

# Kitabu cha Danieli - Namba Mia Moja Thelathini na Tano

*Izwi Dzechiporofita dza1776, 1789, uye 1798: Chirevo Chokutanga cheKusimbiswa kwe144,000*

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2024-03-14

Nhoroondo ya1776, 1789 na1798, inoratidza nhoroondo yokuiswa chisimbiso kwevane zviuru zana nemakumi mana nezvina. Pazuva rimwe nerimwe remisi iyoyo, chikara chenyika chakataura. Zviratidzo zvitatu zvenzira zvinofananidzirwa nenguva nhatu dzakataura chikara chenyika, zvinofamba zvakafanana nenzwi nhatu dzaKristu pana Gunyana 11, 2001, Chikunguru, 2023 uye mutemo weSvondo uri kuuya nokukurumidza.

Ndzi a ndzi ri eMoyeni hi siku ra Hosi, kutani ndzi twa endzhaku ka mina rito lerikulu, leri fanaka ni ra nanga. Nhluvutelo 1:10.

Pa zviratidzo zvitatu izvozvo zvine inzwi, chimwe nechimwe chinoratidza kukwira kuri kuita “kurira” kwenhenda yechitatu, iyo iriwo hwamanda yechinomwe yeyambiro; uye hwamanda inzwi.

Daidzira nesimba, usanyarara; simudza inzwi rako sehvamanda, uratidze vanhu vangu kudarika kwavo, neimba yaJakobho zvivi zvavo. Isaya 58:1.

Izwi elaya ophondweni lwabaProthestani ngomhlaka 11 kuMandulo 2001 laliyizwi labalindi elibiza ubu-Adventist baseLawodikeya ukuba baphendukele ezindleleni ezindala zikaJeremiya, kodwa ibandla labahleki bosulu lenqaba ukuhamba kuzo.

Zvanzi naJehovha: Mirai panzira, mutarise, mubvunze pamusoro penzira dzekare, muchiti, Iripi nzira yakanaka? Mofamba mairi, uye muchawana zororo remweya yenyu. Asi vakati, Hatizofambi mairi. Uyezve ndakagadza varindi pamusoro penyu, ndichiti, Teerera kurira kwehwamanda. Asi vakati, Hatingateereri. Jeremia 6:16, 17.

Izwi raChikunguru, 2023, raiva rumuko rwebasa reFuture for America, iro rakanga ranyarara kubvira pakuodzwa mwoyo kwekutanga kwaChikunguru 18, 2020. Sezvakanga zvakaita kuziviswa kwaJohane kweMesia aiuya nokukurumidza, uye kuziviswa kwaJustiniani kweantikristu aiuya nokukurumidza, Future for America yakaratidza kuti remangwana reAmerica rakanga rava kuda kushandurwa nokusingaperi paMutemo weSvondo waiuya nokukurumidza, uye nokuridzwa kwehwamanda yechinomwe pachiratidzo ichocho. Izwi romunhu anodanidzira murenje raiva izwi raChikunguru, 2023.

Izwi rechipiri raZvakazarurwa chitsauko 18 rinoridzwa panguva yemurayiro weSvondo uri kuuya nokukurumidza, apo kutaura kwedhiragoni kubudikidza nechikara chepanyika kunoitika. Panguva iyoyo ndipo apo “mbongoro” inorohwa kechitatu, uye ipapo “mbongoro” ichataura. Mbongoro

yakarohwa nguva pfupi mushure maGunyana 11, 2001, mushure maGumiguru 7, 2023, uyezve icharohwazve pamurayiro weSvondo uri kuuya nokukurumidza, apo inotaura. Muuchapupu hwaBharami yakatsauswa panzira nengirozi, uye ngirozi inomirira ngirozi ina dzakarairwa kubata mhelo ina dzeIslam, asi pamurayiro weSvondo mbongoro yeIslam inotaura neruzha rwehwamanda yechinomwe, iyo zvakare ndiyo nhamo yechitatu.

