

Panium - Namba Kumi

Ukukhuphuka nokuwa kwezizwe: ukubekwa uphawu kwabayi-144,000 kanye nomlando ofihlakele wesiprofetho kuDaniyeli 11:10–16

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Musoro wevhesi gumi nerimwe negumi nembiri kusimuka nekudonha kwamambo wokumaodzanyemba, sezvakaikawo kusimuka kwekupedzisira nekudonha kweUnited States kunomiririrwa nemutungamiri wekupedzisira ari muvhesi rechipiri, semumiriri wekupedzisira wepanyika wesimba reshato; pamwe nekusimuka kwekupedzisira nekudonha kweUnited Nations kunomiririrwa muvhesi rechitatu nerechina. Vhesi rechishanu kusvikira rechipfumbamwe zvinomiririra nhorondo yesimba repapa kubva muna 538 kusvikira muna 1798. 538 inoratidza kupihwa simba kwesimba repapa, 1798 inoratidza ronda rinouraya repapa, naizvozo vhesi rechishanu kusvikira rechipfumbamwe zvinomiririra kusimuka kwekupedzisira nekudonha kwechikara. Vhesi regumi rinoratidza 1989 sekudonha kwamambo wokumaodzanyemba sezvinomiririrwa neyaimbova Soviet Union.

“জাত-জাত যখনই কার্যক্ষতেরে মঞ্চে আবর্ভিত হযছে, প্রত্যেকেই পৃথবীতে তার স্থান অধিকার করার অনুমতি দেওয়া হযছে, যনে দখো যায় সে ‘প্রহরী ও পবতিরজন’-এর উদ্দেশ্য পূরণ করবে কনি। ভবষ্টিদবাণী বশ্বিরে মহাসামরাজ্যগুলোর—ব্যাবলিন, মীদো-পারস্য, গ্রীস, এবং রোম—উত্থান ও পতনের রখোচতির অঙ্কন করছে। এদরে প্রত্যকেরে ক্ষতেরেই, যমেন অপেক্ষাকৃত কম শকতিধির জাতসিমূহরে ক্ষতেরেও, ইতহিস নজিকে পুনরাবৃত্ত করছে। প্রত্যকেরেই পরীক্ষার এক-একটা কাল ছিল; প্রত্যকেই ব্যর্থ হযছে; তাদরে মহম্মা ম্লান হযছে, তাদরে ক্ষমতা বলিপ্ত হযছে, এবং তাদরে স্থান অন্যরো অধিকার করছে....”

“Kubva mukumuka nokudonha kwendudzi, sezvazvakajekeswa pamapeji eMagwaro Matsvene, vanofanira kudzidza kuti kubwinya kwekunze nokwenyika bedzi hakuna maturo sei. Bhabhironi, nesimba raro rose nokubwinya kwaro, kwakaita zvokuti nyika yedu haina kuzomboonazve zvakafanana nako kubva ipapo,—simba nokubwinya izvo kuvanhu vomunguva iyoyo zvaiita sezvakasimba uye zvinogara kwenguva refu,—kwapfuura chose sei! Sezvinoita ‘ruva rwouswa’ kwaparara. Ndizvo zvinoitawo kuparara kwezvose zvisina Mwari senheyo yazvo. Choga chinogona kutsungirira ndicho chakabatanidzwa nechinangwa Chake uye chinoratidza chimiro Chake. Mitemo Yake ndiyo yoga zvinhu zvakatsiga izvo nyika yedu inoziva.” Education, 177, 184.

Verse gumi neviriri negumi mbiri dzinoratidza kusimuka kwekupedzisira nokuwa kwamambo wokumaodzanyemba, anomiririrwa neRussia. Verse gumi netatu kusvikira kugumi neshanu dzinoratidza kusimuka kwekupedzisira nokuwa kweUnited States. Rondedzero yose yechiporofita yechitsauko chegumi neimwe yakavakwa pamusoro pechimiro chokusimuka nokuwa kwoumambo. Mudzidzi wechiporofita anofanira kufunga nezvechokwadi ichi kana achida kuva nomukana upi noupi wokururamisa kupatsanura shoko rechiporofita rechitsauko chegumi neimwe.

Maonero anokosha echitsauko chegumi nerimwe chaDhanieri ndeokuti chine mifananidzo inodzokororwa yekusimuka nekudonha kwoumambo. Apo Sista White akati, “Saka ndokufira umambo hweMedo-Persia, noumambo hweGirisi neRoma,” ari kuzivisa “Girisi” sedhiragoni, “Roma” sechikara, uye “Medo-Persia” semuprofita wenhema. Ari kuzivisa kusimuka nekudonha kwekupedzisira kwoumambo hwokupedzisira hwapaniyika, hunoubwa nedhiragoni, chikara, nomuprofita wenhema, vanotanga kusimuka kwavo pamutemo weSvondo uye vanotungamirira nyika kuArmagedhoni mukuzadzika kwaZvakazarurwa 16:12–21. Ari kutungamirira vanhu vaMwari ku“kusimuka nekudonha kwendudzi sezvazvinotsanangurwa pachena mumapeji eMagwaro Matsvene” semaonero anofanira kushandiswa kuti “vadzidze kusakosha kwokubwinya kwokunze nokwenyika bedzi.”

Chikonzero chatinofanira “kudzidza kuti kubwinya kwekunze chete nekwepanyika hakuna maturo sei,” ndechekuti tirambe tichinzwisisa kuti zvinhu zvose zvinoparara “izvo zvisina Mwari senheyo yazvo.” Naizvozvo, kuva naMwari kana kusava naMwari senheyo yako inyaya youpenyu kana yorufu. Kubva panzvimbo iyoyo mukukura kwepfungwa iyi, Hanzvadzi White anobva atsanangura zvinoreva kuva naMwari senheyo yako paanoti, “Chinongogara chete ndicho chakasungirirwa pachinangwa Chake uye chinoratidza chimiro Chake.” Angobva kutsanangura kuti zvose zvisiri panheyo yaMwari zvinoparara, uye kuti zviratidzo zviviri zvezvakavakwa pamusoro penheyo ndezvekuti chinhu “chakasungirirwa pazvinangwa Zvake,” uye kuti icho “chinoratidza chimiro Chake.” Chimiro Chake ndicho nheyo Yake.

