

Izilumkiso Ezihambelanayo - Inani Lesibini

Ukutyhilwa koMluko weSiprofeto: Ukuqonda iMiyalezo yesiTyhilelo 14 kwiMbali yamaMillerite nakuNamhlanje

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Xa umzekeliso weentombi ezilishumi wazalisekiswa kwimbali yamaMillerite, oko kwenzeka ngexesha lomyalezo wesithunywa sesibini. Umyalezo wesithunywa sesibini umele imiyalezo emibini eyahlukileyo, kokubini ngexesha eziligubungelayo nangokubhekisele kubaphulaphuli abajoliswe kubo ngumyalezo. Umyalezo wesithunywa sesibini wawujoliswe kwiicawa zamaProtestanti ezazisandula ukubuyela eRoma zaza zaba ziintombi zaseBhabheli. Isikhalo saphakathi kobusuku sasiqondiswe kumaMillerite awayelele. Umyalezo wokuqala wawujoliswe ngaphandle kwamaMillerite, owesibini wawujoliswe ngaphakathi. Oku kuya kuzalisekiswa ngokungqinelana nelizwi ngelizwi ngemihla yethu.

Umahluko omele uqatshelwe ekuphindaphindweni komhla wethu kukuba ekuqaleni kobu-Adventism isigidimi sengelosi yesibini saqala ukuphuma saya ngaphandle kwamaMillerite, kwaza ke inxalenye yesibini yesigidimi yangena ngaphakathi kumaMillerite. Ekupheleni kobu-Adventism, xa umzekeliso uphinda kwakhona, ngokunjalo nesigidimi sengwezi yesibini siyaphindwa. Sixelelwa oko ngokuthe ngqo ngaphezu kwamaxesha ambalwa nje. Kodwa ubume obuphindwe kabini besi sigidimi buyajikwa ekupheleni. Isigidimi sokuqala siya kubu-Adventism, size esesibini siye kwabo bangaphandle kobu-Adventism. Sixelelwa ukuba umsebenzi nesigidimi esimelwe yingelosi yeSityhilelo seshumi elinesibhozo kukuphindwa kwesigidimi sengwezi yesibini.

“Umprofeti uthi, ‘Ndabona enye ingelosi ihla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa bubuqaqawuli bayo. Yaza yakhala ngamandla ngezwi elikhulu, isithi, Iwile, iwile iBhabheli enkulu, yaza yaba yindawo yokuhlala iidemon’ (IsiTyhilelo 18:1, 2). Lo ngumyalezo ofanayo nalowo wanikelwa yingelosi yesibini. Iwile iBhabheli, ‘ngokuba yaselisa zonke iintlanga iwayini yengqumbo yobufebe bayo’ (IsiTyhilelo 14:8). Yintoni loo wayini?—Ziimfundiso zayo zobuxoki. Inike ihlabathi isabatha yobuxoki endaweni yeSabatha yomthetho wesine, yaza yaphinda ubuxoki uSathana awabuthetha kuEva ekuqaleni e-Eden—ukungafi kwendalo komphefumlo. Iziphoso ezininzi ezihlobeneyo ikuzisasaze kude nakubanzi, ‘ifundisa njengeemfundiso imiyalelo yabantu’ (Mateyu 15:9).

“Xa uYesu waqalisa ulungiselelo lwaKhe esidlangalaleni, wayihlambulula iTempile ekungcolisweni kwayo okunyelisayo nokungcwele. Phakathi kwezenzo zokugqibela zolungiselelo lwaKhe kwakukho ukuhlanjululwa kwesibini kweTempile. Ngokunjalo, emsebenzini wokugqibela wokulumkisa ihlabathi, kwenziwa izibheni ezibini ezahlukileyo eziya emabandleni. Isigidimi sengwelezana yesibini sithi, ‘Iwile, iwile iBhabheli, eso sixeko sikhulu, ngokuba sanxilisa zonke iintlanga ngewayini yengqumbo yobufebe baso’ (ISityhilelo 14:8). Yaye ekukhaleni okukhulu kwesigidimi sengwelezana yesithathu kuviwa ilizwi livela

ezulwini lisithi, 'Phumani kuyo, bantu bam, ukuze ningabi ngababelani bezono zayo, nize ningamkeli neentlupheko zayo. Kuba izono zayo zifikelele ezulwini, yaye uThixo uzikhumbule izenzo zayo ezigwenxa' (ISityhilelo 18:4, 5)." Selected Messages, incwadi 2, 118.

Umyalezo wesithunywa sesibini ekuqaleni kobu-Adventist ngumyalezo ofanayo nomyalezo omelwe sisithunywa seSityhilelo ishumi elinesibhozo, yaye kolo lumkiso, kukho amazwi amabini avakalisa umyalezo. Ilizwi lokuqala livakaliswa xa umhlaba ukhanyiswa luzuko lwalo, yaye kwivesi yesine uYohane weva elinye ilizwi lisithi, "phumani kuyo."

Kwimbali yamaMillerite ubizo lokuphuma eBhabhiloni lwafika kuqala, yaye umyalezo oya kumaMillerite wafika owesibini. KwiSityhilelo ishumi elinesibhozo lelizwi lesibini, okanye umyalezo wesibini, obhekiswa kwabo bangaphandle kobuAdventism. Kunye nesibhengezo sokuba kukho "iimbizo ezimbini ezahlukileyo ezenziwa emabandleni" sifumanisa nokuba amaxesha amabini awathi uKristu wayihlambulula itempile (ekuqaleni nasekupheleni kobulungiseleli baKhe) akwangu mzekeliso wokuqala nowokuphela kobuAdventism.

Ukuqala kobu-Adventist kwabonakalisa ukuhlanjululwa kwabasebenzi okwanceda ekwaxhiweni kwesiseko awasetyenziswa uWilliam Miller ukusimisa. Eso siseko sagqitywa ekupheleni kwesigidimi sengelosi yesibini, kuba ngokufika kwengelosi yesithathu ngomhla wama-22 kuOktobha 1844 iinyaniso ezenza iziseko zobu-Adventist zenziwa zafumaneka ukuba ziqondwe ngabo banentando yokuphulaphula.

