

Bhuku ra Joeri neKereke yeSeventh-day Adventist yeRaodhikia—Nhamba Gumi

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Tiri kubata nechikamu chechiratidzo chaIsaya chinotangira muchitsauko chechinomwe chichipfuurira kusvika kumagumo echitsauko chegumi nembiri. Tiri kuita izvi nokuti muna 1850 “Ishe akatambanudza ruoko rwavo rwechipiri, kuti vaunganidze” vanhu vavo vakasara. Tiri kuisa panzvimbo zviratidzo zvenzira zve1844 kusvika 1863. ‘1850’ nokuunganidzwa kwechipiri chimwe chezviratidzo izvozvo zvenzira.

Kana chiratidzo chaIsaya chatanga mundima yokutanga yechitsauko chechinomwe, nguva dzose panowanikwa chirevo chakafanana nokuti “nezuva iro,” chinenge chiri chirevo chinofanira kuiswa mukati memamiriro ouprofita akatotangwa muchitsauko chechinomwe. Chinhu chinokosha pakugovera chiratidzo nenzira yakarurama ndiko kunzwisisa kuti uprofita hunoshanda maererano nemisimboti yokudzokorora nokuwedzera, uye mutemo uyu uri kushanda muchiratidzo.

झन्डै छै अध्यायदेखि सुरु हुने यशैयाको दर्शनमा चर्चाएका विविध भविष्यसूचक सत्यहरूलाई यस दृष्टिकोणबाट ग्रहण गर्नुपर्छ कि “सबैभन्दा पहिले र मुख्यतया” यशैया त्यस्तो आत्मालाई प्रतिनिधित्व गर्दैछन्, जसलाई 9/11 मा यो घोषणा गर्न अभिषिक्त गरिएको छ कि पिछिल्लो वर्षा आइपुगेको छ। त्यस पवित्रीकृत सन्दर्भमा, यशैयाको सातौं अध्यायले ठीक त्यही भयलाई चित्रित गर्छ, जसलाई छैटौं अध्यायमा अगमवक्ताले त्यस बेला प्रतिनिधित्व गरेका थिए, जब उनले यो प्रश्न सोधे, “कतिलामो समयसम्म” उनले 9/11 को सन्देश त्यस्तो धर्मत्यागी मण्डलीलाई दनिु पर्ने हो, जससँग ‘आँखा त थिए, तर देख्न अस्वीकार गर्थे, र कान त थिए, तर सुन्न अस्वीकार गर्थे’?

Muono uyo, mambo akaipa uye benzi Ahazi chiratidzo cheLaodikia isingagamuchiri yambiro yeshoko remvura yekupedzisira, sezvarinoparidzwa nevarindi vanotarisanana naAhazi akaipa uye benzi, anomiririrwa naIsaya navanakomana vake.

9/11 rakasvika munhoroondo yechiporofita yaDanieri 11 ndima 40; saka kana Isaya akaiswa pa9/11 muchitsauko 6, anoiswa nechiporofita mukati mendima 40 yaDanieri 11, asi chinonyanya kukosha ndechokuti anoiswa mukati me“nhoroondo yakavanzika yendima 40.” Nhorooondo yakavanzika yendima 40 yakatanga apo ndima yacho yakazadzikiswa muna 1989 nekuputsika kweSoviet Union. Kubva muna 1989 kusvikira kumutemo weSvondo wendima 41 ndiyo “nhoroondo yakavanzika yendima 40,” iyo inosunungurwa neShumba yerudzi rwaJudha mukati meiyo “nhoroondo yakavanzika” iyoyo. Izvi zvinoratidza, mukufunga kwedu pamusoro paIsaya achimiririra mutumwa wemvura yekupedzisira mushure me9/11, kuti chimwe chikamu cheshoko remvura yekupedzisira riri kuparidzwa naIsaya ndi—Danieri 11, ndima 41 kusvika 45.

Tichimira nenzira yechiporofita pa 9/11, Isaya muchitsauko chegumi ari kuisa yambiro yokuti chiitiko chinotevera chaizvo kuitika i“chirevo chisakarurama,” chinova mutemo weSvondo, uye

chinomiririrwa mundima makumi mana neimwe ya Danieri gumi neimwe. Mufananidzo wa Isaya weshoko remvura yokupedzisira wakaiswa mukati me “nhoroondo yakavanzika” yendima makumi mana—shure kwe 9/11. Kuzadzikiswa kwendima makumi mana muna 1989 kunoisa Isaya pashure pa 1989, pa 9/11 apo anozodzwa nemarasha anobva paaritari. Isaya anomiririra nhume ine shoko rinosanganisira ndima nhanhatu dzokupedzisira dza Danieri gumi neimwe.

