

Bhuku ra Danieri - Namba Imwe Muzana Nemakumi Mana Neshanu

Tafsiri ya Unabii wa Kibiblia na Matukio ya Sasa: Mtazamo juu ya Siasa za Kisasa na Ishara za Kidini

Jeff Pippenger
2024-03-19

Chitendero cha woke-ismu (Sodoma) na ndale za Chikomyunizimu (Iguputo) zinauka pamene pulezidenti wolemera koposa analengeza cholinga chake chothamangira udindo wa pulezidenti mu 2015, ndipo atapereka umboni wake wa ndale, anaphedwa mu 2020. Papa anaphedwa mwa uneneri mu 1798, atapereka umboni wake wa usatana kwa masiku atatu ndi theka aulosi. Komabe Mawu aulosi a Mulungu amasonyeza kuti papa amapambana pa nkondo yake ndi chinjoka.

Mwanakomana womunhu, tarisa chiso chako kuna Faro mambo weIjipiti, uprofite pamusoro pake, nepamusoro peIjipiti yose; taura uti, Zvanzi naIshe Jehovha: Tarira, ndinokurwisa iwe, Faro mambo weIjipiti, shato huru inovata pakati penzizi dzayo, iyo yakati, Rwizi rwangu nderwangu ndimene, uye ndakazviitira iro. Ezekieri 29:2, 3.

Ijipiti ni joka kuu, na ukafiri wa Farao uliwakilisha kwa mfano ukafiri wa Mapinduzi ya Ufaransa, na utandawazi wa karne ya ishirini na moja. Utandawazi huo ndani ya mipaka ya mnyama wa nchi wa karne ya ishirini na moja unawakilishwa na chama cha Democratic. Ezekieli anatambulisha kwamba Mungu yu kinyume na Ijipiti, na baadaye zaidi katika sura hiyo, Ezekieli anatambulisha kwamba Mungu ataitoa Ijipiti kwa mfalme wa kaskazini, ambaye, katika kifungu hicho, anatambulishwa kuwa ni Nebukadneza, na ambaye anawakilisha mfalme wa kaskazini wa uongo wa siku za mwisho. Mfalme wa kaskazini wa uongo ni upapa, na Mungu anatambulisha kupitia kwa Ezekieli kwamba Mungu ataitoa Ijipiti kwa mfalme wa kaskazini kwa ajili ya utumishi ambao Nebukadneza alikuwa ametoa kama fimbo ya adhabu Yake. Anatambulisha kwamba ataitoa Ijipiti kwa papa katika kipindi ambapo mvua ya masika ya mwisho inawasili.

Zvino kwakaitika pagore ramakumi maviri namanomwe, pamwedzi wokutanga, pazuva rokutanga romwedzi, kuti shoko raJehovha rakasvika kwandiri, richiti, Mwanakomana womunhu, Nebhukadhinezari mambo weBhabhironi akaita kuti hondo yake iite basa guru pakurwisa Tire; musoro mumwe nomumwe wakitwa mhanza, nefudzi rimwe nerimwe rakakweshwa; asi haana kuwana mubayiro, kana hondo yake, nokuda kweTire, pamusoro pebasa raakaita pakurwisa iro: Naizvozvo zvanzi naIshe Jehovha; Tarirai, ndichapa nyika yeIjipiti kuna Nebhukadhinezari mambo weBhabhironi; uye achatora uwandu hwayo, achatora zvakapambwa zvayo, achatora zvarinotorerwa; uye izvo zvichava mubayiro wehondo yake. Ndakamupa nyika yeIjipiti nokuda kwokutambura kwake kwaakashanda nako pakurwisa iro, nokuti vakandishandira ini, ndizvo zvinotaura Ishe Jehovha. Pazuva iro ndichaita kuti runyanga rweimba yaIsraeri ritange kubukira; uye ndichakupa kusunungurwa kwomuromo pakati pavo; uye vachaziva kuti ndini Jehovha. Ezekieri 29:17–21.

