

# Bhuku raDanieri - Nhamba Zana Nemakumi Matatu Nezviviri

*Kufunua Umuhimu wa Kinabii wa Jaribio la Pili: Kuielewa Sanamu ya Mnyama na Wakati wa Kutiwa Muhuri kwa Wale 144,000*

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Mu nyandiko zabanje twafashe igihe tumenya ibiranga ubuhanuzi by'ikigeragezo cya kabiri mu bigeragezo bitatu bihagarariwe n'abamarayika batatu. Buri mumarayika ahagarariye ikigeragezo cyihariye, kandi ikigeragezo cya kabiri gihagararirwa nk'ikigeragezo kigaragarira ku maso. Twamenye abo bamarayika batatu bose, kandi n'ibigeragezo byabo bihuye na byo bigaragara no muri Daniyeli igice cya mbere, aho ikigeragezo cya kabiri muri ibyo bitatu cyashingiye ku isura ya Daniyeli n'abo batatu b'intwari nyuma yo kurya indyo y'ibimera aho kurya indyo y'Abanyababuloni. Ikindi kiranga ikigeragezo cya kabiri ni uko kenshi gihagararirwa n'ikimenyetso cy'ihuriro ry'Itorero na Leta.

Vatumwa vose vatatu, pamwe chete nemiedzo yavo yakatevedzana, zvinozivikanwa mukuwa kweBhabheri raNimrodhi muna Genesisi chitsauko 11. Miedzo mitatu iyi inomiririrwa ipapo nekushandiswa katatu kweshoko rokuti "haiwa," mundima 3, 4, na7. Kutaura kwechipiri kweshoko rokuti "haiwa," mundima 4, kunoratidza muedzo womutumwa wechipiri.

Wakaseka nti, "Kale mujje, twombekere ekibuga n'omunaala, ng'entikko yaagwo etuuke mu ggulu; era twetendereerere erinnya, tuleme okusaasaana ku nsi yonna." Olubereberye 11:4.

Guta rinomirira nyika, uye shongwe inomirira kereke. Vakatsvakawo hunhu hwakati, sezvinoratidzwa nechishuwo chavo chokuzvitira zita. Muedzo wechipiri unowanzoratidza hunhu, uye izvi zvinoitwa mukusiyaniwa nehumwe hunhu hunopikisana nahwo, sezvinomiririrwa naKaini naAbheri, mhandara dzakachenjera nemapenzi, kana pamuedzo wechipiri waDanieri pakuonekwa kwechiso pakati peavo vaidya zvokudya zveBhabhironi, zvichipesana neavo vaidya muriwo.

Ndzi kombela leswaku u ringa malandza ya wena masiku ya khume; naswona a hi nyikiwe swimilana leswaku hi dya, ni mati leswaku hi nwa. Kutani swivumbeko swa hina a swi languteriwe emahlweni ka wena, ni swivumbeko swa vana lava dyaka swakudya swa hosi; kutani hilaha u vonaka hakona, endla hi malandza ya wena. Kutani a va pfumela emhakeni leyi, a va ringa masiku ya khume. Kutani eku heleni ka masiku ya khume swivumbeko swa vona swi vonake swi sasekile swinene, naswona va nonile enyameni ku tlula vana hinkwavo lava a va dya swakudya swa hosi. Daniel 2:12–15.

M'histoire ya ba-Millerite, komekola ya mwanje ya mibale emonisaki bituluku mibale ya basambeli. Etuluku oyo elongaki te komekola yango ekómaki bana basi ya Roma, mpe etuluku mosusu ezalaki bato ya sembo oyo bakobaki kolanda pole oyo ezali kokende liboso. Bana basi ya

Roma bazali komonisa lolenge ya esakweli ya mama, mpe mama oyo bakómaki bana basi na ye ayebani lokola mama ya basi ya pite. Na lolenge ya esakweli, mwasi ya pite azali lingomba oyo ekoti na boyokani na bokonzi ya mboka, ndenge ezali elilingi ya bopapa.

