

Incwadi kaDaniyeli - Inombolo Ikhulu Elinamashumi Asibhozo Anesithandathu

Isithembiso sasePanium: Ukutywinwa Kokugqibela nesiTyhilelo Sokukhala Kwasezinzulwini Zobusuku

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EPanium, eyayiyiKesareya Filipi, engumavesi alishumi elinesithathu ukuya kweleshumi elinesihlanu kwisahluko seshumi elinanye sencwadi kaDaniyeli, eyimbali apho iimpondo zeRiphabhlikhi nezeProtestanti zizalisekisa imfihlelo yokuba zezesibhozo esivela kwezisixhenxe, eyimbali apho iTywina likaThixo lityatyawe ngokusisigxina phezu kwekhulu elinamashumi amane anesine amawaka, nembali yokufika komyalezo weSikhalo saphakathi kobusuku, uKristu wanika abantu baKhe bemihla yokugqibela isithembiso.

Kwaye mna ndithi kuwe, Wena unguPetros, yaye phezu kweli litye ndiya kulakha ibandla lam; yaye amasango esihogo akayi kuloyisa. Kwaye ndiya kukunika izitshixo zobukumkani bamazulu; yaye nantoni na oyibophayo emhlabeni iya kuba ibotshiwe ezulwini; yaye nantoni na oyikhululayo emhlabeni iya kuba ikhululwe ezulwini. Mateyu 16:18, 19.

Ixesha lokutywinwa elaqalisa ngoSeptemba 11, 2001, xa izakhiwo ezinamandla zesixeko saseNew York zawiswa phantsi, neliphela ngomthetho weCawa oza kufika kungekudala, layilwa nguAlfa noOmega. Kanye esona sigaba sokugqibela selo xesha siphinda kanye esona sigaba sokuqala selo xesha. NgoSeptemba 11, 2001 iNkosi yabakhokelela abantu baYo ukuba babuyele kwiindlela zakudala, apho phakathi kwezinye iinyaniso bafumanisa “amaxesha asixhenxe,” kanye njengoko kwafunyanwa ngemihla kakumkani uYosiya. Emva koko imvula yasemva yaqalisa ukutshiza, kwaza kwaqala inkqubo yokuvavanywa eyavelisa ukwahlulwa kweendidi ezimbini zabanquli.

Ekuzalisekiswa kwesahluko sesibini sikaHabakuki, iitshathi ezimbini ezingcwele zafunyanwa zaza zaba ngumfuziselo welo xesha lembali. Ngokubaluleka okufanayo, “ingxoxo-mpikiswano” yesahluko sesibini sikaHabakuki yaqala, phakathi kwendlela yokusebenza yomgca phezu komgca, eyindlela yemvula yamva, ichasene nendlela yokusebenza yobuProtestanti obuwexukileyo obabethathwe ngokuthe ngcembe yi-Adventism, kuqalwa kuvukelo luka-1863.

UYesu wathembisa ukuba uya kubanika abantu bakhe bemihla yokugqibela “izitshixo zobukumkani,” yaye ngokwenjalo ubhekisa kwindlela echanileyo yeBhayibhile, equlethe izitshixo eziyimfuneko zesiprofeto zokuwuqonda, ukuwumisa nokuwuvakalisa umyalezo woKhwelo lwasezinzulwini zobusuku noweSikhalo esiKhulu.

“Abo banobudlelane noThixo bahamba ekukhanyeni kweLanga loBulungisa. Abamdelelisi uMhlawuleli wabo ngokonakalisa indlela yabo phambi koThixo. Ukukhanya kwasezulwini kubakhanyisela. Njengoko besondela esiphelweni sembali yalo mhlaba, ulwazi lwabo ngoKristu, nangeziprofeto ezinxulumene naye, luyanda kakhulu. Bexabiseke

ngokungenasiphelo emehlweni kaThixo; kuba bamanyene noNyana wakhe. Kubo ilizwi likaThixo linobuhle nobunomtsalane obugqithiseleyo. Bayakubona ukubaluleka kwalo. Inyaniso iyatyhilwa kubo. Imfundiso yokwenziwa inyama kukaKristu igutyungelwa yimitha ethambileyo. Bayabona ukuba isiBhalo sisitshixo esivula zonke iimfihlelo size sicombulule bonke ubunzima. Abo bebengavumi ukwamkela ukukhanya nokuhamba ekukhanyeni abayi kukwazi ukuqonda imfihlelo yobungcwele, kodwa abo bangakhange bathandabuze ukuthabatha umnqamlezo balandele uYesu, baya kubona ukukhanya ekukhanyeni kukaThixo.” The Southern Watchman, Aprili 4, 1905.

