

Bhukuḷa la Daniele — Nomboro Mavhili a Madana

Kupitiriza kwa Uprofeti: Ukusanyiko wa Pili na Umuhimu Wake katika Eskatolojia ya Waadventista

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Tiri kufunga nguva youprofita inomiririrwa sekuunganidzwa kwechipiri kunozivikanwa nomuprofita Isaya, uye gare gare naSista White.

Uye pazuva iro kuchava nomudzi waJese, uchamira sechiratidzo chavanhu; kwaari ndiko kuchatsvaka vaHedheni; uye zororo rake richava rinobwinya. Uye zvichaitika pazuva iro, kuti Ishe achasimudzazve ruoko rwavo rwechipiri kuti adzose vakasara vavanhu vake, vachange vasara, kubva kuAsiria, nokuIjipiti, nokuPathrosi, nokuKushi, nokuEramu, nokuShinari, nokuHamati, nokuzvitsuwa zvegungwa. Uye achasimudza chiratidzo kumarudzi, uye achaunganidza vakadzingwa vaIsraeri, nokuunganidza pamwe chete vakapararira vaJudha kubva kumativi mana enyika. Negodo raEfuremu richabvawo, navavengi vaJudha vachagurwa: Efuremu haangagodori Judha, uye Judha haangatambudzi Efuremu. Isaiah 11:10–13.

Kana vanhu vaMwari vomumazuva okupedzisira vaunganidzwa kechipiri, panova nokubatana pakati pavadzidzi ivavo, kwakafananidzirwa namazuva gumi akatungamirira Pentekosti, uye uko Isaya anotaure nezvako senguva iyo, “Godo raEfuremu richabvawo, navavengi vaJudha vachaparadzwa; Efuremu haangagodori Judha, naJudha haangatsamwisi Efuremu.”

“မစမ်းသပ်မှုများသည် ဘုရားသခင်၏လူမျိုးအပေါ်သို့ ရောက်လာရမည်ဖြစ်ပြီး ပင်စည်တို့ကို ဂျပန်ပေးမှု ခွဲထုတ်ရမည်ဖြစ်သည်။ သို့သော် ဇေရိမ်သည် ယုဒကို နောက်တဖန် မနှာလိုမဖြစ်စေကာ၊ ယုဒသည်လည်း ဇေရိမ်ကို နောက်တဖန် မနှာင့်ယှက်တော့မည်။ သန့်ရှင်းစေခြင်းခံရသော နှလုံးများနှင့် နှုတ်ခမ်းများမှ ကြွနားသော၊ နူးညံ့သော၊ ကရုဏာပညိုဝသော စကားများ စီးဆင်းထွက်လာမည်။ ကျွန်ုပ်တို့သည် တစ်လုံးတစ်ဝတ်ည်းဖြစ်ကြရန် အရေးကြီးလှ၏။ ထို့ပြင် ကျွန်ုပ်တို့အားလုံးသည် ခရစ်တော်၏ နူးညံ့သိမ်မွေ့ခြင်းနှင့် နိမ့်ချမှုကို ရှာဖွေကြည့်ရှု၊ ခရစ်တော်၏ စိတ်တော်ကို ရရှိကြမြည်ဖြစ်ပြီး ဝိညာဉ်တော်ပါးတည်းဖြစ်သော ညီညွတ်ခြင်း ရှိလာမည်ဖြစ်သည်။”
Review and Herald, March 19, 1895.

Kubatanidzwa chikamu chebasa rinoitwa naKristu paanounganidza zvakare kechipiri vane zviuru zana nemakumi mana nezvina. Kubatana ikoko kwakamiririrwa nemazuva gumi aienda kuPendekosti, uye nemazuva matanhatu emusangano wemusasa weExeter, uye kwaigona kunge kwakadzikiswa kubva muna 1856 kusvika muna 1863, dai avo vakanga vakasangana nekuora mwoyo kukuru kwa22 Gumiguru 1844 vasina kurasika nzira.

