

Awon ikilò àfiwéra – Nombà Karùn-ún

Kufunuliwa kwa Simba wa Kabila la Yuda: Kuelewa Matukio ya Mwisho ya Pambano Kuu

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Mugwaro ratichiri kutarisa iri, rinotaura pamusoro paKristu somutumwa ari muna Zvakazarurwa gumi anoburuka, Kristu somutumwa ane simba anoratidza “chikamu chaari kuita muzviitiko zvokupedzisira zvehondo huru naSatani.” “Chinzvimbo” chakatorwa naKristu paakaisa rutsoka rwake rworudyi pagungwa neruboshwe panyika yakaoma “chinoratidza simba rake guru rose nesimba rake rokutonga pamusoro penyika yose.” Kristu paakadanidzira “nenzwi guru,” “akadanidzira” “seshumba inodzvova.”

Kristu acharatidza masimba ake ose mu “zviitiko zvekupedzisira zvegakava guru,” uye kana Kristu achiratidza masimba ake ose, anozviita saShumba yorudzi rwaJudha.

“Muponesi anoratidzwa kuna Johane pasi pezviratidzo zva ‘Shumba yorudzi rwaJudha’ uye zva ‘Gwayana, sokunge rakanga rabayiwa.’ Zvakazarurwa 5:5, 6. Zviratidzo izvi zvinomirira kubatana kwesimba rose-rinokunda nezvose nerudo runozvibayira. Shumba yaJudha, inotyisa zvikuru kuna avo vanoramba nyasha dzayo, ichava Gwayana raMwari kuna vanoteerera uye vakatendeka.” Mabasa avaApostora, 589.

Ukuvumbuka kwaKristu njengeNgonyama yesizwe sakwaJuda kugcizelela umsebenzi wakhe kokubili ekubekeni uphawu nasekuvuleni isiprofetho seBhayibheli, ngokwesikhathi sakhe sobuNkulunkulu. Kancane nje ngaphambi kokuba kuvalwe isikhathi sokuvinjwa komuntu, lapho “isikhathi sesiseduze,” kuyakuba khona ukuvulwa kweqiniso elikhethekile leBhayibheli elikhomba “izinto okumelwe zenzeke masinyane.”

Zvakazarurwa zvaJesu Kristu, zvaakapiwa naMwari, kuti aratidze kuvaranda vake zvinhu zvinofanira kukurumidza kuitika; akazvituma akazviratidza nechiratidzo nomutumwa wake kumuranda wake Johane: iye akapupura shoko raMwari, nouchapupu hwaJesu Kristu, nezvezvinhu zvose zvaakaona. Akaropafadzwa unorava, navanonzwa mashoko ouprofita uhu, nokuchengeta zvinhu zvakanyorwa mauri; nokuti nguva yava pedyo. Zvakazarurwa 1:1–3.

Kana “nguva” iri “pedyo” yasvika chaizvo munhoroondo, chikomborero chinotaurwa pamusoro paavo vanoverenga, vanonzwa “uye vanochengeta zvinhu zvakanyorwa imomo.” Shoko iri rinokosha ishoko rinosungirwa nenguva, rinongoonekwa chete kana “nguva iri pedyo.” Ipapo—panguva iyoyo, kwete zvisati zvaitika—vanhu vachakwanisa kuverenga, kunzwa “uye kuchengeta zvinhu zvakanyorwa” mubhuku raZvakazarurwa. Kana “nguva iri pedyo,” chikomborero chinotaurwa pamusoro paavo “vanoverenga,” “vanonzwa,” “uye vanochengeta zvinhu zvakanyorwa imomo” chinofambirana nekuvhurwa kwebhuku raDanieri pa“nguva yokupedzisira.”

Asi iwe, ee Danieri, viga mashoko aya, unamate bhuku kusvikira panguva yokuguma: vazhinji vachamhanya vachienda nokudzoka, uye zivo ichawedzerwa. Danieri 12:4.

