

Panium - Icy a Gatatu

Umbono Nesikhathi Esimisiwe: Ukuhambisana Kobufakazi Bobuprofethi

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2025-02-28

Umfanekiso wezintombi ezilishumi uphindwa ngokuchaneka kwawo onke amagama embali yabaliwaka elinye elinamakhulu amane anamashumi amane anesine. Isahluko sesibini sikaHabakuki sibeka obala intsingiselo ephambili yalo mzekeliso xa sichaza umbono othetha ekupheleni.

Ndzi ta yima eku rindzeni ka mina, ndzi tiyisa ehenhla ka xihondzo, ndzi ta rindzela ku vona leswi a nga ta swi vula eka mina, ni leswi ndzi nga ta swi hlamula loko ndzi tshinyiwa. Kutani Yehovha a ndzi hlamula, a ku: Tsala xivono, u xi endla xi vonaka erivaleni ematilweni, leswaku loyi a xi hlayaka a ta kota ku tsutsuma. Hikuva xivono xa ha ri xa nkarhi lowu vekiweke, kambe emakumu xi ta vulavula, naswona a xi nge hembe; hambiloko xi hlwela, xi rindzele; hikuva hakunene xi ta fika, a xi nge hlweri. Vonani, moya wa loyi a tikurisaka a wu lulamanga endzeni ka yena; kambe lowu lulama u ta hanya hi ripfumelo rakwe. Habakuku 2:1–4.

Mstari wa ishirini na saba wa Danieli kumi na moja pia hutambulisha “wakati uliowekwa.”

Imitima ya aba bami bombi izaba iyo gukora ibibi, kandi bazavugira ibinyoma ku meza amwe; ariko ntibizagira icyo bigeraho, kuko iherezo rizaba rikiri mu gihe cyagenwe. Daniyeli 11:27.

“Chiono” chionoanzishwa na Roma ni cha “wakati uliowekwa,” na wale wafalme wawili ambao mioyo yao imekusudia kufanya uovu na kusema uongo wakiwa meza moja hutambulisha alama ya kinabii inayowadia kabla ya chiono “kunena.” Kabla ya wakati uliowekwa wafalme wawili hunena “uongo,” na chiono kinaponena katika wakati uliowekwa, hakisemi uongo. Wakati uliowekwa ni sheria ya Jumapili nchini Marekani, na mkutano ule wa mezani huashiria mwanzo wa kipindi cha kinabii. “Chiono” hutimizwa katika historia wakati wa sheria ya Jumapili, lakini huanzishwa kabla ya sheria ya Jumapili. Jambo hili ni dhahiri, kwa maana waaminifu wanaambiwa kukingoja chiono, na wanaambiwa kukitangaza chiono. Wasingeweza kukitangaza kabla ya kutimizwa kwake ikiwa chiono chenyewe hakikuwa bado kimeanzishwa.

Yeremia anomirira vaya “vanomirira” chiratidzo:

Ee Hosi, munoziva henyu; ndirangarirei, mundishanyire, uye munditsivire kuna vanonditambudza; musandibvisa nokunonoka kwenyu kutsamwa; zivai kuti nokuda kwenyu ndakatambura kuzvidzwa. Mashoko enyu akawanikwa, ndikadya; uye shoko renyu rakava kwandiri mufaro nokufara kwomwoyo wangu; nokuti ndinodanwa nezita renyu, imi Jehovha Mwari wehondo. Handina kugara paungano yavaseki, kana kufara; ndakagara ndiri ndoga nokuda kworuoko rwenyu; nokuti makandizadza nokutsamwa. Kurwadziwa kwangu kunogarirei nokusingaperi, neronda rangi risingarapiki, rinoramba kuporeswa? Muchava kwandiri chose savanyengeri here, semvura dzinopwa here? Naizvozvo zvanzi naJehovha,

Kana ukadzoka, ipapo ndichakudzozazve, uye uchamira pamberi pangu; uye kana ukabudisa chinokosha kubva kune chisina maturo, uchava somuromo wangu; ngavadzokere kwauri, asi iwe usadzokere kwavari. Uye ndichakuita kurudzi urwu rusvingo rwendarira rwakakomberedzwa; uye vacharwa newe, asi havangakukundi; nokuti ndinewe kuti ndikuponese nokukununura, ndizvo zvinotaura Jehovha. Uye ndichakunura kubva muruoko rwavakaipa, uye ndichakudzikinura kubva muruoko rwavanotyisa. Jeremia 15:15–21.

Mutemo wa Sondo mu USA ndi pamene chizindikiro cha “kukumbukira” chimalembedwa. Ndi pamene pamene Sabata, yomwe iyenera kukumbukiridwa nthawi zonse, imakhala nkhani yomaliza ya kuyesedwa. Ndi pamene pamene hule la Turo, limene linali layiwalika, likukumbukiridwa. Ndi pamene pamene Mulungu akumbukira machimo a Babulo ndipo amapereka chiweruzo chake chowirikiza kawiri.

ወሳኝ ምልክቱ ንግግር የሚገኝበት በአሜሪካ ያለው የእሁድ ሕግ ነው፤ ምክንያቱም በዚያ የምድር አውሬው እንደ ዘንዶ “ይናገራል።” በዚያው ወሳኝ ምልክት በበለጹም የትንቢት መስመር ውስጥ ያለው አሁን “ይናገራል።” ዮሐንስ መጥምቁ በተወለደ ጊዜ አባቱ ዘካርያስ፣ በመለኮታዊ ሁኔታ ከመናገር ተከልክሎ የነበረው፣ “ይናገራል።”

Zvino zvakaitika kuti pazuva rechisere vakauya kuzodzingisa mwana; vakati achanzi Zekaria, vachimutumidza nezita rababa vake. Asi mai vake vakapindura vakati, Kwete; asi achanzi Johani. Ivo vakati kwaari, Hakuna munhu pakati pehama dzako anonzi nezita iri. Vakabva vanongedzera kuna baba vake, vachida kuziva kuti iye angada kuti mwana anzi ani. Iye akakumbira chinyorero, akanyora achiti, Zita rake ndiJohani. Uye vose vakashamisika. Pakarepo muromo wake ukazarurwa, norurimi rwake rukasunungurwa, akataura, akarumbidza Mwari. Ruka 1:59–64.

PaMutemo weSvondo muUSA ronda runouraya rweupapa runoporeswa, uye anova ushe hwechisere huri hwevanomwe, apo USA, ine mutungamiri wayo Donald Trump ari mutungamiri wechisere huri hwevanomwe. Panguva imwe cheteyo vane zviuru zana nemakumi mana nezvina vanosimudzirwa sechiratidzo. Vane zviuru zana nemakumi mana nezvina ndivo kereke yechisere iri yevanomwe. PaMutemo weSvondo nhamba sere inocherechedzwa, uye pazuva rechisere ndipo pakudzingiswa Johane uye Zekaria akataura. Zekaria zvinoreva kuti Mwari “arangarira.” Mutemo weSvondo ndicho chokunyepera cheSabata rechokwadi raifanira “kurangarirwa.” PaMutemo weSvondo hure reTire “rinorangarirwa.” PaMutemo weSvondo ndipo apo Mwari “anorangarira” zvivi zveBabironi uye opeta kutongwa kwaro kaviri.

Jeremia anomirira avo vakatambura kuodzwa mwoyo kwekutanga uye vakamirira chiratidzo chinononoka. Anomirira vakatendeka vanova muromo waMwari panguva yakatarwa apo chiratidzo chinotaura, uye hachirevi nhema. Chiratidzo chinotaura panguva yakatarwa chinotangirwa nemadzimambo maviri anoudzana nhema patafura imwe. Chiitiko ichocho chinotangira mutemo weSvondo, saka chinoitika munhorooondo yePanium sezvakarongwa mundima gumi nenhatu kusvika gumi neshanu, iyo iri nguva imwe chete apo “vapambi vavanhu” vanosimbisa “chiratidzo.”

Uye munguva idzodzo vazhinji vachamukira mambo wokumaodzanyemba; navanopamba vavanhu vako vachazvikudza kuti vasimbise chiratidzo; asi vachawa. Danieri 11:14.

“Mbavha” iRoma, uye Roma mumazuva okupedzisira iKaturike. Papa anomisa chiratidzo, uye anozviita munguva iri pamberi peSvondo mutemo. Anozviita nokupindira muhondo yePanium umo Trump anokunda Putin. Hondo yacho yakaitika muna 200 BC, iro gore rimwe chete iro Roma yechihedheni yakapinda munhorondo yeuprofiti. Pompey Mukuru akakunda Jerusarema muna 63 BC. Chiitiko ichi chakaitika panguva yomushandirapamwe wake kuMabvazuva, paakapindira muhondo yevagari vemo pakati pehama dzeHasmonea Hyrcanus II naAristobulus II. Pompey akatsigira Hyrcanus II, akakomba Jerusarema, uye pakupedzisira akatora guta mushure mokukomba kwemwedzi mitatu. Izvi zvakararatidza kuguma kworusununguko rweJudhea nokutanga kwekutonga kweRoma pamusoro penharaunda yacho, iyo yakazozova dunhu raitongwa neRoma.

