

ahayd naqshaddii Ilaah.

Ane, kubvira muna 677 BC kusvika pane zvavaitenda, AD1843, iyi ndiyo koramu [ichinongedzera kukoramu yechipiri iri kuruboshwe pa1843 Chart] inotsanangura 2520, iyo inotanga muna 677 BC uye yavakafunga kuti yakapera muna AD1843.

Ibana bagumisha uwo mugani ugaragara ku Mbonerahamwe ya 1850, kuva hano [bwerekeza ku nkingi ya gatatu uhereye ibumoso] 677 BC kugeza hano, AD1844. Iyi ni yo nkingi ya 2520 iboneka ku Mbonerahamwe zombi.

Uye pakati chaipo pemitsara iyi pane muchinjikwa, muzviitiko zvole zviriviri.

Uy ehenyu chaMuchinjikwa ndipo pane chirevo chinonongedzera kuDaily. Uye chiratidzo cheDaily, chinova Chihedheni, mudzi worudzidziso rwechihedheni, kuzvikudza pachako; uye, apa ndipo pamunoona ruoko rwaShe mazviri, kwete hazvo ruoko rwomunhu pamachati aya ose ari maviri.

Kuti iwe neni, kana ani zvake, tibviswe kuzvikudza kwedu, tinofanira kuuya patsoka dzemuchinjikwa, sezvinoratidzwa paMachati aya ose ari maviri. Chidzidzo ichocho chinoratidzwa.

ហើយ ជាក់ជាមិនខាន នៅពេលយើងនិយាយអំពីសសរនៃ 2520 ដដែលមានលក្ខណៈដ៏គួរឱ្យកត់សម្គាល់ នោះយើងដឹងថា ក្នុងការបំពេញតាម ដានីយ៍លើ 9 កាលដដែលព្រះគ្រីស្ទមានយោងមកដើម្បីបញ្ជាក់សម្បទានធម៌ត្រឹមត្រូវជាមួយមនុស្សជាច្រើនសម្រាប់មួយសប្តាហ៍ សប្តាហ៍មួយនោះសុទ្ធតែនឹង 2520 ផង ហើយនៅកណ្តាលសប្តាហ៍នោះ ទ្រង់ត្រូវបានគូរកាង។ ដូចនេះ នៅកណ្តាលសសរទាំងនេះលើគ្រប់គំនូសតាងទាំងនេះ យើងឃើញលក្ខណៈដ៏គួរឱ្យកត់សម្គាល់ ហើយសសរទាំងនេះកំពុងបញ្ជាក់ន័យទៅកាន់ 2520 ផងដែរលើព្រះគ្រីស្ទមានបញ្ជាក់សម្បទានធម៌ត្រឹមត្រូវជាមួយមនុស្សជាច្រើន។

Saka, zvino tichakurukura “Daily” pamwe chete nekutsigira kwakaripihwa naEllen White.

ផងទើប្រាកដ ខ្ញុំក៏ឃើញ ព្រះអម្ចាស់មានបង្ហាញខ្ញុំថា ព្រះអង្គគ្រប់លក្ខណៈសុភមង្គលព្រះអង្គគ្រប់លក្ខណៈ ដើម្បីបង្ហាញនូវសំណួរនៃប្រយោជន៍សុភមង្គលព្រះអង្គគ្រប់លក្ខណៈ ហើយថា គួរបង្ហាញនូវកិច្ចខិតខំប្រឹងប្រែងទ្រង់ដេញដោលក្នុងគុណនៃការប្រមូលផ្តុំនេះ។ ក្នុងគុណនៃការប្រកែកខ្ញុំឃើញ អីស្រាអែលត្រូវបានរាយបុរាណ និងត្រូវប្រកែកកែ; ប៉ុន្តែតែឡូនេះ ក្នុងគុណនៃការប្រមូលផ្តុំ ព្រះជាម្ចាស់នឹងព្យាយាម និងរុប្រួលប្រយោជន៍សុភមង្គលព្រះអង្គគ្រប់លក្ខណៈ ក្នុងគុណនៃការប្រកែកខ្ញុំឃើញ កិច្ចខិតខំប្រឹងប្រែងដដែលបានផ្តើមឡើងដើម្បីផ្តល់នូវផលសម្រេចកុំពិត មានប្រសិទ្ធផលតិចតួចប៉ុណ្ណោះ គឺសម្រេចបានតិចតួច ឬសុទ្ធតែមិនមានអ្វីសោះ; ប៉ុន្តែក្នុងគុណនៃការប្រមូលផ្តុំ នៅពេលដដែលព្រះជាម្ចាស់មានដាក់ព្រះហស្តគ្រប់លក្ខណៈ អង្គគ្រប់លក្ខណៈប្រមូលប្រយោជន៍សុភមង្គលព្រះអង្គគ្រប់លក្ខណៈ កិច្ចខិតខំប្រឹងប្រែងដើម្បីផ្តល់នូវផលសម្រេចកុំពិត នឹងមានប្រសិទ្ធផលតាមបំណងដដែលបានកំណត់។ មនុស្សទាំងអស់គ្នាត្រូវប្រមូលផ្តុំ និងមានចិត្តក្នុងគុណនៃកិច្ចការនេះ។ ខ្ញុំឃើញថា វាជាការខុសសម្រាប់នរណាម្នាក់ក្នុងការយកគំរូពីគុណនៃការប្រកែកខ្ញុំឃើញមកប្រើដើម្បីដឹកនាំយើងឱ្យទ្រង់នេះក្នុងគុណនៃការប្រមូលផ្តុំ; ដុំបិតបើព្រះជាម្ចាស់មិនផ្តើមអ្វីសម្រាប់យើងឱ្យទ្រង់នេះលើស

ពីអ្វីដែលព្រះអង្គគ្រប់គ្រងបាននូវចំណេះដឹងនេះទេ
 អ្វីស្តាប់អំពីនឹងមិនអាចគ្រប់គ្រងបានប្រមូលផ្តុំឡើយ។ ឧទ្ទេសន៍ប្រយោជន៍ តារាងឆ្នាំ 1843
 គ្រប់គ្រងដឹកនាំដោយព្រះហស្តគ្រប់គ្រងព្រះអង្គចាស់ ហើយថា វាមិនគួរគ្រប់គ្រងកម្រៃឡើយ;
 ថា លទ្ធផលនេះគឺដូចដែលព្រះអង្គគ្រប់គ្រងឲ្យវាជា; ថា
 ព្រះហស្តគ្រប់គ្រងព្រះអង្គសុច្ឆន្ទៈលើវា
 ហើយបានលាក់កំហុសមួយនៃកុន្តលទ្ធផលខុសៗ
 ដូចនេះគុណនាមនាមនាក់អាចយល់ពីវាបានឡើយ
 រហូតដល់ព្រះហស្តគ្រប់គ្រងព្រះអង្គគ្រប់គ្រងដកចេញ។

Zvino ndakaona maererano ne“zuva nezuva” (Danieri 8:12) kuti shoko rokuti “chibayiro” rakaiswamo nouchenjeri hwomunhu, uye harisi rerugwaro rwacho, uye kuti Ishe vakapa kunzwisisa kwakarurama kwaro kuna avo vakaparidza kuchema kweawa yokutongwa. Pakanga pane kubatana, 1844 asati asvika, vanenge vose vakanga vakabatana pakunzwisisa kwakarurama kwe“zuva nezuva”; asi mukuvhiringidzika kwakatevera kubva muna 1844, dzimwe pfungwa dzakagamuchirwa, uye rima nokuvhiringidzika zvakatevera. Nguva haina kuva muedzo kubvira muna 1844, uye haichazovizve muedzo.

“Mambo akandiwonisa kuti shoko remutumwa wechitatu rinofanira kuenda, richiziviswa kuvana vaIshe vakapararira, asi harifaniri kusungirirwa panguva. Ndakaona kuti vamwe vakanga vava nokufara kwenhema, kunobva mukuparidza nguva; asi shoko remutumwa wechitatu rine simba guru kupfuura ringapiwa nenguva. Ndakaona kuti shoko iri rinogona kumira pacharo pamusoro penheyo yarinayo, uye haridi nguva kuti irisimbise; uye richafamba nesimba guru, richaita basa raro, uye richagumisirwa mukururama.”

“এরপর আমাকে কিছু লোকের দিকে দৃষ্টি আকর্ষণ করানো হলো, যারা এই মহাভ্রান্তিতে আছে যে, প্রভুর আগমনের পূর্বে পুরাতন যব্রীশালমে যাওয়া তাদের করতব্য, এবং তারা মনে করে সেখানে তাদের করণীয় একটি কাজ আছে। এ ধরনের ধারণা তৃতীয় দূতের বার্তার অধীনে প্রভুর বর্তমান কার্য থেকে মন ও আগ্রহ সরিয়ে নেওয়ার প্রবণতা রাখে; কারণ যারা মনে করে যে তাদের এখনও যব্রীশালমে যেতে হবে, তাদের মন সেখানেই নবিদ্বন্দ্ব থাকবে, এবং নিজদের ও অন্যদের সেখানে পৌঁছে দেওয়ার জন্য বর্তমান সত্যের কার্য থেকে তাদের উপায়-উপকরণ নবিত্ব রাখা হবে। আমি দেখলাম, এ ধরনের একটি মিশন কোনও প্রকৃত মঙ্গল সাধন করবে না; অতি অল্প কয়েকজন ইহুদিকে খ্রিস্টের প্রথম আগমনে বিশ্বাসী করাতাই অনেকে দীর্ঘ সময় লগে যাবে, আর তাঁর দ্বিতীয় আগমনে বিশ্বাসী করানো তো আরও অনেকে বেশি কঠিন হবে। আমি দেখলাম, এই বিষয়ে শয়তান অনেকেকই ভীষণভাবে প্রতারণা করছে; এবং এই দশে তাদের চারপাশে যে সব প্রাণ আছে, তাদের দ্বারা তারা সাহায্য পতে পারত এবং ঈশ্বরের আজ্ঞা পালন করতে পরিচালিত হতে পারত, কিন্তু তারা তাদের বনিষ্ট হওয়ার জন্য ফলে রেখে যাচ্ছিল। আমি আরও দেখলাম যে, পুরাতন যব্রীশালমে কখনও পুনর্নর্ষিত হবেনা; এবং শয়তান তার সর্বশক্তি প্রয়োগ করছিল যেন সমবতে হওয়ার এই কালে প্রভুর সন্তানদের মন এখনই এসব বিষয়ে প্রবৃত্ত করা যায়, যাতে তারা প্রভুর বর্তমান কার্যে তাদের সমগ্র আগ্রহ নবিদেন না করে, এবং প্রভুর দ্বিসেরে জন্য প্রয়োজনীয় প্রস্তুতি অবহেলা করে।” Early Writings, 74–76.

Zvimwe zvinhu zvaticharatidza ndezvekuti tine ndima inobva muEarly Writings, peji 74. Takambobata nazvo izvi kare. Zvizhinji zvezvinhu zvatichabata nazvo mumharidzo ino

takambozvibata kare; asi vazhinji vedu hatinzwisisi kuti ndima iyi iri muEarly Writings yakapfuura nemukushanduka. Sezvairi mubhuku rinonzi Early Writings, vanhu vanoshandisa zviri muEarly Writings kukanganisa chokwadi vachichimirira zvisizvo. Asi kana ukadzokera kumagwaro epakutanga chaiwo, hwaro hwekuti vasaenzanise chokwadi nenzira isiri iyo hunobviswa.

Saka, pane zvakawanda zvingataurwa pamusoro peizvi. Ini ndichangotaridza pfungwa shomanana chete, nokuti pano tiri kubata nezveDaily. Asi, mundima iyi inobva muEarly Writings, ndinoda kuti mucherechedze pfungwa mbiri dzokutanga chaidzo, September 23rd.

Zvakanaka. 23 Gunyana, kana musiri kuiziva, munogona kuisa 1850 ipapo; 23 Gunyana 1850. Izvi zvinobata pakunzwisisa nenzira yakarurama Nyaya yezuva nezuva.

De afsluiting van de eerste alinea is een verklaring waarmee wij ons hier de afgelopen dagen reeds hebben beziggehouden: “Ik heb gezien dat de kaart van 1843 door de hand des Heren werd geleid, en dat zij niet veranderd mocht worden; dat de getallen waren zoals Hij ze hebben wilde; dat Zijn hand erover was en een vergissing in sommige van de getallen verborg, zodat niemand die kon zien totdat Zijn hand werd weggenomen.”

Ndima yechipiri inoti, “Ipapo ndakaona maererano ne—‘zuva nezuva’ (Danieri 8:12) . . .” Zvino, ndinoda kuti mungoisa izvi mundangariro dzenyu—tichazviongorora gare gare, pasina mubvunzo, kana Ishe vachitendera—apo Zuva nezuva rinomiririrwa paChati ya1843, pano chaipo, panoti, “kubviswa kwezuva nezuva”; panoti, “Danieri 12:11 and 12.” PaChati ya1850, painenge ichibata neZuva nezuva, panoti, “hutongi hwechihedheni kana apo zuva nezuva rinobviswa, Danieri 11:31.” Saka, paMachati maviri aya, kusimbiswa kwavari kuratidza kubva muna Danieri 11:31 naDanieri 12:11 ndiko kubviswa kweZuva nezuva. Zvakanaka?

Na katika Danieli 11:31 na Danieli 12:11, neno la Kiebrania lililofafsiriwa kuwa “kuondoa” ni sur, nalo maana yake ni “kuondoa”; maana yake ni “kuondosha.”

Asi, muna Danieri 8, mundima 11, painoti Zuva Nezuva rabviswa, pane rimwe shoko rechiHebheru rakasiyana. Ndiro rokuti rum, uye rinoreva “kusimudza nokukudza.”

Saka ndivyo, William Miller alitumia Cruden’s Concordance, nayo Cruden’s Concordance haitoi ufahamu wowote kuhusu Kiebrania au Kigiriki. Kwa hiyo, Bwana alikuwa akiwaongoza Wamillerite; kwa sababu, kati ya mahali patatu ambapo “the Daily” inatajwa katika Kitabu cha Danieli, Danieli sura ya 8, Danieli sura ya 11, na Danieli sura ya 12, katika sura ya 11 na 12 Kiebrania kinachotafsiriwa kuwa “take away” humaanisha “kuondoa.” Nalo hilo ndilo wanasisitiza katika Chati hizi, kwamba Upagani ulipoondolewa unabii wa 1290 na wa 1335 ungeanza.

Asi, muna Danieri 8, apo Chibayiro cheZuva neZuva chinobviswa, hazvisi kureva kubviswa pachacho; zviri kureva kuti chitendero cheChiheteni chinosimudzirwa nokukudzwa. Naizvozvo, vaMillerite vakazvinzwisisa zvakarurama. Vakareva zvikamu zviviri zviri muna Danieri zvinotaura pamusoro peChibayiro cheZuva neZuva chichibviswa.

Asi pano mu Zvinyorwa Zvokutanga, uye patinodzokera kumagwaro ekutanga akabva nyaya iyi, muchaona muchitsauko chino kuti pakutanga chirevo ichi chaDanieri 8:12 hachisi imomo. Handizivi kuti Ellen White ndiye akavaudza kuti vachisanganise icho imomo muna 1882 pavakadhinda Zvinyorwa Zvokutanga, kana kuti mumwe wevapepeti ndiye akachiisa. Hazvindityisidzi, nokuti hazvisi kutaura nezvokubviswa pano.

Zvili kha ndime ya vhuvhili i ri, “Nga murahu nda vhona malugana na ‘ya misi yothe’ (Daniele 8:12) uri ipfi ‘tshihavhelo’ lo engedzwa nga vhuṭali ha muthu, nahone a liho kha maṅwalo, nahone uri Murena oṅea kuhumbulele kwo lugaho kwayo avho vhe vha huwelela mulaedza wa awara ya khaṭhulo.”

Panguva yakati kuti yapfuura, takava nemusangano kuGermany nevamwe vafundisi vakakurumbira pamwe chete nevamwe vadzidzisi vemumaseminari vekuGermany, apo ini ndakapa mharidzo yangu, ivo ndokukandira matombo avo pashoko iri.

Uye kwaiva nemufundisi ipapo aibva kuItaly, uye akataura imwe yenhoro dzeupenzi pamusoro pevhesi iri. Zvaakataura ndezvekuti—uye kune nhoro dzinoverengeka dzeupenzi pamusoro pe“zuva nezuva,” saka muchawana nhoro iyi yeupenzi ichishandiswa kazhinji, uye tichaiisa pano muzvinyorwa. Inoti, “Ipapo ndakaona maererano ne —daily’ (Danieri 8:12) kuti shoko rokuti —sacrifice’ rakaiswamo nouchenjeri hwomunhu, uye harisi rechinyorwa, uye kuti Ishe vakapa maonero akarurama pamusoro paro kuna avo vakaparidza kuchema kweawa yokutongwa.” Heino nhoro yeupenzi: Vanoti Ellen White haasi kutsigira “zuva nezuva” pano; ari kutsigira kunzwisisa kweMapiyona kuti shoko rokuti sacrifice rakawedzerwa nouchenjeri hwomunhu uye harisi rechinyorwa. Zvakana? Saka, mufundisi uyu wekuItaly ari kupa nhoro iyi.

ហើយខ្ញុំហ្មត់ស្រឡាថា «ដូច្នេះ សូមពន្យល់ប្រយោគបន្ទាប់នេះដល់ខ្ញុំផងលោកគ្រូគងវាល»។

Mutsara unotevera unoti, “Pakati paivapo kubatana, 1844 isati yasvika, vanenge vose vakanga vakabatana pamaonero akarurama e‘—daily’; . . .” Izvi hazvisi pamusoro pemaonero akarurama okuti shoko rokuti sacrifice rakawedzerwa nouchenjeri hwavanhu. Ellen White pano—uye ichi chinhu chinonetsa, ichi chinhu chinonetsa kuvanhu ava vari kuramba kunzwa uye vari kuramba kuona muAdventism nhasi. Ndima iyi, zvimwe vadzidzi vazhinji vezvouMwari vakarasikirwa noruponeso rwavo nokuda kwendima iyi kupfuura imwe ndima ipi neipi iri muMweya woUprofita. Handisi kuwedzeredza; ndinofunga kuti izvozvo zvingangova zvakarurama.

Mu mavambo okupedzisira ezana remakore rechi20, apo maonero enhema pamusoro peZuva Nezuva akanga achipinzwa muAdventism, vose vakanga vachirwisana pamusoro paro kumativi ose enyaya iyi vaiziva kuti vainge vachirwira pamusoro pendima iyi. Stephen Haskell paakauya kuzodzivirira maonero eMapiyona okuti Zuva Nezuva hwaiva Upagani, akaitei? Akadhindisazve Chati iyi ya1843, akaisa ndima iyi pasi payo. Naizvozvo ndima iyi ndiyo musimbotei wenharo, uye ndipo pakawira varume vazhinji, vazhinji paminondo yavo vakafa.

Saka, kwa kiwango cha chini kabisa cha kile ninachotaka muone hapa, kwa sababu mna watu kama hivi karibuni, Steve Wohlberg wa White Horse Ministries, amekuwa akiupinga ujumbe huu.

Na mojawapo ya hoja zake ni, “Naam, Ellen White hakuwa na msimamo kamwe kuhusu Daily, kwa hiyo nami silazimiki kuwa nao,” jambo ambalo lilikuwa msimamo wa kipumbavu kabisa. Lakini, hata tukimkubalia uwezekano kwamba Ellen White hakuwa na msimamo juu yake, anasema nini katika nukuu hii? Anasema kwamba Waanzilishi walikuwa na mtazamo sahihi juu yake. Hata kama yeye hakujua ilikuwa nini, hapa anasema kwamba kuna mtazamo sahihi, jambo linalomaanisha kwamba kuna mtazamo usio sahihi, huenda hata mitazamo kadhaa isiyoshihi.

Mune varume vakaita saVance Ferrell. Vance Ferrell; vanhu vane chivimbo mukududzirwa kwaVance Ferrell kwechiporofita, uye ini handizivi kuti nei. Vance Ferrell haasi iye oga, asi ndiye mumwe wevarume vanoti “the Daily” inomirira zose chiPaganism uye ushumiri hwaKristu hweMuNzvimbo Tsvene. Zvakanaka here? Ari kuti chiratidzo ichi chinomirira Satani naKristu.

Ndi kuyelelana kwamtundzi lokusetjentiswa ngalolohlobo lwekucabanga?

Zvakanaka, Hanzvadzi White, zvisinei nokuti “Daily” inomiririra chii pano, vanoti pane maonero akarurama. Saka, tinogona kumbobvumirana nepfungwa iyoyo pano, handiti?

