

IRoma Imisa Umbono—Inani leSixhenxe

*Imbambano Yokugqibela: Umfuziselo weRoma KwiSiprofeto
Sama-Adventist nokuValwa kwexesha lovavanyo*

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Sithathela imigca emithandathu yembali ngaphakathi kwembali yoBu-Adventist apho iimpikiswano ezazimalunga nomfuziselo weRoma zaziyingongoma ephambili. Sisebenzisa indlela yemvula yamva, ethi “umgca phezu komgca,” ithatyathwe “apha intwana” “naphaya intwana.” Saqala ngokuchonga ukuba impikiswano yokuqala ngomfuziselo weRoma ibonakalisa impikiswano yangoku, yaye ngenxa yoko igxininisa ukuba ngoku sikwimpikiswano yokugqibela ngaphambi kokuba kuvalwe ithuba lovavanyo.

Ubuzaza bale mpikiswano yokugqibela ngokuphathelele umqondiso waseRoma bukwabonakaliswa ziindinyana zeshumi ukuya kweshumi elinesithandathu zikaDaniyeli ishumi elinanye, ezimele ngokomfuziselo imbali efihlakeleyo yendinyana yamashumi amane kaDaniyeli ishumi elinanye. Imbali yendinyana yamashumi amane izisa umfundi wesiprofeto kunyaka ka-1989 nasekuwa koManyano lweSoviet njengoko kumelwe kwindinyana yeshumi. Indinyana elandelayo, eyamashumi amane ananye, echaza umthetho weCawa osondelayo eUnited States, imelwe ngokomfuziselo yindinyana yeshumi elinesithandathu. Umphefumlelo uchazile ukuba okwakutywiniwe kwakungu “inxalenye yencwadi kaDaniyeli eyayinxulumene nemihla yokugqibela”.

Ukususela ku-1989 kuse kuthi ga kumthetho weCawa yinxalenye etywiniweyo yemihla yokugqibela, yaye ifuziselwa kwiindinyana zeshumi ukuya kweshumi elinesithandathu. Ngako oko ke, kukwanda kolwazi okukhokelela ekuvalweni kwexesha lovavanyo lwamaSabatha osuku lwesixhenxe, kuba ixesha lovavanyo lwe-Adventism eUnited States liphela kumthetho weCawa. Kwiindinyana zeshumi ukuya kweshumi elinesithandathu sifumana indinyana yeshumi elinesine, echaza ukuba “abaphangi” babantu bakaThixo ngabo abamisela umbono.

Ngoko ke, impikiswano yamaMillerite emelwe kwitshathi yoovulindlela ka-1843 yeyona mpikiswano yokuqala yaseRoma kwembali yobuAdventist. Inyaniso yokuba kanye le mpikiswano inye iphinde yafika kwakhona, yazisa nabani na ofuna ukubona ukuba uYesu, engu-Alfa no-Omega, usoloko ezoba umfanekiso wesiphelo ngesiqalo. Impikiswano yangoku yeyokugqibela ehluza iintombi ezizizilumko neziziziyatha.

Ingqiqo yesiprofeto engwalisiweyo ifundisa ukuba ikhulu elinamashumi amane anesine amawaka afikelela kubunye obugqibeleleyo ngaphambi kokuvalwa kwexesha labo lovavanyo emthethweni weCawe osondelayo. Umlilo wokucokisa woMthunywa woMnqophiso kaMalaki ngoku ucoca abaLevi njengegolide nesilivere. INdoda yeBhrashi yoThuli ngoku ihlambulula isanda sayo ngamazwi enyaniso.

“Ifotsholo lakhe lisesandleni saKhe, yaye uya kuwucoca kwaphela umgangatho wakhe wokubhulela, ayiqokelele ingqolowa yakhe esibayeni.’ Mateyu 3:12. Eli yayilelinye lamaxesha okuhlanjululwa. Ngamazwi enyaniso, umququ wawusahlulwa kwingqolowa. Ngenxa yokuba babengamampunge kakhulu, bezigwebela ngokwabo ngobulungisa, ukuba bamkele ukohlwaywa; bethanda ihlabathi kakhulu ukuba bamkele ubomi bokuthobeka, abaninzi bamshiya uYesu. Abaninzi basasenjenjalo nangoku. Imiphefumlo iyavavanywa namhlanje njengoko kwavavanywa abo bafundi kwindlu yesikhungu yaseKapernahum. Xa inyaniso isondezwa entliziyweni, bayabona ukuba ubomi babo abuhambelani nokuthanda kukaThixo. Bayasibona isidingo sotshintsho olupheleleyo kubo ngokwabo; kodwa abavumi ukuwuthabatha umsebenzi wokuzilandula. Ngenxa yoko bayacaphuka xa izono zabo zityhilwa. Bemka bekhubekile, kwananjengoko abafundi bamshiya uYesu, bekroka besithi, ‘Lilizwi elilukhuni eli; ngubani onokuliva?’” Ulangazelelo Lwezizukulwana, 392.

