

Bhuku ra Danyeri - Nambala ya Makumi Tisanu ndi Aŵiri ndi Ziwiri

*Kutriwaho kwa Njila Ishitatu kwa Eliya: Kufunula Ifituntulu ifya Busesemo pa
Kulwisana kwa Babuloni wa Leelo*

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Kushandiswa katatu kwaEria kunomiririra zvinhu zvekuze zvaEria wemazuva okupedzisira. Eria anomiririra munhu mumwe, asiwo sangano ravanhu. Sangano ravanhu vanobatana nemutumwa Eria rinobudiswa kubva mumamiriro nomuzviitiko zvinomiririrwa neRaodhikia.

Eriya akauya kuvanhu vose, akati, Muchasvika rinhiko muchikamhina pakati pemafungiro maviri? Kana Jehovha ari Mwari, mumutevere; asi kana Bhaari, zvino mutevere. Vanhu vakasamupindura shoko. Ipapo Eriya akati kuvanhu, Ini, ini chete, ndasara ndiri muporofita waJehovha; asi vaporofita vaBhaari varume vana mazana mana namakumi mashanu. 1 Madzimambo 18:21, 22.

Kungaba kusekufambeni kwengirozi yokutanga noma kweyesithathu, labo abahlangana nesithunywa saleso sikhathi basuswa emlandweni omelwe ibandla laseSardisi noma ibandla laseLawodikeya. Womabili la mabandla amelwa ngumbuzo ka-Eliya, wokuthi abantu bayakuyekethisa kuze kube nini phakathi kwemibono emibili. Leyo mibono emibili abeyekethisa phakathi kwayo imelwe “yinkulumo-mpikiswano” kaHabakuki. “Inkulumo-mpikiswano” kaHabakuki isahluko sesibili iyinkulumo-mpikiswano phakathi kwendlela efanele noma engafanele. Abantu abakhona lapho kufika isikhathi sale nkulumo-mpikiswano, kungaba emlandweni wamaMillerite noma emlandweni wezinsuku zokugcina, abaqiniseki ukuthi kufanele yini behle esibayeni sokungathathi hlangothi; futhi uma kunjalo, abaqiniseki ukuthi kufanele behlele ngakuphi uhlangothi lwesibaya. Ngakho-ke abaphenduli ngazwi.

Ishe akagadza muedzo munhoroondo yengirozi yokutanga uye munhoroondo yengirozi yechitatu waizoratidza kana rimwe divi regakava, rinomiririrwa nenzira yedzidzo yeumwari yechiPurotesitendi chakatsauka, kana nzira yemitemo yaMiller yokududzira zviporofita, kusanganisira mitemo yakagamuchirwa neFuture for America, ndiro raiva shoko chairo remvura yokunaya yokupedzisira. Muedzo weGomo reKarimeri uchazotanga paSvondo mutemo uri kuuya nokukurumidza muUnited States unoda kuti Mwari azivise kuti ndiani mutumwa wake anomumiririra, sezvaakaita naEriya uye munhoroondo yeMillerite ya1844. Sezvazvakanga zvakaita naEriya, uye nevaya vakatarisa asi vakanga vasingadi kutora divi, nzira yacho yakasimbiswa uye ichasimbiswazve nokuzadzika kwezvakafanotaurwa pachena.

“Zvaporofita zvaDanieri nezvaJohani zvinofanira kunzwisiswa. Zvinodudzirana. Zvinopa kunyika zvokwadi dzinofanira kunzwisiswa nomunhu ari wose. Zvaporofita izvi zvinofanira kuva uchapupu munyika. Nokuzadzika kwazvo mumazuva okupedzisira aya, zvichazvitsanangura pachazvo.” Kress Collection, 105.