Ipapo mumutsara wokupedzisira wendima iyoyo anoti, “Misimboti Yake ndizvo chete zvinhu zvakatsiga zvinozivikanwa nenyika yedu.” Chimiro chaMwari ndiyo misimboti Yake, uye misimboti Yake inoratidza chimiro Chake. Nyaya yokuti vanhu vanobatana sei naMwari sehwaro hwezvinhu zvose inyaya youpenyu norufu. Ndinopikisa kuti chimiro chehwaro chechitsauko chegumi nerimwe chaDanieri chakavakwa pamusoro penyaya yokusimuka nokuwa kwoumambo. Pane ndima apo kufemerwa kunotizivisa nezverudzi rwakarurama rwechidzidzo.

“Pane fundo yehoroondo isingafaniri kushorwa. Nhorooondo tsvene yaiva chimwe chezvidzidzo muzvikoro zvevaporofita. Muzvinyorwa zvezvaAkaita pakubata Kwake nendudzi, makatsvakwa tsoka dzaJehovha. Saizvozvowo nhasi tinofanira kufungisisa mabatirwo aMwari nendudzi dzepanyika. Tinofanira kuona munhorooondo kuzadzika kwechiporofita, kudzidza kushanda kweKutonga kwaMwari mumafambiro makuru okuvandudzwa, uye kunzwisisa kufambira mberi kwezviitiko mukuunganidzwa kwendudzi nokuda kwekurwisana kwekupedzisira kwegakava guru.” The Ministry of Healing, 441.

Kudzidza kwenhorooondo kwakaitwa kutsveneswa kunozivikanwa sekudzidza maitirwo aMwari pamusoro pendudzi dzenyika, uyewo mukutungamirira kwaMwari kwekupa kwake kunofambisira mberi mafambiro eShanduko Yake; naizvozvo nhorooondo yakatsveneswa inosanganisira mutsetse wokunze nowomukati wokudzidza. Chinangwa chokushandisa nhorooondo mukusimbisa Shoko raMwari rechiporofita ndechokushandisa nhorooondo iyoyo yechiporofita kuti “tinzwisise kufambira mberi kwezviitiko mukurongwa kwendudzi nokuda kwehondo yokupedzisira yegakava guru.” Ndimapfuura yakabva kuna Hanzvadzi White yakatorwa mutsananguro yakajekeswa zvikuru pamusoro pokukosha kwokuvaka muenzaniso wechiporofita wenhoroondo tsvene

wakavakirwa pachimiro chenheyo chinomiririrwa mu“kusimuka nokuwa” kwoumambo.

“Sechigadziri chebasa rechiKristu, vazhinji vanofunga kuti zvinokosha kuwana ruzivo rwakafara rwezvinyorwa zvenhorondo nezvedzidziso youmwari. Vanofungidzira kuti ruzivo urwu ruchavabatsira pakudzidzisa evhangeri. Asi kudzidza kwavo kwakaoma kwemaonero avanhu kunwanzoita kuti ushumiri hwavo hushaiswe simba, panzvimbo pokuti husimbiswe. Pandinoona maraibhurari akazara nemavhoriyamu makukutu ezivo renhorondo nezvedzidziso youmwari, ndinofunga kuti, Nemhaka yeiko muchipedzera mari pane chisati chiri chingwa? Chitsauko chechitanhatu chaJohane chinotiudza zvinopfuura zvinogona kuwanikwa mumabasa akadaro. Kristu anoti: ‘Ndini Chingwa choupenyu: unouya kwandiri haangatongovi nenzara; uye unotenda kwandiri haangatongovi nenyota.’ ‘Ndini Chingwa chipenyu chakaburuka kubva kudenga: kana munhu akadya Chingwa ichi, achararama nokusingaperi.’ ‘Uyo anotenda kwandiri ane upenyu husingaperi.’ ‘Mashoko andinotaura kwamuri, ndiwo mweya, uye ndiwo upenyu.’ Johane 6:35, 51, 47, 63.”

“Pali maphunziro a mbiri yakale amene sayenera kutsutsidwa. Mbiri yopatulika inali imodzi mwa maphunziro m’masukulu a aneneri. M’mbiri ya machitidwe Ake ndi mitundu ya anhu munali kutsatiridwa mapazi a Yehova. Choncho lero nafenso tiyenera kuganizira machitidwe a Mulungu ndi mitundu ya anhu a padziko lapansi. Tiyenera kuona m’mbiri kukwaniritsidwa kwa uneneri, kuphunzira momwe Chisamaliro cha Mulungu chagwirira ntchito m’magulu aakulu a kukonzanso zinthu, ndi kumvetsa kupita patsogolo kwa zochitika m’kusonkhanitsa mitundu ya anhu kuti ikumane pa nkondo yomaliza ya mkangano waukulu.”

Kuverenga kwakadai kuchatipa maonero akafara uye akazara pamusoro peupenyu. Kuchatibatsira kunzwisisa chimwe chinhu pamusoro pehukama hwarwo nezvahunotsamira pazviri, kuti zvakadini zvinoshamisa kusungwa kwatakaitwa pamwe chete muhama huru yenzanga nendudzi, uye kuti kudzvinyirirwa nekuderedzwa kwechiremerera chemumwe mutezo kunoreva kurasikirwa kukuru sei kuvose.

