

Bhuku ra Danieri - Nomboro Makumi Mana neMбири

විශද සමබන්ධක කඩඉම

Jeff Pippenger

2024-01-06

Yohane Mubhabhatidzi akanga ari muprofita aiva chisungo chinobatanidza.

“Muprofita Johane aiva chisungo chaibatanidza marongerwo maviri enguva. Somumiriri waMwari, akamira pachena kuti aratidze hukama huri pakati pomurayiro navaprofita nomurongero hwechiKristu. Akanga ari chiedza chiduku, chaifanira kuteverwa nechikuru. Pfungwa dzaJohane dzakavhenekerwa noMweya Mutsvene, kuti aparadzire vanhu vake chiedza; asi hakuna kumbozombovapo, uye hakuna kuzombovapo, chimwe chiedza chakambovhenekera kana chichazovhenekera munhu akawa zvakajeka sezvinoita icho chinobva padzidziso nomuenzaniso waJesu. Kristu nebase rake zvakanga zvichingonzwisiswa zvisoma sezvazvaifananidzirwa muzvibayiro zvaiva mumumvuri. Kunyange Johane pachake akanga asati anyatsonzwisisa upenyu huchauya, husingafi, kubudikidza noMuponesi.” The Desire of Ages, 220.

Yesu akanga ariwo mufananidzo womuprofita wokubatanidza.

“Kristu wadzatsogolera njira yochokera pa dziko lapansi kufika kumwamba. Iye ndiye ulalo wolumikiza maiko awiriwo. Iye amabweretsa chikondi ndi kudzichepetsa kwa Mulungu kwa munthu, ndipo kudzera mu zoyenera zake amakweza munthu kuti akakomane ndi kuyanjanitsidwa kwa Mulungu. Kristu ndiye njira, choonadi, ndi moyo. Ndi ntchito yovuta kutsatira, sitepe ndi sitepe, mwa zowawa ndi pang’onopang’ono, kupita patsogolo ndi kukwera m’njira ya kuyera ndi chiyero. Koma Kristu wakonza mokwanira kuti apereke mphamvu zatsopano ndi nyonga yaumulungu pa sitepe iliyonse yopitira patsogolo m’moyo waumulungu. Ichi ndicho chidziwitso ndi chokumana nacho chimene manja onse m’ofesimo akuchifuna, ndipo ayenera kukhala nacho, apo ayi tsiku ndi tsiku amabweretsa manyazi pa ntchito ya Kristu.” Testimonies, voliyumu 3, 193.

Basa rechiporofita raJohani Mubhabhatidzi raisanganisira kubatanidza nguva yehurongwa hwezvinhu zvepanyika nenzvimbo tsvene yekudenga. Mashoko okutangira akataurwa naJohani paakatanga kuona Jesu akanga ari:

Mangwana acho Johane anoona Jesu achiuya kwaari, akati, Tarirai, Gwayana raMwari, rinobvisa chivi chenyika. Johane 1:29.

Asi kunyange zvazvo Johani aifanira kuzivisa kuchinja kubva kuvaIsraeri vekare kuenda kuvaIsraeri womudzimu, kunzwisisa kwake pamusoro pechinja ichocho kwakanga kwakaganhurirwa.

Kristu akati, achidzivirira Johani, “Asi makaenda kunooneiko? Muporofita here? Hongu, ndinoti kwamuri, uye anopfuura muporofita.” Johani akanga asiri muporofita chete wokufanotaura zviitiko zvichauya, asi akanga ari mwana wechivimbiso, akazadzwa naMweya Mutsvene kubva pakuberekwa kwake, uye akagadzwa naMwari kuti aite basa rakatsaurirwa somuvandudzi, rokugadzirira vanhu kugamuchira Kristu. Muporofita Johani ndiye akanga ari chisungo chinobatanidza nguva mbiri dzemagadzirirwo aMwari.

