

Roma li Twaqqaf il-Vizjoni — In-Numru Tmienja

Mabviro eJecha: Kurambwa kweChokwadi cheChiporofita muAdventizimu yeRaodhikia

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Munyaya yakapedzisira takataura mashoko anotevera aJesu.

Chenjererai vaporofita venhema, vanouya kwamuri vakapfeka ganda remakwai, asi mukati imhumhi dzinoparadza. Muchavaziva nezvibereko zvavo. Vanhu vanochera mazambiringa paminzwa here, kana maonde parukato here? Saizvozvowo muti mumwe nomumwe wakanaka unobereka zvibereko zvakanaka; asi muti wakaora unobereka zvibereko zvakaipa. Muti wakanaka haugoni kubereka zvibereko zvakaipa, uye muti wakaora haugoni kubereka zvibereko zvakanaka. Muti mumwe nomumwe usingabereki zvibereko zvakanaka unotemwa, ukandirwa mumoto. Naizvozvo muchavaziva nezvibereko zvavo. Haasi munhu mumwe nomumwe anoti kwandiri, Ishe, Ishe, achapinda muumambo hwokudenga; asi uyo anoita kuda kwaBaba vangu vari kudenga. Vazhinji vachati kwandiri nezuva iro, Ishe, Ishe, hatina kuporofita muzita renyu here? uye muzita renyu kudzinga madhimoni here? uye muzita renyu kuita mabasa mazhinji anoshamisa here? Ipapo ndichavataurira pachena ndichiti, Handina kumbokuzivai; ibvai kwandiri, imi munoita zvisakarurama. Naizvozvo ani naani anonzwa mashoko angu awa, akaaita, ndichamufananidza nomunhu akachenjera, wakavaka imba yake pamusoro pedombo: Mvura ikanaya, mafashamo akauya, mhengo dzikavhuvhuta, dzikarova imba iyo; asi haina kuwira pasi, nokuti yakanga yakateyiwa pamusoro pedombo. Uye munhu mumwe nomumwe anonzwa mashoko angu awa, asingaaiti, achafananidzwa nomunhu benzi, wakavaka imba yake pamusoro pejecha: Mvura ikanaya, mafashamo akauya, mhengo dzikavhuvhuta, dzikarova imba iyo; ikawira pasi: uye kuwa kwayo kwakanga kukuru. Mateo 7:15–27.

Ukuvukela kuka-1863 kuphawula ukuqala kokuba ubu-Adventist boSuku lweSikhombisa baseLawodike bakhe isisekelo samanga phezu kwesihlabathi. Isihlabathi simelela isimiso sikaSathane sobuningi bemibono, ngokuphambene neDwala leqiniso eliphelele. Iqiniso eliphelele lisungulwa phezu kofakazi ababili, futhi amaqiniso amelwe kumashadi amabili angcwele kaHabakuki, lawo ubu-Adventist obuwabekile eceleni kancane kancane, athathwe eBhayibhelini futhi aqinisekiswa nguMoya Wesiprofetho. Lawo maqiniso aphelele.

“Satru ari kutsvaka kutsausira pfungwa dzehama nehanzvadzi dzedu kure nebasa rokugadzirira vanhu kuti vamire mumazuva ano okupedzisira. Uchenjeri hwake hwokunyengera hwakarongerwa kutungamirira pfungwa kure nengozi namabasa enguva ino. Vanoti chiedza chakauya nacho Kristu kubva kudenga kuti ape Johane nokuda kwavanhu Vake hachina kukosha kukuru. Vanodzidzisa kuti zviitiko zviri pamberi pedu chaipo hazvina kukosha kwakaringana kuti zvipihwe hanya inokosha. Vanoshayisa simba chokwadi chine mavambo okudenga, vachitorera vanhu vaMwari zvakaitika kwavari kare, vachivapa pachinzvimbo pachosainzi yenhema. ‘Zvanzi naJehovha: Mirai panzira, muone, mubvunze nzira dzekare,

muti, Ndeipi nzira yakanaka? Mufambe nayo.’ [Jeremiah 6:16.]”

“Umbi munhu ngaarege kutsvaka kubvisa nheyo dzekutenda kwedu,—nheyo dzakaiswa pakutanga kwebasa redu, nokudzidza Shoko nomunyengerero uye nokuzarurirwa. Pamusoro penheyo idzi tanga tichivaka kwemakore anopfuura makumi mashanu. Vanhu vangafunga kuti vawana nzira itsva, kuti vanogona kuisa nheyo yakasimba kupfuura iyo yakatoiswa; asi uku kunyengedzwa kukuru. ‘Nokuti hakuna mumwe munhu angagona kuisa imwe nheyo kunze kweyo yakatoiswa.’ [1 VaKorinte 3:11.] Kare, vazhinji vakaedza kuvaka kutenda kutsva, kumisa misimboti mitsva; asi chivako chavo chakamira nguva yakareba sei? Chakakurumidza kuwira pasi; nokuti chakanga chisina kuvambwa pamusoro peDombo.” Testimonies, volume 8, 296–297.

