

Bhuku ra Danieri - Nambala Zana na Makumi Khumi na Fhanu na Shanu

Nzira inoenda kuMutemo weSvondo: Basa raTrump uye Kuzadzikiswa kweChiporofita muna Danieri 11

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Mbiri yobisika ya vesi la makumi anayi ili ndi mzere wa apurezidenti asanu ndi mmodzi kuyambira pa nthawi ya mapeto mu 1989 kufikira mu 2020, pamene Biden, pulezidenti wa chisanu ndi chiwiri, anaba utsogoleri wa pulezidenti. Chaka cha 2020 chikusonyeza chiyambi cha mbiri yobisika, kuyambira pamenepo kufikira kwa “Alexander the Great”, choyimira nthawi imene ufumu wa chisanu ndi chiwiri wa uneneri wa m’Baibulo udzakhazikitsidwa pa lamulo la Lamlungu limene layandikira kubwera. Mafumu khumi amenewo nthawi yomweyo avomereza kupereka ufumu wawo wa chisanu ndi chiwiri kwa ufumu wa chisanu ndi chitatu, umene uli wa mwa asanu ndi awiriwo—mphamvu ya upapa. Mbiri yobisika imeneyo imayamba ndi pulezidenti wa chisanu ndi chiwiri ndipo imatha ndi ufumu wa chisanu ndi chiwiri.

Kana nhorroondo ichiratidza kuti pakati paXerxes, anomirira mambo mupfumi anomutsa Grecia, naAlexander Mukuru, pakanga paine madzimambo masere ePersia, tinoona kuti nhorroondo yakavanzika iri pakati pekuguma kwendima yechipiri nendima yechitatu inomirira mufananidzo wechikara uchiedza nguva nenhamba sere. Mufananidzo wechikara muUnited States unenge wamiswa zvizere kana mutemo weSvondo wamanikidzirwa, uye panguva iyoyo humambo hwechinomwe, uyezve hwechisere, hunosvika. Madzimambo masere ePersia anopera panaAlexander Mukuru, saka nhamba sere inoratidza nguva yokuedzwa yomufananidzo wechikara inoguma pamutemo weSvondo.

Ndima yegumi kusvika yegumi neshanu dzinotizivisa kuti nguva yokuedzwa yomufananidzo wechikara yakanga iri yechitatu pamakona enhorroondo matatu aimiririrwa nenhoroondo yavaMakkabhi, uye kuti chiratidzo chechitatu chenguva chakanga chiri nguva yakatanga muna 161 BC ikaguma muna 158 BC. Nguva iyoyo yakatevera chiratidzo chokutanga chegore ra167 BC, icho chairatidza kutanga kweKumukira kwevaMakkabhi paModein, guta rine zita rinoreva kuti “kuratidzira.” Gore ra164 BC rakatevera kuratidzira ikoko paModein, uye rakaratidza kutsaurirwazve kwechipiri kwetembere yechipiri. Gore ra164 BC rinoratidza kugadzwa kwechipiri kwaDonald Trump semutungamiri wechisere kubva kuna Reagan muna 1989, uyo ari wevanomwe. Kugadzwa kwake musu wa20 Ndira 2025 kwakamiririrwa na164 BC, pamwe nemhemberero yokutsaurirwazve, iyo yakabudisa chishamiso chaSatani chinosinganisira zvirevo zviviri zvokuti wechisere ari wevanomwe.

Naizvozvo, madzimambo masere ePersia anomirira nhorroondo yomubatanidzwa wavaJudha neRoma kubva muna 161 BC kusvikira muna 158 BC, uye nokudaro anopa chapupu chechipiri kumufananidzo wechikara chenguva yokuedzwa inotevera kugadzwa kwaTrump muna 2025.

