

# Igitabo ca Daniyeli – Cya ijana n’icenda n’itandatu

*Kufumura Kutongwa: Kubva pa9/11 kusvika kuMutemo weSvondo – Ongororo yeChiporofita*

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Kutongwa kwekuongorora kwevapenyu kwakatanga musi wa11 Gunyana 2001, uye kutongwa kwekuita kunotanga pamutemo weSvondo uri kuuya nokukurumidza. Nguva mbiri idzodzo dzekutongwa dzinimirira basa remutumwa anogadzirira nzira yeMutumwa wechitatu weSungano, uye Eria wechitatu, zvinova ndizvo kuguma kwemutumwa waEria kwakatanga munhorondo yeMillerite.

Muna Kristu makazadzikiswa Muporofita weSungano, akachenesa kaviri temberi chaiyo yepanyika, iyo yaimirira muviri wake netemberi yake yomweya. Temberi yake chaiyo yepanyika yakatanga setemberi yeTabhenakeri yomurenje, ikazotevera netemberi yaSoromoni, yozotevera netemberi yakavakwazve mushure memakore makumi manomwe okutapwa muBhabhironi, uye iyo temberi imwe cheteyo mushure mebasa rokugadziridzwa rakatora makore makumi mana namatanhatu rakaitwa naHerodhe.

Kukhalapo kwenyama kwaNkulunkulu kwabusa ithempeli leThabanakeli kanye nethempeli likaSolomoni, kodwa akuzange kubusise ithempeli elakhiwa kabusha emva kokuthunjwa; nokho lelo thempeli elalilungisiwe labusiswa ngokukhalapo kwenyama kukaKristu. Emlandweni wethempeli likaHerode elalilungisiwe, uKristu walihlanza kabili ithempeli ekugwalisekeni kukaMalakhi isahluko sesithathu. Ekulihlanzweni kokuqala, uKristu walibiza ithempeli ngokuthi liyindlu kaYise; kodwa ekuhlanzweni kokugcina kwethempeli uKristu walibiza ngokuthi liyindlu yamaJuda.

Mu nhoroondo yeMillerite, Kristu akamisa temberi yemweya mumakore makumi mana nenhanhatu kubva muna 1798 kusvikira muna 1844. Musi wa22 Gumiguru 1844, mukuzadzika kwaMaraki chitsauko chechitatu, akabva auya kamwekamwe kutemberi yake, nokudaro achinatsa mhandara dzoupenzi. Ipapo akazosvika sengirozi yechitatu kuti aite kunatswa kwechipiri nokwekupedzisira, asi sokwakanga kwakaita pakutanga kwaIsraeri wekare, Israeri yazvino yakashayiwa rutendo rwakanga rwuchidikanwa kuti ipedze basa.

Musi wa 11 Nzvimbi 2001, Kristu akadzoka kuzopedzisa kunatswa kwetembere kwechipiri, kunoitika apo mhandara dzakapusa dzinobviswa tsvina pamutemo weSvondo uri kuuya nokukurumidza, padzinomutswa kuchokwadi chokuti hadzinzwisisi kuwedzera kwezivo kwakazarurwa muna 1989. Kuwedzera ikoko kwezivo kunomirira shoko remvura yokupedzisira, iro riri shoko roKudanidzira kwapausiku kana raiswa mumamiriro emufananidzo wemhandara gumi. Shoko rendima nhanhatu dzokupedzisira dzaDanieri gumi neimwe rakazarurwa panguva yokuguma muna 1989, rinomiririrwa mundima makumi mana neina yendima idzodzo se“nhau

dzinobva kumabvazuva nokuchamhembe.”

Shoko remvura yekupedzisira ndirwo shoko reKuchema kwePakati peUsiku, uye ndirwo shoko rebvazuva neyekumusoro. Bvazuva neyekumusoro zvinomirira chiIslami nepapa, zvichitevedzana, uye seshoko zvinomirira shoko rinotevedzerwa nenzira yekunyepedzera neAdventism yeRaodhikia pakati pa11 Gunyana 2001 nemurau weSvondo uri kukurumidza kuuya. 11 Gunyana 2001 inomirira chiIslami (bvazuva), uye murau weSvondo unomirira mucherechedzo wechikara (yekumusoro).

