

Bhuku ra Danieri - Nhamba Makumi Matanhatu neTatu

Zaidi ya Chati za Miller: Uislamu, Hukumu ya Upelelezi, na Jaribio la Mwisho

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Tadziwiswa kuti, “Mwari akatungamirira pfungwa dzaWilliam Miller kuzviporofita uye akamupa chiedza chikuru pamusoro pebhuku raZvakazarurwa.” Miller akadziviswa nenhoroondo yaakasimudzirwa mairi kuti anzwisise “chiedza chikuru” chiri muzvitsauko gumi nezviviri, gumi nezvitatu, gumi nenhanhatu, gumi nezvinomwe, uye gumi nesere zveZvakazarurwa, nokuti zvitsauko izvozvo zvaizivisa basa roumambo hwouporofita hwaakanga asingagoni kuona kubva pamaonero enhoroondo yaakanga akamira pairi.

Chiedza chakapiwa kuna Miller pamusoro pebhuku raZvakazarurwa chaiva cheMakereke, Zvisimbiso, neMabhosvo, uye ndiwo Mabhosvo matatu okupedzisira, ayo anozivikanwa se“Matambudziko” matatu, anomiririrwa pamatafura maviri aHabhakuki. “Chiedza chikuru,” chakapiwa kuna Miller mubhuku raZvakazarurwa chine chekuita nebasa reIslam muchiporofita cheBhaibheri. Kunyange zvakadaro, kunyange “chiedza chikuru” ichocho chakanga chakaganhurirwa nemamiriro enhoroondo yenguva yake.

“Machechi manomwe eAsia inhoroondo yekereke yaKristu mumamiriro ayo manomwe, mukumonereka nokutenderera kwayo kwose, mukubudirira kwayo kwose nomukutambudzika kwayo kwose, kubva pamazuva evaapostora kusvikira kumugumo wenyika. Zvisimbiso zvinomwe inhoroondo yezviitiko zvasasimba namadzimambo enyika pamusoro pekereke, nokudzivirira kwaMwari vanhu vake munguva imwe cheteyo. Uye hwamanda nomwe inhoroondo yematongerero manomwe akasarudzika anorema akatumirwa panyika, kana paumambo hweRoma. Uye mbiya nomwe ndiwo matambudziko manomwe okupedzisira akatumirwa pamusoro peRoma yePapa. Zvakasanganiwa neizvi pane zvimwe zviitiko zvizhinji, zvakarukwa mukati mazvo sehova dzinopinda mune imwe, zvichizadza rwizi rukuru rwechiporofita, kusvikira pakupedzisira zvose zvazosvika mugungwa rokusaguma.”

“Izvi, kwandiri, ndizvo zvakarongeka muchiporofita chaJohani mubhuku raZvakazarurwa. Uye munhu anoda kunzwisisa bhuku iri anofanira kuva noruzivo rwakadzama rwezvimwe zvikamu zveshoko raMwari. Mifananidzo nemadimikira akashandiswa muchiporofita ichi hazvina kutsanangurwa zvose imomo; asi zvinofanira kutsvakwa mune vamwe vaporofita, zvotsanangurwa mune dzimwe ndima dzeMagwaro. Naizvozvo zviri pachena kuti Mwari akaronga kuti munhu adzidze zvose zvizere, kunyange kuti awane ruzivo rwakajeka rwechikamu chipi nechipi.” William Miller, *Miller’s Lectures*, volume 2, lecture 12, 178.

Cherekedzai kuti Miller ainzwisisa matambudziko manomwe okupedzisira semitongo minomwe yakanga iri pamusoro peRoma yeupapa. Akatadza kunzwisisa kuti Roma yeupapa yakanga yarohwa neronda rinouraya raizoporeswa. Akaziva hwamanda nomwe se“nhoroondo yemitongo

minomwe yakasarudzika uye inorema yakatumirwa panyika, kana umambo hweRoma,” asi akatadza kuona mutsauko uripo pakati poushe hweRoma yechihedheni neyeRoma yeupapa. Naizvozvo, kugona kwake kuona mutsauko pakati pehwamanda ina dzokutanga nehvamanda nhatu dzokupedzisira kwakanga kwakaganhurirwa.

