

Ma'emuva ya Amerika na Julayi 18, 2020 - Namba Seven

Abacibisheli

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तमी एक हालकै लेखमा यशैया बाइसको “दर्शनको उपत्यकाको भार”बारे चर्चा गरेका थियौं। त्यहाँ हामीले “दर्शनको उपत्यका”लाई “अन्तमि दनिह्रू”मा लाओदकियालीह्रू र फलिडेल्फियालीह्रूबीचको भन्निताको भौगोलिक प्रतीकका रूपमा पहिचान गरेका थियौं। मूर्ख लाओदकियाली कुँवारीह्रूलाई वनिशको आगोका लागि गाठाह्रूमा बाँध्ने कुरा “धनुर्धरह्रू” थिए। बाइबलीय भवष्यवाणीका धनुर्धरह्रूले इस्लामको प्रतिनिधित्व गर्छन्।

UNKulunkulu wathi ku-Abrahama: “Makungabi buhlungu emehlweni akho ngenxa yomfana nangenxa yesigqilakazi sakho; kukho konke uSara akutshilo kuwe, yizwa izwi lakhe; ngokuba ku-Isaka inzalo yakho iyakubizwa. Kepha nendodana yesigqilakazi ngiyakuyenza isizwe, ngoba iyinzalo yakho.” U-Abrahama wavuka ekuseni kakhulu, wathatha isinkwa nesikhwama samanzi, wakunika uHagari, wakubeka ehloambe lakhe, kanye nomntwana, wamxosha; wayesuka wahamba wazulazula ehlane laseBheri-sheba. Amanzi asesikhwameni aphela, wayesehlala umntwana ngaphansi kwesinye sezihlahla. Wase ehamba wayohlala maqondana naye kude impela, cishe ibanga lokucibishela umnsalo; ngoba wathi: “Mangingaboni ukufa komntwana.” Wahhala maqondana naye, waphakamisa izwi lakhe, wakhala. UNkulunkulu walizwa izwi lomfana; ingelosi kaNkulunkulu yabiza uHagari isezulwini, yathi kuye: “Yini ekukhathazayo, Hagari? Ungesabi, ngokuba uNkulunkulu ulizwile izwi lomfana lapho ekhona. Sukuma, uphakamise umfana, umbambe ngesandla sakho; ngokuba ngiyakumenza isizwe esikhulu.” UNkulunkulu wavula amehlo akhe, wabona umthombo wamanzi; wahamba wagcwalisa isikhwama ngamanzi, wamphuzisa umfana. UNkulunkulu wayenomfana; wakhala, wahhala ehlane, waba ngumcibisheli wemicibisholo. Genesis 21:12–21.

ഇശ്മായേൽ, ഹാഗറിന്റെ മകൻ, ഇസ്രായേൽ ജനതയുടെ പിതാവായി തീരണമെന്നായിരുന്നു; അവൻ “വിലാളി” എന്നു പേരിട്ടുകൊടുത്തു. ഇശ്മായേൽനടന്നിടങ്ങളെ ആദ്യ പരാമർശം തന്നെയാണ് ബൈബിളിലെ പരാമർശത്തിൽ അവന്റെ പേര് വ്യക്തമാക്കുന്നത്.

Mutumwa waJehovha akati kwaari, Tarira, une pamuviri, uye uchabereka mwanakomana, ugomutumidza zita rake kuti Ishmaeri; nokuti Jehovha anzwa kutambudzika kwako. Uye achava munhu wesango; ruoko rwake ruchava pamusoro pavanhu vose, uye ruoko rwavanhu vose ruchava pamusoro pake; uye achagara pamberi pehama dzake dzose. Genesis 16:11, 12.

Rudzi rweIslamu ruchava “ruchirwa nomunhu wose,” uye “ruoko rwomunhu wose” ruchava “ruchirwa naro.” Shoko rakashandurwa kuti “wemusango” rinoreva mbizi yomusango yeArabia, saka kubva pakutanga kwaIshmaeri sechiratidzo chouprofita anosanganiswa ne“mhuri yebhiza,” uye achaunza marudzi ose enyika pamwe chete kuti arwise rudzi rwake.

VaMillerite vakaona kuti matambudziko matatu eChizaruro 9 anomiririra nhoroondo yechiporofita yechiIslam, uye mukuita saizvozvo vakaratidza chiIslam nemufananidzo webhiza pamatafura maviri matsvene aHabhakuki. Machati iwayo “akatungamirirwa noruoko rwaShe” uye akaporofitwa muna Habhakuki chitsauko 2. Kuramba chokwadi chokuti chiIslam chinomiririrwa nematambudziko matatu eChizaruro chitsauko 8 ndima 13, ndiko kuramba Mweya weChiporofita naHabhakuki. Ndiko kuramba zvose zviri zviriviri Bhaibheri naMweya weChiporofita.

