

Bhuku ra Danieri - Nambari Imwe Handiredhi neSere

Kuburitsa Chiratidzo cheUprofita: Ongororo Yakazara yeHwamanda Nomwe dziri muna Zvakazarurwa

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William Miller akapiwa chiedza chikuru pamusoro pemakereke manomwe, zvisimbiso zvinomwe, nehwananda nomwe mubhuku raZvakazarurwa. Akaisa zviratidzo zvouprofita izvozvo mukati mehwindimiri hwemasimba maviri anoparadza, hwechihedheni hwakateverwa nehweupapa. Haana kuona hunhu hwose hwouprofita hwezviratidzo izvozvo, asi zvaakaona ndizvo zvakagadza kunzwisisa kwehwaro hwenhorondo yomukati nenhoroondo yokunze yechechi yaMwari kubva panguva yavaapostora kusvikira kumugumo wenyika. Nhorondo yomukati yakamiririrwa nemakereke, uye nhoroondo yokunze yemakereke yakamiririrwa nezvisimbiso. Akaona kuti hwamanda dzaiva zviratidzo zvekutonga kwaMwari pamusoro peRoma, izvo zvaifananidzira kutonga kwaMwari pamusoro peRoma pakuguma kwenyika, kunyange zvazvo asina kuona kuti Roma pakuguma kwenyika yaiumbwa nemubatanidzwa une zvikamu zvitatu.

Ibhuku eyabhalwa ngu-Uriah Smith enesihloko esithi **Daniel and Revelation** iqukethe eminye imibono ephambukileyo, kodwa yachazwa nguDadewethu White ngokuthi, “isandla sikaNkulunkulu esisizayo.” Wabonisa ukuthi kufanele isatshalaliswe kanye ne-**The Great Controversy**, **Patriarchs and Prophets**, kanye ne-**The Desire of Ages**. Ukuvumelana kwakhe okuqinileyo akuzange kutsho ukuthi leli bhuku lalisezingeni elifanayo lokuphefumulelwa njengezinwadi zakhe, kodwa ukuthi leli bhuku laliqukethe “imfundiso enkulu,” futhi lalibe lomthwalo wokuletha “imiphefumulo eminingi eligugu ekwazini iqiniso.”

Bhuku iri rinoshandisa fungwa yechiporofita yeMillerite, richiperekedzwa nepfungwa dzechiporofita dzakanga dzisati dzaonekwa pamberi pa22 Gumiguru 1844. Tichanongedzera kuzvikamu zviri mubhuku iri patinenge tichitsanangura kushandiswa katatu kweMatambudziko matatu.

Miller akataura kuti “hwamanda nomwe inhoroondo yemitongo minomwe yakasarudzika uye inorema yakatumirwa panyika, kana paumambo hweRoma.” Hwamanda ina dzokutanga dzinomirira mitongo yakauyiswa pamusoro peRoma yechihedheni, uye hwamanda yechishanu neyechitanhatu dzaiva mitongo yaMwari yakauyiswa pamusoro peRoma yapapa, asi Miller angadai asina kuziva kuti hwamanda yechinomwe yaimirira mutongo waMwari pamusoro peRoma Yanhasi. Achitaura pamusoro pezvisimbiso zvinomwe nehwananda nomwe zveZvakazarurwa, Uriah Smith akanyora kuti:

“Пасля таго як Ягня ўзяло кнігу, Яно адразу ж прыступае да адкрыцця пячатак; і ўвага апостала звяртаецца да тых сцэн, што адбываюцца пад кожнай пячаткай. Лік сем ужо быў адзначаны як той, што ў Пісанні абазначае паўнату і дасканаласць. Таму сем

пятак ахопліваюць увесь пэўны клас падзей, які працягваецца, магчыма, да часу Канстанціна; і меркаванне, нібы сем труб утвараюць іншую паслядоўнасць, што ідзе далей ад таго часу, не можа быць правільным. Трубы абазначаюць шэраг падзей, якія адбываюцца адначасова з падзеямі пячатак, але маюць зусім іншы характар. Труба — гэта сімвал вайны; таму трубы абазначаюць вялікія палітычныя ўзрушэнні, што павінны адбыцца сярод народаў у евангельскую эпоху. Пячаткі ж абазначаюць падзеі рэлігійнага характару і ўтрымліваюць гісторыю царквы ад пачатку хрысціянскай эры да прышэсця Хрыста”. Uriah Smith, Daniel and Revelation, 431.

