

# Nhoroondo Yakavanzika yeVhesi Makumi Mana — Nhamba Gumi

## *Pakati Penyaya*

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Nhoroondo yakavanzika yaDanieri 11 ndima 40 inowirirana nenhoroondo inomiririrwa mundima 10 kusvika 16 dzechitsauko chimwe chetecho. Mundima 10 kusvika 16, mutsara wechikara chenyika weZvakazarurwa 13 wenyanga yakatsauka yeRepublican yeUnited States unomiririrwa naDonald Trump; mutsara wenyanga yakatsauka yechiPurotesitendi yeUnited States unomiririrwa nevaMaccabee; mutsara wechikara chegungwa weupapa unomiririrwa se“makororo avanhvu vako,” uye mutsara weshato unomiririrwa nemadzimambo akasiyana-siyana okumaodzanyemba naFiripi weMasedhonia. Mutsara wezana namakumi mana nezvina ezviuru unomiririrwa naPetro.

## ਅੰਦਰਲਾ ਰਾਹ

Mukati meiyu nhoroondo yakavanzika, zviri pakati zvinosimbiswa kakawanda. Makore 250 akatanga muna 457 BC akaguma muna 207 BC, pakati pehondo dzeRaphia nePanium, idzo hondo mbiri dzekupedzisira dzevamiririri dzemavhesi gumi nerimwe kusvika gumi neshanu. Makore 250 echikara chenyika akatanga muna 1776 anopera muna 2026, gore re“midterm elections” munhandare yezvematongerwo enyika yechikara chenyika. Petro ari paKesaria Firipi (Panium), pakati penguva nhatu idzo Kristu akatora vadzidzi vatatu chete, iye oga.

Mu nhoroondo yemitsara iya inofambirana, Petro anomiririra avo vanoruramisa nokudzokorora yambiro yemabhara omoto pamusoro peNashville. Zita raPetro rakashandurwa pakati chaipo pezvitsauko gumi nerimwe kusvikira makumi maviri nembiri zvaMateo, sezvakangoitawo kuti chitsauko chapakati chaAbhuramu chezvitsauko gumi nerimwe kusvikira makumi maviri nembiri chizivise kudzingiswa sechiratidzo chesungano, zvichiperekedzwawo nokuti pakati pechitsauko chegumi nerimwe kusvikira makumi maviri nembiri muna Zvakazarurwa panoratidzwa chiratidzo chesungano yorufu muna Zvakazarurwa gumi nenomwe. Pakati ndipo panoshandurwa vane zviuru zana namakumi mana nezvina kubva kuva vaRaodhikia vachiva vaFiraderufia, uye pakati pevatumwa vatatu pane mutumwa wechipiri.

Danho rechipiri, kana kuti nguva yepakati, ndiyo nguva yomuedzo wetembere yechipiri unotevera muedzo wokutanga uye hwaro. Muedzo wokutanga wa2024 wakanga uri kusimbiswa kwechiratidzo chokunze nomufananidzo weRoma, uye muedzo wechipiri ndicho chiratidzo chomukati chemarah (girazi rinotaridzwa) chaKristu muNzvimbo Tsvene-tsvene. Munhoroondo yomutumwa wechipiri, shoko rokuchema kwapakati pousiku rinosvika kuti risimbise shoko romutumwa wechipiri.

Mu historia ya Wamillerite ya mwaka wa 1840, Josiah (maana yake msingi wa Mungu) Litch alifanya marekebiso ya utambuzi wake wa unabii wa Uislamu wa ole wa kwanza na wa pili, na

mwaka wa 1844, Samuel Snow alifanya marekebisha ya utabiri wa 1843 katika utimizo wa mfano wa mabikira kumi. Petro katika mwaka wa 2026 anapaswa kusahihisha utabiri ulioshindwa wa mipira ya moto ya Nashville, kama ilivyofananishwa na kukatishwa tamaa kwa Wamillerite ya 1843, na kurekebisha ujumbe wa Uislamu kama ulivyofananishwa na kazi ya Josiah Litch mwaka wa 1840. Matukio hayo mawili ya Kiwamillerite ya 1840 na 1844 yanawakilisha kutiwa nguvu kwa ujumbe wa malaika wa kwanza tarehe 11 Agosti, 1840 na kutiwa nguvu kwa ujumbe wa malaika wa pili tarehe 17 Agosti, 1844. Kwa pamoja yanatambulisha kutiwa nguvu kwa kilio cha usiku wa manane wakati mipira ya moto ya Nashville itakaposhuka.

