

kwemaitiro okuyedzwa enhoroondo yeMillerite, nokuti mufananidzo wemhandara gumi unodzokororwa zvachose mumazuva okupedzisira.

“Ndinowanzoneverwa kazhinji kumufananidzo wemhandara gumi, shanu dzacho dzakanga dzakangwara, uye shanu dzakapusa. Mufananidzo uyu wakazadziwa uye ucharamba uchizadziwa kusvika pashoko nechirevo chawo chose, nokuti une kushandiswa kwakakosha panguva ino, uye, semharidzo yengirozi yechitatu, wakazadziwa uye ucharamba uri chokwadi chazvino kusvikira pakuguma kwenguva.” Review and Herald, August 19, 1890.

බලා සිටි කාලයේ අත්දැකීම මීලර්ගේ සිහිනයේ අවසානයේ අකුරට අකුරෙන්ම නැවත සිදුවනු ඇත; එවිට ඔහුගේ මැණික් සුරියයාට වඩා දස ගුණයකින් දීප්තිමත් ව පනේනුම කරනු ඇත. ඒ අනුව, එම මැණික් දස කතියාවන්ගේ උපමාවනේ අවසාන පරීක්ෂාව නියෝජනය කරන බව හඳුනාගත හැක. දහය යනු පරීක්ෂාවක සංකේතයයි; දින දහයක අවසානයේ දානියලේ සහ අනකුන් උනුමේ නිදනො බබ්ලෝනියයේ ආහාර අනුභව කළ අයවලට වඩා දෘශ්‍යමය වශයෙන් වඩා උපගෝභන සහ වඩා සිලිමහත් වූහ. ඇදහිල්ලෙන් නොව, අනුමානය මත ජීවත්වූ හබක්කුක්හි අහංකාරයෝ බබ්ලෝනියයේ වර්තය වර්ධනය කළහ. මීලර්ගේ ඉතිහාසයේ ඔවුහු බබ්ලෝනියයේ දුවුරුන් බවට පත් වූහ; හබක්කුක්හිදී ඔවුන්ගේ වර්තය හඳුනාදීමට පාප් පදවිය භාවිත කරනු ලැබේ.

Tarisai, mweya wake wakazvikudza hauna kururama maari; asi akarurama achararama nokutenda kwake. Zvirokwazvowo, nokuti anodarika nomwaini, iye munhu anozvikudza, haagari kumusha; anokudza kuchiva kwake seSheori, uye akaita sorufu, haaguti; asi anozviunganidzira marudzi ose, uye anozviturikira ndudzi dzose. Ko havazi vose ava vachamutangira chirevo, neshoko rokumuzvidza pamusoro pake, vachiti, Une nhamo iwe unowedzera zvisiri zvako! kusvikira riniko? uye iwe unozviremedza nevhu gobvu! Ko havangasimuki pakarepo here avo vachakuruma, uye havangamuki here avo vachakutambudza, uye iwe uchava chinhu chokupambwa kwavari? Nokuti wakapamba marudzi mazhinji, vakasara vose vavanhu vachakupamba; nokuda kweropa ravanhu, uye nechisimba cheniyika, cheguta, uye chavose vanogaramo. Habhakuki 2:4–8.

Muitiro wokuedzwa wakawira pamusoro pemhandara dzaMateo makumi maviri neshanu unobereka boka ravanamati, vakakudziridza hunhu hwamambo wokumusoro (upapa), iro ririwo simba “rakapamba marudzi mazhinji.”

Zvanzi Ishe, achiti, Tarirai, vanhu vari kuuya vachibva kunyika yokumusoro, uye rudzi rukuru ruchasimudzwa ruchibva kumigumo yenyika. Vachabata uta nepfumo; vane utsinye, uye havana tsitsi; inzwi ravo rinovhonera segungwa; uye vanotasva mabhiza, vakarongedzwa savanhu vehondo kuti vakurwise iwe, iwe mwanasikana weZioni. Tazvinzwa mukurumbira wazvo: maoko edu apera simba; kushushikana kwatibata, nokurwadziwa sokomukadzi ari pakusununguka. Musabuda muchienda kusango, kana kufamba munzira; nokuti munondo womuvengi nokutya zviru kumativi ose. Iwe mwanasikana wavanhu vangu, zvisunge nejira reshinda, ugokunguruka mumadota; zvichemedze, sezvinoitwa munhu anochemera mwanakomana wake mumwe oga, nokuungudza kunorwadza zvikuru; nokuti muparadzi achangoerekana auya pamusoro pedu. Jeremia 6:22–26.

