

UMoya Wokuprofetha: Isikhathi Sokulibala Nokukhala Kwaphakathi Nobusuku

Amatafula Amabili kaHabakuki

Jeff Pippenger
2012-10-14

Izwi Lokucacisa

Muva nje saqala ukulungiselela ukuloba phansi i-Habakkuk's Two Tables ukuze ihunyushelwe ezilimini ezehlukene ezimelelwe kuwebhusayithi yethu. Umsebenzi wokuguqula isethulo esikhulunywayo sibe isethulo esibhaliwe mkhulu kakhulu kunalokho umuntu angakuqonda uma engajwayelene nazo zonke izithiyo okumelwe kudlule kuzo ukuze isethulo esikhulunywayo siguqulwe sibe isethulo esibhaliwe, kanye nezinkinga ezidingekayo zokugcina ngokuhumushela lolu daba ezilimini ezehlukene ezikuwebhusayithi. Sisanda kuqala ukuhlela nokulungisa umbhalo wesethulo sokuqala kwezingamashumi ayisishiyagalolunye nanhlanu, futhi ngathola esinye futhi isithiyo okumelwe nathi sidlule kuso. Sihlobene nokuthuthuka okuqhubekayo kwalo myalezo kusukela ngonyaka ka-1989 kuze kube emlandweni wethu wamanje.

Ezethulweni ezacishe zibe yiminyaka eyishumi nanhlanu edlule kwakukhona amaqiniso ayesesimweni sobuntwana ekuqondweni kwawo. Elokuqala kulawo maqiniso okufanele ngilicacise ukufika kwengelosi yesibili emlandweni wamaMillerite. Ngaleso sikhathi ngangiqonda ukuthi ingelosi yesibili yafika lapho amabandla amaProthestani eqala ukuvala iminyango yawo emelene nesethulo sikaMiller somlayezo wengelosi yokuqala, kuhlangele nokuphela konyaka ka-1843. UWilliam Miller wasebenza ekubalweni kwesikhathi ayekhohlelwa ukuthi kukhombisa ukuthi iminyaka ka-1843 yaqala ngoMashi 22, 1843 futhi yaphela ngoMashi 22, 1844. Wayecabanga ukuthi lezo ziprofetho ezintathu ezagcina zibekwe emashadini amabili angewele zaziyoophela ngonyaka ka-1843, futhi wayekhohlelwa ukuthi lowo nyaka waphela ngoMashi 22, 1844. Wayenephutha ezintweni ezimbili.

Iziprofetho ezintathu zezinsuku eziyi-1335 zikaDaniyeli ishumi nambili, zeminyaka eyi-2520 "yezikhathi eziyisikhombisa" zikaLevitikusi amashumi amabili nesithupha, kanye nezinsuku eziyi-2300 zikaDaniyeli isishiyagalombili, zaqondwa nguMiller njengokuthi ziphela ngoMashi ka-1844. Emva kwalokho iNkosi yahola uSamuel Snow ukuba angaqondi kuphela ukuthi lezi ziprofetho zazingapheli ngo-1843, kodwa ngo-1844; kodwa uSnow waqala futhi ukusebenzisa ukubalwa kwesikhathi kwamaKarite, okwakungeyona indlela yokubala isikhathi uMiller ayeyisebenzisa. UMiller wayesebenzisa ukubalwa kwesikhathi kwamaRabbi/okusekelwe ku-equinox, okwakusekela unyaka entwasahlobo kuya entwasahlobo.

Ngesikhathi sethula Amatafula Amabili kaHabakuki, sasingakaqondi leli qiniso lomlando, futhi sasisebenzisa isipiliyoni sikaMiller ukumaka uMashi 22, 1844 njengokufika kowesibili nokuqala kwesikhathi sokulibala. Ngangiqonda, futhi ngisaqonda, ukuthi ukufika kwaleyo ngelosi kwakuhambisana nesikhathi amaProthestani enqaba ngaso umlayezo kaMiller wengelosi yokuqala,

futhi indima elandelayo yayiyisizathu sami sokubhekisela kuyo.

“NgoJuni, 1842, uMnu. Miller wanikeza uchungechunge lwakhe lwesibili lwezifundo ebandleni laseCasco Street ePortland. Ngakuzwa kuyilungelo elikhulu ukuya kulezi zifundo; ngoba ngangiwelwe ukudangala, futhi ngangingazizwa ngikulungele ukuhlangana noMsindisi wami. Lolu chungechunge lwesibili lwadala isasasa elikhulu kakhulu edolobheni kunolokuqala. Ngaphandle kwezimbalwa izimo, amahlelo ehlukene avala iminyango yamabandla awo kuMnu. Miller. Izinkulumo eziningi ezivela emapulpiti ahluhlukeni zazifuna ukuveza obala amaphutha okuthiwa awokushisekela ngokweqile omfundisi; kodwa izixuku zabalaleli abakhathazekile zazihambela imihlangano yakhe, futhi abaningi babengakwazi ukungena endlini. Amabandla ayethule ngokungavamile futhi elalele ngokunaka okukhulu.” Life Sketches, 27.

Ngaqonda ukuthi ukuvalwa kweminyango emlayezweni kaMiller kwaphawula ukuqala kokwenqatshwa kwengelosi yokuqala, futhi ngokuvumelana nokuqonda kukaMiller kokubalwa kwesikhathi kwamaRabi/okusekelwe ku-equinox ngacabanga ukuthi uMashi 22, 1844 waphawula ukuphela kuka-1843. Ukwethulwa kukaMiller ePortland ngoJuni ka-1842 empeleni kuyisikhombiso esikhomba ukwenqatshwa okuqhubekayo okwagcina kuphethe ngo-Ephreli 18, 1844, kodwa ngesikhathi salezo zethulo sasingakaboni ukusetshenziswa kukaSamuel Snow kokubalwa kwesikhathi kwamaKaraite.

Esethulweni sokuqala esaqala ukusihlela kabusha, ngaqala ukubona ukuthi lokho okwaqoshwa ngaleso sikhathi kubonakala sengathi kuyaphikisana nalokho esikufundisayo manje. Kuyaphikisana futhi akuphikisananga. Kumane kuyukugcizelela ukufika okuqhubekayo kwengelosi yesibili, futhi futhi kuyisibonelo sokwambulwa okuqhubekayo kwalombiko, njengoba kwakunjalo nasemlandweni wamaMillerite. Leli phepha lokucacisa kufanele liphendule labo abakhubekile ngokuhlonda kwethu u-April 19, 1844 njengokudumazeka kokuqala kwamaMillerite kanye nalokho okwafundiswa esikhathini esedlule.

“Imiyalezo yokuqala neyesibili yanikezwa ngo-1843 nango-1844, futhi manje sesingaphansi kokumenyezelwa kowesithathu; kodwa yonke le miyalezo emithathu isamele imenyezelwe. Kubaluleke kakhulu manje njengakuqala ukuthi iphindwe kulabo abafuna iqiniso. Ngepeni nangezwi kumelwe sizwakalise lesi simemezelo, sibonisa ukuhleleka kwayo, kanye nokusetshenziswa kweziprofetho ezisiletha emlayezweni wengelosi yesithathu. Akunakuba khona owesithathu ngaphandle kowokuqala nowesibili. Le miyalezo kumelwe siyinike umhlaba ngezincwadi ezishicilelwe, nasezinkulumentweni, sikhombisa emgqeni womlando wesiprofetho izinto ebezikhona nezinto ezizakuba khona.” Selected Messages, book 2, 104.

Amatafula Amabili KaHabakuki 2 kwangu-95

Ukuqonda Ikhalenda LamaMillerite kanye Nesikhathi Sokubambeza

Esethulweni sethu sokugcina, kwavela umbuzo wokuthi u-Okthoba 22, 1844, ungaba kanjani usuku lweshumi lwenyanga yesikhombisa uma u-Mashi 22, 1844, engusuku lokuqala lwenyanga yokuqala. AmaMillerite ngo-Mashi 1844 awazange aqonde kahle lokho ayekholelwa ukuthi

kwakuyisiphetho sika-1843. Emva kwalokho kudumazeka, aphinde ahlola ukubalwa kwesikhathi ngokweBhayibheli. Lokhu kuchazwe encwadini kaGerhard Damsteegt ethi, Foundations of the Seventh-day Adventist Message and Mission, ikakhulukazi emakhasini 89 no-92. Lapho esekhohlelwa ukuthi u-1843 usuphelile, abuye abuyekeza izingxenye ezimbili zokuqonda kwawo isikhathi: ukuguquka kusuka ku-1843 kuya ku-1844, nezinsuku eziphawula ukuqala nokuphela kweminyaka, ukuze akwazi ukubala usuku lweshumi lwenyanga yesikhombisa.

Ngivame ukugcizelela ukuthi kusukela mhlaka 22 kuNdasa kuya mhlaka 22 kuMfumfu kuyizinyanga eziyisikhombisa. Angiphakamisi ukuthi lokhu kunguNyakazo Wenyanga Yesikhombisa, kodwa kuyathakazelisa ukuthi amaMillerite akholelwa ukuthi umhla ka-22 kuNdasa wawubalulekile, futhi lokhu kuwuphawu oluwusizo engqondweni—izinyanga eziyisikhombisa kamuva zikuyisa ku-22 kuMfumfu. Lokhu kuyiqiniso.

Ukudumala kanye nesikhathi sokulibala kwakungekona ukugcwaliseka kwesiprofetho sesikhathi, kodwa kwakuyimiphumela yokungaqondi kahle kwamaMillerite. Ukungaqondi kwawo kwagcwalisa isikhathi sokulibala nokudumala; kwakungekho siprofetho esiqondile esasisho ukuthi isikhathi sokulibala sasiyoqala ngesikhathi esithile. Inkolelo yawo yokuthi u-1843 wayesedlulile ngoMashi 22, 1844, yaveza ukudumala.

UDamsteegt uthi:

Nakuba ukubalwa kwamaKaraithe okwakukhombisa ukuphela konyaka wamaJuda enyangeni entsha yango-April 17, 1844, kwakuthandwa ezincwadini ezinkulu zesikhathi zamaMillerite, iningi labakholwayo lalibheke ku-March 21, 1844 njengenkathi yokubuya kukaKristu. Ngaphandle kwenhlangano yamaMillerite, u-March 21 wayaziwa kakhulu, futhi kwakukhona ukulindela okuvame kakhulu kokugumbuqelwa ngokuphelele kwalo lonke uhlelo lwe-Adventism ngalolo suku.