Ipapo ndipo panotaura chiratidzo cheIslam, chakanga chanonoka kubva musi wa18 Chikunguru, 2020, nokuti panguva iyoyo chichange chisisanonoki. Kune manzwi mazhinji munguva yokuiswa chisimbiso kwezana nezviuru makumi mana nezvina, uye nguva iyoyo inotangira kutonga kwaMwari kwokupedzisa kunotanga pamutemo weSvondo uri kuuya nokukurumidza. Kutonga kwaMwari kwokupedzisa kunomiririrwa nengirozi nomwe, dzine ndiro nomwe. Nguva iyoyo inotanga nokudururwa kwaMweya Mutsvene, uye inomiririra kudzororwa kwePentekosti, apo Mweya Mutsvene wakadururwa uye ndimi dzomoto dzakapupurira chiitiko ichocho. Kudururwa panguva iyoyo hakuchayererwizve nechiyero, nokuti Mweya Mutsvene panguva iyoyo anenge odururwa pasina chiyero.

“Mutumwa anobatana mukuparidzwa kweshoko romutumwa wechitatu achavhenekera nyika yose nokubwinya kwake. Pano panofanotaurwa basa rine upamhi hwenyika yose nesimba risingawanzoonekwa. Kufamba kweAdventi kwa1840–44 kwakanga kuri kuratidzwa kunobwinya kwesimba raMwari; shoko romutumwa wokutanga rakasvitswa kunzvimbo dzose dzomushinari munyika, uye mune dzimwe nyika makava nokufarira kukuru kwechitendero kwakapfuura kwakaonekwa munyika ipi neipi kubva paKuvandudzwa kwezana remakore regumi nenhanhata; asi izvi zvichakundwa nokufamba kukuru kune simba pasi peyambiro yokupedzisira yomutumwa wechitatu.

“Isebenzi uyafana nowelanga lePhentekoste. Njengoba ‘imvula yokuqala’ yanikezwa, ekuthululweni kukaMoya oNgcwele ekuvulweni kwevangeli, ukuze kubangele ukuhluma kwembewu eyigugu, kanjalo ‘imvula yokugcina’ iyakunikezwa ekupheleni kwalo ukuze kuvuthiswe isivuno.” The Great Controversy, 611.

Nga ka 11 Nyankorofu 2001, wōhyē ase de sō apem ōha aduanan anan no ano, na wohwiee Honhom Kronkron no guu wōn so susudua mu. Wōgyinaa Pentekoste abakōsem no so de kyereē susudua a wōde susuu saa honhom no hwiegu no, fii Kristo wusōre no ase, baabi a ōbōfo bi kasae kaa se, “Onyankopōn Ba, fi adi, Agya no refre wo,” senea Yesu freē Lasaro fii ōda mu no, de nsem yi, “Lasaro, fi adi.” Wō afe 2023 mu no, Kristo freē adansefo baanu no nnompe a awuwu na ayow no se “momfi adi.”

Morago ga Kriste a sena go tsoga, sa pele o ile a tlhatlogela go Rraagwe, mme morago ga moo a fologa jaaka a dirile ka Lwetse 11, 2001. Morago ga moo a tswelala go bonesetsa barutwa ba gagwe ka iketlo, jaaka go tshwantshiwa ke go kopana ga gagwe le Marea, barutwa ba a kopaneng nabo mo tseleng e e yang Emause mme a ba ruta, le morago ga moo a bonalela barutwa ba bangwe botlhe. Ka malatsi a le masome a manê a ruta barutwa pele ga tlhatlogo ya gagwe ya bofelu; mme morago ga malatsi a mangwe a le lesome, botlhe ba ne ba le pelong e le nngwe e bile ba le felo gongwe, mme Mowa o o Boitshepo wa tshololelwa kwa ntle ntle ga selekanyo.

“Jesu paakasangana navadzidzi Vake, akavayeuchidza mashoko aakanga ambotaura kwavari asati afa, okuti zvinhu zvose zvinofanira kuzadziwa zvakanyorwa mumurayiro waMozisi, nomuvaporofita, nomuMapisarema pamusoro Pake. ‘Ipapo akazarura njere dzavo, kuti vanzwisise Magwaro, akati kwavari, Ndizvo zvakanyorwa, uye ndizvo zvakanga zvakafanira kuti Kristu atambudzike, nokumuka kuvakafa nezuva retatu; uye kuti kutendeuka nokuregererwa kwezvivi zviparidzwe muzita Rake pakati pendudzi dzose, zvichitangira paJerusarema. Imi muri zvapupu zvezvinhu izvi.’” The Desire of Ages, 804.