Umsebenzi wokwakha isiseko waphela encotsheni yembali yesithunywa sezulu sesibini, xa "kwabakho izibizo ezibini ezahlukileyo ezenziwa emabandleni." Isibizo sokuqala sasingaphandle kwamaMillerite, esesibini sasingesamaMillerite. Kodwa kukho esinye isiqalo esihambelana nesiqalo soBuvangeli bama-Adventist, esilubulungiseleli bukaKristu xa wayihlambulula itempile yaKhe okokuqala. Umzekeliso wesiprofeto wokuhlanjululwa kwetempile uphawula ukuhlanjululwa ekuqaleni nasekupheleni kobulungiseleli baKhe, nto leyo ke ethi yona ngokulandelelana ifanekisele ukuhlanjululwa koBuvangeli bama-Adventist ekuqaleni nakwisiphelo sabo. Ukuhlanjululwa kwetempile kukaKristu kabini kuhambelana nesiqalo nesiphelo soBuvangeli bama-Adventist, kodwa isigidimi saKhe sasisenzelwe abantu baKhe bomnqophiso kuphela, ababebekwinkqubo yokuzahlula kuThixo ngonaphakade.

Ukuqala kwe-Adventism kwazisa isigidimi esabhengeza ukuvulwa komgwebo, yaye ukuphela kwe-Adventism kubhengeza ukuphela komgwebo. UYesu wayicoca itempile okokuqala, waza wabakhalimela amaYuda ngokuguqula indlu yaKhe yaba ngumqolomba wamasela; kodwa ukuhlanjululwa kwetempile kwesibini kwakuphakathi "kwezenzo zokugqibela zenkonzo yaKhe." Ekupheleni kwenkonzo yaKhe, akazange aphinde awaxelele amaYuda ukuba ayenze indlu kaYise yaba ngumqolomba wamasela; koko waza wawaxelela ukuba indlu yawo "yayishiywe kuwo iyintlango."

"Ngelo xesha ke, abanquli abavela kuzo zonke iintlanga babefuna itempile eyayinikezelwe ekunquleni uThixo. Ikhazimla ngegolide nangamatye axabisekileyo, yayiyimbonakalo yobuhle nobungangamsha. Kodwa uYehova wayengasekho efumaneka kuloo ndlu yobuhle. USirayeli,

njengesizwe, wayesele eziqhawule kuThixo. Xa uKristu, kufuphi nesiphelo sobulungiseleli baKhe basemhlabeni, wajonga okokugqibela ngaphakathi etempileni, wathi, ‘Yabonani, indlu yenu ishiywe kuni iyinkangala.’ Mateyu 23:38. Kude kube ngelo xesha wayeyibiza itempile ngokuba yindlu kaYise; kodwa xa uNyana kaThixo wayephuma kwezo ndonga, ubukho bukaThixo barhoxiswa ngonaphakade etempileni eyayakhiwe ngenxa yozuko lwaKhe.” IZenzo ZabaPostile, 145.

Itempile awawucocayo ekuqaleni yayingowahlukileyo kunalowo wawucocayo ekupheleni. Itempile yokuqala yayiyindlu kaYise, kodwa itempile yesibini yayiyindlu yamaYuda. INkosi yangena emnqophisweni ne-Adventism ekuqaleni, baza ama-Adventist baba ngabefundisi etempileni yayo. Ekupheleni kwe-Adventism, abasayi kuba ngabefundisi kwakhona, yaye indlu yabo iya kushiya iyinkangala.

Ingelosi yesibini imele izigidimi ezibini. Esi sesinye isizathu sokuba isigidimi simelwe njengeBhabheli isiwa kabini. Asisosona sizathu siphambili sesibhengezo esiphindwe kabini sokuwa kweBhabheli, kodwa sesinye isizathu. Njani na ukuba zizigidimi ezibini?

Ingelosi yesibini yafika isabela ekwaliweni kwesigidimi sengelosi yokuqala. Xa uqikelelo olungaphumelelanga, olwaluchaza u-1843 njengesiphelo sesiprofeto seminyaka engama-2300, iicawa zamaProtestanti zasebenzisa eso sigidimi siphosakeleyo ukuze ziwale umyalezo kaMiller. Umyalezo kaMiller wawusisigidimi sengelosi yokuqala. Ekulweni kwawo, iicawa zamaProtestanti, ezazibe yicawa kaThixo entlango iminyaka engaphezu kwe-1260, zaliwa zaza zaba yintombi yaseBhabheli. Ngelo xesha ingelosi yesibini yafika nesigidimi sayo.

Kukho iingongoma ezithile ezibaluleke kakhulu ezibandakanyekileyo kwizinto ezahlukeneyo zembali le siyiphononongayo. Kukho ubuncinane ingongoma enye emele iphuhliswe kancinane kancinane, kuba ngokuqinisekileyo inegalelo ekuqondweni kwesigidimi seSityhilelo sikaYesu Kristu esityhilwayo ngoku. Ngenxa yesi sizathu, ndibandakanya isicatshulwa esibaluleke kakhulu malunga nalo mbali. Zizahluko ezibini endisalatha kuzo, kodwa kukwakho nesahluko sesithathu esibalulekileyo phakathi kwezo zahluko zimbini. Andisibandakanyi ngeli xesha ukuze ndinciphise umda wokuqwalasela kwethu.

