

Bhuku ra Danieri - Nomboro Makumi Mana Nezvitatu

*Kuvumbura Ubusobanuro bw'lkigereranyo cy'lkizira cy'Ubupfukiro mu
Buhanuzi bwa Bibiliya*

Jeff Pippenger
2024-01-07

Kuzivikanwa kwaPauro kweRoma yechihedheni sesimba rakadzivisa upapa kusimuka kutonga mugore ra538, kwakava uchapupu hwakaita kuti William Miller azive kuti “zvezuva nezuva,” mubhuku raDanieri, zvinomirira chihedheni. Chimiro chaWilliam Miller chakanga chakavakirwa pamasimba maviri anoparadza, okutanga ari echihedheni achiteverwa neupapa. Kuwanikwa kwaMiller kwakanyanya kukosha mukutsigira chimiro ichocho kwaiva uchapupu hwaPauro muna 2 VaTesaronika, chitsauko chechipiri, apo Pauro anoratidza kuti kudziviswa kweupapa, kwakakonzerwa neRoma yechihedheni, kwaizobviswa, kuti “munhu wechivi” agadzwe mutemberi yaMwari, achizviratidza kuti ndiye Mwari.

Mubhuku raDanieri, chiratidzo che“zvezuva nezuva” chinomirira chihedheni chinogara chichiteverwa nechiratidzo cheupapa, kungava kuchimirirwa se“kudarika kunoparadza” kana kuti “chinonyangadza chinoparadza.” Asi mukuyambira kwaKristu kuvaKristu pamusoro pokukombwa nokuparadzwa kweJerusarema kwakaitika mukati memakore matatu nehafu kubva muna 66 kusvika muna 70 AD, Kristu akataura nezve“chinonyangadza chinoparadza, chakataurwa naDanieri muporofita” sechiratidzo kuvaKristu vakanga vari muJerusarema chokuti vatize pakarepo. Nhorooondo inoratidza kuti chiratidzo ichocho chakanga chisiri chiratidzo cheRoma yeupapa, asi cheRoma yechihedheni. Chiratidzo chacho chaifanira kuzivikanwa navakatendeka, kana vaida kudzivisa kukombwa nokuparadzwa. Ko “chinonyangadza chinoparadza, chakataurwa naDanieri muporofita,” chiratidzo cheRoma yechihedheni here, kana kuti cheRoma yeupapa?

Zvino kana muchiona chinonyangadza chinoparadza, chakataurwa naDhanieri muporofita, chakamira panzvimbo tsvene, (anoverenga, ngaanzwisise:) ipapo avo vari muJudhea ngavatzire kumakomo; ari pamusoro pemba ngaarege kuburuka kuzotora chinhu chipi nechipi chiri mumba make; uye ari kusango ngaarege kudzokera shure kunotora nguvo dzake. Asi vane nhumbu nevavanoyamwisa mumazuva iwayo vane nhamo! Asi nyengeterai kuti kutiza kwenyu kurege kuva muchando, kana nezuva reSabata; nokuti ipapo kuchava nokutambudzika kukuru, kwakadaro kusina kumbovapo kubva pakutanga kwenyika kusvikira zvino, uye hakuzombovipozve. Uye dai mazuva iwayo asina kupfupikiswa, hakuna munhu angadai akaponeswa; asi nokuda kwavasanangurwa, mazuva iwayo achapfupikiswa. Mateo 24:15–22.

Sisi White vanotsinhira pamusoro pokuti yambiro iyi yakazadzikiswa sei munhorooondo yokuparadzwa kweJerusarema kubva mugore ra66 kusvikira ra70 AD, uye vanoratidza kuti mureza, kana kuti chiratidzo cheuto reRoma, ndicho chaiva chiratidzo kuvaKristu vakanga vachiri muJerusarema kuti vatize. Saka, “chinyangadzo chinoparadza, chakataurwa nomuporofita Dhanieri,” chaiva Roma yechihedheni here, kana kuti Roma yeupapa, sezvakanga zvakavakirwa

pairi nehurongwa hwaMiller?