Talumbeta ni ishara ya vita na msukosuko wa kisiasa. Akizungumzia mstari wa pili wa sura ya nane ya Ufunuo, Smith asema:

“NDIMA 2. Ndipo ndinaona angelo asanu ndi awiri amene anaima pamaso pa Mulungu; ndipo anapatsidwa malipenga asanu ndi awiri.”

“Vhesi iri rinotangisa nhevedzano itsva uye yakasarudzika yezviitiko. Muzvisimbiso takange tine nhorondo yekereke munguva inonzi nguva yevhangeri. Muhwamanda nomwe, dzava kuunzwa zvino, tine zviitiko zvikuru zvezvematongerwo enyika nezvehondo zvaifanira kuitika mukati menguva imwe cheteyo.” Uriah Smith, Daniel and Revelation, 476.

Gorre rechinomwe rinovhurwa mundima nhanhatu dzekutanga dzechitsauko chechisere chaZvakazarurwa, uye mukumashure mekuvhurwa kwegorre rechinomwe, ngirozi nomwe dzine hwamanda nomwe dzinogadzirirwa kuridza.

Na alipokifungua muhuri wa saba, kukawa na kimya mbinguni kama muda wa nusu saa. Nami nikawaona wale malaika saba wasimamao mbele za Mungu; nao wakapewa baragumu saba. Na malaika mwingine akaja akasimama madhabahuni, akiwa na chetezo cha dhahabu; naye akapewa uvumba mwingi, ili aulete pamoja na maombi ya watakatifu wote juu ya madhabahu ya dhahabu iliyo mbele ya kiti cha enzi. Na moshi wa ule uvumba, pamoja na maombi ya watakatifu, ukapanda juu mbele za Mungu kutoka mkononi mwa yule malaika. Yule malaika akakitwaa kile chetezo, akakijaza moto wa madhabahu, akautupa juu ya nchi; zikawa sauti, na ngurumo, na umeme, na tetemeko la nchi. Na wale malaika saba waliokuwa na zile baragumu saba wakajitayarisha kuzipiga. Ufunuo 8:1–6.

Pane u chisakaso cha maulosi chachilendo chomwe takhala tikuchizindikiritsa m’nkhani zam’mbuyomu, koma chimene sitinachifotokoze mwachindunji monga chochitika chake chapadera chaulosi. Chachilendacho n’chakuti zizindikiro zimene zimaimira ndandanda ya zizindikiro za m’njira m’mbiri ya maulosi, zonse zimasonkhanitsidwa pamodzi pa mapeto a mbiri imene zimaimira. Tasonyeza kuti mibadwo inayi ya Adventism ya Laodikaya imene ikuimiridwa ndi zonyansa zinayi za pa Ezekieli chaputala 8 inasonyeza zizindikiro zina zenizeni za m’njira; koma kuti chilichonse mwa izo, monga mayeso, chimabwerezedwanso m’mbiri ya kusindikizidwa kwa anthu zikwi zana limodzi makumi anayi ndi zinayi. Chachilendo chimenechi chikupezekanso m’malipenga asanu ndi awiri; pakuti ngakhale kuti amaimira ziweruzo zenizeni pa Roma yachikunja, ya upapa, ndi yamakono, onse amabweranso pamodzi pamene chiweruzo choyendetsera pa Roma yamakono chiyamba pa lamulo la Lamlungu limene layandikira kubwera.

“Hukumu ya kwanza iliyoleta pigo zito na kuu iliyoiangukia Roma ya Magharibi katika mkondo wake wa kushuka, ilikuwa vita dhidi ya Wagothi chini ya Alaric, ambaye alifungua njia kwa uvamizi wa baadaye. Kifo cha Theodosius, mfalme wa Warumi, kilitokea mwezi Januari, 395, na kabla ya mwisho wa majira ya baridi Wagothi chini ya Alaric walikuwa wamechukua silaha dhidi ya himaya.”