Vhesi yechipiri inoenderera ichisvika pasarudzo yakabiwa muna 2020, apo painoperera kusvikira chapupu chenhorondo chemadzimambo masere ePersia chashandiswa, uye vanowana kushandisika kwavo mushure mekugadzwa kwechipiri kwaTrump. Kana madzimambo masere ePersia aiswa pamusoro penhorondo iri pakati pevhesi yechipiri neyechitatu, kuchine nguva yakavanzika kubva pakugadzwa kwaBiden kusvikira pakugadzwa kwechipiri kwaTrump.

Iyo nhorondo yakavanzika inozivikanwa muna Zvakazarurwa chitsauko chegumi nerimwe, apo chikara chekusatenda kuna Mwari chinouraya zvapupu zviviri muna 2020. Zvino, mushure memazuva matatu nehafu okufananidzira, Mikaeri anoburuka kuzomutsa zvapupu zviviri. Trump “akamutswa” akatanga mushandirapamwe wake wechitatu wokutsvaka urungamiri hwenyika musi wa15 Mbudzi 2022, uye “inzwi riri murenje” rakanga ramutswa rakatanga kudana vane zviuru zana namakumi mana nezvina pakupera kwaChikunguru 2023.

Mavhesi gumi, gumi nerimwe, negumi nembiri dzechitsauko chegumi nerimwe chaDanieri dzinatoratidza Hondo yeUkraine yakatanga muna 2014, uye ichaguma nekukunda kweRussia, ichiteverwa nekuparara kwemubatanidzwa weRussia uripo zvino, sezvinofananidzirwa nekuparara kweSoviet Union muna 1989.

Mavhesi gumi na matatu kusvika gumi na mashanu anoratidza mitsara mitatu yechiporofita. Mutsara wekuporeswa kweupapa unotanga apo hure reTire rinobuda pakuvanda unofananidzirwa nendima yegumi na ina, uye kuzadziwa kwawo munhorondo i200 BC, apo Roma yechihedheni yakapinda munhorondo yechiporofita sevapambi vevanhu vako, vanozvikudza, asi vachawa.

Mumavhesi matatu aya, mutsara wechiporofita weRepublicanism yakatsauka unomiririrwa nenhorondo yaAntiochus III, anofananidzira basa raTrump semutungamiri wechisere, kureva kuti, anobva kune vanomwe. Aya mavhesiwo anozivisawo mutsara wechiporofita wePurotesitendi yakatsauka sezvaunomiririrwa nenhorondo yeMaccabees.

Mstari wa kinabii wa pembe ya kweli ya Kiprotestanti, ulioanza kama vuguvugu la Wafiladelfia la Wamilleri, na unaoishia kama vuguvugu la Wafiladelfia la wale mia moja arobaini na nne elfu, pia unapaswa kuwekwa juu ya historia iliyofichika ya aya ya arobaini. Ngurumo saba za Ufunuo sura ya kumi ni ishara ya vuguvugu la Wafiladelfia la Wamilleri na pia ya wale mia moja arobaini na nne elfu. Kufungwa kwa unabii muhuri, na kufunguliwa kwa unabii, kunatimizwa na Kristo, na afanyapo hivyo, hujionyesha Mwenyewe kama Simba wa kabila la Yuda. Katika sura ya kumi, malaika ambaye Dada White anasema ni “si mwingine ila Yesu Kristo” “akapaza sauti kuu, kama simba angurumavyo; naye alipokwisha kupaza sauti, ngurumo saba zikatoa sauti zake.”

Kristu, sa Leon sa banay ni Juda, nagbutang sa pito ka mga dalugdog ngadto sa matagnaong kasaysayan sa mga tuig mga 100, ug gilayon Niya kini gitimbrihan; kay “sa diha nga ang pito ka mga dalugdog nakapamulong na sa ilang mga tingog,” si Juan “magaandam unta sa pagsulat: ug” siya “nakadungog ug usa ka tingog gikan sa langit nga nagaingon,” “Timbrihi ang mga butang nga gipamulong sa pito ka mga dalugdog, ug ayaw kini isulat.”