Pamberi pomutemo weSvondo, papa anopindira munhorondo inobatana nehondo yePanium. Paanopinda munhorondo yechiporofita, kuonekwa kwake kunosimbisa chiratidzo; chiratidzo icho chichazotaura panguva “yakatarwa” yemutemo weSvondo muUSA. “Chiratidzo” icho chakanonoka ndicho chiporofita chisina kuzadzika chakaisa mucherechedzo pakutanga kwenguva yekunonoka mumufananidzo wemhandara gumi. Chakaisawo mucherechedzo pakusvika kwemutumwa wechipiri wevatumwa vatatu veZvakazarurwa gumi nechina. Chiporofita chisina kuzadzika chakavhura nguva yokumirira, pamwe nokukurudzirwa kuti “timirire” kuzadzika kwacho, kunyange zvazvo chakanonoka.

M’nkhani ya aMillerite, nthawi yakudikira inatha pa msonkhano wa misasa wa ku Exeter kuyambira pa 12 mpaka 17 Ogasiti, 1844. Kukhumudwa komwe kunabwera chifukwa cha ulosi wolephera, komwe kunayambitsa nyengo ya kuyembekezera yokonzedwa kuti imalizitse khalidwe m’magulu awiri a anamwali, kunatsatiridwa ndi kufotokozedwa kwa ulosi umene unalephera poyamba. Kufotokozerwa kwa ku Exeter kumazindikiritsa tsatanetsatane wokhudzana ndi masomphenya pamene akukwaniritsidwa. Makhalidwe omwewo angaonedwense mu Mateyu chaputala 16, pamene Khristu anatenga ophunzira Ake kupita ku Kaisareya wa Filipino. Kuyambira pamenepo kupita mtsogolo, Khristu anaphunzitsa ophunzirawo mwachindunji zimene zikanachitika pa mtanda.

Kubva panguva iyo Jesu akatanga kuratidza kuvadzidzi vake kuti kwaifanira kuti aende kuJerusarema, agotambudzwa zvikuru nevakuru navaprista vakuru navanyori, aurayiwe, uye amutswe nezuva retatu. Mateo 16:21.

Zvinofanira kucherechedzwa kuti ndima ichangobva kutaurwa iri pakati pokuzivisa kwaJesu kuti Petro akanga atungamirirwa noMweya Mutsvene pakuzivikanwa kwake kwaJesu saKristu, Mwanakomana waMwari mupenyu. Zvino Kristu paakatanga kuvadzidzisa pamusoro pomuchinjikwa waizouya, Petro akapikisa shoko iri, uye Kristu akadana Petro kuti Satani. Shoko rinoburitswa pachena apo chiratidzo chinosisimbiswa rinobereka marudzi maviri avanamati, ose achimiririrwa naPetro.

Kesariya Filipiya ni Panium, uye zvole zviru zviru zvinotungamirira kunguva yakatarwa yemuchinjikwa mumutsara waKristu, 22 Gumiguru 1844 munhorondo yeMillerite, uye mutemo weSvondo nhasi. Panium, Kesariya Filipiya, nemusangano wemisasa weExeter ndizvo zvimwechetezvo mucherechedzo wechiporofita. Panzvimbo iyi yechiporofita ndipo panosimbiswa chiratidzo nokupinzwa kwapapa munyaya yacho. Kusimbiswa kwechiratidzo kunotangira nguva yakatarwa, nokuti Kesariya Filipiya yakatangira muchinjikwa, musangano wemisasa weExeter wakatangira 22 Gumiguru 1844, uye Panium muna 200 BC yakatangira Pompey kukunda Jerusarema muna 63 BC. Pane imwe nguva mutemo weSvondo usati wavapo muUSA, papa, uyo ari hure reTire, achapinda pachena munhorondo yechiporofita. Kana izvozvo zvaitika, chiratidzo chinosisimbiswa.

Umbono umiswe embikweni wempi yesithathu yababambeli esahlukweni seshumi nanye. Impi yokuqala yababambeli ifanekisa impi yokugcina yababambeli, ngakho-ke impi yokugcina yababambeli iyoba nezimpawu ezifanayo zesiprofetho njengaleyokuqala. Inkosi yaseningizimu, emelwe egameni elithi Vladimir, elisho umbusi womphakathi, ikhukhulwa isuswe ngokubambisana phakathi kukapapa nomongameli wase-USA. Upapa wokugcina uyoba ngowesishiyagalombili ongowabayisikhombisa ngokugwaliseka kweSambulo 17, futhi umongameli wokugcina uyoba ngowesishiyagalombili ongowabayisikhombisa, kanjalo nesibhengezo sabayizinkulungwane eziyikhulu namashumi amane nane.

Ukama kati ya papa na raisi hapo mwanzo ulikuwa “muungano wa siri,” na muungano wa raisi wa nane na wa mwisho pamoja na papa nao pia utakuwa “wa siri,” kwa maana katika kipindi hiki kahaba wa Tiro kwa unabii “amesahauliwa.” Muungano kati ya Reagan na Papa Yohane Paulo II ulikuwa wa siri, lakini wakati uo huo papa akawa uso unaotambulika zaidi duniani. Kile “kilichosahauliwa” kuhusu kahaba wa Tiro afanyaye uasherati na wafalme wote wa dunia ni sifa mahsusi ya upapa, ambayo hujumuisha dhambi zake zote katika jamii moja ya uasi. Sifa hiyo ni dai la Kanisa Katoliki la “kutokosea.” Jambo hili ni la muhimu sana kulitambua, hata sasa nitafunga makala hii kwa sura moja kutoka kwa Dada White. Tutaendelea na mistari hii katika makala inayofuata, lakini unapoisoma sura ifuatayo kutoka katika Pambano Kuu, kumbuka kwamba karibu kila mmoja wa wajumbe wa baraza la mawaziri la Trump ni Mkatoliki wa Roma, wakiwa na mchanganyiko wa Pentekoste na ushawishi usiokosekana wa Franklin Graham ambaye hivi karibuni aliitisha maombi ya hadhara kwa ajili ya mpinga-Kristo wa unabii wa Biblia.

“Liberty ya Chiwona Mtima Yikuwopsyelekeka”

“Ukatolika zvino hwaonwa navaPurotesitendi nenyasha huru kwazvo kupfuura mumakore akapfuura. Munyika idzo uko Ukatolika husiri kutonga, uye vaPapisiti vachitevera nzira yokuyanana kuti vawane simba, kusava nehanya kuri kuramba kuchiwedzera pamusoro pedzidziso dzinoparadzanisa machechi akavandudzwa kubva kuhurongwa hweupapa; pfungwa iri kuramba ichipararira yokuti, pashure pezvole, hatina kusiyana zvikuru panyaya dzinokosha sezvaitendwa, uye kuti kubvuma zvisoma kubva kwatiri kuchatiunza mukunzwisana kuri nani neRoma. Pakambova nenguva apo vaPurotesitendi vaikoshesa zvikuru rusununguko rwehana rwakanga rwakatengwa nomutengo muku kudar. Vaidzidzisa vana vavo kuvenga Uchapapa uye vaibata kuti kutsvaka kuwiringana neRoma kwaiva kusatendeka kuna Mwari. Asi

mafungiro ari kutaurwa zvino asiyana zvakadini!”

වනිකාන් සභාවට පක්ෂව සිටින ආරක්ෂකයෝ, සභාව අසාධාරණ ලෙස අපහාසයට ලක් කර ඇති බව ඒරකාශ කරති; එම ඒරකාශය පිළිගැනීමට ඒරතොටස්ටන්ට් ලෝකය ද නැඹුරු වෙයි. අජ්ඣාන්තවයෝ සහ අදුරුකමෝ සියවස්වලදී ඇයගේ රාජ්‍යය සලකුණු කළ අභක්තික කිරියා සහ අසම්බද්ධ චිකානිකම අනුව අද දින සභාව චිනියවය කිරීම අසාධාරණ යැයි බොහෝ දෙනා තර්ක කරති. ඇයගේ භයානක කීරුරත්වය එම කාලවල නිබ්බ කාර අරණියකභාවයේ ඒරනිඵලයක් ලෙස ඔවුහු සමාව දනි; තවද නවීන සහීයත්වයේ බලපෑම ඇයගේ හැඟීම වනෙස් කර ඇති බව ද පවසති.