Abo bamelwe nguPetros, abangamakhulu alikhulu anamashumi amane anesine amawaka, ngabo abawamkelayo umyalezo waseLawodike owafika ngomhla we-11 kuSeptemba, 2001, nowuphindwayo ngoku ukususela ngoJulayi, 2023. Umyalezo waseLawodike owafika ngowe-1856, wawululwazi olwandisiweyo “Iwamaxesha asixhenxe,” yaye xa uKristu ehlanganisa amathambo afileyo ndawonye, aze emva koko awazise ebomini, batshintsha besuka kwintshukumo yaseLawodike yengelosi yesithathu besiya kwintshukumo yaseFiladelfiya yamakhulu alikhulu anamashumi amane anesine amawaka. Olo tshintsho luziswa liLizwi likaKristu, kuba bangwaliswa liLizwi laKhe, yaye iLizwi laKhe “liyinyaniso,” yaye iLizwi laKhe “sisitshixo” esivula iLizwi laKhe.

Yibhalele ke isithunywa sebandla laseFiladelfiya, uthi; Utsho oyiNgcwele, oyinyaniso, onaso isitshixo sikaDavide, ovulayo, kungabikho namnye uvalayo; novalayo, kungabikho namnye uvulayo; Ndiyayazi imisebenzi yakho: yabona, ndibeke phambi kwakho umnyango ovulekileyo, ekungekho namnye unokuwuvala: ngokuba unamandla amancinane, waligcina ilizwi lam, akwalikhanyela negama lam. ISityhilelo 3:7–8.

Indlela yokufundisa ethi “umgca phezu komgca” sisitshixo awasithembisa uKristu kubantu Bakhe bemihla yokugqibela edabini elikwi “masango”. “Isango” libandla.

Waza wavuka uYakobi ebuthongweni bakhe, wathi, Inene uYehova ukule ndawo; ndandingakwazi oko. Waza woyika, wathi, Hayi ukoyikeka kwale ndawo! Ayisiyonto yimbi le ngaphandle kokuba yindlu kaThixo, yaye lisango lezulu eli. Genesis 28:16, 17.

Imfazwe emasangweni imele iimfazwe zonqulo ezenzeka phakathi kwenyaniso nempazamo, yaye impazamo yonqulo lwaseGrisi ilisango lesihogo, kwanjalo nonqulo lwe-Adventism yaseLawodike ewiseleyo lukwasisango. Isango le-Adventism yaseLawodike limela indawo apho ingxoxo kaHabakuki izalisekiswa khona.

Ngaloo mini uYehova wemikhosi uya kuba sisithsaba sobuqaqawuli, nesidanga sobuhle, kwintsalela yabantu bakhe; abe ngumoya womgwebo kulowo uhleli emgwebeni, abe ngamandla kwabo babuyisela idabi esangweni. Kodwa nabo baphambukile ngenxa yewayini, baduka ngenxa yesiselo esinxilisayo; umbingeleli nomprofeti baphambukile ngenxa yesiselo esinxilisayo, baminxwe yiwayini, badukile ngenxa yesiselo esinxilisayo; bayaphambuka embonweni, bayakhubeka emgwebeni. Kuba zonke iitafile zizele kukugabha nokungcola, kungabikho ndawo icocekileyo. Uya kufundisa bani na ulwazi? Uya kumqondisa bani na imfundiso? Abo balunyulweyo elubisini, abarhoxisiweyo emabeleni. Kuba umyalelo umele ube phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu

komgca; apha kancinane, naphaya kancinane; kuba uya kuthetha kwaba bantu ngemilebe ethintithayo nangolunye ulwimi. Abo wathi kubo, Yiyo le ukuphumla eninokubaphumlisa ngako abadiniweyo; yiyo le intlahlala yokuhlaziyeka; kanti ke abazange bavume ukuva. Kodwa ilizwi likaYehova laba kubo ngumyalelo phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha kancinane, naphaya kancinane; ukuze bahambe, bawe ngomva, baphulwe, barhinyelwe, babanjwe. Ngako oko yivani ilizwi likaYehova, madoda agculelayo, alawula aba bantu baseYerusalem. Isaya 28:5-14

Izitshixo zobukumkani ngamazwi eziBhalo, anikwa abantu bakaThixo bemihla yokugqibela liLizwi.

