

# Bhuku ra Danieri - Nhamba zana negumi nenhanhatu

*Kuvulwa kweMihla Yempindiselo: Ukuhlolwa Kwesiprofetho Kwesixwayiso sikaJeremiya kanye Nesizukulwane Sokugcina*

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2024-03-04

Munkhani yakale tinali kulingalira Yeremiya chaputala makumi asanu, ndipo m'ndimeyo muli chiweruzo pa Babuloni, chimene chimayambira pa lamulo la Lamlungu lomwe likubwera posachedwa ku United States ndipo chimathera pa mkwiyo wa Mulungu. Chiweruzo chomaliza ndi tsiku la kubwezera la Ambuye limene linaimiridwa ndi kuwonongedwa kwa Yerusalemu m'chaka cha 70 AD. Kuwonongedwa kwa Yerusalemu kochitidwa ndi Roma mu 70 AD, kunali kutayipidwa kale ndi kuwonongedwa kwa Yerusalemu kochitidwa ndi Nebukadinezara. Pamodzi zinapereka mboni ziwiri za Chiweruzo Chomaliza cha hule la Turo, amene alinso hule la Chivumbulutso chaputala 17.

Jeremiya anotiudza kuti kana kutsiva kwaShe kwazadzikiswa pamusoro peBhabhironi razvino, kuchitanga nemutemo weSvondo uri kuuya nokukurumidza, kuti, “Namazuva iwayo, nenguva iyo, ndizvo zvinotaura Jehovha, kuipa kwaIsraeri kuchatsvakwa, kukasawanikwa; nezvivi zvaJudha, hazvingawanikwi; nokuti ndichavaregerera vandinochengeta.” Namazuva iwayo, kuisirwa chisimbiso kwezana namakumi mana nezvina zvamazana kuchange kwatove kwatoitwa.

“Munhu kuita chiiko, hama, mubasa guru rokugadzirira? Avo vari kubatana nenyika vari kugamuchira mufananidzo wenyika uye vari kugadzirirwa chiratidzo chechikara. Avo vasingavimbi nezvavo, vanozvinipisa pamberi paMwari uye vanonatsa mweya yavo nokuteerera chokwadi, ndivo vari kugamuchira mufananidzo wekudenga uye vari kugadzirirwa chisimbiso chaMwari pahuma dzavo. Kana murayiro wabudiswa uye mucherechedzo waiswa, chimiro chavo chicharamba chakachena chisina gwapa nokusingaperi.” Testimonies, vhoriyamu 5, 216.

Kutongwa kwekupedzisira kunotanga nenzwi rechipiri raZvakazarurwa chitsauko gumi nesere, rinodana varume navakadzi kuti vatize kubva muBhabhironi, uye Jeremia anoti, “zuva ravo rasvika, nguva yokuvashanyira. Inzwi ravaya vanotiza navanopunyuka kubva munyika yeBhabhironi, kuti vazivise paZioni kutsiva kwaJehovha Mwari wedu, kutsiva kwetembere yake. Unganidzai vapfuri vemiseve kuzorwa neBhabhironi: imi mose munokotamisa uta, dzikamai makarikomba kumativi ose; ngaparege kuva neumwe waro anopunyuka: muritsive zvinoenderana nebasa raro; sezvose zvarakaita, ndiitireiwo saizvozvo.” Kutongwa kwaro kunoitwa ne“vapfuri vemiseve.” Kutaurwa kwokutanga kwemupfuri wemiseve muMagwaro kuri pamusoro paIshmaeri.

Mwari akanzwa inzwi romukomana; mutumwa waMwari akadanidzira Hagari ari kudenga, akati kwaari, Chiiko chinokutambudza, Hagari? Usatya; nokuti Mwari anzwa inzwi romukomana paari ipapo. Simuka, usimudze mukomana, umubate noruoko rwako; nokuti

ndichamuita rudzi rukuru. Mwari akazarura meso ake, akaona tsime remvura; akaenda, akazadza hombodo nemvura, akamwisa mukomana. Mwari akava nomukomana; akakura, akagara murenje, akava mupfuri womuseve. Genesi 21:17–20.