Sifunde izolo ukuthi uMiller wayelindele lolo suku. Iningi lamaMillerite lalibheke kulolo suku, futhi ngisho nabaphikisi babo babekwazi lokho futhi babeluqaphe njengobufakazi bokuthi amaMillerite ayengamanga. Lokhu kwakuyiquqonda okujwayelekile. Emva kokuba seludlulile, baqala ukuhlolisisa iziprofetho zesikhathi ngokunakekela okukhulu, okwaholela kubo ku-Okthoba 22, 1844. Lokhu kunikeza indawo yokubhekisela embuzweni owavela izolo.

Isikhathi Sokulibala kanye noMbono Wokuqala ka-Ellen White

Namuhla, ngifuna ukuchitha isikhathi esengeziwe ngibheka isikhathi sokulibala. Lokhu kubalulekile ngoba sibhekene nombono wokuqala ka-Ellen White, lapho ethi ukukhanya okukhazimulayo ekuqaleni kwendlela eya eZulwini kwakuyisiLilo sasePhakathi Kwamabili, nokuthi uma uphika lokho kukhanya, uyawa uphume endleleni eya eZulwini. Ngizama ukuveza ukuthi isiLilo sasePhakathi Kwamabili embonweni wakhe sihlanganisa wonke umlando woMyalezo weNgelosi yesiBili.

Mina uqobo, anginankinga ukusho ukuthi uKhalo Laphakathi Kwamabili kulowo mbono, olusekuqaleni kwendlela futhi olukhanyisa kuyo yonke indlela, lumelele umlando wamaMillerite kusukela ngo-1840 kuya ku-1844. Izimo ezisebenzayo zalowo mlendo kumele ziqondwe

ngokufanele. Ukugcwaliseka koKhalo Laphakathi Kwamabili uqobo kwaba kusukela ngomhlaka-12 ku-Agasti kuya kowe-17, lapho umlayezo wethulwa eMhlanganweni Wekamu lase-Exeter, base bewuthwala lowo myalezo cishe izinyanga ezimbili—uSeptemba no-Okthoba, izinyanga ezimbili nezinsuku ezinhlanu. Ngaphambi komhla ka-22 ku-Okthoba, babebelungiselela ukubuya kweNkosi. Lesi sikhathi sezinyanga ezimbili siwumlando woKhalo Laphakathi Kwamabili. Nokho, awukwazi ukuqonda lesi sikhathi ngaphandle kokuqonda izinyathelo ezaholela kuso. Kimina, uKhalo Laphakathi Kwamabili, ngokunembe kakhudlwana, luwumlando wesikhathi sokulibala, luqhubeka kuze kube ngu-22 ku-Okthoba, 1844.

Ukuthola Indawo Yemiyalezo Yezingelosi Ezintathu

Nansi umlando ka-1840 kuya ku-1844. Kunezindima eziningana eMoyeni wesiprofetho lapho uDade White esitshela khona ukuthi kudingeka sazi ukuthi imiyalezo siyibeke kuphi. Lapho niqala ukubeka imiyalezo endaweni yayo, niyabona ukuthi yonke imiyalezo ifika ngesikhathi esithile bese, ngemva kwalokho, inikwe amandla.

Ingelosi Yokuqala ifika ngo-1798 ngesikhathi sokuPhela, lapho iNcwadi kaDaniyele ivulwa uphawu futhi kuba khona ukwanda kolwazi. Umlayezo Wengelosi Yokuqala unikwa amandla mhla ziyi-11 ku-Agasti 1840, lapho isimiso sonyaka-nosuku siqinisekiswa emhlabeni wonke, kwehlisa Ingelosi yesAmbulo 10, efanekisela ukunikwa amandla koMlayezo Wengelosi Yokuqala.

Ingelosi Lesibili ifika ngoJuni ka-1842. Sifundile izolo ukuthi ngoJuni ka-1842, uMnu. Miller wanikeza uchungechunge lwakhe lwesibili lwezethulo ebandleni laseCasco Street. Ngaphandle kwezimbalwa, amabandla amaProthestani avala iminyango yawo. Ngakho-ke, ngoJuni ka-1842, uMyalezo Wengelosi Yesibili uyafika, ngoba lapho ibandla lamaProthestani livala umnyango walo limelana noMyalezo Wengelosi Yokuqala, liba yingxenye yeBabiloni. UMyalezo Wengelosi Yesibili uyisimemo sokuphuma eBabiloni. Uyaqhubekela phambili.

USister White usitshela ukuthi, nakuba amaProthestani aqala ukuvala iminyango yawo ngoJuni ka-1842, isimemo sokuphuma eBhabhiloni—okuqukethwe uMyalezo weNgelosi yesiBili—asizange empeleni siqale kwaze kwaba sehlobo lika-1844.

Umyalezo Wengelosi Wesibili ufika ngoJuni ka-1842 futhi unikwe amandla ngomyalezo Wokukhala Kwaphakathi Kwamabili, ngo-Agasti 12–17, 1844, eMhlanganweni Wekamu wase-Exeter.

Ingelosi Yesithathu ifika ngo-Okthoba 22, 1844, ngoba ngalolo suku indlela eya eNdaweni Engcwele Kakhulu iyavulwa, lapho abantu bengaqonda khona ukuthi uKristu manje unguMpristi oMkhulu eNdaweni Engcwele Kakhulu. Lapho, umphongolo wesivumelwano uyabonakala, futhi emphongolweni kukhona iMiyalo Eyishumi. Ngesikhathi uDadewethu White eyiswa eNdaweni Engcwele Kakhulu futhi ebuka iMiyalo Eyishumi, wabona ukuthi umyalo weSabatha ukhanya ngaphezu kweminye, ubonakalisa ukubaluleka kweSabatha eSigidini seNgelosi Yesithathu. Kuyoba uvivinyo mayelana neSabatha noma iSonto. Ngo-Okthoba 22, 1844, okuqukethwe yiSigijimi seNgelosi Yesithathu kufika.

Olunye uphawu oluvelele kule miyalezo yomithathu ukuthi, lapho uMlayezo Wengelosi Yokuqala ufika ngo-1798, kwakungekho muntu owawuqondayo. INkosi yamvusa uWilliam Miller ukuba abe yisithunywa seNgelosi Yokuqala, kodwa kwaze kwaba ngu-1818—emva kweminyaka engamashumi amabili—lapho uMiller eqala ukuqonda lo mlayezo. Umlayezo uyafika, kodwa kuthatha isikhathi ngaphambi kokuba abantu bakaNkulunkulu bawuqaphele, bese unikezwa amandla.

Umyalezo Wengelosi Wesibili ufika ngoJuni ka-1842, kodwa akukho maMillerite ngo-1842 aqala ukubiza amabandla amaProthestani ngokuthi iBabiloni. Babengakakuqapheli lokho ngaleso sikhathi. Kwaze kwaba sehlobo lika-1844 lapho baqala khona ukukubona lokho nokubiza abantu ukuba baphume emabandleni. Umyalezo uyafika, bese uyaqondwa, bese unikwa amandla.

Ngomhlaka 22 ku-Okthoba 1844, ngesikhathi uHiram Edson ethola umbono wakhe kaKristu esuka eNdaweni Engcwele eya eNdaweni Engcwelengcwele Kakhulu, bamukela ukukhanya okuthile ngoguquko enkonzweni kaKristu. Kodwa ngomhlaka 23 ku-Okthoba 1844, uHiram Edson wayengakalungeli ukubhala indatshana noma ukushumayela intshumayelo mayelana neSonto njengesibonakaliso sesilo. Abazange baqonde uMlayezo WeNgelosi Yesithathu kwaze kwaba ngemva kwaleso sikhathi.

Umyalezo Wengelosi Yesithathu unikwa amandla, njengoba amaSeventh-day Adventists azi, lapho iNgelosi Yesine yesAmbulo 18 ihlangana nawo. Kulabo ababukele lokhu nge-LiveStreaming noma kamuva kuma-DVD, kungenzeka nifune ukuphikisana mayelana nesikhathi iNgelosi Yesine ehlangane ngaso neYesithathu ngoSeptemba 11, 2001. Kuleli qophelo, asenzi mpikiswano ngalokho, kodwa futhi asikuphiki: INgelosi Yesine ihlangana neNgelosi Yesithathu ngesikhathi iTwin Towers ziwa, futhi kulapho uMyalezo Wengelosi Yesithathu unikwa khona amandla.

Yonke imiLayezo yeziNgelosi ezintathu inalezi zici: iyafika, iqondwe, bese inikwa amandla.

Ukuvalwa Kweminyango Okubili Nokuhlanjululwa Kwethempeli Okubili

NgoJuni ka-1842, kwaqala ukuvaleka umnyango, okwabonakaliswa ukuvalwa kweminyango yamabandla amaProthestani emelene noMyalezo Wengelosi Yokuqala. Ekuqaleni kwalo mlando, sibona umnyango uvaleka, kanti ekupheleni kwalo mlando—umlando weNgelosi Yesibili—umnyango uyavaleka futhi, umnyango ongena eNdaweni Engcwelengcwele Kakhulu, umnyango osemfanekisweni wezintombi eziyishumi.

Lokhu kuvalwa kweminyango emibili kubalulekile ukukuphawula, ikakhulukazi uma nizobhekana nokuhlanzwa okubili kwethempeli. UKristu walihlanza kabili ithempeli ngesikhathi Esesemhlabeni, futhi uDadewethu uWhite usitshela ukuthi kuyoba khona ukuhlanzwa okubili kwethempeli ekupheleni kwezwe, njengoba kwakunjalo nangesikhathi samaMillerite. Ukuhlanzwa kwethempeli ngesikhathi samaMillerite kungaphawulwa ekuvalweni komnyango ngoJuni 1842—umnyango wokuqala wethempeli, ubuProthestani—nasesihlanzweni sesibili sethempeli, lapho ukuhlanzwa kwethempeli kwamaMillerite sekuphelile.

Sizobheka isikhathi sokulibala. Kulo mlando weNgelosi Yesibili, isikhathi sokulibala singena ngo-Mashi 22, 1844, futhi sibiyelwe phakathi kokuhlanjululwa okubili kwethempeli. Lowo ngumyalezo weNgelosi Yesibili.

