

uEliya—Inani Lesithandathu

limvavanyo Ezilishumi

Jeff Pippenger

2023-10-05

Besithetha ngomfuziselo kaEliya, yaye ngoku sisebenzisa iimbali zeNtaba iKarmele neNtaba iSinayi ukubonakalisa inkqubo yovavanyo oluqhubekayo yophondo lobuProtestanti kwakunye nophuhliso lwezopolitiko oluqhubekayo lophondo lobuRiphabhlikhi, oluhambelana nophondo lobuProtestanti.

Inqaku lokugqibela belisahlalutya imvukelo yeNumeri isahluko seshumi elinesithathu neshumi elinesine, echaza uvavanyo lweshumi nolokugqibela lukaSirayeli wamandulo emva kokuwela kwabo uLwandle oluBomvu. Le mbali iyangqinelana nentshukumo yokuqala yembali yamaMillerite, kodwa ikwangqinelana nembali yentshukumo yokugqibela kaThixo. Umsebenzi weengelosi zontathu weSityhilelo seshumi elinesine uzalisekiswa yintshukumo ekuqaleni nentshukumo ekugqibeleni.

“Ingelosi edibana ekubhengezweni kwesigidimi sengelosi yesithathu iya kukhanyisa ihlabathi liphela ngozuko lwayo. Apha kuxelwe umsebenzi wobubanzi behlabathi lonke nowamandla angazange aqheleke. Intshukumo yeza likaKristu ka-1840–44 yaba yimbonakaliso ezukileyo yamandla kaThixo; isigidimi sengwekazi yokuqala sathwalwa saya kuzo zonke izikhululo zovangelo ehlabathini, yaye kwamanye amazwe kwabakho owona mdla mkhulu wezenkolo wakha wabonwa kulo naliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi zinto ziya kudlulwa yintshukumo enamandla ephantsi kwesilumkiso sokugqibela sengwekazi yesithathu.” *The Great Controversy*, 611.

Phakathi kwembali yentshukumo yokuqala neyentshukumo yokugqibela, sifumana imbali yebandla laseLawodike. Ingelosi ekhanyisa ihlabathi ngozuko lwayo ichongwa ngokucacileyo njengentshukumo, ingabi libandla.

“Ngayo iBhabheli, ngelo xesha iziswe embonweni kwesi siprofeto, kuthiwa: ‘Izono zalo zifike zaya ezulwini, yaye uThixo uzikhumbule iintlondi zalo.’ ISityhilelo 18:5. Lizalise umlinganiselo wetyala lalo, yaye intshabalalo isondele ukuwela phezu kwalo. Kodwa uThixo usenabantu baKhe eBhabheli; yaye phambi kokutyelwa kwezigwebo zaKhe aba bathembekileyo bamele ukubizwa baphume kulo, ukuze bangabi nesabelo ezonweni zalo, kwanokuba ‘bangamkeli kwizibetho zalo.’ Ngenxa yoko kukho intshukumo emelwa yingelosi eyehla ivela ezulwini, ikhanyisela umhlaba ngobuqaqawuli bayo, ikhala ngamandla ngezwi elikhulu, ibhengeza izono zeBhabheli. Inxulumene nesigidimi sayo kuvakala ubizo oluthi: ‘Phumani kuyo, bantu baM.’ Ezi zibhengezo, zidibene nesigidimi sengwelosi yesithathu, zenza isilumkiso sokugqibela esimele ukunikelwa kubemi bomhlaba.” *Imbambano Enkulu*, 604.

Bonke abaprofeti bayangqinelana omnye nomnye, yaye bonke bachaza ngokucacileyo ngakumbi “imihla yokugqibela,” kunokuba bechaza imihla eyathi iziprofeto zabhengezwa kuyo. Njengomezelo wale meko, ingelosi yeSityhilelo 18, yayinjalo yaye injalo imelwe ngokomfuziselo

yingelosi yeSityhilelo 10. Zombini ziwukhanyisela umhlaba ngobuqaqawuli bayo xa ihla. USister White uchaza ingelosi yokuqala encwadini ethi Early Writings.

“UYesu wathuma ingelosi enamandla ukuba yehle ize ilumkise abemi behlabathi ukuba bazilungiselele ukubonakala kwaKhe kwesibini. Xa ingelosi yashiya ubukho bukaYesu ezulwini, ukukhanya okuqaqambe ngokugqithisileyo nokuzukileyo kwahamba phambi kwayo. Ndaxelelwa ukuba umsebenzi wayo yayikukukhanyisa ihlabathi ngobuqaqawuli bayo nokulumkisa umntu ngengqumbo kaThixo ezayo.” Early Writings, 245.

Loo ngelosi yeSityhilelo ishumi elinesibhozo yehla ngomhla we-11 kuSeptemba, 2001. Yayimelwe kwangaphambili yingelosi eyahla ngomhla we-11 kuAgasti, 1840. KuIsaya isahluko sesithandathu, uIsaya uboniswa itempile yasezulwini nozuko lukaThixo. Kwivesi yesithathu yesahluko sesithandathu kuchazwa ukuba umhlaba wonke uzaliswe luzuko lukaThixo. Oko kwenzeka xa ingelosi yeSityhilelo ishumi elinesibhozo isehla.

Kwaye emva kwezi zinto ndabona esinye isithunywa sezulu sihla sivela ezulwini, sinamandla amakhulu; nomhlaba wakhanyiswa bubuqaqawuli baso. ISityhilelo 18:1.

Indima yesithathu kaIsaya isahluko sesithandathu ichaza loo mbali inye.

Yaye omnye ebiza komnye, esithi, Ngcwele, ngcwele, ngcwele, nguYehova wemikhosi; umhlaba wonke uzele bubuqaqawuli bakhe. Isaya 6:3.

USista White udibanisa umbono kaIsaya wengcwele kunye nentshukumo yeSityhilelo seshumi elinesibhozo.

