

Kuqondiswa yiSandla seNkosi

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Kimi kunzima impela ukudlula emakhasini ayisishiyagalombili amanothi phakathi nenkulumo yehora elilodwa, cishe. Futhi uma nizoqaphela, sinamakhasi angama-20; ngakho-ke, ngiyanazisa nje ukuthi angihlosile ukufunda lawa manothi. Ngihlose ukufunda ezinye zalezi zingcaphuno ezikuleli phepha ngenxa yalabo ababukele ku-LiveStream abangakwazi ukulanda amanothi; futhi ngenxa yalabo abayogcina bebukela lokhu ku-DVD, ukuze babe nakho lokhu embhalweni wobufakazi ngokwabo, uma bengakabi nazo lezi zihloko seziyatholakala kubo. Esibhekene nakho yiZithebula Ezimbili zikaHabakuki, futhi kulesi sikhathi konke esikwenzayo ukuzama ukukhombisa ukuthi u-Ellen White wayevumelana namaqiniso amelwe kuleli Shadi lika-1843.

Izethulo ezintathu zokuqala esaziphetha izolo zazibonisa ukuthi u-Ellen White ngokusobala nangokuqondile uyakuqinisekisa ukubaluleka kwesiprofetho sesikhathi sika-2520 njengesisemthethweni encwadini ethi Early Writings, ikhasi 236.

Lapho ekhuluma ngokudumala kokuqala ngoMashi ka-1844, uthi ngemva kwalokho kudumala amaMillerite aqhubeka nokutadisha iBhayibheli, futhi athola ukuthi ubufakazi obufanayo obabewaholele ukuba abike u-1843 nge-2520, i-2300, ne-1335, lobo bufakazi obufanayo base buqashelwa ngaleso sikhathi ngo-1844, ukuze kufakazelwe ukuthi lezi zikhathi zesiprofetho zaphela ngo-1844. Futhi sixoxile ngendlela okuwukuthi izikhathi zesiprofetho kuphela ayengase akhuluma ngazo yilezi ezimbili [kubhekiswa ku-2520 ne-2300 eShadini lika-1843], hhayi i-1335. I-1335 yaqala esikhathini se-AD; yaphela ngo-1843. Ngakho-ke, ubeka ukuvuma kwakhe phezu kokuqonda kwe-2520 kanye nesiprofetho seminyaka eyi-2300.

Waqhubeka futhi wathi, ngaleso sikhathi, njengoba babeqala ukufakazela ukuthi iziprofetho ezintathu zesikhathi zaphela ngo-1844, yilokhu okwabangela ukushushiswa okwaxosha amaMillerite ebandleni. Ngakho-ke, akusikho ukuqondana nje ukuthi lapha ekupheleni kwezwe amadoda nabesifazane bayashushiswa eBandleni lama-Adventist ngenxa yokwethula ulwazi oluchaza ukuthi kungani i-2520 yaphela ngo-1844.

Eqondiswa yiSandla seNkosi

Ngakho-ke, manje sesiqhubekela kwesinye isihloko, lesi esikhona lapha [kubhekiselwa ku-AD508 kuShadi lika-1843]. Niyothola, uma ningakawabheki la maShadi, ukuthi uDade White usho ngaleli Shadi lika-1843, “Ngabona ukuthi iNkosi yahola kuleli Shadi,” futhi usho ngaleli Shadi lika-1850 ukuthi uNkulunkulu wayekhona ekushicilelweni kwaleli Shadi. Ngakho-ke, usitshelile ukuthi uNkulunkulu wayebandakanyekile ekukhiqizweni kwawo womabili la maShadi, futhi indlela akhiwe ngayo yayinenghloso ngokwabantu. AmaMillerite akwenza ngenhloso, kodwa

kwakungokomklamo kaNkulunkulu.

Phezulu lapha, kusukela ku-677 BC kwehle kuze kufike kulokho abakukholwayo, u-AD 1843, lena yikholomu [kubhekiselwa kukholomu yesibili ukusuka kwesokudla ukuya kwesobunxele kuShadi lika-1843] echaza i-2520, eqala ngo-677 BC futhi ababecabanga ukuthi iphela ngo-AD 1843.

Futhi basigcina lesi sifanekiso esicacile eShadini lika-1850, kusukela lapha [kubhekiswe kukholomu yesithathu ukusuka kwesobunxele] 677 BC kuze kube lapha, AD1844. Lena yikholomu ka-2520 etholakala kuwo womabili amaShadi.

Futhi khona kanye phakathi nendawo yalezi zinsika kukhona isiphambano, kuzo zombili lezi zimo.

Futhi khona impela ngezansi kwesiphambano kukhona inkomba eya kokuMihla ngemihla. Futhi uphawu lokuMihla ngemihla, ubuqaba, impande yenkolo yobuQaba, ukuziphakamisa; futhi, kulapho ningabona khona isandla seNkosi kulokhu, hhayi ngempela isandla somuntu kuwo womabili la mashadi.

Ukuze mina nawe, noma noma ubani, siphucwe ukuziphakamisa kwethu, kumelwe size phansi kwesiphambano, njengoba kuboniswa kuzo zombili lezi Zithombe. Leso sifundo siyaboniswa.

Futhi, kambe, lapho sikhuluma ngezinsika ze-2520 ezinesiphambano phakathi, siyazi ukuthi ekugcwalisekeni kukaDanilyeli 9, lapho uKristu eza ukuqinisekisa isivumelwano nabaningi isonto elilodwa, lelo sonto elilodwa lilingana nezinsuku eziyi-2520, futhi phakathi kwalelo sonto Wabethelwa. Ngakho-ke, phakathi kwalezi zinsika kuzo zonke lezi Zingcaphuno sibona isiphambano, futhi lokhu kubhekisela ezinsukwini eziyi-2520 uKristu aqinisekisa ngazo isivumelwano nabaningi.

Ngakho-ke, manje sesizokhuluma nge-Daily kanye nokuyisekela kuka-Ellen White.

NgoSeptemba 23, iNkosi yangibonisa ukuthi yayiselulile isandla saYo okwesibili ukuba ibuyise insali yabantu baYo, nokuthi imizamo kufanele iphindwe kabili kulesi sikhathi sokubuthwa. Esikhathini sokuhlakazeka, u-Israyeli washaywa futhi wadatshulwa, kodwa manje esikhathini sokubuthwa uNkulunkulu uzophilisa abantu baKhe futhi ababophe amanxeba. Esikhathini sokuhlakazeka, imizamo eyenziwa ukusakaza iqiniso yaba nomphumela omncane kakhulu, yafeza okuncane noma ingenzi lutho; kodwa esikhathini sokubuthwa, lapho uNkulunkulu esebeke isandla saKhe ukuba abuthe abantu baKhe, imizamo yokusakaza iqiniso iyoba nomphumela eyawuhloselwe. Bonke kufanele babe munye futhi bashisekele umsebenzi. Ngabona ukuthi kwakungalungile ukuba noma ubani abhekisele esikhathini sokuhlakazeka njengemizekelo yokusilawula manje esikhathini sokubuthwa; ngokuba uma uNkulunkulu ebengasenzi lutho oluningi ngathi manje kunalokho akwenza ngaleso sikhathi, u-Israyeli ubungeke neze ubuthelwe. Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi akufanele liguqulwe; ukuthi izinombolo zazinjengoba Yona yayifuna zibe njalo; ukuthi isandla saYo sasiphezu kwalo futhi safihla iphutha kwezinye izinombolo, ukuze kungabikho noyedwa owayengalibona, kwaze kwaba yilapho isandla saYo sisuswa.

Ngase ngibona maqondana “nokwemihla ngemihla” (Danieli 8:12) ukuthi igama elithi “umhlatshele” lafakwa ukuhlakanipha komuntu, futhi alihtlangene nombhalo, nokuthi iNkosi yanika umbono oqondileyo ngakho kulabo abamemezela ukukhala kwehora lokwahlulela. Ngesikhathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondileyo “wokwemihla ngemihla”; kodwa ekudidekeni okwaba khona kusukela ngo-1844, kwamukelwa eminye imibono, kwalandela ubumnyama nokudideka. Isikhathi asizange sibe uvivinyo kusukela ngo-1844, futhi asisayikuphinde sibe uvivinyo.

“INkosi ingibonisile ukuthi umlayezo wengelosi yesithathu kufanele uhambe, futhi umenyezwe kubantwana beNkosi abahlakazekile, kodwa akumelwe ubekwe phezu kwesikhathi. Ngibonile ukuthi abanye babe sebezithokozisa ngenkuthalo yamanga, evela ekushumayeleni isikhathi; kodwa umlayezo wengelosi yesithathu unamandla kunalokho isikhathi esingakunika. Ngibonile ukuthi lo myalezo ungema phezu kwesisekelo sawo siqu futhi awudingi isikhathi ukuba siwuqinise; nokuthi uyakuhamba ngamandla amakhulu, wenze umsebenzi wawo, futhi uyakunqunywa ngokulunga.

“Ngase ngiqondiswa kwabanye abasephutheni elikhulu lokukholwa ukuthi kungumsebenzi wabo ukuya eJerusalema Elidala, futhi becabanga ukuthi banomsebenzi okufanele bawenze khona ngaphambi kokuba iNkosi ifike. Umbono onjalo wenziwa ukuba ususe ingqondo nentshisekelo emsebenzini wamanje weNkosi, ngaphansi komyalezo wengelosi yesithathu; ngokuba labo abacabanga ukuthi kusamele baye eJerusalema bayakuba nezingqondo zabo lapho, futhi izimali zabo ziyakugodlwa emsebenzini weqiniso lamanje ukuze bazise bona nabanye khona. Ngabona ukuthi umsebenzi onjalo wawungeke ufeze okuhle kwangempela, nokuthi kwakuyothatha isikhathi eside ukwenza abambalwa kakhulu kumaJuda bakholwe ngisho nasekufikeni kokuqala kukaKristu, kungasakhulunywa-ke ngokukholwa ekufikeni kwaKhe kwesibili. Ngabona ukuthi uSathane wayedukise kakhulu abanye kulolu daba nokuthi imiphfumulo yonke eyayibazungezile kuleli zwe yayingenziwa usizo yibo, futhi iholelwe ekugcineni imiyalo kaNkulunkulu, kodwa babeyishiya ukuba ibhubhe. Ngabuye ngabona ukuthi iJerusalema Elidala lalingasoze lakhiwa kabusha; nokuthi uSathane wayenza konke okusemandleni akhe ukuholela izingqondo zabantwana beNkosi kulezi zinto manje, kulesi sikhathi sokubuthwa, ukuze abagcine ekungaphoseni intshisekelo yabo yonke emsebenzini wamanje weNkosi, futhi abangele ukuba bangakunaki ukulungiselela okudingekayo usuku lweNkosi.” Early Writings, 74–76.

Kukhona izinto ezimbalwa esizozibonisa: sinesiqephu esivela ku-Early Writings, ikhasi 74. Sike sabhekana nalokhu ngaphambili. Eziningi zalezi zinto esizobhekana nazo kulesi sethulo sesike sabhekana nazo ngaphambili; kodwa iningi lethu aliqondi ukuthi lesi siqephu esiku-Early Writings sadlula enqubweni yokuguquka. Njengoba simi encwadini ethi Early Writings, abantu bayokusebenzisa okuku-Early Writings ukuhlanekazela iqiniso. Kodwa uma ubuyela emibhalweni yomthombo yokuqala, umqondo abasuke bewusebenzisa ukuhlanekazela iqiniso uyasuswa.

Ngakho-ke, kuningi okungashiwo ngalokhu. Mina ngizoveza kuphela amaphuzu ambalwa, ngoba lapha sibhekene neDaily. Kodwa, kulesi siqephu esithathwe ku-Early Writings, ngithanda ukuba niqaphele imicabango emibili yokuqala ngqá, uSeptemba 23.

Kulungile. Umhla ka-23 Septemba, uma ungawujwayele, ungabeka u-1850 lapho; 23 Septemba 1850. Lokhu kunomthelela ekuqondeni kahle iMihla ngemihla.

Ukuphela kwesigaba sokuqala kuyisititimende esesike sabhekana naso lapha kakade ezinsukwini ezimbalwa ezedlule, “Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi akufanele liguqulwe; ukuthi izibalo zazinjengoba Yona yayifuna ukuba zibe njalo; ukuthi isandla saYo sasiphezu kwalo, safihla iphutha kwezinye zezibalo, ukuze kungabikho noyedwa owayengalibona kuze kususwe isandla saYo.”

Isigaba sesibili sithi, “Khona-ke ngabona maqondana ‘nemihla ngemihla’ (Daniyeli 8:12)” Manje, ngifuna nikugcine nje lokhu engqondweni yenu—sizobhekana nakho kamuva, ngokungangabazeki, iNkosi ithanda—lapho iMihla Ngemihla imelwe eShadini lika-1843, khona lapha, kuthiwa, “ukususwa kwemihla ngemihla”; kuthiwa, “Daniyeli 12:11 no-12.” EShadini lika-1850, lapho kubhekwana neMihla Ngemihla, kuthiwa, “umbuso wobuhedeni noma lapho imihla ngemihla isusiwe, Daniyeli 11:31.” Ngakho-ke, kula maShadi amabili, ukugcizelela abakukhombayo kuDaniyeli 11:31 nakuDaniyeli 12:11 kungukususwa kweMihla Ngemihla. Kulungile?

Futhi kuDaniyeli 11:31 nakuDaniyeli 12:11, igama lesiHeberu elihunyushwe ngokuthi “susa” lingu-sur, futhi lisho “ukususwa”; lisho “ukukhipha.”

Kodwa, kuDaniyeli 8, evesini 11, lapho kuthiwa umnikelo wansuku zonke uyasuswa, kusetshenziswe elinye igama lesiHeberu. Lingu-rum, futhi lisho “ukuphakamisa nokudumisa.”

Ngakho-ke, uWilliam Miller wasebenzisa i-Cruden's Concordance, kanti i-Cruden's Concordance ayikuniki ukuqonda ngesiHeberu noma ngesiGriki. Ngakho-ke, iNkosi yayiqondisa amaMillerite; ngoba, ezindaweni ezintathu lapho i-Daily kukhulunywa ngayo eNcwadini kaDaniyeli, kuDaniyeli isahluko 8, kuDaniyeli isahluko 11, nakuDaniyeli isahluko 12, ezahlukweni 11 no-12 isiHeberu esihunyushwe ngokuthi “susa” sisho ukuthi “susa.” Futhi yilokho abakugcizelelayo kula maShadi, ukuthi lapho ubuqaba bususwa, iziprofetho ze-1290 neze-1335 zaziqala.

Kepha, kuDaniyeli 8, lapho iMihla yonke isuswa, akukhulunywa ngokukhishwa; kukhulunywa ngokuthi inkolo yobuPhekula bamahedeni iphakanyiswe futhi idunyiswe. Ngakho-ke, amaMillerite akuqonda kahle. Abhekisa ezahlukweni ezimbili kuDaniyeli ezikhuluma ngeMihla yonke isuswa.

Kodwa lapha ku-Early Writings, futhi njengoba sibuyela emithonjeni yokuqala yemibhalo, nizobona kulesi sahluko ukuthi ekuqaleni lesi sikhombo sikaDaniyeli 8:12 asikho lapho. Angazi ukuthi u-Ellen White wabatshela yini ukuba bakufake lapho ngo-1882 lapho bephesheya i-Early Writings, noma ukuthi omunye wabahlali wakufaka. Lokho akungesabisi, ngoba lapha akukhulunywa ngokususwa.

Kusho esigabeni sesibili kuthiwa: “Ngase ngibona mayelana ‘nokwemihla ngemihla’ (Daniyeli 8:12) ukuthi igama elithi ‘umhlatshelo’ lanezelwa ukuhlakanipha komuntu, futhi alisiwo umbhalo wokuqala, nokuthi iNkosi yanika umbono ofanele ngakho kulabo abamemezela isimemezelo sehora lokwahlulela.”

Manje, eminyakeni embalwa edlule saba nomhlangano nabanye babefundisi abavelele eJalimane kanye nabanye bothisha bamaseminari baseJalimane, eJalimane, lapho ngenza khona isethulo, base bejikijela amatshe abo kulo myalezo.

Futhi kwakukhona umfundisi lapho ovela e-Italy, futhi waveza enye yezimpikiswano eziyiziwula mayelana naleli vesi. Futhi lokho akusho kwakuwukuthi—futhi kunezimpikiswano eziyiziwula ezingana mayelana ne-Daily, ngakho uthola le mpikiswano eyiziwula isetshenziswa kaningi futhi sizoyifaka embhalweni lapha. Ithi, “Ngase ngibona maqondana ne-‘daily’ (Daniel 8:12) ukuthi igama elithi ‘sacrifice’ lafakwa ukuhlakanipha komuntu, futhi alingelona elombhalo, nokuthi iNkosi yanikeza umbono oqondile ngakho kulabo abanikela isimemezelo sehora lokwahlulela.” Nansi impikiswano eyiziwula: Bathi u-Ellen White akagunyazi i-Daily lapha; ugunyaza ukuqonda kwamaPhayona kokuthi igama elithi sacrifice lanezelwa ukuhlakanipha komuntu futhi alingelona elombhalo. Kulungile? Ngakho, lo mfundisi wase-Italy wenza le mpikiswano.

Ngase ngithi, “Awu, ngichazele umusho olandelayo, Mfundisi.”

Umusho olandelayo uthi, “Lapho ubunye babukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondile mayelana ‘nansuku zonke’;” Lokhu akukhulumi ngombono oqondile wokuthi igama elithi umhlatshele lanezelwa ukuhlakanipha kwabantu. U-Ellen White lapha—futhi lena inzima, lena inzima kulaba bantu abenqaba ukuzwa nabenqaba ukubona e-Adventism namuhla. Lesi sigaba, cishe kunabefundisi benkolo abaningi kakhulu abalahlekelwe yinsindiso yabo ngenxa yalesi sigaba kunanoma yisiphi esinye isigaba kuMoya Wokuprofetha. Angikhulumi ngokweqile; ngicabanga ukuthi lokho cishe kunembile.

Ekuqaleni kwekhulu lama-20, ngesikhathi umbono wamanga nge-Daily ungeniswa ngaphakathi kobu-Adventist, wonke umuntu owayelwisana ngakho kuzo zombili izinhlangothi zodaba wayazi ukuthi wayelwisana ngalesi sigaba. Lapho uStephen Haskell eza evikela umbono wamaPhayona wokuthi i-Daily kwakuwubiqaba, wenzeni? Waphinda washicilela leli Shadi lika-1843, wabeka lesi sigaba ezansi. Ngakho-ke lesi sigaba siyisizinda sempikiswano, futhi kulapha lapho amadoda amaningi, amaningi ewele ezinkembeni zawo afa khona.

Ngakho-ke, okungenani ezingeni eliyisisekelo lalokho engifuna ukuba nikubone lapha, ngenxa yokuthi ninabantu besilisa abanjengoSteve Wohlberg we-White Horse Ministries muva nje, ubelokhu ephikisa lo myalezo. Futhi enye yezimpikiswano zakhe ithi, “Awu, u-Ellen White akakaze abe nombono mayelana ne-Daily, ngakho nami akudingeki ngibe nawo,” okuyisikhundla nje sobuwula obuphelele. Kodwa-ke, noma simnike ithuba lokuthi kungenzeka u-Ellen White wayengenawo umbono ngakho, uthini kulesi sicaphuno? Uthi amaPhayona ayenombono oqondile ngakho. Ngisho noma yena ngokwakhe wayengazi ukuthi kwakuyini, nangu lapha ethi kukhona umbono oqondile, okusho ukuthi kukhona nombono ongalungile, mhlawumbe nemibono eminingana engalungile.

Ninabantu abafana noVance Ferrell. UVance Ferrell; abantu bayamethemba ezincazelweni zakhe zesiprofetho, futhi angazi ukuthi kungani. UVance Ferrell akayena yedwa, kodwa ungomunye walabo abathi i-Daily imele kokubili ubuqaba kanye nenkonzo kaKristu yaseNdaweni Engcwele. Kulungile? Uthi lolu phawu lumelela kokubili uSathane noKristu.

Hlobo luni lokuqonda okuhlukanisayo olusetshenziswayo ngalolo hlobo lokucabanga?

Kulungile, Dade White, noma ngabe “iDaily” imele ini lapha, uthi kukhona umbono olungile. Ngakho-ke, singavumelana okungenani naleso sisekelo lapha, akunjalo?

