

Bhuku ya Daniele - Nomboro One-Hundred and Ninety-Seven

Ukubumbuka k'Uburaguza: Ugukoraniriza kwa Kabiri kwa Kristo n'Uruhara rw'Iherezo rw'Ubwislamu mu Nkuru y'Ivyahishuriwe Yohana

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Tsopano tikuzindikira kuti chimodzi mwa zochitika zimene zikuimiridwa ndi mabingu asanu ndi awiri ndi ntchito ya Khristu yosonkhanitsanso anthu Ake kachiwiri, imene anayamba kuichita mu Julaye, 2023. Mbiri ya a Millerite imasonyeza kuti ntchito imeneyi imakwaniritsidwa pamene nkondo ya Chisilamu ili maziko a uthenga umenewo.

Ujumbe huu ni Ufunuo wa Yesu Kristo, ambao unafunuliwa muda mfupi kabla ya muda wa rehema kufungwa, lakini ujumbe huo unabebwa na (unawekwa ndani ya muktadha wa) ujumbe wa ole ya tatu. Wakati uleule ambapo Bwana alikuwa akiunyosha mkono Wake mara ya pili mwaka wa 1849, Dada White alikuwa akitoa maoni juu ya kutikisika kwa mataifa yenye hasira, ambako ni ishara ya Uislamu.

“Nga la 16 Dzivamisoko 1848, Hosi yi ndzi kombise xivono xa ku tsekatekisiwa ka matimba ya matilo. Ndzi vone leswaku loko Hosi yi ku ‘tilo,’ loko yi nyika swikombiso leswi tsariweke hi Matewu, Marka, na Luka, a yi vula tilo; naswona loko yi ku ‘misava’ a yi vula misava. Matimba ya tilo i dyambu, n’weti, ni tinyeleti. Swi fuma ematilweni. Matimba ya misava i lava va fumaka emisaveni. Matimba ya tilo ma ta tsekatekisiwa hi rito ra Xikwembu. Kutani dyambu, n’weti, ni tinyeleti swi ta susiwa etindhawini ta swona. A swi nge hundzi, kambe swi ta tsekatekisiwa hi rito ra Xikwembu.”

“Makore akasviba, anorema, akasimuka akabonderana. Denga rakazaruka rikapatsanuka uye rikakunguruka richidzokera shure; ipapo takakwanisa kutarira kumusoro nomunzvimbo yakazaruka iri muOrion, uko kwakabva inzwi raMwari. Guta Dzvene richaburuka richipfuura nomunzvimbo iyoyo yakazaruka. Ndakaona kuti masimba enyika zvino ari kuzununguswa uye kuti zviitiko zvinouya zvakatevedzana. Hondo, nerunyerekupe rwehondo, munondo, nzara, nedenda ndizvo zvinotanga kuzunungusa masimba enyika; ipapo inzwi raMwari richazunungusa zuva, mwedzi, nenyeredzi, uye nyika ino zvakare. Ndakaona kuti kuzununguswa kwemasimba muEurope hakusi, sezvinodzidziswa nevamwe, kuzununguswa kwemasimba okudenga, asi ndiko kuzununguswa kwamarudzi akatsamwa.” Early Writings, 41.

Vezenhau venhoroondo vanosimbisa kuti chakanga chichizunungusa marudzi eEurope muna 1848 chaiva chitiko chemauto eIslamu, nokuti muchiporofita anomiririrwa sesimba rinotsamwisa marudzi. Muchapupu chokutanga chokuti Ishe anotambanudza ruoko rwake kechipiri munhoroondo ya1840 kusvika 1844, shoko reMidnight Cry rakasvika pamusangano wemisasa weExeter. Kubva ipapo kusvika muna Gumiguru 22, 1844, shoko iroro rakapararira

pamhenderekedzo yokumabvazuva kweUnited States sefungu guru remvura. Kufamba ikoko kwakanga kwafananidzirwa nokupinda kwaKristu kwokukunda muJerusarema, uye yaiva mbongoro yakatakura Kristu ichimuisa muJerusarema.

