

Aasem a Eƴe Ahintasem a Efa Nkyekyem Aduanan Ho – Noma Aduonu Nsia

Hezekieri Namba Seven

Jeff Pippenger
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Ulayini lwesiphrofetho engilukhomba ngokuthi ‘isondo likaJosiya’ luqala ngokuvukela kuka-Israyeli wasendulo lapho benqaba uNkulunkulu njengenkosi yabo ngo-1097 BC. Amakhosi amathathu okuqala (uSawule, uDavide noSolomoni) aboniswa njengabusa iminyaka engamashumi amane, kusukela ngo-1097 BC kuze kube ngu-977 BC. Ekufeni kukaSolomoni ukuvukela kukaJerobowamu nezizwe eziyishumi zasenyakatho kuqeda ulayini wamakhosi amathathu okuqala, futhi kuqala ulayini wamakhosi kuyo yomibili imibuso yasenyakatho naseningizimu.

Madzimambo matatu okutanga chiratidzo chezvokwadi zhinji, asi rimwe remavhiri echokwadi raakabatanidzwa nawo ndiro remadzimambo matatu okupedzisira eJudha—Jehoiakim, Jehoiachin naZedekiah—awo,wo anomirira Koresi, Dhariusi naAtashasta. Koresi, Dhariusi naAtashasta,wozve, vanomirira mitemo yavo mitatu inosvika kubva muna 516 BC kusvika muna 457 BC; ayo,wozve, anomirira vatumwa vatatu vaZvakazarurwa gumi nezvina vanosvika muna 1798, Kubvumbi 19, 1844, naGumiguru 22, 1844, zvichitevedzana. Nhorooondo yokusvika kwevatumwa vatatu vaZvakazarurwa gumi nezvina inodzokororwa kusvikira patsamba chaiyo munguva yokuiswa chisimbiso kwezana namakumi mana nezvina ezviuru, nokudaro ichiratidza kuti mutsetse wechiporofita unotanga pakuzodwa kwaSauro samambo unosvika pamhedziso yawo apo kereke inokunda inozodwa pamutemo weSvondo uri kuswadera kuuya. Mutsetse uyu unosanganisirawo vhiri ramambo Josia, rinosvika shure kusvikira pakupanduka kwaJerobhoamu kweBetheri neDhani muna 977 BC.

makumi maviri nemaviri

Jerobhoamu ane chiratidzo chemakumi maviri namaviri, nokuti akatonga kwamakore makumi maviri namaviri; naizvozvo achisunga uchapupu hwake munhoroondo inomiririrwa nemakumi maviri namaviri, chinova chiratidzo chokubatanidzwa kwoUhumwari navanhu, sezvinoratidzwa nechiratidzo chaDanieri chemarah pazuva ramakumi maviri namaviri, uye nenhamba mazana maviri namakumi maviri, iyo nhamba makumi maviri namaviri iri chegumi chayoyi.

Na masiku amene Yerobowamu analamulira anali makumi awiri ndi awiri; ndipo anagona ndi makolo ake, ndipo Nadabu mwana wake analowa m’ malo mwake kukhala mfumu. 1 Mafumu 14:20.

“at-One-Ment,” inayowakilisha muungano wa Uungu na ubinadamu, ni kazi ya Kristo iliyoanza tarehe 22 Oktoba, au mwezi wa kumi (Gregori); kumi mara ishirini na mbili ni mia mbili na ishirini. Yeroboamu alisimika madhabahu bandia katika Betheli na Dani, na kwa hiyo ni ishara ya ibada bandia ya Jumapili kuhusiana na muungano wa kanisa (Betheli: maana yake kanisa) na dola

(Dani: maana yake hukumu).

