

ILawodike—Inani LokuQala

Isiprofeto sikalsaya ngesigwebo sentshabalalo seNtlambo yoMbono

Jeff Pippenger

2023-08-14

Umthwalo wentili yombono. Yintoni ekuphetheyo ngoku, ukuba unyuke ngokupheleleyo ezindlwini eziphezu kwezindlu? Wena uzaliswe ziziphithiphithi, sixeko esinesiphithiphithi, sixeko esivuyayo: amadoda akho abuleweyo akabulewanga likrele, engafanga emfazweni. Bonke abalawuli bakho basabile kunye, babotshwa ngabatoli; bonke abafunyanwa kuwe babotshwa kunye, bona babebaleke kude. Ngenxa yoko ndathi, Khangelani kude nam; ndiya kulila ngokukrakra, musani ukusebenza ukuze nindithuthuzele, ngenxa yokuphangwa kwentombi yabantu bam. Kuba yimini yenkxwaleko, neyokunyathelwa phantsi, neyokudideka evela eNkosini uYehova wemikhosi entilini yombono, yokuqhekezwa kweendonga, neyokukhala ezintabeni. Isaya 22:1–5.

Encwadini kaIsaya, igama elithi “umthwalo” lifumaneka izihlandlo ezilishumi elinesibhozo. Ezilishumi elinanye kwezo ndawo zibhekisa ngokuthe ngqo kwiziprofeto zentshabalalo, yaye ezinye ezisixhenxe zibhekisa kumthwalo njengento ethwalwa egxalabeni. Inye kuphela kwezo ndawo ziguqulelwe ngokuthi “umthwalo” emele into ethwalwa egxalabeni, ibe ikwasisiprofeto sentshabalalo. Ndinqwenela ukujongana naloo ndawo inye eliligama lesiHebhere elichaza into ethwalwayo, kodwa ekwangisiprofeto sentshabalalo; ngenxa yoko ndichaza lo mahluko kwasekuqaleni, nangona singayi kubuyela kwezi nyaniso de kube semva.

Isahluko asicacanga kancinane ngokuchazwa “kwentili yombono,” kuba ichongwa njenge “Sixeko sikaDavide” kwanakuba “yiYerusalem.” Intili yombono ibhekisa kubu-Adventism baseLawodike ngexesha lembali yeendinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye. UIsaya wabeka umxholo wale ntshabalalo ngembali emelwe kwisahluko samashumi amabini, ngokuchaza ukoyiswa okuqhubekayo kwehlabathi ngukumkani waseAsiriya, owayethumele inkokeli yomkhosi egama linguTartan ukuba athimbe isixeko saseYiputa esibizwa ngokuba yiAshdode.

Umthetho weCawa uchongiwe kuDaniyeli 11:41, yaye uchaza amaqela amathathu “asindayo” esandleni sobupopu ngexesha lomthetho weCawa.

Ngomnyaka awafika ngawo uTartan eAshdode, (xa wayethunywe nguSargon ukumkani waseAsiriya,) walwa neAshdode, wayithimba; ngelo xesha uYehova wathetha ngoIsaya unyana kaAmotsi, esithi, Hamba ukhulule isaka ezinqeni zakho, ukhulule nesihlangu sakho elunyaweni lwakho. Wenjenjalo ke, wahamba ze, engenazihlangu. Wathi uYehova, Njengoko umkhonzi wam uIsaya ehambile ze, engenazihlangu, iminyaka emithathu, ukuba abe ngumqondiso nommangaliso phezu kweYiputa naphezu kweTiyopiya; ngokunjalo ukumkani waseAsiriya uya kubakhapha abathinjwa bamaYiputa, nabathinjiweyo bamaTiyopiya, abatsha nabadala, behamba ze, bengenazihlangu, izinqe zabo zityhiliwe, kube lihlazo eYiputa. Baya koyika, bahlazeke ngenxa yeTiyopiya, ithemba labo, nangenxa yeYiputa, ubuqaqawuli babo. Ummi wesi siqithi uya kuthi ngaloo mini, Yabonani, lunjalo ithemba lethu ebesisabela kulo

ukuze sifumane uncedo, sihlangukwe kukumkani waseAsiriya; singasindiswa njani na? Isaya 20:1–6.

Umbuzo ophakanyiswe ngabemi besiqithi ngowokuba baya kusinda njani kukumkani waseAsiriya, okwamelwa kanaanjalo njengokumkani wasemantla kuDaniyeli ishumi elinanye.

Yena [ukumkani wasentla] uya kungena nakwilizwe elizukileyo, yaye amazwe amaninzi aya kubhukuqwa; kodwa aba baya kusinda esandleni sakhe, oko kukuthi uEdom, noMowabhi, neenkokeli zoonyana baka-Amon. Daniyeli 11:41.

Kule ndima umthetho weCawa eUnited States uchongiwe, yaye kukho iintlu zentsingiselo ezifihlakeleyo kwesi sicutshulwa sikaDaniyeli ezifanele ukuqwalaselwa. Kukho iindima ezintathu ezilandelelanayo kuDaniyeli ishumi elinanye, indima yamashumi amane ukuya kwamashumi amane anesithathu, zonke ezichonga “amazwe.” Kwindima yamashumi amane amazwe amele iSoviet Union yangaphambili atshayelwa kude bubupopu neUnited States ngowe-1989. Ababhali-mbali banamhlanje bayakuqinisekisa oku.

Kwandima yamashumi amane anesibini sifumana igama elithi “amazwe” limele onke amazwe omhlaba, njengoko ukumkani wasentla (ubupopu) eyithimba iYiputa, emele ihlabathi liphela. Leyo yenye yeentsingiselo ezisemfihlakalweni. Enye kwezo ntsingiselo zimbini endithetha ngazo kwezi ndima zintathu ibandakanya igama elithi “sinda” kwindima yamashumi amane ananye, lize liphinde libonakale kwakhona kwindima yamashumi amane anesibini. Ngamagama amabini ahlukeneyo esiHebhere, nangona omabini eguqulelwe ngokuthi “sinda.” Igama lesiHebhere eliguqulelwe ngokuthi “sinda” kwindima yamashumi amane anesibini lithetha ukungafumani kukhululwa, kuba xa “ookumkani abalishumi” abamele iZizwe eziManyeneyo bevuma ukunikela ulawulo lwabo lwehlabathi olunye kulawulo lwerhamncwa lobupopu, akukho kusinda—akukho kukhululwa.

Yaye iimpondo ezilishumi ozibonileyo zingookumkani abalishumi, abangekabi nabukumkani; kodwa bamkela igunya njengookumkani ilixa elinye nenkomo. Aba banengcinga-nye, kwaye baya kunikela amandla negunya labo enkomweni. Aba baya kwenza imfazwe neMvana, ize iMvana iboyise; kuba iyiNkosi yeenkosi, noKumkani wookumkani; nabo banayo babiziwe, bakhethiweyo, bathembekileyo. Wathi kum, Amanzi owabonileyo, apho lihleli khona ihenyukazi, azizizwe, nezihlwele, neentlanga, neelwimi. Neempondo ezilishumi ozibonileyo phezu kwenkomo, ezo ziya kulithiya ihenyukazi, zilishiye liyinkangala lize libe ze, zidle inyama yalo, zilitshise ngomlilo. Kuba uThixo ukubekile ezintliziyweni zabo ukwenza ukuthanda kwakhe, nokuba babe ngavumelanayo, banikele ubukumkani babo enkomweni, ade azaliseke amazwi kaThixo. ISityhilelo 17:12–17.

Aba “kumkani balishumi” kubhekiselwe kubo ngokuphindaphindiweyo elizwini likaThixo, yaye kwibali likaEliya, uAhabhi, ukumkani wakwaSirayeli, wayeyintloko yezizwe ezilishumi, yaye wayetshate noIzebhele. UIzebhele bubupopu ekupheleni kwehlabathi, uEliya ngabathunywa besigidimi sengweletshetshe yesithathu, yaye uAhabhi uyintloko yomanyano lweekumkani ezilishumi. UAhabhi emele iUnited States njengenekokeli yeZizwe eziManyeneyo ngexesha lembali yesiprofeto yomthetho weCawa. Xa iYiputa ithinjwa yiAsiriya, ukumkani wasentla

kuDaniyeli 11:42 usandul' ukunyanzela ookumkani abalishumi ukuba bavumelane ukunikela ubukumkani babo kumandla obupopu.

“Njengoko sisondelela imbandezelo yokugqibela, kubaluleke kakhulu ukuba kubekho ukuvumelana nobunye phakathi kwezixhobo zeNkosi. Ihlabathi lizele sisiphango, yimfazwe, nangokungavisisani. Kanti ke phantsi kwentloko enye—amandla obupapa—abantu baya kumanyana ukuze bachasane noThixo emntwini wamangqina aKhe. Lo manyano luqiniswa ngulo mkreqi mkhulu. Ngoxa ezama ukumanyanisa abameli bakhe ekulweni nenyano, uya kusebenza ukwahlula nokusasaza abo bayixhasayo. Umona, ukurhanela okungendawo, ukuthetha kakubi, zikhuthazwa nguye ukuze kuveliswe ukungavani nokwahlukana.”
Testimonies, volume 7, 182.

Kwivesi yamashumi amane ananye sifumana igama elithi “sinda,” yaye sikwafumana negama elithi “sinda” kwivesi yamashumi amane anesibini, kodwa la ngamabinzana amabini ahlukeneyo esiHebhere. Igama eliguqulelwe ngokuthi “sinda” kwivesi yamashumi amane ananye lithetha ukusinda ngokungathi kungenxa yokutyibilika. Eli ligama eliguqulelwe ngokuthi “sinda” kwivesi yesithandathu kaIsaya isahluko samashumi amabini. “Ngaloo mini” “umhlali wesi siqithi” ubuza ukuba banganokuthi basinde njani kumAsiriya othi “ngaloo mini” aqhubeke ngokoyisa ihlabathi, njengoko kubonisiwe kuDaniyeli ishumi elinanye nakwezinye iindinyana ezininzi zeZibhalo.

KuDaniyeli ishumi elinanye ivesi lamashumi amane ananye, xa upopu, okanye njengoko uDaniyeli emfanekisa, ukumkani wasemantla, okanye njengoko uIsaya emfanekisa, umAsiriya, esoyisa “ilizwe elizukileyo” elimela i-United States, kukho amaqela amabini achongiweyo.

Uya kungena nakwilizwe elizukileyo, kwaye amazwe amaninzi aya kubhukuqwa; kodwa aba baya kusinda esandleni sakhe, oko kukuthi uEdom, noMowabhi, nentloko yabantwana bakwa-Amon. Daniyeli 11:41.

Elinye “ngabaninzi” ababhukuqwayo, yaye elinye iqela limelwe njenge “Edom, uMowabhi, neentloko zabantwana bakwa-Amon.” Ngexesha lomthetho weCawa, isiTyhilelo 18:4, sibiza abo baseseseBhabhiloni ukuba “baphume.”

Ndaza ndeva elinye ilizwi livela ezulwini, lisithi, Phumani kuyo, bantu bam, ukuze ningabi ngababelani bezono zayo, nokuba ningamkeli kwizibetho zayo. IsiTyhilelo 18:4.

UEdom, uMowabhi, nentloko yabantwana bakwa-Amon ngabo abo basindayo ngokutyibilika, njengoko izizwe zesiqithi kuIsaya amashumi amabini zithemba ukwenza.

Kwivesi yamashumi amane ananye olunye ulwahlulo lwentsingiselo endibhekisa kulo kukuba kwiindima zamashumi amane, amashumi amane ananye, nezamashumi amane anesibini sifumana igama elithi “amazwe,” kodwa kwivesi yamashumi amane ananye ligama elongeziweyo, alikho kumazwi okuqala kaDaniyeli yaye alifanelanga ukuba libekho apho. Amazwe amaninzi abhukuqwa ekuzalisekeni kwevesi yamashumi amane ekudilikeni kweSoviet Union, yaye amazwe amaninzi ayathinjwa xa ubupopu buthatha ulawulo lweZizwe eziManyeneyo. Kodwa ngexesha lomthetho weCawe ngeCawa eUnited States, abo “baninzi” babhukuqwayo abango mazwe amaninzi; banokuba ngama-Adventist eSuku lweSixhenxe kuphela.

“Ukuba ukukhanya kwenyaniso kuye kwaziswa kuwe, kutyhila iSabatha yomyalelo wesine, yaye kubonisa ukuba akukho siseko eLizwini likaThixo sokugcinwa kweCawa, ukanti usabambebele kwisabatha sobuxoki, usala ukungcwalisa iSabatha uThixo ayibiza ngokuba ‘lusuku lwaM olungcwele,’ wamkela uphawu lwerhamncwa. Oku kwenzeka nini? Xa uthobela ummiselo okuyalela ukuba uyeke ukusebenza ngeCawa uze unqule uThixo, ngoxa usazi ukuba akukho nalinye ilizwi eBhayibhileni elibonisa ukuba iCawa yinto engaphezu kosuku oluqhelekileyo lokusebenza, uyavuma ukwamkela uphawu lwerhamncwa, uze wala itywina likaThixo.” Review and Herald, Julayi 13, 1897.

Naliphi na ilungu lebandla lamaSeventh-day Adventist lamkela imfundiso yeSabatha xa laqala ukuba lilungu elibhaptizweyo lebandla, yaye lithwalwa uxanduva “lokukhanya kwenyaniso” ngokuphathelele iSabatha.

“Utshintsho lweSabatha luluphawu okanye umqondiso wegunya leCawa yamaRoma. Abo bathi, beqonda amabango omyalelo wesine, bakhethe ukugcina isabatha yobuxoki endaweni yenyaniso, ngaloo nto banikela imbeko kuloo mandla ekuthi ngawo wodwa loo nto iyalelwe. Uphawu lwerhamncwa yiSabatha yobupopu, ethe yamkelwa lihlabathi endaweni yosuku olumiselwe nguThixo.

“Akukho mntu okwangoku osele efumene uphawu lwerhamncwa. Ixesha lokuvavanywa alikafiki. Kukho amaKristu ayinyaniso kuwo onke amabandla, kuquka nomanyano lwamaRoma Katolika. Akukho namnye ogwetywayo de abe efumene ukukhanya aze akubone ukubophelela komthetho wesine. Kodwa xa ummiselo uya kuphuma unyanzelisa isabatha yobuxoki, yaye isikhalo esikhulu sengweletshetshe yesithathu siya kubalumkisa abantu ngokunqula irhamncwa nomfanekiso walo, umgca uya kutsalwa ngokucacileyo phakathi kobuxoki nenyano. Ngoko ke abo basaqhubeka besesonweni sokwaphula umthetho baya kufumana uphawu lwerhamncwa.

