

Ufunuo IwaYesu Kristu - Inombolo Yetjhumu

Hondo ya Ku Denga

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2023-11-03

Hondo huru pakati paKristu naLusifa (Mutakuri weChiedza) yakatanga kudenga, uye Mwari akabvumira nguva yokuedzwa. Lusifa paakaparadzira kupanduka kwake, kwakapiwa nguva yokuti zvibereko zvekupanduka kwaMutakuri weChiedza zviratidzwe pachena. Mwari paakatema kuti nguva yokuedzwa yakanga yasvika kumagumo, zita raLusifa rakabva rashanduka kubva kuna Lusifa, Mutakuri weChiedza, rikava Satani, Mupikisi. Kuna Satani nengirozi dzakanga dzabatana naye mukupanduka kwake, nguva yokuedzwa yakanga yasvika kumagumo, uye vakadzingwa kudenga, vakatongerwa moto usingaperi.

E be go a re le go bao ba mo letsogong la molema a re, Tlogang fa pele ga me, lona ba ba hutsitsweng, lo ye mo molelong o o sa khutleng, o o baakanyeditsweng diabolo le baengele ba gagwe. Mathaio 25:41.

Hondo huru pakati paKristu naSatani yakazotevera yasvika muBindu reEdheni, uye Mwari akazopindazve nguva yokuedzwa. Satani paakapomera Mwari mhosva yokureva nhema pamusoro porufu nechibereko chomuti, uye akanyengera Evha kuti abatane naye mukupanduka kwake, nguva yakabvumidzwazve kuti zvibereko zvakupanduka kwaSatani zviratidzwe panyika sezvazvakanga zvaita kudenga. Ipapo Satani akapiwazve rimwe zita rokuti Dhiabhorosi, rinoreva kuti “Mupomeri”. Kana nguva yokuedzwa yapera (yavanakomana vaAdhamu vakabatana mukupanduka kwaSatani), vanakomana vaAdhamu ivavo vacharuramisirwa kuenda kumoto usingaperi.

Zvino pakava nehondo kudenga: Mikaeri navatumwa vake vakarwa neshato; neshato ikarwa pamwe navatumwa vayo, asi havana kukunda; uye nzvimbo yavo haina kuzowanikwazve kudenga. Zvino shato huru yakakandirwa pasi, iyo nyoka yekare, inonzi Dhiabhorosi, naSatani, anonyengera nyika yose; yakakandirwa pasi panyika, navatumwa vayo vakakandirwawo pasi pamwe nayo. Zvakazarurwa 12:7-9.

Hondo yokurwisana kudenga pakutanga kwekurwisana kukuru inoratidza hondo iri kumagumo ekurwisana kukuru, nokuti Arufa naOmega nguva dzose zvinoratidza magumo echinhu pamwe chete nokutanga kwacho. Tsananguro yehondo yakaitika kudenga inotangwa nechishamiso chikuru kudenga.

ඉන්පසු ස්වර්ගයෙහි මහත් අද්භූත ලක්ෂණක් ඒරකාශ වීය; සූර්යයෙන් ආවරණය වූ ස්නේරියක්, ඇඟුණේ පාද යට සඳද, ඇඟුණේ හිස මත තාරකා දොළොසක කිඳුලක්ද තිබුණාය. ඇය ගර්භණීව සිටී බැවින්, ඒරසව වර්දනාවෙන් කැඟසමින්, බිහි කිරීමට පීඩා විඳිමින් සිටියාය. එළිදරව් 12:1, 2

Panguva inoitika hondo yokupedzisira yemakakatanwa makuru pakati paKristu naSatani, nguva yokuedzwa ichiri kushanda; nhandare yehondo inomiririrwa muna Zvakazarurwa zvaJesu Kristu

seyiri kudenga. Chokwadi ichi chava kuzarurwa zvino. Muapostora Paulo anotaure nezvokudenga kutatu.