“Mutumwa anobatana mukuparidzwa kweshoko remutumwa wechitatu anofanira kuvhenekera nyika yose nokubwinya kwake. Pano panoprofitiwa basa rine hukuru hunosvika pasi rose nesimba risingawanzoonekwa. Sangano rekuuya kwaKristu ra1840–44 rakanga riri kuratidzwa kunobwinya kwesimba raMwari; shoko remutumwa wokutanga rakaendeswa kunzvimbo dzose dzeumishinari munyika, uye mune dzimwe nyika makava nokufarira kukuru kwechitendero kwakapfuura kwose kwakamboonekwa munyika ipi neipi kubva paNguva yeReformation yezana ramakore regumi nenhanhatu; asi izvi zvichapfuurwa nesangano rine simba pasi peyambiro yokupedzisira yomutumwa wechitatu.” The Great Controversy, 611.

Mubvunzo ndewokuti nei, pamaguta ose ari muUnited States, urongwa hwaMwari hwakasarudza Nashville. Pakusvika kwenhamo yechitatu musu wa9/11, Twin Towers dzeNew York nePentagon yeWashington, DC ndizvo zvakava zvinangwa. Ndege yechina yakawira pasi. Chiratidzo chechikara chepanyika inyika, chiratidzo chesimba raro rehupfumi iNew York, uye chiratidzo chesimba raro rehondo iPentagon. Kana United States ikamanikidza nyika kuti igamuchire mucherechedzo wesimba repapa pamwe nehurongwa hwezvematongerwo enyika hwechechi nehurumende, hunova mufananidzo wechikara, inoita saizvozvo kubudikidza nesimba rayo rehondo nerehupfumi, nokuti Zvakazarurwa chitsauko 13 chinoratidza kushandiswa kwesimba nechikara chepanyika pakurambidza vakatendeka kutenga kana kutengesa, uye chinoisawo kurufu avo vanomirira Sabata yaMwari yezuva rechinomwe. Chiratidzo chechiporofita chinomiririrwa se“ngoro, vatasvi vemabhiza (simba rehondo), nezvikepe” (simba rehupfumi) muna Danieri 11 ndima 40.

Pa nthawi ya kusindikizidwa kwa zikwi zana limodzi makumi anayi ndi zinayi, Chisilamu mosayembekezereka chimamenya dziko lokongola maulendo anayi. Loyamba linali 9/11, lachiwiri ndi lachitatu linali dziko lakale lenileni lokongola ndiyeno Nashville. Lachinayi ndi chivomezi cha Chivumbulutso 11, ndilo lamulo la Lamlungu. M’nkhani ya Balaamu ndi angelo atatu, kumenya kuwiri kwa pa 7 October, 2023 ndi Nashville zikuyimira minda iwiri ya mpesa ya m’Baibulo ya anthu a pangano la Mulungu.

Mutemo unouraya hweupapa pachaporeswa pamutemo weSvondo, kuratidzwa kwechipiri kweNguva dzeRima kunotanga. Dambudziko rokutanga nerechitatu zvakafanana, nokuti Kristu anogara achiratidza magumo nokutanga; saka nyeredzi yakawa yaMohammed mudambudziko rokutanga, uyo akashandura kiyi yakazarura gomba risina magumo, uye nguva pfupi mushure ma9/11 kusatenda kuti kuna Mwari kwegomba risina magumo kwakauraya zvapupu zviviri zvaZvakazarurwa gumi neimwe. Pamutemo weSvondo mutemo unouraya weupapa unoporeswa,

uye chikara cheKaturike chinozadzisa chakavanzika chouporofita chechisere (chinomirira kumuka) chichizadzikiswa. Nguva yechipiri yeNguva dzeRima ipapo inotanga, sechiratidzo chechitatu chaBharamu, apo mbongoro inotaura, ichishandura kiyi kuti ivhurezve gomba risina magumo. Mushure ma9/11, kusatenda kuti kuna Mwari, shato, kwakabuda mugomba kuzorwa nomutungamiri akapfuma zvikuru uyo akamutsa ushe hwose hweGirisi. Pamutemo weSvondo chikara chaZvakazarurwa gumi nezvinomwe chinokwira chichibuda mugomba risina magumo, uye rima rinodzimizve zuva.

