

# Roma Inosimbisa Chiratidzo — Nhamba Yechitanhatu

*Mikangano ya Kinabii katika Historia ya Waadventista: Kuelewa Mgogoro kati ya Uriah Smith na James White kuhusu Danieli 11:36*

Jeff Pippenger  
2024-08-14

Tiri kugadzirisa mitsara mitanhatu yemakakatanwa echiporofita akaitika mukati menhoroorondo yeAdventism kubvira muna 1798 kusvikira nanhasi.

“Katika historia na unabii, Neno la Mungu huonyesha pambano la muda mrefu lililoendelea kati ya kweli na kosa. Pambano hilo bado linaendelea. Mambo yaliyokuwapo hapo awali yatarudiwa. Mabishano ya zamani yatafufuliwa, na nadharia mpya zitaendelea kujitokeza daima. Lakini watu wa Mungu, ambao katika imani yao na katika utimilifu wa unabii wamechukua sehemu katika kutangazwa kwa jumbe za malaika wa kwanza, wa pili, na wa tatu, wanajua wanaposimama. Wana uzoefu ulio wa thamani kuliko dhahabu safi. Wao wanapaswa kusimama imara kama mwamba, wakilishika sana tumaini la mwanzo la imani yao mpaka mwisho.” Selected Messages, kitabu cha 2, 109.

Muchinyorwa chapfuura kwakakurukurwa gakava rokutanga nerechipedzisira pamusoro pesimba reRoma, uye zvino tichatora gakava rakaitika pakati paUriah Smith naJames White. Uriah Smith akaisa “dudziro yake pachake” mundima yemakumi matatu nenhanhatu.

“NDIMA 36. Uye mambo achaita sezvaanoda; achazvikudza, achizviita mukuru kupfuura mwari mumwe nomumwe, uye achataura zvinhu zvinotyisa pamusoro paMwari wavamwari; uye achabudirira kusvikira kutsamwa kwapera; nokuti zvakatarwa zvichaitwa.

“మూందుగ ఇకొకడ పరిచయం చేయబడిన రజు, కనొత్తమూందు వొరనొత్తవించబడిన అదొ అధొకరనొ—అంటే, వపసంబంధ అధొకరనొ—సూచించలేడు; ఎందుకంటే ఈ వొశొపణలను ఆ అధొకరనొకొ అన్వయనొత్తొ అవొ సరివొమొ.” ఊరియ నొమొత్తొ, Daniel and the Revelation, 292.

USmith wavuma ukuthi amandla asesahlukweni esandulelayo ayeyi-“Roma yobupapa,” kodwa uthi izimfanelo zevesi lamashumi amathathu nesithupha aziyona imfanelo yesiprofetho ekhomba iRoma yobupapa. Lowo mbono ungamanga. Kufanele kukhunjulwe ukuthi ekuhlubukeni kwango-1863, izikhathi eziyisikhombisa zesahluko samashumi amabili nesithupha sikaLevitikus i zabekelewa eceleni, ngakho-ke ukumelwa kwezikhathi eziyisikhombisa kwamatafula womabili kaHabakuki kwenqatshwa. Kokubili amashadi ka-1843 naka-1850 abonisa izikhathi eziyisikhombisa maphakathi impela emashadini, futhi kokubili lokho kuboniswa kubeka isiphambano maphakathi komugqa wezikhathi eziyisikhombisa. Lapho ukukhanya okusha kwezikhathi eziyisikhombisa kufika ngo-1856 kwase kuthi emva kwalokho kwenqatshwa, kwaphawula ukwenqatshwa kwamatafula amabili kaHabakuki, kanye negunya loMoya weSiprofetho, ochaza ngokucacile kangaka ukuthi womabili amashadi ayeqondiswe

nguNkulunkulu.

Maererano na Hanzvadzi White, kunyengera kwepedzisira kwaSatani ndiko kuita kuti uchapupu hwoMweya waMwari husashande; uye pano kunyengera kwekutanga kwaiva kuita kuti uchapupu hwoMweya waMwari husashande, uye kwaimirirawo panguva imwe chete kurambwa kwezvokwadi dzakavambwa pamachati maviri aya, uye zvikurukuru nguva nomwe.

