

ទំហំបី គឺជាមន្ត្រីក្នុងចំណោមបុរាណ — លេខពីរ

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Munyaya yakapfuura takaratidza kuti vaMillerite vakanga vasingakwanisi kuona Roma kupfuura kungova Roma yechihedheni neRoma yepapa, kunyange hazvo vakataura pamusoro pemisiyano yaiva pakati pemasimba iwayo maviri. Kuna vaMillerite, misiyano yaiva pakati peRoma yechihedheni neRoma yepapa haina kuvaendesa pakuziva kuti Roma yepapa ndiyo yaiva umambo hwechishanu hwakatevera umambo hwechina hweRoma yechihedheni. Mushure mekuodzwa mwoyo kwa1844, Hanzvadzi White akazivisa masimba matatu eZvakazarurwa 12 na13 seeshato iri muchitsauko 12, ipapo hupapa, sechikara chakabuda mugungwa muchitsauko 13, chakateverwa neUnited States sechikara chakabuda panyika. Mushure mekunge hwaro hwaiswa, Ishe vakazarura chiedza pamusoro pemubatanidzwa wakapetwa katatu weshato, chikara, nemuporofita wenhema uyo muchitsauko 16 cheZvakazarurwa unotungamirira nyika kuAmagedhoni.

“Mutsetse wechiorofita umo munowanikwa zviratidzo izvi unotanga naZvakazarurwa 12, neshato yakatsvaka kuparadza Kristu pakuzvarwa Kwake. Shato inonzi ndiSatani (Zvakazarurwa 12:9); ndiye akakurudzira Herodhi kuti auraye Muponesi. Asi mumiriri mukuru waSatani mukurwisa Kristu navanhu Vake mukati memazana emakore ekutanga eNguva yechiKristu hwaiva Umambo hweRoma, umo chihedheni ndihwo hwaiva chitendero chaitonga. Naizvozvo, kunyange zvazvo shato, pakutanga kwayo, ichimirira Satani, zvakare, mupfungwa yechipiri, chiratidzo cheRoma yechihedheni.”

“Mu ndima ya 13 (vhesi 1–10) munotsanangurwa chimwe chikara, ‘chakanga chakafanana nembada,’ icho chakapiwa nedhiragoni ‘simba rayo, nechigaro chayo, nesimba guru rokutonga.’ Chiratidzo ichi, sokutenda kwakaita maPurotesitendi mazhinji, chinomirira hupapa, hwakatevera pasimba, nechigaro, nechiremera zvakambobatwa neumambo hweRoma hwekare. Pamusoro pechikara chakafanana nembada zvinonzi: ‘Chakapiwa muromo waitaura zvinhu zvikuru nokumhura.... Uye chakashamisa muromo wacho mukumhura Mwari, kumhura zita rake, netabhenakeri yake, navanogara kudenga. Uye chakapiwa kuti chiite hondo nevatsvene, nokuvakunda; uye chakapiwa simba pamusoro pamarudzi ose, nendimi, nendudzi, nenyika.’ Uprofita uhwu, hwakada kufanana chose netsananguro yenyanga duku yaDanieri 7, pasina kupokana hunonongedzera kuhupapa.”

“‘Akapiwa simba kuti aenderere mberi kwemwedzi makumi mana nemiviri.’ Uye, anodaro muprofita, ‘Ndakaona rimwe remisoro yacho richinge rakuvadzwa kusvika pakufa.’ Uyezve: ‘Anotapa vanhu achivaendesa muutapwa achaendawo muutapwa; anouraya nomunondo anofanira kuurawa nomunondo.’ Mwedzi makumi mana nemiviri iyi ndiyowo yakafanana ne‘nguva, nenguva, nehafu yenguva,’ makore matatu nehafu, kana mazuva 1260, epaDhanieri 7—nguva iyo simba reupapa raifanira kudzvinyirira vanhu vaMwari. Nguva iyi, sezvakataurwa muzvitsauko zvapfuura, yakatanga nokukudzwa kweupapa, muna A.D. 538, ikaguma muna 1798. Panguva iyoyo papa akaitwa musungwa neuto reFrance, simba reupapa

rikagamuchira ronda raro rinouraya, uye chiporofita chikazadziswa, ‘Anotapa vanhu achivaendesa muutapwa achaendawo muutapwa.’”

