

# U-Eliya — Inombolo Yesithupha

## *Izivivinyo Eziyishumi*

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Besilokhu sikhuluma ngomfanekiso ka-Eliya, futhi manje sisebenzisa izindaba zaseNtabeni iKarmeli naseNtabeni iSinayi ukuveza inqubo yokuvivinywa eqhubekayo yophondo lobuProthestani kanye nentuthuko yezombusazwe eqhubekayo yophondo lobuRiphabhulikhi ehambisana nophondo lobuProthestani.

Isihloko sokugcina besihlola ukuhlubuka okukuNumeri isahluko seshumi nantathu neshumi nane, okukhomba isivivinyo seshumi nesokugcina sika-Israyeli wasendulo emva kokuwela kwabo uLwandle oluBomvu. Lo mlendo uyahambisana nesiqalo sokunyakaza komlando wamaMillerite, kodwa futhi uyahambisana nomlando wokunyakaza kukaNkulunkulu kokugcina. Umsebenzi wezingelosi zontathu zeSambulo ishumi nane ufezwa ngokunyakaza ekuqaleni nangokunyakaza ekugcineni.

“Ingelosi elihlanganyela ekumemezeleni umlayezo wengelosi yesithathu liyakukhanyisa umhlaba wonke ngenkazimulo yalo. Lapha kubikezelwa umsebenzi wobubanzi bomhlaba wonke nowamandla angajwayelekile. Ukunyakaza kwe-Adventi kwango-1840–44 kwakuyisibonakaliso esikhazimulayo samandla kaNkulunkulu; umlayezo wengelosi yokuqala wathwalelwa kuzo zonke iziteshi zobumishonari emhlabeni, futhi kwamanye amazwe kwaba khona intshisekelo yenkolo enkulu kunazo zonke eke yabonakala kunoma yiliphi izwe kusukela eNguqukwani yenkolo yekhulu leshumi nesithupha; kodwa lokhu kuyodlulwa ukunyakaza okunamandla ngaphansi kwesixwayiso sokugcina sengelosi yesithathu.” *The Great Controversy*, 611.

Phakathi komlando wenhlangano yokuqala nowenhlangano yokuphetha, sithola umlando webandla laseLawodikeya. Ingelosi ekhanyisa umhlaba ngenkazimulo yayo ichazwa ngokusobala njengomnyakazo, hhayi njengebandla.

“Mayelana neBhabhiloni, ngesikhathi esivezwe kulesi siprofetho, kuthiwa: ‘Izono zalo sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zalo.’ IsAmbulo 18:5. Ligcwalisile isilinganiso secala lalo, futhi ukubhujiswa sekuzokwehlela phezu kwalo. Kodwa uNkulunkulu usenabantu eBhabhiloni; futhi ngaphambi kokuhanjelwa kwezahlukelele Zakhe, laba abathembekileyo kumelwe babizwe baphume kulo, ukuze bangahlanganyeli ezonweni zalo futhi ‘bangamukeli izinhlupho zalo.’ Ngakho-ke ukunyakaza okufanekiselwa yingelosi eyehla ivela ezulwini, ikhanyisa umhlaba ngenkazimulo yayo futhi imemeza ngamandla ngezwi elinamandla, imemezela izono zeBhabhiloni. Ngokuhambisana nomyalezo wayo kuzwakala isimemo esithi: ‘Phumani kulo, bantu Bami.’ Lezi zimemezelo, zihlangene nomyalezo wengelosi yesithathu, ziyisixwayiso sokugcina esizakunikwa abakhileyo emhlabeni.” *The Great Controversy*, 604.

Bonke abaprofethi bayavumelana omunye nomunye, futhi bonke bakhomba ngokucacile kakhulu “izinsuku zokugcina” kunokuba bakhombe izinsuku lapho iziprofetho zamenyezela khona. Njengesibonelo salesi simo, ingelosi yesAmbulo ishumi nesishiyagalombili, yayimelelwa futhi isamelelwa ngokomfanekiso yingelosi yesAmbulo ishumi. Zombili zikhanyisela umhlaba ngenkazimulo yayo lapho yehla. USister White ukhomba ingelosi yokuqala encwadini ethi Early Writings.

“UJesu wathuma ingelosi enamandla ukuba yehle ixwayise abakhileyo emhlabeni ukuba balungiselele ukuvela kwakhe kwesibili. Njengoba ingelosi isuka ebukhweni bukaJesu ezulwini, ukukhanya okukhazimula ngokwedlulele nokunenhlonipho enkulu kwahamba phambi kwayo. Ngatshelwa ukuthi umsebenzi wayo kwakwukukhanyisa umhlaba ngenkazimulo yayo nokuxwayisa umuntu ngolaka lukaNkulunkulu oluzayo.” Early Writings, 245.

Leyo ingelosi yesAmbulo ishumi nesishiyagalombili yehla ngoSeptemba 11, 2001. Yayifanekiselwe ngaphambili yingelosi eyehla ngo-Agasti 11, 1840. Ku-Isaya isahluko sesithupha, u-Isaya uboniswa ithempeli ezulwini nenkazimulo kaNkulunkulu. Evesini lesithathu lesahluko sesithupha kuvezwa ukuthi umhlaba wonke ugwele inkazimulo kaNkulunkulu. Lokho kwenzeka lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla.

Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. IsAmbulo 18:1.

Ivesi lesithathu lika-Isaya isahluko sesithupha lichaza wona lowo mlendo.

Omunye wamemeza komunye, wathi: Ngcwele, ngcwele, ngcwele, uJehova wamabandla; umhlaba wonke ugwele inkazimulo yakhe. Isaya 6:3.

UDade White uhlanganisa umbono ka-Isaya wendawo engcwele nomnyakazo wesAmbulo seshumi nesishiyagalombili.