විලියම් මිලර් රෝමයේ ජීර්කාශන දකෙම—අපවිතීර් රෝමය, එය අනුගමනය කළ පාප්මය රෝමය—අවබෝධ කරගැනීමට මහෙයෙවනු ලැබීය. එහතේ ඔහු ජීවත් වූ ඉතිහාසික පසුබිම නිසා, රාජධානී දකෙම එක් රාජධානියක් ලෙස සැලකීමට ඔහු බලකරුවෙකුය. ඇත්තෙන්ම, ඒවා එක් රාජධානියක් වේ; එසේ වුවද, ඒවා අනුපිළිවෙලින් පැමිණෙන රාජධානී දකෙක්ද නිරූපණය කරයි. 1798 වර්ෂයේ අනාගතවාණි ඉතිහාසය නිසා මිලර්ට රෝමය ජීර්කාශන වශයෙන් එක් රාජධානියක් ලෙස සලකා බැලීමට සිදු විය. 1798 දී, මිලර් විශ්වාස කළේ ක්ලීස්තුස්වහන්සේගේ දවෙන පැමිණීම අනාගතයේ ආසන්නයෙන් වසර විසිපහකට පමණ දුරින් ඇති බවය. 1798 දී පාප්මය රෝමය මාරාන්තික නුවාලයක් ලැබූ බව ඔහු පූර්ණයෙන්ම දැන සිටියේය. මිලර්ගේ දෘෂ්ටිකෝණය, පාප්මය රෝමයට පසුව පැමිණීමට වනෙන් භූමික රාජධානී නොතිබුණි; මක්නිසාද ක්ලීස්තුස්වහන්සේ ආපසු පැමිණීමට ආසන්නව සිටියහ.

Mu nhoroono yaigara Miller, akanzwisisa kuti chifananidzo chechitsauko chechipiri chaDanieri chaimiririra umambo hwenyika huna, nokuti ndizvo zvakapupurwa naDanieri.

Zvino umambo hwechina huchava nesimba sesimbi; nokuti simbi inopwanya- pwanaya uye inokunda zvinhu zvose; uye sezvinoita simbi inopwanya izvi zvose, saizvozvo ihwo huchapwanya- pwanaya nokupwanya. Uye zvawaona tsoka nezvigunwe zvadzo, chimwe chikamu chiri ivhu romuumbi, chimwe chikamu chiri simbi, umambo hwacho huchava hwakakamukana; asi mariri muchava nechimwe chesimba resimbi, nokuti wakaona simbi yakavhengana nevhu rine dope. Danieri 2:40, 41.

UMiller waqonda leswaku a ku ri ni mimfumo ya mune ntsena, naswona mfumo wa vumune ni wa makumu a ku ri Rhoma; leswi a swi tiveke hi matimu leswaku a ku ri Rhoma ya vupfukeri, yi landzeriwa hi Rhoma ya vapapa. Eka Miller, hi ku pfumelelana ni rito ra Daniyele, mfumo wa vumune a wu “avanile,” kambe eka yena ku avana koloko a ku yimela ntsena ku hambana exikarhi ka swiyenge swa xiviri ni swa moya swa mfumo wa Rhoma. A a ri ntiyiso, kambe ku twisisa kakwe a ku ringaneleka.

Miller haana kuona kuti kugoverwa kweRoma yechihedheni neRoma yapapa kwakanga kwakavakirwa pakugoverwa uko Pauro akasimudzirwa kuti azivise. Pauro (naJohani Mubhabhatidzi), akazivisa kuti panguva yemuchinjikwa, zvaitika chaizvo zvaifanira kushanduka zvive zvemweya. Pasina kunzwisisa ikoko, Miller akamanikidzwa kugamuchira kuti Roma yaingova umambo humwe chete hwaiva nezvikamu zviviri. Uye chokwadi, akanga akarurama (asi aine muganhu). Haana kukwanisa kuona kuti Roma yemweya yaimiririrwa neBhabhironi chaiyo, nokuti Roma yemweya (upapa) iBhabhironi remweya zvakare.