“Ke gona ka bona mayelana le —la misi’ (Daniele 8:12) gore lefoko —sehlabele’ le tsentswe ke botlhale jwa motho, mme ga se karolo ya temana eo, le gore Morena o ne a naya pono e e siameng ka ga gone bao ba neng ba naya phatlalatso ya ura ya katlholo. Fa kutlwano e ne e santse e le teng, pele ga 1844, mo e ka nnang botlhe ba ne ba kopane mo ponong e e siameng ya —la misi’; mme mo tlhakatlhakanong e e nnileng teng fa e sa le go tloga ka 1844, go amogetswe dipono tse dingwe,”

Izi ni byo nabwiye uwo mupasitori w’Umutaliyani. Naravuze nti: “Ni byiza. Wampa se ibimenyetso cyangwa inyandiko z’amateka zigaragaza ko nyuma ya 1844 habaye ho ibindi bitekerezo ku ijambo ‘igitambo’ byakiriwe?”

Laneno, akati kuti dzokere shure panyaya iyoyo panguva iyi.

Kusukela ngo-1844 sekemukelwe eminye imibono ngeyoMihla yonke, futhi ikhiqize ini? Ubumnyama nokudideka.

Pigani mstari chini ya “giza na machafuko,” kwa sababu Dada White anapoendelea kusema zaidi kuhusu “ya daima,” anazungumza juu ya giza na machafuko, nasi tutawaonyesha baadhi ya hayo asubuhi hii.

चरिस्थायी सेवाको वषियमा गलत धारणा लएिमा त्यसले अनधिकार र भ्रम उत्पन्न गर्छ।

“Kusukela ngo-1844, isikhathi asikaze sibe yisivivinyo, futhi asisoze saphinde saba yisivivinyo.”

Saka, maererano ne“Daily” yamunoona pano, apa ndipo pane nharo yacho. Iyi ndiyo nharo iripo nhasi; iyi ndiyo nharo yakaunzwa nemwanakomana waEllen White. Yakaunzwawo nevamwe, asi ndiye akaiisa munhoroondo yakanyorwa yeAdventism. Inoti, kana muchiverenga ndima iyi, chinhu chamunofanira kunzwisisa inyaya yemamiriro ekumisikidzwa kwenguva.

—“mamwe maonero akagamuchirwa,”—panyaya yeDaily—“uye rima nenyongano zvakatevera. Nguva haina kuva muedzo kubvira muna 1844, uye haizombovizve muedzo.

“Jehovha wandiratidza kuti shoko rengirozi yechitatu rinofanira kuenda, uye kuziviswa kuvana vaJehovha vakapararira, asi harifaniri kusungirirwa panguva.”

Uyaona kwa nini Willy White anasema kwamba tunahitaji kuona muktadha wa kuweka wakati?

Inotaura pamusoro penyongano yakakonzerwa nemaonero asiri iwo pamusoro peChibayiro chezuva nezuva, kuti nguva haina kuva muyedzo; uyezve pane ndima pamusoro pekuisa nguva.

Zvakanaka, ichi ndicho chamunofanira kunzwisisa: Ndimu iyi pamusoro pekugadza nguva yakatarwa yakanga isiri mugwaro rekutanga remanyuko; uye chirevo chinoti nyaya yenguva haina kumbova muyedzo, mutsara iwoyo wakashandurwa. Unomiririra zvisirizvo pfungwa yekutanga yaEllen White. Havana kubatanidza chinhu chipi nechipi pamusoro pekugadza nguva yakatarwa neDaily. Izvi ndizvo zvatinoda kutarisa mangwanani ano.

Saka, sezvandakambotaura, hatisi kuzoverenga mapeji aya ose. Ndiri kungoita shuwa kuti muri kuava nawo mumaoko enyu kuti mugone kuyedza zvandiri kutaura; nokuti, somunhu, pane mukana wokuti ndiri kukutsausai.

Arthur White—“Mamiriro eKugadza Nguva”

Vatsigiri vechiono chekare vakasimbirira kuti mashoko echirevo ichi [Early Writings, 74–75.] akaisa kubvumidzwa kweDenga pamaonero edaily akabatwa naMiller uye akazodzokororwawo naUriah Smith.

Arthur White, mwana wa Willy White, katika mkusanyiko wake wa juzuu sita kuhusu historia ya Ellen White, akizungumza juu ya msimamo wa baba yake wa kuikataa dhana sahihi ya “Daily,” anasema katika EGW, juzuu ya 6, katika ukurasa wa 252,

“Vanotsigira maonero ekare”—okuti Zuva nezuva raimiririra Chihedheni—“vakatsigira kuti mashandisirwo emashoko echirevo ichi [Early Writings, 74–75.] akaisa chisimbiso cheDenga pamusoro pemaonero ezuva nezuva aibatwa naMiller uye akazopedzisira adzokororwa naUriah Smith.”

Dai Arthur White aiva munyori wenhoroondo chaiye uye akarurama, munoziva here zvaifanira kunge akataura ipapo? Aingofanira kungoisa shoko rimwe chete ipapo; asi Arthur White, pano akarasikirwa zvikuru. Aifanira kunge akati, “Vatsigiri vemaonero ekare vakasimbisa [nenzira yakarurama] kuti mashoko echirevo ichi, —vakasimbisa kuti mashoko echirevo ichi [Early Writings, 74–75.],’ akaisa chisimbiso cheKudenga pamaonero ezuva nezuva aibatwa naMiller uye akazodzokororwa naUriah Smith.”

Asi haaziikisi humo kwa usahihi. Anasema tu yale wanayoshikilia, kana kwamba kuna uwezekano kwamba walikuwa wakishikilia msimamo usio sahihi. Lakini sivyo ilivyokuwa; walikuwa na msimamo sahihi.

—“Vatsigiri ve‘maonero matsva’”—baba vake, Willy, A. G. Daniells, W. W. Prescott, uye ini handichazopindi imomo zvino—“vatsigiri ve‘maonero matsva’ vakati chirevo ichocho chinofanira kutorwa maererano nezvachiri mumamiriro acho—mamiriro acho ane chokuita nekumisikidzwa

kwenguva.”

Takuudzaii inyu nyaya yavo iri mu *Early Writings*, peji 74.

—“Lavo ba lwela mbono lowusha bebebambe kutsi lesitatimende kumele sitsatfwe ngekwesimongcondvo saso—simo semibandzela sekubeka sikhatsi. Titatimende ta-Ellen White letiphindzaphindwako tekutsi ‘anginakho kukhanya ngaleliphuzu’ (Letter 226, 1908) nekutsi ‘angikhoni kuchaza kahle emaphuzu labutwa ngawo’ (Letter 250, 1908), kanye nekwehluleka kwakhe kwenta sitatimende lesicacile nangesikhatsi lombuto ucindzetelwa kuye, kwabonakala kunika kusekela siphetfo sabo. Bebanetsemba futsi kutsi imilayeto lenikwe nga-Ellen White yayingeke iphikisane netigameko temlandvo letamise kahle.” Arthur White, EGW, volume 6, 252.

Toleo la Asili—Review and Herald, Novemba 1, 1850

Ndipo Maandiko ya Awali, ukurasa wa 74, yalichapishwa lini? 1882; kitabu cha Maandiko ya Awali kilichapishwa mwaka 1882.

Asi muchikamu cha *Early Writings* chatiri kufunga nezvacho chakabva pakutanga chinowanikwa mu *Review and Herald*, Mbudzi 1, 1850, uye munacho muzvinyorwa zvenyu. Uye chine ndima dzinoverengeka, uye sezvandakambotaura, hatisi kuzoziverenga dzose.

Kuri peji 2 tinoona ndima ina, uyezve ndima ina papeji 3:

“Hama dzangu neHanzvadzi, ndinoshuva kukupai mufananidzo mupfupi wezvandaratidzwa naShe munguva ichangopfuura muchiratidzo. Ndakararatidzwa kunaka kwaJesu, norudo urwo vatumwa vanarwo kune mumwe nomumwe. Mutumwa akati—Hamungaoni here rudo rwavo?—teverai irworwo. Saizvozvowo vanhu vaMwari vanofanira kudadzana. Zviri nani kuti mhosva iwire pauri pachako kupfuura pahama yako. Ndakaona kuti shoko rinoti—‘tengesai zvamunazvo mupe zvipo’—rakanga risina kupiwa, nevamwe, muchiedza charo chakajeka; kuti chinangwa chaicho chemashoko oMuponesi wedu chakanga chisina kuiswa pachena zvakajeka. Ndakaona kuti chinangwa chokutengesa chakanga chisiri chokupa kuna avo vanogona kushanda nokuzviriritira; asi chokuparadzira chokwadi. Chivi kutsigira nokufadza avo vanogona kushanda, mukusaita chinhu. Vamwe vakanga vane shungu dzokupinda misangano yose; kwete kuti vakudze Mwari, asi nokuda kwe—‘chingwa nehove.’ Vakadaro vangadai vari nani zvikuru vari kumba vachishanda namaoko avo, —‘chinhu chakanaka,’ kuti vagadzirire zvinodiwa nemhuri dzavo, uye vave nechimwe chinhu chokupa kutsigira basa rinokosha rechokwadi chiripo zvino.”

“Kuring ningali yén sabagian jalma geus lepat dina ngadoakeun supaya anu gering cageur di hareupeun jalma-jalma anu teu percaya. Lamun aya di antara urang anu gering, sarta nyaur para kokolot jamaah supaya ngadoakeun anjeunna, nurutkeun Yakobus 5:14, 15, urang kudu nuturkeun conto Yesus. Anjeunna ngusir jalma-jalma anu teu percaya ti jero rohangan, tuluy nyageurkeun anu gering; ku kituna urang ogé kudu ngupayakeun supaya kapisah tina kateuerayaan jalma-jalma anu teu boga iman, nalika urang ngadoakeun anu gering di antara urang.

Zvino ndakaratidzwa zvakare nguva iya Jesu paakaenda nevadzidzi vake vari voga, akapinda navo muimba yokumusoro, akatanga ageza tsoka dzavo, uye shure kwaizvozvo akavapa kuti vadye chingwa chakamedurwa, chomiririra muviri wake wakaputsa, uye muto womuzambiringa kuti umiririre ropa rake rakateurwa. Ndakaona kuti vose vanofanira kuita zvinhu izvi vachizvinzwisisa, uye vachitevera muenzaniso waJesu pazvinhu izvi; uye kana vachichengeta zviga izvi, vanofanira kuzviparadzana navasingatendi napose pavanogona napo.

Ipapo ndakaratidzwa kuti matambudziko manomwe okupedzisira achadururwa mushure mokunge Jesu abuda muNzvimbo Tsvene. Mutumwa akati—Nehasha dzaMwari neGwayana ndizvo zvinounza kuparadzwa kana rufu rwavakaipa. Nenzwi raMwari vatsvene vachava nesimba uye vachityisa sehondo ine mireza; asi panguva iyoyo havazoitisi kutongwa kwakanyorwa. Kuitwa kwokutongwa kuchava pakuguma kwamakore ane chiuru.

“Maka para wali sanggeus dirobah jadi teu bisa paéh, tuluy diangkat babarengan, sarta nampa kacapi, makuta, jsb., jeung asup ka Kota Suci, Yesus jeung para wali calik pikeun ngalaksanakeun pangadilan. Kitab-kitab dibuka, nyaéta kitab kahirupan jeung kitab maot; kitab kahirupan ngandung lampah-lampah hadé para wali, ari kitab maot ngandung lampah-lampah jahat jalma-jalma durhaka. Kitab-kitab ieu dicocogkeun jeung Kitab Undang-undang, nyaéta Alkitab, sarta nurutkeun éta maranéhna dihukum. Para wali, sajalan jeung Yesus, netepkeun pangadilan maranéhna kana jalma-jalma durhaka anu geus paéh. Tingal! saur malaikat, para wali calik dina pangadilan, sajalan jeung Yesus, sarta maparin ka unggal jalma durhaka nurutkeun lampah-lampah anu dipigawé dina raga, sarta dicatet gigireun ngaran maranéhna naon anu kudu ditarima ku maranéhna dina palaksanaan pangadilan. Ieu, ku kuring katempo, nyaéta pagawean para wali babarengan jeung Yesus, di Kota Suci saméméh éta turun ka bumi, salila 1000 taun. Saterusna dina ahir 1000 taun, Yesus, para malaikat, jeung sakabéh para wali anu jeung Anjeunna, ninggalkeun Kota Suci, sarta nalika Anjeunna keur turun ka bumi babarengan jeung maranéhna, jalma-jalma durhaka anu geus paéh dihudangkeun, tuluy jalma-jalma pisan anu ‘nembus Anjeunna,’ sanggeus dihudangkeun, bakal ningali Anjeunna ti kajauhan dina sakabéh kamulyaan-Na, para malaikat jeung para wali jeung Anjeunna, sarta maranéhna bakal ngagorowok ku karana Anjeunna. Maranéhna bakal ningali tapak paku dina panangan-Na, jeung dina sampéan-Na, sarta tempat maranéhna ngasupkeun tumbak kana lambung-Na. Tapak paku jeung tumbak éta engké bakal jadi kamulyaan-Na. Dina ahir 1000 taun éta pisan Yesus nangtung dina Gunung Zaitun, sarta gunung éta beulah dua, tuluy jadi hiji dataran anu lega pisan, jeung jalma-jalma anu lumpat dina waktu éta nyaéta jalma-jalma durhaka anu kakara dihudangkeun. Tuluy Kota Suci turun sarta netep di éta dataran.”

Ipapo Satani anovesa mweya wake muvakashata vakanga vamutswa. Anovanyengera achivati hondo iri muGuta iduku, uye kuti hondo yake ihombe, uye kuti vanogona kukunda vatsvene vobva vatora Guta. Satani paakanga achiunganidza hondo yake, vatsvene vakanga vari muGuta, vachiona runako nekubwinya kweParadhisu yaMwari. Jesu akanga ari pamberi pavo, achivatungamirira. Pakarepo Muponesi anodikamwa akabva pakati pedu; asi nokukurumidza takanzwa inzwi rake rinodikanwa richiti, —Uyai imi makaropafadzwa naBaba vangu, mugare nhaka youmambo hwamakagadzirirwa kubva pakuvambwa kwenyika.’ Takaungana kuna Jesu, uye pakarepo paakavhara masuo eGuta, kutukwa kwakaziviswa pamusoro pevakashata. Masuo

akavharwa. Ipapo vatsvene vakashandisa mapapiro avo vakakwira pamusoro porusvingo rweGuta. Jesu akanga anovowo pamwe navo; korona yake yaitaridzika ichipenyenera uye ine kubwinya. Yakanga iri korona mukati mekorona, dziri nomwe pahuwandu. Korona dzavatsvene dzaiva dzegoridhe rakachena kwazvo, dzakashongedzwa nenyeredzi. Zviso zvavo zvakapenya nokubwinya, nokuti vakanga vari mufananidzo chaiwo waJesu; uye pavakasimuka, vakafamba vose pamwe chete vachikwira pamusoro peGuta, ndakafadzwa zvikuru nechiratidzo ichocho.

“Ndipo oipa anaona zimene anataya; ndipo moto unawaphulikidwa kuchokera kwa Mulungu, n’kuwawononga. Uku kunali kukwaniritsidwa kwa Chiweruzo. Pamenepo oipawo analandira monga mmene oyera, mogwirizana ndi Yesu, anawaweruzira pa zaka 1000 zija. Moto womwewo wochokera kwa Mulungu umene unawononga oipa, unayeretsa dziko lonse lapansi. Mapiri osweka ndi ong’ambika anasungunuka ndi kutentha kwakukulu, mlengalenga nawonso, ndipo mmera wonse wouma unapsa n’kutha. Pamenepo cholowa chatu chinatseguka pamaso pathu, chaulemerero ndi chokongola, ndipo tinatenga dziko lonse lapansi lopangidwanso latsopano monga cholowa chatu. Tonse tinafuula ndi mawu akulu kuti, Ulemerero, Aleluya.”

“Ndzi tlhele ndzi vona leswaku varisi va fanele ku boha xikungu na lava va nga ni xivangelo xo va tshembha, lava va nga tshama va ri eka marungula hinkwawo, naswona va tiyeke eka ntiyiso hinkwawo wa nkarhi wa sweswi, va nga si seketela mhaka yihi na yihi leyintshwa ya nkoka leyi va nga ehleketaka leswaku Bibeke yi 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 a yi ta sivela ku avana loku vavisaka, kutani a ku nga ha vi na khombo ra leswaku ntlhambi wa nkoka wu avanyisiwa, ni tinyimpfu ti hangalasiwa, ti nga ri na murisi.”—

Kanti ke wa malagia ni ndaime na nduka itano kandi, ciari ngirire thanduku, n̄gũkorwo nduka ici itano cia kuuma kuri iyo article nicio irĩa igũthira ciandĩkwo thĩnĩ wa Early Writings. Nĩ ündũ ücio nduka ici ithano cia mũth mwisho nicio ciari ngirire thanduku.

Pa Septembara 23, Ishe yanyitondeska kuti watambasula janja lake kachiwiri kuti awombole otsala a anthu ake, ndiponso kuti kuyesayesa kuyenera kuwonjezedwa kawiri m’nthawi ino ya kusonkhanitsa. M’nthawi ya kubalalitsidwa Israeli anakanthidwa ndi kung’ambidwa; koma tsopano m’nthawi ya kusonkhanitsa Mulungu adzachiritsa ndi kumanga mabala a anthu ake. M’nthawi ya kubalalitsidwa, kuyesayesa komwe kunachitidwa kufalitsa choonadi kunali ndi zotsatira zochepa kwambiri, kunakwaniritsa zochepa kapena palibe; koma m’nthawi ya kusonkhanitsa, pamene Mulungu waika janja lake kuti asonkhanitse anthu ake, kuyesayesa kufalitsa choonadi kudzakhala ndi zotsatira zake zimene zinakonzedwera. Onse ayenera kukhala amodzi ndi achangu pa ntchitoyi. Ndinaona kuti n’zochititsa manyazi kwa aliyense kutchula nthawi ya kubalalitsidwa monga zitsanzo zotitsogolera tsopano m’nthawi ya kusonkhanitsa; pakuti ngati Mulungu satichitira zambiri tsopano kuposa zimene anachita pamenepo, Israeli sadzasonkhanitsidwa konse. N’kofunikira mofananamo kuti choonadi chisindikizidwe m’nyuzipepala monga mmene chimalalikidwira.

Inkosi yangibonisa ukuthi ishadi lika-1843 laqondiswa yisandla sayo, nokuthi akukho ngxenyeye yalo eyayifanele iguqulwe; ukuthi izinombolo zazinjengoba yayifuna zibe njalo. Nokuthi isandla sayo sasisaphezu kwalo futhi safihla iphutha kwezinye zalezo zinombolo, ukuze

Na, katika aya hizi tano zinazohitimishwa katika hati ya asili, katika aya ya kwanza, “Septemba 23, Bwana alinionyesha . . . ,” hilo litabadilishwa.

Muzvikamu zvinotevera: “Ipapo ndakaona . . .”; “Ipapo ndakaona . . .”; “Ishe vakandiratidza . . .”; uye, “Ipapo ndakanongedzerwa ku . . .”; zvinhu izvi zvinogamuchira kugadziridzwa kuduku.

Miṭahe ya Buleyi ya Fumi yo Sumbedzwaho kha Ndima dza Fumi na Tharu

Asi, chandinoda kuti muone muzvikamu gumi nezvitatu izvi zvabva munyaya yepakutanga, kuti varatidza zvinhu zvikuru gumi.

Uye zvino ndarangerira chikonzero nei ndakaisa zvinhu izvi mumavara akakora. Hazvisi nokuti izvo zvichazoshandurwa. Ndiri kukusimbisirai chimwe chinhu, kana muchizviona, kuti mundima idzi gumi nenhatu akaoneswa izvi . . . , akaoneswa izvi . . . , akaoneswa izvi . . . , akaoneswa izvi. Uye paakaoneswa chinhu chimwe, mushure mokunge atiudza nezvacho, ipapo anozooneswazve chimwe chinhu chisiri hazvo chakabatana nechaakanga achangobva kuoneswa: “Ndakaoneswa izvi . . . ; ndakaoneswa izvi . . . ; ndakaoneswa izvi”

Mungandiongorora uye moiverenga pachenyu, asi iye akaratidzwa zvokwadi gumi huru mundima idzi gumi nenhatu.

Ino ndizvo zvaakaratidzwa. Akaratidzwa pamusoro porudo rwaMwari, pamusoro pezvipiriso, pamusoro pemunyengerero wavarwere, pamusoro pesungano yechirairo chitsvene, pamusoro peMatenda Manomwe Okupedzisira ane chokuita neMireniyamu, pamusoro pechiedza chitsva, pamusoro pokuunganidzwa kwakatevera 1844, pamusoro pebasa rokutsikisa, pamusoro peChati ya1843, pamusoro pe“Daily,” pamusoro pe“nguva” sechiedzo, uye pamusoro penzendo dzokushanyira kuJerusarema. Uye kana muchiiverenga nokungwarira, izvi hazvisi kufamba kwomurangariro. Izvi zvakanyanya kuva zvokuti, “Ndakararatidzwa izvi,” uye anonyora zvaakaratidzwa; uye akaratidzwa chimwe chinhu chisina hazvo kubatana nezvimwe. Munofanira kuona izvozvo; nokuti, pavanotanga kudhonzwa ndima idzi vachidziunganidza pamwe chete, vanotanga kuumba pfungwa yokuti ari kutaura chimwe chinhu chaasina zvachose kutaura.

