

# Ufunuo bwa Yesu Kristo - Nomoro Ikumi na Bune

චින්තදර්ශනික සන්ධියා විවෘත කිරීම හා සන්වන මුද්දරාව

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2023-11-13

Na alipovunja muhuri wa saba, kukawa kimya mbinguni kama muda wa nusu saa. Nami nikawaona wale malaika saba wanaosimama mbele za Mungu; nao wakapewa baragumu saba. Na malaika mwingine akaja akasimama madhabahuni, akiwa na chetezo cha dhahabu; naye akapewa uvumba mwingi, ili aufukize pamoja na maombi ya watakatifu wote juu ya madhabahu ya dhahabu iliyokuwa mbele ya kiti cha enzi. Na moshi wa uvumba, pamoja na maombi ya watakatifu, ukapanda mbele za Mungu kutoka mkononi mwa yule malaika. Kisha yule malaika akakitwaa kile chetezo, akakijaza moto wa madhabahu, akakitupa duniani; kukawa sauti, na ngurumo, na umeme, na tetemeko la nchi. Ufunuo 8:1-5.

Tiri kubata pamusoro pokudururwa kwemoto mutsvene unobva musananguro yokudenga, panguva yenhoroondo iyo United States ichaburutsa moto usiri mutsvene unobva kudenga rokutanga. Zvakazarurwa nezvakataurwa nemitinhiro minomwe muna Zvakazarurwa chitsauko 10, zvaifanira kuvharwa chisimbiso kusvikira nguva pfupi miedzo isati yavharwa. Nguva yomukana wenyasha inomirirwawo seiri pedyo nokuvharwa apo chisimbiso chechinomwe chinovhurwa.

Zvino akati kwandiri, Usanamatidza mashoko okuprofita ebhuku iri; nokuti nguva yava pedyo. Asakarurama, ngaarambe asina kururama; uye akasviba, ngaarambe akasviba; uye akarurama, ngaarambe akarurama; uye mutsvene, ngaarambe ari mutsvene. Zvakazarurwa 22:10, 11.

Ukuvulwa kophawu lwesikhombisa kwenzeka njengoba izingelosi eziyisikhombisa zilungiselela ukukhala amacilongo.

Na malaika saba waliokuwa na tarumbeta saba wakajitayarisha kuzipiga. Ufunuo 8:6.

Kana nguva yenyasha yapera, “hakuna munhu” “anokwanisa kupinda mutemberi,” nokuti kureverera kwaKristu pamusoro pezvivi zvavanhu kwapera. Nguva yenyasha yapera, uye vatumwa vanomwe vanorayirwa kudurura ndiro dzehasha dzaMwari.

Imba yakazadzwa noutsi hwaibva mukubwinya kwaMwari nokumusimba rake; uye hakuna munhu akagona kupinda mutembere kusvikira matambudziko manomwe avatumwa vanomwe azadziswa. Zvino ndakanzwa inzwi guru richibva mutembere richiti kuvatumwa vanomwe, Endai henyu, mudurure mbiya dzehasha dzaMwari panyika. Zvakazarurwa 15:8; 16:1.

Hakuna dalili yoyote kwamba wale malaika saba wanaopiga tarumbeta saba katika Ufunuo sura ya tisa hadi ya kumi na moja ni tofauti na wale malaika saba wanaomimina mapigo saba ya mwisho. Kinyume chake, sifa za kinabii za hukumu zinazoonyeshwa na tarumbeta saba zinaendana na mahali pamoja na athari za vitasa saba vya ghadhabu ya Mungu katika sura ya kumi na sita. Zaidi ya hayo, kama uhusiano wa moja kwa moja zaidi, hukumu za tarumbeta zinaitwa waziwazi

mapigo.

Nevarume vose vakanga vasina kuurayiwa nenjodzi idzi havana kutendeuka pamabasa amaoko avo, kuti varege kunamata madhimoni, nezvifananidzo zvegoridhe, nesirivha, nendarira, nedombo, nezvehuni; izvo zvisingagoni kuona, kana kunzwa, kana kufamba. Zvakazarurwa 9:20.

Ukuvulwa kophawu lwesikhombisa kubekwe ngenhloso ngaphakathi komongo wokuseduze kokuphela kwesikhathi somusa. Uphawu lwesikhombisa lumelela ufakazi wesibili walokho “okwashiwoyo” yizulu ezikhombisa, uJohane kanye noPawulu ababenvinjelwe ukukubhala.

Akachema nenzwi guru, sokunge shumba ichidzvova; zvino wakati achema, mabhanan’ana manomwe akabudisa manzwi awo. Uye mabhanan’ana manomwe wakati abudisa manzwi awo, ndakanga ndava kuda kunyora; asi ndakanzwa izwi richibva kudenga richiti kwandiri, Chisimbise zvinhu zviya zvakataurwa nemabhanan’ana manomwe, uye usazvinyora. Zvakazarurwa 10:3, 4.

