

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisishiyagalombili Nanye

Ukwembulwa Kokubuyekezwa Komlando e-Adventismu YaseLawodikeya: Ukuhlolisisa Impikiswano Nge“Daily”

Jeff Pippenger
2024-02-14

Ukucabanga kusukela embangeleni kuya emiphumeleni akusizi ngalutho uma uchaza umphumela ngokungeyikho, njengoba kwenziwe izazi-mlando zama-Adventist aseLawodikeya ezikhuluma ngokuziphakamisa ngezimo nangobuntu obuhlotshaniswa noMhlangano Jikelele ka-1888 eMinneapolis. Amazwana aphefumulelwe akhomba lesi sehlakalo njengokuphindwa kokuvukela kukaKora, uDathani no-Abhiramu, okwakugququzelwe ukwahlulelwa okwabanika ukuba bazulazule ehlane iminyaka engamashumi amane baze bafe. Lesi sahlulelo esifanayo sase simenyezwe phezu kobu-Adventist baseLawodikeya.

Ukuvukela kwahlanganisa izingxoxo eziyimfihlo lapho abavukeli babeyimpumpithe ngokweqile kobuLawodikeya kwaze kwabavimba ekuqondeni ukuthi uNkulunkulu wayeqaphela ukuhlela kwabo okwakwenzeka ngemuva kweminyango evaliwe kanye nokuvukela kwabo. Njengalokhu uKora, uDathani no-Abiramu bazifihla ematendeni abo benza amacebo abo futhi basakaza ukuvukela kwabo kuMose, kanjalo namadoda asendulo ka-1888 azifihla ngemuva kweminyango evaliwe yezindlu zawo, ukuze ahlele ukumelana noDade White, indodana yakhe kanye nezithunywa ezikhethiweyo. Kusukela kuleso sikhathi uDade White, uJones noWaggoner kwakufanele bahlaselwe.

Izizukulwane ezine zobu-Adventist zakhula kancane kancane ekuvukeleni kwazo, njengoba kuboniswe kuHezekeli isahluko sesishiyagalombili. Amakamelo ezithombe ethempelini elibonakalayo nakwethempeli lomuntu ayeseqxile ngokuqinile emicabangweni emibi, futhi ukomoya kwemimoya kwase kuhlale phezu kwamadoda amadala ayebekelwe ukuvikela abantu. Kusondela ku-1888, amadoda amadala aqala ngokusakaza ukungabaza phezu kwegunya leBhayibheli, kwase kulandela uMoya Wesiprofetho, futhi ngo-1884, imibono evulekile yaphela. Ukomoya lwemimoya oluyipatheistic lukaKellogg lwaqala ukungena emlandweni owandulela u-1888, futhi u-1888 uphawula ukufika kwesizukulwane sesibili. Izazi-mlando zobu-Adventist kungenzeka azibhalanga ubufakazi bangempela bomlando bokuvukela obabonakaliswa emhlanganweni, kodwa ngokokuvuswa, abalindi basezulwini “bezwa wonke amazwi futhi babhala phansi” “amazwi ezincwadini zasezulwini.”

Ukuvukela okwakumelwe “amakamelo ayimfihlo ezithombe” kaHezekeli kwakuyisihlaselo esibhekiswe ezisekelweni eziyiqiniso. Kwakuyisihlaselo esibhekiswe kumprofethikazi nasezithunyweni ezikhethiweyo, futhi kwaphawula ukufika kokusebenzelana nemimoya. Kuleso sizukulwane ukuhlasele okukhulu okulandelayo kwakuzokwenziwa nguSathane ngokumelene nesisekelo uqobo lwezisekelo zikaWilliam Miller.

UMiller wasekela uhlaka lwazo zonke izicelo zakhe zesiprofetho ekuqondeni ukuthi amandla amabili achithayo akuDaniyeli isahluko sesishiyagalombili, ivesi leshumi nantathu, ayemele ubuhedeni obulandelwa ubuPapa. Ngo-1901, uLewis Conradi, umholi wobu-Adventist baseLawodikea eJalimane, waphinde waletha umbono wobuProthestani obuwileyo wokuthi “okwemihla ngemihla” encwadini kaDaniyeli kwakumele inkonzo kaKristu yasethempelini.

