

Kitabu cha Danieli - Namba Tisini

Kufumura “Kila Siku”: Uchunguzi wa Kihistoria wa Mabishano na Kinzani

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යම නම ඔබ පරෙ ලිපියේ අවසාන ඡේදය සම්පයනේ පරීක්ෂා කළේ නම්, 1910 දී “the daily” යන විෂය පිළිබඳ සහරෝදර් වයිට් සමඟ පැවති සම්මුඛ සාකච්ඡාවට A. G. Daniells නමත් සමඟ රුගනෙ ගිය බව පවසන Early Writings නම් පොතෙහි දක්නට ලැබෙන එම ඡේදයේ මුල් මූලාශ්‍රය ඔබ දැනුවා වනු ඇත. “the daily” යන්න කිරිස්තුවස්වන්සගේ ශුද්ධස්ථාන සමාජය නියෝජනය කරයි යන “බොරුව” ස්ථාපිත කිරීමට කිරියා කළ අයට, විනිශ්චය වේලාවේ හඬ ඒරකාශ කළ අය වන දෙන ලද නිවැරදි දෘෂ්ටිය පිළිබඳ සහරෝදර් වයිට් විසින් දෙන ලද සෘජු හා පැහැදිලි අනුමෝදනය අඩපණ කළ යුතු විය. ඔවුන් නිර්මාණය කළ “බොරුව” වූයේ, සහරෝදර් වයිට් විශේෂයෙන් නිරීක්ෂිතව අනතුරු ඇඟවූ එකම කුරුණ කාල නියම කිරීම පිළිබඳ අනතුරු ඇඟවීම පමණක් බවය. ආතර් වයිට් නම ජීවචරිතයේ ස්ථාපිත කිරීමට උත්සාහ කරන්නේ එයයි; එමනේම ඔහුගේ පියා වූ එලන් වයිට්ගේ පුත්‍රයාද, ඩැනියල්ස්ද, නිර්මාණය කළ එම සම්මුඛ සාකච්ඡාව මගින් සනාථ කිරීමට උත්සාහ කළේද එයමය.

Sezvambotaurwa kare, hapana zvinyorwa zvinoratidza kuti pakamboitwa hurukuro pakati paHanzvadzi White naDaniells pamusoro pe“the daily.” Hurukuro inofungidzirwa iyi ndiyo yakatanga kupihwa muna 1931. Dai Hanzvadzi White yakanga yabvumirana nemaonero aDaniells akatsauka pamusoro pe“the daily” muhurukuro ya1910, ko sei iye, munhu akataurwa naHanzvadzi White kuti aishingaira kusimudzira maonero ake, akaramba akanyarara pamusoro pekubvumirana kwake kwemakore makumi maviri nerimwe? Haisina kuva hurukuro; yakanga iri fungidziro yakagadzirwa.

Ukuvumbulwa kwa mahojiano kulilenga kuweka muktadha wa kauli yake juu ya “ya kila siku” kana kwamba ilikuwa jambo la pembeni tu kwa onyo lake dhidi ya kuweka nyakati, naye Arthur White akaweka alama zake za vidole juu ya uongo huo kwa jinsi alivyouwasilisha katika historia ya mwaka 1931. Kama Mkristo, ilimpasa kuripoti tu historia, na kuacha urekebishaji wa kihistoria nje ya suala hilo. Tulimalizia makala iliyopita kwa kifungu cha mwaka 1850 ambacho kifungu kilichomo katika Early Writings kimetokana nacho. Kauli hiyo ilionekana kwa mara ya kwanza mwaka 1850, katika Review, kisha tena katika kitabu Experience and Views. Mara ya tatu inaonekana katika kitabu Early Writings, lakini katika mchakato wa maendeleo yake kuelekea kitabu Early Writings mabadiliko fulani yalitokea. Hata hivyo, hatungesema kwamba maandishi mengi ya Roho ya Unabii yamebadilishwa, kama baadhi wanavyodai katika jitihada zao za kudharau kazi yake.

“Ishe yanyeretse ko imbonerahamwe yo mu 1843 yayoborwaga n’ukuboko kwayo, kandi ko nta gice na kimwe cyayo cyagombaga guhindurwa; ko imibare yari uko yashakaga ko iba. Ko ukuboko kwayo kwari kuri yo kandi guhisha ikosa ryari muri zimwe mu mibare, ku buryo nta

wushoboraga kuribona, kugeza ubwo ukuboko kwayo kwavanywagaho.

