

# Incwadi kaDaniyeli - Inani Lamashumi Asibhozo ananye

*Ukutyhila Ukuhlaziywa Kwembali Kwi-Adventism yaseLawodike:  
Ukuhlolisisa Impikiswano Malunga neMihla Ngemihla*

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Ukuqika usuka kwisizathu uye kwisiphumo akuxabisekanga nto ukuba usichaza gwenxa isiphumo, njengoko kuye kwenziwa ngababhali-mbali bama-Adventist aseLawodike abathetha ngenkxaso yegunya ngeemeko nobuntu obunxulumene neNkomfa Jikelele ka-1888 eMinneapolis. Ingcaciso ephefumlelweyo ichonga eso siganeko njengokuphindaphindwa kovukelo lukaKora, uDatan no-Abhiram, olwakhuthazwa sisigwebo esababekela ukuba babhadule entlango iminyaka engamashumi amane de bafe. Kwaso eso sigwebo sasinikwe kwangaphambili ubu-Adventist baseLawodike.

Uvukelo lwalubandakanya iingxoxo ezifihlakeleyo apho abavukeli babekubumfama obugqithiseleyo baseLawodike kangangokuba babethinteleka ekuqondeni ukuba uThixo wayeyazi icebo labo elalicwangciswa emva kweengcango ezivaliweyo kunye novukelo lwabo. Njengokuba uKora, uDatan noAbhiram bazifihla ezintentsi zabo, benza amacebo abo baza basasaza uvukelo lwabo nxamnye noMoses, ngokunjalo namadoda amandulo ka-1888 azifihla emva kweengcango ezivaliweyo zezindlu zawo, ukuze enze amayelenqe nxamnye noDade White, unyana wakhe kunye nabathunywa abanyuliweyo. Ukususela kuloo mzuzu uDade White, uJones noWaggoner babemele ukuba bahlaselwe.

Izizukulwana ezine zobu-Adventist zakhula ngokuthe ngcembe kwimvukelo yazo, njengoko kuboniswe kuHezekile isahluko sesibhozo. Amagumbi emifanekiso engqondweni ngaphakathi etempileni ebonakalayo nakwitempile yomntu ayesele emiliselwe ziingcinga ezingendawo, yaye ukusebenzelana nemimoya kwahlala phezu kwamadoda amakhulu amandulo awayemiselwe ukukhusela abantu. Ngaphambi kuka-1888, la madoda amakhulu amandulo aqala ngokuphosa ukungcolisa phezu kwegunya leBhayibhile aze emva koko phezu koMoya wesiProfeto, yaye ngo-1884, imibono evulekileyo yaphela. Ukusebenzelana nemimoya okungobupantheyisti kukaKellogg kwaqalisa ukungena kwimbali engaphambi kuka-1888, yaye u-1888 uphawula ukufika kwesizukulwana sesibini. Ababhali-mbali bama-Adventist basenokuba abazange bayibhale ingqina-ntetho lembali yokwenene yemvukelo eyabonakaliswa entlanganisweni, kodwa ngokokuphefumlelwa abaLindi basezulwini “beva onke amazwi baza bawabhalisa” “amazwi ezincwadini zezulu.”

Uvukelo olumelwe “ngamagumbi afihlakeleyo emifanekiso” kaHezekile, lwaluluhlaselo olujoliswe kwiziseko eziyinyaniso. Lwaluluhlaselo olujoliswe kumprofetikazi nakubathunywa abanyuliweyo, yaye lwaphawula ukufika kokusebenzelana nemimoya. Kuso eso sizukulwana uhlaselo olulandelayo olukhulu lwaluzakwenziwa nguSathana ngokuchasene kanye nesiseko

seziseko zikaWilliam Miller.

UMiller waseka isiseko sazo zonke izicelo zakhe zesiprofeto phezu kokuqonda ukuba la magunya mabini enza incithakalo akuDaniel isahluko sesibhozo, ivesi yeshumi elinesithathu, amela ubuhedeni obalandelwa bubupapa. Ngo-1901, uLewis Conradi, inkokeli yobuAdventism baseLawodike eJamani, waphinda wazisa imbono yobuProtestanti obuwileyo yokuba “okwemihla ngemihla” encwadini kaDaniel kwakumela ulungiselelo lukaKristu lwasengcweleni.