“Amaserafi aphambi kwesihlalo sobukhosi agcwele kakhulu ukwesaba okunenhlonipho lapho ebuka inkazimulo kaNkulunkulu, kangangokuthi awaze ngisho nomzuzwana azibheke wona ngokwaneliseka ngokwawo, noma ngokuzincoma wona uqobo noma omunye nomunye. Ukudumisa nokukhazimulisa kwawo kungokweNkosi yamabandla, ephakeme nephakanyisiwe, lenkosi yengubo yayo yokukhazimula igcwalisa ithempeli. Njengoba ebona ikusasa, lapho umhlaba wonke uyakugcwala inkazimulo yakhe, ingoma yokudumisa yokunqoba iphindwaphindwa kusukela komunye kuya komunye ngehubo elimnandi, ‘Ungcwele, ungcwele, ungcwele, uyiNkosi yamabandla.’ Aneliseke ngokupheleleyo ukukhazimulisa uNkulunkulu; futhi ebukhweni bakhe, ngaphansi kokumamatheka kwakhe kokwamukela, awafisi lutho olunye. Ekuthwaleni umfanekiso wakhe, ekwenzeni inkonzo yakhe nasekumnquleni, ukufisa kwawo okuphezulu kunakho konke kufinyelelwa ngokugcwele.”

“Umbono u-Isaya awuphiwayo umelela isimo sabantu bakaNkulunkulu ezinsukwini zokugcina.” Review and Herald, December 22, 1896.

UJohane encwadini yeSambulo isahluko seshumi futhi nasesahlukweni seshumi nesishiyagalombili, kanye no-Isaya esahlukweni sesithupha kuhlanguaniswe nokuchasisela kukaDade White, kubeka yonke le mifanekiso yomhlaba ukhanyiswa yinkazimulo kaNkulunkulu endaweni efanayo emlandweni. Umhlaba wonke wabona izehlakalo ezenzeka ngoSeptemba 11, 2001. Umlando oqhubekayo wenhlango yamaMillerite owaphela ngo-1863, wawuyisifanekiselo somlando lapho ingelosi enamandla yeSambulo isahluko seshumi nesishiyagalombili yehla kanye nomlando ohlobene nengelosi eyehla eSambulweni isahluko seshumi. Njengoba lezi zisekelo zokuqala sezibekiwe, sizobuyela enqubweni yokuvivinywa emelwe kuNumeri isahluko seshumi nane. Emva kokuba uMose ancengele izihlubuki ezazifisa ukubuyela eGibhithe nokukhandela ngamatshe uJoshuwa noKalebi, uNkulunkulu uyakwamukela ukuncenga kukaMose.

UJehova wasesethi, Ngithethelele njengokwezwi lakho; kodwa ngeqiniso njengoba ngiphila, umhlaba wonke uyakugcwala inkazimulo kaJehova. Ngokuba bonke labo bantu ababone inkazimulo yami, nezimangaliso zami engazenza eGibhithe nasehlane, bangilinga manje lezi zikhathi eziyishumi, abalalelanga izwi lami; impela abayikuyibona izwe engafunga ngalo koyise babo, futhi akuyikuba khona noyedwa kubo abangicasulayo oyakulibona; kodwa inceku yami uKalebi, ngenxa yokuthi wayenomoya ohlukile kanye naye, futhi wangilandela ngokupheleleyo, yena ngiyakumngenisisa ezweni angene kulo; nenzalo yakhe iyakulidla ifa. Numeri 14:20–24.

Umlando omelwe lapha kuNumeri isahluko seshumi nane uyisivivinyo sokugcina sika-Israyeli wasendulo, futhi ukwehluleka kwabo kwabamisela ukufa ehlane eminyakeni engamashumi amane eyalandela. Lo mlando uhlobene ngokuqondile neSambulo isahluko seshumi nesishiyagalombili, ngoba lapho uNkulunkulu wamemezela ukuthi “impela njengokuba” uNkulunkulu ephila, “umhlaba wonke uyakugcwala inkazimulo kaJehova.” Lesi yisitativimende esinamandla kakhulu uNkulunkulu asibeka kulo mlando obhaliwe, futhi ngokwenza kanjalo ugcizelela ukuthi umlando omelwe kuNumeri izahluko zeshumi nantathu neshumi nane wawukhomba phambili enhlanganweni enamandla yengelosi yaseSambulweni isahluko seshumi nesishiyagalombili. Ngenxa yokuthi iSambulo isahluko seshumi nesishiyagalombili siyisiphetho sabantu bakaNkulunkulu abayinsali, ukuqala kwabantu bakaNkulunkulu abayinsali nakho kufanekiselwa endimeni esiyicabangayo encwadini kaNumeri.

Mhla ziyi-11 ku-Agasti 1840, ekugcwalisekeni kwesiprofetho se-Islamo senhlekelele yesibili, abantu besivumelwano ababekade bekhethiweyo bahlolwa ngomyalezo ka-Eliya owawusanda kufakazelwa ukuthi uqinisile.

NgoSeptemba 11, 2001, ekugcwalisekeni kwesiprofetho samaSulumane somaye wesithathu, abantu besivumelwano ababekade bekhethiweyo baphawula ukuqala kokwahlulelwa kwabaphilayo njengomyalezo ka-Eliya owawusanda kufakazelwa ukuthi ulungile.

Umyalezo ka-Eliya emlandweni wamaMillerite wamiswa ngaphakathi komongo wesikhathi sesiprofetho. Umyalezo ka-Eliya ngoSeptemba 11, 2001 wamiswa ngaphakathi komongo wokuphindwa komlando. USeptemba 11, 2001 waphinda umlando ka-Agasti 11, 1840, ngokuba zombili lezi zinsuku zimelela ukugcwaliseka kwesiprofetho esimayelana ne-Islamu, futhi zombili ziphawula ukwehla kwengelosi, uDade White athi “akuyena omunye umuntu ongaphansi kukaJesu

Kristu.” Nakuba uDade White engalokothi asho ukuthi ingelosi yesAmbulo ishumi nesishiyagalombili “akuyena omunye umuntu ongaphansi kukaJesu Kristu” njengoba enza ngengelosi yesAmbulo ishumi, ingelosi yesAmbulo ishumi nesishiyagalombili ikhanyisa umhlaba “ngenkazimulo yayo,” futhi imiBhalo icacile ukuthi yinkazimulo kaJesu Kristu ekhanyisa umhlaba.

