

# Igitabo ca Daniyeli - Cumi na Gatandatu

## *Ukuphumula Nokuvuselelwa*

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Ni nani atakayemfundisha maarifa? Naye ni nani atakayemfahamisha mafundisho? Ni wale walioachishwa maziwa, na kuondolewa matitini. Kwa maana amri juu ya amri, amri juu ya amri; mstari juu ya mstari, mstari juu ya mstari; hapa kidogo, na pale kidogo; kwa kuwa kwa midomo inayogugumia, na kwa lugha nyingine, atasema na watu hawa. Ambaye aliwaambia, Hii ndiyo pumziko mtakayowapumzisha wenye uchovu; na huku ndiko kuburudishwa; lakini hawakutaka kusikia. Lakini neno la Bwana lilikuwa kwao amri juu ya amri, amri juu ya amri; mstari juu ya mstari, mstari juu ya mstari; hapa kidogo, na pale kidogo; ili waende, na kuanguka kifudufudi nyuma, na kuvunjwa, na kunaswa, na kukamatwa. Kwa hiyo lisikieni neno la Bwana, enyi watu wenye dharau, mtawaliao watu hawa walioko Yerusalemu. Kwa kuwa ninyi mmesema, Tumefanya agano na mauti, na tumeafikiana na kuzimu; mapigo ya gharika yatakapopita, hayatatuja sisi; kwa maana tumeifanya uongo kuwa kimbilio letu, na chini ya uwongo tumejificha wenyewe; kwa hiyo Bwana MUNGU asema hivi, Tazama, naweka katika Sayuni jiwe la msingi, jiwe lililojaribiwa, jiwe la pembeni lenye thamani, msingi ulio imara; yeye aaminiye hatafanya haraka. Tena nitaifanya hukumu kuwa kipimo, na haki kuwa timazi; na mvua ya mawe itakifagia mbali kimbilio cha uongo, na maji yatafurika mahali pa kujificha. Na agano lenu na mauti litabatilishwa, na mapatano yenu na kuzimu hayatasimama; mapigo ya gharika yatakapopita, ndipo mtakapokanyagwa nayo. Isaya 28:9–18.

Muna 1863, varume vaizvidza vaitonga Jerusarema vakatanga basa rinopfuurira rokufukidza zvishongo zvaMiller nokuzvitsiva nemari dzenhema nezvishongo zvenhema. Mukuita kudaro “vakaita sungano norufu,” “vakaita nhema” “utizi” hwavo, uye “vakazvivanza” “pasi penhema.” Asi vaifanira kuedzwa neshoko rezuva rokupedzisira re“zororo” ne“kuzorodzwa,” rinotaurwa naPetro mubhuku raMabasa.

Asi zvinhu izvozvo, izvo Mwari zvaakagara aratidza nemiromo yavaprofita vake vose, kuti Kristu achange achitambudzika, ndizvo zvaakazadza saizvozvo. Naizvozvo tendeukai, mushanduke, kuti zvivi zvenyu zvidzimwe, kuti nguva dzokuzorodzwa dzigobva pamberi paShe; uye kuti atume Jesu Kristu, iye akatanga aparidzwa kwamuri; uyo denga rinofanira kumugamuchira kusvikira panguva dzokudzorerwa kwezvinhu zvole, izvo Mwari akataura nemiromo yavaprofita vake vatsvene vose kubva pakutanga kwenyika. Nokuti Mozisi akati zvirokwasvo kumadzibaba, Ishe Mwari wenyu achakumutsirai muprofita kubva pakati pehama dzenyu, akafanana neni; iyeye muchamunzwa pazvinhu zvole, chipi nechipi chaachataura kwamuri. Zvino zvichaitika kuti mweya mumwe nomumwe usingazoteereri muprofita uyo uchaparadzwa pakati pavanhu. Hongu, uye vaprofita vose kubva kuna Samueri navaya vakamutevera, vose vakataura, vakapoprofitawo saizvozvo pamusoro pamazuva awa. Mabasa 3:18–24.



