.

Ebyafaayo by’Aba-Miller bwali kutuukirizibwa okw’olugero olw’abawala ekkumi, era abo akakadde mu emitwalo amakumi ana mu enkumi nnya bwe balituusibwa ku nkomerero y’ekiseera eky’okussibwako akabonero, baliddamu obubonero obw’ekkubo obwalagibwa ku ntandikwa y’ekiseera eky’okussibwako akabonero, era n’ebyafaayo by’olukunjaana olw’omu lusiisira e Exeter. Malayika alikka ng’aleese obubaka obw’okugezesa obwetaagisa okulya. Obubaka obwo buliraga ku misingi, era bulikubaganya n’ebibinja byombi ne “ebiseera musanvu” eby’omu Ebyabaleevi amakumi abiri mu mukaaga. Bulizingiramu Okubikkulirwa kwa Yesu Kristo, okwakiikirirwa Peetero ng’okukkiriza nti Yesu yafukibwako amafuta okuba Kristo, akabonero ak’obwakatonda bwe kaakka mu ngeri y’ejjiba, nga kalaga September 11, 2001. Bulizingiramu okutegeera nti Yesu ye Mwana wa Katonda ow’obwakatonda, era nti kubanga Yesu yatwala ku bw’Obwakatonda bwe omubiri gw’abantu abagudde, naye era ye Mwana w’omuntu.

Aya maji yakachitisa kuti pave nemapoka maviri avanamati, sezvazvakaitikawo mushure maGunyana 11, 2001. Mapoka maviri aya akamiririrwa pamusangano wemisasa weExeter, nokuti pamusangano iwoyo kwaiva netende rakamiswa neboka raibva kuWatertown, iro rakaramba shoko reMidnight Cry sezvarakaparidzwa kubudikidza naSamuel Snow. Vakaita misangano yenhema yaiva neruzha rukuru uye yakazara nemanzwiro zvokuti vatungamiri vemisangano yaSnow vakaenda kwavari vakavazivisa kuti vaderedze ruzha. Pamusangano wemisasa pakaratidzwa mapoka maviri, uye ose ari maviri aizviti ane chokuita nemvura, asi rimwe raiva renhema uye raimiririra mapenzi akanga asina mafuta. Boka raiva mutende reExeter ndiro hondo yaiva guta, iro rakanga ririwo nhare, nokuti vaimiridzira mapfupa akaoma akafa aEzekieri anomutswa ave hondo huru nesimba neshoko reMidnight Cry.

M’mbiri imene magulu awiri amenewo awonetseredwa, Petro anayimira magulu onse awiriwo. Kuvomereza kwake komwe kunazindikiritsa Yesu monga Khristu, ndi Mwana wa Mulungu, kunabwera mwa kudzozedwa kwa Mzimu Woyera, pakuti Khristu anamuuzwa momveka bwino kuti, “Thupi ndi mwazi sizinaulule ichi kwa iwe, koma Atate anga akumwamba.” Pamene Yesu ndiye anadziwitsa ophunzira za mtanda, Petro, posowa mphamvu ya Mzimu Woyera pa nthawi imeneyo, anatenga Khristu, “nayamba kumudzudzula, nanena, Zikhale kutali ndi inu, Ambuye: ichi sichidzachitika kwa inu. Koma Iye anatembenuka, nati kwa Petro, Choka pambuyo panga, Satana: ndiwe chokhumudwitsa kwa ine: pakuti sulingalira zinthu za Mulungu, koma za anthu.”

Kuburitsa manzwiro kwaPetro kwakanga kuchienderana nekunamata kwemanzwiro kwakanga kuchiitika mutende reWatertown apo Samuel Snow akanga achiparidza shoko reMidnight Cry. Padanho iroro Petro anomiririra avo vari vakwikwidzi vokubatanidzwa pakati pezana namakumi mana nezvina ezviuru. Vakwikwidzi ivavo vanomiririra boka rine mafuta, anova Mweya Mutsvene, uye ndiro shoko uye ndiwo hunhu, asi rimwe boka harina mafuta. Mumamiriro eKesaria Firipi, Kristu akatanga kuzarura “kuti anofanira kuenda kuJerusarema, nokutambudzika

zvinhu zvizhinji navakuru navaprista vakuru navanyori, nokuurayiwa, uye kumutswa zvakare nezuva retatu.”