“Ndakazoono mayelana lo ‘Mihla yonke,’ ukuthi ibala elithi ‘umhlatshelo’ lafakwa yinhlanipho yabantu, njalo kalisilo elombhalo uqobo; lokuthi iNkosi yanika umbono oqondileyo ngakho kulabo abanika isimemezelo sehora lokwahlulela. Ngesikhathi ubunye babukhona, kungakafiki u-1844, cishe bonke babemanyene embonweni oqondileyo we ‘Mihla yonke;’ kodwa selokhu kwaba ngu-1844, ekudidekeni, kwase kwamukelwa eminye imibono, kwase kulandela ubumnyama lokudideka.” Review and Herald, November 1, 1850.

Mdima uyu pakutanga wakanga uri mubhuku rakabudiswa rainzi The Present Truth ra1849, asi wakazodhindwazve muReview and Herald muna Mbudzi, 1850. Muchinyorwa chekutanga, Hanzvadzi White vanotaura pachena kuti vari kunyora zvinhu zvinoverengeka izvo Ishe vakanga vachangobva kuvaratidza, uye kana muchiverenga nyaya yacho yose muchaona kuti misoro mizhinji inobatwa. Pane zvidzidzo zvakasiyana-siyana zvinenge makumi maviri zvaakaratiidzwa. Chinokosha ndechekuti muchinyorwa chekutanga, nyaya ye“the daily,” uye nyaya ye“time setting” zvakanga zviru zvakazarurwa zviru zvakasiyana zvezvinhu zvaakaratiidzwa.

Mumanyoro okutanga vakazivikanwa mundima dzakasiyana. Pakadhindwazve ndima iyi mu *Experience and Views*, vapesti vakabatanidza ndima umu Hanzvadzi White anotsigira maonero evapayona pamusoro pe“daily,” pamwe nendima inotevera inoyambira pamusoro pokugadza nguva. Paunoverenga chinyorwa chokutanga, cherechedza kuti kusimbisa kunoiswa pane dzimwe nyaya kubudikidza nokushandiswa kweMavara Makuru. Mundima iyo yaanosimbisa maonero evapayona pamusoro pe“the daily,” anoisa izwi rokuti *Daily* muMavara Makuru, uye mundima inotevera anoisa izwi rokuti *Time* muMavara Makuru, nokudaro achiratiidza kusiyana kwakajeka pakati penyaya mbiri idzi dzaakaratiidzwa.

“Wapendwa Ndugu na Dada,

“Ndinoda kukupai mufananidzo mupfupi wezvandakaratiidzwa naShe munguva pfupi yapfuura muchiratiidzo. Ndakaratiidzwa kunaka kwaJesu, norudo urwo vatumwa vanarwo kune mumwe nomumwe. Mutumwa akati—Hamungaoni here rudo rwavo?—teverai irworwo. Saizvozvowo vanhu vaMwari vanofanira kudanana. Zviru nani kuti mhosva iwire pauri pachako kupfuura pahama. Ndakaona kuti shoko rokuti ‘tengesai zvamunazvo mupe zvipo’ rakanga risina kupiwa, nevamwe, muchiedza charo chakajeka; kuti chinangwa chechokwadi chemashoko eMuponesi wedu chakanga chisina kujekeswa pachena. Ndakaona kuti chinangwa chokutengesha chakanga chisiri chokupa kune avo vanokwanisa kushanda nokuzviriritira; asi chokuparadzira chokwadi. Chivi kutsigira nokufadza avo vanokwanisa kushanda, mukusava nebase. Vamwe vakanga vachishingaira kuenda kumisangano yose; kwete kuti vakudze Mwari, asi nokuda kwe‘chingwa nehove.’ Vakadaro vangadai vakanyanya kunaka kuva kumba vachishanda nemaoko avo, ‘chinhu chakanaka,’ kuti vagutse zvanoshayiwa mumhuri dzavo, uye kuti vave nechimwe chinhu chokupa kutsigira basa rinokosha rechokwadi chiripo zvino.”

“Ndzi vonile leswaku van’wana va hoxekile hi ku khongelela leswaku vabya va hanyisiwa emahlweni ka lava nga riki vapfumeli. Loko ku ri ni loyi a vabyaka exikarhi ka hina, kutani a vitana vakulukumba va kereke leswaku va n’wi khongelela, hi ku landza Yakobo 5:14, 15, hi fanele ku landzela xikombiso xa Yesu. U humesile lava nga riki vapfumeli endlwini, kutani a

hanyisa muvabyi; hikwalaho na hina, loko hi khongelela lava vabyaka exikarhi ka hina, hi fanele ku lava ku hambanisiwa ni ku pfumala ripfumelo ka lava va nga riki na ripfumelo.”

