

# Bhuku ra Danieri - Nomboro Gumi neShanu

*Danyeli Isahluko Sesibili – Isifinyezo nesiphetho Ingxenye Yesibili*

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Mukupera kwa July, 2023, lizgu mu mapopa likamba kulirira kumafupa ghakafwa ghakawuma, umo vikuyimiliskikira na Daniel apo wakaluta kwa Arioch na kumuphalira kuti wakapulikiska “chisisi.” Daniel pamoza na Hananiah, Mishael na Azariah wakuyimira mthenga wa Eliya, ndipo uthenga wa Eliya ukuvumbura kuti kwali wanthu wa Chiuta wakupulikiska panji kuzomera ichi yayi, wali kale pasi pa temberero.

Zvino, imi vaprista, murairo uyu ndewenyu. Kana musingadi kunzwa, uye kana musingadi kuisa izvi pamwoyo, kuti mupe zita rangu kubwinya, ndizvo zvinotaura Jehovha wehondo, ndichatuma kutukwa pamusoro penyu, uye ndichatuka maropafadzo enyu; zvirokwasvo, ndatoatuka kare, nokuti hamuisi izvi pamwoyo. Maraki 2:1, 2.

“Abapirisita” bo mu minsi y’iherezo, nk’uko Petero abivuga, ni abantu b’Imana b’isezerano, bahoze batari abantu b’Imana b’isezerano. Ni bo bariye ku “gitabo gihishwe” igihe marayika ukomeye wo mu Byahishuwe cumi n’umunani yamanukaga ku wa 11 Nzeri 2001. Nyamara nk’uko Malaki abivuga, bavumwe.

Kana zvichinzi makaravira kuti Ishe vane nyasha. Kwamuri, muchiuya kwaari, sedombo rinorarama, rakarambwa zvirokwasvo navanhu, asi rakasarudzwa naMwari uye rinokosha, nemiwo, sematombo anorarama, muri kuvakwa muve imba yomweya, uprista hutsvene, kuti mugois zvbayiro zvomweya zvinogamuchirika kuna Mwari naJesu Kristu. Naizvozvowo zvakanyorwa muRugwaro zvichinzi, Tarirai, ndinoisa muZioni ibwe repakona guru, rakasarudzwa, rinokosha; uye uyo anotenda maari haangatongonyadziswi. Naizvozvwo kwamuri imi munotenda, iye anokosha; asi kuna avo vasingateereri, ibwe rakarambwa navavaki, ndiro rava musoro wekona, uye ibwe rokugumbura, nedombo rokukanganisa, ivo vanogumburwa neshoko, vasingateereri; kwavakagadzirirwawo izvozvwo. Asi imi muri rudzi rwakasarudzwa, uprista hwoumambo, rudzi rutsvene, vanhu vaMwari chaivo; kuti muratidze kurumbidzwa kwouyo akakudanai kubva murima achikuunzai muchiedza chake chinoshamisa; ivo munguva yakapfuura vakanga vasiri vanhu, asi zvino vava vanhu vaMwari; vakanga vasina kuwanirwa ngoni, asi zvino vawanirwa ngoni. 1 Petro 2:3–10.

“Mapadri” emazuva okupedzisira ndivo avo “vakaravira kuti Ishe vakanaka.” “Panguva dzakapfuura” ivo “vakanga vasiri vanhu, asi zvino vava vanhu vaMwari.” Ndivo vakawana “dombo rinorarama,” iro “rakarambwa zvirokwasvo nevanhu, asi rakasarudzwa naMwari, uye rinokosha.” Dombo iroro ndiwo “nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu, dzakarambwa ne“vavaki” vesangano reMillerite muna 1863. “Vavaki” veMillerite vakavaka temberi mukati memakore makumi mana nenhanhatu kubva muna 1798 kusvika muna 1844, asi shure kwaizvozvwo vakasarudza kuramba “kuwedzera kwezivo” pamusoro pe“nguva nomwe” kwakauya muna 1856.

