

Incwadi kaYoweli kunye neBandla labaSeventh-day Adventist laseLawodikea - Inani Lamashumi Amane anesine

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Inani Amashumi Amane Anesine

Ngowe-1844, imfundiso yeSabatha yosuku lwesixhenxe yatyhilwa, yaza yagxininiswa kuDade White xa wajonga ngaphakathi emkhombeni womnqophiso. Wabhala kwakhona ukuba ngemihla yokugqibela imfundiso yokuzalwa kukaKristu enyameni yayinogxininiso olufanayo lwasezulwini. ISabatha yosuku lwesixhenxe imele ukukhanya okukhethekileyo okuvela emkhombeni xa kwaqalayo uMhla woXolelwaniso ongumfuziselo wokwenene, yaye iSabatha yonyaka wesixhenxe imele ukukhanya okukhethekileyo okuvela emkhombeni xa uMhla woXolelwaniso ongumfuziselo wokwenene ufikelela esiphelweni sawo.

Imfundiso yokwenziwa inyama ifanekiselwa kwindibano engcwele yokugqibela kaLevitikus amashumi amabini anesithathu; iyiyo i-omega kwiSabatha yosuku lwesixhenxe, eyiyo indibano engcwele yokuqala ekuqaleni kukaLevitikus amashumi amabini anesithathu. Loo Sabatha yokuqala imela amandla kaThixo okudala, yaye le yokugqibela imela amandla Akhe okudala ngokutsha. Loo Sabatha yokuqala imelwe linani “23” yaye le yokugqibela limelwe linani “252.”

Ezo mpawu zimbini zizixhaso zokuqala nezokugqibela zeLevitikus amashumi amabini anesithathu, yaye zikwanjalo nezixhaso zokuqala nezokugqibela zembali yamaMillerite. U-1798 waba kukuzaliseka kweminyaka eyi-2,520 ngokuchasene nobukumkani basentla bukaSirayeli, yaye iminyaka eyi-2,300 yazaliseka ngo-Oktobha 22, 1844. Xa uDade White wakhokelwa wangena engcweleli waza wajonga kwiMithetho eliShumi, wayemele abantu bakaThixo bemihla yokugqibela abalandela uKristu bangene kwiNdawo eNgcwele Kakhulu xa egqibezela umsebenzi wakhe wokwenza uxolelwaniso. Uvavanyo lwetempile luvavanyo lokulandela iMvana naphi na apho iya khona.

Aba ngabo abangazange bazingcolise ngabafazi; kuba bayizintombi. Aba ngabo abalandela iMvana nokuba iya naphi na. Aba bakhululwa phakathi kwabantu, bengamazibulo kuThixo nakuMvana. ISityhilelo 14:4.

UDade White, njengomprofeti, wayebonisa abathembekileyo ekuqaleni abangena eNdingcwele yeeNgcwele ngokholo; yaye ngokwenjalo wayenika umzekelo wabathembekileyo ekupheleni abangena ngokholo eNdingcweleli yeeNgcwele baze emva koko bajonge kwiTyeya. Oko bakubonayo apho kukhanyiselwe yimfundiso yokwenziwa umntu kukaKristu, ukugqitywa koxolelaniso. Babona iikherubhi ezimbini zokugubungela zimele iiSabatha ezimbini zendalo nokudalwa ngokutsha. Babona u-252 kwelinye icala leTyeya no-23 kwelinye, baze baqonde ukuba ngokungqinelana nendalo nokudalwa ngokutsha, u-23 umele umtshato wobuThixo nobuntu; yaye

babona u-252 njengomfuziselo wokugqulwa komntu abe ngumntu odityaniswe nobuThixo.

Isihlalo senceba sasingamele sisuswe; ngoko ke, ukuba uDade White akhangele ngaphakathi kwakusisityhilelo esikhethekileyo, yaye ngokwesiprofeto lo mzekeliso ubhekisele ngakumbi kwimihla yokugqibela kunakwimihla awayephila kuyo. Ngokubona siyatshintshwa. Uvavanyo lwetempile lunguKristu ekhokela abantu baKhe abanyulu engena nabo etempileni yaKhe, inyathelo nenyathelo. Iinyaniso zesiprofeto zimela amanyathelo asendleleni ekhanyiswa ngumyalezo woKhalazo lwasezinzulwini zobusuku.

Itempile kaMillerite yeminyaka engamashumi amane anesithandathu linyathelo.

Itempile yomntu ethi “23,” (indoda nomfazi, wabadala) linyathelo.

UKristu ephakamisa itempile yaKhe ngeentsuku ezintathu linyathelo.

Indlu yokugcina isibingelelo yitempile kaMalaki.

UNehemiya wayihlambulula indlu yokugcina kwizinto ezingcolisayo zikaTobhiya.

Yayilapho loo tempile apho umbingeleli omkhulu uHilekiya wafumanisa khona imibhalo kaMoses ngexesha lovuselelo lokumkani uYosiya.

