

# uEliya — Inombolo yesiHlanu

## *Ukuthula Kobuprofeti*

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Xa uEliya wayala uAhabhi ukuba abize wonke uSirayeli eKarmele, oko kwakungumfuziselo wangaphambili kaThixo ekhipha ibandla kwiXesha Lobumnyama ngowe-1798 emva kweminyaka emithathu enesiqingatha yentshutshiso, ebakhokelela ku-1844, yaye emva koko ku-1863. Ezo mihla mithathu yokugqibela ziiwaymark ezintathu zokugqibela zesakhiwo se“zihlandlo ezisixhenxe” njengoko zabekwayo nguIsaya kwisahluko sesixhenxe.

Imbali efanayo ka-1798, 1844 no-1863 nayo yamiselwa kwangaphambili ngomfuziselo xa uMoses wayekhokelela abantwana bakaSirayeli ebakhupha ebukhobokeni baseYiputa ebase eNtabeni yeSinayi. Imbali yengelosi yokuqala neyesibini imela intshukumo yamaMillerite eyaqala ngexesha lesiphelo ngo-1798 yaza yaqhubeka de loo ntshukumo yaba libandla ngo-1863. U-Eliya noMoses bangamangqina amabini aphambili embali yamaMillerite, yaye bangamangqina amabini aphambili encwadini yeSityhilelo ngexesha lembali yengelosi yesithathu.

Intshukumo yamaMillerite iphawula ukuqala kwevangeli elingunaphakade lesiTyhilelo seshumi elinesine, yaye iFuture for America iphawula isiphelo. Phakathi kwentshukumo yokuqala yamaMillerite nentshukumo yokugqibela, sifumana ibandla lamaSeventh-day Adventist. Ngokutsho kwababhali-mbali bebandla lama-Adventist ngowe-1856, intsalela yentshukumo yamaMillerite yangena kwimeko yaseLawodike, ngaloo ndlela yaphelisa ixesha laseFiladelfiya elalimele u-1798 ukuya ku-1856.

Kwinqaku elingaphambili sabonisa ukuba ukuphefumlelwa kwabeka ukudana kokuwelwa koLwandle oluBomvu kulungelelene nokudana okukhulu kuka-1844. Ngelo xesha uvavanyo lweSabatha, njengoko lumelwe yimana, lwafika kwimbali kaMoses. Kwangelo nqaku lesiprofeto, ukukhanya okwaphuma eNgcwele kaNgcwele kwaqalisa inkqubo yokuvavanya nokuhlanjululwa, iqala ngeSabatha, kwabo babewelile ulwandle baza bangena ngokholo eNgcweni kaNgcwele. Inkqubo yovavanyo eyandulela u-1844 yaqala kwimbali kaMoses ekuzalweni kwakhe, yaza kumaMillerite ngo-1798 ngokwanda kolwazi awathi uDaniyeli waluchaza njengolo lwalunokovelisa inkqubo yovavanyo enamanyathelo amathathu eyakhokelela emgwebeni.

Baninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abakhohlakeleyo baya kwenza ngobukhohlakeleyo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:10.

Ukuvulwa komgwebo ngomhla wama-22 Oktobha 1844 kwafanekiselwa ngumgwebo kaFaro owaqala ngamazibulo aseYiputa waza waphelisa emanzini oLwandle oluBomvu. Xa izilumko zangena eNgcwele yeeNgcwele ngokholo, okanye zawela zadlula kuLwandle oluBomvu, inkqubo yokuvavanywa eyayiqale ngexesha lesiphelo ngowe-1798 yaqhubeka yaya ngaphaya kowe-1844. Kwimbali kaMoses, yamelwa luvavanyo olulishumi, apho uSirayeli wasilela kuwo onke

amanyathelo. Olokugqibela kolu vavanyo lulishumi lwaba kuxa iintlola ezilishumi elinambini zahlola iLizwe leDinga. Uvavanyo lokuqala kwimbali kaMoses lwaluvavanyo lwemana olumele iSabatha, yaye kumaMillerite iSabatha yachongwa njengovavanyo lokuqala emva komhla wama-22 Oktobha 1844. Njengoko uvavanyo lokuqala lwaluyiSabatha kuzo zombini ezo mbali zihambelanayo, uvavanyo olusithoba olulandelayo kwimbali kaMoses lubonisa ukuba emva kowe-1844 kwakukho uthotho lweemvavanyo oluya kukhokelela ekungeneni nokuba kungenelelwe kwiLizwe leDinga okanye entlango yokufa. U-1863 umele uvavanyo lokugqibela lwentshukumo yamaMillerite. Siya kuqalisa olu qwalaselo xa iintlola ezilishumi elinambini zibuya neengxelo zazo ngeLizwe leDinga.