Zvikamu zviviri zvaHabakuki ndezviya zvinoruramiswa nokutenda, uye neavo vakadya nokunwa dzidziso dzeBhabhironi. Avo vari mumazuva okupedzisira echiroto chaMiller vanomiririrwa savasikana mhandara, vangava vanokudziridza hunhu hwaKristu, nokudaro vogamuchira chisimbiso chaMwari, kana kuti vanokudziridza hunhu hweupapa vagamuchire chiratidzo chechikara.

“Nguva yasvika yokuti chiedza chechokwadi chipenye pakati perima rehunhu. Shoko rengirozi yechitatu rakatumirwa kunyika, richinyevera vanhu pamusoro pokugamuchira chiratidzo chechikara kana chemufananidzo wacho pahuma dzavo kana pamaoko avo. Kugamuchira chiratidzo ichi kunoreva kusvika pachisarudzo chimwe chete chakaitwa nechikara, nokusimudzira pfungwa dzimwe chetedzo, mukupikisa kwakananga Shoko raMwari. Pamusoro pavose vanogamuchira chiratidzo ichi, Mwari anoti, ‘Iyeyo achanwa waini yokutsamwa kwaMwari, yakadururwa isina kusanganiswa mumukombe wokutsamwa kwake; uye achatambudzwa nomoto nesarufa pamberi pengirozi tsvene, uye pamberi peGwayana.’”
Review and Herald, July 13, 1897.

Anasikana vanonwa waini yeBhabhironi pakupedzisira vachanwa waini yokutsamwa kwaMwari. Muna Isaya, zvidhakwa zvaEfuremu zvinoratidza upofu hwazvo hwokudhakwa nokupindurudza zvinhu pamusoro pasi, uye chiito ichocho chinofanira kuonekwa se“ivhu romuumbi.”

“Kila siku” kutambuliwa kuwa ni ishara ya Kristo kunageuza ukweli wa “kila siku” juu chini, kwa kuwa “kila siku” ni ishara ya kishetani. Utambuzi wa Miller kwamba “kila siku” ni upagani umeonyeshwa moja kwa moja juu ya mbao za Habakuki. Ugunduzi wa Miller wa kifungu katika Wathesalonike, uliomwezesha kuelewa kwamba ni upagani uliokuwa “umeondolewa,” ili “mtu wa dhambi” aketiye katika hekalu la Mungu afunuliwe, ndio ukweli mkuu uliomo katika 2 Wathesalonike, sura ya pili.

“Ndzi ya emahlweni ndzi hlaya, kambe a ndzi nga ha kumi mhaka yin’wana leyi a ri kona eka yona [siku rin’wana ni rin’wana] handle ka le ka Daniyele ntsena. Kutani ndzi tlhela [hi ku pfuniwa hi buku ya ku landzelerisa marito eMatsalweni] ndzi teka marito lawa a ma yimile ma fambisana na rona, ‘susa;’ u ta susa siku rin’wana ni rin’wana; ‘ku sukela enkarhini lowu siku rin’wana ni rin’wana ri nga ta va ri susiwile,’ ni swin’wana. Ndzi ya emahlweni ndzi hlaya, ndzi ehleketa leswaku a ndzi nge kumi ku vonakala ehenhla ka tsalwa rero; eku heteleleni ndzi fika eka 2 Vathesalonika 2:7, 8. ‘Hikuva xihundla xa ku hamboloka se xa tirha; ntsena loyi sweswi a sivelaka u ta ya emahlweni a sivela, ku fikela loko a susiwa endleleni, kutani hi nkarhi wolowo lowo hamboloka u ta paluxiwa,’ ni swin’wana. Kutani loko ndzi fikile eka tsalwa rero, O, ntiyiso wu ve lowu tshembekaka ni lowu vangamaka njhani! Hi lowu! Hi wona siku rin’wana ni rin’wana! Kutani sweswi, Pawulo u vula yini hi ‘loyi sweswi a sivelaka,’ kumbe a sivela? Hi ‘munhu wa xidyoho,’ ni ‘lowo hamboloka,’ ku vula Vupapa. Kutani ke, i yini lexi sivelaka leswaku Vupapa byi nga paluxiwi? Hikuva i Vugandzeri bya Vupfapfarhuti; kutani ke, ‘siku rin’wana ni rin’wana’ ri fanele ku vula Vugandzeri bya Vupfapfarhuti.’—William Miller, Second Advent Manual, tluka 66.” Advent Review and Sabbath Herald, January 6, 1853.