Ujumbe wa Kilio cha Usiku wa Manane unaakisi ujumbe wote wa kinabii wa Ufunuo wa Yesu Kristo, lakini Ufunuo huo umewekwa ndani ya muktadha wa Uislamu wa ole wa tatu unaozikasirisha mataifa, kwa maana ni Uislamu unaoubeba ujumbe ambao ndio Ufunuo wa Yesu Kristo. Yesu ni Simba wa kabila la Yuda, naye amefungamanishwa na ujumbe wa “punda.”

Judah, ndiwe uyo abale ako adzamutamanda; dzanja lako lidzakhala pa khosi la adani ako; ana a atate wako adzawerama pamaso pako. Judah ndi mwana wa mkango: kuchokera pa cholanda, mwana wanga, wakwera; wagwada pansu, wagoni ngati mkango, ndi ngati mkango wokalamba; ndani angamudzutse? Ndodo ya ufumu sidzachoka kwa Judah, ngakhale wolamulira pakati pa mapazi ake, kufikira Shilo adzafike; ndipo kwa iye kudzakhala kusonkhana kwa anthu. Wamanga mwana wa bulu wake pa mpesa, ndi mwana wa bulu wake wamkazi pa mpesa wabwino; watsuka zovala zake m’vinyo, ndi zobvala zake m’mwazi wa mphesa: Maso ake adzakhala ofiira ndi vinyo, ndi mano ake oyera ndi mkaka. Genesis 49:8–12.

Ni kupitia Yuda ndipo “kukusanywa kwa watu” kunatimizwa. Kristo, akiwa Yuda, pia ndiye “Mzabibu,” na “mzabibu ulio bora,” umefungwa kwa “mwana wa punda.” “Mavazi” Yake yameoshwa katika “divai,” ambayo ilikuwa “damu ya zabibu.” Kristo alianza kumwaga damu Yake huko Gethsemane, alipotoa jasho la damu, na Gethsemane maana yake ni “shinikizo la zeituni.” Tangu Gethsemane hadi msalabani alimwaga damu Yake ya thamani ili kuwavuta watu wote kwake Mwenyewe.

ස්වකීය ලෝකයට දැන් විනිශ්චයයි; මේ ලෝකයේ අධිපතියා දැන් පිටතට හළෙහු ලබන්නේය. මෙද පොළොවෙන් ඉහළට උසස් කරනු ලැබුවහොත්, සියලු මනුෂ්‍යයන් මා වනෙ ඇදගන්නමි. ඔහු මේ වචන කීයේ, තමන් මරණයට පත්වන ආකාරය දක්වමිනි. යොහන් 12:31–33.

Ibikorwa vya Kristo vyo kwikwegera abantu bose ni umugambi ugizwe n’intambwe zibiri, kuko abanza kwegeranya “abirukanywe bo muri Isirayeli,” hanyuma akabakoresha nk’ikimenyetso kugira ngo yikwegere izindi ntama ziwe.

Ndini mufudzi akanaka, uye ndinoziva makwai angu, uye ndinozivikanwa neangu. Sezvinoita Baba kundiziva, saizvozvo neniwo ndinoziva Baba; uye ndinoradzika upenyu hwangu nokuda kwemakwai. Uye ndine mamwe makwai, asiri edanga iri; naiwowo ndinofanira kuuya nawo, uye achanzwa inzwi rangu; zvino pachava neboka rimwe, nomufudzi mumwe. Johane 10:14–16.

