

# Incwadi kaDaniyeli - Inani Lamashumi Alithoba

*Ukutyhila “iMihla ngemihla”: Uvavanyo Lwembali Lweempikiswano  
Neziphikiso*

Jeff Pippenger  
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Ukuba ubuwuqwalasele ngenyameko umhlathi wokugqibela kwinqaku elandulelayo, ubunokuthi uqwalasele umthombo wokuqala waloo ndinyana ufumaneka encwadini ethi Early Writings, uA. G. Daniells athi wayehamba nayo kudliwano-ndlebe lwakhe ngomxholo othi “the daily” noDade White ngowe-1910. Abo babesebenza ukumisela “ubuxoki” bokuba “the daily” imele ulungiselelo lukaKristu lwenkonzo engcwele babefuna ukutyhafisa inkxaso kaDade White ethe ngqo necacileyo kumbono ochanekileyo owawunikwa kwabo banikela isikhalo seyure yomgwebo. “Ubuxoki” abalubumbayo yayikukuba ekuphela kwesilumkiso uDade White awayecacisa ngaso ngokukodwa yayisisilumkiso sokumiselwa kwexesha. Yiloo nto uArthur White azama ukuyimisa kwimbali yobomi ayibhalileyo, yaye yiloo nto uyise, unyana kaEllen White, kunye noDaniells, ababezama ukuyingqina ngolo dliwano-ndlebe lwalubunjwe nje.

Njengoko sele kuphawuliwe, akukho ngxelo ibhaliweyo yalo naluphi na udliwano-ndlebe phakathi kukaDade White noDaniells ngombandela “wemihla ngemihla.” Olo dliwano-ndlebe lutyholwayo lwacetyiswa ngowe-1931. Ukuba uDade White wayeluxhasile uluvo lukaDaniells oluwileyo malunga “nemihla ngemihla” kudliwano-ndlebe lowe-1910, kwakutheni ukuze yena, umntu uDade White awamchaza njengonenzondelelo yokukhuthaza uluvo lwakhe, athule ngolo xhaso lwakhe kangangeminyaka engamashumi amabini ananye? Yayingelulo udliwano-ndlebe, yayiyintsomi eyayiqanjwe.

Ukuqulunqwa kodliwano-ndlebe kwafuna ukubeka umxholo wentetho yakhe ethi “the daily” ngokungathi yayiyinto eyayisecaleni kwisilumkiso sakhe ngokumisela amaxesha, yaye uArthur White wabeka iminwe yakhe kobo buxoki ngendlela awaye wabonisa ngayo kwimbali ka-1931.

NjengomKristu wayefanele ukuba abike nje imbali, aze ayeke ukuguqulwa kwembali kungene kulo mba. Siligqibe inqaku lokugqibela ngesiqendu esivela ku-1850, apho isiqendu esiku-Early Writings sisuselwe khona. Le ngxelo yaqala ukuvela ngo-1850, kwi-Review, yaza yaphinda yavela kwincwadi ethi Experience and Views. Ixesha lesithathu ivela kwincwadi ethi Early Writings, kodwa ekuguqukeni kwayo ukuya kwincwadi ethi Early Writings kwabakho iinguqu ezithile. Noko ke, asiyi kuthi imibhalo emininzi yeSpirit of Prophecy iye yatshintshwa njengoko abanye besitsho kumzamo wabo wokungcolisa umsebenzi wakhe.

“INkosi yandibonisa ukuba ishathi ka-1843 yayikhokelwe sisandla sayo, nokuba akukho nxalenye yayo eyayifanele iguqulwe; nokuba amanani ayenjalo kanye njengoko yayiwafuna. Ukuba isandla sayo sasiphezu kwawo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye unokuyibona, de kwasuswa isandla sayo.

“Ndandula ukubona ngokuphathelele ‘iMihla le,’ ukuba igama elithi ‘idini’ longezwe bubulumko bomntu, kwaye alikho embhalweni; nokuba iNkosi yanika umbono ochanekileyo ngako kwabo banikela isikhalo seyure yomgwebo. Xa ubunye babukhona, phambi kowe-1844, phantse bonke babemanyene kwimbono echanekileyo ‘yeMihla le;’ kodwa ukususela kowe-1844, ekudidekeni, kuye kwamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nokudideka.” Review and Herald, Novemba 1, 1850.

