

Bhuku ra Danieri – Nomboro Makumi Mana neSere

Kubulula Uporofita: Kukosha kweChiratidzo chaHabhakuki, Mahwendefa Maviri, neChakavanzika che“Daily” muDudzirwo yeBhaibheri

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2024-01-12

Ukuwanda kwelwati lokumelelelwa ngumbono weMfula i-Ulai ngiko lokwagcina kubhalwe ematafuleni lamabili aHabhakuki.

“Zvakarukwa pamwe chete nezviporofita zvavaifunga kuti zvaireva nguva yekuuya kwechipiri kwaKristu, maiva nedzidziso yakanga yakanyatsokodzera mamiriro avo okusava nechokwadi nokumirira vakatarisira, ichivakurudzira kuti vamirire nomwoyo murefu mukutenda kuti izvo zvino zvakanga zvakasviba pakunzwisisa kwavo zvaizojekeswa nenguva yakafanira.”

“Pakati peuprofita uhwu paiva neuhwo hwaHabhakuki 2:1–4 hunoti: ‘Ndichamira parugare rwangu, ndigomira pashongwe, ndichitarira kuti Iye achati kudii kwandiri, uye kuti ndichapindureiko kana ndaruramiswa. Zvino Jehovha akandipindura, akati, Nyora chiratidzo, uchijeke pamahwendefa, kuti anoverenga amhanye nacho. Nokuti chiratidzo chichakamirira nguva yakatarwa, asi pakuguma chichataura, uye hachizorevi nhema; kunyange hacho chikanonoka, chimirira; nokuti zvirokwasvo chichasvika, hachizononoki. Tarira, mweya wake wakazvikudza hauna kururama maari; asi wakarurama achararama nokutenda kwake.’”

“‘මටත් පරෙ, 1842 වර්ෂයේදීම, ‘දර්ශනය ලියා තබන්න, එය පුවරුවල පැහැදිලිව සටහන් කරන්න, එය කියවන තැනැත්තා දුවා යාමට හැකි වන පිණිස’ යන මෙම අනාවැකියේදී ඇති උපදෙස්, දානයලේ සහ එළිදරව් පොතේ දර්ශන පැහැදිලි කිරීම සඳහා අනාවැකි වාච්ඡනක් සකස් කිරීමට වාල්ස් ගිවිට අදහසක් දී තිබුණි. මෙම වාච්ඡන අර්කාගයට පත් කිරීම, හඬක්කුක්ට දෙන ලද ආඥාවට ඉටු වීමක් ලෙස සැලකුණි. කසෙට් වනෙන්, එම අවස්ථාවටදී, දර්ශනය ඉටු වීමට අරමාදයක්—අරමාද කාලයක්—එම අනාවැකිය තුළම දක්වා ඇති බව කිසිවකු නොසලකා හැරීය. බලාපොරොත්තු බිඳ වැටීමෙන් පසු, මෙම ශුද්ධ ලියවිල්ල ඉතා අර්ථවත් ලෙස පතී ගියේය: ‘මක්නිසාද දර්ශනය නියමිත කාලයකට තවමත් අදාළය; එහෙත් අවසානයේදී එය කතා කරනු ඇත, බොරුවක් නොකියනු ඇත. එය අරමාද වන සමයේ පනුණත්, ඒ සඳහා බලාපිටින්න; මක්නිසාද එය නියත වශයෙන්ම පැමිණෙනු ඇත; එය අරමාද නොවනු ඇත.... ධර්මීෂ්ඨයා තම අදහිල්ලෙන් ජීවත් වන්නේය.’ The Great Controversy, 391, 392.”

Mahwendefa maviri aHabhakuki, muchiporofita, zvapupu zviviri. Maererano neBhaibheri, zvapupu zviviri zvinofanira kuunganidzwa pamwechete kuti chokwadi chisimbiswe.

Asi kana asingazokunzwiri, tora pamwe newe mumwe kana vaviri zvakare, kuti neshoko remiromo yezvapupu zviviri kana zvitatu shoko rimwe nerimwe risimbiswe. Mateo 18:16.

Habakkukගේ පුවරු දකෛ (1843 සහ 1850 පුරෝගාමී සටහන්පත්) එකිනකෙට මත අනුරා බැඳු වීට, ඒවා මීලේගේ සිහිනයේ රත්නයන් වූ සත්යයන් ස්ථිර කරයි. පළමු පුවරුවහේ නිරූපිත 1843 දෝෂය, දවෙන පුවරුව සමඟ එකිනකෙට මත අනුරා බැඳු කල, දර්ශනයේ ඒරමාද කාලය ස්ථාපිත කරයි. මීලේ (එම ඉතිහාසයේ ඒරතිකාන්මක මුරකඳු) තම ඉතිහාසයේ වීවාද සමයේ තමා කුමක් කිය යුතුදැයි ඇසීය.

Ndzi ta yima exivandleni xa mina, ndzi tilangutisa ehenhla ka xihondzo, ndzi rindza ku vona leswi a nga ta byela mina swona, ni leswi ndzi nga ta swi hlamula loko ndzi tshinyiwa.
Habakuki 2:1.

