

# Bhuku ra Danieri - Nhamba zana negumi nenomwe

*Ukuvulwa Komthetho WeSonto Oseza Ngokushesha: Ukuhlaziywa  
Ngokwesifaniso Kophawu Lokubaleka*

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2024-03-05

Nkhosikati White ukhomba umthetho weSonto losetawufika madvutane njengelitsi “sibonakaliso,” lesafaniswa timphi taseRoma letativale iJerusalema ngemnyaka wa-66; futsi ngaloko, ukhomba luhlobo lwebantfu labanemehlo kodvwa bangaboni, netindlebe kodvwa bangeva.

“Kusaperi kunotandavara pamberi pedu. Chidzitiro chava pedyo kusimudzwa. Isu takamira pachinzvimbo ichi chakakomba, chine mutoro, tiri kuitei, tiri kufungei, zvokuti tinonamatira parudo rwedu rwoudyire rwekuzorora, apo mweya iri kuparara yakatipoterredza? Mwoyo yedu yava kuoma chose here? Hatigoni kunzwa kana kunzwisisa here kuti tine basa rokuitira vamwe kuti vaponeswe? Hama, muri muboka ravanoti vane meso asi havaoni, uye vane nzeve asi havanzwi here? Mwari akakupai ruzivo rwechido Chavo pasina here? Vakakutumirai yambiro pamusoro peyambiro pasina here? Munotenda here zvrevo zvezvokwadi isingaperi pamusoro pezvava kuda kuuya panyika, munotenda here kuti kutonga kwaMwari kwakaremba pamusoro pavanhu, uye muchiri kungogara makasununguka, mune usimbe, musina hanya, muchida mafaro here?”

“Nta mwanya ubu ko ubwoko bw’Imana kwasubiza imitima yabwo ku by’isi cyangwa ngo bubike ubutunzi bwabwo mu isi. Igihe ntikiri kure, ubwo, nk’uko byagenze ku bigishwa ba mbere, tuzahatirwa gushaka ubuhungiro ahantu hameze nk’ubutayu kandi hiherereye. Nk’uko kugotwa kwa Yerusalemu n’ingabo z’Abaroma kwabayeye ikimenyetso cyo guhunga ku Bakristo b’i Yudaya, ni ko no kwifatira ubutegetsu kw’ishyamba ryacu mu itegeko rishyiraho isabato ya gipapa kuzatubera umuburo. Icyo gihe ni bwo bizaba igihe cyo kuva mu migi minini, mu kwitegura kuva no mu mito kugira ngo tujye mu ngo zihereye ahantu hitaruye mu misozi.” Testimonies, volume 5, 464.

Mutemo wesvondo uri kusvika nokukurumidza muUnited States ndiwo chiratidzo chokunyevera (sign), “chokubuda mumaguta makuru, muchigadzirira kubuda mune madukuwo, muchienda kudzimba dzokuzororera dziri munzvimbo dzakavandika pakati pamakomo.” Adventism yeRaodhikia haina kunyanya kuziva kuti dambudziko remutemo wesvondo muUnited States rinozadzisa “chiratidzo” chakataurwa muThe Great Controversy. Rinofananidzirwa ne “chiratidzo” pakutanga kwemakore matatu nehafu. “Chiratidzo” chakazadzikiswa pakukombwa kwekutanga kweJerusarema kwakauya mugore ra66, uye chinofananidzira “ensign” inosimudzwa pamutemo wesvondo uri kusvika nokukurumidza.

Ukuparadzwa kweJerusarema chaiko kwakaitwa naTitus mugore ra70 AD, uye kukombwa kwaTitus kwakanga kwatotanga kufananidzirwa mukukombwa kwaCestius kwegore ra66 AD,

nokuti Jesu anogara achiratidza kuguma kwechinhu nokutanga kwechinhu. Kwaiva kukombwa kwekutanga kwaCestius kwaiva “chiratidzo” chokutiza chakanga chapihwa naJesu, kwete kukombwa kwaTitus. Kumwe kwaiva kukombwa kwokutanga, kumwe kukombwa kwokupedzisira.