“Nembudzi ndakadzorerwa panguva iyo Jesu paakatora vadzidzi vake vakaenda navo vari voga, mukamuri repamusoro, akatanga avashambidza tsoka, uye ipapo akavapa kuti vadye chingwa chakamedurwa, chichimiririra muviri wake wakaputsa, nomuto womuzambiringa uchimiririra ropa rake rakadeurwa. Ndakaona kuti vose vanofanira kuita zvinhu izvi vachizvinzwisisa, uye vachitevera muenzaniso waJesu pazvinhu izvi; uye kana vachichengeta mirayiro iyi, vanofanira kuva vakaparadzana navasingatendi napose pavanogona napo.”

“Cisero ndaakaraidzwa kuti matambudziko manomwe okupedzisira achadururwa, mushure mokunge Jesu abva muNzvimbo Tsvene. Mutumwa akati—Ndiwo kutsamwa kwaMwari neGwayana kunokonzera kuparadzwa kana kufa kwavakaipa. Panzwi raMwari vatsvene vachava nesimba uye vachityisa sehondo ine mireza; asi panguva iyoyo havazozadzisi kutonga kwakanyorwa. Kuzadzikiswa kwokutonga uku kuchaitika pakupera kwamakore 1000.”

“Baada ya watakatifu kubadilishwa kuwa hali ya kutokufa, na kunyakuliwa pamoja, na kupokea vinubi vyao, taji, n.k., na kuingia katika Mji Mtakatifu, Yesu na watakatifu huketi kuhukumu. Vitabu vinafunguliwa, kitabu cha uzima na kitabu cha mauti; kitabu cha uzima kina matendo mema ya watakatifu, na kitabu cha mauti kina matendo maovu ya waovu. Vitabu hivi vililinganishwa na Kitabu cha Sheria, yaani, Biblia, na kulingana nacho wakahukumiwa. Watakatifu kwa umoja na Yesu hutoa hukumu yao juu ya wafu waovu. Tazameni! malaika akasema, watakatifu huketi kuhukumu, kwa umoja na Yesu, na kumpimia kila mmoja wa waovu, kulingana na matendo yaliyotendwa mwilini, nayo huandikwa mbele ya majina yao kile watakachopokea, wakati wa kutekelezwa kwa hukumu. Hili, naliona, lilikuwa kazi ya watakatifu pamoja na Yesu, katika Mji Mtakatifu kabla haujashuka duniani, katika kipindi chote cha miaka 1000. Kisha mwisho wa miaka 1000, Yesu, na malaika, na watakatifu wote pamoja naye, huondoka katika Mji Mtakatifu, na wakati anaposhuka nao kuja duniani, wafu waovu hufufuliwa, na ndipo wale watu wale waliomchoma ‘kwa mkuki,’ wakiwa wamefufuliwa, watamwona kwa mbali katika utukufu wake wote, pamoja na malaika na watakatifu walio pamoja naye, nao wataomboleza kwa sababu yake. Wataona alama za misumari mikononi mwake, na miguuni mwake, na pale walipomtoboa ubavuni kwa mkuki. Alama za misumari na za mkuki ndipo zitakuwa utukufu wake. Ni mwisho wa miaka 1000 Yesu husimama juu ya Mlima wa Mizeituni, nao mlima hupasuka katikati, na kuwa uwanda mkubwa, na wale wanaokimbia wakati huo ni waovu, ambao wamefufuliwa punde tu. Kisha Mji Mtakatifu hushuka na kutua juu ya uwanda huo.

