

Bhuku ra Danieri – Nambara Makumi matanhatu nepfumbamwe

Kufumura Uruziga rw'Ibisekuru: Ibizira Bine by'Abadivantisiti b'Umunsi wa Karindwi

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Mwari haashanduki, naizvozvo Adventismu inotongwa muchizvarwa chayochekina.

“Akadana kumurume akanga akapfeka nguo yomucheka wakaisvonaka, akanga akabata chirongo cheingi chomunyorori parutivi rwake; Jehovha ndokuti kwaari, Pfuura nepakati peguta, napakati peJerusarema, uise chiratidzo pahuma dzavanhu vanogomera navanochema pamusoro pezvinonyangadza zvose zvirikuitwa mukati maro. Uye kune vamwe akati ndichinzwa, Muteverei nomuguta, muuraye; ziso renyu ngarirege kunzwira tsitsi, kana kuva nengoni: muuraye zvachose vakwegura navaduku, mhandara, navana vaduku, navakadzi; asi musaswedera pedyo nomunhu upi noupi ane chiratidzo; mutange panzvimbo yangu tsvene. Ipapo vakatanga kuvakuru vakanga vari pamberi peimba.”

“Jesu ava kuda kubva pachigaro chetsitsi chemunzvimbo tsvene yokudenga kuti apfeke nguo dzokutsiva uye adurure hashu dzake mukutonga pamusoro paavo vasina kugamuchira chiedza chavakapiwa naMwari. ‘Nokuti kutongerwa kwebasa rakaipa hakukurumidzwa kuitwa, naizvozvo mwoyo yavanakomana vavanhu izere mavari kuita zvakaipa.’ Panzvimbo pokunyoroveswa nokushivirira nokurega nguva refu kwakaitwa naIshe kwavari, avo vasingatyi Mwari uye vasingadi chokwadi vanoomesa mwoyo yavo munzira yavo yakaipa. Asi kunyange kushivirira kwaMwari kune miganhu yako, uye vazhinji vari kudarika miganhu iyi zvikuru. Vakapfuura miganhu yenyasha, naizvozvo Mwari anofanira kupindira uye kururamisira kukudzwa kwake.”

“Mayelana laba-Amori iNkosi yathi: ‘Esizukulwaneni sesine bayakubuyela lapha futhi; ngokuba ububi bama-Amori abukakagwali.’ Nakuba lesi sizwe sasivelele ngenxa yokukhonza izithombe nokonakala kwaso, sasingakawugwalisi umkhombe wobubi baso, futhi uNkulunkulu wayengeke anike umyalo wokubhujiswa kwaso ngokuphelele. Abantu kwakufanele babone amandla kaNkulunkulu ebonakaliswa ngendlela ecacileyo, ukuze basale bengenazaba. UMdali onozwelo wayezimisele ukubekezelela ububi babo kuze kube yisizukulwane sesine. Khona-ke, uma kwakungabonakali ukuguquka kube ngcono, izahlulelo zakhe zaziyakwehlela phezu kwabo.”

“UMninimandla ongenasiphelo usagcina ngokunemba okungaphambuki irekhodi ngezizwe zonke. Nxa isihawu sakhe sisalokhu sinikelwa kanye lokubizwa ekuphendukeni, leli rekhodi lizahlala livulekile; kodwa nxa izinombolo sezifinyelela esilinganisweni esithile uNkulunkulu asimisileyo, inkonzo yolaka lwakhe iyaqala. Irekhodi liyavalwa. Ukubekezela kobuNkulunkulu kuyaphela. Akusekho ukunxusa kwesihawu ngenxa yabo.”

“Muprofita, achitarisa achidzika nemumazera enguva, akaoneswa nguva iyi muchiratidzo chake. Marudzi enguva ino akagamuchira nyasha dzisina kumbovapo. Zvakaisvonaka kwazvo zvezvikomborero zvekudenga zvakapiwa kwavari; asi kuzvikudza kwakawedzera, kuchiva, kunamata zvifananidzo, kuzvidza Mwari, nokusatenda kwakashata, zvakanyorwa zvichivapomera. Vari kukurumidza kupedzisa kuverengwa kwavo naMwari.