Esi sicutshulwa ekuqaleni kupapasho olunesihloko esithi The Present Truth sango-1849, kodwa sapapashwa kwi-Review and Herald ngoNovemba, 1850. Kwisibhalo-ngqangi sokuqala uDade White uthi ngokuthe ngqo ubhala izinto eziliqela athe iNkosi yamtyhilela zona kutshanje, yaye njengoko ufunda lonke elo nqaku uya kubona izihloko ezininzi eziphathwayo. Kukho malunga nezihloko ezohlukeneyo ezingamashumi amabini awaziboniswayo. Ingongoma yeyokuba kwinqaku lokuqala umxholo othi “the daily,” nomxholo othi “time setting” zazizityhilelo ezibini ezahlukileyo zezinto awaziboniswayo.

Kwimibhalo-ngqangi yantlandlolo zazichongiwe kwimihlathi eyahlukeneyo. Xa esi siqendu sashicilelwa kwakhona kwi-Experience and Views, abahleli badibanisa umhlathi apho uDade White exhasa imbono yoovulindlela “nge-daily,” nomhlathi olandelayo olumkisa ngokumiselwa kwexesha. Njengoko ufunda eyantlandlolo, qaphela ukuba ugxininiso lubekwe kwezinye izifundo ngokusetyenziswa koonobumba abakhulu. Kumhlathi apho avuma imbono yoovulindlela “nge-Daily,” ubhala igama elithi Daily ngoonobumba abakhulu, yaye kumhlathi olandelayo ubhala igama elithi Time ngoonobumba abakhulu, ngaloo ndlela ephawula umahluko ocacileyo ngqo phakathi kwezi zifundo zibini awaziboniswayo.

“Bazalwana noodade abathandekayo,

“Ndingwenela ukuninika umzobo omfutshane wento athe uYehova kutshanje wandibonisa yona embonweni. Ndaboniswa ubuhle bukaYesu, nothando iingelosi abanalo omnye komnye. Yathi ingelosi—Aniboni na uthando lwazo?—lulandeleni. Ngokunjalo abantu bakaThixo mabathandane. Kungcono ukuba ityala liwele phezu kwakho kunokuba liwele phezu komzalwana. Ndabona ukuba isigidimi esithi, ‘thengisani izinto eninazo ninikele izipho,’ asizange, ngabanye, sinikelwe ekukhanyeni kwaso okucacileyo; ukuba injongo eyinyaniso yamazwi oMsindisi wethu ibingazange ibekwe ngokucacileyo. Ndabona ukuba injongo yokuthengisa yayingekokunika abo banako ukusebenza nokuzixhasa; yayikukusasaza inyaniso. Kusesisono ukuxhasa nokunyamekela abo banako ukusebenza, kodwa bahlale ebuvideni. Abanye baye baba nenzondelelo yokuhambela zonke iintlanganiso; kungekhona ukuzukisa uThixo, kodwa ngenxa ‘yezonka neentlanzi.’ Abanjalo ngcono kakhulu ukuba babe semakhaya besebenza ngezandla zabo, ‘okulungileyo,’ ukuze bahlangabezane neemfuno zeentsapho zabo, baze babe nento yokunikela ukuxhasa umsebenzi oxabisekileyo wenyanyiso yangoku.

“Ndabona ukuba abathile babephazama ngokuthandazela abagulayo ukuba baphiliswe phambi kwabangakhulwayo. Ukuba kukho nabani na phakathi kwethu ogulayo, aze abize amadoda amakhulu ebandla ukuba amthandazele, ngokukaYakobi 5:14, 15, sifanele ukulandela umzekelo kaYesu. Wabakhupha abangakhulwayo egumbini, waza emva koko waphilisa

ogulayo; ngoko ke nathi sifanele ukufuna ukwahlulwa ekungakholweni kwabo bangenalo ukholo, xa sithandazela abagulayo phakathi kwethu.