Inyaniso yokuba iivesi ezilishumi elinesithandathu zokuqala ziyisiqalo sesiprofeto sokugqibela sikaDaniyeli, kwanokuba ezo vesi ziyangqinelana neevesi ezintandathu zokugqibela zesahluko, ibonisa ukuba uAlfa no-Omega usebenzisa ezo vesi zokuqala ukuphumeza ukwahlulwa kokugqibela phakathi kwezilumko nabakhohlakeleyo, njengoko kumelwe nguDaniyeli kwisahluko seshumi elinesibini, okwenzekayo ngoku.

Ubungqina besithathu kubunzulu bale mpikiswano yinyaniso yokuba impefumlelo, ngeembhalo zikaDade White, ixhasa ngokucacileyo itshathi yovulindlela ka-1843, emele impikiswano yaseRoma kwindinyana yeshumi elinesine. Impikiswano yokuqala imela impikiswano yokugqibela, kwaye ukuvunywa okuphefumlelweyo kwengqiqo yamaMillerite ngelithi “abaphangi babantu bakho” kwindinyana yeshumi elinesine kuthetha ukuba, ukuba loo nyaniso isisiseko iyaliwa, ngaxeshanye oko kukwala igunya loMoya weSiprofeto. Ngokuhambelana nobu bungqina bubini bangaphambili obugxininisa ukuba le mpikiswano yenzeka kanye ngaphambi kokuba kuvalwe ixesha lovavanyo, kukho ukuqiniseka kokuba inkohliso yokugqibela, okanye eyona yokugqibela ngokupheleleyo, kwabo bazibiza ngokuba baxhasa uMoya weSiprofeto, kukwala uMoya weSiprofeto.

“USathana uhlala... enyanzelisa obuxoki—ukuze akhokelele abantu kude nenyano. Inkohliso yokugqibela kanye kaSathana iya kuba kukwenza ubungqina boMoya kaThixo bungabi nampembelelo. ‘Apho kungekho mbono, abantu bayatshabalala’ (Imizekeliso 29:18). USathana uya kusebenza ngobuqhetseba obukhulu, ngeendlela ezahlukeneyo nangamajelo awahlukeneyo, ukuze agungqise ukuzithemba kwabantu abaseleyo bakaThixo kubungqina benyaniso.”

“Kuya kubakho intiyo eya kuvuswa nxamnye nezi Bungqina, eyiyo kaSathana. Izenzo zikaSathana ziya kuba kukuphazamisa ukholo lwamabandla kuzo, ngenxa yesi sizathu: uSathana akanako ukuba nendlela ecace kangako yokungenisa iinkohliso zakhe nokubopha imiphefumlo kwiinkohliso zakhe, ukuba izilumkiso nezohlwayo neengcebiso zoMoya kaThixo ziyathotyelwa.” *Selected Messages*, incwadi 1, 48.

Ukwenza into engasebenziyo, okanye ukwala igunya “lobungqina boMoya kaThixo” ngeembhalo zikaEllen White, “yeyona nkohliso yokugqibela kaSathana.” USister White wabhala esithi

“waboniswa” ukuba “itshathi ka-1843 yayalelwa sisandla seNkosi, kwaye yayingamele iguqulwe.” Isiqendu esingaphambili sidibanisa ngokuthe ngqo ukwaliwa kwegunya loMoya wesiProfeto nombono wemihla yokugqibela, kuba bonke abaprofeti bathetha ngokungqalileyo kakhulu ngemihla yokugqibela. Ngoko ke, xa uDaniyeli esithi kwindinyana yeshumi elinesine “abaphangi” bawumisela umbono, ngumfuziselo kaSolomon kwiMizekeliso 29:18, othi abo bangenawo umbono “bayatshabalala,” kwaye igama elithi “bayatshabalala” lithetha ukuthi “benziwe ze.”