“දවස” යනු දවසින් වහන්සේ “ඉශ්රායලේ ගෘහයන් අඟ බද්දේ එළියට පැළවීමට” සලස්වන දවස වන අතර, එය පසු වර්ෂාව ඉසීමට ආරම්භ වූ 2001 සැප්තැම්බර් 11 දිනයි. ඒ වගේම වගේ ස්වාමීන් වහන්සේ “නුන්වන ශාපයන් ඉරිය නාදයට සවන් දෙන ලෙස” කියමින් රක්ෂකයන් නැගිටුවූ සේක; මක්නිසාද “ඔවුන්ගේ මැද නුඹට මුඛය විවෘත කිරීම දවසින් වහන්සේ දෙන සේක” යයි උන්වහන්සේ හඳුනා දුන් බැවිනි. “මැද” යනුවෙන් හඳුන්වන්නේ 2001 සැප්තැම්බර් 11 දින ආරම්භ වූ පසු වර්ෂාවේ ඉසීමත්, ශුද්ධාත්මයාණන් වහන්සේ මිනුමකින් තොරව වැගිරෙන්නා වූ ඉරිදා නීතියේදී අවසන් වීමත් අතර කාල පරිච්ඡේදයයි. එම සලකුණු-ස්ථාන දකෙමේ මධ්යයේ (මැද), සාක්ෂිකරුවන් දෙදෙනෙකු, එනම් අඟ දකෙක, 2020 දී ඔවුන් දෙදෙනාම විවියේ මරනු ලැබෙන තෙක් තමන්ගේ සාක්ෂිය දෙනු ඇත.

Vasati vaurayiwa, vakapa uchapupu hwavo; uye mushure mokunge vaurayiwa, vakamutsidzirwa sewechisere, uyo unobva kune vanomwe. Vakaurayiwa nesimba reshato rekusatenda kuna Mwari (Ijipiti) uye rehupombwe (Sodhoma). Nokuda kwebasa ravakanga waitira Mwari, Akavavimbisa kuvapa Ijipiti somubayiro wavo. Kana mambo wokumusoro akabata nyika inobwinya yeUnited States mundima yemakumi mana nechimwe yaDanieri gumi nerimwe, ipapo anotora Ijipiti, nokuti ndiwo mubhadharo wake nokuda kwamabasa akaitwa mubasa raMwari rokutonga zvinhu.

E Asiria, tsvimbo yokutsamwa kwangu, uye shamhu iri muruoko rwavo ndiko kutsamwa kwangu. Ndichamutuma kuzorwa norudzi rwunonyengera, uye ndichamuraira kuzorwa navanhu vakatsamwirwa neni, kuti atore zvapakambwa, uye kuti atore zvaanobvuta, uye kuti avatsikatsike sematope omumigwagwa. Isaya 10:5, 6.

MuAsiriya ndiye mambo wa kaskazini, anayewakilisha upapa, mfalme wa kaskazini wa bandia katika siku za mwisho. Ashuru na Babeli vilitumiwa kuleta hukumu juu ya Israeli, falme zote mbili za kaskazini na kusini, kwa sababu ya uasi wao wa kuendelea.

“Saka ndivo vaIsraeri vakatapwa vachibviswa munyika yavo kuendeswa kuAsiria,” “nokuti havana kuteerera inzwi raJehovha Mwari wavo, asi vakadarika sungano yake, nezvose zvakarairwa naMozisi muranda waJehovha.” 2 Madzimambo 17:7, 11, 14–16, 20, 23; 18:12.

“Mukutama kwa kutisha iliyowaletea yale makabila kumi, Bwana alikuwa na kusudi la hekima na rehema. Jambo ambalo hangeweza tena kulitenda kupitia wao katika nchi ya baba zao, angelitafuta kulitimiza kwa kuwatawanya miongoni mwa mataifa. Mpango Wake kwa ajili ya wokovu wa wote ambao wangechagua kujipatia msamaha kwa njia ya Mwokozi wa jamiu ya wanadamu ulipaswa bado kutimizwa; na katika mateso yaliyowaleteka Israeli, alikuwa akiandaa njia ili utukufu Wake ufunuliwe kwa mataifa ya dunia. Si wote waliopelakwa utumwani walikuwa wasiotubu. Miongoni mwao walikuwapo baadhi waliobaki waaminifu kwa Mungu, na wengine waliokuwa wamejinyenyekeza mbele Zake. Kupitia hawa, ‘wana wa Mungu aliye hai’ (Hosea 1:10), angewaleta makutano mengi katika ufalme wa Ashuru kwenye ujuzi wa sifa za tabia Yake na wema wa sheria Yake.” Prophets and Kings, 292.