Phakathi nesikhathi somlando esalandela umhlangano waseMinneapolis ka-1888, ukusebenzelana nemimoya komholi womsebenzi wezempilo kwanda kakhulu, ukuhlukana kwaqhubeka phakathi kwabaholi njengoba imiphumela yokwenqatshwa komlayezo kaJones noWaggoner yaqhubeka nokubalimaza. Ekuqaleni kwekhulu elisha uW. W. Prescott, umholi wama-Adventist waseLawodikea owayethole iziqu zemfundiso yenkolo ezikoleni zobuProthestani obuhlubukileyo, wathwala ingubo kaSathane ukuze akhuthaze umbono kaConradi “womhlatshelo wansuku zonke,” futhi njengoba kwenzeka njalo “abanqobile babhala umlando.”

Izingelosi ezingcwele zabhala umlando weqiniso, kodwa ubu-Adventism baseLawodikeya bakhqiza isimo somlando sempikiswano mayelana nokwenqatshwa kokuqonda kwamaMillerite “kwansuku zonke,” okushiya noma yimuphi “ongafundile” phakathi kobu-Adventism baseLawodikeya ekholwa ukuthi incazelo “yokwansuku zonke,” uDade White ayikhomba njengokuvela “ezingelosini ezaxoshwa ezulwini,” empeleni iyimfundiso weqiniso. Eminyakeni yokuqala yekhulu lama-20 uW. W. Prescott wahola ekukhiqizweni kwencwadi eshicilelwe enesihloko esithi, *The Protestant*. Isisekelo sonke saleyo ncwadi sasiyikufundisa ukuthi ukuqonda kukaMiller “kwansuku zonke” kwakungalungile, nokuthi ubuProthestani obuhlubukayo, lapho ayethole khona iziqu zakhe zetheology, babulungile ekunikezeni uKristu uphawu lukaSathane. Kulowo mlendo uA. G. Daniells (uMongameli weGeneral Conference), wahlanganyela noPrescott ekuhlaseleni kweqiniso kukaSathane, naphezu kweqiniso lokuthi uDade White wayevume kokuqondile umbono kaMiller “wokwansuku zonke” njengolungile.

“INkosi yangibonisa ukuthi ishadi lika-1843 laliholwa yisandla sayo, nokuthi akukho ngxenye yalo eyayifanele iguqulwe; ukuthi izinombolo zazinjengoba yayifuna zibe njalo. Ukuthi isandla sayo sasiphezu kwalokho futhi safihla iphutha kwezinye zezinombolo, ukuze kungabikho noyedwa owayengalibona, kwaze kwaba yilapho isandla sayo sisuswa.

“Khona-ke ngabona maqondana ‘Nokuqhubekayo,’ ukuthi igama elithi ‘umhlatshelo’ lanezelwa ukuhlakanipha komuntu, futhi aliyona ingxenye yombhalo; nokuthi iNkosi yanika umbono ofanele ngakho kulabo abanikela ngesimemezelo sehora lokwahlulela. Ngenkathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni ofanele ‘Wokuqhubekayo;’ kodwa selokhu kwaba ngu-1844, phakathi kokudideka, kuye kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka.” *Review and Herald*, November 1, 1850.

Ngesikhathi sokuhlaselela kukaPrescott noDaniells iqiniso “lemihla ngemihla,” uPrescott noDaniells babemele umbono weningi elincane ngaleso sihloko, futhi iseluleko sikaDade White kubo laba madoda amabili phakathi kwale mpikiswano sasiwukuthi kufanele bathule, nakuba akusho ngendlela enobudlelwano obukhulu ngokwedlulele, ngamazwi anjengokuthi, “ekuthuleni kukhona ukuhlakanipha kwenu.” Lapho ebakhuza ngenxa yombono wabo oyiphutha, wagcizelela futhi

ukuthi isihloko “semihla ngemihla” sasingafanele senziwe umbuzo wokuvivinya. Ababuyekezi bomlando, okuyinto yokubuyekeza umlando eyindlela yomlando ethiwa yaqala ngohlelo lwamaJesuit lwebandla lamaKatolika, basebenzise amazwi akhe okuthi “imihla ngemihla” akufanele yenziwe umbuzo wokuvivinya, ukuze bavimbele ukuhlolwa okuthembekile kwaleyo mfundiso. Bawamelela ngokungeyikho amazwi akhe, ngoba ngokungaguquki bashiya ngaphandle ukuthi lapho eluleka ngokumelene nokuvusa impikiswano ngesihloko “semihla ngemihla,” wayehlale ehlanganisa amazwi akhe nezisho ezinjengokuthi, “ngalesi sikhathi,” noma “ngaphansi kwezimo ezikhona manje.”