Ngexesha lembali elalandela intlanganiso yaseMinneapolis ka-1888, ubuthakathi bokomoya benkokeli yomsebenzi wezempilo banyuka ngakumbi, ukwahlukana kwaqhubeka phakathi kweenkokeli njengoko iziphumo zokwaliwa komyalezo kaJones noWaggoner zaqhubeka zisenza umonakalo wazo. Ekuqaleni kwenkulungwane entsha uW. W. Prescott, inkokeli yama-Adventist aseLawodike, owayefumene iziqinisekiso zetheyoloji ezikolweni zobuProtestanti obuwileyo, wathabatha ingubo kaSathana ukuze akhuthaze imbono kaConradi “yemihla ngemihla,” yaye njengoko kusoloko kunjalo “aboyisileyo babhala imbali.”

Iingelosi ezingewele zarekhoda imbali eyinyaniso, kodwa ubu-Adventism baseLawodikea bavelisa isikhundla sembali sengxabano malunga nokugatywa kokuqonda kwamaMillerite ngo-“okuqhubekayo,” eshiya nabani na “ongafundanga” kubu-Adventism baseLawodikea ukuba akholelwe ukuba inkcazo ka-“okuqhubekayo,” athe uDade White wayichaza njengento evela “kwiingelosi ezagxothwayo ezulwini,” eneneni iyimfundiso eyinyaniso. Ngeminyaka yokuqala yenkulungwane yamashumi amabini uW. W. Prescott wakhokela ekuvelisweni kopapasho olunesihloko esithi, The Protestant. Umongo wonke wolo papasho wawukukufundisa ukuba ukuqonda kukaMiller ngo-“okuqhubekayo” kwakungalunganga, nokuba ubuProtestanti obuwileyo, apho wayefumene khona iziqinisekiso zakhe zetheyoloji, babulungile ekunikezeleni uKristu umqondiso kaSathana. Kule mbali uA. G. Daniells (uMongameli weNkomfa Jikelele), wamanyana noPrescott kuhlaselo lukaSathana oluchasene nenyanyiso, nangona uDade White wayexhase ngokungqalileyo imbono kaMiller ngo-“okuqhubekayo” njengechanileyo.

“INkosi yandibonisa ukuba itshathi ka-1843 yayikhokelwa sisandla sayo, nokuba akukho nxalenyeye yayo eyayifanele ukuguqulwa; nokuba amanani ayenjalo kanye njengoko yayifuna wona. Nokuba isandla sayo sasiphezu kwayo saze safihla impazamo kwamanye amanani, ukuze kungabikho bani unokuyibona, de isandla sayo sasuswa.

“Ke ndabona ngokunxulumene ‘neMihla Ngemihla,’ ukuba igama elithi ‘idini’ longezwe bubulumko bomntu, yaye alingelilo elombhalo; nokuba iNkosi yanika umbono ochanileyo ngalo kwabo banikela isikhalo seyure yomgwebo. Xa umanyano lwalukho, ngaphambi ko-1844, phantse bonke babemanyene kumbono ochanileyo ‘weMihla Ngemihla;’ kodwa ukusukela ngo-1844, ekudidekeni, kuye kwamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nokudideka.” Review and Herald, Novemba 1, 1850.

Ngexesha lohlaselo lukaPrescott noDaniells nxaanye nenyanyiso “yemihla ngemihla,” uPrescott noDaniells babemele uluvo lwegcuntswana kulo mba, yaye icebiso likaDade White kubo bobabini ngexesha lale mpikiswano yayikukuba bathule, nangona wayekuthetha oko ngamagama athambileyo ngakumbi, anjengokuthi, “kubulumko benu kukuthi cwaka.” Xa wayebakhalimela

ngenxa yembono yabo ephosakeleyo, wakwagxininisa nokuba umba “wemihla ngemihla” awufanele ukwenziwa umbuzo wokuvavanya. Abahlaziyi bambali, apho olo hlaziyo luyindlela yembali ethiwa luqale ngombutho wamaJesuit wecawa yamaKatolika, basebenzise amazwi akhe okokuba “imihla ngemihla” ayifanele ukwenziwa umbuzo wokuvavanya, ukuze bathintele ukuvavanywa ngokunyaniseka kwale mfundiso. Bawagqwetha amazwi akhe, kuba ngokungaguququkiyo bayawashiya ngaphandle amazwi okuba xa wayecebisa ngokuchasene nokuxhokonxa umba “wemihla ngemihla,” wayesoloko ewalinganisela amazwi akhe ngamanye amazwi anjengokuthi, “ngeli xesha,” okanye “phantsi kweemeko zangoku.”