Qaphela ukuba yeyiphi ingelosi ekubhekiswa kuyo njengoko ufunda uqhubeka, khangela inkqubo yovavanyo eqhubela phambili, qaphela kumhlathi wokuqala ukuba iimpawu zesiprofeto zengelosi yeSityhilelo seshumi elinesibhozo zikwayizo neempawu zengelosi yokuqala. Qaphela ukuba ukubethelela emnqamlezweni omnye wemiyalezo kukubethelela emnqamlezweni uKristu, yaye qaphela ukuba iingelosi ezintathu zonke zivezwa njengeengelosi ezizodwa, kodwa isigidimi Sokukhala Kwasemini Ebusuku sisihlwele seengelosi.

“Ndaboniswa umdla izulu lonke elaliwuthabathile ngawo umsebenzi owawuqhubeka emhlabeni. UYesu wamisa ingelosi enamandla nesingqi ukuba ihle, ilumkise abemi behlabathi ukuba bazilungiselele ukubela kwakhe kwesibini. Ndabona ingelosi enamandla isuka ebusweni bukaYesu ezulwini. Phambi kwayo kwakuhamba ukukhanya okuqaqambileyo kakhulu nokunobuqaqawuli. Ndaxelelwa ukuba uthumo lwayo lwalukukukhanyisela umhlaba ngozuko lwayo, nokulumkisa umntu ngomsindo kaThixo ozayo. Inkitha zabantu zakwamkela

ukukhanya. Abanye babebonakala bezolile kakhulu, kanti abanye babevuya yaye bethabathekile. Ukukhanya kwachithwa phezu kwabo bonke, kodwa abanye bangena nje phantsi kwempembelelo yokukhanya, baza abalwamkela ngentliziyo epheleleyo. Kodwa bonke abalwamkelayo bajika ubuso babo bajonga phezulu ezulwini, baza bamzukisa uThixo. Abaninzi bazaliswa ngumsindo omkhulu. Abalungiseleli nabantu bamanyana nabangcolileyo, baza bakuchasa ngokuqinileyo ukukhanya okwakuchithwe yingelosi enamandla. Kodwa bonke abalwamkelayo bazahlula ehlabathini, baza bamanyana ngokusondeleyo kunye.”

“USathana neengelosi zakhe babexakekile kakhulu befuna ukutsalela iingqondo zabo bonke ababenokubatsalela kude nokukhanya. Iqela elalikhwala oko lashiywa ebumnyameni. Ndabona ingelosi ibabukele ngomdla onzulu kakhulu abantu bakaThixo abazibizayo, ukuze ibhale isimilo abasivelisayo, xa umyalezo onemvelaphi yasezulwini waziswa kubo. Kwaye njengokuba baninzi kakhulu kwabo babebanga ukuba bayamthanda uYesu abawujikelayo umyalezo wasezulwini ngokuwudela, ngokuwugculela nangentiyo, ingelosi eyayiphethe isikhumba sokubhala ngesandla sayo yabhala loo ngxelo ihlazo. Izulu lonke lazaliswa ngumsindo olungileyo, ngenxa yokuba uYesu wayedelelwa ngabalandeli bakhe ababebanga ukuba bangabakhe.”

“Ndakubona ukudana kwabo babethembele. Abambonanga iNkosi yabo ngexesha ababebelilindele. Yayiyinjongo kaThixo ukufihla ikamva, nokuzisa abantu bakhe kwindawo yesigqibo. Ngaphandle kweli xesha umsebenzi uThixo awayewumisile wawungayi kufezekiswa. USathana wayekhokela iingqondo zabantu abaninzi kakhulu ziye kude phambili kwikamva. Ixesha elibekiweyo elavakaliselwa ukvela kukaKristu lalinokwenza iingqondo ifune ngenyameko ulungiselelo lwangoku. Njengokuba ixesha ladhula, abo babengazange bakwamkele ngokupheleleyo ukukhanya kwengelosi, bazimanya nabo babeyidele umyalezo wasezulwini, baza bajikela kwabo babedanisekile ngokubagculela. Ndabona iingelosi ezulwini zicebisana noYesu. Zaziyiphawule imeko yabo babebanga ukuba bangabalandeli bakaKristu. Ukudlula kwelo xesha lichaziweyo kwabavavanya kwaza kwabatyhila, kwaye abaninzi kakhulu balinganiswa esikalini baza bafunyanwa besilela. Bonke babebanga ngokuvakalayo ukuba bangamaKristu, ukanti basilela ekulandeleni uKristu phantse kuzo zonke iinkalo. USathana wayechulumancele imeko yabo babebanga ukuba bangabalandeli bakaKristu. Wayebanjiwe emgibeni wakhe. Wayekhokele uninzi ukuba lushiywe indlela ethe tye, yaye babezama ukunyuka baye ezulwini ngenye indlela. Iingelosi zabona abanyulu, abacocekileyo, nabangcwele, bonke bexutywe naboni abaseZiyon, kwanabahanahanisi abathanda ihlabathi. Zazibagcinile abathandi bokwenene bakaYesu; kodwa abonakeleyo babephembelela abangcwele.

“Abo iintliziyo zabo zazitshiswa kukulangazelela, ngumnqweno onamandla wokumbona uYesu, babekwalelwa ngabazalwana babo ababezibiza ngokuba bangabakaKristu ukuba bathethe ngokuza kwakhe. Iingelosi zawubona wonke loo mbono, zaza zavelana nentsalela eyayikuthanda ukvela kukaYesu. Enye ingelosi enamandla yathunywa ukuba yehlele emhlabeni. UYesu wabeka esandleni sayo umbhalo, yaye ekufikeni kwayo emhlabeni, yadanduluka yathi, IBhabheli iwile! iwile! Ndaza ndabona abo babedanisekile bephinda bebonakala benovuyo, baphakamisa amehlo abo ezulwini, bekhangele ngokholo ngethemba ukvela kweNkosi yabo. Kodwa abaninzi babebonakala behleli kwimeko yobudenge,

