

Roma Inosimbisa Chiratidzo – Nhamba Shanu

*Kuvhura Makakanwa eChiporofita Anodzokororwa muAdventism:
Kunzwisisa Mbavha dzeVanhu Vako*

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Muċinyorwa chapfuura takaona mitsara mitanhatu yechiporofita yokukakavara yakaitika munhoroondo yeAdventism kubva panguva yeVaMillerite kusvikira nanhasi. Ndinotsigira kuti kukakavara kwekutanga nekwekupedzisira pamusoro pe“mbavha dzevanhu vako” mundima yegumi neina yaDanieri chitsauko chegumi neimwe kwakafanana pachiporofita. VaMillerite vainzwisisa kuti “mbavha” vaiva Roma, uye maPurotesitendi vaidzidzisa kuti “mbavha” vaiva mambo weSiria ainzi Antiochus Epiphanes.

Uye panguva idzodzo vazhinji vachamukira mambo wezasi; navaporofita venyu vanopamba vachazvikudza kuti vasimbise chiratidzo; asi vachawira pasi. Danieri 11:14.

Kubva pandima regumi, uye zvichipfuurira kusvika pandima gumi neshanu, panomiririrwa hondo pakati poushe hweIjipiti nehweSiria. Ijipiti ndiye mambo wokumaodzanyemba mundima iyi, uye mambo weSiria anomiririrwa samambo wokumusoro. Pandima regumi panoratidza izvo vanyori venhoroondo vanoti ndiko kutanga kweHondo yeChina yeSiria muna 219 BC; pandima gumi neimwe negumi nembiri zvinomiririra hondo yeRafia muna 217 BC, nezvakazoitevera. Zvino pandima gumi nenhatu kusvika gumi neshanu panoratidza hondo yePanium muna 200 BC. Mundima regumi kusvika gumi neshanu, mambo weSiria ndiAntioko Magnus, mutongi weHumambo hweSeleucid.

Ndime ya khumi ikuyimira mbiri ya nthawi imene Antiochus Magnus anayamba nkondo yobwezeretsanso dera limene linali litatengedwa kuchokera ku ufumu wa Aseleukasi zaka zambiri m’mbuyomo. M’ndimeyo akubwezeretsanso dera lotayikalo mu 219 BC, koma kwa kanthawi amaleka ziwawa zake, ndipo afunafuna kusunzambisa mphanvu zake zankhondo. Anali atabwezeretsanso ulamuliro pa dera lotayikalo, ndipo anafika mpaka kumalire a Igupto, ufumu wakumwera wolamulidwa ndi mzera wa a Ptolemy. Pakati pa 219 BC ndi 217 BC, onse mfumu ya kumwera ndi mfumu ya kumpoto anapanga malingaliro okonzekera nkondo ya Raphia imene inkayandikira.

Hondo yeRafiya yakaitika muna 217 BC, uye ushe hwezasi hweIjipiti, hwaitongwa naPtolemy, ndihwo hwakakunda mambo weSiriya Antiochus Magnus, iye mambo wokumusoro mundima iyoyo yechiporofita. Zvino mundima yegumi nenhatu kusvika yegumi neshanu, makore gumi nemanomwe gare gare muna 200 BC, Antiochus Magnus, uyo panguva iyoyo akanga aumba mubatanidzwa naFiripi weMasedhonia, akarwa neIjipiti muhondo yePanium. Panguva iyoyo ushe hwezasi hweIjipiti hwakanga hune mambo achiri mwana wemakore mashanu kana matanhatu, uye Antiochus Magnus naFiripi vakatadza kurega kushandisa mukana wemambo mwana weIjipiti; uye Antiochus Magnus akakunda muhondo yePanium. Ndimu nhatu dzinomiririra hondo yePanium

zvitiyambire isu, avo vakasvikirwa nokuguma kwenyika.’ 1 VaKorinte 10:11. ‘Havana kushumira ivo pachavo, asi isu, pazvinhu izvo zvino zvakaparidzwa kwamuri naivo vakakuparidzirai evhangeri noMweya Mutsvene wakatumwa kubva kudenga; zvinhu izvo ngirozi dzinoshuva kutarira mazviri.’ 1 Petro 1:12....”

“Bhayibheri rakaunganidza nokusungira pamwe chete fuma dzaro nokuda kwechizvarwa chino chokupedzisira. Zviitiko zvikuru zvose nemabasa ose akakomba enhoroondo yeTestamende Yekare zvakanga zviri, uye zviri, kuzvidzokorora muchechi mumazuva ano okupedzisira.” Selected Messages, book 3, 338, 339.

Kunyangwe Danieri asina kurarama mukati menguva yemakore makumi maviri yatiri kutarisa, kufemerwa kunowanikwa kubudikidza nezvinyorwa zvaSister White kunotizivisa kuti chikamu chikuru chenhau yakanyorwa muna Danieri chitsauko 11 chichadzokororwa mukuzadzikiswa kwekupedzisira kwaDanieri 11.

