

UMoya Wesiprofeto: Ixesha Lokulinda Nokuqhawuka Kwamaphakathi Ebusuku

litafle Ezimbini ZikaHabakuki

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Ilizwi Lenkcazelo Ecacisayo

Kutshanje siqalile ukulungiselela umbhalo okhutshelwe kwintetho kaHabakuki ethi *Habakkuk's Two Tables* ukuze uguqulelwe kwiilwimi ezahlukahlukeneyo ezimelwe kwiwebhusayithi yethu. Umsebenzi wokuguqula intetho ethethiweyo ibe yinkcazo ebhaliweyo ngumsebenzi omkhulu ngakumbi kunokuba kunokuqondwa ngumntu ongaziqhelanga zonke izigaba ekufuneka kudlulwe kuzo ukuze intetho ethethiweyo iguqulwe ibe yinkcazo ebhaliweyo, kwakunye neengxaki eziyimfuneko zokugqibela zokuguqulela loo mxholo kwiilwimi ezahlukahlukeneyo ezikwiwebhusayithi. Sisandul' ukuqalisa ukuhlela ngokucokisekileyo eyokuqala kweentetho ezingamashumi alithoba anesihlanu, ndaza ndafumanisa esinye isigaba ekufuneka nathi sidlule kuso. Sinento yokwenza nokuphuhliswa okuqhubekayo kwalo myalezo ukusukela ngo-1989 kude kube kwimbali yethu yangoku.

Kwiintshumayelo ezamalunga neminyaka elishumi elinesihlanu eyadlulayo kwakukho iinyaniso ezazisekwimeko yobuntwana ekuqondweni kwazo. Eyokuqala kwezo nyaniso endifanele ukuyicacisa kukufika kwesithunywa sesibini kwimbali yamaMillerite. Ndandiqonda ngelo xesha ukuba isithunywa sesibini safika xa iicawa zamaProtestanti zaqalisa ukuvala iingcango zazo nxamnye nentetho kaMiller yesigidimi sesithunywa sokuqala, ngokunxulumene nokuphela komnyaka ka-1843. UWilliam Miller wasebenza ngokobalo lwexesha awayekhohlelwa ukuba lubonisa ukuba iminyaka ka-1843 yaqala ngoMatshi 22, 1843 yaza yaphela ngoMatshi 22, 1844. Wayecinga ukuba ezi ziprofeto zintathu ezathi ekugqibeleni zabekwa kwezo tshathi zimbini ezingcwele zaziya kuphelela ngomnyaka ka-1843, yaye wayekhohlelwa ukuba loo nyaka waphela ngoMatshi 22, 1844. Wayengalunganga kwizinto ezimbini.

Iziprofeto ezintathu zeentsuku ezili-1335 zikaDaniyeli ishumi elinesibini, iminyaka engama-2520 "yamaxesha asixhenxe" kaLevitikus amashumi amabini anesithandathu, neentsuku ezingama-2300 zikaDaniyeli isibhozo, zaqondwa nguMiller njengeziphela ngoMatshi ka-1844. Emva koko iNkosi yamkhokela uSamuel Snow ukuba angaqondi nje kuphela ukuba ezo ziprofeto azizange ziphele ngo-1843, koko ngo-1844; kodwa uSnow waqalisa nokusebenzisa indlela yamaKarite yokubala ixesha, eyayingeyondlela yokumiselwa kwexesha uMiller awayeyisebenzisa. UMiller wayesebenzisa indlela yamaRabhi/yokubala esekelwe kwi-equinox, eyayisekela unyaka ukusuka entwasahlobo ukuya entwasahlobo.

Xa sasivezayo iiTafle ezimbini zikaHabakuki, sasingekaqondi le nyaniso yembali kwaye sasisebenzisa amava kaMiller ukuphawula umhla wama-22 Matshi 1844 njengokufika kowesibini nesiqalo sexesha lokulibaziseka. Ndandiqonda, yaye ndisakuqonda, ukuba ukufika kwaloo ngelosi

kwakungqamana nexesha amaProtestanti awawugatya ngalo umyalezo kaMiller wengelosi yokuqala, kwaye esi sicatshulwa silandelayo sasisisiqalo sam sokubhekisa kuso.

“NgoJuni, 1842, uMnu. Miller wanikela uthotho lwakhe lwesibini lweentetho ecaweni yaseCasco Street ePortland. Ndakubona kulilungelo elikhulu ukuya kwezi ntetho; kuba ndandihleli phantsi kokudimazeka, yaye ndandingaziva ndikulungele ukudibana noMsindisi wam. Olu thotho lwesibini lwavusa umdla omkhulu ngakumbi esixekweni kunolokuqala. Ngaphandle kwezimbalwa iimeko, amahlelo ahlukeneyo azivala iingcango zeecawa zawo kuMnu. Miller. Iintshumayelo ezininzi ezivela kumaqonga ahlukeneyo zazama ukuveza iimpazamo ezityholwayo zenkohlakalo yengqondo zomthethi; kodwa izihlwele zabaphulaphuli abaxhalabileyo zazimasa iintlanganiso zakhe, yaye abaninzi babengenako ukungena endlwini. Amabandla ayethe cwaka ngokungaqhelekanga yaye ephulaphule ngenyameko.” Life Sketches, 27.

Ndayiqonda ukuba ukuvalwa kweengcango kwisigidimi sikaMiller kwaphawula ukuqala kokwaliwa kwengelosi yokuqala, yaye ngokuhambelana nokuqonda kukaMiller malunga nokubalwa kwexesha kwamaRabhi/okusekelwe kwi-equinox, ndacinga ukuba umhla wama-22 kuMatshi, 1844, waphawula isiphelo sika-1843. Inkcazo kaMiller ePortland ngoJuni ka-1842 eneneni yindlela yesalathiso echonga ukwaliwa okuqhubekayo okwathi ekugqibeleni kwaphela ngomhla we-18 kuAprili, 1844, kodwa ngexesha lezo nkcazo sasingenakuyiqonda indlela uSamuel Snow awasebenzisa ngayo ukubalwa kwexesha kwamaKaraite.

Kwintshumayelo yokuqala esaqalisa ukuyihlela ngokokupapashwa, ndaqalisa ukubona ukuba oko kwabhalwa ngelo xesha kubonakala ngathi kuyaphikisana noko ngoku sikufundisayo. Kuyakwenza oko, yaye akukwenzi. Kukugxininisa nje ukufika okuqhubekayo kwengelosi yesibini, kananjalo kungumzekeliso wokutyhilwa okuqhubekayo kwalo myalezo, njengoko kwakunjalo kwimbali yamaMillerite. Esi siqaphelo sokucacisa sifanele ukujongana nabo bakhubekileyo kukuchongwa kwethu koAprili 19, 1844 njengokudana kokuqala kwamaMillerite, kwanoko kwakufundiswa ngaphambili.

“Imiyalezo yokuqala neyesibini yanikelwa ngowe-1843 nangowe-1844, yaye ngoku siphantsi kokuvakaliswa kowesithathu; kodwa yonke emithathu yale miyalezo isamele ukuvakaliswa. Kubaluleke kanye ngoku njengakuqala ukuba iphinde ivakaliswe kwabo bafuna inyaniso. Ngepensile nangelizwi simele sivakalise esi saziso, sibonakalisa ulandelelwano lwayo, kwanokusetyenziswa kweziprofeto ezisizisa kumyalezo wengelosi yesithathu. Owesithathu akanakubakho ngaphandle kowokuqala nowesibini. Le miyalezo simele ukuyinika ihlabathi ngeencwadi ezipapashiweyo, ngeentetho, sibonakalisa kumgca wembali yesiprofeto izinto ezithe zenzeka nezinto ezisaya kwenzeka.” Selected Messages, incwadi 2, 104.

Amacwecwe Amabini KaHabakuki 2 kwangama-95

Ukuqonda Ikhalela yabaMillerite neXesha lokuLibazisa

Kwintetho yethu yokugqibela, kwavela umbuzo wokuba u-Oktobha 22, 1844, unokuba njani ngumhla weshumi wenyanga yesixhenxe xa uMatshi 22, 1844, ingumhla wokuqala wenyanga

yokuqala. AmaMillerite ngoMatshi 1844 akakuqondanga kakuhle oko ayekukholelwa ukuba kukuphela kuka-1843. Emva kwaloo kudana, aphinda ahlola indlela yebhayibhile yokubala ixesha. Oku kuchazwe encwadini kaGerhard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission, ingakumbi kumaphepha 89 no-92. Xa ayekholelwa ukuba u-1843 uphelile, aphinda avavanya amacandelo amabini okuqonda kwawo ixesha: utshintsho olusuka ku-1843 luye ku-1844, nemihla ephawula ukuqala nokuphela kweminyaka, ukuze akwazi ukubala umhla weshumi wenyanga yesixhenxe.

Ndihlala ndigxininisa ukuba ukusuka ngomhla wama-22 kuMatshi ukuya ngomhla wama-22 kuOktobha ziinyanga ezisixhenxe. Andiphakamisi ukuba le yintshukumo yeNyanga yeSixhenxe, kodwa kuyathakazelisa ukuba amaMillerite ayekholelwa ukuba umhla wama-22 kuMatshi wawubalulekile, yaye luphawu oluncedayo engqondweni—iinyanga ezisixhenxe kamva zikuzisa kumhla wama-22 kuOktobha. Le yinyani.

Ukudana nexesha lokulibazisa kwakungengokuzalisekiswa kwesiprofeto sexesha, koko kwakusisiphumo sokungaqondi kakuhle kwamaMillerite. Ukungaqondi kwawo kakuhle kwazalisekisa ixesha lokulibazisa nokudana; kwakungekho siprofeto sithile esasisithi ixesha lokulibazisa liya kuqalisa ngexesha elithile. Inkolelo yawo yokuba u-1843 wayedlulile ngoMatshi 22, 1844, yavelisa ukudana.

UDamsteegt uthi:

Nangona ubalo lwamaKaraita olwabonisa ukuphela konyaka wamaYuda enyangeni entsha ka-Aprili 17, 1844, lwaluthandwa kumaphephancwadi aphambili amaMillerite, uninzi lwabakholwayo lwalujonge kuMatshi 21, 1844 njengexesha lokubuya kukaKristu. Ngaphandle kwentshukumo yamaMillerite, uMatshi 21 wawusaziwa kakuhle, yaye kwakukho ulindelo oluxhaphake kakhulu lokubhukuqwa ngokupheleleyo kwenkqubo yonke ye-Adventism ngaloo mhla.