“Kupindira kwekutanga kwakaitwa pasi paAlaric kwakaparadza Thrace, Macedonia, Attica, nePeloponnesus, asi hakuna kusvika kuguta reRoma. Pakupindira kwake kwechipiri, zvisinei, mukurowe Goth akayambuka maAlps nemaApennines, akasvika pamberi pamasvingo e‘guta risingaperi,’ iro rakakurumidza kuwira sechinhu chakapambwa nehasha dzemadzinza evatorwa.

“Ukubethwa kwecilongo lokuqala kubekwe ngasekupheleni kwekhulu lesine kuya phambili, futhi kubhekisela kulezi zihlaselelo ezacekela phansi umbuso wamaRoma ngaphansi kwamaGoth.” Uriah Smith, Daniel and Revelation, 478.

Smith anozivisa Alaric sechiratidzo chekutonga kwaMwari pamusoro peRoma yechihedheni inomiririrwa nerwiyo rwekutanga. Rimwe nerimwe remarwiyo iwayo rine munhu wenhorondo anomiririra ruyo rwacho; Alaric anomiririra kusvika kwerwiyo rwekutanga kubva kumagumo ezana remakore rechina. Miller aisagona kunge akaona kuti ruyo urwu rwakaunzwa pamusoro peRoma nekuda kwekusimbiswa kweSvondo, nokuti Miller aichengeta Svondo. Smithwo akapotsa kuona chokwadi ichi, asi Smith akaziva kuti mutemo wokutanga wakamanikidzirwa weSvondo wakagadzwa naConstantine mugore ra321. Mutemo wechiporofita unowanzobatanidzwa nekusimbiswa kweSvondo unogara wakafanana, nokuti Mwari haamboshanduki, uye mutemo iwoyo ndewekuti “kutsauka kwenyika kunoteverwa nokuparara kwenyika.” Alaric anomiririra kutanga kokuparara kwenyika, kwakavamba munguva iyoyo chaiyo iyo Constantine akapa mutemo wokutanga weSvondo.

Smith u bvela phanda nga u redza ndimana ya vhuṭahe, ine ya ṭalusa ṭhambulo ya vhuvhili, a dovha a bvela phanda na nyanṭadzelo yawe:

“Impire yokuRoma, emva kwaKonstantino, yakahlulwa yaba ziinxalenye ezintathu; yaye ngenxa yoko kubakho loo mazwi aphindaphindwayo athi, ‘isahlulo sesithathu sabantu,’ njalo njalo, ebhekisa kweso sahlulo sesithathu sobukumkani esasiphantsi kwesibetho. Olu lwahlulo lobukumkani bamaRoma lwenziwa ekufeni kukaKonstantino, phakathi koonyana bakhe abathathu, uConstantius, uConstantine II, noConstans. UConstantius wayelawula iMpuma, waza wamisa indawo yakhe yokuhlala eConstantinople, ikomkhulu lobukumkani. UConstantine Wesibini wayephethe iBritane, iGaul, neSpeyin. UConstans wayephethe i-Illyricum, iAfrika, neItali. (Bona iSabine’s Ecclesiastical History, iphe. 155.) Ngale nyaniso yembali eyaziwayo kakuhle, uElliott, njengoko ecatshulwe nguAlbert Barnes, kwiingcaciso zakhe ngoRev.12:4, uthi: ‘Ubuncinane kabini, ngaphambi kokuba impire yamaRoma yahlulwe ngokusisigxina yaba ngamacandelo amabini, iMpuma neNtshona, kwakukho ukwahlulwa kobukumkani kube ziinxalenye ezintathu. Okwokuqala kwenzeka ngowama-A.D. 311, xa yahlulwa phakathi kukaKonstantino, uLicinius, noMaximin; okwesibini, ngowama-A.D. 337, ekufeni kukaKonstantino, [phakathi kuka] Constans noConstantius.” Uriah Smith, Daniel and

Revelation, 480.

