

Bhuku ra Danieri - Nambala makumi mana na ziwiri

Kuvhenekera Dzidziso Dzinonyengera: Kuongorora Kwekunyatsfungisisa kwaDanieri 8 neMatambudziko Anopikisa Teorojia yeAdventist

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Panguva iyo runyanga ruduku rweRoma runomiririrwa mundima dzechipfumbamwe kusvika pagumi nembiri dzaDanieri chitsauko 8, chiratidzo chakarwo chakakanganiswa, nokuti chiratidzo chekupfeka zvemurume nezvemukadzi chakavhengana, munhu anochinjachinja pakati pechirume nechikadzi. Izvi zvinowirirana nekunzwisisa kwevaMillerite kuti Roma yakamirira muzvikamu zviviri, chikamu chokutanga chiri hutongi hwehurumende yeRoma uye chikamu chechipiri chiri hutongi hwechechi yeRoma; asi mukuchinjachinja kwemhando dzechirume nechikadzi mundima idzi, runyanga ruduku rwabuda mukutevedzana kwenhorooondo nechiporofita (rwakakanganiswa). Kunyange zvakadaro, imwe neimwe yendima ina idzi inomirira nhorooondo yakabatana zvakanga kana nehutongi hwehurumende yeRoma kana nehutongi hwechechi yeRoma. Roma yechihedheni yakatambudza vose vairamba simba rayo roumambo, asi kutambudza kweRoma yapapa (yechikadzi) mundima 10, kwakanangiswa zvikuru kudenga.

Mu kumvetsa kwa a Millerite kwakuti Roma unali ufumu wachinayi ndiponso womaliza, kusinthasinthwa kuchoka ku boma kupita ku mpingo, kenako ku boma, ndi kubwereranso ku mpingo, sikukanakhala nkhani yodetsa nkhwawa. Iwo anaona kusakanikirana kwa chitsulo ndi dongo m'mapazi a Danieli chaputala 2, ndipo anangozimvetsa monga magawo awiri a Roma, popanda kudera nkhwawa kufotokoza ndondomeko yeniyeni ya m'mbiri ya ufumu wachinayi ndi wachisanu. Mofananamo anamvetsetsanso chaputala 7, pamene nyanga imene inalankhula zinthu zazikulu motsutsana ndi Wam'mwambamwambayo, inazula nyanga zitatatu kuchokera pa nyanga khumi zoyambirira za chilombo cha Roma. Ngakhale Miller akanazindikira kusinthasinthwa kwa jenda kwa vesi 9 mpaka 12, sikukanakhala kofunika pa kumvetsa kwake kuti ufumu wachinayi unali Roma. Mu kumvetsa kwa a Millerite, ufumu wachinayi unatha mu 1798, ndipo chochitika chotsatira cha uneneri chinali Kubweranso Kwachiwiri kwa Khristu.

Pembo la kike humtambua mwanamke anayefanya uasherati wa kiroho pamoja na pembo la kiume, naye anaonyeshwa katika mistari ya kumi na kumi na miwili.

Hle yi kule ngopfu, ku fika ni le ka vuthu ra tilo; kutani yi hoxa van'wana va vuthu ni van'wana va tinyeleti emisaveni, yi tlhela yi va kandziyela. Daniyele 8:10.

Ukuhlushwa kwamandla obupapa kwakubhekiswe ebuKristwini (ibandla lasezulwini), futhi evesini leshumi nambili iRoma yobupapa (owesifazane) yamukela amandla okufeza umsebenzi wayo wobubulali ngokweqa umthetho wokuphinga namakhosi aseYurophu.

Uye akapiwa hondo kuti irwise chipiriso chezuva nezuva nokuda kwokudarika; ikakandira chokwadi pasi; ikaita izvozvo, ikabudirira. Danieri 8:12.

“Jeshi” katika aya hiyo linawakilisha nguvu za kijeshi ambazo upapa ulipewa “dhidi ya sadaka ya daima.” Neno “dhidi ya” humaanisha “kutoka kwa.” Kutoka kwa wafalme wapagani wa Ulaya (Rumi ya kipagani), wanaowakilishwa na “sadaka ya daima,” msaada wa kijeshi (jeshi) ulipewa upapa “kwa sababu ya uasi.” Muungano wa kanisa na dola, huku kanisa likidhibiti uhusiano huo, ndio “uasi” huo. Divai ya uasi huo ni damu ya Wakristo. Mara tu upapa ulipopata udhibiti wa majeshi ya Rumi ya kipagani, Rumi ya kipapa (“yeye”) “iliuangusha ukweli chini; nayo ikatenda, na kufanikiwa.”