“Ndaza ndabuyiselwa kwakhona kwixesha awathi ngalo uYesu wabathabatha abafundi bakhe wabasa bodwa egumbini eliphezulu, waza kuqala wahlamba iinyawo zabo, waza emva koko wabanika ukuba badle isonka esiqhekeziweyo, esimela umzimba wakhe owaphukileyo, nejusti yomdiliya emela igazi lakhe elaphalazwayo. Ndabona ukuba bonke bafanele ukwenza ezi zinto benokuqonda, balandele umzekelo kaYesu kuzo ezi zinto, yaye xa besenza le miyalelo, bafanele bahluke kwabangakholwayo kangangoko kunokwenzeka.”

“Ndaza ndaboniswa ukuba izibetho ezisixhenxe zokugqibela ziya kuthululwa emva kokuba uYesu ephumile eNgcweni. Yathi ingelosi—Ingumsindo kaThixo noweMvana obangela intshabalalo okanye ukufa kwabakhohlakeleyo. Ngelizwi likaThixo abangcwele baya kuba namandla, boyikeke njengomkhosi oneebhanile; kodwa ngelo xesha abayi kuwuphumeza umgwebo obhaliweyo. Ukuphunyezwa kwaloo mgwebo kuya kuba sekupheleni kweminyaka eli-1000.”

“Emva kokuba abangcwele beguqulwe bangene ekungafini, baze banyuselwe phezulu kunye, baza bamkele iihapu zabo, izithsaba, njl., baze bangene kwisiXeko esiNgcwele, uYesu nabangcwele bahlala emgwebeni. Incwadi ziyavulwa, incwadi yobomi nencwadi yokufa; incwadi yobomi iqulethe izenzo ezilungileyo zabangcwele, yaye incwadi yokufa iqulethe izenzo ezimbi zabakhohlakeleyo. Ezi ncwadi zaye zathlekiswa nencwadi yoMmiselo, iBhayibhile, yaye ngokwaloo nto bagwetywa. Abangcwele, bemaneyene noYesu, bawisa isigwebo sabo phezu kwabafileyo abangendawo. Khangelani! watsho isithunywa sezulu, abangcwele bahlala emgwebeni, bemaneyene noYesu, yayeabela ngamnye kwabakhohlakeleyo ngokwezenzo ezenziwa emzimbeni, yaye kubhalwa ecaleni kwamagama abo oko baya kukwamkela ekuphunyezweni komgwebo. Oku, ndabona, kwakungumsebenzi wabangcwele noYesu, kwisiXeko esiNgcwele phambi kokuba sehlele emhlabeni, kuyo yonke iminyaka eli-1000. Emva koko, ekupheleni kweminyaka eli-1000, uYesu, nezithunywa zezulu, nabo bonke abangcwele anabo, bayasishiya isiXeko esiNgcwele, yaye ngoxa esehla nabo esiza emhlabeni, abafileyo abangendawo bayavuswa, kuze ke kanye amadoda ‘amhlaba ngentonga,’ akuba evusiwe, ambone esekude kubo kubo bonke ubuqaqawuli bakhe, enezithunywa zezulu nabangcwele bakhe, aze alile ngenxa yakhe. Baya kubona amanxeba ezikhonkwane ezandleni zakhe, nasezinyaweni zakhe, nalapho bamhlaba khona ngomkhonto ecaleni lakhe. Amanxeba ezikhonkwane nawomkhonto aya kuba ke ngoko ubuqaqawuli bakhe. Kukuphela kweminyaka eli-1000 apho uYesu emi phezu kweNtaba yemiNquma, yaye iNtaba iyacandeka phakathi, ibe yintili enkulu, yaye abo basabayayo ngelo xesha ngabakhohlakeleyo abasandul’ ukuvuswa. Emva koko isiXeko esiNgcwele siyehla size sihlale kuloo ntlango.”