Pakati pasvika Gunyana 11, 2001, mvura dzoMweya Mutsvene dzakasvikawo.

“Mvura yokupedzisira inofanira kuwira pamusoro pevanhu vaMwari. Mutumwa ane simba anofanira kuburuka achibva kudenga, uye nyika yose inofanira kuvhenekerwa nokubwinya kwake.” Review and Herald, 21 Kubvumbi, 1891.

Cumakhiwo amakhulu eDolobheni laseNew York ewiselwa phansi ngokuthintwa nguNkulunkulu, imvula yokugcina yaqala ukufafaza. Kwathi lapho kufika uSeptemba 11, 2001, kwadedelwa amasango ezikhukhula ezimiso zobupapa.

“Munguva ino yekuwanda kwekusarurama, machechi echiPurotesitendi akaramba kuti, ‘Zvanzi naJehovha,’ achasvika panzvimbo isinganzwisiki. Achashandurirwa kunyika. Mukuparadzana kwawo naMwari, achatsvaka kuita nhema nokutsauka kubva kuna Mwari mutemo wenyika. Achashanda pamusoro pevatongi wenyika kuti vaite mitemo yokudzorera ushe hwakarasika hwomunhu wechivi, anogara mutemberi yaMwari, achizviratidza kuti ndiye Mwari. Misimboti yeRoma Katurike ichatorwa iri pasi pedziviro yehurumende. Kuratidzira kwechokwadi cheBhaibheri hakuchazobvumirwi navaya vasina kuita murayiro waMwari chiyero choupenyu hwavo.” Review and Herald, December 21, 1897.

Molao wa Patriot Act o tshwaya qalo ya tshireletso ya metheo ya Roma K’hatholike, e leng yona e isang butle-butle molaong wa Sontaha o tlang haufinyane. Ka la 11 Loetse, 2001, meya e mene e emelang Boislamo ba bomadimabe ba boraro, ya qala ho foka.

“দূতসকলে চাৰি বায়ুক ধৰি ৰাখিছে; এই চাৰি বায়ুক কৰুদ্ধ অশ্বৰে মুক্ত হ’বলৈ ছুটাছুটি কৰি সমগ্ৰ পৃথিৱীৰ পৃষ্ঠভাগত ধাৰমান হ’ব বচিৰা ৰূপে চিত্ৰিত কৰা হৈছে, আৰু ইয়াৰ পথত ধ্বংস আৰু মৃত্যু কঢ়িয়াই আনছে।

“Mong tiarap ka ba kita doid sangkalangon om ginavo do tasangahau? Mong alandap dohoi, om apad, om matai? O, kotohuan ka mong iagadan do sid tinimpun tokou i Roh om napas do Kinoingan tinimpu do sid nga tatod-Na, om isio no nokuo doit tinungkad om agazo. Nopo i tokou no kouhusan do mongilo do ih tanak no sempit, om i pintu no sempit. Nga’ aiso nopo, tokou no lumintasi do pintu no sempit, i kaluasan-io nopo aiso kotiadan.” Manuscript Releases, volume 20, 217.

Herald, Novemba 1, 1850.

Kukana uelewaji wa William Miller kuhusu “cha daima” ni, wakati huohuo, kukana mamlaka ya maandishi ya Ellen White, kwa maana aliona “kwamba Bwana aliwapa uelewa sahihi wake wale waliotoa kilio cha saa ya hukumu.” Pia alionyeshwa kwamba mitazamo mingine kuhusu “cha daima” ilizalisha “giza na machafuko,” ambavyo si sifa za Kristo. Miller alikitambua “cha daima” kuwa ni Roma ya kipagani alipokuwa akisoma Wathesalonike wa Pili.