“Mtume Paulo mapema katika uzoefu wake wa Kikristo alipewa fursa za pekee za kujifunza mapenzi ya Mungu kuhusu wafuasi wa Yesu. ‘Alichukuliwa mpaka mbingu ya tatu,’ ‘akaingizwa peponi, akasikia maneno yasiyotamkika, ambayo mwanadamu haruhusiwi kuyasema.’ Yeye mwenyewe alikiri kwamba alikuwa amepewa ‘maono na mafunuo’ mengi ‘ya Bwana.’ Ufahamu wake wa kanuni za kweli ya injili ulikuwa sawa na ule wa ‘mitume walio wakuu kabisa.’ 2 Wakorintho 12:2, 4, 1, 11. Alikuwa na ufahamu wazi na kamili wa ‘upana, na urefu, na kina, na kimo’ wa ‘upendo wa Kristo upitao maarifa.’ Waefeso 3:18, 19.”
Matendo ya Mitume, 469.

Hondo muhondo pakutanga kwegakava guru yakatanga kudenga rechitatu, uye muhondo pakupera kwegakava guru inopera kudenga rokutanga. Kune matenga matatu, rokutanga riri denga rinomirira mhengo yakakomberedza nyika yapasi. Denga rechipiri ndiro rezuva, mwedzi, nenyeredzi. Denga rechitatu ndiro rakanzi naSista White “paradhiso,” uye rinomirira nzvimbo yechigaro choushe chaMwari. Zvakanga zviripamberi chaipo penzvimbo yomurayiro waMwari apo Mutakuri weChiedza, Luciferi, akatanga kupanduka kwake.

Ijuru rya gatatu ni ho bamwe mu bahanuzi, barimo na Mushiki wa White, bajjanywe mu iyerekwa. Igihe Pawulo yari ari yo, yeretswe amateka yo gukanguka kw’amagufa yumye yari yarishwe mu muhanda ku wa 18 Nyakanga 2020, n’ibyabaye byakurikiyeho hamwe no kuvuka kw’abahumbi ijana na mirongo ine na bane. Pawulo yabujijwe gusangiza ayo mateka, kuko ayo mateka yagereranyijwe n’amateka bitari byemewe ko “avugwa.” Pawulo yapfuye hashize gato imyaka irenga mirongo itatu mbere y’uko Yohana Umuhishuzi ahabwa iyerekwa ry’Ibyahishuwe bya Yesu Kristo. Yohana na we, nk’uko byari bimeze kuri Pawulo, yumvise ibyari “bivuzwe” n’inkuba ndwi, kandi na we abwirwa kutandika ibyari “bivuzwe.” Ibyo inkuba ndwi “zavuze” byagombaga kuguma bifunzwe kugeza ku mpera y’iminsi itatu n’igice y’igereranya iyo abahamya babiri bari bamaze bapfiriye mu muhanda.

Zvino apo kutinhira kunomwe kwakanga kwataura manzwi ako, ndakanga ndava kuda kunyora; ipapo ndakanzwa inzwi richibva kudenga richiti kwandiri, Namatidza zvinhu izvo zvataurwa nokutinhira kunomwe, uye usazvinyora. Zvakazarurwa 10:4.

Vaporofita vose vanopupurira pamusoro pe“mazuva okupedzisira” okutongwa kwokuferefeta, uye “mazuva okupedzisira” iwayo akatanga zvikuru musi wa 11 Gunyana 2001, uye zvino asvika panguva panotanga kusimbiswa. Kusimbiswa kunotanga pakupera kwamazuva matatu nehafu okufananidzira ayo zvapupu zviriviri zvakaurayiwa zvanga zvakavata mumugwagwa. Vaporofita vose vanowirirana. Paulo akaona nhandare yehondo yehondo yokupedzisira yomukana wenyasha, inoitika kudenga rokutanga. Nhandare yehondo yehondo yokupedzisira yomukana wenyasha, inoitika mukati medenga rokutanga, inofambirana nenhandare yehondo yehondo yokutanga yomukana wenyasha, yakaitika kudenga rechitatu. Zvingaonekwa sezvisina basa kutsanangura nhandare dzehondo idzi sehondo dzomukana wenyasha, asi Satani, uyo akanga ari muvengi waKristu muhondo yokutanga uye ari muvengi vevane zana namakumi mana nezvina zvuru muhondo yokupedzisira, anoziva kuti nguva yake ipfupi. Anoziva kuti ihondo yakaiswa mukati

menhandare yenguva yomukana wenyasha. Isu tinozvizivawo here?

