

Ikhokelwa siSandla seNkosi

litafile Ezimbini ZikaHabakuki

Jeff Pippenger

2012-10-16

litafile Ezimbini ZikaHabakuki 4 kweziyi-95

Kum ngokwam kunzima kakhulu ukugqiba amaphepha asibhozo amanqaku kwintetho ephantse ibe yeyeyure. Yaye ukuba niya kuqaphela, sinamaphepha angama-20; ngoko ke, ndiyanazisa nje ukuba andizimisela ukuwafunda la manqaku. Ndizimisele ukufunda ezinye zezi ndinyana zikuwo apha ngenxa yabo babukele nge-LiveStream abanokukhuphela amanqaku; kwanangenxa yabo abaya kuthi ekugqibeleni bakubukele oku nge-DVD, ukuze babe nako oku kwirekhodi labo, ukuba ngaba abanazo sele ezi nqaku zifumanekayo kubo. Oko sijongene nako ziThebhile Ezimbini zikaHabakuki, yaye okwangoku konke esikwenzayo kukuzama ukubonisa ukuba uEllen White wayevumelana neenyano ezimelwe kule Tshathi ka-1843.

Lintshumayelo ezintathu zokuqala esizigqibe izolo bezibonisa ukuba uEllen White ngokucacileyo nangokungqalileyo uyakuxhasa ukuqinisekiswa kwesiprofeto sexesha sika-2520 njengesisemthethweni kwi-Early Writings, iphepha 236.

Xa ethetha ngokudana kokuqala ngoMatshi ka-1844, uthi emva kwalo dadano amaMillerite aqhubeka nokufunda iBhayibhile, aza afumanisa ukuba kwa olo bungqina babebakhokelele ekuxeleni u-1843 ngenxa ye-2520, i-2300, ne-1335, kwa olo bungqina kamva baqondwa ngo-1844 ukubonisa ukuba ezi xesha zesiprofeto zaphela ngo-1844. Kwaye sixoxe ngendlela ekuphela kwayo amaxesha esiprofeto awayenokuthi athetha ngawo ingaba ngala mabini [ebhekisa kwi-2520 ne-2300 kwiTshathi ka-1843], kungekhona i-1335. I-1335 yaqala kwixesha le-AD; yaphela ngo-1843. Ngoko ke, ubeka ukuvuma kwakhe phezu kokuqondwa kwe-2520 nesiprofeto seminyaka eyi-2300.

Waza waqhubeka wathi ngelo xesha, xa baqalisa ukungqina ukuba iziprofeto zexesha ezintathu zaphela ngowe-1844, yile nto yabangela intshutshiso eyagxotha amaMillerite ebandleni. Ngoko ke, asiyongozi nje ukuba apha ekupheleni kwehlabathi amadoda nabafazi bayatshutshiswa eBandleni lama-Adventist ngenxa yokuzisa ulwazi oluchaza isizathu sokuba u-2520 waphela ngowe-1844.

Likhokelwa Sisandla seNkosi

Ngoko ke, ngoku siyadlulela kwesinye isifundo, esi silapha kanye [kubhekiswa ku-AD508 kwiTshathi ka-1843]. Niya kufumanisa, ukuba anikazijongi ezi Tshathi, ukuba uDade White uthi ngale Tshathi ka-1843, “Ndabona ukuba iNkosi yayikhokela kule Tshathi,” aze athi ngale Tshathi ka-1850 ukuba uThixo wayekho ekupapashweni kwale Tshathi. Ngoko ke, usixelele ukuba uThixo wayebandakanyekile ekuvelisweni kwazo zombini ezi Tshathi, kwaye indlela ezakhiwe ngayo yayinenjongo ngokwasemntwini. AmaMillerite ayenza ngabom, kodwa kwakungokoyilo lukaThixo.

Apha ngasentla, ukususela ku-677BC kusehla kude kube koko babekukholelwa, u-AD1843, lo ngumqolo [ebhekisa kumqolo wesibini ngasekunene komzobo we-1843] ochaza i-2520, oqala ngo-677BC, baza bacinga ukuba uphela ngo-AD1843.

Kwaye bawugcina lo mzekeliso ucacileyo kwiTshathi ka-1850, ukusuka apha [kubhekiswa kumhlathi wesithathu ukusuka ekhohlo] 677BC ukuya apha, AD1844. Lo ngumhlathi we-2520 okhoyo kuzo zombini iTshathi.

Kwaye kanye embindini wale miqolo kukho umnqamlezo, kuzo zombini ezo meko.

Kwaye kanye ngezantsi komnqamlezo kukho isalathiso esiya kwinto ethiwa yiMihla le. Yaye umqondiso wale Mihla le, ubuhedeni, ingcambu yenkolo yobuhedeni, kukuziphakamisa; yaye, kulapho unokubona khona isandla seNkosi kuyo le nto, kungekhona ngokuyimfuneko isandla somntu kuzo zombini ezi tshathi.

Ukuze mna nawe, okanye nabani na, sisuswe ukuziphakamisa kwethu, kufuneka size emazantsi omnqamlezo, njengoko kubonisiwe kuzo zombini ezi Tshathi. Eso sifundo sibonakalisiwe.

Kanjalo ke, xa sithetha ngemiqolo ye-2520 enomnqamlezo phakathi, siyazi ukuba ekuzalisekeni kukaDaniyeli 9, xa uKristu weza kuqinisekisa umnqophiso nababaninzi iveki enye, loo veki inye ilingana neentsuku ezingama-2520, yaye embindini waloo veki Wabethelelwa emnqamlezweni. Ngoko ke, embindini wale miqolo kwiTshathi nganye kwezi sibona umnqamlezo, yaye oku kubhekisa kwiintsuku ezingama-2520 apho uKristu waqinisekisa umnqophiso nababaninzi.

Ngoko ke ngoku siza kuqwalasela iMihla ngemihla kunye nokuyixhasa kukaEllen White.

NgoSeptemba 23, iNkosi yandibonisa ukuba Yayisolule isandla saYo okwesibini ukuze ibuyise intsalela yabantu baYo, kwanokuba iinzame zimele ziphindwe kabini kweli xesha lokuqokelelwa. Ngexesha lokuchithachithwa, uSirayeli wabethwa waza wakrazulwa, kodwa ngoku, ngexesha lokuqokelelwa, uThixo uya kubaphilisa abantu baKhe aze ababophe amanxeba. Ngexesha lokuchithachithwa, iinzame ezenziwayo zokusasaza inyaniso zaba nempembelelo encinane kakhulu, zafezekisa kancinane kakhulu okanye azafezekisa nto; kodwa ngexesha lokuqokelelwa, xa uThixo esibekile isandla saKhe ekuqokeleleni abantu baKhe, iinzame zokusasaza inyaniso ziya kuba nesiphumo ebesijoliswe kuso. Bonke mabamanyane, babe nenzondelelo emsebenzini. Ndabona ukuba kwakungalunganga ukuba nabani na abhekisele kwixesha lokuchithachithwa njengemizekelo yokusilawula ngoku ngexesha lokuqokelelwa; kuba ukuba uThixo ebengayi kusenzela nto ingaphezu kwaleyo Wasenzela yona ngelo xesha, uSirayeli ebengasoze aqokelelwe. Ndibonile ukuba itshathi ka-1843 yayikhokelwa sisandla seNkosi, nokuba ayifanele kuguqulwa; ukuba amanani ayenjalo kanye njengoko Yayiwafuna; ukuba isandla saYo sasiphezu kwayo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye onokuyibona, de kwasuswa isandla saYo.

Ndaza ndabona ngokunxulumene nelo —mihla le' (Daniyeli 8:12) ukuba igama elithi —umbingelelo' lafakwa bubulumko bomntu, yaye alikho embhalweni, nokuba iNkosi yanika umbono ochanileyo ngalo kwabo babenikela isikhalo seyure yomgwebo. Xa ubunye babukho,

phambi kuka-1844, phantse bonke babemanyene kumqondo ochanileyo wale —mihla le'; kodwa kwisiphithiphithi esibe khona ukususela ngo-1844, kwasamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nesiphithiphithi. Ixesha alisabanga luvavanyo ukususela ngo-1844, yaye alisayi kuphinda libe luvavanyo kwakhona.

“INkosi indibonisile ukuba isigidimi sengelosi yesithathu simelwe kukuhamba, size sivakaliswe kubantwana beNkosi abasasazekileyo, kodwa asimele sixhonywe phezu kwexesha. Ndabona ukuba abanye babesiba novuselelo lobuxoki, oluvela ekushumayeleni ixesha; kodwa isigidimi sengelosi yesithathu sinamandla ngaphezu koko ixesha linokukunika. Ndabona ukuba esi sigidimi sinokuma phezu kwesiseko saso ngokwaso yaye asidingi xesha ukuba silomeleze; yaye siya kuhamba ngamandla amakhulu, senze umsebenzi waso, yaye siya kugqitywa ngobulungisa.

“Ndaza ndaboniswa abanye abakulesi siphoso sikhulu sokukholwa ukuba ngumsebenzi wabo ukuya eYerusalem Endala, baze bacinge ukuba banomsebenzi wokuwenza khona phambi kokuba iNkosi ifike. Imbono enjalo yenzelwe ukuphambukisa ingqondo nomdla emsebenzini wangoku weNkosi, phantsi kwesigidimi sengelosi yesithathu; kuba abo bacinga ukuba basamele ukuya eYerusalem baya kuba neengqondo zabo khona, yaye iindlela zabo ziya kubanjelwa kude nenjongo yenyano yangoku ukuze bazise bona nabanye khona. Ndabona ukuba umsebenzi onjalo awuyi kufezekisa kulunga kwenene, ukuba kungathabatha ixesha elide kakhulu ukwenza amaYuda ambalwa kakhulu akholwe kwanasekufikeni kokuqala kukaKristu, kusathethwa ke ngokukholwa ekufikeni kwaKhe kwesibini. Ndabona ukuba uSathana ubakhohlisile kakhulu abanye kulo mba, nokuba imiphefumlo ebangqongileyo kweli lizwe yayinokuncedwa ngabo ize ikhokelwe ekugcineni imithetho kaThixo, kodwa babeyishiya ukuba itshabalale. Ndabona kananjalo ukuba iYerusalem Endala yayingasozwe yakhiwe kwakhona; kwanokuba uSathana wayesenza konke anako ukukhokela iingqondo zabantwana beNkosi kwezi zinto ngoku, ngexesha lokuqokelelwa, ukuze abathintele ekubekeni wonke umdla wabo emsebenzini wangoku weNkosi, kwanokubangela ukuba bawutyeshela umalungiselelo oyimfuneko womhla weNkosi.” Early Writings, 74–76.

Zimbalwa izinto esiza kuzibonisa: sinendinyana evela kwi-Early Writings, iphepha 74. Sele sakhe sasingqina ngale nto ngaphambili. Uninzi lwezi zinto siza kujongana nazo kulo mboniso sele sakhe sajongana nazo ngaphambili; kodwa inkoliso yethu ayiqondi ukuba le ndinyana ikwi-Early Writings yadlula kwinkqubo yotshintsho. Njengoko imi encwadini i-Early Writings, amadoda aya kusebenzisa oko kukwi-Early Writings ukugqwetha inyaniso. Kodwa ukuba ubuyela kwimithombo yamaxwebhu okuqala, isizathu esixhasayo sokuba bagqwethe inyaniso siyasuswa.

Ngoko ke, kuninzi okunokuthethwa ngalo mba. Mna ndiza kuchaza amanqaku ambalwa kuphela, kuba apha sijongene neNihla ngemihla. Kodwa, kulesi sicutshulwa esivela kwi-Early Writings, ndingathanda ukuba niqaphele ezona ngcinga zimbini zokuqala, umhla wama-23 kuSeptemba.

Kulungile. NgoSeptemba 23, ukuba akuqhelananga nako, unokubeka apho u-1850; Septemba 23, 1850. Oku kunempembelelo ekuqondeni ngokuchanekileyo iMihla ngemihla.

Ukuphela komhlathi wokuqala sisibhengezo esele sijongiwe apha kwezi ntsuku zimbalwa zidlulileyo, “Ndibonile ukuba itshathi ka-1843 yayikhokelwe sisandla seNkosi, nokuba

yayingafanele ukuguqulwa; ukuba amanani ayenjengoko Yena wayefuna ukuba abe ngako; ukuba isandla saYo sasiphezu kwayo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye unokuyibona de kususwe isandla saYo.”

Umhlathi wesibini uthi, “Ndaza ndabona ngokunxulumene ne—‘imihla ngemihla’ (Daniel 8:12) . . .” Ngoku, ndifuna nje ukuba nikugcine oko engqondweni yenu—siya kujongana nako oku kamva, akukho mathandabuzo, ukuba iNkosi ithandile—xa iMihla ngeMihla imelwe kwiTshathi ka-1843, kanye apha, ithi, “ukususwa kwemihla ngemihla”; ithi, “Daniel 12:11 no-12.” KwiTshathi ka-1850, xa ijongene neMihla ngeMihla, ithi, “ulawulo lobuhedeni okanye xa imihla ngemihla isusiwe, Daniel 11:31.” Ngoko ke, kwezi Tshathi zimbini, ugxininiso abaluchongayo kuDaniel 11:31 nakuDaniel 12:11 kukususwa kweMihla ngeMihla. Kulungile?

Kwaye kuDaniel 11:31 nakuDaniel 12:11, igama lesiHebhere eliguqulelwe ngokuthi “suswa” lingu-sur, yaye lithetha “ukuthabatha ususe”; lithetha “ukususa.”

Kodwa ke, kuDaniyeli 8, kwindinyana 11, apho kuthiwa iMihla Ngemihla iyasuswa, kusetyenziswa elinye igama lesiHebhere. Lingu-rum, yaye lithetha ukuthi “ukuphakamisa nokuzukisa.”

Ngoko ke, uWilliam Miller wasebenzisa iCruden's Concordance, yaye iCruden's Concordance ayikuniki kuqonda ngesiHebhere okanye ngesiGrike. Ngoko ke, iNkosi yayikhokela amaMillerite; kuba, kwezo ndawo zintathu apho iDaily ikhankanywe khona eNcwadini kaDaniyeli, kuDaniyeli isahluko 8, uDaniyeli isahluko 11, noDaniyeli isahluko 12, kwizahluko 11 no-12 isiHebhere esiguqulelwe ngokuthi “susa” sithetha ukuthi “susa.” Kwaye yile nto abayigxininisayo kwezi Tshathi, yokuba xa ubuhedeni babususwa iziprofeto ze-1290 ne-1335 zaziya kuqalisa.

Kodwa ke, kuDaniyeli 8, xa iMihla ngemihla isuswa, akusathethwa ngokukhutshwa kwayo; kuthethwa ngonqulo lobuhedeni luphakanyiswa lube luzukiswa. Ngoko ke, amaMillerite ayekuchanile. Abhekisa kwizahluko ezibini ezikuDaniyeli ezithetha ngokususwa kweMihla ngemihla.

Kodwa apha kwi-Early Writings, yaye njengoko sibuyela emva sihlale amaxwebhu emvelaphi angawokuqala, niya kubona kwesi sahluko ukuba ekuqaleni esi sibhekiso sikaDaniyeli 8:12 besingekho apho. Andazi nokuba uEllen White wabaxelela ukuba basifake apho ngowe-1882 xa babeprinta i-Early Writings, okanye ukuba omnye wabahleli wasifaka. Andisongelwa yiyo loo nto, kuba apha ayithethi ngokususwa.

Ithi kumhlathi wesibini, “Ndaza ndabona ngokunxulumene ‘nokwemihla ngemihla’ (Daniyeli 8:12) ukuba igama elithi ‘idini’ longezwe bubulumko bomntu, yaye alikho embhalweni, nokuba iNkosi yanika umbono ochanekileyo ngako kwabo banikela isikhalo seyure yomgwebo.”

Ngoku, kwiminyaka emininzi eyadlulayo, saba nentlanganiso eJamani nabanye babefundisi abavelele eJamani kunye nabanye ootitshala beziko lemfundo yobuthixo abavela eJamani, apho ndanika intetho, baza bayiphosa ngamatye le Ntloko.

Kwaye kwakukho umfundisi apho evela eItali, yaye wavakalisa enye yeengxoxo zobudenge malunga nale ndima. Kwaye into awayithethayo yayikukuba—kwaye kukho iingxoxo zobudenge ezininzi malunga neMihla Ngemihla, ngoko ufumana le ngxoxo yobudenge isetyenziswa rhoqo, yaye siya kuyibeka apha engxoweni yobungqina. Ithi, “Ke ndabona ngokunxulumene ne ‘mihla ngemihla’ (Daniyeli 8:12) ukuba igama elithi ‘umbingelelo’ longezwa bubulumko bomntu, yaye alingomnye wombhalo, nokuba iNkosi yanika imbono echanileyo yayo kwabo banika isikhalo seyure yomgwebo.” Nantsi ingxoxo yobudenge: Bathi uEllen White akayixhasi apha iMihla Ngemihla; uxhasa ukuqonda kwabaVulindlela kokuba igama elithi umbingelelo longezwa bubulumko bomntu yaye alingomnye wombhalo. Kulungile? Ngoko ke, lo mfundisi waseItali wenza le ngxoxo.

Ndathi, “Kulungile, ndicacisele ke isivakalisi esilandelayo, Mfundisi.”

Isivakalisi esilandelayo sithi, “Xa umanyano lwalukho, phambi ko-1844, phantse bonke babemanyene kumbono ochanekileyo we —‘daily’; . . .” Oku akubhekiseli kumbono ochanekileyo wokuba igama elithi sacrifice longezwa bubulumko bomntu. Apha uEllen White—kwaye le inzima, le inzima kwaba bantu bayalayo ukuva nabayalayo ukubona kwi-Adventism namhlanje. Lo mhlathi, kusenokwenzeka ukuba kukho abafundisi bezakwalizwi abaninzi ngakumbi abalahlekelwe lusindiso lwabo ngenxa yalo mhlathi kunawo nawuphi na omnye umhlathi kwiMoya Wesiprofeto. Andibaxi; ndicinga ukuba oko kusenokwenzeka ukuba kuchanekile.

Kwasekuqaleni kwenkulungwane yama-20, xa imbono yobuxoki ngo “Daily” yayingeniswa e-Adventism, bonke abo babelwa ngayo kumacala omabini alo mba babesazi ukuba babelwa ngalo mhlathi. Xa uStephen Haskell weza kukhusela imbono yooVulindlela yokuba “Daily” yayibuPaganism, wenza ntoni? Waphinda washicilela le Tshathi ka-1843, waza wawubeka lo mhlathi ezantsi. Ngoko ke lo mhlathi ngowona ungundoqo wempikiswano, yaye kulapha apho amadoda amaninzi, amaninzi athe awa ngeenkemba zawo aza afa.

Ngoko ke, ubuncinane, kwinqanaba elisezantsi lento ndifuna niyibone apha, kuba ninamadoda anjengo, kutshanje, uSteve Wohlberg waseWhite Horse Ministries, uye waluchasa olu myalezo. Kwaye enye yeengxoxo zakhe ithi, “Kaloku, uEllen White akazange abe nendawo awayemi kuyo ngokuphathelele iDaily, ngoko nam andinyanzelekanga ukuba ndibe nayo,” nto leyo eyayisisikhundla sobudenge ngokupheleleyo. Kodwa, nokuba singamnika ithuba lokuba mhlawumbi uEllen White wayengenandawo wayemi kuyo ngako, uthini na kulo mhlathi? Uthi ooVulindlela babenembono echanileyo ngayo. Nokuba wayengazi nokuba yayiyintoni na, nanku esithi kukho imbono echanileyo, nto leyo ethetha ukuba kukho imbono engachanekanga, mhlawumbi neembono ezininzi ezingachanekanga.

Unamadoda afana noVance Ferrell. UVance Ferrell; abantu banentembelo kwiinguqulelo zikaVance Ferrell zesiprofeto, yaye andazi ukuba kutheni. UVance Ferrell akanguye yedwa, kodwa ungomnye wamadoda athi iMihla ngemihla imele bobabini, ubuhedeni kunye nolungiselelo lukaKristu lwaseNgewe. Kulungile? Uthi lo mqondiso umele uSathana noKristu.

Luhlobo luni lokuqonda kokwahlula kusetyenziswayo ngaloo ndlela yokucinga?

Kulungile, Dade White, nokuba i-Daily imele ntoni na apha, uthi kukho imbono echanileyo. Ngoko ke, sinokuvumelana noko ubuncinane njengesiseko apha, akunjalo?

