

# Kitabu cha Danieli - Mia Moja Sabini na Sita

*Ufunuo wa Kimungu na Uamsho wa Mwisho: Maono Yatokanayo na Njozi ya Danieli*

Jeff Pippenger  
2024-04-06

Muna Danieri chitsauko chegumi, Gabhurieri ari kuita basa rokupa dudziro yakazara yebhuku raDanieri kuvanhu vaMwari vomumazuva okupedzisira. Danieri anomirira vanhu vaMwari vomumazuva okupedzisira, avo, mubhuku raZvakazarurwa, vari zana namakumi mana nezvina ezviuru. Naizvozvo, zana namakumi mana nezvina ezviuru vanomutswa kuti vazive kuti vakanga vaparadzirwa, sezvinomiririrwa naDanieri muchitsauko chechipfumbamwe. Vanomutswawo kuti vanzwisise kuti muedzo mukuru unotemwa nawo magumo avo okusingaperi ndiwo muedzo womufananidzo wechikara, unoitika vasati vaiswa chisimbiso, uye nguva yomukana isati yavharwa pamutemo weSvondo muUnited States. Vari kuchema nokuda kwokuodzwa mwoyo kwakavasangana nako pana Chikunguru 18, 2020, uye vari mumamiriro iwayo, vanopiwa kuona kwaKristu muNzvimbo Tsvene-tsvene, sezvinomiririrwa naIsaya muchitsauko chechitanhatu.

ඒ දර්ශනය, දැනියලේ සහ යසොයා යන දෙදෙනාටම නිරූපිත වූ පරිදි, මනිමයේ ස්වාමීන්වහන්සේ ඉදිරියේ තමන්ගේ දූෂිත තත්වය දැකගැනීමට ඔවුන්ට ඉඩ සලසයි; ඒ අනුව දෙදෙනාම දූළි දක්වාම නමනු ලබති. එවිට දවේයන්වහන්සේ තම ජනතාව වනෙ යවනු ලබන්නේ කවුරුන්දැයි අසන ඒරශ්නය යසොයා අසයි; යසොයා ස්වල්ච්ඡාවතේ ඉදිරිපත් වුවද, පළමුව ඔහු ශුද්ධ කරනු ලබයි.

Ipapo ndakati, Ndine nhamo! nokuti ndaparadzwa; nokuti ndiri munhu wemiromo isina kuchena, uye ndinogara pakati porudzi rwemiromo isina kuchena; nokuti meso angu aona Mambo, Jehovha wehondo. Ipapo mumwe wemaserafimi akabhururuka achiuya kwandiri, akabata muruoko rwake zambuko rinopfuta, raakanga atora nembato kubva paartari; akariisa pamuromo wangu, akati, Tarira, ichi chabata miromo yako; uye kuipa kwako kwabviswa, nechivi chako chayanansirwa. Ndakanzwawo inzwi raShe richiti, Ndichatuma ani, uye ndiani achatifambira? Ipapo ndakati, Ndiri pano ini; nditumei. Isaya 6:5-8.

Jesaja akacheneswa nerasha rakatorwa paartari, uye Danieri akacheneswa nokutarisa chiratidzo chinofanana negirazi, chinokonzera kuti anochitarisa ahandurwe ave mufananidzo waanenge achitarisa. Jesaja anoudzwa kuti aendese shoko kuvanhu vanonzwa asi vasinganzwi, uye vanoona asi vasingaoni.

Iye akati, Enda, undoudza vanhu ava kuti: Zvirokwazvo muchanzwa, asi hamunganzwisisi; uye zvirowazvo muchaona, asi hamungapereri. Omesa mwoyo wavanhu ava, uye rerutsa nzeve dzavo, uvhare meso avo; kuti varege kuona nemeso avo, nokunzwa nenzeve dzavo, nokunzwisisa nomwoyo yavo, nokutendeuka, nokuporeswa. Isaya 6:9, 10.

