

# Bhuku ra Danieri - Namba Imwe Nezana Nemakumi Mana Nenhanhatu

*Kuvhura Tambo dzeChiporofita: Mutungamiri Wokupedzisira, Hutongi hweDzvinyiriro, uye Mutemo weSvondo Uri Kuswadera*

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Tiri mukuita chirongwa chekuzivisa mamiriro echiporofita aripo panguva iyo mutungamiri wekupedzisira weUnited States anopiwa simba somudzvinyiriro munhorondo inotungamirira kumutemo weSvondo uri kuuya nokukurumidza. Hapana chinotwa chisina mamiriro akachikomberedza, uye vagari vemhuka yepanyika vakakamukana zvinenge zvakaenzana pakuona kwavo pamusoro paTrump. Avo vanonzwira tsitsi maonero ake vanogona kuona nyore kuti nei achifanira kuchenesa “swamp,” uye kuti zvinoita sokunge zvisingaiti kuti izvozvo zviitike pasina Trump kutora basa romudzvinyiriro. Vadzvinyiriro vane simba guru ndivo avo vane chikamu chikuru chevanhu chinotsigira basa riri kuedzwa kuitwa nomudzvinyiriro. Hitler asati asimuka kuzosvika pasimba, kwaida ngoro yomumaoko yakazara nemari kuti utenge chingwa chimwe chete.

UHitler wakuphendula lokho, futhi nakuba amaJalimane engafuni ukuvuma kakhulu lowo mlando, uHitler wayenesekelo olubanzi ngomsebenzi wakhe. Izingqinamba ezibhekene ne-United States, kanye nomhlaba wonke, ziveza umehluko phakathi kwezakhamuzi, futhi imigqa isiyadwetshwa manje. Isikhathi esisukela eMpi Yenguquko kuze kube ngu-1798 simelela inkathi yokulungiselela ehambisana nesikhathi sokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane. Umthetho iPatriot Act waphawula ukuqala kokuphindaphindwa ngokomoya kweMpi Yenguquko. UJesu uhlale ebonisa ukuphela ngesiqalo, futhi isilo sasemhlabeni saqala ngeMpi Yenguquko, ngakho siyophela ngayo. Eyokuqala yayiyingokoqobo, eyokugcina ingeyokomoya.

Hondo yevagari vokuAmerica yakava chaiyo uye ichadzokororwa mumazuva okupedzisira. Yakacherechedza kuuya kwemutungamiri wokutanga weRepublican, uyo anofananidzira mutungamiri wokupedzisira weRepublican. Bato reRepublican rakavapo sebato rinorwisa uranda, kuitira kupikisa bato reDemocrat raive ratomiswa kare richitsigira uranda. Nharo iyoyo yezvematongerwo enyika yakabudisa Hondo yevagari vomunyika pamwe chete nehutungamiri hwaLincoln. Naizvozvo hazvibviri kupatsanura mutungamiri wokutanga weRepublican neHondo yevagari vomunyika, saka mutungamiri wokupedzisira weRepublican achagara nhaka yehanganyaya iri pedyo pakarepo yeHondo yevagari vomunyika. Jesu akashandisa nyika yezvakasikwa kuratidza nyika yomweya. Bato redhiragoni rine, sababa varo, baba venhema, uye mucherechedzo unozivikanwa webato reDemocrat inhema. Muenzaniso wakajairika wetiraki iyi ndewekutaura kwavo kuti ivo ndivo bato rinonzwira tsitsi vashoma.

Jihadharinii na manabii wa uongo, wanaowajia wakiwa wamevaa mavazi ya kondoo, lakini kwa ndani ni mbwa-mwitu wakali wenye kunyang'anya. Mtawatambua kwa matunda yao. Je,

watu huchuma zabibu katika miiba, au tini katika michongoma? Vivyo hivyo kila mti mwema huzaa matunda mema; lakini mti mbovu huzaa matunda mabaya. Mti mwema hauwezi kuzaa matunda mabaya, wala mti mbovu hauwezi kuzaa matunda mema. Kila mti usiozaa matunda mema hukatwa na kutupwa motoni. Basi, mtawatambua kwa matunda yao. Mathayo 7:15–20.