Isaya anotaure zvakangananga kuti iye navana vake ndivo zviratidzo nezvishamiso. Muchitsauko chinomwe ndima yechitatu Isaya nomwanakomana wake vari pamugero unobva padziva repamusoro panzira iri pedyo nomunda womufudzi wezvipeko. Isaya ari kuratidza shoko remvura yokunonoka raakazodzwa kuti azivise muchitsauko chechitanhatu, uye amire pazviratidzo zvitatu zvemvura yokunonoka pamwe chete nomwana wake Shearjashubhi. Mugero wedziva repamusoro chiratidzo choupfita chinonongedzera kumapombi maviri azere namafuta endarama ayo Zekariya anozivisa uye Hanzvadzi White anotsinhira kazhinji; zvinoratidza shoko rinobva pamugero wedziva repamusoro mushoko remvura yokunonoka.

Mfereji wa Isaya unaungana na mabomba mawili ya Zekaria, na ufafanuzi wa Ellen White unaunganisha Zekaria pamoja na mfano wa wanawali kumi. Isaya ananyenyekezwa hata mavumbini katika sura ya sita anapoona utukufu wa Bwana. Anakubali kubeba ujumbe unaowakilishwa katika aya ya tatu kama ujumbe unaoiangazia dunia kwa utukufu wa Mungu. Naye anatakaswa kwa kaa la moto lililoloka madhabahuni, kisha anasimama kando ya birika lililoundwa na maji yatokayo katika birika la juu. Katika sura ya ishirini na nane, Isaya anafafanua ujumbe wa mvua ya masika ya mwisho kuwa ni “mstari juu ya mstari,” na katika aya ya tatu birika la juu linawakilisha mistari kadhaa ya unabii.

Esaya, akimela moyo pa 9/11, angakhale yekha pamalo pamene mafuta agolide amatsikira kuchokera ku dziwe lapamwamba kokha ngati moyo umenewo unapempha njira yabwino imene imatsogolera ku njira yakale ya Yeremiya, ndiyo “msewu (njira) wa pafupi ndi munda wa wochapa nsalu” wa Esaya, kumene “mpumulo” wa Yeremiya umapezekamo. Uthenga wa mvula yamasika wa Esaya sukhezikika pa mzere wa anamwali khumi okha, ndi pa mzere wa mapai awiri agolide wa Zekariya, ndi pa mzere wa njira yakale wa Yeremiya, komanso Esaya waimiranso pa “munda wa wochapa nsalu” pamene Mthenga wa Chipangano akuyeretsa ndi kusefa ana aamuna a Levi ngati siliva ndi golide.

Ndi ntchito yauneneri yosavuta kwambiri kubweretsa mizere ina m’vesi lachitatu la chaputala chachisanu ndi chiwiri. Mafuta a Zekariya ndi anamwali khumi zikugwirizana ndi makwerero a Yakobo ndi mavesi awiri oyambirira a Chivumbulutso, pakuti zonsezi zikulankhula za njira yolankhulirana pakati pa Mulungu ndi munthu. Njira yakale ya Yeremiya imaphatikizapo “mlonda” amene amaliza lipenga, limene mfumu yoipa ndi yopusa Ahazi amakana kulimva. Lipengalo limakokera malipenga onse a uneneri, pamodzi ndi alonda auneneri, kulowa mu “msewu waukulu” wa Yesaya, kumene Yesaya ndi mwana wake amaima kuti apereke uthenga kwa mtsogoleri wa Laodikaya.

Isaya nomwanakomana wake Shearjashub, zvinoreva kuti “vakasara vachadzoka,” vakamira pamwe chete, uye vari kuratidza kuziviswa kweshoko remvura yokupedzisira rakasvika pa 9/11.

Vanoenda kundosangana namambo akaipa Ahazi, uye sababa nomwanakomana vanomiririra chiratidzo chealpha neomega, mutemo mukuru wenzira ye “mutsara pamusoro pomutsara.” “Mutsara pamusoro pomutsara” ndiwo mutemo wakafananidzirwa nemusimbote wechiMillerite we “zuva/gore.”

Musi wa 11 August, 1840, chiporofita cheIslam chedambudziko rechipiri chaZvakazarurwa 9 chakazadzikiswa, uye musimbote wevaMillerite we “zuva/gore” wakasimbiswa, nokudaro uchipa simba kufembera kwaMiller pamusoro pa1843 kwakanga kwakavakirwa pamusimbote wezuva/gore. Musi wa 11 September, 2001, chiporofita cheIslam chedambudziko rechitatu chaZvakazarurwa 9, 10, na 11 chakazadzikiswa, uye musimbote wealpha (8-11-1840) neomega (9/11) wakasimbiswa, sezvo mutumwa ane simba waZvakazarurwa 18 akaburuka apo zvivako zvikuru zveNew York zvakawira pasi—sezvakangoitawo mutumwa ane simba waZvakazarurwa 10 kuburuka musu wa 11 August, 1840, apo alpha yakanga ichifanekidzira omega yakazadzikiswa.