Review and Herald, नोभेम्बर १, १८५०

Zvino. Cherechedzai ndima yokutangana yendima shanu dzatiri kubata nadzo dzomuna Mbudzi 1850.

“Pa 23 ya September, Ambuye anandionetsa kuti anatambasulanso dzanja lake kachiwiri kuti awombole otsala a anthu ake, ndipo kuti kuyesayesa kuyenera kuwonjezedwa kawiri mu nthawi iyi yosonkhanitsa. Mu nthawi ya kumwazikana, Israyeli anakanthidwa ndi kung’ambidwa; koma tsopano mu nthawi ya kusunghanitsa Mulungu adzachiritsa ndi kumanga mabala a anthu ake. Mu nthawi ya kumwazikana, kuyesayesa komwe kunachitidwa kufalitsa choonadi kunali ndi zotsatira zochepa kwambiri, kunakwaniritsa zochepa kapena palibe; koma mu nthawi ya kusunghanitsa, pamene Mulungu waika dzanja lake kusunghanitsa anthu ake, kuyesayesa kofalitsa choonadi kudzakhala ndi zotsatira zake zoyenera. Onse ayenera kukhala ogwirizana ndi achangu pantchitoyi. Ndinaona kuti n’zamanya kuti aliyense atchule nthawi ya kumwazikana monga zitsanzo zotitsogolera tsopano mu nthawi ya

kusonkhanitsa; pakuti ngati Mulungu satichitira zambiri tsopano kuposa mmene anachitira pamenepo, Israyeli sakanasonkhanitsidwa konse. N’kofunikanso kuti choonadi chisindikizidwe m’nyuzipepala, monga momwe chimalalikiidwira.”—

Mutsara wokupedzisira wendima iyoyo unoti, “Zvakangofanana nokukosha kwazvakaita kuti chokwadi chiparidzwe, ndizvo zvakakoshawo kuti chibudiswe mupepa.” Zvakanaka. Pfungwa iyi ichasiwa.

Ndime yechipiri yendima shanu dzatiri kufunga nezvadzo, apo panoti, “Ishe vakandiratidza,” munoono kuti ndakaisvitsira mutsara pasi.

—“Ishe yakandiratidza kuti chati ya 1843 yakanga ichitungamirirwa noruoko rwake, uye kuti hapana chikamu chayo chaifanira kuchinjwa; kuti manhamba acho akanga akaita sezvaaida iye. Kuti ruoko rwake rwakanga rwuri pamusoro paro uye rwakavanza chikanganiso mune mamwe manhamba acho, kuitira kuti pasava nomunhu aigona kuchiona, kusvikira ruoko rwake rwabviswa.”—

Chifukwa chimene ndalemba mzere pansu pa mawu aliwonse m’ndime zinayi izi pamwamba pa tsambali n’chakuti zimenezo zidzakhala ndi zosintha za mkonzi pamene zidzafalitsidwanso mu *A Sketch of the Christian Experience and Views of Ellen G. White* mu 1851.

Zvakanaka. “Ishe vakandiratidza” zvichashandurwa; “noruoko rwake” zvichashandurwa; “kuti hapana chikamu chayo chinofanira kushandurwa” zvichashandurwa.

Bese m’ndima yotsatira yolembedwa ndi zilembo zokhuthala [ndima yachinayi] pa tsambalo ikunena kuti,

“Tsvarakadini aratidza kuti Nguva yakanga isati yava muyedzo kubvira muna 1844, uye kuti nguva haichazovizve muyedzo.”

“Ishe akandiratidza,” izvozvo zvichashandurwa. Zvavachazoita gore rinotevera muA Sketch of the Christian Experience and Views of Ellen G. White, ndezvokuti vachatora ndima iyoyo yemutsara mumwe chete voibatidza nendima yakaitangira. Vachashandura kuti ive ndima imwe chete.

Asiwo, kana shoko kana mashoko akanyorwa nemavara akasimbiswa, pachavawo nedzimwe shanduko dzerudzi rwokunyora; uye ndichakupai muenzaniso wezvandiri kureva.

Uye mundima yechitatu inoti,

—“Ipapo ndakaona maererano ne—Daily,’ kuti shoko rokuti —sacrifice’ rakawedzerwa nongwaru hwomunhu, uye harisi romurugwaro; uye kuti Ishe vakapa maonero akarurama pamusoro paro kuna avo vakapa kuchema kweawa yokutonga. Pakanga pane kubatana, gore ra 1844 risati rasvika, vanenge vose vakanga vakabatana pamaonero akarurama e—Daily,’ asi kubvira muna 1844, mukukanganisika, mamwe maonero akagamuchirwa, uye rima nokukanganisika zvakatevera.”—

Zvino mundima inotevera yakanyorwa nemavara matema [ndima yechina] iri papeji panoti,

“Ishe akandiratidza kuti Nguva yakanga isisiri muyedzo kubvira muna 1844, uye kuti nguva haizombovi muyedzo zvakare.”—

“Ishe yandiratidza,” izvozvo zvichashandurwa.

Zvavachaizoita gore rinotevera muA Sketch of the Christian Experience and Views of Ellen G. White ndezvekuti vachatora ndima iyoyo ine mutsara mumwe chete voibatanidza nendima yapfuura. Vachaiita ndima imwe chete.

Uye vachachinja kuti “Ishe vakandiratidza” kuva kuti “Ndakaratiidzwawo.” Zvakanaka here? Vachabatanidza ndima mbiri idzodzo kuti dzive ndima imwe chete, uye vachazvichinja muna 1851 kuti, “Ndakaratiidzwawo.”

—“Nilionyeshwa ndipo baadhi ya wale walio katika kosa kubwa, kwamba watakatifu bado wanapaswa kwenda Yerusalemu ya Kale, n.k., kabla Bwana hajaja. Mtazamo wa namna hiyo umekusudiwa kuiondoa akili na shauku kutoka katika kazi ya sasa ya Mungu, chini ya ujumbe wa malaika wa tatu; kwa maana ikiwa tunapaswa kwenda Yerusalemu, basi akili zetu kwa kawaida zitakuwa huko, na mali zetu zitazuiliwa zisitumike kwa matumizi mengine, ili kuwapeleka watakatifu Yerusalemu. Nikaona kwamba sababu iliyowafanya waachwe waingie katika kosa hili kubwa ni kwa sababu hawajakiri na kuziacha makosa yao, ambayo wamekuwa nayo kwa idadi ya miaka iliyopita.” Review and Herald, Novemba 1, 1850.

Asi, paunosvika paunosvika paKutanga Kunyora, munoziva zvavanoita here? Vanobvisa mashoko anoti, “Ndakaratiidzwa zvakare,” apo muKutanga Kunyora, mundima imwe iyi, pachazonzi, “Pakati peavo vaive vakabatana kusati kwasvika 1844, vanenge vose vaive vakabatana pamusoro pemafungiro akarurama e—‘Daily,’ asi kubvira muna 1844, mukuvhiringidzika, mamwe maonero akagamuchirwa, uye rima nokuvhiringidzika zvakatevera.” Vakabvisa mashoko anoti, “Ndakaratiidzwa zvakare,” uye mutongo unotevera unoti, “nguva yakanga isisiri muedzo kubvira muna 1844.” Pakarepo hamuchazivi kuti pfungwa iyi yokuti nguva yakanga isisiri muedzo yaiva chimwe chezvinhu zvaakaratiidzwa zvakananga. Munotenda kuti izvi zvaiva chikamu chechiedza chake pamusoro peDaily, chekuti maonero enhema akabereka kuvhiringidzika.

Hicho siyo ya asili. Unayo ya asili. Ichunguze.

እቲ ዝቐጽሉ ስጉምቲ (ካልኣይ ስጉምቲ)—1851 ጥጺር መግለጺ ናይ ክርስቲያናዊ ተሞክሮን ኣረኣጳያን ናይ ኤለን ጁ. ዋይት

Zvino pasi peizvi, mune *A Sketch of the Christian Experience and View of Ellen G. White*, rakadhindwa muna 1851; uye mune ronedzero dzakakamurwa dzekuchinja kwakaitika, uye pane shanduko yakakosha zvikuru, zvikuru.

“Ndziwedi wa 23 Khotavuxika, Hosi yi ndzi kombise leswaku yi tlherise voko ra yona ra vumbirhi ku kutsula masalela ya vanhu va yona, naswona matshalatshala ma fanele ku andzisiwa hi matimba enkarhini lowu wa ku hlengeleta. Enkarhini wa ku hangalaka, Israele a yi biwile yi tlhela yi handzuriwa; kambe sweswi, enkarhini wa ku hlengeleta, Xikwembu xi ta horisa xi tlhela xi boha vanhu va xona. Enkarhini wa ku hangalaka, matshalatshala lama endliweke ku hangalasa ntiyiso a

ma ri ni vuyelo lebyitsongo ntsena, ma hetisile switsongo kumbe ku nga ri nchumu; kambe enkarhini wa ku hlengeleta, loko Xikwembu xi veke voko ra xona ku hlengeleta vanhu va xona, matshalatshala yo hangalasa ntiyiso ma ta humesa vuyelo lebyi ma bohiweke ku byi humesa. Hinkwavo va fanele ku va xilo xin'we naswona va hiseka entirhweni. Ndzi vonile leswaku a swi hoxile leswaku un'wana ni un'wana a kombetela enkarhini wa ku hangalaka tanihi swikombiso swo hi lawula sweswi enkarhini wa ku hlengeleta; hikuva loko Xikwembu xi nga hi endleli nchumu wo tlula lowu xi wu endleke hi nkarhi wolowo, Israele a yi nga ka yi nga hlengeletiwanga. [Removed: Swi laveka ku fana leswaku ntiyiso wu kandziyisiwa eka phepha, ku fana ni hilaha wu chumayeriwaka hakona.] [Paragraphs Combined] Ndzi vonile [formerly—"Hosi yi ndzi kombisile"] leswaku chati ya 1843 a yi kongomisiwile hi voko ra Hosi, [formerly—"hi voko ra Yona"] naswona a yi nga fanelanga ku hundzuriwa; [formerly—"a ku fanelanga ku hundzuriwa xiphemu xin'wana xa yona"] leswaku tinhlayo a ti ri hilaha a yi ti rhandza hakona. Leswi voko ra yona a ri ri ehenhla ka swona, naswona a ri fihla xihoxo eka tin'wana ta tinhlayo, leswaku a ku na loyi a a ta swi vona, ku kondza voko ra yona ri susiwa."

"Zvino ndakaona pamusoro pe—"Daily," kuti shoko rokuti —'sacrifice' rakawedzerwa nouchenjeri hwomunhu, uye harisi muchinyorwa; uye kuti Ishe vakapa maonero akarurama pamusoro paro kuna avo vakaparidza kuchema kwenguva yokutongwa. Pakanga pane kubatana, 1844 isati yasvika, vanenge vose vakanga vakabatana pamaonero akarurama e—"Daily;" asi kubvira muna 1844, mukuvhiringidzika, mamwe maonero akagamuchirwa, uye rima nokuvhiringidzika zvakatevera. [Paragraphs Combined] Ndakaonawo [Pakutanga—"Ishe vakandiratidza"] kuti nguva yakanga isisiri muedzo kubva muna 1844, uye kuti nguva haizombovizve muedzo.]" A Sketch of the Christian Experience and Views of Ellen G. White, ExV 61–62.

Wakati Usiohusishwa na Ujumbe wa Malaika wa Tatu

U-Ellen White wayenombono ohlukile kunombono ayenawo owagcina usushicilelwe encwadini ethi *Early Writings*. Waba nemibono eminingana; kodwa, kwaba khona umbono lapho atshelwa khona okuthile; watshelwa isigaba esisodwa, wasibhala phansi.

"Mbuya akandiratidza kuti shoko rengirozi yechitatu rinofanira kuenda, uye kuziviswa kuvana vaMbuya vakapararira, uye kuti harifaniri kusungirirwa panguva; nokuti nguva haichazombovi muedzo zvakare. Ndakaona kuti vamwe vakanga vava nokufara kwenhema kunobva pakuparidza nguva; kuti shoko rengirozi yechitatu raiva nesimba kupfuura zvinogona kuitwa nguva. Ndakaona kuti shoko iri rinogona kumira pamusoro penheyo yaro pacharo, uye kuti haridi nguva kuti irisimbise, uye kuti richafamba nesimba guru, uye richaita basa raro, uye richapedzwa nokukurumidza mukururama." A Sketch of the Christian Experience and Views of Ellen G. White, ExV 48.

Kuna chii chaari kutaura ipapo? Kutu hatifaniri kuzombobatanidza zvakare Shoko reMutumwa weChitatu nguva, handizvo here?

Ameni? Muko kumwe nanje?

Unachikuta wapi hili? Liko wapi?

KUBVA MUVATEERERI: (Hakuna mhinduro.)

KUBVA KUVERENGI: Mufananidzo Wechiitiko nemaonero echiKristu.

Muhtasari wa Uzoefu wa Kikristo na Maoni ya Ellen G. White, ukurasa wa 48, ukurasa wa 48.

Zvakanaka. Ndimu yatiri kukurukura iyi, yakatorwa mu *Review and Herald*, Mbudzi 1850, tinoiwana kupi mu *A Sketch of the Christian Experience and Views of Ellen G. White*?

Zvakanaka, inowanikwa, kana mukadzokera kumashoko enyu akanyorwa, mu *A Sketch of the Christian Experience and Views of Ellen G. White*, peji 61 nepeji 62.

Muna chiratidzo chiri muA Sketch of the Christian Experience and Views of Ellen G. White chakanyorwa papeji 48; uyezve muna icho chiratidzo icho pakupedzisira chichazobuda muEarly Writings, pamapeji 61 na62. Zvakaparadzaniswa nemapeji 13 kana 14, handiti?

Zvino vachazoitei kana zvasvika kuEarly Writings? Vachatora ndima iyi iri papeji 48 vooiisa pakarepo mushure mekutura kwake kuti nguva haisisiri muedzo. Vachabatanidza zviratidzo zviviri pamwe chete.

Je, unafuatilia ninachomaanisha?

MURUME MUTEERERI: Hongu.

ඔබ මා අදහස් කරන දේ අනුගමනය කරමින් සිටිනවාද?

MTU BINAFSI ANAYEHUDHURIWA MIONGONI MWA WASIKILIZAJI: (Uthibitisho.)

හරි, මක්නිසාද මම අඩු නහවුරුවක් දැකිනුයේ ඔබ තුළින් බැවිනි.

പിന്നിലെ അവസാന പടി (മൂന്നാം പടി)—1882-ലെ പരാമർശ രചനകൾ

Zvakanaka. Zvino ndadzokera papeji 6 yezvinyorwa zvenyu; uye zvino mava neEarly Writings zvakare.

"Nyakanga 23, . . . Nabonye yuko imbonerahamwe yo mu 1843 yayobowe n'ukuboko kw'Umwami, kandi ko itagombaga guhindurwa; ko imibare yari uko Yashakaga ko iba; ko ukuboko Kwe kwari kuri yo kandi guhisha ikosa ryari muri imwe mu mibare, kugira ngo hatagira uwaribona, kugeza ubwo ukuboko Kwe kuvanwaho.

Na kona ndawona, pankhani ya —nsembe yatsiku ndi tsiku' (Danieli 8:12), kuti mawu akuti —nsembe' anawonjezedwa ndi nzeru za munthu, ndipo sali m'mawu a m'lemba; ndiponso kuti Ambuye anapereka kumvetsetsa kolondola kwa nkhanayo kwa iwo amene analengeza kulira kwa ora la chiweruzo. Pamene panali umodzi, chisanafike chaka cha 1844, pafupifupi onse anali ogwirizana pa kumvetsetsa kolondola kwa —yatsiku ndi tsiku'; koma m'chisokonezo chimene chakhala chilipo kuyambira 1844, malingaliro ena alandiridwa, ndipo mdima ndi chisokonezo zatsatira. Nthawi sinali mayeso kuyambira 1844, ndipo sidzakhala mayeso konse.

“Jehovha wakandiratidza kuti shoko rengirozi yechitatu rinofanira kuenda, uye riziviswe kuvana vaJehovha vakapararira, asi harifaniri kusungirirwa panguva. Ndakaona kuti vamwe vakanga vava nokufarira kwenhema, kunobva mukuparidza nguva; asi shoko rengirozi yechitatu rine simba rinopfuura iro nguva ingava naro. Ndakaona kuti shoko iri rinogona kumira pacharo pahwaro hwaro, uye haridi nguva kuti irisimbise; uye kuti richaenda nesimba guru, richaita basa raro, uye richapedzwa nokukurumidza mukururama.

“Ndakazoratidzwa kune vamwe vari mukukanganisa kukuru kwekutenda kuti ibasa ravo kuenda kuJerusarema Rekare . . .” *Early Writings*, 74–76.

ឯមូលហេតុដដែលអកុសលនេះត្រូវបានដាក់ឱ្យដិត គឺថា នេះជាកថាខណ្ឌខន្តៅទិន្ននៈ ដដែលនិយាយថា « . . . នៅពេលដែលមានឯកភាព មុនឆ្នាំ 1844 សុទ្ធតែតែទាំងអស់បានប្រមូលគ្នាស្រុកស្រុកនេះត្រឹមត្រូវអំពី —daily'; ប៉ុន្តែតែក្នុងភាពច្របូកច្របល់ចាប់តាំងពីឆ្នាំ 1844 មក ទស្សនៈផ្សេងៗទៀតត្រូវបានទទួលយក ហើយភាពងងឹត និងភាពច្របូកច្របល់ក៏បានកើតតាម។ ពេលវេលាមិនបានជាសច្ចក្នុងសកលបងចាប់តាំងពីឆ្នាំ 1844 មកទេ ហើយវាក៏នឹងមិនកុលាយជាសច្ចក្នុងសកលបងមុនដទៃទៀតឡើយ» អ្នកត្រូវចងចាំថា ដើមឡើយ នៅក្នុងកំណត់ត្រាដំបូងរបស់នាងអំពីនិមិត្តភាពនេះ នាងបាននិយាយថា «ខ្ញុំត្រូវបានបង្ហាញថា ពេលវេលាមិនបានជាសច្ចក្នុងសកលបងចាប់តាំងពីឆ្នាំ 1844 មកទេ» ហើយវាស្ថិតនៅក្នុងកថាខណ្ឌផ្សេងមួយ។ នាងបានផ្ទេរឱ្យប្រាកដថា មានការបង្កើតយ៉ាងច្របាស់លាស់រវាងអ្វីដែលត្រូវបានបង្ហាញដល់នាងអំពី Daily និងអ្វីដែលត្រូវបានបង្ហាញដល់នាងអំពីការដដែលពេលវេលាជាសច្ចក្នុងសកលបង; ហើយថា កថាខណ្ឌខន្តៅបន្ទាប់ ដដែលកំពុងនិយាយអំពីការមិនគ្រប់គ្រាន់ពេលវេលាជាមួយសាររបស់ទេវតាទីបី នោះ មិនមាននៅក្នុងនិមិត្តភាពដើមឡើយទេ។ វាស្ថិតនៅទំព័រ 48 នៃ *Life Sketches* មិនមែនទំព័រ 61 និង 62 ទេ។

Asi, pamunouya ku *Early Writings* muna 1882, vakazviunganidza pamwe chete; naizvozvo, pamunosvika kuma1930 uye muchitsauka muchipinda murima rakadzama muAdventism, uye Willie White achiti kana muchidzidza nezve *the Daily* munofanira kuidzidza muchimiro chenguva—“Pamusoroi, Willie, mutoro wenyu waive wokuti muve iye aipa nhorondo yakarurama yezvakanyorwa neMweya weChiporofita. Maifanira kuva iye aizvidzimirira nokumiririra Mweya weChiporofita. Uye mukuratidza kwenyu kwe *Early Writings*, peji 75, makaregeredza manyuko epakutanga, uye manyuko iwayo epakutanga anoti pamakasimudza nharo yokuti *the Daily* inofanira kuonekwa muchimiro chenguva mu *Early Writings*, 74, izvozvo hazvisi zvechokwadi zvachose.”—Hazvisi zvechokwadi! Hazvigoni kutsigirwa nezvinyorwa zviri muMweya weChiporofita. Hazvigoni kutsigirwa nenhoroondo yenguva iyoyo.

Zvakanaka. Pfungwa yokutanga ndeyi: Hanzvadzi White inoti pane kunzwisisa kwakarurama kwe“Daily,” mu *Early Writings*, 74. Nharo huru yakazomanikidzirwa mberi munhorondo inoti, paunodzidza ndima iyoyo iri mu *Early Writings*, 74, unofanira kuiisa mumamiriro ekugadza nguva. Nharo iyoyo ndeyenhema; haina kusiri kwechokwadi!