“Kodwa ngesikhathi sokungabaza nokungaqiniseki okwalandela ukudumazeka, abaningi kulabo ababekholwa ekufikeni kukaKristu balahla ukholo lwabo. Kwavela ukungezwani nokwehlukana phakathi kwabo.... Ngaleyo ndlela umsebenzi waphazamiseka, futhi izwe

lashiywa ebumnyameni. Ukube wonke umzimba wama-Adventist wawuhlangene phezu kwemiyalo kaNkulunkulu nokukholwa kukaJesu, umlando wethu ngabe wawuhluke kakhulu!”

“Haikuwa mapenzi ya Mungu kwamba kuja kwa Kristo kucheleweshwe namna hii. Mungu hakukusudia kwamba watu Wake, Israeli, watangatange miaka arobaini jangwani. Aliwaahidi kuwaongoza moja kwa moja mpaka nchi ya Kanaani, na kuwaweka huko wawe watu watakatifu, wenye afya, wenye furaha. Lakini wale waliohubiriwa kwanza hawakuvingia ‘kwa sababu ya kutokuamini’ (Waebrania 3:19). Mioyo yao ilijaa manung’uniko, uasi, na chuki, naye hakuweza kutimiza agano Lake pamoja nao.

“Kwa zaka makumi mana, kusakhulupirira, kudandaula, ndi kupanduka zinatseka Aisrayeli akale kulowa m’dziko la Kanani. Machimo omwewo achedwetsa kulowa kwa Aisrayeli amasiku ano mu Kanani wakumwamba. M’zochitika zonsezi, malonjezo a Mulungu sanali ndi cholakwa. Ndi kusakhulupirira, kukonda dziko, kusadzipatulira, ndi mikangano pakati pa anthu a Ambuye odzinenera kuti ndi ake, zimene zatigwira m’dziko lino la uchimo ndi chisoni kwa zaka zambiri chonchi.” Selected Messages, book 1, 68, 69.

Kudzika kwemutumwa wechipiri kwakaridza kupararira kwakaitika pakuodzwa mwoyo kwekutanga kwakavamba nguva yekunonoka, uye kwakazotungamirira kunguva yemazuva matanhatu pamusangano wemisasa weExeter apo kubatana pashoko kwakazadzikiswa pamberi pekudururwa kweMweya Mutsvene mushoko reKudanidzira kwePakati pousiku pakupera kwemusangano.

ការចុះមកនៃវេតាទីប៊ី នៅថ្ងៃទី 22 ខែតុលា ឆ្នាំ 1844
ហានបញ្ញត្តិអំពីការបកខ្លួនកែមួយនៃពលនៃការខកចិត្តដ៏ធំ
ហើយហាននាំឱ្យចូលទៅក្នុងកាលៈទេសៈមួយនៃការអប់រំ
ខណៈដែលសេចក្តីពិតដដែលពាក់ព័ន្ធនឹងទីបរិសុទ្ធជប់ផុត
គួរហានបរិកសម្រង់ដៃដល់បុរាណសុភមង្គលរបស់ព្រះ។ នៅត្រីមឆ្នាំ 1849
ព្រះអម្បាចាស់កំពុងលាតព្រះហស្តរបស់ទ្រង់
ដើម្បីបុរាណសុភមង្គលរបស់ទ្រង់ឱ្យមកជុំគ្នាជាលើកទីពីរ ហើយនៅឆ្នាំ 1851
តារាងឆ្នាំ 1850 កំពុងគួរហានដាក់បង្ហាញ។ តារាងនោះគឺជាធាតុដើមសម្រាប់
ហើយជាសារដ៏ត្រឹមត្រូវនោះឯង ដែលគួរហានលើកឡើងនៃមុខលោកិយជាទង់សញ្ញា។