“Panguva ino chimwe chiratidzo chinobva chaunzwa. Muporofita anoti: ‘Ndakaona chimwe chikara chichikwira chichibva panyika; uye chakanga chine nyanga mbiri dzakaita sedzegwayana.’ Ndimu 11. Zvose zviri zviviri chimiro chechikara ichi nenzira yokumuka kwacho zvinoratidza kuti rudzi runomiririrwa nacho rwakasiyana neaya akaratidzwa nezviratidzo zvakaifuura. Humambo huku hwakatonga nyika hwakaratidzwa kumuporofita Dhanieri semhuka dzinodya, dzichisimuka apo ‘mhope ina dzokudenga dzakarova gungwa guru.’ Dhanieri 7:2. Muna Zvakazarurwa 17 mutumwa akatsanangura kuti mvura inomirira ‘vanhu, namapoka avanhu, nendudzi, nendimi.’ Zvakazarurwa 17:15. Mhope chiratidzo chokurwisana. Mhope ina dzokudenga dzichirova gungwa guru dzinomirira zviitiko zvinotyisa zvokukunda nokumukira hurumende, izvo zvakaite kuti humambo huwane simba.”

“Asi chikara chine nyanga dzakafanana nedzegwayana chakaonekwa ‘chichibuda panyika.’ Panzvimbo pokukunda mamwe masimba kuti chizvisimbise, rudzi runomiririrwa saizvozvo runofanira kumuka munzvimbo yakanga isina kumbogarwa kare uye rukure zvishoma nezvishoma norugare. Naizvozvo, harugoni kumuka pakati pamarudzi akamanikana uye anorwisana eNyika Yekare—gungwa iro rinovhiringidzika re‘vanhu, namapoka mazhinji avanhu, nendudzi, nendimi.’ Runofanira kutsvakwa muKontinendi yokuMadokero.”

“Ndi fuko liti la mu Dziko Latsopano limene mu 1798 linkadzuka kulowa mu mphamvu, likupereka lonjezo la mphamvu ndi ukulu, ndi kukopa chidwi cha dziko? Kugwiritsa ntchito chizindikirochi sikulola kukaikira kulikonse. Fuku limodzi, ndipo limodzi lokha, limakwaniritsa zofunika za uneneri umenewu; likulozera mosakayikira ku United States of America. Mobwerezabwereza lingaliroli, pafupifupi mawu enieniwo a mlembe wopatulika, lagwiritsidwa ntchito mosadziwa ndi wolankhula pagulu ndiponso ndi wolembe mbiri pofotokoza za kukwera ndi kukula kwa fuko limeneli. Chilombocho chinaoneka ‘chikutuluka m’dziko;’ ndipo, mogwirizana ndi omasulira, mawu amene apa atanthauzidwa kuti ‘chikutuluka’ kwenikweni amatanthauza ‘kukula kapena kumera monga chomera.’ Ndipo, monga taonera, fukolo liyenera kuwuka m’dera limene poyamba silinali kukhalidwapo. Wolembe wodziwika, pofotokoza za kuwuka kwa United States, amalankhula za ‘chinsinsi cha kutuluka kwake m’malo opanda kanthu,’ ndipo akuti: ‘Monga mbeu chete, tinakula kufika pokhala ufumu.’—G. A. Townsend, *The New World Compared With the Old*, tsamba 462. Nyuzipepala ina ya ku Ulaya mu 1850 inalankhula za United States ngati ufumu wodabwitsa, umene ‘unkatuluka,’ ndipo ‘pakati pa chete la dziko unkawonjezera tsiku ndi tsiku mphamvu yake ndi kunyada kwake.’—*The Dublin Nation*. Edward Everett, m’mawu a pa mwambo okhudza oyambitsa a fuko lino a Pilgrim, anoti: ‘Kodi iwo anayang’ana malo obisika, osapatsa chifukwa cha kusokoneza chifukwa cha kusadziwika kwake, ndi otetezeka chifukwa cha kutali kwake, kumene tchalitchi chaching’ono cha ku Leyden chikanasangalala ndi ufulu wa chikumbumtima? Taonani zigawo zazikulu zimene, mu kugonjetsa kwamtendere, ... anyamula pa izo mbendera za mtanda!’—Speech delivered at Plymouth, Massachusetts, Dec. 22, 1824, tsamba 11.”