Saka zvino, tasarirwa chete nenzvimbo yokuti pane maonero akarurama pamusoro peDaily. Zvakanaka here? Asi, tichatora zvakare imwe pfungwa kubva mundima iyi.

Inoti, “Nga 23 Nyanza, Ishe akandiratidza” Nga 23 Nyanza, rinhiko? 1850: “Nga 23 Nyanza, 1850, Ishe akandiratidza.”

Naye alimwonyesha nini?

E, kimwe mu bintu yamwerekaga ni uko, kuva mu 1844, indi myumvire yerekeye “Igitambo gihoraho” yemerewe kandi yakiriwe.

“Musi wa 23 Lwese 1850, Yehova wakandiratidza Pakanga pane kubatana, 1844 isati yasvika, vanenge vose vakanga vakabatana pamaonero akarurama pamusoro pe—‘Daily;’ asi kubva muna 1844, mukuvhiringidzika, mamwe maonero akagamuchirwa, uye rima nokuvhiringidzika zvakatevera. The Review and Herald, Mbudzi 1850.”

Kurume 1850 “Chezuva Nezuva” iNzvimbo Tsvene yepanyika

Saka, pazasi peji 6 pane ndima yakatorwa muReview and Herald yaKurume 1850, uye inyaya yakanyorwa naDavid Arnold.

Iyena [Daniele] unoonavona futi nguuvu yiyo yene ya kuonelezya —yimiila kupinganya no Mwene wa bamwene;’ eci cilaashishya buumi bwa mipailo yoonse ya buzuba boonse yakwelede kuzyalwa ku Sinai kuti iitobezegwe buzuba abuzuba mane Mwana wa Lusyallo aize. Aawa Kristo, cintu ciniini, naa mupailo mukando wa ciyelezya cakasimpe, wakaayiwa a basilikali ba Rooma. Aboobo kuinda mu Rooma —mupailo wa buzuba boonse wakagusyigwa, alimwi busena bwa cisi cakwe caceena cakawisigwa ansi a Tito, mukapitao wa Rooma, naakonaula dolopo lya Jerusalema, a Tempile lya Leza, lyakali mo muli —cisi caceena.’ Aawa mbo kwakatalika kuzuzikiziyigwa kwa mazwi aa Kristo aa businsimi. “Bayoowa ku lumo lwa mwele, kabili bayooyelwa mu bupondezi kuya mu myalo yoonse, alimwi Jerusalema iyakanyanswa a Basi bamasi, MPAKA INGUVA ZYA BAMASI ZIKAZUZIKILWA.” Luka 21:24. David Arnold, Review and Herald, Maaci 1850, Volume 1, Number 8.

Mu nkuru, David Arnold yigisha ko “Igitambo gihoraho” kivugwa mu gitabo cya Daniyeli gishushanya ubuturo bwera bw’Abayuda bw’i Yerusalemu, bwakuweho na Roma ya gipagani mu mwaka wa 70 nyuma ya Kristo.

Septemba 1850 “Nyanga Dzose” iBasa raKristu reMuNzvimbo Tsvene

Bese mu Nyakanga 1850, uwo mwaka nyine—kandi by the way, ni nde wari umwanditsi mukuru wa Review and Herald mu 1850? Izina rye ni James White.

Muna Gunyana 1850, James White akabudisa chinyorwa chaCrosier chinodzidzisa kuti “Daily” inomirira ushumiri hwaKristu hweMuNzvimbo Tsvene.

Kepha swino, James White pe puonj mano to kik en e yo ma leng, to ji togo weche ma kanyo kagi ma togo ni en ma opuonjo. To ang’o momiyo awacho kamano? Awacho kamano nikech ma en owacho: e dwe mar September mar 1850, Siaya White owacho ni chakre e higa mar 1844, weche mopogore kuom “the Daily” nochiwo e ndalo mar mudho, kendo paro maok oreyo nobur adier.

Maonero maviri aya [Arnold naCrosier] haasi maonero eMapiyona ekuti “Daily” chiPaganism.

Uye papeji 7 mune ndima mbiri dzinobva munyaya yaCrosier, umo ari kuratidza kuti “Daily” ibasa raKristu muNzvimbo Tsvene.

“—អាសនៈបរិសុទ្ធជរបស់ទ្រង់ក៏គួរឲ្យមានបោះទម្រលាក់ចុះដដែរ; ដានីយ៍លែ ៨:១១។
ការបោះទម្រលាក់នេះមានកើតឡើងនៅក្នុងសម័យ
និងដោយមធ្យមហោយនៃអំណាចរួម; ដូចនេះ
ទីបរិសុទ្ធជននៅក្នុងបទនេះមិនមែនជាជនដី ឬប៉ាឡេទីនទេ ពីព្រោះ
អ្វីទីមួយគួរឲ្យមានបោះទម្រលាក់ចុះតាំងពីការផ្តល់ក្នុងអំពើហាប អស់រយៈពេលលើសពី
៤,០០០ ឆ្នាំហើយ និងអ្វីទីពីរគួរឲ្យមានបោះទម្រលាក់ចុះតាំងពីការដាច់ជាល្អលើយ
អស់រយៈពេលលើសពី ៧០០ ឆ្នាំមុនព្រឹត្តិការណ៍នៅក្នុងបទនេះ
ហើយទាំងពីរនោះក៏មិនមែនដោយសកម្មភាពរបស់រួមដដែរ។

„Iyo Patakatifu palipotupwa chini ni pake Yeye ambaye dhidi yake Roma alijitukuza, naye alikuwa Mkuu wa jeshi, Yesu Kristo; naye Paulo hufundisha kwamba Patakatifu pake pako mbinguni. Tena, Danieli 11:30–31, —Kwa maana meli za Kittimu zitakuja juu yake; kwa hiyo atahuzunika na kurudi, naye atakuwa na ghadhabu (fimbo ya kuadhibu) juu ya agano takatifu (Ukristo), naye atafanya hivyo; naam, atarudi tena na kufanya mapatano na wale (makuhani na maaskofu) waliachao agano takatifu. Na majeshi (ya kiraia na ya kidini) yatasimama upande wake, nao (Roma na wale waliachao agano takatifu) watapatia unajisi Patakatifu pa nguvu.’ Hili lilikuwa nini ambalo Roma na mitume wa Ukristo walipaswa kulitia unajisi kwa pamoja? Muungano huu uliundwa dhidi ya —agano takatifu’, na ilikuwa ni Patakatifu pa agano hilo walilopatia unajisi; jambo ambalo wangeweza kulifanya sawasawa na kulitia unajisi jina la Mungu; Yereimia 34:16; Ezekieli 20; Malaki 1:7. Hili lilikuwa ni jambo lilo hilo na kulikufuru jina lake. Kwa maana hii, mnyama huyu wa —kisiasa na kidini’ alikipatia unajisi Patakatifu, (Ufunuo 13:6), na kukitupa chini kutoka mahali pake mbinguni, (Zaburi 102:19; Yereimia 17:12; Waebrania 8:1–2) walipoita Roma mji mtakatifu, (Ufunuo 21:2) na kumweka Papa humo kwa vyeo vya, —Bwana Mungu Papa’, —Baba Mtakatifu’, —Kichwa cha Kanisa’, n.k., na humo, katika —hekalu la Mungu’ la bandia, hujidai kufanya yale ambayo Yesu huyafanya kwa kweli katika Patakatifu pake; 2 Wathesalonike 2:1–8. Patakatifu pamekanyagwa chini ya miguu (Danieli 8:13), vivyo hivyo na Mwana wa Mungu. (Waebrania 10:29.)” O. R. L. Crosier, —The Sanctuary’, Review and Herald, Septemba, 1850.

វិចារណកថានៃ James White

Kwakuwani uJames White angashicilela lesi sihloko kube ayekwazi kangcono? Isizathu salokho sithi “I-Logic of James White” emanothini akho.

Chinhu chokutanga chakadhindwa mushure meKuodzwa Mwoyo chinonzi **A Word to the Little Flock**, uye vanhu vatatu vakanyorwa ichocho vaiva James naEllen White pamwe naJoseph Bates. Chinhu chokutanga chakadhindwa mushure ma22 Gumiguru 1844 navanhu avo vakanga vachiramba vachifamba munzira iyi chaiva chinyorwa ichi; uye, muchinyorwa ichi, Hanzvadzi White vanotsigira maonero aCrosier, kwete maonero ake pamusoro peDaily asi maonero ake pamusoro paKristu vachibva paNzvimbo Tsvene vachipinda muNzvimbo Tsvene-tsvene.

Tapota, uyu ndi Hanzvadzi White. Ichi ndicho chikonzero chakaita kuti James White ave akagadzirira kudhinda chinyorwa chaCrosier, chinoti,

“Ndzi pfumela leswaku Vukwetsimelo, lebyi nga ta basisiwa emakumu ka masiku ya 2300, i Tempele ya Yerusalema Lontshwa, leyi Kriste a nga mutirhi wa byona.”—laha i Ellen White—“Hosi yi ndzi kombisile hi xivono, ku tlula lembe rin’we leri hundzeke, leswaku Makwerhu Crosier a a ri ni ku vonakala ka ntiyiso malunghana ni ku basisiwa ka Vukwetsimelo, ni swin’wana; naswona leswaku a ku ri ku rhandza ka yona leswaku Makwerhu C. a tsala hi ku helela mavonelo lawa a hi nyikeke wona eka Day-Star, Extra, February 7, 1846. Ndzi titwa ndzi nyikiwile mpfumelelo hi ku helela hi Hosi, ku bumabumela Extra yoleyo eka mukwetsimi un’wana ni un’wana.

“Ndzi khongela leswaku marito lawa ma nga va nkateko eka wena, ni eka vana hinkwavo lava rhandzekaka lava nga ta ma hlaya.” A Word to the Little Flock, May 12, 1847.

Naizvozvo, vanhu kunyange nanhasi, vamwe venyori venhoroondo vemazuva ano muAdventism vanoti, “Tarirai ipapo. Ellen White ari kupa kutsigira kwakazara pamusoro pechinyorwa chaCrosier; uye, naizvozvo, zvakataurwa naCrosier pamusoro peDaily, kuti ndiro ushumiri hwaKristu muSanctuary yake, zvinofanira kunge zviri zvechokwadi.” Uye pavanotaura izvozvo, vanenge vachitsaukirira nhoroondo; nokuti, chinyorwa chaCrosier chaiva nezvikamu zvisere mariri uye, kubva pakutanga chaipo, vaAdventist vainzwisisa kuti zvikamu zvina zvezvikamu izvozvo zvaiva rima rose, uye hazvina kutongobudiswazve, kutongobudiswazve, kutongobudiswazve muAdventism.

Somuenzaniso, chimwe chezviga zvaakatora muchinyorwa ichocho ndechekuti apo Jesu anodzoka, kuchava nemakore ane chiuru erugare. VaAdventist havatendi izvozvo, uye havana kumbobvira vazvitenda. Kunzwisisa ikoko ndiko kunzwisisa kwakarambwa naWilliam Miller, uko kunotoisa William Miller munzira yakarurama yokunzwisisa chokwadi. Dzidziso iyoyo ndeimwe yedzidziso dzinopikisana zvakananga nokunzwisisa kweMillerite.

Naxaa, Crosier xudda qoodam kae oo siddeed qaybood ka kooban soo saaro, isla markiiba waxay garanayaan in afar ka mid ah qaybahan aan dib loo daabici karin.

Asi, James White anoprinta chikamu icho Crosier anopafungidzira kuti “the Daily” ibasa raKristu muNzvimbo Tsvene; asi, achazongoprintazve zvikamu zvina izvozvo chete. Haasi kuzoprintazve zvimwe zvikamu zvina. Asi, kuti James White aprintazve zvikamu zvina zvaCrosier, anofanira kuzviprinta mumagazini mbiri. Aifanira kuzviprinta kaviri muna Gunyana 1850.

Pakasava nenzvimbo yakaringana muReview and Herald yake yaGunyana 1850, saka akadhinda maReview and Herald maviri muna Gunyana 1850 kuitira kuti awane nzvimbo yokubudisa chinyorwa chese chaCrosier pamusoro paKristu achibva muNzvimbo Tsvene achipinda muNzvimbo Tsvene-tsvene.

Zvino, muchaona kubva kuna Gerard Damsteegt kuti ari kupa ongororo yenhoroondo yokuti maAdventist vaigara vachiziva kuti kwaiva nezvimwe zvikamu zvezvinyorwa zvaCrosier zvakanga zvisiri izvo uye kuti zvaisagona kudhindwazve.

Iye [Ellen Harmon] wakati: —Bwana alinionyesha katika maono, zaidi ya mwaka mmoja uliopita, kwamba Ndugu Crosier alikuwa na nuru ya kweli kuhusu utakaso wa Patakatifu, n.k.; na kwamba ulikuwa ni mapenzi Yake kwamba Ndugu C. aandike mtazamo ule aliotupatia katika Day Star Extra, Februari 7, 1846. Nahisi nimepewa mamlaka kamili na Bwana kuipendekeza Extra hiyo kwa kila mtakatifu’ (Barua. E. G. White kwa Curtis, Word to the Little Flock, 12). Waadventista Wasabato kwa kawaida wametafsiri kauli hii kumaanisha kwamba mawasilisho ya Crosier hayakuwa bila makosa, lakini kwamba hoja yake kuu ya kifananisho ilikuwa sahihi. Machapisho mapya ya makala hiyo yaliacha sehemu ambazo walihisi kuwa hazikuwa sahihi.” P. Gerard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission, 125.

Akadoma Zvose Zvinyorwa Zvake Zvizere zvakare aisakwanisa kudhindiswa

Zvino, papeji rinotevera, muna W. A. Spicer muchawana achipupura chinhu chimwe chetecho: vaingogara vachiziva kuti zvinyorwa zvaCrosier zvaiva nezvikanaganiso mazviri, uye havana kuzombodhindazve zvikamu zvina izvozvo.

Zvinosuruvarisa kutaura kuti, Crosier mudiki akafamba muchiedza chechokwadi cheSabata kwenguva pfupi zvikuru. Pashure akazoramba dzidziso yenzvimbo tsvene yaakanga abatsira kusimbisa. Hama dzedu dzekutanga dzakadhindazve tsananguro yake pamusoro penzvimbo tsvene kakawanda mumapepanhau adzo okutanga, asi hadzina kumbokwanisa kudhindazve gwaro rake rakakwana. Mariri akanga awedzera patsananguro yenzvimbo tsvene dzimwe pfungwa pamusoro penguva yaizouya—mireniyamu yepanyika, pamwe chete nenguva inobwinya pasi pano paKuuya kweChipiri. Zvinhu izvi hama dzedu dzaigara dzichizvisiya. Dzidziso idzi dzenguva yaizouya dzakanga dzapararira kwose mumazuva iwayo. Dzidziso iyi haina kumbobvira yakodzera kupindirana neshoko rakajeka readventi; uye pasina mubvunzo mbiriso iyi yokukanganisa yakabatsira kutsausa majaya kubva pachokwadi cheSabata nechenzvimbo tsvene. Nenguva isipi akatendeukira kukupikisa nokuvava kufamba kwedu kwokutanga.” W. A. Spicer, Review and Herald, December 14, 1939

Phuzu yikukuti, lerolino kulabo bantfu labasebentisa kusekela kwaDzadze White sihloko saCrosier lesiku-A Word to the Little Flock, bantfu labanjengaHeidi Heikes, Heidi Heikes nencwadzi yakhe yebuwula mayelana nekutsi i-Daily ingumsebenti waKhristu waseSanctuary. Lena nguleminyeye yemibono yakhe.

Abantu abenza oku abayinaki nhlobo izibakala zomlando. Babengeke neze bakwazi ukuphinda bashicilele zonke izihloko zikaCrosier. Futhi ukuphikelela ngokuthi ukuvuma kuka-Ellen White encwadini ethi A Word to the Little Flock kuwukweseka okuphelele nokungakhethe kwesimo sikaCrosier kufana nokuphoqelela ukuthi ama-Adventist akholelwe ukuthi kuzoba khona iminyaka eyinkulungwane yokuthula. Leyo yinkulumo yobuwula.

Chimimira zvisizvo nhoroondo, uye zvinoitwa kuti vanhu vatsauswe nokuti kuvhiringidzika nerima zviziberekwe.

Saka, mune vanyori venhoroondo vaviri: Spicer, akatofa, naDamsteegt, achiri mupenyu; asi ndinokuvimbisai kuti Spicer kana Damsteegt, hapana kana mumwe wavo, angabvumirana neni

pane zvandinopa. Zvakanaka, havangatobvumirani. Saka, mune vanyori venhoroondo vaviri vanopikisana vari kubvumirana nezvandiri kukuudzai. Hapana zvachose chikonzero chinoruramisa kutora kutsigira kwaEllen White chinyorwa chaCrosier sekureva kuti zvose zvaiva mariri zvakanga zvakakwana.

Memberewi Mu Nhwehwemu—Nwoma 1, Auburn, NY, Noma 3

Uhakiki wa Ujio—Juzuu ya 1, Auburn, NY, Namba 4

Advent Review—Buku Jilid 1, Auburn NY, Nambala Yapadera

A ga muo James White ibiputa isiokwu Crosier n'onwa Septemba nke afu 1850, n'akwukwo akuko The Review and Herald, nke ahu bu Mpiakota 1, Nke 3.

Tetapi, ia tidak dapat memuat semuanya dalam Jilid 1, Nomor 3; maka ia menyelesaikan artikel itu dalam Jilid 1 The Review and Herald, Nomor 4. Dan kapankah ia melakukan hal ini? Pada bulan September 1850.

Zvakanaka, chii chakaitika muna Gunyana wa1850? Hanzvadzi White vakava nechiratidzo chinoti, "Musi wa23 Gunyana 1850 Ishe vakandiratidza . . . Kubatana pachakanga kuripo, 1844 isati yasvika, vanenge vose vakanga vakabatana pamaonero akarurama pamusoro pe'—Daily;' asi kubvira muna 1844, munyongano, dzimwe pfungwa dzakagamuchirwa, uye rima nenyongano zvakatevera. The Review and Herald, Mbudzi 1850."

Mume wake alikuwa nani? Alikuwa mhariri wa The Review and Herald.

Saka zvino, akaita sei mudzimai wake paakati, "Unoziva here zvandichangobva kuudzwa naIshe, James? Ndakaudzwa kuti taisafanira kuunza maonero ezuva nezuva anopikisa kunzwisisa kweMapiyona kuti ezuva nezuva ndihwo Upagani, nokuti zviri kuunza rima nenyongano."

Saka, James White akaita sei? Muna Gunyana ra1850 akadhindazve rimwe Review and Herald, matatu mumwedzi mumwe chete. Rinonzi Bhuku 1, Chinyorwa Chakasarudzika.

Uye akaita sei? Akadhindisazve nyaya yaCrosier uye akabvisa zvakataurwa naCrosier pamusoro peDaily!

Bana na Bandeko, oyo ezali elembeteli ya lisolo ete James mpe Ellen White basosolaki ete likanisi ya Crosier na ntina na "Daily" ezalaki ya lokuta mpe ete ememaki molili mpe mobulu.

Uye maonero aCrosier pamusoro pe"Daily" akanga api? Kuti yaiva ushumiri hwaKristu hweMuSanctuary.

Naizvozvo, muna *Early Writings*, 74, paanoti, "Musi wa23 Gunyana, Ishe vakandiratidza kuti vaMillerite vaiva nemaonero akarurama pamusoro peDaily," humbowo hwenhoroondo hunoratidza kuti vaMillerite vainzwisisa—

Sada, Hama na Dada, Hama na Dada, msikose jambo hili: Hili ni nini: Septemba 1850 Dada White anaonyeshwa kwamba tangu 1844 maoni mengine kuhusu Daily yalikuwa yamekubaliwa; Mei

1850, Arnold anawasilisha Daily kama patakatifu pa Kiyahudi; Septemba 1850, sehemu ya 1 kati ya 2 ya makala ya Crosier inachapishwa, ikijumuisha uwasilishaji wake wa Daily kama huduma ya Kristo katika Patakatifu; Septemba 1850, sehemu ya 2 kati ya 2 ya makala ya Crosier inachapishwa; Septemba 1850, makala ya Crosier inachapishwa tena, lakini mtazamo wake kuhusu Daily umeondolewa? Ni nini kinachotukia?

Tinoona gore rimwe chetero rakabudiswa Chati iyi ya 1850, uye Chati iyi inotii pamusoro peChibairo chezuva nezuva? “Utongi hwechihedheni, kana kuti CHIBAIRO CHEZUVA NEZUVA chakabviswa. Dan. 11:31 508.”

Ellen White aiziva kuti maonero pamusoro pe“Daily” aiva api kune avo vakaparidza shoko reNguva yeKutongwa. Paakati vaiva nemaonero akarurama, aiziva kuti maonero akarurama acho aiva ekuti “Daily” raimiririra hutongi hwechihedheni hwaibviswa; “Daily” raimiririra chihedheni.