Muna Chikunguru wegore ra2023, inzwi raJesu rakamutsa zvapupu zviviri zvakanga zvakafa, rikavamba kuzarura kunzwisisa kwevadzidzi Vake pamusoro pezvinhu zvose zvakanyorwa mumurayiro waMozisi (idzo “nguva nomwe”), muvaporofita (chifananidzo chaNebhukadhinezari chezvika), nomuMapisarema (zvakasangana naMozisi neGwayana). Basa Rake rokudzidzisa rakatanga pakumuka Kwake kuvakafa, uye rakaramba richiwedzera mumazuva makumi mana akatevera. Rakatanga nechikumbari Chake chokuti adye.

Uye vachigere kutenda nokuda kwomufaro, uye vachishamiswa, akati kwavari, Mune chokudya chipi nechipi pano here? Ivo vakamupa chimedu chehove yakagochwa, nechidimbu chezinga reuchi. Akachitora, akadya pamberi pavo. Akati kwavari, Aya ndiwo mashoko andakataura kwamuri, ndichiri nemi, kuti zvinhu zvose zvinofanira kuzadziwa, zvakanyorwa pamurayiro waMozisi, navaporofita, napamapisarema, pamusoro pangu. Ruka 24:41–44.

ਢੰਡੀ ਅਰਦਾਸ ਚੱਲ ਰਹੇ ਇਤਿਹਾਸ ਵੱਚਿ ਇੱਕ ਮੁੱਖ ਨਸ਼ਿਨ-ਪੱਥਰ ਸੀ, ਅਤੇ ਮਸੀਹ ਦੇ ਪੁਨਰੁੱਥਾਨ ਤੋਂ ਲੈ ਕੇ, ਜਦ ਤੱਕ ਉਹ ਚਾਲੀ ਦਿਨ ਬਾਅਦ ਆਕਾਸ਼ਾਰੋਹਣ ਕਰ ਗਿਆ, ਦਸ ਦਿਨ ਬਚਦੇ ਹਨ (ਦਸ ਇੱਕ ਪਰੀਖਿਆ ਹੈ), ਪੰਤੇਕੁਸਤ ਤੱਕ, ਜਦ ਪਵਿੱਤਰ ਆਤਮਾ ਬਨਿ ਮਾਪ ਦੇ ਉਡੇਲਿਆ ਜਾਣਾ ਸੀ। ਉਸ ਦਾ ਪੁਨਰੁੱਥਾਨ, ਆਕਾਸ਼ਾਰੋਹਣ, ਅਤੇ ਇਸ ਤੋਂ ਬਾਅਦ ਉਸ ਦਾ ਮੁੜ ਥੱਲੇ ਉਤਰਨਾ, 11 ਸਤੰਬਰ, 2001 ਦੀ ਪ੍ਰਤੀਕਤਾ ਕਰਦਾ ਹੈ। ਜੁਲਾਈ, 2023 ਚਾਲੀ ਦਿਨਾਂ ਦੇ ਅੰਤ ਨੂੰ ਦਰਸਾਉਂਦਾ ਹੈ, ਅਤੇ ਜੁਲਾਈ, 2023 ਤੋਂ ਬਾਅਦ ਆਉਣ ਵਾਲੇ ਦਸ ਦਿਨ ਜਲਦੀ ਆਉਣ ਵਾਲੇ ਐਤਵਾਰ ਦੇ ਕਾਨੂੰਨ ਤੱਕ ਲੈ ਜਾਂਦੇ ਹਨ। ਦਸ ਦਿਨਾਂ ਦੇ ਉਸ ਅੰਤਿਮ ਅਰਸੇ ਵੱਚਿ, ਏਕਤਾ ਅਤੇ ਅਰਦਾਸ ਹੀ ਨਸ਼ਿਨ-ਪੱਥਰ ਹਨ। ਏਕਤਾ ਦੀ ਪ੍ਰਤੀਕਤਾ ਹਜ਼ਿਕੀਏਲ ਦੀ ਪਹਿਲੀ ਭਵਿੱਖਬਾਣੀ ਵੱਚਿ, ਅਧਿਆਇ ਸੈਂਤੀ ਵੱਚਿ, ਕੀਤੀ ਗਈ ਸੀ, ਜਿਸ ਨੇ ਹੱਡੀਆਂ, ਨੱਸਾਂ ਅਤੇ ਮਾਸ ਨੂੰ ਇਕੱਠਾ ਕਰ ਦਿੱਤਾ। ਹਜ਼ਿਕੀਏਲ ਦੀ ਦੂਜੀ ਭਵਿੱਖਬਾਣੀ ਚਾਰ ਹਵਾਵਾਂ ਦੇ ਸੁਆਸ ਬਾਰੇ ਸੀ, ਅਤੇ ਸੁਆਸ ਅਰਦਾਸ ਦਾ ਇੱਕ ਪ੍ਰਤੀਕ ਹੈ। ਉਹਨਾਂ ਅੰਤਿਮ ਦਸ ਦਿਨਾਂ ਵੱਚਿ ਇੱਕ ਲੱਖ ਚੁਆਲੀਹ ਹਜ਼ਾਰ ਮੁਹਰਬੰਦ ਕੀਤੇ ਜਾਂਦੇ ਹਨ, ਜਿਵੇਂ ਕਿ ਲਾਜ਼ਰਸ ਦੁਆਰਾ ਉਹਨਾਂ ਦੀ ਪ੍ਰਤੀਕਾਤਮਕ ਪੁਰਵਛਾਇਆ ਦਿੱਤੀ ਗਈ ਹੈ।