A si Isaya ni mwana wake hawawakilishi tu kanuni ya msingi ya “mstari juu ya mstari,” bali pia wanauwakilisha ujumbe wa Eliya, ujumbe unaodhihirishwa kwa uhusiano wa baba na watoto wake. Ujumbe wa Eliya, unaotangazwa muda mfupi kabla ya siku ile kuu na ya kutisha ya Bwana, hutambulisha ujumbe unaowasili muda mfupi kabla ya hukumu za utekelezaji za Mungu kuanza. Hukumu za utekelezaji za Mungu zinawakilisha kipindi ambacho ni “siku ile kuu na ya kutisha ya Bwana.” Kipindi hicho huanza kwenye sheria ya Jumapili na kuendelea hadi mapigo saba ya mwisho. Kipindi hicho huanza na sheria ya Jumapili na kuishia kwenye mapigo saba ya mwisho. Kwa hiyo ujumbe wa Eliya umejengwa juu ya kanuni ya alfa na omega, ukiambatana na onyo la kukaribia kwa kufungwa kwa rehema. Pamoja na ujumbe wa Eliya zipo pia mistari mbalimbali ya kinabii inayomtegemea Eliya, kwa maana Eliya, kulingana na Yesu, alimwakilisha Yohana Mbatizaji; na Eliya pamoja na Yohana, kulingana na Sister White, walimwakilisha William Miller; na kwa pamoja Eliya na Yohana Mbatizaji wanawakilisha wale mia moja na arobaini na nne elfu (Eliya), na umati mkubwa wa Ufunuo saba (Yohana).

Isaya nemwanakomana wake vamire panzira dzekare, idzo dziri nheyo, uye vari kugamuchira mafuta endarama, nokuti ndivo mhandara dzakachenjera dziri kupfuura nomukuita kwekunatswa kwemufudzi wemachira, kwakazadzikiswa pana Gumiguru 22, 1844, kuchifananidzira mutemo weSvondo. Isaya nesara rinodzoka, (nokuti ndizvo zvinorehwa nezita remwanakomana wake, Shearjashub), vanomiririra sara “rinodzoka” kunzira dzekare pa 9/11. Ukama hwababa nesara, uhwo zvakare huri ukama hwealpha neomega, uhwo zvakare huri ukama hwaEriya hwe “moyo yamadzibaba nevana,” hunoratidza kuti Baba Miller neukama hwavo nesangano resara remutumwa wokutanga ndiro raiva sangano realpha reFiradherfia. Musangano realpha, Baba Miller vakazivikanwa saEriya naJohani Mubhabhatidzi, uyo Jesu akazivisa semutumwa akagadzirira nzira yoMutumwa weSungano. Kuzadzikiswa kwose uku kwechiporofita munhorondo yealpha yevatumwa vokutanga nevechipiri kunodzokororwa munhorondo yeomega yomutumwa wechitatu.

Kune zvimwe chokwadi zvinokosha pamusoro pomuenzaniso waIsaya muchiratidzo, asi pano tiri kungozivisa chete kuti Isaya ari kunyatsotsanangura zvokwadi dzakasiyana-siyana dzinoumba mwoyo weshoko remvura yokupedzisira re9/11. Mitsetse iyi yose yatangobva kukurukura, uye

chokwadi mamwe mazhinjiwo, inowanikwa mundima yechitatu yechitsauko chechinomwe.

Mundima repfumbamwe chokwadi chechiporofita chinowedzera kusimba sezvo chichiratidza kiyi inovhura “nhoroondo yakavanzika yendima makumi mana,” uye zvinoshamisa ndezvokuti kiyi iyoyo inozivikanwa mukati meiyu ndima imwe cheteyo umo munoratidzirwa kutanga kwezviporofita zviviri zvenguva zve makore 2520.

Nokuti musoro weSiria iDhamasiko, uye musoro weDhamasiko ndiRezini; uye mukati memakore makumi matanhatu namashanu Efraimi achaputswa, kuti arege kuva rudzi. Uye musoro waEfraimi iSamaria, uye musoro weSamaria mwanakomana waRemaria.

“Musati mkatenda, zvirokwazvo hamungagadzikiswi.” Isaya 7:8, 9.