Uye mugore iri, 1850, inyandiko z’amateka zigaragaza ko yanze, kandi n’umugabo we arabyanga, inyigisho ivuga ko “Igitambo cya Buri Mumsi” gishushanya umurimo wa Kristo wo mu Buturo Bwera, ari yo nyigisho Ishami ry’Ubushakashatsi bwa Bibiliya rya Itorero ry’Abadiventisiti b’Umumsi wa Karindwi rishyigikira. Ni yo nyigisho ibigo by’umurimo wigenga, nka Heartland na Steps to Life, bishyigikira. Ni yo nyigisho izana umwijima n’urujijo.

Zvino, cherechedzai izvi maererano neChati ya 1850. Izvi zvirizi muna Mbudzi wa 1850. Uyu ndiwo mwedzi mumwe chete waakava nechiratidzo chaanonyora, icho pakupedzisira chinopfuura nemukushanduka kwacho muna 1851, uyezve muna 1882 chinozopedzisira chava muEarly Writing, mumwedzi uyu chaiwo, mumwedzi uyu chaiwo, muna Mbudzi wa 1850. Zvinoti, “UMsombuluko sabuyela eDorchester lapho kuhlala khona uMfowethu wethu othandekayo uNichols nomndeni wakhe.”—

Hapa juu kabisa [akirejelea Chati ya 1850, kwenye kona ya juu ya kulia], “Iliyochapishwa na Otis Nichols, Dorchester, Massachusetts.” Sawa? Anazungumza kuhusu hili, sivyo? Je, unaiona, hii Chati?

—"នៅទីនោះ ក្នុងពេលយប់
ពុំជាមុចាស់បានបុរាណនិមិត្តមួយដ៏គួរឱ្យចាប់អារម្មណ៍ខុសឆ្គងដល់ខ្ញុំ
ដលៃភាគច្រើននៃនិមិត្តនោះ អ្នកនឹងបានឃើញនៅក្នុងសារព័ត៌មាន។
ពុំជាមុចាស់បានបង្ហាញខ្ញុំពីសច្ចក្តីចាំបាច់នៃការរៀបចំផ្ទាំងគំនូសតាងមួយ។
ខ្ញុំបានឃើញថា វាចាំបាច់ ហើយថា
សច្ចក្តីពិតដលៃគួរបានធុរឱ្យចុះលាស់នៃលើតារាងទាំងនោះ
នឹងមានបុរសិទ្ធភាពយ៉ាងខ្ពស់
ហើយនឹងបណ្តាលឱ្យពុំលឹងទាំងឡាយមកដល់ការសុគាល់សច្ចក្តីពិត។" Manuscript
Releases, លេខ 15, 210 ខវិច្ឆិកា ឆ្នាំ 1850។

Aive nechiono paimba paNichols muDorchester—izvozvo zvose zvirizi paChart iyi—achiti, “Unofanira kugadzira chart.”

ចំពោះតារាងនោះ នាងបាននិយាយអ្វីខុស? នាងបានពិពណ៌នាយ៉ាងដូចម្តេច?

Endai kuna Habakuki 2, “Ndakaona chidikanwi chokuisa pachena chati,” uye zvaizoitei? Chaidikanwa, “kuti chokwadi chijekeswe pamatafura.” Habakuki 2, ndima 2, inoti, “Zvino Jehovha akandipindura akati, Nyora chiratidzo, uchijekese pamatafura, . . .” Ari kutaura kuti Chati ichi cha1850 chaOtis Nichols, chakadhindirwa muDorchester, Massachusetts, kuzadzika kwaHabakuki, sezvaanotaura mu The Great Controversy kuti Chati cha1843 kuzadzika kwaHabakuki.

Haya, mnaliona hilo? Mnaona ni lini alipokea maono haya? Katika wakati uleule ambapo jambo hili lilikuwa linaendelea: “Septemba 23, Bwana alinionyesha . . . kwamba fundisho la Daima kuwa huduma ya Kristo katika Patakatifu huleta giza na machafuko,” na mume wake mara hiyo akachapisha tena makala ile na kuondoa aya hizo mbili. Halikuchapishwa tena kamwe katika Uadventista hadi mwaka 1931, Willie White alipolichapisha tena; na, alipofanya hivyo, kulikuwa na ushahidi wa uongo katika kijitabu chenyewe alichokichapisha. Hilo laweza kuthibitishwa.

Sasa, nataka kuwasomeeni jambo fulani hapa, nukuu ndefu zaidi, kuhusu kipindi hiki hiki cha wakati. Hii ni ya tarehe 27 Novemba, 1850.

“Ndzi hlulekile ku mi tsalela nkarhi wo karhi. Sweswi ndzi ta nyika swivangelo swa mina. Xo sungula, a ndzi nga ri na nkarhi wo tsala emavikini yo tala endzhaku ka loko ndzi amukele papila ra musa ni leri amukelekaka ra Makwerhu Arabella, hikuva loko swi nga ri tano, a ndzi ta va ndzi hetisisile xikombelo xa yena xo ri ri hlamuriwa endzhaku ka mavhiki mambirhi. Ndzi ri rhandzile swinene papila rero. Hinkwerhu a hi tsakela papila rero, naswona hi tshembile leswaku ku hlwela ka mina a ku nge mi sivele ku hlamula leri hi ku hatlisa loko mi ri hlaya, naswona nkarhi lowu taka a ndzi nge he hlweri nkarhi wo leha hi ndlela leyi.”

Hutano hwaJakobo nehwangu zvino hwakanaka chose. Musha wedu uri muParis, pamba paHama Andrews, padyo zvikuru neposvo nepahofisi yokudhinda. Tichagara pano kwechinguva chiduku. Iyi imhuri ine mutsa zvikuru, kunyange iri murombo kwazvo. Zvose zviri pano vanozvipa pachena maererano nezvavanazvo. Hatirangariri kuti zvakarurama kuva mutoro kwavari panguva yatiri pano. Ndinoshuva zvikuru kukuonai mose pamwe chete naSista Gorham anodikanwa.

“Musangano wedu paTopsham wakanga uri unofadza zvikuru. Vanhu makumi maviri nevasere vakanga varipo; vose vakatora chikamu mumusangano.

Ipasika, simba raMwari rakauya pamusoro pedu semhepo ine simba, inovhuvhuta kwazvo. Vose vakasimuka vakamira netsoka dzavo, vakarumbidza Mwari nenzwi guru; zvakanga zvakafanana nenguva yakateyiwa nheyo dzeimba yaMwari. Inzwi rokuchema raisagona kusiyaniwa neinzwi rokudanidzira. Yakanga iri nguva yokukunda; vose vakasimbiswa nokuzorodzwa. Handina kumbobvira ndamboona nguva ine simba rakadai kare.

“Musangano wedu wakatevera wakaitirwa muFairhaven. Hama Bates nemudzimai wavo vaivapowo. Waiva musangano wakanaka zvikuru. Pakudzoka kwedu kumba kwaHama Nichols, Ishe vakandipa chiratidzo, vakandiratidza kuti chokwadi chinofanira kujekeswa pamatafura, uye kuti izvi zvaizounza vazhinji kusarudza chokwadi kubudikidza neshoko revatumwa vatatu, iwo maviri okutanga achijekeswa pamatafura.”—

Ndivo zasi uku pa, [akulozera pa ngodya yakumanzere ya pansi ya Tchatu la 1850]. Chabwino? Zili pa Tchatu ili zimene iye akunena.

—“Ndzi tlhele ndzi vona leswaku a swi ri swa nkoka hilaha ku lavekaka leswaku phepha ri kandziyisiwa hakona, ku fana ni hilaha swi lavekaka hakona leswaku varhumiwa va famba; hikuva varhumiwa va lava phepha leri va nga ta ri famba na rona, leri nga ni ntiyiso wa nkarhi wa sweswi, leswaku va ri veka emavokweni ya lava va yingisaka; kutani ntiyiso a wu nga ha fi emiehleketweni, naswona phepha leri a ri ta ya laha varhumiwa va nga ta ka va nga fiki kona. Swilo swin’wana ndzi swi vonile leswi swi nga ta humelela ephepheni.

“Muri mwe mwese mugendana mute? Mbese mwese muraharanira ubugingo bw’iteka? Ndifuza cyane, cyane kubabona, kandi ntekereza ko bitazatinda. Ubu ni igihe cyo kwitegura, kandi niringira ko twese tuzakora umurimo nyakuri ku bw’iteka ryose. Igihe gisa n’igisigaye ari gito cyane, kandi ibyo dukora tugomba kubikora vuba.”

“NgoNovember 20, evikini eyadlulayo, uMfoweth’ uHenry Nichols nami saya eTopsham. Sasisanda kusuka etafuleni lesidlo sasemini ngoLwesine [Nov. 21], lapho kungena omunye wabantwana bakaMfoweth’ uFoey wathi unina akasenakho ukuqonda. Sashesha sawela umfula ibanga eliyimayela elilodwa, safika sathola uDade wethu othandekayo uFoey esezokufa. Ukukhathazeka kwami kwaba kukhulu lapho ngithola ukuthi wayengasangazi. Wahlala isikhathi eside ekuhluphekeni okukhulu kwaze kwaba phakathi kwehora lesithathu nelesine, khona-ke waphefumula okokugcina. Ushiye umyeni nabantwana abathathu ukuba balile ukulahlekelwa kwabo.

NgoLwesihlanu ekuseni [Nov. 22], uMzalwane uHenry weza eParis ukuze uJames amchebe, ukuze aye emngcwabeni. Saba lesikhathi esinzulu kakhulu, esithokozisayo. INkosi kayisitshiyanga, kodwa yavumela uMoya wayo ukuba uhlale phezu kwethu. Izinsuku zokucina zikaDade uFoey kwaba sobala ukuthi yizo ezazingokomoya kakhulu njalo ezingcono kakhulu. UMzalwane uFoey ulalokhu okumduduza, ukuthi wafa engumKhristu. Uyazibamba kuhle. UNkulunkulu umnika umusa wokukhuthazelela luhlupho. O, kuhle kangakanani ukuba lethemba kuNkulunkulu elizasekela kuzo zonke izikhathi zokulingwa lezosizi. Dumisani uNkulunkulu ngenxa yethemba, ithemba elihle. Lina, loba ngubani kini, belinganikela ngani ngenxa yethemba lenu?

“Ramba wakasimba mukutenda. Ivai nesimba muna Mwari, muchitsamira paruoko rwake rusingaperi. Harungambokukundai, asi ruchakutsigirai pasi pekutambudzika kwose. Ndinovimba kuti mose mucharamba muchikura nesimba nesimba muzvokwadi. Musazununguka, asi rambai muchisundira nzira yenyu kuushe.”

Twende basi. Hili ndilo nataka uone.

—“Sabata ebiddeko emu emabega, ku Ssabbiiti eyaakamalawo, twalina olukunjaana olwali olw’amaanyi ennyo. Ow’oluganda Hewit okuva e Dead River yaliyo. Yajja n’obubaka obulaga nti okuzikirira kw’ababi n’okwebaka kw’abafu byali bya muzizo munda mu luggi oluggaddwa, mukazi Yezeberi, nnabbi omukazi, bye yaleeta; era yakkiriza nti nze nnali oyo mukazi, Yezeberi.”

Zvakanaka here? Hama Hewit iri kutaura kuti Ellen White ndiJezebheri uye kuti akaunza zvikanganiso zvitatu.

“—Tulimweleza kuhusu baadhi ya makosa yake ya zamani, kwamba siku 1335 zilikuwa zimekwisha, na kuhusu makosa yake mengi mengine. Hilo lilikuwa na athari ndogo sana. Giza lake lilihisiwa juu ya mkutano, nao ukasonga kwa uzito.”—

Nanjye, ndiyufuna kuti muwone ichi. Ndili ndi china chonena pa ndime iyi chimene ndikufuna kuti muzitsate, ngati mungathe.

Kana makambobata navaya vari muAdventism vanoshandisazve zviporofita zvenguva pakuguma kwenyika, vane mashoko matatu chete avanowanzoshandisa—vanoshandisa mashoko mazhinji, asi vane mashoko matatu makuru avanonyanya kushandisa. Iri ndiro rimwe rawo; nokuti vanoenda ipapo vachiti, “Takamuudza pamusoro pezvimwe zvezvikanganiso zvake zvekare,” uye vachataura kuti apo iye anoti “kuti mazuva 1335 akanga apera” ichocho chaiva chimwe chezvikanaganiso zvake. Munoono here kuti munogona kumbomonyorora girama iyoyo zvishoma: “Takamuudza pamusoro pezvimwe zvezvikanganiso zvake zvekare”? Takamuudzawo kuti mazuva 1335 akanga apera; asi vanogadza nguva vanoti takamuudza zvimwe zvezvikanganiso zvake zvekare, uye chimwe chezvikanaganiso izvozvo ndechekuti uri kudzidzisa kuti mazuva 1335 akapera, uye kuti ichocho chikanganiso. Saka, munogona kuchimonyorora nenzira ipi zvayo.

Nguva yokuqala engaba khona ekubhekaneni ubuso nobuso lo-Eugene Prewitt kwakuse-Oklahoma, njalo yena wayephikisa ngokuthi uMlando wamaMillerite kawuphindi ekupheleni komhlaba, mina ngasengimupha izicaphuno ezimbalwa ezivela kuMoya wesiprofetho.

Ndipo iye akati, “Jeff, unoziva kuti Ellen White aiva munyori asina kunyatsongwarira.”

我便說：「你這是甚麼意思？」

“Kunjalo, waya kule nkulumo ecashuniwe. Uthi le nkulumo ecashuniwe ifakazela ukuthi ungumbhali onganakile; ngoba uyazi ukuthi mina ngiyazi ukuthi ababeki bezikhathi bangayiphendukezela le nkulumo ecashuniwe, uma bethanda ukwenza njalo.”

Zvino, chokwadi chokuti pane nzvimbo yakaita seWashita ine pesvedzero inodzidzisa vadzidzi vayo kuti Ellen White munyori asina kunyatsochenjerera chimwe chinhu; asi, pano, munyori asina kunyatsochenjerera here?

—“Ndzi titwe leswaku ndzi fanele ku vula marito matsongo. Hi vito ra Yesu, ndzi yimile, kutani endzhaku ka kwalomu ka ntlhanu wa timinete, nhlengeletano yi cincile. Hinkwavo va swi twile hi nkarhi wun’we. Mimombo hinkwayo yi voningile. Vukona bya Xikwembu byi tale ndhawu hinkwayo. Makwerhu Hewit u we hi matsolo a sungula ku rila ni ku khongela. Ndzi tekiwile hi xivono, kutani ndzi vone swo tala leswi ndzi nga swi kotiki ku swi tsala. Leswi swi vile ni vuyelo lebyikulu eka Makwerhu Hewit. U pfumerile leswaku a swi huma eka Xikwembu, kutani a titsongahata emisaveni. Ku sukela eka nhlengeletano yoleyo u tshame a tsala, naswona sweswi wa tsala etafuleni leri fanaka a landzula swihoxo hinkwaswo leswi a swi tlakusile. Ndza pfumela leswaku Xikwembu xi le ku n’wi tlakuseni, naswona u endleriwe ku endla leswinene, loko

Xikwembu xi tirha hi yena.”

“Rudo rukuru kuna Hanzvadzi Gorham anodikanwa. Muudzei kuti asimbe. Mwari vanaye uye havazomusiya. Rudo rukuru kwamuri mose. Ndinovimba kuti vana havazobatwa nehope, asi vachafarira chokwadi uye vachashingaira kuti kushevedzwa kwavo nokusarudzwa kwavo kuve kwechokwadi. Nyorai, chokwadika nyorai, uye musaita sezvandakaita ini. Ndinokudai, imi mose. Nyorai.” Manuscript Releases, vhoriyamu 16, 206–209. Zvakanyorwa kubva kuParis, Maine, Mbudzi 27, 1850.

Abazalwane nodade, siyini isizinda somlando salokhu; ukubhala lokhu ukusiphi na? Ukubhala lokhu ngo-1850, endlini kaMfoweth’ uNichols.

Mungu anafanya nini katika kipindi hiki cha wakati? Anaonyesha kwamba waanzilishi wana mtazamo sahihi kuhusu “Huduma ya Kila Siku,” naye anashughulika na jambo hilo. Anasema kwamba huduma ya Kristo katika Patakatifu ni mtazamo wa uongo kuhusu “Huduma ya Kila Siku.”

M’mbiri iyi, m’mbiri yomweyi—osati m’mbiri yomweyi yokha, ndiponso osati chaka chomwecho chokha, koma mwezi womwedi wa chaka chomwecho iye akulandira masomphenya ndipo akufotokoza bwino choonadi ichi chokhudza malo a Apainiya pa nkhani ya Daily, ponena kuti iwo amene anapereka Kulira kwa Ola la Chiweruzo anali ndi kumvetsa kolondola kwa Daily; ndipo, m’ndime yomweyo, iye akuti, “Ndinaona kuti Chati ya 1843 inatsogozedwa ndi dzanja la Ambuye ndipo siyenera kusinthidwa, ndiponso kuti iwo amene anapereka Kulira kwa Ola la Chiweruzo anali ndi kumvetsa kolondola kwa Daily.”

Zvino inoti kudii pamusoro pe“Daily” paChart ya1843 iyi? Zvakanaka, inoti yakabviswa muna AD508; uye kuti, makore 1335 gare gare, zvinokusvitsa kuna 1843, uye kuti 1335 iri munguva yakapfuura.

Ungaqagela yini ukuthi, yona kanye leyo nyanga, wona kanye lowo nyaka, wayengatshela uMzalwane Hewit waseDead River ukuthi kwakusekusazokwenzeka na?

Zvakanaka, ava vanogadza nguva, ava vanogadza nguva, uye vanhu ava vanotenda kuti Hanzvadzi White munyori asingangwariri. Nhorondo haitsinhiri izvi.

Naizvozvo, ndinoda kuti muone kuti, maererano neChibayiro chezuva nezuva, Ellen Whitewo akanzwisisa 1335.

Ellen White hakungoisa tu muhuri wake wa kukubali juu ya fundisho kwamba “Daily” ni Upagani; alielewa kwamba fundisho hilo ndilo lililoanzisha unabii wa miaka 1335, uliomalizika mwaka 1843, naye akaitetea hadharani kauli hiyo dhidi ya Ndugu Hewit wa Dead River. Je, unaona hilo?

Uye mumwedzi iwoyo iwoyo, paari kutaura kuti ushumiri hwaKristu hweMuNzvimbo Tsvene, seChipiriso chezuva nezuva chete, hunongounza rima nokuvhiringidzika; uye murume wake, achipindura kuchiratidzo ichocho, anobvisa dzidziso iyoyo muReview and Herald.

Pano muzvinyorwa zvenyu pano, panonzi “1850 Chart,” ndizvo zvazvinotaura pano chaipo [achireva chikamu chechitatu kubva kuruboshwe pa1850 Chart, mashoko anotevera Jesu pamuchinjikwa muna AD31]. Ndaida kuti mukwanise kuva nazvo muzvinyorwa zvenyu.

Farar da Daniyel 11:31 508

Zvinozve pano paChatu ya1843 [achireva mudhuri wepakati, pasi paJesu pamuchinjikwa muna AD31]:

Kubviswa kwechibayiro chezuva nezuva. Dan. 12:11, 12

Kaveni, aya ndiwo machati maviri aya.

Dzimai White vainzwisisa kuti varume ava vaiva nemaonero akarurama, uye vainzwisisa kuti izvi ndizvo zvakatanga chiporofita chemakore 1335 chakaguma muna 1843; uye, vainzwisisa kuti zvaimiririra kutorerwa kure kweHutongi hweChihedheni muna 508.

Pasi paaya mareferensi maviri aya eMachati mune imwezve ndima inobva munguva yaHama Nichols, uye ari kutsiura vanhu nokugadzira mamwe machati nokuti mifananidzo yawo ndeyaSatani; asi iye anoti mifananidzo iri paMachati maviri aya ndeyekudenga. Anoti,

“Ndzi vone leswaku ntirho wa ku endla tichati a wu hoxekile hi ku helela. Wu sungule hi Makwerhu Rhodes kutani wu landzeleriwa hi Makwerhu Case. Ku tirhisiwe mali eku endleni ka tichati ni eku vumbiweni ka swifaniso leswi nga khwatsi, leswi nyenyetsaka, leswaku swi yimela tintsumi na Yesu la vangamaka. Ndzi vone leswaku swilo swo tano a swi nga tsakisi Xikwembu. Ndzi vone leswaku Xikwembu a xi ri eku hangalasseni ka chati hi Makwerhu Nichols.”

Ndiani a nga ri eka ku kandziyisiweni ka Chatu leyi ya 1850? Xikwembu!

