

Bhuku ra Danieri - Namba Makumi Mashanu neChimwe

Palmoni: Kufukula Mbuya wa Nthawi ndi wa Chinenero mu Danieli ndi Chivumbulutso

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“Mutsvene mutsvene uya wakataura” ari muna Danieri chitsauko 8, ndima 13 ne14, ndiKristu saPalmoni. Mubhuku raZvakazarurwa, Kristu anozivikanwa saArifa naOmega, izvo, pakati pezvimwe zvokwadi zvinoshamisa, zvinoratidza Kristu seNyanzvi inoshamisa yemitauro; uye pamwe chete mabhuku aDanieri naZvakazarurwa anomiririra Kristu saTenzi wenguva nemutauro. Zvinopfuura kugona kwomunhu kunzwisisa kukosha nekudzika kwezvinoreshwa nokuti Kristu, saPalmoni (Muvengi Wezvakanzika), anozivisa chimiro ichocho chehunhu Hwake mundima mbiri dzinomisikidza mbiru huru yepakati yeAdventism; asi zvakanzika izvo Muvengi Wezvakanzika anosarudza kuzarura ibasa redu kuzviziva nokuzvidzivirira.

Izinto ezifihlakeleyo zezika Yehova uThixo wethu; ke zona izinto ezityhiliweyo zezethu nezabantwana bethu ngonaphakade, ukuze siwenze onke amazwi alo mthetho. Duteronomi 29:29.

Chakanzika chakazarurwa ndechokuti Muvengi weZvakanzika (Palmoni), ndiye uya “mutsvene wakati ataura,” uye mundima mbiri dzaanozvitatidza nadzo, mbiru huru yeAdventism inozivikanwa. Mundima mbiri idzodzo Muvengi Anoshamisa anozivisa “kuwanda kwezivo” kwaAkasunungura muna 1798, Iye ari Shumba yorudzi rwaJudha. Mundima mbiri idzodzo, matombo anokosha ehope dzaMiller, anomirira “kuwanda kwezivo,” akabudiswa, nokutungamirirwa neruoko rwaPalmoni, pamusoro pemahwendefa maviri aHabakkuki.

Na hoanhu kutwa ndokunzwa mumwe mutsvene achitaura; uye mumwe mutsvene akati kumutsvene uya waitaura, Chiratidzo chenguva yakareba zvakanzika pamusoro pechibayiro chezuva nezuva, nokudarika kunounza dongo, kuti zvoze zviri zviriviri nzvimbo tsvene neuto zvisikirirwe pasi netsoka? Akati kwandiri, Kusvikira pamazuva zviuru zviriviri namazana matatu; ipapo nzvimbo tsvene ichanatswa. Danieri 8:13, 14.

Baada ya Danieli kupokea maono ya kinabii kuhusu falme za unabii wa Biblia, kisha kusikia mazungumzo ya mbinguni katika aya ya kumi na tatu na ya kumi na nne, alitafuta kuelewa “maono” hayo.

Zvino zvakanzika kuti ini, iye ini Danieri, ndakati ndaona chiono, ndikatsvaka zvarinoreva; zvino tarira, pakamira pamberi pangu akanga ane chimiro chomunhu. Ndikanzwa inzwi romunhu pakati pamahombekombe eUrai, rakadana richiti, Gabhurieri, tsanangurira munhu uyu chiono. Danieri 8:15, 16.

“Chiono” icho Danieri ari kutsvaka kunzwisisa i“chazon”, asi “mareh” ndiyo chiratidzo icho Gabhurieri anorayirwa kuti aite kuti Danieri anzwisise. Chokwadi chimwe nechimwe chine kukosha kwacho, uye kana chokwadi ichi chikasabatwa, marongerwo nechinangwa chechikamu ichi zvinoparadzwa zvikuru. Mundima yegumi neshanu, Danieri paanotsvaka kunzwisisa chiratidzo che“chazon”, “mareh” yakavanzwa, asi ichiri kumiririrwa, nokuti pamashoko anoti “sechimiro chomunhu” (Gabhurieri), shoko rechiHebheru rokuti “mareh” rinoshandurwa richinzi “chimiro”. Mundima yegumi neshanu mazwi ose ari maviri akashandurwa achinzi “chiratidzo” anomiririrwa. Danieri, mundima yegumi neshanu, anotsvaka kunzwisisa “chazon,” asi Palmoni anorayira Gabhurieri, mundima yegumi nenhanhatu, kuti aite kuti Danieri anzwisise “mareh.” Marongerwo endima mbiri idzi ane chinangwa, uye anosimbisa kubatana nokusiyana kuri pakati pemazwi aya maviri.

