

Buku la Danieli - Nambala Handiredi na Eyiti na Naini

Muundo wa Kinabii wa Vita vya Paniumi: Dibaji ya Sheria ya Jumapili

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Hondo yePanium yaiva, pachayo, hondo yomweya. Chinguva chiduku mutemo weSvondo usati wavapo, purezidhendi wechisere, uyo ari wechitanhatu kubva kuna Ronald Reagan panguva yokuguma muna 1989, uyo ariwo purezidhendi wokupedzisira weRepublican, uye uyo ariwo purezidhendi akapfuma kupfuura vose, uye uyo anomutsawo umambo hwise hweglobalism, achatungamirira chiPurotesitendi chakatsauka pakukunda chitendero chechiGiriki chaPan, icho chiri “woke-ism” yeglobalism. Mundima gumi neimwe negumi nembiri, nhoroono inotanga paHondo yeUkraine muna 2014 inoguma pamutemo weSvondo mundima yegumi nenhanhatu. Ndimu yegumi neshanu ndiyo Hondo yePanium, uye Hondo yePanium inotungamirira kuhondo yeActium, inova Hondo Yenyika yechitatu.

Panguva ye“kudengenyeka kukuru kwenyika”, unova mutemo weSvondo uri mundima yegumi nenhanhatu, Islam yenhamo yechitatu inorwisa United States, ichitsamwisa ndudzi, uye ichikonzera kuparara kwenyika. Hondo yePanium ndiyo inotangira kurwisa ikoko. Pamurairo weSvondo mubatanidzwa wakapetwa katatu weshato, chikara, nomuporofita wenhema unosimbiswa.

“Ngommiselo onyanzelisa ukumiselwa kobuPapa ngokwaphula umthetho kaThixo, ilizwe lethu liya kuziqhawula ngokupheleleyo nobulungisa. Xa ubuProtestanti buya kolula isandla sazo phezu komwonyo ukuze bubambe isandla segunya laseRoma, xa buya kuwela phezu kwenzonzobila ukuze budibane noMoya-mpambaniso, xa, phantsi kwempembelelo yalo manyano luphindwe kathathu, ilizwe lethu liya kuzilahla zonke iimfundiso zoMgaqo-siseko walo njengorhulumente wobuProtestanti noweriphabhlikhi, lize lenze amalungiselelo okusasazwa kobuxoki nokulahlekiswa kobuPapa, ngoko siya kwazi ukuba lifikile ixesha lokusebenza okumangalisayo kukaSathana nokuba isiphelo sikufuphi.” Testimonies, volume 5, 451.

Panguva iyoyo, ronda runouraya rweupapa runenge rwapora zvizere, uye achatonga nesimba rose kusvikira azosvika kumagumo ake asina anomubatsira. Zvinoitika apo Roma inokunda chipingamupinyi chechitatu ndipo painotonga, sezvinomiririrwa neRoma yechihedheni muna Danieri chitsauko 8, ndima 9, uye muchitsauko 11, ndima 16 kusvika 19. Apo Roma yeupapa yakabvisa nyanga nhatu, yakatonga nesimba rose kwemakore ane chiuru nemazana maviri nemakumi matanhatu, sezvakangoitawo Roma yechihedheni kutonga nesimba rose kwemakore mazana matatu nemakumi matanhatu payakangokunda Ijipita, chipingamupinyi chechitatu, paHondo yeActium muna 31 BC.

Mu sarufi, kiambishi “ium” huongezwa mwishoni mwa neno ili kuunda nomino inayoashiria mahali, hali, au mkusanyiko wa kitu fulani. Kwa kawaida hutumiwa katika uundaji wa istilahi za kiufundi na kisayansi, hasa katika kemia na biolojia. Kwa mfano: “stadium” hurejelea mahali pa mashindano ya riadha au matukio mengine, “aquarium” hurejelea mahali ambapo viumbe au mimea wa majini huwekwa kwa ajili ya maonyesho, na “gymnasium” hurejelea mahali pa mazoezi ya mwili au mafunzo. Katika istilahi za kisayansi, “ium” mara nyingi hutumiwa kuashiria elementi au kiwanja cha kikemia, hasa pale elementi au kiwanja hicho kimeweza kutengwa au kugunduliwa. Kwa mfano: “sodium” hurejelea elementi ya kikemia yenye alama Na, “calcium” hurejelea elementi ya kikemia yenye alama Ca.