“Chitendero cha Ayuda, chifukwa cha kuchoka kwawo kwa Mulungu, chinali makamaka cha miyambo ya mwambo. Yohane anali kuunika kocheperako, kumene kunayenera kutsatiridwa ndi kuunika kwakukulu. Iye anayenera kugwedzwa chikhulupiriro cha anthu m’miyambo yawo, ndi kuwaitanira kuti akumbukire machimo awo, ndi kuwatsogolera ku kulapa; kuti akhale okonzekera kuzindikira ntchito ya Khristu. Mulungu analankhula kwa Yohane mwa kudzoza, kuunikira mneneriyo kuti achotse zikhulupiriro zopanda pake ndi mdima m’maganizo mwa Ayuda okhulupirika, zomwe, chifukwa cha ziphunzitso zabodza za mibadwo yambiri, zinali zitawasonkhana pa iwo.”

“Mudzidzi mudiki zvikuru akatevera Jesu, akaona zvishamiso zvake, akateerera zvidzidzo zvake zvomwari zvedzidziso, uye akanzwa mashoko ekunyaradza aibuda pamiromo yake, akanga aine mukana mukuru kupfuura Johani Mubhabhatidzi, nokuti akanga ane chiedza chakajeka zvikuru. Hakuna chimwe chiedza chakambopenya, kana kuti chichazombopenya, pamusoro pendangariro yomunhu anotadza, akawa, kunze kweicho chakanga chichipiwa, uye chiri kupiwa, kubudikidza naIye ari chiedza cheniyika. Kristu nebasa rake zvakanga zvangonzwiswa zvisroma chete kubudikidza nezvibayiro zvemumvuri. Kunyange Johaniwo akafunga kuti kutonga kwaKristu kwaizova muJerusarema, uye kuti aizomisa umambo hwenyika ino, vane pasi paro vaizova vatsvene.” Review and Herald, April 8, 1873.

Mupostori Paulo akanga ariwo muporofita waiva chisungo chinobatanidza, aifanira kuzivisa mashandisirwo ouporofita ekushanduka kwezviri pachena, zvenyama, zvichipinda mune zvomweya. Akanzwiswa kuti Jerusarema chaiyo, yenyama, yakanga isisiri Jerusarema youporofita, nokuti panguva iyoyo yakanga yatoshandukira kuJerusarema rokudenga.

Nokuti Hagari ndi Phiri la Sinai la ku Arabia, ndipo likufanana ndi Yerusalemu wa tsopano, ndipo ali mu ukapolo pamodzi ndi ana ake. Koma Yerusalemu wa kumwamba ndi waufulu, amene ndi amayi a ife tonse. Agalatiya 4:25, 26.

Muna chitsauko chechipiri cha2 VaTesaronika, icho chatanga tichifungisisa, Paulo akaratidza kuti Roma yechihedheni chaiyo ndiyo yaiva simba raizvidzivirira Roma yepapa yomweya kukwira pachigaro choushe kusvikira pagore ra538. Muchitsauko ichocho anoratidza kuti “munhu wechivi,” akagara mutemberi yaMwari, ndiye mumwe cheteyo “mambo” akazivikanwa naDanieri muchitsauko chegumi nerimwe, ndima makumi matatu nenhanhatu. Uchapupu hwokuti “mambo wokumusoro” mundima nhanhatu dzokupedzisira dzaDanieri 11 ndiye upapa, ndihwo hwakava hwakakosha pakusimbisa chimiro chechokwadi chakashandiswa neFuture for America kubva pakuwedzera kwezivo muna 1989.

M’chikhawo chomwechi, Paulo anazindikiritsa ntchito ya Roma yachikunja yoletsa kuwuka kwa upapa, kufikira pa nthawi imene Roma yachikunja idzachotsedwe; motero anazindikiritsa kuti “ya

tsiku ndi tsiku” m’buku la Danieli inali Roma yachikunja. Choonadi chimenecho chinakhala chinsinsi chenicheni chokhazikitsa maziko a choonadi amene anabala kuwonjezeka kwa chidziwitso mu 1798.

