

U-Eliya — Inombolo Yesihlanu

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2023-10-03

Ngenkathi u-Eliya enza u-Ahabi abize wonke u-Israyeli eKarmeli, lokho kwakuyisibonakaliso sangaphambili sikaNkulunkulu ekhipha ibandla eNkathini Yobumnyama ngo-1798 emva kweminyaka emithathu nengxenywe yokushushiswa, ebaholela ku-1844, bese emva kwalokho ku-1863. Lezo zinsuku ezintathu ziyizimpawu zomlando zokugcina ezintathu zesakhiwo “sezikhathi eziyisikhombisa” njengoba zethulwe ngu-Isaya esahlukweni sesikhombisa.

Umlando ofanayo ka-1798, 1844 no-1863 nawo wafanekiselwa ngesikhathi uMose ehola abantwana bakwa-Israyeli ebakhupha ebugqilini baseGibhithe ebayisa eNtabeni iSinayi. Umlando wezingelosi zokuqala nezesibili umelela inhlangano kaMiller eyavela ngesikhathi sokuphela ngo-1798 futhi yaqhubeka kwaze kwaba yilapho le nhlangano iba yibandla ngo-1863. U-Eliya noMose bangofakazi ababili abayinhloko bomlando kaMiller, futhi bangofakazi ababili abayinhloko encwadini yesAmbulo ngesikhathi somlando wengelosi yesithathu.

Ukunyakaza kwamaMillerite kuphawula ukuqala kwevangeli eliphakade lesAmbulo ishumi nane, kanti iFuture for America kuphawula ukuphela kwalo. Phakathi kokunyakaza kokuqala kwamaMillerite nokunyakaza kokuphela, sithola ibandla lamaSeventh-day Adventist. Ngokombono wezazi-mlando zebandla lama-Adventist ngonyaka ka-1856, insali yokunyakaza kwamaMillerite yangena esimweni saseLawodikeya, ngaleyo ndlela kuphela inkathi yaseFiladelfiya eyayimelela u-1798 kuya ku-1856.

Esihlokwani esedlule sabonisa ukuthi ukuphefumulelwa kwahlanganisa ukudumazeka kokuwela uLwandle oluBomvu nokudumazeka okukhulu kuka-1844. Kulelo qophelo, uvivinyo lweSabatha, njengoba lwalumelwe yimana, lwafika emlandweni kaMose. Kulelo qophelo elifanayo lesiprofetho, ukukhanya okwaphuma eNdaweni eNgcwelengcwele kunazo zonke kwaqala inqubo yokuvivinya nokuhlaza, iqala ngeSabatha, kulabo ababewelile ulwandle futhi bangena ngokukholwa eNdaweni eNgcwelengcwele kunazo zonke. Inqubo yokuvivinya eyandulela u-1844 yaqala emlandweni kaMose ekuzalweni kwakhe, kanti kumaMillerite yaqala ngo-1798 ngokwanda kolwazi uDaniyeli alukhomba ukuthi lwaluzoveza inqubo yokuvivinya yezinyathelo ezintathu eyaholela ekwahlulelweni.

Abaningi bayakuhlazwa, benziwe mhlophe, bavivinywe; kodwa ababi bayakwenza okubi; futhi akekho kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda. Daniyeli 12:10.

Ukuvulwa kokwahlulela ngo-Okthoba 22, 1844 kwamelwa kusengaphambili ngokwahlulela kukaFaro okwaqala ngezibulo laseGibhithe kwase kuphela emanzini oLwandle oluBomvu. Lapho abahlakaniphileyo sebengene eNdaweni eNgcwele Kakhulu ngokukholwa, noma sebedabule oLwandle oluBomvu, inqubo yokuvivinywa eyayiqale ngesikhathi sokuphela ngo-1798 yaqhubeka yedlula u-1844. Emlandweni kaMose, lokhu kwamelwa izivivinyo eziyishumi, lapho u-Israyeli

ehluleka khona kuyo yonke imikhondo. Esokugcina kulezi zivivinyo eziyishumi kwaba yilapho izinhloli eziyishumi nambili zihlola iZwe Lesithembiso. Isivivinyo sokuqala emlandweni kaMose kwakuyisivivinyo semana esimela iSabatha, kanti kumaMillerite iSabatha yachazwa njengesivivinyo sokuqala ngemva kuka-Okthoba 22, 1844. Njengoba isivivinyo sokuqala siyisiSabatha kuyo yomibili imilando ehambisanayo, izivivinyo eziyisishiyagalolunye ezalandela emlandweni kaMose zibonisa ukuthi emva kuka-1844 kwakuyoba nochungechunge lwezivivinyo ezaziyoholela ekungeneni kungaba seZweni Lesithembiso noma ehlane lokufa. U-1863 umele isivivinyo sokugcina senhlangano yamaMillerite. Siziqala lokhu kucatshangelwa lapho izinhloli eziyishumi nambili zibuya nemibiko yazo ngeZwe Lesithembiso.