“Kukho iinyaniso eLizwini ezithi, njengemithambo yesinyithi esixabisekileyo, zifihlwe phantsi komphezulu. Obu butyebi bufihlakeleyo bufunyanwa njengoko buphengululwa, njengoko umvukuzi efuna igolide nesilivere. Ubungqina benyaniso yeLizwi likaThixo bukulo eli Lizwi ngokwalo. IZibhalo zisisitshixo esivula iZibhalo. Intsingiselo enzulu yeenyaniso zeLizwi likaThixo ityhilwa ezingqondweni zethu nguMoya waKhe.

“IBhayibhile yincwadi enkulu yezifundo yabafundi ezikolweni zethu. Ifundisa yonke intando kaThixo ngokuphathelele oonyana neentombi zika-Adam. Ingumgaqo wobomi, isifundisa ngesimilo ekufuneka sisakhe ngenxa yobomi obuzayo. Asiyidingi ukukhanya okufipheleyo kwesithethe ukuze iZibhalo ziqondakale. Ngendlela efanayo sinokucinga ukuba ilanga lasemini enkulu lifuna ukukhanya okudanyazayo kwetotshi yasemhlabeni ukuze kwandiswe uzuko lwalo. Amazwi ombingeleli nowomfundisi awafuneki ukuze asindise abantu empazameni. Abo babhenela kwiZityihilelo ezingcwele baya kuba nokukhanya. Ebhayibhileni wonke umsebenzi wenziwe wacaca. Sonke isifundo esinikiweyo siyaqondakala. Sonke isifundo sityhila kuthi uYise noNyana. Ilizwi linako ukwenza bonke babe nobulumko obusa elusindisweni. ELizwini, inzululwazi yosindiso ityhilwe ngokucacileyo. Phengululani iZibhalo, kuba zililizwi likaThixo elithetha nomphfumlo.” Testimonies, volume 8, 157.

Izitshixo awazinika uKristu ibandla lemihla yokugqibela zinamandla afanayo nalawo zazinawo xa zazinikwa uPetros.

“UPetros wayivakalisa inyaniso esisiseko sokholo lwebandla, yaye ngoku uYesu wamzukisa njengommeli womzimba wonke wamakholwa. Wathi, ‘Ndiza kukunika izitshixo zobukumkani bamazulu; yaye nantoni na oyibophayo emhlabeni iya kubotshwa ezulwini; yaye nantoni na oyikhululayo emhlabeni iya kukhululwa ezulwini.’”

“Izitshixo zobukumkani bamazulu’ ngamazwi kaKristu. Onke amazwi esiBhalo esiNgcwele ngawakhe, yaye aqukiwe apha. La mazwi anamandla okuvula nokuvala izulu. Abhengeza imiqathango ekwamkelwa okanye ekwaliwa ngayo abantu. Ngaloo ndlela umsebenzi wabo bashumayela ilizwi likaThixo ulivumba lobomi olusa ebomini, okanye olokufa olusa ekufeni. Obo bubizo bunzima, obuthwele iziphumo ezingunaphakade.” The Desire of Ages, 413.

Amandla abonakaliswa ngamazwi aKhe, xa ebekwe ezandleni zabantu, asikelwe kwimigaqo echongiweyo eLizwini laKhe. Mhlawumbi owona ulula, yaye mhlawumbi owona unzulu kakhulu, kukuba inyaniso imiselwa phezu kobungqina bababini.