“කසෙවේ වනෙන්, සාමාන්‍යයෙන් අධ්‍යයනය කරනු ලබන ඉතිහාසය මනුෂ්‍යයාගේ ජයග්‍රහණ, යුද්ධවලදී ඔහු ලැබූ ජය, බලය හා මහත්කම අත්කර ගැනීමේ ඔහු ලැබූ සාර්ථකත්වය පිළිබඳව සැලකිලිමත් වියේ. මනුෂ්‍ය කටයුතු අතර දවේයන් වහන්සේගේ කාර්යාකාරීත්වය නොසලකා හැරී යයි. ජාතීන්ගේ උද්යෝගයන් පතනයන් තුළින් උන්වහන්සේගේ අරමුණ ඉටු වන ආකාරය අධ්‍යයනය කරන්නේ ඉතා ස්වල්ප දෙනෙකි.”

“Uye, kusvikira pachiyero chikuru, dzidziso yezvouMwari, sezvainodzidzwa uye sezvainodzidziswa, hachisi chinhu kunze kwechinyorwa chekufungidzira kwevanhu, chinongoshanda chete ‘kusvibisa zano namashoko asina zivo.’ Kazhinji kwazvo chinangwa mukuunganidza mabhuku mazhinji aya hachisi zvikuru chishuwo chokuwana zvokudya zvendangariro nezvomweya, asi kuda kuzivana nevazivi navadzidzisi vezvouMwari, chishuwo chokupa vanhu chiKristu mumazwi akadzidzwa nezvirevo zvakarongwa.”

“Haasi vitabu vyote vilivyoandikwa vinavyoweza kutimiza kusudi la maisha matakatifu. ‘Jifunzeni kwangu,’ alisema Mwalimu Mkuu, ‘jivikeni nira Yangu,’ ‘jifunzeni upole na unyenyekevu Wangu.’ Kiburi chenu cha kiakili hakitawasaidia kuwasiliana na roho

zinazopotea kwa kukosa mkate wa uzima. Katika kujifunza kwenu vitabu hivi mnawiweka kuchukua nafasi ya mafundisho ya vitendo ambayo mnapaswa kujifunza kutoka kwa Kristo. Kwa matokeo ya mafunzo haya watu hawalishwi. Ni kidogo sana katika uchunguzi huu unaoichosha sana akili kinachotoa kile kitakachomsaidia mtu kuwa mtenda kazi mwenye kufanikiwa kwa ajili ya roho.”

“Muponesi akauya ‘kuzivisa evanhu varombo vhangeri.’ Ruka 4:18. Pakudzidzisa kwake akashandisa mashoko akareruka zvikuru nezviratidzo zviripachena zvikuru. Uye zvinonzi ‘vanhu vosewo vakamunzwa nomufaro.’ Marko 12:37. Avo vari kutsvaka kuita basa rake renguva ino vanoda kunzwisisa kwakadzama zvikuru kwezvidzidzo zvaakapa.”

“අජීවමාන දවේයන්වහන්සලේගේ වචන සියලු අධ්යාපනයන්ගෙන් උසස්ම ඒවාය. ජනතාවට සේවය කරන අය ජීවනයේ ආහාරය හුක්නී වීදිය යුතුය. එවිට ඔවුන්ට ආත්මික ශක්තිය ලැබේ; අනතුරුව ඔවුහු සියලු පංතිවල ජනතාවට සේවය කිරීමට සූදානම් වන්නෝය.” The Ministry of Healing, 441–443.

Sister White anowedzera kutsanangura kuti kuziva kushanda kwesimba raMwari mukugadza madzimambo nokubvisa madzimambo maererano nezvisarudzo zvamambo ndiko uzivi hwechokwadi hwekudzidza nhorooondo.

“Mu nhorooondo yamarudzi mudzidzi weshoko raMwari angatarira kuzadziswa chaiko kwechipoorofita choumwari. Bhabhironi, raputswa nokuvhiringidzwa pakupedzisira, rakazopera nokuti panguva yokubudirira kwaro vatongi varo vakanga vazviona sevasingatsamiri kuna Mwari, uye vakanga vati kubwinya kwoumambo hwavo kwakanga kwabva pakubudirira kwavanhu. Umambo hweMedhia nePeresia hwakashanyirwa nehasha dzeDenga nokuti mairi mutemo waMwari wakanga watsikwa-tsikwa pasi. Kutya Jehovha kwakanga kusina nzvimbo mumwoyo yevanhu vazhinji kwazvo. Kuipa, kumhura, nokuora kwetsika ndizvo zvakanga zvatekeshera. Umambo hwakatevera hwakanga hwakatonyanya kushata nokuora; uye hwakadzikira pasi-pasi, huchiramba huchinyura pachiyero chokukosha kwetsika.”

“Pasi pano panyika, simba rinoshandiswa nomutongi wose rinobva Kudenga; uye kubudirira kwake kunotsamira pakushandisa kwaanoita simba raakapiwa saizvozvo. Kumwe nomumwe shoko roMurindi waMwari ndiiri, ‘Ndakakusunga chiuno, kunyange iwe usina kundiziva.’ Isaya 45:5. Uye kumwe nomumwe mashoko akataurwa kuna Nebhukadhinezari kare ndiwo chidzidzo choupenyu: ‘Regedza zvirivi zvako nokururama, nouipi hwako nokunzwira varombo tsitsi; zvimwe rugare rwako rungarebwa.’ Danieri 4:27.”

“Kuti timbwisise izi zinthu,—kuti timvetse kuti, ‘chilungamo chikweza mtundu;’ kuti ‘mpando wachifumu umakhazikitsidwa ndi chilungamo,’ ndipo ‘umachirikizidwa ndi chifundo;’ kuti tizindikire kugwira ntchito kwa mfundo zimenezi m’kuonekera kwa mphamvu ya Iye amene ‘amachotsa mafumu, naika mafumu,’—ndiwo kumvetsa filosofi ya mbiri. Miyambo 14:34; 16:12; 20:28; Danieli 2:21.”

