

Bhuku ra Danieri - Nomboro Makumi Mashanu nePfumbamwe

Kuburitswa kweChakavanzika Chekupedzisira cheChiporofita: Kuvhurwa Kwekupedzisira naShumba yeRudzi rwaJudha

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Kusati kwangotsala pang’ono kuti nthawi ya chisomo itsekedwe, chinsinsi chotsiriza cha uneneri chimamasulidwa chisindikizo chake ndi Mkango wa fuko la Yuda, ndipo ndi anzeru amene amamvetsa kuwonjezeka kwa chidziwitso kumene kumabwera chifukwa cha kumasulidwa kwa chisindikizo chimenecho. Mboni ziwiri za m’buku la Chivumbulutso zimawunikira mbali ina ya zimene zimamasulidwa pa nthawiyo.

Heuno ndihwo uchenjeri. Ngaaverenge nhamba yechikara iye ane njere; nokuti inhamba yomunhu; uye nhamba yacho mazana matanhatu namakumi matanhatu nenhanhatu. ... Uye heino pfungwa ine uchenjeri. Misoro minomwe makomo manomwe, pamusoro pawo panogara mukadzi. Zvakazarurwa 13:18, 17:9.

“simba raumambo rokupedzisira richarwa nechechi nomurayiro waMwari, rakafananidzirwa nechikara chine nyanga dzakaita sedzegwayana,” ndiro United States. Ndiro umambo hwechitanhatu hwechiporofita cheBhaibheri, uye chimiro chohumambo hwaro ndicho chimiro chimwe chete (mufananidzo) chakanga chiri choumambo hwechishanu hwechiporofita cheBhaibheri. Hunova umambo umo Chechi inotonga pamusoro peNyika, uye ipapo hunomanikidza nyika yose kugamuchira urongwa ihwohwo chaihwo. Kubatanidzwa kweChechi neNyika kunozadzikiswa zvizere muUnited States pamutemo weSvondo uri kuda kuuya.

“‘གཅན་གཟན་ལ་བཟོས་པའི་གཟུགས་བརྟན་’ ཞེས་པ་དེ་ནི།
ཕྱི་ཉེས་ཅོས་ཚོགས་རྣམས་ཀྱིས་རང་གི་ཚོས་ལུགས་ཀྱི་དོགས་གཞི་རྣམས་བསྐྱར་བཅོས་བྱེད་པའི་བྱུང་སྲིད་དབང་གི་རོགས་རམ་འཚོལ་བའི་ཚེ།
འཕེལ་རྒྱས་སུ་འགྲུང་བའི་ལོག་པར་གྱུར་པའི་ཕྱི་ཉེས་ཅོས་ཚོགས་ཀྱི་རྣམས་པ་དེ་མཚན་ནོ། ‘གཅན་གཟན་གྱི་རྟགས་’ ཞེས་པ་ནི་ད་དུང་གསལ་བཤད་བྱ་དགོས་པ་ཞིག་ཏུ་ལུས་ཡོད།”
The Great Controversy, 445.

Chifananidzo chemhuka nechiratidzo chemhuka zviratidzo zviviri zvakasiyana, asi pamutemo weSvondo ndipo panosvika chifananidzo chemhuka pakukura kwacho kuzere.

“Ukulazimishwa kwa ushikaji wa Jumapili kwa upande wa makanisa ya Kiprotestanti ni kulazimisha ibada ya upapa—ya yule mnyama. Wale ambao, kwa kuelewa madai ya amri ya nne, huchagua kushika sabato ya uongo badala ya Sabato ya kweli, kwa tendo hilo wanatoa heshima kwa mamlaka ile ambayo kwa hiyo pekee imeamriwa. Lakini katika tendo lenyewe la kulazimisha wajibu wa kidini kwa nguvu za kiraia, makanisa yenyewe yangefanya sanamu ya yule mnyama; kwa hiyo kulazimishwa kwa ushikaji wa Jumapili katika Marekani kungekuwa kulazimishwa kwa ibada ya yule mnyama na sanamu yake.” The Great Controversy, 448, 449.