“Emva koko uSathana ubazalisa ngomoya wakhe abangendawo ababevusiwe. Uyabakhohlisa, ebaxelela ukuba umkhosi oseMzini mncinane, kanti umkhosi wakhe mkhulu, yaye banako ukoyisa abangcwele bawuthabathe uMzi. Ngoxa uSathana wayeqokelela umkhosi wakhe, abangcwele babengaphakathi koMzi, bebukele ubuhle nozuko lweParadesi kaThixo. UYesu wayesentloko yabo, ebakhokela. Ngesiqophe uMsindisi othandekayo wanyamalala phakathi kwethu; kodwa kungekudala seva ilizwi lakhe elithandekayo lisithi, ‘Yizani nina

nisikelekileyo nguBawo, nidle ilifa lobukumkani enabulungiselelwa kususela ekusekweni kwehlabathi.’ Saqokelelana sasingqonge uYesu, yaye kanye njengoko wayevala amasango oMzi, kwavakaliswa isiqalekiso phezu kwabangendawo. Amasango avalwa. Emva koko abangcwele basebenzisa amaphiko abo banyukela encotsheni yodonga loMzi. UYesu wayekwanabo; isithsaba sakhe sasibonakala siqaqambile yaye sizukile. Sasisithsaba ngaphakathi kwesinye isithsaba, zisixhenxe ngenani. Izithsaba zabangcwele zaziyezona golide inyulu, zihonjiswe ngeenkwenkwezi. Ubuso babo babukhazimla ngozuko, kuba babekwimo kanye yomfanekiso kaYesu; yaye njengoko babephakama, beshukuma bonke kunye besiya encotsheni yoMzi, ndandixhwilwe luvuyo ngulo mbono.

“Emva koko abangendawo bakubona oko babelahlekelwe kuko; waza umlilo waphefumlelwa kubo uvela kuThixo, wabagqiba. Oku kwakukuPhunyezwa koMgwebo. Emva koko abangendawo bafumana ngokomlinganiselo ababe bawulinganiselwe ngawo ngabangcwele bemanyene noYesu ngexesha leminyaka eli-1000. Kwa loo mlilo mnye kaThixo owabagqibayo abangendawo, wawuhlambulula umhlaba wonke. Iintaba ezaphukileyo nezidlakadlaka zanyibilika bubushushu obugqithisileyo, nomoya osibhakabhakeni nawo ngokunjalo, kwaza kwatshiswa kwagqitywa wonke umququ. Emva koko ilifa lethu lavuleka phambi kwethu, linezuko yaye lihle, saza salidla ilifa lonke ihlabathi elitsha. Sonke samemelela ngelizwi elikhulu, Uzuko, Haleluya.”

“Ndabona kananjalo ukuba abalusi bafanele babonisane nabo banesizathu sokubathemba, abo baye bema kuzo zonke izigidimi, baza baqina kuyo yonke inyaniso yangoku, phambi kokuba baxhase nayiphi na ingongoma entsha ebalulekileyo, abanokucinga ukuba iBhayibhile iyixhasa. Ngoko ke abalusi baya kumanyana ngokugqibeleleyo, yaye umanyano lwabalusi luya kuwiwa libandla. Ikhondo elinjalo ndabona ukuba liya kuthintela iiyantlukwano ezibuhlungu, yaye ngoko akuyi kubakho ngozi yokuba umhlambi oxabisekileyo wahlulwe, nezimvu zisasazwe, zingenamalusi.”

“Ngomhla wama-23 kuSeptemba, iNkosi yandibonisa ukuba yolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo, kwanokuba iinzame mazandiswe ngokuphindwe kabini kweli xesha lokuqokelelwa. Ngexesha lokusasazwa amaSirayeli abethwa aza aqwengwa; kodwa ngoku ngexesha lokuqokelelwa uThixo uya kubaphilisa aze ababophe amanxeba abantu bakhe. Ngexesha lokusasazwa, iinzame ezenziwayo ukusasaza inyaniso zaba nempembelelo encinane kakhulu, zafezekisa okuncinane kakhulu okanye azafezekisa nto; kodwa ngexesha lokuqokelelwa, xa uThixo ebeke isandla sakhe ekuqokeleleni abantu bakhe, iinzame zokusasaza inyaniso ziya kuba nesiphumo eso zazijoliswe kuso. Bonke mabamanyane baze babe nenzondelelo emsebenzini. Ndabona ukuba kuyihlazo ukuba nabani na abhekisele kwixesha lokusasazwa njengemizekelo emele ukusilawula ngoku ngexesha lokuqokelelwa; kuba ukuba uThixo akenzi nto ingakumbi kuthi ngoku kunaleyo wayenzayo ngoko, amaSirayeli ebengenakuze aqokelelwe. Kuyimfuneko kanye ukuba inyaniso ipapashwe ephepheni, njengokuba ishunyayelwa.”