Njengomprofethikazi wayezama ukunqanda impikiswano eyayikhula ngamandla, eyayisecicini lokubangela ukwehlukana okukhulu ebandleni jikelele, ngenxa yedlanzana labantu ababelicabanga ukuthi, ngenxa yokuthi babengabaholi, babenegunya lokukhuthaza noma yini ababeyinquma njengeliqiniso. Futhi iNkosi, ngokusebenza kwethonya lakhe, yawubamba umsebenzi kaSathane ukuze ungadluli umkhawulo, kwaze kwaba yilapho efa. Kwathi-ke ngo-1931, kwazanywa omunye umzamo omusha wokwenqaba iqiniso “lansuku zonke,” futhi ekugcineni kwaphumelela. Namuhla ukuqonda kweqiniso kwencazelo ethi “lansuku zonke” kuyikho ukuqonda kwedlanzana e-Adventism yaseLawodike, futhi ngaphansi kwezimo zamanje “lansuku zonke” manje impela sekungumbuzo wokuvivinya.

Ngenkathi umbono wenengi wawubambe ukuqonda kweqiniso, kwakungeyona inhlolo; kodwa lapho noma yiliphi iqiniso lichazwa njengamaphutha, kuba yinhlelo yokuvivinya. Ngenkathi iqoqo lemibhalo yesandla elinesihloko esithi Manuscript Releases lishicilelwa ngeminyaka yawo-1980, noma cishe ngaleso sikhathi, kwase kuba khona ukuqashelwa kwesihloko esiqonde ngqo ekuphikiseni umbono kaPrescott noDaniells mayelana “nensuku zonke,” ngendlela efanayo naleyo ukuqinisekiswa kwakhe umbono kaMiller kuqonde ngayo.

“Kulesi sigaba samava ethu akufanele sivumele izingqondo zethu ziphambukiswe ekukhanyeni okukhethekile esakunikezwa [thina] ukuba sikucabangele emhlanganweni obalulekile wenkomfa yethu. Futhi kwakukhona uMfoweth’ uDaniells, owayesebenzelwa yingqondo yakhe yisitha; nengqondo yakho nengqondo kaMdala uPrescott kwakusetshenzwa kuyo yizingelosi ezaxoshwa ezulwini. Umsebenzi kaSathane kwakuwukuphambukisa izingqondo zenu ukuze kungeniswe izinhlamvukazi nezincane okwakungeyona into iNkosi eyayiniphefumulele ukuba niyingenise. Lezo zinto zazingezona ezibalulekile. Kodwa lokhu kwakusho lukhulu emsebenzini weqiniso. Nemibono yezingqondo zenu, uma beningaphambukiswa niye ezinhlamvini ezincane noma ezintweni ezingelutho, iwumsebenzi owaqanjwa nguSathane. Ukulungisa izinto ezincane ezincwadini ezibhaliweyo, nicabanga ukuthi beniyobe nenza umsebenzi omkhulu. Kodwa ngiyaliwe ngithi, Ukuthula kungubugagu.”

“Kufanele ngisho ngithi, Yekani ukucosha amaphutha. Ukuba le nhloso kasathane ibingafezwa kuphela, khona-ke kubonakala kini sengathi umsebenzi wenu ubuyobhekwa njengowumangalisa kakhulu emcabangweni wawo. Kwakuyicebo lesitha ukuveza zonke izici okwakucatshangwa ukuthi ziyaphikiswa lapho zonke izinhlobo zengqondo zazingavumelani khona.

“Pho-ke? Yona kanye umsebenzi othokozisa udeveli wawuyokwenzeka. Kwakuyonikezwa kubangaphandle isithombe, esingeyona inkolo yethu, kodwa kanye lokho obekuyobafanela, esasingathuthukisa izimfanelo zesimilo ebeziyodala ukudideka okukhulu futhi sigcine izikhathi zegolide ebezifanele ukusetshenziswa ngentshiseko ukuletha umlayezo omkhulu phambi kwabantu. Izethulo nganoma yisiphi isihloko esesisebenze kuso zazingeke zonke zivumelane, futhi imiphumela yayiyoba ukudida izingqondo zabakholwayo nabangakholwayo. Yileyo kanye into uSathane ayeyihlele ukuba yenzeke—noma yini eyayingakhuliswa njengokungavumelani.”

