

Buku la Danieli - Nambala Twenty-Nine

মহামহমি উৎসৰ আৰু ভাববাণীমূলক ক্ৰম: ৰববিৰৰ আইন, বাবলিনৰ পতন, আৰু
অন্তিমি সংকটৰ উন্মোচন

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Mutambo waBelshazari unoratidza “awa” yomutemo weSvondo, asi unoisa kusimbisa pakutongwa kwerunyanga rweRepublican. Mufananidzo wegoridhe waNebhukadhinezari muna Danieri chitsauko chechitatu, unoisa nhoroono imwecheteyo muchirevo chevanhu vaMwari vakatendeka, avo panguva iyoyo vanosimudzwa sechiratidzo. Danieri chitsauko chechitanhatu chinobata mutsara mumwechetewo, asi chinobata basa rorunyanga rwePurotesitendi. Belshazari anomiririra “hurumende,” uye akadana chiuru chimwe chavanhu vake “machinda.”

Mamboi Belshazari akaita mabiko makuru kuvanhu vane chiuru vaiva machinda ake, akamwa waini pamberi pechiuru ichocho. Belshazari, achiri kuravira waini, akaraira kuti zviunzwe midziyo yendarama neyesirivha yakanga yatorwa nababa vake Nebhukadhinezari mutemberi yaiva muJerusarema; kuti mambo, namachinda ake, navakadzi vake, nevarongo vake, vanwire mairi. Ipapo vakaunza midziyo yendarama yakanga yatorwa mutemberi yeimba yaMwari yaiva muJerusarema; mambo, namachinda ake, navakadzi vake, nevarongo vake, vakanwira mairi. Vakanwa waini, vakarumbidza vamwari vendarama, neve sirivha, nendarira, nesimbi, nehuni, nebwe. Nenguva iyoyo pakabuda minwe yoruwoko rwomunhu, ikanyora pakatarisana nechigadziko chemwenje parukoko rworusvingo rwomuzinda wamambo; mambo akaona chikamu choruwoko rwakanga ruchinyora. Danieri 5:1–5.

Inamba “khumi” limela udrako, kanti ikhulu, lenkulungwane kumane kuyikukhuliswa kwalolo phawu lunye. Kwisahluko sesithandathu, ikhulu elinamashumi amabini linyanzelisa umthetho wenkohliso, yaye ikhulu elinamashumi amabini luphawu lwababingeleli. Xa kuthathelwa ingqalelo umgaqo othi “umgca phezu komgca,” umthendeleko kaBheleshatsare ubonisa umgwebo phezu kobukhosi obonakeleyo, kwanomgwebo phezu kobunkokeli bebandla obonakeleyo. UBheleshatsare wayenxilise yiwayini yaseBhabhiloni, waza ke wagqiba ekubeni ahlambele izitya ezingcwele zetempile kaThixo eYerusalem.

Muporofita anoti, “Ndakaona mumwe mutumwa achiburuka kubva kudenga, ane simba guru; uye nyika yakavhenekerwa nokubwinya kwake. Akadanidzira nesimba nenzwi guru, achiti, Bhabhironi guru rawa, rawa, uye rava nzvimbo inogarwa namadhimoni” (Zvakazarurwa 18:1, 2). Iri ndiro shoko rimwe chetero rakapiwa nomutumwa wechipiri. Bhabhironi rawa, “nokuti rakapa ndudzi dzose kunwa waini yokutsamwa kweupombwe hwaro” (Zvakazarurwa 14:8). Waini iyoyo chii?—Dzidziso dzaro dzenhema. Rakapa nyika sabata yenhema pachinzvimbo cheSabata yomurairo wechina, uye rakadzokorora nhema dzakatanga kutaurwa naSatani kuna Evha muEdheni—kusafa kwomweya kunobva pachisikirwo. Kukanganisa kuzhinji kwakafanana nako rakaparadzira kure nokupamhamha, “richidzidzisa mirairo yavanhu sedzidziso” (Mateo 15:9). Selected Messages, bhuku 2, 118.

