

Incwadi kaDaniyeli — Inombolo Ikhulu Namashumi Ayisishiyagalombili Nesithupha

Isithembiso SasePaniumu: IsAmbulo Sokuvalwa Kokugcina Nokukhala Kwaphakathi Kwamabili

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EPanium, okuyiKesariya Filipi, okuyivesi leshumi nantathu kuya kweleshumi nanhlano esahlukweni seshumi nanye sencwadi kaDaniyeli, okuwumlando lapho izimpondo zeRiphabhulikhi nezamaProthestani zigcwalisa imfihlakalo yokuba ngowesishiyagalombili ophuma kwabayisikhombisa, okuwumlando lapho uPhawu lukaNkulunkulu lugxivizwa khona ngokungunaphakade phezu kwezinkulungwane eziyikhulu namashumi amane nane nane, nomlando wokufika komlayezo Wokukhala Kwaphakathi Kwamabili, uKristu wanika abantu baKhe bezinsuku zokugcina isithembiso.

Mina-ke ngithi nakuwe, Wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo awasoze alinqoba. Futhi ngiyakukunika izihluthulelo zombuso wezulu; futhi konke oyakukubopha emhlabeni kuyakuboshwa ezulwini; futhi konke oyakukukhulula emhlabeni kuyakukhululwa ezulwini. Mathewu 16:18, 19.

Inkathi yokubekwa uphawu eyaqala ngomhlaka 11 Septhemba 2001, lapho izakhiwo ezinkulu zaseNew York City ziwiswa phansi, futhi ephela ngomthetho weSonto osuzayo maduze, yahlelwa ngu-Alfa no-Omega. Ingxenye yokugcina impela yaleyo nkathi iphinda yona kanye ingxenye yokuqala yaleyo nkathi. Ngomhla ka-11 Septhemba 2001 iNkosi yahola abantu bayo yababuyisela ezindleleni zasendulo, lapho, phakathi kwamanye amaqiniso, bathola khona “izikhathi eziyisikhombisa,” njengoba nje kwatholakala ezinsukwini zenkosi uJosiya. Imvula yangemva kwalokho yaqala ukufafaza, kwase kuqala inqubo yokuvivinya eyaveza ukuhlukaniswa kwezigaba ezimbili zabakhulekeli.

Ekugcwalisekeni kwesahluko sesibili sikaHabakuki kwatholakala amashadi amabili angcwele, futhi aba uphawu lwaleso sikhathi somlando. Ngokubaluleka okufanayo, kwaqala “inkulumo-mpikiswano” yesahluko sesibili sikaHabakuki, phakathi kwendlela yokufundisa yomugqa phezu komugqa, okuyindlela yemvula yamuva, iphikisana nendlela yokufundisa yobuProthestani obuhlubukayo eyayamukelwa kancane kancane yi-Adventism kusukela ekuhlubukeni kuka-1863.

UJesu wathembisa ukuthi Uyobanika abantu baKhe bezinsuku zokugcina “izihluthulelo zombuso,” futhi ngokwenza kanjalo, ubhekisela endleleni efanele yebhayibheli, equkethe izihluthulelo ezidingekayo zesiprofetho ukuze kuqashelwe, kumiswe futhi kumenyezelwe umlayezo weSikhalo Saphakathi Kwamabili noweSikhalo Esinamandla.

“Labo abahlanganyela noNkulunkulu bahamba ekukhanyeni kweLanga Lokulunga. Abamedeleli uMhlangi wabo ngokonakalisa indlela yabo phambi kukaNkulunkulu. Ukukhanya kwasezulwini kuyabakhanyisela. Njengoba besondela ekupheleni komlando walomhlaba, ulwazi lwabo ngoKristu, nangemiprofetho ephathelene naye, lwanda kakhulu. Bayigugu elingenamkhawulo emehlweni kaNkulunkulu; ngoba bamunye neNdodana yakhe. Kubo izwi likaNkulunkulu lingobuhle nobumnene obedlula konke. Bayakubona ukubaluleka kwalo. Iqiniso lembulwa kubo. Imfundiso yokuthwaliswa kukaNkulunkulu enyameni yembathiswa ukukhazimula okuthambile. Bayabona ukuthi imiBhalo iyisihluthulelo esivula zonke izimfihlakalo futhi sixazulule bonke ubunzima. Labo abangazange bavume ukwamukela ukukhanya nokuhamba ekukhanyeni ngeke bakwazi ukuqonda imfihlakalo yokumesaba uNkulunkulu, kodwa labo abangazange bangabaze ukuthwala isiphambano balandele uJesu, bayabona ukukhanya ekukhanyeni kukaNkulunkulu.” The Southern Watchman, April 4, 1905.