“Ndiye nda bvela phanda na u vhala, nahone a thi ngo wana tshinwe tshiwo hune ya [ya miso yothe] ya wanala hone, nga nnda ha kha Daniele. Nga murahu nda dzhia [nga thuso ya khonkodensi] ayo maipfi o ima o tanganelana nayo, ‘bvisa;’ u do bvisa ya miso yothe; ‘u bva kha tshifhinga tshe ya miso yothe ya bvisiwa,’ na zwiwe. Nda bvela phanda na u vhala, nahone nda humbula uri a thi nga wani tshedza kha wonoyo muwalo; mafheleloni nda swika kha 2 Vhathesalonika 2:7, 8. ‘Ngauri tshiphiri tsha vhutshinyi tshi khou no shuma kale; fhedzi ene ane zwino a thivhela u do bvela phanda na u thivhela, u swika a tshi bviswa ndilani, nahone zwenezwo uyo muvhi u do dzumbululwa,’ na zwiwe. Nahone musi ndo no swika kha wonoyo muwalo, Iweee, ngoho yo vhone yo dzika na ya vhugala hani! Ndi hezwo! Ndi yone ya miso yothe! Zwino-ha, Paulo u amba mini nga ‘ene ane zwino a thivhela,’ kana ane a khakhisa? Nga ‘muthu wa tshivhi,’ na ‘muvhi,’ hu ambiwa Vhupapa. Zwino-ha, ndi mini tshi thivhelaho Vhupapa uri vhu si dzumbululwe? Ndi Vhuhedeni; zwenezwo-ha, ‘ya miso yothe’ i tea u amba Vhuhedeni.”—William Miller, Second Advent Manual, siafari 66.” Advent Review and Sabbath Herald, January 6, 1853.

Pakupedzisira, chiAdventismu cheLaodicea chakaisa parutivi kunzwisisa kwakarurama kwakapiwa kuna Miller navaya vakaparidza kuchema kweawa yokutongwa, chikatsiva nepfungwa yakatsauka yechiPurotesitendi chakatsauka yokuti “zvezuva nezuva” zvaimirira ushumiri hwaKristu hwepasenuwari. Kunzwisisa ikoko hakunzwisisiki pamatanho mazhinji, asi kupfuura kungova kwenhema, kunoti chiratidzo chaSatani chiratidzo chaKristu.

“Nekudaro kunyange zvazvo dhiragoni, pakutanga, richimirira Satani, nenzira yechipiri, chiratidzo cheRoma yechihedheni.” The Great Controversy, 439.

Miller aliitambua “the daily” kuwa ni Rumi ya kipagani, joka; lakini Uadventista wa Laodikia walichukua kutoka kwa Uprotestanti ulioanguka wazo kwamba inawakilisha huduma ya Kristo katika patakatifu pake pa mbinguni. Kukataliwa kwa utambuzi wa Miller kwamba “the daily” ni Rumi ya kipagani kunawakilisha kukataliwa kwa ukweli ambao umeonyeshwa katika chati zote mbili takatifu zilizokuwa utimizo wa Habakuki sura ya pili. Kwa hiyo, ni kukataliwa kwa ukweli wa msingi, kama vile ilivyokuwa kukataliwa kwa zile nyakati saba za Mambo ya Walawi ishirini na sita.

කුමක්ද “දෛනිකය” යන්න අතරය රෝමය නියෝජනය කරයි යන සන්ධිය අර්නික්ෂෝප කිරීම, අද්වනේතිස්තවාදයේ පදනමේදී අනාවැකි ආත්මයේ අධිකාරියද අර්නික්ෂෝප කිරීමයි. සාන්තගේ සංකෝතයක් කිරීමේදී අනාවැකි සංකෝතයක් ලෙස හඳුනාගැනීම, කිරීමේදී අනාවැකි සංකෝතයේ කාර්යය සාන්තගේ කාර්යය ලෙස හඳුනාගැනීමට සමාන වේ.

“Mukukana Kristu, vanhu vaJudha vakaita chivi chisingaregererwi; uye nokuramba kukokwa kwengoni, nesuwo tinogona kuita kukanganisa kumwe cheteko. Tinotuka Muchinda woupenyu, uye tinomunyadzisa pamberi pesinagoge raSatani napamberi pechisikwa chokudenga, patinoramba kuteerera nhume dzake dzaakagadza, asi panzvimbo pazvo tichiteerera vimiriri vaSatani, vanokwevera mweya kure naKristu. Chero bedzi munhu achiita izvozvo, haangawani tariro kana ruregerero, uye pakupedzisira acharasikirwa chose nechido chokuyananiwa naMwari.” The Desire of Ages, 324.

Laodikia ya Waadventista ilipokataa uelewa wa msingi wa “sadaka ya daima” na nyakati saba, haikukataa tu mamlaka ya Roho ya Unabii, na misingi, bali pia ilikataa kazi ya William Miller, ambaye alikuwa ameongozwa katika uelewa wake na malaika Gabrieli pamoja na malaika wengine.

