

# Kitabu cha Danieli - Namba Sitini na Sita

*Ukusombulula iSymphony yoBuprofeti: Ixesha Lokutywinwa, Imvula Yamva, noBizo lokuPhuma eBhabheli*

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Ndime yatakafungisisa muchinyorwa chapfuura yakati, “kudururwa kukuru kweMweya Mutsvene” kwechitsauko chegumi nesere chaZvakazarurwa, “hakungauyi kusvikira tava norudzi rwakavhenekerwa, runoziva neruzivo rwarwo pacharwo zvazvinoreva kuva vashandi pamwe chete naMwari.” Asi chivimbiso ndechokuti kana “tava nokuzvipira kwakazara, kwemwoyo wose, kubasa raKristu, Mwari achaziva chokwadi ichocho nokudururwa kweMweya wake kusina chipimo.” Kuzivikanwa kwe“kudururwa kukuru” kunoreva kudururwa kuduku kupfuura uku (kuyerwa).

Musi wa Nyakanga 11, 2001, ngirozi ine simba ya Zvakazarurwa gumi nesere yakaburuka, asi “chikamu chikurusa chekereke” panguva iyoyo, uye nanhasi, “havasi vabati pamwe chete naMwari.” Pakati paMusi waNyakanga 11, 2001, nenguva iyo Mwari anoratidza chokwadi chokuti pakupedzisira kwava neboka rasvika pa“kuzvitsaurira kwakazara, nomwoyo wose, kubasa raKristu,” mvura yokupedzisira “inoyerwa,” kutongwa kwavapenyu kunoitika, uye kutongwa kunotangira paimba yaMwari.

Isahluko seshumi nesibhozo seSambulo sichaza amazwi amabili, uDade White asitshela ukuthi ayizibizo ezimbili eziya emabandleni. Izwi lesibili (isibizo), liyisibizo sokuphuma eBhabhiloni esenzeka ngesikhathi somthetho weSonto ozayo maduze. Izwi lokuqala lafika ngoSeptemba 11, 2001. Ukuthululwa kukaMoya oNgcwele okwabe sekuqala ngaleso sikhathi kwakungokwe“silinganiso,” ngoba uKristu wayedinga kuqala ukuhlanya abantu ayeyogcina ethelelwe uMoya oNgcwele phezu kwabo “ngaphandle kwesilinganiso,” njengoba ebaphakamisa njengophawu ngesikhathi sehora lokuzamazama komhlaba okukhulu. Lelo qembu kwakudingeka lihlanzwe ngaphambi kokuba kuzwakale izwi lesibili leSambulo isahluko seshumi nesibhozo, ngokuba yibo abayoba yilabo abayomemezela lowo myalezo.

Paakamboowampina kokutanga muchirimo cha1844, vaPurotesitendi vakava vaPurotesitendi vakatsauka, uye vakatendeka avo vakazozviwana vari munguva yokunonoka, vakamiririra temberi yaavo vakanga kare vasiri vanhu vaMwari. Musi wa11 Gunyana 2001, mutumwa ane simba waZvakazarurwa gumi nesere akaburuka, uye danho rokutanga rokucheneswa nokusimudzwa kwetemberi yaMwari yenguva yokupedzisira rakatanga, uye rakatanga nokuedzwa kweAdventizimu yeRaodhikia. Musi wa18 Chikunguru 2020, danho rechipiri romuitiro wokuedzwa rakatanga. Parubhabhatidzo rwaKristu muitiro wokuparadzanisa Israeri yekare wakatanga, sezvo Kristu ipapo akasarudza vadzidzi vokusungwa, avo vaiva hwaro hwetemberi yechiKristu yaakanga achivaka munhoroondo iyoyo.

Pakutanga kwebasa raKristu remakore matatu nehafu, akanatsa temberi, iyo yaakazivisa se“imba yaBaba vake,” uye pakuguma kwebasa rake, paakanga anatsa temberi kechipiri uye kekupedzisira, chirevo chake chakanga chiri chokuti “imba yenyu yasiyiwa kwamuri iri dongo.” Vanhu vechibvumirano chapakutanga vakanga vapfuurwa, uye vanhu vake vechibvumirano chitsva vakasimbiswa se“Temberi yake”. Panguva yemutemo weSvondo, chimiro chekubatana chechechi yeSeventh-day Adventist chichava dongo.

