

# Elijah - Namba Sita

*Miedzo Gumi*

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Tumekuwa tukishughulikia ishara ya Eliya, na sasa tunatumia historia za Mlima Karmeli na Mlima Sinai kuonyesha mchakato wa upimaji unaoendelea kwa pembe ya Uprotestanti na maendeleo ya kisiasa yanayoendelea kwa pembe ya Urepublicanismo, ambayo yanaenda sambamba na pembe ya Uprotestanti.

អត្ថបទមុនបានកំពុងពិនិត្យអំពីការបះបោរនៅក្នុងគម្ពីរ ជនគណនា ជំពូក ១៣ និង ១៤ ដដែលកំណត់ថា នោះជាការសាកល្បងលើកទីដប់ និងជាលើកចុងក្រោយសម្រាប់អ៊ីស្រាអែលបុរាណ បន្ទាប់ពីពួកគេបានឆ្លងសមុទ្រក្រហម។ បុរេវត្តិសាស្ត្រនេះសរុបគ្នានឹងចលនាដំបូងនៃបុរេវត្តិសាស្ត្រ Millerite ហើយក៏សរុបគ្នានឹងបុរេវត្តិសាស្ត្រនៃចលនាចុងក្រោយរបស់ពួកគេជាមុនផងដែរ។ កិច្ចការរបស់ទេវតាទាំងបីក្នុងវិវរណៈ ជំពូក ១៤ ត្រូវបានសម្រេចដោយចលនាមួយនៃដើម និងចលនាមួយនៃចុង។

“Mutumwa anobatana mukuzivisa shoko romutumwa wechitatu achapenyesa nyika yose nokubwinya kwake. Pano panofanotaurwa basa rine upamhi hwenyika yose nesimba risingawanzoonekwa. Kufamba kweAdventi kwa1840–44 kwaiva kuratidzwa kunobwinya kwesimba raMwari; shoko romutumwa wokutanga rakatakurwa richisvikiswa kunzvimbo imwe neimwe yomamishinari munyika, uye mune dzimwe nyika makava nechido chikuru chezvechitendero chakamboonekwa munyika ipi neipi kubva paReformation yezana remakore regumi nenhanhatu; asi izvi zvichapfuurwa nesangano rine simba pasi peyambiro yokupedzisira yomutumwa wechitatu.” The Great Controversy, 611.

Pakati pa nhoroondo yesangano rokutanga nokwesangano rokupedzisira, tinowana nhoroondo yekereke yeRaodhikia. Mutumwa anovhenekera nyika nokubwinya kwake anozivikanwa pachena sesangano, kwete kereke.

“Mayelana neBhabhiloni, ngesikhathi esivezwe kulesi siprofetho, kuthiwa: ‘Izono zalo sezifinyelele ezulwini, noNkulunkulu uzikhumbulile iziphambeko zalo.’ IsAmbulo 18:5. Ligcwalise isilinganiso secala lalo, futhi ukubhujiswa sekuzokwehlela phezu kwalo. Kodwa uNkulunkulu usenabantu baKhe eBhabhiloni; futhi ngaphambi kokuvakashelwa kwezahhlulelo zaKhe laba abathembekileyo kumelwe babizwe baphume kulo, ukuze bangahlanganyeli ezonweni zalo futhi ‘bangamukeli ezinhluphekweni zalo.’ Ngakho-ke inhlango efanekiselwa yileyo ngelosi eyehla ivela ezulwini, ikhanyisa umhlaba ngenkazimulo yayo futhi imemeza ngamandla ngezwi elinamandla, imemezela izono zeBhabhiloni. Ngokuhlangene nomyalezo wayo kuzwakala isimemo esithi: ‘Phumani kulo, bantu baMi.’ Lezi zimemezelo, zihlangene nomlayezo wengelosi yesithathu, zakha isexwayiso sokugcina esizakunikwa kubakhileyo emhlabeni.” The Great Controversy, 604.

Vaporofita vose vanobvumirana, uye vose vanotsanangura zvakanyanya “mazuva okupedzisira,” kupfuura zvavanotsanangura mazuva akaparidzirwa uporofita hwacho. Somuenzaniso wechiitiko ichi, mutumwa waZvakazarurwa gumi nesere akanga achimiririrwa, uye achiri kumiririrwa, nomutumwa waZvakazarurwa gumi. Vose vari vaviri vanovhenekera nyika nokubwinya kwawo paanodzika. Hanzvadzi White inotsanangura mutumwa wokutanga mubhuku rinonzi Early Writings.

“Jesús omondokomisi peteĩ ánhel mbarete oguejy haḡua ha oikuaauka haḡua yvy ári oikóva kuérape oñembosako’i haḡua Hembijevy mokõiha-pe ḡuarã. Pe ánhel osẽvo Jesús renondégui yvágape, peteĩ tesakã tuichaitereíva ha hechapyrãva oho tenonderãme hese. Cheve oñeñemombe’u va’ekue imisiónha hína omyesakã haḡua yvy heko mimbipápe ha oikuaauka haḡua yvypórape Ñandejára poxy oútavare.” Early Writings, 245.

Ngirozi iya ye Chivumbulutso gumi nechisere yakaburuka musi wa 11 Gunyana 2001. Yakanga yakafananidzirwa nengirozi yakaburuka musi wa 11 Nyamavhuvhu 1840. Muna Isaya chitsauko 6, Isaya anoratidzwa temberi iri kudenga nokubwinya kwaMwari. Mundima 3 yechitsauko 6 panoratidza kuti nyika yose izere nokubwinya kwaMwari. Izvozvo zvinoitika apo ngirozi ye Chivumbulutso gumi nechisere inoburuka.

Ka mor’a lintho tsena ka bona lengeloi le leng le theoha le tsoa leholimong, le e-na le matla a maholo; ’me lefatše la khantšoa ke khanya ea lona. Tšenolo 18:1.

Vhesi rechitatu yaIsaya chitanhatu inoratidza nhoroondo imwecheteyo.

Ndipo mumwe akadanidzira kuno mumwe, akati, Mutsvene, mutsvene, mutsvene, ndiye Jehovha wehondo; nyika yose yakazara nokubwinya kwake. Isaya 6:3.

Mōna White unounza pamwe chete chiratidzo chaIsaya chetsvene nekwesangano remu Zvakazarurwa gumi nesere.