Mubhedha worufu hwechiAdhivhenti cheRaodhikia hunomiririrwa pakati pezviratidzo zviviri izvozvo, sezvinofananidzirwa nerufu rwomuporofita asingateereri pakati pembongoro neshumba. Mubhedha worufu hweavo vanogamuchira mucherechedzo wechikara hunomiririrwa ne“nhau dzinobva kumabvazuva nokumusoro” dzinotsamwisa simba rouppa uye dzinotanga kutambudzwa kwokupedzisira kwavanhu vaMwari. Shoko iro rinotanga pamutemo weSvondo wava pedyo kuuya muUnited States, ndipo zvakare uye panguva iyoyo apo ChiIslam chenhama yechitatu chinongoerekana charova. Kurwisa ikoko kusingatarisirwi kunounza kuparara kwenyika, uye kunotsamwisa ndudzi, nokudaro kuchipa chikonzero chezvehupfumi nezvematongerwo enyika chokubatanidza ndudzi dzose pamwe chete kuzorwa neChiIslam, pasi pehutungamiri hwesungano yakapetwa katatu yedhiragoni, yechikara, nomuporofita wenhema.

Mu nhoroondo inomiririrwa naEriya wechitatu, shoko rinoratidza Nhamo yechitatu rinoudza shato, chikara, nomuporofita wenhema kuti ChiIslam ndicho chishandiso chekutonga chinoshandiswa naMwari kuranga vanhu nokuda kwokunamata chiratidzo chepapa chesimba. Sezvazvakaita kumaRoma matatu, maBhabhironi matatu, maEriya matatu, navatumwa vatatu vanogadzirira nzira, Nhamo yechitatu inosimbiswa nokushandiswa katatu kweNhamo nhato.

Ipapo ndikatarira, ndikanzwa mutumwa achibhururuka pakati pedenga, achitaura nenzwi guru achiti, Aiwa, aiwa, aiwa, kune vagere panyika, nokuda kwamamwe manzwi ehvamanda avatumwa vatatu vachiri kuzoridza! Zvakazarurwa 8:13.

Hanzvadzi White vakatsigira zvikuru bhuku raSmith, Daniel and Revelation, vachiratidza kuti muSeventh-day Adventist mumwe nomumwe anofanira kuva nebhuku iri, kunyange hazvo vasina kuzvita nenzira yakanyatsojeka sezvandangozvinyora ini, asi chokwadi ichocho chirimo mutsigiro yavo.

“Umwami ahamagarira abakozi kwinjira mu murimo wo kugurisha ibitabo inzu ku nzu kugira ngo ibitabo birimo umucyo w’ukuri kw’iki gihe bikwirakwizwe. Abantu bo mu isi bakeneye kumenya ko ibimenyetso by’ibihe biri gusohozwa. Mubagezeho ibitabo bizabamurikira. Daniel and Revelation, The Great Controversy, Patriarchs and Prophets, na The Desire of Ages bigomba noneho kujya mu isi yose. Inyigisho ikomeye ikubiye muri Daniel and Revelation yasomwe n’ishyaka n’abantu benshi bo muri Australia. Iki gitabo cyabaye uburyo bwo kugeza imitima myinshi y’igicro ku kumenya ukuri. icyose gishoboka gukorwa kigomba gukorwa kugira ngo Thoughts on Daniel and the Revelation ikwirakwizwe. Nta kindi gitabo nzi cyasimbura iki. Ni ukuboko kw’Imana gufasha.”

“Avo vakagara kwenguva refu muchokwadi vakarara. Vanofanira kuitwa vatsvene noMweya Mutsvene. Shoko romutumwa wechitatu rinofanira kuziviswa nenzwi guru. Nyaya huru dzinotyisa dziri mberi kwedu. Hatina nguva yokutambisa. Mwari ngaarege kutendera kuti tibvumire zvinhu zviduku kufukidza chiedza chinofanira kupiwa kunyika.” Manuscript Releases, volume 21, 444.