火が天から下ってエリヤの供え物を焼き尽くしたとき、神は、黙して見守っていた者たちに対して、エリヤが御自身の代表者であることを確認しておられたのである。しかし、その時点では、アハブ、イゼベル、そして彼女の偽預言者たちにとっては、すでに遅すぎた。これと同じことが、ミラー派の歴史における1844年10月22日に先立って起こったのであり、また、1844年10月22日に予型される、間もなく到来する日曜法に先立って、再び起こるのである。残念ながら、その出来事まで決断を待つ者たちは、事実上、すでにこの問題において誤った側を選んでしまっているのである。エリヤの使者の選定は、彼がアハブ、イゼベル、そして彼女の偽預言者たちと対決するに先立っていなければならない。火がエリヤの供え物を焼き尽くすことによってその確認が成し遂げられた後、エリヤは偽預言者たちを殺した。

Mporofita wenhema ndihwo ushe hwechitanhatu hwechiporofita cheBhaibheri, uye hunopedza kutonga kwahwo sehwo ushe hwechitanhatu pamutemo weSvondo uri kuuya nokukurumidza, apo ndipo paakauraya Eriya vaporofita venhema. Pashure paizvozvo, kudururwa kwakazara kwemvura kwakatanga. Munhorondo yeMillerite, nhume neshoko rayo zvakazivikanwa zvichipesaniswa naavo avo, mumamiriro ezvinhu iwayo, vakatanga kuzadzisa basa ravo sevhaPurotesitendi vakatsauka pakutenda (ndivo mporofita wenhema muchapupu chaEriya), uye rimwe remasimba matatu anotungamirira nyika kuArmagedhoni. Mwari akaraira kuti pashure pa22 Gumiguru, 1844, sangano idzva rakanga razivikanwa serokwadi rechiporofita raizopedzisa basa Rake panyika, asi sangano iroro rakashanduka rikava Raodhikia, uye nguva pfupi yakatevera rakarega kuva “sangano,” nokuti rakava Chechi yakagamuchirwa zviru pamutemo.

Tineyi tichirangarira zvinhu izvi zvaEriya wokutanga, zvino tichazobata hunhu hwechiprofita hwaEriya wechipiri, nechinangwa chokuziva nekusimbisa kuti ndiani Eriya wechitatu wamazuva okupedzisira. Jesu akaratidza Johani Mubhabhatidzi somunhu akazadzisa chiprofitu chokupedzisira cheTestamende Yekare.

Tarira, ndichakutumirai Eria muporofita kusati kwasvika zuva guru rinotyisa raJehovha; uye iye achadzorerwa mwoyo yamadzibaba kuvana vawo, nemwoyo yavana kumadzibaba avo, kuti ndirege kuuya ndirove nyika nokutukwa. Maraki 4:5, 6.

Kunyange zvazvo Jesu akaratidza Johane saEria aifanira kuuya, Johane haana kuzadzisa zvizere zvinhu zvole zvechiporofita chaEria anouya; nokuti Eria wechitatu nowokupedzisira anouya zuva guru rinotyisa raJehovha risati rasvika, iro riri nguva yeMatambudziko Manomwe Okupedzisira, ayo anoguma neKuuya Kwechipiri kwaKristu. Kunyange zvakadaro Johane akanga ari Eria wechipiri, uye uchapupu hwake hwakasanganiswa naEria wokutanga hunozivisa nokusimbisa Eria wechitatu nowokupedzisira.

Saizvozvo Elijah akatarisana nechimiro chekatatu chinomiririra dhiragoni, chikara, nomuporofita wenhema weBhabhironi razvino uno, saizvozvowo Johane akatarisana nesimba reRoma (Herodhi), mukadzi asina kuchena (Herodhiasi) nomwanasikana wake (Sarome). Gomo reKarimeri raifananidzira October 22, 1844, iro richizomiririra mutemo weSvondo muUnited States. Panguva yedambudziko remutemo weSvondo, kubatana uku kwevatatu kunouyiswa kuvapo.

