

# Bhuku ra Danieri - Nomboro Zana Nemakumi Maviri neTatu

*Ukubula Ubukulu Obw'obunnabbi obuli mu Danyeri 11:40*

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Vhesi rechimakumi mana chaDhanieri 11 nderimwe remavhesi akadzama zvikuru muShoko raMwari, sezvakaita Dhanieri 8:14. Vhesi rechimakumi mana rinomiririrwa neRwizi Hidhekeri, uye Rwizi Urai runomiririra Dhanieri 8:14.

Ndima yakumi mana inotanga namashoko anoti, “uye panguva yokupedzisira,” nokudaro ichinyatsoratidza kuti kutanga kwendima yacho ndi1798. Mashoko makumi mashanu nerimwe endima yacho akazarurwa muna 1989, apo akazivikanwa sokuti anoratidza kuparara kweSoviet Union panguva iyoyo. Iwo mashoko makumi mashanu nerimwe ari mundima yacho anomirira zvose nguva yokupedzisira muna 1798, uyezve imwewo nguva yokupedzisira muna 1989. Arfa naOmega vakaisa chisimbiso Chavo pandima yacho kuti vose vanoda kuona nokunzwa vaone nokunzwa. Nguva yokupedzisira yemafambiro engirozi yokutanga neyechitatu zvose inomiririrwa mundima imwe chete iyoyo.

Ndima inotevera inoratidza nguva iyo upapa, hunomiririrwa samambo wokumusoro, hunokunda United States, inomiririrwa senyika inobwinya, panguva yomurayiro weSvondo uri kuuya nokukurumidza muUnited States. Naizvozvo, kunyange hazvo mashoko endima yemakumi mana achiratidza nguva yokuguma muna 1798, sekutanga, uye nguva yokuguma muna 1989, sekupedzisira, chokwadi ndechokuti nhoroondo yechiprofita inomiririrwa mundima yemakumi mana haipedziki kusvikira pandima yemakumi mana neimwe, apo mambo wokumusoro anokunda nyika inobwinya. Izvi zvinoreva kuti nhoroondo kubva pakuparara kweSoviet Union muna 1989 kusvikira kumurayiro weSvondo uri kuuya nokukurumidza mundima yemakumi mana neimwe, inomiririra nhoroondo yeUnited States kubva kuna Mutungamiri Ronald Reagan kusvikira kumurayiro weSvondo uri kuuya nokukurumidza. Nhoroondo iyoyo inosanganisira Gunyana 11, 2001 uye ichienderera mberi kusvikira paawa yokudengenyeka kukuru kwenyika kwaZvakazarurwa chitsauko chegumi nerimwe.

Pakazarurwa vhesi iri pakutanga, pakamutswa nharo dzichipikisa chokwadi chokuti “chirevo chaPippenger chokuti vhesi iri rinomirira nhoroondo kubva muna 1798 kusvikira kuMutemo weSvondo chaiva chirevo chisina musoro, nokuti mavhesi ari muBhaibheri haambomiriri nguva dzakareba dzakadai dzenhoroondo.” Isu takanga tisati tambofunga pamusoro pepfungwa yokuti pane here muganhu wenguva inogona kuiswa muvhesi rimwe, asi pakarepo takarangarira kuti Zvakazarurwa chitsauko 13, vhesi 11, rinoratidza nhoroondo imwe cheteyo, uye rinozviita, muvhesi rimwe chete. Nhoroondo yechikara chepanyika yakatanga muna 1798, uye kutaura kwechikara chepanyika seshato, kunozadzikiswa paMutemo weSvondo uri kuuya nokukurumidza.

“Uye apo Upapa, hwainge hwatapurirwa simba rahwo, hwakamanikidzwa kurega kutambudza, Johani akaona simba idzva richimuka kuti ridzokorore inzwi reshato, uye rienderere mberi nebasa rimwe chetero rehutsinye nerokumhura. Simba iri, rokupedzisira richarwa nechechi nomurayiro waMwari, rakafananidzirwa nechikara chaiva nenyanga dzakaita sedzegwayana.” Signs of the Times, November 1, 1899.

