

# Bhuku ra Danieri — Nomboro yeMakumi Mashanu nelna

*Kufumura Iminsi y'lherezho: Ugushakisha kwa Daniyeli Ubusobanuro*

Jeff Pippenger

2024-01-18

Takapedzisa nyaya ichangobva kuitwa nechidimbu chakatorwa mu \*Prophets and Kings\*, umo Hanzvadzi White akaratidza kuti Danieri akanga achitsvaka “kunzwisisa ukama hwaiva pakati pokutapwa kwamakore makumi manomwe, sezvakaporofitwa kubudikidza naJeremia, nemakore zviuru zviviri namazana matatu ayo, muchiratidzo, akanzwa mushanyi wokudenga achizivisa kuti aifanira kupfuura kusati kwasvika kucheneswa kwenzvimbo tsvene yaMwari.”

“Kupitia maono mengine nuru zaidi ilitolewa juu ya matukio ya wakati ujao; na ilikuwa mwishoni mwa maono haya kwamba Danieli akasikia ‘mtakatifu mmoja akinena, na mtakatifu mwingine akamwambia mtakatifu yule fulani aliyenena, Hata lini itakuwa njozi hii?’ Danieli 8:13. Jibu lililolewa, ‘Hata siku elfu mbili na mia tatu; ndipo patakatifu patatakaswa’ (aya ya 14), lilimjaza fadhaa. Kwa bidii alitafuta maana ya maono hayo. Hakuweza kuelewa uhusiano uliokuwapo kati ya ule utumwa wa miaka sabini, kama ulivyotabiriwa kupitia Yeremia, na ile miaka elfu mbili na mia tatu ambayo katika maono alimsikia mjumbe wa mbinguni akitangaza kwamba ingepita kabla ya kutakaswa kwa patakatifu pa Mungu. Malaika Gabrieli akampa tafsiri ya sehemu; hata hivyo, nabii aliposikia maneno haya, ‘Maono ... yatakuwa hata siku nyingi zijazo,’ alizimia. ‘Mimi Danieli nilizimia,’ anaandika kuhusu uzoefu wake, ‘nikaumwa siku kadha wa kadha; baadaye nikaondoka, nikafanya shughuli za mfalme; nami nikastaajabia maono yale, lakini hapakuwa na mtu aliyeelewa.’ Aya za 26, 27.” Manabii na Wafalme, 553, 554.

AmaMillerite awazange afinyelele ekuqondeni okuphelele komyalezo oyisisekelo ababewumemezela. Kuthe lapho kufika isikhathi sokuba iNgonyama yesizwe sakwaJuda ifune ukuletha ulwazi olwengeziwe mayelana “nezikhathi eziyisikhombisa,” bangena esipiliyoni saseLawodikeya, kwathi eminyakeni eyisikhombisa kamuva bakwenqaba ngokuphelele ukukhanya “kwezikhathi eziyisikhombisa.” Abazange bawubone umnqamulajuqu ogcwele phakathi kweminyaka engamashumi ayisikhombisa neminyaka eyizinkulungwane ezimbili namakhulu amathathu, uDaniyeli ayefune ngentshiseko ukuyiqonda. UDaniyeli umele abantu bakaNkulunkulu bezinsuku zokugcina.

Naha igihu cishimira amasabato yaco ni igice c'isezerano ryahawe Isirayeli ya kera, kandi cari kirimwo itegeko ry'uko igihu kiruhuka buri mwaka ugira indwi. Iryo sezerano ryarimwo uruzunguruko rw'imyaka indwi rusubiramwo incuro indwi. Ryarimwo kurekurwa no gusubizwa ivyatunze n'abaja ku musozo w'izo nzunguruko ndwi z'imyaka indwi (imyaka mirongo ine n'icenda), mu birori bizwi kw'izina rya Yubile. Abayuda bari baragambarariye ayo mahame y'isezerano, kandi 2 Ngoma yerekanye ko ya myaka mirongo indwi y'ubuja, yavuzweko na Yeremiya umuhanuzi, yagereranya imyaka amajana ane na mirongo icenda y'ubugararaji bwari