Sifunde izolo ukuba uMiller wayelindele loo mhla. Uninzi lwamaMillerite lwalujonge kuloo mhla, yaye kwanabachasayo babo babeyazi loo nto yaye babewulindele njengobungqina bokuba amaMillerite ayengabobuxoki. Le yayiyeyona ngqiqo iqhelekileyo. Emva kokuba loo mhla udlulile, baqalisa ukuphengulula iziprofeto zexesha ngokusondeleyo ngakumbi, nto leyo eyabakhokelela ku-Oktobha 22, 1844. Oku kunika indawo yokubhekisela kumbuzo owavela izolo.

Ixesha Lokulibaziseka noMbono Wokuqala kaEllen White

Namhlanje, ndifuna ukuchitha ixesha elingakumbi ndijonga ixesha lokulibaziseka. Oku kubalulekile kuba sisebenzisana nombono wokuqala kaEllen White, apho athi ukukhanya okuqaqambileyo ekuqaleni kwendlela eya eZulwini kwakuyiSikhalo Sasezinzulwini Zobusuku, yaye ukuba uyakuphika oko kukhanya, uyawa uphume endleleni eya eZulwini. Ndizama ukubonisa ukuba iSikhalo Sasezinzulwini Zobusuku kumbono wakhe siquka yonke imbali yoMyalezo weNgelosi yesiBini.

Ngokwethu, andinangxaki yakutsho ukuba iSikhalo Sasezinzulwini Zobusuku kulo mbono, esisekuqaleni kwendlela size sikhanyise kuyo yonke indlela, simela imbali yamaMillerite

ukususela ngowe-1840 ukuya kowe-1844. Iindlela ezisebenzayo zale mbali zimele ukuqondwa kakuhle nangokuchanekileyo. Ukuzaliseka kweSikhalo Sasezinzulwini Zobusuku ngokwaso kwakususela ngomhla we-12 kuAgasti ukuya kowe-17, xa isigidimi saboniswa kwiNkomfa Yentente yase-Exeter, baza ke basiphatha eso sigidimi kangangeenyanga ezimalunga nezimbini—uSeptemba no-Oktobha, iinyanga ezimbini neentsuku ezintlanu. Phambi komhla wama-22 kuOktobha, babesalungiselela ukubuya kweNkosi. Eli xesha leenyanga ezimbini yimbali yeSikhalo Sasezinzulwini Zobusuku. Noko ke, akunakwenzeka ukuba uliqonde eli xesha ngaphandle kokuqonda amanyathelo akhokelela kulo. Kum, iSikhalo Sasezinzulwini Zobusuku, ngokungqongqo ngakumbi, yimbali yexesha lokulibaziseka, iqhubeka de kube ngumhla wama-22 kuOktobha, 1844.

Ukufumanisa Imiyalezo YeeNgelosi Ezintathu

Nantsi imbali ka-1840 ukuya ku-1844. Kukho iziqendu ezininzi kuMoya Wobuprofeti apho uDade White asixelela khona ukuba kufuneka sazi apho sinokubeka khona imiyalezo. Xa uqalisa ukubeka imiyalezo kwindawo yayo, uyaqonda ukuba yonke imiyalezo ifika ngexesha elithile eliqondileyo ize emva koko inikwe amandla.

Ingelosi YokuQala ifika ngowe-1798 ngexesha lesiPhelo, xa iNcwadi kaDaniyeli ivulwa itywina yaye kukho ukwanda kolwazi. Isigidimi seNgelosi YokuQala sixhotyiswa ngamandla ngomhla we-11 Agasti 1840, xa umgaqo wonyaka-ngosuku uqinisekiswa ehlabathini liphela, oko kwehlisa iNgelosi yesiTyhilelo 10, emele ukuxhotyiswa ngamandla kweSigidimi seNgelosi YokuQala.

INgelosi yesiBini ifika ngoJuni ka-1842. Sifundile izolo ukuba ngoJuni ka-1842, uMnu. Miller wanikela uthotho lwakhe lwesibini lweentetho ecaweni yaseCasco Street. Ngaphandle kwezikhewu ezimbalwa, iicawa zamaProtestanti zavalala iingcango zazo. Ngoko ke, ngoJuni ka-1842, uMyalezo weNgelosi yesiBini uyafika, kuba xa icawa yamaProtestanti ivala umnyango wayo ngokuchasene noMyalezo weNgelosi yokuQala, iba yinxalenye yeBhabhiloni. UMyalezo weNgelosi yesiBini lubizo lokuphuma eBhabhiloni. Uyaqhubeleka ngokwenkqubela.

USister White usixelela ukuba, nangona amaProtestanti aqalisa ukuvala iingcango zawo ngoJuni ka-1842, ubizo lokuphuma eBhabhiloni—olungumxholo woMyalezo weNgelosi yesiBini—aluzange luqalise ngokwenene de kwafika ihlobo lika-1844.

Umyalezo weNgelosi yesiBini ufika ngoJuni ka-1842, yaye unikwa amandla ngomyalezo woKhalelo lwasezinzulwini zobusuku, ngoAgasti 12–17, 1844, kwiNtlanganiso yeNkampu yase-Exeter.

Ingelosi yesiThathu ifika ngo-Oktobha 22, 1844, kuba ngaloo mini indlela yokungena eNdaweni eNgcwele Kakhulu iyavulwa, apho abantu banokuqonda ukuba uKristu ngoku unguMbingeleli oMkhulu eNdaweni eNgcwele Kakhulu. Apho, ityeya yomnqophiso iyaziwa, yaye ngaphakathi kwetyeya kukho iMithetho Elishumi. Xa uDade White wathatyathwa wasiwa eNdaweni eNgcwele Kakhulu waza wajonga iMithetho Elishumi, wabona ukuba uMyalelo weSabatha ukhanya ngaphezu kweminye, uphawula ukubaluleka kweSabatha kuMyalezo weNgelosi yesiThathu. Iya kuba luvavanyo ngomba weSabatha okanye iCawa. Ngo-Oktobha 22, 1844, umxholo woMyalezo

weNgelosi yesiThathu uyafika.

Olunye uphawu oluqhelekileyo kuzo zontathu ezi zigidimi kukuba, xa iSigidimi seNgelosi yokuQala safikayo ngowe-1798, kwakungekho namnye osiqondayo. INkosi yamvusa uWilliam Miller ukuba abe sisithunywa seNgelosi yokuQala, kodwa kwada kwangowe-1818—emva kweminyaka engamashumi amabini—apho uMiller waqalisa ukuqonda eso sigidimi. Isigidimi siyafika, kodwa kuthabatha ixesha phambi kokuba abantu bakaThixo basiqonde, aze ke ngoko sinikwe amandla.

Isigidimi seNgelosi yesiBini sifika ngoJuni ka-1842, kodwa akukho maMillerite ngo-1842 aqalisa ukubiza iicawa zamaProtestanti ngokuba yiBhabheli. Babengekayiqondi loo nto ngelo xesha. Kwada kwangoweHlobo lika-1844 apho baqalisa khona ukuyiqonda baze babize abantu ukuba baphume ezicaweni. Umyalezo uyafika, wandule ke uqondwe, uze emva koko unikwe amandla.

Ngomhla wama-22 ku-Oktobha 1844, xa uHiram Edson wayenombono kaKristu esuka eNdaweni eNgcwele esiya eNdaweni eNgcwele Kakhulu, bafumana ukukhanya okuthile ngokuguquka kobulungiseleli bukaKristu. Kodwa ngomhla wama-23 ku-Oktobha 1844, uHiram Edson wayengakalungeli ukubhala inqaku okanye ukushumayela intshumayelo ethi iCawa luphawu lwerhamncwa. Babengawuqondi uMyalezo weNgelosi yesiThathu de kwaba semva kwelo xesha.

Umyalezo Wengelosi Yesithathu unikwa amandla, njengoko amaSeventh-day Adventists esazi, xa iNgelosi Yesine yesiTyhilelo 18 idibana nawo. Kuni nina nibukele oku ngeLiveStreaming okanye kamva kwii-DVD, ninokufuna ukuphikisana ngexesha lokudibana kweNgelosi Yesine neYesithathu ngomhla we-11 kuSeptemba, 2001. Okwangoku, asenzi zimpikiswano malunga nalo nto, kodwa nathi asiyikhanyeli: INgelosi Yesine idibana neNgelosi Yesithathu xa iTwin Towers isiwa, yaye kulapho uMyalezo Wengelosi Yesithathu unikwa amandla khona.

Yonke le Miyalezo yeziThunywa zintathu inale mpawu: iyafika, iqondwe, ize inikwe amandla.

Ukuvalwa Kweengcango Ezimbini Nocociso LweTempile Ezimbini

NgoJuni ka-1842, ucango lwaqalisa ukuvaleka, oku kuphawulwa ziicawa zamaProtestanti zivalela iingcango zazo kuMyalezo weNgelosi yokuQala. Ekuqaleni kwale mbali, sibona ucango luvaleka, yaye ekupheleni kwale mbali—imbali yeNgelosi yesiBini—ucango luphinda luvaleke, ucango olungena eNdaweni eNgcwele Kakhulu, ucango olukumzekeliso weentombi ezilishumi.

Oku kuvalwa komnyango kubini kubalulekile ukuba kuphawulwe, ngakumbi ukuba uza kujongana nokuhlanjululwa kwetempile okubini. UKristu wayihlambulula itempile kabini xa wayesemhlabeni, yaye uDade White usixelela ukuba kuya kubakho ukuhlanjululwa kwetempile okubini ekupheleni kwehlabathi, njengoko kwakunjalo ngexesha labaMillerite. Ukuhlanjululwa kwetempile ngexesha labaMillerite kunokuphawulwa ekuvalweni komnyango ngoJuni 1842—umnyango wokuqala wetempile, ubuProtestanti—nasekuhlanjululweni kwetempile kwesibini, xa ukuhlanjululwa kwetempile kwabaMillerite kugqityiwe.

Siza kujonga ixesha lokulibaziseka. Kule mbali yeNgelosi yesiBini, ixesha lokulibaziseka lingena ngomhla wama-22 Matshi 1844, yaye limiselwa phakathi kokuhlanjululwa kwetempile ezimbini.