Zvakanga “zvataurwa” nengurumo nomwe zvakaiswa chisimbiso; uye muchitsauko makumi maviri nembiri, chiporofita chakanga chakaiswa chisimbiso mubhuku raZvakazarurwa chaifanira kuzarurwa, uye sezvakanga zvakaita nechisimbiso chechinomwe, chaifanira kuzarurwa nguva pfupi nguva yokuedzwa isati yaperera.

Hanzvadzi White vanoratidza kuti kusimbiswa kwezvakanga “zvataurwa” nemabhanan’ana manomwe kwakamirira chiito chimwe chetecho cheShumba yorudzi rwaJudha, sezvaakarayira Danieri kuti asimbise bhuku rake kusvikira panguva yokuguma. Mabhuku aDanieri naZvakazarurwa ibhuku rimwe chetero, uye muZvakazarurwa Jesu anomiririrwa seShumba yorudzi rwaJudha paanosunungura chisimbiso chebhuku rakanga rakasimbiswa nezvisimbiso zvinomwe; naizvozvo, akanga ari Shumba yorudzi rwaJudha iyeyo zvakare yakarayira Danieri kuti asimbise bhuku rake kusvikira panguva yokuguma. Shumba yorudzi rwaJudha ndiye anosimbisa nokusunungura chisimbiso cheShoko rake, nokuti ndiye Shoko.

“Baada ya ngurumo hizi saba kutoa sauti zao, agizo linamjia Yohana kama lilivyomjia Danieli kuhusu kile kitabu kidogo: ‘Yafunge muhuri mambo yale ambayo ngurumo saba zilitoa.’” The Seventh-day Adventist Bible Commentary, juzuu ya 7, 971.

Uchapupu hwemukati huri mumabhuku aDanieri naZvakazarurwa hunoratidza kuti kusunungurwa kwechisimbiso chechinomwe uchapupu hwechipiri hwokusunungurwa kwezvataurwa nemabhanan’ana manomwe. Zvose kusunungurwa kwebhuku raDanieri pamwe chete nekusunungurwa kwebhuku rakanga rakasimbiswa nezvisimbiso zvinomwe zvinoratidza kuti zvokwadi zvinobudiswa kana shoko rechiporofita rasunungurwa, zvinofambira mberi maererano nemaitiro azvo. Ndokusaka bhuku raDanieri richizvitsanangura sekuwedzera kwezivo, uye bhuku raZvakazarurwa richizviratidza sekubviswa kwechisimbiso chimwe pashure pechimwe.

Ni urumuri rugenda rurushaho kubengerana kugeza ku munsu utunganye.

Koma njira ya olungama ili ngati kuwala konyezimira, kumene kumawalira koposa ndi koposa kufikira tsiku langwiwo. Miyambo 4:18.



Zvokwadi zvinoumba pamwe chete shoko reKudanidzira kwePakati peUsiku kunzwisisa kuti Mwari ndiani, uye kuti hunhu hwake hunomiririrwa sei muShoko rake. Zvokwadi izvozvo zvinosanganisira tsananguro yakanyatsotsanangurwa kwazvo yemaitiro enhoroondo ayo avo vachazoparidza pakupedzisira shoko reKudanidzira kwePakati peUsiku vachazadzisa. Nhorondo yakavanzika yemabhanan'ana manomwe ndiyo inozivisa maitiro iwayo enhoroondo. Chisimbiso chechinomwe chikamu chemaitiro iwayo enhoroondo akanyatsotsanangurwa, asi chizaruro chacho chinonangana nenguva inotanga apo shoko reKudanidzira kwePakati peUsiku rapedzeredzwa, nokudaro chichiratidza nguva apo kusimbiswa kwezana nemakumi mana nezvina zvuru kunenge kwaitwa. Kubviswa kunofambira mberi kwechisimbiso chechinomwe kunotanga apo shoko reKudanidzira kwePakati peUsiku ranyatsogadzirwa zvizere, sezvinoratidzwa nemusangano wemisasa weExeter muzhizha ra1844. Zvinyorwa izvi zvinomirira kukokwa kwako pachako kuti uuye kumusangano wemisasa weExeter.

Wakati muhuri wa saba unapofunguliwa, moto kutoka madhabahuni unatupwa juu ya nchi, nayo kunakuwa na “sauti, na ngurumo, na umeme, na tetemeko la nchi.” “Sauti” inawakilisha tarumbeta.

Shema kwa sauti kuu, usijizue; panda sauti yako kama tarumbeta, ukawaonyeshe watu wangu kosa lao, na nyumba ya Yakobo dhambi zao. Isaya 58:1.

