Bhuku ra Joeri neChechi yeLaodikia yeSeventh-day Adventist — Nhamba Gumi neShanu

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លេខដប់ប្រាំបី

Ndinopikisa kuti n’chakufunika kumvetsa kugwirizana kwa chizindikiro cha mibadwo inayi ndi uthenga wa mvula yotsiriza kuti tikhale ndi chiyembekezo chabwino koposa chozindikira kufunika kwa mavesi anayi oyambirira a Yoweli chaputala chimodzi. Yoweli amaimba nyimbo ya munda wa mpesa, koma ndime yake yoyamba ndiyo kugwirizanitsidwa kwa chipangano kwauneneri ndi mibadwo inayi.

> Waaqi akati kuna Abramu, Ziva zvechokwadi kuti mbeu yako ichava mutorwa munyika isiri yavo, uye vachavashandira; uye vachavatambudza makore ana zana mana. Uyewo rudzi irworwo, rwavachashandira, ndicharutonga ini; uye pashure vachabuda vaine pfuma zhinji. Asi iwe uchaenda kumadzibaba ako norugare; uchavigwa wava wokwegura kwazvo. Asi pachizvarwa chechina vachadzokazve kuno; nokuti kuipa kwavaAmori hakusati kwazara. Genesisi 15:13–16.

Ndima iyi ndi ulosi umene unakwaniritsidwa mwa moyo wa Mose. Pamene buku la Yoweli liyamba nyimbo ya munda wa mphesa potchula mibadwo inayi ya chiwonongeko chokulirakulira, likugwirizanitsa buku la Yoweli ndi m’badwo wa ulosi wachinayi ndiponso wotsiriza. M’badwo umenewo ndi “m’badwo wosankhidwa” wa Petro, amene ayitanidwa kuchoka mu mdima kulowa mu “kuwala kwake kodabwitsa.” Iwo ayerekezedwa mosiyana ndi anzawo a m’badwo wawo, oimiridwa ngati m’badwo wa njoka zaululu. M’badwo wachinayi ndiponso wotsiriza umenewo ukuimiridwa ndi Yohane, amene ali chizindikiro cha zikwi zana limodzi ndi makumi anayi kudza zinayi, amene “ndi oitanidwa, ndi osankhidwa, ndi okhulupirika.”

Vakadanwa pa 9/11, vakasarudzwa muKuchema kwePakati peUsiku, uye vakatendeka panguva yedambudziko remutemo weSvondo, sezvakanga zvakaita vaRevhi vakatendeka mukupanduka kwemhuru yendarama kwaAroni nekwaJerobhoamu. Mweya inonatswa sesirivha muna Maraki 3, ndivo vaRevhi vanosarudzwa panguva yeshoko reKuchema kwePakati peUsiku, nokuti kuisirwa chisimbiso kunoitwa pamwe chete, uye kubudikidza, nekudururwa kweMweya Mutsvene.

Mu nyandiko iheruka twagaragaje imirongo ikomoka mu mateka ya Mose, uwo Mushiki wa White agaragaza ko ari alufa y’ubuhanuzi bwa Bibiliya, kandi mu buryo bw’ubuhanuzi akaba ahuzwa na Kristo nk’omega y’ubuhanuzi bwa Bibiliya. Mose ni ibuye ry’urufatiro, naho Kristo akaba ibuye ry’inkomero. Bombi ni ibimenyetso byo gucungurwa mu cyaha, nk’uko bigaragazwa no gukurwa muri Egiputa binyuze kuri Mose. Nyamara kugaragazwa kose kw’imbaraga z’Imana

kwabaye kubw’amaboko ya Mose, kwarushijwe kure cyane igihe Kristo yahamishaga isezerano na benshi mu cyumweru kimwe. Mose ni alufa, kandi Kristo ni omega; kandi omega ni umubare “22” naho alufa akaba umubare “1.”

Kana tichibata naMozisi, tinoona kuti ruponeso runopararira muchipupuriro chake chechiporofita rwakaiswa mukati memvura. Kununurwa kwake kubva mumvura yeNairi pakuzvarwa kwake, kwaifananidzira Noa ari mungarava. Rubhabhatidzo paGungwa Dzvuku runoenderana naNoa pamwe nevasere vaiva mungarava, uye izvozvowo zvinoenderana nerubhabhatidzo rwaJoshua paRwizi Jorodhani, rwakazodzokororwa naKristu panzvimbo iyoyo chaiyo. Chipupuriro chaMozisi chinotanga nokununurwa paRwizi Nairi uye chinopera pamahombekombe eJorodhani. Rubhabhatidzo rwaKristu rwakava kuzodzwa kwake kuti apupurire kwemakore matatu nehafu achitungamirira kurufu rwake, rwakanga rwakamiririrwa pakutanga parubhabhatidzo rwake. Pakumuka kwake kwakava nemadonhwe mashoma kusvikira pakudururwa kuzere paPendekosti.

Chivimbiso chaMwari chesungano kuvanhu chinotanga naNoa, uye chivimbiso chake chesungano kuvanhu vakasanangurwa kubudikidza naAbhurahama chakazadzikiswa naMozisi. Mozisi, ari arfa, akafananidzira Jesu, ari omega, uyo aizouya achisimbisa sungano ne“vazhinji,” kwete nevanhu vakasanangurwa chete. Somufananidzo waKristu, kuberekwa kwaMozisi kunowirirana nesungano yakapiwa Noa, muraraungu uri chiratidzo chayo kuvanhu vose. Mozisiwo anowiriranawo nesungano yakapiwa kuvanhu vakasanangurwa, kudzingiswa kuri chiratidzo chayo kuvanhu vakasanangurwa. Basa raMozisi resungano rakanga riri ne“vazhinji,” kwete kungova nevanhu vakasanangurwa chete. Dai zvisina kudaro, vangadai vasina kugara vachinetswa nguva dzose neboka revanhu vakavhengana.

Pakati pa “madzi a chipulumutso” osiyanasiyana amene akuimiridwa m’moyo wonse wa Mose, ubatizo wa ku Bethabara pa mtsinje wa Yorodano umalumikiza chiyambi cha mbiri ya pangano ya Israyeli wakale m’Dziko Lolonjezedwa ndi mapeto a mbiri yake, m’sabata imene Khristu anatsimikizira pangano ndi ambiri. Ubatizo wa Khristu ukugwirizana ndi ubatizo wa Israyeli wakale, ndipo mbiri zonsezi zikunena za kuuka kwake pamene anapumira madontho ochepa a mvula, asanagwe mvula yambiri pa Pentekoste masiku makumi asanu pambuyo pake. Mzere wonse wa Alefa ndi Omega kuchokera kwa Mose kufika kwa Khristu ukuonetsedwa mkati mwa madzi a chipulumutso.

> “Pakudzidzisa vadzidzi ava, Jesu akaratidza kukosha kweTestamende Yekare seuchapupu hwebasa Rake. Vakristu vazhinji vanozviti vatendi mazuva ano vanorasa Testamende Yekare, vachiti haichina zvainobatsira zvachose. Asi uku handiko kudzidzisa kwaKristu. Akaikoshesa zvikuru zvokuti pane imwe nguva akati, ‘Kana vasingatereri Mozisi navaporofita, havangatendirwi kunyange mumwe akamuka kuvakafa.’ Ruka 16:31.”
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> “Ndi liṅwalo ḽa Kristo ḽine ḽa amba nga kha vho-khotsi na vhaporofita, u bva maḓuvhani a Adamu u swika kha zwiwo zwa u fhedzisela zwa tshifhinga. Mutshidzi u dzumbululwa kha Testamente ya Kale nga u vhonala zwavhuḓi u fana na kha Testamente Ntswa. Ndi tshedza tshi bvaho kha tshifhinga tsha vhuporofita tsha kale tshine tsha bvisela khagala vhutshilo ha Kristo na pfunzo dza Testamente Ntswa nga u vhonala zwavhuḓi na nga lunako. Maḓembe a

> Kristo ndi vhuṱanzi ha vhumudzimu hawe; fhedzi vhuṱanzi vhu re na maaṋa u fhira ha uri Ndi Muvhulusi wa shango vhu wanala kha u vhambedza vhuporofita ha Testamente ya Kale na ḓivhazwakale ya Testamente Ntswa.” The Desire of Ages, 799.

Mu zvinyorwa zvinobata bhuku raJoere, tanga “tichienzanisa zviporofita zveTestamende Yekare nenhoroondo yeItsva,” uye zvakare nenhoroondo yeIsraeri yemweya yemazuva ano. Kungava kuri kweTestamende Yekare kana Itsva, kana nhoroondo yengirozi nhatu yakatanga muna 1798, mitsara yose iyoyo inomiriririrwa se“inzwi raKristu.” Uchapupu hwakanyorwa hweBhaibheri neMweya weChiporofita ndizvo inzwi raKristu, uye inzwi raKristu, inzwi raIye ari Shoko raMwari.

“Izwi” leLizwi likaNkulunkulu liwumyalezo kaNkulunkulu njengoba umelelwe eLizwini laKhe elilotshiwe. Umyalezo waKhe ezinsukwini zokugcina uwumyalezo wemvula yasemuva, ohlanganisa imvula yokuqala, bese kulandela imvula yokuqala neyemvula yasemuva, ngokukaJoweli.

Johane Mfunuli amewakilisha wale mia na arobaini na nne elfu wanaorudi katika njia za kale, kwa maana anasikia “sauti” nyuma yake. “Sauti” iliyo nyuma ni sauti ya Kristo “tangu siku za Adamu” na kuendelea.

> Ndzi hundzulukile ndzi ya vona rito leri a ri vulavula na mina. Kutani loko ndzi hundzulukile, ndzi vonile swikhomela-makhandlela swa nkombo swa nsuku. Nhlavutelo 1:12.

Ndime iyi imirira ikiruhuko mu gice cya mbere, kuko kugeza ku murongo ubanza uw’ubu Yohana yari ku kirwa cyitwa Patimosi, ariko ku murongo wa cumi na kabiri arahindukira, kandi uhereye aho Yohana aba ari mu Buturo Bwera bwo mu Ijuru. Igihe ahindukira, aba abikora kuko ku murongo wa cumi yari yumvise ijwi rimuturuka inyuma.

