

ទំព័រព័ត៌មានកម្ពុជា — លេខបី

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2023-09-17

Mubvunzo watichatsvaka kugadzirisa muchinyorwa chino ndewokuti kutaurwa kwekutanga kwehumambo hwechiporofita cheBhaibheri muna Dhanieri chitsauko chechipiri kunowirirana sei nekutaurwa kwekupedzisira kwehumambo hwechiporofita cheBhaibheri muna Zvakazarurwa gumi nenomwe. Chinangwa changu ndechekumutsa mimwe mibvunzo pamusoro pezvinonyatsozivikanwa mumufananidzo waNebhukadhinezari uye nechinzvimbo chemapiyona, chokuti nhoroondo yavo ndiyo yaimiririra nguva iyo dombo raizorova tsoka dzomufananidzo.

Dade White ujasniła, że doszliśmy do punktu, w którym „święte dzieło Boże jest przedstawione przez stopy posągu, w których żelazo było zmieszane z gliniastą gliną”, co dalej opisuje jako „zmieszanie kościelnictwa i polityki państwowej”.

“Yehovha o ri tise enkarhini lowu ntirho lowo kwetsima wa Xikwembu wu fanekiseriwaka hi milenge ya xifaniso lexi eka xona nsimbi a yi pfanganyisiwile ni vumba lebyi olovaka. Xikwembu xi ni vanhu, vanhu lava hlawuriweke, lava ku twisisa ka vona ku faneleke ku hlawulekisiwa, lava va nga fanelangiki ku tisola hi ku veka ehenhla ka masungulo mapulanga, furu ni mahlanga. Moya wun’wana ni wun’wana lowu tshembekeke eka swileriso swa Xikwembu wu ta vona leswaku xikombiso lexi hambanisaka ripfumelo ra hina i Savata ya siku ra vunkombo. Loko mfumo wu nga xixima Savata hilaha Xikwembu xi leriseke hakona, a wu ta yima hi matimba ya Xikwembu ni eku sirheleleni ka ripfumelo leri kilengeriweke vakwetsimi kan’we ntsena. Kambe varhangeri va tiko va ta seketela savata ya mavunwa, naswona va ta pfanganyisa ripfumelo ra vona ra vukhongerani ni ku hlayisa n’wana loyi wa vupapa, va wu tlakusa ehenhla ka Savata leyi Hosi yi yi hlawulekiseke yi tlhela yi yi katekisa, yi yi hambanisa leswaku munhu a yi hlayisa yi ri leyi kwetsimaka, tanihi xikombiso exikarhi ka Yena ni vanhu Vakwe ku ya fika eka tinxaka ta gidi. Ku pfanganyisiwa ka vutshila bya kereke ni vutshila bya mfumo ku fanekiseriwa hi nsimbi ni vumba. Nhlango lowu wu tekela ekule matimba hinkwawo ya tikereke. Ku nyika kereke matimba ya mfumo swi ta humesa mihandzu yo biha. Vanhu va tshinele swinene ku tlula mpimo wa ku lehisa mbilu ka Xikwembu. Va vekile matimba ya vona eka tipolitiki, naswona va tihlanganisile ni vupapa. Kambe nkarhi wu ta fika lowu Xikwembu xi nga ta xupula lava endleke nawu wa xona wu va wa hava, naswona ntirho wa vona lowo biha wu ta va vuyelela.” The Seventh-day Adventist Bible Commentary, volume 4, 1168.

Nguva yatakasvika pairi apo basa dzvene raMwari riri kusanganiswa nehutongi hwechechi pamwe chete nehutongi hwenyika, inotsanangura nguva iri kufambira mberi. Iye anoti kusanganiswa uku “kuri kuderedza simba rose remachechi,” uye “kuchabudisa migumisiro yakaipa,” uye kuti “nguva ichasvika apo Mwari acharanga avo vakaita kuti murayiro Wake usashande.”

