

# Bhuku ra Daniele — Nomboro Makumi Matanhatu neNomwe

*Ukuona kweChiporofita: Chiislamu, Gunyana 11, 2001, uye Zuva reMhepo yoMabvazuva*

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Uislamu wa ole wa tatu uliingia katika historia ya unabii mnamo Septemba 11, 2001, na mara ukazuiwa. Wakati huo mvua ya vuli ilianza kunyesha, lakini ilikuwa “imepimwa”.

Pakuyera, paanobukira, muchatongana naro; anodzora mhepo yake ine hasha pazuva remhepo yokumabvazuva. Naizvozvo uipi hwaJakobho huchayananisirwa neizvi; uye ichi ndicho chibereko chose chokubviswa kwechivi chake: kana achiita mabwe ose eatari samatombo echoko akapwanyika-pwanyika, miti yemifananidzo nezvifananidzo hazvingazomiri. Kunyange zvakadaro guta rakakomberedzwa namasvingo richava dongo, nenzvimbo yokugara ichasiyiwa, ichisiirwa yakaita serenje; imomo mhuru ichafura, uye imomo ichavata pasi, ichipedza matavi aro. Kana matavi aro aoma, achadamburwa; vakadzi vanouya, vogatora vachiapisa; nokuti vanhu vasina kunzwisisa; naizvozvo iye akavaita haangavanzwiri tsitsi, uye iye akavaumba haangavaratidzi nyasha. Uye zvichaitika nezuva iro, kuti Jehovha acharova achibvisa kubva parukova rworwizi kusvikira kurukova rweIjipiti, nemwi muchaunganidzwa mumwe nomumwe, imi vana vaIsraeri. Uye zvichaitika nezuva iro, kuti hwamanda huru icharidzwa, uye vachauya avo vakanga vava kuda kuparara munyika yeAsiria, nevakadzingwa munyika yeIjipiti, vagonamata Jehovha pagomo dzvene riri paJerusarema. Isaya 27:6–13.

“usuku lomoya wasempumalanga” lukhomba ukufika kwemvula yangemuva, njalo lukhomba lobuSulumane bosizi lwesithathu. Luphinde lube yisibonakaliso sokuqala komlando lapho “ububi bukaJakobe buhlanjululwa.” Usuku lomoya wasempumalanga lwafika ngoSeptemba 11, 2001, njalo ngalesosikhathi ukwahlulelwa kwabaphilayo kwaqala. Ukwahlulelwa kwabaphilayo kungumsebenzi wokuvala wengilosi yesithathu, njalo kulapho ukuqedwa kwezono zabayinkulungwane ezilikhulu lamatshumi amane lane kwaqala khona. Yikho lokho u-Isaya ayekutsho lapho ebhala esithi, “Ngalokhu.”

Mashoko anotungamirira ku, “Neizvi,” anoti, “Nechiyero, kana ichibuda, ucharwisana nacho: unodzora mhepo yayo ine hukasha pazuva remhepo yokumabvazuva.” “Neizvi,” kuri kuzivisa zvokwadi dzakananga dzokuedzwa dzinobvisa chivi kubva kune vanomiririrwa saJakobho. Zvokwadi idzodzo dzinosanganisira chiitiko cha(9/11), chinoratidza kusvika kwemvura yokunaya yokupedzisira. Zvokwadi idzodzo dzinosanganisira dudziro yemvura yokunaya yokupedzisira se“shoko,” uye “shoko” iroro iIslam. Zvinosanganisirawo chokwadi chokuti “mhepo yokumabvazuva” iIslam yedambudziko rechitatu, uye zvinosanganisirawo chimiro chouprofita chokudzorwa kwayo kunotevera (unodzora).

Uvavanyo ngokwalo lumelwe “yinkulumo-mpikiswano,” eyaqala ngoSeptemba 11, 2001. UJeremiya, lapho emele ukudumazeka kokuqala, welulekwa ukuba “abuyela” kuNkulunkulu futhi ahlukane okuyigugu kokuyihlazo. “Isithelo” somyalezo wokuvivinya siveza izigaba ezimbili zabakhulekeli.