Muna 1840, ngirozi yenye nguvu ilishuka na kuupa uwezo ujumbe wa malaika wa kwanza. Waprotestanti wa kizazi hicho ndipo walijaribiwa, nao wakaishia kubandikwa jina la uasi walipoitwa binti za Babeli. Jina la Lusifa nalo pia lilibadilika wakati wa kipindi chake cha majaribio ya rehema. Ngirozi yenye nguvu iliyoshuka mwaka 1840 ilimwakilisha kwa mfano wa kinabii yule malaika mwenye nguvu wa Ufunuo kumi na nane aliyeshuka tarehe 11 Septemba, 2001. Hukumu ya upelelezi ilikuwa bado haijaanza mwaka 1840, kwa kuwa ilikuwa bado miaka minne mbele, lakini Waprotestanti bado walitoa uwakilishi wa kinabii wa hukumu ya walio hai; kwa maana malaika aliposhuka mwaka 1840, kipindi chao cha majaribio ya rehema kilianza. Malaika wa Ufunuo kumi na nane aliposhuka mwaka 2001, hukumu mbinguni ilibadilika kutoka hukumu ya wafu kwenda kwenye hukumu ya walio hai.

Musi waChikunguru 18, 2020, kusuruvara kwekutanga kwemufambiro wengirozi yechitatu, kunofananidzirwa nekusuruvara kwekutanga kwemufambiro wengirozi yekutanga, kwakasvika. Mumufambiro wepakutanga, nzira yokuedza maPurotesitendi yakaguma pachiratidzo chenzira chokutanga chokusuruvara, uye ipapo kuyedzwa kwemufambiro wekutanga kwakatanga. Musi waChikunguru 18, 2020, nzira yekutonga yakatora rimwe danho richienda mberi, nokuti shoko raizosvika pakuguma kwerenje remazuva matatu nehafu raisazongova chete kuzadzikiswa kwakakwana nokwekupedzisira kweshoko reMidnight Cry, asi raizovawo mucherechedzo wechiporofita wokusvika kwekuiswa chisimbiso kwevane zana namakumi mana nezvina zvuru.

Uye kubwinya hwaMwari waIsraeri hwakanga hwakwira kubva pakerubhi, paakanga ari, kuenda pachikumbaridzo cheimba. Akadana murume wakanga akapfeka mucheka wakaisvonaka, waiva nehvamanda yomunyoru neparutivi rwake; Jehovha akati kwaari, Pfuura nepakati peguta, nepakati peJerusarema, uise chiratidzo pahuma dzavanhu vanogomera navanochema pamusoro pezvinonyangadza zvole zvinoitwa mukati maro. Ezekieri 9:3, 4.

Nzira yokuiswa chisimbiso kwezana namakumi mana nezvina zvamazana akatanga pakuberekwa kwavo, uko kwakanga kuriwo kumuka kwavo. Shoko remhepo ina rinomutsa mapfupa akaoma akafa kuti ave noupenyu, uye shoko remhepo ina ndiro shoko rokuiswa chisimbiso kwezana namakumi mana nezvina zvamazana. Pauro naJohane vose vakaona nokunzwa nhorooondo chaiyo yatiri kurarama mairi zvino, nhorooondo “yakashuviwa navaporofita vazhinji navarume vakarurama kuti vaione.” Nhorooondo yokufamba kwakasimba kwengirozi yechitatu, iyo yakafananidzirwa nokufamba kwakasimba kwengirozi yokutanga.

“Imiyalezo yose yatanzwe kuva mu 1840–1844 igomba kongera gutangazwa ubu mu mbaraga zayo zose, kuko hari abantu benshi bayobye. Izo ntumwa zigomba kugera mu matorero yose.”

Kristu akati, ‘Akaropafadzwa meso enyu, nokuti anoona; nenzeve dzenyu, nokuti dzinonzwa. Nokuti zvirokwazvo ndinoti kwamuri, Vaporofita vazhinji navarurami vakashuva kuona zvinhu izvo zvamunooona, asi havana kuzviona; nokunzwa zvinhu izvo zvamunonzwa, asi havana kuzvinzwa’ [Mateo 13:16, 17]. Akaropafadzwa meso akaona zvinhu zvakaonekwa muna 1843 na1844.