“Funda uHezekeli, isahluko 28. Manje, nanku umsebenzi omkhulu, lapho imimoya eyinqaba ingabonakala khona. Kodwa iNkosi inomsebenzi okumelwe wenziwe ukuze kusindiswe imiphumelo ebhubhayo; futhi izikhundla uSathane, eziguqule isimo, angazigwalisa, eletha ukudideka ezikhundleni zethu, uyokwenza ngokupheleleyo, futhi zonke lezo zincane ukwehluka ziyokhuliswa, zivelele.

“Ngakhonjiswa kusukela ekuqaleni ukuthi iNkosi yayinganikezanga noMdala uDaniells noMdala uPrescott umthwalo walo msebenzi. Ingabe amaqhinga kaSathane kufanele angeniswe, ingabe le “Daily” kufanele ibe yindaba enkulu kangaka ize ingeniswe ukudida izingqondo nokuvimbela ukuqhubekela phambili komsebenzi kulesi sikhathi esibaluleke kangaka? Akufanele kube njalo, noma ngabe kuyini. Lesi sihloko akufanele singeniswe, ngoba umoya obungangeniswa ubuyoba ngowokuvimba, kanti uLucifer uqaphele konke ukunyakaza. Amandla kaSathane ayeyoqala umsebenzi wakhe, kube khona nokudideka okungeniswe phakathi kwezigaba zethu. Aninalo ubizo lokucubungula umehluko wemibono ongewona umbuzo wokuvinjinye; kodwa ukuthula kwenu kuyinkulamo ecacile. Lolu daba nginalo lonke ngokusobala phambi kwami. Uma udeveli engahilela noma ngubani kubantu bakithi kulezi zindaba, njengoba ehlele ukwenza, injongo kaSathane ibiyakunqoba. Manje umsebenzi kufanele uphakanyiswe ngaphandle kokulibala, kungavezwa [umehluko] wombono.”

“USathane wayeyogquguzela labo bantu abaphumile kithi ukuba bahlangane nezingelosi ezimbi futhi babambezele umsebenzi wethu ngemibuzo engabalulekile, futhi yeka intokozo eyayiyoba khona ekamu lesitha. Sondelelani ndawonye, sondelelani ndawonye. Makungewatshwe wonke umehluko. Umsebenzi wethu manje uwukunikela wonke amandla ethu omzimba nawobuchopho-nemizwa ekususeni le mihluko endleleni, ukuze bonke bavumelane. Uma uSathane, ngokuhlakanipha kwakhe okukhulu okungangeweliswa, ebengavunyelwa ukuba athole ngisho nokubambelela okuncane, [wayeyojabula].”

“Manje, lapho ngibona indlela enanisebenza ngayo, ingqondo yami yakuqonda konke okwakukhona kanye nemiphumela eyayizolandela uma niqhubeka futhi ninike labo abasisukile nelincane nje ithuba lokuletha ukudideka phakathi kwezigaba zethu. Ukuntula kwenu ukuhlakanipha kwakuyoba yikho kanye uSathane ayekufuna. Isimemezelo senu esinomsindo sasingekho ngaphansi kokuphefumulelwa nguMoya oNgewe. Ngafundiswa ukuba ngithi kini, ukukhetha kwenu amaphutha emibhalweni yamadoda ayeholwe nguNkulunkulu akuphefumulelwanga nguNkulunkulu. Futhi uma lokhu kuyikho ukuhlakanipha uMfundisi Daniells abengakunikeza abantu, ningamniki nangayiphi indlela isikhundla esisemthethweni, ngokuba akanakucabanga ukusuka embangeleni aye emphumeleni. Ukuthula kwenu ngalolu

daba kuyikho ukuhlakanipha kwenu. Manje, konke okufana nokukhetha amaphutha ezincwadini ezishicilelwe zamadoda angasekho asiphili akuwona umsebenzi uNkulunkulu aninike wona ukuba niwenze. Ngokuba uma la madoda—oMfundisi Daniells noPrescott—ayelandelile iziyalezo ezinikeziwe ekusebenzeni emizini, kwakuyoba khona abaningi, abaningi kakhulu, ababezoqiniseka ngeqiniso futhi baguquke, amadoda anamandla ukuthi [manje] asezikhundleni lapho engeke aphinde afinyelelwe khona.”