විශ්වාස කරමින්, මගේ බයිබලය අධ්‍යයනය කිරීමට මම අදිටන් කර ගන්නමි. නමුත්, මේ තීරණය ගත් සැණින්ම මගේ සිතට මේ සිතුවිල්ල පැමිණියේය—‘ඔබට තේරුම්ගත නොහැකි ඡේදයක් හමු වුවහොත්, ඔබ කුමක් කරන්නේද?’ එවිට බයිබලය අධ්‍යයනය කිරීමට මේ ක්රමය මගේ සිතට පැමිණියේය:—එවැනි ඡේදවල වචන ගනන, ඒවා බයිබලය පුරා අනුව සොයා, මේ ආකාරයෙන් ඒවායේ අර්ථය සොයා බලන්නමි. මා සතුව ලෝකයේ හොඳම එක යැයි මම සිතන Cruden’s Concordance තිබුණි; එබැවින් මම එයත් මගේ බයිබලයත් ගනන, මගේ මේසය අසල වාඩි වී, පුවත්පත් සුළු ප්රමාණයක් හැර වන කිසිවක් කියවූයේ නැත; මක්නිසාද යත්, මගේ බයිබලයේ අදහස කුමක්දැයි දැනගැනීමට මම අදිටන් කරගනන සිටියමි. Apollos Hale, The Second Advent Manual, 65.”

Amabwebe ya Miller ntiyamenyekanye gusa binyuze ku buryo bwe bwo kwiga, ahubwo yanahishuriwe mu buryo butaziguye n’Imana.

“Mulungu anatuma mngelo Wake kuti akakhudze mtima wa mlimi amene anali asanakhulupirire Baibulo, kuti amutsogolere kufufuza mauosi. Angelo a Mulungu ankamuyendera mobwerezabwereza wosankhidwayo, kuti atsogolere maganizo ake ndi kutsegula kumvetsa kwake kwa mauosi amene nthawi zonse anali amdima kwa anthu a Mulungu. Chiyambi cha unyolo wa choonadi chinapatsidwa kwa iye, ndipo anatsogoleredwa kupitiriza kufufuza ulalo ndi ulalo, kufikira anaona ndi kudabwa ndi kusirira Mawu a Mulungu. Pamenepo anaona unyolo wangwiro wa choonadi. Mawu amene anali atawaona ngati osauziridwa tsopano anatsogolere pamaso pa masomphenya ake mu kukongola kwake ndi ulemerero wake. Anaona kuti gawo limodzi la Malemba limafotokoza lina, ndipo pamene ndime imodzi inali yotsekeka ku kumvetsa kwake, anapeza m’gawo lina la Mawu chimene chinkalifotokoza. Ankaona Mawu opatulika a Mulungu ndi chimwemwe, ndi ulemu waukulu koposa ndi mantha oyera.” Early Writings, 230.

Apo Hanzvadzi White pavakataura kuti “Mwari vakatuma mutumwa wavo” kuna Miller, vari kuratidza kuti Gabrieri ndiye mutumwa akatumwa kuna Miller, nokuti “mutumwa wavo” ishoko rinoreva Gabrieri.

“Mazwi ya malaika, ‘Mimi ni Gabrieli, nisimamaye mbele za Mungu,’ yanaonyesha kwamba anashika cheo cha heshima kuu katika nyua za mbinguni. Alipokuja na ujumbe kwa Danieli, alisema, ‘Wala hapana ashikianaye nami katika mambo haya, ila Mikaeli [Kristo] mkuu wenu.’ Danieli 10:21. Kuhusu Gabrieli, Mwokozi anasema katika Ufunuo, kwamba ‘Akatuma akauonyesha kwa ishara kwa mkono wa malaika wake kwa mtumwa wake Yohana.’ Ufunuo 1:1.” Tumaini la Vizazi Vyote, 99.