Itempile uNehemiya awayihlambulula ekungcolisweni yile itempile inye uKristu awayihlambulula kabini ekungcolisweni kwayo “okungcolisa okunyelisa izinto ezingcwele,” njengoko watshoyo uDade White.

Ibhokisi lomngcwabo ephupheni likaMiller laliinyathelo.

Xa uKristu esele ekhokele abathembekileyo baKhe eNcweleni kangcwele, ubakhokelela, njengoko kumelwe nguDade White, esiya etyeyeni yomnqophiso, aphakamise isihlalo senceba aze abavumele bakhangele ngaphakathi. Xa bekhangelana ngaphakathi babona ukuba zombini imfundiso yokuzalwa kukaKristu esenyameni neSabatha yosuku lwesixhenxe zigutyungelwe sisangqa esithambileyo sokukhanya. Umgca phezu komgca abo baqaphela iimfundiso “ezigutyungelwe kukukhanya okuthambileyo” bazilungelelanisa noDade White bengena eNcweleni kangcwele ngokholo baza bakhangele etyeyeni yomnqophiso.

Abaprofeti bamandulo bathetha ngokungqale ngakumbi malunga nemihla yokugqibela kunemihla ababephila kuyo. Xa abo baprofeti bamandulo ngokwabo besiba yinxalenye yobungqina, bamele abantu bakaThixo kwimihla yokugqibela, yaye abantu bakaThixo kwimihla yokugqibela ngabaliwaka elinamakhulu amane anamashumi amane anesine amawaka. UDade White mhlawumbi ngoyena mprofeti wamandulo ubalulekileyo, kuba yonke imizekeliso yakhe imele imbali ye-alpha yembali ye-omega yabaliwaka elinamakhulu amane anamashumi amane anesine amawaka. Bonke abaprofeti babonakalisa intsalela, kodwa uDade White ukwamela imbali yokuqalisa ezalisekiswa kwimbali yokugqibela—kangangoonobumba bayo.

Kwimbali yesiseko se-alpha, uDade White, embonweni, wathatyathwa wangeniswa kwiNdawo eNgcwele Kakhulu yengcwele yasezulwini. Xa sele elapho, isihlalo senceba phezu kwetyeya yomnqophiso, isihlalo esasingamelanga sisuswe, saphakanyiswa ukuze uDade White akwazi

ukukhangela ngaphakathi apho wabona iMithetho Elishumi.

“Kweyona ndawo ingcwele kunazo zonke ndabona ityeya; phezu kwayo nasecaleni kwayo kwakukho igolide elimsulwa kunene. Kwelinye nelinye icala letyeya kwakukho ikherubhi entle, amaphiko ayo ethe saa phezu kwayo. Ubuso bazo babujongene, yaye zazikhangele ezantsi. Phakathi kweengelosi kwakukho isiqhumiso segolide. Ngaphezu kwetyeya, apho kwakumi khona iingelosi, kwakukho uzuko olukhanya ngokugqithisileyo, olwalubonakala ngathi yitrone apho uThixo wayehlala khona. UYesu wayemi ecaleni kwetyeya, yaye kwakuthi xa imithandazo yabangcwele inyukela kuYe, isiqhumiso esisesiqhumisweni sikhuphe umsi, aze Yena ayinyusele kuYise imithandazo yabo kunye nomsi wesiqhumiso. Etyeyeni kwakukho imbiza yegolide yemana, intonga ka-Aron eyantshulayo, namacwecwe amatye awayesongeka ndawonye njengencwadi. UYesu wawavula, ndabona iMithetho Elishumi ibhaliwe kuwo ngomnwe kaThixo. Kwesinye isicwecwe kwakukho emine, kwesinye emithandathu. Ezo zine zisesicwecweni sokuqala zazikhanya ngakumbi kunezo zintandathu. Kodwa owesine, umthetho weSabatha, wawukhazimla ngaphezu kwazo zonke; kuba iSabatha yayahlulwe ukuba igcinwe kuhlonitshwa igama elingcwele likaThixo. ISabatha engcwele yayibonakala inobuqaqawuli—isangqa sozuko sasiyingqonge yonke. Ndabona ukuba umthetho weSabatha awuzange ubethelelwe emnqamlezweni. Ukuba wawubethelelwe, neminye imithetho esithoba yayinjalo; kwaye sikhululekile ukuba siyaphule yonke, njengokuba sikhululekile ukwaphula owesine. Ndabona ukuba uThixo akayiguqulanga iSabatha, kuba Akaze aguquke. Kodwa upopu wayiguqula wayisusa kumhla wesixhenxe wayisa kowokuqala evekini; kuba wayemiselwe ukuguqula amaxesha nemithetho.” Early Writings, 32.