Bhuku, iyo vaya vakarambawo maonero echiMillerite e“the daily” mubhuku raDanieri vakarambawo, yakazivikanwa se“ruoko runobatsira rwaMwari.” Kana vanhu vaMwari vakapiwa mutoro wokuparadzira mabhuku ataurwa muchirevo chakapfuura, zvinoreva kuti vanhu vaMwari vaifanira kuva nebhuku iroro ivo pachavo. Bhuku iroro ndiro rakava musimbote wokurwiswa nevaya vaisimudzira maonero “matsva” e“the daily” mubhuku raDanieri, nokuti ndiro bhuku ravaida kunyora patsva nokubvisa maonero akarurama e“the daily.”

Pakataura Hanzvadzi White pamusoro pevatungamiriri vaviri vakuru mukupandukira kwe“daily” mubhuku raDhanieri, aigara achiratidza kuti ivo (Prescott naDaniells) vakanga vasina kugona “kufunga vachibva pachikonzero vachisvika pamhedzisiro yacho.” Vanoongororazve nhoroondo vevaAdventista veRaodhikia vanoita sokuti vane dambudziko rimwe chetero.

Varume vanotungamirira, avo munhoroondo yose yokupandukira kubvira muna 1888 zvichienda mberi, pane imwe nguva muruzivo rwavo rwomunhu oga vakagamuchira dzidziso yenhema ye“the daily.” Kupandukira kwavo ndiko kwaiva “mhedzisiro,” uye kunzwisisa kusiri iko kwe“the daily” ndiko kwaiva “chikonzero.” Vatsinhiri vechiAdventist veLaodikea vanotsauka vanotungamirira vasina kudzidza kuti vatende kuti vapanduki vava venhoroondo yechiAdventist, chokwadi, vakanga vasiri mukupandukira, kunyange zvakadaro uchapupu hwavo hwakagadziridzwa husingambotsigirwi nouchapupu hweBhaibheri neMweya woUprofita. Nokuti havatarisiri “mhedzisiro” sekupandukira, vanovhara mukana wokutsvaka “chikonzero.”

Seshiri inobhururuka-famba-famba, uye nyenganyenga inobhururuka, saizvozvowo kutuka kusina chikonzero hakungauyi. Zvirevo 22:6.

Vanhu vaMwari vanofanira kuziva kumukira, uye kana vachinge vakuziva, vanofanira kutsvaka chikonzero chako. Zvino vanofanira kugadzirisa chikonzero ichocho. Mundima inotevera Hanzvadzi White ari kutsinhira nyaya yaAkani.

“Ndzi kombisiwile leswaku Xikwembu Xikwembu xi kombisa laha ndlela leyi xi langutaka ha yona xidyoho exikarhi ka lava tivulavulaka leswaku i vanhu va xona lava hlaysaka swileriso swa xona. Lava xi va xiximeke hi ndlela yo hlawuleka hi ku va timbhoni ta ku vonakaliswa loku hlamarisaka ka matimba ya xona, hilaha Vaisrayele va khale va endleke hakona, kutani hambiloko swi ri tano va ha tiya nhlana ku honisa swiletelo swa xona leswi kongomeke, va ta va ehansi ka vukarhi bya xona. Xi rhandza ku dyondzisa vanhu va xona leswaku ku nga yingisi ni xidyoho swa xi khunguvanyisa ngopfu swinene naswona a swi fanelanga ku tekiwa hi ndlela yo olova. Xi hi kombisa leswaku loko vanhu va xona va kumeka va ri exidyohweni, va fanele hi ku hatlisa va teka magoza lama tiyeke leswaku va susa xidyoho xexo exikarhi ka vona, leswaku ku venga ka xona kungavi ehenhla ka vona hinkwavo. Kambe loko swidyoho swa vanhu swi honisiwa hi lava nga emintirhweni ya vutihlamuleri, ku venga ka xona ku ta va

ehenhla ka vona, kutani vanhu va Xikwembu, tanihi ntlawa hinkwawo, va ta tekiwa va ri ni vutihlamuleri hikwalaho ka swidyoho sweswo. Eka maendlelo ya xona eka vanhu va xona enkarhini lowu hundzeke, Hosi yi kombisa nkoka wa ku basisa kereke eka swo biha. Mudyohi un'we a nga hangalasa munyama lowu nga sivaka ku vonakala ka Xikwembu eka nhlengeletano hinkwayo. Loko vanhu va lemuka leswaku munyama wu le ku va welela, kambe va nga xi tivi xivangelo, va fanele ku lava Xikwembu hi ku hiseka, hi ku titsongahata lokukulu ni ku tidzika, ku fikela loko swo biha leswi twisaka Moya wa xona ku vava swi kambisiseriwa kutani swi susiwa.