“Ko ava vanhu ava vakanganwa here chirevo chokuti harikanganisi chakaiswa mberi kwamakore ana mazana masere nesimba iri rinozvikuza? Panzvimbo pokunge chirevo ichi chakaraswa, chakasimbiswa muzana ramakore regumi nemapfumbamwe nokusimbisisa kukuru kupfuura nakare kose. Sezvo Roma ichiti ‘kereke haina kutongokanganisa; uye, maererano neMagwaro, haingatongokanganisizve’ (John L. von Mosheim, Institutes of Ecclesiastical History, bhuku 3, century II, part 2, chapter 2, section 9, note 17), ingaramba sei nheyo dzakatungamirira nzira yayo mumazera akapfuura?”

“Ipapai ya Kikatoliki haitakuja kamwe kuacha dai lake la kutokosea. Yote aliyoyatenda katika kuwatesa wale wanaokataa mafundisho yake ya imani anayashikilia kuwa ni ya haki; na je, hangerudia matendo yale yale, iwapo nafasi ingejitokeza? Hebu vizuizi vinavyowekwa sasa na serikali za kiraia viondolewe, na Roma irejeshwe katika mamlaka yake ya zamani, na upesi kungalikuwa na uhuisho wa udhalimu wake na mateso yake.

“Muṅgali wa kufuwika uyo wakumanyikwa makora wakuyowoya nthena vya kaṅwiro ka utsogoleri wa upapa pa nkhanu ya wanangwa wa njuwi, kweniso vya ngozi izo zikofya chomene United States chifukwa cha kuthera kwa ndondomeko yake: ‘Wanandi wali na mtima wakuti kuchita wofi uliwose wa Chikatolika cha ku Roma mu United States nkhwabigotry panji uchekuru wa wana. Wanthu wantheura wakuwona yayi chilichose mu kaṅwiro na maghanoghano gha Chikatolika cha ku Roma icho chikususka mabungwe ghithu ghawanangwa, panji wakusanga yayi chilichose chakupereka chimanyikwiro cha vinthu vikuru mu kukura kwake. Ntheura, tiyeni, chakudanga, tiyerekezge vinyake mwa visambizgo vyapachanya vya boma lithu na vya Mpingo wa Katolika.’”

“Bumbiro reUnited States rinovimbisa rusununguko rwehana. Hapana chinhu chinokosha zvikuru kana kuti chine hwaro hwakadzama kupfuura ichocho. Pope Pius IX, muTsamba yake yeEncyclical yaAugust 15, 1854, akati: ‘Dzidziso dzisina musoro nezvenhema, kana kupopota kunodzivirira rusununguko rwehana, kukanganisa kunotyisa zvikuru—denda rinofanira kutyiwa kupfuura mamwe ose muhurumende.’ Pope iyeye zvakare, muTsamba yake yeEncyclical yaDecember 8, 1864, akatuka neanatemu ‘avo vanosimbisa rusununguko rwehana nerwekunamata kwechitendero,’ uye zvakare ‘vose vanoramba vachiti kereke haigoni kushandisa simba.’”

“Ōmuṣāmbi wa Roma mu United States tau shangela shike po pe okwa ninga onghenda yoyo. Oye omutalike puye puye pethimbo opo a longwa oshiponga. Bishop O’Connor ta ti:

‘Uuyapuki wokuliyoolola moshili oku na ashike oku lilikilwa fiyo opethimbo omo oshikumwifa shalo shingashi tashi dulu oku etifwa momulandu pehe na oshiponga kounyuni wOkatolika.’ ... Omuarchbishop gwa St. Louis osha li alushe ta ti: ‘Uuherezi nouhaudano iiponga; noku mawiliko Oukriste, ngaashi mu Italy na mu Spain, pashihopaenenwa, oko aantu aeshe ve li Oukatolika, nokwaalo eutiko lOukatolika li li oshitopolwa oshinima shomulandu gwoshilongo, iina tai handukilwa ngaashi iiponga imbi.’ ...”

“Khadinali, askofu mkuu, na askofu kila mmoja katika Kanisa Katoliki huapa kiapo cha utii kwa papa, ambamo hupatikana maneno yafuatayo: ‘Wazushi, wenye faraka, na waasi dhidi ya bwana wetu huyo aliyetajwa (papa), au warithi wake waliotajwa hapo juu, nitawatesa na kuwapinga kwa kadiri ya uwezo wangu wote.’—Josiah Strong, *Our Country*, sura ya 5, aya za 2–4.

“Ni kweli kwamba wamo Wakristo wa kweli katika ushirika wa Kanisa la Roma Katoliki. Maelfu katika kanisa hilo wanamtumikia Mungu kulingana na nuru bora waliyo nayo. Hawaruhusiwi kupata Neno lake, na kwa hiyo hawautambui ukweli. Hawajawahi kuuona utofauti kati ya huduma ya moyo iliyo hai na mzunguko wa maumbo na sherehe tu. Mungu huziangalia roho hizi kwa huruma yenye upole wa rehema, huku wakiwa wamefundishwa katika imani iliyo ya upotovu na isiyotosheleza. Atasababisha miale ya nuru kupenya katika giza kuu linalowazunguka. Atawafunulia ukweli jinsi ulivyo katika Yesu, na wengi bado watasimama pamoja na watu wake.

“Asi Romanism njengendlela yenkolo ayivumelani neze nevangeliki likaKristu manje njengakuzo zonke izikhathi ezedlule emlandweni wayo. Amasonto amaProthestani asemnyameni omkhulu, kungenjalo abeyobona izibonakaliso zezikhathi. ISonto laseRoma linezinhloso ezibanzi nezindlela zokusebenza ezifikela kude. Lisebenzisa wonke amaqinga ukwandisa ithuba lalo nokukhulisa amandla alo, lilungiselele impi enolaka nenqumayo yokuphinde lithole ukulawula umhlaba, lokuphinde limise ukushushisa, nokuchitha konke okwenziwe ubuProthestani. UbuKatolika buyazuza emaceleni wonke. Bhekani ukwanda kwenani lamasonto alo namakhempeli awo emazweni amaProthestani. Bhekani ukuthandwa kwamakolishi alo nezikole zokuqeqesha eMelika, ezisekelwa kakhulu ngamaProthestani. Bhekani ukukhula kokwenza amasiko enkolo ngokweqile eNgilandi kanye nokuhlubuka okuvame ukwenzeka kuya ezinhlwini zamaKatolika. Lezi zinto kufanele zivuse ukukhathazeka kwabo bonke abawazisayo izimiso ezihlanzekile zevangeliki.”

“Mapurotesitanti akanganisa uye akatsigira upapa; vakaita kuwimirana nekubvumirana izvo kunyange vaPapisiti pachavo vanoshamisika kuzviona uye vanokundikana kuzvinzwisisa. Vanhu vari kuvhara meso avo pachimiro chaicho cheRoma, nepangozi dzinofanira kutyiwa kubva mukukunda kwayo. Vanhu vanofanira kumutswa kuti varwise kufambira mberi kwemuvengi uyu ane ngozi huru kurusununguko rwehurumende nerwechitendero.

“Vanhu vazhinji vechiPurotesitendi vanofunga kuti chitendero cheKaturike hachikwezvi uye kuti kunamata kwacho kungori kutenderera kunofinha, kusina zvarinoreva, kwemhemberero. Pano vanokanganisa. Kunyange zvazvo chiRoma chichivakirwa pakunyengera, hachisi chinyengeri chakashata uye chisina unyanzvi. Basa rekunamata reChechi yeRoma imhemberero inokatyamadza zvikuru. Kuratidzwa kwacho kwoumbozha netsika dzacho

dzakakomba zvinofadza pfungwa dzavanhu uye zvinonyaradza izwi reruzivo neromwoyo. Ziso rinofadzwa. Machechi anoyevedza, mafambiro makuru emudungwe, maaritari egoridhe, nzvimbo tsvene dzakashongedzwa nematombo anokosha, mifananidzo yakasarudzika, uye zvivezwa zvakanakisa zvinokumbira rudo rworunako. Nzevewo inobatwa. Mimhanzi yacho haina anoiipfuura. Manzwi akapfuma eorogani ine toni dzakadzika, achisanganiswa nemutinhimira wemazwi mazhinji sezvazvinorira zvichizadza matenga akakwirira nemikoto ine mbiru yemakatedrari ayo makuru, hazvingatadzi kufadza pfungwa nokutya kukuru nokukudzwa.”

“Ukuqaqamba kwangaphandle, ubukhazikhazi, nemikhosi le, okungasemuva kuphela ukulangazelela komphefumulo oguliswa yisono, kuwubufakazi bokonakala kwangaphakathi. Inkolo kaKristu ayidingi ukuheha okunjalo ukuze izincome. Ekukhanyeni okuphuma esiphambanweni, ubuKristu beqiniso bubonakala bumsulwa futhi buhle kangangokuthi akukho ukuhlobisa kwangaphandle okungakhuphula inani lalo langempela. Bungubuhle bobungcwele, umoya omnene nothuleyo, okuyinto eyigugu kuNkulunkulu.”