“Ngezinyathelo ezikhawulezayo sisondele kweli xesha. Xa iicawa zamaProtestanti ziya kumanyana namandla elizwe ukuxhasa inkolo yobuxoki, ngenxa yokuchasa leyo ookhokho bazo banyamezela intshutshiso eyoyikekayo kakhulu, ngoko ke iSabatha yobupopu iya kunyanzeliswa ligunya elidibeneyo leCawa nelizwe. Kuya kubakho ukuwexuka kwesizwe, okuya kuphela kuphela ngokonakala kwesizwe.” Manuscript 51, 1899.

Ngexesha lomthetho weCawa, ekuphela kwabantu abaza kubekwa uxanduva ngenxa yokukhanya kwengelosi yesithathu ngamaSeventh-day Adventists, kuba kungelo xesha kuphela apho abo bangaphandle kwe-Adventism baya kuthi baziswe uvavanyo lwengelosi yesithathu. “Abaninzi” ababhukuqwayo ngexesha lomthetho weCawa ngama-Adventists aseLawodike, kuba “umgwebo uqala endlwini kaThixo.”

Ngoko ke abokugqibela baya kuba ngabokuqala, nabokuqala babe ngabokugqibela; ngokuba baninzi ababizweyo, kodwa bambalwa abanyuliweyo. Mateyu 20:16.

uIsaya “ungumqondiso nommangaliso” eYiputa naseTiyopiya ngokubhekisele ekoyiseni kwehlabathi ngokuthe ngcembe kobupopu. IYiputa yiZizwe eziManyeneyo; iTiyopiya yiUnited States, yaye iAsiriya bubupopu. Kwiimeko zayo loo mbali yesiprofeto uIsaya uqala ukubeka

phambili uthotho lweziprofeto zentshabalalo. Isahluko samashumi amabini anesibini singaMalawodike ababhukuqwayo emthethweni weCawa, kwanangaMaphiladelifi abiza “uEdom, uMowabhi nentloko yabantwana baka-Amon” baphume eBhabheli.

UbuAdventism bamaLawodike baswele isimilo esiyimfuneko ukuze basindiswe, yaye bagabhelwa ngaphandle emlonyeni weNkosi ngexesha lomthetho weCawa. Ndiphawula le nyaniso kuphela ukuze ndigxininise ingongoma elandelayo. UIsaya wamashumi amabini anesibini ubonakalisa esinye isizathu sokuba iLawodike ilahleke, kuba isiprofeto sentshabalalo sichasene nentili “yombono.” Kukho amagama amabini aphambili esiHebhere aguqulelwa ngokuthi “umbono.” Elinye limela ulandelelwano lweziganeko zesiprofeto, kanti elinye limela umbono kaKristu. Elinye lingaphandle kwebandla, lize elinye libe ngaphakathi kwebandla. Igama elikwisahluko samashumi amabini anesibini ngumbono omela iziganeko zesiprofeto, yaye lelona gama likwaguqulelwa ngokuthi “umbono” encwadini yeMizekeliso.

Apho kungekho mbono, abantu bayatshabalala; ke yena ogcina umthetho, unoyolo.
IMizekeliso 29:18.

“Umthwalo wentili yombono” sisiprofeto esichaza iindidi ezimbini zabakhonzi ebandleni likaThixo ekupheleni kwehlabathi. Olunye udidi olumelwe nguShebhena yiLawodike, kanti olunye udidi yiFiladelfiya olumelwe nguEliyakim unyana kaHilekiya. Umahluko phakathi kwezi ndidi zimbini kweso sahluko, kambe ke, nguloo mahluko mnye ukwibali lemizekeliso leentombi ezilishumi. Olunye udidi lunayo ioli ezinzulwini zobusuku, kanti olunye udidi alunayo. “Ioli” njengomfuziselo imele iinyaniso ezahlukeneyo ngokuxhomekeke kwimeko efumaneka kuyo, kodwa kuIsaya amashumi amabini anesibini “ioli” yeentombi ezilishumi imelwe ligama elithi “umbono.” Olunye udidi lunayo “ioli,” kanti olunye alunayo.

“Abathanjisiweyo abemi ecaleni kweNkosi yomhlaba wonke, banaso isikhundla esakha sanikwa uSathana njengokherubhi ogubungelayo. Ngezidalwa ezingcwele ezingqongileyo itrone yakhe, iNkosi igcina unxibelelwano olungapheliyo nabemi bomhlaba. Ioli yegolide imela ubabalo athi ngalo uThixo aqhubeke ezizalisa izibane zamakholwa, ukuze zingacimi zize zicime tu. Ukuba bekungekho ngenxa yokuba le oli ingcwele ithululwa ivela ezulwini ngemiyalezo yoMoya kaThixo, amagunya obubi ebeya kuba nolawulo olupheleleyo phezu kwabantu.”

“UThixo uyanyeliswa xa singazamkeli izigidimi asithumela zona. Ngale ndlela siyala ioli yegolide ebeya kuyithululela emiphefumlweni yethu ukuze idluliselwe kwabo basebumnyameni. Xa kufika ubizo oluthi, ‘Yabonani, umyeni uyeza; phumani niye kumkhawulela,’ abo bangayamkelanga ioli engcwele, abangabugcinanga ubabalo lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi eziziziyatha, ukuba abakulungelanga ukumkhawulela iNkosi yabo. Abanawo ngaphakathi kwabo amandla okufumana ioli, yaye ubomi babo buyonakaliswa. Kodwa ukuba uMoya oyiNgcwele kaThixo ucelwa, ukuba siyabongoza, njengoko wenzayo uMoses, sisithi, ‘Ndibonise uzuko lwakho,’ uthando lukaThixo luya kuthululelwa ngokobuninzi ezintliziyweni zethu. Ngeemibhobho zegolide, ioli yegolide iya kudluliselwa kuthi. ‘Akungamandla, akungagunya, kodwa kungoMoya wam, utsho uYehova wemikhosi.’ Ngokwamkela imitha eqaqambileyo yeLanga loBulungisa,

abantwana bakaThixo bakhanya njengezibane ehlabathini.” Review and Herald, Julayi 20, 1897.

Imimoya yabaprofeti iyavumelana phakathi kwayo, yaye abo babini bathanjisiweyo bakaZekariya ngabo nabo bangamangqina amabini eSityhilelo seshumi elinanye.

“Ngokubhekisele kumangqina amabini, umprofeti uqhubeka esithi: ‘Le yimithi yomnquma emibini, nezibane ezibini ezimi phambi koThixo womhlaba.’ ‘Ilizwi lakho,’ watsho umdumisi, ‘sisibane seenyawo zam, nokukhanya emendweni wam.’ ISityhilelo 11:4; INdumiso 119:105. La mangqina mabini amele iziBhalo zeTestamente eNdala neyeTestamente eNtsha. Omabini abubungqina obubalulekileyo ngemvelaphi nangokungapheliyo komthetho kaThixo. Omabini akwawangamangqina ngecebo losindiso. Iintlobo, imibingelelo, neziprofeto zeTestamente eNdala zikhomba phambili kuMsindisi oza kuza. IiVangeli neencwadi zeTestamente eNtsha zisixelela ngoMsindisi osele efikile kanye ngendlela eyayixelwe kwangaphambili luhlobo nangesiprofeto.” Imbambano Enkulu, 267.

Abo babini bathanjisiweyo bakaZekariya bamele inkqubo yonxibelelwano eboniswe kwisahluko sokuqala seSityhilelo. “Ioli,” engulo “umbono” wobuprofeti weziganeko zembali, idluliswa ngeTestamente eNdala nangeTestamente eNtsha. KwiSityhilelo 11 la mangqina mabini achongwa ngumongo njengokuba nguMoses noEliya. UMoses noEliya baluphawu kubo ngokwabo.

Xa bemelwe kunye, njengaseNtabeni yoGuquko okanye kwisiTyhilelo seshumi elinanye, bangumqondiso weenyano ezimbini ezahlukeneyo. Entabeni bamele abafeli-nkolo ngexesha lentlekele yomthetho weCawa, kunye nekhulu elinamashumi amane anesine amawaka, kanti kwisiTyhilelo seshumi elinanye bamele iTestamente eNdala neNtsha. Kodwa kuma-Adventist bamele okungakumbi nangakumbi. Amangqina amabini kumaYuda ayengu-“mthetho nabaprofeti” emele iTestamente eNdala, yaye amangqina amabini kumaKristu ayeyiTestamente eNdala neNtsha, kodwa kuma-Adventist amangqina amabini alilo ilizwi likaThixo nobungqina bukaYesu. Yiloo nto uYohane wayesePatmos.

Mna, Yohane, ongumzalwana wenu, nomlingane wenu embandezelweni, nasebukumkanini, nasekunyamezelweni kukaYesu Kristu, ndandikwisiqithi esibizwa ngokuba yiPatmos ngenxa yelizwi likaThixo nangenxa yobungqina bukaYesu Kristu. ISityhilelo 1:9.

KuIsaya amashumi amabini anesibini kumelwa amangqina amabini, uMoses noEliya, nangona oko kunokuqondwa kuphela xa usebenzisa umgaqo ka-Alfa no-Omega kweso sahluko. Qwalasela apho uYesu waqalisa khona ingcaciso Yakhe “yombono” weziganeko zesiprofeto kubafundi Bakhe endleleni eya e-Emawusi.

“Eqalela kuMoses, oyena Alfa kanye wembali yeBhayibhile, uKristu wachaza kuzo zonke iziBhalo izinto eziphathelele Yena ngokwakhe.” Ulangazelelo Lwezizukulwana, 796.

uEliya ngumprofeti ovela phambi komhla omkhulu nowoyikekayo weNkosi, enesigidimi esisekelwe kumgaqo ka-Alfa no-Omega, ebuyisela iintliziyo zooyise (alfa) kubantwana (omega). UMoses noEliya bamele i-alfa ne-omega yesiprofeto seBhayibhile. Ukuba unako ukuyiva, uMoses wayenguWilliam Miller. Bobabini uMoses noMiller bafa, yaye bobabini bachongwa

ngokuphefumlelwa njengabasindisiweyo. Kakade ke uMoses wavuswa kanye emva kokufa kwakhe, kodwa izithunywa zezulu zilindile zijikeleze ingcwaba likaMiller de kube luvuko lwakhe. U Eliya umele umthunywa wokugqibela phambi kokuza komhla omkhulu nowoyikekayo weNkosi.

“AmaYuda azama ukunqanda ukuvakaliswa komyalezo owawuxelwe kwangaphambili eLizwini likaThixo; kodwa isiprofeto kufuneka sizaliseke. INkosi ithi, ‘Yabonani, ndothuma kuni uEliya umprofeti phambi kokufika komhla omkhulu nowoyikekayo weNkosi’ (Malaki 4:5). Umntu othile umele ukuza emoyeni nasemandleni kaEliya, yaye xa ebonakala, abantu banokuthi, ‘Unyaniseke kakhulu, awuzitoliki iZibhalo ngendlela efanelekileyo. Makhe ndikuxelele indlela omele ukufundisa ngayo umyalezo wakho.’”

“Baninzi abangakwazi ukwahlula phakathi komsebenzi kaThixo nowomntu. Ndiya kuthetha inyaniso njengoko uThixo endinika yona, yaye ndiyatsho ngoku, Ukuba niyaqhubeka nokugxeka, nibe nomoya wengxabano, anisayi kuze niyazi inyaniso. UYesu wathi kubafundi baKhe, ‘Ndisenezinto ezininzi zokuthetha kuni, kodwa aninakuzithwala ngoku’ (Yohane 16:12). Babengekho kwimeko yokuxabisa izinto ezingcwele nezingunaphakade; kodwa uYesu wathembisa ukuthumela uMthuzeli, oya kubafundisa zonke izinto, aze abakhumbuze zonke izinto awayezithe kubo. Bazalwana, masingabeki ukuxhomekeka kwethu emntwini. ‘Yekani umntu, ophefumlo wakhe usezimpumlweni zakhe; kuba kungenxa yanina ukuba athathelwe ingqalelo?’ (Isaya 2:22). Nimele nixhomekise imiphefumlo yenu engenakuzinceda kuYesu. Akusifanelanga ukusela emthonjeni wentili, xa kukho umthombo entabeni. Masiyishiye imisinga esezantsi; size kwimithombo ephakamileyo. Ukuba kukho inqaku lenyaniso eningaliqondiyo, eningavumelaniyo ngalo, phandani, nithelekise isiBhalo nesiBhalo, nitshonise umngxuma wenyaniso nzulu emgodini weLizwi likaThixo. Nimele nizibeke nina neengcamango zenu esibingelelweni sikaThixo, nizibeke kude iingcamango zenu esele nizenzile kwangaphambili, nivumele uMoya wezulu anikhokelele kuyo yonke inyaniso.”
Selected Messages, incwadi 1, 412.

KuIsaya amashumi amabini anesibini uShebna noEliyakim bamele izilumko nezizidenge ngaphakathi kuAdventism ekupheleni kwehlabathi xa ukumkani wasemntla enyukela eYerusalem. U Eliyakim unyana kaHilekiya wayenawo “umbono,” uShebna wayengenawo.

Apho kungekho mbono, abantu bayatshabalala; kodwa lowo uwugcinayo umthetho, uyolo kuye. IMizekeliso 29:18.

Umyalezo wesiprofeto, oko kukuthi “umbono” wale ndinyana, ubhekisa kwizinto ezimbini. Uyaqonda ukwanda kokukhanya kwesiprofeto, uze uphile, yaye ukuba akuqondi—uyafa. Ukuba akuqondi, ngoko awunakulungiselelwa ukugcina iSabatha ngexesha lovavanyo lomthetho weCawa. Kuya kuba “sekwephuze kakhulu.” Xa ama-Adventist aseLawodikea ebhukuqwa ngexesha lomthetho weCawa, ayawukhaba umthetho kuba ewukhabile “umbono wenyaniso.” Akanawo amafutha, akaqondi ukwanda kolwazi olutyhilwayo kanye phambi kokuba kuvalwe ixesha lovavanyo.

Ngokuba usithi, Ndityebile, ndandiswe ngobutyebi, yaye andiswele nto; kanti awazi ukuba ulusizana, ulusizi, ulihlwempu, uyimfama, yaye uhamba ze. ISityhilelo 3:17.

