

wokutendeuka kwavanhu wavharwa. Naizvozvo, VaAmori chiratidzo chenguva yehamo yomutemo weSvondo paGungwa Dzvuku kusvikira parusununguko rwemhepo yokumabvazuva, apo nzira yorununuro inovhurirwa vanhu vaMwari.

Asi chiporofita chaAbramu hachingobati bedzi chizvarwa chechina maererano neUnited States seJipiti, nenyika sevaAmori, asi chinokosha zvikuru ndechokuti chinoisa chizvarwa chevanhu vaMwari vanoyambuka Gungwa Dzvuku sechiri “chizvarwa chechina.” Kana tachera tikabudisa, zvatinogona kuchera tikabudisa, kubva pakunzwisisa kwe“zvizarwa zvina” mudanho rokutanga ramatanho matatu aAbramu, tichazotarisa danho rechipiri nerechitatu resungano yaAbrahama. Danho rechipiri ndiro chitsauko chegumi nenomwe, uye danho rechitatu, chokwadi—chitsauko chemakumi maviri nezviviri.

Muna Danieri chitsauko chegumi nembiri, panotsanangurwa nguva nhatu dzechiporofita, uye dzose dzinimirira nguva yechiporofita yakaguma muna 1844. Nguva nhatu idzodzo dzinosunungurwa muchisimbiso mumazuva okupedzisira, uye nguva nhatu idzodzo dzinimirira kuwedzera kwezivo kunosvika pamusoro pevanhu vaMwari mumazuva okupedzisira. Kristu somurume akapfeka nguo yomucheka wakaisvonaka, anobudisa nguva yokutanga panguva nhatu idzodzo dzechiporofita mundima yechinomwe, uye mukuita saizvozvo, anozvibanidza nengirozi yaZvakazarurwa gumi, isina kumira pamusoro pemvura, asi pamusoro penyika negungwa.

Ndipo malaika yule niliyemwona amesimama juu ya bahari na juu ya nchi akainua mkono wake kuelekea mbinguni, akaapa kwa yeye aliye hai milele na milele, aliyeziumba mbingu na vitu vilivyomo ndani yake, na nchi na vitu vilivyomo ndani yake, na bahari na vitu vilivyomo ndani yake, ya kwamba hapangekuwapo tena wakati. Ufunuo 10:5, 6.

Mundima yetuko ya kumi na mibale, umuntu yule wavwari na nguo ya kitani naye huapa kwa Yeye aishiye milele.

Ini ndakanzwa murume akanga akapfeka nguo yomucheka mutete, akanga ari pamusoro pemvura yorwizi; zvino paakasimudza ruoko rwake rworudyi noruoko rwake rworuboshwe kudenga, akapika naiye anorarama nokusingaperi kuti zvichava zvenguva, nenguva, nehafu yenguva; uye kana apedza kuparadzira simba ravanhu vatsvene, zvinhu izvi zvose zvichapedzwa. Danieri 12:7.

Tinouzwa kubudikidza nekufemerwa kuti mutsara mumwe chete wechiporofita uri mubhuku raDanieri unotorwazve mubhuku raZvakazarurwa, uye kunzwisisa kwechiMillerite ndekwekuti tsananguro mbiri idzi ndima dzinoenderana pamusoro paKristu. Kristu seNgirozi ine kabhuku kaduku, achiratidza kuguma kwekushandiswa kwenguva yechiporofita muna 1844 mubhuku raZvakazarurwa, uye Kristu seMunhu akapfeka mucheka wakanaka mubhuku raDanieri, achiratidza kuti kana mutemo weSvondo muUnited States wasvika, zvishamiso zvose zvechiratidzo chekupedzisira chaDanieri zvinenge zvapedzwa. Mukati menhorondo iyoyo tsvene, inotangira uye inoguma pamutemo weSvondo, vanhu vaMwari vaifanira kuparadzirwa kwenguva inomiririrwa nechiratidzo che1260. Nguva yokuparadzirwa inotangira mutemo weSvondo inoratidzwa muna Zvakazarurwa chitsauko chegumi nerimwe apo Mozisi naEria vanourayiwa uye vanofa mumugwagwa kwemazuva matatu nehafu, icho chiri chiratidzo che1260.

Mundima yechinomwe, murume akapfeka nguo yerineni anozivisa kuti kana kuparadzirwa kwesimba ravanhu vatsvene kwapera mazuva aro matatu nehafu, “zvishamiso” zvinowira vanhu vaMwari vemazuva okupedzisira zvichange zvapera. Takapeta chinyorwa chapfuura netsananguro yaSista White pamusoro paZekariya chitsauko chechitatu. Mutsara wokutanga wakati, “Chiratidzo chaZekariya pamusoro paJoshua neMutumwa chinoshanda nesimba rakasarudzika pachisangana nezvakaitika kuvanhu vaMwari mumifananidzo yokupedzisira yezuva guru rokuyanana.” Muchitsauko ichocho, uye mutsananguro yakafuridzirwa yaSista White pamusoro pechitsauko ichocho, zviuru zana namakumi mana nezvina ndivo “varume vanoshamiswa.” “Zvishamiso” zvechiratidzo chokupedzisira chaDanieri zvinopedzisira nemutemo weSvondo, ndizvo “zvishamiso” zvine chokuita nokuiswa chisimbiso pavanhu vaMwari.

Chitsauko chegumi nembiri chaDanieri chinopa chiedza chinonamatira zvisimbiso zviuru zana namakumi mana nezvina mumazuva okupedzisira. Chiedza ichocho chinomiririrwa nenguva nhatu dzechiprofita, dzose dzakazivikanwa nokusimbiswa sechokwadi munhorondo yevaMillerite. Nguva nhatu idzodzo dzinoratidzwa mundima nhatu uye imbiru nhatu dzinotsigira chimiro chechokwadi. Chimiro chechokwadi chinotsigirwa nenzira yezvikamu zvitatu. Nzira iyoyo yezvikamu zvitatu inomiririrwa, mukati mechikamu chendima pfumbamwe (4–12), nendima nhatu dzinopa nguva yechiprofita. Nguva nhatu idzodzo dzechiprofita, kana dzichiswederedzwa kubva pakunzwisisa kwekutanga kwevaMillerite, dzinobudisa nguva nhatu dzinomiririra dzinotsanangurwa maererano nokunzwisisa kwevaMillerite, asi hadzishandisi chinhu chenguva.

