

# Incwadi kaDaniyeli - Inombolo Yamashumi Ayisishiyagalombili

*Ukuphela Nesiqalo Semibono: Umbono Ka-Ellen White Wokugcina  
Ovulekile Ngo-1884 Nokubaluleka Kwawo*

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Ngo-1884, u-Ellen White waba nombono wakhe wokugcina obala. Wanikezwa ePortland, e-Oregon. Umbono wakhe wokuqala obala wanikezwa ngo-1844, ePortland, eMaine. UJesu uhlale efanekisa ukuphela kwento ngokuqala kwento.

“Akuthathanga sikhathi eside emva kokudlula kwesikhathi, ngo-1844, lapho nginikezwa umbono wami wokuqala. Ngangivakashela kuNkk. Haines ePortland, udade othandekayo kuKristu, inhliziyi yakhe yayibophene neyami; thina sobahlanu, sonke singabesifazane, saguqa ngokuthula e-altare lomndeni. Kwathi sisakhuleka, amandla kaNkulunkulu ehlela phezu kwami ngendlela engangingakaze ngiyizwe ngaphambili.

“Kwangathi ngangizungezwe ukukhanya, futhi ngikhuphukela phezulu nangaphezulu ngisuka emhlabeni. Ngaphenduka ngabheka abantu be-advent emhlabeni, kodwa angibatholanga, kwathi izwi lathi kimi, ‘Bheka futhi, ubheke kancane phezulu.’ Lapho-ke ngaphakamisa amehlo ami, ngabona indlela eqondile nencane, ephakanyiswe phezulu kakhulu ngaphezu komhlaba. Kule ndlela abantu be-advent babeya emzini owawuse ekugcineni okukude kwendlela. Ngemuva kwabo, ekuqaleni kwendlela, kwakumiswe ukukhanya okukhazimulayo, ingelosi eyangitshela ukuthi kwakuyisona ‘simemezelo saphakathi kwamabili.’ [BHEKA UMATHEWU 25:6.] Lokhu kukhanya kwakukhanya kuyo yonke indlela, futhi kunika izinyawo zabo ukukhanya, ukuze bangakhubeki.

“Uma babegcina amehlo abo egxile kuJesu, owayephambi kwabo nje, ebahola eya emzini, babephephile. Kodwa kungakabiphi abanye bakhathala, bathi umuzi usekude kakhulu, futhi babelindele ukuthi babe sebewungenile ngaphambili. Khona-ke uJesu wayebakhuthaza ngokuphakamisa ingalo yaKhe yangakwesokudla ekhazimulayo, kwase kuphuma ekhaleni laKhe ukukhanya okwagubuzela iqembu labalindele ukuBuya, base bememeza bathi, ‘Haleluya!’ Abanye, ngokunganaki, bakuphika ukukhanya okwakungemuva kwabo, bathi kwakungeyena uNkulunkulu owayebahole baze bafika kude kangaka. Ukukhanya okwakungemuva kwabo kwacima, kwashiya izinyawo zabo ebumnyameni obuphelele, base bekhubeka, balahlekelwa ukubona umgomo noJesu, base bewa besuka endleleni behlela ezweni elimnyama nelibi elingezansi.” Christian Experience and Teachings of Ellen G. White, 57.

Emlandweni wokuphila ka-Ellen White oyimiqule eyisithupha, owabhalwa ngumzukulu wakhe u-Arthur L. White, uqopha isitatimende esanikezwa nguJohn Loughborough emhlanganweni we-General Conference Session ka-1893.

“ULoughborough, lapho enikeza inkulumo emhlanganweni we-General Conference eminyakeni eyisishiyagalolunye kamuva, wathi: “Ngimbonile uDadewethu White embonweni cishe izikhathi ezingamashumi amahlanu. Isikhathi sokuqala sasiyiminyaka engaba ngamashumi amane edlule.... Umbono wakhe wokugcina obala wawungo-1884, enkundleni yekamu ePortland, e-Oregon.” Ellen White Biography, ivolumu 3, 256.