Ukuxubana kwebandla nombuso okwenza buthakathaka amandla amabandla kuyincazelo yebandla lasePergamo, lapho ukuhlanganiswa kobuqili bebandla nobuqili bombuso kwakumela ukuwa okwandulela ukwambulwa komuntu wesono. IPergamo nombusi omele ukuvumelana phakathi kobuKristu nokukhonza izithixo kwenzeka embusweni wesine kaDanieli 2. Lokho kuvumelana kuvezwa kuDanieli 2 ngokusetshenziswa kwegama elithi “ubumba.”

Iwe, ee mambo, wakaona, uye tarira, mufananidzo mukuru. Mufananidzo uyu mukuru, kubwinya kwawo kwakanga kwakanaka kwazvo, wakanga umire pamberi pako; uye chimiro chawo chaityisa. Musoro womufananidzo uyu wakanga uri wendarama yakaisvonaka, chipfuva chawo namaoko acho zvaiva zvesirivha, dumbu raro nezvidya zvaro zvaiva zvendarira, makumbo aro aiva esimbi, tsoka dzaro imwe rutivi rwesimbi uye imwe rutivi rwevhu. Wakaramba uchiona kusvikira dombo rakacherwa pasina maoko, iro rakarova mufananidzo patsoka dzawo dzaiva dzesimbi nevhu, rikazvipwanya kuita zvidimbu. Danieri 2:31–34.

Sezvo kududzirwa kwaDhanieri kuchienderera mberi, chakanga chisisiri “ivhu” chete, asi chakanga chava ivhu rakasviba kana kuti “ivhu rine madhaka.”

Uye sezvawaona tsoka nezvigunwe, zvimwe zvacho zviri zvevhu romuumbi, nezvimwe zviri zvesimbi, ushe uhwo huchaparadzaniswa; asi mauri muchava nesimba resimbi, sezvawaona simbi yakasanganiswa nevhu rine matope. Danieri 2:41.

Ibumba elihlanzekileyo, elaliyibumba loMbumbi, liguquka libe libumba lodaka. UThixo nguyeye uMbumbi ongcewele, yaye umsebenzi wakhe awusoze ube ludaka.

Asi zvino, imi Ishe, ndimi Baba vedu; isu tiri ivhu, nemi muri muumbi wedu; uye isu tose tiri basa roruoko rwenyu. Isaya 64:8.

Mu nhoroondo yeRoma yevahedheni, kereke yeSmirna yakanga iri ivhu rakachena. Mu nhoroondo yePergamo, unova ushe hwechina muna Danieri 2, ivhu rinoshanduka richiva ivhu rine dope. Izvo zvinotanga kutaurwa mundima sezvinongonzi “ivhu”, uye mushure mezvo “ivhu remuumbi”, zvinozoshanduka kuva “ivhu rine dope”, sezvo dudziro ichienderera mberi. Pergamo ndipo pakaitirwa shanduko iyoyo kuti igadzirire nzira yeTiatira, kana kuti Roma yepapa. Kushanduka kubva ku“ivhu” kuchiva “ivhu rine dope” ndiko kutsauka kunogadzirira nzira yeTiatira, uko Pauro anorondedzera se“kutsauka kutanga” muna 2 VaTesaronika.

Vamilleri vakanga vasingaoni zviri kupfuura humambo hwechina hweRoma, uye vaitarisira kuti Kuuya Kwechipiri kwaKristu ndiko kwaizova chiitiko chinotevera chechiprofita, nokuti ibwe rinorova tsoka dzemufananidzo rinomirira Kuuya Kwechipiri. Asi Kristu akagadza ushe muna 1798 here? Zvirokwazvo akapinda muNzvimbo Tsvene-tsvene musi wa22 Gumiguru 1844 kuti agamuchire ushe, asi hwakagadzwa panguva iyoyo here?

Impendulo yombuzo wokuqala kule mibuzo yomibili ithi uKristu akazange amise umbuso waKhe waphakade ngonyaka ka-1798. Umbuzo wesibili wokuthi uKristu wamisa noma cha umbuso waKhe waphakade mhla zingama-22 kuMfumfu 1844 nawo impendulo yawo ithi cha.