Ndzi Israele a yeroboama a aka Xikeme etintshaveni ta Efrayimi, a tshama kona; kutani a suka kona, a ya aka Peniyele. Kutani Yeroboama a ku embilwini ya yena: “Sweswi mfumo wu ta tlhelela endlwini ya Davhida. Loko vanhu lava va tlhandlukela ku ya humesa switlhavelo endlwini ya Yehovha eYerusalema, mbilu ya vanhu lava yi ta tlhela yi hundzukela eka hosi ya vona, hileswaku, eka Rehobuwama hosi ya Yuda; kutani va ta ndzi dlaya, va tlhela va ya eka Rehobuwama hosi ya Yuda.” Kutani hosi yi teka xiboho hi ku anakanya, yi endla marhole mambirhi ya nsuku, yi ku eka vona: “Swi mi nonoherile ku tlhandlukela eYerusalema; waswivo swikwembu swa wena, wena Israele, leswi ku humeseke etikweni ra Egipta.” Kutani yi veka rin’we eBethele, kasi lerin’wana yi ri veka eDani. Kutani mhaka leyi yi va xidyoho; hikuva vanhu a va ya gandzela emahlweni ka lerin’we, va ya fika ni le Dani. Kutani a endla yindlu ya tindhawu leti tlakukeke, a veka vaprista exikarhi ka vanhu va xiyimo xa le hansi, lava a va nga ri va vana va Levhi. Kutani Yeroboama a veka nkhuvo hi n’hweti ya vunani, hi siku ra khume na ntlhanu ra n’hweti, wu fana ni nkhuvo lowu a wu ri eYuda; kutani a humesa magandzelo ealitarini. A endla tano eBethele, a tlhavela marhole lawa a ma endleke; kutani a veka eBethele vaprista va tindhawu leti tlakukeke leti a ti endleke. Kutani a humesa magandzelo ealitarini leyi a yi endleke eBethele hi siku ra khume na ntlhanu ra n’hweti ya vunani, yona n’hweti leyi a yi kunguhate embilwini ya yena; kutani a vekela vana va Israele nkhuvo; a humesa magandzelo ealitarini, a hisa ni mirhi ya risuna. 1 Tihosi 12:25–33.

Mu nhorooondo yenheyo yamarudzi gumi okumusoro, maiva nokupandukira kwakanga kwarongedzerwa pachine nguva nokuramba kwaIsraeri Mwari samambo, uyewo nokupandukira kwaAroni nemhuru yendarama. Kupandukira kwaAroni kwakava munhorooondo yenheyo yaIsraeri yekare, uye kwaJerobhoamu kwakava munhorooondo yenheyo yamarudzi gumi okumusoro. “Mutsetse pamusoro pomutsetse,” Aroni, somuprista mukuru, anomirira kereke, uye Jerobhoamu, samambo, anomirira hurumende. Kupandukira kuviri ikoko kwenheyo mutsetse unosanganisirawo kupandukira kwenheyo kwavanhu vaIsraeri mukuda kwavo mambo womunhu.

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Munhorooondo tsvene inomiririrwa mubhuku raEzekieri mune nguva nhatu dzemakore mazana mana nemakumi mapfumbamwe, uye imwe yakanga yakabatana nemadzimambo, imwe nenzvimbo tsvene, uye imwe neuto. Nguva nhatu idzodzo dzinoenderana nokupanduka kwaAroni, (nzvimbo tsvene), Sauro (uto) naJerobhoamu (mambo). Pazviratidzo zvitatu zvomuporofita, muprista, namambo, ndiMambo Sauro anozivikanwa sokuprofita, uye Aroni ndiye akanga ari muprista, uye Jerobhoamu ndiye akanga ari mambo.

Basi zvakaitika kuti vose vaimuziva kare pavakaona kuti, tarirai, aiprofita pakati pavaporofita, vanhu vakataurirana vachiti, “Chii ichi chawira mwanakomana waKishi? Ko Saurowo ava pakati pavaporofita here?” Zvino mumwe womunzvimbo iyoyo akapindura akati, “Asi baba vavo ndiani?” Naizvozvo zvikava tsumo, yokuti, “Ko Saurowo ava pakati pavaporofita here?” 1 Samueri 10:11, 12.