“M’Mawu okha ndi pamene ichi chimaonetsedwa momveka bwino. Pano zikusonyezedwa kuti mphamvu ya mitundu, monga ya anthu payekhapayekha, siipezeka m’ mipata kapena m’zothandiza zimene zimaoneka ngati zikuwapangitsa kukhala osagonjetsedwa; siipezeka

m'kukula kwawo kumene amadzinenera. Imayesedwa ndi kukhulupirika kumene amakwaniritsira cholinga cha Mulungu.” Prophets and Kings, 501, 502.

Iro dingindira mundima iri mundima ya mavesi regumi nerimwe nerechigumi nembiri ndiko kusimuka nokuwa kwamambo wokumaodzanyemba, asi chinonyanya kukosha ndechokuti mavhesi aya anoratidza kuiswa chisimbiso kwezana namakumi mana nezvina zvezviuru, uye muyedzo wechipiri pamiyedzo mitatu yakatanga panguva yokuguma muna 1989 sezvinomiririrwa mundima yegumi.

Kupfekedwa kumeneku kukuyimiridwa ndi Danieli m'dzenje la mikango, anyamata atatu olungama m'ng'anjo yamoto, Danieli ndi anyamata atatuwo akupemphera kuti amvetse loto la Nebukadinezara la fano la nyama m'chaputala chachiwiri, Danieli akupemphera pemphero la Levitiko 26 m'chaputala chachisanu ndi chinayi, anzeru amene amamvetsa kuwonjezeka kwa chidziwitso, Yoswa akuchotsedwa tchimo lake m'chaputala chachitatu cha Zekariya, Zerubabele m'chaputala chachinayi, Yosefe akukhala wolamulira wachiwiri mu Igupto, ophunzira ali m'chipinda chapamwamba kwa masiku khumi asanafike Pentekoste, a Millerite pa msonkhano wa mumsasa wa Exeter, Lazaro akutsogolera procession pa Kulowa Mwachipambano, ndi anthu zikwi zana limodzi ndi makumi anayi ndi zinayi mu Chivumbulutso chaputala 7.

Vhesi regumi nechimwe yakasvika muna 2014 pakutanga kwehondo yeUkraine, uye muna Chikunguru 2023 kuedzwa kunooneka, uko vanhu vaMwari “vanoitwa vachena,” kwakatanga. Mutsara wechishanu muchitsauko chegumi nechimwe ndiwo mavhesi gumi nematatu kusvika gumi nemashanu.

Muhtasari wa Mstari wa Tano

Nokuti mambo wokuchamhembe uchadzoka, akamutsa boka guru rinopfuura rokutanga, uye zvirokwasvo achauya shure kwamamwe makore aine hondo huru nezvinhu zvizhinji. Uye nenguva idzodzo vazhinji vachamukira mambo wokuchamhembe; uye vapambi vavanhu vako vachazvisimudzawo kuti vasimbise chiratidzo; asi vachawa. Naizvozvo mambo wokuchamhembe achauya, agovaka murwi wokukomba, akatora maguta akasimbiswa zvikuru; uye maoko okumaodzanyemba haangagoni kudzivisa, kana vanhu vake vakasanangurwa, uye hapazovi nesimba rokudzivisa. Danieri 11:13–15.

Amavesi aya akazadziwa muna 200 BC, uye anoratidza Hondo yePanium, inosanganisira madzimambo aipikisana nezvibvumirano zvavo; uyezve amavesi aya ndiwo zvakare poindi munhoroondo apo Roma yechihedheni yakatanga kuzviratidza munhoroondo yaDanieri 11. Amavesi aya anosanganisira kusimuka nekudonha kwekupedzisira kweumambo hwechitanhatu hwechiporofita cheBhaibheri, asiwo nhoroondo yeBhaibheri yaKristu achishanyira Kesariya Firipi, apo Petro anoiswa chisimbiso chevane zviuru zana nemakumi mana nezvina. Nhoroondo iyi inomiririra kuiswa chisimbiso kwevane zviuru zana nemakumi mana nezvina pakusvika kwechitatu chemiedzo mitatu yechitsauko 12, inoti “kunatswa, kuitwa vachena, nokuidzwa.”

Mavhesi matatu aya anotungamirira kundima yegumi nenhanhatu umo munomiririrwa mutemo weSvondo muUnited States. Musangano wemisasa weExeter pawakapera musi wa17

Nyamavhuvhu, 1844, mhandara dzakangwara dzakatakura shoko reMidnight Cry richiyambuka mhenderekedzo yokumabvazuva yeUnited States mumazuva makumi matanhatu nenhanhatu. Pane nguva iyo mhandara dzose dzinomuka, uye rimwe boka harina mafuta, pamwe chete nezvose zvinoratidzwa naizvozvo. Zita raSimoni Bharijona parakashandurwa rikava Petro, kuiswa chisimbiso kwevane zana namakumi mana nezvina zvuru kunoratidzirwa. Kubva panguva iyoyo zvichienda mberi Jesu akatanga kudzidzisa vadzidzi pamusoro pezviitiko zvine chokuita nemuchinjikwa.

Isiphambano luyisibonakaliso sokuvalwa kwesikhathi somusa, kanti uWilliam Miller, owayefanekiselwe nguJohane uMbhapathizi, yena-ke owayefanekiselwe ngu-Elija, wavuswa ukuze aveze “izehlakalo ezihambisana nokuvalwa kwesikhathi somusa,” njengoba kwenda bobabili uJohane uMbhapathizi no-Elija. UJohane wakusho ngale ndlela.

Asi paakaona vaFarisi vazhinji nevaSadhusi vachiuya kurubhabhatidzo rwake, akati kwavari, Imi vana venyoka, ndianiko akakuyambirai kuti mutize kutsamwa kunouya? Mateo 3:7.