“awa ya chikhulu ya kutetemeka kwa misava” eka Nhlavutelo khume na yin’we yi kombisa ku sungula ka vuavanyisi bya ku hetisisa ehenhla ka nghwavava ya Rhoma, lebyi sungulaka hi nawu wa Sonto lowu taka hi ku hatlisa eUnited States. Eka “awa” leyi, “khombo ra vunharhu ri ta hi ku hatlisa. Kutani ntsumi ya vunkombo yi ba mhalamhala.” Khombo ra vunharhu i mhalamhala ya vunkombo. I varwi va mintwa va Vuislamo lava tirhisiwaka ku tisa vuavanyisi bya Yena ehenhla ka lava sindzisaka mfungho wa vulawuri bya vapapa (ku gandzela hi Sonto), naswona va xanisa lava seketelaka mfungho wa vulawuri bya Xikwembu (ku gandzela hi Savata).

Mu Luka chitsauko chemakumi maviri nechimwe, Jesu achipindura mibvunzo yevadzidzi pamusoro pokuparadzwa kweJerusarema netembere, anopa rondedzero yezvakaitika munhoroono iyo zvakare inomiririra nhoroono yemazuva okupedzisira. Anoreva “mazuva okutsiva,” chaiva chimiro chakakosha chechiporofita cheushumiri hwake saMesiya, chaakazivisa pakutanga kwoushumiri hwake paakaverenga kubva kumuporofita Isaya kukereke yeNazareta. Chiziviso chokuNazareta, nechitsauko chacho kubva kuna Isaya, hazvina kumiririra ushumiri hwake chete, asiwo shoko revadzidzi vake, uye zvakananyanya zvikuru basa noushumiri hwesangano revane zana namakumi mana nezvina zvamazana.

Mweya wa Ambuye Yehova uli pa ine; chifukwa Ambuye wandidzoza kuti ndilalikire uthenga wabwino kwa ofatsa; wandituma kumanga mabala a osweka mtima, kulengeza kumasulidwa kwa ogwidwa, ndi kutsegulidwa kwa ndende kwa omangidwa; kulengeza chaka chovomerezeka cha Ambuye, ndi tsiku la kubwezera la Mulungu wathu; kutonthoza onse amene akulira; kuikira iwo akulira m’Ziyoni, kuwapatsa chokometsera mutu m’ malo mwa phulusa, mafuta a chimwemwe m’ malo mwa maliro, chovala cha matamando m’ malo mwa mzimu wa kulefuka; kuti adzatchedwe mitengo ya chilungamo, chodzala cha Ambuye, kuti iye alemekezedwe. Ndipo adzamanga mabwinja akale, adzaukitsa malo owonongeka akale, ndipo adzakonza mizinda yowonongedwa, mabwinja a mibadwo yambiri. Ndipo alendo adzaima ndi kudyetisa nkhusa zanu, ndipo ana a achilendo adzakhala olima minda yanu ndi osamalira mipesa yanu. Koma inu mudzatchedwa Ansembe a Ambuye; anthu adzakutchani Atumiki a Mulungu wathu; mudzadya chuma cha amitundu, ndipo mudzadzitamandira mu ulemerero wawo. M’ malo mwa manyazi anu mudzalandira chowirikiza; ndipo m’ malo mwa chisokonezo adzakondwera ndi gawo lawo; chifukwa chake m’ dziko lawo adzalandira chowirikiza; chimwemwe chosatha chidzakhala chawo. Pakuti Ine Ambuye ndimakonda chiweruzo, ndimadana ndi kulanda kophatikizidwa ndi nsembe yopsereza; ndipo ndidzawatsogolera pa nte hito yawo m’ choonadi, ndipo ndidzapangana nawo pangano losatha. Ndipo mbeu yawo idzadziwika pakati pa amitundu, ndi ana awo pakati pa anthu; onse owawaona adzawazindikira, kuti iwo ndi mbeu imene Ambuye waidalitsa. Ndidzakondwera kwambiri mwa Ambuye, moyo wanga udzakondwera mwa Mulungu wanga; pakuti wandiveka zovala za chipulumutso, wandiphimba ndi mwinjiro wa chilungamo, monga mkwati amadzikometsera ndi zokometsera, ndi monga mkwatibwi adzikongoletsera ndi zodzikongoletsera zake. Pakuti monga dziko lapansi litulutsa mphukira yake, ndi monga munda uchititsa zimene zafesedwamo

kuphukira; chomwechonso Ambuye Yehova adzachititsa chilungamo ndi matamando kuphukira pamaso pa mitundu yonse. Yesaya 61:1–11.

