

wake pakati pamakungwa pagomo dzvene rinobwinya; asi achasvika kumugumo wake, uye hakuna angamubatsira. Dhanieri 11:44, 45.

Ujumbe wa aya ya arobaini uliotiwa muhuri na kufunuliwa wakati wa kuanguka kwa Umoja wa Kisovyeti mwaka 1989, ndio ujumbe wa mvua ya masika ya mwisho ambao utasababisha upapa (mfalme wa kaskazini), “kutoka kwa ghadhabu kuu ili kuangamiza, na kuwaondoa kabisa wengi.” “Habari” kwa njia ya kinabii ni ujumbe.

Uye vachaparidza sei, kana vasina kutumwa? Sezvazvakanyorwa zvichinzi, Tsoka dzavanoparidza evhangeri yerugare dzakanaka sei, navanouya nenhau dzakanaka dzezvinhu zvakakanaka! VaRoma 10:15.

Ujumbe wa mvua ya masika ya mwisho ni ujumbe unaowasilishwa na walinzi wa Mungu wa siku za mwisho, wanaoimba wimbo wa shamba la mizabibu na wimbo wa Musa na wa Mwana-Kondoo.

Zvakanaka sei pamakomo tsoka dzaiye anouya nemashoko akanaka, anoparidza rugare; anouya nemashoko akanaka ezvakanaka, anoparidza ruponeso; anoti kuZioni, Mwari wako anotonga! Varindi vako vachasimudza inzwi; pamwe chete vachaimba nenzwi rimwe; nokuti vachazviona meso nameso, kana Jehovha odzosa Zioni. Isaya 52:7, 8.

“Nhau” dziri mundima yemakumi mana neina yaDhanieri gumi nerimwe dzinotsamwisa munhu wechivi, uye kuurayana kukuru kwekupedzisira kwepapapa kunozadzikiswa. Mharidzo iyoyo ndiyo mharidzo yengirozi yechitatu iyo inowedzera ichiva kuchema kukuru pakuswedera kwekuuya kwemurayiro weSvondo.

“Palibe amene adzaweruzidwe cholakwa asanayambe kulandira kuunika ndi kuona udindo wa lamulo lachinayi. Koma pamene lamulo lidzatulutsidwa lokakamiza sabata yachinyengo, ndipo kulira kwamphamvu kwa ‘mngelo wachitatu’ kudzachenjeza anthu za kulambira chilombo ndi fano lake, mzerewo udzajambulidwa momveka bwino pakati pa chabodza ndi choona. Pamenepo amene adzapitirizabe m’kulakwa adzalandira chizindikiro cha chilombo.” Signs of the Times, November 8, 1899.

“පරෙදිගින් හා උතුරින් පැමිණෙන ආරංචි” යනු පාප්වාදය කෝපගන්වන, ඉරිදා නීතියේදී මහත් සෝභාවක් දක්වා වර්ධනය වන, එම පණිවුඩය වන අතර, එය 2001 සැප්තැම්බර් 11 දින ආරම්භ වූ අවසාන වැස්සේ පණිවුඩයයි. “මහ හඬ” යන ඒරකාශය වැඩිවීමේත් යන බලයක් නිරූපණය කරන අනාවැකිමය පදයකි.

“Prawda la nyengo ino, uthenga wa mngelo wachitatu, uyenera kulalikidwa ndi mau amphamvu, kutanhauza ndi mphamvu yowonjezereka, pamene tikuyandikira mayeso aakulu omaliza.” The 1888 Materials, 1710.

“nhau” dzeveshi makumi mana neina ishoko remvura yokupedzisira rinosvika nguva yokuedzwa kwavanhu isati yavharwa, apo Mikaeri anomira. Ndiro shoko rimwe chetero remvura yokupedzisira rakasvika musu wa 11 Gunyana 2001, asi rinokura richiva kuchema kukuru, kana inzwi guru, apo vane zviuru zana namakumi mana nezvina vanoiswa chisimbiso uye Mweya Mutsvene obva adururwa pasina chiyero. Ndiro shoko rimwe chetero remvura yokupedzisira

Daniells alidai kwamba katika mahojiano yake na Sister White alimwonyesha chati ya 1843, naye akamwonyesha patakatifu kwenye chati hiyo. Jambo hilo lisingeweze kana, kwa maana hakuna patakatifu kwenye chati ya 1843. Dai lake la kwamba kulikuwa na mahojiano lilikuwa “uongo.”