—“Ndzi vone leswaku a ku ri kona”—yini?—“vuprofeta bya chati leyi eBibeleni, naswona loko chati leyi yi endleriwe vanhu va Xikwembu, loko yi ringanerile eka un’we yi tano ni eka un’wana, naswona loko un’we a lava chati leyintshwa leyi pendiweke hi mpimo lowukulu, hinkwavo va yi lava hi ku ringana.”

“Ndaona kuti maiva na Brother Case mweya wokusagadzikana, wokusava norugare, wokusagutsikana, nowokusatenda, waishuva imwe chati. Ndakaona kuti machati aya akapendwa akava nomugumisiro wakaipa paungano. Akakonzera kuti mumusangano muve nomweya wakareruka, usina kurema, wokuseka nokunyomba.”—

Amagama, iki ni co nshaka ko mutekerezaho neza.

—“Ndzi vonile leswaku tichati leti lerisiweke hi Xikwembu ti khumbe mianakanyo hi ndlela leyinene, hambi ku nga ri na nhlamuselo.”—

“Ndaona kuti matebhuru,” ari mazhinji, “akarairwa naMwari . . .” Ndeapi matebhuru, ari mazhinji, akarairwa naMwari? Matebhuru maviri aya [maChart a1843 nea1850] akarairwa naMwari.

Matare maviri aya kuzadziswa kwaHabhakuki 2.

—“Kubwera kanthu kopepuka, kokongola, ndi kwa kumwamba m’maonekedwe a angelo pa matchatiwo. Maganizo amatsogoleredwa kwa Mulungu ndi kumwamba m’njira yosaoneka bwino. Koma matchati ena amene apangidwa amachititsa maganizo kunyansidwa, ndipo amachititsa maganizo kukhazikika kwambiri pa dziko lapansi kuposa pa kumwamba. Zithunzi zoimira angelo zimaoneka ngati ziwanda kuposa zolengedwa za kumwamba. Ndinaona kuti matchatiwo kwa masiku ndi masabata anali atanganitsa maganizo a M’bale Case, pamene iye anayenera kukhala akufunafuna nzeru za kumwamba zochokera kwa Mulungu, ndi kukula m’chisomo cha Mzimu ndi m’chidziwitso cha choonadi.

“Ndzi vonile leswaku loko mali leyi yi dlayisiweke eku humeseni ka tichati a yi tirhisiwile eku humeseni ka ntiyiso hi ku vonakala emahlweni ka vamakwerhu hi ku kandziyisa tiphampheleto, ni swin’wana, a swi ta va swi endlile leswinene swinene naswona swi ponisile mimoya. Ndzi vonile leswaku ntirho wa ku endla tichati wu hangalakile kukota nyongani.” Manuscript Releases, nomboro 13, 359; 1853.

Majuma 1290 na 1335

Ndina nkhani yotsatirayi yochokera mu Review and Herald ya pa January 28, 1858. Chifukwa chimene ndili nayo m’zolemba zanu n’chakuti mutha kuona kuti mu 1858 anali adakali kuphunzitsa kuti “Daily” ndi Chikunja. Muli nayo m’maumboni anu; patapita zaka zisanu ndi zitatu kuchokera mu 1850 anali akadali kumvetsa kuti “Daily” ndi Chikunja.

“ഉപരിയായി, അഡ്വൺ്റ് ഉപദേശത്തിന്റേ അടിസ്ഥാനമായി നിലകൊള്ളുന്നത് മറ്റ് ഹെർമിറ്റിക് പരയാന പരവചനകാലഘട്ടം ദാനിയൽ 12-ലെ 1335 ദിവസങ്ങളെക്കുറിച്ചും; ഇതോടുകൂടി 1290 ദിവസങ്ങളും അത്യന്തം അടുത്തബന്ധത്തിൽ ബന്ധപ്പെടുത്തിയിരിക്കുന്നു. ഈ രണ്ടു കാലഘട്ടങ്ങളും ഞങ്ങളുടെ ഇപ്രകാരം പരിചയപ്പെടുത്തപ്പെടുന്നു.”

“—Uye kubvira panguva iyo chibayiro chezuva nezuva chichabviswa, uye chinonyangadza chinoparadza chichagadzwa, pachava namazuva ane chiuru chimwe namazana maviri namakumi mapfumbamwe. Akaropafadzwa iye anomirira, achisvika kumazuva ane chiuru chimwe namazana matatu namakumi matatu namashanu. Asi iwe enda nenzira yako kusvikira kugumo rasvika; nokuti uchazorora, uye uchamira munhaka yako pakuguma kwamazuva.” Danieri 12:11–13.

“Mibvunzo inobva yangomuka pakarepo, yokuti: Tingaziva here kuti zviitiko zvacho ndezvipi, kubva kwazvinofanira kutangira kuverengwa nguva idzi; uye kana zvakadaro, tingaziva here kuti zvakaitika rini? Tinotanga nokubvunza kuti, Chii chinonzi—‘chezuva nezuva’ (chibayiro) uye—‘chinonyangadza chinoparadza’? Zvichaonekwa kuti shoko rokuti, chibayiro, rakanyorwa nemavara akatsveyama: zvichiratidza kuti ishoko rakawedzerwa. Izvi zvimwe chetezvo zvichaonekwa pane dzimwe nzvimbo parinowanikwa mubhuku raDanieri, ndokuti, muchitsauko 11:31 na 8:11–13. Ngatimborevei muchidimbu kuchitsauko ichi chokupedzisira. Muna ndima 13 zvichaonekwa kuti kuparadzwa kuviri kunoiswa pachena; chezuva nezuva (kuparadzwa), nokudarika kunoparadza. Chokwadi ichi chakatsanangurwa zvakajeka kwazvo naJosiah Litch

zvokuti hapana chatinogona kuita chiri nani kupfuura kutora mashoko ake sezvaari:”

“—Mutambiro wezuva nezuva ndiwo maererano aripo zvino ekuverenga rugwaro urwu; asi chinhu chakadai sechibayiro hachiwanzowanikwi muzvinyorwa zvokutanga. Izvi zvinobvumwa navose. Iri ishoko rakawedzerwa kana dudziro yakaiswa pariri navashanduri. Kuverenga kwechokwadi ndokuti, ‘zvezuva nezuva nokudarika kwokuparadza;’ zvezuva nezuva nokudarika zvakabatanidzwa pamwe chete neshoko rokuti ‘na’—kuparadza kwezuva nezuva nokudarika kwokuparadza. Ndiwo masimba maviri okuparadza akanga achazoparadza Nzvimbo Tsvene nehondo.”

Kubva pane izvi zviripachena kuti “zvezuva nezuva” hazvingatongorevi kunamata kwechiJudha uko kwakaiswa pazviri nemaonero ekare uye akapararira zvikuru; uye izvi zvinoramba zvichiratidzwa pachena nekufungisisa kuti, kana nguva idzi, dzikatorwa kungava sezvazviri chaizvo kana sokufananidzira, dzikaverengerwa kubva pakubviswa kupi nokupi kwekunamata uku, hadzitisvitsi pachinhu chipi zvacho chakaitika chakakodzera kucherechedzwa.

“Na le manyala a swisang tsotlhe jalo, ke maatla a mabedi a a swafatsang a a neng a tla gatelela kereke: a re ka kgona go tlhomamisa gore maatla ano ke afe? Re tshwanetse fela go tsaya mokgwa wa ga William Miller wa go akanya mo ntlheng eno gore re fitlhe mo tshwetsong e e tshwanang le ya gagwe. O a re:”

“—Ndzi ya emahlweni ndzi hlaya, kambe a ndzi nga kumi mhaka yin’wana leyi eka yona loko [xikhongelo xa siku ni siku] xi kumeka handle ka le ka Daniele ntsena. Kutani ndzi teka [hi mpfuno wa buku ya ku kongomisa marito] marito lawa lawa a ma yimile ma ri karhi ma hlanganisiwa na xona, —susa;’ —u ta susa xikhongelo xa siku ni siku;’ —ku sukela enkarhini lowu xikhongelo xa siku ni siku xi nga ta susiwa;’ ni swin’wana. Ndzi ya emahlweni ndzi hlaya, kutani ndzi ehleketa leswaku a ndzi nge kumi ku vonakala eka 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 kona loyi wo hamboloka a nga ta paluxiwa.’ ni swin’wana. Kutani loko ndzi fikile eka tsalwa rero, O, ntiyiso wu vonake wu tlhela wu vangama hi ndlela yo basa njhani! Hi lowu! Hi swona leswi nga —xikhongelo xa siku ni siku!’ Kutani sweswi, Pawulo u vula yini hi —loyi sweswi a sivelaka’ kumbe a sivetelaka? Hi —Munhu wa Xidyoho,’ ni —loyi wo hamboloka,’ ku kongomisiwa Vupapa. Kutani i yini lexi sivelaka leswaku Vupapa byi nga paluxiwi? I Vupfumeri bya Vuhedeni. Kutani ke, —xikhongelo xa siku ni siku’ xi fanele xi vula Vupfumeri bya Vuhedeni.’+”

Tinoona kubva muna Danieri 8 kuti, inyanga duku, yakatevera mbudzi, kana humambo hweGirisi, ndiyo inobvisa “zuva nezuva”; uye ndiro simba roga rinounzwa pachena mushure mekupatsanurwa kwoumambo hwaAleksanda kusvikira panguva yokuti Nzvimbo Tsvene icheneswe pakupera kwamazuva ane 2300. Nyanga duku iyi takaratidza panzvimbo yayo chaiyo kuti iRoma inotorwa sechinhu chimwe, inoenderana noushe hwechina hwezvimwe zviratidzo zvaDanieri. Zvino ichokwadi kuti shanduko yakaitika musimba reRoma kubva muchihedheni ichienda kuhupapa. Chihedheni, kubva pamazuva amadzimambo eAsiriya kusvikira panguva yokushandurwa kwacho kuva chiPope, chaiva icho “zuva nezuva,” kana

sezvinodudzirwa naPurofesa Whiting, “kuparadza kunopfuurira,” uko Satani akanga amira nako achipikisa mhaka yaJehovha. Mupristi vacho, pamaartari avo, napazvibayiro zvavo, chaifanana nechimiro chevaRevhi chokunamata Jehovha; asi apo chimiro chevaRevhi chakatsiviwa nechimiro chechiKristu chokunamata, Satani, kuti abudirire kupikisa basa racho, aifanirawo kushandura chimiro chokupikisa kwake; naizvozvo tembere, maartari, nezvifananidzo zvechihedheni zvakabhabhatidzirwa mukumhura kwehupapa.

“Asi za siku zote, Upagani, unasemwa katika unabii kuwa ulikuwa na patakatifu, na mahali pa patakatifu pake palipaswa kubomolewa. Kwamba patakatifu mara nyingi huhusianishwa na ibada ya sanamu na upagani, kama mahali pa ibada na kuabudia kwake, ni dhahiri kutokana na maandiko yafuatayo: Isaya 16:12; Amosi 7:9, 13, pambizoni. Ezekieli 28:18. Kuhusu patakatifu pa za siku zote la Danieli 8, tunatoa yafuatayo kutoka kwa Apolo Hale:”

“—Chii chinogona kurehwa ne—nzvimbo tsvene’ yeChipegani? Chipegani, pamwe chete nokukanganisa kworudzi rwose, zvine nzvimbo zvazvo zvitsvene sezvinoitawo chokwadi. Idzi ndidzo temberi kana nzvimbo dzokutiziramo dzakatsaurirwa kubasa razvo. Naizvozvo, zvinogona kufungidzirwa kuti pano pari kutaurwa imwe temberi chaiyo uye ine mukurumbira yeChipegani. Pakati petemberi dzacho zhinji dzakakurumbira, ingava ipi? Chimwe chezvivako zvinoyevedza zvikuru zvekuvakwa kwechinyakare chinonzi Pantheon. Zita raro rinoreva —temberi kana nzvimbo yokutiziramo yavamwari vose.’ Nzvimbo yaro iri muRoma.+ Zvidhori zvendudzi dzakakundwa navaRoma zvakaiswa nokuremekedzwa kukuru mune imwe nzvimbo kana dhipatimendi retemberi iyi, uye kazhinji zvakazova zvinhu zvokunamatwa navaRoma pachavo. Ko, tingawana here temberi yeChipegani yaigona kunzi nenzira inokatyamadza zvikuru —nzvimbo yake tsvene’.”

Sezvatakatoziva zvino kuti “chezuva nezuva” chihedheni, uye kuti kudarika kunouyisa kuparadzwa, kana kuti —“chinonyangadza chinoparadza,”— ihwo Upapa, uye kuti nzvimbo tsvene chaiyo yechihedheni yaiva Pantheon, uye kuti “nzvimbo” yokuvapo kwacho yaiva Roma, tinoramba tichibvunzisisa zvakare.

“1. Je, Upagani — ‘uliondolewa’ na mamlaka ya kiraia ya Kirumi? Taarifa ifuatayo kuhusu jambo muhimu na linalojulikana sana katika historia ya kanisa na ya ulimwengu, twadhani, hulijibu unabii huo. Inamhusu Konstantino, mfalme wa kwanza Mkristo, nayo yasema:

“—Chiito chake chokutanga muhurumende kwaiva kutumira chiziviso muumambo hwose, achikurudzira vanhu vake kuti vagamuchire chiKristu.”++

“2. Je, Rumi ulikuwa mji au mahali pa patakatifu pake, (Pantheon,) palipoangushwa chini kwa mamlaka ya Serikali? Dondoo lifuatalo lajibu:”

“—Ufafanuzi wa mpinzani wa mwisho wa Konstantino ulikuwa umethibitisha amani ya dola. Rumi ilikuwa tena, bila kupingwa, malkia wa mataifa. Lakini, katika saa hiyo ya kuinuliwa na utukufu, ilikuwa imeinuliwa mpaka ukingo wa jabali la maanguko. Hatua yake iliyofuata ilikuwa ya kwenda chini, na isiyoweza kurekebishwa. Mabadiliko ya serikali kwenda Konstantinopoli bado humtatiza mwanahistoria. Lilikuwa tendo lililokuwa katika upinzani wa moja kwa moja na mkondo wote wa mapendeleo ya kale na yenye heshima ya fikra ya Kirumi. Halikuwa kazi ya

Mwasia mwenye anasa, aliyejitoa kwa starehe za desturi na hali za hewa za mashariki, bali ya mshindi wa chuma, aliyezaliwa magharibi, na mwenye kudharau, kama Warumi wote, mazoea ya watu wa mashariki; lilikuwa kazi ya mwanasiasa mwerevu, ilhali lilikuwa lisilo la busara ya kisiasa kwa kiwango kilicho dhahiri sana. Hata hivyo Konstantino aliiacha Rumi, ngome kuu na kiti cha enzi cha Ma-kaisari, kwa ajili ya pembe isiyojulikana ya Thrace, na akatumia sehemu iliyobaki ya maisha yake yenye nguvu na tamaa katika taabu ya namna mbili ya kuliinua koloni kuwa mji mkuu wa dola yake, na kuushusha mji mkuu kwenye heshima dhaifu na nguvu iliyodhalilishwa ya koloni.”*

“Tri gwaro rinobva muchinyorwa chomunyorweni wenhoroo rakajeka zvikuru zvokuti haridi kutsanangurwa. Nzvimbo yeimba yake tsvene yakawisirwa pasi, ndizvo zvinotaura chiporofita; uye pashure pokurondedzerwa kwezvakaatika kwakadai sokuri pamusoro apa, kunyange vanonyanyisa kunyatsotsvakisisa dudziro yezviporofita vanofanira kugutsikana pamusoro pokushanda kwacho.

“Zvichibva panguva iyo chibayiro chezuva nezuva chichabviswa, uye chinonyangadza chinoparadza chichagadzwa, kuchava nemazuva ane chiuru chimwe namazana maviri namakumi mapfumbamwe. Akaropafadzwa ndiye anomirira, achisvika pamazuva ane chiuru chimwe namazana matatu namakumi matatu namashanu.” Nezvo chokwadi chiri pamberi pedu chokuti chezuva nezuva chihedheni, kuti chinonyangadza chinoparadza upapa, kuti muushe hweRoma makava nokushanduka kubva kune chokutanga kuenda kune chokupedzisira, uye kuti izvi zvakaatika nesimba reHurumende, chatisara nacho kungoenderera mberi nokubunza kuti izvi zvakaatika rini nenzira inozadzisa chiporofita; nokuti kana tikakwanisa kuziva izvi, tinge tawana nzvimbo yokutangira inofanira kuverengerwa kubva pami nguva dzechiporofita dziri murugwaro ruri pamberi pedu. Naizvozvo,

"3. Chiitiko chinorehwa muuprofiti ichi chakaitika rini? Ngazvioneke kuti mubvunzo hausi wokuti, vatsvene vakapiwa rini mumaoko eUpapa, asi wokuti kushanduka kwechitendero kubva muchihedheni kuenda kuUpapa kwakanga kwaitwa rini kusvika padanho rokuti uhu hwaive chitendero chenye, uye hwakaiswa pachimiro chokuti hutange nzira yohumhanyi hwahwo. Izvi, sezvakangoitawo dzimwe shanduko huru dzose, hazvina kuva basa renguva pfupi. Kutanga kwazvo kwokushanda kwazvo kwakaonekwa pachena kare zvikuru. Pauro akati kunyange mumazuva ake chakavanzika chokusateerera mutemo, Munhu weChivi, —chinonyangadza chinoparadza,' chakanga chatotanga kushanda. Uye zviru muchiedza cheRugwaro urwu zvatnofanira kunzwisisa mashoko aIshe wedu muna Mateu 24:15, pamusoro pechinonyangadza chinoparadza, apo anonyatsoreva pachena kuna Danieri 9:27. Nokuti kunyange zvazvo chihedheni chisati chatsiviwa neUpapa mugore ra70 apo Jerusarema rakaparadzwa navaRoma, tinonzwisisa kuti simba rakaonekwa panguva iyoyo, rakangogadziridzwa zvisoma muzita nomumiro, ndiro chairo simba raifanira, sechinonyangadza chinoparadza, kunetesa vatsvene nokuparadza kereke yoWokumusorosoro."

Kusvikira panguva yokutendeuka kwaClovis, mambo weFrance, kwakaitika muna 496, vaFrance pamwe chete nedzimwe ndudzi dzeRoma yokumadokero vakanga vari vahedheni; asi mushure mechitiko ichocho kushanda nesimba kwokutendeutsa vanonamata zvirfanidzo kuna Kristu

kwakashongedzerwa nokubudirira kukuru. Zvinonzi kutendeuka kwaClovis ndiko kwakabereka tsika yokudana mambo weFrance namazita okuti Hukuru HwechiKristu Zvikuru uye Mwanakomana Mukuru weChechi.+ Pakati penguva iyoyo naA.D. 508, kubudikidza “nemibatanidzwa,” “zvibvumirano zvokuzviisa pasi,” nokukunda muhondo, “vaAvborici,” “mauto eRoma akanga ari nhare dzokumadokero,” Brittany, vaBurgundians, uye vaVisigoths, vakaiswa pasi poutongi.'++

“—Chitendero chechihedheni muHumambo hweRoma hwekumadokero, kunyange zvazvo pasina mubvunzo chakadzorera shure kufambira mberi kwekutenda kwechiKristu, zvikurukuru munyika idzo dzaitambudzwa, sezvakanga zvakaita muEngland, nokupindirwa kwemadzinza echibharo, ayo akaramba ari vanamati vezvifananidzo, kubva panguva iyi zvichienda mberi chakanga chisisina simba, kunyange dai chaiva nechido, rokudzvinyirira kutenda kweKatorike, kana kudzivisa kupindira kuchiwedzera kwesimba kwaPontifi weRoma.”

Kuva pa nkarhi wolowo, manyala ya Vupapa ma ve ma hlula, hi laha Vugandzeri bya Vakahedeni a byi khumbekaka hakona. Tinyimpi ta wona ta le mahlweni a ti ri ni mintlawo yin'wana ya Vukriste, leyi minkarhi hinkwayo a yi tekiwa tanihi vadyohi va vukanganyisi; ni tihosana leti minkarhi hinkwayo a ti tekiwa tanihi vahlamuki kumbe vahandzuluxi va miri wa Kriste. Matimba lama dumeke ya Yuropa ma tshikile ku namarhela ka wona eka Vugandzeri bya Vakahedeni ntsena leswaku ma ya yisa emahlweni manyala ya byona hi xivumbeko xin'wana; hikuva Vugandzeri bya Vakahedeni a byi lava ntsena ku khuvuriwa leswaku byi va bya Vukriste hi nhlamuselo ya Khatoliki; naswona loko swilaveko kumbe ku rihisela ka mutirheli wa byona la lawulaka swi endla xilaveko, rifuwo ra vona ni swilavelo swa vona,—kumbexana vutomi bya vona,—a swi fanele ku vekiwa ealitarini. SS

* Kuwilulira kwa Uprofeti, Voliyumu 1, 127.

+ Goodrich's Universal Hist. na Guthrie's Geog.”

+ Mosheim Christian History, Volume 1, 132, 133.

