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Ukuphela nokuQala kweMibono: Umbono Wokugqibela Ovulekileyo ka-Ellen White ngowe-1884 nokuBaluleka Kwawo

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Ngowe-1884, uEllen White waba nombono wakhe wokugqibela ovulekileyo. Wawunikelwe ePortland, Oregon. Umbono wakhe wokuqala ovulekileyo wanikelwa ngowe-1844, ePortland, Maine. UYesu usoloko ebonakalisa isiphelo sento, ngesiqalo sento.

“Akuzange kube kudala emva kokudlula kwexesha, ngowe-1844, ndanikelwa umbono wam wokuqala. Ndandindwendwele uNksz. Haines ePortland, udade othandekayo kuKristu, intliziyo yakhe ibimanyene neyami; sasihlanu, sonke singabafazi, siguqe ngokuzola esibingelelweni sosapho. Sathi sisathandaza, amandla kaThixo ehla phezu kwam ngendlela endingazange ndiyive ngaphambili.

“Ndabonakala ngathi ndingqongwe kukukhanya, yaye ndinyukela phezulu nangakumbi, ndimka emhlabeni. Ndajika ndafuna ukukhangela abantu be-advent ehlabathini, kodwa andabafumana, xa ilizwi lathi kum, ‘Khangela kwakhona, uze ukhangele kancinane phezulu ngakumbi.’ Ngenxa yoko ndaphakamisa amehlo am, ndabona indlela ethe tye nemxinwa, iphakanyiselwe phezulu kakhulu ngaphezu kwehlabathi. Kule ndlela abantu be-advent babesiya esixekweni esasikwelinye icala lesiphelo sendlela. Babenokukhanya okuqaqambileyo kumiswe emva kwabo ekuqaleni kwendlela, awathi umthunywa wezulu kum lolo ‘khwelo lwaphakathi kobusuku.’ [BONA MATEWU 25:6.] Oku kukhanya kwakukhazimla kulo lonke elo ndlela, kwanika ukukhanya ezinyaweni zabo, ukuze bangakhubeki.

“Ukuba babegcina amehlo abo ethe ntsho kuYesu, owayephambi kwabo kanye, ebakhokelela esixekweni, babekhuselekile. Kodwa kungekudala abanye badinwa, baza bathi isixeko sisekude kakhulu, nokuba babelindele ukuba ngeli xesha babe sele bengene kuso. Wandula ke uYesu abakhuthaze ngokuphakamisa ingalo yaKhe yasekunene ezukileyo, yaye engalweni yaKhe kwaphuma ukukhanya okwajinga phezu kweqela labalindele ukuBuya, baza badanduluka besithi, ‘Alleluia!’ Abanye ngokungxama balukhanyela ukhanyiso olwalungasemva kwabo, baza bathi yayingengoThixo owabayikhokelelayo ukuphuma bade bafike kude kangaka. Ukukhanya olwalungasemva kwabo lwacima, lwashiya iinyawo zabo ebumnyameni obupheleleyo, baza bakhubeka, balahlekelwa kukubona umqondiso noYesu, baza bawa endleleni behla bangena kwihlabathi elimnyama nelingendawo elisezantsi.”
Christian Experience and Teachings of Ellen G. White, 57.

Kwibhayografi enemiqulelo emithandathu kaEllen White, ebhalwe ngumzukulwana wakhe uArthur L. White, ubhala ingxelo yentetho eyanikelwa nguJohn Loughborough kwiSeshoni yeNkomfa Jikelele ka-1893.

“ULoughborough, ekhwaza intetho kwiseshoni yeNkomfa Jikelele kwiminyaka esithoba kamva, wathi: “Ndimbone uDade White embonweni malunga namashumi amahlanu

amaxesha. Okokuqala kwakumalunga neminyaka engamashumi amane eyadlulayo.... Umbono wakhe wokugqibela obala waba ngowe-1884, enkampini yentlanganiso ePortland, eOregon.” Ellen White Biography, volume 3, 256.

