

Bhuku ra Danieri — Nomboro Makumi Maviri

*Dhanieli neChakazarurwa: Kufumurwa kweRukukwe rweChiporofita
rweKusimuka neKuwa kweHumambo*

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Dzadze White kanandi kakhulukati kuti masambiro aulosi amene akufunika kumveka amaonetsedwa mwa kuwuka ndi kugwa kwa maufumu.

“Kubva mukusimuka nokudonha kwamarudzi, sezvazvinobudiswa pachena mumabhuku aDanieri neZvakazarurwa, tinofanira kudzidza kuti mbiri yokunze neyenyika bedzi haina maturo sei. Bhabhironi, pamwe chete nesimba raro rose nokubwinya kwaro kukuru, kwakadaro zvekuti nyika yedu haina kuzomboona zvakafanana nako kubvira ipapo,—simba nokubwinya izvo kuvanhu vomunguva iyoyo zvaiita sezvakatsiga uye zvaizogara nokusingaperi,—kwapfuura zvachose sei! Sezvo riri ‘ruva rouswa,’ rakaparara. Jakobho 1:10. Ndizvo zvakapararawo umambo hweMedhia nePezhia, noumambo hweGiriki neRoma. Uye ndizvo zvinoparara zvinhu zvose zvisina Mwari senheyo yazvo. Chinogarapo chete ndicho chakasunganidzwa nechinangwa Chake, uye chinoratidza chimiro Chake. Misimbotei Yake ndiyo yoga zvinhu zvakasimba zvoga zvinozivikanwa nenyika yedu.” Vaprofita naMadzimambo, 548.

Ku “kuvuka na kuanguka” kwa falme zinazowakilishwa katika vitabu vya Danieli na Ufunuo ndiko kitovu cha mtazamo sahihi wa kujifunza unabii. Kuanguka kwa Babeli kunaonyeshwa kwa mfano katika kuanguka kwa Babeli ya Nimrodi katika Mwanzo kumi na moja. Kisha katika Danieli sura ya tano, Babeli huanguka tena. Historia ya upapa ya kuinuka kwake kwenye mamlaka katika mwaka 538, na kuanguka kwake baadaye mwaka 1798, nayo pia inaonyesha kwa mfano kuanguka kwa mwisho kwa Babeli, kwa maana mamlaka ya upapa kwa unabii ni Babeli wa kiroho. Upapa ulianguka mwaka 1798, na Ufunuo sura ya kumi na nane unaeleza kuanguka kwake kwa mwisho. Katika Danieli sura ya kumi na moja, aya ya arobaini na tano, upapa, unaowakilishwa hapo kama mfalme wa kaskazini, hufikia mwisho wake pasipo mtu wa kumsaidia. Hili hutukia wakati wa kufungwa kwa muda wa rehema, kwa kuwa aya ya arobaini na tano ya sura ya kumi na moja, na aya ya kwanza ya sura ya kumi na mbili, zinawakilisha historia iyo hiyo.

Uye achasima matende eimba yake youmambo pakati pegungwa negungwa pagomo dzvene rinobwinya; asi achasvika kumugumo wake, uye hakuzovi nomumubatsira. Uye panguva iyoyo Mikaeri achasimuka, muchinda mukuru anomiririra vana vavanhu vako; uye kuchava nenguva yokutambudzika, yakadai isina kumbovapo kubva pakatanga kuva norudzi kusvikira panguva iyo; uye panguva iyoyo vanhu vako vacharwirwa, mumwe nomumwe achawanikwa akanyorwa mubhuku. Danieri 11:45; 12:1.

Ujumbe wa malaika wa pili umejengwa juu ya ukweli kwamba Babeli imeanguka mara mbili. Babeli halisi, iliyowakilishwa na Nimrodi na Belshaza, ilianguka mara mbili; na Babeli ya kiroho ilianguka mwaka 1798, nayo huanguka tena wakati muda wa rehema kwa wanadamu

unapofungwa.

Kwakatevera mumwe mutumwa, achiti: Bhabhironi rawa, rawa, iro guta guru, nokuti rakapinza marudzi ose kunwa waini yokutsamwa kwoufeve hwaro. Zvakazarurwa 14:8.