Ishe yahaye Miller kuti anyore chiratidzo chacho, uye muhope dzake akaisa bhokisi raiva nechiratidzo patafura pakati peimba yake.

Zvino Jehovha akandipindura, akati, Nyora chiratidzo, uchijekese pamahwendefa, kuti unoiverenga amhanye. Habakuki 2:2.

Mathebula lawa kutani ma kombisa nkarhi wo hlwela ni ku khunguvanyeka ko sungula.

Ngokuba umbono usese ngowesikhathi esimisiweyo, kodwa ekugcineni uyakukhuluma, ungabi ngamanga; noma ulibala, wulindele; ngokuba uyakufika impela, awuyikubambezeleka.
Habakuki 2:3.

Maitiro emiedzo ine nhanho nhatu inobva mukuwedzera kwezivo (zvishongo zvaMiller) inozobva yaratidzwa.

Tarisa, mweya wake unozvikudza hauna kururama maari; asi akarurama achararama nokutenda kwake. Habakuki 2:4.

Mapoka maviri avanamati aizoratidzwa nomuitiro wokuedzwa uri muchitsauko chegumi nembiri chaDhanieri.

Iye akati, Enda hako, Danieri; nokuti mashoko aya akavharwa uye akasimbiswa chisimbiso kusvikira kunguva yokuguma. Vazhinji vachacheneswa, waitwe vachena, uye vachaedzwa; asi vakaipa vachaita zvakaipa; uye hakuna kana mumwe wavakaipa achanzwisisa; asi vakachenjera vachanzwisisa. Danieri 12:9, 10.

Vakachenjera vaDhanieri ndivo mhandara dzakachenjera dzaMateu 25, avo vakaruramiswa nokutenda; uye vakaipa ndivo mhandara mapenzi, avo vakazvikudza. Pakuguma kwehope dzaMiller, zvishongo zvinomiririra mafuta ari mumufananidzo wemhandara gumi, ayo aiva iwo mashoko.

“Mwari vanozvidzwa patisingagamuchiri mashoko avanotitumira. Nokudaro tinoramba mafuta endarama avanoda kudurura mumweya yedu kuti apiwe kune vari murima. Kana kudanwa kwasvika kuchinzi, ‘Tarirai, chikomba chasvika; budai mumuchingamuchira,’ avo vasina kugamuchira mafuta matsvene, vasina kukoshesa nyasha dzaKristu mumwoyo yavo, vachawana, semhandara dzakapusa, kuti havana kugadzirira kusangana naIshe wavo. Havana, mavari pachavo, simba rokuti vawane mafuta acho, uye upenyu hwavo hunoparara.” Review

and Herald, July 20, 1897.

Kuŵara kwa vyakuzengelezga vya Miller mu mazuŵa ghaumaliro kuzamkuŵara kaŵiri na kaŵiri kufika pa kachitatu kakhumi, ndipo nambala teni kweniso kuŵara ni vimanyikwiro vya kuyezgeka. Mu mazuŵa ghaumaliro, agho ghakuyimiliskika muumaliro wa loto la Miller, kuŵara kwa unenesko uko kwimiriskika pa mabulo gha Habakkuk kukupangiska uthenga wa kuyezga, uwo mu ntharika ya ŵanakazi khumi ŵa namwali ukuyimiliskika nga ni uthenga wa Kukuwa kwa Pakatikati pa Usiku. Ndongomeko iyi ya kuyezgeka nkhuwerezgapo kwa ndongomeko ya kuyezgeka ya mbiri ya ŴaMillerite, pakuti ntharika ya ŵanakazi khumi ŵa namwali yikuwerezgekaso mwakukolerana na mazgu ghake ghose mu mazuŵa ghaumaliro.

“Ndzi tala ku kongomisiwa eka xifaniso xa tintombi ta khume, ntlhanu wa tona a ti tlharhile, kutani ntlhanu a ti ri swiphukuphuku. Xifaniso lexi xi hetisekile naswona xi ta ya emahlweni xi hetiseka hi ku landza rito rin’wana ni rin’wana, hikuva xi na ku tirha ko hlawuleka eka nkarhi lowu, naswona, ku fana ni rungula ra ntsumi ya vunharhu, xi hetisekile naswona xi ta ya emahlweni xi va ntiyiso wa nkarhi wa sweswi ku fikela emakumu ka nkarhi.” Review and Herald, August 19, 1890.

Gumi ndi chizindikiro cha mayesero, ndipo kumapeto kwa masiku khumi Daniele ndi anyamata atatu olemkezeka aja anaoneka ndi maonekedwe abwinopo ndi onenepa kuposa amene anali kudya chakudya cha Babulo. Odzitukumula oimiridwa mu Habakuki, amene ankakhala mwa kudzikweza osati mwa chikhulupiriro, anakhazikitsa khalidwe la Babulo. M’mbiri ya a Millerite anakhala ana aakazi a Babulo, ndipo mu Habakuki ndi makhalidwe aulosi a upapa amene agwiritsidwa ntchito kuzindikira khalidwe la iwo amene anasankha kusakhala moyo mwa chikhulupiriro.