Babhironi chaiyo, seyokunge humambo hwekutanga pahumambo huna huri muna Danieri 2, hwaizova mufananidzo woumambo hwechina, nokuti chokutanga chinogarova chichifananidzira chokupedzisira. Roma yechihedheni yakanga yafananidzirwa neBabhironi, asi zvose Roma yechihedheni neBabhironi zvaifananidzira Roma yomweya (upapa). Naizvozvo upapa hwaiva humambo hwechishanu, uye hwakamiririrwa neBabhironi. Ichi ndicho chikonzero chikuru nei

Hanzvadzi White ichienzanisa kutapwa kwaIsraeri chaiye muBabhironi kwamakore makumi manomwe, nokutapwa kwaIsraeri womweya muBabhironi romweya kwamakore ane chiuru chimwe namazana maviri namakumi matanhatu.

“Kereke ya Xikwembu emisaveni a yi ri evukhumbini hi ntiyiso hi nkarhi lowu wo leha wa nxaniso lowu nga heriki, hilaha vana va Israele a va ri evukhumbini eBabilona hi nkarhi wa ku hlongoriwa hakona.” Prophets and Kings, 714.

Nokudaro Miller akanga asina dambudziko rekutsinhanisa kuzadzikiswa kweuporofita kwaizonyatsoratidza Roma yechihedheni, neRoma yeupapa. Tichapa mienzaniso yeizvi sezvatinooenderera mberi, asi kana tichinzwisisa kuti Miller aiona Roma yechihedheni neRoma yeupapa soushe humwe chete, tinogona kunzwisisa kuti sei Miller aisazoono sechinhu chinonetsa kuti Jesu ataure nezve “chinyangadzo chinoparadza, chakarehwa naDanieri muporofita,” sekuzadzikiswa kweRoma yechihedheni, asi panguva imwe chete achiri kunzwisisa kuti chirevo chokuti “chinyangadzo chinoparadza,” mubhuku raDanieri, chiratidzo cheRoma yeupapa. Miller aisagona kuona masimba matatu anoparadza, uye nokuda kwechikonzero ichi hwaro hwake hweuporofita hwakanga hwakaganhurirwa, kunyange zvakadaro hwakarurama.

Asi tinofanira kunzwisisa sei kusawirirana kuri pakuzadzikiswa kwenhorondo kwa66 AD, apo Roma yechihedheni yakamisa mireza yayo munzvimbo tsvene dzetembere mukuzadzikisa kufanotaura kwaKristu? Ko “chinonyangadza chinoparadza, chakataurwa naDanieri muporofita,” chiratidzo cheRoma yechihedheni here kana kuti cheRoma yapapa? Mhinduro kudambudziko iroso iri nyore zvikuru kana muchiziva masimba matatu anoparadza, panzvimbo pemaviri. Tinofanira kutanga netsananguro yaSister White pamusoro pokuzadzikiswa kwekufanotaura kwaKristu pamusoro pokuparadzwa kweJerusarema.

“Pakupayikwa kwaKristu nevaJudha kwakabatanidzwa nokuparadzwa kweJerusarema. Ropa rakateurwa paKarivhari ndiro rakava mutoro wakavakandira mukuparara munyika ino uye munyika ichauya. Saizvozvowo zvichava pazuva guru rokupedzisira, apo kutongwa kuchawira pamusoro pevanoramba nyasha dzaMwari. Kristu, dombo ravo rokugumbura, ipapo achaonekwa kwavari segomo rinotsiva. Kubwinya kwechiso Chake, uko kune vakarurama kuri upenyu, kuchava kumakaipa moto unoparadza. Nokuda korudo rwakarambwa, nyasha dzakashorwa, mutadzi achaparadzwa.”

“Ka ngoor ndimbal yu bare ak artu yu ñu di faral di déglóo, Yeesu won na li mu waroon a nekk ci Yawut ya bu ñu bañee Doomu Yälla ji. Ci wax yi, mooy wax ak ñépp ci bépp jamono ñi di bañ a nangu ko muy seen Musalkat. Bépp artu ñeel na leen. Kër Yälla ga ñu sosaloon, doom ji déggadi, beykat yu fenn yi, tabaxkat yu xaste yi, am nañu seen melokaan ci dundug bépp bàkkaarkat. Su tuubul, àtte bu ñu doon misaal ci moom mooy nekk.” The Desire of Ages, 600.