Labo abamelwe nguPetru, abangamakhulu ayikhulu namashumi amane nane ezinkulungwane, yilabo abamukela umlayezo waseLawodikeya owafika ngoSeptemba 11, 2001, manje osepuphindwa kusukela ngoJulayi, 2023. Umlayezo waseLawodikeya owafika ngo-1856 kwakuwulwazi olwandisiwe “Iwezikhathi eziyisikhombisa,” futhi lapho uKristu ehlanganisa amathambo afileyo ndawonye, bese kamuva ewafaka ukuphila, basuka enhlanganweni yaseLawodikeya yengelosi yesithathu baye enhlanganweni yaseFiladelfiya yamakhulu ayikhulu namashumi amane nane ezinkulungwane. Lolo shintsho lwenziwa yiZwi likaKristu, ngokuba bangcweliswa yiZwi laKhe, futhi iZwi laKhe “liyilo iqiniso,” neZwi laKhe “liyisihluthulelo” esivula iZwi laKhe.

Futhi engelosini yebandla laseFiladelfiya loba; Nansi akushoyo yena ongewe, yena oyiqiniso, yena onokhiye kaDavide, ovulayo, kungabikho muntu ovalayo; novalayo, kungabikho muntu ovulayo; Ngiyayazi imisebenzi yakho: bheka, ngibeke phambi kwakho umnyango ovulekileyo, futhi akakho umuntu ongawavala; ngokuba unamandla amancane, waligcina izwi lami, futhi awuliphikanga igama lami. IsAmbulo 3:7–8.

Indlela yokusebenza ethi “umugqa phezu komugqa” iyisihluthulelo uKristu asithembisa abantu Bakhe bezinsuku zokugcina empini eseminyangweni. “Isango” liyibandla.

UJakhobe wavuka ebuthongweni bakhe, wathi: “Impela uJehova ukule ndawo; mina bengingakwazi.” Wesaba, wathi: “Yeka ukwesabeka kwale ndawo! Lena ayisiyo enye into ngaphandle kwendlu kaNkulunkulu, futhi leli yisango lezulu.” Genesis 28:16, 17.

Impi eyenzeka emasangweni imelela izimpi zenkolo ezenzeka phakathi kweqiniso nephutha; futhi iphutha lenkolo yaseGrisi liyisango lesihogo, kanti nenkolo yobu-Adventisti baseLawodikea abahlubukile nayo iyisango. Isango lobu-Adventisti baseLawodikea limelela indawo lapho impikiswano kaHabakuki igcwaliseka khona.

Ngalolo suku uJehova Sebawoti uyakuba ngumqhele wenkazimulo nomqhele wobuhle kwabaseleyo babantu bakhe, abe ngumoya wokwahlulela kulowo ohlezi ekwahluleleni, abe ngamandla kwababuyisela impi esangweni. Kodwa nabo badukile ngewayini, baphuma endleleni ngesiphuzo esinamandla; umpri nomprofethi badukile ngesiphuzo esinamandla, baginywe yiwayini, baphuma endleleni ngesiphuzo esinamandla; bayaphambuka embonweni,

bakhubeke ekwahluleleni. Ngokuba wonke amatafula agcwele ukuhlanza nokungcola, kungasekho ndawo ehlanzekileyo. Uyofundisa bani ulwazi na? Uyomenza bani aqonde imfundiso na? Labo abalunyuliweyo ebisini, abasusiweyo emabeleni na? Ngokuba umyalo mawube phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, nalapha kancane. Ngokuba uyakukhuluma kulaba bantu ngezindebe ezingingizayo nangolunye ulimi. Yena owathi kubo: Lokhu kungukuphumula eningaphumuza ngakho okhathelayo, nalokhu kungukuvuselelwa; kepha kabavumanga ukuzwa. Kodwa izwi likaJehova laba kubo lingukuthi: umyalo phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, nalapha kancane; ukuze bahambe, bawe ngomhlane, baphulwe, babanjwe ogibeni, bathunjwe. Ngakho yizwani izwi likaJehova, nina bantu abadelelayo, ababusa laba bantu abaseJerusalem. U-Isaya 28:5-14

Izihluthulelo zombuso zingamazwi emiBhalo, anikezwa abantu bakaNkulunkulu bezinsuku zokugcina yiLizwi.

