

# Bhuku ra Danieri - Nomboro Makumi Manomwe nelna

*Kufumura Igisakuzo cy'Ubuhanuzi: Ibyo Kuzira bya Ezekiyeli, Itorero ryo mu minsi y'imperuka, n'Ikimenyetso cy'Inyamaswa*

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Izvinonyangadza zvina zvechitsauko chechisere chaEzekieri zvinotungamirira kuhutungamiri hwechechi yaMwari yeRaodhikia yemazuva okupedzisira kukotamira zuva, nokudaro huchigamuchira chiratidzo chechikara. Chitsauko chinotevera, chiri muchiono chimwe chetecho, chinoratidza avo vari muchechi yaMwari yemazuva okupedzisira vanogamuchira chisimbiso chaMwari. Sista White anotizivisa kuti kuiswa chisimbiso kuri muchitsauko chechipfumbamwe chaEzekieri ndiko kumwe chete nokuiswa chisimbiso kunomiririrwa muchitsauko chechinomwe chaZvakazarurwa. Mwari anotonga rudzi muchizvarwa charwo chechitatu nechechina, uye izvozvo zvizvinonyangadza zvina zvaEzekieri zvinoratidza zvizvarwa zvina zvekupanduka zvakatanga muna 1863, apo Adventism yeRaodhikia yakatanga chinotsiva matafura maviri aHabhakuki, ayo akanga apiwa sechiratidzo chouhukama hwesungano pakati paMwari navanhu vake, sezvakangoitawo matafura maviri eMirayiro Gumi akanga apiwa pakutanga kweIsraeri yekare.

Nkhunda ya golide ya Aroni inali chithunzi chabodza, chizindikiro cha kupanduka chimene chinaonekera pa nthawi yomwe Mulungu anali kupanga miyala iwiri imene imayimira chithunzi chenicheni cha nsanje. Nkhunda ya golide ya Aroni inasonyeza pasadakhale tchati chachinyengo cha 1863, chimene chinachotsa “nthawi zisanu ndi ziwiri” za Levitiko 26 m’uthenga pamodzi ndi maulosi ena a nthawi. Chotero, Adventizimu wa Laodikaya unakhazikitsa chithunzi cha nsanje m’kuyamba kumene kwa mbiri yake, monga Aroni anachitira m’mbiri yoyamba ya Israeli wakale, ndiponso monga Yerobowamu anachitira m’mbiri yoyamba ya ufumu wa kumpoto wa Efraimu.

“izikhathi eziyisikhombisa” zikaLevitikusi 26 kwakuyisiprofetho sokuqala sesikhathi uMiller aholelwa ukuba asiqonde, futhi kwakuyigugu lokuqala lesikhathi sesiprofetho elabekwa eceleni ekuvukeleni kuka-1863. U-1863 waphawula ukuqala kokusitshekelwa kwamagugu ephupho likaMiller kanye nokwethulwa kwamagugu nezinhlamvu zemali zomgunyathi. “Izikhathi eziyisikhombisa” kwakuyitshe legumbi abakhi abalilahla. Ngo-1863 kwakungabantu ababebe ngabakhi bethempeli lamaMillerite ababeka eceleni itshe legumbi “lezikhathi eziyisikhombisa,” kodwa ezinsukwini zokugcina lelo tshe seliyinhloko yegumbi. Lelo tshe lalimele iDwala leziNkathi, futhi lalimelelwa futhi usuku iNkosi eyalwenzwa, ngokuba laliyisibonakaliso sokuphumula kweSabatha kwezwe. Ngo-1844, ubu-Adventism bamaMillerite basola uhlelo lwamanga lokukhonza lukaJerobowamu, futhi bazihlukanisa “nebandla labaklolodayo” elali “lijabule” ngokudumala kokuqala.

Vavaki vakavakwa vakarayirwa kuti varege kudzokera ku“ungano yavaseki” zvachose, sezvakaita kuti muporofita weJudhea arairwe kudzokera kuJerusarema nenzira yakasiyana neiya yakanga yamusvitsa ku1844. Nzira yakanga yamusvitsa ku1844 ndiyo nzira yaakanga abuda nayo, iyo yaiva yechiPurotesitendi, uye munhorondo iyoyo chiPurotesitendi chakanga chava chiPurotesitendi chakatsauka. Vavaki vakarayirwa kuti varege kudzokera ku“ungano yavaseki” zvachose, uye vakarayirwawo kuti varege kudya zvokudya zvavo kana kunwa mvura yavo. Vavaki vakanga vadya kabhuku kaduku kaiva muruoko rwengirozi muna 1840, uye zvokudya izvozvo zvakanga zvinotapira mumiro yavo.

