

Buka ra Joele na Kereke ya Laodisea ya Masabata a Supa ya Adventist—Nomoro ya Botshelela

Uyo Ano Mune Zvinoshamisa uye Kusvika Rinhi?

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पाल्मोनी, अद्भुत गणकले केवल गणतिमा आधारति पहेलीहरू मात्र प्रस्तुत गर्नुहुन्न; उहाँ त गणतिकै सृष्टिकिरता हुनुहुन्छ।

Nokuti mwa iye vinthu vyose vikapangika, ivyo viri kuchanya, na ivyo viri pa charu chapasi, vyakuwoneka na vyambura kuwoneka, kwali ni mipando ya ufumu, panji maulamuliro, panji maulamuliri ghakuru, panji nkhongono; vinthu vyose vikapangika na iye, ndipo vikapangikira iye; ndipo iye walipo pambere vinthu vyose vindakhalirepo, ndipo mwa iye vinthu vyose vikukhaliriramo. Akolose 1:16, 17.

Kana mukabvunza AI pamusoro penhamba dzakaiswa naPalmoni muShoko Rake rechiporofita, uye mukabvunzawo kana nhamba idzodzo dziine kukosha kupi nokupi munyika yemasvomhu, muchawana kuti anenge nhamba dzose dzechiporofita ane kukosha kwakatsaurika mumasvomhu. Rondedzero inotevera inomiririra nhamba gumi neshanu dzechiporofita, dzakarongeka maererano nokukudzwa kwadzo munyika yemasvomhu, kunopembererwa mudzidziso yenhamba, mumabhuku ezvidzidzo, uye mutsika yemasvomhu.

42 – Chiratidzo chikuru chose chetsika dzakakurumbira + chakawanda, pronic, Catalan, sphenic.

7 – Èni-kekere olufé tí ó jé nónbà àkókó pèlú òpò àpèjúwe (Mersenne, safeprime, happy prime, àti bèè bèè lọ).

23 – Nambari kuu iliyojaa sifa maalumu (Sophie Germain, safe prime, happy prime, n.k.).

2520 – Yanozivikanwa sekuti ndiyona nhamba duku zvikuru inopatsanurwa pasina kusara nenhamba 1 kusvika ku10 (LCM 1–10), uye ine zvipatsanuri zvizhinji kwazvo.

220 – Hafu yepaya duku-diki inowirirana (ine 284).

19 – Prime yodziwika chomene: mapasa, msuweni, yachikoka, nambala ya Heegner, prime yakukondweska, na vinyake vinandi—yakutumbikika chomene pakati pa maprime ghachoko.

1260 – Nambala yakuzirwa chomene yakupambana-pambana (pambere pakuti 2520 yizengere).

30 – ni namba ndogo zaidi yenye vigawanyishi vingi sana ambayo ni zao la namba za kwanza tatu za msingi; ni mfano wa jadi unaotumiwa sana katika vitabu vya kiada.

2300 – Karamata ndihombe ya 1 kusvika 9.

400 – Mraba kamili safi (20^2).

65 – Huwandu hudiki-hudiki hunova huwandu hwemasikweya maviri akanaka nenzira mbiri dzakasiyana (1^2+8^2 na 4^2+7^2); zvakanaka, asi zviriri muchikamu chinonyanya kusarudzika.

46 – Largest even number not expressible as sum of two abundants + several niche titles.

430 – අලංකාර සමනනික් සංඛ්‍යාවක් ($2 \times 5 \times 43$).

1290 – Bintu bya bulijjo ebigattiddwa wamu.

1335 – Uluhlu oluncinane (semiprime/inani elizimeleyo).

Kana wakaita seni, uye usingazive nezvenyika yemasvomhu, unogona kwazvo kuverenga rondedzero iyi wofungidzira kuti munyika yemasvomhu nhamba imwe neimwe ine nhaka yakati yakasarudzika, mutsauko unoshamisa kana zvimwe zvakadaro; asi hazvina kudaro. Pandakakumbira AI kuti indipe kunzwisisa, munyika yemasvomhu, kwenhamba imwe neimwe yemanhamba aya echiporofita, ndakaibvunza imwe panguva, uye mushure menhamba yechina ndakabvunza mubvunzo wekutevera. Ndakanga ndichida kuziva kana AI yaizondipa here kuverengwa kwenhoroondo yenhaka pane chero nhamba yandingabvunza nezvayo, kana kuti idzo nhamba ina dzokutanga dzaiva dzakakosha zvechokwadi munyika yemasvomhu. Nokuti nhamba ina dzokutanga idzodzo dzaizivikanwa zvikuru munyika yemasvomhu. Asi hazvina kugumira ipapo. AI yakapindura kuti nhamba ina dzokutanga idzodzo dziri chaizvo muchikamu chakasiyana munyika yemasvomhu. Pandakaramba mberi nekuunganidza mashoko, AI yakatanga kurumbidza kuti ndaigona sei kusarudza nhamba dzakatanhamara kudaro munyika yemasvomhu. Mashoko okupedzisira eAI kwandiri, mukupindura kunhamba mbiri dzokupedzisira (19, 65) dzandakaibvunza nezvadzo, aiva okuti, “19 inokwana zvinoshamisa pedyo nepamusoro pakati pemaprime ane mukurumbira mukuru, asi 65 inoremekedzeka asi inowira pasi zvishoma—ichiri sarudzo yakasimba! Kugona kwako kuramba uchiwana nhamba dzinozivikanwa zvikuru kunoshamisa chaizvo. Une imwezve here?”

Ndzi tiyisile, (hambileswi ndzi nga tiviki leswaku ndzi nga swi kombisa njhani ku tiyiseka ka mina)—a ku na un’wana vumbhoni bya matimu, bya muxaka wihi na wihi, lebyi nga kombisiwaka leswaku byi kombisa tinomboro to tala ta nkoka ta misava ya tinhlayo leti humaka eka xihlovo xin’we. Eku misaveni ya tinhlayo tinomboro leti i ta nkoka, naswona Yesu u tirhisa misava ya ntumbuluko ku kombisa misava ya moya. Vutisa xihlovo xa AI leswaku tinomboro leti ti yimela yini emisaveni ya tinhlayo kutani swi ta ku hlamarisa ngopfu. Swi tlula vuswikoti bya mina ku hlamusela hi ku tlhela ku vonaka tidyondzo leti ta tinhlayo ni swilo swo tano, kambe hambiloko ndzi ri ni vuswikoti lebyi ringaniseriweke eka dyondzo ya tinhlayo, ndzi kumile leswaku tin’wana ta tinomboro leti ti beka vumbhoni eka swiphemu swa swihlawulekisi swa tona swa vuprofeta.