ngokungathi balele; kanti ndandibona umkhondo wentlungu enzulu ebusweni babo. Abo babedanisekile babona eBhayibhileni ukuba babekwixesha lokulibaziseka, nokuba babefanele ukulinda ngomonde ukuzaliseka kombono. Ubungqina obo banye obabakhokelela ekubeni bakhangele iNkosi yabo ngowe-1843, babakhokelela ekulindeleni yona ngowe-1844. Ndabona ukuba uninzi lwalungenalo olo qina lwamandla olwaluphawule ukholo lwabo ngowe-1843. Ukudana kwabo kwakuluthobile ukholo lwabo. Kodwa xa abo babedanisekile bamanyana ekudandulukeni kwengelosi yesibini, umkhosi wasezulwini wajonga ngowona mdla unzulu, waza waqaphela isiphumo saloo myalezo. Babona abo babethwele igama lokuba bangamaKristu bejika ngokugculela nangokudelela kwabo babedanisekile. Njengoko amazwi ayesihla emlonyeni womgculeli esithi, Anikanyuki! ingelosi yawabhala. Yathi ingelosi, Bahlekisa ngoThixo.”

“Ndabuyiselwa umva ekunyuselweni kukaEliya. Isambatho sakhe sawela kuElisha, baza abantwana abangendawo (okanye abantu abatsha) bamlandela, bemgculela, bekhwaza besithi, Nyuka, wena nqulokazi! Nyuka, wena nqulokazi! Bamgculela uThixo, baza bahlangana nesohlwayo sabo khona apho. Babekufundile oko kubazali babo. Kwaye abo bathe bagculela, bahleka, umbono wokunyuka kwabangcwele, baya kutyelelwa zizibetho zikaThixo, baze baqonde ukuba asiyonto incinane ukudlala ngaye.

“UYesu wayalela ezinye izithunywa zezulu ukuba zibhabhe ngokukhawuleza ukuze zivuselele zize zomeleze ukholo oludandathekileyo lwabantu bakhe, zize zibalungiselele ukuba baqonde umyalezo wesithunywa sesibini, kwanentshukumo ebalulekileyo eyayiza kwenziwa kungekudala ezulwini. Ndabona ezi zithunywa zezulu zamkela amandla amakhulu nokukhanya okuvela kuYesu, zaza zabhabha ngokukhawuleza zaya emhlabeni ukuzalisekisa ukuthunywa kwazo kokunceda isithunywa sesibini emsebenzini waso. Ukukhanya okukhulu kwakhanya phezu kwabantu bakaThixo njengoko izithunywa zezulu zakhala, Nanko uMyeni esiza, phumani niye kumhlangabeza. Ndaza ndabona abo babedanisekile bevuka, baza, bevumelana nesithunywa sesibini, bavakalisa besithi, Nanko uMyeni esiza, phumani niye kumhlangabeza. Ukukhanya oluvela kwizithunywa zezulu kwangena ebumnyameni kuyo yonke indawo. USathana neengelosi zakhe bazama ukuthintela oku kukhanya ekusasazekeni nasekuphumezeni isiphumo esasicetyelwe sona. Baphikisana nezithunywa zikaThixo, baza bazixelelela ukuba uThixo ubakhohlisile abantu, nokuba nangako konke ukukhanya namandla azo, zazingayi kukwazi ukwenza abantu bakholwe ukuba uYesu uyeza. Izithunywa zikaThixo zaqhubeka nomsebenzi wazo, nangona uSathana wayezabalazela ukuvala indlela, nokurhwebesha iingqondo zabantu zisimke ekukhanyeni. Abo bakwamkelayo babebonakala bonwabile kakhulu. Bawagxininisa amehlo abo phezulu ezulwini, baza balangazelela ukubonakala kukaYesu. Abanye babesentlungwini enkulu, belila bethandaza. Amehlo abo ayebonakala ngathi amilisele kubo ngokwabo, yaye babengazange babe nobuganga bokujonga phezulu.”

“Ukukhanya okuxabisekileyo okuvela ezulwini kwabahlula ebumnyameni, yaye amehlo abo, awayethe ntsho kubo ngokwabo ngokuphelelwa lithemba, aphakanyiselwa phezulu, lo gama umbulelo novuyo olungcwele zazibonakaliswa kuzo zonke iimpawu zobuso babo. UYesu, nawo wonke umkhosi weengelosi, bajonga ngokukholiseka abo bathembekileyo, balindileyo.