Uphawu lukaIsaya kukuba wahamba ehamba ze engenazihlangu iminyaka emithathu. Wenza oku ukuze alumkise abo babenokulamkela ilizwi lakhe lesiprofeto, ukuba xa ningawuqondi umbono weziganeke zesiprofeto, niya kufika kumthetho weCawa nize nibe ngabathinjwa abakhokelwa bemka bekwimeko elusizi, ebuhlungu, ehluphekileyo, eyimfama nenqunu. UIsaya wayeluphawu nesimanga kwimbali kaIsaya, kodwa ngakumbi ekupheleni kwehlabathi.

Ke kaloku zonke ezi zinto zabelehla bona ukuze zibe yimizekelo; zaza zabhalelwa ukulumkisa thina, esifikelwe ziziphelo zehlabathi. 1 Korinte 10:11.

Kwiivesi ezintlanu zokuqala zesahluko samashumi amabini anesibini iYerusalem, umzi kaDavide, ichongwa njengomzi “onesiphithiphithi,” “ovuyayo,” ozaliswe “ziziphithiphithi.” Isivakalisi esiqhelekileyo seBhayibhile, esikwasetyenziswa nangabangengabo abakhokelwayo, sisetyenziswa kwesi sahluko ukumela loo mzi “ovuyayo” “onesiphithiphithi,” ozaliswe “ziziphithiphithi,” xa abo bakwivesi yeshumi elinesithathu besithi ngovuyo, “masidle size sisele; kuba ngomso siya kufa.” Ukanti, nangona bevuyile, amadoda abo axheliwe, kodwa kungekhona ngekrele, kungengasemfazweni; ngoko ke uIsaya ubuza lo mbuzo, “Yintoni ekukhathazayo?”

Nantoni na ebaphetheyo, ibenze benyuka baya kuphahla lwezindlu. Uphahla lwezindlu lufuzisela ukunqula ilanga, inyanga neenkwenkwezi; lufuzisela ukusebenzelana nemimoya. Kule ndawo ka-Adventism iphantsi kwenkohliso yomoya.

Nabo banqula umkhosi wezulu phezu kwezindlu; nabo banqula, bafunge ngoYehova, bafunge nangoMalekham; nabo babuyileyo ekulandeleni uYehova; nabo bangamfunanga uYehova, bengabuzanga kuye.

Thula phambi kobuso beNkosi uThixo; ngokuba umhla weNkosi usondele; ngokuba iNkosi ilungise idini, ibamemile iindwendwe zayo. Kothi ke, ngemini yedini leNkosi, ndibohlwaye abathetheli, noonyana bokumkani, nabo bonke abanxibe isambatho sasemzini. Kwangaloo mini ndiya kubohlwaya nabo bonke abatsiba embundwini, abazalisa izindlu zeenkosi zabo ngogonyamelo nenkohliso. Zefaniya 1:5–9.

Ngexesha lengxaki yomthetho weCawa, ubu-Adventism, obumelwe njengeYerusalem, bukwintili yombono. Abo bayalayo umyalezo wesiprofeto omelwe “ngamafutha” okanye “ngombono” benza ubugqi bomoya, obujongwe nguPawulos kweyesiBini kwabaseTesalonika. Apho sikwafumana nabo (uShebna) abangawamkelanga uthando lwenyaniso.

Ngenxa yoko uThixo uya kubathumela inkohliso enamandla, ukuze bakhokelwe ubuxoki; ukuze bonke abo bangakhokelwanga yinyaniso, kodwa bavuyela ukungalungisi, bagwetywe. 2 Tesalonika 2: 11, 12.

Ngokuqinisekileyo, igama elithi “inyaniso” alisebenzisayo uPawulos ligama lesiGrike elithatyathwe kwigama lesiHebhere elithi “inyaniso,” elenziwa ngokudibanisa oonobumba abathathu besiHebhere abamele iAlfa ne-Omega. Ukugatywa “kwenyaniso” emelwe njengomgaqo weAlfa ne-Omega kuzisa inkohliso enamandla phezu kwabaseLawodike, yaye loo nkohliso bubuspiritisti.

“Utsho umprofeti uIsaya ukuthi: ‘Xa besithi kuni, Funani kwabanemimoya eqhelekileyo, nakwabathakathi abasebeza besimathana, nabambombozelayo: akufuneki na abantu bafune kuThixo wabo? ngabaphilayo kwabafileyo? Emthethweni nasebungqineni: ukuba abathethi ngokweli lizwi, kungenxa yokuba akukho kukhanya kubo.’ Isaya 8:19, 20. Ukuba abantu bebekulungele ukwamkela inyaniso echazwe ngokucace kangaka eziBhalweni malunga nobume bomntu nangesimo sabafileyo, bebeya kubona kwizibango nakwiimbonakaliso zokunqula imimoya ukusebenza kukaSathana okunamandla, nemiqondiso, nemimangaliso yobuxoki. Kodwa kunokuba bancame inkululeko evuyisa kangaka intliziyo yenyama, baze bazishiye izono abazithandayo, izihlwele ezininzi zivala amehlo azo ekukhanyeni zize ziqhubeke zinyathele ngqo phambili, zingazikhathazi ngezilumkiso, lo gama uSathana eluka imigibe yakhe ejikeleze zona, zize zibe lixhoba lakhe. ‘Ngenxa yokuba abangayamkelanga ukuthanda inyaniso, ukuze basindiswe,’ ngenxa yoko ‘uThixo uya kubathumela ukulahlekiswa okunamandla, ukuze bakholwe bubuxoki.’ 2 Tesalonika 2:10, 11.” Imbambano Enkulu, 559.

KuIsaya amashumi amabini anesibini amadoda omzi ovuyayo ayabulawa, kodwa kungekhona emfazweni okanye ngekrele; abotshwa ndawonye aze abulawe kunye neenkokeli ezibalekileyo.

“Ukuba ibandla lilandela ikhondo elifana nelo lehlabathi, liya kwabelana ngesiphelo esinye nalo. Hayi, kunoko, njengoko lifumene ukukhanya okukhulu ngakumbi, isohlwayo salo siya kuba sikhulu ngakumbi kunesabangenaguquko.

“Thina njengabantu sivuma ukuba sinenyaniso engaphambi kwazo zonke ezinye izizwe ezisemhlabeni. Ngoko ke ubomi bethu nesimilo sethu mabuhambelane nokholo olunjalo. Imini isondele kanye kuthi xa amalungisa aya kubotshwa njengengqolowa exabisekileyo abe zizithungu zengqokelela yasezulwini, lo gama abangendawo bona, njengokhula, beya kuqokelelwa ngenxa yemililo yomini wokugqibela omkhulu. Kodwa ingqolowa nokhula ‘kukhula kunye kude kube kukuvuna.’” Testimonies, volume 5, 100.

Ubunkokeli kuIsaya wamashumi amabini anesibini bubotshelwe ndawonye “ngabatoli.” UShebena uchongiwe njengenkokeli phezu kwendlu, yaye isikhundla sakhe siya kunikwa uEliyakim, unyana kaHilekiya. KuIsaya wamashumi amabini anesibini umyalezo wobuprofeti omelwe “ngumbono” weziganeko zobuprofeti uvelise iindidi ezimbini zabanquli eYerusalem njengoko ukumkani wasemntla esondela. Olunye udidi lubotshelwa uvuno lwasezulwini, kanti olunye lubotshelwa imililo yemihla yokugqibela. Oko kubophele abangendawo “ngabatoli,” nto leyo engomnye wemiqondiso emininzi yobuSilamsi eLizwini likaThixo.

Yaye intsalela yenani labadubuli ngotolo, amadoda anamandla koonyana bakaKedare, iya kuncipha; kuba uYehova uThixo kaSirayeli ukuthethile oko. Isaya 21:17.

Nanga ke la amagama oonyana bakaIshmayeli, ngokwamagama abo, ngokwezizukulwana zabo: owamazibulo kaIshmayeli, nguNebhayoti; noKedare, noAdbhele, noMibhesam, noMishma, noDuma, noMasa, uHadare, noTema, uYeture, noNafishe, noKedema: Aba ngoonyana bakaIshmayeli, yaye nanga amagama abo, ngemizi yabo, nangemiqolomba yabo; izikhulu ezilishumi elinambini ngokweentlanga zazo. Genesis 25:13–16.

Ubunkokeli bobu-Adventism babotshwa ngabatoli xa bayalayo umyalezo wokuba i-Islam yahlasela i-United States ngoSeptemba 11, 2001, njengokuzaliseka kwesiprofeto seBhayibhile. Uhlaselo lwango-9/11 lwaba sisiqinisekiso somyalezo owatyhilwayo ngowe-1989, ekudilikeni kweSoviet Union. Uhlaselo lwe-Islam lwango-9/11 lwangqamana noAgasti 11, 1840, xa isiprofeto esingokuthintelwa kwe-Islam sanika amandla umyalezo wesithunywa sokuqala ngokuqinisekisa umgaqo ophambili kaMiller wesiprofeto, wokuba usuku lwalumela unyaka. UAgasti 11, 1840, wayekukuzaliseka kwesiganeko esaxelwa kwangaphambili esasixhomekeke kumgaqo wosuku lube ngunyaka. Xa sazalisekayo, umyalezo wesithunywa sokuqala wasiwa kuzo zonke izikhululo zobuvangeli ehlabathini.

I-9/11 yaqinisekisa umgaqo oyintloko “wombono” owanikwa ubu-Adventist ukuba bawuvakalise. Lowo mgaqo ngowokuba imbali iyaziphinda. Xa umgaqo wosuku lube ngunyaka waqinisekiswa ngoAgasti 11, 1840, ingelosi enamandla yesiTyhilelo seshumi yehla, iphawula ukuxhotyiswa kwesigidimi sikaMiller seyure yomgwebo, ngaloo ndlela ifanekisa ixesha ingelosi yesiTyhilelo seshumi elinesibhozo eya yehla ngalo nge-9/11.

“Liphuma phi ilizwi endithe ndavakalisa ukuba iNew York iza kutshayelwa yitshangathangiso enkulu yolwandle? Oku andikaze ndikuthethe. Endikuthethileyo kukuba, njengoko ndandijonge izakhiwo ezikhulu ezazisakhiwa apho, umgangatho phezu komnye, ndathi, ‘Ziya kuba zimbi gqitha iziganeko eziya kwenzeka xa iNkosi iya kusuka inyikime umhlaba ngokoyikekayo! Ngoko ke aya kuzaliseka amazwi eSityhilelo 18:1–3.’ Isahluko sonke seshumi elinesibhozo seSityhilelo sisilumkiso ngoko kuza kwehlela umhlaba. Kodwa andinako ukukhanya ngokukodwa ngokuphathelele oko kuza kwehlela iNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu zalo mzi ziya kuwisa phantsi kukuguquka nokuguqulwa kwamandla kaThixo. Ngokokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isemhlabeni. Ilizwi elinye elivela eNkosini, ukuchukumisa kube kanye kwamandla ayo amakhulu, yaye ezi zakhiwo zinkulu ziya kuwa. Kuya kwenzeka iziganeko ezoyikeka kwazo singenako nokuzicingela.” Review and Herald, Julayi 5, 1906.

Kakade kuninzi ngakumbi okunokuthethwa ngobuSilamsi, kodwa uShebna umele abo balukhanyelayo “umbono” wembali yesiprofeto osekelwe ekuphindaphindekeni kwembali, ukhatshwa yinyaniso eyintloko yokuphindaphindeka kwembali—yokuba isiqalo sento sibonakalisa isiphelo sento. Ukuthintelwa kobuSilamsi ngomhla we-11 Agasti 1840 kwehlisa ingelosi yeSityhilelo seshumi, yaye ukukhululwa kobuSilamsi ngo-9/11 kwehlisa ingelosi yeSityhilelo seshumi elinesibhozo.

Ndaza ndathi, Khanive, ndiyanibongoza, nina ziintloko zakwaYakobi, nani balawuli bendlu kaSirayeli; akumelwe na kuni ukwazi okusesikweni? Nina nithiya okulungileyo, nithande okubi; nina nihluba ulusu lwabo, nenyama yabo emathanjeni abo; nina nidla nenyama yabantu bam, nibaxobule ulusu lwabo; niwaphule amathambo abo, nibanqunqe babe ziingceba, njengoko kusenzelwa imbiza, nanjengenyama ephakathi kwembiza yokupheka. Baya kwandula ke bakhale kuYehova, kodwa akayi kubaphulaphula; uya kubafihlela ubuso bakhe ngelo xesha, njengoko beziphethe kakubi ezenzweni zabo. Utsho uYehova ngabaprofeti abalahlekisa abantu bam, abaluma ngamazinyo abo, bakhale besithi, Luxolo; ke lowo ungafaki nto emilonyeni yabo, bamlungiselela imfazwe. Ngenxa yoko ke kuya kuba bubusuku kuni,

ukuze ningabi nambono; kuya kuba mnyama kuni, ukuze ningavumisi; ilanga liya kutshona phezu kwabaprofeti, nemini ibe mnyama phezu kwabo. Imboni ziya kwandula ke zibe neentloni, nabavumisi badideke; inene, bonke baya kuzogquma imilebe yabo; ngokuba akukho mpendulo ivela kuThixo. Ke mna ndizele ngamandla ngoMoya kaYehova, nangokusesikweni, nangobugorha, ukuze ndixelele uYakobi ukrefo lwakhe, noSirayeli isono sakhe. Khevani oku, ndiyaniibongoza, nina ziintloko zendlu kaYakobi, nani balawuli bendlu kaSirayeli, nina nikucaphukelayo okusesikweni, nijike yonke into ethe tye. Bakha iZiyon ngegazi, neYerusalem ngobugwenxa. Iintloko zayo zigweba ngenxa yomvuzo, nababingeleli bayo bafundisa ngenxa yentlawulo, nabaprofeti bayo bavumisa ngenxa yemali; kanti bona baxhomekeka ngoYehova, bathi, UYehova akakho na phakathi kwethu? Akukho ubi bunokusehlela. Mika 3:1–11.