ඇයි නැණිවිල්? නවමත් විසඳී නොමැති ජීරණය එයයි. නැණිවිල්, මධ්යරාත්රී හඬගේ පණිවිඩය ජීරකාශ කරන කවේ කාලපරිච්ඡේදයේ ආරම්භය සනිටුහන් කරයි; එය ඉස්ලාමය විසින් සිදුකරනු ලබන අනපේක්ෂිත විනාශකාරී ජීරභාරයකින් ආරම්භ වී, ඒ ආකාරයෙන්ම අවසන් වේ. එම කාලපරිච්ඡේදයේ අවසානයේ ඇති ඉරිදා නීතිය, එක්සත් ජනපදය තුළ මාගයාගගේ ලක්ෂණ බලහත්කාරයෙන් කිරියාත්මක කිරීමත්, නගර විනාශය ආරම්භ වීමත් නියෝජනය කරයි. “විනාශය” යනු ඉස්ලාමයේ භවිතාමක ලක්ෂණයකි.

### ක්‍රමදූවීම

“Usiku wa juzi kulikuwa na tukio la kuvutia sana lililopita mbele yangu. Nikaona mpira mkubwa mno wa moto ukianguka katikati ya baadhi ya majumba mazuri, ukasababisha maangamizi yao ya mara moja. Niliwasikia baadhi wakisema, ‘Tulijua kwamba hukumu za Mungu zilikuwa zinakuja juu ya dunia, lakini hatukujua kwamba zingekuja upesi hivyo.’ Wengine wakasema, ‘Mlijua! Basi kwa nini hamkutuambia? Sisi hatukujua.’ Kila upande nilisikia maneno kama hayo yakisemwa.” Letter 217, 1904.

### අදහස

Ufunuo “Tisa Kumi na Moja” hubainisha tabia ya ufalme wa Uislamu kuwa ni mauti na uangamifu, kwa maana jina katika unabii huwakilisha tabia.

Kwaye bari bafite umwami ubategeka, ari we marayika w’ikuzimu kutagira iherezo, izina rye mu rurimi rw’Igiheburayo ni Abadoni, ariko mu rurimi rw’Ikigiriki izina rye ni Apoliyoni. Ibyahishuwe 9/11.

Abadon zvinoreva “kuparadzwa kana nzvimbo yokuparadzwa,” uye Aporiyoni zvinoreva “muparadzi.”

“Vatumwa vari kubata mhelo ina, dzinomiririrwa sebhiza rakatsamwa richitsvaka kusununguka nokumhanyira pamusoro pechiso chenyika yose, richitakura kuparadzwa norufu munzira yarinopfuura.”

“શું આપણે અનંત જગતની અતસિમીપ સીમા પર જ ઊંઘતા રહેશું? શું આપણે મંદ, શીતળ અને મૃતસમાન રહેશું? ઓહ, કાશ અમારી યર્યોમાં દેવનો આત્મા અને પૂરાણ તેમના લોકોમાં ફૂંકાય, જેથી તેઓ પોતાના પગ પર ઊભા થાય અને જીવતિ થાય. આપણને જોવાની જરૂર છે કે માર્ગ સંકડો છે અને દ્વાર સાંકડું છે. પરંતુ જ્યારે આપણે તે સાંકડા દ્વારમાંથી પૂરવેશીએ છીએ, ત્યારે તેની વશિળતા અપરમિતિ છે.” Manuscript Releases, volume 20, 217.

Nzira yechiIslam yenhamo yechitatu ndiyo nzira yaBharami nembongoro. Nzira yebhiza rakatsamwa rechiIslam, ndiko kuti mhupo ina dzegakava dzaJohane, mhupo ine hasha yaIsaya, uye “mhupo” kana “mweya” waEzekieri unobva kumhupo ina, inobva pa9/11 ichitevera nzira inoenda pasuwo “rakamanikana” uye “rakatwasuka.” Suwo iroro rakamanikana ndirwo chiratidzo chechitatu chenzira chaBharami nembongoro.

Zvino mutumwa waJehovha akapfuurira mberi, akandomira panzvimbo yakamanikana, pakanga pasina nzira yokutsaukira kurudyi kana kuruboshwe. Zvino dhongi rakati raona mutumwa waJehovha, rakawira pasi pasi paBharami; kutsamwa kwaBharami kukabva kwatsva, akarova dhongi netsvimbo. Ipapo Jehovha akazarura muromo wedhongi, rikati kuna Bharami, Ndakakuitirei, zvakandirova katatu aka? Numeri 22:26–28.

Inkambo yeshwa lesitsatfu yekubhujiswa kwebuSulumane yacala nga-9/11 ngesikhatsi Sembulo 18:1–3 sigwaliseka.