“Umprofita uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngezwi elinamandla, yathi, Liwile, liwile iBhabhiloni elikhulu, selibe yindawo yokuhlala yamadimoni’ (ISambulo 18:1, 2). Lona ngumyalezo ofanayo nalowo owawunikwe yingelosi yesibili. Liwile iBhabhiloni, ‘ngokuba wenza zonke izizwe ukuba ziphuze iwayini yolaka lobufebe balo’ (ISambulo 14:8). Iyini leyo wayini?—Izimfundiso zalo zamanga. Linike umhlaba isabatha yamanga esikhundleni seSabatha somyalo wesine, laphinda namanga uSathane awatshela u-Eva ekuqaleni e-Edene—ukungafi komphfumulo ngokwemvelo. Namanye amaphutha amaningi afanayo liwasakaze kude nakubanzi, ‘lifundisa njengezimfundiso imiyalo yabantu’ (Mathewu 15:9).

“Jesu paakatanga ushumiri Hwake paruzhinji, Akanatsa Tembere kubva mukusvibiswa kwayo kwekuzvidza zvinhu zvitsvene. Pakati pezviito zvekupedzisira zvo ushumiri Hwake paiva nokunatswa kwechipiri kweTembere. Saizvozvowo, mubasa rokupedzisira reyambiro kunyika, kudanwa kuviri kwakajeka kunoitwa kumachechi. Shoko romutumwa wechipiri nderekuti, ‘Bhabhironi rawira, rawira, guta guru iro, nokuti rakadirisa marudzi ose waini yehasha dzoufeve hwaro’ (Zvakazarurwa 14:8). Uye mukuchema kukuru kweshoko romutumwa wechitatu inzwi rinonzwika richibva kudenga richiti, ‘Budai mariri, vanhu vangu, kuti murege kugovana muzvivi zvaro, uye kuti murege kugamuchira pamatambudziko aro. Nokuti zvivi zvaro zvasvika kudenga, uye Mwari arangarira kusarurama kwaro’ (Zvakazarurwa 18:4, 5).”  
Review and Herald, December 6, 1892.

Kucheneswa kwetembere kwekutanga kunoenderana nezwi rokutanga raZvakazarurwa chitsauko chegumi nesere, uye izwi rechipiri ndirwo kuchema kukuru kunodana mamwe makwai aMwari kuti abude muBhabhironi. Ndima imwe kusvika patatu dzakazadzikiswa apo zvivako zvikuru zveNew York City zvakakandirwa pasi. Izvozvo zvakaitika musi wa11 Gunyana, 2001, uye kucheneswa kwetembere kwekutanga, kana kuti kudana kwekutanga kwezviviri kumachechi, kwakaitwa. Kudana kwekutanga kwakatanga parubhabhatidzo rwaKristu, apo Mweya Mutsvene wakaburuka kubva kudenga uye muedzo waIsraeri wekare wakatanga. Musi wa11 Nyamavhuvhu, 1840, kucheneswa kwetembere kwekutanga, kana kuti kudana kwekutanga kwezviviri kumusangano weMillerite, kwakaitwa.

Pa nthawi imeneyo, mvula yakumapeto ndi kusindikizidwa kwa zikwi zana limodzi ndi makumi anayi ndi zinayi zinayamba, mogwirizana ndi zochitika zomaliza za Chiweruzo Chofufuza. M’zochitika zomalizazo ntchito ya Khristu ikuimiridwa monga kufafaniza kwake machimo a okhulupirika m’buku la machimo, kapena kufafanizidwa kwa mayina a Akhristu odzinenera m’buku la moyo. Nthawi imeneyo ndiyo nthawi ya kukonkhedwa kwa mvula yakumapeto, pakuti Mulungu adzangotsanulira Mzimu Woyera wopanda muyeso pamene mpingo uli woyera. Pa lamulo la Lamlungu, kutsanulidwa kwa Mzimu Woyera kudzakhala kopanda muyeso.

“Munodii, hama dzangu, mubasa guru rokugadzirira? Avo vari kubatana nenyika vari kugamuchira chimiro chenyika uye vari kugadzirirwa mucherechedzo wechikara. Avo vasingavimbi navo pachavo, vanozvinipisa pamberi paMwari uye vanochenesa mweya yavo nokuteerera chokwadi, ava vari kugamuchira chimiro chokudenga uye vari kugadzirirwa chisimbiso chaMwari pahuma dzavo. Kana chirevo chikabuda uye mucherechedzo waiswa, hunhu hwavo hucharamba hwakachena husina gwapa nokusingaperi.” Testimonies, volume 5, 216.