“Ukuqiniswa kokugcinwa kweSonto ngasohlangothini lwamabandla amaProthestani kungukuqiniswa kokukhulekwa kobupapa—kwesilo. Labo abathi, beqonda izimangalo zomthetho wesine, bakhethe ukugcina iSabatha lamanga esikhundleni seSabatha leqiniso, ngalokho bakhokha inhlonipho kulawo mandla okuyiwo wodwa ayala lokho. Kodwa kuleso senzo uqobo sokuphoqelela umsebenzi wenkolo ngamandla ombuso, amabandla ngokwawo ayakha umfanekiso wesilo; ngalokho ukuqiniswa kokugcinwa kweSonto e-United States kuyoba ukuqiniswa kokukhulekwa kwesilo nomfanekiso waso.” The Great Controversy, 443, 448, 449.

Mu nenguva yenhamo umu hunhu hunoratidzwa pachena, uye shoko risinganzwisisiki rakanga ranyorwa pamadziro rakaunza dambudziko guru muchiitiko chaBherishazari uye rikaratidza kuguma kweumambo hwake, nokudaro richimiririra kuguma kweumambo hwechikara cheniyika. Bherishazari akafa usiku ihwohwo chaihwo, zwichimiririra mutemo weSvondo, apo United States inoputswa seumambo hwechitanhatu hwechiporofita cheBhaibheri pamutemo weSvondo, asi United States pakarepo inoshanduka ichiva mambo mukuru kwazvo wamadzimambo gumi. Madzimambo gumi ndiwo umambo hwechinomwe hwechiporofita cheBhaibheri, uye pakarepo anobvumirana kupa umambo hwavo hwechinomwe kuchikara.

Nokuti Xikwembu xi vekile etimbilwini ta vona leswaku va endla ku rhandza ka xona, va twanana, va nyika xivandlana xa vona eka xiharhi, ku fikela loko marito ya Xikwembu ma ta hetiseka. Nhlavutelo 17:17.

Kuenda kwekupedzisira kunokurumidza, uye kuchinja kubva kuumambo hwechitanhatu kuenda kuhwechinomwe, vozoti kuhwechisere kunokurumidzawo, nokuti panguva iyoyo nyika inenge iri mudambudziko guru. Kukundwa kwechikara cheniyika kunoita kuti Bherishazari atye, uye sezvo ari mambo mukuru pamadzimambo gumi, anomiririra kutya kuchanzwikwa nemadzimambo ose enyika pakukundwa kweUnited States. Muna Zvakazarurwa chitsauko chegumi nerimwe, “awa” iyo chinyorwa chinoonekwa pamadziro, ndiyo “awa” yokudengenyeka kweniyika kukuru. Panguva iyoyo zviratidzo zvitatu zveIslam zvinoratidzirwa, uye iIslam inoita kuti madzimambo atye mumazuva okupedzisira.

Nokuti, tarisai, madzimambo vakaungana; vakapfuura pamwe chete. Vakazviona, vakashamiswa; vakavhunduka, vakakurumidza kutiza. Kutya kwakavabata ipapo, nokurwadziwa kwakaita somukadzi ari pakusununguka. Imi munoputsa zvikepe zveTarishishi nemhepo yokumabvazuva. Sezvatakanzwa, ndizvo zvatakaona muguta raJehovha wehondo, muguta raMwari wedu: Mwari acharisimbisa nokusingaperi. Sera. Pisarema 48:4–8.

Madzimambo, kana kuti madzishe, akanga akaungana pamutambo waBherishazari, vachinwa waini yeBhabhironi uye vachibata nokutarisa midziyo mitsvene yenzvimbo tsvene yaMwari, kutya ndokubva kwavabata, sezvinomiririrwa nokutya kwaBherishazari apo kunyora kwakaonekwa pamadziro. Kutya kwaBherishazari ndiko kwakatanga kutya kuri kuwedzera, kunomiririrwa nomukadzi ari pakusununguka; uye “awa” iri muna Zvakazarurwa chitsauko 11 rinotungamirira muchitsauko 12, umu mureza unomiririrwa nomukadzi ava kuda kubereka. Kusunga kwokutanga kwokurwadziwa kwokusununguka ndiko kunyora kuri pamadziro ehoro yomutambo. Kutya kunokonzerwa ne“mhepo yokumabvazuva” yeIslam, iyo “inoparadza ngarava dzeTarishishi.”