“Avo vakawanda” vari “kumhanya uku nekoko,” (zvinomirira kudzidza kweShoko raMwari) vari kuita saizvozvo pa“nguva yokuguma” apo “mashoko” akanga “akavharirwa” mu“bhuku” raDhanieri anozarurwa. Asi kune rimwewo boka remhandara rinomhanya uku nekoko pakarepo mushure memutemo weSvondo muUnited States.

Tarirai, mazuva anouya, ndizvo zvinotaura Ishe Jehovha, andichatuma nzara panyika, isati iri nzara yechingwa, kana nyota yemvura, asi yokunzwa mashoko aJehovha; uye vachadzungaira kubva kugungwa kusvikira kune rimwe gungwa, uye kubva kuchamhembe kusvikira kumabvazuva, vachamhanya uku nokoko vachitsvaka shoko raJehovha, asi havangarioni. Pazuva iro mhandara dzakanaka namajaya vachapera simba nenyota. Avo vanopika nechivi cheSamaria, vachiti, Mwari wako, iwe Dhanhi, mupenyu; uye vachiti, Tsika yeBheerishebha mupenyu; ivo vachawa, uye havazombomukizve. Amosi 8:11–14.

Tshivhi tsha Samaria tshi vha tshivhi tsho imiwaho nga Ahaba na Jesebele, Ahaba a tshi imela United States nahone Jesebele kereke ya Khatolika. Jesebele, Ahaba na vhaporofita vha mazwifhi kha u kwama havho na Elia kha Thavha ya Kharamele, vha fanyisela mulayo wa Swondaha. Kha iyo nkwama ho vha hu na zwigwada zwivhili zwa vhaporofita vha songo kunaho, vhaporofita vha Baala na vhaprista vha tshitaka. Baala o vha e muñwe wa midzimu ye ya gwadamelwa; muñwe we a gwadamelwa zwitshikeni o vha e Ashtarothi. Baala o vha e mudzimu wa tshinna, nahone Ashtarothi o vha e mudzimu wa tshisadzini. Vhothe, mudzimu wa tshinna u imela muvhuso, nahone wa tshisadzini u imela kereke.

Mungu aliyesimamishwa huko Dani alisimamishwa na Yeroboamu, mfalme wa kwanza wa Samaria, ambaye alisimamisha ndama wa dhahabu katika Betheli na pia katika Dani. Betheli maana yake ni nyumba ya Mungu, na Dani maana yake ni hukumu, na pamoja vinawakilisha muungano wa kanisa na dola, unaotokea nchini Marekani kabla ya utekelezaji wa ulazimisho wa utunzaji wa Jumapili. Ndama hao wawili wa dhahabu waliwakilishwa na ndama wa dhahabu wa Haruni.

Ntelezi i xifuwo, naswona xifaniso xa nsuku i xifaniso lexi vatliweke; hikwalaho, n’wana wa homu wa nsuku wa Aroni, ni vana va homu lavambirhi va nsuku va Yerobuwama, swi yimela ku hlangana ka kereke ni mfumo loku endlaka kona ntsena ku nga si sungula ku sindzisiwa ka nawu wa Sonto eUnited States. Eka Yerobuwama, miti leyimbirhi yi nyika vumbhoni bya vumbirhi eka xikombiso xa ku hlangana ka kereke ni mfumo, lexi hlamuseriwaka tanihi xifaniso xa xivandzana ebukwini ya Nhlavutelo.

Mwenendo wa Beerisheba unawakilisha agano la Ibrahimu. Kutajwa kwa kwanza kwa jina “Beerisheba” kunapatikana katika Mwanzo ishirini na moja, kifungu ambacho mtume Paulo anakitumia kupinga wale waliokuwa wakidokeza katika siku zake kwamba ni lazima kushika sheria za ibada na tohara ili kuokolewa. Paulo analitumia kifungu ambamo kutajwa kwa kwanza kwa Beerisheba kunapatikana. Anaitumia historia hiyo kushughulikia maagano mawili tofauti na yanayopingana ndani ya kisa kilekile. Paulo anamtumia mwana wa mjakazi (Ishmaeli) kuwakilisha

agano linalotegemea uwezo wa kibinadamu, naye anamlinganisha Ishmaeli na Isaka, ambaye anamtumia kuwakilisha agano linalotegemea uwezo wa Mungu. Kifungu hiki cha Biblia ndicho mara ya kwanza Beerisheba kutajwa, na baadaye katika historia Paulo anaitumia historia hiyo kueleza hali katika historia yake binafsi ambayo ilikuwa imeonyeshwa katika historia ya Biblia. Paulo aliamini na kufundisha kwamba historia ya Biblia hurudiwa.

