

Magore Makumi Manomwe Akakanganwika eTire

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Abapروفita bose bamenyekanisha impera y’isi.

“Mupروفita mumwe nomumwe wekare akataura kwete zvikuru nokuda kwenguva yavo pachavo asi nokuda kwenguva yedu, naizvozvo kupروفita kwavo kunoshanda kwatiri. ‘Zvino zvinhu izvi zvose zvakaitika kwavari kuti zvide mienzaniso; uye zvakanyorwa kuti zvide yambiro kwatiri, isu tasvikirwa nokuguma kwenyika.’ 1 VaKorinte 10:11. ‘Hazvina kuitirwa ivo pachavo, asi isu, kuti vaishumira zvinhu izvozvo, izvo zvino zvaziviswa kwamuri navaya vakaparidza evhangeri kwamuri noMweya Mutsvene wakatumba achibva kudenga; zvinhu izvo vatumba vanoshuva kutarisa mazviri.’ 1 Petro 1:12....”

“Bhayibheli yiqoqelele yaza yadibanisa ndawonye ubuncwane bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezinkulu neentsebenziswano ezinzulu zembali yeTestamente eNdala zaye zaba, yaye zisaqabela kwakhona ebandleni kule mihla yokugqibela.” Selected Messages, incwadi 3, 338, 339.

Emabuku gosi ga Bivhili gofela mo bukeng ya Nzumbululo.

“Mu Chivumbuluto m’menemo m’pamene mabuku onse a m’Baibulo amakumanira ndi kutha.” Machitidwe a Atumwi, 585.

Mharidzo yokupedzisira yeyambiro kuvanhu vanogara panyika ino inozivikanwa muna Zvakazarurwa 18.

Na baada ya mambo hayo nikamwona malaika mwingine akishuka kutoka mbinguni, mwenye mamlaka makuu; nayo nchi ikaangazwa kwa utukufu wake. Akalia kwa nguvu kwa sauti kuu, akisema, Babeli mkuu umeanguka, umeanguka, nao umekuwa makao ya mashetani, na ngome ya kila roho chafu, na kizimba cha kila ndege mchafu na mwenye kuchukiza. Kwa maana mataifa yote yamekunywa mvinyo wa ghabu ya uasherati wake, na wafalme wa dunia wamefanya uasherati naye, nao wafanyabiashara wa dunia wamepata utajiri kwa wingi wa anasa zake. Ufunuo 18:1–3.

Mupharazwi wokuti “Bhabhironi guru” unomirira chechi yeRoma Katurike, uye muna Isaya chitsauko makumi maviri nezvitatu “Bhabhironi guru” rinomiririrwa seTire.

Mutoro weTire. Chemai, imi zvingarava zveTarshishi; nokuti raparadzwa, kusvikira pasisina imba, pasisina pokupinda napo; vakaziviswa izvozvo kubva kunyika yeKitimu. Nyararai henyu, imi vagari vechitsuwa; iwe wakazadzwa navatengesi veZidhoni, vanoyambuka gungwa. Uye pamusoro pemvura zhinji mbeu yeSihori, kukohwa korwizi, ndiyo mari yaro; uye rakava musika wendudzi. Nyadziswa, iwe Zidhoni; nokuti gungwa rataura, iro simba

regungwa richiti, Handina kurwadziwa pakusununguka, handina kubereka vana, handina kurera majaya, kana kukudza mhandara. Sezvazvakanga zvakaita pakunzwika kweshoko pamusoro peJipiti, saizvozvowo vacharwadziwa zvikuru pakunzwika kweshoko pamusoro peTire. Yambukirai kuTarshishi; chemai, imi vagari vechitsuwa. Ndiro here guta renyu rinofara, iro rekare kubva pamazuva akare-kare? Tsoka dzaro pachadzo dzicharitakura richienda kure kundogara somutorwa. Ndianiko akaronga zano iri pamusoro peTire, guta rinogadza korona, rine vatengesi vari machinda, nevanoita zvokutengeserana varo vari vanokudzwa venyika? Jehovha wehondo ndiye akazvironga, kuti asvibise kuzvikudza kwokubwinya kwose, uye kuti azvidze vose vanokudzwa venyika. Pfuura nomunyika mako sorwizi, iwe mwanasikana weTarshishi; hapasisina simba. Akatambanudziwa ruoko rwake pamusoro pegungwa, akazunungusa ushe; Jehovha akaraira pamusoro peguta rokutengeserana, kuti aparadze nhare dzaro. Uye akati, Hauchapembedziwo kufara, iwe mhandara yakamanikidzwa, mwanasikana weZidhoni; simuka, yambukira kuKitimu; kunyange ikoko hauzowani zororo. Tarirai nyika yavaKaradhea; rudzi urwu rwakanga rusipo, kusvikira muAsiria arivakira vava vaigara murenje; vakamisa shongwe dzaro, vakavaka mizinda yaro; akariunza pakuparadzwa. Chemai, imi zvengarava zveTarshishi; nokuti simba renyu raparadzwa. Zvino zvichaitika pazuva iro, kuti Tire richakanganwikwa makore makumi manomwe, maererano namazuva amambo mumwe; shure kwamakore makumi manomwe Tire richaimba senyengeri. Tora rudimbwa, tenderera muguta, iwe hure rakanga rakanganwikwa; ridza zvinonzwika zvakana, imba nziyo zhinji, kuti urangirwe. Zvino zvichaitika shure kwamakore makumi manomwe, kuti Jehovha achashanyira Tire, uye richadzokera kumubayiro waro, richaita upombwe noushe hwose hwenyika panyika yose. Uye kutengeserana kwaro nomubayiro waro zvichava utsvene kuna Jehovha; hazvingachengetwi kana kuunganidzwa; nokuti kutengeserana kwaro kuchava kwavari vanogara pamberi paJhovha, kuti vadye zvakakwana, uye vave nenguvo dzinogara. Isaya 23:1–18.

Sista White anonyora kuti: “Zviitiko zvikuru zvose nemabasa anorema enhoroondo yeTestamente Yekare zvakanga zviri, uye zviri, kuzvidzokorora muhechi mumazuva ano okupedzisira.”

Isaya makumi maviri nenhatu inobata ukama hwechiporofita hweUnited Nations, Upapa, United States neIslam. Kutu munhu azive chokwadi ichi, zvimwe zviratidzo zviri muchitsauko ichi zvinofanira kutsanangurwa neKufuridzirwa. Kana zviratidzo zvacho zvangotsanangurwa, kutevedzana kwezviitiko kunova kwakajeka chose. Zviratidzo zviri muchitsauko ichi zvinoda kutsanangurwa ndezvi:

Gondodzwa, Taire, Hure, MuAsiria, Nyika yeVaKaradhea, Shongwe neDzimba dzoUmambo, Tarshishi, Mbeu yeSihori, Nyika yeKitimu, Zidhoni, Guta reVatengesi, Mashoko eEgipita nemashoko eTaire, Kuungudza, Mwanasikana, Makore Makumi Manomwe, Mazuva aMambo Mumwe, Kukanganwa, neKurangarira

Izwi elithi “umthwalo” evesini lokuqala libonisa isiprofetho sentshabalalo esimelene nombuso waseTire.

Umthwalo: H4853—Uvela ku-H5375; umthwalo; ikakhulukazi intela, noma (ngokungaqondakali) ukuthwala impahla; ngokomfanekiso isisho, ikakhulu isahlulelo, ikakhulukazi ukucula;

ngokwengqondo, isifiso: – umthwalo, susa, isiprofetho, X ababekayo, ingoma, intela.

Mutoro weTire ndicho chimwe chezvikanwa zvakawanda zviru muBhaibheri umo kutongwa kwekupedzisira kweChechi yeRoma Katurike kunozivikanwa. “Mutoro,” maererano nokushandiswa kwaro netsananguro yaro, chiporofita, uye zvikuru chiporofita chenjodzi. MuIsaya mune “mitoro” gumi neimwe, uye shoko iri rinoshandiswawo kasere kutsanangura mutoro unotakurwa pamapfudzi. Nguva gumi neimwe idzo shoko rokuti “mutoro” rinomiririra chiporofita chenjodzi ndedzinoti Isaya 13:1; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 30:6 uye, chokwadi, chitsauko makumi maviri nenhatu apo patinowana mutoro weTire. Zvinobatsira kuisa pamwe chete zviporofita zvose zvaIsaya zvenjodzi kuitira kuti tiongorore kuti isimba ripi riri kumiririrwa mumazuva okupedzisira. Zviporofita zvenjodzi gumi neimwe zvinonetsa kubata nazvo panguva imwe chete, saka ndichapa tsananguro pfupi yechiporofita chimwe nechimwe chenjodzi kuti ndiise mamiriro echitsauko makumi maviri nenhatu.

Kuzekulu khapta ya khumi na zitatu, ulosi wa chiwonongeko pa Babulo umanena za Babulo wa masiku ano pa mapeto a dziko lapansi, amene ali hule wa Roma, yemwenso akuonetsedwa m'khapta ya khumi na zisanu ndi ziwiri ya buku la Chivumbulutso.

Zvino mumwe watumwa vanomwe vakanga vane ndiro nomwe akauya, akataura neni, achiti kwandiri, Uya pano; ndichakuratidza kutongwa kwehure guru rigere pamusoro pemvura zhinji; iro madzimambo enyika akaita upombwe naro, navagari venyika vakadhakiswa newaini youpombwe hwaro. Ipapo akanditakura muMweya akandiisa murenje; ndikavona mukadzi agere pamusoro pechikara chitsvuku, chakanga chizere namazita okumhura Mwari, chine misoro minomwe nenyanga gumi. Uye mukadzi wakange akapfeka zvipfeko zvepepuru nezvitsvuku, akashongedzwa nendarama namabwe anokosha namaparera, akabata muruoko rwake mukombe wendarama uzere nezvinonyangadza netsvina youpombwe hwake. Uye pahuma yake pakange pakanyorwa zita iri, CHAKAVANZIKA, BABHIRONI GURU, AMAI VAMAHURE NEVEZVINONYANGADZA ZVENYIKA. Zvakazarurwa 17:1–5.

Ndzi fanele ku hambuka swin'we nyana. Xikongomelo xa dyondzo ya vuprofeta bya Tiri, eku heteleleni, i ku fambelanisa matimu ya vuprofeta ya United States ni lawa ya kereke ya Seventh-day Adventist. Hi ta kombisa leswaku mfumo wa United States i rinanga rin'we eka xivandzana lexi fanaka ni xinyimpfana xa Nhlavutelo 13, naswona Vuprotestanti lebyi humeke eMinkarhini ya Munyama a byi ri rinanga rin'wana. Rinanga ra Vuprotestanti ri hundzuke Millerite Adventism hi nkarhi lowu Maprotestanti ya United States ma bakanyeke rungula ra ntsumi yo sungula. Loko sweswo se swi yimisiwile, hi ta kombisa leswaku matimu ya rinanga ra Vuprotestanti ni matimu ya rinanga ra Republican ma fambelana, naswona ma ri ni swihlawulekisi swa vuprofeta leswi fambelanaka. Hikokwalaho ka leswi, ma le ka xivandzana xin'we, leswi yimelaka leswaku tinanga leti timbirhi i ta nkarhi wun'we. Ndzi ta kombisa xikombiso xin'we xa ku fambelana loku ka tinanga ta kereke ni mfumo eUnited States. Hinkwato ha tibyalala “ku rivala” hi tindlela ta tona hi toxe.

Isaya makumi maviri nenhatu inoratidza pachena panzvimbo yechiporofita kuti simba reupapa richakanganwikwa kwemakore makumi manomwe; uye mukati memakore iwayo makumi manomwe okufananidzira vanhu vanokanganwa upapa uye chikonzero nei Nguva dzeRima

dzichinzi Nguva dzeRima. Chirevo chehwamanda yePurotesitendi pavakazviparadzanisa neChechi yeRoma Katurike chaiva chokuti Bhaibheri, uye Bhaibheri chete. Vakakanganwa kuti Bhaibheri rinotizivisa kuti upapa ndiani chaizvo. Vakakanganwa shoko rakachengetedzwa mugwaro dzvene ravakapiwa kuti varichengete, uye ravakazviti ndivo vadziviriri varo vakuru.

“Avo vanovhiringidzika pakunzwisisa kwavo kweshoko, vanotadza kuona zvinorehwa naantikristu, zvirokwasvo vachazviisa kudivi raantikristu. Zvino hapana nguva yokuti isu tibatane nenyika. Danieri amire panhaka yake uye panzvimbo yake. Zviporofita zvaDanieri nezvaJohani zvinofanira kunzwisiswa. Zvinodudzirana. Zvinopa kunyika zvochwadi dzinofanira kunzwisiswa nomunhu wose. Zviporofita izvi zvinofanira kuva chapupu munyika. Nokuzadziwa kwazvo mumazuva ano okupedzisira, zvichazvitsanangura zvoga.” Kress Collection, 105.

Saizvozvo, runyanga rweRepublican runomirira hurumende yeUnited States rwaifanira kuva rwevanhu uye rwevanhu, asi vagari veUnited States vakanganwawo gwaro dzvene ravakapiwa kuti vachengete. Gwaro iroro dzvene ndiro Bumbiro reUnited States, uye nheyo yehurumende yakanga yakagadzirirwa kuti ive yevanhu yakanga iri kupatsanurwa kwechechi nehurumende. Vakanganwa shoko reBumbiro ravakapiwa kuti varichengete, uye ravakati ndivo varidziviriri.