Base bebuya ekuhloleni izwe emva kwezinsuku ezingamashumi amane. Baya bafika kuMose, naku-Aroni, nakulo lonke ibandla labantwana bakwa-Israyeli, ehlane laseParani, eKadeshi; bababuyisela umbiko, bona kanye nalo lonke ibandla, bababonisa nezithelo zalelo zwe. Bamlandisa bathi: Safika ezweni osithume kulo, futhi impela ligeleza ubisi noju; futhi nazi izithelo zalo. Nokho abantu abahlezi kulelo zwe banamandla, nemizi ibiyelwe, futhi mikhulu kakhulu; futhi sabona nabantwana baka-Anaki khona. Ama-Amaleki ahlala ezweni laseningizimu; amaHetu, namaJebusi, nama-Amori ahlala ezintabeni; amaKhanani ahlala ngasolwandle, ngasogwini lweJordani. UKhalebi wayesethulisa abantu phambi kukaMose, wathi: Masikhuphuke masinyane, silidle ifa; ngokuba sinamandla impela okulinqoba. Kepha amadoda akhuphuka naye athi: Asinakukhuphuka siyomelana nalabo bantu; ngokuba banamandla kunathi. Aletha kubantwana bakwa-Israyeli umbiko omubi ngezwe abebelihlolile, ethi: Izwe esihambe kulo silihlola, liyizwe eliqeda abakhileyo kulo; nabo bonke abantu esababona kulo bangabantu abade kakhulu. Futhi lapho sabona imidondoshiya, amadodana ka-Anaki, avela emidondoshiyeni; futhi ngokubona kwethu sasifana nezintethe, kanjalo futhi sasinjalo ngokubona kwabo. Numeri 13:25–33.

Le ndima ephuma eNcwadini kaNumeri iqukethe amaqiniso abaluleke kakhulu okufanele aqashelwe, angase ashinywe kalula uma kungacatshangwa umlando omelwe kuyo njengofanekisa inhlangano yamaMillerite. Elinye iphuzu liwukuthi abavukeli ababenombiko “omubi” babehluleka esivivinyweni sabo seshumi nesokugcina, futhi kuleso sivivinyo sokugcina kwabonakaliswa izigaba ezimbili zabantu. Lezo zigaba ezimbili ebezikhula ngawo wonke umlando wezivivinyo eziyisishiyagalolunye ezandulele zaveza izimilo zazo ngokusekelwe ekutheni zikhetha ukwemukela muphi “umbiko.” Ngo-1863, ubu-Adventism bamaMillerite benqaba umbiko kaMose njengoba umelwe yisiprofetho sobugqila kuLevitikusi amashumi amabili nesithupha. Umbiko owethulwa nguJoshuwa noKalebi wawuyikuphindaphindwa nje kombiko kaNkulunkulu kuwo wonke umlando wokukhululwa kwabo ebugqilini. Kusukela ekuzalweni kukaMose kuya phambili, uNkulunkulu wayebathembisile ukuthi uyobakhupha ebugqilini abayise ezweni elalithembiswe u-Abrahama emakhulwini eminyaka ngaphambili. UJoshuwa noKalebi bamele labo abema phezu kombiko oysisekelo; ezinye izinhloli eziyishumi zanjalo ukuthi uNkulunkulu wayewunike ngempela lowo mbiko.

Ibandla lonke lase liphakamisa izwi lalo, lakhala; abantu bakhala ngalobo busuku. Bonke abantwana bakwa-Israyeli bakhonona ngoMose nango-Aroni; ibandla lonke lathi kubo: Sengathi ngabe safela ezweni laseGibhithe! noma sengathi ngabe safela kuleli hlane! UJehova

usilethele ngani kuleli zwe, ukuba siwe ngenkamba, ukuze omkethu nabantwana bethu babe yimpango? Bekungeke yini kube ngcono kithi ukubuyela eGibhithe na? Base bethi omunye komunye: Asizikhethele induna, sibuyele eGibhithe. Numeri 14:1-4.