Mbuya akashandisa madzimambo okumusoro sechishandiso Chake chokutonga, uye nheyo iri muBhaibheri yaakatevera pamusoro pamadzimambo iwayo okumusoro yaiva yokuti aifanira kuripwa nokuda kwamabasa avakanga vaita.

Uye murambe muri icyo nzu nyene, murya kandi munywa ivyo babaha; kuko umukozi akwiriye impera yiwe. Ntimuve mu nzu imwe ngo mwimukire mu yindi. Luka 10:7.

Mbuya anoshandisa upapa kuranga United States apo vanozadza mukombe wavo wenguva yokuedzwa pamutemo weSvondo uri kuuya nokukurumidza, uye mubayiro wake ndewokuti anopa Egipita kuupapa nokuda kwebasa rakaitwa. Shoko raMwari rechiporofita rakajeka kuti Egipita rinopiwa kuupapa, uye ndima makumi mana nembiri nemakumi mana nenhatu dzaDanieri chitsauko chegumi nerimwe dzinosimbisa chokwadi ichi. Mubayiro wapapa nokuda kwebasa rakaitwa ndewokuti anova musoro unosimudzirwa nemadzimambo gumi, uye anotonga pamusoro pechifananidzo chechikara chenyika yose.

Trump anokunda pamusoro pemasimba eshato, nokuti ndiye musoro wechisere, unobva kune vanomwe, panguva yomufananidzo wechikara muUnited States. Kuparara kwebato reDemocratic, simba reshato rakauraya Trump muna 2020, kwava kuitika zvinu. Shoko raMwari harimbokundikani. “Uswa hunotyora musana wengamera” hwebato reDemocratic ndiye muporofita wenhema weIslam. Kurwiswa kwaOctober 7, 2023, kwakaisa mukaha mukati menheyo yaro yerutsigiro, izvo zvinongogona kunzi zvakakonzerwa nebasa reIslam mukutsamwisa nokushungurudza ndudzi. Izvi zwichaperekedzwa nokumwe kurwiswa, zwichikonzera kupatsanurana kukuru, ukuwo zwichibanidza boka ravagari vechikara chepanyika, vanoziva upenzi hwemafashamo okupinda munyika zvisiri pamutemo akasunungurwa nemasimba eshato. Zvichaburitsawo dambudziko rezvehupfumi, kunyange hazvo dambudziko iroro ratovapo zvinu.

“Y luego el gran engañador persuadirá a los hombres de que quienes sirven a Dios son los causantes de estos males. La clase que ha provocado el desagrado del Cielo echará todas sus desgracias sobre aquellos cuya obediencia a los mandamientos de Dios constituye una reprensión continua para los transgresores. Se declarará que los hombres están ofendiendo a Dios por la violación del sábado dominical; que este pecado ha traído calamidades que no cesarán hasta que la observancia del domingo sea estrictamente impuesta; y que aquellos que presentan las exigencias del cuarto mandamiento, destruyendo así la reverencia por el domingo, son perturbadores del pueblo, e impiden su restauración al favor divino y a la prosperidad temporal. Así, la acusación formulada antiguamente contra el siervo de Dios será repetida, y sobre fundamentos igualmente bien establecidos: ‘Y sucedió que cuando Acab vio a Elías, le dijo Acab: ¿Eres tú el que turba a Israel? Y él respondió: Yo no he turbado a Israel, sino tú y la casa de tu padre, por cuanto habéis abandonado los mandamientos de Jehová, y has seguido a los baales.’ 1 Reyes 18:17, 18. A medida que la ira del pueblo sea excitada por acusaciones falsas, seguirá un proceder hacia los embajadores de Dios muy semejante al que el Israel apóstata siguió hacia Elías.” El Conflicto de los Siglos, 590.