> Ndzi ri emoyeni hi siku ra Hosi, kutani ndzi twa endzhaku ka mina rito lerikulu, onge ra mhalamhala, ri ku: Ndzi Alfa na Omega, wo sungula ni wa makumu; kutani leswi u swi vonaka, swi tsale ebukwini, u yi rhumela eka tikereke ta nkombo leti nga eAsia; eka Efesa, na le Smirna, na le Pergamo, na le Tiyatira, na le Sarda, na le Filadelfiya, na le Lawodikiya. Nhlavutelo 1:10, 11.

Johani anomirira avo vanonzwa inzwi raKristu shure kwavo. Anonzwa shoko rehwamanda raJeremia rokuti vadzokere panzira dzekare, nzira dzakarambwa kufambwa navakaipa, uye yambiro yehwamanda yavanoramba kuteerera. Johani akateerera, uye inzwi raiva shure kwake rakazvizivisa saArfa naOmega—Uyo anoratidza nzira itsva pamwe chete nenzira yekare.

> Au kati ka switomi swa supa-7 ku ni la fanaka ni la fana ni Nwan’a munhu, a ambarile nguvu leyi yaka fika eminkondzweni, naswona a bohile xifuva hi bandi ra nsuku. Nhloko ya yena ni misisi ya yena a swi basile ku fana ni voya bya nyimpfu, swi basa ku fana ni gamboko; naswona mahlo ya yena a ma fana ni ndzilo wa malangavi; kutani minkondzo ya yena a yi fana ni koporo leyinene, onge yi hisiwa esidziveni; rito ra yena ri fana ni mpfumawulo wa mati yo tala. A a khomile tinyeleti ta 7 evokweni ra yena ra xinene; naswona enon’wini wa yena a ku huma banga ro kariha ra matlhelo mambirhi; xikandza xa yena a xi fana ni dyambu

> loko ri vangama hi matimba ya rona. Nhlavutelo 1:13–16.

M’vesi yegumi nembiri Johane anotendeuka, akaona chiratidzo chaKristu icho Hanzvadzi White inowiriranisa nechiratidzo chaKristu chakanga chaonekwa naDhanieri, chinova ndicho chiratidzo chakanga chaonekwa naIsaya, Jeremia, Ezekieri, naPauro.

> “Ndzi langutele nkarhi lowu hi ku navela lokukulu swinene, lowu swiendlo swa siku ra Pentekosta swi nga ta tlhela swi humelela hi matimba lama tlulaka ngopfu lawa ma kombisiweke enkarhini wolowo. Yohane u ri, ‘Ndzi vone ntsumi yin’wana yi xika yi huma etilweni, yi ri ni matimba lamakulu; kutani misava yi voningisiwa hi ku vangama ka yona.’ Kutani, hilaha a swi ri hakona enkarhini wa Pentekosta, vanhu va ta twa ntiyiso wu vulavuriwa eka vona, un’wana ni un’wana hi ririmi rakwe.”

> “Mwari anogona kufemera hupenyu hutsva mumweya mumwe nomumwe unoda zvechokwadi kumushumira [Adam and Ezekiel’s valley of bones], uye anogona kubata miromo nebara rinopisa rinobva paatari [Isaiah], nokuiita kuti ive norurimi runotaura zvinorumbidza Iye zvakanaka. Zviuru zvamazwi zvichazadzwa nesimba rokuzivisa chokwadi chinoshamisa cheShoko raMwari. Rurimi runokakama ruchasunungurwa [Isaiah’s other tongue], uye vanotya vachaitwa vakasimba kuti vapupurire chokwadi noushingi. Dai Ishe vabatsira vanhu Vake kuchenesa temberi yomweya kubva kutsvina yose [Malachi’s Levites], uye kuchengetedza kubatana kwapedyo kwakadaro naVo, kuti vagova vagoverani vemvura yokupedzisira panguva iyo ichadururwa.” Review and Herald, July 20, 1886.

Chiratidzo chatiri kufunga nezvacho chinosanganisira rondedzero yezwi raKristu. Johani paanotendeuka achinzwa izwi raKristu, rinenge ruzha rwe“mvura zhinji.” Kana izwi raKristu richitaura nezvesungano Yake nevanhu kana nevanhu vakasanangurwa, rinobatanidzwa nemvura zhinji. Mharidzo yaDhanieri zvinomwe kusvikira zvapfumbamwe yakazarurwa muna 1798, uyezve muna 1989 mharidzo yaDhanieri gumi kusvikira gumi nembiri yakazarurwa. 1798 inobatanidzwa nezwi reRwizi Ulai, uye 1989 ndiro izwi reRwizi Hidhekeri.

> “Chiedza chakagamuchirwa naDanieri kubva kuna Mwari chakapiwa zvikurukuru mazuva ano okupedzisira. Zviratidzo zvaakaona pamahombekombe eUlai neHidhekeli, nzizi huru dzeShinari, zvino zvava kuzadzikiswa, uye zviitiko zvose zvakafanotaurwa zvichakurumidza kuitika.” Testimonies to Ministers, 112.

Urozi Yorodani ndirwo rwungano pakati y’amateka y’isezerano rya alufa n’amateka y’isezerano rya omega ya Isirayeli ya kera. Ijambo Yorodani risobanura “umanuka” kandi rigereranya Kristo “umanuka mukuru.”

> Nga muchive nepfungwa iyi yaivawo muna Kristu Jesu: Iye, zvaakanga ari muchimiro chaMwari, haana kufunga kuti kuenzana naMwari chinhu chokubata nechisimba; asi akazviita asina mukurumbira, akatora chimiro chomuranda, akaitwa akafanana navanhu; uye zvaakaonekwa ari muchimiro chomunhu, akazvininipisa, akava anoteerera kusvikira parufu, irwo rufu rwomuchinjikwa. VaFiripi 2:5–9.

Rwizi rwa Yorodani rufuzanya na Kristo, “uwamanutse cyane,” kandi Yorodani ni yo sano rihuza

amateka ya alufa n’omega y’ubwoko bwatoranijwe bw’Imana, bwahawe uruzabibu ngo barurindire. Amazi yo gukizwa ya Mose ahagarariye ijwi rya Kristo, rishobora kumvikana iyo ubugingo bwahindukira gusa kugira ngo bwumve “ijwi riri inyuma yabo,” kandi ijwi baba bumvise icyo gihe ni—ijwi ry’amazi menshi. Uhereye ku mwuzure wa Nowa kugeza ku kurimbuka kwa Yerusalemu mu mwaka wa 70 nyuma ya Kristo, amazi yo gukizwa yashyizweho nk’ibimenyetso nyobozi ku bwoko bw’Imana bw’isezerano. Ibyo bimenyetso nyobozi bihagarariye amateka y’imbere y’ubwoko bw’Imana bw’isezerano rya nyuma, ya bihumbi ijana na mirongo ine na bine. Amazi agaburira uruzi rwa Yorodani akomoka ku kime n’urubura byirundaniriza mu misozi ya Herumoni, ari yo igize amasoko y’uruzi rwa Yorodani.

> Rwiyo rwokukwira kwaDhavhidhi. Tarirai, zvakanaka sei uye zvinofadza sei kuti hama dzigare pamwe chete mukuwirirana! Zvakaita samafuta anokosha pamusoro womusoro, akayerera achidzika pandebvu, idzo debvu dzaAroni; akayerera achidzika kusvikira kumipendero yezvokupfeka zvake; sedova reHerimoni, uye sedova rakaburukira pamakomo eZiyoni; nokuti ipapo Jehovha akaraira chikomborero, ndihwo upenyu husingaperi. Mapisarema 133:1–3.

Āpo maḓi fhedzi a dovha a bveledza na bako ḽa Phane, zwine zwa vha vudambwana ho dzikaho, ho dzudzanywaho ngomu ha bako ḽi re Paniumi ya Daniele 11:13–15, na Kesarea Filipi maḓuvhani a Petro. Mitshedzo ya ṱhoho ya Mulambo wa Yorodane na yone i bveledza vudambwana ha Vhasathane ha bako ḽa Phane. Ipfi ḽa maḓi manzhi ḽi sumbedza uri nndwa khulwane vhukati ha Kristo na Sathane yo thoma nṱha ha dzithavha nṱha dza thavha dza Herimoni.

> Ndipo ndinotiwo kwauri, Ndiwe Petro, uye pamusoro pedombo iri ndichavaka kereke yangu; uye masuo egehena haangairwisi kuti ikundwe. Mateo 16:18.

Izina rokuti “Hermoni” rinoreva kuti “dzvene, rakatsaurirwa, rakapiwa kuna Mwari, kana kuti rakaparadzaniswa,” uye chiratidzo cheDenga, iro riri manyuko emvura yose uye mavambo emakakatanwa makuru sezvinomiriririrwa ne“masuwo egehena,” iro raiva zita rakabatanidzwa naJesu paguta raPani paakanga ari kuKesaria Firipi. Munzvimbo iyoyo zita raSimoni Bharijona rakashandurwa kuva Petro. Simoni rinoreva kuti “uyo anonzwa,” uye Bharijona rinoreva kuti “mwanakomana wenjiva.” Simoni akanga ari chiratidzo chemweya wakanzwa shoko rerubhabhatidzo rwaJesu iro raimiriririrwa noMweya Mutsvene muchimiro chenjiva. Somunhu akanzwa shoko rerubhabhatidzo rwaKristu, Petro akashandurwa, achimiririra vane 144,000. Petro akaiswa chisimbiso ari paPaniumi, zvinova ndima yegumi nenhatu kusvika yegumi neshanu yaDanieri gumi nerimwe.

Kubva kumvura dzeHermoni, rwizi rweJorodhani, chiratidzo chaKristu—muburuki mukuru—runopedzisa rwendo rwaro paGungwa Rakafa. Kubva Kudenga, uko kunobva dova roupenyu, Kristu akaburuka kusvikira kurufu rwomuchinjikwa, runomiriririrwa neGungwa Rakafa. Mahombekombe eGungwa Rakafa ndiwo ari pakadzika zvikuru penyika pose pane nzvimbo yakaonekwa pamusoro pevhu. Rwizi rweJorodhani runoburuka, ruchibva rwaburuka kusvika pamwero wemvura wakadzika zvikuru panyika, sezvakaita Kristu paakaburuka kusvikira kurufu rwake pamuchinjikwa. Kubva kumvura youpenyu kusvika kumvura yorufu, Rwizi rweJorodhani

runomiririra kuburuka kwaKristu kubva kudenga kusvika pamuchinjikwa.