Babuya ekuhloleni ilizwe emva kweentsuku ezimashumi mane. Baya beza kuMoses, nakuAron, nakuyo yonke indibano yoonyana bakaSirayeli, entlango yaseParan, eKadeshi; bababuyisela ilizwi, bona nayo yonke indibano, bababonisa nesiqhamo selizwe. Bamxelela, bathi, Sifikile ezweni osithume kulo; inene, lihamba ubisi nobusi; nasi ke isiqhamo salo. Noko ke, abantu abahleli kwelo zwe banamandla, izixeko zinqatyisiwe, zikhulu kunene; kananjalo sabona khona oonyana baka-Anaki. Ama-Amaleki ahleli ezweni lasemzantsi; amaHetii, namaYebhusi, nama-Amori ahleli ezintabeni; amaKanan ahleli ngaselwandle, nangasemphethweni weYordan. UKalebhe wabathulisa abantu phambi koMoses, wathi, Masinyuke kwangoko, silihluthe; kuba sinako kakuhle ukuloyisa. Ke amadoda anyuka naye athi, Asinako ukunyuka siye kubo abantu; kuba banamandla kunathi. Azisa koonyana bakaSirayeli ingxelo embi yelizwe ababelihlolile, esithi, Ilizwe esihambe kulo ukulihlola lilizwe elidla abemi balo; nabo bonke abantu esababonayo kulo ngabantu abade kakhulu. Sabona khona izigebenga, oonyana baka-Anaki, abaphuma kwizigebenga; sasingathi ezinkumbeni kuthi sizinkumbi, kwaye sasinjalo nasezinkumbeni zabo. Numeri 13:25–33.

Le ndima ivela kwiNumeri iqulethe iinyaniso ezithile ezibaluleke kakhulu ekufuneka ziqatshelwe, ezinokuthi zilula ukungahoywa xa kungathathelwa ngqalelo imbali emelwe apho njengomfuziselo wentshukumo yamaMillerite. Inqaku elinye kukuba abavukeli ababenengxelo “embi” babengaphumeleli kuvavanyo lwabo lweshumi nolokugqibela, yaye kolo vavanyo lokugqibela kwabonakaliswa iindidi ezimbini zabantu. Ezi ndidi zimbini, ebezikhula kuyo yonke imbali yezo mvavanyo zisithoba zangaphambili, zabonakalisa izimilo zazo ngokusekelwe ekubeni yeyiphi “ingxelo” ezazikhetha ukuyamkela. Ngo-1863, ubuAdventism bamaMillerite bayala ingxelo kaMoses njengoko imelwe sisiprofeto sobukhoboka kwiLevitikus amashumi amabini anesithandathu. Ingxelo eyaziswa nguYoshuwa noKalebhi yayikukuphindaphindwa nje kwengxelo kaThixo kuyo yonke imbali yokukhululwa kwabo ebukhobokeni. Ukususela ekuzalweni kukaMoses ukuya phambili, uThixo wayethembisile ukuba uya kubakhupha ebukhobokeni abangenise ezweni elalathenjiswa kuAbraham amakhulu eminyaka ngaphambili. UYoshuwa noKalebhi bamele abo bema phezu kwengxelo esisiseko; ezinye iintlola ezilishumi zala ukuba uThixo wayenyanisile ekunikeni loo ngxelo.

Yaza lonke ibandla laphakamisa ilizwi lalo, lakhala; nabantu balila ngobo busuku. Bonke oonyana bakaSirayeli bamkrokrela uMoses noAron; ibandla lonke lathi kubo, Akwaba sasifele ezweni laseYiputa! nokuba akwaba sasifele kule ntlango! Kutheni na ukuba uYehova asizise kweli lizwe, ukuze siwe likrele, abafazi bethu nabantwana bethu babe lixhoba? Bekungayi

kuba ngcono na ukuba sibuyele eYiputa? Baza bathethana besithi, Masiqokelele umphathi, sibuyele eYiputa. Numeri 14:1-4.

