



izuva rokutambudzika nokushushikana, izuva rokuparadza nokusiyiwa dongo, izuva rerima nokusuwa, izuva ramakore namasviba makukutu, izuva rehwamanda nereyambira kumaguta akakomberedzwa namasvingo, napashongwe dzakakwirira. Uye ndichaunzira vanhu kushushikana, kuti vachafamba savanhu mapofu, nokuti vakatadzira Jehovha; ropa ravo richadururwa seguruva, nenyama yavo semarara. Kunyange sirivha yavo kana ndarama yavo hazvingagoni kuvanunura pazuva rehasha dzaJehovha; asi nyika yose ichapedzwa nomoto wegodo rake; nokuti achaparadza nokukurumidza vose vagere munyika. Zviunganidzei, hongu, zviunganidzei, imi rudzi rusingadiwi; chirevo chisati chabereka, zuva risati rapfuura sehundi, hashu huru dzaJehovha dzisati dzakuwirai, zuva rehasha dzaJehovha risati rakuwirai. Tsvagai Jehovha, imi mose vanyoro venyika, makaita kururamisira kwake; tsvagai kururama, tsvagai unyoro; zvimwe mungavigwa pazuva rehasha dzaJehovha. Zefania 1:14–2:3.

“murume ane simba” muMagwaro murume wesimba, uye kutanga kunotaurwa “murume ane simba” ndiGidheoni.

Ipapo pakauya mutumwa waJehovha, akagara pasi pomuouki waiva muOfira, waiva waJoashi muAbhiezeri; zvino mwanakomana wake Gideoni akanga achirovera gorosi pachisviniro chewaini, kuti arivanzire vaMidhiani. Mutumwa waJehovha akazviratidza kwaari, akati kwaari, Jehovha anewe, iwe murume wegamba, une ushingi. Gideoni akati kwaari, Haiwa, Ishe wangu, kana Jehovha aine isu, zvino sei zvinhu izvi zvose zvatiwira? Uye zvipi zvishamiso zvake zvose zvatakaudzwa namadzibaba edu, vachiti, Jehovha haana kutibudisa muljipiti here? Asi zvino Jehovha atisiya, akatiisa mumaoko avaMidhiani. Jehovha akamutarisa, akati, Enda nesimba iri rako, ugoponesa Israeri pamaoko avaMidhiani; handina kukutuma here? Iye akati kwaari, Haiwa, Ishe wangu, ndingaponesa Israeri nei? Tarirai, mhuri yangu ishoma munaManase, uye ini ndiri muduku kuna vose mumba mababa vangu. Jehovha akati kwaari, Zvirokwazvo ndichava newe, uye uchaparadza vaMidhiani somunhu mumwe chete. Vatongi 6:11–16.

Muna Zefaniya, murume ane simba, uyo ari zvakare Gidhioni, anofanira kuchema zvikuru. Shoko rokuti “kuchema” chiratidzo cheKuchema kwePakati pousiku mumazuva okupedzisira, uye shoko rokuti “zvikuru” rinomirira kutsamwa kwakarurama. Gidhioni, kana kuti “murume ane simba” waZefaniya, chiratidzo cheshoko raEriya rine mutoro wokuratidza vanhu vaMwari zvivi zvavo, uye zvirokwazvo zvivi zvamadzibaba avo.

Danidzira kwazvo, usarega, simudza inzwi rako separi nehvamanda, uratidze vanhu vangu kudarika kwavo, neimba yaJakobho zvivi zvavo. Isaya 58:1.

Bonse bapropeti bayahambelana omunye lomunye ensukwini zokucina, ngakho umlayezo wecilongo ka-Isaya uyikho futhi “ukukhala” komuntu olamandla kaZefaniya, onguGidiyoni, njalo bonke bakhomba isithunywa sika-Elija lomsebenzi waso ensukwini zokucina. Ku-Isaya amavesi alandelayo aveza izono zabo njengokuziqqaja kokuzithethelela, ngoba bakholwa ukuthi ngempela bakhonza njalo basebenzela iNkosi.

Nokho bayangifuna imihla ngemihla, bathokozela ukwazi izindlela zami, njengosizwe olwenzé ukulunga, olungashiyanga umthetho kaNkulunkulu walo; bacela kimi izahlulelo zobulungisa; bayakuthokozela ukusondela kuNkulunkulu. U-Isaya 58:2.