Mu Danyeli igice cya cumi na kimwe, umurongo wa mirongo itatu n’umwe, gutangwa kw’ingabo ku Roma ya papa na ko kugaragazwa:

සිව්ලිබලය සහිත අත් ඔහුගේ පාර්ශ්වයෙන් නැගී සිටිනු ඇත; ඒවා බලකොටුවක් වූ ශුද්ධස්ථානය අපවිත්ර කරනු ඇත; නිතර පූජාව ඉවත් කරනු ඇත; චිතාශය ගතෙ එන පිළිකුල පිහිටුවනු ඇත. දැනියලේ 11:31.

Vhesi iri kuratidza shanduko yenhoroondo kubva kuRoma yechihedheni ichienda kuRoma yapapa. Muvhesi iri “maoko” ndimadzimambo eEurope akatanga kusimukira achitsigira upapa kutanga naClovis, mambo wavaFranks (France), mugore ra496. “Maoko” aya akasvibisawo “nzvimbo tsvene yesimba” (guta reRoma), kubudikidza nehondo dzakaramba dzichienderera kubva muzana remakore rechina zvichienda mberi kusvikira mugore ra538. “Maoko” aya akabvisawo kupikisa kwechihedheni pakusimuka kwoupapa, uye pakazosvika gore ra508, kupikisa kwechihedheni kwakanga kwapera.

Izwi elihunyushwe ngokuthi “susa” liyigama lesiHeberu elithi “sur” futhi lisho “ukukhipha”. “Izingalo” zabeka “isinengiso esichithayo” (upapa), esihlalweni sobukhosi somhlaba ngonyaka ka-538. Lapho uDanyeli isahluko sesishiyagalombili, ivesi le-12 lichaza ukuthi “ibutho” lanikwa uphondo oluncane lwesifazane, livumelana nobufakazi bevesi lama-31 lesahluko se-11. Incwadi yesAmbulo nayo ifakazela iqiniso elifanayo esahlukweni se-13.

Nyamaswa yandakaona yakanga yakafanana nembada, uye tsoka dzayo dzakanga dzakaita setsoka dzebheya, nomuromo wayo wakanga wakaita somuromo weshumba; uye dhiragoni yakapa kwairi simba rayo, nechigaro chayochoushe, nesimba guru. Zvakazarurwa 13:2.

Ellen G. White anonyatsotsanangura pachena chikara chemundima yechipiri seupapa, uye kuti dhiragoni iri mundima iyi iRoma yechihedheni. Roma yechihedheni yakapa upapa zvinhu zvitatu; “simba rake, nechigaro chake, nesimba guru.”

Amandla ezempi anikezwa yiRoma yamahedeni kuqalwa ngoClovis ngonyaka ka-496. “Isihlalo” sokubusa kuso sanikezwa upapa ngonyaka ka-330, lapho umbusi uConstantine ehambisa inhloko-dolobha yakhe eya eConstantinople, eshiya iRoma, inhloko-dolobha yakhe yangaphambili, ngaphansi kokulawulwa yibandla lopapa. Ngonyaka ka-533, umbusi uJustinian wamemezela ukuthi upapa wayeyinhloko yebandla nomqondisi wabahlubuki, edlulisela “igunya lakhe elikhulu” kupapa waseRoma. Ivesi leshumi nambili lesahluko sesishiyagalombili

sikaDaniyeli likhomba isikhathi lapho “ibutho” lanikezwa khona, futhi lelo qiniso lesiprofetho lifakazelwa ngofakazi abaningi. Kusukela kuleso sikhathi (kuqalwa ngonyaka ka-496), upapa “waphumelela.”

Kwa hiyo ingeendelea “kutenda” na “kufanikiwa” mpaka mwisho wa ghadhabu dhidi ya ufalme wa kaskazini wa Israeli ulipofikia kikomo mwaka wa 1798, na upapa ukapokea jeraha lake la mauti.

“Mambo adzachita monga mwa kufuna kwake; ndipo adzadzikweza, nadzikulitsa yekha pamwamba pa mulungu aliyense; ndipo adzayankhula zinthu zodabwitsa zotsutsana ndi Mulungu wa milungu, ndipo adzachita bwino kufikira mkwiyo utatha; pakuti chimene chatsimikizika chidzachitika.” Danieli 11:36.