Owokutanga ku bamalayika basatu abali mu Kubikkulirwa essuula ya kkumi n'ena, alina ebigezo byonna ebisatu eby'omu buli omu ku bamalayika abo basatu, era ne Danyeri essuula emu bwe kiri. Mu Danyeri kkumi na bbiri, enkola y'okugezebwa ey'emitendera esatu nayo eragibwa; n'olwekyo enkola y'okugezebwa ey'emitendera esatu eri mu ntandikwa era ne mu nkomerero y'ekitabo kya Danyeri.

Vazhinji vachacheneswa, uye vachaitwa vachena, uye vachaedzwa; asi vakaipa vachaita zvakaipa; uye hapana wavakaipa achanzwisisa; asi vakachenjera vachanzwisisa. Danieri 12:10.

Mtihani wa kwanza katika aya ya kumi na mbili ni utakaso unaotukia katika ua wa patakatifu ambapo mwanakondoo huchinjwa na kuhesabiwa haki kunahesabiwa kwa mwenye dhambi. Mtihani wa pili katika aya ya kumi na mbili ni kufanywa weupe, jambo linalowakilishwa na Patakatifu katika patakatifu, linalowakilisha wakati utakaso wa maisha unapowekwa ndani ya mwamini. Hatua ya tatu ni kujaribiwa, ambayo inawakilisha hukumu ya Patakatifu pa Patakatifu ambapo watu wa Mungu wanatiwa muhuri, na kutukuzwa kunakamilishwa. Makundi mawili ya waabudu yanawakilishwa na waovu wasioelewa, na wenye hekima wanaoelewa.

Muedzo wechipiri, unomiririrwa kakawanda muShoko dzvene, unomiririra muedzo unoonekwa, umo mapoka maviri avanamati anoratidzwa pachena, uye kubatanidzwa kweChechi neHurumende kunofananidzirwa. Chakakosha zvakafanana ndechekuti chimiro chomuedzo wechipiri ndechokuti unotangira muedzo wechitatu, uye muedzo wechitatu unomiririra kutongwa. Zvisinei, pane chitsinhirano chakakosha pamusoro pokutongwa kwomuedzo wechitatu, nokuti mumwe nomumwe wemiedzo mitatu iyi unosanganisira kutongwa, asi miedzo miviri yokutanga yakaiswa munhorondo umo kukudziridzwa kwehunhu kuchiri kugoneka. Muedzo wechitatu wakasiyana, pakuti muedzo wechiporofita wokuyera chokwadi, unongoratidza bedzi kuti wakanga wava weboka ripi ravanamati mumatanho maviri akapfuura omufambiro wokuedzwa.

Munguva yekuiswa chisimbiso kwevanhu zana nemakumi mana nezvina zvuru, yakatanga musu wa11 Gunyana 2001 uye ichiguma pamutemo weSvondo muUnited States, mune miedzo mitatu. Muedzo wokutanga wakava apo mutumwa akaburuka musu wa11 Gunyana 2001; uye, maererano nomutumwa akaburuka munhorondo yeMillerite musu wa11 Nyamavhuvhu 1840, muedzo wacho zvino muedzo pamusoro pezvokudya. Muchitsauko chokutanga chaDanieri, muedzo wokutanga wakava apo Danieri akatsunga mumwoyo make kuti arege kudya zvokudya zvamambo. Apo Mweya Mutsvene akaburuka parubhabhatidzo rwaKristu, uye Iye akazotsanya mazuva makumi mana, muedzo Wake wokutanga wakava wezvokudya.

Kuyedzwa kwechitatu uye kwekupedzisira munguva yekuiswa chisimbiso kwevane zana nemakumi mana nezvina zvuru mutemo weSvondo. Panguva iyoyo vose vane kunzwisisa kwezinodiwa neSabata rezuva rechinomwe, asi vachisarudza kunamata nezuva rezuva, vachagamuchira chiratidzo chechikara, uye varasika nokusingaperi. Mushure memakore matatu, muna Danieri chitsauko chokutanga, Danieri navatatu vava vakatendeka vakaunzwa pamberi

paNebhukadhinezari (mucherechedzo womutemo weSvondo), kuti vatongwe pamusoro pokudzidziswa kwavo mumakore matatu akanga apfuura. Apo Baba noMwanakomana vakaburuka munyaya yokupanduka kwaNimrodhi pakuti “endai” kwechitatu, kwaiva kuti vavhiringidze mutauro wavo uye vavaparadzire kunyika dzose. Kuyedzwa kwechitatu ndiko kuyedzwa kunopatsanura mapoka maviri aya nokusingaperi.