Chechi chinokunda chine muporofita ane makore makumi matatu, muprista ane makore makumi matatu, uye mambo ane makore makumi matatu, vachimiririrwa naEzekieri akatanga mugore remakumi matatu, Josefa akatanga basa rake ava nemakore makumi matatu, uye mambo Dhavhidhi akatanga kutonga ava nemakore makumi matatu. Chechi inokunda inomiririrwa muzvitsauko zvisere zvekupedzisira zvebhuku raEzekieri setemberi inozadza nyika, uye chechi inokunda iFiradherfia, iro kereke yechisere inobva pane nomwe.

Umugqa wesiprofetho kaJosia owaqala ngo-977 BC uphela emthethweni weSonto oza masinyane. Ukuhlanjululwa nokubekwa uphawu kwabantu abayikhulu namashumi amane nane ezinkulungwane, okwaqala ngo-31 Disemba 2023, kwaqala ngesikhathi uMikayeli ehla ukuvusa ofakazi ababili beSambulo isahluko 11. Unyaka ka-2023 wafika eminyakeni engamashumi amabili nambili emva kuka-11 Septhemba 2001, njengalokhu nje iMithetho ye-Alien ne-Sedition ka-1798 ifika eminyakeni engamashumi amabili nambili emva kweSimemezero Senkululeko sango-1776. Ukubusa kukaJerobowamu kweminyaka engamashumi amabili nambili kwaqala ngo-977 BC ngesikhathi isiprofetho sikaJosia simiswa. Ngaleso sikhathi umprofethi ongalalelanga ka-1 AmaKhosi isahluko 13 wabhekana nokuhlubuka kukaJerobowamu, njengalokhu uMose wabhekana nokuhlubuka kuka-Aroni, noSamuweli wabhekana nesixuku esasifisa inkosi. Lezo zingxabano ezimelene nokuhlubuka okuyisisekelo, ezimelwe ngumyalezo womprofethi ongalalelanga, uMose noSamuweli, zimelela ukukhala okukhulu kwengelosi yesithathu emthethweni weSonto. Kungumyalezo wesixwayiso omenyezelwa yisibonakaliso, esimelwe emlandweni kaJerobowamu yisiprofetho sikaJosia esihambisana “nesibonakaliso.”

Tarirai, munhu waMwari akabva kuJudha akauya kuBheteri neshoko raJehovha; Jerobhoamu akanga amire paatari kuti apisire zvinonhuhwira. Akadanidzira pamusoro peatari neshoko raJehovha, akati, Haiwa, atari, atari, zvanzi naJehovha: Tarira, mwana achaberekerwa imba yaDhavhidhi, anonzi Josiya; uye pamusoro pako achabayira vaprista venzvimbo dzakakwirira vanopisira zvinonhuhwira pamusoro pako, uye mapfupa avanhu achapiswa pamusoro pako. Akapawo chiratidzo pazuva iroro, achiti, Ichi ndicho chiratidzo chakataurwa naJehovha; tarira, atari ichatsemuka, uye madota ari pamusoro payo achadururwa. Zvino zvakaitika, mambo Jerobhoamu paakanzwa shoko romunhu waMwari, uyo akanga adanidzira pamusoro peatari paBheteri, akatambanudza ruoko rwake ari paatari, achiti, Mubateni. Ruoko rwake, rwaakatambanudza kuti rumurwise, rwakabva rwaoma, zvokuti haana kukwanisa kurudzosera kwaari zvakare.

Neartár nis rakapatsanurwawo, uye madota akadururwa kubva paaritari, zvinoenderana nechiratidzo chakanga chapihwa nomunhu waMwari neshoko raJehovha. Ipapo mambo akapindura akati kumunhu waMwari, Ndapota zvino nyengeterera pachiso chaJehovha Mwari wako, undinyengeterere kuti ruoko rwangu rudzororwe kwandiri zvakare. Munhu waMwari akakumbira kuna Jehovha, ruoko rwamambo rukadzorerwa kwaari zvakare, rukava sezvarwakanga rwakaita pakutanga. Mambo akati kumunhu waMwari, Huya kumba neni, uzorodze muviri wako, ndikupe mubayiro. Asi munhu waMwari akati kuna mambo, Kunyange dai waindipa hafu yeimba yako, handingapindi nowe, handingadyi chingwa kana kunwa mvura munzvimbo ino; nokuti ndizvo zvandakarairwa neshoko raJehovha, richiti, Usadya chingwa, usanwa mvura, uye usadzokera nenzira yawakauya nayo. Naizvozvo akaenda neimwe nzira,

haana kudzokera nenzira yaakanga auya nayo kuBheteri. 1 Madzimambo 13:1–10.