Ndi Palmoni amene akulamulira Gabrieli kuti amvetsitse Danieli za “mareh,” pakuti Iye amene akulamulira Gabrieli ndiye Iye amene wayima pamwamba pa madzi, ndipo Gabrieli anamva mawu Ake, “mawu a munthu pakati pa magombe a Ulai.” Ndi mtsinje wa Ulai umene ukuyenda pakati pa magombewo, ndipo ndi Khristu amene wayima pamwamba pa madzi m’Malemba. Mogwirizana ndi mfundo imeneyo, palinso mfundo yakuti Khristu, monga mngelo wamkulu, ndiye Iye amene akulamulira angelo. Mawu pakati pa magombe aja ndi mawu a “woyera wina wake” a m’vesi la khumi ndi chitatu, ndipo ndi mawu Ake amene akulamulira Gabrieli kuti amvetsitse Danieli masomphenya a “mareh.” M’chaputala cha khumi ndi ziwiri cha Danieli, Khristu abwereranso ali pakati pa magombe a mtsinje. M’chaputala cha khumi ndi ziwiri wavala bafuta, ndipo alumbira mwa Iye amene ali ndi moyo ku nthawi zonse.

Asi iwe, Ee Danieri, vhara mashoko awa, unamise bhuku, kusvikira panguva yokuguma: vazhinji vachamhanya uku nauko, uye ruzivo ruchawedzerwa. Ipapo ini Danieri ndakatarira, zvino tarira, pakanga pamire vamwe vaviri, umwe kuno kurutivi rworukova rwomurwizi, uye umwe uko kurutivi rworukova rwomurwizi. Uye umwe akati kumurume akanga akapfeka mucheka wakaisvonaka, akanga ari pamusoro pemvura dzomurwizi, Ko kuchava kusvikira rinhi kuguma kwezvishamiso izvi? Uye ndakanzwa murume akanga akapfeka mucheka wakaisvonaka, akanga ari pamusoro pemvura dzomurwizi, paakasimudza ruoko rwake rworudyi noruoko rwake rworuboshwe kudenga, akapika naIye anorarama nokusingaperi kuti zvichava zvenguva, nenguva, nehafu yenguva; uye kana apedza kugaradzira simba ravanhu vatsvene, zvinhu izvi zvose zvichapedzwa. Danieri 12:4–7.

Muñwe Muntu uyo “akavwala ivyakufwala vya lineni, uwali pa menshi ya mumana,” “atambalike ukuboko kwakwe ukwa ku kulyo no kuboko kwakwe ukwa ku mwenso ku muulu, alapa kuli Uyo uwikala umuyayaya,” kabili e Muntu uyo wine uyo, mu cipandwa ca munani, aebele Gabrieli. Mu Cakutendeka ca pa Cushi ica buumi, cipandwa ca ikumi, Kristu nao atambalike ukuboko kwakwe no kulapa kuli Uyo uwikala umuyayaya, lelo kulya alemiminina pa menshi yabili no pa calo.

Zvino mutumwa wandakaona amire pamusoro pegungwa nepamusoro penyika akasimudzira ruoko rwake kudenga, akapika naIye anorarama nokusingaperi-peri, uyo akasika denga nezviri mariri, nenyika nezviri mairi, negungwa nezviri mariri, kuti nguva yaisazovapo zvakare. Zvakazarurwa 10:5, 6.

மறவையெளிப்பாட, நூலின் பத்தாம் அதிகாரத்தில் காணப்படும் வல்லமையுள்ள தூதன், எட்டாம் அதிகாரத்தில் நதியின் கரகைக்கிடையில் இரந்த கபிரியலேடோட பசேயதம், பன்னிரண்டாம் அதிகாரத்தில் “அற்புதங்களின்” “டிபிவு” எப்போது உண்டாகும் என்பதை கறிப்பிட்டதம் ஆகிய பல்மோனியே ஆவார். மறவையெளிப்பாட பத்தாம் அதிகாரத்தில், “சிங்கம்” போல் கர்ஜித்தவர் அவரே; ஏனெனில் அங்கே அவர் யூதா கோத்திரத்தின் சிங்கமாக பிரதிநிதித்துவப்படுத்தப்பட்டிருக்கிறார்.

