

# Bhuku ra Danieri - Nhamba Makumi Mapfumbamwe nelna

*Kuburitsa Chimiro cheChiporofita: Kunzwisisa Masimba Matatu  
Anotungamirira kuAmagedhoni*

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Urongwa hwouporofita hwakashandiswa na William Miller hwaiva chimiro chemasimba maviri anoparadza, anoti Roma yechihedheni ichiteverwa neRoma yeupapa. Urongwa hwouporofita hunoshandiswa neFuture for America ndihwo chimiro chemasimba matatu anoparadza, anoti Roma yechihedheni ichiteverwa neRoma yeupapa uyezve nechiPurotesitendi chakatsauka. Kuratidzwa kutatu kweRoma ndiwo masimba iwayo matatu anoparadza eshato, echikara, uye emuporofita wenhema. Urongwa ihwohwo hwakazivikanwa muchikamu chikuru nokupikiswa kwakaunzwa kuchiedza chemavhesi matanhatu okupedzisira aDanieri chitsauko 11, icho chakazarurwa panguva yokuguma muna 1989.

Zviratidzo zviviri zvokutanga zveRoma zvinoratidza chimiro chechiporofita cheRoma yazvino uno, icho chiri chiratidzo chechitatu uye chokupedzisira cheRoma. Roma yazvino uno inoratidza marongerwo esimba rokutambudza rakapetwa katatu rokupedzisira ramazuva okupedzisira. Chiri pedyo kwazvo nazvo, asi chakasiyana pachena, ndizvo zviratidzo zvitatu zveBhabhironi. Chekutanga chaiva Bhabheri raNimrodhi. Chechipiri chaiva Bhabhironi raNebhukadhinezari naBherishazari. Pamwe chete, zvapupu zviviri izvozvo zvechiporofita zvinoratidza unhu hwechiporofita hweBhabhironi yazvino uno. Kunyange hazvo pane rimwe danho Roma yazvino uno neBhabhironi yazvino uno zviri chinhu chimwe chete, zviratidzo zvitatu zveBhabhironi zviri kuratidza kuwa kokupedzisira kweBhabhironi, nokuzvikudza kwomunhu wechivi.

Kuparara kweBhabhironi inyaya huru uye yakanyatsotsanangurwa muuporofita hweBhaibheri, sezvakangoitawo kuzvikudza kwapapa weRoma. Muna Zvakazarurwa chitsauko chegumi nenomwe, mumwe wevatumwa vanodurura matambudziko manomwe okupedzisira anouya kuti anyatsoratidza kutongwa kweBhabhironi, uko kuriwo kumwe kutaura kwekuwa kwaro.

Ipapo kwakauya mumwe wevatumwa vanomwe vakanga vane ndiro nomwe, akataura neni, achiti kwandiri: Uya pano; ndichakuratidza kutongwa kwehure guru rinogara pamusoro pemvura zhinji; iro rakaitwa naro upombwe namadzimambo enyika, navagari venyika vakadhakwa newaini youpombwe hwaro. Ipapo akandiendesa muMweya kurenje; ndikavona mukadzi agere pamusoro pechikara chitsvuku, chakanga chizere namazita okumhura Mwari, chine misoro minomwe nenyanga gumi. Zvakazarurwa 17:1-3.

Umsebenzi wengelosi ngowokubonisa uJohane ukwahlulelwa kowesifazane onalokhu kulotshiwe ebunzini lakhe ukuthi “IMFIHLAKALO IBHABHILONI”.

Uye mukadzi akanga akapfekedzwa ruvara rwepepuru nerutsvuku, akashongedzwa nendarama nematombo anokosha nemaparera, ane mukombe wendarama muruoko rwake, uzere nezvinonyangadza netsvina youpfambi hwake; uye pahuma yake pakanga pakanyorwa zita rinoti, CHAKAVANZIKA, BHABHIRONI GURU, AMAI VEMAHURE NEVEZVINONYANGADZA ZVENYIKA. Uye ndakaona mukadzi wacho akadhakwa neropa revatsvene, neropa revapupuri vaJesu; uye pandakamuona, ndakashamiswa nokushamisika kukuru. Zvakazarurwa 17:4–6.