Tarirai, mweya wake wakazvikudza hauna kururama maari; asi akarurama achararama nokutenda kwake. Zvirokwazvowo, nokuti anotadza nokuda kwewaini, munhu anozvikudza, haagari kumba, uyo anokudza kuchiva kwake seguva, uye akafanana norufu, haaguti; asi anozviunganidzira marudzi ose, uye anozviunganidzira ndudzi dzose. Ko ava vose havangamutauriri chirevo here, neshoko rokumushora, vachiti, Ane nhamo iye anowedzera zvisiri zvake! kusvikira riniko? naiye anozviremedza nevhu gobvu! Ko havangasimuki pakarepo here avo vachakuruma, nokumuka avo vachakutambudza, iwe ugova chinhu chokupambwa kwavari? Nokuti wakapamba marudzi mazhinji, vose vakasara pavanhu vachakupamba; nokuda kweropa ravanhu, nokuda kwechisimba chenyika, cheguta, nechavose vanogaramo. Habakuki 2:4–8.

Maitirwo okuedzwa kwakauya pamusoro pemhandara dzaMateo 25 kunobudisa boka revanamati, vakakudziridza unhu hwamambo wokumusoro (upapa), iro ririwo simba raka“paradza marudzi mazhinji.” Ndiro simba roupapa rinobva rarumwa pakarepo, sezvakangoitwawo naJezebheri paakadyiwa nembwa.

Izi ndivo zvinotaura Jehovha, achiti, Tarirai, vanhu vari kuuya vachibva kunyika yokumusoro, uye rudzi rukuru ruchasimudzwa ruchibva kumagumo enyika. Vachabata uta nepfumo; vane utsinye, uye havana nyasha; inzwi ravo rinorira segungwa; uye vanotasva mabhiza, vakagadzirirwa sehondo yavarwi kuzorwa newe, iwe mwanasikana weZioni. Tinzwa

mukurumbira warwo: maoko edu apera simba; kushushikana kwatibata, nokurwadziwa sokomukadzi ari pakusununguka. Musaenda kunze kumunda, kana kufamba munzira; nokuti munondo womuvengi nokutya zviru kumativi ose. Haiwa, iwe mwanasikana wavanhu vangu, zvisunge nenguu yesaga, uye uzvzvumburudze mumadota; ita kuchema, sokwomwanakomana mumwe oga, kuungudza kunorwadza zvikuru; nokuti muparadzi achangoerekana auya pamusoro pedu. Jeremia 6:22–26.

Makirasi maviri aHabakuki ndeaya evanokururamisirwa nokutenda, uye aya evakadya nokunwa dzidziso dzeBhabhironi. Avo vari mumazuva okupedzisira echiroto chaMiller, vanomiririrwa semhandara, vangava vanokudziridza hunhu hwaKristu, nokudaro vachigamuchira chisimbiso chaMwari, kana kuti vanokudziridza hunhu hweupapa vachigamuchira chiratidzo chechikara.

“အကျင့်စာရိတုတအမှောင်ထုအလယ်၌ စစ်မှန်သောအလင်း ထွန်းလင်းရန် အချိန်ရောက်လာပြီ၊ တတိယကောင်းကင်တမန်၏ သတင်းစကားကို လောကသို့ ပေးပို့ထားပြီးဖြစ်၍၊ လူတို့အား သားရဲ၏ အမှတ်တံဆိပ် သို့မဟုတ် ၎င်း၏ရုပ်တု၏ အမှတ်တံဆိပ်ကို မိမိတို့၏ နဖူးပေါ်၌ဖွဲ့စဉ်စေ လက်ပေါ်၌ဖွဲ့စဉ်စေ မခံယူကရိန် သတိပေးလျက်ရှိသည်။ ဤအမှတ်တံဆိပ်ကို ခံယူခြင်းသည် သားရဲပုဂ္ဂိုလ်ခွဲသည့် ဆုံးဖြတ်ချက်နှင့် တူညီသော ဆုံးဖြတ်ချက်သို့ ရောက်ရှိလာခြင်းကို ဆိုလိုပြီး ဘုရားသခင်၏ နှုတ်ကပတ်တော်ကို တိုက်ရိုက်ဆန့်ကျင်လျက် တူညီသော အယူအဆများကို ထောက်ခံအားပေးခြင်းကို ဆိုလိုသည်။ ဤအမှတ်တံဆိပ်ကို ခံယူသူအပေါင်းတို့နှင့် စပ်လျဉ်း၍ ဘုရားသခင်က ‘ထိုသူသည်လည်း ဘုရားသခင်၏ အမျက်တော်စပျစ်ရည်ကို သောက်ရမည်။ ထိုစပျစ်ရည်သည် အမျက်တော်ခွက်ထဲသို့ မရောမနှော လောင်းထည့်ထားသော စပျစ်ရည်ဖြစ်၏။ ထိုသူသည် သန့်ရှင်းသော ကောင်းကင်တမန်များ၏ ရှေ့မှောက်၌လည်းကောင်း၊ သိုးသင်္ဃ၏ ရှေ့မှောက်၌လည်းကောင်း၊ မီးနှင့် ကန်တို့ဖြင့် ညှဉ်းဆဲခြင်းကို ခံရလိမ့်မည်’ ဟု မိန့်တော်မူသည်။”
Review and Herald, July 13, 1897.

