

Bhuku ra Danieri - Nomboro Makumi Maviri neTatu

Vavanuna Va Vanhu Va Ku Hleka Hi Xisandzu

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Sista White vakazivisa kuti apo zvivako zvikuru zveGuta reNew York zvaizowisirwa pasi, Zvakazarurwa chitsauko 18, ndima 1 kusvika 3, zvaizozadziswa.

Zvino shure kwezvinhu izvi ndakaona mumwe mutumwa achiburuka kubva kudenga, ane simba guru; uye nyika ikavhenekerwa nokubwinya kwake. Uye akadanidzira nesimba nenzwi guru, achiti: Bhabhironi guru rawa, rawa, uye rava ugaro hwamadhimoni, nenhare yomweya mumwe nomumwe wakasviba, uye danga reshiri imwe neimwe isina kuchena, inovengwa. Nokuti marudzi ose akanwa waini yokutsamwa youpombwe hwaro, uye madzimambo enyika akaita ufeve naro, navatengesi venyika vakapfuma nokuwanda kwezvinonaka zvaro. Zvakazarurwa 18:1–3.

Pakazosvika musi waGunyana 11, 2001, “madzimambo” enyika akanga atotopombwa nechechi yeRoma. Pashure peHondo Yenyika yeChipiri, Mutungamiri Harry S. Truman, kekutanga, muna 1951, akagadza mumiriri kuVatican. Kuedza kwake kwekusika ukama hwezvematongerwo enyika neupapa kwakanyatsorambwa neCongress yeUnited States, asi hazvina kudaro apo makore mazhinji akatevera Mutungamiri Ronald Reagan, muna 1984, akagadza mumiriri kuVatican. Pakazosvika 2001, ndudzi dzose dzakanga dzapomba neVatican kubudikidza nekusimbisa ukama hwediplomatiki nehure reTire.

Kusvika musi waGunyana 11, 2001, “ndudzi” dzose dzakanga dzamwa waini yokutsamwa kwoufeve hwake. Waini yeBhabhironi inomirira nhema dzakasiyana-siyana dzinoparidzwa navapapa, asi rudzi rumwe rwakatanhamara rwewaini runotaurwa mundima idzi ndirwo waini yokutsamwa kwoufeve hwake. Kutsamwa kwoupapa ndiko kutambudza kwahwo avo vahusingabvumirani navo. Hunoita kutambudza kwahwo nokushandisa simba rehurumende kuti iite basa rayo rakasviba. Waini yokutsamwa kwahwo ibhodhoro rayo rinokosha rekutsauka rinomirira chiito chokushandisa hurumende kurwisa avo vahunoti vanyengeri.

Mu nguva iri pakati pa11 Nyamavhuvhu 1840 kusvika 22 Gumiguru 1844, Adventism yeMillerite, yakanga yadanwa ichibuda muNguva dzeRima, uye yakanga yatsauraniswa nemachechi ePurotesitendi ayo panguva iyoyo akava vanasikana veRoma, yakazova nyanga yechokwadi yePurotesitendi pachikara chenyika chakanga changosvika. Petro anotsanangura hunhu hwevanhu vaMwari vakanga vachangobva kusarudzwa sevamwe rudzi.

Asi imi muri rudzi rwakasarudzwa, uprista hwoushe, rudzi rutsvene, vanhu vaMwari chaivo; kuti muzivise kurumbidzwa kwake iye akakudanai muchibva murima muchipinda muchiedza chake chinoshamisa; imi makanga musati mava vanhu kare, asi zvino muri vanhu vaMwari; imi makanga musina kuwanirwa ngoni, asi zvino mawanirwa ngoni. 1 Petro 2:9, 10.

Pakazosvika musu wa 11 Gunyana 2001, kereke yeSeventh-day Adventist yakanga yatotanga kare, uye yaiwanzoshandisa hurongwa hwezvematongerwo enyika hwehurumende yeUnited States kurwisa avo vayayaiti vanyengeri mukutenda. Kare zvikuru 2001 isati yasvika, maAdventist akanga atonwa kare waini inokosha yeBhabhironi, inomirira kushandiswa kwesimba rehurumende kurwisa avo vavakaona sevanyengeri mukutenda.

