

UMoya Wokuprofeta: UkuKhokela nokuFundisa

litafile Ezimbini ZikaHabakuki

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Intshayelelo: Isiseko SeeTafle Ezimbini ZikaHabakuki

Olu ngecelele lubizwa ngokuba ziiTafle Ezimbini zikaHabakuki. Kude kube ngoku, besithabatha iinyaniso ezithile kwiiTshathi zika-1843 nango-1850, kungekhona ukuze sizikhusele ngokweBhayibhile kweli nqanaba, koko ukuze simisele ukuba uEllen White uyazixhasa ezi nyaniso. Sibambelela kwelokuba, ukuba uyazigatya ezi nyaniso zesiseko, ngaxeshanye uyawugatya noMoya Wokuprofeta. Sifuna ukubeka oko kuqala embhalweni.

Uphononongo lweMbali yamaMillerite kunye neSikhalo Saphakathi Kwamabusuku

Kwintetho yethu yokuqala, sachaza imbali yamaMillerite, iziphawuli zendlela ukusuka kowe-1798 ukuya kowe-1844. Kwintetho yethu yokugqibela, sajonga ngokusondeleyo ngakumbi imbali ukusuka kwixesha lokulibaziseka ukuya ekuvalweni komnyango ngomhla wama-22 Oktobha 1844, sichonga elo xesha njengeSikhalo Saphakathi Kwebusuku. ISikhalo Saphakathi Kwebusuku sangena embalini kwiNtlanganiso Yenkampu yase-Exeter, ngomhla we-12–17 Agasti 1844, saza saqhubeka de kwangumhla wama-22 Oktobha 1844. Ixesha lokulibaziseka, elaqala ngoMatshi 1844, liyinxalenye yeSikhalo Saphakathi Kwebusuku kunye nenkqubo yokuhlunjululwa eyalungiselela abantu ukuba bavakalise umyalezo waso.

Besinethemba ukumisela oku ezintliziyweni nasezingqondweni zenu izolo. Yonke imizekeliso eseLizwini likaThixo yamaxesha okulibaziseka ithetha ngokuphela kwehlabathi. UEllen White, ephawula ngo-1 Korinte 10:11, uthi, “Ngamnye kubaprofeti bamandulo wathetha ngakumbi ngenxa yemihla yethu kunemihla ababephila kuyo.” U-1 Korinte 10:11 uthi, “Ke kaloku zonke ezi zinto zabelela bona ngokomzekelo; zaza zabhalelwa ukulumkisa thina, esifikelwe ziziphelo zehlabathi.” Imbali yamaMillerite yimbali yoko kuya kwenzeka ekupheleni kwehlabathi. Zonke ezi mbali zeBhayibhile zexesha lokulibaziseka nento elilandelayo zibonakalisa oko obekuya kwenzeka ngexesha lokulibaziseka kwamaMillerite nangesiBhengezo saphakathi kobusuku. Kufuneka siziqonde ezi zinto kuba imbali iya kuphindwa.

I-2520: Ukuxhaswa kukaEllen White

Besijongene nombala yokuqala kwezi Tshathi, nangona singakhange siyikhankanye kakhulu. Imfundiso yokuqala esifuna ukubonisa ukuba uEllen White uyixhasa ngokucacileyo yi-2520. Iintetho ezimbini zokuqala zaziyelelwe ukusikhokelela apha. Ngomso kusasa, siya kuqalisa ukuqwalasela iMihla ngemihla kule Tshathi.

Ukukhumbula Ukuhokelwa Nokufundiswa kweNkosi

Masiqale ngeLife Sketches, iphepha 196: “Asinanto yokoyika ngekamva, ngaphandle kokuba silibale indlela iNkosi esikhokele ngayo, nemfundiso yaYo kwimbali yethu edlulileyo.” Ekuphela kwento umKristu anayo yokuyoyika ngekamva kukuwa endleleni aze alahleke. Into efanele ukoyikwa kukungafumani ubomi obungunaphakade. Apha, uDade White uthi asinanto yokuyoyika ngekamva ngaphandle kwezinto ezimbini. Le yindinyana eqhelekileyo kuMoya wesiProfeto kubu-Adventist, kodwa kunqabile ukuva nabani na echaza ngokweenkcukacha ukuba kukuphi ukukhokela, kwanokuba zeziphi iimfundiso abhekisa kuzo.

Siya kubonisa ukuba ubunkokeli abubhekisayo yimbali yeSikhalo Sasezinzulwini Zobusuku. Kwimbali yeSikhalo Sasezinzulwini Zobusuku, uKristu wayekhokele ngexesha lokulibaziseka, ekufikeni nasekubhengezweni kweSikhalo Sasezinzulwini Zobusuku, nasekuvalweni komnyango ngomhla wama-22 Oktobha 1844. Wayilungiselela loo mbali ukuze ivelise abantu abanokungena ngokholo kunye naYe eNdalweni eNgwele Kakhulu. Simele soyike ukulibala loo mbali ikhethekileyo, kwakunye neemfundiso zaKhe.

Siza kubonisa ukuba kukho imfundiso ethile eyavelisa uKhwelo lwasezinzulwini zobusuku. Loo mfundiso yayingekokuwiswa koBukhosi base-Ottoman ngoAgasti 11, 1840, kwanokuba yayingenguye umbandela wobume babafuleyo, owavela kwimbali yoMyalezo weNgelosi yeSibini kwimbali yamaMillerite. Yayiyimfundiso ethile kwimbali yamaMillerite eyavelisa uKhwelo lwasezinzulwini zobusuku, apho iNkosi yakhokela khona, yaye asinanto yakoyika ngekamva ngaphandle kokuba silibale ukukhokela kwayo nemfundiso yayo.

Siphakamisa ukuba umqondiso wokukhokela kwaKhe kunye nowokufundisa kwaKhe kukuKhala Kwamaphakathi Ebusuku. Masiphinde sifunde esi sicutshulwa kumbono wokuqala kaEllen White: “Kule ndlela abantu be-advent babesiya esixekweni esasisekupheleni kwendlela. Babenokukhanya okuqaqambileyo kumiswe emva kwabo ekuqaleni kwendlela, ingelosi eyandixelela ukuba yayikukuKhala Kwamaphakathi Ebusuku. Oku kukhanya kwakukhanyisa yonke indlela, kwanika ukukhanya ezinyaweni zabo, ukuze bangakhubeki. Ukuba babegcina amehlo abo emile kuYesu, owayephambi kwabo kanye, ebakhokela esixekweni, babekhuselekile. Kodwa kungekudala abanye badinwa, baza bathi isixeko sasisekude kakhulu, yaye babelindele ukuba babe sele bengene kuso ngaphambili. Wandula ke uYesu abakhuthaze ngokuphakamisa ingalo yaKhe yasekunene ezukileyo, yaye engalweni yaKhe kwaphuma ukukhanya okwawazulazulayo phezu kweqela le-advent, baza badanduluka bathi, ‘Haleluya!’ Abanye, ngokungenangqiqo, bakuphika ukukhanya okusemva kwabo, baza bathi yayingengoThixo owayebakhokele ukuza kuthi ga apho.”

Bayalikhanyela iSikhalo Sasebusuku Bobusuku, yaye ngokunxulumene neSikhalo Sasebusuku Bobusuku baphikisa ngelithi iNkosi yayingabakhokeli kwiSikhalo Sasebusuku Bobusuku. Bayalikhanyela ukukhokela kukaThixo kwiSikhalo Sasebusuku Bobusuku. “Ukukhanya olwalungasemva kwabo lwacima, lwashiya iinyawo zabo ebumnyameni obugqibeleleyo, baza bakhubeka, balahlekelwa kukubona umqondiso noYesu, baza bawa besuka endleleni, behla baya kwelo hlabathi lingezantsi limnyama nelingendawo.”

Isikhalo Saphakathi Kobusuku ngokwemeko yaso

Siza kuphinda siwujonge kwakhona umlando woMkhosi Waphakathi Kwebusuku ukuze siwubeke kumxholo ofanelekileyo ngaphambi kokuba sijongane ne-2520.

Ukusuka kwi-The Great Controversy, amaphepha 391–395: “Xa laligqitha ixesha ekwalindelwe ngalo ukuza kweNkosi okokuqala, entlakohlaza ka-1844,”—eli lixesha lokulibaziseka, ukudana kokuqala—“abo babekhangele ngokholo ukuvela kwaYo bangeniswa okwethutyana ekuthandabuzekeni nasekungaqiniseki. Ngoxa ihlabathi lalibajonga njengaboyiswe ngokupheleleyo, laye lingqinile ukuba babephakamise inkohliso, umthombo wentuthuzelo yabo wawuseselizwini likaThixo. Abaninzi baqhubeka bephengulula iziBhalo, behlola kwakhona ubungqina bokholo lwabo, yaye befunda ngononophelo iziprofeto ukuze bafumane ukukhanya okungakumbi.”

Ukuba abaninzi benza oku, oko kuthetha ukuba kwakukho abathile ababengakwenzi. Apha akuthiwa “bona”; kuthiwa “abaninzi”—apha kukho iindidi ezimbini. “Ubungqina beBhayibhile obabuxhasa indawo yabo babubonakala bucacile yaye bugqibelele. Imiqondiso eyayingengenakuphazanyiswa yayalatha ekufikeni kukaKristu njengokusondeleyo. Intsikelelo ekhethekileyo yeNkosi, kokubini ekugqukeni kwaboni nasekuvuselelweni kobomi bomoya phakathi kwamaKristu, yayibonisile ukuba isigidimi sasivela eZulwini. Kwaye nangona amakholwa ayengenakukuchaza ukudana kwawo, ayeziva eqinisekile ukuba uThixo wayewakhokhele kumava awo angaphambili.

Kudityaniswe neziprofeto ababezithabathela ukuba zibhekisela kwixesha lokuza kwesibini kwakukho nemiyalelo elungele ngokukodwa imeko yabo yokungaqiniseki nokuxhalaba, ibakhuthaza ukuba balinde ngomonde elukholweni ukuba oko ngoku kwakumnyama ekuqondeni kwabo kuya kuthi ngexesha elifanelekileyo kwenziwe kucace.

Kulo mhlathi, kuthiwa, “Kudityaniswe neziprofeto ababezithabathela ekubeni zisebenza ngexesha lokuBuya kwesibini . . .” Zeziphi iziprofeto ababezikholelwa ukuba zisebenza ekuBuyeni kwesibini? I-2520, i-2300, ne-1335. Babekhohlelwa ukuba zontathu ezi ziprofeto zexesha zaphela ngo-1843, yaye oko kwakukuBuya kwesibini.

