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Izizukulwana Ezine ze-Adventism yaseLawodike: Ukuhlalutya Amasikizi Amandayo

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Isahluko sesibhozo sikaHezekile sibeka phambi kwethu amasikizi amane andayo, amele izizukulwana ezine zobu-Adventist baseLawodike. Uvukelo luka-1863 lwavelisa inkohliso yeetafile ezimbini zikaHabakuki, kanye njengokuba uAron wavelisa umfanekiso wobukhwele oyinkohliso, ngethole lakhe legolide, kanye ngelo xesha uThixo wayenikela kuMoses iitafile ezimbini zeMithetho eliShumi. Akuba ubu-Adventist baseLawodike buqalile umsebenzi wokususa iinyaniso ezisisiseko, njengoko zimelwe ephupheni likaWilliam Miller, ubunkokeli besizukulwana sokuqala baqalisa ukwala igunya leBhayibhile, baza emva koko bala noMoya wesiProfeto. Uvukelo lwalukhule lwafikelela kwinqanaba apho ubuthwasitwasi bukaKellogg (ipantheyizim), bangena kwimbali yabo kanye ngaphambi ko-1888.

Ngexesha lovukelo lwango-1888, ubumoya obabumelwe ngamagumbi emifanekiso kaHezekile bafikelela kwinqanaba apho izithunywa zaseMinneapolis, nomprofetikazi kwanaye noMoya oyiNgcwele, bagatywayo.

“Sibonile kumava ethu ukuba xa iNkosi ithumela imitha yokukhanya isuka emnyango ovulekileyo wengcwele isiya ebantwini baYo, uSathana uvuselela iingqondo zabaninzi. Kodwa isiphelo asikafiki. Kuya kubakho abo baya kukuchasa ukukhanya baze bacinezele abo uThixo abenze imijelo yaKhe yokudlulisa ukukhanya. Izinto zokomoya aziqondwa ngokomoya. Abalindi abahambanga ngenyathelo elinye nokuvuleka kolwalathiso lukaThixo, yaye umyalezo wokwenyaniso othunyelwe livela ezulwini nabathunywa bawo bayagculelwa.”

“Kuya kuphuma kule ntlanganiso amadoda athi ayalazi inyaniso, kanti aqokelela emiphefumlweni yawo iingubo ezingalukiwanga kumqamelo wezulu. Umoya awamkele apha uya kuhamba nawo. Ndiyancangcazela ngenxa yekamva lomsebenzi wethu. Abo bangayi kuthi kule ndawo banikele kubungqina uThixo abunikiweyo baya kulwa nabazalwana babo uThixo abasebenzisayo. Baya kwenza kube nzima kakhulu, xa kufika amathuba apho banokuqhubekisela phambili nangaphambili olo hlobo lunye lwemfazwe abathe ukuza kuthi ga ngoku balubandakanyayo. La madoda aya kuba namathuba okuqiniseka ukuba ebewalwa noMoya oyiNgcwele kaThixo. Abanye baya kuqiniseka; abanye baya kubambelela ngokuqinileyo kumoya wabo. Abayi kufela ubuqu baze bavumele iNkosi uYesu ingene ezintliziyweni zabo. Baya kulahleka ngakumbi nangakumbi de bangabi nako ukwahlula inyaniso nobulungisa. Baya kuthi, phantsi komnye umoya, bafune ukubeka phezu komsebenzi imilo uThixo angayi kuyamkela; yaye baya kuzama ukubonakalisa iimpawu zikaSathana ngokuthabatha ulawulo lweengqondo zabantu, baze ngaloo ndlela balawule umsebenzi nenkonzo kaThixo.”