Kuchema kunorwadza komunhu ane simba ndiko shoko reKuchema kwePakati peUsiku, iro rinosanganisira zaruriro yokuti Chikunguru 18, 2020 chaiva chivi chokuzvikudza pamberi paIshe chinofanira kutendeukwa uye kureururwa. Musimbotti chaiwo weshoko reKuchema kwePakati peUsiku ndiko kuumbwa kwechifananidzo chechikara, uye kutonga kwakazotevera kwakaunzwa pamusoro peUnited States, uyezve pamusoro penyika, neIslam.

Kana munyengetero weRevhitiko 26 wazadzikiswa pakuguma kwerenje remazuva matatu nehafu eZvakazarurwa 11, zvinokosha nezvisina maturo zvichaparadzaniwa. Vakachenjera nemapenzi vachava namafuta endarama kana kuti havazovi nawo, uye panguva iyoyo vachava sa“munhu mumwe” waGidheoni. Maererano naZefaniya, mutemo weSvondo usati waziviswa nechirevo, Gidheoni, ari Erija, ari Ezekieri, ari murume ane simba, achaisa pamberi shoko reKuchema kwePakati pousiku, pamwe chete nokuvava kunobva mukuratidza vanhu vaMwari chivi chavo chokubatana mukuporofita kwa18 Chikunguru 2020, uye kuedza kwavo kusina kururama kwekusimbisa kufanotaura kwavo mushure mokunge kwatadza zvachose.

Zefaniya anaonyesha kukusanywa pamoja kwa watu wa Mungu katika siku za mwisho kunakotangulia amri ya sheria ya Jumapili. Kukusanywa huku pamoja pia kunawakilishwa na unabii wa kwanza wa Ezekieli katika sura ya thelathini na saba.

Saka ndakaprofita sezvandakanga ndarayirwa; zvino pandakanga ndichiprofita, kwakavapo ruzha, uye tarira, kudedera, mapfupa akaswedera pamwe chete, pfupa nerimwe richienda kupfupa raro. Uye pandakatarisa, tarira, tsinga nenyama zvikakwira pamusoro pawo, uye ganda rikavafukidza pamusoro; asi makanga musina mweya mavari. Ezekieri 37:7, 8.

Hezekieri akaporofita kumapfupa akaoma akanga avata akafa mumugwagwa weguta iroro rinotaurwa muna Zvakazarurwa chitsauko chegumi nerimwe, apo Ishe wedu akaroverwawo pamuchinjikwa. Kutanga anounganidzwa pamwe chete.

Ne miviri yavo yakafa ichavata mumugwagwa weguta guru, iro pakunamata kwemweya rinonzi Sodoma neIjipiti, ukowo Ishe wedu akarovererwawo pamuchinjikwa. Uye vanhu vemarudzi navemadzinza nendimi nenyika vachatarisa miviri yavo yakafa kwemazuva matatu nehafu, uye havangatenderi kuti miviri yavo yakafa ivigwe mumakuva. Uye vagere panyika vachava nomufaro pamusoro pavo, vachapembera, uye vachatimirana zvipo; nokuti vaprofita ava vaviri vakatambudza avo vakanga vagere panyika. Zvakazarurwa 11:8–10.

Vanoungana apo mazuva matatu nehafu ava kusvika kumagumo. Mazuva matatu nehafu anomirira nguva yokunonoka yaMateu chitsauko makumi maviri neshanu, asiwo ndiko kuparadzirwa kwe“nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu. Avo vakaunganidzwa ndivo vakamboparadzirwa, uye Zefaniya anovazivisa se“rudzi rusingadiwi.” Rudzi rusingadiwi ndivo avo vakanga vakafa mumigwagwa nyika ichifara pamusoro pemitumbi yavo, asi vanounganidzwa pamwe chete, vozova rudzi rwunova ndicho chinangwa chokurwiswa nesimba reshato ramazuva okupedzisira, avo vanosimudza hure reTire kuti rive musoro wavo.