Gabriyeli na malaika wengine waliongoza “akili ya” Miller na “wakafungua” “kwa ufahamu wake unabii ambao siku zote ulikuwa wa giza kwa watu wa Mungu.” Ujumbe wake haukuendelezwa tu kwa njia ya mbinu yake ya kujifunza, bali pia kwa ufunuo wa Kiungu. Mbinu yenyewe aliyotumia kujifunza Biblia ilijia tu akilini mwake. Mungu anapoleta kweli akilini mwetu, huo ni ufunuo wa Kiungu, kinyume na kufikia kweli kupitia mchakato wa kuigawa Biblia kwa usahihi. Miller alifanya yote mawili, lakini ufunuo wa Kiungu ulikuwa sehemu ya jinsi Miller alivyofikia

kuielewa mada ya “the daily.”

Miller aisazodawo kuziva kuchinjachinja kwemurume kana mukadzi kuri muna Danieri chitsauko 8, ndima 9 kusvika 12, nokuti zvole zvaava nazvo zvaingova Bhaibheri nekonkodhenzi isina ruzivo rwupi norwupi pamusoro pendimi dzeBhaibheri. Aisazomboona mutsauko uri pakati pe‘sur’ ne‘rum,’ ayo ose ari maviri anoshandurwa kuti “bvisa.” Uyezve, aisazomboona mutsauko uri pakati pe‘miqdash’ ne‘qodesh,’ ayo ose ari maviri anoshandurwa kuti “nzvimbo tsvene.”

Angadai asingaona chokwadi cheshoko rokuti ‘tamid’ rinowanikwa kaana zana nemana muBhaibheri. Chokwadi chaaisagona kuona (icho chiriwo chokwadi chaakaona), ndechokuti, panguva dzose dzine zana nemana idzo shoko rechiHebheru rokuti ‘tamid’ rinoshandiswa muBhaibheri, mubhuku raDanieri chete ndimo munoshandiswa shoko rechiHebheru rokuti ‘tamid’ sezita. ‘Tamid’ ishoko rechiHebheru rinoreva “chinopfuurira nguva dzose,” uye mubhuku raDanieri rinoshandurwa richinzi “zvemazuva ose.”

Ni katika kitabu cha Danieli pekee ambapo neno hilo limetumiwa kama nomino, na katika zile mara nyingine tisini na tisa limetumiwa kama kielezi. Kwa sababu hii, watafsiri wa Biblia ya King James walipokabiliwa na Danieli akilitumia neno hilo mara tano kama nomino, ilhali waandishi wengine wote wa Biblia walilitumia mara tisini na tisa kama kielezi, walilazimishwa na uzito wa ushahidi “kurekebisha” matumizi ya Danieli ya neno hilo kama nomino. Ili “kumrekebisha” Danieli, waliongeza neno “sadaka” kwenye neno hilo, na hivyo wakageza nomino kuwa kielezi. Kisha, ili kuwarekebisha watafsiri, Ellen White alivuviwa kuandika kwamba yeye, “aliona kuhusiana na ‘Daily,’ kwamba neno ‘sacrifice’ liliongezwa kwa hekima ya mwanadamu, wala si sehemu ya andiko; na kwamba Bwana alitoa mtazamo sahihi wake kwa wale waliotoa kilio cha saa ya hukumu.”

Miller, zvichienderana neuchapupu hwake pachake, akanga achitsvaka kunzwisisa “zuva nezuva,” izvo zvaakazovinzwisisa muna 2 VaTesaronika. Asiwo, zvichienderana neuchapupu hwake pachake, paaitsvaka kunzwisisa shoko, aifunga nzvimbo dzose dzairi kushandiswa, uye shoko iri rinoshandiswa dzimwe nguva makumi mapfumbamwe nemapfumbamwe muBhaibheri. Asi uchapupu hwake pamusoro pe“zuva nezuva” ndohwekuti haana kuriwana kumwe kwose kunze kwebhuku raDanieri, paakati, “Ndakaramba ndichiverenga, uye handina kuwana imwe nzvimbo yaraiwanikwa [zuva nezuva], kunze muna Danieri.” Miller akatungamirirwa kuzvishongo kwete nenzira yake yokudzidza bedzi, asiwo nechizaruro choumwari chaakapiwa kubudikidza noushumiri hwengirozi.