“Maserafi vari pamberi pechigaro choushe vakazadzwa zvikuru nokutya kunoremekedza pakutarisa kubwinya kwaMwari zvokuti havambotarisiri, kunyange kwechinguvana, pavari pachavo nokuzvifadza, kana nokuzviyemura ivo pachavo kana umwe nomumwe. Kurumbidza kwavo nokubwinya kwavo ndekwaShe wehondo, iye akakwirira uye akasimudzwa, uye kubwinya kwemupendero wenguo yake kunozadza temberi. Sezvavanoona ramangwana, apo nyika yose ichazadzwa nokubwinya kwake, rwiyo rwokurumbidza rwokukunda runodzokororwa kubva kune umwe kuenda kune mumwe nokuimba kunonzwika zvakana, ‘Mutsvene, mutsvene, mutsvene, ndiye She wehondo.’ Vanogutsikana zvizere nokukudza Mwari; uye pamberi pake, pasi penyemwerero yake yokutendera, havashuviri chimwe chinhuze. Mukutakura mufananidzo wake, mukuita basa rake uye mukumunamata, chido chavo chikuru-kuru chinovika pakuzadziswa kwakakwana.”

“Umbono owanikwa u-Isaya umele isimo sabantu bakaNkulunkulu ezinsukwini zokugcina.” Review and Herald, December 22, 1896.

Johane muna Zvakazarurwa chitsauko chegumi uye zvakare muchitsauko chegumi nesere, pamwe naIsaya muchitsauko chechitanhatu uye kusanganisira tsananguro yaHanzvadzi White, vanoisa

mifananidzo yose iyi yokuti nyika ivhenekerwe nokubwinya kwaMwari panzvimbo imwe chete munhoroondo. Nyika yose yakaona zviitiko zvakaitika musu wa11 Gunyana 2001. Nhorooondo inopfuurira yesangano reMillerite yakaguma muna 1863, yakafananidzira nhorooondo yenguva iyo mutumwa ane simba waZvakazarurwa 18 anoburuka pamwe chete nenhoroondo ine chokuita nomutumwa akaburuka muna Zvakazarurwa chitsauko chegumi. Nemisimboti yokutanga iyi yaiswa panzvimbo, tichadzokera kunzira yokuedzwa inomiririrwa muna Numeri chitsauko chegumi nechina. Mushure mokunge Mozisi areverera vapanduki vaida kudzokera kuJipiti nokutaka Joshua naKalebhi namabwe, Mwari anogamuchira kureverera kwaMozisi.

Uye Jehovha akati, Ndataurira ruregerero maererano neshoko rako; asi zviokwazvo, noupenyu hwangu, nyika yose ichazadzwa nokubwinya kwaJehovha. Nokuti varume vose avo vakaona kubwinya kwangu, nezvishamiso zvangu, zvandakaita muJipiti nomurenje, vakandiedza zvino kagumi, uye vasina kuteerera inzwi rangu; zviokwazvo havangazooni nyika yandakapikira madzibaba avo; uyewo hakuna mumwe wavo vakanditsamwisa achaiona. Asi muranda wangu Karebhu, nokuti akanga ana mumwe mweya maari, uye akanditevera zvizere, ndichamuisa munyika yaakapinda mairi; uye vana vake vachaiwana ive nhaka yavo. Numeri 14:20–24.

Nhoroondo inomiririrwa pano muna Numeri gumi neina ndiyo miedzo yokupedzisira yaIsraeri yekare, uye kukundikana kwavo kwakavavimbisa rufu murenje mumakore makumi mana akatevera. Nhorooondo iyi yakanyatsobatanidzwa naZvakazarurwa gumi nesere, nokuti ipapo Mwari akazivisa kuti “zviokwazvo sa”Mwari achirarama, “nyika yose ichazadzwa nokubwinya kwaJehovha.” Ichi chirevo chakasimba zvikuru icho Mwari anoisa munhoroondo iyi, uye nokuita saizvozvo Anosimbisa kuti nhorooondo inomiririrwa muzvitsauko gumi netatu negumi neina zveNumeri yainongedzera mberi kukufamba kukuru kwengirozi yaZvakazarurwa gumi nesere. Nokuti Zvakazarurwa gumi nesere ndiwo mugumo wevanhu vaMwari vakasara, kutanga kwevanhu vaMwari vakasara kunoratidzwawo muchikamu chatiri kutarira mubhuku raNumeri.

Musi wa11 Nyamavhuvhu, 1840, pakuzadzika kwechiporofita cheIslam chedambudziko rechipiri, vaimbova vanhu vakasarudzwa vesungano vakaedzwa neshoko raEria rakanga richangobva kuratidzwa kuti rakanga rakarurama.

Musi wa 11 Nyamavhuvhu 2001, pakuzadziswa kwechiporofita chechiIslami chedambudziko rechitatu, vanhu vekare vakasarudzwa vesungano vakaratidzira kutanga kwekutongwa kwevapenyu seshoko raEria rakanga richangobva kuratidzwa kuti rakanga riri rechokwadi.

Mharidzo yaEria munhoroondo yeMillerite yakaiswa mukati mechimiro chenguva yechiporofita. Mharidzo yaEria musu wa11 Gunyana 2001 yakaiswa mukati mechimiro chekudzokororwa kwenhoroondo. 11 Gunyana 2001 yakadzokorora nhorooondo ya11 Nyamavhuvhu 1840, nokuti mazuva ose ari maviri anomirira kuzadzikiswa kwechiporofita chine chokuita neIslam, uye ose ari maviri anoratidza kuburuka kwengirozi, iyo Sister White akati “haasi mumwe munhuwo zvake kunze kwaJesu Kristu.” Kunyange Sister White asingambotaure kuti ngirozi yaZvakazarurwa gumi nesere “yakanga isiri mumwe munhuwo zvake kunze kwaJesu Kristu” sezvaanoita pamusoro pengirozi yaZvakazarurwa gumi, ngirozi yaZvakazarurwa gumi nesere inovhenekera nyika nokubwinya “kwayo,” uye Magwaro matsvene akajeka kuti ndiko kubwinya kwaJesu Kristu kunovhenekera nyika.