“සිංහ පැටියකුට සමාන අඟ දකෙක් ඔහුට තිබුණේය.’ එම සිංහ පැටියකුට සමාන අඟ, යමෙකුටත් වඩා, නිර්දෝෂභාවය සහ මද්දභාවය දක්වයි; 1798 දී ‘ඉහළට එමින්’ සිටින ලෙස ධ්වනිකයාට ඉදිරිපත් කරනු ලැබූ අවස්ථාවේදී, එය එක්සත් ජනපදයේ වර්තමාන සුදුසු ලෙස නිරූපණය කරයි. අධිරාජ්‍ය පීඩනයෙන් සහ පූජක අසහනයෙන් රුකවරණයක් සමානව මුලින්ම අමරේකාවට පලාගිය ක්‍රිස්තියානි නිර්වාසිතයන් අතර, සිවිල් හා ආගමික නිදහස යන විශාල පදනම මත ආණ්ඩුවක් ස්ථාපිත කිරීමට තීරණය කළ බොහෝ දෙනෙක් සිටියහ. ඔවුන්ගේ අදහස්, ‘සියලු මනුෂ්‍යයන්ට සමානත්වයක් නිර්මාණය කරනු ලැබ ඇත’ යන මහත් සත්‍යයන්, ‘ජීවිතය, නිදහස සහ සතුට සමඟ’ යන අනිමි කළ නොහැකි අයිතියෙන් ඔවුන් සම්පන්න කරනු ලැබ ඇත යන කල්පනා අර්කාග කරන ස්වාධීනතා අර්කාගනයෙහි ස්ථානය ලැබීය. නවද, ජනතා ඡන්දයෙන් තේරී පත් වූ නියෝජිතයන් නීති සම්පාදනය කර ඒවා ක්‍රියාත්මක කරන ලෙස විධිවිධාන සලසමින්, ආණ්ඩුක්‍රම ව්‍යවස්ථාව ජනතාවට ස්වයංපාලනයේ අයිතිය සහතික කරයි. ආගමික ඇදහීමේ නිදහසද අර්ථනය කරන ලදී; සෑම මනුෂ්‍යයෙකුටම තමන්ගේ අන්තර්දේශනයේ නියෝග අනුව දෙවියන්වහන්සේට නමස්කාර කිරීමට අවසර දෙන ලදී. ජනරජවාදය සහ අර්තොන්තර්ජාතික ජාතියේ මූලික මූලධර්ම බවට පත් විය. මෙම මූලධර්ම එහි බලයන් සමෘද්ධියෙන් ඇති කරවන රහසය. ක්‍රිස්තියානි ලෝකය පුරා පීඩනයන් සහ පීඩාවට ලක්වූවන් උනන්දුවෙන් හා බලාපොරොත්තුවෙන් මෙම දේශය දස හැටි ඇත. මිලියන ගණනක් එහි වරෙලට පැමිණීමට සොයා ගියහ; එක්සත් ජනපදය භූමියේ ඉතා බලවත් ජාතීන් අතර ස්ථානයකට උසස් වී ඇත.