Phakathi kwezi ziprofeto kwakukho neso sikaHabhakuki 2:1–4: “Ndiya kuma emlindweni wam, ndizimise phezu kwenqaba, ndilinde ukubona oko Aya kukuthetha kum, kwanoko ndiya kukuphendula xa ndohlwaywa. Yandiphendula ke iNkosi, yathi, Bhala umbono, uwenze ucace emacwecweni, ukuze lowo uwufundayo abaleke. Kuba umbono usengowexesha elimisiweyo, kodwa ekugqibeleni uya kuthetha, ungxaxoki; nokuba uyalibazisa, ulindele; kuba uya kuza ngokuqinisekileyo, akayi kulibala. Yabona, umphefumlo wakhe okhukhumalayo awuthe tye kuye; kodwa olilungisa liya kuphila ngokholo lwalo.”

Kwangowe-1842, umyalelo onikwe kwesi siprofeto wokuba “ubhale umbono, uwenze ucace emacwecweni, ukuze abaleke lowo uwufundayo,” wacebisa kuCharles Fitch ukulungiswa kwetshati yesiprofeto yokubonakalisa imibono kaDaniyeli neyesiTyhilelo. Ukupapashwa kwale tshati kwathatyathwa njengokuzaliseka komyalelo owanikwa nguHabhakuki. Noko ke, ngelo xesha kwakungekho bani waqaphelayo ukuba ukulibaziseka okubonakalayo ekuzalisekeni

kombono—ixesha lokulinda—kuboniswa kwakweso siprofeto sinye. Emva kodano, esi Sibhalo sabonakala sinentsingiselo enkulu kakhulu: “Kuba umbono uselishesha elimisiweyo, kodwa ekupheleni uya kuthetha, ungaxoki; nangona ulibazisa, wulinde; kuba ngokuqinisekileyo uya kufika, awuyi kulibazisa. . . . Ilungisa liya kuphila ngokholo lwalo.”

Itshathi ka-1843 noMoya Wokuprofeta

Akukhathaliseki nokuba wenza umsebenzi oqhelekileyo okanye umsebenzi ongaqhelekanga—amagama asetyenziswa nguEllen White ukubhekisa kumsebenzi wenkomfa nakumsebenzi wokuzixhasa, ngokulandelelana kwawo. Nokuba uya kwimisebenzi yokuzixhasa ekhokelayo ngaphakathi kwe-Adventism okanye kwi-General Conference okanye kwi-Biblical Research Institute, ukuba ubabuza nge-1843 Chart, baya kuthi, “Zininzi kakhulu iimpazamo kule Tshathi.” Bayamchasa uEllen White, othi iNkosi yabamba isandla saYo phezu “kwempazamo” kweminye yemifanekiso yamanani ekule Tshathi.

Kodwa bona bazibeka ngokwabo ekuchaseni iLizwi likaThixo. KuHabakuki, kuthiwa lo mbono “awuyi . . . kuxoka.” Umbono abalindlela ababemelwe ukuwubeka kwiTshathi ka-1843, nto leyo abayenzayo, uzalisekisa uHabakuki 2. Lo ngumbono ababemelwe ukuwubeka kule Tshathi, yaye uHabakuki 2 uthi lo mbono “awuyi . . . kuxoka.” Ngoko ke, xa usithi le Tshathi “izele ziimpazamo,” uchasa kokubini uMoya weSiprofeto neBhayibhile.

Inxalenye yesiprofeto sikaHezekile nayo yaba ngumthombo wamandla nentuthuzelo kumakholwa: “Ilizwi likaYehova lafika kum, lisithi, Nyana womntu, siyintoni na eso saga eninaso ezweni lakwaSirayeli, nisithi, Imihla iyalibaziseka, nombono wonke uyatshitsha? Ngoko ke yithi kubo, Itsho iNkosi uYehova ukuthi . . . Imihla isondele, nokuzaliseka kwawo wonke umbono. . . . Ndiya kuthetha, nelizwi endiya kulithetha liya kwenzeka; alisayi kuba salibaziseka.” “Abo bendlu yakwaSirayeli bathi, Umbono awubonayo ngowemihla emininzi ezayo, yaye uprofeta ngamaxesha akude. Ngoko ke yithi kubo, Itsho iNkosi uYehova ukuthi, Akusayi kuphinda kulibaziseke nalinye lamazwi am; kodwa ilizwi endilithethileyo liya kwenziwa.” Hezekile 12:21–25, 27, 28.

Iindidi Ezimbini Zabanquli

Qaphela ukuba uthetha ngeendidi ezimbini zabakhonzi. Uthi abaninzi, xa oku kudana kwafikayo, baqhubeka befunda iziprofeto, nto leyo ebonisa ukuba kwakukho udidi olungazange luqhubeke. Siya kufumana ukukhanya okungakumbi ngalo mahluko phakathi kwezi ndidi zimbini.

Ukuzaliseka kukaHabakuki 2:1–4 yile Tshathi ka-1843 neTshathi ka-1850. Nakwincwadi kaHabakuki, ivesi 4 ithi olilungisa liya kuphila ngokholo lwalo, kwanaye onentliziyo eziphakamisileyo. Ichaza iindidi ezimbini zabanquli. Imbali yesiBhengezo saphakathi kobusuku ivelisa iindidi ezimbini zabanquli, yaye ezo ndidi zimbini zithethwa kuHabakuki.

Kumhlathi olandelayo, emva kokubhekisela kuHabakuki 2 nakuHezekile, uchaza elinye lamaqela athi: “abalindileyo.” Ngoobani abalindileyo? Ngabo abo bazalisekisa uDanilyeli 12, “Unoyolo lowo ulindayo, aze afikelele kwi-1335.” Eli qela ngabalindileyo.

Abo babelindileyo bavuyiswa, bekhola ukuba Lowo ulaziyo isiphelo kwasekuqalekeni wayejonge ezantsi kuzo zonke izizukulwana, yaye, ebona kwangaphambili ukuphoxeka kwabo, wayebanike amazwi enkuthazo nethemba.

Saye safowunelwa ngudade obeyesebenza kwelinye lamazwe aseMpuma Yurophu iminyaka embalwa. Wayengowalapho, wafudukela eUnited States, yaye xa wayiqondayo le Nguquko, wabuyela khona. Uye wajamelana nokuchaswa, usapho lwakhe lwecawe yangaphambili lunxibelelana neenkokeli zelizwe lakhe ukuze “luvale ucango kuye.” Kutsha nje, iNkosi imvulele ucango lokwabelana ngale Nguquko namaqela.

Ufowune kwakusasa ngentsasa, esabelana ngokuba omnye umqobo yayikukuhamba. Babedinga imoto ukuze bahambe baze bafundise lo myalezo, kodwa babengenayo imali eyaneleyo. Kwangoko nje bakufika kule ndawo, abahlobo abavela eUnited States, bekhuthazekile yiNkosi, bathumela imali eyaneleyo yokuthenga imoto.

Olu luhlobo lwamava olwenzeka kwabo babedanisekile. Babedanisekile, kodwa iNkosi yabakhokelela eziBhalweni ukuze ibakhuthaze, isithi, “Oku kudana bekuphantsi kolwalathiso lwam. Qhubekani nje nihambe phambili.”

“Ukuba bekungekho ngenxa yezi ndawo zeso Sibhalo, zibabongoza ukuba balinde ngomonde baze babambebele ngokuqinileyo ekukuthembeleni kwabo elizwini likaThixo, ukholo lwabo ngeluba lwabasilela ngelo xesha lovavanyo.”

Umzekeliso Weentombi Ezilishumi Nexesha Lokulibazisa

Qaphela indlela uDade White awudibanisa ngayo umzekeliso weentombi ezilishumi noHabakuki 2, kuba zombini zithetha ngexesha lokulibaziseka nangeendidi ezimbini zabanquli.

Umzekeliso weentombi ezilishumi kaMateyu 25 ukwabonisa amava abantu bama-Adventist. KuMateyu 24, ephendula umbuzo wabafundi baKhe ngokuphathelele umqondiso wokubuya kwaKhe nowokuphela kwehlabathi, uKristu wabonisa ezinye zezona ziganeke zibalulekileyo embalini yehlabathi neyecawe ukusuka ekuzeni kwaKhe kokuqala kuse kuye kwesibini; oko kukuthi, ukutshatyalaliswa kweYerusalem, imbandezelo enkulu yecawe phantsi kweentshutshiso zobuhedeni nezobupopu, ukusiba mnyama kwelanga nenyanga, nokuwa kweenkwenkwezi. Emva koku wathetha ngokuza kwaKhe ebukumkani baKhe, waza wabalisa umzekeliso ochaza iindidi ezimbini zabakhonzi abalindele ukubonakala kwaKhe. Isahluko 25 siqala ngamazwi athi: “Ngelo xesha ubukumkani bamazulu buya kufaniswa neentombi ezilishumi.” Apha kuboniswa icawe ephila ngemihla yokugqibela,”—ngoku, usebenzisa oku kwimbali yamaMillerite, kodwa qaphelani into ayithethayo—“Apha kuboniswa icawe ephila ngemihla yokugqibela,”—ngubani “icawe ephila ngemihla yokugqibela”? Ngu thina.

Kuyafana noko kuboniswa ekupheleni kwesahluko 24. Kulo mzekeliso amava abo abonakaliswa ziziganeke zomtshato waseMpuma. “Ngelo xesha ubukumkani bamazulu buya kufaniswa neentombi ezilishumi, ezathabatha izibane zazo, zaphuma zaya kumhlangabeza umyeni. Kwaye ezintlanu zazo zazi zizilumko, nezintlanu zazi zizizidenge. Zona

ezazizidenge zathabatha izibane zazo, azathabatha oli kunye nazo; kodwa ezizilumko zathabatha oli ezityeni zazo kunye nezibane zazo. Ke kaloku xa umyeni wayelibazisa, zontlanu zozela zalala. Ke ezinzulwini zobusuku kwabakho isikhalo, Khangelani, nanko umyeni uyeza; phumani niye kumhlangabeza.”