“அநியாயங்களான நான் கண்டித்து, அவை தவேன் எனக்குக் காண்பித்தபடி இரந்தன என்பதற்காக எங்கள்மேல் எழுந்திருக்கும் மின்வெறுப்பும், கடமை மற்றும் தீவிரம் என்ற எழுப்பப்பட்டள்ள சூக்குரலும், அநியாயமானவகைகளாகும். தவேன் எங்களுக்கு பசேம்படி கட்டளையிடுகிறார்; ஆகையால் நாம் மௌனமாக இரக்கமாட்டோம். அவரடயை ஜனங்களிடயை அநியாயங்கள் தளெளிவாகக் காணப்பட்டும், தவேனடயை ஊழியக்காரர் அவற்றைக் கறித்த அக்கறையின்றி கடந்து சன்றாலும், அவர்கள் உண்மையில் பாவியை ஆதரித்த நியாயப்படத்தகிறவர்களாகிறார்கள்; அதபோலவடி அவர்களும் சுற்றவாளிகளாயிரந்த, நிச்சயமாகவடி தவேனடயை அதிருப்தியை அடவைார்கள்; ஏனெனில் சுற்றவாளிகளின் பாவங்களுக்கு அவர்கள் பொறுப்பாளிகளாக்கப்படவார்கள். தரிசனத்தில், அவர்களிடயை இரந்த அநியாயங்களையும் பாவங்களையும் கயைாளுவதில் அவரடயை ஊழியக்காரர் அலட்சியம் காட்டியதினால் தவேனடயை அதிருப்தி வரவழகைக்கப்பட்ட பல நிகழ்வுகளுக்குச் சட்டிக்காட்டப்பட்டன. இந்த அநியாயங்களைச் சாக்கபோக்கக் கூறி மறதைத்தவர்களான, அவர்கள் தளெளிவான வதோகமக் கடமையை நிறவைன்றத் தவிர்த்ததினாலயடி, மக்கள் மிகவும் சாந்தமும் இனிமையும் உடயை சபாவம் கொண்டவர்களாக எண்ணினர். அந்தப் பணி அவர்களடயை உணர்வுகளுக்கு இன்பமளிப்பதாக இரக்கவில்லை; ஆகையால் அவர்கள் அதனைத் தவிர்த்தார்கள்.” Testimonies, volume 3, 265.

Nhoroondo dzevatungamiri vakapandukira muAdventism dzinopupurira chokwadi chokuti rimwe rematanho rinowanwanikwa nguva dzose mukupanduka kwavo nderekuti pane imwe nguva muchitiko chavo chomunhu oga vakagamuchira maonero enhema e“the daily.” Zvakadaro, bhuku raSmith, kunyange risingafemerwi uye riine zvimwe zvinetso zvedzidziso, richiri kupa mucherechedzo wakanaka kwazvo wokunzwisisa kwevapiyona paZvakazarurwa zvitsauko zvisere nezvipfumbamwe, umo tinoona nhoroondo youprofita yehwamanda nhanhatu dzokutanga nhanhatu dzichitsanangurwa. Tichanongedzera kutsananguro yaSmith iri mubhuku rake, Daniel and Revelation, patinotanga kufunga nezvekushandiswa katatu kweMatambudziko matatu.

Dada White anadidzidzisa kuti William Miller akapiwa chiedza chikuru pamusoro pebhuku raZvakazarurwa, asi kunzwisisa kwake kwezvitsauko gumi nenhatu, nezvegumi nenhanhatu kusvika gumi nesere kwakanga kusiri kwechokwadi, nokuti akanga ari panzvimbo isiri iyo

munhorondo kuti aone kuti kune masimba matatu, kwete maviri, anoparadza. Chiedza chake chikuru chaiva pamusoro pezvitsauko zviviri kusvika zvipfumbamwe zveZvakazarurwa.