“කළුන ගලෙලියෝ දිජිනිමන්භාවය පමණින්ම පවිත්ර හා උසස් චින්තනයක ලක්ෂණක් නොවේ. කලා පිළිබඳ උසස් සංකල්පයන් සහ ධ්‍රැවීයෝ සුක්ෂ්ම සංස්කාරය බොහෝ විට භූමික හා ඉන්ද්‍රියසම්බන්ධ මනස්වල පවතී. බොහෝ අවස්ථාවලදී ඒවා මනුෂ්‍යයන් ආත්මයෝ අවශ්‍යතා අමතක කරවීමටත්, අනාගත අමරණීය ජීවිතය නොපෙනෙන කරවීමටත්, තමන්ගේ අනන්ත උපකාරකයා වනින් හැරී යාමටත්, මේ ලෝකය සඳහා පමණක් ජීවත් වීමටත් යොමු කරවීමට සාතාන් විසින් භාවිත කරනු ලැබේ.”

“Chitendero chekunze-chekunze chinokwezva mwoyo usina kuvandudzwa. Kubwinya nemitambo yokunamata kwechiKatorike zvine simba rinokwezva nokuroya, naro vazhinji vanonyengerwa; uye vanosvika pakutarira Chechi yeRoma segedhi chairu redenga. Hapana vanogona kumira vasingakundwi nesimba raro, kunze kwavaya vakasima tsoka dzavo zvakasimba panheyo yechokwadi, uye vane mwoyo yakavandudzwa noMweya waMwari. Zviuru zvisina ruzivo rwechokwadi rwomuzviitiko pamusoro paKristu zvichatungamirirwa kugamuchira zvimiro zvokunamata Mwari zvisina simba raro. Chitendero chakadaro ndicho chaizvo chinodiwa navazhinji.”

“Eklesia ya Romu inodavira kuti ine kodzero yokuregerera zvivi inoita kuti muRoma anzwe akasununguka kutadza; uye mutemo wokureurura, usina iwo ruregerero rwaro harupiwi, unowanopawowo mvumo yezvakaipa. Uyo anopfugama pamberi pomunhu akawa, nokuzarura mukureurura pfungwa dzakavanzika nemifungo yomwoyo wake, ari kudzikisira hunhu hwake somurume uye achishatisa chido chose chakanaka chomweya wake. Pakubudisa zvivi zvoudenyu hwake kumuprista,—munhu anokanganisa, mutadzi, anofa, uye kazhinji kwazvo akatoora newaini noupombwe,—mwero wake wehunhu unoderedzwa, uye nokuda kwaizvozvo anosvibiswa. Pfungwa yake pamusoro paMwari inoderedzwa ichifananidzwa nevanhu vakawa, nokuti muprista anomira somumiriri waMwari. Kureurura uku kunonyadzisa, kwomunhu kumunhu, ndiko chitubu chakavanzika chakabudisa zvakaipa zvizhinji zviri kusvibisa nyika nokuitira kugadzirirwa kuparadzwa kwokupedzisira. Asi kuna anoda kuzvifadza, zvinomufadza zvikuru kureurura kune mumwe munhu anofa kupfuura

kuzarura mweya wake kuna Mwari. Zvinonyanya kugamuchirika kuhunhu hwomunhu kuita kuzvirangira kupfuura kuramba chivi; zviru nyore zvikuru kutambudza nyama nenguvo yehusaga, norukato, namaketani anorwadza, kupfuura kuroverera pamuchinjikwa kuchiva kwenyama. Inorema ijoko iro mwoyo wenyama unoda kutakura kupfuura kukotamira ijoko raKristu.”

“Pali kufanana kunokatyamadza pakati peChechi yeRoma neChechi yavaJudha panguva yokuuya kwaKristu kwekutanga. Kunyange hazvo vaJudha muchivande vaipwanya nheyo dzose dzomutemo waMwari, vaionekwa vachinyatsotevedzera mitemo yawo zvakasimba, vachiuremedza nezvavaida nezvetsika dzakaitwa kuti kuteerera kuve kunorwadza uye kunoremedza. Sezvo vaJudha vaizviti vanokudza mutemo, saizvozvowo vaRoma vanoti vanokudza muchinjikwa. Vanokwidziridza chiratidzo chokutambudzika kwaKristu, asi muupenyu hwavo vanomuramba Iye waanomirira.”

“Vapapa vanoisa michinjikwa pamusoro pemachechi avo, pamusoro peatari dzavo, uye pamusoro pezvipeko zvavo. Kwose-kwose kunoonekwa zviratidzo zvemuchinjikwa. Kwose-kwose unokudza nokusimudzirwa nechokunze. Asi dzidziso dzaKristu dzakavigwa pasi pehuwandu hwetsika dzisina musoro, dudziro dzenhema, nezvinozemerwa zvakasimba zvinomanikidzirwa. Mashoko oMuponesi pamusoro pavaJudha vaiva nokushingairira kwakapofumadza, anoshanda nesimba rinotopfuura kune vatungamiri veChechi yeRoma Katorike: ‘Vanosunga mitoro inorema uye inonetsa kutakura, voiisa pamafudzi avanhu; asi ivo pachavo havadi kuitsunya kunyange nomunwe mumwe chete.’ Mateo 23:4. Mweya ine hana inoramba yakachengetwa mukutya kusingaperi, ichitya hasha dzaMwari agumburwa, nepo vazhinji vevakuru vechechi vachirarama muupfumi nokunakirwa kwenyama.”

“Mufananidzo nezvisaririra zvevatvene zvinonamatwa, kukumbira vatvene, pamwe nokukwidziridzwa kwapapa, mazano aSatani okutsausa pfungwa dzavanhu kubva kuna Mwari nokuna Mwanakomana Wake. Kutu aite kuparara kwavo, anoedza kutsausa kutarira kwavo kubva kuna Iye uyo oga wawangawana maari ruponeso. Achavatungamirira kune chipi nechipi chinhu chingatsiva Uyo akati: ‘Uyai kwandiri, imi mose makaneta makaremerwa, uye ndichakuzorodza.’ Mateo 11:28.

“Ku kuedza kwaSathani kunoramba kuripo nguva dzose kumirira zvisizvo chimiro chaMwari, hunhu hwechivi, nezvinhu chaizvo zviru panjodzi muhondo huru. Kunyengerwa kwake kunoderedza chisungo chomurayiro waMwari uye kunopa vanhu mvumo yokutadza. Panguva imwe cheteyo anovaita kuti vachengete pfungwa dzenhema pamusoro paMwari, zvokuti vanomutarira nokutya neruvengo panzvimbo porudo. Utsinye hwakadzika muchimiro chake amene hunonzi ndehwo hwoMusiki; hunoonekwa muzvirongwa zvechitendero uye hunoratidzwa munzira dzokunamata. Saizvozvo ndangariro dzavanhu dzinopofumadzwa, uye Sathani anovawana kuti vave vamiriri vake pakurwa naMwari. Nokuda kwepfungwa dzakatsauka pamusoro pehunhu hwaMwari, ndudzi dzechihedheni dzakatungamirirwa kuti dzitende kuti zvibayiro zvavanhu zvakanga zvakafanira kuti vawane nyasha dzoUmwari; uye utsinye hunotyisa hwakawanda hwakaitwa pasi pamarudzi akasiyana-siyana okunamata zvifananidzo.”

“Sonto Romano Katurike, richibatanidza zvimiro zvechiheni nechiKristu, uye, sezvakaita chiheni, richimirira zvisizvo hunhu hwaMwari, rakashandisa tsika dzisina kushomeka pahutsinye nepazvinosemesa. Mumazuva eutongi hweRoma kwaiva nemidziyo yokutambudza yokumanikidza kubvuma dzidziso dzaro. Kwaiva nedanda rokupisira avo vaisada kubvuma zvairitaura kuti zvine kodzero. Kwaiva nokuurayana kukuru pamwero usingazombozivikanwi kusvikira zvaratidzwa mukutongwa. Vakuru vekereke vakadzidza, pasi paSatani tenzi wavo, kugadzira nzira dzokukonzera kutambudzika kukuru sezvaigona kuitika, asi vasingapedzi upenyu hwomunhu aitambudzwa. Muzviitiko zvizhinji, nzira iyoyo yegehena yakadzokororwa kusvikira pamuganho wokupedzisira wokushingirira kwomunhu, kusvikira muviri warega kurwa, uye anotambudzika akagamuchira rufu sorusununguko runotapira.

“Yakava ndiyo magumo evanopikisa Roma. Kune vaimutevera kwaive nokurangwa kwetambo yokurova, kwenzara inoparadza, nokuzvinyima kwomuviri mumhando dzose dzinofungidzirika, dzinorwarisa mwoyo. Kuti vawane nyasha dheKudenga, vapfidzi vakatyora mitemo yaMwari nokutyora mitemo yezvisikwa. Vakadzidziswa kuputsa zvisungo zvaAkaita kuti zvikomborere uye zvidakadze kufamba kwomunhu panyika. Makuva echechi ane mamiriyoni evakava zvibayiro vakapedza upenyu hwavo mukuedza kusina maturo kukurira zvido zvavo zvakasikwa, kudzvinyirira, sechinhu chinogumbura Mwari, kufunga kwose nokunzwa kwose kwetsitsi kuvanhu vavakagarisana navo.