Vhesi pfumbamwe yechitsauko 8 inotsanangura Roma yechirume (Roma yechihedheni), uye inomiririra nzira yematanho matatu yokukunda yakaitwa neRoma yechihedheni, iyo yakafananidzira nzvimbo nhatu dzenzvimbo dzaizokundwa kuti Roma yepapa isimudzwe pachigaro choushe chenyika, sezvinomiririrwa nenyanga nhatu dzakadzurwa muchitsauko 7. Kukunda kwematanho matatu uku kuviri kweRoma yechihedheni neyeRoma yepapa kwakamiririra zvipingamupinyi zvitatu zvenzvimbo zveRoma yemazuva ano, mundima 40 kusvikira 43 dzaDhanieri 11. Zvino muchitsauko 8, vhesi 11, nyanga duku yechirume (Roma yechihedheni) inomiririrwazve. Muvhesi iyi, pfungwa yakatsveneswa yakasimba kwazvo, zvokuti vanhu vanozvidza vanotonga Jerusarema vakamanikidzirwa kuunza nhema dzinoverengeka dzedzidziso youMwari kuti vamise hwaro hwavo hwokunyepedzera.

Hakika, alijitukuza hata mpaka kwa mkuu wa jeshi; na kwa yeye dhabihu ya kila siku ikaondolewa, na mahali pa patakatifu pake pakabomolewa. Danieli 8:11.

Patiri kutanga kugadzirisa mari dzekunyepera nezvishongo zvekuyeredzwa zvakapinzwawo muAdventism kubvira muna 1863, zvinofanira kucherechedzwa kuti kune minda miviri mikuru yeruzivo rwepfungwa dzezvouMwari inofungidzirwa iyo Adventism inozvikudza nayo, sezvo iri hwaro hwayo mukutsigira dzidziso dzechiPurotesitendi chakatsauka neChechi yeRoma Katurike. Chirevo chinoitwa nevadzidzi vezvouMwari vemazuva ano veAdventism ndechekuti vangava nyanzvi munhoroondo yeBhaibheri, kana kuti nyanzvi mumitauro yeBhaibheri. Mashandisirwo avo endima iyi anoratidza kuti shoko rechiporofita rava kwavari sebhuku rakaiswa chisimbiso, uye zvinoratidzawo kuti chirevo chavo chokuti inyanzvi dzemitauro yeBhaibheri chinongova chete kuratidzwa kwemazuva ano kwechiFarisi.

Chekutanga ndechokuregeredza kuchinjachinja kwechirume nechechikadzi pamusoro penyanga duku mundima yepfumbamwe kusvika neye gumi nembiri. Dai vaiva nyanzvi dzechokwadi mumitauro wechiHebheru, vaisazoramba, kana kuderedza, chokwadi chokuti Dhanieri akashandisa nechido kuchinjachinja kwechirume nechechikadzi mundima idzodzo. Nyanga duku inomiririrwa muzvose zviri zviviri, muchirume nomuchechikadzi, uye zvimiro izvozvo zvinofamba zvichichinjana mundima dzacho. Vadzidzi vezvouMwari vanoedza kufukidza chokwadi ichi netsvina nemari dzokunyepedzera, nokuti chinonyatsoratidza pachena kuti ndima yegumi neimwe iri kuzivisa Roma yechihedheni, kwete Roma yepapa. Chokwadi, ivo

vanoomerera kuti nyanga duku yendima yegumi neimwe ndiye papa, asi muchokwadi iRoma yechihedheni.

Kana zvangobvumwa kuti mavhesi maviri pakati pemana anotaura nezverunyanga ruduku ari echirume uye maviri ari echikadzi, zvinobva zvava nyore kubatanidza chokwadi cheBhaibheri chokuti mukadzi muuporofita hweBhaibheri anomirira kereke, uye murume anomirira nyika. Kuziva izvi kunobvumira vose vanoda kuona kuti runyanga ruduku rwevhesi yegumi nerimwe iRoma yechirume (Roma yechihedheni), kwete Roma yechikadzi (Roma yepapa).

Na jinwalo jlenelo, ndimana iyo i pfesesea sa i tshi funza uri Roma ya Vhannḁa (ene) yo dikukumusa ya lwa na Muvhusi wa mmbi, sa zwe Roma ya Vhannḁa ya ita musi i tshi vhea Muvhusi wa mmbi kha tshifhambano tsha Kharivari. A si uri Roma ya Vhannḁa yo sokou dikukumusa ya lwa na Kristo fhedzi kha tshifhambano; ndimana i bvela phanḁa ya ri nga ene (Roma ya Vhannḁa) “tshihavhelo tsha misi yothe tsho bviswa.”