Mitshelo ya muri yi kombisa mihandzu leyi wu nga ta yi tswala, naswona mitshelo ya vandla ra Democratic i xiyimo xa rona xo seketela vuhlonga. Mitshelo ya vandla ra Republican i xiyimo xa rona xo lwisana na vuhlonga.

Wakarurama imi, Ishe, kana ndichikumbira mhaka pamberi penyu; asi regai nditaure nemi pamusoro pokutonga kwenyu: Nemhaka yei nzira yavakaipa ichibudirira? Nemhaka yei vose vanoita nokunyengera kukuru vachirarama murugare? Makavadyara, zvirokwasvo vakadzika midzi; vanokura, zvirokwasvo vanobereka zvibereko; muri pedyo mumuromo mavo, asi muri kure nehana dzavo. Jeremia 12:1, 2.

Hondo yevagariro iri kuuya inoiswa mumamiriro ezvinhu e“vanhu vane mari,” sezvavanodanwa naSista White, vachidzora nzvimbo yokutengeserana kuti vakohwe upfumi hwamarudzi, panguva imwe chete vachitsika-tsika varombo.

“ઇન્ડિયા, ચાઇના, રશિયા, અને અમેરિકાના શહેરોમાં હજારો પુરુષો અને સ્ત્રીઓ ભૂખમરાથી મરી રહ્યા છે. ધનવાન પુરુષો, કારણ કે તેમના હાથમાં સત્તા છે, બજાર પર નયિતરણ રાખે છે. તેઓ શક્ય તેટલું બધું ઓછી કમિતે ખરીદી લે છે, અને પછી બહુ વધારેલી કમિતે વેચે છે. તેનો અર્થ ગરીબ વર્ગો માટે ભૂખમરો છે, અને તેનો પરણિામ નાગરકિ યુદ્ધમાં આવશે.” Manuscript Releases, volume 5, 305.

Hondo yevagariro yaiva panguva yaLincoln yaive chaiyo uye yaitarisana neuranda chaihwo. Vagadziri vehurongwa hwenyika yose vanofemerwa neshato vari kuumba hondo yevagariro mumazuva okupedzisira inovakirwa pamusoro pekuedza kwavo kubvisa boka repakati, vachisiya varipo chete vakapfuma zvikuru vepamusoro, navarombo zvikuru vakaita semasevha. Iboka repakati rinochengetedza rusununguko rwemagariro, rweupfumi, nerwechitendero, uye parinobviswa hapachisina chipingamupinyi pakuiswa kwefeudalism. Kubudirira kukuru kweChimurenga cheFrance kwaiva kuti chakagumisa hurongwa hwefeudalism, uhwo vagadziri vehurongwa hwenyika yose vava kutsvaka kudzorera, nokubvisa boka repakati. Hurongwa hwevagadziri vehurongwa hwenyika yose hunonyanya kuvakirwa pakuzadza boka repakati nevatorwa vasiri pamutemo, izvo zvinoderedza kugadzirwa kweupfumi, zvinoderedza mihoro, uye zvinowedzera hurongwa hwehurumende hwerubatsiro.

Pakati pokuti kwaenda kuHondo Yenyika Yechipiri, munguva yeKudzikira Kukuru kweUpfumi, Baba Charles Coughlin, mupristi weRoma Katurike, vakava nomukurumbira kubudikidza nenhepfenyuro dzavo dzeredhiyo, dzakasvika kumamiriyoni evateereri munyika yose. Nhepfenyuro dzavo dzeredhiyo dzaifambirana nesimba rekuvhundutsa pfungwa revanhu rakambova naRush Limbaugh munguva ichangopfuura. Coughlin vakashandisa chikuva chavo cheredhiyo kukurukura nyaya dzakasiyana-siyana, kusanganisira zvevatongerwo enyika, zvehupfumi, nezvemagariro avanhu. Pakutanga vakatsigira Mutungamiri Franklin D. Roosevelt pamwe nehurongwa hwake hweNew Deal. Nhepfenyuro dzaCoughlin, dzaiwanzova