Xa ngo-1863 uJames White wabhala inqaku kwiReview and Herald elalikhamba ukuqonda kukaMiller “kwamaxesha asixhenxe,” kwaza kwangalo nyaka uUriah Smith wapapasha itshathi yomgunyathi eyayingenanto nakancinane ibhekisa “kwamaxesha asixhenxe” akwiLevitikus, bobabini uWhite noSmith bawubeka ecaleni umsebenzi kaWilliam Miller baza basebenzisa indlela yebhayibhile yobuProtestanti obuwxukileyo. Indlela yabo bawuxukileyo, ababesandul’ ukubachaza njenge “zintombi zaseBhabheli,” yasetyenziswa njengengxoxo yokwala isigidimi sikaMiller esasikhokelwe yingelosi uGabriyeli. Kuvavanyo lweshumi lukaSirayeli wamandulo bathi ngqo, “Masizibekele umthetheli, sibuyele eYiputa.” Ukusilela kuvavanyo lweshumi nolokugqibela kusekelwe ekwaleni “ingxelo” eyayihambelana nengxelo ukusuka ekuqaleni, nasekunqweneleni ukubuyela ebukhobokeni baseYiputa. Xa uYeremiya wayemela ngokomfuziselo abo babedaniswe kukusilela koqikelelo luka-1843, uThixo wambiza ngokukodwa ukuba abuyele kuThixo nakwintshiseko yakhe yangaphambili ngesigidimi, kodwa wamyalela kananjalo ukuba angaze abuyele kwabo babebonakaliswe njengezintombi zaseBhabheli.

Ngako oko itsho iNkosi ukuthi, Ukuba uyabuya, ndiya kukubuyisa kwakhona, uze ume phambi kwam; yaye ukuba ukhupha okunqabileyo kokungento yanto, uya kuba njengomlomo wam; mababuyele kuwe bona, kodwa wena musa ukubuyela kubo. Yeremiya 15:19.

Ngo-1863, uJames White no-Uriah Smith bamisela umphathi omtsha ukuba abakhokelele babuyele apho babeyalelwe ukuba bangayi khona. UYoshuwa noKalebhi bamele abo babenqwenela ukuya phambili, uWhite noSmith bamele abo babenqwenela ukubuyela umva.

Enye ingongoma efuna ukuqatshelwa kwesi sicutshulwa esithathwe kwiNumeri yeyokuba uvukelo lokugqibela, olugweba bonke abavukeli ukuba bafe entlango kule minyaka ingamashumi amane ilandelayo, lolunye lwezi zikhokelo zibini eziphambili ezimisela umgaqo wosuku lonyaka kwisiprofeto seBhayibhile, ekusenokwenzeka ukuba wawungowona mgaqo ubalulekileyo wesiprofeto awasetyenziswa nguMiller ukuvula isigidimi seendaba ezilungileyo ezingunaphakade nengelosi yokuqala. Obunye ubungqina beBhayibhile balo mgaqo bufumaneka encwadini kaHezekile.

Xa uzigqibile ezo zinto, buya ulale ngecala lakho lasekunene, uthwale ubugwenxa bendlu kaYuda iintsuku ezingamashumi amane; ndikumisele usuku ngalunye lube ngumnyaka. Hezekile 4:6.

Into edla ngokungaqatshelwa kwezi ndinyana zimbini ezamisela umgaqo wosuku lonyaka ngumongo wembali wazo zombini ezi ndinyana.

Ngokwenani lemihla enahlola ngalo ilizwe, imihla emashumi mane, usuku ngalunye luba ngumnyaka, niya kubuthwala ubugwenxa benu iminyaka emashumi mane, niya kwazi ukophulwa kwesithembiso sam. Numeri 14:34.

Ivesi eseNumeri yenzeka ekuqaleni kukaSirayeli wamandulo yaye yayimela imvukelo yabantu bomnqophiso kaThixo, yaye ivesi eseHezekile yenzeka ekupheleni kukaSirayeli wamandulo yaza

yamela imvukelo yabantu bomnqophiso kaThixo. Isohlwayo ekuqaleni sasingukufa entlango, yaye isohlwayo ekupheleni sasingubukhoboka ezweni leentshaba zabo. Umgaqo wosuku lube ngumnyaka ugxininisa imvukelo yabantu bomnqophiso. Izohlwayo ezibini, esinye ekuqaleni nesinye ekupheleni, kodwa zombini zahlukile. Esokuqala sasingukufa ngokuphela kwamandla kancinci-kancinci ngoxa babedlula entlango, esokugqibela sasingukuthinjwa nobukhoboka eBhabhiloni yokoqobo.