Zvino umwe wavakuru akati kwandiri, Usachema; tarira, Shumba yorudzi rwaJudha, Mudzi waDhavhidhi, yakunda kuti ivhure bhuku, nokusunungura zvisimbiso zvaro zvinomwe. Zvino ndakatarira, uye tarira, pakati pechigarro choushe nezvisikwa zvina, uye pakati pavakuru, pakanga pamire Gwayana sokunge rakanga raurayiwa, rine nyanga nomwe nameso manomwe, zvinova Mweya minomwe yaMwari yakatumwa munyika yose. Zvino rakauya rikatora bhuku muruoko rworudzi rwouyo wakanga agere pachigarro choushe. Zvakazarurwa 5:5-7.

SaShumba worudzi rwaJudha, Kristu ndiye Gwayana rakakunda kuti rizarure bhuku rakanga rakasimbiswa nezvisimbiso zvinomwe. Kunyange ari kufamba pamusoro pemvura mubhuku raDhanieri, kana kuti aine rutsoka rumwe pamusoro pegungwa uye rumwe pamusoro penyika muna Zvakazarurwa, chimwe nechimwe chezviritidzo zvechiporofita izvi chakabatanidzwa nenguva yechiporofita. Uye saShumba worudzi rwaJudha, Kristu anosimbisa pamwe nokuzarura Shoko Rake. Sezvaakasimbisa bhuku raDhanieri, saizvozvowo akasimbisawo kutinhira kunomwe muchitsauko chegumi chaZvakazarurwa.

“Ngirozi ine simba yakarayira Johane yakanga isiri mumwewo kunze kwaJesu Kristu. Kuisa rutsoka rwake rworudzi pamusoro pegungwa, neruboshwe pamusoro penyika yakaoma, zvinoratidza chikamu chaari kuita muzviitiko zvekupedzisira zvehondo huru naSatani. Chinzvimbo ichi chinoreva simba rake guru rose nesimba rekutonga pamusoro penyika yose. Hondo iyi yakanga yava kuwedzera kusimba uye kutsunga kubva panguva nenguva, uye icharamba ichiita saizvozvo kusvikira pazviitiko zvekupedzisira, apo kushanda kweunyanzvi kwemasimba erima kuchasvika pachikomo chako. Satani, akabatana navanhu vakaipa, achanyengera nyika yose namachechi asingagamuchiri rudo rwechokwadi. Asi ngirozi ine simba inoda kutariswa. Inodanidzira nenzwi guru. Inofanira kuratidza simba nesimba rekutonga kwezwi rayo kune avo vakabatana naSatani kuti vapikise chokwadi.”

“Pambuyo pa kuti mabingu asanu ndi awiri amenewa alankhule mawu awo, lamulo linafika kwa Yohane monga linadza kwa Danieli ponena za kabuku kakang’ono kuti: ‘Sindikiza zinthu zimene mabingu asanu ndi awiri analankhula.’ Zimenezi zikukhudza zochitika za m’tsogolo zimene zidzaululidwa m’dongosolo lake. Danieli adzaima m’gawo lake pa mapeto a masiku. Yohane aona kabuku kakang’onoko katatsegulidwa. Pamenepo mauosi a Danieli amapeza malo awo oyenera m’mauthenga a angelo woyamba, wachiwiri, ndi wachitatu amene ayenera kuperekedwa ku dziko. Kutsegulidwa kwa kabuku kakang’onoko kunali uthenga wokhudzana ndi nthawi.”

Mabhuku a Danieri ne a Zvakazarurwa chinhu chimwe. Rimwe chiporofita, rimwe chizaruro; rimwe bhuku rakaiswa chisimbiso, rimwe bhuku rakazarurwa. Johane akanzwa zvakavanzika

kwa mihuri saba, aliye na uwezo wa kufufua, na ambaye ndiye Mkuu mkuu asimamaye na kutangaza mwisho wa muda wa rehema. Palmoni alipomwamuru Gabrieli amfahamishe Danieli maono ya “mareh,” alimaanisha hivyo hasa.

Akaninaya Gabrieli kuti anzwisise chiono che“chazon.” Chiono che“chazon” ndicho chiono cheumambo hweuporofita hweBhaibheri muna Danieri chitsauko 8, ndima 1 kusvika 12, uye ndicho zvakare “chiono” chinorehwa mundima 13, mukati memubvunzo wenguva yacho. “Chiono chichagara kusvikira rinhi?” Chiono che“chazon” chine chekuita nesimba rinoramba riripo rezuva nezuva (hupagani) pamwe nekudarika mutemo (hupapa) zvinoparadza, zvinotsika-tsika pasi nzvimbo tsvene nevanhu vayo.