Madingindira anokosha ouporofita hweBhaibheri anobatanidzwa nemvura, uye uporofita hweBhaibheri ndiro izwi raKristu, rinova izwi remvura zhinji. Hure reBhabhironi rakagara pamusoro pemvura zhinji, uye mvura dzeYufratesi dzinoomeswa kuti dzigadzirire nzira yamadzimambo anobva kumabvazuva, uye vatengesi namadzimambo vanomira vari kure vachichema nokuti ngarava dzeTarishishi dzaparadzwa pakati pamakungwa, uye sungano yorufu yakagamuchirwa nezvidhakwa zvaEfuremu pavakazvivanza pasi penhema, inobviswa nesimba remafashamo anokukura omutemo weSvondo wepapa.

Pavanorehwa naSista White paanoreva “nzizi huru dzeShinari,” ari kureva nzizi dzeTigirisi neYufuratesi. Mvura idzodzo dzinogona kurondedzerwa dzichidzokera kuBindu reEdheni, uko dziri rwizi rwechitatu nerwechina runobuda muEdheni.

> And the name of the third river *is* **Hiddekel**: that *is* it which goeth toward the east of Assyria. And the fourth river *is* **Euphrates**. Genesis 2:14.

హిద్దెకెలు టైగ్రిస్‌నే; అలాగే, యూఫ్రటీసు యూఫ్రటీసే అని చెప్పాల్సిందే, అయితే ఆధునిక చరిత్రకారులు మరియు ధర్మశాస్త్రవేత్తలు దీనిపై ఏకీభవించరు. ఉలాయి ఒక గొప్ప నది కాదని, షినారు దేశంలో కాదు గాని పర్షియాలో మనుషులు నిర్మించిన ఒక కాలువ మాత్రమేనని వారు వాదిస్తారు. అదే మానవ అధికారులు, షినారుతో సంబంధమున్న ప్రాధాన్యమైన నదులు రెండే—టైగ్రిస్ మరియు యూఫ్రటీసు—అని నిర్ధారిస్తారు; అయితే ప్రవక్తురాలు, ఉలాయి మరియు హిద్దెకెలు “షినారు యొక్క గొప్ప నదులు” అని పేర్కొంటుంది.

Amazwi omprofethikazi mayelana nombiko wamanzi aphikisa izingcweti zesimanje, njengoba nezingcweti zasendulo zaphikisa—ezaphikisa umbiko kaNowa wamanzi. Saziswa ukuthi imibono emibili emelwe yimifula emibili isenkambweni yokugcwaliseka, ngakho-ke konke okumelwe ngaphakathi kwaleyo mibono emibili eyanikezwa “yimifula emibili emikhulu yaseShinari,” kuzofezeka maduze. Umbiko ohlobene naleyo mifula uyizwi likaKristu, ngokuba izwi lakhe linjengamanzi amaningi. ITigrisi neYufrathe zimele ingqikithi enkulu yesiprofetho, futhi ubufakazi bayo buhlobene nesivumelwano uMose we-alfa asimisa, okuyiso leso sivumelwano uKristu we-omega asiqinisa.

Muuporofita, Tigris inomirira Asiria, uye Yufuratesi iBhabhironi. Mukudyidzana uku, ndiwo masimba maviri, akafananidzirwa seshumba naJeremia, aizotapa kutanga ushe hwokumusoro uye pashure pacho ushe hwokumaodzanyemba achiwuisa muutapwa.

> Israeli i hwai hwakapararira; zvikara zveshumba zvakamudzinga: kutanga mambo weAsiriya akamudya; uye pakupedzisira Nebhukadhirezari mambo weBhabhironi akamutyora mapfupa. Jeremia 50:17.

Asiria na Babeli vyose vyari abansi bo mu buraruko ku bijanye n’ubwami ubwo ari bwo bwose bwa Isirayeli, kandi rero ni ibigereranyo vy’umwami w’ibinyoma wo mu buraruko—ububasha bwa papa. Mu vy’ukuri, imigenzo ya politike n’iy’idini hafi ari imwe ni yo yashizwe mu ngiro n’ayo mabubasha yompi yadutse ava mu mimerere imwe y’umuco, ariko imiterere ya politike ya Asiria yashimika ku buhinga bwo gutegekesha Leta, mu gihe Babeli yashimika ku buhinga bwo

gutegekesha ishengero, naho vyari bisa cane. Roma ya gipagani na Roma ya papa ku nzego zimwe zimwe birasa rwose, mugabo kandi, Roma ya gipagani igereranya ubuhinga bwo gutegekesha Leta, na Roma ya papa ikagereranya ubuhinga bwo gutegekesha ishengero. Asiria, mu sano ry'ubuhanuzi na Babeli, yari ubwami bw'ubuhinga bwo gutegekesha Leta, bugakurikirwa na Babeli, ububasha busa na bwo bwashimika ku buhinga bwo gutegekesha ishengero. Asiria yagereranya Roma ya gipagani, kandi Babeli igereranya Roma ya papa. Ayo mabubasha yose uko ari ane yakandagiye ahera h'Imana n'ingabo zayo. Asiria ifitaniye isano na Tigirisi, na Babeli na Efurate. Ivyo bihuye no gukama kwa Efurate mu gitabu c'Ivyahishuwe, kugira ngo hategurwe inzira y'abami bo mu buseruko nk'uko vyagereranyijwe n'igikorwa ca Kuro co kuyobya Efurate kugira ngo agwize hasi Babeli. Babeli ni Efurate; Asiria ni Tigirisi.

Muuporofita, mambo wokuchamhembe anokunda nyika panguva yenhamo yomurayiro weSvondo, uye pashure pacho anowa; asi kukunda ikoko kunowanzomiriririrwa semafashamo anoparadza zvikuru. Nhoroondo yamambo wokuchamhembe, sezvainomiriririrwa neAsiria neBhabhironi, inomiriririrwa nenzizi, nokuti nyaya yacho inotaurwa nenzwi remvura zhinji.

Ḽifhasi ḽi re vhukati ha milambo mivhili ḽi vhidzwa Mesopotamia, zwine zwa amba uri "ḽifhasi ḽi re vhukati ha milambo mivhili." Iyo milambo mivhili i imela maanḓa a devhula ane Mudzimu a a shumisa u kaidza vhathu vhawe vhohumela murahu, nga u vha hangaladza vhuhulini. Muṅwe wa milambo miṱuku i bvelelaho kha ipfi ḽa maḓi manzhi u wanala kha dzina "Padanaram," ḽine ḽa bulwa fhedzi lwa fumi kha Maṅwalo. U bulwa haḽo ha u thoma hu tshimbidzana na mulanga, ngauri hu sumbedza mitshelo ya malofha ya Rebeka, mufumakadzi wa Isaka. Luṅwalo lu ri:

> Na Isaka alikuwa na umri wa miaka arobaini alipomwoa Rebeka, binti ya Bethueli, Mshami wa Padan-Aramu, dada yake Labani, Mshami.

Kuguma kwamakore makumi mana kwakaratidzwa pamusoro pezvapupu zvitatu zvaMozisi sekunotungamirira kuKadheshi, 1863, nomurayiro weSvondo. Muchato waIsaka muchato wesungano unofananidzira muchato waKristu nevane zana namakumi mana nezvina zvuru panguva yomurayiro weSvondo, unova 1863, unova Kadheshi, unova kuguma kwenhoroondo yesungano yemakore makumi mana. Rebheka akanga ari mwanasikana womusiriya uye hanzvadzi yaRabani muSiriya, (uyo muchizvarwa chinotevera chenhoroondo yesungano, akaputsa sungano nomwanakomana waIsaka, Jakobho.)

Bethuel zvinoreva "imba yokuparadzwa kana yomuparadzi," saka Rebheka akanga ari mwanasikana we"imba yomuparadzi." Siria zvinoreva nzvimbo dzakakwirira nebani repamusoro, uye Padanaram zvinoreva Mesopotamia, kana kuti nyika iri pakati. Rebheka akanga ari weropa rerudzi rwevaSiria rwakabva kuMesopotamia, nzvimbo yakakwirira iri pakati pe"Tigirisi yeAsiria" ne"Yufuratesi yeBhabhironi," vanomirira shumba dzakashandiswa naIshe kuparadzira makwai ake akatsauka pakutenda. Imba yevaparadzi yakabatanidzwa neimba yaMwari muwanano yaIsaka naRebheka. Hazvisi zvetsaona kuti pakatanga kutaurwa Padanaram, nzizi mbiri idzi dzinomirira mambo wokuchamhembe muprofita, anomirirwawo semafashamo anopfachukira, anotanga kutaurwa muna Genesisi 25:20.

Kubatanidzwa kweimba yokuparadzwa nevanhu vaMwari vesungano kunopfuurira apo Jakobho

anotiza Esau, akazoguma ari kuna babamunini vake Rabhani, uye ikoko akashanda nguva mbiri dzemazuva 2520 kuti awane muchato wesungano unotevera. Mumwe muchato wakaguma nokupararira kwoumambo hwokuchamhembe hwaIsraeri, uye mumwe muchato wakaguma nokupararira kwoumambo hwokumaodzanyemba. Apo nguva dzokupararira dzoumambo ihwohwo mbiri dzakaguma, zvichitevedzana, muna 1798 na1844, muchato wakashandirirwa naJakobho mukati menguva mbiri dza2520 wakazadzikiswa, sezvo chikomba chakauya kumuchato musi wa22 Gumiguru, 1844.

Ko Kristu ka zali na koko Lea, oyo elingi koloba “kolemba mpe kolɛmba nzoto,” to asalaki libala na Rashele, oyo elingi koloba “moto oyo azali kotambola malamu”? Lea mpe Rashele bazali komonisa bituluku mibale ya bangɔndɔ oyo bazali na mobembo: ngɔndɔ moko oyo “alembaka,” mpe ngɔndɔ moko oyo “atambolaka malamu” na nzela ya kokende kosala libala na Yakobo na mokolo ya 22 Ɔkɔtɔbɛ 1844.