Njengomprofetikazi wayezama ukunqanda impikiswano eyayisanda ngokunyukayo, neyayisele ikufuphi ekubangeleni ukwahlukana okukhulu ebandleni ngokubanzi, ngambalwa abantu ababecinga ukuba ngenxa yokuba babengabakhokeli babenegunya lokukhuthaza nantoni na ababeyigqiba njengenyani. Kwaye iNkosi, ngempembelelo yakhe, yawugcina umsebenzi kaSathana ulawulwa, kwada kwasekufeni kwakhe. Emva koko ngowe-1931, kwazanywa kwakhona ukutyhalela phambili ukwaliwa kwenyaniso ethi “the daily,” yaye ekugqibeleni oko kwaphunyezwa. Namhlanje ukuqonda okuyinyaniso kwentsingiselo ethi “the daily” kukuqonda kwembinana kwi-Adventism yaseLawodike, yaye phantsi kweemeko zangoku “the daily” ngokuqinisekileyo ngoku ingumbuzo wovavanyo.

Xa uluvo lwesininzi lwalubambelele ekuqondeni okuyinyaniso, lwalungelulo uvavanyo; kodwa xa nayiphi na inyaniso ichazwa njengempazamo, ngelo xesha iba luvavanyo. Xa udityaniso lwemibhalo yesandla olunesihloko esithi Manuscript Releases lwapapashwayo ngeminyaka yoo-1980, okanye malunga nalo xesha, kwaza kwaqatshelwa inqaku elithe ngqo ekuchaseni kwalo imbono kaPrescott noDaniells “ngokuphathelele into ethi ‘the daily,’” njengoko kunjalo nokuxhasa kwalo imbono kaMiller.

“Kweli nqanaba lamava ethu asimele ukuvumela iingqondo zethu zitsalelwe kude nokukhanya okukhethekileyo esakunikwayo ukuba sikuqwalasele kwindibano ebalulekileyo yenkomfa yethu. Kwaye kwakukho uMzalwana Daniells, owayesebenziswa ziintshaba engqondweni yakhe; kwaye ingqondo yakho nengqondo kaMdala uPrescott zazisetyenzwa ziingelosi ezagxothwayo ezulwini. Umsebenzi kaSathana wawukukuphambukisa iingqondo zenu ukuze kungeniswe amachaphaza namasuntswana iNkosi engazange inikhuthaze ukuba niwangenise. Ezo zinto bezingengazo ezibalulekileyo. Kodwa oku kwakuthetha lukhulu kwinjongo yenyanyiso. Kwaye iimbono zeengqondo zenu, ukuba beninokutsalelwa kude nisiwe kumachaphaza okanye kumasuntswana, ngumsebenzi owaqulunqwa nguSathana. Ukulungisa izinto ezincinane ezincwadini ezibhaliweyo, nicinga ukuba bekuya kuba kukwenza umsebenzi omkhulu. Kodwa ndiyalelwa ukuthi, Ukuthula bubuciko bokuthetha.”

“Ndimele ukuthi, Yekani ukukha amabala. Ukuba le njongo kaMtyholi ibinokuphunyezwa kuphela, ngoko [oko] kubonakala kuni [ukuba] umsebenzi wenu ubungathatyathwa njengowona umangalisa kakhulu ekuqulunqweni kwawo. Yayilicebo lotshaba ukuhlanganisa zonke izinto ekucingelwa ukuba ziyagxeka apho zonke iindidi zeengqondo zazingavumelani khona.

“Yaye ke ngoko? Owona msebenzi umkholisayo umtyholi ubuya kwenzeka. Kwakunokunikwa umfanekiso kwabangaphandle, kungekhona owokholo lwethu, kanye olo lwalunokubafanela, nowawuya kuphuhlisa iimpawu zesimilo ebeziya kubangela ukudideka okukhulu, zize zithabathe loo maxesha axabisekileyo afana negolide ekufanele ukuba asetyenziswe ngenzondelelo ukuzisa umyalezo omkhulu phambi kwabantu. Iintshumayelo okanye iinkcazo esizenzileyo ngawo nawuphi na umxholo esiye sasebenza kuwo bezingenakuthi zonke zingqinelane, yaye iziphumo zaziza kuba kukudida iingqondo zamakholwa nezingakholwayo. Yiyo kanye le nto uSathana awayecelebe ukuba yenzeke—nantoni na enokwandiswa ibonakale ngathi kukungavisisani.”