Munhorondo ya William Miller, shoko rakaziviswa panguva iyo shanduko kubva mubato reFiraderufia kuenda kubato reRaodhikia yaifanira kuitika. Munhorondo yeFuture for America, shanduko kubva mubato reRaodhikia ichienda kubato reFiraderufia yava kuitika zvino.

Ukweli ambao Paulo aliweka wazi katika 2 Wathesalonike, uliotambulisha mabadiliko kutoka Rumi halisi ya kipagani kwenda Rumi ya kiroho ya kipapa, ukawa mfumo wa uelewa wa kinabii wa Miller. Yohana Mbatizaji na Paulo waliinuliwa ili kufafanua mabadiliko kutoka kwa lililo halisi kwenda kwa lililo la kiroho. William Miller alifananishwa na Yohana Mbatizaji, na katika kazi yake ilikuwa muhimu sana kwamba atambue uhusiano na mabadiliko ya Rumi ya kipagani na Rumi ya kipapa, mabadiliko ambayo Yohana waliinuliwa kuyatambulisha.

Mubhuku raDanieri mune zvinotaurwa zvisihanu pamusoro pe “zvezuva nezuva,” uye nguva dzose zvinotangira chiratidzo chesimba repapa. Muchirevo chekuchinja kwechiporofita chatiri kufunga nezvacho, zvinotaurwa zvose zvisihanu izvi zvinosanganisira kuchinja kubva kuRoma chaiyo kuenda kuRoma yemweya. “Zvezuva nezuva” mubhuku raDanieri ndechimwe chezvokwadi zvinomiririrwa pamatafura maviri aHabhakuki, saka chiri chokwadi chenheyo chaifanira kudzivirirwa; chokwadi chaizozofukidzwa pakupedzisira nematombo anokosha enhema neekunyepedzera pamwe chete nemari dzenhema. Hazvisi zvetsaona kuti chokwadi chimwe nechimwe chinomiririrwa pamachati maviri matsvene chine tsigiro yakananga yakafemerwa mukati mezvinyorwa zvaEllen White. Kuramba chero chipi zvacho chezvokwadi zvenheyo (kusanganisira “zvezuva nezuva”), panguva imwe cheteyo kuramba simba reMweya weChiporofita.

“Ndipo ndinaona zokhudza ‘Tsiku ndi Tsiku,’ kuti mawu akuti ‘nsembe’ anawonjezedwa ndi nzeru za munthu, ndipo sali a m’lembalo; ndiponso kuti Ambuye anapereka kumvetsetsa kolondola kwa nkhanayi kwa amene analengeza kulira kwa ora la chiweruzo. Pamene mgwirizano unalipo, chisanafike chaka cha 1844, pafupifupi onse anali ogwirizana pa kumvetsetsa kolondola kwa ‘Tsiku ndi Tsiku,’ koma kuyambira 1844, m’chisokonezo, malingaliro ena alandiridwa, ndipo mdima ndi chisokonezo zatsatira.” Review and Herald, November 1, 1850.

Avo “vakapa kuchema kweawa rokutongwa,” vakanzwisisa “zvemazuva ose” sechiratidzo chechihedheni, uye/kana Roma yechihedheni. Kunzwisisa kwavo kwaisanganisira chokwadi chokuti shoko rokuti “chibayiro” rakanga risiri romundima iri muna Danieri, umo rakanga rawedzerwa navashanduri (nouchenjeri hwavanhu) veBhaibheri raKing James. Kunzwisisa kwamapiyona kwaisanganisirawo kuti “zvemazuva ose” nguva dzose zvaimirwa zvakabatana nechimwe chezviratidzo zviviri zvesimba roupapa, uye kuti chihedheni (“zvemazuva ose”) nguva dzose chaitangira chiratidzo chepapa. Nguva dzose zvaizivikanwa mukutevedzana kwazvo uko zvakasvika nako munhorondo yechiporofita. Mabhuku aDanieri naZvakazarurwa haambotsauki pakutevedzana kwenhorondo uko chihedheni chinotangira upapa, uye kana bhuku raZvakazarurwa richiunza simba rechitatu rinoparadza romporofita wenhema, kuterera uku

kwokutevedzana kunoramba kuchichengetedzwa nguva dzose.

