

Incwadi KaDaniyeli - Inombolo Yamashumi Ayisishiyagalolunye

*Ukuhlaziya “iMihla ngemihla”: Ukuhlolwa Komlando Kwezingxabano
Nezimpikiswano Eziziphikisayo*

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Uma ubuke ngokucophelela indima yokucina esihlokweni esedlule, ubuyobe usubuke umthombo wokuqala waleyo ndima etholakala encwadini ethi *Early Writings*, u-A. G. Daniells athi wayehamba nayo engxoxweni yakhe noDade White ngo-1910 mayelana nodaba “Iwelemihla ngemihla.” Labo ababesebenzela ukumisa “amanga” okuthi “okwemihla ngemihla” kumela umsebenzi kaKristu wasesigodlweni esingcwele babedinga ukubukela phansi ukugunyaza okuqondile nokucacile kukaDade White kombono oqondile owawunikezwa labo abamemezela ukukhala kwehora lokwahlulela. “Amanga” abawaqambayo kwakungukuthi ukuphela kwesixwayiso uDade White ayecacisa ngakho kwakuyisixwayiso sokubeka izikhathi. Yilokho u-Arthur White azama ukukumisa empilweni yakhe ayibhala ngaye, futhi yilokho uyise, indodana ka-Ellen White, kanye noDaniells ababezama ukukufakazela ngaleyo ngxoxo eyasungulwa.

Njengoba sekushiwo kakade, akukho mbhalo oqoshiwe wanoma iyiphi ingxoxo phakathi kukaDade White noDaniells ngendaba ethi “the daily.” Leyo ngxoxo okuthiwa yaba khona yaphakanyiswa ngo-1931. Ukuba uDade White wayevumelene nombono kaDaniells owawile nge-“the daily” engxoxweni yango-1910, kungani yena, lowo uDade White amchaza njengoneshisekelo olukhulu lokuphokopheleza umbono wakhe, wayezothula ngokuvuma kwakhe iminyaka engamashumi amabili nanye? Kwakungeyona ingxoxo, kwakuyimbumbulu.

Ukusungulwa kwengxoxo yokuxoxisana kwakuhloselwe ukubeka umongo wesitatimende sakhe esithi “the daily” sengathi kwakuyinto eyayiyingxenywe engabalulekile yesixwayiso sakhe esimelene nokubekwa kwezikhathi, futhi u-Arthur White washiya iminonjana yakhe kulelo manga ngendlela alwethula ngayo emlandweni ka-1931. NjengomKristu kwakufanele amane abike umlando nje, ashiye ukubuyekezwa kabusha komlando ngaphandle kwalolu daba. Siphethe isihloko esedlule ngendima yango-1850, okuyiyo indima etholakala kuyo leyo ese-Early Writings. Lesi sitatimende saqala ukuvela ngo-1850, ku-Review, saphinde savela encwadini ethi Experience and Views. Isikhathi sesithathu sivela encwadini ethi Early Writings, kodwa ekuqhubekeni kwaso kwaze kwaba encwadini ethi Early Writings kwenzeka izinguquko ezithile. Nokho, besingeke sithi imibhalo eminingi yoMoya Wokuprofetha iguquliwe, njengoba abanye besho emzamweni wabo wokwehlisa isithunzi somsebenzi wakhe.

“INkosi yangibonisa ukuthi ishadi lika-1843 laliholwa yisandla sayo, nokuthi akukho ngxenywe yalo eyayifanele iguquliwe; ukuthi izibalo zazingogoba yayifuna zibe njalo. Ukuthi isandla sayo sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho muntu owayengalibona, kwaze kwasuswa isandla sayo.

“Khona-ke ngabona mayelana ‘neNsuku zonke,’ ukuthi igama elithi ‘umhlatshelelo’ lafakwa ukuhlakanipha komuntu, futhi alingelona elombhalo; nokuthi iNkosi yanika umbono oqondileyo ngakho kulabo abamemezela isimemezelo sehora lokwahlulelwa. Ngesikhathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondileyo ‘weNsuku zonke;’ kodwa kusukela ngo-1844, ekudidekeni, kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka.” Review and Herald, November 1, 1850.