Wayesazoqhubeka nokuba namaphupho nemibono emva kuka-1884, kodwa imibono eyenzeka obala yaphela ngokuqondile eminyakeni engamashumi amane ngemva kokuba iqale, futhi ukuqala nokuphela kwemibono evulekile kwenzeka kokubili emadolobheni ayebizwa ngokuthi iPortland. Idolobha lokuqala lalisegudwini olusempumalanga lwe-United States, kanti idolobha lokugcina lalisegudwini olusentshonalanga. Abanye bangase bafise ukuphikisa ngokuthi leli qiniso alisho lutho ngaphandle kokuqondana kwezinto kwabantu, kanti abanye bangaphikisa ngokuthi injongo yemibono evulekile yayisigcwalisekile, ngakho iNkosi yayiqeda ngemva kweminyaka engamashumi amane.

Isizathu sangempela sibangelwa ukwanda kokungalaleli nokuvukela isipho sokuprofetha esasiphiwe inhlangano yamaMillerite.

“Ngemva kokuba ngifike e-Oakland, ngasindwa ngumuzwa wesimo sezinto e-Battle Creek, kanti mina ngangibuthakathaka, ngingenamandla okunisiza. Ngangazi ukuthi imvubelo yokungakholwa yayisebenza. Labo ababedelela imiyalo ecacileyo yezwi likaNkulunkulu babedelela nobufakazi obabebanxusa ukuba baqaphele lelo zwi. Ngesikhathi ngivakashele e-Healdsburg ebusika obudlule, ngangihlala kakhulu emthandazweni futhi ngithwele ukukhathazeka nosizi. Kodwa iNkosi yasusa ubumnyama ngesinye isikhathi ngenkathi ngisemthandazweni, futhi ukukhanya okukhulu kwagcwala igumbi. Ingelosi kaNkulunkulu yayiseceleni kwami, futhi kwangathi ngise-Battle Creek. Ngangikhona emikhandlwini yenu; ngezwa amazwi ekhulunywa, ngabona ngezwa izinto okuthi, uma uNkulunkulu ethanda, ngifisa sengathi zingasulwa kuze kube phakade enkumbulweni yami. Umphefumulo wami walinyazwa kakhulu kangokuthi angazanga ukuthi ngenzeni noma ngithini. Ezinye izinto anginakuzisho. Ngayalwa ukuba ngingazisi muntu ngalokhu, ngoba okuningi kwakusazokwambulwa.”

“Ngatshelwa ukuba ngiqoqe ukukhanya engangikuphiwe ngikuvumele imisebe yako ikhanyisele abantu bakaNkulunkulu. Bengikwenza lokhu ezihlokweni emaphaphandabeni. Ngivuka ngehora lesithathu cishe njalo ekuseni izinyanga eziningi, ngahlanganisa izingxenye ezehlukene ezabhalwa emva kokuba ubufakazi obubili bokugcina bunikwe mina eBattle Creek. Ngazibhala lezi zinto, ngaziphuthumisa ukuba zifike kini; kodwa ngangikudebeselele ukuzinakekela ngendlela efanele, kwase kuba umphumela wokuthi ngawa ngaphansi komthwalo; imibhalo yami yayingakaqedwa yonke ukuba ifinyelele kini eMhlanganweni Omkhulu.”

“Ngesinye isikhathi, ngenkathi ngisemkhulekweni, iNkosi yaziveza. Ngaphinde ngaba seBattle Creek. Ngangisezindlini eziningi, futhi ngezwa amazwi enu ezungeze amatafula enu. Imininingwane anginayo inkululeko yokuyilandisa manje. Ngiyethemba ukuthi angisoze ngabizelwa ukuyisho. Futhi ngaba namaphupho amaningana amangalisa kakhulu.

