

# Bhuku la Daniele - Nomboro Handaireti na Makumi Masere na Matatu

*Usisekelo Lwaphakade: UKristu Emlandweni Wesiprofetho Nasokholweni Lwekholwa*

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“Iqiniso uPetru ayelivumile liyisisekelo sokukholwa komkholwayo. Yilokho uKristu uqobo aluvumile ukuba kungukuphila okuphakade.” Lelo “qiniso” lachaza izingxenye ezimbili ngoKristu. Eyokuqala kwakuwukuthi uKristu uyisici somlando wesiprofetho. Izimpawu zendlela ezimelela izehlakalo zomlando wesiprofetho zimelela uKristu. Ukuhlotshaniswa Kwakhe nalezo zehlakalo kuveza ubungwele bezimpawu zendlela zesiprofetho, futhi kunikeza umqondo wokuthi kungani uDade White evame kanjalo ukusho ukuthi kufanele silondoloze izimpawu zendlela, ngokuba lezo zimpawu zendlela zimelela uJesu Kristu. Uphawu lwendlela olwalumele indikimba yokuvivinywa ngesikhathi sikaKristu kwakuwumbhaphathizo Wakhe, futhi lwahambisana nezinye izehlakalo emigqeni engewele yenguquko, ezahlukaniswa ngokwehla kophawu lwaPhezulu.

Mumutsetse weshanduko waMozisi, Uhumwari hwakaburuka hukagara mugwenzi waibvira, mucherechedzo woMusiki achibatana nechisikwa. Mumutsetse weshanduko pakupera kwamakore makumi manomwe, Mikaeri akaburuka kuti ape Koreshi simba rokufambira mberi nechirevo chokutanga, uye panguva imwe cheteyo Dhanyeri akashandurwa akaitwa mumufananidzo waKristu. Mumutsetse weshanduko waKristu, Mweya Mutsvene wakaburuka muchimiro chenjiva kuti uzodze Mwanakomana waMwari, mucherechedzo woUhumwari hwakabatanidzwa nohunhu. Munhoroondo yeMillerite mutumwa akaburuka musu wa 11 Nyamavhuvhu, 1840 akanga ari “asingadereri pakuva Jesu Kristu pachake,” uyo akaburuka aine kabhuku kaduku kaifanira kudyiwa, uye Iye akanga ari kabhuku kaduku ikako. Ipapo Akaratidza kuti kubatanidzwa koUhumwari nohunhu kunoitwa nokudya nokunwa nyama neropa zveChingwa choKudenga.

Nhoroondo tsvene itsvene nokuti yakapfekedzwa noupo hwaKristu. Zvirevo zveshoko raMwari zvinoratidza zviitiko zvichazoitika, ndiJesu Kristu, nokuti ndiye “Shoko.” Kana zvirevo izvozvo zvazadzikiswa munhoroondo, zviitiko zvacho zvinomirira kuzadzikiswa kweshoko rake, uye Shoko rake iChokwadi. Ndiro Shoko rake rinobudisa chiporofita, uye ndiro Shoko rake rinozadzikiswa kana chiitiko chacho chasvika; saka pakutanga napakuguma ndiJesu Kristu, nokuti ndiye Arfa naOmega. Naizvozvo, Petro paakaparidza kuti Jesu ndiye Kristu noMwanakomana waMwari mupenyu, akanga achiratidza chiratidzo chenzira chaiva Jesu Kristu uye chiratidzo chenzira chinovika pakuzadzikiswa kwacho kwakakwana mumazuva okupedzisira. Gunyana 11, 2001 kwaiva kuzadzikiswa kwakakwana kwaKristu.

Kukana kuzadzika kwechiporofita kwaGunyana 11, 2001, ndiko kukana Kristu, Mwanakomana waMwari mupenyu. Chokwadi ichocho, chakataurwa naPetro, chaiva “nheyo yokutenda kwomutendi,” uye pana Gunyana 11, 2001 Kristu akatungamirira vanhu Vake vomumazuva

okupedzisira kudzokera ku“nzira dzekare” dzaJeremia, dzinimirira “nheyo” dzesangano remashoko engirozi yokutanga neyechitatu. Petro aimirira vane zviuru zana namakumi mana nezvina, avo vanoiswa chisimbiso panguva iyo ngirozi ina dziri kudzora mhengo ina. Nguva yokuisa chisimbiso inguva yechiporofita yakatarwa, inotanga pana Gunyana 11, 2001, ichiguma pamutemo weSvondo uchauya nokukurumidza. Jesu anogara achiratidza kuguma kwechinhu nokutanga kwechinhu.