bwarabanje. Mu myaka amajana ane na mirongo icenda, iyo Isirayeli ya kera iza kuba yarubashe amabwirizwa ari mw'isezerano nk'uko yashizweho muri Abalewi 25, haba harabayeho igiteranyo c'imyaka mirongo indwi muri iyo, iyo na yo ni yo myaka igihu caruhutse. Umwaka wo muri Bibiliya ugizwe n'imisi amajana atatu na mirongo itandatu, kandi imisi amajana atatu na mirongo itandatu ikubiswe indwi ("ibihe indwi") bingana n'imisi ibihumbi bibiri amajana atanu na mirongo ibiri.

Amashumi cinelulwane ahangene ngokuphelele lokuphumula kwelizwe, okuxhumene ngokuphelele "lezikhathi eziyisikhombisa." UDanyeli wayefuna "ukuzwisisa ubudlelwano" "bokuthunjwa beminyaka engamatshumi ayisikhombisa," "lemyaka eyizinkulungwane ezimbili lamakhulu amathathu" "ngaphambi kokuhlanzwa kwengewele kaNkulunkulu." Ngakho-ke wayefuna ukuzwisisa ubudlelwano bombono we- "chazon" lombono we- "march." Akunakwenzeka ukuzwisisa lobobudlelwano ngaphandle kokuvuma ukuphumula kwelizwe kuLevitikusi amatshumi amabili lanhlanu lamatshumi amabili lasithupha kanye lokuthunjwa kwemyaka engamatshumi ayisikhombisa okukhulunywa nguJeremiya. Nxa ungakholwa ukuthi "izikhathi eziyisikhombisa" zimelela isikhathi sesiprofetho seminyaka eyizinkulungwane ezimbili lamakhulu amahlanu lamatshumi amabili, uyazisusa ekubeni phakathi kwalabo abamelwa nguDanyeli ensukwini zokucina. AmaMillerite ayekholwa ukuthi "izikhathi eziyisikhombisa" zaziyoiprofetho sesikhathi, kodwa ubu-Adventism abusekho.

Danyeli, kufanana na manabii wote, anawaonyesha watu wa Mungu katika mwisho wa ulimwengu, na maoni ya Dada White kuhusu shauku yake ya kuelewa uhusiano kati ya ile miaka sabini ("nyakati saba") na ile miaka elfu mbili na mia tatu, yanawakilisha shauku ambayo watu wa Mungu wa siku za mwisho wanapaswa kuwa nayo. Kama ilivyokwisha kusemwa katika makala zilizotangulia, hakuna kweli zilizowakilishwa katika chati za 1843 na 1850 ambazo haziungwi mkono moja kwa moja (mara kwa mara) katika maandishi ya Dada White.

Zvishongo zvaMiller zvichapenya zvakajeka kagumi muKuchema kwaPakati pousiku kwamazuva okupedzisira, uye pakuita kudaro, zvishongo izvozvo zvinomiririra muedzo wokupedzisira wemhandara dzeAdventism. Zvishongo izvozvo ndizvo zvokwadi dzenheyo dzinomiririra pamatafura aHabakkuki, pamwe chete nezvishongo zviru mubhokisi rezvishongo zvakaiswa pamusoro petafura pakati pekamuri yaMiller. Muedzo wenheyo ndiwo muedzo wokupedzisira, asi saizvozvowo nesimba reMweya weChiporofita. Kuramba zvokwadi dzenheyo, dzakafananidzirwa sezvishongo muhope dzaMiller, ndiko panguva imwe chete kuramba Mweya weChiporofita.