“Ngase ngibona maqondana ‘nokwansuku zonke’ (Daniyeli 8:12) ukuthi igama elithi ‘umhlatshelo’ lanezelwa ukuhlakanipha komuntu, futhi alikho embhalweni, nokuthi iNkosi yanika umbono olungileyo ngakho kulabo abamemezela isimemezelo sehora lokwahlulelwa. Ngesikhathi ubunye buphela, ngaphambi kuka-1844, cishe bonke babemunye embonweni olungileyo ‘wokwansuku zonke’; kodwa ekudidekeni kusukela ngo-1844, kuye kwamukelwa eminye imibono,”

Yilokhu engakutshela umfundisi wase-Italy. Ngathi, “Kulungile. Unganginika noma yiziphi izikhombo zomlando lapho, emva kuka-1844, kwakukhona eminye imibono mayelana negama umhlatshelo eye yamukelwa? ”

Ngaleso sikhathi wahle wahoxa kulokho ngandlela-thile.

Kusukela ngo-1844 sekwamukelwe eminye imibono ngeNkonzo Yansuku Zonke, futhi kukhiqizeni? Ubumnyama nokudideka.

Dwebelani “ubumnyama nokudideka,” ngoba lapho uDade White eqhubeka ekhuluma nge-Daily, ukhuluma ngobumnyama nokudideka, futhi sizonikhombisa okunye kwalokho namhlanje ekuseni.

Yamukela umbono ongafanele nge-Daily, futhi kuveza ubumnyama nokudideka.

“Isikhathi asibanga yisivivinyo kusukela ngo-1844, futhi asiyikuphinde sibe yisivivinyo futhi.”

Ngakho-ke, maqondana noMihla yonke eniyibonayo lapha, nansi impikiswano. Nansi impikiswano yanamuhla; nansi impikiswano eyethulwa yindodana ka-Ellen White. Yethulwa nangabanye, kodwa nguyena oyifaka embhalweni womlando wobu-Adventist. Ithi lapho nifunda le ndima, umongo wokubekwa kwezikhathi uyikho okudingeka nikuzwisise.

—“eminye imibono yemukelwe,”—mayelana neNsuku zonke—“futhi ubumnyama nokudideka kuye kwalandela. Isikhathi asibanga yisivivinyo kusukela ngo-1844, futhi asisoze saphinde saba yisivivinyo.”

“INkosi ingibonisile ukuthi umlayezo wengelosi yesithathu kumelwe uye phambili, futhi umenyazelwe kubantwana beNkosi abahlakazekile, kodwa akumelwe ubekwe esikhathini.”

Uyabona yini ukuthi kungani uWilly White ethi sidinga ukubona umongo wokumiswa kwesikhathi?

Ikhuluma ngokudideka okwadalwa yimibono eyiphutha mayelana ne-Daily, isikhathi asibanga uvivinyo; bese kuba khona isigaba esimayelana nokumisa isikhathi.

Kulungile, nakhu okumele nikuqonde: Lesi sigaba esimayelana nokubeka isikhathi sasingekho embhalweni wokuqala womthombo; futhi, isitatimende esithi isikhathi asizange sibe yisivivinyo, lowo musho uguquliwe. Simele ngokungeyikho umcabango wokuqala ka-Ellen White. Akazange axhumanise lutho olumayelana nokubeka isikhathi ne-Daily. Yilokhu esifuna ukukubheka namhlanje ekuseni.

Ngakho-ke, njengoba ngishilo, asizukufunda wonke la makhasi. Ngizomane ngiqinisekise ukuthi ninawo ukuze nikwazi ukuhlola engikushoyo; ngoba, njengomuntu, kunethuba lokuthi ngiyanidukisa.

Arthur White—“Umongo Wokubeka Isikhathi”

Abasekeli bombono omdala babemelela ngokuthi amazwi alesi sitatimende [Early Writings, 74–75.] abeka ukuvunywa kweZulu phezu kombono “we-daily” owawuphethwe nguMiller, nowagcina uphindwe ngu-Uriah Smith.

U-Arthur White, indodana kaWilly White, eqoqweni lakhe elinemiqule eyisithupha elikhuluma ngomlando ka-Ellen White, ekhuluma ngesikhundla sikayise sokwenqaba umbono ofanele we-“Daily,” uthi, ku-EGW, umqulu 6, ekhasini 252,

“Abasekeli bombono wakudala”—wokuthi iNsuku zonke yayimele ubuQaba—“babegcizelela ukuthi indlela la mazwi ashiwo ngayo [Early Writings, 74–75.] yabeka ukugunyazwa kweZulwini phezu kombono ‘weNsuku zonke’ owawubanjwe nguMiller futhi kamuva waphindwa ngu-Uriah Smith.”—

Ukuba u-Arthur White wayezoba yisazi-mlando sangempela, esinembile, niyazi ukuthi wayeyothini lapho? Wayezomane afake igama elilodwa nje lapho; kodwa u-Arthur White, lapha waphuthelwa yithuba. Wayeyothi, “Abasekeli bombono wakudala bagcizelela [ngokunembile] ukuthi ukwakheka kwamazwi alesi sitatimende, —bagcizelela ukuthi ukwakheka kwamazwi alesi sitatimende [Early Writings, 74-75.],’ kwabeka ukuvunywa kweZulu phezu kombono ‘we-daily’ owawubanjwe nguMiller futhi kamuva waphindwa ngu-Uriah Smith.”

Kodwa akakubeki kahle lapho. Uvele nje asho lokho ababekubambelela, sengathi kwakukhona ithuba lokuthi babephikelele esimweni esingesiso. Kodwa kwakungenjalo; babesimweni esifanele.

—“Abasekeli bombono omusha”—uyise, uWilly, uA. G. Daniells, uW. W. Prescott, nami angeke ngingene lapho khona manje—“babebambe ukuthi lesi sitatimende kumelwe sithathwe ngokomongo waso—umongo wokubekwa kwesikhathi.”

Sisanda ukunitshela impikiswano yabo encwadini ethi **Early Writings**, ikhasi 74.

—“Abasekeli bombono omusha babebambe ukuthi lesi sitatimende kufanele sithathwe esimweni saso—okungukuthi, esimweni sokumiswa kwesikhathi. Izitatimende eziphindaphindiwe zika-Ellen White ezithi ‘Anginakukhanya ngalelo phuzu’ (Letter 226, 1908) nokuthi ‘Angikwazi ukuwachaza ngokucacile amaphuzu abuzwayo’ (Letter 250, 1908), kanye nokungakwazi kwakhe ukwenza isitatimende esiqondile lapho lowo mbuzo uphikelelwa kuye, kwakubonakala kunikeza ukwesekwa esiphethweni sabo. Babeqiniseka futhi ukuthi imiyalezo enikezwa ngo-Ellen White

yayingeke iphikisane nezehlakalo zomlando ezamiswa ngokucacile.” Arthur White, EGW, volume 6, 252.

Inguqulo Yokuqala—Review and Herald, Novemba 1, 1850

Futhi incwadi ethi *Early Writings*, ikhasi 74, yashicilelwa nini? Ngo-1882; incwadi ethi *Early Writings* yashicilelwa ngo-1882.

Kodwa lapho ekuqaleni kutholakala khona lesi siqephu se-Early Writings esisicabangelayo kuse-Review and Herald, ngo-Novemba 1, 1850, futhi ninakho lokho emibhalweni yenu. Futhi kuyizigaba eziningana, futhi njengoba sengishilo, asizukuzifunda zonke.

Sibona izigaba ezine ekhasini 2, bese kuba izigaba ezine ekhasini 3:

Bazalwane nodade abathandekayo, ngifisa ukunipha umdwebo omfishane walokho iNkosi esanda kungibonisa khona embonweni. Ngaboniswa ubuhle obuthandekayo bukaJesu, nothando izingelosi ezinakho komunye nomunye. Ingelosi yathi—Aninakulubona yini uthando lwazo?—lilandeliseni. Kanjalo-ke nabantu bakaNkulunkulu kufanele bathandane omunye nomunye. Kungcono ukuba ukusolwa kwehle phezu kwakho kunokuba kwehle phezu komfowenu. Ngabona ukuthi umlayezo othi—thengisani eninakho ninikele izipho kubampofu—awuzange unikezwe ngabanye ekukhanyeni kwawo okusobala; ukuthi inhloso yeqiniso yamazwi oMsindisi wethu ayizange ivezwe ngokucacileyo. Ngabona ukuthi inhloso yokuthengisa yayingesikho ukupha labo abakwazi ukusebenza nokuziphilisa; kodwa kwakungukusakaza iqiniso. Kuyisono ukondla nokutotosa labo abakwazi ukusebenza, ngokuhlala ngokungenzi lutho. Abanye bebeshisekele ukuya kuyo yonke imihlangano; hhayi ukuze bakhazimulise uNkulunkulu, kodwa ngenxa —yezinkwa nezinhlanzi.' Abanjalo bebengcono kakhulu ukuba basemakhaya besebenza ngezandla zabo, —okuhle,' ukuze banakekele izidingo zemindeni yabo, futhi babe nokuthile abangakupha ukuze kusekelwe umsebenzi oyigugu weqiniso lamanje.

Ngabona ukuthi abanye babephambukile ngokukhulekela ukuba abagulayo baphulukiswe phambi kwabangakhulwayo. Uma kukhona phakathi kwethu ogulayo, futhi ebiza abadala bebandla ukuba bamkhulekele, ngokukaJakobe 5:14, 15, kufanele silandele isibonelo sikaJesu. Wakhupha abangakhulwayo egumbini, wase ephulukisa ogulayo; kanjalo nathi kufanele sifune ukuhlukaniswa nokungakhulwa kwalabo abangenakho ukukholwa, lapho sikhulekela abagulayo phakathi kwethu.

“Ngase ngibuyiselwa emuva esikhathini lapho uJesu wathatha abafundi bakhe wabaholela bodwa ekamelweni eliphezulu, waqala ngokugeza izinyawo zabo, wase ebapha ukuba badle isinkwa esihlikiziweyo, ukuba simelele umzimba wakhe ophukileyo, nojusi womvini ukuba umelele igazi lakhe elichithekileyo. Ngabona ukuthi bonke kufanele benze ngokuqonda, balandele isibonelo sikaJesu kulezi zinto, futhi lapho benza le miyalo, kufanele bazihlukanise nabangakhulwayo ngangokunokwenzeka.”

Ngase ngiboniswa ukuthi izinhlu pho eziyisikhombisa zokugcina ziyothululwa emva kokuba uJesu eseyishiyile iNdawo eNgcwele. Ingelosi yathi—Kuyintukuthelo kaNkulunkulu neyeWundlu ebangela ukubhujiswa noma ukufa kwababi. Ngezwi likaNkulunkulu abangcwele

bayoba namandla futhi besabeke njengebutho elinamabhanela; kodwa ngaleso sikhathi abayikukhipha isahlulelo esilotshiwe. Ukukhishwa kwesahlulelo kuyoba ekupheleni kweminyaka eyi-1000.

Ngemva kokuba abangcwele sebeguqulwe baba nokungafi, futhi behlwithwe benyuswa ndawonye, futhi bemukela amahabhu abo, imiqhele, nokunye, bese bengena eDolobheni Elingcwele, uJesu nabangcwele bahlala ekwahluleleni. Izincwadi ziyavulwa, incwadi yokuphila nencwadi yokufa; incwadi yokuphila iqukethe izenzo ezinhle zabangcwele, kanti incwadi yokufa iqukethe izenzo ezimbi zababi. Lezi zincwadi zaqhathaniswa neNcwadi yoMthetho, iBhayibheli, futhi ngokwalokho bahlulelwa. Abangcwele bevumelana noJesu badlulisa ukwahlulela kwabo phezu kwabafileyo ababi. Bhekani nina! kusho ingelosi, abangcwele bahlala ekwahluleleni, bevumelana noJesu, futhi banika yilowo nalowo kwababi ngokwezenzo ezenziwa emzimbeni, futhi kubhalwa maqondana namagama abo lokho okufanele bakwemukele, ekwenzeni ukwahlulela. Lokhu, ngabona, kwakuwumsebenzi wabangcwele noJesu, eDolobheni Elingcwele ngaphambi kokuba lehlele emhlabeni, phakathi neminyaka eyi-1000. Khona-ke ekupheleni kweminyaka eyi-1000, uJesu, nezingelosi, nabo bonke abangcwele abanaye, bayalishiya iDolobha Elingcwele, futhi ngesikhathi ehlela emhlabeni kanye nabo, abafileyo ababi bayavuswa, bese kuthi khona-ke wona kanye amadoda “amgwaza,” esevusiwe, ayombona ekude enkazimulweni yakhe yonke, izingelosi nabangcwele benaye, futhi ayokhala ngenxa yakhe. Ayobona amanxeba ezipikili ezandleni zakhe, nasezinyaweni zakhe, nalapho amgwaza khona ngomkhonto ohlangothini lwakhe. Amanxeba ezipikili nawomkhonto ayokuba yinkazimulo yakhe ngaleso sikhathi. Kungukuphela kweminyaka eyi-1000 lapho uJesu emi phezu kweNtaba YemiNqumo, futhi iNtaba ihlukana phakathi, ibe yithafa elikhulu, futhi labo ababaleka ngaleso sikhathi ngababi, abasanda kuvuswa. Khona-ke iDolobha Elingcwele lehla lhlale phezu kwethafa.

Khona-ke uSathane ugcalisa ababi, abavusiweyo, ngomoya wakhe. Uyabakhotha ngokuthi ibutho eliseMuzini lincane, nokuthi ibutho lakhe likhulu, nokuthi bangabanqoba abangcwele, bawuthathe noMuzi. Ngesikhathi uSathane ehlanganisa ibutho lakhe, abangcwele babeseMuzini, bebuka ubuhle nenkazimulo yePharadesi kaNkulunkulu. UJesu wayehamba phambili kubo, ebahola. Ngokuphazima kweso uMsindisi omuhle wayesenyamalele phakathi kwethu; kodwa ngokushesha sezwa izwi lakhe elimnandi lithi, —Wozani nina enibusisiweyo bakaBaba, nidle ifa lombuso enawulungiselelwa kusukela ekusekelweni komhlaba.’ Saqoqana sizungeze uJesu, futhi ngesikhathi nje evala amasango oMuzi, kwaqubuka isiqalekiso phezu kwababi. Amasango avalwa. Khona-ke abangcwele basebenzisa amaphiko abo, benyukela esiqongweni sodonga loMuzi. UJesu naye wayekanye nabo; umqhele wakhe wawubukeka ukhanya ngokumangalisayo futhi ugcelele inkazimulo. Kwakuwumqhele ngaphakathi komqhele, kuyisikhombisa ngenani. Imiqhele yabangcwele yayiyigolide elimsulwa kakhulu, ihlotshiswe ngezinkanyezi. Ubuso babo babukhanya ngenkazimulo, ngokuba babesesimweni sikaJesu uqobo lwakhe; futhi lapho bevuka, behamba bonke kanyekanye beya esiqongweni soMuzi, mina ngathathwa yinjabulo enkulu ngaleso sibonakaliso.

Khona-ke ababi babona lokho ababekulahlekelwe; umlilo waphefumulelwa uvela kuNkulunkulu phezu kwabo, wabashisa wabaqeda. Lokhu kwakuwukwenziwa kwesahlulelo. Khona-ke ababi bamukela ngokwalokho abangcwele, bemunye noJesu, ababebalinganisela

kona phakathi neminyaka eyi-1000. Yona leyo mlilo ofanayo owavela kuNkulunkulu washisa waqeda ababi, wahlanza umhlaba wonke. Izintaba ezaziphukile futhi zihwabene zancibilika ngokushisa okukhulu, nomkhathi nawo, futhi konke okufana nezinhlanga zomquba kwasha kwaphela. Khona-ke ifa lethu lavuleka phambi kwethu, likhazimula futhi lihle, samukela njengefa umhlaba wonke owenziwe waba musha. Sonke samemeza ngezwi elikhulu, Udumo, Haleluya.

“Ngabona futhi ukuthi abelusi kufanele babonisane nalabo abanezizathu zokubethemba, labo abaye baba kuzo zonke izigijimi, futhi abagxilile kulo lonke iqiniso lamanje, ngaphambi kokuba baphakamise noma yiliphi iphuzu elisha elibalulekile, abangase bacabange ukuthi iBhayibheli liyalisekela. Khona-ke abelusi bayakuba munye ngokuphelele, futhi ubunye bababelusi buyozwakala yibandla. Ngabona ukuthi inkambo enjalo yayiyovimbela ukwehlukana okudabukisayo, bese kuba kungekho ngozi yokuba umhlambi oyigugu uhlukaniswe, nezimvu zihlakazeke, zingenamusi.”—

Bese kuphetha ngezigaba ezinhlanu ezengeziwe enginifakele zona ebhokisini, ngoba lezi zigaba ezinhlanu ezithathwe kulesi sihloko yizo ezizogcina sezifakwe ku-Early Writings. Kungaleso sizathu lezi zigaba ezinhlanu zokugcina zizungezwe ibhokisi.

NgoSeptemba 23, iNkosi yangibonisa ukuthi yayiselule isandla sayo ngokwesibili ukuba ibuyise insali yabantu bayo, nokuthi imizamo kumele iphindwe kabili ngalesi sikhathi sokubuthana. Ngesikhathi sokusakazeka u-Israyeli washaywa wadatshulwa; kodwa manje ngesikhathi sokubuthana uNkulunkulu uyakwelapha futhi ayibophe amanxeba abantu bakhe. Ngesikhathi sokusakazeka, imizamo eyenziwa yokusabalalisa iqiniso yaba nomphumela omncane kakhulu, yafeza okuncane noma kwangafezwa lutho; kodwa ngesikhathi sokubuthana, lapho uNkulunkulu esebeke isandla sakhe ukuba abuthe abantu bakhe, imizamo yokusabalalisa iqiniso iyakuba nomphumela owawuhloselwe. Bonke kufanele babe munye futhi bashiseke emsebenzini. Ngabona ukuthi kwakuyihlazo ukuba noma ubani abhekisele esikhathini sokusakazeka njengezibonelo ezizosisusela manje ngesikhathi sokubuthana; ngokuba uma uNkulunkulu engenzeli lutho olungaphezu kwalokho asenzela khona ngaleso sikhathi, u-Israyeli wayengeke aqoqwe. Kuyadingeka njengokushunyayelwa kwalo ukuthi iqiniso lishicilelwe ephepheni.

“INkosi yangibonisa ukuthi ishadi lika-1843 laqondiswa yisandla sayo, nokuthi akukho ngxenye yalo okufanele iguqulwe; nokuthi izibalo zazinjengoba yayifuna zibe njalo. Nokuthi isandla sayo sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho noyedwa owayengalibona, kwaze kwaba yilapho isandla sayo sisuswa.”

Khona-ke ngabona, maqondana nalelo —“Nsuku zonke,” ukuthi igama elithi —“umhlatshelo” lafakwa ukuhlakanipha komuntu, futhi alisiye ingxenye yombhalo; nokuthi iNkosi yanikeza umbono ofanele ngakho kulabo abamemeza ukumemeza kwehora lokwahlulelwa. Lapho ubunye bukhona, ngaphambi kuka-1844, cishe bonke babevumelene embonweni ofanele walelo —“Nsuku zonke”; kodwa selokhu kwaba ngu-1844, ekudidekeni, kuye kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka.

“INkosi yangibonisa ukuthi isikhathi asibanga yisivivinyo kusukela ngo-1844, nokuthi isikhathi asisoze saba yisivivinyo futhi.”

“Khona-ke ngakhonjiswa abathile abasephutheni elikhulu, lokuthi abangcwele basazoya eJerusalema Elidala, nokunye, ngaphambi kokuba iNkosi ifike. Umbono onjalo wenzelwe ukuphambukisa ingqondo nesithakazelo emsebenzini kaNkulunkulu wamanje, ongaphansi kombiko wengelosi yesithathu; ngokuba uma kufanele siye eJerusalema, khona izingqondo zethu ziyakuba khona ngokwemvelo, nezinto zethu ziyakugodlwa kwezinye izinsiza, ukuze kuyiswe abangcwele eJerusalema. Ngabona ukuthi isizathu sokuba bashiyelwe ukuba bangene kuleli phutha elikhulu, kungenxa yokuthi abazange bavume futhi bazilahle iziphambeko zabo, abebephila kuzo iminyaka eminingi edlule.” Review and Herald, November 1, 1850.

Uyababona na? Uyakwazi yini engikhuluma ngakho?