Ke isihlwele sazo zonke iintlanga ezilwa noAriyeli [iYerusalem], ewe, zonke ezilwa naye nenqaba yakhe, nezimcinezela, ziya kuba njengephupha lombono wasebusuku. Kwaye kuya kuba njengaxa umntu olambileyo ephupha, aze, khangela, adle; kodwa avuke, umphefumlo wakhe ungenanto; okanye njengaxa umntu onxaniweyo ephupha, aze, khangela, asele; kodwa avuke, abe, khangela, ephelwe ngamandla, nomphefumlo wakhe usanqwenela: siya kuba njalo ke isihlwele sazo zonke iintlanga ezilwa nentaba yeZiyon. Yimani, nimangaliswe; dumani, nikhale: banxilile, kodwa kungengawayini; bayagxadazela, kodwa kungengasiselo sinamandla. Kuba uYehova uniphalazele umoya wobuthongo obunzulu, wawavala amehlo enu; abaprofeti nabalawuli benu, ababoni, ubagqubuthele. Kwaye umbono wako konke kuni unjengamazwi encwadi etywiniweyo, abayinikayo kulowo ufundileyo, besithi, Khawuyifunde le, ndiyakucela; aze athi, Andinakuyifunda; kuba itywiniwe. Ize incwadi inikwe lowo ungafundanga, kusithiwa, Khawuyifunde le, ndiyakucela; aze athi, Andifundanga. Ngenxa yoko iNkosi yathi, Ekubeni aba bantu besondela kum ngomlomo wabo, bandidumise ngemilebe yabo, kodwa bayisusile intliziyo yabo kude kum, nokundoyika kwabo kum kufundiswa ngumyalelo wabantu: Ngako oko, khangela, ndiya kuqhubeka ndenze umsebenzi omangalisayo phakathi kwaba bantu, ewe, umsebenzi omangalisayo nomqondiso wokumangalisa; kuba ubulumko bezilumko zabo buya kutshabalala, nokuqonda kwabaqondayo babo kuya kufihlwa. Yeha kubo abafuna ukufihla nzulu icebo labo kuYehova, nemisebenzi yabo isebumnyameni, besithi, Ngubani osibonayo? kwaye ngubani osaziyo? Inene ukuguqula kwenu izinto nizibhekise ezantsi kuya kuthatyathwa njengodongwe lombumbi: kuba umsebenzi uya kuthi na ngaye owawenzayo, Akandenzanga? okanye into eyabunjwayo ithi na ngaye owayibumbayo, Wayengenakuqonda? Isaya 29:7–16.

Intili yombono, ngokukaIsaya, “ilusuku lwenkathazo, nolokunyathelwa phantsi, nolokudideka oluvela eNkosini uYehova wemikhosi entilini yombono, lokudilizwa kweendonga, nolokukhala ezintabeni.” Ngako oko uIsaya walila kabuhlungu, kanye njengokuba noYesu wenzayo.

“Tinyembezi zikaYesu zazingezizo ezokulindela ukubandezeleka kwaKhe ngokwaKhe. Kanye phambi kwaKhe kwakukho iGetsemane, apho kungekudala uloyiko lobumnyama obukhulu lwaluza kumgubungela. Nesango leegusha lalisemehlweni, elalithe kwiinkulungwane lidluliswe kulo amarhamncwa emibingelelo yokunikela. Eli sango laliza kuvuleka kungekudala ngenxa yaKhe, ngenxa yaloo Mzekelo Mkhulu wokwenyaniso, awayebhekiselwe kuwo wonke loo madini njengedini lezono zehlabathi. Kufuphi kwakukho neKalvari, indawo

yentlungu yaKhe eyayisondele. Sekunjalo, kwakungekho ngenxa yezi zikhumbuzo zokufa kwaKhe okukhohlakeleyo ukuba uMhlanguli walila waza wancwina ebuhlungwini bomoya. OkwakungekwaKhe kwakungeyontlungu yokuzicingela. Inginga yentlungu yaKhe ngokwaKhe ayizange iyoyikise loo mphefumlo ubekekileyo, uzincamayo. Yayikukubona iYerusalem okwahlaba intliziyo kaYesu—iYerusalem eyayimlahlile uNyana kaThixo yaza yaludela uthando lwaKhe, eyala ukuqiniseka ngemimangaliso yaKhe enamandla, yaye yayisele iza kuthabatha ubomi baKhe. Wayibona into eyayiyiyo ekubeni netyala lokumlahla uMhlanguli wayo, nento enokuba yayiyiyo ukuba yayimamkele Lowo yedwa unokuphilisa inxeba layo. Wayezile ukuyisindisa; wayenokuyinikezela njani?”

“UYuda wayebengabantu abathandwayo; uThixo wayenze itempile yabo yaba yindawo yaKhe yokuhlala; yayi ‘intle ngokuma kwayo, uvuyo lwehlabathi lonke.’ INdumiso 48:2. Imbali yeminyaka engaphezu kwewaka yokulondoloza kukaKristu nokuthanda kwaKhe okunobubele, njengokuthanda kukayise kumntwana wakhe okuphela kwakhe, yayikho apho. Kule tempile abaprofeti babedanduluka izilumkiso zabo ezinzulu. Apho izitya zokuqhumisa eziqhumayo zazishukunyiswa, ngoxa isiqhumiso, sixutywe nemithandazo yabanquli, sasisinyuka sisiya kuThixo. Apho igazi lezilwanyana laliphalala, lingumfuziselo wegazi likaKristu. Apho uYehova wayebonakalise uzuko lwaKhe phezu kwesihlalo senceba. Apho ababingeleli babewenza umsebenzi wabo, yaye ubungangamsha bomfuziselo nobezithethe babuqhubeke kangangeenkulungwane. Kodwa konke oku kwakufuneka kuphele.”

“UYesu waphakamisa isandla saKhe,—eso sasidele ngokusikelela abagulayo nababandezelekileyo,—waza, esitshangisa ngase kuloo mzi ugwetyiweyo, wakhala ngamazwi aqhawukileyo entlungu esithi: ‘Akwaba ubusazile, wena ngokwakho, ubuncinane ngalo mhla wakho, izinto ezizezakho uxolo!’ Apha uMsindisi wanqumama, waza wayishiya ingathethwanga into eyayinokuba yimeko yeYerusalem ukuba yayilwamkele uncedo uThixo awayenqwenela ukuyinika lona,—isipho soNyana waKhe oyintanda. Ukuba iYerusalem yayisazile oko yayililungelo layo ukukwazi, yaza yaliphulaphula ukhanyiso iZulu elaliluthumele kuyo, ngeyema ibonakale ngobuqaqawuli bempumelelo, ukumkanikazi wezikumkani, ikhululekile ngamandla ayo ewanikwe nguThixo. Ngekungabikho masoldati axhobileyo emi emasangweni ayo, kungekho zibhena zaseRoma ziphephetha phezu kweendonga zayo. Isiphelo esizukileyo esasisenokuyisikelela iYerusalem ukuba yayimamkele uMkhululi wayo savela phambi koNyana kaThixo. Wabona ukuba ngaye ngeyaphiliswa kwisifo sayo esibi kakhulu, ikhululwe ekubotshweni, yaza yamiselwa njengesixeko esikhulu esinamandla somhlaba. Ezindongeni zayo ihobe loxolo ngeliphuma liye kuzo zonke iintlanga. Ngeyaba sisithsaba sehlabathi sobuqaqawuli.”

“Kodwa umfanekiso oqaqambileyo wento iYerusalem ebeya kuba yiyo uyaphela emehlweni oMsindisi. Uyaqonda into ayiyo ngoku phantsi kwedyokhwe yamaRoma, ithwele ukungakhohiseki kukaThixo, imiselwe isigwebo saKhe sempindezelo. Uphinda athabathe umsonto oqhawukileyo wokulila kwaKhe: ‘Kodwa ngoku zifihlakele emehlweni akho. Kuba iya kufika imihla phezu kwakho, apho iintshaba zakho ziya kwakha umsele wokungqinga zijikeleze wena, zikungqinge macala onke, zikuvale ngeenxa zonke, zikutshabalalise zikulinganise nomhlaba, nabantwana bakho abangaphakathi kwakho; yaye aziyi kushiya ngaphakathi kwakho litye limi phezu kwelinye; ngokuba awulazanga ixesha

lokundwendwelwa kwakho.”

“UKristu weza ukusindisa iYerusalem nabantwana bayo; kodwa ukuzingca kwabaFarisi, uhanahaniso, umona, nenkohlakalo kwaba kuye isithintelo ekuphumezeni injongo Yakhe. UYesu wayesazi isohlwayo esoyikekayo esasiza kuhliselwa kulo mzi ugwetyiweyo. Wayibona iYerusalem irhangqwe yimikhosi, abemi abangaphakathi kolo rhanelo beqhutyelwa yindlala nasekufeni, oomama besidla izidumbu zabantwana babo, yaye abazali nabantwana bexhwithana omnye komnye ngesuntswana sokugqibela sokutya, uthando lwemvelo lutshatyalalisiwa ziintlungu ezilumayo zendlala. Wabona ukuba inkani yamaYuda, njengoko yabonakaliswayo ekulahleni kwawo usindiso Lwakhe, yayiya kuwakhokelela kwanasekuchaseni ukuthobela imikhosi ehlaselayo. Wayibona iKalvari, apho Yena wayeza kuphakanyiswa khona, imi ngeminqamlezo exinene njengemithi yehlathi. Wabona abemi abalusizi bebandezeleka phantsi kwentuthumbo yesixhobo sokolula umzimba nangesohlwayo sokubethelelwa emnqamlezweni, amabhotwe amahle etshatyalalisiwe, itempile ingamabhodlo, yaye kwiindonga zayo ezinkulu kungekho litye lishiyekileyo phezu kwelinye, lo gama umzi ulinywa njengentsimi. Ngokuqinisekileyo uMsindisi wayenokulila esentlungwini enkulu xa wayebona loo mbonakalo yoyikekayo.”

“IYerusalem yayibe ingumntwana wokunyamekelwa kwaKhe, yaye njengoko ubawo onothando ekhalela unyana olahlekayo, ngokunjalo noYesu walilela isixeko esithandwayo. Ndingakuncama njani? Ndingakubona njani unikelwe entshabalalweni? Ndimele ndikuyeke na ukuba uzalise indebe yobugwenxa bakho? Umphefumlo omnye unexabiso elinjalo kangankokuba, xa uthelekiswa nawo, ihlabathi ngehlabathi litshona ekungabalulekini; kodwa apha kwakukho uhlanga luphela oluza kulahleka. Xa ilanga elitshonayo ngokukhawuleza entshonalanga lalisakudlula lingasabonwa emazulwini, imini yobabalo yaseYerusalem yayiya kube iphelile. Ngoxa umngcelele wawumi phezu kwencam yeOlivet, kwakungekabi semva kwexesha ukuba iYerusalem iguquke. Ingelosi yenceba ngelo xesha yayisonga amaphiko ayo ukuba yehle etroneni yegolide inike indawo kubulungisa nakumgwebo oza ngokukhawuleza. Kodwa intliziyo enkulu kaKristu yothando yayisabongoza ngenxa yeYerusalem, eyayidele inceba zaKhe, yazijongela phantsi izilumkiso zaKhe, yaye yayisele iza kunyakamisa izandla zayo egazini laKhe. Ukuba iYerusalem ibinokuguquka kuphela, kwakungekabi semva kwexesha. Ngoxa imitha yokugqibela yelanga elitshonayo yayisalibele phezu kwetempile, nenqaba, nencopho, ibingayi na ingelosi ethile elungileyo iyikhokelele eluthandweni loMsindisi, ize ithintele intshabalalo yayo? Sixeko sihle kodwa singengcwele, esazixuluba ngamatye abaprofeti, esasimhlale uNyana kaThixo, esasizitshixela ngokungaguquki kwaso kwimixokelelwane yobukhoboka,—imini yenceba yaso yayisele phantse iphelile!”
Ulangazelelo Lwamaxesha, 576–578.

Njengoko imfazwe nxamnye neYerusalem ichazwa nguIsaya kwisahluko samashumi amabini anesibini, abo bayihlaselayo “bazimisa emgceni esangweni.” UElam noKir basesangweni bephethe izikhali belungile, baza emva koko bafumanisa isigqubuthelo seYerusalem. KuIsaya “isigqubuthelo” esifunyaniswa ziintshaba ezisesangweni sisithunzi saseYiputa.

Yeha kubantwana abavukelayo, utsho uYehova, abaceba icebo, kodwa lingelilo elivela kum; abagquma ngesigqubuthelo, kodwa singeliso soMoya wam, ukuze bongeze isono phezu

kwesono; abahamba behlela eYiputa, bengabuzanga emlonyeni wam; ukuze bazomeleze ngamandla kaFaro, bathembele emthunzini weYiputa! Isaya 30:1, 2.

Kuyavunywa ziintshaba zaseYerusalem ukuba abo bamelwe nguShebhena babeke ithemba labo eYiputa, becinga ukuba iYiputa iya kubakhusela, kanti abo bamelwe nguEliyakim unyana kaHilekiya abathembi “emthunzini weYiputa” koko bagutyungelwe sisigqubuthelo soMoya kaThixo, bathembele “emthunzini woPhezukonke.”

Lowo uhleliyo esithebeni soPhezukonke uya kuhlala phantsi komthunzi kaSomandla. Ndiya kuthi ngoYehova, Ungusabelo lwam lokusabela nenqaba yam; uThixo wam; ndiya kukholosa ngaye. IiNdumiso 91:1, 2.

Ngexesha lengxaki yomthetho weCawa, iintombi ezizingqondi ezimelwe nguEliyakim unyana kaHilekiya zithembele emthunzini woPhezukonke, kanti iintombi ezizizidenge ezimelwe nguShebhena zithembele emthunzini waseYiputa. Igama eliguqulelwe ngokuthi “watyhila” lithetha ukuhluba nokuthabatha ekuthinjweni. Iintshaba esangweni ziyaqonda ukuba ukhuseleko lweYerusalem lususiwe, yaye uShebhena namaqabane akhe baqalisa ke ukuzama ukuzisindisa, kuba bayazibona “izikroba zesixeko sikaDavide” yaye babona ukuba zikho izikroba ezininzi eziya kuvumela utshaba lungene. Ngokoyika okukhulu, njengoko kumelwe emzekelisweni weentombi ezilishumi, izidenge ziqalisa ukukhangela ukhuseleko, kodwa azinalo.

UShebhena ukhangela “kwisikrweqe sehlati” ukuze simsindise, kodwa sele kusemva kwexesha. Ubala izindlu zaseYerusalem aze aqalise ukuzidiliza ukuze aqinise udonga, kodwa sele kusemva kwexesha. Baqokelela ndawonye amanzi echibini elisezantsi baze bazame ukunxibelelana namanzi echibi elidala, kodwa sele kusemva kwexesha. Kuba amanzi engumfuziselo oyintloko woMoya oyiNgcwele, oku kubonisa ukuba bakhangelwa ioli ngokunxunguphala, kodwa sele kusemva kwexesha. Kuzo zonke iinzame zabo bamlibala uMdali wamachibi, kwanokuba wenza loo “machibi” enyaniso kudala. Balibala ukuba yayiliLiwa lamaPhakade elabonelela ngesigidimi kumaxesha amandulo. Bakhetha ukungahambi ezindleleni zakudala, ezimelwe ziziseko ezasekwa ngomsebenzi kaWilliam Miller.