एप्रैम यारोबामको वदिरोह तथा इस्राएलको उत्तरी राज्यको प्रतीक हो, र यशैयाले अठ्ठाइसौं अध्यायको आरम्भमा सातौं-दनिका एड्भेन्टिस्ट मण्डलीलाई एप्रैमका मतवालाहरू भनी सम्बोधन गर्छन्।

Ole kuna korona ya kudzikuzwa, kuna oledzera a Efraimu, amene kukongola kwawo kolemekezeka kuli duwa lofota, limene liri pa mutu pa zigwa zonenepa za iwo amene agonjetsedwa ndi vinyo! Taonani, Ambuye ali naye mmodzi wamphamvu ndi wolimba, amene monga chimphepo cha matalala ndi namondwe wowononga, monga kusefukira kwa madzi amphamvu osefukira, adzagwetsa pansu ndi dzanja. Korona ya kudzikuzwa, oledzera a Efraimu, adzaponderedzwa pansu pa mapazi; ndipo kukongola kolemekezeka, kumene kuli pa mutu pa chigwa chonenepa, kudzakhala duwa lofota, ndi monga chipatso choyamba chisanafike chilimwe; chimene amene achiyang'ana akachiona, chikadali m'dzanja lake amachidya pomwepo. Tsiku limenelo Yehova wa makamu adzakhala korona ya ulemerero, ndi nduwira ya kukongola, kwa otsala a anthu ake, ndiponso mzimu wa chiweruzo kwa iye amene akhala m'chiweruzo, ndi mphamvu kwa iwo amene abwezera nkondo kufikira pa chipata. Koma iwonso alakwitsa chifukwa cha vinyo, ndipo chifukwa cha chakumwa choledzeretsa apatuka; wansembe ndi mneneri alakwitsa chifukwa cha chakumwa choledzeretsa, amezedwa ndi vinyo, apatuka chifukwa cha chakumwa choledzeretsa; alakwitsa m' masomphenya, amapunthwa m'chiweruzo. Pakuti magome onse adzaza ndi masanzi ndi zonyansa, kotero kuti palibe malo oyera. Yesaya 28:1-8.

Dambudziko rechitatu rakasvika musu wa 11 Gunyana 2001, uye rakasvika pamusoro pe“korona,” inomirira hutungamiri hwe“zvidhakwa zvaEfuremu.” Harina kurwisa muzinda wekereke muMaryland nendege yakanga yakazara mafuta, asi rakaratidza kusakwanisa kwavo kuziva kuti kusvika kweIslam kwedambudziko rechitatu kwakanga kuri kutanga kweshoko remvura yekupedzisira remutumwa wechitatu. Kutanga chaiko kweshoko nebasa iro ravanoti ndivo vakamutsirwa kuriparidza. Vanotsanangurwa kwete sekورونا chete, iyo inomirira hutungamiri, asiwo se“korona yokuzvikudza,” nokudaro zvichiratidza rimwe remapoka maviri avanamati rakabudiswa uye richiri kubudiswa mugakava raHabhakuki chitsauko chechipiri. Musu wa 11 Gunyana 2001, varindi vaHabhakuki vakatora nzvimbo dzavo pahondo pasuwo.

Mikova yeJerusarema ndimo maiitirwa kuwirirana kwevanhu veJerusarema. Hondo iri pamikova inomiririra “nharo” yechitsauko chapfuura chaSaya, yakatanga pazuva remhepo yokumabvazuva (zuva reChiIslam). Mapoka maviri avanamati vaHabhakuki mundima iyi anomiririrwa nemakorona maviri. Zvidhakwa zvaEfuremu, izvo panguva iyoyo zvakanga zvatoshandisa simba rehurumende kuti zvikunde pakupokana kwazvo navaya zvazvakanga zvatonga sevanyengeri, zvinopesaniswa nekorona yaJehovha wehondo. Apo Kristu anomiririrwa saJehovha wehondo, zvinova chiratidzo chebasa rake somutungamiri wehondo yake. Hondo iri pamukova ndiyo kurwa kunomiririrwa nenharo pamusoro pedzidziso yechokwadi neyenhema.

Havasi hutungamiriri hweGeneral Conference bedzi hunomirirwa sevadhakwa vaEfuremu, asiwo vapirisita (ushumiri hwevafundisi), navaporofita (vadzidzi vezvouMwari navadzidzisi) vakatsauka nzira, nokuda kwechinwiwa chinodhaka. Sezvinotaura Isaya mundima dzokutanga dzechiporofita chake, ichechi yose.

Maono ya Isaya mwana wa Amози, aliyoyaona kuhusu Yuda na Yerusalemu katika siku za Uzia, Yothamu, Ahazi, na Hezekia, wafalme wa Yuda. Sikieni, enyi mbingu, nawe uisikie, ee nchi; kwa maana Bwana amenena, Nimewalisha na kuwalea watoto, nao wameniasi. Ng'ombe amjua mwenyewe, na punda hujua hori ya bwana wake; lakini Israeli hajui, watu wangu hawatafakari. Ole wako, taifa lenye dhambi, watu walioelemewa na uovu, uzao wa watenda mabaya, watoto waharibifu; wamemwacha Bwana, wamemchokoza kwa hasira Yeye Aliye Mtakatifu wa Israeli, wamegeuka na kurudi nyuma. Mbona mpigwe tena? Mtaendelea kuasi zaidi na zaidi; kichwa chote ni mgonjwa, na moyo wote umezimia. Isaya 1:1–5.