dzinokurudzira kupesana uye dzichikonzera gakava, dzakavaita munhu aipatsanura maonero muhurongwa hwezvematongerwo enyika hweAmerica. Kunyange zvazvo vaiva nevateveri vazhinji vakazvipira, vakasanganawo nokushoropodzwa nokupomerwa mhosva kubva kumapoka akasiyana-siyana nokuda kwemaonero avo aionekwa seanonyanyisa.

Maonero aCoughlin okutanga ezvematongerwo enyika, ehupfumi, neenzanga akagamuchirwa naFranklin Roosevelt uye akava hwaro hwezviringwa zvake zveNew Deal, izvo zvakapinza denda rehurongwa hweSocial Security hwairamba huchikura, pamwe chete nehurongwa hwerubatsiro rweveruzhinji muUnited States. Zviringwa zvake zveNew Deal zvakava chiratidzo chikuru chenhaka yake, uye zvakanga zviri chimwe chikamu chemamiriro echiporofita akatungamirira ku, uye akatevera pashure peHondo Yenyika Yechipiri. “By their fruits ye shall know them.” Nokuda kwekushandiswa kwezviringwa zveNew Deal zvaRoosevelt, Great Depression yakagara kwenguva refu zvikuru muUnited States kupfuura mune rimwe nerimwe rudzi rwose rwenyika.

நூஸ்வெல்ட் ஒரு ஜனநாயகக் கட்சியினர்; ஆகையால், அவர் நாகத்தால் உந்தப்பட்ட உலகமயவாதி ஆவார். அவர் அறிமுகப்பட்டத்திய “நியூடீல்” கொள்கைகள், மிகுந்த செல்வந்தரம் மிகுந்த ஏழகைளமாகிய கடமிக்கள் சமூகத்தை உரவாக்கம் நீண்டநாள் திட்டத்தின் ஒரு பகதியாக இரந்தன. உள்நாட்டப் போரின் சொற்பொரளான அடிமதைத்தனம், இப்போத அதிவகேமாக தீவிரமடந்த வரம் ஆவிக்கரிய மற்றும் பொரளாதார அடிமதைத்தனத்தைச் சுட்டிக்காட்டுகிறது; ஏனெனில், நவீன பாபிலோனின் உலகமயவாத, பில்லியனர் வணிகர்கள், நூஸ்வெல்டின் “நியூடீல்” திட்டத்தைத் தாங்கள் கருதம் பூரண நிலகைக் கொண்ட, செல்லும் வகையில் வடிவமகைக்கப்பட்ட பரவலான சட்டவிரோத கடியறேற்றத்திற்கு நிதியளிக்கின்றனர். முன்றாம் உலகப் போரகை எதிர்கொள்ளப் போகும் கடகைசி ஜனாதிபதி, இரண்டாம் உலகப் போரின்போத இரந்த ஜனாதிபதியால் அமல்படத்தப்பட்ட சமூக சார்புநிலகைத் திட்டத்தின் நரெக்கடியையும் எதிர்கொள்ள வணேடியிரக்கம். ஈர்ப்பு இந்த உண்மகையை அடகையாளப்படத்துகிறது; மலேும், கடகைசி நாட்களில் இரக்கம் தலகைவர்கள் இந்தப் பிரச்சினகையை எவ்வாறு ககையாளவத என்ற அறியமாட்டார்கள் என்பதகையும் அடகையாளப்படத்துகிறது.