Ukuqoqwa kwesibili kwabafundi nguKristu kwaqala masinyane ekwehleni Kwakhe, futhi ukuqoqwa kwalabo base-Exeter kwaqala ngesikhathi sokulibala. Emlandweni wokuvukela kuka-1863, ukuqoqa okwesibili kwaqala okungenani eminyakeni emihlanu ngaphakathi kwenqubo yemfundo eyaqala lapho ukukhanya kwendawo engewele kuvulwa ngo-1844. Ngo-1848, iSulumane ngaleso sikhathi sasithukuthelisa izizwe. Ukuqoqwa kwesibili kuvezwa njengomsebenzi oqhubekayo ofezwa ngokufika kwezinsuku eziyishumi ezandulela iPhentekoste, futhi nangalezinsuku eziyisithupha zomhlangano wenkambu wase-Exeter, futhi kwakufanele ukuba sekuqedliwe ngo-1856.

Umsebenzi wokuqoqa abantu Bakhe okwesibili ungumsebenzi wokuphetha wengelosi yesithathu, futhi wenziwa ngesandla sikaKristu.

Zvino nezuva resabata rakati rasvika, akatanga kudzidzisa musinagoge; uye vazhinji vakamunzwa vakashamiswa, vachiti: Zvinhu izvi murume uyu anozviwanepiko? Uye uchenjeri ihwohwu chii hwaakapiwa, zvokuti kunyange mabasa esimba akadaro anoitwa namaoko ake? Marko 6:2.

Kupararira kunoitika apo chiratidzo choumwari chinoburuka kunotanga nzira yokuedzwa iyo, pakupedzisira, inoratidza mapoka maviri avanamati, uye nokuita saizvozvo inochenesa temberi.

Mupura wake uri muruoko rwake, uye uchanyatsotsvaira buriro rake, nokuunganidza gorosi rake mudura; asi achapisa hundi nomoto usingadzimiki. Mateo 3:12.

Mungu w'abantu biwe muri ico gihe bakwiye kwakira ubutumwa buvuye mu kuboko kwa marayika no kuburya.

Zvino ndakaona umwe mutumwa ane simba achiburuka kubva kudenga, akafukidzwa negore; uye murarabungu wakanga uri pamusoro wake, uye chiso chake chakanga chakaita sezuva, uye tsoka dzake dzakanga dzakaita sembiru dzomoto. Uye wakanga ane kabhuku kaduku kakazaruka muruoko rwake; uye akaisa rutsoka rwake rworudyi pamusoro pegungwa, neruboshwe rwake pamusoro penyika. Zvakazarurwa 10:1, 2.

Pakusvika kwengirozi yechipiri musi wa19 Kubvumbi, 1844, vanhu vaMwari vakanga vapararira. Vakanga vaunganidzwa pakutanga nekuzadzika kwechiporofita chaZvakazarurwa chitsauko 9, ndima 15, musi wa11 Nyamavhuvhu, 1840, asi Ishe akanga akabata ruoko rwavo pamusoro pokukanganisa kwakaitwa pakuverenga zvimwe zvenhamba dzaiva pachati.

“Ndzi vonile leswaku chati ya 1843 yi kongomisiwe hi voko ra Hosi, naswona a yi fanelanga ku cinciwa; leswaku tinomboro a ti ri hilaha A a swi lava hakona; leswaku voko ra Yena a ri ri ehenhla ka swona naswona ri fihla xihoxo eka yin'wana ya tinomboro, leswaku ku nga vi na loyi a nga xi vonaka, ku fikela loko voko ra Yena ri susiwile.” Early Writings, 74.

Ukususwa kwesandla saKhe kwamvumela uSamuel Snow ukuba achonge umhla ochanekileyo wombono owawulibazisile.

