

# Bhuku ra Danieri - Nomboro Imwe Nezana Nemakumi Mashanu Nenhanhatu

*Kuburitswa kweChiratidzo cheKupedzisira chaDhanieri: Maonero eMillerite  
pamusoro peZvokwadi dzeChiporofita dzeNhasi*

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Tiri kutanga kufungisisa kwedu pamusoro pechiratidzo chokupedzisira chaDanieri nekushandisa nheyo inomiririrwa naAlpha naOmega, inoratidza kuti Iye nguva dzose anozivisa magumo pamwe chete nekutanga. Naizvozvo Belteshazari, anova Danieri mundima yokutanga chaiyo yechiratidzo chokupedzisira chaDanieri, angamirirwawo muchikamu chokupedzisira chechiratidzo ichocho chimwe chetecho. Takaona kuti Belteshazari anomiririra vanhu vesungano vaMwari vemazuva okupedzisira, vanonzwisisa “chazon,” chiratidzo chenhorondo youprofita, sezvinomiririrwa neshoko rokuti “chinhu,” mundima yokutanga. Chiratidzo ichocho chenhorondo youprofita ndicho “nguva nomwe,” dzaRevhitiko makumi maviri nenhanhatu dzinoenzana namakore zviuru zviviri namazana mashanu namakumi maviri. Belteshazariwo anonzwisisa “chiratidzo” chiri mundima yokutanga, chinova chiratidzo che “mareh” chemakore zviuru zviviri namazana matatu, chinomiririra kuonekwa kwaKristu kamwe kamwe.

Mu chitsauko chegumi nembiri, Danieri anomiririra kufamba kwengirozi yokutanga uyewo kufamba kwengirozi yechitatu, nokuti kufamba uku kuri kuviri kunozadzisa mufananidzo wemhandara gumi. Mu chitsauko chegumi nembiri mune zvokwadi dzinosvika shanu dzaiva chikamu chekufamba kwevaMillerite, dzinomiririra zvokwadi dzinofanirawo kusanganikwa nadzo uye kunzwisiswa nokufamba kwengirozi yechitatu. Kufamba uku kuri kuviri kunozadzisa mufananidzo wemhandara gumi, uye mhandara dzakachenjera dzekufamba uku kuri kuviri dzinofanira kunzwisisa chokwadi ichocho chechiporofita. Kufamba uku kuri kuviri kunofanira kunzwisisa chokwadi chokutanga chechiporofita chakaitwa kuti Miller azive, sezvinomiririrwa ne“nguva nomwe” dzaRevhitiko makumi maviri nenhanhatu. Zvimwe zviitiko zvitatu zvinofambirana pamwe chete nokunzwisiswa kwazvo zvinowanikwa mundima shoma dzokupedzisira dzechitsauko ichi.

Kubva panguva iyo chipiriso chezuva nezuva chichabviswa, nechinonyangadza chinoparadza chigadzwa, kuchava namazuva ane chiuru chimwe namazana maviri namakumi mapfumbamwe. Akaropafadzwa iye anomirira, achisvika kumazuva ane chiuru chimwe namazana matatu namakumi matatu namashanu. Asi iwe, enda nenzira yako kusvikira kumugumo wavapo; nokuti uchazorora, ugomira panzvimbo yako yakagoverwa pakuguma kwamazuva. Dhanieri 12:11–13.

Vanhu vakasara vaMwari vari mubhuku raZvakazarurwa vane hunhu hutatu hukuru hwechiporofita. Vanochengeta mirairo yaMwari, vane kutenda kwaJesu, uye vanosimudzira Mweya weChiporofita.

Uye akati kwandiri, Nyora, Vakaropafadzwa avo vakadanirwa kuchirayiro chomuchato weGwayana. Uye akati kwandiri, Aya ndiwo mashoko echokwadi aMwari. Zvino ndakawira patsoka dzake kuti ndimunamate. Uye akati kwandiri, Chenjera kuti urege kuita izvozvo: ndiri muranda pamwechete newe, nowehama dzako dzine uchapupu hwaJesu: namata Mwari: nokuti uchapupu hwaJesu ndiwo mweya wouporofita. Zvakazarurwa 19:9, 10.