Kana munhu aida kutaura nenzira yakanyatsorurama, ndima yechina makumi mana inovhara nhoroondo ya 1798, kusvika pandima yechina makumi mana neimwe, uye mundima yechina makumi mana neimwe murayiro weSvondo unozivikanwa; saka, kusiyana nendima imwe chete iri muna Zvakazarurwa chitsauko 13, ndima 40 iri pfupi zvishoma, nokuti murayiro weSvondo uri mundima inotevera, asi muna Zvakazarurwa chitsauko 13, kubva muna 1798 kusvika kumurayiro weSvondo zviri mundima imwe chete. Sister White anotizivisa kuti “mutsara mumwewo wechiporofita” uri mubhuku raDhanieri unorambidzwa mubhuku raZvakazarurwa, uye Zvakazarurwa chitsauko 13, ndima 11, zviri nyore zvinopfuura pamusoro pendorima 40, kana ukasarudza kushandisa musimboti wokuti mutsetse pamusoro pomutsetse.

Paunongoshandisa musimboti wokuti mutsetse pamusoro pomutsetse, unoona kuti mufananidzo wechikara chepanyika cheZvakazarurwa 13 (United States), icho mundima 40 chinomiririrwa ne“ngoro, zvikepe, navatasvi vamabhiza,” unoshanduka kubva pachikara chakaita segwayana chine nyanga mbiri muna 1798 kuva chikara chinotaura seshato panguva yoMutemo weSvondo uri kuuya nokukurumidza, uyewo kuti chikara chakaita segwayana chine nyanga mbiri.

Ndime ya makumi mana, inomiririrawo makore makumi manomwe okufananidzira apo chifeve cheTire chinokanganwikwa, nokuti makore makumi manomwe okufananidzira akaita samazuva amambo mumwe, uye mambo umambo. Zvichibva pandima ya makumi mana, nepamutsetse wa Zvakazarurwa chitsauko gumi na tatu, umambo hwechiporofita cheBhaibheri hunotonga kwemakore makumi manomwe okufananidzira a Isaya chitsauko makumi maviri na tatu chikara chinobva panyika, chine nyanga mbiri dzesimba. Chikara chinobva panyika chinotanga chine nyanga mbiri dzesimba dzinomirira Republicanism ne Protestantism, asi sezvo nhoroondo yendima ya makumi mana ichiswedera pakuzadzika kwayo mundima ya makumi mana neimwe, masimba acho maviri echiporofita anobva azivikanwa se “ngarava” (simba reupfumi), uye “ngoro navatasvi vemabhiza” (simba rehondo).

Mukati memakore makumi manomwe okufananidzira aIsaya chitsauko 23, hure reTire, iro mundima 40 riri mambo wokumusoro, rinokanganwikwa. Asi pakuguma kwemakore makumi manomwe iwayo okufananidzira richazotangazve kuita upombwe nemadzimambo enyika, sezvakaitika munhoroondo yakatungamirira kukuparara kweSoviet Union apo vanyori venhoroondo vose vanosimbisa kuti Mutungamiri Reagan akasimbisa sungano yakavanzika nemupikisi waKristu wechiporofita cheBhaibheri nechinangwa chokupwanya Soviet Union. Munguva yakatungamirira kuna 1989, Reagan akanga atotanga ukama hwakavanzika husiri pamutemo nemunhu wechivi; nokudaro vaimbi vaNebhukadhinezari vakatanga kudzidzira rwiyo rwakanga rwava kutanga kuimbwa nehure rakanga rakanganwika. Ushumiri hwaJohn Paull II hwepasi rose, hwakanga husati hwamboonekwa, munhoroondo iyoyo chaiyo, ndihwo hwakava kutanga kwe“rwiyo nokutamba” kwakaita kuti “nyika yose” “ishamiswe ichitevera chikara”.