“Hapana kana muKristu mumwe chete akaparara mukuparadzwa kweJerusarema. Kristu akanga ayambira vadzidzi Vake, uye vose vakatenda mashoko Ake vakarindira chiratidzo chakanga chavimbiswa. ‘Kana muchizoono Jerusarema rakakombwa namauto,’ akadaro Jesu, ‘ipapo zivai kuti kuparadzwa kwaro kwava pedyo. Ipapo vari muJudhea ngavatzire kumakomo; uye vari mukati maro ngavabude.’ Ruka 21:20, 21. VaRoma vari pasi paKesitio vakati vakomba guta, vakangoerekana vasiya kukomba kwacho apo zvinhu zvose zvairatidza kuva zvakanaka kuti varwise pakarepo. Vakanga vakakombwa, vasisina tariro yokukwanisa kuzvidzvirira, vakanga vava pedyo nokuzvipira, apo mukuru wehondo weRoma akabvisa mauto ake pasina chikonzero chaioneka kana chiduku zvacho. Asi kutungamirira kwaMwari kune nyasha kwakanga kuchiraira zviitiko kuti zvibatsire vanhu Vake. Chiratidzo chakanga chavimbiswa chakanga chapihwa kuvaKristu vakanga vakarindira, uye zvino mukana wakanga wavapo wokuti vose vaida, vateerere yambiro yoMuponesi. Zviitiko zvakanga zvatongwa nenzira yokuti vaJudha kana vaRoma varege kudzivisa kutiza kwavaKristu. Kesitio paakadzokera shure, vaJudha vakabuda muJerusarema vakatevera hondo yake yakanga ichidzokera; uye mauto ose ari maviri paakanga akabatikana chose saizvozvo, vaKristu vakawana mukana wokubuda muguta. Panguva iyoyo nyika yakanga yabviswawo vavengi vaigona kunge vakaedza kuvavhara nzira. Panguva yokukombwa, vaJudha vakanga vakaungana muJerusarema kuti vachengete Mutambo wamatumba, uye saizvozvo vaKristu munyika yose vakakwanisa kutiza vasina kuvhiringidzwa. Pasina kunonoka vakatizira kunzvimbo yakachengeteka—guta rePella, munyika yePerea, mhiri kwaJorodhani.” The Great Controversy, 30.

Kukombwa kweJerusarema naKestiyo mugore ra66 kwakazadzisa “chiratidzo” chenjodzi chakanga chakanyorwa naKristu nokuda kwavaKristu vomunhoroondo iyoyo, asi kukombwa kwaTito muna 70 AD hakuna kupa “chiratidzo” chokutiza. Pakukombwa ikoko pakanga pasisina vaKristu muguta, uye kukombwa ikoko kwokupedzisira kwakaguma nokuparadzwa kweJerusarema; uye mukuparadzwa kweJerusarema “hapana kana muKristu mumwe chete akaparara,” nokuti vaKristu vakanga vatiza pakutanga kwenhoroondo iyoyo.

“Mauto echiYuda, achitevera Kesitiyasi neuto rake, akavarwisa zvine hasha zvikuru vari kumashure kwavo, zvokuti zvakaita sokuti vaizovaparadza chose. VaRoma vakakwanisa kudzokera shure nokutambudzika kukuru. VaYuda vakapunyuka vasingatomborasikirwi nechinhu chakati, uye vakadzokera kuJerusarema vachikunda, vakatakura zvavakapamba. Asi kubudirira uku kwaingooneka sokwakanaka kwakavavigira zvakaipa chete. Kwakavakurudzira mweya wokuramba vaRoma nokuomesa musoro, mweya wakakurumidza kuunza nhamo isingatauriki pamusoro peguta rakanga ratongerwa kuparadzwa.”