“Mulungu anatuma mngelo Wake kuti akhudze mtima wa mlimi amene sanakhulupirire Baibulo, kuti amutsogolere kufufuza maulosi. Angelo a Mulungu ankamuyendera mobwerezabwereza wosankhidwayo, kuti atsogolere maganizo ake ndi kutsegulira kumvetsetsa kwake maulosi amene nthawi zonse anali amdima kwa anthu a Mulungu. Chiyambi cha unyolo wa choonadi chinapatsidwa kwa iye, ndipo anatsogozedwa kupitiriza kufufuza ulalo ndi ulalo, kufikira anayangana Mawu a Mulungu ndi kudabwa ndi kuwachitira chidwi chachikulu. Iye anaona mmenemo unyolo wangwiro wa choonadi. Mawu aja amene iye anawawona ngati osauziridwa tsopano anatseguka pamaso pa masomphenya ake m’kukongola kwake ndi ulemerero wake. Iye anaona kuti gawo limodzi la Malemba limafotokozera lina, ndipo pamene ndime ina inali yotsekeka pa kumvetsetsa kwake, anapeza m’gawo lina la Mawu chimene chinkachifotokoza. Iye ankaona Mawu opatulika a Mulungu ndi chisangalalo komanso ndi ulemu wakuya kwambiri ndi mantha opembedza.” Early Writings, 230.

“မိမိ၏ ကောင်းကင်တမန်” ဟူသော အသုံးအနှုန်းသည် ကောင်းကင်တမန် ဂါဗရီလကို ရည်ညွှန်းဖော်ပြခြင်း စကားရပ်ဖြစ်သည်။

“Mashoko omutumwa, akuti, ‘Ine ndine Gabriele, amene ndimaima pamaso pa Mulungu,’ akusonyeza kuti ali ndi udindo wa ulemu waukulu m’makhoti a kumwamba. Pamene anabwera ndi uthenga kwa Danieli, anati, ‘Palibe amene amaimirira nane m’zinthu izi, koma Mikaeli [Kristu] Kalonga wanu.’ Danieli 10:21. Ponena za Gabriele, Mpulumutsi akunena m’buku la Chivumbulutso kuti ‘Anatuma ndi kuuzindikiritsa mwa mngelo wake kwa mtumiki wake Yohane.’ Chivumbulutso 1:1.” The Desire of Ages, 99.

Kuzindikirwa kwechiratidzo chaSatani sechiratidzo chaKristu hakungori kufananidzwa chete nechivi chisingaregererwi, asiwo chivi chisingaregererwi chinobatanidzwawo nekuramba vatumwa vanotumwa naKristu. “Chezuva nezuva” saka chinova chiratidzo chechivi chisingaregererwi, uye kana zvanzwiswa kuti “wakasarudzwa,” William Miller, akatungamirirwa mukunzwisisa kwakarurama kwechokwadi ichocho, uye pakazotevera chikarambwa, zvino zvinonyatsopindirana neVaTesaronika Wechipiri, iro riri iro bhuku chairo reMagwaro apo Miller akawana zvaakawana. Kuramba chokwadi ichocho chiratidzo chokuti munhu haadi chokwadi, uye kupandukira ikoko kunoburitsa kubviswa kweMweya Mutsvene pamwe nokupiwa mweya usiri mutsvene waSatani, uyo Pauro anoudza sechitsauso chakasimba.

Sezvakoangoita “makororo avanhu vako,” avo “vanosimbisa chiratidzo,” “rechinguva dzose” chiratidzo cheRoma yechihedheni. Mumamiriro ezvinotaurwa muna VaTesaronika Wechipiri, Pauro anodzidzisa kuti kurambwa kweshoko rechitsauko chechipiri humbowo hwokuti avo vanoita saizvozvo havadi chokwadi. Nokuti havadi chokwadi chinomiririrwa muchitsauko ichocho, vanogamuchira kunyengedzwa kune simba.

Bonse baporofeti bakhuluma ngezinsuku zokugcina, futhi izingcaphuno zangaphambili eziphefumulelwe kule ndatshana ziveza ukuthi ukuduka okunamandla kufika phezu kwalabo abangathandi iqiniso ngesikhathi sokuthululwa kukaMoya oNgewele. Isigaba esisodwa samukela amafutha, kanti esinye isigaba samukela ukuduka okunamandla.

Roho Mtakatifu anamwagwa katika kipindi cha historia ambapo Roho Mtakatifu anaondolewa kutoka kwa wale wanaokataa kuongezeka kwa maarifa kunakofunuliwa wakati wa vipindi viwili vya majaribu vya wakati wa kutiwa muhuri kuanzia Septemba 11, 2001 hadi sheria ya Jumapili inayokuja upesi. Tukirudia kifungu kilichotangulia:

“Tichitarisa kumazuva okupedzisira, simba rimwe chetero risingaperi rinotaura pamusoro paavo ‘vasina kugamuchira rudo rwechokwadi, kuti vaponeswe,’ richiti, ‘Nokuda kweizvozvo Mwari achavatumira kunyengedzwa kwakasimba, kuti vatende nhema; kuti vose vasina kutenda chokwadi, asi vakafarira kusarurama, varangwe.’ Sezvavanoramba dzidziso dzeShoko Rake, Mwari anobvisa Mweya Wake, uye anovasiya mukunyengera kwavanoda.” Early Writings, 46.

