

DANIEL Ncwadi—Ya Nne

សរសេរដោយលោក

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Tiri kutaura pamusoro pe“nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu sezvadinomiririrwa mubhuku raDhanieri. Tiri kuita izvi nokuti chimwe chezviratidzo zvouprofita zve“nguva nomwe” ndechokuti inomiririra “dombo rokugumbura” rakarambwa navavaki. Ndiri kutsanangura dombo rokugumbura rinomiririrwa muMagwaro sechokwadi chinogona kuonekwa, asi chisingaonekwi. Kune avo vanochiona, chinokosha kwazvo; asi kune avo vasingachioni, hachingori icho chavano gumburwa nacho chete, asi ndiro dombo rinovapwanya rive guruva.

Kristu alipowasilisha jiwe walilokataa wajenzi, alibainisha kwamba jiwe la pembeni lingekuwa “kichwa” cha pembeni. Ujumbe wa jiwe lililokataliwa katika Maandiko daima unahusu Mungu kuwapita watu wa agano la awali, huku wakati huohuo Mungu akiingia katika agano na watu ambao hapo awali hawakuwa watu wa Mungu.

Jesu akati kwavari, Hamuna kutongoverenga here mumagwaro kuti, Ibwe rakarambwa navavaki, ndiro rakava musoro wekona; ichi ndicho chakaitwa naShe, uye chinoshamisa pameso edu? Naizvozvo ndinoti kwamuri, Ushe hwaMwari huchatorwa kwamuri, hupiwe rudzi runobereka zvibereko zвахwo. Uye ani naani anowira pamusoro pebwe iri achavhunika; asi ani naani warinowira pamusoro pake, richamupwanya kuita upfu. Mateo 21:42–44.

Chiporofita chokutanga che“nguva” chakapiwa William Miller kuti asvitswe kwachiri nengirozi tsvene, chaiva “nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu. Adventizimu yeRaodhikia yakatanga nzira yokuputsira pasi zvokwadi dzepahwaro idzo Ishe vakaunganidza kubudikidza noshumiri hwaMiller, nokuramba kuwanikwa kwaMiller kwokutanga chaiko. Zvirokwazvo, mufananidzo upi noupi wechiporofita wehwaro hutsvene mufananidzo waKristu, iye ari “Dombo”; naizvozvo kurambwa kwe“nguva nomwe” muna 1863 hakungoratidzi chete kutanga kwenzira yokuramba zvokwadi dzepahwaro, asi kunomirirawo kurambwa kwaKristu. Sezvakaita uchapupu hwaKristu pamusoro pedombo rakarambwa, Petrowo anoratidza kuti chimwe chezviporofita zvakabatana nebwe repahwaro ndechokuti pakupedzisira raizova “musoro wekona.”

Nokudaro zvakare zvakanyorwa muRugwaro zvichinzi: Tarirai, ndinoisa muZioni ibwe guru repakona, rakasarudzwa, rinokosha; uye unotenda kwaari haangatongonyadziswi. Naizvozvo kwamuri imi munotenda, iye anokosha; asi kuna avo vasingateereri, ibwe rakarambwa navavaki ndiro rava musoro wepakona, uye ibwe rokugumbura nedombo rinogumbusa, ivo vanogumburwa pashoko, vasingateereri; ndizvo zvavakagadzirirwawo. Asi imi muri rudzi rwakasarudzwa, uprista hwoushe, rudzi rutsvene, vanhu vaMwari chaivo; kuti muzivise kurumbidzwa kwaiye akakudanai kuti mubve murima mupinde muchiedza chake chinoshamisa; imi maimbova kare musiri vanhu, asi zvino muri vanhu vaMwari; maimbova musina kunzwirwa ngoni, asi zvino manzwirwa ngoni. 1 Petro 2:6–8.

දවෙනි පැමිණීම පිළිබඳ ආගමික ව්‍යාපාරයේ ආරම්භයේ තිබූ අත්තිවාරමේ ගල, කතෝනමේ මූලික ගිලාව බවට පත්වියේ යසෝයා කිරීස්තුස්වහන්සේ සහ පෝතාස් සමඟ එකඟ වන අතර, යසෝයා අත්තිවාරමේ ගල යොදාගන්නා අලුත් ගිවිසුමේ ජනතාවක් සඳහා පසකෙට කරනු ලබන ගිවිසුමේ ජනතාවක් නිරූපණය කිරීමටය. ඔහුගේ සාක්ෂියේදී ඔහු මරණය සමඟ ගිවිසුමක් කරගත්, බොරුවක් පිළිගත් පන්තියක් නිරූපණය කරයි. ඔවුන් පිළිගන්නා බොරුව වන්නේ, සන්යයනේ ජීවිතය නොපිළිගත් බවින් මරණය සමඟ ගිවිසුමක් කරන අය මත බලවත් මෝහයක් පැමිණෙන බව පාවුල් හඳුනාදක්වන එම බොරුවය.