“Basa reMweya Mutsvene ndere kupwisa nyika pamusoro pechivi, nepamusoro pokururama, nepamusoro pokutongwa. Nyika ingangoyambirwa chete nekuona avo vanotenda chokwadi vachitsveneswa nechokwadi, vachifamba maererano nemisimboti yakakwirira uye mitsvene, vachiratidza nenzira yakakwirira, yakasimudzwa, mutsetse wokupatsanura pakati paavo vanochengeta mirayiro yaMwari, navaya vanoitsika-tsika pasi petsoka dzavo. Kutsveneswa noMweya kunoratidza pachena mutsauko uripo pakati paavo vane chisimbiso chaMwari, navaya vanochengeta zuva rokuzorora rekunyepedzera. Panouya muyedzo, zvicharatidzwa pachena kuti chiratidzo chechikara chii. Ndiko kuchengeta Svondo. Avo, mushure mokunge vanzwa chokwadi, vachiramba vachitarira zuva iri seritsvene, vanotakura chisimbiso chomunhu wechivi, iye akafunga kushandura nguva nemitemo.” Bible Training School, December 1, 1903.

Isaya anozivisa “zuva remhepo yokumabvazuva,” iro raakazivisawo se“mhepo ine hasha,” iyo inodziviswa (inomiswa), sechinhanho panotangira “kuyera.”

Mu chiyero, pakutumbuka kwacho, mucharirwisa nacho; anomisa mhepo yake ine hasha pazuva remhepo yokumabvazuva. Naizvozvo, izvi ndizvo zvichayanana zvakaipa zvaJakobho; uye ichi ndicho chibereko chose chokubvisa chivi chake: kana achiita mabwe ose eatari samabwe echoko akaputswa-putswa, miti yemifananidzo nezvifananidzo hazvingazomiri. Kunyange zvakadaro guta rakakomberedzwa richava dongo, uye ugaro huchasiyiwa, hwosiiwa serenje; imomo mhuru ichafura, imomo ichavata pasi, ichipedza mapazi aro. Kana matavi aro aoma, achavhunwa; vakadzi vachauya, voabatidza moto; nokuti ivo vanhu vasina kunzwisisa; naizvozvo iye akavasika haangavanzwiri tsitsi, uye iye akavaumba haangavaratidzi nyasha. Zvino zvichaitika nezuva iro, kuti Jehovha achapurira kubva pamugero worwizi kusvikira parukova rweIjipiti, uye imi muchaunganidzwa mumwe nomumwe, imi vana vaIsraeri. Zvino zvichaitika nezuva iro, kuti hwamanda huru icharidzwa, uye vachauya avo vakanga vava kuda kuparara munyika yeAsiria, nevakadzingwa munyika yeIjipiti, uye vachanamata Jehovha pagomo dzvene paJerusarema. Isaya 27:6–13.

“మొగ్గ దొక్క గుళి” అనేది “తర్షేషు నొకలను” ముంచేవనీ, తూరు వ్యభిచారిణి మద తీర్షును తీనొకనీవచేచే శకొతి. “మొగ్గ దొక్క గుళి” అనేది రజులను భయపడెలా చేసే శకొతి. “మొగ్గ దొక్క గుళి” అనేది ఐగుప్తుమద “శల్చీవన” కొషయన్ తీచేచింది; దని ఫలితంగ ఏడు సంవత్సరల కరమ సంభవించింది; యీసేషు మరియు ఫరే సమన్త లీకన్ నీ (ఐగుప్తును) బనీసత్వంలోకి తీచేచినట్లే, ఐగుప్తు నుండి విమోచన సమయంలో సమన్తన్ నీ తీనీవనీన “మొడతలను” తీనొకనీవచేచింది కూడ “మొగ్గ దొక్క గుళి”యే. ఇన్తం అనేది “మొగ్గ దొక్క గుళి.”

Mitambo ya marekebisho ya unabii wa Biblia huweka wazi kwamba kila mwamko wa marekebisho una mada yake ya pekee. Mada ya mwamko wa marekebisho wa wale laki moja na arobaini na nne elfu ni Uislamu. Tarehe 11 Septemba, 2001, Uislamu wa Ole ya tatu uliishambulia mnyama wa nchi, naye George W. Bush, “wa pili”, mara moja akaweka zuio juu ya “upepo wa mashariki.” Katika tukio hilo, kama Dada White anavyoandika, majengo makubwa ya Jiji la New York yalipoangushwa, Ufunuo kumi na nane, aya ya kwanza hadi ya tatu, zilitimizwa. Aya hizo tatu zinawakilisha sauti ya kwanza kati ya sauti mbili katika Ufunuo sura ya kumi na nane. Sauti ya pili iko katika aya ya nne, nayo hutambulisha mwito wa kutoka Babeli, unaoanza katika sheria ya Jumapili nchini Marekani. Uislamu wa ole ya tatu umezuiliwa na malaika wanne wa Ufunuo sura ya saba, huku wale laki moja na arobaini na nne elfu wakitiwa muhuri.