Isaya anoda kuziva kuti achafanira kudyidzana nevanhu vasinganzwisisi kana kuona kwenguva yakareba sei, saka anobvunza mubvunzo wokuti, “kusvikira rinhi?”

Ipapo ndakati, Ishe, kusvikira rinhiko? Iye akapindura achiti, Kusvikira maguta aparadzwa, asisina vagari, nedzimba dzisina munhu, nenyika yava dongo chose; uye Jehovha abvisa vanhu kure-kure, uye kuparadzwa kukuru kuve pakati penyika. Isaya 6:11, 12.

Nyika iri kutaurwa nezvayo muuporofita hweBhaibheri hwemazuva okupedzisira iUnited States, inova “yakaparadzwa chose,” apo kuparara kwenyika kunounzwa nokuramba Mwari kwenyika yose kunokonzerwa nomutemo weSvondo. Ndimu makumi mana neimwe yaDanieri gumi neimwe yakafananidzirwa nendima gumi nenhanhatu yechitsauko chimwe chetecho. Muna ndima makumi mana neimwe, “kurasa kukuru pakati penyika” kunozivikanwa sekuparadzwa kwe“vazhinji.” Shoko raIsaya, rakataurwa naJesu paakataura kuvaJudha vaipikisa-pikisa panguva yehupenyu Hwake pakati pavanhu, rinoratidza kuti kana vanhu vaimbova verusungano vachidarikirwa, ipapo vanenge vava nenzeve nameso zvisinganzwisisi kana kuona. Shoko raIsaya rinomirira kudanwa kwokupedzisira kuAdventizimu yeRaodhikia, uko kunoguma pamutemo weSvondo, apo Adventizimu yeRaodhikia inorutsirwa kunze kwomuromo waShe.

Achapindawo yokukazimula, njalo amazwe amanengi azachithwa; kodwa laba bazaphunyuka esandleni sakhe, u-Edomi loMowabi, kanye labakhulu babantwana bako-Amoni. UDanyeli 11:41.

Isaya na Daniel vanopiwa basa rokuratidza kudanwa kwokupedzisira kuRaodhikia, uye pakubata kwechitatu kwaDaniel muchitsauko chegumi anosimbiswa nokuda kwebasa iroro.

Ipapo pakauya zvakare mumwe akandibata, akanga akafanana nechimiro chomunhu, akandisimbisa, akati, Iwe munhu anodiwa zvikuru, usatya; rugare ngaruve kwauri; simba, hongu, iva nesimba. Zvino paakanga ataura neni, ndakasimbiswa, ndikati, Ishe wangu ngaataure; nokuti makandisimbisa. Dhanieri 10:18, 19.

Danieri akasimbiswa kuti ape shoko raakazouya kuzvinzwisisa apo Mikaeri akaburuka muchitsauko chegumi. Isaya akaudzwa kuti aizofanira kupa shoko kusvikira pamutemo weSvondo. Pamutemo weSvondo vakasara vaizogadzwa.

Ipapo ndakati, Ishe, kusvikira rinhi? Akapindura akati, Kusvikira maguta aparadzwa, asisina vagari, nedzimba dzisisina munhu, nenyika yava dongo guru chose; uye Ishe vabvisa vanhu vakaenda kure, nokusiyiwa kukuru kuri pakati penyika. Asi mukati mayo muchasara chegumi; uye chichadzoka, chichaparadzwa zvakare; somuti wemuteri, uye somuouki, ine chisvo chawo chichakasara mairi kana yarasa mashizha ayo: saizvozvo mbeu tsvene ndiyo ichava chisvo chayo. Isaya 6:11–13.

Pakati penyika pachaonekwa “kuraswa kukuru” (pamutemo weSvondo), pacharatidzwa “chegumi,” chine “musimboti” waro uri “mbeu tsvene.” Mudzi weshoko rechiHebheru rakashandurwa richinzi “chegumi” ndiwo unoreva “zvegumi.” Ishe vachava ne“zvegumi” zvinenge “zvadzoka,” pamutemo weSvondo.