Elijah akazvitauro nenzira iyi.

Uye Ahabi akaita Ashera; uye Ahabi akaita zvimwe zvakawanda zvokutsamwisa Jehovha, Mwari waIsraeri, kupfuura madzimambo ose aIsraeri akanga aripo iye asati avapo. Pamazuva ake Hiyeri muBheteri akavaka Jeriko: akaisa nheyo dzaro naAbhiramu dangwe rake, uye akamisa masuo aro naSegubhu mwanakomana wake muduku, maererano neshoko raJehovha, raakanga ataura naJoshua mwanakomana waNuni. Uye Eriya muTishibhi, mumwe wavagari veGireadhi, akati kuna Ahabi, NaJehovha, Mwari waIsraeri, mupenyu, wandinomira pamberi pake, hakungavi nedova kana mvura makore ano, asi bedzi maererano neshoko rangu. 1 Madzimambo 16:33–17:1.

Achitaura nezvebasa raWilliam Miller semuvandudzi wemazuva ano, Hanzvadzi White akati:

“Zvaidikanwa kuti vanhu vamutswe pamusoro pengozvi yavo; kuti vakurudzirwe kugadzirira zviitiko zvakakomba zvine chokuita nokupera kwenguva yenyasha.” The Great Controversy, 310.

Mavhesi matanhatu okupedzisira aDanieri chitsauko 11 anomiririra “zviitiko zvine chokuita nokuvharwa kwenguva yenyasha.” Zviitiko izvozvo zvakazarurwa panguva yokupedzisira muna 1989, uye zvakaiswa pachena zvakajeka.

“Asati arovererwa, Muponesi akatsanangurira vadzidzi Vake kuti Aizourayiwa uye achamukazve kubva muguva, uye ngirozi dzakanga dziripo kuti dzisimbise mashoko Ake mupfungwa nemumwoyo. Asi vadzidzi vakanga vakatarisira kununurwa kwepanyika kubva pajoko reRoma, uye vakanga vasingagoni kutsungirira pfungwa yokuti Iye, maiva makatarisira tariro dzavo dzose, aifanira kutambura rufu runonyadzisa. Mashoko avaida kuyeuka akabviswa mupfungwa dzavo; uye nguva yokuedzwa payakasvika, yakavawana vasina kugadzirira. Rufu rwaJesu rwakaparadza tariro dzavo zvizere sokunge akanga asina kumbovayambira. Saizvozvowo muzviporofita, ramangwana rinozarurwa pamberi pedu zvakajeka sezvarakazarurirwa vadzidzi nemashoko aKristu. Zviitiko zvine chokuita nokupera kwenguva yenyasha nebasa rokugadzirira nguva yokutambudzika, zvinoratidzwa pachena. Asi vazhinji

havana kunzwisisa zvokwadi idzi dzinokosha kupfuura sokunge dzakanga dzisina kumbobudiswa pachena. Satani anorinda kuti abvise fungidziro ipi neipi ingangovaita vakachenjera kusvikira paruponeso, uye nguva yokutambudzika ichavawana vasina kugadzirira.” The Great Controversy, 595.

Pa Kaisarea Filipi, rinova Paniumi, ndidzo ndima gumi nenhatu kusvikira pagumi neshanu, ndipo pakatanga Kristu kudzidzisa vadzidzi Vake pamusoro pomuchinjikwa, nokudaro achifananidzira nhoroondo yomusangano wemusasa weExeter kusvikira kuna Gumiguru 22, 1844. Pakutanga kwesangano rokushandurwa revane zviuru zana namakumi mana nezvina, “zviitiko zvakabatanidzwa nokupera kwenguva yokuedzwa” zvakazarurwa; uye pakupera kwesangano revane zviuru zana namakumi mana nezvina, “zviitiko zvakabatanidzwa nokupera kwenguva yokuedzwa” zvinozarurwa mukati menhoroondo yakavanzika yendima makumi mana.

“අද, එලියාගේද යතොහන් බව්නීස්තගේද ආත්මය හා බලය තුළ,
දවේයන්වහන්සේ විසින් පන්කරන ලද පණිවුඩකරුවෝ විනිශ්චයට නියමිත
ලෝකයක අවධානය, අනුග්‍රහ කාලයේ අවසන් පැය සමඟ සමීබව
ඉක්මනින් සිදුවීමට ඇති ගැඹුරු ගරුත්වයෙන් යුතු සිදුවීම්වලටත්, රජවරුන්ගේ
රජයා සහ ස්වාමීවරුන්ගේ ස්වාමියා ලෙස කැරිස්තුස් යේසුස්වහන්සේගේ
ඒරකාශනයටත්, යොමු කරමින් සිටී.” Prophets and Kings, 715, 716.

“Zviitiko zvine chokuita nekuvharwa kwenguva yenyasha” ndizvo zviitiko zvinoburitswa pachena munhoroondo yakavanzika yevhesi makumi mana. Muchitsauko chechitatu chaZekariya, zviitiko zvekupedzisira zvekutongwa kwekuongorora zvinoratidzwa. Kufemerwa kunobatanidza uchapupu hwaZekariya neavo vakaiswa chisimbiso muna Ezekieri chitsauko chipfumbamwe.