Ukudla nokunatha kwesiphrofetho kumela indlela esetshenziswayo ekutadisheni iBhayibhili. AmaMillerite anikwa indlela eqondileyo yokutadisha iLizwi likaNkulunkulu, njalo leyo mithetho yaveza umlayezo weBhayibhili ohluke ngokupheleleyo kulowo owavezwa ngabafundisi benkolo beProtestanti eyahlamukayo kanye leKatolika besebenzisa indlela yabo eyonakeleyo. Abakhi, bona futhi abangumphrofethi waseJudiya, babengamelanga babuyele bayokudla loba ukunatha endleleni yokutadisha yeProtestanti eyahlamukayo loba yeKatolika. Umphrofethi waseJudiya wenza kanye lokho, ngalokho ekhomba ukuthi i-Adventism yaseLawodike yayizakwenza kanye lokho ngo-1863, ngoba ngo-1863 basebenzisa izimpikiswano zetheology yeProtestanti eyahlamukayo ukuze balahle ukusetshenziswa kukaMiller “kwezikhathi eziyisikhombisa,” ngalokho bemisa izithombe zomhawu zika-Aroni lezikaJerobowamu. Ngakho isizukulwane sokuqala se-Adventism yaseLawodike sase siqalile.

Muporofita aibva kuJudhea paakanga ataurirana naJerobhoamu akatanga rwendo rwake rwokudzokera kuJudhea, asi haana kumbosvikako. Muporofita uyu anomiririra Adventism yeRaodhikia, iyo, maererano nokufemerwa, yakapinda muchikwata cheMillerite muna 1856. Sista White haana kutongobva pakuzivisa Adventism seRaodhikia, uye hapana humbowo hweBhaibheri hunoratidza kuti Raodhikia inombochinja. Kune vanhu vamwe navamwe vanobuda muruzivo rwavo rwomunhu oga rweRaodhikia, asi sekereke Raodhikia rinofanira kurutsirwa richibva mumuromo waShe, nokuti Raodhikia zvinoreva kuti “vanhu vakatongwa.” Adventism inoshandisa dudziro iyi kutaura kuti inomiririra kereke iripo munguva yokutongwa kuri kuitwa munzvimbo tsvene yokudenga. Muupofu hwavo vanobvuma chinhu cheInvestigative Judgment chiri mukureva kweRaodhikia, asi havagoni kuona Executive Judgment inonyatsomiririrwa zvakajeka muzita ravo.

Zvino kuna mutumwa wekereke yeLaodhikia nyora uti; Izvi ndizvo zvinotaura Ameni, chapupu chakatendeka nechokwadi, kutanga kwezvisikwa zvaMwari; Ndinoziva mabasa ako, kuti hausi kutonhora kana kupisa: dai waiva unotonhora kana kupisa. Naizvozvo, nokuti unodziyirwa, usiri kutonhora kana kupisa, ndichakurutsa mumuromo mangu. Nokuti unoti, Ndiri mupfumi, ndakafuma nezvinhu, uye handina chandinoshayiwa; asi hauzivi kuti uri unosiririsa, unenhamo, murombo, bofu, uye usina kupfeka. Zvakazarurwa 3:14–17.

Muprofita weJudhea anozopedzisira avigwa pamwe chete nemuprofita wenhema akamunyengera kuti adye zvokudya zvake nokunwa chinwiwa chake. Vose vari vaviri vanozopedzisira vava munguva rimwe chete, uye muprofita anonyepa weBheteri (kereke yekunyedzera), anomuti hama paanofa.