Muupanduki wa mu 1863, tali uuli umbi kanofye Uriah Smith ewafumishe ekitabo kya bufi kya mu 1863, ico cafumishepo ulubali lwa nshita cinelubali. Pantu mu 1863 Uriah Smith ali asangile amenso yakwe ku lubuto lwa nshita cinelubali, kabili tali uwalingile ukumona ukuti pali “ukukalipa” kubili uko Daniele alondolola. Uku kukalipa kubili kulenga nshita cinelubali pa bufumu bwa ku kabanga bwa Israele, ne pa bufumu bwa ku masamba bwa Yuda. Ukwa kutendeka pa fyalo ikumi fya ku kabanga kwatendeke mu 723 BC kabili kwapwile mu 1798, kabili ukwa cibili kwatendeke mu 677 BC kabili kwapwile mu 1844.

Gabrieli akauya kuna Danieri muchitsauko 8 kuti atsanangure chiratidzo chemarah, uye maererano nebasa rake, akapa chipupuriro chechipiri kuna 1844. Makore zviuru zviviri nemazana matatu eDhanieri muchitsauko 8 akaguma muna 1844, asiwo ndipo pakagumira kwepedzisira kwehasha mbiri dzakanangana noushe hwokumusoro noushe hwokumaodzanyemba.

Akati, Tarira, ndichakuzivisa zvichava pamagumo ekupedzisira ekutsamwa uku; nokuti pakatarwa nguva, kuguma kuchasvika. Danieli 8:19.

Mugumo wa kuumaliza hutangulia kuhusisha mugumo wa kwanza. Mugumo wa mwisho kati ya ile miwili ya ghadhabu, amba ni usemi mwingine tu wa zile nyakati saba, uliisha mwaka 1844, na ghadhabu ya kwanza iliisha mwaka 1798. Aya ambayo Smith alidai haikuwa na maelezo maalum ya mamlaka ya kipapa, ilitambulisha mwaka amba upapa ungapokea jeraha lake la mauti.

Mambo wambo achaita sezvaanoda; achazvikudza, achizvikurisa pamusoro pavamwari vose, uye achataura zvinhu zvinoshamisa achipikisa Mwari wavamwari, uye achabudirira kusvikira kutsamwa kwopera; nokuti chakatamwa chichaitwa. Danieri 11:36.

“Mambo” katika aya ya thelathini na sita “atafanikiwa hata ghadhabu itakapokamilika.” Angalia Smith anavyoandika kuhusu Danieli sura ya nane, aya ya ishirini na tatu na ishirini na nne katika kitabu hichohicho ambamo anadai kwamba mamlaka ya upapa hayana sifa sahihi za kuitimiza aya ya thelathini na sita.

“Vhesi 23. Uye panguva yokupedzisira youmambo hwavo, vadariki vachinge vazadzisa kuyera kwavo, mambo ane chiso chinotyisa, anonzwisisa zviro zvakavanzika, achasimuka. 24. Simba rake richava guru, asi risingabvi pasimba rake pachake; uye achaparadza nenzira inoshamisa, achabudirira, nokuita zvaanoda, uye achaparadza vane simba navanhu vatsvene. 25. Uye nouchenjeri hwakewo achaita kuti kunyengera kubudirire muruoko rwake; achazvikudza mumwoyo make, uye norugare achaparadza vazhinji; achamukawo kuzorwa noMuchinda wamachinda; asi achaputswa asina kuitwa noruoko.

“Simba iri rinotsiva zvikamu zvina zyoumambo hwembudzi munguva yokupedzisira youmambo hwazvo, ndiko kuti, richiswadera kumagumo okufamba kwahwo. Chokwadi, ndiro

rimwe chetero nerunyanga ruduku rwendima 9 zvichienda mberi. Rishandise kuRoma, sezvakaratidzwa mumashoko endima 9, uye zvole zvinowirirana uye zvinobuda pachena.

“අති දුරුණු මුහුණුවරක් ඇති රජකේ.’ යුදවේවරුන් පිට මනීම බලයෙන් පැමිණෙන දඬුවම පිළිබඳව මෝසසේ පූර්වකථනය කරද්දී, එය ‘දුරුණු මුහුණුවරක් ඇති ජාතියක්’ යයි හඳුන්වයි. ද්විතීය කථාව 28:49, 50. යුධ සැරසිල්ලෙන් පෙනී සිටි විට රෝමවරුන්ට වඩා භයානක පනුමක් දක්වූ ජනතාවක් තවත් නොවීය. ‘අදුරු වාක්ය අවබෝධ කරන.’ මෝසසේ, දැන් සඳහන් කළ ඒම ගුද්ධ ලෝඛන කොටසෙනි, ‘ඔවුන්ගේ භාෂාව නුඹ නොනරේරුම් ගන්නෙහිය’ යයි කියයි. යුදවේවරුන් සමීඛන්ධයෙන් මෙය බිඳලෝනියන්වරුන්, පර්සියානුවන් හෝ ගර්කයන් පිළිබඳව කියවිය නොහැකි ය; මක්නිසාද කලදායන්ගේත් ගර්ක භාෂාවන් පලස්තීනයේ කිසි විටකෙ අඩු වැඩි වශයෙන් භාවිත වූ බැවිනි. එහෙත් ලතින් භාෂාව සමීඛන්ධයෙන් එසේ නොවීය.”