“Utshaba lufuna ukuphambukisa iingqondo zabazalwana noodade bethu emsebenzini wokulungiselela abantu ukuba beme kule mihla yokugqibela. Inkohliso zalo zenzelwe ukukhokelela iingqondo kude neengozi nemisebenzi yoxanduva yeli xesha. Bakujonga njengento engento ukukhanya awathi uKristu wehla nako evela ezulwini ukuze akunike uYohane ngenxa yabantu baKhe. Bafundisa ukuba iziganeko ezisembindini kanye phambi kwethu azibalulekanga ngokwaneleyo ukuba zinikwe ingqalelo ekhethekileyo. Balenza lingasebenzi inyaniso yemvelaphi yasezulwini, baze baphange abantu bakaThixo amava abo angaphambili, banike endaweni yawo inzululwazi yobuxoki.

“‘Utsho uYehova ukuthi, Yimani ezindleleni, nikhangele, nibuze ngeendlela zakudala, ukuba iphi na indlela elungileyo, nihambe kuyo.’ Yeremiya 6:16.

“Makungabikho namnye ofuna ukudiliza iziseko zokholo lwethu—iziseko ezabekwa ekuqaleni komsebenzi wethu ngokufundisisa iLizwi ngomthandazo nangokutyhilelwa. Phezu kwezi ziseko siye sakha kule minyaka ingamashumi amahlanu idlulileyo. Abantu basenokucinga

ukuba bafumene indlela entsha nokuba banokubeka isiseko esomeleleyo ngakumbi kuneso sele sabekwa. Kodwa oku kukukhohlisa okukhulu. Akukho mntu unokubeka esinye isiseko ngaphandle kweso sele sabekwa.

“Kudala abaninzi baye bazama ukwakha ukholo olutsha, nokumisa imigaqo emitsha. Kodwa isakhiwo sabo sahlala ixesha elingakanani na? Kungekudala sawa, kuba sasingasekelwanga phezu kweLiwa.

“Abafundi bokuqala babenganyanzelekanga na ukuba bahlangabezane namazwi abantu? Babenganyanzelekanga na ukuba baphulaphule iingcamango zobuxoki, baze emva koko, bakuba benze konke, beme beqinile, besithi: ‘Ngokuba akukho bani unako ukubeka esinye isiseko ngaphandle kweso sibekiweyo’? 1 Korinte 3:11.

“Ngoko ke kufuneka sibambelele ngokuqinileyo ekuqaleni kokuthemba kwethu kude kuse ekupheleni. Amazwi anamandla athunyelwe nguThixo nanguKristu kwaba bantu, ebakhupha ehlabathini, inqaku ngenqaku, ebasa ekukhanyeni okucacileyo kwenyaniso yangoku. Ngemilebe echukunyiswe ngumlilo ongcwele, abakhonzi bakaThixo baye bavakalisa isigidimi. Intetho yobuthixo ibeke itywina layo phezu kobunyani benyaniso evakalisiweyo.”
Testimonies, umqulu 8, 296, 297.

“Umhla” ekwenzeka kuwo konke oku ngumhla weBhayibhile lowo uIsaya awuchaza njengomhla iNkosi uYehova wemikhosi eyabizela kuwo “ukulila, nokuzingca, nokuceba impandla, nokubhinqa amarhonya.”

Wathetha uYehova kuMoses, esithi, Kananjalo ngomhla weshumi wale nyanga yesixhenxe kuya kubakho umhla wokucanyagushelwa kwezono; uya kuba yintlanganiso engcwele kuni; noze nizithobe imiphefumlo yenu, nisondeze umnikelo otshiswa ngomlilo kuYehova. Ningaze nenze msebenzi ngaloo mini inye; kuba ngumhla wokucanyagushelwa kwezono, wokucanyagushela phambi koYehova uThixo wenu. Kuba wonke umphefumlo ongayi kuthobeka ngaloo mini inye, wowusikwa phakathi kwabantu bakowabo. Nawo wonke umphefumlo oya kwenza nawuphi na umsebenzi ngaloo mini inye, loo mphefumlo ndiya kuwatshabalalisa phakathi kwabantu bakowabo. Ningaze nenze naluphi na uhlobo lomsebenzi; iya kuba ngummiselo ongunaphakade kwizizukulwana zenu zonke, ezindaweni zenu zonke zokuhlala. Iya kuba kuni yisabatha yokuphumla, nizithobe imiphefumlo yenu; ngomhla wethoba wenyanga ngokuhlwa, noba kusihlwa kuse kusihlwa, niya kuyigcina isabatha yenu. Levitikus 23:26–32.

Usuku olubonakaliswa nguShebna noEliyakim unyana kaHilkiah lusuku olungumfuziselo ozalisekileyo woSuku loCamagushelo, olugubungela imbali ukusuka ngowe-1844 kude kube nguMikayeli esema. Ngelo xesha iAdventism iye yabizelwa ukuba “izithobe” imiphefumlo yayo, okanye, njengoko uIsaya ekumela, ibizwe “ekulileni, nasekulileni isijwili, nasekuncothulweni kweenwele, nasekuzibhinceni ngelaphu lengxowa.”

“Ngowe-1844 uMbingeleli wethu Omkhulu wangena kweyona ndawo ingcwele yengcwele yasamazulwini, ukuze aqalise umsebenzi womgwebo wophando. Amatyalala amalungisa afileyo ebehlolwa phambi koThixo. Xa loo msebenzi uya kuba ugqityiwe, umgwebo uya

kubhengezwa phezu kwabaphilayo. Hayi indlela ezixabiseke ngayo, hayi indlela ezibaluleke ngayo ezi zihlandlo zinzulu! Ngamnye kuthi unetyala elisamisiweyo enkundleni yasezulwini. Siya kugwetywa ngabanye ngabanye ngokwezenzo ezenziwa emzimbeni. Enkonzweni yomfuziselo, xa umsebenzi wocamagushelo wawusenziwa ngumbingeleli omkhulu kweyona ndawo ingcwele yengcwele yasemhlabeni, abantu babefuneka ukuba bazithobe imiphefumlo yabo phambi koThixo, bavume izono zabo, ukuze benzelwe ucamagushelo zize zicinywe. Ngaba kuya kufunwa okungaphantsi kuthi ngalo mhla wokucamagushela wokwenyaniso, xa uKristu esengcweleni ephozulu esibongozela abantu baKhe, yaye isigqibo sokugqibela, esingenakuguqulwa, siza kubhengezwa phezu kwetyala ngalinye?”

“Sime njani thina kweli xesha lisoyikekayo nelingcwele kangaka? Yeha, kukanganani ukuzingca okuxhaphakileyo ebandleni, bungakanani uhanahaniso, bungakanani ubuqhetseba, kungakanani ukuthanda ukunxiba, ubuvuvu, nokuzonwabisa, nokulangazelela ubukhosi! Zonke ezi zono ziyigqume ingqondo, ukuze izinto ezingunaphakade zingaqondwa. Asiyi na kuphonononga iziBhalo, ukuze sazi apho sikhoyo kwimbali yeli hlabathi? Asiyi na kuba ngabantu abanolwazi ngokubhekisele emsebenzini osenzelwa thina ngeli xesha, kwanendawo ekufanele ukuba sihlale kuyo thina njengaboni ngoxa lo msebenzi wocamagushelo uqhubeka? Ukuba sinayo nantoni na inkathalo ngosindiso lwemiphefumlo yethu, simele ukwenza utshintsho olucacileyo nolugqibeleleyo. Simele ukufuna iNkosi ngenguquko yokwenyaniso; simele, ngokudakumba okunzulu komphefumlo, ukuvuma izono zethu, ukuze zicinywe.” Selected Messages, incwadi 1, 124, 125.

Kwaye ngaloo mini iNkosi uYehova wemikhosi yabizela ekulileni, nasekuzileni, nasekuchebweni kwentloko, nasekubhinqweni ngesingxobo: Ke kaloku, nanko uvuyo novuyo olukhulu, kuxhelwa iinkomo, kubulawa izimvu, kudliwa inyama, kuselwa iwayini: masidle, sisele; kuba ngomso siya kufa. Isaya 22:12, 13.

INkosi yabiza uShebhena ukuba awuthobe umphefumlo wakhe, kodwa yena wakhetha ukudla, ukusela, nokuqhubeka nokuzonwabisa. INkosi “yatyhila” “ezindlebeni” zayo ukuba isono sikaShebhena asiyi kuhlanjululwa. Igama eliguqulelwe ngokuthi “kuhlanjululwa” lilo elo lisetyenziswa kwiLevitikus elithetha “ucamagushelo.” Esi sono sobu-Adventist baseLawodike asiyi kucanyagushelwa. Ngoku uIsaya uqala ukuthetha ngobudlelane bukaShebhena (ama-Adventist aseLawodike) noEliyakim, unyana kaHilekiya (ama-Adventist aseFiladelfiya).

UShebhena “ungunondyebo” njengokuba wayenjalo noYuda. Kwaye uTobhiya ngemihla kaNehemiya wayehlala engcweleni kaThixo egumbini (indlu yobuncwane) apho iminikelo yayimele igcinwe khona. Xa uNehemiya wayihlambulula itempile, wamgxotha uTobhiya neempahla zakhe. NoShebhena naye umele ukugxothwa. Bobabini babonisa ukufuthwa kuphumele ubu-Adventism baseLawodike ngexesha lomthetho weCawa.

“Ngenxa yenkohlakalo nenkohliso yama-Amon namaMowabhi ngakumaSirayeli, uThixo wayevakalise ngoMoses ukuba mabavalelwe ngaphandle ngonaphakade kwibandla labantu baKhe. Bona kwiDuteronomi 23:3–6. Ngokudelela eli lizwi, umbingeleli omkhulu wayekhuphe ngaphandle iminikelo ebiginwe egumbini lendlu kaThixo, ukuze enzele indawo lo mmeli wohlanga olwalungavumelekanga. Akunakho ukuba kubonakaliswe indelelo enkulu

ngakumbi kuThixo kunokunika olu lubabalo kulo lutshaba lukaThixo nenyano yaKhe.”

“Ekubuyeni kwakhe evela ePersi, uNehemiya wafumanisa ngalo ungcoliseko lwenziwe ngenkalipho, waza ngokukhawuleza wathabatha amanyathelo okugxotha lowo ungenelelayo. ‘Ndakhathazeka kakhulu,’ utsho; ‘ngenxa yoko ndakhupha yonke impahla yasendlwini kaTobhiya egumbini. Nda ndiyalela, baza bawahlambulula amagumbi; ndaza ndabuyisela khona izitya zendlu kaThixo, kunye nomnikelo wokudla nentlaka emhlophe.”

“Yayingekuphela ekubeni itempile yayingcolisiwe, kodwa nemnikelo yayisetyenziswe gwenxa. Oku kwakuthande ukudimaza ukupha ngesisa kwabantu. Babelahlekelwe yinzondelelo nobushushu bomoya wabo, baza bathandabuza ukuhlawula izishumi zabo. Oovimba bendlu yeNkosi babengenazibonelelo zaneleyo; abaninzi kwiimvumi nakwabanye ababesebenza enkonzweni yetempile, bengafumani nkxaso yaneleyo, bawushiya umsebenzi kaThixo baya kusebenza kwenye indawo.” Prophets and Kings, 670.

UShebhena, uYudas noTobhiya bonke bamele ama-Adventist aseLawodike ekupheleni kwexesha.

Utsho ke uYehova uThixo wemikhosi, Hamba, uye kulo mgcinimafa, kuShebhena, ophetheyo indlu, uthi, Unantoni na apha? unabanina na apha, ude uzikrolele ingcwaba apha, njengokrola yena ingcwaba phezulu, ezigravela indawo yokuhlala eliweni? Yabona, uYehova uya kukukhukulisa, akukhuphe ngokuthinjwa okunamandla, aze ngokuqinisekileyo akusibekele. Ngokuqinisekileyo uya kukujika ngamandla, akuphose-fose njengembumbulu ezweni elibanzi; uya kufela khona apho, zibe khona apho iinqwelo zobuqaqawuli bakho zibe lihlozo lendlu yenkosi yakho. Ndiya kukugxotha esikhundleni sakho, akutsale phantsi esidlangalaleni sakho. Isaya 22:15–19.

Njengoko ukumkani wasemantla esondela eYerusalem, yaye kufanele kukhunjulwe ukuba ukusondela kwakhe kwakusisondelelo esiqhubekayo, esasiwa ngabemi baseYerusalem besazi ukuba siyeza. Yile nto ichongiweyo kuIsaya isahluko samashumi amabini xa uTartan, umphathi-mkhosi waseAsiriya, woyisa iAshdode eYiputa. Babezazi izinto ezazisiza, kanti uShebhena wachitha ixesha lakhe ezakhela ingcwaba elihle. Abemi bezinto zakudala balifumana ingcwaba likaShebhena baza basusa umbhalo owawuphezu komnyango wengcwaba, yaye ngoku useMyuziyam waseBritane. Okumangalisayo kukuba, xa uShebhena wasuswayo waza uEliyakim unyana kaHilekiya wathabatha isikhundla sobunkokeli sikaShebhena, uEliyakim unyana kaHilekiya wanikwa itywina lasebukhosini awayenokulisebenzisa ukuqinisekisa igama lakhe kumaxwebhu asemthethweni. Nalo elo tywina lafumanwa ngabemi bezinto zakudala yaye likwakuloo myuziyam inye eNgilane. UShebhena ukule myuziyam emelwe lingcwaba lakhe, umqondiso wokufa, kanti okaEliyakim, unyana kaHilekiya, ukule myuziyam emelwe litywina lobomi.

Ngenxa yokuba uShebhena wasikhaba isigidimi sesilumkiso esiphathelele ukumkani wasentla, wagxothwa emlonyeni weNkosi; yaye igama eliguqulelwe ngokuthi “wagxothwa” kwisigidimi sesilumkiso seSityhilelo esiya eLawodikea lithetha ngokwenene ukugabha okunamandla okuphuma ngokudubulayo. NgoNehemiya wayemkhuphela ngaphandle uTobhiya neempahla zakhe, yaye ngoShebhena waphoswa ngamandla njengebhola kwilizwe elikude. UShebhena ngama-Adventist aseLawodikea awasikhabayo isigidimi sesiprofeto esatyhilwayo ngo-1989 aza

alungiselela ingcwaba—uphawu lwerhamncwa; yaye uEliyakim unyana kaHilekiya, bubu-Adventist baseFiladelfiya abamkela itywina likaThixo.