“Uye ngakukhunjulwe lokhu, ukuzigqaja kweRoma wukuthi ayiguquki nanini. Izimiso zikaGregory VII no-Innocent III ziseyizimiso zeBandla lamaRoma Katolika nanamuhla. Futhi uma nje ibinawo amandla, ibingazisebenzisa lezo zimiso ngokushisekela okukhulu namuhla njengasekhulwini elidlule. AmaProthestani awaqondi kangako ukuthi enzani lapho ephakamisa ukwamukela usizo lweRoma emsebenzini wokuphakanyiswa kweSonto. Ngesikhathi ezimisele ukufeza injongo yawo, iRoma ihlose ukubuyisela amandla ayo, iphinde ithole ubukhosi bayo obalahleka. Makumiswe kanye e-United States isimiso sokuthi ibandla lingasebenzisa noma lilawule amandla ombuso; ukuthi imikhosi yenkolo ingaphoqeletwa ngemithetho yezwe; ngamafuphi, ukuthi igunya lebandla nombuso libuse unembeza—khona ukunqoba kweRoma kuleli zwe kuqinisekile.”

“Shoko raMwari rakapa yambiro pamusoro pengozi iri kuswederwa; kana izvi zvikaregeredzwa, nyika yechiPurotesitendi ichazoziva chete zvinangwa zveRoma zvazviri chaizvo, panguva iyo zvinenge zvatonyanya kunonoka kutiza musungo. Iye ari kukura nesimba chinyararire. Dzidziso dzake dziri kushandisa simba radzo mudzimba dzemitemo, mumachechi, uye mumwoyo yavanhu. Ari kuunganidza zvivako zvake zvakakwirira nezvikuru, mukati memavande azvo akadzama umu kutambudza kwake kwekare kuchadzokororwa. Nenzira yokuvanda uye isingafungidzirwi, ari kusimbisa masimba ake kuti akurudzire zvinangwa zvake pachake kana nguva yokuti arove yasvika. Chose chaanoshuva inzvimbo inomupa mukana, uye izvi zvatova kupiwa kwaari. Tichakurumidza kuona uye tichanzwa kuti chinangwa chechinhu cheRoma ndechei. Ani naani aчатenda nokuteerera shoko raMwari achabva azviwanira kushorwa nokutambudza.” The Great Controversy, 581.

ካብ 1950 ቅድሚኡ ዝተሓተመ ዝኾነ መዝገብ-ቃላት እንተረኺብኩም፣ ካብ ራእይ ዓሰርተ ሸውዓተ ዝተወሰደ “ቀይሕ ቀለም ዝተኸደነት ሰበይቲ” ወይ እተፈለለዩ ናይቲ ሓረግ መልክዕ እንተፈለጥኩም፣ ኩሉ እቲ ቅድሚ 1950 ዝተሓተመ መዝገብ-ቃላት እታ ሮማዊት ካቶሊካዊት ቤተ ክርስቲያን እታ ኣመንዝራ ናይ ራእይ ዓሰርተ

“Tsananguro iyi yaMoabhu inomirira machechi akafanana naMoabhu. Haana kumira panzvimbo yawo yebasa sevachengeti vakatendeka. Haana kushanda pamwe chete nezvisikwa zvokudenga nokushandisa kugona kwavakapiwa naMwari kuti vaite kuda kwaMwari, vachidzorera shure masimba erima, uye vachishandisa simba rimwe nerimwe ravakapihwa naMwari kusimudzira chokwadi nokururama munyika yedu. Vane ruzivo rwechokwadi, asi havana kuita zvavanoziva.” Seventh-day Adventist Bible Commentary, volume 4, 1159.

Chivheneke chechi cheProtestant chakawa ndiro chechi chakaramba chichifamba naIshe apo vamwe vose vechiProtestant vakatiza pakuziviswa kwomutumwa wechipiri. Moabhi iAdventism, runyanga rwechiProtestant rwakawa.

Chitsauko chegumi nechinomwe chinotaura pamusoro peDhamasiko, uye chinoratidzwa seguta rinobviswa. Guta chiratidzo cheumambo, uye umambo hunobviswa mu“mazuva okupedzisira” iUnited States.

Likha leshumi nesipho lesimelene neGibhithe, lelimelela i-United Nations nemhlaba wonkhe.

Zviporofita zvitatu zvinotevera zvenjodzi zviri muchitsauko chemakumi maviri nerimwe zvakanangana nenyika yerenje inotyisa iri kumaodzanyemba, Dhumah neArabhiya. Zviporofita zvitatu izvi zvenjodzi zvinoratidza ChiIslam, zvichiwirirana nenhamo nhatu dzaZvakazarurwa 8:13.

Uporofita hwekutongwa huri muchitsauko chemakumi maviri nemaviri hunoratidza kupatsanurwa kwevaAdventisti veRaodhikia kubva kuvaAdventisti veFiraderufia panguva yemurayiro weSvondo.

Zvino muchitsauko chemakumi matatu tinoona mutoro wezvikinga zvokumaodzanyemba, uyo uri mufananidzo wechipiri wokupanduka kwevaAdventist veRaodhikia. Kuunganidza pamwe chete mitoro yose yaIsaya kunenge kuchibata anenge mutambi wose wechiporofita ari mu“mazuva okupedzisira.” Ndiri kusarudza Isaya makumi maviri nematatu kuti ndiratidze kuti nhoroondo yeUnited States, sehumambo hwechitanhatu hwechiporofita cheBhaibheri, inotonga kubva muna 1798 kusvikira kumurayiro weSvondo.

Nga leswi “un’wana ni un’wana wa vaprofeta va khale a nga vulavulanga ngopfu hikwalaho ka nkarhi wa yena kambe hikwalaho ka nkarhi wa hina, leswaku vuprofeta bya vona byi tirha eka hina,” rito rin’wana ni rin’wana ra vuprofeta ri kongomisa eka swiendlakalo swa makumu ya misava. Ntiyiso lowu, loko wu hlanganisiwa ni mhaka ya leswaku “tibuku hinkwato ta Bibe ti hlangana ti tlhela ti hetelela” ebukwini ya Nhlavutelo, wu tiyisa buku ya Nhlavutelo tanihi ndhawu ya nkombiso yo ringanyeta vumbhoni bya vuprofeta mayelana ni swiendlakalo swa makumu ya misava.

Muzvinafundo chegumi nechinomwe chaZvakazarurwa, tinoona hure guru rinoita upombwe nemadzimambo enyika, pamwe chete nokutongwa kwaro kwokupedzisira.

Zvino mumwe watumwa vanomwe vakanga vane ndiro nomwe akauya, akataura neni, achiti kwandiri, Uya pano; ndichakuratidza kutongwa kwehure guru rakagara pamusoro pemvura

zhinji; iro madzimambo enyika akaita naro upombwe, navagari venyika vakadhakiswa newaini youpombwe hwaro. Zvakazarurwa 17:1, 2.

Vaporofita havapikisi kamwe mmoja na mwenzake.

Uye mweya yevaporofita inozviisa pasi pevaporofita. Nokuti Mwari haasi muvambi wenyongano, asi werugare, sezvazvakaita mumachechi ose avatsvene. 1 VaKorinde 14:32, 33.

Pakupera kwenyika “kutongwa kwepfambi huru inogara pamusoro pemvura zhinji,” iyo pfambi huru “yakaita kuti madzimambo enyika vaite upombwe” nayo, iyo pfambi huru yakadhakisa “vagari venyika” “newaini youpombwe hwayo;” inomiririrwa naIsaya se“hure” rinokanganwikwa “kwemazuva amambo mumwe,” kana makore makumi manomwe echiporofita. Makore makumi manomwe paanopera, Tiro “ichaita upombwe noushe hwose hwenyika.” Hure raIsaya ndiyo pfambi huru yaJohani. Hure raIsaya nepfambi yaJohani zvinomiririra kereke yeRoma Katorike, nokuti mukadzi chiratidzo chekereke muShoko raMwari.

Vakadzi, zviisei pasi pevarume venyu pachenyu, sokunaShe. Nokuti murume ndiye musoro womukadzi, saKristuwo ari musoro wekereke; uye ndiye Muponesi womutumbi. Naizvozvo, sekereke ichizviisa pasi paKristu, saizvozvowo vakadzi ngavazviise pasi pevarume vavo pachavo pazvinhu zvose. Varume, idai vakadzi venyu, saKristuwo akada kereke, akazvipira nokuda kwayo; kuti aite tsvene nokuiita yakachena nokushambidzwa kwemvura neshoko, kuti azviise pamberi pake iri kereke ine kubwinya, isina gwapa, kana kuunyana, kana chinhu chipi nechipi chakadai; asi kuti ive tsvene isina mhosva. Saizvozvo varume vanofanira kuda vakadzi vavo semitumbi yavo pachavo. Anoda mukadzi wake anozvida iye amene. Nokuti hakuna munhu akambovenga nyama yake pachake; asi anoirera nokuichengeta, sezvinoitawo Ishe kukereke. Nokuti isu tiri mitezo yomutumbi wake, yenyama yake, neyamapfupa ake. Nokuda kweizvi murume achasiya baba naamai vake, obatanidzwa kumukadzi wake, uye ivo vaviri vachava nyama imwe. Ichi chinhu chakavanzika chikuru; asi ndinotaura pamusoro paKristu nekereke. Kunyange zvakadaro, mumwe nomumwe wenyu ngaade mukadzi wake sezvaanozvida iye amene; nomukadzi ngaaremekedze murume wake. VaEfeso 5:22–33.

Muapostora Pauro anoratidza kuti kereke yaKristu inomiririrwa muchiporofita somukadzi. Naizvozvo, mukadzi muchiporofita ikereke, asi kereke yaKristu “itsvene, isina gwapa.” Kereke isiri tsvene inomiririrwa somukadzi asiri mutsvene; saka Isaya anotaura nezve hure, uye Johanewo chipfambi. Izvi zvinomiririra upapa sechipfambi, asi kereke yaMwari imhandara.

Nokuti ndinemashanje pamusoro penyu, mashanje aMwari; nokuti ndakakutsidzai kumurume mumwe, kuti ndikuisei kuna Kristu semhandara yakachena. 2 VaKorinde 11:2.

Ahi itorerero ry’Imana ntiryigereranywa gusa n’isugi, ahubwo ryashyingiwe umugabo umwe gusa. Tiro n’indaya ikomeye ya Yohana basambana n’abami bo mu isi. Itorerero Gatolika rifitanye umubano n’abagabo benshi, si umwe. Daniyeli atumenyesha ko abo bami ari ubwami.

Iyi ndiyo hope; uye tichaurondedzera dudziro yacho pamberi pamambo. Imi, mambo, muri mambo wamadzimambo; nokuti Mwari wokudenga akakupai ushe, nesimba, noutsanzi, nokubwinya. Uye pose panogara vana vavanhu, mhuka dzesango neshiri dzokudenga akazviisa muruoko rwenyu, akakuitai mutongi pamusoro pazvo zvose. Imi ndimi musoro uyo

wendarama. Uye shure kwenyu kuchamuka humwe ushe hwakaderera kwamuri, uye humwe ushe hwechitatu hwendarira, huchabata ushe pamusoro penyika yose. Uye ushe hwechina huchava nesimba sesimbi; nokuti simbi inoputsanya-putsanya nokukunda zvinhu zvose; uye sezvinoita simbi inoputsanya izvi zvose, ushe ihwohwo huchaputsanya-putsanya nokupwanya. Danieri 2:36–40.

Muna Danieri yechipiri, humambo hwechiporofita hweBhaibheri hunozivikanwa nokutsanangurwa. Danieri paanotsanangurira Nebhukadhinezari hope idzodzo, anoudza Nebhukadhinezari kuti iye ndiye musoro wendarama. Musoro wendarama ndimambo, asi mambo anomirira humambo. Chechi yeRoma Katurike ndihure guru rinoita upombwe namadzimambo ose enyika pakupera kwamakore makumi manomwe echiporofita. Madzimambo anomirira varume nenzira yokufananidzira, uye Tire mukadzi asina kuchena. Mukadzi ichechi, hure ichechi isiri tsvene; murume ndimambo uye mambo ihumambo. Mukadzi ichechi uye mambo inyika. Ukama husiri pamutemo hwezvinhu zviviri izvi hunomirira upombwe hwomweya.

Katiba ya Marekani ni waraka wa kimungu unaoweka rasmi ulazima wa kuyaweka haya mashirika mawili yakiwa yametenganishwa. Ijapokuwa bado hatujamaliza kuitambulisha Tiro kuwa ni kanisa la Roma Katoliki, yaonekana inafaa katika hatua hii kushughulikia ishara nyingine katika Isaya ishirini na tatu ambayo hufafanua ishara ya mwanamume na mwanamke—kanisa na dola.

Tarira nyika yavaKaradhea; rudzi urwu rwakanga rusipo, kusvikira muAsiria avavakira iyo nokuda kwavanogara murenje; vakamisa shongwe dzayo, vakavaka dzimba dzayo dzoumambo; uye akaiunza kukuparadzwa. Isaya 23:13.

Mu ndime iyi, Mwasiriya ndiye anayambitsa dziko la Akaldayo ndipo anamanga “nsanja” ndi “nyumba zachifumu” zomwezo. Mwasiriya ndi chizindikiro cha Nimurodi, ndipo Akaldayo akuimira atsogoleri achipembedzo a zipembedzo zachinsinsi za Babuloni. “Nsanja” ndi chizindikiro cha mpingo. Pamene Yesu anapereka fanizo la munda wa mphesa, Mlongo White akuyankhapo pa fanizolo motere:

“Mu ciyelezgeranyo, nyiri i nyumba waimiririraga Imana, uruzabibu rukagereranya ihanga ry’Abayuda, kandi uruzitiro rukaba rwari ikimenyetso c’ivyagezwe vy’Imana vyari uburinzi bwabo. Umunara wari ikimenyetso c’urusengeru.” *Desire of Ages*, 596.