Nhorondo yakavanzika yendima makumi mana zvino yava kusunungurwa nechisimbiso neShumba yerudzi rwaJudha, uye munhorondo iyoyo mutsara werunyanga rwechokwadi

rwechiPurotesitendi unomiririrwa nemabhanan'ana manomwe. Apo inzwi riri murenje rakatanga kudandizira muna Chikunguru 2023, Shumba yerudzi rwaJudha yakasunungura chimwe chizaruro chezvinomiririrwa ne“Bhanan'ana Manomwe.”

Kutinhira kunomwe kunomiririra nhorooondo inotangira paChikunguru 18, 2020, apo kufamba kwevane zviuru zana nemakumi mana nezvina kwakaurayiwa mumigwagwa, kusvika kumutemo weSvondo uri kuuya nokukurumidza. Mutsetse wokutinhira kunomwe unozivisa “zviitiko” zvinoitika munhorooondo iyoyo. Kuodzwa mwoyo kwekutanga kunoteverwa neshoko reKudandizira kwePakati pousiku, uye kunozoteverwa nomutemo weSvondo. Apo Hanzvadzi White yakatsanangura kutinhira kunomwe, kungava senhorooondo yengirozi yokutanga neyechipiri, kana sezviitiko zvenguva yemberi, mumiririro ose ari maviri yakaratidza kuti zvinomiririra “zviitiko”.

Ujumbe wa Kilio cha Usiku wa Manane unaweza kuonekana kana kwamba si “tukio”, lakini katika historia ya Wamillerite mkutano wa kambi wa Exeter wa Agosti 12 hadi 17, 1844 ulikuwa “tukio”, pamoja na mambo kadhaa yanayohusiana nalo. Hata hivyo, kufika kwa ujumbe wa Kilio cha Usiku wa Manane katika mkutano huo wa kambi kulikuwa pia utimilifu wa mfano wa mabikira kumi wa Mathayo ishirini na tano. “Tukio” la mkutano wa kambi wa Exeter lilikuwa utimilifu wa ngurumo saba, lakini mfano wa mabikira kumi hauzungumzii matukio hayo; unazungumzia “uzoefu” wa mabikira,

“Mufananidzo wemhandara gumi waMateo 25 unoratidzawo zvakaitika kuvanhu veAdventist.” *The Great Controversy*, 393.

Hudhudi saba, kama zinavyotambulisha historia sambamba ya harakati ya malaika wa kwanza na wa tatu, vivyo hivyo mfano wa wanawali kumi nao hutambulisha historia hizo mbili sambamba.

“Ndzi tala ku kongomisiwa eka xifaniso xa vanhwanyana va khume, ntlhanu wa vona a va tlharihile, kutani ntlhanu a va ri swiphukuphuku. Xifaniso lexi xi hetisekile naswona xi ta ya emahlweni xi hetiseka hi ku kongoma hi ku helela, hikuva xi tirha hi ndlela yo hlawuleka eka nkarhi lowu, naswona, ku fana ni rungula ra ntsami ya vunharhu, xi hetisekile naswona xi ta ya emahlweni xi va ntiyiso wa nkarhi wa sweswi ku fikela emakumu ka nkarhi.” *Review and Herald*, August 19, 1890.

Chiratidzo chemabhanan'ana manomwe chinomiririra “zviitiko” zvenhorooondo dzakafanana, uye mhandara gumi dzinomiririra “ruzivo” rwemhandara dzakangwara nedzisina kungwara munhorooondo mbiri idzodzo dzakafanana. Ruzivo rwevaMillerite, kusvikira muna 1856, rwakanga rwuri ruzivo rweFradherufia, uye ruzivo rwesangano revanhu zviuru zana namakumi mana nezvina rwakanga rwuri ruzivo rweRaodhikia, kusvikira nguva pfupi mushure maChikunguru, 2023. Munhorooondo dzose dziri mbiri mhandara dzakangwara nedzisina kungwara dzicharatidzwa pakusvika kweshoko reKuchema kwapaMadhikati, nokuti ipapo ndipo pachazoonekwa kuti ndiani akanga aine mafuta okugadzirira.