“Yiliphi izwi eniyolivuma njengezwi likaNkulunkulu? Yimaphi amandla iNkosi eyawagcinile ukuba alungise amaphutha enu futhi inibonise indlela yenu njengoba injalo? Ngawaphi amandla okusebenza ebandleni? Uma nenqaba ukukholwa kuze kususwe wonke umthunzi wokungaqiniseki nawo wonke amathuba okungabaza, anisoze nakholwa. Ukungabaza okufuna ulwazi oluphelele akusoze kwanqotshwa ukukholwa. Ukukholwa kusekelwe ebufakazini, hhayi ekubonakalisweni okuphelele. INkosi ifuna ukuba silalele izwi lomsebenzi wethu, lapho kukhona amanye amazwi nxazonke zethu esinxenxa ukuba silandele indlela ephambene. Kudinga ukunaka okukhulu nokuzimisela kithi ukuhlukanisa izwi elikhuluma livela kuNkulunkulu. Kumelwe simelane nokuthambekela futhi sikunqobe, silalele izwi likanembeza ngaphandle kokuphikisana noma ukuyekethisa, funa izikhuthazo zalo ziphele, bese intando nesifiso kulawula. Izwi leNkosi liza kithi sonke esingazange simelane noMoya waYo ngokuzimisela ukungezwa nokungalaleli. Leli zwi lizwakala ezixwayisweni, ezelulekweni, nasekusoleni. Liyisigijimi sokukhanya seNkosi kubantu baYo. Uma silinda ukubizwa okukhulu kakhulu noma amathuba angcono, ukukhanya kungasuswa, bese sishiywa ebumnyameni.” Testimonies, ivolumu 5, 68.

USisi White wabonisa ukuthi uma kuqhubeka ukuvukela inkonzo yakhe njengomprofethikazi, “ukukhanya kungasuswa, futhi” ubu-Adventism baseLawodikeya “bushiywe ebumnyameni.” Ngo-1915, ukukhanya kwasuswa. UNkulunkulu wayenakho futhi usenakho ngokuphelele amandla okuvusa umprofethi noma umprofethikazi noma nini lapho ekhetha ukwenza kanjalo. Wavusa u-Elisha ukuba alandele u-Eliya, kodwa akuzange kuvuswe mprofethi ophilayo ngemva kuka-1915, ngoba iNkosi “yayikususile ukukhanya.”

Mayelana namaphupho nemibono kaDadewethu White, kwakukhona izikhathi ezintathu. Isikhathi sokuqala sasiyiminyaka engamashumi amane, lapho imibono yayivela obala, ngezinjongo ezazihlobene nokuqinisa lesi siph ozingqondweni zalabo ababekhona ngesikhathi imibono ivela. Khona-ke kusukela ngo-1884 kuze kube sekufeni kwakhe ngo-1915, kwanikezwa imibono namaphupho ayesenzelwe nokwakha abantu bakaNkulunkulu, kodwa kwanikezwa ngasese. Isikhathi sesithathu saqala ngo-1915, futhi sanikeza ubufakazi bokuthi ubu-Adventismu baseLawodisiya babusebumnyameni bokuhlubuka.

U-Israyeli wasendulo uyisibonelo sika-Israyeli wanamuhla, futhi ngesikhathi sokuvukela okuvuthwe ngokuphelele esimelelwa ngu-Eli namadodana akhe amabili, uHofini noFinehasi, kwakungekho “sambulo esicacileyo.” Isizathu kwakuwukungamlaleli kwabo okubi kakhulu nokuvukela. UNkulunkulu akaguquki.

“Esinye isixwayiso kwakumelwe sinikezwe indlu ka-Eli. UNkulunkulu wayengenakuxhumana nompristi omkhulu namadodana akhe; izono zabo, njengefu eliminyene, zazivimbe ubukhona boMoya waKhe oNgcwele. Kodwa phakathi kobubi umntwana uSamuweli wahlala ethembekile eZulwini, futhi umyalezo wokulahlwa kwendlu ka-Eli wawuyisabelo sikaSamuweli njengomprofethi woPhezukonke.

“Izwi leNkosi lalinqabile ngalezo zinsuku; kwakungekho umbono ovulekileyo. Kwase kusithi ngaleso sikhathi, lapho u-Eli elele endaweni yakhe, namehlo akhe eseqalile ukufiphala, kangangokuba wayengasaboni; nangaphambi kokuba isibani sikaNkulunkulu sicime

ethempelini leNkosi, lapho kwakukhona khona umphongolo kaNkulunkulu, noSamuweli elele ubuthongo; iNkosi yabiza uSamuweli.' Ecabanga ukuthi lelo zwi lalingelika-Eli, umntwana waphuthuma embhedeni wompristi, ethi, 'Nangu mina; ngokuba ungibizile.' Impendulo yaba yile, 'Angikubizanga, ndodana yami; phinda ulale.' USamuweli wabizwa kathathu, futhi kathathu wasabela ngendlela efanayo. Khona-ke u-Eli waqiniseka ukuthi lokho kubizwa okuyimfihlakalo kwakuyizwi likaNkulunkulu. INkosi yayidlule encekwini yayo ekhethiweyo, indoda esezinwele zayo sezimpunga, ukuba ikhulume nomntwana. Lokhu ngokwako kwakuyikusola okubuhlungu kodwa okufaneleyo ku-Eli nendlu yakhe." Patriarchs and Prophets, 581.