Kulungile. Uma singena kulezi zindima ezinhlanu zokugcina, nizobona izinto ezithile ezihlukile embhalweni wokuqala kunalokho enizokuthola ku-Early Writings, ikhasi 74.

KUSUKA EZILALELINI: Ngakho-ke, uthi lokhu okusebhokisini kuyikho okokuqala na?

Lezi ezisebhokisini, yilezi zigaba ezinhlanu zokugcina kulesi sihloko sokuqala, futhi leli bhokisi lizizungezile. Lezi zigaba ezinhlanu yizo ekugcineni ezagcina zifakwe ku-Early Writings, ikhasi 74.

Kodwa, lokhu kwanyatheliswa nini, lokhu kwabhalwa nini? NgoNovemba 1850.

Ngakho-ke, ngikugqamise ngombhalo onzima lokho okuyoguqulwa kulezi zigaba ezinhlanu. Kuzoba khona ukuguquka kwesimo kulokhu; ngoba, esikhathini esiseduze kakhulu esizayo ngo-1851, incwadi ethi A Sketch of the Christian Experience and Views of Ellen G. White izonyatheliswa, futhi bazothatha lezi zigaba bazifake ku-A Sketch of the Christian Experience and Views of Ellen G. White. Futhi kusukela lapha [isihloko ku-Review and Herald, November 1850] kuya ku-A Sketch of the Christian Experience and Views of Ellen G. White, kunezinguquko ezincane zokuhlela ezenzeka kulezi zigaba ezinhlanu. Bese kuthi kusukela ku-A Sketch of the Christian Experience and Views of Ellen G. White ngo-1851 kuya ku-Early Writings ngo-1882, kube khona ezinye futhi izinguquko zokuhlela, futhi yilezo zinguquko zokuhlela ezenza i-Early Writings, ikhasi 74, ibe yindida.

Ngakho-ke, kulezi zigaba ezinhlanu eziphetha embhalweni wesandla wokuqala, esigabeni sokuqala, “September 23d, iNkosi yangibonisa . . . ,” lokho kuzoguqulwa.

Ezindimeni ezilandelayo: “Ngase ngibona . . .”; “Ngase ngibona . . .”; “INkosi yangibonisa . . .”; kanye nokuthi, “Ngase ngiqondiswa ku . . .”; lezi zinto zithola ukulungiswa okuncane.

Kuboniswe Amaqiniso Ayishumi Ayinhloko Ezigabeni Eziyishumi Nantathu

Kepha, engifuna ukuba nibone kulezi zigaba eziyishumi nantathu ezivela esihlokweni sokuqala, uveze izinto eziyishumi eziyinhloko.

Manje sengiyakhumbula ukuthi kungani ngibeke lezi zinto ngombhalo ogqamile. Akusikho ukuthi lezo zinto zizogugulwa. Ngigcizelela okuthile kini, uma ningabona, ukuthi kulezi zigaba eziyishumi nantathu waboniswa lokhu . . . , waboniswa lokhu . . . , waboniswa lokhu . . . , waboniswa lokhu. Futhi lapho eboniswa into eyodwa, ngemva kokusitshela ngayo, ube eseboniswa okuthile okungaxhumene ngempela nalokho ayesanda kukuboniswa kona: “Ngaboniswa lokhu . . . ; ngaboniswa lokhu . . . ; ngaboniswa lokhu”

Ungangihlola futhi uzifundele wena ngokwakho, kodwa waboniswa amaqiniso ayishumi ayisisekelo kulezi zigaba eziyishumi nantathu.

Nakhu okuboniswayo kuye. Waboniswa ngothando lukaNkulunkulu, ngeminikelo, ngomkhuleko wababuthakathaka, ngenkonzo yesidlo seNkosi, ngeziNhlupho Eziyisikhombisa Zokugcina ezihlobene neNkulungwane, ngokukhanya okusha, ngokubuthelwa ngemva kuka-1844, ngomsebenzi wokushicilela, ngeShadi lika-1843, ngo-“Daily,” “nangesikhathi” njengesivivinyo, nangohambo olungcwele oluya eJerusalema. Futhi uma ukufunda ngokucophelela, lokhu akusikho ukugeleza komcabango. Lokhu kuyinto ethi kakhulu, “Ngaboniswa lokhu,” futhi ubhala phansi lokho akuboniswayo; futhi waboniswa okuthile okungahlangene ngempela. Kumelwe nikubone lokho; ngoba, njengoba beqala ukuhlanganisa lezi zigaba, baqala ukudala umcabango wokuthi usho into angayishongo ngempela.

Review and Herald, Novemba 1, 1850

Kulungile. Qaphelani isigaba sokuqala ezigabeni ezinhlanu esibhekene nazo zikaNovemba 1850.

“Ngomhlaka 23 Septhemba, iNkosi yangibonisa ukuthi yayiselule isandla sayo okwesibili ukuze ibuyise insali yabantu bayo, nokuthi imizamo kumele iphindwe kabili kulesi sikhathi sokubuthwa. Esikhathini sokuhlakazwa u-Israyeli washaywa wadatshulwa; kodwa manje esikhathini sokubuthwa uNkulunkulu uyakuphilisa abophe abantu bakhe amanxeba. Esikhathini sokuhlakazwa, imizamo eyenziwa ukusakaza iqiniso yaba nomphumela omncane kakhulu, yafeza okuncane noma yaze yangafeza lutho; kodwa esikhathini sokubuthwa, lapho uNkulunkulu esebeke isandla sakhe ukuze abuthe abantu bakhe, imizamo yokusakaza iqiniso iyakuba nomphumela ohlosiwe. Bonke kufanele babe munye futhi bashiseke emsebenzini. Ngabona ukuthi kwakuyihlazo ukuba noma ngubani abhekisele esikhathini sokuhlakazwa njengezibonelo zokusilawula manje esikhathini sokubuthwa; ngokuba uma uNkulunkulu engenzeli lutho olungaphezu kwalokho asenzela khona ngaleso sikhathi, u-Israyeli ubungeke neze ubuthwe. Kuyadingeka ngokufanayo ukuba iqiniso lishicilelwe ephepheni, njengokushunyayelwa.” —

Umusho wokugcina waleyo ndima uthi, “Kudingeka ngendlela efanayo ukuthi iqiniso lishicilelwe ephepheni, njengokuthi lishunyayelwe.” Kulungile. Lo mcabango uzolahlwa.

Isigaba sesibili kweziyisihlanu esizicubungulayo, lapho kuthiwa, “iNkosi yangibonisa,” niyabona ukuthi ngikuklelise umugqa ngaphansi kwakho.

—“iNkosi yangibonisa ukuthi ishadi lika-1843 laqondiswa yisandla sayo, nokuthi akukho ngxenye yalo okufanele iguqulwe; ukuthi izibalo zazinjengoba yayifuna zibe njalo. Nokuthi isandla sayo

sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho noyedwa owayengalibona, kwaze kwasuswa isandla sayo.”—

Isizathu sokuba kube khona noma yini engiyidwebelile ngaphansi kulezi ziqephu ezine eziphezulu ekhasini yilesi sokuthi lezo zizoba nezinguquko zokuhlelwa lapho isiphinde yanyatheliswa ku-A Sketch of the Christian Experience and Views of Ellen G. White ngo-1851.

Kulungile. “INkosi yangibonisa,” kuzoguqulwa; “ngesandla sayo” kuzoguqulwa, “ukuthi akukho ngxenye yako okufanele iguqulwe” kuzoguqulwa.

Khona-ke esigabeni esilandelayo esibhalwe ngokugqamile [isigaba sesine] ekhasini kuthiwa,

—“INkosi yangibonisa ukuthi isikhathi asibanga yisivivinyo kusukela ngowe-1844, nokuthi isikhathi asisoze saphinde saba yisivivinyo.”—

“INkosi yangibonisa,” lokho kuzoguqulwa. Lokho abazokwenza ngonyaka olandelayo encwadini ethi A Sketch of the Christian Experience and Views of Ellen G. White, bazothatha leso sigaba esinomusho owodwa basihlanganise nesigaba esandulelayo. Bazosiguqula sibe isigaba esisodwa.

Kodwa futhi, uma igama noma amagama ebhalwe ngokugqamile, kuyoba khona nolunye ushintsho ekubhalweni; futhi ngizoninika isibonelo salokho engikushoyo.

Futhi esigabeni sesithathu kuthiwa,

—“Khona-ke ngabona mayelana nelo —Nsuku zonke,’ ukuthi igama elithi —umhlatshele’ lanezelwa ukuhlakanipha komuntu, futhi alikho embhalweni; nokuthi iNkosi yanikeza umbono oqondile ngakho kulabo abanikela ukumemeza kwehora lokwahlulelwa. Ngesikhathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondile walelo —Nsuku zonke;’ kodwa selokhu kwaba ngu-1844, ekudidekeni, kuye kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka.”—

Khona-ke endimeni elandelayo ebhalwe ngokugqamile [indima yesine] ekhasini kuthiwa,

“INkosi yangibonisa ukuthi isikhathi besingazange sibe yisivivinyo kusukela ngo-1844, futhi isikhathi asisayikuphinde sibe yisivivinyo.”—

“INkosi yangibonisa,” lokho kuzoguqulwa.

Lokho abazokwenza ngonyaka olandelayo ku-A Sketch of the Christian Experience and Views of Ellen G. White, bazothatha leyo ndima yomusho owodwa bayihlanganise nendima eyandulelayo. Bazoyiguqula ibe yindima eyodwa.

Futhi bazoshintsha ukuthi “INkosi yangibonisa” kube ukuthi “Nami ngaboniswa.” Kulungile? Bazokwenza lezo zigaba ezimbili zibe yisigaba esisodwa, futhi bazokuguqula kube ukuthi, “Nami ngaboniswa,” ngo-1851.

—“Ngase ngiboniswa abathile abasephutheni elikhulu, lokuthi abangcwele basazoya eJerusalema Elidala, njll., ngaphambi kokuba iNkosi ifike. Umbono onjalo uhlose ukususa ingqondo

nentshisekelo emsebenzini kaNkulunkulu wamanje, ngaphansi komlayezo wengelosi yesithathu; ngokuba uma kumelwe siye eJerusalema, khona izingqondo zethu ngokwemvelo zizakuba lapho, nezinsiza zethu ziyakugodlwa kwezinye izidingo, ukuze kuhanjise abangcwele eJerusalema. Ngabona ukuthi isizathu sokuba bayekelwe ukuba bangene kuleli phutha elikhulu, yingoba abavumanga futhi abazange bazilahle iziphambeko zabo, abebephila kuzo iminyaka eminingi edlule.” Review and Herald, November 1, 1850.

Kodwa, lapho usufika ku-Early Writings, niyazi ukuthi benzeni? Basusa inkulumo ethi “Ngabuye ngaboniswa,” lapho kulesi sigaba esisodwa se-Early Writings kuzothiwa, “Lapho ubunye babukhona ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondile nge-‘Daily,’ kodwa selokhu kwaba ngu-1844, ekudidekeni, kuye kwamukelwa eminye imibono, kwalandela ubumnyama nokudideka.” Basusa inkulumo ethi “Ngabuye ngaboniswa,” futhi umusho olandelayo uthi, “isikhathi sasingasabi yisivivinyo kusukela ngo-1844.” Ngokuphazima kweso anisenalo ulwazi lokuthi lo mcabango wokuthi isikhathi sasingesona isivivinyo ungomunye wezinto yena aboniswa zona ngokuqondile. Niyakholwa ukuthi lokhu kwakuyingxenye yokukhanya kwakhe nge-Daily embonweni wamanga owadala ukudideka.

Lokho akusikho okokuqala. Unalokhu okokuqala. Kuhlole.

Isinyathelo Esilandelayo (Isinyathelo Sesibili)—1851 Uhlaka Lwesipiliyoni SobuKristu Nombono Ka-Ellen G. White

Bese ngaphansi kwalokhu unakho okuthi, *A Sketch of the Christian Experience and View of Ellen G. White*, eyashicilelwa ngo-1851; futhi unakho ukuchithwa ngokuningiliziwe kwezinguquko ezenzeka, futhi kukhona ushintsho olubaluleke kakhulu, kakhulu.

“NgoSeptemba 23, iNkosi yangibonisa [ngaphambili—“showed”] ukuthi yayiselulile isandla sayo okwesibili ukuze ibuyise insali yabantu bayo, nokuthi imizamo kufanele iphindwe kabili kulesi sikhathi sokubuthana. Ngesikhathi sokuhlakazeka, u-Israyeli washaywa futhi wadatshulwa; kodwa manje ngesikhathi sokubuthana uNkulunkulu uzophulukisa abantu bakhe futhi ababophe amanxeba. Ngesikhathi sokuhlakazeka, imizamo eyenziwa ukusabalalisa iqiniso yaba nomphumela omncane kakhulu, yafeza okuncane noma yaze yangafeza lutho; kodwa ngesikhathi sokubuthana, lapho uNkulunkulu esebeke isandla sakhe ekubutheni abantu bakhe, imizamo yokusabalalisa iqiniso izoba nomphumela eyayihlelelwe wona. Bonke kufanele babe munye futhi bashiseke emsebenzini. Ngabona ukuthi kwakungalungile ukuba noma ngubani abhekisele esikhathini sokuhlakazeka ukuze athole izibonelo ezizosilawula manje ngesikhathi sokubuthana; ngokuba uma uNkulunkulu engenzeli lutho oluningi kithina manje kunalokho akwenza ngaleso sikhathi, u-Israyeli wayengeke abuthwe. [Kususiwe: Kuyadingeka ngokufanayo ukuthi iqiniso lishicilelwe ephepheni, njengoba lishunyayelwa.] [Izigaba Zihlanganisiwe] Ngibonile [ngaphambili—“iNkosi yangibonisa”] ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, [ngaphambili—“yisandla saYo”] nokuthi akufanele liguqulwe; [ngaphambili—“akukho ngxenye yalo okufanele iguqulwe”] nokuthi izinombolo zazinjengoba yayifuna zibe njalo. Ukuthi isandla saYo sasiphezu kwalo, futhi safihla iphutha kwezinye zezinombolo, ukuze kungabikho muntu owayengalibona, kwaze kwasuswa isandla saYo.”

“Ngase ngibona maqondana nalokho okuthiwa —Nsuku zonke,’ ukuthi igama elithi —umhlathshelo’ lanezelwa ukuhlakanipha komuntu, futhi alingelona elombhalo; nokuthi iNkosi yanikeza umbono ofanele ngakho kulabo abamemezela ukukhala kwehora lokwahlulela. Lapho ubunye babukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni ofanele we —Nsuku zonke;’ kodwa kusukela ngo-1844, ekudidekeni, kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka. [Izigaba Zihlanganisiwe] Ngiphinde ngabona [Phambilini—“iNkosi yangibonisa”] ukuthi isikhathi sasingsona isivivinyo kusukela ngo-1844, nokuthi isikhathi asisoze saba yisivivinyo futhi.]” A Sketch of the Christian Experience and Views of Ellen G. White, ExV 61–62.

Isikhathi esingaxhunyanisiwe noMyalezo weNgelosi yesiThathu

UEllen White wayenombono ehlukile kunalowo mbono agcina usushicilelwe encwadini ethi *Early Writings*. Wayenemibono eminingana; kodwa wayenombono lapho atshelwa khona okuthile; watshelwa isigaba esisodwa, wase esibhala phansi.

“INkosi ingibonisile ukuthi umlayezo wengelosi yesithathu kufanele uhambe, futhi umenyezwe kubantwana beNkosi abahlakazekile, nokuthi akufanele ubekwe phezu kwesikhathi; ngokuba isikhathi asisoze saba uvivinyo futhi. Ngabona ukuthi abanye babethola ukujabula kwamanga okuvela ekushumayeleni isikhathi; ukuthi umlayezo wengelosi yesithathu wawunamandla kakhulu kunokuba isikhathi singaba. Ngabona ukuthi lo mlayezo ungema phezu kwesisekelo sawo uqobo, nokuthi awudingi isikhathi ukuba siwuqinise, nokuthi uyakuhamba ngamandla amakhulu, wenze umsebenzi wawo, futhi uyakunqunywa ngokulunga.” A Sketch of the Christian Experience and Views of Ellen G. White, ExV 48.

Ukukhuluma ngani lapho? Ukuthi akufanele neze siphinde sixhumanise uMyalezo Wengelosi Yesithathu nesikhathi, akunjalo?

Ameni? Nginani?

Ukutholaphi lokhu? Kutholakala kuphi?

KUSUKELA EZILALELINI: (Akukho mpendulo.)

KUSUKELA EZETHAMELINI: Uhlaka Lwesipiliyoni Nemibono YobuKristu.

Uhlaka Lwesipiliyoni SobuKristu Nemibono Ka-Ellen G. White, ikhasi 48, ikhasi 48.

Kulungile. Siyitholaphi lesi siqephu esixoxa ngaso esithathwe ku-Review and Herald, uNovemba 1850; sitholakala kuphi ku-A Sketch of the Christian Experience and Views of Ellen G. White? Nokho, sitholakala, uma nibuyela emuva emaphawini enu, sitholakala ku-A Sketch of the Christian Experience and Views of Ellen G. White, ikhasi 61 nekhasi 62.

Unombono ose-A Sketch of the Christian Experience and Views ka-Ellen G. White oqoshwe ekhasini 48; bese kuba khona lowo mbono ogcina usushicilelwe ku-Early Writings, emakhasini 61 no-62. Le mibono yehlukaniswe ngamakhasi ayi-13 noma ayi-14, akunjalo?

Futhi bazokwenzenjani uma kufika ku-Early Writings? Bazothatha lesi sigaba ekhasini 48 basifake khona kanye ngemva kwesitatimende sakhe sokuthi isikhathi asiseyona inhlole. Bazohlanganisa imibono emibili.

Niyakuqonda engikushoyo na?

INDODA EZILALELINI: Yebo.

Niyakuqonda lokho engikushoyo?

UMUNTU NGAMUNYE OQONDISWE EZETHAMELINI: (Ukuqinisekisa.)

Kulungile, ngoba nguwe engibona ukuqinisekiswa okuncane kakhulu kuwe.

Isinyathelo Sokugcina (Isinyathelo Sesithathu)—Imibhalo Yasekuqaleni ka-1882

Kulungile. Manje sengibuyile ekhasini 6 lamanothi akho; futhi manje usunayo futhi i-Early Writings.

“Septemba 23, . . . Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi alifanele liguqulwe; ukuthi izibalo zazinjengoba Yona yayifuna zibe njalo; ukuthi isandla saYo sasiphezu kwalo futhi safihla iphutha kwezinye izibalo, ukuze kungabikho noyedwa owayengalibona, kwaze kwasuswa isandla saYo.

Ngase ngibona maqondana nelo elithi —imihla ngemihla’ (Daniyeli 8:12) ukuthi igama elithi —umhlathelo’ lanezelwa ukuhlakanipha komuntu, futhi alisilo elembhalo, nokuthi iNkosi yanikeza umbono oqondile ngalo kulabo abamemezela ukukhala kwehora lokwahlulela. Ngesikhathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondile walelo elithi —imihla ngemihla’; kodwa ekudidekeni kusukela ngo-1844, kuye kwamukelwa eminye imibono, kwalandela ubumnyama nokudideka. Isikhathi asibanga uvivinyo kusukela ngo-1844, futhi asisoze saphinde saba uvivinyo.

"INkosi ingibonisile ukuthi umlayezo wengelosi yesithathu kumelwe uhambe, futhi umenyezwe kubantwana beNkosi abahlakazekile, kodwa akumelwe uboshelwe esikhathini. Ngabona ukuthi abanye babengenwa ukujabula kwamanga, okuvela ekushumayeleni isikhathi; kodwa umlayezo wengelosi yesithathu unamandla kunokuba isikhathi singaba nawo. Ngabona ukuthi lo mlayezo ungema phezu kwesisekelo sawo uqobo futhi awudingi isikhathi ukuba siwuqinise; nokuthi uyohamba ngamandla amakhulu, wenze umsebenzi wawo, futhi uyofinyezwa ekulungeni."

“Ngase ngikhonjiswa kwabanye abasephutheni elikhulu lokukholwa ukuthi kuwumsebenzi wabo ukuya eJerusalem Elidala . . .” Early Writings, 74-76.