Imfundiso yeSabatha yosuku lwesixhenxe yayiyimfundiso ye-alpha kwimbali esisiseko yentshukumo yamaMillerite eyaqala njengentshukumo yamaMillerite yaseFiladelfiya, yaza emva koko yaguqulwa yaba yintshukumo yamaMillerite yaseLawodike ngo-1856, yaza ke yaba liBandla lama-Adventist oSuku lweSixhenxe laseLawodike ngo-1863. USisi White ukwabonisa imfundiso ye-omega kwimbali yemihla yokugqibela, xa intshukumo yaseLawodike yabaliwaka elinamakhulu amane anamashumi amane anesine iguqulwa ibe yintshukumo yaseFiladelfiya yabaliwaka elinamakhulu amane anamashumi amane anesine. Izikhanyiso ze-alpha ne-omega zimelwe yimfundiso yeSabatha yosuku lwesixhenxe kunye nemfundiso yokuzalwa kukaKristu enyameni.

“Abo banxulumana noThixo bahamba ekukhanyeni kweLanga loBulungisa. Abamhlazisi uMkhululi wabo ngokonakalisa indlela yabo phambi koThixo. Ukukhanya kwezulu kubakhanyisela. Njengoko besondela ekupheleni kwembali yalo mhlaba, ulwazi lwabo ngoKristu, nangeziprofeto ezimayela naye, lwanda kakhulu. Babaluleke ngokungenasiphelo emehlweni kaThixo; kuba bamanyene noNyana wakhe. Kubo ilizwi likaThixo lingobobuhle nobuncomekayo obungaphaya komlinganiselo. Bayakubona ukubaluleka kwalo. Inyaniso ityhilwa kubo. Imfundiso yokwenziwa inyama ithwaliswe imitha ethambileyo yokukhanya. Bayabona ukuba isiBhalo sisitshixo esivula zonke iimfihlakalo size sisombulule bonke ubunzima. Abo bebengafuni ukwamkela ukukhanya nokuhamba ekukhanyeni abasayi kukwazi ukuqonda imfihlelo yobuthixo, kodwa abo bangakhange bathandabuze ukuthabatha umnqamlezo balandele uYesu, baya kubona ukukhanya ekukhanyeni kukaThixo.” The Southern Watchman, Aprili 4, 1905.

“imfundiso yokuzalwa emzimbeni” ikwabizwa ngokuba “yimfihlelo yokuhlonela uThixo.”

Yaye ngokungathandabuzekiyo inkulu imfihlelo yokuhlonela uThixo: UThixo wabonakaliswa enyameni, wangqinwa nguMoya, wabonwa ziingelosi, washunyayelwa ezintlangeni, wakholwa kuye ehlabathini, wamkelwa enyuselwa eluzukweni. 1 Timoti 3:16.

“Imfihlelo” ifihlakele de kufike isizukulwana sokugqibela, xa abathembekileyo bebona ukuba imfundiso yokuzalwa kukaKristu abe yinyama yi-omega yeSabatha yosuku lwesixhenxe.

Kwanemfihlelo ebifihlakele ukususela kumaxesha angunaphakade nakwizizukulwana ngezizukulwana, kodwa ngoku ityhiliwe kwabangcwele bakhe; awathi kubo uThixo wathanda ukwazisa ukuba buyintoni na ubutyebi bozuko bale mfihlelo phakathi kweeNtlanga; oko kukuthi, uKristu kuni, ithemba lozuko. Kolose 1:26, 27.

Kufanelekile ukuba ibe nguKolose 1:26 ethetha “ngemfihlelo” “ebifihlakele,” kodwa loo mfihlelo “iyabonakaliswa” ngemihla yokugqibela. Ukukhanya kwesiprofeto kuyabonakaliswa xa isiprofeto sivululwa, njengoko kubonisiwe kuDanyeli ishumi elinesibini apho ekupheleni kweentsuku ezili-1,260, ngexesha lesiphelo, isiprofeto sivululwa. Isiprofeto esasifihlakele kwizizukulwana ngezizukulwana siyavululwa, yaye eso siprofeto siyinyaniso ethi, xa ivuliwe, ibe “lubuqaqawuli” obaziswa kwiiNtlanga ngexesha lomthetho weCawa. Loo mfihlelo nguKristu kuni, ithemba lobuqaqawuli, nto leyo ezalisekiswa ngemihla yokuvakala kwexilongo lesixhenxe.

Kodwa ngemihla yezwi lengelosi yesixhenxe, xa iya kuqalisa ukuvuthela, imfihlelo kaThixo iya kuba igqityiwe, njengoko wayivakalisa kubakhonzi bakhe abaprofeti. ISityhilelo 10:7.

Kuyafaneleka ngokwenene ukuba ilizwi lengelosi yesixhenxe liqalise ukuvakala ngomhla weshumi wenyanga yesixhenxe, njengoko limelwe kwisiTyhilelo 10:7. Ingelosi yesixhenxe ikwamelwa njengelishwa lesithathu; yaye amashwangusha amabini okuqala ayengobuSilamsi, ngaloo ndlela kunikwa amangqina amabini okokuba ilishwa lesithathu libobuSilamsi. Imfihlelo kaThixo iyagqitywa xa ixilongo lobuSilamsi livuthelwa.