Ekuhlubukeni kwendlu ka-Eli kwakungekho umbono ovulekileyo, ngokuba iZwi leNkosi "laliligugu" ngaleyo mihla. Igama lesiHeberu elihunyushwe ngokuthi "eliligugu" lisho "elinqabileyo". Kusukela ngo-1844 kuze kube ngu-1884, kwakukhona "imibono evulekileyo," eyanikwa ubu-Adventi baseLawodikeya. Lokhu kwaqala ukumiswa emlandweni wenhlangano yamaMillerite yaseFiladelfiya, futhi ngo-1856 kwaqala ukukhomba ukuthi inhlangano yaseFiladelfiya yayisidlulele enhlanganweni yaseLawodikeya, kodwa imibono evulekileyo yaqhubeka, ngokuba uNkulunkulu ubekezela isikhathi eside futhi unesihawu.

Kwathi-ke ngo-1863 kwaqala ukuhlubuka kumaqiniso ayisisekelo, kodwa "imibono evulekile" yaqhubeka kwaze kwaba ngu-1884. Kwase kwenzeka ushintsho. KuHezekeli isahluko sesishiyagalombili, izinengiso ezine zivezwa njengokwanda ngobubi bazo. U-1884 umele ukusondela esiphethweni sesizukulwane sokuqala kanye nokuqala kwesizukulwane sesibili. Umlando wama-Adventist ubhala ukuthi ngo-1881, futhi futhi ngo-1882, kwaba khona ukwanda okubili okubalulekile ekuhlubukeni.

Ngo-1881, uMongameli weGeneral Conference (uGeorge Butler), wabhala futhi washicilela uchungechunge lwezihloko ku-Review and Herald, lapho aphikisa khona ngokuthi ezinye izingxenye zeBhayibheli zaziphefumulelwe kakhulu kunabanye, futhi ekuphetheni kwezihloko zakhe wagcina esehlonza ngempela izingxenye ezithile zeBhayibheli ayethi aziphefumulelwanga. Emva kwalokho ngo-1882, uUriah Smith, umholi womsebenzi wokushicilela, futhi ngaleso sikhathi engumholi womsebenzi wezemfundo futhi, waqala ukufundisa ukuthi lapho uDade White eboniswa izibikezelo zesikhathi esizayo noma umlando ongcwele wesikhathi esedlule, amazwi akhe ayephefumulelwe, kodwa waphikisa ngokuthi lapho eveza khona ukwehluleka komuntu siqu kwamalungu ebandla, lokho kwakuyimibono yakhe yobuntu nje kuphela.

Ngo-1881 uSathane walwa ukuhlasela okusobala okumelene negunya leBhayibheli i-King James, ngokusebenzisa umongameli webandla; kwathi ngonyaka olandelayo umholi womsebenzi wemfundo nowokushicilela walwa ukuhlasela okufanayo okumelene negunya loMoya wesiprofetho. Kusukela ngo-1884, ubufakazi buyathi ngalezo zinsuku kwakungekho mbono ovulekileyo. Kusukela ngo-1863 kuze kube ngu-1881, ukuvukela kwase kukhule kwafinyelela ekubandakanyeni iBhayibheli noMoya wesiprofetho, futhi kwakungasenjalo nje ukumela ukwenqatshwa kwezisekelo.