እቲ ኣብ መጀመርታ ፈተና ናይ ፕሮቴስታንታት ዘምጽእ መሰርሒ ፍርዲ፡ እቲ ብኤልያስ ዝተወከለ ናይ ሚሊራውያን ንቅናቄ እዩ። እቲ ኣብ መወዳእታ ፈተና ናይ ሰባት መዓልቲ ሻብዓይ ኣድቨንቲዝም ዘምጽእ መሰርሒ ፍርዲ ድማ፡ እቲ ብእቶም ሚእቲን ኣርብዓን ኣርባዕተን ሽሕ ዝተወከለ ንቅናቄ ኤልያስ እዩ። ምልክት ኤልያስ ካብ ኣደ ንላዕሊ ትርጉም ኣለዎ፤ እንተኾነ ንሱ ሚሊራን ንቅናቄ ሚሊራውያንን እኳ ይወክል፤ እቶም ሚእቲን ኣርብዓን ኣርባዕተን ሽሕ እውን ይወክል እዩ።

“मोशे, रूपान्तरणको परवतमा, खरीष्टको पाप र मृत्यु माथिको वजियका साक्षी थए। उनले तनीह्रूको प्रतनिधित्व गरे जो धर्मीह्रूको पुनरुत्थानमा चहिनबाट बाहरि आउनेछन्। एलियाह, जो मृत्यु नदेखीकन स्वर्गमा लगएका थए, तनीह्रूको प्रतनिधित्व गर्थे जो खरीष्टको दोस्रो आगमनमा पृथ्वीमा जीवति रहनेछन्, र जो ‘एकै कषणमा, आँखा झामिक्याउँदा, अन्तमि तुरहीमा’ ‘परविरतति’ हुनेछन्; जब ‘यो नश्वरले अमरतामा परधान गर्नुपर्छ,’ र ‘यो वनिशीले अवनिशितामा परधान गर्नुपर्छ।’ 1 Corinthians 15:51-53. येशू स्वर्गको ज्योतलि आवृत हुनुहुन्थयो, जसरी उहाँ ‘पापवनि उद्धारका लागि दोस्रो पटक’ प्रकट हुँदा देखिनुहुनेछ। कनिका उहाँ ‘आफ्ना पतिाको महमिमा पवतिर् स्वर्गदूतह्रूसहति’ आउनुहुनेछ। Hebrews 9:28; Mark 8:38. मुक्तदिताले चेलाह्रूलाई दनिभएको प्रतजिजा अब पूरा भएको थयो। परवतमा भवषियको महमिाको राज्य सानो रूपमै प्रसतुत गरिएको थयो,—खरीष्ट राजा, मोशे पुनरुत्थति पवतिरजनका प्रतनिधि, र एलियाह रूपान्तरति भएकाह्रूका।” The Desire of Ages, 412.

Vanhu vesungano vanopfuudzwa ndivo vazhinji, vari gumi vachienzaniswa nevaviri. Vazhinji vanodanwa, asi vashoma vanosarudzwa. Kukundikana kwemuedzo wegumi kwakabva pakuti mushumo wakaipa here, kana mushumo wakanaka weNyika yeChipikirwa, wakarambwa kana kugamuchirwa. Naizvozvo, nhoroondo inoratidzwa pano inoratidza kuti kukunda kana kukundwa munhoroondo inofambira mberi yokuedzwa kunotsamira pakusarudza pakati penzira mbiri dzokunzwisisa dzinodudzira mashoko mamwe chete.

Vapepelele kumi na wawili wote waliiona Nchi ya Ahadi, lakini yalitolewa hitimisho mawili tofauti kuhusu kile ambacho Nchi ya Ahadi iliwakilisha. Taarifa moja ilisukumwa na hofu ya kibinadamu, nayo nyingine na imani. Moja ilidhihirisha shauku ya kuukataa uongozi wa Mungu na kurudi katika utumwa wa Misri, nayo taarifa nyingine ilidhihirisha shauku ya kuutumainia uongozi wa Mungu na kusonga mbele kuingia katika Nchi ya Ahadi.

Muutsi wa vaMillerite, vazhinjiwo vakasarudza kudzokera kuusungwa hweBhabhironi nokuita vanasikana varo, uye izvi ndizvo zvakaratidza chisarudzo chavo chokuramba shoko rouporofita rwengirozi yokutanga. VaMillerite vakatendeka vakasarudza kutevera shoko rouporofita rwengirozi yokutanga, kunyange mushure mokunge maita sekunge pakanga pane kukundikana pakuora mwoyo kokutanga muchirimo cha1844. Nhorooondo yaNumeri inoburitsa “mishumo” miviri yakasiyana yevasori gumi navaviri, inomirira ongororo mbiri dzakasiyana dzeshoko rimwe chetero rouporofita. Muna 1863, Adventism yeRaadhikia haina kugamuchira shoko rouporofita; yakaramba shoko rouporofita rakanga ratovambwa kare. Muna 1863, Adventism yeRaadhikia yakadzokera uye ikagamuchira nzira yebhaibheri yokududzira yaipikisa William Miller muhushumiri hwake hwose. Avo vakaramba shoko rouporofita uye vakashuva kudzokera kuusungwa vakafananidzirwa nevapanduki veNumeri 14, avo pakupedzisira vakafira murenje.

Nomoro ya khumi, loko etaliwá lokola elembo, ndenge ezali mpo na bilembo nyonso, ezalaka na ndimbola koleka moko. Ndimbola na yango ya elembo esengeli kososolama na kati ya mokapo to eteni oyo ezali kati na yango. “Khumi” lokola elembo ekoki komonisa minyoko. Ekoki komonisa

komekama. Ekoki komonisa lisangá ya mbala zomi ya bakonzi ya Mpotó, mabota ya nórdi ya Yisraele mpe Bikólo Bya Lisangá ya Mokili Mobimba. Na lingomba ya Simirna bato ya Nzambe basengelaki kozala na monyoko mikolo zomi.

Usatya chinhu chimwe nechimwe chauchatambudzika nacho; tarira, dhiabhorosi uchaisa vamwe venyu mutirongo, kuti muedzwe; uye muchava nenhamo kwamazuva gumi; iva wakatendeka kusvikira parufu, uye ndichakupa korona youpenyu. Zvakazarurwa 2:10.

Vanyori venhorooondo vanonongedzera kukutambudzwa kwakaitwa naDhioikirisheni munhorooondo yeSmirna, nokuti ndiko kwakanga kuri kutambudzwa kwakanyanya zvikuru munhorooondo yeSmirna, uye kwakagara makore gumi. Vamwe vanyori venhorooondo vanocherechedza kutambudzwa gumi kwakasiyana-siyana munhorooondo yeSmirna. Chero zvazvingava, kwakaitwa neRoma yoUmambo, iyo muna Danieri 7 inomiririrwa nenyanga gumi. Madzimambo iwayo gumi ndiwo madzimambo, akafananidzirwa naAhabhu, akaita upombwe nehupapa, uye akava chishandiso chokutambudza chakashandiswa nehupapa kuti chiite kuraya kukuru munguva yeNguva dzeRima. “Gumi” rinomirira simba rehurumende rinoita kutambudza nokuda kwaJezebheri. Muna Danieri chitsauko 1, “gumi” rinofananidzira nguva yokuidzwa.