“INkosi yandibonisa ukuba ishathi ka-1843 yayikhokelwe sisandla sayo, nokuba akukho nxalenye yayo emayitshintshwe; ukuba amanani ayenjalo njengoko yayifuna. Ukuba isandla sayo sasi phezu kwayo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye

onokuyibona, de isandla sayo sasuswa.

“Ndathi ke ndabona ngokunxulumene ne-‘Mihla le,’ ukuba igama elithi ‘idini’ longezwe bubulumko bomntu, yaye alingowombhalo; nokuba iNkosi yawunika umbono ochanekileyo walo abo banikela isikhalo seyure yomgwebo. Xa ubunye babukho, phambi ko-1844, phantse bonke babemanyene kumqondo ochanekileyo we-‘Mihla le;’ kodwa ukususela ko-1844, kwisiphithiphithi, kwamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nesiphithiphithi.”

“INkosi yandibonisa ukuba ixesha alizange libe luvavanyo ukususela ngo-1844, yaye ixesha alisayi kuze liphinde libe luvavanyo.”

“Ndandaboniswa ke abathile abakule mpazamo inkulu, yokuba abangcwele basamele baye eYerusalem Endala, njl., ngaphambi kokuba iNkosi ifike. Imbono enjalo yenzelwe ukukhupha ingqondo nomdla kumsebenzi wangoku kaThixo, phantsi komyalezo wengelosi yesithathu; kuba ukuba simele siye eYerusalem, iingqondo zethu ziya kuba khona ngokwemvelo, kwaye iindlela zethu ziya kubanjwa zingasetyenziselwa ezinye izinto, ukuze abangcwele bafike eYerusalem. Ndabona ukuba isizathu sokuba bayekelwe ukuba bangene kule mpazamo inkulu, kukuba abazange bazivume baze bazishiye iimpazamo zabo, abebekuzo iminyaka eliqela eyadlulayo.” Review and Herald, November 1, 1850.

Isiqendu siqala ngokuthi, “Ndinqwenela ukuninika umzobo omfutshane wento athe uYehova kutshanje wayibonisa kum embonweni.” Kwabekwa izihloko eziliqela, yaye akazange adibanise umhlathi ojongene “nowemihla ngemihla” nomhlathi olandelayo. Oko kwenziwa kamva ngabahleli abawubeka loo mqolo ku-Experience and Views, baza emva koko ku-Early Writings. Ku-Experience and Views, abahleli bashiya ngaphandle imihlathi esibhozo yokuqala, baza badibanisa imihlathi ejongene noko waboniswa kona malunga “nowemihla ngemihla” nangokumisela ixesha. I-Experience and Views yapapashwa ngowe-1851, yaza emva koko i-Early Writings yapapashwa ngowe-1882.

ImiBhalo Yakuqala yayiyeyona nto ngokusisiseko yayiziindinyana ezine ezifanayo nezo zazivele kwi-Experience and Views, kodwa kukho umahluko omnye obalulekileyo. Kwi-Experience and Views, umhlathi wesivakalisi esinye owawujongene nokumiselwa kwexesha wadityaniswa nomhlathi owawungaphambili owawujongene “nemihla ngemihla.” Emva koko kwafakwa umhlathi owawulandela kuqala emva komhlathi owawujongene nokumiselwa kwexesha. Kwi-ImiBhalo Yakuqala kwafakwa phakathi komhlathi ngoku ojongene kokubini “nemihla ngemihla” nokumiselwa kwexesha, umhlathi owayevela kwesinye isiqendu esahlukileyo kwi-Experience and Views, nowawulandelwa ekuqaleni ngumhlathi ochaza isizathu sokuba kwakungalunganga ukwenza uhambo lokuhambela iYerusalem yakudala.

Umhlathi owakhutshwa kwelinye iphepha le-Experience and Views, waza kamva wafakwa kwesi sahluko se-Early Writings, wongeza kuphela ekudidekeni malunga “nemihla ngemihla” okwakuqalile ukususela ngowe-1844. Lo mhlathi wawungekho kwimbali yokuqala kaDade White yombono wakhe.