“චෛව්‍යවිච්චි, නිරාශ වූ, නම ස්වාමීන් වහන්සේ මන්ද නොපැමිණියේදැයි වටහාගත නොහැකි වූ අය අන්ධකාරයෙහි අන්තර් දමනු නොලැබූහ. නැවතත් ඔවුන්ට භවිෂ්‍යවාණි කාලපරිච්ඡේද සවේම සඳහා නම බයිබල් වන මහෙසෙවනු ලැබූහ. ජීර්නිමුර්තිවලින් ස්වාමීන් වහන්සේගේ අත ඉවත් කරන ලදී, සහ දෝෂය පැහැදිලි කරනු ලැබීය. භවිෂ්‍යවාණි කාලපරිච්ඡේද 1844 දක්වා ළඟා වූ බවත්, භවිෂ්‍යවාණි කාලපරිච්ඡේද 1843දී අවසන් වූ බව පෙන්වීමට ඔවුන් ඉදිරිපත් කළ එම සාක්ෂියම ඒවා 1844දී අවසන් වන බව ඔප්පු කළ බවත් ඔවුන් දැනුවෝය.” Early Writings, 237.

Mbiri ya angelo woyamba ndi wachiwiri ili ndi mzere wa zizindikiro za njira zogwirizana ndi dzanja la Kristu. Pamene Iye anatsika pa 11 Ogasiti, 1840 ndi pa 19 Epulo, 1844, anali ndi uthenga m'dzanja Lake. Linali dzanja Lake limene linatsogolera kukonzedwa ndi kusindikizidwa kwa tchati cha 1843 mu Meyi wa 1842. Linali dzanja Lake limene linasindikiza cholakwa m'manambala a pa tchatiyo. Pambuyo pa kubalalika kwa kukhumudwitsidwa koyamba kuja,

පැමිණ තිබුණේය. එහෙත්, එම ෆැරිෂාවෙන් පසු ඇති වූ සැක සහ අනිෂේතතාවයේ කාලය තුළ, ඇඩ්වෙන්ට් විශ්වාසීන්ගෙන් බොහෝදෙනෙක් තම විශ්වාසය අත්හැර දැමූහ.... මලෙසේ කාර්යය අඩාල විය, ලෝකයද අන්ධකාරයේ තබා දමන ලදී. මුළු ඇඩ්වෙන්ටිස් සමූහයම දවේයන්වහන්සේගේ ආඥා සහ යේසුස්වහන්සේගේ විශ්වාසය මත එක්ව සිටියා නම්, අපගේ ඉතිහාසය කොපමණ විශාල ලෙස වෙනස් වී තිබුණේද!” Evangelism, 695.

Nga nga 11 i Loetse, 2001 Krete o ile a phutha batho ba Hae ba matsatsi a bofelo, bao hamorao ba ileng ba hasanngoa ka la 18 Phupu, 2020. Ka la 11 Loetse, 2001, ba neng ba phuthiloe ba ile ba nka buka e patiloeng letsohong la Krete, ba e ja. Ka la 18 Phupu, 2020 ba ile ba hana taelo e emeloang ke letsoho la Hae le phahamisitsoeng, le neng le supa hore “nako e ne e ke ke ea hlola e e-ba teng.”

VaMillerite veFiradherifia havana kuratidza kumukira mukufembera kwavo kwenhema kwa1843, nokuti vakaita maererano nechiedza chose chakanga chazarurwa naShe, asi musi wa18 Chikunguru 2020 vaRaodhikia vesangano remutumwa wechitatu vakamukira chiedza chakanga chakabatana noruoko rwake. Mushure ma1844, sangano reFiradherifia remutumwa wekutanga “munguva yokusahadzika nokusava nechokwadi” “rakasiya kutenda kwaro,” rikava vaRaodhikia.

1856 inomirira iyo nguva yokuchinja, ichifananidzira nguva yokuchinja kuvanhu vaMwari vomazuva okupedzisira.

Pane imwe nzvimbo mukati memakore manomwe ari pakati pa1849 na1856, kufamba kwevaMillerite veFiradherufia kwakaramba ruoko rwaShe rwakanga rwakatambanudzwa kuti aunganidze vanhu Vake kechipiri, uye chipikirwa chaiva chokuti aizozovaita zvakawanda panguva iyoyo kupfuura zvaakaita kare.

