

UMoya Wesiprofetho: Ukuhola Nokufundisa

Amatafula Amabili kaHabakuki

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Amatafula Amabili KaHabakuki 3 kwangu-95

Isingeniso: Isisekelo Sezibhebhe Ezimbili ZikaHabakuki

Lolu chungechunge lubizwa ngokuthi Amatafula Amabili kaHabakuki. Kuze kube manje, besilokhu sithatha amaqiniso athile kumaShadi ka-1843 noka-1850, hhayi ngenhloso yokuwavikela ngokweBhayibheli kulesi sigaba, kodwa ukuze simise ukuthi u-Ellen White uyawasekela la maqiniso. Ukuma kwethu ukuthi, uma wenqaba la maqiniso ayisisekelo, ngesikhathi esifanayo wenqaba noMoya Wokuprofetha. Sifuna ukukubeka lokho embhalweni kuqala.

Ukubuyekezwa Komlando WamaMillerite kanye Nokukhala Kwaphakathi Kwamabili

Esethulweni sethu sokuqala, saveza umlando wamaMillerite, izimpawu zendlela kusukela ku-1798 kuya ku-1844. Esethulweni sethu sokugcina, sabhekisisa ngokuseduze umlando kusukela esikhathini sokulibala kuze kube ukuvalwa komnyango ngo-Okthoba 22, 1844, sikhomba lesi sikhathi njengeSikhalo Saphakathi Nobusuku. ISikhalo Saphakathi Nobusuku sangena emlandweni eMhlanganweni Wekamu lase-Exeter, Agasti 12–17, 1844, saqhubeka kwaze kwaba ngo-Okthoba 22, 1844. Isikhathi sokulibala, esaqala ngoMashi 1844, siyingxenye yeSikhalo Saphakathi Nobusuku kanye nenqubo yokuhlaza eyalungiselela abantu ukuba bamemezele umlayezo waso.

Besinethemba ukumisa lokhu ezinhliziyweni nasezingqondweni zenu izolo. Yonke imifanekiso eseZwini likaNkulunkulu yezikhathi zokulibala ikhuluma ngokuphela kwezwe. U-Ellen White, ephawula ngo-1 Korinte 10:11, uthi, “Ngamunye wabaprofethi basendulo wakhuluma kakhulu ngosuku lwethu kunangezinsuku ababephila kuzo.” U-1 Korinte 10:11 uthi, “Manje zonke lezi zinto zabelela bona zaba yizibonelo; zalotshwa kube yisixwayiso kithi, esehlelwe yikuphela kwezwe.” Umlando wamaMillerite ungumlando walokho okuyokwenzeka ekupheleni kwezwe. Yonke le milando yeBhayibheli yesikhathi sokulibala kanye nalokho okulandela emva kwaso iyisibonelo salokho okwakuzokwenzeka esikhathini sokulibala samaMillerite naseKhaleni Lobusuku. Sidinga ukuziqonda lezi zinto ngoba umlando uyakuphindwa.

I-2520: Ukuvunywa Kuka-Ellen White

Besilokhu sibhekene nendaba yokuqala kulemiShadi, nakuba singakhulumanga kakhulu ngayo. Imfundiso yokuqala esifuna ukuyikhombisa ukuthi u-Ellen White uyisekela ngokucacile ngowe-2520. Izethulo ezimbili zokuqala zazihlelwe ukusiholela lapha. Kusasa ekuseni, sizoqala ukucabangela i-Daily kuleShadi.

Ukukhumbula Ukuhola Nokufundisa KweNkosi

Ake siqale nge-Life Sketches, ikhasi 196: “Asinalutho okumelwe silesabe ngekusasa, ngaphandle kokuba siyokhohlwa indlela iNkosi esihole ngayo, nemfundiso yayo emlandweni wethu odlule.” Okuwukuphela kwento umKristu okumelwe ayesabe ngekusasa ukuphambuka endleleni nokulahleka. Into okumelwe yesatshwe ukungawutholi ukuphila okuphakade. Lapha, uDade White uthi asinalutho okumelwe silesabe ngekusasa ngaphandle kwezinto ezimbili. Lesi yisahluko esivamile eMoyeni Wesiprofetho e-Adventism, kodwa akuvamile ukuzwa noma ubani echaza ngokuningiliziwe ukuthi ukuhola okunjani nokuthi yiziphi izimfundiso abhekisela kuzo.

Sizobonisa ukuthi lokho kuholwa akubhekisayo kungumlando Wokukhala Kwaphakathi Kwamabili. Emlandweni Wokukhala Kwaphakathi Kwamabili, uKristu wayehola ngesikhathi sokulibala, ekufikeni nasekumemezelweni koKukhala Kwaphakathi Kwamabili, nasekuvalweni komnyango ngo-Okthoba 22, 1844. Wahlela lowo mlendo ukuze ukhiqize abantu ababengangena ngokukholwa kanye Naye eNdaweni Engcwelengcwele Kakhulu. Kufanele sesabe ukukhohlwa lowo mlendo othile, kanye nezimfundiso Zakhe.

Sizobonisa ukuthi kukhona imfundiso ethile eyaveza Isimemezelolo Saphakathi Nobusuku. Leyo mfundiso yayingeyona ukuwa koMbuso wama-Ottoman ngo-Agasti 11, 1840, futhi yayingeyona imfundiso ngesimo sabafuleyo, eyavela emlandweni woMyalezo weNgelosi Yesibili emlandweni wamaMillerite. Kwakuyimfundiso ethile emlandweni wamaMillerite eyaveza Isimemezelolo Saphakathi Nobusuku, lapho iNkosi yahola khona, futhi asinakho okumele sikwesabe ngekusasa ngaphandle kokuba sikhohlwe ukuhola kwaYo nemfundiso yaYo.