“Kana tichishuva kunzwisisa utsinye hwakasimbisira hwaSatani, hwakararatidzwa kwamazana amakore, kwete pakati paavo vasina kumbonzwa nezvaMwari, asi pakati chaipo uye munyika yose yechiKristudhomu, tinongofanira kutarisa nhoroondo yeRomanizimu. Kupfurikidza nehurongwa uhwu hukuru zvikuru hwokunyengera, muchinda wezvakaipa anozadzisa chinangwa chake chokuuisa nyadzi Mwari nokuuisa munhu panhamo. Uye sezvatinoona kuti anobudirira sei mukuzvivanza nokuita basa rake kubudikidza navatungamiri vekereke, tinogona kunzwisisa zviri nani chikonzero nei aine ruvengo rukuru kwazvo kuBhaibheri. Kana Bhuku iro richiverengwa, tsitsi norudo zvaMwari zvichazarurwa; zvichaonekwa kuti haaise pamusoro pavanhu kana mumwe wemitoro iyi inorema. Zvose zvaanokumbira mwoyo wakaputsika nowakapfidza, mweya unozvininipisa, unoteerera.”

“Kristu haapi muupenyu Hwake muenzaniso wokuti varume navakadzi vazvivharire mumamonasteri kuti vagadzirirwe denga. Haana kumbodzidzisa kuti rudo netsitsi zvinofanira kudzvinyirirwa. Mwoyo woMuponesi wakanga uchifashukira norudo. Kana munhu achiswederwa pedyo nokukwana kwetsika, ndipo panonyanya kupinza manzwiwo ake, ndipo panowedzera kupinza kuziva kwake chivi, uye ndipo panodzama tsitsi dzake kuna vanotambudzika. Papa anozviti mumiriri waKristu; asi hunhu hwake hunomira sei kana huchienzaniswa nohwo hwoMuponesi wedu? Ko Kristu akambozivikanwa here nokutongera vanhu mujeri kana pakurwadziwa kworuboshwe nokuti havana kumupa rukudzo saMambo wokudenga? Inzwi rake rakambonzwikwa here richitongera rufu avo vasina kumugamuchira? Paakazvidzwa navanhu vomumusha weSamaria, muapostora Johane akazadzwa nokutsamwa, akabvunza achiti: ‘Ishe, munoda here kuti tirayire moto kuti uburuke kubva kudenga, uvapedze, saEriya zvaakaita?’ Jesu akatarira mudzidzi wake netsitsi, akatsiura mweya wake wakaomarara, achiti: ‘Mwanakomana womunhu haana kuuya kuzoparadza upenyu hwavanhu, asi kuzovaponesa.’ Ruka 9:54, 56. Zvakatosiyana zvikuru nomweya wakararatidzwa naKristu

uwo unowanikwa kuna uyo anoti ndiye mumiriri wake.”

“Chechi cheRoma zvino chinoviridza pamberi penyika nechimiro chinoyevedza, chichifukidza nhoroondo yacho yehutsinye hunotyisa nokukumbira ruregerero. Chazvipfekedza nguo dzakafanana nedzaKristu; asi hachina kushanduka. Misimboti yose yeupapa yaivapo mumazera akapfuura ichiripo nanhasi. Dzidziso dzakaumbwa mumazera erima guru dzichiri kubatirwa. Ngakurege kuva nomunhu anozvinyengera. Upapa uhwu huri kukudzwa zvino nyore kudaro nevaPurotesitendi ndihwo humwe chete hwakatonga nyika pamazuva eChimutsiridzo, apo varume vaMwari vakasimuka, vachiisa upenyu hwavo pangozi, kuti vafumure kusarurama kwahwo. Huchine kuzvikudza kumwe chete nokuzvikwidziridza kwokuzvitutumadza kwakazvitonga pamusoro pamadzimambo namachinda, uye kwakazviti kune kodzero dzinongova dzaMwari. Mweya wahwo hauna kumboderera pahutsinye napahudzvanyiriri zvino kupfuura panguva yaakahwanya rusununguko rwavanhu uye akauraya vatsvene veWokumusoro-soro.”

“Upapa ndi chimodzimidzi monga momwe uneneri unanenera kuti adzakhala, mpatuko wa masiku otsiriza. 2 Atesalonika 2:3, 4. Ndi mbali ya ndondomeko yake kudziveka khalidwe limene lingakwaniritse bwino cholinga chake; koma pansu pa maonekedwe osintha-osintha a mphalapala, amabisa poizoni wosasinthika wa njoka. ‘Chikhulupiriro sichiyenera kusungidwa kwa ampatuko, kapena kwa anthu okayikiridwa za mpatuko’ (Lenfant, buku 1, tsamba 516), iye alengeza. Kodi mphamvu imeneyi, yomwe mbiri yake ya zaka chikwi yalembedwa m’magazi a oyera mtima, tsopano ivomerezedwe ngati mbali ya mpingo wa Khristu?”

“Hazvisi pasina chikonzero kuti munyika dzechipurotesitendi pave nechirevo chakaiswa pamberi chokuti chiKaturike hachisisina kusiyana kukuru nechiPurotesitendi sezvazvaimboita munguva dzakapfuura. Chokwadi pane shanduko; asi shanduko yacho haisi muupapa. ChiKaturike zvirokwasvo chava kufanana zvikuru nechikamu chikuru chechiPurotesitendi chiripo zvino, nokuti chiPurotesitendi chakashata zvikuru kubva pamazuva eVavandudzi.

“Njengoba amasonto amaProthetani ebefuna ukuthandwa ngumhlaba, uthando lwamanga luphuphuthekisile amehlo awo. Awaboni ukuthi akulungile ukukholelwa okuhle ngakho konke okubi, futhi ngenxa engenakugwemeka yalokho, ekugcineni ayokholwa okubi ngakho konke okuhle. Esikhundleni sokuma ekuvikeleni ukholo olake lwanikelwa kwabangwele, manje, kungathi kunjalo, axolisa eRoma ngombono wawo wokungabi nothando ngaye, ecela intethelelo ngobandlululo bawo.”

“Buhinji bukuru, ndetse no muri ba bandi batishimira na gato Ubukaturika bw’i Roma, ntibabasha gutahura neza akaga gakomoka ku mbaraga zabwo no ku ngaruka zabwo. Benshi bavuga ko umwijima wo mu bwenge no mu mico wari warakwirakwiye mu Gihe cyo Hagati ari wo worohereje ikwirakwira ry’inyigisho zabwo, imiziririzo yabwo, n’igitugu cyabwo; kandi ko ubwenge burushijeho kwaguka bwo muri ibi bihe bya none, ikwirakwizwa rusange ry’ubumenyi, n’ubwisanzure bugenda bwiyongera mu by’idini, bibujije ko kutihanganirana n’igitugu byazongera kubaho. Igitekerezo nyir’izina cy’uko imimerere nk’iyo ishobora kubaho muri iki gihe cy’ubusobanukirwe kirasekwa. Ni ukuri ko umucyo mwinshi—uwo mu bwenge, uwo mu mico, n’uwo mu by’idini—uri kurasira iki gihe cy’abariho. Mu mapaji afunguye y’Ijambo ryera ry’Imana, umucyo uturuka mu ijuru wamurikiye isi. Ariko hakwiriye

kwibukwa ko uko umucyo watanzwe uba mwinshi, ari na ko umwijima uba mwinshi ku bawugoreka kandi bakawanga.”

“Kusoma Biblia kwa maombi kungewaonyesha Waprotestanti tabia halisi ya upapa na kungesababisha wauchukie na kuuepuka; lakini wengi wana hekima mno katika majivuno yao wenyewe, hata hawaoni hitaji la kumtafuta Mungu kwa unyenyekevu ili waongozwe katika kweli. Ingawa wanajivunia nuru yao, hawajui wala Maandiko wala uweza wa Mungu. Ni lazima wawe na njia fulani ya kuzituliza dhamiri zao, nao hutafuta lile ambalo ni la kiroho kwa kiwango kidogo zaidi na linaloshusha nafsi kwa kiwango kidogo zaidi. Wanachotamani ni njia ya kumsahau Mungu ambayo itapita kana kwamba ni njia ya kumkumbuka. Upapa umefaa sana kukidhi mahitaji ya hao wote. Umejiandaa kwa ajili ya makundi mawili ya wanadamu, yakijumuisha karibu ulimwengu wote—wale ambao wangependa kuokolewa kwa stahili zao, na wale ambao wangependa kuokolewa katika dhambi zao. Hapa ndipo ilipo siri ya uwezo wake.”