“Kana vapanduki vasvika pakuzara.” Kubatana kuri pakati pavanhu vaMwari navanovadzvinirira kunoramba kuchionekwa kubva pakutanga kusvikira pakuguma. Vakaiswa muranda nokuda kwezvivi zvevanhu vake. Uye kuramba kwavo vari muchivi kwakauyisa chirango chakanyanya kuomarara. Panguva ipi neipi, sevaJudha sorudzi, havana kumbova vakaora mutsika kupfuura panguva yavakauya pasi pesimba rokutonga revaRoma.

“‘Ane simba, asi risiri nesimba rake amene.’ Kubudirira kwavaRoma kwakakonzerwa zvikuru nerubatsiro rwevabatsiri vavo, uye nokupesana kwakanga kuripo pakati pavavengi vavo, izvo zvavaigara vakagadzirira kushandisa mukana wazvo. Roma yePapa yakavawo nesimba kubudikidza namasimba enyika ayo yaitonga pakunamata.”

“‘Iye achaparadza nenzira inotyisa.’ Ishe akaudza vaJudha nomuprofita Ezekieri kuti aizovaisa mumaoko avanhu vakanga ‘vane unyanzvi hwokuparadza;’ uye kuurayiwa kwevaJudha vane mamiriyoni rimwe nezana rimwe rezviuru pakaparadzwa Jerusarema neuto reRoma, kwakava chisimbiso chinotyisa chamashoko omuprofita. Uye Roma muchikamu chayo chechipiri, kana kuti cheupapa, ndiyo yakava nomutoro werufu rwemamiriyoni makumi mashanu evafiri vechitendero.

“‘Uye kupfurikidza nounngwaru hwakewo achaita kuti kunyengera kubudirire muruoko rwake.’ Roma yakazivikanwa kupfuura masimba ose namano okunyengetedza, ayo yaishandisa kuisa ndudzi pasi pokutonga kwayo. Izvi ndezvechokwadi zvole pamusoro peRoma yechihedheni neRoma yapapa. Uye nokudaro, norugare, yakaparadza vazhinji.

“‘Uye Roma, pakupedzisira, mumunhu womumwe wavabati varo, yakasimuka ichipesana noMuchinda wamachinda, nokupa mutongo worufu pamusoro paJesu Kristu. ‘Asi achaputswa asina ruoko,’ mashoko anoratidza kuenzaniswa kokuparadzwa kwesimba iri nokurohwa kwechifananidzo chechitsauko 2.” Uriah Smith, Daniel and the Revelation, 202–204.

Smith, ka-lwiri mubindu ibi mu ndima iyi, alondolola kuti imibele ya ubupolofita iya Roma ya bufi ne ya Bupapa ishinsha ukupalana, pantu fyena ni ukumonekela fye kwa Roma mu miputule yakwe ibili, nga fintu caba mu kusankanishiwa kwa cisengo ne bulongo mu cipandwa caibili ca buku lya Daniele, ifyo Sister White alondolola ukuti fyaba ifishibilo fya churchcraft na statecraft. Ilyo Daniele alanda mu mavesi ayo Smith alebombelapo ukuti Roma “ikalunduluka, no kucita,” kabili

ukuti Roma “ikacusha ubucenjeshi ukulunduluka mu kuboko kwakwe,” Smith atila mu vesi ya makumi yatatu na mutanda “imfumu” iyo “ikakula mpaka ubukali bwafikilishiwa” ilangisha imibele ya ubupolofita iya Roma ya bufi na ya Bupapa yonsi. Elyo ashimikila ukuti tapali nangu cimo pa mibele yakwe Roma mu vesi ya makumi yatatu na mutanda icilelanda ku maka ya Bupapa.

Tataura kuna Smith mukutsigira kuzivikanwa kweRoma sevapambi vanosimbisa chiratidzo, uye chimwe chezvinhu zvina zvechiporofita zviri mundima yegumi neina ndechekuti Roma vanozyikudza.