Siphakamisa ukuthi uphawu kokubili lokubahola kwaKhe nokufundisa kwaKhe luyiSikhalo Saphakathi Kwamabili. Ake siphinde sifunde lesi siqephu embonweni wokuqala ka-Ellen White: “Kule ndlela abantu be-adventi babehambele emzini owawusekugcineni kwendlela. Babenokukhanya okukhazimulayo okumisiwe emva kwabo ekuqaleni kwendlela, ingelosi eyangitshela ukuthi kwakuyisikhalo saphakathi kwamabili. Lokhu kukhanya kwakukhanya kuyo yonke indlela, futhi kwakukhanyisa izinyawo zabo, ukuze bangakhubeki. Uma babegcina amehlo abo egxile kuJesu, owayengaphambi kwabo nje, ebahola eya emzini, babephephile. Kodwa ngokushesha abanye bakhathala, bathi umuzi wawusekude kakhulu, nokuthi babelindele ukuthi ngalesi sikhathi base bewungene. Khona-ke uJesu wayebabakhuthaza ngokuphakamisa ingalo yaKhe yokunene ekhazimulayo, kwase kuphuma ekhalweni laKhe ukukhanya okwakuzulazula phezu kweqembu le-adventi, base bememeza bathi, ‘Haleluya!’ Abanye ngokunganaki bakuphika ukukhanya okwakungemva kwabo, bathi kwakungeyena uNkulunkulu owayebaholile wabakhipha baze bafika kangaka.”

Bayayiphika iSililo Saphakathi Kobusuku, futhi maqondana neSililo Saphakathi Kobusuku, baphikisa ngokuthi iNkosi yayingabaholi eSililweni Saphakathi Kobusuku. Bayakuphika ukuhola kukaNkulunkulu eSililweni Saphakathi Kobusuku. “Ukukhanya okwakungemva kwabo kwacima, kwashiya izinyawo zabo ebumnyameni obuphelele, bakhubeka, balahlekelwa ukubona umgomo noJesu, base bewa besuka endleleni, behlela ezweni elimnyama nelibi elingezansi.”

Ukukhala Kwasemini Phakathi Kobusuku Kumongo Wakho

Sizophinde siphinde sibheke umlando woMkhosi Waphakathi Kwebusuku ukuze siwubeke esimweni sawo ngaphambi kokuba sibhekane no-2520.

Kusukela ku-The Great Controversy, amakhasi 391–395: “Lapho isikhathi sidlula lapho ukufika kweNkosi kwaqala ukulindelwa ngaso okokuqala, entwasahlobo ka-1844,”—lesi yisikhathi sokulibala, ukudumala kokuqala—“labo ababebheke ngokukholwa ukubonakala Kwayo bahlala isikhashana behilelekile ekungabazeni nasekungaqiniseki. Ngenkathi izwe lalibabheka njengabanqotshwe ngokuphelele futhi njengababevezwe ukuthi bebelokhu bebambelele enkohlisweni, umthombo wenduduzo yabo wawuseyiZwi likaNkulunkulu. Abaningi baqhubeka behlola imiBhalo, bephinde behlolisisa ubufakazi bokukholwa kwabo futhi befunda ngokucophelela iziprofetho ukuze bathole ukukhanya okwengeziwe.”

Uma abaningi benza lokhu, lokho kusho ukuthi kwakukhona abathile ababengakwenzi. Akusho ukuthi “bona”; kusho ukuthi “abangingi”—lapha kunezigaba ezimbili. “Ubufakazi beBhayibheli obabusekela isikhundla sabo babubonakala bucacile futhi buphetha. Izibonakaliso ezazingeke ziphuthelwe zakhomba ukuthi ukuza kukaKristu kuseduze. Isibusiso esikhethekile seNkosi, kokubili ekuphendukeni kwezoni nasekuvuselelweni kwempilo yokomoya phakathi kwamaKristu, sasifakazile ukuthi umlayezo wawungowaseZulwini. Futhi nakuba abakholwayo babengenakukuchaza ukudumala kwabo, bazizwa beqinisekile ukuthi uNkulunkulu wayebaholile ekuhlengenwe nakho kwabo okwedlule.

Kuhlanganiswe neziprofetho ababezibheke njengokuthi zisebenza esikhathini sokuza kwesibili kwakukhona ukufundiswa okwakuhlelwe ngokukhethekile ukuze kuhambisane nesimo sabo sokungaqiniseki nokulindela okukhulu, futhi kubakhuthaze ukuba balinde ngesineke ekukholweni ukuthi lokho okwamanje kwakumnyama ekuqondeni kwabo kuyakucaciswa ngesikhathi esifaneleyo.

Kuleyo ndima, kuthiwa, “Kuhlanganiswe neziprofetho ababezibheka njengokusebenza esikhathini sokuza kwesibili . . .” Yiziphi iziprofetho ababezikholelwa ukuthi zisebenza ekuzeni Kwesibili? I-2520, i-2300, kanye ne-1335. Babekhohlelwa ukuthi zonke lezi ziprofetho ezintathu zesikhathi zaziphela ngo-1843, futhi lokho kwakungokuza Kwesibili.

Phakathi kwalezi ziprofetho kwakukhona leso sikaHabakuki 2:1–4: “Ngiyakuma embhoshongweni wami wokulinda, ngizibeke phezu kwenqaba, ngibheke ukubona lokho Ayakukusho kimi, nokuthi mina ngiyakuphendula ngani lapho ngisolwa. INkosi yangiphendula, yathi: Bhala umbono, uwenze ucace ematsheni okubhalela, ukuze ofundayo agijime. Ngokuba umbono usewokwesikhathi esimisiwe, kepha ekugcineni uyakukhuluma, ungalahlali amanga; noma ubambezeleka, wulindele, ngokuba uyakufika impela, awuyikuphuza ukufika. Bheka, umphefumulo wakhe ozikhukhumezayo awuqondile ngaphakathi kwakhe; kodwa olungileyo uyakuphila ngokukholwa kwakhe.”

Kusukela ngowe-1842, isiqondiso esinikezwe kulesi siprofetho sokuba “bhala umbono, uwenze ucace ematsheni, ukuze ofundayo agijime,” saphakamisa kuCharles Fitch ukulungiswa kweshadi lesiprofetho lokuchaza imibono kaDaniyeli neSambulo. Ukushicilelwa kwaleli shadi kwathathwa

njengokugcwaliseka komyalo owanikezwa uHabakuki. Nokho, ngaleso sikhathi akekho owaqaphela ukuthi ukubambezeleka okubonakalayo ekugcwalisekeni kombono—isikhathi sokulibala—kuvezwa kuleso siprofetho esifanayo. Emva kokudumala, lo mbhalo wabonakala unencazelo enkulu kakhulu: “Ngokuba umbono useyesikhathi esimisiwe, kepha ekugcineni uyokhuluma, ungamanga; noma ubambezeleka, ulindele; ngokuba uyakufika nokufika, awuyikubambezeleka. . . . Olungileyo uyakuphila ngokukholwa kwakhe.”