Lena futhi yindaba kaGideyoni. Kwakukhona ukuhlanzwa okubili endabeni kaGideyoni, okuyingesinye sezimpawu zokuhlanzwa okubili kwethempeli kanye noMyalezo weNgelosi Yesibili.

Isikhathi Sokulinda kanye Nokusho KwaseMini Phakathi Kwamabili Esiprofethweni

Masiqale isifundo sethu ngengcaphuno etholakala ku-Spiritual Gifts, umqulu 1, amakhasi 195–196. Sibheka isikhathi sokulibala ukuze siqonde ukuhlobana kwaso noKumemeza Kwaphakathi Kobusuku, ngoba asifuni ukwala ukukhanya koKumemeza Kwaphakathi Kobusuku; uma senza kanjalo, siyawa siphume endleleni siwele ezweni elibi elingezansi.

Izingelosi zathunyelwa ukuba zisize leyo ngelosi enamandla evela ezulwini, futhi ngezwa amazwi ayebonakala ezwakala yonke indawo, athi: “Phumani kulo, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zalo, nokuthi ningamukeli ezinhluphekweni zalo; ngokuba izono zalo sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbule iziphambeko zalo.” Lo myalezo wabonakala kimi uyisengezo emlayezweni wesithathu,”—Manje, usanda kucaphuna iSambulo 18:4, “Phumani kulo, bantu bami, . . .” Futhi uthi, “Lo myalezo wabonakala uyisengezo emlayezweni wengilosi yesithathu futhi wahlangana nawo, njengoba ukukhala kwaphakathi kwamabili kwahlangana nomlayezo wengilosi yesibili ngo-1844.”

Umlayezo Wengelosi Wesibili ufika ngoJuni ka-1842, futhi uKhala Lwaphakathi Kwamabili luhlangana nawo ngo-Agasti ka-1844. Lokhu kuthululwa kukaMoya phezu kwalowo myalezo—ukubizwa ukuphuma eBabiloni—kungumlando uDade White awusebenzisayo ukuchaza umlando kaSeptemba 11, 2001, lapho uMlayezo Wengelosi Yesithathu uhlanganiswa neNgelosi Yesine. INgelosi Yesine yisikhathi lapho iNgelosi Enamandla yesAmbulo 18 yehla.

“Lomlayezo wawubonakala uyisengezo emlayezweni wesithathu futhi wahlangana nawo, njengoba ukukhala kwaphakathi kwamabili kwahlangana nomlayezo wengelosi yesibili ngo-1844. Inkazimulo kaNkulunkulu yahlala phezu kwabangcwele ababekezelayo, abalindileyo,”—Yahlala phezu kobani inkazimulo kaNkulunkulu? Ababekezelayo—bani? Abalindileyo. Abangcwele ababekezelayo, abalindileyo. Kulungile? Abangcwele abalindileyo; ngoba, sisemlandweni manje lapho isiprofetho sithi, “Ubusisiwe olindayo, afinyelele ku-1335. Noma umbono ulibala, wulinde.” Abantu abayokwamukela ukuthululwa kukaMoya oNgcwele bangabangcwele abalindileyo.

“Inkazimulo kaNkulunkulu yehlela phezu kwabangcwele ababelinde ngokubekezela, futhi ngesibindi esingenakwesabeka banikeza isixwayiso sokugcina esinesithunzi esinzima, bememezela ukuwa kweBabiloni, futhi bebiza abantu bakaNkulunkulu ukuba baphume kulo; ukuze baphunyuke ekubhujisweni kwalo okwesabekayo.”—Ngokungangabazeki, lokhu kungokwensuku zethu; kodwa abangcwele abalindileyo bosuku lwethu bafanekiselwa kusengaphambili ngabangcwele abalindileyo emlandweni wamaMillerite esiwubhekile.

“Ukukhanya okwakhanyiselwa labo ababebelindile kwangena yonke indawo, futhi labo ababenenye inkanyiso emabandleni, ababengakayizwa futhi bayenqabe imilayezo emithathu, basabela ekubizweni, baphuma emabandleni awileyo.”—Lokhu kuyilokhu okuthiwa, “Phumani kulo, bantu bami!” Lokhu kukhuluma ngalabo abaphuma emabandleni aseBabiloni osukwini lwethu nangesikhathi sethu lapho uMthetho weSonto usufikile e-United States. Yiwona amabandla awileyo, amabandla aseBabiloni.

“Abanangi base befinyelele eminyakeni yokuziphendulela selokhu le milayezo yanikezwa, nokukhanya kwakhanya phezu kwabo, futhi banikwa ilungelo lokukhetha ukuphila noma ukufa.”—Manje usho ukuthi namuhla kukhona abantu emasontweni amaProthestani asebefinyelele eminyakeni yokuziphendulela kusukela ngo-Okthoba 22, 1844; futhi kunjalo. Abantu abasemasontweni amaProthestani namuhla babengaphili ngesikhathi uMyalezo Wengelosi Yesithathu ufika emlandweni wamaMillerite. Ababekwa icala ngokwenqaba okwenzeka emasontweni amaProthestani esikhathini sawo, futhi leli yiphuzu eliyinhloko okufanele liqashelwe uma wake wafunda indlela umlando kaKristu ofanekisa ngayo ukuphela kwezwe; ngoba, empeleni, ngokwesiprofetho iJerusalema lalingenakuba nje kuphela, kodwa kwakufanele libhujiswe ngo-AD34.

Kwakukhona iminyaka engu-490 yesikhathi sokuhlolwa eyayinqunyelwe amaJuda phakathi kweminyaka engu-2300 ephawulwe kuDaniyeli 8 nakuDaniyeli 9. Leyo minyaka engu-490 yaphela ngonyaka ka-34 AD ngokukhanda uStefanu ngamatshe. Ngaleso sikhathi, ngokwesiprofetho, iJerusalema kwakumelwe ichithwe, kodwa ayizange ichithwe kwaze kwaba ngu-70. Encwadini ethi *The Great Controversy*, uDade White usho into efanayo ngalowo mlando. Uthi kwakukhona abantwana nabanye ababengakawuzwa umyalezo kaKristu nowabafundi ngaphambi kuka-34, futhi uNkulunkulu ngomusa waKhe wabanika isikhathi sokuba babhekane nalowo myalezo ngaphambi kokuchithwa kweJerusalema. Uveza, njengoba noKristu enza, ukuthi ukuchithwa kweJerusalema kufanekisa ukuphela kwezwe.

Lowo mlando ufanekisela kusengaphambili wona kanye umlando akhuluma ngawo. Nxa uMthetho weSonto ufika e-United States futhi umlayezo ekugcineni uya emasontweni awileyo, abantwana bakaNkulunkulu aseBaseBhabhiloni manje abayikubekwa icala ngokwenqatshwa okwenziwa ngamabandla abo noma ngokhokho babo ngekhulu le-19.

Abanangi base befikile eminyakeni yokuziphendulela kusukela le miyalezo yanikezwa, nokukhanya kwabakhanyisela, futhi banikwa ilungelo lokukhetha ukuphila noma ukufa. Abanye bakhetha ukuphila, bema ngasohlangothini lwalabo ababebheke iNkosi yabo, begcina yonke imiyalo yayo. Umlayezo wesithathu wawumelwe wenze umsebenzi wawo; bonke babemelwe ukuvivinywa ngawo, futhi abayigugu babemelwe ukubizwa baphume ezinhlanguweni zenkolo. Amandla aphoqayo anyakazisa abaqotho, kuyilapho ukubonakaliswa kwamandla kaNkulunkulu kubamba izihlobo nabangane ngokwesaba nangokuzithiba, futhi abalokothi, futhi abanawo namandla, ukuvimbela labo abazwayo umsebenzi woMoya kaNkulunkulu uphezu kwabo. Isimemo sokugcina sifinyelela ngisho nasezigqileni ezimpofu, futhi abangcwele phakathi kwazo, ngezinkulumo zokuzithoba, bathulula izingoma zabo zenjabulo enkulu ngokwedlulele ngenxa yethemba lokukhululwa

kwabo okujabulisayo, futhi amakhosi azo awanakubavimba; ngokuba ukwesaba nokumangala kubagcina bethule. Kwenziwa izimangaliso ezinkulu, abagulayo bayaphulukiswa, futhi izibonakaliso nezimanga kulandela abakholwayo. UNkulunkulu ukuwo lo msebenzi, futhi bonke abangcwele, bengayesabi imiphumela, balandela ukuqiniseka konembeza babo siqu, bahlangane nalabo abagcina yonke imiyalo kaNkulunkulu; futhi bamemezela kabanzi umlayezo wesithathu ngamandla. Ngabona ukuthi umlayezo wesithathu wawuyophela ngamandla nangokuqina okudlula kakhulu ukukhala kwaphakathi kobusuku.

Kulezi zigaba ezimbili, lokhu kungokwesibili lapho eqhathanisa khona umlando wethu eMthethweni weSonto ekupheleni kwezwe nomlando woKhalelo Lwaphakathi Kwamabili. Ngokokuqala, uthi iNgelosi Enamandla yesAmbulo 18 ihlangana neNgelosi Yesithathu njengoba uKhalelo Lwaphakathi Kwamabili lwahlangana neNgelosi Yesibili. Nakuba ebhekisa emlandweni wenhlekelele yoMthetho weSonto, kusobala ukuthi usebenzisa umlando weNgelosi Yesibili njengendawo yokubhekisela. Yimizlando ehambisanayo.

“Izinceku zikaNkulunkulu, zembathiswe amandla avela phezulu, ubuso bazo bukhanyisiwe, bukhazimula ngokuzinikezela okungcwele, zaphuma zenza umsebenzi wazo, zamemezela umlayezo ovela ezulwini. Imiphefumulo eyayihlakazeke kuyo yonke imizimba yenkolo yasabela ekubizweni, kanti abayigugu bakhishwa masinyane emabandleni agwetshelwe ukubhujiswa, njengoba uLoti wakhishwa masinyane eSodoma ngaphambi kokubhujiswa kwalo.”

Uma kukhulunywa ngobizo lokuphuma eBhabhiloni, noma ngabe ekupheleni kwezwe noma eMlayezweni weNgelosi Yesibili, uLoti uwuphawu lwalowo mlando kanye nokubhujiswa kweSodoma.