“Umhlaba wonke kufanele ubhekwe njengomndeni omkhulu owodwa. Futhi lapho ninomthombo onjalo wolwazi eningawukha kuwo, kungani nishiye izwe ukuba libhubhe iminyaka eminingi kanye nobufakazi obanikezwa yiNkosi yethu uJesu Kristu? Inkolo yeqiniso isifundisa ukubheka wonke owesilisa nowesifazane njengomuntu esingamenzela okuhle.

“Lokhu sekunesikhathi eside kushicilelwe: ‘Umqondo Olinganiselayo,’ ubufakazi obuya kuMdala u-Andrews. Ingqondo ingaqeqeshwa ukuze ibe ngamandla okwazi ukuthi kukhulunywe nini nokuthi yimiphi imithwalo okufanele ithathwe futhi ithwalwe, ngokuba uKristu ungumfundisi wakho. Futhi ngakwesaba kakhulu ngawe [lapho ngikubona] uphakamisa ukuhlakanipha kwakho siqu futhi ulandela indlela yokuletha ukwehluka kwemibono. INkosi ifuna amadoda ahlakaniphileyo akwazi ukuthula lapho lokho [kungu]kuhlakanipha ukuba enze njalo. Uma ubungaba ngumuntu ophelele, udinga ukungcweliswa ngoJesu Kristu. Manje kukhona umsebenzi osanda kuqalwa, futhi makubonakale ukuhlakanipha kuwo wonke umfundisi, kuwo wonke umongameli wenhlangano [yesifunda]. Kodwa nanku kwakukhona umsebenzi owawufanele uwubambe eminyakeni eyedlule, lapho wawudingeka khona ukuba uphakamise izwi lakho ngenxa yalo kanye lo msebenzi. UKristu wanika bonke abantu baKhe iziqondiso ezikhethekile mayelana nalokho okufanele bakwenze nezinto okungafanele bazenze. Futhi sekusele isikhathi esincane kithi sokusebenza ukulunga kweNkosi. Ungayiqonda indlela yeNkosi. Ngabona inhloso yakho yokuphatha izinto ngokokuzicabangela kwakho siqu emva kokuba ubekwe njengomongameli. Wawucabanga ukuthi uyokwenza izinto ezimangalisayo, okuyokuba ngumsebenzi uNkulunkulu ayengawubekanga ezandleni zakho ukuba uwenze. Manje umsebenzi wakho akusiwo owokucindezela kodwa owokukhulula zonke izidingo ngangokunokwenzeka, uma iNkosi ikwamukele ukuba ukhonze. Kodwa usheshe kakhulu ukunikeza ubufakazi bokuthi ukuhlakanipha nokwahlulela okungcwelisiwe akubonakaliswanga nguwe. Waqhumisa obala izindaba ebezingeke zamukelwe ngaphandle kokuba iNkosi inike ukukhanya.”

“Ngiyaliwe ukuthi lezo zinyathelo eziphuthumayo bezingafanele zithathwe, njengokukhetha wena ukuba ube ngumongameli wenkomfa ngisho nangomunye unyaka. Kodwa iNkosi iyakwenqabela noma yiziphi ezinye izenzo ezinjalo zokuphuthuma kuze kube yilapho lolu daba selulethwe phambi kweNkosi ngomkhuleko; futhi njengoba umyalezo usufikile kuwe wokuthi umsebenzi weNkosi ophezu komongameli ungumthwalo onobukhulu nobungcwele obukhulu kakhulu, wawungenalo ilungelo lokuziphatha lokuqhuma njengoba wenza ngendaba ye-‘Daily’ nokucabanga ukuthi ithonya lakho liyosinquma leso sihloko. Kwakukhona uMfundisi Haskell, oye wathwala imithwalo esindayo, futhi kukhona uMfundisi Irwin namanye amadoda amaningana engingawasho, anemithwalo esindayo.”