Ishadi Lango-1843 noMoya Wesiprofetho

Akunandaba ukuthi wenza umsebenzi ojwayelekile noma umsebenzi ongajwayelekile—amagama asetshenziswa ngu-Ellen White ukubhekisela emsebenzini wenhlangano yesifunda kanye nomsebenzi wokuziphilisa ngokwakho, ngokulandelana kwawo. Noma uya eminyangweni ehamba phambili yokuziphilisa ngokwakho phakathi kobu-Adventist noma uya eNkomfeni Jikelele noma eSikhungweni Socwaningo LweBhayibheli, uma ubabuza ngeShadi lika-1843, bayothi, “Kunamaphutha amaningi kuleli Shadi.” Abavumelani no-Ellen White, othi iNkosi yabamba isandla saYo phezu “kwephutha” ezibalweni ezithile ezikuleli Shadi.

Kodwa nabo bazibeka ekuphikiseni iZwi likaNkulunkulu. KuHabakuki kuthiwa lo mbono “awuyikuqamba amanga.” Umbono oMaphayona ayefanele ukuwubeka eShadini lika-1843, futhi akwenza lokho, ungukugcwaliseka kukaHabakuki 2. Lona ngumqondo ababenelwe ukuwubeka kuleli Shadi, futhi uHabakuki 2 uthi lo mbono “awuyikuqamba amanga.” Ngakho-ke, lapho nithi leli Shadi “ligcwele amaphutha,” niphikisa kokubili uMoya Wokuprofetha neBhayibheli.

Ingxenye yesiphrofetho sikaHezekeli nayo yaba umthombo wamandla nenduduzo kwabakholwayo: “Izwi leNkosi lafika kimi, lathi, Ndodana yomuntu, siyini lesa saga eninaso ezweni lakwa-Israyeli, esithi, Izinsuku ziyelulwa, nombono wonke uyaphela na? Ngakho-ke batshela uthi, Isho kanje iNkosi uJehova. . . . Izinsuku seziseduze, nokugcwaliseka kwawo wonke umbono. . . . Ngiyokhuluma, nezwi engiyakulikhuluma liyakufezeka; alisayikubuye lilehliswe.” “Abendlu yakwa-Israyeli bathi, Umbono awubonayo ungoweziinsuku eziningi ezizayo, uprofetha ngezikhathi ezikude. Ngakho-ke yisho kubo uthi, Isho kanje iNkosi uJehova; akusayikulehliswa namunye wamazwi ami, kepha izwi engilikhulumileyo liyokwenziwa.” Hezekeli 12:21–25, 27, 28.

Izigaba Ezimbili Zabakhulekeli

Qaphela ukuthi ukhuluma ngezigaba ezimbili zabakhulekeli. Uthi abaningi, lapho kufika lokhu kudumazeka, baqhubeka befunda iziprofetho, okubonisa ukuthi kwakukhona isigaba esingaqhubekanga. Sizothola ukukhanya okwengeziwe ngomehluko walezi zigaba ezimbili.

Ukugcwaliseka kukaHabakuki 2:1–4 yilena iShadi lika-1843 kanye neShadi lika-1850. Ngisho nakuHabakuki, ivesi 4 lithi olungileyo uyakuphila ngokukholwa kwakhe, kanye nalowo onhliziyo yakhe iphakeme. Kuchazwa izigaba ezimbili zabakhulekeli. Umlando woKhalo Lwaphakathi Kwamabili uveza izigaba ezimbili zabakhulekeli, futhi lezo zigaba ezimbili zikhulunywa kuHabakuki.

Esigabeni esilandelayo, emva kokubhekisela kuHabakuki 2 nakuHezekeli, ukhomba elinye lamaqembu: “abalindileyo.” Bangobani abalindileyo? Yilabo abagcwalisa uDaniyeleli 12, “Ubusiwe olindayo, afinyelele ezinkulungwaneni eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlano.” Leli qembu lingabalindileyo.

Ababelindile bathokoza, bekholwa ukuthi Yena owazi ukuphela kusukela ekuqaleni wayebheke phansi phakathi nezizukulwane, futhi, ebona kusengaphambili ukudumala kwabo, wayebanike amazwi esibindi nethemba.

Saba nocingo owashaya ucingo owayesebenza kwelinye lamazwe aseMpumalanga Yurophu iminyaka embalwa. Wayengowakhona, wathuthela e-United States, kwathi lapho eqonda lo mlayezo, wabuyela khona futhi. Uhlangabezane nokuphikiswa, njengoba umndeni wakhe wesonto wangaphambili wathintana nobuholi ezweni lakhe ukuze “bamuvalele umnyango.” Muva nje, iNkosi imvulele umnyango wokuba ahlanganyele lo mlayezo namaqembu.

Ushaye ucinge ekuseni namuhla, echaza ukuthi isithiyo esisodwa kwakuwukuthutha. Babedinga imoto ukuze bahambe futhi bafundise lo myalezo, kodwa babengenazo izimali. Kwathi nje lapho befika kule ndawo, abangane abavela e-United States, bethonywe yiNkosi, bathumela imali eyanele yokuthenga imoto.

Lolu uhlobo lwesipiliyoni olwenzeka kulabo ababedumele. Babedumele, kodwa iNkosi yabaholela emiBhalweni ukuze ibakhuthaze, ithi: “Lokhu kudumala kwakungaphansi kokuqondisa kwami. Qhubekani nje niqhubekele phambili.”

Ukuba kwakungengenxa yezingxenye ezinjalo zoMbhalo, ezibayala ukuba balinde ngokubekazela nokuba babambelele baqine ekuthembeleni kwabo ezwini likaNkulunkulu, ukukholwa kwabo kwakuyakube kwehlulekile ngalelo hora lokulingwa.

Umfanekiso Wezintombi Eziyishumi Nesikhathi Sokulibala

Qaphela indlela uDade White axhumanisa ngayo umfanekiso wezintombi eziyishumi noHabakuki 2, njengoba kokubili kukhuluma ngesikhathi sokulibala kanye nezigaba ezimbili zabakhulekeli.