“Kwa kutisha zilikuwa taabu zilizoiangukia Yerusalem wakati kuzingirwa kulipoanzishwa tena na Tito. Mji huo ulikuwa umezingirwa wakati wa Pasaka, wakati mamilioni ya Wayahudi walipokuwa wamekusanyika ndani ya kuta zake.” The Great Controversy, 31.



Kuparadzwa kweJerusarema, kubva pakukombwa kwekutanga kusvikira pakukombwa kwekupedzisira, kwakatora makore matatu nehafu, asi shoko reyambiro pamusoro pokuparadzwa kwaizouya rakapiwa kwemakore manomwe, makore matatu nehafu kukombwa kwekutanga kusati kwaitika, uye makore matatu nehafu mushure maro.

“Zviporofita zvose zvakapiwa naKristu pamusoro pokuparadzwa kweJerusarema zvakazadziswa sezvazvakanga zvataurwa. VaJudha vakasangana nechokwadi chamashoko Ake okuyambira achiti: ‘Nokuyera kwamunoyera nako, muchayererwawo nako.’ Mateo 7:2.

“Zviratidzo nezvishamiso zvakaonekwa, zvichifanotaura njodzi nokuparadzwa. Pakati pousiku chiedza chisati chamboitika chakapenya pamusoro petembere neatari. Pamakore pakunyura kwezuva pakaonekwa ngoro navarume vehondo vachiuya pamwe chete kuzorwa. Vaprista vaishumira usiku munzvimbo tsvene vakavhundutswa nemanzwi asinganzwisiki; nyika yakadedera, uye manzwi mazhinji akanzwika achiti: ‘Ngatibve pano.’ Suo guru rokumabvazuva, rairema zvikuru zvokuti raizongovharwa zvakaoma navarume vanosvika makumi maviri, uye rakanga rakasimbiswa nemipfigiso mikuru yedare yakadzikwa zvakadzika mupuravheti yedombo rakasimba, rakazaruka pakati pousiku, pasina chakaonekwa chakariita kuti ridaro.—Milman, *The History of the Jews*, bhuku 13.”

“Kwemakore manomwe murume akaramba achikwira nokudzika mumigwagwa yeJerusarema, achizivisa nhamo dzaizouya pamusoro peguta. Masikati nousiku aiimba rwiyo rwokurira rwomariro runotyisa, achiti: ‘Inzwi rinobva kumabvazuva! inzwi rinobva kumadokero! inzwi rinobva kumhepo ina! inzwi rinopikisa Jerusarema uye rinopikisa temberi! inzwi rinopikisa zvikomba navarooro! inzwi rinopikisa vanhu vose!’—Ibid. Chisikwa ichi chinoshamisa chakaiswa mujeri uye chakarohwa zvikuru, asi hapana kunyunyuta kwakabuda pamiromo yake. Pakutukwa nokubatwa zvisina kunaka akangopindura chete achiti: ‘Nhamo, nhamo kuJerusarema!’ ‘nhamo, nhamo kuvagari varo!’ Kuchema kwake kwokuyambira hakuna kumbomira kusvikira aurayiwa pakukombwa kwaakanga afanotaura.” *The Great Controversy*, 29, 30.

Kuparadzwa kwokupedzisira kweJerusarema chaiyo mugore ra70 kwakafanotungamirirwa ne“zviratidzo nezvishamiso” zvairatidza “njodzi nokuparara.” “Zviratidzo” zvokuyambira zvakaradidzwa kwemakore matatu nehafu chisati chaitika kukombwa kwokutanga, uyewo mukati memakore matatu nehafu akatungamirira kukuparadzwa. “Zviratidzo” (muzvishinji) zvairatidza kuparadzwa kwaizouya zvaive zvisiri “chiratidzo” chokuyambira kuti vatize, asi kwaiva kuziviswa kwokuswadera pedyo kwokuvharwa kwenguva yokuedzwa.