“Ndandula ndabona ngokunxulumene ‘nemihla ngemihla’ (Daniel 8:12) ukuba igama elithi ‘idini’ longezwe bubulumko bomntu, yaye alingelolombhalo, nokuba iNkosi yanika umbono ochanekileyo ngako kwabo banikayo isikhalo seyure yomgwebo. Xa umanyano lwaphelayo, ngaphambi ko-1844, phantse bonke babemanyene kumbono ochanekileyo ‘wemihla ngemihla’; kodwa kwimbhidaniso ukususela ngowe-1844, kuye kwamkelwa ezinye iimbono,”

Le yile nto endayixelela umfundisi waseItali. Ndathi, “Kulungile. Ungandinika naziphi na izalathiso zembali apho, emva ko-1844, kwakukho ezinye iimbono ngelizwi elithi umbingelelo ezaye zamkelwa?”

Waza ngathi warhoxa koko ngeli xesha.

Ukususela ngowe-1844 kuye kwamkelwa ezinye iimbono ngeNto yeMihla yonke, yaye zivelise ntoni? Ubumnyama nenkxwaleko.

Krwela umgca phantsi “kobumnyama nokudideka,” kuba xa uDade White ethetha ngakumbi ngoMihla le, uthetha ngobumnyama nokudideka, yaye siza kunibonisa ezinye zezo ngale ntsasa.

Ukuthabatha imbono ephosakeleyo ngeMihla yonke kuzala ubumnyama nokudideka.

“IXESHA alibanga luvavanyo ukususela ngowe-1844, yaye aliya kuphinda kwakhona libe luvavanyo.”

Ngoko ke, ngokunxulumene noMihla le eniyibonayo apha, nantsi ingxoxo. Nantsi ingxoxo yanamhlanje; nantsi ingxoxo eyaziswa ngunyana ka-Ellen White. Yaziswa ngabanye, kodwa nguye owathi wayifaka kwirekhodi lembali ye-Adventism. Yile yokuba xa ufunda esi sicutshulwa, umxholo wokumisela amaxesha yinto ekufuneka uyiqonde.

—“ezinye iimbono zamkelwe,”—malunga neMihla le—“kwaye ubumnyama nokudideka kwalandela. Ixesha alizange libe luvavanyo ukususela ngowe-1844, yaye alisayi kuze libe luvavanyo kwakhona.

INkosi indibonisile ukuba isigidimi sengelosi yesithathu simelwe ukuba sihambe, size sivakaliswe kubantwana beNkosi abachithachithakeleyo, kodwa asimele sixhonywe exesheni.

Uyabona na ukuba kutheni uWilly White esithi kufuneka siwubone umongo wokumiselwa kwexesha?

Ithetha ngokudideka okwaveliswa ziimbono eziphosakeleyo ngoMihla le, ixesha alizange libe luvavanyo; yaye ke kukho umhlathi ongokumisela amaxesha.

Kulungile, nantsi into enimele niyiqonde: Lo mhlathi ungokumisela ixesha wawungekho kuxwebhu lwantlandlolo lomthombo; yaye, ingxelo ethi ixesha alizange libe luvavanyo, eso sivakalisi sitshintshiwe. Iyalimela gwenxa ingcinga kaEllen White yantlandlolo. Akazange

adibanise nantoni na emalunga nokumiselwa kwexesha neMihla Ngemihla. Yile nto sifuna ukuyiqwalasela ngale ntsasa.

Ngoko ke, njengoko benditshilo, asiyi kuzifunda zonke ezi phepha. Ndiza kuqinisekisa nje ukuba ninazo ezi zinto ezandleni zenu ukuze nikwazi ukuvavanya oko ndikuthethayo; kuba, njengomntu, kukho ithuba lokuba ndiyanilahlekisa.

Arthur White—“Umxholo Wokumisela Ixesha”

Abaxhasi bembono yakudala bagcina kwelokuba ukuhlelwa kwamagama kwesi sivakalisi [Early Writings, 74–75.] kwabeka ukwamkelwa kweZulu phezu kwembono “yedaily” eyayibanjwe nguMiller, neyathi kamva yaphindwa nguUriah Smith.

UArthur White, unyana kaWilly White, kuthotho lwakhe lweencwadi ezintandathu ezingembali kaEllen White, ethetha ngesikhundla sikayise sokwala imbono echanekileyo ngeDaily, uthi, kwi-EGW, umqulu 6, kwiphepha 252,

“Abaxhasi bengcinga yakudala”—yokuba iMihla yonke yayimele ubuhedeni—“babethi ukwakheka kwamazwi kwesi sivakalisi [Early Writings, 74–75.] kwabeka ukuvunywa kweZulu phezu kwengcinga ngemihla yonke eyayibanjwe nguMiller yaza ekugqibeleni yaphindwa ngu-Uriah Smith.”—

Ukuba uArthur White wayeza kuba ngumbhali-mbali wokwenene, ochanekileyo, niyazi ukuba wayeza kuthini apho? Wayeya kufaka nje igama elinye apho; kodwa, uArthur White, waphoswa lithuba apha. Wayeya kuthi, “Abaxhasi bembono yakudala bagcina [ngokuchanekileyo] ukuba amazwi ale ngxelo, —bagcina ukuba amazwi ale ngxelo [Early Writings, 74-75.],’ abeka ukuvunywa kweZulu phezu kwembono ‘yedaily’ eyabanjwa nguMiller yaza ekugqibeleni yaphindwa nguUriah Smith.”

Kodwa akakubeki ngokuchanekileyo apho. Uthetha nje oko bakubambeleyo, ngokungathi bekukho ithuba lokuba babebambelele kwisikhundla esingachanekanga. Kodwa babengengabo; babenesikhundla esichanekileyo.

—“Abaxhasi bembono entsha”—uyise, uWilly, uA. G. Daniells, uW. W. Prescott, yaye andiyi kuya apho ngoku—“abaxhasi bembono entsha bathi eso sivakalisi simele sithatyathwe kumxholo waso—umxholo wokumiselwa kwexesha.”—

Sisandul’ ukunazisa impikiswano yabo eku-Early Writings, iphepha 74.

—“Abaxhasi bombono omtsha babebambelele kwelokuba esi sitsholo kufuneka sithatyathwe kwimeko yaso—imeko yokumiselwa kwexesha. Iingxelo zikaEllen White eziphindaphindiweyo zokuba andinalo ukhanyiso ngalo mba’ (Letter 226, 1908) nokuba andinakuzicacisa ngokucacileyo iingongoma ezibuzwayo’ (Letter 250, 1908), nokungakwazi kwakhe ukwenza ingxelo ecacileyo xa lo mbuzo wawunyanzeliswa kuye, kwabonakala kunika inkxaso kwisigqibo sabo.

Babekwanentembelo yokuba izigidimi ezanikelwa ngoEllen White zazingayi kungqubana neziganeko zembali ezazisele zimiswe ngokucacileyo.” Arthur White, EGW, volume 6, 252.

Inguqulelo Yokuqala—I-Review and Herald, Novemba 1, 1850

Kanti ne-Early Writings, iphepha 74, yashicilelwa nini? Ngowe-1882; incwadi ethi Early Writings yashicilelwa ngowe-1882.

Kodwa apho ifumaneka khona ekuqaleni le ndinyana ye-Early Writings esiyiqwalaselayo kuse Review and Herald, Novemba 1, 1850, yaye ninayo loo nto kumanqaku enu. Yaye inemihlathi emininzi, yaye njengoko nditshilo, asiyi kuyifunda yonke.

Sibona imihlathi emine kwiphepha 2, emva koko imihlathi emine kwiphepha 3:

Bazalwana noodade abathandekayo, ndinqwenela ukuninika umfanekiso omfutshane wento athe uYehova wandibonisa yona kutshanje embonweni. Ndaboniswa ubuhle bukaYesu, nothando iingelosi ezinalo omnye komnye. Yathi ingelosi—Anikuboni na uthando lwazo?—lulandeleni. Kwangokunjalo abantu bakaThixo bamele bathandane omnye nomnye. Kungcono kakhulu ukuba ityala liwele phezu kwakho kunokuba liwele phezu komzalwana. Ndabona ukuba isigidimi esithi—thengisani eninako, nize niphe amalizo'—besingakhange sinikelwe, ngabathile, ekukhanyeni kwaso okucacileyo; nokuba injongo eyinyaniso yamazwi oMsindisi wethu ibingakhange ibekwe ngokucacileyo. Ndabona ukuba injongo yokuthengisa yayingekokuba kunikelwe kwabo banako ukusebenza baze bazixhase; koko yayikukusasaza inyaniso. Sisono ukuxhasa nokunyamekela abo banako ukusebenza, ekuhlaleni ngobuvila. Abanye baye baba nenzondelelo yokubakho kuzo zonke iintlanganiso; kungekuko ukuzukisa uThixo, kodwa ngenxa —yezonka neentlanzi.' Abo ngebebengcono kakhulu ukuba basekhaya besebenza ngezandla zabo, —into elungileyo,' ukuze bahlangabezane neemfuno zeentsapho zabo, baze babe nento yokunikela ukuxhasa injongo exabisekileyo yenyanyiso yeli xesha langoku.

Ndabona ukuba abanye babephambukile ekuthandazeleni ukuba abagulayo baphiliswe phambi kwabantu abangakholwayo. Ukuba kukho nabani na phakathi kwethu ogulayo, aze abize amadoda amakhulu ebandla ukuba athandaze phezu kwakhe, ngokukaYakobi 5:14, 15, sifanele ukulandela umzekelo kaYesu. Wabakhupha abangakholwayo egumbini, waza ke wabaphilisa abagulayo; ngoko ke nathi sifanele ukufuna ukwahlulwa ekungakholweni kwabo bangenalo ukholo, xa sithandazela abagulayo phakathi kwethu.

Ndaza ndabuyiselwa emva kwelo xesha awathi uYesu wabathabatha ngalo abafundi bakhe bodwa, wabasa egumbini eliphezulu, waza kuqala wahlamba iinyawo zabo, emva koko wabanika ukuba badle isonka esiqhekeziweyo, ukumelwa ngumzimba wakhe owaphukileyo, nencindi yomdiliya ukumelwa ligazi lakhe elaphalalayo. Ndabona ukuba bonke bafanele ukwenza ezi zinto ngokuqonda, balandele umzekelo kaYesu kuzo ezi zinto, yaye xa bezizimasa ezi zimiso, bafanele bahluke kangangoko kunokwenzeka kwabangakholwayo.

Ndandiboniswa ukuba iindyikitya zokugqibela ezisixhenxe ziya kuphalazwa, emva kokuba uYesu emkile kwiNgewe. Wathi umthunywa—Ngumsindo kaThixo noweMvana obangela intshabalalo okanye ukufa kwabakhohlakeleyo. Ngelizwi likaThixo abangcwele baya kuba namandla kwaye boyikeke njengomkhosi oneebhanile; kodwa ngelo xesha abayi kuwuphumeza umgwebo obhaliweyo. Ukuphunyezwa komgwebo kuya kuba sekupheleni

kweminyaka eli-1000.

“Emva kokuba abangcwele beguqulelwe ekungafini, baza baxhwilwa kunye, baza bamkela iihapu zabo, izithsaba, njl., baza bangena kwisiXeko esiNgcwele, uYesu nabangcwele bahlala emgwebeni. Incwadi ziyavulwa, incwadi yobomi nencwadi yokufa; incwadi yobomi iqulethe izenzo ezilungileyo zabangcwele, yaye incwadi yokufa iqulethe izenzo ezimbi zabangendawo. Ezi ncwadi zathelekiswa neNcwadi yoMmiselo, iBhayibhile, yaye ngokungqinelana nayo bagwetywa. Abangcwele bemanyene noYesu badlulisela isigwebo sabo phezu kwabafuleyo abangendawo. Khandelani! watsho umthunywa, abangcwele bahlala emgwebeni, bemanyene noYesu, baza babele ngamnye kwabakhohlakeleyo ngokwezenzo ezenziwa emzimbeni, yaye kubhalwa ngakumagama abo oko bamele ukukufumana, ekuphonyezweni komgwebo. Oku, ndabona, kwakungumsebenzi wabangcwele noYesu, kwisiXeko esiNgcwele ngaphambi kokuba sehlele emhlabeni, kuyo yonke iminyaka eli-1000. Emva koko ekupheleni kweminyaka eli-1000, uYesu, neengelosi, nabo bonke abangcwele anabo, bayasishiya isiXeko esiNgcwele, yaye xa esehla nabo esiza emhlabeni, abafuleyo abangendawo bayavuswa, kuze kuthi ke kanye abo bantu bamhlatyayo, bevusiwe, bambone ekude kubo bonke ubuqaqawuli bakhe, eneengelosi nabangcwele kunye naye, baze balile 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. Kusekupheleni kweminyaka eli-1000 apho uYesu eme phezu kweNtaba yemiNquma, ize iNtaba iqhekeke kubini, ibe lithafa elikhulu; yaye abo basabayo ngelo xesha ngabakhohlakeleyo abasandul’ ukuvuswa. Emva koko isiXeko esiNgcwele sihlala size sihlale phezu kwethafa.”

Emva koko uSathana ubafaka umoya wakhe abangendawo ababevusiwe. Uyabacenga, esithi umkhosi oseMzaneni mncinane, kanti owakhe umkhosi mkhulu, yaye banako ukoyisa abangcwele baze bawuthabathe uMzana. Ngoxa uSathana wayewuhlanganisa umkhosi wakhe, abangcwele babengaphakathi eMzaneni, bebukele ubuhle nozuko lweParadesi kaThixo. UYesu wayekhokela phambi kwabo. Ngesiquphe uMsindisi othandekayo wayengasekho phakathi kwethu; kodwa kungekudala savuya ilizwi lakhe elimnandi lisithi, —Yizani, nina basikelelweyo bakaBawo, nilidle ilifa ubukumkani enabulungiselelwa bona kususela ekusekweni kwehlabathi.’ Saqokelelana sijikeleza uYesu, yaye kanye njengoko wayevala amasango oMzana, kwaqondwa isiqalekiso phezu kwabangendawo. Amasango avalwa. Emva koko abangcwele basebenzisa amaphiko abo banyukela encotsheni yodonga loMzana. UYesu wayekwakhona nabo; isithsaba sakhe sasikhazimla, siqaqambe, sinobuqaqawuli. Sasisithsaba esingaphakathi kwesinye isithsaba, zisixhenxe ngenani. Izithsaba zabangcwele zaziyezona golide inyulu, zihonjiswe ngeenkwenkwezi. Ubuso babo babukhanya ngobuqaqawuli, kuba babekwimfanekiso ocacileyo kaYesu; yaye njengoko babenyuka, behamba bonke kunye besiya encotsheni yoMzana, ndathinjwa luvuyo ngumbono lowo.

Emva koko abangendawo bakubona oko babekulahlekelwe; kwaza kwaphefumlelwa umlilo ovela kuThixo phezu kwabo, wabatshabalalisa. Oku kwakukukuPhunyezwa koMgwebo. Abangendawo ke ngoko bafumana ngokwelo nani abangcwele, bemanyene noYesu, ababelinganise ngalo kubo ngexesha leminyaka eli-1000. Lowo mlilo mnye uvela kuThixo owabatshabalalisa abangendawo, wawuhlambulula wonke umhlaba. Iintaba eziqhekekileyo

nezixokoxoko zanyibilika bubushushu obukhulu; kwanomoya ojikeleze umhlaba ngokunjalo, yaye wonke umququ watshiswa waphela. Emva koko ilifa lethu lavuleka phambi kwethu, lizukile, lihle; saza sawudla ilifa wonke umhlaba owenziwe mtsha. Sonke samemeza ngezwi elikhulu, Uzuko, Haleluya.

Ndabona kananjalo ukuba abalusi bafanele ukubonisana nabo banesizathu sokubathemba, abo baye baba kuzo zonke izigidimi, nabamileyo ngokuqinileyo kuyo yonke inyaniso yangoku, ngaphambi kokuba baxhase naliphi na inqaku elitsha elibalulekileyo, abanokucinga ukuba iBhayibhile iyalixhasa. Ngoko ke abalusi baya kuba bemanyene ngokugqibeleleyo, yaye umanyano lwabalusi luya kuviwa libandla. Ikhondo elinjalo ndalibona ukuba liya kuthintela iiyantlukwano ezibuhlungu, yaye ngoko akuyi kubakho bungozi bokuba umhlambi oxabisekileyo wahlulwe, neegusha zichithachitheke, zingenamalusi.”—

Kwaye ke iphetha ngeminye imihlathi emihlanu endinibekele yona ebhokisini, kuba le mihlathi mihlanu iphume kweli nqaku yiyo eya kuthi ekugqibeleni ingene kwi-Early Writings. Yiyo loo nto le mihlathi mihlanu yokugqibela ibiyelwe ngebhokisi.

“NgoSeptemba 23, iNkosi yandibonisa ukuba yolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo, nokuba iinzame zimele ziphindwe kabini kweli xesha lokuqokelelwa. Ngexesha lokusasazwa uSirayeli wabethwa waza wakrazulwa; kodwa ngoku ngexesha lokuqokelelwa uThixo uya kubaphilisa abantu bakhe aze ababophe amanxeba. Ngexesha lokusasazwa, iinzame ezenziwayo zokusasaza inyaniso zaba nesiphumo esincinane kakhulu, zafeza kancinane kakhulu okanye azafeza nto; kodwa ngexesha lokuqokelelwa, xa uThixo esimise isandla sakhe ukuba aqokelele abantu bakhe, iinzame zokusasaza inyaniso ziya kuba nesiphumo esazimisela sona. Bonke mabamanyane, babe nenzondelelo emsebenzini. Ndabona ukuba kulihlazo ukuba nabani na abhekisele kwixesha lokusasazwa njengemizekelo emele ukusilawula ngoku ngexesha lokuqokelelwa; kuba ukuba uThixo akenzi nto ingakumbi ngenxa yethu ngoku kunaleyo wayenzayo ngoko, uSirayeli wayengasayi kuze aqokelelwe. Kuyimfuneko kanye ukuba inyaniso ipapashwe ephepheni, njengokuba ivakaliswa ngokushunyayelwa.”

INkosi yandibonisa ukuba itshathi ka-1843 yayikhokelwa sisandla sayo, nokuba akukho nxalenye yayo eyayifanele ukuguqulwa; nokuba amanani ayenjalo kanye njengoko yayifuna ukuba abe njalo. Nokuba isandla sayo sasiphezu kwayo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye unokuyibona, kwada kwasuswa isandla sayo.

“Ndaza ndabona, ngokuphathelele ‘iMihla ngemihla,’ ukuba igama elithi ‘umbingelelo’ longezwa bubulumko bomntu, kwaye alikho embhalweni; nokuba iNkosi yanika umbono ochanekileyo ngako kwabo banikela isikhalo seyure yomgwebo. Xa ubunye babukho, ngaphambi ko-1844, phantse bonke babemanyene kumbono ochanekileyo ‘weMihla ngemihla;’ kodwa ukususela ko-1844, kwisiphithiphithi, kwamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nesiphithiphithi.”

INkosi yandibonisa ukuba iXesha alizange libe luvavanyo ukususela ngowe-1844, yaye ixesha alisayi kuze libe luvavanyo kwakhona.

“Ndaza ndakhokelelwa ukuba ndijonge kwabanye abakwimpazamo enkulu, yokuba abangcwele basafanele ukuya eYerusalem endala, njalunjalo, phambi kokuba iNkosi ize. Imbono enjalo yenzelwe ukususa ingqondo nomdla emsebenzini wangoku kaThixo, ophantsi kwesigidimi sengelosi yesithathu; kuba ukuba simele siye eYerusalem, iingqondo zethu ziya kuba khona ngokwemvelo, yaye iindlela zethu ziya kubanjwa zisuswe kwezinye iinjongo, ukuze abangcwele basiwe eYerusalem. Ndabona ukuba isizathu sokuba bayekelwe bangene kule mpazamo inkulu, kukuba abazivumanga bazilahla iimpazamo zabo, abebekuzo iminyaka emininzi edlulileyo.” Review and Herald, November 1, 1850.

Uyazibona na? Uyakwazi na endithetha ngako?

Kulungile. Ukuba singena kule mihlathi mihlanu yokugqibela, niya kubona izinto ezithile ezahlukileyo kweyasekuqaleni kunezo niya kuzifumana kwi-Early Writings, iphepha 74.

UKUSUKA KUBAPHULAPHULI: Ke, uthi ke ezi zisebhokisini zezo zokuqala?

Ezi zikule bhokisi; ezi ziziqendu ezintlanu zokugqibela kweli nqaku lantlandlolo, yaye eli bhokisi lizijikelezile. Ezi ziqendu zintlanu zezona ekugqibeleni ezapapashwa kwi-Early Writings, iphepha 74.