Umfanekiso wabesifazane abayizintombi abayishumi kuMathewu 25 nawo ubonisa isipiliyoni sabantu bama-Adventist. KuMathewu 24, ephendula umbuzo wabafundi baKhe mayelana nesibonakaliso sokuza kwaKhe nokuphela kwezwe, uKristu waveza ezinye zezigameko ezibaluleke kakhulu emlandweni wezwe nowebandla kusukela ekuzeni kwaKhe kokuqala kuze kube ekuzeni kwaKhe kwesibili; okungukuthi, ukubhujiswa kweJerusalema, usizi olukhulu lwebandla ngaphansi kokushushiswa kobuhedeni nobupapa, ukufiphazwa kwelanga nenyanga, nokuwa kwezinkanyezi. Emva kwalokho wakhuluma ngokuza kwaKhe embusweni waKhe, wase exoxa umfanekiso ochaza izigaba ezimbili zezinceku ezibheke ukubonakala kwaKhe. Isahluko 25 siqala ngamazwi athi: “Khona umbuso wezulu uyakufaniswa nezintombi eziyishumi.” Lapha kuvezwa ibandla eliphila ezinsukwini zokugcina,”—manje, lokhu ukusebenzisa emlandweni wamaMillerite, kodwa qaphelani lokho akushoyo—“Lapha kuvezwa ibandla eliphila ezinsukwini zokugcina,”—ubani “ibandla eliphila ezinsukwini zokugcina”? Yithina.

“Yileyo efanayo ekhonjiswe ekupheleni kwesahluko 24. Kulo mfanekiso isipiliyoni sabo sivezwa ngezehlakalo zomshado waseMpumalanga. ‘Khona umbuso wezulu uyakufaniswa nezintombi eziyishumi, ezathatha izibani zazo, zaphuma ukuyohlangabeza umkhwenyana. Eziyisihlanu kuzo zazihlakaniphile, neziyisihlanu ziyiziwula. Lezo eziyiziwula zathatha izibani zazo, azathatha uwoyela kanye nazo; kodwa ezihlakaniphile zathatha uwoyela ezitsheni zazo kanye nezibani zazo. Kwathi umkhwenyana esalibala, zonke zadozela zalala. Kwathi phakathi kobusuku kwavela ukumemeza, Bhekani, umkhwenyana uyeza; phumani niyomhlangabeza.’”

Ukuza kukaKristu, njengoba kwamenezelwa emlayezweni wengelosi yokuqala, kwaqondwa njengokufanekiselwa ukuza komkhwenyana. Uvuselelo olwandile ngaphansi kokumenyezela kokuza kwaKhe okuseduze lwahambelana nokuphuma kwezintombi. Kulo mfanekiso, njengakuMathewu 24, kuvezwa izigaba ezimbili. Bonke babethathe izibani zabo, iBhayibheli, futhi ngokukhanya kwalo baphuma beyohlangabeza uMkhwenyana. Kodwa ngenkathi abayiziwula bethatha izibani zabo bengenamafutha, abahlakaniphileyo bathatha amafutha ezitsheni zabo. Abahlakaniphileyo babemukele umusa kaNkulunkulu, amandla avuselelayo navulayo kaMoya oNgcwele, ayenza izwi laKhe laba yisibani ezinyaweni zabo. Bafunda imiBhalo ukuze bafunde iqiniso futhi bafuna ngobuqotho ukuhlanzeka kwenhliziyo nokuphila. Laba babenesipiliyoni somuntu siqu nokukholwa kuNkulunkulu nasezwini laKhe, okwakungeke kugumbuqelwe ukudumala nokulibala. Abanye babeqhutshwa yimizwa esheshayo, bethembele ekukholweni kwabafowabo, benelisekile yimizwa emihle kodwa bengenakho ukuqonda okujulile kweqiniso noma umsebenzi wangempela womusa. Babengakulungele ukulibala nokudumala. Kwathi lapho izilingo zifika, ukukholwa kwabo kwaphela amandla, nezibani zabo zasha kalufifi.

“Ngesikhathi umkhwenyana ebambezeleka,”

UMyeni wabambezeleka nini? Mashi 22, 1844. Uyabambezeleka. Kuzokwenzekani manje? Lezi zigaba ezimbili zizobonakaliswa.

Lapho sikhohlwa iSikhalo Saphakathi Kwamabili bese siphuma endleleni siwele ezweni elibi elingezansi, siveza ukuthi asiliqondi iVangeli. IVangeli Elingunaphakade lingumsebenzi kaKristu ekukhiqizeni izigaba ezimbili zabakhulekeli, lisekelwe embikweni wokuprofetha ovivinyayo. Kusukela esikhathini sokulibala kuze kube sekusivalweni komnyango, lokhu kuyisiqongo seVangeli Elingunaphakade. Lapha, iNkosi ithatha izigaba ezimbili esikhathini sokulibala, ifuna ukuziholela ekwaHlulelweni kanye Nayo, bese izifaka enqubweni yokuvivinywa ukuze kufakazelwe ukuthi ngempela zinamafutha noma azinawo. Lokhu kuyisiqongo somsebenzi kaKristu wokuhlukanisa igolide nokungcola, ukolweni nokhula, abahlakaniphileyo neziwula.

“Ngesikhathi umyeni ebambezeleka, bonke bozela balala.” Ngokubambezeleka komyeni kufanekiswa ukudlula kwesikhathi lapho iNkosi yayilindelwe khona, ukudumala, nokubonakala kokulibala. Kulesi sikhathi sokungaqiniseki, intshisekelo yabangajulile nabangenahliziyo ephelele yaqala ngokushesha ukuntengantenga, nemizamo yabo yehla amandla; kodwa labo ukholo lwabo lwalusekelwe olwazini lomuntu siqu lweBhayibheli babenetshe eliqinileyo ngaphansi kwezinyawo zabo, amagagasi okudumala ayengenakukulukhukhula. “Bonke bozela balala;” isigaba esisodwa sisesimweni

sokungakhathali nokudela ukholo lwaso, esinye isigaba silindile ngokubekezela kuze kunikezwe ukukhanya okucacile kakhulu. Nokho ebusuku bokulingwa laba bokugcina babonakala belahlekelwa, ngezinga elithile, yintshiseko nokuzinikela kwabo. Abangenahliziyo ephelele nabangajulile babengasenakuncika okholweni lwabafowabo. Lowo nalowo kumelwe ame noma awe ngokwakhe.