Vanochengeta Sabata vachazivikanwa sechikonzero nei “nyasha dzaMwari nebudiriro yezvinhu zvenguva” zvbaviswa. Pakutsanangura nguva iyi iri pamberi pedu chaipo, vanonongedzera kuna Eria, nekudyidzana kwake naAhabhu. Kupomerana kwavo mumwe nomumwe kwakaitika pamberi peGomo reKarimeri. Budiriro yezvinhu zvenguva nenyasha dzaMwari zvinobviswa nokuwedzera kwematongerero, mutemo weSvondo uri kuuya nokukurumidza usati wasvika. Ndima yangobva kutaurwa inoreva nhevedzano yezviitiko zvinoitika munguva yokuedzwa yomutemo weSvondo,

asi pane nguva mbiri dzokuedzwa. Muedzo womufananidzo wechikara unoitika mukati memiganhu yeUnited States, uye pashure pacho unodzokororwa munyika yose. Zviitiko zvose zvinotsanangurwa mundima iyi zvinowana kuzadzikiswa kwechiporofita munhoroondo inotungamirira kumutemo weSvondo uri kuuya nokukurumidza, uye munhoroondo yedambudziko romutemo weSvondo repasi rose rinotevera pashure pacho.

Ndime yekutanga yeTestimonies, bhuku rechipfumbamwe, inotangira papeji regumi nerimwe, nokudaro ichiratidza NINE-ELEVEN, inoti: “Tiri kurarama munguva yokuguma. Zviratidzo zvenguva zviri kukurumidza kuzadzika zvinoratidza kuti kuuya kwaKristu kwava pedyo chaizvo. Mazuva atiri kurarama maari akakomba uye anokosha. Mweya waMwari uri kubviswa panyika zvishoma nezvishoma, asi zvechokwadi. Matenda nezvirango zvava kutotanga kuwira pamusoro pevanoshora nyasha dzaMwari. Njodzi dzepanyika nedzegungwa, kusagadzikana kwemagariro avanhu, kunyeverwa kwehondo, zvinotyisa uye zvinoreva zvakawanda. Zvinofanotaura zviitiko zviri kuswera zvine ukuru hukurusa.” Sezvo rondedzero ichienderera mberi, tinowana papeji regumi neina, “Havasi vazhinji, kunyange pakati pavadzidzisi navatungamiriri venyika, vanonzwisisa zvikonzero zviri pasi pemamiriro azvino enzanga. Avo vane tambo dzehutongi havakwanisi kugadzirisa dambudziko rokuora kwetsika, urombo, hurombe hwokutsamira, uye kuwedzera kwemhosva. Vari kurwisana pasina kuti vaise mabasa ebhizimisi pahwaro hwakachengeteka zvikuru. Dai vanhu vaiteerera zvikuru kudzidzisa kweShoko raMwari, vaizowana mhinduro kumatambudziko anovavhiringidza.”

“Maandiko anafanua hali ya ulimwengu muda mfupi kabla ya kuja kwa Kristo mara ya pili. Juu ya watu ambao kwa unyang’anyi na dhuluma wanajikusanyia mali nyingi, imeandikwa: ‘Mmejiwekea hazina kwa siku za mwisho. Tazama, ujira wa watenda kazi waliovuna mashamba yenu, ambao mmezuilia kwa hila, unalia; na vilio vya hao waliovuna vimeingia masikioni mwa Bwana wa majeshi. Mmishi katika anasa duniani, mkajifurahisha kwa ufisadi; mmezilisha mioyo yenu kana kwamba ni siku ya machinjo. Mmewahukumu wenye haki na kuwaua; naye hawapingani nanyi.’ Yakobo 5:3–6.”

Emasikwini okugcina abantu “bazama ngeze ukubeka imisebenzi yebhizinisi esisekelweni esiqinile ngokwengeziwe.” AmaDemocrat, umshini wawo wenkulumo-ze, kanye nababhange bamazwe omhlaba bazama ngeze, futhi baqamba amanga ngozinzo lwezezimali lwangempela abathi ukuphathwa kukaBiden seluluzuzile. Olunye lwezimpawu “zezwe ngaphambi nje kokubuya kwesibili kukaKristu,” “ngabantu abathi ngokuphanga nangokucindezela” “baqoqe ingcebo enkulu.” Amavesi amathathu andulela amavesi encwadini kaJakobe, uDadewethu White awacaphuna, yilawa:

Bvozvinono, imi vanhu vakapfuma, chemai uye rairai nokuda kwematambudziko enyu achakuwirai. Pfuma yenyu yaora, uye nguo dzenyu dzadyiwa nezvipfukuto. Ndarama yenyu nesirivha zvenyu zvaita ngura; uye ngura yazvo ichava chapupu chinokupomerai mhosva, uye ichadya nyama yenyu somoto. Makaunganidza pfuma mumazuva okupedzisira. Jakobo 5:1–3.