Le ndima ekuqaleni yayisencwadini eshicilelwe enesihloko esithi The Present Truth kusukela ngowe-1849, kodwa yanyatheliswa ku-Review and Herald ngoNovemba, 1850. Embhalweni wesandla wokuqala uDade White usho ngokuqondile ukuthi ubhala phansi izinto eziningana iNkosi ebisanda kumtshengisa zona, futhi njengoba ufunda sonke isihloko uzobona izihloko eziningi okukhulunywa ngazo. Kukhona cishe izihloko ezihlukahlukene ezingamashumi amabili atshengiswa zona. Iphuzu liwukuthi esihlokweni sokuqala indaba ethi “the daily,” kanye nendaba ethi “time setting” kwakuyizambulo ezimbili ezehlukene zezinto atshengiswa zona.

Embhalweni wesandla wokuqala babekhonjiswe ezigabeni ezehlukene. Lapho lesi siqephu siphinde sashicilelwa ku-Experience and Views, abahleli bahlanganisa isigaba lapho uDade White esekela khona umbono wamaphayona mayelana “nokwemihla ngemihla,” nesigaba esilandelayo esixwayisa ngokubeka isikhathi. Njengoba ufunda umbhalo wokuqala, qaphela ukuthi ukugcizelela kubekwa kwezinye izihloko ngokusebenzisa oFeleba. Esigabeni lapho evumela khona umbono wamaphayona mayelana “nokwemihla ngemihla,” ubhala igama elithi Daily ngoFeledwa, kanti esigabeni esilandelayo ubhala igama elithi Time ngoFeledwa, ngaleyo ndlela ephawula umehluko oqondile phakathi kwalezi zihloko ezimbili aboniswa zona.

“Bafowethu Abathandekayo Nodadewethu,

“Ngifisa ukunipha umdwebo omfushane walokho iNkosi esanda kungibonisa khona embonweni. Ngaboniswa ubuhle bukaJesu, kanye nothando izingelosi ezinothandana ngalo. Yasho ingelosi yathi—Aniboni yini uthando lwazo?—nilulandele. Ngokunjalo abantu bakaNkulunkulu kumelwe bathandane. Kunalokho, makuwele icala kuwe kunokuwelela kumfowenu. Ngabona ukuthi umlayezo othi, ‘thengisani eninakho, niphe izipho kwabampofu,’ wawungazange unikezwe ngabanye ekukhanyeni kwawo okusobala; ukuthi injongo yeqiniso yamazwi oMsindisi wethu yayingabekwanga ngokucacileyo. Ngabona ukuthi injongo yokuthengisa yayingesikho ukupha labo abakwazi ukusebenza bazisekele; kodwa kwakuwukusakaza iqiniso. Kuyisono ukusekela nokutotosa labo abakwazi ukusebenza, ekuvilapheni. Abanye baye bashisekela ukuya kuyo yonke imihlangano; kungesikho ukukhazimulisa uNkulunkulu, kodwa ngenxa ‘yezinkwa nezinhlanzi.’ Abanjalo bebengcono kakhulu ukuba babe semakhaya besebenza ngezandla zabo, ‘okuhle,’ ukuze bahlinzeke ukuswela kwemindeni yabo, futhi babe nokuthile abangakupha ukuze kusekelwe umsebenzi oyigugu weqiniso lamanje.

“Ngabona ukuthi abanye babephambukile ngokukhulekela ukuba abagulayo baphiliswe phambi kwabangakhulwayo. Uma kukhona phakathi kwethu ogulayo, abize abadala bebandla ukuba bamkhulekele, njengokukaJakobe 5:14, 15, kufanele silandele isibonelo sikaJesu. Wabakhupha abangakhulwayo endlini, wayesephilisa ogulayo; ngaleyo ndlela nathi kufanele

sifune ukuhlukaniswa nokungakholwa kwalabo abangenakho ukukholwa, lapho sikhulekela abagulayo phakathi kwethu.