“Mambo Mwari ndiMwari ane godo, kunyange zvakadaro anoshingirira kwenguva refu nezvivi nokudarika kwevanhu vake muchizvarwa chino. Dai vanhu vaMwari vakafamba muzano rake, basa raMwari ringadai rakafambira mberi, mashoko echokwadi angadai akaendeswa kuvanhu vose vanogara pachiso chenyika yose. Dai vanhu vaMwari vakamutenda uye vakava vaiti veshoko rake, dai vakachengeta mirayiro yake, mutumwa angadai asina kuuya achibhururuka nomudenga neshoko kumutumwa vana vaifanira kusunungura mhepo kuti dzivhuvhute panyika, achidanidzira achiti, Batai, batai mhepo ina kuti dzirege kuvhuvhuta panyika kusvikira ndaisa chisimbiso pahunza dzevaranda vaMwari. Asi nokuti vanhu havateereri, havatendi, havana kutenda, havana utsvene, sezvakanga zvakaita Israeri yekare, nguva iri kuwedzerwa kuti vose vanzwe shoko rokupedzisira rengoni richiziviswa nenzwi guru. Basa raShe rakadziviswa, nguva yokuiswa chisimbiso yakanonotswa. Vazhinji havana kunzwa chokwadi. Asi Ishe achavapa mukana wokunzwa nokutendeuka, uye basa guru raMwari richafambira mberi.” Manuscript Releases, bhuku 15, 292.

Avo vanoiswa chisimbiso, vanoiswa chisimbiso mutemo weSvondo usati wavapo, nokuti nyika inogona kungoyambirwa chete, uye naizvozvo kudanwa kuti ibude muBhabhironi, nokuona varume navakadzi vari mudambudziko remutemo weSvondo vaine chisimbiso chaMwari. Kuparidzirwa kwechisimbiso chevane zana namakumi mana nezvina ezviuru kwakatanga musi wa11 Gunyana 2001, asi nguva yekuiswa kwechisimbiso yakanonoka.

Vaprofita vose vari kutaura kuchizvarwa chokupedzisira, uye ndima iyi inonongedzerwa zvakananga kuchizvarwa chokupedzisira. Muchizvarwa ichi chokupedzisira vanhu vaMwari havana “kufamba muzano Rake,” uye nokuda kwechikonzero ichocho nguva yokusimbisa nechisimbiso yakavhiringidzwa uye ikanokerwa. Yakanokerwa uye ikavhiringidzwa nechikara chinobva mugomba risina chigadziko muna Zvakazarurwa chitsauko chegumi nerimwe, chakauraya vaprofita vaviri. Chikara ichocho panguva yeChimurenga cheFrance chaiva kusadavira kuna Mwari, uye chaimiririra kufamba kwokusadavira kuna Mwari kwakaunzwa navaya vakaunza “woke-ism,” iko zvino kuri kutarisana nenyika, mukati mesangano reFuture for America, uye ipapo Future for America yakarega kufamba muzano raMwari ikabvumira pesvedzero yavaya vakasimudzira hurongwa hwavo hwemazuva ano hweungochani, pamwe chete navamwe vakasimudzira kuiswa kwenguva, kuvhiringidza nguva yokusimbisa nechisimbiso.

“Zvizhinji zvandakazarurirwa zvinongowanda mupfungwa dzangu, zvokuti handinyatsozivi kuti ndizvitaure sei. Asi handikwanisi kuramba ndakanyarara. Ishe vakatsamwira vanhu vanozvisimudza kuti vatonge vamwe vanhu, nokuita zvirongwa zvakashorwa noMweya Mutsvene. Ndinoshamisika kupfuura zvandingagona kutaura nokukundikana kwenyu kuona kuti Mwari havana kumisa varume ava. Kurongeka kutsva kwezvinhu kunofanira kukutyisai, nokuti kwakanga kusina kubvumidzwa nedenga.

