

Buku la Danieli - Nambala Makumi Khumi na Sanu na Chisanu

Kuburitsa Zvinorehwa neChiporofita zveShoko reNgirozi yeChipiri

Jeff Pippenger

2024-02-28

M'mbiri ya kayendedwe ka uthenga wa mngelo woyamba ndi wa mngelo wachitatu womwewo, uthengawo ungangotokozedwe mwachidule ndi uthenga wa mngelo wachiwiri.

Kwaye kwalandela enye ingelosi, isithi, Liwile, liwile iBhabhiloni, elo dolophu likhulu, kuba lonke uhlanga walinathisa iwayini yomsindo wohenyuzo lwalo. IsiTyhilelo 14:8.

Ingelosi yesibili iveza ukusetjenziswa kathathu kwesiphorofidi, kulabo abafisa ukubona. Ingelosi yesibili iletha umlayezo wesiphorofidi, begodu umlayezo uthi iBhabhuloni liwile kabili. Ihlathulula iBhabhuloni njengalelo “dorobho elikhulu” elihlathululwa eenhlokweni zelitjumi nesikhombisa neshumi nesibhozo njengeBhabhuloni lesiKhathi sanamhlanjesi. IBhabhuloni lesiKhathi sanamhlanjesi liwile kabili, begodu ukuwa kwalo kwabangelwa kukuthi lenza zoke iintjhaba “zinathe ilaka lobufebe balo.” Ubufebe balo benziwa namakhosi wephasi. Lobuhlobo balivumela bona lisebenzise amandla wamakhosi elafeba nawo ukuze lifeze “ilaka” lalo, okutjho ukuhlunguphaza elikulethela abantu bakaZimu abathembekileko.

Waini ni fundisho, na fundisho analoliongoza mataifa yote kulinywa ni fundisho la uongo lidai kwamba kuabudu jua kutazaa amani. Mataifa yote yanakubali “alama” ya mamlaka yake, nayo ni ibada ya jua, kama inavyowakilishwa na ibada ya Jumapili. Kukubaliwa kwa “alama” hiyo na mataifa yote kunaletwa kwa nguvu ya Marekani, lakini hufanyika katika wakati wa kuongezeka kwa vita vinavyoletwa juu ya sayari ya dunia na Ole wa tatu wa Uislamu. Mataifa yanakubali “waini” ya ghadhabu yake, kwa msingi wa ahadi ya “amani na usalama.”

“Kwa hiyo imekuja habari kwamba nimetangaza ya kuwa New York itafagiliwa mbali na wimbi kubwa la bahari? Jambo hili sijawahi kulisema. Nimesema, nilipotazama majengo makubwa yakijengwa huko, ghorofa juu ya ghorofa, ‘Ni matukio ya kutisha jinsi gani yatakayotokea wakati Bwana atakaposimama na kuitikisa nchi kwa kutisha! Ndipo maneno ya Ufunuo 18:1–3 yatatimizwa.’ Sura nzima ya kumi na nane ya Ufunuo ni onyo la yale yajayo juu ya dunia. Lakini sina nuru mahsusi kuhusu yale yatakayokuja juu ya New York, isipokuwa tu kwamba najua siku moja majengo makubwa ya huko yataangushwa kwa kugeuzwa na kupinduliwa kwa uweza wa Mungu. Kutokana na nuru niliyopewa, najua kwamba uharibifu umo duniani. Neno moja kutoka kwa Bwana, mguso mmoja wa uweza wake mkuu, na majengo haya makubwa yataanguka. Matukio yatatokea yenye kutisha ambako hatuwezi hata kuyawazia.” Review and Herald, July 5, 1906.

Ujumbe wa malaika wa pili ulirudiwa tarehe 11 Septemba, 2001, wakati majengo makubwa ya Jiji la New York yalipotupwa chini kwa mguso wa mkono wa Mungu.

“Muporofita anoti, ‘Ndakaona mumwe mutumwa achiburuka kubva kudenga, ane simba guru; uye nyika yakavhenekerwa nekubwinya kwake. Akadanidzira nesimba nenzwi guru, achiti, Bhabhironi guru rawira, rawira, uye rava ugaro hwemadhimoni’ (Zvakazarurwa 18:1, 2). Iri ndiro shoko rimwe chetero rakapiwa nemutumwa wechipiri. Bhabhironi rawira, ‘nokuti rakanwisa marudzi ose waini yokutsamwa youfeve hwaro’ (Zvakazarurwa 14:8). Waini iyoyo chii?—Dzidziso dzaro dzenhema. Rakapa nyika sabata yenhema pachinzvimbo cheSabata yomurairo wechina, uye rakadzokorora nhema yakatanga kutaurwa naSatani kuna Evha muEdheni—kusafa kwechisikigo kwemweya. Zvikanganiso zvakawanda zvine ukama nazvo rakazviparadzira kwose kwose, ‘richidzidzisa semidzidziso mirairo yavanhu’ (Mateo 15:9).