Nguva nhatu idzodzo dziri mukati memupanda iwoyo chaiwo weRugwaro unotsanangura “maitiro okuprofita kuvharwa nechisimbiso—uyeve kuzosunungurwa chisimbiso chacho,” zvichisanganisira rondedzero yeBhaibheri inozivikanwa zvikuru yenzira yokuedzwa katatu. Ndima pfumbamwe dzinotanga naDanieri achiudzwa kuti asimbise bhuku rake ndidzo dzacho dzinonyatsoratidza nguva nhatu idzodzo, uye mundima pfumbamwe idzodzo maitiro okucheneswa anoitwa apo chokwadi chinosunungurwa chisimbiso anoratidzwa se“kunatswa, kuitwa vachena uye kuedzwa.” Nguva nhatu dziri mundima nhatu idzodzo ndidzo kuwedzera kwezivo, panguva yokupedzisira, mumazuva okupedzisira, zvinomirira nzira yokupedzisira yokuedzwa nokuiswa chisimbiso yavanhu vaMwari vesungano. Nhorondo iyoyo ndiyo panoratidzwa “zvinoshamisa” zvokufananidzira zvinowira vanhu vaMwari mumazuva okupedzisira. Ndapota verengazve ndima iyi.

Vipindi vitatu, katika aya tatu za kifungu chenye aya tisa, vinawakilisha kilele cha kitabu cha Danieli; na kilele kinachowakilishwa hapo ni kilele cha mstari wa ndani wa unabii; ni simulizi la jinsi jiwe “linavyokatwa” kutoka mlimani, bila mikono, ambalo ndilo simulizi la mabaki. Mstari huo wa ndani unawakilishwa katika sura ya kumi na ya kumi na mbili, na kilele cha mstari wa nje wa unabii kimo katika aya za mwisho za sura ya kumi na moja, na aya chache za kwanza za Danieli kumi na mbili.

ඒ කාලපරිච්ඡේද තුන උලඨි සහ හිද්දකෙල් නදීඝ්‍රාගල් සාක්ෂියෝ දර්ශන දකෙම ලො වන උච්චස්ථානය ද වෝ; තවද ඒ පද තුන අබ්‍රාම් සහ පාවුල් යන දෙදෙනා සාක්ෂිකරුවන් ලෙස සපයන, ගිවිසුම්-කාල අනාවැකියෝ උච්චනම ඉටුවීම නියෝජනය කරන අනාවැකීමය කාලපරිච්ඡේදයක් ද අන්තර්ගත කරයි. යෝසුස්,

ලින්න් වස්තීර්ධාරී මනුෂීයයා ලසෙ, ජලය මන හැසිරමේන් හත්වන පදයේ සිටියි. එකොළොස්වන පදයේදී, කීරීස්තුස්ගේ හඬද වන හඬ දකෙක් ලසෙ, අබ්රාමේ සහ පාවුල් සාක්ෂි දීමට සිටිති. දොළොස්වන පදයේදී දවේයන්වහන්සලේගේ ජනනාව මුදීරා කීරීමේ ඉතිහාසය නිරූපිත වේ; මක්නිසාද එක් ලක්ෂ හතළිස් හතර දහස කන්යාවන් වන අතර, කන්යාවන් දස කන්යා උපමාව අත්දකිති, සහ දොළොස්වන පදයේ ඇති ආශීර්වාදය බලා සිටින අය මන පවතී. උපමාවේ බලා සිටින, සහ “ආශීර්වාදලන්” අය නමේ, දොර වසා දමන කල, වීවාහයට ඇතුල් වීමට ඔවුන්ට අවසර දෙන වස්තීරය ලබන අය වේ.

Mu ndime ya saba, Yesu anafamba pamusoro pemvura, izvo zvinobereka kutya; asi Petro anosarudza kutenda, ndokutanga kufamba nekupa Mwari mbiri. Asi Petro kazhinji chiratidzo chemakirasi ose ari maviri, uye mbiri inodzoserwa shure kuva kutya, sezvo awa yake yokutongwa yakanga yasvika. Nguva yokutanga iri mundime ya saba inomirira shoko romutumwa wokutanga. Yesu ari pamusoro pemvura, chiratidzo chokutya nomutumwa wokutanga. Zvino Yesu anoratidza nguva yaAchakudza nayo vanhu vake kusati kwasvika kutongwa kwemurayiro weSvondo. Zvinhu zvitatu zvose zvavatumwa vatatu zviri mundime ya saba, nokuti ndime ya saba ndiyo yokutanga pandima nhatu dzinomirira vatumwa vatatu.

Ndime ya khume na imwe yikupereka “kubwelelapo ka viwiri” mu ukaboni wake wa omega ku mazgu gha alpha gha Abram na Paulo. Mazgu ghawo “ghakubwelelapo ka viwiri” ghakukolerana limoza kuti ghafumiske uchimi wa nyengo ya phangano, ndipo ndime ya khume na imwe yikufiska uchimi uwu nga ni omega, mwa kumanyiska nyengo ya uchimi iyo yikumalilira na kugwa kwa Babulone mu 1798, ndipo nthura yikuyimira kugwa kwa Babulone para Mikaeli wakwimilira mu mazuwa ghaumaliro. Mu ndime ya khume na imwe tili na kubwelelapo ka viwiri ka wachimi, na nyengo iyo yikuyimira kugwa kuwiri kwa Babulone, nthura kuyimira uthenga wa mungelo wachiwiri uwo ukapharazga kuti, “Babulone wagwa, wagwa.”