Miller akatadza kuziva kuti kutongwa kwakaunzwa pamusoro peRoma kwaiva mhinduro yaMwari pakumanikidzwa kweSvondo, nokuti vaMillerite vakanga vachiri kunamata neSvondo munhorondo yavo. Miller akanga akarurama pakuziva kuti hwamanda dzaiva kutonga pamusoro peRoma, asi chikonzero chaicho chakaita kuti kutonga uku kuuyiswe, pamwe chete nemusiyano uri pakati peHvamanda ina dzokutanga nedzitatatu dzokupedzisira, zvakanga zvakaganhurirwa, kana kuti zvisipo zvachose. Mukuona ikoko kwakaganhurirwa, “dombo rinokosha” renhamo nhatu dzeIslam rakanga richiri kubatanidzwa pamachati akatungamirirwa noruoko rwaMwari, uye harifaniri kushandurwa.

Kujulisisa kwokuwunikirika kunotendera mudzidzi “wakangwara” weuporofita kuziva kuti Mwari haana kungofemera chete varume vatsvene vakanyora Bhaibheri, asiwo akatonga basa revarume vakashandura Bhaibheri reKing James, uye anotaura pachena kuti akashandisa rudzi rumwe cheterwo rwekutarisira kwehumwari mukugadzirwa kwemachati matsvene maviri.

දෙවැනි, හයවැනි සහ හත්වැනි කහළ (ඉස්ලාමය) පිළිබඳ මිලර්ගේ “රත්නය” අවසාන දිනවලදී දස ගුණයක් වැඩි දීප්තියෙන් බබළයි; මන්ද එය අවසාන මධ්යරාජරී හඬනගීමේ විෂයය හඳුන්වා දෙයි. මිලර්ගේ ඉතිහාසයේ මධ්යරාජරී හඬනගීමේ විෂයය වූයේ භවිෂ්‍යවක්තෘකාල පරිච්ඡේදයන්ගේ අවසානයේ දිනයය; එම අර්ථයෙන්, අවසාන දිනවල “මධ්යරාජරී හඬනගීමේ” පණිවිඩය (එනම් තුන්වැනි විපතේ ඉස්ලාමය පිළිබඳ පණිවිඩය) 1844 ඔක්තෝබර් 22 දිනෙන් පූර්ව ධූපිත කර ඇත. මිලර්ගේ ඉතිහාසයේ එම දිනය ආසන්නයෙන් පැමිණෙන ඉරිදා නීතියට පූර්ව ධූපයක් වන අතර, 1844 ඔක්තෝබර් 22 දිනත් ඉරිදා නීතියත් දකෙම ක්‍රිස්තුස්වන්සේගේ ජයගීරාහී ප්‍රවේශයේ අවසානය වූ කුරුසිය මගින් පූර්ව ධූපිත කර තිබුණි.

“Gugu” la Miller la tarumbeta la chisanu, la chisanu ndi chimodzi, ndi la chisanu ndi chiwiri (Chisilamu), limawala mowirikiza kakhumi m’masiku otsiriza, pakuti limazindikiritsa Chisilamu mogwirizana ndi mutu wa gulu lokonzanso la m’masiku otsiriza, umene ndi Chisilamu cha Tsoka lachitatu. Choncho, monga mutu wa gulu lomaliza lokonzanso la anthu zana limodzi ndi makumi anayi ndi anayi sauzande, unayimiridwa mwa chithunzi ndi mutu wa gulu lililonse la m’mbuyomo lokonzanso, kaya ukhale mutu wa “chiukitsiro” mu gulu lokonzanso la Khristu, mutu wa “nthawi ya uneneri” m’mbiri ya a Millerite, mutu wa “likasa la Mulungu” mu gulu lokonzanso la Davide, kapena mutu wa “pangano” mu gulu lokonzanso la Mose.

Zvisinei nokuti chiitiko chomuchinjikwa, zuva ra22 Gumiguru 1844, kana misoro yakasiyana-siyana yemafambiro okuvandudza, zuva rimwe nerimwe nomusoro mumwe nomumwe zvaimirira mubvunzo wokuedzwa weupenyu kana rufu kuchizvarwa chenguva iyoyo. “Dombo rinokosha” raMiller rematambudziko matatu echiIslamu ibvunzo yokuedzwa weupenyu kana rufu, sezvinomiririrwa mumufananidzo wevasikana gumi maererano ne“mafuta.” Matombo anokosha

aMiller pakutanga kwehope dzake aipenya sezuya, asi pakuguma kwehope dzake aipenya “kupenya kwakapetwa kagumi.” Matombo anokosha aMiller akanga akaita separafini (mafuta emwenje) munhorondo yavaMillerite, asi nhasi matombo iwayo anokosha mafuta eroketi!