Kwimbali yexilongo lesixhenxe, imfundiso yokuzalwa kukaThixo enyameni, eyimfihlelo kaKristu kuni, oko kukuthi ukudityaniswa kobuThixo nobuntu, njengoko kumelwe nguKristu xa Wathabatha phezu kwaKhe inyama yobuntu; abo bangabaviwa ukuba babe phakathi kwamakhulu alikhulu anamashumi amane anesine amawaka baya kuvavanywa ukuba banayo na ioli efunekayo nokholo lokungena eNdaweni eNgcwele Kakhulu. Ukuba bayathandabuza, ubumnyama buyabafikela; ukuba balandela iMvana naphi na apho Iya khona, baya kukhokelwa ukuba bajonge ngaphakathi etyeyeni. Etyeyeni baya kufumana iimfundiso zeSabatha yosuku lwesixhenxe kunye nemfundiso yokuzalwa kukaThixo enyameni.

Nangona ezi mfundiso zimbini zibaluleke kangaka, into endigxininisa kuyo ayizizo izibane ze-alpha ne-omega, koko kukuba umprofetikazi wabonisa abantu bakaThixo bengena engcweleni yasezulwini baza bakhangele ngaphakathi emkhombeni womnqophiso. Kufuneka kubekho ixesha elithile kwimbali yamakhulu alikhulu anamashumi amane anesine amawaka, ngemihla yokugqibela, apho elo qela lamakhulu alikhulu anamashumi amane anesine amawaka lingeniswa kwiNgcwele yeeNgcwele ukuze lijonge umkhombe ovuliweyo.

Ukuba unalo ukholo lokukholwa ukuba abaprofeti babonisa abantu bakaThixo ngemihla yokugqibela, kwanokholo lokuba uDade uWhite wayephefumlelwe, ngazo zonke iindlela, njengabo bonke abanye abaprofeti abaseBhayibhileni—ke ngoko ukusetyenziswa endisandul' ukukubeka kufuneka kwamkelwe njengenyaniso. Amakhulu alikhulu anamashumi amane anesine amawaka kufuneka alandele uKristu, ngokholo, angene eNtabeni eNgcwele Kakhulu, njengoko uDade uWhite esithi abathembekileyo benza ngomhla wama-22 Oktobha 1844. Ngelo xesha kwabakho iindidi ezimbini ezabonakaliswayo, abo balayo ukungena ngokholo, nabo bangena.

“Ndabuyiselwa kwisibhengezo sokuza kokuqala kukaKristu. UYohane wathunywa ngomoya nangamandla kaEliya ukuba alungise indlela kaYesu. Abo basigatyayo isingqino sikaYohane abazange bazuze kwiimfundiso zikaYesu. Ukuchasa kwabo isigidimi esasixela kwangaphambili ukuza kwaKhe kwabafaka kwimeko yokuba babengenako ukwamkela ngokulula obona bungqina bunamandla bokuba wayenguMesiya. USathana wakhokelela abo babesala isigidimi sikaYohane ukuba baqhubele phambili ngakumbi, bamale, bambethelele emnqamlezweni uKristu. Ngokwenza oku bazibeka kwindawo apho babengenako ukwamkela intsikelelo ngomhla wePentekoste, eyayiza kubafundisa indlela eya engweleni yasezulwini. Ukukrazulwa komkhusane wetempile kwabonisa ukuba amadini nemimiselo yamaYuda zazingasayi kuphinda zamkelwe. Idini elikhulu lalinikelwe, laza lamkelwa, yaye uMoya oyiNgcwele owehla ngomhla wePentekoste wathwala iingqondo zabafundi wazisusa kwingcwele yasemhlabeni wazisa kweyasezulwini, apho uYesu wayengene khona ngegazi laKhe, ukuze athululele phezu kwabafundi baKhe izibonelelo zocamagushelo lwaKhe. Kodwa amaYuda ashiywa ebumnyameni obupheleleyo. Alahlekelwa lulo lonke ukhanyiso awayenokuba nalo ngelicebo losindiso, aza aqhubeka ethembele kumadini awo nakwiminikelo yawo engenamsebenzi. Ingcwele yasezulwini yayisele ithathe indawo yaleyo yasemhlabeni, ukanti wona ayengenalwazi ngolo tshintsho. Ngenxa yoko ayengenako ukuzuzisa ekulamleni kukaKristu engweleni.