Pakutanga penguva yokuiswa chisimbiso mutumwa waZvakazarurwa gumi nesere akaburuka, sezvakaita Mweya Mutsvene pakubhabhatidzwa, uye mutumwa iyeye akanga ari “asingasiye munhu mukuru kunze kwaJesu Kristu,” nokuti mutumwa akaburuka kuzovhenekera nyika nokubwinya Kwake munhorondo yechiMillerite akanga ari “asingasiye munhu mukuru kunze kwaJesu Kristu.” Panguva yomurayiro weSvondo uri kuuya nokukurumidza “asingasiye munhu mukuru kunze kwaJesu Kristu,” anoburuka zvakare uye anopa wechipiri wamashoko maviri eZvakazarurwa gumi nesere, paanodana rimwe boka Rake ramakwai richibuda muBhabhironi. Pakati penguva yokuiswa chisimbiso, mutumwa akaburuka, sezvakaburuka mutumwa wechipiri musu wa19 Kubvumbi, 1844, pakuora mwoyo kwokutanga kwesangano rechiMillerite.

Pakati pa kufika kwa mngelo wachiwiri uja, ndi kufika kwa mngelo wachitatu pa 22 October, 1844, angelo ambiri anatumizidwa kuti awonjezere mphamvu kwa mngelo wachiwiri pamene uthenga wa Kufuula kwa Pakati pa Usiku unafika. Polankhula za mbiri ya nthawi imene angelo amenewa anafika m’mbiri ya a Millerite, Mlongo White amatidziwitsa kuti amene anakana mauthenga amenewa anali atapachika Khristu pamtanda mofananamo ndithu monga Ayuda anapachika Khristu.

“Ndzi vonile leswaku hilaha Vayuda va vambeke Yesu exihambanweni hakona, na wona mavandla ya kereke hi vito ma vambile marungula lawa exihambanweni; hikwalaho a va na vutivi bya ndlela yo nghena eNdhawini yo Kwetsima ngopfu, naswona a va nge pfuneki hi ku kombelela ka Yesu kwalaho.” Early Writings, 261.

Mashoko anomiririrwa nengirozi, kana arambwa, anomiririra kurovererwa kwaKristu pamuchinjikwa, nokuti Iye ndiye anobatanidza mashoko acho pamwe chete nokuzadzikiswa kwawo munhorondo. Musu wa18 Chikunguru 2020, “hapana muduku kuna Jesu Kristu” akaburuka, zvichiratidza kuora mwoyo kwokutanga uye kutanga kwenguva yokumirira. Akaurayiwa mumigwagwa, mapfupa akaoma akafa avanhu vake vomazuva okupedzisira aifanira kumutswa nokunzwa inzwi roga rinogona kudzosa vanhu kuupenyu.

Hakika, hakika, nawaambia, Saa yaja, tena sasa ipo, wafu watakauposikia sauti ya Mwana wa Mungu; na wale watakaosikia wataishi. Kwa maana kama vile Baba alivyo na uzima ndani yake mwenyewe, vivyo hivyo amempa Mwana kuwa na uzima ndani yake mwenyewe; naye amempa mamlaka ya kufanya hukumu pia, kwa sababu yeye ni Mwana wa Adamu. Msistaajabu jambo hili; kwa maana saa yaja, ambayo ndani yake wote waliomo makaburini wataisikia sauti yake, nao watatoka; wale waliotenda mema, watafufuliwa kwa uzima; na wale waliotenda mabaya, watafufuliwa kwa hukumu ya adhabu. Yohana 5:25–29.

Muna Chikunguru cha 2023, izwi rake rakadana mapfupa akaoma akafa kuti ave noupenyu, uye Alpha naOmega vakazodzokorora kutanga kwenguva yokuiswa chisimbiso, nokuti Chikunguru cha 2023 chinoratidza nguva yokupedzisira yenguva yokuiswa chisimbiso. Vanhu vake vakazodanwazve kuti vadzokere kunzira dzekare dzaJeremiya, kunheyo dzenhoroondo yeMillerite. Shoko renheyo rokutanga nokokupedzisira kwevaMillerite raiva mashoko okutanga nookupedzisira enhoroondo yeMillerite, ayo aiva “nguva nomwe” dzaRevhitiko chitsauko makumi maviri nezvitanhatu.