Paumhunhu hweuporofita hwe“mazuva okupedzisira” ndehwekuti panguva iyoyo panova nevarume vanoziyikanwa nepfuma yavo inoshamisa, yakawanikwa nokunyengera. Varume ivavo ndivo vari munhau mazuva ose. Nguva iyoyo yasvika. Munguva iyoyo pfuma yavabhanga venyika

navemabhiriyoni iwaya inomiririrwa segoridhe nesirivha, izvo zvinozoita ngura. Sirivha negoridhe hazviiti ngura, saka Magwaro ari kuratidza chimwe chinhu chisina kutombotarisirwa chinowira pfuma yavarume vapfumi mumazuva okupedzisira, nokuti goridhe ravo nesirivha yavo zvichaita ngura. Chiratidzo chokutanga chokuputsika kweupfumi ihwohwo chakaitika pakusvika kwenhama yechitatu, musi waSeptember 11, 2001. ChiIslam chenhama yechitatu ndiwo mhengo yokumabvazuva youporofita hweBhaibheri, uye mumazuva okupedzisira mhengo yokumabvazuva ndiyo inonyudza upfumi, sezvinomiririrwa nezvikepe zveTashishi.

Nokuti, tarirai, madzimambo akaungana; akapfuura pamwe chete. Vakazviona, vakashamiswa; vakatambudzika, vakakurumidza kutiza. Kutya kwakavabata ipapo, nokurwadziwa sokomukadzi ari pakusununguka. Munoputsa zvikepe zveTashishi nemhengo yokumabvazuva. Mapisarema 48:4–7.

Majelo a mafumu a dziko lonse, mabiliyoniya ndi mabanki akuvutitsidwa ndi mantha ndi zowawa pamene mphepo ya kum'mawa, imene ikuimira kukwera kwa mkwiyo wa mitundu ya anthu (ngati mkazi wobereka ali m'kupweteka), imene imabwera chifukwa cha Chisilamu cha tsoka lachitatu, ikumiza zombo za Tarisi. Chisilamu chatsala pang'ono kusokoneza chuma cha m'madera ndi cha dziko lonse ndi kubweretsa mkhalidwe wa zachuma ndi wa ndale umene ukugwirizana mwangwiwo ndi mphanvu za Trump, osati za a Democrat ndi a globalist, pakuti mphanvu ya chinjoka yapatsidwa kwa mutu wachisanu ndi chitatu, umene uli wa asanu ndi awiriwo, chifukwa cha "ntchito zimene zinachitidwa". Mulungu anagwiritsa ntchito Trump kusunkezera ufumu wonse wa Agiriki, pakuti tsopano Mulungu akubweretsa zinthu zimene dziko lonse liyenera kugawidwa m'magulu awiri.

Hurongwa hwezvehupfumi huri kushandiswa zvino nevatsigiri vehurongwa hwepasi rose hwakatanga kuunzwa panguva yehutungamiri hwaWoodrow Wilson, muDemocrat akasarudzwa nekuvimbisa kuchengetedza United States kuti isapinda muHondo Yenyika Yokutanga yakanga yava kuda kutanga, asi akazoguma ava mutungamiri akatungamira panguva yeHondo Yenyika Yokutanga. Wilson anonyanya kuzivikanwa nekusundira mberi League of Nations, yakatangira United Nations. Panguva yehutungamiri hwake chimiro chezemari cheUnited States chakaiswa mumaoko evatsigiri vehurongwa hwepasi rose, apo Wilson akaisa kutungamirirwa kwehupfumi hwenyika pasi pehutungamiri hweFederal Reserve System muna 1913.

Unhu hwouprofita hwemutungamiri panguva yeHondo Yenyika Yokutanga hwaiva pachivimbiso chake chokuti aisazoenda kuhondo, icho chaiva nhema. Akanga ari munhu mukuru munhorondo akasimudzira hurumende yenyika imwe chete yeLeague of Nations, uye ndiye akatungamirira mukupa mari dzeUnited States mumaoko emabhangi enyika. Akatonga kubva muna 1913 kusvika muna 1921. Muna 1919, chizvarwa chechitatu cheAdventism, chinomiririrwa nokukanganisa pamwe chete nenyika, chakafamba chakafanana nokukanganisa kwaWilson pamwe chete nenyika, nokuti nyanga mbiri dzinofamba dzakafanana imwe neimwe. Muchizvarwa chechitatu cheLaodicean Adventism vakapa kutonga kwemaitiro avo ezvokurapa nezvedzidzo mumaoko evaya vaiva kunze kwesimba ravo romweya rokuzvitonga. Panguva imwe cheteyo, Wilson akapa kuzvitonga kwemari kweUnited States kumabhangi epasi rose anotsigira utongi hwepasi rose, uye akashanda nesimba risinganeti, asi akakundikana, kupa kuzvitonga kwezvematongerwo enyika