Ithuluzi lokwahlulela elaletha uvivinyo lwamaProthestani ekuqaleni kwakuyinhlangano yamaMillerite njengoba imelelwe ngu-Eliya. Ithuluzi lokwahlulela eliletha uvivinyo lweSeventh-day Adventism ekugcineni yinhlangano ka-Eliya njengoba imelelwe yizinkulungwane eziyikhulu namashumi amane nane. Uphawu luka-Eliya lunencazelo engaphezu kweyodwa, futhi nakuba emele uMiller kanye nenhlangano yamaMillerite, ubuye futhi amele izinkulungwane eziyikhulu namashumi amane nane.

“UMose entabeni yokuguqulwa isimo wayengufakazi wokunqoba kukaKristu phezu kwesono nokufa. Wayemelela labo abayophuma ethuneni ekuvukeni kwabalungileyo. U-Eliya, owayethathwe wayiswa ezulwini engakubonanga ukufa, wayemelela labo abayobe besaphila emhlabeni ekufikeni kwesibili kukaKristu, futhi abayoguqulwa ‘ngesikhashana, ngokucwazimula kweso, ngokukhala kwecilongo lokugcina;’ lapho ‘lokhu okufayo kumelwe kwembathe ukungafi,’ futhi ‘lokhu okonakalayo kumelwe kwembathe ukungonakali.’ 1 Korinte 15:51-53. UJesu wayembathiswe ukukhanya kwezulu, njengoba eyobonakala lapho efika ‘okwesibili, kungengokwesono, kube ngokusindisa.’ Ngokuba uyofika ‘enkazimulweni kaYise kanye nezingelosi ezingcwele.’ Hebheru 9:28; Marku 8:38. Isithembiso soMsindisi kubafundi base sesigwalisekile manje. Entabeni umbuso wenkazimulo wesikhathi esizayo wamelwa ngesifaniso esincane,—uKristu iNkosi, uMose engummeleli wabangcwele abavusiweyo, no-Eliya engowalabo abaguquliwe.” *The Desire of Ages*, 412.

Abantu besivumelwano abadlulwayo bayinhlangano enkulu yesilinganiso sika-ishumi kwababili. Bangingi ababiziweyo, kodwa bambalwa abakhethiweyo. Ukwehluleka kovivinyo lweshumi kwakuncike ekutheni umbiko omubi, noma umbiko omuhle weZwe Lesithembiso, wenqatshwa noma wamukelwa. Ngakho-ke, umlando oboniswe lapha uveza ukuthi ukunqoba noma ukwehlulwa emlandweni oqhubekayo wokuvivinywa kusekelwe ekukhetheni phakathi kwezindlela ezimbili zokuhumusha ulwazi olufanayo.

Zonke izinhlozi eziyishumi nambili zalibona iZwe Lesithembiso, kodwa kwafinyelelwa eziphethweni ezimbili ezehlukene mayelana nalokho iZwe Lesithembiso elalikumele. Omunye umbiko wawuqhutshwa ukwesaba kobuntu, kanti omunye wawuqhutshwa ukukholwa. Omunye wabonakalisa isifiso sokwenqaba ukuholwa nguNkulunkulu nokubuyela ebugqilini baseGibhithe, kanti omunye umbiko wabonakalisa isifiso sokwethemba ukuholwa nguNkulunkulu nokungena phambili eZweni Lesithembiso.

Enhlanganweni yamaMillerite, iningi lalo laphinde lakhetha ukubuyela ebugqilini baseBabiloni nokuba ngamadodakazi alo, futhi lokhu kwakuyisibonakaliso sesinqumo salo sokwenqaba isigijimi sesiprofetho sengwezi yokuqala. AmaMillerite athembekileyo akhetha ukulandela isigijimi sesiprofetho sengwezi yokuqala, ngisho nangemva kokwehluleka okubonakalayo ekudumaleni kokuqala entwasahlobo ka-1844. Umlando wezikaNumeri uveza “imibiko” emibili ehlukeni

yezinhloli eziyishumi nambili, emele ukuhlaziywa okubili okuhlukene kwesigijimi esisodwa sesiprofetho. Ngo-1863, ubu-Adventism baseLawodisiya abuzange bamukele isigijimi sesiprofetho; benqaba isigijimi sesiprofetho esasimisiwe ngaphambili. Ngo-1863, ubu-Adventism baseLawodisiya babuyela futhi bamukela indlela yaseBhayibhelini eyayiphikisana noWilliam Miller kuyo yonke inkonzo yakhe. Labo abenqaba isigijimi sesiprofetho futhi befisa ukubuyela ebugqilini bafanekiselwa ngabahlubuki bakaNumeri ishumi nane, abagcina ngokufela ehlane.

Inani eliyishumi, lapho libhekwa njengophawu, njengazo zonke izimpawu linezincazelo ezingaphezu kweyodwa. Incazelo yalo engokomfanekiso kumelwe iqondwe ngomongo wesigaba lapho litholakala khona. “Ishumi” njengophawu lingamela ukushushiswa. Lingamela ukuvivinywa. Lingamela inyunyana ephindwe kayishumi yamakhosi aseYurophu, izizwe zasenyakatho zakwa-Israyeli, neZizwe Ezihlangene. Ebandleni laseSmirna abantu bakaNkulunkulu babeyakuba nosizi izinsuku eziyishumi.

Ungesabi lutho kulezo zinto oyakuhlupheka ngazo; bheka, uSathane uyakuphonsa abanye benu etilongweni, ukuze nilingwe; futhi niyakuba nosizi izinsuku eziyishumi: thembeka kuze kube sekufeni, khona ngiyakukunika umqhele wokuphila. IsAmbulo 2:10.

Izazi-mlando zikhomba ushushiso olwenziwa nguDiocletian emlandweni waseSmirna, ngoba lowo kwaba ngowona shushiso olubi kakhulu emlandweni waseSmirna, futhi lwahlala iminyaka eyishumi. Ezinye izazi-mlando zibonisa ushushiso oluyishumi olwehlukene emlandweni waseSmirna. Noma kunjalo, lwafezwa yiRoma yoMbuso, okuthi kuDaniyeli isahluko sesikhombisa imelwe izimpondo eziyishumi. Lawo makhosi ayishumi ayengamakhosi, afanekiselwa ngu-Ahavi owaphinga nobupapa, futhi ayeyithuluzi loshushiso ubupapa obalusebenzisa ukufeza ukubulawa ngesikhathi seNkathi yoBumnyama. “Ishumi” limelela amandla ombuso afeza ushushiso ngenxa kaJezebeli. KuDaniyeli isahluko sokuqala “ishumi” lifanekisela isikhathi sokuvivinywa.