Nokudaro inzwai shoko raJehovha, imi vanhu vanozvidza, munotonga vanhu ava vari muJerusarema. Nokuti makati, Takaita sungano norufu, uye tiri pachibvumirano negehena; kana denda rinopfachukira richipfuura, haringasviki kwatiri; nokuti takaita nhema utiziro hwedu, uye takazvivanza pasi penhema. Naizvozvo zvanzi naIshe Jehovha, Tarirai, ndinoisa muZioni dombo renheyo, dombo rakaidzwa, dombo rinokosha repakona, nheyo yakasimba; anotenda haangakurumidzi. Kutonga ndichakuisa patambo yokuyeresha, nokururama patambo yomutsetse; chimvuramabwe chichakukura utiziro hwenhema, uye mvura ichafukidza nzvimbo yokuvanda. Uye sungano yenyu norufu ichabviswa, nechibvumirano chenyu negehena hachizomiri; kana denda rinopfachukira richipfuura, ipapo muchatsikwa-tsikwa naro. Isaya 28:14–18.

“nyakati saba” zimefichwa chini ya uongo, na Mungu atakapowapita watu Wake wa agano la zamani na kuingia katika agano na wale mia moja arobaini na nne elfu, jiwe ambalo hapo kwanza lilikuwa jiwe la pembeni lililokataliwa litapanda na kuwa “kichwa” cha pembeni. Kwa wale wanaoelewa ukweli huu, ni wa thamani, na kwa wale wasioelewa, jiwe lile linalokuwa kichwa cha pembeni, si kwamba linawaponda tu, bali kwa mfano linakuwa pia jiwe lao la kaburini.

Mubhuku raDhanieri, muchitsauko 8 nendima 19, tinowana “magumo okupedzisira” ehasha, zvichiratidza nokudaro kuti panofanirawo kuwa ne “magumo okutangira” ehasha. Nguva inobva muna 677 BC kusvikira pana 22 Gumiguru 1844 inomirira nguva iyo nzvimbo tsvene (neuto) zvaizotsikwa-tsikwa. Asi hupapa hwaifanira kubudirira kusvikira hasha dzazadzikiswa, maererano naDhanieri chitsauko 11 nendima 36. Kana kuguma kwehasha kwechitsauko 8 kuchimirira kuguma kwenguva, ipapo kuguma kwehasha kwechitsauko 11 kunomirirawo kuguma kwenguva. Izvi ndizvo zvinodzidziswa neBhaibheri pachena, kunyange zvazvo chokwadi ichi chakafukidzwa nenhema navaya vakaita sungano norufu.

Kuguma kwokutsamwa kokubili kumirira kuguma kwenguva yakafanana zvachose, nokuti zvose zviru zviru zvaiva kuzadziwa kwechituko chimwe chete chemakore ane zviuru zviru namazana mashanu namakumi maviri chokumwayiwa, kutapwa nokuva muuranda. Umambo hwokumusoro ndihwo hwakatanga kutambudzika nokumwayiwa, kutapwa nokuva muuranda kwe “nguva nomwe,” apo muna 723 BC, mambo weAsiria akavatapa. Umambo hwokumaodzanyemba hwakasanganawo nomugumo iwoyo muna 677 BC. Jeremiya anosimbisa chokwadi ichi.

Israeli inyama y'intama yatatanye; intambwe zarayamushumuje: uwa mbere ni umwami wa Ashuri wamumize; kandi uwa nyuma ni uyu Nebukadinezari umwami w'i Babuloni wamennye amagufa yayo. Yeremiya 50:17.

Jeremiya ari kuratidza kutonga kunoenderera mberi zvishoma nezvishoma. VaAsiria vakabvisa umambo hwokumusoro muna 723 BC, vozitora Manase kuenda kuBhabhironi, guta ravo guru, muna 677 BC. Zvino Nebhukadhinezari akatora Jehoyakimu, zvichiratidza kutanga kwamakore makumi manomwe okutapwa muna 606 BC. Zvino Nebhukadhinezari akatora Zedhekiya akaparadza Jerusarema muna 586 BC.

Umambo hwekumadokero hwakanga hwayambirwa kuti hwaizowirwa nomugumo wakafanana nowoumambo hwokumusoro kana vakaramba vachiramba kupanduka kwavo. Kutongwa kwoumambo hwokumusoro kwaizozadzikiswa pamusoro poumambo hwekumadokero, uye chiratidzo chokutongwa ikoko chaiva mutsetse waifanira kutambanudzwa pamusoro peJudha. Muuchapupu hwaIsaya, waingova “mutsetse” chete, asi mundima inotevera, “mutsetse” wacho ndiwo “mutsetse weSamaria.”