Olo lululo uMyalezo weNgelosi yesiBini.

Le ikwalibali likaGidiyon nalo. Kwakukho ukhlanjululwa okubini kwibali likaGidiyon, elingomnye wemiqondiso yokhlanjululwa kabini kwetempile noMyalezo weNgelosi Yesibini.

Ixesha Lokulinda Nenkhwelo Yasezinzulwini Zobusuku Esiprofetweni

Masiqale isifundo sethu ngesicatshulwa esivela kwi-Spiritual Gifts, umqulu 1, amaphepha 195–196. Sikhangelaxesha lokulinda ukuze siqonde unxibelelwano lwalo neSikhalo Sasezinzulwini Zobusuku, kuba asifuni ukwala ukukhanya kweSikhalo Sasezinzulwini Zobusuku; ukuba siyakwenza oko, siya kuwa siphume endleleni siye kwihlabathi elingendawo elingezantsi.

Iingelosi zathunyelwa ukuba zincede isithunywa esinamandla esivela ezulwini, yaye ndeva amazwi awayebonakala engathi avakala kuyo yonke indawo, “Phumani kuye, bantu bam, ukuze ningabi ngabahlanganyeli ezonweni zakhe, nokuze ningamkeli kwizibetho zakhe; kuba izono zakhe zifikile zaya kutsho ezulwini, yaye uThixo uzikhumbule iintloni zakhe. Esi sigidimi sabonakala singolongezo kwisigidimi sesithathu,”—Ngoku, usandul’ ukucaphula ISityhilelo 18:4, “Phumani kuye, bantu bam, . . .” Kwaye uthi, “Esi sigidimi sabonakala singolongezo kwisigidimi sesithathu [seNgelosi] saza sahlangana naso, njengoko ukukhala kwasezinzulwini zobusuku kwahlangana nesigidimi sengelosi yesibini ngowe-1844.”

Isigidimi seNgelosi yesiBini sifika ngoJuni ka-1842, yaye iSikhalo saphakathi kobusuku siyadityaniswa naso ngoAgasti ka-1844. Oku kuthululwa koMoya phezu kwesi sigidimi—ubizo lokuphuma eBhabhiloni—yimbali uDade White ayisebenzisayo ukuchaza imbali kaSeptemba 11, 2001, xa iSigidimi seNgelosi yesiThathu sidityaniswa neNgelosi yesiNe. INgelosi yesiNe kuxa iNgelosi eNamandla yesiTyhilelo 18 isihla.

“Lo myalezo wabonakala ngathi usongezelelo kwisigidimi sesithathu waza wadityaniswa naso, njengoko isikhalo saphakathi kobusuku sadityaniswa nesigidimi sengelosi yesibini ngowe-1844. Uzuko lukaThixo lwahlala phezu kwabangcwele abanyamezelayo, abalindileyo,”—Uzuko lukaThixo lwahlala phezu kwabaphi? Abanyamezelayo—ntoni? Abalindileyo. Abangcwele abanyamezelayo, abalindileyo. Kulungile? Abangcwele abalindileyo; kuba ngoku sikwimbali apho isiprofeto sithi, “Unoyolo lowo ulindayo, aze afikelele kwi-1335. Nangona umbono ulibala, wulindele.” Abantu abaya kwamkela ukuthululwa koMoya oyiNgcwele ngabona bangcwele balindileyo.

Uzuko lukaThixo lwahlala phezu kwabangcwele abanyamezelayo, abalindileyo, baza ngenkalipho engenaloyiko banikela isilumkiso sokugqibela esinyanisekileyo, bevakalisa ukuwa kweBhabheli, yaye bebiza abantu bakaThixo ukuba baphume kuyo; ukuze basinde kwisigwebo sayo esoyikekayo.” —Kakade ke, oku kukwimihla yethu; kodwa abangcwele abalindileyo bemihla yethu bafanekiswa kwangaphambili ngabangcwele abalindileyo kwimbali yabaMillerite esijonge kuyo.

“Ukukhanya okwathululelwa phezu kwabalindileyo kwangena kuyo yonke indawo, yaye abo babenako nakuphi na ukukhanya emabandleni, ababengazange beve baza bazala la mazwi

mathathu, basabela kubizo, baza bawashiya amabandla awileyo.”—Oku kukuthi, “Phumani kulo, bantu bam!” Oku kuthetha ngabo baphuma emabandleni aseBhabheli ngemihla yethu xa uMthetho weCawa ufika eUnited States. Ngawo lawo amabandla awileyo, amabandla aseBhabheli.

“Abaninzi babesefikelele kwiminyaka yoxanduva ekubeni le miyalezo yayinikiwe, yaye ukukhanya kwabakhanyisela, yaye babenelungelo lokukhetha ubomi okanye ukufa.”—Ngoku uthi kukho abantu kwiicawa zamaProtestanti namhlanje abafikelele kwiminyaka yoxanduva ukususela ngo-Oktobha 22, 1844; yaye kunjalo. Abantu abakwiicawa zamaProtestanti namhlanje babengaphili ngexesha uMyalezo weNgelosi yesiThathu wafikayo kwiMbali yamaMillerite. Ababekelwa uxanduva ngenxa yokwala okwenziwa ziicawa zamaProtestanti ngexesha lazo, yaye le yinto ebalulekileyo ekufuneka iqatshelwe ukuba ukhe wafunda indlela imbali kaKristu ebonakalisa ngayo isiphelo sehlabathi; kuba, ngokobugcisa, ngokwesiprofeto iYerusalem yayinokuthi, yaye yayifanele, yatshatyalaliswa ngo-AD34.

Kwakukho iminyaka engama-490 yexesha lovavanyo eyayinqunyulwe amaYuda kuyo leyo yeminyaka engama-2300 ephawulwe kuDaniyeli 8 nakuDaniyeli 9. Loo minyaka ingama-490 yaphela ngo-AD 34 ngokuxulutywa ngamatye kukaStefano. Ngelo xesha, iYerusalem, ngokwesiprofeto, yayimele ukutshatyalaliswa, kodwa ayitshatyalaliswanga de kwangunyaka wama-70. Kwi-The Great Controversy, uDade White utsho kwaloo nto kanye ngalo mbali. Uthi kwakukho abantwana nabanye ababengakhange bawuve umyalezo kaKristu nowabafundi ngaphambi ko-34, yaye uThixo, ngenceba Yakhe, wabanika ixesha lokuba bahlangatyezwane nomyalezo ngaphambi kokutshatyalaliswa kweYerusalem. Uchaza, njengoko noKristu esenza, ukutshatyalaliswa kweYerusalem njengokubonisa isiphelo sehlabathi.

Loo mbali yembali ifuzisela kwangaphambili kanye le mbali athetha ngayo. Xa umThetho weCawa ufika eUnited States yaye isigidimi ekugqibeleni siye kwiicawa eziwileyo, abantwana bakaThixo ngoku abaseBhabhiloni abayi kubekwa tyala ngenxa yokwala okwenziwa ziicawa zabo okanye oohokho babo kwinkulungwane ye-19.

“Abaninzi babe sele befikile kwiminyaka yoxanduva ukususela oko le miyalezo yayinikiwe, nokukhanya kwakhanya phezu kwabo, baza banikwa ilungelo lokukhetha ubomi okanye ukufa. Abanye bakhetha ubomi, baza bema kunye nabo babelindele iNkosi yabo, begcina yonke imithetho yayo. Umyalezo wesithathu wawumele ukwenza umsebenzi wawo; bonke babemele ukuvavanywa ngawo, yaye abaxabisekileyo babemele ukubizwa baphume kumaqela enkolo. Amandla anyanzelisayo ashukumisa abanyanisekileyo, lo gama ukubonakaliswa kwamandla kaThixo kugcina izalamane nabahlobo beseloyikeni nasekuzibambeni, yaye abanakho, kwanokuba bebeya kuthanda, ukubathintela abo bazivayo phezu kwabo umsebenzi woMoya kaThixo. Ubizo lokugqibela lufikelelwa kwanakwabakhoboka abaswelelo, yaye abangcwele phakathi kwabo, ngamazwi athobekileyo, bathulula iingoma zabo zovuyo olugqithisileyo ngenxa yethemba lokukhululwa kwabo okunoyolo, yaye iinkosi zabo azinakubathulisa; kuba uloyiko nokumangaliswa kuzigcina zithe cwaka. Kwenziwa imimangaliso emikhulu, abagulayo bayaphiliswa, yaye imiqondiso nezimanga zilandela abakholwayo. UThixo ukulo msebenzi, yaye wonke ongcele, engoyiki ziphumo, ulandela ukuqiniseka kwesazela sakhe, aze amanyane nabo bayigcinayo yonke imithetho kaThixo; yaye bawuvakalisa ngokubanzi

umyalezo wesithathu ngamandla. Ndabona ukuba umyalezo wesithathu wawuya kugqitywa ngamandla nobomeleleyo obugqithise lee isikhalo saphakathi kobusuku.”

Kule mihlathi mibini, esi sisihlandlo sesibini athe wathlekisa ngaso imbali yethu eMthethweni weCawa ekupheleni kwehlabathi nembali yeSikhalo Sasezinzulwini zobusuku. Kwisihlandlo sokuqala, uthi iNgelosi Enamandla yeSityhilelo 18 idibana neNgelosi Yesithathu njengoko iSikhalo Sasezinzulwini zobusuku sadibana neNgelosi Yesibini. Nangona ebhekisa kwimbali yengxaki yoMthetho weCawa, ngokucacileyo usebenzisa imbali yeNgelosi Yesibini njengendawo yokubhekisa kuyo. Ziimbali ezihambelanayo.

“Abakhonzi bakaThixo, benikwe amandla aphuma phezulu, ubuso babo bukhanyiselwe yaye bukhazimla ngongwaliseko olungcwele, baphuma besenza umsebenzi wabo, bevakalisa umyalezo ophuma ezulwini. Imiphefumlo eyayithe saa kuzo zonke iimbumba zonqulo yasabela kubizo, baza abo baxabisekileyo bakhawuleziswa baphuma kwiicawe ezigwetyiweyo, njengoko uLote wakhawuleziswa ukuphuma eSodom ngaphambi kokutshatyalaliswa kwalo.”