Pakutsikwa-pasi kweJerusarema yomweya kubva muna 538 kusvika muna 1798, “chiratidzo” cheyambiro chokuti vatize, chaiva apo chinhu chinonyangadza chinoparadza chakaonekwa, apo “munhu uya wechivi” “akaradidzwa,” sa“mwanakomana wokuraswa; anopikisa nokuzvikudza achizvikwidza pamusoro pezvose zvinonzi Mwari, kana zvinonamatwa; zvokuti iye saMwari anogara mutemberi yaMwari, achizviratidza kuti iye ndiMwari.”

Naizvozvo, pamuchaona chinonyangadza chinoparadza, chakataurwa naDanieri muporofita, chimire panzvimbo tsvene, (anoverenga ngaazvinzwisise.) Mateo 24:15.

MaKristu enhoroondo iyoyo pava kaziva “chiratidzo” ichocho, vakatizira kurenje kwamakore ane chiuru chimwe namazana maviri namakumi matanhatu.

“Zvinoda kurwa kukuru, kunorwadza, kuti avo vaida kuramba vakatendeka vamire vakasimba vachirwisa kunyengera nezvinonyangadza zvakanga zvakafukidzwa nenguo dzeupristi uye zvakaunzwa muchechi. Bhaibheri harina kugamuchirwa sechiyero chokutenda. Dzidziso yerusununguko rwechitendero yainzi manyepo, uye vaiitsigira vaivengwa nokurambidzwa.”

“Baada ya mapambano marefu na makali, waaminifu wachache waliamua kuvunja kabisa ushirika wote na kanisa lililoasi ikiwa bado lingekataa kujikomboa kutoka katika uongo na ibada ya sanamu. Waliona kwamba kujitenga kulikuwa hitaji la lazima kabisa iwapo wangetii neno la Mungu. Hawakuthubutu kuvumilia makosa yenye kuangamiza nafsi zao wenyewe, wala kuweka mfano ambao ungehatarisha imani ya watoto wao na ya watoto wa watoto wao. Ili kupata amani na umoja walikuwa tayari kufanya maridhiano yoyote yanayopatana na uaminifu kwa Mungu; lakini waliona kwamba hata amani ingenunuliwa kwa gharama kubwa mno ikiwa kwa kuutoa mhanga wa kanuni. Ikiwa umoja ungepatikana tu kwa kuyasaliti kweli na haki, basi na kuwepo tofauti, na hata vita.” The Great Controversy, 45.

Pafupi nenguva yokuguma yemakore ane chiuru chimwe namazana maviri namakumi matanhatu okutambudzwa kwoupapa, kwakanga kune “zviratidzo” (muzvishinji), uye sezvakanga zvakaita ne “zviratidzo” pamagumo amazuva ane chiuru chimwe namazana maviri namakumi matanhatu apo Roma yechihedheni yakatsika-tsika Jerusarema chaiyo; “zviratidzo” izvozvo zvakanga zvisiri zviratidzo zvokutiza.

“Muponesi anopa zviratidzo zvokuuya kwake, uye kupfuura izvi, anoronga nguva iyo chokutanga chezviratidzo izvi chichaonekwa: ‘Pakarepo pashure pokutambudzika kwamazuva iwayo zuva richasvibiswa, uye mwedzi hauzopi chiedza chawo, uye nyeredzi dzichawa kubva kudenga, uye masimba okumatenga achazungunuswa; uye ipapo chiratidzo choMwanakomana womunhu chichaonekwa kudenga; uye ipapo marudzi ose enyika achachema, uye achaona Mwanakomana womunhu achiuya pamakore okudenga nesimba nokubwinya kukuru. Uye achatuma vatumwa vake nokurira kukuru kwehwamanda, uye vachaunganidza vakasanangurwa vake kubva kumhepo ina, kubva kumucheto mumwe wedenga kusvikira kune mumwe.’”