“Nyamavhuvhu 23, Ishe akandiratidza kuti akanga atambanudza ruoko rwake kechipiri kuti adzorere vakasara vevanhu vake, uye kuti kushanda kunofanira kuwedzerwa kaviri munguva ino yokuunganidza. Munguva yokuparadzirwa, Israeri akarohwa akabvarurwa; asi zvino munguva yokuunganidza, Mwari achaporesa nokusunga maronda avanhu vake. Mukuparadzirwa, kuedza kwakaitwa kuparadzira chokwadi kwakava nesimba shoma zvikuru, kwakaita zvisoma kana kuti hapana; asi munguva yokuunganidza, apo Mwari atanga kushandisa ruoko rwake kuti aunganidze vanhu vake, kuedza kuparadzira chokwadi kuchava nomugumisiro kwakanga kwakarongerwa. Vose vanofanira kuva vakabatana uye vanoshingaira mubasa. Ndakaona kuti kwaiva kunyadzisa kuti ani naani atarise kukuparadzirwa kuti awane mienzaniso yokutitungamirira zvino mukuunganidza; nokuti kana Mwari asingaiti zvakawanda kwatiri zvino kupfuura zvaakaita panguva iyoyo, Israeri haangatongunganidzwi. Zvakangofanana pakukosha kuti chokwadi chibudiswe mubepanhau, sezvachinoparadzirwa.” Review and Herald, November 1, 1850.

Zviri pachena kuti Ishe vakaedza kufambisa basa ravo mberi vari muhumwe, asi humwe ihwohwo hwakanga hwaparara pachena, uye “munguva yokusahadzika nokusava nechokwadi yakatevera kuodzwa mwoyo, vazhinji vavatendi veAdventi vakarasa kutenda kwavo.” The Present Truth (yakazozonzi Review and Herald) yakatanga kubudiswa muna 1849, uye pakazosvika 1851 chati ya1850 yakanga yava kuwanikwa, asi pakazosvika 1856, shoko re“nguva nomwe” raRevhitiko

makumi maviri nenhanhatu rakasiyiwa risina kupedzwa. Shoko rakasunungurwa chisimbiso musi wa22 Gumiguru, 1844 rakaitika apo zviporofita zvenguva zvamakore zviuru zviviri namazana matatu pamwe chete namakore zviuru zviviri namazana mashanu namakumi maviri zvakaguma.

Sabata ndiyo iliyokuwa fundisho lililoangaza juu ya mafundisho mengine wakati huo, na kwa muda wa miaka kumi na miwili mchakato wa kujaribiwa uliendelea hadi jaribio la mwisho lilipowadia mwaka wa 1856. Jaribio hilo lilikuwa juu ya pumziko la Sabata kwa ajili ya nchi, nalo likaashiria mwisho wa mchakato wa kujaribiwa uliokuwa umeanza kwa pumziko la Sabata kwa ajili ya wanadamu. Kipindi hicho cha kujaribiwa kilibeba saine ya Alfa na Omega. Mwaka 1856 pia uliwakilisha ongezeko la ujuzi juu ya ukweli wa kwanza wa msingi uliogunduliwa na Miller, hivyo nao ulikuwa na saine ya Alfa na Omega katika ngazi hiyo pia. Ukweli wa Sabata ukiwa ndiyo ishara ya watu wa Mungu waliotakaswa uliwakilishwa kama mlio wa tarumbeta ya saba, wakati siri ya Kristo ndani ya mwamini, tumaini la utukufu, inapotimizwa. “Nyakati saba” ziliwakilishwa na tarumbeta ya Yubile ambayo ilipaswa kulizwa siku ya Upatanisho.