Ndinokumbira henyu, edzai varanda venyu mazuva gumi; ngatipiwewo zviyo zvekudya nemvura yokunwa. Ipapo zviso zvedu ngazviongororwe pamberi penyu, pamwe chete nezviso zvavana vanodya mugove wezvokudya zvamambo; zvino sezvamuchaona, itirai varanda venyu saizvozvo. Naizvozvo akabvuma kwavari pachinhu ichi, akavaedza mazuva gumi. Zvino pakupera kwamazuva gumi zviso zvavo zvakaonekwa zvakana uye zvakakora panyama kupfuura vana vose vaidya mugove wezvokudya zvamambo. Danieri 1:12–15.

Muna Numeri gumi naune, Israeri yekare yakanga yatsamwisa Mwari kagumi, zvichimirira miedzo gumi yakaitika mukati menguva yakati.

Asi chokwadi sezvandinorarama, nyika yose ichazadzwa nokubwinya kwaJehovha. Nokuti vanhu vose avo vakaona kubwinya kwangu, nezvishamiso zvangu, zvakadaita muJipiti nomurenje, vakandiedza zvino kagumi, uye havana kuteerera inzwi rangu. Numeri 14:21, 22.

Ha u ka batlisisa marang-rang bakeng sa kutloisiso ea hore bofetoheli bofe ka ho khetheha bo emela bofetoheli bo robong, kapa liteko tse robong tse hlōlehileng ho tloha topollong Leoatlang le Lefubelu ho fihlela tekong ea leshome, u tla fumana lipheto ho tse seng kae mabapi le hore na ke ho hlōleha hofe ha Israele ea boholo-holo ho lokelang ho tsoauoa e le e 'ngoe ea liteko tseo tse leshome. Ke tiisa hore topollo ea Leoatle le Lefubelu, e khethiloeng ka ho toba e le e lumellanang le la 22 Mphalane, 1844, ke qalo ea liteko tse leshome, 'me ka hona ke moo ho lokelang ho qaloa ho baloa liteko tse ileng tsa hlaha ho tloha ka 1844 ho isa ho 1863. Ho ne ho bile le tšebetso e tsoelang pele ea ho lekoa e qalileng ka 1798, ha buka ea Daniele e ne e tlositsoe tiiso, 'me tšebetso eo e akaretsa histori ea melaetsa ea lengeloi la pele le la bobeli e ileng ea phetheloa ha lengeloi la boraro le fihla ka la 22 Mphalane, 1844.

“Ndziya wa Minneapolis Xikwembu xi nyikele vanhu va xona maribye ya nkokha ya ntiyiso hi matshamelo lamantshwa. Ku vonakala loku ku humaka etilweni van'wana va ku arile hi nkani hinkwayo leyi Vayuda va yi kombiseke eku arini ka Krete, naswona ku ve ni ku vulavula

lokukulu malunghana ni ku yima hi timarka ta khale. Kambe a ku ri na vumbhoni bya leswaku a va swi tivi leswaku timarka ta khale a ku ri yini. A ku ri na vumbhoni naswona a ku ri ni ku anakanya loku humaka eRitweni loku a ku tiyisekisa ripfalo; kambe miehleketo ya vanhu a yi tiyisiwile, yi pfariwile leswaku ku vonakala ku nga ngheni, hikuva a va bohile ku tiboha leswaku a ku ri xihoxo lexi nga ni khombo lexi susaka “timarka ta khale,” kasi a swi nga susi ni xikhon’wana xin’we xa timarka ta khale, kambe a va ri ni miehleketo leyi soholotiweke malunghana ni leswi a swi vumba timarka ta khale.

“Ukudlula kwesikhathi ngo-1844 kwakuyisikhathi sezehlakalo ezinkulu, esavulela amehlo ethu amangazayo ukuhlanzwa kwendlu engewele okwakwenzeka ezulwini, futhi sinasihlobo esiqondile nabantu bakaNkulunkulu emhlabeni, [futhi] imiyalezo yengelosi yokuqala neyesibili kanye nowesithathu, yembula ibhanela elalilotshwe kulo, ‘Imiyalo kaNkulunkulu nokukholwa kukaJesu.’ Olunye lwezimpawu eziyizisekelo ngaphansi kwalo myalezo kwakuyithempeli likaNkulunkulu, elabonwa ngabantu Bakhe abathanda iqiniso ezulwini, kanye nomphongolo oqukethe umthetho kaNkulunkulu. Ukukhanya kweSabatha lomyalo wesine kwakhanyisa imisebe yako enamandla endleleni yezoni zomthetho kaNkulunkulu. Ukungafi kwababi kuyisibonakaliso esidala esiyisisekelo. Angikhumbuli lutho olunye olungangena ngaphansi kwesihloko sezimpawu ezindala eziyizisekelo. Konke lokhu ukukhala ngokuguqula izimpawu ezindala eziyizisekelo kuyinto ecabangwayo nje.” The 1888 Materials, 518.

#### ថ្ងៃទី 22 ខែតុលា ឆ្នាំ 1844 ទេវតាទីបីបានមកដល់ ដោយមានសារមួយនៃកុំនុងដៃរបស់គាត់។

“Sezvo ushumiri hwaJesu hwakapera munzvimbo tsvene, uye Akapinda munzvimbo tsvenetsvene, akamira pamberi peareka raiva nemurayiro waMwari, Akatuma imwe ngirozi ine simba ine shoko rechitatu kunyika. Gwaro rakaiswa muruoko rwengirozi iyi, uye sezvayakaburukira panyika nesimba noumambo, yakaparidza yambiro inotyisa, ine kutyisidzira kunotyisa zvikuru kwakambotakurwa kuuya kumunhu.” Early Writings, 254.