“Ndipo Satana anawadzadza oipa amene anaukitsidwa ndi mzimu wake. Anawanyenga ndi kuwatsimikizira kuti gulu la ankhondo la m’Mzindawo ndi laling’ono, ndipo gulu lake ndi lalikulu, ndi kuti angagonjetse oyera mtima ndi kulanda Mzindawo. Pamene Satana anali kusonkhanitsa gulu lake lankhondo, oyera mtima anali m’Mzindawo, akuona kukongola ndi ulemerero wa Paradiso wa Mulungu. Yesu anali patsogolo pawo, akuwatsogolera. Nthawi yomweyo Mpulumutsi wokonedwayo anachoka pakati pathu; koma posakhalitsa tinamva mawu ake okonedwa, akunena kuti, ‘Bwerani inu odalitsidwa a Atate anga, landirani ufumu wokonzedwera inu kuyambira pa maziko a dziko lapansi.’ Tinasonkhana mozungulira Yesu,

ndipo pamene ankangotseka zipata za Mzindawo, chilango chinanenedwa pa oipa. Zipata zinatsekedwa. Kenaka oyera mtima anagwiritsa ntchito mapiko awo ndipo anakwera kufika pamwamba pa khoma la Mzindawo. Yesu analinso pamodzi nawo; chisoti chake chaufumu chinkawoneka chowala ndi cha ulemerero. Chinali chisoti chaufumu mkati mwa chisoti chaufumu, zisanu ndi ziwiri m'chiwerengero. Zisoti zaufumu za oyera mtima zinali zagolide woyera kwambiri, zokongoletsedwa ndi nyenyezi. Nkhope zawo zinawala ndi ulemerero, pakuti anali m'chifaniziro chenicheni cha Yesu; ndipo pamene anakwera, nayenda onse pamodzi kufika pamwamba pa Mzindawo, ndinasangalatsidwa kwambiri ndi masomphenyawo.”

“Zvino vakaipa vakaona zvavakanga varasikirwa nazvo; uye moto wakafuridzirwa naMwari pamusoro pavo, ukavapedza. Uku ndiko kwaiva Kuitwa kweKutongwa. Vakaipa vakazogamuchira zvinoenderana nezvavakanga vayemerwa nevatsvene vakabatana naJesu mukati memakore 1000. Moto mumwe chetewo waibva kunaMwari wakapedza vakaipa, wakachenesawo nyika yose. Makomo akanga aputsika uye akabvaruka akanyungudika nokupisa kukuru, uye denga remhepowo, uye hundi yose yakapera. Ipapo nhaka yedu yakazaruka pamberi pedu, ichibwinya uye yakanaka, uye takagara nhaka yenyika yose yakaitwa itsva. Tose takadanidzira nenzwi guru, Mbiri, Hareruya.”

“Ndzi tlhela ndzi vona leswaku varisi va fanele ku burisana ni lava va nga ni xivangelo xo va tshemba, lava va nga tshama va ri kona eka marungula hinkwawo, naswona va tiyile eka ntiyiso hinkwawo wa nkarhi wa sweswi, va nga si seketela mhaka yihi na yihi leyintshwa ya nkoka, leyi va nga ha ehleketaka leswaku Bibebe ya yi seketela. Kutani varisi va ta va ni vun'we lebyi hetisekeke, naswona vun'we bya varisi byi ta twiwa hi kereke. Ndzi vone leswaku ndlela yo tano yi ta sivela ku avana loku vavisaka, kutani a ku nge vi na khombo ra leswaku ntlhambi wa nkoka wu avanyisiwa, ni tinyimpfu ti hangalaka, ti ri hava murisi.

“Nyamavhuvhu 23, Ishe akandiratidza kuti akanga atambanudza ruoko rwake rwechipiri kuti adzore vakasara vavanhu vake, uye kuti kushanda nesimba kunofanira kuwedzerwa kaviri munguva ino yokuunganidza. Munguva yokuparadzira, Israeri akarohwa akabvarurwa; asi zvino munguva yokuunganidza Mwari achaporesa nokusunga maronda avanhu vake. Munguva yokuparadzira, kuedza kwakaitwa kuparadzira chokwadi kwakanga kune zvakwakabatsira zvisoma kwazvo, kwakaita zvisoma kana kuti pasina; asi munguva yokuunganidza, apo Mwari atanga kubata basa rokuunganidza vanhu vake, kuedza kuparadzira chokwadi kuchaita zvinoenderana nechinangwa charo. Vose vanofanira kuva vakabatana uye vanoshingaira pabasa. Ndakaona kuti zvaiva zvinonyadzisa kuti ani nani atore nguva yokuparadzira semienzaniso yokutitungamirira zvino munguva yokuunganidza; nokuti kana Mwari asingatiitiri zvino zvakapfuura zvaakatiitira panguva iyoyo, Israeri haangatongounganidzwi. Zvakangokosha kuti chokwadi chiparidzwe mubepa, sezvazvakakosha kuti chiparidzwe nomuromo.