Kwathi ngo-1863 uJames White ebhala indatshana ku-Review and Herald enqaba ukuqonda kukaMiller “kwezikhathi eziyisikhombisa,” kwathi ngalowo nyaka u-Uriah Smith washicilela ishadi lomgunyathi elalingenakho nhlobo ukubhekisela “ezikhathini eziyisikhombisa” zikaLevitikusi, bobabili uWhite noSmith babeka eceleni umsebenzi kaWilliam Miller futhi basebenzisa indlela yeBhayibheli yobuProthestani obuhlubukile. Indlela yalabo abahlubukayo ababebesanda kubabiza ngokuthi “amadodakazi aseBabiloni,” yasetshenziswa njengesisekelo sokuphikisa umlayezo kaMiller owawuqondiswe yingelosi uGabriyeli. Esivivinyweni seshumi sika-Israyeli wasendulo basho ngokuqondile bathi, “Masizibekele induna, sibuyele eGibhithe.” Ukwehluleka esivivinyweni seshumi nesokugcina kusekelwe ekwenqabeni “umbiko” owawuvumelana nombiko kusukela ekuqaleni, kanye nesifiso sokubuyela ebugqilini baseGibhithe. Lapho uJeremiya emelela ngokomfanekiso labo ababedumele ngenxa yesiprofetho sango-1843 esingafezekanga, uNkulunkulu wambiza ngokukhethekile ukuba abuyele kuNkulunkulu nasentshisekelweni yakhe yangaphambili ngomlayezo, kodwa futhi wamyala ukuba angaphinde abuyele kulabo ababebizwe ngokuthi amadodakazi aseBabiloni.

Ngakho-ke usho kanje uJehova: Uma ubuya, ngiyakubuyisa futhi, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyisinengiso, uyakuba njengomlomo wami; mababuyele kuwe, kodwa wena ungabuyeli kubo. Jeremiya 15:19.

Ngo-1863, uJames White no-Uriah Smith baqoka ukaputeni omusha ukuba abahole ababuyisele lapho babeyalelwe khona ukuba bangayi khona. UJoshuwa noKalebi bamele labo ababefisa ukuqhubekela phambili, kanti uWhite noSmith bamele labo ababefisa ukubuyela emuva.

Elinye iphuzu okufanele liqashelwe kule ndima etholakala encwadini kaNumeri yilokhu ukuthi ukuhlubuka kokugcina, okulahla bonke abahlubukayo ukuba bafe ehlane phakathi neminyaka engamashumi amane elandelayo, kungesinye sezikhombo ezimbili eziyinhloko ezimisa isimiso sosuku lube ngumnyaka esiprofethweni seBhayibheli, okuyiso mhlawumbe esasiyisona simiso esibaluleke kakhulu sesiprofetho uMiller asisebenzisa ukuvula umlayezo wevangeli eliphakade nowengelosi yokuqala. Omunye ufakazi weBhayibheli walowo mthetho utholakala encwadini kaHezekeli.

Kwathi lapho usufeze lokho, ulale futhi ngohlangothi lwakho lokunene, uthwale ububi bendlu yakwaJuda izinsuku ezingamashumi amane; ngikumisele usuku ngalunye lube ngumnyaka. Hezekeli 4:6.

Okuvame ukunganakwa ngala mavesi amabili asungula isimiso sosuku lonyaka owodwa umongo wawo womlando womabili la mavesi.

Ngokwenani lezinsuku enahlola ngazo izwe, okuyizinsuku ezingamashumi amane, usuku ngalunye lube ngumnyaka, niyakuthwala ububi benu iminyaka engamashumi amane, futhi niyakwazi ukuphulwa kwesithembiso sami. Numeri 14:34.