Zvino ndakatarira, ndikanzwa mutumwa achibhururuka pakati pedenga, achitaura nenzwi guru, achiti: Une nhamo, une nhamo, une nhamo, imi vagari venyika, nokuda kwedzimwe inzwi dzebhosvo dzavatumwa vatatu vachiri kuzozvirova! Zvakazarurwa 8:13.

Kukanira chokwadi kunoreva kusungirwa kumoto wokuparadzwa, uye Adventism yakatanga kuramba chokwadi zvisvoma nezvisvoma muna 1863. Islam ndicho chinhu chinounza pamwe chete marudzi ose enyika panguva yehamwo yechitatu. Kubatana uku kwakaratidzwa musi waGunyana 11, 2001, uko, sechiratidzo chokutanga chemabhanan’ana manomwe, kunofanirawo kumirira chiratidzo chokupedzisira chemabhanan’ana manomwe. Chiratidzo chokupedzisira chemabhanan’ana manomwe mumazuva okupedzisira ndiwo murau weSvondo; ipapo nhamo yechitatu inouya nokukurumidza. Simba rinotsamwisa marudzi iIslam, uye mumazuva okupedzisira Islam yakatsamwisa marudzi musi waGunyana 11, 2001, asi panguva imwe cheteyo yakanga “yakabatwa kuti irege kupfuurira.” Panguva iyoyo mvura yokupedzisira yakatanga kudonhedza zvisvoma ichitangira kudururwa kuzere kunoitika kana mwenga azvigadzirira.

“Panthaawi iyo, apo basa rekuponeswa richinge rava kuvharika, dambudziko richange richiyuwa panyika, uye ndudzi dzichange dzakatsamwa, asi dzakadzorwa kuti dzirege kudzivisa basa remutumwa wechitatu. Panguva iyo ‘mvura yokupedzisira,’ kana kuti kuzorodzwa kunobva pamberi paJehovha, kuchauya, kuti kupe simba kuzwi guru romutumwa wechitatu, uye kugadzirira vatsvene kuti vamire munguva iyo matambudziko manomwe okupedzisira achadururwa.” Early Writings, 85.

Pa September 11, 2001 kutongwa kwavapenyu kwakatanga, ndudzi dzakatsamwisa nokurwiswa kweUnited States neIslam, uye mvura yokupedzisira yakatanga kunaya. Kutonga kunotanga neimba yaMwari, uye kutongwa kweimba yaMwari kunopera panguva yedambudziko remurayiro weSvondo, ipapo kutongwa kweimwe boka raMwari rinotanga. Zvizhinji zvinosanganisirwa muchokwadi ichi chinokosha zvikuru, asi chokwadi ichi chakanyatsotsinhirwa mumapoka ezvinyorwa anonzi, Habakkuk’s Tables. Zvakanga zvakakosha kuisa zvinhu izvi muchinyorwa chino pano tisati tadzokera kurondedzero yeZvakazarurwa gumi neimwe.

Uye panguva imwe cheteyo kwakava nokudengenyeka kukuru kwenyika, uye chegumi cheguta chikawira pasi, uye pakudengenyeka kwenyika ikoko vanhu vane zviuru zvinomwe vakaurayiwa; vakasara vakabatwa nokutya, vakakudza Mwari wokudenga. Nhamo yechipiri yapfuura; uye tarirai, nhamo yechitatu inouya nokukurumidza. Zvakazarurwa 11:13, 14.

“Ukudengenyeka kwenyika kukhulu” okwaphawula ukugumbuqelwa kwesizwe saseFrance eNguqukweni yaseFrance kumela ukugumbuqelwa kwe-United States emthethweni weSonto. Ukulubuka kwesizwe kuyakulandelwa yincithakalo yesizwe, futhi lapho i-United States

isichithiwe, wonke umhlaba uyakunyakaziswa kuze kufike enhliziyweni yawo; ngalokho kusetshenziswa uphawu “lokudengenyeka komhlaba.” Ngaleso sikhathi “usizi lwesithathu luza masinyane.” UbuSulumane buboniswa ematafuleni amabili angcwele njengosizi lokuqala nolwesibili lwesAmbulo isahluko sesishiyagalolunye, futhi uma usizi lokuqala luwuSulumane nosizi lwesibili luwuSulumane, khona-ke usizi lwesithathu nalo kumelwe lube wuSulumane, ngokuba ngobufakazi bababili into iyamiselwa. I-United States iyakushaywa futhi ubuSulumane emthethweni weSonto.