Kuramba kwomuporofita kudya naJerobhoamu, kunyange zvazvo akapiwa “hafu yeimba yako,” kunowirirana nechivimbiso chaHerodhe kuna Sarome chokumupa hafu youmambo hwake.

Uye pakasvika zuva rakafanira, Herodhe paakaita, pazuva rokuberekwa kwake, mabiko avatenzi vake, navakuru vehondo, navakuru veGarirea; uye mwanasikana waHerodhia uyo paakapinda akatamba, akafadza Herodhe navose vakanga vagere naye pakudya; mambo akati kumusikana, Kumbira kwandiri chipi nechipi chaunoda, uye ndichakupa. Akapika kwaari akati, Chipi nechipi chauchatikumbira kwandiri, ndichakupa, kusvikira kuhafu youmambo hwangu. Iye akabuda, akati kuna mai vake, Ndichakumbirei? Ivo vakati, Musoro waJohwani Mubhabhatidzi. Marko 6:21–24.

Mhiko yaHerodhe yokupa hafu youmambo hwake yakaitika pazuva rokuberekwa kwake. Herodhe chiratidzo cheRoma, uye madzimambo gumi eZvakazarurwa gumi nezvinomwe anofananidzirwa nokupatsanurwa kweRoma kuita gumi muna Dhanyeri chitsauko chechinomwe, nezvigunwe gumi zvetsoka muchitsauko chechipiri. Zuva rake rokuberekwa rinoratidzwa apo umambo hwechitanhatu hunotsiviwa noumambo hwechinomwe paSunday law, uye nenzira iyi ndiro zuva rokuberekwa reUnited Nations soumambo hwechinomwe hwechiporofita cheBhaibheri. PaSunday law iri kuuya nokukurumidza, madzimambo gumi, anomiririrwa namarudzi gumi okumusoro aJerobhoamu, anobvumirana kupa umambo hwawo kuchikara kweawa imwe chete muna Zvakazarurwa “gumi nezvinomwe”.

Nokuti Xikwembu xi swi veke etimbilwini ta vona leswaku va endla ku rhandza ka xona, ni leswaku va twanana, va nyikela mfumo wa vona eka xivandzana, ku fikela loko marito ya Xikwembu ma ta va ma hetisekile. Nhluvutelo 17:17.

Tisati tatanga kutora chiporofita chaEzekieri chiri muchitsauko chechina, tichatanga taziva nguva “gumi nenhatu” idzo Ezekieri anonyatsoratidza zuva radzo pachena. Zviratidzo zvenguva izvo gumi nenhatu zvinowanopatsanurwa pakati penyika navanhu vaMwari. Nyika inomiririrwa neIjipiti yakaiswa pazuva rakananga kanokwana katanhatu, uye Tiro rinotaurwa kamwe chete, uye dzimwe nguva nhanhatu Jerusarema ndiro musoro wenyaya. Bhuku rinotanga muna 592 BC, iro riri gore rechimakumi matatu remutenderedzwa weJubheri wegumi nenomwe, uye ndima yekutanga yechitsauko chemakumi mana chaEzekieri inoratidza Gumiguru 22, 573 BC semugumo womutenderedzwa iwoyo. Mutenderedzwa weJubheri unomiririra nguva yokusimbiswa kwevane zviuru zana namakumi mana nezvina kubva pa9/11 kusvikira kumurau weSvondo uri kuuya nokukurumidza, uyowo unomiririrwazve mufractal wenhorooondo iyoyo chaiyo kubva paZvita 31, 2023 kusvikira kumurau weSvondo uri kuuya nokukurumidza. Nguva mbiri idzodzo dzose dzakafananidzirwa naNyamavhuvhu 11, 1840 kusvikira kuna Gumiguru 22, 1844.