“Hatina nguva yokutambisa. Nguva dzokutambudzika dziri pamberi pedu. Nyika yava kuzununguswa nomweya wehondo. Nenguva isipi zviitiko zvokutambudzika zvakataurwa muuporofita zvichaitika. Uporofita huri muchitsauko chegumi nechimwe chaDhanieri hwatosvika pedyo nokuzadzika kwahwo kwakakwana. Zvakawanda zvenhoroondo zvakatoitika mukuzadziswa kwouporofita uhwu zvichadzokororwa.” Manuscript Releases, number 13, 394.

Mavhesi gumi kusvika gumi neshanu aDhanieri chitsauko 11 anomiririra nhoroondo yemazuva okupedzisira inotungamirira kusvikira kumurayiro weSvondo uri kuuya nokukurumidza, nokuti vhesi 16 inoratidza nguva yakatangana Roma, kekutanga, kukunda “nyika inobwinya.”

Asi iye anouya kuzomurwisa achaita sezvaanoda iye pachake, uye hakuna achamira pamberi pake; uye achamira munyika inobwinya, iyo ichaparadzwa noruoko rwake. Danieri 11:16.

Daniyyel lekhune cómolo “ine wey de fine pass” ugwali ugwali pee ñgwè a kwèra. Anya òyi a wò vese tin, te literal pagan Rome jì literal ine wey de fine pass wey be Judah.

“Kunyangwe zvazvo Ijipiti yakanga isingagoni kumira pamberi paAndiyokasi, mambo wokumusoro, Andiyokasiwo akanga asingagoni kumira pamberi pevaRoma, avo zvino vakamukira. Pakanga pasisina humambo hwakanga huchikwanisa kuramba simba iri raikwira. Siriya yakakundwa, ikawedzerwa kuhushe hweRoma, apo Pompei, BC 65, akatorera Andiyokasi Asiaticus zvinhu zvake, akaderedza Siriya kuti rive dunhu reRoma.”

“Panguva imwe cheteyo simba iroro raifanirawo kumira muNyika Tsvene, roiparadza. Roma yakabatana nevanhu vaMwari, vaJudha, nechisungo chekubatana, muna BC 162, kubva pazuva iroro ichibva yava nenzvimbo yakakosha mukarenda yechiporofita. Kunyangwe zvakadarwo, haina kuwana hutongi pamusoro peJudha nokukunda kwehondo chaiko kusvikira muna BC 63; uye ipapo nenzira inotevera.” Uriah Smith, Daniel and Revelation, 259.

Ndimba imbi apo Danieri anoshandisa mashoko okuti “nyika inobwinya” iri pandima makumi mana neimwe.

Iye achapindawo munyika inobwinya, uye nyika zhinji dzichaparadzwa; asi ava ndivo vachapunyuka kubva muruoko rwake, ivo Edhomu, naMoabhu, navakuru vavana vaAmoni. Daniel 11:41.

Ndime ya makumi mana na imwe, hongu, inotevera ndima ya makumi mana, uye ndima ya makumi mana inotanga namashoko okuti, “uye panguva yokuguma.” Mubhuku rinonzi *The Great Controversy*, Hanzvadzi White vanozivisa 1798 se“nguva yokuguma,” saka ndima ya makumi mana na imwe iri kuzivisa nhoroondo inotevera pashure panguva yokuguma muna 1798.

“එහතේ අන්ත කාලයේදී, නවීවරයා කියන්නේ, ‘බොහෝ දෙනා මනෙහින් එනැට දිව යනි, දැනුමද වැඩිවන්නේය’ යන්නයි.” දානියලේ 12:4.... 1798 සිට දානියලේගේ පොත මුද්දිරා විවෘත කරනු ලැබ ඇති බැවින්, අනාවැකි පිළිබඳ දැනුම වැඩි වී ඇත, සහ විනිශ්චය සම්පූර්ණ වෙ දක්වන ගැඹුරු පණිවුඩය බොහෝ දෙනා විසින් ඒරකාශ කර ඇත.” The Great Controversy, 356.

Nchi tukufu ya mstari wa arobaini na moja si Yuda ya kale ya kihalisi ya zamani, bali ni Yuda ya kisasa ya kiroho. Marekani ndiyo Yuda ya kisasa ya kiroho, na mstari wa arobaini na moja unabainisha sheria ya Jumapili inayokaribia kuja nchini Marekani.

Zvisinei, hachisi icho chaiva chomweya pakutanga, asi icho chiri chechisikirwo; uye shure kwaizvozo icho chiri chomweya. 1 Vakorinde 15:46.

