

Bhuku ra Joeri uye Kereke yeLaodhikia yeSeventh-day Adventist - Nhamba Gumi neMbiri

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नंघर घातं

Ndzi navela ku humelerisa vumbhoni bya vuprofeta bya Yuwele hi ndlela yo tanihi leswaku vumbhoni bya Yuwele byi ta lemukiwa eka leswi Petro a a swi vula ni ku swi endla hi Pentekosta. Ndzi tiyisile leswaku Bibeke yi tlhela yi va erivaleni mayelana ni leswi Petro a a swi endla ni ku swi vula hi Pentekosta, kambe ndzi lava ku twisisa leswi Petro a a swi fanekisela hi vuprofeta eka matimu ya mpfula ya le ndzhaku, loko a veke rungula ra Pentekosta hi marito ya ku hetiseka ka buku ya Yuwele.

UPetro uwuphawu lwensali yabantu bakaNkulunkulu, futhi akavezwa kuphela ngePhentekoste, kodwa futhi naseKhesariya Filiphi kuMathewu 16. IKhesariya Filiphi itholakala emavesini eshumi nantathu kuya kweleshumi nanhlanu kaDaniyeli 11, amavesi amathathu abeka impi eyagcwaliseka kuqala ngesikhathi somlando lapho iKhesariya Filiphi yayibizwa ngokuthi iPanium. Amavesi eshumi nantathu kuya kweleshumi nanhlanu andulela ivesi leshumi nesithupha, elikhomba umthetho weSonto e-United States. Ivesi leshumi likhomba ukuwa kweSoviet Union ngo-1989. Amavesi eshumi kuya kweleshumi nesithupha kaDaniyeli 11 amelela isikhathi esisukela ku-1989 siye emthethweni weSonto, futhi leso sikhathi siwumlando “ofihlekile” wevesi lamashumi amane laleso sahluko.

Iyo Nhorondo Yakavanzika iri muMAVARA AKAKORA

1798

Uye panguva yokuguma mambo wokumaodzanyemba achamurwisa:

1989

Asi vana vake vachamutswa, uye vachaunganidza hondo huru zhinji; mambo wokumusoro achamurwisa sechamupupuri, ane ngoro dzehondo, navatasvi vamabhiza, nezvikepe zvizhinji; uye achapinda munyika dzacho, achafashukira, akapfuurapo. Zvirokwazvo mumwe achauya, afashukire, agopfuura; ipapo achadzoka, achamutswa, kusvikira kunhare yake.

2014 Nkhondo ya ku Raphia

Mambo wa kusini atatsamwa sana, naye atatoka na kupigana naye, yaani, na mfalme wa kaskazini; naye ataweka mbele jeshi kubwa; lakini jeshi hilo litatiwa mkononi mwake. Na atakapokuwa ameliangamiza jeshi hilo, moyo wake utainuka; naye atawaangusha makumi elfu mengi; lakini hataimarishwa kwa jambo hilo.

Impi yasePanium (eKhesariya Filipi)

Nokuti mambo wokumusoro achadzoka, agounganidza chaunga chikuru chinopfuura chekutanga; uye zvirokwazvo achauya pashure pemamwe makore ane hondo huru nezvinhu zvizhinji.

Uye panguva idzodzo vazhinji vachamukira mambo wokumaodzanyemba; navakapambi vavanhu vako vachazvikudza kuti vasimbise chiratidzo; asi vachawa.

Naho mambo ya kaskazini atakuja, atatupa boma, na kuiteka miji iliyo na ngome zilizo imara sana; na majeshi ya kusini hayatastahimili, wala watu wake wateule, wala hakutakuwa na nguvu ya kustahimili.

Mutemo weSvondo muUSA

Asi uyo anouya kuzorwa naye achaita sezvaanoda pachake, uye “hapana achamumira” pamberi pake; uye “achamira” munyika inobwinya, iyo ichaparadzwa noruoko rwake. Achapindawo munyika inobwinya, uye nyika zhinji dzichaparadzwa; asi idzi ndidzo dzichapukunyuka kubva muruoko rwake, dzinoti Edhomu, naMoabhu, navakuru vavana vaAmoni. Achatambanudzawo ruoko rwake pamusoro penyika; uye nyika yeIjipiti haingapukunyuki. Danieri 11:40, 10–16, 41, 42.

Petro paanenge achiprofita paKesaria Firipi (Panium), uye paPentekosti ndiyo nguva yemvura yekupedzisira, izvo zvinomuisa mu“nhoroondo yakavanzika” yendima makumi mana. Ndine chinangwa chekutaura nezvehondo iripo zvino yeUkraine inomiririrwa mundima gumi neimwe yechitsauko chegumi neimwe, pamwe nehondo iri kuuya yePanium yendima gumi nenhatu kusvika gumi neshanu, iyo inotungamirira kuHondo Yenyika Yechitatu, zvinova ndizvo zviitiko zvekunze zviri pakati pa1989 nemutemo weSvondo; asi pari zvino tiri kuzivisa nhoroondo yengirozi yechitatu kubva muna Gumiguru 22, 1844, kusvikira pakuumbwa kwechechi yepamutemo muna 1863.

Mstari huo unaonyesha kuwasili kwa malaika wa tatu mnamo 9/11 (1844) hadi kwenye sheria ya Jumapili (1863). Sheria ya Jumapili iliwakilishwa kwa mfano na Tangazo la Ukombozi lililolangaza uhuru, na hivyo kuiwakilisha kwa mfano sheria ya Jumapili ambamo uhuru huondolewa. Uhuru uliotangazwa na rais wa kwanza wa Chama cha Republican, ukiwakilisha kwa mfano uhuru utakaoondolewa na rais wa mwisho wa Chama cha Republican—ambaye kwa unabii amekusudiwa kuwa dikteta wakati wa sheria ya Jumapili.

“जब हमारा राष्ट्र अपनी सरकार के सद्दिंधांतों का इस प्रकार परतियाग करेगा कि रिविवार संबंधी व्यवस्था लागू करेगा, तब प्रोटेस्टेंटवाद इस कार्य में पोपतंत्र के साथ हाथ मिला लेगा; यह और कुछ नहीं, बल्कि उस अत्याचार को जीवन देना होगा जो बहुत समय से उत्सुकतापूर्वक अवसर की प्रतीक्षा कर रहा है कि फिर से उठकर सक्रिय नरिकुशता में प्रवृत्त हो।” टेस्टमोनीज़, खंड 5, 7111