Naizvozvo Ishe Mwari waIsraeri anoti: Tarirai, ndiri kuuyisa chakaipa chakadai pamusoro peJerusarema neJudha, zvokuti ani naani achachinzwa, nzeve dzake dzose dzicharira. Ndichatambanudza pamusoro peJerusarema tambo yokuyera yeSamaria, nechiyereso chomumba maAhabhi; uye ndichapukuta Jerusarema sezvinopukuta munhu ndiro, achiipukuta uye achiipindurira pasi. Ndicharasa vakasara venhaka yangu, nokuvaisa muruoko rwavavengi vavo; uye vachava chinhu chokupambwa nechokutorwa navavengi vavo vose; nokuti vakaita zvakanga zvakaipa pamberi pangu, vakanditsamwisa, kubva pazuva rakabuda madzibaba avo muJipiti kusvikira pazuva rino. 2 Madzimambo 21:12–15.

Kune zvirove zviviri zvechiporofita mundima dzichangobva kutaurwa zvinofanira kutariswa. Chokutanga kurira kwenzeve, uye chechipiri ipurameti. Mundima idzi, tambo yeSamaria inoratidzwawo sepurameti yeimba yaAhabhi. Tambo nepurameti zvishandiso zvokutonga, zvinoshandiswa pakuvaka. Mundima idzi, zvinoratidza kuti kutonga kumwe chete kwakaitwa pamusoro poushe hwokumusoro, hunomiririrwa seSamaria neimba yaAhabhi, kwaizounzwiswawo Judha neJerusarema. Panguva yakapiwa yambiro, ushe hwokumusoro hwaIsraeri hwakanga hwatopindwa, hukundwa, hwaparadzwa, uye hwaendeswa muutapwa. Shoko rokutonga kwaMwari rinobudisa kurira kwenzeve kune avo vanonzwa yambiro. Zvose zviri zviviri, purameti nokurira kwenzeve, zvinowanikwa katatu chimwe nechimwe muMagwaro. Pachiitiko chimwe nechimwe, zvinomiririra kutsamwa kwaMwari pamusoro pevanhu Vake pachavo.

Zvino Jehovha akauya, akamira, akadanidzawo sezvaaita pane dzimwe nguva, achiti, Samueri, Samueri. Ipapo Samueri akapindura akati, Taurai henyu; nokuti muranda wenyu anonzwa. Zvino Jehovha akati kuna Samueri, Tarira, ndichaita chinhu muIsraeri, chichaita kuti nzeve dzavose vanozvinzwa dzitinhire. Nezuva iro ndichazadzisa pamusoro paEri zvinhu zvose zvandakataura pamusoro peimba yake; pandinotanga, ndichazvipedzisawo. 1 Samueri 3:10–12.

Kuangushwa kwa nyumba ya Eli ni unabii ambao ungewafanya masikio yote mawili yawashe kwa kila mtu aliyeusikia. Kuwasha kwa masikio, katika wakati wa Samweli, kunaashiria kupita kwa nyumba ya Eli. Utimilifu wa unabii aliopewa Samweli ulikuwa ni kuangushwa kwa nyumba ya Eli na kusimamishwa kwa Samweli kuwa nabii. Samweli anawakilisha watu ambao, kama Petro asemavyo, hapo zamani hawakuwa watu wa Mungu, lakini sasa ndio, kwa maana Samweli

alipowekwa imara kuwa nabii, nyumba ya Eli iliingamizwa. Yeremia naye anatangaza hukumu dhidi ya uongozi wa Yerusalemu inayofanya masikio yawashe.

Zvino muti, Inzwi shoko raJehovha, imi madzimambo aJudha, nemi vagari veJerusarema; zvanzi naJehovha wehondo, Mwari waIsraeri: Tarirai, ndichaunza zvakaipa pamusoro penzvimbo ino, zvokuti ani naani anozvinzwa, nzeve dzake dzicharira. Jeremia 19:3.

Mienzaniso yose mitatu yea nzeve dzinorira inobatanidzwa navanhu vesungano vakaita sungano norufu uye vakazopindirwa, vakundwa, vakaparadzwa, vakapararira, uye vakatorwa kuenda muutapwa. Nzeve dzinorira chiratidzo chekutonga kwehasha dzaMwari, uye chiratidzo chekutonga ikoko chinomirirwawo katatu muMagwaro neshoko rokuti “plummet.” Tatoverenga nezvaro muna 2 Madzimambo naIsaya, asi pane imwezve nhoroondo ye“plummet” muMagwaro, uye munhoroondo iyoyo shoko rokuti plummet rakashandurwa kubva kune rimwe izwi rechiHebheru, rakasiyana neizwi riri munhoroondo mbiri dzapfuura.