“Pakupera kwokutambudzwa kukuru kweupapa, Kristu akati, zuva richasvibiswa, uye mwedzi haungapi chiedza chawo. Zvino, nyeredzi dzichawa kubva kudenga. Uye Anoti, ‘Dzidzai mufananidzo womuonde; Kana davi rawo richiri nyoro, uye richitunga mashizha, munoziva kuti zhizha rava pedyo: saizvozwowo imi, kana muchiona zvinhu izvi zvose, zivai kuti Ari pedyo, ava pamikova.’ Mateo 24:32, 33, margin.”

“Kristu ametoa ishara za kuja Kwake. Anamka kwamba twaweza kujua anapokuwa karibu, naam, mlangoni kabisa. Anasema juu ya wale wazonao ishara hizi, ‘Kizazi hiki hakitapita kamwe, hata hayo yote yatakapotimia.’ Ishara hizi zimekwisha kuonekana. Sasa twajua kwa yakini kwamba kuja kwa Bwana kumekaribia. ‘Mbingu na nchi zitapita,’ asema, ‘lakini maneno Yangu hayatapita kamwe.’” The Desire of Ages, 631, 632.

Apo “the three and half years of Jerusalem being trampled down” na Roma ya kipapa yalipokuwa yakifikia mwisho, kulikuwapo mfululizo wa “signs,” ambazo zilitambulisha kuja kwa Kristo na kuanzisha historia ya Wamillerite. Historia ya Wamillerite inapaswa kurudiwa kwa herufi ile ile katika siku za mwisho. Hizo “signs,” ambazo zilionekana “the close of the great papal persecution,” zilikuwa zimetolewa mfano wake na “signs” zilizoonekana wakati wa kufungwa kwa miaka mitatu na nusu ya kukanyagwa kwa Yerusalemu tangu mwaka 66 hadi 70 na Roma ya kipagani. Kwa hiyo, kwa kutegemea mashahidi wawili, kutakuwa na “sign” ya bendera inayoinuliwa katika saa ya tetemeko kuu la nchi, ambalo ni ishara ya onyo la kukimbia katika historia ya Roma ya kisasa, na pia kutakuwa na “signs” kwa wingi ambazo zitatokea katika kufungwa kwa kipindi cha mateso cha Roma ya kisasa katika siku za mwisho.

Tidzaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

“Verenga chitsauko chechi<sup>21</sup> chaRuka. Mariri Kristu anopa yambiro achiti, ‘Chenjererai pachenyu, kuti mwoyo yenyu irege kumboremerwa nokudyisa, nokudhakwa, uye nokufunganya kwezvinhu zvoupenyu huno, kuti zuva iro rirege kuuya pamusoro penyu musingazvizivi. Nokuti richauya somusungo pamusoro pavose vanogara pamusoro pechiso chenyika yose. Naizvozvo rindai, uye nyengeterai nguva dzose, kuti muverengwe sevakafanira kutiza zvinhu izvi zvose, nokumira pamberi poMwanakomana womunhu’ (Ruka 21:34–36).”

“Zviratidzo zvenguva zviru kuzadzikiswa munyika medu, asi kazhinji machechi anomiririrwa savanhu vakarara. Ko hatifaniri here kutora yambiro kubva pachitiko chemhandara dzakapusa, idzo pakasvika kudanwa kuchiti, ‘Tarirai, chikomba chauya; budai munosangana nacho,’ dzakaona kuti dzakanga dzisina mafuta mumwenje yadzo? Uye dzichienda kunotenga mafuta, chikomba chakapinda kumabiko emuchato pamwe chete nemhandara dzakachenjera, uye mukova ukavharwa. Mhandara dzakapusa padzakasvika paimba yemabiko, dzakagamuchira kurambwa kwadzaisatarisira. Tenzi wemabiko akati, ‘Handikuzivei.’ Dzakasiyiwa dzakamira panze mumugwagwa usina chinhu, murima dema reusiku.” Manuscript Releases, bhuku 15, 229.