Musi wa11 Nyamavhuvhu 1840, hapana mumwe kunze kwaJesu Kristu pachake akaburuka semutumwa ane simba waZvakazarurwa gumi, akauya nebhuku duku iro vanhu vaMwari vaifanira kutora vadye. Mutumwa iwoyo mumwechete akaburukazve pa9/11 kuti aratidze kutanga kwenguva yokuiswa chisimbiso. Mutumwa iwoyo mumwechete akaburuka musu wa31 Zvita 2023 kuti amutse zvapupu zviviri zvakanga zvauryiwa mumugwagwa weguta guru iro reSodhoma

neIjipiti, umo Ishewo vakarovererwa pamuchinjikwa. Kuburuka ikoko kwakaratidza nguva yokupedzisira yenguva yokuiswa chisimbiso. Mukati menguva yefractal inobva musu wa31 Zvita 2023 kusvikira kumurayiro weSvondo, Ezekieri mupristi anopiwa chiratidzo chetemberi iri kudenga. Panguva iyoyo, anoitwa mbeveve uye anongotaura chete kana Mwari vamurayira kudaro. Mamiriro ake anoramba aripo kusvikira kumurayiro weSvondo uri kuuya nokukurumidza, unomiririrwa nokuparadzwa kweJerusarema.

Sokungefana noJohane, uHezekeli uyayalwa ukuba athathe incwadi eyayisesandleni sengelosi eyehlayo kusAmbulo isahluko 10, futhi uyatshelwa nokuba adle incwadi yesililo, yokulila neyomaye.

Asi iwe, mwanakomana womunhu, inzwisisa zvandinotaura kwauri; usava mupanduki seimba iya yakamukira; zarura muromo wako, uye zvandinokupa. Zvino ndakati ndichitarira, tarira, ruoko rwakatumirwa kwandiri; uye, tarira, maiva mariri mupumburu webhuku; akarutambanudza pamberi pangu; rwakanga rwakanyorwa mukati nokunze; uye maiva makanyorwamo kuchema, nokuungudza, nenhamo. Ezekieri 2:8–10.

Mharidzo inomiririrwa semharidzo ine zvikamu zvitatu, nokudaro ichifananidzira mharidzo yengirozi nhatu dzaZvakazarurwa 14. Naizvozvo, ndiyo mharidzo yokuisa chisimbiso yengirozi yechitatu inoisira chisimbiso avo vari mukati meJerusarema vari kuchema nokuungudza pamusoro pechivi chechechi nenyika, sezvazvinomiririrwa muchitsauko 9 chaEzekieri nechitsauko 7 chaZvakazarurwa.

Ndzi ku vangama ka Xikwembu xa Israele a ku suke ehenhla ka mukerubu, laha a ku ri kona, ku ya enyangweni wa yindlu. Kutani xi vitana munhu loyi a ambale nguvu ya linyeni, loyi a a khome xibya xa inki xa mutsari etlhelo ka yena; kutani Yehovha a ku eka yena: Famba exikarhi ka muti, exikarhi ka Yerusalema, u fungha mfungho emimombeni ya varhangeri va vanhu lava konya ni ku rila hikwalaho ka manyala hinkwawo lama endlwaka exikarhi ka wona. Hezekiele 9:3, 4.

Avo vanogamuchira chisimbiso vari kuchema pamusoro pezvivi zvechechi nezvivi zvenyika, uye uchapupu hwaEzekieri hwakarukwa pamusoro penhoroondo yeJerusarema neIjipiti, zvinomirira chechi nenyika.

“Chivumbiko cha uMulungu tachikulánya amaka gácho chose. Pa ndawi apo ubusongo nu kusulika kwa kipanga fili fipitu, akampatano kanandi aka kakwima mu lulangulilo kalikulila nu kutenguna chifukwa cha fyesi fya usowelo ifyo fikupepiwa mu calo. Lelo maka-maka amapepo gabo yakwenuka pa bwina bwa kipanga pa kuti abemba bacho bakucita monga ifyo isi ikucitila. ...”