“Yayikuphi inhlonipho yenu kubantu abadala ngeminyaka? Yiliphi igunya ebeningalisebenzisa ningabathathanga bonke abantu abanomthwalo wemfanelo ukuba balinganise lolu daba? Kodwa manje ake siluhlale lolu daba. Manje kumelwe sicabange kabusha ukuthi ngabe kungukwahlulela kweNkosi yini, phambi komsebenzi odebeselelwe, ukuba nibonakalise ukushisekela kwenu ekuthwaleni umsebenzi kuze kube ngomunye unyaka futhi. Uma beningawuthwala umsebenzi ngomunye unyaka ngosizo oluzohlangana nani, kufanele kube khona uguquko olwenzeka kini nakuMfundisi Prescott. Futhi thobisani izinhliziyi zenu phambi kukaNkulunkulu. INkosi kuyodingeka ibone kini ukubonakaliswa kokuhlangenwe nakho okuhlukile, ngokuba uma kwake kwaba khona amadoda ayedinga ukuphendulwa kabusha ngalesi sikhathi samanje, nguMfundisi Daniells noMfundisi Prescott.”

“Kufanele kukhethwe amadoda ayisikhombisa angamadoda okuhlakanipha futhi ngokusebenza komusa kaNkulunkulu [anikeze] ubufakazi [bo]kuguquka kabusha. Ngokuba noma yimaphi amadoda aphuphuthekiswe kangaka ukuthi awasakwazi ukucabanga esukuma esizathwini aye emphumeleni, aze angawanaki amadoda athwale imithwalo yemfanelo yomsebenzi nalaba mongameli bezinkomfa, [ukuthi] amadoda [a]thwala umsebenzi isikhathi esingaphezu kweminyaka emibili anganakwa, bese kuba khona umphumela onjalo wokuxhamazela wokuthi amadoda angawushaya indiva wona kanye umsebenzi obubekwe phambi kwawo iminyaka—umsebenzi wokusebenzela amadolobha—futhi kunganikezwa ukunaka, noma kunikezwe okuncane kakhulu, emadodeni amadala ukuze kutholakale iseluleko, kodwa kumenyezwe izinto akhetha ukuzinika abantu, lokho kufakazela ngokwako ukungaphephi kwalawo madoda ukuba aphantiswe umsebenzi omkhulu noncomekayo kangaka.”

“UKristu akafike. Akasoze avumele ukuba umsebenzi waKhe uqhutshwe ngale ndlela eyisimanga. Ziyekeni izincwadi. Uma kukhona uguquko oluyisidingo, uNkulunkulu uyakuba nokuvumelana kulolo guquko okuhambisanayo; kodwa lapho umlayezo uphathisiwe abantu kanye nemithwalo yemfanelo emikhulu ehilelekile, [uNkulunkulu] ufuna ukwethembeka okuyosebenza ngothando futhi kuhlambulule umphefumulo. Abadala uDaniells noPrescott bobabili badinga ukuphenduka kabusha. Kungenile umsebenzi oyisimanga, futhi awuhambisani nomsebenzi uKristu eza emhlabeni wethu ukuwenza; futhi bonke abaphenduke ngeqiniso bayakwenza imisebenzi kaKristu.

“Sonke [sifanele] ukwenza umsebenzi oyakukhazimulisa uBaba. Sesifikile enkingeni—kungaba ukuvumelanisa isimilo sethu neseNkosi uJesu Kristu khona manje kulesi sikhathi sokulungiselela, noma singakuzami [nhlobo]. Mfundisi Daniells, [awukhululekile] ukuzizwa unelungelo lokuzwakalisa izwi lakho phezu njengoba wenzile ngaphansi kwezimo ezifanayo. Futhi qondisisa ukuthi, umongameli wenhlangano akayena umbusi. Usebenza ngokuhlanganyela nabahlakaniphileyo abaphethe isikhundla sobumongameli uNkulunkulu abamukele. Akanalo ilungelo lokungenelela emibhalweni yezincwadi ezinyathelisiwe evela ezandleni zababhali uNkulunkulu abamukele. Abasayikuba ngabaphethe amandla ngaphandle kokuba babonakalise ukuncipha kwamandla okubusa nokubusa ngenkani. Inkinga isifikile, ngoba uNkulunkulu uyakudunyazwa.”