Ko umambo hwakavambwa panguva yeRoma yechihedheni here? Ndiri kubvunza izvi nokuti mapayona ainzwisisa umambo hwechina sehunosanganisira zvose Roma yechihedheni neRoma yapapa, izvo zvinoratidza 1798 sekuguma kwoumambo hwechina, panguva iyo Kristu aizovamba umambo husingaperi. Asi bhuku raZvakazarurwa rinoratidza umambo huna hunotevera Roma yechihedheni.

Kana umambo hwechina hwesimbi huri muna Danieri 2 huchingomirira Roma yechihedheni chete, apo kubvumirana kwaConstantine kunomiririrwa nevhu rakashandurwa rikava ivhu rinonyorova, ko Kristu akamisa umambo munhoroondo iyoyo here? Mhinduro ndeyekuti, hongu.

Pamuchinjikwa, inova ndiyo nhoroondo yePergamo, kwete yeTiatira, Kristu akasimbisa umambo Hwake hwe“nyasha.” Paiva neumambo husingaperi hwakagadzwa pamuchinjikwa, uye chigaro choumambo ichocho chinofananidzira chigaro chinogadzwa panguva yemvura yokupedzisira. Chigaro ichocho chemvura yokupedzisira chinomirira umambo Hwake hwe“kubwinya.”

“Chiziviso chakanga chapiwa navadzidzi muzita raShe chakanga chakarurama zvizere pazvinhu zvose, uye zviitiko zvachainongedzera zvakanga zvava kutomboitika panguva iyoyo. ‘Nguva yazadziswa, ushe hwaMwari hwaswederwa pedyo,’ ndiwo wakanga uri mharidzo yavo. Pakupera kwe‘nguva’—mavhiki makumi matanhatu nepfumbamwe aDanieri 9, aifanira kusvika kuna Mesia, ‘Akazodzwa’—Kristu akanga agamuchira kuzodzwa kweMweya mushure mekubhabhatidzwa kwake naJohani muJorodhani. Uye ‘ushe hwaMwari’ hwavakanga vazivisa kuti hwaswederwa pedyo hwakavambwa norufu rwaKristu. Ushe uhu hwakanga husiri, sezvavakanga vadzidziswa kutenda, umambo hwapanyika. Uye hwakanga husirihwo zvakare humambo ihwohwo hweramangwana, husingafi, huchamiswa apo ‘ushe, nokutonga, nokukura kwoushe pasi pedenga rose, zvichapiwa kuvanhu vatsvene voWokumusorosoro;’ ihwohwo humambo husingaperi, umo ‘masimba ose achatonga achamushumira nokumuteerera.’ Danieri 7:27. Sezvarinoshandiswa muBhaibheri, chirevo chokuti ‘ushe hwaMwari’ chinoshandiswa kureva zvose ushe hwenyasha noushe hwekubwinya. Ushe hwenyasha hunoratidzwa naPauro muTsamba kuvaHebheru. Mushure mokunongedzera kuna Kristu, murevereri ane tsitsi uyo ‘anonzwa utera hwedu,’ muapostora anoti: ‘Naizvozvo ngatisvikei nousingi kuchigaro choushe chenyasha, kuti tigamuchire ngoni, uye tiwane nyasha.’ VaHebheru 4:15, 16. Chigaro choushe chenyasha chinomirira ushe hwenyasha; nokuti kuvapo kwechigaro choushe kunoreva kuvapo kwoushe. Mumifananidzo yake yakawanda Kristu anoshandisa chirevo chokuti ‘ushe hwokudenga’ kureva basa renyasha dzaMwari pamwoyo yavanhu.”

“එසේ නම් තේජෝමය සිංහාසනය තේජෝමය රාජ්‍යය නිරූපණය කරයි; මෙම රාජ්‍යය ගැළවුම්කරුගේ වචනවල මසෙය් සඳහන් වේ: ‘මනුෂ්‍ය පුත්‍රයා තමන්ගේ තේජසින්ද, සියලු ශුද්ධ දූතයන් සමඟද පැමිණෙන විට, එවිට ඔහු තමන්ගේ තේජෝමය සිංහාසනය මත අසුන් ගනු ඇත; ඔහු ඉදිරියෙහි සියලු ජාතීන් රැස් කරනු ලබේ.’ මතවේ 25:31, 32. මෙම රාජ්‍යය තවමත් අනාගතයේ පවතී. එය පිහිටුවනු ලබන්නේ ක්‍රිස්තුස්වහන්සේගේ දවෙන පැමිණීම තකේ නතොවේ.”