“Ngase ngibuyiselwa emuva esikhathini lapho uJesu athatha abafundi bakhe wabaholela bodwa, waya nabo ekamelweni eliphezulu, waqala ngokugeza izinyawo zabo, wase ebapha ukuba badle isinkwa esaphulwayo, ukuba simele umzimba wakhe owaphulwayo, kanye nojusi womvini ukuba umele igazi lakhe elachithekayo. Ngabona ukuthi bonke kufanele benze ngokuqonda, balandele isibonelo sikaJesu kulezi zinto, futhi lapho besenza le miyalo, kufanele bahluke kwabangakhulwayo ngangokunokwenzeka.”

“Ngase ngiboniswa ukuthi izinhlupho eziyisikhombisa zokugcina ziyakuthululwa, emva kokuba uJesu esukile eNdaweni Engcwele. Ingelosi yathi—Yintukuthelo kaNkulunkulu neyeWundlu ebangela ukubhujiswa noma ukufa kwababi. Ngezwi likaNkulunkulu abangcwele bayakuba namandla futhi besabeke njengebutho elinamabhanela; kodwa ngaleso sikhathi abayikwenza ukwahlulela okulotshiwe. Ukwenziwa kwalokho kwahlulela kuyakuba ekupheleni kweminyaka eyi-1000.”

“Emva kokuba abangcwele sebeguquliwe baba ngabangafi, futhi bethathwa benyuswa kanyekanye, futhi bemukela amahabhu abo, imiqhele, nokunye, futhi bengena eDolobheni eliNgcwele, uJesu nabangcwele bahlala ekwahluleleni. Izincwadi ziyavulwa, incwadi yokuphila nencwadi yokufa; incwadi yokuphila iqukethe izingenzo ezinhle zabangcwele, kanti incwadi yokufa iqukethe izingenzo ezimbi zababi. Lezi zincwadi zaqhathaniswa nencwadi yesimiso, iBhayibheli, futhi ngokwalokho bahlulelwa. Abangcwele ngokuvumelana noJesu badlulisa ukwahlulela kwabo phezu kwabafuleyo ababi. Bhekani nina! kusho ingelosi, abangcwele bahlala ekwahluleleni, ngokuvumelana noJesu, futhi banika ngamunye kwababi ngokwezenzo ezenziwa emzimbeni, futhi kubhalwa maqondana namagama abo lokho okumelwe bakwemukele ekufezeni ukwahlulela. Lokhu, ngabona, kwakungumsebenzi wabangcwele kanye noJesu, eDolobheni eliNgcwele ngaphambi kokuba lehlele emhlabeni, kuyo yonke iminyaka eyi-1000. Khona-ke ekupheleni kweminyaka eyi-1000, uJesu, nezingelosi, nabo bonke abangcwele abakanye naye, bayalishiya iDolobha eliNgcwele, futhi ngesikhathi ehlela emhlabeni kanye nabo, abafuleyo ababi bayavuswa, bese kuthi khona impela labo bantu ‘abamgwaza,’ sebevusiwe, bayobona bekude kuyo yonke inkazimulo yakhe, nezingelosi nabangcwele kanye naye, futhi bayokhala ngenxa yakhe. Bayobona amanxeba ezipikili ezandleni zakhe, nasezinyaweni zakhe, nalapho bamhlaba khona ngomkhonto ohlangothini lwakhe. Amanxeba ezipikili nawomkhonto ayobe eseyinkazimulo yakhe ngaleso sikhathi. Kusekupheleni kweminyaka eyi-1000 lapho uJesu emi eNtabeni yemiNqumo, futhi iNtaba ihlukane phakathi, ibe yithafa elikhulu, futhi labo ababalekayo ngaleso sikhathi ngababi, abasanda kuvuswa. Khona-ke iDolobha eliNgcwele lehla, lihlale phezu kwethafa.”