“Tehi ndicho chikonzero chekuti Akanonoka kuenda kuBhetania. Chishamiso ichi chikuru kupfuura zvose, kumutsa kwaRazaro, chaifanira kuisa chisimbiso chaMwari pabasa Rake uye pakuzviti Kwake ndoumwari.” The Desire of Ages, 529.

Sio tu kwamba mabikira wenye hekima wanatiwa muhuri wakati wa muujiza huu wa kutawazwa, bali pia mabikira wapumbavu wanatiwa muhuri upande usiofaa wa jambo hili.

“Muujiza wa juu kabisa wa Kristo—kumfufua Lazaro—ulikuwa umethibitisha azimio la makuhani la kuuondoa ulimwengu kwa Yesu na kazi zake za ajabu, ambazo zilikuwa zikiangamiza upesi ushawishi wao juu ya watu.” Matendo ya Mitume, 67.

Amazwi amaninzi kwimbali yokutywinwa kwabayiikhulu elinamashumi amane anesine amawaka kude kube ngumthetho weCawa wangeCawe osondelayo “ngumgca phezu komgca,” amazwi eLizwi likaThixo lesiprofeto, yaye loo mazwi avakala ngelo xesha apho “isiphumo sayo yonke

imibono” sifezekiswa. Avakala xa kuvulwa itywina lesixhenxe.

ហើយកាលដល់ទ្រង់បានបើកភ្នំបូកំពីរ  
នោះក៏មានភាពស្ងួតស្ងួតដូចជាដំបូង បុរាណកន្លងមកនោះ  
ហើយខ្ញុំបានឃើញទេវតាទាំងបួនពីរ ដល់ឈរនៅចំពោះព្រះ;  
ហើយគេបានប្រទានគុវិទ្យាទាំងបួនពីរដល់ពួកគេ។  
ហើយទេវតាមួយផ្សេងទៀតបានមកឈរនៅជិតអាសនៈ ដោយកាន់កុរឡាមាសមួយ;  
ហើយគេបានប្រទានគុវិទ្យាដល់កុរឡាមួយផ្សេងទៀតដល់ទេវតានោះ  
ដើម្បីឲ្យគាត់ច្បាស់យល់ដឹងនឹងសចក្ខីអធិស្ឋានរបស់ពួកបរិសុទ្ធទាំងអស់  
នៅលើអាសនៈមាសដល់នោះមុខបល្ល័ង្កក្រហម។ ហើយផ្សេងទៀតកុរឡា  
ដល់ឡើងជាមួយនឹងសចក្ខីអធិស្ឋានរបស់ពួកបរិសុទ្ធ  
បានឡើងទៅចំពោះព្រះពីដទៃវេតានោះ។ ហើយទេវតានោះបានយកកុរឡា  
ហើយបំពេញវាដោយភ្នំលើពីអាសនៈ រួចក៏បោះទៅលើផែនដី  
នោះក៏មានសំឡេងទាំងឡាយ សូររន្ទះ ផុលកេបនុចោរ និងការរញ្ជួយដីមួយ។ វិវរណៈ 8:1-5

Kufunguliwa kwa muhuri wa saba kulileta ukimya, kwa kuwa kipindi hicho kinawakilisha mabadiliko ya majira ya usimamizi wa Mungu; na katika mabadiliko ya usimamizi mtakatifu, daima huwa na ukimya mbinguni, kama inavyoshuhudiwa na msalaba wakati malaika walipoacha muziki wao na sifa zao. Ukimya mbinguni unashuhudiwa pia na matakwa ya siku ya upatanisho, na tarehe 22 Oktoba, 1844, Habakuki MBILI, aya ya ISHIRINI iliamuru dunia yote ikae kimya.