“Zvino rinobvepi shoko randinonzi ndakazivisa rokuti New York inofanira kukukurwa nefungu guru remvura? Izvi handina kumbotaura. Ndakataura kuti, pandakanga ndakatarisa zvivako zvikuru zvaivakwa ikoko, nhurikidzwa pamusoro penhurikidzwa, ndakati, ‘Zviitiko zvinotyisa zvakadini zvichaitika apo Ishe vachasimuka kuzunungusa nyika zvinotyisa! Ipapo mashoko aZvakazarurwa 18:1–3 achazadzikiswa.’ Chitsauko chese chegumi nesere chaZvakazarurwa inyevero yezviri kuuya pamusoro penyika. Asi handina chiedza chakananga maererano nezviri kuuya pamusoro peNew York, kunze kwokuti ndinoziva kuti rimwe zuva zvivako zvikuru zviri ikoko zvichakandwa pasi nokushanduka nokupidigurwa kwesimba raMwari. Kubva pachiedza chandakapihwa, ndinoziva kuti kuparadzwa kuri munyika. Shoko rimwe chete rinobva kuna Ishe, kubata kumwe chete kwesimba ravo guru, uye zvivako izvi zvikukutu zvichawa. Zviitiko zvichaitika zvinotyisa zvazvo zvatisingagoni kufungidzira.”  
Review and Herald, July 5, 1906.

សំណួរនោះគឺមានថា៖ ហេតុអ្វីវាបានជា Nashville? គ្រប់គុណវិធីនៃ Nashville តំណាងឱ្យសណេរិយព្រះពុទ្ធសាសនាមួយ ដដែលក្នុងនោះកុរុមមួយនៃ Adventism មានសចក្ខីអាម៉ាស់ ហើយតាមយុំអលៃ “គួរវាបានកាត់ផ្តាច់ចេញ”។ កុរុមមួយទៀត គួរវាបានតំណាងថា មិនដដែលមានសចក្ខីអាម៉ាស់ឡើយ ហើយព្រះពុទ្ធសាសនាដោយអំណរ។ អំណរព្រះពុទ្ធសាសនា៖ មិនមែនសម្រាប់ការជំនុំជម្រះដដែលបាននាំមកលើ Nashville និងសហរដ្ឋអាមេរិកទេ ប៉ុន្តែសម្រាប់ការសុភារកិក្ខុតិយសដដែលគួរវាបានតំណាងនៃចន្ទលោះ អុនកទាំងឡាយក្នុងរឿងបុរាណបុរាណ ដដែលមានបុរេ និងអុនកដដែលគុមានបុរេ។ បុរេមានន័យនិមិត្តសញ្ញាជាច្រើនភ្នាក់ជាប់ជាមួយវា ប៉ុន្តែន័យសំខាន់មួយនៃបុរេ គឺជាសារនៃសម្រុកពាក់កណ្តាលអធ្យាស្រ័យ។ សារនោះបានចាប់ផ្តើមគួរវាបានបើកគ្នាជាបន្តបន្ទាប់នៃចុងឆ្នាំ 2023 ហើយវាតំណាងឱ្យការកើនឡើងនៃចំណេះដឹង ដដែលគួរវាបានបដិសេធ ឬទទួលយក។ Hosea បានបញ្ជាក់យ៉ាងច្បាស់ថា អុនកទាំងឡាយដដែលបដិសេធចំណេះដឹង នឹងគួរវាបានបដិសេធក្នុងនាមជាបូជាចារុយរបស់ព្រះ។ Peter សុចិត្តនៃកណ្តាលនៃចន្ទសម្តីនៃ Leviticus មុនបើ នៃពេលដដែលគាត់យល់អំពីគ្រប់គុណវិធីនៃ Nashville ហើយលទ្ធផលសិប គឺជានិមិត្តសញ្ញានៃពួកបូជាចារុយ។

Vanhu vangu vari kuparadzwa nokushayiwa zivo; nokuti waramba zivo, neniwo ndichakuramba, kuti urege kuva mupristi kwandiri; zvawaita sezvawakanganwa murayiro waMwari wako, neniwo ndichakanganwa vana vako. Hosea 4:6.

