

Kuyavulwa kwaJesu Kristu - Inombolo Yesine

Isaya Makumi mana

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Mharidzo yeZvakazarurwa zvaJesu Kristu iri kusunungurwa inosanganisira kuziviswa kweshoko rechiHebheru rakashandurwa richinzi “chokwadi,” iro, pakati pezvimwe zvinhu, rinomirira hunhu hwaKristu saArfa naOmega. Kutanga kwechinhu kuchimirira kuguma kwechinhu kunopararira muBhaibheri rose, uye hunhu hwaKristu hunoratidzwa muBhaibheri, nokuti Iye ndiye Shoko. Arfa naOmega ndicho chikamu chehunhu hwaKristu chaAnozvzivisa pachake, sechiratidzo chokuti Iye ndiMwari.

Isaya chitsauko makumi mana chinoratidza kutanga kwenhau yechiporofita inoenderera mberi kusvika kumagumo ebhuku raIsaya muchitsauko makumi matanhatu nenhanhatu. Chinotanga nekuzivisa Munyaradzi anotumirwa, uyo Kristu anovimbisa kuvadzidzi kuti avanyaradze pamusoro pokubva kwake, asi kuuya kwaMunyaradzi kunowana kuzadzikiswa kwako kwakakwana, sezvinoita zviporofita zvose, mumazuva okupedzisira. Kuzivisa kwaIsaya nokwaJesu pamusoro pokusvika kwaMunyaradzi kunonongedzera kukuodzwa mwoyo kwesangano revane zviuru zana namakumi mana nezvina, kwakaitika pana Chikunguru 18, 2020.

Zvisinei ndinokuudza chokwadi; zvinokubatsirai kuti ndiende; nokuti kana ndisingaendi, Munyaradzi haangaviuyi kwamuri; asi kana ndaenda, ndichamutuma kwamuri. Uye kana auya, achapomera nyika pamusoro pechivi, nepamusoro pokururama, nepamusoro pokutongwa. Johane 16:7, 8.

Mashoko okuti “chitema, kururama, uye kutongwa” ndiwo achashandiswa noMuunyaradzi kuti “arayire” nyika. Shoko rakashandurwa kuti “arayire” rinosanganisirawo dudziro yokuti kugonesa. Matanho matatu e“chitema, kururama, uye kutongwa” anomirira shoko rechiHebheru rakashandurwa kuti “chokwadi.” Shoko iroro rakaumbwa kubva patsamba yokutanga, yegumi netatu, neyokupedzisira yealfabheti yechiHebheru, uye rinomirira kuti Musiki wezvinhu zvose ndiye wokutanga nowokupedzisira, Arfa naOmega. Apo Muunyaradzi achiuya kune vane zana namakumi mana nezvina ezviuru vakaodzwa mwoyo, achavagonesa, uye ipapo nyika, kuti Mwari ndiye Arfa naOmega.

Nyaradzai, nyaradzai vanhu vangu, ndizvo zvinotaura Mwari wenyu. Taurai zvinyaradzo kuJerusarema, mudanidzire kwariri kuti kurwa kwaro kwapera, kuti kuipa kwaro kwakanganwirwa; nokuti rakagamuchira paruoko rwaJehovha zvakapetwa kaviri pamusoro pezvivi zvaro zvose. Inzwi rouyo anodanidzira murenje richiti, Gadzirirai Jehovha nzira, ruramisai murenje mugwagwa mukuru waMwari wedu. Mipata yose ichasimudzwa, uye gomo rimwe nerimwe nechikomo zvichaderedzwa; zvakakombama zvicharuramiswa, nenzvimbo dzakaomarara dzichaitwa bani; uye kubwinya kwaJehovha kucharatidzwa, uye vanhu vose vachakuona pamwechete; nokuti muromo waJehovha wataura izvozvo. Isaya 40:1–5.