Avo vane chiuru zana na makumi mana nezvina vakasimbiswa muchitsauko chechipfumbamwe chaEzekieri ndivo vanochema pamusoro pezvivi zviru muchechi nomunyika. “Gore rinogamuchirika raJehovha, nezuva rokutsiva raMwari wedu,” ndiyo nguva iyo vanochema muZioni vanonyaradzwa, uye vanova “miti yokururama” kuti “vakudze Jehovha.” Vanokudza Jehovha, nokuti “namazuva iwayo, nenguva iyo, ndizvo zvinotaura Jehovha, kuipa kwaIsraeri kuchatsvakwa, kukasawanikwa.” Vanochema ndivo vakasimbiswa, uye ndivo “vachavaka matongo akare,” avo “vachasimudza kuparadzwa kwokutanga, uye” avo “vachagadzira maguta akaparara, kuparadzwa kwezvizvarwa zvizhinji.” Vacha “zodanwa Vaprista vaJehovha,” uye vanhu vachavati “Vashumiri vaMwari wedu.”

Kururama kw’abo ibihumbi ijana na mirongo ine na bine kuzotutumuka “imbere y’amahanga yose,” igihe bazoterurwa nk’ikimenyetso mu gihe c’ukunyiganyiga gukomeye kw’isi. Kururama kwabo gutuma gutumbuka buhoro buhoro, kuko “nk’uko isi imeza urubuto rwayo, kandi nk’uko umurima utuma ivyabibwemwo bimera; ni ko Umwami Imana azokoresha gutuma kururama n’ishimwe bitumbuka.” Gushirwako ikimenyetso kw’abo ibihumbi ijana na mirongo ine na bine kwatanguye igihe imvura y’inyuma yashika ku wa 1 Nyakanga 2001. Ni ho amabuto y’isi yaciye azanwa. Yesaya arerekana igihe amabuto atumbuka.

Ngo mwero, apo yikuphukira, muzamukambirana nayo; iyo wakukhozga mphepo yake yankhaza pa zuwa la mphepo ya kumafumiro gha dazi. Ntheura mwa ichi, ubendezi wa Yakobe uzamutozgeka; ndipo ichi ndicho chipambi chose cha kuwuskako kwananga yake; para wakuwika malibwe ghose gha jotchero kuwa nga ni malibwe gha choko agho ghaphanyika-pyanyika, timikungu na vikozgo vizamimilira chara. Yesaya 27:8, 9.

Mu “nthawi ya mphepo ya kum’ mawa,” imene ndi “mphepo yake yamphamvu” yomwe “amailetsa,” “kuphukira” kwa maluwa kudzayamba pamene mvula “yayezedwa.” “Amailetsa” kutanthauza kuti yaletsedwa kapena yoletsedwa. Pamene mphepo zinayi ziletsedwa ndi angelo anayi a m’buku la Chivumbulutso chaputala 7, kusindikizidwa kwa anthu zikwi zana limodzi ndi makumi anayi ndi zinayi kumayamba. Pa nthawi imeneyo mvula ya m’mbuyo imayamba “kuwaza” mwaueso, pakuti mawu oti “muyezo” m’vesilo amatanthauza kuyesa moyenera. Pachiyambi pa nyengo ya kusindikizidwa kwa anthu zikwi zana limodzi ndi makumi anayi ndi zinayi, mvula ya m’mbuyo imayesedwa, ndipo kumapeto kwa nyengoyo imakhala yopanda muyezo.

“Kudururwa kukuru koMudzimu waMwari, kunovhenekera nyika yose nokubwinya kwake, hakuzouyi kusvikira tava navanhu vakavhenekerwa, vanoziva nokuzvionera pachavo kuti zvinorevei kuva vabati pamwe chete naMwari. Kana tava nokuzvipira kwakazara, kwamwoyo wose, kubasa raKristu, Mwari acharatidza kuti achiziva chokwadi ichocho nokudururwa koMudzimu wake kusina chiyero; asi izvi hazvingaitiki apo chikamu chikuru chechechi chisati chava vabati pamwe chete naMwari. Mwari haagoni kudurura Mudzimu wake kana udyire nokuzvifadza zvichiratidzwa pachena zvakadaro; kana mweya uchitonga wokuti, dai waiiswa mumashoko, waizotaura mhinduro iya yaKaini, — ‘Ndini muchengeti wehama yangu here?’

Kana chokwadi chenguva ino, kana zviratidzo zviriri kuwanda kumativi ose, zvinopupura kuti kuguma kwezvinhu zvose kwava pedyo, zvisina kukwana kumutsa simba rakarara revaya vanoti vanoziva chokwadi, ipapo rima rinoenderana nechiedza chave chichivheneka richabata mweya iyi. Hapana kana chingafanana nechikonzero chokuregerera kusava nehanya kwavo chavangagona kupa kuna Mwari pazuva guru rokuverengwa kwokupedzisira. Hapazovi nechikonzero chokupa pamusoro pokuti nei vasina kurarama nokufamba nokushanda muchiedza chechokwadi chitsvene cheshoko raMwari, uye nokudaro vachiratidza kunyika yakasvibiswa nechivi, kubudikidza nemaitiro avo, tsitsi dzavo, nokushingaira kwavo, kuti simba nechokwadi cheevhangeri hazvaigona kurambwa.” Review and Herald, July 21, 1896.