Muenzaniso waIsaya wemharidzo yemvura yokupedzisira unosanganisira “nguva nomwe” dzaMozisi, nokuti uporofita hwemakore makumi matanhatu namashanu hwendima yechisere hunoratidza panotangira kupararira kwemakore 2520 kwehumambo hwekumusoro nehwekumaodzanyemba hwaIsraeri. Mundima imwe cheteyo mune kiyi inoshandura mitsetse mitatu youporofita yokuparara kweSoviet Union muna 1989 muna Danieri 11:40, pamwe chete nendima yegumi yaDanieri 11, pamwe chete nendima yechisere yaIsaya 8. Nemitsetse iyi mitatu (Isaya 8:8, Danieri 11:10, 40), kiyi yacho ndiyo “misoro” yendima yechisere neyechipfumbamwe. Kana kiyi ye“misoro” ikashandiswa kundima idzodzo nhatu dzinoenderana, musuwo wenhoroondo yehondo yeUkraine neHondo Yenyika III iri kuuya nokukurumidza unovhurwa. Kana musuwo iwoyo wouporofita wavhurwa, ipapo Danieri 11:11–16 dzinozoonekwa senhoroondo inofambirana naDanieri 11:40 mushure mokuparara kweSoviet Union muna 1989. Kuvhurwa kwe“nhoroondo yakavanzika yendima 40” ichokwadi chiri chimwe chezvishoma zvakasaruudzwa zvinozivikanwa kuti zvakasunungurwa chisimbiso maererano nokusunungurwa kwechisimbiso kweZvakazarurwa zvaJesu Kristu nguva yokuvharwa kwenguva yenyasha isati yasvika.

Vhesi rokutanga rechitsauko chechisere chaIsaya rinotanga neshoko rinoti, “Uyezve,” richiratidza kuti chitsauko chechisere chinofanira kuenda pamusoro pechitsauko chechinomwe. Kunze kwekuti shoko rokutanga riri rokuti “uyezeve,” chitsauko 8 vhesi 3 chinosingiriranawo nevhesi 3 rechitsauko 7 sechapupu chechipiri chokuti zvitsauko zviviri izvi zvinofanira kushandisirwa mutsara pamusoro pemutsara. Vhesi mbiri idzi dze“3” dzinoratidza mumwe wananakomana vaIsaya, vane mazita avo ose anotaura mashoko euporofita ari mukati menyaya iyi. Shearjashub zvinoreva kuti ‘vakasara vachadzoka’ uye Mahershalalhashbaz zvinoreva kuti ‘anokurumidza kupamba.’ Shearjashub anotanga kutaurwa, vozotevera Mahershalalhashbaz (rinova ndiro zita refu kupfuura mamwe ose muBhaibheri). Alpha inomiririrwa na“1” idiki, uye panyaya iyi inototaurwawo se“vakasara,” uye omega inomiririrwa na“22” yakakura, uye inomiririrwa nezita guru kupfuura mamwe ose muBhaibheri panguva imwe chete richimiririra kufamba nokukurumidza kwemutemo weSvondo.

Insali esele, elimelwe nguShearjashub, likanye noyise u-Isaya evesini lesithathu. Ndawonye bayi-alpha no-omega, futhi bame endaweni eyakhiwe yizinkomba ezintathu ezihlukanisekayo zemvula yamuva.

Tan Señor akaw Isaiás: “Eya iti ita a sumabat ken Acáz, sica ken ti anacmo a ni Sear-jasub, idiay ungtó ti pagayusan ti danum manipud iti ngato a danum, iti dalan ti talon ti agdalus ti lupot.” Isaiás 7:3.

Isaya chiratidzo chezviuru zana namakumi mana nezvina, uye pakumirira kwake kudanwa kwe9/11, Isaya ari kumirirawo kudanwa kwaChikunguru 2023. Pa9/11 Isaya muRaodhikia anomiririrwa naJakobho munyengeri, uyo aizotora kodzero youdangwe yaEsau apo Adventism inorutsirwa kunze kwomuromo waShe, uye muna 2023 Isaya anomirira Israeri mukundi. Isaya anomirira munhu akanga achipa shoko raMwari uyo anomutswa kuti azive chokwadi chokuti iye muRaodhikia, uye ipapo zimbari rinomunatsa richimushandura kuva muFiraderfia.