Mstari juu ya mstari, Danieli afundisha kwamba katika siku za mwisho, ni wanyang’anyi wa watu wako, (ishara ya Rumi) wanaoithibitisha njozi. Wanyang’anyi hao pia wanawakilishwa kama “sadaka ya daima.” Sulemani afundisha kwamba katika siku za mwisho wale wasio na njozi huangamia, yaani kuwa uchi. Kufanywa uchi ni kuwa Mlaodikia, na Mlaodikia ni bikira mpumbavu.

“භිතන්තාකාරයෙන් කීරීයා නතොකළ කන්යාවන් විසින් නිරුපිත වූ සභාවේ තත්ත්වය, ලවතොදීකියානු තත්ත්වය ලසෙද සදහන් කර ඇත.” Review and Herald, August 19, 1890.

Kuva mhandara isina njere kana shoko reKudanidzira kwePakati peusiku rasvika, ndiko kuratidza izvo Johane anonyora muna Zvakazarurwa chitsauko chegumi nenhanhatu se, “kunyadziwa kwokusapfeka kwako.” Yambiro yaJohane mudenda rechitanhatu ine chokuita nokubatana kwakapetwa katatu kwedragoni, chikara, nomuporofita wenhema, avo, kubva muna 1989, vari mukufambisa nyika kuenda kuArmagedhoni.

Mharidzo yaPauro muna Vatesaronika Wechipiri haisi kungoti Roma yechihedheni inomiririrwa naDanieri se“zvezuva nezuva” chete, asi chitsauko ichi chiri kusimbisa hukama huripo pakati peRoma yechihedheni neRoma yepapa. Roma yechihedheni ndiyo yakadzivisa (inodzora) munhu wechivi kuti arege kuuya pachigaro choushe cheniyika muna 538. Roma yechihedheni payakangobviswa, ipapo “chakavanzika chokusateerera mutemo,” “uyo wakaipa” anova papa weRoma, anobva azarurwa. Muchitsauko ichi Pauro ari kuratidza hukama chaihwo hwouporofita pakati peRoma yechihedheni neRoma yepapa. Kuramba dzidziso yechitsauko ichi kuramba

chokwadi uye kugamuchira kunyengedzwa kwakasimba.

Munhu ngaarege kukunyengedzai nenzira ipi neipi; nokuti zuva iro haringatongouyi, kusvikira pakutanga kwauya kutsauka, uye munhu wechivi aratidzwe, mwanakomana wokuparadzwa; iye anopikisa, uye anozvikudza pamusoro pezvose zvinonzi Mwari, kana zvinonamatwa; zvokuti anogara mutemberi yaMwari saMwari, achizviratidza kuti ndiye Mwari. Hamurangeriri here kuti, ndichiri kwamuri, ndakakuudzai zvinhu izvi? Uye zvino munoziva chinodzivisa, kuti aratidzwe panguva yake. Nokuti chakavanzika chokusateerera mutemo chatotanga kutoshanda; asi uyo zvino anodzivisa acharamba achidzivisa, kusvikira abviswa panzvimbo. Zvino ipapo uyo wakaipa acharatidzwa, uyo Ishe waachapedza nomweya womuromo wake, uye waachaparadza nokubwinya kwokuuya kwake; iye, ane kuuya kwake kwakatevedzana nokushanda kwaSatani nesimba rose, nezviratidzo, nezvishamiso zvenhema, uye nokunyengera kwose kwokusarurama muna avo vanoparara; nokuti havana kugamuchira rudo rwechokwadi, kuti vaponese. Uye nemhaka iyi Mwari achavatumira kunyengedzwa kunesimba, kuti vatende nhema; kuti vose vatongwe vasina kutenda chokwadi, asi vakafara mukusarurama. 2 VaTesaronika 2:3–12.