“Abaninzi bakhangelela ngendlela eyoyikekayo ikhondo lamaYuda ekumgatyeni nasekumbetheleleni emnqamlezweni uKristu; yaye xa befunda imbali yokuphathwa kakubi kwakhe okuluhlazo, bacinga ukuba bayamthanda, nokuba ngebengazange bamkhanye njengoko wenzayo uPetros, okanye bambethelele emnqamlezweni njengoko enzayo amaYuda. Kodwa uThixo, ofunda iintliziyo zabo bonke, uluzisile kuvavanyo olo thando ngoYesu ababezibanga ukuba baluvayo. Izulu lonke labukela ngowona mdlu unzulu ukwamkelwa kwesigidimi sengelosi yokuqala. Kodwa abaninzi ababebanga ukuba bayamthanda uYesu, nabalila iinyembezi xa befunda ibali lomnqamlezo, bazigculela iindaba ezilungileyo zokubuya kwakhe. Endaweni yokwamkela isigidimi ngovuyo, basivakalisa ukuba siyinkohliso. Babathiya abo babekuthanda ukubonakala kwakhe baza babagxotha ecaweni. Abo basigatyayo isigidimi sokuqala babengenakuxhamla kwesesibini; bengazange baxhamle nakwisikhalo saphakathi kobusuku, esasimele ukubalungiselela ukuba bangene kunye noYesu ngokholo kweyona ndawo ingcwele yengcwele yasamazulwini. Kwaye ngokugatywa kwezi zigidimi zibini zangaphambili, benze mnyama kangaka ukuqonda kwabo, kangangokuba abanako ukubona kukhanya kwisigidimi sengelosi yesithathu, esibonisa indlela eya kweyona ndawo ingcwele. Ndabona ukuba njengoko amaYuda ambethelelayo emnqamlezweni uYesu, kunjalo namabandla nje ngegama ezibethelele emnqamlezweni ezi zigidimi, yaye ngenxa yoko abanalo

ulwazi lwendlela eya kweyona ndawo ingcwele, yaye abanako ukuxhamla ekuthethelelweni kukaYesu apho. NjengamaYuda, awanikela imibingelelo yawo engenamsebenzi, anikela nemithandazo yawo engenamsebenzi kwelo gumbi uYesu alishiyileyo; yaye uSathana, echwayitile ngenkohliso leyo, uzithabathela isimilo senkolo, aze akhokelele iingqondo zaba bazibiza ngokuba bangamaKristu kuye ngokwakhe, esebenza ngamandla akhe, nangemiqondiso yakhe, nangezimanga zobuxoki, ukuze abaqinisele emgibeni wakhe.” Early Writings, 259–261.

USisi White uchaza inkqubo yovavanyo eqhubekayo kwimbali kaYohane umBhaptizi nekaKristu, eyaphela ngokuba amaYuda abe sebumnyameni obupheleleyo, ukuze abonakalise loo mbali inye ngexesha lamaMillerite, eyimbali ye-alpha kaSisi White; umprofetikazi wamandulo wemihla yokugqibela. Uvavanyo lobomi nokufa ekuqaleni lwalungokungena eNdaweni eNgcwele kangcwele okanye ukwala ukwenza oko. Ukwala ukwenza oko kwazisa ubumnyama obo bunye phezu kwabavukeli bembali yamaMillerite obabehlele amaYuda avukelayo kwimbali kaKristu.

UYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento; ngoko ke, xa uDade White wathatyathwa wasiwa eNdaweni eNgcwele Kakhulu waza wajonga ityeya evulekileyo, ngokunxulumene novavanyo luka-Oktobha 22, 1844, oko kuchaza ukuba ikhulu elinamashumi amane anesine amawaka liya kuvavanywa ekulandeleni iMvana lingene eNdaweni eNgcwele Kakhulu okanye ekungeneni ebumnyameni obugqibeleleyo, obungunaphakade. Le nyaniso isekelwe kukholo oluqondayo ukuba abaprofeti bamandulo babonakalisa abantu bakaThixo bemihla yokugqibela xa bona ngokwabo besiba yinxalenye yobungqina oburekhodiweyo. UDade White ubonakalisa omabini amaqela.

“Ndithe ndisekuloo meko wokudandatheka ndaphupha iphupha elashiya umkhondo onzulu engqondweni yam. Ndaphupha ndibona itempile, apho abantu abaninzi babethontelana khona. Kuphela ngabo babeya kusabela kuloo tempile ababeya kusindiswa xa ixesha liya kube liphelile. Bonke ababeya kusala ngaphandle babeza kulahleka ngonaphakade. Izihlwele ezingaphandle, ezazihamba ngeendlela zazo ezahlukahlukeneyo, zazigculela zaza zahlekisa ngabo babengena etempileni, zibaxelela ukuba eli cebo losindiso laliyinkohliso enobuqhetseba, nokuba enyanisweni kwakungekho bungozi kwaphela bokuphepha. Zada zabamba abanye ukuze zibathintele ekukhawulezeni ukungena ngaphakathi kweendonga.”