"Unyengeri hwekupedzisira chaizvo hwaSatani huchava hwekuita kuti uchapupu hweMweya waMwari hushaye simba. 'Pasina chiratidzo, vanhu vanoparara' (Zvirevo 29:18). Satani achashanda nounyanzvi, nenzira dzakasiyana uye kubudikidza nemasangano akasiyana, kuti azunguze kuvimba kwevanhu vaMwari vakasara muuchapupu hwechokwadi. Achauyisa zviratidzo zvekunyepedzera kuti atsause, uye achavhanganisa zvenhema nezvechokwadi, zvokuti vanhu vachazonyangadzwa nazvo vachiona chinhu chose chinonzi zviratidzo sorudzi rwokupengereka kwokunamata; asi mweya yakatendeka, nokuenzanisa zvenhema nezvechokwadi, ichagoneswa kuzvisiyanisa." Selected Messages, bhuku 2, 78.

Tave kutarisana zvino nokuwedzera kwezivo kwakaitika munhorondo yevaMillerite kubva muna 1798 kusvika muna 1844, asi tiri kucherechedza kuti, kunyange zvazvo vaMillerite vakanga vakarurama mukushandisa kwavo zviporofita, vakanga vakaganhurirwa nenhorondo yavakamutsirwa mairi. Zvino tiri mumazuva okupedzisira, uye muchizvarwa chokupedzisira (chechina) chechiAdventism. Munguva iyi, chiAdventism chakadzidziswa zvikuru netsika nemagariro (zvishongo zvokunyepedzera) zvokuti hachichazivi kuti zvokwadi dzenheyo dzaiva dziipi. Kusaziva kuti zvokwadi idzodzo ndedzipi kunodzivisa chiAdventism kunzwisisa kukosha kwezvokwadi idzodzo, uye kunoita kuti mirayiro inodzokororwa yokudzivirira nokuchengetedza zvokwadi idzodzo ishaye zvainoreva.

Tisati taenda mberi zvikuru mukududzirwa kwaGabrieri kwechiratidzo cheRwizi rweUrai, tichatanga tabata pfungwa shomanana dzine chokuita nezvokwadi dzepakutanga pamwe chete nesimba reMweya weChiporofita. Vafundisi vezvouMwari vemazuva ano vanopikisa vachiti ndima inotevera inoratidza kuti chiporofita chenguva chakarebesa kwazvo muBhaibheri imakore zviuru zviviri namazana matatu.

Chiitiko chevadzidzi vakaparidza “evhangeri youmambo” pakuuya kwaKristu kwekutanga, chakava nemufananidzo waro muchiitiko chaavo vakazivisa shoko rokudzoka kwake kwechipiri. Sezvo vadzidzi vakabuda vachiparidza vachiti, “Nguva yazadziwa, umambo hwaMwari hwaswedera pedyo,” saizvozvowo Miller navamwe vake vakazivisa kuti nguva youprofita refu zvikuru uye yokupedzisira inoratidzwa muBhaibheri yakanga yava kuda kupera, kuti kutonga kwakanga kwava pedyo, uye kuti umambo husingaperi hwakanga hwava kuda kuvambwa. Kuparidza kwavadzidzi maererano nenguva kwakanga kwakavakirwa pamasvondo makumi manomwe aDanieri 9. Shoko rakapiwa naMiller navamwe vake rakazivisa kuguma kwamazuva ane zviuru zviviri namazana matatu aDanieri 8:14, ayo masvondo makumi manomwe ari chikamu chawo. Kuparidza kweumwe neumwe kwakanga kwakavakirwa pakuzadzika kwechikamu chakasiyana chenguva imwe cheteyo huru youprofita.

“Saudara William Miller na banzangu, nga mutindu disipeli ya ntete, bo mosi ve bakangaka na mobimba ndimbola ya nsango yina bo vwandaka nata. Bulembu yina bwakavwandaka ntama na dibundu bopekisaka bo na kokuma na ndimbola ya solo ya likambo mosi ya mfunu kati na profesu. Yo yina, ata bo samunaka nsango yina Nzambi apesaka bo sambu bo pesa yo na nsi-ntoto, kansi, na nzila ya kubakisa yo mbote ve, bo kutanaka na kivuvu yina bwaka.” The Great Controversy, 351.