VaMillerite vaainzwisisa, uye vakashandisa nenzira yakarurama, chiporofita chenguva cheIslam cheNhamo yechipiri, chakazadzikiswa musu wa 11 Nyamavhuvhu, 1840; asi kunzwisisa kwavo kweNhamo yechitatu, ino Hwamanda yechinomwe, kwakanga kusingagoni kuona Nhamo yechitatu ichisvika sorutongo pamusoro pehumambo hwechitanhatu hwechiporofita cheBhaibheri, nokuti vakanga vasingaoni humambo hwechishanu, ndoda humambo hwechitanhatu hwechiporofita cheBhaibheri. Asi “chiedza chikuru” pamusoro paZvakazarurwa chakapiwa kuna Miller chinofanira kupenya kakapetwa kagumi kupfuura mu “Kuchema pakati pousiku” kwamazuva okupedzisira.

Zvokwadi zvakananidzirwa pamatafura maviri aHabhakuki, muchimiro chazvo chikuru, zvokwadi zvakatozadziswa munhorondo yakapfuura. Mienzaniso yemachati yakavakirwa pamusoro pezviporofita zvenguva izvo Miller akatungamirirwa kuunganidza, uye zviporofita zvenguva izvozvo zvose zvakanga zvasvika kumagumo pakazosvika 1844. Zviporofita zvenguva izvozvo zvichapenya zvakajeka zvikuru mumazuva okupedzisira, nokuti zvichaonekwa kuti zvakanyanisorurama nhasi sezvazvakanga zvakaita munhorondo yevaMillerite, asi hazvina kufanotaura kwenguva kwakananga kwamazuva okupedzisira. Kunyange zvakadaro, zvinopa mhando dzinodzokororwa dzechiporofita dzenhorondo dzazvaimiririra munguva yakapfuura, asi pamwe chete nezvimwe zvizhongo zvizhoma zvaMiller, kufanotaura kweramangwana kunomiririrwa zvakanga.

Basa raKristu munzvimbo tsvene yekudenga, hwakatanga muna 1844, hunoenderera mberi kusvikira basa iroro rapera. Chiporofita chemazuva zviuru zviviri nemazana matatu, pamwe nebaso rokucheneswa rachakaridza, chichiri “mukufambiswa kwokuzadziswa,” sezvinotaurwa naSista White pamusoro peNzizi dzeUlai neHidhekeri; saka chiporofita ichocho chine kuzadziswa kwenguva yokuguma kwenyika.

“Chiedza chakagamuchirwa naDhanieri kubva kuna Mwari chakapiwa zvikuru nokuda kwemazuva okupedzisira aya. Zviratidzo zvaakaona pamahombekombe eUlai neHidhekeli, iyo nzizi huru dzeShinari, zvino zvava kuzadzikiswa, uye zviitiko zvose zvakanotaurwa zvichakurumidza kuitika.” Testimonies to Ministers, 112.

Zvimwe zvikamu zvezviono zvaDhanieri zvitsauko zvinomwe nezvisere, zviri pamatafura maviri, zvichiri zveramangwana, nokuti zvose zviri zviviri zvinoratidza basa raKristu repanzvimbo tsvene. Asi nhorondo dzoumambo hwechiporofita cheBhaibheri dziri muzvitsauko zviviri izvozvo dzinoguma neRoma yepapa ichigamuchira ronda rwayo runouraya. “Ibwe” iro “rakavezwa mugomo risina maoko”, noumambo hwechisere hwaDhanieri zvitsauko zviviri, zvichiri zveramangwana. Asi zvizhinji zvezvinomiririrwa pamachati maererano naDhanieri zvitsauko zviviri, zvinomwe, nezvisere zvakatobudirira.

Basa raKristu munzvimbo tsvene, uye Nhamo yechitatu yeIslam, ndizvo zvikuru zvidzidzo zviviri zvinomiririra nhorondo yechiporofita inopfuura nguva yevaMillerite. Pamwe chete

गरे। त्यो परीक्षाको समय ११ अगस्ट १८४० मा आरम्भ भएको थियो, जब दोस्रो धर्किकार (इस्लाम) को समयसम्बन्धी भविष्यवाणीको पूर्तमा प्रकाश १० को शक्तशाली स्वर्गदूत ओर्ले। पहिलो नरिशामा प्रोटेस्टेन्टहरूले भविष्यवाणीसम्बन्धी समयलाई अस्वीकार गरे, कनिक तिरुट्पूरण भविष्यवाणीले तनीहरूलाई अबदेखि सत्यको खोजी नगर्ने एउटा बहाना प्रदान गर्‍यो। मुलेराइट इतिहासका सबै मार्गचनिहरूको वषियवस्तु “समयसम्बन्धी भविष्यवाणी” थियो।