“Ukuba abazalwana bethu babede bazile ukutya, bathandaza, baza bazithoba iintliziyo zabo phambi koThixo kule ntlanganiso, baza bahlala phantsi ngokuzola ukuze baphande iziBhalo kunye, ngoko uThixo wayeya kuba uzukisiwe. Kodwa umoya wokucalula owaziswa kuloo ntlanganiso walivala ucango kweyona ntsikelelo ityebileyo kaThixo, yaye abo babenalo loo moya abasayi kuba kwimeko elungileyo yokubona ukukhanya bade baguquke phambi koThixo baze babe nokuqonda okuthile ngendlela abasondela ngayo ekwenzeni indelelo kuMoya oyiNgcwele nasekubeni nomnye umoya.” The 1888 Materials, 832.

Emva kowe-1888, uDade White “wangangcazela ngekamva” lebandla likaThixo nomsebenzi waKhe. Wabona ukuba loo ntlanganiso yayiza kuvelisa ukuqhubeka kwemfazwe yokomoya phakathi kwamadoda awayeziinkokeli zobu-Adventism baseLawodike, yaye impikiswano “ye-daily” ibubungqina bokuba iziprofeto zakhe zazaliseka kanye kweso sizukulwana. Ngelo xesha kwaqhutywa imfazwe ngamadoda angazange “avume ubungqina uThixo awayebunike” ukuqinisekisa “umyalezo nabathunywa abathunyelwe livela ezulwini,” yaye loo madoda alwa “noMoya oyiNgcwele kaThixo.” Isizukulwana sesibini sabukela njengoko indlu yokupapasha nesibhedlele sonyango zatshiswa zaza zatsho phantsi ngumlilo womgwebo kaThixo.

“Namhlanje ndifumene ileta evela kuMdala uDaniells malunga nokutshatyalaliswa kweofisi ye-Review ngomlilo. Ndiziva ndilusizi kakhulu xa ndicinga ngelahleko enkulu emsebenzini. Ndiyazi ukuba eli limeko limele ukuba lixesha elinzima kakhulu kubazalwana abaphethe umsebenzi nakubasebenzi beofisi. Ndibandezeleka kunye nabo bonke ababandezelekileyo. Kodwa iindaba ezilusizi azindothusanga, kuba emibonweni yasebusuku ndibone ingelosi imi inekrele elinjengomlilo elolulwe phezu kweBattle Creek. Ngaxa lithile, emini, ngoxa ipeni yam ibisandleni sam, ndalahlekelwa kukuqonda, yaye kwabonakala ngathi eli krele lomlilo lijika kuqala kwelinye icala, lize ke lijike kwelinye. Intlekele yabonakala ilandela intlekele kuba uThixo wayehlaziswa ngamacebo abantu okuziphakamisela nokuzizukisa.”

“Ngale ntsasa ndakhuthazeka emthandazweni onzulu wokuba iNkosi ibakhokele bonke abo banxulumene neofisi ye-Review and Herald ukuba benze uphando oluzimisileyo, ukuze babone apho bengayihoyanga khona imiyalezo emininzi uThixo ayinikeleyo.

“Kwithuba eladlulayo abazalwana abaseofisini yeReview bandicela icebiso lam malunga nokwakhiwa kwesinye isakhiwo. Ndathi ngelo xesha ukuba abo babexhasa ukongezwa kwesinye isakhiwo kwi-ofisi yeReview and Herald, ukuba ikamva belityhilwe phambi kwabo, ukuba babenokubona oko kuya kubakho eBattle Creek, bebengayi kuba nantandabuzo ngokumisa esinye isakhiwo apho. UThixo wathi: ‘Ilizwi lam liye ladelelwa; yaye ndiya kujika ndize ndibhukuqe.’”

“Kwinkomfa Enkulu eyayibanjelwe eBattle Creek ngowe-1901, iNkosi yanika abantu baYo ubungqina bokuba Yayibabizela enguqukwani. Iingqondo zagwetywa, neentliziyo zachukumiseka; kodwa umsebenzi opholeleyo awuzange wenziwe. Ukuba iintliziyo ezinenkani zabe zaphuka ngoko zaguquka phambi koThixo, bekuya kubonakala enye yezona mbonakaliso zinkulu zamandla kaThixo ezakha zabanwa. Kodwa uThixo akazange azukiswe. Ubungqina boMoya waKhe abuzange buphulaphulwe. Abantu abazange bazahlule kwiinkqubo ezazichasene ngokucacileyo nemigaqo yenyani nobulungisa, ekufuneka ihlale igcinwa emsebenzini weNkosi.