“INkosi indibonisile ukuba umyalezo wengelosi yesithathu umele uhambe, uze uvakaliswe kubantwana beNkosi abathe saa, nokuba akumele uxhonywe exesheni; kuba ixesha alisayi kuphinda libe luvavanyo kwakhona. Ndibonile ukuba abanye babesiba nemincili yobuxoki evela ekushumayeleni ixesha; nokuba umyalezo wengelosi yesithathu wawunamandla ngakumbi kunokuba ixesha linako ukuwunika. Ndibonile ukuba lo myalezo unokuma phezu kwesiseko sawo ngokwawo, nokuba awudingi xesha ukuba uliqinise, nokuba uya kuhamba ngamandla amakhulu, wenze umsebenzi wawo, yaye uya kugqitywa ngokobulungisa.”  
Experience and Views, 48.

Umhlathi osuka kwiphepha lamashumi amane anesibhozo le Experience and Views wafakwa emva komhlathi okwi-Early Writings, owawudalwe ngokudityaniswa kwemihlathi emibini eyahlukeneyo, yaye wabeka ugxininiso ekumiseleni ixesha olwalungekho kwaphela kwingxelo yantlandlolo.

Ngowe-1931, amadoda amandulo awayelawula abantu baseYerusalem aqamba ibali elathi uDaniells wayedlan’ indlebe noDade White ngowe-1910, yaye kubungqina obanikelayo uDaniells ubhekisa kwitshathi ka-1843, aze athi walatha kwingcwele engekho kwaphela kwelo tshathi, ngoxa wayedlan’ indlebe noDade White. Kuthiwa wayenencwadi ethi Early Writings kunye naye, yaye njengoko wayembuza ngoko wayekuthetha, aze ngokusekelwe kwiimpindulo zakhe wakwazi kuphela ukufikelela kwisigqibo sokuba isiqendu esixhasa imbono yoovulindlela “ngemihla ngemihla,” kwi-Early Writings, sasiyisilumkiso ngokuchasene nokumisela amaxesha. Iminyaka engamashumi amabini ananye emva kodliwanondlebe olwaqanjwayo, neminyaka elishumi elinesithandathu emva kokusweleka kwabantu ekwakuthiwa kudliwanondlebe nabo, uDaniells ubeka obo bungqina kwimbali yesizukulwana sesithathu.

U-F. C. Gilbert wayengumphengululi wolwimi lwesiHebhere, yaye akazange axhase nje ngokulula imbono echanileyo “yemihla ngemihla” njengeBupagani ngenxa yokuba oovulindlela no-Ellen White babesitsho ukuba kunjalo. Wayikhusela esekelwe ekuqondeni umbhalo wesiHebhere awayewusebenzisile uDanyeli umprofeti. Wayengoyena mphengululi udumileyo wolwimi lwesiHebhere phakathi kwama-Adventist ngelo xesha. Njengoko impikiswano malunga “nemihla ngemihla” eyayityhalwa nguDaniells noPrescott yayiqhubeka ikhula, uGilbert wayengomnye wabaphengululi abaphambili abema bekhusele isikhundla soovulindlela. Waba nodliwano-ndlebe no-Ellen White ngomhla we-8 kuJuni, 1910, yaye kamva wabhala oko yena noDade White ababekuxoxile. Ubungqina bukaDaniells buphikisana ngokupheleleyo nobuka-F. C. Gilbert.

Kwivolyum yamashumi amabini, kumaphepha alishumi elinesixhenxe ukuya kwamashumi amabini anesibini, ye-Manuscript Releases, uDade White uthetha ngesikhundla sikaDaniells nese sikaPrescott ngokuphathelele “imihla ngemihla”. Amabinzana owafumanayo kwingxelo kaF. C. Gilbert yodliwano-ndlebe lwakhe noEllen White aphantse afane ncam noko uDade White ngokwakhe wakuthethayo kweso siqendu se-Manuscript Releases. Ngoko ke, kangangeminyaka emininzi phambi kokuba i-Manuscript Releases zipapashwe zaza zakhululwa, kwakungekho bungqina buphefumlelweyo obuqinisekileyo bokuphikisa okanye bokuxhasa ibango likaDaniells ngomxholo wodliwano-ndlebe awathi kuthiwa waba nalo noDade White. Okona kubaluleke ngakumbi, kwakungekho kuvunywa kuphefumlelweyo kwembono yakhe ephosakeleyo

ngokuphathelele “imihla ngemihla”. Okubaluleke ngakumbi kunako konke, ngoku ekubeni i-Manuscript Releases sele zifumaneka—akusabikho nangoku kuvunywa kuphefumlelweyo kwembono yakhe ephosakeleyo ngokuphathelele “imihla ngemihla!”