Xa kufikwa kubizo lokuphuma eBhabhiloni, nokuba kusekupheleni kwehlabathi okanye kuMyalezo weNgelosi yesiBini, uLote ungumfuziselo waloo mbali nokutshatyalaliswa kweSodom.

Ukuba uyiqonda ngokuchanekileyo uDanyeli 11, kwindinyana 41 uKumkani wasemNtla ungena kwilizwe elizukileyo, yaye baninzi abawiswayo; kodwa “aba baya kusinda esandleni sakhe, oko kukuthi uEdom, noMowabhi, nentloko yabantwana bakwa-Amon.” UMowabhi no-Amon ngabantwana beentombi ezimbini zikaLote. Intsapho kaLote imele abo basindayo esandleni sobupopu ngexesha lentlekele yoMthetho weCawa.

USisi White usebenzisa olu phawu. Iicawa eziwileyo zimelwe nguLote, yaye abo baxabisekileyo bakhawuleziswa ukuba baphume kwezo cawa zigwetyiweyo, njengoko uLote wakhawuleziswa ukuba aphume eSodom ngaphambi kokutshatyalaliswa kwaso. Abantu bakaThixo baxhotyiswa baza baqiniswa bubuqaqawuli obugqwesileyo obehle phezu kwabo ngobuninzi obutyebileyo, bubalungiselela ukuba banyamezele ilixa lokuhendwa. Isihlwele samazwi savakala kuyo yonke indawo, sisithi, “Nalu unyamezelo lwabangcwele; naba bagcina imithetho kaThixo, nokholo lukaYesu.”

Ngoxa ethetha ngobizo lokuphuma eBhabheli ekupheleni kwehlabathi, usebenzisa imbali yoMyalezo weNgelosi yesiBini ngexesha lamaMiller ukuchaza olo bizo. UMyalezo weNgelosi yesiBini lulubizo lokuphuma eBhabheli, yaye le mbali ifuzisela imbali yengxaki yoMthetho weCawa.

Enye yeembekiselo zeBhayibhile azisebenzisayo uEllen White ukuchaza le mbali libali laseSodom naseGomora. Siya kufunda kwiGenesis 19:1–11, eyinxalenye yebali likaLote.

Kwafika iingelosi ezimbini eSodom ngokuhlwa; uLote wayehleli esangweni laseSodom; waza uLote, akuzibona, wasukuma waya kuhlangu nazo; waqubuda ngobuso bakhe emhlabeni; wathi, Yabonani ke, ziNkosi zam, khanijike, ndiyanicela, ningene endlwini yomkhonzi wenu, nilale khona ubusuku bonke, nihlambe iinyawo zenu, nize nivuke kusasa kuse, nihambe

ngendlela yenu. Zathi zona, Hayi; siya kulala esitalatweni ubusuku bonke. Wazibongoza kakhulu; zaza zajika zangena kuye, zangena endlwini yakhe; wabenzela isidlo, waza wabhaka izonka ezingenagwele, baza badla. Kodwa phambi kokuba balale, amadoda omzi, angamadoda aseSodom, ayingqinga indlu macala onke, amakhulu namancinane, bonke abantu bevela kwiindawo zonke zesixeko; ambiza uLote, athi kuye, Aphi amadoda angene kuwe ngobu busuku? wakhuphe eze kuthi, ukuze siwazi. Waphuma uLote waya kuwo emnyango, waluvala ucango emva kwakhe, wathi, Ndiyanicela, bazalwana bam, musani ukwenza obu bubu. Yabonani ke, ndineentombi ezimbini ezingazange zamazi umntu oyindoda; mandinicelele, ndizikhuphele kuni, nenze kuzo oko kulungileyo emehlweni enu; kuphela kula madoda musani ukwenza nto; kuba kungoko angene phantsi komthunzi wophahla lwam. Athe wona, Suka umke. Aza athe kwakhona, Lo mfo uze apha engumphambukeli, usathi makabe ngumgwebi! ngoku siya kukuphatha kakubi ngakumbi kunawebo. Amnyanzela kakhulu loo mntu, uLote, asondela ukuba aluqhekeze ucango. Ke loo madoda olula isandla sawo, amtsalela uLote endlwini kuwo, aza aluvala ucango. Awabetha amadoda ayesemnyango wendlu ngobumfama, amancinane namakhulu; ade azidinisa ekufuneni ucango.

Uvavanyo Oluqhubekayo Nexesha Lokulibazisa

USista White uthetha ngenkqubo yokuvavanywa eqhubekayo ngexesha likaKristu nangexesha lamaMillerite, ebonisa inkqubo yokuvavanywa eqhubekayo kuthi. Kwi-Early Writings, iphepha 259, uthi:

“Abo babengayi kuwamkela umyalezo kaYohane uMbaptizi babengenakuzuzwa kwiimfundiso zikaYesu; kanjalo babengenakuzuzwa nakulungiselelo lukaKristu eNgcweleni engasentla.” Emva koko uthi, “Abo bangawamkelanga uMyalezo weNgelosi yokuQala babengenakuzuzwa kuMyalezo weNgelosi yesiBini; kanjalo babengenakuzuzwa nakwiSikhalo sasezinzulwini zobusuku.”

Kweso sicutshulwa ku-Early Writings, 259, xa ucango luvalwa ngexesha likaKristu, amaYuda akwintunguzi epheleleyo, ebumnyameni bobumfama.

Imbali yamaMillerite yeNgelosi yesiBini yimbali kaLote. Iingelosi ezimbini zifika esixekweni (Juni 1842), uMyalezo weNgelosi yesiBini uyafika, yaye uLote uzibambezele ukuze zihlale ubusuku (iXesha lokuLibazisa). Kukho umgwebu, kuze emva koko ucango luvalwe (Oktobha 22, 1844).

Siza kujonga enye imbali eseBhayibhileni apho ixesha lokulibala lihambelana neMbali yamaMillerite ngaphambi kokuba sikudibanise konke oku.

UMoses, iNgcwele, neXesha Lokulinda

Imbali elandelayo nguMoses esamkela imiyalelo yokwakhiwa kwengcwele nangoMthetho.

“Ngosuku lwesixhenxe, olwaluyiSabatha, uMoses wabizelwa phezulu phakathi kwelifu. Ilifu elishinyeneyo lavuleka emehlweni awo wonke amaSirayeli, baza ubuqaqawuli beNkosi baqhambuka njengomlilo oqwengayo. ‘Wangena uMoses esazulwini selifu, wenyuka waya entabeni; uMoses wahlala entabeni iintsuku ezimashumi mane nobusuku obungamashumi

mane.' Patriarchs and Prophets, 313, 314.

Iintsuku ezimashumi mane zokuhlala entabeni azizange ziquke iintsuku ezintandathu zokuzilungiselela.

Ngeli xesha lembali, uMoses wachitha iintsuku ezingama-46 efumana imiyalelo yokwakha itempile, nto leyo ehambelana neminyaka engama-46 ukusuka ku-1798 ukuya ku-1844 xa iNkosi yamisela itempile yamaMillerite, kwaneminyaka engama-46 yokwakhiwa ngokutsha kwetempile nguHerode ekhankanywe kuYohane 2:20, kwakunye neechromosome ezingama-46 zetempile engumntu. Ngexesha leentsuku ezintandathu, uYoshuwa wayekunye noMoses, baza kunye badla imana baza basela emlanjeni omncinane owehla entabeni. UYoshuwa akazange angene efini kunye noMoses, koko wasala ngaphandle, esidla yaye esela imihla ngemihla ngoxa wayelindele ukubuya kukaMoses, lo gama uMoses wazila ukutya ngexesha leentsuku ezingamashumi amane.

Ngexesha lokuhlala kwakhe entabeni, uMoses wafumana imiyalelo yokwakha ingcwele apho ubukho bukaThixo babuya kubonakaliswa ngokukhethekileyo. "Mabandakhele ingcwele; ukuze ndihlale phakathi kwabo" (Eksodus 25:8), yayingumyalelo kaThixo.

Kulapha apho sifumana khona inani lama-46 linxulunyaniswa nokwakhiwa kwengcwele.

Siza kufunda kwiEksodus size siqaphele ixesha lokulibala kweli bali, njengoko limela kwangaphambili ixesha lokulibala ngexesha likaKristu, lamaMillerite, nasekupheleni kwehlabathi. Ixesha lokulibala livelisa imeko evumela ukuba iSikhalo Saphakathi Kobusuku sivakaliswe size sivelise iindidi ezimbini zabakhonzi. Ngaphandle kwexesha lokulibala, intshukumo yelo bali ibingayi kubakho ukuze oko iNkosi ifuna ukukuphumeza ngeSikhalo Saphakathi Kobusuku kwenzeke. Simele sibone ukuba ixesha lokulibala limela ntoni.

Waza wathi kuMoses, Nyuka uze kuYehova, wena, noAron, noNadabhi, noAbhihu, namadoda amakhulu angamashumi asixhenxe akwaSirayeli; ninqule nikude. . . . Wathabatha ke uMoses isiqingatha segazi, wasifaka ezityeni; esinye isiqingatha segazi wasitshiza esibingelelweni. Wayithabatha incwadi yomnqophiso, wayifunda ezindlebeni zabantu; baza bathi, Konke akuthethileyo uYehova siya kukwenza, sibe nokuthobela. UMoses walithabatha igazi, walitshiza ebantwini, wathi, Nali igazi lomnqophiso, awenze uYehova nani ngawo onke la mazwi. Eksodus 24:1, 6-8.

Eli xesha leentsuku ezingama-46, eli Xesha lokuLinda, lilixa apho iNkosi ingena emnqophisweni nabantu.

IInkosi yangena na emnqophisweni na namaMillerite kule mbali? Ewe.

Ngaba Wangena emnqophisweni nebandla lamaKristu ngePentekoste ngexesha likaKristu? Ewe.

Ngoko ke, eli xesha lokulibazisa lingomnye wemiqondiso yendlela kaYehova yokungena emnqophisweni nabantu.