Ukuza kukaKristu, njengoko kwakuvakaliswe sisigidimi sengelosi yokuqala, kwaqondwa njengokumelwa kukuza komyeni. Uhlaziyo olubanzi phantsi kokubhengezwa kokuza kwakhe okusondeleyo lwaluhambelana nokuphuma kweentombi. Kulo mzekeliso, njengakuMateyu 24, kumelwa iindidi ezimbini. Bonke babewathathile amalambane abo, iBhayibhile, baza ngokukhanya kwayo baphuma baya kuhlangebeza uMyeni. Kodwa ngoxa abazizidenge bathabatha amalambane abo bengenawo amafutha, izilumko zathabatha amafutha ezityeni zazo. Izilumko zaye zamkela ubabalo lukaThixo, amandla oMoya oyiNgcwele avuselelayo natyhila ukukhanya, awenza ilizwi lakhe laba sisibane ezinyaweni zazo. Zaziphengulula iziBhalo ukuze zifunde inyaniso, zaza ngenkuthalo zafuna ubunyulu bentliziyo nobobomi. Ezi zazineamava obuqu nokholo kuThixo nakwilizwi lakhe, obungenakubhukuqwa kukudana nokulibaziseka. Abanye babesuka benyuswa yimvakalelo yesiqophe, bexhomekeke elukholweni lwabazalwana babo, benelisekile ziimvakalelo ezilungileyo kodwa beswele ukuqonda okupheleleyo kwenyaniso okanye umsebenzi wokwenene wobabalo. Babengakulungelanga ukulibaziseka nokudana. Xa izilingo zafikayo, ukholo lwabo lwasilela, nezibane zabo zakhanya mfiliba.

“Ngexesha umyeni wayelibazisa,”

Wathandabuza nini uMyeni? NgoMatshi 22, 1844. Uyalibazisa. Kuza kwenzeka ntoni ngoku? Ezi ndidi zimbini ziya kubonakaliswa.

Xa silibala Isikhalo Sasezinzulwini zobusuku size siphume endleleni siwele kwihlabathi elingendawo elingezantsi, sibonisa ukuba asiyiqondi iVangeli. IVangeli Engunaphakade ngumsebenzi kaKristu ekuveliseni iindidi ezimbini zabanquli, ngokusekelwe kwisigidimi sobuprofeti esivavanyayo. Ukususela kwixesha lokulibaziseka kude kuse ekutshoneni komnyango, le yeyona ncopho yeVangeli Engunaphakade. Apha, iNkosi ithabatha iindidi ezimbini ngexesha lokulibaziseka, ifuna ukuzikhokelela kunye Nayo eMgwebeni, ize izidlulise kwinkqubo yokuvavanywa ukubonisa ukuba ngokwenene zinawo na amafutha okanye azinawo. Le yeyona ncopho yomsebenzi kaKristu wokwahlula igolide kwinkunkuma, ingqolowa kumdiza, izilumko kwiziyatha.

“Ngeli lixa umyeni wayelibazisa, bonke bozela balala.” Ngokulibazisa komtshakazi kubonakaliswa ukudlula kwexesha awayelindelwe ngalo uYehova, ukuphoxeka, nokubonakala kokulibaziseka. Ngeli xesha lokungaqiniseki, umdla wabaphezulwana nabangenantliziyo ipheleleyo waqalisa ngokukhawuleza ukuxengaxenga, neenzame zabo zathotha; kodwa abo ukholo lwabo lwalusekelwe kulwazi lobuqu lweBhayibhile babenelitye phantsi kweenyawo zabo, amaza okuphoxeka awayengenakukulihlamba alisuse. “Bonke bozela balala;” iqela elinye likukungakhathali nasekulahleni ukholo lwalo, elinye iqela lilinde ngomonde de kunikwe ukukhanya okucace ngakumbi. Noko ke, kubusuku bovavanyo eli qela lokugqibela labonakala liphulukana, ukuya kuthi ga kwinqanaba elithile, nenzondelelo yalo nokuzinikela kwalo. Abangenantliziyo ipheleleyo nabaphezulwana babengasenakuxhomekeka elukholweni

Iwabazalwana babo. Elowo kufuneka ame okanye awe ngenxa yakhe.”

Xa kwafika ukudana, kwaqalisa iindidi ezimbini ukulala ngeendlela ezahlukileyo; kodwa kwaneentombi ezizizilumko zalahlekelwa yinxalenye yenzondelelo yazo. INkosi yayikhokela kule nto, ukuze xa umyalezo weSikhalo saMaphakathi kobusuku wafikayo kwiNtlanganiso yeNkampu yase-Exeter, Yenze umsebenzi phakathi kwazo.

Inkqubo Yokuvavanywa: Ixesha Lokulinda Nomsindo Wasezinzulwini Zobusuku

Ukusuka kwi-Spirit of Prophecy, umqulu 4, iphepha 228: Khumbulani ukuba le nkqubo—iSikhalo Sasezinzulwini Zobusuku, ukusukela kwiXesha Lokulibaziseka kude kube kukuvalwa komnyango—yiNkosi evavanya abantu baYo. ISikhalo Sasezinzulwini Zobusuku kwiNtlanganiso Yenkampu yase-Exeter, ekubhengezweni kwaso kwada kwaya kutsho ku-Oktobha 22, 1844, siyinxalenye nje enye yaloo mbali. Asinakwahlulwa kwi-xesha lokulibaziseka, elilungiselela isiphumo seSikhalo Sasezinzulwini Zobusuku phakathi kweendidi ezimbini zabanquli. Nifanele niqonde iSikhalo Sasezinzulwini Zobusuku, kuba ukuba anisiqondi, niya kuwa niphume endleleni.

"UThixo wayenenjongo yokuvavanya abantu bakhe. Isandla sakhe sasigubungele impazamo ekubalweni kwamaxesha okuprofeta. Isandla sakhe, isandla seNkosi, sasigubungele impazamo eyodwa ekubalweni kwamaxesha okuprofeta, kumaxesha amaninzi. Ama-Adventist akazange ayifumanise loo mpazamo, yaye ayizange ifunyanwe nangabona bafundileyo phakathi kwabachasayo bawo. Aba bokugqibela bathi, 'Ukubalwa kwenu kwamaxesha okuprofeta kuchanile. Isiganeko esikhulu siza kwenzeka kungekudala; kodwa asisiso eso sixelwa nguMnu. Miller; koko kukuguquka kwehlabathi, kungekhona ukubuya kwesibini kukaKristu.'"

Ixesha lokulindela ladlula, yaye uKristu akaveli ukuze akhulule abantu baKhe. Abo babemlindele uMsindisi wabo ngokholo olunyanisekileyo nangothando bafumana ukudana okukrakra. Kanti ke iNkosi yayizalisekisile injongo yaYo: yayivavanye iintliziyo zabo babebanga ukuba balindele ukubonakala kwaYo. Phakathi kwabo kwakukho abaninzi ababekhutywa luloyiko kunokuba babekhutywa luthando lwenyaniso. Xa isiganeko esasikulindelwe singazange senzeke, abo bantu bavakalisa ukuba babengadani; babengazange bakholwe ukuba uKristu uya kuza. Babengabanye bokuqala ukuhlelisa ngosizi lwabakholwayo bokwenyaniso.

Le yayiyinjongo yeNkosi. Asinanto emele isoyikise ngekamva, ngaphandle kokuba silibale indlela iNkosi esikhokele ngayo kumava ethu exesha elidlulileyo, yaye asinanto emele isoyikise ngaphandle kokuba sizilibale iimfundiso zeNkosi kumava ethu exesha elidlulileyo. Sicebisa ukuba aninakwahlula oku kukhokela kwimfundiso yaYo.

Imizobo Yobomi kaJames White noEllen G. White 1888, amaphepha 186–187: "UThixo wabavavanya waza wabangqina abantu bakhe ngokudlula kwexesha ngowe-1843. Impazamo—impazamo eyodwa—abayenzayo ekubaleni amaxesha esiprofeto ayizange ifunyanwe kwaoko nangabantu abafundileyo ababephikisana neembono zabo babekhangele ukuza kukaKristu. Ezi zifundiswa zinzulu zavakalisa ukuba uMnu. Miller wayelungile ekubaleni kwakhe ixesha, nangona babemphikisa ngokubhekisele kwisiganeko esasiya

kusithwesa eso sithuba. Kodwa bona, kwanabantu bakaThixo ababelindile, babekwimpazamo efanayo kumbuzo wexesha.

Sikholwa ngokupheleleyo ukuba uThixo, ngobulumko baKhe, wayemise ukuba abantu baKhe bahlangane nokudana, okwakulungiselelwe kakuhle ukutyhila iintliziyo nokuphuhlisa izimilo eziyinyaniso—kungabi nje ukutyhila iintliziyo zabo kuphela, kodwa nokuphuhlisa izimilo zabo, ekuziziseni kwinqanaba apho oku kuya kubonakaliswa engxakini efikayo ngoKhwelo lwaseBusuku obuphakathi. Abo bayamkela isigidimi sengelosi yokuqala ngenxa yokoyika izigwebo zikaThixo, kungekhona ngenxa yokuba babeyithanda inyaniso yaye benqwenela ilifa ebukumkanini bamazulu, ngoku babonakala ekukhanyeni kwabo okuyinyaniso. Babephakathi kwabokuqala ukuhlekisa ngabo badanileyo ababenolangazelelo olunyanisekileyo nolothando lokubonakala kukaYesu. Olu vavanyo lukaThixo, oluhlolisisa kakhulu, lwatyhila izimilo eziyinyaniso zabo babeya kusaba uxanduva nehlazo ngokukhanyela ukholo lwabo ngelixa lovavanyo.

Abo babezaliswe abazange bashiywe ebumnyameni; kuba ekuphandeni amaxesha esiprofeto ngemithandazo enyanisekileyo, kwafunyanwa impazamo—loo mpazamo ikhethekileyo—kwaza kwalandelwa umgca wepensile yesiprofeto usihla utyhutyha ixesha lokulibazisa. Ekulindeleni ngovuyo ukuza kukaKristu, ukulibazisa okubonakalayo kombono kwakungakhange kuthathelwe ngqalelo, yaye kwaba sisothuso esilusizi nesingalindelekanga. Noko ke, kanye olu vavanyo lwaluyimfuneko kakhulu ukuze kuvele kwaye kuqiniseke amakhohla anyanisekileyo enyanisweni. Ixesha lokulibazisa laliyimfuneko kakhulu. Alizange nje kuphela libe liza kubonakalisa amaqela amabini lize liqalise ukuveza izimilo zawo eziya kubonakaliswa kwimbali yesiKhulo saphakathi kobusuku kuse ekutshoneni komnyango, kodwa laliyimfuneko ukomeleza abo babeza kuphuma bekwicala elifanelekileyo lalo mba. Aninako ukwahlula ixesha lokulibazisa kwisiKhulo saphakathi kobusuku okanye ekutshoneni komnyango.

