

Igitabo cya Daniyeli – Icyamba Mirongo Itanu na Bitatu

Kaà Chukwuka Si Kpughee: Ighōta Ubochij Ikpeazu Site n'Ahūmīhe Daniel

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Manabii vose vari kutaura zvikuru pamusoro pamazuva okupedzisira kupfuura pamusoro pamazuva avakanga vachirarama maari.

“Umwe nomumwe wevaporofita vekare vakataura zvisihoma nezvenguva yavo pachavo kupfuura zvakataura nezvenguva yedu, naizvozvo kuporofita kwavo kunoshanda kwatiri. ‘Zvino zvinhu izvi zvose zvakaitika kwavari kuti zvine mienzaniso: uye zvakanyorwa kuti zvitiyambire isu, tasvikirwa nokuguma kwenyika.’ 1 VaKorinte 10:11. ‘Havana kushumira ivo pachavo, asi isu, pazvinhu izvo zvino zvamaparidzirwa nemi navaya vakakuparidzirai evhangeri noMweya Mutsvene wakatumba achibva kudenga; zvinhu izvo ngirozi dzinoshuva kutarira mukati mazvo.’ 1 Petro 1:12”

“Bhayibheli yi hengelete yiva yi bohe ndawonye umcebo wayo ngenxa yalesi sizukulwane sokugcina. Zonke izehlakalo ezinkulu nezenzo ezinesizotha emlandweni weTestamente Elidala bezilokhu ziphindaphindeka, futhi ziyaphindaphindeka, ebandleni kulezi zinsuku zokugcina.” Selected Messages, incwadi 3, 338, 339.

Daniyeli ari kumiririra vanhu vaMwari, avo mumazuva okupedzisira vakawana, kubudikidza neShoko rechiporofita, kuti vakapararira. Pavanomutsiridzwa kuchokwadi ichocho, vanofanira kuzadzisa munyengetero weRevhitiko 26, uyezve munyengetero wokunzwisisa chakavanzika chokupedzisira chechiporofita chinobviswa chisimbiso chacho nguva pfupi isati yapera nguva yokuedzwa, sezvinomiririrwa nomunyengetero waDaniyeli muchitsauko chechipiri. Kana uye pavanopinda muchitiko chaDaniyeli, mutumba Gabhurieri achavabata, achavazivisa uye achataura navo, nechinangwa chokuvapa “unyanzvi nokunzwisisa.” Vakachenjera ndivo avo “vanonzwisisa” “kuwanda kwezivo” kana chakavanzika chechiporofita chabviswa chisimbiso chacho.

Akandizivisa, akataura neni, akati, Haiwa Danieri, zvino ndabuda kuti ndikupe ungaru nokunzwisisa. Pakutanga kwezvikumbiro zvako shoko rakabuda, uye ndauya kuzokuzivisa; nokuti unodikanwa zvikuru; naizvozvo nzwisisa nyaya yacho, uye fungisisa chiratidzo. Danieri 9:22, 23.

Chiono icho Danieri anoudzwa kuti afungisise ndicho chiono che “mareh” chekuonekwa. Gabhurieri akanga asati apedza basa raakanga apiwa muchitsauko chechisere paakanga audzwa kuti aite kuti Danieri anzwisise chiono che “mareh”. Muchitsauko chechipfumbamwe adzoka kuzopedzisa dudziro yacho. Muchitsauko chechipfumbamwe, Danieri haachagari munguva youmambo hweBhabhironi, asi munhorondo youmambo hweMedhia nePeresia.

Gabrieli paanoraira Danieri kuti “anzwisise shoko,” uye kuti “afungisise chiratidzo,” ari kuratidza nzira yokuparadzana mupfungwa yaanoda kuti Danieli ahandise. Mashoko anoshandurwa kuti “anzwisise” na “afungisise” ishoko rimwe chetero rechiHebheru. Shoko iri ndiro “biyn,” uye rinoreva kupatsanura mupfungwa. Shoko rechiHebheru rinoshandurwa kuti “shoko,” ndiro “dabar,” uye rinoreva “shoko”. Naizvozvo Gabrieli ari kuzivisa Danieli, pamwe navaya vaanomiririra mumazuva okupedzisira, kuti vanyatsopatsanura Zvakana Shoko rechokwadi.