Kuya kuthi ke ngaloo mini ndibize umkhonzi wam uEliyakim unyana kaHilekiya; ndimambathise ngengubo yakho, ndimqinise ngebhanti lakho, ndibeke ulawulo lwakho esandleni sakhe; yaye yena uya kuba nguyise kubemi baseYerusalem, nakwindlu yakwaYuda. Isaya 22:20, 21.

Ngexesha lomthetho weCawa, ingqolowa nokhula lwama-Adventist ziyahlulwa, yaye ubunkokeli bebandla eloyisayo bunikwa uEliyakim unyana kaHilekiya, aze ngoko ke uYehova aliphakamise ibandla laKhe njengophawu xa isigidimi sengwezi yesithathu sisiba sisikhalo esikhulu. Mhlawumbi ndibe ndiphindaphinda ngokugqithisileyo ngokubandakanya ibinzana elithi “unyana kaHilekiya,” xa bendinokuthi nje uEliyakim. Kodwa kunye, uyise nomntwana wakhe bangumqondiso wesigidimi sikaEliya ngaphambi kweendyikitya zokugqibela ezisixhenxe. Isigidimi sikaEliya sisebenzisa umfuziselo wooyise nabantwana ukumela owokuqala (uyise) nowokugqibela (unyana). Olu lwalamano lwesiprofeto lwenza igalelo kumaqhina okugqibela kwisahluko samashumi amabini anesibini. Isithembiso kuEliyakim, unyana kaHilekiya, kukuba uYehova uya kubeka egxalabeni lakhe isitshixo sendlu kaDavide.

“I-ndlu kaDavide” sisigidimi sikayise nonyana awabhekisa kuso uYesu kwincoko yakhe yokugqibela namaYuda avukelayo. Kwangaso apho Avala khona incwadi yeSityhilelo. Indlu kaDavide yayinawo isitshixo, esithi, ukuba akukho nto yimbi isetyenziswayo ngo-Oktobha 22, 1844, kuba ekuphela kwendawo eziBhalweni ebhekisa kwesi sitshixo ikwisigidimi esiya kwibandla laseFiladelfiya.

Ndiya kubeka phezu kwegxalaba lakhe isitshixo sendlu kaDavide; avule, kungabikho uya kuvala; avale, kungabikho uya kuvula. Isaya 22:22.

Uze ubhale kwingelosi yebandla laseFiladelfiya, uthi, Utsho ongcwele, oyinyaniso, onaso isitshixo sikaDavide, ovulayo kungabikho namnye uvalayo; ovalayo kungabikho namnye uvulayo; Ndiyayazi imisebenzi yakho: yabona, ndibeke phambi kwakho ucango oluvulekileyo, kungekho namnye unokuluvala; ngokuba unamandla amancinane, waligcina ilizwi lam, akalikhanyela igama lam. Yabona, ndiya kubenza abo bendlu yesikhungu kaSathana, abathi bangamaYuda, kanti abanjalo, koko bayaxoka; yabona, ndiya kubenza beze baqubude phambi kweenyawo zakho, bazi ukuba ndakuthanda. Ngenxa enokuba uligcinile ilizwi lonyamezelo lwam, nam ndiya kukugcina kwiyure yesihendo, eya kuza phezu kwehlabathi lonke, ukuze kubekho ukuvavanywa kwabemi bomhlaba. Yabona, ndiyeza kamsinya; kubambe nkqi oko unako, ukuze kungabikho namnye uthabatha isithsaba sakho. Lowo woyisayo ndiya kumenza intsika etempileni kaThixo wam, angabi saphuma kuyo; ndibhale phezu kwakhe igama loThixo wam, negama lomzi kaThixo wam, iYerusalem entsha, eyehla ivela ezulwini kuThixo wam; ndibhale phezu kwakhe negama lam elitsha. Lowo unendlebe, makeve oko akuthethayo uMoya kuwo amabandla. ISityhilelo 3:7–12.

UEliyakim umele umFiladelfiya ngexesha lentshukumo yamaMillerite evula iNdawo Engcwele Kakhulu ngomhla wama-22 kuOktobha 1844. Ndiyazi ukuba yayinguKristu, uMbingeleli wethu

Omkhulu, owavula loo mnyango wolawulo lwexesha, kodwa uKristu wabeka isitshixo egxalabeni likaEliyakim unyana kaHilekiya, aze athi, “uya kuvula.” Sifikelele kwinqanaba endalibonisayo ekuqaleni kwesi sihloko.

KuIsaya kukho amaxesha alishumi elinesibhozo apho sifumana khona igama elithi “umthwalo,” kodwa kasixhenxe kula maxesha limela into ethwalwa egxalabeni, kanti kwelishumi elinye limela isiprofeto sentshabalalo. Kwelinye kula maxesha alishumi elinesibhozo, igama elithetha isiprofeto sentshabalalo likwasetyenziswa ngaxeshanye ukumelwa umthwalo othwalwa egxalabeni.

Ibali lentili yombono limalunga nesigidimi sentshabalalo esidala iindidi ezimbini zabanquli eYerusalem. Isigidimi sobuprofeti esachaza ukuvulwa komgwebo sanikelwa nguTata uMiller, yaye sisigidimi sengelosi yokuqala esaphela xa umnyango wendawo engcwele wawalwayo kwaza kwavulwa iNdawo Engcwele Kakhulu ngo-Oktobha 22, 1844. “Umthwalo” owabekwa egxalabeni likaWilliam Miller, awamiselwa ukuba awuthwale awuse ehlabathini, yayisisigidimi sengelosi yokuqala, isiprofeto sentshabalalo esaphela ngo-Oktobha 22, 1844 ngokufika kwesigidimi sengwele yesithathu.

“Isitshixo sendlu kaDavide ndiya kusibeka egxalabeni lakhe,” yaye kuthiwa, “Ngaloo mini,” “isikhonkwane esibethelelwe endaweni eqinileyo siya kususwa, sigawulwe, siwe; nomthwalo obuphezu kwaso uya kunqunyulwa.”

Igama eliguqulelwe apha ngokuthi “umthwalo” ligama elichaza isiprofeto sentshabalalo, kodwa esi siprofeto sentshabalalo asilo elo gama lesiHebhere uIsaya alisebenzisayo ukumela into oyithwala egxalabeni lakho. Njengegama lesiprofeto sentshabalalo lithetha ukuba uEliyakim, unyana kaHilekiya, wayeza kubekwa isitshixo sikaDavide egxalabeni lakhe, yaye umthwalo ophezu kwegxalaba lakhe usisiprofeto sentshabalalo. Ngumdlalo wamagama onzulu kakhulu!

UDade White uthetha oku ngesitshixo esincanyathiselwe eBhayibhileni.

“Idityaniswe neLizwi likaThixo kukho isitshixo esivula ibhokisi exabisekileyo, ukuze saneliseke size sivuye. Ndiziva ndinombulelo ngayo yonke imitha yokukhanya. Kwixesha elizayo, amava ngoku kuthi ayimfihlakalo kakhulu aya kucaciswa. Kusenokwenzeka ukuba amanye amava singaze siwaqonde ngokupheleleyo ade lo ufileyo anxibe ukungafi.”
Manuscript Releases, umqulu 17, 261.

Amazwi okuqala kaMiller ngombono wakhe athi oku.

“Ndaphupha ukuba uThixo, ngesandla esingabonwayo, wandithumelela ibhokisi encinane eyayenziwe ngobuchule obumangalisayo, imalunga nee-intshi ezilishumi ubude, yaye isikwere esinee-intshi ezintandathu, yenziwe nge-ebhoni neeperile ezazingeniswe ngobugcisa obumangalisayo. Kule bhokisi kwakuncanyathiselwe isitshixo. Ndathi ngoko nangoko ndasithatha isitshixo ndaza ndayivula ibhokisi; ndaza, ukumangaliswa nokothuka kwam, ndafumanisa ukuba izele zizo zonke iintlobo nobukhulu bezacholo ezixabisekileyo, iidayimani, amatye axabisekileyo, neengqekembe zegolide nezesilivere zayo yonke imilinganiselo nexabiso, zicwangciswe kakuhle ngobuhle kwiindawo zazo ezahlukahlukeneyo

ngaphakathi kwebhokisi; yaye, zicwangeiswe ngaloo ndlela, zabonakalisa ukukhanya nozuko olulingana nelanga kuphela.” Early Writings, 81.

Kumanqaku asezantsi ephupha kaJames White, uthetha oku ngesitshixo.

“‘Isitshixo esiqhotyoshelweyo’ sasisindlela yakhe yokutolika iLizwi lesiprofeto—ethelekisa isiBhalo nesiBhalo—iBhayibhile ingumtoli wayo ngokwayo. Ngesi sitshixo uMzalwana uMiller wayivula ‘ibhokisi yobuncwane,’ okanye inyaniso enkulu yokuza kukaKristu ehlabathini.” James White.

UJames White waphawula ngeli phupha, yaye ekwenzeni oko wabhala intshayelelo. Kubaluleke kakhulu ukuqonda ukuba uMiller waba neli phupha waza walipapasha ngowe-1847, ubuncinane kwiminyaka emibini emva koKudana Okukhulu, ngexesha ama-Adventist amaMillerite ayekade emanyene ayesele ethe saa. UMiller wayahlukene nentshukumo, yaye “umhlambi omncinane” “owawuthe saa” wawusabandezeleka ngenxa yokudana. Iphupha likaMiller lathetha kweso simo, yaye uJames White waliphawula, kanti uEllen White wabhekisa kulo ngendlela elungileyo ngokupheleleyo. UJames White wabhala intshayelelo yephupha lakhe, waquka iphupha lakhe, waza emva koko wongeza amanqaku asezantsi ambalwa. Intshayelelo yakhe, iphupha, kunye namanqaku asezantsi ziya kuba sekupheleni kweli nqaku kwabo bafuna ukufikelela kolu lwazi.

USaya amashumi amabini anesibini ngumzekeliso wesiqalo nesiphelo soBu-Advent. Kuzo zombini ezi mbali kwabakho yaye kuya kubakho ulwahlulo olwenzeka ngo-Oktobha 22, 1844, lwaza laphinda lwenzeka emthethweni weCawa. Ulwahlulo kuzo zombini ezi meko, isiqalo nesiphelo, kukuzaliseka komzekeliso weentombi ezilishumi. USister White usazisa ukuba iintombi eziziziyatha ngamaLaodike. UShebhnah umele ama-Adventist amaLaodike kwisiqalo nakwisiphelo soBu-Advent. UEliyakim, unyana kaHilekiya, umele ama-Adventist aseFiladelfiya.

Kodwa uHilkiya ukwamele noyise wobu-Adventism kuba “uya kuba nguyise kubemi baseYerusalem, nakwindlu kaYuda.” UWilliam Miller wayebizwa ngentlonipho ngokuba ngu“Father Miller.” UMiller wayebekwe “isitshixo sikaDavide” egxalabeni lakhe, nto leyo emela indlela yakhe yokufunda iziBhalo, “umgca phezu komgca.”

Njengoko ityeya yayiyiBhayibhile, wasebenzisa “isitshixo sikaDavide” esimele imigaqo yokutolikwa kwesiprofeto awayeyisebenzisa ekuvuleni iinyaniso zengelosi yokuqala. Loo migaqo, (isitshixo sikaDavide) nesiprofeto sakhe sentshabalalo (umthwalo) esaqondwa ngesitshixo sikaDavide, zaxhonywa “njengesikhonkwane endaweni eqinisekileyo” engcweleli. “Isikhonkwane” yayilusuku luka-Oktobha 22, 1844. Igama elithi “isikhonkwane” lithetha iphini, isikhonkwane okanye isibonda, esimele umqondiso wendlela. “Umthwalo,” okanye isiprofeto sentshabalalo esaxhonywa phezu kweso sikhonkwane, yayisisigidimi sengelosi yokuqala, yaye eso sigidimi safikelela esiphelweni ngo-Oktobha 22, 1844, xa isiprofeto sentshabalalo sasizalisekile saza sasuswa, sanqunyulwa saza sawa. Sasuswa kuba isigidimi sesiprofeto sentshabalalo sasisesalexesha eladlulayo, yaye ngoko isikhonkwane kwakufuneka sifuduselwe kwiNgcwele yeeNgcwele, apho omnye umthwalo wentshabalalo wawuya kuxhonywa kuso.

Isiprofeto sentshabalalo sikaMiller, esaqondwa ngokwemithetho yesiprofeto emelwe “njengesitshixo sikaDavide,” siya kubethelela isikhonkwane endaweni engcwele esiya kuthwala lonke uzuko lwendlu kayise. Igama elithi “uzuko” kulesi siqendu lithetha ubunzima. Into ethwala ubunzima bendlu sisiseko sendlu. Umsebenzi osisiseko kaMiller uthwala ubunzima bako konke ukukhanya okongezelelweyo kwesigidimi sengelosi yesithathu esimelwe “yinzala nesiqhamo.” Uthwala ubunzima bazo zonke izitya ezahlukeneyo zetempile. Kwaye isiseko sabekwa ukuze kwakhiwe itempile yokubeka itrone ezukileyo.

UEliyakim unyana kaHilkhiya umele ibandla laseFiladelfiya. UEliyakim uthetha ukuthi uThixo wokuphakamisa, kuba uEliyakim, uyise weYerusalem, umele uWilliam Miller awamsebenzisayo uThixo ukuphakamisa iziseko zabantu bomnqophiso abanyuliweyo bakaThixo. Ungunyana kaHilkhiya, elo gama elithatyathwe kumagama amabini, elesibini lithetha uThixo, kanti elokuqala lithetha “ukugudeka” njengakukugudeka kokuthetha. UHilkhiya umele iLizwi okanye ilizwi likaThixo, yaye unyana wakhe umele ukuphakanyiswa kwetempile.

Ekupheleni kwe-Adventism makubekho isiprofeto sentshabalalo, yaye eso siprofeto yingelosi yesithathu yeSityhilelo ishumi elinesine. Makubekho isitshixo ekupheleni esafuziselwa sisitshixo sikaMiller. “Isitshixo” ngemihla yethu sisekelwe ekuphindaphindweni kwembali, ngakumbi kumthetho wokukhankanywa kokuqala, oquka okanye ongumgaqo omelwe nguKristu ngokwaKhe njengoAlfa no-Omega. Makubekho unyana kaMiller. UMiller ke ngoko njengoyise uba nguHilkhiya, iLizwi leNkosi, yaye unyana kaMiller nguEliyakim, okuthetha uThixo wokuvusa. UBawo uMiller wayiphakamisa itempile, yaye unyana kaMiller uchaza ixesha apho iLawodike neFiladelfiya zahlulwa, baze abaFiladelfiya baphakanyiswe njengomqondiso. Makubekho isikhonkwane esibethelelweyo, kodwa kungekhona engcwele njengakwimbali kaMiller, koko eNgcwele yeeNgcwele. Eso sikhonkwane nomthwalo oxhonywe kuso siya kusikwa sisuswe ekupheleni kwesigidimi sengelosi yesithathu, njengoko kwakunjalo ekupheleni kwesigidimi sengweosi yokuqala. Xa uMikayeli esukuma, nethuba lokuvavanywa komntu livaliwe, isiprofeto sentshabalalo siya kuba kwixesha eladlulayo, sisusiwe, sinqunyulwe, kwaye siwile.