राष्ट्र पापमय भई बरिमी भएको छ, र त्यसको हृदय र मन परविरतन गराउन सकनि कुनै उपचार उपलब्ध गराउन सकनि समय पनि बितिसिकेको छ। यशैयाले मत्त भएकाहरू मार्गबाट बाहिर गएका छन् भनी पहिचान गर्छन्, र त्यस मार्गलाई यर्मयाले “पुराना बाटाहरू” भनेर चिनाउँछन्। सेप्टेम्बर ११, २००१ मा पछिल्ला वर्षा पर्न थाल्यो, र यर्मयाले हामी पुराना बाटाहरूमा हडिँदा—जुन त्यही “मार्ग” हो जसबाट मत्त भएकाहरू बाहिर गएका छन्—हामीले पछिल्ला वर्षाको वशिराम पाउँछौं भनी देखाउँछन्।

Zvanzi Ishe: Mirai panzira, mutarise, mubvunze pamusoro penzira dzekare, kuti nzira yakanaka iri kupi; mufambe mairi, uye muchawana zororo remweya yenyu. Asi ivo vakati, Hatizofambi mairi. Uyezve ndakaisa varindi pamusoro penyu, ndichiti, Teererai kurira kwehwamanda. Asi ivo vakati, Hatingateereri. Naizvozvo inzwai, imi ndudzi, muzivewo, imi ungoro, zviripakati pavo. Inzwa, iwe nyika: tarira, ndichaunzira vanhu ava zvakaipa, izvo zvirichibereko chemifungo yavo, nokuti havana kuteerera kumashoko angu, kana kumurayiro wangu, asi vakauramba. Jeremia 6:16–19.

Zvidhakwa zveEfuremu zvakanga zvatobva panzira pana Gonyana 11, 2001, uye zvakanga zvatendeukira “shure kumashure,” muna 1863, panguva yavakatanga muitiro wokuramba “tsika dzekare.” Muri mu“tsika dzekare” umo munowanikwa zororo nokuzorodzwa kwemvura yokupedzisira, uye mvura iyoyo yakatanga panguva chaiyo yakataurwa “Nhamo” pamusoro pavo. “Nhamo” yechitatu yeIslam yakanga isingazivikanwi kukorona yokuzvikudza kwaEfuremu, nokuti vakanga varamba zvisvishoma nezvisvishoma zvakwadi dzepasi dzinoratidza basa reIslam muchiporofita. Jeremia anoratidza kuti panguva iyoyo Jehovha akasimudza varindi, ivo vari varindi vaHabhakuki, uye vakaparidzira zvidhakwa zveEfuremu muhondo pamagedhi kuti vaifanira kuteerera kurira kwehwamanda. “Nhamo” yechitatu yakasvika pana Gonyana 11, 2001, ndiyo yakanga iri Hwamanda yechinomwe.

Isaya anozivisa kuti, “vakarasika nzira nokuda kwechinwiwa chinodhakisa; vanokanganisa pachiratidzo, vanogumburwa pakutonga. Nokuti matafura ose azere namarutsi netsvina, zvokuti hapana nzvimbo yakachena.” Tafura yokunyepedzera, yakatangwa muna 1863, iyo yakabvisa “nguva nomwe,” uye yakada gwaro rinotsanangura kuti riperekedze nayo, inomirira yokunyepedzera yematafura maviri matsvene aHabhakuki; asi “matafura” okunyepedzera akashandiswa navakadhakwa azere namarutsi, uye vanokanganisa pachiratidzo. Varindi

vaHabhakuki naJeremiya vakaudzwa kuti, munharo yenzira yokushanda, vaifanira kunyora “chiratidzo” pamusoro pe“matafura,” asi matafura okunyepedzera omudhakwa anopa chiratidzo chinokanganisa.

Apo pasina chiratidzo, vanhu vanoparara; asi anochengeta murayiro, akaropafadzwa iye. Zvirevo 29:18.