Muimba yokuitiramo mutambo ya Bhelishazari, “machinda ane chiuru” ari kunwa waini yeBhabhironi, inomirira kumanikidzwa kweSvondo. Panguva iyoyo, orikhesitra yaNebhukadhinezari inotanga kuridza nziyo, sezvo Bhelishazari achiita kuti zvishongo zvetsvene zvemunzvimbo tsvene zviuyiswe mukati. Hure reTire rinotanga kuimba, uye Israeri yakatsauka inotanga kutamba ichitenderera chifananidzo chendarama chaNebhukadhinezari. Asi mutambo wacho unovhiringidzwa ne“mhope yokumabvazuva,” inova “nhamo yechitatu” inouya nokukurumidza, uye iri “hwamanda yechinomwe.” Islam painovhiringidza mutambo, “ndudzi dzinotsamwa.” Dzinotsamwa, nokuti zvikepe zveTashishi, mucherechedzo wechimiro cheupfumi hwenyika yapasi, zvino zvinonyudzwa pakati pegungwa.

Tarshishi wakanga ari vatengesi vako nokuda kwouwandu hwemarudzi ose efuma; vakatengeserana pamisika yako nesirivha, nesimbi, netini, nomutobvu. Javhani, Tubhari, naMesheki, vakanga vari vatengesi vako; vakatengeserana pamusika wako navanhu nevudziyo dzendarira. Vaya veimba yaTogarma vakatengeserana pamisika yako namabhiza, navatasvi vamabhiza, namanyurusi. Varume veDhedhani vakanga vari vatengesi vako; zviwi zvizhinji ndizvo zvaiva zvinhu zvokutengeserana zvemaoko ako; vakauya kwauri nenyanga dzenzou nemusikamore somupiro. Siria yakanga iri mutengesi wako nokuda kwouwandu hwezvinhu zvawakagadzira; vakatengeserana pamisika yako namaradhi, nepepuru, nemicheka yakashongedzwa, nemucheka mutete, nemakorari, neagati. Judha, nenyika yaIsraeri, vakanga vari vatengesi vako; vakatengeserana pamusika wako negorosi reMinniti, nePannagi, nouchi, namafuta, nebharisamu. Dhamasiko yakanga iri mutengesi wako nokuda kwouwandu hwezvinhu zvawakagadzira, nokuda kwouwandu hwemarudzi ose efuma; newaini yeHeribhoni, nemvere chena. Dhaniwo naJavhani vaifamba-famba vakatengeserana pamisika yako; simbi inopenya, nekasia, nekaramusi, ndizvo zvaiva pamusika wako. Dhedhani yakanga iri mutengesi wako nenguo dzinokosha dzengoro. Arabhiya, namachinda ose eKedhari, vakatengeserana newe namakwayana, namakondobwe, nembudzi; mune izvi vakanga vari vatengesi vako. Vatengesi veShebha neveRaama, ivo vakanga vari vatengesi vako; vakatengeserana pamisika yako nezvinonhuhwira zvikuru zveimarudzi ose, namabwe ose anokosha, nendarama. Harani, neKane, neEdheni, vatengesi veShebha, Asuri, neKirimadhi, vakanga vari vatengesi vako. Ava ndivo vakanga vari vatengesi vako muzvinhu zveimarudzi ose, munguo dzebhoruu, nemicheka yakashongedzwa, nomumabhokisi enguo dzinokosha, dzakasungwa netambo, uye dzakaitwa nemusidhari, pakati pezvinhu zvako zvokutengeserana. Ngarava dzeTarshishi dzaikuimbira pamusika wako; iwe ukazadzwa ukava nokubwinya kukuru pakati pegungwa. Vatasvi vezvikepe zvako vakakuisa mumvura zhinji; mhope yokumabvazuva yakakuputsira pakati pegungwa. Pfuma yako, nemisika yako, zvinhu zvako zvokutengeserana, vafambisi vezvikepe vako, navatyairi vako, vanamakanika vezvikepe vako, navatengesi vezvinhu zvako, navarume vako vose vehondo vari mauri, neboka rako rose riri pakati pako, zvichawira pakati pegungwa pazuva rokuparadzwa kwako. Ezekieri 27:12–26.

“Tarshish izikepe” ziwuphawu lwesakhiwo somnotho seplanethi yomhlaba, futhi zicwiliswa phakathi nolwandle “ngumoya wasempumalanga.” UHezekeli usitshela ukuthi lokhu kwenzeka “ngosuku lokubhujiswa kwakho,” futhi isihloko sikaHezekeli isahluko samashumi amabili nesikhombisa siyisililo ngoTire.