Kanti ke namhlanje, ubu-Adventism baseLawodike bafundiswa ukuba uDade White akanandawo ngawo “umnikelo wemihla ngemihla”, ngaphandle kokuba lo asingombuzo “wovavanyo,” yaye sifanele “sithule ngalo mbandela”. Kukho into eguqulweyo namhlanje, yaye into eguqulweyo kukuba indawo eyinyaniso “yomnikelo wemihla ngemihla” ngoku ikwimbono yabambalwa phakathi kwabantu bakaThixo. Ngo-1910, imbono yabambalwa yayiyimbono kaConradi eyayinyanzeliswa nguDaniells noPrescott, yaye imbono yesininzi yayiyindawo yoovulindlela.

Oku kulandelayo sisibhengezo sika-F. C. Gilbert malunga nodliwano-ndlebe lwakhe noDade White, ekufuneka sithlekiswe ne-Manuscript Releases, esibekwe siphela saso, kwinqaku lamashumi asibhozo ananye lolu chungechunge lwe-The Book of Daniel.

“UDaniells noPrescott... babengayi kubanika abazalwana abadala emsebenzini naliphi na ithuba lokuba bathethe nantoni na.... UDaniells wayelapha eze kundibona, yaye andavuma ukumbona.... Andifuni kuba nantoni na endiyithethayo kuye ngayo nantoni na. Ngokuphathelele ‘okuqhubekayo’ abazama ukukuvuselela, akukho nto kuko konke konke.... Xa ndandiseWashington kwakubonakala ngathi kukho into eyayigqume iingqondo zabo, yaye andizange ndibonakale ndinokubafikelela. Asimele sibe nanto yakwenza nalo mbandela ‘wokuqhubekayo’... Ndandisazi ukuba baya kusebenzela ngokuchasene nomyalezo wam, yaye ngoko abantu babengayi kucinga ukuba kukho nantoni na kumyalezo wam. Ndimbhalele ndamxelela ukuba wayezibonakalisa engafanelekanga ukuba abe ngumongameli weGeneral Conference.... engenguye umntu wokugcina uBumongameli.”

“Ukuba lo myalezo ‘wesiqhelo semihla ngemihla’ ubungumyalezo wokuvavanya, iNkosi ngeyandibonisile. Aba bantu abasipheli ekuqaleni esi sityhilelo sale nto....Ndiyala ngokupheleleyo ukubabona nabani na kubo ababandakanyekayo kulo msebenzi.

“Ukukhanya endakunikwayo nguThixo kukuba uMzalwana uDaniells umi ebuMongamelini ixesha elide ngokwaneleyo.... yaye ndaxelelwa ukuba ndingabi nasancoko naye ngazo naziphi na kwezi zinto. Andizange ndimbone uDaniells ngalo mba, yaye andizange ndithethe nelinye ilizwi naye. Bandicenga ukuba ndimnike udliwano-ndlebe, kodwa andizange.... Ndaxelelwa ukuba ndibalumkise abantu bethu ukuba bangabi nanto yakwenza nale nto bayifundisayo.... Ndalelwa yiNkosi ukuba ndiyiphulaphule. Ndivakalise ngokwam ukuba andinantwana nentwana yokuyithemba.... Le nto iphela abayenzayo liqhinga likaSathana.” Ingxelo kaF. C. Gilbert yodliwano-ndlebe awalunikwayo nguEllen White ngoJuni 8, 1910.

Siya kuqhubeka nalo mbandela kwinqaku elilandelayo.