Izinengiso ezine ezimelelwe kuHezekeli isahluko sesishiyagalombili zenziwa ngamadoda amadala, amele ubuholi baseJerusalema, obaqala njengenhlangano yebandla esemthethweni

njenge-Adventism yaseLawodikea ngo-1863. Ngaleso sikhathi kwashicilelwa isihloko ku-Review and Herald, ezinye izazi-mlando ezisibeka ekubhalweni kukaJames White, nakuba imibhalo ephathelene naleso sihloko empeleni ikhomba kakhulu ku-Uriah Smith njengombhali wangempela. Noma kunjalo, isiqalekiso esimelene nokwakhiwa kabusha kweJeriko sagcwaliseka ngokusobala ngoJames White, kanti u-Uriah Smith nguyena owadala ishadi-mbumbulu lika-1863. Kwathi ngo-1881, umongameli weGeneral Conference wayefaka izihloko ku-Review and Herald ezaziphikisa igunya eliphelele leBhayibheli, kwase kuthi ngonyaka owalandela u-Uriah Smith waqala ukuhlaselela igunya loMoya Wesiprofetho.

Amadoda asendulo okwakufanele abe ngabalindi ayehola ekuhlaseleleni okusobala okwaqala ngokuhlaselela amaqiniso ayisisekelo amelwe ephusheni likaMiller futhi aboniswe ematafuleni amabili kaHabakuki. Kusukela lapho aqala ukuhlaselela ofakazi ababili, iBhayibheli noMoya Wesiprofetho. Kuleso sikhathi esifanayo (ekuqaleni kweminyaka yawo-1880), umholi womsebenzi wezempilo, uJohn H. Kellogg, waqala ukwethula ubuthakathi bokukhonza imvelo kubaholi bebandla. Ngo-1881, uJames White wabekwa ekuphumuleni, futhi uDade White wayephakathi kokuvukela okwakukhula kwabaholi besakhiwo semfundo, sezempilo nesepolitiki sebandla.

Umlayezo owafika ngo-1856, owawuyikukhanya okwandisiwe “kwezikhathi eziyisikhombisa,” kanye nomlayezo oya eLaodicea, wawenqatshiwe, futhi iNkosi yayihlose ukuphinda lowo kanye umyalezo eNgqungqutheleni Jikelele eMinneapolis ngo-1888, ngomlayezo owethulwa ngabaDala uJones noWaggoner. Umlayezo wabo wawungewona umyalezo omusha, futhi lapho labo ababemelana nomlayezo wabo bekhulunyiswa nguDadewethu White, waveza ukuthi abavukeli babekholelwa ukuthi ukumelana kwabo nomlayezo kaJones noWaggoner kwakumele umthwalo wabo wokuvikela izimpawu ezindala, ezingezona nje kuphela izimpawu ezindala kodwa futhi ziyizisekelo ezindala. Ukuvukela kwabo kwembula ukuthi ngo-1888 base bengasaqondi ukuthi izisekelo ziyini, okungukuthi, amaqiniso ayizisekelo amele ukulunga kukaKristu. Ngokwendaba yezimpawu zomngcele nemithetho kaWilliam Miller, wathi:

“Kufanele sizazi ngokwethu ukuthi kuyini okwakha ubuKristu, liyini iqiniso, luyini ukholo esalwamukelayo, iyini imithetho yeBhayibheli—imithetho esiyinikwe yigunya eliphakeme kunawo wonke. Bangingi abakhulwayo bengenasiqalo esiqondakalayo abangase basimisele kuso ukholo lwabo, bengenabo ubufakazi obanele mayelana neqiniso lendaba. Uma kuvezwa umqondo ovumelana nemibono yabo asebeyakha ngaphambili, bahlale belungele ukuwamukela. Abacabangi besuka embangeleni baya emphumeleni, ukholo lwabo alunasisekelo sangempela, futhi ngesikhathi sokuvivinywa bayothola ukuthi bakhe phezu kwesihlabathi.

“Lowo ophumula enelisekile ngolwazi lwakhe lwamanje olungakapheleli lwemiBhalo, ecabanga ukuthi lokhu kwanele ukusindiswa kwakhe, uphumule ekukhohlisweni okubulalayo. Bangingi abangahlonyiswanga ngokuphelele ngezizathu ezingokomBhalo, ukuze bakwazi ukubona iphutha, balahle wonke amasiko nezinkolelo-ze ezethulwe njengokungathi ziyiqiniso. USathane ungenise eyakhe imibono ekukhulekeleni uNkulunkulu, ukuze onakalise ubulula bevangeli likaKristu. Inani elikhulu lalabo abathi bayakhulwa iqiniso lamanje alazi ukuthi