“Enye into embi kakhulu eyayivele ebandleni yayikukuba abazalwana bamangalelane emthethweni. Kwakusele kwenziwe amalungiselelo amaninzi okusonjululwa kweengxaki phakathi kwamakholwa. UKristu ngokwaKhe wayenike umyalelo ocacileyo wokuba imicimbi enjalo mayilungiswe njani. ‘Ukuba umzalwana wakho uthe wakona kuwe,’ watsho uMsindisi ekucebisa, ‘yiya umxele impazamo yakhe phakathi kwakho naye nodwa; ukuba uthe wakuphulaphula, umzuzile umzalwana wakho. Kodwa ukuba akakuphulaphuli, thabatha kunye nawe omnye nokuba babini, ukuze ngomlomo wamangqina amabini nokuba mathathu onke amazwi amiselwe. Ke ukuba akabaphulaphuli, xelela ibandla; kodwa ukuba akaliphulaphuli nebandla, makabe kuwe njengomhedeni nombuthi werhafu. Inene ndithi kuni, enithe nakubopha emhlabeni kuya kubotshwa emazulwini; nenithe nakukhulula emhlabeni kuya kukhululwa emazulwini.’ Mateyu 18:15–18.” IZenzo zabaPostile, 304.

Kukho ubuncinane amangqina amathathu ezendawo exesha apho amakhulu alikhulu anamashumi amane anesine amawaka atywinwa ngexesha loKhwelo lwaseBusuku. Sikhumbula inyani yokuba ekukhaleni kwaphakathi kobusuku, sekusemva kwexesha ukufumana ioli, sifumana ubungqina bendawo yentlanganiso yenkampu yase-Exeter bunika umzekeliso wenqaku apho abantu bakaThixo bemihla yokugqibela batywinwa khona, yaye sifumana loo nyaniso imelwe yijografi yaseKesareya Filipi, kwanomngqina wedabi lasePanium, kwiindima zeshumi elinesithathu ukuya kweshumi elinesihlanu zikaDaniyeli isahluko seshumi elinanye. Mhlawumbi kuphambuka kancinane ukuchaza la mangqina mathathu njengawendawo, kodwa ndisebenzisa elo gama kuba ijografi ngokuqinisekileyo iyinxalenye yemeko ese-Exeter naseKesareya Filipi. UYesu ubeka uPetros ngaphakathi kwijografi yesiprofeto apho amakhulu alikhulu anamashumi amane anesine amawaka azifumana ekuyo ngemihla yokugqibela. Emva koko unika umyalelo.

Ndiya kukunika izitshixo zobukumkani bamazulu; yaye into yonke oyibophelela emhlabeni iya kubotshwa emazulwini; nento yonke oyikhululayo emhlabeni iya kukhululwa emazulwini. Waza wabayala abafundi bakhe ukuba bangaxeleli bani ukuba yena unguYesu uKristu. Ukususela ngelo xesha uYesu waqalisa ukubonisa abafundi bakhe ukuba umele ukuya eYerusalem, aze abandezeleke kakhulu ngezandla zamadoda amakhulu, nababingeleli abakhulu, nababhali, abulawe, aze avuswe ngomhla wesithathu. Wandula ke uPetros wamthabatha, waqalisa ukumkhalimela, esithi, Makube kude kuwe oko, Nkosi; oku akuyi kukwehlela. Kodwa wajika, wathi kuPetros, Suka emva kwam, Sathana; usisikhubekiso kum; ngokuba akuzicingi izinto zikaThixo, koko ezo zabantu. Mateyu 16:19–23.

Igama elithi “Exeter” ligama lesixeko esiseDevon, eNgilane. Imvelaphi yalo inoku landelwa ibuyele kwiNgesi yakudala, apho lalisaziwa ngokuba “Exanceaster” okanye “Execestre.” Kukholelwa ukuba eli gama livela kumagama esiNgesi sakudala athi “Exe” (elibhekisa kuMlambo i-Exe, apho isixeko simi khona) kunye no “ceaster” (elithetha “inqaba yamaRoma” okanye “isixeko esibiyelweyo ngeendonga”). Ngoko ke, “Exeter” lithetha nokuba “inqaba ekuMlambo i-Exe,” okanye “isixeko esibiyelweyo ngeendonga ngaseMlambo i-Exe.” IJografi enxulunyaniswa nokufika nokuzaliseka kweSikhalo Saphakathi Kobusuku kwimbali yamaMillerite ichaza indawo apho kwakukho amanzi, amele ukuthululwa koMoya oyiNgcwele, kwakunye nendawo apho uThixo wayephakamisa umkhosi ukuba uvakalise isigidimi ehlabathini, nto leyo uDade White asazisa ukuba yahamba “njengeliza elikhulu lolwandle.” Iliza elikhulu lolwandle asingamanzi

omlambo nje kuphela, ngamanzi anikwe amandla angaphezu kwesiqhelo.