Uma uqonda kahle uDaniyeli 11, evesini 41 iNkosi yasenyakatho ingena ezweni elihle, futhi abaningi bayachithwa, kodwa “laba bayakuphunyuka esandleni sayo, u-Edomi, noMowabi, kanye nabakhulu babantwana bakwa-Amoni.” UMowabi no-Amoni bangabantwana bamadodakazi amabili kaLoti. Umndeni kaLoti umele labo abaphunyuka esandleni sobupapa ngesikhathi senhlekelele yoMthetho weSonto.

USister White usebenzisa lolu phawu. Amasonto awileyo amelwe nguLoti, futhi abayigugu basheshe bakhishwa emasontweni ayebekelwe ukubhujiswa, njengoba noLoti ashesha wakhishwa eSodoma ngaphambi kokubhujiswa kwaso. Abantu bakaNkulunkulu balungiselelwa futhi baqiniswa yinkazimulo enhle kakhulu eyehlela phezu kwabo ngobuningi obucebileyo, ibalungisela ukumelana nehora lokulingwa. Kwazwakala amazwi amaningi yonke indawo, ethi, “Nansi ukubekezela kwabangcwele; naba abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu.”

Ngenkathi ekhuluma ngokubizwa kokuphuma eBhabhiloni ekupheleni kwezwe, usebenzisa umlando woMyalezo weNgelosi yesiBili ngesikhathi samaMillerite ukuchaza lokho kubizwa. UMyalezo weNgelosi yesiBili uwukubizwa kokuphuma eBhabhiloni, futhi lo mlando ufanekisela umlando wenhlekelele yoMthetho weSonto.

Enye yezinkomba zeBhayibheli u-Ellen White azisebenzisayo ukuchaza lo mlando yindaba yaseSodoma neGomora. Sizofunda kuGenesis 19:1-11, okuyingxenye yendaba kaLoti.

Kwafika izingelosi ezimbili eSodoma kusihlwa; uLoti wayehlezi esangweni laseSodoma; uLoti esezibonile wasukuma wayozihlangabeza; wakhothama ngobuso bakhe phansi; wathi, Bhekani manje, makhosi ami, ngiyanincenga, phambukelani endlini yenceku yenu, nilale khona ubusuku bonke, nigeze izinyawo zenu, bese nivuka ekuseni kakhulu, niqhubeke nohambo lwenu. Zathi zona, Qhabo; kepha sizolala esigcawini ubusuku bonke. Waze wabancenga kakhulu; base bephambukela kuye, bangena endlini yakhe; wabenzela idili, wabhaka isinkwa esingenamvubelo, badla. Kodwa bengakakalali, amadoda omuzi, wona amadoda aseSodoma, ayizungeza indlu nxazonke, kokubili abadala nabancane, bonke abantu bevela kuzo zonke izingxenye zomuzi; amemeza kuLoti, athi kuye, Aphi amadoda angene kuwe kulobu busuku na? Wakhiphe eze kithi, ukuze siwazi. ULoti waphuma waya kubo emnyango, wavala umnyango emva kwakhe, wathi, Ngiyanincenga, bazalwane, ningenzi ububi obungaka. Bhekani manje, nginamadodakazi amabili angakaze azi indoda; ake ngiyanincenga, ngiwakhiphele kini, nenze kuwo njengokuhle emehlweni enu; kuphela kula madoda ningawenzi lutho; ngokuba yingakho engene ngaphansi komthunzi wophahla lwami. Base bethi, Suka lapho. Baphinda bathi, Lo muntu uze lapha ezohlala njengowezizwe, kanti ufuna ukuba ngumahluleli impela; manje sizokuphatha kabi wena kunabo. Bamcindezela kakhulu lowo muntu, uLoti, basondela ukuba baphule umnyango. Kodwa lawo madoda akwelula izandla zawo, amdotsela uLoti endlini kuwo, avala umnyango. Awashaya amadoda ayesemnyango wendlu ngobumpumputhe, kusukela komncane kuze kufike komkhulu; aze azikhathaza ngokufuna umnyango.

Ukuhlolwa Okuqhubekayo kanye Nesikhathi Sokulibala

USis' White ukhuluma ngenqubo yokuvivinya eqhubekayo ngesikhathi sikaKristu nangesikhathi samaMillerite, ebonisa inqubo yokuvivinya eqhubekayo kithi. Ku-Early Writings, ikhasi 259, uthi:

“Labo ababengayikuwamukela umlayezo kaJohane uMbhapathizi babengenakuzuza ezimfundisweni zikaJesu, futhi babengenakuzuza nasenkonzweni kaKristu eSanctuary eliphezulu.” Wabe esethi, “Labo abangazange bamukele uMlayezo WeNgelosi Yokuqala babengenakuzuza kuMlayezo WeNgelosi Yesibili, futhi babengenakuzuza nasesimemezelweni sokukhala kwaphakathi kobusuku.”

Kuleso siqephu esiku-Early Writings, 259, lapho umnyango uvalwa ngesikhathi sikaKristu, amaJuda asesebumnyameni obuphelele, eyizimpumputhe.

Umlando wobuMillerite woMngelosi wesiBili uwumlando kaLoti. Izingelosi ezimbili zifika emzini (uJuni 1842), uMyalezo woMngelosi wesiBili uyafika, uLoti azigodlise ubusuku bonke (iSikhathi Sokulibala). Kukhona ukwahlulela, bese kuthi umnyango uvalwe (Okthoba 22, 1844).

Sizobheka omunye umlando weBhayibheli lapho isikhathi sokulibala sihambisana noMlando wamaMillerite ngaphambi kokuba sihlanganise lokhu.

UMose, iNdawo Engcwele, kanye Nesikhathi Sokulibala

Umlandvo olandelayo ungokaMose emukela iziyalezo zokwakha indlu engcwele kanye noMthetho.

“Ngosuku lwesikhombisa, olwaluyiSabatha, uMose wabizelwa ukuba enyuke angene efwini. Ifu eliwugqinsi lavuleka phambi kwawo wonke u-Israyeli, nenkazimulo yeNkosi yaqhuma njengomlilo oqothulayo. ‘UMose wangena phakathi kwefu, wakhuphukela entabeni; uMose wahlala entabeni izinsuku ezingamashumi amane nobusuku obungamashumi amane.’ Patriarchs and Prophets, 313, 314.”

Izinsuku ezingamashumi amane zokulibala entabeni azizange zihlanganise izinsuku eziyisithupha zokulungiselela.

Phakathi nalo mlando, uMose wachitha izinsuku ezingama-46 emukela iziyalezo zokwakhiwa kwethempeli, okufanisa iminyaka engama-46 kusukela ku-1798 kuya ku-1844 lapho iNkosi yavusa ithempeli lamaMillerite, kanye neminyaka engama-46 yokwakhiwa kabusha kwethempeli nguHerode ephawulwe kuJohane 2:20, kanye nama-chromosome angama-46 ethempeli lomuntu. Phakathi nezinsuku eziyisithupha, uJoshuwa wayenoMose, futhi ndawonye badla imana baphuza emfuleni omncane owehla entabeni. UJoshuwa akangenanga efwini noMose kodwa wasala ngaphandle, edla futhi ephuza nsuku zonke ngesikhathi elindele ukubuya kukaMose, kuyilapho uMose azila ukudla phakathi nezinsuku ezingamashumi amane.

Ngesikhathi sokuhlala kwakhe entabeni, uMose wamukela iziqondiso zokwakhiwa kwendlu engcwele lapho ubukhona bukaNkulunkulu babuyobonakaliswa khona ngokukhethekile. “Mabangenzela indawo engcwele; ukuze ngihlale phakathi kwabo” (Eksodusi 25:8), kwakungumyalo kaNkulunkulu.

Yilapho sithola khona inombolo 46 ihlotshaniswa nokwakhiwa kwendlu engcwele.

Sizofunda kuEksodusi futhi siqaphele isikhathi sokulibala kule ndaba, njengoba sibonisa ngaphambili isikhathi sokulibala ngesikhathi sikaKristu, samaMillerite, nasekupheleni kwezwe. Isikhathi sokulibala siveza isimo esivumela ukuba uKhalelo Laphakathi Kwamabili lumenyezwe futhi luveze izigaba ezimbili zabakhulekeli. Ngaphandle kwesikhathi sokulibala, izimo eziqondisayo zalowo mlando bezingeke zibe khona ngalokho iNkosi efuna ukukufeza ngoKhalelo Laphakathi Kwamabili. Kumelwe sibone ukuthi isikhathi sokulibala simelelani.

Wasesethi kuMose: Khuphukela eNkosini, wena no-Aroni, noNadabi, no-Abihu, kanye nabadala bakwa-Israyeli abangamashumi ayisikhombisa; nikhuleke nikude. . . . UMose wathatha ingxenye yegazi, walifaka ezitsheni; enye ingxenye yegazi wayifafaza phezu kwe-altare. Wathatha incwadi yesivumelwano, wayifunda ezindlebeni zabantu; base bethi: Konke iNkosi ekukhulumileyo siyakukwenza, silalele. UMose walithatha igazi, walifafaza phezu kwabantu, wayesethi: Bhekani igazi lesivumelwano iNkosi esenzile nani ngawo onke la mazwi. Eksodusi 24:1, 6-8.

Lesi sikhathi sezinsuku ezingama-46, lesi Sikhathi Sokulinda, yisikhathi lapho iNkosi ingena esivumelwaneni nabantu.

Ingabe iNkosi yangena esivumelwaneni namaMillerite kulo mlando? Yebo.

Ingabe wangena esivumelwaneni nebandla lobuKristu ngePhentekoste ngesikhathi sikaKristu na? Yebo.

Ngakho-ke, lesi sikhathi sokulibala singesinye sezimpawu zomlando wokuthi iNkosi ingena esivumelwaneni nesizwe sabantu.