“Mwoyo wenyama haufaniri kuunza misiro yawo yakasvibiswa, inoora, mubasa raMwari. Hakufaniri kuva nokuvanzwa kwemisiro yekutenda kwedu. Shoko romutumwa wechitatu rinofanira kuparidzwa navanhu vaMwari. Rinofanira kukura kusvika pakuchema kukuru. Ishe vane nguva yakatarwa yavachapedzisa nayo basa; asi nguva iyoyo ndeipi? Kana chokwadi chinofanira kuparidzwa nokuda kwamazuva okupedzisira aya chabuda sechapupu kumarudzi ose, ipapo kuguma kuchasvika. Kana simba raSatani richigona kupinda mutemberi yaMwari chaiyo, nokuronga zvinhu sezvarinoda, nguva yokugadzirira icharebeswa.

“Hivi ndivo chakavanzika chemifambiro yakaitwa kupikisa varume vakatumwa naMwari vane shoko reropafadzo kuvanhu vake. Varume ava vakavengwa. Varume ava pamwe neshoko raMwari vakazvidzwa, sezvirokwazvo saKristu pachake akavengwa uye akazvidzwa pakuuya kwake kwekutanga. Vanhu vari munzvimbo dzeutongi vakaratidza izvo chaizvo zvimiro zvakazarurwa naSatani. Vakatsvika kutonga pfungwa dzavanhu, kuisa kufunga kwavo nezvipo zvavo pasi pehutongi hwevanhu. Pakaitwa kuedza kwekuisa varanda vaMwari pasi pekudzorwa kwevanhu vasina ruzivo nouchenjeri hwaMwari, kana chitiko chiri pasi pekutungamirwa noMweya Mutsvene. Nheyo dzakaberekwa dzaisafanira kumbobvira dzaona chiedza chezuva. Mwana asiri pamutemo aifanira kunge adzipwanywa pakarepo paakangofema kufema kwake kwekutanga kweupenyu. Vanhu vane mughanhu vakanga vachirwa naMwari nechokwadi uye nenhume dzakasarudzwa naShe, vachivadzivisa nokuvapikisa nenzira dzose dzavakashinga kushandisa. Ndapota fungai kuti pakabuda simba ripi muuchenjeri nezvirongwa zveavo vakashora mashoko aMwari, uye, savanyori navaFarisi, vakazvidza ivo varume chaivo vakashandiswa naMwari kuunza chiedza nechokwadi izvo vanhu vake zvavaida.” The 1888 Materials, 1525.

Nthawi ya kusindikizidwa imene inayamba pa September 11, 2001, inalepherekedwa, pakuti oyimira Satana analoledwa kulowa m’“kachisi weniweni wa Mulungu.” Nkhani imene iyenera kuoneka pano ndi yakuti kuyambira mu 1798 kufikira mu 1844, kachisi wa a Millerite anamangidwa, ndipo pa October 22, 1844, mthenga wa pangano anadza mwadzidzidzi ku kachisi wake. Kachisiyo ndi gulu lankhondo zinapondedwa pansu ndi upapa kwa zaka chikwi chimodzi mazana awiri makumi asanu ndi limodzi; ndipo upapa utalandira chilonda chake chakupha, Khristu anayamba ntchito yomanga kachisi wa a Millerite, ndipo chizindikiro cha kachisicho ndi nambala makumi anayi ndi zisanu ndi chimodzi, pa mboni zingapo.

Pa 11 Ogasiti 1840, ngelosi ya Chivumbulutso 10 inachita kutsika, ndipo chiweruzo cha Chipulotesitanti chinayamba. Mbiri imeneyo ikubwerezedwa ndendende monga inalili.

MuMagwaro ndiwo “mhapo yokumabvazuva” inonyudza zvikepe zveTarishishi, ichiparadza guta guru reTire, uye inoita kuti madzimambo navatengesi vadanidzire katatu vachiti, “Aiwa, aiwa”

(nhamo, nhamo). Asi muchitsauko chaIsaya chatiri kufunga nezvacho, zuva re“mhapo yokumabvazuva” ndiro zuva iro Mwari “anodzora mhapo yake ine hasha.” Muchitsauko ichi “mhapo yokumabvazuva” inobatirirwa kuti irege kudzivisa basa rengirozi yechitatu; basa rinopedzerwa panguva yemvura yokupedzisira. Muchitsauko ichi, nyaya ye“mhapo yokumabvazuva” inobatirirwa, iri kuratidza mvura yokupedzisira, basa rengirozi yechitatu, nokuunganidzwa kunobudiswa kwevamwe vana vaMwari vari muBhabhironi. Panguva iyoyo, ngirozi ina dzakabata mhapo ina, panguva yokuiswa chisimbiso kwezana namakumi mana nezvina zvamazana.