Vhesi ya sumbe ndi uthenga wa mngelo woyamba, ndipo vhesi ya khumi ndi chimodzi ndi uthenga wa mngelo wachiwiri, ndipo vhesi ya khumi ndi ziwiri, yomwe ili Danieli 12*12 kapena Danieli 144, ikunena za kusiyantsa pakati pa anzeru ndi opusa, kumene kumakwaniritsidwa m’ntchito ya chiweruzo imene imatha ndi kuonekera kwa khalidwe pa vuto la chiweruzo. Vhesi ya khumi ndi ziwiri ndi uthenga wa mngelo wachitatu, wosonyeza mmene dziko ligawidwira m’magulu awiri, ndipo chofanana ndi chisonyezero chakunja cha mngelo wachitatu cha kugawanika komweko, ndi kugawanika kwamkati kwa mngelo wachitatu koimiridwa m’vhesi ya khumi ndi ziwiri. Vhesi ya sumbe, ya khumi ndi chimodzi, ndi ya khumi ndi ziwiri ndi uthenga wa angelo atatu, ndipo mavesiwo ndi kuunika kumene kwamasulidwa m’masiku otsiriza. Kumasulidwa kwa mavesi atatu amenewa m’masiku otsiriza kukugwirizana ndi Chivumbulutso chaputala teni.

Kristu semengelo ane simba, pamwe chete neShumba yorudzi rwaJudha muchitsauko chegumi, akadanidzira se“shumba,” uye kudzvova kwake kwakabudisa mabhanan’ana manomwe akasimbiswa nechisimbiso, sezvakaitwawo muna Danieri chitsauko chegumi. Idzi ndidzo ndima dzinofambirana. Nokuda kwechikonzero ichi, nguva nhatu dziri muchitsauko chegumi nembiri, ndidzowo mabhanan’ana manomwe aZvakazarurwa gumi.

“Ngurumo nomwe” ingori imwe nzira yokutaura Kristu saArfa naOmega, nokuti chiratidzo chikuru che“ngurumo nomwe” ndechokuti chinomirira “kurongwa kwezviitiko” kwakaitika kubva muna 1798 kusvikira muna 1844, uko kunodzokororwa mu“zviitiko zvomunguva yemberi” izvo “zvichaziviswa maererano nokutevedzana kwazvo” munhoroondo yevane zviuru zana namakumi mana nezvina. “Ngurumo nomwe” naizvozvo chiratidzo chaArfa naOmega; uyo ariwo mavambo nokuguma; wokutanga nowokupedzisira, hwaro netembere; ibwe rekona nedombo rokupedzisa—ngurumo nomwe.

Chiedza chenguva nhatu dzekufananidzira dziri muna Danieri 12 chinofanira kuwirirana nechiedza chemabhanan’ana manomwe, nokuti ndiwo mutsetse mumwe chete wouporofita. Munguva yokutanga Kristu anosimudzira maoko ake ose kudenga, sezvaanoita noruoko rumwe chete muna Zvakazarurwa 10. Muna Zvakazarurwa 10, ruoko rwake runova chiratidzo chokuguma kwekushandiswa kwenguva youporofita, richiratidza kuchinja kubva kunguva dzouporofita kuenda kunguva dzouporofita chete. Kuchinja ikoko kwomutemo mukuru wouporofita wakashandiswa navaMillerite, kwakafananidzirwa nokuchinja kukuru kubva kune chaiko kuenda kune chomweya munguva yaKristu.

Mtume Paulo aliinuliwa ili kuanzisha kanuni kuu ya kinabii inayohusiana na mstari wa kinabii wa watu waliochaguliwa. Mwanzoni kabisa mwa Israeli wa kiroho, kanuni kuu ya kinabii inawekwa ambayo inafafanua upya agano lenyewe. Tangu wakati huo na kuendelea, kuwa mtoto wa Ibrahimu kulimaanisha kuwa mtoto wa Ibrahimu kwa imani, si kwa damu. Kanuni hiyo ya kinabii iliwekwa mahali pake hasa kupitia kalamu ya Paulo, ambaye katika jambo hili alimwakilisha Kristo katika Ufunuo sura ya kumi, akibadili na kukomesha matumizi ya kinabii ya wakati mwaka 1844.

संवदि जुन मानवजातसँग गरिएको थियो, त्यो इन्द्रेणीद्वारा प्रतनिधित्व गरिएको छ, र नोआहको जहाजले बाढीअर्घा रे बाढीपछिको त्यो समयावधलाई प्रतनिधित्व गर्दछ, जब स्पष्ट रूपमा चनिएको कुनै चुनिएको जाति थिएन। अब्राहामको बोलावटले परमेश्वरको मानवजातसँगको भवष्यवाणीसम्बन्धी सम्बन्धमा एउटा महान् र महत्त्वपूर्ण परिवर्तनलाई प्रतनिधित्व गर्‍यो। अब्राहामसँग गरिएको संवदिले संवदिको इतिहासको रेखामा एउटा महान् परिवर्तनलाई प्रतनिधित्व गर्‍यो, र यसो गर्दा यसले पावलका दनिहरूमा शाब्दिकबाट आत्मकितर्फ भएको महान् परिवर्तनलाई, तथा 1844 मा समयको प्रयोगबाट समयको कुनै प्रयोग नहुनेतरफ भएको परिवर्तनलाई प्रतीकात्मक रूपमा देखायो।