Muna Chikunguru 2023, vanhu vaMwari vomazuva okupedzisira vakarairwazve kuti vatore kabhuku kaduku vadye. Pavanodya kabhuku kaduku, vanobva vaedzwa kuti vaone kana vachizobvuma shoko reNhamo yechitatu muna Zvakazarurwa chitsauko 9 (mashoko anobva kumabvazuva) uye shoko raDhanieri chitsauko 11 (mashoko anobva kuchamhembe). Maitiro okuedzwa iwayo anovatumirira kundima 13 kusvika 15 dzaDhanieri chitsauko 11, ndiko Kuurayana kwePaniumi, iko Kesaria Firipi, uye ndiro shoko rokuChema kwapakati pousiku umo mapoka maviri akanzwa inzwi Rake anoratidzwa pachena, rimwe boka “vakaita zvakanaka, kumuka kwoupenyu; uye avo vakaita zvakaipa, kumuka kwokupiwa mhosva.”

Kuna sauti tatu katika wakati wa kutiwa muhuri kwa wale mia moja arobaini na nne elfu, nazo zote ni sauti ya “si mtu mwingine ila Yesu Kristo mwenyewe.” Sauti ya kwanza ya Ufunuo kumi na nane ilisikiwa wakati majengo makubwa ya mji wa New York yalipoangushwa kwa mguso kutoka kwa Mungu. Sauti ya pili ni sauti ya Mikaeli, malaika mkuu, awaitaye waliokufa watoke makaburini mwao. Sauti ya tatu ni sauti ya pili ya sura ya kumi na nane ya Ufunuo, iwaitayo kondoo Wake wengine watoke Babeli katika saa ya “tetemeko kuu la nchi” la sura ya kumi na moja ya Ufunuo. Utimilifu mkamilifu wa ungamo la Petro kule Kaisaria Filipi hutimizwa Kristo anapoongoza watu Wake wa siku za mwisho kwenye “sehemu ile ya unabii wa Danieli inayohusu siku za mwisho.”

ប៉ាញូម កុនុងខទីដប់បីដល់ដប់បួន នៃដានីយ៍លែ ជំពូក ១១ គឺជា «ចំណែក» នៃពាក្យទំនាយរបស់ដានីយ៍លែ ដល់គ្រូរូបាសបិទតុកទុក ហើយដល់កំណត់អត្តសញ្ញាណសារនៃការស្រុកហៅកណ្តាលអធិរតុរ។ ប៉ាញូម គឺជាការប្រជុំជំរុំអិចស៊ីតធី នៅខែសីហា ឆ្នាំ ១៨៤៤ វាជាប្រវត្តិសាស្ត្រមួយដល់គ្រូរូបាសបំពេញនូវកុនុងអាណត្តិទីពីររបស់ ដូណាល់ តុរ៉ា ហើយវា ជាសារព្យាយាមដល់បោះតុររបស់ព្រះជាម្ចាស់លើថ្មដាសរបស់មនុស្សមួយសន្លឹកនៃប្លនីប្លនី ប្លនីប្លនី។ ខទាំងនេះដល់យើងកំពុងសិក្សាសាស្ត្រនេះ គឺជាដំបូងសុទ្ធជាមួយខ្ពស់។

“Chokwadi chakanga chabvumwa naPetro ndicho hwaro hwerutendo rwomutendi. Ndicho chinhu icho Kristu pachake akazivisa kuti ndihwo upenyu husingaperi. Asi kuva noruzivo urwu kwakanga kusiri chikonzero chokuzvirumbidza. Haruna kuzarurirwa Petro nokuda kwouchenjeri hwake pachake kana kunaka kwake pachake. Vanhu havangatongokwanisi, pachavo, kusvika paruzivo rwezvaMwari. ‘Kwakakwirira kupfuura denga; ungaiteiko? kwakadzika kupfuura gehena; ungaziveiko?’ Jobho 11:8. Mweya wokuitwa vana bedzi ndiye anogona kutizarurira zvinhu zvakadzama zvaMwari, izvo ‘ziso zvarisina kuona, nenzeve zvarisina kunzwa, kana kupinda mumwoyo womunhu.’ ‘Asi Mwari wakazvizarurira kwatiri noMweya wake; nokuti Mweya unonzvera zvinhu zvose, zvirokwazvo zvinhu zvakadzama

zvaMwari.’ 1 VaKorinte 2:9, 10. ‘Chakavanzika chaJehovha chiri kuna avo vanomutya;’ uye chokwadi chokuti Petro akaziva kubwinya kwaKristu chakanga chiri uchapupu hwokuti akanga ‘adzidziswa naMwari.’ Mapisarema 25:14; Johani 6:45. Haiwa, zvirokwasvo, ‘wakaropafadzwa iwe, Simoni Bharijona; nokuti nyama neropa hazvina kukuzarurira izvozvo.’”

