



kenaka Yerusalemu mu 63 BC. Mavesi 17 kufika 19 akutchula kugonjetsedwa kwa Igupto ndi Yuliyo Kaisara, chotchinga chachitatu mwa zitatu. Nkhondo ya Actium mu 31 BC, ndiyo imasonyeza chiyambi cha zaka mazana atatu ndi makumi asanu ndi limodzi zimene Roma yachikunja idzalamulira mwamphamvu kwambiri pokwaniritsa vesi 24 la chaputala 11 cha Danieli.

Mundima yechimakumi maviri kutonga kwaAgasto Kesari kunoratidzwa, uye munhoroondo iyoyo, Jesu akaberekwa. Ipapo mundima dzechimakumi maviri neimwe nechimakumi maviri nembiri kutonga kwaTiberio Kesari akaipa kunozivikanwa, nokudaro zvichiratidza kurovererwa kwaKristu pamuchinjikwa. Mundima yechimakumi maviri nenhatu, sungano yakaitwa nemaJudha eMakkabheo neRoma yechihedheni inoratidzwa, uye nokudaro kufamba kwenhoroondo kwakatanga mundima yegumi neimwe kunomiswa, uye rondedzero yenhoroondo inodzokera shure kunguva ya161 BC kusvika 158 BC.

Ndime ya makumi maviri nenhatu inomirira dzinza raMaccabees, uye kunyange isingapi zvizere zvese zvemadudzirwo emuporofita pamusoro pedzinza ravo, zvinyorwa zvenhoroondo zvinozvipa. Muna 217 BC, Hondo yeRaphia yakaitika, uye mushure mayo mambo achiri mwana akasiya Egipita iri panjodzi. Sezvo madzimambo eSeleucid neevaGiriki akaronga kubata mambo uyu aiva mwana mugore ra200 BC, Roma yakazvipinza munhoroondo ikava mudziviriri wamambo weEgipita aiva mwana. Mugore iroro rimwe chetero Hondo yePanium yakaitika. Zvino muna 167 BC hondo yerusarura yemaMaccabees yakatanga.

Jüdojä Makkabiye kätduñ añka 167 BCE niyā Modein, äri u kätdu Makkabeyä rhawe niyö Seleukid Samrajyake biruddhä sangram karlata paamanak nova, owunge anuwa Seleukidyan samaga sandhānagata vuya yäyi tīraṇaya kala Jüdayinṭaṭ biruddhvat kriyātmak viya. Ema kätdu āgamikava prēritayi, saha eya ābhyantara saha bāhira saturu dekaṭṭa biruddhava kriyātmaka karana lada. Añka 164 BCE di Makkabeyō mandiraya nævata samarpanaya kalaha, saha me siddhiya Jüdo Hanukkah samarven smarāṇaya karanu læbe. E varṣayehi kuprasiddha Antiochus Epiphanes miya giye. Anaturuva añka 161 BCE sita 158 BCE dakvā viṣi tunvana vacanayehi “samvidhānaya” Roma samaga æṭulu karana ladi.

Marejeo ya moja kwa moja pekee kuhusu Wamakabayo, uasi wao na agano lao na Rumi, yanapatikana katika aya ya ishirini na tatu; lakini historia ya nasaba hiyo, iitwayo Nasaba ya Wahasmonea, ilianza huko Modein mwaka 167 KK, na ikaendelea hadi wakati wa msalaba. Wawakilishi wa mwisho wa Nasaba ya Wahasmonea walikuwa Mafarisayo wa kipindi cha Kristo. Kwa hiyo, kuna mstari wa kinabii wa historia ya Uyahudi ulioasi, kama unavyowakilishwa na Wamakabayo, ulioanza mwaka 167 KK katika uasi wa Modein, na unaoishia katika aya ya ishirini na moja na ishirini na mbili Yesu aliposomewa msalabani.

Nhoroondo yavo yakasvika panguva yokushanduka mundima yegumi nenhanhatu, apo Roma, kekutanga, kubudikidza naPompey, yakakunda Jerusarema. Chikonzero chake chikuru chokuuwa kuparadzwa pamusoro peJerusarema panguva iyoyo chaiva gakava pakati pezvikwata zviviri zveUmambo hwevaHasmonean. Kubva panguva iyoyo (63 BC), Judha yakanga iri pasi poutongi hweRoma. Umambo hwevaHasmonean hwevaMaccabee hunotanga nenzira yechiporofita pahondo

yeModein muna 167 BC, vozoti hwoiswa pasi pokutongwa neRoma muna 63 BC. Nguva pfupi mushure mokutanga kwenhoroondo iyoyo vaMaccabee vakatanga uye vakapinda muchibvumirano neRoma kubva muna 161 BC kusvika muna 158 BC. Vakanga vari pasi peRoma kubva muna 63 BC kusvikira pamuchinjikwa uye kuparadzwa kwekupedzisira kweJerusarema mugore ra70.