kuyini okwakha ukholo olwanikelwa kwabaNgcwele kwasekuqaleni—uKristu kini, ithemba lenkazimulo. Bacabanga ukuthi bavikela izimpawu ezindala zomngcele, kodwa bayafudumala futhi abanandaba. Abazi ukuthi kuyini ukweluka ekuphileni kwabo nokuba nobuhle bangempela bothando nokholo. Ababona abafundi beBhayibheli abaseduze nalo, kodwa bayavilapha futhi abanaki. Lapho kuvela ukwehluka kwemibono ngeziqephu zemiBhalo, labo abangafundelanga ngenhloso futhi abangazimisanga ngalokho abakukholwayo, bayawa basuke eqinisweni. Kufanele sigcizelele kubo bonke isidingo sokuphenya ngenkuthalo iqiniso lobuNkulunkulu, ukuze bazi ukuthi bayakwazi ngempela okuyiqiniso. Abanye bathi banolwazi olukhulu, futhi bazizwe benlisekile ngesimo sabo, lapho bengenawo umdlandla owengeziwe ngomsebenzi, bengenalo uthando oluvuthayo ngokwengeziwe ngoNkulunkulu, nangemiphfumulo uKristu ayifela, kunokuba babengakaze bazi uNkulunkulu. Abalifundi iBhayibheli [ukuze] bazenzele umnkantsha nokunotha kwalo kube okwemingqondo yabo. Abazizwa sengathi liyizwi likaNkulunkulu elikhuluma kubo. Kodwa, uma sifuna ukuqonda indlela yensindiso, uma sifuna ukubona imisebe yeLanga lokulunga, kufanele sifunde imiBhalo ngenhloso, ngoba izithembiso neziprofetho zeBhayibheli zikhanyisa imisebe ecacile yenkazimulo phezu kwecebo lobuNkulunkulu lokuhlengwa, okuyiqiniso ezinkulu ezingaqondwa ngokucacile.” The 1888 Materials, 403.

Lesi sitatimende sithathwe ebufakazini bakhe ngesikhathi sika-1888, futhi uveza ukuthi abavukeli bakha isisekelo phezu kwesihlabathi, nakuba bengakwazi lokho. Uthi, “Inqwaba enkulu yalabo abathi bakholwa iqiniso lamanje, ayikwazi ukuthi yini eyakha ukholo olwake lwanikelwa kwabangcwele—uKristu kini, ithemba lenkazimulo. Bacabanga ukuthi bavikela izimpawu zomngcele zakudala, kodwa bayashisa kancane futhi abanandaba.” Uveza ukuthi basesesimweni saseLawodikeya, ngokuba “bayashisa kancane.” Futhi uveza “ukholo olwake lwanikelwa kwabangcwele—uKristu kini, ithemba lenkazimulo.” UKristu uyiDwala laphakade, futhi njengeliDwala laphakade, umelela amagugu ephupho likaMiller.

“Isixwayiso sesifikile: Akukho lutho okufanele luvunyelwe ukuba lungene oluyophazamisa isisekelo sokukholwa esilokhu sakha phezu kwaso selokhu kwafika umlayezo ngo-1842, 1843, nango-1844. Mina ngangikulo lo myalezo, futhi kusukela lapho ngilokhu ngimi phambi komhlaba, ngithembekile ekukhanyeni uNkulunkulu asinike khona. Asihlosile ukususa izinyawo zethu kuleyo nkundla esabekwa kuyo njengoba usuku nosuku sasifuna iNkosi ngomkhuleko oqotho, sifuna ukukhanya. Nicabanga ukuthi ngingadela ukukhanya uNkulunkulu anginike khona na? Kufanele kube njengeDwala Laphakade. Belilokhu lingihola selokhu nganikezwa lona.” Review and Herald, April 14, 1903.