“Ngemutemo unomanikidza kusimbiswa kwesangano reUpapa mukutyora mutemo waMwari, rudzi rwedu ruchazvibvisa zvizere pakururama. Apo chiPurotesitendi chichatambanudza ruoko rwacho richiyambuka mukaha kuti chibate ruoko rwesimba reRoma, apo chichayambukira pamusoro pegomba rakadzika kuti chibatanidze maoko neMweya-wokunamata, apo, pasi pesimba remubatanidzwa uyu une zvikamu zvitatu, nyika yedu icharamba nheyo dzose dzeBumbiro rayo sehurumende yechiPurotesitendi neyerepabhuriki, uye ichaita gadziriro yokuparadzirwa kwenhema dzoupapa nokunyengedzwa kwahwo, ipapo tingaziva kuti nguva yasvika yokushanda kunoshamisa kwaSatani uye kuti magumo ava pedyo.” Testimonies, volume 5, 451.

Munyaya ya Herod, tinoona kuti, somumiriri weRoma yechihedheni, iye mumiriri we“madzimambo gumi” eRoma yechihedheni, uye naizvozvo anomiririra madzimambo gumi eZvakazarurwa chitsauko chegumi nechinomwe anopa umambo hwawo kuchifeve kweawa imwe. Herod akafananidzirwa naAhabhu. Vose vari vaviri vaiva mumichato yakanga isiri pamutemo. Ahabhu, aibva kuna Israeri, akanga arambidzwa kuroora mukadzi akanga asiri muIsraeri, uye Herod akanga atora mukadzi womununa wake kuti amuroore. Upombwe hwechifeve cheTire neBhabhironi nemadzimambo enyika hunomiririrwa noukama hwaAhabhu naHerod husiri pamutemo naJezebheri naHerodhiasi.

Kupambanidzana paGomo reKarimeri naAhabhu, kwakaraidzwa semhemberero yekuzvarwa kwaHerodhi. Panguva yomutemo weSvondo, United States inorega kuva umambo hwechitanhatu hwechiprofiti cheBhaibheri, uye madzimambo gumi anova umambo hwechinomwe. Pakuzvarwa kwavo seumambo hwechinomwe, Herodhi, ari pamabiko okuva akadhakwa, anobvuma kupa kusvika kuhafu yomambo hwake kuna Sarome, mwanasikana waHerodhiasi. Madzimambo gumi anobvuma kupa umambo hwawo kuchikara, uye vanoita saizvozvo nokuti vakanyengerwa nemuprofiti wenhema (United States) uye mumweya “vakadhakwa”.

Pa Gomo reKarimeri vaporofita venhema vakatamba zuva rose vachiedza kunyengera, uye pamabiko ezuva rekuzvarwa kwaHerodhe, Sarome, mwanasikana waHerodhiasi, akatamba kutamba kuti anyengere mambo akanga adhakwa. Nokuita kudaro mwanasikana waHerodhiasi akawana simba raAhabhi rokuti Johane Mubhabhatidzi aurawe. Panguva yemutemo weSvondo muUnited States, United States ichanyengera nyika yose kuti igamuchire mufananidzo wechikara wepasi rose une humambo hwakakamurwa kuva hafu yehunyanzvi hwechechi uye hafu yehunyanzvi hwehurumende. Kunyengerwa kwenyika neUnited States, iri vaporofita venhema vomubatanidzwa une zvikamu zvitatu, kwakafananidzirwa kare nokutamba kwevaporofita vaJezebheri uye mwanasikana waJezebheri (Sarome), nokuti Jezebheri iKaturike uye Chipurotesitendi chakatsauka navanasikana vake (saSarome).