> “Kumashure kwavo, pakutanga kwenzira, kwaiva nechiedza chakajeka chakanga chakamiswa; uye mutumwa akandiudza kuti ichi ndicho ‘kuchema kwapakati pousiku.’ Chiedza ichi chakavhenekera nzira yose, chikavhenekera tsoka dzavo, kuti varege kugumburwa.”
>
> “Kana vakaramba vakatarisa meso avo kuna Jesu, uyo akanga ari pamberi pavo chaipo, achivatungamirira kuguta, vakanga vakachengeteka. Asi pasina nguva vamwe vakazoneta, vakati guta rakanga richiri kure zvikuru, uye vakanga vachitarisira kuti vangadai vakatopinda mariri kare. Ipapo Jesu aigara achivakurudzira nokusimudza ruoko rwake rworudyi rwune kubwinya, uye kubva muruoko rwake maibuda chiedza chaizunguzika pamusoro peboka reAdvent, uye vakadanidzira vachiti, ‘Hareruya!’ Vamwewo nokusava nehanya vakaramba chiedza chakanga chiri shure kwavo, vakati akanga asiri Mwari akanga avatungamirira kusvika kure kudaro. Chiedza chakanga chiri shure kwavo chakabva chadzima, chikasiya tsoka dzavo dziri murima guru kwazvo, uye vakagumburwa vakarasikirwa nokuona chiratidzo pamwe naJesu, vakabva panzira vakawira pasi munyika yerima neyakaipa yaiva zasi.” Early Writings, 15.

Muna 1844, mubatanidzwa weMillerite weFiladherufia wakapinda mumuchato. Muchato wa22 Gumiguru 1844 wakaparadzanisa mapoka maviri avanamati aimiririrwa naRakeri naRea. Rakeri anomiririra boka rakanga rafamba zvakanaka munzira inoenda kumuchato wa22 Gumiguru 1844, asi boka raRea rakazoneta. Ipapo vakabva vaparadzaniswa, uye nzira yekuedzwa yomutumwa wechitatu yakatanga panguva chaiyo yakagumira nzira yekuedzwa yoKudanidzira kwePakati pousiku.

Kuroorana kwanga kwatotanga, uye kwakazofanira kubva ipapo kuzadzikiswa nekuedzwa. Kuroorana uku kwakazadzikiswa muna 1846, uye muitiro wokuedzwa wengirozi yechitatu ukatanga. Muna 1849 na1850 Ishe vakanga vachitambanudzazve ruoko rwavo kechipiri kuti vaunganidze vakasara vavo. Tafura yechipiri yaHabhakuki yakabva yaiswa munhoroondo panguva iyoyo, sezvakaratidzwa nechimiro chedombo rechipiri reMirairo. Mushure mokunge Mozisi aputsa dombo rokutanga, dombo rechipiri ramatafura rakaiswa pachena. Chati ya1850

yakatsiva ya1843, uye muna 1850, kuedzwa kwaIsiraeri yekare semwenga waMwari wesungano itsva kwakaramba kuchienderera mberi kuchisvika kuKadheshi na1863.

Muna 1856, mvura zhinji kubva munzizi mbiri dzakauya kubudikidza nepeni yaHiram Edson. Chiedza pamusoro pe“nguva nomwe” chakauya kubudikidza nepeni yaEdson, ndicho chiedza chinomiririrwa nenzizi mbiri dzakatanga uchapupu hwadzo hwechiporofita paBindu reEdheni. Bindu reEdheni chiratidzo chokupandukira kwavanhu mutemo waMwari, uye ndipo panotangira rwendo rwemvura dzenzizi dzeUrai neHidekeri. Dzinofamba kubudikidza nenhoroondo yesungano, nokuti Bindu iroro, chiratidzo chokupandukira, ndirwowo pakabayiwa gwayana kuti ripe nguo dzokutsiva mashizha emuonde akanga ari pana Adhamu naEvha. Nhoroondo yesungano inotanga nesungano youpenyu pakati paAdhamu naMwari. Sungano iyoyo, inomiririrwa nomuti woupenyu, yakatungamirira kusungano yakaputswa naAdhamu naEvha, izvo zvakavamba sungano itsva youpenyu, apo Gwayana rakabayiwa kubva pakuvambwa kwenyika rakapa zvokupfekedza vaviri vakanga vasina kupfeka uye varasika. Nzizi mbiri dzinobuda muBindu iroro pakupedzisira dzinova zviratidzo zvemasimba anoshandiswa naMwari sedanda rake rokurova nokuranga.

> O Asiriya, induku ya hasira yangu, na fimbo iliyo mkononi mwao ni ghadhabu yangu. Nitampeleka dhidi ya taifa la unafiki, na dhidi ya watu wa ghadhabu yangu nitampa agizo, kuteka nyara, na kunyakua mateka, na kuwakanyaga kama matope ya barabarani. Isaya 10:5, 6.

Nzizi ziwiri zimenezo zinatuluka mu Edeni kulowa m’mbadwo wa Rebeka ndi m’banja lake la pangano ndi Isake, ndipo zinapitirira kwa Yakobo, kumene madzi a nzizi ziwirizo akuyimiridwa monga nyengo ziwiri zosiyana za kasanu ndi kawiri. Kenaka, nzizi ziwiri zomwezo zimadutsa m’mitu isanu ndi umodzi yomaliza ya Danieli, pamene mitu itatu ikuyimiridwa ndi nzizi iliyonse. Mtsinje umodzi ukuyimira kuchuluka kwa chidziwitso kumene kunatsegulidwa m’mitu ya chisanu ndi chiwiri, chisanu ndi chitatu, ndi chisanu ndi chinayi, ndipo mtsinje winawo ukuyimira kuchuluka kwa chidziwitso kumene kunatsegulidwa m’mitu ya khumi, khumi ndi chimodzi, ndi khumi ndi ziwiri.

Ibyigabane birindwi, umunani n’icyenda byerekanwa nk’iyerekwa rya Ulai, kandi Kristo agaragazwa mu buryo busa n’ubwo mu byigabane icumi, cumi na kimwe na cumi na bibiri. Muri ayo mayerekwa yombi y’inzuzi, agaragazwa mu byigabane bitatu, Kristo yerekanwa ahagaze hejuru y’amazi.

> Zvino zvakaitika kuti ini, iye ini Dhanyeri, pandakanga ndaona chiratidzo ichocho, ndikatsvaka zvarinoreva, zvino tarirai, pakamira pamberi pangu mumwe akanga akafanana nomurume pakuonekwa kwake. Uye ndakanzwa inzwi romurume pakati pemahombekombe eUrayi, rakadana richiti, Gabrieri, tsanangurira murume uyu chiratidzo. Dhanyeri 8:15, 16.

Chiono cha Kristo katika sura ya kumi kinafanana na chiono alichokishuhudia Yohana katika Ufunuo sura ya kwanza; na katika chiono cha Danieli cha sura ya nane, Palmoni yuko juu ya maji, kama alivyokuwa katika sura ya kumi na mbili, ambako alikuwa amevaa kitani.

> “Panguva yokushanya kwaGabrieri, muporofita Danieri akanga asingagoni kugamuchira imwezve dzidziso; asi makore mashoma akatevera, achishuva kuziva zvakawanda pamusoro pezvinhu zvakanga zvisati zvanyatsotsanangurwa, akazvipira zvakare kutsvaka chiedza nouchenjeri kuna Mwari. ‘Pamazuva iwayo ini Danieri ndakanga ndichichema mavhiki matatu akazara. Handina kudya chingwa chinofadza, uye nyama kana waini hazvina kupinda mumuromo mangu, uye handina kuzora mafuta pamuviri wangu zvachose…. Ipapo ndakasimudza meso angu, ndikatarisa, uye tarira, mumwe murume akanga akapfeka nguo yomucheka wakaisvonaka, chiuno chake chakanga chakasungwa negoridhe rakanaka reUfaz. Muviri wakewo wakanga wakaita seberiri, uye chiso chake chakanga chakaita sekupenya kwemheni, nameso ake samwenje yomoto, maoko ake netsoka dzake zvakanga zvakafanana nendarira yakabwinyiswa, uye inzwi ramashoko ake rakanga rakaita senzwi reboka guru revanhu.’
>
> “Akuna mwingine asiye wa hadhi ya chini kuliko Mwana wa Mungu aliyemtokea Danieli. Maelezo haya yanafanana na yale aliyopewa Yohana Kristo alipofunuliwa kwake katika Kisiwa cha Patmo. Bwana wetu sasa anakuja pamoja na mjumbe mwingine wa mbinguni ili kumfundisha Danieli mambo yale ambayo yangetukia katika siku za mwisho. Ujuzi huu alipewa Danieli, nao ukaandikwa kwa uvuvio kwa ajili yetu sisi ambao miisho ya ulimwengu imefika juu yetu.” Review and Herald, Februari 8, 1881.

Muono wa Khristu wa Hiddekeli mu chipatulo teni, Khristu wali pa menshi ndipo wavwara lieni, ndipo mu muono wa Ulai wali pa menshi. Muono wa Chivumbulutso one ukufwatana na muono uwo ukupelekeka mu miono ya Ulai na Hiddekeli, apo Mlongosi White azindikirisha kuti uwo “si munthu munyake yayi kweni Mwana wa Mulungu.” Apo azindikirisha mungelo wa Chivumbulutso teni, akuti mungelo uwo wakaŵa “si munthu munyake yayi kweni Yesu Khristu.” Mungelo mu Chivumbulutso teni wakukwezga woko Lake kuchanya ndipo wakulapa mwa Iyo uyo ngwamoyo muyirayira, ndipo ichi chikukolerana na muono wa Khristu mu chipatulo tweluvu uyo wakukwezga mawoko Ghake ghose ghabiri kuchanya ndipo wakulapa mwa Iyo uyo ngwamoyo muyirayira. Mu Chivumbulutso teni wali pa menshi na pa charu wuwo.

Chiri “pakati pemhenderekedzo” dzerwizi mvura, uye Danieri akanzwa “inzwi romunhu pakati pemhenderekedzo,” saka inzwi racho rakabva kumunhu akanga ari pamusoro pemvura, uye inzwi racho rakanga riri ruzha rwemvura dzerwizi Ulai.

