

Paeniyumu - Nombala Makumi Abiri

Mlologo wa Danieli 11 na Onyo la 2025

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Kushandiswa kwekutanga kwenhoroondo yakazadzisa ndima dzegumi kusvika gumi nenhanhatu kwakaridzwa kuti Roma, uyo akasimbisa chiratidzo, akasvika mugore ra200 BC, iro gore rimwe chetero rehondo yePanium; uye ndiri kutaura kuti muna 2025 Roma yakasvika ikasimbisa chiratidzo nokugadzwa kwaTrump naPope Leo. Gore ra2025 rinomirira nguva yoga iyo pope neMutungamiri vakagadzwa mugore rimwe chete. Chikara nomufananidzo waro zvakakwidziridzwa kuti zvionekwe navose vanoda kuona muna 2025. Kusiyana nemapiyona, ndiri kushandisa kutevedzana kwendima idzi, panzvimbo penhoroondo yakatanga kuzadzisa ndima idzodzo. Ndinobvumirana nenhoroondo yacho, asi ndiri kutora kutevedzana kuri mukati mendima idzi sechimiro chenhau yacho, panzvimbo yokushandisa nhoroondo kutsanangura chimiro chendima idzi. Ndinoti nzira mbiri idzi dziri mbiri dzakarurama.

Uvukelo lwamaMaccabees

Ndinotora mutsara wevaMaccabee nenzira yakafanana. Kumukira kwevaMaccabee muna 167 BC kwakaitika mushure zvikuru mehondo yePanium muna 200 BC, uye kusati kwasvika nguva iyo Pompey akatora Jerusarema muna 63 BC. Mutsara unotanga pandima yegumi nenhanhatu nokukundwa kweJerusarema naGeneral Pompey muna 63 BC, uye unoramba uchienda kusvikira kuna Tibheriyasi Kesari, uyo akatonga panguva yakarovererwa Jesu pamuchinjikwa. Muchinjikwa naTibheriyasi zvinomiririrwa mundima yegumi nemiviri nechiviri yechitsauko chegumi nerimwe.

Uye namaboko y'umwuzure bazasandazwa imbere ye, kandi bazamenagurwa; ndetse n'umutware w'isezerano. Daniyeli 11:22.

Jenerari Pompei paakakunda Jerusalemu muna 63 BC mundima yegumi nenhanhatu, uye muchinjikwa muna 31 AD mundima yemakumi maviri nembiri, zvinomirira mutsetse wechiporofita unotangira pachiratidzo chemutemo weSvondo uye uchigumira pachiratidzo chemutemo weSvondo. Ndimu yemakumi maviri nenhatu izororo muchikamu ichi, nokudaro ichiratidza ndima yemakumi maviri nembiri semagumo emutsetse wechiporofita wakatanga mundima yegumi nenhanhatu. Chinofambidzana nekuguma kwakajeka kwemutsetse uyu mundima yemakumi maviri nembiri ndechokuti ndima yemakumi maviri nembiri chiratidzo chenzvimbo imwe cheteyo inomirirwawo mundima yegumi nenhanhatu, nokudaro zvichipa uchapupu hwearfa neomega kuti ndima yegumi nenhanhatu kusvika kundima yemakumi maviri nembiri dzinomirira mutsetse wechiporofita wakazvimirira.

Wedzeraiwo kuti ndima dzegumi neshanu negumi nenhanhatu dziri kuratidza kuchinja kubva kuumambo hweSeleucid kuenda kusimba reRoma, zvino munoona kuputsika kwekuenderera mberi kubva kuvaSeleucid mundima yegumi neshanu kusvikira kuvaRoma mundima yegumi nenhanhatu, uye mutsara unobva pandima yegumi nenhanhatu kusvikira kune yechimakumi maviri

nembiri wakatsauraniswa pachena semutsara mumwechete wechiporofita. Ndimba yegumi nenhanhatu inounza simba rinotevera richatonga Judhea, nokudaro ichiratidza kuchinja kwenhorooondo yechiporofita sezvakangoitawo ndimba yegumi nenhatu. Mutsara wacho unotanga uye unopera nechiratidzo chomutemo weSvondo, uye unopera mundimba yechimakumi maviri nembiri yechitsauko chegumi nechimwe.

Simithi—na Makaisari Matatu

Chinhu chokuti vhesi regumi nenhanhatu inomiririra mutemo weSvondo, sezvinoitawo vhesi remakumi maviri nemaviri—chinoda kuti vhesi mbiri idzi dziwiriraniswe pamusoro peumwe neumwe. Uriah Smith anotsinhira pamusoro pevhesi remakumi maviri nenhatu, uye anotsanangura chikonzero nei richimiririra nhorooondo yakatanga kare-kare munhorooondo yemavhesi akapfuura, panzvimbo pokumiririra nhorooondo inotevera pakarepo mushure memuchinjikwa wevhesi remakumi maviri nemaviri.

“VESI 23. Uye shure kwesungano yakaitwa naye achaita nounyengeri; nokuti achakwira, uye achava nesimba navanhu vashoma.”

“Pano” panoitwa hapa kuwa agano limefanywa naye, lazima iwe ni mamlaka ileile ambayo imekuwa mada ya unabii tangu mstari wa 14; na kwamba hiyo ni mamlaka ya Kirumi huonyeshwa pasipo ubishi wowote katika utimilifu wa unabii huo kwa watu watatu, kama ilivyokwisha kuonwa, ambao kwa kufuatana walitawala juu ya Dola ya Kirumi; yaani, Yulio, Augusto, na Kaisari Tiberio. Wa kwanza, aliporudi kwa ushindi kwenye ngome ya nchi yake mwenyewe, alijikwaa akaanguka, wala hakupatikana. Mstari wa 19. Wa pili alikuwa mtoza kodi; naye alitawala katika utukufu wa ufalme, akafa si kwa ghadhabu wala vitani, bali kwa amani kitandani mwake mwenyewe. Mstari wa 20. Wa tatu alikuwa mdanganyifu, na mmoja wa watu waovu sana kwa tabia. Aliuingia ufalme kwa amani, lakini utawala wake na maisha yake vyote viwili vilikoma kwa jeuri. Nayo katika utawala wake Mkuu wa agano, Yesu wa Nazareti, aliuawa juu ya msalaba. Mstari ya 21, 22. Kristo hawezi kamwe kuvunjwa wala kuuawa tena; kwa hiyo katika serikali nyingine yoyote, wala wakati mwingine wowote, hatuwezi kupata utimilifu wa matukio haya. Wengine hujaribu kuyatumia mistari hii kwa Antioko, na kumfanya mmoja wa makuhani wakuu wa Kiyahudi kuwa mkuu wa agano, ijapokuwa hawaitwi hivyo kamwe. Hii ni aina ileile ya hoja inayojaribu kufanya utawala wa Antioko kuwa utimilifu wa ile pembe ndogo ya Danieli 8; nayo hutolewa kwa kusudi lilo hilo; yaani, kuvunja mnyororo mkuu wa ushahidi ambao kwa huo huonyeshwa kwamba mafundisho ya Kuja kwa Kristo ni mafundisho ya Biblia, na kwamba Kristo yu karibu sasa mlangoni. Lakini ushahidi huo hauwezi kupinduliwa; mnyororo huo hauwezi kuvunjwa.