Kutambudzwa kunotanga pamutemo weSvondo uri kuuya nokukurumidza unobatanidza rufu, sezvinomiririrwa nekubviswa musoro kwaEria wechipiri ndokuudzikwa mudengu nokuda kwoupapa, hunomiririrwa naHerodhiasi. Panguva iyoyo ronda rinouraya roupapa rinenge rapora zvizere, haruchazove hwakanganwika, uye mvura yekupedzisira inodururwa pasina chiyero, apo mureza wevane zviuru zana namakumi mana nezvina unosimudzwa. Panguva iyoyo ChiIslam cheNhamo yechitatu chinorova, uye kutongwa kunofambira mberi kwechifeve chikuru chinogara

pamusoro pemvura zhinji kunotanga. Kutongwa kwacho kunopetwa kaviri.

Ndakanzwa rimwe izwi richibva kudenga, richiti, Budai maari, imi vanhu vangu, kuti murege kuva vagovani vezvivi zvake, uye kuti murege kugamuchira matambudziko ake. Nokuti zvivi zvake zvasvika kudenga, uye Mwari warangarira kusarurama kwake. Muitirei sezvaakakuitirai, uye muwedzere zvakapetwa kaviri maererano namabasa ake; mumukombe waakazadza, muzadzireiwo zvakapetwa kaviri. Zvakazarurwa 18:4–6.

Kutongwa kwake kwawedzerwa kaviri, nokuti akanga asati atongwa pamusoro pokuuraya kwaakaita munguva dzeRima kubva mugore ra538 kusvikira 1798. Pachisimbiso chechishanu, avo vakaurayiwa neupapa vanoratidzwa nomufananidzo vari pasi peatari vachibvunza kuti Mwari achatonga rinhure reRoma rini, uye vanoudzwa kuti vazorore mumakuva avo kusvikira rimwe boka rechipiri revafiri-kutenda, richazourayiwa sezvavakaurayiwa ivo, razadziswa. Kana kutongwa kwake kwasvika kunenge kwawedzerwa kaviri, nokuti achava auraya vanhu vaMwari vakatendeka kaviri.

Zvino wakati azarura chisimbiso chechishanu, ndakaona pasi peatari mweya yavaya vakaurayiwa nokuda kweshoko raMwari, uye nokuda kweuchapupu hwavakanga vakabwirira kwahuri. Vakadanidzira nenzwi guru vachiti, Kusvikira rinhi, Ishe, imi mutsvene nechokwadi, musingatongi nokutsiva ropa redu pamusoro paavo vagere panyika? Uye mumwe nomumwe wavo akapiwa nguwo chena; zvikataurwa kwavari kuti vazorore havo kwechinguvana chiduku, kusvikira vamwe varanda pamwe chete navo nehama dzavo, vaifanira kuurayiwa sezvavakaitwa ivo, vazadziswa. Zvakazarurwa 6:9–11.

Hanzvadzi White vanoisa ndima yevafiri kutenda vechisimbiso chechishanu pamutemo weSvondo apo rimwe boka raMwari rinodanwa richibuda muBhabhironi, unova mutambo wekuzvarwa kwaHerodhe apo madzimambo gumi anobvumirana kupa ushe hwawo hwechinomwe kuushe hwechisere, huri hwevanomwe.

“Chisimbiso chechishanu pachakazarurwa, Johane MuZaruri muchiratidzo akaona pasi peatari boka revaya vakaurayiwa nekuda kweShoko raMwari uye uchapupu hwaJesu Kristu. Shure kwaizvozvo kwakatevera zviitiko zvinotsanangurwa muchitsauko chegumi nesere chaZvakazarurwa, apo avo vakatendeka nevehokwadi vanodanwa kuti vabude muBhabhironi. [Zvakazarurwa 18:1–5, zvakatorwa.]” Manuscript Releases, vhoriyamu 20, 14.

Abo vanodanwa kuti vabude muBhabhironi vanoumba boka rechipiri revafiri kutenda vanourayiwa noupapa, sezvakaitwa naHerodhia kuna Eria wechipiri. Hanzvadzi Whitewo anoisa chisimbiso chechishanu pakuvhurwa kwechisimbiso chokupedzisira.