Mhandara dzinonwa waini yeBhabhironi pakupedzisira dzichanwa waini yehasha dzaMwari. Muna Isaya, zvimwiwa zvaEfuremu zvinoratidza kudhakwa kwazvo kweupofu nokupindura zvinhu pasi kumusoro, uye chiito ichocho chinofanira kuverengerwa se“ivhu remuumbi.”

Kududzirwa kwa“zuva nezuva” sechiratidzo chaKristu kunopidigura zvachose chokwadi che“zuva nezuva,” nokuti “zuva nezuva” chiratidzo chaSatani. Kududzirwa kwaMiller kwe“zuva nezuva” sechihedheni kunomiririrwa zvakananga pamatafura aHabhakuki. Kuwanikwa kwakaitwa naMiller kwendima iri muna VaTesaronika, kwakaita kuti anzwisise kuti chaiva chihedheni chakanga “chabviswa,” kuti “munhu wechivi,” anogara mutemberi yaMwari, aratidzwe, ndicho chokwadi chikuru chiri muna VaTesaronika Wechipiri, chitsauko 2.

“Ndzi hlaye emahlweni, kambe a ndzi nga ha kumi nchumu wun’wana lowu a ri na wona [vamakwavo va siku rin’wana ni rin’wana], handle ka le bukwi ya Daniyele ntsena. Kutani ndzi tlhela [hi mpfuno wa buku ya ku twananisa marito] ndzi teka marito lawa a ma yimelelene na wona, ‘susa;’ u ta susa swa siku rin’wana ni rin’wana; ‘ku sukela enkarhini lowu swa siku rin’wana ni rin’wana swi nga ta va swi susiwile,’ ni swin’wana. Ndzi hlaye emahlweni, ndzi ehleketa leswaku a ndzi nga ta kuma ku vonakala ehenhla ka tsalwa rero; emakumu ndzi fika eka 2 Vathesalonika 2:7, 8. ‘Hikuva xihundla xa ku homboloka xi le ku tirheni ka xona kutani; ntsena loyi sweswi a sivetaka u ta ya emahlweni a siveta, ku ko ku suka endleleni, kutani lowo homboloka u ta paluxiwa,’ ni swin’wana. Kutani loko ndzi fikile eka tsalwa rero, O, ntiyiso wu

vonake njhani swinene naswona wu kwetsime njhani! Hi kwalaho! Hi swona sweswo swa siku rin'wana ni rin'wana! Kutani ke, Pawulo u vula yini hi 'loyi sweswi a sivetaka,' kumbe la sivetelaka? Hi 'munhu wa xidyoho,' ni 'lowo hamboloka,' ku vuriwa Vupapa. Kutani ke, i yini lexi sivetelaka leswaku Vupapa byi paluxiwa? I Vupfukeri; kutani ke, 'swa siku rin'wana ni rin'wana' swi fanele swi vula Vupfukeri."—William Miller, Second Advent Manual, pheji 66." Advent Review and Sabbath Herald, January 6, 1853.

Zvinorehwa ne“zvemazuva ose” muna VaTesaronika, izvo Miller akawana kuti ndizvo zvokwadi huru yendima iyi. Apo Pauro anotsanangura avo vasingadi zvokwadi, uye avo nokudaro vachagamuchira kunyengedzwa kukuru, zvirokwasvo ari kureva kuvenga zvokwadi mupfungwa yakafara; asi zvokwadi iri kutaurwa zvakananga mundima iyi ndiyo yokuti “zvemazuva ose” zvinomirira Roma yechihedheni.

Chiedza chemuviri iziso; naizvozvo kana ziso rako riri rimwe, muviri wako wose uchazara nechiedza. Asi kana ziso rako rakaipa, muviri wako wose uchazara nerima. Naizvozvo kana chiedza chiri mauri chiri rima, rima iroro iguru zvakadini! Hakuna munhu angashumira vatenzi vaviri; nokuti angatovenga mumwe, agoda mumwe; kana kuti achanamatira kune mumwe, agozvidza mumwe. Hamungashumiri Mwari nepfuma. Mateo 6:22–24.