മണ്ണിലെ ദശാശമലൈലാം—മണ്ണിലെ വിത്തിന്റതോയാലും  
വൃക്ഷത്തിന്റ ഹലത്തിന്റതോയാലും—യഹോവയുടതോകുന്റു;  
അതു യഹോവകേകു വിശുദ്ധമായിരിക്കുകുന്റു. ആരണ്ടകിലും

തന്നെ ദശാംശത്തിൽനിന്നു എന്തെങ്കിലും വീണ്ടെടുക്കുകുവാൻ വിചാരിച്ചാൽ, അതിനോടുകൂടെ അതിന്റെ അഞ്ചിലൊരുപങ്ക് കൂടി ചരേകേന്ദ്രമാകുന്നു. കന്നുകാലികളുടെയോ ആട്ടുകളുടെയോ ദശാംശത്തെക്കുറിച്ച്ചാകട്ടെ, കോലിന്റെ കീഴിലൂടെ കടന്നുപോകുന്ന എല്പാർനിലും പത്തിലൊന്ന് യഹോവയ്ക്കു വിശുദ്ധമായിരിക്കണമെന്നും. ലവേയപുസ്തകം 27:30-32.

“ഉത്തേഴ് ലീ ഘാഷ്ല ല്ലാ ദുഷ്ഠി” ടഭെതോവാഗെ ഹുദ്ദി, ലി ടഭെതോവാഗെ കതോവടി.

Ngokuba isabelo seNkosi ngabantu bayo; uJakobe uyisabelo sefa layo. Duteronomi 32:9.

Ava vakadzoka mutemo weSvondo usati wasvika ndivo vanomiririrwa naJeremia, avo vakatambura kuora mwoyo kwokutanga, avo Ishe vakanga vavimbisa kuti kana vakadzoka, vaizova muromo waIshe, kana kuti vatauri vake.

Mashoko enyu akawanikwa, ndikadya iwo; uye shoko renyu rakava kwandiri mufaro nokufara kwomwoyo wangu; nokuti ndinodanwa nezita renyu, imi Jehovha Mwari wehondo. Handina kugara paungano yavanoseka, kana kufara pamwe chete navo; ndakagara ndiri ndoga nokuda kworuoko renyu, nokuti makandizadza nokutsamwa. Kurwadziwa kwangu kunogarirei nokusingaperi, neronda rangu risingarapiki, rinoramba kuporeswa? Muchava kwandiri chose somurevi wenhema here, uye semvura inoperera here? Naizvozvo zvanzi naJehovha, Kana ukadzoka, ipapo ndichakudzozazve, iwe ugomira pamberi pangu; uye kana ukabudisa chakakosha kubva pane chisina maturo, uchava somuromo wangu; ngavadzokere kwauri, asi iwe usadzokera kwavari. Uye ndichakuita kuvanhu ava sorusvingo rwendarira rwakakomberedzwa; uye vacharwa newe, asi havangakukundi; nokuti ndinewe kuti ndikuponese nokukununura, ndizvo zvinotaura Jehovha. Uye ndichakunura kubva muruoko rwavakaipa, uye ndichakudzikinura kubva muruoko rwavanotyisa. Jeremia 15:16-21.

Iyo nsigarira, kana chegumi, chinodzoka muuchapupu hwaIsaya, chaifanira kudyiwa; nokuti chakapiwa shoko raMwari, uye Shoko Rake raifanira kudyiwa. Ndivo vava vaizova muromo waMwari, uye mukuita saizvozvo vaizopa Shoko raMwari raifanira kudyiwa nevaya vaitsvaka ruponeso. Jeremiya haana kugara mu“gungano revaseki,” nokuti, sezvakanga zvakaitikawo kuna Dhanieri, paakaona chiratidzo “gungano revaseki” rikatiza. Jeremiya akanga afunga kuti Mwari akanga amunyepera, nokuti ruoko rwaMwari rwakanga rwabvumira kuora mwoyo kwokutanga kwa19 Kubvumbi 1844 munhoroondo yevaMillerite, uye kwa18 Chikunguru 2020 mumazuva okupedzisira. Chipikirwa kuna Jeremiya chaiva chokuti kana aizoti “adzoke,” uye mundima yaIsaya, “chegumi” “chinodzoka.”