Pauro paakatsanangura kushanduka kubva kune chaiko kuenda kune zvomweya, anoratidza kuti kwakaitika munguva yomuchinjikwa, uye zvinofanira kucherechedzwa kuti kuparadzwa kweJerusarema kwakabatana zvakananga nomuchinjikwa. Kuparadzwa kweJerusarema chaihwo, kwakaitwa pakutanga neBhabhironi chaihwo, kwakazopedzisira kwaitwazve neRoma chaihwo, nokuti Jesu nguva dzose anomiririra magumo pamwe chete nokutanga. Kutsikwa-tsikwa

kwenzvimbo tsvene nehondo, kwakavamba nesimba rechihedheni reBhabhironi, kwakaguma nesimba rechihedheni reRoma.

Kupondwa kiroho kwa Yerusalemu wa kiroho kulitekelezwa na Rumi ya kipapa, na vipindi hivyo vyote viwili vya kupondwa chini kwa miguu (halisi na kiroho) vinafananisha kupondwa chini kwa miguu kwa watu wa Mungu na nguvu ya tatu iharibuyo, ambayo kwa upande wa Rumi huitwa Rumi ya kisasa.

Paive nemasimba matatu anoparadza, rimwe nerimwe richitambudza vanhu vaMwari. Dhiragoni rechihedheni, rinoteverwa nechikara chinobva mugungwa chechiKaturike, iro rinoteverwazve nechikara chinobva panyika cheUnited States (muporofita wenhema). Chihedheni chaimiririrwa nemasimba akasiyana-siyana echihedheni akatsika-tsika Israeri chaiyo. Upapa ndokuzotsika-tsika Israeri yomweya kwamakore ane chiuru chimwe namazana maviri namakumi matanhatu kubva muna 538 kusvika muna 1798. Kubatana kwakapetwa katatu kwedhiragoni, nechikara, uye kwemuporofita wenhema iRoma yemazuva ano, uye kunotsikawo-tsika vanhu vaMwari panguva ye“awa” yedambudziko remurayiro weSvondo. Masimba matatu anoparadza, anoti dhiragoni, chikara, nomuporofita wenhema, anomiririrwawo seRoma yechihedheni, Roma yeupapa, neRoma yemazuva ano.

Maererano neZvakazarurwa chitsauko 17, chihedheni ndivo madzimambo mana okutanga; mambo wechishanu ndihwo hupapa, uye madzimambo echitanhatu, echinomwe, neechisere mubatanidzwa wakapetwa katatu weRoma yemazuva ano.

Uye kune madzimambo manomwe: vashanu vakawa, mumwe aripo, uye mumwe haasati auya; zvino kana achinge auya, anofanira kugara nguva pfupi. Uye chikara chakanga chiripo, asi chisisipo, ndichochiye wechisere, uye chinobva pane vaya vanomwe, uye chionoenda mukuparadzwa. Zvakazarurwa 17:10, 11.

Kubva pana Danieri chitsauko chechipiri, upagani ndihwo humambo hwose huna kubva kuBhabhironi chihwo kusvika kuRoma chaiyo. Bhabhironi remweya ndihwo hupapa (musoro wendarama), uye mubatanidzwa wakapetwa katatu weshato, chikara, nomuporofita wenhema (Roma yemazuva ano), unomiririrwa nemubatanidzwa wakapetwa katatu weMedhia nePeresia zvemweya, Girisi remweya, neRoma remweya (rine ronda raro rinouraya raporeswa).

Apo Yesu paakataura nezve “chinyangadzo chinoparadza, chakataurwa naDanieri muporofita,” akanga achitsanangura “chiratidzo” chakati kuti icho vaKristu vanofanira kuziva muRoma imwe neimwe pamatatu. Roma yechihedheni, Roma yeupapa, neRoma yemazuva ano, zvose zvinotambudza vanhu vaMwari. Kutambudzwa ikoko kunomiririrwa muchiporofita sekutsikwa pasi kwenzvimbo tsvene neuto. Yesu akapa yambiro yokuswederwa kwekutambudzwa ikoko panguva imwe neimwe yenguva nhatu idzodzo dzekutambudzwa. Apo “chiratidzo” chesimba reRoma chakaiswa mukati menzvimbo tsvene, nguva yokutiza muJerusarema yakanga yasvika. Yesu akanga asingashandisi mashoko aDanieri okuti “chinyangadzo chinoparadza” sechiratidzo chesimba repanyika, asi sechiratidzo chechiratidzo icho vaKristu vaifanira kuziva.