Mutemo weSvondo iwoyo unofananidzirwa nendima yegumi nenhanhatu, nokuti “zvakanwanda zvenhoroondo zvakaitika” mukuzadziswa kwaDhanieri gumi neimwe zvinofanira kudzororwa. Ndima dzegumi kusvika pagumi neshanu mumazuva okupedzisira dzinomiririra nhoroondo inotangira ipapo ichitungamirira kusvikira pamutemo weSvondo.

Mambo wokumusoro ari mumavhesi mashanu iwayo, pamwe chete namambo wokumaodzanyemba, avo vakazadzikiswa namambo weSeleucid Antiochus Magnus nemadzimambo eEjipiti ehumambo hwePtolemaic, vanofananidzira masimba ari musimbotti wenhoroondo inotungamirira kumutemo weSvondo uri kuuya nokukurumidza. Mavhesi aya anoratidza nhoroondo yesangano revane zviuru zana namakumi mana nezvina, nokuti ndima yegumi inoratidza kuparara kweSoviet Union muna 1989, uye ndima yegumi nenhanhatu mutemo weSvondo uri kuuya nokukurumidza.

Kristu anosimbisa mavhesi aya nokufananidza vhesi regumi nevhesi remakumi mana, uye vhesi regumi nenhanhatu nevhesi remakumi mana nerimwe. Kureva kwakananga kunyika chaiyo inobwinya, iyo inomiririra nyika yomweya inobwinya yevhesi remakumi mana nerimwe, ndiko kuguma kwemavhesi matanhatu aya, uye vhesi regumi ndiko kutanga kwawo.

Sezvakaite Kristu nechokwadi chokuti ndima yegumi nenhanhatu ine kubatana kwakananga nendima yemakumi mana neimwe, saizvozwowo ndima yegumi ine kubatana kwakananga nendima yemakumi mana. Chirevo chiri mundima yegumi chokuti “kufashukira, nokuyambuka,” ndicho chirevo chimwe chete chechiHebheru chinoshandurwa kuti “kufashukira nokupfuura napamusoro,” mundima yemakumi mana. Chirevo ichi chinongowanikwa mune imwezve nzvimbo chete muMagwaro, asi chinoshandurwa zvakasiyana zvisvima pane zviru mundima yegumi

nendima yemakumi mana. Kunyange zvakadaro, ndicho chirevo chimwe chete chechiHebheru.

Na uyo achapfuura nomuJudha; achafashukira nokupfachukira, achasvika kunyange pamutsipa; uye kutambanuka kwamapapiro ake kuchazadza upamhi hwenyika yako, iwe Emanueri. Isaya 8:8.

Mubhuku raIsaya rokuti “uchafashukira nokupfuura,” ndihwo humwe chete nezviri mundima yegumi zvinoti “achafashukira, akapfuura,” uye nezviri mundima yemakumi mana zvinoti “achafashukira akapfuura.” Kupfuurirazve, imwe neimwe yendima nhatu idzi iri kutsanangura kurwiswa kunoitwa namambo wokumusoro achirwa namambo wokumaodzanyemba. Muna Isaya, mambo wokumusoro weAsiriya, Senakeribhi, akanga achirwisa Judha, humambo hwokumaodzanyemba hwaIsraeri. Mundima yegumi, Antiokhasi Magnus, mambo wokumusoro weHumambo hweSeleucid, akanga achirwisa humambo hwokumaodzanyemba hweIjipiti. Mundima yemakumi mana, mambo wokumusoro, simba rapapa, rakanga ragamuchira ronda rinouraya pakutanga kwendima yemakumi mana, akanga achirwisa simba rokumaodzanyemba risingatendi kuna Mwari reSoviet Union. Ndima imwe neimwe inomiririra chimiro chimwe chete chouprofita chokukakavadzana pakati pamadzimambo okumusoro nokumaodzanyemba, uye mundima imwe neimwe mambo wokumusoro “anofashukira akapfuura.”

Ubufakazi bwa Yesaya n’umurongo wa cumi byombi bigaragaza ko igihe umwami w’i majyaruguru atera, ahagarara atarinjira mu murwa mukuru w’ubwami bw’i majyepfo. Senakeribu yazanye intambara ye kugera ku nkike za Yerusalemu, ntiyakomeza kurenga aho. Mu mwaka wa 219 mbere ya Kristo, Antiyokusi Magnusi yageze ku mupaka wa Egipta arahagarara. Hanyuma atsindwa mu ntambara ya Raphia yabaye nyuma y’imyaka ibiri, mu mwaka wa 217 mbere ya Kristo. Senakeribu yageze ku nkike za Yerusalemu maze atsindwa muri iyo ntambara ubwo Imana yatabaraga.