Kodwa ke, oku kwashicilelwa nini, oku kwabhalwa nini? NgoNovemba 1850.

Ngoko ke, ndizibeke ngoonobumba abatyebileyo izinto eziya kutshintshwa kwezi ziqendu zintlanu. Kuya kubakho uguquko lwemo koku; kuba, kungekudala kakhulu, ngowe-1851, incwadi ethi A Sketch of the Christian Experience and Views of Ellen G. White iza kushicilelwa, yaye baza kuthabatha ezi ziqendu bazifake kwi-A Sketch of the Christian Experience and Views of Ellen G. White. Yaye ukusuka apha [inqaku kwi-Review and Herald, Novemba 1850] ukuya kwi-A Sketch of the Christian Experience and Views of Ellen G. White kukho iinguqu ezincinane zobuhleli ezenzekayo kwezi ziqendu zintlanu. Kwaye ke ukusuka kwi-A Sketch of the Christian Experience and Views of Ellen G. White ngowe-1851 ukuya kwi-Early Writings ngowe-1882, kukho ezinye iinguqu zobuhleli ezingakumbi, yaye ezo nguqu zobuhleli zezona zenza i-Early Writings, iphepha 74, ibe ntsokothileyo.

Ke ngoko, kule mihlathi mihlanu egqibezela kumbhalo-ngqangi wokuqala, kumhlathi wokuqala, “September 23d, iNkosi yandibonisa . . . ,” oko kuza kutshintshwa.

Kwiziqendu ezilandelayo: “Ndabona ke . . .”; “Ndabona ke . . .”; “INkosi yandibonisa . . .”; kwanokuthi, “Ndaza ndakhokelelwa ukuba ndiqwalasele . . .”; ezi zinto zifumana uhlehlengiso oluthile oluncinane.

Kuboniswe Iinyaniso Ezilishumi Eziyintloko Kwimiqolo Elishumi Elinesithathu

Kodwa ke, into endifuna ukuba niyibone kwezi ziqendu zilishumi elinesithathu ezivela kwinqaku lokuqala, kukuba ubonise izinto ezilishumi eziphambili.

Kwaye ngoku ndiyakhumbula isizathu sokuba ndibenazo ezi zinto zibhalwe ngoonobumba abatyebileyo. Asikokuba ezo ziza kutshintshwa. Ndigxininisa into kuni, ukuba nithe naqonda,

yokuba kwezi ndinyana zilishumi elinesithathu waboniswa oku . . . , waboniswa oku . . . , waboniswa oku . . . , waboniswa oku. Kwaye xa waboniswa into enye, emva kokuba esixelele ngayo, emva koko waboniswa into engadibananga ngokuyimfuneko nento awayesandul' ukuboniswa yona: “Ndaboniswa oku . . . ; ndaboniswa oku . . . ; ndaboniswa oku”

Ungandijonga ngokwakho uze uyifunde ngokwakho, kodwa yena waboniswa iinyaniso ezilishumi eziphambili kwezi ziqendu zilishumi elinesithathu.

Nantsi oko awakuboniswa. Waboniswa ngothando lukaThixo, ngeminikelo, ngomthandazo wabagulayo, ngenkonzo yomthendeleko, ngeZibetho eziSixhenxe zokuGqibela ezinxulunyaniswe neMillennium, ngokukhanya okutsha, ngokuhlanganiswa emva ko-1844, ngomsebenzi wokupapasha, ngeTshathi ka-1843, nge-“Daily,” “ngexesha” njengovavanyo, nangohambo lokuya eYerusalem. Kwaye ukuba uyifunda ngononophelo, oku asikokuhamba kwengcinga. Le yinto ecacileyo kakhulu ethi, “Ndaboniswa oku,” yaye ubhala oko wakuboniswa; yaye, waboniswa into engekho mfuneko yokuba inxulumene nezinye. Kufuneka ukuyibona loo nto; kuba, njengoko beqalisa ukudibanisa le mihlathi, baqalisa ukudala ingcinga yokuba uthetha into angazange ayithethe ngokwenene.

I-Review and Herald, Novemba 1, 1850

Kulungile. Qaphelani umhlathi wokuqala kule mihlathi mihlanu esijongene nayo kaNovemba 1850.

“Nge-23 kaSeptemba, iNkosi yandibonisa ukuba ibuye yolula isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo, nokuba iinzame zimele ziphindwe kabini kweli xesha lokuhlanganisa. Ngexesha lokuchithachithwa uSirayeli wabethwa waza waqwengwa; kodwa ngoku ngexesha lokuhlanganisa uThixo uya kubaphilisa abantu bakhe aze ababophe amanxeba abo. Ngexesha lokuchithachithwa, iinzame ezenziwayo ukusasaza inyaniso zaba nempembelelo encinane kakhulu, zafezekisa okuncinane kakhulu okanye azafezekisa nto; kodwa ngexesha lokuhlanganisa, xa uThixo esibekile isandla sakhe ukuze ahlanganise abantu bakhe, iinzame zokusasaza inyaniso ziya kuba nempembelelo ayeyilelwe yona. Bonke mabamanyane baze babe nenzondelelo emsebenzini. Ndabona ukuba kulihlazo ukuba nabani na abhekise kwixesha lokuchithachithwa njengemizekelo eya kusilawula ngoku ngexesha lokuhlanganisa; kuba ukuba uThixo akenzi nto ingakumbi kuthi ngoku kunaleyo wayenzayo ngoko, uSirayeli ebengenakuze ahlanganiswe. Kuyimfuneko kanye ukuba inyaniso ipapashwe ephepheni, njengokuba ishumayelwa.”—

Isivakalisi sokugqibela saloo mhlathi sithi, “Kuyimfuneko kanye ukuba inyaniso ipapashwe ephepheni, njengokuba ishumayelwa.” Kulungile. Le ngcinga iza kuyekwa.

Umhlathi wesibini kule mihlanu siyihlodayo, apho kuthiwa, “iNkosi yandibonisa,” niyabona ukuba ndiwukrwelele umgca ngaphantsi.

—“iNkosi yandibonisa ukuba itshathi ka-1843 yayikhokelwa sisandla sayo, nokuba akukho nxalenye yayo emayiguqulwe; nokuba amanani ayenjalo kanye njengoko yayifuna wona. Ukuba isandla sayo sasiphezu kwayo saza safihla impazamo kwamanye amanani, ukuze kungabikho bani

unokuyibona, kwada kwasuswa isandla sayo.”—

Isizathu sokuba ndibe nantoni na ekrwelelwe umgca phantsi kwezi ziqendu zine ziphezulu kweli phepha kukuba ezo ziya kuba neenguqulelo zokuhlelwa xa iphinda ipapashwa kwi-A Sketch of the Christian Experience and Views of Ellen G. White ngowe-1851.

Kulungile. “INkosi yandibonisa,” kuza kutshintshwa; “ngesandla saYo” kuza kutshintshwa; “ukuba akukho nxalenye yako emele itshintshwe” kuza kutshintshwa.

Ke ngoko kumhlathi olandelayo obhalwe ngoonobumba abangqindilili [kumhlathi wesine] okwelo phepha kuthiwa,

—“INkosi yandibonisa ukuba ixesha alizange libe luvavanyo ukususela ngowe-1844, yaye ixesha alisayi kuphinda libe luvavanyo kwakhona.”—

“INkosi yandibonisa,” oko kuza kutshintshwa. Oko baza kukwenza kunyaka olandelayo kwi-A Sketch of the Christian Experience and Views of Ellen G. White, baza kuthabatha loo mhlathi wesivakalisi esinye bawudibanise nomhlathi owandulelayo. Baza kuwuguqula ube ngumhlathi omnye.

Kodwa ke, kwakhona, ukuba igama okanye amagama abhalwe ngoonobumba abatyebileyo, kuya kubakho nolunye utshintsho kwindlela yokushicilela; yaye, ndiya kuninika umzekelo wento endiyithethayo.

Kwaye kumhlathi wesithathu kuthiwa,

—“Ke ndabona ngokunxulumene ne —Mihla Ngemihla,’ ukuba igama elithi —idini’ longezwe bubulumko bomntu, yaye alikho embhalweni; nokuba iNkosi yanika umbono ochanekileyo ngalo kwabo babhengeza isikhalo seyure yomgwebo. Xa ubunye babukho, phambi kowe-1844, phantse bonke babemanyene kumbono ochanekileyo we —Mihla Ngemihla,’ kodwa ukususela kowe-1844, ekudidekeni, kuye kwamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nokudideka.”—

Emva koko kwisiqendu esilandelayo esibhalwe ngoonobumba abangqindilili [isiqendu sesine] ephapheni kuthiwa,

“INkosi yandibonisa ukuba ixesha alizange libe luvavanyo ukususela ngo-1844, yaye ixesha alisayi kuphinda libe luvavanyo kwakhona.”—

“INkosi yandibonisa,” oko kuya kutshintshwa.

Into abaza kukwenza kunyaka olandelayo kwi-A Sketch of the Christian Experience and Views of Ellen G. White, kukuba baza kuthabatha loo mhlathi wesivakalisi esinye baza bawudibanise nomhlathi owandulelayo. Baza kuwuguqula ube ngumhlathi omnye.

Kwaye baza kutshintsha elithi “INkosi yandibonisa” libe “Ndaboniswa kananjalo.” Kulungile? Baza kuyenza loo miqolo mibini ibe ngumqolo omnye, yaye baza kuyitshintsha ibe, “Ndaboniswa kananjalo,” ngowe-1851.

—“Ndaza ndaboniswa abathile abakule mpazamo inkulu, yokuba abangcwele basamele ukuya eYerusalem Endala, njl., phambi kokuba iNkosi ifike. Umbono onjalo ulungiselelwe ukususa ingqondo nomdla emsebenzini wangoku kaThixo, phantsi kwesigidimi sengelosi yesithathu; kuba ukuba simele siye eYerusalem, iingqondo zethu ziya kuba khona ngokwendalo, neendlela zethu ziya kubanjelwa kude kwezinye iinjongo, ukuze abangcwele bafike eYerusalem. Ndabona ukuba isizathu sokuba bayekelwe bangene kule mpazamo inkulu, kukuba abazivumanga baza bazishiya iimpazamo zabo, abebekuzo kwiminyaka emininzi edlulileyo.” Review and Herald, Novemba 1, 1850.

Kodwa, xa ufika kwi-Early Writings, niyayazi na into abayenzayo? Bayawasusa amazwi athi, “Ndaboniswa kanjalo,” apho kwi-Early Writings lo mhlathi mnye uza kuthi, “Xa ubunye babukho ngaphambi ko-1844, phantse bonke babemanyene kumbono ochanekileyo we-‘Daily,’ kodwa ukususela ko-1844, kulo mbhidlo, ezinye iimbono zamkelwa, kwaza kwalandela ubumnyama nokudideka.” Bayawasusa amazwi athi, “Ndaboniswa kanjalo,” kwaye isivakalisi esilandelayo sithi, “ixesha alizange libe luvavanyo ukususela ko-1844.” Ngequbuliso awusazi ukuba le ngcamango yokuba ixesha alizange libe luvavanyo yenye yezinto awaziboniswa ngokukodwa. Ukholelwa ukuba oku kwakuyinxalenye yokukhanya kwakhe ngeDaily ekubeni imbono yobuxoki ivelisa ukudideka.

Oko asikokwantsusa. Unayo eyantlandlolo. Yiphonononge.

Inyathelo Elilandelayo (Inyathelo Lesibini)—1851 Isishwankathelo Samava Nobono BobuKristu KaEllen G. White

Emva koku, unayo le nto, Umzobo Omfutshane Wamava Nobono BobuKristu kaEllen G. White, owapapashwa ngowe-1851; yaye, unazo iinkcukacha zohlalutyo lweenguqu ezenzekayo, yaye kukho utshintsho olubaluleke kakhulu, kakhulu.

“NgoSeptemba 23, iNkosi yandibonisa [ngaphambili—“yabonisa”] ukuba yolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo, nokuba iinzame zimele ziphindwe kabini kweli xesha lokuqokelela. Ngexesha lokusasazwa, uSirayeli wabethwa, wakrazulwa; kodwa ngoku ngexesha lokuqokelela uThixo uya kubaphilisa aze ababophe amanxeba abantu bakhe. Ngexesha lokusasazwa, iinzame ezenziwayo zokusasaza inyaniso zaba nesiphumo esincinane kakhulu, zafezekisa kancinane okanye azafezekisa nto; kodwa ngexesha lokuqokelela, xa uThixo ebeke isandla sakhe ekuqokeleleni abantu bakhe, iinzame zokusasaza inyaniso ziya kuba nesiphumo esijoliswe kuso. Bonke bamele bumanyane baze babe nenzondelelo emsebenzini. Ndabona ukuba kwakungalunganga ukuba nabani na abhekisele kwixesha lokusasazwa ukuze afumane imizekelo eya kusilawula ngoku kwixesha lokuqokelela; kuba ukuba uThixo akasenzi nto ingaphezulu ngenxa yethu ngoku kunaleyo wayenzayo ngelo xesha, uSirayeli ebengekhe aqokelelwe. [Kususwe: Kuyimfuneko kanye ukuba inyaniso ipapashwe ephapheni, njengokuba ishmayelwa.] [Iziqendu Zidibanisiwe] Ndibonile [ngaphambili—“iNkosi yandibonisa”] ukuba itshathi ka-1843 yayikhokelwe sisandla seNkosi, [ngaphambili—“sisandla saYo”] nokuba yayingamele iguqulwe; [ngaphambili—“akukho nxalenye yayo eyayimele iguqulwe”] nokuba amanani ayenjalo njengoko Yona yayiwafuna. Ukuba isandla saYo sasiphezu kwayo, saza sayifihla impazamo kwezinye

iinani, ukuze kungabikho namnye onokuyibona, de isandla saYo sasuswa.”

“Ndandibona ke ngokubhekiselele kwi—Mihla le, ukuba igama elithi—umbingelelo’ longezwe ngobulumko bomntu, yaye alikho kulo mbhalo; kwanokuba iNkosi yanikela ukuqonda okuchanekileyo kwako kwabo babhengeza isikhalo selixa lomgwebo. Xa ubunye babukho, phambi ko-1844, phantse bonke babemanyene ekuqondeni okuchanekileyo kwe—Mihla le; kodwa ukususela ko-1844, ekudidekeni, kwamkelwa ezinye iibono, kwaza kwalandela ubumnyama nokudideka. [Iziqendu Zidityanisiwe] Ndikwabonile [Ngaphambili—“iNkosi yandibonisa”] ukuba ixesha alizange libe luvavanyo ukususela ko-1844, yaye ixesha alisayi kuphinda lube luvavanyo kwakhona.]” A Sketch of the Christian Experience and Views of Ellen G. White, ExV 61–62.

Ixesha elinganxulumananga noMyalezo weNgelosi yesiThathu

UEllen White wayenombono eyahlukileyo kunombono awaba nawo owathi ekugqibeleni wapapashwa kwi-Early Writings. Wayenayo imibono emininzi; kodwa ke, wayenombono apho waxelelwa into ethile; waxelelwa umhlathi omnye, waza wawubhala phantsi.

“INkosi indibonisile ukuba isigidimi sengelosi yesithathu kufuneka sihambe, size sivakaliswe kubantwana beNkosi abathe saa, yaye asimele sixhomekeke exesheni; kuba ixesha alisayi kuba luvavanyo kwakhona. Ndabona ukuba abanye babesiba nenkxwaleko yobuxoki evela ekushumayeleni ixesha; nokuba isigidimi sengelosi yesithathu sasinamandla ngaphezu kwalawo anokunikwa lixesha. Ndabona ukuba esi sigidimi sinokuma phezu kwesiseko saso ngokwaso, nokuba asidingi xesha ukuze sisiqinise, yaye siya kuhamba ngamandla amakhulu, senze umsebenzi waso, yaye siya kunqunyulwa bufutshane ngobulungisa.” A Sketch of the Christian Experience and Views of Ellen G. White, ExV 48.

Uthetha ngantoni apho? Ngaba kukuba singaze siphinde sidibanise uMyalezo weNgelosi yesiThathu nexesha kwakhona, akunjalo?

Amen? Nikunye nam?

Uyifumana phi le nto? Ibekwe phi?

KUSUKA KUBAPHULAPHULI: (Akukho mpendulo.)

UKUSUKA KWABAPHULAPHULI: Umzobo Wamava Nezimvo ZobuKristu.

Isishwankathelo Samava obuKristu neMibono kaEllen G. White, iphepha 48, iphepha 48.

Kulungile. Siyifumana phi indima esixoxa ngayo ethatyathwe kwi-Review and Herald, Novemba 1850; ibekwe phi na kwi-A Sketch of the Christian Experience and Views of Ellen G. White? Ewe, ibekwe apho, ukuba ubuyela emva kancinane kumanqaku akho, ibekwe kwi-A Sketch of the Christian Experience and Views of Ellen G. White, iphepha 61 nephepha 62.

Unombono oku-A Sketch of the Christian Experience and Views of Ellen G. White obhalwe kwiphepha 48; emva koko unombono oya kuthi ekugqibeleni uphelele kwi-Early Writings, kumaphepha 61 no-62. Zahlulwe ngamaphepha ali-13 okanye ali-14, akunjalo?

Kanti ke ngoku baza kwenza ntoni xa kufikwa ku-Early Writings? Baza kuthabatha esi siqendu esikwiphepha 48, baze basifake kanye emva kwentetho yakhe ethi ixesha alisesaluvavanyo. Baza kudibanisa imibono emibini.

Ngaba niyalandela oko ndikuthethayo?

INDODA EPHULAPHULI: Ewe.

Ngaba niyalandela into endiyithethayo?

UMNTU OTHETHWA KWIBANDLA LABAPHULAPHULIYO: (Ukuqinisekisa.)

Kulungile, kuba nguwe endibona ukuqinisekiswa okuncinane ngakumbi kuwe.

Inyathelo Yokugqibela (Inyathelo Lesithathu)—1882 Imibhalo Yokuqala

Kulungile. Ngoku ndibuyela kwakhona kwiphepha lesi-6 lamanqaku akho; yaye ngoku niphinde nibe ne-Early Writings.

“Ngomhla wama-23 kuSeptemba, . . . Ndibonile ukuba itshati ka-1843 yayikhokelwe sisandla seNkosi, nokuba yayingafanele iguqulwe; ukuba amanani ayenjalo kanye njengoko Yena wayefuna abe njalo; ukuba isandla saYo sasiphezu kwayo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye onokuyibona, de kwasuka isandla saYo.

“Ndaza ndabona, ngokunxulumene nelo —mihla le’ (Daniyeli 8:12), ukuba igama elithi —idini’ longezwe bubulumko bomntu, yaye alingelilo elombhalo, nokuba iNkosi yanika umbono ochanekileyo ngalo kwabo banikela isikhalo seyure yomgwebo. Xa ubunye babukho, phambi ko-1844, phantse bonke babemanyene kumbono ochanekileyo ngelo —mihla le’; kodwa ekudidekeni ukususela ngo-1844, kuye kwamkelwa ezinye iimbono, kwalandela ubumnyama nokudideka. Ixesha alizange libe luvavanyo ukususela ngo-1844, yaye alisayi kuphinda libe luvavanyo kwakhona.”

INkosi indibonisile ukuba isigidimi sengelosi yesithathu simelwe kukuhamba, size sivakaliswe kubantwana beNkosi abasasazekileyo, kodwa masingaxhonywa exesheni. Ndabona ukuba abathile babefumana uchulumanco lobuxoki, oluvela ekushumayeleni ixesha; kodwa isigidimi sengwele yesithathu sinamandla ngaphezu kokuba ixesha lingasenza. Ndabona ukuba esi sigidimi sinokuma phezu kwesiseko saso ngokwaso yaye asidingi xesha ukuze sisiqinise; nokuba siya kuhamba ngamandla amakhulu, senze umsebenzi waso, size sifinyezwe ngobulungisa.

“Ndandaza ndakhonjiswa kwabanye abakwimpazamo enkulu yokukholelwa ukuba liluxanduva lwabo ukuya eYerusalem Endala . . .” Early Writings, 74-76.