“Kunamaqiniso ezwini okuthi, njengemithambo yensimbi eyigugu, afihlakele ngaphansi kobuso. Umcebo ofihliweyo utholakala lapho ufunwa, njengoba umvukuzi efuna igolide nesiliva. Ubufakazi beqiniso lezwi likaNkulunkulu bukulelo zwi uqobo. Umbhalo ungukhiye ovula umbhalo. Incazelo ejulile yamaqiniso ezwi likaNkulunkulu yambulwa ezingqondweni zethu ngoMoya waKhe.

“IBhayibheli liyincwadi enkulu yezifundo yabafundi ezikoleni zethu. Lifundisa yonke intando kaNkulunkulu mayelana namadodana namadodakazi ka-Adamu. Lingumthetho wokuphila, lisifundisa ngesimilo okumelwe sisakhe ngenxa yokuphila okuzayo. Asidingi ukukhanya okufiphele kwesiko ukuze imiBhalo iqondakale. Singacabanga ngokufanayo ukuthi ilanga lasemini lidinga ukubenezela okuncane kwesibani somhlaba ukuze kwandiswe inkazimulo yalo. Amazwi ompristi nowomfundisi awadingeki ukuze kusindiswe abantu ekudukeni. Labo ababuza i-Oracle yaphezulu bayakuba nokukhanya. Ebhayibhelini yonke imisebenzi yenziwa icace. Sonke isifundo esinikeziweyo siyaqondakala. Sonke isifundo sembululela kithi uYise neNdodana. Izwi linamandla okwenza bonke bahlakaniphele insindiso. EZwini isayensi yensindiso yambulwa ngokucacileyo. Phenya imiBhalo, ngoba iyizwi likaNkulunkulu elikhuluma emphefumulweni.” Testimonies, volume 8, 157.

Izihluthulelo uKristu azinika ibandla lezinsuku zokugcina zinawo amandla afanayo ezazina nawo ngesikhathi zinikwa uPetru.

“UPetru wayeveze iqiniso eliyisisekelo sokholo lwebandla, futhi uJesu manje wamhlonipha njengommeleli wawo wonke umzimba wamakholwa. Wathi, ‘Ngiyakukunika izihluthulelo zombuso wezulu; futhi konke oyakukubopha emhlabeni kuyakuboshwa ezulwini; futhi konke oyakukukhulula emhlabeni kuyakukhululwa ezulwini.’”

“‘Izikhaye zombuso wezulu’ zingamazwi kaKristu. Onke amazwi oMbhalo Ongcwele angakaKhe, futhi afakiwe lapha. La mazwi anamandla okuvula nokuvala izulu. Amemezela izimo abantu abamukelwa noma benqatshwa ngaphansi kwazo. Kanjalo umsebenzi walabo abashumayela izwi likaNkulunkulu uyiphunga lokuphila eliholela ekuphileni noma lokufa eliholela ekufeni. Okwabo kungumsebenzi othweswe imiphumela yaphakade.” The Desire of

Ages, 413.

Amandla abonakaliswa ngamazwi Akhe, lapho ebekwa ezandleni zabantu, asikelwe ezimisweni ezikhonjisiwe eZwini Lakhe. Okulula kakhulu mhlawumbe, futhi mhlawumbe okujulile kakhulu, yilokhu: iqiniso liqinisekiswa ngobufakazi bababili.