Nokudaro Jehovha anotaura seizvi pamusoro pamambo weAsiriya: Haangapindi muguta iri, uye haangapfuri museve imomo, kana kuuya pamberi paro nenhovo, kana kuvakira chikomo chokurirwa pamusoro paro. Nenzira yaakauya nayo, ndiyo yaachadzokera nayo; uye haangapindi muguta iri, ndizvo zvinotaura Jehovha. Nokuti ndichadzivirira guta iri, kuti ndiriponese, nokuda kwangu pachangu, uye nokuda kwaDhavhidhi muranda wangu. Zvino zvakaitika usiku ihwohwo kuti mutumwa waJehovha akabuda, akarova mumusasa wavaAsiriya zviuru zana namakumi masere nezvishanu; uye vakati vamuka mangwanani-ngwanani, tarira, vakanga vari zvitunha zvose zvakafa. Naizvozvo Senakeribhi mambo weAsiriya akabva, akaenda akadzokera, akandogara paNinevhe. Zvino zvakaitika, paakanga achinamata mumba maNisroki mwari wake, kuti Adhiramereki naSharezeri vanakomana vake vakamuuraya nomunondo; vakatizira kunyika yeArmenia. Uye Esari-hadhoni mwanakomana wake akamutevera pakutonga. 2 Madzimambo 19:32–37.

Muna 1989, mambo wokumusoro akakukura Soviet Union, asi haana kukunda guta guru reSoviet Union. Russia yakasiyiwa ichakamira. Hondo yakatevera, yakafananidzirwa mundima yegumi neimwe negumi nembiri, yaiva hondo yeRaphia, iyo yakafananidzirwawo nokuparadzwa kweuto raSaniheribhi uye norufu rwake rwakazotevera, izvo zvinoratidza kukunda kwamambo wokumaodzanyemba, uyo aiva Judha muchapupu chaSaniheribhi, uye Raphia muchapupu

chaAntiochus Magnus.

Vhesi yegumi rinopa kubatana kwakananga nevhasi makumi mana, uye vhesi gumi nenhanhatu rinopa kubatana kwakananga nevhasi makumi mana nerimwe. Mavhesi gumi kusvika kugumi nenhanhatu anomiririra nhorooondo kubva muna 1989 kusvikira kuMutemo weSvondo. Vhesi iri rinomiririra nhorooondo yakavanzika iri muvhese makumi mana, inotanga nekuputsika kweSoviet Union muna 1989 uye inoenderera mberi kusvikira kuMutemo weSvondo. Vhesi yegumi rinobatanidzawo zvakananga “nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu nenhorooondo yakavanzika, asi mutsetse iwoyo wechokwadi uri kunze kwezvaturi pano kuisa pachena.

Mune nhorooondo yeMillerite ndipo pakatanga yekutanga yezvibvumirano zvikuru zvitahatu mukati meAdventism pamusoro pekuzivikanwa kwakarurama kweRoma, uye yaiva pamusoro pokuti mbavha dzendima yegumi neina dzaimirira ani. MaPurotesitendi vakatsinhira kuti dzaimirira Antiochus Epiphanes, uye vaMillerite vakadzizivisa seRoma. Mukukakavadzana kwekupedzisira kweAdventism pamusoro pekuzivikanwa kwakarurama kweRoma, nyaya yacho iriwo pamusoro pembavha dzendima yegumi neina. Rimwe boka, rinomiririrwa nevaMillerite, riri kusimudzira kunzwisisa kwekutanga kwevaMillerite, kwakabvumidzwa noMweya woUprofita.

“Ndzi vonile leswaku chati ya 1843 a yi kongomisiwa hi voko ra Hosi, naswona a yi nga fanelanga ku cincetiwa; leswaku tinhlayo a ti ri hilaha Yena a a lava ha kona; leswaku voko ra Yena a ri ehenhla ka yona naswona ri fihlele xihoxo eka tin’wana ta tinhlayo, leswaku ku nga vi na loyi a a nga xi vona, ku kondza voko ra Yena ri susiwa.” Early Writings, 74.

Chati takatifu hicho kinatambua pambano hilo kwa dokezo la mwaka 164 KK.

“164 rufu rwaAntiochus Epiphanes, uyo, chokwadi, haana kumukira Muchinda wamachinda, sezvo akanga ava nemakore 164 afa Muchinda wamachinda asati aberekwa.”

Inkomba yalo mbambano esechathini esingcwele imele iqiniso lodwa elimelelwe esechathini esingcwele elingasekelwanga esiqeshini sesiprofetho esivela eZwini likaNkulunkulu. Ngokwenza kanjalo iveza uphawu lwendlela, hhayi lomlando weBhayibheli, kodwa lomlando wama-Advent, futhi “akufanele luguqulwe,” ngoba leyo mbambano ikhomba indlela umbono wesiprofetho omiswa ngayo. Ukwenqaba lelo qiniso eliyisisekelo kungukwenqaba ngesikhathi esisodwa igunya lokuvuma koMoya Wesiprofetho ngesicha esingcwele.