Kuli kokha kukonda choonadi, kapena kudana ndi choonadi. Palibe malo apakati. Chinyengo champhamvu chimene chimadza pa anamwali opusa a pa Mateyu twente-faifi, chakhazikitsidwa pa kukana kwawo kuunika kwa miyala yamtengo wapatali ya Miller imene imayimira mayeso otsiriza. Mayeso otsiriza a Israeli wakale anali mayeso awo achikhumi, ndipo miyala yamtengo wapatali ya Miller ikuwala mowirikiza kakhumi m' masiku otsiriza. Chizindikiro cha kukana miyala yamtengo wapatali ya Miller ndi “the daily,” chimene oledzera a Efraimu anachitembenuza m'mbuyo m'badwo wachitatu wa Chiadiventi. “The daily” ndi chizindikiro cha satana cha chipembedzo chachikunja. Oledzerawo anayambitsa mwala wamtengo wapatali wonyenga, umene anautenga kuchokera ku Chiprotestanti chopotoka chimene chimazindikiritsa “the daily” monga chizindikiro cha Khristu.

Ukuqonda kukaMiller ngezacholo zakhe kwakunqunyelwe umlando aphakanyiswa kuwo. Eqiniseka ukuthi Ukuza Kwesibili kwakuyisenzakalo esilandelayo sesiprofetho, isilonda esibulalayo sobupapa ngo-1798 sasingamela kuphela umbuso wesine nowokugcina wasemhlabeni kaDaniyeli 2. UMiller wayenqunyelwe futhi ekuqondeni kwakhe “okwemihla ngemihla,” ngokuba ubufakazi bakhe buyilokhu ukuthi ngesambulo waholelwa endleleni ethile yokutadisha, lapho athi wasebenzisa khona iBhayibheli lakhe, iCruden's Concordance, futhi wafunda namaphephandaba athile. Isinqumo sakhe sokutadisha ngaleyo ndlela sasivele sangena nje engqondweni yakhe.

“මා දවේයන් පිළිබඳ ස්වභාවවාදී අදහස් දරන්නකු ලෙස සිටි අවුරුදු දොළොස් කුළ, සමාජාගත හැකි සියලු ඉතිහාස ග්‍රන්ථ කියවුවමි; එහෙත් දැන් මම බයිබලයට ආදරය කළමි. එය යෝජුස් ගැන උගන්වා දුන්නේ ය! එහෙත් තවමත් බයිබලයේ සලකිය යුතු කොටසක් මා වන අදුරු ව තිබුණි. 1818 හෝ 1819 දී, මා බැලීමට ගිය මිතුරකු සමඟ සංවාදයක නිරත වූ විට, දවේයන් පිළිබඳ ස්වභාවවාදී අදහස් දරන්නකු ලෙස සිටි කල මා කතා කළ ආකාරය ඔහු දැනගතො, අසාගතො සිටි බැවින්, ඔහු තරමක් ගැඹුරු අර්ථයක් ගැබ්වූ ආකාරයකින්,

‘ඔබ මේ පාඨය ගැනත්, ඒ පාඨය ගැනත් කුමක් සිතන්නේද?’ යනුවෙන් විමසා සිටියේ ය; එසේ කියා සිටියේ, මා දවේයන් පිළිබඳ ස්වභාවවාදී අදහස් දරන්නකු වූ කල විරුද්ධ වූ පැරණි පාඨයන්ට යොමු කරමිනි. ඔහු කුමක් අරමුණු කරන්නේදැයි මම තේරුම්ගත් අතර, මසෙයේ පිළිතුරු දුනිමි—ඔබ මට කාලය ලබා දනවා නම්, ඒවායේ අර්ථය මම ඔබට කියා දන්නෙමි. ‘ඔබට කොපමණ කාලයක් අවශ්‍ය ද?’ ‘මම දන්නේ නැහැ; එහෙත් මම ඔබට කියන්නෙමි,’ යයි මම පිළිතුරු දුනිමි; මක්නිසාද, තේරුම්ගත නොහැකි එළිදරව්වක් දවේයන් වහන්සේ දී ඇති බව මට විශ්වාස කළ නොහැකි වූ බැවිනි. එවිට ගුද්ධාත්මයාණන් වහන්සේ අදහස් කළේ කුමක්දැයි සොයාගත හැකි බව විශ්වාස කරමින්, මාගේ බයිබලය අධ්‍යයනය කිරීමට මම තීරණය කළෙමි. එහෙත් මේ තීරණය ගත් වහාම, ‘ඔබට තේරුම්ගත නොහැකි වන පාඨයක් හමු වුවහොත්, ඔබ කුමක් කරන්නේද?’ යන සිතුවිලි මා වනෙ පැමිණියේ ය. එවිට බයිබලය අධ්‍යයනය කිරීමේ මේ කිරීමේ මාගේ සිතට පැමිණියේ ය:—එවැනි පාඨවල වචන මම ගනෙ, ඒවා බයිබලය පුරා අනුව අනුගමනය කරමින්, මේ ආකාරයෙන් ඒවායේ අර්ථය සොයා ගන්නෙමි. මා අතරේ ක්‍රිස්තියානියන්ගේ කොන්කෝඩන්සය තිබුණි; එය ලෝකයේ හොඳම එක යැයි මම සිතමි. එබැවින් එයත් මාගේ බයිබලයත් ගනෙ, මම මාගේ ලිවීමේ මේසය අසල වාඩි වී, පුවත්පත් ටිකක් හැර වනෙ කිසිවක් නොකියවුවෙමි; මක්නිසාද, මාගේ බයිබලයේ අදහස කුමක්දැයි දැනගැනීමට මම අධීෂ්ඨාන කරගනෙ සිටියෙමි. Apollos Hale, *The Second Advent Manual*, 65.”