“Funda uHezekile, isahluko 28. Ngoku, nanku umsebenzi omkhulu, apho imimoya engaqhelekanga inokudlala indima khona. Kodwa iNkosi inomsebenzi ekufuneka wenziwe ukuze kusindiswe imiphfumlo etshabalalayo; yaye iindawo uSathana, eziguqule inkangeleko yakhe, anokungena kuzo, ezisa ukudideka phakathi kweqela lethu, uya kukwenza oko ngokugqibeleleyo, yaye zonke ezo ntlukwano zincinane ziya kwandiswa, zibonakale ngokucacileyo.”

“Kwaye ndaboniswa kwasekuqaleni ukuba iNkosi ayinikanga uMdala uDaniells noPrescott umthwalo walo msebenzi. Ngaba amaqhinga kaSathana mawangeniswe na, ibe le nto ibizwa ngokuba yi-‘Daily’ yenziwe ibe ngumcimbi omkhulu kangaka ude ungeniswe ukuze udide iingqondo uze uthintele ukuqhubela phambili komsebenzi ngeli xesha libalulekileyo? Akufanele kube njalo, nokuba kungathini na. Lo mba akufanele ungeniswe, kuba umoya obuya kungeniswa ubuya kuba ngowokwalela, yaye uLusifa ubukele yonke intshukumo. Iiarhente zikaSathana ziya kuqalisa umsebenzi wakhe, kuze kuziswe ukudideka phakathi kwethu. Aninabizo lokukhangela umahluko wezimvo ongengombuzo ovavanyayo; kodwa ukuthula kwenu kukuthetha ngokwalo. Lo mba wonke ucacile phambi kwam. Ukuba umtyholi ebenganokubandakanya nabani na kubantu bethu kwezi zifundo, njengoko ecebe ukwenza, injongo kaSathana ibiya kuphumelela. Ngoku umsebenzi makuthathwe ngoko nangoko, kungabikho naluphi na uluvo [olwahlukileyo] oluchazwayo.”

“USathana wayeza kubakhuthaza abo bantu baphumileyo kuthi ukuba bamanyane neengelosi ezingendawo baze bawulibazise umsebenzi wethu ngemibuzo engabalulekanga, ibe kungaba kukuvuya okunjani na enkampini yotshaba. Sondelelani kunye, sondelelani kunye. Makungcwatywe wonke umahluko. Umsebenzi wethu ngoku kukunikela onke amandla ethu omzimba nawengqondo-nezivamvo zobuchopho ukuze sisuse ezi ntlukwano endleleni, size sonke sivisisane. Ukuba uSathana, ngobulumko bakhe obukhulu obungangcwaliswanga, wayenokuvunyelwa ukuba afumane nokuba kukubamba okuncinane nje, [wayeza kuvuya].”

“Ke kaloku, ndakubona indlela enanisebenza ngayo, ingqondo yam yaqonda yonke imeko kunye neziphumo ukuba beninokuqhubeka ninike abo basishiyileyo nelona thuba lincinane lokuzisa ukudideka phakathi kwemigca yethu. Ukunqongophala kwenu kobulumko bekunokuba kanye yile nto uSathana ayinqwenelayo. Isibhengezo senu esivakalayo asizange sibe phantsi kokuphefumlelwa nguMoya oyiNgcwele. Ndiyalelwe ukuba ndithi kuni, ukukhangela kwenu iziphene kwimibhalo yamadoda akhokelwe nguThixo akuphefumlelwanga nguThixo. Kwaye ukuba obu bubulumko uMdala Daniells angabunika

abantu, makangaze nangayiphi na indlela anikwe isikhundla esisemthethweni, kuba akanako ukuqiza esuka kunobangela aye kwisiphumo. Ukuthi cwaka kwenu ngalo mbandela bubulumko benu. Ke ngoku, yonke into enjengokukhangela iziphene kwiimpapasho zamadoda angasekhoyo ayinomsebenzi uThixo aninike nawuphi na kuni ukuba niwenze. Kuba ukuba la madoda—abaDala uDaniells noPrescott—aye alandela izalathiso ezinikiweyo ekusebenzeni ezixekweni, ngekwabakho abaninzi, ewe, abaninzi kakhulu, abaqinisekisiweyo ngenyaniso baza baguquka, amadoda anobuchule athi [ngoku] akwizikhundla apho engasayi kuze afikelelwe kuzo.”