“Asi chikara chine nyanga dzakaita sedzegwayana ‘chakataura seshato. Uye chinoshandisa simba rose rechikara chokutanga pamberi pachu, uye chinoita kuti nyika navose vanogaramo vanamate chikara chokutanga, icho ronda racho runouraya rwakaporeswa; ... chichiti kuna vanogara panyika, vaifanira kuitira chikara mufananidzo, icho chakanga chine ronda remunondo, chikazoramba chiri chipenyu.’ Zvakazarurwa 13:11–14.” Hondo Huru, 438–441.

Ndime iyi inoratidza kuti zvitsauko gumi nembiri negumi netatu zviri kuzivisa dhiragoni, chikara, nomuporofita wenhema, masimba matatu ari muna Zvakazarurwa gumi nenhanhatu anotungamirira nyika kuAmagedhoni. Masimba iwayo matatu rimwe nerimwe rine zvitsauko zvaro zvakatsaurirwa zvinofukidza nhoroondo imwe cheteyo yechiporofita. Mavhesi matanhatu okupedzisira aDanieri gumi nerimwe anotanga namashoko anoti, “Uye panguva yokuguma,” iyo yakanga iri 1798. Zvino mavhesi matanhatu iwayo anozivisa mafambiro okupedzisira oupapa kusvikira, mundima yokutanga yaDanieri gumi nembiri, Mikaeri asimuka, nguva yokuedzwa kwavanhu ichivharwa, zvichiunza matenda manomwe okupedzisira. Mundima makumi mana neina yechitsauko chegumi nerimwe, shoko renguva iyoyo rinotsamwisa upapa uye rinotanga kuurayana kukuru kunoitika nguva yokuedzwa isati yavharwa rinomiririrwa se“mashoko anobva kumabvazuva nokumabvazuva okumusoro.”

Ujumbe wa mashariki na kaskazini unawakilisha ujumbe wa mwisho wa onyo, kwa maana hutangazwa muda mfupi kabla ya Mikaeli kusimama. Huo ndio ujumbe wa malaika wa tatu unaotangazwa wakati wa kumiminwa kwa Roho Mtakatifu. Danieli aliwakilisha ujumbe huo kuwa wa namna mbili. Ujumbe wa “kaskazini” unaoikashirisha upapa ni ujumbe unaomtambulisha

“mfalme wa kaskazini” kuwa ni mamlaka ya kipapa, na ujumbe wa “mashariki” ni ujumbe wa wana wa mashariki, yaani, Uislamu. Bila shaka, una maana nyingine muhimu pia, lakini mashariki ni ishara ya Uislamu na mpinga-Kristo ni bandia wa Mfalme wa Kaskazini wa kweli. Ujumbe wa malaika wa tatu unaoonya dhidi ya kuipokea alama ya mfalme wa kaskazini (alama ya mnyama) pia unaonya kwamba Uislamu utapiga wakati ambapo kikombe cha uovu kitakuwa kimejaa kwa ajili ya Marekani, nayo Marekani hukijaza kikombe chake cha uovu katika sheria ya Jumapili.

Chakafukuliwa 13 kuanzia mstari wa 11 na kuendelea kunaainisha historia ileile ya kinabii, nayo pia huanza wakati wa mwisho katika mwaka 1798.

“Mnthlanga yihi ya Misava Leyintshwa leyi a yi ri karhi yi tlakuka yi va ni matimba hi 1798, yi kombisa ntshembo wa matimba ni vukulu, naswona yi kokela nyingiso wa misava? Ku tirhisiwa ka xikombiso lexi a ku pfumeli ku va ni ku kanakana. Tiko rin’we, naswona rin’we ntsena, hi rona leri fikelelaka swilo leswi boxiweke eka vuprofeta lebyi; swi kombisa handle ko twarisa leswaku i United States of America.” The Great Controversy, 440.