kweUnited States kuvaGlobalists.

Wilson, semutungamiri panguva yeHondo Yenyika Yekutanga, anomiririra hunhu hwechiporofita hunozivisa Hondo Yenyika Yechitatu. Anomiririra nhorroondo umo Federal Reserve iri kubatanidzwa mukudzora hupfumi hwenyika yose nenzira inonyatsokodzera zvido zveglobalist agenda, kwete kuzvitonga kweAmerica. Anomiririra mutungamiri aripo apo New World Order inozopedzisira yazadzisa chinangwa chayo chokuita umambo hwechinomwe hwechiporofita cheBhaibheri, kunyange zvazvo kutonga kwavo kuri kwenguva pfupi. Chokwadi ichi chinosisimbiswa nezvapupu zviviri, nokuti kuedza kwakakundikana kwaWilson kupinda muLeague of Nations mushure meHondo Yenyika Yokutanga, kwakafananidzira kupinda kweUnited States muUnited Nations pakarepo mushure meHondo Yenyika Yechipiri. Pamusoro pezvapupu zviviri izvi, mutemo weSvondo uri kuuya nokukurumidza, unouya uine kuparara kwenyika mukumashure kwawo, unotungamirira mukusimbiswa kweUnited Nations sehurumende yenyika imwe chete iyo maGlobalist anga achisundira mberi kubvira panguva yehutungamiri hwaWoodrow Wilson.

Unhu uhwu hwechiporofita hunofanira kuvapo muhutungamiri hwemutungamiri wechisere uye wokupedzisira, uyo anobva kune avo vanomwe. Wilson akateverwa naWarren Harding, muRepublican, uyo akapinza nguva yainzi “the roaring twenties,” iyo yakatungamirira kukuputsika kwa1929, uko kwakazotungamirira kuGreat Depression, uko kwakazotungamirira kuHondo Yenyika Yechipiri. Hutungamiri hwaTrump hwekutanga ndihwo hwakanga huri “the roaring twenties,” uye Biden ava kuda kuunza kushushikana kukuru kupfuura kwose munhorroondo yechikara chenyika. Kushushikana ikoko kwakafananidzirwa nekuputsika kwa1929, asiwo ne“panic of 1837” munguva yaEllen White.

Mamiriro ehupfumi ezasi akaitika muUnited States muma1830s anowanzonzi “Panic of 1837.” Akanga ari kuderera kukuru kwehupfumi kwakatanga muna 1837 kukaramba kuchienderera kusvika pakati pema1840s, kuchisanganisira chikamu chikuru chemakore ema1830s. “Panic of 1837” yakaratidzirwa nedambudziko remari, kuparara kwemabhanga, kushaikwa kwemabasa kwakapararira, uye nguva yakareba yekutambudzika kwehupfumi.

Kudengenyeka kwehupfumi kwa1837 kwakakonzerwa ne“Speculative Bubble,” sezvakangoitawo kuparara kwehupfumi kwa1929. Muna 1837, pakaputika bhabhu iri, kwakatevera kubhuroka kwakapararira uye kurasikirwa kukuru kwemari. Kutevedzana kwekukundikana kwemabhanga kwakaitika zvichitevera speculative bubble iyi, zvichikonzera kurasikirwa nechivimbo muhurongwa hwemabhanga uye kutya kukuru kwemari kwakapararira. Kudzikira kwehupfumi hwenyika dzose, kwakawedzerwa nekudzikira kwekutengeserana kwenyika dzepasi rose pamwe nekuderera kwekudiwa kwezvinotengeswa kunze neAmerica, kwakabatsira kuwedzera matambudziko ehupfumi muUnited States.