Xa uwukhanyela uMkhosi Waphakathi Kwebusuku, ukhanyela kanye loo mbali ngokwayo. UMkhosi Waphakathi Kwebusuku asinguwo nje umyalezo kaSamuel Snow kwiNkomfa Yentente yase-Exeter; ungamava exesha lokulibaziseka. Kulapho iNkosi yayikhokelela khona. Asinanto emele isoyikise ngekamva, ngaphandle kokuba silibale ukukhokela kweNkosi kwimbali yethu edlulileyo—le mbali yexesha lokulibaziseka noMkhosi Waphakathi Kwebusuku, apho Yena ezisa iVangeli Elingunaphakade kwincopho kwiMbali yamaMillerite, evelisa iindidi ezimbini zabanquli.

Imibhalo Yokuqala, iphepha 74: “Ndibonile ukuba itshathi ka-1843 yayikhokelwa sisandla seNkosi, nokuba yayingafanele iguqulwe; ukuba amanani ayenjalo njengoko Yona yayiwafuna; ukuba isandla saYo sasiphezu kwawo saza safihla impazamo kwamanye amanani, ukuze kungabikho mntu unokuyibona, de sisuswe isandla saYo.”

Imfihlelo Yobugwenxa neNkqubo Yokuvavanywa

Ukuba besinexesha, besinokuxoxa ngemfihlelo yobugwenxa. Imfihlelo yobugwenxa inokuba neentsingiselo ezichanekileyo ezingaphezu kwesinye, kodwa apha ibhekisa emsebenzini kaSathana wokuxuba ububi nokulungileyo, inyaniso nempazamo, kwiimbali ezingcwele apho iNkosi ibavavanya abantu baYo. Kwiimbali ezingcwele zesiBhalo apho iNkosi ibangenisa abantu baYo

kwinkqubo yokuvavanywa, niya kuhlala nibona imfihlelo yobugwenxa—umsebenzi kaSathana wokuxuba inyaniso nempazamo. Xa abantu befika kule ndawo yokuvavanywa, imfihlelo yobugwenxa iye yawafiphaza amacala ombandela.

Xa kwafika ixesha lokuvavanywa kukaNowa, iBhayibhile isixelela ukuba imbewu kaSathana yayisele ixutywe nembewu kaThixo ngaphambi koko. Yiyo le nto yabangela ukuba imfihlelo yobugwenxa izaliseke ngexesha likaNowa, ichazwe kwiGenesis njengoko oonyana bakaThixo bathabatha iintombi zabantu ukuba zibe ngabafazi—ukuxutywa kweembewu ezimbini, imfihlelo yobugwenxa eyandulela uvavanyo lukaNowa.

Kuvavanyo lukaMoses noLwandle oluBomvu, isiBhalo sichaza indlela awawonakaliswe ngayo amaSirayeli, awayeza kuvavanywa kuLwandle oluBomvu naseSinayi, ziimfundiso zaseYiputa emva kokuba ebe apho ixesha elide kangako. Yayiyeyona mfihlelo yobugwenxa leyo—ukuphenjelelwa ziimfundiso zikaSathana.

Ngexesha lamaYuda, yaba ziimfundiso zamaGrike ezalungiselela indlela yokuba iSanhedrin ilikhave inkqubo yawo yokuvavanywa.

Kwimbali yamaMillerite, amaMillerite awayekwiicawa zamaProtestanti ayesandul’ ukuphuma kwiminyaka eli-1260 yempembelelo yoPopu, eyayonakalisa imbewu enyulu ngembewu engacocekanga, ivalisa imfihlelo yobugwenxa eyandulela uvavanyo lweMbali yamaMillerite.

Yiloo mfihlelo yokungabi namthetho ehlala ikhona ngamaxesha onke.

Ukuba ufunda indlela imfihlelo yobugwenxa esebenza ngayo, yiya kuPatriarchs and Prophets, isahluko sokuqala. USister White usixelela indlela uSathana awawuzalisekisa ngayo ummangaliso wobugwenxa eZulwini. Kwakuzakubakho uvavanyo eZulwini malunga nokuba zeziphi iingelosi ezaziza kuhlala nokuba zeziphi ezaziza kususwa, yaye uSathana wayezalisekisa ummangaliso wobugwenxa kanye apho eZulwini phambi kwaloo nkqubo yovavanyo.

USathana wakwenza oku ngokuhlwayela ukuthandabuza, ngokubeka ilizwi lakhe ngaphezu kweLizwi likaThixo, yaye okubaluleke ngakumbi, ngokukhokelela abanye ukuba bavakalise iimfundiso zakhe zobuxoki—umsebenzi ombi kakhulu. Wayebeka ukuthandabuza engqondweni yakho, uze ke uphume uye kukuvakalisa oko kuthandabuza eqeleni. Ukuba nabani na wayekhalaza ngolo kuthandabuza, wayeya kukhalaza ngawe, kungekhona ngaye.

Kutsha nje, umfundisi othile waseSpokane, eWashington, wenza amagqabaza nge-Early Writings, iphepha 74, esithi, “Ndaya kwisichazi-magama semihla nexesha likaEllen White, iWebster’s Dictionary, yaye figures ayithethi nto inxulumene ne-arithmetic.” Uninzi lwabantu oluve oko belungayi kukuphicotha kwaye beluya kumkholwa. Ubuncinane, loo mfundisi wayehlwayela amathandabuzo malunga noko la manani amele kona kule ndima; enyanisweni, wayexoka. IWebster’s 1828 Dictionary ithi: FIGURE, n. Kwi-arithmetic, uphawu olubonisa inani, njengokuba 2, 7, 9.

Wayebonakalisa amathandabuzo, esenza umsebenzi omelwe njengemfihlelo yobugwenxa. Wayechazela ama-Adventist, ukuba bakulungele ukubona, ukuba ngeli xesha lembali yoMhlaba,

kufuneka uliqonde ngokwakho inyaniso uze ungaphulaphuli ebantwini; kuba, “. . . imfihlelo yobugwenxa seyisebenza kakade: . . .”

Imibhalo Yokuqala, iphepha 74: “. . . ukuba amanani ayenjalo njengoko Wayefuna ukuba abe njalo, nokuba isandla saKhe sasiphezu kwawo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye unokuyibona, de isandla saKhe sasuswa.”

Kukulahlekisa, yaye izifundiswa zezakwalizwi zidla ngokwenza oko. Ukuba ufuna ukuqonda intsingiselo yegama eBhayibhileni okanye kuMoya Wobuprofeti, awuqali ngokujonga kwizichazi-magama; uqala ngokujonga kumprofeti. Umzekelo, uDaniyeli usebenzisa igama lesiHebhere elithi rum kuDaniyeli 8:11, eliguqulelwe ngokuthi “lasuswa.” Abantu bacinga ukuba lithetha “ukususwa,” kodwa uDaniyeli usebenzisa u-rum amanye amaxesha amahlanu, kwaye alize lithethe “ukususa”—lithetha “ukuphakamisa nokuzukisa.” Ngoko ke, ukucinga ukuba u-rum kuDaniyeli 8:11 uthetha “ukususa” kukulandela isithethe, kungekhona indlela uDaniyeli alisebenzisa ngayo elo gama.

Ngokufanayo, ngo-Ellen White: Ukuba ufuna ukubanga ukuba kwi-Early Writings, 74, igama elithi “figures” lithetha imifanekiso yobugcisa okanye imizobo, usenokuthi, “Isichazi-magama semihla ka-Ellen White asitsho ukuba ‘figures’ zithetha izibalo,” uthembele ekubeni uninzi lwabantu aluyi kukhangela. Kodwa ukuba belunokukhangela, beluya kufumanisa ukuba “figures” ngokwenene zithetha izibalo.

Kodwa indawo yokuqala oya kuyo nguEllen White ngokwakhe: Uthetha ntoni ngamanani? Kwi-Early Writings, iphepha 74, uthi, “Isandla saKhe sasisentla saza safihla impazamo kwamanye amanani,” yaye kwiphepha 236 uthi, “Isandla saKhe sagquma impazamo ekubalweni kwamaxesha esiprofeto.” Umprofetikazi uchaza ukuba isigama sakhe, amanani, simela amaxesha esiprofeto—izibalo, hayi umzobo.

Ngoko ke, iNkosi yasibamba ngantoni isandla saYo? Yasibamba isandla saYo phezu kwempazamo ekubalweni kwamaxesha esiprofeto—amanani.

Ukuvunywa kukaEllen White kwe-2520

Le yeyona ngongoma iphambili. Baninzi abashumayela umyalezo ofanayo nowethu, yaye ndiyabaxhasa. Kodwa xa kufikwa kwi-2520 nokuba uEllen White wayekhohlelwa ukuba yayisisiprofeto esisemthethweni, nantsi impikiswano—nantsi ubungqina, yaye kulapho nifanele niqale khona. Zonke ezinye iingxoxo zisemthethweni yaye ziyinyaniso, kodwa le yeyona ndawo yokuqala.

Kwi-Early Writings, iphepha 74, apho kuthiwa iNkosi yayibambe isandla saYo phezu kwempazamo kwezinye zeenani, uchaza oko kuthethwa yile nto kwakwelo ncwadi, kwiphepha 236: “Ndabona abantu bakaThixo bevuya benethemba, bekhangelela iNkosi yabo. Kodwa uThixo wayezimisele ukubavavanya.” Uthetha ngeXesha lokuLibaziseka [Matshi 22, 1844], ukudana kokuqala.

Akabhekiseli ngokuDandatheka okwenzeka ngomhla wama-22 ku-Oktobha 1844, kuba nabo baya kuvavanywa apho kananjalo; kodwa apha ubhekisa kumhla wama-22 kuMatshi 1844, ixesha lokulibaziseka: “UTHixo wayenenjongo yokubavavanya.” “Isandla saKhe sasigqume impazamo ekubaleni kwamaxesha obuprofeti.” Wayeza kubavavanya njani ngexesha lokulibaziseka? Ngokubamba isandla saKhe phezu kokuqonda kwabo kwamaxesha obuprofeti. Aninanto yokoyika ngekamva, ngaphandle kokuba silibale indlela iNkosi esikhokele ngayo kwixesha elidluleyo, kwimbali yamaMillerite, neemfundiso zaYo.