Nhoroondo imwecheteyo yechiporofita inofukidzwa muna Zvakazarurwa 13:11–18 sezvainofukidzwawo muna Danieri 11:40–45. Sezvakaaita mavhesi ari muna Danieri, nyaya yebasa reUnited States inoguma nekuvharwa kwenguva yenyasha apo United States inomanikidza nyika kuti igamuchire mucherechedzo wechikara. Zvino, sezvakangoitawo muna Danieri 11, shoko renguva iyoyo rinopiwa muchitsauko 14. Ndiwo marongerwo akafanana zvachose mumapfundo ose ari maviri, kunze kwekuti mavhesi aDanieri ari kutsanangura mabasa eupapa, uye Zvakazarurwa 13 iri kuratidza basa reUnited States. Nemitsara miviri iyoyo tinoona kuti chitsauko 17 chaZvakazarurwa chinofukidza nhoroondo imwecheteyo, asi chichisimbisa basa redhiragoni, rinomiririrwa semadzimambo gumi, avo vari United Nations. Zvitsauko zvitatu izvi, zvichitariswa mutsara pamusoro pemutsara, zvinoratidza basa redhiragoni, rechikara, neremuporofita wenhema izvo muna chitsauko 16 zvinotungamirira nyika kuAmagedhoni; saka zvinokosha kuti Johane atizivise kuti apo chitsauko 17 chinotanga, mumwe wengirozi dzakanga dzadurura matenda manomwe okupedzisira ndiye anouya kuzoudza Johane nezvekutongwa kwechifeve cheRoma.

Ipapo pakasvika mumwe wavatumwa vanomwe vaiva nendiro nomwe, akataura neni achiti kwandiri, Uya kuno; ndichakuratidza kutongwa kwehure guru, rigere pamusoro pemvura zhinji; iro rakaita madzimambo enyika upombwe naro, navagari venyika vakadhakwa newaini youpombwe hwaro. Zvakazarurwa 17:1, 2.

KuVaMillerite, zvaiva pamusoro peRoma yechihedheni neRoma yepapa, asi pakuguma zvava pamusoro pemubatanidzwa wakapetwa katatu. Sezvaanoita pakuzivisa kwake masimba iwayo matatu muzvitsauko gumi nembiri negumi nenhatu, anonyatsozivisawo mukadzi wechitsauko chegumi nenomwe sepapa.

Mukadzi [Babhironi] wechitsauko 17 chaZvakazarurwa anotsanangurwa achinzi “akanga akapfeka pepuru netsvuku, akashongedzwa nendarama nematombo anokosha nemaparera, ane mukombe wendarama muruoko rwake uzere nezvinonyangadza netsvina: ... uye pahuma yake pakanga pakanyorwa zita rinoti, ‘Chakavanzika, Babhironi Guru, mai vehure.’” Muporofita anoti: “Ndakaona mukadzi uyu akadhakwa neropa revatsvene, neropa revafiri kutenda

kwaJesu.” Zvakare Babbhironi rinonzi “guta guru iro rinotonga madzimambo enyika.” Zvakazarurwa 17:4–6, 18. Simba iro, kwemazana mazhinji amakore, rakachengeta hutongi hweudzvanyiriri pamusoro pamadzimambo echiKristudhomu iRoma. The Great Controversy, 382.

Saka, nhoroondo yechiporofita inomiririrwa muchitsauko chegumi nenomwe inotanga riini?

Na akanienesa katika roho mpaka nyikani; nami nikamwona mwanamke ameketi juu ya mnyama wa rangi nyekundu sana, aliyejaa majina ya makufuru, naye alikuwa na vichwa saba na pembe kumi. Na yule mwanamke alikuwa amevaa nguo za rangi ya zambarau na nyekundu, amepambwa kwa dhahabu na mawe ya thamani na lulu, naye alikuwa na kikombe cha dhahabu mkononi mwake, kimejaa machukizo na uchafu wa uasherati wake. Na juu ya kipaji cha uso wake palikuwa na jina limeandikwa, SIRI, BABELI MKUU, MAMA WA MAKAHABA NA WA MACHUKIZO YA DUNIA. Nami nikamwona yule mwanamke amelewa kwa damu ya watakatifu, na kwa damu ya mashahidi wa Yesu; nami nilipomwona, nikastaajabu kwa mshangao mkuu. Ufunuo 17:3–6.