“Abo bayalayo baza bachasana nokukhanya kwesigidimi sengelosi yokuqala, balahlekelwa kukukhanya kwesesibini, yaye babengenakuxhamla ngamandla nangobuqaqawuli obabuhamba nesigidimi esithi, Nanku uMyeni uyeza. UYesu wabajikela enobuso oburhabaxa. Babemjongile phantsi baza bamala. Abo basamkelayo isigidimi babegutyungelwe lilifu lobuqaqawuli. Balinda, balinda ngenyameko, baza bathandaza ukuze bazi ukuthanda kukaThixo. Babesoyika kakhulu ukumkhubekisa. Ndabona uSathana neengelosi zakhe bezama ukuvala oku kukhanya kobuthixo ebantwini bakaThixo; kodwa logama nje abo babelindile bekuthanda oku kukhanya, begcina namehlo abo ephakanyisiwe esuka emhlabeni ejonge kuYesu, uSathana wayengenamandla okubahlutha oku kukhanya kuxabisekileyo. Isigidimi esasinikwe sivela ezulwini samqumbisa uSathana neengelosi zakhe, yaye abo babebanga ukuba bayamthanda uYesu, kodwa bekudelela ukuza kwakhe, babegculela baze bahlekise ngabo bathembekileyo nabamthembayo. Kodwa ingelosi yaphawula sonke isithuko, konke ukujongelwa phantsi, nako konke ukuphathwa kakubi abakwamkelayo kubazalwana babo ababebanga ukuba bangababo. Baninzi kakhulu abaphakamisa amazwi abo bekhwaza besithi, Nanku uMyeni uyeza, baza babashiya abazalwana babo ababengakuthandi ukubonakala kukaYesu, nababengavumi ukuba bahlale becamngca ngokuza kwakhe kwesibini. Ndabona uYesu ejika ubuso bakhe ebususa kwabo babekwala baze bakudelele ukuza kwakhe, wandula ke wayalela iingelosi ukuba zikhokele abantu bakhe baphume phakathi kwabangcolileyo, hleze bangcoliswe. Abo babethobela izigidimi bema ngokukhululekileyo yaye bemaneyene. Ukukhanya okungcwele nokugqwesileyo kwabakhanyisela. Balilahla ihlabathi, bazikrazula iintliziyo zabo kulo, baza bencama izinto zabo zomhlaba. Banikela ngobuncwane babo basemhlabeni, yaye ukujonga kwabo okunexhala kwajoliswa ezulwini, belindele ukubona uMhlanguli wabo abamthandayo. Uvuyo olungcwele, oluyingcwele, lwakhanya ebusweni babo, lwaza lwabonisa uxolo novuyo olwalulawula ngaphakathi. UYesu wayalela iingelosi zakhe ukuba zihambe ziye kubomeleza, kuba ilixa lokulingwa kwabo lalisondela. Ndabona ukuba aba balindileyo babengekavavanywa njengoko babefanele ukuvavanywa. Babengekakhululeki kwiimpazamo. Ndabona inceba nobulunga bukaThixo ekuthumeleni isilumkiso ebantwini bomhlaba, nezigidimi eziphindaphindiweyo ukuze zibazise kwinqanaba lexesha, ukuze zibakhokelele ekuzihloleni ngenkuthalo, ukuze bazikhulule kwiimpazamo ezadluliselwa phantsi zivela kubahedeni nakumaPapist. Ngezi zigidimi uThixo ubebakhupha abantu bakhe ebase kwindawo apho anokubasebenzela khona ngamandla amakhulu ngakumbi, nalapho banokuyigcina yonke imithetho yakhe...”

“Njengoko ulungiselelo lukaYesu lwalusondela esiphelweni eNdaweni eNgcwele, waza wangena eNdalweni eNgcwele Kakhulu, wema phambi kwetyeya equlathe umthetho kaThixo, wathumela emhlabeni enye ingelosi enamandla, iphethe umyalezo wesithathu. Wabeka umsongo esandleni sale ngelosi, yaza, xa yayisihla emhlabeni ngobungangamsha nangamandla, yavakalisa isilumkiso esoyikekayo, esona sisongelo sibi sakha saziswa emntwini. Lo myalezo wawenzelwe ukubeka abantwana bakaThixo balumke, nokubabonisa ixesha lokulingwa nelentlungu elaliphambi kwabo. Yathi ingelosi, Baya kungeniswa kumlo onondeleyo norhamncwa nomfanekiso walo. Ithemba labo lodwa lobomi obungunaphakade kukuhlala bemi ngokuqinileyo. Nangona ubomi babo busengozini, sekunjalo mababambelele enyanisweni. Ingelosi yesithathu iwuphetha umyalezo wayo ngala mazwi, Nalu unyamezelo lwabangcwele; naba bagcina imithetho kaThixo, nokholo lukaYesu. Xa yayiphinda la mazwi

yalatha kwiNgcwele yasezulwini. Iingqondo zabo bonke abawamkelayo lo myalezo zikhokelelwa eNdalweni eNgcwele Kakhulu apho uYesu emi phambi kwetyeya, esenza uthethelelo lwakhe lokugqibela ngenxa yabo bonke abo inceba esahleli phezu kwabo, nangenxa yabo abo baphule umthetho kaThixo bengazi. Olu xolelaniso lwenzelwa amalungisa afileyo kwanjengamalungisa aphilayo. UYesu wenzela uxolelaniso abo bafa bengalwamkelanga ukhanyiso oluphathelele imithetho kaThixo, abo bonayo bengazi.”

“Emva kokuba uYesu evule umnyango weYona iNgcwele kangaka, ukukhanya kweSabatha kwabonwa, yaye abantu bakaThixo babefanele ukuvavanywa baze bangqinwe, njengoko uThixo wabavavanya ngako kwakudala abantwana bakaSirayeli, ukuze abone ukuba baya kuwugcina na umthetho wakhe. Ndabona ingelosi yesithathu isalatha phezulu, ibonisa abo babedanisekile indlela eya kwiYona iNgcwele kangaka yeNgcwele yasezulwini. Bamlandela uYesu ngokholo bangena kwiYona iNgcwele kangaka. Baphinda bamfumana uYesu, kwaza uvuyo nethemba kwahluma kwakhona. Ndababona bekhangelela emva behlola ixesha eladlulayo, kususela ekubhengezweni kokubuya kwesibini kukaYesu, beqhubeka kuhambo lwabo de kwadlula ixesha ngowe-1844. Babona ukudaniswa kwabo kuchaziwe, yaye uvuyo nokuqiniseka kwabuya kwabavuselela. Ingelosi yesithathu ikhanyisile ixesha elidlulileyo, elangoku nelizayo, yaye bayazi ukuba ngenene uThixo ubakhokele ngolwalathiso lwaKhe oluyimfihlakalo.”

