

Roma Rinoita Chiono—Namba Sikistin

Mtihani wa Mwisho: Kuelewa Ishara ya Roma na Matumizi Matatu ya Unabii

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Avo vari kurutivi rusiri rwechokwadi rwemakakatanwa okupedzisira aya pamusoro pechiratidzo cheRoma vanotsamira pakushandiswa kusina kururama kwemashandisirwo matatu echiporofita, sezvavanotaura kuti maRoma matatu anotsanangurwa nemitemo mitatu yeSvondo yemakore a321, 538, nomutemo weSvondo uri kuuya nokukurumidza muUnited States. Nokudaro vanoisa maonero akatsaukira pamutemo iwoyo nenhoroondo yechiporofita yavanosarudza, sezvakaitwawo mumakakatanwa pamusoro pezvipembenene zvina zvaJoere. Zvizvarwa zvina zvinoteverwa nezvipembenene zvina zvinoparadza mundima nhanhatu dzokutanga dzaJoere zvinotaura nezvekuti vanhu vaMwari vanoparadzwa zvisihoma nezvisihoma sei mukati mezvizvarwa zvina, uye kuti kuparadzwa ikoko kwakaitwa nokugamuchira kweAdventism dzidziso yeRoma neyePurotesitendi yakatsauka.

Mumakakatanwa ari kuenderera mberi pari zvino, avo vanoedza kushandisa mutemo weSvondo kutsanangura maRoma matatu, vanonzvenga chokwadi chokuti muchokwadi kune mitemo mina yeSvondo inozivikanwa muShoko raMwari rechiporofita, uye kuti gore ra321 rinomirira mutemo weSvondo uri kuuya nokukurumidza muUnited States, uye mutemo weSvondo wa538 unofananidzira mutemo weSvondo unosundidzirwa pamusoro pamarudzi ose enyika. Mitemo mina yeSvondo haigoni kuratidza mitemo mitatu yeSvondo, zvikurukuru kana kuratidzwa kwechitatu mukushandiswa katatu kwechiporofita kuchimirira kuzadzikiswa kwokupedzisira. Mutemo weSvondo uri kuuya nokukurumidza muUnited States hausiri iwo mutemo weSvondo wokupedzisira; pachokwadi unoratidza kutanga kwenhevedzano yemitemo yeSvondo apo rudzi rumwe norumwe panyika runogamuchira zvisihoma nezvisihoma chiratidzo chesimba reupapa.

Iwo vakamutswa muna Chikunguru 2023 vanofanira kunzwisisa kuti muedzo wechiporofita unovatarisana unoitika panguva yokudururwa kwaMweya Mutsvene, uye kuti panguva yokudururwa ikoko rimwe boka riri kugamuchira “mafuta,” asi rimwe boka richigamuchira “kunyengerwa kwakasimba.” Chiratidzo chikuru cheavo vanogamuchira kunyengerwa kwakasimba chinomiririrwa muchitsauko chaimo mune munowanikwa mashoko okuti kunyengerwa kwakasimba, uye muchitsauko ichocho chokwadi chinodiwa kana kurambwa ndicho chokwadi chinotsanangura ukama hwechiporofita huripo pakati peRoma yechihedheni neRoma yehupapa.

Ukama hwechiporofita huri pakati pa321 na538 hunoratidzwa neukama hwechiporofita huri pakati pekereke yePergamo nekereke yeTiatira. Mumazuva okupedzisira, Roma yechihedheni, inomiririrwa na321 nePergamo, chiratidzo cheUnited States, uye Roma yapapa, inomiririrwa na538 neTiatira, chiratidzo cheRoma Yemazuva Ano.

Roma yekutanga ya321 yaiva hurumende yesimba rimwe chete, uye Roma yechipiri ya538 yaiva yesimba remativi maviri, ichimirira mubatanidzwa wechechi nehurumende, chechi iri iyo yaitonga hukama ihwohwo. Roma yechitatu uye yekupedzisira, iyo iri Roma yemazuva ano, isimba remativi matatu rinoubwa neshato, nechikara, uye nemuporofita wenhema.