Wayesaya kuqhubeka efumana amaphupha nemibono emva ko-1884, kodwa imibono eyenzeka esidlangalaleni yaphela kanye kanye emva kweminyaka engamashumi amane ukususela oko yaqalayo, yaye zombini imibono yokuqala neyokugqibela evulekileyo zenzeka kwizixeko ezazibizwa ngokuba yiPortland. Isixeko sokuqala sasikunxweme olusempuma lweUnited States, esokugqibela sasikunxweme olusentshona. Abanye basenokufuna ukuphikisa besithi le nto ayithethi nto ingaphezu kokuqondana nje kwabantu, kanti abanye basenokuphikisa besithi injongo yemibono evulekileyo yayisele izalisekile, ngoko ke iNkosi yayiphelisa emva kweminyaka engamashumi amane.

Isizathu sokwenene sibangelwa kukwanda kokungathobeli nokuvukela isipho sobuprofeti esasiphiwe intshukumo yamaMillerite.

“Emva kokuba ndifike e-Oakland, ndasindwa kakhulu yimvakalelo yemeko yezinto eBattle Creek, ndize mna ndibuthathaka, ndingenamandla okuninceda. Ndandisazi ukuba igwele lokungakholwa lalisebenza. Abo babengayihoyi imiyalelo ecacileyo yelizwi likaThixo babesuka bangazihoyi nezingqinisiso ezabakhuthazayo ukuba balinikele ingqalelo elo lizwi. Ngelixa ndandityelele eHealdsburg ebusika obudlulileyo, ndandithandaza kakhulu ndize ndithwaliswe uxhalaba nentlungu. Kodwa iNkosi ngaxa lithile, ndakuba ndisemthandazweni, yabugxotha ubumnyama, kwaza ukukhanya okukhulu kwazalisa igumbi. Ingelosi kaThixo yayisecaleni kwam, ndaza ndabonakala ngathi ndiseBattle Creek. Ndandikwiingcebiso zenu; ndeva amazwi ethethwa, ndabona ndeva izinto ekuthi, ukuba uThixo ethanda, ndinqwenele ukuba zingacinywa ngonaphakade engqondweni yam. Umphefumlo wam wonzakala kangangokuba ndandingazi ukuba mandenze ntoni okanye ndithethe ntoni. Ezinye izinto andinakuzikhankanya. Ndayalelwa ukuba ndingabazisi bani na ngale nto, kuba kwakusekho okuninzi ekwakusaza kuphuhliswa.”

“Ndaxelelwa ukuba ndiqokelele ukukhanya endandinikiwe ndize ndiyeke imitha yako kukhanyisele abantu bakaThixo. Oku bendikwenza ngamanqaku kwiimaphhepha-ndaba. Ndivuka ngentsimbi yesithathu phantse yonke intsasa kangangeenyanga ndaza ndaqokelela izinto ezahlukeneyo ezazibhaliwe emva kokuba obu bungqina bubini bokugqibela bunikiwe kum eBattle Creek. Ndazibhala ezi zinto ndaza ndazikhawulezisa ndazithumela kuni; kodwa ndandingakuhooyanga ukuzinyamekela kwam ngendlela efanelekileyo, yaye umphumo waba kukuba ndawa phantsi komthwalo; imibhalo yam ayizange igqitywe yonke ukuze ifike kuni kwiGeneral Conference.

“Kwakhona, ndakuba ndisemthandazweni, iNkosi yazityhila. Ndaphinda ndaseBattle Creek. Ndandikwizindlu ezininzi, ndaza ndeva amazwi enu ejikeleze iitafle zenu. Iinkcukacha andinayo inkululeko yokuzibalisa ngoku. Ndiyathemba ukuba andisayi kuze ndibizwe ukuba ndizikhankanye. Ndandikwanamaphupha aliqela awachukumisayo kakhulu.

“Leliphi ilizwi eniya kulamkela njengelizwi likaThixo? Yawaphi amandla iNkosi ewagcinileyo ukuze ilungise iimpazamo zenu ize inibonise ikhondo lenu njengoko linjalo?