“Pakutanga apo Jesu akatanga ushumiri Hwake pachena, Akanatsa Temberegwa kubva mukusvibiswa kwayo kwekuzvidza zvinhu zvitvene. Pakati pezviito zvokupedzisira zvehushumiri Hwake pakanga pane kunatswa kwechipiri kweTemberegwa. Saizvozvowo, mubasa rokupedzisira rokuyambira nyika, kudanwa kuviri kwakasiyana kunoitwa kumakereke. Shoko romutumwa wechipiri ndere, ‘Rawa, rawa Bhabhironi, guta guru iro, nokuti rakamwisa ndudzi dzose waini yehasha dzoufeve hwaro’ (Zvakazarurwa 14:8). Uye mukuchema kukuru kweshoko romutumwa wechitatu inzwi rinonzwika richibva kudenga richiti, ‘Budai mariri, vanhu vangu, kuti murege kugovana muzvivi zvaro, uye kuti murege kugamuchira matambudziko aro. Nokuti zvivi zvaro zvasvika kudenga, uye Mwari warangarira kusarurama kwaro’ (Zvakazarurwa 18:4, 5).” Selected Messages, bhuku 2, 118.

Pakati pa Seputembala 11, 2001, ndi lamulo la Lamlungu lomwe likubwera posachedwapa ku United States, mavesi atatu oyambirira a Chivumbulutso 18 akukwaniritsidwa, pakuti pa lamulo la Lamlungu ndipamene kuyitanidwa kutuluka mu Babuloni kumayambira.

“Zvakazarurwa 18 zvinonongedzera kunguva iyo, somugumisiro wokuramba yambiro ine zvikamu zvitatu yaZvakazarurwa 14:6–12, kereke inenge yasvika zvizere pachimiro chakaporofitwa nomutumwa wechipiri, uye vanhu vaMwari vachiri muBhabhironi vachadanwa kuti vazviparadzanise nokudyidzana nare. Shoko iri ndiro rokupedzisira richazombopiwa kunyika; uye richazadzisa basa raro. Apo avo ‘vasina kutenda chokwadi, asi vakafarira kusarurama’ (2 VaTesaronika 2:12), vachange vasisiyiwa kuti vagamuchire kunyengerwa kwakasimba nokutenda nhema, ipapo chiedza chechokwadi chichavhenekera pamusoro pavose vane mwoyo yakazarukira kuchigamuchira, uye vana vose vaShe vanoramba vari muBhabhironi vachateerera kudanwa kunoti: ‘Budai mariri, imi vanhu Vangu’ (Zvakazarurwa 18:4).” The Great Controversy, 389, 390.

Pa mutemo waSabata weSvondo uri kuuya nokukurumidza, vanhu vaimbova verungano yesungano vachagamuchira kunyengedzwa kukuru. Kubva musi wa11 Gunyana 2001, kusvikira kunyengedzwa kukuru kwadururwa pamutemo weSvondo, shoko rengirozi yechipiri rinodzokororwa, uye kurambwa kwaro kunomiririra kurambwa kwe“yambiro ine zvikamu zvitatu yaZvakazarurwa gumi neina, ndima nhanhatu kusvikira gumi nembiri.” Mupfungwa iyi, ngirozi nhatu dzinomiririrwa neshoko rengirozi yechipiri. Shoko rengirozi yechipiri nderekuti: Bhabhironi rawa, rawa, uye shoko rengirozi yechipiri rinoiswa pakati peshoko rokutanga nereshechitatu.

Chiziviso chezwi rokutanga muna Zvakazarurwa chitsauko chegumi nesere, kudzokororwa kweshoko remutumwa wechipiri, asi chinomirira kurambwa kwemashoko ose matatu evatumwa veZvakazarurwa gumi neina. Shoko remutumwa wechipiri rinomirira mashoko ose matatu, uye rine chiratidzo cheArufa naOmega, nokuti rakaparidzwa munhorondo yesangano remutumwa wokutanga, uye richaparidzwazve mukufamba kwesangano remutumwa wechitatu. Shoko iri rinoratidza kuti Bhabhironi rawa kaviri, uye mupfungwa iyi youprofita riri kuzivisa “kushandiswa katatu kwechiprofitu.”