Kutongwa kwebenzi kunomiririrwa sokuti, “paanoita matombo ose earitari samatombo echoko anopwanywa kuita zvidimbu, miti yematanda matsvene nezvifananidzo hazvizomiri.” Isaya ari kureva chirevo chakaturwa pamusoro paavo vanopidigura zvinhu mumisoro makumi maviri nemisere nemakumi maviri nepfumbamwe. Ndivo vava vasingagoni kunzwisisa bhuku rakaiswa chisimbiso. Basa (chibereko) chevakaipa rinofanira kuonekwa sevhu remuumbi.

Zvino, tarirai, ndicharamba ndichiita basa rinoshamisa pakati pavanhu ava, iro basa rinoshamisa nechinhu chinokatyamadza; nokuti uchenjeri hwavakachenjera vavo huchaparara, uye kunzwisisa kwavarume vavo vanonzwisisa kuchavanzwa. Vane nhamo avo vanotsvaka kuvanzira Jehovha zano ravo zvakadzama, uye mabasa avo ari murima, vachiti, Ndianiko anotiona? uye ndianiko anotiziva? Zvirokwazvo kupindurudza kwenyu zvinhu musoro pasi kuchanzi kwakaita sevhu remuumbi; nokuti chinhu chakagadzirwa chingati here kumugadziri wacho, Haana kundigadzira? kana chinhu chakaumbwa chingati here kumuwumbi wacho, Akanga asina kunzwisisa? Isaya 29:14–16.

Msebenzi wa vaovhi wu ta fana ni vumba ra muvumbi, naswona eka ndzima ya makume mambirhi na nkombo ntirho wa vona wu kombisiwa hi ndlela leyi fanaka, tanihi maribye ya choko lama fayekiwaka ma hangalaka. Choko kumbe vumba ra muvumbi swa olova ku fayeka swi va mapa, naswona xifaniso xa ntirho wa ku endla “maribye hinkwawo ya alitari ma fana ni maribye ya choko lama fayekeke ma hangalaka,” ni ku katsa ntirho wa ku hehla “swirhapha ni swifaniso,” leswaku “a swi nge ha yimeli,” hi wona ntirho lowu yimeriwaka hi ku pfuxetiwa ka hosi Yosiya. Eka mpfuxeto wa nkoka wo hetelela ni ku pfuxetiwa, leswi yimeriwaka hi ku pfuxetiwa ka Yosiya, xivumbeko xa nhlango wa Kereke ya Vaadiventi xi ta va rhumbi, hikuva “muti lowu sirheleriweke wu ta va rhumbi, ni vutshamo byi tshikiwa, byi siyiwa tanihi mananga.” Mintirho ya vona hinkwayo, leswi vulaka magidi ya tikereke, swikolo, tikholichi, tiyunivhesiti, swibedllele ni swiyindlu swa tihofisi emisaveni hinkwayo, hi vuprofeta yi ta fayekiwa yi va mapa lama nga pfuniki nchumu.

Nhengo yenhengo ichavawo dongo, nokuti avo “vanhu vasina kunzwisisa” vachava “matavi” “akaoma” ayo “achavhuniwa” “agoiswa mumoto,” nokuti “uyo akavasika haangavanzwiri tsitsi, uye uyo akavaumba haangavaratidzi nyasha.”

Apo kupatsanurwa kunoitwa neshoko rokuedzwa kwaperi zvizere, inzwi rechipiri raZvakazarurwa chitsauko chegumi nesere rinodana mamwe makwai aMwari kuti abude muBhabhironi; nokuti pazuva iro “zvichaitika” kuti “hwamanda huru icharidzwa, uye vachauya avo vakanga voda kuparara munyika yeAsiria, navakadzanga munyika yeIjipiti, uye vachanamata Jehovha pagomo dzvene riri paJerusarema.”

Chigubutso (Isaya 27:8–13) chatiri kufungisisa chinoratidza nhorondo yechiporofita yakatanga musi wa 11 Gunyana 2001, uye chinoratidza kuedzwa nokunatswa kwaavo vachazodana rimwe

boka raMwari richibuda muBhabhironi. Ndima dzokutanga dzechitsauko ichocho chimwe chete dzinoratidza rwiyo runofanira kuimbwa mukati menhorooondo iyoyo chaiyo.