Funda kwa bidii ili ujonyeshe kuwa umekubaliwa na Mungu, mtenda kazi asiye na sababu ya kuona aibu, akilitenga kwa usahihi neno la kweli. 2 Timotheo 2:15.

Izwi rokuti “matter” rinoshandiswawo naDhanieri muchitsauko chegumi, ndima yokutanga, apo rinodudzirwa katatu richinzi “thing.”

Pagore rechitatu chaKoreshi mambo wePeresia, shoko rakazarurirwa Danieri, ainzi Bheteshazari; uye shoko iroro rakanga riri rechokwadi, asi nguva yakatarwa yakanga iri refu; uye akanzwisisa shoko iroro, akava nokunzwisisa kwechiratidzo. Danieri 10:1.

Mu ndime iyi, liu lakuti “masomphenya” ndi masomphenya a “mareh” a maonekedwe, ndipo Danieli anazindikira zonse ziwiri: chinhu (nkhaniyo) komanso masomphenyawo (“mareh”). Mu ndime ya makumi awiri ndi itatu ya chaputala 9, Gabrieli analangiza Danieli kuti alekanitse moyenera nkhaniyo ndi masomphenyawo, ndipo mu ndime ya 1 ya chaputala 10 ali ndi chidziwitso cha zonse ziwiri, nkhaniyo (chinthucho) ndi masomphenyawo (“mareh”). Mu chaputala 9, Gabrieli akudziwitsa Danieli kuti azindikire kusiyana kulipo (kulekanitsa moyenera) pakati pa nkhaniyo ndi masomphenyawo. Masomphenyawo ndi masomphenya a “mareh,” ndipo “nkhaniyo,” kapena “chinthucho,” ndi masomphenya a “chazon.”

Muchitsauko 8 zviratidzo zvose zviri zviviri zvinozivikanwa, uye musiyano unocherechedzwa nokuti Danieri aishuva kunzwisisa chiratidzo che “chazon,” asi Gabhurieri akarairwa kuti aite kuti Danieri anzwisise chiratidzo che “mareh.” Gabhurieri paanotanga basa rake rokuita kuti Danieri anzwisise “nyaya” ne “chiratidzo,” anozivisa Danieli kuti achenjerere pakucherechedza kuti izvi zviratidzo zviviri zvakasiyana.

Akaninformedza, akataura neni, akati, Haiwa Danieri, zvino ndabuda kuzokupa njere nokunzwisisa. Pakutanga kwezvikumbiro zvako, murairo wakabuda, uye ndauya kuzokuratidza; nokuti unodikanwa zvikuru; naizvozvo nzwisisa shoko iri, uye fungisisa chiratidzo. Mavhiki makumi manomwe akatemerwa vanhu vako neguta rako dzvene, kuti kupandukira kupedzwe, nezvivi zvigumiswe, uye kuti kuyananiwa kuitirwe zvakaipa, uye kuti kururama kusingaperi kuuyiswe, uye kuti chiratidzo nouprofita zvivharwe chisimbiso, uye kuti Mutsvene-soro azodzwe. Naizvozvo ziva unzwisise, kuti kubva pakubuda komurairo wokudzorera nokuvaka Jerusarema kusvikira kuna Mesiya Muchinda kuchava namavhiki manomwe, namavhiki makumi matanhatu namaviri; mugwagwa uchavakwazve, norusvingo, kunyange munguva dzokutambudzika. Uye shure kwamavhiki makumi matanhatu namaviri Mesiya achagurwa, asi kwete nokuda kwake; uye vanhu vomuchinda achauya vachaparadza guta nenzvimbo tsvene; uye kuguma kwazo kuchava sokufashukira kwemvura zhinji, uye kusvikira pakuguma kwehondo kuparadzwa kwakatarwa. Uye achasimbisa sungano navazhinji

kwevhiki rimwe chete; uye pakati peviki achagumisa chibayiro nechipiriso; uye pamusoro pokupararira kwezvinonyangadza achachiita dongo, kusvikira pakupedzisira, uye icho chakatemerwa chichadururwa pamusoro pechakaitwa dongo. Danieri 9:22–27.