“INkosi iwabheka kanjani amadolobha angakasetshenzelwa? UKristu usezulwini. Manje ukuvunywa kwako makube yilokhu, ‘Akukho kubusa kobukhosi. Futhi manje yisikhathi esibucayi saleli zwe. Manje Mina nginguMandla okusindisa noma okubhubhisa. Manje yisikhathi lapho isiphetho sabo bonke sisezandleni zaMi. Ngikele impilo yaMi ukuze ngisindise izwe. Futhi “Mina, uma ngiphakanyiswa,” umusa osindisayo engiyowudlulisa uyakufakazela ukuthi bonke abayovunyelwa ukubunjwa ngokufana nobuNkulunkulu futhi babe munye naMi bayakusebenza njengoba ngisebenza ngamandla aMi omusa ohlengayo.’ Lowo othandayo, [makathi] abambisane nabafowabo ekwenzeni umsebenzi abawunikiweyo ukuba bawenze lapho besezikhundleni zomthwalo ngaphansi kweseluleko iNkosi esibanika sona, futhi mabafune ngobuqotho obukhulu ukusebenza ngokuvumelana okuphelele naYe owalithanda kangaka izwe waze wanikela ukuphila kwaKhe kwaba ngumhlatshelo ophелеle wokusindiswa kwezwe. Ngikhuluma kubefundisi bethu, ukuthi njengoba bengena emsebenzini emadolobheni ethu makube khona ukuthula okungcwele okuhambisana nenkonzo yeZwi. Asinakwenza umbono ofanele ezingqondweni zabantu uma si...”

“Ngikopisha eDayarini lami. Iqiniso njengoba linjalo kuJesu—likhulume, ulithandazele, ukholwe wonke amazwi alo ngobulula bawo. Uyotholani uma amaphutha elethwa phambi kwabantu asebephambukile ekukholweni, benaka imimoya edukisayo, abantu ababesanda kuba kanye nathi ekukholweni kungekudala? Ingabe uyokuma ngasohlangothini lukadeveli na? Bhakisa ukunaka kwakho emasimini angakasetshenzwa. Umsebenzi womhlaba wonke uphambi kwethu. Nganikwa izibonakaliso ngoJohn Kellogg.”

“Umuntu owayekhanga kakhulu wayemele imibono yezimpikiswano ezazibonakala ziqinile ayeyethula, imizwa ehlukele eqinisweni leBhayibheli elimsulwa. Futhi labo ababebelambile futhi bomilele into entsha babephakamisa imibono [ebonakala ikholisa kangaka] kangangokuba uMfundisi uPrescott wayesengozini enkulu. UMfundisi uDaniells wayesengozini enkulu [yoku]songelwa yinkohliso yokuthi uma le mizwa ingakhulunywa yonke indawo, kwakuyoba sengathi umhlaba omusha.”

“Yebo, kwakuyoba njalo, kodwa ngesikhathi izingqondo zabo zazigxile ngaleyo ndlela, ngaboniswa ukuthi uMfoweth’ uDaniells noMfoweth’ uPrescott babe beluka kokwabakuzwayo imizwa enokubonakala okungokomoya[ism], futhi bedonsela abantu bakithi emizweni emihle eyayiyokhohlisa, uma kungenzeka, nabakhethiweyo uqobo. Kumele ngilande ngophaphe lwami [iqiniso lokuthi] laba bazalwane babeyobona amaphutha emibonweni yabo ekhohlisayo eyayiyobeka iqiniso ekungaqinisekini; futhi [nokho] bona [babeyoma] obala njengabantu [abanezinga] elikhulu lokuqonda okungokomoya. Manje ngifanele ukubatshelela [ukuthi] lapho ngiboniswa lolu daba, ngesikhathi uMdala uDaniells ephakamisa izwi lakhe njengecilongo ekugququzeleni imibono yakhe ‘yeDaily,’ imiphumela eyayizolandela yavezwa. Abantu bakithi babedideka. Ngabona umphumela, kwase kunikezwa mina izixwayiso zokuthi uma uMdala uDaniells, engakhathalele umphumela, engathonyeka ngaleyo ndlela futhi azivumele akholwe ukuthi ungaphansi kokuphefumulelwa kukaNkulunkulu, ukungabaza nokusola kwakuyohlwanyelwa phakathi kwezikhundla zethu yonke indawo, futhi sasiyokuba lapho uSathane ayeyothwala khona izigijimi zakhe. Ukungakholwa okuqinile nokusola kwakuyohlwanyelwa ezingqondweni zabantu, nezivuno eziyinqaba zobubi zaziyothatha indawo yeqiniso.” Manuscript Releases, umqulu 20, 17–22.