Rwiyo kana Pisarema raAsafi. Regai kunyarara, imi Mwari; musanyarare henyu, uye musanyarara, imi Mwari. Nokuti tarirai, vavengi venyu vari kuita bope; navanokuvengai vasimudza misoro yavo. Vakarongera vanhu venyu mano nounyengeri, uye vakarangana

pamusoro pavakavigwa venyu. Vakati, Uyai, tivaparadze kuti varege kuva rudzi; kuti zita raIsraeri rirege kuzorangirwazve. Nokuti vakarangana pamwe chete nomwoyo mumwe; vakaita sungano yokurwisana nemi. Pisarema 83:1–5.

Chinangwa chawo ndechekutora Israeri yomweya yemazuva okupedzisira vachiikandira muchoto chomoto chaNebhukadhinezari. Apo mapfupa akafa anotanga kunzwa “inzwi” raIsaya, richidanidzira shoko reMhere dzaPakati pousiku, anenge achiri murenje rwamazuva matatu nehafu. Zvino vanofanira kusarudza kugamuchira kana kuramba Munyaradzi akavimbiswa kutumirwa naKristu, uyo anovapomera pamusoro pechivi chavo chaJuly 18, 2020.

Nyaradzai, nyaradzai vanhu vangu, ndizvo zvinotaura Mwari wenyu. Taurai nenzira inonyaradza kuJerusarema, mudanidzire kwariri, kuti kurwa kwaro kwaperera, kuti zvivi zvaro zvaregererwa; nokuti ragamuchira kubva muruoko rwaJehovha zvakapetwa kaviri pamusoro pezvivi zvaro zvose. Inzwi rowunodanidzira murenje rinoti, Gadzirirai Jehovha nzira, ruramisai mugwenga mugwagwa mukuru waMwari wedu. Mupata mumwe nomumwe uchasimudzwa, uye gomo rimwe nerimwe nechikomo zvichaderedzwa; zvakakombama zvicharuramiswa, nenzvimbo dzakakombama dzichaitwa bani; Uye kubwinya kwaJehovha kucharatidzwa, uye nyama yose ichakuona pamwechete; nokuti muromo waJehovha ndiwo wakazvitaure. Isaya 40:1–5.

Chikamu chinotsanangura basa rezwi rinodanidzira murenje chine mashoko akadzama zvikuru. Shoko rake richavakirwa pachizaruro chehunhu hwaKristu, sezvinoratidzwa nechokwadi chokuti “kubwinya,” uko kuri hunhu hwaKristu, kucharatidzwa. Chizaruro chaJesu Kristu chinobviswa chisimbiso nguva pfupi isati yasvika kuguma kwenguva yokuedzwa, kubviswa chisimbiso kwehunhu hwaKristu sezvinomiririrwa nechikamu chehunhu Hwake chinomiririrwa saArufa naOmega. Zvicharatidzwawo kuti hunhu Hwake i“chokwadi.”

Elinye ilwazi yikutsi ngesikhatsi livi licala kumemeta, useseselugwadvulelweni lwemalanga lamatsafu nesihemu, ngobe umemeta ehlane. Ngesiprofetho, nasekucala umsebenti wakhe, bofakazi lababili baseke bafike esitaladini lesigijima sidzabule sigodzi saHezekeli. Lelinye liciniso lelicacile kutsi ngesikhatsi livi licala umsebenti walo, umhlaba wonkhe uyawuba nekufinyelela kulomyalezo. Lenye inhlolo yikutsi lomyalezo uniketwa esikhatsini semalanga ekugcina lapho Khristu asula tonotaba labayinkhulungwane lelikhulu nemashumi lamane nakune, ngobe bubi babo butsetselele. Liciniso lelibuhlungu, nalo lelivetwa “umugca etikwelomugca,” kutsi ngulabo kuphela labahlangabetana netidzingu telivangeli labatawemukela kutsetselelwa lokwentekako kulowo mlandvo.

Vaya bedzi ntsena lava angulaka eka swilaveko leswi fambisanaka ni xikhongelo xa Levhitika makume mambirhi na tsevu lava swidyoho swa vona ni swidyoho swa vatata wa vona swi nga ta suriwa, hikuva va ta be va amukele “ku phindha kambirhi hikwalaho ka swidyoho swa yena hinkwaswo.” “Voko” ra Hosi leri fambisanaka ni swidyoho swa vona ni swidyoho swa vatata wa vona i xikombiso xa ku hela matimba ko sungula, laha Hosi yi nga hlayisa voko ra Yona ehenhla ka xihoxo lexi vangeleke ku hela matimba ko sungula. Eka matimu ya vaMillerite, voko ra Yona ri sivelele vanhu va Xikwembu ku vona ntiyiso lowu fihliweke. Voko ra Yona eka matimu wolawo a ri yimela nhlayiso wa Yona wa vukwembu. Emasikwini yo hetelela, voko ra Yona ri yimela ku ala

ka vanhu va Xikwembu ntiyiso lowu paluxiweke hi Xikwembu, kutani voko ra Yona hi nkarhi wolowo ri tlhela ri yimela vuavanyisi bya Yona bya vukwembu.