Kusintha kwa chiyembekezo kwa ophunzira pamene zochitika zimenezo zinakwaniritsidwadi pa mtanda ndi mbiri imene Sister White amagwiritsa ntchito kufanizirako kusintha kwa chiyembekezo kwa pa October 22, 1844, komanso kusintha kwa chiyembekezo kwa Ahebri pa kuwoloka Nyanja Yofiira pamene gulu lankhondo la Farao linali kuwathamangitsa ndipo madzi a nyanjayo anali patsogolo pawo. Mboni zonsezo zikuzindikiritsa lamulo la Lamlungu limene likubwera posachedwa, ndipo vumbulutso la mavesi khumi ndi atatu mpaka khumi ndi asanu la Danieli khumi ndi chimodzi limapereka umboni wa zochitika zimene zimatsogolera ku lamulo la Lamlungu limenelo. Pochita zimenezi zimaimiriranso “gawo la ulosi wa Danieli lokhudza masiku otsiriza.”

Tichaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

“Ukufunda ngokucophelela izifanekiselo nezinto ezizigcwalisayo kwaholela ekuboneni ukuthi ukubethelwa kukaKristu kwenzeka ngosuku kanye kanye, emjikelezweni waminyaka yonke wemikhosi eyanikwa u-Israyeli, lapho kwakuhlatsywa khona iwundlu lePhasika. Pho, ukuhlanzwa kwendlu engcwele okwakufanekiselwa ngoSuku Lokubuyisana—oluwela ngosuku lweshumi lwenyanga yesikhombisa—nakho kwakungeke yini kwenzeke ngosuku kanye kanye lonyaka olwalugujwa esifanekisweni? (bheka The Great Controversy, 399). Lokhu, ngokwesibalo sesikhathi sangempela sikaMose, kwakuyoba ngu-October 22. Ekuqaleni kuka-Agasti, 1844, emhlanganweni wetende e-Exeter, e-New Hampshire, lo mbono wethulwa, futhi wamukelwa njengosuku lokugcwaliseka kwesiprofetho sezinsuku eziyi-2300. Umfanekiso wezintombi eziyishumi kuMathewu 25:1–13 wathatha ukubaluleka okukhethekile—ukubambezeleka komkhwenyana, ukulinda nokozela kwalabo ababebelindele umshado, ukumemeza phakathi kwamabili, ukuvalwa komnyango, nokunye. Umlayezo wokuthi uKristu wayeza ngo-October 22 waziwa ngokuthi ‘isikhalo saphakathi kwamabili.’ “Isikhalo saphakathi kwamabili,” kubhala u-Ellen White, “samenyezelwa yizinkulungwane zamakholwa.” Wanezela wathi:

“ព្រះរាជសារនៃ [ខ្មែរ] បុរាណិក [ខ្មែរ] បានបោះកប់កំលើទឹកដីទាំងមូលដូចរលកយកុស។
វាបានផ្តល់ដល់ការកែប្រែទីក្រុងមួយទៅទីក្រុងមួយ ពីភូមិមួយទៅភូមិមួយ
ហើយចូលទៅដល់តំបន់ជនបទដាច់ស្រយាល
រហូតដល់បុរាណសុភវរដ្ឋប្រាសាទស្រស់ស្អាតបំផុតប្រាសាទដាច់ខ្មែរយ៉ាងពេញលេញ។—The
Great Controversy, 400.”

“Uharaka ambao ujumbe huo ulienea unaelezewa na waandishi waliotajwa na L. E. Froom:

“Bates alilemba mu mbiri kuti uthenga wa ku Exeter ‘unawuluka, monga kuti, pa mapiko a mphepo.’ Amuna ndi akazi anayenda mofulumira pa sitima ya njanji ndi pa madzi, pa makaleta oyendetsedwa ndi mahatchi ndi pa mahatchi, ali ndi mitolo ya mabuku ndi mapepala, akuwagawira ‘mochuluka monga masamba a m’dzinja.’ White anati, ‘Ntchito yomwe inali patsogolo pathu inali kuwuluka kupita ku mbali iliyonse ya dera lalikululo, kuliza chenjezo, ndi kudzutsa ogona tulo.’ Ndipo Wellcome akuwonjezera kuti kuyendaku kunaphulika monga madzi a damu lotsekedwa atamasulidwa. Minda ya tirigu wokhwima inasiyidwa itayima

osakolledwa, ndipo mbatata zokula zonse zinasiyidwa osakumbidwa m'nthaka. Kubwera kwa Ambuye kunali pafupi. Panalibenso nthawi tsopano ya zinthu zotere za pa dziko lapansi.—The Prophetic Faith of Our Fathers, Vol. IV, p. 816.