“Asi icho chinondidedemesa ndechechokwadi chokuti avo vakava nechiedza chikuru zvikuru nemikana yakakura vakasvibiswa nezvakaipa zviri kutonga. Vachikurudzirwa nevakarurama vasina kuvarurama vakavapoteredza, vazhinji, kunyange pakati peavo vanoti vanobvuma chokwadi, vatonhora pakutenda uye vari kukurirwa nerukova rune simba rwezvakaipa. Kushorwa kwakapararira kwose-kwose kunokandirwa pakunamata kwechokwadi noutsvene kunotungamirira avo vasingabatanidzwi pedyo naMwari kuti varasikirwe nokuremekedza kwavo mutemo Wake. Dai vaitevera chiedza uye vachiteerera chokwadi vachibva pamwoyo, mutemo uyu mutsvene waizoonekwa kwavari sewunotonyanya kukosha panguva iyo uri kuzvidzwa nokuiswa parutivi. Sezvo kusaremekedza mutemo waMwari kuchiwedzera kuonekwa pachena, mutsara unoparadzana pakati pevanochengeta mutemo iwoyo nenyika unowedzera kujeka. Kuda zviga zvomwari kunowedzera kune rimwe boka sezvakangoitawo kuzvidzwa kwazvo kuchiwedzera kune rimwe boka.”

“Dambudziko rava kusvika nokukurumidza. Huwandu huri kuwedzera nokukurumidza hunoratidza kuti nguva yokushanyira kwaMwari yava pedyo kusvika. Kunyange asingadi kuranga, zvakadaro acharanga, uye achazviita nokukurumidza. Avo vanofamba muchiedza vachaona zviratidzo zvengozi iri kuswedera; asi havafaniri kugara vakanyarara, vasina hanya, vakamirira kuparadzwa, vachizvinyaradza nokutenda kuti Mwari achadzivirira vanhu Vake pazuva rokushanya. Hazvina kudaro zvachose. Vanofanira kuziva kuti ibasa ravo kushanda nesimba kuti vaponesevo vamwe, vachitarira kuna Mwari norutendo rwakasimba kuti avabatsire. ‘Munyengerero unobva pamwoyo womunhu akarurama une simba guru kwazvo.’”

“Mbiri ya ukulungu sinataye konse mphamvu yake. Pa nthawi imene chiopsezo ndi kufooka kwa mpingo zakhala zazikulu kwambiri, kagulu kakang’ono kamene kaima m’kuunika kadzakhala kakubuula ndi kulira chifukwa cha zonyansa zimene zikuchitika m’dzikomo. Koma makamaka mapemphero awo adzakwera m’malo mwa mpingo chifukwa mamembala ake akuchita monga mwa makhalidwe a dziko.

“Minyengetero yokushinga yeava vashoma ava vakatendeka haingavi pasina. Kana Ishe vachiuya somutsivi, vachauyawo somudziviriri wavose vakachengeta kutenda kwakachena uye vakazvichengeta vasina kusvibiswa nenyika. Panguva iyoyi ndipo pakapikira Mwari kutsivira vasanangurwa vake vanochema kwaari masakati nousiku, kunyange achivaregerera kwenguva refu.”

“Murayiro ndi uyu: ‘Pfuurai napakati peguta, napakati peJerusarema, muise chiratidzo pahuma dzavanhu vanogomera navanochema pamusoro pezvinonyangadza zvose zvinoitwa mukati maro.’ Ava vaigomera nokuchema vakanga vachiparidza mashoko oupenyu; vakanga varaira, vakanga varangana, uye vakanga vanyengetedza. Vamwe vakanga vasingakudzi Mwari vakapfidza vakazvinipisa pamberi Pake. Asi kubwinya kwaJehovha kwakanga kwabva kuna Israeri; kunyange zvazvo vazhinji vakanga vachiri kuramba vachiita zvimiro zvechitendero,

simba Rake nokuvapo Kwake zvakanga zvisipo.” Testimonies, vhoriyamu 5, 207–210.

Mfano wa hukumu ya Mungu ambao Dada White anautambulisha katika kifungu hicho ni hukumu iliyoletwa juu ya mji wa Yerusalemu, ambao katika siku za mwisho ni Kanisa la Waadventista Wasabato. Hukumu hiyo inakamilishwa katika sheria ya Jumapili, kwa maana hapo ndipo muhuri wa Mungu na chapa ya mnyama huwekwa. Sura ya nane ya Ezeieli inatambulisha machukizo manne yanayozidi kuongezeka. Aya ya kwanza inasisitiza kwamba maono hayo yapaswa kueleweka mara tu kabla ya muda wa rehema kufungwa, kwa kutaja siku ya tano ya mwezi wa sita wa mwaka wa sita.