Bila seku na mu magama a Paulo ga zvaiprofita zvepanyama zvakashanduka zvikava zvemweya panguva yomuchinjikwa, panomuka dambudziko pamusoro poruprofita rwaKristu rwokuparadzwa kweJerusarema runowanikwa muEvhangeri dzose kunze kwaJohani. Zviratidzo zviviri zvehupapa zvakabatanidzwa ne“zvezuva nezuva” mubhuku raDhanieri zvinoti chinonyangadza chinoparadza nokudarika kunoparadza. Zviratidzo zviviri izvozvo zvinomirira chiratidzo chechikara (chinonyangadza) nomufananidzo wechikara (kudarika).

Chivi chinobvumira upapa kuuraya avo vahunoti ndevanyengeri ndiko kubatanidzwa kwechechi nehurumende, chechi iri iyo inotonga hukama ihwohwo. Naizvozvo, Danieri anomirira kubatanidzwa kwechechi nehurumende, uko kuri mufananidzo wechikara cheupapa, sechivi chinoparadza. Bhaibheri rinoratidza kunamata zvifananidzo sechinhu chinonyangadza, uye kunamata zvifananidzo kwose kwesimba roupapa kunomiririrwa neSabata yaro yechifananidzo, iyo Johani yaanoti mucherechedzo wechikara, uye Danieri yaanoti chinhu chinonyangadza chinoparadza.

Kubva pane chimwe chazvo kwakabuda runyanga ruduku, rwakazokura zvikuru kwazvo, ruchitarira kumaodzanyemba, nokumabvazuva, nokunyika inofadza. Uye rwakakura kusvikira kuhondo yokudenga; rukakandira pasi vamwe vehondo uye venyeredzi pasi, rukavatsika-tsika. Zvirokwazvo, rwakazvikudza kusvikira kuna muchinda wehondo; uye naye chibayiro chamazuva ose chakabviswa, nenzvimbo yetsvene yake yakaparadzwa. Uye hondo yakapiwa kwarwo kupikisana nechibayiro chamazuva ose nokuda kwokudarika; rukakandira chokwadi pasi; rukaita zvarwada, rukabudirira. Danieri 8:9–12.

Tidzakambira mavhesi aya zvakadzama mune chimwe chinyorwa, asi mundima yegumi neimwe, simba rakazvikudza richizvisimudzira richipikisa Kristu raiva Roma yechihedheni, pavakaedza kumuuraya pakuberekwa kwake uye vakazozviita pakupedzisira pamuchinjikwa. Ndimba iyi inoti “naye” (Roma yechihedheni), “zuva nezuva chakabviswa.” Shoko rechiHebheru rakashandurwa richinzi “chakabviswa” ndiro “rum,” uye rinoreva “kusimudza nokukudza.” Roma yechihedheni yaizosimudza nokukudza chitendero chechihedheni, uye ndizvo chaizvo zvavakaita munhorondo. Ndokusaka vachinzi Roma “yechihedheni.”

Vhesi rinotevera rinoratidza kuti Roma yepapa yakapiwa “hondo” (simba remauto), yaiva pamusoro pe, kana kuti yaifanira kukunda, “rezuva nezuva” (hupagani). Izviwo ichokwadi chenhorondo, nokuti simba remauto rakashandiswa noupapa (kunyange zvazvo husina kumbova neuto rahwo pachahwo), kukunda chidziviso chakanga chaiswa pamusoro pokumuka kwahwo kusimba. Simba iroro rakabva kuRoma yechihupagani. Simba remauto rakashandiswa nahwo rakapiwa kwahwo kubudikidza “nokudarika,” nokuti kudarika kwakabvumira kuti hutonge mauto amadzimambo akaisa pachigaro choushe mugore ra538, kwakanga kuri kudarika kwokubatanidzwa kwechechi nehurumende. Kutanga, Roma yechihupagani inotaurwa mundima yegumi neimwe, ichizivisa mudzidzi kuti Roma yechihupagani yaizosimukira ichipikisa Kristu, uye kuti yaizosimudzira chitendero chehupagani.