Ko nei tuku‘aho‘i ni “‘akauha” ai ‘a e kakai ko eni ‘i he ngaahi ‘aho faka‘osi? Ko e hā ‘oku tuku atu ai kiate kinautolu ha “fakalalata mālohi”? Ko e hā ‘oku nau “mole” ai pea pehē ai ke fakahaa‘i ‘a e mā ‘o honau telefua? ‘Oku pehē ‘e he potu tohi ko iá, koe‘uhi he ‘oku ‘ikai te nau ‘ofa ki he mo‘oni; pea ko e mo‘oni ‘oku fokotu‘u ‘i he vahe ko iá ‘oku ne faka‘ilonga‘i na‘e ta‘ofi ‘e he Loma fakapākani, ‘a e pule‘anga hono fā ‘i he kikite ‘a e Tohi Tapú, ‘a e Loma fakapope, ‘a e pule‘anga hono nima ‘i he kikite ‘a e Tohi Tapú, mei he‘ene hake ki he taloni kae ‘oua ke to‘o atu ‘a e fakapākani.

Ukama pakati peRoma yechihedheni neRoma yeupapa hunoratidzwa muchitsauko ichi hunoziviswawo naJohani maererano neukama hwechechi yePergamo nechechi yeTiatira. Pergamo inoenderana neRoma yechihedheni, uye Tiatira iRoma yeupapa. Pauro naJohani vanopa zvapupu zviviri zvehukama hwemasimba maviri aya, sezvinoitawo bhuku raDanieri.

Mubhuku raDanieri, hukama huripo pakati peRoma yechihedheni neRoma yepapa hunoronedzerwa kakawanda. Muna Danieri 2, hunomiririrwa nokusanganiswa kwesimba nevhu rinonamira. Muna Danieri 7, zvole Roma yechihedheni neRoma yepapa ndidzo umambo “hwakasiyana,” uye kunyange Danieri 2 ichiratidza masimba maviri aya sechisanganiswa, chitsauko 7 chinoratidza kutiimba repapa rinobuda muumambo hune nyanga gumi hweRoma yechihedheni. Muna Danieri 8, nyanga duku yendima 9 kusvikira 12 iRoma muzvikamu zvayo zviviri. Ndimu 9 na11 dzinotaura nezvenyanga duku muchimiro chechirume, nokudaro dzichizivisa Roma yechihedheni, uye ndimu 10 na12 dzinotaura nezvenyanga duku muchimiro chechikadzi, nokudaro dzichizivisa Roma yepapa.

Mu bhuku ra Danieri chitsauko 8, ndimu 13, Roma yechihedheni neRoma yeupapa zvinoratidzwa sesimba mbiri dzinoparadza. Roma yechihedheni ndiyoimba rinoparadza “rezuva nezuva,” uye Roma yeupapa ndiyo kudarika kunoparadza. Mu chitsauko 11, ndimu 31,imba rinoparadza “rezuva nezuva” reRoma yechihedheni rinoisaimba rinoparadza rechinonyangadza, rinovaimba reupapa. Mu chitsauko 12, ndimu 11,imba rinoparadza “rezuva nezuva” reRoma yechihedheni

rinobviswa kuitira kuti kusimbiswe simba rinoparadza rechinonyangadza reupapa.

Ukama hwemasimba maviri anoparadza eRoma inyaya huru mumabhuku aDanieri naZvakazarurwa, uye ukama ihwohwo ndihwo Pauro anotsanangura sechokwadi chinofanira kudiwa kana munhu achida kunzvenga kunyengedzwa kukuru kunobva pakutenda nhema. Mwari haambozvidzokorori pasina chikonzero, uye mufananidzo mumwe nomumwe weukama hweRoma yechihedheni neRoma yepapa unopa uchapupu hwawo hwakasiyana panyaya iyi; asi kuramba chiratidzo cheRoma mumazuva okupedzisira ndiko kuramba mvura yokupedzisira uye kugamuchira kunyengedzwa kukuru panzvimbo payo. Ndiko kuzivikanwa nokusingaperi somuRaodhikia asina kupfeka.

Vanyori venhoroondo vechiAdventist veLaodikia, kunyange vachiratidza kusava nekuremekedza kutsvene pabasa nechinzvimbo chaWilliam Miller, vanobvuma kuti kwaiva kuziva kwake ukama hweRoma yechihedheni neRoma yapapa kwakava chimiro cheupofita chaakavakira “zvose” zvaakashandisa pakududzira kwake kweupofita. Gabhurieri nedzimwe ngirozi vakatungamirira Miller kunzwisisa ukama hweRoma yechihedheni neRoma yapapa, asi munhoroondo yake haana kuona Roma sechinhu chine zvikamu zvitatu, chinosanganisira dhiragoni, chikara, nomuporofita wenhema.

Munguva yake, United States yakanga ichiri kutanga basa rayo somuporofita wenhema, nokuti maPurotesitendi eUnited States haana kuva vanasikana veRoma kusvikira muna 1844, uye basa renheyo raMiller rakanga ratoiswa pachati ya1843, iyo yakagadzirwa muna Chivabvu cha1842.