742 BC yakanga iri nhoroondo yealpha yakatanga zviporofita zvenguva zvaIsaya 7:8, izvo zvakazosvika pakuzadziwa kweomega muna 1863. Muna 742, Ahazi, mambo weushe hwokumaodzanyemba hwaJudha, akanga achipinda muhondo yevagari vemo achipesana namarudzi gumi okumusoro aiumba ushe hwokumusoro. Nhoroondo ya742 BC yakaratidzirwa

muJudha, nyika inobwinya chaiyo yeMagwaro, yakanga yakagarwa navaJudha chaivo uye inomiririrwa mundima iyoyo namambo akaipa uye benzi Ahazi—nokudaro ichifanekidzira nhoroondo yeomega ya1863. Nhoroondo yeomega ya1863 inozadzikiswa mukati menguva iyo United States inotonga sechikara chenyika, ushe hwechitanhatu hwechiporofita cheBhaibheri. United States ndiyo nyika inobwinya yomweya, inoubwa nechikristu chePurotesitendi avo, maererano neBhaibheri, vari vaJudha vomweya. Hondo yevagari vemo pakati pokumusoro nokumaodzanyemba muna 742 BC munhoroondo yealpha yakaratidzira Hondo yevagari vemo pakati pokumusoro nokumaodzanyemba munhoroondo yeomega ya1863. Pamwe chete, zvapupu zviviri izvi zvinoratidzira nhoroondo yokunze inotungamirira kumutemo weSvondo apo nyika inobwinya yomweya ichakamurwazve kuva mapoka maviri.

Muna 742 BC, simba rekumusoro rakanga richimirira mubatanidzwa pakati pamarudzi gumi ekumusoro aIsraeri neSiria, nokudaro richifananidzira mubatanidzwa nesimba rekunze, sezvakazozadzikiswa apo tsiro yopapacy hwaitisigira uranda yakapiwa kumatunhu okumaodzanyemba aitsigira uranda muHondo yeVagari Vemo. Mubatsiri wokunze weSiria muna 742 BC, nomubatsiri wokunze wepapacy muHondo yeVagari Vemo, zvinoratidza mubatanidzwa wevadyandigere venyika-yoruzhinji pamwe chete nemaDemocrat anodyandigere mukurwisana kwavo neMAGA-ism, kurwisana kwakatanga muna 2015 apo mutungamiri wechina uye akapfuma zvikuru akasimuka, uye mukuita saizvozvo akamutsa umambo hwose hweGrecia maererano naDanieri chitsauko 11, ndima 2. Kumutsa ikoko kunoratidza kumutswa kwavahedheni mubhuku raJoeri. “Grecia” uye “vahedheni” zviratidzo zvesimba reshato rinotungamirira nyika kuArmagedhoni rakabatana nechikara nomuporofita wenhema.

Muna 2015, vahedheni vakamutswa kukudanwa kwechiporofita kuenda kumupata waJehoshafati waJoeri, waakadana zvakare kuti mupata wokutonga. Muna 2015, Donald Trump akazivisa kukwikwidza kwake pachigaro chemutungamiri wenyika, nokudaro achimutsa humambo hwevadyi venyika yose hunomiririrwa seGreece, uye vahedheni vakatanga kufamba kwavo vachienda kuArmagedhoni, uye izvi zvakaitika gore rimwe chete bedzi mushure mekutanga kweHondo yeUkraine mukuzadziswa kwendima yegumi neimwe yaDanieri gumi neimwe.

Hondo dzevagari dzemuna 742 BC na 1863 dzinoratidza nhoroondo yomutemo weSvondo, uyo unoratidza kupera kwehumambo hwechitanhatu hwechiporofita cheBhaibheri. Humambo ihwwo hwechitanhatu hwakatanga neHondo yeChimurenga, saka kupera kwehumambo hwechitanhatu pamutemo weSvondo kunoratidza kudzikororwa kweHondo yeChimurenga, panguva chaiyo iyo Hondo yevagari iri kuitika. Tsananguro uye kupihwa zita rokuti Hondo yevagari kana Hondo yeChimurenga kunobva pamaonero. Izvo maDemocrat ava kuita zvino kubudikidza nekushandisa mutemo sechombo, kuba mari, unyengeri, kupinda munyika zvisiri pamutemo, uye propaganda, ivo vanozviti chimurenga chevara, asi mweya inopikisa kufamba kwavo kweglobalist inoona zviito izvozvo zvimwe chetezvo sechinhu chinomutsa kusagadzikana kwe‘vagari’. Antifa imatsotsi here kana kuti igamba?

Hondo mbiri dzenhoroondo dzinomirira hondo imwe chete yokupatsanura inoitika munhoroondo yomutungamiri wokupedzisira weRepublican. Sezvakavakanga zvakaita nomutungamiri wokutanga weRepublican, hondo yacho ichakundwa nomutungamiri wokupedzisira weRepublican, uyo

akafananidzwawo nomutungamiri wokutanga, uyo akanga ariwo mukundi weHondo yeRevolutionary. Chimurenga cheMAGA, maererano nemaDemocrats, chiri kuburitsa “kusagadzikana kwevanhu” kwazvino. Zvichienderana nemaitiro ako ezvematongerwo enyika, hondo yazvino ingangova hondo yechimurenga kana kuti hondo yevagari vemo. Muchiporofita ihondo yose iri miviri.

ឆ្នាំ1863 គំណងឲ្យចូលរួមហែអាទិត្យ ហើយឆ្នាំ1844 ក៏ដូចនោះដែរ គឺនៅពេលដែលទេវតាទីបីបានមកដល់ជាមួយនឹងសារនៃចូលរួមហែអាទិត្យ។
រយៈពេលពីឆ្នាំ1844 រហូតដល់ឆ្នាំ1863
មានសញ្ញាសម្គាល់នៃចូលរួមហែអាទិត្យពីដើមរហូតដល់ចប់។ នៅឆ្នាំ1846
អាពាហ៍ពិពាហ៍របស់លោក និងលោកស្រី White ការកាន់ថ្មសៃប៊ុប៊ី និងការប្តូរនាមពី
Harmen ទៅជា White បានសម្គាល់ថា អាពាហ៍ពិពាហ៍ដែលបានចូលក្នុងនោះនៃថ្មសៃប៊ុប៊ី 22
ខែតុលា ឆ្នាំ1844 បានត្រូវបញ្ចប់ជាសព្វគ្រប់ ហើយការបញ្ចប់ជាសព្វគ្រប់នោះបានសម្គាល់
ការចាប់ផ្តើមនៃដំណើរការសាកល្បងរបស់ទេវតាទីបី ដូចជាការសាកល្បងថ្មសៃប៊ុប៊ី
បីជាន់អំពីម៉ាណាបានសម្គាល់ការចាប់ផ្តើមនៃការសាកល្បងដប់
បន្ទាប់ពីបុណ្យជុំរួមជុំក្នុងសមុទ្រកុរហម។

Manna ndiyo iliyokuwa jaribu la kwanza, nayo iliwakilisha jaribu la kumi kule Kadeshi; kwa maana yote mawili yanawakilisha ujumbe wa malaika wa tatu, na kwa hiyo sheria ya Jumapili.