Mushini wezvematongerwo enyika unoshandiswa noupapa pamazuva okupedzisira kutambudza avo vaanoti vatsauki unomiririrwa ne“chikara chitsvuku, chakazara namazita okumhura Mwari, chine misoro minomwe nenyanga gumi.” Chokwadi chokuti akatasva chikara chinoratidza kuti ndiye ari kudzora chikara ichocho, sezvinoita mutasvi pabhiza.

Mudzimai wawaona ndiye guta guru riya, rinotonga madzimambo enyika. Zvakazarurwa 17:8.

“Mnyama mwekundu sana mwenye vichwa saba na pembe kumi” ni Rumi ya kisasa, naye anawakilisha muundo wa kisasa wa dunia ambao mwanamke huyo anautumia anapowatesa waaminifu wa Mungu katika siku za mwisho. Mwanamke huyo ni Babeli ya kisasa, ule mji mkuu unaofanya uasherati na kutawala juu ya wafalme wa dunia. Dhahirisho mbili za kwanza za Babeli, zinazowakilishwa na Babeli katika Mwanzo sura ya kumi na moja, na Babeli katika Danieli sura ya nne na ya tano, zinaeleza kiburi na kuanguka kwa Babeli ya kisasa katika siku za mwisho. Mwanamke anayehukumiwa katika Ufunuo sura ya kumi na saba ni Babeli ya kisasa, na mnyama anayemtawala ni Rumi ya kisasa. Amefanya uasherati na wafalme, na pamoja nao ni mwili mmoja.

Nokudaro murume achasiya baba vake namai vake, anonamatira kumukadzi wake; uye vachava nyama imwe. Genesisi 2:24.

Kunyange zvazvo vari chinhu chimwe, zvimwe zvinhu zvechiporofita zveRoma yemazuva ano neBhabhironi yemazuva ano zvinopatsanurwa muShoko raMwari. Nhorooondo yeBhabhironi yemazuva ano, sezvainosimbiswa nezvapupu zviviri zveBhabheri neBhabhironi, iri pamusoro pokuzvikudza kwaro, uye kuwira kwaro kwokupedzisira. Mumavhesi matanhatu okupedzisira aDanieri gumi nerimwe, mambo wokumusoro anoshandiswa kumiririra upapa. Papa weRoma ndiye mumiriri waSatani panyika.

“Ukuze lizuze inzuzo nodumo lwezwe, ibandla laholelwa ukuba lifune umusa nokwesekwa ngabakhulu bomhlaba; yaye, lakuba limalile ngolo hlobo uKristu, lanyanzeliswa ukuba linikele ukunyaniseka kummeli kaSathana—ubhishophu waseRoma.” \*The Great Controversy\*, 50.

Setani alitamani kuwa Mungu, na shauku yake ilikuwa kuiteka nyara enzi za Mungu za kisasa na za kidini.

Wawira seiko wakawa pasi kubva kudenga, iwe Rusifa, mwanakomana wemambakwedza! Wawisirwa seiko pasi, iwe waiparadza ndudzi! Nokuti wakati mumwoyo mako uchiti, Ndichakwira kudenga, ndichasimudzira chigaro changu choushe pamusoro penyeredzi dzaMwari; ndichagarawo pamusoro pegomo reungano, kumativi okumusoro; ndichakwira pamusoro pokukwirira kwamakore; ndichafanana noWokumusorosoro. Isaya 14:12–14.