Izwi rehwamanda rinoratidza shoko riri kunyevera nezverutongo rwava kuda kuuya. Apo Isaya anorayira vanhu vaMwari kuti vasimudze izwi ravo sehwaamanda, vanofanira “kudanidzira” nesimba. Shoko reKudanidzira kwePakati peUsiku rinosvinudzurwa nguva pfupi isati yasvika nguva yokudengenyeka kwenyika yomutemo weSvondo. Shoko reKudanidzira kwePakati peUsiku, rinosvinudzurwa nguva pfupi mutemo weSvondo usati wauya nokukurumidza, ndiro shoko rinokura richiva kudanidzira kukuru. Apo Isaya anoti, “Danidzirai nesimba,” ari kureva mubatanidzwa wokudanidzira kukuru kwengirozi yechitatu, rinova izwi rechipiri rinobatana neshoko reKudanidzira kwePakati peUsiku. Shoko guru reKudanidzira kwePakati peUsiku inyevero yehwaamanda yechinomwe, rinova nhamo yechitatu. Vanhu vaMwari vanofanira kunzwisisa kuti kana shoko rehwamanda iroro richiridzwa, vanenge vava munguva dzokupedzisira dzekuedzwa kwavo. Naizvozvo murayiro waIsaya inyevero yokugadzirira kupera kwenguva yokuedzwa, inyevero yokuti rutongo rwehwamanda rwenhamo yechitatu yeIslam rwava kuda kurova United States nokuda kwokuramba Sabata raMwari. Pamurayiro weSvondo, Kudanidzira kwePakati peUsiku, rinova rokutanga pamazwi maviri ari muna Zvakazarurwa chitsauko chegumi nesere, rinokura richiva kudanidzira kukuru. Apo vamwe vana vaMwari vachiri muBhabhironi vanodanwa kuti vabude.

“ដំណឹងពិតសម្រាប់សម័យនេះ គឺសាររបស់ទេវតាទីបី ត្រូវប្រកាសដោយសំឡេងយ៉ាងខ្ពស់  
នោះមានន័យថា ដោយអំណាចកាន់កែក្រឹត្យ  
ខណៈដោយរឿងកំពុងខិតចូលទៅជិតការសាកល្បងចុងក្រោយដ៏ធំនោះ។” The 1888  
Materials, 710.

“សំឡេងពិតសម្រាប់សម័យនេះ” “ស្តាប់ក៏ដឹង” “ស្តាប់ដឹង” ជំនុំ ឱ្យដឹងពីការប្រកាសដោយសំឡេងយ៉ាងខ្ពស់  
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མི་ཚོས་འཇིགས་པས་རང་གི་ “སྐད་གཏངས་” ཡང་བསྐྱེད་ནས། དཀོན་མཆོག་གི་ “སྐད་” དེ་སློབ་མཚམས་འཇོག་པར་ཞུས།

Nezwi rokwehwamanda, nezwi ramashoko; iro izwi rakanzwickwa navakarinzwa vakakumbira kuti shoko rirege kuzotaurwazve kwavari; (nokuti vakanga vasingagoni kutsungirira zvakanga zvarairwa zvichinzi, Kunyange kana mhuka ikangobata gomo, ichatakwa namabwe, kana kubaiwa nomuseve; uye chiratidzo chacho chaityisa zvikuru zvokuti Mozisi akati, Ndinotyia zvikuru uye ndinodera.) VaHebheru 12:19–21.

Izwi “ravakanga” “vanzwa” rinomirira “izwi” reshoko renyevero remutumwa wechitatu. Mukutambudzika kunotyisa vakapindura ne“mazwi” avo pachavo. Mazwi panguva yomurayiro weSvondo anomirirwawo nemhandara dzakapusa dziri kukumbira mafuta, uye mazwi emhandara dzakangwara anodziti dziende dzinozvitengera dzoga. Pakuvharwa kwenguva yenyasha kuvanhu, “mazwi” evaya vanoziva kuti varasika, sezvinoita mhandara dzeAdventist dzakapusa panguva yomurayiro weSvondo, anodanidzira kumatombo nemakomo kuti zwiwire pamusoro pavo. Murayiro weSvondo unofananidzirwa nokupiwa kwomurayiro paGomo reSinai.

“Pachiitiko ichocho chikuru uye chinotyisa, pakaratidzwa nesimba raMwari nenzira inoshamisa,—kurira kwebhosvo risinganzwisiki kuchiwedzera kusimba nokutyisa, kutinhira kwemabhanan’ana kuchidzokorora kubva kumativi ose emakomo, kupenya kwemheni kuchivhenekera zvikomo zvakaomarara uye zvinoremekedzwa, uye pamusoro peSinai, pakati pegore, nedutu, nerima gobvu, kubwinya kwaMwari kwakaita somoto unoparadza,—pazviratidzo izvi zvokuvapo kwaJehovha, mwoyo yaIsraeri yakapera simba nokutya, uye unganano yose ‘yakamira kure.’ Kunyange Mozisiwo akati, ‘Ndinotyia zvikuru uye ndinodera.’ Ipapo pamusoro pezvinhu zvakasikwa zvaipanduka zvakanzwika inzwi raJehovha, richitaura mirayiro gumi yomurayiro wake.