නතොබදෙන කිසිදු ඉතිරියක් නතොමැනිව 1 සිට 10 දක්වා සෑම සංඛ්‍යාවකින්ම සමානව බදිය හැකි අති කුඩාම සංඛ්‍යාව 2520 ය (සංඛ්‍යා අන්තය දක්වා දිගහැරේ). එම හේතුව නිසා, ගණිත ලෝකයේ එය 1 සිට 10 දක්වා සංඛ්‍යාවන්ගේ අඩුම පොදු ගුණිතය (LCM) ලෙස හැඳින්වේ. ඒ නිසාම, එයට බදුම්කාරක බොහෝ ඒරමාණයක් ඇත—මුළු එකතුව 48කි, එනම්, එයට වඩා කුඩා

වනෙන් කිසිදු සංවිච්චකට වඩා “වැඩි”ය. මෙය එය අතිශයින් සංයුක්ත සංවිච්චක වට පත් කරයි (ගණිතයේ, සාමාන්‍යයෙන් නොව අති විශාල බලපෑමකාරක සංවිච්චක ඇති සංවිච්චනට අයත් විශේෂ පන්තියකි).

Nhamba 2300 ine chimiro chinokosha kwazvo pamasvomhu chakafanana nechinonyanya kuzivikanwa nacho 2520—ndiyo nhamba diki-kuru yakanaka inopatsanurika pasina kusara nenhamba dzose kubva pa1 kusvika pa9 (ndiko kuti, ndiyo least common multiple yenhamba 1 kusvika pa9).

220 ina uainishaji maalumu maarufu katika nadharia ya namba—kwa kuwa ni nusu moja ya jozi ndogo zaidi (na inayojulikana zaidi) ya namba rafiki. Katika ulimwengu wa hisabati, “namba rafiki” ni jozi ya namba mbili tofauti ambapo jumla ya vigawanyo halisi (yaani, vigawanyo vyote ukiondoa namba yenyewe) vya kila moja huwa sawa na namba ile nyingine. Katika hisabati huchukuliwa kuwa “marafiki wakamilifu”—hata Wagiriki wa kale waliwaona kuwa alama za urafiki! Jozi hiyo ni 220 na 284. Jozi hii (220, 284) ndiyo “jozi ya namba rafiki” ndogo zaidi inayojulikana, iliyogunduliwa nyakati za kale (huenda na Pythagoras au wafuasi wake), nayo ilibaki kuwa ndiyo pekee iliyojulikana kwa karne nyingi. 220, ikiwa sehemu moja ya namba mbili hizo, hufahamika kuwa mojawapo ya mifano ya kale kabisa iliyo mashuhuri katika nadharia ya namba!

Kiroho, nhamba 220 inomirira kusangana kwehumwari nevanhu, uye munyika yemasvomhu inomirira vaviri ve“shamwari dzakakwana.” Mukurumbira wemasvomhu wenhamba 220, 2300, na2520 wakabatanidzwa pamwe chete mupfungwa yokuti chinhu chinoita kuti imwe neimwe yenhamba idzi nhatu ive yakakurumbira ndechokuti ndidzo diki kupfuura dzimwe dzose muchikamu chadzo chakasarudzika. Palmoni anozivisa zvole zviriviri 2520 ne2300 mundima yegumi nenhatu neyegumi neina yaDanieri 8, uye kana 2300 yabviswa pa2520 panosara 220; naizvozvo imwe neimwe yenhamba idzi nhatu duku dzine mukurumbira munyika yemasvomhu inomiririrwa mundima dzinimirira nguva chete muMagwaro umo Kristu anozvivisa saPalmoni.

“Mazuva anezviuru zviriviri namazana matatu; ipapo nzvimbo tsvene ichacheneswa,” zvinoratidza kutanga kwekutongwa kwakatanga muna 1844 nevakafa, kukazofambira kuvapenyu pa9/11. Mundima gumi nenhatu negumi neina, Palmoni, Muverengi Wezviverengero Anoshamisa, anobatanidza “nguva nomwe” dzaMosesi ne“mazuva anezviuru zviriviri namazana matatu” aDanieri.

Ipapo ndakapuvha mumwe mutsvene achitaura, uye mumwe mutsvene akati kuna uyo mutsvene wakati achitaura, Chiratidzo ichi pamusoro pechibayiro chezuva nezuya, nokudarika kunounza kuparadzwa, kusvikira riniko, zvokuti zvole zviriviri nzvimbo tsvene nehondo zvipiwe kuti zvitsikirirwe pasi petsoka?

Iye akati kwandiri, Kusvikira pamazuva ane zviuru zviriviri namazana matatu; ipapo nzvimbo tsvene ichacheneswa. Danieri 8:13, 14.

Indawo engcwele kanye nebutho kumele ubudlelwane besiprofetho. Inhloso yendawo engcwele ukuthi uNkulunkulu ahlale phakathi kwabantu baKhe.

muna 1844. Muporofita, izvi zvinoratidza zvapupu zviviri kuti nguva iri kubva muna 1798 kusvikira muna 1844 inguva yokufananidzira. “Nguva nomwe” dzakaiswa pamusoro peumambo hwokumusoro nehwokumaodzanyemba hwaIsraeri dzakapera muna 1798 uye muna 1844, zvichiteerana, uye nokudaro dzinobudisa nguva yemakore makumi mana namatanhatu. Nguva iyoyo haina zvainoreva pasina chapupu chechipiri. Sista White anodzidzisa pachena kuti hakugoni kuva nengirozi yechitatu pasina yokutanga neyechipiri. Anotaurawo pachena kuti ngirozi yokutanga yakasvika muna 1798, uye yechitatu musu wa22 Gumiguru 1844. Ngirozi nhatu dzaZvakazarurwa gumi nechina dzinopa chapupu chechipiri kuchokwadi chokuti 1798 kusvikira muna 1844 inguva yokufananidzira yechiporofita.