Kutanga kwekutonga kweRoma yechihedheni nesimba guru kwakazadzikiswa paHondo yeActium, uye Hondo yePanium yakazarura musuwo wehondo inomiririrwa neActium, nokuti “mutsara pamusoro pomutsara” Actium inomirira mutemo weSvondo apo upapa hunotongazve nyika nesimba guru.

Akutiyamu yakanga iri hondo yomugungwa, uye Paniyamu yakanga iri hondo yapanyika; saka kubatana kwehondo mbiri idzi kunomirira hondo yepasi rose inobata nyika nomugungwa. Akutiyamu, iyo hondo yomugungwa inonyanya kuzivikanwa munhoroondo yekare, inomirirawo hondo yepasi rose, nokuti “mvura dzawakaona, panogara chifeve, ndidzo ndudzi, namapoka avanhu, namarudzi, nendimi.” Paniyamu inomirira hondo yomweya yakabatanidzwa nehondo yezvematongerwo enyika panguva yomurayiro weSvondo uri kuuya nokukurumidza.

Izwi elithi “pan,” njengelibizo, linezincazelo eziningi kuye ngesimo elisetshenziswe kuso; kodwa ezinganekwaneni zamaGreki, uPan ungunkulunkulu wabelusi, wemihlambi, womculo wasemaphandleni, nowogwadule. Uvame ukuvezwa engumfanekiso oyisigamu somuntu nesigamu sembuzi, owaziwa ngokuthanda kwakhe umculo nemvelo.

“Sechikamu chokupedzisira chinogadza korona mumutambo mukuru wokunyengera, Satani pachake achazviita saKristu. Kereke yakagara kwenguva refu ichizviti yakatarira kuuya kwoMuponesi sekuzadziswa kwetariro dzayo. Zvino munyengeri mukuru achaita kuti zvioneke sokuti Kristu auya. Munzvimbo dzakasiyana-siyana dzepasi, Satani achazviratidza pakati pavanhu sechisikwa chine umambo, chinopenya zvikuru, chakafanana netsananguro yoMwanakomana waMwari yakapiwa naJohani muna Zvakazarurwa. Zvakazarurwa 1:13–15.” Hondo Huru, 624.

Pan ndi mulungu wa abusa, ndipo adzadzionetsera ngati Mbusa woona. Kutengera kwa Satana Khristu kumayamba pa lamulo la Sande, pakuti pa “decree” pamenepo “we may” ndiye “know that the time has come for the marvelous working of Satan and that the end is near”.

Izwi rokuti “pan” rinogonawo kureva mudziyo wekubikisa wakadzika zvisihoma, une muromo wakafara, unoshandiswa kufuraya, kubheka, kana kubika zvokudya. Hondo yokupedzisira inotarisa neJerusarema romweya, gomo dzvene rinokwidziridzwa sechiratidzo, uye gomo rinotizirwako nerimwe boka raMwari ramakwai achiri muBhabhironi. Panguva iyoyo marudzi ose achauya kuzorwa neJerusarema romweya, iro rinotsanangurwa se“mukombe” (pan).

Mutoro weshoko raJehova pamusoro paIsraeri, ndizvo zvinotaura Jehovha, iye anotambanudza matenga, anoisa nheyo dzenyika, uye anoumba mweya womunhu mukati make. Tarirai, ndichaita Jerusarema mukombe wokudedera kuvanhu vose vakarikomberedza, pavanenge vari pakurikomba, vachirwa naJudha uye naJerusarema. Zvino nezuva iro ndichaita Jerusarema dombo rinoremedza marudzi ose; vose vanozviremedza naro vachagurwa-gurwa, kunyange hazvo marudzi ose enyika akaungana pamwechete kuzorwa naro. Zekaria 12:1-3.

IYerusalema lalo liyimbiza, ngokuba liyipani lapho lomdlalo wenzakala khona. “Imbiza” lipani lokupheka.