Ngiyakuncenga, zivivinye izinceku zakho izinsuku eziyishumi; basiphe imidumba ukuba siyidle, namanzi ukuba siwaphuze. Khona-ke makubhekwe ubuso bethu phambi kwakho, nobuso babantwana abadla isabelo sokudla kwenkosi; futhi njengoba uyakubona, yenze kanjalo ezincekwini zakho. Wayesevuma kubo kule ndaba, wabavivinya izinsuku eziyishumi. Kwathi ekupheleni kwezinsuku eziyishumi ubuso babo babubonakala bubuhle kakhulu, futhi benonile emzimbeni kunabo bonke abantwana ababadla isabelo sokudla kwenkosi. Daniyeli 1:12–15.

KuNumeri ishumi nane, u-Israyeli wasendulo wayemcasulile uNkulunkulu izikhathi eziyishumi, okwakumele izivivinyo eziyishumi phakathi nesikhathi esithile.

Kodwa, njengoba ngiphila impela, umhlaba wonke uyakugcwaliswa ngenkazimulo yeNkosi. Ngokuba bonke labo bantu ababone inkazimulo yami nezimangaliso zami engazenza eGibhithe nasehlane, bangilinga manje lezi zikhathi eziyishumi, abalilalelanga nezwi lami. Numeri 14:21, 22.

Uma ubungasesha ku-inthanethi ukuze uqonde ukuthi yikuphi ukuhlubuka okuthile okumele izihlubuki eziyisishiyagalolunye noma izivivinyo ezahluleka kusukela ekukhululweni oLwandle

oluBomvu kuze kufike esivivinyweni seshumi, ubungathola ukuhlukahluka okumbalwa mayelana nokuthi yikuphi ukwehluleka kwa-Israyeli wasendulo okufanele kuphawulwe njengenye yalezo zivivinyo eziyishumi. Ngiphikisa ngokuthi ukukhululwa oLwandle oluBomvu, okukhonjiswe ngokucacile njengokuhambisana no-October 22, 1844, kuyisiqalo sezivivinyo eziyishumi, futhi ngalokho kuyindawo yokuqala ukubala izivivinyo ezavela kusukela ku-1844 kuya ku-1863. Kwakukhona inqubo eqhubekayo yokuvivinywa eyaqala ngo-1798 lapho incwadi kaDaniyeli ivulwa uphawu, futhi leyo nqubo yahlanganisa umlando wemiyalezo yengelosi yokuqala neyesibili eyaphetha ngokufika kwengelosi yesithathu ngo-October 22, 1844.

“EMinneapolis uNkulunkulu wanika abantu baKhe amagugu ayigugu eqiniso ezimweni ezintsha. Lokhu kukhanya okuvela ezulwini abanye bakwenqaba ngayo yonke inkani amaJuda ayibonakalisa ekwenqabeni uKristu, futhi kwaba khona ukukhuluma okuningi ngokuma ngezimpawu ezindala. Kodwa kwakukhona ubufakazi bokuthi babengazi ukuthi ziyini ngempela izimpawu ezindala. Kwakukhona ubufakazi futhi kwakukhona ukucabanga okuvela eZwini okwazincoma kunembeza; kodwa izingqondo zabantu zazibambebele, zivalekile ekungeneni kokukhanya, ngoba base benqumile ukuthi kwakuyiphutha eliyingozi elisusa ‘izimpawu ezindala,’ kanti empeleni kwakunganyakaziswa ngisho nesikhonkwane esisodwa sezimpawu ezindala, kodwa babenemibono ephendukezelwe ngalokho okwakwakha izimpawu ezindala.

“Ukudlula kwesikhathi ngo-1844 kwakuyinkathi yezehlakalo ezinkulu, kuvulela amehlo ethu amangalisayo ukuhlanzwa kwendlu engcwele okwakwenzeka ezulwini, futhi kunobudlelwane obuqondile nabantu bakaNkulunkulu abasemhlabeni, [kanye] nemiyalezo yengelosi yokuqala neyesibili nowesithathu, yembula isibhengezo okwakulotshwe kuso ukuthi, ‘Imiyalo kaNkulunkulu nokukholwa kukaJesu.’ Esinye sezimpawu eziyisisekelo ngaphansi kwalo myalezo kwakuyithempeli likaNkulunkulu, elabonwa ngabantu baKhe abathanda iqiniso ezulwini, nomphongolo oqukethe umthetho kaNkulunkulu. Ukukhanya kweSabatha lomyalo wesine kwakhanyisa imisebe yako enamandla endleleni yabaphuli bomthetho kaNkulunkulu. Ukungafi kwababi akuyona imfundiso; lokhu kuyisibonakaliso esidala. Angikhumbuli lutho olunye olungangena ngaphansi kwesihloko sezimpawu ezindala. Wonke lo msindo wokuguqula izimpawu ezindala ungowokucatshangelwa nje.” *The 1888 Materials*, 518.

Ngomhla zingama-22 kuMfumfu, 1844, ingelosi yesithathu yafika inomlayezo esandleni sayo.

“Njengokuba inkonzo kaJesu yayisiphetha endaweni engcwele, futhi engena endaweni engcwele kunazo zonke, wema phambi komphongolo owawuqukethe umthetho kaNkulunkulu, wathumela enye ingelosi enamandla enomyalezo wesithathu emhlabeni. Kwafakwa umbhalo wesikhumba esandleni sale ngelosi, futhi njengoba yehlela emhlabeni ngamandla nangobukhosi, yamemezela isixwayiso esesabekayo, esihambisana nokusongela okwesabeka kakhulu okwake kwaletswa kumuntu.” *Early Writings*, 254.