Waasiriya ayaa aasaasay dalka reer Kaldayiin oo dhisay kaniisad (munaarad) iyo “qasri.” “Qasri” wuxuu ka dhigan yahay “boqor,” taas oo iyaduna markeeda ka dhigan tahay boqortooyo. Boqortooyo sidoo kale waxaa lagu matalaa magaalo.

Basi vakati, Huyai, ngatiitvakirei guta neshongwe, iyo musoro wayo ungasvika kudenga; uye ngatiitirei zita, kuti tirege kupararira pamusoro pechiso chenyika yose. Genesisi 11:4.

“Ivumbi” n’“ingoro” Umunyasiriya yashinze ni byo “umuji” n’“umunara” Nimurodi yubatsa.

I mimiri yavo yakafa ichavata mumugwagwa weguta guru, iro pakunamata rinonzi Sodhomu neIjipiti, apo zvakare Ishe wedu akarovererwa pamuchinjikwa. Zvakazarurwa 11:8.

Ihishurwa ridutekerereza ko “umugi munini” uvugwa mu Ibyahishuwe igice cya cumi na kimwe ugereranya ubwami bw’u Bufaransa mu gihe cy’Impinduramatwara y’Abafaransa.

“‘ក្រុងធំ’ ដដែលសាក្សីទាំងនោះត្រូវបានសម្លាប់នៅតាមផ្លូវរបស់វា ហើយសពរបស់ពួកគេក៏ស្ថិតនៅទីនោះ គឺជា ‘អហេស៊ីប’ ក្នុងន័យ ‘ខាងវិញញាណ’។ ក្នុងចំណោមបុរាណាចារឹកទាំងអស់ដែលត្រូវបានបង្ហាញនៅក្នុងបុរាណវិទ្យាសាស្ត្រព្រះគម្ពីរ អហេស៊ីបបានបង្ហាញយ៉ាងក្រៃលែងបំផុតចំពោះការមានព្រះជាម្ចាស់ដ៏មានព្រះជន្មមរស់ និងបានប្តូរឆាំងនឹងបញ្ញត្តិរបស់ទ្រង់។ មិនដដែលមានព្រះមហាក្សត្រណាម្នាក់ហ៊ានបះបោរយ៉ាងចំហ និងយ៉ាងហិង្សាទាស់នឹងអំណាចនៃស្តេចស្តេចស្តេចអហេស៊ីបទេ។ កាលណាសារត្រូវបាននាំទៅដល់គាត់ដោយម្ល៉េង ក្នុងព្រះនាមនៃព្រះអម្ចាស់ ជារោនបានឆ្ងល់យ៉ាងខ្លាំងដោយមោទនភាពថា៖ ‘ព្រះយេស៊ូវ្វាជានរណា ដដែលខ្ញុំត្រូវស្តាប់ព្រះសូរសៀងរបស់ទ្រង់ ហើយឲ្យអីស្តារអលែចញ្ជូនទៅ? ខ្ញុំមិនស្គាល់ព្រះយេស៊ូវ្វាទេ ហើយលើសពីនេះ ខ្ញុំក៏មិនអនុញ្ញាតឲ្យអីស្តារអលែចញ្ជូនទៅដែរ។’ និក្ខមន៍ 5:2, A.R.V. នេះគឺជាអស្មិទិយម ហើយបុរាណាចារឹកដែលត្រូវបានកំណត់ដោយអហេស៊ីប និងបញ្ជូនសំឡេងនៃការបង្ហាញយ៉ាងខ្លាំងគ្រាន់តែចំពោះការទាមទាររបស់ព្រះជាម្ចាស់ដ៏មានព្រះជន្មមរស់ ហើយនឹងបង្ហាញវិញញាណដូចគ្នានៃការមិនជឿ និងការប្តូរឆាំងដោយក្រៃលែង។ ‘ក្រុងធំ’ នោះក៏ត្រូវបានប្រៀបធៀបផងដែរ ក្នុងន័យ ‘ខាងវិញញាណ’ ទៅនឹងស្នូលដ៏អំពើពុករលួយរបស់ស្នូលក្នុងការរំលោភបំពានច្បាប់របស់ព្រះ ត្រូវបានបង្ហាញជាពិសេសនៅក្នុងអំពើអសីលធម៌ផ្សេងៗទៀត។ ហើយអំពើហាមនេះក៏ត្រូវបានកុលាយជាលក្ខណៈសំខាន់យ៉ាងលម្អិតលម្អើររបស់បុរាណាចារឹកដែលនឹងបំពេញតាមសច្ចក្តីបញ្ជាក់នៃបទគម្ពីរនេះផងដែរ។”

“Maererano nemashoko omuporofita, saka, nguva duku gore ra1798 risati rasvika, rimwe simba rine mavambo nehunhu zvaSatani raizomuka kuti rirwise Bhaibheri. Uye munyika maizozdikamiswa saizvozvo uchapupu hwezvapu zviviri zvaMwari, maizoratidzwa kusatenda kuna Mwari kwaFarao pamwe chete nounzenza hweSodhoma.

“Uhunorofita uhwu wakazadziswa nenzira yakanyatsonaka uye inobata zvikuru munhoroono yeFrance. Munguva yeRevolution, muna 1793, ‘nyika yakatanga kunzwa kekutanga ungano yavanhu, vakaberekwa uye vakadzidziswa mutsika dzebudiriro, uye vachizvitora kodzero yokutonga rimwe remarudzi akanakisisa eEurope, vachisimudza inzwi ravo rakabatana kuti varambe chokwadi chinoyera zvikuru chinogamuchirwa nomweya womunhu, uye vachiramba nomubvumirano mumwe chete kutenda nokunamata Umwari.’—Sir Walter Scott, Life of Napoleon, vol. 1, ch. 17. ‘France ndiyo chete nyika pasi rose maererano nayo pakasara chinyorwa chechokwadi, chokuti sorudzi yakasimudza ruoko rwayo mukupandukira pachena Musiki wezvose. Vamwari vokutuka vakawanda, vasingatendi vakawanda, vakavapo, uye vachiripo nanhasi, muEngland, Germany, Spain, nekumwewo; asi France inomira yoga munhoroono yenyika sesimba rimwe chete iro, nechisungo cheLegislative Assembly yayo, rakazivisa kuti kwakanga kusina Mwari, uye iro vanhu vose veguta guru rayo, pamwe chete noruzhinji rukuru kune dzimwe nzvimbo, vakadzi pamwe navarume, vakatamba nokuimba nomufaro pakugamuchira chiziviso ichocho.’—Blackwood’s Magazine, November, 1870.” The Great Controversy, 269.

“Mji mkuu” katika Ufunuo kumi na moja ulikuwa taifa la Ufaransa ambalo lilipitisha “amri ya Bunge lake la Kutunga Sheria” ikitangaza kwamba hakuna Mungu. Amri hiyo ilikuwa udhihirisho wa ukana-Mungu kama unavyowakilishwa na uasi wa Farao. Mji mkuu ni ufalme, au “taifa” au “dola.” Katika Ufunuo kumi na moja Ufaransa inajumuisha alama mbili—Misri na Sodoma.

Tiri kuziviswa kuti, “Uku kusadavira kuna Mwari, uye rudzi rwunomiririrwa neJipiti rwaizotaura kuramba kwakafanana kwezvirevo zvaMwari mupenyu uye rwaizoratidza mweya wakafanana wokusatenda nowokupandukira. ‘Guta guru’ rinofananidzwawo, ‘pamweya,’ neSodhoma. Kuora kweSodhoma mukutyora mutemo waMwari kwakaratiidzwa zvikuru muupombwe.”

Guta guru cyangwa ishyanga ry’u Bugaransa rigereranywa mu buryo bw’ikimenyetso n’ishyanga (Egiputa) n’umujiyi (Sodomu). Egiputa “yakumva ijwi,” kandi ukuvuga kw’ishyanga kugereranya imiyoborere ya leta, si iy’itorero. Egiputa yari leta, naho Sodomu ikaba itorero—iri ni ishusho iboneka mu gice cya cumi na kimwe cy’Ibyahishuwe.

“Ku ‘pfumha’ ka tiko i xiendlo xa valawuri ni vaendli va milawu ya rona ni vaavanyisi va rona.” *The Great Controversy*, 442.

Muna Chizaruro chitsauko chegumi nerimwe, Johane anoratidza zviitiko zveChimurenga cheFrance muchiratidzo chechiporofita. Chimurenga chacho pachacho chakapa humbowo hwakakwana hwenhoroondo hunosimbisa kuvimbika kwezvaporofitwa naJohane muchitsauko ichocho. Johane akaporofita, ipapo Chimurenga cheFrance chikazadzisa chiporofita ichocho, uyezve—zvole chiporofita chacho pamwe chete nekuzadzikiswa kwacho kwenhoroondo zvinoratidza uye zvinofananidza zviitiko zvokuguma kwenyika, apo zvakare hurumende yakaora inobatanidzwa nechechi yakaora. Chokwadi, kuurayana kukuru kunotevera muchato iwoyo usvene husina. Umambo hwaMwariwo zvakare iguta guru.

Na akaninyamula katika Roho mpaka kwenye mlima mkubwa na mrefu, akanionyesha ule mji mkuu, Yerusalemu mtakatifu, ukishuka kutoka mbinguni kwa Mungu. Ufunuo 21:10.

“Ukuza komkhwenyana, okubekwe sobala lapha, kwenzeka ngaphambi komshado. Umshado umele ukwemukelwa nguKristu kombuso waKhe. UMuzi oNgwele, iJerusalema eLisha, oyinhloko-dolobha nommeleli wombuso, ubizwa ngokuthi ‘umlobokazi, umkaWundlu.’ Ingelosi yathi kuJohane: ‘Woza lapha, ngizakubonisa umlobokazi, umkaWundlu.’ ‘Yangithwala ngomoya,’ kusho umprofethi, ‘yangibonisa lowo muzi omkhulu, iJerusalema elingwele, lehla livela ezulwini kuNkulunkulu.’ *IsAmbulo* 21:9, 10.” *The Great Controversy*, 426.

Kupanduka kwa Nimrodi kunawakilishwa na kujenga kwake mnara na mji, jambo linaloonyesha mfano wa muungano wa kanisa na dola katika mwisho wa dunia, kwa maana manabii wote walinena juu ya mwisho wa dunia. Kupanduka kwa Nimrodi pia kulikuwa mwendelezo wa uasi wa Lusifa ambaye tamaa yake ilikuwa kuyatawala yote mawili, kanisa la Mungu na dola ya Mungu.

Wawira sei kudonha kwako kubva kudenga, iwe Rusiferi, mwanakomana wamambakwedza!
Wawisirwa sei pasi, iwe waipedza simba rendudzi! Nokuti wakati mumwoyo mako,
Ndichakwira kudenga, ndichasimudzira chigaro changu choushe pamusoro penyeredzi

dzaMwari; ndichagarawo pagomo reungano, kumativi okumusoro; ndichakwira pamusoro pourefu hwamakore; ndichafanana naWokumusorosoro. Isaya 14:12–14.

Sezvinoratidzwa naIsaya zvishuvo zvakavanzika zvomwoyo waRusarifa zvokuda kuva “seWekumusoro-soro,” anoratidza kuti Rusarifa ari kutsvaka kugara pazvigaroro zviviri zvakasiyana zvakajeka. Anoshuva “kukwidza” “chigaroro chake choushe pamusoro penyeredzi dzaMwari” uye “kugarawo pamusoro pegomo reungano, kumativi okumusoro.”

chigaroro chiratidzo chesimba chamambo—kana kuti chesimba chehurumende—uye “mativi okumusoro” iChechi yaMwari.

Rwiyo no Nziyo na Pisarema zva vana vaKora. Jehovha mukuru, uye unofanira kurumbidzwa zvikuru muguta raMwari wedu, pagomo routsvene hwake. Rakanaka pakumira kwaro, mufaro wenyika yose, iGomo reZiyoni, kurutivi rwokumusoro, guta raMambo mukuru. Mwari anozivikanwa mudzimba dzaro dzoumambo soutiziro. Pisarema 48:1–3.

Jerusalem ndi “mzinda wa Mfumu yayikulu,” motero kusonyeza mpando wachifumu wa ndale wa Mulungu; ndipo Yerusalemu alinso “phiri la chiyero chake,” “kumbali za kumpoto,” motero kusonyeza mpando wachifumu wa chipembedzo wa Mulungu. Kuyambira pachiyambi, kupanduka ndi nkondo ya Satana zikuwonetsedwa m’nkhani ya chilakolako chake chofuna kulamulira onse awiri—mpingo wa Mulungu ndi dziko la Mulungu. Pambuyo pake Satana anatsogolera kupanduka kwa Nimrodi, ndipo dziko limene anamukhazikitsira Akasidi likuyimiridwa ngati dziko limene Nimrodi anamanga nsanja ndi mzinda womwewo—mpingo ndi dziko.

Naizvozvo, apo hure raIsaya nechifeve chikuru chaJohani pazvinoita upombwe nemadzimambo enyika, chiporofita chiri kuratidza kuti ukama husiri hutsvene hunoitika pakati pechechi yeRoma Katurike nemadzimambo enyika pakupera kwemakore makumi manomwe echiporofita.