“प्रत्येक सप्ताह, मनुभूमिा भएको आफ्नो लामो यात्राको क्रममा, इस्राएलीहरूले एक त्रिविधि आश्चर्यकरम देखे, जुन तर्नीहरूको मनमा शबाथको पवत्रिताको गहरिँ छाप पार्नका लागि नियुक्त गरिएको थियो: छैटौँ दिन मन्ना दोब्बर मात्रामा झर्थ्यो, सातौँ दिन केही पनि झर्दैनथ्यो, र शबाथका लागि आवश्यक अंश मीठो र शुद्ध अवस्थामा सुरक्षति रहन्थ्यो; जबक अरू कुनै समयमा केही बाँकी राखिएको भए त्यो प्रयोगयोग्य रहँदैनथ्यो।” Patriarchs and Prophets, 296.

Yekutanga pamiidzo gumi kwaive kuedzwa kwe“mana,” kwaimiririra mashoko matatu evaNgirozi vatatu vaZvakazarurwa gumi nechina. Sezvakanga zvakaita mana, vaNgirozi vanomiririra yambiro yakapetwa katatu inorwisana nokunamata pazuva rokutanga revhiki. Chishamiso chemana chakapetwa katatu “chakagadzirirwa kusimbisa mupfungwa dzavo utsvene hweSabata,” izvo, chokwadi, zviri izvo zvinangwa zvengirozi yechitatu. Chokutanga pazvishamiso zvitatu zvinomiririrwa nemana chaibatidza “kudya” chingwa chokudenga, uye “kudya” mucherechedzo wealpha wenguva yemvura yokupedzisira. Chishamiso chechipiri chinomiririra shoko rengirozi yechipiri apo kufemerwa “kunopeta kaviri” mashoko nemitsara kuratidza nguva inomiririrwa nokuwa kuviri kweBhabhironi, nokuti Bhabhironi rawa, rawa. Chishamiso chechipiri chaiva “kupetwa kaviri” kweuwandu hwemana pazuva rechitanhatu. Chishamiso chechitatu chaiva kuchengetedzwa kwechingwa cheSabata rezuva rechinomwe.

Jako předobraz tří andělů je mana prvním andělem, a proto musí obsahovat celý příběh, který je ve čtrnácté kapitole Zjevení příběhem všech tří andělů. První anděl je fraktálem poselství všech tří andělů. Fraktál je složitý geometrický útvar, který lze rozdělit na části, z nichž každá je zmenšenou kopií celku. Tato vlastnost se nazývá sebedobnost. Fraktály často vykazují jemně propracovanou strukturu bez ohledu na to, jak velké zvětšení použijete. Fraktály se vyskytují v matematice, biologii, fyzice, geologii, chemii, astronomii, inženýrství i v mnoha dalších oblastech poznání.

“මූර්තික පියවර තුනක වීජ්‍යභය” යනුවෙන් හඳුන්වනු ලබන ඒරකාශනයේ දහහතරවන පරිච්ඡේදයේ දූතයන් තුන්දෙනාගේ වීජ්‍යභය පළමු දූතයාගේ පණිවිඩය තුළ නිරූපිතව ඇත; එබැවින් පළමු දූතයා, දූතයන් තුන්දෙනාගේ “fractal” එකක් බවට පත්වේ. දානියලේ පොතේ පළමු පරිච්ඡේද තුන අදාළ වශයෙන් පළමු, දවෙන සහ තවෙන දූතයන්ගේ පණිවිඩ නිරූපණය කරයි; දානියලේ පළමු පරිච්ඡේදය තුළද, එම පරිච්ඡේද තුන තුළ නිරූපිත වූ එම “පියවර තුනක වීජ්‍යභය” ම අන්තර්ගත වන අතර, එය පළමු දූතයා සමඟ සම්බන්ධව දූතයන් තුන්දෙනා තුළ දැකගත ආකාරයටම ය.

Chishamiso chemanenji katatu chemana chaifanira kudyiwa, uye Danieri chitsauko chekutanga chiri pamusoro pokudya. Danieri akapasa muedzo wezvokudya nokusarudza muriwo panzvimbo pezvokudya zveBhabhironi. Akazoyedzwawo pachitarisiko chake, uye chitarisiko chake chakabudisa kupatsanurwa pakati pechiso chake nechiso cheavo vaidya zvokudya zveBhabhironi. Shoko romutumwa wechipiri ndiro kudanwa kuti vanhu vazvipatsanure neBhabhironi panguva yenhoroondo yokupatsanurwa umo mapoka maviri anoumbwa, ndokuzoratidzwa pachena. Muedzo wechipiri waDanieri iwoyo wakazotungamirira kumuedzo wechitatu waNebhukadhinezari, wakanga uri muedzo wechitatu muchitsauko chekutanga uye waifananidzira muedzo womufananidzo wendarama uri muchitsauko chechitatu, uwo Sista White anoramba achiuisa semurairo weSvondo, uri shoko romutumwa wechitatu. Danieri chitsauko chekutanga ifurakiti yezvitsauko zvitatu zvokutanga zvaDanieri, uye zvitsauko zvitatu izvozvo zvinomiririra vatumwa vatatu vaZvakazarurwa gumi namana, umo mutumwa wokutanga nechitsauko chekutanga chaDanieri zviri zvose zviri zviviri mafurakiti avatumwa vose vatatu nezvitsauko zvose zvitatu.

“Vhiki roga roga munguva yavo refu yokufamba murenje, vaIsraeri vakaona chishamiso chine zvikamu zvitatu, chakanga chakaitirwa kusimbisa mundangariro dzavo utsvene hweSabata: pazuva rechitanhatu pakadonha mana yakapetwa kaviri, pazuva rechinomwe haina kudonha, uye mugove waidiwa weSabata wakaramba wakachengeteka, uchiri mutsva uye wakachena, asi kana paichengetwa chero chikamu panguva ipi neipi, kunze kweiyi, chaibva chasashandisika.”

“Mumamiriro ezvinhu ane chokuita nokupiwa kwemana, tine humbowo hunogutsa chose hwokuti Sabata harina kugadzwa, sezvinorehwa navazhinji, panguva yakapiwa mutemo paSinai. VaIsraeri vasati vasvika paSinai vakanga vachinzwisisa kuti Sabata raiva chisungo pavari. Mukumanikidzwa kwavo kuunganidza Chishanu choga choga mugove wakapetwa kaviri wemana mukugadzirira Sabata, panguva iyo pasina raizowa, hutsvene hwezuvu rokuzorora hwairamba huchisimbiswa pavari. Uye vamwe vevanhu pavakabuda paSabata kundounganidza mana, Jehovha akabvunza achiti, ‘Mucharamba kwenguva yakareba sei kuchengeta mirairo Yangu nemitemo Yangu?’” Patriarchs and Prophets, 296.