Vanhu zviuru zana nemakumi mana nezvina ndevo “makwai” anomuziva. “Mamwe makwai” iboka rake rinobuda muBhabhironi kana raona nekunzwa mureza. Asati asimudza mureza wake, iwo ari makwai ake, anotanga avaunganidza kechipiri. Mutsetse iwoyo wenhorooondo inoera unowirirana nendima gumi nenhatu kusvika pagumi neshanu dzechitsauko chegumi nerimwe chaDanieri, saka unowiriranawo nenhorooondo yakavanzika yendima makumi mana. Unomiririra

mutsetse wenyanga yechiPurotesitendi yechokwadi inomhanya mukati menhoroondo yenyanga yechiPurotesitendi yakatsauka, nyanga yechiRepublican yakatsauka, uye kusvika kwehure reTire, nguva pfupi mutemo weSvondo wendima makumi mana neimwe usati wavapo. Mutsetse wenyanga yechiPurotesitendi yechokwadi unomiririra zvose nhoroondo pamwe neshoko umo vanhu zviuru zana nemakumi mana nezvina vanoiswa chisimbiso.

“Vakatizingwa vaIsraeri” vanomirira rutivi rwakasiyana ne“ungano yavanyombi,” sezvavanovadoma Jeremia, kana kuti “sinagoge raSatani” sezvarinodanwa naJohani muna Zvakazarurwa zvitsauko zviviri nezvitatu apo kereke dzeSmirna neFiradherfia dzinotaurwa. VaFiradherfia vanomirira “zana namakumi mana nezvina ezviuru” zvaZvakazarurwa chitsauko chinomwe, uye Smirna ndiro “boka guru” rechitsauko ichocho, risingagoni kuverengwa. Mapoka maviri avakadzikinurwa mumazuva okupedzisira ari mukukakavadzana naavo vanoreva nhema, uye vari musinagoge raSatani, uye vanozviti ivo ndivo vanhu vaMwari, nokuti vanoti vaJudha.

Mutsetse wenyanga yechiPurotesitendi yechokwadi unoumbwa negakava riripo pakati pavo navanhu vesungano vekare vari kupfuurwa panguva iyoyo. Munhoroondo imwe cheteyo vakatendeka variwo mugakava nemutsetse wechiPurotesitendi chakatsauka pamwe nechiKaturike. Masanganano echitendero iwayo matatu anomirira dhiragoni, chikara, nomuporofita wenhema pachiyero chiduku mukati memutsetse wenyanga yechiPurotesitendi yechokwadi.

“Ndzi vone leswaku kereke ya vito ntsena ni va-Adventist va vito ntsena, kukota Yudas, a va ta hi xavisela eka Vakatuliki leswaku va kuma nkucetelo wa vona leswaku va ta lwa ni ntiyiso. Kutani vakwetsimi a va ta va vanhu lava nga tiviwiki ngopfu, lava Vakatuliki va nga va tiviki swinene; kambe tikereke ni va-Adventist va vito ntsena lava tivaka ripfumelo ra hina ni mikhuva ya hina (hikuva a va hi vengile hikwalaho ka Savata, hikuva a va nga swi koti ku yi kaneta) a va ta xenga vakwetsimi kutani va va mangalela eka Vakatuliki tanihi lava nga xiximiki milawu ya vanhu; hi leswaku, leswaku va hlayisa Savata naswona va nga xiximi Sonto.” Spalding and Magan, 1, 2.

Tayina kumbukila kale pa lemba ili, ndipo potero tinazindikira kuti mawu akuti “nominal church” ndi mawu akuti “nominal Adventist” akanakhala ndi tanthauzo ndi kagwiritsidwe kosiyana pa nthawi imene Mlongosi White analemba mawuwo. Komabe, aneneri analankhula kwambiri za masiku otsiriza kuposa mmene analankhulira mbiri ya m’nthawi yawo eni, chotero m’ndime imeneyi mpingo wa “nominal” wa masiku otsiriza ukhala Chiprotestanti chopanduka. Mawu akuti “nominal” amatanthauza “m’dzina lokha.”