“Nimeonyeshwa upendo mkuu na unyenyekevu wa Mungu katika kumtoa Mwana Wake afe ili mwanadamu apate msamaha na kuishi. Nilionyeshwa Adamu na Hawa, ambao walikuwa na fadhila ya kuuona uzuri na haiba ya Bustani ya Edeni na waliruhusiwa kula matunda ya miti yote katika bustani isipokuwa mmoja. Lakini nyoka alimjaribu Hawa, naye akamjaribu mumewe, na wote wawili wakala matunda ya mti ule uliokatazwa. Waliivunja amri ya Mungu, wakawa wenye dhambi. Habari hiyo ikaenea mbinguni kote, na kila kinubi kikanyamazishwa. Malaika wakahuzunika, wakaogopa wasije Adamu na Hawa tena wakanyoosha mkono na kula matunda ya mti wa uzima na kuwa wenye dhambi wasiokufa. Lakini Mungu akasema kwamba angewafukuza wakosaji kutoka katika bustani, na kwa makerubi na upanga uwakao angeilinda njia iendayo kwenye mti wa uzima, ili mwanadamu asiweze kuukaribia na kula matunda yake, ambayo huendeleza kutokufa.” Early Writings, 125.

Denga rakanyarara apo vanhu vakava vatadzi, uye denga rakanyarara apo ropa raKristu rakadeurwa kuti ridzikinure vatadzi, uye denga rakanyarara apo basa raKristu rokutonga rakatanga mukubvisa chivi kubva kuvanhu Vake.

“Ukuyamukilira kwa Kristu egameni lomuntfu endzaweni lengcwele lengetulu kubaluleke kakhulu eluhlelweni lwensindziso njengobe bekunjalo kufa kwaKhe esiphambanweni. Ngekufa kwaKhe waqala lowo msebenti, lowatsi emvakwemvuko waKhe wenyukela ezulwini ayewucedzisele.” The Great Controversy, 489.

Basa rokutonga rakatanga pakusvika kwengirozi yechitatu muna 1844, asi vanhu vaMwari vakasarudza kufira murenje, pane kuva vamwe nokusingaperi noumwari. Ngirozi yechitatu yakasvikazve musu wa11 Gunyana 2001, uye zvakare kwakava nokunyarara kudenga. Ipapo Shumba yorudzi rwaJudha yakatanga kubvisa chisimbiso chechinomwe, ngirozi dzichiona kusvika

kwengirozi yechitatu munhoroondo yechizvarwa chokupedzisira.

വിനാശപ്രവർത്തനം ആരംഭിക്കുവാൻ സന്നദ്ധരായി വിധിയുടൻ ഏഴ് ദൂതന്മാർ അവിടെ ഉണ്ടായിരുന്നും; എന്താൽ ഒരുലക്ഷത്തി നാല്പത്തിനാലായിരം പരേ മുദ്രകുത്തികൊണ്ടിരിക്കുമ്പോൾ അവരോടു “നിർത്തുക, നിർത്തുക, നിർത്തുക, നിർത്തുക” എന്ന് കല്പിക്കപ്പെട്ടു. വിശ്വസ്തന്മാരുടെ ദ്വിഗുണ പരാർത്ഥനകൾ സ്വർഗ്ഗത്തിലേക്കു അയക്കപ്പെട്ടു; അത് പന്ത്രക്കൊന്നിന് മുമ്പുണ്ടായ പത്തു ദിവസങ്ങളിൽ പരതീകരിക്കപ്പെട്ടതും നാല്പതു ദിവസങ്ങൾക്കു ശേഷം ആരംഭിച്ചതുമായിരുന്നു (അത് മരുഭൂമിയുടെ ഒരു പരതീകം), വളിപ്പാട് പതിനൊന്നാം അയ്യായത്തിലെ മൂന്നര ദിവസങ്ങളെ (മരുഭൂമിയുടെ ഒരു പരതീകം) പരതിനിധീകരിച്ചുകൊണ്ട്. തുടർന്ന്, രണ്ട് സാക്ഷികൾ ദാനിയലിന്റെ രണ്ടു പരാർത്ഥനകളും അവർ നിറവേറേണ്ടതുണ്ടെന്നു മരുഭൂമിയിൽ നിന്നുള്ള ശബ്ദത്താൽ നിർദേശിക്കപ്പെട്ടു. ദാനിയൽ രണ്ടാം അയ്യായത്തിലെ പരാർത്ഥന—മുഗങ്ങളുടെ പരതിയെക്കുറിച്ച് ഉള്ള നബൂഖദ്നസേറിന്റെ രഹസ്യസ്വപ്നം മനസ്സിലാക്കുവാൻ വളിപ്പാട് ലഭിക്കേണ്ടതിന്നു ദാനിയലും ആ മൂന്നു ശ്രേഷ്ഠന്മാരും പരാർത്ഥിച്ച പരാർത്ഥന—യും, ഒൻപതാം അയ്യായത്തിലെ ദാനിയലിന്റെ പരാർത്ഥന—അവിടെ ദാനിയൽ ഏകാന്തമായി പരാർത്ഥിച്ചു, ലവേയപുസ്തകം ഇരുപത്തൊമ്പതാം പരാർത്ഥനയുടെ ആവശ്യകതകൾ നിറവേറിക്കൊണ്ടു—യും തന്നെ.