“Likhele liṭhalambulo ya mahoka na iyo ya mambule zwi funza nga u vhonala uri a hu na tshifhinga tshine vhavhi vhoṭhe vha ḑo rembuluwa vha humela kha Mudzimu. Goroi na mahoka zwi aluwa zwoṭhe u swika nga tshifhinga tsha u kaṅa. Khovhe dzavhuḑi na dza vhi zwoṭhe dzi kokodzelwa lwanzheni u ya mabudani u itela u khethulula ha u fhedzisela.

“Zvakare, mifananidzo iyi inodzidzisa kuti hapachazovi nenguva yenyasha mushure mekutongwa. Kana basa revhangeri rapera, pakarepo panotevera kupatsanurwa pakati pevakanaka nevakaipa, uye mugumo weboka rimwe nerimwe unosimbiswa nokusingaperi.” Christ’s Object Lessons, 123.

Nthawi yosindikiza ya anthu zana limodzi ndi makumi anayi ndi anayi zikwi imatha pa lamulo la Sabata lomwe likudza posachedwa, ndipo pakati pa mayeso achitatu amenewo, ndi mayeso oyamba amene anafika pa September 11, 2001, mayeso achiwiri amabweretsedwa pa Adventism ya Laodikaya. Palibe “nthawi ya chisomo pambuyo pa chiweruzo,” pakuti pa nthawiyo ntchito ya uthenga wabwino imakhala itakwaniritsidwa kwa anthu zana limodzi ndi makumi anayi ndi anayi zikwi.

Hanzvadzi White vanodzidzisa munzvimbo dzinoverengeka kuti kana tikasapasa muedzo wokutanga, ipapo hatigoni kupasa muedzo wechipiri, uye kana tisina kubudirira kupasa muedzo wechipiri ticharatidza kukundikana kwedu pamuedzo wechitatu, uri iwo muedzo wokupedzisira unoratidza pachena chokwadi.

“Ndzi kongomisiwe leswaku ndzi tlhela ndzi languta eku twarisiweni ka ku vuya ko sungula ka Kriste. Yohane u rhumiwe hi moya ni matimba ya Eliya leswaku a lunghiselela ndlela ya Yesu. Lava ariki va amukelanga vumbhoni bya Yohane a va vuyeriwanga hi tidyondzo ta Yesu. Ku kaneta ka vona rungula leri a ri tivisa ku ta ka Yena ku va veke laha a va nga ha kotiki ku amukela hi ku olova vumbhoni lebyi tiyeke swinene byo kombisa leswaku Yena a a ri Mesiya. Sathana u rhangele lava ariki va arile rungula ra Yohane leswaku va ya emahlweni swinene, va ala ni ku vamba Kriste. Hi ku endla sweswo va tivise laha a va nga ha kotiki ku amukela nkateko hi siku ra Pentekosta, lowu a wu ta va dyondzisa ndlela yo nghena exikwembukelweni xa le tilweni. Ku handzuriwa ka parda ra tempele ku kombisile leswaku magandzelo ni swileriso swa Vayuda a swi nga ha amukeriwi. Gandzelo lerikulu a ri nyikiwile naswona a ri amukeriwile, kutani Moya lowo Kwetsima lowu xikeke hi siku ra Pentekosta wu susumetele mianakanyo ya vadyondzisiwa ku suka exikwembukelweni xa le misaveni yi ya eka lexi nga etilweni, laha Yesu a ngheneke kona hi ngati ya Yena n’wini, leswaku a halatela vadyondzisiwa va Yena mikateko ya ku rivaleriwa ka Yena. Kambe Vayuda va siyiwe emunyameni lowu heleleke. Va lahlekeriwe hi ku vonakala hinkwako loku a va ta va na kona mayelana ni pulani ya ku ponisiwa, kambe va hambete va tshemba magandzelo ni minyikelo ya vona leyi nga pfuniki nchumu. Xikwembukelo xa le tilweni a xi teke ndhawu ya lexi nga

emisaveni, kambe vona a va nga swi tivi ku cinca koloko. Hikwalaho a va nga kotanga ku vuyeriwa hi ku vulavulela ka Kriste endhawini yo kwetsima.