“Khona-ke uSathane usugcwalisa ababi, ababevusiwe, ngomoya wakhe. Uyabathopha ngokuthi ibutho elisemzini lincane, nokuthi ibutho lakhe likhulu, nokuthi bangabanqoba abangcwele, bawuthathe uMuzi. Ngesikhathi uSathane esahlanganisa ibutho lakhe, abangcwele babengaphakathi eMzini, bebuka ubuhle nenkazimulo yePharadesi likaNkulunkulu. UJesu wayehamba phambili kubo, ebahola. Masinyane nje uMsindisi othandekayo wanyamalala phakathi kwethu; kodwa ngokushesha sezwa izwi lakhe elimnandi,

lithi, ‘Wozani nina enibusisiweyo bakaBaba, nidle ifa lombuso enawulungiselelwa kusukela ekusekelweni komhlaba.’ Sabuthana sasingatha uJesu, futhi kuthe nje esevale amasango oMuzi, isimemezelo sesiqalekiso samenyazelwa phezu kwababi. Amasango avalwa. Khona-ke abangcwele basebenzisa amaphiko abo bakhuphukela esiqongweni sodonga loMuzi. NoJesu wayekanye nabo; umqhele wakhe wawubukeka uqhakazile futhi ukhazimula.

Kwakungumqhele ngaphakathi komqhele, uyisikhombisa ngenani. Imiqhele yabangcwele yayiyigolide elimsulwa kakhulu, ihlotshiswe ngezinkanyezi. Ubuso babo babukhazimula ngenkazimulo, ngokuba babesesimweni sikaJesu uqobo lwakhe; futhi lapho bekhuphuka, behamba bonke kanyekanye beya esiqongweni soMuzi, ngabambeka ngenjabulo enkulu ngalowo mbono.

“Khona-ke ababi babona lokho ababekulahlekile; umlilo waphefumulelwa phezu kwabo uvela kuNkulunkulu, wawashisa wabaqeda. Lokhu kwakungukwenziwa kweSahlulelo. Ababi base bemukela ngokwalokho abangcwele, bemunye noJesu, ababebalinganisele kona phakathi neminyaka eyi-1000. Umlilo ofanayo ovela kuNkulunkulu owabaqeda ababi, wahlanza umhlaba wonke. Izintaba ezaziphukile, zidabukile, zancibilika ngokushisa okukhulu, nomkhathi futhi, kwadliwa nazo zonke izibi ezomile. Khona-ke ifa lethu lavuleka phambi kwethu, likhazimula, lihle; samukeliswa umhlaba wonke owenziwe musha. Sonke samemeza ngezwi elikhulu, Inkazimulo, Haleluya.”

“Ngabona futhi ukuthi abelusi kufanele babonisane nalabo abanesisekelo sokubethemba, labo ababe khona kuyo yonke imiyalezo, futhi abaqinile kulo lonke iqiniso lamanje, ngaphambi kokuba bakhuthaze noma yiliphi iphuzu elisha elibalulekile, abangase bacabange ukuthi iBhayibheli liyalixhasa. Khona-ke abelusi bayakuba munye ngokupheleleyo, futhi ubunye babalusi buyozwakala yibandla. Inkambo enjalo ngayibona ukuthi yayiyovimbela ukwehlukana okulusizi, futhi khona-ke bekungeke kube khona ingozi yokuba umhlambi oyigugu wehlukaniswe, nezimvu zihlakazeke, zingenamelusi.”

“Ngomhlaka 23 kuSeptemba, iNkosi yangibonisa ukuthi yayiselule isandla sayo ngokwesibili ukubuyisa insali yabantu bayo, nokuthi imizamo kufanele iphindwe kabili kulesi sikhathi sokubuthwa. Ngesikhathi sokuhlakazeka u-Israyeli washaywa wadatshulwa; kodwa manje ngesikhathi sokubuthwa uNkulunkulu uzophulukisa abantu bakhe abophe amanxeba abo. Ngesikhathi sokuhlakazeka, imizamo eyenziwa yokusakaza iqiniso yaba nomphumela omncane kakhulu, yafeza okuncane noma yaze yangafeza lutho; kodwa ngesikhathi sokubuthwa, lapho uNkulunkulu esebeke isandla sakhe ukubutha abantu bakhe, imizamo yokusakaza iqiniso iyoba nomphumela eyayihlelelwe wona. Bonke kufanele babe munye futhi bashisekele umsebenzi. Ngabona ukuthi kwakuyihlazo ukuba noma ubani abhekisele esikhathini sokuhlakazeka njengezibonelo zokusiqondisa manje ngesikhathi sokubuthwa; ngoba uma uNkulunkulu engasenzi lutho oluningi kithi manje kunalokho akwenza ngaleso sikhathi, u-Israyeli wayengeke neze abuthwe. Kuyisidingo njengoba iqiniso lishunyayelwa, kanjalo nokuba lishicilelwe ephepheni.”