Pa mutemo wa Svondo, Bumbiro reMitemo reUnited States rinoparadzwa zvachose, uye rudzi rwacho rwazvipatsanura zvizere nokururama. Ipapo, riri pasi pokutongwa kwakazara kwaSatani, United States rinomanikidza nyika kuti igamuchire hurongwa humwe chete hweChechi neHurumende hwakangobva kusimbiswa muUnited States. Hurumende yenyika yose iUnited Nations, uye chechi inotonga pamusoro pehukama ihwo iChechi yeRoma.

“Ulimwengu umejaa dhoruba na vita na mafarakano. Hata hivyo chini ya kichwa kimoja—mamlaka ya kipapa—watu wataungana ili kumpinga Mungu katika nafsi ya mashahidi Wake.” Testimonies, volume 7, 182.

Tsika yeChechi neHurumende inomiririrwa semufananidzo wechikara muchiporofita, inova zvakare mubatanidzwa une zvikamu zvitatu weshato, wechikara, nowemuporofita wenhema. Madzimambo gumi eChizaruro 17, ari musoro wechinomwe, anomiririra simba reshato.

“Madzimambo navatongi navakuru vehurumende vakazviisa pachavo chiratidzo chaantikristu, uye vanomiririrwa seshato inoenda kunorwa nevatsvene—navo vanochengeta mirayiro yaMwari uye vane kutenda kwaJesu.” Testimonies to Ministers, 38.

“මහ රජවරු දසදනෝ” යනු ආත්මවාදය තම ආගම කරගත් එක්සත් ජාතීන් සංවිධානය නියෝජනය කරති; ඒයාජ අනාගතවක්තෘගේ ආගම වන්නේ ප්ලාෂ්ටික් ජීවිතයේ ජීවත්වීමේ වාදයයි; මාගයාගේ ආගම වන්නේ කතෝලිකවාදයයි, එය ක්‍රිස්තියානිත්වය පිළිබඳ අර්කාගිත පිළිගැනීමකින් ආවරණය කරන ලද ආත්මවාදය පමණකි.

“Nga mutemo unosimbisa kuiswapo kweHumambo hwaPapa uchityora mutemo waMwari, rudzi rwedu ruchazviparadzana zvizere nekururama. Apo chiPurotesitendi chichatambanudza ruoko rwacho richiyambuka mukaha kuti chibate ruoko rwesimba reRoma, apo chichayambukira pamusoro pegomba risina pasi kuti chibatisane maoko neMweya-vanhu, apo, pasi pesimba remubatanidzwa uyu une zvikamu zvitatu, nyika yedu icharamba nheyo imwe neimwe yoBumbiro rayo sehurumende yechiPurotesitendi neyechirepublic, uye ichagadzirira nzira yokuparadzirwa kwenhema nokunyengera zvaPapa, ipapo tingaziva kuti nguva yasvika yokushanda kunoshamisa kwaSatani uye kuti kuguma kwava pedyo.” Testimonies, volume 5, 451.

Pa Mutemo wa Sonto, kubatana kwezvikamu zvitatu zveshato, chikara, nomuporofita wenhema kunozadziwa. Ipapo United States inomanikidza nyika kuti igamuchire hurumende yenyika imwe yeUnited Nations, nokuti nyika inokandirwa mudambudziko guru paMutemo weSonto, sezvo Islam ichiyaya nokutonga pamusoro peUnited States nokuda kwekumanikidza kunamata zuva. Ipapo Satani anooneka achizviita Kristu, uye sezvo United States ichimanikidza nyika kuti igamuchire kubatana kumwe kwenyika imwe kwechechi nehurumende, inomanikidzawo nyika kuti igamuchire Sonto sezuva rokuzorora. Muedzo mumwe chete wakamboitika muUnited States unobva waunzwa pamusoro penyika yose.

“Matikanga eka vyalo vya kunze yi culilo ca United States. Nangula yo atangila pakulongola, nombamba icakucitika cimo cine cikawila pa bantu besu mu fyalo fyonsi fya pano calo.” Testimonies, volume 6, 395.

Ujumbe wa “amani na usalama” wa unabii wa Biblia, ambao daima huwasilishwa kama ujumbe wa uongo, una mantiki tu katika kipindi ambacho hakuna amani na usalama. Hakuna sababu ya kuwasilisha ujumbe wa “amani na usalama” wakati amani na usalama vipo. Uislamu huondoa kabisa amani na usalama. “Uharibifu wa ghafula” unaohusishwa na ujumbe huo wa uongo ni uharibifu unaozidi kuongezeka, kwa maana uko kama “mwanamke” aliye katika “utungu wa kuzaa.” Uchungu wa kwanza wa kuzaa wa Ole la tatu ulikuwa Septemba 11, 2001.