Kana Yeremiya “akadzoka,” ari chikamu che“chegumi” chaIsaya, icho chiri chitsvene, uye ndiwo mugove waShe, une “muvambi” waro uri mavari. Shoko rechiHebheru rinoreva “muvambi” rinoreva mbiru, uye kuitwa “mbiru,” ndicho chipikirwa chakapiwa kuvaFiraderifia.

Anokunda ndichamuita mbiru mutemberi yaMwari wangu, uye haachatongobudimozve; uye ndichanyora pamusoro pake zita raMwari wangu, nezita reguta raMwari wangu, iro Jerusarema idzva, rinoburuka richibva kudenga kuna Mwari wangu; uye ndichanyora

pamusoro pake zita rangu idzva. Ane nzeve, ngaanzwe zvinorehwa noMweya kumachechi. Zvakazarurwa 3:12, 13.

“සෝථ්‍ය” නම් “සාහස” උන්දෙහි ගිවිසුම  
පේනට්ටෙහෙහෙහි කාරණයන්ගේ උන්දෙහි ගිවිසුම, උන්දෙහි ගිවිසුම  
“සෝථ්‍ය” ගිවිසුම ගිවිසුම.

“Ndzi ri karhi ndzi va exiyin’weni lexi xa ku hele matimba, ndzi lorhile norho lowu nga ndzi khumba swinene emiehleketweni ya mina. Ndzi lorhile ndzi vona tempele, leyi vanhu vo tala a va hlengeletana va kongoma eka yona. Lava ntsena lava a va tumbelaka eka tempele yoleyo a va ta ponisiwa loko nkarhi wu ta va wu pfala. Hinkwavo lava a va sala ehandle a va ta lova hilaha ku nga heriki. Mintsungu leyi a yi ri ehandle, yi ri karhi yi famba hi tindlela ta yona to hambana-hambana, a yi sola yi tlhela yi hlekula lava a va nghena etempeleni, yi va byela leswaku pulani leyi ya ku sirheleleka a ku ri vuxisi bya maqhinga, ni leswaku entiyisweni a ku nga ri na khombo nikatsongo leri nga fanelaka ku papalatiwa. Va kale va khoma van’wana hi matimba leswaku va va sivela ku hatlisa ku nghena endzeni ka makhumbi.”

“Nekutya kusekwa, ndakafunga kuti zvaiva nani kumirira kusvikira vanhu vazhinji vapararira, kana kuti kusvikira ndagona kupinda ndisingaonekwi navo. Asi uwandu hwavo hwakaramba huchiwedzera panzvimbo pokudzikira, uye, ndichitya kuti ndingazononoka zvikuru, ndakabva pamba pangu nokukurumidza ndikamanikidza nzira yangu nomukati meboka. Mukushushikana kwangu kwokuti ndisvike kutemberi handina kucherechedza kana kurangarira chaunga chakanga chakandikomberedza. Pandakapinda muchivako, ndakaona kuti temberi huru iyoyo yakanga yakatsigirwa nembiru imwe huru kwazvo, uye pairi pakanga pakasungirirwa gwayana rakanga rabvamburwa zvakaipisisa uye richibuda ropa. Isu taivapo takaita sokunge taiziva kuti gwayana iri rakanga rabvarurwa nokukuvadza nokuda kwedu. Vose vaipinda mutemberi vaifanira kuuya pamberi paro vagopupura zvivi zvavo.