Ndime i vhesi inotevera inotsanangura kudarika kwakakonzerwa nekubatanidzwa kwechechi nehurumende kwakabvumira upapa kukunda nokubvisa chipingamupinyi chakanga chaitwa neRoma yechihedheni pamusoro paro. Nhorooondo inosimbisa kushandiswa kwemavhesi ose ari maviri iwayo. “Chenguva dzose” chinomirira kana Roma yechihedheni, simba rakanga richipikisa Kristu, kana chitendero chechihedheni chakanga chakwidziridzwa neRoma yechihedheni. Chiratidzo che“chenguva dzose” chinobva chateverwa neupapa, sezvo chichiratidza kudarika kwechechi nehurumende ndiko kunopa upapa simba neuto kuti riite basa raro rakasviba. Kushandiswa kwechitatu kwaDhanieri kwe“chenguva dzose” mubvunzo unobereka mhinduro, iyo iri mbiru huru yepakati yeAdventism.

Ipapo ndakamwa omu santo achitaura, uye umwewo santo akati kune uya santo waitaura, Kusvikira rinhi chiono chine chokuita nechipiriso chezuva nezuya, nokudarika kunounza kuparadzwa, zvichipa zvose zviri zviviri nzvimbo tsvene nehondo kuti zvitsikwe netsoka? Danieri 8:13.

M’verse iyi, mubvunzo unobvunzwa ndewokuti chiratidzo chichava kwenguva yakareba sei; saka uri kukumbira mhinduro inomirira hurefu hwenguva, kwete imwe nguva chaiyo. Mubvunzo hausi wokuti chiratidzo chichazadzikiswa pazuva ripi, asi wokuti hurefu hwenguva hwechiratidzo ihwoi. Verse iyi haibvunzi kuti, “Rinhi?” asi inobvunza kuti, “Kwenguva yakareba sei?” Chiratidzo ichi chiri pamusoro pemasimba anoparadza echihedheni, anomiririrwa se “zuva nezuya,” uye upapa sezvahunomiririrwa nokudarika kwoupapa kunozadzikiswa apo iye anoita upombwe nemadzimambo enyika. Masimba iwayo maviri anoparadza, echihedheni achiteverwa noupapa, aifanira kutsika-tsika pasi nzvimbo tsvene nehondo kwenguva ye “nguva nomwe.”

Zvakakosha kuziva kuti kutsikwa-tsikwa kwenzvimbo tsvene chaiyo kwakavamba panguva yeBhabhironi, ndokuenderera mberi kusvika pakuparadzwa kweJerusarema neRoma yechihedheni muna 70 AD, kwakaitwa nemasimba echihedheni kubva pakutanga kwenhorooondo kusvika kumagumo. Saka, hwaiva huhedheni chaihwo, huri muzvishinji, hwakatsika-tsika nzvimbo tsvene chaiyo neboka chaihwo rehondo (vanhu vaMwari). Asi yaiva Roma yomweya yakatsika-tsika Jerusarema yomweya naIsraeri yomweya.

Asi ruware rwuri kunze kwetembere urusiye kunze, uye usaruyera; nokuti rwakapiwa kuvaHedheni; uye guta dzvene vacharitsikira netsoka mwedzi makumi mana nemiviri. Uye ndichapa simba kuzvapupu zvangu zviviri, uye zvichaporofita mazuva ane chiuru namazana maviri namakumi matanhatu, zvakapfeka masaga. Zvakazarurwa 11:2, 3.