“Umambo wa neema uliwekwa mara tu baada ya kuanguka kwa mwanadamu, wakati mpango ulipotungwa kwa ajili ya ukombozi wa kizazi chenye hatia. Ndipo ukawa upo katika kusudi na

kwa ahadi ya Mungu; na kwa njia ya imani, wanadamu wangeweza kuwa raia wake. Hata hivyo, haukuanzishwa kwa uhalisi mpaka kifo cha Kristo. Hata baada ya kuingia katika utume Wake wa duniani, Mwokozi, akiwa amechoshwa na ukaidi na kutokuwa na shukrani kwa wanadamu, angeweza kurudi nyuma kutoka kwenye dhabihu ya Kalvari. Huko Gethsemane kikombe cha huzuni kilitetemeka mkononi Mwake. Hata wakati huo angeweza kufuta jasho la damu kutoka kipaji Chake cha uso na kukiacha kizazi chenye hatia kiangamie katika uovu wake. Kama angefanya hivyo, kusingekuwapo ukombozi kwa wanadamu walioanguka. Lakini Mwokozi alipotoa uhai Wake, na kwa pumzi Yake ya mwisho akalia, ‘Imekwisha,’ ndipo utimilifu wa mpango wa ukombozi ukathibitishwa. Ahadi ya wokovu iliyotolewa kwa wale wawili wenye dhambi katika Edeni ilithibitishwa. Umambo wa neema, ambao hapo kabla ulikuwapo kwa ahadi ya Mungu, ndipo ulipoanzishwa.” The Great Controversy, 347.

Kristu akaumba umambo wa milele katika historia ya kinabii ya Rumi ya kipagani, siyo mwishoni mwa Rumi ya upapa. Vivyo hivyo, huusimamisha pia ufalme Wake wa utukufu katika Kuja Kwake kwa Mara ya Pili, jambo linalojumuisha historia ya mvua ya mwisho, wakati pepo nne za Uislamu zinaachiliwa.

“Imvula yesiphetho iyeza phezu kwalabo abahlambulukileyo—ngaleso sikhathi bonke bayakuyamukela njengasekuqaleni.

«ហើយនៅពេលទេវតាទាំងបួនលង្វែងកាន់ទប់ទៀត
នោះព្រះគ្រីស្ទនឹងស្ថាបនាជ័យរបស់ទ្រង់ឡើង។
គ្មាននរណាម្នាក់ទទួលបានភ័យច្រងូតក្នុងរោងឡើយ
លើកលែងតែអ្នកដទៃក្នុងផ្ទះនេះដែលស្ថិតក្នុងភាពបាត់បង់ខ្លួន។
ព្រះគ្រីស្ទនឹងជួយយើង។ មនុស្សទាំងអស់អាចបានជាអ្នកកុល្យតៈ
ដោយព្រះគុណនៃព្រះជាម្ចាស់ តាមរយៈព្រះលោហិតរបស់ព្រះយេស៊ូវ។
ស្ថានសួគ៌ទាំងមូលមានចំណាប់អារម្មណ៍ចំពោះកិច្ចការនេះ។
ពួកទេវតាក៏មានចំណាប់អារម្មណ៍ផងដែរ»។ Spalding and Magan, 3.

Xivhunguvhu mune ya mune yi nga ntshunxiwa, Kriste u simeka mfumo wa Yena. Mpfula ya le ndzhaku ni ku ntshunxiwa ka xivhungu xa mune ya mune hinkwaswo swi yimela swiendlakalo leswi ya emahlweni hi ku landzelana, naswona a ku na xin’we xa swona lexi yimelaka nkarhi wun’we ntsena. Xivhungu xa mune ya mune xi yimela Vuislamu.