Jesu akaramba achiti: “Uye Ndinotiwo kwauri, iwe uri Petro, uye pamusoro pedombo iri Ndichavaka kereke Yangu; uye masuwo egehena haangakundi iyo.” Izwi rokuti Petro rinoreva ibwe,—ibwe rinokunguruka. Petro haasi iye dombo rakavambwa kereke pariri. Masuwo egehena akamukunda zvirokwasvo paakaramba Ishe wake nokutuka nokupika. Kereke yakavakwa pamusoro paMumwe uyo masuwo egehena aisagona kumukunda.” *The Desire of Ages*, 413

Ujumbe ambao Kristo alikuwa akiuwasilisha kwa wanafunzi Wake huko Kaisaria Filipi ulikuwa na bado ni ujumbe wa Kilio cha Usiku wa Manane, nao umewekwa ndani ya muktadha wa vita vya kiroho kati ya mungu wa Kiyunani Pan, ambaye hekalu lake liliitwa “malango ya kuzimu,” na pembe mbili zilizoasi za mnyama wa nchi. Wamakabayo walikuwa watu wa Mungu walioasi, waliodai kuwa watetezi wa kanisa la Mungu, huku wakipigana dhidi ya dini ya Wagiriki. Walijitambulisha kuwa viongozi wa kidini na wa kisiasa pia. Wao wanawakilisha Uprotestanti ulioasi wa yale makanisa yaliyoanguka ambayo, pamoja na serikali ya Marekani, sasa yanaunda sanamu ya mnyama na yanapigana dhidi ya dini ya wawengenezaji-utandawazi ya woke-ism na Mama Dunia. Pembe zilizoasi zinashinda katika mapambano yao dhidi ya vipengele vya kidini na vya kisiasa vya utandawazi, na wakati huohuo pembe ya kweli ya Kiprotestanti inatakaswa kwa kuondolewa kwa masalio ya mwisho ya wanawali wapumbavu, kabla ya kuinuliwa kama bendera katika “tetemeko kuu la nchi” la sheria ya Jumapili inayokuja upesi.

Icigabane c’ubuhanuzi bwo mu gitabo cya Daniyeli gifitanye isano n’iminsi y’imperuka, kikaba ari no Ibyahishuwe bya Yesu Kristo, kandi kikaba ari ubutumwa bw’Induru yo mu Gicuku, gikurwaho ikimenyetso n’Intare yo mu muryango wa Yuda i Kayesariya Filipino, ari ho Paniyumu. Gikurwaho ikimenyetso hagati mu ntambara iri hagati y’innyamaswa itizera Imana ivuye ikuzimu n’ihembe rya Republikaniyatimu ryatangiye kubyutsa iyo nyamaswa mu mwaka wa 2015, kandi no kurwanya ihembe ry’ukuri rya Giporotesitanti ubu ririmo kuzurwa nk’ingabo ikomeye.

Iqiniso uPetru alivumayo limela uphawu lwendlela lwangoSeptemba 11, 2001, futhi futhi limela ukuthi uKristu uyiNdodana kaNkulunkulu ophilayo. Iqiniso lalokho elimelwe ukuthi uJesu uyiNdodana kaNkulunkulu, liyiqiniso lokuvivinya, ngokuqinisekileyo nje njengoba kwakunjalo embuzweni wokuthi uJesu wayenguMesiya yini noma cha ezinsukwini zikaPetru. Ukumenyezelwa kokuthi uJesu uyiNdodana kaNkulunkulu kumela konke okwakwambulwe ngokuphathelene nokuthi iNdodana ingubani. Akumeli kuphela ukuthi WayeyiNdodana kaNkulunkulu, kodwa futhi nokuthi Wayeyindodana yomuntu. Leli yiqiniso lokwembathwa kobuNkulunkulu ebuntwini, okuwumsebenzi uqobo ogcwalisekayo ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Iqiniso “lokwembathwa,” liyiqiniso ekugcineni elalifanekiswa yiqiniso “leSabatha” ekuqaleni.