“Mushure mokunge atiburutsira achitevedza zviitiko zvenyika zveumambo kusvikira kumagumo amavhiki makumi manomwe, muprofiti, mundimba 23, anotidzosera kunguva iyo vaRoma vakatanga kubatana zvakana ngana navanhu vaMwari kubudikidza nesungano yavaJudha, muna BC 161; kubva panguva iyoyo tobva tatungamirirwa tichidzika nomutsara wakarurama wezviitiko kusvika pakukunda kokupedzisira kwechechi, nokusimbiswa kwoUmambo hwaMwari husingaperi. VaJudha, vachidzvinyirirwa zvikuru namadzimambo eSiria, vakatuma nhume kuRoma, kuti vakumbire rubatsiro rwevaRoma, uye kuti

vazvibanidze navo ‘musungano youshamwari nokubatana.’ 1 Mac.8; Prideaux, II, 234; Josephus’s Antiquities, bhuku 12, chitsauko 10, chikamu 6. VaRoma vakateerera chikumbiro chavaJudha, vakavapa chirevo, chakanyorwa namashoko aya:—”

“Chisungo chesuneti pamusoro pechibvumirano chekubatsirana noushamwari norudzi rwavaJudha. Hazvibvumidzwi kuna ani naani ari pasi pevaRoma kurwa norudzi rwavaJudha, kana kubatsira avo vanoita izvozvo, kungava nokuvatumba zviyo, kana ngarava, kana mari; uye kana vaJudha vakarwiswa, vaRoma vachavabatsira napavanogona napo; uyewo, kana vaRoma vakarwiswa, vaJudha vachavabatsira. Uye kana vaJudha vachida kuwedzera pane, kana kubvisa pane, chibvumirano ichi chokubatsirana, izvozvo zvichaitwa nokubvumirana kwakafanana kwevaRoma. Uye chipi nechipi chichawedzerwa saizvozvo, chichava nesimba.’ ‘Chirevo ichi,’ anodaro Josephus, ‘chakanyorwa naEupolemus, mwanakomana waJohane, uye naJason, mwanakomana waEreazari, panguva iyo Judhasi akanga ari mupristi mukuru worudzi, uye Simoni, munun’una wake, ari mukuru wehondo. Uye ichi ndicho chakanga chiri chibvumirano chokutanga chakaitwa navaRoma navaJudha, uye chakafambiswa nenzira iyi.”

“මමෙ කාලයේදී රෝමවරුන් ක්‍රමයෙන් ජනතාවක් වූහ; එහෙත්, එම වචනයෙන් අදහස් වන පරිදි, ඔවුන් වංචාකාරී ලෙස හෝ කපටිකමින් කාර්ය කිරීමට ආරම්භ කළහ. තවද, මමෙ ස්ථානයෙන් ඔවුන් පසුව ලැබූ බලයේ උච්චතම ස්ථානය දක්වා ස්ඵර හා වර්ගවත් උත්ථානයකින් ඉහළ ගියහ.” Uriah Smith, Daniel and the Revelation, 270, 271.

Mhiri pamuchinjikwa wevhesi remakumi maviri nemaviri haugumisi mutsara chete nechiratidzo chiriwo pakutanga pemutsara, asi vhesi rinotevera rinodzokera zvakare munhorondo yakatangira muchinjikwa, kusvika panenge pamakore makumi matatu mushure mePanium uye panenge pamakore zana Roma isati yakunda Jerusarema. Chiratidzo chenzira chesungano yavaJudha icho Smith pano anoti ndecha 161 BC, chinozivikanwa nevamwe vapayona sechiri 158 BC. Pfungwa yandiri kusimbisa pano haisi zvikuru zuva racho, asi ndeyekuti vhesi gumi nenhanhatu kusvika makumi maviri nemaviri zvinomirira mutsara wenhorondo yechiporofita umo mutemo weSvondo uri zvole alpha neomega zvemutsara wacho. Zvino, kana mutsara wevhesi gumi nenhanhatu kusvika makumi maviri nemaviri waiswa pachena, vhesi remakumi maviri nematatu rinodzokorora nekukudza nhoroondo iri mukati memutsara wemavhesi gumi nenhanhatu kusvika makumi maviri nemaviri. Mutsara wenhorondo yechiporofita unomiririrwa nevhesi remakumi maviri nematatu inhorondo yavaMaccabee, uye nhoroondo yavaMaccabee inofambirana zvakakwana nenhorondo yeUnited States.

Madzinza Maviri

VaMaccabee vanomirira kupanduka kwakaitirwa umambo hwevaSeleucid hwakatanga panguva yokutonga kwaAntiochus Epiphanes. Kupanduka uku kwakanga kwakanangana noumambo hwokuchamhembe hwevaSeleucid, uye kwakaguma nokukunda kwakazotungamirira kune rimwe remadzinza maviri echiJudhea munguva yakazopedzisira yatungamirira kukuparadzwa kweJerusarema muna 70 AD. Dzinza rokutanga raiva revaHasmonean, uye rechipiri raiva revaHerodhi. Dzinza revaHerodhi ndiro raiva hurumende yechipiri yechiJudhea mushure mokusunungurwa kubva kuumambo hwokuchamhembe hwevaSeleucid. Rakanga rakabatana

zvakananga nehurongwa hweRoma, asiwo; dzinza rakaritangira revaHasmonean raiva, muchimiro charo chikuru, rechiJudha. Dzinza revaHasmonean rakatanga muna 141 BC, uye muna 37 BC ndimo makatanga dzinza revaHerodhi, rikaramba riripo kusvikira muna 70 AD.