Ndime iyi iri kuratidza basa remutumwa wokupedzisira waEriya, rakafanofananidzirwa naWilliam Miller, uyo akanga afanofananidzirwa naJohani Mubhabhatidzi, uyo akanga afanofananidzirwa naEriya, uye uyo akanga aziviswa naMaraki somutumwa anogadzirira nzira yomutumwa wesungano. Mukufamba kwokupedzisira kwaEriya, apo Ishe vanotuma Munyaradzi kuti asimbise avo vakaodzwa mwoyo uye vakamirira Ishe munguva yokunonoka, “kubwinya kwaJehovha kucharatidzwa, uye vanhu vose vachakuwona pamwe chete.” “Kubwinya” kwaIshe hunhu Hwavo, uye Zvakazarurwa zvaJesu Kristu kuvhurwa kwechisimbiso kwechikamu chehunhu Hwavo chinomiririrwa seArfa naOmega. Mushure mesumo yendima shanu dzokutanga, “inzwi romunhu anodanidzira murenje,” rinobvunza Mwari richiti, “Ndichadanidzireiko?”

Izwi rakati, Danidzira. Iye ndokuti, Ndichadanidzirei? Nyama yose ihuswa, nokunaka kwayo kwose kwakafanana neruva resango; huswa hunooma, ruva runosvava, nokuti Mweya waJehovha unorivhuvhuta; zvirokwazvo vanhu ihuswa. Huswa hunooma, ruva runosvava; asi shoko raMwari wedu richagara nokusingaperi. Isaya 40:6–8.

Mharidzo yehunhu hwaKristu inoratidzwa seArfa naOmega yakaiswa mukati mechiratidzo cheIslam. Muna Ezekieri makumi matatu nemanomwe, mupata wamapfupa akafa unotanga kuunganidzwa pamwechete, uye wozounzwa kuupenyu neshoko rechiporofita remhepo ina.

“Vatumwa vari kubata mhepo ina, dzinomiririrwa nebhiza rakatsamwa riri kutsvaka kusununguka rikamhanyire pamusoro pechiso chenyika yose, richitakura kuparadza norufu munzira yarinofamba.”

“තමනම නින්දා ලෝකයේ ඉවුර අසලම අපි නිදා සිටීමු ද? අපි මන්දගාමීව, ඊතලව, මළව සිටීමු ද? ඔහු, අපගේ සභාවල දවේශන්වහන්සේගේ ආත්මයන් හුස්මන්, උන්වහන්සේගේ ජනතාව තුළට හුස්ම දමනු ලැබේවා; එවිට ඔවුන් තම පාද මත නැඟී සිට ජීවත් වන්නෝ ය. මාර්ගය සංකීර්ණ බවත්, දොරටුව තද බවත් අප දැකිය යුතුය. එහෙත් අපි එම තද දොරටුවෙන් අනුඝ්‍ර වන විට, එහි විනිදීම සීමාවක් නැත්තේය.” Manuscript Releases, volume 20, 217.

Bhiza rine hasha rechiporofita cheBhaibheri iIslam. Bhiza rine hasha iri riri kudzivirirwa kuti rirege kuita basa raro rokuparadza, sezvinomiririrwa nokubatwa kwemhepo ina nengirozi ina muna Zvakazarurwa 7. Zvinodzivirirwa kusvikira vane chiuru chine zana namakumi mana nezvina vaiswa chisimbiso.

Na baada ya mambo hayo nikaona malaika wanne wamesimama katika pembe nne za dunia, wakiizuia pepo nne za dunia, ili upepo usivume juu ya nchi, wala juu ya bahari, wala juu ya mti wowote. Kisha nikaona malaika mwingine akipanda kutoka mashariki, akiwa na muhuri wa Mungu aliye hai; naye akalia kwa sauti kuu kuwaambia wale malaika wanne, waliopewa ruhusa ya kuidhuru nchi na bahari, akisema, Msiidhuru nchi, wala bahari, wala miti, hata tutakapowatia muhuri watumishi wa Mungu wetu katika vipaji vya nyuso zao. Ufunuo 7:1–3.

Kubatwa kwemhepo ina kunomirira kudziviswa kweIslam kusvikira chisimbiso chevanhu vaMwari chapedzwa. MuBhuku raZvakazarurwa, Islam inomiririrwa nehvamanda nhatu dzekupedzisira dzezvinomwe, uyewo nematambudziko matatu.

Ndikatarisa, ndikanzwa mutumwa achibhururuka nepakati pedenga, achiti nenzwi guru, Nhamo, nhamo, nhamo, kuna vagari venyika nokuda kwamamwe manzwi ehwamanda evatumwa vatatu vachiri kuzoridza! Zvakazarurwa 8:13.