> Zvino nezuva ramakumi maviri namana romwedzi wokutanga, ndakanga ndiri parutivi porwizi rukuru, runonzi Hidekeli; ipapo ndakasimudza meso angu ndikatarira, uye tarirai, mumwe murume akanga akapfeka machira omucheka wakanaka, chiuno chake chakasungwa nendarama yakaisvonaka yeUfazhi. Muviri wakewo wakanga wakaita soberiri, chiso chake chakanga chakafanana nokupenya kwemheni, meso ake semarambi omoto, maoko ake netsoka dzake zvakanga zvakafanana neruvara rwendarira yakabwinyiswa, uye inzwi ramashoko ake rakanga rakaita senzwi reboka guru revanhu. …
>
> Asi iwe, iwe Danieri, vharira mashoko aya, unamatire bhuku chisimbiso, kusvikira panguva yokuguma; vazhinji vachamhanya vachienda uku nokoko, uye zivo ichawedzerwa. Ipapo ini Danieri ndakatarira, uye tarira, vamwe vaviri vakanga vamirepo, mumwe ari mhiri urwu

> rwomahombekombe erwizi, nomumwe ari mhiri urwo rwomahombekombe erwizi. Mumwe akati kumurume akanga akapfeka mucheka wakaisvonaka, akanga ari pamusoro pemvura dzorwizi, Zvinhu izvi zvinoshamisa zvichasvika rinhi kumugumo? Ipapo ndakanzwa murume akanga akapfeka mucheka wakaisvonaka, akanga ari pamusoro pemvura dzorwizi, paakasimudza ruoko rwake rworudyi noruoko rwake rworuboshwe kudenga, akapika naIye anorarama nokusingaperi kuti zvichava zvenguva, nedzimwe nguva, nehafu yenguva; uye kana apedza kuparadzira simba ravanhu vatsvene, zvinhu izvi zvose zvichapedzwa.
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> Ndzi twa, kambe a ndzi twisisanga; kutani ndzi ku: “O Hosi yanga, makumu ya swilo leswi ma ta va yini?” Kutani a ku: “Tifambele ndlela ya wena, Daniyele; hikuva marito lawa ma pfariwile, ma tlhela ma funghiwa kukondza ku fika nkarhi wa makumu. Vo tala va ta basisiwa, va endliwa va basa, va tlhela va ringiwa; kambe lavo homboloka va ta endla vuhomboloki; naswona a ku na un’we exikarhi ka lavo homboloka la nga ta twisisa; kambe lavo tlhariha va ta twisisa.” Daniyele 10:4–6; 12:4–10.

Imifula emikhulu yaseShinari, njengoba uDade White eyikhomba, yomibili ixhumene nombono lapho uKristu esemanzini ekhuluma, ngokuba izwi Lakhe linjengomsindo wamanzi amaningi. Kuyo yomibili imibono kubuzwa umbuzo othi “kuze kube nini na.” Yomibili le mifula futhi imelwe kuDaniyeli “embuzweni nasempendulweni” yesahluko sesishiyagalombili, okuyinsika emaphakathi nesisekelo se-Adventism. Lapho, le mifula emibili iyizimpawu “zezikhathi eziyisikhombisa” zokuhlakazwa nokunyathelwa phansi kwakho kokubili ithempeli kanye nebandla. Le mifula emibili igcwalisa indima yayo njengenduku kaNkulunkulu yokusola, bese kuthi emva kwalokho igelezele emlandweni wamaMillerite wengelosi yokuqala, lapho uWilliam Miller athola khona igugu lakhe lokuqala lesiprofetho, okwakuwumugqa “wezikhathi eziyisikhombisa” kuLevitikusi amashumi amabili nesithupha. Le mifula emibili imelela ukuhlakazwa okubili kweminyaka engu-2520, okwafezwa yizingonyama ezimbili zase-Asiriya naseBhabhiloni, ezimelwe iTigrisi ne-Ewufrathe, futhi-ke nangoLeya noRakeli, amadodakazi omfowabo kaRebeka, omshado wabo wesivumelwano wenzeka lapho u-Isaka eneminyaka engamashumi amane ubudala, njengoba kubhaliwe kuGenesise 2520.

Miller only presented the scattering of “seven times” against the southern kingdom of Judah, which was fulfilled with the 2300-year prophecy in 1844. In 1856, the “new wine” of the “seven times” identified the same scattering upon the northern kingdom ending in 1798. As the first prophetic discovery of William Miller, the water of the river Euphrates arrived as the alpha doctrine in the history of the first angel. The water of the Ulai river arrived with the third angel. The alpha discovery of Miller was the seven times represented by the river Ulai and the omega discovery of Hiram Edson was the seven times represented by the Hiddekel river.

2520 inoratidza urefu hwenguva yakafanana kuumambo humwe noh humwe, asi inotanga nokuguma yakaparadzana namakore makumi mana nematanhatu. 1798 inoratidza nguva yokuguma nokusvika kwengirozi yokutanga yaZvakazarurwa 14. 1798 ndiko kuzadziswa kwamakore 2520 okuparadzirwa kwakauyiswa pamusoro poumambo hwokumusoro neshumba yeAsiria. 1844 ndiko kuzadziswa kwe“nguva nomwe” dzakauyiswa pamusoro poumambo hwokumaodzanyemba uye kunomiririrwa neshumba yeBhabhironi. Nzizi mbiri idzi ndidzo

miganho inobatisa nhoroondo yemashoko engirozi yokutanga neyechipiri, ayo akaguma nokusvika kweyechitatu musi wa22 Gumiguru 1844, apo hwamanda yechinomwe uyezve hwamanda yejubheri zvakaridzwa paZuva reYananiso rokufananidzira.

> Ipapo utaita tarumbeta reyubheri ririre nezuva regumi romwedzi wechinomwe; pazuva rokuyananisira mucharidza tarumbeta munyika yenyu yose. Revhitiko 25:9.

Kulia kwa tarumbeta ya saba ni ishara ya kazi ya Kristo ya kuunganisha Uungu Wake na ubinadamu, nayo inawakilishwa na ile miaka 2300 ya njozi ya Mto Ulai; na kulia kwa tarumbeta ya yubile ni ishara ya agano la nchi lililovunjwa na kuletwa juu ya watu wa Mungu, lile ambalo Danieli aliliita laana na kiapo cha Musa, na ambalo Musa aliliita “ugomvi wa agano la Mungu.”

> Ehe, vaIsraeri vose vakadarika mutemo wenyu, kunyange nokutsauka, kuti varege kuteerera inzwi renyu; naizvozvo kutukwa kwakadururirwa pamusoro pedu, pamwe chete nemhiko yakanyorwa mumutemo waMozisi muranda waMwari, nokuti takamutadzira. Danieri 9:11.

“චණ්ඩ ශාපය” සහ “මෝසෙස්ගේ ව්‍යවස්ථාවේ” “ලියා ඇති දිවුරුම” යනු ලෙවී කථාව විසි හයේ සඳහන් “සත් වර” ය. “දිවුරුම” ලෙස පරිවර්තනය කර ඇති වචනය, ලෙවී කථාවේ “සත් වර” ලෙස පරිවර්තනය කර ඇති ඒම හීබ්‍රෑ වචනයම වේ. විසි පහ වන අධ්‍යායයේ ඇති ගිවිසුමේ දිවුරුම කඩ කිරීම සඳහා වූ ශාපය, විසි හයේ අධ්‍යායයේ ප්‍රකාශ කර ඇති අතර, එහිදී මෝසෙස් එම ශාපය “ගිවිසුමේ වාදය” ලෙස හඳුන්වයි.

> Zvino ndichafambawo nemi ndichikupikisanai, uye ndichakurovai zvakapetwa kanomwe pamusoro pezvivi zvenyu. Uye ndichauyisa munondo pamusoro penyu, uchatsiva gakava resungano yangu; uye kana maungana mukati memaguta enyu, ndichatuma denda pakati penyu; uye muchaiswa muruoko rwomuvengi. Revhitiko 26:24, 25.

Ishe akauyisa munondo weshumba yeAsiria pamusoro poushe hwokumusoro kuti “avaronge” nokuvaisa “muruoko rwomuvengi,” muna 723 BC. Makore makumi mana namatanhatu gare gare, muna 677 BC, ushe hwokumaodzanyemba hwakanzwa kutukwa kwaMozisi. Kutukwa kwaMozisi ndiko kupokana kwesungano. Kwemakore makumi mana namatanhatu shumba dzeMesopotamia dzakashandiswa naMwari kubvisa nokutsika-tsika hondo yavanhu pasi. Pakupera kwenguva iyoyo yemakore makumi mana namatanhatu, Nebhukadhinezari akaparadza nzvimbo tsvene. Hondo yavanhu iri mumubvunzo waDanieri mundima yegumi nenhatu yaDanieri 8 yakaitwa varanda navavengi vayo mukati menguva yemakore makumi mana namatanhatu yakaguma nokuparadzwa kwenzvimbo tsvene, iyo yaiva imwewo nyaya yaifanira kutsikwa-tsikwa pasi mundima yegumi nenhatu. Apo nzizi idzodzo dzakasvika muna 1798 na1844 zvakatevedzana, hondo yavanhu yakanga yaunganidzwa pamwechete setemberi, nokuti hondo yavanhu muviri, uye muviri itemberi. Pakupera kwenguva iyoyo temberi yakavakwa pamusoro pemakore makumi mana namatanhatu yaifanira kubatana netemberi yokudenga muwanano yoUhumwari nohunhu. Wanano iri pakati petemberi mbiri, uye izvo Mwari zvaanobatanidza pamwechete hazvifaniri kuparadzaniswa.

Mvura yeTigirisi yakasvika muna 1798, uye mvura yeYufuratesi yakasvika muna 1844. Nguva pfupi kusati kwasvika mutumwa wechitatu, mutumwa wechipiri akasvika, uye shure kwaizvozvo,

pamusangano wemisasa wekuExeter, New Hampshire, waNyamavhuvhu 12–17, 1844, shoko reKuchema kwePakati peUsiku rakadururwa. Exeter zvinoreva kuti “nhare yemvura,” uye pamusangano wemisasa paiva nemusangano wenhema wakaitirwa mune rimwe tende rakasiyana, rakamiswa neboka rakabva kuWatertown, Massachusetts. Mvura dzakatangira muEdheni, maererano naSista White, dzakanga dzava pedyo nekuparadzirwa se“mafungu emvura zhinji” mhiri kwemhenderekedzo yekumabvazuva yeUnited States. Kudengenyeka kwenyika kwakakonzera mafungu iwayo emvura zhinji kwakaitika muBindu reEdheni apo Satani akakunda rudzi rwevanhu, zvichikonzera kuvhunduka kukuru kwenyika muEdheni, uko mafungu ako akasvika paKuchema kwePakati peUsiku kwenhoroondo yevaMillerite. Mafungu iwayo emvura zhinji anodira mukati meKuchema kwePakati peUsiku munhoroondo yezana nezviuru makumi mana nezvina, uye fungu rakatanga pakudengenyeka kwakakonzerwa nechivi chaAdamu rinosvika pakudengenyeka kwemutemo weSvondo weZvakazarurwa chitsauko chegumi nerimwe.