Vhesi ya makumi mana inomiririrawo nhorooondo yeAdventism yeRaodhikia, yakatanga muna 1798 seSadhsisi; zvino vava vaive muSadhsisi vakagamuchira chiedza chakanga chasvinudzurwa, uye ipapo sangano reFiradherufia rakabuda muSadhsisi. Apo sangano reFiradherufia rakaramba chiedza cha1856, ipapo rakabva rashanduka kubva pakuva sangano richienda kuva kereke yeRaodhikia muna 1863. Naizvozvo kereke iyoyo yakatarirwa kurutsirwa kunze kwomuromo waShe muvhesi ya makumi mana neimwe, unova mutemo weSvondo uri kuuya nokukurumidza. Vhesi ya makumi mana inomiririra kwete chete nhorooondo yeUnited States, asiwo nhorooondo yeAdventism yeRaodhikia.

Uadventisti hweLaodikea hwakapiwa chiedza chitsvene cheShoko raMwari sechisungo chahwo nesimba rahwo, uye hurumende yeUnited States yakapiwa chiedza chitsvene cheBumbiro reMitemo reUnited States sechisungo chayo nesimba rayo. Zvose izvi zvakatanga nenzira yechiporofita senyanga muna 1798, uye pakupera kwamakore makumi manomwe okufananidzira, nyanga yakatsauka yeRepublican nenyanga yakatsauka yePurotesitendi zvichabatana kuva nyanga imwe chete uye zvichataura seshato.

Pembe ziwiri za ndime ya makumi anayi ndi boma, ndi mpingo wosankhidwa, zomwe zimaimira mizere iwiri ya uneneri imene imayendera limodzi, pakuti zimaimiridwa ngati pembe ziwiri pa chilombo chimodzi. Kulikonse kumene chilombo chimapita, pembe ziwirizo nazo zimapitanso, ndipo zimatero m'mbiri yomweyi ya uneneri. Pembe ya Chiprotestanti ili ndi chikhalidwe cha uneneri cha mbali ziwiri, choimiridwa ndi Laodikaya ndi Filadelfiya. Pembe ya Chirepabulikani nayo ili ndi chikhalidwe cha uneneri cha mbali ziwiri, choimiridwa ndi zipani za ndale za Republican ndi Democratic. Yachiwiri ya mbali ziwiri za pembe iliyonse imatuluka potsiriza ndipo imatuluka ili yapamwamba, monga mwa Danieli chaputala eyiti.

Zvino ndakasimudza meso angu, ndikatarira; zvino tarirai, pamberi porwizi pakanga pamire gondohwe raiva nenyanga mbiri; uye nyanga mbiri idzodzo dzaiva refu; asi imwe yakanga yakareba kupfuura imwe, uye yakareba zvikuru ndiyo yakazomera yokupedzisira. Danieri 8:3.

Sifa za pande mbili za kila pembe zinaonyeshwa katika mstari wa Kristo kupitia kwa Masadukayo na Mafarisayo, jambo ambalo katika pembe ya Kirepublican linalingana na uliberali (unaounga mkono utumwa, demokrasia, woke-ism na utandawazi), na uhafidhina (unaopinga utumwa, jamhuri ya Kikatiba, washikamanifu wa mapokeo, MAGA). Sifa za pande mbili za pembe ya Kiprotestanti zinalingana na Filadelfia na Laodikia. Hakuna ulinganifu mkamilifu kati ya mgawanyiko wa pembe hizi mbili katika ishara ya pande mbili, kwa maana wala uliberali wa kimaendeleo wala MAGA-ism ya kihafidhina haviishii upande ulio sahihi wa suala la sheria ya Jumapili, kwa kuwa Mafarisayo na Masadukayo walikuja pamoja msalabani; lakini katika sheria ya Jumapili inayokuja upesi, ambayo ilifananishwa na msalaba, Laodikia hutapikwa kutoka kinywani mwa Bwana, na pembe ya Kifiladelfia ndipo huinuliwa kama bendera. Hata hivyo, asili ya pande mbili ya pembe zote mbili inawakilishwa na mabishano ya kiteolojia kati ya Mafarisayo na Masadukayo, na mjumbe kwa Mataifa (Paulo), katika historia ya Kristo, hapo awali alikuwa Farisayo wa Mafarisayo.