Mukushure mekuzivisa hwamanda nhatu dzenhamo, Johani anotsanangura hunhu hweIslam muchitsauko chepfumbamwe. Mundima yechina yechitsauko chepfumbamwe munopiwa murayiro kuIslam, wakazadzikiswa munhorondo yaAbubekr, mutungamiri wokutanga mushure maMohammed.

Akavarairwa kuti arege kukuvadza uswa hwenyika, kana chinhu chipi nechipi chisvibira, kana muti upi noupi; asi vanhu chete vasina chisimbiso chaMwari pahuma dzavo. Zvakazarurwa 9:4.

യൂരിയാ സ്മിത്ത് അബൂബക്രിനെ നാലാം വാക്യവുമായി ബന്ധപ്പെടുത്തായി തിരിച്ചറിഞ്ഞു.

“Pambuyo pa imfa ya Mohammed, analoŵa m’ malo mwake pa utsogoleri Abubekr, mu A.D. 632; amene, atangokhazikitsa bwino ulamuliro wake ndi boma lake, anatumiza kalata yozungulira kwa mafuko a ku Arabia, imene chotsatirachi ndi gawo lotengedwa mmenemo:

“Pina makipagbaka kamo sa mga pakig-away sang Ginoo, ipakita ninyo ang inyo kaugalingon nga daw mga lalaki, nga indi magtalikod ukon magpalayo; apang indi ninyo pagdudahi ang inyo kadalag-an sang dugo sang kababayan-an kag mga kabataan. Indi kamo magguba sing mga palma, ni magsunog sing mga talamnan sang trigo. Indi kamo magputol sing mga kahoy nga nagapamunga, ni maghimo sing bisan ano nga kalautan sa mga kasapatan, luwas lamang sa inyo patyon agod kaunon. Kon maghimo kamo sing bisan ano nga kasugtanan ukon kondisyon, tumanon ninyo ini, kag magmatinumanon kamo sa inyo pulong. Kag samtang nagalakat kamo, makakita kamo sing pila ka relihiyoso nga mga tawo nga nagakabuhi nga talaka sa mga monasteryo, kag ginatinguha nila sa amo nga paagi ang pag-alagad sa Dios; pabay-i lamang sila, kag indi ninyo sila pagpatya ukon paglaglaga ang ila mga monasteryo. Kag makakita man kamo sing isa pa gid ka sahi sang mga tawo nga nahisakop sa sinagoga ni Satanas, nga may mga kiniskis nga punggod; siguruhon gid ninyo nga wasakon ang ila mga bagol, kag indi sila paghatagi sing kaluoy tubtob nga magbalik-loob sila sa Mohammedanismo ukon magbayad sing buhis.” Uriah Smith, Daniel and the Revelation, 500.

Uriah Smith anoenderera mberi achitsanangura mapoka maviri avanhu, aifanira kusiyaniwa nevarwi vechiIslam avo Abubekr akatuma kuti vaunze hondo kuzorwa neRoma. Rimwe boka anoritsanangura semamongi eKatorike, ainamata neSvondo; uye rimwe boka raiva revaya vainamata nezuva rechinomwe. Islam yaifanira kurwisa chete vanamati vezuva. Chinonyanya kukosha pakufunga kwedu ndechekuti vanhu, vangava vanochengeta Svondo kana vanochengeta Sabata, vanomiririrwa nenzira yokufananidzira souswa, zvinhu zvakasvibirira, nemiti. Mhepo ina dziri muchitsauko chechinomwe dzakadziviswa kuvhuvhuta pamusoro pouswa kusvikira vanochengeta Sabata vaiswa chisimbiso.

Mutumwa wa chimanyikwiro cha chikwi na mazana mana na makumi mana na ŵanayi wakufumba Chiuta kuti, “Nichemechi?” Wakamuphalira kuti uthenga wake ukaŵa wakuti Mazgu gha Chiuta

ghakukhazikika kwamuyirayira, ndipo uthenga uwo ukaŵikikenge mukati mwa nkhani ya mphepo iyo yikupupura pa utheka. Para Mupembuzgi watumika ku chikwi na mazana mana na makumi mana na ŵanayi awo ŵakhumudwa chifukwa cha kulaŵiska kwaukaboni kwakubudika kwa Chisilamu, ndipo pamanyuma pake ŵakuzindikira kuti ŵali mu nyengo ya kulindilira ya ntharika ya virgo khumi, penepapo Mupembuzgi wakuŵaphalira kuti uthenga uwo ŵakwenera kupharazga ni uthenga wa ntchito ya Chisilamu mu uchimi wa Baibolo. Kwiza kwa Mupembuzgi, mu mbiri ya nyengo ya kulindilira, kukuŵapangiska kuti ŵimilire.