“Ndaboniswa ukuba intsalela yamlandela uYesu yangena eNcweleni yeeNgcwele, yaza yabona ityeya, nesihlalo senceba, yaza yathinjwa bubuqaqawuli bazo. UYesu waphakamisa isiciko setyeya, yaye khangela! amacwecwe amatye, enemithetho elishumi ibhaliwe kuwo. Bayilandela phantsi imilomo ephilileyo; kodwa babuya umva bengcangazela xa bebona umthetho wesine uphila phakathi kwemiyalelo elishumi engcwele, ngoxa ukukhanya okuqaqambileyo ngakumbi kukhanya phezu kwawo kunakweminye elithoba, yaye isithsaba sobuqaqawuli siwujikelezile macala onke. Abafumani nto apho ibazisa ukuba iSabatha irhoxisiwe, okanye iguqulelwe kusuku lokuqala lweveki. Ifundeka kanye njengaxa yathethwa ngomlomo kaThixo ngobungangamsha obuzolileyo noboyikekayo entabeni, ngoxa imibane yayidanyaza neendudumo ziqengqekeka, naxa yabhalwa ngomnwe wakhe ongcwele kumacwecwe amatye. Uya kusebenza imihla emithandathu, wenze wonke umsebenzi wakho; kodwa umhla wesixhenxe yiSabatha kaYehova uThixo wakho. Bamangalisiwe njengoko bebona inkathalo egcinwe kuyo imithetho elishumi. Bayibona ibekwe kufuphi noYehova, igutyungelwe sisithunzi yaza yakhuselwa ngobungcwele bakhe. Bayabona ukuba bebewunyathela phantsi umthetho wesine wedekalogu, nokuba bebegcina umhla owadluliselwa ngabahedeni nangabapapa, endaweni yomhla owangcwaliswayo nguYehova. Bazithoba phambi koThixo, baza balilela izikrefo zabo zangaphambili.”

“Ndabona isiqhumiso esisesitshisweni somsi njengoko uYesu wayenikela izivumo zabo nezibongozo zabo kuYise. Kwaye njengoko sasinyuka, ukukhanya okuqaqambileyo kwahlala phezu kukaYesu, naphezu kwesihlalo senceba; baza abo babethandaza ngokunyanisekileyo, ababesenkathazweni ngenxa yokuba babeziqondile ukuba bangabagqithi bomthetho kaThixo, basikelelwa, nobuso babo bakhanyiswa lithemba novuyo. Bazimanya nomsebenzi wengelosi yesithathu, baza baphakamisa amazwi abo baza bavakalisa isilumkiso esinzulu. Kodwa ekuqaleni bambalwa abawamkelayo umyalezo, sekunjalo baqhubeka ngamandla ukuvakalisa

isilumkiso. Emva koko ndabona abaninzi bewamkela umyalezo wengelosi yesithathu, bemanyanisa amazwi abo nabo babengabokuqala ukuvakalisa isilumkiso, baza bamphakamisa uThixo baza bamenza mkhulu ngokugcina iMhla yakhe yokuPhumla engcwalisiweyo.”

“Abaninzi abamkela isigidimi sesithathu babengazange babe namava kwezo zigidimi zimbini zangaphambili. USathana wakukuqonda oku, yaye iliso lakhe elingendawo lalibajongile ukuze abawise; kodwa ingelosi yesithathu yayibakhomba eNtweni Engcwele Kakhulu, yaye abo babenamava kwizigidimi zangaphambili babebabonisa indlela eya kwiNgcwele yasezulwini. Abaninzi babona ikhonkco eligqibeleleyo lenyaniso kwizigidimi zeengelosi, baza balamkela ngovuyo. Bazamkela ngokolandelelwano lwazo, baza balandela uYesu ngokholo bangena kwiNgcwele yasezulwini. Ezi zigidimi zavezwa kum njengentsika yokubambelela ukuze ibambe umzimba. Kwaye njengoko abantu ngabanye bezamkela yaye beziqonda, bayakhuselwa kwiinkohliso ezininzi zikaSathana.

“Emva kokudana okukhulu ngo-1844, uSathana neengelosi zakhe babesebenza ngokukhuthuleyo besibeka imigibe ukuze balugungqise ukholo lomzimba. Wayechaphazela iingqondo zabathile ababebenamava obuqu kwezi zinto. Babenembonakalo yokuthobeka. Bayitshintsha imiyalezo yokuqala neyesibini, baza balatha kwixesha elizayo ukuba apho yayiza kuzaliseka khona, logama abanye babelatha kude emva kwixesha elidlulileyo, besithi apho yayisele izalisekile khona. Aba bantu babetsalela iingqondo zabangenamava kude, beshukumisa ukholo lwabo. Abanye babesihlola iBhayibhile bezama ukuzakhela olwabo ukholo, oluzimeleyo emzimbeni. USathana wayevuya kuko konke oku; kuba wayesazi ukuba abo baqhawuka kwisikhonkwane sokubambelela, wayenokubachaphazela ngeemfundiso eziphosakeleyo ezahlukeneyo, aze abaqhubeqhube ngemimoya yemfundiso. Abaninzi ababekhe bakhokela kwimiyalezo yokuqala neyesibini, bayikhanyela, yaye ukwahlukana nokuchithachitheka kwakukho kuwo wonke umzimba. Ndaza ke ndambona uWm. Miller. Wayebonakala edidekile, yaye eguqe phantsi lusizi nentlungu ngenxa yabantu bakhe. Wabona iqela elalibumbene yaye lithandana ngo-1844, lilahlekelwa luthando lwalo omnye komnye, yaye limelana. Wababona bebuyela umva bangene kwimeko ebandayo, yokutyibilika umva. Intlungu yayimchitha amandla. Ndabona amadoda akhokelayo emjongile uWm. Miller, yaye esoyika hleze amkele umyalezo wengelosi yesithathu nemithetho kaThixo. Kwaye njengoko wayethambekela ekukhanyeni okuvela ezulwini, la madoda ayebeke icebo elithile lokutsalela ingqondo yakhe kude. Ndabona impembelelo yobuntu isetyenziswa ukugcina ingqondo yakhe isebumnyameni, nokugcina impembelelo yakhe iphakathi kwabo. Ekugqibeleni uWm. Miller waliphakamisa ilizwi lakhe ngokuchasene nokukhanya okuvela ezulwini. Wasilela ngokungawamkeli umyalezo owawuza kuyicacisa ngokupheleleyo inkxwaleko yakhe, nowawuza kuphosa ukukhanya nozuko kwixesha elidlulileyo, nto leyo eyayiya kuwavuselela amandla akhe adiniweyo, ikhanyise ithemba lakhe, yaye imkhokelele ekumdumiseni uThixo. Kodwa wathambekela kubulumko babantu endaweni yobulumko obungcwele; yaye ngenxa yokuba wayephukile ngumsebenzi onzima enkonzweni yeNkosi yakhe, nangobudala, wayengenguye onoxanduva kangako njengabo babemgcina engekho enyanisweni. Ngabo abanoxanduva, yaye isono siphezu kwabo. Ukuba uWm. Miller wayenokukubona ukukhanya komyalezo wesithathu, izinto ezininzi ezazibonakala zimnyama yaye ziyimfihlakalo kuye ngeza zicaciswe. Abazalwana bakhe babebanga uthando olunzulu kangaka nomdla onjalo ngeye, kangangokuba wayecinga ukuba wayengenako ukuzahlula kubo. Intliziyo yakhe