Ngawaphi amandla okusebenza ebandleni? Ukuba niyala ukukholwa de kususwe sonke isithunzi sokungaqiniseki nayo yonke into enokubangela ukuthandabuza, anisayi kuze nikhohle. Ukuthandabuza okufunayo ulwazi olugqibeleleyo akusoze kunikele kukholo. Ukhohlo luxhomekeke kubungqina, hayi ekubonakalisweni okupheleleyo. INkosi ifuna ukuba sithobele ilizwi lomsebenzi xa kukho amanye amazwi asijikelezileyo, esibongoza ukuba silandele ikhondo elichaseneyo. Kufuneka kuthi ukunaka okunzulu ukuze sahlule ilizwi elithetha livela kuThixo. Simele ukumelana nokuthanda kwethu size sikoyise, size sithobele ilizwi lesazela singangeni kuxoxiswano okanye kwisivumelwano, hleze izikhuthazo zaso ziphele, kulawule intando nentshukumo. Ilizwi leNkosi liza kuthi sonke thina singazange sixhathise uMoya waYo ngokuzimisela ukungave nokungathobeli. Eli lizwi livakala kwizilumkiso, kwiingcebiso, nasezikhahlimelweni. Ngumyalezo wokukhanya weNkosi kubantu baYo. Ukuba silinda izibizo ezinamandla ngakumbi okanye amathuba angcono, ukukhanya kusenokurhoxiswa, size sishiywe ebumnyameni.” Testimonies, volume 5, 68.

USista White wabonisa ukuba ukuba kwaqhubeka ukubonakaliswa kwemvukelo nxamnye nenkonzo yakhe njengomprofetikazi, “ukukhanya kungarhoxiswa, yaye” ubuAdventisti baseLawodike “bashiye ebumnyameni.” Ngo-1915, ukukhanya kwarhoxiswa. UThixo wayenako ngokupheleleyo, yaye usenako, ukumvusa umprofeti okanye umprofetikazi nanini na akhetha ukwenza njalo. Wamvusa uElisha ukuba alandele uEliya, kodwa akuzange kuvuswe mprofeti uphilayo emva ko-1915, kuba iNkosi “yarhoxisa ukukhanya.”

Xa kuthethwa ngamaphupha nemibono kaDade White, kwakukho amaxesha amathathu. Ixesha lokuqala leminyaka engamashumi amane, apho imibono yayisenzeka esidlangalaleni, ngeenjongo ezazinxulumene nokumiselwa kwesipho ezingqondweni zabo babekhona xa imibono yayisenzeka. Emva koko ukususela ngowe-1884 de kube sekufeni kwakhe ngowe-1915, kwanelwa imibono namaphupha awayesenzelwe ukwakha abantu bakaThixo, kodwa ayenikelwa ngasese. Ixesha lesithathu laqala ngowe-1915, yaye lanika ubungqina bokuba ubu-Adventism bamaLaodike busebumnyameni bokuwexuka.

USirayeli wamandulo ufuzisela uSirayeli wanamhlanje, yaye ngexesha lemivukelo ephelileyo elamelwa nguEli noonyana bakhe ababini, uHofeni noFinehasi, kwakungekho “mbono ovulekileyo.” Isizathu yayikukungathobeli kwabo okugqithisileyo nokuvukela. UThixo akaguquki.

“Kwafuneka kunikwe esinye isilumkiso kwindlu kaEli. UThixo wayengasenako ukunxibelelana nombingeleli omkhulu noonyana bakhe; izono zabo, njengelifu elishinyeneyo, zazivale ubukho boMoya waKhe oyiNgcwele. Kodwa phakathi kobubi umntwana uSamuweli wahlala enyanisekile eZulwini, yaye isigidimi sokugwetywa kwendlu kaEli saba sisabelo sikaSamuweli njengomprofeti woPhezukonke.”

“Ilizwi likaYehova lalinqabile ngaloo mihla; kwakungekho mbono uvulekileyo. Kwathi ke ngelo xesha, xa uEli wayelele endaweni yakhe, namehlo akhe aqalisa ukuba mfiliba, ukuze angabi sabona; yaye ngaphambi kokuba isibane sikaThixo sicime etempileni kaYehova, apho kwakukho ityeya kaThixo, uSamuweli elele ukuba alale; uYehova wambiza uSamuweli.’ Ethabathela ukuba ilizwi elo lelukaEli, umntwana wakhawuleza waya ecaleni kombhede wombingeleli, esithi, ‘Nanku ndilapha; kuba undibizile.’ Impendulo yaba, ‘Andikubizanga,

nyana wam; phinda ulale.’ UYehova wambiza uSamuweli kathathu, yaye kathathu wasabela ngendlela efanayo. Wandula ke uEli waqiniseka ukuba ubizo olo luyimfihlakalo lwalulilizwi likaThixo. UYehova wayedlule ecaleni komkhonzi waKhe onyuliweyo, indoda eneenwele ezingwevu bubudala, ukuze athethe nomntwana. Oku ngokwako kwakusisohlwayo esikrakra, kanti sikufanele, kuEli nendlu yakhe.” Oobawo nooProfeti, 581.