Ivesi eseNomeri senzeka ekuqaleni kuka-Israyeli wasendulo futhi samela ukuhlabuka kwabantu bakaNkulunkulu besivumelwano, kanti ivesi elikuHezekeli senzeka ekupheleni kuka-Israyeli wasendulo futhi samela ukuhlabuka kwabantu bakaNkulunkulu besivumelwano. Isijeziso ekuqaleni kwakuwukufa ehlane, kanti isijeziso ekugcineni kwakuwubugqila ezweni lezitha zabo. Isimiso sosuku lube unyaka sigcizelela ukuhlabuka kwabantu besivumelwano. Izijeziso ezimbili, esinye ekuqaleni nesinye ekupheleni, kodwa zombili zehlukene. Esokuqala kwakuwukufa ngokuncipha kwamandla ngesikhathi behamba ehlane, esokugcina kwakuwukuthunjwa nobugqila eBhabhiloni elingokoqobo.

Khona-ke uMose no-Aroni bawa ngobuso phansi phambi kwalo lonke ibandla lomhlangano wabantwana bakwa-Israyeli. UJoshuwa indodana kaNuni noKalebi indodana kaJefune, abangabanye balabo ababehlolile izwe, badabula izingubo zabo; bakhuluma kulo lonke ibandla labantwana bakwa-Israyeli, bathi: Izwe esadlula kulo silihlole liyizwe elihle kakhulu. Uma uJehova ethokoziswa yithi, uyakusingenisa kulelo zwe, asinike lona; izwe eligeleza ubisi noju. Kuphela ningamvukeli uJehova, ningabesabi abantu bezwe; ngokuba bayisinkwa kithi; ukuvikeleka kwabo kusukile kubo, noJehova unathi: ningabesabi. Kepha lonke ibandla lathi mabakhandelwe ngamatshe. Inkazimulo kaJehova yavela etendeni lokuhlangana phambi kwabo bonke abantwana bakwa-Israyeli. UJehova wayesethi kuMose: Laba bantu bayakungicasula kuze kube nini na? Bayakungikhulwa kuze kube nini, naphezu kwazo zonke izibonakaliso engizenzile phakathi kwabo na? Ngiyakubashaya ngesifo esibhubhisayo, ngibaphuce ifa labo, ngenze ngawe isizwe esikhulu nesinamandla kunabo. UMose wathi kuJehova: Khona abaseGibhithe bayakukuzwa lokho, ngokuba wena wabakhuphula laba bantu ngamandla akho uphuma phakathi kwabo; bayakukutshela izakhamuzi zaleli zwe, ngokuba zizwile ukuthi wena Jehova uphakathi kwalaba bantu, ukuthi wena Jehova ubonakala ubuso nobuso, nokuthi ifu lakho limi phezu kwabo, nokuthi uhamba phambi kwabo emini ensikeni yefu, nasebusuku ensikeni yomlilo. Manje-ke, uma ungababulala bonke laba bantu njengomuntu munye, khona izizwe ezizwile udumo lwakho ziyakukhuluma, zithi: Ngenxa yokuthi uJehova wayengenakubangenisa laba bantu ezweni ayebafungele lona, ngalokho ubabulele ehlane. Manje-ke, ngiyakuncenga, amandla eNkosi yami makabe makhulu, njengokukhuluma kwakho, uthi: UJehova uyaphuza ukuthukuthela, mkhulu ngomusa, uthethelela ububi nesiphambeko, kepha akasoze asule onecala; ezezisa ububi bawoyise phezu kwabantwana kuze kube sesizukulwaneni sesithathu nesesine. Ngiyakuncenga, thethelela ububi balaba bantu njengobukhulu bomusa wakho, njengalokho ubathethelele laba bantu kusukela eGibhithe kuze kube manje. Numeri 14:5–19.

Umlando omelwe kula mavesi waba uphawu lweBhayibheli olubizwa ngokuthi “usuku lokucasula.” “Usuku lokucasula” lukhulunywa ngalo kuHubo lamashumi ayisishiyagalolunye nanhlanu, kuJeremiya amashumi amathathu nambili, nakuHeberu ezintathu, kodwa ngeke sibhekane nalolo phawu ngalesi sikhathi. Kukhona isimiso esibalulekile esikhonjiswe endimeni edlule okufanele saziwe. Lesi simiso siphinde sifanekiswe ngumprofethi uSamuweli, uLusifa, u-Ellen White, futhi-ke nanguMose kule ndima.