Mutsetse wechiporofita weMaccabees ndiwo mutsetse wechiJudha chakatsauka pakutenda, uye naizvozvo unomiririrawo mutsetse wechiPurotesitendi chakatsauka pakutenda. Kubva paHondo yePanium kusvikira pamurayiro weSvondo wevhesi regumi nenhanhatu, zviitiko zvechiporofita zvegore ra200 BC, 167 BC, 164 BC, uye sungano kubva muna 161 BC kusvika muna 158 BC zvichadzokororwa munhoroondo yechiPurotesitendi chakatsauka pakutenda. Zviratidzo izvi zvemunzira zvichaitika munhoroondo yemutungamiri wechisere anobva kune vanomwe, kusati kwasvika murayiro weSvondo. 200 BC inomiririra mutsetse wokunze werunyanga rweRepublican maererano na167 BC, rinomiririra mutsetse womukati werunyanga rwechiPurotesitendi chakatsauka pakutenda.

Ezi mpawu zendlela zifihlwe ngokuyinhloko emlandweni womugqa woBukhosi bamaHasmonean, kodwa noma kunjalo ziyingxenyeye yomlando ofihlekile wevesi lamashumi amane likaDaniyeli ishumi nanye. Kungumugqa oyingxenyeye “yaleyo ngxenyeye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina.”

Ukuthi ubuJuda bugubha iHanukkah ngenjongo yokukhumbula ukuvukela kwamaMaccabee, akusho ukuthi amaMaccabee achazwa njengabalungileyo. Ngenxa yokuhlubuka, iShekinah ayizange iphinde ibuyele ethempelini elalakiwa kabusha emva kokuthunjwa kweminyaka engamashumi ayisikhombisa. Umlayezo wokugcina wesiprofetho wafika ngoMalaki cishe emakhulu amabili eminyaka ngaphambi kwamaMaccabee. Umlando wamaMaccabee uveza ukuthi bavumela abaholi babo bezombusazwe ukuba basebenze futhi njengompristi omkhulu, okuyisona sona kanye uPtolemy waseGibhithe azama ukusenza, nenkosi u-Uziya nayo eyazama ukusenza. Isiko libonisa ukuthi uNkulunkulu wangenelela ukuvimba uPtolemy kuleso senzo sokuhlambalaza okungcwele, futhi iZwi likaNkulunkulu lisho ngokuqondile ukuthi uNkulunkulu wangenelela lapho inkosi u-Uziya izama ukwenza umsebenzi wompristi nowenkosi. Isithelo sokugcina sobukhosi babo kwakungabaFarisi. Akukho sizathu sokuphetha ngokuthi amaMaccabee ayeyisibonakaliso sokulunga, naphezu kokuhlonishwa komlando amaJuda obuJuda besimanje abangase babe nako ngawo.

Reformacioni ya Kiprotestanti ilianza katika wakati wa Luther, nayo ilikuwa maendeleo ya hatua kwa hatua. Haikuwa mapokeo mapya, kwa maana Yesu na wanafunzi Wake walikuwa Waprotestanti. Ilikuwa ni mwamko kutoka katika giza la historia ambamo Luther na warekebishaji wengine waliamshwa. Kilele cha reformacioni hiyo ya hatua kwa hatua kilikuwa ni vuguvugu la Millerite. Mungu hakuhitaji tu kuwaamsha warekebishaji wa mwanzo kwa habari ya dhambi za Babeli, bali alikusudia kuwaleta katika uelewa kamili wa sheria Yake, na wa kazi Yake katika patakatifu pa mbinguni. Tarehe 19 Aprili, 1844 Waprotestanti waliikataa nuru inayozidi kuongezeka ya reformacioni, nao wakawa Uprotestanti ulioasi.