Ndi chifukwa chake kumvetsa kwake kwa “cha tsiku ndi tsiku” kunali kolondola, koma kochepe. Iye sanathe kuzindikira kuti pa nthawi zisanu zimene “cha tsiku ndi tsiku” chimatchulidwa m’buku la Danieli, imodzi mwa nthawi zitatatu zimene “cha tsiku ndi tsiku” “chimachotsedwa,” inali ndi tanthauzo losiyana ndi nthawi zina ziwirizo. Nthawi imodzi “cha tsiku ndi tsiku” chimagwiritsidwa ntchito pamodzi ndi liwu la Chiheberi lakuti ‘rum’ ndipo nthawi zina ziwiri chimagwiritsidwa ntchito pamodzi ndi liwu la Chiheberi lakuti ‘sur.’ Mawu onsewa amamasuliridwa kuti kuchotsa, koma ‘rum’ pa Danieli chaputala eyiti, vesi la khumi ndi limodzi, limatanthauza kukweza ndi kulemekeza, ndipo m’chaputala khumi ndi chimodzi, vesi la makumi atatu ndi limodzi, ndi

m'chaputala khumi ndi ziwiri, vesi la khumi ndi limodzi, liwu lakuti 'sur' limatanthauza kuchotsa.

Vafundisi vechitendero vanodya nekunwa zvekudya zveBhabhironi vanopikisa vachiti, kana ukabvisa chinhu kana kuti pose paunosimudza chinhu, zvose zviri zviriviri zvinomirira rudzi rwokubviswa, saka mazwi ose ari maviri anofanira kunzwiswa seanoreva chinhu chimwe chete. Vanopikisa vachiti panguva nhatu dzose panotaurwa nezve “chezuva nezuva,” pakunzi “chinobviswa” nguva dzose zvinoreva kubvisa; uye mukuita izvozvo, vanoratidza kuti Danieri akanga asina kungwarira pakusarudza mashoko ake. Havatauri izvozvo pachena, asi nokureva kwavanodzidzisa vanosvitsa pakuti Danieri aifanira kunge akashandisa shoko rokuti 'sur' pazviitiko zvacho zvitatu zvose, nokuti maererano nevafundisi vezvitendero, zvinofungidzirwa kuti aireva chinhu chimwe chete nguva dzose apo “chezuva nezuva” “chaibviswa.”

Vanoita chinhu chimwe chete nemashoko anoti “miqdash” na“qodesh,” ayo ose ari maviri anodudzirwa kuti “nzvimbo tsvene,” mundima gumi neimwe kusvika pagumi neina muchitsauko chechisere. Pakunongedzera kumwe nokumwe kwekuti “nzvimbo tsvene” mundima idzodzo ina, vanoomerera kuti zvose zvinomirira nzvimbo tsvene yaMwari. Nokududzira kunobva ipapo zvakare, Danieri aizofanira kungadai akangoshandisa “qodesh” pakunongedzera kwose katatu, uye asina kushandisa “miqdash” mundima yegumi neimwe. Miller angadai asina kucherechedza musiyano uripo pakati pemashoko iwayo, asi vadzidzisi vezvouMwari vemazuva ano vanochochedza, uye pavanochochedza, vanoomerera kuti hapana musiyano unofanira kubvumwa. Asi Miller, uyo asina kucherechedza misiyano pakati pemashoko aya, akasvika pakunzwiswa kwakapesana nekwavadzidzisi vezvouMwari vemazuva ano.

Chinhu chaivo ndechokuti Dhanyeri akanga ari munyori ainyatsochenjerera, aiziva mutauro wechiHebheru, uye akatongwa somunhu aiva akangwara kakapetwa kagumi kupfuura vamwe vose varume vakachenjera veBhabhironi. Kana paiva nomunhu aiziva mashandisirwo akarurama omutauro wechiHebheru, uye kuti waifanira kumiririrwa sei nenzira yakarurama munhorondo iyoyo chaiyo, aiva Dhanyeri. Kana Dhanyeri akashandisa mazwi akasiyana, zvakanga zviri nokuti akanga akarongerwa kuunza zvirevo zvakasiyana, izvo iye pachake akatsvaka kumiririra nemaune. Apo kushandiswa kwakasiyana kwaDhanyeri kwamazwi anoshandurwa kuti “nzvimbo tsvene” kana kuti “kubvisa” kunobvumwa, kunotsigira kunzwiswa kwaMiller kwe“zuva nezuva,” kwakazivikanwa naMiller mundima chaiyo umo Pauro anoratidza kuti avo vanovenga chokwadi vakagadzirirwa kugamuchira kunyengerwa kwakasimba.