Uye panguva idzodzo vazhinji vachamukira mambo wezasi; navapambi vavanhu vako vachazvikudza kuti vasimbise chiono; asi vachawa. Danieri 11:14.

Smith anoti zvinotaurwa pamusoro pamambo mundima yechitatu nemakumi matanhatu hazvienderani nesimba repasipapa, kunyange hazvo pakutanga akadzivirira kuti yaiva Roma mundima yechina negumi inosimudzira pachayo. Asi mambo ari mundima yechitatu nemakumi matanhatu “achazvikudza.” Iyeyo mambo mumwe chete ari mundima yechitatu nemakumi matanhatu “achataura zvinhu zvinoshamisa achipesana naMwari wavamwari.” Muna Danieri simba repasipapa “richataura mashoko makuru richipesana noWokumusoro-soro,” uye mubhuku raZvakazarurwa simba repasipapa rinomhura richipesana noWokumusoro-soro.

Akapiwa kinywa cha kunena maneno makuu na makufuru; naye akapewa mamlaka ya kuendelea kwa muda wa miezi arobaini na miwili. Akafumbua kinywa chake katika kumkufuru Mungu, kulikufuru jina lake, na maskani yake, na hao wakaaao mbinguni. Ufunuo 13:5, 6.

Tsatanetsatane lililonse laulosi lokhudza mphamvu ya upapa limadziwika mu vesi la makumi atatu ndi chisanu ndi chimodzi.

Ugoko umwami azakora uko yishakiye; kandi azishyira hejuru, yikuze arushe imana yose, kandi azavuga amagambo y’igitangaza arwanya Imana y’imana; kandi azagubwa neza kugeza ubwo uburakari buzaba busohoye; kuko icyagennwe kizasohozwa. Daniyeli 11:36.

Vatsinhiri va vanhu a hi vo ku tshembeka minkarhi yo tala, kambe vatsinhiri vo tala va va-Adventist va nyika vumbhoni eka ntiyiso lowu vonakaka erivaleni leswaku a ku ri ndzimana ya makume nharhu na tsevu leyi muapostola Pawulo a a yi hlamusela hi marito man’wana eka Va-2 Vathesalonika, loko a vulavula hi munhu wa xidyoho.

Musarega kuti munhu upi zvake akunyengedzei nenzira ipi neipi; nokuti zuva iro haringasviki, kusati kwatanga kuuya kutsauka kutanga, uye munhu uya wechivi agoziviswa, mwanakomana wokurasika; iye anopikisa nokuzvikudza achizvikwidziridza pamusoro pezvose zvinonzi Mwari kana zvinonamatwa; zvokuti iye, saMwari, anogara mutemberi yaMwari, achizviratidza kuti ndiye Mwari. 2 VaTesaronika 2:2, 3.

Vhesi rechi makumi matatu nenhanhatu rinoti, “achazvikudza, achazvikwidziridza pamusoro pamwari mumwe nomumwe,” uye Pauro anoti, “munhu uya wechivi azarurwe, mwanakomana wokurasika; iye anopikisa, achizvikwidziridza pamusoro pechinhu chose chinonzi Mwari, kana

chinonamatwa.” Zviri pachena kuti Smith akanga asina simba rechiporofita rokutaura kuti mambo wevhesi rechi makumi matatu nenhanhatu akanga akasiyana namambo ari kutaurwa mundima dzinotungamirira kuvhesi iroro. Pachimiro chegirama akanga asina chikonzero chokururamisa kushandisa kwake kwakakanganisika, uye kutaura kwake kuti akaita saizvozvo nokuti vhesi rechi makumi matatu nenhanhatu harina zviratidzo zvesimba roupapa kwaiva kumonyora Rugwaro mukuedza kusimbisa dudziro yake pachake.

Tinezvewowo shoko rechiporofita rakatonyanya kusimbiswa; uye munoita zvakanaka kana muchiriteerera, sechiedza chinopenya panzvimbo ine rima, kusvikira mambakwedza achisviba, uye nyamasase ichibuda mumwoyo yenyu; muchiziva ichi pakutanga, kuti hapana chiporofita cheRugwaro chinobva mukududzirwa kwomunhu pachake. Nokuti chiporofita hachina kumbouya kare nokuda kwokuda kwomunhu; asi vanhu vatsvene vaMwari vakataura sezvavaisundwa noMweya Mutsvene. 2 Petro 1:19–21.