“Ihlabathi lonke malithatyathwe njengentsapho enye enkulu. Kwaye xa ninomthombo onje wolwazi eninokukha kuwo, kutheni niliyekele ihlabathi ukuba litshabalale iminyaka ngeminyaka ngoxa ninobungqina enabunikelwa yiNkosi yethu uYesu Kristu? Inkolo yenyano isifundisa ukuba sithabathe indoda nenkazana nganye njengomntu esinokumenzela okulungileyo.

“Oku bekushicilelwe iminyaka emininzi: ‘Ingqondo Elungeleleneyo,’ ubungqina kuMdala Andrews. Ingqondo inokulinywa ukuze ibe ngamandla okukwazi ukuba kuthethwe nini nokuba yimiphi imithwalo emele ithatyathwe ize ithwalwe, kuba uKristu ungumfundisi wakho. Kwaye ndandisoyika kakhulu ngenxa yakho [xa ndakubonayo] uphakamisa ubulumko bakho ulandela ikhondo lokungenisa iiyantlukwano zezimvo. INkosi ifuna amadoda alumkileyo anako ukuzibamba athule xa kububulumko kuwo ukwenza oko. Ukuba ubuya kuba ngumntu ophelileyo, uswele ukungcwaliswa ngoYesu Kristu. Ngoku kukho umsebenzi osandul’ ukuqaliswa, yaye makubonakale ubulumko kumfundisi wonke, kumongameli wonke wenkomfa. Kodwa nanku umsebenzi owawufanele uwubambe kwiminyaka eyadlulayo apho wawufuneka khona uphakamise ilizwi lakho ngenxa yalo kanye lo msebenzi. UKristu wanika bonke abantu baKhe imiyalelo ekhethekileyo ngoko baya kukwenza nangezinto abangayi kuzenza. Kwaye kusekho ixesha elincinane eliseleyo kuthi lokusebenzela ubulungisa beNkosi. Unako ukuyiqonda indlela yeNkosi. Ndabona injongo yakho yokuphatha izinto ngokwamacebo akho emva kokuba ubekwe njengomongameli. Wawucinge ukuba uya kwenza izinto ezimangalisayo, nto leyo eyayiya kuba ngumsebenzi uThixo angawubekanga ezandleni zakho ukuba uwenze. Ngoku umsebenzi wakho asikokucinezela, koko kukukhulula kuyo yonke imfuno enokwenzeka ukuba iNkosi ikwamkele ukuba ukhonze. Kodwa uselula kakhulu unike ubungqina bokuba ubulumko nesigwebo esingcwaliswiweyo akuzange kubonakaliswe nguwe. Waqhushumbisa imiba eyayingayi kwamkelwa ngaphandle kokuba iNkosi inike ukukhanya.”

“Ndiyalelwe ukuba ezo ntshukumo zikhawulezileyo bezingafanele zenziwe, njengokukunyula ukuba ube ngumongameli wenkomfa kwanomnye unyaka. Kodwa iNkosi iyakwalela naziphi na ezinye iintengiselwano ezinjalo zikhawulezileyo de loo mba uziswe phambi kweNkosi ngomthandazo; yaye njengokuba umyalezo ufikile kuwe wokuba umsebenzi weNkosi ophezu komongameli uluxanduva olungcwele kakhulu, wawungenalungelo lokuziphatha lokugqabhuka njengoko wenza ngomxholo we-‘Daily’ uze ucinge ukuba impembelelo yakho iya kugqiba loo mbuzo. Kwakukho uMdala Haskell, othwale uxanduva olunzima, yaye kukho uMdala Irwin namanye amadoda amaninzi endinokuwakhankanya anoxanduva olunzima.”