AmaMillerite aqonda kahle ukuthi “okwenziwa nsuku zonke,” encwadini kaDaniyeli, kwakumelwe ubuhedeni, nokuthi “isikhathi okwasuswa ngaso okwenziwa nsuku zonke” kwakungunyaka ka-508. Ukwenqaba lelo qiniso kuwukwenqaba igunya “lobufakazi bukaJesu,” “obungumoya wesiprofetho,” ngoba uMoya Wesiprofetho ukuveza ngokusobala ukuthi amaMillerite ayeqondile ekuqondeni kwawo “okwenziwa nsuku zonke.”

“Zvino ndakaona maererano ne‘Daily,’ kuti shoko rokuti ‘sacrifice’ rakaiswa nokuchenjera kwavanhu, uye harisi rechinyorwa; uye kuti Ishe vakapa maonero akarurama aro kuna avo vakaparidza kuchema kweawa yokutongwa. Pakanga paine kubatana, 1844 isati yasvika, vanenge vose vaiva vakabatana pamaonero akarurama e‘Daily,’ asi kubva muna 1844, munyonganiso, mamwe maonero akagamuchirwa, uye rima nenyonganiso zvakatevera.” Review and Herald, November 1, 1850.

VaMillerite vainzwisisa kuti kupikisa kwechihedheni pakukwira kweupapa kusvikira pakuva nesimba muna 538, kwakabviswa mugore ra508. VaMillerite vakanga vakarurama, asi kunzwisisa kwavo kwakanga kwakaganhurirwa. Vanhu vaMwari vemazuva okupedzisira, vanomiririrwa naBheltishazari mundima yokutanga, vachaona kuti kubva mugore ra508 kusvika muna 538 zvinomirira nguva youprofita yakafananidzirwa nemakore makumi matatu okugadzirira munhorondo yaKristu akatangira kupiwa kwake simba parubhabhatidzo rwake. Vachaona kuti nguva youprofita iyi inomiririrawo nguva youprofita kubva muna 1776 kusvikira muna 1798, uye kuti nguva idzodzo dzose nhatu dzinomiririra nguva yokuiswa chisimbiso kwevane zviuru zana namakumi mana nezvina yakatanga pana Gunyana 11, 2001, uye inoguma pamutemo weSvondo uri kuuya nokukurumidza.

Muchitsauko chegumi nembiri, Dhanieri anomiririra vaMillerite pamwe nezvokwadi shanu dzakakosha nezviitiko zvinofanira kudzokororwa muna avo vanomiririrwa naBheteshazari. Chokwadi chechitatu nechiiitiko chevaMillerite ndechekuti “maonero akarurama e‘daily,’ ... Ishe vakapa ... kuna avo vakapa kuchema kweawa yokutongwa.” Kuramba chokwadi ichocho ndiko kuramba zvinyorwa zvaEllen White, zvinova Mweya weChiporofita. Chokwadi chechina nechiiitiko chevaMillerite, pamwe chete nenhume dzomutumwa wechitatu, ndicho chiporofita chemakore ane chiuru chimwe namazana matatu namakumi matatu namashanu, chakatanga mugore iro “the daily,” rakabviswa, muna 508.

Kutanga mu 508, imyaka igihumbi na magana atatu na mirongo itatu n’itanu ikugeza mu 1843, ariko si 1843 gusa, kuko ubuhanuzi ubwabwo bwerekana koko umunsi wa nyuma rwose wa 1843, kuko buvuga buti: “Hahirwa uwihangana, akagera ku minsi igihumbi na magana atatu na mirongo itatu n’itanu.” Ijambo ry’Igiheburayo ryahinduromo ngo “akagera,” ni “naga,” kandi risobanura “gukoraho”, cyangwa “gushyiraho ibiganza”. Bityo rero ubuhanuzi busobanura ngo, “hahirwa uwihangana, kandi” agakora ku 1843 cyangwa akayishyiraho ibiganza.