Pa zuva iro, muimbirei muchiti: Munda wemizambiringa yewaini tsvuku. Ini Jehovha ndinoichengeta; ndichaidiridza nguva dzose; kuti parege kuva neanokuvadza, ndichaichengeta usiku nemasikati. Hasha hadzimo mandiri; ndiani angandimisira mhinzwa norukato pakurwa? Ndaizopfuura nomukati mazvo, ndigozvipisa pamwe chete. Kana kuti ngaabate simba rangu, kuti ayanane neni; uye achayanana neni. Iye achaita kuti vanobva kuna Jakobho vadzike midzi; Israeri ichatumbuka, ichibukira, igozadza chiso chenyika nezvibereko. Wakamurova here sezvawakarova avo vakamurova? Kana kuti wakaurayiwa here maererano nokuurawa kwaavo vakaurayiwa naye? Isaya 27:2–7.

Rwiyo rw'umuzabibu ni rwo rwabanje kugaragaza ubwoko bw'Imana nk'umuzabibu yari yarakunzwe kandi yitaweho na Yo. Hanyuma rutanga isezerano ryo kwemerwa ku muntu wese wifuzwa gufataho gukiranuka kwa Kristo. Nanone rugaragaza isezerano ry'isukwa rya Mwuka Wera, rigereranywa n'ibyiciro bibiri by'imvura. Icyiciro cya mbere cy'imvura gituma indabyo n'udushishi tugira ubugingo, naho icyiciro cya kabiri cyuzuzwa isi imbuto.

Wimbo wa shamba la mizabibu ni wimbo unaotambulisha kipindi cha wakati ambacho Mungu anapita kando ya watu waliokuwa wamechaguliwa hapo awali, huku akiingia katika agano na watu wanya waliochaguliwa. Aya ya nane na kuendelea ni kurudia tu na kupanua yale yaliyo katika aya za mwanzo za sura hii. Aya ya kwanza ya sura hii inatambulisha tukio lilo hilo ambalo katika aya ya nane linatambulishwa kuwa “siku ya upepo wa mashariki.”

Ngalelo suku, iNkhosi iyawujezisa ngeNkemba yayo lebulungu, lenkhulu, lecinile, iLeviyathani, inyoka lebalekako, yebo iLeviyathani, leyo nyoka legochogochako; njalo iyawubulala udrako loselwandle. Isaya 27:1.

Idragoni nguSathane, kodwa ngomqondo wesibili yayiyiRoma lobuhedeni.

“Naizvozvo kunyange zvazvo dragoni, pakutanga-tanga, ichimirira Satani, iriwo, muchirevo chechipiri, mucherechedzo weRoma yechihedeni.” *The Great Controversy*, 439.

Mafumu khumi a Roma yachikunja, m'chaputala 7 cha Danieli, ndi m'chaputala 12 cha Chivumbulutso, akuyimira mafumu khumi a pa Chivumbulutso 17—m'masiku otsiriza.

“සිටුන් ද, පාලකයන් ද, ආණ්ඩුකාරයන් ද නමත් මන ඒරනිකිරිස්නුගේ ලකුණ නබාගන නිබන අතර, දවේයන්වහන්සේගේ ආඥා පාලනය කරනද, යෝජ්‍යස්වහන්සේගේ අදහිල්ල දරනද යුද්ධවන්තයන් සමඟ යුද්ධ කිරීමට යන දීරාගෝතයා ලසෙ ඔවුන් නිරූපණය කරනු ලැබේ.” *Testimonies to Ministers*, 38.

Vhesi rokutanga raIsaya 27 riri kuratidza kutanga kwekutongwa kweshato, kwakatanga pazuva remhepo yokumabvazuva, musi wa11 Gunyana 2001. Kutongwa kwamadzimambo enyika, pamwe navadyidzani vawo vatengesesi veglobalism, kunozadziwa apo chimiro chezvemari chenyika chinoparadzwa ne“mhepo yokumabvazuva”, pakati pe“makungwa”.

Nokuti, tarisai, madzimambo akaungana; akapfuura pamwe chete. Vakazviona, vakashamiswa; vakavhunduka, vakakurumidza kutiza. Kutya kwakavabata ipapo, nokurwadziwa sokwomukadzi ari pakubereka. Munopwanya zvikepe zveTashishi nemhepo yokumabvazuva. Mapisarema 48:4–7.