“Iiserafi eziphambi kwetrone zizaliswe kakhulu luloyiko olunentlonelo ekubukeleni ubuqaqawuli bukaThixo, kangangokuba azithi nangomzuzwana zikhangele zona ngokwaneliseka kwazo, okanye ngokuzincoma zona ngokwazo, nokuba kukuncomana phakathi kwazo. Indumiso nozuko lwazo lulolweNkosi yemikhosi, ephakamileyo yaza yanyuselwa phezulu, nozuko lomqokumbelo wayo luzalisa itempile. Njengoko zibona ikamva, xa umhlaba wonke uya kuzaliswa luzuko lwakhe, ingoma yoloyiso yendumiso iphindwaphindwa ukusuka kwenye isiya kwenye ngentlombe emnandi, ‘Ingcwele, ingcwele, ingcwele, yiNkosi yemikhosi.’ Zaneliseke ngokupheleleyo kukumzukisa uThixo; yaye ebusweni bakhe, phantsi koncumo lokuvuma kwakhe, azinqweneli nto ingaphezu koko. Ekuthwaleni umfanekiso wakhe, ekwenzeni inkonzo yakhe nasekumnquleni, olona langazelelo lwazo luphakamileyo lufikelelwe ngokupheleleyo.”

“Umbono awawunikwayo uIsaya umele imeko yabantu bakaThixo ngemihla yokugqibela.”
Review and Herald, Disemba 22, 1896.

UYohane kwiSityhilelo isahluko seshumi kwakunye nasesahlukweni seshumi elinesibhozo, kunye noIsaya kwisahluko sesithandathu, kuquka nenkcazo kaDade White, babeka yonke le mizekeliso yomhlaba okhanyiselwa luzuko lukaThixo kwindawo enye yembali. Umhlaba uphela wawabona amehlo iziganeko ezenzeka ngoSeptemba 11, 2001. Imbali eqhubekayo yentshukumo yamaMillerite eyaphela ngowe-1863, yayingumfuziselo wembali xa isithunywa esinamandla seSityhilelo seshumi elinesibhozo sehla, kunye nembali enxulunyaniswa nesithunywa esehla

kwiSityhilelo isahluko seshumi. Xa ezi ngcamango zisisiseko sele zibekiwe, siya kubuyela kwinkqubo yokuvavanywa emelwe kwiNumeri isahluko seshumi elinesine. Emva kokuba uMoses ebancamele abavukeli ababenqwenela ukubuyela eYiputa nokuxuluba uYoshuwa noKalebhi ngamatye, uThixo uyayamkela intethelelo kaMoses.

Yaye uYehova wathi, Ndixolele ngokwelizwi lakho; kodwa inene njengoko ndihleliyo, ihlabathi liphela liya kuzaliswa bubuqaqawuli bukaYehova. Ngenxa yokuba bonke abo bantu balubonileyo ubuqaqawuli bam, nemimangaliso yam endayenzayo eYiputa nasentlango, bandivavanya ngoku la mashumi alishumi, abaliphulaphulanga ilizwi lam; inene abayi kulibona ilizwe endalifungela ooyise babo, akuyi kubakho namnye kwabandicaphukisayo oya kulibona; ke yena umkhonzi wam uKalebhi, ngenxa yokuba ebenomoya wumbi kuye, wandilandela ngokupheleleyo, yena ndiya kumngenisa ezweni awangenayo; nembewu yakhe iya kulidla ilifa. Numeri 14:20–24.

Imbali emelwe apha kuNumeri ishumi elinesine lulingo lokugqibela kuSirayeli wamandulo, yaye ukusilela kwabo kwabamisela ukufa entlango kwiminyaka engamashumi amane eyalandelayo. Le mbali inxulunyaniswa ngokuthe ngqo neSityhilelo ishumi elinesibhozo, kuba apho uThixo wavakalisa ukuba “ngenene, njengokuba” uThixo ephila, “umhlaba wonke uya kuzaliswa bubuqaqawuli bukaYehova.” Yintetho enamandla kakhulu leyo uThixo ayibeka kule ngxelo yembali, yaye ngokwenjenjalo ugxininisa ukuba imbali emelwe kuNumeri izahluko zeshumi elinesithathu neshumi elinesine yayisalatha phambili kwintshukumo enamandla yengelosi yeSityhilelo ishumi elinesibhozo. Ngenxa yokuba iSityhilelo ishumi elinesibhozo sisiphelo sabantu abaseleyo bakaThixo, isiqalo sabantu abaseleyo bakaThixo naso sibonakaliswa kwesi sicatshulwa esisicingayo encwadini kaNumeri.

Ngomhla we-11 Agasti 1840, ekuzalisekeni kwesiprofeto seSilamsi sentlekele yesibini, abantu bomnqophiso ababekhe bakhethwa ngaphambili bavavanywa ngumyalezo kaEliya owawusandul’ ukungqinwa ukuba uchane.

Ngomhla we-11 kuSeptemba 2001, ekuzalisekeni kwesiprofeto sobuSilamsi sobo bubi besithathu, abantu bangaphambili abanyuliweyo bomnqophiso baphawula ukuqala komgwebo wabaphilayo njengoko isigidimi sikaEliya sasisandul’ ukuqinisekiswa ukuba sichanile.

Isigidimi sikaEliya sembali yamaMillerite samiswa ngaphakathi komxholo wexesha lesiprofeto. Isigidimi sikaEliya ngoSeptemba 11, 2001 samiswa ngaphakathi komxholo wokuphindwa kwembali. USeptemba 11, 2001 waphinda imbali kaAgasti 11, 1840 kuba omabini loo maxesha amele ukuzaliseka kwesiprofeto esingoSilamsi, yaye omabini aphawula ukuhla kwengelosi, awathi uDade uWhite ngaye “asinguye ongaphantsi kobuntu kunoYesu Kristu.” Nangona uDade uWhite engaze athi ingelosi yeSityhilelo seshumi elinesibhozo “ayingenguye ongaphantsi kobuntu kunoYesu Kristu” njengoko esenza ngengelosi yeSityhilelo seshumi, ingelosi yeSityhilelo seshumi elinesibhozo ikhanyisa umhlaba “ngozuko lwayo,” yaye iziBhalo zicacile ukuba lulo uzuko lukaYesu Kristu olukhanyisa umhlaba.