Ukwahlukaniswa okanye ukusasazeka okwathi kwalandela emva kokudlula kwexesha ngo-1844 kuya kuphindwa kwakhona ngexesha lomthetho weCawa. UIsaya amashumi amabini anesibini ngumzekeliso weemeko ezikhokelela ekwahlukanisweni kwama-Adventist aseLawodikea kuma-Adventist aseFiladelfiya okwenzeka ngexesha lentlekele yomthetho weCawa.

Yibhalele isithunywa sebandla lamaLawodike uthi; Utsho la mazwi uAmen, ingqina elithembekileyo nelinyanisileyo, intloko yendalo kaThixo; Ndiyayazi imisebenzi yakho, ukuba awubandi, awutshisi; Akwaba ububanda nokuba ubushushu. Ngoko ke ngenxa yokuba udikidiki, ungabandi, ungatshisi, ndiya kukugabha uphume emlonyeni wam. Kuba usithi, Ndisisityebi, ndityebile ngezinto, andiswele nto; kanti akwazi ukuba ulusizi, uyabandezeleka, ulihlwempu, uyimfama, uhamba ze; Ndikucebisa ukuba uthenge kum igolide ecikidekileyo emlilweni, ukuze ube sisityebi; neengubo ezimhlophe, ukuze wembathiswe, ukuze ihlazo lobuze bakho lingabonakali; uze uthambise amehlo akho ngesiyobisi samehlo, ukuze ubone. Bonke endibathandayo ndiyabakhalimela, ndibaqeqeshe; yiba nenzondelelo ke ngoko, uguquke. Yabona, ndimi emnyango, ndinkqonkqoza; ukuba nabani na uliva ilizwi lam, avule

umnyango, ndiya kungena kuye, ndidle naye, naye adle nam. Lowo woyisayo ndiya kumnika ukuhlala nam etroneni yam, njengokuba nam ndoyisayo, ndahlala noBawo etroneni yakhe. Lowo unendlebe makeve oko uMoya akuthethayo kuwo amabandla. ISityhilelo 3:7–22.

Emva kwentshayeleyo ephathelele iphupha, uJames White ke ngoko uquka iphupha kunye namanqakwana asemazantsi ephepha. Andinangxaki nokusetyenziswa nguJames White kwephupha likaMiller, nangona kunjalo, phezu kwento yokuba siye sapapasha amaxesha amaninzi utoliko lwephupha lakhe olwahluke kancinane kolukaJames White. Indlela esisiseko kaJames White eyahluka koko sikupapashileyo kukuba ubeka “amatye anqabileyo” kumxholo wabantu bakaThixo, kanti thina siyaqonda ukuba amatye anqabileyo ayinyaniso zesiprofeto. Akukho kuphikisana, kuba umntu ubonakalisa oko akukholelwayo, yaye ukusasazwa kwamatye anqabileyo emva koKudana Okukhulu kufanekisela ukusasazeka kwabantu bakaThixo PHAMBI komthetho weCawa. Kodwa le nyaniso yeyophononongo lwexesha elizayo.

Intshayeleyo kaJames White kwiPhupha likaWilliam Miller

“Iphupha elilandelayo lapapashwa kwi-Advent Herald, kwiminyaka engaphezu kwemibini eyadlulayo. Ndaza ndabona ngoko ukuba laliphawula ngokucacileyo amava ethu adlulileyo okufika kwesibini, nokuba uThixo walinika eli phupha ngenjongo yokunceda umhlambi osasazekileyo.

“Phakathi kwemiqondiso yokusondela okusondeleyo komhla omkhulu nowoyikekayo weNkosi, uThixo ubeke amaphupha. Bona uYoweli 2:28–31; IZenzo 2:17–20. Amaphupha anokuvela ngeendlela ezintathu; okokuqala, ‘ngobuninzi bemisebenzi.’ Bona INTshumayeli 5:3. Okwesibini, abo baphantsi komoya ongcolileyo nenkohliso kaSathana banokuba namaphupha ngempembelelo yakhe. Bona iDuteronomi 8:1–5; uYeremiya 23:25–28; 27:9; 29:8; uZekariya 10:2; uYuda 8. Okwesithathu, uThixo usoloko efundisile, kwaye usafundisa, abantu bakhe, ngakumbi okanye ngaphantsi, ngamaphupha, aza ngokusebenza kweengelosi noMoya oyiNgcwele. Abo bema ekukhanyeni okucacileyo kwenyaniso baya kwazi xa uThixo ebanika iphupha; yaye abanjalo abayi kulahlekiswa, bakhokelelwe ekuphambukeni ngamaphupha obuxoki.”

“Wathi, Yivani ngoku amazwi am; ukuba kukho umprofeti phakathi kwenu, mna, uYehova, ndiya kuzenza ndaziwe kuye ngombono, ndithethe naye ngephupha. Numeri 12:5.

“Wathi uYakobi, ‘Ingelosi kaYehova yathetha kum ephupheni.’” Genesis 31:2. “Kwaye uThixo weza kuLabhan umSiriya ephupheni ebusuku.” Genesis 31:24. Funda amaphupha kaYosefu, kuGenesis 37:5–9, uze emva koko ufunde ibali elinomdla lokuzaliseka kwawo eYiputa.

“EGibheyon uYehova wabonakala kuSolomon ephupheni ebusuku.” I Kumkani 3:5. Umfanekiso omkhulu, obalulekileyo, wesahluko sesibini sikaDanilyeli wanikwa ephupheni; kwanazo nezirhamncwa ezine, njalo njalo, zesahluko sesixhenxe. Xa uHerode wafuna ukutshalalisa uMsindisi oselusana, uYosefu walunyukiswa ephupheni ukuba abalekele eYiputa. Mateyu 2:13.

“Kuya kuthi ngemihla yokugqibela, utsho uThixo, ndiya kuthulula uMoya wam phezu kwayo yonke inyama; baye oonyana benu neentombi zenu baya kuprofeta, nabafana benu baya kubona imibono, namadoda amakhulu enu aya kuphupha amaphupha. IZenzo 2:17.

“Isipho sesiprofeto, ngamaphupha nangemibono, apha sisiqhamo soMoya oyiNgcwele, yaye ngemihla yokugqibela siya kubonakaliswa ngokwaneleyo ukuze sibe ngumqondiso. Sesinye sezipho zebandla leendaba ezilungileyo.”

“Kwaye wanika abanye ukuba babe ngabapostile; nabanye babe NGABAPROFETI; nabanye babe ngabavangeli; nabanye babe ngabefundisi nabafundisi-ntsapho; ukuze abangcwele bagqityezelwe, benzelwe umsebenzi wolungiselelo, kwakhiwe umzimba kaKristu.” Efese 4:11, 12.

“Kwaye uThixo ubekile abathile ebandleni, okokuqala abapostile, okwesibini ABAPROFETI, njalo njalo. 1 Korinte 7:28.

“Ningazideleli IZIPROFETO. 1 Tesalonika 5:20. Khangela kwakhona kwiZenzo 13:1; 21:9; KwabaseRoma 12:6; 1 KwabaseKorinte 14:1, 24, 39. Abaprofeti okanye iziprofeto zenzelwe ukwakhiwa kwebandla likaKristu; yaye akukho bungqina bunokukhutshwa elizwini likaThixo obubonisa ukuba zazimele ziyeke phambi kokuba abavangeli, abalusi nabafundisi bayeke. Kodwa utsho lowo uphikayo, ‘Kubekho imibono namaphupha obuxoki amaninzi kangangokuba andinakuba nokuthembela kuyo nantoni na yolu hlobo.’ Kuyinyaniso ukuba uSathana unokwakhe ukulinganisa kobuxoki. Wayesoloko enabaprofeti bobuxoki, yaye ngokuqinisekileyo sinokubalindela ngoku kweli lixa lakhe lokugqibela lenkohliso noloyiso. Abo bazigatyayo ezo zityhilelo zikhethekileyo ngenxa yokuba kukho ukulinganisa kobuxoki, banokuthi ngokulinganayo baqhubeke kancinane baze baphike nokuba uThixo wakha wazityhila emntwini ngephupha okanye ngombono, kuba ukulinganisa kobuxoki bekusoloko kukho.”

“Amaphupha nemibono sisixhobo uThixo azityhile ngaso emntwini. Ngaso esi sixhobo wathetha kubaprofeti; usibeke isipho sobuprofeti phakathi kwezipho zebandla levangeli, yaye ubale amaphupha nemibono phakathi kweminye imiqondiso ‘YEMIHILA YOKUGQIBELA.’ Amen.

“Injongo yam kula mazwi angentla ibikukususa izichaso ngendlela engokweZibhalo, nokulungiselela ingqondo yomfundi oko kulandelayo.” James White, Brother Miller’s Dream, 1–3.

Iphupha Lesibini LikaWilliam Miller

“Ndaphupha ukuba uThixo, ngesandla esingabonwayo, wandithumela ibhokisi encinane eyenziwe ngobugcisa obumangalisayo, emalunga nee-intshi ezilishumi ubude neezintandathu ububanzi obulinganayo, yenziwe nge-ebhoni neeperile ezifakelwe ngobugcisa obungummangaliso. Kule bhokisi kwakunamathela isitshixo. Ndakhawuleza ndasithabatha isitshixo ndaza ndayivula ibhokisi, ndaza, kwandothusa kwandimangalisa, ndafumanisa ukuba izele ziintlobo ngeentlobo nobukhulu ngeentlobo bezacholo ezinqabileyo, iidayimani, amatye anqabileyo, neengqekembe zegolide nezesilivere zobukhulu nexabiso lonke, zicwangciswe

kakuhle ngokobume bazo kwiindawo zazo ezahlukileyo ngaphakathi ebhokisini; kwaye xa zicwangciswe ngolo hlobo zabanakalisa ukukhanya nobuqaqawuli obulinganiswa lilanga lodwa kuphela.

“Ndacinga ukuba yayingengomsebenzi wam ukonwabela ndedwa lo mbono umangalisayo, nangona intliziyo yam yayizele luvuyo ngenxa yokukhazimla, ubuhle, nexabiso lezinto ezazikuwo. Ngoko ke ndawubeka phezu kwetafile esembindini wegumbi lam, ndaza ndavakalisa ukuba bonke abanomnqweno banokuza babone owona mbono uzukileyo nonokhazimlo ukhe wabonwa ngumntu kobu bomi.

“Abantu baqala ukungena, kuqala bebembalwa ngenani, kodwa besanda de baba sisihlewe. Ekubeni beqala ukujonga ngaphakathi ebhokisini, babemangaliswa baze badanduluke luvuyo. Kodwa ekubeni ababukeli besanda, wonke umntu waqalisa ukuphazamisa amatye anqabileyo, ewakhupha ebhokisini aze awasasaze phezu kwetafile. Ndaqalisa ukucinga ukuba umnini wayeza kufuna ibhokisi namatye anqabileyo kwakhona esandleni sam; yaye ukuba ndingawavumela asasazeke, ndandingasayi kuze ndikwazi ukuwabuyisela ezindaweni zawo ebhokisini kwakhona njengangaphambili; ndaza ndaziva ukuba andisayi kuze ndikwazi ukumelana noxanduva olo, kuba lwaluya kuba lukhulu gqitha. Ndaye ke ndaqalisa ukubongoza abantu ukuba bangawaphathi, bangawakhuphi ebhokisini; kodwa okukhona ndandibabongoza, kokukhona babesasaza ngakumbi; yaye ngoku babebonakala ngathi bawasasaza kulo lonke igumbi, emgangathweni naphezu kwayo yonke impahla yendlu ekwigumbi.”

“Ndaza ndabona ukuba phakathi kweegugu eziyinyaniso neengqekembe zemali eziyinyaniso ababesasaze kuzo ubuninzi obungenakubalwa beegugu zobuxoki neengqekembe zemali zomgunyathi. Ndavutha ngumsindo omkhulu ngenxa yokuziphatha kwabo okuphantsi nokungabi nambulelo, ndaza ndabakhalimela ndabanyelisa ngenxa yoko; kodwa okukhona ndibakhalimela, kokukhona babesasaza ezo gugu zobuxoki neengqekembe zemali zobuxoki phakathi kweziyinyaniso.”

“Ndaza ke ndacaphuka emphefumleni wam wenyama, ndaza ndaqalisa ukusebenzisa amandla enyama ukubatyhalela ngaphandle kwegumbi; kodwa ndakuba ndityhale omnye aphume, kungene abathathu abangakumbi, baze bangene nokungcola neenkuni ezichetyiweyo nesanti nazo zonke iintlobo zenkunkuma, bada bagquma ngako onke amatye anqabileyo okwenyaniso, iidayimani, neengqekembe, kangangokuba zonke zafihlwa emehlweni. Kananjalo bayikrazula yaba ziingceba ibhokisi yam encinane, baza bayisasaza phakathi kwenkunkuma. Ndacinga ukuba akukho namnye umntu uwuqondayo umvandedwa wam nokucaphuka kwam. Ndadimazeka ngokupheleleyo ndaza ndaphelelwa lithemba, ndahlala phantsi ndalila.

“Ndithe ke ndilila ndize ndilusizi ngenxa yelahleko yam enkulu nembopheleleko yam yokuphendula, ndamkhumbula uThixo, ndaza ndathandaza ngokunyanisekileyo ukuba andithumele uncedo. Ngoko nangoko ucango lwavuleka, kwangena indoda egumbini, baza abantu bonke baphuma kulo; yaza yona, ibambe ibrashi yokutshayela uthuli esandleni sayo, yavula iifestile, yaqalisa ukutshayela uthuli nenkunkuma egumbini.”

“Ndakhala kuye ukuba ayeke, kuba kwakukho amatye anqabileyo axabisekileyo athe saa phakathi kwemfumba yenkunkuma.

“Wandixelela ukuba ‘ndingoyiki,’ kuba wayeza ‘kubanyamekela.’”