Mbaraka ya kungojea katika historia ya Wamillerite yalikuwa kwa wale wanawali wenye hekima waliopata kukatishwa tamaa kwa kwanza, lakini wakangojea maono yaliyokawia. Wamillerite walipokuwa wakingojea “maono yaliyokawia” katika utimilifu wa mfano wa wanawali kumi, na wa sura ya pili ya Habakuki, walibarikiwa. Katika wakati huo wa kukawia ndipo walipoona kwamba walikuwa wakiutumiza mfano huo, na kwamba mwishoni maono “yangesema”. Wakati wao wa kukawia na kukatishwa tamaa kwao kulitegemea utambulisho usio sahihi kwamba ile miaka elfu mbili na mia tatu ingekoma mwaka 1843, lakini kwa kweli maono yalikuwa kwa ajili ya mwaka 1844. Kukatishwa tamaa kwao kulitegemea uzoefu wao uliosababishwa mwaka 1843 ulipomalizika bila kurudi kwa Kristo. Kukatishwa tamaa kwao, na mbaraka uliotangazwa juu ya wale ambao baadaye walichagua kungojea, vyote vilitegemea siku ya mwisho kabisa ya mwaka 1843, ambayo “yagusa” au “yafika kwa” 1844.

Chiiitiko chokutanga chokuvhiringidzika, sechizadziso chemufananidzo wemhandara gumi, chinonzwisiswa uye chinodzokororwa muna avo vanomiririrwa naBheteshazari. Chokwadi chechishanu nechiiitiko chechishanu zwichazozivikanwa naavo vanomiririrwa naBheteshazari ndezvekuti pa“kuguma kwamazuva”, Danieri “achamira mugove rake”.

“Daniyeli amesimama katika sehemu yake tangu muhuri ulipoondolewa na nuru ya kweli imekuwa ikiangaza juu ya maono yake. Amesimama katika sehemu yake, akiubeba ushuhuda ambao ulipaswa kueleweka katika mwisho wa siku.” Sermons and Talks, volume 1, 225, 226.

VaMillerite vakasangana negadziriro yokunatswa yakaitwa nokuwedzera kwezivo yakabva mubhuku raDanieri parakazarurwa muna 1798. Avo vanomiririrwa naBelteshazzar vachasanganawo negadziriro yokunatswa inoitwa nokuwedzera kwezivo yakabva mubhuku raDanieri parakazarurwa muna 1989. Vachanzwisawo kuti bhuku raDanieri rine chinangwa chakakosha pakuiswa chisimbiso kwezana namakumi mana nezvina zvuru.

“Wakati Mungu anapompa mtu kazi ya pekee ya kufanya, anapaswa kusimama katika sehemu na nafasi yake kama alivyofanya Danieli, akiwa tayari kuitikia mwito wa Mungu, tayari kutimiza kusudi Lake.” Manuscript Releases, volume 6, 108.

Sa vaLaodise va khale, lava va yimiseriwaka hi Belteshazzar va ta swi xiya leswaku ku pfuxetiwa ko hetelela ku hetisisiwa hi tindzimi ta Daniele na Nhlavutelo, leti nga buku yin’we.

“Mapepa a Daniele na a Tšenolo ge a kwešišwa kaone, badumedi ba tla ba le maitemogelo a bodumedi ao a fapanego ka mo go feletšego... Selo se tee se tla kwešišwa ka nnete ge go ithutwa Tšenolo—ke gore kamano magareng ga Modimo le setšhaba sa Gagwe e batametše e bile e tiile.” The Faith I Live By, 345.