“Vanhu vaMwari vari kugomera nokurira zvinonyangadza zviri kuitwa munyika. Nemisodzi vanoyambira vakaipa pamusoro pengozi yavo yokutsika-tsika mutemo waMwari, uye nokusuwa kusingatauriki vanozvininipisa pamberi paShe nokuda kwezvivi zvavo. Vakaipa vanoseka kusuruvara kwavo, vanotsvinya kukumbira kwavo kwakakomba, uye vanovashora pane zvavanoti utera hwavo. Asi kurwadziwa nokuzvininipisa kwavanhu vaMwari chiratidzo chisingarambiki chokuti vari kuwanazve simba noukudzwe hwounhu zvavakanga varasikirwa nazvo nokuda kwechivi. Imhaka yokuti vari kuswera pedyo naKristu, uye meso avo akatarira pautsvene hwake hwakakwana, kuti vaone zvakajeka zvikuru kuipa kunotyisa kwechivi. Kupfidza kwavo nokuzvideredza kwavo zvinogamuchirika zvikuru pamberi paMwari kupfuura mweya wokuzvivimba nokuzvikudza weavo vasingaoni chikonzero chokurira, vanozvidza kuzvininipisa kwaKristu, uye vanoti vakakwana ivo vachidarika mutemo mutsvene waMwari. Unyoro nokuzvininipisa kwomwoyo ndizvo zvinodiwa kuti munhu ave nesimba nokukunda. Korona yokubwinya yakamirira avo vanopfugama patsoka dzomuchinjikwa. Vakaropafadzwa avo vanochema, nokuti vachanyaradzwa.

“Vakatendeka, vanonyengetera, vanenge vakavharirwa mukati naMwari. Ivo pachavo havazivi kuti vakadzivirirwa zvakasimba sei. Vachikurudzirwa naSatani, vatongi venyika ino vari kutsvaka kuvaparadza; asi dai meso avo aizarurwa, sezvazazarurwa meso omuranda waErisha paDhotani, vaizoono vatumwa vaMwari vakakomba pavari, avo nokupenya nokubwinya kwavo vachidzora hondo dzorima.”

“E sezvo vanhu vaMwari vachizvinipisa pamberi Pake, vachikumbira kuchena kwomwoyo, murayiro unopiwa uchiti, ‘Vabvisirei nguo dzakasviba,’ uye mashoko okunyaradza anotaura achiti, ‘Tarira, ndabvisa zvakaipa zvako kwauri, uye ndichakupfekedza nguo dzokuchinja.’ Jasi risina gwapa rokutanga raKristu rinoiswa pamusoro pavana vaMwari vakayedzwa, vakaidzwa, asi vakaramba vakatendeka. Vakasara vakazvidzwa vanopfekedzwa nguo dzokubwinya, vasingazombosvibiswizve nokuora kwenyika. Mazita avo anochengetwa mubhuku roupenyu reGwayana, akanyorwa pakati pavatendeki vemazera ose. Vakadzivisa mano omunyengeri; havana kubviswa pakuvimbika kwavo nokutinhira kweshato. Zvino vakachengeteka nokusingaperi pamanomano omuedzi. Zvivi zvavo zvinoendeswa kumuvambi wezvivi. Uye vakasara havangoregererwi chete nokugamuchirwa, asiwo vanokudzwa. ‘Ngowani yakaisvonaka’ inoiswa pamusoro pemisoro yavo. Vanofanira kuva samadzimambo navaprista kuna Mwari. Satani paakanga achisimudzira mhosva dzake nokutsvaka kuparadza boka iri, vatumwa vatsvene, vasingaoneki, vaifamba vachidzokera nokuuya, vachiisa pamusoro pavo chisimbiso chaMwari mupenyu. Ava ndivo vanomira paGomo reZioni pamwe chete neGwayana, vane zita raBaba rakanyorwa pahuma dzavo. Vanoimba rwiyo rutsva pamberi pechigaro choushe, rwiyo urwo pasina munhu angarudzidza kunze kwezviuru zana namakumi mana nezvina, avo vakadzikinurwa panyika. ‘Ava ndivo vanotevera Gwayana kwose kwaRinoenda. Ava vakadzikinurwa pakati pavanhu, vari zvibereko zvokutanga kuna Mwari nekuGwayana. Uye mumuromo mavo hamuna kuwanikwa kunyengeri; nokuti havana chavangapomerwa pamberi pechigaro choushe chaMwari.’”

“Ni sasa ambapo umetimizwa kikamilifu unabii ule wa Malaika: ‘Basi sasa sikia, ee Yoshua kuhani mkuu, wewe na wenzako wakaaao mbele yako; maana hao ni watu wa ajabu; kwa maana, tazama, nitaleta mtumishi Wangu, Chipukizi.’ Kristo amefunuliwa kuwa Mkombozi na Mwokozi wa watu Wake. Sasa kwa kweli mabaki ni ‘watu wa ajabu,’ kwa kuwa machozi na kunyenyekezwa kwa hija yao kunatoa nafasi kwa furaha na heshima mbele za Mungu na za Mwana-Kondoo. ‘Siku hiyo chipukizi la Bwana litakuwa zuri na lenye utukufu, na tunda la nchi litakuwa bora sana na la kupendeza kwa ajili ya hao walioponyoka wa Israeli. Tena itakuwa ya kwamba yeye atakayebaki katika Sayuni, na yeye atakayeachwa katika Yerusalemu, ataitwa mtakatifu, naam, kila mtu aliyeandikwa miongoni mwa walio hai katika Yerusalemu.’” Testimonies, juzuu ya 5, 474–476.

Vane zana rimwe namakumi mana nezvina zvuru zviru mubhuku raZvakazarurwa iboka raEzekieri iro “rakaiswa chisimbiso” apo “rinogomera richichema” pamusoro pezvinonyangadza zviru munyika. Vanoiswa chisimbiso pavanopiwa nguo yokururama kwaKristu nenguwani yakanaka inomirira “madzimambo navaprista” vaPetro, avo vakanga vasiri vanhu vaMwari, asi zvino vava vanhu vaMwari.