លេខ 46 ជានិមិត្តសញ្ញានៃព្រះវិហារ
ហើយនៅពេលដែលព្រះគ្រីស្ទមានសម្ភារៈព្រះវិហារជាលើកដំបូង យើងឃើញថា
ជនជាតិយូដា ក្នុងការតវ៉ាជាមួយព្រះគ្រីស្ទ មានបញ្ហាជាក់ថា
នៅពេលបង្កើតមានក្នុងមុខព្រះវិហារ នោះមានចំណាយពេលសម្រាប់បុរាណវិទ្យា
អនុកប្បវត្តិសាស្ត្រមានបញ្ហាជាក់ថា
ការកែលម្អអរបស់បង្កើតដែលជនជាតិយូដាមានយោងដល់នោះ
មានបញ្ហាចប់នៅឆ្នាំដំបូងនៃព្រះយេស៊ូវមានទទួលបុណ្យជម្រុញដំបូង។ សចក្តីពិតនោះ
រួមជាមួយនឹងសចក្តីពិតខាងវិញ្ញាណដដែលថា
យើងគួរមានបង្កើតឡើងតាមរូបភាពរបស់ព្រះ ហើយរូបភាពរបស់ទ្រង់គឺជាព្រះវិហារ
ដដែលគួរមានគំណងដោយលេខ 46។

Na Shoko akava nyama, akagara pakati pedu, (uye takaona kubwinya kwake, kubwinya kwakaita kwoMwanakomana akaberekwa ari oga waBaba,) azere nenyasha nechokwadi. Johani 1:14.

Izwi rakashandurwa richinzi “akagara” rinoreva tabhenakeri. Chinangwa chenzvimbo tsvene chaiva chokuti Mwari agare pakati pehondo yavanhu (vanhu vake). Izwi rechiHebheru rokuti “tabhenakeri” rakashandurwa richinzi “akagara” ndiro izwi rimwe chetero rakashandiswa patabhenakeri yakamiswa naMozisi, uye apo Kristu paakatanga kunatsa tembere zvinotaurwa pachena kuti muviri waKristu ndiwo waiva tembere. Nhamba 46, iyo inosimbiswa nokunzwisisa zvakarurama zviri kuiswa pachena naPalmoni mundima mbiri dziri hwaro hweAdventism, inowanikwa muna Johane. Makore 46 ane ukama ne220 kuna avo vanoda kuona.

Ndzi disciples va yena va tsundzuke leswaku ku tsariwile ku te: “Ku hisekela yindlu ya wena ku ndzi dlayile.” Kutani Vayuda va n’wi hlamula va ku: “Hi xihi xikombiso lexi u hi kombaka xona, leswi u endlaka swilo leswi?”

Yesu akajibu, akawaambia, Hekalu hili libomoeni, nami nitalisimamisha katika siku tatu. Basi Wayahudi wakasema, Hekalu hili limejengwa muda wa miaka arobaini na sita, nawe utalisimamisha katika siku tatu? Lakini yeye alinena habari za hekalu la mwili wake. Yohana 2:17–21.

Zviri mundima yechi makumi maviri, nokudaro muna Johani 2:20, apo vaJudha vanoti, “Tembere iyi yakavakwa makore ana makumi mana namatanhatu, zvino iwe ungaimutsazve namazuva matatu here?” Nhamba 46 yakabatanidzwa netembere muchitsauko nendima zvinodanidzira 220.

Mundima iyi vaJudha vanoratidza kuti tembere yakanga yava nemakore 46 ichivakwa, zvichifanana nekutanga kwaIsraeri yekare apo Mozisi akava mazuva 46 ari pagomo achigamuchira mirayiridzo yokuvakwa kwetembere. Takaitwa nomufananidzo waMwari, naizvozvo hazvisi zvetsaona kuti tembere yomunhu ine machromosome 46, 23 echirume uye 23 echikadzi. Machromosome 23 echirume neechikadzi ndiwo mirayiridzo yokuvaka tembere yomunhu. Palmoni, uyo akasika zvinhu zvose, akasikawo hurongwa huri mukati momuviri womunhu hunotsiva sero rimwe nerimwe riri mumuviri womunhu nemasero matsva uye matsva, uye kuvandudzwa kwakazara kwemasero omuviri akare kunotora makore manomwe, ayo ari mazuva 2520. VaJudha vanobatanidza makore 46 netembere, asi Kristu akataura pamusoro pomuviri Wake waizomutswa mumazuva matatu. Kubva muna 1798 kusvikira muna 1844 tembere yeMillerite yakamutswa, uye yakamutswa munguva iyo vatumwa vatatu vose vanosvika, uye vatumwa vatatu avo vanotambanudzwa makore 46 kubva muna 1798 kusvikira muna 1844 vanomiririrwa samazuva naKristu. Iye akati, “Paradzai tembere iyi” uye mumazuva matatu ndichaimutsa, nokudaro achienderanisa kuputswa kwetembere yaifanira kuzomutswa mumazuva matatu.

Danieri anozivisa nzvimbo tsvene neuto zviru kuparadzwa mundima yegumi nenhatu. Umambo hwokumusoro hunomirira uto, uye umambo hwokumaodzanyemba nzvimbo tsvene, nokuti ndiko kune Jerusarema. Naizvozvo, kana mubvunzo wokutsikwa-tsikwa uku uchitaurwa, chekutanga pazvinhu zviviri izvi, (nzvimbo tsvene neuto) kutapwa ndihwo umambo hwokumusoro muna 723 BC. Makore 46 gare gare, muna 677 BC, “nguva nomwe” dzinotanga kuumambo hwokumaodzanyemba hwaJudha. Izvi zvinoreva kuti kutsikwa-tsikwa kweuto kwakaguma muna 1798 uye kutsikwa-tsikwa kwenzvimbo tsvene kwakaguma muna 1844.

VaIsraeri vekare vakabuda muBhabhironi kuti vavakezve Jerusarema pamusoro pemirairo mitatu, wechitatu wayo wakatanga makore zviuru zviviri namazana matatu, akazoguma nokusvika kwengirozi yechitatu musu wa22 Gumiguru, 1844. Muna 1798 nguva yokutonga kweBhabhironi romweya, sezvayakafananidzirwa namakore makumi manomwe okutonga kwakaita Bhabhironi chairo, yakaguma, uye nguva yechiporofita inomiririrwa nengirozi nhatu yakagumira chaizvo panzvimbo payakatangira muchiporofita, pakaziviswa murairo wechitatu.