Gabriele aishuva kuti Danieri azive kuti zvikamu zvose zviri zviviri zvechiratidzo che“chazon” nechiratidzo che“mareh” zvaizomiririrwa mududziro yaakapa Danieri. Dudziro yacho yaizotaura pamusoro pezviratidzo zvose zviri zviviri, uye raiva basa raDanieri kupatsanura zvakarurama chiratidzo chaitaura pamusoro pokutsikwa-tsikwa kweshenjere navauto, kubva pachiratidzo chakatungamirira pakuonekwa kwaKristu muNzvimbo Tsvene-tsvene musi wa22 Gumiguru, 1844.

Gabrieli anatambulisha kwamba tangu amri ya Artashasta mwaka wa 457 KK, kungekuwapo miaka mia nne na tisini iliyokuwa “imekatwa” kutoka katika ile miaka elfu mbili mia tatu ya maono ya jioni na asubuhi, ambayo yalikuwa hasa kwa ajili ya Wayahudi. Katika aya zilizotajwa hivi punde, neno “imeamriwa” limetajwa mara tatu, lakini ni maneno mawili tofauti ya Kiebrania ambayo yote yametafsiriwa kuwa “imeamriwa” katika aya hizo. Mara ya kwanza neno “imeamriwa” linapotajwa ni katika aya ya ishirini na nne, na neno hilo la Kiebrania ni “chathak” nalo humaanisha “kukata mbali”.

Zvinoratidza kuti Israeri yakapiwa nguva yokuedzwa yakatanga nechirevo chechitatu chaArtaxerxes, yaizoguma pakutakwa namabwe kwaStefano mugore ra34 AD. Makore mazana mana namakumi mapfumbamwe “akatemwa,” uye aimirira nguva pfupi youporofita mukati mouporofita hurefu hwemakore zviuru zviviri namazana matatu. Nhamba yokuti “mazana mana namakumi mapfumbamwe” chiratidzo chenguva yokuedzwa, sezvakapupurirwa naJesu.

Ipapo Petro akauya kwaari, akati, Ishe, hama yangu ichanditadzira kangani, ini ndoikanganwira? Kusvikira kanomwe here? Jesu akati kwaari, Handiti kwaari, Kusvikira kanomwe; asi, Kusvikira makumi manomwe akapetwa kanomwe. Mateu 18:22.

Pane mugumo wokukanganwirwa, ndipo mugumo uwo ukuimiridwa na nambala yakuti “mazana ghana na makumi ghankhondi na makumi ghapfumbili.” Vyaka vya “mazana ghana na makumi ghankhondi na makumi ghapfumbili” vikuimira nyengo ya kuyezgeka kwa Wayuda kufuma pa kuwomboleka kwawo kufikira apo wakazuzira chikho cha nyengo yawo ya kuyezgeka pa kuponya miyala Stefano. Vyaka vya “mazana ghana na makumi ghankhondi na makumi ghapfumbili” vikukoleranaso na thembu la “nyengo zinkhondi na ziwiri” mu Leviticus twente-sikisi. Mu Baibolo muli malo ghaŵiri pera agho ghakuyowoya za charu kupenjera masabata ghake. Ghakwamba ghakusangika mu Leviticus twente-sikisi.

Uye kana musingazonditeereri pazvinhu izvi zvose, asi muchifamba muchindipikisa; ipapo neniwo ndichafamba ndichikupikisai ndakatsamwa; uye ini, hongu ini, ndichakurovai kanomwe nokuda kwezvivi zvenyu. Uye muchadya nyama yavanakomana venyu, uye nyama yavasikana venyu muchaidya. Uye ndichaparadza nzvimbo dzenyu dzakakwirira, ndigodambura zvipanidzo zvenyu, ndigokandira zvitunha zvenyu pamusoro pezvitunha zvezvidhori zvenyu, uye mweya wangu uchakusemei. Uye ndichaita maguta enyu ave matongo, uye ndichaita nzvimbo dzenyu tsvene dziparadzwe, uye handinganzwi kunhuhwira kwezvinonhuhwira zvenyu zvinofadza. Uye ndichaita nyika ive dongo; navavengi venyu