“Njengofakazi wokuzibonela mathupha futhi engumhlanganyeli kule nhlango, u-Ellen White wachaza isimo salo msebenzi owawushesha ukwandisa ngamandla:”

“Vanhu vakatenda vakaona kusava nechokwadi kwavo nokukanganisika kwavo zbabviswa, uye tariro nousingi zvikakurudzira mwoyo yavo. Basa racho rakanga risina izvo zvakunyanyisa zvinogara zwichiratidzwa kana paine kufara kwavanhu pasina simba rinodzora reShoko noMweya waMwari.... Rakanga rine zviratidzo zvinoratidza basa raMwari munguva dzose. Pakanga pane mufaro muduku wokupfachukira, asi panzvimbo pachopaiwa nokunzvera kwakadzama kwamwoyo, kureurura chivi, nokuramba nyika. Kugadzirira kusangana naShe ndiwo wakanga uri mutoro wemweya yaitambudzika zvikuru.... ”

“Pakati pa mayendedwe onse akuluakulu achipembedzo kuyambira m'masiku a atumwi, palibe amene anali omasuka kwambiri ku kupanda ungwiro kwaumunthu ndi machenjere a Satana kuposa uja wa nthawi ya dzinja ya 1844. Ngakhale tsopano, patapita zaka zambiri [1888], onse amene anali nawo m'kayendedwe kameneko ndipo akhala olimba pa maziko a choonadi, akumvabe chikoka choyera cha ntchito yodalitsika ija ndipo akuchitira umboni kuti inachokera kwa Mulungu.—Ibid., 400, 401.”

“Kunyangwe paiva nezviratidzo zvebasa raipararira munyika yose richikwevera zviuru mukuyanana kweKuuya kweChipiri, uye vangangosvika mazana maviri evashumiri kubva kumachechi akasiyana vakabatana mukuparidza shoko iri, [Ona C. M. Maxwell, Tell it to the world, mapeji 19, 20.] machechi ePurotesitendi zvawo zvole zvakarihova uye akashandisa nzira dzose dzaaikwanisa kudzivisa kuti kutenda mukuuya kwaKristu kwava pedyo kurege kupararira. Hapana akatsunga kutaura mutariro yokuuya kwaJesu kwava pedyo panguva yebasa rechechi, asi kuna avo vakanga vakamirira chiitiko ichocho zvakanga zvakasiyana zvikuru.”

“Ellen White akafotokoza momwe zinalili:”

“Kila wakati ulionekana kuwa wa thamani na wa umuhimu mkuu kwangu. Nilihisi kwamba tulikuwa tukifanya kazi kwa ajili ya umilele, na kwamba wasiojali na wasio na shauku walikuwa katika hatari iliyo kuu sana. Imani yangu haikufunikwa na wingu lolote, nami nilijitwalia ahadi za thamani za Yesu kuwa zangu mwenyewe.... ”

“Takatanga nenguva yokutarisira tichiuya kwairi nomunyengerero, mushure mokunzvera mwoyo yedu nokushingaira nokureurura kwakazvinipisa. Mangwanani oga oga takanzwa kuti chinhu chedu chokutanga chaifanira kuva chokuwana uchapupu hwokuti upenyu hwedu hwakanga hwakarurama pamberi paMwari. Takaziva kuti kana tisina kufambira mberi muutsvene, taizodzokera shure zvirokwazvo. Kuda kwedu mumwe nomumwe kwakawedzera; takanyengerera zvikuru pamwe chete uye tichinyengererana.

“Tinoungana muminda yemichero nomumasango maduku kuti titaurirane naMwari nokukwidza zvikumbiro zvedu kwaAri, tichinzwa zviripachena zvikuru kuvapo kwaKe kana

takakomberedzwa namabasa aKe ezvakasikwa. Mifaro yeruponeso yakanga ichidikanwa kwatiri kupfuura zvokudya zvedu nezvokunwa zvedu. Kana makore aifukidza pfungwa dzedu, hatina kumboshinga kuzorora kana kuvata kusvikira abviswa nokuziva kuti tagamuchirwa naShe.—Life Sketches of James White and Ellen G. White (1880), 188, 189.” Arthur White, The Ellen White Biography, volume 1, 51, 52.