Isixhobo somgwebo esazisa uvavanyo lwamaProtestanti ekuqaleni yaba yintshukumo yamaMillerite njengoko imelwe nguEliya. Isixhobo somgwebo esizisa uvavanyo

Iwama-Seventh-day Adventist ekupheleni yintshukumo kaEliya njengoko imelwe likhulu elinamashumi amane anesine amawaka. Umfuziselo kaEliya unentsingiselo engaphezu kwenye, yaye nangona emele uMiller nentshukumo yamaMillerite, ukwamela nekhulu elinamashumi amane anesine amawaka.

“UMoses phezu kwentaba yenguquko waba lingqina loloyiso lukaKristu phezu kwesono nokufa. Wayemele abo baya kuphuma engcwabeni ekuvukeni kwamalungisa. UELiya, owayenyuselwe ezulwini engakhange abone ukufa, wayemele abo baya kuba besaphila emhlabeni ekubuyeni kwesibini kukaKristu, nabaya ‘kuguqulwa, ngephanyazo, ngokuqhwanayaza kweliso, ngexilongo lokugqibela,’ xa ‘oku kufayo kuya kunxiba ukungafi,’ yaye ‘oku konakalayo kuya kunxiba ukungonakali.’ 1 Korinte 15:51-53. UYesu wayambathiswe ukukhanya kwezulu, njengoko aya kubonakala xa eya kuza ‘okwesibini, kungengakuthwala sono, kube kokosindiso.’ Kuba uya kuza ‘esezuko likaYise ekunye neengelosi ezingcwele.’ Hebhre 9:28; Marko 8:38. Isithembiso soMsindisi kubafundi ngoku sazaliseka. Phezu kwentaba ubukumkani bozuko bexesha elizayo babonakaliswa ngomfuziselo omncinane,—uKristu uKumkani, uMoses engummeli wabangcwele abavusiweyo, noEliya engowabanyuselweyo.” Ulangazelelo Lwamaxesha, 412.

Abantu bomnqophiso abagqithiweyo sisininzi esingamashumi alishumi xa sithlekiswa nababini. Baninzi ababiziweyo, kodwa bambalwa abanyuliweyo. Ukusilela kovavanyo lweshumi kwakusekelwe ekubeni ingxelo embi, okanye ingxelo elungileyo yeLizwe leSithembiso, yaliwe okanye yamkelwa. Ngoko ke, imbali eboniswe apha ibonisa ukuba uloyiso okanye ukoyiswa kwimbali eqhubekayo yovavanyo kusekelwe ekukhetheni phakathi kweendlela ezimbini zokusebenza ezitolika ulwazi olunye.

Zonke iintlola ezilishumi elinambini zalibona iLizwe leDinga, kodwa kwafikelelwa kwizigqibo ezibini ezahlukeneyo ngokubhekisele koko iLizwe leDinga lalimele kona. Enye ingxelo yayiqhutywa luloyiko lomntu, kanti enye yayiqhutywa lukholo. Enye yabonakalisa umnqweno wokwala ukukhokelwa nguThixo nokubuyela ebukhobokeni baseYiputa, yaye enye ingxelo yabonakalisa umnqweno wokuthembela ekukhokeleni kukaThixo nokungena phambili kwiLizwe leDinga.

Kwintshukumo yamaMillerite, inkoliso nayo yakhetha ukubuyela ebukhobokeni baseBhabheli nokuba ziintombi zakhe, yaye oku kwaba kukubonakaliswa kwesigqibo sayo sokwala isigidimi sesiprofeto sengelosi yokuqala. AmaMillerite athembekileyo akhetha ukulandela isigidimi sesiprofeto sengelosi yokuqala, kwanemva kokusilela okwakubonakala kukhona kwinkxwaleko yokuqala entwasahlobo ka-1844. Imbali yeNumeri ibeka phambi kwethu “iingxelo” ezimbini ezahlukeneyo zeentlola ezilishumi elinesibini, ezimele uhhlalutyo olubini olwahlukeneyo lwesigidimi esinye sesiprofeto. Ngo-1863, ubuAdventism baseLawodike abuzange bamkele isigidimi sesiprofeto; balesa isigidimi sesiprofeto esasisele simiselwe ngaphambili. Ngo-1863, ubuAdventism baseLawodike babuyela baza bamkela indlela yeBhayibhile yokucacisa eyayichasene noWilliam Miller kulo lonke ulungiselelo lwakhe. Abo basala isigidimi sesiprofeto baza banqwenela ukubuyela ebukhobokeni babefanekiselwa ngabavukeli beNumeri ishumi elinesine, abathi ekugqibeleni bafa entlango.

Inani leshumi, xa liqwalaselwa njengophawu, njengazo zonke iimpawu, lineentsingiselo ezingaphezu kwenye. Intsingiselo yalo yophawu imele ukuqondwa ngokomxholo wesahluko okanye somhlathi apho lifumaneka khona. “Ishumi” njengophawu linokumela intshutshiso. Linokumela uvavanyo. Linokumela umanyano oluphindwe kalishumi lweekumkani zaseYurophu, izizwe zasentla zakwaSirayeli neZizwe eziManyeneyo. Ebandleni laseSmirna abantu bakaThixo babeza kuba nembandezelo iintsuku ezilishumi.

Musa ukoyika nanye kwezo zinto uza kuziva ubunzima ngazo; yabona, uMtyholi uya kuphosa abanye benu entolongweni, ukuze nivavanywe; yaye niya kuba nembandezelo iintsuku ezilishumi: thembeka kude kuse ekufeni, ndize ndikunike isithsaba sobomi. ISityihlelo 2:10.