Mstari wa unabii wa Isaya unaeleza hukumu ya Tiro, kahaba, katika sura ya ishiringi na tatu, na Yohana anaeleza hukumu iyo hiyo kwa ishara ya mwanamke mwenye rangi nyekundu, anayetambulishwa kuwa “Babeli mkuu.” Shahidi wa tatu wa hukumu iyo hiyo juu ya kahaba yeye yule ni kama ifuatavyo:

“මහත්තයා (බාබිලෝනිය) වූ එළිදරව් 17 හි මසෙවේ විස්තර කරනු ලබේ: ‘ඇය දම් සහ රක්ත වර්ණවලින් සැරසී, රන්, අගනා ගල් සහ මුතු වලින් අලංකාර වී, අශුචිකම් සහ පිළිකුල් දේවලින් පිරුණු රන් කුසලානයක් තම අතේ තබාගෙන සිටියා; ... ඇගේ නළල මත මසෙවේ ලියන ලද නාමයක් තිබුණේය: අහිරහස, මහත් බාබිලෝනිය, වගේශ්චන්ගේ මව.’ දැනට මසෙවේ කියයි: ‘ශුද්ධවන්තයන්ගේ උර්ධ්වයන්ද, යේසුස්ගේ සාක්ෂිකරුවන්ගේ උර්ධ්වයන්ද මන් වී සිටි කාන්තාව මම දැවුවමි.’ තවද බාබිලෝනිය ‘පාච්චියේ රජුන් මත ආධිපත්‍යය දරන එම මහත් නගරය’ ලෙස ඒරකාශ කරනු ලබේ. එළිදරව් 17:4–6, 18. කේරිස්තියානි ලෝකයේ රාජාණ්ඩු මත බොහෝ ගතවර්ෂ ගණනාවක් තිස්සේ නිර්දේශ ආධිපත්‍යයක් පවත්වාගෙන ගිය බලය රෝමයයි.” The Great Controversy, 382.

Tiro ndi mpingo wa Roma Katolika m’“masiku otsiriza.” Pa nthawi imeneyo upapa udzatuluka ndi kuyimba nyimbo zake zokopa kwa mafumu a dziko lapansi, motero kutsogolera mafumuwo kuchita chigololo, chimene m’maulosi ndi kuphatikizana kwa mpingo ndi boma.

“Zvino zvichaitika nezuva iro, kuti Tiro richakanganwika kwemakore makumi manomwe, maererano namazuva amambo mumwe; pakupera kwamakore makumi manomwe Tiro richaimba sechifeve.” Isaya 23:15.

Mu uprofita hweBhaibheri, mambo anomirira ushe; saka Tire richakanganwika panguva iyo ushe hweuprofita hunotonga kwemakore makumi manomwe.

Zvino zvichaitika nezuva iro, kuti Tiro richakanganwika kwemakore makumi manomwe, maererano nemazuva amambo mumwe; uye pakupera kwamakore makumi manomwe, Tiro richaimba sehire. Tora rudimbwa, ufambe-fambe muguta, iwe hure rakanga rakanaganwika; ridza zvinonaka, imba nziyo zhinji, kuti urangarirwe. Zvino zvichaitika, pakupera kwamakore makumi manomwe, kuti Jehovha achashanyira Tiro, uye richadzokera kumubhadharo waro, richaita upombwe noushe hwise hwenyika pamusoro pechiso chenyika. Isaya 23:15–17.

Munguva yemazuva oumambo humwe hunotonga kwemakore makumi manomwe ouprofita, kereke yeRoma Katurike ichakanganwika. Pakupera kwamakore makumi manomwe acho, simba repapa “richaridza rwiyo runotapira, ruchiimba nziyo zhinji.” Muuprofita, “rwiyo” runomirira “chiitiko.”

“Pamusoro pegungwa rekristaro riri pamberi pechigaro choushe, iro gungwa regirazi rakaita sokunge rakasanganiswano nomoto,—rinopenya zvikuru nokubwinya kwaMwari,—pakakungana boka ravaya ‘vakakunda chikara, nomufananidzo wacho, nechiratidzo chacho, nenhamba yezita racho.’ Vakamira neGwayana paGomo reZioni, ‘vana rudimbwa rwaMwari,’ ivo vane zana namakumi mana nezvina zvuru vakadzikinurwa kubva pakati pavanhu; uye kunonzwika, sokurira kwemvura zhinji, uye sokurira kokutinhira kukuru, ‘inzwi ravaridzi verudimbwa vachirira marudimbwa avo.’ Uye vanoimba ‘Rwiyo rutsva’ pamberi pechigaro choushe, rwiyo rusingagoni kudzidzwa nomunhu upi noupiki kunze kwavana zana namakumi mana nezvina zvuru. Irworwo rwiyo rwaMozisi nerweGwayana—rwiyo rweruponeso. Hakuna mumwe kunze kwavana zana namakumi mana nezvina zvuru angadzidza rwiyo irworwo; nokuti ndirwo rwiyo rwezvavakasangana nazvo—zvavakasangana nazvo zvisina kumbobatwa nerimwe boka ripi neripi. ‘Ava ndivo vanotevera Gwayana kwose kwaRinoenda.’ Ava, sezvo vakashandurwa kubva panyika, kubva pakati pavapenyu, vanoverengwa se‘zvibereko zvokutanga kuna Mwari nekuGwayana.’ Zvakazarurwa 15:2, 3; 14:1-5. ‘Ava ndivo vakabuda mukutambudzika kukuru;’ vakapfuura nomunguva yokutambudzika isina kumbovapo kubva pakavapo rudzi; vakatsungirira kushushikana kwenguva yokutambudzika kwaJakobho; vakamira vasina murevereri panguva yokupedzisira yokudururwa kwamatongerero aMwari. Asi vakarwirwa, nokuti ‘vakageza nguvo dzavo, vakadziita chena muropa reGwayana.’ ‘Mumiromo yavo hamuna kuwanikwa kunyengerana: nokuti havana chavangapomerwa’ pamberi paMwari. ‘Naizvozvo vari pamberi pechigaro choushe chaMwari, uye vanomushumira masikati nousiku mutemberi yake: uye Iye agere pachigaro choushe achagara pakati pavo.’ Vakaona nyika ichiparadzwa nenzara nehosha, zuva richipiwa simba rokupisa vanhu nokupisa kukuru, uye ivo pachavo vakatsungirira kutambura, nzara, nenyota. Asi ‘havachazonzwi nzara

futi, kana nyota futi; kunyange zuva harichazovarovi, kana kupisa kupi nokupi. Nokuti Gwayana riri pakati pechigaro choushe richavafudza, uye richavatungamirira kuzvitubu zvemvura zvipenyu: uye Mwari achapisika misodzi yose pameso avo.’ Zvakazarurwa 7:14-17.” Hondo Huru, 648.

“‘Mu tempeli Yake yense ayankhula za ulemerero Wake’ (Salimo 29:9), ndipo nyimbo imene owomboledwa adzayimba—nyimbo ya zokumana nazo zawo—idzallengeza ulemerero wa Mulungu kuti: ‘Ntchito Zanu ndi zazikulu ndi zodabwitsa, Ambuye Mulungu Wamphamvuzonse; njira Zanu ndi zolungama ndi zoono, Inu Mfumu ya mibadwo. Ndani sadzaopa Inu, Ambuye, ndi kulemekeza dzina Lanu? pakuti Inu nokha ndinu woyera.’ Chivumbulutso 15:3, 4, R.V.” Education, 308.

Pakupera kwamakore makumi manomwe ouprofita, upapa “huchaimba rwiyo runotapira, huimbe nziyo zhinji, kuti” “uyeukwe.” Pakupera kwoumambo hunotonga kwemakore makumi manomwe ouprofita, kereke yeRoma Katurike ichayeuchidza nyika chiitiko chenhoroondo yayo yakapfuura. Munhoroondo iyoyo yakatonga sesimba remwero wetsika muhukama hwaiva pakati payo namadzimambo eEurope. Nhorooondo iyoyo inonyatsozivikanwa seNguva dzeRima, uye rima rose ringabatanidzwa nenzira ipi zvayo nenhoroondo iyo Upapa hwakatonga pamusoro pamadzimambo eEurope rinogona kunzi rakabva pachinhu chekutanga chaicho chakabereka rima rose rakatevera. Chiito ichocho chaiva kubatanidzwa kwechechi nenyika, kubatanidzwa kwamadzimambo eEurope nekereke yeKaturike. Muroorano yebhaibheri murume ndiye anofanira kutonga pamusoro pomukadzi, asi upombwe hwakaitika munhoroondo iyoyo hwakanga hwakashanduka kubva pamurongeko wechokwadi woukama hwomurume nomukadzi.

Pakupera kwemakore makumi manomwe kuchava nenhamo huru apo umambo hwechiporofita cheBhaibheri hunotonga nyika panguva iyo Upapa hwakanganwikwa muchiporofita hunosvika kumagumo. Nhamo yepasi rose inobva pakudonha kweumambo ihwohwo inovhura musuwo kuti kereke yeRoma Katurike itange kuzivisa nyika kuti, kuti ikwanise kufamba munguva dzokutambudzika dzinokonzerwa nekudonha kweumambo ihwohwo, nyika inofanira kuzviisa pasi pechiremera chetsika chekereke yeRoma Katurike, sezvinoratidzwa munhoroondo yeNguva dzeRima.

Wakati ufalme unafikia mwisho na upapa unaimba wimbo wa uzoefu wake wa zamani, uzoefu ambao wanahistoria huutaja kuwa ni giza; basi historia hiyo ya giza ingewezaje kuwa ujumbe kwa upapa wa kuwashirikisha wafalme wa dunia ambao ungewasadikisha kufanya uasherati pamoja naye? Katika kipindi cha mgogoro mkuu, kwa nini uzoefu wa nyakati zilizopita, (wimbo wake) uzoefu wake kabla hajasahuliwa kiunabii, utoe mantiki kwa wafalme wa dunia kukubali uzoefu wa giza kuwa suluhisho la mgogoro wao mkuu?

“වර්තමානයේ රෝමානු ආගම පිළිබඳ කිසිදු අනුග්‍රහයක් නොදක්වන බොහෝ දෙනා අතරද විශාල පිරිසක් ඇගයීමේ බලය හා බලපෑමෙන් ඇති වන අනතුර ඉතා සුළු ලෙස පමණක් අවබෝධ කරති. මධ්‍යයුගයේ පැවති බුද්ධිමය හා නෛතික අන්ධකාරය ඇගයීමේ බරමවාද, අන්ධශ්‍රද්ධා හා පීඩනය වියාජිත වීමට අනුකූල වියැයිද, නූතන කාලයේ වැඩිදියුණු වූ බුද්ධිමත්භාවය, දැනුමේ සාමාන්‍ය ජීවාරය, සහ ආගමික කාරණාවල වැඩිවීමෙන් පවතින විවෘතභාවය,

අසහනශීලීත්වය හා අධිජීවනය නැවත උද්ගත වීම වැළැක්වෙයි යැයිද බොහෝ දෙනා තර්ක කරති. මවෙැති තත්ත්වයක් මෙම ජීර්වද්ධ යුගයේ පවතිනු ඇතැයි යන සිතුවිල්ලට උපහාසයට ලක් කරනු ලැබේ. මේ පරම්පරාව මත බුද්ධිමය, නෛතික හා ආගමික වශයෙන් මහත් ආලෝකයක් බැබළුමින් පවතින බව සත්යයකි. දවේයන්වහන්සේගේ ශුද්ධ වචනයේ විවෘත පිටු තුළින් ස්වර්ගයෙන් ලැබෙන ආලෝකය ලෝකය මත විහිදී ඇත. එහෙත් දනෙ ලද ආලෝකය කොපමණ වැඩිද, එය වංක කර ජීර්නිකෘතියේ ප කරන අයගේ අන්ධකාරයද එපමණින් වැඩි බව සිහි තබාගත යුතුය.”

“Kunyatsojjisa Bhaibheri nomunyengetero kungadai kwakaraidza kumaPurotesitendi hunhu chaihwo hwoupapa uye kukavaita kuti vahuseme nokuhunzvenga; asi vazhinji vakangwara kwazvo mumaonero avo pachavo zvokuti havanzwi kudiwa kwokutsvaka Mwari nokuzvinipisa kuti vatungamirirwe muchokwadi. Kunyange vachizvikudza nokuvhenekerwa kwavo, havazivi kana Magwaro kana simba raMwari. Vanofanira kuva neimwe nzira yokunyaradza hana dzavo, uye vanotsvaka icho chisina umweya uye chinonyadzisa munhu zvisihoma kupfuura zvimwe. Chavanoda inzira yokukanganwa Mwari inozopfuura senzira yokumurangarira. Upapa hwakanyatsokodzera kusangana nezvinodiwa zvavanhu vose ava. Hwakarongerwa mapoka maviri avanhu, anobata kuda kusvika nyika yose—avo vanoda kuponeswa nokukodzera kwavo, uye avo vanoda kuponeswa vari muzvivi zvavo. Pano ndipo pane chakavanzika chesimba rahwo.

“ලොකු බුද්ධිමය අන්ධකාරයක දිනයක් පාප්වාදයේ සාර්ථකත්වයට අනුකූල වන බව පෙන්වා දී ඇත. තවද, මහත් බුද්ධිමය ආලෝකයක දිනයක් ද එහි සාර්ථකත්වයට සමාන ලසෙ අනුකූල වන බව තවමත් ජීර්දර්ශනය කරනු ලැබේ. අතීත යුගයන්හි, මනුෂ්යයන් දවේයන්වහන්සේගේ වචනයෙන්ද සත්යය පිළිබඳ දැනුමෙන්ද වියෝජිතව සිටිය කල, ඔවුන්ගේ ඇස් බැඳ දමා තිබුණි; ඒ හේතුවෙන්, ඔවුන්ගේ පාද සඳහා පතුරුවා තිබූ දැල නොදකින බැවින්, දහස් ගණනක් එහි අල්ලා ගනු ලැබූහ. මේ පරම්පරාවේදී, ‘අසත්ය ලසෙ විද්යාව යැයි කියනු ලබන’ මනුෂ්ය කල්පනාගත තර්කවල ජීර්නාවේදීලිසීමෙන් ඔවුන්ගේ ඇස් මැලවන බොහෝ දෙනෙක් සිටිති; ඔවුහු එම දැල නොහැඳිති, ඇස් බැඳ තිබෙන අය මෙන්ම සුදානම්ත්ම එයට ඇවිද යති. දවේයන්වහන්සේ මනුෂ්යයාගේ බුද්ධිමය ශක්තීන් ඔහුගේ මැවුම්කරුගෙන් ලැබුණු දීමනාවක් ලසෙ පවත්වාගනු ලැබිය යුතු බවත්, ඒවා සත්යය හා ධර්මීෂ්ඨකමට සමාවය කිරීම සඳහා යොදවිය යුතු බවත් නියම කළ සමේක; නමුත් උඩඟුකම හා අභිලාෂය පෝෂණය කරනු ලබන විට, මනුෂ්යයන් දවේයන්වහන්සේගේ වචනයට වඩා තමන්ගේම සිද්ධාන්ත උසස් කරන්නේ නම්, එවිට බුද්ධිය අවිද්යාවට වඩා විශාල හානියක් සිදු කළ හැක. මසෙමේ, වර්තමාන යුගයේ බයිබලය පිළිබඳ ඇදහිල්ල දුර්වල කරවන මෙම ව්යාජ විද්යාව, එහි රමණීය ආකාරයන් සමඟ පාප්වාදය පිළිගැනීමට මාර්ගය සකස් කිරීමේදී, අන්ධකාර යුගයන්හි එහි මහත්භාවය වර්ධනය කිරීමට මාර්ගය විවෘත කිරීම සඳහා දැනුම රඳවා තැබීම කළ සමේම, සමාන ලසෙ සාර්ථක වනු ඇත.” The Great Controversy, 572.