“Yayiphi na intlonelo yenu kumadoda amakhulu ngeminyaka? Ligunya lini eninokulisebenzisa ningakhange nithathe onke amadoda anoxanduva ukuze alulinganise olu daba? Kodwa ke ngoku masiluphengulule olu daba. Simele ngoku siqwalasele kwakhona enoba ngaba ngumgwebo weNkosi kusini na, phambi komsebenzi oye watyeshelwa, ukuba nibonakalise inkuthalo yenu yokuwuqhuba lo msebenzi omnye unyaka kwakhona. Ukuba nithe nawuqhuba lo msebenzi omnye unyaka kwakhona ngoncedo oluya kumanyana nani, kufanele kubekho utshintsho olwenzekayo kuni nakuMdala uPrescott. Kwaye nizithobe iintliziyi zenu phambi koThixo. INkosi kuya kufuneka ibone kuni ukubonakaliswa kwamava ahlukeneyo, kuba ukuba kwakha kwakho amadoda afuna ukuguqulwa kwakhona ngeli xesha langoku, ngala uMdala uDaniells noMdala uPrescott.”

“Mabanyulwe amadoda asixhenxe angamadoda obulumko, athi ngokusebenza kobabalo lukaThixo anike ubungqina bokubuyela ngokupheleleyo enyanisweni. Kuba nawuphi na amadoda amfanyekiswe kangaka ukuba angakwazi ukuqqa ukusuka kwisizathu aye kwisiphumo, ade angawahoyi amadoda athwale uxanduva lomsebenzi nabaongameli beenkomfa, ukuba amadoda athwele umsebenzi ngaphezu kweminyaka emibini angade angahoywa, kuze kwenzeke isiphumo esinjalo sokungxama kangangokuba amadoda angawutyeshela kwa lo msebenzi ububekwe phambi kwawo iminyaka—umsebenzi wokusebenza ezixekweni—kwaye kunganikwa ngqalelo, okanye kancinane kakhulu, kumadoda amadala ukuze kufunyanwe icebiso, koko kubhengezwe izinto akhetha ukuzinika abantu, oko ngokwako kuthwala ubungqina bako bokungakhuseleki kwamadoda aza kuphathiswa umsebenzi omkhulu nongummangaliso kangaka.”

“UKristu akafanga. Akasoze avumele umsebenzi waKhe uqhubekwe ngale ndlela ingaqhelekanga. Yekani ezi ncwadi. Ukuba kukho naluphi na utshintsho oluyimfuneko, uThixo uya kuba nemvisiswano kolo tshintsho ngendlela efanelekileyo, kodwa xa isigidimi siphathiswe abantu benemithwalo emikhulu yoxanduva olubandakanyekileyo, [uThixo] ufuna ukunyaniseka okuya kusebenza ngothando kuze kuhlambulule umphefumlo. Abadala uDaniells noPrescott bobabini badinga ukuguqulwa kwakhona. Kungene umsebenzi ongaqhelekanga, yaye awuvisisani nomsebenzi awathi uKristu weza ehlabathini lethu ukuwenzela; yaye bonke abo baguqulwe ngokwenene baya kwenza imisebenzi kaKristu.

“Sonke sinomsebenzi wokuwenza oya kumzukisa uYise. Sifikile kwingxaki—mhlawumbi sihambelane nesimilo sikaYesu Kristu kanye kweli xesha lokulungiselela, okanye singazami konke konke. Mdala Daniells, akufanele uzive unenkululeko yokuvakalisa ilizwi lakho phezulu njengoko uye wenza phantsi kweemeko ezifanayo. Kwaye qonda ukuba, umongameli wenkomfa akangomlawuli. Usebenza enxulumene namadoda azizilumko ahlala kwisikhundla sokuba ngabongameli athe uThixo wabamkela. Akanankululeko yokungenelela kwimibhalo ekwiincwadi ezishicilelweyo evela kwiintsiba athe uThixo wazamkela. Abasayi kuphinda babe nolawulo ngaphandle kokuba babonakalise kancinane amandla okulawula nawokucinezela. Ingxaki ifikile, kuba uThixo uya kuhlaziswa.”