VaMillerite vakatendeka panguva iyoyo vakapiwa “jasi,” uye vakatungamirirwa kupinda muNzvimbo Tsvene-tsvene kuti vapedzise basa rokukura kuva vaKristu vePurotesitendi vakura. Muna 1863 avo vakanga vapiwa jasi, nokuda kwokusateerera, vakaisa parutivi jasi rePurotesitendi, vakatora jasi reRaodhikia. Munguva yokupedzisira yokuiswa chisimbiso kwezana namakumi mana navana ezviuru, kwakatanga makore makumi maviri nemaviri mushure maSeptember 11, 2001, muna 2023, Shumba yorudzi rwaJudha iri kusunungura zvisimbiso zvezvokwadi zvinopedzisa nhoroondo yakavanzika yendima makumi mana yaDanieri chitsauko gumi nerimwe, inova nhoroondo kubva pakuwa kweSoviet Union muna 1989 kusvikira kumutemo weSvondo uri kusvika nokukurumidza. Mukuita izvi, Akasunungura zvisimbiso zvenhoroondo yechiJudha chakatsauka sechiratidzo chechiPurotesitendi chakatsauka.

Mitsara yose miviri yevanhu vaMwari vakatsauka pakutenda, kungava avo veJudha chaiyo kana Judha yemweya (nyika mbiri dzinobwinya), inoguma pakukundwa kweJerusarema, wokutanga muna 63 BC, uye wokupedzisira pamutemo weSvondo uri kuuya nokukurumidza. Mitsara yose iri miviri inomiririra hondo inokurudzirwa nezvitendero zvisina kutungamirirwa zvakanaka. Mitsara yose iri miviri inomiririrawo hondo inorwisana neuzivi hwechitendero hweGiriki, uye yose iri miviri inoguma nevakatsauka vachinge vari pasi peRoma. Ndinotsanangura hondo nhatu dzendima yemakumi mana sedzinomiririra kuputsika kweSoviet Union muna 1989, Hondo yeUkraine, nePanium pamutemo weSvondo, nechinangwa chokuratidza mutsauko uripo pakati pehondo nhatu idzodzo nehondo nhatu dzenyika yose.

“Lika la Xikwembu ri nyikile xitsundzuxo mayelana ni khombo leri nga ekusuhi; loko leswi swi nga tekeriwi enhlokweni, misava ya Vuprotestente yi ta tiva ntsena, loko se swi hundze nkarhi wa ku baleka ntlhamu, leswaku xikongomelo xa Rhoma i yini hakunene. Hi ku miyela u kula a va ni matimba. Tidyondzo ta yena ti tirhisa nkucetelo wa tona etiholweni ta vawisi va milawu, ematempeleni, ni le timbilwini ta vanhu. U hlengeleta swivumbeko swa yena leswi tlakukeke ni leswikulu, emakhonweni yo tumbela ya swona ku ta tlheriseriwa ku xanisiwa ka yena ka khale. Hi vukheta naswona a nga kanakanisiwi u tiyisa mavandla ya yena leswaku a tlakusa makungu ya yena hi nkarhi lowu nga ta fika wa leswaku a ba. Hinkwaswo leswi a swi navelaka i ndhawu yo tirhela eka yona hi vukorhokeri, naswona leyi se yi le ku nyikiweni ka yena. Kungali khale hi ta vona naswona hi ta twa leswaku xikongomelo xa xiphemu xa Rhoma i yini. Mani na mani loyi a nga ta pfumela naswona a yingisa rito ra Xikwembu, hikwalaho ka sweswo u ta kokeriwa ndzhukano ni ku xanisiwa.” The Great Controversy, 581.

Kusukela evesini leshumi, elikhomba ukuwa kweSoviet Union ngo-1989, kuze kufike eMpini yasePanium evesini leshumi nanhlanu, upapa ubulokhu “eqinisa amabutho akhe ukuze aqhubekisele phambili izinhloso zakhe siqu lapho isikhathi sokuhlasela kwakhe sesifikile.” La mavesi aveza izimo zesiprofetho eziyilo “gibe” elilungiswe upapa, okungeke kwenzeke ukuba “kubalekwe.” Ekubhekaneni kokugcina, okumelwe yiMpi yasePanium, umfanekiso wesilo uyokwakhiwa e-United States. Ukwakhiwa kwalowo mfanekiso kuyisivivinyo sokugcina sabantu bakaNkulunkulu bezinsuku zokugcina.