Nesizathu sokuthi lokhu kubhalwe ngokugqamile, yile ndima lapha ethi, ". . . Ngesikhathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni ofanele mayelana ‘nensuku zonke’; kodwa ekudidekeni kusukela ngo-1844, kwase kwamukelwa eminye imibono, kwalandela ubumnyama nokudideka. Isikhathi asizange sibe uvivinyo kusukela ngo-1844, futhi asisoze saba uvivinyo futhi." kudingeka nikhumbule ukuthi ekuqaleni embhalweni wakhe wokuqala walowo

mbono, wathi, "Ngaboniswa ukuthi isikhathi asizange sibe uvivinyo kusukela ngo-1844," futhi kwakuyindima ehluke. Wayeqinisekisile ukuthi kwakukhona umehluko phakathi kwalokho ayekubonisiwe mayelana neNsuku Zonke nalokho ayekubonisiwe mayelana nokuthi isikhathi sibe uvivinyo; nokuthi indima elandelayo, ekhuluma ngokungabikho kwesikhathi esixhumanisayo noMyalezo Wezingelosi Zesithathu, yayingekho embonweni wokuqala. Yayisekhasini 48 le-Life Sketches, hhayi emakhasini 61 no-62.

Kodwa, lapho nifika ku-Early Writings ngo-1882, bakuhlanganisa ndawonye; ngakho-ke, lapho nifika eminyakeni yawo-1930 futhi niphambukela ebumnyameni obujulile ngaphakathi kwe-Adventism, uWillie White uthi lapho nifunda i-Daily kufanele niyifunde kumongo wesikhathi—"Uxolo, Willie, umthwalo wakho kwakuwukuba nguwe owayenikeza umlando onembile we-Spirit of Prophecy. Wawufanele ukuba nguwe owayehlula i-Spirit of Prophecy. Futhi ekwethulweni kwakho kwe-Early Writings, ikhasi 75, awuzange unake imithombo yokuqala, futhi leyo mithombo yokuqala ithi lapho uphakamisa impikiswano yokuthi i-Daily kufanele ibhekwe kumongo wesikhathi ku-Early Writings, 74, lokho kungamanga ngokuphelele."—Akulona iqiniso! Akunakusekelwa umlando ose-Spirit of Prophecy. Akunakusekelwa umlando waleyo nkathi yesikhathi.

Kulungile. Iphuzu 1, uDade White uthi kukhona umbono ofanele mayelana noMhlatshelo Wansuku zonke, ku-Early Writings, 74. Ingxabano eyinhloko ephoqwa kamuva emlandweni iwukuthi, lapho ufunda lesi siqephu esiku-Early Writings, 74, kufanele usibeke esimweni sokubekwa kwesikhathi. Leyo ngxabano ingamanga; ayisemukelekile!

Ngakho-ke, manje sesisele nalesi simo sodwa sokuthi kukhona umbono ofanele ngeDaily. Kunjalo? Kodwa-ke, sizothatha omunye futhi umcabango kulesi sigaba.

Lithi, "NgoSeptemba 23, iNkosi yangibonisa . . ." NgoSeptemba 23, nini? Ngo-1850: "NgoSeptemba 23, 1850, iNkosi yangibonisa."

Wamkhombisa ini?

Kodwa enye yezinto amkhombisa zona kwakungukuthi kusukela ngo-1844, eminye imibono nge-Daily iye yamukelwa.

"NgoSeptemba 23, 1850 iNkosi yangibonisa . . . Ngesikhathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondile nge-'Daily;' kodwa kusukela ngo-1844, ekudidekeni, sekwamukelwe eminye imibono, kwalandela ubumnyama nokudideka. The Review and Herald, Novemba 1850."

uMashi 1850 "Imihla ngemihla" yiNdawo Engcwele Yasemhlabeni

Ngakho-ke, ezansi kwekhasi 6 ninendima ethathwe kuyi-Review and Herald kaMashi 1850, futhi iyindatshana ebhalwe nguDavid Arnold.

"Yena [uDaniyeli] futhi ubona wona lowo mbuso ocindezelayo —umelana neNkosana yamakho; ngaleyo ndlela uqeda ukuba semthethweni kwazo zonke izimihlatshelo zansuku zonke ezamiselwa eSinayi ukuba zigcinwe nsuku zonke kuze kufike iNzalo. Lapha uKristu,

ongumongo, noma umhlatshelo omkhulu ongumfuziselo ogcwalisekileyo, wabulawa amasosha amaRoma. Kanjalo ngeRoma —umhlatshelo wansuku zonke wasuswa,’ futhi indawo yesigcawu sakhe esingcwele yadilizwa nguThithu, induna yamaRoma, lapho ebhubhisa umuzi waseJerusalema, nethempeli likaNkulunkulu, elaliqukethe —indawo engcwele.’ Lapha kwaqala ukugcwaliseka kwesimemezelo esingokwesiprofetho sikaKristu. Futhi bayakuwa ngomphetho wenkamba, baholelwe ekuthunjweni kuzo zonke izizwe, neJerusalema liyakunyathelwa phansi ngabeZizwe, KUZE KUPHELE IZIKHATHI ZABEZIZWE.’ Luka 21:24.” David Arnold, Review and Herald, Mashi 1850, Umqulu 1, Inombolo 8.

Kulesi sihloko uDavid Arnold ufundisa ukuthi iNkonzo yansuku zonke encwadini kaDaniyeli imele indlu engcwele yamaJuda eJerusalema, eyasuswa yiRoma yobuhedeni ngonyaka ka-70 emva kukaKristu.

uSeptemba 1850 “Okwansuku Zonke” Kungumsebenzi Wokukhonza KaKristu ETabernakele

Kwathi-ke ngoSeptemba 1850, ngawo lowo nyaka—futhi phela, ngubani umhleli we-Review and Herald ngo-1850? Igama lakhe nguJames White.

Ngakho-ke, ngoSeptemba ka-1850, uJames White washicilela indatshana kaCrosier efundisa ukuthi uMhlatshelo Wansuku Zonke umelela inkonzo kaKristu ethempelini.

Manje, uJames White akakufundisi ngokuqondile lokho, kodwa abantu bathatha lokho okusikiselwa lapho bese bethi yilokho akufundisayo. Futhi kungani ngisho lokhu? Ngikusho lokhu ngenxa yesizathu sakhe: NgoSeptemba ka-1850, uDade White uthi kusukela ngo-1844 eminye imibono nge-Daily yamukelwe ebumnyameni, futhi kwalandela ukudideka.

Le mibono emibili [ka-Arnold neka-Crosier] ayiwona umbono wamaPhayona wokuthi i-Daily iwubuhedeni.

Futhi ekhasini 7 ninazo lezo zigaba ezimbili ezisencwadini kaCrosier, lapho esho khona ngokusikisela ukuthi iNsuku zonke iyinkonzo kaKristu eNdaweni engcwele.

“—futhi indawo yeNdawo yaKhe eNgcwele yadilizwa phansi;” Daniyeli 8:11. Lokhu kudilizwa phansi kwenzeka ezinsukwini nangendlela yamandla amaRoma; ngakho-ke, iNdawo eNgcwele yalombhalo yayingeyona iMhlaba, noma iPalestina, ngoba owokuqala wadilizwa phansi ekuweni, eminyakeni engaphezu kuka-4,000, nowesibili ngesikhathi sokuthunjwa, eminyakeni engaphezu kuka-700 ngaphambi kwesigameko salesi siqephu, futhi akukho nokukodwa kwalokhu okwenzeka ngamandla amaRoma.

“Indawo Engcwele eyaphonswa phansi ingeyeLowo iRoma eyazikhulisa ngakuye, owayeyiNkosana yebutho, uJesu Kristu; futhi uPawulu ufundisa ukuthi iNdawo Yakhe Engcwele isezulwini. Futhi, uDaniyeli 11:30–31, —Ngokuba imikhumbi yaseKhithimi iyakufika imelane naye; ngalokho uyakudabuka, abuye, abe nolaka (induku yokujezisa) ngesivumelwano esingcwele (ubuKristu), enze kanjalo; yebo, uyakubuya abe nokuzwana nalabo (abapristi nababhisobhi) abashiya isivumelwano esingcwele. Nezingalo (ezombuso nezenkolo) ziyakuma ngasohlangothini lwakhe, zona (iRoma nalabo abashiya isivumelwano esingcwele) ziyakuyingcolisa iNdawo Engcwele yamandla.’ Kwakuyini lokhu iRoma

nabaphostoli bobuKristu ababeyihlanganyela ukuyingcolisa? Lokhu kuhlangu kwakhiwa kumelene —nesivumelwano esingcwele’, futhi kwakuyiNdawo Engcwele yaleso sivumelwano abayingcolisa; ababengakwenza njengoba nje bengcolisa igama likaNkulunkulu; uJeremiya 34:16; uHezekeli 20; uMalaki 1:7. Lokhu kwakufana nokuhlambalaza noma ukunyundela igama laKhe. Ngalo mqondo lesi silo —sezepolitiki nezenkolo’ sayingcolisa iNdawo Engcwele, (IsAmbulo 13:6), sayiphonsa phansi isuka endaweni yayo ezulwini, (IHubo 102:19; uJeremiya 17:12; amaHeberu 8:1–2) lapho bebiza iRoma ngokuthi umuzi ongwele, (IsAmbulo 21:2) futhi bemisa uPapa lapho ngeziqezithi, —Nkosi Nkulunkulu uPapa’, —Baba oNgcwele’, —iNhloko yeBandla’, njalonzalo, futhi lapho, ethempelini likaNkulunkulu —elingumgunyathi’, azibize ngokuthi wenza lokho uJesu akwenzayo ngempela eNdaweni Yakhe Engcwele; 2 Thesalonika 2:1–8. INdawo Engcwele iye yanyathelwa ngezinyawo (uDaniyeli 8:13), ngendlela efanayo neNdodana kaNkulunkulu eye yanyathelwa ngayo. (amaHeberu 10:29.)” O. R. L. Crosier, —INdawo Engcwele’, Review and Herald, Septhemba, 1850.

Umqondo KaJames White

Kungani uJames White wayengashicilela lesi sihloko uma ayazi kangcono? Isizathu salokho sithi “The Logic of James White” emanothini akho.

Into yokuqala eyanyatheliswa ngemva kwe-Disappointment ibizwa ngokuthi *A Word to the Little Flock*, futhi abantu abathathu ababengababhali kulokho kushicilelwa kwakunguJames no-Ellen White noJoseph Bates. Into yokuqala eyanyatheliswa ngemva kuka-October 22, 1844, yilabo bantu ababebeqhubeka endleleni kwakuyilesi sihloko; futhi, kulesi sihloko uDade White uqinisekisa umbono kaCrosier, hhayi umbono wakhe nge-Daily kodwa umbono wakhe wokuthi uKristu wasuka eNdaweni Engcwele waya eNdaweni Engcwele Kakhulu.

Qaphelani, lona nguDadewethu White. Yingakho uJames White ayengazimisela ukushicilela isihloko sikaCrosier, kuthiwa,

Ngiyakholwa ukuthi iSanekeli, okufanele sihlanzwe ekupheleni kwezinsuku eziyizi-2300, liyiThempeli laseJerusalema Elisha, uKristu ayisikhonzi salo.” — lokhu kungu-Ellen White — “INKosi yangibonisa embonweni, esikhathini esingaphezu konyaka odlule, ukuthi uMfoweth’ uCrosier wayenokukhanya kweqiniso mayelana nokuhlanzwa kweSanekeli, njll.; nokuthi kwakuyintando yayo ukuthi uMfoweth’ uC. abhale ngokugcwele umbono asipha wona ku-Day-Star, Extra, kaFebhuwari 7, 1846. Ngizizwa ngigunyazwe ngokuphelele yiNkosi ukuba ngincome leyo Extra kubo bonke abangcwele.”

“Ngiyakhuleka ukuthi la mazwi abe yisibusiso kini, nakubo bonke abantwana abathandekayo abangase bawafunde.” A Word to the Little Flock, May 12, 1847.

Ngakho-ke, abantu nanamuhla, abanye bababhali-mbali besimanje ngaphakathi kwe-Adventism, bathi, “Bhekani lapho. U-Ellen White unikeza ukugunyaza kwakhe okuphelele phezu kwendatshana kaCrosier; ngakho-ke, lokho uCrosier akusho mayelana ne-Daily njengenkonzo kaKristu yaseSanctuary kumele kube yiqiniso.” Futhi lapho besho lokho, bamele kabi umlando; ngoba, indatshana kaCrosier yayinezingxenye eziyisishiyagalombili kuyo futhi, kusukela

ekuqaleni impela, ama-Adventist aqonda ukuthi ezine zalezo zingxenye zaziyesithunzi esimnyama ngokuphelele, futhi azikaze, neze, neze, ziphinde zanyatheliswa ngaphakathi kwe-Adventism.

Njengesibonelo, esinye sezikhundla zakhe kuleso sihloko kwakungukuthi lapho uJesu ebuya, kuyoba khona iminyaka eyinkulungwane yokuthula. Ama-Adventist awakukholwa lokho, futhi awakaze akukholwe. Lokho kuqonda kuyikuqonda uWilliam Miller akwenqaba, okwamfaka ngempela uWilliam Miller endleleni efanele yokuqonda iqiniso. Leyo mfundiso ingenye yezimfundiso eziphikisana ngokuqondile nokuqonda kwamaMillerite.

Ngakho-ke, lapho uCrosier ephumela obala nalesi sihloko esinezixenye eziyisishiyagalombili, bayabona khona manjalo ukuthi ezine zalezi zingxenye azifanele ukunyatheliswa kabusha.

Kodwa uJames White ushicilela leyo ngxenye lapho uCrosier ebeka khona ngokusobala ukuthi i-Daily iyinkonzo kaKristu yasendlini engcwele; kodwa uzophinda ashicilele lezo zingxenye ezine kuphela. Akazukuphinda ashicilele ezinye izingxenye ezine. Kodwa ukuze uJames White aphinde ashicilele izingxenye ezine zikaCrosier, kudingeka azishicilele ezinhlelweni ezimbili. Kwadingeka azishicilele kabili ngoSeptemba 1850.

Kwakungekho sikhala esanele kuyi-Review and Herald yakhe ngoSeptemba 1850, ngakho washicilela ama-Review and Herald amabili ngoSeptemba 1850 ukuze akwazi ukufaka yonke indatshana kaCrosier mayelana noKristu esuka eNdaweni eNgcwele eya eNdaweni eNgcwele Kakhulu.

Manje, nizobona kuGerard Damsteegt ukuthi unikeza ukuhlolwa komlando kokuthi ama-Adventist ayehlale azi ukuthi kwakukhona izingxenye ezithile ezihlokwani zikaCrosier ezazingalungile nokuthi zazingeke ziphinde zinyathelise.

"Wathi [u-Ellen Harmon]: —INKosi yangibonisa embonweni, ngaphezu konyaka owedlule, ukuthi uMfoweth' uCrosier wayenokukhanya kweqiniso, mayelana nokuhlanzwa kweNdawo Engcwele, njll.; nokuthi kwakuyintando yaYo ukuthi uMfoweth' uC. abhale umbono awasinika wona ku-Day Star Extra, February 7, 1846. Ngizizwa ngigunyazwe ngokugcwele yiNkosi, ukuba ngincome leyo Extra, kuwo wonke ongcwele" (Incwadi. E. G. White kuCurtis, Word to the Little Flock, 12). AmaSeventh-day Adventist ngokuvamile ahumushe lesi sitatimende ngokuthi izethulo zikaCrosier zazingelona ngaphandle kwamaphutha, kodwa ukuthi impikiswano yakhe enkulu yetayipoloji yayilungile. Ukuphrintwa kabusha kwalesi sihloko kwashiya ngaphandle lezo zingxenye ababezizwa ukuthi azinembile." P. Gerard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission, 125.

Akazange Aphinde Anyathelise Umbhalo Wakhe Ophelele

Manje, ekhasini elilandelayo, uno-W. A. Spicer efakaza into efanayo: Babehlale bazi ukuthi izihloko zikaCrosier zazinamaphutha kuzo, futhi abazange baphinde bashicilele lezo zingxenye ezine.

Kuyadabukisa ukusho ukuthi, uCrosier osemusha wahamba ekukhanyeni kweqiniso leSabatha isikhathi esifushane kakhulu. Kamuva walulahla obala imfundiso yendlu engcwele ayesizile

ekuyimiseni. Abafowethu abangamaphayona baphinda banyathelisa incazelo yakhe ngendlu engcwele izikhathi eziningana emaphepheni abo okuqala, kodwa abazange bakwazi ukuphinda banyathelise umbhalo wakhe ophelele. Kuwo wayenezela encazelweni yendlu engcwele eminye imiqondo mayelana nesikhathi esizayo—imileniyamu yesikhashana, enenkathi yenkazimulo kulomhlaba ekuFikeni Kwesibili. Lezi zinto abafowethu babehlale bezishiya ngaphandle. Lezi zimfundiso zesikhathi esizayo zazisakazeke yonke indawo ngalezo zinsuku. Le mfundiso ayizange neze ihambisane nesigijimi esiqondile sokuFika; futhi ngokungangabazeki le mvubelo yephutha yasiza ekuholeleni amadoda asemasha ekubeni asuke emaqinisweni eSabatha nawendlu engcwele. Ngokushesha waphendukela ekuphikiseni okubuhlungu inhlango yethu yokuqala.” W. A. Spicer, Review and Herald, December 14, 1939

Iphuzu liwukuthi, kukhona abantu namuhla abathatha ukuvuma kukaDade White indatshana kaCrosier encwadini ethi *A Word to the Little Flock*—abantu abanjengoHeidi Heikes, uHeidi Heikes nencwadi yakhe yobuwula mayelana noMbiko Wansuku zonke njengenkonzo kaKristu yaseThempelini elingcwele. Lena ingenye yezimpikiswano zakhe.

Abantu abenza lokhu bayawadelela amaqiniso omlando. Babengeke neze bakwazi ukushicilela kabusha zonke izihloko zikaCrosier. Futhi ukuphikelela ngokuthi ukuvuma kuka-Ellen White encwadini ethi A Word to the Little Flock kuwukuvuma okuphelele nokungakhethi kwesikhundla sikaCrosier kufana nokuphikelela ngokuthi ama-Adventist akholelwa ukuthi kuzoba neminyaka eyinkulungwane yokuthula. Lokho kuyimpikiswano yobuwula.

Kuwukuhlanekezela kabi umlando, futhi kwenziwa ngenhloso yokukhohlisa abantu nokudala ukudideka nobumnyama.

Ngakho-ke, unabanjwa-mlando ababili, uSpicer osewashona noDamsteegt osaphila; kodwa ngiyaniqinisekisa ukuthi, uSpicer noma uDamsteegt, akekho kubo ongavumelana nami kulokho engikulethayo. Kulungile, bebengasoze bavume. Ngakho-ke, unabanjwa-mlando ababili abaphikisanayo abavumelana nalokho enginitshela khona. Akukho sizathu nhlobo sokuthatha ukugunyaza kuka-Ellen White isihloko sikaCrosier ngokungathi kusho ukuthi konke okukuso kwakuphelele.

I-Advent Review—Umqulu 1, e-Auburn, NY, Inombolo 3

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

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

Ngenkathi uJames White eqala ukunyathelisa indatshana kaCrosier ngoSeptemba ka-1850, ku-The Review and Herald, lokho kwakuyiVolumu 1, Inombolo 3.

Kodwa wayengeke akufake konke kuMqulu 1, Inombolo 3; ngakho waqedela lesi sihloko kuMqulu 1 we-The Review and Herald, Inombolo 4. Futhi wakwenza nini lokhu? NgoSeptemba ka-1850.

Pho, kwenzekani ngoSeptemba ka-1850? UDadewethu uWhite waba nombono othi, “NgoSeptemba 23, 1850 iNkosi yangibonisa . . . Lapho ubunye babukhona, ngaphambi

kuka-1844, cishe bonke babemunye ekuqondeni okulungile kwe-‘Daily;’ kodwa kusukela ngo-1844, ekudidekeni, kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka. The Review and Herald, Novemba 1850.”

Wayengubani umyeni wakhe na? Wayengumhleli we-‘*The Review and Herald*’.

Ngakho-ke, wenzeni lapho umkakhe ethi, “Uyazi yini engisanda kutshelwa yiNkosi, James? Ngitsheliwe ukuthi bekungafanele sethule imibono ye-Daily ephikisana nokuqonda kwamaPioneer kokuthi i-Daily ubuPaganism, ngoba kuletha ubumnyama nokudideka.”

Ngakho-ke, uJames White wenzeni? NgoMandulo ka-1850 washicilela enye i-Review and Herald, ezintathu ngenyanga eyodwa. Ibizwa ngokuthi uMqulu 1, Uhlelo Olukhethekile.