Indlela yemvula yokugcina, ekubeni ingumgca phezu komgca, ivalisa ukukhanya okukhulu kwivesi yamashumi amane xa isetyenziswa. IZityhilelo izahluko zesibini ukuya kweshumi elinesibhozo, zonke ziyavumelana nevesi yamashumi amane. Ubungqina bukaIsaya isahluko samashumi amabini anesithathu ngobuhenyu baseTire buyavumelana nale vesu. Kambe ke, zikho nezinye iindinyana ezininzi ezimele zibekwe phezu kwevesi yamashumi amane, kodwa mhlawumbi esona sicelo sibalulekileyo somgca phezu komgca sevesi yamashumi amane yile vesu yamashumi amane ngokwayo.

Mundima makumi mana, zvose nguva yokuguma ya1798 nenguva yokuguma ya1989 zvinoratidzwa. Izvi zvinorayira mudzidzi wechiporofita kuti aenzanise nguva yokuguma ya1798 pamusoro penguva yokuguma ya1989. Kana izvi zvaitwa, nhorooondo yemundima makumi mana inobudisa mitsetse miviri, imwe neimwe ichitanga muna 1798, ichiramba ichienderera kusvikira kumurayiro weSvondo uri kuuya nokukurumidza wemundima makumi mana neimwe. Mutsetse unotanga muna 1798 unozivisa shoko remukati revanhu vaMwari vemazuva okupedzisira, uye mutsetse unotanga muna 1989 unozivisa shoko rekunze revanhu vaMwari vemazuva okupedzisira mukati menhorooondo imwe cheteyo chayo. Naizvozvo mundima makumi mana mune mukati mayo chiratidzo chinomirirwa noukama humwe chetehwo hwemukati nekunze hwechiporofita hwechechi nomwe nezvisimbiso zvinomwe mubhuku raZvakazarurwa. Uye chitiko ichi chechiporofita chinomirirwa mundima imwe chete, inoumbwa namashoko makumi mashanu nerimwe!

AmaMillerites aqaphela umlayezo wangaphakathi-nangaphandle wezinkonzo eziyisikhombisa nezimpawu eziyisikhombisa, kodwa futhi aqaphela ukuthi namacilongo ayisikhombisa ayemele umugqa wesithathu weqiniso owawuyingxenywe yomlando omelwe yizinkonzo eziyisikhombisa nezimpawu eziyisikhombisa. Amacilongo ayengukuthi, njengoba uMiller esho, “izahlulelo ezikhethekile” ezehliselwa iRoma. AmaMillerites aqonda ukuthi izahlulelo zikaNkulunkulu ezimelwe ngamacilongo ayisikhombisa zazixhumene nomlando wezinkonzo eziyisikhombisa kanye nomlando ohambisanayo wezimpawu eziyisikhombisa.

Vhesi yemakumi mana inosanganisira nhorooondo yaGunyana 11, 2001, uye muvhesi yemakumi mana mutsara wechiporofita wehwamanda nomwe naizvozvowo unowiriraniswa. Mutumwa wokutanga akasvika muna 1798, kuti azivise kuvhurwa kwokutonga muna 1844. Kutonga ikoko kunopatsanurwa kuva kutonga kwokuongorora nokutonga kwokuita. Nhorooondo yevhesi yemakumi mana inhorooondo yokutonga kwokuongorora, uye nhorooondo yevhesi yemakumi mana neimwe zvichienda mberi kusvikira Mikaeri amira uye matenda manomwe okupedzisira adururwa, inhorooondo yokutonga kwokuita.

Kutongwa kwekutonga kunotanga apo United States inotaura seshato.