Kwaye isizathu sokuba oku kubhalwe ngoonobumba abaqinileyo kukuba, le yile paragrafu apha ithi, “. . . Xa ubunye babukhona, ngaphambi ko-1844, phantse bonke babemanyene kwimbono echanileyo ‘ngomihla ngemihla’; kodwa kwisiphithiphithi ukususela ngo-1844, kuye kwamkelwa ezinye iimbono, kwalandela ubumnyama nokudideka. Ixesha alizange libe luvavanyo ukususela ngo-1844, yaye alisayi kuphinda libe luvavanyo kwakhona.” kufuneka nikhumbule ukuba

ekuqaleni, kwingxelo yakhe yokuqala yale mbono, wathi, “Ndaboniswa ukuba ixesha alizange libe luvavanyo ukususela ngo-1844,” kwaye yayiyiparagrafu eyahlukileyo. Wayeqinisekisile ukuba kwakukho umahluko phakathi koko wayekubonisiwe ngokuphathelele kuMihla ngemihla noko wakuboniswa ngokuphathelele ekubeni ixesha lube luvavanyo; nokuba le paragrafu ilandelayo, ethetha ngokungadibanisi xesha noMyalezo weNgelosi yesiThathu, yayingekho kumbono wokuqala. Yayikwiphepha 48 le Life Sketches, hayi kumaphepha 61 no-62.

Kodwa, xa nifika kwi-Early Writings ngowe-1882, bazidibanisa; yaye, ngenxa yoko, xa nifika kwiminyaka yoo-1930 kwaye niphambukele ebunyamini obunzulu ngaphakathi koBu-Adventist, aze uWillie White athi xa nifunda i-Daily kufuneka niyifunde ngokwemeko yexesha—“Uxolo, Willie, uxanduva lwakho lwalukukuba nguwe owanikela ingxelo echanileyo yembali yeSpirit of Prophecy. Kwakufanele ube nguwe owawuyikhusela iSpirit of Prophecy. Kwaye kwindlela owawuyibonisa ngayo i-Early Writings, iphepha 75, wazibekela ecaleni iimithombo zokuqala, yaye ezo mithombo zokuqala zithi xa wawuphakamisa ingxoxo yokuba i-Daily kufuneka iqwalaselwe ngokwemeko yexesha kwi-Early Writings, 74, loo nto ayiyonyani kwaphela.”—Ayiyonyani! Ayinakuxhaswa yirekhodi elikwiSpirit of Prophecy. Ayinakuxhaswa yimbali yelo xesha.

Kulungile. Inqaku 1, uDade White uthi kukho imbono echanileyo ngoMihla le, kwi-Early Writings, 74. Eyona ngxoxo iphambili enyanzeliswa kamva embalini yeyokuba, xa ufunda eso sicutshulwa kwi-Early Writings, 74, umele usibeke kumxholo wokumisela amaxesha. Loo ngxoxo yinkohliso; ayisemthethweni!

Ngoko ke, ngoku sisalele nendawo yokuma enye kuphela yokuba kukho imbono echanileyo nge“Daily.” Kulungile? Kodwa siza kuphatha enye ingcinga engakumbi evela kule ndima.

Ithi, “NgoSeptemba 23, iNkosi yandibonisa . . .” NgoSeptemba 23, nini? 1850: “NgoSeptemba 23, 1850, iNkosi yandibonisa.”

Yintoni awayibonisayo kuye?

Kulungile, enye yezinto awamtyhilela zona yayikukuba ukususela ngowe-1844, ezinye iimbono ngeMihla Ngemihla ziye zamkelwa.

“NgoSeptemba 23, 1850, iNkosi yandibonisa Xa ubunye babukho, ngaphambi ko-1844, phantse bonke babemanyene kumbono ochanileyo we—‘Daily;’ kodwa ukususela ko-1844, ekudidekeni, kwamkelwa ezinye iimbono, yaza kwalandela ubumnyama nokudideka. The Review and Herald, Novemba 1850.”

Matshi 1850 “Imihla Ngemihla” yiNgcwele yasemhlabeni

Ngoko ke, emazantsi ephepha 6 ninomhlathi ovela kwi-Review and Herald kaMatshi 1850, yaye linqaku elibhalwe nguDavid Arnold.

“Yena [uDaniyeli] ukwabona kwa elo gunya linye locinezelo —limelene neNkosana yeenkosana;’ ngaloo ndlela liphelisa ukuba semthethweni kwazo zonke imibingelelo yemihla ngemihla eyamiselwa eSinayi ukuba igcinwe yonke imihla de kufike iMbewu. Apha uKristu,

oyinyani yazo, okanye umbingelelo omkhulu ongumfuziselo wokwenene, wabulawa ngamasoldati amaRoma. Ngaloo ndlela yiRoma —umbingelelo wemihla ngemihla wasuswa, yaza indawo yengcwele yakhe yawiswa nguTito, injengele yaseRoma, xa wayitshabalalisayo isixeko saseYerusalem, netempile kaThixo, eyayiqulethe —ingcwele.’ Apha kwaqalisa ukuzaliseka kwesibhengezo sikaKristu sobuprofeti. Yaye baya kuwa ngohlangothi lwekrele, bathinjwe basiwe kuzo zonke iintlanga, yaye iYerusalem iya kunyathelwa phantsi ziintlanga, DE KUZALISEKE AMAXESHA EENTLANGA.’ Luka 21:24.” David Arnold, Review and Herald, Matshi 1850, Umqulu 1, Inani 8.

Kweli nqaku uDavid Arnold ufundisa ukuba iMihla ngemihla eseNcwadini kaDaniyeli imele ingcwele yamaYuda eYerusalem eyasuswayo yiRoma yobuhedeni ngo-AD70.

uSeptemba 1850 “Eyemihla Ngemihla” Yinkonzo KaKristu Yengcwele YaseSanctuary

Kwandula ke ngoSeptemba 1850, kwaloo nyaka kanye—kwaye ke, ngubani umhleli we-Review and Herald ngo-1850? Igama lakhe nguJames White.

Ngoko ke, ngoSeptemba ka-1850, uJames White wapapasha inqaku likaCrosier elifundisa ukuba iDaily imele ubulungiseleli bukaKristu eNgcwelweni.

Ngoku, uJames White akayifundisi ngokuthe ngqo, kodwa abantu bathabatha intsingiselo ekho apho baze bathi yile nto ayifundisayo. Yaye kutheni ndisitsho nje oku? Ndikutsho oku ngenxa yesizathu sakhe: NgoSeptemba ka-1850, uDade White uthi, ukususela ngo-1844 ezinye iibono ngo-“Daily” zamkelwe ebumnyameni, yaye ukudideka kwalandela.

Ezi mbono zimbini [Arnold noCrosier] asingombono woovulindlela wokuba iMihla ngemihla bubuhedeni.

Kwaye kwiphepha 7 unazo ezo ziqendu zibini ezivela kwinqaku likaCrosier, apho acebisa khona ukuba iMihla yonke lulungiselelo lukaKristu lweNgcwele.

“—Nendawo yeNgcwele yaKhe yaphoswa phantsi;” Daniyeli 8:11. Oku kuphoswa phantsi kwenzeka ngemihla nangendlela yamandla obuRoma; ngoko ke, iNgcwele ekuthethwa ngayo kulo mbhalo yayingenguye uMhlaba, kungekho nePalestina, ngokuba owokuqala waphoswa phantsi ekuweni, kwiminyaka engaphezu kwe-4,000, nowesibini ekuthinjweni, kwiminyaka engaphezu kwe-700 phambi kwesiganeko esikule ndima, yaye akukho nanye kwezi zimbini eyaphoswa phantsi ngamandla obuRoma.

“INgcwele ephoselwe phantsi yeyakaLowo iRoma yazikhukhumalisa ngakuye, lowo wayeyiNkosana yomkhosi, uYesu Kristu; yaye uPawulos ufundisa ukuba iNgcwele yaKhe isezulwini. Kwakhona, Daniyeli 11:30–31, —Ngokuba iinqanawa zaseKittim ziya kuza zimhlasele; ngenxa yoko uya kubandzeleka, abuye, abe nomsindo (intonga yokubetha) ngakumnqophiso ongcwele (ubuKristu), enenjalo ke; uya kubuya kwakhona, abe nokunxulumana nabo (ababingeleli noobhishophu) abawushiyayo umnqophiso ongcwele. Neengalo (ezaseburhulumenteni nezonqulo) ziya kuma ngecala lakhe, zize zona (iRoma nabo bawushiyayo umnqophiso ongcwele) zingcolise iNgcwele yamandla.’ Yayiyintoni le iRoma nabapostile bobuKristu ababemele bayingcolise ngokudibeneyo? Olu manyano lwenziwa

ngokuchasene —nomnqophiso ongcewele’, yaye yayiyiNgcewele yaloo mnqophiso abayingcolisayo; nto leyo ababengayenza kanye njengokungcolisa igama likaThixo; Yeremiya 34:16; Hezekile 20; Malaki 1:7. Oku kwakuyinto enye nokuhlambela okanye ukunyelisa igama laKhe. Ngale ngqiqo esi silwanyana —sezopolitiko-nenkolo’ sangcolisa iNgcewele, (ISityhilelo 13:6), sayiphosa phantsi endaweni yayo esezulwini, (INdumiso 102:19; Yeremiya 17:12; Hebhere 8:1–2) xa babebiza iRoma ngokuba sisixeko esingcewele, (ISityhilelo 21:2) baza bamisa uPopu apho ngeziqo ezithi, —Nkosi Thixo uPopu’, —Bawo oyiNgcewele’, —INTloko yeBandla’, njl., yaye apho, kwelo —tempile kaThixo’ lenkohliso, uvuma ukwenza oko uYesu akwenzayo ngenene eNgcweleni yaKhe; 2 Tesalonika 2:1–8. INgcewele inyathelwe ngeenyawo (Daniyeli 8:13), kanye njengoko noNyana kaThixo enjalo. (Hebhere 10:29.)” O. R. L. Crosier, —INGcewele’, Review and Herald, Septemba, 1850.

Ingqiqo kaJakobi White

Kwakutheni uJames White wayeza kushicilela eli nqaku ukuba wayesazi okungcono? Isizathu sako sithi “The Logic of James White” kumanqaku akho.

Into yokuqala eyaprintwa emva koDaniso ibizwa ngokuba *A Word to the Little Flock*, yaye abantu abathathu ababengababhali kolo papasho yayinguJames noEllen White kwakunye noJoseph Bates. Into yokuqala eyaprintwa emva ko-Oktobha 22, 1844, ngabo bantu babesiya phambili endleleni yayile nqaku; yaye, kweli nqaku uDade White uyawuxhasa umbono kaCrosier, kungekhona umbono wakhe ngeDaily, kodwa umbono wakhe ngoKristu esuka eNdaweni eNgcewele esiya eNdaweni eNgcewele Kakhulu.

Qaphelani, lo nguDade White. Yiloo nto uJames White wayeya kukulungela ukushicilela inqaku likaCrosier, lithi,

“Ndiyakholwa ukuba iNgcewele, eya kuhlanjululwa ekupheleni kweentsuku ezingama-2300, yiTempile yeYerusalem eNtsha, uKristu angumlungiseleli wayo.”—oku nguEllen White—“INKosi yandibonisa embonweni, ngaphezu konyaka omnye odlulileyo, ukuba uMzalwana Crosier wayenokukhanya okuyinyaniso, ngokubhekisele ekuhlanjululweni kweNgcewele, njl.; kwanokuba yayikukuthanda kwayo ukuba uMzalwana C. abhale ngokucacileyo imbono awayesinike yona kwiDay-Star, Extra, Februwari 7, 1846. Ndiziva ndigunyaziswe ngokupheleleyo yiNkosi, ukuba ndincome loo Extra, kuye wonke ongcewele.”

“Ndiyathandaza ukuba le migca ibe yintsikelelo kuni, nakubo bonke abantwana abathandekayo abanokuyifunda.” ILizwi Kumnquba Omncinane, Meyi 12, 1847.

Ke kaloku, abantu nanamhla oku, abanye bababhali-mbali banamhlanje ngaphakathi kobu-Adventist bathi, “Khangelani apho. UEllen White unika imvume ephela nengabekelwanga mida kwinqaku likaCrosier; yaye, ngoko ke, oko kwathethwa nguCrosier malunga neMihla Yonke njengolungiselelo lukaKristu lwaseNgcweleni kufanele ukuba kuyinyaniso.” Kwaye xa besitsho oko, bayayigqwetha imbali; kuba inqaku likaCrosier laliquathe amacandelo asibhozo, yaye, kwasekuqaleni kanye, ama-Adventist aqonda ukuba amane kuloo macandelo ayebubumnyama obupheleleyo, yaye awazange, akwazange, akwazange aphinde apapashwe ngaphakathi kobu-Adventist.

Njengomzekelo, esinye sezikhundla zakhe kwelo nqaku sasikukuba xa uYesu ebuya kuya kubakho iwaka leminyaka loxolo. Ama-Adventist akakholelwa koko, yaye akazange akholelwe kuko. Oko kuqonda kukukuqonda awakwalayo uWilliam Miller, nto leyo embeka uWilliam Miller ngokwenene endleleni echanileyo yokuqonda inyaniso. Loo mfundiso yenye yeemfundiso ezichasene ngokuthe ngqo nokuqonda kwamaMillerite.

Ngoko ke, xa uCrosier ephuma neli nqaku linezahlulo ezisibhozo, bayazi kwangoko ukuba ezine kwezi zahlulo azinakuphindwa zipapashwe.

Kodwa uJames White ushicilela inxalenye apho uCrosier eneneni athetha ukuba “iMihla ngemihla” lulungiselelo lukaKristu lwaseNgcwele; kodwa uza kuphinda ashicilele ezo ndawo zine kuphela. Akayi kuphinda ashicilele ezinye ezine. Kodwa ukuze uJames White akwazi ukuphinda ashicilele ezo ndawo zine zikaCrosier, kufuneka aziprinte kwiimpapasho ezimbini. Kwafuneka aziprinte kabini ngoSeptemba 1850.

Kwakungekho sithuba saneleyo kwi-Review and Herald yakhe kaSeptemba 1850, ngoko wapapasha ii-Review and Herald ezimbini ngoSeptemba 1850 ukuze akwazi ukufaka lonke inqaku likaCrosier elingokufuduka kukaKristu esuka kwiNdawo eNgcwele esiya kwiNdawo eNgcwele Kakhulu.

Ngoku, uya kuqaphela kuGerard Damsteegt ukuba unika uvavanyo lwembali oluthi ama-Adventist ayehlala esazi ukuba kwakukho iinxalenye kumanqaku kaCrosier ezazingachanekanga yaye ezazingafanelekanga ukuba ziphinde zipapashwe.

“Wathi [uEllen Harmon]:—Inkosi yandibonisa embonweni, ngaphezu konyaka omnye odlulileyo, ukuba uMzalwana Crosier wayenokukhanya okuyinyaniso, ngokumalunga nokuhlanjululwa kweNgcwele, njl.; nokuba kwakuyintando yaYo ukuba uMzalwana C. abhale ngokweenkcukacha imbono awayesinike yona kwi-Day Star Extra, ngoFebruwari 7, 1846. Ndiva ndigunyaziswe ngokupheleleyo yiNkosi, ukuba ndincome loo Extra, kubo bonke abangcwele’ (Ileta. E. G. White eya kuCurtis, Word to the Little Flock, 12). Ama-Adventist eSabatha aqhele ukutolika le ngxelo ngokuthi iintetho zikaCrosier zazingekho ngaphandle kweempazamo, kodwa ukuba ingxoxo yakhe enkulu yesifaniso sohlobo yayichanile. Ushicilelo oluphindwe lwalushiya ngaphandle ezo ndawo ababeziva ukuba azichananga.” P. Gerard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission, 125.

Wayengenakuze Ayiprinte Kwakhona Uxwebhu Lwakhe Olupheleleyo

Ngoku, kwiphepha elilandelayo, unaye uW. A. Spicer enikela ubungqina kwaloo nto inye: Babehlala besazi ukuba amanqaku kaCrosier ayenempazamo kuwo, yaye abazange baphinde baprinte ezo ndima zine.

Kuyadanisa ukuthi, uCrosier oselula wahamba ekukhanyeni kwenyaniso yeSabatha okwethutyana elifutshane kakhulu. Kamva wayilahla imfundiso yengcwele awayencedisile ukuyimisa. Abazalwana bethu boovulindlela baphinda bashicilela inkcazo yakhe ngengcwele izihlandlo ezininzi kumaphepha abo okuqala, kodwa abazange bakwazi ukuphinda bashicilele uxwebhu lwakhe olupheleleyo. Kulo wayedibanise nenkcazo yengcwele ezinye iingcamango malunga

nexesha elizayo—iwaka leminyaka lasemhlabeni, kunye nexesha elizukileyo kulo mhlaba ekuBuyeni kweSibini. Ezi zinto abazalwana bethu babehlala bezishiya ngaphandle. Ezi mfundiso zexesha elizayo zazisasazeke yonke indawo ngaloo mihla. Le mfundiso ayizange ihambelane nesigidimi esicacileyo sokubuya; yaye ngokungathandabuzekiyo le mvubelo yempazamo yanceda ekukhokeleleni amadoda aselula kude neenyaniso zeSabatha nengcwele. Kungekudala wajika waba ngumchasi okrakra wombutho wethu wokuqala.” W. A. Spicer, Review and Herald, Disemba 14, 1939

Ingongoma yeyokuba, namhlanje bakho abo bantu bathabatha ukuvunywa kukaDade White kwengqaku likaCrosier elikwi A Word to the Little Flock—abantu abafana noHeidi Heikes, uHeidi Heikes nencwadi yakhe yobudenge ethetha ngoDaily njenge nkonzo kaKristu eNgcwele—bathi kuko. Le yenye yeengxoxo zakhe.

Abantu abenza oku bayazityeshela izibakala zembali. Babengenakuze baphinde bashicilele onke amanqaku kaCrosier. Kwaye ukunyanzelisa ukuba ukuvunywa kukaEllen White kwi-A Word to the Little Flock kukuvunywa ngokubanzi kwesikhundla sikaCrosier kukukunyanzelisa ukuba ama-Adventist akholelwe ukuba kuza kubakho iminyaka eliwaka yoxolo. Yimpikiswano yobudenge.

Kukugqethwa kwembali, yaye kwenziwa ukuze kulahlekiswe abantu kuze kuveliswe isiphithiphithi nobumnyama.

Ngoko ke, unababhali-mbali ababini, uSpicer osele waswelekayo noDamsteegt osaphilayo; kodwa, ndiyaniqinisekisa, nokuba nguSpicer okanye nguDamsteegt, akukho namnye kubo onokuvumelana nam ngoko ndikubekayo. Kulungile, abanakuvumelana nam. Ngoko ke, unababhalim-bali ababini abachasene nam abavumelana noko ndinixelela kona. Akukho sizathu nokuba sincinane sokuthabatha ukuxhasa kukaEllen White inqaku likaCrosier njengokuthetha ukuba yonke into ekulo yayigqibelele.

I-Advent Review—Umqulu 1, eAuburn, NY, Inombolo 3

I-Advent Review—Umqulu 1, Auburn NY, Inombolo 4

I-Advent Review—Umqulu 1, Auburn NY, Inombolo Ekhethekileyo

Xa uJames White waqalisa ukushicilela inqaku likaCrosier ngoSeptemba ka-1850, kwi-The Review and Herald, lowo yayinguMqulu 1, Inombolo 3.

Kodwa ke, wayengenakufaka konke kuMqulu 1, Inombolo 3; ngoko ke waligqibezela elo nqaku kuMqulu 1 we-The Review and Herald, Inombolo 4. Yaye wakwenza nini oku? NgoSeptemba 1850.

Ke kaloku, kwenzeka ntoni ngoSeptemba ka-1850? USisi White waba nombono othi, “NgoSeptemba 23, 1850 iNkosi yandibonisa Xa kwakukho umanyano, phambi ko-1844, phantse bonke babemanyene kwimbono echanileyo ye-‘Daily;’ kodwa ukususela ko-1844, ekudidekeni, kuye kwamkelwa ezinye iimbono, yaye ubumnyama nokudideka kuye kwalandela. The Review and Herald, Novemba 1850.”

Yayingubani umyeni wakhe? Wayengumhleli we-The Review and Herald.

Ngoko ke, wenza ntoni xa inkosikazi yakhe yathi, “Uyazi na oko ndandisandul’ ukuxelelwa yiNkosi, James? Ndixelelwe ukuba bekungafanelekanga ukuba sazise iimbono ngeDaily eziphikisanayo nokuqonda koovulindlela ukuba iDaily bubuhedeni, kuba oko kuzisa ubumnyama nokudideka.”

Ngoko ke, wenza ntoni uJames White? NgoSeptemba ka-1850 washicilela enye iReview and Herald, ezintathu ngenyanga enye. Ibizwa ngokuba nguMqulu 1, Uhlelo Olukhethekileyo.