Makore manomwe kubva muna 1856 kusvikira muna 1863 aimiririra mazuva gumi muJerusarema kuvadzidzi, uye mazuva matanhatu emusangano wemisasa weExeter kuvaMillerite veFiraderufiya; asi, zvinosuruvarisa, nguva iyi yakava mufananidzo weavo vanoramba kutevera Ishe sezvavanovatungamirira panguva yokuchinja. Nhorooondo yengirozi yokutanga neyechipiri, inova nguva yenhoroondo yemabhanan’ana manomwe, inoratidza Ishe vachitambanudza ruoko rwavo kuti vaunganidze vanhu vavo rwechipiri kubva pana 19 Kubvumbi 1844, uye inoratidza mhinduro yokuteerera apo vakachenjera vakatevera Kristu kupinda muNzvimbo Tsvene-tsvene.

Historia ya Kadeshi ya kwanza, ambayo ndiyo historia ya malaika wa tatu tangu mwaka 1844 hadi 1863, hubainisha kwamba Bwana kwa mara nyingine anaunyosha mkono Wake ili awakusanye watu Wake mara ya pili, lakini katika historia hiyo uasi hudhihirishwa. Sasa, kwa mara ya tatu, tangu Julai 2023, Bwana kwa mara nyingine anaunyosha mkono Wake ili awakusanye watu Wake mara ya pili, nao watatimiza Kadeshi ya pili wakiwa Wafiladelfia watiifu, kwa maana saine ya kweli hubainisha kwamba hizo nyakati tatu ni mwanzo na mwisho vinavyowawakilisha Wafiladelfia watiifu, na kielelezo cha katikati kikiwa Walaodekia wasiotii.

Tichaenderera mberi nechidzidzo ichi munyaya inotevera.

“Ko machechi achateerera shoko reRaodhikia here? Achatendeuka here, kana kuti, kunyange hazvo shoko rechokwadi rinorema zvikuru—shoko remutumwa wechitatu—richiziviswa kunyika, acharamba achiita chivi here? Iri ndiro shoko rekupedzisira retsitsi, yambiro yokupedzisira kunyika yakawa. Kana kereke yaMwari ikadziya, haichamiri panyasha dzaMwari kupfuura machechi anomiririrwa seekawa, uye akava ugaro hwamadhimoni, nenhare yemweya yose yakaipa, uye dendere reshiri yose isina kuchena neinovengwa. Avo vakava nemikana yokunzwa nokugamuchira chokwadi uye vakabatana nechechi yeSeventh-day Adventist, vachizvidana kuti ndivo vanhu vaMwari vanochengeta mirairo, asi vasina upenyu hwomweya nokuzvipira kuna Mwari kupfuura zvinowanikwa mumachechi ezita chete, vachagamuchira matambudziko aMwari zvechokwadi sezvichaitika kumachechi anopikisa murayiro waMwari. Vaya chete vanotsveneswa nechokwadi ndivo vachava mhuri youmambo mudzimba dzokudenga idzo Kristu akaenda kundogadzirira avo vanomuda uye

vanochengeta mirairo yake.