Ukuphindwaphindwa kokuwa kweBhabhiloni ezingelosini zesibili kunikeza isizathu sesiprofetho sokuhlonza ukuphindaphindwa kwamagama nemisho ngaphakathi kweMibhalo njengophawu lwemiyalezo ehlanganisiwe yengelosi yesibili kanye noKhalelo lwaphakathi Kwamabili. Kuphinde kusekele isimiso esakhonjwa nguDadewethu White, sokuthi ukufundwa kwesiprofetho kusekelwe ekuvukeni nasekuweni kwemibuso emelwe ezincwadini zikaDanyeli neseSambulo. Kubonakalisa umqondo wokuthi ukuze kuqondwe ukuwa kweBhabhiloni, umfundi wesiprofetho kumelwe ahlanganise ndawonye konke ukuwa kweBhabhiloni, “umugqa phezu komugqa,” ukuze amise umyalezo oqondile wesiprofetho wokugcina kokuwa kweBhabhiloni.

Kudonha kweBhabhironi kaviri mumharidzo yengirozi yechipiri kwakavakirwa pamutemo wechiporofita unoratidza kuti chokwadi chinosisimbiswa neuchapupu hwezvapupu zviviri. Kupetwa kaviri kwekudonha kweBhabhironi mukati memharidzo kunomiririra nzira yechiporofita inozivikanwa muBhaibheri semvura yokupedzisira. Nzira iyoyo tsvene, inova mvura yokupedzisira, iko kushandiswa kwekuunza pamwe chete mitsara yakasiyana-siyana yechiporofita, “mutsetse pamusoro pomutsetse.” Kana yashandiswa nomudzidzi wechiporofita, nzira iyi inosimbisa “shoko” remvura yokupedzisira. Shoko remvura yokupedzisira, rinosimbiswa kubudikidza nokushandiswa kwenzira iyoyo tsvene, rinobva raziviswa munhoroondo dzechiporofita dzakabatanidzwa dzengirozi yechipiri neMhere yoPakati pousiku. Izvi zvakanga zviri zvechokwadi munhoroondo yesangano rengirozi yokutanga, uye ndizvo zvazvakaitawo nhasi, munhoroondo yesangano rengirozi yechitatu.

Izigaba za kane n’iza gatanu z’igitabo cya Danyeli zigaragaza umurongo w’amateka ukurikirana izamuka n’itangiriro bya Babuloni, bihagarariwe na Nebukadinezari mu gice cya kane, hanyuma no kugwa n’iherezo bya Babuloni, bihagarariwe na Belushazari mu gice cya gatanu. Byombi hamwe bitanga umurongo umwe w’ubuhanuzi. Umurongo w’ubuhanuzi ukomoka kuri ibyo bice byombi ugomba gushyirwa hejuru y’ibice bya mbere kugeza ku bya gatatu bya Danyeli, kugira ngo hashyirweho ubutumwa bw’imvura y’itumba.

Izi sahluko zimbili zethula ukuwa nokuvuka futhi kukaNebukadinesari kanye nokuwa nokubhujiswa kukaBelishasari, ngakho-ke zethula ukuwa kweBabiloni ekuqaleni nasekupheleni komugqa. Umugqa wesiprofetho owakhiwe yilezi zahluko ezimbili usungulwe phezu kokuba iBabiloni liwe, livuke, bese liphinda liwe. Lelo qiniso lodwa liyabonisa ukuthi lezo zahluko ezimbili zimelela umlayezo wengelosi yesibili. Lezi zahluko ezimbili zimelela umlando wesilo somhlaba wesAmbulo 13, futhi kulowo mlando kumenyezelwa kabili umlayezo wengelosi yesibili kanye noMkhosi Waphakathi Kwamabili.

Naizvozvo, tisati tatanga kufungisisa pamusoro pezvitsauko zvina nezvishanu zvaDanieri, tichatanga nokutsanangura nzira tsvene inova mvura yekupedzisira; uye zvino, nokushandisa nzira iyoyo, tichazozivisa shoko remvura yekupedzisira.