La maxesha obuprofeti ayeyeyimfundiso ezavelisa ixesha lokulibaziseka. “Isandla saKhe sagubungela impazamo ekubalweni kwamaxesha obuprofeti. Abo babelindele iNkosi yabo abazange bayibone le mpazamo,”—impazamo enye—“kwaye nawona madoda afundileyo ayelichasa elo xesha nawo asilela ukuyibona. UThixo wayecebe ukuba abantu baKhe badibane nokudaniswa. Ixesha ladlula, baza abo babekhangela ngoovuyo olukhulu uMsindisi wabo baba lusizi baza badakumba, lo gama abo babengakuthandanga ukuvela kukaYesu, kodwa bamkela isigidimi ngenxa yokoyika, bakholiswa kukuba Akazange eze ngexesha lokulindelwa. Ukuvuma kwabo ukholo kwakungayichaphazelanga intliziyo nokuyihlambulula ubomi. Ukudlula kwelo xesha kwakubaliwe kakuhle ukuze kutyhile iintliziyo ezinjalo. Babengabokuqala ukuguquka baze bahlekise ngabo babebuhlungu, bedanile, abo babekuthanda ngenene ukuvela koMsindisi wabo. Ndabona ubulumko bukaThixo ekulingeni abantu baKhe nasekubanikeni uvavanyo olungqongqo lokuphonononga ukuze kufunyaniswe abo babeza kurhoxa babuyekele umva ngexesha lokulingwa.

UYesu nawo wonke umkhosi wasezulwini babajonga ngovelwano nangothando abo babenokulangazelela okumnandi belinde ukumbona Lowo imiphefumlo yabo eyayimthanda. Lingelosi zazijikeleza phezu kwabo, ukuze zibaxhase ngexesha lovavanyo lwabo. Abo babengayihoyanga into yokwamkela isigidimi sasezulwini bashiywa ebunmyameni, yaza ingqumbo kaThixo yavutha phezu kwabo, kuba abazange bamkele ukukhanya awayebathumelele kona evela ezulwini. Abo bathembekileyo, badanileyo, ababengaqondi ukuba kutheni iNkosi yabo ingafikanga, abazange bashiywe ebunmyameni. Bakhokelwa kwakhona eziBhalweni zabo ukuze baphande amaxesha esiprofeto. Isandla seNkosi sasuswa kumanani, yaza impazamo—enye kuphela—yacaciswa.

Apha uyawuchaza umposiso owawukumanani akwiTshathi ka-1843, yaye sele echaze ukuba loo manani amela amaxesha obuprofeti. “Babona ukuba amaxesha obuprofeti afikelela ku-1844, nokuba ubungqina obo banye ababebunike ukuveza ukuba amaxesha obuprofeti aphela ngo-1843, babungqina ukuba aya kuphelela ngo-1844.” Isiphelo sengxoxo! U-Ellen White ubeka itywina lakhe lokwamkela phezu kwe-2520.

Kukho kuphela amaxesha amathathu esiprofeto kwiTshathi ka-1843 ababewaqonda ukuba aphela ngo-1843: i-1335, i-2520, ne-2300. UThixo wabamba isandla saKhe phezu kwempazamo ethile kwamanye amanani—amaxesha esiprofeto akwale Tshathi—kwada kwasuswa isandla saKhe. Akusithoba ukususa isandla saKhe, abo babelindile ngokuthembeka bakhokelwa ukuba baphinde bafunde amaxesha esiprofeto baza bafumanisa ukuba obo bungqina bunye obabakhokelela ekuboniseni ukuba amaxesha esiprofeto aphela ngo-1843, emva koko baqonda ukuba bungqina bokuba mabini kuwo aphela ngo-1844.

I-1335 iqala ngo-AD508 ize iphele ngo-1843. I-2520 iqala ngo-677BC yaye ichatshazelwa kukuzala konyaka. OoVulindlela babecinga ukuba yaphela ngo-1843, kodwa kamva baqonda ukuba ubungqina obo babubakhokelele ekuxeleni kwangaphambili u-1843 babungqina kwakhona ukuba isiprofeto se-2520 saphela ngo-1844. Isiprofeto se-2300 siqala ngo-457BC, yaye babecinga ukuba saphela ngo-1843, kodwa emva kokudana, ngokufunda kwabo amaxesha esiprofeto, baqonda ukuba saphela ngo-1844.

Zintathu ezintathu kuphela iziprofeto ababekhokelele ukuba ziya kuphela ngo-1843, yaye enye kuzo iyaphela ngokwenene: i-1335. Esi siprofeto asisosona iNkosi eyasibamba ngesandla saYo. Sichaza imbali yamaMillerite ukususela kwiXesha lokuLibazisa, sidlule kwiSikhalo saBubusuku, de kube ngu-Oktobha 22, 1844.

Kwinkcazo yayizolo, siphela ngale ngcaphulo kaEllen White: “Asekelwe amehlo awabonayo izinto ezabonwayo ngowe-1843 nangowe-1844.” Oku kuthiwa, “Ubusesiwe lowo uzayo ku-1843.” Kumhlathi olandelayo, uthi, “Isigidimi sanikelwa. Kwaye makungabikho kulibaziseka ekusiphindeni isigidimi, kuba iimpawu zamaxesha ziyazaliseka; umsebenzi wokuvula umele ukwenziwa. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikelwa isigidimi ngokumiselwa kukaThixo esiya kukhula sibe sisikhalo esikhulu. Ngoko ke uDaniyeli uya kuma esabelweni sakhe, anike ubungqina bakhe.” Manuscript Releases, umqulu 21, 437.

UDaniyeli emi esabelweni sakhe yivesi 13 likaDaniyeli 12. “Anekhlo amehlo awabonayo izinto ezabonwayo ngowe-1843 nangowe-1844” yivesi 12. UEllen White unika ingcaciso engcwele ngoDaniyeli 12:12–13, esithi ezi vesi azithethi ngesiprofeto sexesha, kodwa ngamava aquka owe-1843 nowe-1844, aveliswe kukuqondwa gwenxa kowe-1843 okuvelisa ixesha lokulibaziseka. Xa lifika ixesha lokulibaziseka, “Unoyolo olindayo.” Nangona umbono ulibazisa, wulinde. Unoyolo lowo ulinda ngokuthembeka ukusuka kwiXesha Lokulibaziseka de kuvalwe ucango. Oko akubonayo othembekeleyo ngowe-1843 nangowe-1844 kuyintsikelelo emkhokelela kwiNdawo Engcwele Kakhulu.

Isiprofeto se-1335 saphela ngowe-1843, siphawula ukufika kweSikhalo Sasezinzulwini Zobusuku. Amaxesha esiprofeto angama-2520 nangama-2300 aphela ngowe-1844. UEllen White uthi ubungqina obo babakhokelela ukuba bavakalise ukuba ama-2520, ama-2300, nama-1335 aphela ngowe-1843, ngelo xesha baqondwa ukuba bungqina ukuba aya kugqitywa ngowe-1844.

Ukukhanya okuvela eLizwini likaThixo kwakhanya phezu kwesimo sabo, baza bafumanisa ixesha lokulibaziseka—“Nokuba [umbono] uyalibala, yimlindele.” Ekuthandeni kwabo ukuza kukaKristu ngokukhawuleza, babengakuhoyanga ukulibaziseka kombono, okwakubalelwe ukubonakalisa abo balindayo ngokwenene. Kwakhona babenendawo yexesha. Sekunjalo ndabona ukuba abaninzi kubo babengenako ukuphakama ngaphezu kokudaniswa kwabo okunzulu ukuze babe nelo nqanaba lenzondelelo namandla elaliphawule ukhlo lwabo ngowe-1843.

USathana nezithunywa zakhe boyisa phezu kwabo, yaye abo babengayi kuwamkela umyalezo bazivuyela ngokwabo ngenxa yomgwebo wabo obonela kude nobulumko babo

ekungawamkeleni loo nkohliso, njengoko babeyibiza. Abazange baqonde ukuba babewugatya umcebiso kaThixo ngokuchasene nabo ngokwabo, nokuba babesebenza bemaneyene noSathana nezithunywa zakhe ukuze badide abantu bakaThixo, ababephila ngokwenene umyalezo othunyelwe uvela ezulwini.”

Kule mbali, kukho iindidi ezimbini zabanquli. Udidi olungathembekanga luyabahlekisa abo balindileyo, kodwa abo balindileyo bakhokelwa babuyiselwa kumaxesha esiprofeto baze baqonde ukuba kanye obo bungqina obabakhokelela ekuchongeni isiphelo se-2520 ne-2300 ngo-1843 babuza kungqina ukuba baphela ngo-1844.

Nangona abo babelindileyo bakuqonda oku, babengasenawo amadangatye afanayo eNkosi njengangaphambi kokudana kokuqala. Baya kuphinda bavuselelwe ngomyalezo wokuKhala Kwasemini Ebusuku. Abo babelindileyo babesesele beyiqondile i-1844, isiphelo seziprofeto, ngaphambi kokuKhala Kwasemini Ebusuku.

Isigidimi sasezinzulwini zobusuku sabavumela abo babelindile ukuba bachonge u-Oktobha 22, 1844. Ngolo lwazi, kwakungekuko nje ukuba kwakukwindawo ethile ku-1844; kwakukulo kanye mhla, yaye oko kwawanika amandla umyalezo.

Uyawubona na lo msebenzi uqhubekayo? Iimfundiso ezivelisa la mava ziziprofeto ezithathu: i-1335, i-2300, ne-2520.

Emva kokuqonda oku, baqalisa ukuvakalisa besithi, “Phumani eBhabheli.” Lo nguMyalezo weNgelosi yesiBini.

Makucace gca: Yintoni ephela ngexesha lokulinda? Kukusetyenziswa kweTshathi ka-1843. Bayibeka ecaleni le Tshathi kuba ngoku babeqonda ukuba iNkosi iza kuza ngo-1844, kanti iTshathi yayisithi ngo-1843. Ngoko ke, bayibeka ecaleni iTshathi ngenxa yembali yoMyalezo weNgelosi yesiBini.

Yintoni eba ngomyalezo wabo kwimbali yeNgelosi yesiBini? Umhlathi wokugqibela uyakuchaza.

Amakholwa kulo myalezo ayecinezalwe emabandleni. Kangangethuba, abo babengavumi ukuwamkela lo myalezo babethintelwe luloyiko ekubonakaliseni izimvo zeentliziyo zabo; kodwa ukudlula kwexesha kwatyhila iimvakalelo zabo zokwenene. Babenqwenela ukuthulisa ubungqina abo babelindile ababeziva benyanzelekile ukubuthwala, bokuba amaxesha esiprofeto ayesanda ade afikelele ku-1844.

Ziziphi iixesha zobuprofeti? I-2520, i-2300, ne-1335. Lowo ngomyalezo wazo kule mbali. Ngoku bathi, “Siyakuqonda! Ezi ziprofeto zifikelela ku-1844.” Umyalezo wazo kwimbali yoKhawelo lwasezinzulwini zobusuku ziziprofeto zeminyaka eyi-2520 ne-2300.