Paulo akafundisha kwamba kutolewa uhusiano wa kinabii na wa kihistoria kati ya Rumi ya kipagani (yule joka) na Rumi ya kipapa (yule mnyama) ilikuwa kudhihirisha chuki dhidi ya kweli, jambo lililoleta upotovu mkuu. Manabii wote, akiwamo Paulo, walikuwa wakielekeza hasa katika siku za mwisho; hivyo basi, uhusiano kati ya mamlaka yale mawili katika historia ya Paulo unawakilisha uhusiano kati ya mamlaka matatu ya Rumi ya Kisasa katika siku za mwisho. Kukataa uhusiano wa kinabii unaounda muungano wa pande tatu wa yule joka, yule mnyama, na nabii wa uongo katika siku za mwisho ni kujihakikishia upotovu mkuu.

Ukutolika kuka-Uriya Smith okwabucala ngomkani wasemantla kwakumela “unobangela” owavelisa “isiphumo.” Kodwa ke iqela elikwicala elingelilo kwiimpikiswano ezingoRoma lichongwa ngokukodwa njengelingakwaziyo ukuqiqa lisuka kunobangela lisiya kwisiphumo. USmith akazange abone ukuba ukusetyenziswa kwakhe okunesiphako komkani wasemantla kwakuyakavelisa iqonga lesiprofeto elaliza kumkhokelela ekubeni kwakhona ayigqwethe intlekele yesithandathu, apho kukho isilumkiso sokuba kugcinwe okanye kulahlekwe ingubo yobulungisa bukaKristu.

Saizvozo pamwe nokusimbisa kwakaita Pauro muna 2 VaTesaronika, Johane muchitsauko chegumi nenhanhatu chaZvakazarurwa uye padenda rechitanhatu anosimbisa kukosha kwokunzwisisa kuti masimba matatu anotungamirira nyika kuAmagedhoni ndivanaani. Kushandisa kwaSmith kwakakanganisika kwamambo wokumusoro kunopa uchapupu hwokukundikana kushandisa zvakarurama mifananidzo nezvazvinomirira.

USmith wayengenakukona, kumbe wayengenandzaba, kusebentisa lesimiso lesibekwe ngemandla emibhalweni yaPawula sekutsi lokungokoqobo ngaphambi kwesikhatsi sesiphambano kwakumele lokukamoya emvakwesikhatsi sesiphambano. Nangabe lesimiso silandzelwa ngekucopehelela nangendlela lefanele, kuba lula kukhombisa kutsi “inkhosi yasenyakatfo” iluphawu lunye emkhatsini wetimphawu letinyenti letimele “inkhosi yasenyakatfo” lekamoya etinsukwini tekugcina. Ema-Seventh-day Adventist, kwendlula noma ngubani lomunye, kufanele ati kutsi sinye setakhiwo letisemqoka lesisekelwe kuso siprofetho ngumbango emkhatsini waKhristu naSathane. Khristu uyiNkhosi yeliciniso yasenyakatfo, kantsi Sathane ube asolo etama kutibonakalisa njengenkhosi yasenyakatfo yemgunyathi.

Rwiyo no Pisalema rwavakomana vaKora. Jehovha mukuru, uye anofanira kurumbidzwa zvikuru muguta raMwari wedu, pagomo routsvene hwake. Rakanaka pakumira kwaro, mufaro wenyika yose, iGomo reZioni, kumativi okumusoro, guta raMambo mukuru. Mwari anozivikanwa mudzimba dzaro dzoumambo senhare yokutizira. Mapisarema 48:1–3.

Diablo akukhuza maningi kuti alingise Mfumu ya kumpoto yeniyeni, ndipo mu kuyesa kumeneku amagwilitsila ntchito papa wa ku Roma monga nthumwi yake ya pa dziko lapansi. Diablo ndiye wokana Kristu, ndipo momwemonso alili papa wa ku Roma, amene ali m’thenga wa Satana pa

nchito yake yopusitsa.