“INkosi izijonga njani izixeko ezingasetyenzwanga? UKristu usezulwini. Ngoku ukuvunywa kwako kumele kube kukuthi, ‘Akukho lawulo lobukumkani. Kwaye ngoku lelona xesha lentshutshiso yeli hlabathi. Ngoku ndinguMandla okusindisa okanye okutshitshisa. Ngoku

lixesha apho isiphelo sabo bonke sisezandleni Zam. Ndibunikele ubomi Bam ukuze ndisindise ihlabathi. Kwaye “Mna, ukuba ndiphakanyisiwe,” ubabalo olusindisayo endiya kulunikela luya kungqina ukuba bonke abo baya kubunjwa ngokomfuziselo wobuthixo baze babe banye naM baya kusebenza njengoko ndisebenza ngamandla obabalo lwam oluhlangulayo.’ Nabani na othandayo, [makenze njalo] makabambisane nabazalwana bakhe ekwenzeni umsebenzi abanikiweyo ukuba bawenze xa bekwiindawo zoxanduva phantsi kwecebo iNkosi esilinelayayo, aze afune ngokunyanisekileyo kakhulu ukusebenza ngemvisiswano epheleleyo naLowo walithanda kangaka ihlabathi wada wanikela ubomi baKhe baba lidini elipheleleyo lokusindiswa kwehlabathi. Ndithetha kubalungiseleli bethu, ukuba xa bengena emsebenzini kwizixeko zethu makubekho ukuzola okungcwele okuhamba kunye nenkonzo yeLizwi. Asinakwenza umbono ofanelekileyo ezingqondweni zabantu ukuba si...”

“Ndikhuphela kwiDayari yam. Inyaniso njengoko injalo kuYesu—yithethe, uyithandazele, ukholwe ilizwi ngalinye kubulula bayo. Niya kuzuza ntoni ukuba iimpazamo ziziswe phambi kwabantu abemkileyo elukholweni baza banikela ingqalelo kwimimoya elukhlayo, abantu ababengekudala kunye nathi elukholweni? Niya kuma na kwicala likasathana? Nikelani ingqalelo emasimini angekasetyenzwa. Umsebenzi wehlabathi liphela uphambi kwethu. Ndanikwa imiboniso ngoJohn Kellogg.”

“Umntu onomtsalane kakhulu wayemela iingcinga zeengxoxo ezikhohlisayo awayezizisa, iimvakalelo ezahlukileyo kwinyaniso yokwenene yeBhayibhile. Kwaye abo babelambela benxanelwe into entsha babesasaza iingcinga [ezikhohlisayo ngolo hlobo] kangangokuba uMdala Prescott wayesesichengeni esikhulu. UMdala Daniells wayesesichengeni esikhulu [sokuba] agutyungelwe yinkohliso yokuba ukuba ezi mvakalelo zingathethwa kuyo yonke indawo, bekuya kuba ngathi lihlabathi elitsha.”

“Ewe, bekuya kuba njalo, kodwa ngoxa iingqondo zabo zazifunxwe ngaloo ndlela, ndaboniswa ukuba uMzalwana Daniells noMzalwana Prescott babedibanisa kumava abo iimvakalelo ezinembonakalo yokomoya[istic] baze batsalele abantu bethu kwiimvakalelo ezintle ezaziza kukhohlisa, ukuba kunokwenzeka, nabanyuliweyo kanye. Ndimele ndilande ngompeni wam [inyaniso yokuba] aba bazalwana babeza kubona iziphene kwiingcinga zabo ezikhohlisayo ezaziza kubeka inyaniso ekungaqinisekini; yaye [sekunjalo] bona [babeza] kuvela ngokungathi [banalo] ulwahlulelo olukhulu lokomoya. Ngoku ndimelwe ukubaxelela [ukuba] xa ndaboniswa lo mba, ngexesha uMdala Daniells wayephakamisa ilizwi lakhe njengexilongo ekuxhaseni iingcinga zakhe nge-‘Daily,’ iziphumo ezaziza kulandela zaziswa kum. Abantu bethu babesiba sididekile. Ndasibona isiphumo, kwaza ke ndanikwa izilumkiso zokuba ukuba uMdala Daniells, engenankathalo ngesiphumo, wayenokuthi achukunyiswe ngolo hlobo aze azivumele akholelwe ukuba uphantsi kokuphefumlelwa nguThixo, ukuthandabuza nokugxeka kwakungayi kutyalwa phakathi kwezikhundla zethu kuyo yonke indawo, size sibe kwindawo apho uSathana wayeza kuthwala imiyalezo yakhe. Ukungakholwa okuzinzileyo nokuthandabuza kwakungayi kutyalwa ezingqondweni zabantu, zize izivuno ezingaqhelekanga zobubi zithabathe indawo yenyano.” Manuscript Releases, volume 20, 17–22.