வறெறியடனெந்த எபிராயீமர் தவேனடயை நியாயப்பிரமாணத்தை நிராகரித்தள்ளனர்; ஆனால் “விவாதம்” என்றும், வாசலிலுள்ள பரோராட்டம் என்றும் தூறப்பட்டதற்கான தூழல், மதல் மற்றும் மூன்றாம் தூதர்களின் இயக்கத்தில் நிலநெறிறத்தப்பட்ட மறயையிலால் பிரதிநிதித்தவப்படத்தப்படம் தவேனடயை தீர்க்கதரிசன நியாயப்பிரமாணமே ஆகும். இரபத்தெட்டாம் அதிகாரத்தின் மதல் எட்ட வசனங்களில் ஏசாயா அந்த நிலைப்பாட்டை அமதைத் பின்பு, பின்னர் பிற்கால மழயைாகிய அந்த மறயையிலை அவர் அடயைாளப்படத்தகிறார்; மலேவும் “எரசலமேலில்” “ஆட்சி செய்கிற” “இகழ்ச்சியுள்ள மனிதர்கள்” என்பவர்களையே அந்த வறெறியர்களாகத் தளெவாகக் கறிப்பிட்டக் காட்டகிறார்.

“Ndiyani waangadzidzise zivo? Ndiyeniko waangaita kuti anzwisise dzidziso? Ndivo vakarumurwa pamukaka, vakabviswa pazamu. Nokuti murayiro unofanira kuva pamusoro pomurayiro, murayiro pamusoro pomurayiro; mutsara pamusoro pomutsara, mutsara pamusoro pomutsara; pano zvishoma, apo zvishoma.” Nokuti achataura navanhu ava nemiromo inokakama norurimi rumwe. Kwaari wakati, “Iyi ndiyo zororo ramungazorodza naro vaneta; uku ndiko kuzorodzwa”; kunyange zvakadaro havana kuda kunzwa. Asi shoko raJehovha rakava kwavari “murayiro pamusoro pomurayiro, murayiro pamusoro pomurayiro; mutsara pamusoro pomutsara, mutsara pamusoro pomutsara; pano zvishoma, apo zvishoma”; kuti vaende, vawire shure, vaputswe, vabatwe nomusungo, vatorwe. Naizvozvo inzwai shoko raJehovha, imi vanhu vanozvidza, vanotonga vanhu ava vari muJerusarema. Nokuti makati, “Takaita sungano norufu, uye neguva tiri pachibvumirano; kana shamhu inofashukira ikapfuura, haingatisviki; nokuti takaita nhema utiziro hwedu, uye takazvivanza pasi penhema.” Naizvozvo zvanzi nalshe Jehovha: “Tarirai, ndinoisa muZioni dombo rokuva hwaro, dombo rakaidzwa, ibwe rekona rinokosha, hwaro hwakasimba; uyo anotenda haangatongomhanyi-mhanyi. Kutonga ndichakuisa kuti kuve tambo yokuyeresha, uye kururama kuve rwodzi yokuyeresha; chimvuramabwe chichaparadza utiziro hwenhema, uye mvura dzichafukidza nzvimbo yokuvanda. Sungano yenyu norufu ichabviswa, uye chibvumirano chenyu neguva hachizomiri; kana shamhu inofashukira ikapfuura, ipapo muchatsikwa-tsikwa nayo.” Isaya 28:9–18.

“Nharo” inotsanangurwa pano maererano nemashoko anoti, “ndiani waachadzidzisa zivo? uye ndiani waachaita kuti anzwisise dzidziso?” Shoko rokuti “ndiani” riri kutaura kune vangangova vadzidzi, asi nyaya yacho iri pamusoro pokunzwisisa dzidziso, inova zivo. Kana bhuku raDanieri razarurwa, zivo inowedzera, zvichimirira kuwedzera kwokunzwisisa chokwadi cheShoko raMwari. Shoko rokuti “dzidziso” rinoreva boka rezvitendero, nheyo, dzidziso, kana mitemo zvinoumba hurongwa hwakati hwekufunga kana kuti muviri wezivo. Kutu munhu anzwisise

“dzidziso” dzeBhaibheri, zvinoda nzira yeBhaibheri yokuvaka nayo muviri wezivo.

පිළිවෙල “ආඥාව පිට ආඥාව, ආඥාව පිට ආඥාවය; පර්වය පිට පර්වය, පර්වය පිට පර්වයය; මනෙතූ චිකක්ද එතැන චිකක්ද” ලෙස හඳුනාගනු ලැබේ. 2001 සැප්තැම්බර් 11 දින තුන්වන “චීපන” පැමිණීම ලෙස හඳුනාගත් එම ක්රමවේදය, පළමු “චීපන” පිළිබඳ අනාවැකිමය පර්වය දවෙන “චීපන” පිළිබඳ අනාවැකිමය පර්වය සමඟ එක්කිරීම මත පදනම් වී ඇත; එයින් තුන්වන “චීපන” පිළිබඳ පර්වයට සාක්ෂිකරුවන් දදෙනෙකු සපයයි. එම ක්රමවේදය වනාහී “වාදය” පිළිබඳ පරීක්ෂාවය; එයින් නමස්කාරකරුවන් වර්ග දකෙක් උපදවනු ලැබේ. මක්නිසාද “ස්වාමීන්වහන්සේගේ වචනය ඔවුන්ට ආඥාව පිට ආඥාව, ආඥාව පිට ආඥාව; පර්වය පිට පර්වය, පර්වය පිට පර්වය; මනෙතූ චිකක්ද, එතැන චිකක්ද” වූයේ, “ඔවුන් ගොස්, පසුපසට වැටී, බිඳී, උගුලට අසුවී, අල්ලාගනු ලැබෙන පිණිසය.”