Iye akati kwandiri, Mwanakomana womunhu, mira netsoka dzako, ndigotaura newe. Zvino Mweya wakapinda mandiri paakataura neni, akandimisawo netsoka dzangu, kuti ndinzwe iye aitaura neni. Ezekieri 2:1, 2.

Vanoimira pavanosimudzwa.

Na wa anthu, na mitundu, na malirime, na maiko adzaona mitembo yawo kwa masiku atatu ndi theka, ndipo sadzalola kuti mitembo yawo iyikidwe m'manda. Ndipo iwo akukhala pa dziko lapansi adzakondwera chifukwa cha iwo, nadzasangalala, nadzatumizirana mphatso wina ndi mnzake; chifukwa aneneri awiri awa anazunza iwo akukhala pa dziko lapansi. Ndipo patapita masiku atatu ndi theka, Mzimu wa moyo wochokera kwa Mulungu unalowa mwa iwo, ndipo anaimirira pa mapazi awo; ndipo mantha aakulu anagwera iwo amene anawaona. Chivumbulutso 11:9–11.

Matanho maviri okumira, uyezve okusimudzirwa kumusoro sechiratidzo, zvinomirirwawo naEzekieri muchitsauko chemakumi matatu nenomwe. Danho rokutanga raEzekieri rinounganidza pamwe chete nhengo dzomuviri dzemapfupa akaoma avakafa ari mumupata wokuora mwoyo. Danho rechipiri raEzekieri ndiro shoko remhepo ina, rinova shoko rokuiswa chisimbiso, rinovawo shoko reIslam.

Ndipo akati kwandiri, Mwanakomana womunhu, mapfupa awa angarama here? Ini ndikapindura ndichiti, Haiwa Ishe Jehovha, imi munoziva. Akatiwo kwandiri zvakare, Porofita pamusoro pamapfupa awa, uti kwawari, Imi mapfupa akaoma, inzwayi shoko raJehovha. Zvanzi naIshe Jehovha kumapfupa awa: Tarirai, ndichapinza mweya mamuri, uye muchararama. Ndichaisa tsandanyama pamusoro penyu, ndichamera nyama pamusoro penyu, ndokukufukidzai neganda, ndokuisa mweya mamuri, uye muchararama; zvino muchaziva kuti ndini Jehovha. Naizvozvo ndakaporofita sezvandakanga ndarayirwa; zvino pandakanga ndichiporofita, kwakava noruzha, tarirai, nokudedera, mapfupa akasangana, pfupa nerimwe pfupa raro. Zvino ndakati ndichitarira, tarirai, tsandanyama nenyama zvakamera pamusoro pawo, ganda rikazvifukidza pamusoro; asi maiva musina mweya. Ipapo akati kwandiri, Porofita kumhepo, porofita, iwe mwanakomana womunhu, uti kumhepo, Zvanzi naIshe Jehovha: Uya uchibva kumhepo ina, iwe mweya, ufemere pamusoro paava vakaurawa, kuti vararame. Naizvozvo ndakaporofita sezvaakandiraira, mweya ukapinda mavari, vakaramazve, vakamira netsoka dzavo, vari hondo huru kwazvo. Ezekieri 37:3–10.

Muchikamu cha Isaya, icho pano tiri kufungisisa, apo Munyaradzi anosvika, vanomira netsoka dzavo, ipapo vanosimudzirwa vachikwidzwa kugomo refu sechiratidzo, uye vanozivisa “mashoko akanaka,” ayo ari mvura yokupedzisira, shoko romutumwa wechitatu.