Bathi kuye: Bheka, usumdala, namadodana akho awahambi ezindleleni zakho; ngakho-ke simisele inkosi isahlulele, njengazo zonke izizwe. Kodwa leyo nto ayimjabulisanga

uSamuweli, lapho bethi: Siphel inkosi isahlulele. USamuweli wasekhuleka kuJehova. UJehova wathi kuSamuweli: Lalela izwi labantu kukho konke abakushoyo kuwe; ngokuba abakwalanga wena, kodwa bakwalile mina, ukuze ngingabusi phezu kwabo. Ngokwezenzo zonke abazenzileyo kusukela ngosuku engabakhupha ngalo eGibhithe kuze kube namuhla, abangishiye ngazo bakhonza abanye onkulunkulu, benza njalo nakuwe. Ngakho-ke manje lalala izwi labo; nokho ubafakazele ngokuqinile, ubabonise indlela yenkosi eyakubusa phezu kwabo. USamuweli wawatshela abantu bonke amazwi kaJehova, ababecela kuye inkosi. Wathi: Nansi indlela yenkosi eyakubusa phezu kwenu: iyakuthatha amadodana enu, izibekele wona, ukuba abe ngezinqola zayo, abe ngabagibeli bayo bamahhashi; abanye bayakugijima phambi kwezinqola zayo. Iyakuzimisela izinduna zezinkulungwane, nezinduna zamashumi amahlanu; iyakubamisa ukuba balime umhlaba wayo, bavune isivuno sayo, benzele yona izikhali zempi nezinto zezinqola zayo. Iyakuthatha amadodakazi enu ukuba abe ngabaxubi bamakha, nabapheki, nababhaki. Iyakuthatha amasimu enu, nezivini zenu, neminqumo yenu, okungcono kakhulu kukho, ikunike izinceku zayo. Iyakuthatha okweshumi kwembewu yenu, nokwezivini zenu, ikunike izikhulu zayo nezinceku zayo. Iyakuthatha izinceku zenu zesilisa, nezincekukazi zenu, nezinsizwa zenu ezinhle kakhulu, nezimbongolo zenu, ikusebenzisele umsebenzi wayo. Iyakuthatha okweshumi kwemihlambi yenu; nani niyakuba yizinceku zayo. Niyakukhalela ngalolo suku ngenxa yenkosi yenu eniyozikhethela yona; kodwa uJehova akayikuniphendula ngalolo suku. Nokho abantu benqaba ukulalela izwi likaSamuweli; bathi: Qha, kodwa siyakuba nenkosi phezu kwethu; ukuze nathi sifane nazo zonke izizwe; nokuba inkosi yethu isahlulele, iphume phambi kwethu, ilwe izimpi zethu. USamuweli wawazwa wonke amazwi abantu, wawaphinda ezindlebeni zikaJehova. UJehova wathi kuSamuweli: Lalela izwi labo, ubamisele inkosi. USamuweli wathi emadodeni akwa-Israyeli: Yibani niye, yilowo nalowo emzini wakhe. 1 Samuweli 8:5–22.

Kule ndima u-Israyeli wasendulo wamala uNkulunkulu njengeNkosi yawo, futhi umlando ukhomba phambili esikhathini lapho bamemezela khona ukuthi babengenankosi ngaphandle kukaKhesari. Benqaba ukubusa kukaNkulunkulu, baphikelela ukuba banikwe inkosi ephuma kubantu bakubo, ukuze ekugcineni bamemezele ukuthi inkosi yabo yayiyinkosi yamaRoma. Inkosi yamaRoma ezinsukwini zokugcina ngupapa waseRoma.

Kodwa bamemeza, bathi, Msuse, msuse, mbethele esiphambanweni. UPilatu wathi kubo, Ngimbethele yini esiphambanweni iNkosi yenu? Abapristi abakhulu baphendula bathi, Asinankosi ngaphandle kukaKesari. Johane 19:15.

Ukwaliwa kombuso ongokobuthixo kwakumcasula kakhulu uSamuweli futhi kumthinta uqobo kangangokuthi wakubona njengokwaliwa kwesikhundla sakhe sobuprofethi. Kodwa uNkulunkulu waqinisekisa ukuthi uSamuweli uyaqonda ukuthi ukwaliwa kwabo kwakungokukaNkulunkulu, hhayi komprofethi. Lezi zindima ezimbili eziveza ubudlelwane bobuprofethi bukaMose noSamuweli nokuvukela kuka-Israyeli wasendulo, isijeziso salokho kuvukela esalandela asizange sibe ngukuphela kuka-Israyeli wasendulo. Kwakusekhona iqembu elalimelelwe nguJoshuwa noKalebi elaliyongena eZweni Lesithembiso, futhi endabeni kaSamuweli ukuphela kuka-Israyeli wasendulo kwakusesiphethweni samakhosi akwa-Israyeli, hhayi ekuqaleni.