Kuunganidza nokudya mana kunofananidzira Johane muchitsauko chegumi chaZvakazarurwa achitora (kuunganidza) kabhuku kaduku kubva muruoko rwengirozi, obva akadyawo.

Uye ndakaenda kumutumwa, ndikati kwaari, Ndipei kabhuku kaduku. Zvino akati kwandiri, Tora, ugodya; uye kuchaita kuti dumbu rako rivave, asi mumuromo mako kuchava kutapira sehuchi. Zvakazarurwa 10:9.

Johane akatanga aifanira kuenda kumutumwa ndokukumbira, ipapo aifanira “kutora” kabhuku kaduku, uyezve aifanira “kudya” iko. Johane ari kumiririra nhanho nhatu dzomutumwa wokutanga nokuti anoenda kumutumwa uye anokumbira, zvichiteverwa nenhango yechipiri yokutara neyechitatu yokudya. Kuunganidza uye kana kuti kudya, ndicho chokutanga pamiedzo mitatu yemana, asi mukati macho mune mufananidzo unodzokororwa wezviyedzo zvose zvitatu zvemana. Kuunganidza nekudya mana, zviri kufananidzira Jeremia.

Mashoko enyu akawanikwa, ndikadya iwo; uye shoko renyu rakava kwandiri mufaro nokupembera kwomwoyo wangu; nokuti ndinodanwa nezita renyu, imi Jehovha Mwari wehondo. Jeremia 15:16.

“Magwaro ake akawanikwa” naJeremia achitsvaka, uye zvino achikumbira kabhuku kaduku. Shoko rake rakawanikwa mana payakaunganidzwa. Kuunganidza nokudya mana kunofananidzira Ezekieri akadya bhuku raakapiwa, uye nokuita saizvozvo zvinoratidza kuti kuramba kudya bhuku kwaiva kufanana neimba inopandukira.

Asi iwe, mwanakomana womunhu, inzwa zvandinokuudza; usava mupanduki seimba iyo inopanduka; zarura muromo wako, uye zvandinokupa. Zvino ndakati ndichitarisa, tarira, ruoko rwakatimirwa kwandiri; uye, tarira, maiva mariri mupumburu webhuku; akauwaridza pamberi pangu; uye wakanga wakanyorwa mukati nokunze; uye maiva makanyorwamo kuchema, nokuungudza, nenhamo. Uyezve akati kwandiri, Mwanakomana womunhu, idya chaunowana; idya mupumburu uyu, uende undotaura neimba yaIsraeri.

Ndipo ndakavhura muromo wangu, akandipa kuti ndidye gwaro iro. Akati kwandiri, Mwanakomana womunhu, dyisa dumbu rako, uzadze ura hwako negwaro iri randinokupa. Ipapo ndakaridya; uye rakanga riri mumuromo mangu seruchi mukutapira. Ezekieri 2:8–3:3.

Kana Esekieri akaramba kudya kabhuku kaduku, aizova muimba inopanduka, uye “gwaro” re“bhuku” raakanga achifanira kudya rakaratidzwa se“kuchema, nekuungudza, nenhamo,” zvichimiririra shoko rakapetwa katatu mumazuva okupedzisira. Shoko rakapetwa katatu remumazuva okupedzisira ndiwo mashoko engirozi nhatu dzaZvakazarurwa gumi nechina, uye mamiriro ezvinhu ayo Esekieri anopa mashoko iwayo matatu, ndiwo mamiriro eIslam nenhamo yechitatu. Mashoko iwayo matatu ane arfa neomega, uye rechitatu ndiro “nhamo,” chiratidzo chikuru cheIslam, saka arfa rinofanira kuwirirana neomega; naizvozvo “kuchema” kunomiririra kuchema kwakatanga pa9/11 nokusvika kwehwamanda yechinomwe nenhamo yechitatu, izvo zvaizoramba zvichiwedzera zvishoma nezvishoma kusvikira kumatenda manomwe okupedzisira. Pakudengenyeka kwenyika kweSvondo mutemo kweZvakazarurwa gumi nerimwe, nhamo yechitatu inouya nokukurumidza, uye kufemerwa kunotizivisa kuti chirevo chisina kururama chaIsaya gumi ndiwo mutemo weSvondo iwoyo. Ndima yacho inotanga nokutaura ichiti “nhamo” pamusoro paavo vanogadza zvirevo zvisina kururama.

Kudya mana chaiva chokutanga pamiedzo mitatu, chechipiri chaiva “kuwedzerwa kaviri” pazuva rokugadzirira. Uye vakanga vachigadzirirei? Vakanga vachigadzirira muedzo weSabata, unova shoko rengirozi yechitatu.

Ulwo mmangaliso wezikhathi ezintathu nawo wawuyisivivinyo sokuqala, noma i-alpha, sezivivinyo eziyishumi. UNkulunkulu wanika imana esinyathelweni sokuqala, wase enika isabelo “esiphindwe kabili” esinyathelweni sesibili, kodwa akazange anike lutho esesithathwini. Isivivinyo sesithathu sihlukile kunezivivinyo ezimbili zokuqala, ngokuba esesithathu siyisivivinyo esinqumayo. Lezo zivivinyo ezintathu zimelela i-alpha yenqubo yokuvivinya enezinyathelo eziyishumi eholela eKadeshi lokuqala.

Kana muchitsvaka munyori vakasiyana-siyana vezvidzidzo zvezvouMwari, muchawana ndaza zhinji dzemiedzo gumi inosvika pamugumo wayo paKadheshi yokutanga. Vanenge vose vanosanganisira Gungwa Dzvuku somumwe wemiedzo gumi, uye vamwe vanosanganisira zviratidzo zvenhoroondo zvakaitika Gungwa Dzvuku risati rasvikwa panguva yamatambudziko. Vose vakarasika.

Ikese ca mbere ni manu. Pawulo avuga ko kwambuka Inyanja Itukura kwari umubatizo.

Uyezve, hama dzangu, handidi kuti musazive kuti madzibaba edu ose akanga ari pasi pegore, uye ose akayambuka nomugungwa; uye ose akabhabhatidzwa kuna Mozisi mugore nomugungwa. 1 VaKorinte 10:1, 2.

Mose anofananidzira Jesu, uye rubhabhatidzo rwaJesu runoratidza nzira yokuedzwa, ine zvikamu zvitatu muhunu hwayo, ichitanga nokusimbisa muedzo wokuchiva kwezvokudya. Muchinjikwa wakafananidzirwa nePaseka muJipiti. Pavakabuda vari mhiri kweGungwa Dzvuku, Kristu akamutswa sevuna yokutanga. Paakabuda muguva remvura namaoko aJohane Mubhabhatidzi, Kristu (vuna yokutanga) akatanga nzira yokuedzwa yemazuva makumi mana. Mushure mokunge amutswa sezvakafananidzirwa nerubhabhatidzo rwake, kwakava namazuva makumi mana umo Kristu akasangana navadzidzi chiso nechiso. Nzira yokuedzwa inotanga mushure mokuyambuka Gungwa Dzvuku, sezvirokwazvo sokuti Kristu akatungamirirwa noMweya kupinda murenje pakarepo paakabuda mumvura.