Kudonha kuviri kwekutanga kweBhabhironi, sezvinomiririrwa neBhabheri neBhabhironi, kunomiririra kudonha kwekupedzisira kweBhabhironi razvino. Kuziviswa kwakapetwa kaviri kwekuwa kweBhabhironi kwakakomberedzwa neshoko rokutanga neshoko rokupedzisira rematenga matatu. Marongerwo emashoko ematenga matatu ane mucherechedzo waArfa naOmega, nokuti shoko rokutanga rinotsanangurwa se“evhangeri isingaperi,” izvo zvinoreva maererano netsananguro yacho kuti iEvhangeri yokusingaperi, kana kuti shoko rimwe chetero reevhangeri renguva dzose. Shoko romutumwa wechitatu ndiro shoko reevhangeri rinoyambira pamusoro pokugamuchira mucherechedzo wechikara; naizvozvo, shoko rokutanga neshoko rechitatu, ari iwo mashoko okutanga neokupedzisira, mashoko mamwe chetewo, nokuti ose ari maviri iEvhangeri.

ആൽഹയും ഒമഗേയും “സത്യം” എന്ന് തന്നെ ഒപ്പു ഈ മൂന്നു ദൂതസന്ദേശങ്ങളിന്മേൽ വെച്ചു; കാരണം “സത്യം” എന്ന് വിവർത്തനം ചെയ്യപ്പെട്ടിരിക്കുന്നത് എബ്രായ പദം അത്ഭുതകരമായ ഭാഷാശില്പി എബ്രായ അക്ഷരമാലയിലെ ആദ്യത്തെയും പതിമൂന്നാമത്തെയും അവസാനത്തെയും അക്ഷരങ്ങൾ സംയോജിപ്പിച്ചുകൊണ്ടാണ് രൂപപ്പെടുത്തിയിരിക്കുന്നത്. “പതിമൂന്ന്” എന്ന് ഒരു പരതീകമായി കലാപത്ത് സൂചിപ്പിക്കുന്നു; ബാബിലോണിന്റെ കലാപം അവളുടെ വ്യാജോപദേശങ്ങളാലും വ്യാജചാരതാലും പരതിനിധീകരിക്കപ്പെടുന്നതായി തിരിച്ചറിയാൻ രണ്ട് സന്ദേശത്തിലാണു. മൂപേ സൂചിപ്പിച്ചതുപോലെ, രണ്ട് സന്ദേശത്തിലും ആൽഹയും ഒമഗേയും ആയിരിക്കുന്നത് ഒപ്പ് ഉൾക്കൊള്ളപ്പെട്ടിരിക്കുന്നു; കാരണം ന്യായവിധിയുടെ ആരംഭം അറിയിക്കുന്നതിനായി മിലറൈറ്റ് ചരിത്രത്തിൽ പരഖ്യാപിക്കപ്പെട്ട സന്ദേശം ന്യായവിധിയുടെ സമാപ്തിയെ തിരിച്ചറിയിക്കുന്നതിനായി മൂന്നാം ദൂതന്റെ പരസ്മാനത്തിൽ ആവർത്തിക്കപ്പെടുന്നു.

Kudonha kweBhabheri muna Genesi chitsauko gumi nerimwe, ndiko kutaurwa kwokutanga kwekuwa kweBhabhironi, uye uchapupu hwokupandukira kwaNimrod noutsinye hunotakura mucherechedzo weshoko romutumwa wokutanga. Sezvakaratidzwa muzvinyorwa zvakapfuura, mashoko ose matatu avatumwa vatatu anowanikwawo mukati meshoko romutumwa wokutanga. Mushoko romutumwa wokutanga, chirevo chinoti, “ityai Mwari,” chinomirira shoko rokutanga, uye chirevo chinoti, “mumukudze,” chinomirira shoko romutumwa wechipiri. Shoko rechitatu

rinowanikwa mukutanga, parinozivisa kuti “nguva yokutongwa kwake yasvika.”

Mukudonha kwa Nimrodho, uko ndiko kuwa kudonha kokutanga kweBhabhironi, matanho matatu eatumwa vatatu anoonekwawo. Izvi zvinomiririrwa neshoko rokuti “endai ku.”