Asi imi muri rudzi rwakasrudzwa, uprista hwoushe, rudzi rutsvene, vanhu vaMwari chaivo; kuti muzivise kurumbidzwa kwaiye akakudanai kuti mubude murima mupinde muchiedza chake chinoshamisa; imi maiva kare musiri vanhu, asi zvino muri vanhu vaMwari; imi maiva musina kuwana ngoni, asi zvino mawana ngoni. Vadikanwa zvikuru, ndinokumbira kwamuri savatorwa navafambi, muzvidzore pakuchiva kwenyama, kunorwa nomweya; muchifamba kwenyu pakati pevaHedheni kuve kwakanaka; kuti, apo pavanokupomerai sevianhu vanoita zvakaipa, vaone mabasa enyu akanaka, ivo vachiaona, vagokudza Mwari pazuva rokushanya.

1 Petro 2:9–12.

Zvino naizvozvo, kana muchinyatsoteerera inzwi rangu, nokuchengeta sungano yangu, ipapo muchava fuma yangu yakasanangurwa pamusoro pamarudzi ose avanhu; nokuti nyika yose ndeyangu; uye muchava kwandiri umambo hwevapristi, norudzi rutsvene. Ndiwo mashoko auchataura kuvana vaIsraeri. Ekisodho 19:5, 6.

“Mumazuva okupedzisira enhoroondo yenyika ino, sungano yaMwari navanhu vake vanochengeta mirayiro yake inofanira kuvandudzwa. ‘Pazuva iro ndichavaitira sungano nezvikara zvesango, neshiri dzokudenga, nezvinokambaira pavhu; uye ndichabvisa uta nomunondo nehondo panyika, uye ndichavaitisa vagare pasi vakachengeteka. Uye ndichakuroora kwandiri nokusingaperi; zvirokwazvo, ndichakuroora kwandiri mukururama, nomukutonga, nomurudo rune nyasha, nomutsitsi. Chokwadi ndichakuroora kwandiri mukutendeka; uye iwe uchaziva Jehovha.”

“Zvino zvichaitika nezva iro, ndichanzwa, ndizvo zvinotaura Jehovha, ndichanzwa matenga, uye iwo achanzwa nyika; uye nyika ichanzwa zviyo, newaini, namafuta; uye izvo zvichanzwa Jezreeri. Uye ndichamudyara panyika kuti ave wangu; uye ndichanzwira ngoni iye wakanga asina kuwanirwa ngoni; uye ndichati kuna avo vakanga vasiri vanhu vangu, Imi muri vanhu vangu; uye ivo vachati, Imi muri Mwari wangu.’ Hosiya 2:14–23.

“Na tsiku limenelo, ... otsala a Israyeli, ndi opulumuka a nyumba ya Yakobo, ... adzadalira Yehova, Woyera wa Israyeli, m’choonadi.’ Yesaya 10:20. Kuchokera ku ‘mtundu uliwonse, ndi fuko, ndi lilime, ndi anthu,’ kudzakhala ena amene adzayankha mokondwera ku uthenga wakuti, ‘Opani Mulungu, ndipo mupatseni ulemerero; pakuti ora la chiweruzo chake lafika.’ Iwo adzatembenuka kuchoka ku fano lililonse limene limawamangiriza ku dziko lino, ndipo ‘adzalambira Iye amene analenga kumwamba, ndi dziko lapansi, ndi nyanja, ndi akasupe a madzi.’ Adzadzimasula ku msampha uliwonse womangirira, ndipo adzaima pamaso pa dziko ngati zipilala za chifundo cha Mulungu. Omvera pa chifuniro chilichonse chaumulungu, adzadziwika ndi angelo ndi anthu monga iwo amene ‘asunga malamulo a Mulungu, ndi chikhulupiriro cha Yesu.’ Chivumbulutso 14:6–7, 12.”

“Tarisa, mazuva anouya, ndizvo zvinotaura Jehovha, apo murimi achasvika kune anokohwa, uye anotsika mazambiringa kuna iye anodyara mbeu; uye makomo achadonha waini inotapira, uye zvikomo zvose zvichanyungudika. Uye ndichadzosa hutapwa hwavanhu vangu vaIsraeri, uye vachavaka maguta akaparadzwa, vagare maari; uye vachadyara minda yemizambiringa, vagonwa waini yayo; vachaitawo mapindu, vadye zvibereko zvawo. Uye ndichavasima panyika yavo, uye havachazodzurwa zvakare kubva panyika yavo yandakavapa, ndizvo zvinotaura Jehovha Mwari wako. Amosi 9:13–15.” Review and Herald, February 26, 1914.

Zviri pachena kuti kubva panguva iyo chizvarwa chekupedzisira chakasarudzwa chezana nemakumi mana nezvina ezviuru chaiswa chisimbiso, kuchine vaHedheni vanogona kukurudzirwa nemaramiro (mafungiro) ezana nemakumi mana nezvina ezviuru panguva yezuva rokushanyirwa kwevaHedheni.

“Phêphê ya vathu na nguzu ya vathu hi swona leswi simekeke kereke ya Xikwembu, naswona na swona a swi nge koti ku yi lovisa. Kereke a yi simekiwanga ehenhla ka ribye ra matimba ya

munhu, kambe ehenhla ka Kriste Yesu, Ribye ra Minkarhi hinkwayo, naswona ‘tinyangwa ta tihele a ti nge yi hluli.’ Matewu 16:18. Vukona bya Xikwembu byi nyika ntirho wa xona ku tiya. ‘Mi nga tshembi tihosana, hambu ku ri n’wana wa munhu,’ hi wona marito lama taka eka hina. Pisalema 146:3. ‘Matimba ya n’wina ma ta va eku miyeleni ni le ku tshembekeni.’ Esaya 30:15. Ntirho wa Xikwembu wa ku vangama, lowu simekiweke ehenhla ka milawu ya hilaha ku nga heriki ya leswo lulama, a wu nge pfuki wu hundzuka wa hava. Wu ta ya emahlweni hi matimba lama yaka emahlweni ma andza, ‘ku nga ri hi matimba, kumbe hi ku tika, kambe hi Moya wa Mina, ku vula Yehovha wa mavuthu.’ Zakariya 4:6.”