“Kuti apeze phindu ndi ulemu wa dziko lapansi, mpingo unatsogoleredwa kufunafuna chisomo ndi chithandizo cha akuluakulu a dziko lapansi; ndipo, motero atakana Khristu, unakopeka kugonjera kukhulupirika kwake kwa woimira Satana—bishopu wa Roma.” *The Great Controversy*, 50.

Mukupasuka kwehumambo hwaAlexander Mukuru, Seleucus Nicator akava mambo wokutanga wokumusoro munhorondo inomirirwa muna Danieri chitsauko chegumi nerimwe. Baba vake, Antiochus, vakanga vari mutungamiri aiva nesimba muhumambo hwaAlexander, uye mwanakomana wavo, Seleucus, akagadzwa kuva satrapi weBhabhironi. “Satrapi” igavhuna, uye Seleucus paakanga asimbisa hutongi hwake pamusoro penzvimbo nhatu dzezvina dzenharaunda dzakanga dzagoverwa humambo hwaAlexander, akava mambo wokumusoro.

Ukukumusha kukaSmith okwakungokwakhe yedwa kanye lokugwema kwakhe imithetho yohlelo lolimi kwamholela ekuthatheni ukuthi amandla okucina ayakha umfelandawonye kaSathane wobubi ezinsukwini zokucina amelwa esiprofethweni njengamandla angokoqobo, hatshi amandla omoya. Ngalokho, wayengeke abone ukuthi uSeleucus Nicator njengenkosi yokuqala yasenyakatho, umbusi weBhabhiloni, kwakufanele ngokwesidingo sesiprofetho amele inkosi yokucina yasenyakatho engokomoya, yona eyayingamandla ayebusa iBhabhiloni lesimanje elingokomoya.

Zvino mumwe wevatumwa vanomwe vakanga vane ndiro nomwe akauya akataura neni, achiti kwandiri: Uya pano; ndichakuratidza kutongwa kwehure guru rinogara pamusoro pemvura zhinji; iro madzimambo enyika akaita naro upombwe, navagari venyika vakadhakwa newaini yeupombwe hwaro. Ipapo akanditakura muMweya akandiisa kurenje; ndikaona mukadzi agere pamusoro pechikara chitsvuku, chakanga chizere namazita ekumhura, chine misoro minomwe nenyanga gumi. Uye mukadzi uyu wakanga akapfeka nguo dzepepuru netsvuku, akashongedzwa nendarama namatombo anokosha namaparera, akabata muruoko rwake mukombe wendarama uzere nezvinonyangadza netsvina yeupombwe hwake. Uye pahuma yake pakanga pakanyorwa zita rinoti: CHAKAVANZIKA, BABHIRONI GURU, MAI VEHURE NEVEZVINONYANGADZA ZVENYIKA. Uye ndakaona mukadzi uyu akadhakwa neropa revatsvene, neropa revapupuri vaJesu; zvino pandakamuona, ndakashamiswa nokushamisika kukuru. *Zvakazarurwa* 17:1-6.

Amandla abusa iBhabhiloni ezinsukwini zokucina yibandla lobupapa, ngakho-ke nalo futhi liyinkosi yasenyakatho ngokomoya.

“Umfati (Babuloni) wa Chivumbulutso 17 wafotokozedwa kuti ‘anavala zofiirira ndi zofiira, ndipo anakongoletsedwa ndi golide ndi miyala yamtengo wapatali ndi ngale, ali ndi chikho chagolide m’dzanja lake chodzaza ndi zonyansa ndi uve: ...ndipo pamphumi pake panalembedwa dzina ili, Chinsinsi, Babuloni Wamkulu, mayi wa achiwerewere.’ Mneneri akuti: ‘Ndinaona mkaziyo ataledzera ndi magari a oyera mtima, ndi magari a mboni za Yesu.’ Kupitiriza, Babuloni akunenedwanso kuti ndi ‘mzinda waukuluwo, umene ukulamulira mafumu a dziko lapansi.’ *Chivumbulutso* 17:4-6, 18. Mphamvu imene kwa zaka zambiri kwambiri inasunga ulamuliro wankhanza pa mafumu a Chikristu ndi Roma. Mtundu wofiirira