Na mutumwa akanga achitaura neni akauyazve, akandimutsa, somunhu anomutswa muhope dzake. Akati kwandiri, Unoonei? Ndikati, Ndatarira, zvino tarira, pano pane chigadziko chemwenje chose chendarama, chine mudziyo pamusoro pachu, nemwenje yacho minomwe iri pamusoro pachu, nemipombi minomwe inoenda kumwenje minomwe iri pamusoro pachu; uye pane miti miviri yomuorivhi parutivi paro, mumwe kurudyi rwomudziyo, nomumwe kuruboshwe rwawo. Ipapo ndakapindura ndikataura kumutumwa akanga achitaura neni ndichiti, Izvi chii, ishe wangu? Zvino mutumwa akanga achitaura neni akapindura akati kwandiri, Hauzivi here kuti izvi chii? Ndikati, Kwete, ishe wangu. Ipapo akapindura akataura kwandiri achiti, Iri ndiro shoko raJehovha kuna Zerubhabheri, richiti, Hazviitwi nesimba, kana noukuru hwesimba, asi noMweya wangu, ndizvo zvinotaura Jehovha wehondo. Ndiwe ani, iwe gomo guru? Pamberi paZerubhabheri uchava bani; uye iye achabudisa ibwe repamusoro raro nokudanidzira, vachiti, Nyasha, nyasha ngadzive pamusoro paro. Uyezve shoko raJehovha rakasvika kwandiri richiti, Maoko aZerubhabheri akaisa nheyo dzeimba iyi; maoko ake achapedzisawo; uye uchaziva kuti Jehovha wehondo akandituma kwamuri. Nokuti ndiani akazvidza zuva rezvinhu zviduku? Nokuti vachafara, vachiona tambo yokuyeresha iri muruoko rwaZerubhabheri pamwe navaya vanomwe; ava ndiwo meso aJehovha, anomhanya kuno nokoko panyika yose. Ipapo ndakapindura, ndikati kwaari, Miti miviri iyi yomuorivhi iri kurudyi rwechigadziko chemwenje nokuruboshwe rwacho chii? Ndikapindurazve, ndikati kwaari, Matavi maviri aya omuorivhi, anodurura mafuta endarama kubva maari nomumipombi miviri yendarama, chii? Akandipindura akati, Hauzivi here kuti izvi chii? Ndikati, Kwete, ishe wangu. Ipapo akati, Ava ndivo vaviri vakazodzwa, vanomira parutivi rwaIshe wenyika yose. Zekaria 4:1–14.

Izwi rakashandurwa richinzi “plummet” muna 2 Madzimambo naIsaya 28 ndiro “mishqâl,” uye rinoreva uremu. Muzvikamu zvole izvi, uremu (plummet) hwaizowedzerwa pamutsetse. Uremu ndihwo hunoshandiswa pachiyero, uye hunomirira kutonga. Mutsetse une uremu mutsetse wokutonga. Mutsetse weSamaria waive nguva ye“nguva nomwe,” kana kuti makore zviuru zviviri nemazana mashanu namakumi maviri. Nguva iyoyo imwe cheteyo yaizogadzwa pamusoro poushe hwokumaodzanyemba, sezvayakanga yaiswa pamusoro poushe hwokuchamhembe. Kuguma kwomutsetse upi noupi kunozivikanwa mubhuku raDhanieri sokuguma kwokutsamwa

kwokupedzisira kana kuti kuguma kwokutsamwa kwokutanga. Nguva iyi inomiririrwa muna Dhanieri senguva iyo Jerusarema nehondo zvaifanira kutsikwa-tsikwa pasi nemasimba maviri anoparadza, echihedheni neehupapa. Nguva mbiri idzi dzaizotanga apo maguta adzo makuru akapindwa nechisimba, akakundwa, akaparadzwa, uye vagari vawo vakaendeswa muuranda.

Asi muna Zekariya, izwi rokuti “plummet” rakagadzirwa nokubatanidzwa kwamashoko maviri echiHebheru. Izwi rokutanga nderekuti “eben”, uye rinoreva “kuvaka”, uye rinorevawo “dombo”. Rinoreva “dombo rokuvaka”. Izwi iroto rinobva rabatanidzwa neizwi rechiHebheru rokuti “bediyal”, rinoreva “kupatsanura kana kuparadzana”. “Plummet” iri muna Zekariya idombo rinovakwa pamusoro paro uye rinobudisa kupatsanurwa nokuparadzaniwa. Kupatsanurwa uku kuri pakati pemapoka maviri avanamati; rimwe boka rinofara parinoona dombo, rinoriita musoro wekona yaro, uye rinovaka pamusoro paro, uye rimwe risingarioni, rinoriramba, rinogumburwa naro, uye pakupedzisira rinopwanywa naro, iro rinobva razova dombo raro repamusoro kana dombo reguva raro. Rimwe boka rinoita sungano noupenyu, rimwe richiita sungano yorufu.