“Pamberi peGwayana pakanga pane zvigaro zvakakwiridzwa, pamusoro pazvo pakanga pakagara boka raiita serine mufaro mukuru kwazvo. Chiedza chekudenga chaita sechichivhenekera pazviso zvavo, uye vakarumbidza Mwari vachaimba nziyo dzekutenda dzizere nomufaro, dzaita somumhanzi wengirozi. Ava ndivo vakanga vauya pamberi peGwayana, vakareurura zvivi zvavo, vakagamuchira ruregerero, uye zvino vakanga vakamirira nomufaro mukuru, vaine tariro yokuti pane chiitiko chinofadza chaizotevera.

“නමුත් මම එම ගොඩනැගිල්ලට ඇතුළු වූ පසුවද, භයක් මා වතෙ පැමිණියේය; නවද, මම මනුෂ්‍යයන් ඉදිරියේ මා නමා නමවා ගත යුතුය යන ලජ්ජාවර හැඟීමක්ද ඇතිවිය. එහෙත්, ඉදිරියට ගමන් කිරීමට මා බලකරෙතෙ බවක් පෙනුණි; බැටළු පැටවාට මුහුණ දීමට හැකි වන පිණිස ස්ඵම්භය වටා සමීපව ඉදිරියට යමින් සිටියදී, හදිසියේ හොරණුවක් නාද විය, දවමාළිගාව කම්පා විය, රුස්ව සිටි ශුද්ධවන්තයන්ගෙන් ජයග්‍රහණය නැඟිණ, භයානක තර්ජන ගොඩනැගිල්ල ආලෝකමත් කළේය; එවිට සියල්ලම ගැඹුරු අන්ධකාරයකට පත් විය. ඒරිනිමත් වූ ජනතාව ඒ තර්ජන සමඟ සියල්ලෝම අනුරුද්ධන් වී ගොස් සිටියහ; නිශ්ශබ්ද රාත්රියේ ජීවිතයක් විනාශය මධ්‍යයේ මම තනිවම ඉතිරි වුණෙමි. මම සිත් වදනාවතේ අවදි වීමී; එය සිහිනයක් පමණක් වූ බව මා තමාටම විශ්වාස කරවා ගැනීමට අමාරු විය. ස්වාමීන්වහන්සේගේ ආත්මය මා හැර ගොස්, කිසිදිනක

ආපසු නොඑන ලෙස, මාගේ චිතාශය ස්ථිර කරනු ලබ ඇති බව මට පෙනුණි.”  
Testimonies, volume 1, 27.

“Substance” hiyo, iliyo ndani ya sehemu ya kumi inayorejea, ndiyo “nguzo” inayolishikilia hekalu. Danieli aliona maono yenye kusababisha ya Mwana-Kondoo aliyening’inizwa juu ya nguzo, na Mwana-Kondoo ndiye alikuwa “nguzo”. Danieli alipoona lile ono kuu, alibadilishwa akawa katika mfano wa ile nguzo; na sehemu ya kumi ya Isaya, vivyo hivyo, ina “substance” (nguzo) ndani yake, na substance hiyo inapaswa “kuliwa” na wote watakoingia hekaluni. Wale wanaoingia hekaluni na kula hiyo substance ni kundi jingine la Mungu, wanaoitikia ujumbe wa bendera iliyoinuliwa wakati wa sheria ya Jumapili, kunapokuwa na kuachwa kwingi katika nchi. “Mbegu takatifu,” ambayo ndiyo substance ya Isaya, ni Mwana-Kondoo aliyechinjwa tangu kuwekwa msingi wa ulimwengu.

Chegumi chinodzoka vachaponeswa kubva muruoko rwavakaipa, apo pamutemo weSvondo kupatsanurwa kweFiraderfia neRaodhikia kunosimbiswa nokusingaperi, uye vazhinji vanobva vakundwa. Vakundwa ivavo vanozivikanwa sevakaipa vasinganzwisisi. Vachaponeswawo kubva muruoko rweanotyisa, nokuti havazogamuchiri chiratidzo chechikara.