“Vazhinji vanotarisa neshungu huru nzira yakafambwa nevaJudha mukuramba nekuroverera Kristu pamuchinjikwa; uye pavanoverenga nhoroo ndo yokushungurudzwa kwake kunonyadzisa, vanofunga kuti vanomuda, uye kuti dai vasina kumuramba sezvakaita Petro, kana kumuroverera pamuchinjikwa sezvakaita vaJudha. Asi Mwari, anoverenga mwoyo yavanhu vose, akaisa paruyedzo rudo irworwo kuna Jesu rwavaiti vainarwo. Denga rose rakatarira nokufarira kukuru kwazvo kugamuchirwa kweshoko romutumwa wokutanga. Asi vazhinji vaizviti vanoda Jesu, uye vaichema misodzi pavaiverenga nyaya yomuchinjikwa, vakaseka mashoko akanaka okuuya kwake. Panzvimbo pokugamuchira shoko iri nomufaro, vakati kunyengerwa. Vakavenga avo vaida kuonekwa kwake, vakavadzingira kunze kwamachechi. Avo vakaramba shoko rokutanga vaisagona kubatsirwa neshoko rechipiri; uyewo havana kubatsirwa nokuchema kwapakati pousiku, kwaifanira kuvagadzirira kuti vapinde pamwe naJesu nokutenda munzvimbo tsvene-tsvene yesanctuary yokudenga. Uye nokuramba kwavo mashoko maviri okutanga, vakasvibisa kunzwisisa kwavo zvokutanga havagoni kuona chiedza mushoko romutumwa wechitatu, rinoratidza nzira inopinda munzvimbo tsvene-tsvene. Ndakaona kuti sezvakaita vaJudha pakuroverera Jesu pamuchinjikwa, saizvozvowo machechi ezita akanga aroverera aya mashoko pamuchinjikwa, uye naizvozvo haana zivo yenzira inopinda munzvimbo tsvene-tsvene, uye haagoni kubatsirwa nokukumbirira kwaJesu ikoko. SevaJudha, vaipa zvibayiro zvavo zvisina maturo, naivo vanokwidziridza minyengetero yavo isina maturo kukamuri yakasiwa naJesu; uye Satani, achifarira kunyengerwa uku, anozvifukidza hunhu hwechitendero, uye anotungamirira pfungwa dzavaKristu ava vanozviti vatendi kwaari amene, achishanda nesimba rake, nezviratidzo zvake, nezvishamiso zvinonyengerwa, kuti avasungirire mumusungo wake.” Early Writings, 259–261.

Kana tisingazobvumi shoko reyambiro rinomiririrwa naGunyana 11, 2001, ipapo zvirokwazvo tichagamuchira mutemo weSvondo kana wasvika, tichifungidzira kuti tichiri vapenyu. Zvakadaro, muedzo watinorongera magumo edu okusingaperi, uye muedzo watinofanira kupasa tisati taiswa chisimbiso panguva yomutemo weSvondo, uriwo muedzo watinofanira kupasa nguva yomukana wenyasha isati yavharwa, ndiwo muedzo wechipiri, uye ndiwo muedzo womufananidzo wechikara.

“Jehova andiratidza pachena kuti mufananidzo wechikara uchagadzirwa nguva yokuedzwa isati yavharwa; nokuti ndiwo uchava muedzo mukuru kuvanhu vaMwari, nawo magumo avo asingaperi achasarudzwa. Chinzvimbo chako chakazara nokusawirirana kwakavhiringidzika zvokuti vashoma chete ndivo vachanyengerwa.

“Mu Chivumbulutso 13 nkhani iyi yafotokozedwa momveka bwino; [Chivumbulutso 13:11–17, yagwidwa mawu].”