Iimbali zembali zikhomba kwintshutshiso eyenziwa nguDiocletian kwimbali yaseSmirna, kuba leyo yayiyeyona ntshutshiso inkulu kakhulu kwimbali yaseSmirna, yaye yathabatha iminyaka elishumi. Ezinye iingcali zembali zichaza iintshutshiso ezilishumi ezahlukileyo kwimbali yaseSmirna. Nokuba kunjalo, zenziwa yiRoma yoBukhosi, ethi kuDaniyeli isahluko sesixhenxe imelwe ziimpondo ezilishumi. Abo kumkani balishumi babengookumkani, abamiselwa nguAhabhi njengomfuziselo, abenza uhenyuzo nobupopu, yaye baba sisixhobo sentshutshiso esasisetyenziswa bubopu ukufeza ukubulawa kwabantu ngexesha lamaXesha oBumnyama. “Ishumi” limela amandla ombuso azalisekisa intshutshiso ngenxa kaYezebhele. KuDaniyeli isahluko sokuqala “ishumi” lifuzisela ixesha lokuvavanywa.

Bakholise abakhonzi bakho, ndiyakubongoza, iintsuku ezilishumi; masinikwe imifuno sidle, namanzi okusela. Kwandule ke kubonwe ubuso bethu phambi kwakho, nobuso babantwana abadla kwisahlulo sokutya kokumkani; uze, njengoko ubona ngako, wenze kubakhonzi bakho. Wavuma ke kubo kule ndaba, wabavavanya iintsuku ezilishumi. Ke ekupheleni kweentsuku ezilishumi ubuso babo babonakala buhle ngakumbi, nenyama yabo ityebile ngaphezu kwabo bonke abantwana ababedla kwisahlulo sokutya kokumkani. Daniyeli 1:12–15.

KwiNomeri ishumi elinesine, amaSirayeli amandulo ayemcaphukisile uThixo izihlandlo ezilishumi, nto leyo emela izilingo ezilishumi kwisithuba sexesha.

Kodwa, ngenene njengoko ndiphila, lonke ihlabathi liya kuzaliswa bubuqaqawuli bukaYehova. Ngenxa yokuba bonke abo bantu babubonileyo ubuqaqawuli bam, nemimangaliso yam, endayenzayo eYiputa nasentlango, baza bandivavanya ngoku ezi zihlandlo zilishumi, bengaliphulaphulanga ilizwi lam. Numeri 14:21, 22.

Ukuba ubuya kukhangela kwi-intanethi ukuqonda kokuba yintoni kanye kanye imvukelo ezithile ezimele yona kwezi mvukelo zisithoba, okanye iimvavanyo ezingaphumelelanga, ukusuka ekuhlangulweni kuLwandle oluBomvu kude kuse kufikelelwe kuvavanyo lweshumi, uya kufumana iinguqulelo ezimbalwa zokuba zeziphi kwezo zintsilelo zakwaSirayeli wamandulo ekufuneka ziphawulwe njengenye kwezo mvavanyo zilishumi. Ndibambelela ekubeni ukuhlangulwa kuLwandle oluBomvu, okuye kwachongwa ngokungqalileyo njengokuhambelana no-Oktobha 22, 1844, kukuqala kwezo mvavanyo zilishumi, yaye ke ngoko kulapho kufuneka kuqalwe khona ukubalwa kweemvavanyo ezavela ukusuka ku-1844 ukuya ku-1863. Kwakukho inkqubo yovavanyo eqhubela phambili eyaqala ngo-1798 xa incwadi kaDaniyeli yatyhilwayo,

yaye loo nkqubo yagubungela imbali yezigidimi zengelosi yokuqala neyesibini ezaphela ekufikeni kwengelosi yesithathu ngo-Oktobha 22, 1844.

“EMinneapolis uThixo wanika abantu baKhe amatye anqabileyo enyaniso kwiimeko ezintsha. Oku kukhanya kuvela ezulwini kwabanye kwalahlwa ngabo bonke ubulukhuni obungqwalalala amaYuda abubonisayo ekumaleleni uKristu, yaye kwathethwa kakhulu ngokuma ngasezikhumbuzweni zakudala. Kodwa kwakukho ubungqina bokuba babengazi ukuba zeziphi na izikhumbuzo zakudala. Kwakukho ubungqina, yaye kwakukho ukuqika okuvela eLizwini, okwazincoma kusazela; kodwa iingqondo zabantu zazibambekile, zitywiniwe ekungeneni kokukhanya, kuba babesigqibile kwelokuba yayiyimpazamo eyingozi esusa ‘izikhumbuzo zakudala,’ kanti yayingasusanga nesikhonkwane esinye sezikhumbuzo zakudala, koko babeneengcinga ezigqwethekileyo ngoko kwakusenza izikhumbuzo zakudala.”

“Ukudlula kwexesha ngowe-1844 kwakulixesha leziganeko ezikhulu, livulela amehlo ethu amangalisekileyo ukuhlanjululwa kwengcwele okwakwenzeka ezulwini, yaye linonxulumano olugqityiweyo nabantu bakaThixo abasemhlabeni, [kwanjalo] izigidimi zengelosi yokuqala neyesibini nezeyesithathu, ziphakamisa iflegi eyayibhalwe oku kuyo, ‘Imithetho kaThixo nokholo lukaYesu.’ Omnye wemida emiselweyo phantsi kwesi sigidimi yayiyitempile kaThixo, eyabonwa ngabantu baKhe abathanda inyaniso ezulwini, netyeya equlethe umthetho kaThixo. Ukukhanya kweSabatha yomthetho wesine kwakhanyisa ngemitha zako ezinamandla endleleni yabagabadeli bomthetho kaThixo. Ukungabi nakungafi kwabangendawo ngumda omdala omiselweyo. Andinakukhumbula nto yimbi enokuthi iwele phantsi kwesihloko semida emidala emiselweyo. Konke oku kukhala ngokutshintsha imida emidala emiselweyo kukokucinga nje.” The 1888 Materials, 518.

Ngomhla wama-22 kuOktobha 1844, ingelosi yesithathu yafika inomlayezo esandleni sayo.

“Njengoko inkonzo kaYesu yayisongwa kwindawo engcwele, waza wangena kweyona Ngcwele, wema phambi kwetyeya equlethe umthetho kaThixo, wathumela enye ingelosi enamandla inomlayezo wesithathu ehlabathini. Umqulu wabekwa esandleni sale ngelosi, yaza, isehla isiza emhlabeni inamandla nobungangamsha, yavakalisa isilumkiso esoyikekayo, esinesigrogriso esona sibi sakha sathwalelwa umntu.” Early Writings, 254.