Naho Paulo achishandisa ndima iyi ya Genesisi 21 kuratidza sungano mbiri dzinopikisana, mundima yacho mune sungano mbiri dzinotwa na Mwari na Abrahamama, asi hadzisi idzo sungano mbiri dzinotorwa na Paulo kubva munyaya yacho. Mundima yacho Mwari akavimbisazve kuzadza chipikirwa Chake chokuita Abrahamama baba vendudzi zhinji kubudikidza na Isaka, uye akavimbisawo kuti achaita Ishmaeri baba vorudzi rukuru. Ndimba imwe yeMagwaro, sungano ina dzinorehwa, uye ndiyo nguva yokutanga Bheerisheba painotaurwa muMagwaro.

Naizvozvo akati kuna Abhurahama, Dzinga murandakadzi uyu nomwanakomana wake; nokuti mwanakomana womurandakadzi uyu haangavi mugari wenhaka pamwe chete nomwanakomana wangu, iye Isaka. Zvino chinhu ichi chakashungurudza Abhurahama zvikuru pamberi pake nokuda kwomwanakomana wake. Asi Mwari akati kuna Abhurahama, Ngazvirege kukushungurudza pamberi pako nokuda kwomukomana, uye nokuda kwomurandakadzi wako; pane zvole zvaunoudzwa na Sara, teerera inzwi rake; nokuti muna Isaka ndimo muchadanwa mbeu yako. Uye pamusoro pomwanakomana womurandakadziwo ndichamuita rudzi, nokuti imbeu yako. Abhurahama akamuka mangwanani-ngwanani, akatora chingwa nehomwe yemvura, akazvipa kuna Hagari, achizviisa pafudzi rake, pamwe chete nomwana, akamuendesha; iye akabva, akatsauka-tsauka murenje reBheerisheba. Genesi 21:10–14.

ਬੀਰਸ਼ੇਬਾ ਅਬਰਾਹਾਮ ਦੇ ਵਾਅਦੇ ਦੀ ਨੁਮਾਇੰਦਗੀ ਕਰਦਾ ਹੈ। ਉਸੇ ਹੀ ਅਧਿਆਇ ਵਿੱਚ ਅਬਰਾਹਾਮ ਨੇ ਅਬੀਮੇਲੇਕ ਨਾਲ ਵੀ ਇੱਕ ਵਾਅਦਾ ਕੀਤਾ।

Zvino zvakaitika panguva iyoyo kuti Abhimereki naPikori, mukuru wehondo yake, vakataura naAbrahamama, vachiti, Mwari anewe pane zvole zvaunoita; naizvozvo zvino pindira pano neni naMwari kuti haungandibati nhema, kana mwanakomana wangu, kana muzukuru wangu; asi zvinoenderana netsitsi dzandakakuitira, iwe uchazviitawo kwandiri nokunyika yawakagara somutorwa mairi. Abrahamama akati, Ndichapika.

Abraham akatsiura Abimeleki pamusoro petsime remvura, iro rakanga ratorwa nechisimba navaranda vaAbimeleki. Abimeleki ndokuti, Handizivi kuti ndianiko waita chinhu ichi; iwewo hauna kundiudza, uye neniwo handina kumbonzwa nezvacho kusvikira nhasi.

Abrahamu akatora makwai nenzombe, akazvipa kuna Abhimereki; uye ivo vari vaviri vakaita sungano. Zvino Abrahamu akatsaura parutivi makwayana manomwe ehwai dzechikadzi kubva muboka. Abhimereki akati kuna Abrahamu, Makwayana manomwe aya ehwai dzechikadzi awatsaura parutivi anorevei?