Satani akashuva kukweza mpando wake wachifumu (umene uli chizindikiro cha ulamuliro wachifumu), “kuposa nyenyezi za Mulungu.” Nyenyezi za Mulungu ndi angelo, ndipo zimaimira zipangizo za boma la Mulungu. Satani anakhumba “komanso” kukhala “pa phiri la msonkhano, m’mbali za kumpoto.” Msonkhanowo ndi Mpingo, ndipo uli ku Yerusalemu, amene ali m’mbali za kumpoto. Kukhala pa mpando wachifumu m’mbali za kumpoto,” ndi kukhala mfumu ya kumpoto. Khristu ndiye Mfumu yoona ya Kumpoto, amene alinso Mfumu yolamulira boma la Mulungu. Satani anakhumba “kukhala ngati Wam’mwambamwamba.”

Rwiyo no Pisarema rwa vanakomana vaKora. Jehovha mukuru, uye anofanira kurumbidzwa zvikuru muguta raMwari wedu, pagomo routsvene hwake. Rakanaka pakuonekwa kwaro, mufaro wenyika yose, ndiro gomo reZioni, kumativi okumusoro, guta raMambo mukuru. Mwari anozivikanwa mudzimba dzaro dzoushe seutiziro. Pisarema 48:1–3.

Mumiriri waSatani ari panyika ndiye bhishopi weRoma (papa). Mundima nhanhatu dzekupedzisira dzaDanieri chitsauko 11, kusimuka kwekupedzisira nokuwa kwaPapa weRoma kunoratidzwa, uye papa anomiririrwa ipapo samambo wokumusoro. Ndiye musoro wekereke yeKaturike, uye shoko rokuti “katurike” rinoreva kuti repasi rose. Kuti Satani atevedzere nokunyepedzera zviraro zviriviri zvaKristu zvoushe (zezvematongerwo enyika nezvechitendero), Satani akasika kereke yeKaturike nechinangwa chokuti pave nehurongwa hwechitendero hwepasi rose paanotanga kuzviita saKristu mumazuva okupedzisira.

“Ukubambisana uku phakathi kobupagani nobuKristu kwaphumela ekwakhiweni ‘komuntu wesono’ owabikezelwa esiprofethweni njengomelene noNkulunkulu futhi eziphakamisa ngaphezu kukaNkulunkulu. Lolo hlelo olukhulu lwenkolo yamanga luyingeweti yobuciko bamandla kaSathane—isikhumbuzo semizamo yakhe yokuzibeka esihlalweni sobukhosi ukuze abuse umhlaba ngokwentando yakhe.” The Great Controversy, 50.

Sathani wakavaka ndondomeko ya chipembedzo ya pa dziko lonse, komanso dongosolo la ndale la pa dziko lonse, ndi cholinga choti atsanzi mipando iwiri ya ulamuliro imene Mfumu yoona ya Kumpoto yakhala pa iyo. Mafumu khumi a pa Chivumbulutso chaputala 17, amene hule amachita nawo chigololo ndi kuwalamulira m’masiku otsiriza, akuimira chilombo chokhala ndi mitu isanu ndi iwiri ndi nyanga khumi, chimene chikulamuliridwa ndi mkaziyo amene pa mphumi pake palembedwa kuti BABULO. M’chaputala 17 mafumu khumiwo “ad zadana ndi huleyo, ndipo ad zamupanga bwinja ndi wamaliseche, ndipo ad zadya mnofu wake, ndi kumuwocha ndi moto.” Choncho, chiweruzo chake chikuonetsedwa. Maonekedwe atatu a Babulo akuzindikiritsa kugwa komaliza kwa Babulo. Maonekedwe atatu a Roma akuzindikiritsa dongosolo la ndale limene iye akulamulira.