Wathi uYehova kuMoses, Nyuka uze kum entabeni, ube khona; ndokunika amacwecwe amatye, nomyalelo, nemithetho endiyibhalileyo, ukuze ubafundise. Wesuka uMoses,

noYoshuwa umkhonzi wakhe; uMoses wenyuka waya entabeni kaThixo. Wathi kumadoda amakhulu, Hlalani apha nisolindele, side sibuye size kuni; nanko uAron noHure banani; ukuba kukho umntu onombandela, make aye kubo. Wenyuka uMoses waya entabeni, ilifu layigubungela intaba. Ubuqaqawuli bukaYehova bema phezu kwentaba yeSinayi, ilifu layigubungela iintsuku ezintandathu; ngomhla wesixhenxe wabiza uMoses ephuma phakathi kwelifu. Ukubonakala kobuqaqawuli bukaYehova kwakunjengomlilo odlayo encotsheni yentaba emehlweni oonyana bakaSirayeli. Wangena uMoses phakathi kwelifu, wenyuka waya entabeni; uMoses waba sentabeni iintsuku ezimashumi mane nobusuku obumashumi mane. Eksodus 24:12–18.

Kwimbali kaMoses, sibona ixesha lokulibala. Ngalo eli xesha, loo macwecwe mabini afuzisela umnqophiso, yaye iNkosi ingena emnqophisweni, ikwanika uMoses imiyalelo yokwakha itempile.

Ukusukela ngowe-1798 ukuya kowe-1844, loo minyaka ingama-46, iNkosi yayiphakamisa itempile yamaMillerite ukuze ingangena emnqophisweni noSirayeli wanamhlanje.

Ixesha esisandul' ukufundwa ngaso noMoses kunye nexesha lokulinda labadala abangama-70 sibizwa ngokuba yiPentekoste kwimbali yeBhayibhile—iintsuku ezingamashumi amahlanu emva kwePasika. INkosi yayalela uSirayeli ukuba ayikhumbule iPentekoste ngonaphakade.

KwiTestamente eNtsha, iPentekoste yindawo ekugxilwe kuyo yebandla lamaKristu okuqala, ikhumbuza kanye le mbali. Sifumana kwa ezo nxalenye zifanayo ngePentekoste ngexesha likaKristu, kwimbali yamaMillerite, yaye ezi nxalenye ziya kuphindwa ekupheleni kwehlabathi.

IPentekoste neXesha Lokulinda kwiTestamente eNtsha

Masijonge iPentekoste ngokukaLuka 24:44-52, ngexesha leballi lendlela eya e-Emawusi.

Ngaphambili kuLuka, abafundi ababini ababehamba noYesu bayamcela ukuba ahlale nabo. IBhayibhile lisebenzisa igama elithi “hlale.” Kukho ixesha lokuhlala eliphawulwe apho, kodwa sifuna ukuphawula elinye ixesha lokuhlala kule mbali inye.

Waza wathi kubo [uYesu], La ngamazwi endawathetha kuni ndisenani, okokuba zonke izinto zimele zizaliseke ezibhaliweyo ngom mna emthethweni kaMoses, nakubaprofeti, nakwiindumiso. Wandula ke wavula ukuqonda kwabo, ukuze baziqonde izibhalo. Waza wathi kubo, Kubhaliwe ngolo hlobo, kwaza kwakumelwe ukuba uKristu abuve ubunzima, aze avuke kwabafileyo ngomhla wesithathu; kwanokuba inguquko noxolelo lwezono mazishunyayelwe egameni lakhe phakathi kweentlanga zonke, kuqalwe eYerusalem. Ke nina ningamangqina ezi zinto. Yabonani, mna ndithumela phezu kwenu isithembiso sikaBawo; ke nina hlalani emzini waseYerusalem, nide nixhotyiswe ngamandla avela phezulu.

Ixesha lokulinda liphawulwa ngumyalelo wokulinda eYerusalem ngenxa yamandla. Kulapho ukuxhotyiswa ngamandla komyalezo kwenzeka khona kumaMillerite.

Ukulibazisa kuthetha ukulinda. “Unoyolo lowo ulindayo.” Yintoni ayilindeleyo? Uxhotyiso lwamandla.

Awunakuyiqonda ngokuchanekileyo ukuxhotyiswa ngoMandla kweMidnight Cry ngaphandle kokuba uliqonde ixesha lokulinda, apho bayalelwayo ukuba balinde loo mandla. Liyinxalenye yebali elo. Ukuze ukukhanya okumiselwe emva kwakho kuqhubeka kukhanya, kufuneka uyiqonde imbali yonke.

Mhlawumbi anikaboni okwangoku ukuba le nto ikhokelela phi na, kodwa ngomso kuya kucaca.

Iziprofeto Ezintathu neXesha Lokulibazisa

Iziprofeto ezintathu zakhokelela amaMillerite ekungaqondeni kakuhle okwabangela ixesha lokulibala nokudana kokuqala. Ezi ziprofeto zizo kanye ezo zintathu uWilliam Miller awathi wanikwa isiqalo sazo: ezemihla eli-1335, ezama-2520, nezemihla engama-2300.

Ukuba uyaqonda ukuba ixesha lokulibazisa liyinxalenye ethile yoKhwelo lwasezinzulwini zobusuku, umele ukubuza ukuba yintoni eyavelisa ixesha lokulibazisa. Yayizezi ziprofeto zintathu zexesha: i-1335, i-2520, ne-2300.

Ukuba uyasikhaba isiprofeto se-2520 nese-1335, uyawukhanyela uKhwelo lwasezinzulwini Zobusuku, uze uwe endleleni uye kwihlabathi elingendawo elingezantsi.

Kulapho siya khona ngako konke oku.

Bayalibala ngenxa yokuba bamele ukulinda amandla avela phezulu, yaye kwimbali yamaMillerite, loo mandla ayenguMidnight Cry.

Kodwa hlalani esixekweni saseYerusalem, nide nambathiswe amandla avela phezulu. Wabakhokela wabasa kude kuse eBhetani; waza waphakamisa izandla zakhe, wabasikelela. Kwathi ke, esabasikelela, wahlulwa kubo, wathatyathelwa ezulwini. Bona ke bamnqula, babuyela eYerusalem benovuyo olukhulu. Luka 24:44-52.

IBhetani yidolophu engaphandle kweYerusalem, emalunga neekhilomitha ezimbini nesiqingatha ngaphandle komzi. Ngemihla kaYesu, lo yayingumgama obalulekileyo, kuba abantu babesihamba ngeenyawo kuyo yonke indawo.

IBhethani lithetha ukuthi “Indlu Yamahlwempu.”

Indawo awayeyithanda kakhulu uYesu ukuba kuyo yayiyiBhethaniya, apho kwakuhlala khona uLazaro, uMariya, noMarta.

Kufanelekile ukuqaphela ukuba uNgeno loLoyiso yimbali esetyenziswa nguDade White ukuchaza isiKhalo saPhakathi kobusuku.

Phambi kokuba uYesu angene eYerusalem ngoNgeno loLoyiso, walibala eBhethani, iNdlu yabaHluphekileyo. Kukho ixesha lokulibala elandulela uNgeno loLoyiso, njengokuba kukwakho ixesha lokulibala elandulela iSikhalo saphakathi kobusuku. Ziimbali ezihambelanayo, kodwa sisasebenza kuLuka 24:44-52, silindile yaye silibele eYerusalem.

Kwi-Early Writings, iphepha 247, ethetha ngeMbali yamaMillerite, uDade White uthi:

Abo badanileyo babona ngokweZibhalo ukuba babekwithuba lokulibaziseka, nokuba babefanele ukulinda ngomonde ukuzaliseka kombono. Obo bungqina bunye obabakhokelela ekubeni bakhangelele iNkosi yabo ngowe-1843, babakhokelela ekulindeleni Yona ngowe-1844.

Ngexesha leSikhalo Saphakathi Kobbusuku, amaMillerite avulelwa ukuqonda kwawo kweziBhalo.

“Abo badanileyo” bokudana kokuqala babona eziBhalweni ukuba babekwixesha lokulibazisa, yaye ubungqina obo bunye obabakhokelela ekubeni baxele kwangaphambili unyaka ka-1843 njengokubuya kweNkosi ngoku babaqinisekisa ngo-1844.

Wabenzelani na iNkosi? Yabavulela ukuqonda kwabo. Le yimbali ehambelanayo neyabafundi.

Ixesha Lokulinda LikaYakobi noMnqophiso

Kukho ixesha lokulibaziseka ebalini likaYakobi. Eli xesha lokulibaziseka likhanyisa iinyaniso ezininzi zesiprofeto, nangona siya kuchukumisa ezimbalwa zazo kuphela.

UGenesis 28, ukuqala kwivesi 10, ubonisa ukuba ibali likaYakobi limela kwangaphambili isiphelo sehlabathi. Oonyana bakaYakobi bamele abayi-144,000 ekupheleni kwehlabathi.

UYakobi wayenonyana kubafazi abane—abafazi ababini, uRakeli noLeya, kunye namashweshwe amabini. Kwafuneka abasebenzele abafazi bakhe: iintsuku ezingama-2520 ngenxa kaLeya neentsuku ezingama-2520 ngenxa kaRakeli. Ebalini likaYakobi, sibona zozibini ii-2520, zimele uBukumkani basemaMntla noBukumkani basemaZantsi.

UYakobi ngumfuziselo weMbali yamaMillerite kwanabali-144,000. Iballi lakhe lifanele ukusinika ukukhanya thina ekupheleni kwehlabathi.

UYakobi wemka eBher-shebha, waya eHaran. Wafika endaweni ethile, wahlala khona ubusuku bonke, ngokuba ilanga lalitshonile; waza wathabatha amatye aloo ndawo, wawabeka phantsi kwentloko yakhe, walala kuloo ndawo ukuba alale. Waphupha, nanko ileli imisiwe emhlabeni, yaye incopho yayo ifike emazulwini; nanko neengelosi zikaThixo zinyuka zisehla ngayo. Kwaye, khangela, uYehova wayemi ngaphezu kwayo, wathi, NdinguYehova, uThixo ka-Abraham uyihlo, noThixo kaIsake; ilizwe olele kulo ndiya kulinika wena nembewu yakho: Nembewu yakho iya kuba njengothuli lomhlaba, uya kwaneka uye entshonalanga, uye empumalanga, uye emantla, uye emazantsi; yaye ngawe nangembewu yakho ziya kusikelelwa zonke iintsapho zomhlaba. Kwaye, khangela, ndinawe, yaye ndiya kukugcina ezindaweni zonke oya kuzo, ndibuye ndikuzise kweli lizwe; ngokuba andiyi kukushiya, ndide ndikwenze oko ndikuthethileyo ngako. Genesis 28:10-15.