“Sekioo kikuu cha Mungu kilipowafunulia watu wa Israeli hali yao ya kweli, nafsi zao zilizawa na hofu kuu. Uweza wa kutisha wa matamshi ya Mungu ulionekana kuwa mwingi kuliko miili yao iliyotetemeka ingeweza kustahimili. Wakamsihi Musa, ‘Nena wewe nasi, nasi tutasikia; lakini Mungu asinene nasi, tusije tukafa.’ Kiwango kikuu cha Mungu cha haki kilipowekwa mbele yao, walitambua, kuliko wakati mwingine wowote hapo awali, tabia ya kuchukiza ya dhambi, na hatia yao wenyewe, machoni pa Mungu aliye safi na mtakatifu.” Signs of the Times, March 3, 1881.

Apo moto inobva paatari payatambwa pasi, panova no “manzwi, nokutinhira, nokupenya kwemheni, nokudengenyeka kwenyika.” “Kutinhira nokupenya kwemheni” zviratidzo zvezvirango zvaMwari. Panguva yomurayiro weSvondo, United States inenge yanyatsozadza “mukombe wayo wokusarurama,” uye “kuramba kutenda kwenyika, kuchateverwa nokuparadzwa kwenyika.” “Mukombe wokusarurama” unozara muchizvarwa chechina, nokuti nyanga dzose mbiri dzechikara chinobva panyika dzinofambira mberi kubudikidza nezvizvarwa zvina zvokupanduka kuri kuramba kuchiwedzera. Murayiro weSvondo unoratidza panopiwa zvirango zvaMwari, zvinomiririrwa no “kutinhira nokupenya kwemheni,” uye zvinopiwa kuchizvarwa chechina.

“Madzimambo pamusoro pavaAmori Jehovha akati: ‘Pachizvarwa chechina vachadzokazve kuno; nokuti kusarurama kwavaAmori hakusati kwazara.’ Kunyange hazvo rudzi urwu rwaizivikanwa zvikuru nokunamata kwarwo zvidhori nokuora kwarwo, rwakanga rusati

rwazadza mukombe wokusarurama kwarwo, uye Mwari akanga asingazopi murayiro wokuti vaparadzwe zvachose. Vanhu vaifanira kuona simba rouMwari richiratidzwa nenzira inooneka zvikuru, kuti vasazosara vane chikonzero chokuzvipembedza. Musiki ane tsitsi akanga achida kutsungirira kusarurama kwavo kusvikira pachizvarwa chechina. Ipapo, kana pasina shanduko yayitika ichienda kune zviru nani, kutonga Kwake kwaifanira kuwira pamusoro pavo.”

“Ngokunemba okungaphosiyo, Lowo Ongenasiphelo usaqhubeka egcina umlando wezizwe zonke. Ngesikhathi umusa waKhe usanikezwa kanye nokubizwa ekuphendukeni, lo mlando uyohlala uvulekile; kodwa lapho izibalo zifinyelela esilinganisweni esithile uNkulunkulu asimisileyo, inkonzo yolaka lwaKhe iyaqala. Umlando uyavalwa. Ukubekezela kwasezulwini kuyaphela. Akusekho ukunxusela komusa ngenxa yabo.” Testimonies, ivolumu 5, 208.

සිස්ටර් වයිට්, ඉරිදා නීතියෙන් ආරම්භ වන විනිශ්චයන් “දව්‍යවන්චනන්සේගේ විනාශකාරී විනිශ්චයන්” ලෙස හඳුන්වයි. ඇය උගන්වන්නේ, මධ්‍යරේඛයේ අර්බුදය සඳහා සූදානම් වීමට අවස්ථාව ලැබූ නමුත් එසේ කිරීමට අරනික්ෂේප කළ මෝඩ ලව්‍යාදිකියානු ඇස්වනේවිස්වවරුන්ට එවීම ඉතා අරමාද වී ඇති බවයි. මෝඩ කන්‍යාවන් සඳහා එම විනාශකාරී විනිශ්චයන්ගේ කාලය, තවමත් සන්‍යය අසා නොතිබූ අය සඳහා “දයාවේ කාලයක්” ය.

“O, dai vanhu vangadai vakaziva nguva yokushanyirwa kwavo! Kune vazhinji vasati vanzwa chokwadi chinoyedza chenguva ino. Kune vazhinji vari kushandirwa noMweya waMwari. Nguva yemitongo yaMwari inoparadza ndiyo nguva yenyasha kuna avo vasina kumbowana mukana wokudzidza kuti chokwadi chii. Ishe vachavatarisa nounyoro. Mwoyo wavo wengoni unobatwa; ruoko rwavo ruchiri kutambanudzwa kuti ruponese, asi suo rakavharirwa avo vakaramba kupinda.” Testimonies, vhoriyamu 9, 97.