Mu mizere y’ubuhanuzi ya Eliya na Yohana Umubatiza, uburiganya bw’ububasha bwa papa bugaragazwa. Igihe Ahabu yasubiraga i Samariya kujya kubwira Yezebeli ko Imana ya Eliya ari yo Mana y’ukuri, kuko yari yamanuye umuriro uvuye mu ijuru, Ahabu yahise amenya ko Yezebeli yari yaramushutse ku byerekeye urwango yari afitiye Eliya. Uko kwanga n’ubwo buriganya ni ko nanone byagaragajwe igihe Herode yasezeranyaga Salome, mu birori by’isabukuru ye y’amavuko, kumuha kimwe cya kabiri cy’ubwami bwe. Salome yari umukobwa wa Herodiya; bityo Herode yari ikiyoka, Herodiya yari ubupapa, naho Salome yari umuhanuzi w’ibinyoma.

Munkhani iyi, nkhongono yakunyengelerwa ya kuvina kwa Salome inagwiritsirwa ntchito kutsogolera Herode (mafumu khumi) kuti apereke hafu ya ufumu wawo kwa mpingo (mkazi). Mkazi ameneyo (Salome) anali pansu pa ulamuliro wa amayi ake (Chikatolika), ndipo Herode anazindikira mochedwa kwambiri kuti mtima wa Herodia pa Yohane unali womwewo monga wa Yezebeli pa Eliya. M’zochitika zonse ziwirizi, osunga Sabata ayenera kufa.

ចលនានៃសាសនាអីស្លាម មានដកហូតសច្ចក្នុងសុខសានុត និងសុវត្ថិភាពចេញពីភពផែនដីនេះជាបន្តបន្ទាប់ ប៉ុន្តែយ៉ាងណាបរិស្ថាន ហើយក្នុងការផ្សព្វផ្សាយនោះ វាមាននាមសុសជាតិឱ្យរួមគ្នាទៅរកនឹងសាសនាអីស្លាម។ សង្គមរាជវង្សនៃក្រុងឡើយ៉ាងណាបរិស្ថានរបស់សាសនាអីស្លាម តំណាងឱ្យអំណះអំណាងដល់ គួរឱ្យមានបុរិស្ថានបីដុំក្នុងក្រុងស្រុកសាហារាទូទាំងពិភពលោកនេះផងដែរ។ ការបោះកបញ្ជាឆ្នោតដល់គួរឱ្យមានកល្លិពិភពលោក (សុតចេតនាដប់) គួរឱ្យមាននាមក្រោយសហរដ្ឋអាមេរិក (សាឡាម) ហើយវានាំឱ្យពិភពលោកជឿថា ពួកគេត្រូវប្រឈមនឹងគ្រោះថ្នាក់នៃសាសនាអីស្លាម ប៉ុន្តែពួកគេហោសឱ្យយឺតពេលថា ការរៀបចំនេះគ្មានតែជាលុបចោលបញ្ជាឆ្នោតមួយប៉ុណ្ណោះ ដល់គួរឱ្យមានបុរិស្ថានប្រៀបធៀបនឹងអ្នកកាន់ថ្មដៃសេដ្ឋកិច្ច។ ការបោះកបញ្ជាឆ្នោតនេះ ជាផ្លូវកែមួយនៃមូលហេតុដល់សុតចេតនាដប់សុអប់សុតិវិសេយ្យ នេះបើជាគោលដៅសុចិត្តកុរោមសម្បត្តិ ពួកគេហោសយល់ព្រមបុគ្គលនគរទីបំរើរបស់ខ្លួនដល់នាងក៏ដោយ។

Na nyanga khumi dzawakavona pachikara, idzi dzichavenga hure, dzichamuita dongo uye akashama, dzichadya nyama yake, uye dzichamupisa nomoto. Nokuti Mwari akaisa mumwoyo yadzo kuti dziite kuda kwake, uye kuti dzibvumirane, dzigopa ushe hwadzo kuchikara, kusvikira mashoko aMwari azadziswa. Zvakazarurwa 17:16, 17.