UJehova wathi kuMose: Khuphukela kimi entabeni, uhlale khona; ngizakunika izibhebhe zamatshe, nomthetho, nemiyalo engiyilobileyo, ukuze uyifundise bona. UMose wasukuma, kanye noJoshuwa inceku yakhe; uMose wasekhuphukela entabeni kaNkulunkulu. Wasesithi kumadoda amadala: Silindeleni lapha size sibuyele kini; bhekani, u-Aroni noHure bakhona kanye lani; uba loba ngubani elodaba, ake aye kubo. UMose wasekhuphukela entabeni, iyezi lasibekela intaba. Inkazimulo kaJehova yahlala phezu kwentaba iSinayi, iyezi layisibekela insuku eziyisithupha; kwathi ngosuku lwesikhombisa wabiza uMose ephakathi kweyezi. Ukubukeka kwenkazimulo kaJehova kwakunjengomlilo oqothulayo esiqongweni sentaba emehlweni abantwana bako-Israyeli. UMose wasengena phakathi kweyezi, wakhuphukela entabeni; uMose wasehlala entabeni insuku ezingamatshumi amane lobusuku obungamatshumi amane. U-Eksodusi 24:12-18.

Emlandweni kaMose, sibona isikhathi sokulibala. Ngalesi sikhathi, la mathebula amabili afanekisela isivumelwano, futhi iNkosi iyangena esivumelwaneni futhi inika uMose iziqondiso zokwakha ithempeli.

Kusukela ngo-1798 kuya ku-1844, kuleyo minyaka engama-46, iNkosi yayimisa ithempeli lamaMillerite ukuze ingene esivumelwaneni no-Israyeli wanamuhla.

Isikhathi esisanda kufunda ngaso ngoMose kanye nesikhathi sokulinda sabadala abangama-70 sibizwa ngokuthi iPentekoste emlandweni weBhayibheli—izinsuku ezingamashumi amahlanu emva kwePhasika. INkosi yayala u-Israyeli ukuba akhumbule iPentekoste kuze kube phakade. ETestamenteni Elisha, iPentekoste iyisihloko esigxilwe kuso ibandla lokuqala lamaKristu, likhumbula wona kanye lo mlando. Sithola izakhi ezifanayo ePentekosteni ngesikhathi sikaKristu, emlandweni wamaMillerite, futhi lezi zakhi ziyakuphindwa ekupheleni kwezwe.

IPentekoste Nesikhathi Sokulinda eTestamenteni Elisha

Ake sibheke iPhentekoste kuLuka 24:44-52, ngesikhathi sendaba yendlela eya e-Emawuse.

Ngaphambili kuLuka, abafundi ababili ababehamba noJesu bayamncenga ukuba ahlale nabo. IBhayibheli lisebenzisa igama elithi “hlala.” Kukhona isikhathi sokuhlala esimakiwe lapho, kodwa sifuna ukumaka esinye isikhathi sokuhlala kulo kanye lo mlando.

Wasesethi kubo [uJesu]: Lawa ngamazwi engakhuluma kini ngawo ngisesenani, ukuthi konke kumelwe kugcwaliseke okwalotshwa emthethweni kaMose, nakubaprofethi, nasemaHubweni, ngami. Wayesewavula umqondo wabo, ukuze baqonde imibhalo. Wasesethi kubo: Kunjalo njengoba kulotshiwe, nokuthi uKristu kwakumelwe ahlupheke, avuke kwabafuleyo ngosuku lwesithathu; nokuthi ukuphenduka nokuthethelelwa kwezono kushunyayelwe egameni lakhe phakathi kwezizwe zonke, kuqalwa eJerusalema. Nina ningofakazi balezi zinto. Futhi bhekani, ngithumela phezu kwenu isithembiso sikaBaba; kepha hlalani emzini waseJerusalema, nize nembathiswe amandla avela phezulu.

Isikhathi sokulinda siphawulwa ngomyalo wokulinda eJerusalema ukuze kutholakale amandla. Yilapho lapho ukunikezwa kwamandla komlayezo kwenzeka khona kumaMillerite.

Ukubambezele kusho ukulinda. “Ubusisiwe olindayo.” Ulindeleni? Amandla okunikezwa amandla.

Awukwazi ukuqonda ngokufanele ukunikwa amandla koMemezelo Laphakathi Kobusuku ngaphandle kokuba uqonde isikhathi sokulibala, lapho beyalwa khona ukuba balinde lawo mandla. Lokho kuyingxenye yendaba. Ukuze ukukhanya okumiswe ngemva kwakho kuqhubeke kukhanya, kumelwe uqonde wonke umlando.

Kungenzeka ukuthi awukakuboni okwamanje ukuthi lokhu kuholelaphi, kodwa kusasa kuzocaca.

Iziprofetho Ezintathu Nesikhathi Sokubambezeleka

Iziprofetho ezintathu zaholela amaMillerite ekungaqondeni kahle okwadala isikhathi sokulibala kanye nokudumala kokuqala. Lezi ziprofetho yilezo ezintathu ezifanayo uWilliam Miller athi wanikwa ukuqala kwazo: izinsuku eziyi-1335, eziyi-2520, kanye nezinsuku eziyi-2300.

Uma uqonda ukuthi isikhathi sokulibala siyingxenye ethile yoKhalela Lwaphakathi Kobusuku, kumelwe ubuze ukuthi yini eyaletha isikhathi sokulibala. Kwakuyilezi ziprofetho ezintathu zesikhathi: i-1335, i-2520, ne-2300.

Uma wenqaba isiprofetho sika-2520 nese-1335, uphika iMidnight Cry, bese uyawa uphume endleleni uye ezweni elibi elingezansi.

Yilapho konke lokhu kusiholela khona.

Bayalibala ngoba kufanele balindele amandla avela phezulu, futhi emlandweni wamaMillerite, lawo mandla ayeyisiKhalo Saphakathi Kwamabili.

Kepha nina hlalani emzini waseJerusalema, nize nembathiswe amandla avela phezulu. Wase ebakhiphela ngaphandle kwaze kwaba seBethaniya; waphakamisa izandla zakhe, wababusisa. Kwathi esababusisa, wahlukaniswa nabo, wenyuselwa ezulwini. Bamkhonza, babuyela eJerusalema benokuthokoza okukhulu. Luka 24:44-52.

IBethaniya liyidolobhana elingaphandle kweJerusalema, cishe ibanga lekhilomitha elilodwa nengxenye ukusuka emzini. Ezinsukwini zikaJesu, lokhu kwakuyibanga elikhulu eliphawulekayo, njengoba abantu babehamba ngezinyawo yonke indawo.

IBethaniya lisho ukuthi “Indlu Yabampofu.”

Indawo uJesu ayeyithanda kakhulu ukuba kuyo kwakuyiBethaniya, lapho kwakuhlala khona uLazaru, uMariya, noMarta.

Kuyaphawuleka ukuthi ukungena kokunqoba eJerusalema kuwumlando uSister White awusebenzisayo ukuchaza iMidnight Cry.

Ngaphambi kokuba uJesu angene eJerusalema ngeNgeno Yokunqoba, walibala eBethaniya, iNdlu Yabampofu. Kukhona isikhathi sokulibala esandulela iNgeno Yokunqoba, njengoba kukhona nesikhathi sokulibala esandulela Isililo Saphakathi Kwamabili. Lezi zindaba zomlando ziyahambisana, kodwa sisabhekene noLuka 24:44-52 nokulinda nokulibala eJerusalema.

Ku-Early Writings, ikhasi 247, ekhuluma ngomlando wamaMillerite, uDadewethu White uthi:

Abadumazekileyo babona emiBhalweni ukuthi babesenkathini yokulibala, nokuthi kwakumelwe balinde ngesineke ukugcwaliseka kombono. Ubufakazi obufanayo obabaholela ukuba balindele iNkosi yabo ngo-1843, babaholela ukuba bayilindele ngo-1844.

Ekukhaleni Kwamaphakathi Nobusuku, amaMillerite avulekelwa ukuqonda kwawo imiBhalo.

“Abadumazekileyo” bokudumala kokuqala babona emiBhalweni ukuthi babesesikhathini sokulibala, futhi ubufakazi obufanayo obabaholela ukuba bamemezele u-1843 njengonyaka wokubuya kweNkosi manje basebufakazela u-1844.

INkosi yayibenzeleni? Yavula ukuqonda kwabo. Lona ngumlando ohambisanayo nowabafundi.

Isikhathi SikaJakobe Sokulibala kanye Nesivumelwano

Kukhona isikhathi sokulibala endabeni kaJakobe. Lesi sikhathi sokulibala sikhanyisa amaqiniso amaningi esiprofetho, yize sizothinta ambalwa awo kuphela.

UGenese 28, kuqala evesini 10, ukhombisa ukuthi indaba kaJakobe imisa isithombe sangaphambili sokuphela kwezwe. Amadodana kaJakobe amele abayi-144,000 ekupheleni kwezwe.

UJakhobe wayenamadodana ngabesifazane abane—amakhosikazi amabili, uRaheli noLea, kanye nezincekukazi ezimbili. Kwadingeka asebenzele amakhosikazi akhe: izinsuku ezingu-2520 ngenxa kaLea nezinsuku ezingu-2520 ngenxa kaRaheli. Endabeni kaJakhobe, sibona womabili ama-2520, emele imibuso yaseNyakatho neyaseNingizimu.

UJakhobe uwuphawu lomlando wamaMillerite kanye nabayi-144,000. Indaba yakhe kufanele isinike ukukhanya thina ekupheleni komhlaba.

UJakhobe wase ephuma eBherishebha, walibangisa eHarani. Wafika endaweni ethile, walala khona ubusuku bonke, ngoba ilanga lase lishonile; wathatha amanye amatshe alendawo wawabeka abe yinsika yekhanda lakhe, walala phansi kuleyo ndawo ukuba alale. Wase ephupha, bheka, kwakukhona isitebhisi esimiswe emhlabeni, isiqongo saso sifinyelela ezulwini; bheka, izingelosi zikaNkulunkulu zazeniyuka zehla kuso. Futhi, bheka, iNkosi yayimi ngaphezu kwaso, yathi: NginguJehova uNkulunkulu ka-Abrahama uyihlo, noNkulunkulu ka-Isaka; izwe olele kulo ngiyakulunkulu lona kanye nenzalo yakho; nenzalo yakho iyakuba njengothuli lomhlaba, uyakusakazeka uye entshonalanga, uye empumalanga, uye enyakatho, uye eningizimu; futhi kuwe nasenzalweni yakho zonke izizwe zomhlaba ziyakubusiswa. Futhi, bheka, nginawe, ngiyakukulonda kuzo zonke izindawo lapho uya khona, ngiyakubuyisela futhi kuleli zwe; ngokuba angiyikukushiya ngize ngenze lokho engikukhulume kuwe ngakho.