“Zuva rerima guru repanjere rakaratidzwa serinobatsira kubudirira kweupapa. Zvichazoratidzawazve kuti zuva rechiedza chikuru chepfungwa rinobatsirawo zvakaenzana kubudirira kwahwo. Munguva dzakapfuura, apo vanhu vakanga vasina shoko raMwari uye vasina ruzivo rwechokwadi, meso avo akanga akafukidzwa, uye zviuru zvakabatwa mumusungo, zvisingaoni mambure akatandwa pamberi petsoka dzavo. Muchizvarwa chino kune vazhinji vane meso anopofomadzwa nekupenya kukuru kwefungidziro dzevanhu, ‘sainzi inonzi zvenhema;’ havazivi mambure acho, uye vanopinda maari nokukurumidza sokunge vakafukidzwa meso. Mwari akaronga kuti masimba epfungwa omunhu achengetwe sechipo chinobva kuMusiki wake uye ahandiswe mubasa rechokwadi nokururama; asi kana kuzvikudza nokushuva kukudzwa zvikachengeterwa mumwoyo, uye vanhu vachisimudzira dzidziso dzavo pachavo pamusoro peshoko raMwari, ipapo njere dzinogona kuita kukuvara kukuru kupfuura kusaziva. Naizvozvo sainzi yenhema yemazuva ano, inoderedza kutenda muBhaibheri, icharatidza kubudirira kwakangofanana mukugadzirira nzira yokugamuchirwa kweupapa, pamwe chete nemafungiro ahwo anofadza, sezvakaitwa nokuvharirwa kwezivo pakuzarura nzira yokukwidziridzwa kwahwo muNguva dzeRima.

“Muzviito zviri kuitika zvino muUnited States zvekutsvagira masangano nemiitiro yekereke rutsigiro rwenyika, maPurotesitendi ari kutevera makwara evapapisti. Kwete izvozvo bedzi, vari kuvhurira upapa musuwo wokuti huzowanazve muAmerica yechiPurotesitendi ukuru hwahwakarasikirwa nahwo muNyika Yekare. Uye chinoita kuti kufamba uku kuve nokukosha kukuru ndechokuti chinangwa chikuru chiri kufungidzirwa ndiko kumanikidzwa kwekuchengetwa kweSvondo—tsika yakatanga neRoma, uye iyo yainoti chiratidzo chesimba rayo. Ndiwo mweya wouPapa—mweya wokuwirirana netsika dzenyika, wokukudza tsika dzavanhu kupfuura mirairo yaMwari—uri kupinda mumakereke echiPurotesitendi uye uchivatungamirira kuti vaite basa rimwe chetero rokusimudzira Svondo iro upapa hwakaita pamberi pavo.”

“Iyo uwasoma yifuza gusobanukirwa ibikoresho bizakoreshwa muri ayo makimbirane ari hafi kuza, icyo asabwa gusa ni ugukurikirana amateka y’uburyo Roma yakoresheje kugira ngo igere kuri uwo mugambi mu bihe byahise. Niba yifuza kumenya uko Abagatolika

n'Abaporotesitanti bishyize hamwe bazagenza ku banze inyigisho zabo z'ukwemera, narebe umwuka Roma yagaragaje ku byerekeye Isabato n'abayirwaniraga.

“Amakuru y'abami, inama nkuru za rusange, n'amategeko y'Itorerero yashyigikiwe n'ububasha bw'isi ni byo byabaye intambwe zatumye uwo munsu mukuru wa gipagani ugera ku mwanya w'icyubahiro mu isi ya Gikristo. Igipimo cya mbere cya rubanda cyashyizeho kubahiriza ku Cyumweru ku ngufu ni itegeko ryashyizweho na Konsitantini. (A.D. 321) Iryo teka ryategekaga abatuye mu mijyi kuruhuka ku “munsi w'icyubahiro w'izuba,” ariko ryemereraga abatuye mu cyaro gukomeza imirimo yabo y'ubuhinzi. Nubwo mu by'ukuri ryari itegeko rya gipagani, umwami w'abami yarishyize mu bikorwa nyuma yo kwemera izina rya Gikristo gusa.”

Lokhu-ke ukugunyazwa kobukhosi kungazange kubonakale kuyisikhundla esanele sokubuyisela igunya lobuNkulunkulu, u-Eusebius, umbhishobhi owayefuna umusa wezikhulu, futhi owayengumngane okhethekile kanye nomthophisi kaConstantine, waqhubekisela phambili isimangalo sokuthi uKristu wayedlulisele iSabatha eSontweni. Akukho nobufakazi obubodwa bemiBhalo oba lethwa njengobufakazi bokusekela le mfundiso entsha. U-Eusebius uqobo ngokungahlosile uyavuma amanga ayo futhi ukhomba kubabhali bangempela balolushintsho. “Zonke izinto,” usho kanje, “noma yiziphi okwakuwumsebenzi ukuzenza ngeSabatha, lezi sizidlulisele oSukwini lweNkosi.”—Robert Cox, Sabbath Laws and Sabbath Duties, ikhasi 538. Kodwa impikiswano yeSonto, noma yayingenasisekelo njengoba yayinjalo, yakhuthaza abantu ukuba babe nesibindi ekunyatheleni iSabatha leNkosi. Bonke ababefisa ukuhlonishwa yizwe bamukela umkhosi odumile.

“Baba mtakatifu alipozidi kuthibitika kwa nguvu, kazi ya kuinua Jumapili iliendelea. Kwa muda fulani watu walijishughulisha na kazi za kilimo wasipokuwa wakihudhuria kanisani, na siku ya saba bado ilihesabiwa kuwa Sabato. Lakini polepole mabadiliko yakatekelezwa. Wale waliokuwa katika ofisi takatifu walikatazwa kutoa hukumu katika mabishano yoyote ya kiraia siku ya Jumapili. Muda mfupi baadaye, watu wote, wa cheo chochote kile, walianriwa kujiepusha na kazi za kawaida, kwa adhabu ya faini kwa watu huru na viboko kwa watumishi. Baadaye iliamriwa kwamba matajiri waadhibiwe kwa kunyang'anywa nusu ya mali zao; na hatimaye, kwamba kama wangali wakaidi, wafanywe watumwa. Watu wa tabaka la chini walipaswa kupata adhabu ya kufukuzwa milele.

“මහත්කම ද කැඳවනු ලැබීය. අනක්කන් අද්දුන කඳුණු අතර, ඉරිදා දින නම කතෙහල් කිරීමට සුදානම් වූ ගොවියකු නම හල යකඩයකින් පිරිසිදු කරමින් සිටියදී, එම යකඩය ඔහුගේ අතට නදින් ඇලී ගියේ යැයි වාර්තා විය; එසේම වසර දකෙක් පුරා ඔහු එය නමා සමඟ රුගනෙ ගියේ, ‘ඔහුට අනියම මහත් වේදනාව සහ ලජ්ජාව පිණිසය.’—Francis West, Historical and Practical Discourse on the Lord's Day, page 174.

“Pashure papa akapa mirayiridzo yokuti mufundisi weparishi ayambire vanotyora Svondo uye avakurudzire kuenda kucheche nokunyengetera kwavo, kuti varege kuzviwisira pamwe navavakidzani vavo rimwe dambudziko guru. Kanzuru yecheche yakabva yaunza nharo, yakazopararira zvikuru, kunyange pakati pevaPurotesitendi, yokuti nokuti vanhu vakanga varohwa nemheni vachishanda neSvondo, saka rinofanira kuwa Sabata. ‘Zviri pachena,’

vakadaro vafundisi vakuru, ‘kukura kwakaita kusafadzwa kwaMwari pamusoro pokuregeredza kwavo zuva iri.’ Ipapo pakabva paitwa chikumbiro chokuti vaprista navashumiri, madzimambo namachinda, navanhu vose vakatendeka, ‘vashandise nesimba ravo rose nokungwarira kwose kuti zuva iri ridzororwe kukudzwa kwaro, uye, nokuda kwechiremera chechiKristu, richengetwe nokuzvipira kukuru munguva inotevera.’—Thomas Morer, Discourse in Six Dialogues on the Name, Notion, and Observation of the Lord’s Day, peji 271.

“මණ්ඩලවල නියෝග ඒරමාණවත් නොවන බව තහවුරු වූ බැවින්, ජනතාවගේ හදවත් තුළ භීතිය ඇති කරමින් ඔවුන් ඉරිදා දින කමකරුකමෙන් වැළැක්වීමට හැකි වන පරිදි ආඥාවක් නිකුත් කරන ලෙස ලංකා කික අධිකාරීන්ගෙන් ඉල්ලා සිටින ලදී. රෝමයේ පවතින එක් සභා රැස්වීමකදී, පරෙ ගත් සියලු තීරණ වඩාත් බලවත්භාවයෙන් හා ගැඹුරු ගාමිනීරත්වයෙන් නැවත තහවුරු කරන ලදී. ඒවා ආගමික නීතිය තුළටද ඇතුළත් කරනු ලැබ, කිරිස්තියානී ලෝකයේ බොහෝදුරට සම්පූර්ණ ඒරදේශය පුරාම සිවිල් අධිකාරීන් විසින් බලගන්වා කිරීමක් කරන ලදී. (See Heylyn, History of the Sabbath, pt. 2, ch. 5, sec. 7.)”