Mumakore ose eAdventism yeRaodhikia kwave kune vazhinji vevadzidzi vezveumwari vechiAdventist, vafundisi, navanyori vakataura pamusoro pokuti vanofunga here kuti kushandiswa kwaSmith kwakarurama kana kuti hakuna kururama. Mumwe mufundisi wekuAustralia, Louis Were, akafa kare, akapedza chikamu chikuru choushumiri hwake achirwisa muenzaniso waSmith wenhema wechiprofita. Chikonzero chokupikisa kwake hachina kungova chokuti Smith pakupedzisira akazivisa mambo anosvika kumugumo wake mundima yemakumi mana neshanu saTurkey, asiwo kuti hwaro hwaSmith hwakabudisawo kushandiswa kusiri kwechokwadi kweAmagedhoni. Mumakore ekuma1980 kana pedyo nawo, mumwe munyori wechiAdventist akanyora bhuku rine musoro unoti, Adventists and Armageddon, Have we Misunderstood Prophecy? Zita romunyori ndiDonald Mansell, uye bhuku iroro richiri kuwanikwa.

Mansell anotevera nhoroondo yakatungamirira kuHondo Yenyika Yekutanga neHondo Yenyika Yechipiri, achiratidza kuti panguva iyo hondo mbiri idzodzo dzakaonekwa sokuti dzaiva pedyo, vaparidzi vechiAdventist vakatanga kushandisa kushandisirwa zvisiri kwechokwadi kwaSmith kweTurkey kuenda kuJerusarema chaiyo sechiratidzo cheAmagedhoni nekuguma kwenyika. Anoratidza, kubudikidza nemagwaro enhengo dzechechi, kuti sezvo imwe neimwe yehondo idzodzo yaiswedera, mweya mizhinji yakapinzwa muuhengo hwechechi yechiAdventist, zvichibva pakusimbisa kwechiporofita kwevaparidzi kwakatorwa pamaonero aSmith akakanganisika pamusoro peAmagedhoni.

Xivutiso xin’wana ni xin’wana xi helela, naswona vuprofeta lebyi nga hetisekangiki a byi nga hetiseki, kereke yi lahlekeriwe hi swirho swo tlula leswi a yi swi kumile hi xipimelo xa vuprofeta lexi akiweke hi Smith.

Kupfurikidza nokuramba kwaSmith shoko renheyo revaMillerite, uye nokuda kwake kukurudzira dudziro yake pachake yendima makumi matatu nenhanhatu kusvika makumi mana nemashanu dzaDanieri, pfungwa yaSmith yakaburitsa muenzaniso wechiporofita wakavakirwa pazviitiko zvenguva iyoyo.

Mukukakavadzana kwaSmith naJames White pamusoro pamambo anosvika kumagumo ake mundima yokupedzisira yaDhanieri gumi neimwe, James White akaburitsa pfungwa

yakanyatsopfupikisa hwaro hwechiporofita hwaSmith hwakavakwa pamusoro pejecha. White akadzidzisa kuti “chiporofita chinobereka nhoroondo, asi nhoroondo haibereki chiporofita.”

Vaparidzi veAdventism vakashanda hondo mbiri dzisati dzaitika vakashandisa nhoroondo yaive ichiri kusimukira kuti varatidze muenzaniso waSmith wakakanganisika wechiporofita cheAmagedhoni, uye basa ravo, iro raiita serakakomborerwa zvikuru panguva yaitungamirira kuhondo idzodzo, rakazobereka kurasikirwa kukuru apo muenzaniso uyu wechiporofita wakaratidzwa kuti wakanga wakavakirwa pakududzira kwega.

Chenjererai vaporofita venhema, vanouya kwamuri vakapfeka sembatya dzemakwai, asi mukati mavo imhumhi dzinoparadza. Muchavaziva nezvibereko zvavo. Vanhu vanotanha mazambiringa paminzwa here, kana maonde parukato here? Saizvozvowo muti wose wakanaka unobereka chibereko chakanaka; asi muti wakaora unobereka chibereko chakaipa. Muti wakanaka haungabereki chibereko chakaipa, uyewo muti wakaora haungabereki chibereko chakanaka. Muti mumwe nomumwe usingabereki chibereko chakanaka unotemwa, ukandirwa mumoto. Naizvozvo muchavaziva nezvibereko zvavo. Mateo 7:15–20.