“Malaika wameshika pepo nne, yakiwakilishwa kama farasi mwenye ghadhabu anayejitahidi kujifungua na kukimbia juu ya uso wa dunia yote, akibeba uharibifu na mauti katika njia yake.

“Ko ticharara here pamupendero chaiwo wenyika isingaperi here? Ko tingava vasinganyatsomuki, vanotonhora, uye vakafa here? Haiwa, dai mumachechi edu maiva noMweya nomweya wekufema waMwari wakafemerwa muvanhu Vake, kuti vamire netsoka dzavo vararame. Tinofanira kuona kuti nzira yakatetepa, uye suo rakamanikana. Asi patinopfuura nesuo rakamanikana, upamhi hwarwo hahuna muganhu.” Manuscript Releases, bhuku 20, 217.

Malaika wanaishikilia farasi mwenye hasira wa Uislamu, anayetaka kujinasua huku akibeba mauti na uharibifu katika njia yake, katika kipindi cha wakati ambapo Roho wa Mungu anapuliziwa juu

ya watu wa Mungu. Ndipo husimama juu ya miguu yao na kuishi. Kabla ya Roho kupuliziwa juu yao, watu wa Mungu wamekufa, kwa maana pumzi ya Roho ndiyo inayowafanya wasimame na kuishi. Dada White anaposema kwamba sasa tumefika katika wakati ambapo miguu ya sanamu ile iliyochanganyika chuma na udongo wa mfinyanzi huwakilisha muungano wa kanisa na serikali, kumwagwa kwa mvua ya masika bado kulikuwa katika wakati ujao.

“Mvura yokupedzisira inofanira kuwira pamusoro pavanhu vaMwari. Mutumwa ane simba achaburuka achibva kudenga, uye nyika yose ichavhenekerwa nokubwinya kwake.” Review and Herald, April 21, 1891.

Muna mantu mabili mu Chivumbulutso 18.

“Yesu paakatanga ushumiri Hwake pachena, akachenesa Temberi kubva mukusvibiswa kwayo kwekumhura zvinhu zvitsvene. Pakati pezviito zvekupedzisira zvoushumiri Hwake paiva nokucheneswazve kwechipiri kweTemberi. Saizvozvo, mubasa rokupedzisira rokunyevera nyika, kuchechi kunoitirwa kudanwa kuviri kwakasiyana.” Selected Messages, bhuku 2, 118.

Sauti ya kwanza ni mwito wa kuwaamsha watu wa Mungu, sauti ya pili ni mwito wa kuwaamsha watoto wengine wa Mungu ambao bado wako Babeli.

“Kuna ulimwengu uliolala katika uovu, katika udanganyifu, na upotovu, katika kivuli chenye cha mauti,—umelala, umelala. Ni nani wanaohisi uchungu wa nafsi ili kuwaamsha? Ni sauti gani inayoweza kuwafikia? Akili yangu inachukuliwa hadi wakati ujao, wakati ishara itakapotolewa, ‘Tazama, Bwana-arusi anakuja; tokeni nje kumlaki.’ Lakini wengine watakuwa wamechelewa kupata mafuta ya kujazia taa zao, na wakiwa wamechelewa mno watagundua kwamba tabia, inayowakilishwa na yale mafuta, haihamishiki.” Bible Echo, May 4, 1896.

Mundima iyi makabvunzwa mibvunzo miviri. Ndivanaani vari kunzwa kurwadziwa kwomweya kuti vamutse? Inzwi ripi ringavasvika?

“Izwi” rinomutsa nyika ndiro izwi rechipiri raZvakazarurwa gumi nesere rinodana rimwe boka ramakwai aMwari kubuda muBhabhironi. Vose vanhu vaMwari nenyika vanofanira kumutswa neKuchema kwePakati peUsiku, uko kuri kungova chimwe chiratidzo chemvura yekupedzisira.

Ko baMillerite vaive vakarurama here pakuziva kuti mumazuva ehumambo hwechina Kristu aizomisa humambo husingaperi? Hongu.