Ipapo ndakanzwa mumwe mutsvene achitaura; uye mumwe mutsvene akati kumutsvene uya waitaura, Chiratidzo ichi chinotaura pamusoro pechipiriso chezuva nezuva, nokudarika kunoparadza, chinogara kusvikira rinhiko, zvichiita kuti zvose zviri zviriviri nzvimbo tsvene neuto zvitsikwe netsoka? Danieri 8:13.

Kristu, sa Palmoni (uMuhlayi Omangalisayo weTinombolo), uyaburwa kutsi “kutawuze kube ngunini” lo mbono we-“chazon”, futsi uphendvula utsi, “kuze kube tinsuku letinkhulungwane letimbili nemakhulu lamatsafu; khona-ke indzawo lengwele itawuhlantwa.” Ngemuva kwaloko Danyela ufisa kuwucondza lo mbono we-“chazon” lochumana “nemhlatjelo wansuku tonkhe, nekwephula lokwenta incitsakalo, kuze kunikelwe kokubili indzawo lengwele nebanfufu kutsi kunyatselwe ngaphansi kwetinyawo.” Kodwa Gabriele uyatfunywa kutsi ente Danyela awucondze umbono we-“mareh”. Onkhe emaciniso anenzima yawo eVini laNkulunkulu. Umbono we-“mareh” ngulowo mbono wematsambama nemakusa lochazwe evesini lema-26.

Uye chiratidzo chamadekwana nechamangwanani chakaudzwa ndechechokwadi; naizvozvo chivhare chiratidzo ichi, nokuti chichava chemazuva mazhinji. Danieri 8:26.

Izwi rokuti “chiratidzo” rinotaurwa kaviri mundima iyi. Kutaurwa kwekutanga ndiko chiratidzo che “mareh,” uye kwechipiri ndiko chiratidzo che “chazon.” Chiratidzo che “mareh” ndicho chiratidzo che “manheru nemangwanani.” Chirevo chechiHebheru chinoti “manheru nemangwanani” chinowanowanikwa muBhaibheri, uye nguva dzose chinoshandurwa kuti “manheru nemangwanani,” sezvazvakaita mundima yemakumi maviri nenhanhatu. Nzvimbo chete muBhaibheri umo chinoshandurwa nenzira yakasiyana neyekuti “manheru nemangwanani,” iri mundima yegumi neina, umo chinoshandurwa chingonzi chete “mazuva.” ChiHebheru chaicho chendima yegumi neina chingaverengwa sezvizvi: “Kusvikira kumazana maviri namakumi matatu emanheru nemangwanani.”

Vhesi rinova musimbote mukuru weAdventism, ndirwo bedzi vhesi muShoko raMwari umo “manheru nemangwanani” zvinongotaurwa zvazvo se “mazuva.” Chokwadi chose chine zvarinoreva, uye kana pasina chimwe, zviri pachena kuti Palmoni akanga achisimbisa vhesi iri nemaune. Akazviita nokutungamirira pfungwa dzeavo vakashandura Bhaibheri reKing James kuti vanyore mutsara uyu nenzira yakasiyana nezvaunogaronyorwa muShoko rake. Pfungwa inofanira kubviswa pachokwadi ichi ndeyokuti, apo Gabriel anoudzwa kuti aite kuti Danieri anzwisise chiratidzo che “mareh,” anenge achiudzwa kuti aite kuti Danieri anzwisise chiratidzo

chokuonekwa kwa 1844, kwete chiratidzo che “chazon” chine chokuita nokutsikwa-tsikwa kwenzvimbo tsvene neuto.

Chiono che “manheru namangwanani” chine chokuita nekuonekwa kwakaitika pakatanga kucheneswa kwenzvimbo tsvene musi wa 22 Gumiguru 1844. Chiono chekuonekwa kwa 22 Gumiguru 1844 hachisi pamusoro pokutsikwa-tsikwa kwenzvimbo tsvene, asi pamusoro pokucheneswa kwenzvimbo tsvene. Ko, pakanga pane kuonekwa kwechiporofita here pazuva iroro?