Chiratidzo chinokosha munhoroondo yengirozi yokutanga neyechipiri chaiva nzira yokushanda inomiririrwa nemitemo yaWilliam Miller yokududzira zviporofita. Mitemo iyoyo yakashandiswa navarume kuziva shoko reKudanidzira kwePakati pousiku, uye shoko iroro ndiro raiva shoko remvura yokupedzisira renhoroondo iyoyo. Chiratidzo chinokosha munhoroondo yengirozi yechitatu inzira yokushanda inomiririrwa se“Makiyi eZvokuporofita”. Mitemo iyoyo inofanira kushandiswa pamwe chete nemitemo yaWilliam Miller kuti izive shoko reKudanidzira kwePakati pousiku munhoroondo yedu yazvino, uye shoko riri kusimbiswa zvino nemitemo iyoyo ndiro shoko remvura yokupedzisira ramazuva okupedzisira. Mitemo yaMiller inomiririra mvura yokutanga munhoroondo yezviporofita yechikara chenyika, uye mitemo iyoyo yakabatanidzwa ne“Makiyi eZvokuporofita” inomiririra mvura yokupedzisira munhoroondo yezviporofita yechikara chenyika.

Mvura yekupedzisira ndiyo nzira inoshandiswa kuburitsa shoko. Kune avo vanonyengerwa nokuti vanotsvaka chiitiko chemvura yekupedzisira, vasati vatanga kutsvaka shoko rinoburitsa chiitiko ichocho. Machechi echiPentekosti echiKristu muenzaniso wakajeka wokunyengerwa ikoko. Rudzi rumwe cheterwo irworwo rwokutsauka munzira rwunowanikawo kune avo vanotsvaka shoko remvura yekupedzisira, asi vachiramba kutsvaka nzira inozivisa uye inosimbisa shoko remvura yekupedzisira. Pasina nzira yakarurama, shoko rakarurama harigoni kuzivikanwa. Pasina shoko rakarurama, chiitiko chakarurama hachibviri.

Ukukosha kwaleli qiniso leBhayibheli akuqashelwa ngabangingi, ngoba abakaze bacabange ukuthi kukhona indlela eyodwa efanele yokutadisha iBhayibheli, nokuthi kukhona nezindlela eziningi ezingafanele zokulitadisha. Indlela engafanele yokutadisha iBhayibheli, okuyiyo ekhethwa kakhulu kunazo zonke, ukwethemba imibono yabanye abantu ngalokho iBhayibheli elikufundisayo. Lokhu kuyinkinga evame kakhulu kubantu, kangangokuthi wonke amabandla ahlela uhlelo lokubhekana nalesi sidingo esiqondwa ngokungeyikho phakathi kwemihlambi yawo. Leso sidingo esingamanga siveza umsebenzi ongamanga wokumisa uhlelo lwabaholi abaziwa njengochwepheshe bezinto zomoya ekuqondeni iBhayibheli, ukuze baqondise ngendlela efanele ukuqonda komhlambi ongaqeqeshiwe. IBhayibheli liyalukhomba ngempela uhlelo oluhleleke kakhulu lwesakhiwo sebandla, oluhlanganisa abadala, abaprofethi, nabafundisi; kodwa iBhayibheli alikaze livume ukonakala kokuhleleka kwebandla okukhiqiza uhlelo lwabaholi abagcotshiwe ukuze banqume ukuthi liyini noma aliyini iqiniso, bese kamuva banqume ukuthi ubani ongumhlubuki noma ongeyena.

ශ්‍රී ලංකාවේ වචනය යථාර්ථ ලෙස බඳවා දක්වමින්, ලේඛන විමර්ශන අවශ්‍ය නොවන කාර්මිකයකු ලෙස දවේශන්වහන්සේ ඉදිරියෙහි අනුමතවුවකු බව ප්‍රකාශ වන්නට උනන්දු වන්න. 2 තිමෝති 2:15.

Mukiongozi wa kanisa anapaswa kuonya kwa himizo, kukemea, kufundisha, na kujilinda dhidi ya mafundisho ya uongo na wale wanaoendeleza mafundisho hayo ya uongo; lakini kila mmoja wetu anapaswa “kujifunza ili ajionyeshe” kuwa “amekubaliwa na Mungu,” kwa “kuligawa sawasawa neno la kweli.” Katika kufanya hivyo, ni lazima tujue mbinu ambayo Biblia huitambulisha kuwa ndiyo njia sahihi ya kuligawa sawasawa neno la kweli. Kitabu cha Isaya kinaweka wazi masuala haya katika muktadha wa mvua ya masika, hivyo ndipo tutakapoanzia.