Musi wa22 Gumiguru 1844 wakaridza kusvika kwengirozi yechitatu. Kana ngirozi yasvika, chokwadi chakatsaurirwa nguva yacho, apo chokwadi ichocho chinovindzwa, chinovindzwa neShumba yorudzi rwaJudha, uye chokwadi ichocho chobva chaedza rudzi rwavanhu rwenguva yarinozarurirwa. Musi wa22 Gumiguru 1844, chokwadi chakabatana nebasa raKristu, uyo akangoerekana auya kutemberi yaakanga amutsa mumakore makumi mana nematanhatu kubva muna 1798 kusvikira muna 1844, chakazarurwa. Basa raKristu rokutonga, murayiro waMwari, basa rake soMuprista Mukuru, nyaya yechiratidzo chechikara, nokusimbiswa kwevane zana namakumi mana nezviuru nezvina, zvose zvakazarurwa. Hanzvadzi White akaratidzwa kuti, pakati pezvokwadi izvozvo, paiva nechokwadi chimwe chete icho Alpha naOmega vakaratidza muchiedza chakatsaurirwa.

“Ndzi hlamarile loko ndzi vona nawu wa vumune exikarhi swinene ka milawu ya khume, wu rhendzeriwe hi ku vonakala ko olova loku fanaka ni ntila wa ku vangama. Ntsumi yi ku: ‘Hi wona ntsena exikarhi ka khume lowu hlamuselaka Xikwembu lexi hanyaka lexi tumbuluxeke matilo ni misava ni hinkwaswo leswi nga eka swona. Loko masungulo ya misava ma vekiwa, kutani ni swona masungulo ya Savata ma vekiwile.’” Testimonies, volume 1, 75.

Nthawi yosindikiza ya zana limodzi ndi makumi anayi ndi anayi zikwi inali itafika, koma inafunika kuchedwetsedwa chifukwa cha kupanduka kwa 1863. Pa 11 Seputembala, 2001 ndondomeko yosindikiza inayamba pamene Khristu, woimiridwa monga mngelo wamphamvu wa Chivumbulutso chaputala 18, anatsika ali ndi buku lobisika m’manja Mwake limene anthu a Mulungu a masiku otsiriza anayenera kudya. Alfa ndi Omega nthawi zonse amaonetsa mathero ndi chiyambi, choncho m’masiku otsiriza munalinso choonadi china chimene chinayikidwa m’kuunika kwapadera, ndipo chinali cholumikizana mwachindunji ndi choonadi cha Sabata chimene chinakwezedwa nthawi yoyamba Khristu anayesa kusindikiza zana limodzi ndi makumi anayi ndi anayi zikwi.

“Inguva isifikile ukuba uDaniyeli ame esabelweni sakhe. Isikhathi sesifikile sokuba ukukhanya akunikwa kuye kuhambe kuye emhlabeni ngendlela engakaze ibonwe ngaphambili. Uma labo iNkosi ebabekele okuningi kangaka behamba ekukhanyeni, ulwazi lwabo ngoKristu kanye neziprofetho eziphatelene naYe luyokhula kakhulu njengoba besondela ekupheleni komlando walomhlaba.

“Avo vanowadzana na Xikwembu va famba eku vonakaleni ka Dyambu ra Ku Lulama. A va nyenyisi Mukutsuri wa vona hi ku onha tindlela ta vona emahlweni ka Xikwembu. Ku vonakala ka le tilweni ku va voningela. Va ni nkoka lowu nga pimekiki emahlweni ka Xikwembu, hikuva va ri van’we na Krete. Eka vona rito ra Xikwembu ri ni ku saseka ni ku rhandzeka loku tlulaka hinkwaswo. Va vona nkoka wa rona. Ntiyiso wa paluxiwa eka vona. Dyondzo ya ku tihundzula ka Xikwembu xi va munhu yi andlariwa hi ku hatima ko olova. Va vona leswaku Matsalwa hi wona xilotlelo lexi pfulaka swihundla hinkwaswo ni ku tlhantlha swikarhato hinkwaswo. Lava nga tsandzekangiki ku amukela ku vonakala ni ku famba eku vonakaleni a va nge koti ku twisisa xihundla xa vukwembu, kambe lava nga kakanangiki ku rhwala xihambano ni ku landzela Yesu va ta vona ku vonakala eku vonakaleni ka Xikwembu.” Manuscript Releases, nomboro 21, 406, 407.