“Isaya alikuwa na maono ya ajabu ya utukufu wa Mungu. Aliona udhahirisho wa uwezo wa Mungu, na baada ya kuutazama ukuu Wake, ujumbe ulimjia aende akafanye kazi fulani. Alijihisi kuwa hastahili kabisa kwa kazi hiyo. Ni nini kilichomfanya ajione kuwa hastahili? Je, alijiona hastahili kabla hajapata maono ya utukufu wa Mungu?—La; alijidhanika kuwa yuko katika hali ya haki mbele za Mungu; lakini utukufu wa Bwana wa majeshi ulipofunuliwa kwake, alipouona ukuu usioelezeka wa Mungu, alisema, ‘Ole wangu! maana nimeangamia; kwa kuwa mimi ni mtu mwenye midomo michafu, nami nakaa katikati ya watu wenye midomo michafu; maana macho yangu yamemwona Mfalme, Bwana wa majeshi. Ndipo mmoja katika maserafi akanirukia, naye mkononi mwake alikuwa na kaa ya moto, ambayo alikuwa ameitoa madhabahuni kwa koleo; naye akaigusa kinywa changu kwa hiyo, akasema, Tazama, hii imegusa midomo yako; na uovu wako umeondolewa, na dhambi yako imesafishwa.’ Hii ndiyo kazi ambayo sisi kama watu binafsi tunahitaji kufanyiwa. Tunataka kaa ya moto iliyo hai kutoka madhabahuni iwekwe juu ya midomo yetu. Tunataka kulisikia neno likinenwa, ‘Uovu wako umeondolewa, na dhambi yako imesafishwa’” Review and Herald, June 4, 1889.

Kusvika rinhi eka ka buku ya Esaya i xikombiso xa 9/11 ku ya fika eka nawu wa Sonto, naswona rinhi ra tsevu i xifaniso xa 9/11. Tinzima ta nkombo ku ya eka ta kaye ti humesela emahlweni rungula leri Esaya a ri nyikeke vurhangeri lebyi fularheleke bya Yuda, ni xikombiso lexi endlekaka hi nkarhi wa ku funghiwa ka lava va dzana na mune wa makume mune wa madzana ya mune wa makume mune, loko swidakwa swa Efrayimi swi khunguvanyeka. Eka xivono xexo xin’we Esaya wa tsala:

Tarirai, ini neni navana vandakapiwa naJehovha tiri zviratidzo nezvishamiso muna Israeri, zvinobva kuna Jehovha wehondo, anogara pagomo reZioni. Isaya 8:18.

Yesaya nevana vake zviratidzo zviriri mukati mezvakavanzika zvinowanikwa muzvitsauko zvinomwe kusvikira zvpafumbamwe. Zvitsauko zvinomwe kusvikira zvpafumbamwe ndizvo zvinomira senzvimbo yokunongedzera yechiratidzo chose, maererano nereferensi ipi neipi inoti “zuva iro” kana kuti “nguva iyo.” Ndima yegumi nesere inoratidza kuti Yesaya navanakomana vake zviratidzo, uye ndima dzakapoterredza ndima yegumi nesere dzinoratidza nguva iyo zviratidzo izvi zvinofanira kuzivikanwa.

ඒ අය අතරින් බොහෝ දෙනෙක් තව්බඩ් වී, වැටී, බිඳී, උගුලකට අසුවී, අල්ලාගනු ලබන්නෝ ය. සාක්ෂිය බැඳ තබන්න; වීසවස්ථාව මාගෝ ගෝලයන් අතර මුද්දරාකර තබන්න. යාකොබ්ගේ ගෘහයෙන් තම මුහුණ සඟවන සමීදාණන්

වහන්සේ වනුවනේ මම බලා සිටින්නමේ; මම උන්වහන්සේ බලාපොරොත්තු වන්නමේ.

Tarirai, ini neni navana vandakapiwa naJehovha tiri zviratidzo nezvishamiso muIsraeri zvinobva kuna Jehovha wehondo, anogara paGomo reZioni. Isaya 8:15–18.

Avo “vanomirira Jehovha” vanomiririrwa naIsaya navanakomana vake vaviri. Ndivo avo Jehovha vaakanga avavanzira “chiso chake,” chinova chimiro chinowanikwa kuna avo vanomuka vachiziva zvinodiwa nomunyengetero weRevhitiko makumi maviri nenhanhatu, mushure maChikunguru 2023. Vanomuka vachiziva chokwadi chokuti kureurura kwavo kunofanira kusanganisirawo kuti Jehovha akafamba achivapikisa, kureva kuti akavavanzira chiso chake.

“ක්‍රමාරකම බැඳ නබා, වීඝවස්ථාව මුදීරා කර” යනුවනේ අදහස් කරනුයේ “බොහෝ දෙනා” සමඟ ඒරනිවීරුද්ධ කර දැක්වෙන එක් ලක්ෂ හතළිස් හතර දහස මුදීරා කිරීමය. “බොහෝ දෙනා” කැඳවනු ලබනී, නමුත් තෝරාගනු ලබන්නේ අල්ප දෙනෙකි. බොහෝ දෙනා, අල්ප දෙනා ලෙස නිරූපිත ඉසයියා සහ ඔහුගේ පුත් දෙදෙනා සමඟ ඒරනිවීරුද්ධ කරනු ලබේ. “බොහෝ දෙනා” නම් අඥාන කන්යාවන් පස් දෙනාය; මේ හේතුවනේ ඔවුන්ට කරුණු පහක් සිදුවේ: ඔවුහු “අඩි පැකිලනේ, වැටෙනේ, බීදෙනේ, උගුලට අසුවනේ, සහ අල්ලාගනු ලබනී.” ඔවුන් අඩි පැකිලනේනම්, ඔවුන් පසු වර්ෂා පණිවිඩය ඒරනික්ෂේප කළ බැවිනි.