නවද මුළු පොළොවම එක භාෂාවක්ද එකම කථනයක්ද ඇත්තේය. එවිට ඔවුන් නැගෙනහිරින් ගමන් කරමින් සිටියදී, ඡිනාථ දේශයේ තැන්පත් සොයාගෙන, එහි වාසය කළෝය. ඔව්හු එකිනකොට කීහ: එන්න, අපි ගඩොල් සාදා හොඳින් පිළිස්සමු. එවිට ඔවුන්ට ගල් වනුවට ගඩොල්ද, බදාම වනුවට තාරද නිඛුණේය. ඔව්හු තවත් කීහ: එන්න, අපි අපට නගරයක්ද, එහි ශිඛරය අහසට ලඟා වන කුළුණක්ද ගොඩනඟා, මුළු පොළොවම මුහුණත මත අපි විසිර නොයනු පිණිස අපට නාමයක් කරගනිමු. එවිට ස්වාමීන්වහන්සේ මනුෂ්‍ය පුත්‍රයන් ගොඩනඟමින් සිටි නගරයන් කුළුණන් බැලීමට පහළට පැමිණියේක. ස්වාමීන්වහන්සේ කීසේක: බලව, ජනතාව එකය, ඔවුන් සියල්ලන්ටම එකම භාෂාව ඇත; ඔවුන් කිරීමට ආරම්භ කර ඇත්තේ මෙයය. දැන් ඔවුන් කිරීමට සිතාගත් කිසිවක් ඔවුන්ගෙන් වැළැක්විය නොහැක. එන්න, අපි පහළට ගොස්, ඔවුන් එකිනකොගේ කථාව නොතේරුම්ගන්නා ලෙස, එහි ඔවුන්ගේ භාෂාව අවුල් කරමු. එබැවින් ස්වාමීන්වහන්සේ ඔවුන් එතැනින් මුළු පොළොවම මුහුණත මත විසුරුවා හරිසේක; ඔව්හු නගරය ගොඩනැගීම නවත්වා දැමූහ. එබැවින් එහි නාමය බාබෙල් යැයි කියන ලද්දේය; මක්නිසාද ස්වාමීන්වහන්සේ එහි මුළු පොළොවම භාෂාව අවුල් කළසේක, සහ එතැනින් ස්වාමීන්වහන්සේ ඔවුන් මුළු පොළොවම මුහුණත මත විසුරුවා හරිසේක. උත්පත්ති 11:1-9.

Kuwa kwekutanga kweBhabhironi, kunomiririrwa seBhabheri, kunoratidzwa mumashoko anoti “go to,” katatu. Ngirozi nhatu dzose dzinomiririrwawo mungirozi yokutanga. Danieri chitsauko chokutanga chinomiririrawo shoko rengirozi yokutanga, uye sezvakamboratidzwa muzvinyorwa izvi, nzira ine matanho matatu yokuedzwa kweevhangeri isingaperi inowanikwa padanho rokutanga, apo Danieri akaramba kudya zvokudya zveBhabhironi, akasarudza panzvimbo pazvo kupa Mwari mbiri. Muedzo wake wokutanga wakanga uri muedzo wengirozi yokutanga yakaburuka munhoroondo yeMillerite musu wa11 Nyamavhuvhu, 1840, ine kabhuku kaduku, iyo Johani akarairwa kuti adye.

Bva nga a nyikiwa xikambelo xo voniwa xa masiku ya khume, lexi kombiseke ku hambana exikarhi ka lava a va dya swakudya swa Babilona, ni lava, ku fana na Daniyele, va hlawuleke ku dya swimila. Xikambelo xa vumbirhi xi humesile mintlawwa yimbirhi, hilaha ku fika ka ntsumi ya vumbirhi hi 1844 na kona ku endleke hakona. Xikambelo xexo xa vumbirhi xi landzeriwile hi xikambelo lexi a xi ri emakumu ka malembe manharhu, laha Nebukadnetsara a kombiseke ku avanyisa ka yena, hilaha leswi swi yimeleriweke hakona hi ku fika ka ntsumi ya vunharhu hi October 22, 1844.