vanogaramo vachashamiswa nazvo. Uye ndichakumwayai pakati pavahedheni, uye ndichakuteverai nomunondo wakabudiswa; uye nyika yenyu ichava dongo, namaguta enyu achava matongo. Ipapo nyika ichafara nesabata dzayo, nguva yose yainenge iri dongo, imi muchiri munyika yavavengi venyu; kunyange panguva iyoyo nyika ichazorora, ichifara nesabata dzayo. Nguva yose yainenge iri dongo ichazorora; nokuti haina kuzorora pamasabata enyu, panguva yamakanga muchigaramo. Revhitiko 26:27–35.

Chirango che “nthawi zisanu ndi ziwiri,” chimene chikutchulidwa kanayi m’chaputala cha makumi awiri ndi chisanu ndi chimodzi, chikuwonetsa kuti pamene anthu a Mulungu amwazikana, pamenepo dzikolo “lidzakhala likusangalala ndi masabata ake a Sabata.” Danieli ndi achinyamata atatu odziwika aja anali atamwazikira m’dziko la adani pokwaniritsa temberero la Mose, ndipo kumwazikana kwa zaka makumi asanu ndi awiri kunali phunziro la chinthu lophiphiritsa la kumwazikana kwa zaka zikwi ziwiri mazana asanu ndi makumi awiri. Linali phunziro la chinthu laulosi, lofanana ndi zaka zitatu ndi theka za chilala cha Eliya pa nthawi ya kuzunza kwa Yezebeli. Zaka zitatu ndi theka zimenezo zinkaimira zaka zitatu ndi theka zaulosi, zomwe zinali zofanana ndi zaka chikwi chimodzi mazana awiri ndi makumi asanu ndi limodzi za ulamuliro wa upapa kuyambira m’chaka cha 538 kufikira 1798. Zaka makumi asanu ndi awiri zinali chizindikiro cha “nthawi zisanu ndi ziwiri,” monga momwe zaka zitatu ndi theka zinalili chizindikiro cha chipululu cha zaka chikwi chimodzi mazana awiri ndi makumi asanu ndi limodzi. Zaka makumi asanu ndi awiri za ukapolo wa Danieli, monga zafotokozedwera ndi Yeremiya, zinkaimira “mazana anayi ndi makumi asanu ndi anayi” a zaka.

Zvino Jehovha, Mwari wamadzibaba avo, akaramba achitumira kwavari navatumwa vake, achimuka mangwanani-ngwanani achituma; nokuti akanga aine tsitsi pamusoro pavanhu vake, napamusoro peimba yake yokugara. Asi vakaseka nhume dzaMwari, vakazvidza mashoko ake, vakaitira zvakaipa vaporofita vake, kusvikira kutsamwa kwaJehovha kwamukira vanhu vake, kusvikira pasisina mushonga. Naizvozvo akauyisa pamusoro pavo mambo wavaKaradhea, akauraya majaya avo nomunondo muimba yenzvimbo yavo tsvene, akasava netsitsi kumajaya kana kumhandara, kuvakuru kana vakwegura vakakotama nokukwegura; akavapa vose muruoko rwake. Nemidziyo yose yeimba yaMwari, mikuru nemiduku, nepfuma yeimba yaJehovha, nepfuma yamambo neyamakurukota ake; izvi zvose akazviisa Bhabhironi. Vakapisa imba yaMwari, vakaputsa rusvingo rweJerusarema, vakapisa dzimba dzaro dzose dzamadzimambo nomoto, vakaparadza midziyo yaro yose yakaisvonaka. Vaya vakanga vapukunyuka pamunondo akavatapa kuenda navo Bhabhironi; vakava varanda vake nevavanakomana vake kusvikira ushe hwoumambo hwePezhiya hwatonga; kuti shoko raJehovha rakataurwa nomuromo waJeremiya rizadziswe, kusvikira nyika yanakidzwa namaSabata ayo; nokuti nguva yose yayakarara dongo yakachengeta Sabata, kuti makore makumi manomwe azadziswe. Zvino negore rokutanga raKoreshi mambo wePezhiya, kuti shoko raJehovha rakataurwa nomuromo waJeremiya rizadziswe, Jehovha akamutsa mweya waKoreshi mambo wePezhiya, zvokuti akaparidza munyika yose youmambo hwake, akazvinyorawo, achiti, Zvanzi naKoreshi mambo wePezhiya, Umambo hwose hwenyika Jehovha Mwari wokudenga wakandipa; uye iye akandirayira kuti ndimuvakire imba paJerusarema, riri muJudha. Ndiani ariko pakati peny uose wavanhu vake? Jehovha Mwari wake ngaave naye, akwire. 2 Makoronike 36:15–23.