ඇති අය, උපහාසයට, අපහාසයට, බන්ධනාගාරයට දමන බවට වූ තර්ජනවලට සහ මරණයට නමන්ව යටත් කරගැනීමට වඩා, බලවත් අධිකාරීන්ට යටත් වීම දුෂ්කර කටයුතුක් ලෙස නොසිතති. මමෙ සටන දවේයන්වහන්සේගේ ආඥා සහ මිනිසුන්ගේ ආඥා අතරය. මේ කාලයේ සභාව තුළ රන් කසළතේ වනේ කරනු ලැබේ. සැබෑ භක්තිමත්කම එහි පනුමතේ හා එහි මිනීමැණි තිලිණවලින් පැහැදිලිව වනේ කර දැක්වනු ඇත. අප එහි දීප්තිය නිසා අගය කළ බොහෝ තාරකාවක් එවිට අදුර තුළ නිවී යනු ඇත. මඩු වැනි ධාන කණිටු වාතයතේ ගසාගතෙ යනු ඇත, අප සාරවත් ගෝඨුමයතේ පිරුණු ගොයමේ පසිඳුමේ බිමේ පමණක් දකින ස්ථානවලින් පවා. ශුද්ධස්ථානයේ අලංකාර පැළඳ සිටින නමුත් කිරීස්තුස්වහන්සේගේ ධර්මිෂ්ඨකමතේ ඇද නොසිටි සියල්ලෝම, නමන්ගෝම නග්නයතාවයේ ලජ්ජාව තුළ ජීර්කාගවනු ඇත.

“Mitengo isina michero painotemwa pasi sezvinongoremedza ivhu, apo vazhinji vehama dzenhema vanopatsanurwa kubva kune vechokwadi, ipapo vakavanzika vachazoonekwa pachena, uye vachapinda vachirumbidza nehosanna pasi pemureza waKristu. Avo vakanga vachitya uye vasingazvivimbi vachazviratidza pachena vari vaKristu nechokwadi Chake. Vane kusava nesimba zvikuru uye vanozeza mukereke vachava saDhavhidhi—vakagadzirira kuita nokushinga. Husiku pahunodzika zvikuru pamusoro pavanhu vaMwari, nyeredzi ndidzo dzinowedzera kupenya kwazvo. Satani aчатambudza vakatendeka zvikuru; asi, muzita raJesu, vachabuda vari vakundi vanopfuura. Ipapo kereke yaKristu ichaonekwa ‘yakanaka somwedzi, yakachena sezuva, uye inotyisa seuto rine mireza.’”

“Mbeu dzechokwadi dziri kudyarwa nebasea roumishinari dzichabva dzamera, dzitumbuke, uye dzibereke zvizereko. Mweya ichagamuchira chokwadi icho ichatsungirira kutambudzika uye icharumbidza Mwari kuti inobvumirwa kutambudzika nokuda kwaJesu. ‘Panyika muchava nokutambudzika; asi tsungai moyo; ini ndakakunda nyika.’ Denda rinofashukira parichapfuura nomunyika, apo rwodzi ruchiuchenesa buriro raJehovha, Mwari achava rubatsiro rwanhu Vake. Zviratidzo zvekukunda zvaSatani zvingasimudzirwa kumusoro, asi kutenda kwevakachena nevatsvene hakuzoty kana kupera simba.”

“Elijah akatora Elisha kubva pagadza, akamukandira pamusoro nguvo yake yokuzvitsaura. Kushevedzwa kubasa iri guru uye rinorema kwakaiswa pamberi pavanhu vaiva nedzidzo nenzvimbo; dai vakanga vakazviona sevashoma mumaziso avo pachavo uye vakavimba zvizere naShe, Aizovakudza nokuvatendera kutakura mureza Wake mukukunda kusvikira pakukunda. Asi vakazviparadzanisa naMwari, vakabvuma kutungamirirwa nesimba renyika, uye Ishe akavaramba.

“බොහෝ දෙනෙක් විද්යාව උසස් කොට ගෙන, විද්යාවේ දවේයන්වහන්සේ පිළිබඳ දැක්ම අහිමි කරගතෙ ඇත. එහෙත්, අනිශුද්ධ කාලයන්හි සභාව සමබන්ධයතේ එසේ නොවීය.