Muna 1989 mavhesi matandhatu ekupedzisira aDanieri chitsauko 11 akazarurwa, uye mutumwa wenguva iyoyo akaziva kuti paiva nesimba nhatu dzaive nemabasa adzo echiprofita achifamba kubudikidza nemavhesi 40 kusvika 45 echitsauko 11. Mambo wokumaodzanyemba ari mundima 40 isimba reshato; mambo wokumaodzanyemba ndiye simba repasipapa, iro pakutanga pendima rakanga rapihwa ronda raro rinouraya muna 1798, nemaoko esimba reshato reFrance yaNapoleon. Mundima iyoyo simba repasipapa rinotanga basa rokuporeswa kweronda raro rinouraya. Muna 1989 mambo wokumaodzanyemba anotsiva pamusoro pesimba reshato reSoviet Union, iro panguva iyoyo rakanga rava mambo wokumaodzanyemba. Chikara cheKaturike pachakatsiva pamusoro peSoviet Union chakauya neuto remumiriri reUnited States, muporofita wenhema weZvakazarurwa chitsauko 16. Mambo wokumaodzanyemba ari shato, mambo wokuchamhembe ari chikara, uye muporofita wenhema wengoro, vevatasvi vamabhiza, nezvikepe, zvose zvinoratidzwa mundima 40, uye mutsara wechiprofita unoguma mundima 45, apo simba repasipapa “rinosvika kumugumo waro, pasina anoribatsira.”

Armagedoni, muna Zvakazarurwa gumi nezvitanhatu, inzvimbo yenyika inomiririra mucherechedzo wokupanduka kworudzi rwavanhu kunotangira kudzoka kwaKristu. Armagedoni chiratidzo; shoko iri rakaumbwa namashoko maviri, “Har” richireva gomo, uye “Megidho,” rinova mupata weJezreeri. Chokwadi chokuti Johani akabatanidza gomo neMegidho, kunyange zvazvo Megidho uri mupata, chinozivisa mudzidzi wechiporofita kuti Armagedoni mucherechedzo une chirevo chenzvimbo, nokuti hakuna gomo mumupata weJezreeri.

Mupata weJezreel uri pakati pemakungwa matatu (Gungwa reMediterranean, Gungwa reGarirea, neGungwa Rakafa) neJerusarema. Uri pakati nepakati zivishoma kuchamhembe kweIsraeri, uye makungwa aya matatu pamwe neJerusarema zviru kuutenderedza munzira dzakasiyana-siyana. Ndima makumi mana neshanu yaDanieri chitsauko chegumi nerimwe ndipo panosvika mambo wokumusoro kumagumo ake, pasina anomubatsira, uye ndima yacho inoratidza magumo ake enzvimbo somuri pakati pemakungwa negomo dzvene rinobwinya reJerusarema. Ndima makumi mana yaDanieri chitsauko chegumi nerimwe inotanga masimba matatu ari iwo nyaya yokuporeswa kweronda runouraya rwesimba roupapa uye magumo aro okupedzisira.

Mutsara wokutanga wemavhesi aya unozivisa nguva yokuguma muna 1798, apo upapa hwakagamuchira ronda rwahwo runouraya, uye vhesi makumi mana neshanu rinoratidza ronda rwahwo runouraya rwechigarire. Nhorroondo youprofita iri pakati porufu rwokutanga norokupedzisira rwesimba roupapa inozivisa kupanduka kwavanhu apo vanodzorerazve ukuru hwesimba roupapa, panguva iyo ronda rwahwo runouraya runoporeswa kusati kwasvika kuparara kwokupedzisira kwesimba roupapa. Mavhesi matanhatu aya anotakura chisimbiso chechokwadi, nokuti kutanga nokuguma zvole zviru zviru rufu rwesimba roupapa, uye mavhesi ari pakati ndiwo kupanduka kwavanhu sezvo ronda rwokutanga runouraya ruchiporeswa.

Miller akapihwa chidza chakabva kungirozi dzokudenga pamusoro pehukama hweRoma yechihedheni neRoma yapapa. Kiyi yekunzwisisa kwaMiller muenzaniso wechiporofita, waakashandisa mukushandisa kwake kwose kwechiporofita, yaiva “zvezuva nezuva” muna VaTesaronika Wechipiri. “Zvezuva nezuva” muchitsauko ichocho iRoma yechihedheni, uye ndizvo zvakamisikidza chiratidzo chakazosvikwa pakunzwisisa naWilliam Miller, nokuti iRoma, vapambi vavanhu vako vari mundima yegumi neina yechitsauko chegumi nerimwe, inomisikidza chiratidzo.