Imbali yamaMiller yayingukuzaliseka komzekeliso weentombi ezilishumi, yaye xa ikhulu elinamashumi amane anesine lamawaka lisiwe esiphelweni sexesha lokutywinwa, baya kuphinda imiqondiso yendlela echongwe ekuqaleni kwexesha lokutywinwa, kwakunye nembali yentlanganiso yenkampu yase-Exeter. Ingelosi iya kuhla nomyalezo wokuvavanya ofuneka utyiwe. Lowo myalezo uya kukhokelela kwiziseko, yaye uya kujamelanisa la maqela mabini “namaxesha asixhenxe,” kaLevitikus amashumi amabini anesithandathu. Uya kuquka ISityhilelo sikaYesu Kristu, esimelwe nguPetros njengokwamkelwa kokuba uYesu wayethanjisiwe njengoKristu, xa umqondiso wobuthixo wehla ukwimo yehobe, umela uSeptemba 11, 2001. Uya kuquka ukuqonda ukuba uYesu unguNyana wobuthixo kaThixo, kananjalo nokuba ngokuthi uYesu athabathe phezu kobukho baKhe bobuthixo inyama yoluntu oluwileyo, ukwanguNyana womntu.

Ezi nyaniso ziya kuvelisa iindidi ezimbini zabakhonzi, njengoko zenzayo emva komhla we-11 kaSeptemba 2001. Ezo ndidi zimbini zazimelwe kwintlanganiso yenkampu yaseExeter, kuba kuloo ntlanganiso yenkampu kwakukho intente eyamiselwa liqela laseWatertown, elawukhanyelayo umyalezo weSikhalo Sasebusuku njengoko wawunikelwe ngoSamuel Snow. Babebambe iintlanganiso zobuxoki ezazikhulu kangangokuba zizele yimvakalelo, de iinkokeli zeentlanganiso zikaSnow zaya kubo zaza zabaxelela ukuba behlise ingxolo. Kuloo ntlanganiso yenkampu kwabakho iindidi ezimbini ezabonakaliswayo, yaye zombini zazivuma ukuba zinxulumene namanzi, kodwa enye yayiyeyobuxoki yaye yayimela abazizidenge abangenayo ioli. Iqela elalikiwintente yaseExeter laliyimikhosi eyayisisixeko, ekwangumgodi wokukhusela, kuba laliyimfuziselo yamathambo omileyo afileyo kaHezekile avuswayo abe ngumkhosi onamandla ngomyalezo weSikhalo Sasebusuku.

Kwimbali apho ezo ndidi zimbini zibonakaliswayo khona, uPetros wayemela zombini ezo ndidi. Uvumo lwakhe olwamchongayo uYesu njengoKristu, nangoNyana kaThixo, lwaveliswa yimpembelelo kaMoya oyiNgcwele; kuba uKristu wamxelela ngokucacileyo, wathi, “Inyama negazi akukutyhilelanga oku, kodwa nguBawo osemazulwini.” Xa uYesu ke ngelo xesha wazisa abafundi ngomnqamlezo, uPetros, engenayo impembelelo kaMoya oyiNgcwele ngaloo mzuzu, wamthabatha uKristu, “waqala ukumkhalimela, esithi, Makube kude kuwe, Nkosi; oku akusayi kukwehlela. Ke yena wajika, wathi kuPetros, Suka emva kwam, Sathana: usisikhubekiso kum: kuba awunyamekeli izinto ezikaThixo, koko ezo zingabantu.”

Ukugqabhuka kwemvakalelo kukaPetros kwakungqamana nonqulo olwaluzaliswe yimvakalelo olwalusenzeka ententeni yaseWatertown xa uSamuel Snow wayevakalisa isigidimi sokuDanduluka Kwangobunye Busuku. Kweloo nqanaba uPetros umele abo bangabagqatswa bokuba phakathi kwabaliwaka elikhulu elinamakhulu amane anamashumi amane anesine. Abo bagqatswa bamele udidi olunayo ioli, enguMoya oyiNgcwele, yaye inguwo umyalezo kwaye ingumlinganiswa, logama ke olunye udidi lungenayo ioli. Kwimeko yaseKesareya Filipi, uKristu waqalisa ukutyhila “ukuba umele ukuya eYerusalem, abandezeleke kakhulu kubadala nababingeleli abakhulu nababhali, abulawe, aze avuswe ngomhla wesithathu.”