കാലഘട്ടമായ 2300 വർഷങ്ങളുടെ ആൽഫയായ മൂന്ന് കല്പനകളുടെ കാലം, 2300 ദിവസങ്ങളുടെ ഓമശേയായ മൂന്ന് ദൂതന്മാരുടെ കാലഘട്ടത്തിൽ ആവർത്തികപ്പെട്ടു. ആൽഫയും ഓമശേയും ഇരുവരും അഡ്വെന്റിസത്തിന്റെ അടിസ്ഥാനസ്തംഭങ്ങളാണ്; 457-വും 1844-വും ദവോലയവും യരൂശലമേം പണിയുന്ന ഒരു പ്ലവ്യത്തിയെ പ്ലതിപാദിക്കുന്നു.

Uye utaure naye, ukiti, Zvanzi naJehovha wehondo, achiti, Tarirai murume une zita rinonzi Davi; iye achamera kubva panzvimbo yake, uye iye achavaka temberi yaJehovha. Zvirokwazvo iye achavaka temberi yaJehovha; uye iye achatakura kubwinya, uye achagara nokutonga pachigaro chake choushe; uye iye achava muprista pachigaro chake choushe; uye zano rorugare richava pakati pavo vari vaviri. Zekaria 6:12, 13.

Kristu sa Dzinde rino pano anozivikanwa saIye akavaka temberi yaJehovha, uye sezvaakamutswa nezuva retatu pakasvika mutumwa wechitatu musi wa22 Gumiguru, 1844, temberi yeMillerite yakanga yavakwa naKristu, nokuti ndiye anovaka temberi yaJehovha. Kunyange zvazvo izvi zvakazadzikiswa munhorondo yeMillerite, kuzadzikiswa kwazvo kwakakwana kuri munguva yemvura yokupedzisira, nokuti kudzororwa kwamashoko okuti “iye achavaka temberi yaJehovha” kunobvumira avo vachazviona kuti Ishe akavaka temberi yeMillerite mumakore 46, asi kuti anovaka imwezve temberi yavane zana namakumi mana nezvina zvuru panguva yemvura yokupedzisira, nokuti Petro anoti vane zana namakumi mana nezvina zvuru vachamutswa seimba yomweya.

Palmoni paanobvunzurudzwa mubvunzo wokuti “kusvikira riniko,” mhinduro yake ndeyokuti “kusvikira pamazuva ane zviuru zviviri namazana matatu; ipapo nzvimbo tsvene ichacheneswa”; asi Mozisi, Eriya, nemaMillerite, vakafira kutenda veupapa, Zekariya naJohane vachiyera temberi, Isaya muchitsauko chechitanhatu, pamwe navamwe vasina kutaurwa, vanoti mhinduro kumubvunzo wevhesi regumi netatu wokuti “kusvikira riniko” ndeyi: “kubva pa9/11 kusvikira kumutemo weSvondo, ipapo nzvimbo tsvene ichacheneswa.”

Tarehe 22 Oktoba, 1844 ilifananishwa kwa njia ya mfano na Abrahamu kumtoa mwanawe, kwa maana hilo lilikuwa mfano wa msalaba ambapo Baba wa mbinguni alimtoa Mwanawe. Musa na Waebrania katika Bahari ya Shamu, kulingana na mtume Paulo, waliwakilisha ubatizo, ambao ni mfano wa msalaba, nao ulikuwa umefananishwa kwa njia ya mfano na Abrahamu katika Mlima Moria pamoja na Isaka.

Zvakare, hama dzangu, handidi kuti murege kuziva kuti madzibaba edu ose akanga ari pasi pegore, uye ose akayambuka nomugungwa; uye ose akabhabhatidzwa kuna Mozisi mugore nomugungwa. 1 VaKorinte 10:1, 2.

Kubhabhatidza, chokwadika, kunomiririrwa na22 Gumiguru 1844, apo ndipo pakabhabhatidzwa mhuri yaNoa yaiva nevanhu vasere. “Vasere” chiri chiratidzo cherumuko.

Iwo panguva yakapfuura vakanga vasingateereri, apo kutsungirira kwaMwari kwakambomirira mumazuva aNoa, areka ichiri kugadzirwa, maiva mairi vakaponeswa nemvura vanhu vashoma, ndiko kuti, mweya misere. Mufananidzo wakafanana nawo ndowokuti rubhabhatidzo zvino rwunotiponesawo isu, (kwete kubviswa kwetsvina yenyama, asi mhinduro yehana yakanaka kuna Mwari,) kubudikidza nokumuka kwaJesu Kristu. 1 Petro 3:20, 21.

Kunzwisisa zvisiri izvo chero chikamu chechokwadi chakazarurwa pamusoro pa22 Gumiguru 1844 kwakafanana nokusanzwisisa uchapupu hwaNoa mungarava, hwaMozisi paGungwa Dzvuku, hwaAbrahama paGomo reMoria, uye hwaJesu pamuchinjikwa. Pazuva iroro ngirozi yechitatu yakapinda munhorondo, uye ndiyo ngirozi inoisira chisimbiso vanhu vaMwari.

“Ndakaona zvino mutumwa wechitatu. Mutumwa wandakanga ndichiperekedzwa naye akati, ‘Shoko rake rinotyisa, basa rake rinovhundutsa. Ndiye mutumwa achaparadzanisa gorosi nemasora, uye achasimbisa kana kusunga gorosi kuti riiswe mudura rokudenga.’ Zvinhu izvi zvinofanira kubata pfungwa yose, kutarisisa kwose. Zvakare ndakararatidzwa kukosha kwokuti avo vanotenda kuti tiri kugamuchira shoko rokupedzisira rengoni vaparadzane navaya vari

kugamuchira kana kumwa zvikanganiso zvitsva mazuva ose. Ndakaona kuti hakuna, kana muduku kana mukuru, anofanira kupinda misangano yavaya vari mukukanganisa nomurima. Mutumwa akati, ‘Pfungwa ngairege kugara pazvinhu zvisina zvazvinobatsira.’” Manuscript Releases, vhoriyamu 5, 425.

