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Mutsara Wechitatu: Pfupiso Yawo

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Seleucus III Ceraunus akatonga kwenguva pfupi samambo kubva muna 226 kusvika muna 223 BC, asati aurayiwa kana kufa mumamiriro ezvinhu asinganzwisisiki. Seleucus III ndiye akabva angova mutungamiri pamberi paAntiochus III. Hama mbiri idzi dzinomiririra “vanakomana” vepandima yegumi, uye dzinomiririra Reagan naBush muna 1989.

Asi vanakomana vake vachamutsiridzwa, vakaunganidza uwandu hwamapoka makuru ehondo; uye mumwe achauya zvirokwasvo, agopfachukira, uye agopfuura; ipapo achadzoka, agomutsiridzwazve, kusvikira panhare yake. Danieri 11:10.

Ndima yegumi ndiyo mutsara wechitatu, uye inomirira “nguva yokuguma” muna 1989. Inobatana nendima yemakumi mana yechitsauko chegumi nerimwe pamwe chete naIsaya 8:8. Kubatana kwendima idzi nhatu kunoratidza kuti ndima yegumi nerimwe inomirira hondo iripo zvino yeUkraine, Putin naZelensky vari ivo vanopikisana vanomiririrwa muHondo yeRaphia yakaiswa pamberi mundima yegumi nerimwe. Ndima yegumi nembiri inoratidza zvakatevera mushure mehondo yeUkraine uye magumo aPutin. Ndima yegumi nenhatu kusvikira pagumi neshanu ndiyo hondo yePanium.

Tinkhani ta ndime ya khumi ndi “nyengo ya mapeto,” ndipo mogwirizana ndi mfundo zogwirizana ndi kutsegulidwa kwa choonadi pa “nyengo ya mapeto,” ndimeyi, ngakhale ili ndime imodzi yokha, ili ndi mizere yambiri ya uneneri yoimiridwa mmenemo. Ndime ya khumi imasonyeza chiyambi cha mbiri yobisika ya ndime ya makumi anayi, imene imasonyeza chiyambi cha kayendedwe ka mngelo wachitatu ndi kusindikizidwa kwa zikwi zana limodzi mphambu makumi anayi mphambu zinayi.

Vhesi iri rinobatanidza nguva nomwe dzaRevhitiko 26 sezvadzakaridzwa muchiratidzo chinotangira muna Isaya chitsauko 7. Kubatana ikoko kunoratidza kusanganiswa kwehuMwari nevanhu, iko kupedzwa kwechakavanzika chouMwari sezvakaratidzwa panguva yokurira kwehwamanda yechinomwe, inova ndiyo nhamo yechitatu yeIslam.

Vhesi iri rinoratidza 1989 senguva yokuguma, uye, nokubatana kwaro nenguva nomwe dzaRevhitiko 26, rinobatanidza chokwadi chinokosha chaWilliam Miller, pamwe nokupanduka kwa1863. Vhesi iri rinotanga nhoroondo yakavanzika yevhesi makumi mana. Naizvozvo chinhu chinokosha mukuwedzera kwezivo kunosvika panguva yokuguma muna 1989 uye kunotanga mufananidzo wechiporofita wezviitiko zvokunze zvinoumba nhoroondo yakavanzika yevhesi makumi mana, uye kubudikidza nokubatana kwaro nenguva nomwe rinoratidzawo zviitiko zvomukati munhoroondo iri pakati pa1989 neSunday law.

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ហានសង្កត់ធ្ងន់លើការយល់ដឹងអំពីសច្ចក្នុងពិត។

Nokuti mukuru weSiria ndiDhamasiko, uye mukuru weDhamasiko ndiRezini; uye mukati memakore makumi matanhatu namashanu Efraimi achaputswa, zvokuti haangazovizve rudzi. Uye mukuru waEfraimi ndiSamaria, uye mukuru weSamaria mwanakomana waRemaria. Kana musingatendi, zvirokwazvo hamungasimbiswi. Isaya 7:8, 9.