Kupinduka kwekutanga musungano yaMwari nevanhu kwaiva munda weEdheni, uye shanduko yakaziviswa yaiva miganhu yakaiswa pamuti woupenyu, uye zvakabudisawo shanduko yezvipfeko, kubva kuchiedza chomweya kuenda kuganda regwayana chairo. Kupinduka kukuru kunotevera munhoroondo yesungano ndiko mafashamo, anomiririrwa naNoa, sezvakaitwa naAdamu mukupinduka kukuru kwokutanga kwesungano. Zvino kwakatevera kupinduka kuenda kuvanhu vakasarudzwa naAbrama, uko kwakazoendesha kuna Mozisi, uyo anounza misimbote youporofita yokuti zuva rinomirira gore. Musimbote iwoyo unoshandiswa kusvikira muna 1844, apo pakava nokumwe kupinduka kukuru kwesungano. Panguva huru dzenguva munhoroondo yesungano panogara paine kupinduka kukuru mumusimbote weShoko raMwari rouporofita. Kupinduka ikoko mukati menhoroondo yevane zviuru zana namakumi mana nezvina ndekwokuti Arufa naOmega iChokwadi. Arufa naOmega ndiwo musimbote wokuti magumo anogara

achiratidzwa nemavambo muShoko raMwari. Wakabatanidzwa pamusimbotti iwoyo waArufa naOmega, pane chimiro chezvikamu zvitatu chezwi rechiHebheru rokuti “chokwadi.”

గుర్తీంపబడిన అవశేషుల చరిత్రంతటిల్ సంభవించే వరధన వరవచనత్మక మర్ప, వరతీ వరధన నీబంధనత్మక చరిత్రలో నేరుగ వరతీనిధీకరించబడింది; ఇదే విధంగ సత్యం ఇతర రేఖలల్నూ అదీ కనివిన్తుంది. యషయ 22:22లో ఎల్యకీమువై ఉంచబడిన “తళంచేవి”యే, మత్తయి పదహారవ అధ్యాయంలో పనియుమునందు వేతురుకు ఇవ్వబడిన తళంచేవి. ఆ తళంచేవి ఫిలదేల్ఫియ సంఘానికి ఇవ్వబడింది; మరియు మోషే చరిత్రలో మోషే ద్వారా లిఖించబడిన, మోల్లర్టల్ చరిత్రకు మాదిరిగా నీలిచేసిన “ఒక దీనానికి ఒక సంవత్సరం” సూత్రముతో అనుసంధానమగుటకు సహాయపడిన తళంచేవి వీలియం మోల్లరుకీ ఇవ్వబడింది. మోషే వరవచనముతో మోల్లరు కలిగిన అనుసంధానం, అబ్తము వరవచనముతో వెలు కలిగిన అనుసంధానముచే వరతీనిధీకరించబడింది. మరీ మోల్లరు మోషేతో అనుసంధానమగుటలో ఆశ్చర్యమేమి? మోషే ఓడలో కొందిన రక్షణ, నోహ ఓడలో కొందిన రక్షణతో అనుసంధానమై, ఆ రెండు నీబంధనలను కలిపివేసింది. ఏదీనో వరరంభమయ్యే వరవచనత్మక అన్వయ మర్పలు, తుదీనీబంధన వరజలైన నూట నలభై నలుగు వేలమంది చరిత్రలో వరవచన వెలుగుకు సంబంధించిన ఒక వరధన వరకటన గుర్తీంపబడుతుందని తెలియజేస్తున్నాయి. ఆ వరధన వరవచనత్మక మర్ప ఏడు ఉరుములచే వరతీనిధీకరించబడిందని నీను వదీన్తున్నను; అవి దనీయలు పన్నెండవ అధ్యాయంలోని మూడు కలపరిమాణములతో నేరుగ అనుసంధానించబడియున్నవీ; మరియు సత్యం మూడు-అంచల నీరమాణంపై నీలిచీయున్న “వరుస మోషే వరుస” అన్వయమునకు ఆల్ఫ మరీయు ఒమోగ సూత్రాలను వరయ్యగించినవోషడే ఇవీ గుర్తీంపబడతాయి.

Mumavhesi ayo anobva angotangira kuziviswa kwokuti “nguva haichazovipo,” Kristu akasuma kutinhira kunomwe, uko, sezvakangoitawo nechokwadi chaDhanyeri gumi nembiri—kwakavharwa nechisimbiso. Mamiriro emurume akanga akapfeka mucheka wakaisvonaka achisimudza maoko ose ari maviri muna chitsauko chegumi nembiri ndeokuzarurwa kwebhuku raDhanyeri, uye mamiriro aKristu, Shumba, muna Zvakazarurwa gumi ndeokuiswa chisimbiso pakutinhira kunomwe. Sista White anobatanidza kuiswa chisimbiso pakutinhira kunomwe nokuiswa chisimbiso pabhuku raDhanyeri.

“Baada ya ngurumo hizi saba kutoa sauti zao, amri inamjia Yohana kama ilivyomjia Danieli kuhusu kile kitabu kidogo: ‘Yatie muhuri mambo yale yalinyonewa na ngurumo saba.’ Haya yanahusu matukio ya wakati ujao ambayo yatafunuliwa kwa mpangilio wake.” The Seventh-day Adventist Bible Commentary, juzuu ya 7, 971.

Mabhananahungwe manomwe anotsanangurwa na Zvakazarurwa gumi neMweya weChiporofita, uye nenhoroondo yavaMillerite kubva muna 1840 kusvika kuna 1844, iyo inodzokororwa munhoroondo yevane zviuru zana namakumi mana nezvina. Mundima imwecheteyo panoti, “Chiedza chakakosha chakapiwa Johane, chakataurwa mumabhananahungwe manomwe, chaiva kurondedzerwa kwezviitiko zvaizoitika pasi peshoko rengirozi yokutanga neyechipiri. Hazvina kuva zvakanaka kuti vanhu vazive zvinhu izvi, nokuti kutenda kwavo kwaifanira zvirokwazvo kuedzwa. Mukurongeka kwaMwari zvokwadi dzinoshamisira zvikuru uye dzakakwirira

Vamwe vangati Jesu ari kutaura mundima yechinomwe, asi kuti Gabrieli ari kutaura naDanieri mundima yegumi neimwe negumi nembiri; asi zvinogonawo kunzwiswa sokuti Jesu ari kutaura muzvikamu zvose zvitatu. Kunyangwe nyaya iyi ikatorwa kubva kune ripi divi, izwi raKristu ndiro rinotaura kubudikidza naDanieri, uye nguva nhatu dzechiporofita dziri muchitsauko chegumi nembiri ndiwo mashoko aKristu, uye Iye anoisa pachena nguva nhatu idzi muchimiro chechokwadi. Nguva nhatu dzose dzakasimbiswa nechisimbiso, zvichiita kuti dzive chiratidzo chimwe chete chine zvikamu zvitatu.