Mubhuku raDanieri mune mazwi maviri echiHebheru ose anoshandurwa achinzi “kubvisa.” Mazwi acho ndiwo “sur” na “rum”. Ose ari maviri anoshandiswa mubasa repanzvimbo tsvene. Sur zvinoreva kubvisa kana kuburitsa, uye apo madota aibviswa paatari mupanzvimbo tsvene, shoko rakashandiswa kutsanangura kubviswa kwemadota i “sur”. Shoko rokuti “rum” rinoreva kusimudza nokukudza, uye apo muprista mupanzvimbo tsvene aifanira kusimudza chipiriso chinozunguzirwa, aifanira ku “rum” (kusimudza) chipiriso chacho. Mundima yegumi neimwe, Roma yechihedheni (“zuva nezuva”) yaizo “rum” (kubvisa) chihedheni nokusimudza nokukudza chitendero chechihedheni.

Roma yavahedheni hwa chiHeathen hwaizosimudzira nokukudza chitendero chechihedheni. Vafundisi vezvouMwari vechiAdventist vanozviti vane unyanzvi hwemitauro yeBhaibheri vanosarudza kududzira kuonekwa kwose kwekuti “take away” mubhuku raDanieri sokuti “remove”. Vanokundikana kubvuma kunyora kwaDanieri kwakasiyana uye kwakanyatsorurama, nokudaro vachizviisa pamusoro pomuporofita Danieri.

Abafundi bezakwalizwi abathi bayaziqonda iilwimi zeBhayibhile babeka iingxoxo zokuxhasa isizathu sokuba uDaniyeli wayefuna ukuthetha into enye xa wasebenzisa amagama amabini ahlukeneyo. Benza izifundo zamagama ezide nezidinisayo ukuze baxhase amabango abo obuxoki. Abafundi bezakwalizwi abathi bayayiqonda imbali yeBhayibhile bathi olo setyenziso lobuxoki lusekelwe ekwamkeleni ukuba ngamaxesha ahlukeneyo embali igama elinye linokuthetha into eyahlukileyo, yaye ngenxa yoko, xa uDaniyeli wasebenzisa amagama amabini ahlukeneyo, yingcali yembali kuphela enokuchonga oko uDaniyeli wayekuthetha ngenene. Kubalulekile ukuchonga ezi ndlela zimbini zobuxoki, kuba zisetyenziswa rhoqo ngabafundi bezakwalizwi abafuna ukuzifihla kwindlela ethi “umgca phezu komgca.”

Eya, akadzikudza kusvikira kuna muchinda wehondo; uye nechikonzero chake chibayiro chezuva nezuva chakabviswa, nenzvimbo yenzvimbo yake tsvene yakakandwa pasi. Danieri 8:11.

Izwi rakashandurwa richinzi “rakabviswa” mundima iyi rinoreva “kusimudza nokukudza.” Harirevi kubvisa. Chokwadi ichi chinounza kuvhiringidzika nokupesana kuvadzidzisi veAdventist, nokuti zvavanovakira hazvimiri kana ndima iyi ikaongororwa zviri nyore, kana dudziro chaiyo yeizwi rakashandiswa naDanieri ikashandiswa pandima yacho. Vanopikisa vachiti runyanga ruduku ruri mundima iyi iRoma yepapa, saka ndima yacho yaizoverengwa ichiti “naye” (Roma yepapa) “zuva nezuva kwakabviswa.”

Ehe ya, avakwete catafya pakusangamo izwi ilyonjelelwe ilyo NaNkumbu White asosa palwalala ukuti lyalonjelelwe ku mano ya buntu kabili talyapalamine ku cilembo.

“Zvino ndakaona maererano ne‘zuva nezuva’ (Danieri 8:12) kuti shoko rokuti ‘chibayiro’ rakawedzerwa nouchenjeri hwavanhu, uye harisi rechinyorwa chacho, uye kuti Ishe vakapa maonero akarurama pamusoro pachu kuna avo vakaparidza kuchema kweawa yokutongwa.” Early Writings, 74.

Vanotsanangura kuti “rezuva nezuva” ibasa raKristu repanzvimbo tsvene, saka “chibayiro chezuva nezuva” chinosisimbisa pfungwa yokuti “rezuva nezuva” ibasa raKristu rechibayiro munzvimbo tsvene yokudenga. Asi kufemerwa kunoratidza kuti shoko rokuti “chibayiro” “harisi rechinyorwa chacho.”