Ee Siyoni, iwe unounza mashoko akanaka, kwira pagomo refu; ee Jerusarema, iwe unounza mashoko akanaka, simudza inzwi rako nesimba; risimudze, usatya; uti kumaguta aJudha, Tarirai Mwari wenyu! Tarirai, Ishe Mwari achauya noruoko rune simba, uye ruoko rwake ruchamutongera; tarirai, mubayiro wake unaye, nebasa rake riri pamberi pake. Achafudza boka rake somufudzi; achaunganidza makwayana noruoko rwake, uye achaatakura pachipfuva chake, uye achatungamirira zvinyoronyoro zvine mhuru. Ndianiko akayera mvura muchanza cheruoko rwake, akayera denga nechikero cheruoko, akaunganidza guruva renyika muchiyero, uye akayera makomo pachikero, nezvikomo mubhalanzi? Ndianiko akatungamirira Mweya waJehovha, kana kuti sezvo ari chipangamazano wake akamudzidzisa? Akarangana naniko, uye ndianiko akamurayira, akamudzidzisa munzira yokutonga, akamudzidzisa zivo, uye akamuratidza nzira yokunzwisisa? Tarirai, ndudzi dzakaita sedonhwe remumugomo wemvura, uye dzinoverengwa seguruva duku rebhalanzi; tarirai, anosimudza ziviwi sechinhu chidukuduku kwazvo. Rebhani harina kukwana kuti rive huni dzokupisa, kana mhuka dzaro hadzina kukwana pachibayiro chinopiswa. Ndudzi dzose pamberi pake hadzina maturo; kwaari dzinoverengwa sedzisiri chinhu, kunyange pasi pechinhu, uye hadzina maturo. Isaya 40:9–17.

Avo vakabuda emakuva avo vanosimudzirwa sechiratidzo, kana kuti sezvinozvizivisa Isaya, vanotorwa “kuenda kugomo rakakwirira.” Gomo rakakwirira ndiro chiratidzo chacho, uye rinomirira avo vakanga vakamirira Ishe munguva yokunonoka inotangwa nokuodzwa mwoyo kwokutanga kwaChikunguru 18, 2020.

Chiuru chimwe chichatiza nokutsiurwa kwomunhu mumwe; nokutsiurwa kwevashanu muchatiza; kusvikira masara akaitwa sechiratidzo pamusoro pegomo, uye semureza pachikomo. Naizvozvo Jehovha achamirira, kuti akunzwirei nyasha, uye naizvozvo achakudzwa, kuti akunzwirei tsitsi; nokuti Jehovha ndiMwari wokutonga: vakaropafadzwa vose vanomumirira. Isaya 30:17, 18.

Mu Chivumbulutso 11, mbendera yanyamulidwa kupita kumwamba.

Zvino vakanzwa inzwi guru richibva kudenga richiti kwavari, Kwidzai kuno. Vakakwira kudenga vari mugore; uye vavengi vavo vakavaona. Uye nenguva iyoyo pakava nokudengenyeka kukuru kwenyika, chegumi cheguta chikawira pasi, uye pakudengenyeka kwenyika ikoko vakaurayiwa vanhu vane zviuru zvinomwe; vakasara vakatya zvikuru, vakakudza Mwari wokudenga. Zvakazarurwa 11:12, 13.

Chitsauko chegumi nerimwe chaZvakazarurwa chinoratidza kuti zvapupu zviviri zvinosimudzirwa kudenga panguva imwe cheteyo nokudengenyeka kwenyika. Kudengenyeka kwenyika kwakazadzikiswa neChimurenga cheFrance munhorondo yakapfuura, kunofananidzira kupidigurwa kweUnited States panguva yomutemo weSvondo. Naizvozvo, mureza unosimudzwa panguva yomutemo weSvondo, uye mureza iwoyo unobva wazivisa “mashoko akanaka” kunyika yose.

Vagari vose venyika, nemi mugere panyika, tarirai, kana achisimudza mureza pamakomo; uye kana achiridza hwamanda, inzwai. Isaya 18:3.

Mureza ucharatidza “mashoko akanaka” apo “hwamanda” icharidzwa. Shoko rekupedzisira rehwa manda raZvakazarurwa nderehwa manda yechinomwe, inova nhamo yechitatu, inova chiIslam. Isaya, Johane, naEzekieri vose vari kutaura pamusoro pamazuva okupedzisira, uye havambopikisini.

Chisimbiso chaMwari chinoniswa pamusoro pavanhu vaMwari panguva yomutemo weSvondo.