Avo vanovenga chokwadi uye vachitenda nhema dzinobereka kunyengedzwa kukuru, vanomirirwawo sezvidhakwa zvaEfuemu, izvo zvinomiririrwa muzvikwata zviriviri. Rimwe boka hutungamiri hwakadzidza, uye rimwe boka nderavasina kudzidza vanongonzwa chete zvinodzidziswa navakadzidza. Ndivo vanozvivanza pasi penhema, uye vanoita sungano norufu. Ndivo mhandara dzakapusa dzaMateo makumi maviri neshanu, uye vava vane mweya wakazvikudza muna Habhakuki mbiri. Ndivo vanoramba chokwadi dzepasi dzechiroto chaMiller, dzinopenya kakapetwa kagumi pakuguma (zvichimirira muedzo wegumi nowokupedzisira waIsraeri wazvino), sezvakaratidzwa nomufananidzo mukuedzwa kwegumi nokwokupedzisira kwaIsraeri wekare.

Tichaenderera mberi nechidzidzo ichi muchinyorwa chinotevera.

Zvino Jehovha akati kuna Mozisi, Vanhu ava vachanditsamwisa kusvikira riniko? Uye vachanonoka kusvikira riniko kutenda kwandiri, zvisinei nezviratidzo zvose zvandakaridza pakati pavo? Ndichavaro nedenda, ndigovorera nhaka yavo; uye ndichakuita rudzi rukuru, rune simba kupfuura ivo. Zvino Mozisi akati kuna Jehovha, Ipapo vaIjipiti vachazvinzwa, nokuti imi makabudisa vanhu ava pakati pavo nesimba renyu. Uye vachazviudza vagere venyika ino; nokuti vakanzwa kuti imi Jehovha muri pakati pavanhu ava, kuti imi Jehovha munoonekwa chiso nechiso, uye kuti gore renyu rinomira pamusoro pavo, uye kuti munovafambira mberi, masikati mushongwe yegore, uye usiku mushongwe yomoto. Zvino kana mukauraya vanhu ava vose sokunge munhu mumwe chete, ndudzi dzakanzwa mukurumbira wenyu dzichataura dzichiti, Nokuti Jehovha akanga asingagoni kuisa vanhu ava munyika yaakavapikira, naizvozvo akavauraya murenje.

Uye zvino, ndinokukumbirisai, simba raShe wangu ngarive guru, sezvamakataura, muchiti, Jehovha anononoka kutsamwa, uye ane ngoni huru, achikanganwira zvakaipa nokudarika, asi asingamboregi ane mhosva asingarangwi, achishanyira vana kuipa kwamadzibaba avo kusvikira kuzvizvarwa zvechitatu nezvechina. Kanganwiraiwo, ndinokukumbirisai, kuipa kwavanhu ava maererano noukuru hwengoni dzenyu, sezvamakakanganwira vanhu ava kubva Egipita kusvikira zvino. Jehovha akati, Ndakanganwira maererano neshoko rako; asi zvirokwazvo, noupenyu hwangu, nyika yose ichazadzwa nokubwinya kwaJhovha. Nokuti varume vose vakaona kubwinya kwangu, nezvishamiso zvangu, zvandakaita muEgipita nomurenje, vakandiidza zvino kagumi aka, uye havana kuteerera inzwi rangu; zvirokwazvo havangazooni nyika yandakapikira madzibaba avo, uye hakuna kana mumwe wavose vakanditsamwisa achaiona; asi muranda wangu Karebhi, nokuti akanga ane mumwe mweya maari, uye akanditevera zvizere, iye ndichamuisa munyika yaakapindamo; uye vana vake vachaigarwa nhaka yayo. Numeri 14:11–24.