Vapasi venyika yose veSangano reUnited Nations havasi “madzimambo” enyika bedzi, asi vanomirirwawo se“vatenges”; naizvozvo vapasi venyika yose ava vanoumbwa nesimba rezvematongerwo enyika pamwe nesimba rehupfumi. Chikonzero chakaita kuti mutumwa akaunza

chiono chaZvakazarurwa gumi nenomwe negumi nesere kuna Johane, chaiva chokuratidza Johane kutongwa kwehure guru reTire. Mapoka ose ari maviri evapasi venyika yose anochema rufu rweupapa.

Naizvozvo matenda ake achamuwira nezuva rimwe chete, rufu, nekuchema, nenzara; uye achapiswa chose nomoto; nokuti Ishe Mwari vanomutonga vane simba. Uye madzimambo enyika, avo vakaita upombwe naye, vakararama mukunakirwa naye, vachamuchemera nokumuririra, pavachaona utsi hwokupiswa kwake, vamire kure nokutya kurwadziwa kwake, vachiti, Aiwa, aiwa, guta guru Bhabhironi, iro guta rine simba! nokuti mukati meawa imwe kutongwa kwako kwasvika. Uye vatengesi venyika vachachema nokumuririra; nokuti hakuna munhu achachatenga nhumbi dzavo dzokutengesa. Zvakazarurwa 18:8–11.

Vatengesi na wafalme wote wawili husimama mbali na kulia, “ole, ole.” Neno “ole” katika Kiyunani limetafsiriwa kuwa “ole” katika sura ya nane ya Ufunuo.

Zvino ndakatarira, ndikanzwa mutumwa achibhururuka pakati pedenga, achitaura nenzwi guru, achiti, Une nhamo, une nhamo, une nhamo, imi vagari venyika, nemhaka yemamwe manzwi ehwamanda avatatu vatumwa, ayo achiri kuzoridzwa! Zvakazarurwa 8:13.

Matambudziko matatu anomiririra Hwamanda yechishanu, yechitanhatu, neyechinomwe, uye ndizvo zviratidzo zvechiIslam. Madzimambo, vatengesi, navatenzi vengarava vose vanodanidzira vachiti “nhamo, nhamo” katatu muchitsauko chegumi nesere.

Zvino madzimambo enyika, avo vakaita upombwe naye uye vakararama mukunakidzwa naye, vachamuchema nokumuririra, kana vaona utsi hwokupiswa kwake, vakamira kure nokutya kutambudzwa kwake, vachiti, Nhamo, nhamo, guta guru iro, Bhabhironi, guta iro rine simba! nokuti mukati meawa imwe chete kutongwa kwako kwasvika. ... Vatengesi vezvinhu izvi, avo vakafumiswa naye, vachamira kure nokutya kutambudzwa kwake, vachichema nokurira, vachiti, Nhamo, nhamo, guta guru iro, rakanga rakapfekedzwa mucheka wakaisvonaka, nepepuru, netsvuku, uye rakashongedzwa nendarama, namabwe anokosha, namaparera! Nokuti mukati meawa imwe chete fuma huru yakadai yaparara. Uye mutungamiri wezvikepe mumwe nomumwe, navose vari muzvikepe, navafambisi vezvikepe, navose vanoita zvokutengeserana pagungwa, vakamira kure, vakadanidzira pavakaona utsi hwokupiswa kwaro, vachiti, Nderipi guta rakafanana neguta iri guru! Vakakanda guruva pamisoro yavo, vakadanidzira, vachichema nokurira, vachiti, Nhamo, nhamo, guta guru iro, umo vakafumiswa navose vaiva nezvikepe mugungwa nokuda kwokukosha kwaro kukuru! nokuti mukati meawa imwe chete raparadzwa. Zvakazarurwa 18:9-10, 15–19.

“Nguva” iyo kutongwa kwoupapa kunozadzikiswa, ndiyo “nguva” yaZvakazarurwa chitsauko 11, kureva “nguva yokudengenyeka kukuru kwenyika,” uye inomiririra nguva yomutemo weSvondo unotanga pamutemo weSvondo muUnited States uye unoramba uchisvikira Mikaeri asimuka uye nguva yokuedzwa kwavanhu yavharwa. Vepasi rose vakavenga hure, asi vakanga vachiri kubvumirana kupa ushe hwavo kwaari kweawa imwe, havangodzokorori chete kuti “nhamo, nhamo” (maiwe, maiwe), katatu, asi vanobvunzawo mubvunzo wokuti, “Nderipi guta rakafanana neguta iri guru?” Mubvunzo iwoyo vakauyawo nawo mubhuku raEzekieri.