Chigawocho chikuti, “Miller na wanyake awo wakaŵa nayo wakapharazga kuti nyengo yautesi yitali chomene ndiposo yaumaliro iyo yikuwoneka mu Baibolo yikaŵa pafupi kumara,” ndipo wasambizgi ŵa vya chisopa wakuti nyengo yautesi yitali chomene ndiposo yaumaliro ni vyaka vikwi viŵiri na mazana ghatatu. Kweniso wakuti ichi ndicho Sister White wakulongora mu chigawocho, pakuti, wakuti, iyo wakuyowoya mwakunanga yayi ku nyengo ya vyaka vikwi viŵiri na mazana ghatatu. Iwo mbachibulumutizgi kuwona ubale uli pakati pa vyaka makumi ghankhondi na nyengo ya vyaka vikwi viŵiri na mazana ghatatu. Iwo mbachibulumutizgi kuwona ungweru uwo Daniel wakapenja kupulikiska.

Ellen White aive muMillerite, uye vaiziva mashoko akanga akaiswa pachati yepiyona ya1843, napachati yepiyona ya1850 yakabudiswa naF. D. Nichols. Chati ya1850, yakagadzirwa naNichols, yakagadzirirwa mumba maNichols panguva chaiyo iyoyo apo James naEllen White vakanga vachigara naNichols. Nguva yechiporofita refu kupfuura dzose muBhaibheri, inomiririrwa pazvichati zviviri izvozvo, haisi makore zviuru zviviri nemazana matatu, asi ndiyo “nguva nomwe,” yeRevhitiko makumi maviri nenhanhatu.

Kutaura kuti ndima yakapfuura iyi inopa kuziviswa kwakafemerwa kunoratidza makore zviuru zviviri nemazana matatu senguva yechiporofita yakarebesa uye yokupedzisira, ndiko kuita kuti zvinyorwa zvaSista White zvizvipikise pachazvo. Kana aitenda zvinotaurwa nenyanzvi dzezvouwMwari pamusoro pendima iyi, zvino zvinorevei paanotsigira machati anotsigira “nguva nomwe?”

“Ndzi vonile leswaku chati ya 1843 yi kongomisiwe hi voko ra Hosi, naswona a yi fanelanga ku cinciwa; leswaku tinhlayo a ti ri hilaha Yena a a lava hakona; leswaku voko ra Yena a ri ehenhla ka swona naswona ri fihlele xihoxo eka tin’wana ta tinhlayo, leswaku ku nga vi na un’we la a ta swi kota ku xi vona, ku fikela loko voko ra Yena ri susiwa.” Early Writings, 74.

අපගේ සමාජීය ජීවිතයන් හා කතාන්තරයන් උතුරු කැමති අය, 1843 ජනවාරියේ “සන් චාර” යන දර්ශනය මත, පසුකාලීන දිනකෙ ඔහු තමන්ගේ හස්තය ඉවත් කරන තුරු, ස්වාමීන් වහන්සලේ තම හස්තය තබාගෙන සිටී බව තර්ක කළ හැක. එහෙත් එම පූර්වකල්පනයේ ගැටලුව වන්නේ, ස්වාමීන් වහන්සලේ සංවිධානයන්ගෙන් තම හස්තය ඉවත් කළ කාලය කුමක්දැයි සහ දේ වැඩි වී සිටින හඳුන්වා දී තිබීමය; ඔහුගේ හස්තය ඉවත් කරනු ලැබුවේ 1844 ඔක්තෝබර් 22ට පෙර, පළමු බලාපොරොත්තු බිඳවැටීමෙන් ඉක්බිතිව ය. එම සිද්ධිය පිළිබඳ ඇයගේ සාක්ෂියේදී, නිවැරදි කරනු ලැබූ වරද කුමක්දැයි ඇය හඳුන්වා දෙන අතර, එම වරද “සන් චාර” නොවූ බව පැහැදිලිය.