“Ichi ndicho chiyedzo icho vanhu vaMwari vanofanira kupfuura machiri vasati vaiswa chisimbiso. Vose vakaratidza kuvimbika kwavo kuna Mwari nokuchengeta murayiro Wake, uye nokuramba kugamuchira sabata renhema, vachamira pasi pemureza waIshe Mwari Jehovha, uye vachagamuchira chisimbiso chaMwari mupenyu. Avo vanosiya chokwadi

chinobva kudenga uye vachigamuchira sabata reSvondo, vachagamuchira chiratidzo chechikara.” Manuscript Releases, vhoriyamu 15, 15.

Cigamulo caciwiri pa nthawi ya kusindikizidwa kwa anthu zana limodzi ndi makumi anayi ndi anayi a zikwi ndi ciyeso ca m’masomphenya aulosi. Cifuna kuzindikira kupangika kwa cithunzi ca cirombo ku United States, ndipo ciyeso cimenezi cingathe kuwululidwa kokha mwa Mawu aulosi a Mulungu. Kuposa pamene, Mawu aulosi a Mulungu adzamvedwa kokha ndi iwo amene asankha kudya uthenga wa mvula ya m’masiku otsiriza, umene ukuyimilidwa monga njira ya mzere pa mzere. Ngati tikana kudya uthenga umene uli m’dzanja la mngelo wamphamvu wa Chivumbulutso 18 pamene akutsika, sitidzakhala ndi kuthekera kozindikira kupangika kwa cithunzi ca cirombo.

Kuti mudye shoko riri muruoko rwengirozi, zvinoda kuti mudzidzi wechiporofita akwanise kuona kuti ngirozi ine shoko muruoko rwayo. Apo ngirozi ine simba yaZvakazarurwa gumi nesere inoburuka, ndima yacho haitauri kuti mune chinhu chipi nechipi muruoko rwayo, asi nzira yekunzwisisa ye mutsara pamusoro pemutsara inosimbisa, pamusoro pezvapupu zvakati wandei, kuti nguva dzose mune shoko muruoko rwengirozi dzinoburuka. Avo vanoramba nzira ye mutsara pamusoro pemutsara vakapofumadzwa kushoko rinopa humbowo hwokuti mufananidzo wechikara uri kuumbwa muUnited States. Izvozvo zvinofanira kuzikanwa, nokuti mugumo wedu usingaperi wakavakirwa pakuziva chokwadi ichi. Mutsara pamusoro pemutsara, Hanzvadzi White vanotsanangura zvimiro zvechiporofita zvengirozi yokutanga sezvine zvimiro zvimwe chetezvo zvengirozi ine simba yaZvakazarurwa chitsauko gumi nesere.

“Ndzi kombiwile ku tsakela loku tilo hinkwaro a ri tekile eka ntirho lowu a wu ri karhi wu ya emahlweni emisaveni. Yesu a rhuma ntsimi ya matimba leswaku yi xika yi ta lemukisa vaaki va misava leswaku va lunghiselela ku humelela ka Yena ka vumbirhi. Loko ntsimi yi suka emahlweni ka Yesu etilweni, ku vonakala lokukulu ngopfu, loku hatimaka ni loku vangamaka, a ku yi rhangela. Ndzi byeriwile leswaku ntirho wa yona a ku ri ku voningisa misava hi ku vangama ka yona ni ku lemukisa munhu hi vukarhi lebyi taka bya Xikwembu. Mintshungu yi amukele ku vonakala. Van’wana exikarhi ka vona a va vonaka va tika swinene emoyeni, kasi van’wana a va tsakile naswona va khunguvanyisiwe hi ntsako. Hinkwavo lava amukeleke ku vonakala va hundzuluxele swikandza swa vona etilweni kutani va dzunisa Xikwembu. Hambileswi a ku hangalasiwile eka hinkwavo, van’wana va lo va ehansi ka nkucetelo wa kona ntsena, kambe a va kalanga va ku amukela hi timbilu ta vona hinkwato. Vo tala va tala hi vukarhi lebyikulu. Varhangeri va vukhongerani ni vanhu va hlangana ni lavo biha, kutani hi ku nonon’hwa ka timbilu va kaneta swinene ku vonakala loku hangalasiweke hi ntsimi ya matimba. Kambe hinkwavo lava ku amukeleke va tihambanisa ni misava, naswona va hlanganisiwa swinene un’wana ni un’wana.”