Millerගේ මැණික් ඔහුගේ අධ්‍යයන කිරීමේ මගින් පමණක් හඳුනාගනු ලැබුවේ නොව, දවේයන්වහන්සේගෙන් ලැබුණු සෘජු එළිදරව්ව මඟින්ද හඳුනාගනු ලැබීය.

“Mwari akatumira mutumwa Wake kuti azununguse mwoyo womumwe murimi akanga asingadaviri Bhaibheri, kuti amutungamirire kutsvakurudza zviporofita. Vatumwa vaMwari vakaramba vachishanyira akasanangurwa uyo, kuti vatungamirire pfungwa dzake uye kuzarurira kunzwisisa kwake zviporofita zvakanga zvagara zviriri murima kuvanhu vaMwari. Kutanga kweketani yezvokwadi kwakapiwa kwaari, uye akatungamirirwa kuenderera mberi achitsvakurudza chisungo nechisungo, kusvikira atarira neushamiso nokuyemura paShoko raMwari. Akaona imomo ketani yakakwana yezvokwadi. Shoko iroro raakanga aiona serisina kufemerwa zvino rakazaruka pamberi pechiono chake mukunaka kwaro nomukubwinya kwaro. Akaona kuti chimwe chikamu cheRugwaro chinotsanangura chimwe, uye kana imwe ndima yakanga yakavharika kukunzwisisa kwake, akawana mune chimwe chikamu cheShoko icho chaichitsanangura. Akatarira Shoko dzvene raMwari nomufaro uye norukudzo rwakadzama zvikuru pamwe nokutya kutsvene.” *Early Writings*, 230.

Panun Mba’e kuñakarai White he’i ramo “Tupã omondo íánhelpe” Miller rendápe, upéva ohechauka porã Gabriel Hague pe ánhel oñemondóva Miller rendápe, pórke “Íánhel” ha’e peteĩ ñe’ë oñeme’ëva Gabriélpe.

“Mazwi ya malaika, ‘Mimi ni Gabrieli, ninayesimama mbele za Mungu,’ yanaonyesha kwamba anashika cheo cha heshima kuu katika nyua za mbinguni. Alipokuja na ujumbe kwa Danieli, alisema, ‘Wala hapana anayeshikamana nami katika mambo haya, ila huyo Mikaeli [Kristo] mkuu wenu.’ Danieli 10:21. Kumhusu Gabrieli Mwokozi anasema katika Ufunuo,

kwamba ‘Akatuma kwa mkono wa malaika wake akamfunulia mtumwa wake Yohana.’
Ufunuo 1:1.” Tumaini la Vizazi Vyote, 99.

Gabriyeli na malaika wengine walitumwa kuongoza mawazo ya Miller na “kufunua kwa ufahamu wake unabii uliokuwa daima giza kwa watu wa Mungu.” Ujumbe wake haukuendelezwa tu kupitia mbinu yake ya kujifunza, bali pia kwa ufunuo wa kimungu. Hata mbinu yenyewe aliyoitumia kujifunza Biblia ilikuwa imeletwa katika mawazo yake. Mungu anapoleta kweli katika akili zetu, huo ni ufunuo wa kimungu, kinyume na kuifikia kweli kupitia mchakato wa kuigawa Biblia kwa usahihi. Miller alifanya yote mawili, lakini ufunuo wa kimungu ulipaswa kuwa sehemu ya jinsi Miller alivyofikia kuielewa mada ya “the daily.”

Miller aisaziva kushanduka-shanduka kwemurume kana mukadzi kuri muna Dhanyeri chitsauko 8, ndima 9 kusvika 12, nokuti zvole zvaaiva nazvo zvaingova Bhaibheri chete neconcordance isina kana ruzivo pamusoro pemitauro yeBhaibheri. Aisazoonna mutsauko uri pakati pe“sur” na“rum,” ayo ose anodudzirwa kuti “bvisa.” Aisazoonna mutsauko uri pakati pe“miqdash” na“qodesh,” ayo ose anodudzirwa kuti “nzvimbo tsvene.”

Hana kuona ukweli wa neno “tamid” linalopatikana mara mia moja na nne katika Biblia. Ukweli ambao hangeweza kuuona (ambao pia ndio ukweli aliouona), ulikuwa huu: katika matumizi yote mia moja na manne ya neno la Kiebrania “tamid” katika Biblia, ni katika kitabu cha Danieli pekee ndipo neno hilo la Kiebrania “tamid” limetumika kama nomino. “Tamid” ni neno la Kiebrania lenye maana ya “endelevu”, na katika kitabu cha Danieli limetafsiriwa kuwa “the daily.”