Pashure pemafashamo, Nowa akaudzwa kuti avake maaritari, uye pakuita saizvozvo aisafanira kutema kana kuveza matombo aaishandisa, uye aisafanirawo kushandisa dhaka paaritari yake. Nimrod mupanduki akashandisa zvidhinha nedhaka, achitevedzera nhema aritari yehukama hwesungano yakanga yarairwa kuti ishandiswe navaya vaizadzazve nyika navanhu. “Handei” yokutanga muuchapupu hwaNimrod inomirira “sungano yerufu” yakaumbwa mukupandukira

shoko rokutanga. “Handei” yechipiri inomirira kuvakwa kweshongwe (Kereke) neguta (Nyika). “Handei” yechipiri muuchapupu hwaNimrod yakanga iri kubatanidzwa kweKereke neNyika, uko kuri upombwe hweshoko romutumwa wechipiri. “Handei” yechitatu yakamiririra kutonga kwokuparadzira vanhu nokuvhiringidza mutauro.

Kuwa kwa kwanza kwa Babeli ni mfano wa ujumbe wa malaika wa kwanza, na kuwa kwa pili kwa Babeli katika mafunuo mawili yanayoanzisha vipengele vya kuanguka kwa Babeli wa kisasa, ni mfano wa ujumbe wa malaika wa pili. Hivyo ndivyo ilivyo, kwa maana kuanguka kwa Babeli kama kulivyoandikwa katika kitabu cha Danieli kunawakilisha mwanzo na mwisho, vivyo hivyo na ujumbe wa malaika wa pili unaotangazwa katika mwanzo na mwisho wa Uadventista. Dada White alibainisha wazi kwamba hukumu iliyomjia Belshaza ilikuwa imefananishwa na hukumu iliyomjia Nebukadneza.

“Kumambo wokugcina weBhabhiloni, njengokwakungokomfanekiso kowokuqala walo, kwafika isigwebo soMlindi wobuNkulunkulu: ‘O nkosi, ... kuthiwa kuwe; Umbuso usukile kuwe.’ Danyela 4:31.” Abaprofethi naMakhosi, 533.

Ukuwa kwa pili kwa Babeli kuna sahihi ya Alfa na Omega, kama ulivyo ujumbe wa malaika wa pili. Sahihi hiyo inawakilishwa na kuanguka kwa wafalme wa kwanza na wa mwisho wa Babeli. Hukumu na kuanguka kwa Nebukadneza kunawakilishwa kama “nyakati saba,” jambo ambalo ni rejeo la “nyakati saba” za Mambo ya Walawi ishirini na sita; na “kutawanywa” katika hukumu na kuanguka kwa Nimrodi pia ni rejeo la “nyakati saba” za Mambo ya Walawi ishirini na sita. Hukumu na kuanguka kwa Belshaza kunawakilishwa na herufi za moto ambazo jumla yake ni elfu mbili mia tano na ishirini, zikionyesha pia rejeo la “nyakati saba” za Mambo ya Walawi ishirini na sita.

“uprofita ianomsebenzi kathathu” usungulwa ngofakazi ababili bokuqala abachaza futhi bamisela izimpawu zokugcwaliseka kwesithathu nokokugcina. Ngokuwela kathathu kweBhabhiloni, lowo kanye umyalezo ochaza ukuwa kweBhabhiloni ubuye uchaze nomthetho okwakhelwe phezu kwawo uphrofito onomsebenzi kathathu. Ukuwa okubili kokuqala kweBhabhiloni kuchaza izimpawu zesiprofetho zokuwa kwesithathu nokokugcina.

Nhoroondo yeMillerite inodzokororwa kusvika patsamba chaiyo munhoroondo yeFuture for America. Munhoroondo yeMillerite, kuunganidzwa kwemitemo kwakazivikanwa naWilliam Miller, uye kwaakashandisa kusimbisa hwaro hwechokwadi hwaakashandisa pakuratidza shoko remutumwa wokutanga, kwaiva chiratidzo chenzira munhoroondo iyoyo. “Kushandiswa katatu kwechiporofita” ndeimwe yemitemo yakaunganidzwa mumazuva ano okupedzisira aya kuti isimbise hwaro hwechokwadi umo shoko remutumwa wechitatu rinozivikanwa.

Kuratidzwa kutatu kweRoma, kwakabatanidzwa nekuratidzwa kutatu kwekuwa kweBhabhironi, kune ukama hwepedyo, asi kune misiyano. Hure reTire, kana kuti Bhabhironi, rinoita upombwe nemadzimambo enyika, inyama imwe nawo, asi rinotonga pamusoro pamadzimambo iwayo sezvakaita Jezebheri paakatonga pamusoro pamambo Ahabhi. Roma yazvino ndiyo chikara cheZvakazarurwa 17 chinotasvwa nehure reBhabhironi razvino uye chainotonga pamusoro pachu.