Nokuti nemiro mo inokakama uye norurimi rumwe, achataura kuvanhu ava. Kwavari iye akati, Izvi ndizvo zororo ramungazorodza naro vakaneta; uye izvi ndizvo kuzorodza; asi havana kuda kunzwa. Asi shoko raJehovha rakava kwavari murayiro pamusoro pomurayiro, murayiro pamusoro pomurayiro; mutsara pamusoro pomutsara, mutsara pamusoro pomutsara; pano zvishoma, napapo zvishoma; kuti vaende, vawire shure, vapwanye, vabatwe nomusungo, uye vatorwe. Isaya 28:11–13.

Mu nguva yokuiswa chisimbiso muchitsauko 8, Isaya anotsanangura kuwa kwavakaipa, vanomiririrwa naAhazi, uye anosimbisazve boka iroro rimwe chete mundima 13 yechitsauko 28. Chikonzero chinoita kuti “vawe” ndechokuti vanoramba shoko remvura yokupedzisira, iro kwavari rakanga riri “murayiro pamusoro pomurayiro,” uye richiparidzwa navaya vanomiririrwa sevane miromo inondandama. VaJudha vaipopotedzana paPentekosti vakapomera vadzidzi kudhakwa nokuti vakanga vasingagoni kunzwisisa shoko racho. Mumifungo yavo, rakanga richiparidzwa nemiro mo inondandama.

Mu ndime ya 3 ya chipaturo 7, Yesaya ni alefa wa ubvumbuli ku mwana wake Sheari-yashubu, amene nayenso ali omega poyerekezera ndi atate ake, koma alinso alefa poyerekezera ndi m'bale wake. Monga oyimira Alefa ndi Omega, ayima pamene mapaipe awiri agolide ochokera ku malo opatulika akumwamba akupanga dziwe, pomwepo pa msewu waukulu wa njira yakale ya Yeremiya m'munda momwe bafuta amasinthidwa kuchoka ku madontho kukhala oyera kwathunthu pamene Mtumiki wa Chipangano ayeretsa ana aamuna a Levi, komanso Yesaya ndi Sheari-yashubu. Atafika pamene, amaonetsa mfumu yoipa ndi yopusa Ahazi uthenga wa njira yakale ya Mose wa “kasanu ndi kawiri” wa Levitiko 26, umene m'ndime yomweyi ukukhazikitsa kuti “mutu” ndi mfumu, kapena ufumu wa mfumu, kapena mzinda waukulu wa ufumu.

Kiyi kifungura umucyo w'Ijambo ry'Imana kugira ngo Intambara yo muri Ukraine yatangiye mu mwaka wa 2014 ibonwe nk'ingingo y'ubuhanuzi bwa Bibiliya igereranywa nk'iribera mu gihe cyo gushyirwaho ikimenyetso kw'ab'ibihumbi ijana na mirongo ine na bine, no mu mateka y'abaperezida batatu ba nyuma ba Leta Zunze Ubumwe z'Amerika. Ubutumwa bw'imvura y'itumba bugaragazwa na Yesaya mu bice bya cumi na cumi na rimwe, kandi busobanura amateka yo imbere n'ayo hanze by'imirongo itandatu ya nyuma ya Daniyeli cumi na rimwe. Umurongo wa mbere, umurongo wa mirongo ine, ushushanywa na Yesaya mu bice bya gatandatu kugeza ku cya cyenda, hanyuma mu bice bya cumi na cumi na rimwe hagarashyirwamo amateka yo imbere n'ayo hanze y'ubutumwa bwafunguwe mu 1989. Buri ngingo y'ingenzi y'ubutumwa bw'imvura y'itumba igereranwa muri iryo yerekwa.

Mitsara yokupedzisira yechitsauko chegumi inoratidza nhorondo imwechete youporofita inomiririrwawo nemitsara yokupedzisira yechitsauko chegumi nerimwe. Chitsauko chegumi ndicho chokunze, uye chegumi nerimwe ndicho chomukati. Mubhuku raZvakazarurwa, machechi manomwe ndiwo omukati, uye zvisimbiso ndizvo zvokunze. Mumitsara yokupedzisira yechitsauko chegumi, simba rehupapa riri kuzunguza ruoko rwaro richityisidzira Jerusarema, mundima inofambirana nesimba rehupapa richisvika kumugumo waro pasina anoribatsira mundima makumi mana neshanu yaDanieri gumi nerimwe.