“Pemembe zembudzi yakafanana neye gwayana uye inzwi reshato rechiratidzo ichi zvinoratidza kupesana kunoshamisa pakati pezvinotaurwa nerudzi runomiririrwa urwu nezvarunoita chaizvo. ‘Kutaura’ kwerudzi urwu ndiko kuita kwezviremera zvarwo zvemitemo nezvekutonga. Nokuita kwakadaro rucharamba, nezviito zvarwo, nheyo idzodzo dzakasununguka uye dzorugare dzarwakaisa pachena sehwaro hwegwara raro. Kuprofita

kunoti ruchataura ‘seshato’ uye ruchashandisa ‘simba rose rechikara chokutanga’ kunofanotaura zvakajeka kukura kwemweya wokusashivirira nowokutambudza kwakaraidzwa nendudzi dzinomiririrwa neshato nechikara chakaita sembada. Uye mashoko anoti chikara chine nyanga mbiri ‘chinomanikidza nyika navagari vayo kuti vanamate chikara chokutanga’ anoratidza kuti simba rerudzi urwu richashandiswa mukumanikidza kuchengetwa kwechimwe chinhu chichava chiito chokukudza upapa.” The Great Controversy, 443.

United States parinoti “inotaura,” uye painomanikidza mutemo weSvondo uri kuuya munguva pfupi, “izwi rechipiri” raZvakazarurwa chitsauko gumi nesere “rinotaura,” nokudana varume navakadzi kuti vabude muBhabhironi.

Ndakanzwa rimwe inzwi richibva kudenga, richiti, Budai maari, imi vanhu vangu, kuti murege kuva vagovani vezvivi zvake, uye kuti murege kugamuchira zvirango zvake. Nokuti zvivi zvake zvasvika kudenga, uye Mwari warangarira zvakaipa zvake. Muritsive sezvarakakutsivai imi, uye muripe zvakaipetwa kaviri maererano namabasa aro; mumukombe warakazadza, murizadzirewo zvakaipetwa kaviri. Zvakazarurwa 18:4–6.

Mundima makumi mana nerimwe, apo United States inotaura, avo vachiri munzvimbo ine zvikamu zvitatu yeBhabhironi razvino vanodanwa kuti vabude apo “inzwi rechipiri” raZvakazarurwa chitsauko gumi nesere rinotaura. Avo vanobva vadanwa kuti vabude vanomiririrwa mundima makumi mana nerimwe sa“Edhomu, Moabhu, navakuru vevana vaAmoni.” Mundima iyoyo, avo vanomiririrwa muchiratidzo chezvikamu zvitatu cheBhabhironi razvino, vanopunyuka ruoko rwamambo wokumusoro (upapa). Shoko rechiHeberu rinoreva “kupunyuka,” rinoreva kupunyuka nokutsvedza, uye chirevo charo chemukati ndechekuti kupunyuka uku kunoitwa kubva kuchinhu chakanga, kusati kwava nokupunyuka uku, chakabata avo vanopunyuka muutapwa.

Adzalowanso m’dziko lokongolalo, ndipo mayiko ambiri adzagonjetsedwa; koma awa adzapulumuka m’manja mwake, awa ndi Edomu, ndi Moabu, ndi akuluakulu a ana a Amoni. Iye adzatambasuliranso dzanja lake pa mayiko; ndipo dziko la Aigupto silidzapulumuka. Danieli 11:41, 42.

M’vesi ya makumi mana na ziwiri, upapa (mfumu ya kumpoto) ulakunda chivwazo chake chachitatu cha m’madera a dziko pamene ukutora Iguputo, chimene chili chizindikiro cha United Nations, monga momwe chinasonyeredzwa pa tsiku lobadwa la Herode, pamene iye agonjera kuvina konyenga kwa Salome (United States), mwana wamkazi wa Herodias (upapa). Izi zikuzindikiritsa nthawi imene United Nations (“mafumu khumi” a Chivumbulutso 17), avomereza kupereka ufumu wawo kwa chilombo kwa ola limodzi. Ola limodzilo ndi ola la “chivomezi chachikulu” cha Chivumbulutso 11, ndiponso “ola” limene hule wa Babiloni aweruzidwa. M’vesi ya makumi mana na ziwiri, Iguputo (United Nations), “sidzapulumuka.”