“Jesu akazivisa kuvadzidzi vakanga vachiteerera kutonga kwaizowira vaIsraeri vakatsauka pakutenda, uye zvikurukuru kutsiva kwakarurama kwaizouya pamusoro pavo nokuda kwokuramba kwavo Mesiya nokumurovera pamuchinjikwa. Zviratidzo zvisingakanganisiki zvaizotangira magumo anotyisa iwayo. Nguva yaityiwa yaizouya pakarepo uye nokukurumidza. Uye Muponesi akayambira vateveri Vake achiti: ‘Naizvozvo kana muchiona chinyangadzo chinoparadza, chakataurwa naDhanyeri muporofita, chimire panzvimbo tsvene, (anoverenga, ngaanzwisise:) ipapo vari muJudhea ngavatizire kumakomo.’ Mateo 24:15, 16; Ruka 21:20, 21. Apo mireza yevaRoma yokunamata zvifananidzo yaizomiswa panyika tsvene, yaitambanuka mafurlongi mashomanana kunze kwamasvingo eguta, ipapo vateveri vaKristu vaifanira kuwana kuchengeteka mukutiza. Kana chiratidzo chenyevero chaonekwa, avo vaida kupunyuka vaisafanira kunonoka zvachose. Munyika yose yeJudhea, uyewo muJerusarema chaimo, chiratidzo chokutiza chaifanira kuteererwa pakarepo. Uyo aizowanikwa ari pamusoro pedenga reimba haafaniri kuburuka achipinda mumba make, kunyange kuti aponese pfuma yake inokosha zvikuru. Avo vaishanda muminda kana muminda yemizambiringa vaisafanira kutora nguva yokudzokera kunotoro nguo yokunze yakanga yaiswa parutivi pavaishanda mukupisa kwezuva. Vaisafanira kuzengurira kunyange kwechinguvana, kuti varege kubatanidzwa mukuparadzwa kukuru ikoko.” The Great Controversy, 25.

Mundima iyi, Sista White vanodoma “chinyangadzo chokupambwa” sechiri “chiratidzo chisingakanganisiki,” chakafananidzirwa ne“mireza yokunamata zvifananidzo yavaRoma,” iyo yavakamisa “panyika tsvene” pematemberi. Jesu akanga asiri kushandisa “chinyangadzo chokupambwa” kumirira rimwe remasimba eRoma yechihedheni kana yeRoma yapapa, asi sechiri “chiratidzo.” Apo “chiratidzo” chacho chakaiswa panyika tsvene petemberi, vaKristu vaifanira kutiza kubva muJerusarema “kuti varege kubatanidzwa mukuparadzwa kwose.” Sista White anoenderera mberi gare gare mundima imwe cheteyo uye anodoma kuti uporofita hwaKristu hwakanga huchiratidza kuparadzwa ihwohwo hwaiva nokuzadzikiswa kunopfuura kumwe.

“Muponesi uprofitwa hwaJehovha pamusoro pokushanyirwa kweJerusarema nokutongwa huchazova nokuzadzikiswa kumwe, uko kuparadzwa kunotyisa ikoko kwaingova mumvuri usina kusimba chete. Mumatambudziko akawira guta rakasanangurwa tinogona kuona kutongwa kwenyika yakaramba ngoni dzaMwari uye yakatsika-tsika mutemo Wake. Zvinyorwa zvokusuwa kwavanhu izvo nyika yakaona mumazana ayo mazhinji amakore ouipi zvakasviba. Mwoyo unorwara, uye pfungwa dzinopera simba pakuzvifungisisa. Zvakaipa zvikuru zvave migumisiro yokuramba simba roUtongi hweKudenga. Asi muchizaruro chezvinhu zvinguva iri kuuya panoratidzwa chiitiko chinotonyanya kusviba. Zvinyorwa zvekare,—mutsetse murefu wemhirizhonga, kurwisana, nokumukira, “nokurwa kwomurwi ... nokurira kwakavhiringidzika, nenguvo dzakakungurutsa muropa” (Isaya 9:5),—izvi chii zvazvo kana zvichienzaniswa nokutyisa kwezuva iro apo Mweya waMwari unodzora uchabviswa chose kubva kuna vakaipa, usingachavatadzisi kubudisa pachena chido chomunhu nehasha dzaSatani! Panguva iyoyo nyika ichaona, kupfuura zvayakamboona kare, migumisiro yokutonga kwaSatani.”