Ngo-Okthoba 22, 1844 ingelosi yehla iphetha isikhumba sokubhala esandleni sayo abantu bakaNkulunkulu ababemelwe ukusidla. Izimfundiso “zezimpawu zomngcele” ezabe sezikhonjiswa kwakumelwe ukuthi zidlwe zamukelwe, noma zenqatshwe zingadliwa. Ngenkathi kufika ingelosi yesithathu iphetha isikhumba sokubhala esandleni sayo, umlayezo owawungaphakathi kwaleso

sikhumba wawumela amaqiniso ayisithupha okuhlola. Lezo zivivinyo eziyisithupha zachazwa ngokuthi “ukudlula kwesikhathi,” okwakumela isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu; okwahlulela, okwakwethulwa ngokuthi “ukuhlanzwa kwendlu engcwele”; imilayezo yezingelosi ezintathu; “umthetho kaNkulunkulu”; “iSabatha”; kanye nesimo sabafileyo njengoba sethulwa ngokuthi “ukungabi nokungafi komphfumulo.”

Lawo maqiniso ayisithupha, ngokusobala, ahlobene omunye nomunye, kodwa ngakunye kwawo kwabonwa njengophawu lomngcele. Abanye bangase bangathandi ukufaka ukudlula kwesikhathi kulolu hlu, kodwa kusobala ukuthi abanengi balilahla iqiniso lokuthi u-Okthoba 22, 1844 kwakuyikugcwaliseka kwangempela kwesiprofetho. Bahluleka kulolo vivinyo, okwakuthi ngokusobala kubavimbele ekubhekaneni nezivivinyo ezalandela. Inqubo kaNkulunkulu yokuvivinya isimiswe kaningi njengohlelo oluqhubekayo oludinga ukunqoba uvivinyo olunikezwa kuqala, ngaphambi kokuba umuntu abandakanyeke ovivinyweni olulandelayo.

“Lapho siqala ukwethula ukukhanya ngodaba lweSabatha, sasingenawo umqondo ocaciswe kahle ngomlayezo wengilosi yesithathu kaSambulo 14:9–12. Umthwalo wobufakazi bethu lapho sasiza phambi kwabantu wawungukuthi inhlango enkulu yokulindela ukufika kwesibili kukaKristu yayivela kuNkulunkulu, ukuthi imilayezo yokuqala neyesibili yayisiphumile, nokuthi eyesithathu kwakumelwe inikezwe. Sabona ukuthi umlayezo wesithathu waphetha ngamazwi athi: ‘Nansi ukubekezela kwabangcwele: naba abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu.’ Futhi sabona ngokucace njengalokho esikubona manje ukuthi la mazwi esiprofetho ayesikisela inguquko yeSabatha; kodwa mayelana nokuthi kwakuyini ukukhonzisa isilo okukhulunywa ngakho kulo mlayezo, noma ukuthi kwakuyini umfanekiso nesibonakaliso sesilo, sasingenaso isikhundla esichaziwe.

“UNkulunkulu ngoMoya waKhe oNgcwele wenza ukukhanya kwakhazimula phezu kwezinceku zaKhe, futhi lesi sihloko savuleka kancane kancane ezingqondweni zazo. Kwadingeka ukufunda okuningi nokukhathalela okukhulu, okuhambisana nokukhathazeka, ukuze kusicwaningwe, isixhumanisi ngesixhumanisi. Ngokunakekela, ngokukhathazeka, nangokusebenza okungaphezi, umsebenzi uye waqhubekela phambili kwaze kwaba yilapho amaqiniso amakhulu omyalezo wethu, eyingqikithi ecacileyo, ehlangene, ephelele, enikezwe izwe lonke.

“Sengikhulumile kakade ngokwazana kwami noMdala uBates. Ngamthola eyisikhulu sobuKristu sangempela, esinesizotha nesinomusa. Wangiphatha ngobumnene obukhulu sengathi ngangiyingane yakhe uqobo. Ngesikhathi eqala ukungizwa ngikhuluma, wabonakalisa intshisekelo ejulile. Emva kokuba sengiyekile ukukhuluma, wasukuma wathi: ‘NginguTomase ongabazayo. Angikholwa emibonweni. Kodwa uma bengingakholwa ukuthi ubufakazi udade abusho kulobubusuku ngempela buyizwi likaNkulunkulu kithi, bengiyoba indoda ejabula kunazo zonke eziphilayo. Inhliziyo yami ithintekile ngokujulile. Ngiyakholwa ukuthi okhulumayo uqotho, kodwa angikwazi ukuchaza ngokuba ekhonjiswe lezo zinto ezimangalisayo azilandisele thina.’”

“Ezinyangeni ezimbalwa emva komshado wami, ngahambela, kanye nomyeni wami, umhlangano omkhulu eTopsham, eMaine, lapho uMfundisi uBates ayekhona khona. Ngaleso

sikhathi wayengakakholwa ngokugcwele ukuthi imibono yami yayivela kuNkulunkulu. Lowo mhlango waba yisikhathi sentshisekelo enkulu. UMoya kaNkulunkulu wehlela phezu kwami; ngasongwa embonweni wenkazimulo kaNkulunkulu, futhi okokuqala ngathola ukubona amanye amaplanethi. Emva kokuba sengiphumile embonweni, ngalandisa engangikubonile. Khona-ke uMfundisi B. wangibuza ukuthi ngabe ngangike ngafunda isayensi yezinkanyezi. Ngamtshelela ukuthi anginaso isikhumbuzo sokuthi ngangike ngabheka encwadini yesayensi yezinkanyezi. Wathi yena: ‘Lokhu kuvela eNkosini.’ Ngangingakaze ngaphambili ngimbone ekhululeke futhi ejabule kangaka. Ubuso bakhe babukhanya ngokukhanya kwezulu, futhi wanxusa ibandla ngamandla.” Testimonies, volume 1, 78–80.

Impela, zonke lezi zivivinyo zemfundiso zixhumene, kodwa futhi ziyizivivinyo ezingahlukaniswa zodwa, futhi zambulwa kancane kancane ezincekwini zikaNkulunkulu. Kunamabandla amaningi agcina iSabatha losuku lwesikhombisa, kodwa awenqaba umyalezo wezingelosi ezintathu. Ayalenqaba iqiniso lokuthi ukwahlulela kwaqala ngo-Okthoba 22, 1844, kodwa nokho asaligcina iSabatha. Lezi zivivinyo zemfundiso zixhumene, kodwa zimelela izivivinyo eziyisithupha eziqondile.