Njengoba babengamaLawodikiya ngaphambili, bayobe beliqaphelile isimo sabo sobuLawodikiya, futhi baqaphele ukuthi ngokomoya babefile njengomhosha wamathambo omile; futhi, besabela ebufakazini obuqondile obumayelana nesimo sabo sokufa nokulahleka, bayokuqaphela isidingo sabo sokuphila njengokubaluleka kokuqala.

“Ukufufuka kokukhonza kweqiniso phakathi kwethu kuyisidingo sethu esikhulu kunazo zonke nesiphuthuma kakhulu kunazo zonke. Ukukufuna lokhu kufanele kube ngumsebenzi wethu

wokuqala.” Selected Messages, incwadi 1, 121.

Kwa mujibu wa ahadi ya Biblia, kila atafutaye atapata, naye Roho Mtakatifu atamwongoza kisha afahamu kwamba ni vitabu vya Danieli na Ufunuo vinavyozalisha uamsho unaohitajika.

“මෙසේ අප ජනතාවක් ලෙස මේ පොත අපට කුමක් අදහස් කරන්නේද යන්න අවබෝධ කරගන්නා විට, අප අතර මහත් පුනරුත්ථානයක් දක්නට ලැබෙනු ඇත.” Testimonies to Ministers, 113.

Kupera kwechiono chekupedzisira chaDhanieri, sezvachimiririrwa muchitsauko chegumi nembiri, kunoratidza chiitiko chinobereka vanhu vaMwari vesungano yemazuva okupedzisira, vanomiririrwa naBheteshazari, mundima yokutanga yechiono chokupedzisira. Ipapo Dhanieri, achimiririrwa saBheteshazari, anonzwisisa zvole chiono chomukati chemakore ane zviuru zviviri namazana matatu uye chiono chokunze chemakore ane zviuru zviviri namazana mashanu namakumi maviri. Anonzwisisa “chinhu,” uye “chiono.” Anonzwisisa chiono chechazon nechiono chemareh. Anonzwisisa kutsikwa-tsikwa kwepasi kwenzvimbo tsvene nehondo, uye kudzororwa kwenzvimbo tsvene nehondo. Anonzwisisa zvole zviratidzo zveRwizi rweUlai neRwizi rweHidhekeri.

Mpela utaendelea katika makala inayofuata.

“Kudiwa kudzidza kwakanyanya kuswadera pedyo kweShoko raMwari; zvikuru mabhuku aDhanieri neZvakazarurwa anofanira kupiwa hanya kupfuura nakare kose munhoroondo yebasa redu. Tingava nezvishoma zvokutaura mune dzimwe nzira pamusoro pesimba reRoma nepamusoro peupapa; asi tinofanira kukwevera hanya kune zvakanyorwa navaporofita navaapostora pasi pekufemerwa noMweya Mutsvene waMwari. Mweya Mutsvene wakaronga zvinhu nenzira yakadai, zvole mukupihwa kwechiporofita nomuzviitiko zvinoratidzwa, kuti udzidzise kuti munhu semuiti anofanira kuchengetwa asingataridzwi, akavanzwa muna Kristu, uye kuti Ishe Mwari wokudenga nomurayiro Wake ndivo vanofanira kukudzwa. Verengai bhuku raDhanieri. Rangarirai, pfungwa nepfungwa, nhoroondo yomambo hwakamiririrwa imomo. Tarirai vanamapolitiki, makanzuru, mauto ane simba, muone kuti Mwari akashanda sei kugira kuti adzikise kuzvikudza kwavanhu, uye kuti aradzike kubwinya kwomunhu muguruva....”

“Chiedza chakagamuchirwa naDhanieri kubva kuna Mwari chakapiwa zvikuru nokuda kwamazuva okupedzisira aya. Zviratidzo zvaakaona pamahombekombe eUlai neHidhekeri, iyo nzizi huru dzeShinari, zvino zvava mukuzadzika, uye zviitiko zvole zvakafanotaurwa zvichakurumidza kuitika.