Ngomhla wama-22 kuOktobha, 1844, ingelosi yehla iphatha umsongo esandleni sayo awayefanele ukuwudla abantu bakaThixo. Iimfundiso “zeempawu ezimisela umda” ezathi ke zachongwa zazinefanele ukudliwa zize zamkelwe, okanye zikhatywe zingadliwa. Xa yafikayo ingelosi yesithathu inomlayezo esandleni sayo, umyalezo owawungaphakathi kuloo msongo wawumela iinyaniso ezintandathu zokuvavanya. Ezo mvavanyo zintandathu zachongwa njengoko “kudlula kwexesha,” okumelayo isiprofeto seminyaka engamawaka amabini anamakhulu amathathu; umgwebo, omelwe “njengokuhlanjululwa kwengcwele”; izigidimi zeengelosi ezintathu; “umthetho kaThixo”; “iSabatha”; kunye nemeko yabafileyo njengoko imelwe “njengokungafi komphfumlo okungekhoyo.”

Ezo nyaniso zintandathu, kambe ke, zinxulumene omnye nomnye, kodwa nganye nganye yachongwa njengee landmark. Abanye basenokungathandi ukuquka ukuhamba kwexesha kolu luhlu, kodwa kuyacaca ukuba abaninzi bayala inyaniso yokuba u-Oktobha 22, 1844,

wayekukuzaliseka okuyinyaniso kwesiprofeto. Basilela kolo vavanyo, nto leyo, kambe ke, eyabathintelayo ekulweni neevavanyo ezalandelayo. Inkqubo kaThixo yokuvavanya iye yamiselwa ngokuphindaphindiweyo njengenkqubo eqhubela phambili efuna uloyiso phezu kovavanyo onikwe lona kuqala, ngaphambi kokuba ube nenxaxheba kuvavanyo olulandelayo.

“Xa sasiqalisa ukuveza ukukhanya ngombuzo weSabatha, sasingenalo uluvo olucaciswe kakuhle ngomyalezo wesithunyuwa sesithathu wesiTyhilelo 14:9–12. Umthwalo wobungqina bethu xa sasiza phambi kwabantu wawukukuba intshukumo enkulu yokuza kwesibini yayivela kuThixo, nokuba umyalezo wokuqala nowesibini wawusele uphumile, yaye owesithathu wawufanele ukunikelwa. Sabona ukuba umyalezo wesithathu wawuphetha ngamazwi athi: ‘Nalu unyamezelo lwabangcwele; naba bagcina imithetho kaThixo nokholo lukaYesu.’ Kwaye sabona ngokucacileyo kanye njengoko sibona ngoku ukuba la mazwi esiprofeto ayebhekisa kuhlaziyo lweSabatha; kodwa ngokubhekisele ekubeni yintoni na ukunqula irhamncwa okukhankanywe emyalezweni, okanye yintoni umfanekiselo nerhawu lwerhamncwa, sasingekabi nasikhundla sicacisiweyo.”

“UThixo, ngoMoya waKhe oyiNgcwele, wavumela ukukhanya kukhanye phezu kwabakhonzi baKhe, yaye umxholo wavuleka ngokuthe ngcembe ezingqondweni zabo. Kwafuneka ukufunda okukhulu nokunyamekela okukhulu okukhatshwa yinkxalabo ukuze kuwuphengululwe, ikhonkco emva kwekhonkco. Ngokunyamekela, ngenkxalabo, nangokusebenza ngokungapheziyo, umsebenzi uye waqhubela phambili de iinyaniso ezinkulu zesigidimi sethu, ezicacileyo, ezinxibelelene kakuhle, nezigqibeleleyo ngokupheleleyo, zinikwe ihlabathi.”

“Sele ndakhe ndathetha ngokwazana kwam noMdala uBates. Ndafumanisa ukuba wayengumnumzana ongumKristu wokwenene, enesidima, enobubele. Wandiphatha ngobunono obukhulu, ngokungathi ndandingumntwana wakhe ngokwakhe. Kwisihlandlo sokuqala awandiva ndithetha ngaso, wabonakalisa umdla onzulu. Emva kokuba ndigqibile ukuthetha, wema waza wathi: ‘NdinguTomas othandabuzayo. Andikholelwa emibonweni. Kodwa ke ukuba ndinokukholwa ukuba ubungqina obubaliswe ngulo dade ngobu busuku ngokwenene lilizwi likaThixo kuthi, bendiya kuba yeyona ndoda inolonwabo iphila. Intliziyo yam ichukumiseke ngokunzulu. Ndiyakholwa ukuba lowo uthethayo unyanisekile, kodwa andinakucacisa ngokuphathelele ekubeni ubonise ezi zinto zimangalisayo azibalisileyo kuthi.’”

“Kwiinyanga ezimbalwa emva komtshato wam, ndaya, ndinomyeni wam, kwiNkomfa eTopsham, eMaine, apho kwakukho khona uMdala uBates. Ngelo xesha wayengekakholwa ngokupheleleyo ukuba imibono yam yayivela kuThixo. Loo ntlanganiso yaba lixesha lomdla omkhulu. UMoya kaThixo wehla phezu kwam; ndathatyathwa ngumbono wobuqaqawuli bukaThixo, yaye okokuqala ndabona ezinye iiplanethi. Emva kokuba ndiphumile embonweni, ndabalisa endakubonayo. Wandula ke uMdala B. wabuza ukuba ndakha ndafunda na ngeenkwenkwezi. Ndamxelela ukuba andinankumbulo yakha ndajonga kwincwadi yezifundo ngeenkwenkwezi. Wathi yena: ‘Oku kuvela eNkosini.’ Andizange ngaphambili ndimbone ekhululekile yaye onwabile ngaloo ndlela. Ubuso bakhe babukhazimla ngokukhanya kwezulu, yaye waluleka ibandla ngamandla.” Testimonies, umqulu 1, 78–80.