Amahuma y'ingoma agereranya ubutegetsi bw'i Buyuda, igihugu cy'ubwiza cya kera kandi nyakuri. Ubugome bw'Abamakabayo bwabaye kuva mu wa 167 kugeza mu wa 160 mbere ya Kristo. Mu wa 164 mbere ya Kristo, Abamakabayo birukanye Antiyokusi Epifane i Yerusalemu, basukura kandi bongera kwegurira urusengeru nyuma y'uko Antiyokusi yari yaruruhumanyije; ariko kugeza mu wa 141 mbere ya Kristo ni bwo ububasha bw'Amajyaruguru bw'Abaselewukidi bwatsinzwe burundu, maze ingoma y'Abahasimoneya itangira.

Humambo hwaHerodhi ndihwo kiyi yomutsetse uyu, nokuti Herodhi Mukuru ndiye akaraira kuti vacheche vaurawe panguva yokuberekwa kwaJesu, uye mwanakomana wake ndiye akanga achitonga Jesu paakafa. Herodhi Mukuru ndiye akanga ari baba, uye akanga ari mambo pamusoro peJudhea, asi mwanakomana wake akanga achingova tetrarch, zvichireva kuti akanga ari mutongi wechikamu chechina chomambo, somubati wenyika kupfuura mambo. Ndokusaka akanga asina simba rakazara rakaita kuti atsvage kubatana naPirato kuti Kristu arovererwe pamuchinjikwa. Kuberekwa kwaJesu ndiko kwaiva “nguva yokuguma” kwechiporofita mumutsetse wake wechiporofita, uye rufu rwake runomirira murayiro weSvondo. Herodhi wokutanga anomirira 1989, uye Herodhi wokupedzisira ndiye murayiro weSvondo. Herodhi baba kusvika kuna Herodhi mwanakomana ndiwo mutsetse wechiporofita waKristu.

Mutsetse weVaMaccabees unotanga nokumukira kwakakunda mambo wokumusoro, uyo akanga amanikidza vaJudha tsika dzake dzechiGiriki, mararamiro ake, pamwe chete nechitendero chechiGiriki. Kutanga kweumambo hweHasmonean kwaimiririra 1798. Nei zvakadaro, mungabvunza? Kana humambo humwe huchitanga panguva yechiporofita inonzi “nguva yokuguma,” sezvazvakanga zvakaita nehumambo hwaHerodhi pakuberekwa kwaKristu, ipapo humwe humambo, maererano nechisungo chechiporofita, hwaifanirawo kuva nekutanga kumwe cheteko. Humambo huviri uhwu hwise hunotanga nenguva yokuguma, patinoshandisa kuberekwa kwaKristu se “nguva yokuguma,” asi mapenzi haambooni chiedza chisina kusimbwa chine chokuita nenguva yokuguma.

“Munguva yedu, sezvazvakanga zvakaita pamazuva aKristu, panogona kuva nokusanzwisisa kana kududzirwa zvisizvo kweMagwaro. Dai vaJudha vakanga vakadzidza Magwaro nomwoyo yakatendeseka, yomunyengetero, kutsvakisisa kwavo kwaizova kwakapiwa mubayiro weruzivo rwechokwadi rwenguva yacho, uye kwete nguva yacho chete, asiwo nemaitiro okuonekwa kwaKristu. Vakanga vasingadai vakati kuuya kwechipiri kwaKristu kunobwinya ndiko kwaiva kuuya kwake kwokutanga. Vakanga vane uchapupu hwaDanieri; vakanga vane uchapupu hwaIsaya navamwe vaporofita; vakanga vane dzidziso yaMozisi; uye pano pakanga panaKristu pakati pavo chaipo, asi vakanga vachiri kutsvakurudza Magwaro vachitsvaka humbowo pamusoro pokuuya kwake. Uye vakanga vachiitira Kristu izvo chaizvo zvakanga zvaporofitwa kuti vaizomuitira. Vakanga vakapofumadzwa zvikuru zvokuti havana kuziva zvavaiita.

“Na leo pia wengi wanafanya mambo yale yale, mwaka 1897, kwa sababu hawajapata uzoefu katika jumbe za kujaribu zilizomo katika ujumbe wa malaika wa kwanza, wa pili, na wa tatu. Wapo wanaochunguza Maandiko ili kupata uthibitisho kwamba jumbe hizi bado ziko wakati ujao. Wanakusanya uthabiti wa kweli wa jumbe hizo, lakini wanashindwa kuzipa mahali pake panapostahili katika historia ya unabii. Kwa hiyo watu wa namna hiyo wako katika hatari ya kuwapotosha watu kuhusu kuweka jumbe hizo mahali pake. Hawaoni wala kuelewa wakati wa mwisho ni lini, wala ni wakati gani wa kuziweka jumbe hizo. Siku ya Mungu inakuja kwa hatua za siri; lakini wale wanaodhaniwa kuwa wenye hekima na wakuu wanapiga domo kuhusu ‘Elimu ya Juu.’ Hawaijui ishara za kuja kwake Kristo, wala za mwisho wa ulimwengu.” Paulson Collection, 423, 424.

Kutara kuzvarwa kwaKristu se“nguva yokuguma,” uye naizvozvo sechinhu chikuru chinokosha pakuisa mutsara wavaMakkabhi mumamiriro echokwadi chiripo emazuva okupedzisira, kunoita Kristu kuwa musimboti chaiwo wendima iyi, zvinovawo humbowo hwokuti mashandisirwo ayo akarurama.

Mutsetse weVaMaccabee unoratidza nyika inobwinya yomweya, uye mufananidzo wacho unotanga panguva iyo vagari venyika inobwinya vanozviparadzanisa nokutongwa kwezvematongerwo enyika nezvechitendero kwamambo wokumusoro. Kupanduka kweVaMaccabee kwakaita kuti pave noumambo hweHasmonean kunomiririra 1776, uye kupanduka kwakaitwa kuna mambo wokumusoro kwakapedzwa neVaMaccabee kwakamiririra Hondo yeChimurenga. Makore makumi maviri nemaviri okuva 1776 kusvikira 1798 anomiririra kupanduka kweVaMaccabee kwakaita kuti pave noumambo hweHasmonean panguva yokuguma muna 1798, uko kwakaramba kuripo kusvikira umambo hweHerodhi hwatanga panguva yokuguma muna 1989. Umambo hweHerodhi hwakaramba huripo kusvikira pakuparadzwa kweJerusarema muna 70 AD.