“Avo vakatendeka vaya, vakarwadziwa mwoyo, vakanga vasingagoni kunzwisisa kuti sei Ishe wavo vasina kuuya, havana kusiiwa murima. Zvakare vakatungamirirwa kumaBhaibheri avo kuti vatsvakisise nguva dzechiporofita. Ruoko rwaShe rwakabviswa pazviverengero, uye kukanganisa kwacho kukatsanangurwa. Vakaona kuti nguva dzechiporofita dzaisvika muna 1844, uye kuti humbowo ihwohwo humwe chete hwavakanga vaunza kuti varatidze kuti nguva dzechiporofita dzakapera muna 1843, ndihwo hwairatidza kuti dzaizoguma muna 1844.” Early Writings, 237.

Apo ruwoko rwaShe “rwabviswa pamifananidzo, uye kukanganisa kukatsanangurwa,” ipapo vakazobvuma “kuti humbowo ihwohwo humwe chete hwavakanga vaunza kuratidza kuti nguva dzechiporofita dzakapera muna 1843, ndihwo hwairatidza kuti dzaizoguma muna 1844.” Nguva dzechiporofita idzo pakutanga dzaifungidzirwa kuti dzaizopera muna 1843, dzinomiririrwa pachati ya1843, inova ndiyo chati yakashandiswa neumwe nomumwe wevaparidzi vechiMillerite mazana matatu. Nguva dzechiporofita dzinomiririrwa pachati iyoyo dzakapera muna 1843 dzaiva makore zviuru zviviri nemazana matatu aDanieri chitsauko 8, ndima 14, makore zviuru zviviri nemazana mashanu nemakumi maviri eRevhitiko 26, uye makore chiuru chimwe nemazana matatu nemakumi matatu nemashanu aDanieri 12. Mushure mekuora mwoyo kwekutanga Ishe akabvisa

ruoko rwavo pakukanganisa uku, uye vaMillerite vakazobva vaona kuti humbowo humwe chete hwairatidza kupera kwenguva dzechiporofita muna 1843, chaizvoizvo ndihwo hwaisimbisa kuti nguva idzodzo dzakapera muna 1844.

Chati ya mwaka 1850 ilitayarishwa mwaka 1850, na ikaanza kuuzwa mwezi Januari wa mwaka 1851. Ellen White aliandika kwamba chati hiyo nayo ilikuwa utimizo wa Habakuki, kama vile alivyokuwa ameandika pia kuhusu chati ya mwaka 1843. Chati hiyo pia iliwakilisha kipindi kirefu zaidi cha unabii kama “nyakati saba” za Mambo ya Walawi ishirini na sita.

“Naona kwamba Mungu alikuwamo katika uchapishaji wa chati hiyo na Ndugu Nichols. Nikaona kwamba kulikuwako unabii wa chati hii katika Biblia, na ikiwa chati hii imekusudiwa kwa watu wa Mungu, ikiwa inamtosha mmoja, basi inamtosha mwingine pia; na ikiwa mmoja alihitaji chati mpya ichorwe kwa kiwango kikubwa zaidi, wote wanahitaji vivyo hivyo.”  
Manuscript Releases, juzuu ya 13, 359.

Kutaura kuti mashoko aHanzvadzi White anoti vaMillerite “vakaparidza kuti nguva yechiporofita yakareba kupfuura dzose uye yekupedzisira inoratidzwa muBhaibheri yakanga yava kupa,” akarurama, nokuti ndizvo zvavakaita. Kutaura kuti “nguva yechiporofita” “yakareba kupfuura dzose” ndiyo makore ane zviuru zviwiri namazana matatu kunoshandura uchapupu hwaHanzvadzi White kuti huzvipikise pachahwo, uye kuti hupikisane nezvinyorwa zvenhoroo. Kutenda ngano iyoyo ndiko kutenda nhema, uye mumazuva okupedzisira avo vanosarudza kutenda nhema vanodaro nokuti havadi chokwadi.