Akaumisa ushe hwake hwe“nyasha” pamuchinjikwa, izvo zvakaitika mukati menhoroondo youmambo hwechina hweuprofiti hweBhaibheri. Umambo ihwohwo huri Roma yechihedheni. Muna Danieri mbiri, kuramba kutenda kunotangira kereke yeTiatira kunomiririrwa here? Hongu, nokuti ivhu rinomiririra vanhu vaMwari rakashanduka kubva pakuva ivhu rikava ivhu rine madhaka. Saka Tiatira iri kupi mumufananidzo? Kana kuti iri mumufananidzo wacho here? Inomiririrwa mumufananidzo wacho, uye Nebhukadhinezari anojekesa chokwadi ichocho paanosvika pachinhanho chepamusoro chekuzvikudza kwake kwekudada muchitsauko chechina chaDanieri.

Mambo akataura, akati, Ko iri harisi Bhabhironi guru iri, randakavaka kuti rive imba
youmambo nesimba roukuru hwangu, uye kuti rukudzo rweukuru hwangu ruonekwe here?
Danieri 4:30.

ហាប៊ីឡូនដ៏ធំមកដល់ការជំនុំជម្រះលើនិប្បិកុសសោរ ដដែលមានរយៈពេលពីរពាន់ប្រាំរយមុកថ្ងៃដៃ
ក្នុងការរស់នៅដូចជាសត្វព្រៃនៃទីវាល នោះ គាត់បានបង្ហាញអំណត់របស់ខ្លួន
ដោយសួរថា តើមិនមែនខ្ញុំឮទម្លេងដែលបានសង់នគរនេះ គឺហាប៊ីឡូនដ៏ធំមហិមា?
សុភវិធិតក្កបត់នៃក្នុងវិវរណៈ ជំពូក ១៧ មានអកុសលសរសេរនៃលើថ្មដាសរបស់នាងថា៖
«អាថ៌កំបាំង ហាប៊ីឡូនដ៏ធំ មាតានៃសុភវិធិតក្កបត់ទាំងឡាយ
នឹងនាំអំពើសុំអប់រំខ្ញុំទាំងឡាយនៃផែនដី»។ ព្រះវិហាររ៉ូម៉ាំង ដដែលបងស៊ីរីវ៉ែត ហៅនាងថា
គឺជា ហាប៊ីឡូនដ៏ធំ។ កុហលមាសនៃក្នុងរូបសំណាកនោះ តំណាងឲ្យហាប៊ីឡូនជាក់ស្តែង
ហើយក៏តំណាងឲ្យហាប៊ីឡូនខាងវិញ្ញាណផងដែរ គឺជានគរទីប្រាំនៃនាយព្រះគម្ពីរ
ដដែលមានលក្ខណៈពិសេសមួយគត់ថា ជាអំណាចដដែលបានទទួលរូបសុលាប័ម្ភ។
នៃក្នុងអសោយ ជំពូក ២៣ អំណាចសាសនាបាប ដដែលគួរមានតំណាងដោយទ្វីប
និងគួរមានគំរូលចេញពីអស់រយៈពេលចិត្តសិបឆ្នាំ ដូចជាថ្មនៃស្រែកចម្លើយអង្គុយ។
ហាប៊ីឡូនជាក់ស្តែង ដដែលគួរមានតំណាងដោយនិប្បិកុសសោរ
ក៏មានទទួលរូបសុលាប័ម្ភដែរ ដដែលគួរមានពុទ្ធិវិញ្ញាណ
នៃពេលនិប្បិកុសសោរគួរមាននិរទេសចរ្តៈពិនគររបស់គាត់
អស់រយៈពេលពីរពាន់ប្រាំរយមុកថ្ងៃដៃ ហាប៊ីឡូនដ៏ធំជាក់ស្តែង
គឺជារូបសម្គាល់នៃហាប៊ីឡូនដ៏ធំខាងវិញ្ញាណ
ហើយទាំងពីរនេះបានគូរដកហូតនគររបស់ខ្លួនជាបណ្តោះអាសន្ន
ហើយក្រោយមកក៏គួរមានសុដ្ឋានវិញ។ សុភវិធិតក្កបត់នៃក្នុងវិវរណៈ ជំពូក ១៧
មិនបានកាន់ពង្សាវតារ ឬពង្សាវតារ ឬដក់ឡើយ នាងបានកាន់ពង្សាវតារ។

Mukadzi wakanga akapfekedzwa nguo dzepepuru nedzvuku, akashongedzwa nendarama,
namabwe anokosha, namaparera, aine muruoko rwake mukombe wendarama wakanga uzere
nezvinonyangadza netsvina youfeve hwake. Zvakazarurwa 17:4.