Fundiso yekuumbwa kwamunhu kwaKristu ichokwadi chokuti UhuMwari hwabatanidzwa nouvanhu hahutadzi, uye chiratidzo cheavo vasvika pachitiko ichocho mumazuva okupedzisira iSabata.

Uyezve ndakavapawo masabata angu, kuti ave chiratidzo pakati pangu navo, kuti vazive kuti ndini Jehovha anovatsaura. Ezekieri 20:12.

Vane zviuru zana namakumi mana nezvina vanoiswa chisimbiso nokusingaperi, uye maitiro okuiswa chisimbiso anoratidza nguva pfupi iri pamagumo emaitiro acho, mberi-mberi peSvondo mutemo, apo chisimbiso chinotsikirirwa. Munguva iyoyo pfupi, Uhumwari hunobatanidzwa nounhu, zvachose.

“Mukuchita chiyani, abale, mu ntchito yayikulu ya kukonzekera? Iwo amene akulumikizana ndi dziko lapansi akulandira mawumbidwe a dziko lapansi ndipo akukonzekera kulandira chilembo cha chirombo. Iwo amene sadzidalira okha, amene akudzichepetsa pamaso pa Mulungu ndi kuyeretsa miyoyo yawo mwa kumvera choonadi, amenewa akulandira mawumbidwe akumwamba ndipo akukonzekera chisindikizo cha Mulungu pamphumi pawo. Pamene lamulo lidzapita ndipo chisindikizocho chidzakanikizidwa, khalidwe lawo lidzakhalabe loyera ndi lopanda banga kwamuyaya.”

“ឥឡូវនេះជាពេលវេលាដើម្បីប្រាប់អ្នកដទៃ។  
គួររាប់សុំព្រះនឹងមិនដល់គួរដាក់លើថ្មដាសរបស់បុរស ឬស្ត្រីដែលមិនបរិសុទ្ធផង្កើត  
វានឹងមិនដល់គួរដាក់លើថ្មដាសរបស់បុរស ឬស្ត្រីដែលមានមហិច្ឆតា  
និងសុទ្ធជាព្រះភិក្ខុផងដែរ។ វានឹងមិនដល់គួរដាក់លើថ្មដាសរបស់បុរស  
ឬស្ត្រីដែលមានអណ្តែតក្នុងក្បាល  
ឬចិត្តតែពេញដោយការបោកបញ្ឆោតទេ អស់អុនកដល់ទទួលបានគ្រាន់  
គួរតែតស៊ូនាមមុនព្រះ—ជាបក្សខ្មែរសម្រាប់ស្ត្រីស្នាក់ ចូរបន្តទៅមុខ  
បងប្អូនបុរសស្ត្រីរបស់ខ្ញុំ។ នៅពេលនេះ  
ខ្ញុំអាចសរសេរបានដោយសេចក្តីសង្ឃឹមលើចំណុចទាំងនេះប៉ុណ្ណោះ ដោយគ្រាន់តែទាក់  
ទាញការយកចិត្តទុកដាក់របស់អុនកទៅកាន់សច្ចៈក៏ចាំបាច់នៃការគ្រប់គ្រង  
ចូរសុំរាជការព្រះគម្ពីរដោយខ្មួសខ្មួលអុនកផ្សេងៗ  
ដើម្បីឲ្យអុនកអាចយល់អំពីភាពគួរឲ្យយកចិត្តទុកដាក់  
និងភាពឧឡារិកនៃម៉ោងបច្ចុប្បន្ននេះ។” Testimonies, volume 5, 216.

Ndima yapfuura ingangopa pfungwa yokuti chisimbiso chinoiswa panguva yomutemo weSvondo, asi handizvo. Hanzvadzi White anotsanangura pachena kuti mutemo weSvondo idambudziko guru, uye anodzidzisawo pachena kuti hunhu hunoratidzwa panguva yedambudziko, asi hahumbovandudzwi panguva yedambudziko. Chisimbiso chinoiswa panguva yomutemo weSvondo mupfungwa yokuti panguva iyoyo ndipo pachinozoonekwa, nokuti avo vanenge vatova nechisimbiso panguva iyoyo vanosimudzirwa sechiratidzo. Chisimbiso chinoiswa mukati menguva pfupi, nguva yokuvharwa kwenguva yomukana isati yasvika, uye kune vanochengeta Sabata, nguva yomukana inovharwa pamutemo weSvondo. Kuisa chisimbiso kwakatanga musi wa 1 Gunyana, 2001, uye panguva iyoyo pakanga pasina munhu akagamuchira chisimbiso chaMwari, nokuti sezvinoratidzwa munguva yakatevera 22 Gumiguru, 1844, pakatanga kuva nenguva yokuedzwa.