Ijwi raKristu ijwi remvura zhinji, uye mvura idzodzo, dzakabatanidzwa pamwechete, dzinoumba shoko remvura yokunaya kwokupedzisira. Isaya nomwanakomana wake Shearjashub vakamira mundima yechitatu yechitsauko chechinomwe padziva riri panzira yemvura inobva kumusoro, vachipa shoko remvura yokunaya kwokupedzisira panguva yokuiswa chisimbiso yavanhu vane zviuru zana namakumi mana nezvina. Ipapo chiziviso chaIsaya pamusoro pamambo Ahazi benzi nowakaipa ndechokuti Ishe vaizotumira pamusoro paAhazi mvura dzeAsiria, mambo Senakeribhi, uye mvura yake yaizokwira kusvikira pamutsipa.

> Uye Jehovha akataurazve kwandiri, achiti, Nokuti vanhu ava vanoramba mvura dzeShiroa dzinofamba zvinyoronyoro, uye vanofara pamusoro paRezini nomwanakomana waRemaria; naizvozvo zvino, tarirai, Ishe achauyisa pamusoro pavo mvura dzerwizi, dzine simba uye zhinji, iye mambo weAsiria, nokubwinya kwake kwose; uye achakwira pamusoro pemigero yarwo yose, achidarika mhenderekedzo dzarwo dzose; uye achapfuura neJudha; achafashukira achidarika, achasvika kusvikira pamutsipa; uye kutambanuka kwamapapiro ake kuchazadza upamhi hwenyika yako, iwe Imanueri. Isaya 8:5–8.

Ahazi akaramba mvura dzakanga “dzatumwa” naJehovha, saka Jehovha “akatumira” Ahazi mvura dzeAsiriya. Ahazi “akafara” nesungano ya“Rezini nomwanakomana waRemaria.” Ahazi “anofara” neshoko remanyepo remvura yokupedzisira rinomiriririrwa naRezini nomwanakomana waRemaria.

ਰੇਜ਼ੀਨ ਅਤੇ ਰਮਲਿਆਹ ਦਾ ਪੁੱਤਰ, ਅਰਥਾਤ ਉੱਤਰੀ ਰਾਜ ਦਾ ਰਾਜਾ ਪੇਕਹ, ਯਸਾਯਾਹ ਅਤੇ ਉਸਦੇ ਪੁੱਤਰ ਦੀ ਇੱਕ ਜਾਲਸਾਜ਼ ਨਕਲ ਨੂੰ ਦਰਸਾਉਂਦੇ ਹਨ। ਮੂਰਖ ਅਤੇ ਦੁਸ਼ਟ ਰਾਜਾ ਆਹਾਜ਼ ਉਸ ਸੰਘ ਵਿੱਚ “ਅਨੰਦਿਤ ਹੁੰਦਾ ਹੈ” ਜਿਸਦੀ ਪ੍ਰਤੀਨਿਧਤਾ ਇਸਰਾਏਲ ਦੀਆਂ ਉੱਤਰੀ ਦਸ ਕੁਲਾਂ ਅਤੇ ਸੀਰੀਆ ਕਰਦੇ ਹਨ, ਜੋ ਐਤਵਾਰ ਦੇ ਕਾਨੂੰਨ ਸਮੇਂ ਕਲੀਸਿਆ ਅਤੇ ਰਾਜ ਦੀ ਗੈਰਕਾਨੂੰਨੀ ਸਾਂਝ ਦਾ ਪ੍ਰਤੀਕ ਹੈ। ਆਹਾਜ਼ ਅਨੰਦਿਤ ਹੁੰਦਾ ਹੈ, ਕਿਉਂਕਿ ਲਾਜ ਅਤੇ ਅਨੰਦ ਉਹ ਦੋ ਵਿਰੁੱਧ ਭਾਵਨਾਵਾਂ ਹਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਪ੍ਰੇਰਿਤ ਬਚਨ ਵੱਲੋਂ ਉਨ੍ਹਾਂ ਲੋਕਾਂ ਨੂੰ ਸੰਬੋਧਨ ਕਰਨ ਲਈ ਵਰਤਿਆ ਜਾਂਦਾ ਹੈ ਜਿਨ੍ਹਾਂ ਦੀ ਪ੍ਰਤੀਨਿਧਤਾ ਪਿੱਛਲੇ ਮੀਂਹ ਦੀ ਵਾਦ-ਵਿਵਾਦ ਵਿੱਚ ਕੀਤੀ ਗਈ ਹੈ। ਜਦੋਂ ਯਿਰਮਿਯਾਹ ਨੇ ਉਹ ਛੋਟੀ ਪੁਸਤਕ ਖਾਧੀ, ਤਾਂ ਉਹ ਉਸਦੇ ਦਿਲ ਦੀ ਖੁਸ਼ੀ ਅਤੇ ਅਨੰਦ ਸੀ, ਅਤੇ ਯੋਏਲ ਸਾਨੂੰ ਦੱਸਦਾ ਹੈ ਕਿ ਪਰਮੇਸ਼ੁਰ ਦੇ ਲੋਕ ਕਦੇ ਲੱਜਿਤ ਨਹੀਂ ਹੋਣਗੇ। ਆਹਾਜ਼, ਲਾਓਦੀਕੀਆਈ ਹੋਣ ਦੇ ਨਾਤੇ ਅੰਨ੍ਹਾ ਹੈ, ਇਸ ਲਈ ਉਹ ਝੂਠੇ ਪਾਣੀ ਦੇ ਸੰਦੇਸ਼ ਵਿੱਚ ਅਨੰਦ ਮਨਾ ਰਿਹਾ ਹੈ ਅਤੇ ਯਸਾਯਾਹ ਦੇ ਸੱਚੇ ਪਾਣੀ ਦੇ ਸੰਦੇਸ਼ ਨੂੰ ਅਸਵੀਕਾਰ ਕਰ ਰਿਹਾ ਹੈ। ਉਸਨੂੰ ਲੱਜਿਤ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ, ਕਿਉਂਕਿ ਉਹ ਉੱਤਰ ਦੇ ਰਾਜੇ ਦੀ ਬਾਜ਼ ਦੁਆਰਾ ਦਰਸਾਏ ਗਏ ਜਾਲਸਾਜ਼ ਪਿੱਛਲੇ ਮੀਂਹ ਦੇ ਸੰਦੇਸ਼

ਉੱਤੇ ਭਰੋਸਾ ਕਰ ਰਿਹਾ ਹੈ, ਪਰ ਉਸਨੇ ਸ਼ਿਲੋਹ ਦੇ ਸੰਦੇਸ਼ ਨੂੰ ਅਸਵੀਕਾਰ ਕਰ ਦਿੱਤਾ ਹੈ।

Ujumbe wa Shiloah katika Isaya nane ni ujumbe wa mvua ya masika ya mwisho. Birika la Shiloah linatambulishwa katika Agano Jipya kuwa ni birika la Siloamu. Kwa Kiebrania au Kiyunani linamaanisha “aliyetumwa.” Ilimpasa Kristo aondoke ili apate “kumtuma” Roho Mtakatifu. Isaya na Ahazi wako penye birika la Shiloah, na jaribio linategemea iwapo kuwa na imani katika birika la Shiloah kama linavyowakilishwa na Isaya na mwanawe, au imani katika Resini na mwana wa Remalia? Ahazi anachagua kati ya maji mawili, maji ya Shiloah au maji ya mfalme wa Ashuru. Ahazi alifurahia muungano na ujumbe uliowakilishwa na Resini na mwana wa Remalia, na kwa hiyo akapokea gharika ya uharibifu, badala ya yale maji yapitayo kwa upole wakati wa hukumu yake. Hukumu yake inawakilisha sheria ya Jumapili wakati mfalme wa kaskazini anapoifurika dunia yote kama gharika. Hufanya hivyo tangu sheria ya Jumapili na kuendelea, wakati ambapo gharika ya Kilio cha Usiku wa Manane nayo pia inaikumba dunia.

Ahazi anofarira sungano yamarudzi gumi okumusoro neSiria, nokudaro anofarira shoko rinobatanidza kereke nenyika, sezvinomiriririrwa nesungano dzose dzisiri pamutemo dzinowanikwa muShoko raMwari. Isaya anomiririra muFiradherifia, uye Ahazi muRaodhikia. Kristu anobatanidza uchapupu hwaIsaya nohWake amene paanoporesa bofu, muRaodhikia, padziva reSirouami.

> Ke Jesuse, ge a feta, a bona monna yo a bego a foufetše go tloga ge a belegwa. Barutiwa ba gagwe ba mmotšiša ba re: “Morena, ke mang yo a dirilego sebe, ke monna yo goba batswadi ba gagwe, moo a belegwego e le sefofu?”
>
> Jesu wakapindura akati, “Uyu munhu haana kutadza, kana vabereki vake; asi kuti mabasa aMwari aratidzwe maari. Ndinofanira kubata mabasa ouyo akandituma, masikati achiripo; usiku hunouya, pasina munhu angagona kubata. Chero bedzi ndiri munyika, ndiri chiedza chenyika.” Zvino wakati ataura izvozvo, akapfira pasi mate, akaita dope namate acho, akazodza maziso omurume wakanga ari bofu nadope iroro, akati kwaari, “Enda, unoge mudziva reSiroami” (ndiko kuti kana zvichidudzirwa, Kwatumwa). Naizvozvo akaenda, akandoge, akadzoka ava kuona.
>
> Naizvozvo vavakidzani, navaya vakanga vamboona kuti akanga ari bofu, vakati, Uyu haazi iye here aigara achikumbira? Vamwe vakati, Ndiye; vamwe vakati, Akafanana naye; asi iye akati, Ndini. Naizvozvo vakati kwaari, Meso ako akazarurwa seiko?
>
> Iye akapindura akati, Munhu anonzi Jesu akagadzira dhaka, akazora meso angu, akati kwandiri, Enda kudziva reSiroami, unoshamba; zvino ndakaenda ndikashamba, ndikapofomazve. Johane 9:1–11.