Pandakanga ndichiongorora nhoroo ndi muna 2009, uye ndakazoziva kuti varume vaiva kumativi ose enyaya iyi vose vaizviti vakanga vaita hurukuro na Sista White pamusoro penyaya ye “the daily,” ndakatumira tsamba neemail ku Ellen White Estate ndichibvunza kana vaiva nemukana wokushandisa bhuku remarekodhi rainyora hurukuro dza Sista White muna 1910. Vakandipindura vachiti vachiri naro bhuku iroro remarekodhi. Izvi zvinotevera iemail yangu nemhinduro yakabva ku Ellen White Estate.

Nge Msombuluko, Januwari 19, 2009

Kune vose vane chekuita nenyaya iyi:

Ndanzwa kuti kune bhuku rekunyora zvinyorwa raichengeta kuti ndiani akaita hurukuro na Sista White uye kuti hurukuro idzodzo dzaive pamusoro pechii. Ndiri kuedza kusimbisa kana kuramba kuti A. G. Daniells akaita hurukuro na Sista White muna 1910 pamusoro penyaya ye “daily.” Ndinoziva kuti pane uchapupu hwenhoroo ndi hunoratidza kuti hurukuro yacho yakaitika, asi ndiri kushamisika kana paine chinyorwa chiri mubhuku repamutemo rezvinyorwa chinonyatsoinyora. Panguva imwe chete, ndakaudzwa kuti F. C. Gilbert akaitawo hurukuro na Sista White muna 1910 pamusoro penyaya ye “daily,” uye ndingada kuziva kana izvo zvo zvingasimbiswa nebuku rezvinyorwa rakachengetwa nevashandi vake panguva iyoyo. Zvichida pakanga pasina bhuku rakadaro, kana kuti zvimwe kana raivepo hamuburitse ruzivo irworwo, kana kuti zvimwe zvinogona kunge zvirikunze kwesimba renyu kuti mundiongororere nyaya iyi kunyange kana richivapo. Naizvo zvo, chero zvazvingava, ndaida kubvunza. Rubatsiro rwupi nerwupi rwamungapa ruchagamuchirwa zvikuru.

Wadiwa Jeff,

Ngiyabonga nge-imeyili yakho. Siyinalo ngempela irekhodi elicishe liphelele lohambo luka- Ellen White, elisekelwe ezincwadini zakhe, emadayarini akhe, nasezinhlweni zakhe ezishicilelwe, kodwa asinayo “ilogu yohambo” enjalo.

Zvirokwazvo wakaverenga pamusoro pekushanya kwa A. G. Daniells kuna Ellen White mubhuku rechitanhatu reEGW Biography, *The Later Elmshaven Years*, mapeji 256, 257. Hatina kuwana chinyorwa chakazvimirira chehurukuro iyi. Zvisinei, tina tsamba yakabva kuna Elder Gilbert ya June 1, 1910, inoratidza urongwa hwake hwekuva muSt. Helena (kwaigara Ellen White) musi wa June 6–9. Ndiko kuguma kwemagwaro anotsigira andinoziva.

Mwari vakuropafadzei—Tim Poirier, Mutevedzeri weMutungamiriri, Ellen G. White Estate

Hapana kumbukumbu huru inayoonyesha kwamba Daniells aliwahi kuwa na mahojiano kuhusu “sadaka ya daima,” lakini kuna barua kutoka kwa Gilbert inayoainisha kusudi lake la kuwapo nyumbani kwake kuanzia tarehe sita hadi tisa Juni, 1910.