Izwi lesiHeberu elihunyushwe ngokuthi “ukuphunyuka” evesini lamashumi amane nambili lihluke ezwini lesiHeberu elisevesini lamashumi amane nanye. Evesini lamashumi amane nambili, igama elithi “ukuphunyuka” lisho “ukungatholi kukhululwa”, kodwa ivesi lamashumi amane nanye likhomba isikhathi lapho labo, ngaphambi komthetho weSonto osuzofika masinyane,

bebebambisene nepapa, bese bephunyuka sengathi kungenxa yokushelela. Ngaphambi kwehora lenhlekelele yomthetho weSonto, labo abasebuhlotsheni benkolo beBabiloni lanamuhla bebelokhu bemukela umqondo kaSathane wokuthi iSonto luyilona suku lukaNkulunkulu lokukhonza. Lapho uphawu lwesilo seluphoqelelwa, umuntu angalwamukela nganoma yisiphi isizathu, noma empeleni akholwe ukuthi kunjalo. Ukukholwa ukuthi kunjalo kungukwamukela uphawu ebunzini, kanti ukulumukela nje kuphela kungukwamukela uphawu esandleni sakho.

Avo vanopunyuka paruoko rweupapa panguva yomurayiro weSvondo, vanoramba pfungwa yaSatani yokuti zuva raMwari rokushumirwa ndiro zuva rezuva, panguva chaiyo iyo United States neUnited Nations zviru kubatana nechifeve cheRoma, simba roupapa, mambo wokumusoro.

“VaPurotesitanti veUnited States vachava mberi pakutambanudza maoko avo kuyambuka gwanza kuti vabate ruoko rweSpiritualism; vachayambukira pamusoro pegomba rakadzika kuti vabatane nemaoko nesimba reRoma; uye pasi pesimba remubatanidzwa uyu wakapetwa katatu, nyika ino ichatevera tsoka dzeRoma mukutsika-tsika kodzero dzehana.” The Great Controversy, 588.

Zvinokosha kuti titore nguva yekurondedzera marongerwo endima nhanhatu dzekupedzisira dzaDanieri gumi neimwe sezvatinoenderera mberi mukufungisisa kwedu ndima makumi mana. Mambo wokumusoro, anova Roma yemazuva ano, anokunda zvipingamupinyi zvitatu zvenzvimbo kuti asimbiswe pachigaro choushe chenyika. Roma yechihedheni yakakunda zvipingamupinyi zvitatu zvenzvimbo, sezvakaithawo Roma yapapa; saizvozvowo Roma yemazuva ano inokunda mambo wokumaodzanyemba (yaimbova Soviet Union) mundima makumi mana, yozokunda nyika inobwinya (United States) mundima makumi mana neimwe, uyezve Egipita (United Nations) mundima makumi mana nembiri nemakumi mana nenhatu.

Asi sezvinoratidzwa nechakataurwa naSista White chapfuura, United States inobatana panguva imwe chete neupapa pamwe chete neUnited Nations. Mubatanidzwa wakapetwa katatu weshato, chikara, nomuporofita wenhema unozadzikiswa pamutemo weSvondo uri kuuya nokukurumidza, kunyange zvazvo Danieri chitsauko chegumi nerimwe ndima makumi mana neimwe kusvika makumi mana nenhatu dzichiratidza kukunda kunoitika panguva imwe cheteyo muchitevedzana. Kutevedzana kunoratidzwa kunomirira kufamba kwezviitiko, asi zvose izvi zvinozadzikiswa pamutemo weSvondo uri kuuya nokukurumidza.

Panguva iyoyo, “izwi rechipiri” raZvakazarurwa gumi nemasere “rinotaura,” panzvimbo chaiyo panoratidzwa kuti United States “rinotaura.” Mwari vanotaura apo uye panguva iyo Satani anotaura. Mundima makumi mana neina, mashoko anobva kumabvazuva nokuchamhembe anovhiringidza mambo wokumusoro, uye kuurayana kukuru kwokupedzisira kwoupapa kunotangwa. Ndimamakumi mana neina, sezvakaingoita ndima makumi mana nembiri nemakumi mana nenhatu, inotangira mundima makumi mana neimwe, apo mutumwa ane simba waZvakazarurwa gumi nemasere anotanga kudanwa kwake kuti rimwe boka rake ramakwai ribude muBhabhironi.