Mnamo Oktoba 22, 1844, malaika alishuka akiwa na hati mkononi mwake ambayo watu wa Mungu walipaswa kula. Mafundisho ya “alama za msingi” yanayotambuliwa hapo yalipaswa aidha kuliwa na kukubaliwa au kukataliwa na kutoliwa. Malaika wa tatu alipofika akiwa na hati mkononi mwake, ujumbe uliokuwa ndani ya hati hiyo uliwakilisha kweli sita za kupima. Majaribu hayo sita yalitambuliwa kuwa ni “kupita kwa wakati,” kukiwakilisha unabii wa miaka elfu mbili na mia tatu; hukumu, iliyowakilishwa kama “kutakaswa kwa patakatifu”; jumbe za malaika watatu; “sheria ya Mungu”; “Sabato”; na hali ya wafu kama ilivyowakilishwa katika “kutokufa kwa nafsi kutokuwapo.”

Zvinhu zvitahatu izvozvo zvechokwadi zvakabatana, asi chimwe nechimwe chazvo chakaonekwa sechiratidzo chemuganhu. Vamwe vangasada kuisa kufamba kwenguva murondedzero iyi, asi zviri pachena kuti vazhinji vakaramba chokwadi chokuti 22 Gumiguru 1844 kwaiva kuzadzika kwechiporofita kwechokwadi. Vakakundikana pamuedzo iwoyo, izvo zvechokwadi zvakavatadzisa kusangana nemiedzo yakatevera. Maitiro aMwari ekuedza akaiswa pachena kakawanda senzira inofambira mberi inoda kukunda pamuedzo waunotanga kupiwa, usati wagona

kubatanidzwa nemuedzo unotevera.

“Patakwatanga tatanga kuparidzira chiedza pamusoro penyaya yeSabata, takanga tisina pfungwa yakanyatsotsanangurwa pamusoro peshoko remutumwa wechitatu raZvakazarurwa 14:9–12. Mutoro weuchapupu hwedu patakauya pamberi pevanhu wakanga uri wokuti kufamba kukuru kwekuuya kwechipiri kwaibva kuna Mwari, kuti mashoko okutangira nowechipiri akanga aenda mberi, uye kuti wechitatu waifanira kupiwa. Takaona kuti shoko rechitatu raipera namashoko anoti: ‘Pano ndipo pane kutsungirira kwevatsvene: pano ndipo pane vanochengeta mirairo yaMwari, nokutenda kwaJesu.’ Uye takaonawo zvakajeka sezvatinozviona zvino kuti mashoko iwayo ouprofita aireva kuvandudzwa kweSabata; asi kana zviri zvokuti kunamata chikara kunotaurwa mushoko kwanga kuri chii, kana kuti mufananidzo nechiratidzo chechikara zvaiva zvipi, takanga tisina maonero akanyatsotsanangurwa pamusoro pazvo.”

“Mulungu mwa Mzimu Wake Woyera analola kuwala kuwalire pa atumiki Ake, ndipo nkhaniyo inatseguka pang’onopang’ono ku malingaliro awo. Zinaphatikiza kuphunzira kwambiri ndi chisamaliro chodzaza ndi nkhaŵa kuti afufuze bwino, ulalo ndi ulalo. Mwa chisamaliro, nkhaŵa, ndi ntchito yosalekeza, ntchitoyi yapita patsogolo, kufikira choonadi chachikulu cha uthenga wathu—chinthu chomveka bwino, cholumikizana, changwiwo chonse—chaperekedwa kwa dziko.”

“Ndzi vulavurile khale hi ku tivanana ka mina na Nkulu Bates. Ndzi n’wi kumile a ri Mukriste wa ntiyiso, wanuna wa xichavo ni wa vunene. U ndzi khomile hi musa lowukulu onge hiloko a ndzi ri n’wana wakwe hi xiviri. Siku ro sungula leri a ndzi tweke ndzi vulavula ha rona, u kombise ku tsakela lokukulu. Endzhaku ka loko ndzi tshikile ku vulavula, a pfuka a ku: ‘Ndzi Tomasi la nga ni ku kanakana. A ndzi pfumeli eka swivono. Kambe loko a ndzi ta kota ku pfumela leswaku vumbhoni lebyi makwerhu wa xisati a byi runguleke vusiku lebyi hakunene a ku ri rito ra Xikwembu eka hina, a ndzi ta va munhu la tsakeke ngopfu emisaveni. Mbilu ya mina yi khumbeke swinene. Ndza pfumela leswaku loyi a vulavulaka wa tshembeka, kambe a ndzi swi koti ku hlamusela hilaha a kombisiweke swilo leswi hlamarisaka leswi a hi byeleke swona.’”

“පරෙසෙද මාගගේ විවාහයෙන් මාස කිහිපයකට පසු, මාගගේ ස්වාමීපුරුෂයා සමඟ, මගේ ජීරාන්තයේ ටොප්ෂමිනි පැවැති සම්මන්ත්රණයකට මා සහභාගී වුණමේ; එහි ජීරජාචාර්ය බරෝස්ද පැමිණ සිටියේය. ඒ කාලයේ ඔහු මාගගේ දර්ශන දවේයන්වහන්සේගෙන් වූවායැයි සම්පූර්ණයෙන් විශ්වාස කර නොසිටියේය. එම රැස්වීම මහත් ආත්මික උනන්දුවක කාලයක් විය. දවේයන්වහන්සේගේ ආත්මය මා මත රැඳී සිටියේය; මා දවේයන්වහන්සේගේ මනීමයේ දර්ශනයකින් ආවරණය කරනු ලැබුවමේ, සහ පළමු වරට වනෙන් ගීර්හලෝක පිළිබඳ දර්ශනයක් ලැබුවමේ. මා දර්ශනයෙන් පිටතට පැමිණි පසු, මා දුටු දේ පැවසුවමේ. එවිට ජීරජාචාර්ය බී. මාගගේ අහුවට, මා තාරකා විද්‍යාව අධ්‍යයනය කර තිබුණේදැයි කියාය. මා ඔහුට කීවේ, තාරකා විද්‍යාවක් පරීක්ෂා කර බැලූ බවට කිසිදු මතකයක් මට නොමැති බවය. ඔහු මසෙගේ පැවසීය: ‘මගේ ස්වාමීන්වහන්සේගෙන්ය.’ ඊට පරෙ මා ඔහු මතෙරමි තිදහස්ව හා ජීරිනිමන්ව සිටිනු කිසිදා දැක නොතිබුණමේ. ඔහුගේ මුහුණ

ස්ඵර්ගයේ ආලෝකයෙන් බැබළුණේය, සහ ඔහු බලයෙන් සභාවට අනුශාසනා කළේය.” Testimonies, volume 1, 78–80.