Umthandazo wenkampani kaDaniyeli wesibili wawungowokucela ukukhanya mayelana nemfihlakalo efihlekile eyayifihlwe ngaphakathi komugqa wangaphandle womlando wesiprofetho. Umthandazo kaDaniyeli wesishiyagalolunye, oyimfihlo nowomuntu siqu, wawungowokucela umusa mayelana nesidingo sangaphakathi. Njengoba umlilo wemvula yakamuva waqala ukuna ngowezi-2001, kwakunamazwi amaningi ayengazwakala yilabo ababeqonda indlela yomugqa phezu komugqa. Umlilo owawuvela e-altare owawuphonswa emhlabeni wawungumyalezo owakhiqiza ukwahlukaniswa kokugcina kwabahlakaniphileyo nabayiziwula, futhi njengoba lowo myalezo waqhubeka ukhula kulezo zinsuku eziyishumi ezingokomfanekiso, lowo myalezo wacaca ngokwengeziwe nangokwengeziwe.

Mharidzo yacho yaiva yedambudziko raiwedzera re nhamo yechitatu, iro muna Ezekieri chitsauko chemakumi matatu nechinomwe, raiva uporofita huviri hwakatanga hwaita kuti zvapupu zviviri zviungane pamwe chete, uye ndokuzotevera zvaita kuti zvimire seuto rine simba. Shure kwaizvozvo muna chitsauko chemakumi matatu nechinomwe, zvinobatanidzwa kuva tsvimbo imwe, uye kubatana kunomiririrwa nokubatanidzwa uku kuva tsvimbo imwe kunomirira kusanganiswa kwehuMwari novanhu, uko kunozadzikiswa mumafambiro okupedzisira okusimbiswa kwevane zana namakumi mana nezvina zvuru.

Muna Chikunguru 2023 minyengetero yakatanga kukwira, uye yakanga iri minyengetero yaDanieri chitsauko 9, nechitsauko 2. Ipapo kwakanzwikwa manzwi, uye nokutinhirawo, uye

mheni dzikazoonekwa. Mheni nokutinhira zvinoperekedza mvura zvose zviru munyika yezvakasikwa, nomuporofita zvakare. Mvura yakatanga pana Gunyana 11, 2001. Chirevo chokutanga chemheni nokutinhira chinovzivisa seshoko rakagadzirirwa kubereka kutya kwaMwari.

Zvino zvakaitika kuti nezva retatu mangwanani, kwakava nokutinhira nemheni, negore gobvu pamusoro pegomo, nenzwi rehwamanda rakanga richirira kwazvo; naizvozvo vanhu vose vakanga vari mumusasa vakadendera. Eksodho 19:16.

Ingālāhu saha guḍugūlu “śabda”yukta tūryanādamuto kūḍi unnavi. Avi varśamuto saha vastāyi, dēvuni prajalanu naḍipimcaḍāniki pravacana-sūcaka aḍugujāḍalanu sūcisthāyi.