“Apabila Ia membuka meterai yang kelima, aku melihat di bawah mezbah jiwa-jiwa mereka yang telah dibunuh kerana firman Allah dan kerana kesaksian yang mereka pegang; dan mereka berseru dengan suara nyaring, katanya, Berapa lama lagi, ya Tuhan, Yang Kudus dan Yang Benar, Engkau tidak menghakimi dan membalaskan darah kami atas mereka yang diam di bumi? Dan kepada setiap seorang daripada mereka diberikan jubah putih [Mereka dinyatakan suci dan kudus]; dan dikatakan kepada mereka, supaya mereka berehat lagi untuk sedikit waktu, sehingga sesama hamba mereka dan saudara-saudara mereka, yang akan

dibunuh sebagaimana mereka telah dibunuh, genap bilangannya' [Wahyu 6:9–11]. Di sini diperlihatkan kepada Yohanes pemandangan-pemandangan yang bukan kenyataan pada waktu itu, melainkan apa yang akan terjadi pada suatu tempoh waktu pada masa hadapan.

“Isowfa 8:1–4 yacitilwe.” Imilandu iya Bupilibulo, voliyumu 20, 197.

ମଧ୍ୟଯୁଗୀୟ ଅନ୍ଧକାର ଯୁଗରେ ପାପାସୀଞ୍ଜକ ଦ୍ଵାରା ହତ୍ୟା ହୋଇଥିବା ଲୋକମାନଙ୍କର ପରାତ୍ପନାମାନେ “ସପ୍ତମ ମୋହର” ଖୋଲାଯାଇବା ସମୟରେ “ସ୍ଵର୍ଗରାଜ୍ୟ” କରାଯାଏ; ଏହା ଚିହ୍ନଟ କରେ ଯେ “ସପ୍ତମ ମୋହର” ଶୀଘ୍ର-ଆସୁଥିବା ରବିବାର ନିୟମ ସମୟରେ ଖୋଲାଯାଏ, କାରଣ ସେଠାରେ ଇଶ୍ଵର ତାହାର ଅଧର୍ମମାନଙ୍କୁ ସ୍ଵର୍ଗରାଜ୍ୟ କରନ୍ତି।

Zvino ndakanzwa rimwe izwi richibva kudenga, richiti, Budai maari, imi vanhu vangu, kuti murege kuva vagovani vezvivi zvake, uye kuti murege kugamuchira zvirango zvake. Nokuti zvivi zvake zvasvika kudenga, uye Mwari warangarira zvakaipa zvake. Muitirei sezvaakaitira imiwo, uye mumudzorere zvakapetwa kaviri zvinoenderana namabasa ake; mumukombe waakazadza, mumuzadzirirewo zvakapetwa kaviri. Zvakazarurwa 18:4–6.

Eriya wokutanga anopupurira pamusoro pekusangana kunoitika pakati pezviuru zana namakumi mana nezvina nezvibanidzwa zvitatu zvinoendesha nyika kuAmagedhoni mumazuva okupedzisira. Eriya wechipiri (Johani Mubhabhatidzi) anodzokorora nokuwedzera uchapupu hwaEriya wokutanga, uye pamwe chete (mutsara pamusoro pomutsara), vanoizivisa nokusimbisa hunhu hwechiprofita hwaEriya wechitatu nowokupedzisira. Eriya wechitatu anomiririrwa naEriya wokutanga kwekutanga (Miller), uye naEriya wokupedzisira, nokuti kufamba kwengirozi yokutanga kunodzokororwa mukufamba kwengirozi yechitatu.

“UJehova ubeke imilayezo yeSambulo 14 endaweni yayo ohlelweni lwesiprofetho, futhi umsebenzi wayo akufanele ume kuze kube sekupheleni komlando waleli zwe. Imiyalezo yengelosi yokuqala neyesibili iseyiqiniso salesi sikhathi, futhi kufanele ihambisane nale elandelayo.” The 1888 Materials, 803, 804.