Chitsauko chemakumi maviri nechinomwe chaIsaya, ndima imwe kusvika kunomwe, chinodzokororwa uye chinotsanangurwazve zvakawedzerwa mundima sere kusvika pagumi nenhatu. Chinoratidza kuti mu “zuva remhepo yokumabvazuva” madzimambo navatengesi venyika vachatarisana nokutya, uye kutya kwavo kunowedzera munhorondo kubva panguva iyoyo zvichienda mberi. Kutya ikoko kunoratidza mafambiro asina musoro uye anokurumidza-kukurumidza evanofambira mberi vegurabhari repasi rose repanyika kubva muna Gunyana 11, 2001, sezvavanosundira mberi hurongwa hwavo nesimba guru uye nechisimba chakanyanya kupfuura zvaingatarisirwa zvine musoro. Satani, navamiriri vake, nokuti vatengesi namadzimambo enyika (vagurabhari), sezviratidzo zvedhiragoni, vanoziya kuti nguva yavo ipfupi.

Naizvozvo, denga, nemi munogaramo. Iwe pasi, negungwa, nevagari vazvo, mune nhamo! Nokuti dhiabhorosi aburukira kwamuri, akatsamwa zvikuru, nokuti anoziva kuti nguva yake yasara ishoma. Zvakazarurwa 12:12.

Zuva remhepo yokumabvazuva, rakakonzera dambudziko rezvehupfumi muna 2001, iro rakangoramba richiwedzera kuipa, zvisinei nokuti vezvenhau vepasi rose vanotsigira utongi hwepasi rose vanoedza kutaura zvipi, ndirwo nyaya inotarisana nenyika panguva iyo dhiragoni anoona kuti nguva yake ipfupi. Ipapo anowedzera kufamba kwake kuti atonge pasi rose rose, uye anoita izvozvo apo “Nhamo” (Nhamo yechitatu) inouyiswa pamusoro pa“vagari venyika negungwa.”

Kuwiza kwa Chisilamu kwa tsoka lachitatu (mphepo ya kum’ mawa), pa September 11, 2001, kunabweretsa tsoka la zachuma limene lakakamiza a globalists kufulumizitsa kuyesetsa kwawo kokakamiza boma limodzi la dziko lonse pa dziko lapansi. Komabe, Chisilamu chikupitirizabe kukwaniritsa udindo wake. Mwinamwake vumbulutso lofunika kwambiri la Chisilamu monga chizindikiro cha uneneri wa m’Baibulo likupezeka m’ mawu oyamba onena za Chisilamu.

Zvino mutumwa waJehovha akati kwaari, Tarira, une mimba, uye uhabereka mwanakomana, ugomutumidza zita rake kuti Ishmaeri; nokuti Jehovha akanzwa kutambudzika kwako. Uye iye achava munhu wesango; ruoko rwake rucharwa navanhu vose, uye ruoko rwavanhu vose rucharwa naye; uye achagara pamberi pehama dzake dzose. Genesisi 16:11, 12.

Shoko raMwari harimbokundikani. Sezvo ChiIslam chichiramba chichibereka marwadzo somukadzi ari pakusununguka, vamwe vangatombobvuma kuti ChiIslam chinozvikwanwa muuporofita hweBhaibheri, asi havasati vanyatsobata mupfungwa dzavo chokwadi chiri pachena chiri mundima mbiri idzi. Vamwe vanganzwisira kuti ChiIslam ndicho chinounza munhu wose ari panyika pamwe chete kuti vapikise muvengi mumwe chete, uye izvi zvirokwazvo ndezvechokwadi. Asi chirevo chokupedzisira chiri mundima iyi ndicho chokwadi chinorema zvikuru. Nyika yakazungunuswa naGunyana 11, 2001, uye munguva ichangopfuura yazungunuswazve nokurwisa kwaHammas kwakaitwa gore rino musi wa7 Gumiguru pamusoro

peIsraeri. Asi hakuna anoda kuona kuti mweya wehondo noweparadziko rinongoerekana rasvika uri “pamberi pa” hama dzose dzaIshmaeri.