“සාමාජයේ වර්තමාන තත්ත්වයට යච්චල වන හේතු තේරුම් ගන්නේ බොහෝ තොවනේ; අධියාපනවේදීන් හා රාජියපාලකයන් අතර පවා එවන් අය අල්පය. රාජියපාලකයේ පාලක රුහුන් අල්ලාගනෙ සිචින අයට තනෙකි පනකය, දුෂ්පත්කම, හිඟන්නත්වය සහ වර්ධකය වන අපරාධ යන ගැටලු වීසදීමට තොහක. වියාපාරික කිරියාකාරකම් වඩා ස්ථාවර පදනමක පිහිටුවීම සදහා ඔව්හු නිෂ්චලව වහෙසෙනේ. මනුෂියයන් දවේයන්වහන්සේගේ වචකයේ ඉගන්වීමේ කරෙහේ වැඩි අවධකයක් යොමු කලහොත්, ඔවුන් වියවුල් කරන ගැටලුවලට වීසදුමක් සොයාගනු ඇත.”

“Magwaro anotsanangura mamiriro enyika nguva pfupi Kristu asati auya kechipiri. Pamusoro pavanhu avo, nokupamba nokumanikidza, vari kuunganidza pfuma huru, kwakanyorwa kuchinzi: ‘Makazviunganidzira fuma mumazuva okupedzisira. Tarirai, mubayiro wavarimi

vakakohwa minda yenyu, wamunovanyima nokunyengera, unodanidzira; uye kuchema kwavakakohwa kwapinda munzeve dzaIshe weSabhawoti. Makararama panyika mumafaro nomuupfumi hwokuzvifadza; makakodza mwoyo yenyu, sapazuva rokubayiwa. Makatongera akarurama mhosva uye makamuuraya; haakupikisii.’ Jakobho 5:3–6.” Testimonies, vhoriyamu 9, 13.

Mongameli wa vhuvhili wa u fhedzisela u do “fara magovhelo a muvhuso,” fhedzi a nga si kone “u tandulula thaidzo ya u sina vhuḍifari havhuḍi, vhushai, u pfumala lwo kalulaho, na vhutshinyi vhu no engedzea.” Nahone a nga si kone na “u vhea mishumo ya mabindu kha mutheo wo tsireledzeaho u fhira.” Zwothe zwenezwi zwivhangani zwi na vhushaka na vhabangi na vharengisi vha mabiliyoni vha maḍuvha a u fhedzisela. “U pfumala lwo kalulaho” hu shumiswa u ḥalusa nyimele ya avho vhane vha ḍitika nga thuso ya vhushai kana thuso ya vhutshilo ine ya ḥetshedzwa nga mivhuso ya fhethu kana dzangano dza u thusa. Kha tshitshavha tshinzhi, u pfumala lwo kalulaho ho vha hu tshi ḥanganelana na tshisoli tsha matshilisanano nahone kanzhi ho fhedzisela nga u sunda nga thungo na khethululo kha avho vhane vha khou tshenzhela vhushai. Mbekanyamushumo kha ḍivhazwakale ya Amerika ye ya bveledza “u pfumala lwo kalulaho,” ndi mbekanyamushumo ine zwa pfi yo itelwa u leludza avho vho khakheaho kha vhushai uri vha ḍi takule. Nḥani hazwo, yo bveledza maitele a thuso ya muvhuso a u fara avho vhashai kha vuhali ha ikonomi.

Pakarepo tuwena hondo yenyika yechipiri, Sangano reUnited Nations rakatanga kushanda. Izvi zvakapa chapupu chechipiri chinobva muhondo mbiri dzekutanga dzenyika, chokuti umambo hwechinomwe (United Nations) huchaiswa pachigaro choushe chenyika. Hondo yenyika yokutanga yakaratidza basa rehurongwa hwemabhanga epasi rose hwakagamuchirwa munhorondo yehondo yenyika yokutanga, uye zvinangwa zvavabhanga enyika navatengesi ivavo zvokudzosera hurongwa hwefeudal, sezvakaratidzwa muhondo yenyika yechipiri. Zvirongwa izvi zvose—hurumende yenyika imwe, hurongwa hweupfumi hwevapfumi zvikuru vachitonga varombo zvikuru, uye hurongwa hwemari hwenyika imwe huchangobvumira chete kupinda mariri kune uyo hwaona hwakafanira—zvabva kushato, iri kurwa nomutungamiri wenyika wechisere, ari wevanomwe.