Hakika, majaribio haya yote ya mafundisho yameunganishwa, lakini pia ni majaribio yanayoweza kutenganishwa, nayo yalifunuliwa hatua kwa hatua kwa watumishi wa Mungu. Kuna makanisa mengi yanayoshika Sabato ya siku ya saba, lakini yanakataa ujumbe wa malaika watatu. Yanakataa ukweli kwamba hukumu ilianza Oktoba 22, 1844, lakini bado yanashika Sabato. Majaribio haya ya mafundisho yameunganishwa, lakini yanawakilisha majaribio sita maalumu.

Sezvakaritudzwa na Joseph Bates, mukuru wengarava ainyatsoziva zvenyeredzi, akagamuchira Mweya Wechiporofita, waakanga amboramba. Muna Zvita 1844, Ellen White akagamuchira chiratidzo chake chokutanga, uye muedzo wechinomwe wakasvika mubato.

“Bhayibheli kufanele libe ngumeluleki wakho. Lifunde kanye nobufakazi uNkulunkulu abunikezile; ngokuba abuphikisani neze neZwi lakhe. Uma uBufakazi bungakhulumi ngokweZwi likaNkulunkulu, balahleni. UKristu noBheliyali abakwazi ukuhlanganiswa.” Selected Messages, book 3, 33.

Muda mfupi baada ya msiba mkubwa wa matarajio yaliyovunjika, Dada White aliunga mkono makala iliyomtambulisha Kristo kuwa alihama kutoka Patakatifu pa Kwanza na kuingia Patakatifu pa Patakatifu tarehe 22 Oktoba, 1844. Alikipendekeza chapisho hicho kwa “kila mtakatifu.”

“Ndzi pfumela leswaku Vukwetsimelo, lebyi faneleke ku basisiwa emakumu ka masiku ya 2300, i Tempele ra Yerusalema Leriswa, leri Krete a nga mudyondzisi wa rona. Hosi yi ndzi kombisile hi xivono, ku tlula lembe rin’we leri hundzeke, leswaku Makwerhu Crosier a a ri ni ku vonakala ka ntiyiso, malunghana ni ku basisiwa ka Vukwetsimelo, ni swin’wana; naswona leswaku a ku ri ku rhandza ka yona leswaku Makwerhu C. a tsala hi ku helela mavonelo lawa a hi nyikeke wona eka Day-Star, Extra, February 7, 1846. Ndzi titwa ndzi nyikiwile matimba hi ku helela hi Hosi, ku bumabumela Extra yoleyo eka muhlawuriwa un’wana ni un’wana.” A Word to the Little Flock, 12.

Kutsigira kwake kwaiva pakutsanangura kwa Crosier kufamba kwaKristu kuenda kuNzvimbo Tsvenetsvene Kwazvo, asi nyaya yacho yakanga iine dzidziso dzinoverengeka dzakakanganisa, kusanganisira dzidziso yechiPurotesitendi chakatsauka yokuti “zvezuva nezuva” zviru mubhuku raDanieri zvaimirira hushumiri hwaKristu. Naizvozvo akanyora tsananguro yokujekesa, yakatanga kubudiswa muna 1850 uye yakazozobatanidzwa mubhuku rinonzi Early Writings. Ipapo akataura kuti “avo vakaparidza kuchema kweawa yokutongwa vaiva nemaonero akarurama pamusoro pe‘zvezuva nezuva.’”

“Ndotarira pamusoro pe‘zvezuva nezuva’ (Danieri 8:12) ndikabva ndaona kuti shoko rokuti ‘chibayiro’ rakaiswa nokuchenjera kwavanhu, uye harisi remumagwaro acho; uye kuti Ishe vakapa kunzwisisa kwakarurama kwazvo kuna avo vakaparidza kuchema kweawa yokutongwa. Pakanga paine kubatana, gore ra1844 risati rasvika, vanenge vose vakanga vakabatana pakunzwisisa kwakarurama kwe‘zvezuva nezuva’; asi mukuvhiringidzika kwakatevera kubva muna 1844, dzimwe pfungwa dzakagamuchirwa, uye rima pamwe nokuvhiringidzika zvakatevera.” Early Writings, 74.

Nkhani ya “cha kwaŵi na kwaŵi” m’buku la Danieli inakhala chizindikiro cha kubwerera kwa Chiadventisti ku njira yophunzitsira ya Chiprotestanti chopanduka kumayambiriro kwa zaka za m’ma khumi ndi awiri za zana la makumi awiri, ndipo lero kumvetsa kolondola kwa a Millerite pa “cha kwaŵi na kwaŵi” kwakanidwa ndi akatswiri a zaumulungu a Chiadventisti. Kukanidwa kumeneko kwachitika ngakhale kuti Sister White anafotokoza momveka bwino kuti a Millerite anali olondola pozindikiritsa “cha kwaŵi na kwaŵi” monga mphamvu ya Satana ya chikunja. Anakana choonadi cha “cha kwaŵi na kwaŵi” osati kokha motsutsana ndi kuvomereza kwake kouziridwa kuti kumvetsa kwa a Millerite kunali kolondola, koma komanso motsutsana mwachindunji ndi kunena kwake momveka bwino kuti chiphunzitso chabodza chimene chimaphunzitsa kuti “cha kwaŵi na kwaŵi” chikuimira utumiki wa Khristu wa m’kachisi chinaperekedwa ndi “angelo amene anathamangitsidwa kumwamba!”

“Kwa hiyo alikuwako Ndugu Daniells, ambaye adui alikuwa akiitenda kazi akili yake; na akili yako na akili ya Mzee Prescott zilikuwa zikitendewa kazi na malaika wale waliofukuzwa kutoka mbinguni.” Manuscript Releases, volume 20, 17.

Kukanira kwake kwakadzama izvo zvino shandiswa neAdventism seimwe ye“ndiro dzengano” dzayo kwakanga kwakasimba zvikuru, nokuti Daniells naPrescott vakatora chiratidzo chesimba raSatani (hupagani) vakachiisa kuna Kristu—kushumira Kwake musanctuary. Izvi zvinoita miedzo yedzidziso misere.

Wakapfumbamwe pakuyeswa m’nkhani imene inatsogolera ku 1863 ndiko kupanga gome lachiwiri la Habakuki mu 1850. Gome la apainiya la 1843 linapangidwa mu 1842, ndipo limatchedwa lokha gome la 1843 chifukwa linalosera kubweranso kwa Khristu mu 1843. Lamulo lakuti apange gome lachiwiri la Habakuki linapatsidwa kwa Mlongo White mu 1850. Kupangidwa kwa magome awiri a Habakuki kumalumikiza mbiri ya mngelo woyamba ndi wachiwiri ku mbiri ya mngelo wachitatu. Mu buku la mbiri ya moyo wake ndi ntchito yake lolembedwa ndi mdzukulu wake, iye amapereka mwachidule zochitika zimene zinatsogolera ku kupanga gome la 1850. Iye amachita zimenezi posankha ndemanga zoyenerera za Mlongo White, ndipo amawonjezera ndemanga yake mu kufotokozera mwachiduleko.