Ngoko ke, igama elithi “batshabalale” lichaza ukuba abo bavuma ukuba bayawuxhasa uMoya wesiProfeto ngemihla yokugqibela, kodwa baligatya igunya elimelwe apho, baba ze, batshabalale, nto leyo eyinkcazelo yamaLaodikeya, abo “balusizi, bayintsizi, bangamahlwempu, bayimfama, bazi ze.” Baye bacebiswa ukuba bathenge “izambatho ezimhlophe, ukuze wambeswe, lingabonakali ihlazo lobuze bakho.” Ukuba bayala eso seluleko, baphalazwa baphume emlonyeni weNkosi.

Ngoko ke, sifumana obunye ubungqina bokuba obu buhamba-ze bubonakaliswa kanye phambi kokuba kuvalwe ixesha lokuvavanywa. Ngomthetho weCawa oza kufika kungekudala loo miphefumlo ihamba-ze iya kwamkela uphawu lwerhamncwa, njengoko iyoyiswa, njengoko kumelwe kwivesi yamashumi amane ananye kaDaniyeli ishumi elinanye. Isizathu sokuba yoyiswe kukuba yaligatya igunya loMoya wesiProfeto, oxhasa itshathi yoovulindlela ka-1843, emele iziseko zobuAdventist, yaye iquka “isitshixo” esimisa umbono ngokuchongwa kokuba iRoma ingamandla amelwe “njengabaphangi babantu bakho” kwivesi yeshumi elinesine.

“Inye into iqinisekile: abo baSeventh-day Adventists abathabatha indawo yabo phantsi kwebhanile kaSathana baya kuqala balahle ukholo lwabo kwizilumkiso nasekukhalimeleni okuqulethwe kwiTestimonies zikaMoya kaThixo.

“Ubizo lokuya ekungcwalisweni okukhulu ngakumbi nasekwenzeni inkonzo engcwele ngakumbi luyenziwa, yaye luya kuqhubeka lwenziwa. Abanye ngoku bavakalisa amacebiso kaSathana baya kubuyela ezingqondweni zabo. Kukho abo bakwizikhundla ezibalulekileyo zentembeko abangayiqondiyo inyaniso yeli xesha. Kubo umyalezo kufuneka unikelwe. Ukuba bayawamkela, uKristu uya kubamkela, aze abenze babe ngabasebenzi kunye naye. Kodwa ukuba bayala ukuwuphulaphula umyalezo, baya kuthabatha indawo yabo phantsi kwebhanile emnyama yeNkosana yoBumnyama.

“Ndiyalelwa ukuba nditsho ukuba inyaniso exabisekileyo yale mihla ivuleka ngokucace ngakumbi nangakumbi ezingqondweni zabantu. Ngengqiqo ekhethekileyo amadoda nabafazi mabayidle inyama kaKristu basele negazi lakhe. Kuya kubakho ukuphuhliswa kokuqonda, kuba inyaniso inamandla okwandiswa ngokuqhubekayo. Umsunguli ongcwele wenyaniso uya kungena kubudlelane obusondeleyo ngakumbi, yaye obusondeleyo ngakumbi nangakumbi, nabo baqhubeka bemazi. Njengoko abantu bakaThixo belamkela ilizwi lakhe njengesonka sasezulwini, baya kwazi ukuba ukuphuma kwakhe kulungisiwe njengokusa. Baya kwamkela amandla omoya, njengokuba umzimba wamkela amandla enyama xa kudliwa ukutya.” Spalding and Magan, 305, 306.

Kwinqaku lethu lokugqibela sachaza ukuba uUriah Smith wayeyintshatsheli yovukelo luka-1863, kuba yayinguye owazisa itshathi yomgunyathi ka-1863. Itshathi awayivelisayo ngo-1863 yawasusa amaxesha asixhenxe eLevitikus amashumi amabini anesithandathu kumyalezo wesiprofeto woBuvangeli bama-Adventist baseLawodike, ngaloo ndlela iphawula ukuqala kokudilizwa ngokuthe ngcembe kweziseko, kwanokuqala kokwakhiwa kwesiseko sobuxoki sobu-Adventist baseLawodike, esakhiwe phezu kwentlabathi. Kamva kwimbali yama-Adventist, ukutolika kwakhe kwabucala ngokuphathelele kukumkani wasentla kwathwala iziqhamo zemodeli yakhe yesiprofeto njengoko abantu babesaba ibandla.