Ulogic obumelwe yizi zinto lukhombisa ngokucacileyo umongameli oya kuziva enyanzeliswa ukuba abe ngowobuzwilakhe kwindlela yakhe yokusombulula iingxaki. Simane sichonga imeko yesiprofeto athe iLizwi likaThixo layichaza ukuba iya kutyhileka ngexesha lembali yomongameli wokugqibela wesilo somhlaba. Kwinqaku elingaphambili sabhekisa kwisicatshulwa esivela ku-The Great Controversy apho achaza khona “ukuchuma kwexeshana” kususwa ngaphambi komthetho weCawa. Esi sicutshulwa sichaza iimpawu ezininzi zesiprofeto zemihla yokugqibela, yaye iingongoma aziphakamisayo zifumana ukuzaliseka kwazo ngexesha lovavanyo lomfanekiso wesilo eUnited States kwanemva koko ehlabathini. Uchaza imiba emibini uSathana ayisebenzisayo ukubamba ihlabathi, eyokomoya kunye nobungwele beCawa. Ngoxa ebhekisa kwimimangaliso yokuphilisa uSathana aya kuyisebenzisa, ukwachaza omnye umba wesiprofeto wexesha lethu.

“Kubudikidza nezvikanganiso zvikuru zviviri, kusafa kwemweya nekuitwa kweSvondo chitsvene, Satani achauza vanhu pasi pezvinyengeri zvake. Nepo chekutanga chichiisa nheyo

dzezvemidzimu, chechipiri chinoumba chisungo chekuyanana neRoma. MaPurotesitendi eUnited States ndiwo achava mberi mukutambanudza maoko awo mhiri mogomba kuti abate ruoko rwezvemidzimu; vachayambuka pamusoro pegomba rakadzika kuti vatsinhirane maoko nesimba reRoma; uye pasi pesimba remubatanidzwa uyu une zvikamu zvitatu, nyika ino ichatevera matsoka eRoma mukutsika-tsika kodzero dzehana.”

“Spiritualism paidi payinozwiwedzera kutevedzera chiKristu chezita chemazuva ano, inowedzera kuwana simba rokutsausa nokuteya. Satani pachake anotendeuka, maererano nomaitiro emazuva ano. Achaonekwa ari muchimiro chengirozi yechiedza. Nokubudikidza nesangano reSpiritualism, zvishamiso zvichaitwa, vanorwara vachaporeswa, uye zvishamiso zvizhinji zvisingarambiki zvichaitwa. Uye sezvo mweya iyi ichizotaura kuti inotenda muBhaibheri, uye icharatidza kuremekedza masangano ekereke, basa rayo richagamuchirwa sechiratidzo chesimba roumwari.”

“Mutsara wokusiyanisa pakati pavaKristu vanongozviti navaMwari vasina umwari zvino wava kutonetsa kusiyaniswa. Nhengo dzekereke dzinoda izvo zvinodiwa nenyika uye dzakagadzirira kubatana nayo, uye Satani anotsunga kuvabatanidza kuva muviri mumwe chete, nokudaro osimbisa mhaka yake nokutsvairira vose mumitsara yechidzidziso chemidzimu. VaPapisiti, vano zvirumbidza nezveminana sechiratidzo chechokwadi chekereke yechokwadi, vachanyengedzwa zviri nyore nesimba iri rinoita zvishamiso; uye vaPurotesitendi, vakati varasa nhovo yechokwadi, vachatsauswawo. VaPapisiti, vaPurotesitendi, navanhu venyika zvose vachagamuchira chimiro chekunamata Mwari chisina simba racho, uye vachiona mukubatana uku kufamba kukuru kwokutendeutsa nyika nokusvitsa mberi mireniyamu yakanga yagara ichitarisirwa kwenguva refu.”