“Hapana hata mmoja wetu atakayewahi kuipokea muhuri wa Mungu ilhali tabia zetu zina doa au waa lolote juu yake. Tumeachiwa sisi wenyewe kurekebisha mapungufu yaliyomo katika tabia zetu, na kulitakasa hekalu la nafsi kutokana na kila uchafu. Ndipo mvua ya mwisho itanyesha juu yetu kama vile mvua ya kwanza ilivyowanyesha wanafunzi katika Siku ya Pentekoste...”

“Ndziwile yini, vama kwerehu, entirhwani lowukulu wo tilunghiselela? Lava va tihlanganisaka ni misava va amukela xivumbeko xa misava naswona va tilunghiselela mfungho wa xivandzana. Lava va nga titshebiki, lava va titsongahataka emahlweni ka Xikwembu naswona va basisa mimoya ya vona hi ku yingisa ntiyiso, lava va amukela xivumbeko xa le tilweni naswona va tilunghiselela xikombiso xa Xikwembu emimombeni ya vona. Loko xileriso xi huma kutani mfungho wu kandziyisiwa, vumunhu bya vona byi ta tshama byi tengile naswona byi nga ri na xivati hilaha ku nga heriki.” Testimonies, volume 5, 214–216.

Kunyange zvazvo mutemo uyu uchisimbiswa panguva yomutemo weSvondo, avo vanogamuchira chisimbiso vanofanira kunge vaine hunhu hwakagadzirira chisimbiso mutemo weSvondo usati wasvika, nokuti mutemo weSvondo ndiwo dambudziko guru iro matambudziko ose ari muShoko raMwari anonongedzera kwariri mberi. Ndiro “dambudziko”, kana kuti “kuchema”, pakati pousiku mumufananidzo wemhandara gumi.

“Unhu hunoratidzwa nenguva yenjodzi. Pakati pousiku, pakaziviswa nenzwi rakatsunga richiti, ‘Tarirai, chikomba chiri kuuya; budai munosangana nacho,’ mhandara dzakanga dzakarara dzakamuka muhope dzadzo, zvikazoonekwa kuti ndiani akanga agadzirira chiitiko ichocho. Mapoka ose ari maviri akabatwa asina kutarisira, asi rimwe rakanga rakagadzirira nguva yokukurumidzira, uye rimwe rikawanikwa risina kugadzirira. Unhu hunoratidzwa nemamiriro ezvinhu. Nguva dzokukurumidzira dzinobudisa pachena simbi chaiyo yehunhu. Dambudziko ripi neripi rinongoerekana rauya uye risina kutarisirwa, kufirwa, kana njodzi, kurwara kusina kutarisirwa kana kutambudzika, chinhu chipi nechipi chinounza mweya kutarisana norufu chiso nechiso, chichabudisa pachena zvakadzama zviru mukati me hukama. Zvicharatidzwa pachena kuti kutenda kwechokwadi muzvipikirwa zveshoko raMwari kuriko here kana kuti hakuko. Zvicharatidzwa pachena kuti mweya unosimbiswa nyenya here, kuti mune mafuta mumudziyo pamwe chete nerambi here.”

“Nyakati za majaribu huwapata wote. Tunajiendesha vipi chini ya jaribio na uthibitisho wa Mungu? Je, taa zetu huzimika? Au bado tunaendelea kuziwasha? Je, tumejiandaa kwa kila hali ya dharura kwa uhusiano wetu na Yeye aliyejaa neema na kweli? Wanawali watano wenye hekima hawakuweza kuwapa wanawali watano wapumbavu tabia yao. Tabia ni lazima iundwe na sisi kama watu binafsi.” Review and Herald, October 17, 1895.

Amasimbi ahlakaniphileyo abedinga amafutha ngaphambi kokuba kubekho isikhalo; kuba xa kufika ubunzima bobusuku obuphakathi, sele kusemva kakhulu ukuwafumana amafutha.

“Kuna roho ya kukata tamaa, ya vita na umwagaji wa damu, nayo roho hiyo itaongezeka mpaka karibu sana na mwisho wa wakati. Mara tu watu wa Mungu watakapotiwa muhuri katika vipaji vya nyuso zao,—si muhuri au alama yoyote inayoweza kuonekana, bali ni kukazwa katika kweli, kiakili na kiroho pia, kiasi kwamba hawawezi kutikiswa,—mara tu watu wa Mungu watakapotiwa muhuri na kuandaliwa kwa ajili ya mtikiso, utakuja. Kwa kweli, tayari umeanza; hukumu za Mungu sasa ziko juu ya nchi, ili kutupa onyo, tupate kujua yale yajayo.” Manuscript Releases, juzuu ya 1, 249.