“Lowo ubona ngaphaya komphezulu, ofunda iintliziyi zabantu bonke, uthi ngabo baye banokukhanya okukhulu: ‘Abaxhatshazwa yaye abamangaliswa yimeko yabo yokuziphatha neyokomoya.’ ‘Ewe, bazikhethela ezabo iindlela, nomphefumlo wabo uyakholiswa zizinto zabo ezinezotho. Nam ke ndiya kukhetha inkohliso yabo, ndibazisele oko bakoyikayo; ngokuba ekubizeni kwam, akwabakho mntu uphendulayo; ekuthetheni kwam, abazanga beve;

koko benza okubi emehlweni aM, bakhetha oko ndingakuthandiyo.’ ‘UThixo uya kubathumela inkohliso enamandla, ukuze bakholwe ubuxoki,’ ngenxa yokuba ‘abalwamkelanga uthando lwenyaniso, ukuze basindiswe,’ ‘kodwa bakholiswa kukungalingisi.’ Isaya 66:3, 4; 2 Tesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza wathi: ‘Kukho nkohliso yiphi na enamandla ngaphezu kwale inokulukuhla ingqondo kunokuzenzisa kokuba wakha phezu kwesiseko esilungileyo nokuba uThixo uyayamkela imisebenzi yakho, kanti enyanisweni usebenza izinto ezininzi ngokomgaqo-nkqubo wehlabathi yaye wona nxamnye noYehova? Owu, yinkohliso enkulu, lulahlekiso olutsalayo, oluthimba iingqondo xa abantu abakhe bayazi inyaniso besiphambanisa isimo sobuthixo noMoya namandla aso; xa becinga ukuba bazizityebi, bandile ngezinto, yaye abasweli nto, kanti enyanisweni baswele yonke into.’”

“UThixo akatshintshanga ngakubakhonzi baKhe abathembekileyo abagcina izambatho zabo zingabi nasiphako. Kodwa abaninzi bayakhala besithi, ‘Uxolo nokhuseleko,’ kanti intshabalalo ekhawulezileyo iyeza phezu kwabo. Ngaphandle kokuba kubekho inguquko epheleleyo, ngaphandle kokuba abantu bathobise iintliziyo zabo ngokuvuma izono baze balwamkele inyaniso njengoko injalo kuYesu, abasayi kungena ezulwini naphakade. Xa ukuhlanjululwa kuya kwenzeka phakathi kwethu, asisayi kuphinda siphumle ngokukhululeka, siziqhayisa ngokuba sisityebi, sandisiwe ngezinto eziphathekayo, singaswele nto.”

“Ngubani onokuthetha ngokwenyaniso athi: ‘Igolide lethu lizanywe emlilweni; iingubo zethu azinachaphaza aphuma ehlabathini’? Ndabona uMfundisi wethu ekhomba kwiingubo zoko kubizwa ngokuba bubulungisa. Ezihluba, Walubeka elubala ungcoliseko olwaluphantsi kwazo. Wandula ke wathi kum: ‘Awuboni na ukuba bakufihle ngokuzidla ukungcola kwabo nokubola kwesimilo sabo? “Kunjani na ukuba umzi othembekileyo ube lihenyukazi!” Indlu kaBawo yenziwe indlu yorhwebo, indawo apho ubukho bobuThixo nozuko buhambileyo! Ngenxa yoko kukho ubuthathaka, namandla ayasilela.’”

“Ngaphandle kokuba ibandla, ngoku elibiliswa yimvubelo yokubuyela umva kwalo, liguquke lize liphenduke, liya kudla isiqhamo sezenzo zalo, lude luzicekise. Xa limelana nobubi lize likhethhe okulungileyo, xa lifuna uThixo ngokuthobeka konke lize lifikelele kubizo lwalo oluphezulu kuKristu, limi phezu kweqonga lenyaniso engunaphakade, lize ngokholo libambe izinto elizifezekisayo ezilungiselelwe lona, liya kuphiliswa. Liya kuvela ngobulula balo nobunyulu balo obunikwe nguThixo, lahlulwe kwizibophelelo zasemhlabeni, libonakalisa ukuba inyaniso ilenze lakhululeka ngenene. Ngoko ke amalungu alo aya kuba ngokwenene ngabanyuliweyo bakaThixo, abameli baKhe.” Testimonies, volume 8, 249, 250.