Uye vachanzwisa inzwi ravo pamusoro pako, vachachema zvikuru, uye vachazvikwidzirira guruva pamusoro yavo; vachazviumburuzira mumadota. Uye vachazviita mhanza chose nokuda kwako, vachasunga masaga, uye vachakuchemera nokuva neshungu dzomwoyo uye nokuungudza kunorwadza. Uye mukuungudza kwavo vachakuitira rwiyo rwokuchema, vachikuchema vachiti, Nderipi guta rakaita seTire, rakaita serakaparadzwa pakati pegungwa? Zvinhu zvako zvokutengeserana pazvakaenda zvichibva mumakungwa, wakagutsa marudzi mazhinji; wakapfumisa madzimambo enyika nokuwanda kwefuma yako nokwezvawakanga uchitengesera. Panguva yauchaputswa namakungwa mukadzika memvura, zvokutengeserana zvako navanhu vako vose vari mukati mako zvichawa. Vagari vose vezvitsuwa vachashamiswa pamusoro pako, uye madzimambo avo achatya kwazvo; zviso zvavo zvichavhiringidzika. Vatengesi pakati pamarudzi vachakuseka nokuridza muridzo; uchava chinhu chinotyisa, uye hauchazovipo nokusingaperi. Ezekieri 27:30–36.

Ezekiel anozivisa guta iri sa“Tyre,” iro “rakaparadzwa pakati pegungwa”? Isaya, achitaura pamusoro pepfambi yeTire (Tyre), inova zvakare pfambi huru yaZvakazarurwa, inova kereke yeKatorike, anoironedzerawo seguta rinopfekedza korona.

Ko iri ndiro guta renyu romufaro here, iro rekare-kare kubva pamazuva akare? Tsoka dzaro pachadzo dzicharitakura richienda kure kundogara somutorwa. Ndianiko akaronga zano iri pamusoro peTire, iro guta rinopa korona, rine vatengesi vari machinda, navanochinjana naro vari vanokudzwa venyika? Jehovha wehondo ndiye akarironga, kuti asvibise kuzvikudza kwembiri yose, uye kuti ashore vose vanokudzwa venyika. Isaya 23:7–9.

Upapa ndio “mji wenye taji,” kwa maana ni yeye adaiye kuketi kama malkia juu ya muungano wa pande tatu.

Kadalika momwe adadzitama yekha, ndi kukhala m’malo mwa zokondweretsa, momwemonso mupatseni kuzunzika ndi chisoni; pakuti amanena mumtima mwake, Ndakhala mfumukazi, sindine wamasiye, ndipo sindidzaona chisoni. Chivumbulutso 18:7.

Ezekiel akati kutongwa kwehure kwapera “pakati pegungwa,” mukuchema kwake pamusoro peTyrus.

Izwi raJhovha rakauyazve kwandiri, richiti, Zvino iwe, mwanakomana womunhu, chema nziyo yokuungudza pamusoro peTire. ... Ngarava dzeTashishi dzakakuimbira pamusoro pako pamusika wako; iwe ukazadziwa, ukaitwa une mbiri huru pakati pamakungwa. Vafambisi vezvikepe zvako vakakuisa mumvura zhinji; mhengo yokumabvazuva yakakuputsa pakati pamakungwa. Ezekieri 27:1, 2, 25, 26.

I “mhengo yokumabvazuva” ndiyo inouyisa kutonga pamusoro pehure reTire, guta rinopfekedza korona, uye “mhengo yokumabvazuva” mucherechedzo wechiIslam. Hondo inorwiswa nechiIslam nemadzimambo gumi ndiyo inoparadza hupapa hwemazuva okupedzisira. Kuziva kwemadzimambo gumi kuti akanga anyengerwa kunobudisawo kutya mumwoyo yawo.