Apo zidakwa za Efraimu zikazindua “cha kila siku” kuwa ni huduma ya Kristo katika patakatifu, basi aya hiyo ingesomeka, “naye” (Roma ya kipapa) “akaondua cha kila siku,” au ingesomeka, “kwa mamlaka ya kipapa, huduma ya Kristo katika patakatifu iliondolewa.” Kwa hakika wanafundisha uwongo huo. Wanasisitiza kwamba kwa njia ya giza la utawala wa kipapa, ufahamu wa kweli wa huduma ya Kristo katika patakatifu uliondolewa katika akili za wanadamu.

Zvisinei, shoko rakashandurwa richinzi “kubvisa,” harirevi kubvisa; rinoreva kusimudza kumusoro nokukudza. Dai vanozviti nyanzvi dzemitauro yeBhaibheri vakashandisa zvakarurama zvinorehwa neshoko rechiHebheru rokuti “rum” pandima iyi, dudziro yavo yaifanira kuti, “nesimba roupapa, ushumiri hwaKristu musanctuary hwakasimudzirwa kumusoro nokukudzwa.” Upapa hwakamboita rinhi kusimudza kumusoro nokukudza Kristu?

Vanotsvaka kuumanikidza dudziro yeshoko rechiHebheru rinoti “sur” pashoko rechiHebheru rinoti “rum.” Danieri anoshandisa shoko rokuti “sur,” rinoreva kubvisa, maererano ne“chezuva nezuva” mune dzimwe ndima mbiri, asi mundima yegumi neimwe Danieri akasarudza shoko rokuti “rum,” rinoreva kusimudza nokukudza. Hachisi chete kuti murwi wenhema dzokunyepedzera pamusoro pendima iyi upenzi nokuda kwokumonyaniswa kwerevo yeshoko rakashandurwa richinzi “kubvisa,” asiwo hakuna kumbova nenguva iyo ushumiri hwaKristu hwomunzvimbo tsvene hwaizombobviswa kuvanhu nenzira ipi neipi.

Asi munhu uyu, nokuti anogara nokusingaperi, ana uprista husingashanduki. Naizvozvo anokwanisawo kuponesa kusvikira pakupedzisira avo vanouya kuna Mwari kubudikidza naye, zvaanogara ari mupenyu nokusingaperi kuti avareverere. VaHebheru 7:24, 25.

Kutaura, sezvinoita vanodzidzisi vezvouMwari veAdventist, vachiedza kutsigira kushandisa kwavo kwenhema kwendima iyi, kuti kwakambova nenguva apo upapa hwakaita rumwe rudzi

rwesimba rokubvisa kureverera kwaKristu kuri musanctuary, upenzi chaihwo!

Asi vafundisi veuzivi hwezvaMwari havadzidzisi kuti ndima iyi inoratidza kuti upapa hwakasimudza nokukudza ushumiri hwaKristu hwepanzvimbo tsvene. Vanonzvenga zvinorehwa namashoko aDanieri, pamwe nezano rakafemerwa raEllen White, kuti vadzidzise zvanoda kudzidzisa, zvisinei neuchapupu hwamashoko aDanieri.

Ndiyo, akajikuza hata kufikia kwa mkuu wa jeshi; na kwa yeye sadaka ya kila siku ikaondolewa, na mahali pa patakatifu pake pakabomolewa. Danieli 8:11.

Vaongorori vezvouMwari vanodzidzisa kuti ndima iyi inoreva kuti, “nesimba repapa, ushumiri hwaKristu hwepanzvimbo tsvene hwakabviswa,” uye kubviswa kweushumiri hwaKristu hwepanzvimbo tsvene mumifungo yavanhu kunotsigirwa nechokwadi chokuti, pamwe chete nokubviswa uku, nzvimbo ye“panzvimbo yake tsvene” yaKristu “yakakandwa pasi.” Hapana kana ndima imwe muShoko raMwari inoratidza kuti nzvimbo tsvene yokudenga, iyo iri iyo nzvimbo inoitirwa kureverera kwaKristu, yakambozokandwa pasi. Uye zvakare hakuna kana chitsauko cheBhaibheri chinoratidza kuti denga pacharo, iro riri “nzvimbo yepanzvimbo yake tsvene,” rakambozokandwa pasi. Zvakare, vezvouMwari vanozviisa pamusoro pomuporofita Danieri, nokuti vanoomerera vachiti “nzvimbo yepanzvimbo yake tsvene” iri mundima iyi iri kureva nzvimbo tsvene yaMwari, kunyange hazvo Danieri achidzidzisa zvakananga zvinopesana nepfungwa iyoyo.