Lapho ukufiphala kwethemba kufika, izigaba ezimbili zaqala ukulala ngendlela ehlukele; kodwa ngisho nezintombi ezihlakaniiphileyo zalahlekelwa okuthile ekushisekeleni kwazo. INkosi yayihola kulokhu, ukuze kuthi lapho umlayezo wokuKhalaza kwaphakathi kobusuku ufika eMhlanganweni Wekamu wase-Exeter, yenze umsebenzi phakathi kwazo.

Inqubo Yokuvivinywa: Isikhathi Sokulinda kanye Nokukhala Kwasemini Phakathi Nobusuku

Kusuka ku-Spirit of Prophecy, umqulu 4, ikhasi 228: Khumbulani ukuthi lolu hlelo—uMkhosi Waphakathi Nobusuku, kusukela eSikhathini Sokulibala kuze kube sekupheleni kokuvalwa komnyango—luyindlela iNkosi evivinywa ngayo abantu baYo. UMkhosi Waphakathi Nobusuku eMhlanganweni Wekamu lase-Exeter, ekumenyenzelweni kwawo kwaze kwaba ngu-Okthoba 22, 1844, uyisigaba esisodwa kuphela salowo mlendo. Awunakuhlukaniswa nesikhathi sokulibala, esilungiselela umphumela woMkhosi Waphakathi Nobusuku phakathi kwezigaba ezimbili zabakhonzayo. Kumelwe niwuqonde uMkhosi Waphakathi Nobusuku, ngoba uma ningawuqondi, niyaphambuka endleleni.

"UNkulunkulu wahlela ukuvivinywa abantu bakhe. Isandla sakhe samboza iphutha ekubalweni kwezikhathi zesiprofetho. Isandla sakhe, isandla seNkosi, sambopha iphutha elilodwa ekubalweni kwezikhathi zesiprofetho, ebumingini bazo. Ama-Adventist awazange alithole lelo phutha, futhi alitholalalanga ngisho nayizazi ezifunde kakhulu phakathi kwabaphikisi bawo. Laba bokugcina bathi, 'Ukubalwa kwenu kwezikhathi zesiprofetho kulungile. Kuseduze ukuba kwenzeke isigameko esikhulu; kodwa akusikho lokho uMnu. Miller akubikezelayo; kungukuphenduka kwezwe, hhayi ukufika kwesibili kukaKristu.'"

Isikhathi sokulindela sadlula, futhi uKristu akaveli ukuze akhulule abantu baKhe. Labo ababebelindele uMsindisi wabo ngokukholwa okuqotho nangothando baba nokudumala okubuhlungu. Nokho iNkosi yayisifezile injongo yaYo: Yayivivinye izinhliziyi zalabo ababethi balindele ukavela kwaYo. Phakathi kwabo kwakukhona abanengi ababeshukunyiswa ukwesaba kunokuba bathande iqiniso. Lapho isenzakalo ebesilindelwe sehluleka ukwenzeka, laba bamemezela ukuthi babengadumalanga; babengakaze bakholwe ukuthi uKristu wayeyokuza. Babephakathi kwabokuqala ukuhlelisa ngosizi lwabakholwayo beqiniso.

Lena kwakuyinjongo yeNkosi. Asinakho ukwesaba ngekusasa, ngaphandle kokuthi sikhohlwe indlela iNkosi esihole ngayo kokuhlangenwe nakho kwethu esikhathini esedlule; futhi asinakho okunye esingakwesaba ngaphandle kokuthi sikhohlwe izifundiso zeNkosi kokuhlangenwe nakho kwethu esikhathini esedlule. Sisho ukuthi aninakuhlukanisa lokhu kuhola nezifundiso zaYo.

Izifinyezo Zokuphila zikaJames White no-Ellen G. White 1888, amakhasi 186–187:
“UNkulunkulu wavivinya futhi wafakazela abantu bakhe ngokudlula kwesikhathi ngowe-1843. Iphutha—iphutha elingavamile—abalenza ekubaleni izikhathi zesiprofetho alizange litholakale masinyane ngisho nayizifundiswa ezifundile ezaziphikisana nemibono yalabo ababebheke ukufika kukaKristu. Lezi zifundiswa ezijulile zamemezela ukuthi uMnu. Miller wayeqondile ekubaleni kwakhe isikhathi, nakuba zazimphikisa maqondana nesenzakalo esasiyogcwalisa lesi sikhathi. Kodwa zona, kanye nabantu bakaNkulunkulu ababelindile, babesekuphambukeni okufanayo endabeni yesikhathi.”

Sikholwa ngokuphelele ukuthi uNkulunkulu, ekuhlakanipheni kwaKhe, wahlela ukuthi abantu baKhe bahlangabezane nokudumazeka, okwakuhlelwe kahle ukuze kwambulwe izinhliziyi futhi kuthuthukiswe izimilo eziqotho—hhayi kuphela ukwambula izinhliziyi zabo kodwa nokuthuthukisa izimilo zabo, kukuyise ezingeni lapho kwakuyobonakaliswa khona enkingeni efika ngesikhathi soKukhala Kwaphakathi Kwamabili. Labo abemukela umlayezo wengelosi yokuqala ngenxa yokwesaba izahlulelo zikaNkulunkulu, hhayi ngoba babethanda iqiniso futhi befisa ifa embusweni wezulu, manje babonakala ekukhanyeni kwabo kweqiniso. Babephakathi kwabokuqala ukulekisa ngalabo ababedumazekile ababelangazelela ngobuqotho futhi bethanda ukubonakala kukaJesu. Lokhu kuvivinywa kukaNkulunkulu okwakuhlola kakhulu kwambula izimilo eziqotho zalabo ababezogwema umthwalo nesigcwagcwa ngokuphika ukukholwa kwabo ngesikhathi sokulingwa.