Imiyalezo yezingelosi ezintathu yesAmbulo isahluko seshumi nane ikhuluma ngokuwa kokugcina kweBhabhiloni lesimanje, njengoba kwenza noDan iyeli isahluko seshumi nanye, amavesi amane namashumi amane nane kuya kwamane namashumi amane nanhlanu. Ukuwa kwalo kokugcina kukhonjiswa esahlukweni seshumi nesikhombisa seSambulo, kodwa kuchazwa ngokucacile ngokwedlulele esahlukweni seshumi nesishiyagalombili. Ukuvezwa kukaDan iyeli isahluko seshumi nanye kokuwa kokugcina kweBhabhiloni lesimanje, kuhambisana nomfanekiso wezingelosi ezintathu besahluko seshumi nane, kanye nencazelo yezahluko zeshumi nesikhombisa

neshumi nesishiyagalombili yokuwa kokugcina, kumelwe kuhlenganiswe ndawonye, umugqa phezu komugqa. KuDaneyeli isahluko seshumi nanye, ukuwa kokugcina kweBhabhiloni lesimanje kuboniswa njengokwenzeka ngesikhathi lingasamukeli lusizo nhlobo.

“Uye achamisa matende eimba yake youmambo pakati pamakungwa, pagomo dzvene rinobwinya; asi achasvika kumugumo wake, uye hakuzovi nomunhu achamubatsira.” Danieli 11:45.

Mundima inotevera, Mikaeri anomuka, uye nguva yokuedzwa kwavanhu inosvika kumugumo. Ndimba iyi inotanga ichiti, “Panguva iyoyo.” Apo Bhabhironi razvino rinozowa, nguva yokuedzwa kwavanhu inovharwa, uye rinofa riri roga. Mutumwa wechitatu anoratidza kuguma kwenguva yokuedzwa nokuti anoratidza kuti nyika yakakamurwa kuva mapoka maviri avanhu, avo vane mucherechedzo wechikara uye avo vane chisimbiso chaMwari. Panguva iyoyo, kutsamwa kwaMwari kunodururwa pamusoro peBhabhironi razvino, napamusoro paavo vakagamuchira mucherechedzo wesimba raro.

Zvino mutumwa wechitatu akavatevera, achiti nenzwi guru, Kana munhu upi noupi achinamata chikara nomufananidzo wacho, uye achigamuchira chiratidzo charo pahuma yake kana paruoko rwake, iyewo achanwa waini yehasha dzaMwari, yakadururwa isina kusanganiswa mumukombe wokutsamwa kwake; uye achatambudzwa nomoto nesarufa pamberi pevatumwa vatsvene, uye pamberi peGwayana. Uye utsi hwokutambudzwa kwavo hunokwira nokusingaperi-peri; uye havana zororo masakati kana usiku, ivo vanonamata chikara nomufananidzo wacho, naani naani anogamuchira chiratidzo chezita raro. Pano ndipo pane kutsungirira kwevatsvene; pano ndipo pane avo vanochengeta mirayiro yaMwari, nokutenda kwaJesu. Zvakazarurwa 14:9–12.

Muna Zvakazarurwa chitsauko chegumi nesere, kutongwa kwepfambi huru kunomiririrwa sokutongwa kunofambira mberi kunotanga pamutemo weSvondo uchauya nokukurumidza, apo izwi rechipiri rinodana mamwe makwai aMwari kuti abude muBhabhironi. Pakasvika ndima yechi makumi maviri neimwe, kuvharwa kwenguva yenyasha kunoratidzwa, nokudaro zvichiratidza kuti kubva pamutemo weSvondo uchauya nokukurumidza muUnited States kusvikira Mikaeri amira, pane nguva iyo kutongwa kweBhabhironi razvino uno kunoitwa, panguva yokutambudzwa kukuru.