Vanamazvikokota vanozviti nyanzvi dzomutauro wechiHebheru vanosimbirira kuti mundima iyoyo shoko rechiHebheru rinoti “rum” rinofanira kunzwiswa richireva zvarinorehwa neshoko rechiHebheru rinoti “sur.” Vanosimbisirawo kuti shoko rechiHebheru rinoti “miqdash” rinofanira kunzwiswa seshoko rechiHebheru rinoti “qodesh.” “Miqdash” na“qodash” ose ari maviri anongoshandurirwa kuti “nzvimbo tsvene” mubhuku raDanieri, kunyange zvakadaro ane zvinorehwa zvakasiyana. “Miqdash” inomirira chero nzvimbo tsvene zvayo, ingava iri nzvimbo tsvene yaMwari kana kuti nzvimbo tsvene yechihedheni. Iro ndiro shoko rinoreva nzvimbo tsvene pacharo, asi “qodesh” rinoshandiswa muBhaibheri chete kumirira nzvimbo tsvene yaMwari.

Danieri aiziva mutsauko uripo pakati penzvimbo tsvene yechihedheni nenzvimbo tsvene yaMwari. Dai Danieri aida kuratidza nzvimbo tsvene yechihedheni, aizoshandisa shoko rokuti “miqdash.” Zvinondishamisa kuti vanonzi nyanzvi dzemutauro wechiHebheru havambobati nyaya yokuti, mundima ina dzinotevedzana, Danieri anoshandisa mashoko ose ari maviri katatu. Mashandisirwo aDanieri emashoko maviri echiHebheru aya, ose achishandurwa kuti “nzvimbo tsvene,” ndiwo anotsanangura chirevo chaida kuti chinzwiswe naDanieri.

Ehe, iye akazvikudza kunyange kusvika kuna muchinda wehondo, uye kubudikidza naye chipiriso chezuva nezuva chakabviswa, nenzvimbo yeimba yake tsvene ikaparadzwa. Uye hondo yakapiwa kwaari kuti irwise chipiriso chezuva nezuva nokuda kwokudarika; uye yakakandira pasi chokwadi, ikachiwise pasi; ikaita zvayakanga yaronga, ikabudirira. Ipapo ndakanzwa mumwe mutsvene achitaura, uye mumwe mutsvene akati kuna uya mutsvene wakanga achitaura, Kusvikira rinhiko chiono ichi pamusoro pechipiriso chezuva nezuva, nokudarika kunoparadza, chokupa zvose zviri zviriri imba tsvene nehondo kuti zvitsikirirwe

pasi? Iye akati kwandiri, Kusvikira pamazuva ane zviuru zviviri namazana matatu; ipapo imba tsvene ichanatswa. Danieri 8:11–14.

Mundima umene uli na maziko a Chiadiventi, Danieli amagwiritsira ntchito mawu a Chiheberi awiri osiyana amene onse amamasuliridwa kuti “malo opatulika.” M’mavesi 13 ndi 14 Danieli anasankha kugwiritsa ntchito liwu la Chiheberi lotanthauza “malo opatulika,” limene m’Baibulo limagwiritsidwa ntchito kokha pozindikiritsa malo opatulika a Mulungu; koma m’vesi 11, Danieli anagwiritsa ntchito liwu la Chiheberi la ambiri kapena lofala, limene lingakhale malo opatulika a Mulungu, kapena lingakhale malo opatulika achikunja.

Kana Danieri aida kudzivisa kuti “nzvimbo tsvene” iri mundima yegumi neimwe yaiva nzvimbo tsvene yaMwari, angadai akashandisa shoko rimwe chete rechiHebheru raakazoshandisa kaviri mukati mendima nhatu dzinotevera. Zviri pachena chose kuti Danieri akanga achiita mutsauko pakati penzvimbo tsvene yechihedheni iri mundima yegumi neimwe, nenzvimbo tsvene yaMwari iri mundima yegumi nenhatu neye gumi neina! Asi zvidhakwa zveEfuturemu zvinopikisa zvichiti “nzvimbo yenzvimbo yake tsvene” yakanga “yakawisirwa pasi,” iri mundima yegumi neimwe, ndiyo yaiva nzvimbo yenzvimbo tsvene yaMwari, kunyange zvazvo vachinzvenga shoko rokuti “nzvimbo.”

Vanodzidzisa kuti upapa hwakabvisa ushumiri hwaKristu hwekureverera uye hwakawisira pasi chokwadi chenzvimbo tsvene yokudenga. Asi Dhanieri akataura pachena kuti “nzvimbo tsvene” iri pandima yegumi nerimwe yakanga isiri nzvimbo tsvene yaMwari, asi yaiva nzvimbo tsvene yechihedheni. Dhanieri akaratidzawo zvakajeka kuti chakanga chisina kuwisirwa pasi chaisava “nzvimbo tsvene” yacho, asi “nzvimbo” yenzvimbo yake tsvene.