Iye achagara hake paNobhi nezuya iro; achazunguza ruoko rwake pamusoro pegomo romukunda weZioni, iro gomo reJerusarema. Tarirai, Ishe, Jehovha wehondo, achagura davi nesimba rinotyisa; navakakwirira pachimiro vachatemwa pasi, navanozvikuza vachaninipiswa. Uye achatemesa matondo esango nesimbi, uye Rebhanoni richawira pasi nomunhu ane simba. Isaya 10:32–34.

Kupera kwechitsauko chegumi ndiko kupera kwenguva yokuyedzwa kwavanhu, uye ndipo panopererawo magumo aDanieri gumi neimwe.

Uye achasimika matende eimba yake youmambo pakati pemakungwa pagomo dzvene rinobwinya; asi achasvika kumagumo ake, uye hapana achamubatsira. Panguva iyoyoyi Mikaeri achasimuka, muchinda mukuru anomiririra vana vevanhu vako; uye kuchava nenguva yokutambudzika, isina kumbovapo kubva pakava norudzi kusvikira panguva iyoyoyi vanhu vako vachaponeswa, mumwe nomumwe achawanikwa akanyorwa mubhuku. Danieri 11:45, 12:1.

Chitsauko chegumi chinotanga mundima yekutanga ne“murau usakarurama,” uyo Hanzvadzi White anozivisa semutemo weSvondo.

Vano vane nhamo vanotema mitemo isina kururama, navanonyora zvakaomarara zvavakatema. Isaya 10:1.

Isahluko setshumi siqala ngomthetho weSonto, ohambisana nevesi lamashumi amane nanye likaDanyeli isahluko setshumi nanye, futhi siphetha ngokuhambisana nokuma kukaMikayeli emlandweni wevesi lamashumi amane nanhlanu likaDanyeli 11.

“Ku gwagwa kwesifaniso xa nsikwembu, hilaha xifaniso xa nsuku xi nga vekwiwa hakona emarhaveni ya Dura. Kutani hilaha Nebukadnetsara, hosi ya Babilona, a humeseke xileriso leswaku hinkwavo lava nga ta ka va nga nkhisami va gandzela xifaniso lexi va fanele ku dlayiwa, hi kona na xona xitiviso xi nga ta endliwa leswaku hinkwavo lava nga ta ka va nga xiximi xiyimo xa Sonto va ta xupuriwa hi ku pfaleriwa ejele ni hi rifu. Xisweswo Savata ya Hosi yi kandziyeriwa ehansi ka minkondzo. Kambe Hosi yi tivisile, ‘Yowee eka lava vekaka milawu yo homboloka, ni lava tsalaka maxangu lawa va ma vekeke’ [Esaya 10:1]. [Sefaniya 1:14–18; 2:1–3, ku tshahiwile.]” Manuscript Releases, vholumo 14, 91.

Mu Chivumbulutso 11 “chivomezi chikuru,” icho chikuyimira dango la Sabata mu vesi 13, muli vimanyikwiwo vitatu vya Chisilamu vinyake vyakukolerana na “chivomezi” icho chikugwedezga chikoko cha pa charu chapasi cha mu Chivumbulutso 13, para chikuyowoya nga ni chinjoka. Mu Yesaya chaputala 10, dango la Sabata likuyimirika nga ni “dango lambura urunji” ilo “soka” lalengeka pa ilo. Mu Chivumbulutso 11 “chivomezi chikuru” kufuma mu vesi 13 kufika ku vesi 18 Chisilamu cha soka lachitatu chikuvumbukwa na vimanyikwiwo vinayi vya Chisilamu pamoza na kulasa uko chikupanga pa United States pa nyengo ya dango la Sabata; “Ndipo mu ora lenelira mukaŵa chivomezi chikuru,” ndipo “soka lachiŵiri lajumphapo; ndipo, wonani, soka lachitatu likwiza mwaluŵiro. Ndipo mungelo wa nambara seveni wakalizga” “ndipo mitundu yikakwiya.”

Isahluko seshumi siveza amandla opapa kusukela evesini lamashumi amane nanye kuDaniyeli ishumi nanye kuze kufike evesini lamashumi amane nanhlanu, lapho upapa efika ekupheleni kwakhe. Ivesi lamashumi amane aliyona ingxenye yendaba esesahlukweni seshumi, ngokuba u-Isaya uveza “umlando ofihlekile” wevesi lamashumi amane lapho isigijimi semvula yokugcina sethulwa ebandleni elihlubukileyo elimelwe ngu-Ahazi. Isiphetho sesahluko seshumi nanye naso sibonisa ukukhululwa emandleni opapa kulowo lowo mlando.