Marejeo mawili tu katika Biblia kuhusu nchi kuifurahia sabato zake yanahusiana na kutawanywa kwa watu wa Mungu, na miaka sabini ya utumwa, ambayo iliwakilisha kipindi cha wakati ambacho kingeiruhusu nchi kuifurahia sabato zake. Hiyo ililingana na idadi ya sabato ambazo Wayahudi hawakuiruhusu nchi kupata pumziko. Nchi kupumzika kwa miaka sabini kulihesabiwa kuwa mfano wa jumla ya miaka ambayo uasi dhidi ya amri ya kuiruhusu nchi ipumzike ulikuwa umetendwa. Hesabu rahisi huonyesha kwamba katika “miaka mia nne na tisini” ya uasi, kungekuwa na jumla ya miaka sabini ambayo nchi haikuwa imepumzika.

Mazana mana namakumi ane mapfumbamwe akaganhurwa kubva pamazana maviri nemazana matatu amakore, senguva yokuyedzwa kwavaJudha, uye iyo “mazana mana namakumi ane mapfumbamwe” amakore ine kubatana kwakananga nokupararira kwe“nguva nomwe” dzaRevhitiko 26.

Ciono che“chazon” chokwata pasi uye ciono che“mareh” chokuvapo pakuguma kwamakore zviuru zviviri nezana matatu zvakasiyana kubva kune chimwe nechimwe, asi zvine kubatana kwakananga. Sezvazvakanga zvakaita kuna Danieri, vanhu vaMwari vanofanira kupatsanura nemazvo zvionzo zviviri izvi, panguva imwe chete vachiziva kubatana kwazvo kune chimwe nechimwe. Makore makumi manomwe okutapwa, ayo akatungamirira kuzvirevo zvitatu zvakabvumira vaJudha kudzoka nokuvakazve Jerusarema, aimiririra “makore mazana mana namakumi mapfumbamwe” okupanduka kwavaJudha pamusoro pesungano yokurega nyika ichizorora.

Musi wechitatu wakaritudza mukana wavo wokudzoka nokuvakazve, vakapiwa nguva yokuedzwa yaiva “makore mazana mana namakumi mapfumbamwe,” sezvo vakaedzwa nenguva imwe cheteyo iyo kusateerera kwavo kwakanga kwatungamirira kukuparadzwa kweJerusarema nokupararira kwavo. Pakupera pechipiri che“makore mazana mana namakumi mapfumbamwe,” kusateerera kwavo kwaizounzazve kuparadzwa kweJerusarema nokupararira kwavo pakati pevahedheni.

Ukutihwa kw’ukunyagirwa kw’imyaka mirongo irindwi kwabanje kubanzirizwa n’imyaka “magana ane na mirongo cyenda” y’ubwigomeke, hanyuma ubwo bunyage bw’imyaka mirongo irindwi bukurikirwa n’indi “myaka magana ane na mirongo cyenda” y’ubundi bwigomeke.

Nguva yokutanga yamakore “mazana mana namakumi mapfumbamwe” yakaguma nekuparadzwa kweJerusarema, iyo yakanga yaunza makore makumi manomwe okupumha kwenyika. Pakupera kwamakore “mazana mana namakumi mapfumbamwe” akanga atemwa kubva pamakore zviuru zviviri namazana matatu, Jerusarema rakaparadzazve, nokuti Jesu anogara achiratidza kuguma kwechinhu nokutanga kwechinhu.