“Ngokusebenzisa imimoya, uSathane ubonakala njengomsizi wohlanga lwabantu, elapha izifo zabantu, futhi ethi uletha uhlelo olusha noluphakeme kakhulu lokukholwa kwenkolo; kodwa ngesikhathi esifanayo usebenza njengombhubhisi. Izilingo zakhe ziholela izixuku eziningi ekubhujisweni. Ukungazithibi kususa ubukhosi bengqondo; kulandele ukuzitika kwenyama, ukuxabana, nokuchithwa kwegazi. USathane uyayijabulela impi, ngoba ivusa izinkanuko ezimbi kakhulu zomphefumulo, bese ishwabadela ingene ephakadeni izisulu zayo zicwile ebubini nasegazini. Inhloso yakhe ukuvusa izizwe ukuba zilwe zodwa, ngoba ngaleyo ndlela angaphambukisa izingqondo zabantu emsebenzini wokulungela ukuma ngosuku lukaNkulunkulu.” The Great Controversy, 588, 589.

Sathani anooneka kutimiza chiito chake chikuru kwazvo, paMutemo weSvondo, kwete zvisati zvaitika. Mushure mekunge United States yataura seshato mundima yegumi neimwe, muchitsauko chegumi nenhatu chaZvakazarurwa, ndipo panobva, mundima yegumi nenhatu, Sathani aonekwa achidana moto kuti uburuke kubva kudenga. Izvi ndizvo zvakare zvinotsanangurwa naSister White.

“Kuburikidza nechirevo chinomanikidza kusimbiswa kwechimiro chePapa mukutyora mutemo waMwari, rudzi rwedu ruchazvibvisa zvizere kubva pakururama. Apo chiPurotesitendi chichatambanudza ruoko rwacho kuyambuka mukaha kuti chibate ruoko rwesimba reRoma, apo chichayambuka pamusoro pegomba rakadzika kuti chibatisane maoko neMweya-nyengeri, apo, pasi pesimba remubatanidzwa uyu wakapetwa katatu, nyika yedu icharamba nheyo dzose



විශේෂයෙන් ආරක්ෂා නොකරන සියල්ලන් මන සාතන්ට පාලනය ඇත. නම සැලසුම් ඉදිරියට ගෙන යෑම පිණිස ඔහු සමහර දෙනාට අනුග්‍රහ දක්වා සමීපත් දෙයි; අනෙක් අය වන ඔහු දුක්කම් ගෙන එයි, එවිට එසේ පීඩා කරන්නන් දෙවියන් වහන්සේගේ මනුෂ්‍යයන් වීශ්වාස කරන ලෙස ඔවුන්ව මඟ හරවයි.”