Zvino paBheteri pakanga pagere muporofita wakanga achikwegura; vanakomana vake vakauya vakamurondedzera mabasa ose akanga aitwa nomunhu waMwari zuva iro paBheteri; namashoko aakanga ataura kuna mambo vakamurondedzerawo kuna baba vavo. Baba vavo vakati kwavari, Wafamba nenzira ipi? Nokuti vanakomana vake vakanga vaona nzira yakanga yafamba nayo munhu waMwari akanga abva Judha. Akati kvanakomana vake, Ndisungirirei mbongoro. Saka vakamusungirira mbongoro; iye akatasva pairi, Akaenda achitevera munhu waMwari, akamuwana agere pasi pomuouki; akati kwaari, Ndiwe munhu waMwari wakabva Judha here? Iye akati, Ndini. Zvino akati kwaari, Hendei kumba kwangu, mudye chingwa. Iye akati, Handingagoni kudzokera newe, kana kupinda newe; uye handingadyi chingwa kana kunwa mvura newe panzvimbo ino; Nokuti ndakaudzwa neshoko raJehovha, uchinzi, Usadya chingwa kana kunwa mvura ipapo, uye usadzokera nenzira yawakauya nayo. Akati kwaari, Neniwo ndiri muporofita sezvauri iwe; uye mutumwa akataura neni neshoko raJehovha, achiti, Mudzose pamwe newe kumba kwako, kuti adye chingwa anwe mvura. Asi akamunyepera. Saka akadzokera naye, akadya chingwa mumba make, akanwa mvura. Zvino zvakaitika, vakati vagere patafura, shoko raJehovha rikauya kumuporofita uya akanga amudzosa; Akadanidzira kumunhu waMwari akanga abva Judha, achiti, Zvanzi naJehovha, Nokuti waramba kuteerera muromo waJehovha, uye hauna kuchengeta murayiro wakakurairwa naJehovha Mwari wako, Asi wakadzoka, ukadya chingwa nokunwa mvura panzvimbo iyo Jehovha yaakati kwaari, Usadya chingwa, usanonwa mvura; chitunha chako hachingasviki kuguva ramadzibaba ako. 1 Madzimambo 13:11–22.

Ujumbe wa malaika wa pili katika kiangazi cha mwaka 1844 ulihusisha kutambua kwamba makanisa ya Kiprotestanti yalikuwa yameanguka na kuwa mabinti wa Ukatoliki. Uadventisti wa Kimumillari uliwaita wanaume na wanawake watoke katika madhehebu hayo, kwa maana kubaki ndani yake kulimaanisha kifo cha kiroho na cha milele. Nabii wa uongo wa Betheli anawakilisha mfumo wa kidini ulioanzishwa Betheli na Yeroboamu. Ulikuwa ni mfumo uliosimamisha sanamu kwa yule mnyama, na mnyama aliyeigwa ni mnyama wa Ukatoliki. Waprotestanti waliendelea kujitambulisha kama Waprotestanti, lakini pia waliendelea kuitunza siku ya jua kuwa siku ya ibada, ambayo ndiyo alama ya mamlaka ya Ukatoliki.

Mapurotesitante vanoti ndivo maPurotesitante, kunyange hazvo dudziro yoga yo“Purotesitante” iri yokupikisa Roma; uye mukudaro kupupura kwavo mufananidzo wechechi yeRoma, nokuti iyo inozviti sangano rechiKristu, kunyange isina kururamiswa kweBhaibheri pakuzvitaure ikoko. Kuzviti kwayo kwakavakirwa pasimba risina chinhu retsika nomugarire, rinova iro simba renhema rimwe chetero rinoshandiswa nePurotesitante pavanoti ndivo maPurotesitante. Ndiro fungwa rimwe chetero rakapofumadza maAdventist eZuva Rechinomwe kuti vatende kuti, savaRaodhikia, vachiri muhukama hwechisungo hwakachengeteka. Ndiro simba renhema rimwe chetero rakaziviswa neSiraeri yekare pavakati, “Temberi yaJehovha, temberi yaJehovha, ndisu.”

“සුදුවේ ජනතාව එම අවවාදයට කණ නොදැන්හ. ඔවුහු දවේයන්වහන්සේ අමතක කළහ; උන්වහන්සේගේ නියෝජිතයන් ලෙස නමන්ට තිබූ උසස් වරප්පේෂාදයද ඔවුන්ගේ දෘෂ්ටියෙන් ඉවත ගියේය. ඔවුන් ලැබූ ආශීර්වාද ලෝකයට කිසිදු ආශීර්වාදයක් ගෙන නොදැන්නේය. නමන් සතු වූ සියලු වාසි ඔවුන් නමන්ගේම මහිමිකිරීම සඳහා අත්පත් කරගත්හ. දවේයන්වහන්සේ