Pazuva irocho Jehovha achashanyira Revhياتani, nyoka inokurumidza kutiza, nomunondo wake unorema, mukuru, nesimba; iye achashanyira Revhياتani, nyoka yakakombama, uye achauraya shato iri mugungwa. Pazuva irocho imbirai iye muchiti, Munda wemizambiringa wewaini tsvuku. Ini Jehovha ndinoichengeta; ndichaidiridza nguva dzose; kuti parege kuva nomunhu anoikuvadza, ndichaichengeta usiku namasikati. Hasha hadzisi mandiri; ndiani anga ndingandimisira minzwa norukato kundorwa muhondo? Ndaiyambuka ndichifuura napakati pazvo, ndichizvipisa pamwe chete. Kana kuti ngaabate simba rangu, kuti ayananiswe neni; zvirokwazvo achayananiswa neni. Achaunza avo vanobva kuna Jakobho kuti vadzike midzi; Israeri ichatumbuka ichimera, uye ichazadza chiso chenyika nezvibereko. Wamurova here, sezvawakarova avo vakamurova? kana kuti wakaurayiwa here maererano nokuurawa kweavo vakaurayiwa naye? Muchiyero, pakunotuma nhungirwa dzacho, muchaitisana nharo nadzo; anomisa mhengo yake ine hasha pazuva remhengo yokumabvazuva. Naizvozvo uipi hwaJakobho huchabviswa; uye ichi ndicho chibereko chose chokubvisa chivi chake; paanoita mabwe ose eatari akaita sematombo echoko akapwanyanyika, matanda matsvene nemifananidzo hazvingamiri. Kunyange zvakadaro guta rakakombwa richava dongo, uye ugaro huchasiyiwa, hwasiyiwa serenje; ipapo mhuru ichafura, uye ipapo ichavata pasi, ichidya matawi aro. Matawi aro kana aoma, achatyorwa; vakadzi vanouya vachiaunganidza nokuaisa pamoto; nokuti vanhu vasina kunzwisisa; naizvozvo iye akavasika haangavanzwiri tsitsi, uye iye akavaumba haangavaratidzi nyasha. Zvino zvichaitika pazuva irocho, kuti Jehovha achakukura kubva parukova rweRwizi kusvikira parwizi rweIjipiti, uye imi muchaunganidzwa mumwe nomumwe, imi vana vaIsraeri. Uye zvichaitika pazuva irocho, kuti hwamanda huru icharidzwa, uye vachauya avo vakanga voda kuparara munyika yeAsiria, navakadzingwa vari munyika yeIjipiti, uye vachanamata Jehovha pagomo dzvene riri paJerusarema. Isaya 27:1–13.

Muzvinyorwa zvapakfuura, takaramba tichitaura kakawanda pamusoro pe“mureza” unosimudzwa kuti udane vamwe vana vaMwari vabude muBhabhironi. Ndimba yekupedzisira yaIsaya chitsauko chemakumi maviri nenomwe inotaura nezvebasa romureza apo ichiti, “hwamanda huru icharidzwa, uye vachauya vakanga vava pedyo nokuparara munyika yeAsiria.” Asiria chiratidzo cheBhabhironi mumazuva okupedzisira, uye avo vanonzwa shoko reyambiro rokuti vabude muBhabhironi mundima iyi, vanouya vachinamata pamwe chete navaya vanomiririrwa sevane zana namakumi mana nezvina zvuru, avo vakaiswa nenzira youprofita pa“gomo dzvene paJerusarema.”

Ndimba inoti, “zvino zvichaitika nezuva iro.” “Zuva iro,” iro riri zuva iro inzwi rechipiri raZvakazarurwa chitsauko chegumi nesere rinodana vamwe vana vaMwari kubva muBhabhironi, ndiro mamiriro ezviri muchitsauko chose. Inzwi rechipiri raZvakazarurwa chitsauko chegumi nesere rinodanidzira panguva yomutemo weSvondo, apo hure reTire rinorangarirwa.