“സാത്താനും അവന്റെ ദൂതന്മാരും കഴിയുന്നത്ര അധികം ആളുകളുടെ മനസ്സുകളെ വളച്ചതിൽനിന്ന് ആകർഷിച്ചത് മാർഗ്ഗവാൻ അത്യന്തം തിരസ്കരമാണ്. പരവർത്തിച്ചുകൊണ്ടിരുന്ന. അതിനെ നിരസിച്ച് കുടുംബം അന്ധകാരത്തിൽ വിടുകയുണ്ടായി. സ്വർഗ്ഗീയ ഉദ്ദേശമുള്ള സന്ദേശം അവർക്കു സമർപ്പിക്കപ്പെട്ടപ്പോൾ അവർ വികസിപ്പിച്ച സ്വഭാവം രഖപ്പെടുത്തേണ്ടതിന്നു ദൈവദൂതൻ

തന്നെ നാമമാതൃജനങ്ങളെ അതിയായ താല്പര്യത്തോടെ നിരീക്ഷിച്ചുകൊണ്ടിരിക്കുന്നത് ഞാൻ കണ്ടു. യേശുവിനെ സന്നഹിപ്പിക്കുന്നത് എന്ന് അവകാശപ്പെട്ടിരുന്ന അത്യന്തം പലരും ആ സ്വർഗ്ഗീയ സന്ദേശത്തിൽനിന്നു പരിഹാസത്തോടും നിരസനത്തോടും ദ്വേഷത്തോടും കൂടി തിരിഞ്ഞുമാറിയപ്പോൾ, കരയിൽ ഒരു താളപാതം പിടിച്ചിരുന്ന ഒരു ദൂതൻ ആ ലജ്ജാകരമായ രവേ കുറിച്ചു. യേശുവിനെ അവന്നെ നാമമാതൃ അനുയായികൾ ഇങ്ങനെ അവഗണിച്ചതിനാൽ സമസ്ത സ്വർഗ്ഗവും പരകോപനത്താൽ നിറഞ്ഞിരുന്നു.” Early Writings, 245, 246.

Mundima iyi, mutumwa wokutanga wa Zvakazarurwa chitsauko chegumi neina “akatumwa” “kuti aburuke uye ayambire vagari venyika kuti vagadzirire kuoneka kwake kwechipiri,” iro riri basa rimwe chetero romutumwa wa Zvakazarurwa chitsauko chegumi nesere. Basa romutumwa wokutanga rakanga riri “kuvhenekera nyika nokubwinya kwake uye kunyevera munhu pamusoro pehasha dzaMwari dziri kuuya,” iro, zvakare, riri basa romutumwa wechitsauko chegumi nesere. Avo vakagamuchira shoko iri “vakakudza Mwari,” uye avo vakaramba shoko iri “vakasiirwa murima guru rose.”

Daniyeli na wale mashahidi watatu walichagua kula chakula cha mbinguni, na kundi lile jingine likala chakula cha Babeli. Mwishoni mwa “jaribio la kuona” la siku kumi, Daniyeli na wenzake walimtukuza Mungu, kwa kuwa nyuso zao zilionekana kuwa zimejaa na nzuri zaidi kuliko za wale waliokula chakula cha Babeli. Ujumbe wa malaika wa kwanza wa Ufunuo sura ya kumi na nne unawakilisha majaribu hayo yote matatu ndani ya utambulisho wake wa injili ya milele. Jaribio la kwanza ni kumcha Mungu, la pili ni kumpa utukufu, na jaribio la tatu ni wakati saa ya hukumu inapowadia. Wale waliokitwaa kile kitabu kidogo kutoka mkononi mwa malaika wa kwanza na kukila, kama anavyowakilishwa Yohana katika sura ya kumi, walimtukuza Mungu katika jaribio la pili, na hapo ndipo walipokuwa wameandaliwa kuingia katika hukumu ya Nebukadreza. Amri juu ya amri, jaribio la kwanza mnamo Septemba 11, 2001, lilikuwa ni kula kile kitabu kidogo kilichokuwa mkononi mwa yule malaika mwenye nguvu. Jaribio hilo lilianzisha jaribio linalofuata ambapo makundi mawili ya waabudu yalipaswa kudhihirishwa kabla ya lile jaribio la tatu na la mwisho la kupambanua, ambalo kwa urahisi lilidhihirisha ama tabia iliyotukuzwa, au tabia iliyojaa giza.