“Kuuya kwa Kristu somuprista wedu mukuru ku Nzvimbo Tsvene-tsvene, nokuda kwekucheneswa kwenzvimbo tsvene, kunoratidzwa muna Danieri 8:14; kuuya kwe Mwanakomana womunhu kuna Mukweguru Wamazuva, sezvinoratidzwa muna Danieri 7:13; uye kuuya kwa Ishe kutemberi Yake, kwakaporofitwa na Maraki, ndidzo tsananguro dzechinhu chimwe chete; uye izvi zvinomirirwawo nokuuya kwechikomba kumuchato, sezvakatsanangurwa na Kristu mumufananidzo wavanasikana gumi, muna Mateo 25.” The Great Controversy, 426.

Gabriyeli aliamriwa amfahamisha Danieli juu ya mwonekano wa kinabii wa Kristo katika hekalu Lake tarehe 22 Oktoba, 1844. Kwa sababu hiyo, Gabriyeli alimpa Danieli shahidi wa pili wa tarehe 22 Oktoba, 1844, kwa maana Gabriyeli aliwaongoza kila waandishi wa Biblia waliorekodi kwa namna fulani kanuni ya kibiblia inayotambulisha kwamba kweli huthibitishwa juu ya ushuhuda wa wawili. Ikiwa Gabriyeli angemfanya Danieli aelewe tarehe 22 Oktoba, 1844, anghitaji shahidi wa pili ili kuthibitisha “ono la mwonekano.”

Gabriel anotanga basa rake nokutanga kupindura chishuwo cha Danieri chokunzwisisa chiratidzo che “chazon,” uye anoita izvi nokuratidza kuti chiratidzo che “chazon” ndicho chiratidzo chinoguma pa “nguva yokuguma” muna 1798.

Ndikanzwa inzwi romunhu pakati pemahombekombe eUlai, richidanidzira richiti, Gabhurieri, tsanangurira munhu uyu zvaanoratidzwa muchiratidzo ichi. Saka akaswadera pandakanga ndimire; uye paakasvika, ndakatya, ndikawira nechiso changu pasi; asi akati kwandiri, Nzwisisa, iwe mwanakomana womunhu; nokuti chiratidzo ichi ndechenguva yokuguma. Danieli 8:16, 17.

Muono “chiono” mundime watangiriye, ni ukuvuga “mu gihe cy’imperuka,” ni muono wa “chazon,” kandi “igihe cy’imperuka” mu gitabu cya Danieli ni 1798. Uyu ni wo “muono” Daniyeli yari yarashatse gusobanukirwa, ariko si wo “muono” Gaburiyeli yari yabwiwe kumenyesha Daniyeli ngo awusobanukirwe. Kuko kuri uwo, Gaburiyeli agiye gutanga umuhamya wa kabiri.

Naizvozvo wakasvika pandakanga ndimire; uye paakasvika, ndakatya, ndikawira nechiso changu pasi; asi akati kwandiri, Nzwisisa, iwe mwanakomana womunhu; nokuti chiratidzo ndechenguva yokupedzisira. Zvino paakanga achitaura neni, ndakanga ndarara hope huru nechiso changu chakatarira pasi; asi akandibata, akandimisa ndakatwasuka. Akatiwo, Tarira, ndichakuzivisa zvichava pakuguma kwokupedzisira kokutsamwa; nokuti pakusarudzwa kwenguva kuguma kuchavapo. Danieri 8:17–19.

Gabrieliyeli anotanga basa raakapiwa nokuzivisa Danieri kuti, “tarira,” zvichireva kuti Danieri anofanira kufunga nezvechokwadi chinotevera. Chokwadi chinotevera ndechokuti “kutsamwa kwokupedzisira,” kwe“nguva nomwe” mbiri dzaRevhitiko makumi maviri nenhanhatu, kunopera muna 1844. “Kutsamwa kwokupedzisira” kunotsanangurwa zvakananga sechiprofitu chenguva, nokuti kune “nguva yakatarwa” yokuti “kuchaguma.” “Kutsamwa” uku kunofanira kumirira nguva yakareba, nokuti kune “nguva yakatarwa” yokuguma kwako. Dai “kutsamwa” kwaingova nguva imwe cheteyo, kwaisazova nokuguma, kwaingova chete iyo nguva yakaitika.