“Jokofuromu bya nyuma kabisa bya Shetani vitakuwa kufanya ushuhuda wa Roho wa Mungu ukose nguvu na matokeo yake. ‘Pasipo maono, watu huangamia’ (Mithali 29:18). Shetani atatenda kwa hila nyingi, kwa njia mbalimbali na kupitia vyombo tofauti, ili kuitikisa imani ya watu wa Mungu waliosalia katika ushuhuda wa kweli. Ataingiza maono ya uongo ili kupotosha, naye atachanganya uongo na kweli, na hivyo kuwachukiza watu kiasi kwamba watahesabu kila kitu kinachoitwa maono kuwa ni aina fulani ya ushupavu wa kidini; lakini roho zilizo zaaminifu, kwa kulinganisha yaliyo ya uongo na yaliyo ya kweli, zitawezeshwa kutofautisha kati yake.” Selected Messages, kitabu cha 2, 78.

Gakava rekupedzisira ra“vapambi vavanhu vako,” rakafanana nerokutanga, uye pasina kunzwisisa chiratidzo chinoshimbisa chiono, “vanhu vanoparara.” “Vanoparara” nokuti “vanoita kuti uchapupu hwoMweya waMwari hushaye simba.”

Chikamu chimwe chinoti United States inomiririrwa sevapambi vepandima yegumi nemana. Chikamu ichocho hachikwanisi kana kuti hachidi kuona kuti Antiochus Magnus, mundima yegumi kusvika yegumi neshanu, anomiririra United States. Sezvakangoita maPurotesitendi enhoroondo yeMillerite avo vakati vapambi vaiva Antiochus, chikamu chisingadi kuona chinozivisa vapambi sesimba (United States) rinofananidzirwa naAntiochus.

Kurwiswa kwaSenakeribhi paJudha kwakasvika kuguta guru, Jerusarema, asi kukakundikana, kwakatungamirirwa nemukuru wehondo waSenakeribhi, Rabhasheki.

“Chino, saka ndinokukumbirai kuti multe chibvumirano nashe wangu, mambo weAsiriya; ini ndichakupai mabhiza ane zviuru zviviri, kana imi muchikwanisa, kurutivi rwenyu, kuaisa vatasvi. Zvino mungadzose seiko shure chiso chomukuru mumwe chete, kunyange ari pakati pevaduku vavaranda vashe wangu, muchivimba neJipiti nokuda kwengoro dzehondo uye navatasvi vamabhiza? Ko zvino ndakwira kunorwisa nzvimbo ino kuti ndiiparadze ndisina Jehovha here? Jehovha akati kwandiri, ‘Kwidza nyika iyi, uiparadze.’” Ipapo Eriakimu mwanakomana waHirikia, naShebhina, naJoa vakati kuna Rabshakeh, “Tinokukumbirai, taurirai varanda venyu norurimi rweSiria, nokuti tinorunzwisisa; uye musataura nesu norurimi rwavaJudha vanhu vari pamusoro porusvingo vachinzwa.” Asi Rabshakeh akati kwavari, “Ko tenzi wangu wakandituma kuna tenzi wako nokuna iwe chete kuti nditaure mashoko aya here? Haana kundituma herewo kuvanhu vagere pamusoro porusvingo, kuti vadye tsvina yavo pachavo, uye vanwe weti yavo pachavo pamwe chete nemi?” Ipapo Rabshakeh akamira, akadanidzira nenzwi guru norurimi rwavaJudha, akataura achiti, “Inzwai shoko ramambo mukuru, mambo weAsiriya.” 2 Madzimambo 18:23–28.