Umlando wesizukulwane sesibili ukhomba ukwanda kokuvukela. Ukusebenzelana nemimoya okumelelwa ngamakamelo ezithombe kaHezekeli kubonisa ukuthi “UMfoweth’ uDaniells noMfoweth’ uPrescott babefaka ekuhlangenwe nakho kwabo imizwa enokubonakala kokusebenzelana nemimoya, futhi bedonsela abantu bethu emizweni emihle eyayiyokhohlisa, uma kungenzeka, nabakhethiweyo uqobo.” Ukusebenzelana nemimoya okuhlobene nombono wamanga “wokwemihla ngemihla,” kuwuphawu lwalokho okwakuyothi, uma kungenzeka, kukhohlise nabakhethiweyo uqobo. Uhlanganisa ndawonye ukusebenzelana nemimoya kwepantheismu okwakukhuthazwa nguKellogg nokugququzela kukaPrescott noDaniells kokuchaza “okwemihla ngemihla” njengenkonzo kaKristu yasethempelini lasezulwini.

Ubazisa ukuba baziyeke izincwadi, ngalokho ayebhekise kukho umfutho kaPrescott noDaniells wokuba kubhalwe kabusha incwadi ka-Uriah Smith, ethi, Daniel and the Revelation, ukuze kususwe imfundiso yakhe eyayikhomba “the daily,” njengoba noMiller wayeyikhomba. Ababuyekezi bomlando baseLawodikeya, u-Isaya abakhomba ngokuthi “abafundileyo”, sebewenzile umsebenzi omangalisayo phezu kwabangenamfundo kubu-Adventism, ngoba baye bahlanekezela ubufakazi bomlando ukuze bahole labo abanezindlebe ezilumayo nemikhuba yokutadisha engagulile ukuba bacabange ukuthi indaba ethi “the daily,” ayibalulekile, nokuthi uMiller wayengalungile ngaleyo ndaba. Lowo msebenzi wokubuyekeza uyinxenye yemfucumfucu uMiller aboniswa yona eyayizoshanelwa isuswe ngumuntu webhulashi lokungcola, ngesikhathi lapho ukubonakaliswa kwamandla kaNkulunkulu ekuKhaleni Kwaphakathi Nobusuku kuphindwa.

Sizoqhubeka nokucabangela kwethu isizukulwane sesibili se-Adventism yaseLawodisiya esihlokweni esilandelayo.

“Umlayezo othi, ‘Qhubekani niye phambili,’ usazwakala futhi kufanele uhlonishwe. Izimo ezehlukene ezenzekayo ezweni lethu zifuna umsebenzi ozohlangabezana nalezi zenzakalo eziyingqayizivele. INkosi idinga amadoda acijile ngokomoya nanombono ocacile, amadoda asetshenzwa nguMoya oNgcwele, ngokuqinisekile emukela imana entsha evela ezulwini. Ezingqondweni zabantu abanjalo, iZwi likaNkulunkulu likhanyisa ukukhanya, libembulela ngaphezu kwanini ngaphambili indlela ephephile. UMoya oNgcwele usebenza engqondweni nasenhliziyweni. Isikhathi sesifikile lapho, ngabathunywa bakaNkulunkulu, umqulu usuvulwa emhlabeni. Abafundisi ezikoleni zethu akufanele nanini baboshwe ngokutshelwa ukuthi mabafundise kuphela lokho osekufundiswe kuze kube manje. Makususwe le mikhawulo. Kukhona uNkulunkulu ozonikeza umlayezo abantu baKhe abayowukhuluma. Makungabikho nanye inceku yevangeli ezizwayo iboshiwe noma ilinganiswa ngesilinganiso sabantu. Ivangeli kufanele ligcwaliseke ngokuvumelana nemiyalezo uNkulunkulu ayithumelayo. Lokho uNkulunkulu akunika izinceku zaKhe ukuba zikukhulume namuhla kungenzeka mhlawumbe kwakungeyona iqiniso lamanje eminyakeni engamashumi amabili edlule, kodwa kungumyalezo kaNkulunkulu walesi sikhathi.” The 1888 Materials, 133.