“Vaparidzi navanhu vakatarisa bhuku raZvakazarurwa sechinhu chinoshamisa uye chisina kukosha zvakananyanya sezvimwe zvikamu zveMagwaro Matsvene. Asi ndakaona kuti bhuku iri, zvirokwazvo, chizaruro chakapiwa kuti chibatsire zvikuru avo vaizorarama mumazuva okupedzisira, kuti chivatungamirire pakuziva chimiro chavo chechokwadi nebasa ravo. Mwari akatungamirira pfungwa dzaWilliam Miller kuzviporofita uye akamupa chiedza chikuru pamusoro pebhuku raZvakazarurwa.” Early Writings, 231.

UMiller wabeka ukuqonda kwakhe ngamabandla, izimpawu, amacilongo, kanye lezitsha kanje.

“Makereke manomwe eAsia inhorondo yekereke yaKristu muzvimiro zvayo zvinomwe, mukukombama nokutenderera kwayo kwose, mukubudirira kwayo kwose nomumatambudziko ayo ose, kubva pamazuva evaapostora kusvikira kumugumo wenyika. Zvisimbiso zvinomwe inhorondo yezviitiko zvevasimba namadzimambo enyika pamusoro pekereke, nokudzivirira kwaMwari vanhu vake panguva imwe cheteyo. Uye hwamanda nomwe inhorondo yemitongo minomwe yakasarudzika uye inorema yakatumirwa pamusoro penyika, kana kuti umambo hweRoma. Uye ndiro nomwe ndiwo matenda manomwe okupedzisira akatumirwa pamusoro peRoma yePapa. Zvakasanganiswa nazvo pane zimwe zviitiko zvizhinji, zvakarukwa mukati mazvo senzizi dzinopinda mune huru, zvichizadza rwizi rukuru rwechiporofita, kusvikira zvose zvaguma nesu mugungwa rokusaguma.”

“Ichi, kwandiri, ndicho chirongwa chechiporofita chaJohane mubhuku raZvakazarurwa. Uye munhu anoda kunzwisisa bhuku iri anofanira kuva neruzivo rwakadzama rwezvimwe zvikamu zveshoko raMwari. Mifananidzo nemadimikira zvinoshandiswa muchiporofita ichi hazvitsanangurwi zvose mariri pacharo, asi zvinofanira kutsvakwa mune vamwe vaporofita, uye zvotsanangurwa mune dzimwe ndima dzeMagwaro. Naizvozvo zviri pachena kuti Mwari akaronga kudzidzwa kwezvose, kunyange kuti munhu awane ruzivo rwakajeka rwechikamu chipi nechipi.” William Miller, Miller’s Lectures, volume 2, lecture 12, 178.

Sezvo mutumwa wechitatu, anogadzirira nzira yaMutumwa weSungano, achimirira nhorondo yomukati yokutongwa kwekereke, zvakasiyana naEria wechitatu, anomirira nhorondo yokunze mukutongwa kweBhabhironi razvino, saizvozvowo kunzwisisa kwavapayona pamusoro pemakereke nezvisimbiso kwakazivisa uchapupu ihwohwo humwe chete hwomukati nehwokunze.

“Zvisimbiso zvinotangwa kuziviswa kwatiri muzvitsauko 4, 5, na 6 zveBhuku raZvakazarurwa. Zviratidzo zvinoratidzwa pasi pezvisimbiso izvi zvinooonekwa muna Zvakazarurwa 6, uye mundima yokutanga yaZvakazarurwa 8. Zviri pachena kuti zvinofukidza zviitiko zvine chokuita nechechi kubva pakuvhurwa kwenguva ino yokugoverwa kwaMwari kusvikira pakuyaya kwaKristu.

“Kunyange zvazvo machechi manomwe achiratidza nhorondo yemukati mechechi, zvisimbiso zvinomwe zvinounza pakuonekwa zviitiko zvikuru zvenhorondo yayo yekunze.” Uriah Smith, The Biblical Institute, 253.



pamusoro pejecha, kwete pamusoro peDombo reNguva Dzose. Yaiva munhoroondo yavaMillerite, nhoroondo iyo, sokutsanangura kwaanoita Petro, vaMillerite, “vaimbova vasiri vanhu, asi” vakazova “vanhu vaMwari,” avo vakanga vamutswa uye vakavakwa kuti vave “imba yomweya, uprista hutsvene.” Shumba yorudzi rwaJudha yakaburuka musi wa11 Gunyana 2001, ikatungamirira vanhu Vayo venguva yokupedzisira mubasa rokuchenesa “temberi” yenhoroondo yokumutswa kwetemberi yeMillerite. Basa iroto rakanga rafananidzirwa nechiporofita, chakafanotaura kuti Ishe vaizosimudza murume ainzi Josiya, (zvinoreva nheyo yaMwari).