“Imiyalezo eya kwibandla lase-Efese naya kwibandla laseSardesi iye yaphindwa kum kaninzi ngulo Undinika imiyalelo ngenxa yabantu baKhe. ‘Bhala kwingelosi yebandla lase-Efese, uthi; Utsho lowo ubambe iinkwenkwezi ezisixhenxe esandleni saKhe sokunene, ohamba phakathi kwezibane zegolide ezisixhenxe; Ndiyayazi imisebenzi yakho, nokubulaleka, nomonde wakho, nokuba ungenakubathwala abakhohlakeleyo; wabavavanya abo bazibiza ngokuba ngabapostile, bengenjalo, wabafumana bengamaxoki; wanyamezela, unomonde, wasebenza ngenxa yegama laM, akadinwa. Noko ke ndinento ngakuwe, ngokuba ulushiyile uthando lwakho lokuqala. Khumbula ke apho uwe khona, uguquke, wenze imisebenzi yokuqala; hleze ndize kuwe kamsinya, ndilususe isiphatho sezibane sakho endaweni yaso, ukuba akuguquki.’ ISityhilelo 2:1–5.

“Kwaye ubhalele ingelosi yebandla laseSardes, uthi; Utsho yena oneMimoya esixhenxe kaThixo, neenkwenkwezi ezisixhenxe, ukuthi, Ndiyayazi imisebenzi yakho, ukuba unegama lokuba uyaphila, kanti ufile. Phaphama, uqinise izinto eziseleyo, ezilungele ukufa; kuba andiyifumananga imisebenzi yakho igqibelele phambi koThixo. Khumbula ke ngoko indlela owamkela noweva ngayo, ubambelele kuyo, uguquke. Ukuba ke ngoko akuyi kuphaphama, ndiya kuza phezu kwakho njengesela, yaye awuyi kwazi ukuba ndiza kufika phezu kwakho ngeliphi na ilixa.’ IsiTyhilelo 3:1–3.

“Sibona ukuzaliseka kwezi zilumkiso. Akuzange ngaphambili izibhalo zizaliseke ngokungqongqo ngakumbi kunokuba ezi zizalisekile.”

“Abantu banokwakha ezona zakhiwo ziqinileyo, ezakhiwe ngononophelo olukhulu, nezingatshiyo ngumlilo, kodwa ukuchukumisa nje kube kanye kwesandla sikaThixo, intlantsi enye evela ezulwini, kuya kutshayela kumke yonke indawo yokusabela.

“Kuye kwabuzwa ukuba ndinalo na naliphi icebiso endinokulinika. Sele ndilinkele icebiso uThixo andinike lona, ndinethemba lokuthintela ukuwa kwekrele elivuthayo elalixhonywe phezu kweBattle Creek. Ngoku ke oko bendikoyika kufikile—iindaba zokutsha kwesakhiwo se-Review and Herald. Zathi zakufika ezi ndaba, andaziva ndothukile, yaye ndandingena mazwi okuthetha. Oko bendimele ndikutshilo ngamaxesha ngamaxesha ngezilumkiso akuzange kube nampembelelo ngaphandle kokuqinisa iintliziyo zabo bakuvayo, yaye ngoku ndinokuthi kuphela: Ndilusizi kakhulu, ndilusizi ngokwenene kakhulu, ukuba kwakuyimfuneko ukuba esi sibetho size. Kunikiwe ukukhanya okwanele. Ukuba bekusetyenzwe ngokokukhanya oko, bekungayi kufuneka kukhanya kungakumbi.” Testimonies, umqulu 8, 97–99.