Vafundisi vezvechitendero vemazuva ano, vachiramba kubvuma kushanduka-shanduka kwechikadzi kwakaitirwa nemaune mundima yechipfumbamwe kusvikira yechigumi nembiri, vakagamuchira dudziro ye“zuva nezuva” yakabva muPurotesitendi yakatsauka, vakatanga kuvaka hwaro pamusoro pejecha rekufungidzira kwevanhu, tsika dzechivanhu, nemagariro. Pavanosvika pandima yegumi neimwe, vanotoramba kunyange zano rakafuridzirwa raSista White rakaratidza kuti kunzwisisa kwaMiller kwe“zuva nezuva” sokuti chihedheni kwakanga kwakarurama, uye vanotanga kushandisa unyanzvi hwekutsausa nokufungidzira kuti vadzimirire rudo rwavo rwezvidzidzo zvouMakatolika nezvouPurotesitendi.

Mu ndimeyo amasintho Roma wachikunja kukhala Roma wachipapa, ndipo amakamiza tanthauzo la “kuchotsa” pa mawu amene amanthauza “kukweza ndi kulemekeza.” Amamasulira chizindikiro cha satana cha “cha tsiku ndi tsiku” ngati chizindikiro chaumulungu, ndipo kenaka amaumirira kuti kachisi wachikunja ndi kachisi wa Mulungu, pamene akupeŵa kutchula mwachindunji za “malo” a malo opatulika. Ndipo “osaphunzira”wo (monga Yesaya amawazindikiritsira), amene adzangomvetsa kokha ngati “ophunzira” awauza kuti zili choncho, amalandira mbale ya nthano zongopeka kufikira kuwonongeka kwawo eni.

M’article i landzelako, titaenderera mberi nekurangarira kwedu kuwedzera kwezivo kunomiririrwa sematombo anokosha muhope dzaMiller.

“Mupostori Pauro anotiyambira kuti, ‘vamwe vachatsauka pakutenda, vachiteerera mweya inonyengera, nedzidziso dzemadhimoni.’ Izvi ndizvo zvatino fanira kutarisira. Miedzo yedu mikuru ichauya nokuda kweboka iro rakambosimudzira chokwadi, asi rinobva pachokwadi iro richidzokera kunyika, richichitsika pasi netsoka dzaro mukuvenga nokuseka. Mwari ane basa rokuti varanda vake vakatendeka vaite. Kurwisa kwomuvengi kunofanira kusanganwa nechokwadi cheshoko rake. Nhema dzinofanira kufukunurwa, chimiro chadzo chaicho chinofanira kuzarurwa, uye chiedza chomurayiro waJehovha chinofanira kupenya chichibuda murima rokutsika renyika. Tinofanira kuisa pachena zvaanoda shoko rake. Hatizoregererwi kana tikaregedza basa iri rinorema. Asi panguva yatakamira mukudzivirira chokwadi, ngatiregei kumira mukudzivirira isu pachedu, nokuita mhere-mhere huru nokuti tadanwa kutakura kuzvidzwa nokumiririrwa zvisiri izvo. Ngatisazvinzwire tsitsi, asi ngative negodo guru nokuda kwomurayiro woWokumusoro-soro.”

Muapostora anoti, “Nguva ichasvika yavasingazotsungiriri dzidziso yakarurama; asi vachitevera kuchiva kwavo, vachazviunganidzira vadzidzisi, nzeve dzavo dzichida zvinovakwenya; uye vachafuratira nzeve dzavo pachokwadi, vachitsausirwa kungano.” Kumativi ose tinoona vanhu vachikurumidza kutapwa nemifungo inonyengera yaavo vanoita kuti shoko raMwari rive risina simba; asi kana chokwadi chaiswa pamberi pavo, vanozadzwa nokusashivirira nokutsamwa. Asi kurudziro yomuapostora kumuranda waMwari ndeyi: “Rinda pazvinhu zvole, utsungirire nhamo, uite basa romuparidzi weevhangeri, uzadzise kwazvo ushumiri hwako.” Panguva yake vamwe vakasiya mhaka yaShe. Anonyora achiti, “Dhemasi wakandisiya, ada nyika ino yazvino;” uyezve, anoti, “Arekizanda mupfuri wemhangura wakandiitira zvakaipa zvikuru: Ishe achamutsiva zvakafanira mabasa ake: naiyewo umuchenjerere; nokuti wakaramba zvikuru mashoko edu.”