Ndakanzwa rimwe izwi richibva kudenga, richiti, Budai maari, vanhu vangu, kuti murege kugovana muzvivi zvake, uye kuti murege kugamuchira pamatambudziko ake. Nokuti zvivi zvake zvasvika kudenga, uye Mwari arangarira kusarurama kwake. Zvakazarurwa 18:4, 5.

Yeshaya chitsauko makumi maviri nenomwe chinotanga nokuratidza zuva rimwe chetero rinopedzerwa nechitsauko ichi, apo chinoti, “Pazuva iro Jehovha nomunondo wake unorwadza, mukuru, nesimba, acharova Revhياتani, nyoka inokasika kupfuurira; iye Revhياتani, nyoka

yakakombama; uye achauraya dhiragoni iri mugungwa.”

Pamurayiro weSvondo ndipo panotanga kutonga kwaMwari kwekuita, kunoripira, pamusoro poushe hwedragoni (United Nations), chikara (upapa), uye muporofita wenhema (United States). Pamurayiro weSvondo ndipo panoputswa muporofita wenhema soumambo hwechitanhatu hwechiporofita cheBhaibheri, uye kutsauka kworudzi kunobereka kuparara kworudzi. Murayiro weSvondo ndipo panotanga kuwira kutonga kwaMwari kwekuita pamusoro pedragoni, ari Satani (uye umambo hwake hwapanyika hunomirirwa sedragoni), chikara, uye muporofita wenhema. Ichi chirango chinofambira mberi, chinotanga pamurayiro weSvondo. Kutanga nokuguma kwechitsauko chemakumi maviri namanomwe chaIsaya ndiwo murayiro weSvondo, uye chitsauko ichocho chinomiririra nyaya dzakatsanangurika dzakabatana zvakana nhenhorondo inotungamirira kumurayiro weSvondo uye inotevera mushure mawo.

Tiri kufunga nezvechitsauko makumi maviri nemanomwe, nokuti chinomisa mamiriro echiporofita ezvitsauko makumi maviri nesere nemakumi maviri nepfumbamwe. Muzvitsauko izvozvo tichawana dudziro yemvura yokupedzisira senzira yokushanda, izvo zvichatibvumira kunzwisisa kukosha kwokuisa zvitsauko zvina nezvishanu zvaDanieri pamusoro pezvitsauko chimwe kusvika kutatu zvaDanieri. Mushure mokunge Isaya chitsauko makumi maviri nemanomwe chazivisa kutanga kwechirango chinofambira mberi choumambo hweshato, anonyora kuti panguva iyoyo vanhu vaMwari vanorayirwa “kuimbera.” Kuimbira ani?

Mhinduro yokuti ndiani anofanira kuimbirwa iri mumusoro werwiyo rwacho, nokuti vanofanira kuimba pamusoro pe“munda wemizambiringa yewaini tsvuku, unochengetwa naJehovha.” Nyaya yomunda wemizambiringa inyaya yavanhu vaMwari, uye yakatanga kutaurwa naIsaya muchitsauko chechishanu.

Zvino ndichaimbira mudiwa wangu rwiyo pamusoro pomunda wake wemizambiringa. Mudiwa wangu wakange ana munda wemizambiringa pagomo rine kubereka kukuru kwazvo; akaukomberedza noruzhowa, akabvisa matombo awo, akauzvara nomuzambiringa wakaisvonaka, akavaka shongwe pakati pawo, akagadzirawo chisviniro chewaini mauri; akatarisira kuti ubereke mazambiringa, asi wakabereka mazambiringa esango. Zvino, imi vagari veJerusarema, nemi varume vaJudha, nditongerei henyu pakati pangu nomunda wangu wemizambiringa. Chii chimwe chingadai chakaitirwa munda wangu wemizambiringa chandisina kuuitira? Ko zvino, pandakatarisira kuti ubereke mazambiringa, sei wakabereka mazambiringa esango? Zvino uyai, ndichakuudza zvandichaitira munda wangu wemizambiringa: ndichabvisa ruzhowa rwawo, ugodyiwa; ndichaputsa rusvingo rwawo, ugotsikwa-tsikwa. Ndichauita dongo; hauchazochekererwi kana kurimwa; asi minzwa norukato zvichamera mauri; uye ndicharayira makore kuti arege kuunaya mvura pamusoro pawo. Nokuti munda wemizambiringa waJehovha wehondo ndiyo imba yaIsraeri, navarume vaJudha ndivo chirimwa chake chinofadza; akatarisira kutongwa kwakarurama, asi tarirai, kwakava nokudzvinyirirwa; akatarisira kururama, asi tarirai, kwakava nokuchema. Isaya 5:1–5.