UMose wanxusa kuNkulunkulu ukuba aqhubeke nokusebenza no-Israyeli wasendulo, ngoba uMose wabona ukuthi ukubafikisa esiphethweni ngaleso sikhathi kwakuyomela kabi umlando ongcwele wokukhululwa kwabantu baKhe kanye nesithembiso saKhe sokubaholela ezweni uNkulunkulu ayelithembise u-Abrahama. Iphuzu lapha liwukuthi uNkulunkulu ukhetha ukuvumela ukuhlubuka ukuba kokubili kwenzeka futhi kuqhubeke lapho ehlose ukusebenzisa lokho kuhlubuka njengobufakazi beqiniso.

Isimo sokuthukuthela okulungileyo esabonakaliswa nguSamuweli sabonakaliswa futhi ngu-Ellen White.

“Angikaze ngaphambili ngibone phakathi kwabantu bakithi ukwaneliseka ngokwabo okuqinile kangaka nokungathandi ukwamukela nokuvuma ukukhanya njengalokho okwabonakaliswa eMinneapolis. Ngikhonjisiwe ukuthi akekho noyedwa kulabo ababambelela emoyeni owabonakaliswa kulowo mhlango oyophinde abe nokukhanya okucacile kokubona ukunqaba kweqiniso eliyigugu elathunyelwa kubo livela ezulwini, baze bathobise ukuziqhenya kwabo futhi bavume ukuthi babengaqhutshwa nguMoya kaNkulunkulu, kodwa ukuthi izingqondo nezinhliziyi zabo zazigcwele ubandlululo. INkosi yayifisa ukusondela kubo, ukubabusa nokubaphilisa ekuhlehleni kwabo, kodwa abazange balalele. Babeqhutshwa ngumoya ofanayo owaphefumulela uKora, uDathani, no-Abiramu. Lawo madoda akwa-Israyeli ayezimisele ukumelana nabo bonke ubufakazi obabuzobonisa ukuthi ayesephutheni, futhi aqhubeke njalo endleleni yawo yokungathembeki kwaze kwadonswa abaningi ukuba bahlanganyele nawo.”

“Babengobani laba? Kwakungebona ababuthakathaka, kungengabo abangazi lutho, kungengabo abangakhanyiselwanga. Kulokho kuhlubuka kwakukhona izikhulu ezingamakhulu amabili namashumi amahlanu, ezazidumile ebandleni, amadoda anodumo. Buphi ubufakazi bazo? ‘lonke ibandla lingcwele, yilowo nalowo wabo, futhi uJehova uphakathi kwabo; pho-ke, kungani niziphakamisa ngaphezu kwebandla likaJehova na?’ [Nume 16:3]. Lapho uKora nabangane bakhe bebhumba ngaphansi kwesahlulelo sikaNkulunkulu, abantu ababedukisiwe yibo ababonanga isandla sikaJehova kulesi simangaliso. Ngalokho kusa lonke ibandla lamangalela uMose no-Aroni lathi, ‘Nibulele abantu bakaJehova’ [ivesi 41], futhi isifo saba phezu kwebandla, kwafa abangaphezu kwezinkulungwane eziyishumi nane.”

“Lapho ngihlose ukuhamba eMinneapolis, ingelosi yeNkosi yema ngakimi yathi: ‘Akube njalo; uNkulunkulu unomsebenzi ngawe ukuba uwenze kule ndawo. Abantu benza futhi ukuhlubuka kukaKora, uDathani, no-Abiramu. Ngikubekile esikhundleni sakho esifanele, okuyiso labo abangekho ekukhanyeni abangeke basivume; abayikulalela ubufakazi bakho; kodwa Mina ngiyakuba nawe; umusa waMi namandla aMi kuyakukusekela. Akusikho wena abakudelelayo, kodwa izithunywa nomlayezo engiwuthumela kubantu baMi. Bakhombisile ukwedelela izwi leNkosi. USathane uphuphuthekisile amehlo abo futhi uphambukisile ukwahlulela kwabo; futhi ngaphandle kokuba yonke imiphefumulo iphenduke kulesi sono sabo, lokhu kuzimela okungangcweliswanga okwethuka uMoya kaNkulunkulu, bayakuhamba ebumnyameni. Ngiyakususa uthi lwesibani endaweni yalo ngaphandle kokuba baphenduke futhi baguquke, ukuze ngibaphulukise. Bafiphazile ukubona kwabo ngokomoya. Abafisanga