“Obunye ububi obukhulu obabuvele ebandleni kwakungobabazalwane beyisana emthethweni omunye nomunye. Kwakwenziwe amalungiselelo amaningi okuxazululwa kobunzima phakathi kwabakholwayo. UKristu uqobo wayenikeze isiqondiso esicacile mayelana nokuthi izindaba ezinjalo kwakufanele zilungiswe kanjani. ‘Uma umfowenu ekona kuwe,’ uMsindisi wayelulekise ngokuthi, ‘hamba umtshela iphutha lakhe phakathi kwakho naye nodwa; uma ekuzwa, uzuze umfowenu. Kodwa uma engakuzwa, thatha kanye nawe oyedwa noma ababili futhi, ukuze ngomlomo wofakazi ababili noma abathathu wonke amazwi aqinise. Uma engabalaleli, tshela ibandla; kodwa uma engalilaleli ibandla, makabe kuwe njengomuntu wezizwe nomthelisi. Ngqiqinisele ngithi kini, Konke eniyakukubopha emhlabeni kuyakuboshwa ezulwini; nakho konke eniyakukukhulula emhlabeni kuyakukhululwa ezulwini.” Mathewu 18:15–18.’ Acts of the Apostles, 304.

Kukhona okungenani ofakazi abathathu bendawo besikhathi lapho abayizinkulungwane eziyikhulu namashumi amane nane bebekwa uphawu eSikhalweni Saphakathi Kobusuku. Ngokukhumbula iqiniso lokuthi esikhalweni phakathi kobusuku sekwephuze kakhulu ukuthola amafutha, sithola ubufakazi bendawo bomhlangano wekamu lase-Exeter bunikeza umfanekiso wephuzu lapho abantu bakaNkulunkulu bezinsuku zokugcina bebekwa uphawu khona; futhi sithola lelo qiniso limelwe yisimo sendawo saseKhesariya Filipi, kanye nobufakazi bempi yasePaniami, emavesini eshumi nantathu kuya kweleshumi nanhlanu esahluko seshumi nanye sikaDaniyeli. Mhlawumbe kuphambuka kancane ukubiza laba ofakazi abathathu njengabendawo, kodwa ngisebenzisa lelo gama ngoba isimo sendawo impela siyingxenywe yesizinda e-Exeter naseKhesariya Filipi. UJesu ubeka uPetru ngaphakathi kwesimo sendawo esingokwesiprofetho lapho abayizinkulungwane eziyikhulu namashumi amane nane bezithola bekuso ezinsukwini zokugcina. Bese enikeza umyalo.

Ngiyakukunika izihluthulelo zombuso wezulu; futhi konke oyakukubopha emhlabeni kuyakubotshwa ezulwini; futhi konke oyakukukhulula emhlabeni kuyakukhululwa ezulwini. Khona wayala abafundi bakhe ukuba bangatsheli muntu ukuthi yena wayenguJesu uKristu. Kusukela kuleso sikhathi uJesu waqala ukubonisa abafundi bakhe ukuthi kumelwe aye eJerusalema, ahlupheke ngezinto eziningi kubadala nakubapristi abakhulu nakubabhali, abulawe, abese evuswa ngosuku lwesithathu. Khona uPetru wamthatha, waqala ukumkhuza, ethi: Makube kude nawe, Nkosi; lokhu akusoze kwehlela kuwe. Kodwa waphenduka, wathi kuPetru: Suka emva kwami, Sathane; uyisikhubekiso kimi; ngokuba awunaki izinto zikaNkulunkulu, kodwa ezabantu. Mathewu 16:19–23.

Igama elithi “Exeter” yigama ledolobha eliseDevon, eNgilandi. Umsuka walo ungabuyekezwa kuze kufike esiNgisini Sakudala, lapho lalaziwa khona ngokuthi “Exanceaster” noma “Execestre.” Kukholelwa ukuthi leli gama lisuselwa emagameni esiNgisi Sakudala athi “Exe” (elibhekisela eMfuleni i-Exe, idolobha elimi kuwo) kanye nelithi “ceaster” (elisho “inqaba yamaRoma” noma “idolobha elibiyelwe ngezindonga”). Ngakho-ke, “Exeter” lisho noma “inqaba eseMfuleni i-Exe,”

noma “idolobha elibiyelwe ngezindonga elisemfuleni i-Exe.” Isimo sendawo esihlotshaniswa nokufika nokugcwaliseka kweSikhatho Saphakathi Kwamabili emlandweni wamaMillerite sikhomba indawo lapho kwakukhona khona amanzi, emele ukuthululwa kukaMoya oNgcwele, kanye nephuzu lapho uNkulunkulu ayevusa khona ibutho ukuba limemezele umlayezo emhlabeni, uDade White asazisa ukuthi wahamba njenge “tidal wave.” Igagasi elinamandla olwandle alisona nje kuphela amanzi omfula, kodwa lingamanzi anikwe amandla amakhulu ngokwedlulele.