Ndipo iye akati, Makwayana ehadzi manomwe awa uchagamuchira kubva muruoko rwangu, kuti ave chipupuriro kwandiri, chokuti ndakachera tsime iri. Naizvozvo akatumidza nzvimbo iyo Beerisheba; nokuti ipapo vakapika vole vari vaviri. Saizvozvo vakaita sungano

paBeerishebha; ipapo Abhimereki akasimuka, naPikori mukuru wehondo yake, vakadzokera kunyika yavaFirstia. Zvino Abhurahama akasima muti paBeerishebha, akadanidzira ikoko kuzita raJehovha, Mwari wekusingaperi.

Abrahama akagara munyika yavaFirstia mazuva mazhinji. Genesisi 21:22–34.

Bearšeba ni ishara ya agano la Mungu pamoja na Ibrahimu. Katika Biblia zipo historia kadhaa za maagano zinazobainisha uhusiano wa Bearšeba na agano la Ibrahimu. “Beer” humaanisha kisima na “sheba” humaanisha “saba.” Sheba ndilo neno lilelile la Kiebrania linalotafsiriwa kuwa “mara saba,” ambalo William Miller alilielewa kwa usahihi kuwa linawakilisha unabii wa miaka elfu mbili mia tano ishirini katika Mambo ya Walawi ishirini na sita. Huo ulikuwa ndio “unabii wa wakati” wa kwanza kabisa aliougundua, na ulikuwa ndio ukweli wa kwanza wa msingi kuwekwa kando mwaka 1863. Katika kifungu ambamo neno “sheba” limetafsiriwa kuwa “mara saba” katika mafungu manne tofauti, adhabu ya Mungu inayowakilishwa na “mara saba” huitwa “mabishano ya agano langu.”

Ipapo iniwo ndichafambawo ndichikurwisai, uye ndichakurangai zvakare zvakapetwa kanomwe nokuda kwezvivi zvenyu. Uye ndichauyisa munondo pamusoro penyu, uchatsiva gakava resungano yangu; uye kana maungana pamwe chete mukati memaguta enyu, ndichatuma denda pakati penyu; uye muchaiswa mumaoko omuvengi. Revhitiko 26:24, 25.

Izwi rinoshandurwa richinzi “nguva nomwe,” uye rinomirira “gakava” resungano yaMwari muna Revhitiko makumi maviri nenhanhatu, iro riri “sheba” muzwi rokuti Bheerishebha, rinoshandurwawo kaviri mubhuku raDhanieri: kamwe richinzi “mhiko” yakanyorwa mumurayiro waMozisi, uye kamwe richinzi “kutukwa.” Zvose zviri zviviri, “mhiko” ne“kutukwa,” zvakashandurwa kubva pashoko rokuti “sheba,” nokuti haringorevi chete kuti ‘nomwe,’ asi rinosanganisirawo pfungwa yesungano kana kuti “mhiko” iyo, kana ikatyokwa, inobereka “kutukwa.”

කිවකි නම, මුළු ඉශ්රායලේම ඔබගේ වියවස්ථාව උල්ලංඝනය කරමින්, ඔබගේ හඬට කිකුරු නොවීම සඳහා එයින් ඉවත්ව ගොස් ඇත; එබැවින් දවේන්වන්හන්සලේගේ දාසයා වූ මෝසෙස්ගේ වියවස්ථාවේ ලියා ඇති ශාපයද, දිවුරීමද අප මත වහුරනු ලැබීය; මක්නිසාද අපි උන්වන්හන්සලේට වීරුද්ධව පව් කර ඇත්නමු. දානියලේ 9:11.

Izwi rokuti “sheba,” kana kuti nomwe, iro raimiririra makwayana manomwe akabayirwa patsime paBheerishebha, rinomirira sungano. Uye sungano yaMwari, kana mhiko Yake, inoti vanoteerera vanorarama, uye vasingateereri vanofa.