“Jehovha wakandiratidza pachena kuti mufananidzo wechikara uchagadzirwa nguva yekuyedzwa isati yapera; nokuti ndiwo uchava muyedzo mukuru kuvanhu vaMwari, nawo

magumo avo asingaperi achasarudzwa. ... Mu Zvakazarurwa 13 nyaya iyi inoratidzwa pachena; [Zvakazarurwa 13:11–17, zvakatorwa].

“Ichi ndicho chiyedzo icho vanhu vaMwari vanofanira kuva nacho vasati vaiswa chisimbiso. Vose vakaratidza kuvimbika kwavo kuna Mwari nokuchengeta murayiro Wake, uye nokuramba kugamuchira sabata renhema, vachava pasi pomureza waIshe Mwari Jehovha, uye vachagamuchira chisimbiso chaMwari mupenyu. Avo vanorasa chokwadi chine mavambo okudenga uye vakagamuchira sabata reSvondo, vachagamuchira chiratidzo chechikara.” Manuscript Releases, volume 15, 15.

Kuumbwa kwemufananidzo wechikara kunomiririrwa nenguva yakapindwa sungano yeRoma. Nyanga yechiPurotesitendi yeUnited States yakava vanasikana veRoma muna 1844, uye kutanga kwenhoroondo yavo kunodzokororwa pakuguma kwenhoroondo yavo apo vanozosarudza zvakare kutevedzera mai vavo.

“Ndakaona kuti chikara chine nyanga mbiri chaiva nomuromo weshato, uye kuti simba raro raiva mumusoro maro, uye kuti chirevo chaizobuda mumuromo maro. Ipapo ndakaona Amai veHure; kuti amai vakanga vasiri vanasikana, asi vakaparadzana navo uye vakasiyana navo pachena. Vakava nenguva yavo, uye yakatopfuura, uye vanasikana vavo, masangano echiPurotesitendi, ndivo vakazotevera kupinda pachikuva nokuratidza mwoyo mumwewo wakanga uri muna amai pavakatambudza vatsvene. Ndakaona kuti sezvo amai vanga vachiderera musimba, vanasikana vainge vachikura, uye nokukurumidza vachashandisa simba rakamboshandiswa naamai.”

“Ndaona kuti kereke yezita nevaAdventista vezita, saJudhasi, vaizotitengesa kuvaKaturike kuti vawane simba ravo kuti vauye kuzorwa nechokwadi. Panguva iyoyo vatsvene vachava vanhu vasinganyanyoonekwi, vasingazivikanwi zvikuru kuvaKaturike; asi machechi nevaAdventista vezita vanoziva kutenda kwedu netsika dzedu (nokuti vaitivenga nemhaka yeSabata, nokuti vaisagona kuiramba) vachapandukira vatsvene uye vachavaudza kuvaKaturike sevaya vanozvidza zviga zvavanhu; ndiko kuti, kuti vanochengeta Sabata uye vanozvidza Svondo.

“Na hapo Wakatoliki watawaamuru Waprotestanti waendele mbele, na kutoa amri kwamba wote wasioitunza siku ya kwanza ya juma, badala ya siku ya saba, wauawe. Nao Wakatoliki, ambao idadi yao ni kubwa, watasimama pamoja na Waprotestanti. Wakatoliki wataipa sanamu ya mnyama nguvu yao. Nao Waprotestanti watafanya kazi kama mama yao alivyofanya kabla yao ili kuwaangamiza watakatifu. Lakini kabla amri yao haijazaa au kuleta matunda, watakatifu wataokolewa kwa Sauti ya Mungu.” Spalding and Magan, 1, 2.

Mu ndime iyi muli magulu awiri a “nominal,” kutanhauza kuti “a m’dzina lokha,” amene amapereka okhulupirika a Mulungu kwa Akatolika. Kumvetsa kwa Ellen White za mipingo ya nominal ndi Aadvendisti a nominal n’kosiyanandi zimene amaimiradi m’masiku otsiriza; pakuti, mwa kumvetsa kwake, “Mwadvendisti wa nominal” akanayimira Mkristu amene amati amakhulupirira kubweranso kwa Khristu. Koma aneneri amalankhula kwambiri za masiku otsiriza kuposa masiku amene iwo ankakhalamo; ndipo “Mwadvendisti wa nominal,” m’masiku otsiriza, amaimira mpingo wa Seventh-day Adventist wa Laodikea, ndipo mipingo ya nominal ndi mbadwa za iwo amene mu 1844 anakhala ana aakazi a Roma.