Achitaura nezve mupata wamapfupa waEzekieri, Sister White anonyora zvinotevera.

“Ezingilosi zibambe imimoya yomine, emelwe lihashi elithukuthele elifuna ukuphunyuka ligijime phezu kobuso bomhlaba wonke, lithwele ukubhujiswa nokufa endleleni yalo.

“நித்திய உலகத்தின் எல்லைப்புறத்திலயே நாம் உறங்கிக்
கிடப்போமா? நாம் மந்தமாகவும், களிர்ச்சியுடனும்,
உயிரற்றவர்களாகவும் இரப்போமா? ஓ, எங்கள் சபகைளில்
தவேனடயை ஆவியும் சுவாசமும் அவரடயை ஜனங்களுக்கள்
ஊதப்பட்ட, அவர்கள் தங்கள் கால்களில் நின்று உயிரோடிரக்கம்படி
ஆகமாயாக. வழி நரெக்கமானத என்றும், வாசல் இடக்கமானத என்றும்
நாம் காண வணேட்டம். ஆனால் நாம் அந்த இடக்கமான வாசலினூடாகச்
செல்லும்போது, அதன் விசாலம் எல்லையற்றதாகும்.” Manuscript Releases,
தொகதி 20, 217.

Ujumbe wa “upepo nne” unaowasimamisha manabii wawili wa Ufunuo kumi na moja ni ujumbe wa farasi mwenye hasira wa unabii wa Biblia, kama unavyowakilishwa katika ushuhuda wote wa kibiblia, lakini pia kama unavyowakilishwa kwa namna ya kuona juu ya mbao mbili takatifu za Habakuki. Ujumbe unaowainua Eliya na Musa wasimame kwa miguu yao ni ujumbe wa ole ya tatu inayokuja upesi baada ya wao kusimamishwa kwa miguu yao; kwa maana sheria ya Jumapili itakapowadia na Uislamu utakapopiga tena, Musa na Eliya huinuliwa kuwa bendera kwa mataifa.

Matsutsirwo echitatu eChitendero chechiIslam ndiwowo hwamanda yechinomwe. Kutanga kwegurira kwehwamanda yechinomwe kwakaitika musu wa22 Gumiguru, 1844, apo kutongwa kwakatanga.

Asi mumazuva enzwi remutumwa wechinomwe, paachatanga kuridza, chakavanzika chaMwari chichazadziwa, sezvaakazivisa kuvaranda vake vaporofita. Zvakazarurwa 10:7.

“mazuva enzwi remutumwa wechinomwe” anoreva mazuva okutongwa kwokunzvera, kwakatanga musu wa22 Gumiguru, 1844. Ipapo kutongwa kwavakafa kwakatanga. Kana nhamo yechitatu yauya nokukurumidza, kurira kwehwamanda yechinomwe kunoratidzwazve. Kurira uku hakusi kutanga kwokutongwa kwokunzvera, asi kuguma kwokutongwa kweimba yaMwari, uye kutanga kwokutongwa kwerimwe boka raMwari.

Ipapo mutumwa wechinomwe akaridza hwamanda; kukava namanzwi makuru kudenga, achiti, Ushe hwenyika ino hwava ushe hwaShe wedu, nohwaKristu wake; uye iye uchabata ushe nokusingaperi-peri. Zvino vakuru vana namakumi maviri, vakanga vagere pamberi paMwari

pazvigaro zvavo zvoushe, vakawira pasi nezviso zvavo, vakanamata Mwari, vachiti, Tinokuvongai, imi Ishe Mwari Wamasimba Ose, uripo, newakanga uripo, nouchazovapo; nokuti makatora kwamuri simba renyu guru, mukabata ushe. Zvakazarurwa 11:15–17.

“Chakavanzika chaMwari” ndiKristu matiri, tariro yokubwinya inopedziswa munguva iyo Mozisi naEria vanosimuka uye vanomutswa kubudikidza neshoko rinobva muShoko raMwari rinoratidza Islam. Kana shoko iri rikagamuchirwa, rinosunga mweya kuti uunganidzwe mudura rokudenga; asi kune avo vanoramba shoko iri, ndiro shoko ravapfuri veIslam rinovaisunga muzvisote kuti vapiswe mumoto yokuparadzwa. Shoko rebhosvo rechinomwe rinoisira chisimbiso vane zana namakumi mana nezvina ezviuru zvisati zvaitika kuti vasimudzirwe sechiratidzo chokupinza rimwe boka raMwari. Vaporofita vaviri vakamutswa vanofanira kutanga vaiswa chisimbiso nyika isati yayambirwa.