“Kangangexeshana, abo babengayi kuwamkela umyalezo babethintelwe luloyiko ekwenzeni ngokweemvakalelo zeentliziyo zabo; kodwa ukudlula kwexesha kwatyhila iimvakalelo zabo eziyinyaniso. Babenqwenela ukuthulisa ubungqina abo balindileyo babeziva benyanzelekile ukubuthwala, bokuba amaxesha obuprofeti ayolulela kowe-1844. Ngokucaca amakholwa achaza impazamo yawo—impazamo engaqhelekanga—aza anika izizathu zokuba kutheni

ayelindele iNkosi yawo ngowe-1844. Abachasayo babengenakuzisa naziphi na izizathu ezichasene nezizathu ezinamandla ezazinikiwe. Sekunjalo, ingqumbo yamabandla yavutha; bazimisela ukungabuphulaphuli ubungqina, nokuwuvalela ngaphandle kwamabandla loo bungqina, ukuze abanye bangabi nako ukuluva.”

Kwenzeka ntoni xa unikezela ngo-2520 enxulumene neentsuku ezingama-2300? KwiMbali yamaMillerite, uyavalelwa ngaphandle ezicaweni, yaye kwenziwa umzamo wokuwuthulisa loo myalezo.

Abo bangazange banobuganga bokubamba kwabanye ukukhanya uThixo awayebanike kona, bagxothwa emabandleni; kodwa uYesu wayenabo, yaye babevuya ekukhanyeni kobuso baKhe. Babelungiselelwe ukwamkela isigidimi sengwe yesibini.” Early Writings, 235–237.

Ngaphandle kokungena kufundo lwe-2520, into esizama ukuyibonisa kukuba uEllen White ubeka itywina lakhe lokuvuma phezu kwe-2520. Ukuba awukwazi ukuyibona le nto, kufuneka uthandaze ukuba uYesu asuse amaxolo emehlweni akho. UEllen White wathi ubungqina obabubakhokele ukuba baqikelele u-1843 babubonwa ke ngoko bungqina ukuba ezi zithuba zesiprofeto zaphela ngo-1844. Uhlala ezichaza izithuba zesiprofeto, okanye amanani, ngobuninzi. Kukho kuphela izithuba ezizathu zesiprofeto kwiTshathi ka-1843 ezaphela ngo-1843.

Le iphela ngo-1843, i-1335, ifuna, ngenxa yokuchaneka ngokwegrama, ubuncinane amaxesha amabini esiprofeto ukuze akwazi ukuthi “amanani” kunye “namaxesha esiprofeto.” Ukuba mathathu yaye ususa elinye, ngoko la mabini awamkelayo ngama-2520 nama-2300, nokuba abanye bathini na.

Kule mbali, kuquka nokuDumala Okukhulu kwama-Adventist ngo-Oktobha 22, 1844, iNkosi yayivelisa amava apho babevalwa ngaphandle kwamabandla ukuze bakwazi ukuma, kungekhona phezu kwempembelelo yabantu, kodwa phezu kweLizwi likaThixo. Babewadinga loo mava ukuze babe nokholo lokungena kunye noYesu Kristu eNtabeni eNgcwele Kakhulu. Wayebafezekisa ukuze azise esiphelweni iVangeli eliNgunaphakade.

Ubungqina babaSeki-mendo: UJames White noUriah Smith

Emva koko, sinabaVulindlela ababini, uJames White noUriah Smith. Aba ngamadoda aphambili athe abefundisi bezakwalizwi banamhlanje babhekise kuwo ukuze babange ukuba uJames White wayilahla i-2520 ngowe-1863 nokuba uUriah Smith wayilahla kwimibhalo yakhe ngeminyaka yoo-1870 nangee-1880.

Sibuyela ku-1844 yaye kungekudala emva koko ukuze sibone indlela uJames White noUriah Smith abawuchaza ngayo lo mbali inye kanye athe uEllen White usandula ukuyichaza. Uthetha ngamaxesha esiprofeto nangendlela iNkosi esusa ngayo isandla saYo yaza yavumela ukuba impazamo ibonakale, yaye nabo abaVulindlela babini benza ngokunjalo.

UEllen White akathethi “2520” okanye “amaxesha asixhenxe,” kodwa uUriah Smith noJames White bayakwenza oko. Bakucacisa ngokungenakuphikwa ukuba amaxesha esiprofeto awaqondwayo kule mbali ayengawo ama-2520 nama-2300.

UJames White, Review and Herald, umqulu 1, Julayi 9, 1851: “Utsho umntu ophikisayo ukuthi, ‘Andikholelwa ukuba isikhalo saphakathi kobusuku sele sinikelwe okwangoku.’ Nathi asikholwa ukuba isikhalo saphakathi kobusuku sakha saviwa sithi, okanye ukuba siya kuze sivezwe kuthi. Isikhalo sikaMateyu 25:6, ‘Yabonani, umyeni uyeza,’ sikwimbali yomtshato wasempuma. Kodwa ukuba isikhalo sanikelwa, saza samkelwa ngokupheleleyo ngumzimba wonke wama-Advent ekwindla lowe-1844, esithelekiseka kakuhle nesikhalo saphakathi kobusuku somzekeliso, akufanele kuphikwe ngabo babenamava kuso.”

UJames White ujongene nembali apho abantu bayalikhamba iSikhalo Sasezinzulwini Zobusuku baza baphume endleleni. Uphendula koku yaye uza kuxoxa ngale mbali.

Yafika ngexesha elifanelekileyo. Isikhalo somzekeliso salandela ngoko nangoko ukulibaziseka, nokozela nokulala. Oku kwalandela ukulibaziseka kwethu, sele sidanile, kwaza kwafikelela ezindlebeni zethu sisekwimeko yokudandatheka. Eso sikhalo sawavusa iintombi ezilishumi, saza sakhokelela ekubeni zilungise izibane zazo. Oku, kukhatshwa ngamandla oMoya, kwabavusa abantu be-Advent, kwaza kwabakhokelela ekubeni baphengulule iBhayibhile ngendlela abangazange bayenze ngaphambili, kwanokuba bazinikele bona ngokwabo nempahla yabo yehlabathi ngokupheleleyo eNkosini. Abo banika isikhalo sokuba iNkosi iya kuza ngenyanga yesixhenxe, 1844, bakubona ngokucacileyo ukuba amaxesha esiprofeto afikelela kwelo xesha; ngoko ke, ubungqina obabunikelwe ngokusekelwe kula maxesha ukuze kungqinwe ukuba ukuBuya kuya kuba ngo-1843, babungqina ukuba kuya kuba ngo-1844. Saza ngoko sabona impazamo kule ndlela yokubala eyayiphelisa iintsuku ezingama-2300 ngo-1843. Akukho namnye kwabo babebhala ngokuchasene nokuBuya owayibonayo loo nto. Isandla soBonelelo—unobumba omkhulu ‘B’—sayigubungela impazamo—ikwisinye—de kwafika ixesha lokuba ibonwe. Impazamo yayikukuthabatha iminyaka epheleleyo engama-457 kwi-2300, nto leyo eyashiya u-1843, ngaphandle kokuthathela ngqalelo naliphi na iqhezu lonyaka ka-457 B.C. elalisele lidlulile, xa umyalelo waphuma, apho iiveki ezingama-70 zibalwa khona.

“Tingqondo zethu zakhokelwa kulo kanye umhla wexesha, [1843,] ngenxa yokuba, xa amaxesha ahlukeneyo esiprofeto ebalwa kususela kuloo minyaka apho ababalimihla abachanekileyo kakhulu babeka ukuzaliseka kwezo ziganeko ezaziza kuphawula ukuqala kwawo, onke abonakala ephela ngaloo nyaka.”

Ngoku usixelela amaxesha obuprofeti ababecinga ukuba ayephela ngo-1843.

“Oku kwakubonakala kunjalo, nangona kunjalo.” Kwakubonakala kuphela ukuba ziphela ngo-1843. Baza kufumanisa ukuba ziphela ngo-1844.

“Sibala ‘amaxesha asixhenxe,’ okanye iminyaka engama-2520, ukusuka ekuthinjweni kukaManase, ekuthi, ngovumelwano olukhulu, lubekwe ngababhali bezikhathi ku-BC677.” La ngamaxesha esiprofeto ababexakeke ngawo. “Lo mhla kuphela kwawo esakha sabala ngawo ukuqala kwesi sithuba; yaye xa kususwa u-BC677 kwiminyaka engama-2520, kwasala u-AD1843. Noko ke, asizange sikuqaphele ukuba, njengoko bekuya kufuneka iminyaka epheleleyo engama-677 ngaphambi kukaKristu, neminyaka epheleleyo engama-1843 emva kukaKristu, ukuze kugqitywe iminyaka engama-2520, kwakukwafuneka ukuba sandise esi

sithuba side singene ku-AD1844, ngokobude besiqalo saso emva kokuqala kuka-BC677.”

Amaxesha obuprofeti awathi kuwo “isandla soBonelelo sabamba isandla sakhe phezu kwempazamo,” aquka nowe-2520.

Uriah Smith: “Njengoko ixesha laqhubekela ladlula ngaphaya ko-AD1843, abaninzi baqalisa ukuphanda ngezizathu zokudana kwabo ngokubhekisele kumnyaka wokuhlangulwa kwabo ababekulindele. Kwangelo xesha kwaqondwa ukuba, xa onke amaxesha esiprofeto eqalelwa kwiminyaka ye-BC, apho sasihlala sibeka khona ukuqala kwawo, ayengayi kugqitywa ngokwahlukileyo, kwanakwisigqibo sokuba ubalo-maxesha lwethu nomhla wokuqalisa kwawo wawuchanile, de kube ngaxa lithile phakathi konyaka ka-1844. Ngaloo ndlela, awawona maxesha asixhenxe, okanye iminyaka engama-2520, aqala ngo-BC677—ijubili enkulu, okanye iminyaka engama-2450 [engaboniswa nakwitshathi ka-1843 okanye ka-1850.], aqala ngo-BC607—kunye neminyaka engama-2300 kaDaniyeli, eqala ngo-BC457—njengoko inxalenye yonyaka ngamnye kuloo minyaka, ekwakususelwa kuyo ngokwahlukileyo ukubalwa kwamaxesha esiprofeto, yayisele idlulile phambi kokwenzeka kweziganeko ezahlukeneyo ezaziphawula ukuqala kwawo, kwakuyimfuneko ukuba andiselwe ade angene kangangoko ku-AD1844, ngokomlinganiselo wokuba ngokwahlukileyo aqala emva kokuqala kweminyaka ye-BC ekubalwa kuyo nganye nganye, ukuze, nokuba kugqitywe inani leminyaka kwelinye nelinye, nokuba kuvavanywe ukuchaneka kobalo-maxesha lwethu. Kodwa kwakungekho mkhondo wexesha, kuloo minyaka ye-BC ngokwahlukileyo, apho la maxesha ahlukeneyo aqala khona; yaye ngenxa yoko ixesha elingaphakathi konyaka wokuphela kwawo lalingenakuphawulwa ngokuchanileyo.”