A nga dzudzanyiwi loko mi nga pfumeli leswaku “nhloko” yi yimela muti-nkulu (Samariya na Damaska) ni hosi (Rezini na Peka n’wana wa Remaliya). Loko mi nga swi twisisi swikombiso sweswo swinharhu leswi cincanaka, eka mongo wa Esaya 8:8, (leyi nga xivono xexo xin’we xa ndzima ya 7) kutani mi nge koti ku lemuka Putin na Rhaxiya tanihi hosi ya dzonga eka tindzimana ta 11 ku ya eka 15.

Zvino naizvozvo, tarirai, Ishe anouyisa pamusoro pavo mvura dzerwizi, dzine simba uye zhinji, iyo mambo weAsiria, nokubwinya kwake kwose; uye uchakwira pamusoro penzira dzaro dzose, nokufashukira pamusoro pemahombekombe aro ose; Uye uchapfuura nomuJudha; uchafashukira nokupfuura, uchasvika kunyange kumutsipa; uye kutatamuka kwamapapiro ake kuchazadza upamhi hwenyika yako, iwe Imanueri. Isaya 8:7, 8.

Mhosva yendima yegumi yinkambiso yokuvivinywa enezigaba ezintathu eqala ngesikhathi sokuphela, iholele ekuvalweni kwesikhathi somusa emthethweni weSonto.

Akati kwaari, Enda hako, Danieri; nokuti mashoko awa akavharwa nokunamirwa chisimbiso kusvikira panguva yokuguma. Vazhinji vachacheneswa, vachaitwa vachena, uye vachaedzwa; asi vakaipa vachaita zvakaipa; uye hakuna kana mumwe wavakaipa achanzwisisa; asi vakachenjera vachanzwisisa. Danieri 12:9, 10.

Pa “Nthaŵi ya mapeto” buku la Danieli “limatsegulidwa,” ndipo njira ya mayeso ya magawo atatu, monga ikuimiridwa ndi mawu akuti “oyeretsedwa, ndi kuyesedwa oyera, ndi kuyesedwa,” imayamba. “Anzeru” amvetsa, koma “oipa” samvetsa. Kusamvetsa kwawo, monga momwe kusowa kwawo kwa mafuta m’fanizo la anamwali khumi, kumawachititsa kuwonongedwa.

Vanhu vangu vari kuparadzwa nokushayiwa zivo; nokuti wakaramba zivo, neniwo ndichakuramba, kuti urege kuva mupristi kwandiri; zvaunoonona kuti wakanganwa murayiro waMwari wako, neniwo ndichakanganwa vana vako. Hosea 4:6.

Aya mazwi anoti “Vanhu vangu” anoreva vanhu vesungano, uye vanhu vesungano ava vanofanira kurambwa nokuparadzwa nemhaka ye“kushayiwa ruzivo.” Mutemo weSvondo muUnited States ndiwo mucherechedzo wenzira apo zvinhu zvinokanganwikwa kana kurangarirwa. “Rangarira zuva reSabata” ndicho chokwadi chiripo panguva iyoyo. Ipapo ndipo panorangarirwa hure reTire. Ipapo ndipo paanorangarira Mwari zivivi zveBhabhironi muna Zvakazarurwa.

Ndikati ndinamva liwu lina lochokera kumwamba, likuti, Tulukani mwa iye, anthu anga, kuti musakhale ogawana nawo machimo ake, ndi kuti musalandire miliri yake. Pakuti machimo ake afika kumwamba, ndipo Mulungu wakumbukira mphulupulu zake. Mubwezere monga iye

anabwezera, ndipo muwonjezere kawiri mogwirizana ndi ntchito zake: m'chikho chimene iye anadzazamo, mudzazemo kawiri. Chivumbulutso 18:4-6.

Ndipo hapo watoto, yaani kizazi cha mwisho cha kinabii cha Uadventista wa Laodikia, wanakatiliwa mbali. Ndipo hapo wale ambao Danieli anawaita “waovu” wanadhihirisha kwamba walikuwa “wameisahau” sheria ya Mungu, na sehemu ya sheria ya Mungu waliyoisahau ni kanuni au sheria za kinabii za Mungu. Muktadha unaonyesha wazi kwamba wanakosa “maarifa” yale yanayoongezwa wakati kitabu cha Danieli kinapofunuliwa. Danieli anawalinganisha “wenye hekima” na “waovu,” naye Yesu “wanawali wenye hekima” na “wanawali wapumbavu.” Amosi analitambulisha kundi lilo hilo kama “wanawali wazuri” ambao hawawezi kuupata ujumbe wa kinabii unaowakilishwa na mashariki, kaskazini, na bahari.