“Mamiriro eChechi anomiririrwa nemhandara dzakapusa, anotaurwawo semamiriro eRaodhikia.” *Review and Herald*, Nyamavhuvhu 19, 1890.

Avo vanoramba kudya shoko riri muruoko rwaMikaeri, mutumwa mukuru akaburuka pakupera kwaChikunguru, 2023, vacharamba vari muchimiro cheRaodhikia, uye avo vanotora kabhuku kaduku vokadya vachapinda muchimiro cheFiradherfia. Chimiro cheRaodhikia chinomirira vanhu, kana munhu, ari kunze kwaKristu, asi Kristu achitsvaka kupinda; uye chimiro cheFiradherfia chinoratidzwa sekubatanidzwa kweHumwari nehunhu hwomunhu. Kutinhira kunomwe kunozivisa “zviitiko” zvemutsara werunyanga rwechokwadi rwechiPurotesitendi rwakaiswa munhorondo yakavanzika yendima makumi mana, zvichitanga musi wa 18 Chikunguru, 2020, zvichiguma paSunday law.

Mufananidzo wevasikana gumi unozivisa “chiitiko” cheavo vanodanwa kuti vave pakati pezana rimwe nemakumi mana nezvina ezviuru panguva iyoyo imwe cheteyo. “Zviitiko” zvinoratidza nhorondo yezana rimwe nemakumi mana nezvina ezviuru kubva muna Chikunguru 18, 2020 kusvikira pamutemo weSvondo, uye “chiitiko” chemakirasi maviri panguva yenhoroondo iyoyo, zvinoperekedzwa nekuziviswa kwebasa rakanga rakagoverwa uye richiri kugoverwa munhorondo mbiri idzodzo dzinofambirana. Basa iroro rinomiririrwa nengirozi dzaZvakazarurwa gumi neina, uye basa revaMillerite rakamiririrwa nengirozi yokutanga neyechipiri, uye basa rezana rimwe nemakumi mana nezvina ezviuru rinomiririrwa nengirozi yechitatu.

“Ndzi ve ni minkarhi ya risima yo kuma ntokoto. Ndzi ve ni ntokoto eka marungula ya ntsumi yo sungula, ya vumbirhi, ni ya vunharhu. Tintsumi ti fanekiseriwa tanihi leti hahaka exikarhi ka tilo, ti twarisa emisaveni rungula ra xilemukiso, naswona ti khumba hi ku kongoma vanhu lava hanyaka emasikwini yo hetelela ya matimu ya misava leyi. A nga kona la twaka rito ra tintsumi leti, hikuva i xifaniso xo yimela vanhu va Xikwembu lava tirhaka hi ku twanana ni vuako hinkwabyo bya le tilweni. Vavanuna ni vavasati, lava voningeriweke hi Moya wa Xikwembu, naswona va kwetsimisiwile hi ntiyiso, va twarisa marungula lawa manharhu hi ku landzelelana ka wona.” Life Sketches, 429.

Ibikorwa abantu b’Imana bo mu minsi y’imperuka bahawe ku wa 11 Nzeri 2001, mu itangiriro ry’igihe cyo gushyirwaho ikimenyetso, byongeye guhabwa abantu b’Imana bo mu minsi y’imperuka ku iherezo ry’igihe cyo gushyirwaho ikimenyetso, igihe Mikayeli yamanukaga muri Nyakanga 2023.

“Johane akaona ‘mumwe mutumwa achiburuka kubva kudenga, ane simba guru; uye nyika yose yakavhenekerwa nekubwinya kwake.’ Zvakazarurwa 18:1. Basa iroro ndiro inzwi revanhu vaMwari richizivisa kunyika shoko reyambiro.” The 1888 Materials, 926.