“Patakadzokera kuna Hama Nichols, Ishe vakandipa chiratidzo vakandiratidza kuti chokwadi chinofanira kujekeswa pamatafura, uye izvi zvaizokonzera vazhinji kusarudzira chokwadi neshoko remutumwa wechitatu, apo iwo maviri okutanga ainge aitwa kuti anyatsojeka pamatafura.—Tsamba 28, 1850.

“M’chionetsero ichi anaonetsedwanso chimene chikanamupatsa James White kulimba mtima kuti apitirize kufalitsa:”

“Ndzi tlhela ndzi vona leswaku a swi ri swa nkoka ku fana ni leswi swi laviwaka leswaku phepha leri ri kandziyisiwa, ku fana ni leswi swi laviwaka leswaku varhumiwa va famba; hikuva varhumiwa va lava phepha leri va famba na rona, leri nga ni ntiyiso wa nkarhi wa sweswi, leswaku va wu nyika emavokweni ya lava va twaka; kutani ntiyiso a wu nga ha nyamalali emiehleketweni. Naswona phepha leri a ri ta ya laha varhumiwa va nga ta ka va nga swi koti ku ya kona.—Ibid.

“नयाँ चार्टमा काम तुरुन्तै सुरु गरियो, र जेम्सले अर्को महनिमा प्रकाशति गरेको Present Truth को अंकमा यसबारे भाइहरूलाई जानकारी दनि अवसर दियो:”

“Chati. Chati ya mfuatano wa nyakati ya maono ya Danieli na Yohana, iliyokokotolewa ili kufafanua kwa uwazi ukweli wa sasa, sasa inachapishwa kwa njia ya lithografia chini ya uangalizi wa Ndugu Otis Nichols, wa Dorchester, Massachusetts. Wale wanaofundisha ukweli wa sasa watasaidiwa sana nayo. Taarifa zaidi kuhusu chati hiyo itatolewa baadaye.—Present Truth, Novemba, 1850.

“Pakazosvika kupera kwaNdira, 1851, chati yakanga yagadzirira uye yakashambadza nemutengo we\$2. James White akafadzwa zvikuru nayo uye akaipa pachena ku‘avo vakandanwa naMwari kuti vape shoko rengirozi yechitatu’ (Review and Herald, January, 1851). Zvimwe zvipo zvemoyo murefu zvakanga zvakabatsira kusangana nemutengo wokubudiswa kwayo.” Arthur White, Ellen G. White: The Early Years, volume 1, 185.

Akataura nezvechati ya1843, Hanzvadzi White akanyora kuti yakanga yarayirwa naMwari.

“Ambuye anandionetsa kuti tchati cha 1843 chinatsogoleredwa ndi dzanja lake, ndiponso kuti palibe gawo lake loyenera kusinthidwa; kuti manambalawo anali monga momwe iye ankafunira. Kutu dzanja lake linali pa icho ndipo linabisa cholakwa m’manambala ena, kotero kuti panalibe amene akanatha kuchiona, kufikira pamene dzanja lake linachotsedwa.” Review and Herald, November 1, 1850.

Paakanyora chiedza chakabatanidzwa nemurayiro wokubudisa imwe chati muna 1850, akapa chisimbiso chimwe chetecho chouwari pamusoro pechati ya1850 sezvakanga zvapiwa pamusoro pechati ya1843, panguva imwe chete achiratidzawo kuti dzimwe chati dzaigadzirwa panguva iyoyo dzakanga dzisingagamuchirwi naShe. Murayiro wokubudisa chati itsva wakabatanidzwa nomurayiro wokudhinda bhuku idzva.

“Ndzi vone leswaku ntirho wo endla tichati a wu hoxile hinkwawo. Wu sungule hi Makwerhu Rhodes kutani wu landzeleriwa hi Makwerhu Case. Ku tirhisiwile mali eku endleni ka tichati ni le ku vumbekeni ka swifaniso leswi nga tlhonthla, leswi nyenyetsaka, leswaku swi yimela tintsumi na Yesu la vangamaka. Swilo swo tano ndzi swi vonile leswaku a swi n’wi tsakisi Xikwembu. Ndzi vone leswaku Xikwembu a xi ri eku kandziyisweni ka chati hi Makwerhu Nichols. Ndzi vone leswaku eka Bibeke a ku ri ni vuprofeba bya chati leyi, naswona loko chati leyi yi endleriwe vanhu va Xikwembu, loko yi ringanela un’we yi ringanela ni un’wana, naswona loko un’we a a lava chati leyintshwa leyi pendiweke hi xikalo lexikulu, hinkwawo va yi lava hi mpimo wolowo.”

“Ndzi vone leswaku eka Makwawo Case a ku ri ni mianakanyo yo ka yi nga tshami, yo vilela, yo ka yi nga enerisiwi, naswona yo nga khensiki leyi a yi navela chati yin’wana. Ndzi vone leswaku tichati leti pendiweke a ti ri ni vuyelo byo biha ehenhla ka nhlengeletano. Swi tisile moya wo vevuka, wo fana ni makume, wa ku hlekula exikarhi ka nhlengeletano.”

Ndzi vone leswaku matshati lama lerisiweke hi Xikwembu ma khomile mianakanyo hi ndlela leyinene, hambi ku nga ri na nhlamuselo. Ku ni nechumu wo vonakala, wo saseka, ni wa le tilweni eka ku kombisa ka tintsumi ematshatini. Mianakanyo yi kongomisiwa eka Xikwembu

ni le tilweni hi ndlela leyi nga vonakiki ku olova. Kambe matshati man'wana lama endliweke ma nyenyetsa mianakanyo, ma tlhela ma endla leswaku mianakanyo yi tshama swinene emisaveni ku tlula le tilweni. Swifaniso leswi yimelaka tintsumi swi fana ngopfu ni mimoya yo biha ku tlula swivumbiwa swa le tilweni. Ndzi vone leswaku matshati lawa ma hete masiku ni mavhiki ma ri karhi ma khome mianakanyo ya Makwerhu Case, loko a fanele a ri karhi a lava vutlhari bya le tilweni eka Xikwembu, naswona a fanele a ri karhi a kula etintswalweni ta Moya ni le vutivini bya ntiyiso.