Ekuwexukeni kwendlu kaEli kwakungekho mbono uvulekileyo, kuba iLizwi leNkosi “lalinqabile” ngaloo mihla. Igama lesiHebhere eliguqulelwe ngokuthi “lalinqabile” lithetha “lalingaqhelekanga”. Ukususela ngowe-1844 kude kube ngowe-1884, kwakukho “imibono evulekileyo,” enikwe ubuAdventisme baseLawodike. Oko kwaqalwa kwasekwa kuqala kwimbali yentshukumo yamaMillerite aseFiladelfiya, yaye ngowe-1856 kwaqalisa ukuchonga ukuba intshukumo yaseFiladelfiya yayiguqukele kwintshukumo yaseLawodike, kodwa imibono evulekileyo yaqhubeka, kuba uThixo unyamezela ixesha elide yaye unenceba.

Ke kaloku ngowe-1863 kwaqalisa uvukelo oluchasene neenyano ezisisiseko, kodwa “imibono evulekileyo” yaqhubeka de kwangowe-1884. Emva koko kwabakho utshintsho. KuHezekile isahluko sesibhozo, amasikizi amane aboniswa njengawenyuka ngobunjalo bawo. U-1884 umele ukusondela esiphelweni kwesizukulwana sokuqala nokuqala kwesizukulwana sesibini. Imbali yobu-Advent ibhala ukuba ngowe-1881, kwaza kwakhona ngowe-1882, kwabakho ukwanda okubini okubalulekileyo ekuvukeleni.

Ngowe-1881, uMongameli weNkomfa Jikelele (uGeorge Butler), wabhala waza wapapasha uthotho lwamanqaku kwi-Review and Herald, apho waphikisa ngelithi ezinye iinxalenye zeBhayibhile ziphefumlelwe ngaphezu kwezinye iinxalenye, yaye ekupheleni kwamanqaku akhe wachaza ngokwenene ezinye iinxalenye zeBhayibhile ezingaphefumlelwanga. Emva koko, ngowe-1882, uUriah Smith, inkokeli yomsebenzi wokupapasha, yaye ngelo xesha ekwangumkhokeli womsebenzi wemfundo, waqalisa ukufundisa ukuba xa uDade White wayeboniswa iziprofeto zexesha elizayo okanye imbali engewele yexesha eladlulayo, amazwi akhe aye ephefumlelwe, kodwa waphikisa ngelithi, xa wayechaza ukusilela kobuqu kwamalungu ebandla, oko kwakungumbono wakhe wobuntu kuphela.

Ngowe-1881 kwaqhutywa uhlaselo oluvulekileyo nxamnye negunya leBhayibhile kaKing James nguSathana, esebenzisa umongameli webandla njengesixhobo, kwaza kunyaka olandelayo inkokeli yomsebenzi wemfundo nowokupapasha yaqhuba uhlaselo olufanayo nxamnye negunya loMoya wesiProfeto. Ukususela ngowe-1884, ubungqina buthi ngaloo mihla kwakungekho mbono uvulekileyo. Ukususela ngowe-1863 kuse kowe-1881, imvukelo yayisele inyuke yanda de yaquka iBhayibhile noMoya wesiProfeto, yaye yayingasamelanga nje ukwaliwa kweziseko.