Izikhinya ezinhlanu zamadoda adelelayo abusayo eJerusalema zimelela izintombi ezinhlanu eziyiziwula. Indlela esetshenziswayo ngokusobala iwuvivinyo, ngokuba izidakwa zakwa-Efrayimi zala izindlela zasendulo zikaJeremiya, zenqaba ukulalela isixwayiso secilongo sabalindi, zakhiqiza amatafula omgunyathi, futhi zenza isivumelwano nokufa; ngaso kanye lesi sikhathi labo ababegqoke umqhele weNkosi yamabandla empini yesango babenza isivumelwano sokuphila.

Musi wa 11 Nyozviguru 2001, mvura yokupedzisira, inova zororo nokuzorodzwa, yakatanga kunaya, uye kuiswa chisimbiso kwezana ramakumi mana nezvina ezviuru kwakatanga. Izvi zvakavamba gakava pamusoro penzira inoshandiswa nezvidhakwa zvaEfumemu, uye nzira inomiririrwa nemutumwa waEria. “Vazhinji” vachawa pamwe chete nezvidhakwa, asi vashoma vachasarudzwa ndivo vanomirira pana Jehovha.

Nokha lowo Jehova wakhuluma kimi ngesandla esinamandla, wangiya ukuba ngingahambi ngendlela yalaba bantu, wathi: Ningasho nithi, “Uzungu,” kukho konke lokhu abantu laba abayakusho bathi, “Uzungu”; ningakwesabi lokho abakwesabayi, futhi ningethuki. Yenzani uJehova wamabutho abe ngongcwele kini; yena makabe nguye enimmesabayi, yena makabe nguye enimetshayayo uvalo. Uyoba yindawo engcwele; kodwa futhi uyakuba yitshe lokukhubekisa nedwala lesikhubekiso kuzo zombili izindlu zakwa-Israyeli, abe yisihibe abe ngumgibe kubakhileyo eJerusalema. Abaningi phakathi kwabo bayakhubeka, bawe, baphuke, babanjwe ngesihibe, bathathwe. Bopha ubufakazi, unamathelise umthetho phakathi kwabafundi bami. Mina-ke ngiyakumlindela uJehova, ofihlela indlu kaJakobe ubuso bakhe; ngiyakwethemba kuye. U-Isaya 8:8–17.

Kwa hakika Isaya anakubaliana na maneno yake mwenyewe, hivyo wale wengi wanaoanguka katika sura ya ishirini na nane, ni haohao wanaoanguka katika sura ya nane. Katika sura ya nane tunaona kwamba kuanguka kwao kunatokea wakati wa kufungwa muhuri, ulioanza tarehe 11 Septemba, 2001. Onyo la sura ya nane ni kwamba mtu asitembee katika “njia” ya watu hawa, kwa maana wao ndio wale waliokataa kutembea katika njia ya Yeremia ya mapito ya kale, ambamo ujumbe wa mvua ya masika ya mwisho unapatikana. Wale wanaoanguka katika sura ya nane, ni wale wanaolitumainia shirikisho, linalowakilisha divai maalumu ya Babeli, ambayo inawakilisha shirikisho la kanisa na serikali kwa kusudi la kupinga wale wanaohesabiwa kuwa wazushi. Kinachowafanya wajikwae katika sura ya nane, ni jiwe la kujikwaa, linalowakilisha kukataliwa

kwa kwanza kabisa kwa kweli ya msingi mwaka 1863, yaani “mara saba” za Mambo ya Walawi ishirini na sita, ambayo ilikataliwa na “wajenzi” mwaka 1863. Katika kukataliwa huko walirudia mbinu ya Uprotestanti ulioasi ili kuukataa ujumbe uliotolewa na malaika kwa William Miller.