Mune nhoroondo yedambudziko remutemo weSvondo, vanhu vaMwari vanofanira kuimbira vanhu vaMwari rwiyo rwemunda wemizambiringa, nokuti rwiyo rwacho runoti, “Zvino, imi vagari

veJerusarema, nemi varume vaJudha, ndinokumbira kuti mutonge pakati pangu nomunda wangu wemizambiringa.” Rwiyo rwemunda wemizambiringa ndirwo rwiyo runozivisa kupfuurwa kwevanhu vaimbova vanhu vesungano, Mwari vachipinda panguva imwe cheteyo musungano naavo vanotaurwa naPetro kuti “kare vakanga vasiri vanhu, asi zvino vava vanhu vaMwari.” Runoratidza kuti hakuna mvura yakambonaya pamusoro pemunda wemizambiringa, nokudaro ruchizivisa basa raEria anouya munguva iyoyo, uye anova iye oga anogona kuunza mvura munguva iyoyo. Tinoziva kuti rwiyo urwu rune chokuita nokupfuurwa kwevanhu vesungano, nokuti rwiyo rwemunda wemizambiringa rwakaimbwa naKristu kuIsraeri yekare, munguva iyo Israeri yekare yakanga ichipfuurwa, Mwari vachipinda panguva imwe cheteyo musungano naIsraeri yomweya.

Inzwi mumwe mufananidzo: Kwakanga kuno mumwe muridzi weimba, uyo akasima munda wemizambiringa, akautenderedza noruzhowa, akacheramo chisviniro chewaini, akavaka shongwe, akaupisira kuvarimi, ndokuenda kunyika iri kure. Zvino nguva yezvibereko yakati yaswera, akatuma varanda vake kuvarimi kuti vagamuchire zvibereko zvawo. Asi varimi vakabata varanda vake, vakarova mumwe, vakauraya mumwe, uye vakataka mumwe namabwe. Akatumazve vamwe varanda vakawanda kupfuura vokutanga; vakavaitirawo saizvozvo. Asi pakupedzisira akavatumira mwanakomana wake, achiti, Vacharemekedza mwanakomana wangu. Asi varimi vakati vaona mwanakomana, vakataurirana pachavo vachiti, Uyu ndiye mugari wenhaka; huyai, timuuraye, titore nhaka yake. Vakamubata, vakamukandira kunze kwemunda wemizambiringa, vakamuuraya. Naizvozvo kana ishe womunda wemizambiringa achisvika, achaiti kuvarimi ivavo? Vakati kwaari, Achaparadza nenzira inotyisa varume vakaipa ivavo, uye achapisira munda wake wemizambiringa kune vamwe varimi, vachamupa zvibereko nenguva dzazvo. Jesu akati kwavari, Hamuna kumborava here mumagwaro muchiti, Ibwe rakarambwa navavaki, iro ndiro rava musoro wekona: ichi chakaitwa naShe, uye chinoshamisa pameso edu? Naizvozvo ndinoti kwamuri, Umambo hwaMwari huchatorwa kwamuri, huchapiwa rudzi runobereka zvibereko zvaro. Ani naani achagumburwa neibwe iri achaputsa: asi ani naani warichawira pamusoro pake, richamukuya kuita hupfu. Zvino vapristi vakuru navaFarisi vakati vanzwa mifananidzo yake, vakaona kuti waitaura pamusoro pavo. Mateo 21:33–45.