Zvanzi naJehovha Mwari: Iniwo ndichagumisa kuwanda kweEgipita noruoko rwaNebhukadhirezari mambo weBhabhironi. Iye navanhu vake vanaye, vanotyisa pakati pamarudzi, vachauyiswa kuzoparadza nyika; uye vachavhomora minondo yavo vachirwa neEgipita, vachizadza nyika navakaurayiwa. Uye ndichaomesa nzizi, ndigotengesa nyika muruoko rwavakaipa; uye ndichaparadza nyika nezvose zviru mairi noruoko rwavatorwa: ini Jehovha ndazvitaure. Isaya 30:10–12.

“wa kutisha wa mataifa” ni jeshi wakala la mfalme wa kaskazini. Bendera inayoinuliwa wakati wa sheria ya Jumapili huokolewa kutoka mkononi mwa mabikira wapumbavu, au waovu, na pia huokolewa kutoka mkononi mwa wa kutisha wa mataifa. Jambo tunalolishughulikia hapa ni kwamba Isaya, na Danieli, na Yereimia, na Ezekieli, na Yohana wote hutumiwa kuwakilisha ufufuo na kutiwa nguvu kwa wale mia moja arobaini na nne elfu wanaorejea kutoka katika kukatishwa tamaa kwa Julai 18, 2020. Katika ono la mwisho la Danieli, ono alilopewa kando ya mto Hidekeli, Danieli anaeleweshwa maono ya ndani na ya nje ya Neno la kinabii la Mungu, naye hutuwa nguvu ili kuwasilisha ujumbe huo.

Ujumbe wa mambo ya ndani na ya nje unaunganishwa pamoja na ufafanuzi wa kinabii wa kichwa, au “ngome,” katika aya ya kumi, unaoitambulisha vita vya Ukraine vinavyoendeshwa kwa sasa na Putin. Ufunguo huo wa kuitambulisha kichwa una matumizi ya ndani na ya nje, na mwanzo wa vita hivyo unaashiria kipindi ambapo vichwa vyote viwili vinakuwa somo la unabii. Ngome au kichwa kama Urusi kinatambulisha vita ya pili ya wakala, inayoongoza kwenye vita ya tatu ya wakala, ambayo huashiria mwanzo wa Vita vya Tatu vya Dunia, kama inavyofananishwa na vita vya Panium katika aya ya kumi na tano.

Ndime ya khumi na chisanu ndi chimodzi ndi lamulo la Sande, ndipo chifukwa chake kuyambira mu 2014, pamene nkondo ya ku Ukraine inayamba, monga momwe ikuimiridwa m’ndime ya khumi ndi chimodzi ndi ya khumi ndi ziwiri, kufikira pa lamulo la Sande ntchito yomaliza

yokhudzana ndi kusindikizidwa kwa anthu a Mulungu imakwaniritsidwa. Kutanthauzira kwa Gabrieli mu chaputala cha khumi ndi chimodzi cha Danieli kukuimira uthenga umene umayeretsa, kapena kusindikiza, anthu a Mulungu. Kulephera kuzindikira mfundo imeneyo ndiko kulephera kuzindikira zonse. Ulosi umene watsegulidwa, umene m’buku la Chivumbulutso umatchedwa Chivumbulutso cha Yesu Khristu, ndiponso umene buku la Chivumbulutso limauzindikiritsa kuti watsegulidwa pang’ono chisanatseke nthawi ya chisomo, ndi gawo lenileni lochokera m’buku la Danieli.

Zvino akati kwandiri, Usanamatira mashoko okuporofita ebhuku iri chisimbiso; nokuti nguva yava pedyo. Asina kururama ngaachirambe asina kururama; uye ane tsvina ngaachirambe ane tsvina; uye akarurama ngaachirambe akarurama; uye mutsvene ngaachirambe ari mutsvene. Zvakazarurwa 22:10, 11.