Nenzwi rechiporofita chokutanga chaEzekieri vakafa vanounganidzwa pamwe chete, asi havasati vamira sehondo huru ine simba. Chiporofita chechipiri chaEzekieri chitsauko makumi matatu nemanomwe chinozadzisa izvozvo nokuunza mweya unobva kumhepo ina.

Ipapo iye akati kwandiri, Profita kumhepo, profita, iwe mwanakomana womunhu, uti kumhepo, Zvanzi naIshe Jehovha; Uya uchibva kumhepo ina, iwe mweya wokufema, ufuridzire pamusoro paava vakaurayiwa, kuti vararame. Naizvozvo ndakaprofita sezvaakandiraira, mweya wokufema ukapinda mavari, vakararamazve, vakasimuka vakamira netsoka dzavo, vari hondo huru kwazvo. Ipapo akati kwandiri, Mwanakomana womunhu, mapfupa awa ndiyo imba yose yaIsraeri; tarira, vanoti, Mapfupa edu aoma, tariro yedu yaperera; tagurwa kubva kumativi edu. Naizvozvo profita uti kwavari, Zvanzi naIshe Jehovha; Tarirai, imi vanhu vangu, ndichazarura makuva enyu, ndikubudisai mumakuva enyu, ndikusei munyika yaIsraeri. Zvino muchaziva kuti ndini Jehovha, kana ndazarura makuva enyu, imi vanhu vangu, ndikakubudisai mumakuva enyu. Ndichaisa Mweya wangu mamuri, uye muchararama, ndikusei munyika yenyu yomene; ipapo muchaziva kuti ini Jehovha ndakataura izvozvo, uye ndazviita, ndizvo zvinotaura Jehovha. Ezekieri 37:9–14.

Kweya kuha kwa muuprofita wa Ezekieli nkubukwabilwa bwa cisimikizo, pakuti kuza ukufuma ku mpepo zine.

Zvino shure kwezvinhu izvi ndakaona vatumba vana vamire pamakona mana enyika, vakabata mhopeo ina dzenyika, kuti mhopeo irege kuvhuvhuta panyika, kana pagungwa, kana pamuti upi noupi. Ndikaona mumwe mutumba achikwira achibva kumabvazuva, ane chisimbiso chaMwari mupenyu; akadanidzira nenzwi guru kuvatumba vana avo vakanga vapihwa simba rokukuvadza nyika negungwa, achiti, Musakuvadza nyika, kana gungwa, kana miti, kusvikira taisa chisimbiso pahuma dzavaranda vaMwari wedu. Zvakazarurwa 7:1–3.

Miphepo minayi yi pfuka ku huma evuxeni, naswona hi vuprofeta, Vuislamu i “moya wa le vuxeni” na “vana va le vuxeni” hi nkarhi wun’we. “Moya” wa Ezekiele, lowu hundzulaka mimiri leyi vumbiweke yi va “vuthu lerikulu ngopfu swinene,” i rungula leri funghaka va dzana na makume mune-mune ya magidi. Rungula rero ra ku fungha ra Nhluvutelo ndzima ya nkombo ri pfuka ri huma evuxeni. Rungula rero i rungula ra ku Huwelela ka le Xikarhi ka Vusiku, naswona Sofoniya u ri kombisa tanihi xipalapala xa “ku ba alamu ehenhla ka miti leyi biyeriweke hi makhumbi, ni le henhla ka swihondzo leswi tlakukeke.”

Munara ni ishara ya kanisa.

“Mu mufananidzo uyu, muridzi weimba aimirira Mwari, munda wemizambiringa waive rudzi rwevaJudha, uye ruzhowa rwaive mutemo waMwari waiva dziviro yavo. Shongwe yaiva chiratidzo chetemberi.” *The Desire of Ages*, 597.