Chekutanga, muedzo waKristu waive wokudya, nokuti Chingwa cheKudenga chakatora basa Racho rakazodwa chaipo pakanga pawira Adhamu. Muedzo wokutanga mushure meGungwa Dzvuku ndiwo muedzo wakapetwa katatu wemana, unomiririra muedzo wakapetwa katatu wakaiswa pamusoro peChingwa cheKudenga. Kuedzwa kwaKristu kwakatanga mushure mokunge abuda mumvura, naizvozvo miedzo gumi inofanirawo kutanga “mushure” mokunge vabuda mumvura. Panguva iyoyo Kristu akabva asangana nomuedzo wakapetwa katatu, wakaiswa mukati mechimiro chokudya, sezvakaratidzirwa nomuedzo wakapetwa katatu wemana wakatanga mushure mokunge Mweya adzinga Israeri yekare kubva muJipiti achiisa murenje.

Ezinye izinhlu eziqagela ngokuthi yikuphi ukuvukela okumelelwa yizivivinyo eziyishumi eziphetha eKadeshi zibala ukuvukela kwethole legolide lika-Aroni njengokunye kwalezo zivivinyo eziyishumi, kodwa ziyaphambuka.

Kucinywa kwethole legolide kumela izivivinyo ezimbili. Lokhu kuyingxeny ebalulekile yophawu lwethole legolide. Ukukhonza izithombe okwabonakala ngesikhathi abantu becabanga ukuthi uNkulunkulu wayengeke abone, kwalandelwa ukubuya kukaMose. Khona-ke abantu benza

ukukhetha ukuhlala bengabakhonzi bezithombe phambi kukaNkulunkulu ngokuphelele, njengoba emelwa nguMose.

Mukupanduka kwokupetwa kubili uko kwakulutisha, tumona ukugawikana kwa kiuprofeti mu mikwashi, apo mukwashi wa Levi ukapika mwapadera ku mulimo wa malo ghakupatulika, pakuti m'paka pa kupanduka uko, mulimo wa malo ghakupatulika ukeneranga kuchitika na wakwamba kubabika wa mu mukwashi uliwose. Ivi vika waso chara. Sono mukwashi wakugomezgeka wa Levi ndiwo ukasungiliranga tempile. "Kugawikana" panji kupatukana mu "viwiri" nchiga wa cha khalidwe la kiuprofeti la mwana wa ng'ombe wa golide.

Uasi wa Haruni uliwakilisha kwa ishara uasi wa Yeroboamu, mfalme wa kwanza wa ufalme wa kaskazini wa Israeli. Yeroboamu "anaongeza maradufu" ndama wa dhahabu, akiweka mmoja Betheli na mmoja Dani. Haruni na Yeroboamu wanawakilisha historia zinazolingana, nayo ndiyo historia ya kuundwa kwa sanamu ya mnyama. Historia ya sanamu ya mnyama hutimizwa katika vipindi viwili, vilivyotenganishwa na sheria ya Jumapili katika Marekani. Sanamu ya mnyama ni ishara ya muungano wa kanisa na serikali unaowekwa kwanza katika Marekani, kisha katika ulimwengu.

Kila mara kunakuwa na mgawanyiko unaohusishwa na alama za sanamu ya mnyama. Kwa Haruni ulikuwa utengano wa Walawi, na kwa Yeroboamu ulikuwa utengano wa kabila kumi na mbili kuwa makabila mawili ya kusini na kumi ya kaskazini.

Chiratidzo chohwoko ukama hwechechi nehurumende chinodanwa na Johane mubhuku raZvakazarurwa kuti "mufananidzo wechikara." Mhuru dzendarama dza Aroni nedza Jeroboamu dzaiva mifananidzo yechikara, uye chikara chadzakanga dziri mifananidzo yacho iBhabhironi, nokuti umambo hwokutanga hwechiporofita cheBhaibheri hunomiririrwa nomusoro we "ndarama" muna Danieri chitsauko chechipiri. Mufananidzo wechikara unomiririra miedzo miviri, nokuti muedzo unotanga kuuyiswa pamusoro pechikara chepanyika—United States, zvino muchitsauko chegumi nantatu chaZvakazarurwa United States inomanikidza nyika kuti dzigadzire mufananidzo kuchikara. Muedzo wokutanga iUSA, wozotevera nyika.

"Amelika, nyika yerusununguko rwechitendero, parichabatana nePapacy mukumanikidza hana uye kumanikidza vanhu kuremekedza sabata yenhema, vanhu venyika dzose pasi rose vachatungamirirwa kutevera muenzaniso waro." Testimonies, volume 6, 18.

"Sačonju su se narody budu slědować příklad Zjednočenyh Statow. Hačrunjež wona wjedže, tola samsna kriza přińdže na naš lud we wšěch džělach swěta." Świadčjenja, zwjazk 6, 395.

Uasi wa ndama wa dhahabu una sehemu mbili na unaashiria majaribu mawili ya kwanza kati ya yale tisa ya kwanza yanayoongoza kwenye jaribu la kumi na la mwisho katika Kadeshi ya kwanza. Uasi wa Haruni na wa Yeroboamu unapowekwa pamoja "mstari juu ya mstari," unampata Haruni, kuhani mkuu, akiwakilisha kanisa, na Yeroboamu, mfalme wa Israeli, akiwakilisha dola. Mistari hiyo miwili kwa pamoja ni ishara ya muungano wa kanisa na dola. Madhabahu mbili za Yeroboamu ziliwekwa Betheli, (ikimaanisha kanisa) na Dani (ikimaanisha hukumumu), na kwa pamoja zikiwakilisha muungano wa kanisa na dola. Kwa misingi hii kuwekwa mahali pake,

tutaanza kutambua majaribu kumi.

Miedzo gumi yakarongwa mukati memamiriro ezororo reSabata (VaHebheru 3–4). Inotanga nechishamiso chakapetwa katatu chemana nechidzidzo chayo pamusoro peSabata, uye inoguma pamuedzo wegumi, Kadheshi yokutanga. Kadheshi iyoyo yokutanga ndiyo “zuva rokutsamwisa muMagwaro,” uye Pauro anoisa kupanduka kwokupedzisira mukati memamiriro omuedzo weSabata. Muedzo weAlpha waiva Sabata, sezvinomiririrwa nemana, uye muedzo wegumi noweOmega paKadheshi yokutanga waivawo zororo reSabata. Alpha naOmega nguva dzose zvinomiririra kuguma pamwe chete nokutanga.