Muchitsauko chemakumi maviri nemasere, kurambwa kwebwe kunobereka kutongwa kwechirango chinofashukira, icho chiri chiratidzo cheBhaibheri chechiratidzo chechikara chinotanga pamutemo weSvondo muUnited States, chobva chazadza nyika yose. Pamutemo weSvondo sungano yakaitwa nechechi yeAdventist na“rufu” ne“gehena” ichabviswa. Pakubvisa sungano yerufu yevakadhakwa vaEfuremu, “utiziro hwavo hwenhema” huchabviswa. “Utiziro hwenhema” uhwu hunomiririrwa nomuapostora Paulo senhema inounza kunyengedzwa kukuru, uye kunyengedzwa kukuru kunodururwa pamusoro pavanhu vanozvidza vanotonga Jerusarema kunouya semhinduro yokuvenga kwavo chokwadi.

Uyo ane kuuya kwake kwakafanana nokushanda kwaSatani, nesimba rose, nezviratidzo, nezvishamiso zvinonyengera, uye nokunyengera kwose kwokusarurama pakati paavo vanoparara; nokuti havana kugamuchira rudo rwechokwadi, kuti vaponeswe. Naizvozvo Mwari achavatumira kunyengedzwa kune simba, kuti vatende nhema; kuti vose vatongwe vakanga vasingatendi chokwadi, asi vaifarira kusarurama. Asi isu tinofanira kuvonga Mwari nguva dzose pamusoro penyu, hama dzinodikanwa naShe, nokuti Mwari akakusarudzai kubva pakutanga kuti muwane ruponeso kubudikidza nokuitwa vatsvene noMweya nokutenda chokwadi; kwaakakudanirai neevhangeri yedu, kuti muwane kubwinya kwaShe wedu Jesu Kristu. Naizvozvo, hama, mirai makasimba, mubatisise tsika dzamakadzidziswa, kana neshoko, kana netsamba yedu. 2 VaTesaronika 2:9–15.

“kimbilio la uongo,” lililozaa “upotofu wenye nguvu,” hatimaye huleta adhabu ya sheria ya Jumapili inayokaribia kuja upesi. Mtume Paulo anatambua kundi lisilolipenda kweli, na kundi linalotakaswa kwa kweli, hivyo akirejelea makundi mawili katika mabishano ya Habakuki sura ya pili. Katika sura ya ishirini na tisa, Isaya huanza kwa kurudia neno Arieli mara mbili, ambalo ni jina lingine la Yerusalemu.

Ole ka Ariel, ka Ariel, te kolo o loo nonofo ai Tavita! Ia faapoopo tausaga i tausaga; ia latou fasia taulaga. Isaia 29:1.

Kuwilapo kwa cisimbo kwa “Ariyeli” (msumba wa Yerusalemu), kukasoŵeka so na “soka.” Kukoma sembe “chaka na chaka” kukuimira kususkana kwakulutilira uko kukamba mu 1863. Mavesi ghakulondezgapo ghakulongosora cheruzgo icho chizamuchitika pa mpingo wa Seventh-day Adventist mu nyengo ya suzgo la dango la Sabata. Mu vesi naini, “chakuziziswa” chikuzunulika, icho chikulongora kukangana pa nkhani ya nthowa ya kugwilira ntchito, kweniso chikulongora mkhalidwe wa kususkana wa Adventismu nga ni cigawâ ca uthenga wa Kuliya Pakati pa Usiku, uwo nawo ukukolerana na mngeloi waciŵiri umo ukuwonekeramo mwa kuwilapo kwa “Ariyeli” mu vesi lakwamba.

Mirai makashamiswa, mushamisika; daidzirai, hongu daidzirai: vakadhakwa, asi kwete newaini; vanodzedzereka, asi kwete nedoro rinodhaka. Nokuti Jehovha akadururira pamusoro penyu mweya wehope huru, akafukidza meso enyu; vaprofiti navatongi venyu, ivo vaoni,

akavafukidza. Uye chiratidzo chezvose chava kwamuri samashoko ebhuku rakasimbirwa, rinopiwa kuno uyo akadzidza, kuchinzi, Verenga ichi, ndinokumbira; iye ndokuti, Handigoni; nokuti chakasimbirwa: uye bhuku rinopiwa kuna iye asina kudzidza, kuchinzi, Verenga ichi, ndinokumbira; iye ndokuti, Handina kudzidza. Naizvozvo Ishe akati, Nokuti vanhu ava vanoswewera kwandiri nemiromo yavo, uye vanondikudza nemiromo yavo, asi vakabvisa mwoyo yavo kure neni, uye kunditya kwavo kudzidziswa nemirayiro yavanhu: Naizvozvo, tarirai, ndicharamba ndichiita basa rinoshamisa pakati pavanhu ava, iro basa rinoshamisa nechishamiso; nokuti uchenjeri hwavakachenjera vavo huchaparara, uye kunzwisisa kwavakachenjera pakufunga kuchavanzwa. Isaya 29:9–14.