Munhu asingaoni pamwe chete namambo Ahazi benzi nowakaipa vanoedzwa pamusoro pokuti vachaisa kuvimba kwavo mudziva reSiroami here kana mumafashamo eAsiria. Munhu asingaoni anoziva kuti ibofu, asi Ahazi akapfuma, awanda nezvinhu, uye haashayi chinhu. Ahazi ndiye mhandara benzi padziva remvura yokunaya kwemashure, uye munhu asingaoni ndiye mhandara yakachenjera. Mvura dzinobva kune Vakatumwa, kana kuti mvura dzinotumwa dzichibva

kuAsiria, ndidzo muedzo.

Dziwa ndi pamene madzi amasonkhanitsidwa pamodzi, ndipo mwaulosi dziwa ndi pamene mitsinje yosiyanasiyana, mitsinje ikuluikulu, timitsinje, nyanja, nyanja zazikulu, madziwa, mvula ndi mame za “madzi” onse amene amaimira liwu la Khristu zimasonghanitsidwa pamodzi. Dziwa la mvula ya masika limapangidwa ndi madzi amene amayenda kuchokera ku dziwa la kumwamba. Dziwalo limaimira uthenga wa mvula ya masika m’nkhani ya mayesero. Ahazi anakana madzi amene amayenda modekha, koma munthu wakhungu uja anamvera uthenga wolumikizidwa ndi dziwalo. Yesu anatenga gawo lina la Umulungu Wake, loimiridwa ngati “malovu,” naliphatikiza ndi dongo, loimira kuphatikizidwa kwa Umulungu ndi umunthu kumene kumakwaniritsidwa ndi Khristu m’Malo Opatulika Koposa.

Kristu akatandira pasi, akasanganisa mate Ake kuti aumbe ivhu. Akashandisa shoko remubatanidzwa hwoUmwari nehunhu hwevanhu kuzodza meso omurume akanga ari bofu. Shoko rinomiririrwa nomubatanidzwa hwoUmwari nehunhu hwevanhu ndiro shoko ra1888, uye rakarongerwa kushandura munhu kubva pachimiro cheRaodhikia kuenda pachimiro cheFiraderfia. Asi shoko iri rinoda kubatanidzwa kwomunhu. Vanofanira kuenda kudziva, vozogeza.

Vose vakatala ka sega ni taucoko kina na lagilagi ni Kalou, ia a kaya o Jisu ni sega ni valavala ca na tamata mataboko kei rau na nona itubutubu. Sa kauta tani o Jisu na taro me baleta na cala me vakavuna na ituvaki ni tamata mataboko, ka vakatakilai koya me tamata a vakaturi cake me vakalagilagi Jiova; ia na tamata vakaparofisai ena parofisai vakaivolatabu ka vakaturi cake me baleta me “vakatakilai kina na cakacaka ni Kalou,” sai koya na ivakatakilakila, ka tu vakasoqoni vei ira na tagane kei na yalewa era sa toso mai Laodicea ki Filadelfia. Na ivakatakilakila na vanua e vakatakilai kina na cakacaka ni Kalou, ni sa ikoya na Nona cakacaka me semata vata na Kalou-vakaituvaki kei na bula vakatamata (me vaka e vakatakarakarataki ena waiwai ni qele), ka na icocovi ni cakacaka oya sai ira era sega walega ni rogoca na itukutuku ki Laodicea, ia o ira talega era muria na ivakasala e tiko ena itukutuku oya. Na ivakasala me baleta na tamata mataboko me lako ka savata koya. Ni sa rawa ni rai, sa sega ni gadrevi me saga me vakalagilagitaka na Kalou; na ituvaki era wavoliti koya a vakavuna ga me yaco oqori.

Zvakatanga nokuswedera kwaKristu, zvikateverwa nebasa raKristu. Basa rokupedzisira raKristu munzvimbo tsvene yoKudenga maererano nomunhu ndere kushandura munhu kubva mumupata wamapfupa akaoma akafa, kana kubva pakuva akafa mumigwagwa, kana kubva pakuva bofu chose. Basa rake rokupedzisira nderekusikazve vanhu vake mumufananidzo wake, uye ndiro chairo basa raakaita paakasika Adhamu kubva kuguruva revhu, ndokubva afemera maari kufema kwoupenyu. Basa rokupedzisira ndiro basa rokutanga, nokuti pakutanga akagadzira ivhu, ndokubva azodza ivhu iroro noupenyu hwoMweya wake. Kuna Adhamu Mweya wakanga uri kufema kwake; kumunhu bofu wakanga uri mvura. Kumupata wamapfupa akafa waEzekieri, wakanga uri shoko rokuunganidza rakasika muviri. Zvino shoko remhepo ina rakafemerwa pamusoro pomuviri, uye ipapo ukasimuka ukava hondo huru ine simba.

Mutange bofu akali bofu, Yesu akamuona, ndipo anamuyandikira. Anayandikira bofu uyo mkati

mwa nkhani ya funso limene linadzutsidwa ndi ophunzira Ake, motero kumulola kukhazikitsa moyenera maziko aulosi a fanizolo. “Ntchito za Mulungu” ndi chizindikiro chaulosi pa mizere yambiri yosiyanasiyana ya mboni m’Baibulo. Chiwonetsero chilichonse cha “ntchito za Mulungu” m’Malemba chimakwaniritsidwa m’nthawi ya mvula ya nthawi yotsiriza. Yesu akuika maziko a nkhaniyi mogwirizana ndi uthenga wotsiriza, monga ukuimiridwa ndi Eliya m’mavesi otsiriza a Malaki.

Vabereki nemwana bofu havasi kushorwa sevachatadzi, nokuti ino ndiyo nguva yemabasa anoshamisa aMwari; uye panguva iyoyo mwoyo yevabereki nemwoyo yevana zvichashandurwa kuti vaone nyaya iri pamberi pavo. Nyaya yacho ndeiyi—kuti murume weLaodhikia akanga ari bofu here ash andurwa kuva murume weFiradherufia akazodzwa. Ndiyo nyaya inomira pamberi pevabereki nemwana munguva yemvura yokupedzisira, nokuti iyo ndiyo nguva yokutonga zvakare. Uye nguva yokutonga inoitwa mukati mezvizvarwa zvechitatu nechina maererano nouprofita hwesungano yaAbrahama. Murume bofu ndiye chizvarwa chokupedzisira nechina, uye vabereki vake ndivo vechitatu. Munguva iyoyo shoko raEria rinoisa mhuri mumamiriro ezvinhu avanomanikidzwa kugamuchira kana kuramba shoko redziva reSiroami. Mambo Ahazi, benzi uye akaipa, akaramba shoko redziva iroro, asi murume bofu akarigamuchira. Shoko raEria raMaraki rakaiswa muchimiro chekutukwa zuva guru nerinotyisa raJehovha risati rasvika.

Wakati Yesu alipoweka mpangilio wa mazingira tunayoyatazama, katika muhtasari Wake wa kusudi la muujiza alijumuisha kwamba ilimpasa kufanya kazi wakati huo, kwa maana utakuja wakati ambapo hakuna mtu awezaye kufanya kazi. Kazi aliyoirejelea hufanyika wakati wa mchana, na mwisho wa kazi huwakilishwa kama usiku. Rejeo Lake ni kwa kufungwa kwa muda wa rehema.

Akamaliza ntchito Yake ya chiweruzo, amachotsa zovala Zake za unsembe ndi kuvala zovala Zake za kubwezera. Akamaliza ntchito imeneyo yolekanitsa otaika ndi opulumutsidwa, ntchito ya chipulumutso imatha. Nthawi ya mayesero imatsekedwa, ndipo tsopano ndi usiku pamene palibe munthu angagwire ntchito. Uthenga wa Khristu sunali chabe uthenga wa ku Laodikaya kwa munthu wakhungu, koma unalinso uthenga wa Eliya wokhazikitsidwa m’mawu a kuyandikira kwa kutsekedwa kwa nthawi ya mayesero, chomwe ndi cholinga choyera cha Khristu chogwirira ntchito yopulumutsa miyoyo.

Pakutanga Kristu wakaswedera kumunhu akanga ari bofu, akazogadzira nokuzora mushonga wemaziso, uye akazomupa mirayiridzo yebasa raaitofanira kuzviitira iye pachake; uye chakangokoshawo ndechokuti paanongotanga kuita basa iroro, kuona kwake kunodzorerwa. Kana ava kuona, anenge ashandurwa kubva kumuRaodhikia bofu kuva muFiraderifia. Nguva yokushandurwa kwemachechi iwayo maviri yakazadzikiswa pakutanga kubva muna 1856 kusvikira muna 1863.

Iyo nguva inomiririra kupatsanurwa kwegorosi nemasora, uye kuiswa chisimbiso kwekupedzisira kwevane zviuru zana namakumi mana nezvina, avo vanozosimudzirwa pashure pacho sechiratidzo. Pakarepo murume akanga ari bofu akava ndiye ari kutariswa nevoruzhinji—mushure mokunge achinja kubva pakuva muLaodicea kuenda pakuva muFiradherfia. Murume bofu ndiye

vane zviuru zana namakumi mana nezvina, uye mambo akaipa neupenzi Ahazi ndivo vanhu vesungano yekare vanorutsirwa kunze kwomuromo waIshe. Panguva imwe cheteyo munhoroondo, Jesu angave ari kushandisa mate Ake kuzodza vanhu vake vesungano itsva, kana kuti ari kurutsira vanhu vesungano yekare kunze kwomuromo Wake.

Tichaenderera mberi nemifungo iyi muchinyorwa chinotevera.