Isizukulwana sesibini soBu-Adventist sasingeloloyiso, yaye ekuzalisekeni kukaHezekile isahluko sesibhozo, imvukelo yaqhubeka kuphela isanda ngamandla.

“Ngemiyalezo ebhaliweyo nangumlilo iNkosi ivakalisile ukuba ifuna abantu bayo baphume eBattle Creek. Ngamana uThixo angasinceda silive ilizwi lakhe. Ngaba akuthethi nto na kuthi ukuba amaziko ethu amabini amakhulu eBattle Creek atshatyalaliswa ngumlilo? Ningathi, ‘Kodwa iSanitarium entsha inezigulana ezininzi.’ Ewe; kodwa nokuba bekukho amawaka amaninzi ezigulana apho, oko bekungayi kuba yingxoxo exhasa ukuba abantu bethu bakhe amakhaya eBattle Creek, baze bazinze khona.”

“Izilingo ziyanda. Abantu bayakwala ukukhanya uThixo akuthumele kwiBungqina boMoya wakhe, yaye bakhetha ukuziqambela kwabo namacebo abo. Ngaba abantu baya kuqhubeka bezahlula kuThixo? Ingaba kufuneka atyhile ukungakhohiseki kwakhe ngendlela ephawuleka ngakumbi kunaleyo sele eyenzile?” Pamphlets, SpTB06, 45.

Abantu babekhetha “amacebo abo, nezicwangciso zabo siqu,” njengoko kwakumelwe ngabadala abangamashumi asixhenxe kumagumbi emifanekiso kaHezekile isahluko sesibhozo, abababhengeza besithi, “INkosi ayisiboni.” INkosi yavusa umprofetikazi yaza yamnika “imibono evulekileyo” kanye iminyaka emashumi mane, kwada kwangowe-1884. Wabeka utyikityo lwaKhe phezu kwesi siphu, kuba Yena wasinika wasigqibezela kwisixeko esibizwa ngokuba yiPortland, yaye wasinika iminyaka emashumi mane. Kanye phambi kokuyekiswa “kwemibono evulekileyo” amadoda amadala aqalisa ukutyhafisa igunya leBhayibhile nelikaMoya weSiprofeto ngowe-1881 nango-1882. “Imibono evulekileyo,” ke ngoko, yaphela ngowe-1884, yaye kwiminyaka emine invukelo kaKora, kaDatan, neka-Abhiram yaphindwa kwiNkomfa Jikelele ka-1888.

Uvukelo luka-1888 lwavelisa ukunyuka kovukelo olwabangela ukuba kubonakale ukungenelela kukaThixo ngokuthe ngqo kwimbali ye-Adventism yaseLawodikea xa Watshisa umsebenzi wokupapasha nomsebenzi wezempilo. Kanti ke ezo zigwebo zithe ngqo azizange ziluthintele uvukelo olwalusele luqhuba. Ngo-1919, kwaqhutywa iNkomfa yeBhayibhile, apho omnye wabavukeli abaphambili besizukulwana sesibini, uWilliam Warren Prescott, ingcali yezenkolo eyafundiswa kwiiyunivesithi zobuProtestanti obuwxukileyo, owayeyinkokeli ephambili ekutyhaleleni phambili imbono kaSathana eyayisithi “the daily” imele umsebenzi kaKristu wasengcweleni, wanikela uthotho lweentetho.

Imbali yabonisa ukuba kule nkomfa yeBhayibhile ngo-1919, uPrescott wazisa ivangeli eyayiquka ukususwa kwayo yonke imfundiso yomlayezo wesiprofeto wamaMillerite. Waze wazama nokususa iintsuku ezingamawaka amabini anamakhulu amathathu, kodwa akakwazanga ukuphumelela kuloo mzamo. Noko kunjalo, wazisa ivangeli eyayingenanto kwaphela yokuqonda kwesiprofeto kwamaMillerite. Ivangeli yakhe yaliwa entlanganisweni, kodwa sekunjalo ezo nkokeli ziyimfama zagqiba ekubeni zithathe olo luhlu lweentetho zakhe zize zilwakhe lube yincwadi enesihloko esithi, IMfundiso kaKristu. Loo ncwadi yaba ngumfuziselo wokufika kwesizukulwana sesithathu sobu-Adventism baseLawodike.