“INkosi yangibonisa ukuthi ishadi lika-1843 laqondiswa yisandla sayo, nokuthi akukho ngxenye yalo okufanele iguqulwe; ukuthi izibalo zazinjengoba yayifuna zibe njalo. Ukuthi isandla sayo sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho

muntu owayengalibona, kwaze kwasuswa isandla sayo.

“Ngase ngibona mayelana ne-‘Daily,’ ukuthi igama elithi ‘sacrifice’ lanezelwa ukuhlakanipha komuntu, futhi alilona elombhalo; nokuthi iNkosi yanikeza umbono oqondile ngakho kulabo abamemezela ukukhala kwehora lokwahlulela. Ngesikhathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondile we-‘Daily;’ kodwa kusukela ngo-1844, ekudidekeni, kuye kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka.”

“INkosi yangibonisa ukuthi iSikhathi asizange sibe uvivinyo kusukela ngo-1844, nokuthi isikhathi ngeke siphinde sibe uvivinyo.”

“Ngase ngikhonjiswa kwabanye abasephutheni elikhulu, lokuthi abangcwele basazakuya eJerusalema Elidala, njalonzalo, ngaphambi kokuba iNkosi ifike. Umbono onjalo uhlelelwe ukuphambukisa ingqondo nentshisekelo emsebenzini wamanje kaNkulunkulu, ongaphansi komlayezo wengelosi yesithathu; ngokuba uma kumelwe siye eJerusalema, khona izingqondo zethu ziyakuba ngokwemvelo zilapho, nezindlela zethu ziyakugodlwa kwezinye izinjongo, ukuze kuthunyelwe abangcwele eJerusalema. Ngabona ukuthi isizathu sokuba bayekelwe ukuba bangene kuleli phutha elikhulu, kungenxa yokuthi abazange bavume futhi bazishiye iziphambeko zabo, abebebe kuzo iminyaka eminingi edlule.” Review and Herald, November 1, 1850.

Lesi siqeshana siqala ngokusho ukuthi, “Ngifisa ukuninika umdwebo omfushane walokho iNkosi esanda kungibonisa khona embonweni.” Kwethulwa izihloko eziningana, futhi akazange ahlanganise isigaba esikhuluma “ngokwemihla ngemihla,” nesigaba esilandelayo. Lokho kwenziwa kamuva ngabahleli abafaka lesi siqeshana ku-Experience and Views, kwase kuba kamuva ku-Early Writings. Ku-Experience and Views, abahleli bashiya izigaba zokuqala eziyisishiyagalombili, base behlanganisa izigaba ezikhuluma ngalokho akuboniswa ngakho “ngokwemihla ngemihla” nangokubekwa kwesikhathi. I-Experience and Views yanyatheliswa ngo-1851, kwase kuthi i-Early Writings yanyatheliswa ngo-1882.

I-Early Writings yayiyizingxenyane ezine ezifanayo ngokuyisisekelo nalezo ezazivele zishicilelwe ku-Experience and Views, kodwa kukhona umehluko owodwa obalulekile. Ku-Experience and Views, isigaba esiyisisho esisodwa esasikhuluma ngokubekwa kwesikhathi sahlanganiswa nesigaba esandulelayo esasikhuluma “ngemihla ngemihla.” Khona-ke kwafakwa isigaba esasilandela ekuqaleni isigaba esikhuluma ngokubekwa kwesikhathi. Ku-Early Writings kwafakwa phakathi kwesigaba manje esikhuluma kokubili “ngemihla ngemihla,” kanye nokubekwa kwesikhathi, isigaba esathathwa kwesinye isiqephu ku-Experience and Views, lesi ekuqaleni esandulelwa isigaba esichaza isizathu sokuthi kungani kwakungalungile ukwenza uhambo lokukhulekela oluya eJerusalema lasendulo.