Waza uMoses noAron bawa ngobuso phambi kwayo yonke indibano yentlanganiso yabantwana bakwaSirayeli. Kwaye uYoshuwa unyana kaNun, noKalebhi unyana kaYefune, ababengabaphakathi kwabo balihlodayo elo lizwe, bakrazula iingubo zabo. Bathetha kuyo yonke intlanganisela yabantwana bakwaSirayeli, besithi, Ilizwe esadlula kulo silihlola, lilizwe elihle ngokugqithisileyo. Ukuba uYehova uyakholiswa sithi, wosingenisa kweli lizwe, asinike lona; ilizwe elibaleka ubisi nobusi. Kuphela musani ukumvukela uYehova, ningaboyiki abantu belo lizwe; kuba basisonka kuthi; ukhuseleko lwabo lumkile kubo, noYehova unathi; musani ukuboyika. Yaza yonke indibano yathi mabagityiselwe ngamatye. Kweza uzuko lukaYehova ententeni yokuhlangana phambi kwabo bonke abantwana bakwaSirayeli. Wathi uYehova kuMoses, Koda kube nini na aba bantu bendicaphukisa? Koda kube nini na bengakholwa ndim, ngenxa yayo yonke imiqondiso endiyenzileyo phakathi kwabo? Ndiya kubabetha ngobhubhane, ndibagxotho kwilifa labo, ndikwenze ube luhlanga olukhulu, olunamandla ngaphezu kwabo. Wathi uMoses kuYehova, Aya kuva amaYiputa, kuba wawubakhuphile aba bantu phakathi kwawo ngamandla akho; aze ayixelele loo nto abemi beli lizwe; kuba bevile ukuba wena, Yehova, uphakathi kwaba bantu, nokuba wena, Yehova, ubonwa ubuso ngobuso, nokuba ilifu lakho limi phezu kwabo, nokuba uhamba phambi kwabo emini ngentsika yelifu, nasebusuku ngentsika yomlilo. Ke kaloku ukuba uthe wababulala bonke aba bantu ngokungathi ngumntu omnye, ziya kuthetha izizwe ezivileyo udumo lwakho, zithi, Ngenxa yokuba uYehova ebengakwazi ukubangenisa aba bantu ezweni awabafungela lona, ngoko ubabulele entlango. Ke kaloku ngoku, ndiyakubongoza, amandla eNkosi yam makabe makhulu, njengoko watshoyo, usithi, UYehova uzeka kade umsindo, unobabalo olukhulu, uxolela ubugwenxa nesikreko, kodwa akasayi kuze amsule onetyala; ubuyekeza ubugwenxa boothixo kubantwana kuse kwisizukulwana sesithathu nakwesesine. Khawuxolele, ndiyakubongoza, ubugwenxa baba bantu ngokobukhulu benceba yakho, njengoko ubaxolele aba bantu, kwaseYiputa kwada kwangoku. Numeri 14:5–19.

Imbali emelwe kwezi ndinyana yaba luphawu lweBhayibhile olubizwa ngokuba “lusuku lokuxhokonxa.” “Usuku lokuxhokonxa” lukhankanywa kwiNdumiso yamashumi alithoba anesihlanu, kuYeremiya amashumi amathathu anesibini nakuHebhere isahluko sesithathu, kodwa asiyi kujongana nolo phawu ngeli xesha. Kukho umgaqo obalulekileyo ochongiweyo kwesi sicutshulwa sangaphambili omele ukuqatshelwa. Lo mgaqo ukwabonakaliswa ngumprofeti uSamuweli, uLusifa, uEllen White, yaye ke kambe nguMoses kwesi sicutshulwa.