Incwadi imele enye ivangeli eyahlukileyo kwivangeli yamaMillerite yesahluko sesibini sikaHabakuki, yaye uPawulos usazisa ukuba enye ivangeli ayisiyovangeli konke konke.

Ndiyamangaliswa kukuba nisuke ngokukhawuleza kangaka kuLowo wanibizelayo elubabalweni lukaKristu, naya kwenye ivangeli: engeyiyo enye kambe; kodwa kukho abathile abaniphazamisayo, befuna ukugqwetha ivangeli kaKristu. Kodwa nokuba sithi thina, nokuba sisithunywa sezulu, sishumaye kuni nayiphi na enye ivangeli, eyahlukileyo kunaleyo sayishumayelayo kuni, makaqalekiswe. Njengoko besesithilo ngaphambili, ndiyatsho ngoku kwakhona ukuthi, Ukuba nabani na eshumayela kuni enye ivangeli, eyahlukileyo kunaleyo namkelwayo, makaqalekiswe. Galati 1:6–9.

Isizukulwana sesithathu soBu-Adventism simelwe lisikizi lesithathu likaHezekile apho abafazi belilela uTammuz. UTammuz wayenguthixo waseMesopotamiya owayenxulunyaniswa nokuchuma kunye nemijikelo yezityalo. UTammuz ngamanye amaxesha wayeboniswa njengomalusi okanye njengomfana oselula, enxulunyaniswa nokutshintsha kwamaxesha onyaka kunye nokukhula kwezityalo zasemasimini. Ukufa kukaTammuz nokuvuka kwakhe okwalandelayo kwakunxulunyaniswa nekhalenda yezolimo. Ngokokubalisa kweentsomi, uTammuz wayesifa okanye anyamalale ngeenyanga zasehlotyeni, nto leyo eyayithathwa njengomfuziselo wokubuna kwezityalo ngexesha elishushu nelomileyo. Ukulilela uTammuz kwakulisiko lokuzila elalibandakanya ukukhala ngokufa okanye ngokunyamalala kukaTammuz ngeenyanga zasehlotyeni, kulandelwe luvuyo ngenxa yokuvuka kwakhe, olwalufuzisela ukuvuseleleka kwezityalo nobomi bezolimo.

Ukulilela uTammuzi kumela umyalezo wemvula yamva wobuxoki, nto leyo kanye eyayimelwe yivangeli likaW. W. Prescott. Ukususwa kwesiseko sesiprofeto, okwaqala kwimvukelo ka-1863, kwafikelela kwinqanaba ngo-1919, apho ubu-Adventism baseLawodike bavumela ukuba ivangeli yobuxoki imiselwe. Loo vangeli yobuxoki yayisekelwe ngokupheleleyo phezu kwendlela yokusebenza yoBuProtestanti obuwexukileyo. Umyili walo wokuqala yayinguW. W. Prescott, yaye njengoko kwakunjalo ngoWilliam Miller, ivangeli yamadoda omabini yayisekelwe ekuqondeni kwawo okusisiseko “kwedini lemihla ngemihla,” encwadini kaDaniyeli. Zombini ezi vangeli zimelwe kwisiqendu sika-2 Tesalonika apho uMiller waqala ukufumanisa khona ukuba “idini lemihla ngemihla” lalimela ubuhedeni. Kweso siqendu kukho udidi olumelwe nguMiller, olwamkela inyaniso eyavezwa nguPawulos, kwanolu olunye udidi olungenalo uthando lwenyaniso.