Vanhu vangu vanoparadzwa nokushayiwa zivo; nokuti iwe waramba zivo, neniwo ndichakuramba, kuti urege kuva muprista kwandiri; zvawakanganwa murayiro waMwari wako, neniwo ndichakanganwa vana vako. Sezvakawanda, saizvozvo vakanditadzira; naizvozvo ndichashandura kubwinya kwavo kuve kunyadziswa. Hosea 4:6, 7.

“වහෙරේයන්” යන අන්තිම දවස්වල යුජකයෝ, 2001 සැප්තැම්බර් 11න් පසු ඇඩ්වනේට්ස්වාදයේ පැරණි මාර්ග වන නැවත ගනෙයනු ලැබූ කල, “සන් වරක්” යන පණිවිඩය පිළිගන්නෝය. ඔවුන් සැඟවුණු පොතේ පණිවිඩය රස බැඳුන, එය “අගනා” වූයේය. එහතේ මලාකී කියන්නේ අන්තිම දවස්වල යුජකයෝ “ශාපලන්” බවය; ඇත්තෙන්ම “සන් වරක්” යන්නද ශාපයකි. ඔවුන් “සන් වරක්” යන ශාපය යටතේ සිටීනි, මක්නිසාද ඔවුන් තම පියවරුන්ගේ පව් නැවත කළහ. මලාකී කියන්නේ, “අපවිතීර යුජාවක්” ඔප්පු කිරීමෙන්, යුජකයෝ දවේයන්වනන්සේගේ නාමය අපවිතීර කළ බවය. එම යුජාව නම් 2020 ජූලි 18 දින පිළිබඳ අනාවැකියයි.

Nokuti kubva pakubuda kwezuva kusvikira pakuvira kwaro zita rangu richava guru pakati pavahedheni; uye panzvimbo dzose zvinonhuhwira zvichapisirwa zita rangu, nechibayiro chakachena; nokuti zita rangu richava guru pakati pavahedheni, ndizvo zvinotaura Jehovha wehondo. Asi imi makarishatisa, pakuti munoti, Tafura yaJehovha yakasvibiswa; nechibereko chayo, ndicho chikafu chayo, chinoshoreka. Makatiwo, Tarirai, kuneta kwakadini! mukachifemera pasi nokuzvidza, ndizvo zvinotaura Jehovha wehondo; mukauyisa chakabvamburwa, nechakaremara, nechairwara; saizvozvo makauyisa chibayiro: ndingagamuchira izvi paruoko rwenyu here? ndizvo zvinotaura Jehovha. Asi ngaatukwe munyengeri, ane mukono muboka rake, akapika, akazobayira Ishe chinhu chakakanganisika; nokuti ndiri Mambo mukuru, ndizvo zvinotaura Jehovha wehondo, uye zita rangu rinotyisa pakati pavahedheni. Zvino imi, vaprista, murayiro uyu ndewenyu. Kana musingadi kunzwa, uye kana musingadi kuisa izvi pamoyo, kuti mukudze zita rangu, ndizvo zvinotaura Jehovha wehondo, ndichatuma kutukwa pamusoro penyu, uye ndichatuka maropafadzo enyu; zvirokwazvo, ndatoatuka kare, nokuti hamuisi izvi pamoyo. Tarirai, ndichaparadza mbeu yenyu, ndigoparadzira ndove pazviso zvenyu, iyo ndove yemitambo yenyu yakatarwa; uye muchatorwa pamwe chete nayo. Uye muchaziva kuti ndakutumirai murayiro uyu, kuti sungano yangu ive naRevhi, ndizvo zvinotaura Jehovha wehondo. Maraki 1:11–2:4.

sungano na Levi ni cimanyikwilo ca kukhulupirika kwa Alevi pa ciyeso ca cikoko pa ciwembu ca mwana wa ng’ombe wagolide wa Aroni. Alevi m’buku la Malaki, amene ayeretsedwa ndi mthenga wa sungano, ayeretsedwa kuti akapereke “nsembe” m’chilungamo. Nsembe imeneyo ndi uthenga wa dzina la Khristu, limene ndi khalidwe Lake.