“Ndisoyika ukuba ndingahlekwa, ndacinga ukuba kungcono ndilinde de isihlwele sichithakale, okanye de ndibe nako ukungena ndingaqatshelwanga ngabo. Kodwa inani labantu landa endaweni yokuncipha, yaye, ndisoyika ukuba ndingafika ndilibele, ndakhawuleza ndemka ekhaya ndaza ndatyhala phakathi kwesihlwele. Ekuxhalabeni kwam kokufikelela etempileni andizange ndiqaphele, okanye ndikhathalele, isihlwele esasindingqongile. Ekungeneni kwam esakhiweni, ndabona ukuba itempile enkulu yayixhaswe yintsika enye enkulu kakhulu, yaye kuyo kwakubotshelwe imvana eyayikrazukile yaza yophayo. Thina esasikho apho sabonakala sisazi ukuba le mvana yayikrazuliwe yaza yatyunyuzwa ngenxa yethu. Bonke abangena etempileni babemele beze phambi kwayo baze bavume izono zabo.

“Ngaphambi nje kweMvana kwakukho izihlalo eziphakamileyo, ezazihleli phezu kwazo iqela labantu ababe bonakala bonwabe kakhulu. Ukukhanya kwezulu kwakubonakala kukhanya

ebusweni babo, yaye badumisa uThixo baza bacula iingoma zovuyo zombulelo ezazivakala ngathi ngumculo weengelosi. Aba yayingabo ababeze phambi kweMvana, bavuma izono zabo, bamkela uxolelo, yaye ngoku babelindile ngovuyo olukhulu belindele isiganeko esithile esivuyisayo.”

“Kwanasemva kokuba ndingene esakhiweni, uloyiko lwehla phezu kwam, kwanemvakalelo yehlazo yokuba ndimelwe kukuzithoba phambi kwaba bantu. Kodwa ndabonakala ngathi ndinyanzelwa ukuba ndiqhubele phambili, yaye ndandisithi chu ndisenza indlela yam ndijikeleza intsika ukuze ndijamelane netakane, xa kwavakala ixilongo, itempile yanyikima, kwavela izimemezo zoloyiso kubangwele ababebuthene, ukukhanya okoyikekayo kwakhanyisa isakhiwo, kwaza konke kwaba bubumnyama obukhulu. Bonke abo bantu bonwabileyo babenyamalele kunye nokukhanya, ndaza ndashiyeka ndedwa kukoyikeka okuthe cwaka kobusuku. Ndavuka ndinentlungu enkulu engqondweni, yaye kwakunzima kakhulu kum ukuzeyisela ukuba bendiphupha. Kwabonakala kum ngathi isigwebo sam simisiwe, ngathi uMoya weNkosi undishiyile, engasayi kuphinda abuye.

“Kungekudala emva koku ndaba nelinye iphupha. Ndandingathi ndihleli ndidandathekile ngokugqithiseleyo, ubuso bam buzimele ezandleni zam, ndicamngea ngolu hlobo: Ukuba uYesu ebesehlabathini, bendiya kuya kuYe, ndiziphose ezinyaweni zaKhe, ndize ndimxelele zonke iintlungu zam. Ebengayi kundigxotha, Ebeya kundenzela inceba, yaye bendiya kumthanda ndize ndimkhonze ngamaxsha onke. Kwathi kanye ngelo xesha lwavuleka ucango, kwangena umntu omhle ngesimo nangembonakalo. Wandijonga ngovelwano waza wathi: ‘Unqwenela ukubona uYesu na? Ulapha, yaye unokumbona ukuba uyakunqwenela oko. Thabatha yonke into onayo uze undilandele.’”

“Ndayiva oku ngovuyo olungenakuthethwa, ndaza ngovuyo ndahlanganisa zonke izinto zam ezincinane, yonke into encinane exabisekileyo endandiyigcinile, ndaza ndalandela umkhokeli wam. Wandikhokelela kwizinyuko ezithe nkqo nezazibonakala ngathi zibuthathaka. Ndathi ndiqalisa ukunyuka amanyathelo, wandilumkisa ukuba ndigcine amehlo am ejonge phezulu, hleze ndibe nesiyezi ndize ndiwe. Abaninzi abanye ababenyuka olo nyuko luthe nkqo bawa bengakafiki encotsheni.”

“Ekugqibeleni safikelela kwinqanaba lokugqibela, saza sama phambi komnyango. Apha umkhokeli wam wandiyalela ukuba ndishiye zonke izinto endandize nazo. Ndazibeka phantsi ngovuyo; wandula ke ukuwuvula umnyango, waza wandiyalela ukuba ndingene. Ngephanyazo ndema phambi kukaYesu. Kwakungenakwenzeka ukuba loo nkangeleko intle ingaziwa. Olo bume bobubele nobungangamsha babungenakuba bobomnye. Xa amehlo Akhe ema phezu kwam, ndakwazi kwangoko ukuba wayesazi yonke imeko yobomi bam nazo zonke iingcinga neemvakalelo zangaphakathi zam.