UDaniells wathi wabonisa yena itshathi ka-1843, waza wambuza malunga nengcwele engamelwanga kuloo tshathi. Wathi kananjalo wayethathe incwadi ethi *Early Writings* waza wamgubhisa ngemibuzo ngoko wayekuthetha xa wayevakalisa ngokucacileyo ukuvumelana kwakhe nokuqonda koovulindlela ngo-“the daily,” kwanokuba itshathi yayikhokelwe sisandla seNkosi. Unyana kaEllen White, owayenguyise kaArthur L. White, umbhali wobomi owabhala isishwankathelo sesi sehlo kuthiwa senzeka, wayesele eyamkele imbono kaDaniells noPrescott kaSathana ngo-“the daily,” waza wanika ubungqina bokuxhasa ibango likaDaniells ngoko wayekuvile kudliwano-ndlebe olo. Babengakhathalelanga nje kwaphela kwibali labo eliqanjiweyo, kuba itshathi ka-1843 ayimeli ngcwele enokuthi uDaniells wayenokuyikhomba.

Olunye uhanahaniso olumelelwe kule ngxoxo yinkohliso yokuthi lesi siqephu esiku-Early Writings sasiyisexwayiso esimelene “nokubeka isikhathi.” Isiqephu uDaniells okuthiwa wabuzwa ngaso simi kanje:

“Ndaona kuti chati ya 1843 yakatungamirirwa noruoko rwaShe, uye kuti yaisafanira kuchinjwa; kuti manhamba akanga ari sezvaaida Iye; kuti ruoko rwake rwakanga rwuri pamusoro payo uye rwakavanza kukanganisa mune mamwe manhamba, zvakuti hakuna aigona kukuzviona, kusvikira ruoko rwake rwabviswa.

“Ndipo ndinaona ponena za ‘ya kila siku’ (Danieli 8:12) kwamba neno ‘dhabihu’ liliongezwa kwa hekima ya wanadamu, wala si sehemu ya maandiko hayo, na kwamba Bwana aliwapa mtazamo ulio sahihi juu yake wale waliotoa kilio cha saa ya hukumu. Wakati umoja ulikuwapo, kabla ya mwaka 1844, karibu wote walikuwa wameungana katika mtazamo sahihi wa ‘ya kila siku’; lakini katika machafuko tangu mwaka 1844, mitazamo mingine imekubaliwa, na giza na machafuko yamefuata. Wakati haukuwa jaribio tangu mwaka 1844, wala hautakuwa tena jaribio kamwe.” Early Writings, 74, 75.

Willie C. White, mwanakomana waHanzvadzi White, akanga agamuchira maonero enhema e“the daily,” uye mwanakomana wake Arthur akatsvaka kuramba achichengetedza “nhema” ine chokuita nehurukuro isina kumbobvira yaitika, nokuedza kuratidza kuti yambiro iri mundima inobva mu *Early Writings* yakanga iri yambiro chete uye yoga pamusoro pokugadza nguva. Nharo iyoyo yakagadzirwa muma1930, uye yakazova chikamu chikuru che“nhema.”

Tichatora nharo iyoyo muchinyorwa chinotevera.

“... 23 ...”

“Muṅe washu vho ntsumbedza uri tshati ya 1843 yo rangwa nga tshanda tshavho, nahone a hu na tshipiḍa tsha yo tshine tsha tea u shandukiswa; uri nomboro dza hone dzo vha dzi zwe vha zwi funa. Uri tshanda tshavho tsho vha tshi nṅha hadzo nahone tsha dzumba vhukhaki kha dzinwe dza nomboro, uri hu si vhe na ane a nga vhu vhona, u swika musi tshanda tshavho tshi tshi bviswa.”

“Izy aho dia nahita, mikasika ny ‘Andavanandro,’ fa ny teny hoe ‘fanatitra’ dia nampidirin’ny fahendren’olombelona, ka tsy anisan’ny lahatsoratra; ary nomen’ny Tompo ny fahatakarana marina momba izany ireo izay nitory ny antson’ny ora fitsarana. Raha mbola nisy firaisana, talohan’ny taona 1844, saika niray hevitra tamin’ny fahatakarana marina ny amin’ny ‘Andavanandro’ ny rehetra; fa hatramin’ny 1844, tao anatin’ny fisafotofotoana, dia nandraisana hevitra hafa, ka nanaraka izany ny aizina sy ny fisafotofotoana.” Review and Herald, 1 Novambra 1850.