Goridhe rakamiririra Bhabhironi chaiyo, uye rinomiririrawo Bhabhironi remweya, umambo
hwechishanu hwechiporofita cheBhaibheri hwakagamuchira ronda rinouraya muna 1798, apo
umambo hwechitanhatu hwechiporofita cheBhaibheri hwakatora chigaro cheushe. Bhabhironi
chaiyo mumufananidzo yakateverwa noumambo hwesirivha hwakaumbwa nesimba mbiri,
vaMedhia navaPezhiya, uye runyanga rwePezhiya muna Danieri 8 rwakamuka rwekupedzisira uye
rwakakwirira kupfuura rumwe. Dhariyasi muMedhia ndiye akanga ari runyanga rwokutanga, uye
mukuru wehondo yake, Koreshi, akanga ari muPezhiya uyo pakupedzisira aizopinda musimba
mushure maMambo Dhariyasi weMedhia.

Koreshi aive mufananidzo waKristu, uyo aizotanga nzira yokusunungura vanhu vaMwari kubva
muutapwa. Umambo hweMedhia nePeresia hunomiririra umambo hwechitanhatu hwechiporofita
cheBhaibheri, hunova United States. United States ine nyanga mbiri dzinomiririra Republicanism
neProtestantism. Dario anomiririra nyanga yeRepublican yeUnited States, uye Koreshi anomiririra
nyanga yeProtestantism. Sezvo Koreshi akatanga nzira yokusunungura vanhu vaMwari kuti
vavakezve Jerusarema netemberi, United States ndiyo nyika yakasimudzwa kuti isunungure
vakatapwa muutapwa hweBhabhironi yomudzimu kuitira kuti imise temberi yomudzimu, iyo

vaMillerite vakaisa nheyo yayo. Utapwa chaihwo muBhabhironi hwamakore makumi manomwe hwaifananidzira utapwa muBhabhironi yomudzimu hwemakore ane chiuru chimwe namazana maviri namakumi matanhatu. United States ndiwo mapfudzi esirivha ari pamufananidzo waNebhukadhinezari.

Umambo hwatatu hwebhurongi hwaiva Girisi, hunomirira umambo hwepasi rose. Umambo ihwohwo iUnited Nations, iyo muna Zvakazarurwa 17 yaiva umambo hwakanga husati hwasvika muna 1798. Madzimambo gumi eZvakazarurwa 17 anobvumirana kupa umambo hwawo kuupapa, umambo hwechisere, hwuri hwevanomwe. Vanoita chibvumirano ichi nokuti vanomanikidzwa neUnited States, uye nokuti nyika iri kuparadzwa ne“mhopeo ina” dzeIslam, dzinosunungurwa panguva yemvura yokupedzisira, inotanga kudururwa zvizere paSvondo mutemo muUnited States.

Pa mutemo wa Svondo muUnited States, Mwari anosimbisa umambo Hwake hwe“kubwinya” sezvaanosimudzira vanhu Vake sechiratidzo chokudanira vamwe vana vaMwari kuti vabude muBhabhironi. Naizvozvo, runyanga rwePurotesitendi runomuka pakupedzisira uye rwakakwirira kupfuura rokutanga, zvichienderana nenyanga mbiri dzeMedhia nePeresia. Kana Sangano reUnited Nations rangobvumirana kuti kutonga kwenyika yose kuiswe mumaoko oupapa, mhopeo ina dzeIslam dzinosunungurwa, uye umambo hwenyika yose hunosangana nehondo yakatevera rufu rwerunyanga rwokutanga rweGirisi, rwakavhunwa rukazobudisa runyanga ina.