Tarirai, mazuva anouya, ndizvo zvinotaura Ishe Jehovha, andichatuma nzara panyika, isati iri nzara yechingwa kana nyota yemvura, asi yokunzwa mashoko aJehovha; uye vachadzungaira kubva kugungwa kusvikira kune rimwe gungwa, uye kubva kuchamhembe kusvikira kumabvazuva, vachamhanya kuno nokoko vachitsvaka shoko raJehovha, asi havangarioni. Nezuva iro mhandara dzakanaka navarume vechidiki vachapera simba nenyota. Avo vanopika nechivi cheSamaria, vachiti, Mwari wako, iwe Dheni, mupenyu; uye, Tsika yeBheerishebha inorarama; ivo vachawa, uye havazombomukizve. Amosi 8:11-14.

Shoko ravasingakuwani chinomirirwa nenzvimbo dzavari kutsvakira apo “vanodzungaira vachibva kugungwa vachienda kune rimwe gungwa, uye kubva kuchamhembe kusvikira kumabvazuva.” Amosi anoti ava “mhandara dzakanaka” vari mu“nzara” yokunzwa “Shoko raJehovha,” uye kuti “nezuva iro vachamhanya uku nokoko vachitsvaka shoko raJehovha, asi havangarizowani.” Shoko rakazarurwa kubva mubhuku raDanieri panguva yokupedzisira muna 1989 mukuzadzika kwendima makumi mana uyewo kwendima gumi yechitsauko chegumi nechimwe rinopfupikiswa mundima mbiri dzokupedzisira dzechitsauko chegumi nechimwe.

Asi mashoko anobva kumabvazuva uye anobva kuchamhembe achamuvhundutsa; naizvozvo achabuda nehasha huru kuti aparadze, uye kuti atsakatise vazhinji chose. Uye achadzika matende omuzinda wake pakati pamakungwa pagomo dzvene rinobwinya; kunyange zvakadaro achasvika kumugumo wake, uye hapana achamubatsira. Danieri 11:44, 45.

Vanasikana mapenzi, vakanaka uye vakaipa vasina mafuta, shoko rokumabvazuva, kuchamhembe, nemakungwa, avo vakaramba zivo nesungano yaMwari noMutemo wake, vanorangarirwa naMwari panguva yomutemo weSvondo. Hondo nhatu dzinomiririrwa mundima yegumi kusvikira pagumi neshanu. Ndinopatsanura hondo nhatu idzi kuva nhoroondo nhatu, asiwo kana dzichitarisirwa pamwe chete dzinoumba mutsetse, nokuti ndima yegumi inovhura “nguva yokuguma” uye naizvozvo inotanga nzira yokuedzwa ine nhanho nhatu.

Verse yegumi rinobatana nenguva nomwe dzaRevhitiko makumi maviri nenhanhatu, uye nokudaro nenheyo dzeAdventism nebasa raWilliam Miller. Danho rechipiri rematanho matatu muyedzo unoonekwa wakatanga apo chiezwa chevhesi yegumi neimwe nehondo yeUkraine zvakazaruka. Muyedzo wechipiri unoonekwa nemaziso uye unomiririra muyedzo une chekuita nekugona kwedu kuziva zviitiko zvazvino muchiezwa cheShoko raMwari rechiprofita. Muyedzo wechitatu iHondo

yePanium yevhesi yegumi neshanu, apo zita raSimoni Bharijona rakashandurwa rikava Petro, uye nokudaro yakaratidza kuiswa chisimbiso kwezana nezviuru makumi mana nezvina justo nguva yokuedzwa isati yavharwa pamutemo weSvondo wevhesi yegumi nenhanhatu.