Chisimbiso chaMwari kugadzikana muzvokwadi, zvose pakunzwisisa kwenjere uye pakunamata kwemweya. Chisimbiso ichocho hachigoni kuonekwa, asi mureza uchaonekwa, nokuti ndiyo nzira yoga iyo nyika ingayambirwa nayo. Naizvozvo, kune nguva iyo chisimbiso chisingagoni kuonekwa, inozoteverwa nomutemo weSvondo, apo chisimbiso chinofanira kuonekwa.

“Basa reMweya Mutsvene ndere kupwisa nyika pamusoro pechivi, nepamusoro pokururama, nepamusoro pokutongwa. Nyika inogona kungoyambirwa chete nokuona avo vanotenda chokwadi vachitsveneswa nechokwadi, vachifamba maererano nemisimboti yakakwirira uye mitsvene, vachiratidza, nenzira yakakwirira uye yakasimudzwa, mutsetse unopatsanura pakati paavo vanochengeta mirayiro yaMwari, naavo vanoitsika-tsika netsoka dzavo. Kutsveneswa noMweya kunoratidza pachena musiyano pakati paavo vane chisimbiso chaMwari, naavo vanochengeta zuva rokuzorora renhema. Kana kuedzwa kwasvika, zvicharatidzwa pachena kuti mucherechedzo wechikara chii. Ndiko kuchengeta Svondo. Avo vakati, shure kwokunge vanzwa chokwadi, vakaramba vachiremekedza zuva iri setsvene, vanotakura chisayinidzo chomunhu wechivi, iye akafunga kushandura nguva nemitemo.” Bible Training School, December 1, 1903.

Chisimbiso chinofanira kuwanikwa mutemo weSvondo usati waya ndiko kukura kwakazara kwehunhu hwaKristu, uye hachionekwi, kunze kwengirozi chete. Chisimbiso chinoonekwa panguva yemutemo weSvondo ndecheavo vanochengeta Sabata rezuva rechinomwe, nokuti ndiro chisimbiso, kana chiratidzo, chevanhu vaMwari.

Utaurewo kuna vana vaIsiraeri, uchiti, Zvirokwazvo munofanira kuchengeta masabata angu; nokuti chiratidzo pakati pangu nemi kumarudzi enyu ose; kuti muzive kuti ndini Jehovha anokuitai vatsvene. Eksodho 31:13.

Ukutiwikwa chisindikizo kwa a zana limodzi makumi anayi ndi anayi sauzande kudayamba pa Julayi 18, 2020, ndipo kuyenera kumalizidwa chisanafike lamulo la Sande.

Vose vari vagari venyika yose, nemi mugere panyika, tarirai, kana iye achisimudza mureza pamusoro pamakomo; uye kana achiridza hwamanda, inzwai. Isaya 18:3.

Inzwi ndinomwe dzazarurwa zvino dzinoratidza kuti nhoroo yezana namakumi mana nezvina ezviuru ibasa rokuparidza shoko rakaiswa mukati memamiriro eyambiro yehwamanda yenhamo yechitatu. Hwamanda yeIslam muuporofita hweBhaibheri ndiyo inoridzwa nechiratidzo chinosimudzwa kubva muguva.

Zviratidzo zvina zvenzira imwe neimwe yekuvandudzwa, zvinoenderana nezviratidzo zvina zvenhoroondo ya1840 kusvika 1844, zvinoratidza kuti nhanho imwe neimwe yezvina dzenzira imwe neimwe yekuvandudzwa nguva dzose ine dingindira rimwe chetero. Chiratidzo chokutanga munhoroondo yezana nemakumi mana nezvina zvuru, chakamiririrwa na1840 kusvika 1844, kwaiva kupiwa simba kweshoko musu waGunyana 11, 2001. Chiratidzo ichocho chaiva Islam. Chiratidzo chechipiri chenhoroondo inofambirana chezana nemakumi mana nezvina zvuru kwaiva kuora mwoyo kwaChikunguru 18, 2020. Chiratidzo ichocho chaiva chiporofita cheIslam chakanga chakanganiwa nokushandiswa kwenguva. Chiratidzo chechitatu, chinoratidza Kuchema Kwapakati Peusiku, kugadziriswa kwechiporofita chakakundikana cheIslam. Kugadziriswa ikoko kunomirira kurambwa kwokushandiswa kwenguva. Chiratidzo chechina ndiwo mutemo weSvondo, apo mureza unosimudzwa unoridza hwamanda yechinomwe, inova nhamo yechitatu, inova Islam.