Uriah Smith noJames White bobabini bayangqina ukuba amaxesha esiprofeto aqondwa njengaphela ngowe-1844 ayengama-2520 nama-2300 eminyaka, besebenzisa kwaezo ntetho zafanayo nezikaEllen White kwincwadi ethi **Early Writings**, iphepha 236 nokuqhubekayo.

Umtya WeNyaniso: Amanqaku Okuqala KaWilliam Miller

Imibhalo Yokuqala, iphepha 230: “UTHixo wathumela ingelosi yaKhe”—ingelosi uGabriyeli—“ukuba ichukumise intliziyo yomfama”—uWilliam Miller—“owayengakholwa yiBhayibhile, ukuze amkhokele ekuphandeni iziprofeto. Ingelosi zikaThixo zazimtyelela ngokuphindaphindiweyo lowo unyuliweyo, ukuze zikhokele ingqondo yakhe, zivule ekuqondeni kwakhe iziprofeto ezazisoloko zimnyama kubantu bakaThixo. Wanikwa isiqalo somxokelelwane wenyaniso, waza wakhokelwa ukuba aqhubeke ephanda ikhonkco emva kwekhonkco, wada walijonga ngommangaliso nangokuncoma iLizwi likaThixo. Wabona apho umxokelelwane ogqibeleleyo wenyaniso. Elo Lizwi awayekade elijonga njengelingaphumlelwanga ngoku lavuleka phambi kombono wakhe ngobuhle balo nangobuqaqawuli balo. Wabona ukuba inxalenye enye yesiBhalo icacisa enye,”—uGabriyeli wamabonisa indlela esiyibiza ngokuba kukuthelekisa izibhalo ukungqina inyaniso, umgca phezu komgca, apha kancinane nalapha kancinane.

UGabriyeli wamnika ukuqaliswa kwetyathanga lenyaniso nendlela yokusebenzisa iitekisi zobungqina.

UWilliam Miller, Advent Review and Sabbath Herald, Epreli 18, 1854: “Ngophando olongezelelweyo lweZibhalo, ndagqiba kwelokuba izihlandlo ezisixhenxe zobukhosi bamaNtlanga zimele ziqale xa amaYuda ayeka ukuba luhlanga oluzimeleyo ekuthinjweni kukaManase, ekwathi abona babhali bexesha abanobuchule bakubeka ku-677 B.C.; ukuba iintsuku ezingama-2300 zaqala kunye neeveki ezingamashumi asixhenxe, ekwathi abona babhali bexesha abanobuchule bazibeka ku-457 B.C.; kwanokuba iintsuku ezili-1335, eziqala ngokususwa kwemihla ngemihla, nangokumiswa kwesikizi lesiphanziso, [Daniyeli 12:11] zazimele ukubalwa ukususela ekumiselweni kobukhosi bopapa, emva kokususwa kwezisikizi zobuhedeni, nto leyo ekuthi, ngokwabona babhali bambali abagqwesileyo endandinokubonisana nabo, imele ukubekwa malunga no-508 A.D.”

UEllen White uthi uGabriyeli wanika uWilliam Miller indawo yokuqala yekhonkco lenyaniso, yaye uWilliam Miller uyangqina ukuba amanqaku amathathu okuqala awawanikwayo ngu-AD508, 677BC, no-457BC. Wanikwa amanqaku okuqala ezi ziprofeto, ezavelisa imbali yeSikhalo Sasezinzulwini Zobusuku, yiNgelosi uGabriyeli.

Inkohliso Yokugqibela: Ukulahla uMoya Wesiprofeto

Imiyalezo Ekhethiweyo, incwadi 1, iphepha 48: “USathana u . . . uhlala ezisa izinto zobuxoki—ukuze akhokelele abantu bemke enyanisweni. Inkohliso kanye yokugqibela kaSathana iya kuba kukwenza lingabi nampembelelo ubungqina boMoya kaThixo.” Inkohliso yokugqibela kaSathana kukutshabalalisa uMoya wesiProfeto.

Ukuba uzilahla ezi nyaniso zesiseko, ngaxeshanye uyawulahla noMoya Wesiprofeto. U-Ellen White ubeka ukuvuma kwakhe phezu ko-2520. Lahla u-2520, yaye ulahla zombini umntwana namanzi okuhlamba.

“USathana uhlala . . . enyanzelisa ubuxoki obufanisa inyaniso—ukuze alahlekise abantu enyanisweni. Inkohliso kanye yokugqibela kaSathana iya kuba kukwenza ubungqina boMoya kaThixo bungabi nampumelelo. ‘Apho kungekho mbono, abantu bayatshabalala’ (ImiZekeliso 29:18).” Uthetha ngokwala uMoya woBuprofeti, yaye, enxulumene noko, uthi ukuba uyamwala uMoya woBuprofeti, apho kungekho mbono abantu bayatshabalala. Yintoni loo mbono? Ukuba uyamwala uMoya woBuprofeti, nguwuphi umbono osilelayo?

“Bhala umbono, uwenze ucace emacwecweni, ukuze lowo uwufundayo abaleke.” Habakuki 2:2 (KJV). Ukuba uyawala uMoya wesiProfeto, uya kulwala iTshathi ka-1843; yaye, ukuba uyayala le Tshathi, uyala uMoya wesiProfeto.

“USathana uya kusebenza ngobuqhophololo nobukrelekrele, ngeendlela ezahlukeneyo nangamaziko ahlukeneyo, ukuze ashukumise aze adodobalise ukuthembela kwabantu abaseleyo bakaThixo kubungqina benyaniso. Kuya kuvuswa intiyo nxamnye nezi Bungqina, intiyo engeyobuSathana.” Ngamanye amaxesha sicinga “ngobukaSathana” njengezenzo ezoyikekayo nezimnyama, kodwa kwi-Patriarchs and Prophets sixelelwa ukuba uSathana usebenza ngokutyhila amathandabuzo ngendlela efihlakeleyo. Oko kukuhlasela kobuSathana nxamnye noMoya Wokuprofeta nezi nyaniso zesiseko. Kwenziwa ngabantu ekufanele ukuba sibathembe abo bafaka la mathandabuzo.

Kuya kuvuswa intiyo nxamnye namaNgqina enobungangamsha bukaSathana. Imisebenzi kaSathana iya kuba kukuphazamisa ukholo lwamabandla kuwo, ngenxa yesi sizathu: USathana akanakuba nendlela evuleke ngokucace kangako yokungenisa iinkohliso zakhe nokubopha imiphefumlo ekulahlekisweni kwakhe ukuba izilumkiso, izohlwayo, neengcebiso zikaMoya kaThixo zithotyelwa.” Selected Messages, incwadi 1, 48.

Njengoko sisondeza oku esiphelweni, xa uDade White esithi asinanto yakoyika ngekamva ngaphandle kokuba silibale ukukhokela kweNkosi, ndithi olo kukhokela kweNkosi athetha ngalo yimbali esusela kwiXesha lokuLibaziseka ukuya kumnyango ovaliweyo—imbali emelwe ligama elithi, Isikhalo Sasezinzulwini Zobusuku. Asinanto yakoyika ngekamva ngaphandle kokuba silibale indlela iNkosi esikhokele ngayo kumava eSikhalo Sasezinzulwini Zobusuku, kwanemfundiso ezinxulumene nolo kukhokela. Iimfundiso ezavelisa la mava ziziprofeto zexesha ezithathu, eziqala ngemihla eyanikwa uWilliam Miller yiNgelosi uGabriyeli. Asinanto yakoyika ngekamva ngaphandle kokuba sizilibale ezi mfundiso, kuquka ne-2520, ezavelisa amava eSikhalo Sasezinzulwini Zobusuku njengoko iNkosi yayikhokela amaMillerite kwincopho yeVangeli Engunaphakade.

USpalding noMagan, amaphepha 305–306: “Inye into eqinisekileyo: loo maSeventh-day Adventist athabatha indawo yawo phantsi kwebhanile kaSathana aya kuqala ayeke ukholo lwawo kwizilumkiso nasezikhalmelweni eziqulethwe kumaTestimonies oMoya kaThixo.” Ukuba uyazikhaba iiSiseko, uyawukhaba uMoya wesiProfeto. Ukuba uyamkhaba uMoya wesiProfeto, uyazikhaba iiSiseko. Zihamba kunye. Apho kungekho Moya wesiProfeto, akukho mbono.

Ubizo lokuzinikela ngakumbi nokukhonza ngcwele ngakumbi luyenziwa, yaye luya kuqhubeka lusenziwa. Abanye ngoku bavakalisa iziphakamiso zikaSathana baya kubuyela ezingqondweni. Bakho abo bakwizikhundla ezibalulekileyo zentembeko abangayiqondiyo inyaniso yale mihla. Kubo umyalezo umele ukunikelwa. Ukuba bayawamkela, uKristu uya kubamkela, aze abenze abasebenzi kunye naye. Kodwa ukuba bayala ukuwuva umyalezo, baya kuthatha indawo yabo phantsi kwebhanile emnyama yeNkosana yoBumnyama.

Ndiyalelwe ukuba nditsho ukuba inyaniso exabisekileyo yale mihla ivuleka ngokucacileyo ngakumbi nangakumbi ezingqondweni zabantu. Ngengqiqo ekhethekileyo amadoda nabafazi mabadle inyama kaKristu, basele negazi lakhe. Kuya kubakho ukukhula kokuqonda, kuba inyaniso inamandla okwandiswa rhoqo. Umsunguli ongcwele wenyaniso uya kungena kubudlelane obusondeleyo ngakumbi nangakumbi nabo baqhubeka bemazi. Njengoko abantu bakaThixo belamkela ilizwi lakhe njengesonka sasezulwini, baya kwazi ukuba ukuphuma kwakhe kulungisiwe njengokusa. Baya kwamkela amandla omoya, njengokuba umzimba wamkela amandla omzimba xa kudliwa ukudla.

“Asiyiqondi ngokupheleleyo icebo leNkosi lokuthabatha abantwana bakaSirayeli ebukhobokeni baseYiputa, ibakhokele entlango ibangenise eKanan.