Umlando wamaMillerite wawungukugcwaliseka komfanekiso wezintombi eziyishumi, futhi lapho abayizinkulungwane eziyikhulu namashumi amane nane sebelethelwe esiphethweni sesikhathi sokubekwa uphawu, bayophinda izimpawu zendlela ezabonwa ekuqaleni kwesikhathi sokubekwa uphawu, kanye nomlando womhlangano wekamu wase-Exeter. Ingelosi iyokwehla nomyalezo wokuvivinya okufanele udliwe. Lowo myalezo uyoholela ezisekelweni, futhi uyobhekana nalezi zigaba ezimbili “nezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Uyohlenganisa iSambulo sikaJesu Kristu, esimelelwa nguPetru njengokwamukela ukuthi uJesu wagcotshwa njengoKristu, ngesikhathi uphawu lobuNkulunkulu lwehla ngesimo sejuba, lufanekisa uSeptemba 11, 2001. Uyohlenganisa ukuqonda ukuthi uJesu uyiNdodana kaNkulunkulu yobuNkulunkulu, nokuthi futhi, ngokuthi uJesu wathatha phezu kobuYena bakhe bobuNkulunkulu inyama yesintu esiwileyo, ungowokuthi futhi uyiNdodana yomuntu.

La maqiniso ayoveza izigaba ezimbili zabakhulekeli, njengoba enza emva kukaSeptemba 11, 2001. Lezi zigaba ezimbili zamelelwa emhlanganweni wekamu lase-Exeter, ngoba kulowo mhlangothi wekamu kwakumiswe itende yiqembu laseWatertown, elalengqaba umlayezo Wokukhala Kwaphakathi Kobusuku njengoba wethulwa ngoSamuel Snow. Babamba imihlangano yomgunyathi eyayimemeza kakhulu futhi igcwele imizwa, kangangokuthi abaholi bemihlangano kaSnow baya kubo babazisa ukuba behlise umsindo. Kulowo mhlangothi wekamu kwabonakaliswa izigaba ezimbili, futhi zombili zazivuma ukuthi zihlobene namanzi, kodwa esinye sasingesomgunyathi futhi simelela abayiziwula ababengenawo uwoyela. Iqembu elalisesitendeni sase-Exeter laliyibutho elaliyilo umuzi, owawuphinde ube yinqaba, ngoba lalifanekisela amathambo omile afile kaHezekeli avuswa abe ibutho elinamandla ngomlayezo Wokukhala Kwaphakathi Kobusuku.

Emlandweni lapho lezi zigaba ezimbili zibonakaliswa khona, uPetru wayemelele zombili izigaba. Ukuvuma kwakhe okwamkhomba uJesu njengoKristu, neNdodana kaNkulunkulu, kwakhiqizwa ukuphefumulelwa nguMoya oNgcwele, ngoba uKristu wamtshela ngokusobala wathi, “Inyama negazi akukwambulanga lokhu kuwe, kodwa uBaba osezulwini.” Kwathi lapho uJesu esebazisa abafundi ngesiphambano, uPetru, engenawo ngaleso sikhathi umthelela kaMoya oNgcwele, wamthatha uKristu, “waqala ukumkhuza, ethi, Makube kude nawe, Nkosi: lokhu akusoze kwenzeka kuwe. Kodwa Yena waphenduka, wathi kuPetru, Suka emva kwami, Sathane: uyisikhubekiso kimi: ngoba awunaki izinto ezikaNkulunkulu, kodwa ezabantu.”

Ukuqhuma kwemizwa kukaPetru kwavumelana nokukhonza okwakunesasasa lemizwa okwakwenzeka etendeni laseWatertown ngesikhathi uSamuel Snow ethula isigijimi Sokukhala Kaphakathi Kwamabili. Kulelo zinga uPetru umelela labo abangabafanelekayo ukuba babe phakathi kwabayizinkulungwane eziyikhulu namashumi amane nane. Labo abafanelekayo bamele

isigaba esinamafutha, okuyiwo uMoya oNgcwele, futhi siyisigijimi futhi siyisimilo, kanti esinye isigaba asinawo amafutha. Esimweni saseKesariya Filiphi, uKristu waqala ukwambulula “ukuthi kumelwe aye eJerusalema, ahlupheke ngezinto eziningi kubadala nakubapristi abakhulu nababhali, abulawe, abese evuswa futhi ngosuku lwesithathu.”