“Ishe yakandiratidza kuti chati ya1843 yakanga ichitungamirirwa noruoko rwake, uye kuti hapana chikamu chayo chaifanira kushandurwa; kuti manhamba acho akanga akaita sezvaaida. Kutu ruoko rwake rwakanga rwuri pamusoro pachu uye rwakavanza kukanganisa mune mamwe manhamba acho, zvokuti kwakanga kusina aigona kuchiona, kusvikira ruoko rwake

rwabviswa.

“Ndipo ndinaona ponena za “Tsiku ndi Tsiku,” kuti mawu akuti “nsembe” anawonjezedwa ndi nzeru za anthu, ndipo si gawo la malembawo; ndipo kuti Ambuye anapereka kumvetsa koyenera kwa ichi kwa iwo amene analengeza kulira kwa ora la chiweruzo. Pamene mgwirizano unalipo, chisanafike chaka cha 1844, pafupifupi onse anali ogwirizana pa kumvetsa koyenera kwa “Tsiku ndi Tsiku”; koma kuyambira 1844, m’chisokonezo, malingaliro ena analandiridwa, ndipo mdima ndi chisokonezo zinatsatira.

“Ishe yandiratidza kuti nguva yakanga isisiri muyedzo kubvira muna 1844, uye kuti nguva haichazombovizve muyedzo.”

“Kemudian nili tiuduh ngagai sekeda orang ke bisi dalam penyalah besai, iya nya pengarap deka orang-orang kudus agi deka datai ngagai Jerusalem Lama, enggau seterusnya, sebedau Tuhan datai. Penemu baka tu ngasuh runding enggau pengingin ati nyimpang ari pengawa Allah Taala ti diatu, di baruh berita melikat ti ketiga; laban enti kitai deka ngagai Jerusalem, nya runding kitai semina deka nitih ngagai din, lalu pengaya kitai deka ditahan ari guna-guna ti bukai, kena mai orang-orang kudus ngagai Jerusalem. Aku meda iya nya kebuah sida dibiarka tama ngagai penyalah besai tu, laban sida nadai ngaku sereta ninggalka penyalah sida, iya nya penyalah-penyalah ti udah disidai sida salama mayuh taun ke udah lalu.” *Review and Herald*, November 1, 1850.

Ndaulo iyi iyamba ndi kuyowoya kuti, “Nkukhumba kumupani cithunzithunzi caufupi ca ivyo Fumu yasonosono yandilongora mu mboniwoni.” Pakapelekeka nkhani zinandi, ndipo iye wakalumikizga pamodzi yayi ndime iyo yikayowoya za “cha zuwa na zuwa,” na ndime yakulondezgapo. Ivi vikachitika pamanyuma na wakulemba awo wakayika ndime iyi mu *Experience and Views*, ndipo pamanyuma pake mu *Early Writings*. Mu *Experience and Views*, wakulemba wakafumyapo ndime zisanu na zitatu zakwambilira, ndipo wakalumikizga pamodzi ndime izo zikayowoya za ivyo wakalongoreka vya “cha zuwa na zuwa” na vya kukhazikiska nyengo. *Experience and Views* likasindikizgika mu 1851, ndipo pamanyuma pake *Early Writings* likasindikizgika mu 1882.

Zvinyorwa Zvekutanga zvakanga, pakukosha kwazvo, zviridzima ina dzimwe chetedzo dzainge dzamboonekwa mu *Experience and Views*, asi paine musiyano mumwe wakakosha. Mu *Experience and Views*, ndima yemutsara mumwe chete yaibata nezvekugadza nguva yakabatanidzwa nendima yakaitangira iyo yaibata ne “zuva nezuvu.” Zvino ndima yaitevera pakutanga ndima yaibata nezvekugadza nguva yakaiswamo. Mu *Early Writings* ndima yakatorwa kune imwe chikamu chakasiyana mu *Experience and Views* yakaiswa pakati pendima iyo zvino yava kubata zvole ne “zuva nezuvu,” uye nekugadza nguva, iyo pakutanga yaiteverwa nendima yairatidza chikonzero nei zvakanga zvisiri izvo kuita mafambiro ekunamata kuJerusarema yekare.

Isitezi chakabviswa pane rimwe peji re *Experience and Views*, chikazopinza muchikamu che *Early Writings*, chakangowedzera nyonganiso pamusoro pe “the daily” yakanga yatanga kubvira muna 1844. Isitezi ichocho chaisavamo murondedzero yepakutanga ya Sister White yechiratidzo chake.