UGenesise 28:10-15.

INkosi ingena esivumelwaneni noJakobe. Lapho iNkosi ingena esivumelwaneni noMose no-Israyeli, kuba khona isikhathi sokulibala; lapho ingena esivumelwaneni noJakobe, kuba khona isikhathi sokulibala; lapho ingena esivumelwaneni no-Israyeli wanamuhla emlandweni wamaMillerite, kuba khona isikhathi sokulibala; futhi lapho ingena esivumelwaneni nebandla lobuKristu ngePentekoste, kuba khona isikhathi sokulibala.

Kule ndaba, ngesikhathi sokulibala, iNkosi ivula ukuqonda kwabantu bayo eZwini layo, okufanekiselwa yisitebhisi esinezingelosi ezikhuphukayo nezehlayo—uphawu lokuxhumana phakathi kukaNkulunkulu nomuntu.

UJakobe wavuka ebuthongweni bakhe, wathi: “Ngempela uJehova ukule ndawo; mina bengingakwazi.” Wesaba, wathi: “Yeka ukuthi le ndawo yesabeka kanjani! Lena akusiyo enye into ngaphandle kwendlu kaNkulunkulu, futhi lokhu kuyisango lezulu.” UGenesise 28:16-17.

Ekukhaleni Kwangobusuku, izintombi ezingamaMillerite ziyavuka futhi ziba yiNdlu kaNkulunkulu. Ungena esivumelwaneni nazo, ezenza u-Israyeli wanamuhla.

UJakobe wavuka ekuseni kakhulu, wathatha itshe ayelibeke njengomqamelo wakhe, walimisa laba yinsika, wathela amafutha phezu kwalo. Wayesebiza igama laleyo ndawo ngokuthi iBethel; kepha igama lalowo muzi ekuqaleni lalinguLuze. UGenesise 28:18-19.

“ULuzi” uyaguqulwa. AmaMillerite ayengebona abantu bakaNkulunkulu ngo-1798. Umlando wamaMillerite ungumlando wokuthi Ungena kanjani esivumelwaneni nawo futhi awenze abe ngabantu Bakhe, ewaguqula esuka “eLuz” ewayisa “eBethel.”

UJakobe wenza isifungo, wathi: Uma uNkulunkulu eyakuba nami, angigcine kule ndlela engihamba ngayo, anginike isinkwa sokudla nezingubo zokugqoka, ukuze ngibuye endlini kababa ngokuthula, khona uJehova uyakuba nguNkulunkulu wami; naleli tshe engilibeke laba yinsika liyakuba yindlu kaNkulunkulu; nakho konke oyakunginika khona ngiyakukunika ngokuqinisekileyo okweshumi. Genesise 28:20-22.

Isifungo sikaJakobe singukungena esivumelwaneni. Ucela uNkulunkulu ukuba amgcine endleleni—ezindleleni zasendulo—futhi amnike isinkwa sokudla. AmaMillerite kufanele adle esawo isinkwa futhi angabuyeli ebuwuleni bamaProthestani.

Uma siqhubeka sidla isinkwa uNkulunkulu asinika sona, Uyoligcina isivumelwano Sakhe nathi. Isinkwa nezingubo esifungweni sikaJakobe kufanekisela amaqiniso aseShadini sango-1843, u-Ellen White awabiza ngokuthi iDwala leziKhathi—Izindlela Zasendulo nesinkwa.

“Iladi uJakobe alibona embonweni wasebusuku, isisekelo salo simi phezu komhlaba kanti isinyathelo salo esiphezulu sifinyelela amazulwini aphakeme kakhulu; uNkulunkulu uqobo phezu kweladi, nenkazimulo yaKhe ikhanya phezu kwaso sonke isinyathelo; izingelosi zenyuka zehla phezu kwaleli ladi lokukhazimula okukhanyayo, liwuphawu lokuxhumana okuqhubekayo okugcinwa phakathi kwaleli zwe nezindawo zasezulwini. UNkulunkulu ufeza intando yaKhe ngokusebenza kwezingelosi zasezulwini ekuxhumaneni okuqhubekayo nesintu.

Leli ladi lembula umgudu oqondile nobalulekile wokuxhumana nabakhileyo kulo mhlaba. Iladi lammela kuJakobe uMhlengi wezwe, ohlanganisa umhlaba nezulu. Wonke umuntu obonile ubufakazi nokukhanya kweqiniso futhi amukele iqiniso, evuma ukholo lwakhe kuJesu Kristu, uyisithunywa sevangeli ngomqondo ophakeme kunayo yonke walelo gama. Ungumamukeli wengebo yasezulwini, futhi kuwumsebenzi wakhe ukuyidlulisela, ukusakaza lokho akwamukelileyo.” Fundamentals of Christian Education, 270.

Lapho evula ukuqonda kwabo ngesikhathi sokulinda, ukwenza lokho ngokuthumela izingelosi zenyuka zehla esitebhisini.

Uma wamukele iqiniso, unomthwalo wokwabelana ngalo. Uma ugqwalisa umthwalo wakho, uba isitebhisi—umzila wokuxhumana. Sibizelwe ukuba sibe yilowo mzila.

“Isitebhisi sasimelela uKristu; unguye umzila wokuxhumana phakathi kwezulu nomhlaba, futhi izingelosi zenyuka zehle ekuxhumaneni okuqhubekayo nesintu esiwileyo. Amazwi kaKristu kuNathaniyeli ayehambisana nomfanekiso wesitebhisi, lapho ethi, ‘Ngiqinisile, ngiqinisile, ngithi kini: Kusukela manje niyakubona izulu livulekile, nezingelosi zikaNkulunkulu zenyuka zehla phezu kweNdodana yomuntu.’ Lapha uMhlengi uziveza njengaleso sitebhisi esiyimfihlakalo, esenza ukuxhumana phakathi kwezulu nomhlaba kube nokwenzeka.” Review and Herald, November 11, 1890.

UJakhobe unesikhathi sokulibala; uyahlala futhi uphupha ngesitebhisi, esimela iNkosi ivulela abantu baYo ukuqonda kweZwi laYo ngesikhathi sokulibala. Kulo mlando, iNkosi ingena esivumelwaneni nabantu baYo, ibasusa eLuzi ibenze iBethele—iNdlu kaNkulunkulu.

Umzila wokuxhumana omelwe yizingelosi ezenyukayo nezehlayo esitebhisini, esinguKristu, ubuye umelwe nakuZakariya. USister White uphawula ngalokhu ku-Review and Herald, Julayi 20, 1897, nakuba esebenzisa olunye uphawu.

“Abagcotshiwe abemi ngaseNkosini yomhlaba wonke banesikhundla esake sanikwa uSathane njengekherubi elimbozayo. Yizidalwa ezingcwele ezizungeze isihlalo sakhe sobukhosi.”

Bayini “abangcwele”? Izingelosi. “Ngabangcwele abazungeze isihlalo sakhe sobukhosi, iNkosi igcina ukuxhumana okuqhubekayo nabakhileyo emhlabeni.” Yilo iladi. Kuphela nje, lapha uDade White akayikusebenzisa iladi njengophawu.

“Amafutha egolide amele umusa uNkulunkulu agcina ngawo izibani zabakholwayo zinikeziwe, ukuze zingacwayizi zicime. Ukuba bekungekhona ukuthi la mafutha angcwele athululwa evela ezulwini emiyalezweni kaMoya kaNkulunkulu, amandla obubi ayeyoba nokubusa okuphelele phezu kwabantu.”

UNkulunkulu uyadelelwa lapho singazamukeli izimemezelo asithumela zona. Ngaleyo ndlela siyawenqaba amafutha egolide ayefisa ukuwathela emiphefumulweni yethu ukuze adluliselwe kulabo abasebumnyameni. Lapho kufika isimemezelo esithi, “Bhekani, umkhwenyana uyeza; phumani nimhlangabeze,” labo abangawamukelanga amafutha angcwele, abangaligcinanga ngomusa kaKristu ezinhliziyweni zabo, bayothola, njengezintombi eziyiziwula, ukuthi abakakulungeli ukuhlangabeza iNkosi yabo. Abanawo, ngaphakathi kwabo uqobo, amandla

okuthola lawo mafutha, futhi izimpilo zabo ziyachitheka. Kodwa uma kucelwa uMoya oNgcwele kaNkulunkulu, uma sincenga, njengoba kwenza uMose, sithi, “Ngibonise inkazimulo yakho,” uthando lukaNkulunkulu luyothululelwa ezinhliziyweni zethu. Ngamapayipi egolide, amafutha egolide ayodluliselwa kithi. “Akusikho ngamandla, noma ngobukrothi, kodwa kungoMoya wami, usho uJehova Sebawoti.” Ngokwamukela imisebe ekhanyayo yeLanga lokuLunga, abantwana bakaNkulunkulu bakhanya njengezibani emhlabeni.” Review and Herald, Julayi 20, 1897.

Endabeni kaJakobe, sinendaba yoMlando wamaMillerite. Kukhona isikhathi sokulibala, futhi ubona isitebhisi esimele ukuxhumana phakathi kweZulu noMhlaba.

UZakariya usitshela ngamapayipi amabili egolide. Isitebhisi sinezinsika ezimbili eziyinhloko eziseceleni, kodwa uZakariya uzibiza ngokuthi ngamapayipi amabili egolide.

Kufanele samukele izigijimi ezehla zisuka esitebhisini saseZulwini, bese sizidlulisela kwabanye. Uma senza lokho, siba yingxenye yesitebhisi, sibe yingxenye yenqubo yokudlulisa.

USista White uxhumanisa lokhu nomfanekiso wezintombi eziyishumi.

Emlandweni wamaMillerite, babegwalisa umfanekiso wemiBhangqwana Eyishumi. Isikhathi sokulinda sikaJakobe siyisikhathi sokulinda sikaMathewu 25 noHabakuki 2: “Noma umbono ubambezeleka, wulindele.”

Indaba kaJakobe nekaZakariya ziyizikhathi ezifanayo zokulibala.

Isikhathi sokulibala sikhomba, phakathi kwezinye izinto, ukuthi iNkosi isizokwandisa ukuqonda kwabalaneli baYo ngeZwi likaNkulunkulu. Uma ningemukeli lawo Mafutha aNgcwele, ningezintombi eziyiziwula.