Uye Jehovha achaparadza chose rurimi rwegungwa reIjipiti; uye nemhepo yake ine simba achazunungusa ruoko rwake pamusoro porwizi, uye acharurova kuti rwuve nzizi nomwe, uye achaita kuti vanhu vayambuke netsoka dzisina kunyorova. Uye kuchava nomugwagwa mukuru wavakasara vavanhu vake, vachange vasara, vachibva Asiria; sezvazvakanga zvakaita kuna Israeri pazuva raakabuda munyika yeIjipiti. Isaya 11:15, 16.

Isaya chitsauko chegumi ndicho chekunze, uye chitsauko chegumi nerimwe ndicho chemukati che nhorroondo imwe cheteyo. Zvekunze nezvemukati zvinowanowirirana zvakanyanya muShoko raMwari, uye zvitsauko zviriviri izvi zvinofambirana zvinomirira yambiro yengirozi yechitatu sezvainomiririrwa naIsaya. Yambiro yengirozi yechitatu yakapfupikiswa nenzira dzakawanda kubudikidza nekufemerwa, asi kupatsanurwa kunobatsira zvikuru kweyambiro yengirozi yechitatu ndokwekuti inomirira zviitiko zvine chekuita nekuvharwa kwenguva yenyasha, uye inoisawo kusimbisa pakudikanwa kwekuzvigadzirira pachako. Isaya 10 ndizvo zviitiko, uye chitsauko 11 ndiko kugadzirira.

“Zviitiko zvine chokuita nokupera kwenguva yenyasha nebasa rokugadzirira nguva yokutambudzika, zvinoratidzwa pachena. Asi vazhinji havanzwisisi zvokwadi idzi dzinokosha, sokunge kuti dzakanga dzisina kutomboratidzwa. Satani anorinda kuti abvise fungidziro iri yose yaizovaitisa vakachenjera kusvikira paruponeso, uye nguva yokutambudzika ichavawana

vasina kugadzirira.

“Loko Xikwembu xi rhumela eka vanhu switsundzuxo swa nkoka swinene lerova swi fanekiseriwa tanihi leswi swi huweleteraweke hi tintsumi to kwetsima leti hahaka exikarhi ka tilo, xi lava leswaku munhu un’wana ni un’wana la nyikiweke matimba yo anakanya a yingisa rungula rero. Ku avanyisiwa loku chavisa loku vuriwaka ehenhla ka ku gandzela xivandzana ni xifaniso xa xona (Nhluvutelo 14:9–11), ku fanele ku susumetela hinkwavo eka ku dyondza hi vukheta vuprofeta leswaku va ta tiva leswaku mfungho wa xivandzana i yini, ni leswaku va fanele ku wu papalata njhani leswaku va nga wu amukeli. Kambe mintshungu ya vanhu yi siva tindleve ta yona leswaku yi nga yingisi ntiyiso, kutani yi hundzukela eka tinsimu ta mavunwa. Muapostola Pawulo, hi ku languta emahlweni eka masiku ya makumu, u te: ‘Nkarhi wu ta fika lowu va nga ta ka va nga tiyiseli dyondzo leyi hanyeke kahle.’ 2 Timotiya 4:3. Nkarhi wolowo se wu fikile hi ku helela. Mintshungu a yi lavi ntiyiso wa Bibe, hikuva wu nghenelela eka ku navela ka mbilu ya vudyoho leyi rhandzaka misava; kutani Sathana u va nyika ku kanganyisa loku va ku rhandzaka.”

“Asi Mulungu adzakhala ndi anthu pa dziko lapansi amene adzasunga Baibulo, ndi Baibulo lokha, monga muyezo wa ziphunzitso zonse ndi maziko a kukonzanso konse. Malingaliro a anthu ophunzira, zotsatira za sayansi, zikhulupiriro kapena zigamulo za makhonsolo a mipingo, ochuluka ndi osagwirizana monga momwe alili mipingo imene amaiimira, liwu la ambiri—palibe chimodzi kapena zonsezi pamodzi chimene chiyenera kuonedwa ngati umboni wotsimikizira kapena wotsutsa mfundo iliyonse ya chikhulupiriro cha chipembedzo. Tisanalandire chiphunzitso kapena lamulo lililonse, tiyenera kufuna mawu omveka bwino akuti, ‘Atero Ambuye,’ kuti alichirikize.”

“Sathana anogara achiedza nguva dzose kutsausa kutariswa kwaMwari achikuisa pamunhu. Anotungamirira vanhu kuti vatarise kumabhishopi, kuvafundisi, nokuvadzidzisi vezvidzidzo zvouMwari, sevavatungamiri vavo, panzvimbo pokunzvera Magwaro kuti vazvidzidzire ivo pachavo basa ravo. Ipapo, nokudzora pfungwa dzavatungamiri ava, anogona kufurira vazhinji-vazhinji maererano nokuda kwake.” *The Great Controversy*, 594, 595.

Tichaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.