Mumazuva okupedzisira, pane nguva yakatarwa apo chiporofita chokupedzisira chinosunungurwa pachisimbiso, nokuti ndima inoti “nguva yava pedyo.” Chirevo ichocho chaiwo chinowanikwa muchitsauko chokupedzisira chaZvakazarurwa, chinowanikwawo muchitsauko chokutanga.

Chakuvamburwa kwaJesu Kristu, kwaakapiwa naMwari, kuti aratidze kuvaranda vake zvinhu zvinofanira kukurumidza kuitika; akatuma akazvizivisa nomutumwa wake kumuranda wake Johane, iye akapupura shoko raMwari, nokupupura kwaJesu Kristu, nezvezvinhu zvose zvaakaona. Akaropafadzwa anoverenga, navanonzwa mashoko ouprofita uhwu, vachichengeta zvinhu zvakanyorwa mauri; nokuti nguva yava pedyo. Zvakazarurwa 1:1–3.

Mazana maviri namakumi maviri, nokudaro makumi maviri namaviri, zviratidzo zvokubatana koUmwari nohunhu, uye basa rokupedzisira rengirozi yechitatu, rinova kusimbiswa kwezana namakumi mana nezvina ezviuru, rinoitwa mukati mechimiro chechiporofita chomufananidzo wevasikana gumi. Vasikana vakangwara vemazuva okupedzisira vakatambura kuodzwa mwoyo kwavo kwokutanga musi wa18 Chikunguru 2020, uye vakapararira samapfupa akafa mumugwagwa waZvakazarurwa chitsauko chegumi nerimwe, kusvikira muna Chikunguru 2023, makore makumi maviri namaviri shure kwokunge basa rokusimbisa ratanga muna 2001. “Nguva yakanga yava pedyo panguva iyoyo,” uye Ishe vakazomutsa “inzwi murenje” rakanga ragamuchira shoko kubva kuna Gabrieli, uyo akanga arigamuchira kubva kuna Kristu, uyo akanga arigamuchira kubva kuna Baba.

Ndiyeno izwi laqalisa ukuthumela umyalezo emabandleni, yaye uthunyelwe ngendlela ye-elektroniki apho unokufundwa kwaye okanye uviwe, ngoku ukho ngaphezu kweelwimi ezingamashumi amathandathu. Inxalenye yesiprofeto eyatyhilwayo, oko kukuthi loo myalezo, ifumaneka encwadini kaDaniyeli.

“Bhuku rakanga rakasimbiswa harina kuva Zvakazarurwa, asi chikamu ichocho cheuprofita hwaDhanieri chine chekuita namazuva okupedzisira. Mutumwa akaraira, ‘Asi iwe, iwe Dhanieri, viga mashoko, uye usimbise bhuku, kusvikira kunguva yokuguma.’ Dhanieri 12:4.” Acts of the Apostles, 585.

“እቲ ክፍሊ ትንቢት ዳንኤል ንመወዳእታ ዘመናት ዝምልከት” እቲ ኣርብዓ ጥቕሲ እዩ። እዚ ጥራይ ኣርብዓ ጥቕሲ ኣይኮነን፤ እዚ እቲ ክፍሊ ናይ ኣርብዓ ጥቕሲ እዩ፤ ድሕሪ ጊዜ መወዳእታ ብ1989 ዝተወለደ፤ እንተ

ኸይኑ ቅድሚ ሕገ ሰንበት ናይ ኣርብዓ ሓይ ጥቕሲ። እቲ ታሪኽ ናይ ኣርብዓ ጥቕሲ፣ ኣብ ውሽጢ እቲ ጥቕሲ ባዕሉ ምጥቃስ ዘይብሉ፣ እቲ ክፍሊ ትንቢት ንመወዳእታ ዘመናት ዝምልከት እዩ ዝተዓሸገ፤ እዚ ድማ ካብ ሓምለ 2023 ጀሚሩ፣ ነቶም ርእይቶም ክርእዩን ኣእዛኖም ክሰምዑን ዝመረጹ እናተኸፍተ ይኸውን ኣሎ።