Saka, pamwe chete nemitsara mitsvene yechiporofita yakanga yaratidza zuva iri semufananidzo, ngirozi yechitatu yakasvika ikatanga basa rayo, rinosanganisira kupatsanura mhandara dzakangwara nedzisina kungwara, dzakamiririrwa mundima iyoyo segorosi nemasora. Kusanzwisisa kuti 1844 yakaratidzirwa sei zvizere nenziira tsvene semufananidzo, kana kusaziva zvakazarurwa pamusoro pezviratidzo zvenzira zvakanga zvakabatana na1844 uye zvakaramba zvichienderera mberi kusvika muna 1863, kunosiya mweya usina kugadzirira kurwisana nenziira yechiporofita nezvinorehwa nechokwadi chokuti Kristu ndiye nyaya huru iri pakati pendima mbiri dzinimirira hwaro hweAdventism, uye kuti ipapo Kristu anozivikanwa saPalmoni, musiki wemasvomhu nezvimwe zvose.

Mhinduro yazvino kumubvunzo wendima yegumi nenhatu yakasiyana nemhinduro yaivapo muna 1845. Muna 1845 mapiyona akanga achiri kubvisa pavari kuora mwoyo kukuru, achitanga kunetsana nepfungwa yokuti Ishe akanga adzorera zve chipo chomuporofita nenziira yakanga isati yamboitwa kubva panguva yavadzidzi. Vakanga vachitsvaka kunzwisisa zvinorehwa neshoko rengirozi yechitatu, uye vachimutswa kuti vaone chokwadi chokuti chiitiko chavakanga vachangobva kupfuura machiri chakanga chisiri chimwe chinhu kunze kwenhoroondo tsvene. Pakazosvika 1850 vakanga vava kupa chati itsva yemapiyona kuti igadzirise uye itsive chati yemapiyona ya1843. Chati dzose dziri mbiri dzakazivikanwa naSista White sokuzadziswa kwe“matafura” ari muchitsauko chechipiri chaHabakuki. Sezvo zviri izvo, 1850 kuzadziswa kwakatosimbiswa kweShoko raMwari rouporofita.

Mapiyona aya akanzwisisa uye akanyora kuti kuramba kuti chati ya1843 yakanga isiri kuzadzikiswa kwe“mapuranga” aHabakuki chitsauko 2 kwaireva kusiya kutenda kwekutanga. Hanzvadzi White yakatsigira chati iyi sechinhu chakatungamirirwa noruoko rwaShe, uye sekuzadzikiswa kwaHabakuki; uye yakaisawo tsigiro imwe cheteyo pachati ya1850. Habakuki anoratidza “mapuranga” ari muuwandu, uye chati ya1843 payakadhindwa muna Chivabvu 1842, yakadhindwa iine kukanganisa mune dzimwe nhamba, uko Ishe vakabata ruoko rwavo pamusoro pazvo. Muna 1850 pakabudiswa chati itsva yakagadzirisa kukanganisa uku kwenhamba. Mapuranga aHabakuki anomirira kuzadzikiswa kweuporofita, uye uprofiti ihwohwo hwakazadzikiswa kubva muna Chivabvu 1842 kusvikira muna Ndira 1850.

Tafura ya 1843, au tafura ya mwanzo, ilikuwa na kosa, na tafura ya mwisho ya 1850 haikuwa na kosa. Kipindi cha kuanzia Mei 1842 hadi Januari 1850 ni kipindi cha unabii kilichowekwa imara, na Mei 1842, na pia Januari 1850, vinawakilisha alama za unabii, na alama hizo zina saine ya Alfa na Omega. Alfa, yaani herufi ya kwanza, na Omega, herufi ya mwisho na ya ishirini na mbili. Mwaka 1842 ni alfa na 1850 ni omega, na kama tungalichukua hizo herufi mbili za Kiebrania na kuweka herufi ya kumi na tatu ya alfabeti ya Kiebrania, tungaliunda neno la Kiebrania “kweli,” linaloandikwa kwa herufi ya kwanza, ya kumi na tatu, na ya ishirini na mbili za alfabeti ya Kiebrania.

Magwiridwe a ulosi amene akugwiritsidwa ntchito pa zizindikiro za njira za 1842 ndi 1850 ndi akuti zimamangiriridwa pamodzi ndi “cholakwa.” Alpha inali ndi cholakwa, ndipo omega inakonza cholakwa chomwecho; chotero chimene chili pakati pa zilembo za alpha ndi omega ndi “cholakwa,” chizindikiro cha kupanduka, chimene ndi chimene nambala khumi ndi zitatu imayimira. 1842 kufika 1850 ndi nthawi ya ulosi yokhazikika yokhala ndi chizindikiro cha Alpha ndi Omega, ndipo imeneyo ndi “choonadi.” Mpaka mbiri imeneyo ifufuzidwe mozama, moona mtima, ndi mwa uzimu ndi Mlaodikea wa Mpingo wa Seventh-day Adventist, iye amakhala ngati wakhungu pa CHOONADI chowonekera chimene nthawi ya ulosi ya matebulo a Habakuku kuchokera mu 1842 kufika 1850 imakhazikitsa mopitirira kukayika kulikonse. Choonadi chimene chikukhazikitsidwa pamodzi ndi mboni ziwirizo n’chakuti tchati cha 1850 chilibe zolakwa. Tchati cha 1850, monga momwe zilili ndi tchati cha 1843, chili ndi “nthawi zisanu ndi ziwiri” za Mose, ndipo pa matchati onse awiriwo “nthawi zisanu ndi ziwiri” zaikidwa pakati pa tchati, kuyambira pamwamba kufika pansu, kusonyeza nthawi ya “nthawi zisanu ndi ziwiri” yoyambira mu 677 BC kufika mu 1844. 2520 siili pa tchati mokha, koma ndiyo pakati pa tchati.