“Basa reMudzimu Mutsvene nderekupwisa nyika pamusoro pechivi, nepamusoro pokururama, nepamusoro pokutongwa. Nyika ingangoyambirwa chete nokuona avo vanotenda chokwadi waitwa vatsvene nechokwadi, vachishanda vachitevera misimbote yakakwirira uye mitsvene, vachiratidza, mupfungwa yakakwirira, mutsara wokupatsanura pakati paavo vanochengeta mirairo yaMwari, navaya vanoitsika netsoka dzavo. Kuitwa vatsvene noMweya kunoratidza pachena mutsauko pakati paavo vane chisimbiso chaMwari, navaya vanochengeta zuva rokunamata renhema. Kana kuedzwa kwasvika, zvicharatidzwa pachena kuti mucherechedzo wechikara chii. Ndiko kuchengeta Svondo. Avo, mushure mokunge vanzwa chokwadi, vakaramba vachiona zuva iri setsvene, vanotakura chiratidzo chomunhu wechivi, iye akafunga kushandura nguva nemitemo. Bible Training School, December 1, 1903.”

Xana rīā andū magana moja na mīrongo īna mīnana na ngiri īna ngiri magana mana magatwarwo igūrū ta mūrūri kūrī ndūrīrī cia thi, ndūrīrī cia thi nīikanyarara. Ūhoti ūrīā ūkanyararia ndūrīrī cia thi mūrīrī wa Bibilia nī Uislamu. Uislamu nīūgathagīra Amerika rīngī hingo ya kīrīra kīa Sunday law.

Ndudzi dzakatsamwa, uye kutsamwa kwenyu kwasvika, nenguva yavakafa, kuti vatongwe, uye kuti mupe mubayiro kuvaranda venyu vaporofita, nokuvatsvene, navanotya zita renyu, vaduku navakuru; uye kuti muparadze avo vanoparadza nyika. Zvino temberi yaMwari yakazarurwa kudenga, uye muTemberi yake makaonekwa areka yesungano yake; uye kwakavapo mheni, namanzwi, nokutinhira, nokudengenyeka kwenyika, nechimvuramabwe chikuru. Zvakazarurwa 11:18, 19.

Nyuma y’uru ruhererekane rw’ibyabaye by’ubuhanuzi, Yohana yerekana itorero ari ryo rigomba kuba ikimenyetso.

སྐར་མའི་ནང་དུ་རྒྱ་བྱང་ཆེན་པོ་ཞིག་མངོན་པར་བྱུང་སྟེ། ཉེ་མས་གྱོན་པའི་བྱང་མེད་ཅིག་དང་། ལྷ་བ་ནི་མའི་རྣང་པའི་འོག་ཏུ་ཡོད་ལ།
མགོའི་སྟེང་དུ་སྐར་མ་བཅུ་གཉིས་ཀྱི་ཚོད་པན་ཞིག་བསྐྱམས་ཡོད། མི་ནི་སྐྱམ་མས་ཏུ་བཅའ་བའི་ལྷག་ཏུ་དང་བཅས་ཏེ། བཅའ་བར་ཉེ་བས་སྐད་ཆེན་པོས་འབོད་དོ། མངོན་བརྗོད།
12:1.

Pano kereke chechi yakapondwa, yakatsikirirwa pasi, yakamutswa, uye shure kwaizvozvo yatorwa ichikwidzwa kudenga mureza waMwari uchipenya nokubwinya kwezuya. Vakamira pamusoro pemwedzi, uchimiririra mumvuri wenyeredzi gumi nembiri dziri pakorona yavo. Mumvuri uyu

ndiwo madzinza gumi nembiri eIsiraeri yekare ayo akafananidzira uye akaratidza vadzidzi gumi nembiri, vari idzo nyeredzi gumi nembiri dziri pakorona yaro. Kutanga kweIsiraeri yekare kuri kufananidzira kuguma kweIsiraeri yekare mumufananidzo uyu.

Mutokadzi ava kuda kubereka mwana, izvo zvinoratidza kuberekwa kwaKristu pakupera kweIsiraeri yekare, asi zvino zvinomiririra kuberekwa kweVemamwe Marudzi vanobuda muBhabhironi ndokubatana nezviuru zana nemakumi mana nezvina. Pangosimudzwa Eria naMozisi sechiratidzo, anobereka rimwe boka raMwari ramakwai richapindura kuchiratidzo ichocho.