Ndi kuparadzwa kwakadini kuchaitwa kana pakava nokurwiswa kwechimbichimbi kunoitwa nenyika dzechiIslam dzakadai seSaudi Arabia, United Arab Emirates, Qatar, Kuwait, Brunei, neBahrain? Mweya waIshmaeri uri mu“hama dzake dzose,” uye hondo yakabudiswa kusvika zvino neNhamo yechitatu ichibva kunyika dzakadai seAfghanistan kana Iraq, ichava yakatosiyana zvikuru apo chiporofita chaIshmaeri chazadzikiswa zvizere. Pakistan ine mabhomba enyukireya mangani?

Hunhu hwechiporofita hwehondo yechiIslam, sezvakaratidzwa muNhamo yokutanga neyechipiri yechiIslam, ndihwo hwekurwisa kamwe-kamwe, kunovhundutsa. Ko munyika dzechiIslam dzakapfuma mune mari inokwana here yokuvanzika kuwana kana kugadzira zvombo zvingava zvemhando yepamusoro zvikuru, uye zvinouraya zvikuru, kupfuura ndege dzakatakurwa mafuta, mabhomba emumotokari, matai ari kupiswa, kubata chibharo nemapanga? Shoko raMwari rinofanira kutendwa here?

Matombo yose a maroto aMiller anova zvokwadi dzinoedza mumazuva okupedzisira, kana pasina chimwe kupfuura chokwadi chokuti zvokwadi idzodzo dzakarambwa uye uporofita hunoratidza kuti dzichadzorerwa. Asi mamwe amatombo iwayo, akadai sebasa raKristu munzvimbo tsvene yokudenga uye chiIslam cheNhamo yechitatu, anoratidza zviporofita zvinongozadzikiswa chete mumazuva okupedzisira chaizvo. Chimwe chinomirira basa raKristu muNzvimbo Tsvenetsvene-tsvene, chokwadi chiri pachena kuti chiri zvokwadi inoedza yazvino, uye chimwe chinoratidza shoko reKuchema kwePakati pousiku, iro zvakare riri zvokwadi inoedza yazvino.

Tambo inoruka pamwe chete sangano reMillerite nenguva yokuguma muna 1989, iyozve inotanga sangano revane zana namakumi mana nezvina zvuru, ndiyo “nguva nomwe,” iyo yakanga iri dombo rinokosha rokutanga raMiller uye rokutanga kuiswa parutivi apo Adventism yakasiya nzira dzekare. Makore zana namakumi maviri nematanhatu kubva pakupandukira kwa1863 kusvika kunguva yokuguma muna 1989, anomirira “nguva nomwe.” Zviuru zviviri namazana mashanu namakumi maviri zvakakamurwa kuva nguva mbiri dzeziuru zvine mazana gumi nezvitanhatu, uye chegumi kana chegumi chemupiro cheziuru zvine mazana gumi nezvitanhatu i zana namakumi maviri nematanhatu. Dombo rakarambwa navavaki rakareba zvikuru zvokuti rinobatanidza sangano rokutanga nerokupedzisira rengirozi nhatu. Nokuita kudaro rinoratidza kuti chokwadi che“nguva nomwe” ichokwadi chiripo zvino chinoedza, uye kuti ndicho chokwadi chinorega kuva bedzi dombo renheyo, asi chinova musoro wekona.

Zvino tichasiya kufungisisa kwedu pamusoro pekuwedzera kwezivo mukufamba kweMillerite, kunomiririrwa nechiratidzo cheRwizi rweUlai mubhuku raDanieri, tigotarisa zvino kuchiratidzo cheRwizi rweHiddekel, chinomiririra kuwedzera kwezivo mukufamba kwezana namakumi mana nezvina zvuru.

Tichaenderera mberi nekutarisa zvizvarwa zvina zveAdventism zvinotambanuka mumakore zana namakumi maviri nematanhatu kubva muna 1863 kusvika muna 1989.

Tidzatanga chidzidzo ichocho munyaya inotevera.