Ubunyage bw’imyaka mirongo irindwi bwa Isirayeli nyakuri muri Babuloni nyakuri bwari ikimenyetso cyo gutatanywa kwa “bihe birindwi,” kandi Sister White agaragaza ko ubunyage bw’imyaka mirongo irindwi bwa Isirayeli nyakuri muri Babuloni nyakuri bwari ikigereranyo cy’imyaka igihumbi magana abiri na mirongo itandatu y’ubunyage bwa Isirayeli ya mwuka muri Babuloni ya mwuka.

“Chechi ya Xikwembu emisaveni a yi ri evukhumbini hilaha ku tiyeke hakona enkarhini lowu wo leha wa nxaniso lowu nga heriki, hilaha vana va Israyele a va ri evukhumbini eBabilona enkarhini wa vuhlonga.” Prophets and Kings, 714.

Miaka elfu moja mia mbili sitini kuanzia mwaka 538 hadi 1798 ilikuwa mfano wa “nyakati saba.” Mwishoni mwa miaka sabini, Wayahudi walirudi ili kurejesha na kuijenga upya Yerusalemu. Kurudi kwao katika kipindi cha amri tatu kulitia alama mwanzo (457 KK) wa miaka elfu mbili na mia tatu ya njozi ya “mareh” iliyoongoza hadi kuonekana kwa Kristo katika Patakatifu pa Patakatifu tarehe 22 Oktoba, 1844. Amri hizo tatu zilitia alama mwanzo wa kipindi cha unabii, na zilihita zote tatu ili kipindi cha unabii kianze, ingawa walianza kurudi na kujenga upya kwa amri ya kwanza ya Koreshi.

“M’chitsauko chachinomwe cha Ezara ndimo munowanikwa chisungo ichocho. Ndimba 12–26. Muchimiro chayo chakazara chose chakabudiswa na Artashasta, mambo wePersia, muna 457 BC. Asi pana Ezara 6:14 imba ya Jehovha pa Jerusarema inonzi yakavakwa ‘maererano nomurayiro [‘chisungo,’ pamucheto] wa Koreshi, na Dhariusi, na Artashasta mambo wePersia.’ Madzimambo aya matatu, mukutanga, mukusimbisazve, uye mukupedzisa chisungo, vakachiunza pakukwana kwaidikanwa nouporofita kuti chiratidze kutanga kwamakore 2300. Pakutora 457 BC, nguva yakapedzwa chisungo, sezuva romurayiro, zvese zvakatsanangurwa nouporofita pamusoro pamasvondo makumi manomwe zvakaonekwa kuti zvakanga zvezadzikiswa.” The Great Controversy, 326.

Kuva muna 1798 kusvikira muna 1844, ngirozi nhatu dza Zvakazarurwa dzakapinda munhorondo yechiporofita; uye sezvakaita kuti mitemo mitatu itange chiporofita chemakore zviuru zviviri namazana matatu, saizvozvowo ngirozi nhatu idzodzo ndidzo dzakaraidza kuguma kwechiporofita ichocho. Nguva yechiporofita yakaguma nokusvika kwengirozi yechitatu, sezvayakanga yatanga nokusvika kwemurayiro wechitatu; nokuti Jesu anogara achifanandiza kuguma kwechinhu nokutanga kwechinhu.

VaJuda vakatanga kudzoka pasi pechirevo chokutanga, uye munhorondo yechirevo chechipiri vakapedza temberi. Mutumwa wechitatu akasvika musu wa 22 Gumiguru 1844, uye zuva iroro risati rasvika va Millerite vakanga vapedza temberi yomweya yavaive vabuda mu Bhabhironi yomweya kuzovakazve. Yaifanira kupedzwa, nokuti musu wa 22 Gumiguru 1844 mutumwa wesungano waifanira kuuya pakarepo kutemberi yake. Temberi iyoyo yaiva vanhu ve Millerite vakapinda musungano musu wa 22 Gumiguru 1844, uye avo Petro anoratidza kuti vaiva temberi.