Njengoba kusanda kuboniswa nguJoseph Bates, ukaputani wasolwandle owayejwayelene ngokuphelele nesayensi yezinkanyezi, wamukela uMoya Wokuprofetha, ayewunqabile ngaphambili. NgoDisemba ka-1844, u-Ellen White wamukela umbono wakhe wokuqala, kwase kufika uvivinyo lwesikhombisa kulowo mnyakazo.

“IBhayibheli kumele ibe ngumeluleki wakho. Yifunde kanye nobufakazi uNkulunkulu abanikezile; ngokuba abuphikisi neze iZwi lakhe. Uma oFakazi bengakhulumi ngokweZwi likaNkulunkulu, balaheni. UKristu noBheliyali abanakuhlanganiswa.” Selected Messages, book 3, 33.

Ngokushesha ngemva kokudumazeka okukhulu, uDadewethu White wavuma isihloko esasikhomba ukuthi uKristu wasuka eNdaweni eNgcwele wangena eNdaweni eNgcwelengcwele mhla zingama-22 kuMfumfu, 1844. Wancoma lowo mqulelo “kuyo yonke ingcwele.”

“Ngiyakhohla ukuthi iNdawo eNgcwele, okufanele ihlanzwe ekupheleni kwezinsuku eziyi-2300, iyiThempeli leJerusalema Elisha, uKristu ayisikhonzi salo. INkosi yangibonisa embonweni, ngaphezu konyaka owedlule, ukuthi uMfoweth’ uCrosier wayenokukhanya kweqiniso mayelana nokuhlazwa kweNdawo eNgcwele, njalonjalo; nokuthi kwakuyintando yayo ukuthi uMfoweth’ uC. abhale ngokuningiliziwe umbono asipha wona ku-Day-Star, Extra, February 7, 1846. Ngizizwa ngigunyazwe ngokuphelele yiNkosi ukuba ngincome leyo Extra kuwo wonke ongcwele.” A Word to the Little Flock, 12.

Ukuvuma kwakhe kwakumayelana nencazelo kaCrosier yokunyakaza kukaKristu ukuya eNdaweni eNgcwele Kakhulu, kodwa leso sihloko sasiqukethe izimfundiso eziningana eziyiphutha, kuhlanganise nemfundiso yobuProthestani obuhlubukayo yokuthi “okwemihla ngemihla” encwadini kaDaniyeli kwakumele inkonzo kaKristu. Ngakho-ke wabhala incazelo ecacisayo eyashicilelwa kuqala ngo-1850, bese kamuva yafakwa encwadini ethi Early Writings. Lapho waveza ukuthi “labo abamemezela ukukhala kwehora lokwahlulelwa babenombono ofanele ‘wokwemihla ngemihla.’”

“Ngase ngibona mayelana ‘nemihla ngemihla’ (Daniyeli 8:12) ukuthi igama elithi ‘umhlatshele’ lanezelwa ukuhlakanipha komuntu, futhi aliyona ingxenye yombhalo, nokuthi iNkosi yanika umbono olungileyo ngakho kulabo ababememezela ukukhala kwehora lokwahlulela. Ngesikhathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondileyo ‘wemihla ngemihla’; kodwa ekudidekeni selokhu kwaba ngu-1844, kuye kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka.” Early Writings, 74.

Indaba “yomhlatshele oqhubekayo” encwadini kaDaniyeli yaba uphawu lokubuyela kobu-Adventist endleleni yokuhumusha eyayisetshenziswa ubuProthestani obuhlubukayo ekuqaleni kwekhulu lamashumi amabili, futhi namuhla ukuqonda okulungile kwabaMillerite mayelana “nomhlatshele oqhubekayo” sekulahlwe izazi zenkolo zobu-Adventist. Kulahliwe, naphezu kokuthi uDadewethu White wakuchaza ngokucacile ukuthi abaMillerite babeqinisile ekuchazeni “umhlatshele oqhubekayo” njengamandla kaSathane obuqaba. Balilahla iqiniso “lomhlatshele oqhubekayo” kungabi kuphela ngokuphikisana nokuqinisekiswa kwakhe okuphefumulelwe kokuthi ukuqonda kwabaMillerite kwakulungile, kodwa futhi nangokuphikisana ngqo nokukhomba kwakhe ngokusobala ukuthi imfundiso yamanga efundisa ukuthi “umhlatshele oqhubekayo” umelela inkonzo kaKristu engcwele ethempelini yalethwa “izingelosi ezaxoshwa ezulwini!”

“Kwase kuba khona uMfoweth’ uDaniells, okwakusetshenzwa ingqondo yakhe yisitha; futhi ingqondo yakho nengqondo kaMfundisi uPrescott kwakusetshenzwa kuyo yizingelosi ezaxoshwa ezulwini.” Manuscript Releases, umqulu 20, 17.

Ukwenqaba kwakhe okujulile lokho ubu-Adventist obukusebenzisa manje njengenyane “yezitsha zezingane kwane” zabo kwakunamandla kangaka, ngoba uDaniells noPrescott bathatha uphawu lwamandla kaSathane (ubuqaba) balunika uKristu (inkonzo yakhe yasethempelini). Lokhu kwenza izivivinyo eziyisishiyagalombili zemfundiso.

Isivivinyo sesishiyagalolunye emlandweni oholela ku-1863 ukukhiqizwa kwetafula lesibili likaHabakuki ngo-1850. Ishadi lamaphayona lika-1843 lakhiqizwa ngo-1842, futhi libizwa kuphela ngokuthi ishadi lika-1843 ngoba labikezela ukubuya kukaKristu ngo-1843. Umyalo wokukhiqiza itafula lesibili likaHabakuki wanikezwa uDade White ngo-1850. Ukukhiqizwa kwamatafula amabili kaHabakuki kuhlanganisa umlando wezingelosi zokuqala nezesibili nomlando wengelosi yesithathu. Emlandweni wokuphila nomsebenzi wakhe obhalwe ngumzukululu wakhe, unikeza ukubuka konke kwezehlakalo ezaholela ekukhiqizweni kweshadi lika-1850. Ukwenza lokhu ngokukhetha izinkulumbo ezifanele zikaDade White bese enezela ukuphawula kwakhe kulokho kubuka konke.