bathi kuye, Yabona, umdala, noonyana bakho abahambi ngeendlela zakho; ngoko ke simisele ukumkani ukuba asigwebe, njengazo zonke iintlanga. Kodwa loo nto ayikamkholisa uSamuweli, xa babesithi, Siphe ukumkani ukuba asigwebe. Wathandaza uSamuweli kuYehova. Waza uYehova wathi kuSamuweli, Phulaphula ilizwi labantu kuko konke abakuthethayo kuwe; kuba abakulahlanga wena, balahlile mna, ukuze ndingabi ngukumkani

phezu kwabo. Ngokwemisebenzi yonke abayenzileyo, kususela kumhla endabanyusa ngawo eYiputa kwada kwangalo mhla, abandishiye ngayo, bakhonza abanye oothixo, benza ngolo hlobo nakuwe. Ke ngoko phulaphula ilizwi labo; kodwa nokuba kunjalo, ubalumkise kakuhle, ubaxelele isithethe sokumkani oya kuba ngukumkani phezu kwabo. Wawabikela uSamuweli onke amazwi kaYehova ebantwini ababecela ukumkani kuye. Wathi, Nantsi isithethe sokumkani oya kuba ngukumkani phezu kwenu: uya kuthabatha oonyana benu, abamisele yena, ukuba babe ngabokweenqwelo zakhe zokulwa, babe ngabamahashe bakhe; abanye basuke babaleke phambi kweenqwelo zakhe. Uya kuzimisela abaphathi bamawaka, nabaphathi bamashumi amahlanu; abamisele ukuba balime umhlaba wakhe, bavune isivuno sakhe, benze izixhobo zakhe zemfazwe nezixhobo zeenqwelo zakhe. Uya kuthabatha neentombi zenu, zibe ngabaxovuli beziqholo, nabapheki, nababhaki. Uya kuthabatha amasimi enu, nezidiliya zenu, neminquma yenu, ezona zilungileyo kuzo, azinike abakhonzi bakhe. Uya kuthabatha isishumi sembewu yenu nesezidiliyeni zenu, asinike amagosa akhe nabakhonzi bakhe. Uya kuthabatha abakhonzi benu abangamadoda, nabakhonzi benu abangabafazi, nabafana benu abalungileyo, neesile zenu, akusebenzisele umsebenzi wakhe. Uya kuthabatha isishumi semihlambi yenu; nani niya kuba ngabakhonzi bakhe. Naniya kukhala ngaloo mini ngenxa yokumkani wenu eniya kube nimkhethele nina; ke uYehova akayi kuniphendula ngaloo mini. Noko ke abantu bala ukuva ilizwi likaSamuweli; bathi, Hayi; kodwa siya kuba nokumkani phezu kwethu; ukuze nathi sibe njengazo zonke iintlanga; nokuba ukumkani wethu asigwebe, aphume phambi kwethu, alwe iimfazwe zethu. Weva uSamuweli onke amazwi abantu, wawaxela ezindlebeni zikaYehova. Waza uYehova wathi kuSamuweli, Phulaphula ilizwi labo, ubamisele ukumkani. Wathi uSamuweli kumadoda akwaSirayeli, Makahambe elowo aye emzini wakhe. 1 Samuweli 8:5–22.

Kule ndima amaSirayeli amandulo amala uThixo njengoKumkani wawo, yaye le mbali ikhomba kwangaphambili kwixesha abavakalisa ngalo ukuba babengenakumkani ngaphandle kukaKesare. Bawalahla ubukumkani bukaThixo, baza banyanzelisa ukuba banikwe ukumkani ophuma kubantu bakowabo, ukuze ekugqibeleni bavakalise ukuba ukumkani wabo wayengukumkani waseRoma. Ukumkani waseRoma wemihla yokugqibela ngupopu waseRoma.

Kodwa badanduluka besithi, Msuseni, msuseni, mbethelele emnqamlezweni. UPilato wathi kubo, Ndimbethelele emnqamlezweni na uKumkani wenu? Ababingeleli abakhulu baphendula bathi, Asinakumkani wumbi ngaphandle kukaKesare. Yohane 19:15.

Ukuchaswa kolawulo lobuthixo kwakukhubekisa yaye kuyinto eyayichaphazela uSamuweli buqu kangangokuba wakubona njengokuchaswa kwesikhundla sakhe sobuprofeti. Kodwa uThixo waqinisekisa ukuba uSamuweli uyaqonda ukuba ukuchaswa kwabo kwakungokukaThixo, kungekhona komprofeti. Ezi ndima zimbini ezibeka phambili ubudlelane bobuprofeti bukaMoses noSamuweli ngokunxulumene nemvukelo kaSirayeli wamandulo, isohlwayo semvukelo esalandelayo sasingelokuphela kukaSirayeli wamandulo. Kwakusekho iqela elalimelwe nguYoshuwa noKalebhi elaliza kungena kwiLizwe leSithembiso, yaye kwibali likaSamuweli isiphelo sikaSirayeli wamandulo sasingekho ekuqaleni, kodwa sasisesiphelweni lookumkani bakwaSirayeli.