“Katorika dza Roma vanobvuma kuti kushandurwa kweSabata kwakaitwa nechechi yavo, uye vanotaura kushandurwa uku uku sechiratidzo cheuchapupu hwesimba repamusoro-soro rechechi. Vanoti, nekuchengeta zuva rokutanga revhiki seSabata, maPurotesitendi ari kubvuma

simba rayo rokuisa mitemo pazvinhu zvoudwari. Chechi yeRoma haina kurega zvayo chirevo chayo chokuti haikanganisi; uye kana nyika pamwe chete nemachechi ePurotesitendi vachigamuchira Sabata yenhema yakasikwa nayo, uku vachiramba Sabata yaJehovha, vari kubvuma chirevo ichi nenzira inoshanda. Vangataura simba rinosimbisa kushandurwa uku, asi kukanganisa kwokufunga kwavo kunoonekwa nyore. MuPapisiti akapinza pakukwana kuona kuti maPurotesitendi ari kuzvinyengera, vachivhara meso avo nemaune pachokwadi chiri munyaya yacho. Sezvo tsika yeSvondo ichiramba ichiwana kufarirwa, anofara, achinzwa aine chokwadi chokuti pakupedzisira ichaunza nyika yose yePurotesitendi pasi pemureza weRoma.”

“Ukujika kweSabatha kuwuphawu noma isibonakaliso segunya lebandla laseRoma. Labo abathi, beqonda okufunwa ngumthetho wesine, bakhethe ukugcina iSabatha yamanga esikhundleni seyiqiniso, ngalokho banika ukuhlonipha lawo mandla okuyiwo wodwa ayiyalayo. Uphawu lwesilo luyiSabatha lobupapa, elamukelwe yizwe esikhundleni sosuku olubekwe nguNkulunkulu.

“Lakini wakati wa kuipokea chapa ya mnyama, kama ulivyowekwa katika unabii, bado haujafika. Wakati wa kujaribiwa bado haujafika. Kuna Wakristo wa kweli katika kila kanisa, likiwamo pia ushirika wa Kanisa Katoliki la Roma. Hakuna anayehukumiwa mpaka awe amepata nuru na kuona wajibu wa amri ya nne. Lakini wakati amri itakapotolewa ya kuilazimisha Sabato bandia, na wakati kilio kikuu cha malaika wa tatu kitakapowaonya wanadamu juu ya kumwabudu mnyama na sanamu yake, mstari wa kutenganisha yaliyo ya uongo na yaliyo ya kweli utawekwa wazi kabisa. Ndipo wale wanaoendelea katika uasi watapokea chapa ya mnyama katika vipaji vya nyuso zao au katika mikono yao.

“Nematanho anokurumidza tiri kuswadera panguva iyi. Kana machechi ePurotesitendi achizobatana nesimba renyika kuti atsigire chitendero chenhema, icho madzitateguru awo akatsungirira kutambudzwa kunotyisa zvikuru nokuda kwokuchipikisa, ipapo Sabata repapa richamanikidzirwa nesimba rakabatanidzwa rechechi nehurumende. Kuchava nokutsauka kwenyika yose pachokwadi, uko kuchaguma chete mukuparara kwenyika.” Bible Training School, February 2, 1913.

Zvino takabatapo pazviratidzo zvishanu zvatiri kutsvaka kuziva tisati tanyatsobata chitsauko chacho pachacho. Guta umambo muchiporofita cheBhaibheri, uye muna Isaya makumi maviri nenhatu mune umambo huviri hunowirirana zvikuru, asi hwakasiyana pachena. Rokutanga ndiro “guta rinokorona,” uye rimwe ndiro “guta revatengesi.” Mumazuva okupedzisira simba riri kutonga mubatanidzwa une zvikamu zvitatu wedhiragoni, chikara, nomuporofita wenhema ndoupapa. Ndiro umambo hune korona.

“Patiri kuswadera kunhamo yokupedzisira, zvinokosha zvikuru kuti kuwirirana nokubatana zvivepo pakati pemidziyo yaShe. Nyika yazara nedutu, nehondo, nokusawirirana. Asi pasi pomusoro mumwe—simba roupapa—vanhu vachabatana kuti vapikise Mwari mumunhu wezvapupu Zvake. Kubatana uku kunosimbiswa nomupanduki mukuru. Paanenge achitsvaka kubatanidza vamiririri vake kuti varwise chokwadi, achashandawo kuti aparadzanise nokuparadzira vanochitsigira. Godo, kufungirana zvakaipa, nokutaura zvakaipa, zvinokurudzirwa naye kuti zvizereke kusawirirana nokupesana.” Testimonies, vhoriyamu 7,

Umambo wenye taji ni Tiro, ambalo maana yake ni “mwamba.” Katika sura hii Tiro linaiwakilisha upapa unaofanya kazi ya kumghushi Kristo, kwa maana upapa ni mpinga-kristo. Neno “anti” katika mpinga-kristo humaanisha “badala ya.” Upapa hutafuta kumghushi Kristo katika kila ngazi, na jina Tiro humaanisha mwamba, kwa maana upapa ni bandia ya “Mwamba wa Milele.”

Ndiani akapa zano iri pamusoro peTire, guta rinopa korona, iro vatengesi varo vari machinda, uye vanochinjana zvinhu varo vari vanokudzwa venyika? Jehovha wehondo ndiye akarironga, kuti asvibise kuzvikudza kwekubwinya kose, uye kuti aise mukuzvidzwa vose vanokudzwa venyika. Yambuka nomunyika mako sorwizi, iwe mwanasikana weTarishishi; hapachina simba. Akatambanudza ruoko rwake pamusoro pegungwa, akazunungusa umambo; Jehovha akapa murayiro pamusoro peguta revatengesi, kuti aparadze nhare dzaro. Isaya 23:8–11.

Tinoda kuratidza, pamusoro pezvapupu zvizhinji, kuti “kuzununguswa kwoushe” kunoitwa naMwari, kubudikidza neIslam. Islamu ndiro simba rinotsamwisa marudzi uye rinoshandiswa kuzunungusa marudzi. Panguva ino tiri kuzivisa kuti Ishe vakatemera kuunza mukuzvidzwa “vose vanokudzwa venyika,” avo vari “vatengesi” ne“vanoita zvokutengeserana,” vane “nhare dzavo dzakasimba” dzinofanira kuparadzwa. Guta revatengesi neguta rinogadza korona “zvakatsamwisa denga,” uye Ishe vakafunga kuparadza “nhare dzaro dzakasimba,” uye izvi zvinomirira upfumi. Kuputsika kweupfumi kunoitika mutemo weSvondo usati wauya muUnited States, nokuti mutemo weSvondo usati wasimbiswa, vagari veUnited States vanenge vachida kudzorera “kukunzwirwa nyasha naMwari nekubudirira kwenguva ino.” Nharo yavo ndeyokuti kutonga kwaMwari hakuzogumi kusvikira Svondo “yasimbiswa zvakasimba.” Zvapupu zvinoverengeka zveBhaibheri zvinobvumirana kuti tiri pamuromo pekuparara kukuru kweupfumi hwenyika. Kuputsika ikoko kunoitika mutemo weSvondo usati wauya, sezvakangoitikawo kuputsika kwa1837, kwakaitika October 22, 1844 isati yasvika.

“Etavaliki lazzikizga ambuye kudawadziridiza kuti awo atewetera Chiuta ndiwo wakupangiska viheni ivi. Gulu ilo lapangiska kuti Kuchanya kukwiye lizamutimba masuzgo ghawo ghose pa awo, awo kupulikira kwawo malango gha Chiuta nkhalongozgi wakufumira nyengo zose ku wakuluska. Kuzamuyowoyeka kuti wanthu wakukhuwazga Chiuta pakuswa sabata ya Lamulungu; kuti kwananga uku kwawovwira masoka agho ghangamara yayi kufikira pakuti kusunga Lamulungu kukhozgekenge mwankhongono; ndiposo kuti awo wakupharazga ivyo lamulo lachinayi likukhumba, mwakuti wakubwangandura kuchindika Lamulungu, mbakusuzga wanthu, kuwatondeska kuti wawezegekereso ku uchizi wa Chiuta na ku vinthu vya umoyo uwemi. Ntheura mulandu uwo ukapelekeka kale pa muteweti wa Chiuta uzamuwerezgikaso, ndipo pa vifukwa vyakukolerana waka: ‘Ndipo vikachitika, apo Ahabu wakamuwona Eliya, Ahabu wakati kwa iyo, Kasi ndiwe uwo ukusuzga Israyeli? Ndipo iyo wakazgora, Ine nindasuzge Israyeli yayi; kweni iwe, na nyumba ya awuso, chifukwa mwaleka malango gha Yehova, ndipo iwe walondezga abaali.’ 1 Mathemba 18:17, 18. Apo ukali wa wanthu uzamukhuwiskika chifukwa cha milandu yautesi, wazamulondezga nthowa yakuwachitira mathenga gha Chiuta yakuyana chomene na iyo Israyeli wakugaluka wakalondezga kwa Eliya.” The Great Controversy, 590.

U-Eliza ekh confronting the abaprofethi bakaBhali nabaphristi besihlahla eNtabeni iKarmeli umelela umthetho weSonto. Umlayezo ebandleni wawuthi, “kethani namuhla ukuthi niyakukhonza bani.” Lapho lo mlando uphindaphindwa emthethweni weSonto, umbuzo uba ngothi, “yiluphi usuku enizolukhetha, ngokuba usuku enilukhethayo lubonisa ukuthi nikhonza bani.” Ngaphambi kweNtaba iKarmeli kwakukhona iminyaka emithathu nengxenywe yesomiso esinzima. Ngaphambi komthetho weSonto kukhona uchungechunge lwemithetho yeSonto, kodwa ayikaze “iqiniswe ngokuqinile.” Isimiso esihambisana nomthetho weSonto sithi ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe. Isibonelo salokho nguConstantine, owathi ngonyaka ka-321 wamisa umthetho weSonto, kwase kuthi kungekudala emva kwalokho amacilongo amane okuqala eSambulo isahluko sesishiyagalombili aqala ukuletha iRoma yaseNtshonalanga esiphethweni sayo ngonyaka ka-476. Indaba kaConstantine ibalulekile ngoba yahlanganisa ukuphakanyiswa kweSonto okuqhubekela phambili, kanye nokubekelwa imingcele okuqhubekela phambili kweSabatha losuku lwesikhombisa ngesikhathi esifanayo. Lo mlando oqhubekayo wafinyelela esiphethweni sawo lapho izakhamuzi zaphoqwa ukugcina iSonto noma zishushiswe ngenxa yokugcina iSabatha. Lokho futhi kuyisiphetho somthetho weSonto okhuphukayo e-United States. Esinye isimiso esihambisana nokuphoqelelwa kokukhonza ngeSonto sithi, “ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe.” Lesi simiso sisho ukuthi ukuqina okwandayo kokuphoqelelwa komthetho weSonto kuveza ukwanda kwezahlulelo zikaNkulunkulu, ngaphambi komthetho weSonto uqobo lweSambulo 13:11. Ukumiswa ngakunye kuyoletha ukubhujiswa okuhambelanayo. Izahlulelo izakhamuzi ezisola abagcina iSabatha ngokuthi ziyazibangela empeleni zibangelwa ukuqina okwandayo kokuphoqelelwa komthetho weSonto. Sifake indima ethathwe ku-The Great Controversy, engiyiqambe ngokuthi Sunday Progression. Ngingancoma ukuba niphinde niyifunde futhi. Ise sigabeni esinesihloko esithi The Spirit of Prophecy.