“ Xikwembu xi ta endla ntirho eminsiheni ya hina lowu va nga ta wu langutela hi vatsongo ntsena. Xi ta pfuxa xi tlhela xi tlakusa exikarhi ka hina lava dyondzisiwaka ngopfu hi ku totiwa ka Moya wa xona ku tlula hi ku leteriwa ka le handle ka swiyenge swa dyondzo ya vutivi. Switirhisiwa leswi a swi fanelanga ku nyadziwa kumbe ku soriwa; swi vekiwile hi Xikwembu, kambe swi nga nyika ntsena swilaveko swa le handle. Xikwembu xi ta kombisa leswaku a xi

titsheganga hi vanhu lava dyondzekeke, lava tivekaka va ri va nkoka.” Testimonies, volume 5, 81, 82.

“ichibharo chinopfachukira” chiratidzo chomutemo weSvondo, unotanga panguva yokudengenyeka kwenyika kukuru kweZvakazarurwa gumi neimwe. Unomirira nguva yokuedzwa yomutemo weSvondo inofambira mberi.

“Mataifa ya kigeni yatafuata mfano wa Marekani. Ingawa ndiyo inayoongoza, hata hivyo msukosuko huo huo utawajilia watu wetu katika sehemu zote za ulimwengu.” Testimonies, volume 6, 395.

Tadzaniki lomutemo weSvondo, mari dzekunyepedzera dzoroto raMiller dzinotsvairwa dzichibudiswa nepahwindo, sezvinoitawo vaAdventist veLaodikia vanorutsirwa kunze mumuromo waShe. Ipapo kereke inosimudzwa sechiratidzo, “yakanaka somwedzi, yakajeka sezuva, uye inotyisa seuto rine mireza”. Shoko raIsaya rinobuda ne“rumwe rurimi” uye “miromo inokakama,” rinomirira avo vanomutswa nokukwidziridzwa uye vanodzidziswa nokuzodzwa kwoMweya Wake panzvimbo pokudzidziswa nokurairwa kwokunze kwemasangano esainzi. Zvidhakwa zvaEfuremu zvinokundikana pamuedzo we“mutsara pamusoro pomutsara,” nokuti uchenjeri hwavakachenjera hwanyangarika. Kwavari chiporofita chava sebhuku rakasimbiswa nechisimbiso.

Nhoroondo, iyo maererano naPetro, yakataurwa nezvayo navaporofita vose kubvira kuna Samueri, inopa mifananidzo yakati kuti yokuparadzwa kwavaAdventist vanoramba shoko remvura yokupedzisira; asi harisi rufu rwomuviri rwavanotambura naro panguva yomurayiro weSvondo, asi rufu rwomweya runoperekedzwa nokuzivikanwa kwechokwadi chokuti varasika nokusingaperi, sezvinomiririrwa nemhandara dzisina uchenjeri, idzo mubhuku raAmosi dzinomuka dzichisvika pakuziva kuti dzakarasika.

Tarirai, mazuva anouya, ndizvo zvinotaura Ishe Jehovha, andichatuma nzara panyika, isati iri nzara yezvokudya, kana nyota yemvura, asi yokunzwa mashoko aJehovha; uye vachadzungaira kubva kugungwa kusvikira kugungwa, uye kubva kuchamhembe kusvikira kumabvazuva, vachamhanya uku nauko vachitsvaka shoko raJehovha, asi havangarioni. Nezuva iro mhandara dzakanaka namajaya zvichapererwa nenyota. Avo vanopika nechivi cheSamaria vachiti, Mwari wako, iwe Dhani, mupenyu; uye vachiti, Nzira yeBheerishebha mupenyu; ivo vachawa, uye havazomukizve narinhi. Amosi 8:11–14.

Lwena aakagongwe ku ciindi ca mulawo wa Sande ku ciiminikiso ca “cisubilo ciyutide,” Isaya ulalungamika kukutya aakubona-bona okuyaambilila kwaabo bakaswaangana cizuminano alimwi lufu.

Uye sungano yenyu norufu ichaparadzwa, nechibvumirano chenye negehena hachizomiri; kana shamhu inofashukira ikapfuura, ipapo muchatsikwa-tsikwa nayo. Kubva panguva yainotanga kubuda ichakutorai; nokuti mangwanani oga oga ichapfuura, masikati neusiku; uye kunzwisisa mashoko acho chete kuchava chinhu chinovhundutsa. Isaya 28:18, 19.