Ndipo akati kwandiri, Mwanakomana womunhu, ava ndivo varume vanofungira zvakaipa, navanopa zano rakaipa muguta rino; vanoti, Hazvisi pedyo; ngativake dzimba; guta rino ndiro hari, nesu tiri nyama. Naizvozvo porofita pamusoro pavo, porofita, iwe mwanakomana womunhu. Mweya waJehovha ukawira pamusoro pangu, ukati kwandiri, Taura; zvanzi naJehovha, Ndizvo zvamataura imi, imwi imba yaIsraeri; nokuti ndinoziva zvinopinda mumifungo yenyu, chimwe nechimwe chazvo. Makarumbidza vakaurayiwa venyu muguta rino, mukazadza migwagwa yarwo navakaurayiwa. Naizvozvo zvanzi naIshe Jehovha: Vakaurayiwa venyu vamakaisa pakati paro, ndivo nyama, neguta rino ndiro hari; asi ini ndichakubudisai pakati paro. Makatya munondo; neniwo ndichauyisa munondo pamusoro penyu, ndizvo zvinotaura Ishe Jehovha. Ndichakubudisai pakati paro, ndichakuisai mumaoko avatorwa, ndichiita kutonga pakati penyu. Muchawa nomunondo; ndichakutongai pamuganhu waIsraeri; uye muchaziva kuti ndini Jehovha. Guta rino harizovi hari yenyu, nemi hamungavi nyama pakati paro; asi ndichakutongai pamuganhu waIsraeri; uye muchaziva kuti ndini Jehovha; nokuti hamuna kufamba muzvirevo zvangu, kana kuita zvandakatonga, asi makaita maererano netsika dzavahedheni vakakupoterredzai. Ezekieri 11:2–12.

MuChirungu, “pan” kana ichishandiswa sechivakashure inoreva “chepasi rose,” “zvose,” kana kuti “kuyambuka.” Somuenzaniso, “panorama” inoreva maonero akafara kana akazara enzvimbo, “pantheism” inoreva chitendero chokuti zvinhu zvose zviru muchadenga ndezvouMwari kana kuti kuti zvakasikwa zvose ndimo mune humwari, uye “Pan-American” inoreva chinhu chinosanganisira nyika dzose dzeAmerica. Naizvozvo, “pan” inoratidza hondo yepasi rose.

“Satani ari kutsausa pfungwa dzevanhu nemibvunzo isina kukosha, kuti varege kuona zvinhu zvine kukosha kukuru nechiono chakajeka uye chisina kuvhiringidzika. Muvengi ari kuronga kuteya nyika.”

“Izwi rinonzi nyika yechiKristu richava nzvimbo ichaitirwa zviito zvikuru uye zvinotema magumo. Vanhu vane masimba vachadzika mitemo inodzora hana, vachitevera muenzaniso weUpapa. Bhabhironi richanwisa ndudzi dzose waini yokutsamwa kwoufeve hwaro. Rudzi rumwe norumwe ruchabatanidzwa.” Selected Messages, bhuku 3, 392.

Izwi rokuti “act” richishandiswa sezita rinoreva “chisarudzo chakanyorwa zviru pamutemo kana mutemo wakadzikwa nedare rinotema mitemo.”

“Sesebuah negara kita akan menolak sama sekali prinsip-prinsip pemerintahannya sehingga menggubal suatu undang-undang hari Ahad, Protestanisme melalui tindakan ini akan

berganding tangan dengan kepausan.” Testimonies, jilid 5, 712.

Lefatshe leo go tweng ke la Bokeresete ke lefelo la ditiragalo tse dikgolo, kgotsa ditiro, mme setšhaba sengwe le sengwe (pan) se tla akarediwa. Lefoko “tiragalo” le ka boela la kaya karolo kgotsa sekgao sa motshameko, filimi, kgotsa tiragatso e nngwe, gantsi se supywa ke setlhopha se se rileng sa ditiragalo kgotsa ditiro. Lefoko “go dira” fa le dirisiwa jaaka lediri, le kaya go dira tiro e e rileng kgotsa go itshwara ka tsela e e rileng. Le ka boela la kaya go itira kgotsa go tshameka karolo, jaaka mo go direng mo motshamekong kgotsa mo filiming.