“Ujumbe ulitolewa. Wala kusiwepo kuchelewa katika kuurudia ujumbe huo, kwa maana ishara za nyakati zinatimia; kazi ya kufunga lazima ifanyike. Kazi kubwa itafanyika kwa muda mfupi. Hivi karibuni ujumbe utatolewa kwa uteuzi wa Mungu, nao utakua na kuwa kilio kikuu. Ndipo Danieli atasimama katika sehemu yake, kutoa ushuhuda wake.” Manuscript Releases, volume 21, 437.

Musoro mukurowehondo yaLucifer yokutanga kudenga waiva wokukurukurirana. Iye ndiye aiva mutakuri wechiedza, akashandisa chinzvimbo chake kunyengera nokupinza kukanganisa mundangariro dzavatumwa vatsvene. Tinoudzwa kuti vatumwa vakagamuchira nokunwa pfungwa dzake dzokupandukira, havana kutomboziva kuti ndiLucifer akanga avanyengera kuti vafunge zvinhu zvavakazopedzisira vafunga pamusoro paMwari. Akanga akangwara zvikuru pakunyengera, sezvaakaitawo kuna Evha mumunda, zvokuti vatumwa vaimbova vatsvene vakazosvika pakutenda kuti pfungwa dzakanga dzadyarwa naSatani mundangariro dzavo, dzaiva pfungwa dzavo dzepakutanga. Mbeu idzodzo, pakupedzisira, dzakabereka chibereko chokuparadzwa kusingaperi.

Impi y’okugcina, eyenzeka ezulwini lokuqala, isizakuqala, futhi ayiphathelene nokuyengwa kwezingelosi ezingwele, futhi ayiphathelene nokuyengwa kuka-Eva nguSathane, kodwa kunalokho iphathelene nokuyengwa kwaso sonke isintu ngaye ngenqubo yokuxhumana eyonakele emelwe njengesezulwini. Iphathelene ne-World-Wide Web uSathane ayisebenzisayo ukuze afake imibono kubantu, bengazi labo bantu ukuthi bakholwe amanga, futhi ngokwenza kanjalo babonise ukuthi abalithandi iqiniso. Kwakungumphostoli uPawulu owabeka obala ukuthi “ezinsukwini zokugcina” abantu bayakwemukela amanga, ngoba babengenalo uthando “lweqiniso.” Phela, wayeseyibonile umlando uqobo lapho lo msebenzi omangalisayo kaSathane ufezwa khona.

Kunyengerwa kwevanhu kunoitwa nevanodyidzana nezvehutongi hwepasi rose veUnited Nations, ivo vari simba reshato. Muporofita, vanodyidzana nezvehutongi hwepasi rose veUnited Nations vanoubwa nemadzimambo navatengesi. Madzimambo ihurumende, uye makambani makuru etekinoroji pamwe nemabhiriyonaire epasi rose ndivo vatengesi.

Hondo inotanga pamutemo weSvondo; panguva iyoyo, United States inova mambo mukurowehondo pakati pamadzimambo gumi. Panguva iyoyo United States inenge yatotaura seshoko reshato, zwichiratidza kupera kweumambo hwechitanhatu hwechikara chepanyika. Ipapo rinobuda richinyengera nyika yose kubudikidza nezvishamiso zvarinofanira kuita pamberi pechikara, zvishamiso zvinomiririrwa sekuburutsa moto kubva kudenga.

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Kana mapfupa akaoma avakafa akamutswa, akanga apondwa mumugwagwa, achisimudzirwa kudenga sechiratidzo, panguva imwe cheteyo kunovapo chimwe chishamiso kudenga.

Kwakabonekansa chodabwitsa china kumwamba; ndipo taona, chinjoka chachikulu chofiira, chokhala ndi mitu isanu ndi iwiri ndi nyanga khumi, ndi zipewa zachifumu zisanu ndi ziwiri pamitu yake. Chivumbulutso 12:3.

Dzoka hombe tsvuku ndiSatani, asi zvakare ndiRoma yechihedheni.

“Naizvozvo kunyange zvazvo dhiragoni, pakutanga, richimirira Satani, riri, mune imwe pfungwa yechipiri, chiratidzo cheRoma yechihedheni.” *The Great Controversy*, 439.