Izothe ezine ezimanyumnyezi ezimelwe kuHezekile isahluko sesibhozo, zenziwa ngamadoda amakhulu, amele ubunkokeli baseYerusalem, obaqala njengombutho wecawa osemthethweni njengoAdventism waseLawodikea ngowe-1863. Ngelo xesha kwapapashwa inqaku kwi-Review and Herald, abathi abanye ababhali-mbali balinike ububhali bukaJames White, nangona amaxwebhu elo nqaku eneneni ebonisa ngakumbi kuUriah Smith njengombhali wokwenene. Nokuba kunjalo, isiqalekiso esichasene nokwaxhiwa kwakhona kweYeriko sazaliseka

ngokucacileyo ngoJames White, yaye uUriah Smith wayengumntu owadala ishathi yomgunyathi ka-1863. Kwathi ngowe-1881, umongameli weGeneral Conference wayebeka amanqaku kwi-Review and Herald, awayephikisa igunya elipheleleyo leBhayibhile, kwaza kwathi kunyaka olandelayo uUriah Smith waqalisa uhlaselo oluchasene negunya loMoya wesiProfeto.

Amadoda amandulo awayefanele ukuba ngabagcini ayekhokela kuhlaselo oluvulekileyo olwaluqala ngohlaselo lwezinyaniso ezisisiseko ezimelwe ephupheni likaMiller neziboniswe kwiitafile ezimbini zikaHabakuki. Ukusuka apho baqalisa ukuhlasela amangqina amabini eBhayibhile noMoya Wokuprofeta. Kwangelo xesha linye (ekuqaleni kweminyaka yoo-1880), inkokeli yomsebenzi wezempilo, uJohn H. Kellogg, yaqalisa ukwazisa kubunkokeli bebandla umoya wokomoya wepantheism. Ngo-1881, uJames White wabekwa ekuphumleni, yaye uDade White wayephakathi kwimvukelo eyayisanda ngokukhawuleza yobunkokeli besakhiwo semfundo, sezempilo nesopolitiko sebandla.

Isigidimi esasifikayo ngowe-1856, esasingukwanda kokukhanya kwe-“amaxesha asixhenxe,” kwaneso sigidimi sasiya eLaodikea, sasaliwe, yaye iNkosi yayinenjongo yokuphinda kanye eso sigidimi kwiNkomfa Jikelele eMinneapolis ngowe-1888, ngesigidimi esanikelwa ngabadala uJones noWaggoner. Isigidimi sabo sasingesiso isigidimi esitsha, yaye xa abo babemelana nesigidimi sabo bathethwa nguDade White, wachaza ukuba abo bavukeli babekhohlelwa ukuba ukumelana kwabo nesigidimi sikaJones noWaggoner kwakumele uxanduva lwabo lokukhusela iimpawu ezindala, ezikwangamaziko amandulo. Uvukelo lwabo lwatyhila ukuba ngowe-1888 babengasaqondi ukuba ayintoni na amaziko, oko kukuthi, iinyaniso ezisisiseko zimele ubulungisa bukaKristu. Kwimeko yeempawu neMithetho kaWilliam Miller wathi:

“Simele sazi ngokwethu ukuba ubuKristu buyintoni na, ukuba iyintoni na inyaniso, ukuba luyintoni na ukholo esilwamkeleyo, nokuba yintoni na imithetho yeBhayibhile—imithetho esiyinikiweyo ligunya eliphezulu kunawo onke. Baninzi abakhohlwayo bengenazathu abanokusekela kuzo ukholo lwabo, bengenabungqina baneleyo ngokunyaniseka kwalo mba. Ukuba kuvezwa uluvo oluhambelana neembono zabo abazibeke ngaphambili, bahlala bekulungele ukulamkela. Abacingi besuka kwisizathu besiya kwisiphumo; ukholo lwabo alunasiseko sokwenyaniso, yaye ngexesha lovavanyo baya kufumanisa ukuba bakhe phezu kwentlabathi.