කළ යුත්තේ මෙම ඉතිහාස රේඛාව තුළ හඳුනාගැනීම අත්‍යවශ්‍ය වන කුරුණු දකෙකි; එය නූතන මහිමාන්විත දේශයට ඈතිරුප වන ඈරාචිත මහිමාන්විත දේශය පිළිබඳ දර්ශනමය නිරූපණයක් වන අතර, එය දානියලේ 11:16 වාක්‍යයෙන් ආරම්භ වන ඉතිහාස රේඛාවක් තුළ පටන් ගනී, එහි රෝමය පළමු වරට මහිමාන්විත දේශය ජයගන්නා බැවින්, එම රේඛාවේ ඈරධාන තේමාව හඳුන්වා දෙයි. දානියලේ 11:16 සිට 11:22 දක්වා වූ රේඛාව මහිමාන්විත දේශය නියෝජනය කරන අතර, එහි පසුබිම ඉක්මනින් පැමිණෙන ඉරිදා නීතියයි. එම රේඛාව, රාජවංශික ආණ්ඩු දකෙම කෙරෙහි බලපෑම කරන නමස්කාරකයන්ගේ පංති දකෙද නියෝජනය කරයි. සද්දකයෝ සංවි්‍යාවෙන් අඩු වූ නමුත්, සාමාන්‍යයෙන් රාජවංශික කාල දකෙහිම යුදවේ ආගමික හා දේශපාලන කිරීම පාලනය කළහ. ආගමික පද්ධතිය පූජකත්වයක් මඟින් පාලනය කරන ලද අතර, එම පූජකත්වයද සද්දකයන් හා පරිසිවරුන් යන දපොර්ශ්වයේම බලපෑමට යටත් විය. හස්මෝනීය සහ හරෙමෝදීය ආණ්ඩු දකෙම පරිසිවරුන් හා සද්දකයන් විසින් බලපෑමට ලක් වූ අතර, එම රාජවංශ දකෙ 1798 සිට ඉරිදා නීතිය දක්වා වූ එක්සත් ජනපද රජය නියෝජනය කරයි.

VaFarisi neVaSadhusi vanomirira mapato maviri ezvematongerwo enyika anosiyani swa nechimiro chawo panyaya youranda. MaDemocrat vanotsigira uranda, uye maRepublican vanopikisa uranda;

uye pamwe chete vanobatirana nechimiro chezvematongerwo enyika chehurumende yebumbiro remitemo yeUnited States. Hurumende iyoyo ndiyo chikara chepanyika chaZvakazarurwa 13, uye nhoroondo yokunze yechikara chepanyika inomiririrwa nenyanga yacho yerepublican. Nhoroondo yomukati inomiririrwa nenyanga yechiprotestanti. Nyanga dzacho dzakaparadzaniswa pachikara, nokuti chikara ibumbiro remitemo rinoparadzanisa nyanga yehurumende nenyanga yechechi, asi dzinofamba pamwe chete kubudikidza nenhoroondo. Nyanga yerepublican ine pesvedzero mbiri, dzingava dzinotsigira kana dzinopikisa uranda. Nyanga yechiprotestanti ine pesvedzero mbiri, dzingava dzinotsigira Sabata rezuva rechinomwe kana zuva rokutanga rezuva.

Inenge imyaka nka mirongo itatu inyuma y'intambara ya Panium, Abamakabeyo bashyira amateka ya Leta Zunze Ubumwe z'Amerika mu bwami bwa gatandatu bw'ubuhanuzi bwa Bibiliya. Hanyuma, hashize hafi ikinyejana, umurongo wa cumi na gatandatu urasohora igihe Yerusalemu ifatwa, bigereranya umusaraba. Yudaya ni inzitizi ya kabiri mu nzitizi eshatu Roma itsinda mu gihe iba iri gufata ubutegetsi bw'isi. Jenerali Pompey yigaruriye Siriya mu wa 65 mbere ya Kristo, hanyuma ayigarurira Yuda mu wa 63 mbere ya Kristo. Awugusito Kayisari yari gutsinda inzitizi ya gatatu mu ntambara ya Actium mu wa 31 mbere ya Kristo. Aya mateka agaragazwa mu murongo wa cumi na gatandatu kugeza ku wa makumyabiri na kabiri.

Panguva yomuchinjikwa, nhoroondo yeMaccabea yakanga yava kufamba kweanenge makore mazana maviri. Uriah Smith anoratidza kuti nhoroondo inomiririrwa nechibvumirano nemaJudha mundima yetatu nechimakumi maviri inofanira kuenzaniswa nenzvimbo yokutanga munhoroondo yakaitika anenge makore mazana maviri pamberi penhoroondo yomuchinjikwa iri mundima yetatu nechimakumi maviri nembiri. Nhoroondo yomuchinjikwa iri mundima yetatu nechimakumi maviri nembiri inofanira kuenzaniswa nendima yegumi nenhanhatu, nokuti ndima yegumi nenhanhatu zvakare mutemo weSvondo. Izvi zvinoreva kuti mutsetse weMaccabea, unova nhoroondo yenyika inobwinya yaJudha, unotanga kare zvikuru pamberi pemutemo weSvondo uri mundima yegumi nenhanhatu.

Patinonzwisisa kuti nhoroondo yevaMillerite inofananidzira nhoroondo yezana rimwe namakumi mana nezvina ezviuru, tinogona kuenzanisa nguva yokuguma yavaMillerite muna 1798 nenguva yokuguma yezana rimwe namakumi mana nezvina ezviuru muna 1989. Patinoita izvi, tinenge tichiisa pamusoro nhoroondo yengirozi yokutanga neyechipiri pamusoro penhoroondo yengirozi yechitatu. 1798 na1989 ndizvo zviratidzo zvenzira zvealpha neomega zvenhoroondo yevhesi makumi mana yaDanieri gumi nerimwe.