> “Inkingi Iri Guhaguruka”
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> “Nechokwadi chisingakanganisi, Iye Asingaperi anochengeta nhoroondo pamusoro pamarudzi ose. Kunyange tsitsi dzake dzichiramba dzichipiwa pamwe nokudanwa kuti vatendeuke, nhoroondo iyi icharamba yakazaruka; asi kana muganhu wakati wandei wakatarwa naMwari wasvikwa, ushumiri hwokutsamwa kwake hunotanga. Ipapo nhoroondo inovharwa; mwoyo murefu waMwari unopera; hakuchazovizve nokukumbirirwa tsitsi pachinzvimbo chavo.
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> “Muporofita, paakatarisa achidzika nemazera enguva, akaratidzwa munguva yake chiratidzo chenguva yedu. Marudzi enguva ino akagamuchira nyasha dzisati dzamboonekwa. Zvikomborero zvokudenga zvakaisvonaka zvikuru zvakapiwa kwavari; asi kuzvikudza kwakawedzera, kuchiva, kunamata zvifananidzo, kuzvidza Mwari, nokusatenda kwakashata, zvakanyorwa zvichivapomera. Vari kukurumidza kuvhara nhoroondo yavo pamberi paMwari.”
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> “Mazuva ari kukurumidza kusvika apo pachava nokushushikana kukuru nokuvhiringidzika munyika yezvechitendero. Pachava navanamwari vazhinji namadzishe mazhinji; mhepo imwe neimwe yedzidziso ichava ichivhuvhuta; uye Satani, akapfeka nguo dzengirozi, aizonyengera, dai zvaibvira, ivo vakasanangurwa chaivo.
>
> “Kuzvidza kwose-kwose kunokandirwa umwari hwechokwadi noutsvene, kunotungamirira avo vasina kubatana kupenyu naMwari kuti varasikirwe nokuremekedza kwavo mutemo wake. Uye sezvo kusaremekedza mutemo waMwari kuchiwedzera kuoneka pachena, mutsara unoparadzanisa vanoichengeta nenyika pamwe chete nekereke inoda nyika uchawedzera kunyatsoonekwa. Kuda zvirevo zvaMwari kunowedzera kune rimwe boka, maererano nokuwedzera kunoita kuzvidza kwazvo kune rimwe.”
>
> “UMKHULU ONGIKHO unegunya lokulivikela umthetho wakhe. Ukhuluma kulabo abawuchithayo phakathi kwezivunguvungu, ezikhukhuleni, eziphephweni ezinamandla, ekuzamazameni komhlaba, nasezingozini zomhlaba nezasolwandle. Manje yisikhathi sokuba abantu bakhe bazibonakalise beqotho ezimisweni.”
>
> “සිදුවීමට නියමිත මහා සහ ගාම්භීර සිද්ධීන්ගේ සීමාන්තයේ අපි සිටිමු. ස්වාමීන්වහන්සේ දොරකඩයෙහි සිටින සේක. ඔලිවි කන්ද මත ගැළවුම්කරු මෙම මහා සිදුවීමට පෙර සිදුවන දර්ශන නැවත විස්තර කළ සේක: ‘යුද්ධ සහ යුද්ධ පිළිබඳ ආරංචි ඔබ අසනවා ඇත,’ යයි උන්වහන්සේ වදාරා සේක. ‘ජාතිය ජාතියට විරුද්ධවද, රාජ්‍යය රාජ්‍යයට විරුද්ධවද නැගිටෙනු ඇත; විවිධ ස්ථානවල දුර්භික්ෂ, වසංගත සහ භූමිකම්පාද ඇති වනු ඇත. මේ සියල්ල වේදනාවල ආරම්භය පමණි.’ යෙරුසලමේ විනාශයේදී මෙම අනාවැකි අර්ධ වශයෙන් ඉටු වුවද, ඒවාට අවසාන

දිනවල වඩාත් සෘජු අදාළතාවයක් ඇත.”

“Johane na vaprofita vamwewo vaiva zvapupu zvezviitiko zvinotyisa zvichaitika sezviratidzo zvekuuya kwaKristu. Vakaona mauto achiunganidzwa nokuda kwehondo, uye mwoyo yavanhu ichikundikana nokutya. Vakaona nyika ichibviswa panzvimbo yayo, makomo achikandirwa mukati megungwa, mafungu aro achiomba uye achinetswa, uye makomo achidedera nokuda kokuzvimba kwaro. Vakaona midziyo yehasha dzaMwari ichizarurwa, uye hosha, nzara, norufu zvichiuya pamusoro pavagari venyika.

“Lero kale Mzimu wa Mulungu wakulekeska uyo wakukana vinthu uku uchikuŵikika pachoko na pachoko kufuma pa charu chapasi. Ndipo mphepo zankhongono, chimphepo, masoka gha mu nyanja na pa mtunda, vikulondezgana mwaluŵiro. Sayansi yikupenja kulongosora vyose ivi. Vimanyikwiro ivyo vikuchulukana kutizingilizga, ivyo vikupharazga kuti Mwana wa Mulungu wali pafupi kwiza, vikupika chifukwa chilichose kupatulako chifukwa cheneko. Ŵanthu ŵangamanya yayi ŵangelo ŵakuvikilira awo ŵakukaka mphepo zinayi kuti zileke kuputa m’paka ŵateŵeti ŵa Mulungu ŵadindikiwe; kweni para Mulungu wazamuphalira ŵangelo ŵake kuti ŵafwaturire mphepo, kuŵenge chiwoneskero cha ukali wake wakuwezgera nduzga icho palije peni lingachijambura.”

“ඉතා උග්‍ර අර්බුදයක් අප මත සමීපව පැමිණෙමින් පවතී; එහෙත් මේ මහත් හදිසි අවස්ථාවේදී දෙවියන්වහන්සේගේ සේවකයන් තමන්ම විශ්වාස කර නොසිටිය යුතුය. යෙසායාට, එසකියෙල්ට සහ යොහන්ට දෙන ලද දර්ශනවල අපි දකිමුයේ, ස්වර්ගය පෘථිවිය මත සිදුවෙමින් පවතින සිද්ධීන් සමඟ කෙතරම් සමීපව සම්බන්ධ වී තිබේද යන්නයි. උන්වහන්සේට විශ්වාසවන්ත වූවන් පිළිබඳ දෙවියන්වහන්සේගේ සැලකිල්ලද අපි දකිමු. ලෝකය පාලකයෙකු නොමැති එකක් නොවේ. ඉදිරියේ පැමිණෙන සිදුවීම්වල ක්‍රමය ස්වාමීන්වහන්සේගේ අතේ පවතී. ස්වර්ගයේ මහිමයවහන්සේ ජාතීන්ගේ භාග්‍යය මෙන්ම තම සභාවේ කාරණාද ස්වකීය රැකවරණය යටතේ තබාගෙන සිටිති.

“දෙවියන් වහන්සේ අවසාන දිනවල සිදුවීමට යන දේ ප්‍රකාශ කර ඇත්තේ, උන්වහන්සේගේ ජනතාව විරුද්ධත්වයේ සහ උදහසේ කුණාටු වලට එරෙහිව ස්ථිරව සිටීමට සූදානම් වන පිණිසය. තමන් ඉදිරියේ ඇති සිදුවීම් පිළිබඳව අනතුරු අඟවා ලැබූ අය, පැමිණෙන කුණාටුව සන්සුන් බලාපොරොත්තුවකින් අපේක්ෂා කරමින්, විපත්ති දවසේදී ස්වාමීන් වහන්සේ තම විශ්වාසවන්තයන් රැකවරණය කරන සේකැයි තමන්ම සැනසෙමින්, නිශ්චලව සිටිය යුතු නොවෙති. අපි අපගේ ස්වාමියාණන් බලා සිටින මනුෂ්‍යයන් මෙන් විය යුතුය; නිෂ්ක්‍රිය අපේක්ෂාවකින් නොව, නොසැලෙන ඇදහිල්ලක් සමඟ උනන්දුවෙන් කළ කාර්යයේ යෙදෙමින්ය. දැන් අපගේ මනස සුළු වැදගත්කමක් ඇති දේවලින් සම්පූර්ණයෙන්ම අල්ලාගැනීමට ඉඩ දිය යුතු කාලය නොවේ.”

“Varume vakarara, Satani ari kushanda nesimba kuronga zvinhu kuti vanhu vaJehovha varege kuva netsitsi kana kururamisira. Bato reSvondo zvino rava kufambira mberi murima. Vatungamiri varo vari kuvanzira nyaya chaiyo, uye vazhinji vanobatana mubato iri havatomboni oni kuti mafambiro akavanda ari kuenda kupi. Zvarinotaura zvinoita sezvinyoro

uye zvichionekwa sezvechiKristu; asi parichataura, richaratidza mweya weshato. Ibasa redu kuita zvose zviri musimba redu kudzivisa ngozi iri kutityisidzira. Tinofanira kuisa pamberi pevanhu mubvunzo chaiwo uri kukakavadzanwa, nokudaro tichimisa kupikisa kunobudirira zvikuru pamusoro pematanho anodzikamisa rusununguko rwehana. Tinofanira kutsvakisisa Magwaro, uye tigokwanisa kupa chikonzero chokutenda kwedu. Muporofita anoti, ‘Vakaipa vachaita zvakaipa, uye hakuna kana mumwe wavaipi achanzwisisa; asi vakachenjera vachanzwisisa.’”

“Remangwana rinokosha riri pamberi pedu. Kuti tisangane nemiedzo yaro nemikumbiro yaro, uye kuti tiite mabasa aro, zvichada kutenda kukuru, simba, nokushingirira. Asi tinogona kukunda nenzira ine kubwinya kukuru; nokuti hapana kana mweya unogarorinda, unonyengetera, uye unotenda, achabatwa mumisungo yemanomano omuvengi. Denga rose rine hanya norugare rwedu, uye rakamirira kuti tidane uchenjeri hwaro nesimba raro. Simba rimwe nerimwe rinopikisa, ringava riri pachena kana rakavanda, rinogona kurambidzwa zvinobudirira, ‘kwete nesimba, kana noushe, asi noMweya wangu, ndizvo zvinotaura Jehovha wehondo.’ Mwari vachiri kuda zvino sezvavaida kare kushanda kubudikidza nokushingaira kwavanhu, uye kuita zvinhu zvikuru kubudikidza nezvishandiso zvisina simba. Hatizokundi nokuwanda kwenhamba, asi nokuzvipira kwakazara kwomweya kuna Jesu.”

“ពេលនេះ ខណៈដែលព្រះគុណមេត្តានៅតែស្ថិតស្ថេរ ខណៈដែលព្រះយេស៊ូវកំពុងទូលអង្វរសម្រាប់យើង ចូរឲ្យយើងបំពេញកិច្ចការសម្រាប់អស់កល្បជានិច្ចដោយពេញលេញចុះ”។ Southern Watchman, December 25, 1906.