Chinhu chenhoroondo chokuti Roma yakakamurwa kuita zvikamu zvitatu, uyewo zvikamu zviviri zvinotaurwa navanyori venhoroondo vanotaurwa naSmith, ndizvo zvinhu zveRoma zvinoratidza kubatana kwakapetwa katatu kweRoma Yemazuva Ano, kunoumba chimiro chakakamurwa kuita zviviri, zvichimiririra kusanganiswa kwechechi nehurumende. Smith paanoramba achienderera mberi, anobva azivisa munhu wenhoroondo ane chekuita nehvamanda yechipiri.

“Yau nhoroondo inoratidza kuridzwa kwehwamanda yechipiri zviri pachena ine chekuita nokupinda nechisimba nokukunda Afurika, uye pashure Italy, kwakaitwa naGenseric aityisa. Kukunda kwake kwaiva, kazhinji, KWEPAMUGUNGA; uye kukunda kwake kwaiva “sokunge gomo guru raibvira nomoto, rikakandirwa mugungwa.” Mufananidzo upi ungatsanangura zviri nani, kana kunyange zvakaenzana, kusangana kwezvikepe zvehondo, pamwe nokuparadzwa kukuru kwehondo pamhenderekedzo dzegungwa? Mukutsanangura hwamanda iyi, tinofanira kutsvaka zvimwe zviitiko zvichava nezvazvinonyanya kubata nyika yezvokutengeserana. Chiratidzo chinoshandiswa pano chinotitungamirira zvakasikwa kutarisira kuvhiringidzika nokusagadzikana. Hapana chimwe kunze kwehondo yakaomarara yemugungwa chaizadzisa chiporofita ichi. Kana kuridzwa kwehwamanda ina dzokutanga kuchireva zviitiko zvina zvakakurumbira zvakabatsira pakudonha kwehumambo hweRoma, uye hwamanda yokutanga ichireva kuparadza kwakaitwa nevaGoth pasi paAlaric, ipapo pano tinotarisa nenzira yomuzvarirwo chiito chinotevera chokupinda nechisimba chakazunungusa simba reRoma uye chakakonzero kudonha kwaro. Kupinda kukuru kwakatevera kwaiva uko kwa“Genseric aityisa,” ari pamberi pevaVandal. Basa rake rehondo rakaitika mukati memakore A.D. 428–468. Mutungamiri mukuru uyu wevaVandal akanga ane muzinda wake mukuru muAfurika...”

“Mayelana lendima eqakathekileyo eyadlalwa yileli qili lesibindi ekubhujisweni kweRoma, uMnu. Gibbon usebenzisa amazwi la aqakathekileyo: ‘UGenseric, ibizo elithi, ekubhujisweni kombuso wamaRoma, lifanele isikhundla esilinganayo lamabizo ka-Alaric lo-Attila.’” Uriah Smith, Daniel and Revelation, 481, 484.

Smith, paainonokora munyori wenhoroondo Gibbon, uyo akaratidza zviratidzo zvenhoroondo zvebiri dzekutanga dzehvamanda, akaratidza kuti Genseric ndiye hwamanda yechipiri, ndokuzoti Genseric, “aikodzera chinzvimbo chakaenzana naAlaric naAttila.” Alaric ndiye hwamanda yokutanga, Genseric yechipiri, uye Attila muHun ndiye hwamanda yechitatu, inotaurwa mundima yegumi. Smith akataura kuti hwamanda yechipiri, inomiririrwa naGenseric, yaimiririra nhoroondo ya“428-468.” Zvino Smith anonokora ndima yegumi, iyo inoratidza hwamanda yechitatu, uye anoenderera mberi nerondedzero yake:

“Mukududzirwa nokushandiswa kwechitsauko ichi, tinosvitswa pachitiko chechitatu chinokosha chakaguma nokupidigurwa kwehumambo hweRoma. Uye pakuwana kuzadzikiswa kwenhoroondo kwehwamanda yechitatu iyi, tichava nechikwereti kuZvinyorwa zvaDr. Albert Barnes nokuda kwezvinyorwa zvisoma. Mukutsanangura Rugwaro urwu, zvinodikanwa, sezvinotaura mutsinhiri uyu, ‘Kuti pave nomutungamiri kana murwi angafananidzwa nenyeredzi inopfuta somurazvo; ane nzira yaizova inopenya zvikuru zvisingawanzoitiki;

aizongoonekwa pakarepo SENYEREDZI inopfuta, uye ipapo onyura sezvinoita nyeredzi iyo chiedza chayochadzimwa mumvura.’— Notes on Revelation 8.