Kwaye wenza ntoni? Waphinda wapapasha inqaku likaCrosier waza wasusa oko uCrosier wakuthethayo ngeDaily!

Bazalwana noodade, obu bubungqina bembali bokuba uJames noEllen White baqonda ukuba imbono kaCrosier malunga neMihla yonke yayiphosakele nokuba yazisa ubumnyama nokudideka.

Kwaye yayithini imbono kaCrosier ngoMihla Ngemihla? Yokuba yayibubulungiseleli bukaKristu baseNgcweleni.

Ngoko ke, kwi-Early Writings, 74, xa esithi, “Ngomhla wama-23 kuSeptemba, iNkosi yandibonisa ukuba amaMillerite ayenombono ochanileyo ngeDaily,” ubungqina bembali bubonisa ukuba amaMillerite ayeqonda—

Ngoku ke, Bazalwana nooDade, Bazalwana nooDade, musani ukuphoswa yile nyaniso: Yintoni le: NgoSeptemba 1850 uDade White waboniswa ukuba ukususela ngo-1844 ezinye iimbono ngeMihla ngemihla zazamkelwe; ngoMeyi 1850, uArnold uveza iMihla ngemihla njengengcwele yamaYuda; ngoSeptemba 1850, inxalenye yoku-1 kwezi-2 yenqaku likaCrosier iyapapashwa, kuquka nentetho yakhe yeMihla ngemihla njengolungiselelo lobulungiseleli bukaKristu eNgcweleni; ngoSeptemba 1850, inxalenye yesi-2 kwezi-2 yenqaku likaCrosier iyapapashwa; ngoSeptemba 1850, inqaku likaCrosier liyaphinda lipapashwe, kodwa imbono yakhe ngeMihla ngemihla isusiwe? Yintoni eyenzekayo?

Siyabona kwaloo nyaka mnye wokwenziwa kwale Tshathi ka-1850, yaye le Tshathi ithini ngeMihla Ngemihla? “Ulawulo lobuhedeni okanye iDAILY isusiwe. Dan. 11:31 508.”

UEllen White wayeyazi into eyayiyiyo indawo “yeMihla ngemihla” ngokokuma kwabo abo banikela isikhalo seYure yoMgwebo. Xa esithi babenoluvo oluchanekileyo, wayesazi ukuba olo luvo luchanekileyo lwalusithi imele ukususwa kolawulo lobuhedeni; “iMihla ngemihla” yayimele ubuhedeni.

Kwaye kulo nyaka, 1850, ingxelo yembali iyangqina ukuba yena wayikhaba, yaye nomyeni wakhe wayikhaba, imfundiso ethi i-Daily imela ulungiselelo lukaKristu lwenkonzo engcwele eSanctuary, nto leyo eyimfundiso exhaswa yi-Biblical Research Institute yeSeventh-day Adventist Church. Yimfundiso exhaswa ngamasebe azixhasayo, anjengeHeartland neSteps to Life. Yimfundiso ezisa ubumnyama nokudideka.

Ngoku, qaphelani oku ngokuphathelele iTshathi ka-1850. Oku kuseNovemba ka-1850. Le yeyona nyanga inye awaba nayo umbono awawubhalayo, nowathi ekugqibeleni wahamba kwinkqubela yawo ngo-1851, waza ke ngo-1882 waphelela kwi-Early Writing, kanye kule nyanga, kanye kule nyanga, ngoNovemba ka-1850. Ithi,

“NgoMvulo sabuyela eDorchester apho kuhlala khona uMzalwana wethu othandekayo uNichols nentsapho yakhe.”—

Kanye apha phezulu [ebhekisa kwiTshathi ka-1850, kwikona ephezulu ngasekunene], “Ipapashwe ngu-Otis Nichols, Dorchester, Massachusetts.” Kulungile? Uthetha ngale nto, akunjalo? Niyayibona na, le Tshathi?

—“Apho ebusuku uThixo wandinika umbono onomdla kakhulu, uninzi lwawo eniya kulubona kwelo phepha. UThixo wandibonisa imfuneko yokukhupha itshathi. Ndabona ukuba yayifuneka nokuba inyaniso, xa yenziwe yacaca emacaleni, yayiya kwenza okukhulu, ibe iya kubangela imiphfumlo ukuba ize ekwazini inyaniso.” Manuscript Releases, inombolo 15, 210 Novemba, 1850.

Waba nombono endlwini kaNichols eDorchester—konke oko kukule Tshathi—esithi, “Kufuneka nenze itshathi.”

Yaye uthini na ngeshathi? Uyichaza njani?

Yiyani kuHabhakuki 2, “Ndabona imfuneko yokukhupha itshathi,” yaye yayiza kwenza ntoni? Yayifuneka, “ukuze inyaniso ecaciswe ibhalwe ezitafileni.” UHabhakuki 2, indima 2, uthi, “Wandiphendula ke uYehova, wathi, Bhala umbono, uwenze ucace ezitafileni, . . .” Uthi le Tshathi kaOtis Nichols ka-1850, eyashicilelwa eDorchester, eMassachusetts, kukuzaliseka kukaHabhakuki, kanye njengoko esitsho kwi-The Great Controversy ukuba iTshathi ka-1843 ikukuzaliseka kukaHabhakuki.

Kulungile, niyakubona na oko? Niyabona na ukuba wafumana nini lo mbono? Kwangelo xesha kanye xa oku kwakusenzeka: “NgoSeptemba 23, iNkosi yandibonisa . . . ukuba imfundiso ethi iDaily yinkonzo kaKristu eNgweleni izisa ubumnyama nokudideka,” yaye umyeni wakhe ngoko nangoko waphinda wayiprinta inqaku elo waza wasusa ezo ziqendu zibini. Alizange liphinde lishicilelwe kwakhona phakathi kwama-Adventist de kwangowe-1931 xa uWillie White waliphinda waliprinta; yaye, akwenza oko, wayenobungqina bobuxoki kanye kwiphecana elo waliprintayo. Oko kunokungqinwa.

Ngoku, ndifuna ukunifundela into apha, isicatshulwa eside ngakumbi, esithetha ngeli xesha linye. Oku kususela kuNovemba 27, 1850.

“Kangangethanga ukukubhalela kangangethuba elithile. Ngoku ndiza kuninika izizathu zam. Okokuqala, andizange ndibe nexesha lokubhala kangangeeveki emva kokuba ndifumene ileta enobubele neyamkelekileyo kaDade uArabella, kungenjalo ngendandizalisekisile isicelo sakhe sokuba iphendulwe kwisithuba seeveki ezimbini. Ndandiyithanda kakhulu le leta. Sonke saba nomdla kule leta yaye sinthemba lokuba ukulibaziseka kwam akuyi kunithintela ekuphenduleni le

xa niyifunda, yaye andiyi kuphinda ndilinde ixesha elide kangako kwixesha elizayo.”

Impilo kaYakobi neyeyam ilungile kakhulu ngoku. Ikhaya lethu liseParis, kwaMzalwana uAndrews, kungama wamanyathelo ambalwa ukusuka eposini nakwiofisi yokushicilela. Siya kuhlala apha ithutyana elincinane. Le yintsapho enobubele kakhulu, kanti yona ihlwempuzeke kakhulu. Konke apha bakunikela ngesisa kangangoko banako. Asiboni kulungile ukuba sibe yindleko kubo ngoxa silapha. Ndilangazelela kakhulu ukunibona nonke kwakunye noDade othandekayo uGorham.

“Intlanganiso yethu eTopsham yayiyeyona inomdla onzulu. Babekhona abangamashumi amabini anesibhozo; bonke bathabatha inxaxheba entlanganisweni.

“NgeCawa amandla kaThixo ehla phezu kwethu enjengomoya onamandla ovuthuzayo. Bonke basuka bema ngeenyawo zabo baza badumisa uThixo ngezwi elikhulu; kwakunjengoko kwakunjalo xa kwakubekwa isiseko sendlu kaThixo. Izwi lokulila lalingenakwahlulwa kwilizwi lokumemelela. Yayilixesha loloyiso; bonke bomelezwa baza bahlaziywa. Andizange ndakha ndabona ixesha elinamandla ngolo hlobo ngaphambili.

“Indibano yethu elandelayo yayiseFairhaven. UMzalwana uBates nenkosikazi yakhe babekho. Yayiyindibano entle kakhulu. Ekubuyeni kwethu kwaMzalwana uNichols, iNkosi yandinika umbono, yandibonisa ukuba inyaniso imele icaciswe phezu kweetafile, yaye oko kuya kubangela ukuba abaninzi bathabathe isigqibo ngenyaniso ngenxa yemiyalezo yeengelosi ezintathu, ibe emibini yokuqala icaciswe phezu kweetafile.”—

Kusezantsi kanye apha, [ebonisa ikona esezantsi ekhohlo yeTshati ka-1850]. Kulungile? Zikule Tshati ezo athetha ngazo yena.

—“Ndabona kanjalo ukuba kwakuyimfuneko kanye ukuba iphepha lipapashwe njengokuba kwakuyimfuneko ukuba izithunywa zihambe; kuba izithunywa zidinga iphepha lokuhamba nalo, eliquathe inyaniso yangoku, ukuze zilinikele ezandleni zabo bava, yaye inyaniso iya kuthi ngoko ingacimi engqondweni, kwanokuba elo phepha liya kuya apho izithunywa zingenako ukuya khona. Ezinye izinto ndazibona eziya kubonakala ephepheni.

“Nivana njani nonke? Ngaba nonke nizabalazela ubomi obungunaphakade? Ndinqwanela kakhulu, kakhulu ukunibona, yaye ndicinga ukuba kungekudala ndiya kunibona. Ngoku lixesha lokulungiselela, yaye ndiyathemba ukuba sonke siya kuwenza uqinisekile umsebenzi wethu ngenxa kanaphakade. Ixesha libonakala lifutshane kakhulu, yaye oko sikwenzayo simele sikwenze ngokukhawuleza.”

Ngomhla wama-20 kuNovemba, kwiveki ephelileyo, mna noMzalwana uHenry Nichols saya eTopsham. Sasisandul’ ukuphakama etafileni yesidlo sasemini ngoLwesine [Nov. 21], xa omnye wabantwana bakaMzalwana uFoey wangena waza wathi unina akaziva, engasenangqondo. Sakhawuleza sawela umlambo umgama wemayile enye, saza safika safumana uDade wethu othandekayo uFoey esifa. Intlungu yam yaba nkulu kakhulu ekufumaneni ukuba akandazanga. Waqhubeka ixesha elide ekwintlungu enkulu de kwathi phakathi kwentsimbi yesithathu neyesine, waza emva koko waphefumla okokugqibela. Ushiye umyeni nabantwana abathathu ukuba balilele

ukulahlekelwa kwabo.

NgoLwesihlanu kusasa [Nov. 22], uMzalwana uHenry weza eParis ukuze uJames amchebe, ukuze aye emngcwabeni. Saba nexesha elinzulu kakhulu, elinomdla omkhulu. INkosi ayisishiyanga, koko yavumela uMoya waYo ukuba uhlale phezu kwethu. Imihla yokugqibela kaDade uFoey yaba ngokucacileyo yeyona mihla yakhe yomoya kakhulu, neyona mihla yakhe ilungileyo. UMzalwana uFoey unale nto yokumthuthuzela, yokuba wafa engumKristu. Uyazimela kakuhle. UThixo umnika ubabalo lokunyamezela olu hlupheko. Owu, kulungile kangakanani ukuba nethemba kuThixo eliya kuxhasa kuzo zonke iziganeko zovavanyo nezentlungu. Makadunyiswe uThixo ngethemba, ithemba elilungileyo. Nina, nabani na kuni, beniya kunikela ntoni ngenxa yethemba lenu?

Bambelelani nkqi elukholweni. Yomelelani kuThixo, nikholose ngengalo yakhe engunaphakade. Ayisayi kuniphoxa; iya kunixhasa phantsi kwayo yonke imbandezelo. Ndiyathemba ukuba nonke niya kukhula nibe namandla ngakumbi nangakumbi enyanisweni. Musani ukuba buthathaka, kodwa qhubekani nihamba nendlela yenu nisingise ebukumkanini.”

Nanku ke. Nantsi into endifuna ukuba uyibone.

—“Kwiveki enye edlulileyo, ngeSabatha ephelileyo, saba nentlanganiso enomdla kakhulu. UMzalwana uHewit waseDead River wayekho apho. Weza nesigidimi esasisitsho ukuba ukutshatyalaliswa kwabangendawo nokulala kwabafileyo yayilisikizi ngaphakathi kocango oluvaliweyo, into eyayingeniswe ngumfazi uIzebhele, umprofetikazi, yaye wayekholelwa ukuba loo mfazi, uIzebhele, ndim.”—

Kulungile? UMzalwana uHewit uthi uEllen White nguJezebhele, yaye ungenise iimpazamo ezintathu.

—“Samxelela ngezinye zeempazamo zakhe zangaphambili, ukuba iintsuku ezili-1335 zazisele ziphelile, kwanangeempazamo zakhe ezininzi. Oko kwaba nempembelelo encinane kakhulu. Ubumnyama bakhe bavakala phezu kwentlanganiso, yaza yatsala.”—

Ngoku, ndifuna ukuba nikubone oku. Ndinetho endimele ndiyithethe ngalo mhlathi endifuna ukuba niyilandele, ukuba ninako.

Ukuba wakha wajongana nabo bangaphakathi kubu-Adventism abaphinda basebenzise iziprofeto zexesha ekupheleni kwehlabathi, banamazwi acatshulwayo amathathu kuphela abawasebenzisayo—basebenzisa amazwi acatshulwayo amaninzi, kodwa banamazwi acatshulwayo amathathu aphambili abawasebenzisayo. Eli lelinye lawo; kuba baya ukuya apho baze bathi, “Samxelela ngezinye zeempazamo zakhe zangaphambili,” baze babange ukuba xa esithi “ukuba iintsuku ezili-1335 zazisele ziphelile,” loo nto yayiyeyinye yeempazamo zakhe. Niyabona na indlela eninokuyijija kancinane loo grama: “Samxelela ngezinye zeempazamo zakhe zangaphambili”? Kananjalo samxelela ukuba iintsuku ezili-1335 zazisele ziphelile; kodwa abo babeka amaxesha bathi samxelela ngezinye zeempazamo zakhe zangaphambili yaye enye yezo mpazamo yayikukuba ufundisa ukuba iintsuku ezili-1335 ziphelile, yaye oko kuyimpazamo.” Ngoko ke, unokuyijija nangaluphi na uhlobo.

Okokuqala ndadibana ubuso ngobuso noEugene Prewitt eOklahoma, yaye wayephikisa esithi iMbali yamaMillerite ayiphindi ekupheleni kwehlabathi, ndaza ndamnika izicatshulwa ezimbalwa ezivela kuMoya wesiProfeto.

Waza athi, “Jeff, uyazi ukuba uEllen White wayengumbhali ongenankathalo.”

Ndaza ndathi, “Uthetha ukuthini?”

Waza waya kulo catshulwa. Uthi esi sicutshulwa singqina ukuba ungumbhali ongakhathaliyo; kuba uyazi ukuba ndiyazi ukuba abo babeka amaxesha banokujija esi sicutshulwa, ukuba benqwenela ukwenza njalo.

Ke, into yokuba indawo enjengeWashita inempembelelo efundisa abafundi bayo ukuba uEllen White ungumbhali ongakhathaliyo yinto enye; kodwa, ngaba ungumbhali ongakhathaliyo apha?

—“Ndivile ukuba ndimele ndithethe amazwi ambalwa. Egameni likaYesu ndaphakama, yaye malunga nemizuzu emihlanu intlanganiso yatshintsha. Wonke umntu wakuvakalelwa oko ngalo mzuzu mnye. Bonke ubuso bakhanyiswa. Ubukho bukaThixo bazalisa indawo. UMzalwana uHewit wawa ngamadolo waza waqalisa ukukhala nokuthandaza. Ndathatyathwa ndangena embonweni, ndabona okuninzi endingenakukubhala. Oko kwaba nempembelelo enkulu kuMzalwana uHewit. Wavuma ukuba kwakukuvela kuThixo, waza wathobeka eluthulini. Ubelokhu ebhala kususela kuloo ntlanganiso, yaye ngoku ubhala kwakwelo tafile inye ezilahla zonke iimpazamo zakhe azikhuthazileyo. Ndiyakholwa ukuba uThixo uyamphakamisa, yaye ulungele ukwenza okulungileyo, ukuba uThixo uyasebenza ngaye.

“Uthando oluninzi kuDade othandekayo uGorham. Mxelele ukuba makomelele. UThixo unaye, yaye akayi kumshiya. Uthando oluninzi kuni nonke. Ndiyathemba ukuba abantwana abayi kozela, koko baya kuba nomdla enyanisweni baze bakhuthalele ukwenza ubizo nokunyulwa kwabo kuqiniseke. Bhalani, qinisekani ukuba niyabhala, yaye musani ukwenza njengoko ndenzileyo. Ndiyanithanda, nonke. Bhalani.” Manuscript Releases, umqulu 16, 206–209. Kubhalwe eParis, eMaine, ngoNovemba 27, 1850.

Bazalwana noodade, ithini imvelaphi yembali yoku; uyibhala phi le nto? Uyibhala ngo-1850, endlwini kaMzalwana uNichols.

Ngeli xesha, yintoni eyenziwa yiNkosi? Ibonisa ukuba ooVulindlela banembono echanileyo yoMihla ngemihla, yaye yena ujongene naloo nto. Uthi ulungiselelo lukaKristu lwaseNgcwele luyimbono yobuxoki yoMihla ngemihla.

Kule mbali yembali, kanye le mbali yembali—ingenguye lo kanye lo mbali yembali kuphela, kungekhona nonyaka kanye kuphela, kodwa kanye nenyanga yaloo nyaka afumana ngayo imibono, yaye ecacisa le nyaniso ngendawo yamaVulindlela malunga neDaily, esithi abo banika iJudgment Hour Cry babenembono echanileyo ngeDaily; yaye, kwakweso siqendu sinye, uthi, “Ndabona ukuba i-1843 Chart yayikhokelwe sisandla seNkosi yaye yayingafanele ukuguqulwa, nokuba abo banika iJudgment Hour Cry babenembono echanileyo ngeDaily.”

Yaye ithini na iMihla ngemihla kule Tshathi ka-1843? Kaloku, ithi yasuswa ngo-AD508; yaye, kwiminyaka eli-1335 kamva ikusa ku-1843, yaye loo 1335 ikwixesha eladlulayo.

Ngaba unokucinga na, kwangale nyanga, kwangalo nyaka, ukuba wayeya kuxelela uMzalwana Hewit waseDead River ukuba oko kwakuseza kwenzeka?

Kulungile, aba babeki-maxesha, aba babeki-maxesha, nabo aba bantu bakholelwa ukuba uDade White ungumbhali ongakhathaliyo. Imbali ayikuxhasi oku.

Ngoko ke, ndifuna ukuba niqonde ukuba, ngokunxulumene neMihla ngeMihla, noEllen White wayeyiqonda kwaneyo-1335.

UEllen White akazange nje abeke uphawu lwakhe lokuvuma ekubeni iDaily bubuhedeni; wayeqonda ukuba yaqalisa isiprofeto seminyaka eli-1335, esaphela ngo-1843, yaye wayikhusela loo ndawo esidlangalaleni ngokuchasene noMzalwana Hewit waseDead River. Uyakubona oko?

Kwaye kwakule nyanga inye, apho athi ulungiselelo lukaKristu eNgewele njengoko luyiNkonzo Yemihla Ngemihla luzisa kuphela ubumnyama nokudideka; yaye umyeni wakhe, ekuphenduleni loo mbono, ususa loo mfundiso kwiReview and Herald.

Apha phezulu kumanqaku enu, apho kuthiwa “1850 Chart,” nantsi into ethethwayo kanye apha [kubhekiswa kwikhohlo yesithathu ukusuka ekhohlo kwi-1850 Chart, umbhalo olandela uYesu emnqamlezweni ngo-AD31]. Bendifuna nikwazi ukuba nayo kumanqaku enu.

Kude noDaniyeli 11:31 508

Kwaye ke kwitshathi yowe-1843 apha [ebhekisa kuloo kholamu esembindini, phantsi kukaYesu emnqamlezweni ngo-AD31]:

Ukususwa kombingelelo wemihla ngemihla. Dan. 12:11, 12

Kulungile, ezi zezi Tshathi zimbini.

USister White waqonda ukuba la madoda ayenembono echanileyo, yaye waqonda ukuba oko kwaqalisa isiprofeto seminyaka eli-1335 esaphela ngowe-1843; kananjalo, waqonda ukuba kwakumela ukususwa koLawulo lwabahedeni ngowe-508.