Mukufamba kwose kworudzikinuro, kana chiratidzo choumwari chichiburuka kuti chisimbise shoko rakazarurwa panguva yokuguma, muitiro wokuedzwa unobva watanga. Mikaeri paakaburuka kuzopa Sirasi simba rokuti afambire mberi nechirevo chokutanga, vaJudha vakabva vaedzwa kuti vachasiya here musha wavakanga vagere mauri mumakore makumi manomwe akanga apfuura, vadzokere kuguta rakanga raparadzwa, vorivakazve. Mweya Mutsvene paakaburuka pakubhabhatidzwa kwaKristu, vaJudha vakaedzwa panyaya yaMesia. Ngirozi ine simba yaZvakazarurwa gumi payakaburuka musu wa11 Nyamavhuvhu, 1840, rudzi irworwo rwakaedzwa pamusoro pokuti rwaizodya here kabhuku kaduku, nezvose zvaimiririrwa nekabhuku kaduku ikako.

Pa Ogasiti 11, 1840, panayamba njira yoyesera imene inatulutsa magulu awiri a olambira, ndipo gulu limene linatsira Mwanawankhosa kulowa m'Malo Opatulikitsa Koposa linali ofuna kukhala m'gulu la chikwi chimodzi ndi makumi anayi ndi anayi sauzande. Mayeso omaliza a m'badwo umenewo, amene analephera njira yoyesera, anayamba pamene kuwala kochulukana kunafika pa "nthawi zisanu ndi ziwiri," za Levitiko 26. Kuyambira 1856 kufikira 1863, uthenga wa Laodikaya unasonyeza nthawi yomaliza mkati mwa nthawi imene inayamba ndi kufika kwa mngelo wachitatu pa Oktoba 22, 1844. Nthawi imeneyo ikuimiridwa ndi mavesi 13 mpaka 15 a Danieli chaputala 11.

Tichaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

“Pakutanga pakanga pane Shoko, uye Shoko rakanga riri kuna Mwari, uye Shoko rakanga riri Mwari. Iyeyu akanga ari pakutanga kuna Mwari. Zvinhu zvose zvakaitwa naye; uye pasina iye hapana chinhu chakaitwa pane zvakaitwa. Maari maiva noupenyu; uye upenyu ihwohwo ndihwo hwaiva chiedza chavanhu. Uye chiedza chinovhenekera murima; asi rima harina kuchinzwisisa.’ ‘Uye Shoko rakaitwa nyama, rikagara pakati pedu, (uye takaona kubwinya kwaro, kubwinya sokokwomwanakomana akaberekwa ari mumwe oga waBaba,) rizere nenyasha nechokwadi’ (Johani 1:1–5, 14).”

“Isahluko lesi sichaza isimilo lobukhulu bomsebenzi kaKristu. Njengomuntu oliqedisisayo kahle udaba lwakhe, uJohane ubeka wonke amandla kuKristu, akhulume ngobukhulu bakhe lenkazimulo yakhe. Uveza ngokucwebezelayo imisebe yobunkulunkulu yeqiniso eliligugu, njengokukhanya okuvela elangeni. Uletha uKristu njengomxhumanisi oyedwa kuphela phakathi kukaNkulunkulu lesintu.

“Dzidziso yokuvapo kwaKristu munyama yehunhu hwomunhu chakavanzika, ‘icho chakavanzwa kubva kumazera nokuzvizvarwa’ (VaKorose 1:26). Icho chakavanzika chikuru uye chakadzama chokunamata Mwari. ‘Shoko rakaitwa nyama, rikagara pakati pedu’ (Johani 1:14). Kristu akazvitorera hunhu hwomunhu, hunhu hwakaderera kupfuura hunhu Hwake hwokudenga. Hapana chinoratidza kuzvideredza kunoshamisa kwaMwari sezvinoita izvi. Iye ‘wakada nyika zvikuru, zvokuti wakapa Mwanakomana wake akaberekwa ari oga’ (Johani 3:16). Johani anoburitsa nyaya inoshamisa iyi nokureruka kwakadai zvokuti vose vangagona kubata pfungwa dzinoiswa pachena, uye kuvhenekerwa.