“Ndzi le Nghilandhi, Arthur, hosi yo sungula ya Vukreste, u simeke ku gandzela ka Vukreste ehenhla ka marhumbi ya Vugandzeri bya Vukhongeri bya Vupagani.* Rapin, loyi a tivulaka leswaku u kongomile ngopfu eku landzeleriseni ka minkarhi ya swiendlakalo eka matimu yakwe, u vula leswaku a hlawuriwe ku va hosi ya Britain hi 508. Buku 2, 129.

“Roma See ya simama yakanga iri mumamiriro api panguva iyi? — Symmachus akanga ari Pope kubva muna 498 kana 499 kusvika muna 514. Upapa hwake hwakasiyaniswa nemamiriro ezvinhu nezviitiko izvi zvinokosha zvinotevera:

“1. Iye —akasiyira Chikunja'apo paakanjira mu —chechi ya Roma.”

“2. Aipapo o ile a fihla setulong sa Bopapa ka ho loantsana le mohanyetsi oa hae ho isa le maling. Du Pin.”

3. Nokuda kwekurumbidzwa kwaanoitwa somutsivi waSt. Peter.

“4. Ngo kutfolwa ebandleni kweMbusi Anastasius.+”

“—යම් අයගේ මනසත් රෝම පන්තිපතීන්ගේ අධිපතිකමැති ඉල්ලීමේවලට කොපමණ හිතකර වූවාද.” යැයි මොස්හයිම් පවසයි, “සහජයෙන්ම අනුමාන කළ හැක්කේ, අවිනීත කීර්තියක් ඇති ජීර්ලෝනයකට වූ සීමිතකරණයේ අතිශයින් අපකීර්තීමත් හා අතිරේක වාටුකාරයා වූ එන්තෝඩියස්ගේ එක් ජීර්කාශයකිත්ය. මෙම පරාශීර්ත ජීර්ගස්තිකාරයා, අනර්ථක ජීර්කාශ රූපක් අතර, පන්තිපති දවේයන් වහන්සේගේ ස්ථානයෙහි චිත්ශ්වයකරුවකු ලෙස පිහිටුවනු ලැබූ බවත්, ඔහු ඉතා උනුම් තැනැත්තාගේ උපරාජයා ලෙස එම ස්ථානය පිරු බවත් තර්ක කළේය.”++

“Kubudikidza nesimba rakawaniswa mhaka yechiKatorike kumadokero, nekubudirira uku, uye nebasa revamiriri vepapa navamwe vamiriri veChigaro cheRoma, bato rePapa muConstantinople rakanga — raiswa’ pachinzvimbo chokururamisa kuvengana kwakazaruka richimirira ishe waro ari kuRoma. Muna 508 chamupupuri chokushingairira kwechitendero nehondo yevagari vemo chakapfuura nomumigwagwa yeguta guru rokumabvazuva nomoto neropa.”

Gibbon, pasi pemakore 508–514, achitaura pamusoro pemhirizhonga dzomuConstantinople, anoti—Zvivezwa zvamambo zvakaputswa, uye iye pachake akavanzwa mune rimwe dunhu romumaguta, kusvikira, pakupera kwamazuva matatu, azoshinga kukumbira tsitsi dzavanhu vake. [Upapa hwakunda.] Asina korona yake, uye akamira muchimiro chomunyengeteri, Anastasius akaonekwa pachigaro choumambo checircus. MaKatorike, pamberi pake, akadzokorora Trisagion yechokwadi; akafara nechipo chaakazivisa nenzwi romuparidzi, chokurega umambo; akateerera yambiro yokuti, sezvo vose vaisagona kutonga, vaifanira kutanga vabvumirana pakusarudza mambo; uye akagamuchira ropa ravashumiri vaviri vakanga vasingadiwi navanhu, avo tenzi wavo, asingazezi, akatongera kushambwa neshumba. Mhirizhonga idzi dzine hasha asi dzaingova dzechinguva dzakakurudzirwa nokubudirira kwaVitalian, uyo pamwe chete neuto rake remaHuns nemaBulgarians, vazhinji vavo vaiva vanamati vezvidhori, akazvizivisa somutsigiri wokutenda kweKatorike. Mukupandukira uku kwainzi kunamata Mwari, akaparadza vanhu veThrace, akakomba Constantinople, akauraya zvachose zviuru makumi matanhatu nezvishanu zvevamwe vaKristu pamwe naye, kusvikira awana kudzororwa kwamabhishopi, kugutswa kwaPope, uye kusimbiswa kwekanzuru yeChalcedon, chibvumirano cheorthodox, chakaiswa chisimbiso nokusada naAnastasius paainge ava kufa, uye chakazadzikiswa nokutendeka kukuru nababamunini vaJustinian. Uye ndizvo zvakaguma nehondo yokutanga dzechitendero dzakarwiwa muzita, uye navadzidzi, vaMwari woRugare. SS

E khwit ka bynta jong Appollos Hale kiba bud, ngi pynkut ia ka jingïathuh sakhi ha kane ka bynta: —Mynta ngi khot ia ki Gamaliel jong ka juk jong ngi ban shim ia ka jingïeng ryngkat bad ngi ha ka jaka jong ka jingïaseng kyntang jong ka jingïalap blei paidbah (Paganism) (ba la kam hadien kum ka “patrimony of St. Peter”) ha u snem 508. Ngi peit phai khyndiat snem sha ki por ba la leit noh, bad ka jingïalap blei paidbah kaba khlaw jong ki barbarian na ka thain shatei ka tuid hiar halor ka hima Roman kaba shaphang sepngi, kaba tang kyrteng Khristan—ka jop kylleng sawdong—bad ia ki jingjop jong ka ha kylleng la pyni dak da ka jingkhluit bor kaba jemnud tam. . . . Ka hima ka hap bad ka pra sha ki lyngkhot lyngkhai. Marwei hadien marwei ki nongsynshar bad ki trai jong kine ki lyngkhot, ki iehnoh ia ka Paganism jong ki bad ki phla ia ka jingngeit Khristan. Ha ka niam, ki

nongjop ki aiti noh sha kiba la shah jop. Hynrei wat la katta, ka Paganism ka dang jop. Hapdeng kiba kyrshan ia ka, don uwei u nongjop uba tyngesh bad uba jop stet. (Clovis.) Hynrei shen ma u ruh u dem hakhmat ka bor jong kata ka jingngeit bathymmai bad u kylla long u nongiada jong ka. U dang long uba jop, hynrei, kum u riewshlur bad nongjop, u poi sha ka jingkiew ba kham shajrong eh ha kata ka jaka ba ngi ieng mynta, A.D. 508.

“—Mugore rimwe chetero kana pedyo naro, kupatsanurwa kwekupedzisira kwakakosha kwehumambo hwakawa kunoitwa hwechiKristu pachena, uye kubudikidza nekugadzwa korona kwemambo wahwo anokunda.”

“—Papa kwa kipindi hiki tunachosimama ndani yake ni Mpagani aliyeongoka karibuni. Mapambano ya umwagaji damu yaliyomweka katika kiti hicho yaliamuliwa kwa kuingilia kati kwa mfalme Mwariyo. Anainamiwa na kusalimiwa kana kwamba anajaza —mahali pa Mungu duniani.’ Seneti iko chini ya mamlaka yake kwa kadiri hii, kwamba, kwa shaka tu ya kuwa maslahi ya Kiti cha Roma yanaitaka hivyo, humtenga mfalme na ushirika wa kanisa. . . . Mwaka 508, bomu la mgodi linalipuliwa chini ya kiti cha enzi cha Dola ya Mashariki. Matokeo ya machafuko na fitina yanayosababishwa na jambo hilo ni kudhalilishwa kwa bwana wake halali. Sasa swali ni hili, ni wakati gani Upagani ulikandamizwa kwa kiwango hicho, hata kutoa nafasi kwa mbadala wake na mrithi wake, chukizo la kipapa? Ni lini chukizo hili liliwekwa katika hali ya kuanza mwendo wake wa kufuru na umwagaji damu? Je, ipo tarehe nyingine yoyote ya kuwekwa kwake “mahali pa,” au “kusimamishwa” badala ya Upagani, isipokuwa 508? Ikiwa mlozi huyo wa siri bado hajawaleta waathiriwa wake wote chini ya uwezo wake, amekwisha kuchukua nafasi yake, na baadhi wamekwisha kujitoa kwa mvuto wake.”

“Vamwene vose pakupedzisira vanokundwa, —uye madzimambo, navanhu, navazhinji, nendudzi, nendimi,’ vanoiswa pasi pesimba rokupembedzwa iroro rinovagadzirira, kunyange panguva iyo —vakadhakwa neropa revafiri vaJesu,’ kuti —vafunge kuti vari kuitira Mwari basa,’ uye kuti vazvifungire kuti ndivo bedzi vanodiwa zvikuru nedenga, panguva imwe chete vachiva nhapwa iri nyore uye yakapfuma zvikuru yokuparadzwa kwegehena.”*

“Tinoziva zuva racho. ‘Chibayiro chezuva nezuva’ chakabviswa, uye chinonyangadza chinoparadza chikagadzwa muna 508. Kubva panguva iyi kuverengwa, mazuva 1290 kana makore anopera muna 1798 apo, sezvakaratidzwa kare, simba rehurumende rakabviswa kuna Papa neruoko rwaBuonaparte. Mazuva 1335 anotisvitsa kumakore 45 azere mhiri kwechiitiko ichocho.”

“Asi vamwe vangati, Zvino zvinobvira sei kuti imi multe kuti nguva idzodzo dzipere kare? Hazvina kunyorwa here kuti Danieri anofanira kuzorora nokumira panhaka yake pakuguma kwamazuva? Zvirokwazvo; uye tinozvitenda. Asi Danieri kumira panhaka yake chii? Nyaya iyi ichafungwa kana tasvika pakutsanangura kupfuura kwenguva, nokunzvera zviitiko zvakatoitika pakuguma kwamazuva. Panguva ino tinosunga chikepe chedu pano kusvikira kune rimwe vhiki.”
Review and Herald, January 28, 1858.

Na Baki kei na Veika Rerevaki me baleti Prescott kei Daniells; Na Veikoro me Qaravi

(A. G. Daniells akasarudzwa kuva mutungamiri weGeneral Conference muna 1901. Izvi zvinoratidza kuti gwari iri rakanyorwa muna 1910, nguva iyo Mai White vakanga vachinetseka zvikuru pamusoro pokusaremekedza kwaDaniells maguta uye kubatanidzwa kwake mukukakavadzana pamusoro pe“Daily.”)

Ndokumbirapa, mu minsi iheruka Steve Wohlberg yavuze ko adategetswe gufata umwanzuro ku byerekeye “Daily” kuko Ellen White atigeze agira umwanzuro kuri “Daily”; kandi niba bihagije ko umuhanuzikazi afata uwo mwanya, na we bimuhagije.

Zvakanaka, Ellen White akanga aine maonero pamusoro pe“Daily.” Akati vaMillerite ndivo vaiva nemaonero akarurama pamusoro payo, uye ainzwisisa kuti yaiva Chihena. Ainzwisisa kuti Chihena pachakabviswa, 1335 yakatanga; uye, ainzwisisa kuti mamwe maonero asiri iwayo chete aingoburitsa rima nenyonganiso.

Uye icho chaunogona kuratidza kubva munhorondo ya1850 kuti chaizvo chakanga chakatsauraniswa sechaitunza rima nenyonganiso ipfungwa yaCrosier yokuti “the Daily” yaimirira ushumiri hwaKristu hwepaSanctuary; saka, ndinofunga kuti iye akanga aine kunzwisisa kwokuti “the Daily” chaiva chii, kwete chete kuti chaiva chii asiwo kuti chaimirirei, nokuti, kana ukasiya chinzvimbo ichocho, unopinda murima nenyonganiso.

Asi, muna 1910 Ellen White akatsiurawo Mutungamiri weGeneral Conference pamwe naW. W. Prescott nokusundira mberi maonero mamwe chete aya aCrosier.

Uye hakuna mwanahistoria yeyote atakayebisha kwamba Prescott na Willie White na A. G. Daniells, walipokuwa wakiendeleza fundisho la “Daily,” walikuwa wakiendeleza wazo kwamba “Daily” iliwakilisha huduma ya Kristo katika Patakatifu pake. Kila mtu anajua hilo.

Asi, une chinyorwa chose pano, chakatorwa muManuscript Releases, volume 20.

Izvi zvakabudiswa rini? Zvakanaka, zvakabudiswa muna 1988; saka, zvinowanikwa kuvadzidzi veAdventism kuti vazviongorore muna 1988.

Ndzi maxi Willie White na Prescott na Daniells va sungula ku simeka dyondzo ya mavunwa mayelana ni “Daily” eka Vuvhikeli bya Adventist? Ku sukela hi 1919 ku ya eka 1931 hi nkarhi lowu va hetisiseke ntirho wa vona. Hi 1931, swi nga ha rivariwa!! Vuvhikeli bya Adventist byi ta dyondzisa leswaku “Daily” yi yimela vutirheli bya Kriste eNdhawini yo Kwetsima hikuva va amukerile nhlamuselo ya Matsalwa leyi humaka eka Vuprotestante lebyi tlheleke endzhaku ni Vukatoliki. Kutani ku sukela eka nkarhi lowu ku ya emahlweni, “Daily” yi tiviwa tanihi vutirheli bya Kriste eNdhawini yo Kwetsima.

Hee, pana manzwi ari kupikisa izvi anoziva zviri nani, asi kubva panguva iyoyo zvinhu zvakashanduka zvachose.

Sezvo muna 1988, Ellen White Estate yakaburitsira isu chirevo ichi cha1910 panguva chaiyo iyo nyaya yeDaily yakanga ichikurudzirwa zvikuru naPrescott, Daniells, naWillie White.

पांडुरी जो भनाइका यस चरणमा छौं, त्यसमा हामीले हाम्रो मनलाई हामीलाई दइएको वशिष ज्योतबिाट हटाएर हाम्रो सम्मेलनको महत्त्वपूर्ण सभामा वचार गर्नुपर्ने वषियहरूबाट वमुख हुन दनुहुँदैन। अनि त्यहाँ भाइ डानयिल्स हुनुहुन्थ्यो, जसको मनमा शत्रुले काम गररहेको थयो;

Zvinorevei? Zvinorevei kuti muvengi ari kushanda pfungwa dzako? Zvinoreva kuti Mweya Mutsvene haasi kushanda pfungwa dzako.

“...uye nengqondo yakho kanye nengqondo kaMdala uPrescott kwakusetshenzwa phezu yizingelosi ezaxosha ezulwini...”

Basa raSatani kwaiva kukanganisa pfungwa dzenyu kuti zvinhu zviduku nezvisina kukosha zvipinzwe izvo Ishe vasina kukufemerai kuti muzviunze. Izvozvo zvakanga zvisiri zvinokosha. Asi izvi zvaireva zvikuru kubasa rechokwadi. Uye pfungwa dzenyu, kana maikwanisa kukweverwa kuzvinhu zviduku nezvisina kukosha, ibasa rakarongwa naSatani. Munofunga kuti kugadzirisa zvinhu zviduku mumabhuku akanyorwa kwaizova kuri kuita basa guru. Asi ndakarairwa kuti, Kunyarara ndiko kutaura kunesimba.

Vaida kupinda mubhuku raUriah Smith, *Thoughts on Daniel and Revelation*, vagobvisa zvaakataura pamusoro pe“Daily” kuti iPaganism. Ndicho chikonzero nei munguva iyi mumwe wevarume vari kurwisana naWillie White naPrescott naDaniells ari murume anonzi Larry Smith.

Ndi Larry Smith ndani? Ameneyo ni mwana wa Uria, ndipo akudziwa zimene akufuna kuchita, ndipo waima pamodzi ndi bambo ake: “Tsiku ndi tsiku” ndi Chikunja.

“Ndzi fanele ndzi vula ndzi ku, Tiyekani ku lava swihoxo. Loko xikongomelo lexi xa diyavulosi a xi nga hetiseka ntsena, kutani [swi] vonaka eka n’wina [leswaku] ntirho wa n’wina a wu ta tekeriwa enhlokweni tanihi lowu hlamarisaka ngopfu hi ku kunguhatiwa ka wona. A ku ri kungu ra nala ku koxa hinkwaswo leswi a swi tekiwa tanihi swihlawulekisi leswi kanetekaka, laha mintlawu hinkwayo ya mianakanyo a yi nga pfumelelaniki kona.

“Ko zvino chii? Basa chairo rinofadza dhiabhorosi raizozadzika. Vaiva vekunze vaizoratidzwa, kwete kutenda kwedu, asi chaizvo izvo zvaizovakodzera, izvo zvaizokudziridza hunhu hwemwoyo hwaizo”

kuita nini? “kusababisha machafuko makubwa.”

Zvimwe zvimiro zvemaonero pamusoro peChibayiro chezuva nezuva zvakagamuchirwa zvinounza kusagadzikana nerima.

"na kutumia kwa bidii nyakati zile za thamani kuu ambazo zapaswa kutumiwa kwa juhudi kuleta ujumbe huo mkuu mbele ya watu. Maelezo juu ya somo lolote ambalo tumelifanyia kazi yasingeweza yote kupatana kikamilifu, na matokeo yake yangekuwa kuwachanganya akili za waaminio na wasioamini. Hili ndilo hasa jambo ambalo Shetani alikuwa amepanga litokee—lolote ambalo lingeweza kukuzwa kana kwamba ni kutokubaliana."

Kana Ishe vachida, patinotanga kuratidza dzidziso idzi kubva mukudzidza kwedu kweBhaibheri, tichatarisa pana Ezekieri 28; nokuti Ezekieri 28 ndipo panoratidzwa mudzi chaiwo we“Daily”. Ezekieri 28 inotaura pamusoro pekuzvikudza nekukwidziridzwa kwaRusiferi, uye vari

kuzviratidza pachena; nokuti, sezvavari kuedza kutaura kuti “Daily” inomirira ushumiri hwaKristu hweMutsvene, havasi kungoramba chete maonero echokwadi e“Daily”, chiratidzo chekuzvikwidziridza, asi vakanga vachiratidzawo kuzvikwidziridza ikoko kwacho muupenyu hwavo pachavo. Vanosimbisa kuti vaizounza kuvhiringidzika mukati memapoka edu.

“Zvino, pano pane basa guru, umo mweya dzisingazivikanwi dzinogona kupindira. Asi Ishe vane basa rinofanira kuitwa kuti vaponeswe mweya iri kuparara; uye nzvimbo idzo Satani, akazvifukidza, aangazadza achiunza nyongano mumitsara yedu, achazviita zvakakwana, uye kusiyana kuduku kwose ikoko kuchakurisa, kuchaonekwa pachena.”

Kanti imasapusa nshi, “Kabena kundangisha”? Lesa ni we wine amwebele ifyo.

“Uye ndakaraidzwa kubva pakutanga kuti Ishe vakanga vasina kupa kana kuna Vakuru Daniells kana kuna Prescott mutoro webasa iri. Zano raSatani ringapinzwa here, uye iyi “Daily” ingava nyaya huru zvakadai zvokuti inopinza kuti ivhiringidze pfungwa dzevanhu nokudzivisa kufambira mberi kwebasa panguva ino inokosha? Hazvifaniri kudaro, zvingava zvipi nezvipi. Nyaya iyi haifaniri kuunzwa,”

Sista White aliaielewa Neno la Kila Siku, naye alielewa kwamba fundisho linalosema kuwa Neno la Kila Siku ni huduma ya Kristo katika Patakatifu ni jambo lililotoka kwa malaika waliofukuzwa kutoka Mbinguni, na kwamba huleta tu machafuko na giza; naye alijua msimamo wa Waanzilishi kwamba Neno la Kila Siku liliwakilisha Upagani, na kwamba Neno la Kila Siku lilipoondolewa, unabii wa wakati wa miaka 1335 ulianza. Alijua hilo. Alijua tofauti hiyo, bila kujali watu hawa wanataka kusema nini.

“Hazvifaniri kuitika, zvingava zvipi nezvipi. Nyaya iyi haifaniri kuunzwa, nokuti mweya waizopinza ungava unorambidza, uye Lusiferi ari kutarira kufamba kwose kwose. Masanganano aSatani aizotanga basa rake, uye nyonganiso yaizouyiswa mumapoka edu. Hamuna kudanwa kutsvaka kusiyana kwemaonero kusiri mubvunzo wokuedza; asi kunyarara kwenyu kutaura kukuru. Nyaya yacho yose yakaiswa pachena pamberi pangu. Dai dhiabhorosi aigona kupinza mumwe wopeople vedu pachedu munyaya idzi, sezvaakaronga kuita, mhaka yaSatani yaizokunda. Zvino basa rinofanira kutangwa pasina kunonoka, uye hapana maonero okusiyana anofanira kuratidzwa.”