Phantsi kwezi zikhombisi zimbini zeetshathi unenye ikowuteshini ngexesha likaMzalwana uNichols, yaye ukhalimela abantu ngokwenza ezinye iitshathi kuba imizobo yazo ingokaSathana; kanti ke yena uthi imizobo ekwezi Tshathi zimbini yeyasezulwini. Uthi,

“Ndabona ukuba umsebenzi wokwenza iitshathi wawungalunganga konke. Waqala ngoMzalwana Rhodes waza waqutywa nguMzalwana Case. Kuchithwe iindlela ekwenzeni iitshathi nasekubumbeni imifanekiso engalunganga, ecekisekayo, emele iingelosi noYesu ozukileyo. Ndabona ukuba ezo zinto zazingamkholisanga uThixo. Ndabona ukuba uThixo wayekukho ekupapashweni kwetshathi nguMzalwana Nichols.”

Ngubani owayekupapashweni kwale Tshathi ka-1850? UThixo!

—“Ndabona ukuba kwakukho”—ntoni?—“isiprofeto sale tshathi eBhayibhileni, yaye ukuba le tshathi yenzelwe abantu bakaThixo, ukuba [iyi] ngokwaneleyo komnye, ikwanjalo nakomnye, yaye ukuba omnye wayefuna itshathi entsha izotywe ngomlinganiselo omkhulu ngakumbi, bonke bayayifuna ngokulinganayo.

“Ndabona ukuba kwakukho kuMzalwana uCase imvakalelo engazinzanga, exhalabileyo, engonelisekanga, engenambulelo, eyayinqwenela elinye ishathi. Ndabona ukuba ezi tshathi zipeyintiweyo zaba nesiphumo esibi phezu kwebandla. Zabangela ukuba kubekho entlanganisweni umoya wokugculela okhaphukhaphu, ongenantsingiselo.”—

Ngoku, nantsi ke lowo endifuna ukuba nimcingisise ngaye.

—“Ndabona ukuba iitshathi ezamiswa nguThixo zachukumisa ingqondo kakuhle, kwanangenxa yokuba kungekho ngcaciso.”—

“Ndabona ukuba iitshathi,” isininzi, “zamiselwa nguThixo” Zeziphi iitshathi, ezisesininzi, ezamiselwa nguThixo? Ezi Tshathi zimbini [iitshathi zango-1843 nezango-1850] zamiselwa nguThixo.

Ezi Tshathi zimbini zizaliseko sikaHabakuki 2.

—“Kukho into ekhanyayo, entle, neyezulu kwimbonakalo yeengelosi kwezo tshathi. Ingqondo ikhokelelwa kuThixo nasezulwini phantse ingaqondakali. Kodwa ezinye iitshathi ezilungiselelweyo ziyayonyanyisa ingqondo, zize ziyenze ihlale ngakumbi emhlabeni kunasezulwini. Imifanekiso emele iingelosi ibonakala ifana ngakumbi needemon kunabantu basezulwini. Ndabona ukuba ezo tshathi zazithimbe ingqondo kaMzalwana uCase iintsuku neeveki, xa ebefanele ukuba efuna ubulumko basezulwini kuThixo, yaye ebefanele ukuba ekhula ezibabalo zoMoya nasekwazini inyaniso.”

“Ndabona ukuba ukuba iindlela ebezichithiwe ekukhupheni iitshathi bezichithwe ekukhupheni inyaniso icace phambi kwabazalwana ngokupapasha amaphecana, njl.njl., ngebe yenze okulungileyo kakhulu yaza yasindisa imiphefumlo. Ndabona ukuba ishishini lokwenza iitshathi lisasazeke njengomkhuhlane.” Manuscript Releases, number 13, 359; 1853.

Iintsuku eziyi-1290 neziyi-1335

Ndinenqaku elilandelayo elivela kwi-Review and Herald, kaJanuwari 28, 1858. Isizathu sokuba ndinalo kumanqaku enu kukuba ninokubona ukuba ngo-1858 babesafundisa ukuba i-Daily bubuhedeni. Ninalo kwisalathiso senu; kwiminyaka esibhozo emva ko-1850 babesaqonda ukuba i-Daily bubuhedeni.

ELINYE ixesha elibalulekileyo lesiprofeto ekusekelwe kulo imfundiso ye-Adventi, ziintsuku ezili-1335 zikaDanyeli 12, ezinxulumene ngokusondeleyo kangaka neentsuku ezili-1290. La maxesha mabini aziswa kuthi ngolu hlobo:

—“Yaye ke kususela kwixesha apho umnikelo wemihla ngemihla uya kususwa, kuze kumiswe isikizi esizisa incithakalo, kuya kubakho iintsuku eziliwaka elinamakhulu amabini

anamashumi alithoba. Unoyolo lowo ulindayo aze afikelele kwiintsuku eziliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu. Ke wena hamba ngendlela yakho kude kube sekupheleni; kuba uya kuphumla, uze ume esabelweni sakho ekupheleni kweentsuku.” Daniyeli 12:11–13.

Imibuzo zivele kwangoko, Ngaba sinokuxela ukuba zeziphi iziganeko ekumele ukuba la maxesha aqalwe kuzo; yaye ukuba kunjalo, sinokuxela na ukuba zenzeka nini? Siqala ngokubuza. Yintoni le—“imihla ngemihla” (umbingelelo) kunye ne—“amasikizi enza incithakalo”? Kuya kuqatshelwa ukuba igama elithi, umbingelelo, libhalwe ngoonobumba abathambekileyo: nto leyo ebonisa ukuba ligama elongeziweyo. Oku kukwanjalo kuya kuqatshelwa nakwezinye iindawo apho livela khona encwadini kaDaniyeli, oko kukuthi, kwisahluko 11:31 naku-8:11–13. Makhe sibhekise ngokufutshane kwesi sahluko sokugqibela. Kwindima ye-13 kuya kuqatshelwa ukuba kuboniswa iincithakalo ezimbini; imihla ngemihla (incithakalo), kunye nesiphoso sencithakalo. Le nyaniso yenziwe yacaca gca nguJosiah Litch kangangokuba asinakwenza ngcono kunokucaphula amazwi akhe:*

”—Umbingelelo wemihla ngemihla ngowona mfundiso ufundwayo ngoku kulo mbhalo; kodwa akukho nto injengombingelelo ifumaneka kweyokuqala. Oku kuyavunywa ngabo bonke. Yinkcazelo eyongeziweyo okanye yindlela yokuyitolika ebekwe kuyo ngabaguquleli. Ufundo oluchanekileyo luthi, “imihla ngemihla nokugqitha komthetho kokuphanziswa”; imihla ngemihla nokugqitha komthetho kudityaniswe kunye ngo “na” ukuphanziswa kwemihla ngemihla nokugqitha komthetho kokuphanziswa. Ngamandla amabini okuphanzisa awayeza kuyiphanzisa iNgcwele nomkhosi.”

Kule nto kuyacaca ukuba “i—daily,” ayinakubhekisa nangayiphi na indlela kunqulo lwamaYuda ekuthe, ngokoluvo oludala noluxhaphake ngakumbi, yasetyenziswa kulo; yaye oku kuyacaca ngakumbi xa kuqwalaselwa ukuba ukuba la maxesha, nokuba athatyathwe ngokoqobo okanye ngokomfuziselo, abalwe ukusuka nakuphi na ukususwa kolu nqulo, awasikhokeleli nakusiphi na isiganeko esifanele ukuqatshelwa.

“Ngoko ke idini lemihla ngemihla nesikizi zizigunya ezibini ezitshabalalisayo ezaziza kucinezela ibandla: singakwazi na ukuqonda ukuba zeziphi na ezi zigunya? Kufuneka nje samkele indlela kaWilliam Miller yokuqiqa kule ngongoma ukuze sifikelele kweso sigqibo sinye awafikelela kuso. Uthi:

“—Ndaqhubeka ndafunda, ndaza andafumana nasinye esinye isiganeko apho ukuba [okwemihla ngemihla] kufunyanwa khona ngaphandle kukaDaniyeli. Ndaye ke [ngoncedo lwe-concordance] ndathabatha lawo magama ayemi enxulumene nako,—‘susa’;—‘uya kususa okwemihla ngemihla’;—‘ukususela kwixesha apho okwemihla ngemihla kuya kususwa khona’; njl. Ndaqhubeka ndafunda ndacinga ukuba andiyi kufumana kukhanya ngalo mbhalo. Ekugqibeleni ndafika ku-2 Thessalonians 2:7, 8,—‘Kuba imfihlelo yobugwenxa seyisebenza kakade; kuphela lowo uthintelayo ngoku uya kuqhubeka ethintela ade asuswe endleleni, aze andule ukutyhilwa loo ongendawo.’ njl. Ndathi ndakufika kuloo mbhalo, owu, hayi indlela eyacaca ngayo, yaye yayizukile, inyaniso! Nantsi ke! Yiyo leyo—‘okwemihla ngemihla!’ Kaloku ke, uPawulos uthetha ukuthini ngo—‘lowo uthintelayo ngoku’ okanye othibelayo?

Ngo—‘uMntu Wesono,’ nango—‘ongendawo,’ kuthethwa ubuPopu. Kaloku ke yintoni le ithintela ubuPopu ekubeni butyhilwe? Kutheni, bubuhedeni. Ngoko ke, —‘okwemihla ngemihla’ kumele ukuba kuthetha ubuhedeni.”+

Siyabona kuDaniyeli 8 ukuba luphondo oluncinane, olwalandela ibhokhwe, okanye ubukumkani bamaGrike, olususa i—mihla yonke;” yaye lona lodwa igunya elivezwa emva kokwahlulwa kobukumkani buka-Alesandire de kube lixesha lokuba iNgcwele ihlanjululwe ekupheleni kweentsuku ezingama-2300. Olu phondo oluncinane, kwindawo yalo efanelekileyo, sele salubonakalisa ukuba luyiRoma ethatyathwe njengobunye, oluhambelana nobukumkani besine beminye imibono kaDaniyeli. Kaloku kuyinyaniso ukuba kwabakho utshintsho emandleni aseRoma ukusuka kubuhedeni ukuya kubuPopi. Ubuhedeni, ukususela kwimihla yookumkani baseAsiriya kude kube lixesha lokuguqulwa kwabo bube buPopi, babungulo “mihla yonke,” okanye njengoko uNjingalwazi Whiting ekuguqulela ngako, “ukuchithwa okuqhubekayo,” awathi ngako uSathana wema nxamnye nenjongo kaYehova. Kubabingeleli babo, kwizibingelelo zabo, nakwimibingelelo yabo, babuthwele ukufana nemo yobuLevi yonqulo lukaYehova; kodwa xa imo yobuLevi yanikezela indawo kwimo yobuKristu yonqulo, uSathana, ukuze aphumelele ekuchaseni umsebenzi, kwafuneka naye atshintshe nemo yakhe yokuchasa; ngenxa yoko ke iitempile, izibingelelo, nemifanekiso eqingqiweyo yobuhedeni zabhaptizelwa ekunyelweni kukaThixo kobuPopi.

“Kodwa imihla ngemihla, ubuhedeni, kuthiwa kwisiprofeto, bunendawo engcwele, yaye indawo yendawo yalo engcwele yayiza kuwiswa phantsi. Ukuba indawo engcwele isoloko inxulunyaniswa nokunqula izithixo nobuhedeni, njengendawo yokuzinikela nokunqula kwabo, kuyabonakala kwizibhalo ezilandelayo: Isaya 16:12; Amosi 7:9, 13, margin. Hezekile 28:18. Ngokubhekisele kwindawo engcwele yemihla ngemihla kaDaniyeli 8, sinikela oku kulandelayo kuApollos Hale:*

“—Kuthethwa ntoni na nge—‘ngcwele’ yobuhedeni? Ubuhedeni, kwanempazamo yalo lonke uhlobo, bunengcwele zabo, kwakunye nenyanyiso. Ezi ziitempile okanye iindawo zokusabela ezingcwelelwe inkonzo yazo. Ngoko ke kusenokucingelwa ukuba kuthethwa apha ngetempile ethile ekhethekileyo nedumileyo yobuhedeni. Inokuba yeyiphi na phakathi kweetempile zayo ezininzi ezidumileyo? Omnye wemizekelo emihle kakhulu yoyilo lwezakhiwo zamandulo ubizwa ngokuba yiPantheon. Igama layo lithetha ukuthi —‘itempile okanye indawo yokusabela yabo bonke oothixo.’ Indawo ekuyo yiRoma.+ Izithixo zeentlanga ezoyiswa ngamaRoma zazibekwa ngentlonelo engcwele kwimingxuma ethile okanye kumacandelo ale tempile, yaye kwiimeko ezininzi zaba zizinto zokunqulwa ngamaRoma ngokwawo. Ngaba singafumana itempile yobuhedeni ebingaba ngokucace ngakumbi —‘ingcwele yakhe’?”

Njengoko ngoku sele kuqinisekisiwe ukuba “inkonzo yemihla ngemihla” buBuhedeni, nokuba “isikreko sokutshabalalisa,” okanye —“isikizi esenza intshabalalo,” bubupopu, kwanokuba ingcwele ekhethekileyo yobuhedeni yayiyiPantheon, nokuba “indawo” yokuma kwayo yayiyiRoma, siyaqhubeka ke siphande ngakumbi.

“1. Ngaba ubuhedeni ‘basuswa’ ligunya lolawulo lwaseRoma? Sicinga ukuba esi sibhengezo silandelayo senyaniso ebalulekileyo neaziwayo kwimbali yecawa neyehlabathi siyawuphendula lo

mprofeto. Sibhekisa kuKonstantine, umlawuli wokuqala ongumKristu, yaye sithi:

“—Isenzo sakhe sokuqala solawulo saba kukuthumela ummiselo kubo bonke ubukumkani, ekhuthaza abalawulwa bakhe ukuba bamkele ubuKristu.”++

"2. Ngaba iRoma yayingumzi okanye indawo yengcwele yakhe, (iPantheon,) ewiswe phantsi ligunya loRhulumente? Esi sicatshulwa silandelayo siyaphendula:"

"—Ukufa komchasi wokugqibela kaConstantine kwakutywine uxolo lobukumkani. IRoma yaphinda yaba yinkosikazi yeentlanga engaphikiswayo. Kodwa, ngaloo yure yokuphakanyiswa nobuqaqawuli, yayiphakanyiselwe emngceleni wentaba enomqolomba. Inyathelo layo elilandelayo laliza kuba lelokwehla, nelingenakubuyiselwa umva. Ukutshintshwa korhulumente kusisiwa eConstantinople kusekho kuyiphazamisa ingqondo yembali. Yayisisenzo esichasene ngokungqalileyo nayo yonke indlela yocalucalulo lwakudala noluhloniphekileyo lwengqondo yamaRoma. Yayingengomsebenzi womAsiya othanda ubunewunewu, ozinikele ekonwabeleni izithethe neemozulu zaseMpuma, koko yayingumsebenzi womnqobi onjengentsimbi, owazalelwa eNtshona, nowayedelela, njengawo onke amaRoma, imikhwa yabaseMpuma; yayingumsebenzi wezopolitiko oneso elibukhali, ukanti yayingenabulumko kwezopolitiko ngowona mlinganiselo ubonakala ngokucacileyo. Sekunjalo uConstantine wayishiya iRoma, inqaba enkulu netrone yooKesare, ngenxa yekona engaziwayo yaseThrace, waza wachitha intsalela yobomi bakhe obunamandla nobunamabhongo emsebenzini ophindwe kabini wokuphakamisa ikholoni ibe likomkhulu lobukumkani bakhe, nokuhlisa ikomkhulu libe kwizidima ezibuthathaka namandla athotyweyo ekholoni."*

“Le ngxelo iphuma esibayeni sembali ibhalwe yimbhali-mbali icace gca kangangokuba ayidingi kugqabaza. Indawo engcwele yakhe yaphoswa phantsi, utsho umprofeto; yaye emva kwengxelo yezibakala ezifana nezingentla, kwanabo banyamekela kakhulu ukutolikwa kweziprofeto mabaneliswe kukusetyenziswa kwayo.

“Ukususela kwixesha lokuba umbingelelo wemihla ngemihla uya kususwa, kusekwa nesikizi esenza incithakalo, kuya kubakho iwaka elinamakhulu amabini anamashumi alithoba centsuku. Unoyolo lowo ulindayo aze afikelele kwiwaka elinamakhulu amathathu anamashumi amathathu anesihlanu centsuku.” Ngenxa yeenyaniso eziphambi kwethu zokuba umbingelelo wemihla ngemihla ubuNgqobhoko, nokuba isikizi esenza incithakalo buBupopu, nokuba kwabakho utshintsho ukusuka kobo bokuqala ukuya kobokugqibela kumandla amaRoma, nangamandla egunya likaRhulumente, asinanto yakwenza ngaphandle kokuphanda ngakumbi ukuba oku kwenzeka nini ngendlela eya kuzalisekisa isiprofeto; kuba ukuba sinokukuqinisekisa oku, siya kuba nesiqalo ekufuneka amaxesha esiprofeto akwesi sicatshulwa siphambi kwethu aqalwe kuso. Ngoko ke,

“3. Isiganeko ekubhekiswa kuso kwisiprofeto senzeka nini? Makuphawulwe ukuba, umbuzo asinguwo lo wokuba, abangcwele banikelwa nini ezandleni zoBupopu, koko ngowokuba, uguquko lonqulo ukusuka kubuhedeni ukuya kuBupopu lwalusele luphumelele kangakanani na ukuze olu lokugqibela lube lunqulo lwesizwe, lube lubekwe kwimeko yokuba luqalise ikhondo lalo. Oku, njengazo zonke ezinye iinguqu ezinkulu, kwakungeyomsebenzi womzuzwana.

Ukuqala kokusebenza kwako kwakubonakala kudala ngaphambi koko. UPawulos wathi kwanangemihla yakhe imfihlelo yobugwenxa, uMntu weSono, 'isinyangiso esitshabalalisayo,' yayisele isebenza. Kwaye kungenxa yokukhanya kwesi sibhalo ekufuneka siwaqonde ngayo amazwi eNkosi yethu kuMateyu 24:15, ngokusingisele kwisinyangiso sentshabalalo, apho ebhekisa ngokucacileyo kuDaniyeli 9:27. Kuba nangona ubuhedeni babungekanikeli indawo kuBupopu ngonyaka wama-70, xa iYerusalem yatshatyalaliswa ngamaRoma, siyakuqonda ukuba amandla awabonakala ngelo xesha, eguqulwe kancinane ngegama nangokwakheka, ayengawo kanye loo mandla awayeya kuthi, njengesinyangiso sentshabalalo, atyhafise abangcwele aze atshabalalise ibandla loPhezukonke."

"Kude kube lixesha lokuguquka kukaClovis, ukumkani waseFransi, okwenzeka ngowama-496, amaFrentshi nezinye iintlanga zaseRoma yasentshona zazisengabahedeni; kodwa emva kweso siganeko iinzame zokuguqula abakhonzi bezithixo babe kuKristu zathweswa isithsaba sempumelelo enkulu. Kuthiwa ukuguquka kukaClovis kwabangela ukuba kuqalwe isiko lokubhekisa kumlawuli waseFransi ngezibizo ezithi Obona Bukhosi BobuKristu noNyana Omdala weCawa.+ Phakathi kwelo xesha no-A.D. 508, "ngemifelandawonye," "ngokuvumelana kokuzinikela" nangokoyisa, "ama-Avborici," "imikhosi yamaRoma eyayimiswe entshona," iBrittany, amaBurgundi namaVisigoth, baziswa phantsi kolawulo.'++

—Ubuhedeni kubukhosi bamaRoma basentshonalanga, nangona ngokungathandabuzekiyo babulibazisa ukuqhubela phambili kokholo lobuKristu, ngakumbi kwezo zizwe ezaziphazanyiswa, njengakwimeko yaseNgilani, kukungena-hlasela kwezizwe ezikhohlakeleyo, ezaziqhubeka zingabanquli-zithixo, ukususela ngoko abuzange bube namandla, nokuba babunomqweno, okucinezela ukholo lwamaKatolika, okanye ukuthintela ukunyhashwa kwemida nguMfundisi Omkhulu waseRoma.