Sokwakunjalo “nangezehlakalo” ezifanekiselwa ukuduma kwezulu okuyisikhombisa, kanye “nesipiliyoni” esifanekiselwa yizintombi eziyishumi, umsebenzi wezingelosi ezintathu umele imilando emibili ehambisanayo.

“Chiuta wali kupeleka mauthenga gha mu Chivumbuzi 14 malo ghake mu mzere wa uchimi, ndipo ntchito yake yikwenera yayi kumara m’paka paumaliro wa mbiri ya charu ichi. Uthenga wa mungelo wakwamba na wa chiwiri uchali unenesko wa nyengo iyi, ndipo ukwenera kwenda mwakuyana na uwu uwo ukukwera. Mungelo wa chitatu wakupharazga chenjezgo lake na mazgu ghakuru. ‘Pamanyuma pa vinthu ivi,’ wakayowoya Yohane, ‘nkhalawona

mungelo munyake wakukhira kufuma kuchanya, wali na nkhangono zikuru, ndipo charu chikawunikika na uchindami wake.’ Mu kuwala uku, ungweru wa mauthenga ghose ghatatu ukusazgikana.” The 1888 Materials, 804.

Mundima 13 kusvika 15 yaDhanyeri 11, basa rechiporofita remutsara wechiPurotesitendi chakatsauka pakutenda (vaMaccabee), repabumbiro reruzhinji rakatsauka pakutenda (Antiochus III), nerechifeve cheTire (makororo avanhu vako) rinoratidzwa. Munhoroondo iyoyo chaiyo, mitsara yechiporofita yenyanga yechiPurotesitendi yechokwadi yevane zana namakumi mana nezvina ezviuru inozivisa basa ravo, “ruzivo rwavo”, uye “zviitiko” zvinoitika pakati pavanhu vaMwari vemazuva okupedzisira. Mutsara wenyanga yechiPurotesitendi yechokwadi unomiririrwa semitinhira minomwe, iro riri roga chiporofita mubhuku raZvakazarurwa chinoratidzwa sechakasimbirwa. Nguva yokuedzwa isati yavharwa, murayiro unobva kuShumba yerudzi rwaJudha, Iye akasimbira chiporofita cheminhira minomwe, wokuti zviporofita zvebhuku iri zvisunungurwe.

Kuzarurwa kwemabhanan’ana manomwe pamugumo wenguva yokusimbwa kwevane zana namakumi mana nezvina zvuru, kwakafananidzirwa nokuzarurwa kwemabhanan’ana manomwe pakutanga kwenguva yokusimbwa, kunofanira kushandisirwa (mutsara pamusoro pomutsara) kuchikamu ichocho chebhuku raDhanieri chine chokuita namazuva okupedzisira, uye chikamu ichocho ndiyo nhoroondo yakavanzika yendima makumi mana. Kana kuzarurwa ikoko kwanyatsopedziswa zvizere, sezvinomiririrwa nokuzarurwa kwechisimbiso chechinomwe, Mwari achadurura moto woMweya Wake Mutsvene pamusoro pevane zana namakumi mana nezvina zvuru, sezvaakaita kuvadzidzi paPendekosti. Pendekosti inoenderana nomutemo weSvondo uri kuuya nokukurumidza.

“Ndinozvitarisira nechishuwo chikuru panguva iyo zviitiko zvezuva rePendekosti zvichadzokororwa nesimba rinotopfuura rakaratidzwa panguva iyoyo. Johane anoti, ‘Ndakaona umwe mutumwa achiburuka kubva kudenga, ane simba guru; uye nyika yakavhenekerwa nokubwinya kwake.’ Ipapo, sezvazvakanga zvakaita panguva yePendekosti, vanhu vachanzwa chokwadi chichitaurwa kwavari, munhu mumwe nomumwe mumuturo wake amene.