Murayiro uyu ndouyu: “Pinda napakati peguta, napakati peJerusarema, uise mucherechedzo pahuma dzavanhu vanogomera nokuridza mhere pamusoro pezvinonyangadza zvose zvinoitwa mukati maro.” Ava vaigomera nokuridza mhere vakanga vachiparidza mashoko oupenyu; vakanga varanga, vakanga varayira, uye vakanga vanyengetedza. Vamwe vakanga vasingaremekedzi Mwari vakapfidza uye vakazvininipisa pamberi Pake. Asi kubwinya kwaJehovha kwakanga kwabva kuna Israeri; kunyange zvazvo vazhinji vakanga vachiri

kuramba vachiita zvimiro zvechitendero, simba Rake nokuvapo Kwake zvakanga zvisipo.”
Testimonies, volume 5, 209, 210.

Mu mimerere y’igitabo cy’Amaganya, amarira n’ishyano bigaragaza mu buryo bw’ishusho abamarayika batatu bo mu Byahishuwe 14; amaganya no kurira ni bwo butumwa bw’umumarayika wa mbere n’uwa kabiri, naho uwa gatatu ni ubutumwa bw’ishyano, ikimenyetso cy’umuyaga w’iburasirazuba ufashwe ngo udahuhuta n’abamarayika bane babuza bo mu Byahishuwe 7.

Egipta

Mubhuku raEzekieri, munotaurwa mazuva ane gumi namatatu. Rokutanga remapoka emazuva eIjipiti ndiEzekieri 29:1, uye raimiririra 587 BC.

Mugore regumi, mumwedzi wegumi, pazuva regumi namaviri romwedzi, shoko raJehovha rakasvika kwandiri, richiti, Mwanakomana womunhu, tarisa chiso chako kuna Faro mambo weIjipiti, uprofitse pamusoro pake, napamusoro peIjipiti yose; taura, uti, Zvanzi naIshe Jehovha; Tarira, ndinorwisana newe, Faro mambo weIjipiti, shato huru inovata pakati penzizi dzayo, yakati, Rwizi rwangu nderwangu ndimene, uye ndakazviitira iro. Ezekieri 29:1–3.

587 BC ndi chaka cha kuzingidwa, kumene kunayamba chaka chimodzi ndi theka asanawonongedwe Yerusalemu. Pa nthawi imeneyo, Ezekieli analengeza kuti Mulungu adzagonjetsa Iguputo, ndi kuti kugonjetsako kudzasonyeza kwa anthu a Mulungu kupusa kwawo chifukwa chodalira chinjoka cha Iguputo. Pofika kumapeto kwa chaputalacho, chilengezo chimaperekedwa chakuti Iguputo idzaperekedwa kwa Babulo, motero kusonyeza nthawi imene mafumu khumi amapereka ufumu wawo wachisanu ndi chiwiri wa uneneri wa m’Baibulo kwa Babulo wamakono—ufumu wachisanu ndi chitatu umene uli wa asanu ndi awiriwo. Uneneri umenewo unakwaniritsidwa patapita zaka “khumi ndi zisanu ndi ziwiri” mu 571 BC monga momwe kwakhazikitsidwa kumapeto kwa chaputalacho. Choncho, chaputala 29 chili ndi kutchula koyamba ndi komaliza kwa tsiku logwirizanitsidwa ndi Iguputo.