ndi wofiira, golide ndi miyala yamtengo wapatali ndi ngale, zikuwonetsa momveka bwino ulemerero ndi ulemu woposa wa mafumu umene mpando wonyada wa Roma unadzikometsera nawo. Ndipo palibe mphamvu ina imene ingatchulidwe molondola kuti ‘yoledzera ndi magari a oyera mtima’ kuposa mpingo umenewo umene mwankhanza kwambiri unazunza otsatira a Khristu. Babuloni akuimbidwanso mlandu wa tchimo la kulumikizana kosaloledwa ndi ‘mafumu a dziko lapansi.’ Ndi mwa kuchoka kwa Ambuye ndi kuchita mgwirizano ndi achikunja, pamene mpingo wa Ayuda unakhala hule; ndipo Roma, podziipitsa yekha momwemonso mwa kufunafuna thandizo la mphamvu za dziko, alandira chiweruzo chofananacho.” The Great Controversy, 382.

Lo mulaŵi ni mfumu, ndipo monga mwa Yesaya, mfumu ndi ufumu ndipo ilinso mzinda waukulu wa ufumuwo.

Nekuti musoro weSiriya iDhamasiko, uye musoro weDhamasiko ndiRezini; uye mukati memakore makumi matanhatu namashanu Efuremu achaputswa, kuti arege kuva rudzi. Uye musoro waEfuremu iSamaria, uye musoro weSamaria mwanakomana waRemaria. Kana musingatendi, zvirokwazvo hamungasimbiswi. Isaya 7:8, 9.

Maererano neuchapupu hwaIsaya, mudzidzi wechiporofita anomuka muna Chikunguru cha2023 achipinda muhurongwa hwekuedzwa hwechiporofita anofanira kuziva chiratidzo chechiporofita che“musoro” kana achida kusimbiswa. Kana asingazivi uye asingashandisi chiratidzo che“musoro” panguva yachinodiwa, ipapo haana kusimbiswa. Vasingatendi havana kusimbiswa, uye naizvozvo Isaya ari kuzivisa mapoka maviri avanamati mumazuva okupedzisira, avo vanenge vangava vakasimbiswa kana kuti vasina kusimbiswa. Ndiwo mapoka maviri mamwe chete ayo angava ane “mafuta,” kana kuti asina “mafuta.”

Boka limodzi limene lakhazikitsidwa ndipo lili ndi mafuta, limalandira uthenga wa Kufuula kwa Pakati pa Usiku umene unayamba kufotokozedwa mu Julaye wa 2023, kapena limalandira chinyengo champhamvu cha 2 Atesalonika. Mayeso awo ndi kukhazikitsidwa kwa chifaniziro cha chilombo, ndi mmene chilombolo chimapangidwira, kaya ndi chilombo cha upapa cha Mibadwo ya Mdimba, kapena chifaniziro chake chimene chimapangidwa ndi United States, kapena mgwirizano wa katatu umene utsogolera dziko ku Armagedo. Izi zikuphatikizapo kufunikira kozindikira kuti “mutu,” “mfumu,” wolamalira wa mphamvu zina ziwiri zimene zimapanga mgwirizano wa katatuwo, ndi mphamvu ya upapa.

“Musoro,” iro guta guru reJudha, raiva Jerusarema, guta rakasarudzwa naJehovha kuti aise zita rake mariri.

Uye Rehobhoamu, mwanakomana waSoromoni, akatonga muJudha. Rehobhoamu akanga ava namakore makumi mana nerimwe paakatanga kutonga, uye akatonga makore gumi namanomwe muJerusarema, guta rakanga rasarudzwa naJehovha pakati pamarudzi ose aIsraeri kuti aise zita rake imomo. Zita ramai vake rainzi Naama muAmoni. 1 Madzimambo 14:21.