“Lowo uphumla enelisekile lulwazi lwakhe lwangoku olungagqibelelanga lweZibhalo, ecinga ukuba oku kwanele usindiso lwakhe, uphumle kwinkohliso ebulalayo. Baninzi abangaxhotyiswanga ngokupheleleyo ngeengxoxo zeZibhalo, ukuze babe nako ukuqonda impazamo, baze bagwebe zonke izithethe neenkolelo ezingenasiseko eziye zanyanzeliswa njengeinyaniso. USathana ungenise ezakhe iingcamango kunqulo lukaThixo, ukuze onakalise ubulula bevangeli kaKristu. Inani elikhulu labo bathi bayakhohlelwa yinyaniso yangoku, abakwazi ukuba yintoni na eyenza ukholo olwakhe lwanikelwa kwabaNgcwele—uKristu kuni, ithemba lobuqaqawuli. Bacinga ukuba bakhusele iimpawu zakudala, kodwa badikidiki yaye abanandaba. Abazi ukuba kuthetha ukuthini ukuluka kumava abo nokuba nalo amandla okwenene othando nokholo. Abangabafundi beBhayibhile abasenyongweni, koko bayavilapha yaye abaqwalaselanga. Xa kuvela umahluko wezimvo ngeendinyana zeZibhalo, abo bangakhange bafunde benenjongo yaye bengaqinisekanga ngoko bakukholelwayo,

bayaphambuka enyanisweni. Simele ukugxininisa kubo bonke imfuneko yokuphanda ngenkuthalo inyaniso engcwele, ukuze bazi ukuba bayazi ukuba yintoni na inyaniso. Abanye bathi banolwazi oluninzi, baze bazive banelisekile yimeko yabo, xa bengasenamdlanla ngomsebenzi, bengasenalo uthando oluvuthayo ngoThixo, nangemiphefumlo awafela yona uKristu, ngaphezu kokuba bebengazange bamazi uThixo. Abayifundi iBhayibhile [ukuze] bazenzele umongo namanqatha emiphefumlweni yabo. Abavakalelwa kukuba lilizwi likaThixo elithetha kubo. Kodwa ukuba sifuna ukuqonda indlela yosindiso, ukuba sifuna ukubona imitha yeLanga lobulungisa, simele sifunde iZibhalo ngenjongo; kuba izithembiso neziprofeto zeBhayibhile zikhanyisa ngemitha ecacileyo yobuqaqawuli phezu kwesicwangciso esingcwele sentlawulelo, ezi nyaniso zibalulekileyo ezingaqondwa ngokucacileyo.” The 1888 Materials, 403.

Le ngxelo ithatyathwe kubungqina bakhe ngexesha lowe-1888, yaye uchaza ukuba abavukeli bakha isiseko phezu kwesanti, nangona bengayazi loo nto. Uthi, “Inani elikhulu labo bazibiza ngokuba bakholelwa enyanisweni yangoku, alikwazi oko kuyilo ukholo olwanikelwa kwaba ngcwele kwakanye—uKristu kuni, ithemba lobuqaqawuli. Bacinga ukuba bakhusela iimpawu zomda ezindala, kodwa badikidiki yaye abanankathalo.” Uchaza ukuba basengaphakathi kwimeko yaseLawodike, kuba “badikidiki.” Kanjalo uchaza “ukholo olwanikelwa kwaba ngcwele kwakanye—uKristu kuni, ithemba lobuqaqawuli.” UKristu uliLiwa lamaXesha, yaye njengeliLiwa lamaXesha, umele amatye anqabileyo ephupha likaMiller.

“Isilumkiso sifikile: Makungavunyelwa nto ukuba ingene eya kuphazamisa isiseko sokholo ebesakha phezu kwaso ukususela oko isigidimi safika ngo-1842, 1843, nango-1844. Ndandikolu lwazi lwesigidimi, yaye ukususela ngelo xesha bendimi phambi kwehlabathi, ndinyanisekile ekukhanyeni uThixo asinike kona. Asicebi ukususa iinyawo zethu eqongeni ezabekwa kulo njengoko imihla ngemihla sasifuna iNkosi ngomthandazo onzulu, sifuna ukukhanya. Nicinga ukuba ndingakuncama ukukhanya uThixo andinike kona? Kufuneka kube njengeLiwa laMaphakade. Bekundikhokela ukusukela oko kwanikelwayo.” Review and Herald, Epreli 14, 1903.