Hezekieri akanga asingadi hake kuisa pfungwa iyoyo yenhoroondo yokutaridza nguva. Aingadai akangonyora zvake achiti, “Zvino zvakaitika ini ndigere mumba mangu, navakuru vaJudha vagere pamberi pangu, ruoko rwaIshe Jehovha rukawira ipapo pamusoro pangu.” Chokwadi chokuti akaisa chirevo chezuva riri pamberi pe“666,” chirevo chouporofita kuvadzidzi voupofita. Chirevo ichocho ndecheavo vane kukunda panhamba yezita rechikara, vanoziva “666,” sechinhu chiri muZvakazarurwa zvaJesu Kristu, izvo zvinozarurwa chisimbiso chazvo nguva yokuvharwa kwemukana wetsitsi isati yasvika. Vanozviziva izvi nokuti ivo ndivo vanhu vaMwari, avo, maererano naPetro, “kare makanga musiri vanhu vaMwari.”

Muna 1 Petro chitsauko chechipiri, vanhu vava zvino vanhu vaMwari, “vakaravira kuti Ishe vane nyasha.” Ndivo avo vakaporofita “vakadya” shoko raMwari, vachipesana navaya vakaramba kudya shoko raMwari. Vaporofita vose vanotaura pamusoro pamazuva okupedzisira, uye muna Johane chitsauko chechitanhatu, Jesu akapa shoko rokuti vadzidzi vake vanofanira kudya nyama yake nokunwa ropa rake. Muchitsauko ichocho vadzidzi vakaramba kudya nyama yake nokunwa ropa rake, vakaita saizvozvondo mundima makumi matanhatu nenhanhatu.

Kusukela ngaleso sikhathi abaningi kubafundi bakhe babuyela emuva, futhi ababe besahamba naye. Johane 6:66.

Abanobulumko abadla inyama kaKristu, basele igazi lakhe ngemihla yokugqibela, bayaqonda ukuba uKristu, njengoPalmoni, nguMbali-manani Ommangalisayo, yaye bayaluqonda uphawu lwakhe xa lubonakaliswa. Inani elithi “665,” kwivesi yokuqala kaHezekile isahluko sesibhozo, likho apho ukuze nabani na onqwenela ukubona aqonde ukuba lichaza ubuncinane amanqaku amabini abalulekileyo esiprofeto. Elokuqala kukuba umyalezo umele uqondwe njengogubungela ixesha elingaphambi komthetho weCawa. Elesibini kukuba inani elithi “666” likwenye yeendinyana ezimbini kuphela encwadini yeSityhilelo, apho kufanelekiswa khona ngokuchazwa ukuba “abanobulumko” baya kuqonda ngemihla yokugqibela.

Hechino uchenjeri. Ngaa awu uli na umanyi awerengeke nambala ya nyama: pakuti ni nambala ya munthu; ndipo nambala yakwe ni mazana ghankhondi na makhumi ghankhondi na ghankhondi na sita. Chivumbuzi 13:18.

“Ana busara” amene amamvetsa kuchuluka kwa chidziwitso m’masiku otsiriza, pamene Chivumbulutso cha Yesu Khristu chatsegulidwa, adzadziwa kuti “666” ndi chizindikiro chofunika cha uneneri, pakuti adzakhala atapambana pa nambalayo. Chotero Ezeieli m’chaputala eyiti

akuyambitsa kupanduka kokulirakulira, komwe kukuyimiridwa ndi zonyansa zinayi zokulirakulira. Chomaliza chimasonyeza opusa monga akuweramira dzuwa, motero kuchilemba chiweruzo cha Yerusalemu (Adventism), m' masiku otsiriza. Chiweruzo chimenecho chimachitika m'badwo wachinayi. Zonyansa zinayi ndizo zizindikiro za mibadwo inayi ya Adventism ya Laodikaya.