Zvino zvakaitika mugore rechitanhatu, mumwedzi wechitanhatu, pazuva rechishanu romwedzi, ndakagara mumba mangu, vakuru vaJudha vagere pamberi pangu, ruoko rwaIshe Jehovha rukawira pamusoro pangu ipapo. Ipapo ndakatarira, zvino tarira, chimiro chakanga chakafanana nechitarisiko chomoto; kubva pachitarisiko chezviuno zvake zvichidzika, moto; uye kubva pazviuno zvake zvichikwira, chakanga chakafanana nokupenya, soruvara rweamberi. Akatambanudza zvakanga zvakafanana noruoko, akandibata nebvudzi romumusoro mangu; mweya ukandisimudza pakati penyika nedenga, ukandiisa muJerusarema muzviratidzo zvaMwari, pamukova wesuo romukati rinotarira kurutivi rwokumusoro; paiva nechigaro chechifananidzo chegodo, chinomutsa godo. Uye tarira, kubwinya kwaMwari waIsraeri kwakanga kuripo, maererano nechiratidzo chandakaona pabani. Ipapo akati kwandiri, Mwanakomana womunhu, simudza meso ako zvino utarire kurutivi rwokumusoro. Naizvozvo ndakasimudza meso angu ndokutarira kurutivi rwokumusoro, zvino tarira, kurutivi rwokumusoro pasuo reatari, pakupinda, paiva nechifananidzo ichi chegodo. Akatiwo kwandiri, Mwanakomana womunhu, unoona zvavanoita here? iwo manyangadzi makuru anoitwa pano neimba yaIsraeri, kuti ndibve kure nenzvimbo yangu tsvene? asi dzokazve iwe, uchaona manyangadzi makuru kupfuura aya. Akandiuisa pamukova wedare; zvino pandakatarira, tarira, pakanga pane buri parusvingo.

Ipapo akati kwandiri, Mwanakomana womunhu, chera zvino murusvingo; zvino ndakati ndacherera murusvingo, ndikaona suo. Akati kwandiri, Pinda, uone zvinonyangadza zvakaipa zvavanoita pano. Saka ndakapinda ndikaona; zvino tarira, marudzi ose ezvinokambaira, nezvikara zvinonyangadza, nezvifananidzo zvose zveimba yaIsraeri, zvakanga zvakavezwa pamadziro kumativi ose. Zvino pamberi pazvo pakanga pamire varume makumi manomwe vavakuru veimba yaIsraeri, uye pakati pavo pakanga pamire Jaazania mwanakomana waShafani, munhu mumwe nomumwe ane mudziyo wake wezvinonhuhwira muruoko rwake; uye gore gobvu rezvinonhuhwira rakakwira. Ipapo akati kwandiri, Mwanakomana womunhu, waona here zvinoitwa navakuru veimba yaIsraeri murima, munhu mumwe nomumwe mumakamuri ezvifananidzo zvake? Nokuti vanoti, Jehovha haationi; Jehovha asiya nyika. Akatiwo kwandiri, Dzokazve, uchazoonza zvinonyangadza zvikuru kupfuura izvi zvavanoita. Ipapo akandiuisa pasuo regedhi reimba yaJehovha rakanga rakatarira kuchamhembe; zvino tarira, vakadzi vakanga vagere ipapo vachichemera Tamusi. Akati kwandiri, Waona here izvi, iwe mwanakomana womunhu? Dzokazve, uchazoonza zvinonyangadza zvikuru kupfuura izvi. Ipapo akandiisa muruvazhe rwomukati rweimba yaJehovha, zvino tarira, pasuo retemberi yaJehovha, pakati pevharanda nearitari, pakanga pane varume vanenge makumi maviri navashanu, vakafuratira temberi yaJehovha, zviso zvavo zvakatarira kumabvazuva; uye vainamata zuva vakatarira kumabvazuva. Ipapo akati kwandiri, Waona here izvi, iwe mwanakomana womunhu? Chinhu chiduku here kuimba yaJudha kuti vanoita zvinonyangadza zvavanoita pano? Nokuti vazadza nyika nechisimba, uye vadzokazve kunditsamwisa; zvino tarira, vanoisa davi pamhuno dzavo. Naizvozvo neniwo ndichaita ndakatsamwa kwazvo; ziso rangu harizoregi, uye handinganzwiri tsitsi; kunyange vakachema munzeve dzangu nenzwi guru, handingavanzwi. Ezekieri 8:1–18.