Rechi inonzi chechi yePurotesitendi yakaguma kuratidzira Roma muna 1844, apo vakapanduka pakupinda ne rutendo muNzvimbo Tsvene-tsvene, umo maiva mavaigona kuziva kuti Sabata rezuva rechinomwe ndiro zuva rakarurama rokushumira. Panzvimbo pezvo, vakachengeta kunamata kwezuva, uko kuri mucherechedzo weKaturike. Hazvibviri “kuratidzira” Roma, zvinova ndizvo chete zvinorehwa neshoko rokuti “Purotesitendi,” kana wakagamuchira chiratidzo chesimba raro, icho chechi yeRoma yakaramba ichizivisa sechiremera chayo chokushandura zuva rokushumira muBhaibheri kubva kuSabata rezuva rechinomwe richienda kuSvondo.

“Maadventista wa jina” ni wale wanaodai kuwa Waadventista Wasabato, lakini pia wanatambulishwa kama Yuda, ambaye ni ishara ya mwanafunzi aliyesaliti ungamo lake. Kanisa la Waadventista Wasabato wa jina litawachukia “watakatifu,” na ndipo watakatifu hao “watakuwa” “watu wasiojulikana.” Wanawachukia watakatifu hao wasiojulikana, “kwa sababu ya Sabato,” yaani ukweli ambao hawawezi “kuukanusha.” Ukweli wa Sabato katika historia ya Dada White ulikuwa Sabato ya siku ya saba, lakini huo ni mfano wa ukweli wa Sabato wa siku za mwisho, ambao hauwezi kukanushwa, nao ni fundisho lile lililokataliwa kwanza na Uadventista Wasabato wa Laodikia katika uasi wao wa mwaka 1863. Fundisho hilo lilikuwa ukweli wa kwanza wa msingi uliogunduliwa na William Miller, nalo linawakilisha kweli za msingi za Uadventista ambazo Waadventista wa jina wanakataa kuenenda ndani yake, kama ilivyowakilishwa na njia za kale za Yereimia. Ukweli huo wa Sabato ndio “majira saba,” ya Mambo ya Walawi ishirini na sita.

Mutsetse wechiPurotesitendi hwechokwadi hunoubwa neFiraderifia neSimirina hunotengeswa navaya vanomiririrwa saJudhasi. Judhasi akabvumirana kutengesa Jesu katatu, nokudaro achiratidza kutengeswa kunopfuurira kwakaitika kusati kwasvika uye kwakaguma pamuchinjikwa. Ndimba yegumi nenhanhatu yaDanieri chitsauko chegumi nerimwe inomiririra mutemo weSvondo, wakafanofananidzirwa nemuchinjikwa. Naizvozvo, mundima dzinotungamirira kumutemo weSvondo wendima yegumi nenhanhatu, uriwo mutemo weSvondo wendima makumi mana neimwe, kutengeswa kwematanho matatu kunouyiswa pamusoro pevatsvene vemazuva okupedzisira. Kutengeswa uku kunoitika panguva iyo Ishe vari kuunganidza mureza wavo wemazuva okupedzisira kechipiri.

Uye muzuva iro kuchava nomudzi waJese, uchamira sechiratidzo kuvanhu; ndudzi dzavamwe dzichauya kwaari; uye nzvimbo yake yokuzorora ichava yokubwinya. Uye zvichaitika muzuva iro, kuti Ishe achaisazve ruoko rwake rwechipiri kuti adzore vakasara vavanhu vake vachange vasara, kubva kuAsiria, nokubva kuJipiti, nokubva kuPathrosi, nokubva kuKushi, nokubva kuEramu, nokubva kuShinari, nokubva kuHamati, nokubva kuzvitsuwa zvegungwa. Uye achasimudza chiratidzo kundudzi, uye achaunganidza vakadzingwa vaIsraeri, uye achaunganidza pamwe chete vakapararira vaJudha kubva kumativi mana enyika. Godo raEfraimi richabwawo, navavengi vaJudha vachagurwa; Efraimi haangagodziviri Judha, naJudha haangashushi Efraimi. Asi vachabhururukira pamapfudzi avaFiristia kumadokero; vachapamba vokumabvazuva pamwe chete; vachaisa ruoko rwavo pamusoro paEdhomu napaMoabhu; uye vana vaAmoni vachavateerera. Isaya 11:10–14.