චලනකයන්ගේ පළමු පරම්පරාව 1863 වර්ෂයේදී, මෝසස්ගේ “සන් වරක්” යන අර්තඥාවට එරෙහි කැරැල්ල සමඟ ආරම්භ විය. එයින් අවුරුදු විසිපහකට පසු, 1888 දී පැවති කැරැල්ල අර්කාගයට පත් විය. එයින් අවුරුදු තිස්එකකට පසු 1919 දී කැරැල්ල සිදුවිය; එය W. W. Prescottගේ “The Doctrine of Christ” නම් කෘතිය මගින් නිරූපණය විය. එයින් අවුරුදු තිස්අටකට පසු, 1957 දී “Questions on Doctrine” නම් කෘතිය මගින් නිරූපණය වූ කැරැල්ල සිදු විය. දැන් මෙම සන්ධිස්ථාන හතර Ezekiel අටහි පිළිකුල් කාරක හතරට සමාන්තර වන හේතුව අපි අරදර්ශනය කිරීමට ආරම්භ කරමු.

Muna 1863, chiAdventisti cheLaodicea chakaunza chati chitsva kuti chitsive machati maviri akanga ari kuzadzikiswa kwemurayiro waHabakuki chitsauko 2 wokuti, “nyora chiratidzo, uchijekese pamatafura.” Chati ya1863 yakabvisa “nguva nomwe” mumufananidzo wechiporofita, sezvayakanga iri pamachati maviri matsvene pamwe chete ne1260, 1290, ne1335. Muna Habakuki murayiro wakararidza kuti matafura (muzhinji) aizobudiswa nenzira yokuti, “anoverenga amhanye.” Chati ya1863 yakanga yakatsauka zvikuru pachinangwa, zvokuti yaida gwaro rinotsanangura kuti riperekedze nayo. Zvaisabvira kutarisa pachati ya1863 uye “kumhanya” pasina rimwe gwaro rokutsanangura.

Ishe akandipindura, akati, Nyora chiratidzo ichi, uye uchijekese pamahwendefa, kuti anochiverenga amhanye. Habhakuki 2:2.

Chati ya mwaka 1863 ilikuwa ya bandia, iliyobuniwa kufunika ukweli, kama vile William Miller alivyoona katika ndoto yake. Chati hizo mbili takatifu zilikuwa ishara ya agano ambalo Kristo alifanya na watu waliokuwa wamechukua msimamo kama pembe ya kweli ya Kiprotestanti ya mnyama wa nchi. Chati hizo mbili ziliwakilisha ishara ya uhusiano wa agano kati ya Wamillari na Kristo, ambaye alikuja ghafula katika hekalu Lake mwaka 1844, na alipokuja, alikuja kama Mjumbe wa Agano. Israeli ya kale ni kielelezo cha Israeli ya kisasa, na Kristo alipowatoa Israeli ya kale kutoka utumwani wa Misri, alionyesha kimbele wakati ambapo angeitoa Israeli ya kisasa kutoka utumwani wa miaka elfu moja mia mbili na sitini ya utawala wa upapa. Dada White anaendelea kususitiza mara kwa mara historia hizi mbili kama historia zinazofanana.

“Juu yetu kung’aa nuru iliyokusanywa ya vizazi vya nyakati zilizopita. Kumbukumbu ya kusahau kwa Israeli imehifadhiwa kwa ajili ya kutuungazia. Katika kizazi hiki Mungu ameweka mkono Wake kujikusanyia watu kutoka kila taifa, jamaa, na lugha. Katika harakati ya ujio amefanya kazi kwa ajili ya urithi Wake, kama alivyowafanyia Waisraeli alipowaongoza kutoka Misri. Katika kuvunjika moyo kukuu kwa mwaka 1844 imani ya watu Wake ilijaribiwa kama ilivyokuwa ya Waebrania katika Bahari ya Shamu.” Testimonies, volume 8, 115, 116.

Pangwanisa Ishe akapinda musungano naIsraeri yekare, akapa mahwendefa maviri kuti amiririre ukama hwesungano. Pangwanisa Ishe akapinda musungano naIsraeri yemazuva ano, akapa mahwendefa maviri kuti amiririre ukama hwesungano. Mahwendefa maviri eMirayiro Gumi

anofananidzira mahwendefa maviri aHabhakuki. Akaavapa mahwendefa maviri iwayo nguva pfupi mushure mokuyambuka Gungwa Dzvuku, izvo Sister White anowiriranisa nokuora mwoyo kukuru kwa1844. Nguva pfupi mushure ma1844, maererano nenhoroondo yechiporofita, Ishe akabudisa hwendefa rechipiri. Israeri yekare yakaitwa vachengeti vomurairo waMwari, uye Israeri yemazuva ano yakaitwa vachengeti kwete vomurairo waMwari chete, asiwo vezvokwadi zvikuru izvo zvechiporofita.