Muprofita dzeBhabheri, guta humambo. Upapa ndiro “Bhabheroni,” “guta guru iro.” France, uye pashure pachu United States, ndizvo “guta guru,” re “Sodhoma neljipiti.” Jerusarema ndiro “guta

guru,” rinoburuka richibva kudenga. Shoko raZefaniya rinorwisa maguta neshongwe, kureva mubatanidzwa wekereke nenyika, izvo pachazvo ndizvo mufananidzo wechikara. Ndiro shoko “rakavanzika” raDanieri chitsauko chechipiri.

Mbele tu mwa mulawo wa Sondo kutumbulwa, awo niyeso ya kifwani kya golide kya Nebukadinezara ya mu Daniele chapitala yacitatu, mibili yakwe bafu yalabuka no kupilibulwa mu nkondo ikulu ukalamba, ukulanda imbila iyo yaisiba no kukanya ukwakubumbwa kwa cisangano ca chalichi no bwami, pamo na kusolola ukuti Uislamu eco cintu ca kusakamana kwa kwa Lesa ico alebomeshamo ukuleeta ubupingushi Bwakwe pa abo abapatikisha ukushaikwa kwa pa Sondo, ngefyo acita mu mbiri yakwe yakwe kale. Imbila yaisiba ukuti ilyo kifwani cakula bwino-bwino no kupatikisha icishibilo ca ciswango, ubupingushi bukaletwa.

Mu ndima yachitatu ya Danieli mulibe mawu olunjika onena za fano la chilombo limene limatsogolera ku lamulo la Lamlungu ndipo limafika pa kukhwima kwake pamenepo, koma sipangakhale uthenga wachitatu popanda woyamba ndi wachiwiri, pakuti ndima yachiwiri ya Danieli iyenera kuphatikizidwa m’vumbulutso la choonadi choyimiridwa mu ndima yachitatu ya Danieli. “Chinsinsi” cha loto la fano la mu ndima yachiwiri chimazindikiritsa anthu a Mulungu kufika pozindikira tanthauzo la moyo ndi imfa la fano la chilombo la Nebukadinezara.

मंगलमय युक्तियह अपेक्षा करती है कि जब नबूकदनेस्सर ने यह ठाना कि वह अपने स्वर्ण-मूर्तियों के लिए समर्पण-समारोह करेगा, तब उस मूर्तियों को पहले नर्माणा होना आवश्यक था, और वादकों को उस संगीत का अभ्यास भी करना था जैसे वे उस समारोह में बजाने वाले थे। नर्माण का पूर्व-प्रबंध एक अवधितक चलता रहना अनविर्य था—खुदाई, नींव डाली जाना, मचान खड़ा किया जाना, और कारीगरों का आना-जाना—और वही तैयारी नबूकदनेस्सर के स्वप्न की प्रतमा की रचना थी; परन्तु नबूकदनेस्सर के घमण्ड ने यह ठहराया कि वह बाइबल-भविष्यवाणी के सब राज्यों की नहीं, केवल एक ही पशु की प्रतमा बनाए। उस प्रतमा का नर्माण वही परीक्षा है जैसे परमेश्वर की प्रजा को अनुग्रह-अवधिके समाप्त होने से पहले, और मुहरबन्द किए जाने से पहले, संगीत बजने से पहले, पार करना आवश्यक है।

Ukutibukiswa lokungcwelisiweyo lukwabonisa ukuba uShadraki, uMeshaki no-Abhedinego babengengabo bodwa amakhoboka amaHebhere awabona amalungiselelo angaphambili okungcwaliswa komfanekiso wegolide. BabengamaHebhere bodwa nje abaqondayo intsingiselo yaloo malungiselelo njengesilumkiso sobomi nokufa, baza bazenzela awabo amalungiselelo obuqu engxakini ezayo.

Mundima in passage yakabva kuna Sista White iri pakutanga kwechinyorwa ichi, havangobatanidzi chete chirevo chaZefania nemufananidzo wegoridhe waNebhukadhinezari pamwe chete nemutemo weSvondo, asiwo vanoratidza chirevo chisakarurama chaIsaya.