“Rima rerima rekusanzwisisa zvisizvo Mwari ndirwo rwakaputira nyika. Vanhu vari kurasikirwa neruzivo rwavo rwehunhu hwake. Hwanzwisiswa zvisizvo uye hwadudzirwa zvisiri izvo. Panguva ino shoko rinobva kuna Mwari rinofanira kuziviswa, shoko rinovenekera pakuita kwaro uye rinoponesa musimba raro. Hunhu hwake hunofanira kuzikanwa. Murima wenyika munofanira kupenyerwa chiedza chekubwinya kwake, chiedza chekunaka kwake, tsitsi dzake, nechokwadi chake.”

“Iyi ndiyo basa rakatsanangurwa nomuporofita Isaya mumashoko anoti, ‘Iwe Jerusarema, unouya namashoko akanaka, simudza inzwi rako nesimba; rikwidze, usatya; uti kumaguta aJudha, Tarirai Mwari wenyu! Tarirai, Ishe Jehovha achauya noruoko rune simba, uye ruoko rwake ruchamutongera; tarirai, mubayiro wake unaye, uye basa rake riri pamberi pake.’ Isaya 40:9, 10.

“वधूवर के आगमन की प्रतीक्षा करनेवालों को लोगों से कहना है, ‘देखो, तुम्हारा परमेश्वर।’ दयामय ज्योति की अंतिम करिणें, संसार को दिया जानेवाला दया का अंतिम सन्देश, उसके प्रेममय चरित्र का एक प्रकाशन है। परमेश्वर की सन्तानों को उसकी महिमा प्रकट करनी है। अपने ही जीवन और चरित्र में उन्हें प्रकट करना है कि परमेश्वर के अनुग्रह ने उनके लिए क्या किया है।” Christ’s Object Lessons, 415.

Vapristi vaMalaaki vaakaendesa mupiro wakasvibisa zita raMwari. Mupiro uyu unomirira shoko, uye shoko reNashville ra18 Chikunguru 2020 raiva mupiro wakasvibiswa. Rakanga rasvibiswa nokumukira kwekushaya hanya nomurayiro wechiporofita wokuti “nguva haichazovipozve”, wakapiwa naKristu pachake muna Zvakazarurwa 10.

Mutumwa wandakaona echiima pagungwa nepanyika wakasimudza nyara yake kudenga, akapika naiye anogara nokusingaperi-peri, wakasika denga nezviro zviriri mariri, nenyika nezviro zviriri mairi, negungwa nezviro zviriri mariri, kuti nguva yakanga isisazoviipo. Zvakazarurwa 10:5, 6.

“चढावा न्यायधर्मताको,” जुन मलाकी अध्याय तीनमा लेवीहरूद्वारा प्रतनिधित्व गरिएको छ, प्राचीन दनिहरूका चढावाजस्तै हो, र यसले एउटा सन्देशलाई प्रतनिधित्व गर्दछ। “अघलिला वर्षहू” ले सन्देशको शुद्धतालाई जनाउँछन्, जसले मल्लैराइट इतिहासमा पहिलो नरिशा उत्पन्न गर्‍यो। भ्रष्ट चढावाले १८ जुलाई २०२० को भ्रष्ट सन्देशलाई प्रतनिधित्व गर्दछ, तथापत्तियो अझै पनि एक समानान्तर घटना हो।

Uye uchagara somunatsi nomuchenesi wesirivha; uye uchanatsa vanakomana vaRevhi, achivachenesa segoridhe nesirivha, kuti vabayire Jehovha chipiriso mukururama. Ipapo chipiriso chaJudha neJerusarema chichafadza Jehovha, sezvakanga zvakaita pamazuva ekare, nomumakore okutanga. Maraki 3:3, 4.

“ශාපය” ලපෙ මලාකියෝ හඳුන්වා දෙන දයෙ, එලියා ක්‍රමක් නියෝජනය කරන්නේද යන්න පිළිගැනීමේ පරීක්ෂාවක් හඳුන්වා දෙයි. දැන් අවදි වමේන් සිටින අප, 2020 ජූලි 18 දින අප කළ පවිකාර අනාවැකිය ඒරකාශ කිරීමේදී අප ඒරකාශ කළ කැරැල්ල තුළ “සන් වාරයක” ශාපයේ යථාර්ථය අප මත ඉටුවී ඇති බව තේරුම් ගත යුතුය. තවද, අප තෝරාගෙන භුක්ති විඳින අනාවැකිමය කිරීමේදී ක්‍රමක්ද යන්න පිළිබඳව නැවත වරක් තීරණය කළ යුතුය. මමෙ සන්යයට සාක්ෂි දෙදෙනෙක්, තවත්ද ඇත, මලාකි විසින් ඉදිරිපත් කරන පැමිණීමට ඇති එලියාගේ ඉදිරිපත් කිරීම තුළද, එලියාගේම ඉතිහාසයෙන්ද සොයාගත හැක. නිවැරදි පණිවිඩය හා කිරීමේදී එකක් පමණක් වන බව එලියා පැහැදිලිව හඳුනා දන්නේය.