Ndima makumi mana inotanga pa“nguva yokuguma,” izvo zvinoratidzwa zviri nyore kuti ndiro gore ra1798; uye kana zvichinzwiswa zvakarurama, kuputsika kweSoviet Union muna 1989 kwakadzisa ndima makumi mana, uye kuzadzika ikoko kwakanga kuriwo “nguva yokuguma.” “Nguva dzokuguma” mbiri, mundima imwe cheteyo, iri muchitsauko chimwe chetecho chine mutsara wavaMaccabees. Kumukira kwavaMaccabees kwakakonzera umambo hweHasmonean kunomirira makore makumi maviri namaviri kubva muna 1776 kusvikira muna 1798. Muna 1798 umambo hweHasmonean hwakatanga uye umambo hweHerodian hwakatanga muna 1989.

Vhesi regumi raDhanyeri gumi nerimwe rinonongedzera kuna 1989, uye vhesi regumi nenhanhatu ndiwo mutemo weSvondo. Mutsetse wenhorooondo uri mukati memavhesi iwayo unomirira hondo nhatu, kuparara kwamambo wokumaodzanyemba, uye kupinda kweRoma munhorooondo yechiporofita. Unosanganisirawo mutsetse wemadzinza maviri anofananidzira shanduko inoitika apo chikara chepanyika chaZvakazarurwa gumi netatu icho “chaiva nenyanga mbiri dzakafanana nedzegwayana, uye” “chakataura seshato.” Mukutevedzana, dzinza rokutanga rechiJudha ndiro gwayana uye dzinza rechipiri rechiRoma ndiro shato. Dzinza rokutanga rakanga riri rechiJudha, rechipiri rakanga riri rechiRoma. Kungava kwechiJudha kana kwechiRoma, chikara chepanyika chaiva nenyanga mbiri.

Ubukhosi bamaJuda bumela uphondo lwamaProthestani, kanti ubukhosi bamaRoma bumela uphondo lwamaRiphabhulikhi. Zombili lezi zimpondo futhi zinesahlukaniso sesiprofetho esingokubili. AbaSadusi nabaFarisi banikeza uhlaka lwamaDemokhrasi asekelwa ubugqila ngokumelene namaRiphabhulikhi amelana nobugqila; kanti futhi bamele isahlukaniso esingokubili sezintombi eziyiziwula ngokuphambene nezintombi ezihlakaniphileyo. AbaFarisi, njengezintombi eziyiziwula, bayahlanzwa ekudumazekeni kokuqala, kuthi abasadusi bahlanzwe ekulanzweni kwesibili kwethempeli. AbaFarisi, njengalelo bandla laseSardesi, babethi banagama lokuphila, kodwa babefile, ngakho bahlanzwa kuqala; bese kulandela abasadusi, abaphika amandla kaNkulunkulu, baphika amandla kanye nomyalezo Wokukhala Kwaphakathi Kwamabili. Abasadusi bangabantu besivumelwano abadlulwayo; abasadusi yibo abaneliseka yimizwa yemicabango emihle.

“Ukuza kukaKristu, njengokuba kwakubhengezwe sisigidimi sengelosi yokuqala, kwaqondwa ukuba kumelwe kukhunjulwe kukufika komyeni. Uvuselelo olwandileyo olwaluphantsi kokuvakaliswa kokuza kwaKhe okusondeleyo lwalungqinelana nokuphuma kweentombi. Kulo mzekeliso, njengakulo kaMateyu 24, kuboniswa iindidi ezimbini. Bonke babethabathe izibane zabo, iBhayibhile, baza ngokukhanya kwayo baphuma baya kuhlangebeza uMyeni. Kodwa ngoxa ‘eziziyatha zathabatha izibane zazo, azathabatha oyile kunye nazo,’ ‘ezizilumko zathabatha oyile ezityeni zazo kunye nezibane zazo.’ Olu didi lwamva lwalwamkele ubabalo lukaThixo, amandla oMoya oyiNgcwele avuselelayo, akhanyisayo, awenza ilizwi laKhe libe sisibane seenyawo nokukhanya kwendlela. Ngokoyika uThixo babefunde iziBhalo ukuze bafunde inyaniso, baza bazingisa ngokunyanisekileyo befuna ubunyulu bentliziyo nobobomi. Aba babenamava obuqu, ukholo kuThixo nakwilizwi laKhe, olwalungenakubhukuqwa kukudana nokulibaziseka. Abanye ‘bathabatha izibane zabo, abazathabatha oyile kunye nazo.’ Babehambiswe yimpembelelo yexeshana. Umyalezo onzulu wawuvuse uloyiko lwabo, kodwa babexhomekeke elukholweni lwabazalwana babo, banelisekile kukukhanya okudanyazayo kweemvakalelo ezilungileyo, bengenakuqonda ngokupheleleyo inyaniso okanye umsebenzi wokwenene wobabalo entliziyweni. Aba baphuma baya kuhlangebeza iNkosi, bezele lithemba ngenxa yembono yomvuzo okhawulezileyo; kodwa babengakulungelanga ukulibaziseka nokudana. Xa kwafika izilingo, ukholo lwabo lwasilela, nezibane zabo zatshisa zibe mfiliba.”
The Great Controversy, 393.

Kungava kwezvematongerwo enyika kana zvechitendero, mapoka ose ari maviri anobatana kurwisa vakachenjera panguva yedambudziko pakati pousiku. Izvi zvataurwa, takatanga

chinyorwa nokusimudza nyaya yokuti ndiri kushandisa ndima yegumi nemina maererano nokuiswa kwayo mukuyerera kwendima, zvichipesana nokutevedzana kwezvakaatika munhorondo kunomiririrwa nendima idzodzo. Ndinoshandisa pfungwa iyoyo ndichibvumirana nokuiswa kwendima yemakumi maviri nenhatu. Kuiswa kwechiratidzo chenzira kunofanira kuenderana nokuzadzika kwacho munhorondo. Sungano yakaitwa navaJudha neRoma munguva yavaMaccabees ndiyo yakatsanangura panofanira kushandiswa ndima yacho. “Makororo” endima yegumi nemina, avo vanosimbisa chiratidzo, vakaita izvozvo muna 200 BC, iro gore chaira rehondo yePanium, asi hondo yacho namakororo acho zviratidzo zviviri zvakasiyana.