“Anéi Mwari angafemera upenyu hutsva mumweya mumwe nomumwe unoshuvira nomwoyo wose kumushumira, uye anogona kubata miromo nerasha rinopfuta rakabva paaritari, agoiita kuti igone kutaura zvine unyanzvi mukumurumbidza Kwake. Zviuru zveanzwi zvichazadzwa nesimba rokuzivisa chokwadi chinoshamisa cheShoko raMwari. Rurimi runokakama ruchasunungurwa, uye vanotyva vachaitwa vakasimba kuti vape uchapupu hwechokwadi nousingi. Ishe ngaabatsire vanhu Vake kuchenesa temberi yomweya kubva pakusvibiswa kwose, uye kuchengetedza kubatana kwepedyo kwakadaro Naye zvokuti vagova vagovani vemvura yokupedzisira painenge yadururwa.” Review and Herald, July 20, 1886.

Kutanga kwenguva yokuiswa chisimbiso kunoratidza magumo enguva yokuiswa chisimbiso. Pakutanga mvura yokupedzisira yakadururwa nechiyero, uye pakuguma inodururwa isina chiyero. Mutumwa akaburuka musi wa11 Gunyana, 2001, ndiye mutumwa mumwe chete akaburuka pakupera kwaChikunguru, 2023. Nhoroondo yePendekosti yakatanga pakumuka kwaKristu, uye

kuguma kwokuzadzikiswa kwakakwana kwePentekosti kuri pakumuka kwevane zviuru zana namakumi mana nezvina.

“Chiito cha Kristo cha kuwafuvia wanafunzi wake Roho Mtakatifu, na kuwapa amani yake, kilikuwa kama matone machache kabla ya mvua nyingi iliyokuwa itolewe siku ya Pentekoste.” Spirit of Prophecy, juzuu ya 3, 243.

Kristu akapemera vadzidzi Vake mushure mekunge amutswa, pakarepo mushure mekunge akwira kuna Baba Vake. Paakaburuka kubva mukusangana naBaba Vake, akazviratidza kuvadzidzi uye akavapemera “madonhwe mashoma” akatangira “mvura zhinji dzePentekosti.” Madonhwe mashoma anomirira kutanga kwenguva yekuiswa chisimbiso, uye mvura zhinji inomirira kupera kwayo. Kutanga kwenguva yekuiswa chisimbiso kunodzokororwa pamagumo, uye sezvakaita Kristu kupemera vadzidzi Vake pakutanga kwenguva yePentekosti, akapemera vanhu Vake vemazuva okupedzisira pakupera kwenguva iyoyo.

“Mafupa akaoma anofanira kufemerwa noMweya Mutsvene waMwari, kuti apinde mukushanda, sokumuka kuvakafa.” Bible Training School, December 1, 1903.

Kufa kwa mashahidi wawili kunajumuisha ukweli kwamba wale walioitangaza ujumbe wa uongo wa Nashville na wa Julai 18, 2020, walifanya hivyo wakiwa Walaodikia. Ufufuo wa mifupa mikavu iliyokufa unaashiria mpito kutoka hali ya Laodikia, ambayo ni hali ya mauti, kwenda katika hali ya Filadelfia, ambayo ni uzima. Pumzi iletayo ufufuo na mpito huo ni ujumbe wa kinabii.

“Tinofanira kuva nesimba rakadini rinobva kuna Mwari kuti mwoyo yakaita sechando, ine chitendero chemurayiro chete, igoona zvinhu zviriri nani zvavakagadzirirwa—Kristu nokururama Kwake! Shoko rinopa upenyu ndiro raidikanwa kuti ripe upenyu kumapfupa akaoma.” Manuscript Releases, volume 12, 205.