Vhesi rechinomwe rinotaura pamusoro pokupedzwa kwezvinoshamisa, richizivisa basa rokupedzisira raKristu muNzvimbo Tsvene-tsvene sezvaanodzima zvivi zvevane chiuru chine zana namakumi mana nezvina, uye achivaisa chisimbiso. Vhesi rokutanga rinozivisa “zvinoshamisa,” uye vhesi rokupedzisira pamavhesi matatu aya rinoratidzawo “zvinoshamisa” sevaya vakaropafadzwa nokumirira uye nokusangana nokuodzwa mwoyo kwokutanga. Nguva iri pakati inozivisa kupandukira kworudzi rwavanhu panguva yedambudziko remurayiro weSvondo, panguva imwe chete ichizivisawo nguva inotungamirira kumurayiro weSvondo senguva yokugadzirira vane chiuru chine zana namakumi mana nezvina. Mavhesi ose ari kuzivisa zvakananga “zvichawira” vanhu vaDhanieri “pamazuva okupedzisira.” Mavhesi ose matatu anotaura panyaya yokunatswa kwevane chiuru chine zana namakumi mana nezvina. Nguva yokutanga inoenderana nenguva yechitatu, uye nguva iri pakati inomirira kupandukira kwenyika yose sezvavanofambira kuAmagedhoni.

Bivuga bitatu ibyo na byo ari byo nkuba ndwi, noneho iyo mirongo itatu igomba kugaragaza “ibizabaho mu gihe kizaza, bizahishurwa mu rutonde rwabyo,” kandi ibyo “bizabaho mu gihe kizaza” byagombye guhuza n’“isesengurwa ry’ibyabaye muni y’umumalayika wa mbere n’uwa kabiri” kuva mu 1840 kugeza mu 1844. Hari ukuri kwinshi uyu mutwe wemeye kandi gutandukanye mu buryo bugaragara n’uko ababanjirije bese babyumvaga, nyamara uko kuri kose guhuje n’imyumvire y’abapayoniya. Habayeho impinduka ikomeye mu buhanuzi kuva ku ba-Millerite kugera ubu. Ihame ry’umuni ku mwaka ni urugero ruzwi cyane, ariko hari n’ibindi. Urugero rw’impinduka ikomeye mu buhanuzi rugaragazwa mu isano rifitanye n’inkuba ndwi.

Mushure mokunge Johane audzwa mundima yekupedzisira yechitsauko chegumi kuti anofanira kuporofita zvakare, zvichisimbisa saizvozvo kuti nhoroono yechitsauko chegumi yaimirira zvose kufamba kwevaMillerite pamwe chete nevane zviuru zana namakumi mana nezvina, akapiwa tsvimbo yokuyeresera temberi, asi akaudzwa kuti arege ruvazhe rwokunze.

Ipapo ndakapihwa rutsanga rwakafanana netsvimbo; uye mutumwa akamira, achiti, Simuka, uyere temberi yaMwari, nearitari, navanhu vanonamata imomo. Asi ruvanze rwuri kunze kwetemberi urusiye, urege kuruyera; nokuti rwakapiwa kuvaHedheni; uye guta dzvene vacharitsika-tsika pasi kwemwedzi makumi mana nemiviri. Zvakazarurwa 11:1, 2.

Pakuyera tempele mu munguva yapashure pa1844, Johani anoudzwa kuti asiyane navaHedheni vanomiririrwa seruvanze. Mufananidzo uyu muna 1844 wakanga uchiratidza kuti Mwari akanga achangobva kusarudza mwenga mutsva wesungano, uye panguva iyoyo musiyano wakabva waitwa pakati pomwenga Wake noruvanze. Hanzvadzi White anotsanangura pachena kuti ruvanze

runomiririra vaHedheni uye tempele inomiririra vanhu vakasanangurwa naMwari; ingoverengai chitsauko chinonzi, The Outer Court, mubhuku rinonzi The Desire of Ages.

Juan ari kuratidza vaMillerite, vakanga vachangova vanhu vakasanangurwa vaMwari muna 1844. Musiyano wakaiswa pakati pevaMillerite, vakanga vachangobva kusangana neshoko rinovava-rinotapira, nevasara venyika inozviti yechiKristu, vanomiririrwa sevaHedheni.

Hwaro hwakagadzikwa kubvira muna 1840 kusvikira pakuodzwa mwoyo kwekutanga, uye tembere yakapedziswa panguva yokuziviswa kweKudanidzira kwapausiku. Zvino kwakatevera kuodzwa mwoyo kukuru, uye Johane anoudzwa kuti asimuke ayere, asi asiyire Vamarudzi. Johane ari kuratidza kuvhurwa kwokutongwa, uye nokuda kwechikonzero ichi kufemerwa kunoshandisa kuyera kwaJohane mundima idzodzo sechiratidzo chokutongwa kwekuongorora. Zvatangobva kutsanangura pamusoro paJohane sechiratidzo chokuyera zvinowirirana nokunzwisisa kwechiAdventist kwechinyakare, asi mukufamba uku, pakava neshanduko huru pakunzwisisa chiratidzo ichi.

Mukuwirirana nokunzwisisa kwevaMillerite, takasvika pakuona kuti mukati menhorondo yeMillerite, inomiririrwa naJohane muchitsauko chegumi, maivamo zvakare chiporofita chokufamba kwakafanana kwaizozova zana namakumi mana nezvina zvuru. Takaziva kuti kana ukatora zviyero zvenhorondo yeMillerite, wobvisa nguva yavaHedheni, waigona kuona iyo temberi chaiyo yayierwa naJohane.