Udidi olunye ngemihla yokugqibela, olumelwe nguMiller, “luyaqonda” luze lwamkele imvula yasemva kwexesha, kanti olunye udidi, olumelwe nguPrescott, lwamkela inkohliso enamandla. Inkohliso enamandla abayamkelayo isekelwe kwivangeli yobuxoki, engeyovangeli kwaphela, yaye ichaza umyalezo wobuxoki wemvula yasemva kwexesha. Ngoko ke, isikizi sesithathu sikaHezekile ngabafazi (iicawa zobu-Adventism baseLawodike), abalilela uTammuzi. Iinyembezi zabo zasehlotyeni (imvula), zimele ukuvelisa isiqhamo sovuno.

Umahluko phakathi kweentlobo ezimbini zomyalezo wemvula yasekupheleni ugqugqisa kuyo yonke iBhayibhile nakuMoya woBuprofeti. IBhayibhile iphinda-iphinda ibonakalise ukuba imvula iyabanjwa kubantu abangathobeliyo.

Bathi, Ukuba indoda imlahla umfazi wayo, aze emke kuyo, abe ngowenye indoda, ingabuya na kuye kwakhona? elo lizwe aliyi kungcoliseka kakhulu na? Ke wena uhenduke warhalela abathandi abaninzi; ukanti buya ubuyele kum, utsho uYehova. Phakamisa amehlo akho uye ezindaweni eziphakamileyo, ubone apho ungazange ulalelwe khona. Ecaleni kweendlela ubuhleli ulindile ngenxa yabo, njengomArabhi entlango; walungcolisa ilizwe ngobuhenyu bakho nangobungendawo bakho. Ngenxa yoko izantyalantyalala zemvula zibanjwe, akwabakho mvula yasemva kwexesha; kodwa wawunebunzi lehenyukazi, wala ukuba neentloni. Yereimiya 3:1–3.

Ubu-Adventism baseLawodike baqalisa ukuzithengisa ngobuhenyu ngo-1863, yaye ukususela ngelo xesha izihlambi zemvula ziye zabanjwa. Bayala ukuba neentloni ngemvukelo yabo, yaye oko kunqongophala kokuthobeka kuvelisa ibunzi lehenyukazi, yaye ihenyukazi yesiprofeto seBhayibhile bubupopu. Isizukulwana sesithathu kulapho umsebenzi wokugqibela wokulungiselela ukuqubuda kuphawu lwehenyukazi laseRoma uzalisekiswa khona. Ukulungiselelwa kwesizukulwana sesine kufezekiswa kwisizukulwana sesithathu, ngomyalezo wobuxoki wemvula yasemva kwexesha. Njengakwimvukelo ka-1863, nakwimvukelo ka-1888, imvukelo ka-1919 ihambelana noSeptemba 11, 2001, kuba xa izakhiwo zeSixeko saseNew York zawa ngelo xesha, ingelosi enamandla yeSityihlelo ishumi elinesibhozo yehla, yaza imvula yasemva kwexesha yokwenyaniso yaqalisa.

“Imvula yamva nje iza kunetha phezu kwabantu bakaThixo. Ingelosi enamandla iya kwehla ivela ezulwini, lize ihlabathi lonke likhanyiswe bubuqaqawuli bayo.” Review and Herald, April 21, 1891.

Xa yaqalayo imvula yasemva, amadoda amadala e-Adventism yaseLaodike ayengayi kuyazi njengemvula yasemva, kuba ayefundiswe ngamandla ngomyalezo wobuxoki wemvula yasemva, omelwe nguHezekile njengabafazi abalilela uTamuzi, yaye ekusetyenzisweni ungomyalezo woxolo nokhuseleko.