UMoses waxoxa noThixo ukuba aqhubeke esebenza noSirayeli wamandulo, kuba uMoses waqiqa esithi ukubafikisa esiphelweni ngelo xesha kwakungaya kuchaza gwenxa imbali engcwele yokuhlangulwa kwabantu baKhe nesithembiso saKhe sokubakhokelela elizweni uThixo awayelithembise uAbraham. Ingongoma apha yeyokuba uThixo ukhetha ukuvumela uvukelo ukuba lwenzeke kwanokuba luqhubeke xa enenjongo yokulusebenzisa uvukelo njengobungqina benyaniso.

Isimo sengqondo somsindo olilungisa esabonakaliswa nguSamuweli saphinda sabonakaliswa nguEllen White.

“Andizange ndibone ngaphambili phakathi kwabantu bakuthi ukwaneliseka ngesiqu okungaka okuqinileyo nokungathandi ukwamkela nokuvuma ukukhanya njengoko kwabonakaliswayo eMinneapolis. Ndibonisiwe ukuba akukho namnye kwelo qela owayegcine umoya owabonakaliswayo kuloo ntlanganiso owayeza kuphinda abe nokukhanya okucacileyo kokubona ubuxabiseko benyaniso ababethunyelwe yona ivela ezulwini de bazithobe ekuzingceni kwabo baze bavume ukuba babengakhuthazwa nguMoya kaThixo, koko iingqondo neentliziyo zabo zazizele lualucalulo. INkosi yanqwenela ukusondela kubo, ukubasikelela nokubaphilisa ekuhleleni kwabo, kodwa abazange baphulaphule. Babekhuthazwa ngulo kwa loo moya waphfumlela uKora, uDathan, noAbhiram. Loo madoda akwaSirayeli ayezimisele ukuxhathisa bonke ubungqina obabunokungqina ukuba babengalunganga, aza aqhubeka aqhubeka kwindlela yawo yokunganeliseki nokuvukela de abaninzi batsalelwa kude ukuze bamanyane nawo.

“Babengoobani na aba? Babengengababuthathaka, bengengabangazi, bengengabangakhanyiselwanga. Koko kuvukela kwakukho iinkosana ezingamakhulu amabini anamashumi amahlanu, ezazidume ebandleni, amadoda aziwayo. Yintoni na ubungqina bazo? ‘lonke ibandla lingcwele, ngamnye kubo, yaye uYehova uphakathi kwabo; kungani ke ngoko niziphakamisa ngaphezu kwebandla likaYehova?’ [Nomeri 16:3]. Xa uKora namaqabane akhe batshabalalayo phantsi komgwebo kaThixo, abantu ababekhohliswe ngabo abazange babone isandla sikaYehova kulo mmangaliso. Ibandla lonke ngengomso lasola uMoses noAron, lisithi, ‘Nina nibulele abantu bakaYehova’ [indinyana 41], saza isibetho saba phezu kwebandla, kwaza kwatshabalala abangaphezu kwamawaka alishumi elinesine.”

“Xa ndandiceba ukumka eMinneapolis, isithunywa sikaYehova sema ngakum saza sathi: ‘Hayi ngolo hlobo; uThixo unomsebenzi afuna ukuba uwenze kule ndawo. Abantu benza kwakhona uvukelo lukaKora, noDatan, noAbhiram. Ndikubeke kwindawo yakho efanelekileyo, leyo abo bangekho ekukhanyeni abangayi kuyamkela; abayi kuluphulaphula ubungqina bakho; kodwa ndiya kuba nawe; ubabalo lwaM namandla aM aya kukuxhasa. Asinguwe abamdelelileyo, koko ngabathunywa nomyalezo endiwuthumela ebantwini baM. Babonakalisile indelelo ngakwiLizwi likaYehova. USathana uwamfamekisile amehlo abo, wagqwetha isigwebo sabo; yaye ngaphandle kokuba wonk’ umphefumlo aguquke kwesi sono sabo, kolu zizimele olungangwaliswanga oluthuka uMoya kaThixo, baya kuhamba ebumnyameni. Ndiya kusisusa isiphatho sesibane endaweni yaso, ngaphandle kokuba baguquke baze baphenduke, ukuze ndibaphilise. Bayifiphazile imibono yabo yokomoya. Abafuni ukuba uThixo abonakalalise uMoya waKhe namandla aKhe; kuba banomoya wokugculela nowokunyanyeka kwiLizwi