Ukuze uJohane abone lo mfati, ngekuprofetha uyatsatfwa ayiswe ehlane, lona Johane lucobo lwakhe lasewulihlonze kakade esahlukweni se-12, nalabofakazi lababili, njengeminyaka leyinkhulungwane lenkhulu nemashumi lasitfupha yekubusa kwebupapa.

Mukadzi akatizira murenje, kwaakanga agadzirirwa nzvimbo naMwari, kuti vagomuchengeta ikoko mazuva ane chiuru chimwe namazana maviri namakumi matanhatu.... Zvino mukadzi akapiwa mapapiro maviri egondo guru, kuti abhururukire murenje, kunzvimbo yake, kwaanodyiswa kwenguva, nenguva, nehafu yenguva, kure nechiso chenyoka. Zvakazarurwa 12:6, 14.

Johane akatorwa zvouprofita akaendeswa munguva yerenje, asi ndima yechitatu zvichienda mberi inotsanangura chaizvo kuti Johane akaendeswa kupi mukati memakore ane chiuru chimwe namazana maviri namakumi matanhatu iwayo, nokuti mukadzi akanga atodhakwa neropa rokutambudza, uye akanga atova “mai vehure.” Johane akaendeswa kumagumo enguva yerenje, nokuti mukadzi akanga atonwa ropa rokutambudza, uye machechi ePurotesitendi akanga atotanga kudzokera mudanga rake nokuzova vanasikana vake, nokuti munguva iyoyo akanga achizivikanwa sa“mai vehure.” Akanga atova nevanasikana. Uchapupu hwaJohane muchitsauko chegumi namanomwe hunotanga muna 1798, sezvakaitawo nhoroondo imwe cheteyo youprofita yaimiririra chikara muna Danieri gumi nerimwe nomuprofita wenhema muna Zvakazarurwa gumi nenhatu.

Sokubonana nemimwe mitsetse miviri, apo chitsauko chegumi nenomwe chinopera, chitsauko chegumi nesere chinobva chatsanangura shoko renguva iyoyo. Mitsetse mitatu yechiporofita, mumwe nomumwe nokuda kwemubatanidzwa une zvikamu zvitatu. Yese inoratidzwa pamusoro pechimiro chimwe chete chenhoroondo chinotanga muna 1798 chichiramba chichienderera mberi kusvikira pakuvharwa kwenguva yenyasha, uye yose mitatu inosimbisa shoko rokuyambira rokupedzisira.

Matafura aHabakuki anobata nyaya yaZvakazarurwa 17 zvakadzama zvikuru, saka zvino ndichasvetukira kuchirahwe chinomiririrwa muchitsauko chinorondedzera humambo husere

hwechiporofita cheBhaibheri.

Uye heuno uchenjeri hune njere. Misoro minomwe makomo manomwe, pakagara mukadzi pamusoro pawo. Uye madzimambo manomwe aripo: mashanu akawa, rimwe riripo, uye rimwe harisati rasvika; uye kana rasvika, rinofanira kugara kwenguva pfupi. Uye chikara chakanga chiripo, asi chisipo, ndichowo chechisere, uye chinobva pane zvinomwe, uye chinoenda kukuparadzwa. Zvakazarurwa 17:9–11.

Daniele o ile a bolella Nebukadnezare a re: “Ke wena hlogo ye ya gauta.”

Na kwose kokose aho abana b’abantu batuye, inyamaswa zo mu ishyamba n’inyoni zo mu kirere yazigushyize mu maboko, kandi yakugize umutware wabyo byose. Ni wowe uyu mutwe wa zahabu. Daniyeli 2:38.

Danieri akaudzawo Nebhukadhinezari achiti, “Imi, mambo, muri mambo wamadzimambo.”

Imi, iwe mambo, uri mambo wamadzimambo; nokuti Mwari wokudenga wakakupai ushe, nesimba, nesimba guru, nokubwinya. Danieri 2:37.