Mu gakava guru pakati paKristu naSatani, guta guru raKristu, paanoisa zita rake, iJerusarema; uye chekunyepedzera chaSatani chaiva guta chairo reBhabhironi, rinomiririra Bhabhironi remweya, iro guta guru mumazuva okupedzisira. Satani anoisa zita rake pahuma sechinhu chokunyepedzera

cheguta raMwari neguta rake guru. Mambo anogara imomo ndiye mai vezvifeve, vanoita upombwe namadzimambo enyika. Mai vezvifeve isimba repapa, uye vanasikana vavo makereke echiPurotesitendi akawa, ayo pakati pawo kereke yakawa uye yakatsauka zvikuru ndiyo yevaPurotesitendi vakatsauka veUnited States.

Avo vatsauki vePurotesitendi vakatsauki vanomiririra runyanga rwePurotesitendi rwechikara chinobva panyika, uye vakabatana naamai vavo kubvira pakuramba kwavo shoko rechiporofita rakazarurwa muna 1798. Mumwe warwo anoenderana naro, runyanga rweRepublican, rwakabatana nemadzimambo enyika kubudikidza noukama hwavo neUnited Nations, iwo madzimambo gumi eZvakazarurwa 17. Mubatanidzwa wakapetwa katatu unotungamirira nyika kuAmedghoni unomiririrwa nomusoro wawo, apo pane zita rawo, uye Roma yemazuva ano yomweya ndiyo Bhabhironi yemazuva ano yomweya. “Musoro” waro isimba repapa.

Yokutanga inomirira yokupedzisira, uye kana muchishandisa Dhanieri chitsauko 2 sezvakaitwa nevaMillerite, sechinomiririra umambo huna, kana sezvazvakazarurwa mumazuva okupedzisira sechinomiririra umambo husere, umambo hwokutanga hwaiva Bhabhironi chaihwo. VaMillerite vaizokuzivisa kuti hwokupedzisira hwaiva Roma chaiyo. Bhabhironi neRoma zviratidzo zvinotsinhaniswa, nokuti ndizvo zvokutanga nezvokupedzisira zvemutsara wechiporofita.

Mumasiku okupedzisira, umambo hwokutanga hweBhabhironi chaihwo hunomirira umambo hwechisere uye hwokupedzisira, hunova Bhabhironi remweya ramazuva ano, uyezve Roma remweya ramazuva ano. Pamusoro pezvapupu zviviri zvinomiririrwa muna Danieri chitsauko chechipiri, Bhabhironi neRoma zviratidzo zvinotsinhaniswa.

Kana pfambi wepapa achiratidzwa aine zita pahuma yake rinomuzivisa sa“Bhabhironi Chakavanzika,” ariwo zvakare kuzivisa “Roma chakavanzika.” “Chakavanzika” chechiporofita chinomirira chokwadi chakadzama zvikuru zvokuti hazvibviri kunzwisisa hudzamu hwechokwadi chinomiririrwa imomo, zvikuru sei pasina simba reMweya Mutsvene. Asiwo “chakavanzika” cheBhaibheri chinodawo kuti izvo zvinoratidzwa zvine chokuita nechakavanzika ichocho zvive kunzwisisa kunodiwa kune avo vanotsvaka kupasa muedzo. Ndokusaka zvapupu zviviri zviri muna Zvakazarurwa zvichisimbisa kudiwa kwekunzwisisa Roma yazvino uno.

Hezvino huchenjeri. Ngaaverenge nhamba yechikara uyo ane njere; nokuti inhamba yomunhu; uye nhamba yacho mazana matanhatu namakumi matanhatu nenhanhatu. Zvakazarurwa 13:18.

“Hikima” inafahamu hesabu ya yule mnyama, ambayo ni hesabu ya mwanadamu ambaye hesabu yake ni sita, sita, sita. “Mtu wa dhambi” ndiye kichwa cha yule mnyama. Hikima ni sifa ya wanawali wenye hekima katika siku za mwisho, nayo pia ni ishara ya wale wanaoelewa kuongezeka kwa maarifa katika siku za mwisho. Wale wasioelewa ni wanawali wapumbavu, nao ni waovu. “Hikima” wasiyoifahamu lazima, kwa ulazima wa kinabii, iwe katika muktadha wa jaribio la mwisho la kinabii, kwa maana hapo ndipo wanawali wenye hekima na wapumbavu wanapokuwapo. Ni lazima waelewe “sita, sita, sita.” Nia iliyo na hekima pia inawekwa na Yohana katika siku za mwisho katika Ufunuo sura ya kumi na saba.