Johane Mubhabhatidzi akanga ari muprofiti webatanidzo akaratidza kushanduka kwenguva yekurongwa kwezvinhu kubva panzvimbo tsvene yepanyika kuenda kune iri kudenga, asina kuziva kuzara kwebasa rake. Pauro akanga ari muprofiti webatanidzo akaratidza kushanduka kwenguva yekurongwa kwezvinhu kubva kuna Israeri chaiye (hondo) kuenda kuna Israeri wemweya. Jerusarema rakatsikwa-tsikwa kwemwedzi makumi mana nemiviri rakanga riri Jerusarema remweya.

“Vipindi vilivyotajwa hapa—miezi arobaini na miwili,” na ‘siku elfu moja mia mbili na sitini’—ni kitu kilekile, vyote kwa namna sawa vikiiwakilisha wakati ambao kanisa la Kristo

lilipaswa kuteswa chini ya ukandamizaji wa Rumi. Miaka 1260 ya ukuu wa upapa ilianza mwaka 538 B.K., na kwa hiyo ingefikia mwisho wake mwaka 1798. Wakati huo jeshi la Ufaransa liliingia Rumi na kumfanya papa mfungwa, naye akafa akiwa uhamishoni. Ingawa papa mpya alichaguliwa upesi baadaye, uongozi wa kipapa haujapata tena tangu wakati huo kuweza kutumia mamlaka ambayo hapo awali ulikuwa nayo.” The Great Controversy, 266.

Paulo akazivisa kuti panguva yeshanduko yakaitika munhoroondo yomuchinjikwa, Jerusarema romweya iro “riri kumusoro,” rakava guta rakasarudzwa naMwari kuti aise zita rake, uye Jerusarema chaiyo rakarega kuva Jerusarema rechiporofita cheBhaibheri.

Nokuti Hagari uyu igomo reSinai riri muArabhiya, uye rinofanidzwa neJerusarema riripo zvino, uye riri muuranda pamwe chete navana varo. Asi Jerusarema riri kumusoro rakasununguka, iro riri mai vedu tose. VaGaratia 4:25, 26.

Iri chokwadi ichi chakakosha kuti chinzwisiswe zvakarurama, uye kushandiswa kwenhema kweJerusarema chaiyo sechiratidzo chechiporofita cheBhaibheri chikamu chekunyengera kwakagadzirwa nemaJesuiti kuti kudzikise chokwadi chokuti papa weRoma ndiye antikristu. Dzidziso iyoyo yenhema inobereka chitendero mukati mePurotesitendi yakatsauka chinovabvumira kuti vatarisire zvisizvo kurudzi rwemazuva ano rwavaJudha rweIsraeri sechiratidzo chechiporofita. Jerusarema chaiyo yakaguma kuva Jerusarema yaMwari panguva yomuchinjikwa.

„Guta reJerusarema harichasisiri nzvimbo tsvene. Kutukwa kwaMwari kuri pamusoro paro nokuda kwokurambwa nokurovererwa pamuchinjikwa kwaKristu. Rima guru remhosva riri pamusoro paro, uye harichazovizve nzvimbo tsvene kusvikira racheneswa nemoto yokunatsa yokudenga. Panguva iyo nyika ino yakatukwa nechivi yacheneswa pachabviswa gwapa rimwe nerimwe rechivi, Kristu achamirazve paGomo reMiorivhi. Tsoka dzake padzichatsika pariri, richaparadzaniswa nepakati, uye richava bani guru, rakagadzirirwa guta raMwari.” Review and Herald, July 30, 1901.

Ukubaluleka kokwehlukana phakathi kweJerusalema engokoqobo neJerusalema elingokomoya kuzobhekwana nakho njengoba sicabangela isiprofetho sikaKristu ngokuphela kwezwe. Okwesine uDaniyeli lapho ekhomba “imihla ngemihla,” kukusahluko seshumi nanye.

“Amautho azakuma ngohlangothi lwakhe, angcolise indlu engcwele yamandla, asuse umhlatshelo wansuku zonke, abeke isinengiso esenza incithakalo.” Daniyeli 11:31.