“Mwari akafumura zvichaitika mumazuva okupedzisira, kuti vanhu Vake vagadzirirwe kumira vakasimba pamberi pechimvuramabwe chokupikiswa nehasha. Avo vakayambirwa pamusoro pezviitiko zviru pamberi pavo havafaniri kugara vakanyarara, vachimirira dutu rinouya, vachizvinyaradza kuti Ishe vachadzivirira vakatendeka Vavo pazuva rokutambudzika. Tinofanira kuva savanhu vakamirira Ishe wavo, tisingamiri mukusaita chinhu, asi mubasa rinobva pamwoyo, nokutenda kusingazununguki. Ino haisi nguva yokuti tibvumire pfungwa dzedu kubatikana nezvinhu zvisina kukosha zvikuru. Vanhu pavanenge vakarara, Satani ari kushanda nesimba kuronga zvinhu kuti vanhu vaIshe varege kuwanirwa tsitsi kana kururamisirwa. Sangano reSvondo rava kufambira mberi murima. Vatungamiri vari kuvanza nyaya chaiyo, uye vazhinji vanobatana nesangano iri havatooni pachavo kuti mafambiro aro akavanzika ari kutungamira kupi. Zvarinotaura zvinoita sezvinyoro uye sezvechiKristu, asi parichataura richaratidza mweya weshato. Ibaso redu kuita zvose zviru musimba redu kudzivisa ngozi iri kutityisidzira. Tinofanira kuedza kubvisa kusarura nokuzviisa pachiedza chakanaka pamberi pavanhu. Tinofanira kuisa pamberi pavo mubvunzo chaiwo uri kukakavadzanwa, nokudaro tichiisa kupikisa kunonyatsoshanda zvikuru pamatanho anorambidza rusununguko rwehana. Tinofanira kutsvakisisa Magwaro uye tigo va vanokwanisa kupa chikonzero chokutenda kwedu. Muporofita anoti: ‘Vakaipa vachaita zvakaipa: uye hakuna mumwe wavakaipa achanzwisisa; asi vakachenjera vachanzwisisa.’” Testimonies, vhoriyamu 5, 452.

Zvakaoma kuziva kufamba kuri kuitwa kwemitemo yeSvondo, nokuti kuri kufambira mberi “murima,” uye hupapa huri “muchivande uye husingafungidzirwi” “huchisimbisa masimba ahwo kuti huzadzise zvinangwa zvahwo.” Ichokwadi kuti basa rokupasisa mitemo yeSvondo murima inyaya huru iri pakati pechiyedzo chevane zana namakumi mana nezvina zvuru. “Hakuna kana umwe wavakaipa achanzwisisa,” maererano naDanieri naSista White. “Vakaipa” vari muna Danieri ndivo “mhandara dzakapusa” dzaMateu, idzo Sista White anozivisa sevaRaodhikia. Vakachenjera vachanzwisisa zviitiko zviru kuitika zvino, kunyange kana nhorroondo yakatikomberedza ichiratidzika sokunge inopesana neshoko raMwari. Tinotenda shoko raMwari here kana kuti zviru kuitika zvakatikomberedza? Asi takatoyambirwa kare kuti kuguma kwaizova sezvakanga zvakaita mazuva aNowa.

“Nyika, yakazara nemhirizhonga, yakazara nokufara kusina Mwari, yakarara, yakarara mukuzvichengetedza kwenyama. Vanhu vari kuisa kure kuuya kwaIshe. Vanoseka yambiro. Kuzvikudza kunotaurwa kuchiti, ‘Zvinhu zvose zvinoramba zvichienderera sezvazvaiva kubva pakutanga.’ ‘Mangwana richava sezuva rino, uye zvikuru kwazvo richapfuma.’ 2 Petro 3:4; Isaya 56:12. Tichanyura zvakadzama mukuda mafaro. Asi Kristu anoti, ‘Tarirai, ndinouya sembavha.’ Zvakazarurwa 16:15. Panguva chaiyo iyo nyika iri kubvunza nokuseka ichiti, ‘Chipikirwa chokuuya kwake chiripi?’ zviratidzo zviru kuzadzika. Pavanenge vachidanidzira vachiti, ‘Rugare nokuchengeteka,’ kuparadzwa kwechimbichimbi kuri kuuya. Apo museki, murambi wezvokwadi, ava wokuzvitutumadza; apo maitiro enguva dzose ebasa mumitsara yakasiyana-siyana yokuwana mari achienderera mberi pasina hanya nomutemo; apo mudzidzi achitsvaka kwazvo zivo yezvinhu zvose kunze kweBhaibheri rake, Kristu anouya sembavha.”

“Pasi panyika zvinhu zvose zviru mukusagadzikana. Zviratidzo zvenguva zvinotyisa. Zviitiko zvinouya zviru kukanda mimvuri yazvo mberi. Mweya waMwari ari kubvisa kuvapo kwake panyika, uye njodzi inotevera imwe njodzi pagungwa nepanyika. Kune madutu, kudengenyeka kwenyika, moto, mafashamo, kupondwa kwemhando dzose. Ndiani angaverenga remangwana? Kuchengeteka kuripi? Hapana chokwadi mune chipi nechipi chiri chevanhu kana chepanyika. Nokukurumidza vanhu vari kuzviisa pasi pemureza wavakasarudza. Vasingazorori vari kumirira nokucherechedza mafambiro avatungamiri vavo. Kune avo vari kumirira, vachicherechedza, uye vachishandira kuonekwa kwaIshe wedu. Rimwe boka riri kuwirirana richitevera hutungamiri hwomupanduki mukuru wokutanga. Vashoma vanotenda nomwoyo nomweya kuti kune gehena ratinofanira kupukunyuka naro uye kudenga kwatinofanira kukunda.”

“Kana kene kakwiba polepole pa isu. Zuwa liwala kuchanya, likuluta pa ulendo wake wa mazuwa ghose, ndipo machanya ghakupharazga uchindami wa Chiuta. Wanthu wachali kurya na kumwa, kupanda na kuzenga, kutorana na kutengwa. Wamalonda wachali kugura na kuguliska. Wanthu wakuchimbirana yumoza na munyake, wakuphalirana pa kupokera malo ghapachanya chomene. Wakutemwa vyakusanguluska wachali kuzura ku malo gha masewero, ku mipikisano ya mahachi, ku nyumba za njuga. Kususkikana kukuru chomene ndiko kulipo, kweni ora la kuyezgeka likujara mwaluwiro, ndipo mulandu uliwose uli pafupi kweruzgika kwamuyirayira. Satana wakuwona kuti nyengo yake njichoko. Wakhazikiska nthumwi zake zose kuti zigwire ntchito, mwakuti wanthu wapuskike, wapuluskike, wakhale wakukolerana na vya charu, na kukopeka maghanoghano ghawo, kufikira zuwa la kuyezgeka lizakamara,

Nokuti zvikepe zvamambo zvaienda kuTarshishi pamwe chete navaranda vaHuramu; zvikepe zveTarshishi zvaingosvika kamwe chete pamakore matatu zvichiuya nendarama, nesirivha, nenyanga dzenzou, netsoko, namapikoko. Zvino mambo Soromoni akapfuura madzimambo ose enyika paupfumi napauchenjeri. 2 Makoronike 9:21, 22.

Ngarava dzinimirira simba rezvehupfumi, uye Tarshishi ndiyo ngarava inotungamirira mune zvehupfumi muuprofita hweBhaibheri. Chizvarwa chokupedzisira chaTarshishi, chinomiririrwa ne“mwanasikana” waTarshishi, chinoudzwa kuti “pfuura nomunyika yako sorwizi,” uye zvaanowana ndezvokuti nyika yake “haina kuisina simba,” uye haichagoni “kufara” pamusoro poushe hweTire. Simba ravakanga vachitsvaka raiva iro simba rekare rezvehupfumi reZidhoni, asi rakanga rapera, nokuti gungwa rakanga rataura “richiti, Handirwadzi pakusununguka, handibereki vana, handirereri majaya, kana kukudza mhandara,” nokudaro richiratidza chizvarwa chokupedzisira chegungwa, kureva marudzi avanhu venyika achichema kuparadzwa kwehupfumi hwenyika, uye panguva iyoyo vanhu venyika vanomuka vachisvika pachokwadi chokuti ivo ndivo chizvarwa chokupedzisira munhorondo yenyika, uye kwanonoka kugadzirira upenyu husingaperi.

“Mari ichakurumidza kurasikirwa zvikuru nokukosha kwayo pakarepo zvikuru apo chokwadi chezviitiko zvisingaperi chichazarurirwa kunzwisiso dzomunhu.” Evangelism, 62.

Pali malipoti awiri, kapena mauthenga awiri, amene amabweretsa ululu kwa onse m’ndimeyi. “Lipoti” loyamba likunena za Igupto, ndipo “lipoti” lachiwiri ndi Turo. Lipoti la Igupto lili m’nthawi yakale, pakuti Yesaya akuti, “monga pa lipoti la za Igupto,” motero akusonyeza kuti Mulungu anali atachitapo kanthu ndi Igupto asanawononge Zidoni (USA.) Zimene Mulungu anachita ku Igupto, zimenezo ndizonso zikuyimira “lipoti” la Igupto, ndiye kuti, anawononga Igupto mogwirizana ndi nthawi yoyamba imene Mulungu analowa m’pangano ndi anthu osankhidwa. Malipoti awiriwo ndi “lipoti” limodzi lomwelo. Lipoti la Igupto ndi chiyambi ndipo lipoti la Turo ndi mapeto. Alefa ndi Omega waonetsa pangano ndi anthu zikwi zana limodzi ndi makumi anayi ndi anayi m’masiku otsiriza mwa mbiri yoyambirira ya nkhani imeneyo. “Lipoti” lonena za Igupto ndilo chipulumutso cha pa Nyanja Yofiira pamene Farao ndi gulu lake lankhondo anawonongedwa, chimene chikuyimira mwa chithunzi chipulumutso chomaliza cha anthu a Mulungu monga chikuyimiridwa ndi “lipoti” limene liri “katundu wa Turo.”

Simba inomiririrwa muBhaibheri rinoparadza ngarava dzeTarshishi iChiIslam. Nyaya yeChiIslam ichazotorwa gare gare, saka tichazobata nyaya iyi zvakazara pane imwe nguva inotevera. Mundima iyi inomiririrwa se“Kitimi,” shoko rekare rinoreva Kuprosi, uye ndima yacho inoti kuparadzwa kweZidhoni neTire kunozarurwa kubva ku“Kitimi.” Chiratidzo cheChiIslam chinanganisirawo mufananidzo wakanyatsotsanangurika wekuperadzwa kweUnited States muchiporofita cheBhaibheri.

Ni muhimu kufuatilia siku na miaka inayotajwa katika kitabu cha Isaya, kwa maana mara nyingi hutambulisha wakati wa kiunabii wa kifungu kinachofuata. Isaya ishirini na tatu hufuata “mzigo” wa bonde la maono katika sura ya ishirini na mbili, amba umetanguliwa na sura ya ishirini na moja yenye “mizigo” mitatu; na mizigo hiyo yote mitatu huitambulisha Uislamu. Kabla ya sura hiyo, katika mstari wa kwanza wa sura ya ishirini, huwekwa mazingira ya historia ya kiunabii

ambamo unabii unaofuata wa maangamizi hutambulishwa katika sura zinazofuata.

Mwaka uwo Tartani yaje i Ashidodi (igihe Sarigoni umwami wa Ashuri yamwoherezaga), akarwanya Ashidodi akayifata. Yesaya 20:1.

Ijambo “Tartan” gishobora kuba izina, cyangwa birashoboka cyane ko ari icyubahiro cy’umukuru w’ingabo. Tartan yaje i Ashudodi, umugi wo muri Egiputa, arawufata, mu gihe cy’amateka ubwo Abashuri bagendaga barushaho kwigarurira isi. Ashuri yari ikigereranyo cya Babuloni. Ashuri na Babuloni byombi byari ubwami bwaturukaga mu majyaruguru, ubwami bwitwaga “intare” “zatatanyaga” intama z’Imana, kandi byombi bihabwa igihano kimwe. Ashuri yabanje, Babuloni iza nyuma.

Israyeli igondohwe rakapararira; shumba dzakaridzingira kure; pakutanga mambo weAsiriya akaridya; uye pakupedzisira Nebhukadhinezari mambo weBhabhironi akavhuna mapfupa aro. Naizvozvo zvanzi naJehovha wehondo, Mwari waIsrayeli: Tarirai, ndicharova mambo weBhabhironi nenyika yake, sezvandakarovera mambo weAsiriya. Jeremia 50:17, 18.

Kiupambikuchila, vose vabili ni “muasuri wakuisumpula.”

“Senakeribu, uyo Muasiriya wokuqhosha, paakashora nekutuka Mwari, uye akatyisidzira Israeri neruparadziko, ‘zvakitika usiku ihwohwo, kuti mutumwa waJehovha akabuda, akarova mumusasa wavaAsiriya vane chiuru chine zana namakumi masere nezvishanu.’ Vakanga ‘vaparadzwa varume vose vane simba noushingi, navatungamiri navakuru vehondo,’ kubva muuto raSenakeribu. ‘Naizvozvo akadzokera kunyika yake achinyadziwa pachiso chake.’ [2 Madzimambo 19:35; 2 Makoronike 32:21.]” The Great Controversy, 512.

Gore iro “Taratani akasvika kuAshidhodhi” uye “akatoritora,” rinomirira kukundwa kunoramba kuchienderera mberi kwenyika nesimba rehupapa sezvinoratidzwa mumavhesi matanhatu okupedzisira aDhanieri gumi nechimwe. Nhoroono yedambudziko romutemo weSvondo, iro riri “mazuva okupedzisira” okutongwa kwokuongorora, uye rinotungamirira zvakanga mukutongwa kwokuita, (matambudziko manomwe okupedzisira) ndiyo mamiriro enhoroondo anomiririrwa ne“gore” rakasvika Taratani kuAshidhodhi. Mamiriro enhoroondo iyoyo paanenge aiswa pachena, Isaya anobva apa zviporofita zvitatu zvenjodzi pamusoro pechiIslam, chimwe pamusoro peAdventizimu yeRaodhikia, uyezve mutoro weTire. Chitsauko makumi maviri nechina ndechimwe chemienzaniso yakajairika yamatambudziko manomwe okupedzisira, ichiteverwa nechitsauko makumi maviri nechishanu chinomirira kununurwa kwokupedzisira kwavanhu vaMwari, apo patinowana vanhu vaMwari vachitaura chimwe chezvirevo zvinozivikanwa zvikuru panguva huru yokutambudzika.