Uye apa ndipo pane kufunga kune uchenjeri. Misoro minomwe ndiyo makomo manomwe, pamusoro payo mukadzi agere. Uye kune madzimambo manomwe: vashanu vakawa, uye umwe aripo, uye umwe wacho hausati wauya; uye kana achisvika, anofanira kuramba aripo kwenguva pfupi. Uye chikara chakanga chiripo, asi chisipo, ndicho chechisere, uye chinobva kune vanomwe, uye chinoenda kukuparadzwa. Zvakazarurwa 17:9–11.

“Uchenjeri” umene uli ndi nzeru zomvetsa nambala yakuti “sikisi, sikisi, sikisi,” ndi namwali wanzeru amene walandira “uchenjeri wa Khristu.”

Ndianiko akaziva murangariro waIshe, kuti amudzidzise? Asi isu tine murangariro waKristu. 1 VaKorinte 2:16.

Bahlakaniphileyo banengqondo kaKristu, kanti izintombi eziziphukuphuku ezimbi zinenqondo yomchasi kaKristu.

“Nguva yasvika yokuti chiedza chechokwadi chipenye pakati perima rehunhu. Shoko romutumwa wechitatu ratumirwa kunyika, richiyambira vanhu pamusoro pokugamuchira mucherechedzo wechikara kana womufananidzo wacho pahuma dzavo kana pamaoko avo. Kugamuchira mucherechedzo uyu kunoreva kusvika pachisarudzo chimwe chete chakaitwa nechikara, nokutsigira pfungwa dzimwe chetedzo, mukupikisana kwakananga neshoko raMwari.” Review and Herald, July 13, 1897.

Kuumbwa kwa sanamu ya mnyama ni jaribu la mwisho kwa mabikira wa mfano ule, nao wenye hekima wana nia ya Kristo, kwa maana wamefikia uamuzi uleule alioufikia Kristo, kwa maana wameyatia mapenzi yao chini ya uongozi wa Roho Mtakatifu. Kuumbwa kwa mfano wa Kristo ndani ya mabikira wenye hekima kunapingana na kuumbwa kwa sanamu ya mnyama ndani ya mabikira wapumbavu. Mabikira wapumbavu hufikia uamuzi uleule wa mnyama, kwa maana walichanganyikiwa katika swali la jaribio kuhusu utambulisho sahihi wa mpinga-kristo, ambaye ndiye mfalme wa kaskazini wa bandia na kichwa cha Rumi ya kisasa.

“Avo vanovhiringidzika pakunzwisisa kwavo shoko, avo vanokundikana kuona zvinorehwa naantikristu, zvirokwazvo vachazviisa kudivi raantikristu.” Kress Collection, 105.

Èlaswa vhasidzana vha si na vhuṭali nga tshifhinga tsha mulingo, tshine tsha imelwa sa u vhumbea ha tshifanyiso tsha livhanda, vha xela kha ndivho yavho ya Ipfí. U xela havho hu tikedzwa kha u sa pfesesa Ipfí la vhuṭanzi la Mudzimu; nahone, nga u kundelwa u vhona zwine Roma ya Musalauno ya amba zwone nga ndila yo teaho, vha tangedza vhufhura vhu re na maanda, vha swika kha phetho nthihi na ya livhanda, nahone vha tikedza mihumbulo yeneyo ya vhuPapa vhu fanaho, nga u lwa ha khagala na Ipfí la Mudzimu, nahone vha di vhea kha thungo ya anitikhristi.

Tichaenderera mberi nepfungwa idzi muchinyorwa chinotevera muchikamu chino.