Naizvozvo (sezvinotaura Mweya Mutsvene achiti, Nhasi, kana muchinzwa inzwi rake, musaomesa mwoyo yenyu, sezvazvakaitika pakumutsamwisa, pazuva rokuedzwa murenje; apo madzibaba enyu akandiedza, akandiongorora, ndokuona mabasa angu makore makumi mana. Naizvozvo ndakatsamwira rudzi irworwo, ndikati, Vanogara vachitsauka mumwoyo yavo; uye havana kuziva nzira dzangu. Saka ndakapika pakutsamwa kwangu ndichiti, Havangapindi muzororo rangu.)

Chenjerai, hama dzangu, kuti kurege kuva nomumwe wenyu ane moyo wakaipa wokusatenda, nokutsauka kuna Mwari mupenyu. Asi kurudziranai zuva rimwe nerimwe, pachiri kunzi Nhasi; kuti kurege kuva nomumwe wenyu anoomeswa nokunyengedzwa kwechivi. Nokuti takaitwa vagovani vaKristu, kana tikabatisisa kutanga kwokuvimba kwedu kusvikira kumugumo;

Namhla ku vuriwa, Namuntlha, loko mi twa rito ra yena, mi nga nonon’hwisi timbilu ta n’wina, kukota le ku karihiseni. Hikuva van’wana, loko va ri twile, va karihisile; hambiswiritano, a hi hinkwavo lava humeke Egipta hi Muxe. Kambe xana u karihele mani malembe ya mune wa makume? A hi lava dyoheke, lava miri ya vona yi wele emananga xana? Naswona xana u fungele mani leswaku a va nge ngheni eku wiseni ka yena, loko ku nga ri lava nga pfumeriki? Kutani hi vona leswaku a va kotanga ku nghena hikwalaho ka ku pfumala ripfumelo.

Naizvozvo ngatityei, kuti zvimwe, zvichiri kusara chipikirwa chokupinda muzororo rake, mumwe wenyu angawanikwa seanoshaya kusvika pariri. Nokuti kwatiriwo kwakaparidzwa evhangeri, sezvayakaparidzwawo kwavari; asi shoko ravakanzwa harina kuvabatsira, nokuti harina kusanganiswa nokutenda muna avo vakarizvinzwa.

Nokuti isu takatenda tinopinda muzororo, sezvaakataura achiti, “Sezvandakapika pakutsamwa kwangu, havangapindi muzororo rangu,” kunyange zvakadaro mabasa akanga apera kubva pakuvambwa kwenyika. Nokuti pane imwe nzvimbo akataura pamusoro pezuva rechinomwe achiti, “Mwari akazorora nezuva rechinomwe pamabasa ake ose.” Uyezve, munzvimbo iyi akatizve, “Havangapindi muzororo rangu.”

Naizvozvo, sezvo zvichisara kuti vamwe vapinde mauri, uye avo vakatanga kuparidzirwa mashoko aya havana kupinda nokuda kwokusatenda kwavo; zve, unotemera rimwe zuva achitaura muna Dhavhidhi achiti, Nhasi, shure kwenguva refu yakadai; sezvazvinonzi, Nhasi, kana muchinzwa inzwi rake, musaomesa mwoyo yenyu.

Ngokuba uJesu wayebaphe ukuphumula, ngabe-ke kamuva wayengeke abe esakhuluma ngolunye usuku.

Naizvozvo kuchine zororo ravanhu vaMwari. Nokuti uyo akapinda muzororo rake, iyewo wakazorora pamabasa ake amene, sezvakaita Mwari pane ake. Naizvozvo ngatishingairei kupinda muzororo iroro, kuti kurege kuva nomunhu anowira pamuitiro mumwe chetewo wokusatenda. VaHebheru 3:8–4:11.

Pa “zuva rokutsamwisa,” shoko raJoshua naKarebhi rakarambwa. Ndima iyi yakavakirwa pamusoro peboka ravasina kuzopinda, nokuda kwokusatenda mushoko ravakanga vanzwa. Shoko iri rinomiririrwa ne“zororo.”

“Vaya vasingadi kunika Ishe shumiro yakatendeka, ine shungu, nerudo havangawani zororo remweya muupenyu huno kana muupenyu hunouya. ‘Naizvozvo kuchakasara zororo ravanhu vaMwari... Naizvozvo ngatishingairei kupinda muzororo iroro, kuti kurege kuva nomunhu anokundikana, achitevera muenzaniso mumwechete wokusatenda.’ Zororo rinotaurwa pano izeroro renyasha, rinowanikwa nokutevera murayiro wapiwa. ‘Shingairai zvikuru.’” Pacific Union Recorder, November 7, 1901.

“Zororo” ishoko rinomiririrwa neshoko raJoshua naKalebhi. Pauro anoshandisa zvokwadi dzine chekuita neSabata rezuva rechinomwe sechiratidzo cheshoko re“zororo” rakarambwa navaya vakanga vakatarirwa kufira murenje.

Mashoko okuti, “Nhasi, kana muchizonzwa izwi rake,” anoreva zvimwe chetezvo nekusimbisa kuri mubhuku raZvakazarurwa pamusoro pomunhu upi noupi anonzwa izwi roMweya, ndiko kuti, kunzwa shoko roMweya, iro riri shoko remvura yokunaya yokupedzisira, iro riri shoko re“zororo.” PaKadheshi izwi iro rakanzwika, uye vapanduki vakasarudza mutungamiri mutsva kuti avadzosere kuljipiti. Nhorooondo yokudenha uku inotaurwa muna Mapisarema 95 uye naPauro muna VaHebheru. Nhorooondo iyi inoratidza kukundikana kwaIsraeri wekare pamuedzo wavo wegumi. Muedzo wekutanga pakati pemiedzo gumi wakatanga nechishamiso chakapetwa katatu chemana, chinomirira mashoko engirozi nhatu, Murayiro waMwari, zororo reSabata, Chingwa chinobva Kudenga, kuteerera nokutongwa—uye wokupedzisira pakati pemiedzo gumi waiva muedzo we“zororo.” “Zororo” renyasha, sezvinorehwa naSista White, chiratidzo chemvura yokunaya yokupedzisira. Kadheshi chiratidzo chomuedzo wokuti munhu angagamuchira kana kuramba shoko remvura yokunaya yokupedzisira rinopiwa “mutsara pamusoro pomutsara.”