Isaya anozivisa mamiriro enhoroondo endima iyi mundima yegumi, neshoko rokuti “pazuva iro.” Naizvozvo “zuva” iro ratova razivikanwa mundima dzakatangira ndima yegumi. Kana tikatevera rondedzero iyi yechiporofita tichidzokera kure kune chirevo chinotibvumira kuziva kuti “zuva iro” nderipi, tinosvika pandima yokutanga, yechitsauko chegumi.

Vane nhamo avo vanotema zvirovo zvisakarurama, uye vanonyora nhamo dzavakatema. Isaya 10:1.

Sister White vanodoma “chirevo chisina kururama” chendima iyi semutemo weSvondo uchauya nokukurumidza:

Aadvanti a ku Laodikaya a dzina chabe, oimiridwa ndi Yudasi, ndiwo chinjoka m'chiwonetserochi. Chipanduko cha 1863 chinayimiridwa mwa chithunzi ndi chipanduko cha Israeli wakale ku Kadesi woyamba, pamene anasankha kukana uthenga wa Yoswa ndi Kalebe ndi kubwerera ku Igupto. Igupto ndi chizindikiro cha chinjoka.

Mwanakomana womunhu, rinzika chiso chako richitarisana naFarao mambo weJipiti, uye uporofite pamusoro pake, napamusoro peJipiti yose; taura, uti, Zvanzi naShe Jehovha: Tarira, ndinorwa newe, Farao mambo weJipiti, dhiragoni guru rinovata pakati penzizi dzaro, iro rakati, Rwizi rwangu nderwangu, uye ndakaruitira ini pachangu. Ezekieri 29:2, 3.

Ukuvukela eKadeshi kwakumele uvivinyo lweshumi enqubweni yokuvivinywa eyaholela ekulahlweni nasekufeni kwabantu abakhethiweyo ababephumile eGibhithe, futhi kwakuyisifaniso sovivinyo lokugcina enqubweni yokuvivinywa eyaethelwa ubu-Adventism bukaMiller baseFiladelfiya ngo-Okthoba 22, 1844, futhi yaphetha ngokuvukela kuka-1863. Ekugcineni impela komlando ka-Israyeli wasendulo, amaJuda “amemeza athi, ‘Msuse, msuse, mbethele esiphambanweni.’ UPilatu wathi kubo, ‘Ngimbethele yini iNkosi yenu?’ Abapristi abakhulu baphendula bathi, ‘Asinankosi ngaphandle kukaKhesari.’” Ekuvukeleni kokuqala nasekuvukeleni kokugcina, abantu besivumelwano sangaphambili bakhetha ukuzihlanganisa nophawu lukadrako (iGibhithe neRoma lobuqaba) njengenkosi yabo.

Pa Julayi 18, 2020, “vavengi vaYuda” “vakagurirwa kure,” uye temberi yezana namakumi mana navane zvuru yakamiswa. Chakasara chete ndechekuti temberi inatswe, pamberi pokunge Mutumwa weSungano auya pakarepo kutemberi yake. Temberi yenhoroondo yechiMillerite yakavakwa mumakore makumi mana namatanhatu kubva muna 1798 kusvikira kuna 1844. Pakusuka kwokutanga kwaApril 19, 1844 maPurotesitendi vakagurirwa kure uye vakava chikamu chesinagoge raSatani, gungano ravaseki, mwanasikana weRoma. Kubva panguva iyoyo kusvikira kuna October 22, 1844 muitiro wokunatswa wakaitika pamberi pokunge vakatendeka vatevera Kristu vachipinda muNzvimbo Tsvene-tsvene, kuti agozadzisa basa rokubatanidza Uhumwari hwake nohunhu hwavo.