Satani a akanikkira varume awo adachoka pakati pathu kuti agwirizane ndi angelo oyipa ndi kuchedwetsa ntchito yathu pa nkhani zosafunika, ndipo chikondwerero chotani nanga chimene chikanakhala m’msasa wa mdani. Yandikiranani pamodzi, yandikiranani pamodzi. Kusiyana kulikonse akuikidwe m’manda. Tsopano ntchito yathu ndi kupereka mphamvu zathu zonse za m’thupi ndi za minyewa ya ubongo kuti tichotse kusiyana kumeneku m’njira, ndipo onse agwirizane. Satani akadalolezedwa, mwa nzeru zake zazikulu zosayeretsedwa, kuti apeze ngakhale malo ang’onoang’ono ogwirira, [akanasangalala].

“දැන්, ඔබ කැරියා කරමින් සිටී ආකාරය මම දැවු වීට, ඔබ ඉදිරියට ගොස් අපනේ වනේව ගිය ආර්යවයන්ට අපගේ පේළි තුළ කලබලය ගෙන එන්නට අල්පනම අවස්ථාවක් හෝ දැනහොත්, සමස්ත තත්ත්වයන් එයින් සිදුවන ඒරනිඵලන් මගේ මනසට පැහැදිලිව ගීරහණය විය. ඔබගේ ඒරඳොව හිඟවීම සනත් කැමති

වන්නේ එයමය. ඔබගේ උස් හඬින් කළ ඒරකාශනය ශුද්ධාත්මයාණන්ගේ ආනුභාවය යටතේ වූවක් නොවීය. දවේයන්වහන්සේ විසින් මහෙයෙවනු ලැබූ මනුෂ්‍යයන්ගේ ලේඛනවල දෝෂ සොයමින් ඒවා විවේචනය කිරීම දවේයන්වහන්සේගේ ආනුභාව ලැබූ දෙයක් නොවන බව ඔබට කියන ලෙස මට උපදෙස් දෙන ලදී. තවද, මේ වනාහි එල්ඩර් Daniells ජනතාවට දෙන ඒරඥාව නම්, කිසිසේත්ම ඔහුට නිල තනතුරක් නොදෙන; මක්නිසාද ඔහුට හේතුවනේ ඒරතිඵලයට තර්කානුකූලව විමසිය නොහැකි බැවිනි. මේ විෂය පිළිබඳ ඔබගේ නිශ්ශබ්දතාවය ඔබගේ ඒරඥාවය. දැන්, ජීවනුත් අතර නැති මනුෂ්‍යයන්ගේ ඒරකාශනවල දෝෂ සොයමින් ඒවා විවේචනය කිරීම වැනි කිසි දෙයක්වත්, දවේයන්වහන්සේ ඔබගේ කිසිවකුට කිරීමට දී ඇති කාර්යය නොවේ. මක්නිසාද, මේ මනුෂ්‍යයන්—එල්ඩර්වරුන් වන Daniells සහ Prescott—නගරවල සේවය කිරීමේදී දී නිබ් උපදෙස් අනුගමනය කළේ නම්, බොහෝ දෙනෙක්, ඉතා බොහෝ දෙනෙක්, සත්‍යය පිළිබඳ ඒත්තු ගැන්වී පරිවර්තනය වී, දක්ෂ මනුෂ්‍යයන් බවට පත් වී සිටින්නට තිබුණි; [දැන්] ඔවුන් සිටින තනතුරුවල සිටින අය වන කිසි කලකෙ ලඟා විය නොහැකි ය.”

“Loka yohle kufanele ibhekwe njengomndeni omkhulu owodwa. Futhi lapho ninomthombo onjalo wolwazi eningakha kuwo, kungani niyeke umhlaba ukuba ubhubhe iminyaka eminingi ngaphandle kobufakazi obanikezwe yiNkosi yethu uJesu Kristu na? Inkolo yeqiniso isifundisa ukuba sibheke wonke amadoda nabesifazane njengabantu esingabenzela okuhle.”

“Izvi zvagara zvakabudiswa mumagwaro kwemakore mazinji: —Pfungwa Yakadzikama,’ uchapupu kuna Mukuru Andrews. Pfungwa inogona kurimwa kuti ive simba rokuziva nguva yokutaura nezvokutakura mitoro ipi nokuiisa pamapfudzi nokuitakura, nokuti Kristu ndiye mudzidzisi wako. Uye ndakatyazvikuru nokuda kwako [pandakaona iwe] uchikudza uchenjeri hwako nokutevera nzira yaizouyisa kusawirirana kwemaonero. Ishe vanodana varume vakachenjera vanogona kunyarara kana [zviri] uchenjeri kuti vadaro. Kana waizova munhu akakwana, unoda kuitwa mutsvene kubudikidza naJesu Kristu. Zvino pane basa richangotangwa, uye uchenjeri ngahwionekwe mumushumiri mumwe nomumwe, mumutungamiri mumwe nomumwe womusangano [we] dunhu. Asi pano paiva nebase rawakafanira kubata makore akapfuura pawakanga uchidiwa kuti usimudze inzwi rako nokuda kwebasa iri chairo. Kristu akapa vanhu Vake vose mirayiridzo yakatsaurika pamusoro pezvavanofanira kuita nezvinhu zvasingafaniri kuita. Uye pane nguva duku yasara kwatiri yokushandira kururama kwaShe. Unogona kunzwisisa nzira yaShe. Ndakaona chinangwa chako chokufambisa zvinhu maererano nezvawakazvirongera iwe pachako mushure mokunge waiswa somutungamiri. Wakanga wafunga kuti waizoita zvinhu zvikuru zvinoshamisa, iro raiva basa rakanga risina kuiswa naMwari mumaoko ako kuti uriite. Zvino, basa rako harisi rokudzvinyirira asi rokusunungura zvinodiwa zvole zvinobvira kana Ishe vakakugamuchira kuti ushumire. Asi wakaradidza nokukurumidza kuti uchenjeri nokutonga kwakaitwa kutsvene hazvina kuratidzwa newe. Wakabudisa pachena nyaya dzaisazogamuchirwa kunze kwokunge Ishe vapa chiedza.”

Ndzi dyondzisiwile leswaku ku hlangana ka swilo hi ku hatlisa ka muxaka wolowo a ku nga fanelanga ku endliwa, ku fana ni ku ku hlawula tanihi presidente wa khonferense hambu ku ri ku ya emahlweni hi lembe rin’wana. Kambe Hosi yi sivela ku tlhela ku va ni ku tekela timhaka

enhlokweni hi ku hatlisa ka muxaka wolowo ku fikela loko mhaka yi tisiwa emahlweni ka Hosi hi xikhongelo; naswona leswi rungula ri nga fika eka wena leswaku ntirho wa Hosi lowu rhwaleriweke presidente i vutihlamuleri lebyi tshembisaka swinene, a wu ri na mfanelo ya mahanyelo yo pfuka hi ndlela leyi u endleke ha yona ehenhla ka mhaka ya “Daily” ni ku ehleketa leswaku nkucetelo wa wena wu ta endla xiboho xa mhaka leyi. A ku ri na Mukulukumba Haskell, loyi a rhwaleke vutihlamuleri byo tika, naswona ku na Mukulukumba Irwin ni vavanuna van’wana vo hlayanyana lava ndzi nga va boxaka lava va rhwalaka vutihlamuleri byo tika.

“Ko kwaiva kupi kuremekedza kwenyu varume vakuru? Simba ripi ramungadai makashandisa musingatore varume vose vane mutoro kuti vaongorore nyaya yacho? Asi zvino ngationgororei nyaya yacho. Tinofanira zvino kufungazve kana iri kutonga kwaShe, pamberi pebasa rakaregeredzwa, kuti muratidze kushingaira kwenyu mukuenderera mberi nebasa rimwezve gore. Kana muchifanira kuenderera mberi nebasa rimwezve gore nerubatsiro ruchabatana nemi, panofanira kuva neshanduko inoitika mamuri naMukuru Prescott. Uye zvininipisei mumwoyo yenyu pamberi paMwari. Ishe vachafanira kuona mamuri kuratidzwa kwechiitiko chakasiyana, nokuti kana pane nguva apo varume vaida kutendeukazve panguva ino [yazvino], ndivo Mukuru Daniells naMukuru Prescott.”

Varume vanomwe vanofanira kusarudzwa, vari varume vouchenjeri uye avo, kubudikidza nokushanda kwenyasha dzaMwari, vanoratidza humbowo hwokutendeukazve. Nokuti varume vapi navapi vakapofumadzwa zvakadaro zvokuti havagoni kufunga vachibva pachikonzero vachienda pamugumisiro, zvokuti vangafuratira varume vakatakura mitoro yebasa iri navatungamiri ava vemisangano, uye kuti varume vakatakura basa iri kwemakore anodarika maviri vangashaywa hanya, uye mhedzisiro yokukurumidza yakadai yoitika zvokuti varume vangaregeredza iro basa chairo rakagara richiiswa pamberi pavo kwemakore—basa remaguta—uye kusapiwa hanya, kana kuti shoma zvikuru, kuvarume vakuru kuti vape zano, asi vachizivisa zvinhu zvavanoda ivo pachavo kupa vanhu, zvinotakura uchapupu hwazvo pachazvo hwokusachengeteka kwavarume ivavo kuti vapihwe basa guru uye rinoshamisa rakadai.

“Kristo haasi kufa. Haazombobvumiri kuti basa Rake riendererwe nenzira iyi isinganzwisiki. Siya mabhuku akadaro. Kana pane shanduko ipi neipi inokosha, Mwari vachaita kuti kuwirirana kuri mushanduko iyoyo kuve kwakafanira; asi kana shoko rakapiwa kuvanhu vane mutoro mukuru wakadaro, [Mwari] vanoda kutendeka kunoshanda norudo uye kunonatsa mweya. Vakuru Daniells naPrescott vose vari vaviri vanoda kutendeukazve. Basa risina kujairika rapinda, uye harisi mukuenderana nebasa rakauya Kristo panyika yedu kuzokuita; uye vose vakatendeuka zvechokwadi vachaita mabasa aKristo.”

“Isu tiri tose [kuti] tibate basa iro richakudza Baba. Tasvika panguva yedambudziko guru—kungava kuenzaniswa nehunhu hwaJesu Kristu panguva ino yokugadzirira kana kusatombozviidza [izvozvo]. Mukuru Daniells, [hamuna] kufanira kuzviona makasununguka kuti inzwi renyu rinzwike kumusoro sezvamakaita pasi pemamiriro akafanana. Uye zvinzwisisai kuti, mutungamiri wekongiresi haasi mutongi. Anoshanda pamwe chete navarume vakachenjera vanobata chinzvimbo chavatungamiri avo Mwari akagamuchira. Haana

rusununguko rwokupindira muzvinyorwa zvirira mumabhuku akadhindwa kubva muminhenga iyo Mwari akagamuchira. Havafaniri kuzoramba vachitonga kunze kwokunge varatidza kushomeka kwesimba rokutonga nokudzvinyirira. Dambudziko rasvika, nokuti Mwari achanyadziswa.”

“Ishe anotarira sei maguta asina kushandirwa? Kristu ari kudenga. Zvino kubvumwa kwazvo kunofanira kuva uku, —Hakuchina ushe hwoumambo. Uye zvino ndiyo nguva yedambudziko yenyika ino. Zvino ini ndiri Simba rokuponesa kana rokuparadza. Zvino ndiyo nguva apo magumo avose ari mumaoko Angu. Ndakapa upenyu Hwangu kuti ndiponese nyika. Uye, ‘Ini, kana ndasimudzwa pamusoro,’ nyasha dzinoponesa dzandichapa dzicharatidza kuti vose vanozobvuma kuumbwa vakafanana nechimiro choumwari uye vachava vamwe naNgu vachashanda sezvandinoshanda nesimba Rangu renyasha dzokudzikinura.’ Ani naani anoda, [nga] abatane nehama dzake kuti vaite basa ravakapihwa kuita pavanenge vari munzvimbo dzebase dzine mutoro pasi pezano rinopiwa naShe, uye vatsvake zvikuru-kuru kushanda mukuwirirana kwakazara naIye akada nyika zvikuru zvokuti akapa upenyu Hwake sechibayiro chakazara kuti nyika iponese. Ndinotaura kuvashumiri vedu kuti, pavanopinda pabasa mumaguta edu, ngakuve nokunyarara kutsvene kunoperekedza ushumiri hweShoko. Hatigoni kuita fungidziro yakafanira mundangariro dzavanhu kana isu . . . [Chikamu chechitatu chepasi chepeji ino chakasiyiwa chisina chinhu.]”

“Ndinokopa kubva muDhayari rangu. Chokwadi sezvachiri muna Jesu—chitaurai, chinamatirei, mutende shoko rimwe nerimwe mukureruka kwaro. Mungawanei kana zvikanganiso zvikaiswa pamberi pavarume vakatsauka pakutenda vakateerera mweya inonyengera, varume vakanga vasiri kare pamwe nesu mukutenda? Muchamira kudivi radhiyabhorosi here? Ipai hanya yenyu kuminda isati yashandirwa. Basa rinopararira pasi rose riri pamberi pedu. Ndakapihwa zviratidzo pamusoro paJohn Kellogg.”

Munhu ainyanya kukwezva akanga achimiririra pfungwa dzemakakatanwa anonyengera aaikurukura, dzidziso dzakasiyana nechokwadi cheBhaibheri chaicho. Uye avo vakanga vane nzara nenyota yezvimwe zvinhu zvitsva vakanga vachisimudzira pfungwa [dzainyengera kwazvo] zvokuti Elder Prescott akanga ari munjodzi huru. Elder Daniells akanga ari munjodzi huru [yoku]putirwa nokunyengedzwa kwokuti kana dzidziso idzi dzaigona kutaurwa kwose kwose, zvaizova sokunge inyika itsva.

“අත්තනේම එසේ වනු ඇත; එහතේ ඔවුන්ගේ සිත් මසෙසේ ඒවාට සම්පූර්ණයෙන්ම ආකර්ෂිතව සිටියදී, මට පතේවනු ලැබුවේ සහෝදර Daniells සහ සහෝදර Prescott තමන්ගේ අත්දැකීම තුළ ආත්මීය[වාදී] පනුමක් ඇති අදහස් වියමින්, හැකි තම තෝරාගත් අයම පවා රචනා සුන්දර ආකාරයක් වන අයගේ ජනනාව ඇදගෙන යන බවය.”

Abakhethiweyo kakhulu abayikudukiswa, kodwa kuya kubakho abantu abame kunye nabakhethiweyo kakhulu abaya kuthi badukiswe. Abakhethiweyo kakhulu ziintombi ezilumkileyo. Iintombi ezizizidenge ziya kuthi zidakiswe, akunjalo?

Uye njengokuba iintombi ezizizilumko kweli xesha, xa kukho isilingo sokulukuhla kwanabakhethiweyo, njengokuba iintombi ezizizilumko zisamkela ukuthululwa koMoya

oyiNgcwele, iintombi ezizizidenge zizamkela ntoni? Inkohliso enamandla ekuthethwa ngayo kweyesi-2 kwabaseTesalonika. Nayo loo nto siya kuyiphatha, ngokunjalo, ngokunxulumene neMihla ngemihla.

—“vaipinza katika uzoefu wao hisia zenye mwonekano wa kiroho [wa kiroho wa mizimu], na kuwavuta watu wetu kwa hisia zenye kuvutia ambazo zingewadanganya, kama ikiwezekana, hata walio wateule wenyewe.”

Kodi maziko ake enieni a uzimu ndi ati?

Fa hi taallaa seenaa Mootii Saa’ul, Saamu’eel maal jedhe? “Fincilli akka falfalummaatti lakkaa’ama.” Fincilli falfalummaadha.

Saulo anogumisira kupi?

KUTOKA KWA WASIKILIZAJI: Pamoja na mchawi wa Endori.

Na n’umupfumu w’i Endori.

Ni iki Umwami Sawuli yakoze cyateye uru ruhererekane rw’ibyabaye rwamugejeje ku mupfumu w’i Endori? Yashyize ijambo rye hejuru y’Ijambo ry’Imana. Yari yarabwiwe icyo akwiriye gukora, ariko akomeza imbere akora icyo we yashakaga gukora.

Mutsara wokupedzisira chaizvo wezvemidzimu ndewokuti unoisa shoko rako pamusoro peShoko raMwari. Ndipo pazvinotangira zvole. Ndiho uroyi.

Urozi ndiko kuziva maitiro anoita Satani kuti akuise pasi pechisimba chake. Mapiro aanokupinza nawo muchimiro chokukwezwwa kana kuti kukusvikisa pakunyengedzwa, ishoko rine chekuita nezvemashiripiti uye nokunyengera kwemashiripiti.

Kana waroyiwa, ndiani anotanga kuroya? Muroyi. Zvole zvinotanga pandinoisa shoko rangu pamusoro peShoko raMwari. Ndiko kuroya, ndiko kupanduka, uye ini ndini ndaroyiwa. Uye ndizvo zvakaitika kuna Daniells naPrescott.

Uye ndiwo manzwiwo aipinzwa naDaniells naPrescott panguva iyo izvi zvaitika? Maonero asiri iwo pamusoro pe“Daily”.

Uye maonero echokwadi pamusoro pe“Daily” ndeapi? Ndeekuti iPaganism, uye Paganism chitendero chekuzvikudza nekuzvikwidziridza. Icho chitendero chakatangira mudare reDenga apo Satani, apo Satani, akaisa shoko rake pamusoro peShoko raMwari, uye akaunza munhoroondo yevanhu chakavanzika chokusateerera.

Chakavanzika chokusateerera mutemo ibasa raSatani rokutitsinga. Ibaso raSatani rokutiita kuti tiise shoko redu kana shoko rake pamusoro peShoko raMwari.

Shinangqondo yami?

Tarisa iniquity. Richaitanangura iniquity muStrong’s Concordance. Uye kana waitora uchidzika kusvika pashoko remudzi, shoko remudzi reiniquity chii? Alpha, alpha. Ndiko kutsauka

kwekutenda kweAlpha.

Daniells na Prescott vaimanikidzira rini pfungwa youpenzi iyi? Munguva yeKuramba Kutenda kweAlpha.

Nokudaro, musapotsa zvinorehwa naSister White pano pamusoro pokunyengedza ivo vakasanangurwa chaivo, uye pamusoro pokuverenga Ezekieri 28. Aiziva zvakanga zvichiitika. Aiziva kuti nyaya iyi yeDaily hachisi chinhu chisina kururama padzidziso chete, asi chinodawo kuti avo vachaparidza maonero asina kururama pamusoro peDaily vaise shoko ravo pamusoro peShoko raMwari, uye zvinovaisa pachinzvimbo chokuti vakombekerwa; naizvozvo, vanova chishandiso muruoko rwaSatani chokukombekera vamwe nokupanduka kwavo.

“Ndinofanira kunyora nepeni yangu [chokwadi chokuti] hama idzi dzaizoono kukanganisa mumifungo yadzo inonyengera kwaizoisa chokwadi mukusava nechokwadi; uye [asi] ivo [vaizomira] pachena sokunge [vaiva] nokunzwisisa kukuru kwomweya. Zvino ndinofanira kuvaudza [kuti] pandakaratidzwa nyaya iyi,”

Abantu bathi, “Hhayi, u-Ellen White, akanaso isikhundla mayelana ne-Daily.”

“Pandakaratidzwa nyaya iyi, apo Mukuru Daniells akanga achisimudza inzwi rake sehwananda mukusimudzira pfungwa dzake pamusoro pe—‘Daily,’ migumisiro yakazotevera yakaratidzwa. Vanhu vedu vakanga vava kuvhiringidzika. Ndakaona mugumisiro wacho, uye ipapo ndikapiwa yambiro yokuti kana Mukuru Daniells, asingatarisiri mugumisiro, aizobvuma kusundwa saizvozvo uye ozvirega achitenda kuti akanga ari pasi pefemerwo yaMwari,”

Uku ndiko kunamata zvemidzimu. Aisa shoko rake pamusoro peShoko raMwari. Ari kutenda kuti ari kufemerwa naMwari.

“kana kuti VaDaniells Mukuru, vasingatarisi mugumisiro wacho, vakadai vabatwa nepfungwa iyi uye vakazvitendera kutenda kuti vaiva pasi pekufemerwa naMwari, kusava nekutenda pamwe nokupokana kwaizodyarwa pakati pedu pose-pose, uye taizosvika panzvimbo iyo Satani aizotakura mashoko ake. Kusatenda kwakadzama pamwe nokupokana kwaizodyarwa mundangariro dzavanhu, uye zvirimwa zvisinganzwisiki zvezvakaipa zvaizotsiva chokwadi. Ms 67, 1910, 1–8. Manuscript Release, volume 20, 17–22.

Zvirimwa zvakaipa zvisinganzwisiki zviri kukura kwose kwose muAdventism nhasi.

Ellen White anoisa tsigiro yake pakunzwisisa kweMapiyona pamusoro pe2520.

Ellen White anotsigira kunzwisisa kweMapiyona kuti “Daily” riri mubhuku raDanieri rinomirira Chipegani.