Kuda kwaSmith kusimudzira muchivande muenzaniso wechiporofita wemambo uri mundima yemakumi matatu nenhanhatu kwakaberekawo chibereko chokugadzira kushandiswa kusiri kwechokwadi kweDenda Rechitanhatu neAmagedhoni.

Uye mutumwa wechitanhatu akadurura ndiro yake pamusoro porwizi rukuru Yufratesi; mvura yarwo ikapwa, kuti nzira yamadzimambo anobva kumabvazuva igadzirirwe. Zvino ndakaona mweya mitatu isina kuchena, yakanga yakaita samataty, ichibuda mumuromo meshato, nomumuromo mechikara, nomumuromo momuporofita wenhema. Nokuti iyoyo imweya yemadhimoni, inoita zviratidzo zvinoshamisa, iyo inobuda ichienda kumadzimambo enyika napasi pose, kuti iwaunganidze kuhondo yezuva iro guru raMwari Wemasimbaose. Tarirai, ndinouya sembavha. Akaropafadzwa uyo anorinda, achichengeta nguvo dzake, kuti arege kufamba asina kupfeka, uye kuti kunyara kwake kurege kuonekwa. Zvino akavaunganidza pamwe chete panzvimbo inonzi norurimi rwechiHebheru Armagedhoni. Zvakazarurwa 16:12–16.

Sezvatakamboratidza kare, denda rechitanhatu rinouya mushure mokunge nguva yokuedzwa kwavanhu yapera; naizvozvo yambiro iri mukuti “chengetedza nguvo dzako” inofanira kureva nyaya yokuedzwa inoitika Michael asati asimuka, nguva yokuedzwa kwavanhu isati yavharwa, uye denda rokutanga risati ratanga. Denda rechitanhatu rinoratidza mabasa eshato, echikara, nomuprofita wenhema, avo vari mubatanidzwa wakapetwa katatu nouya pamwe chete pamutemo weSvondo uri kuuya nokukurumidza. Mubatanidzwa iwoyo wakapetwa katatu iRoma yanhasi, uye chiratidzo chinoratidza nokusimbisa mubatanidzwa iwoyo wakapetwa katatu weRoma yanhasi ndivo “makororo avanhu vako,” avo “vanozvikudza kuti vasimbise chiratidzo,” asi “vachawa.”

Yambiro yechirwere chechitanhatu, kana ichinzwisiswa, inobvumira mweya kuchengeta nguvo dzawo; asi kana ikarambwa, inosiya mweya usina kupfeka, icho chiri chimwe chezviratidzo zvishanu zveMuRaodhikia. Chiratidzo chinosimbisa yambiro iyoyo imakororo avanhu vako, vanozvikudza uye pakupedzisira vanowa. Soromoni akati kana vanhu vaMwari vasina chiratidzo

ichocho, vanoparara.

Apho kungekho khona umbono, abantu bayabhubha; kodwa ogcina umthetho, uyajabula.  
IzAga 29:18.

Izwi lesiHebheru elithi “perish” lisho ukuthi “ukwambula ubuze”, futhi uJohane waloba wathi, “Ubusisiwe lowo olindayo, agcine nezambatho zakhe, funa ahambe enqunu, babone ihlazo lakhe.” USmith wayephambukile ngeNkosi yaseNyakatho, futhi lesi sisekelo samanga sesiprofetho samvumela ukuba akhe ukusebenza kwesiprofetho okuthi, uma kwamukelwa, kuveze ubuze, okuyisifanekiselo samaLawodikeya, akhishwa emlonyeni weNkosi.

Smith haana dhibic ku ahayn inuu ku dooddo aqoonsigiisa cusub ee beenta ah ee Boqorka Waqooyi isagoo ka soo horjeeda James White, ninkii nebiyaddii. Taariikhyahannada Adventist-ka, iyo Sister White, waxay ka hadlaan khilaafkoodii caanka ahaa. Ellen White waxay canaanatay labadaba ninkeeda iyo Smith, iyada oo ku eedaystay inay u oggolaadeen kala duwanaanshahooda ra'yiga ee ku saabsan cidda uu matalayay boqorka waqooyi ee Daanyeel kow iyo tobnaad, in lagu geliyo fagaaraha dadweynaha. Daabacaaddii ugu horraysay ee Adventist-ka ka dib Niyad-jabkii Weynaa ee 1844, James White wuxuu qoray:

“येशू उठेर ढोका बन्द गरी आफ्नो राज्य ग्रहण गर्न प्राचीन दनिहरूका परमपुरुषकहाँ, सन् 1844 को सातौँ महानिमा, आउनुभयो भन्ने कुरामा म पूर्णतः विश्वास गर्छु। हेरनुहोस् लूका 13:25; मत्ती 25:10; दानिएल 7:13,14। तर दानिएल 12:1 मा उल्लिखित मखिएलको उभनि भने अर्को उद्देश्यका लागि भएको अर्को घटनाजस्तो देखिन्छ। उहाँको सन् 1844 मा उठ्नु भनेको ढोका बन्द गर्न, आफ्नो राज्य र राज्य गर्नको अधिकार ग्रहण गर्न आफ्ना पतिकहाँ आउनका लागि थियो; तर मखिएलको उभनि भने उहाँसँग पहिलै नै भएको आफ्नो राजकीय शक्ति दिष्टहरूको वनिशमा तथा आफ्ना जनहरूको छुटकारामा प्रकट गर्नु हो। अध्याय 11 को अन्तमि शक्ति आफ्नो अन्तमा पुग्नेछ र उसलाई सहायता गर्ने कोही हुनेछैन, त्यही समयमा मखिएल उभनिहुनेछ। यही शक्ति परमेश्वरको साँचो मण्डलीलाई कुल्चने अन्तमि शक्ति हो; र साँचो मण्डली अझै पनि सम्पूर्ण ख्रीष्टियन जगतद्वारा कुल्चिइरहेको र बहिष्कृत भइरहेकाले, यसबाट यो नषिकर्ष नसिकन्छ कि त्यो अन्तमि दमनकारी शक्ति अझै ‘आफ्नो अन्तमा पुगेको’ छैन; र मखिएल पनि उभनिभएको छैन। सन्तहरूलाई कुल्चने यो अन्तमि शक्ति प्रकाश 13:11-18 मा देखाइएको छ। त्यसको संख्या 666 हो।” James White, A Word to the Little Flock, 8.

Smith pa “mwenje mutsva” wake waanodaidza kudaro panyaya ye“simba rokupedzisira muna Danieri chitsauko chegumi nerimwe,” James White akaona mashandisirwo aSmith aya, kwete semwenje mutsva, asi sekurwisa nheyo dzacho. Gakava pamusoro peRoma samambo wokumusoro muna Danieri 11 rakaitika pakati paUriah Smith naJames White rine hunhu hwakatarwa, hwatinofanira, sevadzidzi vechiporofita, kuunganidza pamwe chete nemamwe makakatanwa enhoroondo yeAdventist ane chokuita nechiratidzo cheRoma.

Chimodzi mwa makhalidwe amenewo ndicho kuyambitsa kumasulira kwachinsinsi. Makhalidwe ena n'chakuti kugwiritsa ntchito kumasulira kwachinsinsi kumeneko kumafuna kupotoza galamala yosavuta, pakuti Smith sanangonyalanyaza kuti makhalidwe onse a uneneri a m'vesi la makumi atatu ndi chisanu ndi chimodzi akunena za Roma yokha, komanso ananyalanyaza kuti kapangidwe ka galamala kakufuna kuti mfumu ya m'vesi la makumi atatu ndi chisanu ndi chimodzi ikhale mfumu yomweyi monga mwaimiridwa m'ndime yapitayo.

Esinye isokuba loo ngcaciso yabucala yayikukwala iinyaniso ezisisiseko. Esinye isokuba imela ukwala igunya loMoya weSiprofeto. Olunye uphawu kukuba loo ngcamango yokuqala enesiphako malunga neRoma iya kukhokelela kumzekelo wesiprofeto ongavumeli umntu ukuba agcine izambatho zakhe njengoko esondela ekuvalweni kwexesha lovavanyo loluntu. Esinye yayikukuzimisela ukukhuthaza esidlangalaleni loo ngcaciso yakhe yabucala. Esinye isokuba loo ngcaciso yabucala isoloko ichazwa njengokukhanya okutsha. Zonke ezi mpawu zimelwe phakathi kwengxoxo yangoku “ngabaphangi babantu bakowenu.”

Pa mlandu wotsiriza wa Roma, umene unayimiridwa mwa mlandu woyamba wa Roma wozindikiritsa “akuba a anthu ako,” uphatikizidwa pamodzi ndi mzere wa ulosi wa mlandu wa Uriah Smith ndi James White, tidzaona kuti gulu lina lidzakhala likumanga chitsanzo chawo cha ulosi pa kumasulira kwachinsinsi, kumene kumakana choonadi cha maziko.