Futhi wenzenjani? Waphinde washicilela indatshana kaCrosier futhi wasusa lokho uCrosier akusho mayelana neDaily!

Bazalwane nodade, lokhu kuwubufakazi bomlando bokuthi uJames no-Ellen White baqonda ukuthi umbono kaCrosier mayelana noMhlatshelo wansuku zonke wawuyiphutha nokuthi waletha ubumnyama nokudideka.

Futhi yayiyini imibono kaCrosier mayelana neNsuku zonke? Yathi kwakuyinkonzo kaKristu yaseSanktwari.

Ngakho-ke, ku-Early Writings, 74, lapho ethi, “NgoSeptemba 23, iNkosi yangibonisa ukuthi amaMillerite ayenombono olungile nge-Daily,” ubufakazi bomlando buwukuthi amaMillerite ayeqonda—

Manje, Bazalwane, Bazalwane, ningaphuthelwa yileli qiniso: Kuyini lokhu: NgoSeptemba 1850 uDade White waboniswa ukuthi kusukela ngo-1844 kwakwamukelwe eminye imibono mayelana neMihla ngemihla; ngoMeyi 1850, u-Arnold wethula iMihla ngemihla njengendlu engcwele yamaJuda; ngoSeptemba 1850, ingxenye 1 kwezingu-2 yendatshana kaCrosier iyashicilelwa, kuhlangukise nendlela ayethula ngayo iMihla ngemihla njengenkonzo kaKristu yasendlini engcwele; ngoSeptemba 1850, ingxenye 2 kwezingu-2 yendatshana kaCrosier iyashicilelwa; ngoSeptemba 1850, indatshana kaCrosier iyanyatheliswa kabusha, kodwa umbono wakhe ngeMihla ngemihla ususiwe? Kwenzekani?

Siyabona ukuthi ngawo lowo nyaka lapho leli Shadi lika-1850 lakhizwa khona, futhi leli Shadi lithini mayelana neMihla ngemihla? “Ukubusa kobuhedeni noma uMHLATSHWELO WANSUKU ZONKE ususiwe. Dan. 11:31 508.”

UEllen White wayekwazi ukuthi sasiyini isimo se-“Daily” kulabo abamemezela umlayezo weHora Yokwahlulela. Lapho ethi babenomqondo oqondile, wayazi ukuthi lowo mqondo oqondile kwakungukuthi yayimele ukuthathwa kombuso wobuQaba; i-“Daily” yayimele ubuQaba.

Futhi ngalo nyaka, ka-1850, umlando obhaliwe ufakazela ukuthi yena wayilahla, nomyeni wakhe wayilahla, imfundiso yokuthi “i-Daily” imele inkonzo kaKristu eNgwelengcwele, okuyiyo imfundiso esekelwa yi-Biblical Research Institute ye-Seventh-day Adventist Church. Yiyo

imfundiso esekelwa yiminyango ezimele ngokuzixhasa, njenge-Heartland ne-Steps to Life. Yiyo imfundiso eletha ubumnyama nokudideka.

Manje, qaphelani lokhu mayelana neShadi lika-1850. Lokhu kungoNovemba ka-1850. Lona yilo kanye inyanga lapho athola khona umbono awulobayo, ogcina udlule ekuguqukeni kwawo ngo-1851, bese kuthi ekugcineni ngo-1882 uphelele encwadini ethi Early Writing, kule nyanga uqobo, kule nyanga uqobo, ngoNovemba ka-1850. Kuthiwa,

“NgoMsombuluko sabuyela eDorchester lapho kuhlala khona uMfowethu wethu othandekayo uNichols nomndeni wakhe.”

Phezulu lapha [kubhekiselwa ku-1850 Chart, ekhoneni elingenhla kwesokudla], “Yashicilelwa ngu-Otis Nichols, Dorchester, Massachusetts.” Kulungile? Ukhuluma ngalokhu, akunjalo? Niyakubona lokhu, leli Shadi?

—“Lapho ebusuku uNkulunkulu wanginika umbono othakazelisa kakhulu, omningi wawo eniyowubona ephapheni. UNkulunkulu wangibonisa isidingo sokukhipha ishadi. Ngabona ukuthi lalidingeka nokuthi iqiniso elenziwe lacaca ematafuleni laliyokwenza okuningi futhi liyobangela imiphfumulo ukuba ifike ekwazini iqiniso.” Manuscript Releases, inombolo 15, 210 Novemba, 1850.

Waba nombono endlini kaNichols eDorchester—konke lokho kukule Shadi—ethi, “Kumelwe nenze ishadi.”

Futhi uthini ngeshadi? Ulichaza kanjani?

Yiya kuHabakuki 2, “Ngabona isidingo sokukhipha ishadi,” futhi kwakuzokwenzani? Lalidingeka, “ukuze iqiniso lenziwe licace phezu kwamatafula.” UHabakuki 2, ivesi 2, uthi, “UJehova wangiphendula, wathi: Bhala umbono, uwenze ucace phezu kwamatafula,” Usho ukuthi leli Shadi lika-Otis Nichols lika-1850, elashicilelwa eDorchester, eMassachusetts, liyikugcwaliseka kukaHabakuki, njengoba nje esho ku-The Great Controversy ukuthi iShadi lika-1843 liyikugcwaliseka kukaHabakuki.

Kulungile, niyakubona lokho? Niyakubona ukuthi wamukela nini lo mbono? Ngesikhathi esifanayo lapho lokhu kwakwenzeka khona: “September 23d, iNkosi yangibonisa . . . ukuthi imfundiso ye-Daily njengenkonzo kaKristu yaseSanktwari iletha ubumnyama nokudideka,” futhi umyeni wakhe waphinda washicilela lesi sikhathi ngokushesha wasusa lezo zigaba ezimbili. Asiphindanga sashicilelwa futhi e-Adventism kuze kube ngu-1931 lapho uWillie White ephinda esishicilela; futhi, lapho ekwenza lokho, kwakunobufakazi bamanga kuleyo ncwajana ayishicilela yona impela. Lokho kungafakazelwa.

Manje, ngifuna ukunifundela okuthile lapha, isicaphuno eside, mayelana nalesi sikhathi esifanayo. Lokhu kuvela ku-November 27, 1850.

Sekuyisikhathi esithile ngingakunakekelanga ukunilobela. Manje ngizoninika izizathu zami. Okokuqala, angibanga naso isikhathi sokubhala amasonto amaningi emva kokuba ngithole incwadi enomusa neyamukelekayo kaDade Arabella, kungenjalo ngabe ngagcwalisa isicelo sakhe sokuba

ngiyiphendule zingakapheli izinsuku eziyishumi nane. Ngayithanda kakhulu leyo newadi. Sonke saba nentshisekelo kuleyo newadi, futhi siyathemba ukuthi ukulibala kwami ngeke kunivimbe ekuphenduleni lena masinyane nje lapho seyifundiwe, futhi nami ngeke ngisalinda isikhathi eside kangaka ngokuzayo.

Impilo kaJakobe neyami isihle impela manje. Ikhaya lethu liseParis, kwaMfoweth' uAndrews, eduze kakhulu neposi nendawo yokunyathelisa. Sizohlala lapha isikhashana. Lona ngumndeni onomusa kakhulu, nokho ompofu impela. Konke lapha kumahhala ngokwezinga abanako. Asiboni kulungile ukuba yizindleko kubo ngesikhathi siselapha. Ngifisa kakhulu ukunibona nonke kanye noDadewethu othandekayo uGorham.

“Inkomfa yethu eTopsham yaba ngeyokuthakazelisa okujulile. Kwakukhona abangamashumi amabili nesishiyagalombili; bonke bahlanganyela emhlanganweni.

"NgeSonto amandla kaNkulunkulu ehlela phezu kwethu njengomoya onamandla ovunguzayo. Bonke basukuma ngezinyawo zabo badumisa uNkulunkulu ngezwi elikhulu; kwakungokuthile okufana nalokho okwenzeka ngesikhathi kubekwa isisekelo sendlu kaNkulunkulu. Izwi lokukhala lalingehlukaniseki ezwini lokumemeza. Kwakuyisikhathi sokunqoba; bonke baqiniswa futhi baqabuleka. Angikaze ngifakaze isikhathi esinamandla kangaka ngaphambili."

“Umhlangano wethu olandelayo wawuseFairhaven. UMfoweth' uBates nomkakhe babekhona. Kwakungumhlangano omuhle impela. Ekubuyeni kwethu kwaMfoweth' uNichols, iNkosi yanginika umbono, yangibonisa ukuthi iqiniso kumele lenziwe licace ematafuleni, futhi lokhu kwakuyobangela abaningi ukuba banqumele iqiniso ngemiyalezo yezingelosi ezintathu, kanti emibili yokuqala yenziwe yacaca ematafuleni.”—

Lokho kusezansi khona lapha, [ekhomba ekhoni elingezansi kwesobunxele leShadi lika-1850]. Kulungile? Kukhona kuleli Shadi lokho akhuluma ngakho.

—“Ngabona futhi ukuthi kwakudingeka kakhulu ukuba iphepha lishicilelwe njengoba kwakudingeka ukuthi izithunywa zihambe, ngoba izithunywa zidinga iphepha ezizoliphatha kanye nazo, eliqukethe iqiniso lanamuhla, ukuze zilinike ezandleni zalabo abezwayo; khona-ke iqiniso belingeke lifiphale engqondweni; futhi iphepha beliyofinyelela lapho izithunywa zazingeke zifinyelele khona. Ngabona nezinye izinto eziyovela ephapheni.

“Nivumelana kanjani nonke? Ingabe nonke nilwela ukuphila okuphakade? Ngifisa kakhulu, kakhulu ukunibona, futhi ngicabanga ukuthi maduzane ngiyakwenza lokho. Manje yisikhathi sokulungiselela, futhi ngithemba ukuthi sonke sizokwenza umsebenzi oqinisekileyo ngenxa yaphakade. Isikhathi sibonakala sisifushane kakhulu, futhi lokho esikwenzayo kumelwe sikwenze masinyane.

“Ngomhla ka-20 kuLwezi, ngesonto eledlule, uMfoweth' uHenry Nichols nami saya eTopsham. Sasanda kusukuma etafuleni lesidlo sasemini ngoLwesine [Nov. 21], lapho enye yezingane zikaMfoweth' uFoey ingena yathi unina usequlekile. Saphuthuma sawela umfula ibanga eliyimayela elilodwa, safica uDadewethu othandekayo uFoey esezokufa. Usizi lwami lwalukhulu lapho ngithola ukuthi wayengasangazi. Waqhubeka isikhathi eside esebuhlungwini obukhulu

kwaze kwaba phakathi kwehora lesithathu nelesine, wase ephefumula okokugcina. Ushiye umyeni nezingane ezintathu ukuba zilile ukulahlekelwa kwazo.”

NgoLwesihlanu ekuseni [Nov. 22], uMfoweth’ uHenry wafika eParis ukuze uJames amgunde ukuze aye emngcwabeni. Saba nesikhathi esinesizotha esikhulu nesithakazelisayo. INkosi ayisishiyanga, kodwa yavumela uMoya waYo ukuba uhlale phezu kwethu. Izinsuku zokugcina zikaDade uFoey ngokusobala zaziyizinsuku zakhe ezingokomoya kakhulu nezingcono kunazo zonke. UMfoweth’ uFoey unalokhu okumududuzayo, ukuthi wafa engumKristu. Uyakumela kahle. UNkulunkulu umnika umusa wokukhuthazelela lolu sizi. O, kuhle kangakanani ukuba nethemba kuNkulunkulu eliyokweseka kuzo zonke izigameko zokuvivinywa nezosizi. Makabongwe uNkulunkulu ngethemba, ithemba elihle. Yini ebeningayinikela nina, omunye nomunye wenu, ngenxa yethemba lenu?

Bambelelani ekukholweni. Yibani namandla kuNkulunkulu, nithembele engalweni yaKhe yaphakade. Ayisoze yanidumaza, kodwa iyonisekela ngaphansi kwazo zonke izinhlupheko. Ngithemba ukuthi nonke niyoqhubeka niqina ngokwedlulele eqinisweni. Ningantengantengi, kodwa qhubekani niphokophele embusweni.”—

Nansi. Nakhu engifuna ukuba ukubone.

—“Esontweni eledlule, ngeSabatha eledlule, saba nomhlangano othakazalisa kakhulu. UMfoweth’ uHewit waseDead River wayekhona. Weza nomyalezo othi ukubhujiswa kwababi nokulala kwabafileyo kwakuyisinengiso ngaphakathi komnyango ovaliwe, okwakungeniswe owesifazane uJezebeli, umprofethikazi, futhi wayekhohlelwa ukuthi yimi lowo wesifazane, uJezebeli.”—

Kulungile? UMfoweth’ uHewit uthi u-Ellen White unguJezebeli nokuthi ulethe amaphutha amathathu.

—“Samtshela ngamanye amaphutha akhe esikhathini esedlule, ukuthi izinsuku eziyi-1335 zase ziphelile, kanye namanye amaningi amaphutha akhe. Lokho kwaba nomphumela omncane kakhulu. Ubumnyama bakhe bazwakala phezu komhlangano, futhi wahuduleka.”—

Manje, ngifuna ukuba ukubone lokhu. Kunokuthile engifuna ukukusho ngalesi sigaba engifuna ukuthi ukulandele, uma ungakwazi.

Uma uke wabhekana nalabo abase-Adventism abaphinde basebenzise iziprofetho zesikhathi ekupheleni kwezwe, banamazwi amathathu kuphela abawasebenzisayo—basebenzisa amazwi amaningi, kodwa banamazwi amathathu ayinhloko abawasebenzisayo. Leli ngelinye lawo; ngoba bayoya lapho bathi, “Samtshela ngamanye amaphutha akhe esikhathini esedlule,” bese bethi lapho ethi “ukuthi izinsuku eziyi-1335 zazisiphelile” lokho kwakungelinye lamaphutha akhe. Niyabona yini ukuthi ningasonta kanjani lolo hlelo lolimi kancane: “Samtshela ngamanye amaphutha akhe esikhathini esedlule”? Saphinde samtshela ukuthi izinsuku eziyi-1335 zazisiphelile; kodwa ababeki bezikhathi bathi samtshela ngamanye amaphutha akhe esikhathini esedlule, futhi elinye lalawo maphutha kwakungukuthi ufundisa ukuthi izinsuku eziyi-1335 seziphelile, nokuthi lokho kuyiphutha.” Ngakho-ke, ungasonta nganoma iyiphi indlela.

Isikhathi sokuqala engaba nokubhekana ubuso nobuso no-Eugene Prewitt sasise-Oklahoma, futhi wayephikisa ngokuthi uMlando wamaMillerite awuphindi ekupheleni komhlaba, ngase ngimnika izingcaphuno ezimbalwa ezivela kuMoya wesiprofetho.

Wathi, “Jeff, uyazi ukuthi u-Ellen White wayengumbhali onganaki.”

Ngase ngithi, “Uqonde ukuthini?”

Wase ephendukela kulesi sicaphuno. Uthi lesi sicaphuno sifakazela ukuthi ungumbhali onganaki; ngoba uyazi ukuthi mina ngiyazi ukuthi ababeki bezikhathi bangasihlanekezela lesi sicaphuno, uma bethanda ukwenza kanjalo.

Manje, iqiniso lokuthi indawo efana neWashita inethonya elifundisa abafundi bayo ukuthi u-Ellen White ungumbhali onganaki liyinto eyodwa; kodwa, ingabe ungumbhali onganaki lapha?

—“Ngazizwa ukuthi kumelwe ngisho amazwi ambalwa. Ngegama likaJesu, ngasukuma, kwathi ciske ngemizuzu emihlanu umhlangano washintsha. Wonke umuntu wakuzwa ngaso leso sikhathi. Bonke ubuso bakhanyiselwa. Ubukhona bukaNkulunkulu bagcwala leyo ndawo. UMfoweth’ uHewit wawela ngamadolo waqala ukukhala nokuthandaza. Ngasuswa embonweni, ngabona okuningi engingeke ngikubhale. Lokho kwaba nomthelela omkhulu kuMfoweth’ uHewit. Wavuma ukuthi kwakungokukaNkulunkulu futhi wathotshiswa othulini. Ubelokhu ebhala kusukela kulowo mhlangano, futhi manje usabhala esetafuleni elifanayo elahla wonke amaphutha akhe awamemezisayo. Ngiyakholwa ukuthi uNkulunkulu uyamphakamisa, futhi uhloiselwe ukwenza okuhle, uma uNkulunkulu esebenza ngaye.”

Uthando oluningi kuDade othandekayo uGorham. Mtshele ukuba aqine. UNkulunkulu unaye, futhi ngeke amshiye. Uthando oluningi kini nonke. Ngiyethemba ukuthi abantwana abayikozela, kodwa bayoba nentshisekelo eqinisweni futhi bakhuthalele ukuziqiniseka ukubizwa nokukhethwa kwabo. Bhalani, qinisekani ukuthi niyabhala, futhi ningenzi njengoba ngenzile. Ngiyanithanda, nonke. Bhalani.” Manuscript Releases, umqulu 16, 206–209. Kubhalwe eParis, eMaine, ngoNovemba 27, 1850.

Bazalwane, siyini isizinda somlando salokhu; uyibhala kuphi le nto? Uyibhala ngo-1850, endlini kaMzalwane uNichols.

Kulesi sikhathi, iNkosi yenzani? Ibonisa ukuthi amaPhayona anombono ofanele ngoMihla yonke, futhi ubhekene nalokho. Uthi inkonzo kaKristu eNgcwelengcwele iwumbono wamanga ngoMihla yonke.

Kulo mlando, wona lo mlando uqobo—hhayi lo mlando uqobo kuphela futhi hhayi unyaka uqobo kuphela, kodwa yona kanye inyanga yalowo nyaka lapho amukela khona imibono futhi ecacisa leli qiniso mayelana nesikhundla samaPhayona ngeNsuku zonke, ethi labo abamemezela iSikhalo Sehora Lokwahlulelwa babenombono ofanele ngeNsuku zonke; futhi, kuleso sigaba esifanayo, uthi, “Ngabona ukuthi Ishadi lika-1843 laliholwa yisandla seNkosi nokuthi akufanele liguqulwe, nokuthi labo abamemezela iSikhalo Sehora Lokwahlulelwa babenombono ofanele ngeNsuku zonke.”

Futhi lisho ukuthini ngalokho okuthiwa yi-Daily kuleli Shadi lika-1843? Nokho, lithi lasuswa ngo-AD508; futhi, eminyakeni eyi-1335 kamuva likuyisa ku-1843, nokuthi leyo 1335 isidlulile.

Ungacabanga yini ukuthi, kuyo kanye leyo nyanga, kuwo kanye lowo nyaka, wayengatshela uMfoweth' uHewit waseDead River ukuthi kwakuseyinto yesikhathi esizayo?

Kulungile, laba ababeka izikhathi, laba ababeka izikhathi, nalaba bantu abakholwa ukuthi uDade White ungumbhali onganaki. Umlando awukusekeli lokhu.

Ngakho, ngifuna ukuba nibone ukuthi, maqondana neMihla yonke, u-Ellen White wayeyiqonda ngisho ne-1335.

UEllen White akazange nje kuphela abeke uphawu lwakhe lokuvuma ekutheni i-Daily iwubuPagan; waqonda ukuthi yona yaqala isiprofetho seminyaka eyi-1335, esaphela ngo-1843, futhi wasivikela leso simo obala emelene noMfoweth' uHewit waseDead River. Uyakubona lokho?

Futhi ngaleyo nyanga efanayo, lapho ethi inkonzo kaKristu yaseNdaweni eNgcwele njengoKweNsuku zonke iletha kuphela ubumnyama nokudideka; nomyeni wakhe, ephendula kulowo mbono, uyayisusa leyo mfundiso ku-Review and Herald.

Phezulu lapha emibhalweni yenu, lapho kuthiwa "1850 Chart," yilokhu okushiwo khona lapha [kubhekiselwa kukholomu yesithathu ukusuka kwesobunxele ku-1850 Chart, umbhalo olandela uJesu esiphambanweni ngo-AD31]. Bengifuna ukuba nikwazi ukuba nakho emibhalweni yenu.

Kude noDaniyeli 11:31 508

Bese kuthi-ke eShadini lika-1843 lapha [kubhekiselwa emgqeni ophakathi, ngaphansi kukaJesu esiphambanweni ngo-AD31]:

Ukususwa komhlatshele wansuku zonke. Dan. 12:11, 12

Kulungile, lawa ngamashadi amabili.