“ලෝකය රංගශාලාවකි. එහි නිවැසියන් වන නළු නිළියෝ, අවසාන මහා නාට්‍යයයේ තම තමන්ගේ භූමිකාව ඉටු කිරීමට සූදානම් වමේන් සිටිති. දවේයන් වහන්සේ පනේමනේ ඉවත් කර දමා ඇත. මනුෂ්‍ය වර්ගයේ මහත් සමූහයන් අතර, මිනිසුන් තම ස්වයංලාභී අරමුණු ඉටු කිරීමට එකව සන්ධානගත වීම හැර, එකමුතුවක් නොමැත. දවේයන් වහන්සේ බලා සිටිති. තමන්ට විරුද්ධව කැරලි ගැසූ තම ජීවිතයන් සමබන්ධයෙන් උන්වහන්සේගේ අරමුණු සම්පූර්ණ කරනු ලබනු ඇත. දවේයන් වහන්සේ, යම් කාලයක් සඳහා අස්ථිරත්වයේ හා අවිශ්වාසයේ මූලධර්ම ජීවිතයේ ඉඩ දමමින් සිටින නමුත්, ලෝකය මනුෂ්‍යයන්ගේ අත්වලට භාර දී නොමැත. යථිතලයෙන් එන බලයක්, නාට්‍යයේ අවසාන මහා දර්ශන ඇති කිරීමට කැපවී සිටියා කරමින් සිටියි,—සානන් කිරීමේදී වහන්සේ ලෙස පැමිණ, රහස් සමාජයන් තුළ එකිනෙකාට බැඳී සිටින අය අතර අධර්මීෂ්ඨකමේ සියලු රුවටිලි සහිතව කැපවී සිටියා කරයි. සන්ධානගත වීමේ ආශාවට ඉඩ දමමින් සිටින අය, සතුරාගේ සැලසුම් කැපවීමට නොවමින් සිටිති. හේතුවට අනුව ජීවිතය පැමිණෙනු ඇත.”

“Kuora mutemo kwasvika panoda kusvika pamuganhu wako. Nyongano yazadza nyika, uye kutyisa kukuru kwava pedyo kuuya pamusoro pavanhu. Magumo ava pedyo kwazvo. Isu tinoziva chokwadi tinofanira kunge tichizvigadzirira izvo zvava kuda kukurumidza kuwira panyika sechishamiso chinokurira.” Review and Herald, September 10, 1903.

IPanium neActium zimela iMpi yoMhlaba yesithathu. Kuleyo mpi kuyakubakho ukubonakaliswa okungaphezu kwendalo, njengoko kumelwe nguthixo-webhokhwe wamaGrike, uPan. Le mpi iya kunxulunyaniswa nokunyanzeliswa komthetho weCawa njengesenzo “act.” Kwaye le mpi ichazwa njengokuba “ingamazwi okugqibela kulo mdlalo mkhulu,” kuba ayisisenzo somthetho kuphela sokunyanzelisa umthetho weCawa, koko ikwanguvuthondaba lomdlalo weendaba ezilungileyo kwiiyure zokugqibela zovavanyo loluntu. Phambi kwedabi apho iPanium neActium zidibana ngokwesiprofeto, kwivesi yeshumi elinesithandathu kaDaniyeli isahluko seshumi elinanye, umkhosi kaThixo wemihla yokugqibela uya kube sele uphakanyisiwe, yaye ibhanile yawo, eyisifuziselo somkhosi, iya kube sele iphakanyisiwe. Intsingiselo ephambili yegama elithi “ensign” yibhanile yomkhosi.

Akitiamu na Pani ni Akitiamu na Paniumu, naye Yule Mtaalamu wa Ajabu wa Lugha alidhibiti jiografia, majina, na historia ya vita vyote viwili, kwa maana hiyo ndiyo historia inayotangulia mara moja sheria ya Jumapili iliyo karibu kuja. Vita vya Paniumu vilitokea mwaka wa 200 KK, na aya ya kumi na sita inalitambulisha Roma ikiiteka Yerusalemu mwaka wa 63 KK.