Imbali yesizukulwana sesibini ichaza ukwanda kovukelo. Ubugqi bomoya obumelwe ngamagumbi emifanekiso kaHezekile bubonisa ukuba “UMzalwana Daniells noMzalwana Prescott babethunga

kumava abo iimvakalelo ezibonakala zinobugqi bomoya, baza batsalela abantu bethu kwiimvakalelo ezintle ebezinokukhohlisa, ukuba bekunokwenzeka, nabanyuliweyo kanye.” Ubugqi bomoya obunxulunyaniswa nembono yobuxoki ethi “okwemihla ngemihla,” luphawu lwento ethi, ukuba bekunokwenzeka, ikhohlise nabanyuliweyo kanye. Udibanisa ndawonye ubugqi bomoya be-pantheism obabukhuthazwa nguKellogg nomkhankaso kaPrescott noDaniells wokuchaza “okwemihla ngemihla” njengolungiselelo lukaKristu kwindawo engcwele.

Ubaxelela ukuba mabaziyeke iincwadi zinjalo, nto leyo awayethetha ngayo ngokuchasene noxinzelelo olwenziwa nguPrescott noDaniells lokuphinda kubhalwe incwadi kaUriah Smith, \*Daniel and the Revelation\*, ukuze kususwe imfundiso yakhe eyayichaza “the daily,” kanye njengoko uMiller wayichaza. Abahlaziyi bembali baseLawodike, abo uIsaya ababiza ngokuba “ngabafundileyo”, bawenzile umsebenzi omangalisayo phezu kwabangafundanga kwi-Adventism, kuba baye bayigqwetha ingqina lembali ukuze bakhokele abo baneendlebe ezirhawuzelelwayo nemikhwa yokufunda enganzulwanga ukuba bacinge ukuba umxholo othi “the daily,” awubalulekanga, nokuba uMiller wayengachanekanga ngalo mbandela. Loo msebenzi wohlaziyo yinxalenye yenkunkuma uMiller awaboniswa ukuba yayiza kutshayelwa kude yindoda enebrashi yokungcola, ngelo xesha xa ukuphindwa kokubonakaliswa kwamandla kaThixo kwiMidnight Cry kusenzeka.

Siza kuqhubeka nokuqwalasela kwethu isizukulwana sesibini sobu-Adventism baseLawodike kwinqaku elilandelayo.

“Isigidimi esithi, ‘Qhubekani niye phambili,’ sisamele ukuviwa size sihlonitshwe. Iimeko ezahlukeneyo ezenzekayo ehlabathini lethu zifuna umsebenzi oya kuhlangebezana nezi zinto ziqhutywayo zikhethekileyo. INkosi ifuna amadoda abukhali ngokwasemoyeni nanamehlo acacileyo okubona, amadoda asetyenzwayo nguMoya oyiNgcwele, amkele ngokwenene imana entsha evela ezulwini. Ezingqondweni zabantu abanjalo, iLizwi likaThixo likhanyisa ngokubengezela, libatyhilela ngaphezu kwangaphambili indlela ekhuselekileyo. UMoya oyiNgcwele usebenza phezu kwengqondo nentliziyo. Lifike ixesha apho, ngabathunywa bakaThixo, umsongo utyhilwa ehlabathini. Abafundisi kwizikolo zethu mabangaze babotshwe kukuxelelwa ukuba mabafundise kuphela oko bekufundisiwe ukuza kuthi ga ngoku. Makupheliswe ezi zithintelo. Ukho uThixo onika isigidimi abantu baKhe abaya kusithetha. Makungabikho mlungiseleli uzive engathi ubotshelwe okanye alinganiswe ngomlinganiselo wabantu. IVangeli kufuneka izalisekise ngokungqinelana nezigidimi azithumelayo uThixo. Oko uThixo akunika abakhonzi baKhe ukuba bakuthethe namhlanje kusenokwenzeka ukuba kwakungeyonyaniso yangoku kwiminyaka engamashumi amabini eyadlulayo, kodwa sisigidimi sikaThixo seli xesha.” The 1888 Materials, 133.