Patinocherekedza kuoneka kwaAntiochus Magnus muhondo imwe neimwe pamatatu anomiririrwa nendima 10, 11, na15, tinoonawo munhorondo yendima 9 kusvika 16 kusimuka nekudonha kwemuporofita wenhema wechiporofita cheBhaibheri.

Ndima yekutanga kusvika yechina inoratidza kusimuka nokuwa kwesimba reshato. Ndima yepfumbamwe neyechigumi inoratidza 1798 na1989, zvichitevedzana, uye nokuita saizvozvo, ndima yepfumbamwe kusvika yegumi nenhanhatu inoratidza kusimuka nokuwa kwemuporofita wenhema. Ndima yemakumi mana kusvika makumi mana neshanu inomirira kusimuka nokuwa kwechikara. Ndima yepfumbamwe neyechigumiwo zvinoenderana nenguva mbiri dze “kuguma” dziri mundima yemakumi mana, muna 1798 na1989.

Hanzvadzi White vanotizivisa zvakajeka kuti kusanzwisisa “nguva yokuguma” kunounza kuvhiringidzika pamusoro pokuti uporofita hunofanira kushandiswa kupi.

“Vazhinji vari kuita chinhu chimwe chete nanhasi, muna 1897, nokuti havana kuva noruzivo mumharidzo yokuedza inobatwa mumashoko engirozi yokutanga, yechipiri, neyechitatu. Kune avo vari kutsvaka muMagwaro uchapupu hwokuti mashoko aya achiri mberi mune ramangwana. Vanounganidza pamwe chete chokwadi chemashoko acho, asi vanokundikana kuapa nzvimbo yawo yakakodzera munhorondo yechiporofita. Naizvozvo vakadaro vari mungozi yokutsausa vanhu maererano nokuisa mashoko acho panzvimbo yawo. Havasi kuona kana kunzwisisa nguva yokuguma, kana kuti nguva yokuti mashoko acho aiswe papi. Zuva raMwari riri kuuya nokufamba kwakanyarara kusingaonekwi, asi vanonzi vakachenjera navakuru vari kungotaura zvisina maturo pamusoro pe‘dzidzo yepamusoro,’ yavanofunga kuti inobva kuvanhu vane mugumo. Havazivi zviratidzo zvokuuya kwaKristu, kana zvokuguma kwenyika.” Sermons and Talks, bhuku 1, 290.

Musoro wegumi unotaura nezve “nguva yokuguma,” uye muchitsauko chegumi nerimwe mune “nguva dzokuguma” dzinoverengeka dzinoratidzwa. Kana “musingaoni nokunzwisisa” “nguva dzokuguma” dziri muchitsauko chegumi nerimwe, hamungazivi nguva “yokumisa mashoko panzvimbo payo.” Anoti, “varipo avo vari kutsvakurudza Magwaro,” uye sezvazvakaita navaporofita vose mashoko ake anonangana namazuva okupedzisira; naizvozvo mumazuva okupedzisira avo vaanenge achiratidza iboka risinganzwisisi nguva yokuguma, saka ndivozve “mhandara dzakanaka” dzaAmosi, dzinowa dzikasazomukazve.

Muchitsauko chegumi nechimwe ndima yokutanga, Dhariyasi naSirasi vanomira pamwechete kuratidza nguva yokuguma muna 1989. Ptolemy paakaenda kuBhabhironi akatora mambo wokumusoro akaenda naye muutapwa muIjipiti muna 246 BC, izvo zvichizomiririrawo 1798 sezvakaratidzwa mundima dzechinomwe kusvikira dzechipfumbamwe, yakanga iri “nguva yokuguma.” Ndima yegumi ndiyo “nguva yokuguma” muna 1989.