“Pano panofungidzirwa kuti hwamanda iyi inoreva hondo dzekuparadza nokupinda nechisimba kwakaipisira kwaAttila achirwisa simba reRoma, kwaakatungamirira ari pamberi pemapoka ake evaHuns....”

“‘Uye Igama leNkwenkwezi libizwa ngokuba nguMhlonyane [libonisa imiphumo ekrakra].’ La mazwi— anxulumene ngokusondele ngakumbi nevesi elandulelayo, njengoko kwanophawu lokubhala olusetyenziswe kuhlelo lwethu lubonisa— asibuyisela okwethutyana kwisimo sika-Attila, kwintlungu awayengumbangeli wayo okanye isixhobo sayo, nakuloyiko olwavuselelwa ligama lakhe.

“‘Kuparadzwa zvachose nokubviswa chose,’ ndiwo mazwi anonyatsoratidza zvakanakisisa matambudziko aakonzera.” Akazvidaidza kuti, “Chikwapuro chaMwari.” Uriah Smith, Daniel and Revelation, 484, 487.

Nhoroondo yehwamanda yechitatu, inomiririrwa naAttila muHun, yakatanga mugore ra441, kusvika parufu rwake mugore ra453. Smith anobva atora mashoko evhesi regumi nembiri, rinoratidza hwamanda yechina uye rinotsanangura mambo webarbarian Odoacer, apo chiratidzo chine zvikamu zvitatu cheRoma yeKumadokero chinomiririrwa nezuva, nemwedzi, nyeredzi. Anozivisa zviratidzo zvitatu izvi sezviratidzo zve“zuva, mwedzi, nyeredzi—nokuti pasina kupokana ndizvo zviriri kushandiswa pano sezviratidzo—zvinoreva pachena zviedza zvikuru zvehurumende yeRoma,—madzimambo ayo, maseneta ayo, nevakuru vemaconsul. Bhisopi Newton anocherechedza kuti mambo wokupedzisira weRoma yeKumadokero akanga ari Romulus, uyo mukunyomba aidanwa kuti Augustulus, kana kuti “Augustus muduku.” Roma yeKumadokero yakawa muna A.D. 476. Asi zvakadaro, kunyange zvazvo zuva reRoma rakanga radzimwa, zviedza zvaro zviriri pasi paro zvakanga zvichiri kupenya zvisvishoma apo senate nemaconsul zvakanga zvichiri kuenderera mberi. Asi pashure pokudzokera shure kwakawanda munyaya dzehurumende nokushanduka-shanduka kwemhanza yezvematongerwo enyika, pakupedzisira, muna A.D. 566, chimiro chose chehurumende yekare chakapidigurwa, uye Roma pachayo yakaderedzwa kubva pakuva mambokadzi wenyika yose ikava duchy murombo yaibhadhara mutero kuExarch weRavenna.” Uriah Smith, Daniel and Revelation, 487.

Pano tinowana chimwe chipupuriro chokukamurwa kweRoma muzvikamu zvitatu, izvo zvinofananidzira kubatana kwemazuva ano kweRoma muzvikamu zvitatu. NeRoma yokumabvazuva namambo Constantine, kukamurwa uku kwezvikamu zvitatu kwakafananidzirwa nevanakomana vake vatatu; asi neRoma yokumadokero kwakava muchimiro chavo chehurumende chezvikamu zvitatu. Smith anobva azivisa kuti zuva, mwedzi, nyeredzi zvinomirira urongwa chaihwo hwakatevedzwa pakudzikiswa kweRoma yokumadokero. Anopedzisa rondedzero yake nesumo inotevera yehwamanda nhatu dzokupedzisira.

“Le hoja likolua tse ileng tsa tleloa ’muso ke litlhaselo tsa pele tsa basele bana li ne li tšosa hakaakang, li ne li le bobebe ha li bapisoa le likolua tse neng li tla latela. E ne e le joaloka marotholi a pele a pula pele ho moroallo o neng o tla tloha o oela holim’a lefatše la Roma.