Olehoi ivo vanotema mitemo isakarurama, navanonyora zvirevo zvinoremedza zvavakaraira; kuti vatsause vanoshayiwa pakutongwa, uye kuti vabvise kodzero kuvarombo vavanhu vangu, kuti chirikadzi dzive zvavangapamba, uye kuti vapambe nherera! Zvino muchaita sei pazuva rokurovererwa, napakuparadzwa kuchabva kure? Muchatizira kuna ani kuti mubatsirwe? Uye mbiri yenyu muchaisiye kupi? Isaya 10:1–3.

“Iso amri isiyo ya haki” ya Isaya ni sheria ya Jumapili, nayo ni “siku ya kujiliwa” na “maangamizo,” kwa Marekani, kwa maana “uasi wa kitaifa” hufuatiwa na “maangamizo ya kitaifa.” Kulingana na Isaya, wakati wa sheria ya Jumapili, ambayo pia ni sanamu ya dhahabu ya Nebukadreza, “maangamizo” “yatakuja kutoka mbali.”

Yeukai izvi, mugozyratidza savarume; zviuyezve mundangariro dzenyu, imi vadariki. Rangarirai zvinhu zvokutanga, zvenguva dzekare; nokuti ini ndini Mwari, uye hakuna mumwe; ini ndini Mwari, uye hakuna akafanana neni, ndinoparidza magumo kubva pakutanga, uye kubva munguva dzekare zvinhu zvisati zvaitwa, ndichiti, Zano rangu richasimba, uye ndichaita zvole zvinondifadza; ndichidana shiri inodya kubva kumabvazuva, munhu anoita zano rangu achibva kunyika iri kure; zvirokwazvo, ndazvitaure, uye ndichazviitisa; ndazvironga, uye ndichazviitawo. Nditeererei, imi vane mwoyo yakaoma, muri kure nokururama: ndinoswededza kururama kwangu; hakungavi kure, uye ruponeso rwangu harunganonoki; uye ndichaisa ruponeso muZioni nokuda kwaIsraeri, kubwinya kwangu. Isaya 46:8–13.

Isaya anoisa ndima iyi panoperera nguva yokunonoka, nokuti ipapo “ruponeso rwake” haruchazooni “kunonoka.” Izvi zviripamagumo emazuva matatu nehafu eZvakazarurwa chitsauko chegumi nerimwe. Kuguma kwenguva yokunonoka kunocherechedzwa nokusvika kweshoko reKuchema kwapaUsiku, apo hondo huru yaEzekieri inomuka. Painomuka, inosimudzirwa sechiratidzo muchitsauko chegumi nerimwe cheBhuku raZvakazarurwa.

ඉන්පසු දින තුනහමාරක් ගත වූ කල, දවේයන්වහන්සලේගෙන් වූ ජීවනයේ ආත්මය ඔවුන් තුළට ඇතුළු විය; ඔව්හු තම පාද මත නැගී සිටියෝය; ඔවුන් දුටුවන් මත මහන් භීතියක් වැටුණේය. තවද ඔවුහු ස්වර්ගයෙන් ඔවුන්ට කියන මහන් හඬක් අසා සිටියෝය: “මනේට ඉහළට එන්න.” එවිට ඔව්හු වලාකුළකින් ස්වර්ගයට නැගී ගියෝය; ඔවුන්ගේ සතුරෝද ඔවුන් දසෙ බලා සිටියෝය. එම පැයේම මහන් භූමිකම්පාවක් ඇති විය; නගරයේ දසවන කොටස වැටුණේය; භූමිකම්පාවේදී මනුෂ්‍යයන් හන්දහසක් මරනු ලැබූහ; ඉතිරිව සිටියෝ භීතියට පත් වී ස්වර්ගයේ දවේයන්වහන්සලේට ගෞරව දුන්නෝය. දවෙන දෑක පහව ගියේය; බලව, තුන්වන දෑක ඉක්මනින් පැමිණෙන්නේය. එළිදරව් 11:11–14.