Indima eyasuswa ekhasini elehlukile le-Experience and Views, yase ifakwa engxenyeni ye-Early Writings, yanezela kuphela ekudidekeni mayelana “nokwemihla ngemihla” okwase kuqalile kusukela ngo-1844. Leyo ndima yayingekho ekulandiseni kukaDade White kwasekuqaleni kombono wakhe.

“INkosi ingibonisile ukuthi umlayezo wengelosi yesithathu kumelwe uhambe, futhi ushumayelwe kubantwana beNkosi abahlakazekileyo, nokuthi akufanele uboshelwe esikhathini; ngokuba isikhathi asisayikuphinde sibe yisivivinyo. Ngabona ukuthi abanye babebanjwa yinjabulo yamanga evela ekushumayeleni isikhathi; nokuthi umlayezo wengelosi yesithathu wawunamandla kunalokho isikhathi esingakunikeza. Ngabona ukuthi lo mlayezo ungema phezu kwesisekelo sawo siqu, nokuthi awudingi isikhathi ukuba siwuqinise, nokuthi uyakuhamba ngamandla amakhulu, wenze umsebenzi wawo, futhi uyakufinyezwa ekulungeni.” Experience and Views, 48.

Isigaba esivela ekhasini lamashumi amane nesishiyagalombili se-*Experience and Views* safakwa ngemva kwesigaba esiku-*Early Writings* esasidalwe ngokuhlanganisa izigaba ezimbili ezehlukene, futhi sagcizelela ukubekwa kwesikhathi okwakungekho ekulandiseni kwasekuqaleni.

Ngo-1931, amadoda amadala ayebusa abantu baseJerusalema aqamba indaba eyayithi uDaniells wayexoxisane noDadewethu White ngo-1910, futhi ebufakazini uDaniells abunikezayo ubhekisela eshadini lika-1843, athi wakhomba indlu engcwele engekho eshadini ngesikhathi exoxisana noDadewethu White. Kuthiwa wayephethe incwadi ethi *Early Writings*, futhi njengoba ayembuza ngalokho ayekusho, ngokusekelwe ezimpendulweni zakhe wayengaphetha kuphela ngokuthi isiqephu esivumela umbono wamaphayona mayelana “nokwe nsuku zonke,” ku-*Early Writings*, empeleni sasingesixwayiso esimelene nokumiswa kwezikhathi. Eminyakeni engamashumi amabili nanye emva kwaleyo ngxoxo eqanjiwe, nangeminyaka eyishumi nesithupha emva kokufa kwabantu okwakuthiwa kwaxoxiswana nabo, uDaniells ufaka lobo bufakazi emlandweni wesizukulwane sesithathu.

UF. C. Gilbert wayeyisazi sesiHeberu, futhi akazange nje asekele umbono ofanele “wokwemihla ngemihla” njengobuQaba ngoba amaphayona no-Ellen White babesho kanjalo. Wawuvikela ngesisekelo sokuqonda umbhalo wesiHeberu owawusetshenziswe nguDaniyeli umprofethi. Wayeyisazi esivelele sesiHeberu phakathi kwama-Adventist ngaleso sikhathi. Njengoba impikiswano “ngokwemihla ngemihla” eyayiphushwa nguDaniells noPrescott yaqhubeka ikhula, uGilbert wayengomunye wezazi ezivelele ezema ekuvikeleni isikhundla samaphayona. Waba nengxoxo no-Ellen White ngoJuni 8, 1910, futhi kamuva waloba lokho yena noDade White abaxoxa ngakho. Ubufakazi bukaDaniells buphikisana ngokuphelele nobukaF. C. Gilbert.

Kumqulu wamashumi amabili, emakhasini eshumi nesikhombisa kuya kwamashumi amabili nambili, e-Manuscript Releases, uSister White ukhuluma ngesikhundla sikaDaniells noPrescott mayelana “nokwansuku zonke”. Imisho oyithola embikweni kaF. C. Gilbert wengxoxo yakhe noEllen White icishe ifane ncamashi nalokho uSister White ngokwakhe akusho kuleso siqephu se-Manuscript Releases. Ngakho-ke, iminyaka eminingi ngaphambi kokuba i-Manuscript Releases ishicilelwe futhi ikhishwe, kwakungekho bufakazi obuphefumulelwe obuqondile bokuphikisa noma bokusekela isimangalo sikaDaniells mayelana nokuqukethwe kwengxoxo okuthiwa wayenayo noSister White. Okubaluleke nakakhulu, kwakungekho kuvunyelwa okuphefumulelwe kombono wakhe onephutha mayelana “nokwansuku zonke”. Okubaluleke kakhulu ngisho nangaphezu kwalokho, manje njengoba i-Manuscript Releases isitholakala—kusengekho kuvunyelwa okuphefumulelwe kombono wakhe onephutha mayelana “nokwansuku zonke!”