Pakazarurwa chisimbiso chechinomwe, kunova ne“inzwi, nokutinhira, nokupenya kwemheni, nokudengenyeka kwenyika.” “Nguva” iyo “kudengenyeka kwenyika” kwaZvakazarurwa chitsauko chegumi nerimwe kwakatanga kuzadzikiswa yaiva Chimurenga cheFrance, uye kuzadzikiswa kwakakwana kwe“nguva” iyoyo ndiko “kudengenyeka” kwechikara che“nyika,” pamutemo weSvondo uri kuuya nokukurumidza. Mune “nguva” iyoyo, chisimbiso chechinomwe chinonyatsovhurwa zvizere. Muchinjikwa unomiririra mutemo weSvondo, uye pamuchinjikwa pakava nokudengenyeka kukuru kwenyika.

Jesu, paakangodanidzazve nenzwi guru, akabva asiya mweya. Zvino tarira, chidzitiro chetemberi chakabvaruka nepakati kubva kumusoro kusvikira pasi; nyika ikadengenyeka, namabwe akatsemuka. Mateo 25:51.

Pa muchinjikwa, umambo hwaSatani hwakakundwa, sezvazvichaitawo pamutemo weSvondo.

“කිරිස්නුස්වහන්සේ තමන් කිරීමට පැමිණි කාර්යය සම්පූර්ණ කර නොමැති තුරු තම ජීවිතය භාර නොදුන් සේක; තම අවසාන භූස්මනේ උන්වහන්සේ මසෙහි අරකාශ කළ සේක, ‘එය සම්පූර්ණ වී ඇත.’ යොහන් 19:30. සටන ජයගෙන තිබුණි. උන්වහන්සේගේ දකුණු අතත් උන්වහන්සේගේ ශුද්ධ භූජයත් උන්වහන්සේට ජය ලබා දී තිබුණි. ජයගීරාහකයකු ලෙස උන්වහන්සේ සදාකාලික උස් කඳුවැටී මත තම ධජය රෝපණය කළ සේක. දේවදූතයන් අතර

ජීවිතයක් නොතිබුණේද? සියලු ජීවිතය ගැලවීමේකාරයාණන්ගේ  
ජයග්‍රහණය පිළිබඳව විජයෝත්සව කළේය. සානන් පරාජය වී සිටියේය, නම  
රාජ්‍යය අහිමි වී ඇති බව ඔහු දැන සිටියේය.” The Desire of Ages, 758.

Kudengenyeka kwapasi kwomuchinjikwa mufananidzo we“chokwadi,” chinova Arfa naOmega. “Chokwadi” ndiwo mavambo, nepakati, uye nokuguma; ndiro shoko rechiHebheru rakasikwa nokubatanidza tsamba yokutanga, yegumi nenhatu, neyokupedzisira yealfabheti yechiHebheru. Pakava nokudengenyeka kwapasi apo Kristu akafa, uyezve kumwe kudengenyeka kwapasi pakumuka Kwake. Pamuchinjikwa pakava nokudengenyeka kwapasi kwokutanga, tevere guva, uyezve kudengenyeka kwapasi pakumuka Kwake. Pakudengenyeka kwapasi kwose kuri kuviri, makuva akazarurwa.

“Jesu, paakanga akaremba pamuchinjikwa, paakadanidzira achiti, ‘Zvapera,’ matombo akatsemuka, nyika ikadengenyeka, uye mamwe emakuva akazaruka. Paakamuka ari mukundi pamusoro porufu neguva, nyika ichiri kuzununguswa uye kubwinya kwedenga kuchivhenekera nzvimbo tsvene iyo, vazhinji vevakafa vakarurama, vachiteerera kudanwa Kwake, vakabuda sevapupu kuti Akanga amuka. Vatsvene ivavo vakanga vapiwa nyasha, vakamutswa, vakabuda vakudzwa. Vakanga vari vakasarudzwa nevatsvene venguva dzose, kubva pakusika kusvikira kunyange kumazuva aKristu. Saka, apo vatungamiri vechiJudha vakanga vachitsvaka kuvanza chokwadi chokumuka kwaKristu, Mwari akasarudza kumutsa boka richibva mumakuva avo kuti ripupure kuti Jesu akanga amuka, uye kuti rizivise kubwinya Kwake.” Early Writings, 184.