Ngokuqinisekileyo, zonke ezi mvavanyo zemfundiso zinxibelelene, kodwa zikwayimivavanyo enokwahlulwa ngokwahlukeneyo, yaye zavulelwa kancinane kancinane kubakhonzi bakaThixo. Kukho iicawa ezininzi ezigcina iSabatha yosuku lwesixhenxe, kodwa ezawulayo umyalezo weengelosi ezintathu. Ziyala inyaniso yokuba umgwebo waqala ngo-Oktobha 22, 1844, kodwa zisagcina iSabatha. Ezi mvavanyo zemfundiso zinxibelelene kodwa zimele iimvavanyo ezintandathu ezithile.

Njengoko kusandul' ukubonakaliswa nguJoseph Bates, umphathi wenqanawa yolwandle owayeqhelene ngokupheleleyo nenzululwazi ngeenkwenkwezi, wamkela uMoya wesiProfeto, awayekade ewukhaba ngaphambili. NgoDisemba ka-1844, uEllen White wamkela umbono wakhe wokuqala, yaye uvavanyo lwesixhenxe lwafika kulo mbutho.

“IBhayibhile mayibe ngumcebisi wakho. Yifunde kunye nobungqina uThixo abunikezileyo; kuba abusoze buphikisane neLizwi lakhe. Ukuba iiTestimonies azithethi ngokwelizwi likaThixo, zala. UKristu noBheliyali abanakumanywa.” Selected Messages, incwadi 3, 33.

Kungekudala emva kokudana okukhulu uDade White wamkela inqaku elalichaza uKristu esuka kwindawo engcwele engena kwiNdawo Engcwele Kakhulu ngomhla wama-22 Oktobha, 1844. Wacebisa olo papasho “kubo bonke abangcwele.”

“Ndiyakholwa ukuba iNgcwele, emele ukuhlanjululwa ekupheleni kweentsuku ezingama-2300, yiTempile yaseYerusalem eNtsha, apho uKristu angumlungiseleli wayo. INkosi yandibonisa embonweni, ngaphezu konyaka omnye odlulileyo, ukuba uMzalwana Crosier wayenokukhanya okuyinyaniso, ngombandela wokuhlanjululwa kweNgcwele, njl.; kwanokuba yayiyintando yaYo ukuba uMzalwana C. abhale uluvo awasinika lona kwi-Day-Star, Extra, Februwari 7, 1846. Ndiziva ndigunyaziswe ngokupheleleyo yiNkosi, ukuba ndincome loo Extra, kuye wonke ongcwele.” A Word to the Little Flock, 12.

Ukuvumela kwakhe kwakubhekisele kwinkcazo kaCrosier yokungena kukaKristu eNdaweni Engcwele Kakhulu, kodwa elo nqaku lalineemfundiso eziliqela eziphosakeleyo, kuquka nemfundiso yobuProtestanti obuwexukileyo ethi “eyemihla ngemihla” encwadini kaDaniyeli imele ulungiselelo lukaKristu. Ngenxa yoko ke wabhala ingcaciso ecacisayo eyapapashwa kuqala ngowe-1850, yaza kamva yafakwa encwadini ethi Early Writings. Apho wabonisa ukuba “abo babememeze isikhalo seyure yomgwebo babenembono echanileyo ngale ‘yemihla ngemihla.’”

“Ndaza ndabona ngokunxulumene ‘nokwemihla ngemihla’ (Daniyeli 8:12) ukuba igama elithi ‘umbingelelo’ longezwa bubulumko bomntu, yaye alingelilo elembhalo; nokuba iNkosi yanika umbono ochanekileyo ngako kwabo banika isikhalo seyure yomgwebo. Xa ubunye babukhona, phambi ko-1844, phantse bonke babemanyene kwingqiqo echanekileyo ‘yokwemihla ngemihla’; kodwa kwisiphithiphithi esilandela ukususela ko-1844, kwamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nokudideka.” Early Writings, 74.

Umxholo othi “imihla ngemihla” encwadini kaDaniyeli waba luphawu lokubuyela koBu-Adventism kwindlela yokutolika yobuProtestanti obuwexukileyo ekuqaleni kwenkulungwane yamashumi amabini, yaye namhlanje ukuqonda okuchanekileyo kwamaMillerite ngo-“imihla ngemihla” kuye kwaliwa zizazinzulu zenkolo zoBu-Adventism. Kuliwe nako,

nangona uDade White wayecacise gca ukuba amaMillerite ayelungile ekuchongeni “imihla ngemihla” njengamandla kaSathana obuhedeni. Baliwala inyaniso ngo-“imihla ngemihla” kungekuphela nje ngokuchasene nokuvunywa kwakhe okuphefumlelweyo kokuba ukuqonda kwamaMillerite kwakuchanile, kodwa kwanokuchasene ngokuthe ngqo nokuchonga kwakhe ngokungathandabuzekiyo ukuba imfundiso yobuxoki efundisa ukuba “imihla ngemihla” imele ulungiselelo lukaKristu kwindawo engcwele yaziswa “ziingelosi ezagxothwayo ezulwini!”

“Kwaye kwakukho uMzalwana uDaniells, engqondweni yakhe utshaba lwalusebenza; yaye ingqondo yakho nengqondo kaMdala uPrescott zazisetyenzwa ziingelosi ezagxothwayo ezulwini.” Manuscript Releases, volume 20, 17.

Ukukuchasa kwakhe okunzulu oko i-Adventism ngoku ikusebenzisa njengenye “yezitya zayo zeentsomi” kwakungqongqo kangaka, ngenxa yokuba uDaniells noPrescott bathabatha umqondiso wamandla kaSathana (ubuhedeni) baza bawabela loo mqondiso kuKristu (kubulungiseleli baKhe besibingelelo). Oku kwenza iimvavanyo zemfundiso zibe sisibhozo.