M’mbiri ya Zekariya, Israeli wakale anali atangotuluka kumene ku Babulo kuti amangenso ndi kubwezeretsa Yerusalemu. Zerubabele anaikidwa kukhala bwanamkubwa, ndipo anali kuyang’anira ntchitoyo. Iye anayika mwala wa maziko pa chiyambi cha ntchitoyo ndipo anaika mwala wapamutu, kapena mwala wotsiriza, pa mapeto a ntchitoyo. Zerubabele amatanthauza “mbewu ya Babulo”. Maulosi onse akuzindikiritsa masiku otsiriza, ndipo dzina la Zerubabele ndi chizindikiro cha mbiri ya uthenga wa mngelo woyamba pamene mwala wa maziko unayikidwa, ndipo dzina lake ndilonso chizindikiro cha uthenga wa mngelo wachitatu, pamene mwala wapamutu, kapena mwala wotsiriza, uyikidwa. Kuwonekera kwa kutsanulidwa kwa Mzimu Woyera kaya mu kayendedwe koyamba kapena mu kayendedwe kachiwiri kukuimimidwa ndi dzina la Zerubabele (mbewu ya Babulo), pakuti likuimira uthenga umene ukuyitanira m’badwo wotsiriza wa “mbewu ya Babulo” kuti utuluke. Uku kuimira uthenga wa Kulira kwa Pakati pa Usiku umene unachitika mu kayendedwe koyamba, ndipo watsala pang’ono kuchitika mu kayendedwe kotsiriza ka Kulira Kwamphamvu.

Miti miwili ya mizeituni, matawi mawili ya mizeituni, na wale wawili waliotiwa mafuta wanaowakilisha vyombo ambavyo ndani yake mabomba mawili ya dhahabu humimina mafuta:

“Wopakulungirwa mafuta, lava yimeke hi tlhelo ra Hosi ya misava hinkwayo, va ni xiyimo lexi tshameke xi nyikiwa Sathana tanihi kerubu leri funengetaka. Hi lava vo kwetsima lava rhendzeleke xilavelo xa yena, Hosi yi tshama yi ri karhi yi vulavurisana hi ku ya emahlweni ni vaaki va misava. Mafuta ya nsuku ya yimela tintswalo leti Xikwembu xi hlayisaka hi tona timboni ta vapfumeri ti tshama ti ri karhi ti phakeriwa, leswaku ti nga tsindzimeki kutani ti tima. Loko a swi nga ri leswaku mafurha lawa yo kwetsima ma chuluriwa ku huma etilweni hi marungula ya Moya wa Xikwembu, matimba ya vubihhi a ma ta va ni vulawuri hinkwabyo ehenhla ka vanhu.

“Mwari vanoshorwa kana tisingagamuchiri mashoko avanotitumira. Nokudaro tinoramba mafuta endarama avangadira mumweya yedu kuti asvitswe kuna avo vari murima. Kana kudanwa kukauya kuchiti, ‘Tarirai, chikomba chauya; budai mundochisangana nacho,’ avo vasina kugamuchira mafuta matsvene, vasina kuchengeta nyasha dzaKristu mumwoyo yavo,

vachawana, semhandara dzakapusa, kuti havana kugadzirira kusangana naShe wavo. Havana, mukati mavo pachavo, simba rokuti vawane mafuta acho, uye upenyu hwavo hwaparara. Asi kana Mweya Mutsvene waMwari ukakumbirwa, kana tikanyengetera sezvakaita Mozisi tichiti, 'Ndiratidzei kubwinya kwenyu,' rudo rwaMwari ruchadururwa mumwoyo yedu. Kubudikidza nemipombi yendarama, mafuta endarama achasvitswa kwatiri. 'Kwete nesimba, kana noukuru, asi noMweya wangu, ndizvo zvinotaura Jehovha wehondo.' Nokugamuchira mwaranzi inopenya yeZuva Rokururama, vana vaMwari vanopenya sezviedza munyika." Review and Herald, July 20, 1897.

Sakaria alikuwa ameuliza tena na tena wale miti miwili ya mizeituni walikuwa nani, hivyo akivuta usikivu kwa alama mbalimbali za mashahidi hao wawili. Dada White anaitambulisha miti hiyo miwili ya mizeituni kuwa ni mashahidi wawili wa Ufunuo kumi na moja.

"Nga ha timboni timbirhi muprofeta u ya emahlweni a vula a ku: 'Lava hi vona minsinya leyimbirhi ya mitlhware, ni swikhomamohlovo leswimbirhi leswi yimeke emahlweni ka Xikwembu xa misava.' 'Rito ra wena,' ku vula mudyondzisi wa Tisimu, 'i rivoni emilengeni ya mina, ni ku vonakala endleleni ya mina.' Nhlavutelo 11:4; Pisalema 119:105. Timbhoni letimbirhi ti yimela Matsalwa ya Testamente ya Khale ni ya Testamente Leyintshwa." The Great Controversy, 267.

Zakaria alitaka kuelewa mashahidi hawa wawili ni akina nani. Katika Mapinduzi ya Ufaransa walikuwa Agano la Kale na Agano Jipya. Waliwakilishwa kama Musa na Eliya waliouawa barabarani na yule mnyama aliyepanda kutoka katika shimo lisilo na mwisho. Wanawakilisha huduma ya Future for America iliyouawa tarehe 18 Julai, 2020.