Vhesi iri kuri kuratidza basa rakaitwa neRoma yechihedheni mukugadza hupapa pachigaro chenyika mugore ra538. “Maoko” anomirira simba remauto reRoma yechihedheni rakasimukira richitsigira hupapa, kutanga naClovis, mambo wavaFranks, mugore ra496. Madzimambo akasiyana-siyana eEurope akashandira kuiswa kwehupapa pachigaro zvichitevera Clovis, asi vhesi iri riri kuratidza zvinhu zvina zvakaitirwa hupapa nemadzimambo eEurope (maoko), mushure mokunge vapara kudarika nokupinda mumubatanidzwa wechechi nenyika nechifeve cheTire.

Va nga va yimela vupapa, va “nyamisile” kumbe va lovisa muti wa Rhoma, lowu a wu ri xikombiso xa matimba ya Rhoma ya vukhongeri bya swikwembu swa vamatiko ni ya Rhoma ya

vupapa. Ku nyamisiwa loku ku boxiweke eka ndzimana ku endleke hi ku phindha-phindha hi malembe, tanihi leswi muti wa Rhoma a wu ngenisiwa ehansi ka ku hlaseriwa ka nyimpi loku yaka emahlweni. Tihosi teto ta Yuropa (mavoko), na tona a ti ta “susa swa siku na siku.” Rito ra Xiheveru leri hundzuluxeriweke ri va “susa” eka ndzimana leyi a hi “rum,” hilaha a swi ri hakona eka ndzima ya nhungu. Eka ndzimana leyi, rito leri hundzuluxeriweke ri va “susa,” i “sur,” naswona ri vula ku susa. Mavoko ya tihosi ta Yuropa a ma ta susa ku lwisana ka vukhongereri bya vamatiko ni ku tlakuka ka vupapa hi lembe ra 508. Kutani hi lembe ra 538, mavoko wolawo a ma ta veka vupapa exiluvulweni xa misava. Kutani eka Huvo ya Orleans, hi lembe rero rero, vupapa byi sungurile nawu wa Sonto.

रविवारलाई उपासनाको दैनिकी रूपमा मान्नु नै ससिटर ह्वाइटले “मूर्त्ति” सबाथ भन्नुभएको कुरा हो, र मूर्त्तपूजा “घृणति वस्तु” भन्ने शब्दको सद्धि बाइबलीय परभाषा हो। सन् ५३८ मा, अन्यजातीय रोमका भुजाहरूले उजाड पार्ने घृणति वस्तुलाई स्थापति गरे।

“Vose vachakakwidziridza nokunamata sabata rechifananidzo, zuva risina kukomborerwa naMwari, vanobatsira dhiabhozi nengirozi dzake nesimba rose rekugona ravakapiwa naMwari, ravakatsausira pakushandiswa kusiri iko. Vachikurudzirwa nomumwe mweya, unovapofumadza pakunzwisisa kwavo, havagoni kuona kuti kukwidziridzwa kweSvondo inzira yakatangwa zvachose neChechi yeKaturike.” Selected Messages, bhuku 3, 423.

Ubungoma lomphrofethi nomlando kuqinisekisa ukusetshenziswa esesikukhombile kwevesi lamashumi amathathu nanye. Lapho sithi ubungoma bomphrofethi buqinisekisa lokhu kusetshenziswa, sibhekisa eqinisweni lokuthi kukhona ezinye iziprofetho ezikhuluma ngalezi zinto ezifanayo, ngaphandle kokuzingenisa kule ngxoxo ngalesi sikhathi. Isikhathi sesihlanu nesokugcina uDanyeli asebenzisa ngaso elithi “insuku zonke,” sitholakala esahlukweni seshumi nambili.

Uye kubva panguva iyo chibayiro chezuva nezuvu chichabviswa, nechinhu chinonyangadza chinoparadza chamiswa, pachava nemazuva ane chiuru chimwe namazana maviri namakumi mapfumbamwe. Akaropafadzwa iye anomirira, uye anosvika kumazuva ane chiuru chimwe namazana matatu namakumi matatu namashanu. Danieri 12:11, 12.