“Jehovha akandiratidza kuti shoko rengirozi yechitatu rinofanira kuenda, uye richiziviswa kuvana vaJehovha vakapararira, uye kuti harifaniri kusungirirwa panguva; nokuti nguva haichazombovi muedzo zvakare. Ndakaona kuti vamwe vakanga vachipinda mukufara kwenhema kunobva mukuparidza nguva; kuti shoko rengirozi yechitatu rakanga rine simba kupfuura rinogona kupiwa nenguva. Ndakaona kuti shoko iri rinogona kumira pahwaro hwaro rimene, uye kuti haridi nguva kuti irisimbise, uye kuti richafamba nesimba guru, roita basa raro, uye richapedzwa nokukurumidza mukururama.” Experience and Views, 48.

ንባብ ካብ ገጽ ኣርብዓን ሸሞንተን ናይ *Experience and Views* ዝነበረ፡ ኣብ *Early Writings* እቲ ካብ ምዑሃድ ናይ ክልተ ዝተፈላለዩ ንባባት ዝተፈጥረ ንባብ ድሕሪኡ ተኣትዮ፣ እዚ ድማ ኣብቲ ሞብቆለዊ ትረካ ዘይነበረ ግዜ ምዑሳን ዝምልከት ኣጽንዖ ኣንበረሉ።

Muna 1931, varume vakuru vekare vaitonga vanhu veJerusarema vakagadzira nyaya yaireva kuti Daniells akanga abvunzurudza Hanzvadzi White muna 1910, uye muchapupu chakapiwa naDaniells anotaura nezvechati ya1843, achiti akanongedzera panzvimo tsvene isipo pachati iyoyo paakanga achibvunzurudza Hanzvadzi White. Zvinofungidzirwa kuti akanga aine bhuku rinonzi Early Writings, uye paakamubvunza pamusoro pezvaaireva, uye zvichibva pamhinduro dzake, aigona kungosvika pamhedziso yokuti ndima iri muEarly Writings inotsigira maonero evapayona pamusoro pe“the daily,” yaiva chaizvoizvo yambiro pamusoro pokugadza nguva. Makore makumi maviri nerimwe pashure pebvunzurudzo yakagadzirwa, uye makore gumi nematanhatu pashure porufu rwavanhu vanonzi vakabvunzurudzwa, Daniells anoisa uchapupu ihwohwo munhorooondo yechizvarwa chechitatu.

F. C. Gilbert aive nyanzvi yezvidzidzo zveChiHebheru, uye haana kungotsigira maonero akarurama e“zuva nezuva” sekuti ndiPaganism nokuti mapiyona naEllen White vakanga vataura saizvozvo. Akaadzivirira achivakira pakunzwisisa kwake rugwaro rweChiHebheru rwakanga rwashandiswa naDanieri muprofitu. Panguva iyoyo ndiye akanga ari nyanzvi yeChiHebheru yechiAdventist yaizivikanwa zvikuru. Sezvo gakava pamusoro pe“zuva nezuva” rakanga richisundidzirwa naDaniells naPrescott rairamba richikura, Gilbert akanga ari mumwe wevadzidzi vaizivikanwa zvikuru vakamira vachidzivirira chinzvimo chemapiyona. Akava nehurukuro naEllen White musu wa8 Chikumi 1910, uye gare gare akanyora zvaakanga akurukura naSista White. Uchapupu hwaDaniells hunopesana zvachose nehwaF. C. Gilbert.

Mu vhoriyamu ya makumi maviri, masamba khumi na manomwe mpaka makumi awiri na awiri a Manuscript Releases, Sister White akuyankhula za malo amene Daniells ndi Prescott anatenga pa nkhani ya “daily”. Mawu amene mukuwapeza mu lipoti la F. C. Gilbert la kuyankhulana kwake ndi Ellen White ali pafupifupi ofanana ndi amene Sister White mwiniwake ananena m’ndime ya mu Manuscript Releases. Choncho, kwa zaka zambiri Manuscript Releases asanatulutsidwe ndi kufalitsidwa, panalibe umboni wolimba wouziridwa wotsutsa kapena wochirikiza zimene Daniells ananena zokhudza zomwe zinali m’kuyankhulana kumene amati anachita ndi Sister White. Chofunika kwambiri, panalibenso chivomerezo chouziridwa pa maganizo ake olakwika pa nkhani ya “daily”. Ndipo chofunika koposa, tsopano popeza Manuscript Releases alipo—palibebe chivomerezo chouziridwa pa maganizo ake olakwika pa nkhani ya “the daily!”