វ៉ាបសាកេ មិនមាននាំមកនូវពាក្យរបស់ខ្លួនទេ ប៉ុន្តែជាពាក្យរបស់សន្តោកយើង សុតចេអាស៊ីរី។ ក្នុង ដានីយ៍លែ ១១:៤០ សុតចេខាងជើង គឺជាអំណាចសម្រេចសង្ឃឹម ដល់នៃពេលចុងបញ្ចប់ ក្នុងឆ្នាំ ១៧៩៨ មានទទួលរឿយស្រាប់មួយ ដោយសារដៃរបស់ហាវ៉ាងអធិយេយនិយម គឺសុតចេខាងត្បូង។ នៅក្នុងខនោះ សុតចេខាងជើង ទីបំផុតមានតបសុនង ហើយជនលិចនគរខាងត្បូង (សហភាពស្រូវៀត) នៅឆ្នាំ ១៩៨៩។ នៅពេលសុតចេខាងជើងមានសម្រេចកិច្ចការនោះ គាត់មាននាំមកជាមួយនូវ «រថចមហាំង ទាំងពលសេះ និងនាវាជាច្រើន»។ «រថចមហាំង និងពលសេះ» តំណាងឱ្យអំណាចយោធា ហើយ «នាវា» តំណាងឱ្យអំណាចសង្គ្រាមកិច្ច។ និមិត្ត សញ្ញាទាំងនោះកំណត់អត្តសញ្ញាណសហរដ្ឋអាមេរិកថាជាកងទ័ពតំណាងរបស់រដ្ឋសម្រេច សង្គម ក្នុងជ័យជម្នះឆ្នាំ ១៩៨៩ ដូចដែលមានបង្ហាញជាក្រុមដោយវ៉ាបសាកេ។ អង្គទីយ៉ូឌុស ម៉ាញុស នៅក្នុងខ ១០ ដល់ ១៥ តំណាងឱ្យសហរដ្ឋអាមេរិក ហើយដូចដែល វិល្លៀម មីឡឺរី មានកំណត់យ៉ាងត្រឹមត្រូវថា ពាក្យ «ផងដង» នៅក្នុងខ ១៤ បង្កកើតឱ្យមានអំណាចមួយចូលមកក្នុងនិទាននាយ នោះ «ពួកចៅរបុលន៍» ត្រូវតែតំណាងឱ្យអំណាចមួយដល់ខុសពីទាំងសុតចេពុត្យូមេ ខាងត្បូង ឬអង្គទីយ៉ូឌុស សុតចេខាងជើង ឬក៏លីព នៃម៉ាសដ្លេន។

“Mambo wokumaodzanyemba, mundima iyi, pasina kupokana kupi nokupi, zvinoreva mambo weIjipiti; asi kuti “makororo evanhu vako” zvinorevei, zvichiri zvimwe chinhu chinogona kunge chichiri kusava pachena kune vamwe. Kuti hazvigoni kureva Antiochus, kana mambo upi noupi weSiria, zviripachena; nokuti mutumwa anga achitaura pamusoro porudzi irworwo kwemavhesi akati kuti akapfuura, uye zvino oti, ‘zvakarewo makororo evanhu vako,’ nezvimwewo, zvichiratidza pachena kuti ari kureva rumwe rudzi. Ndichabvuma kuti Antiochus zvimwe akapamba vaJudha; asi izvi zvaigona sei ‘kusimbisa chiratidzo,’ sezvo Antiochus asingataurwi chero kupi zvako muchiratidzo achiita chiito cherudzi irworwo; nokuti iye aiva weboka rinonzi ushe hwechiGiriki muchiratidzo. Zvakare, ‘kusimbisa chiratidzo,’ kunofanira kureva kuita kuti chive chechokwadi, chakazara, kana kuchizadzisa.” William Miller, Miller’s Works, Lecture 6, 89.

“Antioko” ndi dzina limene linasankhidwa ndi mafumu ambiri a Ufumu wa Aselukasi wa ku Suriya. Woyambitsa wa ufumu umenewo anali Seleukasi Niketa, ndipo penapake pakati pa mafumu makumi awiri ndi asanu ndi limodzi mpaka makumi atatu ndi amene amapanga mndandanda wonse wa mafumu a Aselukasi. Ambiri mwa mafumu amenewo anasankha dzina lakuti “Antioko”, monga momwe apapa ambiri amasankhira mayina a pa mpando wachifumu akasankhidwa kukhala apapa. Apapa onse ndi “antikristu,” kutanthauza “otsutsana ndi Khristu”. Mawu akuti “anti” amatanthauza “kutsutsana ndi”. Monga antikristu, adatenga dzina la kholo lawo lauzimu, amene ndi Satana. Satana ndi apapa onsewa amadziwitsidwa m’ mawu ouziridwa monga antikristu.

“Udanganyifu wa mpinga-Kristo wa kutekeleza uasi aliouanzisha mbinguni utaendelea kutenda kazi ndani ya wana wa kutotii.” Testimonies, volume 9, 230.

Uphapha ungummeleli kaSathane, ngakho-ke bobabili bamelene noKristu, futhi ngalokho bangu-“antikristu.” Bakhetha igama lapho bethatha isikhundla sobuphapha, bese beba abameleli bakaSathane basemhlabeni.

“သမိုင်းလောကဆိုင်ရာ အကျိုးအမြတ်များနှင့် ဂုဏ်အသရပ်များကို ရယူအာမခံနိုင်ရန် အသင်းတော်သည် ဤလောက၏ အာဏာကြီးများသူများ၏ မျက်နှာသာနှင့် ထောက်ပံ့မှုကို ရှာဖွေရန် ဦးဆောင်ခဲ့ရ၏။ ထိုသို့ ခရစ်တော်ကို ပယ်ချပြီးနောက်၊ စာတန်၏ ကိုယ်စားလှယ်ဖြစ်သော ရဲမေမြို့၏ ဘိရူးအား သစ္စာခံရန်လည်း သူမကို လှုံ့ဆော်ခံရလေ၏။” The Great Controversy, 50.