Josia alipoinuliwa katika utimilifu wa unabii wa nabii yule asiyeitii, alianza kazi ya kuitengeneza Hekalu lililokuwa katika hali ya uharibifu. Katika kazi ya kutengeneza na kusafisha “laana ya Musa” iligunduliwa, na iliposomwa mbele ya Josia ikaleta matengenezo ya Josia. Tutashughulikia unabii huo, kwa uhusiano na kugunduliwa tena kwa “nyakati saba,” baada ya Septemba 11, 2001.

So hlahloba hoo re tla ho qala sehloohong se latelang.

“සන්තියාගේ ඒකාග්‍ර කරන අය සානන්ට සේවය කරමින් සිටින තාක් කල්, ඔහුගේ නරකාදී සවේණිලේ දවේයන්වහන්සේ හා ස්වර්ගය පිළිබඳ ඔවුන්ගේ දර්ශනය අවහිර කරනු ඇත. ඔවුන් තම පළමු ඒරේමය අනිමි කළ අය මනේ වනු ඇත. ඔවුන්ට සදාකාලික සන්තියා දැකගැනීමට නොහැකි වනු ඇත. දවේයන්වහන්සේට අප සඳහා සුදානම් කර ඇති දෙය සකෙරියා 3 සහ 4 වන පරිච්ඡේදවල, තවද 4:12-14 හි නිරූපණය කර ඇත: ‘එවිට මම නැවත උත්තර දී ඔහුට මසෙයේ කීවමේ: රන් නළ දකෙ තුළින් තමන්ගෙන් රන් තලේ ජ්‍යෙෂ්ඨ භරිත මගේ ඔලිව් ශාඛා දකෙ ක්‍රමක්ද? එවිට ඔහු මට උත්තර දී මසෙයේ කීවේය: මගේවා ක්‍රමක්දැයි නුඹ නොදන්නෙහිද? එවිට මම කීවමේ: එසේ නොවේ, ස්වාමිනි. එවිට ඔහු මසෙයේ කීවේය: මගේවා මුළු පොළොවමේ ස්වාමියා අසල සිටින අනිෂේකලන් දදෙනොය.’”

“Bwana ana rasilimali nyingi. Hana upungufu wa njia au vifaa vyovyote. Ni kwa sababu ya upungufu wetu wa imani, tabia yetu ya kidunia, maneno yetu ya ovyo, kutokuamini kwetu, kunakoonyeshwa katika mazungumzo yetu, ndipo vivuli vya giza hukusanyika kutuzunguka. Kristo hafunuliwi katika neno wala katika tabia kama Yeye aliye mzuri kabisa, na mkuu kuliko elfu kumi. Nafsi inapotosheka kwa kujitukuza katika ubatili, Roho wa Bwana hawezi kuifanyia mengi. Maono yetu mafupi huona kivuli, lakini hayawezi kuuona utukufu ulioko ng’ambo yake. Malaika wanazizuia pepo nne, zikifananihwa na farasi mwenye hasira anayetaka kujinasua na kukimbia juu ya uso wa dunia yote, akibeba uharibifu na mauti katika njia yake.”

“Ko tinozovora here kita di pampangin doid dunya tii, i om pomogunan do pomorintaan? Ko pidihoon, om pionsosonuan, om popogunon? Auh, kaanu do iti sid pogunon dii inta do Sogit om Hosanid do Kinoingan i pinoborop-Na sid toluadan-Nga, supaya osuang ioloho no do tumpuan nopo om tumimpu. Nokuo zou do miontokuno no iti dalan i pitu, om iti pintu i piohop. Nga, kakaa no kitai human do pintu piohop nopo, iti kosorobon no au noingkuangan.” Manuscript Releases, volume 20, 216, 217.