Nebhukadhinezari ndiye aliyekuwa “kichwa,” naye alikuwa mfalme, tena alikuwa mfalme wa wafalme kwa kuwa aliwakilisha ufalme wa kwanza miongoni mwa falme zilizowakilishwa katika sanamu ile. Nebhukadhinezari alikuwa mfalme aliyewakilishwa kwa dhahabu, na falme nyingine pamoja na wafalme wengine wangewakilishwa kwa metali nyingine katika sanamu ile, lakini Nebhukadhinezari alikuwa wa kwanza, na kwa hiyo alikuwa mfalme wa wafalme. Ngazi nyingine ambayo hatutaizungumzia sasa ni kwamba ufalme wa Babeli unawakilisha ufalme unaotafuta kumwiga Kristo kwa hila, naye ndiye Mfalme wa kweli wa wafalme.

Pakutanga kweuchapupu hwaIsaya hwezviporofita zve makore zviuru zviviri nemazana mashanu nemakumi maviri (nguva nomwe dzaRevhitiko 26), Isaya anozivisa madzimambo semisoro.

Nekuti musoro weSiria iDhamasiko, uye musoro weDhamasiko ndiRezini; uye mukati memakore makumi matanhatu namashanu Efraimi achaputswa, kuti arege kuva rudzi. Uye musoro waEfraimi iSamaria, uye musoro weSamaria mwanakomana waRemaria. Kana musingatendi, zvirokwazvo hamungasimbiswi. Isaya 7:7, 8.

Isaya ari kungoisa pachena pokutangira penguva mbiri dzechuru zviviri namazana mashanu namakumi maviri emakore dzakatarisana noushe hwokumusoro hweSamaria noushe hwokumaodzanyemba hwaJudha; uye paanenge achidaro anobatanidzawo zvapupu zviviri zvinoratidza kuti guta guru rerudzi ndiro musoro waro, uye kuti mambo ndiye musoro weguta guru. “Musoro” mambo noushe. MuZvakazarurwa mutsetse mumwewo wouprofita notorwazve sezvazvakaitwa muna Danieri.

Sakaizvozvo, apo Johane anotorwa achiiswa muna 1798 uye opihwa chirahwe chinoratidza kuti kune “misoro” minomwe, ari kuratidzwa kuti kune ushe hunomwe. Ipapo anoudzwa kuti mishanu yemisoro iyo, kana kuti yehushe ihwo, yakanga yawa. Muna 1798 ushe hwechishanu hwechiporofita cheBhaibheri hwakanga huchangobva kuwa, sezvawakagamuchira ronda rinouraya raizopedzisira raporeswa.

Johani, uyo amire munhoroondo yenguva yokuguma muna 1798, anoudzwa zvakare kuti rimwe remisoro “riripo.” Umambo hwechitanhatu hwechiprofiti cheBhaibheri hwakatanga muna 1798, naizvozvo Johani paakanga aendeswa muchiprofiti kuna 1798, umambo hwaivapo panguva iyoyo iUnited States, uye akaudzwa zvakare kuti umambo hwechinomwe hwakanga huchiri mberi kwa1798, nokuti hwakanga husati hwasvika. Umambo hwechinomwe hwakanga huchiri mberi kwa1798 iUnited Nations, inomiririrwa namadzimambo gumi, uye ndiyo inotaurwa nezvayo muna Zvakazarurwa gumi nenomwe. Asi kunewo wechisere, unobva mune vanomwe. Roma inogara ichibuda sewechisere uye iri yomune vanomwe.

Pane zvakawanda zvinogona kutaurwa pamusoro pezviri muchitsauko chegumi nenomwe, asi isu tiri kungozivisa humambo husere hwechiprofiti cheBhaibheri hunomiririrwa muchitsauko chegumi nenomwe, kuitira kuti tione kuti kunzwisisa kwechiMillerite kwehumambo huna kunoenderana sei nehumambo husere hweZvakazarurwa 17.

Tichazviongorora munyaya inotevera.