“Umbavha” aba yingxenye yendatshana, kungekho ngenhloso yokumisa ukuxhumana okuqondile nosuku lwempi yasePanium, kodwa ukukhomba ubudlelwano ababubumba nombusi waseGibhithe owayebuthakathaka, oneminyaka emihlanu kuphela, owayesezohlulwa ngu-Antiochus. Babengafuni ukuphazamiseka kokungeniswa kukakolweni waseGibhithe eMbusweni wamaRoma. Ubudlelwano besiprofetho beRoma nenkosi yaseGibhithe ebuthakathaka, eneminyaka emihlanu ubudala, buyisihloko sale vesi. Lokho kungenelela kukhomba imiphumela elandela ukuwohloka okubangelwa umzamo kaPutin wokuhlanganisa ngaphansi kwebandla laseRussia ukubuswa kwebandla lase-Ukraine, njengoba kwakunjalo ngaphambili, ngaphambi kuka-1989. Lowo mzamo uqala ukushabalala okuqhubekayo kombuso wakhe waseningizimu, futhi laphe uPutin efa njengoba kwafa uPtolemy, noma ngandlelathile exoshwa njengokwakunjalo ngo-Uziya nangoNapoleon, ususwa ngokwesiprofetho, bese umbuso wakhe uphathwa uchungechunge lwabaholi abangenakhono kangako. Khona-ke, ngesikhathi senkosi eneminyaka emihlanu ubudala, iRoma yobupapa iyangenelela ukuze ivikele izintshisekelo zayo, okuyibandla lase-Ukraine.

Upapa hauchagui upande kati ya Orthodoxi ya Urusi au ya Ukraini; unautumia kila upande ili kuyaleta mashirika yote ya dini chini ya mamlaka yake kama ilivyowakilishwa katika Isaya 4.

Uye nezua iro vakadzi vanomwe vachabata murume mumwe chete, vachiti, Tichadya chingwa chedu, nokupfeka nguo dzedu timene; asi chete ngatiidamidzwe nezita renyu, kuti tibviswe kunyadziswa kwedu. Nezuva iro davi raJehovha richava rakanaka uye richikudzwa, uye chibereko chenyika chichava chakanakisa nechinofadza kuna avo vapukunyuka vaIsraeri. Zvino zvichaitika kuti iye wakasara muZioni, naye wakasiyiwa muJerusarema, achanzi mutsvene, iye zvino mumwe nomumwe wakanyorwa pakati pavapenyu muJerusarema. Isaya 4:1–3.

Upapa huchukua mamlaka juu ya vyombo vyote vya kidini, vilivyowakilishwa kama wanawake saba, yaani, makanisa yote. Makanisa hayo saba hutaka kuitwa katoliki, yaani, ya ulimwengu wote, na kwa wazi si watu wa Mungu, kwa maana wanakusudia kuvaa mavazi yao wenyewe. Muungano wa vyombo vyote vya kidini vinavyotaka kuvaa mavazi yao ya kibinadamu hutokea katika wakati ule ambao walio katika “Yerusalemu wataitwa watakatifu,” yaani, wakati ambapo tawi la Bwana hubadilika kutoka kwa watu wa Laodikia na kuwa watu wa Filadelfia; na hapo ndipo upapa huwa kichwa cha vyombo vyote vya kidini katika wakati uleule ambao pia atafanywa kuwa kichwa cha vyombo vya kisiasa.

Muna 1989, kereke yeUkraine yakanga iri chiratidzo chamambo wokumusoro achikukura nokubvisa Soviet Union, uye Putin achatsvaka kudzoreredza ukama hwekare hwokuzviisa pasi,

uye achagamuchira maperembudzi pahuma yake, otanga kutambudza chitendero chakaramba zvaakakumbira. Kutambudza ikoko kwakaitika munyika yaPtolemy pachayo, muguta reAlexandria, saka machechi ari mukati meRussia anokanganiswa neRoma achava chinangwa chaPutin, uye kuguma kwake. Sezvo Trump achigadzirira hondo yePanium, ukama hwake hwakavhurika nomudziviriri wamambo mwana weEgipita akanga apera simba hunozivikanwa muna 2025. Simba reRoma rakadzivirira mambo mwana weEgipita muna 200 BC, harizomudziviriri ipapo. Richabatsira kupedzisa mambo mwana. Roma somudziviriri weEgipita muna 200 BC, inomirira Roma somuparadzi weEgipita pahondo yePanium.

Wafuasi wa Miller

AbaMillerite abazange babone imibuso emithathu yamaRoma, babona emibili kuphela, kodwa iqiniso labo laliyilo iqiniso, noma kunjalo. Umqondo ongokwesiprofetho ka-Antiochus njengophawu usivumela ukuba sisebenzise ivesi leshumi nane emlandweni owandulela ivesi leshumi nanhlanu, noma ngabe umlando owagcwalisa la mavesi ekuqaleni wabeka kokubili ivesi leshumi nane neleshumi nanhlanu ngonyaka ka-200 BC. Ngithi ivesi leshumi nesithupha ngumthetho weSonto osuzofika maduze nokuthi ivesi leshumi nane laliyingu-2025, kanti ivesi leshumi nanhlanu liyimpi yasePanium esazayo. U-Antiochus uqinisekisa ukuthi lezi zimpi ezintathu zingumugqa owodwa wesiprofetho, ngoba ukhona kuzo zonke lezo zimpi ezintathu, kodwa futhi uqinisekisa nalesi simangalo engisiphakamisayo sokuthi ukusetshenziswa kwala mavesi ezinsukwini zokugcina, lapho kwehlukaniwa kahle ngendlela yokuthi umugqa phezu komugqa.

Antiochus aivepo pahondo dzose dziri nhatu, uye mumazuva okupedzisira anomirira simba remumiriri weupapa muna 1989 (Reagan neUSA), muna 2014 (Zelenskyy neUkraine), uyezve pahondo yePanium ndiro simba rimwe chetero remumiriri rakanga riripo muna 1989, nokuti Jesu nguva dzose anomirira mugumo pamwe chete nokutanga. Ronald Reagan akafa akavigwa, saka uchapupu hwenhoroondo hwaAntiochus hwakarurama maererano nokunzwisisa kwevaMillerite, asi huri pasi pemitemo inotonga kushandiswa kwokuthi mutsetse pamusoro pomutsetse. Simba rokupedzisira remumiriri weupapa mundima idzi ndiTrump, kunyange zvazvo munhoroondo Antiochus aivepo pahondo dzose dziri nhatu. Kuti azadzise ndima yegumi nenhatu, Trump aifanira kukundwa musarudzo yechipiri, nokuti mundima yegumi nenhatu “anodzoka,” ane simba kupfuura nakare kose, ane simba rakakwana rokugamuchira bara richipfuura nenzeve, icho pamwe chete nechigunwe cheruoko rworudyi nechigunwe chikuru chetsoka yorudyi ndizvo zvaifanira kuzodzwa neropa pakuzodzwa kwavaprista.