“Kuphela ngabo baphila ngokokukhanya abanako abaya kwamkela ukukhanya okukhulu ngakumbi. Ngaphandle kokuba imihla ngemihla siqhubela phambili ekubonakaliseni iimpawu zobuKristu ezisebenzayo, asisayi kuziqonda izibonakaliso zoMoya oyiNgcwele emvuleni yasekupheleni. Inokuba iyana phezu kweentliziyo ezisingqongileyo macala onke, kodwa thina asiyi kuyibona ngokucacileyo, okanye siyamkele.” Testimonies to Ministers, 507.

Kwakungenakwenzeka ukuba abagcini babantu bakuqonde ukufika kwemvula yamva, kuba ivangeli yabo yobuxoki yemvula yamva yobuxoki yakhanyela ukuba kunokubakho naluphi na ubonakaliso lwamandla kaThixo olunjengolo lwalukho kumaxesha angaphambili.

“Kuya kubakho emabandleni ukubonakaliswa okumangalisayo kwamandla kaThixo, kodwa akuyi kusebenza phezu kwabo bangazithobanga phambi kweNkosi, baza baluvule ucango lwentliziyo ngokuvuma izono nangoguquko. Ekubonakalisweni kwaloo mandla akhanyisa umhlaba ngozuko lukaThixo, baya kubona kuphela into ethi, ekumfamekeni kwabo, bayicinge iyingozi, into eya kuvusa uloyiko lwabo, baze baziqinise ukuze bayichase. Ngenxa yokuba iNkosi ingasebenzi ngokweengcamango zabo nangokwezinto abazilindeleyo, baya kuwuchasa umsebenzi. ‘Kutheni,’ batsho, ‘singamele na thina ukumazi uMoya kaThixo, ekubeni sele sikulo msebenzi iminyaka emininzi kangaka?’—Kungenxa yokuba bengazange basabele kwizilumkiso, kwizibongozo zemiyalezo kaThixo, kodwa batsho ngokuqhubekayo besithi, ‘Ndisisityebi, ndandisiwe zizinto, yaye andiswele nto.’ Italente, namava amade, akayi kubenza abantu babe yimijelo yokukhanya, ngaphandle kokuba bazibeke phantsi kwemitha eqaqambileyo yeLanga loBulungisa, baze babizwe, bakhethwe, balungiswe ngokuxhotyiswa nguMoya oyiNgcwele. Xa abantu abaphatha izinto ezingcwele bezithoba phantsi kwesandla esinamandla sikaThixo, iNkosi iya kubaphakamisa. Iya kubenza babe ngabantu bokuqonda—abantu abazizityebi ngobabalo loMoya wayo. Iimpawu zabo zesimilo

ezomeleleyo nezobuzingqololo, inkani yabo, ziya kubonakala ekukhanyeni okuphuma kuKhanya lwehlabathi. ‘Ndiya kuza kuwe kamsinyane, ndilisuse isiphatho sakho sesibane endaweni yaso, ngaphandle kokuba uguquke.’ Ukuba niyifuna iNkosi ngentliziyo yenu yonke, iya kufunyanwa nini.” Review and Herald, December 23, 1890.

Amadoda amakhulu akuHezekile isahluko sesibhozo amkela ivangeli loxolo nokhuseleko ngowe-1919, yaye xa kwafika uSeptemba 11, 2001 isiqhamo saloo mvukelo inyukayo sabonakaliswa kukungakwazi kwawo ukuqonda ukufika kwemvula yangasemva. Kwimbali eqala ngexesha lesiphelo ngowe-1989, uThixo wayiphinda intshukumo yamaMillerite ngokuchanekileyo ngokupheleleyo. UMiller wayeluphawu lukaEliya, yaye uEliya wayemxelele ngokungqongqo uAhabhi ukuba kwakungayi kubakho mvula, ngaphandle kwelizwi likaEliya.

Siza kuqhubeka nokuqwalasela kwethu isizukulwana sesithathu sobu-Adventist kwinqaku elilandelayo.