“Kasi siku hiyo, kama ilivyokuwa wakati wa kuangamizwa kwa Yerusalemu, watu wa Mungu wataokolewa, kila mmoja atakayepatikana ameandikwa miongoni mwa walio hai. Isaya 4:3. Kristo ametangaza kwamba atakuja mara ya pili awakusanye waaminifu Wake kwake

Mwenyewe: ‘Ndipo kabila zote za dunia zitaomboleza, nao watamwona Mwana wa Adamu akija juu ya mawingu ya mbinguni pamoja na uweza na utukufu mwingi. Naye atawatuma malaika Wake pamoja na sauti kuu ya tarumbeta, nao watawakusanya wateule Wake kutoka pepo nne za dunia, toka mwisho huu wa mbingu hata mwisho huu mwingine.’ Mathayo 24:30, 31. Ndipo wale wasioitii injili watateketezwa kwa pumzi ya kinywa Chake na kuangamizwa kwa ufunuo wa kuja Kwake. 2 Wathesalonike 2:8. Kama Israeli wa zamani, waovu hujiangamiza wenyewe; huanguka kwa uovu wao. Kwa maisha ya dhambi, wamejiweka mbali sana na upatano na Mungu, asili zao zimeharibika sana kwa uovu, hata udhihirisho wa utukufu Wake kwao huwa moto ulao.”

“Vanhu ngavangwarire kuti varege kuregeredza chidzidzo chavari kupiwa mumashoko aKristu. Sezvaakayambira vadzidzi vake pamusoro pekuparadzwa kweJerusarema, achivapa chiratidzo chokuparara kwakanga kwava kuswedera, kuti vagone kutiza; saizvozvowo akayambira nyika pamusoro pezuva rokuparadzwa kwokupedzisira uye akaipa zviratidzo zvokuuya kwaro, kuti vose vanoda vagone kutiza hasha dzichauya. Jesu anoti: ‘Uye kuchava nezviratidzo muzuva, nomumwedzi, nomunyeredzi; uye panyika kuchava nokutambudzika kwamarudzi.’ Ruka 21:25; Mateo 24:29; Mako 13:24–26; Zvakazarurwa 6:12–17. Avo vanoona zviratidzo izvi zvinotangira kuuya kwake vanofanira ‘kuziva kuti kwava pedyo, kuri pamasuo chaiwo.’ Mateo 24:33. ‘Naizvozvovo rindai,’ ndiwo mashoko ake okuyambira. Mako 13:35. Avo vanoteerera yambiro havangasiywi murima, kuti zuva iro rivawane vasingafungiri. Asi kuna avo vasingadi kurinda, ‘zuva raShe rinouya sembavha usiku.’ 1 VaTesaronika 5:2–5.” The Great Controversy, 36, 37.

Hanzvadzi White pavakanyora mashoko aya, kwaiva kuchine kuzadzikiswa kuri kuuya mberi kwekuparadzwa kweJerusarema. Kutonga kwekutsiva kunoitwa pamusoro peRoma yemazuva ano (shato, chikara, uye muporofita wenhema), pakuguma kwenyika, kunomirira kuwa kwokupedzisira kweBhabhironi romweya; asi Bhabhironi romweya (upapa) rakatodonha kare kamwe muna 1798. Kuparadzwa kweJerusarema kunomirira kutonga kwaMwari kwekutsiva pamusoro pekereke yakatsauka pakutenda.

Kuparadzwa kweJerusarema mumakore matatu nehafu kubva muna AD 66 kusvika muna AD 70 kunomiririra kuparadzwa kunoitwa nokutonga kwaMwari kwokutsiva pakuguma kwenyika, uko kuchauyiswa pamusoro peRoma yazvino uno (dhiragoni, chikara, nomuporofita wenhema). Kukombwa nokuparadzwa kweJerusarema, kwakaitwa nechihedheni kubva muna AD 66 kusvikira muna AD 70, kwakatora makore matatu nehafu chaiwo.