1798 ndiwo magumo emakore zviuru zviviri nemazana mashanu nemakumi maviri okuparadzirwa kwakaitirwa ushe hwokumusoro hwaIsraeri, kwakatanga muna 723 BC. Makore ane chiuru

chimwe namazana maviri namakumi matanhatu gare gare, muna 538, upapa hwakatonga kwamakore ane chiuru chimwe namazana maviri namakumi matanhatu kusvikira muna 1798. 1798 i“nguva yokuguma,” nokuti ndiwo magumo enguva nomwe, uyewo emakore ane chiuru chimwe namazana maviri namakumi matanhatu, pamwe chete namakore ane chiuru chimwe namazana maviri namakumi mapfumbamwe aDhanieri chitsauko 12. 1798 i“nguva yokuguma,” naizvozvo 538wo i“nguva yokuguma.” 538 ndiwo magumo emakore ane chiuru chimwe namazana maviri namakumi matanhatu ayo chihedheni chakatsikira pasi nzvimbo tsvene yaMwari neuto Rake, izvo zvakatevera kupfuura upapa huchiitawo basa rimwe chetero nenguva yakaenzana.

538 inomirira kupihwa simba kweupapa, uye nokudaro inomiririrawo kupihwazve simba kweupapa panguva yomutemo weSvondo. Mutemo weSvondo unoratidza “nguva yokuguma.” Naizvozvo, ndima yegumi nenhanhatu, pamwe chete nendima yokutanga, yechinomwe kusvikira kune yechipfumbamwe, uye ndima yegumi, zvose zvinoratidzawo “nguva yokuguma.” Chokwadi ichi chinofanira kunzwiswa navaya vanoziva nguva yokumisikidza mashoko acho. Pompey akazadzisa ndima yegumi nenhanhatu paakatora Jerusarema. Akateverwa naJulius Caesar, Augustus Caesar, naTiberias Caesar. Kuberekwa kwaJesu kwaiva “nguva yokuguma,” uye kwakaitika munguva yaAugustus Caesar.

Hina, atalichosimama katika mahali pake mwenye kutoza kodi katika utukufu wa ufalme; lakini ndani ya siku chache ataangamizwa, wala si kwa hasira, wala si vitani. Danieli 11:20.

Ndime 20 inowedzera paronedzero ye“nguva dzekuguma” iri muchitsauko chegumi nerimwe, uye ndizvo zvinoitawo Tibheriasi Kesari akatonga panguva yokurovererwa kwaKristu pamuchinjikwa.

Panzvimbo yake pachasimuka munhu anozvidzwa, wavasingazomupi rukudzo rwoushe; asi achapinda norugare, ndokuwana ushe nokunyengera. Uye mauto achafanana nemafashamo achakurirwa pamberi pake, uye achaputswa; hongu, kunyangewo muchinda wesungano. Danieri 11:21, 22.

Umnqamlezo umi maphakathi neviki lesiprofetho uKristu eza ukuliqinisekisa kwabaningi.

Atasimbisa agano pamoja na wengi kwa muda wa juma moja; na katikati ya juma hilo atasababisha dhabihu na sadaka kukoma; na kwa kuenea kwa machukizo atalifanya kuwa ukiwa, hata mpaka ukamilisho, na lile lililoamriwa litamiminwa juu ya aliye ukiwa. Danieli 9:27.

Katikati ya juma, tuna mwanzo na mwisho, kwa maana siku elfu moja mia mbili sitini za kwanza ziliishia pale hasa ambapo siku elfu moja mia mbili sitini zilizofuata zilianzia. Juma hilo linalingana na nyakati saba za kutawanywa dhidi ya ufalme wa kaskazini, uliowakilisha upagani na pia upapa, vikilikanyaga patakatifu na jeshi.

Ipapo ndakamwa mumwe mutsvene achitaura; zvino mumwe mutsvene akati kuna uyo mutsvene wakati achitaura, Chiratidzo pamusoro pechipiriso chezuva nezuva, nokudarika kunoparadza, chichapa kusvikira rinhi zvose zviru zviru nzvimbo tsvene neuto kuti zvitsikwe pasi petsoka? Danieri 8:13.

538 inguva “yekupedzisira,” uye inoenderana nemuchinjikwa, uyo zvakare uri kuguma kwenguva youprofita. 538 nemuchinjikwa zvinopa zvapupu zviviri zvinoratidza kuti kutanga nokuguma kwechiporofita zvose zviri zviviri zvinoonekwa nenzira youprofita se“nguva yekupedzisira.”