Uye kuchanzi pazuva iro zvizhanzi, Tarirai, uyu ndiye Mwari wedu; takanga takamumirira, uye achatiponesa; uyu ndiye Jehovha; takanga takamumirira, tichafara uye tichapembera muruponeso rwake. Isaya 25:9.

Izana zana na makumi mana na zviri i mhandara dzakachenjera dzakamirira Ishe wadzo kuti auye kumuchato, kunyange zvazvo akanonoka maererano nomufananidzo wemhandara gumi. Havasi veRaodhikia; ndivo veFiraderifia. Kusvika pano, nyaya iyi yanga ichigadza mamiriro ezvinhu.

Muna 1798, Napoleon akatora papa akamuisa muutapwa, achiuya neronda rinouraya rechiprofita, iro rinoporeswa pakuguma kwenyika maererano naZvakazarurwa chitsauko 13. Panguva iyoyo United States yakatora nzvimbo yayo soumambo hwechitanhatu hwechiprofita cheBhaibheri maererano naDhanieri 2, 7, 8 na11 uye Zvakazarurwa 12, 13, 16, 17 na18. Kubva panguva iyoyo mberi, runyanga rweRepublican rweUnited States pamwe nerunyanga rwePurotesitendi (Adventism) zvakakanganwa kuti upapa ndianiko. 1798 ndiro gore rokutanga iro marudzi enyika dzose dzakasara enyika akabvuma United States senyika inozvitonga, uye ndirowo gore rakasvika shoko romutumwa wokutanga munhorondo.

“Kauli mbiu” ya Mprotestanti wakati huo ilikuwa, “Biblia na Biblia peke yake.” Waprotestanti hujitambulisha kuwa watetezi wa Biblia peke yake, na wakati Uadventista ulipochukua joho lao katika kuja kwa malaika wa pili, walikubali “kauli mbiu” hiyo, na baadaye wakaitwa “watu wa kitabu.” Walikuwa wamepewa, kupitia huduma ya William Miller, mkusanyo wa kanuni ambazo, kama zingetumiwa ipasavyo, zingeifungua Biblia kwa akili za wote waliotaka kusikia. Kanuni za Miller za Ufananuzi wa Unabii ndizo ambazo uvuvio unasema ni lazima tuzijifunze ikiwa tutatoa ujumbe wa malaika wa tatu.

Kristu akati, “Kana munhu achida kunditevera, ngaazvirambe, atakure muchinjikwa wake, anditevere.” Zvakare akati, “Ndini chiedza chenyika; unonditevera haangatongofambi murima.” Chiedza chechokwadi chiri kupararira semwenje unobvira, uye avo vanoda chiedza havangafambi murima. Vachadzidza Magwaro, kuti vazive nechokwadi kuti vari kuteerera inzwi reMufudzi wechokwadi, kwete romutorwa.

“Vaya vanobatikana mukuzivisa shoko remutumwa wechitatu vari kuongorora Magwaro maererano nehurongwa humwechete hwakatorwa naBaba Miller. Mubhuku duku rinonzi Views of the Prophecies and Prophetic Chronology, Baba Miller vanopa mitemo inotevera, yakapfava asi ine njere uye inokosha, yokudzidza Bhaibheri nokuritsanangura:

“1. Izwi rimwe nerimwe rinofanira kuva nokushanda kwaro kwakafanira panyaya iri kuiswa muBhaibheri; 2. Rugwaro rwose runokosha, uye runogona kunzwisiswa nokushingaira mukurushandisa nokurudzidza; 3. Hapana chakazarurwa muRugwaro chinogona kana chichavigwa kuna avo vanokumbira nokutenda, vasingazungunuki; 4. Kutu unzwisise dzidziso, unganidza pamwe chete magwaro ose pamusoro penyaya yaunoda kuziva, wobva wabvumira izwi rimwe nerimwe kuti rive nesimba raro rakafanira; uye kana uchigona kuumba dzidziso yako pasina kupokana, haugoni kunge uri mukukanganisa; 5. Rugwaro runofanira kuzvidudzira pacharwo, sezvo rwuri mutemo warwo pacharwo. Kana ndikavimba nomudzidzisi kuti anditsanangurire, uye iye akafungidzira zvarunoreva, kana kuda kuti zvive saizvozvo nokuda kwechitendero chake cheboka, kana kuti kuti afungidzirwe somunhu akachenjera, ipapo kufungidzira kwake, chishuwo chake, chitendero chake, kana uchenjeri hwake ndizvo zvinoita mutemo wangu, kwete Bhaibheri.”

“Ari pamusoro apa chikamu chemirau iyi; uye mukudzidza kwedu Bhaibheri tose tichaita zvakanaka kana tikateerera misimboti yakarondedzerwa.

“Ukholwa lokweqiniso lwakhiwe phezu kweMibhalo eNgcwele; kodwa uSathane usebenzisa amaqhinga amaningi kangaka ukusonta iMibhalo nokungenisa iphutha, kangangokuba

kudingeka ukuqaphela okukhulu uma umuntu efisa ukwazi lokho eyikufundisayo ngempela. Kungenye yezinkohliso ezinkulu zalesi sikhathi ukugxila kakhulu emizweni, nokuzibiza ngokuthi uqotho kuyilapho kunganakwa amazwi acacileyo ezwi likaNkulunkulu ngoba lelo zwi lingahambisani nemizwa. Abaningi abanasisekelo sokukholwa kwabo ngaphandle kwemizwa. Inkolo yabo iqukethe ukuthatheka; lapho lokho kuphela, ukukholwa kwabo kuyanyamalala. Imizwa ingaba ngamakhoba, kodwa izwi likaNkulunkulu lingukolweni. Futhi ‘yini,’ kusho umprofethi, ‘amakhoba kukolweni na?’”

“Palibe amene adzaweruzidwe chifukwa chosamvera kuunika ndi chidziwitso chimene sanakhale nacho konse, ndipo sanathe kuchipeza. Koma ambiri amakana kumvera choonadi chimene chimaperekedwa kwa iwo ndi nthumwi za Khristu, chifukwa amafuna kugwirizana ndi muyezo wa dziko; ndipo choonadi chimene chafika pa kumvetisa kwawo, kuunika kumene kwawala m’mtima, chidzawatsutsa pa Chiweruzo. M’masiku otsiriza ano tili ndi kuunika kosonkhanitsidwa kumene kwakhala kukuwala m’mibadwo yonse, ndipo tidzayesedwa mlandu mogwirizana nako. Njira ya chiyero siili pa mlingo umodzi ndi dziko; ndi njira yokwezedwa. Ngati tiyenda m’njira imeneyi, ngati tithamanga m’njira ya malamulo a Ambuye, tidzapeza kuti ‘njira ya olungama ili ngati kuunika kowala, kumene kuwala kwake kukuchulukira kufikira tsiku langwiwo.’” Review and Herald, November 25, 1884.

Mungaŵerenga mwatsatanetsatane za malamulo a William Miller m’nkhani yotchedwa William Miller, pansi pa gulu la Prophetic Keys.

M’kuŵerenga kwathu kwa Baibulo tonse tidzachita bwino kumvera mfundo zomwe zafotokozedwa m’ malamulo a “Abambo Miller” okhudza kumasulira ulosi. Nyanga ya Chiprotestanti inapatsidwa chikalata chopatulika chimene timachitcha Baibulo, komanso inapatsidwa udindo woteteza ndi kulimbikitsa mfundo zomwe zili mmenemo; ndipo nyanga ya Chiprotestanti inapatsidwanso malamulo okhazikika oti igawire moyenera tanthauzo ndi cholinga cha zikalata zopatulika zimenezo.

Nyanga yeRepublicanism yakapiwa gwaro dzvene ratinoti Bumbiro reMitemo, uye yakapiwawo basa rokudzivirira nokusimudzira misimboti iri mariri. Nyanga yeRepublican yakapiwawo mitemo inoruramisira kupatsanura zvinorehwa nechinangwa chegwaro dzvene iri. Mitemo yakapiwa kuti inyoratso patsanura Bumbiro reMitemo iBill of Rights, uye inochengetera mukukudzwa chinangwa chinokosha zvikuru cheBumbiro reMitemo mumitemo yokutanga yeBill of Rights. Chigadzirisio Chekutanga chakanyorwa muBill of Rights ndicho rusununguko rwechitendero, kutaura kwemaonero, kutaura, uye venhau.

“କଞ୍ଚୁରସେ କୌଶସି ଧରମର ସ୍ୱାପନା ସମ୍ବନ୍ଧରେ କିମ୍ବା ତାହାର ସ୍ୱତନ୍ତ୍ରତାକୁ ପାଳନକୁ ନିଷେଧ କରିବା ସମ୍ବନ୍ଧରେ କୌଶସି ଆଇନ ପ୍ରଣୟନ କରିବ ନାହିଁ; କିମ୍ବା ମତପ୍ରକାଶର ସ୍ୱାଧୀନତା, କିମ୍ବା ପ୍ରସାର ସ୍ୱାଧୀନତାକୁ ସୀମିତ କରିବ ନାହିଁ; କିମ୍ବା ଲୋକମାନଙ୍କର ଶାନ୍ତିପୂର୍ଣ୍ଣ ଭାବେ ସମାବେଶ ହେବାର ଏବଂ ଅଭିଯୋଗମାନଙ୍କର ନିବାରଣ ପାଇଁ ଶାସନକୁ ଅର୍ଥ ପ୍ରଦାନ କରିବାର ଅଧିକାରକୁ ସୀମିତ କରିବ ନାହିଁ।” ଯୁକ୍ତରାଷ୍ଟ୍ର ସଂବିଧାନ, ସଂଶୋଧନ I

Mutemo weSvondo kurwisa kuri pachena nyaya yokutanga yeBumbiro reMitemo, inova inovimbisa rusununguko rwechitendero, urwo runobviswa nomutemo weSvondo, nokudaro zvichiratidza kuguma kweBumbiro reMitemo, kuguma kweUnited States soushe hwechitanhatu

hwechiporofita cheBhaibheri, uye kutanga kwekutambudzwa kwavanhu avo panguva iyoyo vari kuzivisa shoko rengirozi yechitatu nokuchema kukuru. Avo vari kuzivisa kuchema kukuru kwengirozi yechitatu uye vachipikisa kuparadzwa kweFirst Amendment neBumbiro reMitemo vanotambudzwa navaya vaifanira kunge vachisimudzira nokushandisa mitemo mitsvene, inodzivirira gwaro dzvene ravakagadzwa kudzivirira. Uyu mufananidzo wokunzwisisa nokushandisa nhorooondo dzinoenderana dzenyanga mbiri dzechikara chapanyika chakafanana negwayana. Madzibaba akatanga Bumbiro reMitemo anoenderana naFather Miller. Shoko rokuti Father rinoshandiswa kuna Miller rinoreva mutungamiri, kwete muprista wapapa. Bhaibheri rinorambidza kudana vanhu kuti baba kana vachizviti vatungamiri vomudzimu. VaMillerite vanodanwa nezita rababa vavo, sezvinowanzoitika. Kukundikana kuona mutsauko uyu ndiko kukundikana kunzwisisa chimwe chikamu chezvinorehwa neshoko raEria, parinoshandura mwoyo yamadzibaba kuenda kuvana nowevana kuenda kumadzibaba.

MuIsaia makumi maviri nenhatu, United States ndiyo umambo hwechitanhatu hwechiporofita cheBhaibheri, uye hunoramba huri ihwohwo kusvikira hwapidigura Bumbiro rahwo paSvondo mutemo uri kukurumidza kuswera. Umambo hwechitanhatu hunotonga kwemakore makumi manomwe echiporofita, anova mazuva amambo mumwe. Umambo (mambo umambo) hwakatonga kwemakore makumi manomwe hwaiva Bhabhironi. Mukati memakore makumi manomwe, runyanga rwehurumende yaiva hurumende yeBhabhironi, uye runyanga rwechechi rwaiva vaKaradhea. Danieri, Shadraki, Meshaki naAbhedhinego vanomirira vane zviuru zana namakumi mana nezvina. Nyanga dzose mbiri pamwe chete navanhu vaMwari zvinomiririrwa muuchapupu hwaDanieri. Makore makumi manomwe okutapwa muBhabhironi aiva mazuva amambo mumwe ayo Isaya anoshandisa kuratidza kuti nhorooondo yechiporofita yeUnited States nenhorooondo yeAdventism kubva muna 1798 kusvikira paSvondo mutemo.

Kutara mutsetse wenhorooondo yeuprofita wemanyanga ose ari maviri eUnited States kunotibvumira kufunga nezvekuguma nekutanga, tichishandisa zvapupu zvemanyanga maviri kuti tizivise chimiro cherimwe banga. Pamusoro pazvo, manyanga ose akanga akafanana. Muna Danieri makanga mune manyanga, mamwe akavhunika, uye makabuda manyanga kubva mubanga rakavhunika. Mamwe manyanga muna Danieri akanga asina kuenzana pakukura, rimwe richimuka gare gare kupfuura rimwe. Hazvina kudaro, panyaya yemanyanga maviri eUnited States. Manyanga iwayo maviri anofambirana munhorooondo imwe chete uye anoburitsa zviratidzo zvimwe chete zvenzira, kunyange hazvo achisiyana kune mumwe nomumwe maererano nechinangwa chawo. Munewo zvipingaidzo kana zvinyorwa zvekucherechedza mukati menhorooondo iyi izvo zvakakoshawo kuti zvinzwisiswe.

Pakutanga kweAdventism kwakava neshanduko kubva munhorooondo yechiporofita inomiririrwa nechechi yeFiradherufia kuenda kuchechi yeRaodhikia. Naizvozvo, pakuguma panofanira kuvewo neshanduko kubva munhorooondo yechiporofita yeRaodhikia. Zvakazarurwa zvaJesu Kristu zvinosanganisira chiedza chekunzwisisa uku, uye chikamu chezviri kusunungurwa chisimbiso panguva ino.