“Ndipo komabe kusowa kwa ulamuliro wa m’Malemba pa kusunga Lamlungu kunabweretsa manyazi osati ochepa. Anthu anafunsa ufulu wa aphunzitsi awo wosiya pambali chilengezo chomveka cha Yehova chakuti, ‘Tsiku lachisanu ndi chiwiri ndilo Sabata la Yehova Mulungu wako,’ kuti alemekeze tsiku la dzuwa. Kuti akwaniritse kusowa kwa umboni wa m’Baibulo, zinali zofunika kugwiritsa ntchito njira zina. Wotsutsa mwamphamvu wa kusunga Lamlungu, amene chakumapeto kwa zaka za zana la khumi ndi chiwiri anapita ku mipingo ya ku England, anakumana ndi kutsutsidwa ndi mboni zokhulupirika za choonadi; ndipo chifukwa chakuti zoyesayesa zake sizinathe kubala zipatso, anachoka m’dzikolo kwa kanthawi ndipo anayamba kufunafuna njira ina yokakamizira ziphunzitso zake. Atabweranso, kusowako kunali kutakwaniritsidwa, ndipo m’ntchito zake zotsatira anakumana ndi kupambana kwakukulu. Anabwera nacho chikalata chopukutidwa chonena kuti chinachokera kwa Mulungu Mwiniwake, chimene chinali ndi lamulo lofunika la kusunga Lamlungu, limodzi ndi ziwopsezo zowopsya zochititsa mantha osamvera. Chikalata chamtengo wapatali chimenechi—chinyengo chonyozeka monga mmene zinalili dongosolo limene chinkachirikiza—chinati chinagwa kuchokera kumwamba ndipo chinapezedwa ku Yerusalemu, pa guwa la St. Simeon, ku Golgotha. Koma, kwenikweni, nyumba yachifumu ya upapa ku Roma ndiyo inali gwero limene chinachokeramo. Chinyengo ndi zikalata zaboroda pofuna kupititsa patsogolo mphamvu ndi chuma cha mpingo zakhala zikuonedwa m’mbadwo uliwonse kukhala zovomerezeka ndi olamulira aupapa.”

“Gwaro racho rairambidza kushanda kubva paawa yechipfumbamwe, nenguva dza3 masikati, neMugovera masikati, kusvikira pakubuda kwezuva neMuvhuro; uye simba raro rakanzi rakasimbiswa nezvishamiso zvizhinji. Kwakaparidzirwa kuti vanhu vaishanda kupfuura nguva yakatarwa vaibatwa nekuremara mitezo. Mumwe murimi aigaya chibage chake akaona, panzvimbo peupfu, rukova rweropa ruchibuda, uye vhiri reguyo rikamira, kunyange zvazvo mvura yakanga ichimhanya nesimba guru. Mumwe mukadzi akaisa mukanyiwa muchoto akawana usina kuibva paakaundoburitsa, kunyange zvazvo choto chakanga chapisa kwazvo. Mumwewo, akanga agadzira mukanyiwa wokubheka paawa yechipfumbamwe, asi akafunga kuusiya parutivi kusvikira neMuvhuro, akawana, zuva rakatevera, kuti wakanga waitwa

zvingwa ukabikwa nesimba raMwari. Mumwe murume akabheka chingwa mushure meawa yechipfumbamwe neMugovera akawana kuti, paakachimedura mangwanani akatevera, ropa rakabuda mariri. Nezvifungidzirwa zvakadaro zvisina musoro uye zvokutenda mashura ndivo vatsigiri veSvondo vakaedza kusimbisa utsvene hwaro. (Ona Roger de Hoveden, *Annals*, vol. 2, pp. 526–530.)”

“MuScotland, sezvakangoitawo muEngland, kuremekedzwa kukuru kweSvondo kwakawanikwa nokubatanidza naro chikamu cheSabata rekare. Asi nguva yaifanira kuchengetwa iri tsvene yakanga ichisiyana. Chirevo chakabva kuna mambo weScotland chakazivisa kuti ‘Mugovera kubva nenguva yegumi nembiri masikati unofanira kuverengwa setsvene,’ uye kuti hakuna munhu, kubva panguva iyoyo kusvikira Muvhuro mangwanani, aifanira kuita mabasa enyika.—Morer, mapeji 290, 291.

“Asingakhalisi kuyo yonke imizamo yokumisa ubungwele beSonto, amaPapa ngokwawo avuma obala igunya elingwele leSabatha kanye nemvelaphi yomuntu yesimiso esasithathe indawo yaso. Ngekhulu leshumi nesithupha umkhandlu wobuPapa wamemezela ngokusobala wathi: ‘Makukhunjulwe yibo bonke amaKristu ukuthi usuku lwesikhombisa lwangweliswa nguNkulunkulu, futhi lwamukelwa lwagcinwa, kungabi ngamaJuda kuphela, kodwa nangabanye bonke abazisho ukuthi bakhonza uNkulunkulu; nakuba thina maKristu siguqule iSabatha labo saba usuku lweNkosi.’—Ibid., amakhasi 281, 282. Labo ababengcolisa umthetho kaNkulunkulu babengawazi kahle umlingiswa womsebenzi wabo. Babezimisa ngenhloso ngenhla kukaNkulunkulu.

“VaRoma vakaratidza nomufananidzo unokatyamadza mutemo wavanoita kune avo vasingabvumirani navo mukutambudzwa kwenguva refu uye kwerope kwevaWaldense, vamwe vavo vaichengeta Sabata. Vamwe vakatambudzwawo nenzira yakafanana nokuda kokutendeka kwavo kumurayiro wechina. Nhorroondo yamakereke eEthiopia neAbyssinia inokosha zvikuru. Pakati perima reNguva dzeRima, vaKristu veCentral Africa vakanyangarika pamberi penyika uye vakakanganwika nayo, uye kwemazana mazhinji amakore vakafarikanya rusununguko mukuitha kwokutenda kwavo. Asi pakupedzisira Roma yakaziva nezvokuvapo kwavo, uye mambo weAbyssinia akakurumidza kunyengedzwa kuti abvume papa semumiriri waKristu. Kumwe kubvuma kwakatevera.

“Pakabuditswa chirevo chairambidza kuchengetwa kweSabata pasi pezvirango zvakaomesesa. (Ona Michael Geddes, *Church History of Ethiopia*, mapeji 311, 312.) Asi hudzanyiriri hwapapa hwakakurumidza kuva joko raishungurudza zvikuru zvokuti vaAbyssinia vakatsunga kuribvisa pamitsipa yavo. Mushure mehondo inotyisa, vaRomanist vakadzingwa munyika yavo, uye kutenda kwekare kwakadzorerwa. Machechi akafara murusununguko rwawo, uye haana kumbokanganwa chidzidzo chavakanga vadzidza pamusoro pokunyengera, kupengereka kwechitendero, nesimba routongi hweudzanyiriri hweRoma. Mukati meumambo hwavo hwakazvimirira vari voga, vakagutsikana kuramba varimo, vasingazivikanwi kune vamwe vose vechiKristudhomu.”

“Makanisa ya Afrika yaliishika Sabato kama ilivyoshikwa na kanisa la kipapa kabla ya uasi wake kamili. Wakati yalipoiadhimisha siku ya saba kwa utiifu kwa amri ya Mungu, yalijizua kufanya kazi siku ya Jumapili kwa kufuatana na desturi ya kanisa. Baada ya kupata mamlaka

ya juu kabisa, Roma ilikuwa imeikanyaga Sabato ya Mungu ili kuitukuza sabato yake yenyewe; lakini makanisa ya Afrika, yaliyofichwa kwa karibu miaka elfu moja, hayakushiriki katika uasi huo. Yalipoletwa chini ya utawala wa Roma, yalilazimishwa kuiweka kando Sabato ya kweli na kuitukuza sabato ya uongo; lakini mara tu yalipopata tena uhuru wao, yakarudi katika utiifu kwa amri ya nne.

“Zvinyorwa izvi zvekare zvinonyatsoratidza ruvengo rweRoma kuSabata yechokwadi nevanoidzivirira, pamwe chete nenzira dzarinoshandisa kukudza chisungo charakagadzira. Shoko raMwari rinodzidzisa kuti zviitiko izvi zvichadzokororwa apo vaRoma Katorike nevaPurotesitendi vachabatana mukusimudzira Svondo.”