Musi wa 11 Nyakanga 2001, omumalaika wa Okubikkulirwa essuula kkumi na munaana yassa wansi mu kutuukirizibwa kw'obunnabbi obw' Akabi akookusatu (Obusiraamu). Omulamwa gwonna ogw' obubonero bw' ebiseera mu nnaku ez' oluvannyuma bwe Busiraamu. Okuswazibwa okusooka kulaga enkomerero y' okutukululibwa kw' abantu ab' endagaano ey' edda, kubanga abantu ab' endagaano ey' edda baweebwa awo ensonga ey' okulekera awo okunoonya amazima. Awo ne gutandika ekiseera eky' okugezesebwa eri “abawala abatali bafumbo” ab' ennaku ez' oluvannyuma, kubanga okugezesebwa kw' abantu ab' endagaano ey' edda okwatandika n' okussa wansi kw' omumalaika kwakoma ku kuswazibwa okusooka. N' olwekyo, okugezesebwa kw' abo abakiikirira ng' abawala abatali bafumbo kwatandika, era enkola eyo ey' okugezesebwa ku nkomerero eriraga oba abawala abatali bafumbo abo basiru oba bagezi.

Pakati pa kukhumudwa koyamba ndi komaliza pali uthenga wa Kulira kwa Pakati pa Usiku. Mutu wa uthenga wa Kulira kwa Pakati pa Usiku kwa a Millerite unali “nthawi,” ndipo mutu wa uthenga wa Kulira kwa Pakati pa Usiku m' masiku otsiriza ndi “Chisilamu.” M' maloto a Miller iye amadzutsidwa ndi mfuwu (kulira), ndipo pa nthawi imeneyo, miyala yake yamtengo wapatali imawalira mowala kakhumi kuposa momwe inali ikawalira poyamba. Miyala yamtengo wapatali pa ma chart imene imazindikiritsa mwachindunji ulosi wa m' masiku otsiriza ndi Chisilamu ndi chiweruzo chofufuza. Chotero, mayeso a “uthenga” wa Kulira kwa Pakati pa Usiku ndi a “zokumana nazo” zoimiridwa ndi chiweruzo chofufuza, sali a anthu a pangano lakale, koma a iwo amene amadzinenera kuti ndi anamwali otsiriza.

Mufananidzo unobuda kana machati ose ari maviri aunganidzwa pamwe chete, uyo unoratidza nhorooondo kubva pakuodzwa mwoyo kwokutanga kusvikira pakokupedzisira, unoratidza kuti panguva iyo “nhoroondo yakavanzika” yeKutinhira Kunomwe iri kuitika, basa rokupedzisira rokutongwa kwokuongorora riri kuitwa. Basa iroro rokupedzisira ndiko kuiswa chisimbiso kwezana rimwe namakumi mana nezvina ezviuru, uye rinoitika panguva dze “troubled times” dzaDanieri pfumbamwe, panguva yokutsamwiswa kwamarudzi muna Zvakazarurwa gumi nerimwe, kubatirwa kwe “mhengo ina” dzaZvakazarurwa chitsauko chinomwe, “kudzora kwemhengo ine hasha pazuva remhengo yokumabvazuva,” kwaIsaya chitsauko makumi maviri nenomwe, uye kudziviswa kwe “bhiza rine hasha riri kutsvaka kusununguka uye kuunza rufu nokuparadza” panyika. Zvapupu zvose izvi zvoushira zvinomirira ChiIslam cheNhamo yechitatu, sezvachinomiririrwa pamachati matsvene.

Zvinhu zvitatu zvikuru zvirira mumachati maviri matsvene aHabhakuki, izvo zvinonyatsotaura nezvezvitiiko zvaive zvichiri zvementi panguva yakabudiswa machati acho, ndizvo kusimbiswa kwevane zana nemakumi mana nezvina zvuru, ChiIslam, uye kuzadzikiswa kwemufananidzo wemhandara gumi. Machati acho anoratidza kuyedzwa nekusimbiswa kunobata zvose “chiitiko” ne “shoko.” Chiitiko chinodiwa kumhandara isina kuchenjera ndechekuti “Kristu mamuri, tariro

22 Gumiguru 1844, inofananidzira mutemo weSvondo uri kuuya nokukurumidza, uye pamutemo weSvondo basa richazadzikiswa rinomiririrwa nemakore makumi mana nemapfumbamwe okupedzisa mugwagwa norusvingo munguva dzokutambudzika, sezvakataridzwa naDanieri.