Chishato iSathane, futi ekushintsheni kwesibili chishato simela iRoma yobupagani. Emlandweni wokuzalwa kwaKristu, kumelweke chishato seRoma yobupagani; kodwa ukusetshenziswa okupheleleyo kwesiprofetho kwesichato kuse “emihleni yokugcina.” “Emihleni yokugcina” chishato simelwe ngamakhosi alitshumi eNhlango yeZizwe. Kawaveli emlandweni wokuzalwa kwaKristu, kodwa avela emlandweni wokuzalwa kwabantu abayinkulungwane ezilikhulu lamane letshumi lane, okwakufanekiselwa ukuzalwa kwabo ngokuzalwa kwaKristu.

“Madzimambo navatongi namagavhuna vakazviisa pachavo chiratidzo chaantikristu, uye vanomiririrwa sedhiragoni inoenda kundorwa nevatsvene—navanochengeta mirayiro yaMwari uye vane kutenda kwaJesu.” *Testimonies to Ministers*, 38.

Mapembe gumi ya lile joka ni ishara ya shirikisho lake; vichwa vyake saba vyenye taji juu yake vinatambulisha kuwa ndicho kichwa cha saba kati ya falme nane za unabii wa Biblia, kama zinavyowakilishwa katika sanamu ya Nebukadzeza katika Danieli sura ya pili, na pia katika vichwa nane vya Ufunuo sura ya kumi na saba. Umoja wa Mataifa ni “ajabu nyingine mbinguni,” katika wakati uleule ambapo bendera, ambayo imezaliwa katika barabara ipitayo katikati ya bonde la mifupa mikavu iliyokufa, inainuliwa kwenda mbinguni. Joka na yule mwanamke huonekana kama maajabu mbinguni katika sheria ya Jumapili, ambalo pia ndilo hasa wakati ambapo mnyama wa baharini wa Ukatoliki pia “hustajabiwa.”

Ndzi vona yin’wana ya tinhloko ta yena onge yi tlhaviwile yi ya eku feni; kambe nzhuti wa yena lowu dlayaka wu holisiwe, kutani misava hinkwayo yi hlamala yi landzela xivandzana. Nhlavutelo 13:3.

Nyika iri kushamiswa nokutevera chikara chegungwa chepapa, “shure” kwokunge ronda racho runouraya raporeswa, uye rinoporeswa pamutemo weSvondo muUnited States. Mureza, shato nechikara zvole zviru kushamiswa nokuteverwa, zvichitanga pamutemo weSvondo muUnited States. Muporofita wenhema anoratidza zvishamiso zvaSatani zvinokosha zvikuru panguva iyoyo chaiyo, nokuti pakarepo mushure memutemo weSvondo, apo muporofita wenhema achangotanga kutaura se“shato,” anoenda kundonyengera nyika yose, uye anozadzisa kunyengera kwake achibva kudenga.

Zvino ndakaona chimwe chikara chichibuda munyika; uye chakanga chine nyanga mbiri dzakaita sedzegwayana, asi chakataura seshato. Uye chinoshandisa simba rose rechikara chokutanga pamberi pachu, chichiita kuti nyika navagere mairi vanamate chikara chokutanga, icho ronda racho runouraya rwakanga rwaporeswa. Uye chinoita zviratidzo zvikuru, zvokuti chinoita kuti moto uburuke kudenga uuye panyika pamberi pavanhu. Zvakazarurwa 13:11–13.

Hondo yakatanga kudenga rechitatu inogumira kudenga rokutanga. Mubatanidzwa une zvikamu zvitatu wedhiragoni, chikara, nomuprofita wenhema unozivikanwa neBhaibheri pamwe neMweya woUporofita sesungano yakaipa. Pamutemo weSvondo, mubatanidzwa uyu une zvikamu zvitatu

unotanga kutungamirira nyika yose muhondo yokurwisa mukadzi, sezvaunofamba wakananga kuAmagedhoni. Pamutemo weSvondo, vanotora nzvimbo dzavo panhandare yehondo yokudenga rokutanga, uye zvino vanokundwa! Sezvo Roma ichisimuka kuva nesimba katatu munhorondo yenyika, inogara ichitanga yakunda muvengi wayo, yozotevera mubatsiri wayo, yozotevera wavaibatwa naye, uye ipapo yowira pasi.