Kana chifananidzo chasvika patsoka dzesimbi (hurumende) nevhu rinonamira (chechi) nezvigunwe gumi zvetsoka (madzimambo gumi), ibwe rakavezwa kubva mugomo pasina maoko rinorova patsoka dzechifananidzo. VaMillerite vakanga vakarurama maererano nechifananidzo chaDanieri, sezvavaigona kungova vakarurama kubva pamaonero avo munhoroondo yechiporofita. Asi Arfa naOmega nguva dzose zvinoratidza magumo nokutanga, uye umambo huna hwechifananidzo chaNebhukadhinezari hunomirira umambo huna chaihwo hunofananidzira vamwe vavo vomweya pakuguma kwenyika.

Pauri noushe hwaumambo hworondedzero dzenhoroondo, Roma rinomuka riri rwechisere uye ndorwevanomwe. Muna Danieri nomwe, Roma rinomuka riri rwechisere uye ndorwevanomwe. Muna Danieri sere, Roma rinomuka riri rwechisere uye ndorwevanomwe. Muna Zvakazarurwa gumi nenomwe, Roma rinomuka riri rwechisere uye ndorwevanomwe. Muna Danieri mbiri, inomiririra kutaurwa kwekutanga kwehumambo hwechiporofita cheBhaibheri, Roma yemazuva ano yemweya inomuka iri yechisere uye iri yevanomwe. Mufananidzo wokutanga (Arfa) woumambo hwechiporofita cheBhaibheri unoratidza wokupedzisira (Omega).

“Svika panguva iyo basa dzvene raMwari rinomiririrwa netsoka dzemufananidzo umo simbi yakanga yakasanganiswa nevhu rinamatira. Mwari ane vanhu vake, vanhu vakasanangurwa, vane njere dzekuziva dzinofanira kuitwa tsvene, vasingafaniri kusvibiswa nokuisa pamusoro penheyo huni, uswa, namashanga. Mweya mumwe nomumwe akatendeka kumirairo yaMwari achaona kuti chiratidzo chinosiyanisa kutenda kwedu iSabata rezuva rechinomwe. Dai hurumende yaikudza Sabata sezvakarairwa naMwari, yaizomira musimba raMwari uye mukudzivirira kutenda kwakambopiwa vatsvene. Asi vatungamiriri venyika vachatsigira sabata renhema, uye vachasanganisa kutenda kwavo kwechitendero nokuchengeta mwana uyu weupapa, vachiriisa pamusoro peSabata rakaitwa dzvene uye rakaropafadzwa naIshe,

raakatsaurira kuti munhu arichengete riri dzvene, sechiratidzo pakati pake navanhu vake kusvikira kuzvizvarwa zvine chiuru. Kusanganiswa kweunyanzvi hwechechi neunyanzvi hwenyika kunomiririrwa nesimbi nevhu. Kubatana uku kuri kuderedza simba rose remachechi. Kupa uku chechi simba rehurumende kuchaunza migumisiro yakaipa. Vanhu vava pedyo zvikuru nokupfuura muganhu wokuregerera waMwari. Vakaisa simba ravo mune zvementongerwo enyika, uye vakabatana neupapa. Asi nguva ichasvika apo Mwari acharanga avo vakaita kuti murayiro wake ushaye simba, uye basa ravo rakaipa richavadzokera.” The Seventh-day Adventist Bible Commentary, vhoriyamu 4, 1168.

Alpha na Omega imefanya uelewa sahihi wa waanzilishi kuhusu Danieli mbili kuwa “mpya.”

Uye wakanga agere pachigaro choushe akati, Tarirai, ndinoita zvinhu zvose zvive zvitsva. Uye akati kwandiri, Nyora; nokuti mashoko awa ndeechokwadi uye akatendeka. Uye akati kwandiri, Zvaitika. Ndini Arfa naOmega, wokutanga nowokupedzisira. Ndichapa pasina mutengo kunaiye anenyota kubva patsime remvura youpenyu. Zvakazarurwa 21:5, 6.