Namhlanje ngemisebenzi yabo niyobazi, begodu opapa baragela phambili ngomsebenzi ofanako noweSathana.

“Kupfurikidza napapa weRoma, basa rimwe chetero rakaenderedzwa pano panyika sezvarakaenderedzwa mudare rekudenga kusati kwadzingwa muchinda werima. Satani akatsvaka kugadzirisa murayiro waMwari kudenga, uye kuisa kugadziridzwa kwake pachake. Akasimudzira kutonga kwake pamusoro pekwaMusiki wake, akaisa kuda kwake pamusoro pekuda kwaJehovha, uye nenzira iyi akazivisa zvinenge pachena kuti Mwari anogona kukanganisa. Napapa zvakare anotevera nzira imwe cheteyo uye, achizviti haakanganisi, anotsvaka kugadzirisa murayiro waMwari kuti uenderane nemifungo yake pachake, achizvifunga seanokwanisa kururamisa zvikanganiso zvaanofunga kuti anoona mumitemo

nemirairo yaIshe wedenga nepasi. Zvinoita sokunge ari kuti kunyika, Ndichakupai mitemo iri nani kupfuura yaJehovha. Kutuka kwakadini uku kuna Mwari wedenga!” Signs of the Times, November 19, 1894.

Kunyange zvazvo Seleucus Nicator akatanga Humambo hweSeleucid, madzimambo mazhinji akatevera akasarudza zita rokuti “Antiochus,” vachikudza, kwete Seleucus, asi baba vake. Baba vaSeleucus, Antiochus, vakanga vari murume wehumambo uye mukuru wehondo aishandira Mambo Firipi II weMakedhonia, uyo akanga ari baba vaAlexander Mukuru. Chinzvimbo ichi chehumambo pamwe nemagariro ake ehondo zvakabatsira kumisa hwaro hwebasa raSeleucus pachake raikudzwa zvikuru, uye nokukwira kwake kwakatevera musimba pashure porufu rwaAlexander Mukuru.

Umambo hwaSeleucus hwakavambwa paakatora utongi hwenzvimbo nhatu dzezvina zvaumambo hwaAlexander. Roma inotorawo masimba matatu enzvimbo kuti itore hutongi uye ive mambo wokumusoro. Seleucus paakanga asimbisa mabvazuva, kumadokero, nokumusoro, akava mambo wokumusoro munhorondo, uye guta guru rake rakanga riri Babiloni. Vazhinji vemadzimambo akatevera vakasarudza zita rokuti “Antiochus” pavakatora chigaro choushe chokumusoro kuti vakudze tateguru wavo wezvematomongerwo enyika. Kuenzanirana uku kuri nyore kuona, kana ukasarudza kukuona. Kana usingadaro, haukuoni.

Zita rokuti “Antiochus” (Ἀντίοχος muchiGiriki) rinobva pazvikamu zvechiGiriki zvinoti “anti” (zvinoreva “kupikisa” kana “kusiyanana”) uye “ocheo” (zvinoreva “kubatarira zvakasimba” kana “kuchengeta”). Madzimambo okumusoro akasarudza zita iri kuti arambe achichengeta nhaka yavo yezvematomongerwo enyika kubva kuna baba, sezvinoitawo antichrist (mapapa) pakusarudza mazita pavanotanga kutonga. Sezvo mapapa vari vamiriri vababa vavo, dhiabhoori, saizvozvowo maAntiochus oHumambo hweSiria vanomiririra vamiriri vababa vavo. Mukushandiswa uku Antiochus anomirira mumiriri anotsiva baba vavo. Mumiriri wesimba repapa muna 1989 aiva United States, uye uchapupu hwenyika hunotsigira ukama huri pakati peantichrist, Pope John Paul II, naRonald Reagan mubasa ravo rokuwisira pasi yaimbova Soviet Union.

Mu ndima za khumi kufika pa khumi ndi zisanu ndi chimodzi, ndima yoyamba ndi yomaliza zili ndi maulalo achindunji ku ndima za makumi anayi ndi makumi anayi ndi chimodzi. Ndimba ya khumi ikuimira mwachindunji ndima ya makumi anayi. Ndimba ya khumi ndi zisanu ndi chimodzi ikuimira mwachindunji ndima ya makumi anayi ndi chimodzi. Ndimba zimenezi zikuimira gawo la uneneri wa Danieli limene likukhudzana ndi masiku otsiriza.