Nokho namuhla, ubu-Adventist baseLawodikeya bufundiswa ukuthi uDade White akanaso isikhundla maqondana “nokwemihla ngemihla,” ngaphandle kokuthi akusilo “umbuzo wokuvivinya” nokuthi kufanele “sithule ngale ndaba.” Kukhona okuphendukisiwe namuhla, futhi okuphendukisiwe yilokhu: ukuthi isikhundla seqiniso “sokwemihla ngemihla” manje sesiwumbono wedlanzana phakathi kwabantu bakaNkulunkulu. Ngo-1910, umbono wedlanzana kwakuwumbono kaConradi owawucindezelwa nguDaniells noPrescott, kanti umbono wenengi kwakuyisikhundla samaphayona.

Okulandelayo kuyisititimende sika-F. C. Gilbert mayelana nengxoxo yakhe noDadewethu White, okufanele siqhathaniswe ne-Manuscript Releases, esifakwe ngokuphelele esihlokweni samashumi ayisishiyagalombili nanye salolu chungechunge oluthi The Book of Daniel.

“UDaniells noPrescott... babengabaniki abafowethu abadala emsebenzini ithuba lokuba basho noma yini.... UDaniells wayelapha ezongibona, kodwa mina angivumanga ukumbona.... Angifunanga ukuba nokukhuluma naye nganoma yini. Ngokuqondene ‘nokumiswa njalo’ abazama ukukuvusa, akukho lutho kukho.... Ngenkathi ngiseWashington kwakubonakala kunokuthile okwakusibekele izingqondo zabo, futhi ngangibonakala ngingakwazi ukufinyelela kubo. Akufanele sibe nalutho oluhlangene nalesi sihloko ‘sokumiswa njalo’... Ngangazi ukuthi bayosebenza ngokumelene nomlayezo wami, bese kuthi abantu bangacabangi ukuthi kukhona okuthile emlayezweni wami. Ngimbhalele ngamtshela ukuthi wayezibonakalisa engafanele ukuba ngumongameli weGeneral Conference.... engesuye umuntu wokugcina uMongameli.”

“Ukube lo myalezo ‘wokwejwayelekile’ bewungumyalezo wokuvivinya, iNkosi ibiyongibonisa. Laba bantu ababoni ukuphela kusukela ekuqaleni kulolu daba....Ngiyenqaba ngokuphelele ukubona noma ngubani kubo abahilelekile kulo msebenzi.

“Ukukhanya engakunikezwa nguNkulunkulu kungukuthi uMfoweth’ uDaniells usehlale eBupresidentini isikhathi eside ngokwanele.... futhi ngatshelwa ukuba ngingabe ngisaba nankulumo naye nganoma yiziphi zalezi zinto. Ngangingeke ngibonane noDaniells ngalolu daba, futhi ngangingeke ngikhulume naye ngisho nelilodwa izwi. Bangincenga ukuba ngimnike ithuba lokuxoxisana nami, kodwa angizange.... Ngatshelwa ukuba ngixwayise abantu bakithi ukuba bangabi nalutho oluphathelele nale nto abayifundisayo.... INkosi yangenqabela ukuba ngiyilalele. Sengiziveze ngokuthi anginayo nakancane inhlayiya yokuyethemba.... Yonke le nto abayenzayo iyicebo likaSathane.” Umbiko kaF. C. Gilbert wengxoxo ayinikwa ngu-Ellen White ngoJuni 8, 1910.

Sizoqhubeka nalesi sihloko esihlokweni esilandelayo.