Balindeleni abaprofeti bobuxoki, abeza kuni beneengubo zezimvu, kanti ngaphakathi baziingcuka eziqwengayo. Niyabazi ngeziqhamo zabo. Ingaba abantu bakha iidiliya emeveni, okanye amakhiwane ezintangeni? Ngokunjalo umthi wonke olungileyo uvelisa isiqhamo esilungileyo; ke wona umthi ombi uvelisa isiqhamo esibi. Umthi olungileyo awunakuvelisa siqhamo sibi, nomthi ombi awunakuvelisa siqhamo silungileyo. Wonke umthi ongavelisiyo siqhamo silungileyo uyagawulwa, uphoswe emlilweni. Ngoko ke niya kubazi ngeziqhamo zabo. Asinguye wonk' umntu othi kum, Nkosi, Nkosi, oya kungena ebukumkanini bamazulu; ngulowo wenza ukuthanda kukaBawo osemazulwini. Baninzi abaya kuthi kum ngaloo mini, Nkosi, Nkosi, asiprofetanga na egameni lakho? asakhupha na iidemon egameni lakho? senza na imisebenzi emininzi yamandla egameni lakho? Ndandule ke ndibaxelele ndithi, Andizange ndinazi: sukani kum, nina benzi bokungabi namthetho. Ngoko ke, wonk' umntu ozivayo ezi ntetho zam, aze azenze, ndiya kumfanisa nendoda esisilumko, eyakha indlu yayo phezu kwelitye; yehla imvula, yeza imilambo, zavuthuza iimoya, zayibetha loo ndlu; ayawa, kuba yayisekelwe phezu kwelitye. Ke wonke umntu ozivayo ezi ntetho zam, angazenzi, uya kufaniswa nendoda esisidenge, eyakha indlu yayo phezu kwentlabathi; yehla imvula, yeza imilambo, zavuthuza iimoya, zayibetha loo ndlu; yawa, kwaye ukuwa kwayo kwaba kukhulu. Mateyu 7:15–27.

Ubunkokeli bobu-Adventist boSuku lweSixhenxe baseLawodikea badlulwayo ngo-1989, ngokuqinisekileyo kanye njengokuba ubunkokeli bebandla lamaYuda badlulwayo ekuzalweni kukaKristu.

“Abantu abayazi, kodwa iindaba ezinjalo zizalisa izulu luvuyo. Ngomdla onzulu nangothambileyo ngakumbi izidalwa ezingcwele ezivela kwilizwe lokukhanya zitsaleleka emhlabeni. Ihlabathi lonke liqaqamba ngakumbi ngenxa yobukho baKhe. Phezu kweenduli zaseBhetelehem kuhlanganisene isihlwele esingenakubalwa seengelosi. Zilinde umqondiso wokuvakalisa ezi ndaba zovuyo ehlabathini. Ukuba iinkokeli kwaSirayeli bezithembekile ekugcineni oko zazikuphathisiwe, ngezazabelana ngovuyo lokubhengeza ukuzalwa kukaYesu. Kodwa ngoku zigqithiwe.”

“UTHixo uyabhengeza, ‘Ndiya kuthulula amanzi phezu kwalowo unxaniweyo, nezikhukula phezu komhlaba owomileyo.’ ‘Kwabathe tye kuvela ukukhanya ebumnyameni.’ Isaya 44:3; INdumiso 112:4. Kwabo bafuna ukukhanya, balwamkele ngovuyo, kuya kubakhanyisela imitha eqaqambileyo ephuma etroneni kaThixo.” The Desire of Ages, 47.

Ixesha lokuphela emgceni kaKristu yayikukuzalwa kwaKhe, yaye kungelo xesha apho umyalezo owawuza kuluvavanya olo hlanga watyhilwa. U-1989 wayelixesha lokuphela kubagqatswa ababiziweyo ukuba babe phakathi kwekhulu elinamashumi amane anesine amawaka. Umzekelo wesiprofeto ka-Uriah Smith wazigatya iinyaniso ezisisiseko ezimelwe kwitshathi ka-1843. Ezo nyaniso zazili “Liwa.”