Zvino mutumwa ane simba akatora dombo rakanga rakaita serinokuyo guru, akarikanda mugungwa, achiti, Saizvozvo guta guru iro Bhabhironi richawisirwa pasi nechisimba, uye harichazombowanikwizve. Uye inzwi revaridzi veharipa, nerevaimbi, nerevaridzi venyere, nerevavheti richasazonzwikwazve zvachose mauri; uye hakungazowanikwizve mauri mhizha ipi neipi, younyanzvi hupi neipi hwayo; uye ruzha rwebwe rinokuyo haruchazonzwikwizve zvachose mauri; Uye chiedza chemwenje hachichazovhenekizve zvachose mauri; uye inzwi rechikomba nerevarooro harichazonzwikwizve zvachose mauri: nokuti vatengesi vako vakanga vari vakuru venyika; nokuti marudzi ose akanyengerwa nouroyi hwako. Uye maari makawanikwa ropa ravaporofita, nerevatsvene, neravose vakaurayiwa panyika. Zvakazarurwa 18:21–24.

Kuponyerwa pasi kwebwe, kunyaradzwa kwevaimbi navashandi, kudzima kwemwenje, nokunyaradzwa kwemanzwi emwenga nechikomba—zvose izvi zvirevo zvakatorwa

muTestamende Yekare zvinomirira kupera kwenguva yenyasha.

Kana bhuku raDanieri chitsauko chegumi nechimwe rakaiswa nenzira yechiporofita pamusoro paZvakazarurwa zvitsauko zvegumi nezvitanu nezvegumi nezvina, uyezve ndima mbiri idzodzo dzikaiswa pamusoro paZvakazarurwa zvitsauko zvegumi nenomwe nezvegumi nesere, tinoona mitsetse mitatu yechiporofita iyo, pakati pezvime zvokwadi, inomiririra kuwa kwekupedzisira kweBhabhironi razvino uno. Mumwe nomumwe wemitsetse mitatu iyi unomiririra rimwe remasimba matatu anopetwa katatu anotungamirira nyika kuAmagedhoni. Danieri chitsauko chegumi nechimwe chiri kuzivisa chikara (upapa). Zvakazarurwa zvitsauko zvegumi nezvitanu nezvegumi nezvina zvinoburitsa nhoroondo imwe cheteyo, asi zvichibva pakuona kwemuporofita wenhema (United States). Zvakazarurwa zvitsauko zvegumi nenomwe nezvegumi nesere zvinoratidzawo mutsetse iwoyo mumwe wechiporofita, asi nhoroondo inomiririrwa ipapo yakatariswa pashato (United Nations).

Mutsara umwe na umwe pamitsara mitatu iyi unotanga panguva yokuguma muna 1798. Ndima yechina makumi mana yaDanieri chitsauko chegumi nechimwe inotanga namashoko anoti, “Uye panguva yokuguma.” “Nguva yokuguma” iri pakutanga kwendima iyi ndi 1798, uye apo ndima iyi yakazadzikiswa muna 1989, yakanga iriwo “nguva yokuguma,” nokuti Jesu anoratidza kuguma nokutanga paanenge achida kuisa chisimbiso chake pachokwadi chinokosha. Hanzvadzi White inotizivisa kuti chitsauko chegumi nechitanu chaZvakazarurwa chinotangawo muna 1798.

“Na apo Upapa, yambuliwa nguvu zake, ilipolazimishwa kuacha udhaji, Yohana aliona uwezo mpya ukichomoza ili kuirudia sauti ya yule joka, na kuendeleza kazi iyo hiyo ya ukatili na ya kufuru. Uwezo huu, wa mwisho utakao pigana vita dhidi ya kanisa na sheria ya Mungu, uliwakilishwa kwa mfano wa mnyama mwenye pembe kama za mwana-kondoo.” Signs of the Times, Novemba 1, 1899.