Uvavanyo lwesithoba kwimbali ekhokelela ku-1863 kukuveliswa kwetafile yesibini kaHabakuki ngowe-1850. Itshathi yovulindlela ka-1843 yaveliswa ngowe-1842, yaye ibizwa ngokuba yitshathi ka-1843 kuphela ngenxa yokuba yayiqikelele ukubuya kukaKristu ngowe-1843. Umyalelo wokwenza itafile yesibini kaHabakuki wanikwa uDade White ngowe-1850. Ukuveliswa kweetafile ezimbini zikaHabakuki kudibanisa imbali yengelosi yokuqala neyesibini nembali yengelosi yesithathu. Kwibhayografi yobomi nomsebenzi wakhe ebhalwe ngumzukulwana wakhe, unika isishwankathelo seziganeko ezakhokelela ekuvelisweni kwetshathi ka-1850. Ukwenza oko ukhetha amagqabaza afanelekileyo kaDade White aze ongeze amagqabaza akhe kweso sishwankathelo.

“Ekubuyeni kwethu kwaMzalwana uNichols iNkosi yandinika umbono yaza yandibonisa ukuba inyaniso imele yenziwe icace phezu kwezitafile, yaye oko kuya kubangela abaninzi ukuba benze isigqibo senyaniso ngesigidimi sengelosi yesithathu, xa ezo zimbini zangaphambili zenziwe zacaca phezu kwezitafile.—Letter 28, 1850.

“Kulo mbono waboniswa kananjalo oko kwakunokunika uJames White isibindi sokuqhubeka epapasha:

“Ndabona nokuba kwakuyimfuneko ngokunjalo ukuba iphepha lipapashwe njengokuba kwakuyimfuneko ukuba izithunywa zihambe; kuba izithunywa zidinga iphepha ezihamba nalo eliquathe inyaniso yangoku ukuze zilibeke ezandleni zabo baveyo, yaye ngoko inyaniso ibingayi kuphelelwa ezingqondweni. Kanjalo iphepha lalingayi kufikelela apho izithunywa zazingenako ukufikelela khona.—Ibid.

“Kwaqalwa ngoko nangoko ukusebenza kwitshathi entsha, yaye kwanikelwa ithuba lokuxelela abazalwana ngayo kwinkupho ye-Present Truth eyapapashwa nguJames kwinyanga elandelayo:

“Itshathi. Itshathi yexesha leembono zikaDaniyele noYohane, eyenzelwe ukubonakalisa ngokucacileyo inyaniso yangoku, ngoku iyaprintwa ngendlela yelithografi phantsi kolawulo loMzalwana uOtis Nichols, waseDorchester, eMassachusetts. Abo bafundisa inyaniso yangoku

baya kuncedwa kakhulu yiyo. Isaziso esithe vetshe ngale tshathi siya kunikelwa kamva.—Present Truth, Novemba, 1850.”

“Ekupheleni kukaJanuwari, 1851, itshathi yayisele ilungile yaza yabhengezwa ngexabiso leedola ezi-2. UJames White wayonwabele kakhulu waza wayinikezela simahla ‘kwabo uThixo ababizileyo ukuba banike umyalezo wengelosi yesithathu’ (Review and Herald, January, 1851). Eminye iminikelo enobubele yayithe yanegalelo ekuhlangabezaneni neendleko zopapasho.” Arthur White, Ellen G. White: The Early Years, umqulu 1, 185.

Ethetha ngetshathi ka-1843, uDade uWhite wabhala ukuba yayikhokelwe nguThixo.

“INkosi yandibonisa ukuba itshathi ka-1843 yayikhokelwe sisandla sayo, nokuba akukho nxalenye yayo eyayifanele iguqulwe; nokuba amanani ayenjalo kanye njengoko yayifuna wona. Nokuba isandla sayo sasiphezu kwayo saza safihla impazamo kwamanye amanani, ukuze kungabikho bani unokuyibona, de isandla sayo sasuswa.” Review and Herald, Novemba 1, 1850.

Xa wayebhala ukukhanya okunxulumene nomyalelo wokwenza esinye isati ngowe-1850, wanikela kwa olo vumo lufanayo lobuThixo lwesati sowe-1850 njengoko lwanikwa ngokubhekisele kwisati sowe-1843, ngoxa kwangaxeshanye wayechaza ukuba ezinye izati ezazisaveliswa ngelo xesha zazingamkelekanga eNkosini. Umyalelo wokwenza isati esitsha wadityaniswa nomyalelo wokushicilela upapasho olutsha.

“Ndabona ukuba umsebenzi wokwenza iitshathi wawungachanekanga konke. Waqala ngoMzalwana uRhodes, waza waqhutyelwa phambili nguMzalwana uCase. Kuchithwe iindlela ekwenzeni iitshathi nasekubumbeni imifanekiso engafanelekanga, enyanyekayo, emele izithunywa zezulu noYesu ozukileyo. Izinto ezinjalo ndabona ukuba azimkholisi uThixo. Ndabona ukuba uThixo wayekukho ekupapashweni kwetshathi nguMzalwana uNichols. Ndabona ukuba kwakukho isiprofeto sale tshathi eBhayibhileni, yaye ukuba le tshathi yenzelwe abantu bakaThixo, ukuba yanele komnye, yanele nakomnye, yaye ukuba omnye wayefuna itshathi entsha ipeyintwe ngomlinganiselo omkhulu ngakumbi, bonke bayidinga ngokufanayo.”

“Ndabona ukuba kwakukho kuMzalwana uCase imvakalelo yokungabi nakuphumla, yokungakhululeki, yokunganeliseki, neyokungabuleli eyayinqwenela enye itshathi. Ndabona ukuba ezi tshathi zipeyintiweyo zaba nempembelelo embi phezu kwebandla. Zabangela ukuba emhlanganweni kubekho umoya okhaphukhaphu, ongento, wokugculela.”

“Ndabona ukuba iitshathi ezayalelwa nguThixo zachukumisa ingqondo kakuhle, kwanangenkcazo. Kukho into ekhanyayo, entle, neyasezulwini kumfuziselo weengelosi okwiitshathi. Ingqondo iphantse ikhokelwe, ngendlela engabonakaliyo, kuThixo nasezulwini. Kodwa ezinye iitshathi ezithe zalungiselelwa zenza ingqondo icekiseke, zize ziyenze ihlale ngakumbi emhlabeni kunasezulwini. Imifanekiso emela iingelosi ikhangeleka ngakumbi njengeedemon kunjengezidalwa zasezulwini. Ndabona ukuba iitshathi bezithe iintsuku neeveki zathimba ingqondo kaMzalwana uCase ngoxa ebefanele ukuba efuna ubulumko basezulwini kuThixo, yaye ebefanele ukuba ekhula kwizisa zoMoya nasekwazini inyaniso.