“Kutsamwa” kwaiva nepo kwaigumira kwakararidzwa pachena, naizvozvo kunomiririra kupera kwenguva yakati. Nguva iyoyo inomiririrwa se“kutsamwa kwokupedzisira.” Kana kuripo kwokupedzisira, saka panofanira kuvapo kwekutanga. “Kutsamwa kwekutanga” kunozivikanwa muna Danieri chitsauko chegumi nerimwe, uye ikoko zvakare inguva yakati, nokuti upapa hwaizoramba “huchiita nokubudirira” kusvikira pakuguma kwe“kutsamwa”.

Uye vamwe vavo vane kunzwisisa vachawa, kuti vaedzwe, nokunatswa, nokuitwa vachene, kusvikira panguva yokuguma; nokuti zvichiri zvenguva yakatarwa. Uye mambo achaita sezvaanoda; achazvikudza, nokuzvikurisa pamusoro pamwari mumwe nomumwe, uye achataura zvinhu zvinoshamisa zvichipesana naMwari wavamwari; uye achabudirira kusvikira kutsamwa kwapera; nokuti chakatemwa chichaitwa. Danieri 11:35, 36.

Mivesi iyi miviri, mambo anoita zvinoenderana nokuda kwake uye anozvikudza ndiye ari kutaurwa pamusoro pake. Ndimba yechitatu namatanhatu ndiyo ndimba yakadudzwa patsva naPauro, paanozivisa “munhu wezvivi” agere mutemberi yaMwari achizviratidza kuti ndiye Mwari. Kutambudzwa kwenguva dzeRima kubva mugore ra538 kusvikira muna 1798 kunoratidzwa mundimba yechitatu namashanu, uye kunopfuurira kusvikira ku“nguva yokupedzisira,” yakanga iri 1798, iyo yakanga iri “nguva yakatarwa.” Ndimba yechitatu namatanhatu zvino inoratidza kuti upapa hwaizo“budirira” “kusvikira kutsamwa kwapera.” Ndimba iyi inoratidza kuti upapa hwakabudirira kusvikira muna 1798, panguva iyo “kutsamwa” kwokutanga kwakanga “kwapera.” Shoko rounprofita raMwari rakanga “ratema” kuti upapa hwaizoenderera mberi kwemakore ane chiuru namazana maviri namakumi matanhatu, kusvikira muna 1798, iyo yakanga iri “nguva yokupedzisira.”

“Ukushatirwa” kwa mbere kwarangiye mu 1798, kandi “ukushatirwa kwa nyuma” kwarangiye mu 1844. Byombi ibyo bihe byo gushavura byerekanwa nk’ibihe byagenwe, byari bifite iherezo ryihariye, bityo bikabigaragaza byombi nk’ubuhanuzi bw’igihe. Gabrieliyeli yategetswe na Palmoni gufasha Daniyeli gusobanukirwa iyerekwa ry’isura (“mareh”), ry’“nimugoroba n’igitondo” (iminsi) ryerekanaga ku wa 22 Ukwakira 1844, kandi yabikoze atanga umuhamya wa kabiri kuri iyo tariki.

“Chazon” ya muono wa andime yegumi na itatu, uwo Daniyeli yashakaga gutahura, wari muono wo gukandagirwa hasi warangiriye ku “gihe c’iherezo” mu 1798. “Mareh” ya muono wa andime yegumi na ine, yarangiranye no kuboneka kwa Kristo mu Aheranda Cane ku wa 22 Gitugutu 1844, mu gushitswa kw’ubuhanuzi bw’igihe bw’imyaka ibihumbi bibiri n’amajana atatu, kandi n’ugushitswa kw’ubuhanuzi bw’igihe bw’imyaka ibihumbi bibiri n’amajana atanu n’imirongo

ibiri. Ubu buhanuzi bw'igihe bwompi buserukirwa ku bisate vyeranda vya Habakuki, ivyo Sister White avuga ko vyayobowe n'ukuboko kw'Umwami, kandi bidakwiye guhindurwa.

Tidzaenderera mberi neongororo iyi muchinyorwa chinotevera.

“Tina mafunzo mengi ya kujifunza, na mengi, mengi ya kuyaachilia mbali. Mungu na mbingu peke yake havikosei kamwe. Wale wanaodhani kwamba hawatapaswa kamwe kuacha wazo walilolipenda sana, wala hawatapata kamwe sababu ya kubadili maoni, watakatishwa tamaa. Maadamu tunashikilia mawazo na maoni yetu wenyewe kwa ushupavu wa kusisitiza, hatuwezi kuwa na umoja ule ambao Kristo aliombea.” Review and Herald, July 26, 1892.