“Unabii wa Ufunuo 13 unatamka kwamba mamlaka inayowakilishwa na mnyama mwenye pembe mfano wa mwana-kondoo itaisababisha ‘nchi na wakaa ndani yake’ kuisujudia upapa—hapo ukiwakilishwa kwa ishara na mnyama ‘aliyefanana na chui.’ Mnyama huyo mwenye pembe mbili pia anapaswa kuwaambia ‘wakaa juu ya nchi, kwamba wamfanyie sanamu yule mnyama;’ na, zaidi ya hayo, anapaswa kuwaamuru wote, ‘wadogo kwa wakubwa, matajiri kwa maskini, walio huru kwa watumwa,’ kuipokea chapa ya mnyama. Ufunuo 13:11–16. Imeonyeshwa kwamba Marekani ndiyo mamlaka inayowakilishwa na mnyama mwenye pembe mfano wa mwana-kondoo, na kwamba unabii huu utatimizwa wakati Marekani itakapolazimisha utunzaji wa Jumapili, ambayo Roma hudai kuwa ndiyo ithibati maalum ya ukuu wake. Lakini katika heshima hii kwa upapa Marekani haitakuwa peke yake. Ushawishi wa Roma katika nchi ambazo hapo zamani zilikiri utawala wake bado uko mbali sana na kuwa umeangamizwa. Naye unabii unatabiri kurejeshwa kwa nguvu zake. ‘Nikaona kimoja cha vichwa vyake kana kwamba kimetiwa jeraha la mauti; na jeraha lake la mauti likapona: na dunia yote ikamstaajabia yule mnyama.’ Aya ya 3. Kutiwa kwa jeraha la mauti kunaelekeza kwenye kuanguka kwa upapa mwaka 1798. Baada ya hayo, asema nabii, ‘jeraha lake la mauti likapona: na dunia yote ikamstaajabia yule mnyama.’ Paulo anasema wazi kwamba ‘mtu wa dhambi’ ataendelea kuwapo hadi ujio wa pili. 2 Wathesalonike 2:3–8. Hata hadi mwisho kabisa wa wakati ataendelea kazi ya udanganyifu. Naye mfunuaji anatangaza, tena akirejelea upapa: ‘Nao wote wakaa juu ya nchi watamsujudia, ambao majina yao hayakuandikwa katika kitabu cha uzima.’ Ufunuo 13:8. Katika Ulimwengu wa Kale na katika Ulimwengu Mpya, upapa utapokea heshima kwa heshima itakayotolewa kwa taasisi ya Jumapili, inayotegemea tu juu ya mamlaka ya Kanisa la Roma.”

“Kubvira pakati pezana remakore regumi nemapfumbamwe, vadzidzi vechiporofita muUnited States vakapa uchapupu uhu kunyika. Muzviitiko zvirizi kuitika zvino munoonekwa kufambira mberi nokukurumidza kuchienda kukuzadziwa kwechiporofita ichocho. Kuvadzidzisi vechiPurotesitendi mune kudai kumwe chete kwesimba roumwari pakuchengeta Svondo, uye kushayikwa kumwe chete kweuchapupu hweMagwaro, sezvakanga zvakaita kuvatungamiri vapapa vakagadzira zvishamiso kuti vatsive murayiro waMwari. Kutaura kuti kutonga kwaMwari kunouya pamusoro pavanhu nokuda kwokutyora kwavo sabata reSvondo kuchadzokororwa; kwatotanga kutosimbirirwa. Uye kufamba kunomanikidza kuchengetwa kweSvondo kuri kukurumidza kuwana simba.”

“Hunyangwe muuchenjeri hwarwo nokunyengera ndimo mune kushamisa kweChechi yeRoma. Inogona kuverenga zviri kuda kuitika. Inomirira nguva yayo, ichiona kuti machechi echiPurotesitendi ari kuikudza nokubvuma kwawo sabata renhema uye kuti ari kugadzirira kurimanikidza nenzira idzodzo dzakafanana nedzakashandiswa nayo pachayo mumazuva akapfuura. Avo vanoramba chiedza chezvokwadi vachazotsvaka rubatsiro rwesimba iri rinozviti harikanganisi kuti vakwidziridze tsika yakavambwa naro. Kuti richakurumidza sei kuuya kuzobatsira maPurotesitendi pabasa iri hazvina kuoma kufungidzira. Ndiani anonzwisisa kupfuura vatungamiri veupapa nzira yokubata nayo avo vasingateereri chechi?”

“Chechi ya Roma Katoliki, pamoja na matawi yake yote ulimwenguni kote, huunda shirika moja kubwa lililo chini ya uongozi wa kiti cha upapa, na lililokusudiwa kutumikia maslahi yake. Mamilioni ya washiriki wake wa ushirika, katika kila nchi ya dunia, hufundishwa kujiona kuwa wamefungwa kwa utii kwa papa. Bila kujali utaiifa wao au serikali yao, wanapaswa kuhesabu mamlaka ya kanisa kuwa juu ya mamlaka nyingine zote. Ingawa wanaweza kuapa kiapo cha kuahidi uaminifu wao kwa dola, hata hivyo nyuma ya hilo kuna nadhiri ya utii kwa Roma, inayowaondolea wajibu wa kila ahadi iliyo kinyume na maslahi yake.

“Mbiri ikuchitira umboni za kuyesayesa kwake kochenjera ndi kopitiriza kulowerera m’zochitika za mitundu ya anthu; ndipo atangopeza malo olowererapo, kupititsa patsogolo zolinga zake yekha, ngakhale zitathetsa mafumu ndi anthuwo. M’chaka cha 1204, Papa Innocent III analandira kwa Peter II, mfumu ya Arragon, lumbiro lodabwitsa ili: ‘Ine, Peter, mfumu ya Aarragon, ndikuvomereza ndi kulonjeza kukhala wokhulupirika ndi womvera nthawi zonse kwa mbuye wanga, Papa Innocent, kwa olowa m’ malo ake a Chikatolika, ndi Mpingo wa Roma, komanso kusunga mokhulupirika ufumu wanga m’kumvera kwake, kuteteza chikhulupiriro cha Chikatolika, ndi kuzunza kupotoza kwa ampatuko.’—John Dowling, *The History of Romanism*, b. 5, ch. 6, sec.

“55. Izi zvinowirirana nezvakataurwa pamusoro pesimba rapapa reRoma, ‘kuti zviri pamutemo kwaari kubvisa madzimambo pachigaro’ uye ‘kuti anogona kusunungura vanhu vanotongwa pakuvimbika kwavo kuvatongi vasina kururama.’—Mosheim, bhuku 3, zana remakore rechi 11, chikamu 2, chitsauko 2, ndima 9, chitsamba 17.

“Uye ngakukhunjulwe ukuthi, ukuziqhayisa kweRoma kungukuthi ayiguquki nanini. Izimiso zikaGregory VII no-Innocent III ziseyizimiso zeBandla lamaRoma Katolika. Futhi ukube belinamandla kuphela, belizozisebenzisa ngokusebenza ngamandla afanayo namuhla njengasemakhulwini eminyaka adlule. AmaProthestani awaqondi kahle ukuthi enzani lapho ephakamisa ukwamukela usizo lweRoma emsebenzini wokuphakamisa iSonto. Ngenkathi ezimisele ukufeza inhloso yawo, iRoma ihlose ukubuyisela kabusha amandla ayo, ibuyise ubukhosi bayo obalahleka. Makuqinisekise kanye e-United States isimiso sokuthi ibandla lingasebenzisa noma lilawule amandla ombuso; ukuthi ukugcinwa kwemigomo yenkolo kungaphoqelelwa ngemithetho yezwe; ngamafuphi, ukuthi igunya lebandla nombuso libuse unembeza, khona ukunqoba kweRoma kuleli zwe kuqinisekisiwe.”

“Izwi laNkulunkulu linike isexwayiso ngengozi esondelayo; makuthi lokhu kunganakwa, khona-ke umhlaba wamaProthestani uyokwazi ukuthi izinhloso zeRoma ziyini ngempela

kuphela lapho sekwephuze kakhulu ukuba uphunyuke ogibeni. Yena uthula nje ukhula emandleni. Izimfundiso zakhe zenza ithonya lazo ezindlini zomthetho, emabandleni, nasezinhliziyweni zabantu. Uyaqongelela izakhiwo zakhe eziphakemeyo nezinkulu, ezindaweni ezifihlakele zazo lapho ukuhlushwa kwakhe kwangaphambili kuyophindwa khona. Ngobuqili nangokungasolwa uqinisa amabutho akhe ukuze aqhubekisele phambili izinhloso zakhe siqu lapho isikhathi sakhe sokushaya sesifikile. Konke akufisayo yindawo yokuzimisa enenzuzo, futhi lokhu useyayinikezwa kakade. Maduzane siyobona futhi siyokuzwa ukuthi iyini inhloso yento yaseRoma. Noma ubani oyokholwa futhi alalele izwi likaNkulunkulu ngalokho uyohlangabezana nokusolwa nokuhlushwa.” *The Great Controversy*, 563–581.