Pakudengenyeka kwokutanga makuva akazarurwa, uye pakudengenyeka kwokupedzisira guva raKristu rakazarurwa. Muna Zvakazarurwa chitsauko 11, zvapupu zviviri zvinobuda mumakuva azvo panguva imwe cheteyo yokudengenyeka kwenyika. Kudengenyeka kwenyika mutemo weSvondo, unofananidzirwa nemuchinjikwa. Naizvozvo panofanira kuva nokumuka kuvakafa kuviri muawa yomutemo weSvondo. Kwokutanga kunomiririra kuberekwa kwezana rimwe namakumi mana nezvina zvuru kunoitika mukadzi asati arwadziwa pakusununguka, kwechipiri kunoitika pakurwadziwa kwake. Mukadzi waZvakazarurwa chitsauko 12 anotanga kubereka mwana mukomana, uyo aчатonga ndudzi netsvimbo yesimbi, pasina kurwadziwa kwokusununguka kupi nokupi. Zvino pamutemo weSvondo, kurwadziwa kwake kunotanga uye anobereka mwana wechipiri. Kutanga, anobereka Eria, uye pakupedzisira anobereka Mozisi. Mutemo weSvondo ndiyo awa yokumuka kuvakafa kwamapatya eZvakazarurwa chitsauko 7.

Ihsaan ka toddobaad si buuxda loo furo xilliga sharciga Axadda, waxaa samada ka dhacaya aamusan nus saac ah.

“Asi Mwari akatambudzika pamwe chete noMwanakomana Wake. Ngirozi dzakaona kushushikana kwaMuponesi. Dzakatarira Ishe wadzo akakomberedzwa namapoka makuru emasimba aSatani, hunhu hwake hwakaremerwa nokutya kunodedera, kwakavanzika, kusinganzwisike. Kudenga kwakanga kwakanyarara. Hakuna rudimbwa rwakaridzwa. Dai vanhu vanofa vakakwanisa kuona kushamiswa kwehondo yengirozi apo, mukusuwa kwakanyarara, dzakanga dzichitarira Baba vachibvisa mwaranzi yavo yechiedza, yorudo, neyokubwinya kubva kuMwanakomana wavo anodikamwa, vaizonyatsonzwisisa zviru nani

kuti chivi chinogumbura zvikuru sei pamberi pavo.” The Desire of Ages, 693.

Hafu ya kwanza ya saa ya tetemeko la nchi inawakilisha kuzaliwa kwa kwanza au ufufuo wa mashahidi wawili. Katika hiyo nusu saa, mashahidi hao wawili wanatiwa muhuri. Ni lazima watiwe muhuri kabla ya sheria ya Jumapili, kwa maana wao ndio bendera inayoita mtoto yule mwingine atoke kaburini katika nusu saa iliyosalia. Mtoto wa pili anaweza tu kuhuishwa kwa kuwaona wanaume na wanawake wenye muhuri wa Mungu wakati wa taabu za mgogoro wa sheria ya Jumapili.

“Umsebenzi waMoya oyiNgcwele kukweyisela ihlabathi ngesono, nangobulungisa, nangomgwebo. Ihlabathi linokulumkiswa kuphela xa libona abo bakholwayo enyanisweni bengewaliswa ngayo inyaniso, besenza ngokwemigaqo ephakamileyo nengcwele, bebonakalisa, ngendlela ephakamileyo nenobungangamsha, umgca wokwahlula phakathi kwabo bagcina imithetho kaThixo, nabo bayinyathelayo phantsi kweenyawo zabo. Ukungcwaliswa koMoya kuphawula umahluko phakathi kwabo banetywina likaThixo, nabo bagcina usuku lokuphumla olungelolwenene. Xa uvavanyo lufika, kuya kuboniswa ngokucacileyo ukuba yintoni uphawu lwerhamnwa. Kukugcina iCawa. Abo, emva kokuva inyaniso, baqhubeka beluthatha olu suku njengolungcwele, bathwala uphawu lwaloo mntu wesono, owacinga ukuguqula amaxesha nemithetho.” Bible Training School, Disemba 1, 1903.

Vazvarwa vokutanga vomukadzi ndivo zviuru zana namakumi mana nezvina zvinoratidzwa seZvibereko zvokutanga mubhuku raZvakazarurwa. Vanomiririra chiratidzo icho rimwe boka ramakwai rinofanira kuziva panguva yedambudziko nokurwisana kwehondo yomutemo weSvondo. Chiratidzo ichocho iSabata, iyo zviuru zana namakumi mana nezvina zvinosimbisa nokuitsigira panguva iyo zvisiri pamutemo kuita saizvozvo. Sista White anodana mureza wavo kuti “mureza waMuchinda Emanueri wakasvibiswa neropa.”