Uthenga wene apeleka ni uthenga uwo ukumanyisha Islamu ya tsoka ya chitatu kuti ni chida Chake cha chiweluzo, ndi chilango cha hule wa ku Babuloni. Islamu wayimilidwa ngati “mbiri za

kum'mawa," ndipo upapa (mfumu ya kumpoto yachinyengo) ndi "mbiri za kumpoto." Danieli 11:40 ukumanyisha chiweluzo chofufuzira, ndipo vesi 41 mpaka 45 vikumnyisha chiweluzo chokwaniritsa.

Ticharamba tichifunga nezvendima makumi mana yaDanieri gumi nerimwe muchinyorwa chinotevera.

"Panguva yakati, ndiri muGuta reNew York, ndakadanwa munguva yousiku kuti ndione zvivako zvichisimuka nhurikidzwa pamusoro penhurikidzwa zvichikwira kudenga. Zvivako izvi zvaiti zvakavakwa nenzira isingabatwi nemoto, uye zvakanga zvichimiswa kuti zvikudze varidzi vazvo navakavaki vazvo. Zvivako izvi zvakaramba zvichikwira, zvakakwirira uye zvakakwirira zvikuru, uye mazviri maishandiswa zvinhu zvinodhura zvikuru. Avo vaive varidzi vezvivako izvi vakanga vasingazvibunzi kuti: 'Tingakudza sei Mwari nenzira yakanakisisa?' Ishe vakanga vasiri mundangariro dzavo.

"Ndzi anakanyile ndzi ku: 'Oho, loko lava va vekaka timali ta vona hi ndlela leyi a va nga vona ndlela ya vona hilaha Xikwembu xi yi vonaka hakona! Va hlengeleta miako leyikulu leyi sasekeke, kambe ku kunguhata ni ku tumbuluxa ka vona i vuphukuphuku ngopfu emahlweni ka Mufumi wa vuako hinkwabyo. A va kambisisi hi matimba hinkwawo ya mbilu ni ya mianakanyo leswaku va nga dzunisa njhani Xikwembu. Va lahlekeriwe hi ku vona ka mhaka leyi, ku nga ntirho wo sungula wa munhu.'"

"Njengoba lezi zakhiwo eziphakeme zazakhiwa, abanikazi bazo bajabula ngokuzidla okunesifiso esikhulu sokuthi babenayo imali yokuyisebenzisa ekwaneliseni umina nasekuvuseni umona komakhelwane babo. Ingxenye enkulu yemali ababeyitshale ngaleyondlela yayitholwe ngokucindezela, ngokunyathela abampofu. Bakhohlwa ukuthi ezulwini kugcinwa umbhalo wazo zonke izivumelwano zokuhweba; konke ukusebenzelana okungenabulungisa, zonke izenzo zobuqili, kubhaliwe khona. Isikhathi siyeza lapho abantu, ngobuqili babo nangokweyisa kwabo, beyofinyelela ezingeni iNkosi engayikubavumela ukuba balidlule, futhi bayokwazi ukuthi kukhona umkhawulo ekubekezeleni kukaJehova.

Mamiriro akatevera akapfuura pamberi pangu akanga ari ealarm yemoto. Vanhu vakatarisa pazvivako zvi-refu uye zvaifungidzirwa kuti hazvibatwi nemoto vakati: "Zvakachengeteka chose." Asi zvivako izvozvo zvakapera nokupiswa sokunge zvakanga zvakaitwa nepakiti. Mota dzemoto hadzina kukwanisa kuita chinhu kuti dzimise kuparadzwa uku. Vadzimi vemoto vakanga vasingakwanisi kushandisa michina yacho.