Nyaya ya “maarifa” au ukosefu wake ni mojawapo ya kweli zinazohusiana na kuwasili kwa mipira ya moto ya Nashville. “Maarifa” ya kinabii au ukosefu wake huashiria mwanzo wa kutangazwa kwa kilio cha usiku wa manane, na kipindi hicho hufikia mwisho wake katika suala la utii kwa Neno la Mungu, kama linavyowakilishwa na suala la Sabato na Jumapili. Kristo daima huonyesha mwisho kwa mwanzo, na hapo mwanzo utii kwa Neno la Mungu ulikuwa ujumbe wa onyo uliotolewa kwa Adamu na Hawa bustanini.

Mubvunzo wokuteerera pakuguma haungaganhurirwi kubindu rimwe chete kana “rudzi rwose ruchabatanidzwa,” sezvinotaura Hanzvadzi White. Nyaya yeSabata neSvondo kudzikororwa kwemuedzo wokutanga waAdhamu naEvha mubindu, uyo unodzokororwa munyika yose pakuguma. Muedzo iwoyo unotanga pamutemo weSvondo muUnited States, unovawo kuguma kwenguva yokuziviswa kwekuchema kwousiku hwapakati.

Kuziviswa kweshoko renyevero rokuti Kristu ari kuuya kunopiwa chete navaya vakagamuchira kuwedzera kwezivo kwakabva pakusunungurwa kwezvakanga zvakavharwa mushoko rezvakazarurwa zvaJesu Kristu kwakatanga pakupera kwa2023. Muedzo wezivo, kana kusavapo kwayo, unosimbiswa zvizere pakurwiswa kweNashville. Muedzo unoratidza pachena, pakati pemiedzo mitatu yakatanga pakusunungurwa kwezvakanga zvakavharwa muna 2023, wakavakirwa pamafuta, ayo ari “zivo” iri mukati meshoko rechiporofita rakazozarurwa panguva iyoyo.

“Ruzivo” rwakasunungurwa runoedza uye pakupedzisira runoratidzwa, samafuta ayo ari muedzo wechitatu uye wekuongorora chokwadi. Muedzo iwoyo unotanga nguva yekuparidzwa kweshoko rekuchema kwepakati pousiku, inoguma pamuedzo wokuteerera. Muedzo iwoyo wokuteerera unoitwa pana Evha, anomiririra kereke, uye pana Adamu, anomiririra hurumende. Kubatanidzwa kwezvinhu zviviri izvozvo kunopedziswa pakupedzisira apo chiratidzo chechikara chinosimbikidzwa. Muedzo waiva mubindu ndiwo muedzo uri kumagumo. Iwoyo muedzo wevarume navakadzi, unobata kubatanidzwa kwekereke nehurumende, izvo zviru murume nomukadzi. Shoko renyevero rinosunungurwa richitungamirira kumuedzo wokupedzisira wokuteerera rinomiririrwa nemuti we“ruzivo” rwezvakanaka nezvakaipa.

Nashville chiratidzo chedzidzo yechiGiriki munyika mechikara chepanyika. Dzidzo yechiGiriki idzidzo yenhema; izivo rakaipa; uye zivo yakanaka ndiyo dzidzo yechokwadi. Bhodhi rimwe chete resangano rakabatana rakambobvumwa naEllen White kuti atore chikamu mariri raiva reMadison College, iri muNashville, rinonzi “Athens of the South.” Nashville chiratidzo chechiGiriki, kana kuti dzidzo yenhema. Dzidzo yenhema izivo renhema. Kukosha kweNashville kunofambirana nechiratidzo cheNew York City nePentagon.

Tutaya kuenderera mberi nezvinhu izvi munyaya inotevera.

**I-Manuscript 188, 1905**

“Ndagara mu Nashville, ndakanga ndichitaura navanhu, uye nenguva yousiku kwakauya bhora guru remoto richibva zvakanga kudenga rikagara mu Nashville. Murazvo yaibuda kubva mubhora iro semiseve; dzimba dzakanga dzichipadzwa; dzimba dzakanga dzichizununguka nokuwira pasi. Vamwe vevanhu vedu vakanga vamire ipapo. ‘Zvangoita sezvataitarisira,’ vakadaro, ‘takanga takatarisira izvi.’ Vamwe vakanga vachimonerera maoko avo mukurwadziwa kukuru uye vachichemera kuna Mwari kuti avanzwire ngoni. ‘Maizviziva,’ vakadaro, ‘maiziva kuti izvi zvakanga zvichiuya, asi hamuna kumbotaura shoko rimwe chete kutinyevera!’ Vaiita sokunge vangadai vakatovabvambura-bvambura, vachifunga kuti vakanga vasina kumbovazivisa kana kuvapa yambiro zvachose.” Manuscript 188, 1905.