Ukhomba iqiniso elibalulekile ngabavukeli, ababengabantu bakaHezekeli basendulo, lapho ethi, “Abacabangi besuka embangeleni baye emphumeleni.” Ababi abakwazi noma abafuni ukucabanga besuka embangeleni baye emphumeleni. Umphumela weseshini ye-General Conference ka-1888 wawuwukuvukela okukhulu kangokuthi uDade White wanquma ukuhamba, kodwa umholi wakhe oyizingelosi wamyalela ukuthi kumelwe ahlale abhale umlando ofanayo wokuvukela kukaKora, uDathani no-Abiramu. Ukuvukela kwabantu basendulo kwakuwumphumela, futhi imbangela kwakuwukwenqatshwa komyalezo waseLawodikeya owafika nokukhanya okwandisiwe kwe-“seven times” ngo-1856, kwase kuba kubi kakhulu kwaze kwaba ukuvukela izisekelo

ngo-1863, okwabe sekuphenduka ukuhlasela kuqala iBhayibheli bese kuba uMoya Wokuprofetha, kanye nokwethulwa kokusebenzelana nemimoya kukaKellogg.

Yebo, izazi-mlando zasendulo zabantu besilisa kuwo wonke umlando zimboze amaqiniso ahlobene nokuhlubuka ngemfucumfucu, amasiko, imikhuba nezitsha zezingane kwane, ngoba labo abahlanganyela kulolo hlobo lokuhlubuka bahlale bezama ukufihla ubufakazi.

Maye kubona labo abafuna ukufihla ngokuqhathisayo amacebo abo eNkosini, nemisebenzi yabo isebumnyameni, bese bethi: Ubani osibonayo na? futhi ubani osaziyo na? Isaya 25:19.

Amadoda u-Isaya akhuluma nawo kuleli vesi yilawo awabiza ngokuthi “amadoda adelelayo abusayo phezu kwalesi sizwe eJerusalema,” futhi ayilawo madoda asendulo ayemiselwe ukuba abe ngabalindi besizwe kuHezekeli isahluko sesishiyagalombili. Ebufakazini bukaHezekeli, ekunengekeni kwesibili, okuphawula isizukulwane sesibili se-Adventism, aphenhla imibuzo ebuzwa amadoda ka-Isaya adelelayo, “ngokuba athi, INkosi ayisiboni; iNkosi iwushiyile umhlaba” (Hezekeli 8:12).

Kumenyezelwe “Maye” phezu kwalabo babuyekezi bomlando abazama ukumboza iqiniso lokuvukela okwabaholela futhi okwenzeka ngo-1888.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Kufanele ngikhulume kini maqondana nemihlangano yaseMinneapolis. Ngesinye isikhathi nganquma ukuphuma emhlanganweni ngoba ngabona futhi ngezwa umoya onamandla wokuphikisa owawubusa. Angikwazanga ngisho nomzuzwana ukuvuma lowo moya owawusebenza ngamandla okubusa phezu koMfoweth’ uMorrison noMfoweth’ uNicola. Angingabazi ngisho nomzuzwana ukuthi luhlobo luni lomoya enaniwulo. Ngokuqinisekile kwakungesiwo uMoya kaNkulunkulu; futhi ukuze ningaqhubeki kulokhu kukhohliseka, manje ngiyani bhalela.

“Ngobusuku obulandela emva kokuba senginqumile ukungabe ngisahlala eMinneapolis, ephusheni noma embonweni wasebusuku—anginakusho ngokuqiniseka ukuthi kwakuyikuphi—umuntu omude, onobukhosi obuphoqayo, wangilethela umlayezo futhi wangembulela ukuthi kwakuyintando kaNkulunkulu ukuba ngime esikhundleni sami somsebenzi, nokuthi uNkulunkulu uqobo wayeyokuba ngumsizi wami futhi angisekele ukuze ngikhulume amazwi ayeyonginika wona. Wathi, ‘Ngenxa yalo msebenzi iNkosi ikuphakamisile. Izingalo zayo zaphakade zingaphansi kwakho. Kulo mhlangano kuyokwenziwa izinqumo ezimayelana nokuphila noma nokufa; kungesikho ukuthi kukhona odinga ukubhubha, kodwa ukuziqhenya ngokomoya nokuzethemba kuyovala umnyango ukuze uJesu namandla oMoya waKhe oNgcwele bangangeniswa. Bayakuba nelinye ithuba lokuphuma ekukhohlisweni, nokuphenduka, bavume izono zabo, futhi beze kuKristu baguqulwe ukuze abaphulukise.’”