Uchaza ubunyani obubalulekileyo babavukeli, ababengamadoda amandulo kaHezekile, xa esithi, “Abacingi ngokusuka kwisizathu ukuya kwisiphumo.” Abangendawo abanako okanye abafuni ukucinga ngokusuka kwisizathu ukuya kwisiphumo. Isiphumo seseshoni yeNkomfa Jikelele ka-1888 saba sisivukelo kangokuba uDade White wagqiba ekubeni ahambe, kodwa umkhokeli wakhe oyisithunywa sezulu wamyalela ukuba makahlale aze abhale imbali ehambelanayo yemvukelo kaKora, kaDatan noAbhiram. Imvukelo yamadoda amandulo yaba sisiphumo, kwaye isizathu saba kukwaliwa kwesigidimi saseLawodike esafika kunye nokwanda kokukhanya “kwamaxesha asixhenxe” ngowe-1856, saza sanda saya kwimvukelo ngokuchasene neziseko ngowe-1863, nto leyo eyakhokelela ke kuhlasele kuqala lweBhayibhile kwaza kwalandela uMoya woProfeti, kunye nokungeniswa komoya wokomoya kaKellogg.

Kambe ke amadoda amandulo angababhali-mbali kuwo wonke umlando azigqume ngenkunkuma, izithethe, amasiko neengqokelela zeentsomi iinyaniso ezinxulumene novukelo, kuba abo bathabatha inxaxheba kolo hlobo lovukelo basoloko bezama ukufihla ubungqina.

Yeha kubo abo bazama ngokunzulu ukufihla icebo labo kuYehova, nemisebenzi yabo isebumnyameni, baze bathi, Ngubani osibonayo? ngubani osaziyo? Isaya 25:19.

Amadoda uIsaya athetha nawo kwivesi ngawo lawo awachazayo njengathi “amadoda agculelayo alawula aba bantu baseYerusalem,” yaye ngawona madoda amandulo awayemiselwe ukuba ngabagcini babantu kuHezekile isahluko sesibhozo. Kubungqina bukaHezekile, kwisesono sesibini esilistikizi, esiphawula isizukulwana sesibini sobu-Adventism, aphenula imibuzo ebuzwayo ngamadoda agculelayo kaIsaya, “ngokuba athi, INkosi ayisiboni; INkosi ilishiyile ihlabathi” (Hezekile 8:12).

Kukho “Yeha” evakaliswayo phezu kwabo bahlaziyi-mbali bazama ukugquma inyaniso yemvukelo eyakhokelela ku-1888 yaza yenzeka ngalo nyaka.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ndimele ukuthetha kuni ngokubhekiselele kwiintlanganiso zaseMinneapolis. Ndakha ndagqiba kwelokuba ndiyishiye intlanganiso kuba ndabona ndaza ndeva umoya onamandla wokuchasa owawulawula. Andinakukhe, nokuba kungomzuzwana omnye, ndivume loo moya owawusebenza ngamandla alawulayo phezu koMzalwana uMorrison noMzalwana uNicola. Andinakukhe, nokuba kungomzuzwana omnye, ndithandabuze ukuba luhlobo luni lomoya enaninalo. Ngokuqinisekileyo wawungewo uMoya kaThixo, yaye hleze niqhubeke kule nkohliso ndinibhalela ngoku.

“Ngobo busuku emveni kokuba ndigqibe kwelokuba ndingabi sahlala ixesha elide eMinneapolis, ephupheni okanye embonweni wobusuku—andinakutsho ngokuqinisekileyo ukuba yayiyiphi—umntu omde, onembonakalo enegunya, wandizisela umyalezo waza wandityhilela ukuba yayikukuthanda kukaThixo ukuba ndime esikhundleni sam somsebenzi, nokuba uThixo ngokwaKhe uya kuba ngumncedi wam aze andixhase ukuba ndithethe amazwi aya kundinika wona. Wathi, ‘Ngalo msebenzi iNkosi ikuvusile. Iingalo zayo ezingunaphakade ziphantsi kwakho. Kule ntlanganiso kuya kwenziwa izigqibo zobomi okanye zokufa; kungekhona ukuba nabani na kufuneka atshabalale, kodwa ikratshi lokomoya nokuzithemba kuya kulivala ucango ukuze uYesu namandla oMoya waKhe oyiNgcwele bangangeniswa. Baya kuba nelinye ithuba lokukhutshwa enkohlisweni, nokuguquka, bavume izono zabo, baze beze kuKristu baguqulwe ukuze Abaphilise.’”