Eliya wa tatu ana alama ya Alfa na Omega, kwa maana anawakilisha Eliya wa mwanzo na wa mwisho. Wote wawili, Eliya wa kwanza na Eliya wa mwisho, wanawakilisha vuguvugu, ama la malaika wa kwanza au la malaika wa tatu wa Ufunuo kumi na nne.

“Basa raJohani Mubhabhatidzi, nebasa ravaya vanobuda mumazuva okupedzisira mumweya nesimba raEria kuti vamatse vanhu kubva mukusava nehanya kwavo, zvakafanana pazvinhu zvizhinji. Basa rake mufananidzo webasa rinofanira kuitwa munguva ino. Kristu anofanira kuuya kechipiri kuzotonga nyika mukururama. Nhume dzaMwari dzinotakura shoko rokupedzisira reyambiro rinofanira kupiwa kunyika, dzinofanira kugadzirira nzira yokuuya kwaKristu kwechipiri, sezvakaita Johani pakugadzirira kwake kuuya kwake kokutanga. Mubasa iri rokugadzirira, ‘mupata mumwe nomumwe uchasimudzwa, negomo rimwe nerimwe nechikomo zvichaderedzwa; zvakakombama zvicharuramiswa, nenzvimbo dzakakakavadzana dzichaitwa mapani’ nokuti nhorroondo ichadzokororwa, uye zvakare ‘kubwinya kwaShe kucharatidzwa, uye nyama yose ichakuona pamwe chete; nokuti muromo waShe wataura izvozvo.’ Southern Watchman, March 21, 1905.

Ukushandiswa kathathu kuka-Eliya kumele ukumelana phakathi kuka-Eliya nenhlango ehambisana no-Eliya, kanye nobumbano obuphindwe kathathu beBhabhiloni Lesimanje. Lokhu kuhlobene kakhulu nokusetshenziswa kathathu kwesithunywa esilungisa indlela yeSithunywa seSivumelwano, kodwa lowo mugga umele izinqubo zangaphakathi zenhlango nesithunywa. Kuzo zombili lezi zindlela zokusetshenziswa kathathu, ukugcwaliseka kwesithathu nokokugcina kwesithunywa nenhlango kumelelwa ngu-Alfa no-Omega njengabamele ukugcwaliseka kokuqala nokugcwaliseka kokugcina.

Eria wechitatu newekupedzisira anomirira kufamba kwengirozi yechitatu, uko kuri kufamba kwevane zviuru zana namakumi mana nezvina, vachasimudzwa semureza wokudanira boka guru kuti ribude muBhabhironi kana nguva yokudengenyeka kukuru kwenyika yaZvakazarurwa gumi neimwe yasvika. Nguva iyoyo isati yasvika, nhume nekufamba kwacho zwichazivikanwa mukusiyaniswa nokufamba kwenhema kunopa shoko renhema remvura yokupedzisira rokuti rugare nokuchengeteka.

Misiyano iri pakati peshoko rechokwadi nerokunyepa, pamwe chete nemutumwa wechokwadi nowenhema, inofanira kuzivikanwa nokuzadzika kweshoko racho. Zvinyorwa izvi zvakatanga pakupera kwaChikunguru, 2023, uye nguva refu kusati kwava nokuurayiwa kukuru kwaGumiguru 7, zvinyorwa izvi zvainge zwichiratidza kuti shoko rechokwadi remvura yokupedzisira rinonongedzera kuIslam yeNhamo yechitatu, uye kuti shoko iroro rakatanga musi waGunyana 11, 2001. Zvinyorwa izvi zvakaraidza kuti kutsamwiswa kwamardzi kwakatanga panguva iyoyo maererano nechikurudziro kwakanga kwakaita somukadzi ari pakusununguka, uye naizvozo kutsamwiswa uku nematambudziko akaunzwa panyika aizoramba achiwedzera kusimba kusvikira pakuvharwa kwenguva yenyasha.