Ziva, saka unzwisise kuti kubva pakubudiswa komurayiro wokudzorerazve nokuvakazve Jerusarema kusvikira kuna Mesia, Muchinda, kuchava vhiki nomwe, namavhiki makumi matanhatu namaviri; mugwagwa uchavakwazve, norusvingo rwaro, kunyange panguva dzokutambudzika. Danieri 9:25.

Vaporofita vose vanowirirana, uye “nguva dzokutambudzika” dzaDanieri dzinozivikanwawo mundima iri muEarly Writings yatanga tichifungisisa pamusoro payo.

“Panguva iyoyo, apo basa reruponeso rava kusvika pakuvharwa, dambudziko richange richiyaya pamusoro penyika, uye ndudzi dzichange dzakatsamwa, asi dzakabatirwa kuti dzirege kuvhiringidza basa rengirozi yechitatu. Panguva iyoyo ‘mvura yokupedzisira,’ kana kuti kuzorodzwa kunobva pamberi paShe, ichauya, kuti ipe simba kuzwi guru rengirozi yechitatu, uye kugadzirira vatsvene kuti vamire panguva iyo matambudziko manomwe okupedzisira achadururwa.” Early Writings, 85.

Tichaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

“যেসকল লোকে সত্যের স্বীকারোক্ত করবে, তারা যতদনি শয়তানের সেবো করে, ততদনি তার নরকীয় ছায়া ঈশ্বর ও স্বর্গ সম্বন্ধে তাদের দৃষ্টিকে আচ্ছন্ন করে রাখবে। তারা তাহাদের ন্যায় হইবে, যাহারা আপন প্রথম প্রমে হারাইয়াছে। তারা অনন্ত বাস্তবতাসমূহ দর্শন করিতে পারবে না। ঈশ্বর আমাদের জন্ম যাহা প্রস্তুত করিয়াছেন, তাহা জাখরায়ি, ৩ ও ৪ অধ্যায়ে, এবং ৪:১২-১৪ পদে উপস্থাপতি হইয়াছে: ‘আর আমি পুনরায় উত্তর করিয়া তাঁহাকে কহলাম, এই দুই জলপাই শাখা কী, যাহারা দুইটি স্বর্গনলেরে মধ্য দিয়া আপনাদের হইতে স্বর্গতলে নিঃসৃত করিতেছে? তিনি আমাকে উত্তর দিয়া কহলিনে, তুমি কি জান না, এগুলি কী? আর আমি কহলাম, না, আমার প্রভু। তখন তিনি কহলিনে, ইহারা সেই দুই অভষিক্ত, যাহারা সমগ্র পৃথিবীর প্রভুর পাশে দাঁড়াইয়া আছে।’”

“Jehovha azere nezviwanikwa. Haana kushayiwa nzira kana zvombo zvebasa. Imhaka yokushayiwa kwedu kutenda, kwedu kuva venyika, kutaura kwedu kwakachipa, kusatenda kwedu, kunoratidzwa mukukurukurirana kwedu, kuti mimvuri yerima inoungana yakatikomberedza. Kristu haaratidzirwi mushoko kana muhunhu seIye anofadza chose, uye mukuru kupfuura zviuru gumi. Kana mweya uchigutsikana nokuzvikwidziridza kuzvinhu zvisina maturo, Mweya waJehovha unogona kuita zvisishoma kwazvo kwauri. Kuona kwedu kupfupi kunongoona mumvuri, asi hakugoni kuona kubwinya kuri mhiri. Ngirozi dzakabata mhupo ina, dzinomiririrwa sebhiza rakatsamwa rinotsvaka kusununguka ndokumhanya pamusoro pechiso chenyika yose, richitakura kuparadza norufu munzira yarwo.”

“Ko tichavata here pamuromo chaipo penyika isingaperi here? Ko tichava mapenzi, vane chando, uye vakafa here? Haiwa, dai mumachechi edu maivapo Mweya nomufemo waMwari zvaferkerwa muvanhu Vake, kuti vamire netsoka dzavo vagorarama. Tinofanira kuona kuti nzira yakamanikana, uye suwo rakamanikana. Asi patinopfuura nesuwo rakamanikana, kufara kwaro hakuna mugumo.” Manuscript Releases, vhoriyamu 20, 217.