Nguva yokuvivinywa yemvula ya kamuva kanye nokubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane iqala ngokukalwa kokuthululwa kukaMoya oNgcwele, ngokuba ukolweni nokhula sekufinyelele esikhathini sokuvuna. Imvula iletha womabili la maqembu ekuvuthweni okuphelele; khona-ke ekupheleni kwesikhathi sokuvivinywa ukolweni nokhula kuyahlukaniswa, futhi ukolweni uyakuthi-ke “wazi ngokuhlangenwe nakho ukuthi kusho ukuthini ukuba yizisebenzi kanye noNkulunkulu.” Khona-ke “bayakuba nokuzinikela okuphelele, kwenhliziyo yonke, enkonzweni kaKristu; uNkulunkulu uyakuvuma lokho ngokuthululwa kukaMoya wakhe ngaphandle kwesilinganiso.”

“दाइँपूर्वीय कडा बतासको दनि” सेप्टेम्बर ११, २००१ मा आयो, र परमेश्वरको प्रतशिोधको दनि पहचान गर्ने सन्देशको वपिरीत, पछिल्लो वर्षाको सन्देशभतिरको नक्कली “शान्तरि सुरक्षा” सन्देशबारे हबककूकको ववाद आरम्भ भयो। त्यस बनिदुदेखि, बरिवाहरू—गहुँ र झार दुवै—अंकुराउन र त्यो फल ल्याउन थाले, जुन तनीहरूले छिट्टै आउने आइतबारको व्यवस्थाको न्यायमा प्रकट गर्ने थिए।

“Zvakare, mifananidzo iyi inodzidzisa kuti hapazovi nenguva yokuedzwa pashure porutongo. Kana basa revhangeri rapera, pakarepo panotevera kupatsanurwa pakati pevakanaka nevakaipa, uye mugumo weboka rimwe nerimwe unogara wakasimbiswa nokusingaperi.” Christ’s Object Lessons, 123.

Rimwe igice cy’abantu cyunamira izuba mu gitabo cya Ezekiyeli igice cya munani, naho ikindi kigahabwa ikimenyetso cy’Imana mu gitabo cya Ezekiyeli igice cya cyenda. Mu butumwa bwiza bwanditswe na Luka, igice cya makumyabiri na rimwe, Kristo arimo aramenyekanisha abantu ibihumbi ijana na mirongo ine na bine, kandi ashiraho ikimenyetso kiranga igisekuru cya nyuma cy’amateka y’isi. Yagaragaje ikimenyetso Abakristo bagomba kumenya kugira ngo bahunge irimbuka rya Yerusalemu.

Uye kana muchiona Jerusarema rakakombwa namauto, ipapo zivai kuti kuparadzwa kwaro kwava pedyo. Ipapo vari muJudhiya ngavatizire kumakomo; uye vari mukati maro ngavabude; uye vari munyika dzokumaruwa ngavarege kupinda mariri. Nokuti aya ndiwo mazuva okutsiva, kuti zvinhu zvose zvakanyorwa zvizadziswe. Ruka 21:20–22.

Jesu akarondedzera, “mutsara pamusoro pomutsara,” zvimwewo zviratidzo zvoudprofita zvechiratidzo chacho, nokuti mashoko Ake haana kungonyorwa naRuka bedzi, asiwo naMateu naMako.

Na ino gospel ya Ufumu yizapharazgika mu charu chose kuŵa ukaboni ku mitundu yose; ndipo pamanyuma pakeumaliro wizenge. Ntheura para mwawona chinthu chaukazuzi chakupasura, icho chikayowoyeka na Danieli muprofeti, chayimirira pa malo ghatuŵa, (uyo wakuŵazga, wapulikiske:) Penepapo awo ŵali mu Yudeya ŵachimbilire ku mapiri. Mateyu 24:14–16.