បៀវត្សរ៍ ជានិមិត្តរូបនៃចេកុក៏សញ្ញា
ដល់ត្រូវបានគំណាងដោយសេចក្តីជំនឿរបស់អបុរាណ។ ដូចនេះ នៅពេលដែល
“ពុរហមចារិសុអាត្យ” កុនុង អាម៉ុស ៨ ដលើកជា “ពុរហមចារិលុងង” កុនុង ម៉ាថាយ ២៥
ហើយក៏ជា “មនុស្សសអាគុរក” កុនុង ដានីយ៍លែ ១២ ផងដែរ កំពុង
“សុបថដោយអំពើហឋាននៃម៉ារី”
នោះពួកគេកំពុងសុបថចំពោះភក្តីភាពដល់សញ្ញារបស់យសោបិល (សមុតចេហ្គាប)
ដល់បានបុរាណវិទ្យាស្រាវជ្រាវជាមួយអាហាប់ (អង្គការសហបុរាណវិទ្យា)

හාඨිය ස්වයංක්රමයෙන් ස්වයංක්රමයෙන් (සහරා ස්වයංක්රමයෙන්)

Apo “manthowali ngobumuhle” lawo kanye ethi, “UNkulunkulu wakho, O Dani, uyaphila,” asuke ekhothamela isifaniso segolide sethole, njengalokhu sifakazelwa ngofakazi ababili (u-Aroni noJerobowamu). Ithole legolide limelela umfanekiso wesilo, okuwukuhlangana kwebandla nombuso.

Apo mhandara iwayo iwayo dzinoti “nzira” yeBheerishebha “inorarama,” shoko rokuti “nzira” rinoreva “gwaro.” Iri ndiro chaizvo shoko rimwe chetero rinoshandiswa kuratidza “nzira” dze “makwara ekare” muna Jeremia 6:16. Mhandara idzodzo dziri kutaura kuti, kunyange hazvo dzakakotamira mufananidzo wechikara uye dzikagamuchira chiratidzo chesimba raro, dzichiri vana vaAbrahama. Dziri kumhanya nokukurumidza dzichienda uku nokoko muShoko raMwari dzichitsvaka shoko rinomiririrwa ne “kumabvazuva” ne “kumusoro” uye kubva “pagungwa kusvikira pagungwa,” asi dzichiri kuzviti maSeventh-day Adventists, asi kwatononoka.

Asi mashoko anobva kumabvazuva nokumabvazuva achamuvhiringidza; naizvozvo achabuda nehasha huru kuti aparadze, nokupedza chose vazhinji. Uye achadzika matende eimba yake youmambo pakati pemakungwa pagomo dzvene rinobwinya; asi achasvika pakuguma kwake, uye hakungavi nomunhu achamubatsira. Danieri 11:44, 45.

Mhandara idzo dziri kutsvaga shoko remavhesi maviri aya apfuura. Shoko rokuyambira rokupedzisira rakasvinudzwa panguva yokuguma muna 1989, apo, sezvinotsanangurwa muna Danieri 11:40, “nyika” dzinomirira yaimbova Soviet Union dzakakukurwa dzichibviswa napapa neUnited States, rinoratidza kusimuka nokudonha kwokupedzisira kwoupapa. Mumavhesi maviri aya shoko rinomiririrwa nokumabvazuva nokuchamhembe rinotsamwisa mambo wokuchamhembe (papa), uye kutambudzwa kwokupedzisira kunotanga, uye kunopera mundima 45 apo upapa hunodzika “matabhenakeri” ayo anobva pashoko rechiHebheru rinoreva “tende,” (tende chiratidzo chekereke), asi ndiro “tabhenakeri” re “muzinda” wake, rinomirira hurumende. Paanodzika tende rinomirira kubatanidzwa kwekereke nehurumende, kana, sokuridaidza kunoita Johani muna Zvakazarurwa, mufananidzo wechikara, ndipo “pakati pamakungwa,” muchiuwandu. Mhandara dzakanaka dziri kutsvaga shoko rokuyambira rokupedzisira rinomiririrwa mundima 44 na45 dzaDanieri 11, uye mundima inotevera kwazvo Mikaeri anosimuka, nguva yomukana wokuyananiwa ichivharwa. Uye panguva iyoyo Amosi 8:14 inoti mhandara dzakanaka “dzichawa, uye hadzizombomukizve.”