Wathi, “Ngilandele.” Ngamlandela umqondisi wami, wayesengiholela ezindlini ezehlukene lapho abazalwane babehlala khona, wathi, “Yizwa amazwi akhulunywa lapha, ngoba alotshiwe encwadini yemibhalo, futhi lawa mazwi ayoba namandla okulahla phezu kwabo bonke abathatha isabelo kulo msebenzi ongahambisani nomoya wokuhlakanipha ovela phezulu,

kodwa ohambisana nomoya ongehli uvela phezulu, kodwa uvela phansi.”

“Ngilalele amazwi aphinyiswayo okufanele enze wonke umuntu owawaphimisayo abe namahloni. Kwadluliswana ngamazwi okubhuqa komunye kuya komunye, behlekisa ngabafowabo u-A. T. Jones, u-E. J. Waggoner, no-Willie C. White, kanye nami. Isikhundla sami nomsebenzi wami kwakukhulunywa ngakho ngokukhululeka yilabo okwakufanele ukuba bebematasa emsebenzini wokuthobisa imiphefumulo yabo phambi kukaNkulunkulu nokulungisa izinhliziyi zabo siqu. Kwakubonakala sengathi kukhona ukuheheka ekugxileni ezingozini ezicatshangiwe nasezinkulumweni eziwukuveza nje komcabango ngabafowabo nomsebenzi wabo, okwakungenasisekelo eqinisweni, nasekungabazeni nasekukhulumeni nasekubhaleni izinto ezibuhlungu ngenxa yokungabaza, nokubuza, nokungakholwa.”

Umqondisi wami wathi, “Lokhu kubhaliwe ezincwadini njengokumelana noJesu Kristu. Lo moya awukwazi ukuvumelana noMoya kaKristu, lowo weqiniso. Badakwe ngumoya wokuphikisa, futhi abasazi, njengomuntu odakiwe, ukuthi yimuphi umoya olawula amazwi abo noma izenzo zabo. Lesi sono ngokukhethekile siyicala kuNkulunkulu. Lo moya awusenakho ukufana noMoya weqiniso nokulunga njengalowo moya owashukumisela amaJuda ukuba akhe umfelandawonye wokungabaza, wokugxeka, nowokuba yizinhloli phezu kukaKristu, uMhlengi wezwe.”

“Ngatshelwa ngumholi wami ukuthi kwakukhona ufakazi wenkulumo engenaKristu, inkulumo yesixuku eyayiveza umoya owawushukumisa lawo mazwi. Lapho bengena emakamelweni abo, izingelosi ezimbi zangena nazo, ngoba bavala umnyango kuMoya kaKristu futhi bengalalelanga izwi laKhe. Kwakungekho ukuzithoba komphefumulo phambi kukaNkulunkulu. Izwi lomkhuleko lalingavamile ukuzwakala, kodwa ukugxeka namazwi aqhathanisiwe ngokweqile nokusola nokucabangela nokufisa nokuhawukela nokusolela okubi nokumangalela ngamanga kwakuvamile. Ukuba amehlo abo avuliwe, babeyobona lokho okwakuyobethusa, ukujabula kwezingelosi ezimbi. Futhi babeyobona noMlindi owayezwile wonke amazwi futhi ewabhale lawo mazwi ezincwadini zasezulwini.”

“Ngase ngitshelwa ukuthi ngalesi sikhathi kwakuyoba yize ukwenza noma yisiphi isinqumo mayelana nezikhundla emaphuzwini emfundo, mayelana nokuthi liyini iqiniso, noma ukulindela noma yimuphi umoya wokuphenya ngobulungisa, ngoba kwakukhona umfelandawonye owakhiwe wokungavumeli nhlobo ukuguqulwa kwemibono nganoma yiliphi iphuzu noma isikhundla ababekwamukele, njengalokhu namaJuda engazange akwenze. Ngatshelwa okuningi nguMholi wami engingenayo inkululeko yokukubhala. Ngazithola sengihlezi embhedeni ngomoya wokudabuka nowokucindezeleka, futhi nginomoya wokuzimisela okuqinile ukuma esikhundleni sami somsebenzi kuze kube sekupheleni komhlangano, bese ngilinda ukuqondiswa nguMoya kaNkulunkulu ongitshela ukuthi ngenze kanjani nokuthi iyiphi inkambo okufanele ngiyilande.” *The 1888 Materials*, 277, 278.