Yesu paakaimba rwiyo rwomunda wemizambiringa waMwari kuna Israeri yekare, vakanyudzwa zvikuru mukunzwisisa nesimba reshoko iri, zvokuti Jesu paakabvunza vaJudha vaipopotedzana kuti, Ishe womunda wemizambiringa vaizoitei kune avo vakauraya Mwanakomana, vakatadza kusaita kunze kwokupa mhinduro yakarurama, pavakati, “Achaparadza zvakaipisira vanhu vakaipa ivavo, uye achapa munda wake wemizambiringa kune vamwe varimi, vachamupa zvibereko zvawo nenguva dzazvo.”

Naizvozvo Jesu akabva awedzera imwe ndima parwiyo urwu, paakaimba pamusoro pebwe rakarambwa, uye akabatanidza mhinduro yavo nechikamu chekupedzisira paakati, “Naizvozvo ndinoti kwamuri, Umambo hwaMwari huchatorwa kwamuri, hugopiwa rudzi runobereka zvibereko zvarwo. Uye ani naani anowira pamusoro pebwe iri achaputsa; asi ani naani warichawira, richamukuya rive upfu.” Mashoko okuti “richamukuya rive upfu” anonzwika semhinduro yaIsaya makumi maviri nechinomwe yokuita “matombo ose eatari ave samatombo

echoko anopwanywa nepakati; matanda matsvene nezvifananidzo hazvizorambi zvakamira.” Zvose zviri zviviri zvinoreva basa rerumutsiriro rakaitwa naJosia, uyo aimiririra avo vemazuva okupedzisira vanowanazve “nguva nomwe”, iro dombo rinogumbura rinopwanywa avo vanoramba kuriwana richikosha.

Pazuva remutemo weSvondo, sezvazvinomiririrwa muna Isaya chitsauko makumi maviri nezvinomwe, avo “kare vakanga vasiri vanhu,” vanofanira kuimba rwiyo rwemunda wemizambiringa waJehovha wewaini tsvuku. Zvinyorwa izvi zvagara zvichiratidza kazhinji kuti hakuna shoko rechitatu risina shoko rokutanga nerechipiri. Mutemo weSvondo ndiwo shoko rechitatu, uye zuva remutemo weSvondo rinosanganisira nhoroondo yeshoko rokutanga nerechipiri. Muchitsauko makumi maviri nezvinomwe chaIsaya, mutemo weSvondo uri kuzivisa nguva inomiririrwa muna Danieri chitsauko chokutanga, uyezve zvakare muna Danieri zvitsauko chokutanga kusvikira chechitatu. Muchiprofita, zuva remutemo weSvondo muchitsauko makumi maviri nezvinomwe riri kuzivisa nhoroondo yaGunyana 11, 2001, apo shoko rokutanga rakapiwa simba kusvikira kumutemo weSvondo uri kuuya nokukurumidza.

Tichaenderera mberi mukufungisisa kwedu pamusoro perwiyo urwo vakadzikinurwa vanofanira kuzivisa munguva inotungamirira kusvikira panguva iyo hure reRoma richatanga kuimba rwiyo rwaro, muchinyorwa chinotevera.

Ndikatarisa, ndikaona Gwayana rimire pamusoro peGomo reZioni, uye pamwe chete naro paiva nezviuru zana namakumi mana nezvina, vane zita raBaba varo rakanyorwa pahuma dzavo. Ndikanzwa inzwi richibva kudenga, senzwi remvura zhinji, uye senzwi rekutinhira kukuru; uye ndikanzwa inzwi ravaridzi vembira vachirira mbira dzavo. Uye vakaimba sokunge rwiyo rutsva pamberi pechigaro choushe, napamberi pezvisikwa zvina zvipenyu, navakuru; uye kwakanga kusina munhu aigona kudzidza rwiyo irworwo, asi zviuru zana namakumi mana nezvina izvo zvakadzikinurwa kubva panyika. Ava ndivo vasina kusvibiswa navakadzi; nokuti imhandara. Ava ndivo vanotevera Gwayana kwose kwarinoenda. Ava vakadzikinurwa kubva pakati pavanhu, vari zvibereko zvokutanga kuna Mwari nokuna Gwayana. Uye mumuromo mavo hamuna kuwanikwa kunyengera; nokuti havana chavangapomerwa pamberi pechigaro choushe chaMwari. Zvakazarurwa 14:1–5.