ukuthi uNkulunkulu abonakalise uMoya waKhe namandla aKhe; ngokuba banomoya wokukloloda nowokunengwa ngezwi laMi. Ukungathi sina, ukudlala ngezinto ezingelutho, ukuhlekisa, nokuxokozela kwenziwa nsuku zonke. Ababekanga izinhliziyi zabo ukuba bangifune. Bahamba ezinhlangeni zokuzibasela kwabo, futhi ngaphandle kokuba baphenduke bayakulala phansi osizini. Isho kanje iNkosi: Yima endaweni yomsebenzi wakho; ngokuba Mina nginawe, futhi angiyikukushiya noma ngikulahle.’ La mazwi avela kuNkulunkulu angizange ngibe nesibindi sokuwadelela.” The 1888 Materials, 1067.

UDadewethu uWhite wafaniswa nesimo sengqondo sikaSamuweli futhi watshelwa ukuba ahlale nabavukeli kanye nokuvukela kwabo, futhi “ame” “esikhundleni” “somsebenzi” wakhe. Wayalwa ukuba ame esikhundleni sakhe, emva kokuba yena (umprofethikazi) esenqume ukushiya abavukeli kanye nokuvukela kwabo bazinakekele bona ngokwabo.

Umthetho wokukhulunywa kokuqala, oyisici esiyinhloko sesimiso sika-Alfa no-Omega, ukhomba ukuthi isikhathi sokuqala lapho isihloko sikhulunywa ngaso sibaluleke kakhulu kunakho konke. Okuhlangene nesiqalo uqobo sokuvukela kukaLusifa kwakuyiqiniso lokuthi, ukube uNkulunkulu wayethandile, wayenawo wonke amandla adingekayo okuqeda uLusifa emcabangweni kaLusifa wokuqala wobugovu owavela ngaphakathi engqondweni yakhe. UNkulunkulu wayengamsusa uLusifa endalweni, futhi unawo amandla okuthi, ukube wayekhetha ukwenza kanjalo, wayengakwenza ngendlela yokuthi nezinye izingelosi zazingeke nakancane zazi ukuthi kwakwenzekeni. Yebo, akakwenzanga lokho, ngokuba, phakathi kwezinye izinto, lokho kwakuyoba ukuphika isimilo saKhe; kodwa unawo amandla okudala ayengamvumela ukuba enze yona kanye leyo nto. Kodwa akakwenzanga. Wavumela ngokubekizela ukuvukela ukuba kube yingxenye yobufakazi besimilo saKhe, ingxenye yobufakazi bempikiswano eyayiqale ezulwini futhi eyayizogcina isifike emhlabeni. Yilokho ingxoxo kaMose eyakufeza ku-Israyeli wasendulo. UNkulunkulu wavumela isizukulwane sabavukeli ukuba sife ehlane, wasebenzisa lowo mlendo njengesibonelo seBhayibheli ukuze aqhubekisele phambili amaqiniso ahlobene nevangeli laphakade.

Ngokunjalo futhi, nangokwenqatshwa kukaNkulunkulu njengeNkosi ezinsukwini zikaSamuweli. USamuweli wayalelwa ukuba aqhubeke ame esikhundleni somsebenzi wakhe, naphezu kwezinkolelo zakhe siqu nolwazi lwakhe lwesiprofetho. Lesi sici sokwengamela kukaNkulunkulu kwesiprofetho nomlando siyabonakala futhi ekwakhiweni kabusha kwethempeli emva kokuthunjwa eBhabhiloni. UNkulunkulu wabikezela futhi wabusa zonke izingxenye zeminyaka engamashumi ayisikhombisa yokuthunjwa; ukubuyela eJerusalema, ukwakhiwa kabusha kweJerusalema, ithempeli, nemigwaqo nezindonga. Wabeka phambili iziprofetho zesikhathi ezazibonisa ukuthi bayokhululwa nini ekuthunjweni. Wabonisa ukuthi kwakuyoba nezimemezelo ezingaki zokuphawula ukuqala kweminyaka eyizinkulungwane ezimbili namakhulu amathathu. Wamqamba uKoresi ngegama, inkosi yabezizwe eyayizoqala lolu hlelo ngesimemezelo sokuqala. Zonke izingxenye zokwakha kabusha iJerusalema nethempeli zachazwa ngokucacile, futhi wavusa amadoda alungileyo nabaprofethi ukuba bafeze lo msebenzi.