คำพระวณะของพระยาหวิหมาถึงข้าพเจ้าอีกว่า บัดนี้ บุตรแห่งมนุษย์เอ๋ย
จงเปล่งคำคร่ำครวญถึงเมืองไทร และจงกล่าวแก่เมืองไทรว่า โอ เมืองผู้ตั้งอยู่ ณ ทางเข้าแห่งทะเล
ผู้เป็นพ่อค้าเพื่อชนชาติทั้งหลายของเกาะมากมาย องค์พระผู้เป็นเจ้าของเจ้าพระเจ้าตรัสตั้งชื่อว่า โอ เมืองไทรเอ๋ย
เจ้าได้กล่าวว่า “ข้าพเจ้ามีความงดงามอันสมบูรณ์พร้อม” เอเสเคียล 27:1-3

Zuva rokuparadzwa kweTiro ndiro musoro wekuchema. Zuva rokuparadzwa kweTiro ndiwo mutemo weSvondo, nokuti Tiro chiratidzo cheupapa, uye kutongwa kwahwo kunotanga mu“awa” rinotanga inzwi rechipiri raZvakazarurwa gumi nesere kudandira vanhu kuti vabude muBhabhironi.

Ndzi twa rito rin’wana ri huma etilweni, ri ku: “Humani eka yena, n’wina vanhu va mina, leswaku mi nga vi vadyandzhaka va swidyoho swa yena, ni leswaku mi nga amukeli makhombo ya yena. Hikuva swidyoho swa yena swi fikile ku ya fika etilweni, naswona Xikwembu xi tsundzuke ku homboloka ka yena. N’wi tlheriseleni hilaha na yena a mi tlheriseleke hakona, mi n’wi andzisa kambirhi hi ku landza mintirho ya yena; eka xinwelo lexi a xi teleke, mi n’wi cheleleni kambirhi. Hilaha a titwaliseke ku dzuneka hakona, ni ku hanya hi vuhumelerisi, mi n’wi nyikeni ku xaniseka ni gome hi mpimo wolowo; hikuva u vula embilwini ya yena a ku: ‘Ndzi tshama tanihi hosi ya xisati, a ndzi noni, naswona a ndzi nge tshuki ndzi vona gome.’ Hikokwalaho makhombo ya yena ma ta ta hi siku rin’we: rifu, ni ku rila, ni ndlala; naswona u ta hisiwa swinene hi ndzilo; hikuva u ni matimba Hosi Xikwembu lexi n’wi endlaka vuavanyisi. Kutani tihosi ta misava, leti endleke vuoswi na yena, ti tlhela ti hanya hi vuhumelerisi na yena, ti ta n’wi rilela, ti n’wi gongondzela, loko ti vona musi wa ku hisiwa ka yena, ti yimele ekule hikwalaho ka ku chava ku xaniseka ka yena, ti ku: ‘Yowee, yowee, muti lowukulu wa Babilona, muti wa matimba! hikuva ku avanyisiwa ka wena ku tile hi nkarhi wun’we ntsena.’ Kutani vaxavisi va misava va ta n’wi rilela, va n’wi twela vusiwana; hikuva a ka ha ri na munhu la xengaka nhundzu ya vona. Nhlavutelo 18:4-11.”

Shoko rinoshandiswa kashanu richinzi “awa” mubhuku raDanieri nguva dzose rinomiririra rumwe rudzi rwokutongwa. Rudzi rwokutongwa rwacho runotsanangurwa nemamiriro endima yarinoshandiswa. Muchitsauko chechina chaDanieri, shoko rokuti “awa” rinoshandiswa kutanga kuzivisa kuuya kwokutongwa, kungava kuri kutongwa kwokuongorora kwakatanga musi wa22 Gumiguru, 1844, kana kuti kutongwa kwokupedzisa kunotanga pamutemo weSvondo. Muzviitiko zvose zviriviri, kutongwa kwokuongorora kana kutongwa kwokupedzisa kunofambira mberi. Kutongwa kwokupedzisa kwoupapa kunotanga pamutemo weSvondo muUnited States. Izvozvo ndizvo zvinoratidza “awa” inotangira kutongwa kwokupedzisa kwoupapa, uye “awa” iyoyo ndiyo “awa” yokudengenyeka kukuru kwenyika kweZvakazarurwa gumi nechimwe, apo zvapupu zviriviri, zvinomiririra naShadhiraki, Meshaki naAbhedhinego, zvinokandwa muchoto sechiratidzo chinomudzwa seuto guru raEzekieri. “Awa” iyoyo ndiyo nguva apo chinyorwa choruoko chionoekwa parusvingo rwaBherishazari.