Yesu haakazvitira nenzira inoshamisa sokunge aizvibayisa neimwe mhando yokuzorodzwa kwomwari kuti apfuurire nomukutambudzika kwemuchinjikwa. Yesu akatambura nokutambudzika kwomwari, kunopfuura zvikuru zvole zvaigona kutsungirirwa nechisikwa chipi nechipi Chake. Asi vanhu vakasikwa nomufananidzo Wake, uye kufemerwa kunoratidza kuti vanhu vanofanira kukunda sezvaAkakunda. Chakagonesa Kristu kutsungirira kutambudzika kwemuchinjikwa chaiva chimiro chaAiva nacho, icho vanhu vanacho zvakare.

Tichitarira kuna Jesu, muvambi nomukwanisi wokutenda kwedu; uyo, nokuda kwomufaro wakanga wakaiswa pamberi pake, akatsungirira muchinjikwa, achizvidza kunyadziwa kwawo, uye agara pasi kuruoko rworudyi rwechigaro choushe chaMwari. VaHebheru 12:1.

Jesu akatsungirira kutambudzika kwemuchinjikwa, nokuti akanga ane chinangwa chakamiswa pamberi pake, uye isu takasikwa nemufananidzo wake, nokudaro tiri vanhu vanokurudzirwa nezvinangwa. Icho chikamu chemaumbirwo edu. Kana takatungamirirwa kuti titende kuti hazvina kukosha kunzwisisa nheyo dzeAdventism, hatizovi nechikurudziro chokuita chinhu ichocho. Chikurudziro chega chega chomwari chinogona kumutswa noMweya Mutsvene kuti chikunde mamiriro aho eRaodhikia rudo rwechokwadi. Rudo rwechokwadi ruchayedzwa nokuwanikwa kwetsika netsika dzakapfava dzakagadzirirwa kunyaradza nzeve dzedu dzinokwenya. Kana, mukunyaradzwa kwedu kweRaodhikia, tisina chido chokunzwisisa chokwadi isu pachedu, ticharasika. Apa ndipo pakamira Adventism nhasi.

Daniyeli ni kielelezo cha watu wa Mungu katika siku za mwisho wanaotafuta, kwa njia ya neno la unabii, kuelewa uhusiano uliopo kati ya utumwa wa miaka sabini na unabii wa miaka elfu mbili na mia tatu. Kuutambua unabii wa miaka elfu mbili na mia tatu kuwa ndio kipindi cha unabii kilicho kirefu zaidi na cha mwisho ni kuyakataa mafundisho ya msingi ya Waadventista, na wakati uo huo kuikataa mamlaka ya Roho ya Unabii. Kudai kwamba wakati Wamilleri walipowasilisha kipindi cha unabii kilicho kirefu zaidi na cha mwisho, kwamba kilikuwa ni miaka elfu mbili na mia tatu, ni kuukataa ushuhuda wa kihistoria.

“Hatina chokutya nacho pamusoro peramangwana, kunze kwekuti tikanganwe nzira yatakatungamirirwa nayo naShe, nedzidziso Yake munhoroondo yedu yakapfuura.” Life Sketches, 196.

Gabriel akauya kuzopa Dhanyeri kunzwisisa zviratidzo zvole zviriviri, “mareh” ne “chazon,” uye akarayira Dhanyeri kuti aparadzanise zviratidzo zviriviri izvi mupfungwa dzake, kunyange hazvo zvaiva noukama hwechiporofita hwakajeka. Chiratidzo chacho chaisanganisira umambo hwoouporofita hweBhaibheri huri muzvitsauko zvinomwe nezvisere, izvo zvaiva kudzororwa nokuwedzerwa kweumambo ihwohwo humwe chete huri muchitsauko chechipiri. Mashoko acho aisanganisirawo hurukuro yokudenga yaimiririra chimwe chiratidzo sokutsikwa-tsikwa kwenzvimbo tsvene yaMwari navanhu vake, uye chimwe chiratidzo chichiratidza basa rokudzorerwa kwavanhu nenzvimbo tsvene.