Ndikaona pepo wachafu watatu mfano wa vyura wakitoka katika kinywa cha yule joka, na katika kinywa cha yule mnyama, na katika kinywa cha yule nabii wa uongo. Kwa maana hao ni roho za mashetani, zifanyazo miujiza, ziendazo kwa wafalme wa dunia na wa ulimwengu wote, ili kuwakusanya kwa vita ya siku ile kuu ya Mungu Mwenyezi. Tazama, naja kama mwivi. Heri yeye akaaye macho na kuyalinda mavazi yake, asije akatembea uchi, wakaiona aibu yake. Naye akawakusanya pamoja mahali paitwapo kwa Kiebrania Har-Magedoni. Ufunuo 16:13–16.

“Hondo iri kudenga” mumazuva okupedzisira haisi yokufananidzira; ihondo yokutaurirana inoitirwa kumatenga. Mumuromo meshato, nomumuromo wechikara, nomumuromo womuporofita wenhema, munobuda “mweya yemadhimoni” inoita “zvishamiso.” Shoko rokuti “mweya” rinoreva kufema, uye kufema chiratidzo cheshoko. Kufema kuri muna Ezekieri makumi matatu nechinomwe kunomutsa mapfupa akafa kuti ave noupenyu, uye kunozviita nokuuya neshoko reIslam, iro muBhaibheri rinomiririrwa semhepo yokumabvazuva. “Mweya,” “mhepo,” uye “kufema” ishoko rimwe chete rinoshandurirwa mumashoko iwayo matatu echiRungu, zvose muchiHebheru nomuchiGiriki.

“Le Fatu e mafai ona mānava le ola fou i totonu o agaga ta’itasi o ē e naunau faamaoni e auauna iā te Ia, ma e mafai ona Ia pā’i atu i laugutu i se malala ola mai i luga o le fatafaitaulaga, ma faia ia ave ma laugutu e tautala ma le māfana i Ona viiga. E faitau afe leo o le a faatumuina i le mana e folafola atu ai upu moni ofoofogia o le Afioga a le Atua. O le laulaufaiva tautauvale o le a tatalaina, ma o ē matamuli o le a faamalosa e molimau atu ma le lototele i le upu moni. Ia fesoasoani mai le Alii i Ona tagata ina ia faamamā le malumalu o le agaga mai mea leaga uma, ma ia tausia pea se fesootaiga vavalalata ma Ia, ina ia mafai ai ona ave a latou ma ē e tofusua i le timu mulimuli pe a liligiina mai.” Review and Herald, Iulai 20, 1886.

“meya” inobuda mumuromo wedhiragoni, mumuromo mechikara, uye mumuromo memuporofita wenhema, inomirira mashoko aSatani. Muhondo yokutanga kudenga rechitatu—kwaiva nokukururirana kwakashatiswa, sezvinomiririrwa nomutakuri wechiedza akashatiswa. Muhondo yokupedzisira kudenga rokutanga—zvakare, ndiko kukururirana kwakashatiswa. Kukururirana kwakashatiswa uko Satani akashandisa muhondo yokudenga rechitatu, ndiko kuchazoshandiswazve muhondo yokudenga rokutanga, kwaiva kufembera kwokupinza munhu muchimiro chokutapwa nepfungwa, uko munguva dzazvino kunonzi hipunosisi.

“Varume navakadzi havafaniri kudzidza sainzi yokuti vangatapa sei pfungwa dzeavo vanoshamwaridzana navo. Iyi ndiyo sainzi inodzidziswa naSatani. Tinofanira kuramba zvinhu zvose zverudzi urwu. Hatifaniri kuzvibata nezvemesmerismu nehypnotismu—sainzi yauyo akarasikirwa nechinzvimbo chake chokutanga uye akadzingwa kubva mumatare okudenga.”

Manuscript 86, 1905.

nhasi uno hypnotism yava kuitwa munyika nevatongi vakuru vetekinoroji kubudikidza neWorldwide Web, iyo inoshandisa zvinonzi sainzi yekushambadza yazvino, asi muchokwadi iri iko kupfuurisa kwazvo kwesainzi yekare yaSatani ye hypnotism. Vepasi rose, vatongi vakuru vetekinoroji, pamwe nevapfumi vemabhiriyoni, vanoda kubata mhuka yavo mu“webhu” yekunyengera yakatovambwa pasi rose. Aya ndiwo maPsyOps aSatani pamusoro penyika yose, kana muchida kudaro. Ndiwo mashoko aSatani anotungamirira nyika kuArmagedhoni, uye mashoko iwayo aSatani ari kuziviswa kumatenga panguva imwe cheteyo iyo ngirozi nhatu dziri kuzivisa shoko raKristu kumatenga.