“Isilumkiso sifikile: Makungavunyelwa nto ingenayo eya kuphazamisa isiseko sokholo esele sakha phezu kwaso ukusukela oko umyalezo wafika ngo-1842, ngo-1843, nango-1844. Ndandikho kulo myalezo, yaye kususela ngoko bendimi phambi kwehlabathi, ndithembekile ekukhanyeni uThixo asinikileyo. Asizimisela ukususa iinyawo zethu eqongeni ezabekwa kulo, njengoko imihla ngemihla sasifuna iNkosi ngomthandazo onyanisekileyo, sifuna ukukhanya. Nicinga na ukuba ndingakuncama ukukhanya uThixo andinike kona? Kumele kube njengeLitye lamaXesha. Bekundikhokela kususela oko ndakunikwayo.” Review and Herald, Epreli 14, 1903.

Ngomhla we-11 kuSeptemba 2001 imvula yamva yaqalisa ukufefa xa imimoya emele uSilamsi lweYeha lesithathu yakhululwa, yaye uMthetho wePatriot waphawula utshintsho ukusuka kumthetho wesiNgesi ukuya kumthetho wamaRoma, ngokwesiprofeto uvakalisa ukuba unogumbe wamandla opopu wawusele uqalile ukuququqela. Inkqubo yokugqibela yokuvavanywa kwendlu yoBuadventista baseLawodike yaqalisa, yaye “yana imvula, zaza zafika izikhukula, yaza yavuthuza imimoya, yabetha phezu kwaloo ndlu; yawa ke: kwaba kukhulu ukuwa kwayo”.

Isigidimi esabhengezwa yingelosi enamandla ngelo xesha sabonisa ukuba zonke iintlanga ziselile iwayini yeBhabheli, yaye indlela yobuxoki yaseRoma yobupopu neyobuProtestanti obuwileyo, ebeyamkelwe ngokuthe ngcembe ukususela kwimvukelo ka-1863, imelwe yiwayini (imfundiso) yeBhabheli.

Emva kwezi zinto ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa bubuqaqawuli bayo. Yaza yakhala ngamandla ngezwi elikhulu, isithi, iwile, iwile iBhabhiloni enkulu, yaba yindawo yokuhlala yeedemon, nendawo yokugcinela yonke imimoya engcolileyo, nendlwana yazo zonke iintaka ezingcolileyo nezithiyekileyo. Kuba zonke iintlanga ziselile iwayini yomsindo wohenyuzo lwalo, nookumkani bomhlaba benze uhenyuzo nalo, nabarhwebi bomhlaba bazityebisile ngobuninzi bobunewunewu balo. IsiTyhilelo 18:1–3.

Ekudanisweni kwangoJulayi 18, 2020, inkqubo yokuvavanywa yayisele iphelile kwibandla lamaSeventh-day Adventist laseLawodike, yaye kwaqalisa inkqubo yokuvavanywa kwabo babengabaviwa bokuba phakathi kwabaliwaka elinamakhulu alikhulu anamashumi amane anesine. Xa uMikayeli waqalisa ukuvusa abo baviwa ngoJulayi ka-2023, umyalezo, omeliswa njengeoli emzekeliseni wobuAdventist, waphinda wavulwa. Nokuba kwakusemva koSeptemba 11, 2001 okanye emva koJulayi ka-2023, kwabakho ukuthululwa kweoli, yaye umyalezo owavulwa ngoJulayi ka-2023, xa sele uphuhlise ngokupheleleyo, ngumlayezo weSikhalo Saphakathi Kwezulu womzekeliso.

Iqala ngexesha lovavanyo njengomyalezo weentombi ezizizilumko neezisidenge, kodwa iyakhula ide ibe ngumyalezo wesikhalo esikhulu. Loo myalezo ufika ngexesha lomthetho weCawa osondela ngokukhawuleza, yaye xa ufika ilizwi lesibini lesiTyhilelo isahluko seshumi elinesibhozo libiza omnye umhlambi kaThixo ukuba uphume eBhabheli.

Ndaza ndeva elinye izwi liphuma ezulwini, lisithi, Phumani kuyo, bantu bam, ukuze ningabi ngababelana ngezono zayo, nize ningamkelwa zizibetho zayo. Kuba izono zayo zifike zaya kuthi xhaxhe emazulwini, yaye uThixo uzikhumbule izenzo zayo zobugwenxa. ISityhilelo 18:4, 5.