Mutumwa akamutswa kuti anzwisise kuwanda kwezivo muna 1989 akasvika pakunzwisisa chimiro cheRoma chine zvikamu zvitatu. Miller akanga ari mutumwa wengirozi yokutanga neyechipiri, uye akanzwisisa kuratidzwa kwekutanga nekwachipiri kweRoma kuti asimbise chiratidzo chaakapa kunyika. Mutumwa wengirozi yechitatu akasvika pakunzwisisa kuratidzwa kwose kutatu kweRoma kuti asimbise chiratidzo chaakapiwa kuti aparidzire nyika.

Kubonakaliswa kokuqala kweRoma kwakuyiRoma yobuqaba. Kwaphuma eRoma yobuqaba iRoma yobupapa, okubuyisibonakaliso sesibili. Kulezi zibonakaliso ezimbili zokuqala kwaphuma iRoma yesimanje, ubumbano obuphindwe kathathu bukadrako, besilo, nomprofethi wamanga.

Tutaendelea na mkondo wa mabishano kuhusu “ya daima” katika historia ya Waadventista katika makala inayofuata.

“Uyo anoona zviru pasi pechitarisiko, anoverenga mwoyo yavanhu vole, anotaura pamusoro paavo vakapiwa chidza chikuru achiti: ‘Havasi kutambudzika nokushamiswa nekuda kwemamiriro avo etsika neemweya.’ Zvirokwazvo, vakasarudza nzira dzavo pachavo, uye mweya yavo inofarira zvinonyangadza zvavo. Neniwo ndichasarudza kunyengerwa kwavo, uye ndichaunza kutya kwavo pamusoro pavo; nokuti pandakadana, hakuna akapindura; pandakataura, havana kunzwa; asi vakaita zvakaipa pamberi paMeso angu, uye vakasarudza

icho chandisina kufarira.’ ‘Mwari achavatumira kunyengerwa kune simba, kuti vatende nhema,’ nokuti ‘havina kugamuchira rudo rwechokwadi, kuti vaponeswe,’ ‘asi vakafarira kusarurama.’ Isaya 66:3, 4; 2 VaTesaronika 2:11, 10, 12.

“Mudzidzisi wokudenga akabvunza, achiti: ‘Kunyengerwa kupi kukuru kungatsausa pfungwa kupfuura kunyepedzera kuti muri kuvaka pamusoro penheyo yakarurama uye kuti Mwari anogamuchira mabasa enyu, asi muchokwadi muri kuita zvinhu zvizhinji maererano nongwaru hwenyika uye muchitadzira Jehovha? Haiwa, kunyengera kukuru, kunyengedzwa kunofadza, kunotapa pfungwa, apo vanhu vakambova vakaziva chokwadi vanokanganisa chimiro choumware vachichifunga kuti ndiwo Mweya nesimba razvo; apo vanofunga kuti vakapfuma, vakawedzerwa nezvinhu, uye havashayi chinhu, asi muchokwadi vanoshayiwa zvinhu zvose.’”

“Mwari haana kushanduka pakunanga varanda Vake vakatendeka vari kuchengeta nguvo dzavo dzisina gwapa. Asi vazhinji vari kuchema vachiti, ‘Rugare nokuchengeteka,’ asi kuparadzwa kwechimbichimbi kuri kuuya pamusoro pavo. Kana kusina kutendeuka kwakazara, kana vanhu vasinganinipisi mwoyo yavo nokureurura uye kugamuchira chokwadi sezvachiri muna Jesu, havazombopindi kudenga. Kana kunatswa kukaitika pakati pedu, hatichazorori tiri vakasununguka, tichizvikudza kuti takapfuma uye takawedzerwa zvinhu, tisina chatinoshaiwa.

“Ndianiko angati nechokwadi: ‘Ndarama yedu yakaidzwa mumoto; nguo dzedu hadzina kusvibiswa nenyika?’ Ndakaona Murayiridzi wedu achinongedzera kunguo dzeiyo inonzi kururama. Achidzibvisa, Akafumura kusvibiswa kwakanga kwakavanzika pasi padzo. Ipapo akati kwandiri: ‘Haungaoni here kuti vakafukidza nenzira yokuzvikudza kusvibiswa kwavo nokuora kwehunhu hwavo? ‘Guta rakatendeka rava sei hure!’ Imba yaBaba vangu yaitwa imba yokutengesera, nzvimbo yabva kuvapo kwaMwari nokubwinya kwaMwari! Nemhaka yeizvi pane kusava nesimba, uye simba harina kuvapo.’” Testimonies, vhoriyamu 8, 249, 250.