I saw another angel inobhururuka pakati pedenga, aine vhangeri risingaperi rokuti aparidze kuna vanogara panyika, nokumarudzi ose, nendudzi dzose, nendimi dzose, navanhu vose, achiti nenzwi guru, Ityai Mwari, mumukudze; nokuti awa yokutonga kwake yasvika; uye namatai iye wakaita denga, nenyika, negungwa, nezvitubu zvemvura. Zvino mumwe mutumwa akatevera, achiti, Bhabhironi rawa, rawa, iro guta guru, nokuti rakapa marudzi ose kunwa waini yehasha dzoufeve hwaro. Uye mutumwa wechitatu akavatevera, achiti nenzwi guru, Kana munhu upi noupi achinamata chikara nomufananidzo wacho, uye akagamuchira chiratidzo pahuma yake, kana paruoko rwake, iyeyo achanwawo waini yehasha dzaMwari, yakadururwa isina kusanganiswa mukombe yeshungu dzake; uye achatambudzwa nomoto nesurufure pamberi pevatumwa vatsvene, napamberi peGwayana; uye utsi hwokutambudzwa kwavo hunokwira nokusingaperi-peri; uye havana zororo masikati nousiku, ivo vanonamata chikara nomufananidzo wacho, nounopiawo upi noupi anogamuchira chiratidzo chezita racho. Zvakazarurwa 14:6–11.

“Midzimu” inobva kunhengo imwe neimwe yemubatanidzwa wamatatu, inobuda mumiromo yavo. Kutaura kworudzi chiito chehurumende yarwo.

“Ukukhuluma kwesizwe kuyisenzo seziphathimandla zaso zomthetho nezokwahlulela.” The Great Controversy, 443.

Yeremia akavimbiswa kuti kana aizoparadzanisa gorosi nehundi, uye asingadzokeri kuhundi (kunyanze zvazvo hundi hwaigona kudzokera kwaari), Mwari vaizomuita “muromo” wavo.

Ndzi nga tshamanga enhlengeltanweni ya vahlekuri, hambi ku ri ku tsaka; ndzi tshamile ndzi ri ndzexe hikwalaho ka voko ra wena, hikuva u ndzi tatisile hi vukarhi. Hikwalaho ka yini ku vava ka mina ku tshama hilaha ku nga heriki, ni xilonda xa mina xi nga tshungulekiki, lexi alaka ku horisiwa? Xana u ta va eka mina ku fana ni muhembu, ni mati lama heraka? Hikokwalaho Yehovha u vula leswi, A wu vuya, kutani ndzi ta tlhela ndzi ku vuyisa, naswona u ta yima emahlweni ka mina; naswona loko u hambanisa leswi nkoka eka leswi nyameke, u ta fana ni nomu wa mina; a va tlhelele eka wena, kambe wena u nga tlhelele eka vona. Yeremiya 15:17–19.

Jeremia ari kumiririra vaMillerite pakuodzwa mwoyo kwavo kwekutanga, avo vaifunga kuti Mwari akanga areva nhema. Mwari haana kureva nhema; vakangobata ruoko rwavo pamusoro pechikanganiso chaiva muchati ya1843. Jeremia akavimbiswa, sezvakavimbiswawo avo

vakaodzwa mwoyo musu wa 18 Chikunguru 2020; kuti kana vaizovitsaura kubva kuvanhu mapenzi nedzidziso dzaSatani zvakanga zviripo kusati kwauya kuodzwa mwoyo, ipapo Ishe vaizoita Jeremia, pamwe navaya vaanomirira, “muromo” wavo. Chati ya 1843 yakanga yagadzirwa mukuzadzikiswa komurayiro wokuti izvi zviitwe muna Habakkuk chitsauko chechipiri.