වනසමය කන්යාවගේ මාගයාගේ පිළිමයට නමස්කාර කරමින් සිටින ඒ මොහොතේම නමන් සවෙන්න්-ඩගේ ඇඩ්වෙන්ටිස්ට්වරුන් බව කියා සිටින විට, යොහාන් වීසින් ඔවුන් නිරූපණය කරනු ලබන්නේ නමන් යුදවේවරුන් බව කියන නමුත් එසේ නොවන අය ලෙසය. ඔවුහු නමන් ආබේරහමේගේ දරුවන් බව කියා සිටිති, නමුත් ඔවුහු බොහෝ කියති.

Tarirai, ndichaita kuti vaya vesinagoge raSatani, vanoti ivo vaJudha asi vasiri, asi vanoreva nhema; tarirai, ndichaita kuti vaue vazopfugama pamberi petsoka dzako, uye vazive kuti ndakakuda. Zvakazarurwa 3:9.

Ivo vakagamuchira chiratidzo cheupapa, uye saizvozvo vakagamuchira hunhu hwake. Vanoreva kuti vaJudha, kana kuti vanoreva kuti maAdventist anochengeta Sabata, asi zvino vane hunhu hwapapa, uyo pakati pezvimwe zvinhu anogara “mutembere yaMwari.” Vanoreva kuti maAdventist, kana kuti vanoreva kuti vari mutembere yeAdventist, asi havasi maAdventist kupfuura zvakaita kuti papa ave muKristu.

Avo vari kumhanya “kwose-kwose” vachitsvaka “shoko raJehovha” havasi “vakachenjera” vanoziyikanwa mubhuku raDanieri—asi vanoziyikanwa se“mhandara.” Zviri pachena kuti avo vari kudzungaira, vachinzwa nzara uye vachifa nenyota mundima idzodzo hava“nzwisisi” “mashoko aJehovha,” nokuti vari kutsvaka chinhu ichocho chaicho mundima idzodzo. Shoko raJehovha rinoratidzwa nguva yekuvharwa kwemukana wenyasha isati yasvika ndiro Zvakazarurwa zvaJesu Kristu, uye mapenzi, vakaipa kana kuti “mhandara dzakanaka” ndivo vava vasina kunzwisisa kuwedzera kwezivo kubva mubhuku raDanieri. Vakanga vasina mafuta aidiwa kuti varambe vachienda kumuchato sezvinodzidzisa Mateo.

“njaa” hiyo ni kufungwa kwa muda wa rehema. “Wanawali” wa Amos wanaotafuta mkate (Neno la Mungu) na maji (Roho Mtakatifu) katika aya hizo, ndio “waovu” wa Danieli wasio “fahamu.” Hao ndio wanawali wapumbavu wa Mathayo wanaotafuta Roho Mtakatifu; jambo ambalo, kwa mashahidi watatu kwa pamoja, linawatambulisha kuwa ni wale wanaotambua kwamba nafasi yao ya kujiandaa kwa ajili ya arusi imepita, nao hawana vazi la kwenda kwenye karamu ya arusi, kwa maana walikataa “kusikia” ujumbe wa pekee unaofunuliwa sasa. Tangu wakati ule ujumbe wa pekee unapofunuliwa, hadi kufungwa kwa muda wa rehema, ndipo wakati wa mwito wa mwisho wa wokovu. Kufika wakati huo bila kuwa tayari ni kujiandaa kuyasikia maneno haya: “Umechelewa sana!”