Na Elia, uyo Muteshibi, wa pakati pa wakukhala mu Gileadi, wakati kwa Ahabu, “Pakulapa Yehova Chiuta wa Israyeli, uyo nili kwimilira panthazi pake, mu vyaka ivi kuwengepo yayi ningu panji vula, kweni mwakuyana na mazgu ghane.” 1 Mafumu 17:1.

Mlakia alitambua “laana” ambayo makuhani wa Mungu wako chini yake katika kipindi ambacho Eliya wa mwisho anatokea, kuhusiana na laana inayohusishwa na zaka ya Mungu. “Laana” ya zaka katika Mlakia inawakilisha uamuzi kwa upande wa watu wa Mungu, kwa maana ili kuiondoa laana ambayo tayari wako chini yake, ni lazima waamue ni wapi na ni nini “ghala”.

Tarirai, ndichatuma nhume yangu, uye ichagadzira nzira pamberi pangu; zvino Ishe, wamunotsvaka, achakurumidza kuuya kutemberi yake, iye nhume yesungano, wamunofarira; tarirai, achauya, ndizvo zvinotaura Jehovha wehondo. Asi ndianiko angatsungirira zuva rokuuya kwake? Uye ndianiko angamira paanovonekwa? Nokuti akafanana nomoto womunyungudutsi, uye nesipo yovachenesi vehembe. Uye achagara somunyungudutsi nomuchenesi wesirivha; uye achachenesa vanakomana vaRevhi, nokuvapinza mumwero sezvinoitwa ndarama nesirivha, kuti vape kuna Jehovha chipiriso mukururama. Ipapo chipiriso chaJudha neJerusarema chichafadza Jehovha, sezvazvakaita pamazuva ekare, uye semakore akapfuura. Uye ndichaswedera kwamuri pakutonga; uye ndichava chapupu chinokurumidza pamusoro pavaroyi, napamusoro pemhombwe, napamusoro pavanopika nhema, napamusoro pavanodzvinirira mubati webasa pamuhoro wake, chirikadzi, nenherera, navanotsausa mutorwa kubva pakodzero yake, uye vasingandityi, ndizvo zvinotaura Jehovha wehondo. Nokuti ini ndini Jehovha, handishanduki; naizvozvo imi vanakomana vaJakobho hamuna kuparadzwa. Kubvira pamazuva amadzibaba enyu makatsauka pamitemo yangu, uye hamuna kuichengeta. Dzokerai kwandiri, neni ndichadzokera kwamuri, ndizvo zvinotaura Jehovha wehondo. Asi imi makati, Tichadzokera nechii? Munhu angabira Mwari here? Asi imi makandibira. Asi munoti, Takakubirai papi? Muzvegumi nezvipiriso. Makatukwa nokutukwa; nokuti makandibira, imi rudzi urwu rwose. Uyai nezvegumi zvoze muimba yezvokuchengetera, kuti muve nezvokudya mumba mangu, mundiedze zvino pachinhu ichi, ndizvo zvinotaura Jehovha wehondo, kana ndisingakuzarurirei mahwindo okudenga, uye ndikakudururirai chikomborero, kusvikira pasisina nzvimbo yakaringana yokuchigamuchira. Uye ndicharambidza muparadzi nokuda kwenyu, uye haangaparadzi zvizibereko zvenyika yenyu; uye muzambiringa wenyu haungadonhedzi chibereko chawo nguva isati yasvika mumunda, ndizvo zvinotaura Jehovha wehondo. Maraki 3:1–11.