Zvapupu zviviri zveZvakazarurwa chitsauko chegumi nerimwe zvinokwira kudenga sechiratidzo, panguva imwe cheteyo yokudengenyeka kwenyika, uko kuri mutemo weSvondo. Panguva iyoyo, kana kuti sezvinotaura Johane, “muawa iyoyo,” maererano naIsaya chitsauko chemakumi mana nenhanhatu, Mwari anodana “munhu” anoita zano Rake, uyewo ari “shiri inoparadza ichibva kumabvazuva”. Shiri inoparadza, kureva “munhu” anoshandiswa naMwari kuita zano Rake, anobva “kunyika iri kure”. Muna Isaya chitsauko chegumi, panguva ye“chirevo chisakarurama” chinova mutemo weSvondo, “kuparadza” kweUnited States kunobva “kure.” “Mabvazuva” chiratidzo cheIslam, nokuti muchiporofita vose vari vaviri vanonzi “vana vokumabvazuva,” uye “mhapo yokumabvazuva.” “Shiri” muchiporofita chitendero, sezvinomiririrwa neBhabhironi kuva dendere rizere neshiri dzinovengwa nedzisina kuchena. “Shiri inoparadza” inobva kunyika iri kure kumabvazuva, chitendero cheIslam.

Na akalia kwa sauti kuu, akisema, Babeli mkuu umeanguka, umeanguka, nao umekuwa makao ya mashetani, ngome ya kila roho mchafu, na tundu la kila ndege mchafu na achukiwaye. Ufunuo 18:2.

Kubatanidzwa kwezvikamu zvitatu kweBhabhironi ramazuva ano kunomiririra mhando nhatu dzechutongi, uye zvakare mhando nhatu dzechitendero. Chitendero cheUnited Nations ishiritizimu, chitendero cheUnited States chiPurotesitendi chakatsauka, uye chitendero chapapa chiKatorike. Dzidziso idzodzo dzose dzechitendero dzimwe nguva dzinomiririrwa sevakadzi, asiwo seshiri. Isimba rechitendero nerepolitiki reUnited Nations, neUnited States samambo mukuru, rinoisa upapa pachigaro choushe chenyika. Mubhuku raZekariya, ishiri mbiri dzinosimbisa papa, uyo anozivikanwa seuyo “akaipa” nomuapostora Pauro muna 2 VaTesaronika.

Ipapo mutumwa wakanga achitaura neni akabuda, akati kwandiri, Simudza zvino meso ako, uone kuti chii ichi chiri kubuda. Ini ndikati, Chii ichocho? Iye ndokuti, Iri ndiro efa riri kubuda. Akatiwo, Uhu ndihwo chimiro chavo panyika yose. Zvino tarira, pakasimudzwa tarenda yomutobvu; uye uyu mukadzi agere pakati peefa. Iye ndokuti, Uhu ndihwo uipi. Akamukandira mukati meefa; akakandira dombo remutobvu pamuromo paro. Ipapo ndakasimudza meso angu, ndikatarira, zvino tarira, vakadzi vaviri vakabuda, mhengo iri mumapapiro avo; nokuti vakanga vane mapapiro akaita samapapiro eshuramurove; vakasimudza efa pakati penyika nedenga. Ipapo ndakati kumutumwa wakanga achitaura neni, Ava vari kuendesha kupi efa? Iye ndokuti kwandiri, Kundoivakira imba panyika yeShinari; uye ichasimbiswa, igogarwa ipapo pamusoro pehwaro hwayo pachayo. Zekaria 5:5–11.

ኤፋ ለመለካት የሚያገለግል ቅርጫት ነው። ጳጳሳዊ ሥርዓት በመካከሉ የተቀመጠበትን ኤፋ፣ ወይም ቅርጫት፣ የሚያኖሩት ሁለቱ ሴቶች ሁለት ቤተ ክርስቲያናት ናቸው። ሁለት ሃይማኖቶች መጽሐፍ ቅዱስ “ያ ክፉ” ብሎ የሚገልጠውን ሃይማኖት ወስደው በሺናር ምድር ቤት ይሠሩላታል። ሺናር ሌላ የባቢሎን ስም ነው። እና በመጨረሻዎቹ ዘመናት የካቶሊክ ቤተ ክርስቲያን ታላቁቱ ባቢሎን ናት።

Vakadzi vaviri vano“simbisa” mukadzi akaipa muBhabhironi vane “mhengo mumapapiro avo.” Vakadzi ivavo ishiriwo, nokuti vane “mapapiro,” uye chikonzero chavo chokugadza mukadzi uyu i“mhengo” yeIslam, nokuti Islam inounganidza ruoko rwomunhu mumwe nomumwe. Mukadzi anosimudzwa uyu akanga akavharirwa muefa kubvira paronda rake rinouraya muna 1798, nokuti pakanga paiswa chifukidzo chomutobvu pamuromo peefa raakanga arimo. Asi apo mimhanzi yomutambo wokunamata waNebhukadhinezari inotanga, vakadzi vaviri vechiPurotesitendi chakatsauka neMweya-midzimu vanobvisa chifukidzo chomutobvu, uye vanosimudza musoro wechisere, uri wobva kune vanomwe.