Reagan alimwakilisha Trump kwa mfano, kwa maana Reagan ndiye wa kwanza wa marais wanane wa mwisho tangu wakati wa mwisho katika mwaka 1989. Lincoln alimwakilisha Trump kwa mfano, kwa maana yeye alikuwa rais wa kwanza wa chama cha Republican. Lincoln aliuawa na Wademokrasia waliounga mkono utumwa kwa ushirikiano na Roma, na wote wawili, Ronald Reagan na mwenzake wa kipapa John Paul II, walinusurika majaribio ya kuuawa. Trump aliuawa kisiasa mwaka 2020, kwa uchaguzi ulioibiwa, katika utimizo wa Ufunuo 11:7, kisha mwaka 2024 akafufuliwa katika utimizo wa aya ya 11.

ndiyo nyika inobwinya pamweya.

Uye Jehovha achagara nhaka yaJudha sechikamu chake munyika tsvene, uye achasarudza Jerusarema zvakare. Nyararai, imi mose vane nyama, pamberi paJehovha; nokuti amuka kubva paugaro hwake hutsvene. Zekaria 2:12, 13.

Kana mwaona Roma yamira pa malo opatulika, Ambuye akusankha Yerusalemu monga anthu Ake a chipangano komaliza. Pamene Reagan, woyamba mwa apurezidenti asanu ndi atatu, anakonza mgwirizano wachinsinsi ndi wotsutsakhristu wa uneneri wa m’Baibulo, zinali kuyimira mgwirizano wowonekera ndi Roma mwa purezidenti wachisanu ndi chitatu ndi womaliza kuyambira pa nthawi ya mapeto mu 1989. Zizindikiro za omega nthawi zambiri zimasinthanitsa makhalidwe a chizindikiro cha alpha.

Ukugcotshwa kukapapa Leo noTrump ngo-2025 kuveza ubudlelwane obuvulekileyo phakathi kwerhamncwa lolwandle nerhamncwa lomhlaba leSityhilelo seshumi elinesithathu. Ukuguquka kube ngumanyano oluvulekileyo lukaTrump noLeo, olwalufuziselwe ngumanyano olufihlakeleyo lukaReagan noJohn Paul II, kusazisa ukuba inkxaso yomntwana-kumkani waseYiputa eyazalisekisa ivesi yeshumi elinesine ngo-200 BC, imela ukusilela kwenkxaso ngemihla yokugqibela.

2025 inogadza chiratidzo chekutanga chekunze kana chiporofita, nokuti chinosisimudzira Roma sechiziviso cheRoma chinozivikanwa naDanieri nemufananidzo we“chinyangadzo chinoparadza.” Yambiro yechinyangadzo chinoparadza inoitika kusati kwasvika kuparadzwa kunomiririrwa ne“kuparadza.” Pakukombwa kweJerusarema pasi paKestio, yambiro iyi yakamiririrwa nemireza yesimba reRoma yakaiswa mukati menzvimbo tsvene dzeimba tsvene. Avo vakaona, vakanzwisisa, vakateerera, vakabuda muguta, vakachengetedzwa pakatangwazve kukombwa. Vakaona chiratidzo cheyambiro cheRoma. VaKristu vakazviparadzanisa nekereke yePergamo yakanga yakanganisika, uye pashure pacho nekereke yeTiatira, vakatizira murenje pavakaona munhu wechivi agere mutembere yaMwari. Zvapupu izvozvo zvinoratidza yambiro yechinyangadzo chinoparadza chakataurwa naDanieri pamazuva ekupedzisira.

Takaraidza kakawanda kuti 1888 kwaiva kukombwa kwaCestius, uye kuguma kwedambudziko remutemo weSvondo ndiko kukombwa kwaTito. Mabhiri emutemo weSvondo aBlair ema1880, pamwe chete nemitemo yeSvondo yakaiswa mune dzimwe nyika dzekumaodzanyemba muma1880, ndiyo yaiva yambiro yaCestius iyo yakaratidzawo mutsetse wokupatsanura muzano raSista White pamusoro pokugara kumaruwa. Mberi kwema1880, zano rake raiva rokuti munguva yaizouya taizofanira kutamira kumaruwa, asi shure kwema1880, kugara kumaruwa kwaiva chinhu chaifanira kunge chatoitwa kare. Chiratidzo chayambiro cheMabhiri aBlair, chaikurudzira kuti chiratidzo chesimba rechipapa chemasimba acho chive chiri kukurukurwa muma1880, chakafananidzira Patriot Act pa9/11, nokuti mutumwa waZvakazarurwa gumi nesere akaonekwa munhorondo mbiri idzodzo.

9/11 යනු කැප්ටියස් විසින් නම අධිකාරිය නිව්ය නයොර්ක්හි ගුද්ධ ස්ථානයෙහි තැබූ අනතුරු ඇඟවීම විය; මන්ද 9/11 දී ඉංග්‍රීසි නීතිය වනුවට රෝම නීතිය ස්ථාපිත විය. 2021 හි පලෝසි නඩු විභාගවලදී නීතිමය කිරියාපවිභාවී වගන්තිය ඒරනික්ෂෝප

Amosi ari kutaura nechizvarwa chokupedzisira chevanhu vaMwari vakasarudzwa vechisungo, avo vanofanira kurangwa, zvichiwirirana nevarume makumi maviri navashanu vanopfugamira zuva muna Ezekieri 8. Amosi ari kuisa pamberi shoko reRaodhikia, iro riri shoko romutumwa wechitatu panguva yokudzimwa kwechivi munguva yokutongwa kwavapenyu. Yambiro yaAmosi yakavakirwa pakubatanidzwa kwemapato maviri.