“ප්‍රභවයේ මානසිහරුකා සන්තානහරුකා සාමු සබ්‍යේ තනිකා රොගහරු නකි පාර්‍න සකුනේ මහාන් ජකිතිසකඞ්‍රී දේඛා පරේ තාපනි, උසලේ රොග ර වපිතූති ලියානේඛ, යහාසමු කි ජිනසඞ්‍රියාලේ භරපිකා සහරහරු භග්‍නාවශේෂ ර උචාඞ්‍රතාමා පරඞ්‍රිත හුනේඛ. අහලි නේ පනි ඞ්‍රි කාර්‍යරත ඛ. සමුඞ්‍රමා ර භූමමි හුනේ ඞ්‍රුඟ්‍රඞ්‍රතා ර වපිතූතිහිරුමා, වශිල ආගලාගීහරුමා, උග්‍ර භවඞ්‍රරහරු ර භ්‍රානක අසනිපානිමා, ආඞ්‍රිහරු, භාඞ්‍රිහරු, ජකර්වාතහරු, ජ්‍රාඞ්‍රිඞ්‍ර ඛාලහරු, ර භූකමුපහරුමා, හරේක ස්ථානමා ර හචාරී රූපහරුමා, ෂේතානලේ ආඞ්‍රි ෂකූති ප්‍රියොග රරරිඞ්‍රේකේ ඛ. උසලේ පාකුදේ රරේකේ භාලී නඞ්‍ර ජාඞ්‍ර, ර ත්‍රියපඞ්‍රි අනකිල ර කඞ්‍ර ආඞ්‍රඞ්‍ර. උසලේ වායුමඞ්‍රලමා ඟාතක වඞ්‍රිකූතතා ජේලාඞ්‍රඞ්‍ර, ර හචාරී මානසිහරු මහාමාරීඞ්‍රා නඞ්‍ර හුනේඛ. ජී ප්‍රකොපහරු ඞ්‍ර-ඞ්‍ර භාරමුභාර ර වනිශකාරී ඞ්‍රදේ චානේඛ. වනිශ මානසි ර පශු ඞ්‍රවේමාඞ්‍රි ආඞ්‍රඞ්‍ර. ‘පූඞ්‍රි වලිප රඞ්‍ර ර ආඞ්‍රලාඞ්‍රඞ්‍ර,’ ‘අඞ්‍රමානි මානසිහරු ... නරිභල ඞ්‍රදේ චානේඛ. පූඞ්‍රි ආඞ්‍ර භාසනිඞ්‍රාහරුකේ කාරඞ්‍රලේ අශුඞ්‍ර පාරපිකේ ඛ; කනිකි තිනිහරුලේ ව්‍රවස්ථාහරු උලුඞ්‍රඞ්‍ර රරේකා ඞ්‍ර, වඞ්‍රිලිඞ්‍ර පරවිරූත රරේකා ඞ්‍ර, සනාතන රරාර තොඞ්‍රේකා ඞ්‍ර.’ යශේඞ්‍ර 24:4, 51”

“Na ndipo mdanganyifu mkuu atawashawishi watu kwamba wale wanaomtumikia Mungu ndio wanaosababisha maovu haya. Kundi lile lililosababisha chuki ya Mbinguni litawatwika taabu zao zote wale ambao utii wao kwa amri za Mungu ni karipio la daima kwa wakosaji. Itatangazwa kwamba watu wanamkosea Mungu kwa kuivunja sabato ya Jumapili; kwamba dhambi hii imeleta misiba ambayo haitakoma mpaka utunzaji wa Jumapili utakapotekelezwa kwa ukali; na kwamba wale wanaowasilisha madai ya amri ya nne, hivyo wakiharibu heshima kwa Jumapili, ni wasumbufu wa watu, wanaozuia kurejeshwa kwao katika kibali cha Mungu na ustawi wa maisha ya sasa. Hivyo shtaka lililotolewa zamani dhidi ya mtumishi wa Mungu litarudiwa tena kwa misingi iliyo imara vivyo hivyo: ‘Ikawa, Ahabu alipomwona Eliya, Ahabu akamwambia, Je! Wewe ndiwe uliyetaabisha Israeli? Naye akajibu, Mimi sijataabisha Israeli; bali wewe, na nyumba ya baba yako, kwa kuwa mmeziacha amri za Bwana, nawe umewafuata Mabaali.’” 1 Wafalme 18:17, 18. Hasira ya watu itakapochochewa kwa mashitaka ya uongo, watawaendea wajumbe wa Mungu kwa mwenendo unaofanana sana na ule ambao Israeli iliyoasi ilimwendea Eliya.

“Simba rinoshamisa rinozviritidza kubudikidza nokunamata mweya richashandisa pesvedzero yaro richipikisa avo vanosarudza kuteerera Mwari kupfuura vanhu. Mashoko anobva kumweya achazivisa kuti Mwari ndiye akavatuma kuti vagutsikane navanoramba Svondo pamusoro pokukanganisa kwavo, vachisimbisa kuti mitemo yenyika inofanira kuteererwa sezvinoitwa murayiro waMwari. Vachachema pamusoro pouipi hukuru huri munyika uye vachatsigira uchapupu hwevadzidzisi vechitendero hwokuti kuderera kwetsika kwakakonzwa nokusvibiswa kweSvondo. Kutsamwa kukuru kuchamutswa pamusoro pavose vanoramba kugamuchira uchapupu hwavo.” The Great Controversy, 589, 590.