Mstari juu ya mstari, “pumziko” ni kumwagwa kwa Roho Mtakatifu kunakowakilishwa kama mvua ya masika. “Pumziko” pia ni Sabato ya siku ya saba, muhuri wenyewe unaowekwa juu ya waaminifu katika kipindi cha mvua ya masika. “Pumziko” ni neema iwakilishayo nguvu inayotolewa kwa wale mia moja arobaini na nne elfu wakati dhambi zao zinafutwa milele. Neema hiyo si nguvu ile tu inayotolewa, iwakilishayo utakaso, bali pia ni neema itoayo kuhesabiwa haki wakati damu ya Kristo inapotumiwa kuondoa dhambi za nafsi itubuyo. “Pumziko” la neema ni ujumbe wa haki ya Kristo, haki ipeanayo neema (nguvu) ya kuishi pasipo kutenda dhambi, na neema igeuzayo Mlaodikia kuwa Mfiladelfia. Akiisha kugeuzwa kwa neema ya kuhesabiwa haki, yule aliyekuwa Mlaodikia, akiwa Mfiladelfia, kwa nguvu ya neema, hutembea katika njia

iliyotakaswa ilelekeayo kwenye kutukuzwa. “Pumziko” ni ujumbe wa malaika wa tatu, kama unavyowakilishwa kuwa “kuhesabiwa haki kwa imani katika ukweli.” Kwa kuwa ndivyo ilivyo, Kadeshi ilielekeza kwa 1888.

Kadeshi ya kwanza hutambulisha ujumbe wa “pumziko” ambao ndio ujumbe wa “injili.” Injili ya milele ni ‘kazi ya Kristo katika kuanzisha mchakato wa majaribu wa hatua tatu unaokuza kisha kudhihirisha matabaka mawili ya waabudu.’ Ujumbe wa injili ya milele wa “pumziko” katika Kadeshi ya kwanza unawakilisha ujumbe wa hatua tatu wa injili ya milele unaotawaliwa na kazi ya hatua tatu ya Roho Mtakatifu anayeshawishi juu ya dhambi, haki, na hukumu. Hatua hizo tatu ndizo hatua zilezile tatu za majaribu katika jaribu la mana!

Miedzo gumi inotanga nenzira yokuedza katatu, ichisimbisa Murau waMwari, Sabata, nomutoro womunhu wokudya nokugaya shoko raMwari. Muedzo wokutanga wemiedzo gumi wakanga uri katatu sezvakanga zvakaitawo wechigumi. Muedzo wokutanga unoshandisa mana, sechiratidzo cheChingwa cheKudenga chinokudza Sabata rezuva rechinomwe. Muedzo wokupedzisira unoshandisa “zororo,” sechiratidzo chenzira yokupedzisira yokuedzwa yemvura yokupedzisira, iyo inoguma pamurau weSvondo, apo avo vanomirira Chingwa cheKudenga vanosimudzirwa sechiratidzo cheSabata.

Ku thoma ka khumi ka mindzingo, tanihi ku hetelela ka khumi ka mindzingo, ku kandziyisa Savata, ni rungula ra evhangeliki leri fambelanaka na Savata, leri nga evhangeliki leyi nga heriki ya ntsumi ya vunharhu. Kadexi yo sungula i omega ya khumi ka mindzingo; hikwalaho alpha ya khumi ka mindzingo yi fanele yi va ni swihlawulekisi leswi fanaka. Kadexi a yi yimela 1863, nkarhi lowu Hosi a yi navela ku heta ntirho wa Yona ni ku teka vanhu va Yona va ya ekaya, kambe ku nghena eTikweni leri Tshembisiweke ku hlwerisiwa.

“Pakuwêrenga malemba ghakulondezgapo tiwonenge umo Chiuta wakawoneranga Israyeli wakale:

“Nokuti Jehovha akazvisarudzira Jakobho, naIsraeri kuti ave fuma Yake chaiyo.’ Mapisarema 135:4.

“Nekuti iwe uri vanhu vatsvene kuna Jehovha Mwari wako, uye Jehovha akakusarudza kuti uve rudzi rwake rwakatsaurwa kwaari amene, kupfuura marudzi ose ari pamusoro penyika.’ Dheuteronomio 14:2.

“Nokuti iwe uri vanhu vatsvene kuna Jehovha Mwari wako; Jehovha Mwari wako wakakusarudza kuti uve vanhu vakakosha kwaAri pachake, kupfuura marudzi ose ari pamusoro penyika yose. Jehovha haana kuisa rudo rwake pamusoro pako, kana kukusarudza, nokuti maiva vazhinji kupfuura mamwe marudzi; nokuti maiva vashoma kupfuura marudzi ose.’ Deuteronomio 7:6, 7.

“Zvino chii chichazivisa pano kuti ini navanhu venyu tawana nyasha pamberi penyu? handizvo here kuti imi munofamba nesu? saizvozvo tichaparadzaniswa, ini navanhu venyu, navanhu vose vari pachiso chenyika.’ Eksodho 33:16.

“Imbga kuli kangakanani kwaSirayeli wasendulo, futhi kangaki behlelwa yizahlulelo, kwabulawa izinkulungwane, ngenxa yokuthi babengafuni ukulalela imiyalo kaNkulunkulu owayebakhethile! USirayeli kaNkulunkulu kulezi zinsuku zokugcina usengozini njalo yokuxubana nezwe nokulahlekelwa yizo zonke izimpawu zokuba ngabantu bakaNkulunkulu abakhethiweyo. Funda futhi kuThithu 2:13–15. Lapha silethwa ezinsukwini zokugcina, lapho uNkulunkulu ezihlanzelela khona abantu abayisizwe saKhe esikhethekile. Ingabe siyakumcasula yini njengokwenza kukaSirayeli wasendulo na? Ingabe siyakwehlisela ulaka lwaKhe phezu kwethu ngokumshiya, ngokuxubana nezwe, nangokulandela izinengiso zezizwe ezisizungezile na?” Testimonies, ivolumu 1, 282, 283.

Hanzvadzi White vanobvunza vachiti, “Ko, tichamutsamwisa here sezvakaita Israeri yekare?” Tinomutsamwisa nokuzvisanganisa nenyika, iyo inomiririrwa neJipiti, nzvimbo chaiyo iyo vapanduki paKadheshi vakatsvaka mutungamiri wokuvatungamirira kuti vadzokere ikoko. Muna 1863, chido chokudzokera kuJipiti nokusarudza mutungamiri mutsva chinomiririrwa nekufemerwa sechido chokubatana nenyika.

Chikamu chatiri zvino kufungisisa chakitungamirirwa netsananguro yaSista White pamusoro peIsraeri yekare kusapinda murugare. Muchirevo chemamiriro ekupandukira kwavo kusingaperi, vakaisa pamberi ndima dzinoratidza maitiro aidiwa naMwari ekudyidzana nemwenga Wake, asi mwenga Wake akaramba. Chikamu chinotevera chinotungamirira kune zvatichangobva kuverenga.

Mundima iroro aanonyora achiti, “Mwari vaida kuti vanhu Vavo vavimbe naivo chete. Vakanga vasingadi kuti vagamuchire rubatsiro kubva kuna avo vakanga vasingavashumiri.” Muna 1863, Adventism yeMillerite yeRaodhikia yakaita sungano nehurumende yeUnited States kuti ibatsire mukuedza kwavo kudzivisa kuti majaya avo anyorwe kuenda kuhondo ine kuuraya kwakanyanya zvikuru munhoroondo yeAmerica.