USista White waqonda ukuthi la madoda ayenombono ofanele, futhi waqonda ukuthi lokhu kwaqalisa isiprofetho seminyaka eyizi-1335 esaphela ngo-1843; futhi waqonda ukuthi kwakumele ukususwa kombuso wobuPagan ngo-508.

Ngaphansi kwalezi zinkomba ezimbili zamaShadi unenye futhi ingcaphuno esikhathini sikaMfoweth' uNichols, futhi usola abantu ngokwenza amanye amashadi ngoba umsebenzi wawo wobuciko ungokaSathane; kanti yena uthi umsebenzi wobuciko okula maShadi amabili ungowasezulwini. Uthi,

"Ngabona ukuthi umsebenzi wokwenza amashadi wawungelungile ngokuphelele. Waqala ngoMfoweth' uRhodes, wabe usulandelwa nguMfoweth' uCase. Kusetshenziswe izimali ekwenzeni amashadi nasekubumbeni izithombe ezingasile nezinyanyekayo ukuze zimelele izingelosi noJesu okhazimulayo. Izinto ezinjalo ngabona ukuthi zazingamthokozisi uNkulunkulu. Ngabona ukuthi uNkulunkulu wayeku ukushicilelweni kweshadi nguMfoweth' uNichols."

Ubani owayekulo mshicilelo wale Shadi ka-1850? UNkulunkulu!

—“Ngabona ukuthi kwakukhona”—ini?—“isiprofetho saleli shadi eBhayibhelini, futhi uma leli shadi lenzelwe abantu bakaNkulunkulu, uma lona [li] lanele komunye, liyanele nakomunye, futhi uma omunye ayedinga ukwenziwa kweshadi elisha elipendwe ngesilinganiso esikhulu ngokwengeziwe, bonke balidinga ngokufanayo.

“Ngabona ukuthi kwakuwumuzwa wokungabi nakuphumula, wokungakhululeki, wokunganeliseki, nowokungabongi kuMfoweth’ uCase owawufisa elinye ishadi. Ngabona ukuthi la mashadi appendiwe aba nomphumela omubi ebandleni. Adala ukuba kube khona emhlanganweni umoya wokuhlekisa olula, onjengamakhoba.”—

Manje, yilokhu engifuna ukuba nikucabangisise kahle.

—“Ngabona ukuthi amashadi ayalwe nguNkulunkulu athinta ingqondo kahle, ngisho noma kunganikezwanga ncazelo.”—

“Ngabona ukuthi amashadi,” ngobuningi, “ayalwe nguNkulunkulu . . .” Yimaphi amashadi, ngobuningi, ayalwa nguNkulunkulu? Lawa Mashadi amabili [iShadi lika-1843 nelika-1850] ayalwa nguNkulunkulu.

Lawa maShadi amabili ayisigcwaliseko sikaHabakuki 2.

—“Kukhona okuthile okulula, okuhle, nokwasezulwini ekumeleleni izingelosi emashadini. Ingqondo iholeleka kuNkulunkulu nasezulwini cishe ngendlela engabonakali. Kodwa amanye amashadi alungiselelwe ngendlela enyanyisa ingqondo, futhi enza ingqondo ihlale kakhulu emhlabeni kunasezulwini. Izithombe ezimelela izingelosi zibukeka zifana kakhulu namademoni kunokuba zifane nezidalwa zasezulwini. Ngabona ukuthi amashadi ayesezinsukwini nasemasontweni egcwalise ingqondo kaMfoweth’ uCase, ngesikhathi obekufanele abe efuna kuNkulunkulu ukuhlakanipha kwasezulwini, futhi obekufanele abe ekhula emseni kaMoya nasekwazini iqiniso.

“Ngabona ukuthi ukube izimali ebezimoshiwe ekukhipheni amashadi bezisetshenziswe ekwethuleni iqiniso ngokusobala phambi kwabazalwane ngokushicilela amapheshana, njalonjalo, bezizokwenza okuhle okukhulu futhi zisindise imiphefumulo. Ngabona ukuthi umsebenzi wokwenza amashadi ususabalele njengomkhuhlane.” Manuscript Releases, number 13, 359; 1853.

Izinsuku eziyi-1290 neziyi-1335

Ngine isihloko esivela kuyi-Review and Herald, sangoJanuwari 28, 1858. Isizathu sokuba ngibe naso kumanothi akho yingoba uyabona ukuthi ngo-1858 babesafundisa ukuthi i-Daily ingubuPaganism. Unaso esikhombweni sakho; eminyakeni eyisishiyagalombili emva kuka-1850 babesaqonda ukuthi i-Daily ingubuPaganism.

“ENYE inkathi ebalulekile yesiprofetho, okusekelwe kuyo imfundiso ye-Advent, yizinsuku eziyi-1335 zikaDaniyeli 12, ezihlobene ngokuseduze kakhulu nezinsuku eziyi-1290. Lezi zikhathi ezimbili zethulwa kithi kanje:”

“—Kusukela esikhathini lapho umnikelo wansuku zonke uyakususwa khona, kuthi isinyanyiso esichithayo simiswe, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye. Ubusisiwe olindayo aze afike ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlano. Kepha wena hamba indlela yakho kuze kube sekupheleni; ngokuba uyakuphumula, bese uma ekupheleni kwezinsuku uyakuma esabelweni sakho.” Daniyeli 12:11–13.

“Imibuzo ivele masinyane, Ingabe singakwazi yini ukusho ukuthi yiziphi izehlakalo okumele lezi zikhathi zibalwe kusukela kuzo; futhi uma kunjalo, singakwazi yini ukusho ukuthi zenzeka nini? Siqala ngokuphenya: Kuyini lokhu — ‘okwemihla ngemihla’ (umhlathshelo), kanye — ‘nesinengiso esenza incithakalo’? Kuyophawulwa ukuthi igama elithi, umhlathshelo, libhalwe ngamagama atshekile: okubonisa ukuthi liyigama elifakiwe. Kuyophawulwa okufanayo nakwezinye izindawo lapho livela khona encwadini kaDaniyeli, okungukuthi, isahluko 11:31 no-8:11–13. Ake sibhekisele kafushane kulesi sahluko sokugcina. Evesini 13 kuyobonakala ukuthi kulethwa phambi kwethu izincithakalo ezimbili; okwemihla ngemihla (incithakalo), kanye nesiphambeko sencithakalo. Leli qiniso lenziwe lacaca kakhulu nguJosiah Litch kangangokuthi asinakwenza ngcono kunokucaphuna amazwi akhe:”

”—Umnikelo wansuku zonke uwukufundwa kwamanje kombhalo; kodwa akukho lutho olunjengomhlathshelo olutholakala kowokuqala. Lokhu kuvunywa yibo bonke. Kuyisichasiso noma ukuhumusha okufakwe phezu kwawo ngabahumushi. Ukufundwa okuyikho kungukuthi, “okwansuku zonke nokweqa komthetho kokuchithakala;” okwansuku zonke nokweqa komthetho kuhlanganiswe ndawonye ngo “na” ukuchithakala kwansuku zonke nokweqa komthetho kokuchithakala. Kungamandla amabili achithayo ayeyakuchitha iNdlu Engcwele nebandla.”

Kulokhu kusobala ukuthi leli gama elithi—“njalo”—alingabhekisela neze ekukhonzeni kwamaJuda, njengoba liye lasetshenziswa kanjalo umbono omdala nowandile kakhulu; futhi lokhu kuyaqhubeka kucace ngokucatshangelwa kokuthi uma lezi zikhathi, zithathwa ngokungokoqobo noma ngokomfanekiso, zibalwa kusukela kunoma yikuphi ukususwa kwalokhu kukhonza, azisiholeli kunoma yimuphi umcimbi ofanele ukuphawulwa.

“Ngakho-ke, umnikelo wansuku zonke kanye nesinengiso, kungamandla amabili achithayo ayeyocindezela ibandla: singakwazi yini ukuqonda ukuthi la mandla ayini? Akudingeki lutho ngaphandle kokwamukela indlela kaWilliam Miller yokucabanga ngaleli phuzu ukuze sifinyelele esiphethweni esifanayo naye. Uthi:

“—Ngaqhubeka ngafunda, kodwa angitholanga elinye icala lapho uma [okwemihla ngemihla] kutholakala khona ngaphandle kukaDaniyeli. Ngase ngithi [ngosizo lwe-concordance] ngathatha lawo mazwi ayemi exhumene nakho, —kususwe;’ —uyakususa okwemihla ngemihla; —kusukela esikhathini lapho okwemihla ngemihla kuyakususwa;’ njalonjalo. Ngaqhubeka ngafunda, ngacabanga ukuthi ngeke ngithole kukhanya embhalweni. Ekugcineni ngafika ku-2 Thesalonika 2:7, 8, —Ngokuba imfihlakalo yokungalungi isiyasebenza kakade; kuphela lowo ovimbelayo manje uyakuqhubeka evimbela aze asuswe endleleni, khona-ke lowo omubi uyakwambulwa.’ njalonjalo. Kwathi sengifinyelele kulowo mbhalo, o, ukuthi iqiniso labonakala licace futhi likhazimula kanjani! Nanko! Yikho lokho —okwemihla

ngemihla!’ Awu, manje, uPawulu usho ukuthini ngo—lowo ovimbelayo manje’ noma ovimbayo? Ngo—Muntu Wesono,’ nangowo —mubi,’ kuqondwe ubuPapa. Pho-ke yini evimbela ubuPapa ukuba bembulwe? Impela, ubuhedeni. Ngakho-ke, —okwemihla ngemihla’ kumelwe ukuba kusho ubuhedeni.”+

“Siyabona kuDaniyeli 8 ukuthi lolo phondo oluncane, olwalandela imbuzi, okungukuthi umbuso wamaGrecki, yilona olususa i—daily;’ futhi yilona kuphela igunya elivezwa emva kokwahlukaniswa kombuso ka-Alexander kuze kufike esikhathini lapho iSanctuary kufanele ihlanzwe ekupheleni kwezinsuku eziyi-2300. Leli phondo elincane, endaweni yalo efanele, salibonisa ukuthi liyiRoma elithathwa njengobunye, elihambisana nombuso wesine weminye imibono kaDaniyeli. Manje kuyiqiniso ukuthi kwaba khona uguquko emandleni aseRoma lusuka ebuPheganini luya ebuPapini. UbuPheganini kusukela ezinsukwini zamakhosi ase-Asiriya kuze kube yisikhathi sokuguqulwa kwabo baba ubuPopi, kwakuyilo i-daily, noma njengoba uProfessor Whiting ekhumusha, i—continual’ incithakalo, uSathane ayemi ngayo emelene nendaba kaJehova. Kubapristi bayo, ema-altare ayo, nasezihlatshweni zayo, kwakufana nesimo sobuLevi sokukhonza uJehova; kodwa lapho isimo sobuLevi sidela indawo yaso esimweni sobuKristu sokukhonza, uSathane, ukuze aphikise umsebenzi ngempumelelo, kwakufanele naye aguqule isimo sakhe sokuphikisa; ngakho-ke amathempeli, ama-altare, nezithombe zobuPheganini kubhaphathizelwa ezinhlambalazweni zobuPopi.”

“Kodwa okwezinsuku zonke, ubuQaba, kuthiwa esiprofethweni, bunendawo engcwele, futhi indawo yendawo yalo engcwele yayizakudilizwa phansi. Ukuthi indawo engcwele ivame ukuhlanganiswa nokukhonza izithombe nobuhedeni, njengendawo yokuzinikela nokukhonza kwakho, kubonakala ngokucacile emibhalweni elandelayo: Isaya 16:12; Amose 7:9, 13, margin. Hezekeli 28:18. Mayelana nendawo engcwele yokwezinsuku zonke kaDaniyeli 8, sinikeza okulandelayo ku-Apollos Hale:”

“—Kungabe kwakushiwo ukuthini —ngendlu engcwele’ yobuhedeni? Ubuuhedeni, nephutha lazo zonke izinhlobo, bunazo izindlu zabo ezingcwele, njengokuba neqiniso linazo. Lezi yizithempeli noma izindawo zokuphephela ezingcwelelwe inkonzo yazo. Ngakho-ke, kungacatshangwa ukuthi lapha kukhulunywa ngethempeli elithile elidumile lobuhedeni. Kungenzeka kube yiliphi phakathi kwezithempeli zalo eziningi ezivelele? Esinye sezibonelo ezinhle kakhulu zobuciko bokwakha besi-classic sibizwa ngokuthi iPantheon. Igama laso lisho ukuthi —ithempeli noma indawo yokuphephela yabo bonke onkulunkulu.’ Indawo elikhona kuyo yiRoma.+ Izithombe zezizwe ezanqotshwa amaRoma zabekwa ngenhlonipho engcwele emigodini ethile noma ezingxenyeni zaleli thempeli, futhi ezimweni eziningi zaba yizinto zokukhulekelwa ngamaRoma ngokwawo. Besingalithola yini ithempeli lobuhedeni elalizoba ngokugqame kakhulu —njengendlu yakhe engcwele.”

“Njengoba manje sesesiqinisekisile ukuthi ‘okwemihla ngemihla’ kuwubuqaba, nokuthi ‘isiphambeko sencithakalo,’ noma —‘isinengiso esiletha incithakalo,’ siyibupapa, nokuthi ithempeli elikhethekile lobuqaba laliyiyiPantheon, nokuthi ‘indawo’ yokuma kwalo kwakuyiRoma, siyaqhubeka nophenyo.”

“1. Ngabe Ubuqaba ‘basuswa’ ngamandla kahulumeni wombuso waseRoma na? Sicabanga ukuthi lesi sitatimende esilandelayo seqiniso elibalulekile nelaziwayo emlandweni webandla nowezwe siphendula lesi siprofetho. Sibhekisela kuConstantine, umbusi wokuqala ongumKristu, futhi sithi:

”—Isenzo sakhe sokuqala sokubusa kwaba ukuthumela isimemezelo kuwo wonke umbuso, sinxusa izikhonzi zakhe ukuba zamukele ubuKristu.’++

“2. Ingabe iRoma yayiyidolobha noma indawo yendlu yakhe engcwele, (iPantheon,) eyawiswa phansi ngegunya loMbuso? Isicaphuno esilandelayo siyaphendula:”

“—Ukufa kwembali yokucina kaConstantine kwakubeke uphawu lokuqina kokuthula kombuso. IRoma yayisiphinde yaba yindlovukazi yezizwe engenakuphikiswa. Kodwa, ngalelo hora lokuphakanyiswa nobukhazikhazi, yayisiphakanyiselwe emaphethelweni omgodi onzulu. Isinyathelo sayo esilandelayo sasizokuba esokwehlela phansi, nokungabe kusabuyiseka. Ukuguqulwa kukahulumeni wayiswa eConstantinople kuseyindaba esadida isazi-mlando. Kwakuyisenzo esiphikisana ngokuqondile nayo yonke indlela yobandlululo basendulo nobuhloniphekile bengqondo yamaRoma. Kwakungewona umsebenzi womuntu wase-Asia othanda ukunethezeka, ozinikele ezintweni zokuzitika zamasiko nezimo zezulu zaseMpumalanga, kodwa owomnqobi wensimbi, owayezalelwe eNtshonalanga, futhi owedelela, njengawo wonke amaRoma, imikhuba yabantu baseMpumalanga; kwakungumsebenzi wombusazwe ohlakaniphe kakhulu, kepha nokho wawungesona isenzo sobuhlakani bezombusazwe ngezinga elibonakala kakhulu. Nokho uConstantine wayilahla iRoma, inqaba enkulu nesihlalo sobukhosi sabaKhesari, ngenxa yekhona elingaziwa laseThrace, futhi wachitha okusele kwempilo yakhe enamandla nenesifiso esikhulu emsebenzini ophindwe kabili wokuphakamisa ikoloni ukuba libe yinhloko-dolobha yombuso wakhe, kanye nokwehlisa inhloko-dolobha ibe sezingeni lezindumiso ezibuthakathaka namandla ahlazekile ekoloni.’* ”

“Lo mbhalo ovela esandleni sesazi-mlando ucace kakhulu kangokuba awudingi kuchasiswa. Indawo yengcwele yakhe yadilizwa phansi, kusho isiprofetho; futhi emva kokwethulwa kwamaqiniso anjengalawa angenhla, ngisho nalowo oqikelela ngokwedlulele ekuchazeni iziprofetho kufanele aneliseke ngokusebenza kwaso.”

“Kusukela esikhathini lapho umhlatshelo wansuku zonke uyakususiwa, kubekwe lesi sinengiso esenza incithakalo, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye. Ubusisiwe olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlano. Njengoba amaqiniso esiphambi kwethu engukuthi umhlatshelo wansuku zonke ubuQaba, ukuthi lesi sinengiso esenza incithakalo ubuPapa, ukuthi kwaba khona ukuguquka kusuka kokwakuqala kuya kokwakamuva emandleni ombuso waseRoma, nangegunya loMbuso, okusele kithi kuphela wukuba siqhubeke siphenye ukuthi lokhu kwenzeka nini ngendlela yokugcwalisa isiprofetho; ngokuba uma singakuthola lokhu, siyakuba nesiqalo lapho izikhathi zesiprofetho embhalweni ophambi kwethu okufanele ziqalwe khona. Ngakho-ke,”

“3. Isenzakalo esibhekiselwe kuso esiprofethweni senzeka nini? Makuphawulwe ukuthi umbuzo awusiwo othi, abangcwele banikelwa nini ezandleni zobuPapa, kodwa uthi, ukuguquka kwenkolo kusuka ebuhedenini kuya ebupapeni kwase kufinyelele nini ezingeni

lokuthi lobu bokugcina bube yinkolo yesizwe, futhi kubekwe esimweni sokuba buqale umsebenzi wabo. Lokhu, njengazo zonke ezinye izinguquko ezinkulu, kwakungewona umsebenzi wesikhashana nje. Ukuqala kokusebenza kwakho kwakubonakala kudala ngaphambili. UPawulu wathi ngisho nangesikhathi sakhe imfihlakalo yobubi, uMuntu Wesono, 'isinengiso esenza incithakalo,' yayisivele isebenza. Futhi kungenxa yokukhanya kwalo mbhalo lapho kufanele siqonde khona amazwi eNkosi yethu kuMathewu 24:15, mayelana nesinengiso sencithakalo, lapho ebhekisela ngokusobala kuDaniyeli 9:27. Ngoba nakuba ubuhedeni babungakakhiphi indawo yobuPapa ngonyaka ka-70 lapho iJerusalema libhujiswa ngamaRoma, siyaqonda nokho ukuthi amandla avele ngaleso sikhathi, eseguquliwe kancane ngegama nangokuma, yiwo kanye amandla ayeyothi, njengesinengiso sencithakalo, akhathaze abangcwele futhi enze incithakalo ebandleni loPhezukonke."

"Kuze kube yisikhathi sokuguquka kukaClovis, inkosi yaseFrance, okwenzeka ngo-496, amaFulentshi nezinye izizwe zaseRoma yasentshonalanga zazisengabaKhulekeli bezithombe; kodwa emva kwalowo mcimbi imizamo yokuphendulela abakhonzi bezithixo kuKristu yathweswa impumelelo enkulu. Kuthiwa ukuguquka kukaClovis kwabangela isiko lokubiza umbusi waseFrance ngezihloko ezithi Ubukhosi BobuKristu Kakhulu kanye neNdodana Endala Kakhulu yeBandla.+ Phakathi kwaleso sikhathi no-A.D. 508, "ngemifelandawonye," "ngokuvumelana kokuzinikela" kanye nangokunqoba, "ama-Avborici," "amabutho ezempi aseRoma entshonalanga," iBrittany, amaBurgundian, namaVisigoth, kwangeniswa ngaphansi kokubusa kwakhe.'++

—Ubuqaba embusweni waseRoma wasentshonalanga, nakuba ngokungangabazeki babambezela ukuqhubeka kokholo lobuKristu, ikakhulukazi kulezo zizwe ezazihlushwa, njengaseNgilandi, ukuhlaselwa kwezinhlanga ezingamaqaba, ezaziqhubeka zikhonza izithombe, kusukela lapho abuzange bube namandla, noma ngabe babenakho ukuthambekela, okucindezela ukholo lwamaKhatholika, noma ukuvimbela ukungenela kwamandla koPapa waseRoma.