Ishe haashanduki, uye haachinjiwo maitiro ake. Chero kuti “kutukwa” kungava chii kana kusava chii, uko kunomiririrwa nekutukwa kwe“zvegumi” kwaMaraki, zvegumi zvinofanira kuunzwa muimba yokuchengetera, nechinangwa chokuti muve ne“zvokudya” mumba maMwari. Chokwadi ichocho chinoda kuti sarudzo iitwe pamusoro pokuti “imba yokuchengetera” chii, uye kuti zvokudya zvaimiririrwa naWilliam Miller mukufamba kwengirozi yokutanga zvaiva zvipi, izvo zvaifananidzira zvokudya zvaifanira kudyiwa mukufamba kwengirozi yechitatu? Chimwe chezviratidzo zvezvokudya izvozvo i“mvura” ne“dova”.

Inzwi, imi matenga, ndikataure; uye iwe nyika, unzwe mashoko omuromo wangu. Dzidziso yangu ichanaya semvura, kutaura kwangu kuchadonhera sedova, semvura shoma pamusoro pemuriwo munyoro, uye semvura zhinji pamusoro pouswa; nokuti ndichaparidza zita raJhovha: ipai Mwari wedu ukuru. Ndiye Dombo, basa rake rakakwana; nokuti nzira dzake dzose ndidzo kutonga: Mwari wezvokwadi, asina zvisakarurama, iye akarurama uye akarurama pakutonga. Deuteronomio 32:1–4.

Ko Erija ainyatsoreva zvechokwadi here zvaakataura kuna Ahabi? Ainyatsoreva here kuti mumazuva okupedzisira, apo kuzadziswa kwakakwana kwesangano neshoko raErija kunoitika, “hakungavipo dova kana mvura makore awa, asi maererano neshoko rangu” here? “Mvura” inotaurwa naErija kuti ichadziviswa, kunze kwokunge zvaitwa neshoko rake, inowirirana here ne“mvura” inovimbiswa naMaraki sechikomborero?

Ndziyiseni swavukhume hinkwaswo endlwini ya vuhlayiselo, leswaku ku va ni swakudya endlwini ya mina, kutani ndzi ringeni sweswi hi swona, ku vula Yehovha wa mavandla, loko ndzi nga ta mi pfulela mafasitere ya matilo, ndzi mi chelela nkateko hi xitalo lerova mi ta pfumala ndhawu yo wu amukela. Malakiya 3:10.

Kani “laana” ya “dhabihu” isiyotakaswa ya “makuhani”, na matumizi mabaya ya “zaka” ambayo tayari yameshatokea, pia yanawakilisha “laana” ya “nyakati saba”?

Pannufuma aJuly, 2023, takatanga kubudisa nyaya idzo, pachadzo, dziri kudzokorora shoko rinowanikwa mururongwa rwezvidzidzo runonzi Matafura aHabhakuki. Musiyano uripo mukuratidzwa kwazvino ndewekuti, mushure maChikunguru 18, 2020, Ishe vakatanga kuisa dzimwe dzedzidziso dzekare muchiedza chitsva.

Akatanga kuvhura zvinhu zvaiita kwandiri sezvakadzama, asi ini pachangu ndakanga ndisisabatani uye ndisingadi kubatana nebasa randakanga ndambopiwa kuti ndiite. Kubva musi wa19 Chikunguru 2020, ndakanzwisisa kuti chiporofita chezuva rakanga rapfuura chakanga chisiri chechokwadi, uye kuti ini pachangu ndaiva nemhosva huru pamusoro pechiporofita ichocho chechivi nemigumisiro yacho inotyisa kupfuura mumwe munhu upi noupi.

Zvino muna Chikunguru wa2023, ndakaremerwa zvikuru nokugutsikana kwakasimba, kuti, zvisinei nokukundikana kwangu kwakazara somutungamiri wesangano raMwari remutumwa wechitatu, ndaifanira kutotanga kunyora zvakanga ndasvika pakunzwisisa kubvira muna Chikunguru wa2020. Ndakatsunga kunyora pasi zvakanga zvazarurirwa kwandiri kubvira pachivi cha18 Chikunguru 2020, ndokuzviisa muruzhinji rwezvinyorwa, ndisati ndavigwa.