“Bhuku rakanga rakaiswa chisimbiso rakanga risiri bhuku raZvakazarurwa, asi chikamu ichocho chouporofita hwaDhanieri chaiva nechokuita namazuva okupedzisira. Rugwaro runoti, ‘Asi iwe, Dhanieri, vharira mashoko, uise chisimbiso pabhuku, kusvikira kunguva yokuguma: vazhinji vachamhanya uku nokoko, uye zivo ichawedzerwa’ (Dhanieri 12:4). Bhuku parakavhurwa, chiziviso chakaitwa, chokuti, ‘Nguva haichazovipozve.’ (Ona Zvakazarurwa 10:6.) Bhuku raDhanieri zvino harichina chisimbiso, uye chizaruro chakapiwa naKristu kuna Johani chinofanira kusvika kuvagari vose venyika. Nokuwedzerwa kwezivo vanhu vanofanira kugadzirirwa kuti vamire mumazuva okupedzisira...”

“Mushoko romutumwa wokutanga vanhu vanodanwa kuti vanamate Mwari, Musiki wedu, akasika nyika nezvose zviri mairi. Vakapa rukudzo kusangano reUpapa, vachishayisa simba mutemo waJehovha, asi pachava nokuwedzera kwezivo panyaya iyi.” Selected Messages, bhuku 2, 105, 106.

Panguva yokuguma muna 1989, ndima nhanhatu dzekupedzisira dzechitsauko chegumi nerimwe chaDanieri dzinomiririra “chikamu chechiporofita chaDanieri chainyatsoreva mazuva okupedzisira.” Izvi zvakazivikanwa pazvakazoburitswa pachena, uye kuburitswa pachena ikoko kwakabudisa kuwedzera kwezivo pamusoro pe“kusimbiswa kweHupapa, kuchiita kuti murayiro waJehovha usashande.” Arifa naOmega vanogara vachiratidza magumo kubudikidza nekutanga, uye muitiro wokuedzwa wakatanga muna 1989 wakagadzirirwa kubudisa mapoka maviri avanamati.

Iye akati, Enda hako, Danieri; nokuti mashoko aya akavharwa nokusimbiswa chisimbiso kusvikira kunguva yokupedzisira. Vazhinji vachacheneswa, nokuitwa vachena, nokuedzwa; asi vakapa vachaita zvakaipa; uye hakuna kana mumwe wavakaipa achanzwisisa; asi vakachenjera vachanzwisisa. Danieri 12:9, 10.

Sasa tuko katika kipindi cha mwisho cha mchakato huo wa kupimwa, kwa maana mabishano kuhusu waporaji mwanzoni mwa Uadventista sasa yanarudiwa tena. Kuwatambua waporaji kuwa ni Marekani ni kumtambua Antioko kuwa ndiye waporaji. Haya ndiyo mabishano yale yale ya Wamillari na Waprotestanti.

Pakupera kwenguva yokuedzwa, sezvakangoitikawo pakutanga kwenguva yokuedzwa, yakatanga muna 1989, Shumba yorudzi rwaJudha inobvisa chisimbiso pa“chikamu ichocho chouprofita hwaDanieri chine chokuita namazuva okupedzisira.” Muna 1989 chaiva ndima nhanhatu dzokupedzisira dzaDanieri gumi nerimwe, uye pakupera kwacho inhorondo yakavanzika yendima makumi mana, iyo inofananidzirwa nendima gumi kusvikira pagumi nenhanhatu.

Tichaenderera mberi nekucherechedza kwedu mitsara mitanhatu yemakakatanwa ari mukati menhorondo yeAdventism muzvinyorwa zvinotevera. Rokutanga remakakatanwa iwayo matanhatu rinoratidza rekupedzisira remakakatanwa iwayo matanhatu. Tichashandisa makakatanwa ekutanga neekupedzisira kuenzanisa pamusoro pemamwe makakatanwa mana, sezvatichaburitsa pachena zvinhu zvinobatanidzwa mukuedza kwemuvengi wokururama kudzivisa vanhu vaMwari pakuronganisa zvakarurama “chiratidzo”, icho chinosisimbiswa nechiratidzo cheRoma.

“Sokunge singakuqondi ukubaluleka kwezikhathi ezidlula ngokushesha zingena ephakadeni, futhi silungele ukuma ngosuku olukhulu lukaNkulunkulu, siyakuba ngabaphathi abangathembekile. Umlindi kufanele azi isikhathi sobusuku. Konke manje kugqokiswe ukungathi sina okumele kubonwe yibo bonke abakholwa iqiniso lalesi sikhathi. Kufanele benze ngokubhekisela osukwini lukaNkulunkulu. Izahlulelo zikaNkulunkulu sezizokwehlela phezu kwezwe, futhi sidinga ukuzilungiselela lolo suku olukhulu.

“Nguva yedu inokosha. Tasarirwa namazuva mashoma chete, mashoma kwazvo, enguva yokuedzwa atinofanira kugadzirira mairi upenyu huri mberi, husingafi. Hatina nguva

yokupedza muzviito zvisina kurongeka. Tinofanira kutya kugumira pakungobata pamusoro peShoko raMwari.” Testimonies, volume 6, 407.