Kunzwisisa kwekuwedzera kwezivo kunomiririrwa nezvishongo zvaMiller kuchabva kwasasvikika, asi “kunzwisisa” kweshumo yenhemo iri kufambira mberi yemutemo weSvondo

kuchazivisa kuti sungano yavo nerufu yabviswa. Avo vakanga “vakazvivanza pasi penhema,” vachabva vaziva kuti “Ishe Jehovha” vakanga “vaisa muZioni dombo rokutanga renheyo, dombo rakaedzwa, dombo rinokosha rekona, nheyo yakasimba,” asi zvinenge zvatononoka. Nhema dzavakanga vakazvivanza pasi padzo apo vaifambira mberi munhorondo dzichabva dzakukurwa. Dzakawanda dzenhema idzodzo dziri pachena dzinogona kuonekwa zviru nyore muchiratidzo cherwizi Ulai.

VaMillerite, mukuwirirana nokunzwisisa kwavo kwaDanieri chitsauko 2, vakazivisa kuti ushe hwakataurwa muna Danieri 8 ndihwo humwe chete nohwatinomiririrwa muna chitsauko 7. Musiyano uripo pakati pezvitsauko zviru izvi ndewokuti chitsauko 7 chinomiririra zvinhu zvevatongerwo enyika zvuuhumambo ihwohwo, asi chitsauko 8 chinomiririra zvinhu zvazvo zvechitendero. Nokuda kwechikonzero ichi, Danieri chitsauko 8 chinoratidzwa nemashoko ane chokuita nesanctuary.

Muchitsauko chechisere chaDhanieri chinoshandisa mifananidzo yeutiziro kutsanangura umambo, asi chiratidzo chimwe nechimwe cheutiziro chinomiririrwa muchitsauko ichi chakashatiswa, zvichiratidza musiyano uripo pakati pechitendero chechokwadi chaKristu nechitendero chenhema chaSatani. Gondohwe imhuka yaishandiswa sechibayiro muutiziro hwaMwari, asi chibayiro chose chemuutiziro chaifanira kuva chakakwana. Gondohwe riri muchitsauko chechisere rakanga risingatenderwi kushandiswa sechibayiro muutiziro hwaMwari, nokuti nyanga dzaro dzakanga dzisina kufanana.

Ndzi tlakusile mahlo ya mina, ndzi vona; kutani waswivo, emahlweni ka nambu a ku yimile xinyimpfana xa xinuna lexi a xi ri ni timhondzo timbirhi; kutani timhondzo teto timbirhi a ti tlakukile; kambe yin’we a yi tlakukile ku tlula leyin’wana, naswona leyi tlakukeke ngopfu yi humele endzhaku. Daniyele 8:3.

Kondoo dume mwenye pembe mbili za urefu usio sawa hangeweza kukubalika kuwa sadaka katika patakatifu pa Mungu, lakini ishara hiyo haihusu dini ya kweli ya Mungu; inahusu dini bandia ya Shetani, yaani upagani. Ufalme uliofuata uliwakilishwa na beberu, ambaye naye pia ni sadaka ya patakatifu; lakini tena huyo beberu alikuwa ameharibiwa, kwa maana alikuwa na pembe kati ya macho yake, akipungukiwa na ulinganifu wa ukamilifu unaotakiwa kwa sadaka ya patakatifu.

Na nilipokuwa nikitafakari, tazama, beberu mume akaja kutoka upande wa magharibi juu ya uso wa nchi yote, wala hakugusa ardhi; na yule beberu alikuwa na pembe maarufu katikati ya macho yake. Danieli 8:5.

Pakupedzisira, runyanga rwembudzi rwakavhunwa rukabudisa nyanga ina, izvowo zvinoitadzisa kuti ive chibayiro munzvimbo tsvene yaMwari.

Naizvozvo mbudzi yakava huru kwazvo; uye payakanga yasimba, nyanga huru yakavhunika; uye panzvimbo payo pakabuda dzimwe ina dzakatanhamara, dzakananga kumhepo ina dzokudenga. Danieri 8:8.