Emakathini omugca wesiprofetho obonisa “izikhathi eziyisikhombisa” kufanekiselwa isiphambano. Emakathini awo womabili amatafula kukhona umugqa wesikhathi ongu-2520 owehla usuka phezulu uya phansi. Phakathi nendawo kunesiphambano. Isiphambano saba maphakathi nesonto lapho uKristu aqinisa khona isivumelwano nabaningi, ekugwalisekeni kukaDaniyeli 9:27. Lelo sonto limele iminyaka eyisikhombisa, okuyinto ngokwesiprofetho engu-2520 yezinsuku. Njengasematafuleni, maphakathi impela kulezo zinsuku ezingu-2520, uKristu wayeqinisa isivumelwano esesiphambanweni. Kusukela embhathizweni kaKristu kuze kufike esiphambanweni kwakuyizinsuku ezingu-1260 ngokwesiprofetho. Lokhu kusho ukuthi kusukela embhathizweni kuze kube esiphambanweni kwakuyoba khona iminikelo yasekuseni engu-1260 neminikelo yakusihlwa engu-1260 eholela esiphambanweni; kodwa esiphambanweni lelo Wundlu lokugcina lomhlatshelo laphunyuka kumpirisi, kwase kuba iWundlu likaNkulunkulu umhlatshelo wakusihlwa, ngaleyo ndlela lamelela umnikelo weWundlu ongu-2520 kusukela embhathizweni.

Pakati pevhiki paiva pamuchinjikwa, uye pakati pematafura ose ari maviri matsvene pane muchinjikwa; asi munyaya imwe neimwe Gwayana rakaiswa mukati mechokwadi chinomiririrwa nechiratidzo nenhamba 2520. Muchinjikwa wakaiswa pakati pemazuva 2520, uye pamuchinjikwa Jesu ndiye aiva chipiriso chechi2520 uye chokupedzisira. Nhorondo iri pakati paMay 1842 naJanuary 1850 inomiririra kukanganisa, uye Kristu, iye Chokwadi, akaiswa pakati pevapari vemhosva vaviri; kunyange zvakadaro, iye akanga asiri mupari wemhosva, akanga achibatwa somumwe wavo. Naizvozvo tine vapari vemhosva vatatu, mumwe achaparadzwa uye mumwe achaponeswa. Vapari vemhosva vatatu ava zviratidzo zvitatu zvenzira zvakasungwa pamwe chete nemhosva, kunyange hazvo chiratidzo chepakati chiri chinopesana nealpha neomega remupari wemhosva. Alpha neomega evapari vemhosva akabatanidzwa nechiratidzo chepakati, muchinjikwa.

Nga mathebula a Habakuki okuva mu 1842 okutuuka mu 1850, ensobi yali ennukuta ey’omu makkati eyagatta awamu n’akamanyiso akasooka n’akasembayo. Akamanyiso ak’omu makkati ku

musaalaba kaagatta awamu abamenyi b'amateeka basatu, naye akamanyiso ak'omu makkati mu bino si nsobi; ge Mazima. Era ekimu ku bintu eby'amazima ebinywezebwa omusaalaba ne mathebula a Habakuki kwe kuba nti 2520, "emirundi musanvu" egya Ebyabaleevi essuula amakumi abiri mu mukaaga, ge mazima; era mu mbeera y'ensonga ezakatekebwawo, okugaana 2520 kwe kugaana Yesu.

Palmoni, Muverengi Anoshamisa, paanoti, "Kusvika pamazuva ane zviuru zviviri namazana matatu; ipapo nzvimbo tsvene ichacheneswa," ari kupindura mubvunzo wechiporofita unoti, "kusvikira riniko?" Mhinduro yacho haisisiri 1844, nokuti sangano reMillerite reFiladherufia rakaguma muna 1856, nokuti panguva iyoyo James naEllen White vakaratidza kuti sangano rakanga rashanduka kubva kuFiladherufia richienda kuRaodhikia. Sister White paakakweva mutsara mujecha, zvaireva kuti kusvikira mamiriro iwayo achinja, ukama hwaMwari nevanhu Vake hwaifanira kunzwisiswa sechinomiririra kupatsanurwa, nokuti Anomira kunze achigogodza pamwoyo yevaRaodhikia achitsvaka kupinda. Uhumwari Hwake hahusi mukati mehunhu hwavo. Basa chairo iro Kristu akatanga pana Gumiguru 22, 1844 rakanga riri rokubatanidza uhumwari Hwake nehunhu, uye Kristu akanga achida kuita chinhu ichocho, asi hazvina kuitika.

"Ukuba ama-Adventist, emva kokudumala okukhulu ngo-1844, ayebambelele ngokuqinileyo elukholweni lwawo aze aqhubeke emanyene ekuvulekeni kolwalathiso lukaThixo, emkela isigidimi sengelosi yesithathu aze, ngamandla oMoya oyiNgwele, asivakalise ehlabathini, ngewawubonile usindiso lukaThixo; iNkosi ngewasebenza ngamandla kunye nemigudu yawo, umsebenzi ngewawugqityiwe, yaye uKristu ngebefikile kudala ukuza kwamkela abantu baKhe emvuzweni wabo. Kodwa ngexesha lokuthandabuza nokungaqiniseki elalandela ukudumala, abaninzi kwabakholwayo be-advent banikezela elukholweni lwabo.... Ngaloo ndlela umsebenzi waphazamiseka, yaye ihlabathi lashiywa ebumnyameni. Ukuba wonke umzimba wama-Adventist wawumanyene phezu kwemithetho kaThixo nokholo lukaYesu, imbali yethu ngewahluke kakhulu!" Evangelism, 695.

Achidzokorora nhorroondo yaIsraeri yekare, Ishe vakabudisa Israeri yazvino murima reNguva dzeRima, vakapinda navo musungano paGungwa Dzvuku, nokuti rubhabhatidzo chiratidzo chouhukama hwesungano. Asi Israeri yaifanira kuedzwa kuti vaizochengeta here sungano yacho. Kuna Israeri yekare vakakundikana miedzo gumi maererano nebhuku raNumeri. Pakukundikana kwechigumi vakatongerwa kufira murenje kwemakore anopfuura makumi mana, nokudaro zvichipa muenzaniso wokurambwa neIsraeri yazvino kweshoko reRaodhikia ra1856. Sezvakangoitikawo pakukundikana kwaIsraeri yekare pamiedzo gumi yakatevedzana (gumi richiva chiratidzo chomuedzo), kubvira pakusvika kwengirozi yechitatu muna 1844 kusvikira muna 1856, nzira yokuedzwa inofambira mberi yakaiswa pamusoro peboka reMillerite reFiradherufia.