“Mwari wakaidaidza kereke Yake mumazuva ano, sezvaakaidaidza Israeri yekare, kuti imire sechiedza panyika. Nebakatwa guru rinopatsanura rechokwadi, iro mashoko engirozi yokutanga, yechipiri, neyechitatu, Akavaparadzanisa nemachechi uye nenyika kuti avaswededze kwaAri muhukama hutsvene hwepedyo. Akavaita vachengeti vemurairo Wake uye akavapa chokwadi chikuru chechiporofita chenguva ino. Sezvakangoita zvirove zvitsvene zvakapiwa kuna Israeri yekare, izvi idura dzvene rinofanira kuziviswa kunyika.” Testimonies, volume 5, 455.

Mirayiro miviri yokutanga inoratidza kuvenga kwaMwari kunamata zvipananidzo, uye mumirayiro miviri iyoyo yokutanga anotaura kuti kutonga kunoitwa kusvikira kuzvizvarwa zvechitatu nezvechina, nokuti anozivisa kuti iye ndiMwari ane godo.

“Umthetho awuzange ukhulumwe ngalesi sikhathi ukuze uzuze amaHebheru kuphela. UNkulunkulu wabahlonipha ngokubenza abaqaphi nabagcini bomthetho waKhe, kodwa wawufanele ugcinwe njengokwethembwa okungcwele okwenzelwe umhlaba wonke. Izimiso zeMiyalo eliShumi zifanele sonke isintu, futhi zanikezwa ukuze zifundise futhi zibuse bonke. Izimiso eziyishumi, ezifushane, ezibanzi, nezigcwele igunya, zimboza umsebenzi womuntu kuNkulunkulu nakowakhe umakhelwane; futhi konke kusekelwe esimisweni esikhulu, esiyisisekelo, sothando. ‘Wothanda iNkosi uNkulunkulu wakho ngayo yonke inhliziyi yakho, nangawo wonke umphefumulo wakho, nangamandla akho onke, nangengqondo yakho yonke; nomakhelwane wakho njengalokhu uzithanda wena.’ Luka 10:27. Bheka futhi kuDuteronomi 6:4, 5; Levitikusi 19:18. Kule Miyalo eliShumi lezi zimiso zembulwa ngokuningiliziwe, futhi zenziwa ukuba zisebenze esimweni nasezimo zomuntu.”

“Pamberi pangu haufaniri kuva navamwe vamwari.’

“Jehovha, Iye wokusingaperi, aripo kubva kwaAri pachake, asina kusikwa, uye Iye pachake ari Tsime noMuchengeti wezvose, ndiye oga anokodzera rukudzo rukuru nokunamatwa. Munhu anorambidzwa kupa chero chimwe chinhu nzvimbo yokutanga murudo rwake kana mubasa rake. Chero chipi nechipi chatinokoshesa chinoderedza rudo rwedu kuna Mwari kana kukanganisa basa rinofanira kuitirwa Iye, ichocho ndicho chatinoita mwari.

“Usazviitira chifananidzo chakavezwa, kana mufananidzo wechinhu chipi nechipi chiri kudenga kumusoro, kana chiri panyika pasi, kana chiri mumvura iri pasi penyika; usazvikotamisa kwazviri, kana kuzvishumira.’

“Murayiro wechipiri unorambidza kunamata Mwari wechokwadi pachishandiswa zvipananidzo kana zvimwe zvinomufananidzira. Marudzi mazhinji evahedheni aiti mifananidzo yawo yaingova zviratidzo kana zviratidziro zvaitirwa kunamata Nhumwa youMwari, asi Mwari

akazivisa kuti kunamata kwakadaro chivi. Kuedza kufananidza Iye Wokusingaperi nezvinhu zvinooneka zvenyama kwaizoderedza kunzwisisa kunoita munhu pamusoro paMwari. Pfungwa, dzabviswa pakukwana kusingaperi kwaJehovha, dzaizokwezvwa kuchisikwa panzvimbo yoMusiki. Uye sokuderera kwaizoita maonero ake pamusoro paMwari, saizvozvo munhu aizosvibiswa.”