Vaadventista vezuva rechinomwe vachavenga “vanhu vasingazivikanwi,” avo vari vamiriri vaMwari vechokwadi, nokuti “havagoni kuramba chokwadi cheSabata,” chinomirira Sabata rokuzorora kwenyika. Kereke yeVaadventista veZuva Rechinomwe inoti inomiririra uye inosimbisa zuva rechinomwe sezuva rokunamata, asi mumazuva okupedzisira Sabata ravasingagoni kuramba ndiro re“nguva nomwe,” reRevhitiko makumi maviri nenhanhatu, iro rakanga riri chokwadi chokutanga chenheyo chavakaramba muna 1863.

Ndime yomwe tsopano tikukambirana ikuzindikiritsa kayendedwe ka uneneri kogwirizana ndi mbiri imene imayambira pa lamulo la Lamlungu limene likubwera posachedwa; koma mbiri yomaliza ya kuyesedwa imene imatsatira lamulo la Lamlungu imayamba kukwaniritsidwa m’United States. Pa lamulo la Lamlungu, United States idzakakamiza dziko lonse lapansi kumanga fano la chilombo; koma asanakwaniritse ntchito imeneyo, adzakhala atamanga kale fano la chilombo mu United States.

“Méurica, ny tanindrazan’ny fahafahana ara-pivavahana, raha hiray amin’ny Fanjakana Papaly amin’ny fanerena ny feon’ny fieritreretan’ny olona sy hanery ny olona hanome voninahitra ny sabata sandoka, dia hotarihina hanaraka ny ohatra asehony ny vahoaka amin’ny firenena rehetra ambonin’ny tany.” Testimonies, boky faha-6, 18.

“Marudzi okuva mu mawanga amalala galigoberera ekyokulabirako kya United States. Newankubadde nga ye y’akulembera, naye era ekizibu kye kimu kirituuka ku bantu baffe mu bitundu byonna eby’ensi.” Testimonies, volume 6, 395.

Chiyedzo chikuru kuvanhu vaMwari chinaitika mutemo weSvondo usati wavapo, nokuti pamutemo weSvondo nguva yokuedzwa inovharwa kuVaAdventista veZuva reChinomwe. Chiyedzo ichi chinomiririrwa sokuumbwa kwemufananidzo wechikara, uye mufananidzo wechikara ndiko kubatanidzwa kwechechi nehurumende, chechi iri iyo inodzora hukama ihwohwo. Sokunge vaPurotesitendi vakava mwanasikana weRoma muna 1844, uye mwanasikana mufananidzo waamai vake, saizvozvo vaPurotesitendi vakatsauka vachaita basa rinofanana mumazuva okupedzisira, nokuti Jesu nguva dzose anoratidza kuguma kwechinhu nokutanga kwechinhu.

Nhoroondo inomiririrwa ne“sungano” yendima yemakumi maviri nenhatu yaDanieri chitsauko chegumi nerimwe, yaimirira vanhu vaizviti ndivo vaMwari asi vakatsauka venyika inobwinya, vachitambanudza ruoko kuti vaumbe kubatana neRoma. 161 BC kusvika 158 BC inomiririra kuumbwa kwemufananidzo wechikara kunosvika pakuzadziwa pamutemo weSvondo.

Tidzaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

“Asi ‘chithuzithunzi cha chilombo’ nchiyani? ndipo chidzapangidwa bwanji? Chithunzicho chimapangidwa ndi chilombo cha nyanga ziwiri, ndipo ndi chithunzi chofanana ndi chilombocho. Chimatchulidwanso kuti chithunzi cha chilombo. Choncho, kuti tidziwe momwe chithunzicho chilili ndi mmene chidzapangidwire, tiyenera kuphunzira makhalidwe a chilombocho chokha—upapa.

“Kereke yokutanga payakazoshatiswa nokubva pakureruka kwevhangeri nokugamuchira tsika nemagariro echihedheni, yakarasikirwa noMweya nesimba raMwari; uye kuti itonge hana dzavanhu, yakatsvaka rutsigiro rwesimba renyika. Mugumisiro wacho wakava upapa, kereke yaidzora simba rehurumende uye yaishandisa iro kuti ifambise mberi zvinangwa zvayo pachayo, zvikurukuru pakuranga ‘dzidziso dzenhema.’ Kuti United States iumbe mufananidzo wechikara, simba rechitendero rinofanira kutonga hurumende yevagari nenzira yokuti masimba ehurumende azoshandiswawo nekereke kuzadzisa zvinangwa zvayo pachayo.” The Great Controversy, 443.