"Ukususela ngelo xesha, isikizi sobuPapa sasoyisile, kangangoko kwakuchaphazelekayo ubuhedeni. Iingxabano zaso ezaziza kulandela zazikunye namanye amahlelo obuKristu, awayesoloko ephathwa njengabawexuki; kwanookumkani, ababesoloko bephathwa njengabavukeli okanye abahluli bomzimba kaKristu. Amagunya abalulekileyo aseYurophu ancama ukunamathela kwawo kubuhedeni kuphela ukuze aqhubele phambili amasikizi abo ngolunye uhlobo; kuba ubuhedeni babufuna kuphela ukubhaptizwa ukuze bube bobuKristu ngokwengqiqo yamaKatolika; yaye xa iimfuno okanye impindezelo yomlungiseleli wabo olawulayo zisenza loo mfuno, ubutyebi babo nezihlalo zabo zobukumkani,—mhlawumbi nobomi babo,—kwakufuneka kubekwe esibingelelweni. SS

** Ucaciso Lwesiprofeto, Umqulu 1, 127.

+ Imbali yeHlabathi kaGoodrich kunye neJografi kaGutherie."

+ Imbali YobuKristu kaMosheim, Umqulu 1, 132, 133.

"ENgilani, u-Arthur, ukumkani wokuqala ongumKristu, waseka unqulo lobuKristu phezu kwamabhodlo obuhedeni.* URapin, ozibanga ukuba uchaneke ngakumbi kulandelelwano lwamaxesha lweziganeko kwimbali yakhe, uthi wonyulwa waba ngukumkani waseBritane ngowama-508. Incwadi 2, 129.

“Sasiyintoni na imeko yeSihlalo saseRoma ngeli xesha? —USymmachus wayenguPopu ukususela ngowama-498 okanye 499 kude kube ngowama-514. Ubugqirha bakhe bobupopu babuphawulwe zezi meko nezi ziganeko ziphawulekayo zilandelayo:

"1. Wa—yishiya ubuhedeni' xa wangena —ecaweni yaseRoma.'

“2. Wazifumana indlela yakhe esihlalweni sobuPapa ngokuzamana nembali yakhe kwada kwaphalazwa igazi. Du Pin.”

“3. Ngokunqulwa nokudunyiswa okunikwa kuye njengendlalifa kaSt. Petero.”

"4. Ngokunqunyanyiswa kobudlelane becawa noMlawuli uAnastasius.+”

“—Ukuba izimvo zabathile zazixhasa kangakanani na iimfuno zobukhosi zooPontifi baseRoma,” utsho uMosheim, “kunokucaciswa lula ngengetho kaEnnodius, loo mcengi udume kakubi nongagungqiyo kaSymmachus, owayengumphathiswa wecawa onodumo olungathandabuzekiyo. Lo mbongi-mbeko ongumparasayithi, phakathi kwezinye izibango ezingafanelekanga, wema kwelokuba uPontifi wayemiselwe ukuba abe ngumgwebi endaweni kaThixo, indawo awayeyizalisa njengoMmeli woPhezukonke.”++

“Ngamandla afunyenwe umcimbi wobuKatolika entshona, ngezi mpumelelo, nangomsebenzi wababambeli, nabanye abameli beSihlalo saseRoma, iqela lobuPapa eConstantinople —‘labekwa’ kwindawo yokuba lihlabe imfazwe evulelekileyo egameni lenkosi yalo eRoma. Ngo-508 isivunguvungu sobutshantliziyo benkolelo nemfazwe yamakhaya satyhutyha ngomlilo negazi ezitalatweni zekomkhulu lasempuma.”

UGibbon, phantsi kweminyaka ka-508–514, ethetha ngezidubedube zaseConstantinople, uthi—Imifanekiso eqingqiweyo yomlawuli yaphulwa, yaye yena ngokwakhe wazimela kwihlomela-dolophu, kwada kwathi ekupheleni kweentsuku ezintathu, waba nesibindi sokucela inceba kubemi bakhe. [UbuPopu buyoyisa.] Engenadiadem yakhe, ekwimo yomcengi, uAnastasius wabonakala etroneni yesekisi. AmaKatolika, phambi kobuso bakhe, aphinda iTrisagion eyinyaniso; avuya kakhulu ngesithembiso awasibhengeza ngezwi lommemezeli, sokurhoxa emfusa; aphulaphula isiluleko sokuba, ekubeni bonke bengenakulawula, mabavumelane kuqala ekukhetheni umlawuli; aza amkela igazi labalungiseleli ababini abangathandwayo, awathi inkosi yabo, ingenakuthandabuza, yabagweba kwiingonyama. Ezi mvukelo zinoburhalarhume kodwa zezexeshana zakhuthazwa yimpumelelo kaVitalian, owathi, enomkhosi wakhe wamaHun namaBulgaria, inkoliso yabo ingabanquli-zithixo, wazibhengeza engumkhuseli wokholo lwamaKatolika. Kolu vukelo luthiwa lolokuhlonela uThixo wayenza iThrace yaba yintlango, wayingqinga iConstantinople, watshabalalisa amashumi amathandathu anesihlanu amawaka amaKristu angabanye bakhe, wada wafumana ukubuyiswa koobhishophu, ukwaneliseka koPopu, nokumiselwa kwebhunga laseChalcedon, umnqophiso wovumo oluchanekileyo, owatyikitywa ngokungathandi nguAnastasius owayesifa, waza wenziwa ngokuthembeka ngakumbi ngumalume kaJustinian. Kwaye sinjalo ke isiphelo sokuqala seemfazwe zonqulo ezalwayo egameni, nangezandla zabafundi, boThixo woXolo.” SS

“Ngolu catshulwa lulandelayo oluvela kuAppollos Hale, siyaluvala ubungqina ngale ngongoma: —Ngoku simema ooGamaliel bethu bale mihla ukuba bathabathe indawo kunye nathi kwindawo engcwele yobuhedeni (esele ibangwa njenge “ilifa likaSt. Peter”) ngowe-508. Sikhangelala emva kwiminyaka embalwa, yaye ubuhedeni oburhabaxa bamaqaba asemntla buyagaleleka phezu kobukumkani baseNtshona Roma obungamaKristu ngegama kuphela—boyisa kuyo yonke indawo—kwaye uloyiso lwabo kuyo yonke indawo luphawulwa yinkohlakalo eyoyikekayo kakhulu. . . . Ubukumkani buyawa buqhekeke bube ziziqwenga. Ngamnye ngamnye iinkosi nabalawuli bezi ziqwenga bayabushiya ubuhedeni babo baza bavume ukholo lobuKristu. Kwezolonqulo, abanqobi bayanikezela kwabo baboyisileyo. Kodwa ubuhedeni busaqhubeka boyisa. Phakathi kwabaxhasi balo kukho umnqobi omnye ongqwalalala nophumelelayo. (Clovis.) Kodwa kungekudala naye uyakhahlela phambi kwamandla okholo olutsha aze abe yintshatsheli yalo. Usahleli enloyiso, kodwa, njengeqhawe nomnqobi, ufikelela encotsheni yakhe kanye kule ndawo sikuyo, ngowe-A.D. 508.”

—Ngalo okanye kufuphi nalo nyaka mnye, ulwahlulo lokugqibela olubalulekileyo lobukhosi obuwiweyo lwenziwa ubuKristu esidlangalaleni, nangokuthweswa isithsaba kwalo ukumkani woloyiso.

"—Upopu weli xesha sikulo ngumhedeni osandul' ukuguquka. Umzabalazo wegazi owamfaka esihlalweni wagqitywa kukungenelela kokumkani ongumAriya. Uqubudelelwa aze abuliselwe njengozalisa —indawo kaThixo emhlabeni.' Ibhunga lesenethi liphantsi kwamandla akhe kangangokuba, xa kusolakala ukuba iimfuno zeSihlalo saseRoma ziyakufuna oko, limgxotha ecaweni umlawuli. . . . Ngo-508 umgodu uqhumiswa phantsi kwetrone yoBukhosi baseMpuma. Isiphumo sesiphithiphithi nembambano ekuziswayo koku kukuthotywa kwenkosi yalo esemthethweni. Ngoku umbuzo ngulo, kweliphi ixesha ubuhedeni bacinezela ngokwaneleyo, ukuze kuvuleke indawo kummeli wabo nowalandelayo, isikizi sobuPopu? Esi sikizi sabekwa nini kwindawo yokuba siqalise ikhondo laso lokunyelisa nelokuphalaza igazi? Ngaba ukho na omnye umhla wokubekwa kwaso, okanye “wokumiselwa” kwaso endaweni yobuhedeni, ngaphandle kuka-508? Ukuba umlukazi oyimfihlakalo akakabangenisi bonke amakhoba akhe phantsi kwamandla akhe ngoku, usithathile isikhundla sakhe, yaye abanye sele benikezele ekutsaleni kwakhe."

“Abanye ekugqibeleni boyiswa, —kwaye ookumkani, nezizwe, nezihlwele, neentlanga, neelwimi,’ baziswa phantsi kwelo qhinga libafaka phantsi kwesitshetshe salo, elibalungiselelayo, kwanaxa —benxilile ligazi labafeli-nkolo bakaYesu,’ ukuba —bacinge ukuba benza inkonzo kuThixo,’ baze bazicingele ngokwabo njengabathandwayo ngokukhethekileyo lizulu, ngoxa besiba lixhoba elilula nelityebileyo ngakumbi lokugwetyelwa esihogweni”*

“Sinalo umhla. ‘Owemihla ngemihla’ wasuswa, kwamiselwa isinyangiso esenza incithakalo ngowama-508. Ukubala ukusuka kweli nqanaba, iintsuku okanye iminyaka eli-1290 ziphela ngowe-1798 apho, njengoko sele kubonisiwe, amandla oluntu athatyathwa kuPopu ngengalo kaBonaparte. Iintsuku eziyi-1335 zisizisa kwiminyaka engama-45 epheleleyo kweli cala laleso siganeko.

“Kodwa abanye basenokuthi, Kutheni na ukuba niwenze amaxesha aphelele kwixesha elidlulileyo? Akuthethwa na ukuba uDaniyeli uya kuphumla aze eme esabelweni sakhe ekupheleni kwemihla? Inene; yaye siyakukholelwa oko. Kodwa kuthetha ukuthini ukuba uDaniyeli eme esabelweni sakhe? Lo mba uya kuqwalaselwa xa sifika ekuchazeni ukudlula kwexesha, nasekuhloleni iziganeko ezathi ngokwenene zenzeka ekupheleni kwemihla. Okwangoku ke sibopha apha de kufike enye iveki.” Review and Herald, January 28, 1858.

Iimpazamo Neengozi zikaPrescott noDaniells; Izixeko Ezimele Ukusetyenzwa

(U-A. G. Daniells wonyulwa njengomongameli weNkomfa Jikelele ngowe-1901. Oku kubonisa ukuba olu xwebhu lwabhalwa ngowe-1910, ixesha apho uNksk. White wayekhathazeke kakhulu kukungawahoyi kukaDaniells izixeko nokubandakanyeka kwakhe kwimpikiswano nge“Daily.”)

Ngoku, kutshanje uSteve Wohlberg ebesisithi akanyanzelekanga ukuba athabathe isikhundla ngombandela we “Daily” kuba uEllen White zange abe nasikhundla ngawo lo “Daily,” yaye ukuba kwakwanele ukuba umprofetikazi athabathe eso sikhundla, nako kuyamanelisa yena.

Kakade ke, uEllen White wayenesikhundla malunga neMihla Ngemihla. Wathi amaMillerite ayenembono echanekileyo ngayo, yaye wayeqonda ukuba yayibuBuhedeni. Wayeqonda ukuba xa ubuBuhedeni bususwayo, kwaqala i-1335; yaye wayeqonda ukuba ezinye iimbono ezingengaleyo zazivelisa ubumnyama nesiphithiphithi kuphela.

Kwaye ke into onokuyibonisa kwimbali ka-1850, eyathi ngenene yahlulwa njengaleyo izisa ubumnyama nokudideka, yimbono kaCrosier yokuba iMihla yonke yayimele ulungiselelo lukaKristu eNgcwelweni; ngoko ke, ndicinga ukuba wayenokuqonda ukuba iMihla yonke yayiyintoni, kungekuphela nje ukuba yayiyintoni kodwa kwanokuba yayimele ntoni na, kuba, ukuba wawushiya loo mgangatho, wawungena ebumnyameni nasekudidekeni.

Kodwa ke, ngowe-1910 uEllen White wakhalmela noMongameli weNkomfa Jikelele kwakunye noW. W. Prescott ngenxa yokukhuthaza le mbono inye nekaCrosier.

Kwaye akukho mbali-mlando uya kuphikisa ukuba uPrescott noWillie White no-A. G. Daniells, xa babekhuthaza iMihla ngemihla, babekhuthaza umbono wokuba iMihla ngemihla yayimela ulungiselelo lukaKristu lwaseNgcwelweni. Wonke umntu uyakwazi oko.

Kodwa ke, unalo apha lonke inqaku elivela kwi-Manuscript Releases, umqulu 20.

Yakhutshwa nini le nto? Kaloku, yakhutshwa ngowe-1988; ngoko ke, iyafumaneka ukuze abafundi be-Adventism bayiqwalasele ngowe-1988.

UWillie White noPrescott noDaniells bawumisela nini ebuAdventisteni umbono wobuxoki ngeMihla Ngemihla? Ukususela ngowe-1919 ukuya kowe-1931 kulapho bawufeza khona umsebenzi wabo. Ngowama-1931, yilibaleni loo nto!! UbuAdventiste buza kufundisa ukuba iMihla Ngemihla imela ulungiselelo lukaKristu lwaseNgcwelweni, kuba bamkele ukutolikwa kweZibhalo okuvela kubuProtestanti obuwileyo nakubuKatolika. Kwaye ukususela kweli nqanaba ukuya phambili, iMihla Ngemihla ichongwa njengolungiselelo lukaKristu lwaseNgcwelweni.

Yeha, kukho amazwi athile aphikisana noku awayekwazi ngcono, kodwa ukususela kwelo xesha imeko yajika ngokupheleleyo.

Kwandula ke ngowama-1988, i-Allen White Estate yasikhuphela esi sibhalo sango-1910 kanye ngelo xesha kanye i-Daily yayiphakanyiswa ngengxoxo nguPrescott, uDaniells, noWillie White.

Kweli nqanaba lamava ethu asimele ukuvumela iingqondo zethu zitsalelwe kude nokukhanya okukhethekileyo esakunikwayo [thina] ukuba sikuqwalasele kwindibano ebalulekileyo yenkomfa yethu. Kwaye kwakukho uMzalwana Daniells, ingqondo yakhe utshaba lwalusebenza kuyo;

Kuthetha ntoni oko? Kuthetha ntoni ukuthi utshaba lusebenza engqondweni yakho? Kuthetha ukuba uMoya oyiNgcwele akasebenzi engqondweni yakho.

"...kwaye ingqondo yakho nengqondo kaMdala uPrescott zazisetyenzwa ziingelosi ezagxothwayo ezulwini..."

"Umsebenzi kaSathana wawukukuphambukisa iingqondo zenu ukuze kungeniswe izinto ezincinane nezingenantsingiselo iNkosi engazange inikhuthaze ukuba nizingenise. Zazingabalulekanga. Kodwa oku kwakuthetha lukhulu emsebenzini wenyano. Kwaye iingcamango zeengqondo zenu, ukuba beninokutsalelwa kude niziwe kwizinto ezincinane nezingenantsingiselo, ngumsebenzi oqulunqwe nguSathana. Ukulungisa izinto ezincinane ezincwadini ezibhaliweyo, nicinga ukuba oko bekuya kuba kukwenza umsebenzi omkhulu. Kodwa ndiyalelwe ukuthi, Ukuthula kukuthetha okunamandla."

Babefuna ukungena encwadini ka-Uriah Smith ethi, *Thoughts on Daniel and Revelation*, baze basuse oko wayekuthethile ngokuphathelele "iMihla Ngemihla" njengobuhedeni. Yiyo loo nto ngeli xesha omnye wamadoda alwa noWillie White noPrescott noDaniells yindoda egama linguLarry Smith.

Ngubani uLarry Smith? Lowo ngunyana ka-Uriya, yaye uyayazi into abafuna ukuyenza, yaye umi noyise: iMihla ngemihla bubuhedeni.

"Ndimele ukuthi, Yekani ukukha iziphene. Ukuba le njongo yomtyholi ibinokuphunyezwa kuphela, ngoko kubonakala kuni ukuba umsebenzi wenu ubunokuthathwa njengowona umangalisayo kakhulu ekuyilweni kwawo. Yayilyelenqe lotshaba ukuhlenganisa zonke ezo zinto ekucingelwa ukuba ziyagxekwa apho zonke iindidi zeengqondo zazingavumelani khona.

"Kwaye ke kutheni? Wawuza kwenzeka kwa loo msebenzi kanye umkholisa umtyholi. Kwakuyakunikelwa umbonakaliso kubangaphandle, ongengowokholo lwethu, kanye oko bekuya kubafaneleka, nto leyo eyayiya kuphuhlisa iimpawu zesimilo ezaziza"

wenze ntoni? "kubangele ukudideka okukhulu."

Ezinye iimbono zoMhlabelo waMihla le zamkelwe, ezizisa ukudideka nobumnyama.

"kwaye nihlale nisebenzisa amathuba axabisekileyo afana negolide, afanele ukusetyenziswa ngenkuthalo ukuzisa umyalezo omkhulu phambi kwabantu. Iingcaciso ngaso nasiphi na

isihloko esisisebenzele kuso bezingenakuthi zonke zivisisane, yaye iziphumo zoko bezinokudida iingqondo zamakholwa nabangakholwayo. Yiyo kanye le nto uSathana wayecebe ukuba yenzeke—nantoni na enokwandiswa ize ibonakaliswe njengokungavisisani.”

INkosi ithandile, xa siqala ukungqina ezi mfundiso kwisifundo sethu seBhayibhile, siya kujonga kuHezekile 28; kuba, kuHezekile 28 kulapho kanye kuchongwa khona owona mthombo weMihla ngemihla. UHezekile 28 uthetha ngokuziphakamisa kukaLucifer, yaye uyakuphawula oko; kuba, njengoko babezama ukuthi iMihla ngemihla imele inkonzo kaKristu yaseNgcweleni, babengagcini ngokwala imbono eyinyaniso yeMihla ngemihla, engumfuziselo wokuziphakamisa, kodwa babebonakalisa kanye oko kuziphakamisa kumava abo. Ugxininisa ukuba babeza kuzisa ukudideka phakathi kweendawo zethu.

Ngoku, nanku umsebenzi omkhulu, apho imimoya engaqhelekanga inokuziveza khona. Kodwa iNkosi inomsebenzi omele wenziwe ukuze kusindiswe imiphefumlo etshabalalayo; yaye iindawo uSathana, ezifihlise ngenkohliso, anokungena kuzo, esizisa ukudideka phakathi kwezintlu zethu, uya kukwenza oko ngokugqibeleleyo, yaye zonke ezo ntlukwano zincinane ziya kwandiswa, zibonakale ngokucacileyo.

Kwaye kuthetha ntoni ukuthi, “Kwaye ndaboniswa”? UThixo wamxelela oku ngokukodwa.

“Kwaye ndaboniswa kwasekuqaleni ukuba iNkosi yayinganikanga nokuba nguMdala uDaniells nokuba nguPrescott umthwalo walo msebenzi. Ngaba amaqhinga kaSathana afanele ukungeniswa, ngaba le ‘Mihla le’ ifanele ukuba yinto enkulu kangaka ide ingeniswe ukuze idide iingqondo ize ithintele ukuqhubela phambili komsebenzi ngeli xesha libalulekileyo kangaka? Akufanele kube njalo, nokuba kungathini na. Lo mbandela akufanele ungeniswe,”

UDade White wayeyiqonda iMihla ngemihla, yaye wayeqonda ukuba ukufundisa ukuba iMihla ngemihla yinkonzo kaKristu eNgcwele kuyinto eyavela kwiingelosi ezagxothwayo ezulwini yaye izisa kuphela ukudideka nobumnyama; yaye wayesazi indawo yabaVulindlela yokuba iMihla ngemihla imele ubuhedeni, nokuba xa iMihla ngemihla yasuswayo, kwaqalisa isiprofeto sexesha seminyaka eli-1335. Wayekwazi oko. Wayewazi umahluko, nokuba aba bafana bafuna ukuthini na.

“Akufanele, nokuba kwenzeka ntoni na. Lo mbandela akufanele ungeniswe, kuba umoya oya kungeniswa uya kuba ngowokwalela, yaye uLusifa ujongile yonke intshukumo. Iiarhente zikaSathana ziya kuqalisa umsebenzi wakhe, kuze kuziswe ukudideka phakathi kweendawo zethu. Awunabizo lakukhangela ukwahluka kwezimvo okungengombuzo ovavanyayo; kodwa ukuthula kwakho kukuthetha ngamandla. Lo mbandela ndinawo phambi kwam ngokucacileyo konke. Ukuba umtyholi ebenokubandakanya nabani na kubantu bakuthi kule mbandela, njengoko ecebe ukwenza, injongo kaSathana ibiya koyisa. Ngoku umsebenzi umele uthathwe ngaphandle kokulibazisa, kungavakaliswa nalunye uluvo [olwahlukileyo].”