“Muono ndakaona mauto maviri ari muhondo inotyisa. Rimwe uto raitungamirirwa nemireza yakanga yakatakura zviratidzo zvenyika; rimwewo raitungamirirwa nemureza waMuchinda Emanueri wakanga wakasvibiswa neropa. Mureza umwe pashure pomumwe wakasiwa uchikwevera muguruva, sezvo boka pashure peboka kubva muuto raShe richibatana nomuvengi, uye rudzi pashure porudzi kubva mumitsara yomuvengi ruchibatana navanhu vaMwari vanochengeta mirayiro. Mutumwa waibhururuka pakati pedenga akaisa mureza waEmanueri mumaoko mazhinji, apo mukuru wehondo ane simba akadanidzira nenzwi guru, achiti: ‘Pindai mumutsara. Avo vakatendeka kumirayiro yaMwari nouchapupu hwaKristu zvino ngavatore nzvimbo yavo. Budai pakati pavo, muzviparadzanise, uye musabata chisina kuchena, zvino ndichakugamuchirai, uye ndichava Baba kwamuri, nemwi muchava vanakomana navanasikana Vangu. Vose vanoda, ngavakwire kuzobatsira Jehovha, kuzobatsira Jehovha pakurwisa vane simba.’” Testimonies, bhuku 8, 41.

Mureza rakasvibiswa neropa ndirwo runofanira kuonekwa neboka raMwari rimwe makwai munguva yenjodzi yemutemo weSvondo. Mureza uyu chiedza chiri kubuda chinotakurwa nezviuru zana namakumi mana nezvina. Mureza uyu mutsvuku paruvava, nokuti mureza wakasvibiswa neropa. Mureza uyu wakafananidzirwa muhondo yeJeriko, apo Rahabhu akagamuchira

nokuchengetedza vasori, akazobvuma kuzviisa pasi peuto raJoshua nekuisa tambo tsvuku pahwindo rake. Rahabhu anomirira vana vaMwari vechipiri vakaberekwa munguva yenjodzi yemutemo weSvondo, vanoona nokugamuchira chiratidzo chitsvuku, vachiyaya mukuteerera kuuto raJoshua. Tambo tsvuku yakashandiswa naRahabhu yaiva chiratidzo kuuto raJoshua kuti rirege kuparadza imba yaRahabhu.

Rahaba anomirira avo vachiri muBhabhironi panguva yehamo yemurayiro weSvondo, uye uto raJoshua rinomirira matangwe ezviuru zana namakumi mana nezvina. Shinda tsvuku chiratidzo cheSabata yaMwari. Shinda tsvuku yakanga iri murayiro wevasori wakapiwa kuna Rahaba waakafanira kutevera kana aizowana kudzivirirwa kwaMwari.

Tarisa, patinopinda munyika, uchasunga tambo iyi yeshinda tsvuku pahwindo rawakatiburutsira naro; uye uchauyisa baba vako, naamai vako, nehama dzako, neimba yose yababa vako, kumba mako. Joshua 2:8.

Chiratidzo icho vanoramba vari muBhabhironi vanofanira kuona chinomiririrwa neshinda tsvuku, iyo iri Sabata, asi iyo zvakare inoratidza mutsauko uripo pakati pemapatya maviri aya. Papatya rokutanga kuberekwa nderimwe rezana nemakumi mana nezvina ezviuru, nokuti mumaoko avo vanotakura mureza waMuchinda Emanueri wakasvibiswa neropa.

Uye achasimudza mureza wendudzi, uye achaunganidza vakadzingwa vaIsraeri, nokukokera pamwe chete vakapararira vaJudha kubva kumativi mana enyika. Godo raEfuremu richabvawo, navadzivisi vaJudha vachaparadzwa; Efuremu haangagodziviri Judha, naJudha haangashungurudzi Efuremu. Asi vachabhururuka pamusoro pamapfudzi avaFiristia kumadokero; vachapamba pamwe chete vokumabvazuva; vachaisa ruoko rwavo pamusoro paEdhomu neMoabhu; navana vaAmoni vachavateerera. Isaya 11:12–14.

Mapatya ekutanga kuberekwa ane chiratidzo chitsvuku, inova shinda tsvuku inoratidza dangwe. Dangwe remapatya ndiZara, uye wechipiri kuberekwa ndiFaresi.

Zvino zvakaitika panguva yokurwadziwa kwake pakusununguka, tarisai, mapatya akanga ari mudumbu make. Zvino zvakaitika, paakanga achisununguka, kuti umwe akabudisa ruoko rwake; uye nyamukuta akatora akasunga shinda tsvuku paruoko rwake, achiti, Uyu ndiye atanga kubuda. Zvino zvakaitika, paakadzorera ruoko rwake shure, tarisai, mukoma wake akabuda; uye iye akati, Wapunyuka sei uchityora nzira? kuputsa uku ngakuve pamusoro pako; naizvozvo zita rake rakanzi Faresi. Pashure pakabuda mukoma wake, akanga ane shinda tsvuku paruoko rwake; uye zita rake rakanzi Zera. Genesisi 38:27–30.