Kusukela ngaleso sikhathi, isinengiso soBupapa sasinqobile, maqondana nokuqothulwa kobuhedeni. Izingxabano zaso zesikhathi esizayo zazizoba nezinye izigaba zobuKristu, ezazihlala ziphathwa njengabahlubuki; kanye nezikhulu, ezazihlala ziphathwa njengabavukeli noma abahlukanisi bomzimba kaKristu. Amandla avele aseYurophu alahla ukunamathela kwawo ebuhedeni ukuze aqhubekisele phambili izinengiso zabo ngesinye isimo; ngokuba ubuhedeni babudinga kuphela ukubhathizwa ukuze bube ubuKristu ngomqondo wamaKatolika; futhi lapho izintshisekelo noma impindiselo yomfundisi obuphethe kwakwenza lokho kufuneke, impahla yabo nezihlalo zobukhosi zabo,—mhlawumbe ngisho nokuphila kwabo,—kwakumelwe kubekwe phezu kwe-altare. SS

** Ukuchazwa Kweziprofetho, Umqulu 1, 127.

+ Umlando Womhlaba Wonke kaGoodrich kanye neJografi kaGutherie.

+ Mosheim Umlando WobuKristu, Umqulu 1, 132, 133.

"ENgilandi, u-Arthur, inkosi yokuqala engumKristu, wasungula ukukhonza kobuKristu phezu kwezinsalela zobuhedeni.* URapin, othi unembe kakhulu ngokulandelana kwezikhathi

kwezehlakalo emlandweni wakhe, uthi wakhethwa waba yinkosi yaseBrithani ngo-508. Incwadi 2, 129.

“Sasiyini isimo soBupapa baseRoma ngalesi sikhathi? —USymmachus wayenguPapa kusukela ngonyaka ka-498 noma ka-499 kuze kube ngu-514. Ubupapa bakhe babuphawuleka ngalezi zimo nezehlakalo eziphawulekayo:

“1. Yena—washiya ubuqaba’ lapho engena ‘ebandleni laseRoma.’”

“2. Wafinyelela esihlalweni sobuPapa ngokulwa nombangi wakhe kwaze kwachitheka negazi. Du Pin.

“3. Ngokudunyiswa akuphiwayo njengomlandeli kaSt. Peter.

“4. Ngokuxoshwa esontweni koMbusi u-Anastasius.+”

“—Ukuthi imibono yabanye yayisekela kangakanani izimfuno zobukhosi zabaPontifi baseRoma,” kusho uMosheim, “kungacatshangwa kalula ngenkulumo ka-Ennodius, lowo mthophisi odumazayo noweqisayo kaSymmachus, owayengumphathi webandla wodumo olungacacile. Lo mdumisi ongumgqilazi, phakathi kwezinye izimangalo ezingasizi ngalutho, wagcizelela ukuthi uPontifi wayebekwe njengomahluleli esikhundleni sikaNkulunkulu, indawo ayeyigcwalisa njengommeleli woPhezukonke.”++

“Ngamandla aqinisekiselwa udaba lwamaKatolika entshonalanga, ngalempumelelo, nangokusebenza kwabameleli nabanye abasebenzeli beSihlalo saseRoma, iqembu likaPapa eConstantinople labekwa esimweni sokuba livumeleke ukuqala ubutha obusobala ngenxa yenkosi yalo eseRoma. Ngo-508 isivunguvungu sokushisekela ngokweqile nempi yombango sakhukhula ngomlilo nangezazi emigwaqweni yenhloko-dolobha yasempumalanga.”

UGibbon, ngaphansi kweminyaka ka-508–514, ekhuluma ngezixokozelo zaseConstantinople, uthi—Izithombe zombusi zaphihlizwa, futhi yena uqobo wayefihliwe emaphethelweni omuzi, kwaze kwathi ekupheleni kwezinsuku ezintathu, waba nesibindi sokuncenga umusa wabantu bakhe. [UbuPapa buyanqoba.] Engenawo umqhele wakhe, futhi emi ngesimo somncengi, u-Anastasius wavela esihlalweni sobukhosi senkundla yemijaho. AmaKatolika, ebusweni bakhe, aphinda i-Trisagion eyiqiniso; ajabula ngesiphakamiso asimemezela ngezwi lommemezeli, sokulahla ubukhosi bombala onsomi; alalela isiyalo sokuthi, njengoba bonke bengenakubusa, kufanele kuqala bavumelane ngokukhetha umbusi; futhi amukela igazi lezikhonzi ezimbili ezingathandeki, inkosi yazo eyazilahlela ezingonyameni ngaphandle kokungabaza. Lezi zivukelo ezinolaka kodwa ezesikhashana zakhuthazwa yimpumelelo kaVitalian, owathi nebutho lakhe lamaHuni namaBulgaria, iningi labo lingabakhonza izithombe, wazimemezela njengomvikeli wokholo lwamaKatolika. Kule mvukela yenkolo wachitha abantu eThrace, wavimbezela iConstantinople, waqothula abangamaKristu ayekholwa nabo abayizinkulungwane ezingamashumi ayisithupha nanhlanu, waze wathola ukubuyiselwa kwababhishobhi, ukwaneliseka kukaPapa, nokuqiniswa komkhandlu waseChalcedon, isivumelwano esingokomfundiso yeqiniso, esasayinwa ngokungathandi ngu-Anastasius osezokufa, futhi sagcwaliswa ngokwethembeka okukhulu kakhulu ngumalume kaJustinian. Futhi sinjalo isiphumo sempu yokuqala yezempi zenkolo eziye zalwiwa

egameni, nangabafundi, bakaNkulunkulu Wokuthula. SS

“Ngalesi siqephu esilandelayo esivela ku-Appollos Hale, sivala ubufakazi ngale ndaba: —Manje simema oGamaliyeli bethu banamuhla ukuba bame kanye nathi endaweni yendlu engcwele yobuhedeni (osekwathiwa ‘yifa likaSt. Peter’) ngonyaka ka-508. Sibheka emuva eminyakeni embalwa, futhi ubuhedeni obulukhuni bamaqaba asenyakatho buyathululeka behlela phezu kombuso waseNtshonalanga yeRoma, owawuthiwa ungowobuKristu ngegama kuphela—bunqoba yonke indawo—futhi ukunqoba kwabo yonke indawo kuphawulwa unya olubi kakhulu. . . . Umbuso uyawa, wephuke ube yizicucu. Ngamunye ngamunye amakhosi nababusi balezo zicucu balushiya ubuhedeni babo, bavume ukholo lobuKristu. Ezenkolweni abanqobi bayanqotshwa yilabo ababanqobile. Kodwa nokho ubuhedeni busanqoba. Phakathi kwababasekeli babo kukhona umnqobi oyedwa oqinile nophumelelayo. (Clovis.) Kodwa kungakabiphi naye ukhothama phambi kwamandla okholo olusha abe ngummeli walo. Usenqoba namanje, kodwa, njengeqhawe nomnqobi, ufinyelela esicongweni endaweni esimi kuyo, ngo-A.D. 508.”

—Ngaphakathi noma cishe kulo lowo nyaka, isigaba sokugcina esibalulekile salo mbuso owile senziwa esidlangalaleni sibe ngobuKristu, futhi lokho kwenziwa ngokugcotshwa komqhele kwenkosi yaso enqobayo.

"—Upapa waleyo nkathi esimi kuyo ungumhedeni osanda kuphenduka. Umbango wegazi owamfaka esihlalweni wanqunywa ngokungenela kwenkosi yama-Ariya. Uyakhothamelwa futhi ubingelelwe njengogcwalisa —indawo kaNkulunkulu emhlabeni.' Isigungu sabadala singaphansi kwamandla akhe kangangokuthi, lapho kusolwa ukuthi izintshisekelo zeSihlalo saseRoma zikufuna, baxosha umbusi enhlanganyelweni. . . . Ngo-508 kwaqhunyiswa imayini ngaphansi kwesihlalo sobukhosi soMbuso waseMpumalanga. Umphumela wokudideka nombango okukubangelayo uwukuthotshiswa kwenkosi yawo efanele. Manje umbuzo uthi, yisiphi isikhathi lapho ubuhedeni bacindezelwa khona kangangokuba kwavuleka indawo yofaka lwabo nolandela esikhundleni salo, okuyisinengiso sobuPapa? Lesi sinengiso sabekwa nini esimweni sokuba siqale umsebenzi waso wokuhlambalaza nowegazi? Ingabe kukhona olunye usuku lokuthi sabekwa, noma samiswa esikhundleni sobuhedeni, ngaphandle kuka-508? Uma lo mthakathikazi oyimfihlakalo engakabafaki bonke abahlatshelelwa kuye ngaphansi kwamandla akhe, usevele usuthathile isikhundla sawo, futhi abanye sebezinikele kulowo mlingo."

“Abanye ekugcineni bayanqotshwa,—futhi amakhosi, nezizwe, nezixuku, nezizwe, nezilimi,’ balethwa ngaphansi kwaleso siheho esibalungiselelayo, ngisho nalapho—‘bedakiwe yigazi labafel’ ukholo bakaJesu,’ ukuba—‘bacabange ukuthi benza inkonzo kaNkulunkulu,’ futhi bazicabange bengabathandwa ngokukhethekile yizulu, ngesikhathi beba yimpango elula necebe kakhudlwana yokulahlwa yisihogo.”*

“Sinalo usuku. ‘Okwansuku zonke’ kwasuswa, kwase kumiswa isinengiso esichithayo ngo-508. Uma kubalwa kusukela kuleli phuzu, izinsuku noma iminyaka engu-1290 ziphelela ngo-1798 lapho, njengoba sekubonisiwe kakade, amandla ombuso aphucwa uPapa ngengalo kaBuonaparte. Izinsuku ezingu-1335 zisiletha eminyakeni ephelele engu-45 ngale kwalowo mcimbi.

“Kodwa abanye bangase bathi, Kwenzeka kanjani ukuba nenze izikhathi ziphethe esikhathini esedlule na? Akusho yini ukuthi uDaniyeli uyakuphumula, ame esabelweni sakhe ekupheleni kwezinsuku na? Impela; futhi siyakukholwa lokho. Kodwa kuyini ukuba uDaniyeli ame esabelweni sakhe na? Leli phuzu liyakucatshangelwa lapho sesifika encazelweni yokudlula kwesikhathi, nasekuhloleni izenzakalo ezenzeka ngempela ekupheleni kwezinsuku. Okwamanje, lapha siphonsa ihange kuze kube elinye isonto.” Review and Herald, January 28, 1858.

Amaphutha Nezingozi zikaPrescott noDaniells; Imizi Okufanele Kusebenzekwe Kuyo

(U-A. G. Daniells wakhethwa waba ngumongameli we-General Conference ngowe-1901. Lokhu kusikisela ukuthi lo mbhalo wabhalwa ngowe-1910, isikhathi lapho uNkk. White ayekhathazeke kakhulu ngokunganaki kukaDaniells amadolobha nokuzibandakanya kwakhe empikiswaneni mayelana “neDaily.”)

Muva nje, uSteve Wohlberg ubethi akudingeki ukuba athathe isikhundla mayelana ne-Daily ngoba u-Ellen White akakaze abe nesikhundla mayelana ne-Daily, futhi uma kwakwanele kumprofethikazi ukuthatha lesi sikhundla, kwanele nakuye.

Yebo, u-Ellen White wayenombono nge-Daily. Wathi amaMillerite ayenomqondo ofanele ngayo, futhi wayeqonda ukuthi kwakuyiPaganismu. Wayeqonda ukuthi lapho iPaganismu isuswa, kwaqala i-1335; futhi wayeqonda ukuthi imibono eminye ngaphandle kwalowo yayiveza kuphela ubumnyama nokudideka.

Futhi okuwukuphela kwento ongayibonisa emlandweni ka-1850 njengaleyo eyahlukaniswa ngempela njengoletha ubumnyama nokudideka, ngumbono kaCrosier wokuthi i-Daily yayimelela inkonzo kaKristu yaseThempelini; ngakho-ke, ngicabanga ukuthi wayenokuqonda ukuthi i-Daily yayiyini, hhayi kuphela ukuthi yayiyini kodwa nokuthi yayimelelani, ngoba, uma wawushiya lowo mbono, wawungena ebumnyameni nasekudidekeni.

Kodwa, ngo-1910 u-Ellen White waphinde wayala uMongameli weGeneral Conference kanye no-W. W. Prescott ngenxa yokugququzela lo mbono ofanayo nowakwaCrosier.

Futhi akukho sazi-mlando esizophikisa ngokuthi uPrescott noWillie White no-A. G. Daniells, ngesikhathi begququzela i-Daily, babegququzela umbono wokuthi i-Daily imelela inkonzo kaKristu yaseNdlini Engcwele. Wonke umuntu uyakwazi lokho.

Kodwa, unaso sonke isihloko lapha esivela ku-Manuscript Releases, umqulu 20.

Yakhululwa nini lokhu? Yebo, yakhululwa ngo-1988; ngakho-ke, yatholakala ukuze abafundi be-Adventism bayicabangele ngo-1988.

UWillie White noPrescott noDaniells bawumisa nini umbono wamanga nge-Daily e-Adventism? Kusukela ngowe-1919 kuya kowe-1931 yilapho bewufeza khona umsebenzi wabo. Ngowe-1931, sekuyaphela ngakho!! I-Adventism izofundisa ukuthi i-Daily imele inkonzo kaKristu yaseSontweni eliNgcwele, ngoba bamukele ukuhunyushwa kweMibhalo okuvela ebuProthestani obuhlubukayo nasebuKatolikeni. Futhi kusukela kuleso sikhathi kuqhubeke, i-Daily yahlonzwa njengenkonzo kaKristu yaseSontweni eliNgcwele.

Maye, kukhona amazwi athile aphikisana nalokhu azi kangcono, kodwa kusukela kuleso sikhathi umkhuba usuphenduke ngokuphelele.

Kwase kuthi ngo-1988, i-Ellen White Estate yasikhululela lesi sitatimende sango-1910 ngesikhathi impela lapho i-Daily yayiphikiswa nguPrescott, uDaniells, noWillie White.

Kulesi sigaba sokuhlangenwe nakho kwethu, izingqondo zethu akufanele ziphambukiswe ekukhanyeni okukhethekile esakunikezwa [thina] ukuba sikucabangele emhlanganweni obalulekile wenkomfa yethu. Futhi kwakukhona uMfoweth' uDaniells, ingqondo yakhe isitha esasiyisebenzela;

Kusho ukuthini lokho? Kusho ukuthini ukuthi isitha sisebenza engqondweni yakho? Kusho ukuthi uMoya oNgcwele awusebenzi engqondweni yakho.

“...futhi ingqondo yakho nengqondo kaMdala uPrescott kwakusetshenzwa yizingelosi ezaxoshwa ezulwini...”

Umsebenzi kaSathane kwakuwukuphambukisa izingqondo zenu ukuze kufakwe izinto ezincane kakhulu iNkosi enganigugquzelanga ukuba nizifake. Zazingezona ezibalulekile. Kodwa lokhu kwakusho lukhulu odabeni lweqiniso. Futhi imibono yezingqondo zenu, uma ningadonselwa ezintweni ezincane kakhulu, iwumsebenzi wokuqamba kaSathane. Nicabanga ukuthi ukulungisa izinto ezincane ezincwadini ezilotshiwe kwakuyoba ukwenza umsebenzi omkhulu. Kodwa ngiyaliwe ukuthi, Ukuthula kuwubugagu.

Babefuna ukungena encwadini ka-Uriah Smith, ethi, *Thoughts on Daniel and Revelation*, basuse lokho akusho mayelana nokuthi i-Daily ingubuqaba. Yingakho kule nkathi omunye wamadoda alwa noWillie White noPrescott noDaniells engumuntu ogama lakhe linguLarry Smith.

Ubani uLarry Smith? Lowo uyindodana ka-Uriya, futhi uyakwazi abakufunayo ukukwenza, futhi umi noyise: iMihla yonke ingobuhedeni.

“Kufanele ngithi, Yekani ukucosha amaphutha. Uma le nhloso kaSathane ibingafezwa kuphela, khona-ke kubonakala kini sengathi umsebenzi wenu ubungabhekwa njengowesabeka kakhulu ngokomqondo wokuwuqamba. Kwakuyicebo lesitha ukuhlanganisa zonke lezo zici ezazicatshangwa njengeziphikisekayo lapho zonke izinhlobo zengqondo zazingavumelani khona.

“Pho-ke? Umsebenzi uqobo othokozisa udeveli wawuzokwenzeka. Kwakuyonikezwa isethulo kubangaphandle, hhayi sokholo lwethu, kodwa okuyikho kanye obekuyobafanela, obekuyothuthukisa izici zesimilo ebeziyokwenza”

wenzeni? “nibangele ukudideka okukhulu.”

Eminye imibono mayelana noMqhubeko Wansuku zonke yamukelwe, iletha ukudideka nobumnyama.

“futhi basebenzise izikhathi zegolide okufanele zisetshenziswe ngentshiseko ukuletha umlayezo omkhulu phambi kwabantu. Izethulo nganoma isiphi isihloko esiye sasebenza kuso

bezingeke zonke zivumelane, futhi umphumela ubuyoba ukudida izingqondo zamakholwayo nabangakholwayo. Yiyo kanye le nto uSathane ayeyihlelile ukuba yenzeke—noma yini eyayingakhuliswa njengokungavumelani.”

INkosi ithanda, lapho siqala ukufakazela lezi zimfundiso ocwaningweni lwethu lweBhayibheli, sizobheka kuHezekeli 28; ngoba uHezekeli 28 yilapho kuvezwa khona wona uqobo umsuka weNsuku Zonke. UHezekeli 28 umayelana nokuziphakamisa kukaLusifa, futhi uyakuphawula lokhu; ngoba, njengoba bezama ukusho ukuthi iNsuku Zonke imele inkonzo kaKristu yaseNdaweni Engcwele, babengagcini nje ngokwenqaba umbono weqiniso ngeNsuku Zonke, okuwuphawu lokuziphakamisa, kodwa babevezakalisa khona lokho kuziphakamisa kokwabo ekuhlangenwe nakho kwabo uqobo. Ugcizelela ukuthi babeyoletha ukudideka phakathi kwezikhundla zethu.

“Manje-ke, nanku umsebenzi omkhulu, lapho imimoya engaqondakaliyo ingadlala indima. Kodwa iNkosi inomsebenzi okufanele wenziwe ukuze kusindiswe imiphefumulo ebhubhayo; futhi izikhala uSathane, eziguqule isimo sakhe, angazigwalisa, eletha ukudideka ezinhlwini zethu, lokho uyokwenza ngokupheleleyo, futhi konke lokho kwehluka okuncane kuyokhuliswa, kube sobala.”

Futhi kusho ukuthini lokhu okuthi, “Ngase ngiboniswa”? UNkulunkulu wakutshela lokhu ngokuqondile.

“Futhi ngaboniswa kusukela ekuqaleni ukuthi iNkosi ayimnikanga noMdala uDaniells noma uMdala uPrescott umthwalo walo msebenzi. Ingabe ubuqili bukaSathane bungangeniswa, le ‘Daily’ ibe yindaba enkulu kangaka ize ilethwe ukuze idide imiqondo futhi ivimbe ukuqhubeka komsebenzi kulesi sikhathi esibaluleke kangaka? Akufanele kube njalo, noma ngabe kuyini. Lesi sihloko akufanele sethulwe,”

UDade White wayeyiqonda into emayelana nesiKhatsi sonke, futhi wayeqonda ukuthi ukufundisa ukuthi leso siKhatsi sonke singumsebenzi kaKristu waseNdaweni eNgcwele kuyinto evela ezingelosini ezaxoshwa eZulwini nokuthi kuletha kuphela ukudideka nobumnyama; futhi, wayesazi isikhundla samaPhayona sokuthi isiKhatsi sonke sasimele ubuqaba, nokuthi lapho isiKhatsi sonke sisuswa, kwaqala isiprofetho sesikhathi seminyaka eyi-1335. Wayekwazi lokho. Wayewazi umehluko, kungakhathaliseki ukuthi laba bafana bafuna ukuthini.

“Akufanele neze, kungakhathaliseki ukuthi yini engenzeka. Lesi sihloko akufanele singeniswe, ngoba umoya obungangeniswa ubungaba ngowokuvimbela, futhi uLusifa uqapha konke ukunyakaza. Izinhlaka zikaSathane zingaqala umsebenzi wakhe, bese kungeniswa ukudideka phakathi kwethu. Awunabizo lokufuna umehluko wemibono ongesilo udaba lokuvivinya; kodwa ukuthula kwakho kuyinkulumo enamandla. Lolu daba lonke ngilubona ngokucacile phambi kwami. Uma udeveli engadonsela noma ngubani kubantu bakithi kulezi zindaba, njengoba ehlongoze ukwenza, imbangela kaSathane ibingaphumelela. Manje umsebenzi kufanele uthathwe ngaphandle kokulibala, futhi akufanele kuvezwe nombono [owahlukile].”