Ukuwa kwezimali kwango-1929, okwaphawula ukuqala koKuwohloka Okukhulu Komnotho, kwandulelwa yigwebu lokuqagela eMakethe Yezabelo. Ngesikhathi sama-1920s, e-United States kwakukhona inkathi yokuchuma komnotho, eyaziwa ngokuthi i-Roaring Twenties, eyayiphawulwa ukukhula okusheshayo kwezimboni, ukusungulwa kobuchwepheshe obusha, kanye nethemba elandile. Ngaleso sikhathi, ukuqagela eMakethe Yezabelo kwakhuphuka kakhulu, kushukunyiswa

yizikweletu ezitholakala kalula, ukuhweba nge-margin (ukuthenga izabelo ngemali ebolekiwe), kanye nokuthengwa kwezabelo ngenhloso yokuqagela, kusekelwe ekulindeleni ukwenyuka kwamanani esikhathini esizayo kunokuba kusekelwe enanini lazo langempela. Amanani ezabelo akhuphukela emazingeni ayengeke aqhubeke, edlula kakhulu inani langaphakathi lezinkampani ezazimelelwa yizo.

Kusuka muna Kurume 2000 kusvika muna Gumiguru 2002, “dot-com bubble” yakaputika. Gunyana 11, 2001 yakanga yakaiswa mukati mekuputsika kwehupfumi ikoko. Zvino muna 2008 bhabhu remusika wedzimba rakaputika, izvo zvakadanwa kuti Global Financial Crisis kana kuti Great Recession.

Mushure memutemo weSvondo wasvika, kubudirira kwepanyika kwegagari veUnited States kunobviswa. Kubviswa kwekubudirira kwepanyika kunoitika panguva yekusimbiswa kwevane chiuru chine zana nemakumi mana nezvina. Chiratidzo chokutanga chenguva yokusimbiswa chakaiswa mukati mekuperara kwehupfumi. Gunyana 11, 2001 kwaiva kusimbiswa kwesimba kwengirozi yechitatu, uye apo ngirozi iyoyo yakasvika muna 1844, nhorondo iyoyo yakaiswa mukati mekuperara kwehupfumi. 1844 inomiririra mutemo weSvondo uri kuuya nokukurumidza, uye Gunyana 11, 2001 ndiko kutanga kwenguva yokusimbiswa. Jesu anogara achiratidza kuguma kwechinhu nokutanga kwechinhu. Kuparara kwehupfumi kwa1929 kwakafanotangira uye kukatungamirira kuHondo Yenyika Yechipiri.

Apii na ntwadijjo eno mu kiwandiiko ekiddako.

“Vanhu vedu serudzi kwave nokuregeredza kwousimbe, nokusatenda kunopomerwa mhosva, izvo zvakatidzorera shure pakuita basa ratakasiirwa naMwari rokurega chiedza chedu chichivhenekera kune vemamwe marudzi. Kune kutya kutanga nokuzviisa pangozi mubasa guru iri, vachitya kuti kushandiswa kwezinhu zvedu hakuzounzi zvibereko. Ko kana zvinhu zvikashandiswa, asi tikasagona kuona kuti mweya yaponesa nazvo? Ko kana chikamu chezinhu zvedu chikarasika chose pasina chinobuda? Zviri nani kushanda nokuramba uchishanda pane kusaita chinhu. Hamuzivi kuti ichi kana icho ndicho chichabudirira. Vanhu vanoisa mari mukodzero dzemapatent uye vanosangana nokurasikirwa kukuru, uye zvinotorwa sechinhu chinongoitika hazvo. Asi mubasa nechinangwa chaMwari, vanhu vanotywa kuzviisa pangozi. Mari inoonekwa kwavari sokunge kurasika kusina kudzoka kana isingauyi nezvibereko pakarepo painoiswa mubasa rokuponesa mweya. Izvozvo zvinhu chaizvo zviri zvino kuiswa zvisomanene zvikuru muchinangwa chaMwari, uye zviri kuchengetwa noudyire, munguva pfupi zvichakandwa pamwe chete nezvifananidzo zvole kumakonzu emumakomba nezviremwaremwa. Mari ichakurumidza kuderera mutengo zvikuru kwazvo, kamwe kamwe, apo chokwadi chezvinoitika zvisingaperi chichazarukira kunzwa kwavanhu.”
The True Missionary, January 1, 1874.