“நான் உன் தவேனாகிய கர்த்தர் பொறாமையுள்ள தவேன்.’ தவேன் தமது ஜனங்களோட, கொண்டிரக்கம் நரெக்கமானதம் பரிசுத்தமானதமான உறவு, திரமணத்தின் உரவகத்தின் கீழ் சித்தரிக்கப்படுகிறது. விக்கிரகாராதனை ஆன்மீக விபச்சாரமாக இரப்பதால், அதற்கதெிராகத் தவேனக்கள்ள அதிரப்தி ‘பொறாமை’ என்று உரியவாறு அழைக்கப்படுகிறது.” Patriarchs and Prophets, 305, 306.

Godo rinoratidzwa zvikuru pakurwisana nokunamata zvidhori, uye hazvisi zvekungoitika kuti chinhu chokutanga chinonyangadza muna Ezekieri chitsauko 8 “mufananidzo wegodo.”

Zvino zvakaitika mugore rechitanhatu, mumwedzi wechitanhatu, pazuva rechishanu romwedzi, ndakanga ndigere mumba mangu, navakuru vaJudha vagere pamberi pangu, ruoko rwaIshe Jehovha rukawira pamusoro pangu ipapo. Ipapo ndakatarira, ndikaona, tarirai, chakanga chakafanana nechimiro chomoto; kubva pakuonekwa kwechiuno chake zvichidzika kwaiva nomoto, uye kubva pachiuo chake zvichikwira kwaiva sokuratidzika kwokupenya, soruvara rweambar. Akabva atambanudza chakanga chakafanana noruoko, akandibata nechisumbu chebvudzi romusoro wangu; Mweya ukandisimudza pakati penyika nedenga, ukandiisa muzviratidzo zvaMwari kuJerusarema, pasuo resuo romukati rinotarira kurutivi rwokumusoro; pakanga pane chigaro chechifananidzo chegodo, chinomutsa godo. Uye tarirai, kubwinya kwaMwari waIsraeri kwakanga kuripo ipapo, maererano nechiratidzo chandakaona mubani. Ipapo akati kwandiri, Mwanakomana womunhu, simudza meso ako zvino utarire kurutivi rwokumusoro. Naizvozvo ndakasimudza meso angu ndokutarira kurutivi rwokumusoro, uye tarirai, kurutivi rwokumusoro pasuo rearitari pakanga pane ichi chifananidzo chegodo pamusuo wokupinda. Ezekieri 8:1–5.

Mufananidzo wegodo ndiwo wokutanga pamagombedzero mana ari kuwedzera akaoneswa Ezekieri. Mufananidzo wegodo unomirira kutanga kwechizvarwa chokutanga chezvizarwa zvina zvokupandukira kuri kuwedzera muAdventism. Chizvarwa chokutanga chakatanga muna 1863.

A re ithutong ena sehlogong se se latelang.

“Umwe nomumwe wavafemberi vekare akataura zvisoma pamusoro penguva yavo pachavo kupfuura pamusoro penguva yedu, nokudaro kuti kufembera kwavo kunoshanda kwatiri. ‘Zvino izvi zvole zvakaitika kwavari kuti zvide mienzaniso; uye zvakanorwa kuti zvitiyambire isu, takasvikirwa nemigumo yenyika.’ 1 VaKorinte 10:11. ‘Havana kushumira ivo pachavo, asi isu, pazvinhu izvo zvino zvaziviswa kwamuri navaya vakakuparidzirai evhangeri noMweya Mutsvene wakatumba achibva kudenga; zvinhu izvo ngirozi dzinoshuva kunyatsotarira.’ 1 Petro 1:12...”

“Bhaibheri rakachengeta pamwe chete uye rakasungirira pfuma yarwo nokuda kwechizvarwa chino chokupedzisira. Zviitiko zvikuru zvole nemabasa ose anorema enhoroondo

yeTestamende Yekare zvakanga zviru, uye zviru, kuzvidzokorora muhechi mumazuva ano okupedzisira.” Selected Messages, bhuku 3, 338, 339.