Mubhuku raDanieri chete ndimo umo shoko iri rinoshandiswa sezita, uye kune dzimwe nzvimbo dzose makumi mapfumbamwe nepfumbamwe rinoshandiswa sechirevo chinotsanangura chiito. Nokuda kwechikonzero ichi, vashanduri veBhaibheri reKing James pavakasangana naDanieri achishandisa shoko iri kashanu sezita, asi vamwe vole vanyori veBhaibheri vachirishandisa makumi mapfumbamwe nepfumbamwe sechirevo chinotsanangura chiito, vakamanikidzwa nehuremu hweuchapupu kugadzirisa kushandiswa kwakaitwa shoko iri naDanieri sezita. Kuti vagadzirise Danieri, vakawedzera shoko rokuti “sacrifice” kuShoko, uye nokudaro vakashandura zita kuva chirevo chinotsanangura chiito. Uyezve, kuti vagadzirise vashanduri, Ellen White akafemerwa kunyora kuti, “ndakaona maererano ne‘Daily,’ kuti shoko rokuti ‘sacrifice’ rakaiswa nokuchenjera kwavanhu, uye harisi rerugwaro; uye kuti Ishe vakapa maonero akarurama pamusoro paro kuna avo vakapa kuchema kweawa yokutongwa.”

Miller, maererano neuchapupu hwake pachake, akanga achitsvaka kunzwisisa “zvezuva nezuva,” izvo zvaakazopedzisira anzwisisa muna 2 VaTesaronika. Asiwo, maererano neuchapupu hwake pachake, pakutsvaka kunzwisisa shoko, aifunga nzvimbo dzose dzairi kushandiswa, uye shoko iri rinoshandiswa dzimwe nguva makumi mapfumbamwe nepfumbamwe muBhaibheri. Kunyange zvakadaro, uchapupu hwake pamusoro pe“zvezuva nezuva” ndohwekuti haana kuriwana kumwe kupi zvako kunze kwebhuku raDanieri, paakati, “Ndakaramba ndichiverenga, uye handina kukwanisa kuwana imwewo nzvimbo yairi [zvezuva nezuva], kunze muna Danieri.” Miller akatungamirirwa kuzvishongo kwete nenzira yake yekudzidza chete, asiwo nechizaruro chaMwari chaakapihwa kubudikidza nebasa revatumwa.

Ndicho sababu ufahamu wake kuhusu “cha kila siku” ulikuwa sahihi, lakini wenye mipaka. Hakuweza kutambua kwamba, kati ya mara tano ambazo “cha kila siku” kinatajwa katika kitabu cha Danieli, mara moja kati ya zile mara tatu ambazo “cha kila siku” “kinaondolewa,” kiliwakilisha maana tofauti na zile mara nyingine mbili. Mara moja “cha kila siku” kinatumika pamoja na neno la Kiebrania “rum” na zile mara nyingine mbili kinatumika pamoja na neno la Kiebrania “sur”. Maneno yote mawili hutafsiriwa kuwa kuondoa, lakini “rum” katika Danieli sura ya nane, mstari wa kumi na mmoja, humaanisha “kuinua na kutukuza”, na katika sura ya kumi na moja, mstari wa thelathini na mmoja, na sura ya kumi na mbili, mstari wa kumi na mmoja, neno “sur” humaanisha “kuondoa”.

Vadzidzisi vezvouMwari vanodya nokunwa kudya kweBhabhironi vanopikisa vachiti, kunyange ukabvisa chinhu kana kuti pose paunosimudza chinhu, zvole zviriviri zvinomirira rudzi rwokubviswa, saka mazwi ose ari maviri anofanira kunzwiswa seanoreva chinhu chimwe chete. Vanopikisa vachiti nguva nhatu idzo “zuva nezuva” “rinobviswa” dzinogara dzichireva kubvisa, uye nokuita saizvozvo, vanoratidza kuti Danieri akanga asina kungwarira pakusarudza kwake mazwi. Havatauri izvozvo pachena, asi nokududzirwa kunobva mumashoko avo vanodzidzisa kuti Danieri aifanira kunge akashandisa shoko rokuti “sur” pazviitiko zvole zvitatu, nokuti maererano nevadzidzisi vezvouMwari ava anonzi akanga achireva chinhu chimwe chete nguva dzose apo “zuva nezuva” “raibviswa.”

Vanoita chinhu chimwe chete nemashoko anoti “miqdash” na “qodesh,” ayo ose ari maviri anoshandurwa achinzi “nzvimbo tsvene,” mundima yegumi neimwe kusvikira kune yegumi neina yechitsauko chechisere. Panzvimbo imwe neimwe panoshandiswa izwi rokuti “nzvimbo tsvene” mundima idzodzo ina, vanoomerera kuti ose anoreva nzvimbo tsvene yaMwari. Nokudaro zvakare, Danieri aifanira kungadai akangoshandisa “qodesh” muzvirevo zvole zvitatu, uye kwete kushandisa “miqdash” mundima yegumi neimwe. Miller angadai asina kuziva musiyano uri pakati pemashoko iwayo, asi vadzidzi vezvouMwari vemazuva ano vanouziva, uye pavanouziva, vanoomerera kuti hapafaniri kubvumirwa musiyano upi noupi. Asi Miller, uyo asina kuziva misiyano iri pakati pemashoko acho, akasvika pakunzwiswa kwakapesana nekwavadzidzi vezvouMwari vemazuva ano.