ද්‍රව්‍යයන්හි වන්නේ අනියය අලංකාරව, මුළු පොළොවේ ජීවිතය වූ සියලුම කන්ද, උතුරේ පැතිවල, මහා රජුගේ නගරය ය. ඇගේ මාලිගා අතර දවසින් රැකවරණයක් ලෙස ජීවිතය වී ඇත. මක්නිසාද, බලව, රජවරු එකිනෙක වූහ; ඔවුන්

එක්ව ගමන් කළහ. ඔව්හු එය දැක විස්මයට පත් වූහ; ඔව්හු කලබලයට පත් වී ඉක්මනින් පලා ගියහ. භය එහිදී ඔවුන් අල්ලා ගන්නා ලද සහ ඒරසව වර්දනාව ඇති ස්ත්රීයකගේ මනේ වර්දනාව ද. ඔබ නැගෙනහිර සුළඟකින් තර්ෂීෂ් නමැති බිඳ දමන සේක. අප අසා ඇති පරිදිම, සමෝනාවල ස්වාමීන්වහන්සේගේ නගරයේ, අපගේ දවේයන්වහන්සේගේ නගරයේ, අපි දුටුවමු: දවේයන්වහන්සේ එය සදාකාලයටම ස්ථාපිත කරන සේක. සමෝලා. ගීතාවලිය 48:2-8.

Ava misava hinkwayo va langutise Mfumo wa Xikwembu, hilaha wu yimeriweke hakona hi muti wa Yerusalema, kambe va hlawule “muti lowukulu” Babilona leswaku wu va nhloko ya vona. Loko Xikwembu xi avanyisa muti wolowo lowukulu, va rila ni ku huwelela hi ku vaviseka loko va lemuka leswaku va lahlekele, hikuva muti lowukulu lowu va wu hlawuleke wu fayekile exikarhi ka lwandle, hi nyimpi leyi tisiweke ehenhla ka vona hi Vuislamu (moya wa le vuxeni). Kutani nyimpi leyi i nyimpi leyi ya emahlweni yi kula hi matimba, hikuva yi fana ni wansati la nga eku velekeni.

Umambo hwaMwari hwavakatambudza nokuda kweupapa hunomiririrwa muna Danieri chitsauko 2, umo tinoudzwa kuti “mumazuva amadzimambo awa [epasi rose],” Mwari achamisa umambo Hwake husingaperi.

Uye mumazuva amadzimambo aya Mwari wokudenga achamisa ushe, husingazomboparadzwi; uye ushe ihwohwo hahungazosiyirwi vamwe vanhu, asi huchaputsa zvikaita zvidimbu uye huchapedza ushe uhwu hwose, uye ihwohwo huchagara nokusingaperi. Danieri 2:44.

Abalandeli bakaMiller bakholwa ukuthi babephila “ezinsukwini zalawo makhosi,” kodwa amakhosi ayishumi eSambulo 17 ayengakafiki emlandweni; empeleni, aseqala ukubonakala manje. Abalandeli bakaMiller babeqinisile, kodwa umbono wabo wawunomkhawulo. Umbuso kaNkulunkulu omiswe ezinsukwini zamakhosi eSambulo 17 no-18 uyisikhathi semvula yakamuva.

“Ndzi vonile leswaku swilo hinkwaswo swi langutile swinene, naswona swi andlalata miehleketo ya swona eka xiphiko lexikulu lexi taka emahlweni ka swona. Swidyoho swa Israele swi fanele ku ya eku avanyisweni ku rhanga. Xidyoho xin’wana ni xin’wana xi fanele ku boxiwa exikwembeni xo kwetsima, kutani ntirho wu ta ya emahlweni. Swi fanele ku endliwa sweswi. Masalela enkarhini wa maxangu ma ta huwelela, Xikwembu xa mina, Xikwembu xa mina, hikwalaho ka yini u ndzi tshikile?”

“Mvura yokupedzisira iri kuuya pamusoro paavo vakachena—ipapo vose vachaiigamuchira sezvayaimboitwa kare.”

“Madan malaa’iku hudu din suka sake, Almasihu zai kafa mulkinsa. Babu wanda zai karfi ruwan sama na karshe sai wadanda suke yin duk abin da za su iya. Almasihu zai taimake mu. Kowa zai iya zama mai nasara ta wurin alherin Allah, ta wurin jinin Yesu. Dukan sama tana da sha’awa ga wannan aiki. Malaa’iku ma suna da sha’awa.” Spalding and Magan, 3.