Gabriel paakapa dudziro, iyo pakupedzisira yakava musimbote weshoko rakaparidzwa nevaMillerite, paiva noukama hwakanga huripo pakati pezviono zviriviri izvi, hunofanira kucherechedzwa navaya vanozadzisa murayiro wokuita kupatsanurwa kwepfungwa kwedudziro. Mumwe wemisiyano unomiririrwa namazwi maviri ayo ose anoshandurirwa kuti “akatemwa.”

Majuma makumi manomwe akatemerwa pamusoro pevanhu vako napamusoro peguta rako dzvene, kuti kuguma kudarika kuitwe, nokupedzwa kwezvivi, nokuyanansira zvakaipa, nokuuya nokururama kusingaperi, nokusimbisa chiratidzo nouporofita, uye nokuzodza Iye Mutsvene-soro. Naizvozo ziva unzwisise, kuti kubva pakubuda kweshoko rokudzosazve nokuvaka Jerusarema kusvikira kuna Mesia, Muchinda, kuchava namajuma manomwe, namajuma makumi matanhatu namaviri; mugwagwa uchavakwazve, norusvingowo, kunyange panguva dzokutambudzika. Uye shure kwamajuma makumi matanhatu namaviri Mesia uchagurwa, asi kwete nokuda kwake; uye vanhu vomuchinda uchauya vachaparadza guta nenzvimbo tsvene; uye kuguma kwazvo kuchava samafashamo, uye kusvikira pakuguma kwehondo kuparadzwa kwakatemerwa. Uye achasimbisa sungano navazhinji kwevhiki rimwe; uye pakati pevhiki achagumisa chibayiro nechipiriso; uye pamusoro pokupararira kwezvinonyangadza achachiita dongo, kusvikira pakupedzisira, uye izvo zvakatemerwa zvichadururirwa pamusoro pechakaitwa dongo. Danieri 9:24–27.

Mavhiki makumi manomwe (makore mazana mana nemakumi mapfumbamwe) akaiswa pamusoro pavanhu neguta dzvene. Shoko rakashandurwa richinzi “akaiswa” rinoreva “kuchekwa kubva”, uye shoko iri rinoratidza nguva yakatarwa kana nguva yokuedzwa kuvaJudha neJerusarema. Rakarevawo nguva yokumukira yakakonzero kuparadzwa kweJerusarema nokutapwa kwamakore makumi manomwe. Saka makore mazana mana nemakumi mapfumbamwe aka“iswa”, achitangira

pachirevo chechitatu. Makore okutanga mazana mana nemakumi mapfumbamwe okumukira ndiwo akaunza kurwiswa katatu kwaNebhukadhinezari, kuparadzwa kwokupedzisira kweJerusarema, nokupararira nokutapwa kwamakore makumi manomwe kwaIsraeri chaiyo muBhabhironi chaiyo.

Chirevo chokutanga chakaridza kuguma kweutapwa uye kutanga kwebasa rokuvakazve Jerusarema. Chirevo chechitatu chakaridza kutanga kwemakore zviuru zviviri namazana matatu. Kuuya kwomutumwa wokutanga kwakaridza kuguma kweutapwa hwaIsraeri womweya muBhabhironi romweya hwemakore ane chiuru chimwe namazana maviri namakumi matanhatu, uye kwakaridzawo kutanga kwenguva yemakore makumi mana namatanhatu, apo Kristu akashandisa vaMillerite kubuda muutapwa uye kuvaka temberi yomweya.

Izwi rakashandurwa kaviri richinzi “rakatemwa” mundima dzechimakumi maviri nenhanhatu neyechimakumi maviri nenomwe ndiro rokuti “charats,” uye rinoreva “kukuvadza” pamwe chete ne “chirevo chakatarwa.” Zvakanga “zvakatemerwa” nenzira youprofita kuti hupapa hwaizogamuchira “ronda” rinouraya pakuguma kwokutsamwa kwokutanga. Ndiro izwi rimwe chetero rinoshandiswa naDanieri muchitsauko chegumi nerimwe, ndima yechitatu nenhanhatu.