Labo ababedumazekile abazange bashiywe ebumnyameni; ngoba ekucubunguleni izikhathi zesiprofetho ngemikhuleko eqotho, iphutha latholakala—lelo phutha elilodwa elikhethekile—kanye nokulandela umkhondo wepensela lesiprofetho lehla lidabula esikhathini sokulibala. Ekulindeleni ngenjabulo ukuza kukaKristu, ukulibala okwakubonakala kombono kwakungazange kubhekwe, futhi kwaba isimangaliso esidabukisayo nesingalindelekile. Nokho lona kanye lolu vivinyo lwaludingeka kakhulu ukuze kuvezwe futhi kuqiniswe abakholwa abaqotho eqiniseni. Isikhathi sokulibala sasidingeka kakhulu. Sasingeke sigcine ngokubonakalisa kuphela lezi zigaba ezimbili futhi siqale ukuthuthukisa izimilo zazo ezazizobonakaliswa emlandweni Wokukhala Kwaphakathi Kwamabili kuze kube sekubeni umnyango uvalwe, kodwa sasidingeka futhi ukuze kuqiniswe labo ababeyophuma babe ngasohlangothini olufanele lodaba. Aninakuhlukanisa isikhathi sokulibala noKukhala Kwaphakathi Kwamabili noma nokuvalwa komnyango.

Lapho uphika Isimemezelo Saphakathi Kwamabili, uphika lowo mlendo uqobo. Isimemezelo Saphakathi Kwamabili akusona nje isigijimi sikaSamuel Snow eMhlanganweni Wekamu lase-Exeter; siyisipiliyoni sesikhathi sokulibala. Yilapha lapho iNkosi yayihola khona. Asinalutho esingalesabela ngekusasa, ngaphandle kwalapho sikhohlwa ukuhola kweNkosi emlandweni wethu owedlule—lo mlendo wesikhathi sokulibala kanye neSimemezelo Saphakathi Kwamabili, lapho Eletha khona iVangeli Eliphakade esicongweni emlandweni wamaMillerite, ikhiqiza izigaba ezimbili zabakhulekeli.

Imibhalo Yasekuqaleni, ikhasi 74: “Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi kwakungamelwe liguqulwe; nokuthi izibalo zazinjengoba Yona yayifuna

zibe njalo; nokuthi isandla saYo sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho noyedwa owayengalibona, kwaze kwasuswa isandla saYo.”

Imfihlakalo Yokungalungi Nenqubo Yokuvininywa

Ukuba besinesikhathi, besingaxoxa ngemfihlakalo yobubi. Imfihlakalo yobubi ingaba nencazelo engaphezu kweyodwa efanele, kodwa lapha ibhekisela emsebenzini kaSathane wokuxuba okubi nokuhle, iqiniso nephutha, emilandweni engcwele lapho iNkosi ivivinya abantu bayo.

Emilandweni engcwele yoMbhalo lapho iNkosi iletha abantu bayo enqubweni yokuvininywa, niyohlale nibona imfihlakalo yobubi—umsebenzi kaSathane wokuxuba iqiniso nephutha. Lapho abantu befika kule ndawo yokuvininywa, imfihlakalo yobubi isibe ifiphaze izindaba.

Lapho kufika isikhathi sokuvininywa kukaNowa, iBhayibheli lisitshela ukuthi inzalo kaSathane yayisivele ixutshwe nenzalo kaNkulunkulu ngaphambi kwalokho. Yikho lokhu okwabangela ukuba imfihlakalo yobubi igcwaliseke ngesikhathi sikaNowa, njengoba kuvezwa kuGenesis ngokuthi amadodana kaNkulunkulu athatha amadodakazi abantu abangawawo amakhosikazi—ukuxubana kwalezo zinhlamvu ezimbili, imfihlakalo yobubi eyandulela ukuvininywa kukaNowa.

Ekuvivinyweni kukaMose nakuLwandle Olubomvu, imiBhalo ichaza ukuthi u-Israyeli, owayezovivinywa eLwandle Olubomvu naseSinayi, wayesephendukiswe yimfundiso yaseGibhithe ngemva kokuhlala khona isikhathi eside kangaka. Lokho kwakuyimfihlakalo yobubi—ukuthonywa yizimfundiso zikaSathane.

Esikhathini samaJuda, kwaba yizimfundiso zamaGreci ezalungisa indlela yokuba iSanhedrini yenqabe inqubo yawo yokuvininywa.

Emlandweni wamaMillerite, amaMillerite emabandleni amaProthestani ayesanda kuphuma eminyakeni engu-1260 yethonya lobuPapa, elangcolisa imbewu emsulwa ngembewu engcolile, lakhiqiza imfihlakalo yobubi eyandulela uvivinyo loMlando wamaMillerite.

Leyo yimfihlakalo yobubi ehlala ikhona njalo.

Uma nifunda indlela imfihlakalo yobubi esebenza ngayo, iya ku-Patriarchs and Prophets, isahluko sokuqala. USister White usitshela ukuthi uSathane wayifeza kanjani imfihlakalo yobubi eZulwini. Kwakuzoba khona ukuvininywa eZulwini mayelana nokuthi yiziphi izingelosi ezaziyo hlala nokuthi yiziphi ezaziyo suswa, futhi uSathane wayefeza imfihlakalo yobubi khona kanye eZulwini ngaphambi kwaleyo nqubo yokuvininywa.

USathane wakwenza lokhu ngokusenga ukungabaza, ebeka izwi lakhe ngaphezu kweZwi likaNkulunkulu, futhi okubaluleke kakhulu, ngokuhola abanye ukuba baveze izimfundiso zakhe zamanga—umsebenzi omubi kakhulu. Wayefaka ukungabaza engqondweni yakho, bese wena uphuma uyoveza lokho kungabaza eqenjini. Uma umuntu ekhononda ngalokho kungabaza, wayekhononda ngawe, hhayi ngaye.

Muva nje, umfundisi othile eSpokane, eWashington, waphawula nge-Early Writings, ikhasi 74, ethi, “Ngaya kusichazamazwi sosuku nesikhathi sika-Ellen White, i-Webster’s Dictionary, futhi figures ayisho lutho oluhlobene ne-arithmetic.” Iningi labantu abezwa lokho belingeke likuhlole futhi belizomkholwa. Okungenani, lowo mfundisi wayehlwaneyela ukungabaza ngalokho lezi zibalo ezikumele kule ndima; empeleni, wayeqamba amanga. I-Webster’s 1828 Dictionary ithi: FIGURE, n. Ku-arithmetic, uphawu oluchaza inani, njengo-2, 7, 9.