Ndime ya makumi mana harekhodhi chero nhorooondo inotevera kuparara kweSoviet Union muna 1989, kusvikira pamurayiro weSvondo wendima ya makumi mana neimwe, asi inopa hwaro hwechiporofita hunofanira kuiswapo mimwe mitsara yechiporofita. Avo vasingadi kuona nokunzwa kuti nzira ye “line upon line” ndiyo nzira yemvura yokupedzisira havana kugona kuona nhorooondo yakavanzika yendima ya makumi mana, uye ndiyo nhorooondo iri Chizaruro chaJesu Kristu, icho Gabhuriyeri akauya kuzodudzira kuna Johani naDanieri.

Tutaliendelera masambiro aya mu nyaya inotevera.

“Paulo kuBerea akatangazve basa rake nokuenda kusinagogi yavaJudha kundoparidza evhangeri yaKristu. Anoti pamusoro pavo, ‘Ava vakanga vakakudzwa kupfuura vava veTesaronika, nokuti vakagamuchira shoko nomwoyo wose wakagadzirira, uye vakanzvera Magwaro zuva nezuva, kuti vaone kana zvinhu izvi zvakanga zvakadaro. Naizvozvo vazhinji vavo vakatenda; uyewo vakadzi vairemekedzwa vaiva vaGiriki, navarumewo, vasiri vashoma.’”

“Mu kuhayagura ukuri, abifuza by’ukuri kuba abakiranutsi bazakangurirwa gushakashaka Ibyanditswe Byera babishyizeho umwete. Ibyo bizabyara ingaruka zisa n’izaherekeje umurimo w’intumwa i Bereya. Ariko abigisha ukuri muri iyi minsi bahura na benshi batari nk’Abanyabereya, ahubwo babatandukanye rwose na bo. Ntibashobora kunyomoza inyigisho babwiwe, nyamara bagaragaza ugushidikanya gukomeme cyane mu gusuzuma ibihama bitangwa biyishyigikira, kandi bakibwira ko n’iyo yaba ari ukuri, ntacyo byaba bitwaye cyane kwemera cyangwa kutakwemera ko ari ko kuri. Batekereza ko ukwizera kwabo kwa kera n’imigenzo yabo bihagije. Ariko Uwiteka wohereje intumwa ze zifite ubutumwa bwo kugeza ku isi yose azabibaza abantu uburyo bakiriye amagambo y’abagaragu be. Imana izacira bose urubanza hakurikijwe umucyo beretswe, waba ubagaragarira neza cyangwa utabagaragarira neza. Ni inshingano yabo gukora ubushakashatsi nk’uko Abanyabereya babigenje. Uwiteka avugira mu muhanuzi Hoseya ati: ‘Abantu banjye barimburwa no kubura ubwenge; kuko wanze ubwenge, nanjye nzakwanga.’”

“Pfungwa dzevaBheriya hadzina kuderedzwa norusaruro, uye vaiva vakagadzirira kuongorora nokugamuchira zvokwadi dzakaparidzwa navaapostora. Dai vanhu venguva yedu vaitevera muenzaniso wevaBheriya vanokudzwa, vachitsvakurudza Magwaro zuva nezuva, uye vachienzanisa mashoko avanouyisirwa nezvakananyorwa imomo, kungadai kune zviuru zvakavimbika kumurayiro waMwari apo nhasi pane mumwe chete. Asi vazhinji vanoti vanoda Mwari havana chido chokubva pakukanganisa vachienda kuchokwadi, uye vanonamatira kungano dzinofadza dzamazuva okupedzisira. Kukanganisa kunopofumadza pfungwa uye kunotsausa kubva kuna Mwari; asi chokwadi chinopa chiedza kupfungwa, uye upenyu kumweya.” Sketches from the Life of Paul, 87, 88.