Zvino shure kwezvinhu izvi ndakaona ngirozi ina dzimire pamakona mana enyika, dzakabata mhapo ina dzenyika, kuti mhapo irege kuvhuvhuta panyika, kana pagungwa, kana pamuti upi zvawo. Uye ndakaona imwe ngirozi ichikwira ichibva kumabvazuva, ine chisimbiso chaMwari mupenyu; ikadanidzira nenzwi guru kungirozi ina idzo dzakanga dzapiwa kukuvadza nyika negungwa, ichiti, Regai kukuvadza nyika, kana gungwa, kana miti, kusvikira taisa chisimbiso pahuma dzavaranda vaMwari wedu. Zvakazarurwa 7:1–3.

Kucheleweshwa kwa “upepo wa mashariki,” kuzuiwa kwa “mataifa yenye hasira,” na kuzuiwa kwa “pepo nne” vyote hutokea wakati wa mvua ya masika ya mwisho, kwa maana ni katika kipindi cha mvua hiyo ya mwisho ndipo muhuri wa Mungu huwekwa juu ya watu Wake. Pepo nne zinazozuiwa na malaika wale wanne ni ishara ya Uislamu.

“Vatumwa vari kubata mhapo ina, dzinomiririrwa sebhiza rakatsamwa richitsvaka kusununguka nokumhanya richidarika pamusoro penyika yose, richitakura kuparadzwa norufu munzira yarinofamba.”

“ਤਾਂ ਕੀ ਅਸੀਂ ਅਨੰਤ ਸੰਸਾਰ ਦੀ ਬਲਿਕੁਲ ਡੇਹਲੀਜ਼ ਉੱਤੇ ਹੀ ਸੁੱਤੇ ਰਹੀਏ? ਤਾਂ ਕੀ ਅਸੀਂ ਮੰਦ, ਠੰਢੇ ਅਤੇ ਮੁਰਦੇ ਬਣੇ ਰਹੀਏ? ਹਾਏ, ਕਾਸ਼ ਸਾਡੀਆਂ ਕਲੀਸਿਆਵਾਂ ਵੱਚਿ ਪਰਮੇਸੁਰ ਦਾ ਆਤਮਾ ਅਤੇ ਉਸ ਦਾ ਸਾਹ ਉਸ ਦੀ ਪੁਰਜਾ ਵੱਚਿ ਫੂਕਿਆ ਜਾਵੇ, ਤਾਂ ਜੋ ਉਹ ਆਪਣੇ ਪੈਰਾਂ ਉੱਤੇ ਖੜ੍ਹੇ ਹੋਣ ਅਤੇ ਜੀਉਣ। ਸਾਨੂੰ ਇਹ ਦੇਖਣ ਦੀ ਲੋੜ ਹੈ ਕਿ ਰਾਹ ਸੰਕੜਾ ਹੈ, ਅਤੇ ਫਾਟਕ ਤੰਗ ਹੈ। ਪਰ ਜਦੋਂ ਅਸੀਂ ਉਸ ਤੰਗ ਫਾਟਕ ਵੱਚਿ ਲੰਘਦੇ ਹਾਂ, ਤਦ ਉਸ ਦੀ ਵਸ਼ਿਲਤਾ ਅਸੀਮ ਹੈ।”  
Manuscript Releases, volume 20, 217.

Tizacicubungisisazve zvinhu izvi zvakadzama muchinyorwa chinotevera, nokuti “mumazuva amadzimambo awa,” anomiririrwa noushe hwechisere hwechiporofita cheBhaibheri, uhwo “huri hwevanomwe” ushe, ndipo panogadzwa naMwari ushe husingaperi.

Uye mumazuva amadzimambo awa Mwari wedenga uchamutsa umambo, uhwo usingazomboparadzwi; uye umambo uhwo hahungazosiyirwi vamwe vanhu, asi huchapwanya nokupedzeredza umambo uhwo hwose, uye huchamira nokusingaperi. Sezvawaona kuti ibwe rakavezwa kubva mugomo risina maoko, uye kuti rakapwanya iron, ndarira, ivhu, sirivha, negoridhe; Mwari mukuru wazivisa mambo zvichazoitika pashure apa: uye kurota uku ndokwazvirokwazvo, nokududzirwa kwako kwakasimba. Danieri 2:44, 45.