“Ekubuyeleni kwethu kwaMfoweth’ uNichols, iNkosi yanginika umbono, yangibonisa ukuthi iqiniso kumelwe licaciswe ematafuleni, futhi lokho kwakuyokwenza abaningi banqumele iqiniso ngomlayezo wengelosi yesithathu, ngokuba leyo emibili yakuqala yenziwe yacaca ematafuleni.—Incwadi 28, 1850.

“Kulo mbono waphinde waboniswa nalokho okwakuyonika uJames White isibindi sokuqhubeka nokushicilela:

“Ngabona futhi ukuthi kwakudingeka kakhulu ukuba iphepha lishicilelwe njengoba kwakudingeka ukuba izithunywa zihambe, ngoba izithunywa zidinga iphepha ezizohamba nalo eliqukethe iqiniso lesikhathi samanje ukuze balibeke ezandleni zalabo abezwayo, khona-ke iqiniso belingeke lifiphale engqondweni. Nokuthi iphepha lalizoya lapho izithunywa zazingeke ziye khona.—Ibid.

“Umsebenzi eshadini elisha waqalwa ngokushesha, kwase kunikezwa ithuba lokutshela abazalwane ngalo kumagazini i-Present Truth uJames awukhipha ngenyanga eyalandela:”

“Ishadi. Ishadi lokulandelana kwezikhathi lemibono kaDaniyeli noJohane, elenzelwe ukucacisa ngokusobala iqiniso lamanje, manje selinyatheliswa ngendlela ye-lithograph ngaphansi kokunakekelwa kukaMfoweth’ u-Otis Nichols, waseDorchester, eMassachusetts. Labo abafundisa iqiniso lamanje bazosizwa kakhulu yilo. Isaziso esengeziwe ngalesi shadi siyakunikwa ngokuhamba kwesikhathi.—Present Truth, uLwezi, 1850.

“Ngasekupheleni kukaJanuwari, 1851, ishadi lase lilungile futhi lamenzezelwa ukuthi lithengiswa ngo-\$2. UJames White waneliseka kakhulu yilo futhi walinikeza mahhala ‘kulabo uNkulunkulu ababizile ukuba banikeze umlayezo wengelosi yesithathu’ (Review and Herald, January, 1851). Eminye iminikelo yomusa yayisizile ukuhlangabezana nezindleko zokushicilelwa.” Arthur White, Ellen G. White: The Early Years, umqulu 1, 185.

Ekhuluma ngeshadi lika-1843, uDade White wabhala ukuthi lalihalwa uNkulunkulu.

“INkosi yangibonisa ukuthi ishadi lika-1843 laqondiswa yisandla sayo, nokuthi akukho ngxenye yalo okufanele iguqulwe; nokuthi izinombolo zazinjengoba yayifuna zibe njalo. Ukuthi isandla sayo sasiphezu kwalo futhi safihla iphutha kwezinye zezinombolo, ukuze kungabikho muntu owayengalibona, kwaze kwasuswa isandla sayo.” Review and Herald, November 1, 1850.

Lapho ebhala ukukhanya okuhlobene nomyalo wokukhiqiza elinye ishadi ngo-1850, wanikeza ukuvunywa okufanayo okuvela kuNkulunkulu kweshadi lika-1850 njengalokho okwanikezwa mayelana neshadi lika-1843, ngesikhathi esifanayo eveza ukuthi amanye amashadi ayesekhizwa ngaleso sikhathi ayengemukeleki eNkosini. Umyalo wokukhiqiza ishadi elisha wahlanganiswa nomyalo wokunyathelisa incwadi entsha.

“Ngabona ukuthi umsebenzi wokwenza amashadi wawungelona neze iqiniso. Waqala ngoMfoweth’ uRhodes, walandelwa nguMfoweth’ uCase. Kusetshenziswe izimali ekwenzeni amashadi nasekubumbeni imifanekiso engahleleki, enyanyekayo, emele izingelosi noJesu okhazimulayo. Ngabona ukuthi izinto ezinjalo zazingamjabulisi uNkulunkulu. Ngabona ukuthi uNkulunkulu wayekuwukushicilelwa kweshadi nguMfoweth’ uNichols. Ngabona ukuthi kwakukhona isiprofetho saleli shadi eBhayibhelini, futhi uma leli shadi lenzelwe abantu bakaNkulunkulu, uma lanele koyedwa lanele nakomunye, futhi uma oyedwa edinga ishadi elisha elidwethwe ngesilinganiso esikhulu, bonke balidinga ngokufanayo.”

“Ngabona ukuthi kwakukhona umuzwa wokungaphumuli, wokungakhululeki, wokunganeliseki nowokungabongi kuMfoweth’ uCase owawufisa elinye ishadi. Ngabona ukuthi la mashadi apendiwe aba nomphumela omubi ebandleni. Adala ukuba kube khona emhlanganweni umoya wokuhlekisa olula nowokungathi sina.”

“Ngabona ukuthi amashadi ayalelwe nguNkulunkulu athinta ingqondo ngendlela enhle, ngisho nangaphandle kwencazelo. Kukhona okuthile okukhanyayo, okuhle, nokwasezulwini ekubonakalisweni kwezingelosi kula mashadi. Ingqondo iholeleka kuNkulunkulu nasezulwini cishe ngendlela engabonakali. Kodwa amanye amashadi akhiwe ayenyanyisa ingqondo, futhi abangele ukuba ingqondo igxile kakhulu emhlabeni kunasezulwini. Izithombe ezimele izingelosi zibukeka zifana kakhulu namademoni kunokuba zibe njengezidalwa zasezulwini. Ngabona ukuthi lawo mashadi ayesezinsukwini nasemasontweni ethathe ingqondo kaMfoweth’ uCase ngesikhathi ebefanele ukuba efuna ukuhlakanipha kwasezulwini kuNkulunkulu, futhi ebefanele ukuba ekhula emuseni kaMoya nasekwazini iqiniso.”