Isahluko sesishiyagalombili sikaDaniyeli siqala kungakhulunywa ngombuso waseBhabhiloni ngophawu. IBhabhiloni, umbuso wokuqala wesiprofetho seBhayibheli, isivele yasungulwa

ngokwebhayibheli phezu kofakazi ababili bezahluko zesibili nezesikhombisa; kodwa esahlukweni sesishiyagalombili iBhabhiloni ifihlwa ngenhloso ukuze kugcizelelwe isici sesiprofetho sobupapa sokwamukela isilonda esibulalayo esigcina siphulukisiwe. Phakathi nesikhathi kusukela esilondeni saso esibulalayo kuze kube yilapho siphulukiswa, ubupapa buyafihlwa, noma bukhohlakale, ngokwesiprofetho. Lokho kufihlwa kwaphinde kwafaniswa ngokususwa kombuso kaNebukadinesari bese kamuva ubuyiselwa.

Dhanieri chitsauko 8 chinotanga nechiratidzo chakananga cheumambo hwechipiri nokusuma gondohwe rinomirira umambo hweMedhia nePezhiya, hunoteverwa nembudzi yakashatiswa inomirira umambo hweGiriki. Zvino kubva kune umwe wemhepo ina dzakanga dzaumbwa nadzo nyanga ina dzeGiriki pashure pokupwanyika kwadzo, Dhanieri anoona runyanga ruduku runomirira umambo hwechina hweRoma. Runyanga ruduku urwu runomirira zvikamu zviviri zveRoma, izvo zvinoratidzwa mundima ina. Roma yechihedheni inomiririrwa nerunyanga ruduku muchimiro chechirume, uye Roma yapapa nerunyanga ruduku muchimiro chechikadzi.

Zvino kubva kune rimwe rawo kwakabuda runyanga ruduku, rwakakura zvikuru kwazvo, ruchienda kurutivi rwezasi, nokurutivi rwokumabvazuva, nokunyika inofadza. Uye rwakakura, kusvikira kuhondo yokudenga; rukakandira pasi dzimwe dzhondo nedzimwe dzenyeredzi pasi, rukadzitsika. Hongu, rwakazvikudza kusvikira kuna muchinda wehondo, uye nechikonzero charwo chipiriso chezuva nezuva chakabviswa, nenzvimbo yetsvene yake ikakandirwa pasi. Uye hondo yakapiwa kwarwuri kurwisana nechipiriso chezuva nezuva nokuda kwokudarika; uye yakakandira chokwadi pasi; ikaita zwayakada, ikabudirira. Danieri 8:9–12.

Nyanga duku yeRoma inopinda murondedzero mundima yechipfumbamwe inomiririrwa muchimiro chechirume; zvino mundima yegumi, nyanga duku inomiririrwa muchimiro chechikadzi; ipapo mundima yegumi neimwe, nyanga duku inomiririrwa zvakare muchimiro chechirume; uyezve mundima yegumi nembiri, nyanga duku inomiririrwazve muchimiro chechikadzi.

Muprofita Danieri chitsauko 8, umambo hwokutanga hunovanzwa; zvino umambo huviri hunotevera hunomiririrwa sezvikara zvesanctuary zvakashatiswa, uye umambo hwechina hunomiririrwa nenyanga. Nyanga iyi yakashatiswa nenzira yechiporofita, nokuti inooneka somurume, yozova mukadzi, yozova murume, uyezve yozova mukadzi.

Mukadzi haafaniri kupfeka zvinopfekwa nomurume, uye murume ngaarege kupfeka nguo yomukadzi; nokuti vose vanoita saizvozvo vanonyangadza kuna Jehovha Mwari wako. Dheuteronomio 22:5.

Kubonakaliswa kwesilisa kophondo oluncane lweRoma yobuhedheni kutholakala emavesini ayisishiyagalolunye neshumi nanye, kanti ukubonakaliswa kwesifazane kophondo oluncane lweRoma yobupapa kutholakala emavesini ayishumi nambili neshumi. Ubulili bophondo oluncane buyabonakala ngokucabangela amazwi kaDanियeli ezingeni lombhalo wokuqala, into uMiller ayengenakuyibona, ngokuba wasebenzisa kuphela i-Cruden's Concordance, futhi i-Cruden's Concordance ayinikezi lwazi ngolimi lwasekuqaleni. Ukushintshashintsha kobulili kule mavesi

amane kwaqashelwa ngabahumushi beBhayibheli i-King James, futhi bakugcina lokho kubulili kulesi siqephu, uma wazi okufanele ukubheke.