Pakutanga kwechitsauko, mushure mekunge Zekariya amutswa, apo mapfupa akaoma akafa aunganidzwa pamwe chete, asi asati ave noupenyu, Gabhurieri anobvunza achiti, "Unoonei?" Zekariya anotsanangura zvaakaona, ndokuzobvunza achiti, "Izvi chii, ishe wangu?" Gabhurieri anosimbisa nyaya yomubvunzo wacho nokupindura mubvunzo waZekariya nomumwe mubvunzo. Anobvunza Zekariya achiti, "Hausati uchiziva here kuti izvi ndezvipi?" Gabhurieri anobva apindura achiti, "Iri ndiro shoko raJehovha kuna Zerubhabheri, richiti, Kwete nesimba, kana nesotwe, asi noMweya wangu, ndizvo zvinotaura Jehovha wehondo."

Fala a Hosi le ri nyikiweke Serubabele hi Yehovha a ku: "A hi hi matimba, kumbe hi hi vukosi, kambe hi Moya wa mina. U mani wena, wena ntshava leyikulu? emahlweni ka Serubabele u ta hundzuka rivala; kutani u ta humesa ribye ra nkoka ra kona hi ku huwelela, va ku, Tintswalo, tintswalo eka rona."

Serubabelo, musungwi, unomiririra mutumwa anogadzirira nzira munhoroondo yokutanga neyokupedzisira, pamberi pake gomo rinoita sebani. Isaya anozivisa basa romutumwa mumwe chete uyu achiti "achagadzira mugwenga mugwagwa wakarurama waMwari wedu," uye kuti achaita kuti "mupata mumwe nomumwe" "ukwidziridzwe." Achaitawo kuti "gomo rimwe nerimwe nechikomo" "zvideredzwe," nokuti "gomo guru" riri pamberi pomusungwi Serubabelo "richava bani."

Ujumbe wa William Miller wa “nyakati saba” alipewa na Mungu. Zerubabeli anawakilisha William Miller aliyeliweka jiwe la msingi la “nyakati saba,” naye pia anawakilisha mikono ile “itakayolileta jiwe kuu la pembeni” kwa “vigelegele, wakilia, Neema, Neema juu yake.” Kurudiwa mara mbili kwa neno “Neema,” kunawakilisha ujumbe wa Kilio cha Usiku wa Manane. “Vigelegele” vinawakilisha ujumbe uleule unaowakilishwa na kilio kikuu cha malaika wa tatu, na “wakilia” kunawakilisha Kilio cha Usiku wa Manane. Kifungu chote kinahusu ujumbe wa Kilio cha Usiku wa Manane. Kinawahusu mabikira waliokuwa wamelala katika mauti katika njia za Ufunuo kumi na moja, inayopita katikati ya bonde la mifupa mikavu iliyokufa. Kinahusu ufufuo wa hiyo mifupa mikavu iliyokufa, na kinahusu wajibu wa kinabii wa “timazi” ambao mabikira wenye hekima wanaouona unaowafanya wafurahi.

Ipapo Zekaria akati, “uyezeve.” Uyezve, zvinoreva kuisa ndima inotevera pamusoro peiri pamberi payo. Ichi chinoreva musimboti wechiporofita wekuti mutsetse pamusoro pomutsetse. Nhairirano yakapfuura yakaratidza kumutswa pakati pousiku kwevanhu vaMwari, vanomiririrwa naZekaria. Nhairirano yakapfuura yakaramba ichisimbisa chido chevanhu vaMwari mumazuva okupedzisira chokunzwisisa kuti zvapupu zviviri zveZvakazarurwa chitsauko 11 ndiani. Nhairirano yakapfuura yakaratidza kuti Zerubhabheri anomiririra basa riri musangano wokutanga uyewo basa riri musangano wokupedzisira. Yakaratidza kuti “maoko” aZerubhabheri (anomiririra simba revanhu) aifanira kuisa dombo repasi uye dombo romumusoro, asi basa ramaoko ake rakaitwa uye rinoitwa chete nesimba rouMwari roMunyaradzi.

Ingxoxo eyalandelayo, emele ukubekwa phezu kwengxoxo yangaphambili, iyakhomba ukuthi lapho “izandla zikaZerubhabhele” ziqeda umsebenzi, khona abantu bakaNkulunkulu ezinsukwini zokugcina “bayokwazi ukuthi iNkosi” “ithumile” uGabriyeli, umthwali wokukhanya, “kubo” abantu bakaNkulunkulu. Bayokuqonda uhlelo lokuxhumana lwasezulwini oluyiqiniso lokuqala olumelelwe maqondana neSambulo sikaJesu Kristu. Ukwengqaba umlayezo nomsebenzi kaZerubhabhele kuwukwenqaba umlayezo ovela kuGabriyeli, awamukele kuKristu, lowo naye awamukela kuYise.