Naphezu kwakho konke ukwazi kusengaphambili kobuprofethi bukaNkulunkulu okusobala nokungenelela kwakhe, ukuhlubuka okwaholela ekuthunjweni eBabiloni kwase sekulethe

esiphethweni ubukhona bakhe siqu phakathi kwabantu bakaNkulunkulu. Inkazimulo ye-shekinah ayizange iphinde ibuyele ethempelini elakhiwa kabusha. Umlando wonke wasetshenziswa ukuhlinzeka ngesakhiwo sobuprofethi emlandweni wokuphela kwezwe, nakuba ithempeli lingazange liphinde libusiswe ubukhona be-shekinah eNdaweni eNgwelengcwele kakhulu. Ngalowo mqondo, ithempeli elakhiwa kabusha lalingubufakazi hhayi bobukhona bukaNkulunkulu, kodwa bokuhlubuka kuka-Israyeli. Nokho abaprofethi balowo mlendo, njengoSamuweli kanye noDade White eMinneapolis, baqhubeka bekhonza esimweni sabaprofethi.

Ukuhlubuka kukaLusifa kuyinto yokuqala okukhulunywa ngayo empikiswaneni enkulu phakathi kukaKristu noSathane, futhi uNkulunkulu wavumela lokho kuhlubuka ukuba kuqhubeke ngezinhloso zaKhe siqu. USamuweli, naphezu kokuthukuthela kwakhe okulungileyo ngesifiso sakwa-Israyeli sokufana nezinye izizwe, waqondiswa ukuba abambe iqhaza ekugcobeni amakhosi amabili okuqala. Futhi abaprofethi bakaNkulunkulu babamba iqhaza ekwakhiweni kabusha kwethempeli likaNkulunkulu, ithempeli elalingasoze laphinde laba khona ubukhona bukaNkulunkulu beShekina.

Labo abasebenzisa “izitsha zabo zezinganekwane” bemelene neZwi lesiprofetho, bezama ukusibekela ukuhlubuka kwe-Adventism ngo-1863, futhi abakhetha ukusekela impikiswano yabo emqondweni wokuthi uma kukhona okwenzeka ngokungalungile ngo-1863, umprofethikazi wayeyobe ekwenqabele lokho, abazazi ngamabomu isimiso sokuqala esikhonjiswe ekukhulunyweni kokuqala ngakho ukuhlubuka kuNkulunkulu. UNkulunkulu uyakuvumela ukuhlubuka ngezinjongo zaKhe uqobo, futhi uma ekhetha ukuba abaprofethi baKhe bahlale bengathathi hlangothi noma bathule ekuhlubukeni okungase kufike, lokho kuyisinqumo saKhe.

Njengoba siqala ukucabangela inqubo yokuvivinywa kusukela ngowe-1844 kuya kowe-1863, eyafaniswa nokuvivinywa okuyishumi u-Israyeli wasendulo ahluleka kukho emva kokuwela uLwandle oluBomvu, kubalulekile ukuqonda leli qiniso leBhayibheli. Abaprofethi bakaNkulunkulu basebenza njengabaprofethi baKhe ngezikhathi zokulalela nangokungalaleli, futhi ngezinye izikhathi abaphikisi izinto okungathi, ngokubukeka kwazo kwangaphandle, yizinto umprofethi abengalindeleka ukuba aziphikise. Ngezinye izikhathi kusobala ukuthi bayakwazi ukuvukela, kodwa babanjwa; kanti ngezinye izikhathi iNkosi ibamba isandla saYo phezu kwamehlo abo maqondana nokuvukela. Lapho lowo mbono uqondwa, u-1863 uba uphawu olubalulekile emlandweni wombuso wesithupha wesiprofetho seBhayibheli, kokubili ophondweni lobuProthestani nasophondweni lobuRiphabhulikhi.

Mina futhi ngikhulumile ngabaprofethi, ngandisa imibono, ngasebenzisa imifanekiso ngokukhonza kwabaprofethi. Hoseya 12:10.