Mutsara wechiporofita unotanga mundima yechina makumi mana yaDanieri gumi nerimwe muna 1798, unoramba uchienderera mberi kusvikira nguva yokupiwa mukana womunhu yapera apo Mikaeri anomuka. Mutsara wechiporofita unotanga muna 1798, “apo Upapa, hwarasikirwa nesimba rahwo, hwakamanikidzwa kurega kutambudza,” uye unoguma nokudururwa kwehasha dzaMwari pamusoro paavo vakagamuchira “chiratidzo” chesimba roupapa. Muchitsauko chegumi nenomwe chaZvakazarurwa, apo mutumwa anouya kuna Johane kuti amuratidze kutongwa kwehure hweupapa, Johane anotakurwa kuendeswa kumagumo chaiwo e“renje,” rinomirira nhoroondo yegore ra538 kusvikira muna 1798. Akaiswa muna 1798 pakunzwisisa kwomweya, Johane anonyora kutongwa kweBhabhironi remazuva ano, kunotanga nenzwi rechipiri raZvakazarurwa gumi nesere, rinozivisa kuti upapa hwazadza mukombe wenguva yarwo yomukana wokutendeuka, uye kutongwa kwahwo kunobva kwaenderera mberi kusvikira mukana wokutendeuka wapera, guyo guru richikandwa mugungwa.

ස්ථරය පිට ස්ථරය ලෙස, මෙම පේළි තුන නවීන බව්ලෝනයේ අවසාන වැටීම හඳුනා දෙයි; ඇය නවීන රෝමයේ රාජාවරුන් සමඟ වේශ්ඨාචාරය කර ඇත. දානියලේ එකතොළොස්වන පරිච්ඡේදය, උතුරු රජු ලෙස නිරූපිත පපාසිවරුන් පිළිබඳ සාක්ෂියකි. එළිදරව්ව දහනුන්වන හා දහනතරවන පරිච්ඡේද, බොරු

අනාගතවක්තෘයා පිළිබඳ සාක්ෂියක් වන අතර, දහහත්වන හා දහඅටවන පරිච්ඡේද, මකරාගේ (රාජාවරුන් දස දනොගේ) භූමිකාවට සාක්ෂි දරයි. Future for America භාවිත කරන අනාවැකිමය රාමුගත කිරීම, ලෝකය ආරම්භයේදී වන ගනන යන බල තුන මත පදනම් වී ඇත.

Vapupuri vaviri veBhabhele neBhabhironi vanoratidza hunhu hwechiporofita hweBhabhironi yemazuva ano. Vapupuri vaviri ivavo vanotaura nezvekuzvikuza kwomutungamiri weupapa, anozviti muKristu uye anozvigadza mutembere yaMwari, achizviti ndiye Mwari. Vapupuri vaviri ivavo vanoratidzawo kuwa kwake kwokupedzisira. Kuzvikwidziridza kwapapa nokuwa kwake kwokupedzisira, sezvinomiririrwa muzviratidzo zvitatu zveBhabhironi, ndizvo zvinomisikidza chiratidzo chenhorondo yechiporofita.

Uye panguva idzodzo vazhinji vachamukira mambo wokumaodzanyemba; uye vapambi vavanhu vako vachazvikudza kuti vasimbise chiratidzo; asi vachaparara. Danieri 11:14.

Emasikweni lalandzelako sitawuchubeka nekucabangela kwetfu ngekubonakaliswa lokutsatfu kweBhabhiloni.

Ndipo ndakanzwa rimwe izwi richibva kudenga richiti, Budai maari, imi vanhu vangu, kuti murege kugovana muzvivi zvake, uye kuti murege kugamuchira pamatambudziko ake. Nokuti zvivi zvake zvasvika kudenga, uye Mwari warangarira zvakaipa zvake. Muitirei sezvaakakuitirai, uye mumudzorere kaviri maererano namabasa ake; mumukombe waakazadza, muzadzei kwaari kaviri. Sezvaakazvikudza nokurarama mukunakirwa, saizvozvowo mumupei kutambudzwa nokuchema; nokuti anoti mumwoyo make, Ndinogara samambokadzi, handisi chirikadzi, uye handingambooni kuchema. Naizvozvo matambudziko ake achauya nezuya rimwe chete, rufu, nokuchema, nenzara; uye achapiswa zvachose nomoto; nokuti Ishe Mwari vanomutonga vane simba. Zvakazarurwa 18:4-8.