“Kuno kukho ihlabathi elilele ebubini, ekukhohlisweni nasekulahlekisweni, kanye emthunzini wokufa,—lilele, lilele. Ngoobani abaziva intlungu yomphefumlo ukuze balivuse? Liliphi izwi elinokulifikelela? Inqondo yam yathwalelwa kwixesha elizayo, xa umqondiso uya kunikelwa. ‘Nanko uMyeni uyeza; phumani niye kumhlangabeza.’ Kodwa abanye baya kuba belibele ukufumana ioli yokuphinda bazalise izibane zabo, yaye baza kufumanisa sekusemva kwexesha ukuba isimilo, esimelwe yioli, asinakudluliselwa kwabanye.” Review and Herald, Febuwari 11, 1896.

Mutsara wechiporofita unomiririrwa nemufananidzo wevasikana gumi unoshandisa mafuta kumiririra hunhu, asiwo “mafuta endarama” uye “mafuta matsvene” zvinomiririrawo mashoko e“Mweya waMwari.”

“Okugcotjihiwe bamile eceleni kweNkhosi yomhlaba wonke banesikhundla esake sanikezwa uSathane njengokherubi ombozayo. Ngezidalwa ezingcwele ezizungeze isihlalo saKhe sobukhosi, iNkhosi igcina ukuxhumana okuqhubekayo nabakhileyo emhlabeni. Amafutha egolide amele umusa uNkulunkulu agcina ngawo izibani zabakholwayo zigcwele, ukuze zingacwayizi ziphinde zicime. Ukube bekungesikho ukuthi la mafutha angcwele athululwa evela ezulwini ngemiyalezo kaMoya kaNkulunkulu, izenzo zobubi bezizoba nokubusa okuphelele phezu kwabantu.”

“Kunghalushwa kwa Xikwembu loko hi nga amukeli swihlanganisi leswi xi hi rhumelaka swona. Hi ndlela leyi hi ala mafurha ya nsuku lawa a a ta ma chululela emimoyeni ya hina leswaku ma hundziseriwa eka lava nga emunyameni. Loko xirilo xi ta fika, ‘Vonani, muteki wa vukati wa ta; humani mi ya hlangana na yena,’ lava va nga amukelangiki mafurha yo kwetsima, lava va nga hlayisangiki tintswalo ta Kriste etimbilwini ta vona, va ta kuma, ku fana ni tinhwanyana to homboloka, leswaku a va lunghekanga ku hlangana ni Hosi ya vona. A va na wona, endzeni ka vona, matimba yo kuma mafurha, kutani vutomi bya vona byi onhakile. Kambe loko Moya lowo Kwetsima wa Xikwembu wu komberiwa, loko hi khongotela, kukota Muxe a endleke, ‘Ndzi kombela leswaku u ndzi komba ku vangama ka wena,’ rirhandzu ra Xikwembu ri ta halakisiwa etimbilwini ta hina. Hi ku tirhisa tiphayiphi ta nsuku, mafurha ya nsuku ma ta hundziseriwa eka hina. ‘A hi hi matimba, kumbe hi matimba ya munhu, kambe hi Moya wa mina, ku vula HOSI ya mavuthu.’ Hi ku amukela miseve leyi vangamaka ya Dyambu ra Ku Lulama, vana va Xikwembu va voninga kukota mavoni emisaveni.” Review and Herald, July 20, 1897.

Avo vanomhanya “vachienda uku nokoko” muna Amosi vanowedzera pachapupu chinoratidza kirasi yevaSeventh-day Adventist inoramba mutoro wayo wokuti “inzwisise” shoko rinokosha rinobva mubhuku raZvakazarurwa, rinovhurwa chisimbiso charo apo “nguva yava pedyo.”