Zvino zvakaitika mugore ramakumi maviri namanomwe, mumwedzi wokutanga, pazuva rokutanga romwedzi, shoko raJehovha rakasvika kwandiri, richiti, Mwanakomana womunhu, Nebhukadirezari mambo weBhabhironi akamanikidza hondo yake kubata basa guru pamusoro peTire; misoro yose yakaita mhanza, namapfudzi ose akatsvairwa ganda; asi iye haana kuwana mubayiro, kunyange hondo yake, kubva kuTire, nokuda kwebasa raakabata pamusoro paro. Naizvozvo zvanzi naIshe Jehovha: Tarirai, ndichapa nyika yeIjipiti kuna Nebhukadirezari mambo weBhabhironi; uye achatora vazhinji varo, achatora zvakapambwa naro, achatora zvakare chakatorwa somhuka; uye izvi zvichava mubayiro wehondo yake. Ndakamupa nyika yeIjipiti nokuda kwokushanda kwake kwaakabata pamusoro paro, nokuti vakandishandira ini, ndizvo zvinotaura Ishe Jehovha. Nezuva iro ndichamera runyanga rweimba yaIsraeri, uye ndichakupa iwe kuzarurwa kwomuromo pakati pavo; zvino vachaziva kuti ndini Jehovha. Ezekieri 29:17–21.

Gore rechimakumi neliye chiiri, chiniye chiiri, ndima ye ndima yi vesi ya khumi na saba, yinomirira musi wekupedzisira wemazuva gumi namatatu ari muna Ezekieri, uye ndiro zuva roga rinowira shure kwa 22 Gumiguru 573 BC. Rinoratidza nguva iyo mambo wokumusoro ari muna

Danieri 11:42–43 anopiwa Ijipiti, uyewo poindi iyo madzimambo gumi anopa ushe hwawo hwechinomwe kuushe hwechisere hunobva kune hunomwe. Rinozadzikiswa apo “nyanga yeimba yaIsraeri” inotanga kubudira. Muna Isaya, Israeri inobudira pazuva remhepo yokumabvazuva.

Ava vachabudisa kuna Jakobo vachadzika midzi; Israeri ichatumbuka ikabukira, uye ichazadza chiso chenyika nezvibereko. Isaya 27:8.

Nge-Ezekiyeli 29:17 ugwaliseka, njalo udrako waseGibhithe enikwa isilo sobupapa emthethweni weSonto ozakuza masinyane, imvula yamuva izathululwa phezu kuka-Israyeli ngaphandle kwesilinganiso. Leyo mvula yaqala mhlaka 9/11 njengokufafazwa okuncinyane, njengokwakufanekiselwa nguKristu ephefumulela abafundi Bakhe emva kokwehlela emhlabeni esebuye enyukele kuYise emva kokuvuka Kwakhe kwabafuleyo.

“Chiito cha Kristo cha kuwafuvia wanafunzi wake Roho Mtakatifu, na kuwapatia amani yake, kilikuwa kama matone machache kabla ya mvua nyingi iliyopaswa kutolewa siku ya Pentekoste.” *Spirit of Prophecy*, juzuu la 3, 243.

Saada ya Ezekieli juu ya kuanguka kwa Misri ilitangazwa mwaka wa 587 KK, mwaka wa mazingiwa, na miaka “kumi na saba” baadaye unabii huo ulitimizwa. Unatimizwa katika kipindi kinachowakilishwa na namba “kumi na saba,” hivyo ukiwakilisha historia iliyofichika ya mstari wa arobaini wa Danieli kumi na moja. Unapaswa kutimizwa wakati wa kutiwa muhuri kwa wale mia moja arobaini na nne elfu, jambo linaloonyeshwa katika sura ya tisa ya Ezekieli. Wakati wa kutiwa muhuri mvua ya masika ya mwisho humiminwa, kwanza kama kunyunyiziwa katika 9/11 na kisha kama umiminiko kamili katika sheria ya Jumapili. Unatimizwa kulingana na Isaya katika “siku ya upepo wa mashariki,” na Uislamu ndio upepo wa mashariki, na Uislamu ndio “ole” ya tatu. Ujumbe ambao Ezekieli alipaswa kula ulikuwa ujumbe wa sehemu tatu, ambao sehemu yake ya tatu ilikuwa ujumbe wa ole.

Mharidzo gumi nenhatu dzaEzekieri dzakaiswa pachena dzine chokuita neJerusarema, Egypt neTire. Dzose dzaibata nezvokupandukira, sezvinomiririrwa nenhamba “gumi nenhatu.”

Tichaenderera mberi tichifunga nezvekudomwa kwenguva kwaEzekieri munyaya inotevera.