ඔවුන්ගෙන් ඉල්ලා සිටී සමය ඔවුහු උන්වහන්සේගෙන් හොරකම කළහ; එසේම ආගමික මගපනේවීමත් ශුද්ධ ආදර්ශයකුත් තම සමූහ මනුෂ්‍යයන්ගෙන්ද ඔවුහු හොරකම කළහ. ජලගල්මට පර ලෝකයේ වාසය කළ අය මෙන්, ඔවුහු තමන්ගේ දුෂ්ට සිත්වල සෑම කල්පනාවක්ම අනුගමනය කළහ. එසේ කරමින්, ‘ස්වාමීන්වහන්සේගේ දේවමාළිගාව, ස්වාමීන්වහන්සේගේ දේවමාළිගාව, මව්වැසියා’ (යෙරෙමියා 7:4) යැයි කියමින්, එකම වල්ලාවේ දවේසන්වහන්සේගේ චරිතය වැරදියට නිරූපණය කරමින්, උන්වහන්සේගේ නාමයට අගෞරව කරමින්, උන්වහන්සේගේ ශුද්ධස්ථානය අපවිත්ර කළ බැවින්, පවිත්ර දැවිලිවක් මෙන් පනෙන්නට සැලැස්වූහ.”

“Varimi vakanga vaiswa kuti vachengete munda wemizambiringa waShe vakanga vasina kutendeka pachivimbo chavo. Vaprista navadzidzisi vakanga vasiri varairidzi vakatendeka vevanhu. Havana kuramba vachiisa pamberi pavo kunaka netsitsi dzaMwari, pamwe chete nekodzero Yake yokuti vade uye vashumire Iye. Varimi ava vakatsvaka kubwinya kwavo pachavo. Vakanga vachida kuzvitorera zvibereko zvomunda wemizambiringa. Chakanga chiridzidzo chavo kukwezvera hanya nokukudzwa kwavanhu kwavari pachavo.” Christ’s Object Lessons, 292.

Muna 1863 kufamba kwevaMillerite kwakaguma, asi kwakanga kwatotadza kuva kufamba kwevaPhiladelphian muna 1856. Kurambwa kweshoko raMosesi (“nguva nomwe”), rakanga raparidzwa naEria (William Miller), kwakaitika, uye kurambwa ikoko kwakanga kwakavakirwa pamusoro penzira yemuprofita anonyepa weBheteri. Muna 1863 pakanga pari kuguma kwamakore makumi matanhatu namashanu akanga atanga muna 1798, uye kwakanga kuri kuguma kwechiporofita chalsaya chitsauko 7.

Zvino zvakaitika pamazuva aAhazi mwanakomana waJotamu, mwanakomana waUziya, mambo waJudha, kuti Rezini mambo weSiria naPeka mwanakomana waRemaria, mambo waIsraeri, vakawira kuJerusarema kundorwa naro, asi vakakona kurikunda. Zvino imba yaDhavhidhi yakaudzwa, zvichinzi, Siria yabatana naEfuremu. Mwoyo wake ukazununguswa, nomwoyo yavanhu vakewo, sezvinozununguswa miti yesango nemhepo. Ipapo Jehovha akati kuna Isaya, Enda zvino unosangana naAhazi, iwe naShearjashubhi mwanakomana wako, pamugumo womugero wedziva rokumusoro, panzira inoenda kumunda womuwachi; ugoti kwaari, Chenjera, uzorore; usatya, uye moyo wako ngaurege kupera simba nokuda kwemasvubu maviri aya ematanda anopfuta ane utsi, nokuda kwehasha dzinotyisa dzaRezini neSiria, nedzomwanakomana waRemaria. Nokuti Siria, Efuremu, nomwanakomana waRemaria vakakurongera zano rakaipa, vachiti, Ngatikwirei tiende kundorwa neJudha, tirivhiringidze, tiriputsire nzira kuti rive redu, tigadze mambo pakati paro, iye mwanakomana waTabheeri: Zvanzi naIshe Jehovha, Hazvingamiri, uye hazvingaitiki. Nokuti musoro weSiria iDhamasiko, nomusoro weDhamasiko ndiRezini; uye mukati memakore makumi matanhatu namashanu Efuremu richaputsa, kuti rirege kuva rudzi. Nomusoro waEfuremu iSamaria, nomusoro weSamaria ndimwanakomana waRemaria. Kana musingatendi, zvirokwasvo hamungasimbiswi. Isaya 7:1–9.