“Ndazama ukuzikhusela emehlweni Akhe, ndiziva ndingakwazi ukunyamezela amehlo Akhe aphengululayo, kodwa Wasondela encumile, waza, ebeka isandla Sakhe phezu kwentloko yam, wathi: ‘Musa ukoyika.’ Isandi selizwi Lakhe elimnandi savuyisa intliziyo yam ngolonwabo eyayingazange iluve ngaphambili. Ndandizele luvuyo gqitha kangangokuba ndandingakwazi ukuthetha nelinye ilizwi, kodwa, ndoyiswe yimvakalelo, ndawa ndazolula ngeenyawo Zakhe. Ndakuba ndilele apho ndingenakuzinceda, imiboniso yobuhle nobuqaqawuli yadlula phambi

kwam, yaye ndabonakala ngathi ndifike kukhuseleko noxolo lwezulu. Ekugqibeleni amandla am abuya, ndaza ndaphakama. Amehlo anothando kaYesu ayesahleli phezu kwam, yaye uncumo Lwakhe lwazalisa umphefumlo wam ngovuyo. Ubukho Bakhe bandizalisa ngentlonelo engcwele nangothando olungenakuchazwa.

“Ngoku umkhokeli wam wavula umnyango, saza sobabini saphuma. Wandiyalela ukuba ndiphinde ndithabathe zonke izinto endandizishiye ngaphandle. Yakuba loo nto yenziwe, wandinika intambo eluhlaza esongelwe ngokuqinileyo. Wandiyalela ukuba ndiyibeke kufuphi nentliziyo yam, yaye xa ndinqwenela ukubona uYesu, ndiyikhuphe esifubeni sam ndiyolule kangangoko inako ukolulwa. Wandilumkisa ukuba ndingayiyeki ihlale isongelwe ixesha elide, hleze ibe namaqhina yaye kube nzima ukuyolula. Ndayibeka intambo kufuphi nentliziyo yam ndaza ndehla ngovuyo kwizinyuko ezimxinwa, ndidumisa iNkosi yaye ndixelela bonke endadibana nabo apho babenokumfumana khona uYesu. Eli phupha landinika ithemba. Engqondweni yam, intambo eluhlaza yayimela ukholo, yaye ubuhle nobulula bokuthembela kuThixo baqalisa ukusa emphefumleni wam.” Testimonies, umqulu 1, 27–29.

Ukusuka ekupheleni kwentlanganiso yenkampu yase-Exeter ngoAgasti 17 kude kube nguOktobha 22 ngowe-1844 kwakukho iintsuku ezingamashumi amathandathu anesithandathu. Ezo ntsuku zingamashumi amathandathu anesithandathu zimela ixesha lokuvakaliswa koKhalazo lwasezinzulwini zobusuku, yaye kumxholo womzekeliso weentombi ezilishumi abo ngelo xesha bavakalisa umyalezo bamele abo babeneoli, yaye abo bangazange ngelo xesha bavakalise umyalezo babengenayo ioli.

Kulo mzekeliso, umtshato wenzeka ekuqaleni kwexesha lokulibaziseka. Umtshato osemthethweni wenziwa, waza ke wonke umntu wabuyela ekhaya walinda de uyise womnyeni agqibe ekubeni kufanelekile na ukuwugqibezela umtshato. Ukungathembeki phakathi komtshato wokuqala nomthendeleko wesibini wasezinzulwini zobusuku kwakugqalwa njengokukrexeza. Ixesha lokulibaziseka lalixhomekeke kuyise womnyeni elinde ukubona oko kwenzeka kumtshakazi ngexesha elithile. Ngaba wayekhulelwe?

Xa uyise wagqiba kwelokuba konke kulungile, kwaqalisa udwendwe lwasezinzulwini zobusuku, yaye lwaqalisa ebusuku ukuze kuphetshwe ubushushu obucinezelayo bemini yasePalestina. Ngenxa yesi sizathu, abalungiseleli bomtshakazi, iintombi ezikwelo mzekeliso, kwakufuneka babe nezibane zabo nokubonelelwa kwabo ngeoli bekulindle ngenxa yesikhalo sasezinzulwini zobusuku esasazisa ukuba udwendwe oluya emtshatweni lusaqalile, kuba lwalufanele lwenzeke ebusuku. E-Exeter kwafika isikhalo sasezinzulwini zobusuku, yaye mhlawumbi wawunayo ioli eyaneleyo ilungile ukwenzela udwendwe okanye wawungenayo.

Xa baphumayo eExeter benomyalezo babebonakalisa abantu abatywiniweyo. Abanye babeneoli eyaneleyo ukuze bangene emtshatweni ngo-Oktobha 22, 1844, kanti abanye babengenayo. Ezo ntsuku zingamashumi amathandathu anesithandathu zimela ixesha apho abantu bakaThixo betywinelwa emnyango ovaliweyo womthetho weCawa. Ukuba babenesixa seoli esifanelekileyo, bangena ngokholo kwiNdawo eNgcwele Kakhulu. UDade White wabonakalisa abantu bakaThixo bengena kwiNdawo eNgcwele Kakhulu ngemihla yokugqibela, yaye kwimbali yakhe ye-alpha kwakukho uvavanyo lobomi nokufa olwalubandakanyekile ekungeneni kwiNdawo eNgcwele

Kakhulu ngokholo. Ngemihla yokugqibela ikhulu elinamashumi amane anesine amawaka liya kuvavanywa malunga nokuba liya kungena na kwiNdawo eNgcwele Kakhulu ngokholo. Kwakhona kanye, luluvavanyo lobomi nokufa.