“Wathi, ‘Ndilandele.’ Ndalandela umkhokeli wam, wandikhokelela ezindlwini ezahlukahlukeneyo apho abazalwana babehlala khona, waza wathi, ‘Waveni amazwi athethwa apha, kuba abhaliwe encwadini yeengxelo, yaye la mazwi aya kuba namandla okugweba phezu kwabo bonke abanexaxheba kulo msebenzi ongahambelaniyo nomoya wobulumko obuvela phezulu, kodwa ohambelana nomoya ongehliyo uvela phezulu, koko usuka ezantsi.’”

“Ndiphulaphule amazwi athethiweyo awayefanele ukwenza ukuba wonke umntu owawathethayo abe neentloni. Kwagqithiswa amazwi okugculela omnye komnye, behlekisa ngabazalwana babo uA. T. Jones, uE. J. Waggoner, noWillie C. White, kwakunye nam. Isikhundla sam nomsebenzi wam kwathethwa ngako ngokukhululekileyo ngabo babefanele ukuba bexakekile emsebenzini wokuthobisa imiphefumlo yabo phambi koThixo nokulungisa

ezabo iintliziyo. Kwakubonakala ngathi kukho ukurhintyelwa ekucamngceni ngobubi obucingelwayo nakwiintetho eziveliswe yingcinga nje ngokuphathelele abazalwana babo nomsebenzi wabo, ezazingenasiseko enyanisweni, nasekuthandabuzeni, nasekuthetheni, nasekubhaleni izinto ezibukhali ngenxa yokuthandabuza, nokubuza-buza, nokungakholwa.

“Watsho umkhokeli wam wathi, ‘Oku kubhaliwe ezincwadini njengokuchasene noYesu Kristu. Lo moya awunakuvumelana noMoya kaKristu, woonyaniso. Banxilisiwe ngumoya wokuchasa, yaye abasazi nangaphezu kwesinxila ukuba nguwuphi umoya olawula amazwi abo okanye izenzo zabo. Esi sono ngokukhethekileyo sisikhubekiso kuThixo. Lo moya awusenakuba nokufana noMoya wenyaniso nobulungisa kunomoya owakhuthaza amaYuda ukuba enze umanyano lokuthandabuza, lokugxeka nokuba ziintlola phezu koKristu, uMhlawuleli wehlabathi.

“Ndaxelelwa sisikhokelo sam ukuba kwakukho ingqina kwintetho engenaKristu, intetho yesihlwele eyabonakalisa umoya owawuqhuba la mazwi. Xa bangena kumagumbi abo, iingelosi ezingendawo zangena nabo, ngenxa yokuba bavala umnyango kuMoya kaKristu baza abavuma kuphulaphula ilizwi laKhe. Kwakungekho kuthobeka komphumlo phambi koThixo. Ilizwi lomthandazo lalinqabile ukuviwa, kodwa ukugxeka namazwi agabadeleyo neengcinga ezicingelwayo noqikelelo namarhe nenzondo nomona neengcinga ezimbi ngabanye nezityholo zobuxoki kwakuxhaphakile. Ukuba amehlo abo ayethe avuleka, ngebebone oko ngebekuboyikisile, ukugcoba kweengelosi ezingendawo. Kwaye ngebebone noMlindi owayeve onke amazwi waza wawabhala la mazwi ezincwadini zezulu.

“Ndaza ke ndaxelelwa ukuba ngelo xesha bekuya kuba lilize ukwenza nasiphi na isigqibo malunga nezikhundla kwiingongoma zemfundiso, malunga nokuba yintoni inyaniso, okanye ukulindela nawuphi na umoya wophando olunobulungisa, kuba kwakwenziwe umanyano olwalungavumeli naluphi na utshintsho lweengcinga kuyo nayiphi na ingongoma okanye indawo ababe sele beyamkele, kanye njengoko namaYuda enjenjalo. Zininzi izinto ezathethwa kum nguMkhokeli wam endingakhululekanga ukuzibhala. Ndazifumana ndihleli ebhedini ndinomoya wosizi nenkxwaleko, kwangaxeshanye ndinomoya wesigqibo esiqinileyo wokuma esikhundleni sam somsebenzi kude kube sekupheleni kwentlanganiso, ndize ke ndilinde izikhokelo zoMoya kaThixo undixelela indlela emandihambe ngayo nendlela emandiyilandele.” *The 1888 Materials*, 277, 278.