Uye mambo achaita sezvaanoda; achazvikudza, uye achazvikurisa pamusoro pamwari mumwe nomumwe, uye achataura zvinhu zvinoshamisa zvinopikisa Mwari wavamwari, uye achabudirira kusvikira kutsamwa kwaperu; nokuti zvakatarwa zvichaitika. Danieri 11:36.

Muvhesi ya makumi mataru na nthihi, “mambo” ndi upapa. Upapa wakenerwa kuhumelela kufikira mu 1798, apo ukapokera chilonda chake chakufwa. Penepapo “kukwiyiska” kwakudanga kukenerwa “kumalizgika,” pakuti “kukwiyiska” kula kukati “kwakhazikiskika” (kulangika) kuti “kuchitike.” Paumaliro wa kukwiyiska kwakudanga kurazga ufumu wa kumpoto wa Israyeli, uko kukamba mu 723 BC na kumara mu 1798, upapa wakapokera “chilonda chakufwa.” Lizgu lakuti “kwakhazikiskika” likung’anamura “chilonda.”

Ndzi vona yin’wana ya tinhloko ta xona onge yi tluriwe yi ya eku feni; kambe xilondza xa xona xo dlayana xi horisiwile; kutani misava hinkwayo yi hlamala yi landzela xivandzana. Nhlavutelo 13:3.

Mfumo wa kinabii wa Wamileraiti ulitegemea mamlaka mbili za uharibifu, yaani upagani ukifuatiwa na upapa. Walielewa kwamba mamlaka hizo mbili zilipaswa kukanyaga patakatiifu na jeshi, kama ilivyowakilishwa katika maono ya “chazon” ya Danieli sura ya nane, mstari wa kumi na tatu.

Ipapo ndakanzwa mumwe mutsvene achitaura; mumwewo mutsvene akabvunza uyo mutsvene akanga achitaura, achiti, Chiratidzo ichi pamusoro pechibayiro chezuva nezuva, nokudarika kunoparadza, chichatora nguva yakadini, kuti nzvimbo tsvene nehondo zvipiwe kuti zvitsikwe-tsikwe netsoka? Danieri 8:13.

Ang kapapahang mapanirang kapangyarihan ay yuyurak sa santuwaryo at sa hukbo sa loob ng isang libo at dalawang daan at animnapung taon.

Asi ruvanze rwuri kunze kwetembere urusiye kunze, uye usaruuyera; nokuti rwakapiwa kuvaHedheni; uye guta dzvene vacharitsika netsoka mwedzi makumi mana nemiviri. Uye ndichapa simba kuzvapupu zvangu zviviri, uye zvichaporofita mazuva ane chiuru namazana maviri namakumi matanhatu, zvakapfeka masaga. Zvakazarurwa 11:2, 3.

Pakupera kwehasha dzokutanga muna 1798, chiporofita chakanga chatarira “kukuvadza” hupapa. Muna Danieri 9, kutsarwa ikoko kunomiririrwa mundima mbiri dzokupedzisira, uye shoko rakashandurwa kaviri richinzi “kwakatemerwa” mundima idzodzo rine hukama nechiratidzo che“chazon”, asi shoko rakashandurwa richinzi “kwakatemerwa” mundima yechimakumi maviri neina ishoko rechiHebheru rakasiyana, uye rine hukama nechiratidzo che“mareh”. Danieri, achimiririra vanhu vaMwari vemazuva okupedzisira, akanga achitsvaka kunzwisisa ukama hwezviono zviviri izvozvo, izvo Gabhurieri akanga amuudza kuti azviparadzanise mupfungwa.

Tichaenderera mberi nechidzidzo ichi munyaya inotevera.

“Mwari haasi kutipa shoko idzva. Tinofanira kuparidza shoko rakati muna 1843 na1844 rakatibudisa kubva mune mamwe machechi.” Review and Herald, January 19, 1905.