Mbiri ya nyanga yeniyeni ya Chiprotestanti, imene ikusonkhanitsidwa kachiwiri patsogolo pang'ono pa lamulo losalungama, kuti ikhale mbendera imene Mulungu amagwiritsa ntchito kuitana gulu Lake lina kutuluka mu Babulo, ikuchitika mu nthawi yomweyi pamene nyanga za Republican ndi za Chiprotestanti zopatuka zikugwirizana pamodzi, kuchita chigololo chauzimu, motero kukhala thupi limodzi, kapena kachisi mmodzi, umene uli fano la chilombo. Kachisi wa Mulungu pa nthawi imodzimodziyo akupanga chifaniziro cha Kristu.

Isifundo lesi sizasichubekisela phambili esihlokweni esilandelayo.

Shoko rakasvika kuna Jeremia richibva kuna Jehovha, richiti, Mira pasuo peimba yaJehovha, uparidze ikoko shoko iri, uti, Inzwi shoko raJehovha, imi mose vaJudha, munopinda napamasuo awa kuzoshumira Jehovha. Zvanzi naJehovha wehondo, Mwari waIsraeri: Ruramisa nzira dzenyu nezvamunoita, ndigokugarisai panzvimbo ino. Musavimba namashoko enhema muchiti, Temberi yaJehovha, Temberi yaJehovha, Temberi yaJehovha, ndizvo izvi. Nokuti kana muchinyatsoruramisa nzira dzenyu nezvamunoita; kana muchinyatsotonga

zvakarurama pakati pomunhu nowokwake; kana musingadzvinyiriri mutorwa, nherera, nechirikadzi, uye musingateuri ropa risina mhosva panzvimbo ino, kana kutevera vamwe vamwari muchizvikuvadza: ipapo ndichakugarisai panzvimbo ino, munyika yandakapa madzibaba enyu nokusingaperi-peri. Tarirai, munovimba namashoko enhema asingagoni kubatsira. Muchaba here, muchiuraya, muchiita upombwe, muchipika nhema, muchipisira Bhaari zvinonhuhwira, muchitevera vamwe vamwari vamusingazivi; mugo zouya momira pamberi pangu muimba ino, inodanwa nezita rangu, muchiti, Tanunurwa kuti tiite zvinonyangadza izvi zvose here? Imba iyi, inodanwa nezita rangu, yava bako ramakororo pamberi penyu here? Tarirai, kunyange ini ndakazviona, ndizvo zvinotaura Jehovha.

“Asi endai zvino kunzvimbo yangu yakanga iri paShiro, pandakaisa zita rangu pakutanga, muone zvandakaitira iyo nokuda kwezvakaipa zvavanhu vangu vaIsraeri. Zvino, nokuti makaita mabasa ose aya, ndizvo zvinotaura Jehovha, uye ndakataura nemi, ndichimuka mangwanani-ngwanani ndichitaura, asi hamuna kunzwa; ndakakudanai, asi hamuna kudavira; naizvozvo ndichaitira imba iyi, inodanwa nezita rangu, yamunovimba nayo, nenzvimbo yandakakupai imi namadzibaba enyu, sezvandakaitira Shiro. Uye ndichakudzingai pamberi pangu, sezvandakadzinga hama dzenyu dzose, iyo mbeu yose yaEfu remu. Naizvozvo usanyengerera vanhu ava, uye usasimudzira kuchema kana munyengetero nokuda kwavo, uye usandinyengerera; nokuti handingakunzwi. Hauchioni here zvavanoita mumaguta aJudha nomumigwagwa yeJerusarema?” Jeremia 7:1–17.