Nthawi yosindikiza ya anthu zikwi zana limodzi ndi makumi anayi mphambu zinayi ndi mbiri ya kuyambira pa 11 September 2001 kufikira ku lamulo la Lamlungu lomwe likubwera posachedwapa mu United States. M’mbiri imeneyo fanizo la anamwali khumi lidzabwerezedwanso ndi kukwaniritsidwa mpaka pa chilembo chenicheni. Choncho, chenicheni chimenechi chimasonyeza kuti mbiri yaulosi ya Habakuku 2, idzabwerezedwanso ndi kukwaniritsidwa mpaka pa chilembo chenicheni. Zikutanthauzanso kuti nthawi ya kusindikiza kwa anthu zikwi zana limodzi ndi makumi anayi mphambu zinayi ndi nthawi imene zotsatira za masomphenya aliwonse aulosi zimabwerezedwanso ndi kukwaniritsidwa mpaka pa chilembo chenicheni.

Dhanieri chitsauko 11, ndima 40, chakavhurwa panguva yekupedzisira muna 1989. Ndima iyi inotanga nenguva yekupedzisira muna 1798, uye inopera nokuratidza nguva yekupedzisira muna 1989. Mutsara pamusoro pemutsara, nguva yekupedzisira ya 1798 inoenderana nenguva yekupedzisira ya 1989. Nhorooondo yendima 40, ichitanga muna 1798, uye ichienderera mberi kusvikira pamutemo weSvondo mundima 41, inomiririra nhorooondo yechikara cheniyika (United States) soumambo hwechitanhatu hwechiporofita cheBhaibheri. Nyanga mbiri dzechikara cheniyika, dzinoti Republicanism neProtestantism, dzinomiririrwa nenguva mbiri dzekupedzisira.

Munguva yokuiswa chisimbiso yeavo vane zviuru zana namakumi mana nezvina, runyanga rwePurotesitendi ruchabudisa mapoka maviri avanamati panguva yomuedzo wechipiri pakati pemiedzo mitatu iri mukati menguva iyoyo. Rimwe boka richava rakakudziridza mufananidzo waKristu, uye rimwe boka richava rakakudziridza mufananidzo wechikara. Munguva iyoyo yomuedzo, runyanga rweRepublican ruchabatana norunyanga rwePurotesitendi rwakatsauka, rwoumba mufananidzo wechikara sezvo machechi ePurotesitendi panguva iyoyo achitora kutonga kwehurumende yehurumende. Nguva iyoyo inomiririrwa nechiratidzo chose chiri muShoko raMwari, nokuti ndipo panosangana uye panogumira rimwe nerimwe re“mabhuku eBhaibheri.”

Jaribio la pili katika historia hiyo ni jaribio la sanamu ya mnyama, ndani kwa mabikira, na nje kwa wanasiasa wa vyama viwili vya kisiasa vinavyoshindana. Jaribio hilo ndilo jaribio tunalopaswa kulipita “kabila ya kufungwa kwa rehema” katika sheria ya Jumapili inayokuja upesi. Jaribio hilo ndilo jaribio tunalolipita “kabila hatujatiwa muhuri.” Jaribio hilo ndilo jaribio ambapo “hatima yetu ya milele itaamuliwa.”

Tizoenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

“Ngirozi huru imwe yakatumwa kuti iburukire panyika. Jesu akaisa ruoko rwake rugwaro, uye paakasvika panyika, akadanidzira achiti, ‘Bhabhironi rawa, rawa.’ Ipapo ndakaona zvakare avo vakanga vaora mwoyo vachisimudzira meso avo kudenga, vachitarira nekuvimbika netariro kuonekera kwaIshe wavo. Asi vazhinji vaiita sokuti vakaramba vari mumamiriro eupenzi, sokunge vakarara; asi ndakakwanisa kuona pachiso pavo chiratidzo chokusuwa kukuru. Avo vakanga vaora mwoyo vakaona kubva muMagwaro kuti vakanga vari munguva yokunonoka, uye kuti vaifanira kumirira nokushivirira kuzadziswa kwechiratidzo. Uchapupu humwe chete hwakavatungamirira kutarisira Ishe wavo muna 1843, ndihwo hwakavatungamirira kutarisira kwaari muna 1844. Asi ndakaona kuti vazhinji vakanga vasina simba riya rakanga richiratidza kutenda kwavo muna 1843. Kuora mwoyo kwavo kwakanga kwadzikamisa kutenda kwavo...”