Tutaendeleza somo hili katika makala yetu inayofuata.

“Lai dai henyu vanhu vaMwari vakanzwisisa kuparadzwa kuri kuuya kwemaguta ane zviuru, ayo zvino ava kuda kupiwa zvachose kukunamata zvfananidzo! Asi vazhinji veavo vanofanira kunge vachiparidza chokwadi vari kupomera nokutonga hama dzavo. Kana simba raMwari rinoshandura moyo rouya pamusoro pendangariro, pachava neshanduko iri pachena. Vanhu havazovi nechido chokutsoropodza nokupwanya vamwe. Havangamiri pachinzvimbo chinodzivisa chiedza kupenyera kunyika. Kutsoropodza kwavo, kupomera kwavo, kuchaguma. Masimba omuvengi ari kuunganidzana kuhondo. Kurwisana kwakasimba kuri mberi kwedu. Sunganai, hama dzangu nehanzvadzi dzangu, sunganai. Batanidzwai naKristu. ‘Musati, Mubatanidzwa,... uye musatya kutya kwavo, kana kuvhunduka. Tsaurirai Jehovha wehondo iye pachake; uye ngaave kutya kwenyu, ngaave kuvhundusa kwenyu. Iye uchava nzvimbo tsvene; asi ibwe rinogumbura nedombo rinokonesa kugumburwa kudzimba dzose dziri mbiri dzaIsraeri, musungo neriva kuvagari veJerusarema. Uye vazhinji pakati pavo vachagumburwa, vagowa, vaputswe, vabatwe nemusungo, vatorwe.’”

“ලෝකය රංගශාලාවකි. එහි නළුවන් වන එහි වාසීහු, අවසාන මහා නාට්‍යයේ තම තමන්ගේ භූමිකාව ඉටු කිරීමට සූදානම් වෙමින් සිටී. දවේයන් වහන්සේ පිළිබඳ දර්ශනය නැතිව ගොස් ඇත. මනුෂ්‍ය වර්ගයේ විශාල ජන සමූහයන් අතර, මිනිසුන් තම ස්වයංලාභී අරමුණු ඉටු කරගැනීම සඳහා එක්සත් වීම හැර,

කිසිදු ඒකත්වයක් නොමැත. දවේයන් වහන්සේ බලා සිටින සේක. උන් වහන්සේගේ චිරෝධී විෂයයන් සමබන්ධයෙන් ඇති උන් වහන්සේගේ අරමුණු සම්පූර්ණ කරනු ලැබේ. දවේයන් වහන්සේ යම් කාලයක් සඳහා අවුල්භාවය හා අකාර්මවන්භාවය පාලනය කිරීමට ඉඩ දී සිටියද, ලෝකය මිනිසුන්ගේ අත්වලට භාර දී නැත. පහළින් එන බලයක්, නාට්‍යයේ අවසාන මහා දර්ශන ගනන එනු පිණිස කාරියා කරමින් සිටියි,—සානන් කාරියාත්ත ස් වහන්සේ ලසෙ පැමිණ, රහස් සමාජයන්හි තමා තමා සමබන්ධ කරගනිමින් සිටින අය අතර අධර්මිෂ්ඨකමේ සියලු රුවට් සමඟ කාරියා කරමින් සිටියි. සන්ධානගත වීමේ ආශාවට යටත් වන අය, සනුරාගේ සැලසුම කාරියාත්මක කරමින් සිටිති. හේතුවට ජීර්නිඵලය අනුගමනය කරනු ඇත.”

“Icaha hafi yageze hafi ku rugero rwayo ntarengwa. Urujijo rwuzuye isi, kandi vuba hari ubwoba bukomeye bugiye kugwira abantu. Impera iri hafi cyane. Twebwe tuzi ukuri dukwiriye kuba twitegura ibigiye bidatinze kugwira isi nk’itungurana rikomeye rishegesha.”
Review and Herald, September 10, 1903.