Ubuprofeti n’amateka bishimangira ko mu mwaka wa 508, ukurwanya ukuzamuka kw’ubupapa kwarangiye mu buryo bw’ingenzi, igihe inzitizi ya nyuma mu nzitizi eshatu z’akarere (Abagoti) yakurwagaho, nk’uko Daniyeli igice cya karindwi ibigaragaza.

Ndzi anakanyisise timhondzo teto; kutani, waswivo, exikarhi ka tona ku humelela rin’wana rhondzo leritsongo, leri emahlweni ka rona ku handzuriweke timhondzo tinharhu ta leto sungula hi timitsu; naswona, waswivo, eka rhondzo leri a ku ri ni mahlo lama fanaka ni mahlo ya munhu, ni nomo lowu vulavulaka swilo leswikulu. Daniyele 7:8.

Nyanga nhatu dzakabviswa dzinoratidzirwa pamatafura matsvene maviri, uye apo chechitatu chemipingo mitatu iyoyo yezvipingamupinyi zvenzvimbo chakadzingwa kubva muguta reRoma, mugore ra508, kupikisa kumuka kwesimba reupapa kwakabviswa. Kumiswa kunotaurwa mundima yegumi neimwe kunomiririra makore makumi matatu ari pakati pa508 na538. Kunoratidza makore makumi matatu umo kugadzirira kwekumisikidza munhu wechivi mutembere yaMwari

kwakapedziswa.

Shoko lililotafsiriwa kuwa “kuondolewa” pia ni “sur,” lenye maana ya kuondoa, na katika mwaka 508, upinzani dhidi ya kuinuka kwa upapa uliondolewa (ukachukuliwa mbali). Tangu tarehe hiyo, miaka elfu moja mia mbili na tisini inakupeleka hadi 1798, na jeraha la mauti la upapa. Siku elfu moja mia tatu na thelathini na tano zinakupeleka hadi katika kukatishwa tamaa kwa kwanza, na mwanzo wa wakati wa kukawia mwishoni kabisa mwa mwaka 1843. Aya hiyo inaahidi baraka kwa wale wanao“fika” 1843. Neno “fika” maana yake ni kugusa. Siku ya kwanza ya 1844 huashiria kukatishwa tamaa kwa kwanza, lakini siku ya mwisho ya 1843 hugusa wakati wa kwanza wa 1844. Siku ya mwisho ya mwaka hugusa siku ya kwanza ya mwaka unaofuata. Baraka inayohusishwa na tarehe hiyo inathibitishwa na historia na unabii.

Tichaenderera mberi nekufungisisa kukosha kwe“zvezuva nezuva” sechokwadi chenheyo munyaya inotevera.

“Mharidzo dzose dzakapihwa kubva muna 1840–1844 dzinofanira kuitwa dzine simba zvino, nokuti kune vanhu vazhinji vakarasikirwa negwara ravo. Mharidzo idzi dzinofanira kuendeswa kumachechi ose.

Kristu akati, ‘Akaropafadzwa meso enyu, nokuti anoona; nenzeve dzenyu, nokuti dzinonzwa. Nokuti zvirokwazvo ndinoti kwamuri, vaprofita vazhinji navarurami vakashuva kuona zvinhu zvamunooni imi, asi havana kuzviona; nokunzwa zvinhu zvamunonzwa imi, asi havana kuzvinzwa’ [Mateo 13:16, 17]. Akaropafadzwa meso akaona zvinhu zvakaonekwa muna 1843 na1844.

“Ujumbe ulitolewa. Wala kusiwe na kuchelewa kuurudia ujumbe huo, kwa maana ishara za nyakati zinatimizwa; kazi ya kufunga lazima ifanywe. Kazi kubwa itafanywa kwa muda mfupi. Hivi karibuni ujumbe utatolewa kwa agizo la Mungu, ambao utakua na kuwa kilio kikuu. Ndipo Danieli atasimama katika sehemu yake, kutoa ushuhuda wake.” Manuscript Releases, juzuu ya 21, 437.