Uye “pakupera kwemakore makumi manomwe” papa “achaimba,” uye “hure” “rakanga rakanganwika” richarangarirwa. Iye “anorangarirwa” pamutemo weSvondo, apo nyaya yacho iri

pakati pokunamatwa kwezuva, kana kunamatwa kwezuva iro murayiro waMwari wakaraira vanhu kuti “varangarire.”

Muutendi uno mu kaambo kano twatantika ukuti ilyashi lya kuyula kwa Babyloni imyaka makumi mutanda na cine lubanza lulanga ilyashi lya United States ukufuma mu 1798 ukufika ku mulandu wa pa Mulungu wa Sande. Mu kaambo akaambilepo kale, kabili lyonse mu Matebulo ya Habakkuku, twalanga ukuti ukutwalilwa mu bufiirwa mu Eguputo no kupokololwa ukufuma mu Eguputo, na co cine cilangisha ilyashi lya United States pamo na bantu ba kwa Lesa. Ayo mayashi yane ya Babyloni, Eguputo, Adventism, na United States te meye yeka ayengaletwa pa mayashi aya; lelo ilyo twabikapo umulandu wa kutangilila kwa kutanwa ku ayo mayashi yane, cishinka cintu cakulenga ukumfwila. Ndepwisha aka kaambo no kulangisha kumo kwapusanako, ukwaicefya fye, ukwa ico ndepilibula, kabili ico ndefwaya ukutwalilila naco ilyo tukayanda bwino bwino ilyashi lya Esaaya twente-thrii panshita imbi.

Nhoroondo yeBhabhironi ine mambo akatendeuka pakutanga uye mambo akaipa pakupedzisira. Hazvina basa kuti angadai ari Biden kana Trump, nokuti bhuku raDhanieri rinodzidzisa kuti ndiMwari anogadza vatongi uye anovabvisa pachigaro. Chinogona kusimbiswa pamusoro pemutungamiri angava weDemocrat kana weRepublican panguva yomurayiro weSvondo ndechokuti mutungamiri akaipa. Nebhukadhinezari aiva Bhabhironi, aiva mudzvinyiriri weBhabhironi, akanga akagadzirira kukandira varume vatatu vakarurama mumoto. Asi pakupedzisira akatendeukira kuna Mwari waDhanieri. Hazvina kudaro nomutungamiri wokupedzisira, Bherishazari. Aiva mambo akaipa. United States muchiporofita inotanga segwayana, chiratidzo chaKristu nechibayiro Chake nokuda kwavanhu. Pakupedzisira United States ichataura sedhiragoni. Shanduko kubva kuna Kristu kuenda kuna Satani mumutsetse uyu wenhoroondo inomiririrwa nemusiyano uripo pakati paNebhukadhinezari naBherishazari.

“Belshazaru alikuwa amepewa nafasi nyingi za kujua na kutenda mapenzi ya Mungu. Alikuwa amemwona babu yake, Nebukadneza, akifukuzwa kutoka katika jamii ya wanadamu. Alikuwa ameona akili ambayo mfalme huyo mwenye kiburi alijivunia ikiondolewa na Yeye aliyeimpa. Alikuwa amemwona mfalme akifukuzwa kutoka katika ufalme wake, na kufanywa mshirika wa wanyama wa porini. Lakini upendo wa Belshazaru kwa anasa na kujitukuza ulifuta mafundisho ambayo hakupaswa kamwe kuyasahau; naye akatenda dhambi zinazofanana na zile zilizoleta hukumu za kutisha juu ya Nebukadneza. Alipoteza nafasi alizopewa kwa neema, akipuuzia kutumia nafasi zilizokuwa ndani ya uwezo wake ili kuifahamu kweli. ‘Nifanye nini nipate kuokolewa?’ lilikuwa swali ambalo mfalme huyo mkuu lakini mpumbavu alilipita kwa kutokujali.” Bible Echo, April 25, 1898.

Cherechedzai kuti Bherishazari wakaipa ndiye mambo benzi. Akatambura mutongo mumwe chete nowababa vake Nebhukadhinezari, nokuti mitongo yose iri miviri yakaratidzirwa se“nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu. Nebhukadhinezari akanga ari kumasango achirarama sechikara kwamazuva zviuru zviviri namazana mashanu nemakumi maviri, izvo zviri makore manomwe eBhaibheri; uye mutongo womwanakomana wake Bherishazari, wakanyorwa pamadziro, unomiririrawo zviuru zviviri namazana mashanu nemakumi maviriwo. Musiyano ndewokuti mutongo wakanga uri pamusoro paNebhukadhinezari wakamutendeutsa ukamuita

mambo akachenjera, asiwo mutongo waBherishazari wakanga uri pamusoro pamambo benzi.

“Kumambo wokucina weBhabhiloni, njengokuba kwakunjalo ngokomfuziselo kowokuqala walo, kwase kufikile isigwebo soMlindi wobuThixo: ‘O kumkani, ... kuthethwa kuwe; Ubukumkani bususiwe kuwe.’ Daniyeli 4:31.” Abaprofeti naMakhosi, 533.

Kunyorwa kuri pamadziro kumutungamiri wekupedzisira ndiko kuvandudzwa kwekutanga, kunozivisa “rusvingo” rwekuparadzaniswa kwechechi nehurumende, izvo mambo wokupedzisira benzi asinganzwisisi. “Nguva nomwe” dzaRevhitiko 26 dzinimirira “kuparadzirwa kwavanhu” kunoitwa namambo wokuchamhembe paMutemo weSvondo. Kuparadzirwa ikoko ndiko kuparara kwenyika kunotevera Mutemo weSvondo. Rudzi rwechitanhatu rwakakanganwa zvidzidzo zvamadzibaba aro akatanga nyika, avo vakanyora Bumbiro reMitemo kuti vadvivirire kwete chete kubva kuchechi yakaora, asiwo kubva kumadzimambo eEurope aitsiva utsinye, ayo mukadzi akaora akarara nawo. Madzibaba akatanga nyika anomirira avo vakaramba upapa namadzimambo eEurope, nokuti vaiziva kubva pazvakaitika kwavari pachavo, mushure mokubuda mukuparadzirwa kwemakore ane chiuru namazana maviri namakumi matanhatu erima reupapa, kuti kudzivirirwa pakutonga kweutsinye hwakadaro kwaifanira kuva musimbote mukuru weBumbiro ravo idzva. Vaiva madzibaba akachenjera, vaiva vakaita segwayana, asi hazvizovi zvakadaro nababa vokupedzisira, nokuti iye achataura seshato. Madzibaba akabuda mukuparadzirwa, asi mwanakomana anodzokera mukuparadzirwa. Mudzvanyiriri muzviitiko zvose izvi ndiro upapa hwokutanga noupapa hwokupedzisira.

Chiratidzo chekutongwa kwakauya pamusoro paNebhukadhinezari, mambo wokutanga, uye pamusoro pamambo wokupedzisira Bherishazari, chaiva kuparadzirwa kwe“nguva nomwe” kweRevhitiko makumi maviri nenhanhatu. Nebhukadhinezari akazvirarama, uye Bherishazari akazvinyorerwa pamadziro setsananguro yeguva rake usiku ihwohwo chaihwo hwaakafa. Chiratidzo cherunyanga rweRepublican pakutanga chaiva kutiza kwaro kubva muusungwa hwamambo wokumusoro, uye chiratidzo cherunyanga rweRepublican pakuguma kwaro kusungwa kunouyiswa namambo wokumusoro. Mutemo weSvondo ndiwo “usiku ihwohwo chaihwo” hwainofa sehumambo hwechitanhatu hwechiporofita cheBhaibheri. Mumifananidzo yose mina, Bherishazari, Nebhukadhinezari, uye kutanga nokuguma kwerunyanga rweRepublican, makumi maviri neshanu makumi maviri eRevhitiko makumi maviri nenhanhatu, ndicho chiratidzo chinomiririrwa pakutanga nepamagumo. Izvozvo zvinomirira siginicha yaAlpha naOmega.

Uporofita hwokutanga hwe“nguva” hwakawanikwa naWilliam Miller hwaiva makore zviuru zviviri nemazana mashanu nemakumi maviri eRevhitiko makumi maviri nenhanhatu. Ndiro raiva dombo rokutanga munheyo yakaiswa naJesu kubudikidza nebasa raMiller. Rakanga ririwo chokwadi chokutanga chenheyo chakaiswa parutivi neAdventism muna 1863. Apo matombo ose aMiller echokwadi akaiswa munheyo, zvokwadi izvozvo zvakamiririrwa pamatafura maviri aHabhakuki, ayo ari machati evapayona a1843 na1850. Matafura maviri iwayo anomiririra ukama hwesungano pakati paMwari navanhu vake vane zita rechitendero, sezvakangoitawo matafura maviri eMirayiro Gumi kumirira sungano neIsraeri yekare.

Kumagumo y'Ubwadiwenti bw'i Lawodikiya, igihe buzacirwa hanze mu kanwa k'Umwami ku itegeko ryo ku Cyumweru, inyandiko iri ku rukuta ni ya mbonerahamwe ebyiri zera z'abapayoniya. Izo mbonerahamwe badashobora gusoma, kuko banze kugirirwa umumaro n'ubutumwa bw'umuburo mu ntangiriro y'amateka yabo....

Dambudziko remari ra 1837 mu United States rakanga riri chiitiko chakaoma chakakonzera nokusangana kwevvinhu z'ubufumi, mitemo, nemabasa okufungidzira emusika.

Umfutamariro w'Ubucuruzi bw'Ubwihimbahiro: Mu myaka yabanje kugera ku wa 1837, habaye ukwiyongera gukabije kw'ubucuruzi bw'inyungu zishingiye ku kwibwira no gushora imari, bwabwaga ahanini no kwaguka kw'igihugu kijya iburengerazuba. Ugucuruza ubutaka gushingiye ku kwibwira inyungu, cyane cyane mu turere tw'imbibi two mu burengerazuba, kwatumye ibiciro by'ubutaka bizamuka birenze urugero kandi abantu bafata imyenda myinshi ikabije.

****Mkopo Rahisi na Utoaji wa Mikopo ya Kihisia:**** Benki na taasisi za kifedha zilikuwa zikitoa kiasi kikubwa cha mikopo na fedha za kuazima, mara nyingi bila dhamana ya kutosha. Upatikanaji huu mwepesi wa mikopo ulichangia msisimko wa ubashiri wa kifedha na kuongeza hatari za kuyumba kwa uthabiti wa kifedha.

Kuwedzera kwakanyanyisa kwemabhanga: Mabhanga akanga achikurumidza kuwedzera mashandiro awo, kazhinji achiburitsa mari yepamapepa (manotsi emabhanga) yakawanda kupfuura mari yesimbi chaiyo (ndarama nesirivha) yavaiva nayo yekuitsigira. Maitiro aya, aizivikanwa se "wildcat banking," akaguma nokuwandisa kwemari yaifamba-famba isina kurongeka uye isingavimbiki.

ආර්ථික අර්ථසන්නි පිළිබඳ ජාත්‍යන්තරේ භූමිකාව: ජනාධිපති ඇන්ඩ්‍රූ ජාත්‍යන්තරේ අර්ථසන්නි අර්බුදය නිවැර වීමට දායක විය. ඔහු 1836 දී Specie Circular නිකුත් කළේය. එමඟින් රාජ්‍ය පොදු ඉඩම් මිලදී ගැනීම කඩදාසි මුදල් වනුවට දාඩ මුදලින් (රන් හා රිදී) පමණක් කළ යුතු බව නියම කරන ලදී. එහි අර්ථලයක් ලෙස බැංකු නෝට්ටු දාඩ මුදලට මාරු කරගැනීම සඳහා හදිසි නදබදයක් ඇතිවී, මුල්ය පීඩන හා බැංකු අසාර්ථකවීම් සිදුවිය.

Zvinhu zvePasi Rose: Dambudziko mu United States rakakanganiswawo nemamiriro ezvehupfumi enyika dzepasi rose. Kudzikira kwehupfumi hwe Britain, iyo yaiva umwe wevakuru vaibatana ne United States mukutengeserana, kwakakonzera kuderera kwekudiwa kwevvinhu nezvinotengeswa kunze ne America. Izwiwo zvakazokanganisa mabhizimisi e America uye zvikabatsira mukuwedzera kwenhamo yezvehupfumi.

Kutya na Kukimbilia Benki: Mnamo Mei 1837, mfululizo wa mishtuko ya kifedha, ikiwa ni pamoja na kufilisika kwa benki na kubanwa kwa mikopo, ulisababisha hali ya kutishika miongoni mwa wawekezaji na wenye amana. Kutishika huko kulichochea wimbi la kukimbilia benki na kubanwa kwa mikopo kwa kiwango kikubwa.

Kupunguka kwa Kiasi cha Fedha Kilichopo: Benki ziliposhindwa na mikopo kuwa migumu kupatikana, kiasi cha fedha kwa jumla katika uchumi kilipungua kwa kiwango kikubwa. Kupungua huku kwa kiasi cha fedha kulizidisha matatizo ya kiuchumi na kuimarisha mdororo wa uchumi.

Muunganiko wa mambo haya ulisababisha kuzorota kwa uchumi kwa kiwango kikubwa, kukiwa na kufeli kwa benki, ukosefu wa ajira, kupungua kwa matumizi ya walaji, na mdororo mkuu wa uchumi kwa ujumla.

“Hatina chinhu chokutya pamusoro peramangwana, kunze kwekunge tikakanganwa nzira iyo
Ishe vakatitungamirira nayo, nedzidziso yavo munhoroondo yedu yakapfuura.” Life Sketches,
196.