USathana wayeza kubakhuthaza abo bantu baphumileyo phakathi kwethu ukuba bamanyane neengelosi ezingendawo baze balibazise umsebenzi wethu ngemibuzo engabalulekanga, yaye uvuyo olungakanani [olwalunokubakho] kwinkampu yotshaba. Sondelanani, sondelanani. Makungcwatywe wonke umahluko. Umsebenzi wethu ngoku kukunikela onke amandla ethu

omzimba nawengqondo-neengcinga ukuze kususwe ezi ntlukwano endleleni, yaye bonke bahambelane. Ukuba uSathana, ngobulumko bakhe obukhulu obungangcwaliswanga, wayenokuvunyelwa ukuba afumane neyona ndawo incinane yokubambelela, [wayeza kuvuyiswa].

“Ke kaloku, ekuboneni kwam indlela enanisebenza ngayo, ingqondo yam yawuqonda wonke lo mba neziphumo zawo ukuba beninokuqhubeka nize ninike abo basishiyileyo nelona thuba lincinane lokuzisa isiphithiphithi phakathi kwezintlu zethu. Ukunqongophala kwenu kobulumko bekuya kuba kanye le nto uSathana ayinqwenelayo. Isibhengezo senu esivakalayo sasingengaphantsi kwempemfumelelo yoMoya oyiNgcwele. Ndayalelwa ukuba nditsho kuni ukuba ukukhangela kwenu iziphene kwiincwadi zamadoda athe akhokelwa nguThixo akuphefumlelwanga nguThixo. Yaye ukuba obu bubulumko obuya kunikwa abantu nguMdala Daniells, masingamniki nangayiphi na indlela isikhundla esisemthethweni, kuba akanako ukuqiqa ukusuka kwimbangela aye kwisiphumo. Ukuthula kwenu ngalo mba bubulumko benu. Kaloku, yonke into efana nokukhangela iziphene kwiimpapasho zamadoda angasekhoyo asiyomsebenzi uThixo awunike nawuphi na kuni ukuba niwenze. Kuba ukuba la madoda—abaDala uDaniells noPrescott—ebelandela izikhokelo ezinikiweyo ekusebenzeni ezixekweni, ngekwakukho abaninzi, inene abaninzi kakhulu, ababeza kuqiniseka ngenyaniso baze baguquke, amadoda anobuchule athi [ngoku] akwizikhundla apho engenakuze afikelelwe.”

“Ihlabathi liphela maliqwalaselwe njengentsapho enye enkulu. Kwaye xa ninomthombo onjalo wolwazi eninokukha kuwo, kutheni niye nalishiya ihlabathi ukuba litshabalale iminyaka ngeminyaka nezingqinisiso ezinikwe yiNkosi yethu uYesu Kristu? Unqulo lokwenyaniso lusifundisa ukuba simjonge wonke umntu, indoda nomfazi, njengomntu esinokumenza okulungileyo kuye.

“Oku sekupapashwe iminyaka emininzi: —Ingqondo Elungeleleneyo,’ ubungqina kuMdala uAndrews. Ingqondo inokukhuliswa ukuze ibe ngamandla okwazi ixesha lokuthetha nokwazi imithwalo emayithathwe ize ithwalwe, kuba uKristu ungumfundisi wakho. Yaye ndaninologyiko olukhulu ngawe [xa ndakubonayo] uphakamisa ubulumko bakho uze ulandela ikhondo lokungenisa ukwahluka kweengcamango. INkosi ifuna amadoda alumkileyo anako ukuthula xa oko [ku]bubulumko kuwo ukuba enjenjalo. Ukuba ubungaba ngumntu ophelileyo, udinga ukungcwaliswa ngoYesu Kristu. Ngoku kukho umsebenzi osandul’ ukuqalwa, yaye makubonakale ubulumko kumfundisi wonke, kumongameli wonke wenkomfa. Kodwa nanku umsebenzi owawufanele ukuwubamba kwiminyaka eyadlulayo apho wawufuneka khona ukuba uphakamise ilizwi lakho ngenxa yalo msebenzi kanye. UKristu wanika bonke abantu baKhe imiyalelo ekhethekileyo ngoko mabakwenze nangezinto abangafanele ukuzenza. Kwaye kusekho ixesha elincinane esilishiyelweyo lokusebenzela ubulungisa beNkosi. Unako ukuyiqonda indlela yeNkosi. Ndabona injongo yakho yokuphatha izinto ngokoyilo lwakho wakuba ubekwe njengomongameli. Wawucinge ukuba uya kwenza izinto ezimangalisayo, eziya kuba ngumsebenzi uThixo angazange awubeke ezandleni zakho ukuba uwenze. Ngoku, umsebenzi wakho asingokucinezela, koko kukukhulula yonke imfuno enokwenzeka ukuba iNkosi ikwamkele ukuba ukhonze. Kodwa uselixesha lasekuqaleni unikele ubungqina bokuba ubulumko nomgwebo ongcwalisiweyo azibonakaliswanga nguwe. Wazibeka elubala izinto

ezazingayi kwamkelwa ngaphandle kokuba iNkosi inike ukukhanya.”

“Ndiyalelwe ukuba ezo ntshukumo zingxamileyo bezingafanele kwaphela ukuba zenziwe, ezinjengokukukhetha ukuba ube ngumongameli wenkomfa kwakhona ngomnye unyaka. Kodwa iNkosi iyakwalela naziphi na ezinye izivumelwano ezingxamileyo ezinjalo, de loo nto iziswe phambi kweNkosi ngomthandazo; yaye njengoko umyalezo ufikile kuwe wokuba umsebenzi weNkosi ophumle phezu komongameli uluxanduva olunobungcwele obukhulu kakhulu, wawungenalungelo lokuziphatha lokugqabhuka njengoko wenza kumcimbi we-‘Daily’ uze ucinge ukuba impembelelo yakho iya kuwugqiba lo mbuzo. Kwakukho uMdala uHaskell, othwale uxanduva olunzima, yaye kukho uMdala uIrwin namadoda aliqela endinokuwakhankanya athwele uxanduva olunzima.”

“Yayiphi intlonelo yenu kumadoda amakhulu ngeminyaka? Ligunya lini ebeninokulisebenzisa ningakhange nithabathe onke amadoda anoxanduva ukuba awucinge lo mba? Kodwa makhe ngoku siwuphonononge lo mba. Kufuneka ngoku siphinde siqwalasele ukuba ingaba ngulo na umgwebo weNkosi, phambi komsebenzi ongahoywanga, wokubonisa intshiseko yenu yokuwuqhubela phambili umsebenzi kwanomnqo omnye. Ukuba beninokuqhubela phambili umsebenzi omnye unyaka ngoncedo oluya kumanyana nani, kufuneka kubekho utshintsho olwenzekayo kuni nakuMdala uPrescott. Kwaye zithobeni iintliziyu zenu phambi koThixo. INkosi iya kufuneka ibone kuni ukubonakaliswa kwamava ahluke ngokwenene, kuba ukuba kwakhe kwakho amadoda afuna ukuguqulwa kwakhona ngeli xesha langoku, nguMdala uDaniells noMdala uPrescott.”

Makunyulwe amadoda asixhenxe angamadoda obulumko, aze ngosebenziso lobabalo lukaThixo anikele ubungqina bokuguquka kwakhona. Kuba nawaphi na amadoda amfanyekiswe ngolo hlobo kangangokuba engenako ukuqiqa ukusuka kunobangela ukuya kwisiphumo, ade angawahoyi amadoda athwale uxanduva lomsebenzi kwanaba bapresidente beenkomfa, ukuze amadoda athwele umsebenzi ngaphezu kweminyaka emibini angahoywa, kuze kubekho isiphumo esingxamayo esinjalo sokuba amadoda angawutyeshela kanye loo msebenzi ububekwe phambi kwawo iminyaka—umsebenzi wezixeko—kwaye kunganikwa ngqalelo ncam, okanye encinane kakhulu, kumadoda amadala ukuze kufunyanwe icebo, koko bavakalise izinto abakhetha ukuzinika abantu, kuthwala ngokwako ubungqina bokungakhuseleki kwamadoda anokuphathiswa umsebenzi omkhulu nomangalisayo onjalo.

“UKristu akafanga. Akayi kuze ayivumele umsebenzi waKhe ukuba uqhubekiswe ngale ndlela ingaqhelekanga. Ziyekeni iincwadi. Ukuba kukho naluphi na utshintsho oluyimfuneko, uThixo uya kuba nokuvumelana kolo tshintsho okungqinelanayo; kodwa xa umyalezo unikelwe emadodeni enoxanduva olukhulu olubandakanyekileyo, [uThixo] ufuna ukuthembeka okuya kusebenza ngothando kuze kuhlambulule umphefumlo. Abadala uDaniells noPrescott bobabini badinga ukuguqulwa kwakhona. Kungene umsebenzi ongaqhelekanga, yaye awuhambelani nomsebenzi awafika uKristu ehlabathini lethu ukuwenza; yaye bonke abo baguqulwe ngokwenene baya kwenza imisebenzi kaKristu.”

“Sonke sifanele ukuwufeza umsebenzi oya kumzukisa uBawo. Sifikile embandezelweni—mhlawumbi sihambelane nesimilo sikaYesu Kristu kweli xesha lokulungiselela, kungenjalo singazami konke oko. Mdala Daniells, awufanele ukuziva

ukhululekile ukuvakalisa ilizwi lakho phezulu njengoko wenzile phantsi kweemeko ezifanayo. Yaye qonda ukuba, umongameli wenkomfa akanguye umlawuli. Usebenza enxulumene namadoda alumkileyo akwisikhundla sabongameli athe uThixo wawamkela. Akanalo ilungelo lokungenelela kwimibhalo yeencwadi eziprintiweyo evela kwiipeni athe uThixo wazamkela. Abasayi kuphinda balawule ngaphandle kokuba babonakalise kancinane amandla okulawula nawokongamela. Imbandezelo ifikile, kuba uThixo uya kuhlaziswa.”

“Inkosi izijonga njani izixeko ezingekasetyenzwa? UKristu usezulwini. Ngoku ukuvunywa kwako makube koku, —Akukho lawulo lobukumkani. Kwaye ngoku yintlekele yeli hlabathi. Ngoku ndinguMandla okusindisa okanye okutshabalalisa. Ngoku lixesha apho ikamva labo bonke lisezandleni Zam. Ndabunikezela ubomi Bam ukuze ndisindise ihlabathi. Kwaye ‘Mna, ukuba ndinyuswe phezulu,’ ubabalo olusindisayo endiya kulunika luya kubonisa ukuba bonke abo baya kubunjwa ngokomfuziselo wobuthixo baze babe banye naM baya kusebenza njengoko ndisebenza ngamandla am obabalo oluhlangulayo.’ Nabani na othandayo, [makathi] abambisane nabazalwana bakhe ukwenza umsebenzi abawunikiweyo ukuba bawenze xa bekwiindawo zoxanduva phantsi kwecebo elinikelwa yiNkosi, aze afune ngokunyaniseka okukhulu ukusebenza ngemvisiswano epheleleyo naYe Owalithanda kangangokuba wanikela ubomi Bakhe baba lidini elipheleleyo ukuze kusindiswe ihlabathi. Ndithetha kubalungiseleli bethu, ukuba xa bengena emsebenzini kwizixeko zethu makubekho ubungcwele obuzolileyo obuhamba nenkonzo yeLizwi. Asinakwenza impembelelo efanelekileyo ezingqondweni zabantu ukuba si . . . [Isithathu esisezantsi seli phepha sishiye singenanto.]”

“Ndikopa kwiDayari yam. Inyaniso njengoko injalo kuYesu—yithethe, uyithandaze, ukholelwe lonke igama layo ngokulula kwalo. Uya kuzuzana ntoni na ukuba iimpazamo ziziswe phambi kwabantu abathe baphambuka elukholweni baza banikela ingqalelo koomoya abalahlekisayo, abantu abangekade kudala kunye nathi elukholweni? Uya kuma na kwicala likamtyholi? Bhokisa ingqalelo yakho emasimini angekasetyenzwa. Umsebenzi wehlabathi lonke uphambi kwethu. Ndanikwa imiboniso ngoJohn Kellogg.

“Umntu onomtsalane kakhulu wayemele izimvo zeengxoxo ezibonakala zinyanisekile awayezizisa, iimvakalelo ezahlukeneyo kwinyaniso yokwenene yeBhayibhile. Kwaye abo babelambela, benxanelwe into entsha babesakha izimvo [ezibonakala zinobuqhophololo obukhulu] kangangokuba uMdala uPrescott wayesesichengeni esikhulu. UMdala uDaniells wayesesichengeni esikhulu [soku]songelwa yinkohliso yokuba, ukuba ezi mvakalelo zinokuthethwa kuyo yonke indawo, oko bekuya kuba ngathi lihlabathi elitsha.”

“Ewe, bekuya kuba njalo, kodwa ngoxa iingqondo zabo zazixakeke ngaloo ndlela ndaboniswa ukuba uMzalwana Daniells noMzalwana Prescott babesaluka kumava abo iimvakalelo ezibonakala ngathi zezomoya [nezobuthwaso], baze batsalele abantu bethu kwiimvakalelo ezintle ezazinokukhohlisa, ukuba kunokwenzeka, kwanabanyuliweyo kanye.”

Abanyuliweyo kanye abayi kulahlekiswa, kodwa kuya kubakho abantu abemi kunye nabanyuliweyo kanye abaya kulahlekiswa. Abanyuliweyo kanye ziintombi ezilumkileyo. Iintombi ezizizidenge ziya kulahlekiswa, akunjalo?

Kwaye njengeentombi ezizizilumko kweli xesha, xa uvavanyo lukhona lokulukuhla kwanabanyuliweyo, njengoko iintombi ezizizilumko zisamkela ukuthululwa koMoya oyiNgcwele, zisamkela ntoni iintombi ezizizidenge? Inkohliso enamandla ye-2 Thessalonians. Siya kujongana nayo nayo, ngokunjalo, ngokunxulumene neMihla ngemihla.

—“babedibanisa kumava abo iimvakalelo ezinembonakalo yokomoya [yokusebenzelana nemimoya], baza batsalele abantu bethu kwiimvakalelo ezintle ebeziya kukhohlisa, ukuba bekunokwenzeka, kwanabanyuliweyo ngokwabo.”

Yintoni kanye owona mongo ungunoqo wobuxoki bomoya?

Xa kusiza kwimbali kaKumkani uSawule, wathini uSamuweli? “Imvukelo ifana nobugqwirha.” Imvukelo bubugqwirha.

USawulos uphelela phi?

UKUSUKA KWABAPHULAPHULI: Kunye negqwirha lase-Endore.

Ngegqwirhakazi lase-Endore.

Yintoni na eyenziwa nguKumkani uSawuleyo eyazisa olu ngcelele lweziganeko olwamkhokelela kwigqwirha lase-Endore? Wabeka ilizwi lakhe ngaphezu kweLizwi likaThixo. Wayexelelwe oko makakwenze, kodwa waqhubeka wenza oko wayefuna ukukwenza.

Eyona nto isisiseko yokugqibela yokomoya-buxoki kukubeka ilizwi lakho ngaphezu kweLizwi likaThixo. Kulapho konke kuqala khona. Oko bubugqwirha.

Ubugqwirha kukuchonga indlela uSathana akungenisa ngayo phantsi kwempembelelo yakhe. Indlela akuthakatha ngayo ligama lobugqi elinxulumene nenkohliso yobugqi.

Xa uthakathiweyo, ngubani owokuqala ukuthakathwa? Ngumthakathi. Konke kuqala xa ndibeka ilizwi lam ngaphezu kweLizwi likaThixo. Oko bubugqwirha, oko kukuvukela, yaye ndim lo uthakathiweyo. Yaye yileyo nto yehlela uDaniells noPrescott.

Kwaye zeziphi iimvakalelo uDaniells noPrescott ababezama ukuzingenisa ngeli xesha kwakusenzeka oku? Imbono engachanekanga ngeMihla Yonke.

Yaye yintoni imbono eyinyaniso ngeMihla le? Yeyokuba yobuhedeni, yaye ubuhedeni yinkolo yokuziphakamisa. Yinkolo eyaqalayo ezinkundleni zaseZulwini xa uSathana, xa uSathana, wabeka ilizwi lakhe ngaphezu kweLizwi likaThixo, waza wangenisa kwimbali yoluntu imfihlelo yobugwenxa.

Imfihlelo yobugwenxa ngumsebenzi kaSathana ekusithakathiseni. Ngumsebenzi kaSathana ekusibangeleni ukuba sibeke ilizwi lethu okanye elakhe ngaphezu kweLizwi likaThixo.

Ngaba niyalandela na umkhondo wengcinga yam?

Khangela “ubugwenxa.” Iya kuchaza ubugwenxa kwiStrong’s Concordance. Kwaye xa ulandelela usiya kwigama eliyincambu, lithini igama eliyincambu lobugwenxa? UAlfa, uAlfa. Oko

kukuwexuka kuka-Alfa.

UDaniells noPrescott babelityhalela nini lo mbono wobudenge? Ngexesha lexesha loWexuko lwe-Alpha.

Ngoko ke, musani ukuphoswa yinto ethethwa nguDade White apha ngokulahlekisa kwabanokhethiweyo kanye nokufunda uHezekile 28. Wayeyazi into eyayisenzeka. Wayesazi ukuba le nto yeMihla ngemihla iyinto engengalunganga kuphela ngokwemfundiso, kodwa ifuna ukuba abo baza kushumayela imbono engalunganga ngeMihla ngemihla babeke ilizwi labo ngaphezu kweLizwi likaThixo, yaye ibabeka kwimeko apho bathakathiweyo; yaye, ngenxa yoko, basisixhobo esisesandleni sikaSathana sokuthakatha abanye ngemvukelo yabo.

“Kufuneka ndiphawule ngosiba lwam [inyaniso] yokuba aba bazalwana babeza kubona iziphene kwiingcamango zabo ezikhohlisayo ezaziza kubeka inyaniso ekungaqinisekini; yaye [sekunjalo] bona [babeya] kuvela ngokungathi [banalo] ulwahlulelo olukhulu lokomoya. Ngoku ndimele ukubaxelela [ukuba] xa ndaboniswa lo mba,”

Abantu bathi, “Owu, uEllen White, akanasikhundla ngokuphathelele iDaily.”

“xa ndaboniswa lo mbandela xa uMdala uDaniells wayephakamisa ilizwi lakhe njengesigidlo ekukhuthazeni izimvo zakhe nge—‘Mihla le,’ iziphumo ezalandelayo zabonakaliswa. Abantu bethu babesiba nokudideka. Ndayibona imiphumo, kwaza ke ndanikwa izilumkiso zokuba ukuba uMdala uDaniells, engenandaba nesiphumo, enokuthi ngolo hlobo achukumiseke aze avumele yena ngokwakhe akholwe ukuba uphantsi kwempemfumelelo kaThixo,”

Le yimimoya. Ubeke ilizwi lakhe ngaphezu kweLizwi likaThixo. Ukholelwa ukuba uphefumlelwa nguThixo.

“ukuba uMdala uDaniells, engakhathalelanga isiphumo, ebenokuchukumiseka ngolo hlobo aze azivumele akholwe ukuba wayephantsi kokuphefumlelwa nguThixo, ukuthandabuza nokungakholwa bekuya kuhlwayelwa phakathi kwethu yonke indawo, yaye besiya kuba kuloo ndawo apho uSathana ebeza kuthumela khona izigidimi zakhe. Ukungakholwa okumiselweyo nokuthandabuza bekuya kuhlwayelwa ezingqondweni zabantu, yaye iziqhamo ezingaqhelekanga zobubi beziza kuthatha indawo yenyano. Ms 67, 1910, 1–8. Manuscript Release, umqulu 20, 17–22.

Izityalo ezingaqhelekanga zobubi zikhula kuyo yonke iAdventism namhlanje.

UEllen White ubeka ukuvuma kwakhe phezu kokuqonda kwabaVulindlela nge-2520.

UEllen White ubeka ukuvuma kwakhe phezu kokuqonda kwabaSunguli bokuba iMihla ngemihla encwadini kaDaniyeli imele ubuhedeni.