“අපි ඔහු ව දනිමු’යි කියාත්, ඔහුගේ ආඥා නොපාලනය කරන නැතැත්තා බොරුකාරයකි, සත්‍යයද ඔහු තුළ නොමැත” [1 යොහන් 2:4]. මගේ දවේශන් පිළිබඳ දැනුමක් ඇති බවත්, ඔහුගේ ආඥා පාලනය කරන බවත් ඒරකාශ කරන නමුත් එය යහපත් කාරියා මගින් ඒරකාශ නොකරන සියල්ලෝ ඇතුළත් වෙති. ඔවුන්ට ඔවුන්ගේ කාරියා අනුව ඒරතිඵල ලැබෙනු ඇත. “ඔහු තුළ වාසය කරන සෑම කෙනෙකුම පව් නොකරයි; පව් කරන සෑම කෙනෙකුම ඔහු ව දැක නැත, ඔහු ව දැනගතොද නැත” [1 යොහන් 3:6]. මගේ සභාවේ සියලු සාමාජිකයන්ට, සවේන්ත්-ඩෝ ඇඩ්වෙන්ටිස්ට් සභාවල සාමාජිකයන් ද ඇතුළුව, අදාල කර කියනු ලැබේ. “කුඩා දරුවෙහි, කිසිවකු ඔබ ව රවටන්න එපා. ධර්මීෂ්ඨකම කරන නැතැත්තා ධර්මීෂ්ඨයකි, ඔහු ධර්මීෂ්ඨයෙහි සිටින සේමය. පව් කරන නැතැත්තා යක්ෂයාගනේය; මන්ද යක්ෂයා ආරම්භයේ සිටම පව් කරයි. දවේශන්ගේ පුත්රයා ඒරකාශ වූයේ මගේ සදහාය, එනම් යක්ෂයාගේ කාරියා වනාහ කරන පිණිසය. දවේශන්ගේ උපන් සෑම කෙනෙකුම පව් නොකරයි; මන්ද ඔහුගේ භීෂය ඔහු තුළ පවතින බවින්ය; ඔහුට පව් කළ නොහැක, මන්ද ඔහු දවේශන්ගේ උපන් බවිනි. මගේ දවේශන්ගේ දරුවන්ද යක්ෂයාගේ දරුවන්ද ඒරකාශ වෙති: ධර්මීෂ්ඨකම නොකරන සෑම කෙනෙකුම දවේශන්ගේ නොවේ; නම සහෝදරයාට ඒරේම නොකරන නැතැත්තාද එසේමය” [1 යොහන් 3:7–10].

“Vose vanozviti vanochengeta Sabata vari maAdventista, asi vachiramba vari muchivi, vanyepi pamberi paMwari. Mafambiro avo ezvivi ari kupikisa basa raMwari. Vari kutungamirira vamwe muchivi. Shoko rinobva kuna Mwari rinouya kunhengo imwe neimwe yemakereke edu richiti, ‘Uye ruramisirai tsoka dzenyu nzira dzakatwasuka, kuti icho chakaremara chisatsaukiswa panzira; asi ngachiporeswe hacho. Teverai rugare navanhu vose, noutsvene, pasina izvozvo hakuna munhu achaona Ishe; muchinyatsochenjerera kuti kurege kuva nomunhu anoshaiwa nyasha dzaMwari; kuti kurege kuva nemudzi wokuvava unomera uchikutambudzai, uye vazhinji vanosvibiswa nawo; kuti kurege kuva nechifeve, kana munhu asina utsvene, saEsau, uyo akatengesa kodzero yake youdangwe nokuda kwechidyo chimwe chete. Nokuti munoziva kuti pashure, paakada kugamuchira nhaka yokuropafadzwa, akarambwa; nokuti haana kuwana nzvimbo yokutendeuka, kunyange akakutsvaka nokushingaira nemisodzi’ [VaHebheru 12:13–17].”

“Izi zvinoshanda kune vazhinji vanoti vanotenda chokwadi. Panzvimbo pokurasa miitiro yavo yoruchiva, vanoramba vachipfuurira munzira yakaipa yedzidzo pasi porunyengedzo runonyengera rwaSatani. Chivi hachizivikanwi sechivi. Hana dzavo pachadzo dzakasvibiswa, mwoyo yavo yakaora, kunyange mifungo yavo inoramba yakaora nguva dzose. Satani anovashandisa semiteyo yokukwezva mweya kuti ipinde mumabasa etsvina anosvibisa munhu wose. ‘Uyo wakazvidza murayiro waMozisi [waiva murayiro waMwari] wakafa asina nyasha pamberi pezvapupu zviviri kana zvitatu: Ko munofunga kuti ucharangwa zvakanyanya sei uyo akatsika-tsika Mwanakomana waMwari pasi petsoka, uye akati ropa resungano, raakaitwa naro mutsvene, chinhu chisati chena, uye akazvidza Mweya wenyasha? Nokuti tinoziva Iye wakati, Kutsiva ndokwangu, ndicharipira, ndizvo zvinotaura Ishe. Uyezve, Ishe aчатonga vanhu Vake. Chinhu chinotyisa kuwira mumaoko aMwari mupenyu’ [VaHebheru 10:28–31].”

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