Pakati penhoroondo yemazuva okupedzisira inomiririrwa nenguva inobva muna 200 BC kusvika muna 63 BC, kuumbwa kwechifananidzo chechikara muUnited States kuchazadzikiswa, sezvinomiririrwa nenhoroondo ya161 BC kusvika 158 BC. Nguva yokupedzisira kusati kwasvika iyo inofambisa pakumiswa kwechifananidzo chechikara muUnited States, kuchava nechitiko chinomiririrwa nokupanduka kweModein muna 167 BC. Kupanduka uku kunofananidzira kumukira chitendero chakamanikidzirwa cheGreece, uye kupanduka uku kuchatungamirira kuchiratidzo chenzira chinomiririrwa nokutsaurwazve kwetemberi muna 164 BC.

164 BC inorangirirwa nechiJudha nokuda kwechishamiso chemugove wemafuta matsvene wezuva rimwe chete wakagara mazuva masere. Naizvozvo 164 BC, iro rinotangira 161 BC, rinoratidza chishamiso chaSatani chakaitirwa vanhu vaMwari vakatsauka. Chishamiso ichi chinomiririrwa sezuva rimwe richibereka mazuva masere, uye mafuta ezuva rokutanga ndiwo akagovera mazuva masere ose. Chishamiso ichi chakauyiswa pamusoro pechikamu chimwe chaiva chechinomwe, uye chiratidzo chenguva ichi chakaiswa mukati memhoroondo chaiyo umo chakavanzika chewechisere unobva kune vanomwe chiri kuzadzikiswa pamusoro penyanga yeRipabhuriki yakatsauka pamwe chete nenyanga yePurotesitendi yakatsauka.

Kuonekera kwa zozizwiso za Satana pamaso pa lamulo la Sande lomwe likudza posachedwapa kukugwirizanitsidwa ndi mulungu wa Agiriki, Pan. Pamene Nkhondo ya Panium ikumenyedwa ndi kupambanidwa ndi Trump pamodzi ndi Chiprotestanti chopanduka, “bokosi la Pandora” lidzakhala litatsegulidwa, ndipo sipadzakhala njira yothetsera mavuto amene pamenepo adzamasulidwa pa anthu; pakuti, “mantha aakulu ali pafupi kubwera pa anthu. Mapeto ali pafupi kwambiri. Ife amene tikudziwa choonadi tiyenera kukhala tikukonzekera zimene zatsala pang’ono kugwera dziko lapansi monga chodabwitsa chochulukwa kwambiri.”