“Krestu haana kunyepedzera kutora hunhu hwomunhu; akahutora zvirokwazvo. Akava nahwo chaizvoizvo hunhu hwomunhu. ‘Zvino sezvo vana vari vagovani venyama neropa, naiyewo saizvozvowo akagovana nazvo zvimwe chetezvo’ (VaHebheru 2:14). Akanga ari

mwanakomana waMaria; akanga ari werudzi rwaDhavhidhi maererano nokuberekwa kwake kwomunhu. Anoziviswa kuti munhu, iye kunyange Munhu, Kristu Jesu. ‘Munhu uyu,’ anonyora Pauro, ‘akanzi akafanirwa nokubwinya kukuru kupfuura Mozisi, sezvo iye akavaka imba achipiwa kukudzwa kukuru kupfuura imba yacho’ (VaHebheru 3:3).”

“Asi, nepo Shoko raMwari richitaura pamusoro pehunhu hwaKristu paakanga ari panyika pano, rinotaurawo zvakajeka uye zvine simba pamusoro pokuvapo kwake asati auya munyika. Shoko rakavapo sechisikwa choumwari, saizvozvowo soMwanakomana waMwari wokusingaperi, riri mukubatana nokuvawo mumwe chete naBaba vake. Kubva pakusingaperi akanga ari Murevereri wesungano, iye uyo marudzi ose enyika, vaJudha navaHedheniwo, kana vaimugamuchira, vaifanira kukomborerwa maari. ‘Shoko rakanga riri kuna Mwari, uye Shoko rakanga riri Mwari’ (Johani 1:1). Vanhu kana ngirozi vasati vasikwa, Shoko rakanga riri kuna Mwari, uye rakanga riri Mwari.”

“Nyika yakaitwa naye, ‘uye pasina iye hakuna chinhu chakaitwa chezvose zvakaitwa’ (Johani 1:3). Kana Kristu akaita zvinhu zvose, aivapo zvisati zvavapo zvinhu zvose. Mashoko akataurwa pamusoro peizvi akasimba uye anonyatsojekesa zvokuti hapana anofanira kusiyiwa achikahadzika. Kristu akanga ari Mwari pachake, uye nenzira yepamusoro-soro. Akanga ana Mwari kubva pakusingaperi kwose, ari Mwari pamusoro pezvose, akaropafadzwa nokusingaperi.

“Umambo Bwana Yesu Kristu, Mwana wa Mulungu wa umulungu, wakaliko kufuma kale na kale, munthu wakupambanako, kweni wakumoza na Awiske. Iye wakaŵa uchindami wakuluska wa kuchanya. Iye wakaŵa mulongozgi wa vinjeru vya kuchanya, ndipo kusopa kwa kusindama kwa ŵangelo kukapokereskekanga na Iyo nga ni wanangwa Wake. Ichi chikaŵavya kuba kwa Mulungu. ‘Yehova wakaniŵa pa chiyambi cha nthowa yake,’ Iyo wakuyowoya, ‘pambere milimo yake ya kale yindachitike. Nikaŵikika kufuma muyirayira, kufuma pa chiyambi, panji charu chindakaŵepo. Apo kukaŵavya vyakuzama, nkababika; apo kukaŵavya visimi vyakuzura na maji. Pambere mapiri ghandakhazikike, pambere viphiri vindababike ine: apo iyo wakatondeka kuchita charu, nesi minda, nesi vigaŵa vya pachanya vya fuvu la charu. Apo wakanozgekanga machanya, nkaliko: apo wakaŵika mphaka pa maso pa vyakuzama’ (Zintharika 8:22–27).”

“Kuli kuunika ndi ulemerero mu choonadi chakuti Khristu anali mmodzi ndi Atate maziko a dziko asanakhazikitsidwe. Uku ndiko kuunika kowala m’ malo amdima, kukupangitsa kukhala kowala ndi ulemerero waumulungu, woyambirira. Choonadi chimenechi, chosamvetsetseka mopanda malire mwa icho chokha, chimafotokoza zoonadi zina zosamvetsetseka ndiponso zosafotokozeka mwanjira ina iliyonse, pamene icho chili chosungidwa m’kuunika, kosayandikika ndi kosamvetsetseka.” Selected Messages, buku 1, 246–248.