“Abaporofita n’intumwa bahuye n’ibigeragezo bimwe byo kurwanywa no gutukwa, kandi n’Umwana w’intama w’Imana utagira inenge yageragejwe muri byose nk’uko natwe tugeragezwa. Yihanganiye uguhinyurwa kw’abanyabyaha bamurwanyaga.”

“Vambudzo iri yose yenguva ino inofanira kuparidzirwa nokutendeka; asi ‘muranda waShe haafaniri kukakavadzana; asi ave munyoro kuvanhu vole, anokwanisa kudzidzisa, ane mwoyo murefu; achirayira nounyoro avo vanozvipikisa.’ Tinofanira kuchengeta nokungwarira mashoko aMwari wedu kuti tirege kusvibiswa nemabasa okunyengedza evaya vakabva pakutenda. Tinofanira kudzivisa mweya wavo nesimba ravo nechombo chimwe chete chakashandiswa naTenzi wedu paakarwiswa nomuchinda werima,—‘Zvakanyorwa.’ Tinofanira kudzidza kushandisa Shoko raMwari nounyanzvi. Kurudziro yacho ndeyi, ‘Shingairira kuti uzviratidze wakagamuchirwa kuna Mwari, mushandi asingafaniri kunyara, anoruramisa zvakanaka shoko rechokwadi.’ Panofanira kuva nebasa rinoshingaira nomunyengetero wakasimba nokutenda kuti tigone kukunda kukanganisa kunomonereka kwevadzidzisi venhema navanyengeri; nokuti ‘mumazuva okupedzisira nguva dzinotyisa dzichavapo. Nokuti vanhu vachazvida ivo vamene, vachava vanoda mari, vanozvirumbidza, vanozvikudza, vanotuka, vasingateereri vabereki, vasingavongi, vasiri vatsvene, vasina rudo rwomuzvarirwo, vasingachengeti zvibvumirano, vanopomera nhema, vasingazvidzori, vane utsinye, vanovenga zvakanaka, vatengesi, vanoita nokumhanyira, vanozvikudza mupfungwa, vanoda zvinofadza kupfuura kuda Mwari; vane mufananidzo wokunamata Mwari, asi

vachiramba simba rako: kubva kune vakadai tsauka.’ Mashoko aya anoratidza chimiro chavanhu avo varanda vaMwari vachafanira kusangana navo. ‘Vanopomera nhema,’ ‘vanovenga zvakanaka,’ vacharwisa avo vakatendeka kuna Mwari wavo munguva ino yakaora. Asi mumiriri weKudenga anofanira kuratidza mweya wakaratzidzwa naTenzi. Nokuzvinipisa norudo anofanira kushandira ruoneso rwavanhu.

“Pauro anoenderera mberi achitaura pamusoro paavo vanopikisa basa raMwari, achivafananidza navarume vakarwa navakatendeka panguva yaIsraeri yekare. Anoti: ‘Zvino sezvakaita Janesi naJambresi pakurwisa Mozisi, ndizvo zvinoitawo ava pakuramba chokwadi; vanhu vane pfungwa dzakaora, vakarambwa pamusoro porutendo. Asi havangapfuuriri mberi; nokuti upenzi hwavo hucharatidzwa kuna vanhu vose, sezvakaitawo hwavaiya.’ Tinoziva kuti nguva iri kuuya apo upenzi hwokurwa naMwari huchazarurwa. Tinogona kumirira mukudzikama, nokushivirira nokuvimba, zvisinei nokuti tinoshorwa nokuzvidzwa zvakadini; nokuti ‘hakuna chakavanzika, chisingazoratidzwi pachena,’ uye avo vanokudza Mwari vachakudzwa naye pamberi pavanhu nengirozi. Tinofanira kugoverana mukutambudzika kwavandudzi. Kwakanyorwa kuchinzi, ‘Kuzvidzwa kwavaikuzvidza nako kwakawira pamusoro pangu.’ Kristu anonzwisisa kusuruvara kwedu. Hapana kana mumwe wedu anodanwa kutakura muchinjikwa ari oga. Munhu woKutambudzika weKarivhari anobatwa nokunzwa kwenhamo dzedu, uye sezvaakatambura achiedzwa, anokwanisawo kubatsira avo vari mukusuwa nomumiedzo nokuda kwake. ‘Hongu, navose vanoda kurarama noumwari muna Kristu Jesu vachashushwa. Asi vanhu vakaipa navanyengeri vachanyanya kuipa, vachinyengera uye vachinyengedzwa. Asi iwe, rambira pazvinhu zvawakadzidza.’ Review and Herald, January 10, 1888.