Lapho usufinyelela kulo mlando, lapho umnyango uvalwa futhi wena ungumvirgo oyisiwula, uDade White uthi, “Amazwi adabukisa kunawo wonke ake ezwakala, ‘Angizange nginazi.’”

Aninakuhlukanisa isikhathi sokulibala kuMidnight Cry. Isikhathi sokulibala siveza ukuthululwa kukaMoya oNgcwele, okuvula ukuqonda kwabantu bakaNkulunkulu eZwini ngesikhathi seMidnight Cry futhi kunikeze amafutha ahlukana izintombi ezihlakaniphileyo kweziziphukuphuku.

Isikhathi Sokulinda Nomlingo Omkhulu Kakhulu Wokugcotshwa KukaKristu

Kukhona isikhathi sokulinda lapho uKristu enza isenzo saKhe esiyisiphetho sobukhosi baKhe—ukuvusa uLazaru.

UJesu wamukela lo mbiko othi, “ULazaru uyagula. Woza, umnakekele.” Kodwa uJesu akahambanga ngokushesha.

UDade White uthi abafundi bakhubeka ngalokhu. Bazibuza ukuthi kungani engayi ukusiza umngane waKhe, noma abonakalise amandla aKhe njengoMesiya. Kodwa walibala.

“Ekubambezeleni Kwakhe ukuza kuLazaru, uKristu wayenenhloso yesihe kulabo ababengamamukelanga. Walibala, ukuze ngokuvusa uLazaru kwabafuleyo anike abantu Bakhe abanenkanuko yokuqina, abangakhohlwayo, obunye futhi ubufakazi bokuthi ngempela wayengu ‘ukuvuka, nokuphila.’ Wayengathandi ukulahla lonke ithemba ngabantu, izimvu ezimpofu, ezizulazulayo zendlu ka-Israyeli. Inhliziyo Yakhe yayidabuka ngenxa yokungaphenduki kwabo. Esiheni Sakhe wahlela ukubanika obunye futhi ubufakazi bokuthi wayenguMbuyiseli, Lowo okunguye yedwa owayengaletha ukuphila nokungafi ekukhanyeni. Lokhu kwakuzoba ubufakazi abapristi ababengenakubuchaza ngokungeyikho. Yilesi isizathu sokubambezeleka Kwakhe ukuya eBethaniya.” The Desire of Ages, 529.

Wabambezela ukuze abanike obunye ubufakazi bokuthi wayenamandla okuvusa abafuleyo baphile.

Lesi simangaliso esiphethe umqhele, ukuvuswa kukaLazaru, sabeka uphawu lukaNkulunkulu emsebenzini waKhe nasekuzimangaleleni kwaKhe kobuNkulunkulu.

Ngesikhathi Sokumemeza Kwaphakathi Kobusuku, iNkosi ivusa izintombi ezihlakaniphileyo. Lokhu kungumfanekiso wenqubo yokubekwa uphawu. AmaMillerite ayebekwa uphawu, enikeza umfanekiso wokubekwa uphawu kwabayi-144,000.

Isifundo kaLazaru iwukuthi uKristu angathatha umuntu ofile ngeziphambeko nangezono, amlethe ekuphileni.

Endimeni kaLazaru, uKristu uchaza ukufa njengokulala.

Bonke balele. Uyalibala. Uzakumvusa uLazaru, abalethe ekuphileni futhi abeke uphawu lwaKhe phezu kwabo. Lesi yisimangaliso saKhe esiyinqophamlando.

Emlandweni wethu, lapho Ebeka uphawu kwabayi-144,000, Uyabaphakamisa babe yisibonakaliso.

UZakariya uthi lesi sibhengezo sinjengamatshe ayigugu emqheleni. Lesi yisenzo saKhe sokugcotshwa ngomqhele.

Ngokuthululwa nokwambulwa kweqiniso emlandweni wamaMillerite, isikhathi sokulibala siphawula lapho iNkosi yambula khona iqiniso. Isitebhisi, esinezingelosi ezikhuphukayo nezisehlayo, siyindawo lapho inqubo yokubekwa uphawu yenzeka khona.

Ukungena Kwenkosi Ngokunqoba kanye NokuMemeza Kwaphakathi Kwamabili

Manje sibheka UkuNgena Kokunqoba. Qaphelani ukuthi uDade White ukufanisa nani UkuNgena Kokunqoba encwadini ethi Spirit of Prophecy, umqulu 4, ikhasi 250.

“Isimemezelo saphakathi kwamabili asizange siphathwe kakhulu yizingxabano, nakuba ubufakazi bemibhalo babucacile futhi buphelele. Kwahamba naso amandla acindezelayo anyakazisa umphefumulo. Kwakungekho kungabaza, kungekho kubuza. Ngesikhathi sokungena kukaKristu ngokunqoba eJerusalema, abantu ababebuthene bevela kuzo zonke izingxenye zezwe ukugcina umkhosi, bathuthelaka eNtabeni yemiNqumo; kwathi lapho sebehlanganyela nesixuku esasihambisa uJesu, babamba ugqozi lwaleso sikhathi, base besiza

ekwandiseni ukumemeza, ‘Ubusisiwe ozayo egameni leNkosi!’ [Mathewu 21:9.]
Ngokufanayo, nabangakhulwayo ababethuleleka emihlanganweni yama-Adventist—abanye beqhutshwa ilukuluku, abanye beze nje ukuzoklolodela—bezwa amandla aqinisekiswa aye-hambisana nesigijimi esithi, ‘Bhekani, uMyeni uyeza!’”

Ukungena Kokunqoba kufanekisela iSikhalo Saphakathi Kwamabili.

Masifunde lokho uDade White akushoyo ngokungena kokunqoba kuyi-The Youth Instructor, Februwari 21, 1901.

“Isikhathi sokungena kukaKristu eJerusalema sasiyisikhathi esihle kunazo zonke sonyaka. Intaba yemiNqumo yayisibekwe ngotshani obuluhlaza, futhi amahlathi ayo ayemahle ngemithi enamaqabunga anhlobonhlobo. Ezindaweni ezizungeze iJerusalema abantu abaningi babefikile emkhosini benesifiso esijulile sokubona uJesu.”

Kungani? Ngoba bezwile ngoLazaru.

“Isimangaliso esivelele kakhulu soMsindisi, sokuvusa uLazaru kwabafuleyo, sasibe nomthelela omangalisayo kubantu, futhi isixuku esikhulu, esigcwele ukulangazelela, sadonselwa endaweni lapho uJesu ayesahleli khona.”

Ngakho-ke, Uyalibala eBethani ngaphambi kokungena Kwenkazimulo.

Lokhu kubhekisela esikhathini sokulinda.

Ntambama yayisichitheke ingxenye ngesikhathi uJesu ethuma abafundi bakhe emzaneni waseBethfage, ethi: “Hambani niye emzaneni ophambi kwenu, khona manjalo nizakufica imbongolo iboshiwe, nethole layo kanye nayo: zikhululeni, nizilethe kimi. Uma umuntu ethi ulutho kini, niyakuthi, INkosi iyazidinga; khona manjalo uyakuzithumela.”

“Kwaba ngokokuqala ngesikhathi senkonzo yaKhe uKristu evuma ukugibela, futhi abafundi bakuhumusha lokhu njengophawu lokuthi wayesezomemezela amandla nobukhosi baKhe, futhi athathe isikhundla saKhe esihlalweni sobukhosi sikaDavide. Ngokujabula bawufeza lowo myalo. Bayithola inkonyane, bayikhulula, bayiletha kuJesu, owahlala phezu kwayo. Ngesikhathi uJesu ehlala phezu kwaleso silwane, umoya wagcwala ukumemeza kokudumisa nokunqoba. Wayengenalo uphawu lwangaphandle lobukhosi, engagqokile izingubo zombuso, futhi engalandelwa amasosha. Kodwa wayezungezwe yisixuku esashukuniswa ukulindela okukhulu. Wayesanda ukuvusa abafuleyo. Abantu babecabanga ukuthi wayeza ukuba nguMsindisi ka-Israyeli. Babengobani laba bantu?”

Abaningi bayazithopha ngokuthi ihora lokukhululwa kuka-Israyeli seliseduze. Emicabangweni yabo babona ibutho lamaRoma lihlahakazekile, lixoshiwe eJerusalema, nesizwe samaJuda sesiphinde sakhululeka ejokeni lomcindezeli. Kusukela ezindebeni kuya ezindebeni kudluliselwa umbuzo othi, “Ngalesi sikhathi uyakubuyisela futhi yini umbuso ku-Israyeli na?” Abaningi esixukwini bakhumbula izwi lomprofethi: “Jabula kakhulu, ndodakazi yaseSiyoni; memeza, ndodakazi yaseJerusalema: bheka, inkosi yakho iza kuwe; ilungile, inokusindisa; ithobekile, igibele imbongolo.” Lowo nalowo uzama ukwedlula omunye ekuphenduleni okwedlule kokuprofetha. Ukumemeza kunanela ezintabeni nasezigodini, “Hosana eNdodaneni

kaDavide;”—Ukukhala Kwaphakathi Kwamabili—“Ubusisiwe ozayo egameni leNkosi; hosana kweliphezulu.”

Akukho ukukhala noma ukulila okwazwakala kulowo mphakathi. Labo ababekade beyizimpumputhe, kodwa amehlo abo ayesephulukisiwe yiNdodana kaNkulunkulu, bahola phambili.

Ubani ohola indlela? Labo ababekade bengabakaLawodikeya.

Basondela kuJesu, kuyilapho omunye ayemvusile kwabafuleyo eholo isilwane ayesigibele. Labo abake baba yizithulu nezimungulu, kodwa manje sebephulukisiwe, basiza ukukhulisa amaHosana entokozo. Izinyonga, manje sezihamba, zaphula amagatsha esundu zawasakaza endleleni yakhe.

“Owayenochoko, owake wavinjelwa emphakathini, wayelapho, esehlazwe ngamandla oMsindisi. Wabeka ingubo yakhe endleleni yoMsindisi, ememeza ethi, ‘Bongani kuJehova; ngokuba muhle; ngokuba umusa wakhe umi kuze kube phakade.’”

Lowo owayelapheka emadlozini wayekhona lapho, manje esengqondweni yakhe ephelele, enezela ubufakazi bakhe: “INkosi ingenzele izinto ezinkulu, engijabula ngazo.”