“Funga hali za taifa la Wayahudi wakati unabii wa Danieli ulipotolewa.

“Ngatiperei nguva yakawanda pakudzidza Bhaibheri. Hatinzwisisi shoko sezvatinofanira. Bhuku raZvakazarurwa rinotanga nechirevo chinotirayira kuti tinzwisise dzidziso yarinayo. ‘Akaropafadzwa uyo anoverenga, naivo vanonzwa mashoko euprofita uhwu,’ ndizvo zvinotaura Mwari, ‘uye vanochengeta zvinhu zvakanyorwa mariri; nokuti nguva yava pedyo.’ Kana isu sevanhu tikanzwisisa zvinorehwa nebhuku iri kwatiri, pachava nekuonekwa pakati pedu rumutsiriro rukuru. Hatisati tanzwisisa zvakazara zvidzidzo zvarinodzidzisa, kunyange

hazvo takapiwa murayiro wokuti tiritsvage nokuridzidza.”

“I nga nako, vadzidzisi vaitaura kuti Danieri neZvakazarurwa mabhuku akasimbiswa, uye vanhu vakavabva kwavari. Chifukidzo icho, nokuda kwechakavanzika chacho chainoonekwa, chakaita kuti vazhinji varege kuchisimudza, ruoko rwaMwari pachake rwakachibvisa pazvikamu izvi zveshoko Rake. Zita chairo rokuti ‘Zvakazarurwa’ rinoramba chirevo chokuti ibhuku rakasimbiswa. ‘Zvakazarurwa’ zvinoreva kuti chinhu chine kukosha chinoratidzwa pachena. Zvokwadi dzebhuku iri dzinotaurirwa avo vari kurarama mumazuva okupedzisira aya. Tiri kumira chifukidzo chabviswa munzvimbo tsvene yezvinhu zvitsvene. Hatifaniri kumira kunze. Tinofanira kupinda, kwete nemifungo isina hanya, isingaremekedzi, kana netsoka dzinomhanyirira, asi nokuremekedza nokutya Mwari. Tava kuswedera panguva iyo uporofita hwebhuku raZvakazarurwa huchazadzikiswa....”

“Thiza milayo ya Xikwembu ni vumbhoni bya Yesu Kriste, lebyi nga moya wa vuprofeta. Maribye ya nkoka swinene ma kumeka eRitweni ra Xikwembu. Lava lavaka hi vurhon’wana eRitweni leri va fanele ku hlayisa miehleketo ya vona yi tshama yi vonakala kahle. A va fanelanga nikatsongo ku tisungulela ku navela loku hombolokeke eka ku dya kumbe ku nwa.”

“Iki vakadaro, uropi huchavhiringidzika; havazokwanisi kutsungirira mutoro wokuchera zvakadzama kuti vawane zvinorehwa nezvinhu izvo zvine chokuita nezviitiko zvokupedzisira zvenhorondo yenyika ino.

“Pakasati mabhuku aDanieri na Zvakazarurwa akanakisa kunzwisiswa, vatendi vachava neruzivo rwechitendero rwakasiyana chose. Vachapiwa maonero akadai emasuo akazaruka ekudenga zvokuti mwoyo nepfungwa zvichabatwa nechimiro icho vose vanofanira kukudziridza kuti vagosvika pakuziva mufaro wakaropafadzwa unofanira kuva mubayiro wevakachena pamwoyo.

“Bwana atawabariki wote watakaotafuta kwa unyenyekevu na upole kuelewa yale yaliyofunuliwa katika Ufunuo. Kitabu hiki kina mengi sana yaliyojaa uzito wa kutokufa na utimilifu wa utukufu, hivi kwamba wote wakisomao na kukichunguza kwa bidii hupokea baraka ile ya wale ‘wazisikiao maneno ya unabii huu, na kuyashika yaliyoandikwa humo.”