Ukuphoxeka kwabafundi xa ezo ziganeko zazalisekiswa ngokwenene emnqamlezweni yimbali uDade White ayisebenzisayo ukubonisa ukuphoxeka kwango-Oktobha 22, 1844, nokuphoxeka kwamaHebhere ekunqumleni uLwandle oluBomvu xa umkhosi kaFaro wawusondela usibekela, namanzi olwandle ephambi kwabo. Bonke abo bangqina bachonga umthetho weCawa osondela ngokukhawuleza, yaye isityhilelo seevesi zeshumi elinesithathu ukuya kweshumi elinesihlanu sikaDaniyeli ishumi elinanye sibonelela ngobungqina beziganeko ezikhokelela kuloo mthetho weCawa. Ngokwenza oko bakwamele kananjalo “inxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela.”

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Uphononongo olunyamekileyo lweentlobo nezinto ezizalisekisa ezo ntlobo lwakhokelela ekuqondweni kokuba ukubethelelwa kukaKristu emnqamlezweni kwenzeka kanye ngomhla owawukulo mjikelo wonyaka wemibhiyozo eyanikwa uSirayeli, xa kwakuxhelwa itakane lePasika. Ngaba ukucocwa kwengcwele, okwakufuziselwe ngoMhla woXolelaniso—owawusenzeka ngomhla weshumi wenyanga yesixhenxe—kwakungayi kwenzeka ngokunjalo kanye ngomhla wonyaka owawubhiyozelwa kulo mzekelo? (bona The Great Controversy, 399). Oku, ngokokubalwa kwexesha okuchanekileyo kukaMoses, kwakungowama-22 Oktobha. Ekuqaleni kuka-Agasti, 1844, kwintlanganiso yenkampu e-Exeter, eNew Hampshire, le mbono yaziswa, yaza yamkelwa njengomhla wokuzaliseka kwesiprofeto seentsuku ezingama-2300. Umzekeliso weentombi ezilishumi kuMateyu 25:1–13 wathabatha ukubaluleka okukhethekileyo—ukulibala komyeni, ukulinda nokozela kwabo babelindele umtshato, isikhalo sasezinzulwini zobusuku, ukuvalwa komnyango, njalo njalo. Isigidimi sokuba uKristu wayeza kuza ngowama-22 Oktobha saza saziwa ngokuba ‘sisikhalo saphakathi kobusuku.’ “Isikhalo saphakathi kobusuku,” wabhala uEllen White, “savakaliswa ngamawaka amakholwa.” Wongezelela wathi:

“Njengamaza olwandle olukhulu intshukumo [yenyanga yesixhenxe] yagqugqisa kulo lonke ilizwe. Isuka esixekweni iye kwesinye, isuka kwilali iye kwenye, yaza yangena nakwiindawo ezikude zasemaphandleni, de abantu bakaThixo ababelindile bavuseleleka ngokupheleleyo.—The Great Controversy, 400.’

“Isantya umyalezo owathi wasasazeka ngaso sichazwe ngababhali abacatshulwe ngu-L. E. Froom:

“UBates ushiye ubungqina obubhaliweyo bokuba umyalezo wase-Exeter “wabhakabhaka ngokungathi usemaphikweni omoya.” Amadoda nabafazi bakhawuleza ngololiwe nangamanzi, ngeenqwelana zokuthutha nangamahashe, bepethe imithwalo yeencwadi namaphepha, bezisasaza “ngobuninzi njengamagqabi ekwindla.” UWhite wathi, “Umsebenzi owawuphambi kwethu yayikukubhabhela kuyo yonke inxalenye yaloo ntsimi ibanzi, sivakalise isilumkiso, size sivuse abo baleleyo.” Kanti ke uWellcome wongeza ngelithi loo ntshukumo yaqhambuka njengamanzi edama akhululweyo. Amasimi engqolowa evuthiweyo ashiywa emi engavunwanga, neetapile ezikhule ngokupheleleyo zashiywa zingembiwanga emhlabeni. Ukuza kweNkosi kwakusondele. Kwakungasekho xesha ngoku lezinto ezinjalo zasemhlabeni.—The Prophetic Faith of Our Fathers, Vol. IV, p. 816.