“వీశేవము హొచ్చరింపబడగలిగేది ఒకకట్” — అదేమనగా, అమరీక సంయుక్త రాష్ట్రాలలో ఆదేశరం చట్టముతో ఆరంభమయ్యే సంకటకలములో నూట నలభై నలుగు వేల మంది ఒక ధ్వజముగా ఎత్తబడినట్లు చూడుట ద్వారా. బబులీనునుండి బయటకు వచ్చి ఆ నూట నలభై నలుగు వేల మందితో నీలుచువారు మహా సమూహముగా చీలేరింపబడియున్నారు. వరకటన గీరంధము ఏడవ అధ్యాయములో న్నభీతీచేసిన ఈ రెండు వర్గములు రూపంతర పరీవృత్తముమీద మోషే మరియు ఏలీయలచే సూచింపబడియున్నారు; మరియు పునరుత్థనము పొందిన దేవుని విజయశలీయైన సంఘము ధ్వజముగా ఎత్తబడినపుడు, ఆ తుద సంకటకలమందు అవ్పటికీ బబులీనులీనే ఉన్న దేవుని ఇతర మందతో కూడ వచ్చి ఏకమగును.

Inzwani ilizwi leNkhosi, nina lenitfutfumela etikweni kwelivi layo; bazalwane benu labaninengile, labanilahlela ngephandle ngenxa yelibito lami, batsi: “Ayikhazimuliswe iNkhosi”; kodvwa yona iyawubonakala kube yinjabulo kini, kantsi bona bayawujabha. Kuneliphimbo lemsindvo livela edolobheni, liphimbo livela ethempelini, liphimbo leNkhosi lebuyisela umvuzo etitseni tayo. Angakabi nemhelo, watala; angakafiki buhlungu bakhe, wakhululwa umntfwana wesilisa. Ngubani lowake weva lokunjalo na? ngubani lowake wabona tintfo letinjalo na? Umhlaba ungatala yini ngelilanga linye? sive singatalwa yini kanye? Ngobe iSiyoni ithe nje ingena emilweni, yatala bantfwana bayo. Ngitawufikisa yini ekutaleni, ngingabangeli kutala? isho iNkhosi; ngingabangela yini kutala, bese ngivala sibeletfo? isho Nkulunkulu wakho. Jabulani kanye neJerusalema, nijabule kanye nalo, nonkhe lenilitsandzako; thokozani kakhulu kanye nalo, nonkhe lenilililelako; kuze nimunce nisutiswe emabeleni endvudvuto yalo; kuze nimunce kakhulu nijabule ngenala yenkhatimulo yalo. Ngobe naku lokushiwo yiNkhosi: Bukani, ngitawenabisa kuthula kuye kube njengemfula, nenkhatimulo yebeTive ibe njengemfulana lowetfulako; khona nitawumunca, nitawutfulwa emaceleni alo, niphahlatwe emadolweni alo. Njengemuntfu advudvutwa ngunina, nami ngiyakunx consolisa kanjalo; futsi niyakudvudvutwa eJerusalema. Nanibona loku, inhlitiyo yenu iyakujabula, nematsambo enu ayakuhluma njengeluhlata; nesandla seNkhosi siyakwatiwa etikwetinceku tayo, nentukutelo yayo etitseni tayo. Isaya 66:5–14.

Avo vanoberekwa pavanosimukira kudenga ndivo vava vakadzingwa nehama dzavo dzaivavenga. Hama dzavo dzaivavenga uye dzakafara parufu rwavo ndivo vava vanoti maJuda, asi vasiri. Ndivo veSinagoge raSatani vachazonamata nenzira yechiporofita patsoka dzemureza unoubwaba ne“vakadzingwa vaIsiraeri.”

Ariye asimika bendera kwa ajili ya mataifa, naye atawakusanya pamoja waliofukuzwa wa Israeli, na kuwakusanya waliootawanyika wa Yuda kutoka pande nne za dunia. Isaya 11:12.

“Munofunga kuti avo vanonamata pamberi petsoka dzavatsvene (Zvakazarurwa 3:9) pakupedzisira vachaponeswa. Pano ndinofanira kusiyana nemi; nokuti Mwari akandiratidza kuti boka iri raiva vaAdventist vaizviti vatendi, vakanga vatsauka, uye ‘vakazviroverera pachavo Mwanakomana waMwari patsva, vakamunyadzisa pachena.’ Uye mu‘awa yokuedzwa,’ ichiri kuuya, kuti ibudise pachena hunhu hwechokwadi hwomunhu mumwe nomumwe, vachaziva kuti vakarasika nokusingaperi, uye vakakurirwa nokurwadziwa kwomweya, vachakotama patsoka dzavatsvene.” Word to the Little Flock, 12.

Une nzeve, nganzwe zvinotaura Mweya kumachechi.