Makore akadurura mvura; denga rikabudisa inzwi; nemiseve yenyuwo ikapararira. Inzwi rokutinhira kwenyu rakanga riri kudenga; mheni dzakavhenekera nyika; nyika ikadendera ikazununguka. Nzira yenyu iri mugungwa, nomupata wenyu uri mumvura zhinji, uye tsoka dzenyu hadzina kuzivikanwa. Makatungamirira vanhu venyu seboka ramakwai noruoko rwaMozisi naAroni. Mapisarema 77:17–20.

Mheni nokutinhira inzwi raMwari, izvo zvinoitika panguva yemvura; uye panguva iyoyo, anobudisa mhengo dzake (ChiIslam ndiyo mhengo yokumabvazva) kubva muupfumi hwake.

Apo akunzwika nenzwi rake, mvura zhinji dzinowanda kumatanga; uye anokwidziridza mhute kubva kumigumo yenyika; anoita mheni pamwe chete nemvura, uye anobudisa mhengo kubva mudura rake. Jeremia 10:13.

Mwari vakabudisa izwi ravo pavakadanidzira seshumba, uye mukupindura, kutinhira kunomwe kwakabudisa manzwi ako; uye kutinhira kunomwe ikoko kunomirira tsoka dzaMwari mukati menhorondo yeboka reMillerite, uye zvakare mubato remutumwa wechitatu, rakasvikazve musi wa11 Gunyana 2001, apo akabudisa mhengo yokumabvazva kubva muzvicherwa zvake.

Iye anoita kuti mhute dzikwire kubva kumagumo enyika; anoitira mvura mheni; anobudisa mhengo mudzimba dzake dzokuchengetera. Ndiye akarova matangwe eIjipiti, avanhuneezvifuwowo. Mapisarema 135:7, 8.

Iyeye akaburitsa mhengo kubva mudura rake, pakarohwa matangwe eIjipiti, uye Pasika yakafananidzira muchinjikwa, uyowo wakazofananidzira kuuya kwengirozi yechitatu muna 1844, iyozve yakafananidzira kudzoka kwengirozi yechitatu pazuva remhengo yokumabvazva, musi wa11 Gunyana 2001.

Apo zvisimbiso zvakabviswa mubhuku rakanga rakasimbiswa nezvisimbiso zvinomwe, zvinomirira kufambira mberi kwechokwadi zvisihoma nezvisihoma. Kubviswa kwechisimbiso chechinomwe kunomirira nguva yekusimbiswa kwevane zviuru zana namakumi mana nezvina. Pakatanga kutaurwa nezvebhuku rakanga rakasimbiswa nezvisimbiso zvinomwe, pakanga paine mheni, kutinhira namanzwi, asi pakanga pasina kudengenyeka kwenyika.

Kwaye esihlalweni sobukhosi kwaphuma imibane, nokuduma kwezulu, namazwi; futhi kwakukhona izibani eziyisikhombisa zomlilo zivutha phambi kwesihlalo sobukhosi,

okuyiMimoya eyisikhombisa kaNkulunkulu. IsAmbulo 4:5.

Mukutaura kwokutanga kwamanzwi, kwemheni, nokutinhira, mvura inomiririrwa noMweya Mutsvene, uyo ari marambi manomwe omoto, asi hapana kudengenyeka kwenyika. Panguva yokubviswa kweChisimbiso cheChinomwe ndipo panoratidzwa kudengenyeka kwenyika kwemutemo weSvondo uri kuuya nokukurumidza. Chitsauko chechina chaZvakazarurwa chinoratidza kutanga kwokusunungurwa kwechokwadi kwakaitwa neShumba yorudzi rwaJudha, uye kana nguva yokuiswa chisimbiso yaziviswa, inozivisawo kutanga nokuguma kwenguva yacho.

Kutanga kwenguva yazvino kwakava apo mutumwa akaburuka kuti avhenekere nyika nokubwinya kwake musiwani Gunyana 2001; zvino, muna Isaya 6 tinoziviswa kuti shoko rinomiririrwa ne“manzwi, mheni, kutinhira, mhengo nemvura,” rinoguma paSunday law, rinofanira kuparidzirwa kuvanhu vanoona, asi vasingazokwanisi kunzwisisa zvinorehwa nemheni; uye kunyange vachinzwa, havazokwanisi kunzwisisa manzwi nokutinhira, kusvikira vabatwa nokudengenyeka kukuru kwenyika. Nguva yokuiswa chisimbiso kwezana namakumi mana navana ezviuru ndiyo nguva iyo zvinozadzikiswa maari zvinobudirira zvechiratidzo chimwe nechimwe.