Ipapo mativi maviri avanamati anotsanangurwa. Rimwe boka “rakazvidza zuva rezvinhu zviduku here?” Rimwe boka “richafara” kana “vachaona tambo yokuyeresha iri muruoko rwaZerubhabheri pamwe naavo vanomwe” avo “vari meso aJehovha, anomhanya uko nokuko panyika yose.” Avo vano zvidza zuva rezvinhu zviduku, vari kuzvidza basa renhoroondo raWilliam Miller sezvarinomiririrwa ne“tambo yokuyeresha.” Vanopesaniswa naavo vanofara pavanoona “tambo yokuyeresha” iri mumaoko aZerubhabheri. “Tambo yokuyeresha” yaZekariya ibwe rokuvaka rinobudisa kupatsanurwa. Rimwe boka rinozvidza “tambo yokuyeresha,” nokuti vanoramba kuona kuti “tambo yokuyeresha” iri muruoko rwaZerubhabheri iri pamwe na“vaya vanomwe.” Shoko rokuti “vanomwe” riri pamwe ne“tambo yokuyeresha,” ndiro rimwe chete rechiHebheru rinoshandurwa richinzi “kanomwe” muna Revhitiko makumi maviri nenhanhatu.

Ipapo Sakaria anowerezazve chokwadi chokuti paanomuka, haazivi kuti zvapupu zviviri izvi ndivanaani. Naizvozvo anobvunzazve achiti, “Miti miviri yemuorivhi iyi chii?” Anodzokororazve, achibvunza kuti, “Mapazi maviri emuorivhi aya chii, ayo anobudisa mafuta endarama kubva maari achipfuura nemumipombi miviri yendarama?” Uye Gabrieri anosimbisa mubvunzo uyu

nokupindurazve mubvunzo waSakaria nemubvunzo achiti, “Ko hauzivi here kuti izvi chii?” Sakaria ndokupindura achiti, “Kwete.” Ipapo Gabrieri akati, “Ava ndivo vaviri vakazodzwa, vanomira pamberi paIshe wenyika yose.”

Ndima iyi inotanga naGabrieri achimutsa Zekariya kubva muhope dzake. Naizvozvo, Zekariya anomirira mhandara dzinomutsa pakati pousiku, uye kana mhandara idzodzo dzamutsa, dzinoratidzwa sedzine mutoro mukuru kwazvo wokuda kunzwisisa zvinomiririrwa nezvapupu zviviri zvebhuku raZvakazarurwa chitsauko chegumi nerimwe. Mabhuku ose eBhaibheri anosangana uye anogumira mubhuku raZvakazarurwa. Vaporofita vose vanobvumirana, nokuti Mwari haasi iye muvambi wokuvhiringidzika. Vaporofita vose vari kutaura zvikuru pamusoro pamazuva okupedzisira kupfuura mazuva avaigara maari.

Gabriyeli anoshandisa musimbote weAlpha neOmega nokuratidza kuti Zerubhabheri ndiye achatanga nokupedzisa basa rokuvaka temberi. Basa rake rinomiririrwa nokuisa ibwe repakutanga pakutanga uye ibwe repamusoro pakupedzisira. Zerubhabheri anomiririra kufamba kwavaMillerite uye kufamba kweFuture for America.

Icile uGabriyeli akuveza kuZakariya kukuba umsebenzi woKukhala Kwaphakathi Kobusuku, nokuba kusekumbeni kwengelosi yokuqala okanye kusekumbeni kwengelosi yesithathu, uzalisekiswa ngamandla oMoya oyiNgcwele.

Apo vakarara vavo va etwatwani, misava yi tsakele mirhi ya vona leyi feke; kambe loko va pfuka, kutani misava yi chava, kasi vona va tsaka. Va tsaka hikuva va vona plummet ya la “minkarhi ya nkombo” evokweni ra Zerubabele. Plummet i ribye leri ku akiwaka ehenhla ka rona, leri hambanisaka lava tlhariheke ni lava nga riki na vutlhari.

Zakaria hasi kuti “vanomwe,” asi anoti, “avo vanomwe.” Vanoona makore zviuru zviviri namazana mashanu nemakumi maviri okupararira. Shoko rakashandurwa richinzi “vanomwe” ndiro shoko rimwe chetero rakashandurwa richinzi “nguva nomwe” muna Revhitiko makumi maviri nenhanhatu, uye rinomiririra “kutukwa” kwouranda kwakauyiswa pamusoro poushe hwokumusoro nehwokumaodzanyemba hwaIsraeri. Bhuku raDanieri rinotsanangura “avo vanomwe” sokutsamwa kwokutanga nokwokupedzisira.