Zarah zvinoreva chiedza chiri kubuda, uye Pharez zvinoreva kupamuka. Apo mapatya anonzi Pharez anoona chiedza chiri kubuda chechiratidzo cheshinda tsvuku paruoko rwemukoma wake wemapatya Zarah, “anopamuka,” kana kuti anobuda muBhabhironi. Kuziva kwaZarah chiedza chiri kubuda cheshinda tsvuku kunoratidza kuzviisa pasi kwapatya akaberekwa okupedzisira kumapatya akaberekwa kutanga.

Ndipo adzabwera kuchokera kum’ mawa, ndi kumadzulo, ndi kumpoto, ndi kum’ mwera, ndipo adzakhala pansu mu ufumu wa Mulungu. Ndipo taonani, alipo omaliza amene adzakhala

oyamba, ndipo alipo oyamba amene adzakhala omaliza. Luka 13:29, 30.

Khalenya yofisika ya mapfumo manomwe inoratidza zviratidzo zvitatu zvenzira. Chiratidzo chokutanga nechokupedzisira zvenzira kuodzwa mwoyo. Nguva iri pakati pakuodzwa mwoyo kwokutanga neshoko reMhere yoPakati pousiku ndiyo nguva yokunonoka. Kubva paMhere yoPakati pousiku, chinova chiratidzo chechipiri chenzira, nguva yacho inguva yokuiswa chisimbiso. Nguva iyi, inova nguva yokuiswa chisimbiso, inoguma pakuodzwa mwoyo kwokupedzisira.

Nhoroondo yakavanzika yematinhira manomwe inoratidza zviratidzo zvitatu zvenzira. Chiratidzo chokutanga nechokupedzisira zvenzira kuvhurwa kwemakuva pakudengenyeka kwenyika. Nguva iri pakati pekuvhurwa kwegomba rokutanga uye neshoko reKuchema kwePakati pousiku ndiyo nguva yokunonoka. Kubva paKuchema kwePakati pousiku, icho chiri chiratidzo chechipiri chenzira, nguva yacho inguva yokuisirwa chisimbiso. Nguva iyo iri nguva yokuisirwa chisimbiso inoguma pakuvhurwa kwegomba rokupedzisira.

Vaapupu vaviri ava vematanho matatu enhoroondo yakavanzika yemabhanan'ana manomwe vanopupurirwawo norufu nokumuka kwaKristu. Kuvhurwa kwokutanga kwenguva kwakaritudzirwa norubhabhatidzo rwaKristu muguva remvura, guva rokupedzisira raiva muchinjikwa. Pakati porubhabhatidzo rwaKristu nomuchinjikwa, Kristu akaparidza shoko Rake, izvo zvakafananidzira Kuchema Kwousiku Hwapakati. Akazadzisa kuparidza ikoko mumazuva ane chiuru chimwe namazana maviri namakumi matanhatu. Pashure pomuchinjikwa, mumunhu wavadzidzi Vake, shoko reKuchema Kwousiku Hwapakati rakadzokororwa kwamazuva ane chiuru chimwe namazana maviri namakumi matanhatu kusvikira parufu rwaStefani.

Mboni ziwiri za Chivumbulutso 11 zinapatsidwa mphamvu zolalikira uthenga wa Kufuula kwa Pakati pa Usiku kwa masiku chikwi chimodzi mazana mawiri ndi makumi asanu ndi limodzi. Kenaka zinaphedwa, ndipo zinayikidwa m'misewu kwa masiku chikwi chimodzi mazana awiri ndi makumi asanu ndi limodzi, kufikira zitaukitsidwanso ku moyo, ndi kupatsidwanso mphamvu.

Tichaenderera mberi nekuongorora zvokwadi idzi muchinyorwa chinotevera.

“Ngaphandle kokuba kubekho ukuguquka kokwenyaniso komphfumlo kuThixo; ngaphandle kokuba imphfumlo ebalulekileyo kaThixo iwuvuselele umphfumlo ebomini bokomoya; ngaphandle kokuba abo bazibiza ngokuba ngabavumayo inyaniso baqhutywe ngumgaqo ozelwe lizulu, abazalwanga yimbewu engenakonakala, ephilayo nehleli ngonaphakade. Ngaphandle kokuba bathembele ebulungiseni bukaKristu njengokhuseleko lwabo lodwa; ngaphandle kokuba bakope isimilo saKhe, basebenze ngomoya waKhe, bahamba ze, abanxibanga ingubo yobulungisa baKhe. Abafileyo badla ngokwenziwa badlule ngokungathi ngabaphilayo; kuba abo basebenzela oko bakubiza ngokuba lusindiso ngokweengcamango zabo, abanaye uThixo esebenza kubo ukubathanda nokubenza benze ngokokukholisa kwaKhe okulungileyo.”

“Kilasi ichi kimenyeshwa vyema na lile bonde la mifupa mikavu ambalo Ezekieli aliliona katika njozi.” Review and Herald, January 17, 1893.