Mavesi makumi maviri nerimwe nemakumi maviri nemaviri, vhesi rechimakumi maviri, vhesi regumi nenhanhatu, vhesi regumi, mavesi manomwe kusvika mapfumbamwe, pamwe chete nevhesi rokutanga, zvose zvinoratidza “nguva yokuguma.” Vhesi remakumi maviri neritatu rinoratidza sungano yakaitwa nevaJudha veMaccabean neRoma yechihedheni muna 161 kusvika 158 BC. Nhorooondo yoUmambo hweHasmonean kubvira pahondo yavo yokutanga kusvikira pakuguma kwavo mukuparadzwa kweJerusarema muna 70 AD inomirira chiPurotesitendi chakatsauka muUnited States chichitanga muna 1844, kuguma kwechiporofita chenguva, naizvozvo “nguva yokuguma,” uye ichiguma pamutemo weSvondo sezvinomiririrwa na70 AD.

Vhesi makumi maviri nenhatu inozivisa “nguva yokupedzisira” muna 167 BC pahondo yeModein uye zvakare muna 70 AD, izvo zvose zvichimiririra 1844 nomutemo weSvondo zvichitevedzana. Vhesi makumi maviri nenhatu, mavhesi makumi maviri nerimwe namakumi maviri nemaviri, vhesi makumi maviri, vhesi gumi nenhanhatu, vhesi gumi, mavhesi manomwe kusvikira mapfumbamwe, uye vhesi rimwe, zvose zvinoratidza “nguva yokupedzisira.”

Ndima makumi maviri nezvina rinoratidza kutonga kweRoma yechihedheni kwemakore mazana matatu nemakumi matanhatu, richidaro richimaka zvose kutanga muna 31 BC nokuguma muna 330 se“nguva dzokuguma.” Ndima makumi maviri nenomwe nendima makumi maviri nepfumbamwe zvinoratidza zvose kutanga nokuguma kwenguva iyoyo, saka ndima makumi maviri nezvina, ndima makumi maviri nenomwe, ndima makumi maviri nepfumbamwe, ndima makumi maviri nenhatu, ndima makumi maviri nerimwe nemakumi maviri nembiri, ndima makumi maviri, ndima gumi nenhanhatu, ndima gumi, ndima nomwe kusvikira pandima yepfumbamwe, nendima imwe, zvose zvinomaka “nguva yokuguma.”

Vhesi ya makhumi mararu na rin’we yi kombisa lembe ra 538 loko swilo leswi nyenyetsaka leswi onhaka swi vekiwe, naswona vhesi ya makhumi mararu na tsevu ni ya makhumi mune swi kombisa 1798 tanihi “nkarhi wa makumu.” 538 eka vhesi ya makhumi mararu na rin’we na 1798 eka vhesi ya makhumi mararu na tsevu ni ya makhumi mune, vhesi ya makhumi mambirhi na nkombo ni ya makhumi mambirhi na kaye, vhesi ya makhumi mambirhi na mune, vhesi ya makhumi mambirhi na nharu, vhesi ya makhumi mambirhi na rin’we ni ya makhumi mambirhi na mbirhi, vhesi ya makhumi mambirhi, vhesi ya khume na tsevu, vhesi ya khume, vhesi ta nkombo ku ya eka kaye ni vhesi ya rin’we, hinkwaswo swi kombisa “nkarhi wa makumu.”

“Nguva yokupedzisira” inocherechedzwa kagumi nenhatu pamberi pendima makumi mana neimwe inova mutemo weSvondo uye imwezve “nguva yokupedzisira,” sezvakangoitawo ndima makumi mana neshanu apo papa anosvika kumugumo wake pasina anomubatsira. Kagumi neshanu “nguva yokupedzisira” inowanikwa muchitsauko chegumi nerimwe. Musoro wendima yegumi i“nguva yokupedzisira.” Inomiririra zvokwadi dzinoburitswa chisimbiso munguva yokuiswa chisimbiso yevane zviuru zana namakumi mana nezvina.

Tichaenderera mberi muchinyorwa chinotevera.