“Chipikirwa ichi, chinoti, ‘Maoko aZerubhabheri akaisa hwaro hweimba ino; maoko ake acharipedzawo,’ chakazadzikiswa sezvachiri. Ndimba 9. ‘Vakuru vavaJudha vakavaka, vakabudirira kubudikidza nokuprofita kwaHagai muporofita naZekaria mwanakomana waIdho. Vakavaka, vakaipedza, maererano nomurayiro waMwari waIsraeri, uye maererano nomurayiro waKoreshi, naDhariusi, naAtazekisesi mambo wePezhiya. Uye imba iyi yakapedzwa pazuva retatu romwedzi waAdhari [mwedzi wegumi nemiviri], waiva mugore rechitanhatu rokutonga kwaDhariusi mambo.’ Ezra 6:14, 15.” Prophets and Kings, 595, 596.

Mavhesi gumi na riraru ku fika eka gumi na ntlhanu ya fanekisela swiendlakalo swa vuprofeta leswi yisaka eku pfaleni ka nkarhi wa tintswalo eka lava hlayisaka Savata hi nkarhi wa nawu wa Sonto. Nakambe ya fanekisela goza ra vunharhu eka magoza manharhu ya ndzimana ya khume eka Daniyele 12. Ndzimana ya khume i “ku tengisiwa,” mavhesi gumi na rimwe na gumi na mambirhi ya fanekisela “ku endliwa yo basa,” kutani mavhesi gumi na riraru ku fika eka gumi na ntlhanu ya fanekisela xikambelo lexi vavanuna va tintlhari lava hlayisaka Savata “ringiwaka” eka xona.

Ujumbe wa ndani katika kitabu cha Danieli unawakilishwa na maono ya Mto Ulai ya sura ya saba hadi ya tisa, na ujumbe wa nje unawakilishwa na maono ya Mto Hidekeli ya sura ya kumi hadi ya kumi na mbili. Sura ya kumi na mbili ndiyo kilele cha maono yote ya ndani na ya nje, nayo inawasilisha njia ambayo Kristo huwainua na kuwatakasa wale mia moja na arobaini na nne elfu. Aya ya kumi hadi ya kumi na sita zinawakilisha historia iliyofichika ya aya ya arobaini tangu mwaka 1989 hadi sheria ya Jumapili ya aya ya arobaini na moja na kumi na sita. Aya zinazolingia katika historia iliyofichika zinawakilisha utimilifu mkamilifu wa aya ya kumi ya sura ya kumi na mbili.

වහලෝ බොහෝ දෙනෙක් පවිත්‍ර කරනු ලබන්නෝ ය, සුදු කරනු ලබන්නෝ ය, පරීක්ෂා කරනු ලබන්නෝ ය; නමුත් දුෂ්ටයෝ දුෂ්ටකම් කරමින් සිටින්නෝ ය. දුෂ්ටයන්ගෙන් කිසිවක් නොතර්ජුම් ගන්නෝ ය; එහෙත් ජීර්ජාවන්තයෝ තර්ජුම් ගන්නෝ ය. දෛනික පූජාව ඉවත් කරනු ලබන කාලයෙන් සහ චිතාගය ගෙන දෙන පිළිකුල්කම පිහිටුවනු ලබන කාලයෙන්දීන එක්දහස් දසිය අනුවක් වේ. දීන එක්දහස් තුන්සිය තිස්පහ දක්වා බලා සිට එළඹෙන නැතැත්තා ආශීර්වාදලත් ය. දානියලේ 12:10-12.

“වාසනාවන්ත” යනුවෙන් අදහස් කරනු ලබන්නේ දහයවන සිට දහසයවන පදයන් දක්වා අවබෝධ කරගෙන ඇති, තවද “බුද්ධිමය” ලෙසත් “ආත්මික” ලෙසත් මුද්දිරා තබා ඇති අය ය; එනම්, හතළිස්වන පදයේ සැඟවුණු ඉතිහාසය තුළ නිරූපිත බාහිර අනාවැකි පෞච්චිය අවබෝධ කරගෙන, ඉරිදා නීතියට පරෙ ඒ අවබෝධය තුළ

“බුද්ධිමය” වශයෙන් ස්ඵර කරනු ලැබූ අයය. “වාසනාවන්ත” යනු එළිදරව් පොතේ එකොළොස්වන අධියායයේ එකොළොස්වන පදයෙන් නිරූපිත අභියන්තර පණිවිඩයෙන් පරිවර්තනය කරනු ලැබූ අය වන අතර, ඉරිදා නීතියට පරෙ එම අන්දැකීම තුළ ඔවුන් ස්ඵර වී ඇත.

“Wakachenjera” ndivo vakagamuchira “ropafadzo” inobatanidzwa “nokumirira,” zvichiratidza vane zana namakumi mana nezvina ezviuru sevaya vanozadzisa kuzadziwa kwakakwana nokwekupedzisira kwemhandara gumi. Zvakazarurwa 11:11 zvakasvika muna Chikunguru 2023, nokudaro zvichiratidza “nguva yokuguma,” apo Danieri neZvakazarurwa zvinoratidza nezvapupu zviviri kuti kuwedzera kwezivo kwakazarurwa muna Chikunguru 2023 kunozivisa nzira yokuiswa chisimbiso yevane zana namakumi mana nezvina ezviuru. Gumi neimwe pamwe negumi neimwe zvinoita makumi maviri nemaviri, chinova chiratidzo chokubatanidzwa kwohuMwari nohuvanhu, uye avo vanopfuura napanzira yamatanho matatu yokunatswa inobereka vane zana namakumi mana nezvina ezviuru vanozivikanwa muna Danieri 12:12, zvipa chimwezve chiratidzo chaPalmoni, nokuti gumi nembiri zvakapetwa negumi nembiri zvinoita vane zana namakumi mana nezvina ezviuru.

Tichaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.