“Njengengqina elibone ngamehlo nelathabatha inxaxheba kulo msebenzi, uEllen White wachaza isimo salo msebenzi wawukhawuleza ukunyuka ngesantya:

“Amakholwa akubona ukuthandabuza kwawo nokudideka kwawo kususiwe, yaye ithemba nenkalipho zavuselela iintliziyo zawo. Umsebenzi wawukhululekile kwezo zinto zigabadeleyo ezihlala zibonakala xa kukho uchulumanco lobuntu ngaphandle kwempembelelo elawulayo yelizwi noMoya kaThixo.... Wawuthwele iimpawu eziphawula umsebenzi kaThixo kuwo onke amaxesha. Kwakukho uvuyo oluncinane olungumfutho, koko kwakukho ukuhlolwa okunzulu kwentliziyo, ukuvuma isono, nokulishiya ihlabathi. Ukulungiselela ukuhlangana neNkosi yayingumthwalo wemiphefumlo ebibuhlungu kakhulu....

“Kuzo zonke iintshukumo ezinkulu zonqulo ukususela kwimihla yabapostile, akukho nanye eye yakhululeka ngakumbi ekungafezekini komntu nakumaqhinga kaSathana kunaleyo yasekwindla ka-1844. Kwanangoku, emva kokudlula kweminyaka emininzi [1888], bonke abo baba nenxaxheba kuloo ntshukumo nabaye bema beqinile phezu kweqonga lenyaniso basayiva impembelelo engcwele yaloo msebenzi usikelelekileyo yaye bangqina ukuba wawungokaThixo.—Ibid., 400, 401.’

“Nangona kwakukho ubungqina bomsebenzi owawutshayela kulo lonke ilizwe, utsalela amawaka kubudlelane boBuya beSibini, yaye malunga nabefundisi abangamakhulu amabini abavela kwiicawa ezahlukeneyo babemanyene ekusasazeni umyalezo, [Bona C. M. Maxwell, Tell it to the world, iphe. 19, 20.] iicawa zamaProtestanti xa zizonke zawugxotha zaza zasebenzisa zonke iindlela ezazisemandleni azo ukuthintela ukuba inkolelo ekubuyeni kukaKristu kungekudala ingasasazeki. Akukho namnye owayenobuganga bokukhankanya etyaleni lenkonzo yecawe ithemba lokubuya kukaYesu kungekudala, kodwa kwabo babeyilindele loo nto kwakwahluke mpela.”

“UEllen White wachaza ukuba kwakunjani:

“Wonke umzuzu wawubonakala uxabisekile kwaye ubaluleke kakhulu kum. Ndavakalelwa kukuba sasisenza umsebenzi ongowaphakade, nokuba abo bangakhathaliyo nabangenamdlababesengozini enkulu kunene. Ukholo lwam lwalungagutyungelwanga, yaye ndazenza ezamizithembiso ezixabisekileyo zikaYesu kum ngokwam....

“Ngokuphengulula iintliziyo ngenkuthalo nangokuvuma ngokuthobekileyo safikelela ngothandazo kwixesha lokulindela. Qho kusasa sasivakalelwa kukuba umsebenzi wethu wokuqala yayikukuqinisekisa ubungqina bokuba ubomi bethu bulungile phambi koThixo. Saqonda ukuba, ukuba asiqhubeli phambili ebungcweleni, ngokuqinisekileyo sasiya kubuyela umva. Umdlala wethu omnye komnye wanda; sathandaza kakhulu kunye nangenxa yomnye nomnye.

“Sahlanganisana ezityaleni nasezihlahleni ukuze sinxulumane noThixo size sinikele izibongozo zethu kuYe, sisiva ngokucace ngakumbi ubukho baKhe xa singqongwe yimisebenzi yaKhe yendalo. Iimvuyo zosindiso zaziyimfuneko ngakumbi kuthi kunokutya nesiselo sethu. Ukuba amafu ayesigquma iingqondo zethu, sasingenabuganga bokuphumla okanye bokulala de asuswe kukwazi ukuba samkelekile eNkosini.—Life Sketches of James White and Ellen G. White (1880), 188, 189.” Arthur White, The Ellen White Biography,

umqulu 1, 51, 52.