“ජේසුස්වහන්සේගේ ශුද්ධස්ථානයෙහි සේවය අවසන්ව, උන්වහන්සේ අතිශුද්ධස්ථානයට ඇතුළු වී, දවේයන්වහන්සේගේ වියවස්ථාව අඩංගු වූ ප්ලේටිය ඉදිරියෙහි සිටිය කල, උන්වහන්සේ ලෝකයට තුන්වන පණිවුඩයක් සමඟ තවත් බලවත් දූතයකු එවූ සේක. දූතයාගේ අතෙහි ලියවිල්ලක් තබන ලද්දේය; ඔහු බලයෙන් හා මහත් ගෞරවයෙන් භූමියට බැස ආ කල, මනුෂ්‍යයා වන කවරදාකන් ගෙන එන ලද ඉතා භයානක තර්ජනය සමඟ භීතිජනක අනතුරු ඇඟවීමක් ඒරකාශ කළේය. මෙම පණිවුඩය දවේයන්වහන්සේගේ දුරුවන්ට ඔවුන් ඉදිරියෙහි තිබූ පරීක්ෂාවෙන් වියෝගයෙන් පැය පනේවා දී, ඔවුන් සැලකිල්ලෙන් සිටින ලෙස සැලසුම් කරන ලද්දේය. දූතයා කීවේ මෙසේය: ‘ඔවුන්’

මාගයා හා ඔහුගේ ධූපය සමඟ ඉතා සමීප සටනකට ගෙන එනු ලබති. සදාකාල ජීවනය පිළිබඳ ඔවුන්ගේ එකම බලාපොරොත්තුව ස්ථිරව සිටීමය. ඔවුන්ගේ ජීවිත අවදානමට පත් වුවද, ඔවුන් සතියය තදින් අල්ලාගෙන සිටිය යුතුය.' තුන්වන දූතයා තම පණිවුඩය මසෙමේ අවසන් කරයි: 'මනි ශුද්ධවන්තයන්ගේ ඉවසීම ඇත: මනි දවේයන්වහන්සේගේ ආඥා රක්ෂා කරන, ජනේසුස්වහන්සේගේ ඇදහිල්ල ඇති අය වනේ.' ඔහු මමෙ වචන නැවත කියා සිටියදී, අහස් මණ්ඩල ශුද්ධස්ථානය වනෙ ඇඟිල්ලෙන් දක්වා සිටියේය. මමෙ පණිවුඩය පිළිගන්නා සියල්ලන්ගේ සිත්, ජනේසුස්වහන්සේ පටේටිය ඉදිරියෙනි සිට, දයාව තවමත් රැදී සිටින සියල්ලන් උදසොත්, දවේයන්වහන්සේගේ වියවස්ථාව නොදැනුවත්වම උල්ලංඝනය කළ සියල්ලන් උදසොත්, උන්වහන්සේගේ අවසාන මැදිහත්වීම කරන අතිශුද්ධස්ථානය වනෙ යොමු කරනු ලැබේ. මමෙ පව්ගෝධනය ධර්මීෂ්ඨ මරණයට පත් වූවන් උදසො මනේම ධර්මීෂ්ඨ ජීවත්ව සිටින අය උදසොත් කරනු ලැබේ. එයට කැරිස්තුස්වහන්සේ කෙරෙනි විශ්වාසය තබා මරණයට පත් වූ නමුත්, දවේයන්වහන්සේගේ ආඥා පිළිබඳ ආලෝකය නොලැබ සිටි නිසා, එහි නියෝග උල්ලංඝනය කිරීමෙන් නොදැනුවත්වම පව් කළ සියල්ලන් ඇතුළත් වේ." Early Writings, 245, 255.