Ilizwi lokuqala leendinyana zokuqala ukuya kwesithathu lavakalisa ukufika kwexesha lokuvavanywa, yaye ukuchithwa kwemvula yamva kwaqalisa ngoko. Ilizwi lesibini lichaza ukuphela kwelo xesha lokuvavanywa, lize livakalise ixesha lokuvavanywa komnye umhlambi kaThixo osaseBhabheli.

“Ngoko ke kumsebenzi wokugqibela wokulumkisa ihlabathi, kukho iminxeba emibini eyahlukileyo eyenziwayo kwiicawa. Isigidimi sengelosi yesibini sithi, ‘Iwile iBhabhiloni, iwile, eso sixeko sikhulu, ngokuba sonke iintlanga wasizinzisa iwayini yengqumbo yombulo yaso.’ Kwaye ekumemezeni ngamandla kwesigidimi sengelosi yesithathu kuviwa ilizwi livela ezulwini lisithi, ‘Phumani kuyo, bantu bam.’” Review and Herald, December 6, 1892.

Kuxa kuthululwa uMoya oyiNgcwele apho inkohliso enamandla kaPawulos ekwi-2 Tesalonika izalisekiswa khona. Nokuba yayikukuvavanywa kwebandla laseLawodike laseSeventh-day Adventist elaqala ngoSeptemba 11, 2001, okanye kukuvavanywa kweentombi ezafumana ukuphoxeka kukaJulayi 18, 2020, uvavanyo lwenziwa ngexesha lokuthululwa koMoya oyiNgcwele. Oko kuthululwa kumela isigidimi sovavanyo.

“Abathanjisiweyo abame ngaseNkosini yomhlaba wonke, banesikhundla esakha sanikwa uSathana njengokerubhi ogqumayo. Ngezidalwa ezingcwele ezingqonge itrone yakhe, iNkosi igcina unxibelelwano olungapheliyo nabemi bomhlaba. Ioyile yegolide imele ubabalo uThixo alugcina ngalo izibane zamakholwa zixhonyiwe, ukuze zingadanyazi zize zicime. Ukuba bekungengokuba le oyile ingcwele ithululwa ivela ezulwini ngemiyalezo yoMoya kaThixo, amagunya obubi ebeya kuba nolawulo olupheleleyo phezu kwabantu.

“UThixo uyadunyazwa xa singazamkeli izigidimi asithumela zona. Ngaloo ndlela siyala ioli yegolide angathanda ukuyithululela emphefumleni yethu ukuze idluliselwe kwabo basebumnyameni. Xa kufika ubizo oluthi, ‘Yabonani, umyeni uyeza; phumani niye kumhlangabeza,’ abo bangayamkelanga ioli engcwele, abangabugcinanga ubabalo lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi ezizizidenge, ukuba abakakulungeli ukuhlangabeza iNkosi yabo. Abanawo, ngaphakathi kubo ngokwabo, amandla okufumana loo oli, nobomi babo buyonakala. Kodwa ukuba uMoya oyiNgcwele kaThixo ucelwa, ukuba siyabongoza, njengoko wenzayo uMoses, sisithi, ‘Ndibonise uzuko lwakho,’ uthando lukaThixo luya kuthululelwa ezintliziyweni zethu. Ngemibhobho yegolide, loo oli yegolide iya kudluliselwa kuthi. ‘Asikokobukrothi, kungengamandla, kodwa ngoMoya wam, utsho uYehova wemikhosi.’ Ngokwamkela imisebe eqaqambileyo yeLanga loBulungisa, abantwana bakaThixo bakhanya njengezibane ehlabathini.” Review and Herald, Julayi 20, 1897.

Ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka laqalisa ngomhla we-11 kuSeptemba 2001, yaye limela amaxesha amabini ovavanyo. Elokuqala lolovavanyo lokugqibela lwebandla lamaSeventh-day Adventist laseLawodike, yaye elesibini lelabo bangabazingqondi bomzekeliso weentombi ezilishumi. Ukuze umntu abe yintombi enobulumko okanye esisidenge, kufuna ukuba zonke iintombi zibe nexesha lokulibaziseka.