yayityekela enyanisweni; kodwa emva koko wayejonge kubazalwana bakhe. Bayichasa. Ngaba wayenokuzahlula kwabo babemi ngasecaleni kwakhe, begxalaba negxalaba naye ekuvakaliseni ukuza kukaYesu? Wayecinga ukuba ngokuqinisekileyo babengenakumkhokelela ekulahlekeni.”

“UThixo wamvumela ukuba eze phantsi kwamandla kaSathana, nokuba ukufa kube nobukhosi phezu kwakhe. Wamfihla engcwabeni, emsusa kwabo babemrhola bemsusa kuThixo ngokungapheziyo. UMoses waphambuka kanye xa wayesele eza kungena kwilizwe lesithembiso. Kwangokunjalo, ndabona ukuba uWm. Miller waphambuka xa wayesele eza kungena eKanan yasezulwini, ngokuvumela impembelelo yakhe ukuba iye ichase inyaniso. Abanye bamkhokelela koku. Abanye mabaphendule ngako. Kodwa iingelosi ziyalinda uthuli oluxabisekileyo lwalo mkhonzi kaThixo, yaye uya kuphuma ngesandi sexilongo lokugqibela.”

“Ndabona ibandla labantu elalimi likhuselwe kakuhle yaye limi liqinile, yaye lalingayi kunika ncedo nakubani na owayeya kuphazamisa ukholo olumisiweyo lomzimba. UThixo wabajonga ngovuyo lokwamkela. Ndaboniswa amanyathelo amathathu—elinye, amabini nelesithathu—imilayezo yengelosi yokuqala, eyesibini neyesithathu. Ingelosi yathi, Yeha kulowo uya kushenxisa isithintelo, okanye ashukumise isikhonkwane kule milayezo. Ukuqondwa okuyinyaniso kwale milayezo kubaluleke kakhulu ebomini. Ikamva lemphefumlo lixhomekeke kwindlela eyamkelwa ngayo. Ndaphinda ndehliselwa kule milayezo, ndaza ndabona ukuba abantu bakaThixo babethenge amava abo ngexabiso elikhulu kangakanani na. Ayefunyenwe ngokubandezeleka okukhulu nangongquzulwano oluqatha. Inyathelo ngenyathelo uThixo wayebabhekele phambili, wada wabamisa phezu kweqonga eliqinileyo, elingenakushukuniswa. Emva koko ndabona abantu ngabanye, xa besondela eqongeni, ukuba ngaphambi kokuba banyathele kulo babekhangela isiseko. Abanye, benovuyo, banyathela kulo ngoko nangoko. Abanye baqalisa ukufumana iziphoso ekubekweni kwesiseko seqonga. Babenqwenela ukuba kwenziwe uphuculo, yaye ngoko iqonga beliya kuba ligqibelele ngakumbi, nabantu bonwabe ngakumbi. Abanye behla eqongeni baza balihlola, baza bafumana iziphoso kulo, besithi limiswe gwenxa. Ndabona ukuba phantse bonke babemi beqinile phezu kweqonga, yaye babebongoza abanye ababeshle eqongeni ukuba bayeke izikhalazo zabo, kuba uThixo wayengumakhi oyintloko, yaye bona babemilwa naye. Babebalisa umsebenzi omangalisayo kaThixo, owawubakhokelele kwelo qonga liqinileyo, yaye bemaneyene phantse bonke baphakamisa amehlo abo ezulwini, baza ngelizwi elikhulu bamzukisa uThixo. Oku kwachaphazela abanye kwabo babekhalaza, baza balishiya iqonga, baza kwakhona, benobuso obuthobekileyo, banyathela kulo.”

“Ndabuyiselwa ekubhengezweni kokuza kukaKristu kokuqala. UYohane wathunywa ngomoya nangamandla kaEliya ukuze alungise indlela yokuza kukaYesu. Abo balalayo ubungqina bukaYohane abazange baxhamle kwiimfundiso zikaYesu. Ukuchasana kwabo nokubhengezwa kokuza kwakhe kokuqala kwabeka bona kwindawo apho babengakwazi ukwamkela ngokulula obona bungqina bunamandla bokuba unguMesiya. USathana wabakhokelela abo balalayo isigidimi sikaYohane ukuba baqhubele phambili ngakumbi, balale noYesu baze bambethelele emnqamlezweni. Ngokwenza oku, bazibeka kwindawo apho babengenako ukwamkela intsikelelo yosuku lwePentekoste, eyayiza kubafundisa indlela eya eNgweleni yasezulwini. Ukukrazuka kwesigqubuthelo setempile kwabonisa ukuba imibingelelo nemimiselo yamaYuda

yayingasayi kuphinda yamkelwe. Umbingelelo omkhulu wawusele unikelwe, waza wamkelwa, yaye uMoya oyiNgcwele owehla ngomhla wePentekoste wathwala iingqondo zabafundi wasusa kwiNgcwele yasemhlabeni wazisa kweyasezulwini, apho uYesu wayengene khona ngegazi lakhe, waza wathululela phezu kwabafundi bakhe izibonelelo zocamagushelo lwakhe. AmaYuda ashiywa ekulukuhlekeni okupheleleyo nasebumnyameni obupheleleyo. Alahlekelwa lulo lonke ukhanyiso awayenokuba nalo ngelicebo losindiso, aza aqhubeka ethembele kwimibingelelo nakwiminikelo yawo engenamsebenzi. Ayengenako ukuxhamla kulamlo lukaKristu eNgcweleni. INgcwele yasezulwini yayisele ithabathe indawo yeyasemhlabeni, ukanti ayengenaso nokusazi isango eliya kweyasezulwini.”