Literompeta tse tharo tse setseng li aparetsoe ke leru la bomalimabe, joalokaha ho bontšitsoe litemaneng tse latelang.

“NDIMA 13. Uye ndakatarira, ndikanzwa mutumwa achibhururuka pakati pedenga, achitaura nenzwi guru achiti, Nhamo, nhamo, nhamo, kune vagere panyika, nokuda kwamamwe manzwi ehwamanda avatatu vatumwa, vachiri kuzoridza.”

“Ngirozi iyi haisi imwe yedzakatevedzana dzengirozi nomwe dzehwamanda, asi ingori imwe inozivisa kuti hwamanda nhatu dzasara ihwamanda dzenhamo, nokuda kwezviitiko zvinotyisa zvikuru zvichaitika padzinoridzwa. Naizvozvo inotevera, kana kuti hwamanda yechishanu, ndiyo nhamo yokutanga; hwamanda yechitanhatu, nhamo yechipiri; uye yechinomwe, yokupedzisira mudzakatevedzana idzi dzehwamanda nomwe, ndiyo nhamo yechitatu.” Uriah Smith, Daniel and Revelation, 493.

Tichaenderera mberi nenhamo nhatu dzemabhosvo muchinyorwa chinotevera.

“Matenda aakulu a Roma wa ufumu, pa kugwa kwake, analoseredwa mpaka omaliza ake enieni, kufikira Roma inasiyidwa yopanda mfumu ya ufumu, kazembe wa boma, ngakhale nyumba ya aphungu. ‘Pansi pa Aekisaki a ku Ravenna, Roma inatsitsidwa kufika pa udindo wachiwiri.’ Gawo lachitatu la dzuwa linakanthidwa, ndi gawo lachitatu la mwezi, ndi gawo lachitatu la nyenyezi. Mzera wa Akaisara sunatheretu pamodzi ndi mafumu a ufumu a Kumadzulo. Roma, isanagwe, inali ndi gawo lokha la mphamvu ya ufumu. Konstantinopulo inagawana nayo ufumu wa dziko lapansi. Ndipo ngakhale Agoti kapena Avandalo sanachite ufumu pa mzinda uwo umene unali ukadali wa ufumu, umene mfumu yake, pambuyo pa kusamutsa koyamba kwa mpando wa ufumu kochitidwa ndi Konstantine, nthawi zambiri inkaika mfumu ya Roma kukhala wosankhidwa wake ndi m’ malo mwake. Ndipo tsoka la Konstantinopulo linasungidwa kufikira mibadwo ina, ndipo linalengezedwa ndi malipenga ena. Pa dzuwa, pa mwezi, ndi pa nyenyezi, panali panakanthidwa kokha gawo lachitatu.”

“Maneno ya kumalizia ya Baragumu la Nne yanaashiria kurejeshwa kwa Dola ya Magharibi wakati ujao: ‘Mchana haukuangaza kwa sehemu ya tatu yake, na usiku vivyo hivyo.’ Kwa habari ya mamlaka ya kiraia, Rumi ikawa chini ya Ravenna, na Italia ilikuwa jimbo lililoshindwa la Dola ya Mashariki. Lakini, kwa kuwa jambo hili linafaa zaidi kuhusishwa na unabii mwingine, utetezi wa ibada ya sanamu ndio uliosababisha kwanza mamlaka za kiroho na za kisiasa za papa na za mfalme kuingia katika mgongano mkali; na, kwa kumpa papa mamlaka yote juu ya makanisa, Justiniani aliweka mkono wake wa msaada katika kukuza ukuu wa upapa, ambao baadaye ulijitwalia uwezo wa kuwaweka wafalme madarakani. Katika mwaka wa Bwana wetu 800, papa alimpa Charlemagne cheo cha Mfalme wa Warumi.”

—Keith. Cheo hicho kilihamishwa tena kutoka kwa mfalme wa Ufaransa kwenda kwa mfalme wa Ujerumani. Na kwa Mfalme Francis wa Pili hata hadithi hii ya kubuniwa ilikataliwa hatimaye na milele, Agosti 6, 1806.” A. T. Jones, Mataifa Makuu ya Leo, 54.