Wayezwakalisa ukungabaza, enza umsebenzi omelwe njengemfihlakalo yobubi. Wayekhomba kuma-Adventist, uma bevuma ukubona, ukuthi kulesi sikhathi emlandweni womhlaba, kumelwe uliqonde iqiniso ngokwakho ungabalaleli abantu; ngoba, “. . . imfihlakalo yobubi isiyasebenza kakade: . . .”

Imibhalo Yokuqala, ikhasi 74: “. . . ukuthi izibalo zazinjengoba Yena ayefuna zibe njalo, nokuthi isandla saKhe sasiphezu kwazo futhi sasifihla iphutha kwezinye zalezo zibalo, ukuze kungabikho noyedwa owayengalibona, kwaze kwasuswa isandla saKhe.”

Kuwukuphambukisa, futhi izazi zenkolo zivame ukukwenza. Uma ufuna ukuqonda ukuthi igama lisho ukuthini eBhayibhelini noma kuMoya Wesiprofetho, awuqali ngokubheka ezichazamazwini; ubheka kumprofethi. Ngokwesibonelo, uDaniyeli usebenzisa igama lesiHebheru elithi rum kuDaniyeli 8:11, elihunyushwe ngokuthi “kwasuswa.” Abantu bacabanga ukuthi lisho ukuthi “kwakhishwa,” kodwa uDaniyeli usebenzisa i-rum kwezinye izikhathi ezinhlanu, futhi alikaze lisho ukuthi “susa” — lisho ukuthi “phakamisa futhi udumise.” Ngakho-ke, ukucabanga ukuthi i-rum kuDaniyeli 8:11 lisho ukuthi “susa” kuwukulandela isiko, hhayi indlela uDaniyeli alisebenzisa ngayo leli gama.

Ngokufanayo nango-Ellen White: Uma ufuna ukusho ukuthi ku-Early Writings, 74, igama elithi “figures” lisho izithombe zobuciko noma imidwebo, ungase uthi, “Isichazamazwi sosuku luka-Ellen White asisho ukuthi figures lisho izibalo,” uthembele ekutheni abantu abaningi ngeke bakuhlole. Kodwa uma bebengakuhlola, bebeyothola ukuthi figures ngempela lisho izibalo.

Kodwa indawo yokuqala oya kuyo ngu-Ellen White uqobo lwakhe: usho ukuthini ngezibalo? Encwadini ethi Early Writings, ekhasini 74, uthi, “Isandla saKhe sasisibekele futhi safihla iphutha kwezinye zezibalo,” kanti ekhasini 236 uthi, “Isandla saKhe sambesa iphutha ekubalweni kwezikhathi zesiprofetho.” Umprofethikazi ucacisa ukuthi ekusetshenzisweni kwakhe kwamagama, izibalo zimelela izikhathi zesiprofetho—ukubala, hhayi umdwebo.

Ngakho-ke, iNkosi yayimboze ngani isandla saYo? Yamboza isandla saYo phezu kwephutha ekubalweni kwezikhathi zesiprofetho—izibalo.

Ukuvunywa Kuka-Ellen White kwe-2520

Nansi iphuzu elisemqoka. Bangingi abethula umyalezo ofanayo nowethu, futhi ngiyabasekela. Kodwa uma sekufikwa ku-2520 nasekutheni u-Ellen White wayekhohlelwa yini ukuthi kwakuyisiprofetho esivumelekile, nansi impikiswano—nabu ubufakazi, futhi lapha yilapho okufanele uqale khona. Zonke ezinye izimpikiswano zivumelekile futhi ziyiqiniso, kodwa lena iyona ndawo yokuqala.

Ku-Early Writings, ikhasi 74, lapho kuthiwa iNkosi yabamba isandla saYo phezu kwephutha kwezinye izinombolo, uchaza lokho elikushoyo kuleyo ncwadi efanayo, ekhasini 236: “Ngabona abantu bakaNkulunkulu bejabule ethembeni lokulindela, bebhoke eNkosini yabo. Kodwa uNkulunkulu wayehlose ukubavivinya.” Ukhuluma ngeSikhathi Sokulibala [Mashi 22, 1844], ukudumala kokuqala.

Akakhulumi ngoKudumala kwango-Okthoba 22, 1844, ngoba nabo bazakuvivinywa lapho; kodwa lapha ukhuluma ngoMashi 22, 1844, isikhathi sokulibala: “UNkulunkulu wayehlose ukubavivinya.” “Isandla sakhe sasimboze iphutha ekubalweni kwezikhathi zesiprofetho.” Wayezobavivinya kanjani ngesikhathi sokulibala? Ngokugcina isandla sakhe phezu kokuqonda kwabo izikhathi zesiprofetho. Aninalutho eningalesaba ngekusasa, ngaphandle kokuthi sikhohlwe indlela iNkosi esihole ngayo esikhathini esedlule, emlandweni wamaMillerite nasezifundisweni zayo.

Lezi zikhathi zesiprofetho ziyizimfundiso ezaveza isikhathi sokulibala. “Isandla saKhe sasimboze iphutha ekubalweni kwezikhathi zesiprofetho. Labo ababebhoke iNkosi yabo abazange balithole leli phutha,”—iphutha elilodwa—“futhi namadoda afundile kakhulu ayephikisa leso sikhathi nawo ahluleka ukulibona. UNkulunkulu wayehlele ukuthi abantu baKhe bahlangabezane nokudumala. Isikhathi sadlula, futhi labo ababebhoke uMsindisi wabo ngokulindela okujabulisayo badabuka baphela amandla, kanti labo ababengakuthandanga ukubonakala kukaJesu, kodwa bamukela umlayezo ngenxa yokwesaba, bajabula ngokuthi akazange eze ngesikhathi sokulindela. Ukuvuma kwabo kwakungayithintanga inhliziyi futhi kwakungayihlanzanga impilo. Ukudlula kwesikhathi kwakubaliwe kahle ukuba kuveze izinhliziyi ezinjalo. Yibo ababa ngabokuqala ukuphenduka bahlekise ngabadosayo, abadumele ababethanda ngempela ukubonakala koMsindisi wabo. Ngabona ukuhlakanipha kukaNkulunkulu ekuvivinyeni abantu baKhe nasekubanikeni isivivinyo esihlolisisa ngokujulile ukuze kutholakale labo ababeyohlehla babuyele emuva ngehora lokulingwa.