Isaya sura ya arobaini yatambulisha mahali pa kuanzia kwa sura ishirini na sita zinazofuata. Mahali hapo pa kuanzia panapatikana katika kitabu cha Ufunuo sura ya kumi na moja, pale manabii wawili waliowatesa watu wanaporejeshwa katika uhai. Mfariji huwafufua na kuwaweka katika hali ya kusimama, na baada ya hayo hupandishwa juu mbinguni. Isaya humtambulisha mjumbe wa Eliya kuwa ndiye sauti iliyo nyikani ikilia. Kisha mjumbe huyo huuliza ujumbe wake utakuwa nini, naye huambiwa kwa ishara ya kiunabii kwamba ujumbe wa Uislamu ni onyo la tarumbeta analolitangaza bendera. Hata hivyo, njia pekee ambayo Uislamu unaweza kuwasilishwa kama tarumbeta ya onyo katika siku za mwisho ni kwa kuutambulisha Uislamu wa wakati uliopita. Mwanzo wa Uislamu kama ulivyoeleweka na Wamillerite, na kama ulivyoonyeshwa kwa picha katika chati mbili takatifu za Habakuki, lazima utumiwe kuutambulisha Uislamu wa ole ya tatu.

Ndzi a ndzi ri eMoyeni hi Siku ra Hosi, kutani ndzi twa endzhaku ka mina rito lerikulu, ro fana ni ra mhalamhala. Nhlavutelo 1:10.

Mubhuku raChakazarurwa, Johane akanzwa inzwi rehwamanda shure kwake, uye Johane anomiririra vane zana namakumi mana nezvina zvamazana vanonzwa inzwi richibva kare. Inzwi raiva shure kwaJohane, ndiko kuti, rinomiririra kurira kwehwamanda kubva kare, ndirwo ruzivo rwemapiyona rwokuti hwamanda dzaiva kutonga kwaMwari pamusoro pokunamata kweSvondo. Hwamanda ina dzokutanga dzakauyiswa pamusoro peRoma yechihedheni mukupindura mutemo wokutanga weSvondo wakaiswa naConstantine mugore ra321. Hwamanda yechishanu neyechitanhatu, idzo dziri nhamo yokutanga neyechipiri, zvinomiririra kutonga kwaMwari pamusoro peRoma yepapa mushure mokunge naiyowo yapasisa mutemo weSvondo paKanzuru yeOrleans mugore ra538. Nhamo yechitatu yeIslam inosvika apo mutemo weSvondo unopasiswa muUnited States. Ipapo chiratidzo chinomudzwa uye chinoratidza basa rechiporofita reIslam, zwichibva pabasa rayo rokutanga.

Mharidzo inoziviswa nechiratidzo inogona kusimbiswa chete kana mharidzo yacho yaiswa mukati mehurongwa hwaArfa naOmega. Mushure mesumo iyi muna Isaya chitsauko makumi mana, kuratidzwa kweBhaibheri kune simba zvikuru uye kwakananga zvikuru kwaMwari saArfa naOmega kunoiswa pachena mumachitsauko akatevedzana anoverengeka. Machitsauko iwayo ndiwo mufananidzo waIsaya weZvakazarurwa zvaJesu Kristu izvo “Mwari akapa kuna” Jesu, “kuti

aratidze kuvaranda vake zvinhu zvinofanira kukurumidza kuitika; akatuma akazviratidza nezviratidzo kubudikidza nengirozi yake kumuranda wake Johani,” uyo akazvinyora “mubhuku, uye” akazvitumira “kumakereke manomwe.”

Tichafunga sura zinazofuata za Isaya katika makala ijayo.

Aleluya ni yule asomaye, nao wale wayasikiayo maneno ya unabii huu, na kuyashika yaliyoandikwa ndani yake; kwa maana wakati umekaribia. Ufunuo 1:3.