Vangafamba vaviri pamwe chete, kana vasina kubvumirana here? Shumba ingadzvova musango isina chayabata here? Mwana weshumba unganidzira uri mugomba rawo, kana usina chawakabata here? Shiri ingawira mumusungo panyika, pasina muteyo wakaisirwa iyo here? Musungo ungabviswa panyika usina kana chinhu chawabata zvachose here? Hwamanda ingaridzwa muguta, vanhu vakasatya here? Zvakaipa zvingavapo muguta, Jehovha asina kuzviita here? Amosi 3:3–6.

Ziviso zvokuti vaviri vanofamba pamwe chete somumwe chete, zvinomisikidzwa mukati memamiriro omusungo unobata shiri kubva panyika. Shiri zviratidzo zvemapoka ezvitendero, uye upapa idendere reshiri imwe neimwe isina kuchena neinovengwa, muna Zvakazarurwa.

Akadanidzira nesimba nenzwi guru, achiti, Bhabhironi guru rawa, rawa, uye rava ugaro hwamadhimoni, nenhare yomweya mumwe nomumwe wakasviba, uye dendere reshiri imwe neimwe isina kuchena neinonyangadza. Nokuti ndudzi dzose dzakanwa vhinyo yehasha dzoufeve hwaro, nemadzimambo enyika akaita ufeve naro, navatengeseni venyika vakapfuma kwazvo nokuwanda kwezvinofadza zvopenyu hwaro. Zvakazarurwa 18:2, 3.

Shiri iliyo katika kizimba ni shiri iliyotekwa, na taifa linapozini pamoja na kahaba wa Rumi huwa shiri iliyotekwa; na shiri inayoinuliwa juu ya mashiri mengine yote ya kinabii ndiyo mamlaka ambayo nyumba yake ya namna tatu hujengwa, huimarishwa katika sheria ya Jumapili, mahali pake, yaani Shinari, yaani Babeli. Ndiyo shiri iliyopata jeraha la mauti mwaka 1798, au kama Zekaria anavyosema, iliyowekewa kifuniko cha risasi juu ya kikapu chake, lakini baadaye ikainuliwa na mashiri wa uwasiliani-roho na Uprotestanti ulioasi.

Zvino mutumwa wakanga achitaura neni akabuda, akati kwandiri, Simudza meso ako zvino, uone kuti ichi chii chiri kubuda. Ini ndikati, Chii ichocho? Akati, Ichi ndicho efa chiri kubuda. Akatiwo, Ichi ndicho chimiro chavo panyika yose. Zvino tarira, pakasimudzwa tarenda remutobvu; uye uyu mukadzi agere pakati peefa. Akati, Uhwu ndihwo uipi. Akamukandira mukati meefa; akakandira uremu hwemutobvu pamuromo paro. Ipapo ndakasimudza meso angu, ndikatarira, uye tarira, kwakabuda vakadzi vaviri, mhupo iri mumapapiro avo; nokuti vakanga vane mapapiro akafanana namapapiro eshuramurove; vakasimudza efa pakati penyika nedenga. Ipapo ndakati kumutumwa wakanga achitaura neni, Ava vanoenda nayo efa kupi? Akati kwandiri, Kundoivakira imba panyika yeShinari; uye ichasimbiswa, igoiswa ipapo pamusoro pehwaro hwayo pachayo. Zekaria 5:5–11.

Musungo wa Amosi wamugwira mbalame kuchokera m'dziko lapansi, pakuti uku kuyimira mgwirizano umene umatsogolera ku lamulo la Lamlungu limene layandikira kubwera, pamene mbalame ya dziko lapansi idzagwidwa; ndipo monga mwa Amosi, mgwirizano umenewo ndi chidzudzulo kwa Uadiventi wa Tsiku lachisanu ndi chiwiri wa ku Laodikeya, pakuti padzakhala lipenga la chenjezo loliritsidwa mumzinda, limene iwo adzakana kulimva.

“Pane nyika iri mukushata, mukunyengerwa nokunyengedzeka, mumumvuri chaiwo worufu,—yakarara, yakarara. Ndiani ari kunzwa kurwadziwa kwamweya kuti vaimutse? Inzwi ripi ringavasvika? Pfungwa dzangu dzinotakurwa kuenda munguva iri mberi apo chiratidzo chichapiwa, ‘Tarirai, Mwenga auya; budai mumusangane Naye.’ Asi vamwe vachange vanonoka kuwana mafuta okukuzadzazve marambi avo, uye vachazoono pashure pokunge zvanonoka kuti chimiro, chinomiririrwa namafuta, hachigoni kutamiswa. Mafuta iwayo kururama kwaKristu. Anomirira chimiro, uye chimiro hachigoni kutamiswa. Hakuna munhu angachiwanira mumwe. Mumwe nomumwe anofanira kuzviwanira iye amene chimiro chakanatswa kubva patsvina yose yechivi.” Bible Echo, May 4, 1896.

“Ndzi ri karhi ndzi vona mimoya ya swisiwana yi fa hikwalaho ka ku pfumala ntiyiso wa nkarhi wa sweswi, naswona van’wana lava a va tivula leswaku va pfumela ntiyiso a va va tshika va fa hi ku sivela tindlela leti lavekaka leswaku ntirho wa Xikwembu wu ya emahlweni, ku vona koloko a ku vava ngopfu, kutani ndzi kombele ntsumi leswaku yi ndzi susela swona. Ndzi vone leswaku loko mhaka ya Xikwembu yi lava xiphemu xa nhundzu ya vona, ku fana ni jaha leri taka eka Yesu (Matewu 19:16–22) va suka va ri ni gome, naswona leswaku ku nga ri khale xihlawuhlawu lexi khapakhapaka xi ta hundza ehenhla ka vona xi kukula hinkwaswo leswi va nga na swona, kutani hi nkarhi wolowo a swi ta va swi hlwerile ngopfu ku nyikela swilo swa misava, ni ku tihlayisela xuma etilweni.” Early Writings, 49.

“Juda wakaona kuti kukumbira kwake kwakanga kuisina zvazvaibatsira, akabva amhanya achibuda muimba iya achidanidzira, Zvanyanya kunonoka! Zvanyanya kunonoka! Akanzwa kuti aisagona kurarama achiona Jesu achirovererwa pamuchinjikwa, uye mukupererwa akabuda akandozvisungirira.” The Desire of Ages, 722.