“Udidi olungaziva lusentlungwini ngenxa yokwehla kwalo ngokwasemoyeni, nolungaziliyo ngenxa yezono zabanye, luya kushiya lungenatywina likaThixo. INkosi iyabayalela abathunywa Bayo, amadoda anezixhobo zokubulala ezandleni zawo: ‘Hambani emveni kwakhe phakathi komzi, nibulale; malingasindisi iliso lenu, ningabi nanceba; batshabalaliseni kuphele, abadala nabaselula, iintombi, nabantwana abancinane, nabafazi; kodwa musani ukusondela nakuwuphi na umntu okuphezu kwakhe uphawu; yaye qalani engweleni Yam. Baza ke baqala ngamadoda amakhulu ayengaphambi kwendlu.”

“Apha siyabona ukuba ibandla—ingcwele yeNkosi—laba lelokuqala ukuva isibetho sengqumbo kaThixo. Amadoda amakhulu, abo uThixo wayebanike ukukhanya okukhulu, nabemi njengabagcini bemidla yokomoya yabantu, ayekreqeza ukuthembeka abebekubekelwe. Ayethathe isikhundla sokuba akusafuneki silindele imimangaliso nokubonakalaliswa okucacileyo kwamandla kaThixo njengakwimihla yangaphambili. Amaxesha atshintshile. La mazwi aqinisa ukungakholwa kwawo, aze athi: INkosi ayiyi kwenza kulungileyo, ayiyi kwenza nobubi. Inenceba kakhulu ukuba ihambele abantu bayo ngomgwebo. Ngaloo ndlela ‘Uxolo nonqabiseko’ sisikhalo esiphuma emadodeni angasayi kuphinda aphakamise ilizwi lawo njengexilongo ukuze abonise abantu bakaThixo izikreko zabo nendlu kaYakobi izono zayo. Ezi zinja ezizizimumu ezingafunanga ukukhonkotha zezona ziva impindezelo elungileyo kaThixo okhubekileyo. Amadoda, iintombi, nabantwana abancinane bonke batshabalala kunye.”

“Amasikizi abathe abathembekileyo babencwina bekhala ngawo yayingawo kuphela awayenokubonwa ngamehlo anomda, kodwa ezona zono zimbi kakhulu, ezo zazivusa umona kaThixo onyulu nongcwele, zazingatyhilwanga. UMhloli omkhulu weentliziyo uyasazi sonke isono esenziwa emfihlekweni ngabenzi bobugwenxa. Aba bantu baya kuziva bekhuselekile kwiinkohliso zabo baze, ngenxa yokunyamezela kwaKhe ixesha elide, bathi iNkosi ayiboni; baze ke benze ngokungathi Ulishiyile ihlabathi. Kodwa Uya kuyityhila inkohliso yabo, aze avule phambi kwabanye ezo zono ababelumke kakhulu ukuzifihla.”

“Akukho ukongama kwesidima, isikhundla, okanye ubulumko behlabathi, akukho sikhundla eofisini engcwele, okunokubagcina abantu ekubingeleleni umgaqo xa beshiywe kwiintliziyo

zabo ezikhohlisayo. Abo baye bathatyathwa njengabafaneleyo nabangamalungisa babonakala bengabaholi abaphambili bokuwexuka nokuba yimizekelo yokungakhathali nasekusetyenzisweni gwenxa kweenceba zikaThixo. Indlela yabo yobungendawo akayi kuphinda ayinyamezele, yaye ngomsindo waKhe ubaphatha engenanceba.

“INkosi irhoxa ngobunqena ubukho bayo kwabo basikelelweyo ngokukhanya okukhulu, nabaye bawava amandla elizwi ekukhonzeni abanye. Babekade bengabakhonzi bayo abathembekileyo, bexelwe ubabalo ngobukho bayo nangesikhokelo sayo; kodwa bemka kuyo baza bakhokelela abanye ekulahlekeni, ngoko ke babekwa phantsi kokungakholiswa nguThixo.” Testimonies, volume 5, 211, 212.