“Chinhu chimwe chichanzwisiswa zvirokwasvo kubva mukudzidza bhuku raZvakazarurwa—kuti ukama huri pakati paMwari navanhu Vake hwepedyo uye hwakasimba.”

“Kunġano kunoshamisa kunoonekwa pakati pezvinhu zvose zvekudenga nenyika ino. Zvinhu zvakazarurirwa Danieri zvakazozadzikiswa nezvakazarurwa kuna Johane pachitsuwa chePatmosi. Mabhuku maviri aya anofanira kudzidzwa nokungwarira kukuru. Kaviri Danieri akabvunza achiti, Kusvikira riniko kuguma kwenguva?

“නමුත් මම අසුච්චමේ, එහතේ නතොතේදුම් ගනිමි. එවිට මම කිවමේ, අතේ මාගේ ස්වාමීනි, මේ දේවල්වල අවසානය කුමක් වන්නේද? එවිට උන්වහන්සේ කීසේක, දානියලේ, ඔබගේ මාර්ගයෙන් යන්න; මක්නිසාද වචන අවසාන කාලය දක්වා වසා තබා මුද්දරා කරනු ලැබ ඇත. බොහෝ දෙනෙක් පවිත්ර කරනු ලබන්නෝය, සුදු කරනු ලබන්නෝය, පරීක්ෂා කරනු ලබන්නෝය; නමුත්

දුෂ්ටයෝ දුෂ්ටකම් කරමින් සිටින්නෝය. දුෂ්ටයන්ගෙන් කිසිවකු නොනෙරුම් ගන්නෝය; එහෙත් ජීර්ඤාවන්තයෝ නෙරුම් ගන්නෝය. දනේක පූජාව ඉවත් කරනු ලබන කාලයේ සිටත්, චිතාගය ඇති කරන පිළිකුල පිහිටුවනු ලබන තෙක්ත්, දින එක්දහස් දසෙය අනුවක් වන්නෝය. බලා සිටිමින් දින එක්දහස් තුන්සිය තිස්පහ දක්වා පැමිණෙන තැනැත්තා ආශීර්වාදලද්දකි. නමුත් ඔබ අවසානය පැමිණෙන තෙක් ඔබගේ මාර්ගයෙන් යන්න; මක්නිසාද ඔබ වීශ්වාම ගන්නෙහිය, දිනවල අවසානයේදී ඔබගේ කතොටසහි සිටින්නෙහිය.”

“Eye Yuda abusuakuw mu Gyata no na obuee nhoma no ano, na ode nea ese se eba saa nna a edi akyiri yi mu no ho adiyisem maa Yohane.

“Danyela akamira panzvimbo yake kuti ape uchapupu hwake hwakanga hwakanamirwa chisimbiso kusvikira panguva yokuguma, apo shoko romutumwa wokutanga raifanira kuparidzwa kunyika yedu. Zvinhu izvi zvine kukosha kusingaperi mumazuva okupedzisira ano; asi kunyange zvakadaro, ‘vazhinji vachacheneswa, voitwa vachena, uye vachaedzwa,’ ‘vakaipa vachaita zvakaiipa: uye hakuna kana mumwe wavakaipa achanzwisisa.’ Izvi ndezvechokwadi zvikuru! Chivi ndiko kudarika mutemo waMwari; uye avo vasingazogamuchiri chiedza maererano nomutemo waMwari havanganzwisisi kuparidzwa kweshoko romutumwa wokutanga, nowechipiri, nowechitatu. Bhuku raDanyela rinosunungurwa chisimbiso mukuzarurirwa kwakapiwa Johane, uye rinotitungamirira mberi kusvikira kuzviitiko zvokupedzisira zvenhoroondo yenyika ino.

“Je, ndugu zetu watakumbuka kwamba tunaishi katikati ya hatari za siku za mwisho? Someni Ufunuo kwa kuuhusianisha na Danieli. Fundisheni mambo haya.” Testimonies to Ministers, 112–115.