INkosi ingena emnqophisweni noYakobi. Xa iNkosi ingena emnqophisweni noMoses noSirayeli, kubakho ixesha lokulibaziseka; xa ingena emnqophisweni noYakobi, kubakho ixesha lokulibaziseka; xa ingena emnqophisweni noSirayeli wanamhlanje kwimbali yamaMillerite, kubakho ixesha lokulibaziseka; yaye xa ingena emnqophisweni nebandla lamaKristu ngePentekoste, kubakho ixesha lokulibaziseka.

Kule bali, ngexesha lokulinda, iNkosi ivula ukuqonda kwabantu baYo kwiLizwi laYo, okufuziselwe yileli enezingelosi zinyuka zehla—umfuziselo wonxibelelwano phakathi koThixo nomntu.

Wavuka uYakobi ebuthongweni bakhe, wathi, Inene uYehova ukule ndawo; bendingayazi ke mna. Woyika, wathi, Hayi ukoyikeka kwale ndawo! Asiyonto yimbi le ngaphandle kwendlu kaThixo, yaye lisango lezulu eli. Genesis 28:16-17.

Ekhaleni lobusuku, iintombi zikaMillerite ziyavuka zibe yiNdlu kaThixo. Ungena emnqophisweni nazo, ezenza uSirayeli wanamhlanje.

Wavuka uYakobi kusasa ekuseni, walithabatha ilitye abelimize njengomqamelo wakhe, walimisa laba yintsika, wagalela ioli encotsheni yalo. Wayibiza loo ndawo ngokuba yiBheteli; ke lona igama laloo mzi ekuqaleni lalinguLuzi. Genesis 28:18-19.

“ILuz” iyaguqulwa. AmaMillerite ayengengobantu bakaThixo ngowe-1798. Imbali yamaMillerite yimbali yendlela angena ngayo emnqophisweni nawo aze awenze abe ngabantu baKhe, ewaguqula esuka “eLuz” aya “eBheteli.”

UYakobi wenza isifungo, esithi, Ukuba uThixo uya kuba nam, andigcine kule ndlela ndihamba ngayo, andinike isonka sokudla, nempahla yokunxiba, ukuze ndibuyele endlwini kabawo ndinoxolo; ngoko ke uYehova uya kuba nguThixo wam; yaye eli litye ndilimiselileyo laba yintsika liya kuba yindlu kaThixo; yaye kuko konke oya kundinika kona ndiya kukunika isishumi, inene. Genesis 28:20-22.

Isifungo sikaYakobi kukungena emnqophisweni. Ucela uThixo ukuba amgcine endleleni—iiNdlu zaMandulo—aze amnike isonka sokusidla. AmaMillerite amele ukuba adle esawo isonka aze angabuyeli kubudenge bamaProtestanti.

Ukuba siyaqhubeka sidla isonka uThixo asinika sona, Yena uya kuyigcina umnqophiso waKhe nathi. Isonka neengubo kwisifungo sikaYakobi zifanekisela iinyaniso ezikwiTshathi ka-1843, uEllen White azibiza ngokuba liLitye lamaPhakade—iiNdlu zaMandulo nesonka.

“Ileli athe uYakobi walibona embonweni wasebusuku, isiseko salo simi phezu komhlaba yaye inqanaba lalo eliphezulu lifikelela kwezona zulu ziphakamileyo; uThixo ngokwakhe engaphezu kwale ntelezi, nozuko lwaKhe lukhanya phezu kwenqanaba ngalinye; izithunywa zezulu zinyuka zehla phezu kwale ntelezi yokukhanya okumenyezelayo, luphawu lonxibelelwano olungapheliyo olugcinwayo phakathi kweli hlabathi neendawo zasezulwini. UThixo uyawufeza ukuthanda kwaKhe ngokusebenza kwezithunywa zezulu ekunxibelelaneni okuqhubekayo noluntu. Le ntelezi ityhila indlela ethe ngqo nebalulekileyo yonxibelelwano nabemi balo mhlaba. Le ntelezi yamela kuYakobi uMkhululi wehlabathi, odibanisa umhlaba nezulu kunye. Wonke umntu obubonileyo ubungqina nokukhanya kwenyaniso aze ayamkele inyaniso, evuma ukholo lwakhe kuYesu Kristu, ungumthunywa wevangeli kweyona ngqiqo iphakamileyo yelo gama. Ungumamkeli wobutyebi basezulwini, yaye luxanduva lwakhe ukubudlulisa, ukusasaza oko akwamkeleyo.” Fundamentals of Christian Education, 270.

Xa Evula ukuqonda kwabo ngexesha lokulinda, wenjenjalo ngokuthumela izithunywa zezulu zenyuka zehla ngezitepsi.

Ukuba uyamkele inyaniso, unoxanduva lokwabelana ngayo. Ukuba uluzalisekisa uxanduva lwakho, uba lileli—indlela yonxibelelwano. Sibiziwe ukuba sibe yileyo ndlela.

“Leleli lalimela uKristu; yena ungumjelo wonxibelelwano phakathi kwezulu nomhlaba, yaye izithunywa zezulu zinyuka zehla kunxulumano oluqhubekayo noluntu oluwileyo. Amazwi kaKristu kuNatanayeli ayengqinelana nomfuziselo weleli, xa wathi, ‘Inene, inene, ndithi kuni, Emveni koku niya kulibona izulu livulekile, nezithunywa zikaThixo zinyuka zisihla phezu koNyana woMntu.’ Apha uMkhululi uzazisa ngokwakhe njengaloo leli iyimfihlakalo, eyenza kube nokwenzeka unxibelelwano phakathi kwezulu nomhlaba.” Review and Herald, November 11, 1890.

UYakobi unexesha lokulinda; uyalibala apho aze aphuphe ngeleli, emele iNkosi ivulela abantu baYo ukuqonda iLizwi laYo ngexesha lokulinda. Kule mbali, iNkosi ingena emnqophisweni nabantu baYo, ibathabatha eLuz ibenze iBheteli—iNdlu kaThixo.

Umjelo wonxibelelwano omelwe ziingelosi ezinyukayo nezehlayo kwizinyuko, onguKristu, ukwameleke kwakhona kuZekariya. USister White uphawula ngale nto kwiReview and Herald, Julayi 20, 1897, nangona esebenzisa umqondiso owahlukileyo.

“Abathanjisiweyo abemi ecaleni kweNkosi yomhlaba wonke, banesikhundla esakhe sanikwa uSathana njengokherubhi ogubungelayo. Ngabangewe abangabantu bezulu abajikeleze itrone yakhe.”

Ngoobani “izidalwa ezingcwele”? Ziingelosi. “Ngezidalwa ezingcwele ezijikeleze itrone yakhe, iNkosi igcina unxibelelwano oluqhubekayo nabemi bomhlaba.” Lilo elo ileli. Kuphela nje, apha uDade White akayi kusebenzisa ileli njengomfuziselo.

“Ioli yegolide imela ubabalo uThixo agcina ngalo izibane zamakholwa zisoloko zineoli, ukuze zingadanyazi zize zicime. Ukuba bekungengokuba le oli ingcwele ithululwa ivela ezulwini ngemiyalezo yoMoya kaThixo, amaziko obubi ebeza kuba nolawulo olupheleleyo phezu kwabantu.

“UThixo uyadunyazwa xa singazamkeli izigidimi asithumela zona. Ngaloo ndlela siyala ioli yegolide angathanda ukuyigalela emiphefumleni yethu ukuze idluliselwe kwabo basebumnyameni. Xa kufika ubizo, ‘Nanko umyeni uyeza; phumani niye kumkhawulela,’ abo bangayamkelanga ioli engcwele, abangabugcinanga ubabalo lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi ezizizidenge, ukuba abakulungelanga ukuhlangabeza iNkosi yabo. Abanalo, ngaphakathi kwabo ngokwabo, amandla okufumana loo oli, yaye ubomi babo buyatshabalala. Kodwa ukuba kucelwa uMoya oyiNgcwele kaThixo, ukuba siyabongoza, njengoko wenzayo uMoses, ‘Ndibonise uzuko lwakho,’ uthando lukaThixo luya kuthululwa ngokubanzi ezintliziyweni zethu. Ngeempompo zegolide, ioli yegolide iya kudluliselwa kuthi. ‘Asingamandla, asingagunya, kodwa ngoMoya wam, utsho uYehova wemikhosi.’ Ngokwamkela imitha eqaqambileyo yeLanga loBulungisa, abantwana bakaThixo bayakhanya njengezibane ehlabathini.” Review and Herald, Julayi 20, 1897.

Kwibali likaYakobi, sinembali yeMillerite. Kukho ixesha lokulibaziseka, yaye ubona ileli emele unxibelelwano phakathi kweZulwini noMhlaba.

UZekariya usixelela ngemibhobho emibini yegolide. Ileli inezipali ezimbini eziphambili emacaleni, kodwa uZekariya uzibiza ngokuba yimibhobho emibini yegolide.

Simele ukwamkela imiyalezo eyehla ngeleli leri laseZulwini size siyidlulisele kwabanye. Ukuba siyakwenza oko, siba yinxalenye yeleli, yinxalenye yenkqubo yonxibelelwano.

USisi White uyinxulumanisa le nto nomzekeliso weentombi ezilishumi.

Kwimbali yamaMillerite, babeyizalisekisa umzekeliso weentombi ezilishumi. Ixesha lokulibazisa likaYakobi lilingana nexesha lokulibazisa elikuMateyu 25 nakuHabakuki 2: “Nangona umbono usalibazisa, wulinde.”

Ibali likaYakobi nelikaZekariya zizizihlandlo ezifanayo zokulibazisa.

Ixesha lokulibaziseka, phakathi kwezinye izinto, liphawula ukuba iNkosi sele iza kwandisa ukuqonda kwabalaneli bayo ngeLizwi likaThixo. Ukuba awuyamkeli loo Oli eNgwele, uyintombi esisidenge.

Xa ufika kule mbali yembali, xa ucango luvalwa uze ube yintombi esisidenge, uDade White uthi, “Awona mazwi alusizi awakha aviwa ngala, ‘Andinazanga ndanazi.’”