“Zvikepe zveTarshishi,” zvinomirira hurongwa hwenzira dzekupihwa kwezvehupfumi dzepasi rose, zvinonyura pakati pemakungwa panguva iyoyo, uye izvi zvinoita kuti vatengeseni nemadzimambo enyika vatyete, sezvinomiririra naBherishazari.

Mu Chivumbulutso 11, “ora” ndi nthawi imene “Tsoka” lachitatu la Chisilamu lifika msanga, ndipo Lipenga la Chisanu ndi chiwiri lilira, ndipo amitundu adzapsa mtima. Zizindikiro zitatu

zonsezo zikusonyeza Chisilamu monga chida cha chifuniro cha Mulungu chimene Ambuye amagwiritsa ntchito kukwaniritsa kuphedwa kwa Belisazara pa “ora” lomwelo. Belisazara anaphedwa ndi adani amene analowa mwachinsinsi mu ufumu wake kudzera pa zipata zimene zinasiyidwa zotseguka chifukwa cha kusasamala, monga momwe khoma la malire pakati pa Mexico ndi United States lasiyidwira lotseguka chifukwa cha kusasamala, pamene “ora” la “chivomezi chachikulu” likuyandikira.

Kuporeswa kweronda runouraya rweupapa kunoratidzwa mundima nhanhatu dzekupedzisira dzaDhanieri chitsauko 11. Mundima idzodzo panotsanangurwa zvipingamupinyi zvitatu zvinokundwa sezvo ronda runouraya rweupapa ruchiporeswa. Mambo weKuchamhembe anogara achikunda zvipingamupinyi zvitatu munzira yake inoenda kusimba repamusoro-soro, uye nguva dzose achizviita mumutoo uyu: kutanga muvengi wake, kechipiri mubatsiri wake, uye pakupedzisira nyajambwa yake. Wekutanga kukundwa akanga ari Mambo weKumaodzanyemba, anomirira Soviet Union, muvengi wekupedzisira weRoma, uyo wakakukurwa muna 1989. Chipingamupinyi chechipiri inyika inobwinya, iri mubatsiri weRoma uyo akakundira Roma USSR, kureva United States, iyo inokundwa mu“awa” yatiri zvino kutarisa. Pashure paizvozvo, chipingamupinyi chechitatu, chinomiririrwa seEgipita, chinomirira nguva iyo upapa hunotora kutonga pamusoro penyajambwa yahwo, United Nations.

Muna 1989, apo kusunungurwa kwemavhesi iwayo kwakaitika, uye pashure pachokukava nokuwedzera kwezivo pamusoro pemavhesi iwayo, zvakazivikanwa kuti Roma yechihedheni, Roma yepapa, uyezve Roma yemazuva ano (inomiririrwa saMambo wokumusoro mumavhesi matanhatu okupedzisira eDanieri chitsauko chegumi nerimwe), imwe neimwe yaifanira kukunda zvipingamupinyi zvitatu zvemunyika zvisati zvamiswa soumambo. Kune Roma yechihedheni, zvipingamupinyi zvitatu izvozvo zvaimiririrwa senzvimbo nhatu dzematunhu.

Uye kubva kune rimwe rawo kwakabuda runyanga ruduku, rwakakura kwazvo, ruchienda kurutivi rwezasi, nokurutivi rwokumabvazuva, nokunyika inofadza. Danieri 8:9.

KuRoma yapaPapa, idzo dzaiva nyanga nhatu dzaifanira kudzurwa.

Ndzi anakanyisisile timhondzo teto, kutani, vona, exikarhi ka tona ku humelela rin’wana khondzo leritsongo, emahlweni ka rona ku simekiwa ehansi hi timitsu timhondzo tinharhu ta le mahlweni; kutani, vona, eka khondzo leri a ku ri ni mahlo lama fanaka ni mahlo ya munhu, ni nomu lowu vulavulaka swilo leswikulu. Daniyele 7:8.