Kukombwa nokuparadzwa kweJerusarema remweya kwakaitwa neupapa kwakagara makore matatu nehafu echiporofita, kubva muna 538 kusvikira muna 1798. Mifananidzo miviri iyoyo inomiririra kukombwa nokuparadzwa kweJerusarema mu“awa” yenhamo yemutemo weSvondo inouyiswa neRoma yemazuva ano. Kwokupedzisira kwemaparadzirwo matatu eJerusarema kunodzorwa shure, sezvakaratidzwa mubhuku raDanieri.

Bhuku raDanieri rinotanga neBhabhironi richikunda nekuparadza Jerusarema, uye rinopera nekuparadzwa kweBhabhironi pamwe nokukunda kweJerusarema. Muhondo imwe neimwe pamitatu iyi, pakapiwa chiratidzo kuwaKristu chaiva ziviso kwavari chokuti vatize hondo yakanga

ichiuya. Muna AD 66, chakanga chiri panguva iyo mauto eRoma yechihedheni akaisa mireza yawo (mireza yehondo yawo) panzvimbo tsvene yesanctuary. Mugore ra538, chakanga chiri apo “munhu wechivi” akazarurwa, agere mutembere yaMwari (kereke yechiKristu), achizviratidza kuti ndiye Mwari, paakadzika mutemo weSvondo paCounsel of Orleans mugore iroro. Kumanikidzirwa kwekuchengeta Svondo ndiko kunozivikanwa neupapa sechiratidzo chinoratidza humbowo hwesimba raro pamusoro penyika yechiKristu, nokuti vanopikisa (zvakarurama) kuti hapana tsigiro yokunamata neSvondo muShoko raMwari, uye chokwadi chokuti vakagadza Svondo sezuva rokushumira muChiKristu humbowo hwokuti simba retsika nemagariro avo echihedheni riri pamusoro peBhaibheri.

Mugore ra 538, Abakristo bari bakwiriye kwitandukanya n’Itorero ry’i Roma, atari gusa kuko ritari Itorero rya Gikristo by’ukuri, ahubwo nanone kuko ikimenyetso cy’ubutware bwa papa cyari cyarashyizwe ahantu hera h’Itorero ry’Imana. Mushiki wa White agaragaza uburyo bwo kwitandukanya muri ayo mateka bwatangiye icyo gihe cyatumye Itorero ry’Imana rihungira mu butayu imyaka igihumbi na magana abiri na mirongo itandatu.

“Asi hakuna umoya kati ya Mkuu wa nuru na mkuu wa giza, wala haiwezekani kuwapo umoya kati ya wafuasi wao. Wakristo walipokubali kuungana na wale waliokuwa wameongoka nusu tu kutoka katika upagani, waliingia katika njia iliyowaongoza mbali zaidi na zaidi kutoka katika kweli. Shetani alishangilia kwa kuwa alikuwa amefaulu kuwadanganya idadi kubwa sana ya wafuasi wa Kristo. Kisha akautumia uwezo wake kwa ukamilifu zaidi juu yao, na akawachochea kuwatesa wale waliobaki waaminifu kwa Mungu. Hakuna walioelewa vema jinsi ya kuipinga imani ya kweli ya Kikristo kama wale waliokuwa wamewahi kuwa watetezi wake; na hawa Wakristo waasi, wakiungana na wenzao waliokuwa nusu wapagani, walielekeza vita yao dhidi ya sifa za msingi kabisa za mafundisho ya Kristo.

“Kwa wale waliotaka kuwa waaminifu, ilihitaji mapambano makali ya kukata tamaa ili kusimama imara dhidi ya udanganyifu na machukizo yaliyofichwa chini ya mavazi ya ukuhani na kuingizwa kanisani. Biblia haikukubaliwa kuwa ndicho kipimo cha imani. Mafundisho ya uhuru wa dini yaliitwa uzushi, na wale waliounga mkono mafundisho hayo walichukiwa na kutengwa.