“Ndabona ukuba ukuba iindlela ebezichithwe ekukhutshweni kweetshathi bezisetyenziswe ekubekeni inyaniso icace phambi kwabazalwana ngokupapasha iincwadana, njalo-njalo, bekuya kwenziwa okulungileyo okukhulu kuze kusindiswe imiphefumlo. Ndabona ukuba ishishini lokwenza iitshathi lisasazeke njengomkhuhlane.” Manuscript Releases, inombolo 13, 359; 1853.

Ucacisa ngokucacileyo ukuba “uThixo wayekupapashweni kwetshathi [yowe-1850] nguMzalwana uNichols,” nokuba kwakukho “isiprofeto [uHabakuki isibini] sale tshathi eBhayibhileni.” Wakwachaza nokuba “iitshathi” [isininzi; ezowe-1843 nezowe-1850] ezazi “yalelwe nguThixo zabetha ingqondo kakuhle, kwanaphandle kwengcaciso.” UHabakuki isibini wayalela amaMillerite ukuba enze umbono ucace phezu kwamacwecwe, (kwisininzi), ukuze lowo ufunda ezi tshathi zimbini akwazi ukubaleka aye nabuya eLizwini likaThixo. Iitshathi ezingokobuthixo zazingadingi ngcaciso yongeziweyo, njengoko kwakunjalo ngetshathi yomgunyathi ka-Uriah Smith yowe-1863.

Wandiphendula uYehova, wathi, Bhala umbono, uwenze ucace emacwecweni, ukuze lowo uwufundayo abaleke. Habakuki 2:2.

Uvavanyo lweshumi luyingqwalasela yale nqaku. Ngeemvavanyo ezilishumi ekubhekiswe kuzo nguMoses kwiNomeri isahluko seshumi elinesine, abaphengululi bamaHebhere nabanye abafundisi bezakwalizwi bavelisa iintlobo ngeentlobo zoqikelelo malunga nokuba zeziphi iziganeko kwimbali esusela ekuhlanguweni kuLwandle oluBomvu ukuya kwimvukelo yeentlobo ezilishumi ezinokuthi zimelelwe zizo. Imvukelo yaloo mbali inika iinguqulelo ezimbalwa ekunokukhethwa kuzo, kodwa kuqinisekile ukuba uvavanyo lweshumi luphawula ukuqala kweminyaka emashumi mane yokufa ngokuncipha kancinci-kancinci entlango de kube bonke abavukeli ababekwiminyaka yoxanduva bafa.

Ngendlela efanayo, abanye basenokuphikisa ngokukhetha kwam ezi mvavanyo zeshumi zemfundiso, kuba kusenokubakho iinguqulelo ezibonakala zingcono kunoko ndikubeka apha. Sekunjalo, uvavanyo lweshumi nolokugqibela lucace gca njengokuba kwakucace imvukelo yeentlobo ezilishumi. Lwalukulahlwa kwamaxesha asixhenxe kaLevitikus amashumi amabini anesithandathu. Kukho ubungqina obuninzi besiprofeto obuxhasa olu chongo.

Kweli nqaku lilandelayo siya kuqalisa ukuchonga abo bangqina besiprofeto abaxhasa ukubonwa kokuba amaxesha asixhenxe kaLevitikus 26 ayisilelo seshumi nesokugqibela se-Adventism yaseLawodike.

“Xa amandla kaThixo engqina into eyinyaniso, loo nyaniso mayime ngonaphakade iyinyaniso. Akufanele kwamkelwe naziphi na iingcinga ezisandul’ ukuveliswa, ezichasene nokukhanya uThixo akunikileyo. Kuya kuvela abantu neenkcazo zeSibhalo ezithi kubo ziyinyaniso, kanti azisiyonyaniso. Inyaniso yale mihla, uThixo usinike yona njengesiseko sokholo lwethu. Yena ngokwakhe usifundisile ukuba yintoni eyinyaniso. Kuya kuvela omnye, aze alandelwe ngomnye, benokukhanya okutsha okuchasene nokukhanya uThixo akunikileyo phantsi kokubonakalaliswa koMoya waKhe oyiNgcwele.

“Basemalwa abasekhoyo abaye badlula kumava afunyenwe ekumiselweni kwale nyaniso. UThixo, ngobabalo lwaKhe, ubasindisile ubomi babo ukuze baphinde, baphinde, kude kube

sekupheleni kobomi babo, amava abadlula kuwo, kwanjengoko wenza uYohane umpostile kwada kwasekupheleni kobomi bakhe. Kwaye abo babephethe umgangatho abathe bawela ekufeni, mabathethe ngokuphinda kushicilelwe imibhalo yabo. Ndiyalelwa ukuba ngaloo ndlela amazwi abo aya kuviwa. Bamele ukuthwala ubungqina babo ngoko kuyiyo na inyaniso yeli xesha.”

“Asimele samkele amazwi abo beza nomyalezo ophikisana neengongoma ezikhethekileyo zokholo lwethu. Baqokelela ndawonye intabalala yeZibhalo, baza bazifumbe njengobungqina obujikeleze iingcamango zabo abazimiselayo. Oku kwenziwe ngokuphindaphindiweyo kule minyaka ingamashumi amahlanu idlulileyo. Kwaye nangona iZibhalo zililiLizwi likaThixo, yaye zifanele ukuhlonitshwa, ukusetyenziswa kwazo, ukuba olo setyenziso lushukumisa intsika enye esisukweni awathi uThixo wasixhasa kule minyaka ingamashumi amahlanu, kuyimpazamo enkulu. Lowo wenza olo setyenziso akalwazi ubungqina obumangalisayo boMoya oyiNgcwele obanika amandla nenkxaso imiyalezo yangaphambili eye yeza kubantu bakaThixo.” Selected Messages, incwadi 1, 161.