Ukudumala kwabafundi lapho lezo zigameko zigcwaliseka ngempela esiphambanweni kuwumlando uDade White awusebenzisayo ukubonisa ukudumala kwango-Okthoba 22, 1844, kanye nokudumala kwamaHeberu ekuweleni uLwandle oluBomvu ngesikhathi ibutho likaFaro lisondela kubo futhi amanzi olwandle ephambi kwabo. Bonke labo fakazi bakhomba emthethweni weSonto ozayo maduze, futhi isambulo samavesi eshumi nantathu kuya kweleshumi nanhlano kuDaniyeli ishumi nanye sinikeza ubufakazi bezigameko eziholela kulowo mthetho weSonto. Ngokwenza kanjalo futhi bamele “ingxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina.”

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ukuhlola ngokucophelela imifanekiso nezifanekiselo zayo kwaholela ekuqaphelweni kokuthi ukubethelwa kukaKristu kwenzeka ngalo kanye usuku emjikelezweni waminyaka yonke wemikhosi eyanikwa u-Israyeli lapho iwundlu lePhasika lalihlatshwa. Ngabe ukuhlanzwa kwendlu engcwele okwakufanekiselwa ngoSuku Lokubuyisana—oluwela ngosuku lweshumi lwenyanga yesikhombisa—nakho kwakungeke kwenzeke ngalo kanye usuku lonyaka olwalugujwa esifanekisweni? (bhaka ku The Great Controversy, 399). Lokhu, ngokwesibalo sesikhathi esiyiqiniso sikaMose, kwakuyoba ngu-Okthoba 22. Ekuqaleni kuka-Agasti, 1844, emhlanganweni wasekamu e-Exeter, eNew Hampshire, lo mbono wethulwa, futhi wamukelwa njengosuku lokugcwaliseka kwesiprofetho sezinsuku eziyi-2300. Umfanekiso wezintombi eziyishumi kuMathewu 25:1–13 wathatha ukubaluleka okukhethekile—ukulibala komkhwenyana, ukulinda nokozela kwalabo ababebelindele umshado, ukukhala phakathi kwamabili, ukuvalwa komnyango, nokunye. Umlayezo wokuthi uKristu wayeza ngo-Okthoba 22 waziwa ngokuthi ‘ukukhala kwaphakathi kwamabili.’ “Ukukhala kwaphakathi kwamabili,” kubhala u-Ellen White, “kwamenyezelwa yizinkulungwane zamakholwa.” Wanezela wathi:

“Njengogagasi olukhulu lolwandle ukunyakaza [kwenyanga yesikhombisa] kwakhukhula phezu kwezwe. Kusukela emzini kuya emzini, kusukela emzaneni kuya emzaneni, kwaze kwaba sezingxenye ezikude zasemaphandleni, kwaze kwaba yilapho abantu bakaNkulunkulu ababelindile sebevuswe ngokuphelele.—The Great Controversy, 400.’

“Ukushesha umlayezo owandlula ngakho kuboniswa abalobi abacashunwe ngu-L. E. Froom:

“UBates washiya emlandweni ukuthi umlayezo wase-Exeter ‘wandiza, kungathi, ngamaphiko omoya.’ Abesilisa nabesifazane baphuthuma ngesitimela nangamanzi, ngenqola yesiteji nangamahhashi, bethwele izinqwaba zezincwadi namaphepha, bekusabalalisa ‘ngokuchichimayo njengamaqabunga ekwindla.’ UWhite wathi, ‘Umsebenzi owawuphambi kwethu kwakungukundizela kuzo zonke izingxenye zaleyo nsimu ebanzi, sikhale isixwayiso, sivuse labo abalele ubuthongo.’ Futhi uWellcome uyanezela ukuthi le nhlangano yaqhamuka njengamanzi edamu akhululiwe. Amasimu okusanhlamvu okuvuthiwe ashiywa emi

engakavunwa, namazambane asekhule ngokuphelele ashiywa engembiwe emhlabathini. Ukuza kweNkosi kwakuseduze. Kwakungasekho sikhathi manje sezinto ezinjalo zasemhlabeni.—The Prophetic Faith of Our Fathers, Vol. IV, p. 816.