Uye evhangelu rinofanira kutanga kuparidzirwa kumarudzi ose. Asi kana vakakutongesai vachikuendesai kundoiswa mumaoko avo, musafunganya zvisati zvaitika pamusoro pezvamuchataura, uye musafungisise pachine nguva; asi chero chamuchapiwa nenguva iyoyo, ndicho chamuchataura; nokuti havasi imi munotaura, asi Mweya Mutsvene. Zvino hama ichatengesa hama kurufu, nababa vachatengesa mwanakomana; navana vachamukira vabereki vavo, vachivaurayisa. Uye muchavengwa navanhu vose nokuda kwezita rangu; asi uyo anotsungirira kusvikira kumugumo, ndiye achaponeswa. Asi kana muchiona chinonyangadza chinoparadza, chakataurwa naDhanyeri muporofita, chakamira panzvimbo pachisingafaniri kumira, (anoverenga ngaanzwisise,) ipapo vari muJudhea ngavatizire kumakomo. Marko 13:10–14.

មុនពេលសេចក្តីរើទេនាចុងក្រោយទាំងប្រាំពីរនោះ  
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Nguva iyeyo “awa” inozivikanwa naMako, uye “awa” ye “kudengenyeka kwenyika kukuru,” uye “awa” iyo madzimambo gumi anobvumirana kupa umambo hwawo hwechinomwe kupapa. Kana mweya wokupedzisira wagamuchira vhangeri rinoparidzirwa kumarudzi ose, nguva yomuedzo inovharwa, uye hasha dzaMwari dzinodururwa pasina tsitsi. Nguva iyoyo inotanga kana vhangeri richiziviswa kumarudzi ose apo mureza unosimudzwa, uye inoguma apo munhu wokupedzisira anopindura kushoko revhangeri rakaziviswa, rakaparidzwa, uye rakabudiswa nomureza. Nguva iyoyo ndiyo “mazuva okutsiva.”

Muna Ruka, chitsauko makumi maviri nerimwe, Jesu ari kunongedzera nguva iyoyo yenhoroondo, nokuti ari kuzivisa rudzi rwokupedzisira, rusingazofi rusati rwasvika kuuya kwake kwechipiri. Anozivisa chiratidzo, chinomiririrwa sechinhu chinonyangadza chinoparadza chakataurwa naDhanieri muporofita. Chiratidzo ichocho ndechekuti chinhu chinonyangadza chinoparadza

chinomira pa“nzvimbo tsvene,” uye kana “chakamira pachingasafaniri kumira,” ndiyowo nguva iyo Jerusarema “rakakomberedzwa namauto.”

Mwaka wa 66, Yerusalemu payakazingilizgika na nkondo za Cestius, Wakhristu wa mu Yerusalemu wakachimbira mu msumba uwo, ndipo Mpingo White wakulongora kuti paliye Mkhristu na yumoza pera uyo wakafwa pa nyengo ya kuparanyika uko kukamara paumaliro mu mwaka wa 70. Cestius wakamba kuzinga, ndipo pamanyuma wakawelera nyuma pa vifukwa ivyo vikuwoneka nga nkhumanyikwa chara, ndipo Wakhristu wa mu msumba wakachimbira mwakukolerana na chenjezgo chakukhwaskana na chimanyikwiro icho. Mu mwaka wa 70, Titus wakamalizga kuparanyika uku mwa kwamba so kuzinga. Kuzinga kwa Cestius ndiko kuka wa kwamba kwa icho chikuchemeka Nkhondo Yakwamba ya Wayuda na Waroma, ndipo kuzinga na kuparanyika uko kukakwaniriskika na Titus ndiko kuka wa umaliro wa Nkhondo Yakwamba ya Wayuda na Waroma.

Nhoroondo yose yakatora makore matatu nehafu, yakatanga uye ikaguma nokukombwa, uye kutanga kwayo kwakanga kuine chiratidzo chevanhu vaMwari. Nhoroondo iyoyo yakazivikanwa naKristu samazuva okutsiva aMwari, icho chaiva chinhu chaicho chaAifanira kuratidza muushumiri Hwake. Mazuva iwayo anomirira kutonga kwokupedzisira pamusoro pehure reRoma kunotanga pamutemo weSvondo uri kuuya nokukurumidza, uye kunoguma apo nguva yomukana womunhu yokutendeuka inovharwa. Pakutanga kokutonga kwokupedzisira kwehure reBhabhironi, vane zviuru zana namakumi mana nezvina vanosimudzirwa sechiratidzo, chiri chiratidzo. Apo rimwe boka ramakwai aMwari rinoona chiratidzo ichocho, rinofanira kutiza richibuda muBhabhironi, iro kuparadzwa kwaro kwakafananidzirwa nokuparadzwa kweJerusarema.

Katika makala inayofuata tutaendelea kuzingatia Luka sura ya ishirini na moja.