Mune mwedzi mitatu kubvira muna Chikunguru, kune nyika dzinopfuura makumi manomwe pasi rose dzava kutevera zvinyorwa izvi. Hongu, vamwe pasina kupokana vari kutevera nokuda kwezvinangwa nezvido zvisiri zvitsvene, asi havasi vose. Tava pedyo nokutanga kushandisa chironzwa chichaisa zvinyorwa izvi mumitauro mikuru yose yepasi pano, nokuti panguva ino, nyika idzodzo dzinopfuura makumi manomwe dziri kumanikidzirwa kufunga nezvezvokwadi izvi mumutauro weChirungu chete.

Isu tave kutoshanda kare kuti tibatsire vamwe vari munyika dzakasiyana-siyana vasina nzira kana mikana yokuita zvakawanda nezvokwadi idzi; uye ndinoshamisika kuti “imba yokuchengetera” yaMaraki, ine chinangwa chakajeka chokupa “zvokudya” mumba maMwari, ingangove isiri kureva basa rokuparadzira zvokwadi ranga richibuda muzvinyorwa izvi kubvira muna Chikunguru 2023 here?

Tichatanga kufungisisa kwedu pamusoro paDanieri chitsauko chechitatu munyaya inotevera.

“Tiri kurarama munguva inokosha kwazvo munhoroondo yenyika ino. Basa guru rinofanira kuitwa munguva pfupi kwazvo, uye muKristu mumwe nomumwe anofanira kuita rutivi rwake mukusimbisa basa iri. Mwari ari kudana varume vachazvitsaurira kubasa rokuponesa mweya. Patinotanga kunzwisisa kuti Kristu akaita chibayiro chakakura sei kuti aponese nyika iri kuparara, kuchaonekwa kurwa kukuru kwazvo kwokununura mweya. Haiwa, dai machechi edu ose akaona nokuziva chibayiro chisingaperi chaKristu!”

“Mu zviratidzo zvousiku, ndakaoneswa mifananidzo yokufamba kukuru kwokuvandudzwa pakati pavanhu vaMwari. Vazhinji vakanga vachirumbidza Mwari. Vanorwara vakaporeswa, uye zvimwe zvishamiso zvakaitwa. Mweya wokureverera wakaonekwa, sezvazvakamboratidzwa zuva guru rePentekosti risati rasvika. Mazana nezviuru zvakaonekwa zvichishanyira mhuri nokuvazarurira shoko raMwari. Mwoyo yakabayiwa nemhosva nesimba roMweya Mutsvene, uye mweya wokutendeuka kwechokwadi wakaonekwa. Kumativi ose, masuo akazarurwa kuti chokwadi chiparidzwe. Nyika yakaita sokunge yava kuvhenekerwa nesimba rokudenga. Maropafadzo makuru akagamuchirwa navanhu vaMwari vechokwadi navanozvininipisa. Ndakanzwa manzwi okuvonga nokurumbidza, uye zvaiita sokunge kwakanga kune rumutsiriro rwakafanana nerwatakaona muna 1844.”

“Asi vamwe vakaramba kutendeuka. Vakanga vasingadi kufamba munzira yaMwari, uye apo, kuti basa raMwari rifambire mberi, pakakumbirwa zvipo zvokuzvidira, vamwe vakabatisisa nounyimi pfuma yavo yapanyika. Ava vaiva noruchiva vakazviparadzanisa neboka ravatendi.

“Milango ya Mungu imo duniani, na chini ya uvuvio wa Roho Mtakatifu, yatupasa kutoa ujumbe wa onyo aliotukabidhi. Yatupasa kutoa ujumbe huu upesi, amri juu ya amri, maagizo juu ya maagizo. Hivi karibuni wanadamu watalazimishwa kufanya maamuzi makuu, nasi ni wajibu wetu kuona kwamba wanapewa fursa ya kuielewa kweli, ili waweze kuchukua msimamo wao kwa ufahamu upande ulio sahihi. Bwana awaita watu Wake kufanya kazi—kufanya kazi kwa bidii na kwa hekima—wakati muda wa rehemu ungali upo.”

Testimonies, volume 9, 126.