“Mushure mehondo refu uye yakanga yakaoma zvikuru, vashoma vakatendeka vakafunga kuputsa kubatana kwose nechechi yakatsauka kana yakaramba ichiramba kuzvisunungura kubva kunhema nekunamata zvidhori. Vakaona kuti kupatsanuka kwaiva kudikanwa kusingadzivisiki kana vaida kuteerera shoko raMwari. Havana kuzoshinga kushivirira dzidziso dzokukanganisa dzaizova nenjodzi inouraya kumweya yavo, kana kupa muenzaniso waizoisa kutenda kwavana vavo navazukuru vavo pangazi. Kutu vachengetedze rugare nokubatana vakanga vakagadzirira kuita kubvuma kupi nokupi kwaipindirana nokuvimbika kuna Mwari; asi vakanzwa kuti kunyange rugare rwacho rwaizotengwa nomutengo wakanyanyisa kana rwawanikwa nokubayira nheyo. Kana kubatana kwaigona kuwanikwa chete nokukanganisa chokwadi nokururama, zvino ngakuve nokusawirirana, kunyange nehondo.” The Great Controversy, 45.

Titaenderera mberi nepfungwa idzi munyaya inotevera.

“Uro hwatambanuka pamberi pedu. Chidzitiro chava pedyo kusimudzwa. Isu tinogara pachinzvimbo ichi chinotyisa, chine mutoro mukuru, tiri kuitei, tiri kufungei, zvokuti tinonamatira kurudo rwedu rwoudyire rwokuda kugara takasununguka, apo mweya iri kuparara yakatikomberedza? Mwoyo yedu yava yakaoma chose here? Hatigoni here kunzwa kana kunzwisisa kuti tine basa rokuitira ruoneso rwevamwe? Hama, muri pakati peboka iro rinoti rine meso asi harioni, uye rine nzeve asi harinzwi here? Mwari akakupai zivo yokuda Kwavo pasina here? Vakakutumirai yambiro pamusoro peyambiro pasina here? Munotenda here zviziviso zvechokwadi chisingaperi pamusoro pezvava kuda kuuya pamusoro penyika, munotenda here kuti kutonga kwaMwari kwakaremba pamusoro pavanhu, uye muchiri kugona kugara makasununguka, mune usimbe, musina hanya, muchida zvinofadza here?”

“Zvino haisi nguva yokuti vanhu vaMwari vasunge mwoyo yavo kana kuunganidzira fuma yavo munyika. Nguva haisi kure, apo, sezvakaitika kuvadzidzi vokutanga, tichamanikidzwa kutsvaka utiziro munzvimbo dzakaparadzana, dzisina vanhu. Sezvo kukombwa kweJerusarema namauto eRoma kwakanga kuri chiratidzo chokuti vaKristu vokuJudhiya vatize, saizvozvowo kutorwa kwesimba nerudzi rwedu mumutemo unosimbisa sabata rapapa kuchava yambiro kwatiri. Ipapo ichava nguva yokubva mumaguta makuru, tichigadzirira kubva mumaduku tichienda kudzimba dziri kure nevanhu, munzvimbo dzakavanzika pakati pamakomo. Uye zvino, panzvimbo pokutsvaka dzimba dzinodhura pano, tinofanira kunge tichigadzirira kutamira kunyika iri nani, iyo yokudenga. Panzvimbo pokushandisa pfuma yedu mukuzvifadza, tinofanira kudzidza kuchengetedza nokungwarira. Tarenda rimwe nerimwe ratakwereteswa naMwari rinofanira kushandiswa kukudzwa Kwake mukupa yambiro kunyika. Mwari ane basa rokuti vashandi vake pamwe Naye vaite mumaguta. Basa redu remamishinari rinofanira kutsigirwa; mamishinari matsva anofanira kuvhurwa. Kutu basa iri rifambiswe mberi zvinobudirira, zvichada mari zhinji. Dzimba dzokunamatira dzinodikanwa, umo vanhu vangakokwa kuti vanzwe zvokwadi dzenguva ino. Nokuda kwechinangwa ichochi, Mwari akapa vatariri vake fuma yokuchengetwa. Musasunga pfuma yenyu muzvirongwa zvenyika, kuti basa iri rirege kudzivirirwa. Isai mari yenyu panzvimbo yamunogona kuiwana nokuitisa kubatsira basa raMwari. Tumirai fuma yenyu mberi kwamuri kudenga.” Testimonies, vhoriyamu 5, 464.