laM. Ukungakhathali, ukungabalulekisi izinto, ukuhlelekisa, nokuqhula kwenziwa imihla ngemihla. Abazimisanga iintliziyo zabo ukuba bandifune. Bahamba ezintshisweni zokuvutha kwabo, yaye ngaphandle kokuba baguquke baya kulala phantsi besentlungwini. Itsho iNkosi ukuthi: Yima esikhundleni sakho somsebenzi; kuba ndinawe, yaye andiyi kukushiya ndingakulahli.' La mazwi avela kuThixo andizange ndanesibindi sokuwatyeshela." The 1888 Materials, 1067.

UDade White wayifaniswa nesimo sengqondo sikaSamuweli, waza waxelelwa ukuba ahlale kunye nabavukeli novukelo lwabo, aze "ame" "esikhundleni" "somsebenzi" wakhe. Wayalelwa ukuba eme esikhundleni sakhe, emva kokuba yena (umprofetikazi) wayezimisele ukubashiya abavukeli novukelo lwabo kubo ngokwabo.

Umthetho wokukhankanywa kokuqala, oyinxalenye esisiseko yomgaqo we-Alpha ne-Omega, uchaza ukuba ixesha lokuqala umxholo ukhankanywa ngalo libaluleke ngokungaphezu kwako konke. Kunxulumene kanye nesiqalo semvukelo kaLusifa into yokuba ukuba uThixo wayethandle, wayenalo lonke igunya eliyimfuneko lokumsusa uLusifa kwangoko kanye kwingcinga yakhe yokuqala yokuzingca eyavela ngaphakathi engqondweni kaLusifa. UThixo wayenokumkhupha uLusifa kwindalo, yaye unawo amandla okuba, ukuba wayekhethe ukwenza njalo, wayenokukwenza oko ngendlela yokuba nezinye iingelosi zingade zazi nokuba kwenzeka ntoni. Kakade ke, akazange akwenze oko, kuba phakathi kwezinye izinto oko bekuya kuba kukuphika isimilo saKhe, kodwa unawo amandla okudala awayeya kumvumela ukuba enze kanye loo nto. Kodwa akazange ayenze. Ngomonde wayivumela imvukelo ukuba ibe yinxalenye yobungqina besimilo saKhe, yinxalenye yobungqina bembambano eyayiqale ezulwini neyayiza ekugqibeleni ize emhlabeni. Yile nto incoko kaMoses eyayizalisekisa kuSirayeli wamandulo. UThixo wayivumela isizukulwana sabavukeli ukuba sife entlango, waza wayisebenzisa loo mbali njengomzekelo weBhayibhile ukuze aqhubele phambili iinyaniso ezinxulumene neendaba ezilungileyo ezingunaphakade.

Kwangokunjalo ke, nangokwaliwa kukaThixo njengokumkani ngemihla kaSamuweli. USamuweli wayalelwa ukuba aqhubeke eme esikhundleni somsebenzi wakhe, nangona kwakukho iinkolelo zakhe zobuqu nolwazi lwakhe lwesiprofeto. Le nxalenye yolongamelo lukaThixo lwesiprofeto nolwembali ikwaqatshelwa ekwakhiweni kwakhona kwetempile emva kokuthinjwa kwaseBhabheli. UThixo waxela kwangaphambili waza walawula yonke inkalo yeminyaka engamashumi asixhenxe yokuthinjwa; ukubuya eYerusalem, ukwakhiwa kwakhona kweYerusalem, itempile, nezitrato neendonga. Wamisela iziprofeto zexesha ezazichaza ixesha ababeza kukhululwa ngalo ekuthinjweni. Wabonisa ukuba kuya kubakho imimiselo emingaphi yokuphawula ukuqala kweminyaka engamawaka amabini anamakhulu amathathu. Wamchaza uKoreshi ngegama, ukumkani weentlanga owayeya kuqalisa inkqubo ngommiselo wokuqala. Zonke iinkalo zokwakhiwa kwakhona kweYerusalem netempile zachazwa ngokuthe ngqo, yaye wavusa amadoda amalungisa nabaprofeti ukuze bafezekise umsebenzi.