“Ngabona ukuthi uma izimali ezimoshiwe ekukhipheni amashadi zazisetshenziswe ekushicileleni amapheshana, nokunye okunjalo, ukuze iqiniso libekwe ngokucacile phambi kwabazalwane, lokho bekuyokwenza okuhle okukhulu futhi kusindise imiphefumulo. Ngabona ukuthi umsebenzi wokwenza amashadi ususabalele njengomkhuhlane.” Manuscript Releases, number 13, 359; 1853.

Usho ngokusobala ukuthi “uNkulunkulu wayekhona ekushicilelweni kweshadi lika[1850] nguMfoweth’ uNichols,” nokuthi kwakukhona “isiprofetho [uHabakuki isahluko sesibili] saleli shadi eBhayibhelini.” Wabuye waveza ukuthi “amashadi” [ubuningi; 1843 no-1850] “ayalwe nguNkulunkulu ashaya ingqondo kahle, ngisho nangaphandle kwencazelo.” UHabakuki isahluko sesibili wayala amaMillerite ukuba enze umbono ucace phezu kwamatafula, (ebuningini), ukuze ofunda la mashadi amabili agijime aye phambili nasemuva eZwini likaNkulunkulu. Amashadi kaNkulunkulu ayengadingi zincazelo ezengeziwe, njengoba kwakunjalo ngeshadi lomgunyathi lika-1863 lika-Uriah Smith.

INKosi yangiphendula, yathi: Bhala umbono, uwenze ucace ematsheni okubhala, ukuze ofundayo agijime. Habakuki 2:2.

Isivivinyo seshumi siyisihloko salolu daba. Ngezivivinyo eziyishumi ezikhulunywe ngazo uMose kuNumeri isahluko seshumi nane, izazi zesiHeberu nabanye abafundisi bemfundiso yenkolo bakhapha izinhlobonhlobo zokuqagela mayelana nokuthi yiziphi izigameko emlandweni kusukela ekukhululweni oLwandle Olubomvu kuze kufike ekuvukeleni kwezinhlobo eziyishumi ezingase zimelwe yizo. Ukuvukela kwalowo mlendo kunikeza ukuhlukahluka okumbalwa ongakhetha kukho, kodwa kuqinisekile ukuthi isivivinyo seshumi siphawula ukuqala kweminyaka engamashumi amane yokufa ngokuncipha kancane kancane ehlane kuze kube yilapho bonke abavukeli ababesele befikile eminyakeni yokuziphendulela sebefile.

Ngokufanayo, abanye bangase baphikise ngokukhetha kwami lezi zivivinyo eziyishumi zemfundiso, ngoba kungase kube khona ukwehluka okubonakala kungcono kunalokho engikubeka lapha. Nokho, isivivinyo seshumi nesokugcina sicace bha njengoba kwakunjalo ukuhlubuka

kwezinhlozi eziyishumi. Kwakuwukulahlwa kwezikhathi eziyisikhombisa zikaLevitikusi amashumi amabili nesithupha. Kukhona ubufakazi obuningi besiprofetho obuqinisa lokhu kuhlonzwa.

Esihlokwini esilandelayo sizoqala ukukhomba labo fakazi besiprofetho abasekela ukuqashelwa kokuthi izikhathi eziyisikhombisa zikaLevitikusi 26 ziyizehluleko zeshumi nezokugcina zoBugugu bobu-Adventist baseLawodikeya.

“Lapho amandla kaNkulunkulu efakaza ukuthi liyini iqiniso, lelo qiniso malime phakade njengeqiniso. Akumelwe kwamukelwe noma yimiphi imibono eyalandela kamuva ephikisana nokukhanya uNkulunkulu akunikile. Kuyakuvela abantu benezincazelo zemiBhalo ezingaba yiqiniso kubo, kodwa ezingesilo iqiniso. Iqiniso lalesi sikhathi uNkulunkulu usinike lona njengesisekelo sokukholwa kwethu. Yena uqobo usifundisile ukuthi liyini iqiniso. Kuyakuvela omunye, bese kuvela nomunye futhi, benokukhanya okusha okuphikisana nokukhanya uNkulunkulu akunike ngaphansi kokubonakaliswa koMoya waKhe oNgcwele.

“Bambalwa abasekhona abedlula kulokho okwabatholela ulwazi ekumisweni kwaleli qiniso. UNkulunkulu ngomusa ugcine izimpilo zabo ukuze baphinde baphinde, kuze kube sekupheleni kwezimpilo zabo, ukulandisa ngesipiliyoni abadlula kuso, njengoba kwenza umphostoli uJohane kwaze kwaba sekupheleni impela kokuphila kwakhe. Futhi abathwali befulegi asebewile ekufeni bayokhuluma ngokunyatheliswa kabusha kwemibhalo yabo. Ngiyalelwa ukuthi ngaleyo ndlela amazwi abo ayozwakala. Bayakufakaza ngokuthi yini eyakha iqiniso lalesi sikhathi.

“Akumelwe samukele amazwi alabo abaza nomlayezo ophikisa amaphuzu akhethekile okholo lwethu. Baqoqa inqwaba yemibhalo, bayinqwabelanise njengobufakazi ezungeze izimfundiso zabo abazishoyo. Lokhu sekwenziwe kaningi, kuphindaphindwa, phakathi nale minyaka engamashumi amahlanu edlule. Futhi nakuba imiBhalo iyiZwi likaNkulunkulu, futhi kufanele ihlonishwe, ukusetshenziswa kwayo, uma lokho kusetshenziswa kususa insika eyodwa esisekelweni uNkulunkulu asigcinile kule minyaka engamashumi amahlanu, kuyiphutha elikhulu. Lowo owenza ukusetshenziswa okunjalo akakwazi ukubonakaliswa okumangalisayo kukaMoya oNgcwele okwanika amandla nokuqina emilayezweni yaphambilini eyafika kubantu bakaNkulunkulu.” Selected Messages, incwadi 1, 161.