Munguva yemvura yokupedzisira, apo vatumwa vanosunungura mhupo ina, idzo dziri “mumazuva amadzimambo awa,” Kristu anogadza umambo Wake. Mvura yokupedzisira inofambira mberi, uye yakatanga kunaya zvisihoma musu waGunyana 11, 2001, apo Nhamo yechitatu yakapinda

munhoroondo, asi kutsamwiswa kwamarudzi kwakabva kwadziviswa pakarepo. Inoramba ichiwedzera musimba, kusvikira pamutemo weSvondo muUnited States, apo inounza kuparadzwa kwenyika. Kutongwa ikoko kunowedzera kunobva kwaenderera mberi sezvo mamwe marudzi ose achitevera muenzaniso weUnited States, saka achitamburawo kutongwa kumwe cheteko. Kunoramba kuchiwedzera kusvikira nguva yomukana wenyasha yavharwa. Kunofambira mberi somukadzi ari pakusununguka.

Ticharamba tichifungisisa pamusoro pechisikwa chechisere pakati pezvinomwe munyaya inotevera.

“ตราบโดที่บรรดาผู้ซึ่งปฏิเสธว่าถือความจริงยังคงรับใช้ซาตาน
เงออันชั่วร้ายจากนรกของมันจะบดบังทัศนคติของเขาทั้งหลายต่อพระเจ้าและสวรรค์
เขาทั้งหลายจะเป็นดังผู้ที่สูญเสียความรักแรกของตนไปแล้ว
เขาทั้งหลายไม่อาจมองเห็นความเป็นจริงอันนิรันดร์ได้ สิ่งซึ่งพระเจ้าได้ทรงจัดเตรียมไว้สำหรับเรานั้น
ได้รับการพรรณนาไว้ในเศคาริยาห์ บทที่ 3 และ 4 และ 4:12-14 ว่า ‘แล้วข้าพเจ้าจึงตอบอีกและทูลท่านว่า
กิมะกอกสองกิมะนี่คืออะไร ซึ่งโดยท่อทองคำสองท่อนั้น ถ้วยน้ำมันทองคำออกจากตนเอง?
และท่านก็ตอบข้าพเจ้าและกล่าวว่า เจ้าไม่รู้หรือว่าสิ่งเหล่านี้คืออะไร? และข้าพเจ้าทูลว่า ไม่ทราบ
ขอรับนายของข้าพเจ้า แล้วท่านจึงกล่าวว่า สิ่งเหล่านี้คือผู้ที่ได้รับการเจิมทั้งสอง
ผู้ยืนอยู่ข้างองค์พระผู้เป็นเจ้าของแผ่นดินโลกทั้งสิ้น”

“Jehovha izere ngezinsiza zonke. Kakho ukweswela ngezinto zokusebenza. Kungenxa yokuswela kwethu ukholo, ukuthanda kwethu okomhlaba, inkulumo yethu engelasilinganiso, ukungakholwa kwethu, okubonakaliswa ezingxoxweni zethu, okwenza izithunzi ezimnyama ziqoqane zisizungele. UKristu kaveli ngamazwi loba ngesimilo njengalo oMuhle ngokupheleleyo, loMkhulu kulabo abayinkulungwane ezilithumi. Nxa umphefumulo usuthokozela ukuziphakamisa uye ebunandini, uMoya weNkosi angenelisi ukumenzela okunengi. Umbono wethu omfutshane ubona isithunzi, kodwa ungeke ubone inkazimulo engale kwaso. Izingelosi zibambe imimoya emine, emelwe njengebhiza elithukuthele lifuna ukukhululeka libaleke phezu kobuso bomhlaba wonke, lithwala incithakalo lokufa endleleni yalo.”

“Je, tulale tukiwa kwenye ukingo wenyewe wa ulimwengu wa milele? Je, tuwe wazito wa hisia na baridi na wafu? Laiti tungalikuwa katika makanisa yetu na Roho na pumzi ya Mungu zikivutwa ndani ya watu Wake, ili wasimame kwa miguu yao na kuishi. Tunahitaji kuona kwamba njia ni nyembamba, na lango ni jembamba. Lakini tunapopita katika lango lile jembamba, upana wake hauna kikomo.” Manuscript Releases, juzuu ya 20, 217.