Phezu kwayo yonke imbonakalo ecacileyo yolwazi lwangaphambili olungokwesiprofeto lukaThixo nokungenelela kwaKhe, uvukelo olwalukhokelele ekuthinjweni eBhabhiloni lwalusele luzise esiphelweni ubukho baKhe bobuqu nabantu bakaThixo. Uzuko lwe-shekinah aluzange

lubuyele etempileni eyakhiwa kwakhona. Yonke loo mbali yasetyenziswa ukubonelela ngolwakhiwo lwesiprofeto kwimbali yesiphelo sehlabathi, nangona itempile ingazange iphinde isikelelwe bubukho be-shekinah eNdaweni eNgcwele Kakhulu. Ngaloo ngqiqo, itempile eyakhiwa kwakhona yaba bubungqina hayi bubukho bukaThixo, koko bovukelo lukaSirayeli. Sekunjalo abaprofeti baloo mbali, njengoSamuweli noDade uWhite eMinneapolis, baqhubeka besebenza kwisikhundla sabaprofeti.

Imvukelo kaLusifa yinto yokuqala ekhankanyiweyo kwimpikiswano enkulu ephakathi kukaKristu noSathana, yaye uThixo wayivumela loo mvukelo ukuba iqhubeke ngeenjongo zaKhe.

USamuweli, nangona wayenengqumbo yobulungisa ngenxa yomnqweno kaSirayeli wokuba njengazo ezinye iintlanga, wayalelwa ukuba athabathe inxaxheba ekuthambiseni ookumkani ababini bokuqala. Kanjalo nabaprofeti bakaThixo bathabatha inxaxheba ekwakhiweni kwakhona kwetempile kaThixo, itempile eyayingasayi kuphinda ibe nobukho beShekina bukaThixo.

Abo basebenzisa “izitya zabo zeentsomi” ngokuchasene neLizwi lesiprofeto, bezama ukufihla imvukelo ye-Adventism ngowe-1863, nabakhetha ukusekela ingxoxo yabo phezu kwengqiqo yokuba ukuba kwakukho nantoni na eyahamba gwenxa ngowe-1863, umprofetikazi wayeya kuyithintela, ngabazi ngabom umgaqo wokuqala kanye lowo uchongiweyo ekukhankanyweni kokuqala kwemvukelo ngokuchasene noThixo. UThixo uyayivumela imvukelo ngenxa yeenjongo zaKhe, yaye ukuba ekhetha ukuba abaprofeti baKhe bahlale bengathathi cala okanye bethule kwimivukelo enokuvela, olo lukhetho lwaKhe.

Njengoko siqalisa ukuqwalasela inkqubo yokuvavanywa ka-1844 ukuya ku-1863, ethe yafanekiselwa ziimvavanyo ezilishumi awasilelayo amaSirayeli amandulo emva kokuwela uLwandle oluBomvu, kubalulekile ukuqonda le nyaniso yeBhayibhile. Abaprofeti bakaThixo basebenza njengabaprofeti baKhe ngamaxesha okuthobela nangamaxesha okungathobeli, yaye ngamanye amaxesha abawuphikisi umba othi, phezu komhlaba, ubonakale uyinto ekulindeleke ukuba umprofeti ayiphikise. Ngamanye amaxesha bayalwazi ngokucacileyo uvukelo, kodwa bayathintelwa; yaye ngamanye amaxesha iNkosi isibamba isandla saYo phezu kwamehlo abo ngokubhekisele kolo vukelo. Xa loo mbono iqondwa, u-1863 uba luphawu olubalulekileyo lwembali yesixhenxe sobukumkani besithandathu besiprofeto seBhayibhile, kokubini kophondo lobuProtestanti nakophondo lobuRiphabhlikhi.

Nam ndithethile ngabaprofeti, ndaza ndandisandisa imibono, ndaza ndasebenzisa imifanekiso, ngenkonzo yabaprofeti. Hoseya 12:10.