“Njengoko siqokelela imitha yobuthixo ekhanya ivela kwiindaba ezilungileyo, siya kuba nokuqonda okucace ngakumbi ngolawulo lwamaYuda, kwanokuqonda okunzulu ngakumbi inyaniso zalo ezibalulekileyo. Uphononongo lwethu lwenyaniso alukagqitywa. Siqokelele

kuphela imitha embalwa yokukhanya. Abo bangengabo abafundi beLizwi imihla ngemihla abasayi kuzisombulula iingxaki zolawulo lwamaYuda. Abayi kuziqonda iinyaniso ezifundiswa yinkonzo yetempile. Umsebenzi kaThixo uthintelwa kukuqonda kwehlabathi icebo lakhe elikhulu. Ubomi obuzayo buya kutyhila intsingiselo yemithetho uKristu, egutyungelwe yintsika yelifu, awayinika abantu bakhe.” Spalding and Magan, 305–306.

Abo ma-Adventist bamkela uphawu lwerhamncwa, beme phantsi kwebhanile kaSathana, baqala ngokwala uMoya wesiprofeto.

Kukho iindidi ezimbini kule ndima: abo baqhubekela baye ekumazini iNkosi, baqhubeka besidla inyama yayo besela negazi layo, baqhubeka befunda iLizwi likaThixo, nabo bangakwenziyo oko. Ukukhula kwenyaniso akukagqitywa; baya kuba nezinto zokuthetha ngenkonzo yeNgcwele ezingekathethwa. Baya kugxininisa utshintsho lwexesha lolawulo kwixesha likaKristu, olwalungumfuziselo wangaphambili wotshintsho lwexesha lamaMillerite, lubhekisa phambili kwixesha lolawulo xa uKristu etshintsha esuka kuMgwebo lwabaFileyo aye kuMgwebo lwabaPhilayo. Baya kuba nezinto zokuthetha ngeNgcwele nangendlela iNkosi ephawula ngayo iintshukumo zayo kwezi nguqu zexesha lolawulo ngokuthululwa koMoya wayo.

Ezinye iikowuti ezimbalwa nje, size sibe phantse sigqibile.

Abo baSeventh-day Adventist abasigatyayo Isikhalo Saphakathi Kobusuku bayawa endleleni, besala iinkokelo zeNkosi neemfundiso zenkolo ezivelisa imbali yeSikhalo Saphakathi Kobusuku. Yiloo nto ekufuneka siyoyike—ukwala ezo mfundiso nokungaqondi loo mava. Ngokwenjalo, siyamala uMoya Wokuprofeta.

UDade White ubeka itywina lakhe lokwamkela phezu kwe-2520. Siya kubonisa indlela abeka ngayo itywina lakhe lokwamkela phezu kwezinye iinyaniso ezikwiTshathi ka-1843.

Ekupheleni kwehlabathi, xa konke oku kufikelela encotsheni yeVangeli Engunaphakade kwimbali yethu, ubu-Adventism buya kujamelana nenkqubo yokuvavanywa enamanyathelo amathathu esele yabonakaliswa kwangaphambili, njengoko kubonakala kumava kaWilliam Miller.

UWilliam Miller wenza iimpazamo ezintathu: (1) Wasikhaba isikhalo saphakathi kobusuku waza wawa emendweni waya kwihlabathi elingendawo elisezantsi. (2) Emva koko wathembela kwimpembelelo yomntu, uJoshua Himes. (3) Wasikhaba iSabatha.

Kwavela umbuzo: “Ngaba walala iSabatha okanye iNgcwele?” Imfundiso eyatshintsha ngelo xesha ukusuka kwingcwele esemhlabeni yaya kwiNgcwele eseZulwini kusenokwenzeka ukuba uMiller wayengakayiqondi ngokupheleleyo. Xa uEllen White wakhokelwayo wangena eNgcwele, wabona iMithetho eliShumi ngaphakathi etyeyeni yomnqophiso, yaye umthetho weSabatha wawukhazimliswe bubungcwele obuyingqongileyo.

Into uMiller awawugatywa nguMthetho kaThixo—iSabatha. Ngoko ke, uMiller waligatywa iKhwelo lasezinzulwini zobusuku, wandula ke waxhomekeka enyameni, waza emva koko wamkela uphawu lwerhamncwa. Oko kuyaphindwa ekupheleni kwehlabathi.

Ingqina, umqulu 5, iphepha 211: “Apha siyabona ukuba ibandla—ingcwele yeNkosi—laba lelokuqala ukuva ukubethwa ngumsindo kaThixo. Amadoda amakhulu, abo uThixo wayebanike ukukhanya okukhulu nababemi njengabagcini bezinto ezinomdla wokomoya zabantu, ayengcatshile ukuthembeka kwawo.” Uthetha ngeHezekile 8 no-9, ukutywinwa. UDade White uthi ukutywinwa okukuHezekile 9 kuyafana nokutywinwa kweSityhilelo 7. Uthetha ngexesha lokutywinwa kwabali-144,000. Uthi abo babefanele ukuba ngabagcini babengcatshile ukuthembeka kwabo.

“Babethabathe esi sikhundla sokuba asimele silindele imimangaliso nokubonakaliswa okuphawulekayo kwamandla kaThixo njengakwimihla yangaphambili. Amaxesha atshintshile.” Impazamo yabo yokuqala yaba kukuchasa iSikhalo Sasezinzulwini Zobusuku, besithi, “Okwenzeka kule mbali yeSikhalo Sasezinzulwini Zobusuku akuphindwa kwakhona.” Bayaphambuka endleleni.

La mazwi aqinisa ukungakhohwa kwabo, baze bathi: INkosi ayiyi kwenza okulungileyo, kananjalo ayiyi kwenza okubi. Inenceba kakhulu ukuba ihlasele abantu bayo ngomgwebo. Ngaloo ndlela “Uxolo nokhuseleko” kusisijwili samadoda angasoze aphinde aphakamise ilizwi lawo njengexilongo ukuze abonise abantu bakaThixo izikreko zabo nendlu kaYakobi izono zayo. Ezi zinja ezizizimumu ezingavumanga ukukhonkotha zizo eziya kuva impindezelo enobulungisa yoThixo ocatshukisiweyo. Amadoda, iintombi, nabantwana abancinane bonke batshabalala kunye. Testimonies, volume 5, 211.

UYeremiya, ethetha ngokusilela kwesibini kukaWilliam Miller, wathi, “Utsho uYehova ukuthi; Uqalekisiwe umntu okholosa ngomntu, owenza inyama ibe yingalo yakhe, nontliziyo yakhe iphambukayo kuYehova.” UYeremiya 17:5 (KJV). Ukuba ukholosa ngomntu, intliziyo yakho iyemka eNkosini.

Ukwalahlwa kokuqala ekupheleni sisikhalo saphakathi kobusuku, ukuphindwa kokubonakaliswa kwamandla kaThixo. Okwesibini kukwayama enyameni. Okwesithathu ngumthetho weCawa.

Kunokubakho kuphela izigaba ezibini. Iqela ngalinye liphawulwe ngokucacileyo, mhlawumbi ngotywino lukaThixo ophilayo, okanye ngophawu lwerhamncwa okanye lomfanekiso walo. Unyana nentombi nganye ka-Adam ukhetha mhlawumbi uKristu okanye uBharabhas njengenkokeli yakhe. Kwaye bonke abo bazibeka kwicala labangathembekanga beme phantsi kwebhanile emnyama kaSathana, yaye babekwa ityala lokumala nokumphatha ngendelelo uKristu. Babekwa ityala lokumbethelela emnqamlezweni ngabom iNkosi yobomi nozuko. Review and Herald, January 30, 1900.

Inye into inye iqinisekile: abo ma-Adventist beSabatha yesiXhenxe abathabatha ukuma kwabo phantsi kwebhanile kaSathana baya kuqala balahle ukuzithemba kwabo kuMoya wesiProfeto.

Ubu-Adventist buphinda inkqubo yovavanyo enamanyathelo amathathu awasilela kuyo uWilliam Miller. Kodwa iingelosi zilindele ukumvusa uMiller ziye naye ekhaya kuMsindisi wakhe. Kwabo ba-Adventist bamkela uphawu lwerhamncwa, ezo asizizo iingelosi ezibalindileyo.

Kaninginingi ndibonisiwe ukuba amava adlulileyo abantu bakaThixo akamele ukubalwa njengeenyaniso ezifileyo. Asimele ukuyiphatha ingxelo yala mava njengoko singayiphatha

ikhalenda yonyaka ophelileyo. Le ngxelo imele igcinwe engqondweni, kuba imbali iya kuziphinda. Publishing Ministry, 175.

Kutheni kufuneka siyikhumbule iMidnight Cry? Kuba imbali iza kuphindwa. Kule mbali, isigidimi esiya kubangela ukungcangcazela sisi-2520 nesi-2300; siya kugxotha abantu baphume emabandleni ngenxa yoku.

Kodwa ngaba le mbali, iSikhalo sasezinzulwini zobusuku, ngenene iza kuphindwa, okanye yimbali nje kuphela? Qaphelani esi sicatshulwa silandelayo:

Kukho ihlabathi elele ebubini, ekulukuhleni nasekukhohlisweni, emthunzini kanye wokufa,—lilele, lilele. Ngoobani abeva intlungu yomphefumlo ukuze balivuse? Liliphi ilizwi elinokulifikelela? Ingqondo yam yasiwa kwixesha elizayo, xa umqondiso uya kunikwa. “Yabonani, uMyeni uyeza; phumani nimhlangabeze.” Kodwa abathile baya kube belibazisile ukufumana ioli yokuzalisa izibane zabo, yaye baya kufumanisa sekusemva kwexesha ukuba isimilo, esimelwe yioli, asidluliseleki. Review and Herald, February 11, 1896.

Le mbali yeMbambazelo yasezinzulwini zobusuku iphindwa ngokuchaneka kwayo yonke into.

UEllen White waqonda ukuba i-2520 yayisisiprofeto sexesha esisemthethweni nokuba sasetyenziswa yiNkosi ukuzisa ixesha lokulibazisa, ukuphoxeka okwadala amava awalungiselela amadoda nabafazi ukuba bahambe ngokholo bangene kunye noKristu eNdalweni eNgewele Kakhulu.

Asikazami ukungqina i-2520 ngeBhayibhile okwangoku. Kolu phononongo lweeTheyibhile ezimbini zikaHabakuki, sifuna kuqala ukucacisa ukuba uEllen White uyazixhasa ezi mfundiso ezilahliwayo yi-Adventism namhlanje; emva koko siya kungena kufundo lweBhayibhile.