हमले 2520-वर्षे समयको एक भवषियवाणी 1798 मा अनृत्य हुने र अर्को 1844 मा अनृत्य हुने देख्यौ; यसरी ख्रीष्टले मलिराइट मन्दिर निर्माण गर्नुभएको छयालीस-वर्षीय अवधलाई प्रकट गरयो। यूहन्नाले आँगनलाई अन्यजातहिरू भनेर चनियाए, र त्यहाँ अन्यजातहिरूका एक भवषियसूचक “समयहरू” छन्।

බලවන් කඩුවනේ මුවින් ඔව්හු වැටී යන්නේ ය; සියලු ජාතීන් වන අන්අඩංගුවට ගනන යනු ලබන්නේ ය; අන්යජාතිකයන්ගේ කාලය සමීපීණ වන තුරු යෙදුණු අන්යජාතිකයන් විසින් පාගා දමනු ලබන්නේ ය. ලුක් 21:24.

“nyengo” za Amitundu zili m’chiwerengero chambiri, ndipo zikuyimira nyengo ziwiri zimene onse awiri, Israeli weniweni ndi wa uzimu, anaponderezedwa. Yotsiriza mwa kuponderezedwa kuwiriku kwa chikunja kotsatiridwa ndi upapa, inatha mu 1798. Mosasamala kanthu ndi zimene ena anganene, “nyengo za Amitundu” zinatha mu 1798, pamene mngelo woyamba anafika. Yohane anayenera kuyamba kuyeza mu 1798, osati kale konse. Iye anaikidwa m’mbiri ya 1844, chotero kusiya nthawi imene inatha mu 1798, kunali kusiya bwalo lakunja, ndipo pochita zimenezo mukuvumbula zaka makumi anayi ndi zisanu ndi chimodzi zimene kachisi wa a Millerite anamangidwira ndi Mthenga wa Chipangano. Zoonadi zambiri zogwirizana zimachokera m’kugwiritsa ntchito kumeneku, koma ine ndikungogwiritsa ntchito ichi monga chitsanzo cha kuunika kumene kuli kosiyana ndi kumvetsetsa kwa apainiya, koma ndi kuunika kumene sikutsutsana ndi zoonadi zoyambirira, komabe sikugwiritsanso ntchito nthawi.

සැප්තැම්බර් 11 ඡ්රහාරයට පරෙම එම වගේෂ සන්යය හඳුනාගනන තිබුණද, සැප්තැම්බර් 11 පසුකාලයේදී එය සැබවින්ම ගැඹුරින් ස්ථාපිත විය. යොහන් විසින් දේවමාළිගාව මැනීම පිළිබඳ සන්යය සන් ගර්ජනාවන්ගෙන් වනේ කළ නොහැක;

මක්නිසාද එය එකම ඡේදයම වන බැවිනි. දැනියලේ දොළොස්වන පරිච්ඡේදයේ “අසිරිමත් කිරියා” සම්පූර්ණ වන කාල පරිච්ඡේදය දක්වා මුද්දිරා නමා තිබූ, සත් ගර්ජනාවන්ගේ යදීම සම්බන්ධ සන්ධියක් ඇත. 2023 ජූලි මාසයෙන් පසු විවෘත කරන ලද “සත් ගර්ජනාවන්”ගේ යදීම, දැනියලේ 12හි වාක්ය තුන සමඟ අති ගැඹුරු අයුරින් පූර්ණව ගැලපේ; නැතහොත්, එය ඒවාට අතිශය ගැඹුරු අන්දමින් පූරකත්වය සපයයි යයි මම කිය යුතුය.

Sista White anoshandisa izwi rokuti complement, kwete izwi rokuti compliment, kutsanangura ukama huripo pakati pemabhuku aDanieri naZvakazarurwa. Complement, rinoreva kuti “kuunza pakukwana,” ndizvo zvinoitwa nemabhuku maviri aya echiporofita kune rimwe nerimwe. Kutinhira kunomwe, pakusunungurwa kwacho muchitsauko chegumi nembiri chaDanieri mushure maChikunguru 2023, kunounza shoko riri imomo pakukwana. Chinovhura kutinhira kunomwe iyi ipfungwa yealpha naomega yakabatana nechimiro chechokwadi.

“Nyakati” za Mataifa zilitimizwa mwaka 1798, nazo zinawakilisha vipindi viwili vya miaka 1260 ambapo upagani na kisha upapa vilikanyaga patakatifu na jeshi. Tunapopima hekalu, tunapaswa kuiacha nje ua wa nje, na ua wa nje unafika hadi 1798, lakini baada ya 1844, wakati haupo tena. Leo hii miaka 1260 inawakilisha tu kipindi cha wakati kinachotambulisha utofauti kati ya hekalu na ua wa nje. Kwa sababu hii, tangu Julai 18, 2020 hata Julai 2023 kukanyagwa chini kulitimizwa. Kulipima hekalu leo, sambamba na ngurumo saba zinazowakilisha ufafanuzi wa matukio yaliyotukia chini ya ujumbe wa malaika wa kwanza na wa pili, ndilo kazi alilopewa Yohana. “Kazi yetu kuu” ni “kuunganisha” jumbe za malaika watatu, hivyo kutambulisha kazi ya kinabii ambayo haikuwa imefanywa katika historia ya agano iliyotangulia, na hata sasa hufanywa mara chache sana. Tunapouacha nje ua wa nje unaowakilisha nyakati za Mataifa, tunaacha nje miaka 1260 ya mateso ya kipapa iliyokwisha wakati wa mwisho mwaka 1798.