Ibwe rekona rakaiswa naWilliam Miller raiva “nguva nomwe,” uye ibwe repamusoro rakaiswa nesangano rengirozi yechitatu ndiro “nguva nomwe.” Avo vanofara pavanenge vachiona “idzo nomwe” mukumutsa kweKudanidzira kwePakati pousiku kwemazuva okupedzisira, vachapupura kupatsanurwa nekuparadzaniswa kwezvinokosha nezvisina maturo. Zvinokosha zvichafara sezvazvichisvika mukubatana kwakazara, uye zvisina maturo zvichazoonza zvanonoka kuti hazvina mafuta ayo anga achiburuka nomumapombi maviri endarama. Chokwadi chinokonzeresisa mufaro kune rimwe boka chichava ibwe rokugumbusa kune rimwe boka, kunyange zvakanga zviripo kuti zvionwe navose vaida kuona.

Kwakangofanana nokuthi “izikhathi eziyisikhombisa” zaba uvivinyo ekuqaleni ngo-1856, lapho ubu-Adventisti baseFiladelfiya buguqukela ebuntwini bobu-Adventisti baseLawodisiya, “izikhathi eziyisikhombisa” ziphinde zibe uvivinyo futhi ekugcineni, khona impela lapho ubu-Adventisti

baseLawodisiya buguqkela ebuntwini bobu-Adventisti baseFiladelfiya. Uvivinyo ekuqaleni lwehluleka ngo-1863, ngokwenqatshwa kwemfundiso yeBhayibheli ethi “izikhathi eziyisikhombisa.” Labo abehluleka kulolu vivinyo ekugcineni ngo-2023, bayokwenza kanjalo ngokwenqaba ulwazi oludingwa yikhambi elikhonjiswe “yizikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha.

Zvaiva zvakakosha kuziva kuti bhuku raDhanieri rinotsigira zvizere “nguva nomwe,” tisati tatanga kufunga nezveshoko rechiporofita remachitsauko matanhatu okutanga ebhuku raDhanieri, nokuti chitsauko chechina nechishanu zvinotaura pamusoro pe“nguva nomwe,” uye zvinoratidza kutanga nokuguma kwenyanga mbiri dzechikara chenyika chomuna Zvakazarurwa chitsauko chegumi nechitatu.

Re tla simolola go akanyetsa ka dikgaolo tseo tsa ntlha tse thataro mo setlhogong se se latelang.

“Ruchiedza rwakagamuchirwa naDanieri kubva kuna Mwari rwakapiwa zvikuru nokuda kwamazuva okupedzisira aya. Zviratidzo zvaakaona pamahombekombe eUlai neHidhekeri, nzizi huru dzeShinari, zvino zvava kuzadzikiswa, uye zviitiko zvose zvakafanotaurwa zvichakurumidza kuitika.

“Fakisisa mamiriro ezvinhu erudzi rwevaJudha panguva yakapiwa zviporofita zvaDanieri.

“आओ, हम बाइबल के अध्ययन के लिए अधिक समय दें। हम वचन को वैसे नहीं समझते जैसे हमें समझना चाहिए। प्रकाशतिवाक्य की पुस्तक हमारे लिए इस आज्ञा के साथ खुलती है कि हम उसमें नहिंति शिक्षा को समझें। ‘धन्य है वह जो इस भवषियद्वाणी के वचनों को पढ़ता है, और वे जो सुनते हैं,’ परमेश्वर घोषति करता है, ‘और उन बातों को मानते हैं जो उसमें लिखी हैं; क्योंकि समय नकिट है।’ जब हम एक प्रजा के रूप में समझेंगे कि यह पुस्तक हमारे लिए क्या अर्थ रखती है, तब हमारे बीच एक महान जागृति दिखाई देगी। हमें उन शिक्षाओं का पूर्णतः बोध नहीं है जो यह देती है, यद्यपि हमें इसे खोजने और अध्ययन करने की आज्ञा दी गई है।”

“Mu kare abigisha batangaje ko Daniyeli n’Ibyahishuwe ari ibitabo bifunze, maze abantu barabihindikira. Umwenda wari waratumye benshi batabasha kuwukuraho kubera ubwiru bwawo bugaragara, Imana ubwayo yawukuye kuri ibi bice by’Ijambo ryayo. Izina ubwaryo ‘Ibyahishuwe’ rinyomoza imvugo ivuga ko ari igitabo gifunze. ‘Ibyahishuwe’ bisobanura ko hari ikintu gifite akamaro gihishuwe. Ukuri gukubiye muri iki gitabo kugenewe ababa muri iyi minsi y’imperuka. Duhagaze aho umwenda wakuwemo ahantu hera h’ibintu byera. Ntidukwiriye guhagarara hanze. Dukwiriye kwinjira, atari dufite ibitekerezo by’uburangare kandi bidafite kubaha, cyangwa intambwe z’ubusambo, ahubwo twinjirane kubaha no gutinya Imana. Turi kwegera igihe ubuhanuzi bwo mu gitabo cy’Ibyahishuwe bugiye gusohora.”
Testimonies to Ministers, 113.