Asi nanhasi uno uno, Adventism yeLaodisea iri kudzidziswa kuti Hanzvadzi White haina chimiro panyaya ye“zuva nezuva”, kunze kwokuti haisi “nyaya yokuedzwa” uye tinofanira “kunyara pamusoro penyaya iyi”. Pane chakapindurudzwa nhasi, uye chakapindurudzwa ndechokuti chimiro chechokwadi che“zuva nezuva” zvino chava maonero evashoma pakati pevanhu vaMwari. Muna 1910, maonero evashoma akanga ari maonero aConradi ayo aisundidzirwa naDaniells naPrescott, uye maonero evazhinji akanga ari chimiro chamapiyona.

Zvino zvinotevera ndizvo zvakataurwa naF. C. Gilbert pamusoro pehurukuro yake naSista White, zvinofanira kuenzaniswa neManuscript Releases, izvo zvakaiswa zvakazara, muchinyorwa chemakumi masere nerimwe chenhevedzano ino yeBhuku raDhanieri.

“UDaniells noPrescott... babengabaniki abafowethu abadala emsebenzini ithuba lokuba basho noma yini.... UDaniells wayelapha ezongibona, kodwa angizange ngimbone.... Bengingafuni ukuba nalutho engingakusho kuye nganoma yini. Mayelana ‘nokwansuku zonke’ abazama ukukuvusa, akukho lutho kukho.... Ngesikhathi ngiseWashington kwakubonakala sengathi kukhona okwakusibekela izingqondo zabo, futhi angizange ngibonakale ngingabathinta. Asifanele ukuba nalutho oluthinta lesi sihloko ‘sokwansuku zonke’... Ngangazi ukuthi bayosebenza bephikisa umlayezo wami, bese abantu bengacabangi ukuthi kunokuthile emlayezweni wami. Ngimbhalele ngamtshele ukuthi wayeziveza engafaneleki ukuba abe ngumongameli weGeneral Conference.... engeyena umuntu ofanele ukugcina uMongameli.”

“Kana shoko iri re‘zuva nezuva’ raiva shoko rokuedzwa, Ishe vangadai vakazviratidza kwandiri. Vanhu ava havavoni kuguma kubva pakutanga munyaya iyi....Ndinoramba zvachose kuona mumwe wavo upi nuphi vari kuita basa iri.

“Kuoneka kwandakapiwa naMwari ndiko kuti Hama Daniells vanga vari pachinzvimbo cheHutungamiri kwenguva yakareba zvakakwana.... uye ndakaudzwa kuti ndisazotaurazve naye pamusoro pechimwe chezvinhu izvi. Handina kuzoonana naDaniells pamusoro penyaya yacho, uye handina kutaura shoko rimwe naye. Vakandikumbirisa kuti ndimupi mukana wokubvunzurudzwa, asi handina.... Ndakaudzwa kuti ndiyambire vanhu vedu kuti varege kuva nechekuita nechinhu ichi chavari kudzidzisa.... Ndakarambidzwa naShe kuti ndichiteerera kwachiri. Ndakataura pachena kuti handina kana nechidimbu chimwe chete chokuvimba nacho.... Nyaya yose iyi yavari kuita izano rasatani.” Chirevo chaF. C. Gilbert chemubvunzurudzo waakapihwa naEllen White musi wa8 Chikumi, 1910.

Tichaenderera mberi nenyaya iyi muchinyorwa chinotevera.

“Anoona zviru pasi pechiso, anoverenga moyo yavanhu vose, anotaura pamusoro paavo vakagamuchira chiedza chikuru achiti: ‘Havana kutambudzika kana kushamiswa nokuda kwemamiriro avo etsika neomweya.’ ‘Zvirokwazvo, ivo vakasarudza nzira dzavo vamene, uye mweya yavo inofarira zvinonyangadza zvavo. Neniwo ndichasarudza kunyengedzwa kwavo, ndigova uyisira zvinhu zvanotywa; nokuti pandakadana, hakuna akapindura; pandakataura, havana kuteerera; asi vakaita zvakaipa pamberi pangu, vakasarudza izvo zvandisingafadzwi nazvo.’ ‘Mwari achavatumira kunyengedzwa kukuru, kuti vatende nhema,’ nokuti havana kugamuchira rudo rwechokwadi, kuti vaponeswe,’ ‘asi vakafarira kusarurama.’ Isaya 66:3, 4; 2 VaTesaronika 2:11, 10, 12.