“Njengofakazi ozibonele ngawakho namehlo futhi engumhlanganyeli kulowo mnyakazo, u-Ellen White wachaza isimo somsebenzi owawushesha kakhulu ukwanda:

“Amakholwa abona ukungabaza kwawo nokudideka kwawo kususwa, nethemba nesibindi kwavuselela izinhliziyi zawo. Umsebenzi wawukhululekile kuleyo mikhawulo eyeqisayo ehlala ibonakala lapho kunokujabula komuntu ngaphandle kwethonya elibusayo lezwi noMoya kaNkulunkulu.... Wawuphethe izimpawu eziveza umsebenzi kaNkulunkulu ezikhathini zonke. Kwakukhona injabulo encane yokuthatheka, kodwa kunalokho ukuhlola okujulile kwenhliziyi, ukuvuma isono, nokulahla izwe. Ukulungiselela ukuhlangana neNkosi kwakuyisihloko esasithwalisa imimoya ehlushwayo umthwalo omkhulu....

“Kuyo yonke iminyakazo emikhulu yezenkolo kusukela ezinsukwini zabaphostoli, akukho nowodwa oye wakhululeka kakhulu ekungapheleleni komuntu nasebuqilini bukaSathane njengalowo wasekwinda ka-1844. Ngisho namanje, emva kokudlula kweminyaka eminingi [1888], bonke abahlanganyela kulowo mnyakazo futhi abema beqinile phezu kwesiteji seqiniso basazizwa ithonya elingcwele lalowo msebenzi obusisiweyo futhi bayafakaza ukuthi wawungokaNkulunkulu.—Ibid., 400, 401.’

“Naphezu kobufakazi bomsebenzi owawusatshalaliseka ezweni lonke futhi udonsela izinkulungwane ebudlelwaneni be-Adventi Yesibili, kanye nezikhonzi ezingaba ngamakhulu amabili ezivela emabandleni ahlukahlukene ezahlangana ekusabalaliseni umlayezo, [Bheka u-C. M. Maxwell, Tell it to the world, kk. 19, 20.] amabandla obuProthestani, ngokuvamile, awenqaba lowo mlayezo futhi asebenzisa zonke izindlela ayenazo ukuze avimbele ukuba inkolelo ekufikeni kukaKristu okuseduze isakazeke. Akekho owayenesibindi sokukhuluma enkonzweni yebandla ngethemba lokufika kukaJesu okuseduze, kodwa kulabo ababelindele lesi sehlakalo kwakuhluke kakhulu.”

“UEllen White wachaza ukuthi kwakunjani:

“Yonke imizuzu yabonakala iyigugu futhi ibaluleke kakhulu kimi. Ngezwa sengathi senza umsebenzi owawungowaphakade, nokuthi labo ababengenandaba nabangenasithakazelo babesengozini enkulu kunazo zonke. Ukukholwa kwami kwakungafiphele, futhi ngazisebenzisa kimi uqobo izithembiso eziyigugu zikaJesu....

“Ngokuhlolisisa izinhliziyi ngokukhuthala nangokuvuma ngesizotha, sakhuphuka ngomkhuleko saya esikhathini sokulindela. Njalo ekuseni sazizwa ukuthi umsebenzi wethu wokuqala kwakuwukuthola ubufakazi bokuthi ukuphila kwethu kwakulungile phambi kukaNkulunkulu. Saqaphela ukuthi uma singaqhubekeli phambili ebungcweleni, sasiyobuyela emuva ngokuqinisekileyo. Intshisekelo yethu ngomunye nomunye yanda; sakhuleka kakhulu kanye nangomunye nomunye.

“Sasiqoqana ezivandeni nasemahlathini ukuze sixhumane noNkulunkulu futhi senyusele kuYe izicelo zethu, sizwe ngokucace kakhudlwana ubukhona baKhe lapho sizungezwe imisebenzi

yaKhe yemvelo. Injabulo yensindiso yayidingeka kithi ngaphezu kokudla nokuphuza kwethu. Uma amafu efiphaza izingqondo zethu, sasingalokothi silokotho siphumule noma silale aze akhukhulwe asuswe ukuqonda kokuba semukelwe kwethu yiNkosi.—Life Sketches of James White and Ellen G. White (1880), 188, 189.” Arthur White, The Ellen White Biography, volume 1, 51, 52.