Nthawi ya pakati pa kuuka kwa Khristu inagawidwa m’zigawo ziwiri: gawo loyamba linali la masiku makumi anayi, pamene kenako Anakwerera kumwamba, ndipo linatsatiridwa ndi masiku khumi asanadze Pentekoste. Nambala makumi anayi ndi chizindikiro cha m’chipululu, monga momwe zilili ndi masiku atatu ndi theka kapena zaka, kapena masiku, chikwi chimodzi mazana awiri ndi makumi asanu ndi limodzi.

Michael paakadzika muna Chikunguru wa2023, mazuva matatu nehafu erufu mumigwagwa akaguma, Kristu paakatanga basa rokubatanidza Uhumwari Hwake nounhu pakati pezana namakumi mana nezvina zvine zviuru. Basa iroro rakafananidzirwa namazuva gumi akatangira Pentekosti, apo chivi chakabviswa uye kubatana pakati pehama kwakagadzwa. Gumi rinomirira nzira yokuedzwa, uye nzira yokuedzwa yakaguma paPentekosti, iyo inomirira mutemo weSvondo.

Panguva imwe cheteyo yenhoroondo iri mundima yechina makumi mana, apo madzimambo masere ePezhiya nenhoroondo yesungano pakati pevaJudha neRoma zvinomiririra muitiro wokuedzwa womufananidzo wechikara, muitiro wokuedzwa wemhandara unoratidzwawo mumazuva gumi anotungamirira kuPentekosti. Nyanga dzakatsauka dzePurotesitendi nerepabhlikhanizimu dzinobatana munhoroondo iyoyo kuti dziombe mufananidzo wechikara, asi

nyanga yechokwadi yePurotesitendi inobatanidza hunhu hwavo noHumwari hwaKristu, nokudaro ichiumba mufananidzo waKristu mumuitiro unoparadzanisa mapoka maviri avanonamata.

Zviitiko zvenhorooondo zvinomiririrwa semitinhimira minomwe yekutinhira zvakazarurwa munhorooondo inomiririrwa nendima yegumi nenhatu kusvika yegumi neshanu yaDanieri gumi nerimwe, uye pamwe chete zvinowirirana nenhorooondo yakavanzika yendima yemakumi mana, inoguma pamutemo weSvondo uri kuuya munguva pfupi, apo nguva yenyasha yevachengeti veSabata inovharwa.

“Hosve, mifananidzo iyi inodzidzisa kuti hakuzovipo zvakare nguva yokuedzwa pashure pokutongwa. Kana basa revhangeri rapera, pakarepo panotevera kupatsanurwa pakati pevakanaka nevakaipa, uye magumo eboka rimwe nerimwe anobva asimbiswa nokusingaperi.” Christ’s Object Lessons, 123.

Ukwahlukaniswa kwabahlakaniphileyo nabayiziwula, kwabaseLawodisiya nakwabaseFiladelfiya, noma kukakolweni nokhula, kwenziwa yizingelosi.

“Tsai mbesa nembesa zvikure pamwe chete kusvikira panguva yokukohwa. Ipapo ndivo vatumwa vanoita basa rokuparadzanisa.” Selected Messages, bhuku 2, 69.

Uthenga womwe wavumbulutsidwa chisindikizo chake pang’ono chisanatseke nthawi ya chisomo umadziwitsa ntchito ya anthu a Mulungu, monga momwe akuimiridwa ndi angelo. Uthenga womwe uli m’nkhani izi tsopano ukusindikizidwa padziko lonse m’zinenero zoposa makumi asanu ndi limodzi. Izi zikukwaniritsidwa tsopano pang’ono nthawi ya chisomo isanathe, ndipo ndiyo ntchito ya anthu a Mulungu a masiku otsiriza kupereka uthenga uwu. Uthengawu umadziwitsa zochitika zoimiridwa ngati mabingu asanu ndi awiri, ndipo ntchito yomvetsa ndi yopereka uthengawu imabala chochitika cha anamwali anzeru.

Tichaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

“Muzviratidzo zvousiku chiitiko chainyatsoorora zvikuru chakapfuura pamberi pangu. Ndakaona bhora guru remoto richiwira pakati pedzimwe dzimba dzakanaka dzoumambo, zvikakonzera kuparadzwa kwadzo pakarepo. Ndakanzwa mumwe munhu achiti: ‘Taiziva kuti kutonga kwaMwari kwakanga kuchiuya pamusoro penyika, asi hatina kuziva kuti kwaizouya nokukurumidza kudaro.’ Vamwewo, namanzwi okutambudzika kukuru, vakati: ‘Maizviziva! Ko makasati mutiudze? Isu takanga tisingazivi.’ Kumativi ose ndakanzwa mashoko akafanana okupomera achitaurwa.”

“Ndzi pfuke ndzi ri eku xanisekeni lokukulu. Ndzi tlhele ndzi etlela, kutani swi ndzi vonaka onge ndzi le nhlengeletanweni leyikulu. Un’wana la nga ni matimba a a vulavula ni nhlengeletano leyi, emahlweni ka yena ku andlariwile mepe wa misava. A ku mepe lowu wu kombisa nsimu ya vhinya ya Xikwembu, leyi faneleke ku rimiwa. Loko ku vonakala ku huma etilweni ku voninga ehenhla ka un’wana ni un’wana, munhu yoloye a a fanele ku voningisa van’wana hi ku vonakala koloko. Mavoni a ma fanele ku pfurheteriwa etindhawini to tala, naswona ku suka eka mavoni lawa a ku fanele ku pfurheteriwa man’wana mavoni.”

Mashoko akadzokororwa achiti: “Imi muri munyu wenyika; asi kana munyu warasikirwa nokunaka kwawo, ucharungwa nei? Kubva ipapo hauchabatsiri chinhu, asi kungokandirwa kunze nokutsikwa-tsikwa navanhu. Imi muri chiedza chenyika. Guta rakavakwa pamusoro pegomo haringavanzwi. Uye vanhu havabatidzi mwenje ndokuuisa pasi pedengu, asi pamusoro pechigadziko chemwenje; uye unovhenekera vose vari mumba. Saizvozvo chiedza chenyu ngachivhenekere pamberi pavanhu, kuti vaone mabasa enyu akanaka, vagokudza Baba venyu vari kudenga.” Mateo 5:13–16.

“Ndakaona mafashamo echiedza achivheneka kubva mumaguta nomumisha, uye kubva kunzvimbo dzakakwirira nokunzvimbo dzakadzika dzenyika. Shoko raMwari rakateererwa, uye somugumisiro pakava nezviyeuchidzo zvake muguta rimwe nerimwe nomumusha mumwe nomumwe. Chokwadi chake chakaparidzwa munyika yose.

“Phela mepu iyi inabviswa, imwe ikaiswa panzvimbo yayo. Pairi, chiedza chakanga chichibva panzvimbo shomanana bedzi. Zvimwe zvose zvenyika zvakanga zvirima, paine kungovhenekera kuduku pano nepapo. Murayiridzi wedu akati: ‘Rima iri mugumisiro wokuti vanhu vatevere nzira yavo pachavo. Vakachengeta maitiro enhaka uye akadzidziswa ezvakaipa. Vakaita kubvunza-bvunza nokutsoropodza nokupomera basa guru roupenyu hwavo. Mwoyo yavo haina kururama pamberi paMwari. Vakavanza chiedza chavo pasi pedengu.’”

“Kudai musoja wose waKristu akadai akaita basa rake, dai murindi mumwe nomumwe ari pamadziro eZioni akadai akaridza hwamanda nenzwi rakajeka, nyika ingadai kare yakanzwa shoko renyevero. Asi basa rasarira shure namakore. Vanhu pavakanga vakarara, Satani akatifambira mberi neunyengeri.” Testimonies, volume 9, 28, 29.