“UmFundisi wasezulwini wabuza wathi: ‘Yikuphi ukukhohliswa okunamandla kakhulu okungadukisa ingqondo ukwedlula ukuzenzisa kokuthi wakha phezu kwesisekelo esifanele nokuthi uNkulunkulu uyayamukela imisebenzi yakho, kuyilapho empeleni wenza izinto eziningi ngokuvumelana nenqubomgomo yezwe futhi wona kuJehova? Maye, kuyinkohliso enkulu, ukukhohliseka okuhehayo, okuthumba izingqondo lapho abantu abake balazi iqiniso, bephambanisa isimo sokumesaba uNkulunkulu noMoya namandla ako; lapho becabanga ukuthi bacebile, bandisiwe ngempahla, futhi abasweli lutho, kuyilapho empeleni beswela konke.’

“Mwari haana kushanduka pamusana pevaranda Vake vakatendeka vari kuchengeta nguvo dzavo dzisina gwapa. Asi vazhinji vari kuchema vachiti, ‘Rugare nokuchengeteka,’ asi kuparadzwa kwechimbichimbi kuri kuuya pamusoro pavo. Kunze kwokunge paine kutendeuka kwakazara, kunze kwokunge vanhu vaninipisa mwoyo yavo nokureurura uye vachigamuchira chokwadi sezvachiri muna Jesu, havangatongopindi kudenga. Kana kunatswa kuchinge kwaitika pakati pedu, hatichazorazve takasununguka, tichizvirumbidza kuti takapfuma uye tawedzerwa zvinhu, tisingashayi chinhu.”

“Ndiani angataura nechokwadi achiti: ‘Ndarama yedu yakaedzwa mumoto; nguo dzedu hadzina kusvibiswa nenyika’”? Ndakaona Mudzidzisi wedu achinongedzera kunguo dzevanonzi vane kururama. Achidzibvisa, Akafumura kusviba kwakanga kwakavanda pasi padzo. Ipapo Akati kwandiri: ‘Haungagoni here kuona kuti vakafukidza nenzira yokunyedzera kusviba kwavo nokuora kwehunhu hwavo? “Guta rakanga rakatendeka rashanduka sei kuva hure!” Imba yaBaba vangu yaitwa imba yokutengesera, nzvimbo yabva pairi kuvapo kwaMwari nokubwinya zvake! Nemhaka iyi ndipo pane utera, uye simba haripo.’

“ពុំដូចនោះទេ លុះត្រាតែព្រះវិហារ

ដល់ឥឡូវនេះកំពុងត្រូវដំបែងដោយការថយចុះខាងវិញញាណរបស់ខ្លួនផ្ទាល់
នឹងប្រើចិត្ត ហើយបម្រុងដៃចិត្តវិញ នាងនឹងបរិភោគផលនៃការប្រើចិត្តរបស់ខ្លួន
រហូតដល់នាងស្អប់ខ្ពស់ណាស់។ កាលណានាងប្រឆាំងនឹងអំពើអាក្រក់
ហើយជួរស្រីស្រីអំពើល្អ កាលណានាងស្រីរកព្រះដោយសច្ចុតិទាបទន់ទាំងស្រុង
ហើយឈានដល់ការហៅដំខ្ពស់ខ្ពស់របស់នាងក្នុងព្រះគ្រីស្ទ
ដោយឈរលើមូលដ្ឋាននៃសច្ចុតិពិតអស់កល្បជានិច្ច
ហើយដោយសច្ចុតិជំនឿចាប់យកសមិទ្ធផលដល់ឈានរៀបចំទុកសម្រាប់នាង
នាងនឹងត្រូវបានប្រោសឱ្យជាសះស្បើយ។ នាងនឹងលេចចេញមកក្នុងភាពសាមញ្ញ
និងភាពបរិសុទ្ធផលនៃព្រះបាទបុរាណឱ្យនាង ដាច់ចេញពីការជាប់ពាក់ព័ន្ធផងដែនដី
ដោយបង្ហាញថា សច្ចុតិពិតមានជួរឱ្យនាងមានសីលធម៌ភាពពិតប្រាកដមែន។
បន្ទាប់មក សមាជិករបស់នាងនឹងពិតជាអនុវត្តដល់ព្រះបាទជួរស្រីស្រី
ជាតំណាងរបស់ទ្រង់។” Testimonies, volume 8, 249, 250.