Nhoroondo iyo inobereka uye inoratidza mapoka maviri evanonamata. Rimwe boka rinoziva mvura, saka rinogamuchira, nokuti rinogona kuona mheni, nokunzwa manzwi, kutinhira, nemhengo. Pakupera kwenguva yokuiswa chisimbiso, kudengenyeka kukuru kwenyika komutemo weSvondo uri kuuya nokukurumidza, kunobva kwatangisa kutongwa kwaMwari kwokupedzisira.

Ipapo yaMwari yakazarurwa kudenga, uye mukati meipapo make makaonekwa areka yesungano yake; kukava nemheni, namazwi, nokutinhira, nokudengenyeka kwenyika, nechimvuramabwe chikuru. Zvakazarurwa 11:19.

Pakudengenyeka kukuru kwenyika, “mheni, namazwi, nokutinhira,” zvinosanganisirawo “chimvuramabwe.” “Chimvuramabwe” chinomirira kutongwa kunotanga kudururwa nengirozi nomwe dzakanga dzichigadzirira kuita izvozvo pakutanga kwenguva yokuiswa chisimbiso, apo chisimbiso chechinomwe chakanga chichizarurwa, sezvavakanga vakamirira mutumwa kuti apfuure nomuJerusarema agoisa chiratidzo pamusoro paavo vaigomera nokuchema pamusoro pezvinonyangadza zvakaitwa munyika (zvekunze), uye muchechi (zvemukati).

“Isichotho,” chinoratidza nguva yemitongo yaMwari inoparadza, iyo iri nguva yenyasha kune rimwe boka raMwari, riri kudanwa panguva iyoyo kuti ribude muBhabhironi, uye apo wokupedzisira weboka guru ava abatana neboka raMwari, nguva yekupiwa mukana kumunhu inovharika zvizere.

Zvino mutumwa wechinomwe akadurura ndiro yake mumhengo; kukabva inzwi guru richibuda mutemberi yekudenga, pachigaro choushe, richiti, Zvaitika. Zvino kukavapo manzwi, nokutinhira, nemheni; kukavapo kudengenyeka kukuru kwenyika, kwakanga kusati kwamboitika kubvira vanhu pava kana panyika, kudengenyeka kukuru kwakadaro nesimba, uye kukuru zvikuru. Guta guru rikakamurwa kuva zvikamu zvitatu, namaguta amarudzi akawa; Bhabhironi guru rikayeukwa pamberi paMwari, kuti ripiwe mukombe wewaini yokutsamwa kukuru kwehasha dzake. Zvakazarurwa 16:17–19.

Mpendwa Msomaji: Je, waweza kusikia sauti na ngurumo? Je, waweza kuona umeme? Je, waweza kuhisi upepo? Hivi karibuni utasikia sauti ya wanawali wapumbavu wakiomba mafuta.

Somo tichaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

Takatsvaka rugare, asi hakuna chakanaka chakauya; takatsvaka nguva yokuporeswa, asi tarirai, kutambudzika! Kufemera kwemhuno kwamabhiza ake kwakanzwika kubva kuDhani; nyika yose yakadedera nokunzwika kwokuhwihwidza kwamasimba ake; nokuti vauya, vakaparadza nyika nezvose zviru mairi; guta, navose vanogaramo. Nokuti, tarirai, ndichatuma pakati penyuru nyoka, namapfira, asingaragidzwi, uye achakuruma, ndizvo zvinotaura Jehovha. Pandaiti ndizvinyaradze pamusoro peshungu, mwoyo wangu unopera simba mukati mangu. Tarirai, inzwi rokuchema romwanasikana wavanhu vangu nokuda kwaavo vanogara munyika iri kure richiti: Jehovha haazi muZioni here? mambo waro haasi mairi here? Vakandidzurireiko hashu nemifananidzo yavo yakavezwa, nezvinhu zvisina maturo zvavatorwa? Kukohwa kwapfuura, chirimo chapera, asi isu hatina kuponeswa. Nokuda kwokukuvara kwomwanasikana wavanhu vangu ndakuvadzwa; ndakasviba; kushamiswa kwakandibata. Hamuna here bharisamu muGiriyadhi? hamuna chiremba ikoko here? seiko zvino kupora kwomwanasikana wavanhu vangu kusina kudzororwa? Jeremia 8:15–22.