“Kwaza kwathi, xa wayetshayelela uthuli nenkunkuma, amatye anqabileyo obuxoki neengqekembe zomgunyathi, zonke zaphakama zaza zaphuma ngefestile njengelifu, yaye umoya wazithwala wazimka nazo. Embindini waloo ntshukumo ndawavala amehlo am okwethutyana; ndathi ndakuwavula, inkunkuma yayisele imkile yonke. Amatye anqabileyo okwenene, iidayimani, iingqekembe zegolide nezesilivere, zazithe saa ngobuninzi kulo lonke igumbi.

“Wandula wabeka etafileni ibhokisi, inkulu kakhulu yaye intle ngakumbi kuneyangaphambili, waza waqokelela amatye anqabileyo, iidayimani, iingqekembe, ngezandla ezizeleyo, waziphosa ebhokisini, wada akwasala nanye, nangona ezinye zedayimani zazingengaphezulu kobukhulu bencam yepini.

“Wandibiza ke ngoko ukuba ‘ndize ndibone.’”

“Ndakhangela ngaphakathi ebhokisini, kodwa amehlo am amangaliswa ngulo mbono. Ayebengezela ngobuqaqawuli obuphindwe kalishumi kunobo babenabo ngaphambili. Ndacinga ukuba ayehlanjululwe esantini ngeenyawo zaba bantu bangendawo ababesasaze baza bawanyathela eluthulini. Ayecwangciswe ngendlela entle ebhokisini, ngalinye likwindawo yalo, kungekho zimpawu zibonakalayo zomgudu womntu owawaphosa kuwo. Ndakhwaza luvuyo olukhulu kakhulu, yaye olo khwazo lwandivusa.” Early Writings, 81–83.

Amanqaku Asemazantsi kaJames White

“Ibhokisi” limela iinyaniso ezinkulu zeBhayibhile, ezinxulumene nokubuya kwesibini kweNkosi yethu uYesu Kristu, ezanikwa uMzalwana uMiller ukuze azipapashele ihlabathi.

“‘Isitshixo esiqhotyoshelweyo’ yayiyindlela yakhe yokutolika iLizwi lesiprofeto—ethelekisa isibhalo nesibhalo—iBhayibhile ingumtoliki wayo ngokwayo. Ngesi sitshixo uMzalwana uMiller wavula ‘ibhokisi,’ okanye inyaniso enkulu yokubuya kweNkosi ehlabathini.

“‘Abantu baqalisa ukungena, ekuqaleni bebebambalwa ngenani, kodwa besanda baba sisihlwele.’ Xa imfundiso yokufika kwakhona yaqala ukushunyayelwa nguMzalwana Miller, nabanye abambalwa kakhulu, yaba nempembelelo encinane kuphela, yaye bambalwa kakhulu abavuswayo yiyo; kodwa ukususela kowe-1840 ukuya kowe-1844, naphi na apho yayishunyayelwa khona, lonke uluntu lwavuseleleka.

“‘Amatye anqabileyo, iidayimani, njl.,’ ‘eentlobo zonke nobukhulu bonke,’ ‘ehlelwe ngokuhle kangaka kwiindawo zawo ezahlukehlukeneyo ebhokisini,’ amela abantwana bakaThixo, [Malaki 3:17,] abavela kuwo onke amabandla, nakuzo phantse zonke iindawo nezimo zobomi, abawamkelayo ukholo lokuza kukaKristu, baza babonwa bemi ngenkalipho kwizikhundla zabo ezahlukehlukeneyo, ngenxa yesizathu esingcwele senyaniso. Ngoxa babesihamba ngalo olo lungelelwano, elowo enyamekela owakhe umsebenzi, ehamba ngokuthobeka phambi koThixo, ‘babebonakalisa ukukhanya nozuko’ ehlabathini, olwalulinganiswa kuphela nebandla lemihla

yabapostile. Umyalezo, [ISityhilelo 14:6, 7] wahamba, ngokungathi kunjalo, phezu kwamaphiko omoya, yaye isimemo, ‘Yizani, kuba zonke izinto ngoku zilungile,’ [Luka 14:17.] sasasazeka ngamandla nangempumelelo.

“Xa xa ingelosi ephaphazelayo [IsiTyhilelo 14:6, 7.] yaqalisa ukushumayela iindaba ezilungileyo ezingunaphakade, isithi, ‘Moyikeni uThixo, nimzukise; kuba lifikile ilixa lomgwebo wakhe,’ abaninzi bakhwaza ngovuyo bejonga ukuza kukaYesu, nokubuyiselwa, abathi kamva bachasa, bagculela, baza balihlekisa inyaniso eyayisandul’ ukubazalisa luvuyo. Baziphazamisa baza bazichithachitha izacholo. Oku kusizisa ekwindla lowe-1844, xa kwaqalisa ixesha lokuchithachitha. Phawulani oku: Yayingabo abo babekhe ‘bakhwaza ngovuyo’ abaphazamisayo baza bazichithachitha izacholo. Kwaye akukho bani owakhe wachithachitha umhlambi ngempumelelo engako, aza wawulahlekisa ukususela ngowe-1844, njengabo babekhe bayishumayela inyaniso, baza bavuyela kuyo; kodwa ukususela ngoko bawuphika umsebenzi kaThixo, nokuzaliseka kwesiprofeto kumava ethu angaphambili e-advent.”

“Ubungqina bukaMzalwana uMiller, iinyanga eziliqela emva kwesikhalo saphakathi kobusuku, ngenyanga yesixhenxe, 1844, babusithi ucango lwaluvaliwe, nokuba intshukumo yokufika yayikuzaliseka kwesiprofeto, nokuba sasibe silungile ekushumayeleni ixesha. Wandula ke wabongoza abazalwana bakhe, nge-Advent Herald, ukuba babambelele nkqi, babe nomonde, yaye bangakrokri omnye komnye; yaye uThixo wayeza kubagwebela kungekudala ukuba babenyanisile ngokushumayela ixesha. Ngale ndlela wabongoza ngenxa yamatye anqabileyo, ngoxa wayesiva ‘uxanduva’ lwakhe ngawo, nokuba ‘lwalunokuba lukhulu gqitha.’”

“Ama‘gugu obuxoki nemali yomgunyathi’ awathi asasazwa phakathi kwawokwenene, ngokucacileyo amele abaguqukileyo bobuxoki, okanye ‘abantwana basemzini,’ [Hosea 5:7.] kususela oko ucango lwalwayo ngowe-1844.

“Le yesibini ‘ibhokisi enkulu kakhulu, intle ngakumbi kuneyokuqala’ ekwaqokelelwa kuyo ‘amatye anqabileyo,’ ‘iidayimani,’ ne ‘mali yesinyithi’ ezazisasazekile, imele intsimi ebanzi yenyaniso ephilayo yangoku ekuya kuqokelelwa kuyo umhlambi obusasazekile, kwanaba li-144,000, bonke benetywina loThixo ophilayo. Akukho nanye kwezo dayimani zixabisekileyo iya kusala ebumnyameni. Nangona ezinye ‘zingekho nkulu kunencam yepini,’ aziyi kuhoywa, zize zishiywe ngaphandle ngalo mhla xa uThixo ehlanganisa amatye akhe anqabileyo. [Malaki 3:16–18.] Unako ukuthumela iingelosi zakhe aze azikhawulezise ekubakhupheni njengoko wamkhupha uLote eSodom. ‘INKosi iya kuwugqiba umsebenzi omfutshane emhlabeni.’ ‘Iya kuwunqumla ngokufutshane ngobulungisa.’ Khangela kumaRoma 9:28.

“‘Uthuli neenkuni ezichetyiweyo, isanti nazo zonke iintlobo zenkunkuma,’ zimele iimpazamo ezahlukeneyo nezizazi ziziswa phakathi kwamakholwa okubuya kwesibini kukaKristu, ukususela ekwindla ka-1844. Apha ndiza kuqaphela ezimbalwa zazo.

“1. Isikhundla abathi abanye ‘babelusi’ basithabatha ngokuzidla ngokukhawuleza emva kokuba iSikhalo sasezinzulwini zobusuku sinikiwe, esokuba amandla angcwele anyibilikisayo

kaMoya oyiNgcwele awayehamba nentshukumo yenyanga yesixhenxe ayeyimpembelelo yemesmerism. UGeorge Storrs wayengomnye wabokuqala ukuthabatha esi sikhundla. Khangela imibhalo yakhe kwinxalenye yokugqibela ka-1844, kwi-Midnight Cry, eyayipapashwa ngelo xesha kwisixeko saseNew York. UJ. V. Himes, kwiNkomfa yaseAlbany entwasahlobo ka-1845, wathi intshukumo yenyanga yesixhenxe yavelisa imesmerism enzulu kangangeenyawo ezisixhenxe. Oku ndixelelwe ngulowo wayekhona, weva loo ntetho. Abanye abathabatha inxaxheba esebenzayo kwisikhalo senyanga yesixhenxe sele beyibize loo ntshukumo ngokuba ngumsebenzi kaMtyholi. Ukubhekisa umsebenzi kaKristu nokaMoya oyiNgcwele kuMtyholi, kwakuyinyeliso ngemihla yoMsindisi wethu, yaye kuyinyeliso nangoku.

“2. Iinzame ezininzi ngexesha elithile. Ekubeni iintsuku ezingama-2300 zaphela ngowe-1844, kuye kwamiselwa amaxesha amaninzi gqitha, ngabantu abohlukeneyo, njengokuphela kwazo. Ngokwenza oku baye basusa ‘iimpawu zomda,’ baza baphosa ubumnyama nentandabuzo phezu kwentshukumo yonke yokufika.”

“3. Ukusebenzelana nemimoya kunye nazo zonke iingcinga zayo ezimangalisayo nezigqithisileyo. Eli qhinga likaMtyholi, eliye lenza umsebenzi owoyikekayo wokufa, limelwe ngokufanelekileyo kakhulu ‘ngamacwecwe omthi aqwetyiweyo,’ nangazo ‘zonke iintlobo zenkunkuma.’ Abaninzi kwabo basela ityhefu yokusebenzelana nemimoya bavuma inyaniso yamava ethu angaphambili obuAdvent, yaye ngenxa yale nyaniso abaninzi baye bakholelwa ukuba ukusebenzelana nemimoya kwakuyisiquhamo sendalo sokukholwa ukuba uThixo wakhokela iintshukumo ezinkulu ze-Advent ngo-1843 nango-1844. UPetros, ethetha ngabo babeya ‘kungenisa iimfundiso ezibhangisayo, bade bamkhanyele neNkosi eyabathengayo,’ uthi, ‘NGENXA YABO INDLELA YENYANISO IYA KUTHUKWA.’”

“4. U-S. S. Snow ezibanga ukuba ‘nguEliya uMprofeti’” Le ndoda, kwindlela yayo engaqhelekanga nekhwildileyo, nayo iye yadlala indima yayo kulo msebenzi wokufa, yaye ikhondo layo liye lathambekela ekuziseni isikhundla esinyanisekileyo sabangcwele abalindileyo ekugxekweni nasekudunyazweni emehlweni emphefumlo emininzi enyanisekileyo.

“Kolu luhlu lweemposiso ndinganokongeza ezininzi ngakumbi, ezinjengale ‘minyaka eliwaka’ yeSityhilelo 20:4, 7, eyadlulayo, i-144,000 yeSityhilelo 7:4; 14:1, abo ‘bavukayo baza baphuma emangcwabeni’ emva kovuko lukaKristu, imfundiso yokungasebenzi, imfundiso yokutshatyalaliswa kweentsana, njalo njalo.

“Ezi mpazamo zingasazwa ngenkuthalo enkulu, zaza zanyanzeliswa phezu komhlambi olindileyo kangangokuba, ngexesha uMzalwana uMiller wayenalo elo phupha, amatye anqabileyo enyani ‘ayengasabonwa,’ yaye amazwi omprofeti ayesebenza—‘Kugxothiwe ukugweba kubuyiselwe umva, nobulungisa bume kude,’ njl. njl. Bona u-Isaya 59:14. Ngelo xesha kwakungekho phephandaba le-advent kweli lizwe elalikhuthaza injongo yenyano yangoku. I-Day-Dawn yaba lelokugqibela ukukhusela isikhundla esiyinyano somhlambi omncinane; kodwa yona yafa iinyanga ezininzi phambi kokuba iNkosi inike uMzalwana uMiller eli phupha; yaye ekuzamazameni kwayo kokugqibela xa isifa yabhekisa abangcwele abadiniweyo nabancwinayo ku-1877, ngelo xesha iminyaka engamashumi amathathu

isesekamva, njengexesha lokuhlangulwa kwabo kokugqibela. Yeha! yeha! Akumangalisi ukuba uMzalwana uMiller ephupheni lakhe, ‘wahlala phantsi walila’ ngenxa yale meko ibuhlungu yezinto.”

“UMzalwana uMiller wawavala amehlo akhe ekufeni, ngoDisemba 22, 1849, nto leyo eyazalisekisa la mazwi alandelayo ephupheni lakhe, ‘Esiphithiphithini ndawavala amehlo am umzuzwana nje.’ Oku kuzaliseka kumangalisayo kucace gca kangangokuba akukho namnye uya kusilela ukukubona.

“Ibhokisi, limele inyaniso yokuza kukaKristu eyapapashwa nguMzalwana uMiller ehlabathini, njengoko kubonisiwe emzekelisweni weentombi ezilishumi. [Mateyu 25:1–11.] Okokuqala, ixesha, 1843; okwesibini, ixesha lokulibaziseka; okwesithathu, isikhalo sasezinzulwini zobusuku, ngenyanga yesixhenxe, 1844, yaye okwesine, ucango oluvaliweyo. Akukho namnye oye wafunda amaphepha okuza kwesibini ukususela ngo-1843, onokukhanyela ukuba uMzalwana uMiller uye waxhasa ezi ngongoma zine zibalulekileyo kwimbali yokuza kukaKristu. Le nkqubo inemvisiswano yenyano, okanye “ibhokisi,” ikrazulwe yaziingceba, yaza yachithachithwa phakathi kwenkunkuma ngabo baye balahla amava abo ngokwabo, baza bazikhanyela kanye ezo nyaniso bona, kunye noMzalwana uMiller, ababezishumayela ehlabathini ngenkalipho enkulu.”

“Ngoko ibandla liya kuba nyulu lize ‘lingabi nasiphako phambi kwetrone kaThixo,’ sele livumile zonke iimpazamo zalo, iziphako nezono zalo, yaye emva kokuba ezo zinto zihlanjwe ligazi likaKristu zaza zacinywa, liya kuba lingena ‘siphako okanye mibimbi, okanye nantoni na enjalo.’ Ngoko ke liya kukhanya ‘ngobuqaqawuli obuphinda kalishumi obabunabo ngaphambili.’” JAMES WHITE Oswego, Meyi, 1850.