୧୪୪,୦୦୦ ଜଣ ସମୋଦନେ ଅଟନ୍ତି, ଯମୋଦନେ ଯାଶୁ ଖରାଷ୍ଟ୍ରଜ୍ଞଙ୍କ ପୂର୍ବକାଶିତବାକ୍ୟର ମୁଦ୍ରାଖଣ୍ଡୋଲୀୟାଲବା ଦ୍ଵାରା ପୂର୍ବଦାନ କରାଯାଇଥିବା ଦବେବାକ୍ୟର ପବିତ୍ରକରଣଶକ୍ତି ଦ୍ଵାରା ମୁଦ୍ରାଖଣ୍ଡକିତ ହୋଇଛନ୍ତି। ସହେ ପୂର୍ବକାଶିତବାକ୍ୟର ସତ୍ୟର ଅନେକ ନିର୍ଦ୍ଦିଷ୍ଟ ଧାରା ସମାବଶିତ ଅଛି, ଏବଂ ଏହା ଯାଶୁ କିଏ ତାହା ସମ୍ପର୍କରେ ପବିତ୍ରୀକୃତ ଶିକ୍ଷା ପୂର୍ବଦାନ କରେ। ଦବେବାକ୍ୟ ଭାବେ ସେ ଅଦ୍ଭୁତ ଭାଷାବିଦ୍, ଯିଏ ସମଗ୍ର ମାନବୀୟ ଭାଷାକୁ ନିୟନ୍ତ୍ରଣ କରିଆସିଛନ୍ତି, କାରଣ ବାବଲେ ମାନାରରେ ସେ ଯତେବେଲେ ବିଭିନ୍ନ ବର୍ଷାକାଳରେ, ସତେବେଲେ ନିଜ ଶକ୍ତିଦ୍ଵାରା ବିଭିନ୍ନ ଭାଷାର ଉଦ୍ଭବ ଘଟାଇଥିଲେ। ସେ ଅଦ୍ଭୁତ ସଂଖ୍ୟାକରତା, ଯିଏ ନିଜ ବାକ୍ୟରେ ପ୍ରତିପାଦିତ ସଂଖ୍ୟାମାନଙ୍କ ମଧ୍ୟରେ ଏବଂ ନିଜ ସମଗ୍ର ସୃଷ୍ଟିର ଅନ୍ତରେ ଗୁପ୍ତ ରହସ୍ୟଗୁଡ଼ିକୁ ଲୁଚାଇ ରଖିଛନ୍ତି। ସେ ଇତିହାସର ନିୟନ୍ତ୍ରକ, କାରଣ ଇତିହାସ ହେଉଛି “His”-story। ସେ ପୃଥିବୀକୁ ସୃଷ୍ଟି କରିଥିଲେ ଏବଂ ପୂର୍ବର ପରେ ପୃଥିବୀଗ୍ରହର ଭୌଗୋଳିକ ଆକୃତିକୁ ନିୟନ୍ତ୍ରଣ କରିଥିଲେ; ଏହିପରି ସହେ ଭବିଷ୍ୟଦ୍‌ବାଣୀସମ୍ପର୍କଧାରୀ ବିଭିନ୍ନ ଭୌଗୋଳିକ ବିନ୍ୟାସମାନଙ୍କୁ ମଧ୍ୟ ନିୟନ୍ତ୍ରଣ କରିଥିଲେ, ଯେଗୁଡ଼ିକ ତାଙ୍କ ବାକ୍ୟରେ ପାଇଯାଇଥିବା “ସତ୍ୟଗୁଡ଼ିକ” ଗଠନ କରେ। ୧୪୪,୦୦୦ ଜଣ, ଅନ୍ୟାନ୍ୟ ବିଷୟମାନଙ୍କ ମଧ୍ୟରେ, ସମୋଦନକୁ ପ୍ରତିନିଧିତ୍ଵ କରନ୍ତି ଯମୋଦନେ ସେ ସମସ୍ତ କିଛି ସୃଷ୍ଟି କରିଛନ୍ତି ବୋଲି ବିଶ୍ଵାସକୁ ପୂର୍ବକାଶ କରନ୍ତି।

Pakutanga kwaive neShoko, uye Shoko rakanga riri kuna Mwari, uye Shoko rakanga riri Mwari. Iro rakanga riripo pakutanga kuna Mwari. Zvinhu zvose zvakaitwa naro; uye pasina iro hakuna chinhu chipi nechipi chakaitwa chakaitwa. Johane 1:1-3.

Nyaya yaBhokisi raPandora ingano inobva mungano dzavaGiriki vekare. Inonyanya kurondedzerwa muna “Works and Days” yomudetembi wechiGiriki Hesiod, pamwe chete nemimwe mivhuro yakasiyana-siyana yekare. Zviri pachena kuti ishoko rakapfupikiswa rinodzokorora zvakaitika kuna Evha muBindu reEdheni. Zita rokuti “Pandora” rinobva mungano dzavaGiriki vekare. Rakatorwa pamazwi echiGiriki anoti “pan” anoreva “zvose,” uye “dora” richireva “zvipo.” Pandora zvinoreva kuti “akapiwa zvipo zvose.” Evha chiratidzo chekereke, uye zvipo zvose zvinowanikwa mukati mekereke yaMwari.

Mungano dzechiGiriki, Pandora ndiye aiva mukadzi wokutanga anofa akasikwa navamwari. Maererano nengano yacho, akaumbwa naHephaestus pakurayira kwaZeus, mambo wavamwari, sechikamu cheurongwa hwokuranga vanhu. Mumwe nomumwe wavamwari akapa Pandora zvipo, zvaisanganisira runako, nyasha, ungaru, uye utsvene hwokukwezva. Zeus akamupa chirongo (munyaya dzakazotevera, chakazoshandurwa chikanzi bhokisi) uye akamurayira kuti arege kumborivhura pasi pemamiriro api zvawo. Evha akaudzwa kuti aigona kudya kubva pamiti yose kunze kwe“muti uri pakati peBindu.”