Aninako ukwahlula ixesha lokulibala kwiSikhalo Sasezinzulwini Zobusuku. Ixesha lokulibala livelisa ukuthululwa koMoya oyiNgwele, okuvulela abantu bakaThixo ukuqonda kwabo kwiLizwi ngexesha leSikhalo Sasezinzulwini Zobusuku, kwanokubonelela ngeoli eyahlula iintombi ezilumkileyo kweziyizidenge.

Ixesha Lokulinda noMmangaliso Omkhulu Wokuthweswa Isithsaba KukaKristu

Kukho ixesha lokulinda xa uKristu wayesenza isenzo saKhe esona siphakamileyo—ukuvusa uLazaro.

UYesu wasamkela umyalezo othi, “ULazaro uyagula. Yiza, umnyamekele.” Kodwa uYesu akazange aye kwangoko.

USista White uthi abafundi bakhubeka koku. Bazibuza ukuba kutheni Engayi kunceda umhlobo waKhe, okanye abonakalise amandla aKhe njengoMesiya. Kodwa Walibala.

“Ekulibazisekeni kwakhe ukuza kuLazaro, uKristu wayenenjongo yenceba ngakubabo babengamamelanga. Walibala, ukuze ngokumvusa uLazaro kwabafuleyo anike abantu bakhe abaneenkani, abangakholwayo, obunye ubungqina bokuba ngenene waye ‘lulo uvuko, nobomi.’ Wayengafuni kulilahla lonke ithemba ngabantu, iigusha ezihluphekayo, ezibhadulayo zendlu kaSirayeli. Intliziyo yakhe yayiqhawuka ngenxa yokungaguquki kwabo. Ngenceba yakhe wayezimisele ukubanika obunye ubungqina bokuba wayenguMbuyiseli, Lowo yedwa wayenokuzisa ubomi nokungafi ekukhanyeni. Oku kwakufanele kube

bubungqina ababingeleli abangenako ukubutolika gwenxa. Esi yayisisizathu sokulibazisa kwakhe ukuya eBhetani.” The Desire of Ages, 529.

Wahlala ukuze abanike omnye ubungqina bokuba wayenamandla okuvusa abafileyo babe ngamadla-ndinyuka.

Lo mmangaliso uwongamileyo, ukuvuswa kukaLazaro, wabeka itywina likaThixo emsebenzini waKhe nakwibango laKhe lobuThixo.

Kwintsholo Yasezinzulwini Bobusuku, iNkosi iyawavusa iintombi ezizizilumko. Oku ngumzekeliso wenkqubo yokutywinwa. AmaMillerite ayetywinwa, enika umzekeliso wokutywinwa kwaba li-144,000.

Isifundo kaLazaro yeyokuba uKristu unokuthabatha umntu ofileyo ngenxa yezigqitho nezono, amzise ebomini.

Kwisiqendu esingoLazaro, uKristu uchaza ukufa njengobuthongo.

Bonke balele. Uyalibazisa. Uya kumvusa uLazaro, ebuyisela ebomini yaye ebeka itywina laKhe phezu kwabo. Lo ngumqondiso waKhe omkhulu wokugqibela.

Kwimbali yethu, xa etywina i-144,000, uyabaphakamisa babe ngumqondiso.

UZekariya uthi loo mqondiso wokuhlanganisa unjengamatye anqabileyo kwisithsaba. Esi sisenzo saKhe sokubekwa isithsaba.

Ngokuphalala nokutyhilwa kwenyaniso kwimbali yamaMillerite, ixesha lokulibaziseka liphawula ixesha apho iNkosi iyityhila khona inyaniso. Ileli, enezingelosi ezinyukayo nezisehlayo, yindawo apho inkqubo yokutywinwa yenzeka khona.

Ukungena koLoyiso kunye nesiKhalo sasebusuku baPhakathi

Ngoku sijonga ukuNgena koLoyiso. Qaphela into uDade White akuthelekisa nayo ukuNgena koLoyiso kwi-Spirit of Prophecy, umqulu 4, iphepha 250.

“Isikhalo saphakathi kobusuku asizange sithwalwe kakhulu yingxoxo, nangona ubungqina beZibhalo babucacile yaye bugqibelele. Kwahamba nalo amandla anyanzelisayo awashukumisa umphefumlo. Kwakungekho kuthandabuza, kungekho kubuza. Ngexesha lokungena kukaKristu ngoloyiso eYerusalem, abantu ababehlanganisene bevela kuzo zonke iindawo zelizwe ukuze bagcine umthendeleko, bathontelana baya eNtabeni yemiNquma, yaye njengoko babehlanganela kwisihlwele esasikhapha uYesu, babamba imvuselelo yelo xesha, baza banceda ekwandiseni isikhuzo esithi, ‘Makabongwe lowo uzayo egameni leNkosi!’ [Mateyu 21:9.] Kwangolo hlobo ke nabangakholwayo ababedibana kwiintlanganiso zama-Adventist—abanye beqhutywa kukufuna ukwazi, abanye beza nje ukuhlelekisa—bawava amandla okuqinisekisa awayehamba nesigidimi esithi, ‘Yabonani, uMyeni uyeza!’”

Ukungena Koyiselo kufanekisa iSikhalo Sasezinzulwini Zobusuku.

Makhe sifunde oko uDade White akutshoyo malunga noNgeno loLoyiso kwi-The Youth Instructor, Februwari 21, 1901.

Ixesha lokungena kukaKristu eYerusalem lalilelona xesha lonyaka lihle kakhulu. INtaba yeMinquma yayigutyungelwe luluhlaza, yaye amasimi emithi ayemahle ngamagqabi ahlukeneyo. Ukusuka kwimimandla eyayingqonge iYerusalem, abantu abaninzi babeze emthendelekweni benomnqweno onzulu wokubona uYesu.

Kutheni? Kuba beve ngoLazaro.

“Ummangaliso oyincopho woMsindisi, ekuvukiseni kwakhe uLazaro kwabafuleyo, wawube nefuthe elimangalisayo ebantwini, yaye isihlwele esikhulu nesizaliswe yinzondelelo satsaleleka kwindawo awayehleli kuyo uYesu.”

Ngoko ke, ulibele eBhethani phambi koNgeno loloyiso.

Oku kubhekisa kwiXesha loKulinda.

Emva kwemini kwakusele kudlule isiqingatha xa uYesu wathuma abafundi bakhe kwilali yaseBhetafage, esithi: “Yiyani kwilali ephambi kwenu, nize kwaoko nifumane iesile libotshelwe, nethole lalo linaye; zikhululeni, nizise kum. Ke ukuba kukho bani othetha nantoni na kuni, nize nithi, INkosi iyazifuna; aze kwaoko azithumele.”

Eli yaba sisihlandlo sokuqala ngexesha lenkonzo yaKhe uKristu avuma ukukhwela, yaye abafundi bakutolika oku njengophawu lokuba wayesele eza kubonakalisa amandla negunya aKhe obukumkani, aze athabathe isikhundla saKhe etroneni kaDavide. Ngovuyo bayiphumeza imiyalelo leyo. Balifumana ithole, baliqhaqha, balizisa kuYesu, owahlala phezu kwalo. Ke kaloku akuba uYesu ethe wahlala phezu kweso silwanyana, umoya wazaliswa zizibhengezo zokudumisa noloyiso. Wayengenalo uphawu lwangaphandle lobukhosi, enganxibanga sambatho sasemthethweni, yaye wayengalandelwa ngamajoni. Kodwa wayengqongwe liqela elalivuswe lulindelo olukhulu. Wayesandul’ ukuvusa abafuleyo. Abantu babecinga ukuba wayeza kuba nguMsindisi kaSirayeli. Babengoobani aba bantu?

“Abaninzi bayazithuzela ngokuzicebisa ukuba ilixa lokukhululwa kukaSirayeli selikufuphi. Ngengcinga yabo babona umkhosi wamaRoma usasazekile, ugxothwe eYerusalem, nesizwe samaYuda siphinde sakhululwa kwidyokhwe yomcinezeli. Kusuka emlonyeni kuye emlonyeni kudluliswa umbuzo othi, ‘Ngaba ngeli xesha uya kubuyisela kwakhona ubukumkani kuSirayeli?’ Abaninzi kwisihlwele bakhumbula ilizwi lomprofeti elithi: ‘Vuya kakhulu, ntombi yaseZiyon; dumzela, ntombi yaseYerusalem: yabona, ukumkani wakho uza kuwe: ulilungisa, enosindiso; ethobekile, ekhwele e-esileni.’ Bonke bazama ukugqitha omnye komnye ekuphenduleni oko kwakuprophetwe kudala. Isikhalo sivakala ezintabeni nasezintilini sisithi, ‘Hosana kuNyana kaDavide:’—iSikhalo Sasezinzulwini Zobusuku—‘Makabongwe lowo uzayo egameni leNkosi; hosana kwezona ziphakamileyo.’”

Akukho kulila okanye ukuzila okwavakala kuloo mkhosi. Abo babekhe baba ziimfama, kodwa amehlo abo aye aphiliswe nguNyana kaThixo, babekhokele indlela.

Ngubani okhokelayo endleleni? Ngabo abo babesakuba ngamaLawodike.

Bamngxamela kuYesu, ngoxa lowo wayevusiwe nguYe kwabafileyo wayekhokele isilwanyana awasikhwelayo. Abo babekhe baba zizithulu nezimumu, ngoku bephilisiwe, bancedisa ekwandiseni iiHosana zovuyo. Iziqhwalala, ngoku zihambayo, zaphula amasebe emithi yesundu zaza zawasakaza endleleni yaKhe.

“Umlephile, owayekhe wagxothwa ebantwini, wayekhona apho, ehlanjululwe ngamandla oMsindisi. Wabeka isambatho sakhe endleleni yoMsindisi, ekhwaza esithi, ‘Bulelani kuYehova; ngokuba ulungile; ngokuba inceba yakhe ingunaphakade.’”

Indoda eyayikhe yabanjwe ziidemon, sele iphilisiwe, yayikho apho, ngoku isengqondweni yayo ephilileyo, yongeza ubungqina bayo: ‘INKosi indenzele izinto ezinkulu, endinemihlali ngazo.’