Abafuleyo ababevusiwe babekhona, bemdumisa. Umfelokazi nentandane balandisa ngemisebenzi Yakhe emangalisayo. Abantwana abancane, labo ababephulukiswe ezifweni, nalabo ababebuyiswe ethuneni, bahlakaza indlela yoMhlengi ngamagatsha esundu nezimbali.

Ngakho-ke, uJesu uyalibala eNdlini Yabampofu, ebhekisela eSikhathini Sokulibala.

Kungani? Ngoba usezothulula uMoya waKhe oNgewele futhi avule ukuqonda kwabo, ebhekisela esiKhalweni Saphakathi Kwamabili.

Kule ndaba, Uyeza njengeNkosi, okubhekisela ku-Okthoba 22, 1844. Ingabe uJesu uza ukwamukela umbuso ngo-Okthoba 22, 1844 na? Yebo.

Lokhu ngukungena kokuNqoba, futhi kukhona abayophakamisa isiLilo Saphakathi Kobusuku.

Bangobani laba bantu? Yiyo labo abaguqulwe ngamandla kaKristu.

Umlayezo wokulunga kukaKristu, amandla Akhe okusiguqula sisuke ekubeni izimpumputhe siye ekuboneni, sisuke ekufeni siye ekuphileni, sisuke ebulepheni siye ebumsulweni, uthwalwa emlandweni wokungena kokuNqoba, okuwuphawu olwandulela Isililo Saphakathi Kwamabili. Yini ethwala lowo mlayezo?

UKristu ugibele phezu kwani? Embongolweni. KunguMyalezo wobuSulumane othwala umlayezo wokulunga kukaKristu.

Ngo-1840, ukugunyazwa koMyalezo Wengelosi Yokuqala kwakuxhumene nokubanjwa kwe-Islam. Umlayezo Wokuqala uholela koMyalezo Wesibili; angehlukaniswe.

Umlayezo Wokuqala uthwala Umlayezo Wesibili.

Umlayezo Wokuqala waqinisekiswa lapho ubuSulumane bunqandwa, kugcwaliseka isiprofetho. Lokhu kuqinisekiswa kwanika amandla Umlayezo Wengelosi Yokuqala futhi kwaholela ekutheni amaProthestani avale iminyango yawo ngokumelana nawo.

Ukuvalwa kweminyango ngamasonto obuProthestani kwakuwukwenqatshwa koMyalezo we-Islam.

Umlando wamaMillerite ungumfanekiso wangaphambili womlando wethu.

Umlayezo wokulunga kukaKristu esikhathini sokubekwa uphawu kwabayi-144,000, lapho iNkosi ithululela uMoya wayo oNgcwele futhi ivulela amaLaodikea kanye nabanochoko be-Adventism imiBhalo, uphinde uthwalwe yimbongolo—uMlayezo wobuSulumane.

Ehlobo nasekwindla ka-1844 kwamenyezelwa isimemezelo esithi, “Bhekani, uMyeni uyeza.” Kwase kuvela izigaba ezimbili ezimelelwa izintombi ezihlakaniphileyo neziyiziwula—esinye isigaba esasibheke ngokuthokoza ukubonakala kweNkosi, nesasizilungiselela ngenkuthalo ukuyihlangabeza; esinye isigaba esasithi, sithonywe ukwesaba futhi senza ngokushukunyiswa okungazelelwe, saneliseka ngemfundiso nje yeqiniso, kodwa sintula umusa kaNkulunkulu. Emfanekisweni, lapho umyeni efika, “ababelungele bangena naye emshadweni.” Ukuza komyeni, okukhulunywa ngakho lapha, kwenzeka ngaphambi komshado. Umshado umelela ukwamukela kukaKristu umbuso waKhe. . . . The Great Controversy, 427

Ukungena Kokunqoba ukufika kweNkosi. Ngo-Okthoba 22, 1844, yemukela uMbuso. Lokhu kungukuNgena Kokunqoba.

Kungalesi sikhathi lapho lezi zigaba ezimbili zibekwa uphawu esiphethweni sazo.

Isimemezelo esithi, “Bhekani, uMyeni uyeza,” ehlobo lika-1844, yaholela izinkulungwane ekulindeleni ukuza kweNkosi ngokushesha. Ngesikhathi esimisiwe uMyeni wafika, hhayi emhlabeni, njengoba abantu babelindele, kodwa kuMdala Wezinsuku ezulwini, emshadweni, ekwamukeleni umbuso waKhe. “Ababelungile bangena naYe emshadweni; nomnyango”—kwenzekani?—“wawalwa.” Kwakungafanele babe khona mathupha emshadweni; ngokuba wona wenzeka ezulwini, kuyilapho bona besemhlabeni. Abalandeli bakaKristu kufanele “balindele iNkosi yabo, lapho Iyobuya emshadweni.” Luka 12:36. Kodwa kufanele baqonde umsebenzi waKhe, futhi baMlandele ngokukholwa njengoba engena phambi kukaNkulunkulu. Kungalo mqondo lapho kuthiwa bangena emshadweni.” Impikiswano Enkulu, 427.

Izikhombo Zemibhalo Eziphathelene Nesikhathi Sokulinda

Imibhalo embalwa igcizelela isikhathi sokulibala. Sizoyihamba ngokushesha bese siphetha ngesitatimende sikaDade White.

Kwathi esalibala umkhwenyana, bonke baazela balala. Mathewu 25:5.

Khona lapha, Mashi 22, 1844, kubhekiselwa esikhathini sokulinda.

UMashi 22, 1844, akusona isibikezelo sesiprofetho seBhayibheli. Kuwusuku amaMillerite angaluqonda ngokungeyikho, kodwa lwaveza ukudumazeka kokuqala futhi lwaphawula isikhathi sokulibala.

ImiBhalo ayisho ukuthi uNkulunkulu nguye odala isikhathi sokulibala. Yikungaqondi kwabantu okukudalayo: ‘Noma umbono ulibala, wulindele, ngokuba awuyikulibala, awuqambi amanga.’

Ubusisiwe olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu. Kepha hamba ngendlela yakho kuze kube sekupheleni; ngoba uyakuphumula, ume esabelweni sakho ekupheleni kwezinsuku. Daniyeli 12:12-13.

Ungakufunda lokhu ngezindlela ezimbili. Noma ngabe yikuphi:

Ubusisiwe olindayo, futhi ubusisiwe ofikayo ku-1335. Kepha hamba indlela yakho kuze kube sekupheleni; ngokuba uyakuphumula, futhi ume esabelweni sakho ekupheleni kwezinsuku.

Isibusiso sokufinyelela ku-1335 asigcini nje ngokufinyelela ekupheleni kwesiprofetho sesikhathi. U-1335 uphela ngo-1843 eShadini. Isibusiso asisona nje ukuphela kwesiprofetho, kodwa siyisipiliyoni sesikhathi sokubambezeleka. Isibusiso senzeka phakathi kweSikhathi Sokubambezeleka no-Okthoba 22, 1844. Yilapho okufanele ulinde khona. “Ubusisiwe olindayo.”

Ngakho-ke iNkosi iyakulinda, ukuze ibe nomusa kini; futhi ngakho-ke iyakuphakanyiswa, ukuze ibe nesihawu kini; ngokuba iNkosi inguNkulunkulu wokwahlulela; babusisiwe bonke abayilindelayo. Isaya 30:18.

Ukulinda kusukela eSikhathini Sokubambezeleka kuya ku-22 Okthoba 1844. Uma umlindle Yena, uyakubusiswa.

Ngokuba umbono usekhona okwaleso sikhathi esimisiwe, kodwa ekugcineni uyakukhuluma, ungabi ngamanga; noma ulibala, wulindele; ngokuba uyakufika impela, awuyikulibala. Habakuki 2:3.

Kwaba ukungaqondi kwamaMillerite okwaletha isikhathi sokulibala. Umbono ungowesikhathi esimisiwe—u-Okthoba 22, 1844. Awuzukukhohlisa, kodwa nizocabanga ukuthi uyalibala ngenxa yokungaqondi.

Ingabe iNkosi yaklama ukungaqondi? Yebo. USister White usho kanjalo.

INkosi yaveza ukungaqondakali ngeShadi lika-1843. UWilliam Miller wathi akakaze asho ngokunqumayo u-1843, kodwa ngo-1843 abazalwane bamcela ukuba asuse elithi “uma” futhi abeke u-1843 njengophawu lwendlela. USister White uthi lolu wuphawu lwendlela olungokwesiprofetho, ukugcwaliseka kukaHabakuki 2. Lolu phawu lwendlela, ngokumisa ngokuqinile u-1843, lwaveza isikhathi sokulibala.

“Abusisiwe amehlo abona izinto ezabonwa ngowe-1843 nangowe-1844. Isigijimi sanikezwa. Futhi akufanele kube khona ukulibala ekuphendeni lesi sigijimi, ngoba izibonakaliso zezikhathi ziyagcwaliseka; umsebenzi wokuphetha kufanele wenziwe. Umsebenzi omkhulu uzokwenziwa ngesikhathi esifushane. Ngokushesha kuyakunikezwa isigijimi ngokuqokwa

kukaNkulunkulu esiyokhula sibe yisikhalo esikhulu. Khona-ke uDaniyeli uyakuma esabelweni sakhe, anike ubufakazi bakhe.” Manuscript Releases, umqulu 21, 437.

Qaphelani uDaniyeli 12:12-13: “Ubusisiwe olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlano.”—“Ubusisiwe ofinyelela ku-1335. Ubusisiwe ofinyelela ku-1843,” yilokho ivesi 12.

Ivesi 13:

Kepha hamba ngendlela yakho kuze kube sekupheleni; ngokuba uyakuphumula, ume esabelweni sakho ekupheleni kwezinsuku. Daniyeli 12:12-13.

USista White uhlanganisa ndawonye amavesi 12 no-13, ethi isibusiso sama-1335 sigwaliseka ngowe-1843 nangowe-1844. Akukhulunywa ngephuzu lesikhathi, kodwa kukhulunywa ngalabo abalindela Ukungena Ngokunqoba eJerusalema kukaKristu, abaqaphela izingelosi zenyuka zehle esitebhisini, futhi bangena esivumelwaneni neNkosi lapho ibanika izibhebhe ezimbili zesivumelwano.