“Abaninzi bajonga ngoloyiko olukhulu indlela amaYuda awamphatha ngayo uYesu ekumlahleni nasekumbetheleleni emnqamlezweni. Kwaye njengoko befunda imbali yokuphathwa kwakhe kakubi ngendlela elihlazo, bacinga ukuba bayamthanda uKristu, nokuba ngebengazange bamkhanye njengoko uPetros wenzayo, okanye bambethelele emnqamlezweni njengamaYuda. Kodwa uThixo, othe wangqina uvelwano lwabo oluvakaliswayo ngoNyana wakhe, ubavavanyile, waza waluzisa eluvavanyweni olo thando ababeluvakalisa ngoYesu.

“Izulu lonke labukela ngowona mdla unzulu ukwamkelwa kwalesi sigidimi. Kodwa baninzi abo bazibiza ngokuba bayamthanda uYesu, nabathi bakhalela xa befunda ibali lomnqamlezo, abathi, endaweni yokusamkela esi sigidimi ngovuyo, bavuswe ngumsindo, baze bahlekise ngeendaba ezilungileyo zokufika kukaYesu, baze bavakalise ukuba lulahlekiso. Babengayi kuba nobudlelane nabo babekuthanda ukubonakala kwakhe, kodwa babebathiyile, baza babagxotha ezicaweni. Abo basalayo isigidimi sokuqala babengenakuxhamla kwesesibini, yaye abaxhamlanga nakwisikhalo sasezinzulwini zobusuku, esasimele ukubalungiselela ukuba bangene noYesu ngokholo eNdingweleni yeeNgcwele yeNgcwele yasezulwini. Kwaye ngokusala kwabo ezi zigidimi zimbini zangaphambili, abanako ukubona kukhanya nakwisigidimi sengelosi yesithathu, esibonisa indlela eya eNdingweleni yeeNgcwele. Ndabona ukuba iicawa ezizenzisayo, njengoko amaYuda ambethelela emnqamlezweni uYesu, ziye zazibethelela emnqamlezweni ezi zigidimi; yaye ngenxa yoko azinalwazi ngentshukumo eyenziweyo ezulwini, okanye ngendlela eya eNdingweleni yeeNgcwele, yaye azinakuxhamla ekucengeni kukaYesu apho. NjengamaYuda, awanikela amadini awo angenamsebenzi, anikela imithandazo yawo engenamsebenzi kwigumbi uYesu alishiyileyo, yaye uSathana, evuyiswa yinkohliso yabalandeli bakaKristu abazenzisayo, ubabophelela emgibeni wakhe, aze azithathele isimilo senkolo, aze akhokelele iingqondo zaba bazibiza ngokuba bangamaKristu kuye ngokwakhe, aze asebenze ngamandla akhe, nangeempawu zakhe, nangezimanga zobuxoki. Abanye ubakhohlisa ngenye indlela, abanye ngenye. Uneelahlekiso ezahlukeneyo azilungiselele ukuchukumisa iingqondo ezahlukeneyo. Abanye bakubona ngoloyiko olukhulu ukulahlekiswa okuthile, lo gama besamkela ngokukhawuleza okunye. USathana ukhohlisa abanye ngoMoya wobuxoki. Kananjalo uza njengengelosi yokukhanya, aze asasaze impembelelo yakhe phezu kwelizwe. Ndabona iinguqu zobuxoki kuyo yonke indawo. Iicawa zazivuyile, zaza zacinga ukuba uThixo usebenza ngokumangalisayo ngenxa yazo, kanti yayingomnye umoya. Oko kuya kuphela, kushiye ihlabathi necawe zikwimeko embi ngakumbi kunangaphambili.

“Ndabona ukuba uThixo wayenabantwana abanyanisekileyo phakathi kwama-Adventist angabizwa ngegama kuphela, naphakathi kweecawa eziwile; yaye abalungiseleli nabantu basaya kubizelwa ukuphuma kwezi cawa, phambi kokuba izibetho zigalelwe, kwaye baya kuyamkela ngenjabulo inyaniso. USathana uyakwazi oku, yaye phambi kwesikhalo esikhulu sengwezi yesithathu, uvusa uchulumanco kule mibutho yonqulo, ukuze abo bayalayo inyaniso bacinge ukuba uThixo unabo. Unethemba lokukhohlisa abanyanisekileyo, aze abakhokelele ekucingeni ukuba uThixo usasebenza ngenxa yeecawa. Kodwa ukukhanya kuya kukhanya, yaye wonke umntu onyanisekileyo uya kuziyeka iicawa eziwile, aze athabathe indawo yakhe kunye nentsalela.” *Spiritual Gifts*, volume 1, 151–172.

Le ndawo inesininzi iinyaniso ezibalulekileyo, kodwa ndiyisebenzisa le ndawo ukuze ndicacise ngokwahlula ezinye iimpawu zemiyalezo yembali yamaMillerite, ukuze siqonde indlela eziluphawu ngayo zembali yethu. Zontathu iingelosi zeSityhilelo seshumi elinesine zinomyalezo ezandleni zazo. Ingelosi yesibini neyesithathu zichazwa njengazine “msongo,” kunye nazo njengoko zisihla nomyalezo wazo. Ingelosi nganye imele umyalezo, yaye ukufika komyalezo ngamnye kubangela isiphumo.

Siya kuqhubekisa esi sifundo kwinqaku elilandelayo.