Kwimbali yamaMillerite ixesha lokulibaziseka laqalisa ngokufika kwengelosi yesibini, okwenzeka ekuphoxekeni kokuqala. Ngelo xesha amaProtestanti, awayengabantu abanyuliweyo bakaThixo bomnqophiso wangaphambili, adlulwa. NgoJulayi 18, 2020 abantu abanyuliweyo bomnqophiso wangaphambili badlulwa, yaza inkqubo yokuvavanywa eyenzeka ngexesha lokulibaziseka kwimbali yamaMillerite yaqalisa ukuphindwa. Umyalezo weSikhalo sasezinzulwini zobusuku ke waphuhliswa kwimbali yamaMillerite, njengoko uphuhliswa ngoku. Xa wafika ngokupheleleyo kwintlanganiso yenkampu yase-Exeter kwabonakaliswa ukuba ngoobani ababenyalezo (ioyile) nokuba ngoobani ababengenawo. Abantu abanyuliweyo bomnqophiso wangaphambili bawo omabini la mabali ngabokuqala ukuvavanywa nokudlulwa.

“‘Ndiya kuninika intliziyo entsha, ndibeke umoya omtsha ngaphakathi kuni.’ Ndiyakholwa ngentliziyo yam yonke ukuba uMoya kaThixo uyasukwa ehlabathini, yaye abo baye banokukhanya okukhulu namathuba amakhulu, baza bangawasebenzisi kakuhle, baya kuba ngabokuqala ukushiywa. Bawugxothile uMoya kaThixo ngokuwenza buhlungu. Umsebenzi wangoku kaSathana wokusebenza ezintliziyyweni, nasezicaweni nasezizweni, ufanele ukothuse wonke umfundi wesiprofeto. Isiphelo sisondele. Maziqaqambe iicawa zethu. Amandla kaThixo aguqulayo makavakale entliziyyweni yamalungu ngamanye, size ke sibone ukuhamba okunzulu koMoya kaThixo. Uxolelo lwezono nje kuphela alulophumo lodwa lokufa kukaYesu. Wenza umbingelelo ongapheliyo kungekhona kuphela ukuze kususwe isono, kodwa ukuze indalo yobuntu ibuyiselwe, iphinde ihonjiswe, yakhiwe ngokutsha isuka emanxuweni ayo, yenziwe ifanele ubukho bukaThixo.” Selected Messages, incwadi 3, 154.

Kuyo nayiphi na loo maxesha omabini ovavanyo, abo balayo umyalezo ovulwe itywina bawamkela ukulahlekiswa okunamandla kukaPawulos.

“Kuyinto eyoyikekayo ukuphatha ngenqatha inyaniso eye yaqinisekisa ukuqonda kwethu yaza yachukumisa iintliziyo zethu. Asinakwala, singohlwaywa, izilumkiso uThixo azithumela kuthi ngencebisa. Kwathunyelwa isigidimi sivela ezulwini ehlabathini ngemihla kaNowa, yaye usindiso lwabantu lwaluxhomekeke kwindlela abasiphatha ngayo eso sigidimi. Ngenxa yokuba basala isilumkiso, uMoya kaThixo warhoxiswa kuloo hlanga lonayo, baza batshabalala emanzini omkhukula. Ngexesha lika-Abraham, inceba yayeka ukubongoza kubemi abanetyala baseSodom, baza bonke ngaphandle kukaLote nomfazi wakhe neentombi zakhe ezimbini batshiswa ngumlilo owathunyelwa usuka ezulwini. Kwaba njalo nakwimihla kaKristu. UNyana kaThixo wabhengeza kumaYuda angakholwayo eso sizukulwana wathi, ‘Indlu yenu ishiywe kuni iyinkangala.’ Ejonga phambili kwimihla yokugqibela, loo mandla afanayo angenasiphelo athi, ngokuphathelele kwabo ‘abangayamkelanga intando yenyano, ukuze basindiswe,’ ‘Ngenxa yoko uThixo uya kubathumela inkohliso enamandla, ukuze bakholwe ebuxokini; ukuze bagwetywe bonke abangakholwanga yinyano, koko bakholiswa bubugqwetha.’ Njengoko beyala iimfundiso zeLizwi laKhe, uThixo urhoxisa uMoya waKhe,

aze abashiye kwiinkohliso abazithandayo.” Early Writings, 46.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.