Kukanwa kwa kweli za msingi kwa hakika kunawakilisha pia kukataliwa kwa mamlaka ya Roho ya Unabii, ambayo hutetea kwa uthabiti mkubwa kweli hizo za msingi. Kundi hilo pia litakuwa tayari kuwasilisha hadharani mtazamo wao, bila kujali mashaka yoyote yanayoweza kuibuliwa kuhusu athari ambayo mafundisho hayo yanaweza kuwa nayo juu ya watu wa Mungu duniani kote.

Pakarepo tuviri ya 1844, mukati me chizvarwa chokutanga chechiAdventisti, kwakapinzwa imwe hondo yedzidziso pamusoro peRoma. Hondo iyoyo yakaramba ichimutsa nyonganiso, kusvikira maonero enhema agamuchirwa muchizvarwa chechitatu chechiAdventisti. Tichafunga nezvehondo yedzidziso ye“daily” sechina pamitsetse mitanhatu yatiri zvino kutarisa mumuenzaniso we line upon line.

Asi tisati tatora mutsetse wechina wezvinopikisana neRoma, zvinofanira kurangarirwa kuti munyaya yakapfuura, patakanga tichitsanangura ndima yegumi yaDhanieri chitsauko chegumi nerimwe, takati, “Ndima yegumi inobatanidzawo zvakangananga ‘nguva nomwe’ dzaRevhitiko makumi maviri nenhanhatu nenhorroondo yakavanzika, asi mutsetse iwoyo wechokwadi uri kunze kwezvatiri pano kuisa pachena.”

Uriah Smith alikuwa kiongozi katika kukataa vipindi saba mwaka 1863. Alikuwa amekataa kuongezeka kwa maarifa juu ya somo hilo kulikowasilishwa katika makala kuhusu somo hilo, zilizoandikwa na Hiram Edson na kuchapishwa katika Review mwaka 1856. Madhara ya Smith kuhusishwa na vuguvugu lililowasilisha vipindi saba, lakini baadaye akakataa kuongezeka kwa maarifa juu ya somo hilo hilo, nayo pia yako nje ya mada ya sifa za utangulizi wa Smith wa kile alichodai kuwa nuru mpya juu ya somo la mfalme wa kaskazini; lakini tutakapokamilisha muhtasari wetu wa mstari wa mabishano ya Waadventista kuhusu Roma, tutarudi katika umuhimu wa aya ya kumi ya sura ya kumi na moja ya Danieli, na pia katika kile kinachowakilishwa na kukataa kwa Smith ujumbe wa Laodikia uliowasili mwaka 1856 pamoja na kuongezeka kwa maarifa juu ya vipindi saba.

“Chikhulupiriro chathu chokhudza mauthenga a angelo woyamba, wachiwiri, ndi wachitatu chinali cholondola. Zizindikiro zazikulu za njira zimene tadutsamo n’zosasunthika. Ngakhale magulu a ku gehena angayesere kuzichotsa pa maziko ake, ndi kusangalala m’ganizo lakuti apambana, komabe sapambana. Mizati iyi ya choonadi yayima yolimba monga mapiri osatha,

yosahunthitsidwa ndi zoyesayesa zonse za anthu pamodzi ndi za Satana ndi gulu lake. Titha kuphunzira zambiri, ndipo tiyenera kufufuza Malemba mosalekeza kuti tione ngati zinthu izi zili choncho.” Evangelism, 223.

“Nzira huru dzokuratidza chokwadi, dzinotiratidza panomira isu munhoroondo yechiporofita, dzinofanira kuchengetedzwa nokungwarira, kuti dzirege kuputswa pasi, dzotsiviwa nedzidziso dzingaunze nyonganiso panzvimbo pechiedza chechokwadi.” Selected Messages, bhuku 2, 101, 102.

“Panguva ino kuedza kuzhinji kuchaitwa kuti kuzununguse kutenda kwedu panyaya yenzvimbo tsvene; asi hatifaniri kuzunguzika. Hapana kana pini inofanira kufambiswa kubva panheyo dzekutenda kwedu. Chokwadi chichiri chokwadi. Avo vanova vasina chokwadi vachatsaukira mudzidziso dzenhema, uye pakupedzisira vachazviwana vava vasingatendi maererano neumbo hwekare hwatakagamuchira pamusoro pechiri chokwadi. Zviratidzo zvekare zvomunzira zvinofanira kuchengetedzwa, kuti tirege kurasikirwa nekuziva kwedu kwatiri.” Manuscript Releases, volume 1, 55