“Lelo siphila esikhathini esiyingozi kakhulu, futhi akekho noyedwa kithi okufanele aphuze ekufuneni ukulungiselelwa ukuza kukaKristu. Makungabikho olandela isibonelo sezintombi eziyiziwula, acabange ukuthi kuyakuphepha ukulinda kuze kufike inhlekelele engakafumani ukulungiselelwa kwesimilo sokuma ngaleso sikhathi. Kuyobe sekwephuze kakhulu ukufuna ukulunga kukaKristu lapho izivakashi sezibiziwe zangena futhi sezihloliwe. Manje yisikhathi sokwembatha ukulunga kukaKristu,—ingubo yomshado ezokufanelekela ukungena esidlweni somshado seWundlu. Emfanekisweni, izintombi eziyiziwula zivezwe zinxusa amafutha, kodwa zehluleka ukuwathola ngokwesicelo sazo. Lokhu kuwuphawu lwalabo abangazilungisanga ngokwakha isimilo esingama ngesikhathi senhlekelele. Kungaba sengathi baya komakhelwane babo bathi, Ngipheni isimilo senu, kungenjalo ngiyolahleka. Labo ababeyizihlakaniphi babengenakuwadlulisele amafutha abo ezibanini ezazisacwayiza zezintombi eziyiziwula. Isimilo asidluliseki. Asithengwa noma sithengiswe; siyazuzwa. INkosi inike wonke umuntu ngamunye ithuba lokuzuzwa isimilo esilungileyo phakathi namahora omusa; kodwa ayizange inike indlela yokuthi omunye umuntu adlulisele komunye isimilo asakhele sona ngokudabula ezimweni ezinzima, ngokufunda izifundo kuMfundisi omkhulu, ukuze akwazi ukubonakalisa ukubekezela ngaphansi kokuvivinywa, futhi asebenzise ukholo ukuze asuse izintaba zokungenzeki. Akunakwenzeka ukudlulisa iphunga lothando,—ukunika omunye ubumnene, ukuqonda kokwenza, nokuphikelela. Akunakwenzeka ukuba inhliziyoyomuntu oyedwa ithululele kwenye uthando lukaNkulunkulu nolwabantu.”

“නමුත් ඒ දවස පැමිණීමේත් තිබේ, එය අපට ඉතා සමීපය, එවිට වර්තමානයේ සෑම අංශයක්ම වශයෙන් පරීක්ෂාවකින් හළේවනු ඇත. ජීර්නිපත්තියට විශ්වාසවන්තව සිටින, අවසානය දක්වා ඇදහිල්ල කිරීමෙන්මක කරන අය වන්නේ, තමන්ගේ පරීක්ෂණ කාලයේ පරෙ පැයවලදී පරීක්ෂාව සහ දැක්වීම් යටතේ සන්ධි සිට ඇති අතර, කිරීස්තුස්වහන්සේගේ සමානත්වයට අනුව වර්ත ගොඩනගා ඇති අයය. එසේම, කිරීස්තුස්වහන්සේ සමඟ ආසන්න හඳුනාගැනීමක් වගා

කරගනෙ, උන්වහන්සේගේ ඒරඳාව සහ කුරුණාව තුළින් දේවිය ස්වභාවයට සහභාගි වන්නේ ඔවුන්ය. එහෙත් කිසි මනුෂ්‍යයකුට තවත් කෙනෙකුට හෘදය පූජාවද, උතුම් මානසික ගුණාංගද දිය නොහැකි අතර, ඔහුගේ අඩුපාඩු නතෙතික බලයෙන් පිරවියද නොහැක. අප එක් එක් අයකුටම, මනුෂ්‍යයන්ට කැරිස්තුස්වහන්සේට සමාන ආදර්ශයක් ලබාදීමෙන්, එමගින් විනිශ්චයේදී ඔවුන්ට සිටින්නට නොහැකි වන ධර්මීෂ්ඨකම නොමැතිව කැරිස්තුස්වහන්සේ වනෙ යාමට ඔවුන්ව බලපාමින්, එකිනෙකා උදෙසා බොහෝ දයෙක් කළ හැක. මනුෂ්‍යයන් වරින් ගොඩනැගීමේ මමෙ වැදගත් කාරණය පිළිබඳ යාච්ඤාපූර්වකව සලකා බලිය යුතුය, සහ තම වරින් දේවිය ආදර්ශයට අනුව හැඩගස්විය යුතුය.” The Youth’s Instructor, January 16, 1896.