Miedzo gumi yakabva paGungwa Dzvuku kusvikira pakupanduka kwekutanga paKadheshi inomiririrwa senguva yechiporofita, nokuti ine nhamba gumi inobatanidza nguva iyoyo pamwe chete. Gumi, richiva chiratidzo chemuedzo, miedzo gumi yakaratidza marudzi gumi akaramba sungano uye akakundikana pamuedzo wegumi uye pamuitiro wokuedzwa. Nguva iyoyo yakatanga pakuyambuka Gungwa Dzvuku, uye Mirayiro Gumi inomiririrwa somuedzo wokutanga wemiedzo

gumi yakatevera gungwa, muedzo wokutanga uri Sabata, chiratidzo nechisimbiso cheMirayiro Gumi (chinomiririrwa nemana). Apo nguva yemiedzo gumi muIsraeri yekare yakarongwa zvakajeka kwazvo senguva yakatarwa yechiporofita, uye Mweya Wechiporofita uchitizivisa kuti kuyambuka Gungwa Dzvuku kwaifananidzira Gumiguru 22, 1844, ipapo tinofanira kuziva kuti panguva iyoyo muitiro wokuedzwa waifambira mberi wakatanga. VaAdventist havazvizivi izvozvo, saka havagoni kuona kuti muna 1863 vakatemerwa kufira murenje reRaodhikia kusvikira pamutemo weSvondo, iwo mutemo chaiwo wavakapihwa kuparidza yambiro pamusoro pawo pakutanga chaipo kwemuitiro wokuedzwa wakatungamirira kuna 1863.

Muna 1856, apo chirevo chemamiriro eLaodikia chakasvika pamusoro peMillerite Adventism, “waini itsva” yakabudiswa pamusoro pe“nguva nomwe.” Chiedza chitsva ichocho hachina kumbobvumwa, uye makore manomwe gare gare, kana kuti mazuva 2520 echiprofita gare gare, sangano reMillerite reLaodikia rakaguma rikava kereke yeSeventh-day Adventist yeLaodikia. Mozisi akanga achida kupinda muNyika yeChipikirwa, asi muedzo wegumi wakanga wasvika, uye zvirokwasvo wakanga uri muedzo wepasi, nokuti basa chairo rakapiwa Mozisi kubva pakutanga raiva rokutungamirira vanhu vaMwari kuNyika yeChipikirwa. Ndiro raiva basa rakanga riri pamberi paMozisi asati asvika muEgipita. Muedzo wegumi wakanga wasvika, uye vapanduki vakanga vachizengurira pamusoro pokupinda muNyika yeChipikirwa.

Zvino ndakati kwamuri, Masvika pagomo ravaAmori, ratinopiwa naJehovha Mwari wedu. Tarirai, Jehovha Mwari wako aisa nyika pamberi pako; kwira unoitira ive yako, sezvawakarehwa naJehovha Mwari wamadzibaba ako; usatya, uye usaora mwoyo. Ipapo imi mose makauya pedyo neni, mukati, Ngatitumei varume vatitungamirire, kuti vationgorore nyika, vagodzoka vatizivisa nzira yatinofanira kukwira nayo, nemaguta atichasvikamo. Zano iri rikandifadza kwazvo; ndokutora pakati penyuru varume gumi navaviri, mumwe mumwe wedzinza rake. Dheuteronomio 1:20–23.

Kusvika panguva iyoyo kusvikira vadzori gumi navaviri vadzoka kunomirira nhorondo yenguva iyo muedzo wokupedzisira wenheyo wakasvika muna 1856, uye kwemakore manomwe vaMillerite veLaodikia vakatsvika nyika kusvikira vasarudza kurega kuva sangano rinofamba uye vava chechi.

එනේ “සන් වාර” යන්න හළේදරව් කළ පළමු සන්ධිය වූ අතර, එය යරෙමියාගේ පැරණි මාර්ග රචනා කරන මූලික සන්ධියන්ගේ පදනම බවට පත් විය. ඇඩ්වෙන්ට්ස්ට්වාදයට ගෙන එන ලද අවසාන නව අනාවැකිමය ආලෝකය 1856 දී වූ අතර, එය “සන් වාර” පිළිබඳ ලිපි මාලාවක් විය. මමෙ ඓතිහාසික කථන ශාස්ත්‍රීන් අධ්‍යයනය කිරීම සමඟ සම්බන්ධ වූ විශාල ආලෝකයක් ඇත; එහෙත්, දානියලේ අටවන පරිච්ඡේදයේ දහනතරවන වාක්‍යයන් පිළිබඳ “9/11 සිට ඉරිදා නීතිය දක්වා; එවිට ශුද්ධස්ථානය පවතින කරනු ලබන්නේය” යැයි ඇයි වන්නේදැයි අපට හඳුනාගත හැකි වීමට නම්, අපි ඉදිරියට ගමන් කරමින් සිටිය යුතුය.

Basa rakatangwa na Kristu muna 1844 rakatsauswa muna 1863, saka “kucheneswa” kwenzvimbo tsvene kwakatanga panguva iyoyo kwakambomiswa apo vanhu vaMwari vakatanga kufamba murenje reRaodhikia. Nokuda kwechikonzero ichi, basa raifanira kuitwa naKristu munguva ya1844 kusvika 1863, rakanga richifanira nokudikanwa kudzokororwa apo mutumwa wechitatu,

anova ndiye mutumwa anoparadzanisa nokuisira chisimbiso, achazopedzisira azadzisa basa rinomiririrwa ne“kucheneswa.” Zviratidzo zvechiporofita zva1844 kusvika 1863 ndizvo zviratidzo umo Kristu angadai akazadzisa basa rekuchenesa nzvimbo tsvene, uye zviratidzo izvozvo zvinomirira nhorondo umo basa iri richazadzikiswa. Kana zvichigona kuratidzwa kuti 1844 kusvika 1863 inomirira nguva ya9/11 kusvika kumutemo weSvondo, mubvunzo wokuti “kusvikira riniko” unowirirana nemimwe mitsetse inomiririrwawo ne“kusvikira riniko.”