Uthenga wa vyaka makumi sita na vitanu wa ndima 8, ulekangila kuti “mukati” mwa nyengo ya vyaka makumi sita na vitanu, ufumu wa kumpoto wa mafuko khumi ukatengekerenge ku ukapolo.

Mboniwona iyi yikalembeka mu chaka cha 742 BC, ndipo vyaka khumi na vigaŵa vinkhondi na ivyo pambere pake, mu 723 BC, Efrayimu wakambinithika na kutengeka ku ukapolo na Ŵaasiriya. Mu 677 BC, paumaliro wa vyaka makumi sita na vitanu, fumu Manase wakakoleka na kutoleka ku Babuloni. Malo ghakwambira mu 742 BC, ghakulongora nkhondo ya pakati pa ŵanthu ŵa mu ufumu wa kumpoto na ufumu wa kumwera wa Israyeli, umo 1863 nayo yikulongolera pakatikati peneko pa Nkhondo ya pa Nyumba ya ku United States pakati pa Kumpoto na Kumwera. Uthenga uwu ukapharazgika na Yesaya mu charu cheneco cha uchindami (Yuda), ndipo uthenga wa 1863 ukafiskika mu charu chauzimu cha uchindami (United States).

Mukati mechiporofita chemakore makumi matanhatu namashanu mune zviratidzo zvitatu zvenguva. Hondo yevagari vomunyika ya742 BC inoteverwa, pashure pemakore gumi nepfumbamwe, nokuparadzirwa kwoushe hwokumusoro muna 723 BC. Pakupera kwamakore makumi matanhatu namashanu, ushe hwokumaodzanyemba hwakaparadzirwa. Chiporofita ichi, kusanganisira kutanga kwacho nokuguma kwacho, chinomiririra zvose zviru zviru “kutsamwa” kwaMwari pamusoro poushe hwokumusoro nopushe hwokumaodzanyemba, uye kutsamwa ikoko kuviri kunotungamirirwa nemakore gumi nepfumbamwe panzvimbo dzako dzokutanga, uyezve kunoteverwa nemamwe makore gumi nepfumbamwe anotevera kuzadzikiswa kwazvo.

Mchoro wote wa kialfabeti ya kiasimu unaainisha kipindi cha vita vya wenyewe kwa wenyewe kati ya kaskazini na kusini kinachoweka alama ya mwanzo na mwisho. Katikati ya mwanzo na mwisho huo, wapinzani hao wawili wa vita vya wenyewe kwa wenyewe wote wawili walipelekwa utumwani, na katika miaka sitini na mitano ambayo ndani yake walikusanywa kutoka katika hali yao ya utawanyiko wa utumwa wa pande zote mbili na kuwa taifa moja, wanafika mwaka 1863, ambao ndio tarehe ya Tangazo la Ukombozi lililowaweka huru watumwa. Unabii wa vita vya wenyewe kwa wenyewe katika Yuda halisi unahitimishwa katika vita vya wenyewe kwa wenyewe katika Yuda ya kiroho, kwa maana Yesu daima huonyesha mwisho wa jambo kwa mwanzo wa jambo, kwa kuwa Yeye ni Alfa na Omega.

Nhoroondo ya1863 yakamiririrwa nenhoroondo ya742 BC, apo muporofita Isaya, pamwe chete nomwanakomana wake, vakapa shoko kuna mambo akaipa waJudha (Ahazi). Muna 742 BC muchitsauko ichocho panomiririrwa nouchapupu hwaMambo Ahazi, uyo akanga ari mambo waJudha uye akanga avhara ushumiri hwepatemberi paMwari, uye akaita kuti muprista wake mukuru amise mufananidzo wetemberi yeSiriya mukati memiganhu chaiyo yeNzvimbo Tsvene yaMwari yapanyika.

Mumunhoroondo yamambo akaipa Ahazi (wakatarwa sa742 BC nouprofita hwaIsaya), mutungamiri weJerusarema akaunza kunamata kwechihedheni (ChiKatorike) muchechi yaMwari, sokudzokerawo kwakaita Adventism yeRaodhikia kumaitiro echiPurotesitendi chakatsauka kuti irase shoko raMosesi rakanga raunzwa naEria. Muna 742 BC, Isaya akatarisana namambo akaipa waJudha pamugumo womugero wedziva rokumusoro, parutivi rwomunda womuwachi wenguo, uye akaenda nomwanakomana wake paakazviita. Zita romwanakomana wake rakanga riri chiratidzo, uye apo muporofita akabva Judha akatarisana namambo Jerobhoamu, akamupawo chiratidzo.