“Munguva yatukwegereza ekizibu ekisembayo, kikulu nnyo okubaawo okukwatagana n’obumu wakati w’ebikozesebwa bya Mukama. Ensi ejjudde kibuyaga, n’entalo, n’okwawukana. Naye wansi w’omutwe gumu—obuyinza bwa Pawulo—abantu banaagatta okuggomera Katonda mu muntu w’abajulirwa Be. Obumu buno bunywezebwa omukyamu omukulu. Bw’aba ng’agezaako okugatta abakozi be mu kulwanyisa amazima, era anaakola okwawula n’okusaasanya abo abagawagira. Obuggya, okuteebereza obubi, okwogera obubi, abyamusa okubalaawo obutakkaanya n’okweyawukana.” Testimonies, volume 7, 182.

Kubatana kwamatatu kunosimudzira upapa semusoro, nokuti vanoda kuparadza rudzi rusingadiwi.



“Cia hendo iyo nyika yakaitirwa naMwari zvinhu nenzira inoshamisa kudaro, uye iyo yaakafukidza nenhovo yeSimba rose, ikasiya misimbotti yechiPurotesitendi, uye kubudikidza nedare rayo remitemo ikapa kutsigira nekusimudzira chiRoma mukudzora rusununguko rwechitendero, ipapo Mwari achashanda nesimba rake amene nokuda kwavanhu vake vakatendeka. Udzvinyiriri hweRoma huchaitwa, asi Kristu ndiye utiziro hwedu.” Testimonies to Ministers, 206.

Pa “mutongo usi kukhala wa chilungamo” wa Yesaya, womwe ndi lamulo la Lamlungu, ulemerero wa United States wachoka, ndipo nthawi yomweyo zimayankha funso lachiwiri la Yesaya pamene, mwa uneneri, ikuthawira ku United Nations, mgwirizano wa mafumu khumi wa Chivumbulutso chaputala 17, kukapempha thandizo kuti athe kulimbana ndi kuukiridwa kwa Chisilamu kwa “Tsoka” lachitatu. Loyamba mwa mafunso atatuwo limazindikiritsa malo a chiwonongeko cha lamulo la Lamlungu chimene chimachititsa United States kuyamba ntchito yake yotsatira yokakamiza dziko lonse lapansi kulandira kuphatikizana kwa mpingo ndi boma, monga momwe zimaimiridwira ndi kugwirizana kwa United Nations ndi Mpingo wa Katolika, ndi papa ali wolamulira pa ubale wosayera umenewo. Limatcha chiwonongeko chimenecho kuti “tsiku la kuyenderedwa”. Zoonadi zonsezi za uneneri zikugwirizana ndi mwambo wa Nebukadinezara wopatulira fano lagolide.

Tichaenderera mberi nechitsauko chechitatu chaDanieri munyaya inotevera.

“Munhorondo yaNebhukadhinezari naBherishazari, Mwari vanotaura kuvanhu vemazuva ano. Kutongwa kuchawira vagari venyika pazuva rino kuchava nemhaka yokuramba kwavo chiedza. Kupiwa kwedu mhosva pakutonga hakuzobvi pakuti takagara mukukanganisa, asi pakuti takaregeredza mikana yakatumwa neDenga yokuwana chokwadi. Nzira dzokuti munhu azive zvokwadi dziri mukusvikika kwavanhu vose; asi, samambo anozvifadza uye ane udyire, tinonyanya kuteerera zvinhu zvinofadza nzeve, zvinofadza ziso, uye zvinogutsa mukana, kupfuura zvinhu zvinopfumbadza pfungwa, pfuma dzaMwari dzechokwadi. Kubudikidza nechokwadi ndipo patinogona kupindura mubvunzo mukuru unoti, ‘Ndinofanira kuitei kuti ndiponeswe?’” Bible Echo, September 17, 1894.