“Kwaiva uhwo huve hughu hwa walimu na magazeti gha Advent ya Kuja kwa Pili, walipokuwa wamesimama juu ya ‘imani ya asili,’ kwamba kuchapishwa kwa chati ilikuwa utimizo wa Habakuki 2:2, 3. Kama chati hiyo ilikuwa jambo la unabii (na wale wanaoikana huiacha imani ya asili), basi yafuatayo ni kwamba BC 457 ulikuwa mwaka wa kuanzia kuhesabu zile siku 2300. Ilikuwa lazima kwamba 1843 uwe wakati wa kwanza uliochapishwa ili kwamba ‘maono’ ‘yakawie,’ au kwamba pawepo wakati wa kukawia, ambamo kundi la mabikira lilipaswa kusinzia na kulala usingizi juu ya somo kuu la wakati, muda mfupi kabla hawajaamshwa na Kilio cha Usiku wa Manane.” James White, Second Advent Review and Sabbath Herald, Juzuu ya 1, Namba 2.

Kuburikidza naHabakuki, Ishe vakaraira vaMillerite kuti vagadzire chati ya 1843, uye maiva nokukanganisa mukati mayo uko Ishe vakafukidza noruoko rwavo. Ndicho chikonzero Jeremia achiti kuora mwoyo kwake kwakakonzerwa noruoko rwaMwari. Zvino, mushure mokuora mwoyo uku, Ishe pavakatungamirira vaMillerite kudzokera kuchitsauko chechipiri chaHabakuki, vakaona chipikirwa chokuti, kunyange zvazvo chiratidzo chaizononoka, vaifanira kuchimirira, nokuti hachizorevi nhema, uye kuti pakuguma chaizo “taura”.

Chiono “chichitaura” chaimirira zviri mukati meshoko rechiporofita, uye chipikirwa chakapiwa kuna Jeremia chaiva chokuti kana aizozunungusa kubvisa kuora mwoyo, odzokera pakushingaira kweshoko kwaiva nako asati aora mwoyo, uye kana aizoparadzana gorosi nehundi, aizova “muromo” waMwari, uye aizoparidza shoko reKuchema kwePakati pousiku.

Nokuti chiratidzo chichakamirira nguva yakatarwa, asi pakupedzisira chichitaura, uye hachirevi nhema; kunyange chikanonoka, chimirira; nokuti zvirokwasvo chichasvika, hachinganonoki. Habakkuk 2:3.

Avo vanomiririrwa naJeremia, muzvirongwa zvenyerozi yokutanga neyechitatu, vanozadzisa murayiro wokudzoka, vachava “muromo” waJehovha muhondo yokurwisana nesangano rakaipa rakabatana, panhandare yehondo yedenga rokutanga. Vachaparidza shoko reMidnight Cry. Avo vanomiririrwa naJeremia zvino vari kunzwa “inzwi” murenje. Mazuva matatu nehafu okufananidzira chiratidzo cherenje rourorofita.

Izwi ralowo rinodanidzira murenje, richiti, Gadzirirai Ishe nzira; ruramisirai Mwari wedu mugwagwa mukuru murenje. Mupata mumwe nomumwe uchasimudzirwa, uye gomo rimwe nerimwe nechikomo zvichaderedzwa; zvakakombama zvicharuramiswa, nenzvimbo dzakaomarara dzichaitwa bani; uye kubwinya kwaJehovha kucharatidzwa, uye nyama yose ichakiona pamwe chete; nokuti muromo waJehovha wataura izvozvo. Isaya 40:3–5.

Tichaenderera mberi nekufungisisa kwedu pamusoro pehondo yokupedzisira yehondo yokuedzwa, yakatanga kudenga rechitatu uye inopera kudenga rokutanga muchinyorwa chinotevera.

Ipapo vaMidhiani vose navaAmareki navana vokumabvazuva vakaunganidzwa pamwe chete, vakayambuka, vakadzika misasa mumupata weJezreeri. Asi Mweya waJehovha wakauya pamusoro paGidheoni, akavhuvhuta hwamanda; vaAbhiezeri vakaunganidzwa vachimutevera. Akatuma nhume munyika yose yaManase; naivowo vakaunganidzwa vachimutevera; akatumawo nhume kuna Asheri, nokuna Zebhuruni, nokuna Nafutari; vakakwira kundasangana navo. Vatongi 6:33–35.