వండోర, కుతూహలానికి లోనై, చీవరికి శోధనకు లొంగి ఆ వత్సరను తోరిచింది. ఆమె అలా చేసిన వంటనీ, ఇంతకుముందు ఆ వత్సరలోనే నీర్బంధించి ఉంచబడిన సమనోత దువ్టాలు, వేదనలు, మరియు వ్యయాధులు వారపంచమంతటికీ విడుదలై, మానవజాతి మధ్య దుఃఖం మరియు దుర్భరతను వ్యవస్థాపిస్తాయి. అయితే, ఆ వత్సరలో ఒకటి మాత్రం మిగిలి ఉండింది: ఆశ. పురణకథ యొక్క కెన్సీ రూపంతరలలో, వండోర ఆ వత్సరను త్వరగా మూసివేసి, ఆశ బయటకు తప్పించుకుపోకుండా అడ్డుకుంది; మరొకసారి రూపంతరలలో మాత్రం, ఆశ కూడా బయటకు వచ్చి, విపత్తుల ఎదురుగానూ మానవజాతికి ఆశావదం మరియు సహనశక్తి యొక్క ఒక కంటిరీఖను వారసదించింది.

Hondo yePanium inobatana neHondo yeActium pamurau weSvondo uri kuuya nokukurumidza, uye murau weSvondo uri kuuya nokukurumidza wakafananidzirwa nemuedzo waiva muBindu reEdheni. Mubindu, muedzo wacho waive waAdhamu naEvha chete, asi mumazuva okupedzisira muedzo wacho waifanira kusangana navanhu vose pasi rose. Muedzo wokutanga wokutenda kana kusatenda Shoko raMwari mubindu unofananidzira muedzo wokupedzisira womurau weSvondo. Evha akakundikana pamuedzo wokutanga iwoyo, akazarurira vanhu vose mafashamo enhamo, sezvinomiririrwa mungano yaPandora.

Apo Nkhondo ya ku Panium yikaphatikana na Nkhondo ya ku Actium, kuyeseka uko kukayimilira mu Munda wa Edeni kuzamujurika pa wanthu wose. Chigomezgo icho chizamuperekeka pa nyengo iyo ku charu chapasi ndicho mbendera iyo yikukwezgeka ku wanthu wose wa pa charu chose (panorama) kuti wayiwone.

Vagari vose venyika, nemi mose mugere panyika, tarirai paanosimudza mureza pamakomo; uye kana achiridza hwamanda, inzwai. Isaya 18:3.

Tichaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

“ဆိုင်လောကသည် ပြောရုံတစ်ရုံဖြစ်၏။ ထိုပြောရုံ၌ သရုပ်ဆောင်ကဏ္ဍများမှာ
ယင်း၏နထိုင်သူများဖြစ်ပြီ။ နောက်ဆုံးကိစ္စများသည် ပြောရုံတွင် မိမိတို့၏အခန်းကဏ္ဍကို

kuwa tukijitayarisha kwa ajili ya yale yatakayopata ulimwengu hivi karibuni kama mshangao mkuu wenye kushinda yote.

“Munguva ino yokuwanda kwokusarurama tinogona kuziva kuti dambudziko guru rokupedzisira rava pedyo. Kana kusateerera mutemo waMwari kwava kunenge kwapararira pose pose, kana vanhu Vake vachimanikidzwa nokutambudzwa navamwe vanhu, Ishe vachapindira.

“Tiri kumira pachikumbaridzo chezviitiko zvikuru nezvinotyisa. Zviporofita zvirikuzadziwa. Nhorondo isingawanikwi, izere nezviitiko, iri kunyorwa mumabhuku ekudenga. Zvose zvirimunyika yedu zvirimukusagadzikana. Kune hondo, nerunyerekupe rwehondo. Ndudzi dzakatsamwa, uye nguva yavakafa yasvika, kuti vatongwe. Zviitiko zvirikushanduka kutizviunze zuva raMwari rinokurumidza zvikuru kusvika. Kunongova nenguva pfupi chete yasara, sokunge zvakadaro. Asi kunyange zvino rudzi rwava kumukira rumwe rudzi, noumambo huchimukira humwe umambo, hokusati kwava nokurwa kukuru kwepasi rose. Kusvikira zvino mhengo ina dzichiri kubatwa kusvikira varanda vaMwari vaiswa chisimbiso pahuma dzavo. Ipapo masimba enyika achananga mauto awo kuhondo huru yokupedzisira.”
Christian Service, 50, 51.