"Nga ndinorairwa kuti kana nguva yaIshe yasvika, kana pasina shanduko yakange yaitika mumwoyo yavanhu vanozvikudza navane chishuwo chokukwirira, vanhu vachaziva kuti ruoko rwakanga rune simba rokuponesa ruchawawo rune simba rokuparadza. Hakuna simba repanyika ringadzivisa ruoko rwaMwari. Hakuna chinhu chipi nechipi chinogona kushandiswa pakuvakwa kwezvivako chingazvichengetedza pakuparadzwa kana nguva yakatarwa naMwari yasvika yokutumira kutsiva pamusoro pavanhu nokuda kwokusaremekedza mutemo Wake uye nokuda kwekuzvikudza kwavo kwoudyire."

“නුතන සමාජයේ වර්තමාන තත්ත්වයට මූලික වන හේතු අවබෝධ කරගන්නේ, අධ්යාපනඥයන් සහ රාජ්යනායකයන් අතර පවා, බොහෝ

දනෙකු නොවනි. රාජ්‍යපාලනයේ පාලන රුහුන් අතහි නබාගනෙ සිටින අය, නතෙකික දූෂණය, දර්ථරනාව, දානයනේ ජීවිකාව ගනෙයාම, සහ වැඩිවමේන් පවතින අපරාධ යන ගැටලු විසඳීමට සමත් නොවනි. ඔවුහු ව්‍යාපාරික කටයුතු වඩාත් ආරක්ෂිත පදනමක් මත පිහිටුවීමට නිෂ්චලව සටන් කරමින් සිටිති. මිනිසුන් දවේයන්වහන්සේගේ වචනයේ ඉගැන්වීමේ කරෙහි වැඩි අවධානයක් යොමු කළහොත්, ඔවුන් කලබලයට පත්කරන ගැටලු සඳහා විසඳුමක් සොයාගනු ඇත.”

“Maandiko anafafanua hali ya ulimwengu muda mfupi kabla ya kuja kwa Kristo mara ya pili. Kuhusu watu ambao kwa unyang’anyi na udhulumu wanajikusanyia mali nyingi, imeandikwa: ‘Mmejiwekea akiba ya hazina kwa siku za mwisho. Tazama, ujira wa wafanyakazi waliovuna mashamba yenu, ambao mmeuzuia kwa hila, unalia; na vilio vyao waliovuna vimeingia masikioni mwa Bwana wa majeshi. Mmeishi kwa anasa duniani, na kujifurahisha kwa ufisadi; mmezilisha mioyo yenu, kana kwamba katika siku ya machinjo. Mmewahukumu na kuwaua wenye haki; naye hawapingani nanyi.’ Yakobo 5:3–6.”

“Asi ndiani anoverenga kunyeverwa kunopiwa nezviratidzo zvenguva zviru kukurumidza kuzadzika? Chii chinaitwa mumwoyo yavanhu venyika? Ishanduko ipi inoonekwa pamaonero avo? Hapana inopfuura yakaonekwa pamaonero evagari venyika yaNoa. Vakanyudzwa mumabasa enyika nokunakidzwa kwayo, vanhu vakararama mafashamo asati auya ‘havana kuziva kusvikira Mafashamo auya, akavakukura vose.’ Mateu 24:39. Vakanga vane kunyeverwa kwakabva kudenga, asi vakaramba kuteerera. Uye nhasiwo nyika, isina hanya zvachose nenzwi raMwari rinonyevera, iri kukurumidza kuenda mukuparadzwa kusingaperi.”

“អស់លោកិយកំពុងគ្រូរហនកករើកដោយវិញ្ញាណនសែងគុរម។ ពុះបនុទូលទំនាយកុន ដង់ពូកទីដប្បម្មយនព្រះគម្មពីរដានីយលៃហនខិតជិតដល់ការសម្រេចពញេលញេរបស់វាហើយ។ មិនយូរប៉ុន្មាន ឈុកឆាកនតែរាល់ហកដលៃហនមានពុះបនុទូលទុកកុនដង់នាយទាំងឡាយនឹងកើតឡើង។”

Ushuhuda kwa Kanisa, juzuu YA TISA, ukurasa WA KUMI NA MOJA.