“Ndzi vone leswaku loko mali leyi nga onhiwa hi ku humesa tichati a yi tirhisiwile eku humeseni ntiyiso hi ku tlhela wu vekiwa erivaleni emahlweni ka vamakwerhu hi ku kandziyisa timhaka letitsongo ta dyondzo, ni swin'wana, a swi ta va swi endlile leswinene swinene ni ku ponisa mimoya. Ndzi vone leswaku ntirho wa ku endla tichati wu hangalakile ku fana ni ku hisa ka miri.” Manuscript Releases, nomboro 13, 359; 1853.

Iye pachena anoti, “Mwari vakanga vari mukuburitswa kwechati [ya1850] naHama Nichols,” uye kuti maiva “nechiporofita [Habhakuki 2] chechati iyi muBhaibheri.” Vakataurawo kuti “machati” [muzvzhinji; 1843 na1850] “akarairwa naMwari akabata pfungwa zvakana, kunyange pasina tsananguro.” Habhakuki 2 yakaraira vaMillerite kuti vaite chiratidzo chinyatsobuda pachena pamatafura, (muzvzhinji), kuti uyo anoverenga machati maviri akwanise kumhanya achienda nokudzoka muShoko raMwari. Machati oumwari akanga asingadi kuwedzerwa tsananguro, sezvakanga zvakaita nechati yenhema yaUriah Smith ya1863.

พระยาห์เวห์ตรัสตอบข้าพเจ้าว่า “จงเขียนนิมิตนั้นไว้ และทำให้ชัดเจนบนแผ่นจารึก เพื่อให้ผู้ที่อ่านจะได้รู้ไป” ฮาบากุก 2:2

Chiyeso chakhumi ni chisumiko cha nkhani iyi. Pa mayeso khumi amene Mose akutchula mu Numeri chaputala 14, akatswiri a Chiheberi ndi aphunzitsi ena azaumulungu amapereka malingaliro osiyanasiyana a zongoganizira pa zochitika zimene, m'mbiri kuyambira pa chipulumutso cha pa Nyanja Yofiira mpaka pa kupanduka kwa azondi khumiwo, zingakhale zikuyimiridwa. Kupanduka kwa m'mbiri imeneyo kumapereka mitundu ingapo yosankhirapo, koma n'zoona kuti chiyeso chakhumi chimasonyeza chiyambi cha zaka makumi anayi za imfa yochepe ndi yochepe m'chipululu kufikira opanduka onse amene anali a msinkhu wa kuyankha mlandu atamwalira.

Saizvozvowo, vamwe vangaramba pamusoro pokusarudza kwangu miedzo iyi gumi yedzidziso, nokuti panogona kuva nezvimwe zvakasiyana zvinoita sezviri nani kupfuura zvandiri pano kuisa pachena. Zvakadaro, muedzo wegumi nowokupedzisira wakajeka sezvakanga kwakajeka kupanduka kwevasori gumi. Kwakanga kuri kurambwa kwenguva nomwe dzaRevhitiko 26. Kune humbowo hwakawanda hwouprofita hunotsigira kuzivikanwa uku.

Mu xihlokweni lexi landzelaka hi ta sungula ku kombisa timbhoni teto ta vuprofeta leti tiyisekisaka ku voniwa ka leswaku minkarhi ya nkombo ya Levhitika 26 i ku hluleka ka vukhume ni ko hetelela ka Vudventista bya Lawodikiya.

“Musimba wa Xikwembu loko wu nyika vumbhoni bya leswi nga ntiyiso, ntiyiso wolowo wu fanele ku yima hilaha ku nga heriki tanihi ntiyiso. A ku fanelanga ku amukeriwa miehleketo ya

le ndzhaku leyi kanetanaka ni ku vonakala loku Xikwembu xi nyikeleke. Vanhu va ta humelela va ri ni tinhlamuselo ta Matsalwa leti eka vona ti nga ntiyiso, kambe leti nga riki ntiyiso. Ntiyiso wa nkarhi lowu, Xikwembu xi hi nyikile wona tanihi masungulo ya ripfumelo ra hina. Yena hi yexe u hi dyondzisile leswi nga ntiyiso. Ku ta humelela un'wana, kutani ku tlhela ku humelela un'wana, va ri ni ku vonakala lokuntshwa loku kanetanaka ni ku vonakala loku Xikwembu xi nyikeke ehansi ka ku kombisa ka Moya wa xona lowo Kwetsima.”

“Nga husi lava va ha hanya lava lava lava va hundzuke hi ntokoto lowu kumiweke eku simekeni ka ntiyiso lowu. Xikwembu hi tintswalo ta xona xi hlayisile vutomi bya vona leswaku va tlhela va tlhela va vula, ku fikela emakumu ka vutomi bya vona, ntokoto lowu va hundzeke eka wona, hilaha muapostola Yohane na yena a endleke hakona ku fikela emakumu ka vutomi bya yena. Naswona lava rhwaleke mfungho lava weke eku feni, va fanele ku vulavula hi ku tlhela ku kandziyisiwa ka leswi va swi tsaleke. Ndzi lerisiwe leswaku hi ndlela leyi marito ya vona ma ta twiwa. Va fanele ku nyika vumbhoni bya vona mayelana ni leswi vumbaka ntiyiso wa nkarhi lowu.

“Hatifaniri kugamuchira mashoko avanhu vanouya neshoko rinopikisa pfungwa dzakakosha dzokutenda kwedu. Vanounganidza pamwe chete uwandu hweMagwaro, vozviunganidza sezvibvumikiso zvakakomberedza dzidziso dzavanenge vatsinhira. Izvi zvakaitwa kakawanda, nguva nenguva, mukati memakore makumi mashanu apfuura. Uye kunyange hazvo Magwaro ari shoko raMwari, uye achifanira kuremekedzwa, mashandisirwo awo, kana kushandisa kwakadaro kukabvisa mbiru imwe kubva panheyo yakatsigirwa naMwari kwemakore aya makumi mashanu, kukanganisa kukuru. Uyo anoita kushandisa kwakadaro haazivi kuratidzwa kunoshamisa koMweya Mutsvene kwakapa simba nesimba rinobata kumashoko apfuura akasvika kuvanhu vaMwari.” Selected Messages, bhuku 1, 161.