Abafileyo ababebuyiselwe ebomini babekho apho, bemdumisa Yena. Umhlolokazi nenkedama babalisa ngemisebenzi Yakhe emangalisayo. Abantwana abancinane, abo baphiliswayo kwizifo, nabo babuyiselwayo engcwabeni, babezalisa indlela yoMhlawuleli ngamasebe esundu nangeentyatyambo.

Ngoko ke, uYesu uyalibala eNdlwini yabaHluphekileyo, ebhekisa kwiXesha lokuLibala.

Kutheni? Kuba sele eza kuthulula uMoya waKhe oyiNgcwele aze avule ukuqonda kwabo, ebhekisa kwiSikhalo Sasezinzulwini Zobusuku.

Kule bali, Uza njengoKumkani, ebhekisa ku-Okthobha 22, 1844. Ingaba uYesu uyeza na ukwamkela ubukumkani ngo-Okthobha 22, 1844? Ewe.

Le yiNgeniso yoLoyiso, yaye kukho abo baya kuphakamisa iNkqokozo yaseBusuku.

Ngoobani aba bantu? Ngabo abo baguqulwe ngamandla kaKristu.

Umyalezo wobulungisa bukaKristu, amandla akhe okusiguqula sisuke ekubeni ziimfama siye ekuboneni, sisuke ekufeni siye ebomini, sisuke ekubeni ngabanesifo seqhenqa siye ekuhlambululekeni, uthwalwa kwimbali yoNgeno loLoyiso, olufuzisela kwangaphambili iSikhalo saMaphakathi Kobotshi. Yintoni ethwala loo myalezo?

UKristu ukhwele ntoni? I-esile. Sisigidimi seSilamsi esithwala isigidimi sobulungisa bukaKristu.

Ngo-1840, ukuxhotyiswa koMyalezo weNgelosi yokuQala kwakunxulumene nokubanjwa komqathango kwe-Islam. Umlayezo wokuQala ukhokelela kuMyalezo weSibini; abanakwahlulwa.

Umyalezo Wokuqala uphethe uMyalezo Wesibini.

Umyalezo Wokuqala waqinisekiswa xa ubuSilamsi buthintelwayo, kwazaliseka isiprofeto. Esi siqinisekiso sanika amandla kuMyalezo weNgelosi yokuQala saza sakhokelela ekubeni amaProtestanti avale iingcango zawo ngokuchasene nawo.

Ukuvalwa kweengcango ngamabandla amaProtestanti kwakukukhatywa koMyalezo weSilamsi.

Imbali yamaMillerite ifanekisela kwangaphambili imbali yethu.

Umyalezo wobulungisa bukaKristu ngexesha lokutywinwa kwabayi-144,000, xa iNkosi ithulula uMoya wayo oyiNgcwele yaza yavulela iziBhalo amaLawodike namaqhenqa obu-Adventist, uphinda uthwalwe yidonki—uMyalezo wamaSilamsi.

Ehlotyeni nasekwindla ka-1844 kwanikelwa isibhengezo esithi, “Yabonani, umyeni uyeza.” Ngelo xesha kwabonakaliswa iindidi ezimbini ezimelwe ziintombi ezilumkileyo neziziziyatha—elinye iqela elalijonge ngovuyo ekubonakaleni kweNkosi, nelalilungiselela ngenkuthalo ukudibana naYo; elinye iqela lona, elaliphenjelelwa luloyiko, lisenza ngokuxhomekeka kwimpembelelo yesiquphe, lalaneliswe yimfundiso nje yenyano, kodwa liswele ubabalo lukaThixo. Emzekelisweni, xa umyeni wafikayo, “abo babekulungele bangena kunye naye emtshatweni.” Ukuza komyeni, njengoko kuboniswe apha, kwenzeka phambi komtshato. Umtshato umele ukwamkelwa nguKristu kobukumkani baKhe. . . . Imbambano Enkulu, 427

Ukungena koLoyiso kukuza koKumkani. Ngo-Oktobha 22, 1844, wamkela uBukumkani. Oku kukungena koLoyiso.

Kukweli xesha apho la maqela mabini etywinelwa kwisigqibo sesiphelo sawo.

Isibhengezo esithi, “Yabonani, umyeni uyeza,” ngehlobo lowe-1844, sakhokelela amawaka ukuba alindele ukuza kweNkosi ngoko nangoko. Ngexesha elimisiweyo uMyeni weza, engazanga emhlabeni, njengoko abantu babelindele, kodwa waya kuLowo Mdala ngeeMihla emazulwini, emtshatweni, ekwamkeleni ubukumkani baKhe. “Abo babekulungele bangena kunye naye emtshatweni: lwaza ucango”—ntoni?—“lwavalwa.” Babengayi kubakho emtshatweni ngokwabo; kuba wenzeka emazulwini, lo gama bona besemhlabeni. Abalandeli bakaKristu mabamlindele “iNkosi yabo, xa iya kubuya emtshatweni.” Luka 12:36. Kodwa bamele ukuqonda umsebenzi waKhe, baze bamlandele ngokholo njengoko engena phambi koThixo. Kungale ngqiqo kuthiwa bangena emtshatweni.” Imbambano Enkulu, 427.

Izingqinisiso zeZibhalo ngeXesha lokuLibala

Izibhalo ezimbalwa ziqaqambisa ixesha lokulibaziseka. Siya kuzihamba ngokukhawuleza size sigqibe ngengxelo kaDade White.

Kuthe ke umyeni walibazisayo, onke oozela, alala. Mateyu 25:5.

Kanye apha, ngoMatshi 22, 1844, kubhekiswa kwiXesha lokuLibaziseka.

Umhla wama-22 Matshi 1844 awusosiprofeto seBhayibhile. Ngumhla amaMillerite angawaqondanga kakuhle, kodwa wazisa ukudaniswa kokuqala waza waphawula ixesha lokulibazisa.

IZibhalo azitsho ukuba uThixo nguye ovelisa ixesha lokulibaziseka. Kukungaqondi kakuhle kwabantu okukubangelayo oku: “Nokuba umbono ungathi uyalibala, yilindele; ngokuba awuyi kulibala, awuxoki.”

Unoyolo lowo ulindayo, afike kwiintsuku eziliwaka elinamakhulu mathathu anamashumi amathathu anesihlanu. Ke wena hamba indlela yakho kude kube sekupheleni; kuba uya

kuphumla, uze ume esabelweni sakho ekupheleni kweentsuku. Daniyeli 12:12-13.

Ungakufunda oku ngeendlela ezimbini. Nokuba yiyiphi indlela:

Unoyolo lowo ulindayo, unoyolo nalowo ufikayo kuma-1335. Kodwa hamba indlela yakho de kube sekupheleni; kuba uya kuphumla, uze ume kwisabelo sakho ekupheleni kwemihla.

Intsikelelo yokufikelela ku-1335 ayithethi nje ngokufika ekupheleni kwesiprofeto sexesha. I-1335 iphela ngo-1843 eTshatini. Intsikelelo ayisosiphelo sesiprofeto sodwa, koko ngamava exesha lokulibaziseka. Intsikelelo yenzeka phakathi kweXesha lokuLibaziseka no-Oktobha 22, 1844. Kulapho kufuneka ulinde khona. “Unoyolo lowo ulindayo.”

Ngenxa yoko iNkosi iya kulinda, ukuze ibe nobabalo kuni; yaye ngenxa yoko iya kuphakanyiswa, ukuze inenzele inceba; kuba iNkosi nguThixo womgwebo; basikelelwe bonke abayilindelayo. Isaya 30:18.

Ukulinda kususela kwiXesha lokuLibaziseka kuse ukuya ku-22 Oktobha 1844. Ukuba umlindile Yena, uya kusikelelwa.

Kuba umbono uselixesha elimisiweyo, kodwa ekupheleni uya kuthetha, angaxoki; nakuba ulibala, yilindele; ngokuba uya kuza ngokuqinisekileyo, akayi kulibala. Habhakuki 2:3.

Yayikukungaqondi kwamaMillerite okwakuzisa ixesha lokulibala. Umbono ngowexesha elimisiweyo—ngo-Oktobha 22, 1844. Awuyi kuxoka, kodwa niya kucinga ukuba uyalibala ngenxa yokungaqondi.

Ngaba iNkosi yayicwangcise oku kungaqondani kakuhle? Ewe. USister White utsho njalo.

INkosi yavelisa ukungaqondani ngeTshathi ka-1843. UWilliam Miller wathi akazange ayichaze ngokugqibeleleyo i-1843, kodwa ngowe-1843 abazalwana bamcela ukuba asuse u-“if” aze aphawule i-1843 njengophawu lwendlela. USister White uthi olu luphawu lwendlela lwesiprofeto, ukuzaliseka kukaHabhabhuki 2. Olu phawu lwendlela, olwaluphawula ngokungagungqiyo i-1843, lwavelisa ixesha lokulibaziseka.

“Anoyolo amehlo awazibonayo izinto ezabonwayo ngowe-1843 nango-1844. Isigidimi sanikelwa. Kwaye akufanele kubekho kulibaziseka ekusiphindeni eso sigidimi, kuba imiqondiso yamaxesha iyazaliseka; umsebenzi wokuvala umele wenziwe. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikelwa isigidimi ngokumiselwa kukaThixo esiya kukhula sibe sisikhalo esikhulu. Ke ngoko uDaniyeli uya kuma esabelweni sakhe, ukuze anikele ubungqina bakhe.” Manuscript Releases, umqulu 21, 437.

Qaphelani uDaniyeli 12:12-13: “Unoyolo lowo ulindayo, aze afike kumawaka alinye anamakhulu amathathu anamashumi amathathu anesihlanu eentsuku.”—“Unoyolo lowo ufika kwi-1335. Unoyolo lowo ufika ku-1843,” lowo ngumqolo we-12.

Ivesi 13:

Ke kaloku hamba ngendlela yakho kude kube sekupheleni; ngokuba uya kuphumla, uze ume esabelweni sakho ekupheleni kwemihla. Daniyeli 12:12-13.

USister White udibanisa ndawonye iindinyana 12 no-13, esithi intsikelelo ye-1335 yazaliseka ngo-1843 nango-1844. Ayithethi ngenqaku elithile lexesha, kodwa ithetha ngabo balindela ukungena koloyiso kukaKristu eYerusalem, baqonde iingelosi zinyuka zize zehle esinyukweni, baze bangene emnqophisweni neNkosi njengoko ibanika iitafule ezimbini zomnqophiso.