តាំងវិហារដល់ឋានសង្ឃសង្ឃអស់រយៈពេលសែបបុរាមួយនូវនាំកុនុងបុរេតុតិសាស្ត្រមីឡូលីវាយត៍
បញ្ចេញជាក់អំពីវិហារមួយដល់គួរឋានសង្ឃចាប់ពីខែកុកដា នូវនាំ២០២៣
រហូតដល់មុនចុះហប់ថ្ងៃអែវាទិតុយបនុតិច។
បុរេតុតិសាស្ត្រនេះគឺជារយៈពេលនៃផ្សេងគ្នានូវនាំបុរាវិវ ដល់ជា
«ព្រឹត្តិការណ៍នាពេលអនាគត» ដល់ «នឹងគួរ», មិនមែនអាចនឹង,
«បើកសម្រង់តាមលំដាប់របស់វា»។

Patinobatanidza nhoroondo yengirozi yokutanga neiyengirozi yechipiri, tinoona kuti nhoroondo yacho inotanga nokuodzwa mwoyo kwealpha uye inoguma nokuodzwa mwoyo kweomega. Kana tikaronga zviratidzo zvenzira dzechiporofita munhoroondo yengirozi yokutanga kubva muna 1840 kusvikira pana Kubvumbi 19, 1844, pamwe chete nezviratidzo zvenzira zvengirozi yechipiri yakasvika panguva iyoyo ikaramba iripo kusvikira pakusvika kweyechitatu pana Gumiguru 22, 1844—tine nguva mbiri dzinotanga nokuguma nokusvika kwengirozi. Nhoroondo yokutanga kusvikira kune yechipiri inoratidza nhoroondo yeyechipiri kusvikira kune yechitatu.

Uchapupu hwochiporofita hunoratidza kuti kushandisa uku kuri pamutemo hunowanikwa mualpha neomega yekushandisa kwacho. Mitsetse miviri inoenderana yakashandiswa pamwe chete, uye kutanga nokuguma kwemitsetse yose iri miviri kunoziyisa kusvika kwengirozi. Zvino kana

yabatanidzwa, mutsetse pamusoro pomutsetse, pamwe chete ikava mutsetse mumwe, kutanga kunoratidza kuodzwa mwoyo kwekutanga uye kuguma kunoratidza kuodzwa mwoyo kukuru. Humwe humbowo hunowanikwa mumisimboti yealpha neomega inozivisa kuti mugumo mukuru kupfuura kutanga. Kuodzwa mwoyo kwealpha kunoguma nokuodzwa mwoyo kukuru kweomega kunozivisa chinhu chiduku nechikuru chealpha neomega.

Patinozotanga pa 19 Kubvumbi 1844, (kusvika kwengirozi yechipiri kunotungamirira pakusvika kweyechitatu musu wa 22 Gumiguru 1844); uye kana ipapo tikatangawo mutsetse wechipiri pa 11 Nyamavhuvhu 1840, unoguma pa 19 Kubvumbi 1844, tinoona kuti kuodzwa mwoyo kwa 19 Kubvumbi 1844 ndiko kuri zvose alpha na omega zve mutsetse wechiporofita unobudiswa nokubatanidza mutsetse wechiporofita wengirozi yokutanga neyechipiri.

Pakupera kwenguva yacho, une ngirozi yechitatu ichisvika pamwe chete nengirozi yechipiri, nokudaro ichifananidzira 9/11, pamwe namanzwi maviri engirozi ine simba yaZvakazarurwa chitsauko 18. Manzwi maviri aya ose ari maviri imashoko engirozi yechipiri neyechitatu, uye ngirozi mbiri idzodzo dzakabatana pana Gumiguru 22, 1844, uye dzinosanganazve apo nhoroondo mbiri idzi dzinounzwa pamwe chete mutsetse pamusoro pomutsetse. Dzaunzwa pamwe chete nenzira iyi dzinimirira nhoroondo yokutanga kwekuora mwoyo kusvikira kukuora mwoyo kukuru, uye chiratidzo chenzira chiri pakati penhoroondo iyoyo munguva ya Millerite chaiva musanganano wemisasa we Exeter umo mapoka maviri avanamati akaratidzwa, achimirira kupanduka kwemhandara dzakapusa mumufananidzo, uye achizivisa chiratidzo chenzira chepakati sokupanduka.

Mabhanan'ombani ayisikhombisa amela umlando wemilayezo yengilosi yokuqala neyesibili uhlanganiswe umugqa phezu komugqa, okube sekukhomba umlando osukela ekudumazekeni kokuqala kuze kube sekudumazekeni okukhulu emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane. Ukuqonda lokho lowo mlendo okumelwa yikho ngokwesiprofetho kuhambisana ngokufana ngokuphelele nomlayezo omelwe kuDanieri ishumi nambili njengovalozwe kwaze kwaba sesikhathini sokuphela.

Tichaenderera mberi nechidzidzo ichi munyaya inotevera, asi ndichasiya chikamu chechiratidzo chokupedzisira chaDanieri chinongobata chete mufananidzo waDanieri pamusoro pavanhu vaMwari mumazuva okupedzisira. Cherechedzai, muchireva mutemo wokutanga kutaurwa, kuti mundima yokutanga Danieri ari muboka revanonzwisisa chiratidzo. Chinhu chokutanga chinotaurwa muchiratidzo mufananidzo waDanieri savakachenjera vanonzwisisa, uye ndima pfumbamwe dzokupedzisira dzose dzinotaura pamusoro pavakachenjera vanonzwisisa pazuva ramakumi maviri namaviri.

Mugore rechitatu raKoreshi mambo wePezhiya, chinhu chakazarurirwa Danieri, ainzi Bherites hazari; uye chinhu chacho chakanga chiri chechokwadi, asi nguva yakatarwa yakanga yakareba; akanzwisisa chinhu ichocho, uye akava nokunzwisisa kwechiratidzo.

Mumazuva iwayo ini Dhanyeri ndakanga ndichichema-chema kwamavhiki matatu akazara. Handina kudya chingwa chinonaka, kunyange nyama newaini hazvina kupinda mumuromo mangu, uye handina kuzvizona mafuta zvachose, kusvikira mavhiki matatu akazara apera.