1844 e bile go goroga ga moengele wa boraro, mme 1863 e supa bofelo jwa paka ya teko. Ka 1846 ba ga White ba ne ba nyalana, mme sefane sa Ellen sa fetoga go tswa mo go Harmen go ya go White; gape, mo ngwageng oo banyalani bao ba ne ba simolola go boloka Sabata ya letsatsi la bosupa. Sabata, lenyalo, le phetogo ya leina tsotlhe ke matshwao a kamano ya kgolagano ka boporofeti. Morena o ne a tlisa Iseraele wa segompiano go ralala Lewatle le Lehibidu la 1844, mme ka 1846 a ba tlisa kwa Sinai gore a ba neye molao le go tsena mo kgolaganong le bone. Molao oo, fela jaaka ditafolwana tse pedi tsa ga Habakuke, o kwadilwe mo ditafolwaneng tse pedi; tafolwana ya ntsha e na le melao e le 4, mme ya bobedi e na le e le 6. Ditafolwana tse pedi di emela kamano ya kgolagano ya Iseraele wa bogologolo le wa segompiano, mme mmogo ditafolwana tse pedi tsa kgolagano, e leng Melao e e Lesome, di tshwailwe ka 46 ka mokgwa wa seswantsho mo go Iseraele wa bogologolo, di tshwantsha ditafolwana tse pedi tsa ga Habakuke tse di emelang hisetori ya pula ya morago. Mmogo le ditshupo tse pedi tsa dinkgwe tsa tshikinyo tsa Pentekoste, di emela folaga e e leng dikete di lekgolo le masome a manê a manê.

Apo zita ra Hanzvadzi White parakachinja kubva kuna Harmen richienda kuna White. Harmen rinoreva murwi worugare, asi rakatsiviwa naWhite, iro rinomirira kururama kwaKristu. Zita rokuti Gould rinoreva ndarama, uye Ellen rinoreva chiedza chakajeka chinopenya. Zita rake rinomirira shoko reRaodhikia.

Ndinokupa zano rokuti utenge kwandiri goridhe rakaidzwa mumoto, kuti upfume; nenguo chena, kuti ufukidzwe, uye kuti kunyara kwokusafuka kwako kurege kuonekwa; uye zora meso ako nechizoro chemeso, kuti ugone kuona. Zvakazarurwa 3:18.

“Iziona rokuzora” chiedza cheShoko raMwari, uye Ellen chiedza chinopenya, chinobwinya. Kuchengetedzeka kwavaMillerite muna 1856 kwaizowanikwa mukugamuchira shoko rakanangidzirwa kuRaodhikia sezvarakaiswa pamberi kubudikidza nezvinyorwa zvake, uye sezvarinomiririrwa muzita rake. Hanzvadzi White anotaura zvakajeka kuti shoko ra1888 raJones naWaggoner raiva shoko reRaodhikia, uye kuti shoko ravo raivawo shoko remutumwa wechitatu.

“Jehovha munyasha Dzake huru akatumira kuvanhu Vake shoko rinokosha kwazvo kubudikidza naVakuru Waggoner naJones. ... Iri ndiro shoko rakarairwa naMwari kuti ripiwe kunyika. Ndiro shoko remutumwa wechitatu, rinofanira kuziviswa nenzwi guru, richiperekedzwa nekudururwa kweMweya Wake nechiyero chikuru.” Testimonies to Ministers, 91.

Ingeli ya tatu ilifika mwaka 1844, nayo ilijaribu kazi yake mara ya pili mwaka 1888. Ujumbe wa mwaka 1888 ulikuwa ujumbe wa Laodikia; ulikuwa ujumbe wa ingeli ya tatu; uliashiria kushuka kwa yule malaika wa Ufunuo kumi na nane; ulikuwa ujumbe wa kuhesabiwa haki kwa imani

unaotangazwa wakati wa kumwagwa kwa mvua ya masika. Ingeli ya tatu ilifika mwaka 1844 na kisha tena mwaka 1888, ila ikakataliwa katika nyakati zote mbili; lakini nyakati hizo zote mbili ni mifano ya wakati ingeli ya tatu inapowasili wakati wa mvua ya masika. Mwaka 1844 ni ishara ya 9/11, na ikiwa 1863 ni mfano wa sheria ya Jumapili, basi kipindi cha kiunabii cha “9/11 hadi sheria ya Jumapili,” kama kinavyowakilishwa na ishara ya “hata lini,” kingewakilisha jibu la kweli ya wakati huu kwa swali la mstari wa kumi na tatu la “hata lini.”

Umlando wamaMillerite kusukela ngowe-1842 kuze kube ngowe-1850 uvisikhathi sesiprofetho esinqamula phezu kwesinye isikhathi sesiprofetho sokuvivinywa kwengelosi yesithathu kusukela ngowe-1844 kuze kube ngowe-1863. Kusukela ngowe-1842 kuya phambili kuze kube ngowe-1863 kunezimpawu zendlela zesiprofetho ezibonisa umlando kusukela ku-9/11 kuze kube ngumthetho weSonto, lapho uKristu ehlanza ithempeli lakhe, kuqala iBandla lakhe bese kuthi emva kwalokho abasebenzi behora leshumi nanye. Ngomthetho weSonto, uKristu uyobe esenabantu abahlanzekileyo azokwethula emhlabeni njengomnikelo wesibhengezo, futhi iBandla liyoba yiBandla elinqobayo. Indawo yakhe engcwele iyobe isihlanziwe ngaleso sikhathi.

Ife tubzike ichilangizo cha “mpaka liti” pamalo pake, ngakhale kuti ndithudi pali zina zambiri. Tsopano tiyamba kubweretsa ichi pamodzi ndi nkhani zisanu zam’mbuyomu m’kuunika kwa buku la Yoweli, koma kupatukira kumbali uku kunaoneka kukhala kofunika kuti kukhazikitsidwe poyamba. Umboni wa “mpaka liti” uliwonse umene tawulingalira ukugwirizana ndi funso la “mpaka liti” limene Palmoni anayankha m’vesi la khumi ndi chinayi, pakuti malo opatulika ayenera kuyeretsewa kuyambira pa 9/11 kufikira ku lamulo la Lamlungu. Mbiri imeneyo ndi mbiri ya mvula yakumapeto, ndipo mbiri ya mvula yakumapeto yaikidwa poyera m’buku la Yoweli.