Nanyiwo wo, sa matwe amoa a nkwa wom no, woresi mo asi ho se honhom mu fi, asofo kuw kronkron, se mode honhom mu afore bebo afore ama Onyankopon, a enam Yesu Kristo so na ogye tom. 1 Petro 2:5.

Tembere ya Millerite yakavakwa kubva muna 1798 kusvika muna 1844, izvo zviru makore makumi mana namatanhatu, kana kuti mazuva matatu muchiprofita, nokuti Kristu akaraidza kuti zvinotora mazuva matatu kuti amutse tembere.

Na Pasaka ya Wayuda ilikuwa imekaribia, naye Yesu akapanda kwenda Yerusalemu. Naye akawakuta hekaluni wale waliokuwa wakiuza ng’ombe, na kondoo, na hua, na wabadilisha

fedha wameketi. Naye alipokwisha kufanya mjeledi wa kamba ndogo ndogo, akawafukuza wote kutoka hekaluni, na kondoo pia, na ng’ombe; akazimwaga fedha za wabadilisha fedha, na kuzipindua meza; akawaambia wale waliokuwa wakiuza hua, Ondoeni vitu hivi hapa; msiifanye nyumba ya Baba yangu kuwa nyumba ya biashara. Wanafunzi wake wakakumbuka ya kuwa imeandikwa, Wivu wa nyumba yako umenila. Ndipo Wayuda wakajibu, wakamwambia, Unatuonyesha ishara gani, kwa kuwa unafanya mambo haya? Yesu akajibu, akawaambia, Livunjeni hekalu hili, nami katika siku tatu nitalisimamisha. Basi Wayuda wakasema, Hekalu hili limejengwa muda wa miaka arobaini na sita, nawe je, utalisimamisha katika siku tatu? Lakini yeye alinena habari za hekalu la mwili wake. Yohana 2:13–21.

UMhlophe uveza ukuthi lapho isithunywa sesivumelwano sifika ngokuzuma ethempelini laso, njengoba kuvezwe encwadini kaMalaki, leso siprofetho sagcwaliseka ngesikhathi uKristu ehlanza ithempeli, njengoba kusanda kuboniswa endimeni kaJohane.

“‘මුළු ලෝකයේ ගැණුම්කාරයන් හා විකුණුම්කාරයන්ගෙන් මාලිගාව පවිත්‍ර කළ විට, යෝජ්‍යස්වභන්සර් පාපයේ අපවිත්‍රකමෙන් හදවත පවිත්‍ර කිරීම තමන්ගේ මහෙවෙර බව ජීර්කාශ කළ සර්ක, —එනම් ආත්මය දූෂණය කරන භූමික ආශාවන්ගෙන්ද, ස්වයංකාරීය කාම ආශාවන්ගෙන්ද, දුෂ්ට පුරුදු වලින්ද පවිත්‍ර කිරීමය. ‘බලව, මම මාගේ දූතයා එවමි, ඔහු මා ඉදිරියෙන් මග සූදානම් කරන්නේය: ඔබ සැවොම සොයන ස්වාමීන් වහන්සේ හදිසියේ තම මාලිගාවට පැමිණෙන සර්ක, ඔබ ජීර්ති වන ගිවිසුමේ දූතයාද ඒ සර්ක: බලව, ඔහු පැමිණෙන්නේයයි සේනාවන්ගේ ස්වාමීන් වහන්සේ කියන සර්ක. නමුත් ඔහුගේ පැමිණීමේ දවස ඉවසන්නේ කවුද? ඔහු ජීර්කාශ වන විට නැගී සිටින්නේ කවුද? මන්ද, ඔහු පිරිපහදුකරන්නාගේ ගින්නක් මෙන්ද, රදේ සර්දන්නන්ගේ සබන් මෙන්ද ය. ඔහු රිදී පිරිපහදුකරන්නකු හා පවිත්‍රකරන්නකු මෙන් හිද, ලෝවිගේ පුත්‍රයන් පවිත්‍ර කර, ඔවුන් රන් හා රිදී මෙන් පිරිසිදු කරන්නේය; එවිට ඔවුන් බර්මිෂ්ඨකමින් යුත් පූජාවක් ස්වාමීන් වහන්සේට පූජා කරනු ඇත. මලාකී 3:1–3.’ The Desire of Ages, 161.”