Zvino pazuva ramakumi maviri namana romwedzi wokutanga, pandakanga ndiri parutivi porwizi rukuru, runonzi Hidekeri; ipapo ndakasimudza meso angu, ndikatarira, uye tarirai.

umwe muntu yari yambaye imyenda y'igitani, kandi mu rukenyerero rwe yari akenyeye izahabu nziza y'i Uphaz; umubiri we wari umeze nka berilo, mu maso he hasa no kurabagirana kw'umurabyo, amaso ye ameze nk'amatara y'umuriro, amaboko n'ibirenge bye bisa n'ibara ry'umuringa usennye neza, kandi ijwi ry'amagambo ye risa n'ijwi ry'imbaga y'abantu.

Ini nami Dhanieri ndoga ndakaona chiratidzo ichi; nokuti varume vakanga vaneni havana kuona chiratidzo ichi; asi kudedera kukuru kwakavawira, zvokuti vakatiza kundovanda. Naizvozvo ndakasiyiwa ndiri ndoga, ndikaona chiratidzo chikuru ichi, uye hapana simba rakasara mandiri; nokuti kunaka kwangu kwakashandurwa mandiri kukava kuora, uye handina kuchengeta simba.

Asi ndakanzwa inzwi ramashoko ake; zvino wakati ndichinzwa inzwi ramashoko ake, ndakabva ndawira muhope huru nechiso changu chakatarira pasi. Zvino tarira, ruoko rwakandibata, rukandisimudza kuti ndive pamabvi angu nepazvanza zvamaoko angu. Akati kwandiri,

O Daniyeli, umuntu othandekayo kakhulu, qonda amazwi engiwakhuluma kuwe, ume uqonde; ngokuba ngithunyiwe kuwe manje.

Kutelake, aliponena neno hili, nikasimama nikitetemeka. Ndipo akaniambia,

Usatya, Dhanieri; nokuti kubva pazuva rokutanga rawakaisa moyo wako pakunzwisisa, nokuzvinipisa pamberi paMwari wako, mashoko ako akanzwika, uye ndauya nokuda kwamashoko ako. Asi muchinda woumambo hwePersia akandirwisa mazuva makumi maviri nerimwe; asi tarira, Mikaeri, mumwe wavachinda vakuru, akauya kundibatsira; neni ndikasara ikoko namadzimambo ePersia.

Zvino ndauya kuzokuzivisa zvaichawira vanhu vako pamazuva okupedzisira; nokuti chiratidzo ichi chichiri chenguva zhinji iri mberi.

Uye paakanga ataura mashoko akadaro kwandiri, ndakatarisa chiso changu pasi, ndikava mbeveve. Uye tarira, mumwe akanga akafanana nemufananidzo wevanakomana vevanhu akabata miromo yangu; ipapo ndakashamisa muromo wangu, ndikataura, ndikati kuna iye akanga amire pamberi pangu,

Ee ishe wangu, nokuda kwechiratidzo ichi kusuwa kwangu kwandikurira, uye handina kusara nesimba. Nokuti muranda waishe wangu uyu angataurirana seiko naishe wangu uyu?

nekuti kana ndiri ini, pakarepo hapana simba rakasara mandiri, uye hapana kufema kwakanga kwasara mandiri. Ipapo kwakauyazve ndokundibata mumwe akanga akafanana nechimiro chomunhu, akandisimbisa, akati,

Hai munhu unodiwa zvikuru, usatya: rugare ngaruve kwauri; simba, hongu, simba. Zvino wakati ataura neni, ndikasimbiswa, ndikati, Ishe wangu ngaataure; nokuti mandisimbisa. ...

Asi iwe, ee Danieli, funga maneno haya, ukakitie kitabu muhuri, hata wakati wa mwisho; wengi watapita huku na huku, na maarifa yataongezeka.

Ipapo ni mía Daniel, nititiile; ka wowo, a si rí àwọn mìrán méjì dúró, òkan ní etí odò níhà yí, ẹ̀lòmíràn sì ní etí odò níhà kejì. Òkan sì sọ fún ọ̀kúnrin tí a fi aṣọ ọ̀gbò wò, ẹni tí ó wà lóri omi odò náà pé, “Yóò pé tó ìgbà wo kí àwọn iṣé ìyanu wònyí tó dópín?”

Apo ndakanzwa murume akanga akapfeka nguo dzomucheka wakaisvonaka, akanga ari pamusoro pemvura dzerwizi, paakasimudza ruoko rwake rworudyi noruoko rwake rworuboshwe kudenga, akapika nezita raIye anorarama nokusingaperi, kuti zvichava zvinguva, nedzimwe nguva, nehafu yenguva; uye kana apedza kuparadzira simba ravanhu vatsvene, zvinhu izvi zvose zvichazadziswa.

Ndzi swi twile, kambe a ndzi swi twisisanga; kutani ndzi ku: “O Hosi ya mina, makumu ya swilo leswi ma ta va yini?”

Akozoti, Enda hako, Dhanyeli; ngokuti amazwi avaliwe, avalelwe ngophawu kuze kube sesikhathini sokuphela. Abaningi bayakuhlanjululwa, benziwe mhlophe, bavivinywe; kodwa ababi bayakwenza okubi; futhi akekho kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda.

Uye kubva panguva iyo chibayiro chezuva nezuva chichabviswa, nokuiswa kwechinonyangadza chinoparadza, kuchava namazuva ane chiuru chimwe namazana maviri namakumi mapfumbamwe.

Makorokoto kuna iye anomirira, uye anosvika kumazuva ane chiuru chimwe namazana matatu namakumi matatu namashanu.

Asi iwe enda zako hata mwisho utakapokuwa; kwa maana utapumzika, nawe utasimama katika sehemu yako mwisho wa siku. Danieli 10:1–18; 12:4–13.