“Yena obona ngaphansi kobuso bezinto, ofunda izinhliziyi zabantu bonke, uthi ngalabo ababenokukhanya okukhulu: ‘Abahlushwa futhi abamangali ngenxa yesimo sabo sokuziphatha nesokomoya.’ ‘Yebo, bazikhethele ezabo izindlela, futhi umphefumulo wabo uthokozela izinengiso zabo. Nami-ke ngiyakukhetha ukuduka kwabo, futhi ngiyakwehlisela phezu kwabo lokho abakwesabayo; ngoba lapho ngibiza, akekho owaphendula; lapho ngikhuluma, abalalelanga; kodwa benza okubi phambi kwamehlo Ami, bakhetha lokho engangingakuthokozeli.’ ‘UNkulunkulu uyakubathumela inkohliso enamandla, ukuze bakholwe amanga,’ ngoba abangamukelanga uthando lweqiniso, ukuze basindiswe,’ ‘kodwa

bathokozela ukungalungi.’ U-Isaya 66:3, 4; 2 Thesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza: ‘Iyiphi inkohliso enamandla kakhulu engakhohlisa ingqondo kunokuzishaya ongathi wakha phezu kwesisekelo esifanele nokuthi uNkulunkulu uyayamukela imisebenzi yakho, kanti empeleni wenza izinto eziningi ngokwenqubo yezwe futhi wona kuJehova? O, kuyinkohliso enkulu, ukudukiswa okuhehayo, okubamba izingqondo, lapho abantu asebake balazi iqiniso bedidanisa isimo sokumesaba uNkulunkulu noMoya namandla ako; lapho becabanga ukuthi bacebile, bandisiwe ngempahla, futhi abadingi lutho, kanti empeleni baswele konke.’”

“UNkulunkulu akaguqukanga maqondana nezinceku Zakhe ezithembekileyo ezigcina izingubo zazo zingenabala. Kodwa abaningi bayakhala, ‘Ukuthula nokuphepha,’ kuyilapho imbubhiso engazelelwe ibafikela. Ngaphandle kokuba khona ukuphenduka okuphelele, ngaphandle kokuba abantu bathobise izinhliziyi zabo ngokuvuma izono futhi bamukele iqiniso njengoba linjalo kuJesu, abayikungena ezulwini nanini. Lapho ukuhlanzwa sekuyokwenzeka phakathi kwethu, asisayikuhlala ngokunethezeka, sizigabisa ngokuthi sicebile futhi sandisiwe ngempahla, singasweli lutho.

“Ubani ongasho ngeqiniso ukuthi: ‘Igolide lethu lihloliwe emlilweni; izingubo zethu azinabala elivela ezweni’”? Ngabona uMfundisi wethu ekhomba ezingutsheni zalokho okubizwa ngokuthi ukulunga. Ezihlubulile, waveza obala ukungcola okwakungaphansi kwazo. Wayesethi kimi: ‘Awuboni yini ukuthi bakufihle ngokuzenzisa ukungcola kwabo nokubola kwesimilo sabo? “Idolobha elithembekileyo seliphenduke kanjani laba yisifebe!” Indlu kaBaba yenziwe yaba yindlu yokuhwebelana, indawo lapho ubukhona benkosi nodumo lwayo sekusukile khona! Ngenxa yalokhu kukhona ubuthakathaka, namandla ayasilela.’

“Ngaphandle kokuba ibandla, manje elivutsheliswa ukuhlehla kwalo siqu, liphenduke futhi liguqulwe, liyakudla isithelo sezenzo zalo siqu, lize lizenyanye. Lapho limelana nokubi futhi likhetha okuhle, lapho lifuna uNkulunkulu ngokuthobeka konke futhi lifinyelela ubizo lwalo oluphakeme kuKristu, limi esisekelweni seqiniso laphakade futhi ngokukholwa libambelela ezinzuzweni ezilungiselwe lona, liyakuphulukiswa. Lizobonakala ebulula balo nasebumsulweni balo elalukuphiwe nguNkulunkulu, lihlukanisiwe nokubanjwa yizinto zasemhlabeni, libonisa ukuthi iqiniso limkhulule ngempela. Khona-ke amalungu alo ayokuba ngempela abakhethiweyo bakaNkulunkulu, abameleli Bakhe.” Testimonies, volume 8, 249, 250.