Vahanduri vakaona musiyano uripo pakati penyanga duku yechirume neyechikadzi iri mundima dzechipfumbamwe kusvikira dzegumi nembiri, uye vakamirira musiyano uyu neshoko rokuti “it.” Shoko rokuti “it” rinoshandiswa panyanga duku kana iri muchimiro chayochekikadzi. Ona Danieri chitsauko 8, ndima 10:

Yakakura, ikasvika kunyange kuhondo yokudenga; ikakandira pasi vamwe vehondo navamwe venyeredzi pasi, ikavatsika-tsika. Danieri 8:10.

Yaka “yakakhula yaba nkulu,” futhi “yaphonsa phansi,” ngalokho kuchazwa uphondo oluncane njengowesifazane. Ivesi leshumi nambili lithi:

Uye akapiwa hondo kuti irwise chipiriso chezuva nezuva nokuda kwokudarika; ikakanda pasi chokwadi, chikawira pavhu; uye ikaita zwayakaronga, ikabudirira. Danieri 8:12.

Mundima yegumi nemiviri, shoko rokuti “him” rakawedzerwa, uye harimiriri nenzira yakarurama nyanga diki, nokuti nyanga diki iri mundima iyi inodomwa kaviri ichinzi “it,” nokudaro ichimirira zvechikadzi. Zviri pachena kuti vashanduri vakacherechedza musiyano wechikadzi nechirume wakaitwa naDanieri, asi havana kuva nechokwadi pamusoro pezvairehwa naDanieri, saka vakaedza kuita kuti nyanga diki iri mundima iyi ive yechirume nokuwedzera shoko rakanyorwa nemavara akatsveyama rokuti “him,” asi izvi hazvitsigirwi namashoko chaiwo aDanieri. Mashoko ake anoratidza nyanga diki seyechikadzi, uye “it” (nyanga diki yechikadzi), yakawisira chokwadi pasi, uye “it” (nyanga diki yechikadzi), yakaita mabasa ayo ikabudirira.

Mundima 9, mutsara wokuti “nyanga duku” uri muchimiro chechirume uye unomirira Roma yechihedheni. Yakabva kune rimwe re“mhelo ina” idzo Humambo hweGiriki hwakanga hwaparara huchipinda madziri. Mundima iyi, zvichienderana nenhorondo, Roma yechihedheni yakakunda nzvimbo nhatu dzenyika payakatora nzvimbo yayo pachigaro choushe chenyika.

Uye kubva kune rimwe rawo pakabuda runyanga ruduku, rukazokura zvikuru kwazvo, ruchienda kurutivi rwokumaodzanyemba, nokurutivi rwokumabvazuva, nokunyika inofadza. Danieri 8:9.

Muvhesi yegumi neimwe (ndipo panowanikwa imwe yenhandare huru dzekukakavadzana pamusoro pe“chezuva nezuva”), runyanga ruduku runomiririrwa sa“iye,” “wake” na“zvake.”

Zvirokwazvo, akazvikudza kusvikira kuna muchinda wehondo; uye nechinhu chake chibayiro chezuva nezuva chakabviswa, uye nzvimbo yenzvimbo yake tsvene yakakandirwa pasi. Danieri 8:11.

Tutendeleza somo hili katika makala inayofuata.

“Yese ndila dza milayo i re kha Ipfi la Mudzimu i na fhethu hayo, tshifhinga tshinwe na tshinwe tshi na ndeme yatsho. Nahone tshivhumbeo tsho fhelelaho, kha pulane na kha mveledziso yatsho, tshi tanziela ha Muñwali watsho. Tshivhumbeo tsho raloho a hu na muhumbulo muñwe nga nnda ha wa Ane a sa Gumi a no kona u tshi humbula kana u tshi

vhumba.” Education, 123.