Siza kuqhubekeka kwezi zinto kwinqaku elilandelayo.

“Ekucocweni kwetempile, uYesu wayevakalisa umsebenzi waKhe njengoMesiya, engena ekwenzeni umsebenzi waKhe. Loo tempile, eyakhiwelwe ukuba ibe yindawo yokuhlala yoBukho obungcwele, yayilungiselelwe ukuba ibe sisifundo esibonakalayo kuSirayeli nakwihlabathi. Ukususela kumaxesha angunaphakade, yayiyinjongo kaThixo ukuba yonke indalo, ukusuka kwiserafi eqaqambileyo nengcwele kuse kuye umntu, ibe yitempile yokuhlala ngaphakathi koMdali. Ngenxa yesono, ubuntu bayeka ukuba yitempile kaThixo. Intliziyo yomntu, yenziwe mnyama yaza yangcoliswa bububi, ayisabonakalisanga uzuko loNgcwele. Kodwa ngokuzalwa ngokobuntu koNyana kaThixo, injongo yeZulu iyazaliseka. UThixo uhlala eluntwini, yaye ngobabalo olusindisayo intliziyo yomntu iba kwakhona yitempile yaKhe. UThixo wayemisele ukuba itempile yaseYerusalem ibe bubungqina obungapheliyo besiphelo esiphuzulu esivulekele wonke umphefumlo. Kodwa amaYuda ayengayiqondanga intsingiselo yesakhiwo ababesijonga ngekratshi elingaka. Awazange azinikele njengamatempile angcwele kuMoya oyiNgcwele. Iiyadi zetempile yaseYerusalem, zizaliswe yingxokozelo yorhwebo olungengcwele, zazimela ngokwenyaniso enkulu kakhulu itempile yentliziyo, engcoliswe bubukho benkanuko yenyama neengcinga ezingengcwele.

“Ekucoceni itempile kubathengi nabathengisi behlabathi, uYesu wavakalisa umsebenzi waKhe wokucoca intliziyo ekungcolisweni sisono,—kwiminqweno yasemhlabeni, kwiinkanuko zobugovu, kwimikhwa emibi, eyonakalisa umphefumlo. Kucaphulwe uMalaki 3:1–3.”
Ulangazelelo Lwezizukulwana, 161.

“Umprofeti uthi, ‘Ndabona esinye isithunywa sezulu sisehla sivela ezulwini, sinamandla amakhulu; kwaye umhlaba wakhanyiswa bubuqaqawuli baso. Saza sadanduluka ngamandla ngezwi elikhulu, sisithi, Iwile, iwile iBhabheli enkulu, yaza yaba yindawo yokuhlala yeedemon’ (IsiTyhilelo 18:1, 2). Lo ngumyalezo lowo wanikwa sisithunywa sesibini. Iwile iBhabheli, ‘ngokuba izizwe zonke yaziseza iwayini yengqumbo yobufebe bayo’ (IsiTyhilelo 14:8). Yintoni na loo wayini?—Ziimfundiso zayo zobuxoki. Inike ihlabathi isabatha yobuxoki endaweni yeSabatha yomthetho wesine, yaza yaphinda ubuxoki uSathana awathi kuqala wabuxelela uEva e-Eden—ukungafi komphefumlo ngokwemvelo. Iimpazamo ezininzi ezifanayo izisasaze kude nakubanzi, ‘ifundisa njengeemfundiso imithetho yabantu’ (Mateyu 15:9).

“Xa uYesu waqalisa ulungiselelo lwaKhe lwasesidlangalaleni, wayicoca iTempile ekungcolisweni kwayo okunyelisayo. Phakathi kwezenzo zokugqibela zolungiselelo lwaKhe kwakukho ukuhlanjululwa kwesibini kweTempile. Ngokunjalo, emsebenzini wokugqibela wokulumkisa ihlabathi, kubhengezwa izibizo ezibini ezahlukileyo eziya emabandleni. Isigidimi sengelosi yesibini sesi, ‘Iwile, iwile iBhabheli, loo mzi mkhulu, ngokuba inxilisile zonke iintlanga ngewayini yengqumbo yohenyuzo lwayo’ (ISityhilelo 14:8). Kwaye ekudandulukeni okukhulu kwesigidimi sengelosi yesithathu kuvakala ilizwi liphuma ezulwini lisithi, ‘Phumani kuyo, bantu bam, ukuze ningabi ngabahlanganyeli bezono zayo, nokuze

ningamkeli kwizibetho zayo. Kuba izono zayo zifike zaya ezulwini, noThixo ukhumbule ubugwenxa bayo' (ISityhilelo 18:4, 5).” Selected Messages, incwadi 2, 118.