Laba, mimi na watoto ambao Bwana amenipa tu ishara na maajabu katika Israeli, yatokayo kwa Bwana wa majeshi, akaaye juu ya mlima Sayuni. Isaya 8:18.

လျှပ်စီးကွန်ပျူတာပုံစံဟူ၍ «လောကယုံကြည်မှု» မှာရှိသော  
«ဝေဖန်မှုပုံစံများကိုဖော်ပြပါ။» ၊ မှန်ကန်လျှင် «ကွန်ပျူတာပုံစံကို»  
မူလပုံစံကဲ့သို့အမှန်ကန်စွာဝေဖန်ပေး  
နိုင်ရန်အတွက်အမှန်တရားကိုဖော်ပြပါ။

Uye ndichamirira Jehovha, anovanza chiso chake paimba yaJakobho, uye ndichatarira kwaari. Tarirai, ini navana vandakapiwa naJehovha tiri zviratidzo nezvishamiso muna Israeri, zvinobva kuna Jehovha wehondo, anogara paGomo reZioni. Isaya 8:17, 18.

Isaya paanodyidzana namambo akaipa Ahazi muna 742 BC, anomiririra avo “vakamirira,” nokuti vaprofitava vose vari kutaura pamusoro pamazuva okupedzisira, uye avo “vanomirira” mumazuva okupedzisira ndivo vakatambura kuodzwa mwoyo kwokutanga. Jeremia akafunga kuti Mwari akanga areva nhema, uye akanga arega mvura kunaya, uye Isaya anofunga kuti Mwari akanga avanza “chiso chake kubva kuimba yaJakobho,” asi Isaya anosarudza kuti achamirira, uye achatarira kuna Jehovha, izvo zvinomiririra “vakachenjera” panguva yokunonoka kwechiratidzo. Avo vakadzoka vakaparadzana chinokosha nechisina maturo, avo vaifanira kuzova muromo waMwari, vakaiswa chisimbiso, uye naizvozvo vakasiyaniswa naavo vanogamuchira mucherechedzo wechikara.

Vazhinji pakati pavo vachagumburwa, uye vachawa, uye vachaputsa, uye vachateyiwa, uye vachabatwa. Sunga chipupuriro, unama murayiro pakati pavadzidzi vangu. Uye ini ndichamirira Jehovha, anovanza imba yaJakobho chiso chake, uye ndichatarira kwaari. Tarirai, ini navana vandakapiwa naJehovha tiri zviratidzo nezvishamiso muIsraeri zvinobva kuna Jehovha wehondo, anogara paGomo reZioni. Uye kana vakati kwamuri, Tsvakai kune vane mweya yavose, nokuna n’anga dzinovungudza nokun’una: ko vanhu havafaniri kutsvaka kuna Mwari wavo here? Vapenyu vatsvakirei kuna vakafa? Kumurayiro nokuchipupuriro: kana vasingatauri maererano neshoko iri, imhaka yokuti hamuna chiedza mavari. Isaya 8:16–20.

අපි මම අධ්‍යයනය ඊළඟ ලිපියේදී දිගටම කරගෙන යන්නමු.

“Aya haasi mashoko aSista White, asi mashoko aShe, uye mutumwa wavo wakaapa kwandiri kuti ndiakupe. Mwari vanokudanai kuti murege kushandira zvinopesana navo. Mirayiridzo mizhinji yakapiwa pamusoro pavanhu vanozviti vaKristu asi vachiratidza unhu hwaSatani, vachidziva mukufunga, mushoko, nomuchiito kufambira mberi kwechokwadi, uye zvirokwasvo vari kutevera nzira iyo Satani ari kuvatungamirira mairi. Mukuomarara kwemwoyo yavo vakabata simba risiri ravo nenzira ipi zvayo, uye ravasingafaniri kushandisa. Mudzidzisi mukuru anoti, ‘Ndichaparadza, ndichaparadza, ndichaparadza.’ Vanhu vanoti muBattle Creek, ‘Temberi yaJehovha, temberi yaJehovha tisu,’ asi vari kushandisa moto wakajairika. Mwoyo yavo haisi kunyoroveswa nokunyaradzwa nenyasha dzaMwari.” Manuscript Releases, vhoriyamu 13, 222.