KuRoma yanhasi uno (mambo wokumusoro), inomiririrwa mundima nhanhatu dzekupedzisira dzaDhanieri 11, zvipingamupinyi zvitatu zvaiva mambo wokumaodzanyemba, nyika inobwinya, neEgipita. Sezvazvakanga zvakaita neRoma yechihedheni neRoma youpapa, zvipingamupinyi zvitatu izvi zvaimiririrwa zvipingamupinyi zvenzvimbo. Roma yanhasi, inomiririrwa samambo wokumusoro mundima nhanhatu dzekupedzisira dzaDhanieri 11, yaifanira kukunda “madziro” matatu, uye pamadziro okutanga pakanga pane “rusvingo” rwouzivi rwakabviswa panguva imwe cheteyo apo rusvingo rwechokwadi rwakabviswa. Muna 1989, apo mambo wokumusoro akaparadza Soviet Union (mambo wokumaodzanyemba), “rusvingo” rwouzivi rwe“keteni resimbi” rwakabviswa, sezvo rusvingo rweBerlin rwakaparadzwa.

Mu “isaha” y’urubanza rwa Belushazari, ubwo inyandiko iba iri ku rukuta, kandi abanzi be bakaba binjira rwihishwa banyuze mu marembo atarinzwe, “urukuta” rwa filozofiya rw’itandukaniro ry’itorero n’igihugu rukurwaho, mu gihe Isilamu y’Akaga ka gatatu yinjiye rwihishwa inyuze ku “rukuta” rutarinze ku mupaka wo mu majyepfo w’igihugu cy’ikuzo.

Loko “Egipta”, rinomiririra United Nations, parunokundwa, uye “rusvingo rwehuzivi rwenyika dzinozvitongera” rwabviswa, sezvo nyika imwe neimwe ichimanikidzwa kugamuchira hurumende yepasi rose inotungamirirwa nechifeve cheTire. Panguva iyoyo, kuputsika kwemari kuchaitika kunoburitsa mutemo wehondo noudzvinyiriri hwamazuba okupedzisira. Chimwe chinhu chingangonyatsoitika mumugwagwa unonzi “Wall Street”.

“Indlela yona kanye leyo manje etshalwa kancane kakhulu emsebenzini kaNkulunkulu, futhi egcinwa ngobugovu, maduze nje iyakulahlwa kanye nazo zonke izithombe konwabu nakumalulwane. Imali maduze izokwehla kakhulu inani layo ngokuzumayo lapho iqiniso lezigcawu zaphakade livuleka emizweni yomuntu.” Welfare Ministry, 266.

आउँदो लेखमा हामी बेलशस्सरसम्बन्धी आफ्नो अध्ययनलाई नरिन्तरता दनिछौं।

“Nhasi, sezvazvakanga zvakaita mumazuva aEriya, mutsetse unopatsanura pakati pavanhu vaMwari vanochengeta mirayiro Yake navanonamata vanamwari venhema wakaiswa pachena. ‘Muchasendama pakati pemaonero maviri kusvikira riniko?’ Eriya akadanidzira achiti; ‘kana Jehovha ari Mwari, mumutevere: asi kana ari Bhaari, muteverei.’ 1 Madzimambo 18:21. Uye shoko renguva yanhasi nderekuti: ‘Babhironi guru rawa, rawa... Budai mariri, vanhu Vangu, kuti murege kugovana muzvivi zvaro, uye kuti murege kugamuchira pamatambudziko aro. Nokuti zvivi zvaro zvasvika kudenga, uye Mwari warangarira kusarurama kwaro.’ Zvakazarurwa 18:2, 4, 5.”

“Nako nie je ďaleko čas, keď skúška príde na každú dušu. Bude sa na nás naliehať, aby sme zachovávali falošný sabat. Zápas bude medzi Božími prikázaniami a ľudskými prikázaniami. Tí, ktorí sa krok za krokom poddávali svetským požiadavkám a prispôbovali sa svetským obyčajom, sa vtedy podriadia vrchnostiam radšej, než aby sa vystavili posmechu, urážkam, hrozbe väzenia a smrti. V tom čase bude zlato oddelené od trosky. Pravá zbožnosť bude jasne odlišená od jej zdania a pozlátky. Mnohá hviezda, ktorú sme obdivovali pre jej jas, vtedy zhasne v temnote. Tí, ktorí si prisvojili ozdoby svätyne, ale nie sú odetí Kristovou spravodlivosťou, sa potom ukážu v hanbe vlastnej nahoty.” Proroci a králi, 187, 188.