“Tinoverenga pano nyevero dzakapiwa neMwari kuIsraeri yekare. Chaisava chido Chake chakanaka kuti vambotenderera kwenguva refu murenje; angadai akavaunza pakarepo kuNyika yeChipikirwa dai vakanga vazviisa pasi uye vakada kutungamirirwa Naye; asi nokuti vaiwanzomushungurudza murenje, Akapika mukutsamwa Kwake kuti vaisazopinda muzororo Rake, kunze kwavaviri chete vakamutevera nomwoyo wose. Mwari akarayira vanhu Vake kuti vavimbe Naye oga. Haana kuda kuti vagamuchire rubatsiro kubva kuna avo vaisamushumira.”

“කරුණාකර එපේරා 4:1-5 කියවන්න: ‘එවිට යුදා සහ ඛනේයමිත්ගේ විරුද්ධකාරයෝ වහල්කමනේ ආපසු ආ පුත්රයන් ඉශ්රායලේගේ දවේ සමීදාණන් වහන්සේට මාලිගාව ගොඩනඟමින් සිටින බව අසා, ඔව්හු සලුබලාබලේ වනෙන් පියවරුන්ගේ ඒරධානීන් වනෙන් පැමිණ ඔවුන්ට මසෙගේ කීහ: අපට ඔබ සමඟ ගොඩනඟන්න ඉඩ දෙන්න; මක්නිසාද, ඔබ කරන පරිදිම අපින් ඔබගේ දවේයන්වහන්සේ සොයන්නමු; නවද, අප මනේ ගනො අණ්ජුරේ රජ වූ එසර්හද්දොන්ගේ දවස් පටන් අපි උන්වහන්සේට පූජා කරමු. එහනේ සලුබලාබලේ, යනුචා සහ ඉශ්රායලේගේ පියවරුන්ගේ ඒරධානීන්ගනේ ඉතිරි වූ අය ඔවුන්ට මසෙගේ කීහ: අපගේ දවේයන්වහන්සේට ගෘහයක් ගොඩනැගීමේ කාර්යයනේ ඔබට අප සමඟ කිසි සම්බන්ධයක් නැත; පර්සියාවගේ රජ වූ සයිරස් රජු අපට අණ කළ පරිදි, අපි පමණක් එක්ව

ඉශ්‍රායලේගේ දවේ සමීදාණන් වහන්සේට එය ගොඩනගන්නලෙ. එවිට දේශයේ ජනතාව යුදා ජනතාවගේ අන්දුරුවල කළහ, ගොඩනැගීමේදී ඔවුන් කලබල කළහ, ඔවුන්ගේ අදහස වීර්ථ කරනු පිණිස ඔවුන්ට වීරුද්වව උපදේශකයන් කුලියට ගන්නහ.”

Ezira 8:21–23: “Ipapo ndakaparidza kutsanya ipapo, parwizi rweAhava, kuti tizvinipise pamberi paMwari wedu, tichitsvaka kwaari nzira yakarurama yedu, neyavana vedu vaduku, nezvepfuma yedu yose. Nokuti ndakanyara kukumbira kuna mambo boka ravarwi navatasvi vamabhiza kuti vatibatsire pakurwisa muvengi panzira; nokuti takanga tataura kuna mambo, tichiti, Ruoko rwaMwari wedu rwuri pamusoro pavose vanomutsvaka kuti vavaitire zvakanaka; asi simba rake nokutsamwa kwake zviru pamusoro pavose vanomurasa. Naizvozvo takatsanya tikakumbira kuna Mwari wedu pamusoro pechinhu ichi; akatiterera.”

“Muporofita ava namadzibaba ava havana kuona vanhu venyika sevats worshiperi vaMwari wechokwadi; uye kunyange hazvo ava vaizviti shamwari uye vaida kuvabatsira, havana kuzvishingisa kubatana navo pachinhu chipi nechipi chine chokuita nokunamata Kwake. Pavakanga vachikwira kuJerusarema kundovaka temberi yaMwari nokudzorera kunamata Kwake, havana kukumbira rubatsiro rwamambo kuti avabatsire parwendo, asi nokutsanya nomunyengetero vakatsvaka rubatsiro rwaShe. Vakatenda kuti Mwari aizodzivirira nokubudirira vashumiri Vake mukushingaira kwavo kumushumira. Musiki wezvinhu zvose haadi rubatsiro rwevavengi Vake kuti asimbise kunamata Kwake. Haakumbiri chibayiro cheupi, uye haagamuchiri zvipiriso zveavo vane vamwe vamwari pamberi paShe.”

“Kanarirwawo twumva amagambo ngo: ‘Murihariye cyane.’ Nkatwe abantu bayo, twakora igitambo icyo ari cyo cyose kugira ngo dukize imitima, cyangwa tuyobore abantu ku kuri. Ariko kwifatanya na bo, gukunda ibyo bakunda, no kugirana ubucuti n’isi, ntitwabihirahira; kuko icyo gihe twaba turi mu bwumvikane buke n’Imana.” Testimonies, volume 1, 281, 282.

Hanzvadzi White vanoti, maererano netsananguro yavo yokupanduka kweKadheshi, “Musiki wezvinhu zvose haadi rubatsiro rwavavengi vake kuti asimbise kunamata kwake. Haakumbiri chibayiro choushati, uye haagamuchiri zvipiriso zvavanhu vane vamwe vamwari pamberi paJehovha.” Muna 1863, sangano reAdventismu yeMillerite yeLaodhikia rakava chechi uye rakapinda mumubatanidzwa nesimba raizomanikidza kunamatwa kweSvondo pamusoro porudzi uye pashure pachu pamusoro penyika yose.

Mu kinyamakuru gikurikira, tuzakomeza kwitegereza imirongo y’ubuhanuzi iganisha ku 1863, ari yo buye ry’izingiro ry’igihe cy’ubuhanuzi kuva mu 1844 kugeza mu 1863.

Likhulona alya amalile, ndilyo likhalakhona; naalya akhacitwa, ndilyo likhacitwa: khulibehe eshindu eshia mbuti hasi w’ilitsuba. Kaliho eshindu neshili, “Lola, eshinu shiashia?” shiachalikhoh khale, mu bikali ebyaliho imbeli wefu. Mmanyile mbu, shiosi-shiosi Nyasaye akhakora, shiliba emirembe chisila: khulali eshindu shiosi shingeyongelwakhwo, nohomba eshindu shiosi shingeyitswakhwo: ne Nyasaye akhakora shityo, kho abantu bamutinye imbeli wuwe. Eshyabaho shiriho khuno; na shilyo shili khwitsa shiachabaho khale; ne Nyasaye akhasaba shilyo shiapita. Mhubulili 1:9, 10; 3:14, 15.