Mu “mpaka” umene unalembedwa mu chaputala cha makumi awiri ndi chisanu ndi chiwiri, ndipo ukuimira kutsutsana kwa njira yona motsutsana ndi njira yabodza, kuledzera kwa amuna onyoza amene akulamulira Yerusalemu kukudziwika kukhala khungu limene limalepheretsa utsogoleri wa Adventismu kumvetsa buku losindikizidwa. Mabuku a Danieli ndi Chivumbulutso ndi buku limodzi lomwelo, ndipo gawo la bukulo limene limatsegulidwa chisindikizo chake pang’ono probationi isanatsokedwe ndi Chivumbulutso cha Yesu Khristu. Limaphatikizamo chinsinsi cha “wachisanu ndi chitatu amene ali wa asanu ndi awiriwo”. Chikuimiridwa ndi “chinsinsi” chimene Danieli anapatsidwa kuchimvetsa mu chaputala chachiwiri. Ndi “mbiri yobisika” ya Mabingu Asanu ndi Awiri. Ndi uthenga wa Chisilamu wa “Tsoka” lachitatu, ndi uthenga wa “Kulira kwa Pakati pa Usiku”.

Bhuku rimwe chete raDanieri naZvakazarurwa rakapiwa kune avo vakafananidzirwa neSanihedrini panguva yaKristu, vanomirira hurongwa hweutungamiri hunoti hunosimudzira nokudzivirira chokwadi chaMwari, asi pakupedzisira hunobatana mukurovererwa paMuchinjikwa kweChokwadi. Hurongwa hunofananidzirwa neSanihedrini ndihwo varume vanozvidza vanotonga Jerusarema. Vanopiwa bhuku rakaiswa chisimbiso, uye mhinduro yavo yakakudzwa, yakadzidza, uye yehunyanzvi pamusoro pezvinorehwa nebhuku iri ndeyokuti havagoni kuriverenga, nokuti rakaiswa chisimbiso. Zvino boka revanhu rakadzidziswa kutevera chete avo vakatsaurwa savatungamiri rinopiwawo bhuku rimwe chetero, uye mhinduro yaro ndeyokuti richarinzwisisa chete kana varume vanozvidza vanotonga Jerusarema, Sanihedrini yemazuva okupedzisira, vakaritsanangurira zvazvinoreva.

Inkqubo eyanikwa uWilliam Miller, yaza kamva yanikwa iFuture for America, ngumqondiso wendlela kwimbali yesiprofeto. Ingumqondiso wendlela ochonga umbuzo wovavanyo wobomi nokufa. Ngaphandle kwenkqubo echanekileyo, isigidimi semvula yamva “sinjengamazwi encwadi etywiniweyo.” Ngaphandle kwesigidimi semvula yamva, amava aveliswa sisigidimi akanakwenzeka ukuba afunyanwe. Loo nkqubo yindlela yokuzisa umgca wesiprofeto phezu komgca wesiprofeto, ukusuka apha eBhayibhileni, nalapho eBhayibhileni. Ingxoxo-malunga nenkqubo yaqala xa isigidimi sokuqala saxhotyiswa ngamandla, kokubini kwiimbali zokuqala nezokugqibela zemihla yokugqibela.

Mumavambo ekutanga enhoroondo yesangano reMillerite, gakava rakatanga pana Nyamavhuvhu 11, 1840, uye rakadzokororwa pakuguma kwenhoroondo iyoyo munguva apo sangano reMillerite reFiradherufia rakashanduka richipinda musangano reMillerite reRaodhikia. Gakava rakatangazve

munhoroondo yesangano reRaodhikia remutumwa wechitatu pana Gunyana 11, 2001, uye rinodzokororwa pakuguma kwesangano iroro apo sangano reRaodhikia remutumwa wechitatu rinoshanduka richipinda musangano reFirazherufia revane zana namakumi mana nezvina ezviuru. Muedzo wekutanga wevaMillerite, nomuedzo wokupedzisira wevaMillerite, wakamiririrwa nenzira yokushanda yomutumwa Eria. Jesu, saArfa naOmega, anogara achiratidza kuguma nokutanga.

Mbinu ya kuweka mstari juu ya mstari ndiyo tutakayotumia sasa tunapoanza kulitafakari suala la Danieli sura ya nne na ya tano katika makala inayofuata.