Chokwadi ndechokuti Danieri akanga ari munyori ainyatsochenjerera zvikuru, aiziva mutauro wechiHebheru, uye akatongwa seakangwara kupfuura varume vose vakachenjera veBhabhironi kagumi, ivo vaivawo varume vakangwara zvikuru munharaunda yavo pachavo. Kana paiva nomunhu aiziva mashandisirwo akarurama omutauro wechiHebheru, uye kuti waifanira kumiririrwa zvakarurama sei munhoroondo iyoyo chaiyo, aiva Danieri. Kana Danieri akashandisa mashoko akasiyana, zvaiva nokuti aaitirwa kutakura zvinorehwa zvakasiyana, izvo zvaakatsvaka nemaune kumiririra. Kana kushandisa kwakasiyana kwaDanieri mashoko anoshandurwa achinzi “nzvimbo tsvene” kana kuti “kubvisa” kwacherechedzwa, kunotsigira kunzwiswa kwaMiller kwe“zuva nezuva,” uko kwakazivikanwa naMiller mundima iyoyo chaiyo umo Pauro anoratidza kuti avo vanovenga chokwadi vakatemerwa kugamuchira kunyengedzwa kune simba.

Avo vanovenga chokwadi uye vachitenda nhema inoburitsa kunyengerwa kukuru, vanomirirwawo sevadhakwa vaEfuuremu, avo vanoratidzwa vari muzvikwata zviriviri. Chikwata chimwe

hutungamiri hwakadzidza, uye chimwe chikwata vanhuwo zvavo vasina kudzidza vanongonzwa chete zvinodzidziswa nevakadzidza. Ndivo vanovanda pasi penhema, uye vanoita sungano norufu. Ndivo vane mweya yavo yakazvikudza muna Habhakuki 2, uye ndivo mhandara dzakapusa dzaMateo 25. Ndivo vanoramba zvokwadi dzepasi dzehope dzaMiller, dzinopenya kagumi kupfuura pakuguma (zvichimirira muedzo wegumi nowokupedzisira waIsraeri wazvino), sezvakaratidzwa nemufananidzo womuedzo wegumi nowokupedzisira waIsraeri wekare.

Tutawendelea na somo hili katika makala inayofuata.

Zvino Jehovha akati kuna Mozisi: Vanhu ava vachandirwadzisa kusvikira riniko? Uye vacharega riniko kutenda kwandiri, kunyange pane zviratidzo zvose zvandakaita pakati pavo? Ndichavaro va nehosha, uye ndichavabvisa panhaka yavo; asi ndichaita kuti iwe uve rudzi rukuru, rune simba kupfuura ivo. Mozisi akati kuna Jehovha: Ipapo vaJipiti vachazvinzwa, nokuti nemasimba enyu makabudisa vanhu ava kubva pakati pavo; uye vachazvitaurira vagere venyika ino; nokuti vakanzwa kuti imi, Jehovha, muri pakati pavanhu ava, uye kuti imi, Jehovha, munoonekwa chiso nechiso, uye kuti gore renyu rimire pamusoro pavo, uye kuti munovatungamirira masikati nembiru yegore, nousiku nembiru yomoto. Zvino kana mukauraya vanhu ava vose somunhu mumwe chete, ipapo ndudzi dzakanzwa mukurumbira wenyu dzichataura dzichiti: Nokuti Jehovha wakanga asingakwanisi kuisa vanhu ava munyika yaakavapikira nemhiko, naizvozvo wakavaurayira murenje. Zvino ndinokumbira, simba raIshe wangu ngarive guru, sezvamakataura muchiti: Jehovha anononoka kutsamwa, ane ngoni huru, anoregerera zvakaipa nokudarika, asi haangatongoregi ane mhosva asingapiwi mhosva yake; anorangira vana zvakaipa zvamadzibaba kusvikira kuchizvarwa chechitatu nechechina. Ndapota, regererai zvakaipa zvavanhu ava maererano noukuru hwengoni dzenyu, sezvamakaregerera vanhu ava kubva kuJipiti kusvikira zvino. Jehovha akati: Ndavaregerera maererano neshoko rako; asi zvirokwasvo, noupenyu hwangu, nyika yose ichazadzwa nokubwinya kwaJehovha. Nokuti varume ava vose vakaona kubwinya kwangu nezvishamiso zvangu zvandakaita kuJipiti nomurenje, vakandiedza zvino kagumi, uye havana kuteerera inzwi rangu; zvirokwasvo havangazooni nyika yandakapikira madzibaba avo nemhiko, uye hakuna kana mumwe wavo akandirwadzisa achiona. Asi muranda wangu Karebhi, nokuti wakanga ane mumwe mweya maari, uye akanditevera kwazvo, iye ndichamuisa munyika yaakapinda mairi; uye mbeu yake ichaigaramo senhaka. Numeri 14:11–24.