USathane wayezoshukumisa labo bantu abaphumile kithi ukuba bahlangane nezingelosi ezimbi futhi babambezela umsebenzi wethu ngemibuzo engabalulekile, futhi kwakuyoba

khona ukujabula okungakanani ekamu lesitha. Sondelelani, sondelelani. Makungcwatshwe wonke umehluko. Umsebenzi wethu manje ukuNikela wonke amandla ethu omzimba nawobuchopho-nezinzwa ukuze sisuse le mihluko endleleni, futhi bonke bavumelane. Ukuba uSathane, ngobuhlakani bakhe obukhulu obungangcweliswa, wayengavunyelwa ukuba athole ngisho nokubambelela okuncane kakhulu, [wayeyokujabula].

Manje, lapho ngibona indlela enanisebenza ngayo, ingqondo yami yaqonda isimo sonke kanye nemiphumela engaba khona uma niqhubeka ninike labo abasisukelayo ithuba elincane kakhulu lokuletha ukudideka phakathi kwezikhundla zethu. Ukuntula kwenu ukuhlakanipha kwakuyoba yikho kanye uSathane abengakufisa. Isimemezelo senu esikhulu sasingekho ngaphansi kokuphefumulelwa nguMoya oNgcwele. Ngayalwa ukuba ngisho kini ukuthi ukucosha kwenu amaphutha emibhalweni yabantu ababehola uNkulunkulu akuphefumulelwanga nguNkulunkulu. Futhi uma lokhu kuyikho ukuhlakanipha uMfundisi uDaniells abenganika abantu, ningamniki neze isikhundla esisemthethweni, ngokuba akanakucabanga esukela embangeleni aye emphumeleni. Ukuthula kwakho ngalolu daba kuyikho ukuhlakanipha kwakho. Manje, konke okufana nokucosha amaphutha ezincwadini ezishicilelwe zabantu abangasekho akuwona umsebenzi uNkulunkulu aninike noma ngubani kini ukuba niwenze. Ngokuba uma la madoda—abaFundisi uDaniells noPrescott—ayelandele iziqondiso ezanikezwa mayelana nokusebenza emizini, kwakuyoba khona abaningi, yebo, abaningi kakhulu, abaqiniseka ngeqiniso baguquke, amadoda anamandla lawo [manje] asezikhundleni lapho engasoze afinyelelwa khona.

“Umhlaba wonke kufanele ubhekwe njengomndeni owodwa omkhulu. Futhi njengoba ninomthombo onjalo wolwazi eningakha kuwo, kungani niyeke izwe ukuba libhubhe iminyaka eminingi kanye nobufakazi obunikezwe yiNkosi yethu uJesu Kristu? Inkolo yeqiniso isifundisa ukubheka wonke amadoda nabesifazane njengabantu esingabenzela okuhle.”

“Lokhu sekuyiminyaka eminingi kushicilelwe: —Umqondo Olinganiselayo, ubufakazi kuMdala u-Andrews. Umqondo ungakhuliswa ube ngamandla okwazi ukuthi kukhulunywa nini nokuthi yimiphi imithwalo okufanele iphathwe futhi ibekezwe, ngoba uKristu ungumfundisi wakho. Futhi ngakwesaba kakhulu ngawe [lapho ngikubona] uphakamisa ukuhlakanipha kwakho futhi ulandela indlela yokungenisa ukwehlukana kwemibono. INkosi ibiza amadoda ahlakanihileyo akwazi ukuthula lapho lokho [ku]wukuhlakanipha ukuba akwenze. Uma ubungaba ngumuntu ophelile, udinga ukungcweliswa ngoJesu Kristu. Manje kukhona umsebenzi osanda kuqalwa, futhi makubonakale ukuhlakanipha kuyo yonke inkonzo, kuwo wonke umongameli wenhlangano [yase]bandleni. Kodwa nansi kwakukhona umsebenzi owawufanele ukuba wawubambe eminyakeni edlule lapho wawudingeka khona ukuba uphakamise izwi lakho ngenxa yalo kanye lo msebenzi. UKristu wanika bonke abantu baKhe iziqondiso eziqondile ngalokho abayokwenza nangalezo zinto abangayikuzenza. Futhi kusele isikhathi esincane kithi sokusebenza ukufeza ukulunga kweNkosi. Ungayiqonda indlela yeNkosi. Ngabona inhloso yakho yokuphatha izinto ngokwamacebo akho emva kokubekwa kwakho njengomongameli. Wawucabangile ukuthi uyokwenza izinto ezimangalisayo, okuyobe kuwumsebenzi uNkulunkulu angawubekanga ezandleni zakho ukuba uwenze. Manje umsebenzi wakho awukona ukucindezela, kodwa ukukhulula zonke izidingo ngangokunokwenzeka uma iNkosi ikwamukele ukuba usebenze. Kodwa usheshe kakhulu

ukunikeza ubufakazi bokuthi ukuhlakanipha nokwahlulela okungcwelisiweyo akubonakaliswanga nguwe. Waqhamukisa izindaba obekungeke zamukelwe ngaphandle kokuba iNkosi inike ukukhanya.”

“Ngiyaliwe ukuthi izinyathelo ezinjalo eziphuthumayo bezingafanele zithathwe, njengokukukhetha wena ukuba ube ngumongameli wenhlangano ngisho nomunye unyaka futhi. Kodwa iNkosi iyakwenqabela okunye futhi ukwenza izinqumo ezinjalo eziphuthumayo kuze kube yilapho lolu daba selulethwe phambi kweNkosi ngomkhuleko; futhi njengoba umyalezo usufikile kuwe wokuthi umsebenzi weNkosi ophezu komongameli uyisibopho esingcwele kakhulu, wawungenalo ilungelo lokuziphatha lokuqhuma ngendlela owenza ngayo ngendaba ye—Daily’ futhi ucabange ukuthi ithonya lakho liyakunquma lo mbuzo. Kwakukhona uMdala uHaskell, othwale imithwalo yemfanelo esindayo, futhi kukhona uMdala uIrwin namadoda amaningana engingawabala, anemithwalo yemfanelo esindayo.”

“Yayikuphi inhlonipho yenu kumadoda asebekhulile? Yiliphi igunya eneningalisebenzisa ngaphandle kokuthatha wonke amadoda anomthwalo wemfanelo ukuba ahlole lolu daba? Kodwa manje asiliphenyisise lolu daba. Kumelwe manje sicabange kabusha ukuthi kungaba yini ukwahlulela kweNkosi, sibhekene nomsebenzi odebeselelwe, mayelana nokubonisa kwenu intshiseko yokuphatha umsebenzi kuze kudlule omunye unyaka futhi. Uma ningaqhubeka nomsebenzi omunye unyaka ngosizo oluyakuhlanganyela nani, kufanele kube khona uguquko olwenzekayo kini nakuMfundisi Prescott. Futhi thobisani izinhliziyu zenu phambi kukaNkulunkulu. INkosi kuyodingeka ibone kini ukubonakala kokuhlangenwe nakho okuhlukile, ngoba uma kwake kwaba khona amadoda ayedinga ukuphendulwa kabusha ngalesi sikhathi samanje, nguMfundisi Daniells noMfundisi Prescott.”

“Makukhethwe amadoda ayisikhombisa angamadoda okuhlakanipha futhi, ngokusebenza komusa kaNkulunkulu, [anike] ubufakazi [bo]kuguqulwa kabusha. Ngokuba noma imaphi amadoda aphuphuthekiswe kangaka aze angabe esakwazi ukucabanga esukela embangeleni aye emphumeleni, aze angawanaki amadoda athwale imithwalo yomsebenzi kanye nalaba bomongameli bezingqungquthela, [ukuthi] amadoda [a]thwele umsebenzi iminyaka engaphezu kwemibili anganakwa, bese kuba nomphumela onjalo wokuphuthuma wokuba amadoda adebeselele wona kanye umsebenzi obegcinwe phambi kwawo iminyaka—umsebenzi wokusebenzela imizi—futhi kunganikezwa ukunaka, noma okunqane kakhulu, emadodeni amadala ukuze kutholwe iseluleko, kodwa amemezele izinto wona akhetha ukuzinika abantu, lokho kuthwala ubufakazi bako ngokwako bokungaphephi kwamadoda okufanele aphantswe umsebenzi omkhulu nongaka omangalisayo.”

“UKristu akafike. Akasoze avumele ukuba umsebenzi waKhe uqhutshwe ngale ndlela eyisimanga. Yekani izincwadi zibe njalo. Uma kukhona uguquko oluyisidingo ngempela, uNkulunkulu uyokuba nokuvumelana kulolo guquko okufaneleyo, kodwa lapho umlayezo uphathiswe abantu kanye nemithwalo yemfanelo emikhulu ehilelekile, [uNkulunkulu] ufuna ukwethembeka okusebenza ngothando nokuhlambulula umphefumulo. Abadala uDaniells noPrescott bobabili badinga ukuguqulwa kabusha. Kungenile umsebenzi oyisimanga, futhi awuhambisani nomsebenzi uKristu eza emhlabeni wethu ukuwufeza; futhi bonke abaguqulwe ngempela bayokwenza imisebenzi kaKristu.”

“Sonke [sifanele] ukusebenza umsebenzi ozodumisa uYise. Sesifinyelele enkingeni—kungaba ukuvumelanisa isimilo noJesu Kristu khona manje kulesi sikhathi sokulungiselela, noma singazami [lokho]. Mfundisi Daniells, [akufanele] uzizwe ukhululekile ukuvumela izwi lakho lizwakale phezulu njengoba wenze ngaphansi kwezimo ezifanayo. Futhi qondani lokhu, umongameli wenkomfa akayena umbusi. Usebenza ngokuhlanganyela namadoda ahlakanihileyo asesikhundleni njengabongameli uNkulunkulu abamukelileyo. Akanalo ilungelo lokungenela emibhalweni esezincwadini ezinyathelisiwe evela ezibayeni uNkulunkulu azamukelileyo. Akusafanele babuse ngaphandle kokuba babonakalise ukuncipha kwamandla okubusa nawokucindezela. Inkinga isifikile, ngokuba uNkulunkulu uyakuhlaziswa.”

“INkosi iwabheka kanjani amadolobha angakaze asetshenzwe? UKristu usezulwini. Manje ukuvuma kwakho kumelwe kube ukuthi,—Akukho ukubusa kobukhosi. Futhi manje sekuyisikhathi esibucayi saleli zwe. Manje Mina nginguMandla okusindisa noma okubhubhisa. Manje yisikhathi lapho isiphetho sabo bonke sisezandleni Zami. Nginikele ngokuphila Kwami ukuze ngisindise izwe. Futhi ‘Mina, uma ngiphakanyiswa,’ umusa osindisayo engiyowunika uyakufakazela ukuthi bonke abayokwakhiwa bafane nokufana kobuNkulunkulu futhi babe munye Nami bayakusebenza njengoba Mina ngisebenza ngamandla Ami omusa ohlengayo.” Noma ubani othandayo, [makathi] abambisane nabafowabo ukwenza umsebenzi abawunikiweyo ukuba bawenze lapho besezikhundleni zomthwalo ngaphansi kweseluleko iNkosi esinikezayo, futhi makafune ngobuqotho obukhulu ukusebenza ngokuvumelana okuphelele Naye Owalithanda kangaka izwe waze wanikela ngokuphila Kwakhe kwaba ngumhlatshelelo ophelile wokusindisa izwe. Ngikhuluma kubafundisi bethu, ukuthi lapho bengena emsebenzini emadolobheni ethu makube nokuzola okungcwele okuhambisana nenkonzo yeZwi. Asinakwenza umbono ofanele ezingqondweni zabantu uma si . . . [Ingxenywe engezansi yesithathu yaleli khasi ishiywe ingenalutho.]

“Ngikopisha encwadini yami yeDayari. Iqiniso njengoba linjalo kuJesu—likhulume, ulikhulekele, ukholwe wonke amazwi alo ngobulula bawo. Ungazuzwa ngani uma amaphutha elethwa phambi kwabantu abaphambukile ekukholweni, banaka imimoya eyengayo, abantu ababengakabi kudala benathi ekukholweni? Uyokuma ngasohlangothini lukadeveli na? Bhekisa ukunaka kwakho emasimini angakasebenzelwa. Umsebenzi womhlaba wonke uphambi kwethu. Nganikwa izethulo ngoJohn Kellogg.”

Umuntu owawukhanga kakhulu wayemele imibono yezimpikiswano ezazibukeka ziqondile ayeyethula, imizwa ehlukile eqinisweni leBhayibheli langempela. Futhi labo ababelambela futhi bomela okuthile okusha babeqhubekisela phambili imibono [ebonakala iqondile kangaka] kangangokuba uMfundisi Prescott wayesesengozini enkulu. UMfundisi Daniells wayesesengozini enkulu [yoku]gaxwa enkohlisweni yokuthi, uma le mizwa ingakhulunywa yonke indawo, kwakuyoba sengathi umhlaba omusha.

“Yebo, bekuyokwenzeka, kodwa ngesikhathi izingqondo zabo zazimunceke kanjalo, ngaboniswa ukuthi uMfoweth’ uDaniells noMfoweth’ uPrescott babeluka emava abo imizwa enokubonakala okungokomoya [okwe-spiritualism], futhi beholela abantu bakithi emizweni emihle eyayiyokhohlisa, uma kungenzeka, ngisho nabakethiweyo uqobo.”

Abakhethiweyo impela abayikudukiswa, kodwa kuzoba khona abantu abami kanye nabakhethiweyo impela abazodukiswa. Abakhethiweyo impela bayizintombi ezihlakaniphileyo. Izintombi eziyiziwula zizodukiswa, akunjalo?

Futhi njengoba izintombi ezihlakaniphileyo kulesi sikhathi, lapho isilingo sikhona sokukhohlisa ngisho nabakhethiweyo uqobo, njengoba izintombi ezihlakaniphileyo zamukela ukuthululwa kukaMoya oNgcwele, izintombi eziyiziwula zamukelani? Inkohliso enamandla ka-2 Thesalonika. Ngalokho siyakubhekana nakho, futhi, maqondana neMihla ngemihla.

—“babebeluka kokuhlangenwe nakho kwabo imizwa enokubonakala kokomoya [spiritualistic] futhi bedonsela abantu bakithi emizweni emihle eyayiyokhohlisa, uma kungenzeka, nabakhethiweyo uqobo.”

Uyini umongo oyisisekelo kakhulu wokusebenzelana nemimoya?

Uma kuziwa endabeni yeNkosi uSawuli, uSamuweli wathini? “Ukuvukela kunjengobuthakathi.” Ukuvukela kungubuthakathi.

USawulu ugcina esephi?

KUSUKA EZILALELINI: Kanye nomthakathi wase-Endori.

Kanye nomthakathi wase-Endori.

Yini leyo iNkosi uSawule ayenza ukuze kuvele lolu chungechunge lwezehlakalo oluyiholela kumthakathi wase-Endori? Wabeka izwi lakhe ngaphezu kweZwi likaNkulunkulu. Wayetsheliwe okwakufanele akwenze, kodwa waqhubeka wenza lokho ayefuna ukukwenza.

Ingqikithi uqobo yokuloya ngokomoya ukubeka izwi lakho ngaphezu kweZwi likaNkulunkulu. Yilapho konke kuqala khona. Lokho kungukuthakatha.

Ubuthakathi ngukubona ukuthi uSathane ukukubeka kanjani ngaphansi kwethonya lakhe. Indlela akuthakatha ngayo iyigama lemilingo eliphathelene nokukhohlisa kwemilingo.

Lapho uthakathiwe, ubani oqala ukuthakathwa? Umthakathi. Konke kuqala lapho ngibeka izwi lami ngaphezu kweZwi likaNkulunkulu. Lokho kungukuthakatha, lokho kungukuvukela, futhi yimi engisuke sengithakathiwe. Futhi yilokho okwenzeka kuDaniells noPrescott.

Futhi yimiphi imizwa uDaniells noPrescott ababefuna ukuyingenisa ngesikhathi lokhu kwenzeka? Umbono oyiphutha nge-“Daily.”

Futhi uyini umbono weqiniso ngeMihla ngemihla? Ingabe ukuthi ubuhedeni, kanti ubuhedeni buyinkolo yokuziphakamisa. Buyinkolo eyaqala ezinkantolo zaseZulwini lapho uSathane, lapho uSathane, ebeka izwi lakhe ngaphezu kweZwi likaNkulunkulu futhi angenisa emlandweni wesintu imfihlakalo yobubi.

Imfihlakalo yobubi ingumsebenzi kaSathane wokusithakatha. Ingumsebenzi kaSathane wokusenza sibeke izwi lethu noma izwi lakhe ngaphezu kweZwi likaNkulunkulu.

Uyalandela yini umqondo wami?

Bheka igama elithi ububi. Lizochaza ububi ku-Strong's Concordance. Futhi uma ulilandela kuze kufike egameni lempande, liyini igama lempande lobubi? Alpha, alpha. Lokho ukhulubuka kwe-Alpha.

UDaniells noPrescott babegquzela nini lo mbono wobuwula? Esikhathini se-Alpha Apostasy.

Ngakho-ke, ningaphuthelwa yilokho uDadewethu White akushoyo lapha mayelana nokukhohlisa nabakhethiweyo uqobo kanye nangokufunda uHezekeli 28. Wayekwazi okwakwenzeka. Wayazi ukuthi le nto yeMihla ngemihla iyinto engesiyona nje kuphela ngokwemfundiso, kodwa idinga ukuthi labo abazoshumayela umbono oyiphutha ngeMihla ngemihla babeke izwi labo ngaphezu kweZwi likaNkulunkulu, futhi ibabeka esimweni lapho bethakwe khona; ngakho-ke, baba yithuluzi esandleni sikaSathane lokwethakela abanye ngokuvukela kwabo.

“Ngimelwe ukulandelela ngepeni lami [iqiniso] lokuthi laba bazalwane babeyobona amaphutha emibonweni yabo ekhohlisayo ayeyobeka iqiniso esimweni sokungaqiniseki; futhi [nokho] bona [babeyo]qhamuka njengabantu [abanezinto ezinjengokuthi banakho] ukuqonda okukhulu ngokomoya. Manje ngizobatshele [ukuthi] lapho ngiboniswa le ndaba,”

Abantu bathi, “Hhayi, u-Ellen White akanaso isikhundla mayelana ne-Daily.”

“lapho ngiboniswa lolu daba ngesikhathi uMfundisi omdala uDaniells ephakamisa izwi lakhe njengecilongo ekugquzeleni imibono yakhe mayelana ‘ne—Daily,’ imiphumela eyalandela yavezwa. Abantu bakithi babesedideka. Ngabona umphumela, kwase kunikezwa kimi izixwayiso zokuthi uma uMfundisi omdala uDaniells, enganaki umphumela, engase acindezeleke ngaleyo ndlela futhi azivumele akholwe ukuthi ungaphansi kokuphefumulelwa nguNkulunkulu,”

Lokhu kungukukhonza imimoya. Ubeke izwi lakhe ngaphezu kweZwi likaNkulunkulu. Ukholelwa ukuthi uphefumulelwe nguNkulunkulu.

“ukuthi uma uMdala uDaniells, engabhekile emphumeleni, engase athonywe ngaleyo ndlela aze azivumele akholwe ukuthi wayengaphansi kokuphefumulelwa nguNkulunkulu, ukungabaza nokungakholwa kwakuyohlwanyelwa phakathi kwezikhundla zethu yonke indawo, futhi sasiyoba lapho uSathane ayeyothumela khona izigijimi zakhe. Ukungakholwa okuqinile nokungabaza kwakuyohlwanyelwa ezingqondweni zabantu, futhi izivuno eziyinqaba zobubi zaziyothatha indawo yeqiniso. Ms 67, 1910, 1–8. Manuscript Release, volume 20, 17–22.

Izithelo eziyinqaba zobubi ziyakhula namuhla kuyo yonke i-Adventism.

U-Ellen White unikeza ukugunyaza kwakhe ekuqondeni kwamaPioneer ngo-2520.

UEllen White ubeka ukweseka kwakhe ekuqondeni kwamaPioneer ukuthi iNsuku zonke encwadini kaDanieli imele ubuhedeni.