MuYohane chitsauko chechipiri, temberi yakatora makore makumi mana nematanhatu kuvakwa, uye Jesu akati Aizomutsa temberi yakanga yaparadzwa mumazuva matatu. Kubva muna 1798 kusvika muna 1844 makore makumi mana nematanhatu, uye izvi zvinoratidza kusvika kwengirozi nhatu (mazuva), dzaZvakazarurwa chitsauko chegumi nechina, dzakanga dzafananidzirwa nemitemo mitatu yakatanga chiporofita chemakore zviuru zviviri namazana matatu. Makore makumi mana nematanhatu ndiyo nguva iyo Kristu akamutsira temberi yeMillerite, nokuti nguva iyoyo isati yasvika nzvimbo tsvene yomweya naIsiraeri yomweya zvakanga zvatikikirirwa pasi neBhabhironi yomweya.

Kristu paakanatsa temberi paPaseka pakutanga kweushumiri Hwake, akanga achizadzisa chiporofita cheMutumwa weSungano achiuya pakarepo kutemberi Yake, sezvazvakataurwa muna Maraki. Musi wa22 Gumiguru, 1844, Kristu akauya pakarepo kutemberi Yake, uye zvakanga zvamutorera makore makumi mana nenhanhatu kuti amutse zvakare temberi Yake yakanga yaparadzwa.

“Ukūya kwaKristu njengomPristi wethu Omkhulu endaweni engcwele kakhulu, ukuze kuhlanzwe ingcwele, njengoba kuvezwa kuDaniyeli 8:14; ukūya kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwa kuDaniyeli 7:13; kanye nokūya kweNkosi ethempelini laYo, njengoba kwabikezelwa nguMalaki, kuyizincazelo zesenzakalo esisodwa; futhi lokhu kuphinde kufanekiswe ukūya komkhwenyana emshadweni, njengoba kuchazwa nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

Hasha ya kwanza iliisha mwaka 1798, na mwisho wa hasha ya mwisho ulikuwa mwaka 1844. Mwanzo wa kipindi cha miaka arobaini na sita, ambapo Kristo aliisimamisha hekalu la Wamilerite, ulidhihirisha mwisho, kwa maana mwanzo na mwisho vyote viwili viliwekwa alama kwa hitimisho la hasha ya Mungu dhidi ya watu Wake; kwa kuwa Yesu daima huutambulisha mwisho wa jambo pamoja na mwanzo wa jambo.

M’chigawo chakulondola, tilutirizge kusambira malanguro agho Gabrieli wakapeleka kwa Danieli.

“Bhuku raZvakazarurwa rinofanira kuzarurirwa kuvanhu. Vazhinji vakadzidziswa kuti ibhuku rakavharwa nechisimbiso, asi rakavharirwa chete avo vanoramba chokwadi nechiedza. Zvokwadi dzariri dzinofanira kuparidzirwa, kuti vanhu vapiwe mukana wokuzvigadzirira zviitiko zvava pedyo kwazvo kuitika. Shoko reMutumwa wechitatu rinofanira kuiswa pamberi se tariro chete yeruponeso yenyika iri kuparara.

“Njodzi dzemazuva okupedzisira dzava pamusoro pedu, uye mubasa redu tinofanira kuyambira vanhu pamusoro pengozi yavanayo. Ngakurege kuti zviitiko zvinokatyamadza izvo uporofita hwakazarura kuti zvava kuda kuitika zvisiywe zvisina kubatwa. Isu tiri nhume dzaMwari, uye hatina nguva yokurasikirwa nayo. Avo vanoda kuva vabatsiri pamwe chete naIshe wedu Jesu Kristu vacharatidza kufarira kwakadzama muzvokwadi dzinowanikwa mubhuku iri. Nechinyoreso nezwi vachashingaira kuita kuti zvinhu zvinoshamisa izvo Kristu akabva kudenga kuzoratidza zvinyatsojeka.” Signs of the Times, July 4, 1906.