“*කැරිස්තුස් වහන්සේ කවදා පැමිණෙන්නේද, නැතහොත් නොපැමිණෙන්නේද යන්න පිළිබඳ කාලය නියම කරන සැබෑ පණිවිඩයක් කිසිවකුට නැත. කැරිස්තුස් වහන්සේ නම පැමිණීම අවුරුදු පහක්, අවුරුදු දහයක්, හෝ අවුරුදු විස්සක් ඒර්මාදු කරන බව කිසිමට දවේයන් වහන්සේ කිසිවකුට බලය දෙන නැති බව නිසැකව දැනගන්න. ‘එබැවින් නුඹලාත් සුදානම්ව සිටින්න; මක්නිසාද නුඹලා නොසිතන පැයක මනුෂීය පුනරයා පැමිණෙන්නේය’ (මතවේ 24:44). මෙය අපගේ පණිවිඩයයි; අහසේ මධ්යයේ පියාසර කරන දූතයන් තිදෙනා ඒර්කාශ කරමින් සිටින ඒ ම පණිවිඩයයි. දැන් කළ යුතු කාර්යය වන්නේ වැටී ගිය ලෝකයකට දයාවේ මෙම අවසාන පණිවිඩය හඬනඟා ඒර්කාශ කිරීමයි. අහසින් නව ජීවනයක් පැමිණ දවේයන් වහන්සේගේ සියලු ජනතාව අත්පත් කරගෙන සිටියි. එහෙත් සභාව තුළ හෝද ඇතිවනු ඇත. පාර්ශ්ව දකෙක් වර්ධනය වනු ඇත. අස්වැන්න සදහා තිරිඟු සහ කවුළු එකට වැඩවේ.”*

“*Basa racho richadzika zvikuru uye richawedzera kuva neshingairo kusvikira panguva yokupedzisira chaizvo. Uye vose vari vabati pamwe naMwari vacharwira kutenda nesimba guru kwazvo, uko kwakambopiwa vatsvene kamwe chete. Havangatsauswi kubva kushoko razvino, iro rava kutovhenekera nyika nokubwinya kwaro. Hapana chinhu chakafanira kurwirwa kunze kwokubwinya kwaMwari. Dombo roga richaramba rakamira iDombo raMazera. Chokwadi sezvachiri muna Jesu ndicho utiziro mumazuva ano okukanganisa....”*

“*Chiporofita chave kuzadzisika, mutsetse pamusoro pemutsetse. Patinoramba takasimba zvikuru pasi pemureza weshoko romutumwa wechitatu, ndipo patichanyatsonzwisisa chiporofita chaDanieri; nokuti Zvakazarurwa ndiko kuwedzerwa kwaDanieri. Patinogamuchira zvizere chiedza chinopiwa noMweya Mutsvene kubudikidza navaranda vaMwari vakazvitsaurira, ndizvo zvinozoonekwa zvakadzama uye zvakatsiga, sezvakaite chigaro choushe chisingaperi, zvakwadi dzechiporofita chekare; tichava nechokwadi chokuti vanhu vaMwari vakataura sezvavaisundwa naMweya Mutsvene. Vanhu vanofanira ivo pachavo kuva pasi pesimba raMweya Mutsvene kuti vanzwise zvataurwa noMweya kubudikidza navaporofita. Mashoko aya akapiwa, kwete kune avo vakataura zviporofita, asi kwatiri isu tiri kurarama pakati pezviitiko zvekuzadzisika kwazvo.”*

“*Ndzi nga ka ndzi nga titwi leswaku ndzi nga ta kota ku humesa swilo leswi, loko Yehovha a nga ndzi nyikanga ntirho lowu leswaku ndzi wu endla. Ku ni van’wana handle ka wena, naswona a hi un’we kumbe vambirhi ntsena, lava kufana na wena va ehleketa leswaku va ni ku vonakala lokuntshwa, naswona hinkwavo va lunghekele ku ku humesa emahlweni ka vanhu. Kambe swi ta tsakisa Xikwembu loko va amukela ku vonakala loku se ku nyiketiveke kutani*

va famba eka kona, naswona va aka ripfumelo ra vona ehenhla ka Matsalwa, lawa ma seketelaka swiyimo leswi vanhu va Xikwembu va swi khomeke malembe yo tala. Evhangeli leri nga heriki ri fanele ku twarisiwa hi vaendli va vanhu. Hi fanele ku huwelela marungula ya tintsumi lawa ma kombisiwaka ma haha exikarhi ka tilo, swin'we ni xitsundzuxo xo hetelela eka misava leyi wisiweke. Loko hi nga vitaniwanga leswaku hi profeta, hi vitaniwile leswaku hi pfumela vuprofeta, ni ku tirhisana na Xikwembu eku nyikeni ka ku vonakala eka miehleketo ya van'wana. Leswi hi swona leswi hi ringetaka ku swi endla." Selected Messages, buku 2, 113, 114.