UJesu kanye nalo lonke ibandla lasezulwini bababheka ngozwelo nangothando labo ababethi ngokulindela okumnandi balangazelele ukubona Lowo imiphefumulo yabo eyayimthanda. Izingelosi zazizungeza phezu kwabo, ukuze zibaqinise ngehora lokuvivinywa kwabo. Labo ababenganakanga ukwamukela umlayezo wasezulwini bashiywa ebumnyameni, futhi ulaka lukaNkulunkulu lwavutha ngokumelene nabo, ngoba babengathandi ukwamukela ukukhanya ayebathumele kona evela ezulwini. Labo abathembekileyo, ababephoxekile, ababengaqondi ukuthi kungani iNkosi yabo ingafikanga, abazange bashiywe ebumnyameni. Baphinde baholelwa emaBhayibhelini abo ukuze baphenye izikhathi zesiprofetho. Isandla seNkosi sasuswa ezibalweni, futhi iphutha—elilodwa kuphela—lachazwa.

Lapha uchaza iphutha elalikhona ezinombolweni eziseShadini lika-1843, futhi usevele echazile ukuthi lezo zinombolo zimelela izikhathi zesiprofetho. “Babona ukuthi izikhathi zesiprofetho zazifinyelela ku-1844, nokuthi ubufakazi obufanayo ababebuveze ukuze babonise ukuthi izikhathi zesiprofetho zaphela ngo-1843, babufakazela ukuthi zaziyoophela ngo-1844.” Isiphetho sengxoxo! U-Ellen White ubeka uphawu lwakhe lokuvuma phezu kwe-2520.

Kukhona izikhathi ezintathu kuphela zesiprofetho eShadini lika-1843 abaziqonda njengeziphela ngo-1843: i-1335, i-2520, ne-2300. UNkulunkulu wabamba isandla saKhe phezu kwephutha elithile kwezinye zezinombolo—izikhathi zesiprofetho ezikuleli Shadi—kwaze kwasuswa isandla saKhe. Lapho esesusile isandla saKhe, abalindile abathembekileyo baholelwa ukuba baphinde bafunde izikhathi zesiprofetho, base bethola ukuthi ubufakazi obufanayo obabaholela ukuba bamemezele ukuthi izikhathi zesiprofetho zaphela ngo-1843 base buqondwa-ke njengobufakazela ukuthi ezimbili zaphela ngo-1844.

I-1335 iqala ngonyaka ka-AD508 futhi iphela ngo-1843. I-2520 iqala ngo-677BC futhi ithintwa ukugcwala konyaka. AmaPhayona ayecabanga ukuthi yaphela ngo-1843, kodwa kamuva aqonda ukuthi ubufakazi obufanayo obabaholela ekubikezeleni u-1843 babufakazela ukuthi isiprofetho se-2520 saphela ngo-1844. Isiprofetho se-2300 siqala ngo-457BC, futhi babecabanga ukuthi saphela ngo-1843, kodwa emva kokudumala, ngocwaningo lwabo ngezikhathi zesiprofetho, baqaphela ukuthi saphela ngo-1844.

Kukhona iziprofetho ezintathu kuphela ababethi zizophela ngo-1843, futhi enye yazo iyaphela ngempela: i-1335. Lesi siprofetho akusiso lesi iNkosi eyasibamba ngesandla saYo. Sihlonza umlando wamaMillerite kusukela eSikhathini Sokulibala, kudlule kuMkhosi Wasebusuku, kuze kufike ku-22 Okthoba 1844.

Esethulweni sayizolo, saphetha ngalesi sicaphuno sika-Ellen White: “Abusisiwe amehlo abona izinto ezabonwa ngo-1843 nango-1844.” Lokhu kungukuthi, “Ubusisiwe lowo ofika ku-1843.” Esigabeni esilandelayo, uthi, “Umlayezo wanikezwa. Futhi akufanele kube khona ukubambezela ekuwuphindaphindeneni lowo mlayezo, ngoba izibonakaliso zezikhathi ziyagcwaliseka; umsebenzi wokuphetha kufanele wenziwe. Umsebenzi omkhulu uzokwenziwa ngesikhathi esifushane. Umlayezo uzonikezwa maduze ngokumiswa nguNkulunkulu, oyokhula ube yisikhalo esikhulu. Khona-ke uDaniyeli uyakuma esabelweni sakhe, anike ubufakazi bakhe.” Manuscript Releases, ivolumu 21, 437.

UDaniyeli emi esabelweni sakhe uyivesi 13 likaDaniyeli 12. “Abusisiwe amehlo awabona izinto ezabonwa ngo-1843 nango-1844” kuyivesi 12. U-Ellen White unikeza ukuphawula kobuNkulunkulu ngoDaniyeli 12:12–13, ethi la mavesi awakhulumi ngesiprofetho sesikhathi, kodwa akhuluma ngesipiliyoni esihlanganisa u-1843 no-1844, esidalwe ukungaqondisisi ngo-1843 okuveza isikhathi sokulibala. Lapho isikhathi sokulibala sifika, “Ubusisiwe olindayo.” Noma umbono ulibala, wulindele. Ubusisiwe lowo olinda ngokwethembeka kusukela eSikhathini Sokulibala kuze kuvalwe umnyango. Lokho lowo othembekileyo akubonayo ngo-1843 nango-1844 kuyisibusiso esimholela eNdaweni eNgcwelengcwele Kakhulu.

Isiprofetho sika-1335 saphela ngo-1843, siphawula ukufika koKhalelo Lwaphakathi Kobusuku. Izikhathi zesiprofetho ezingu-2520 nezingu-2300 ziphela ngo-1844. U-Ellen White uthi ubufakazi obufanayo obabaholela ukuba bamemezele ukuthi u-2520, u-2300, no-1335 kwaphela ngo-1843, kamuva baqondwa njengobuqinisekisa ukuthi zazizophela ngo-1844.

Ukukhanya okuvela eZwini likaNkulunkulu kwakhanyisa isimo sabo, base bethola isikhathi sokulibala—“Noma [umbono] ulibala, wulinde.” Othandweni lwabo lokuza kukaKristu

ngokushesha, babengakunakanga ukulibala kombono, okwakhloselwe ukuveza abalindileyo beqiniso. Babuye baba nesikhathi esimisiwe. Nokho ngabona ukuthi abanengi babo babengeke bakwazi ukuphakama ngaphezu kokudumala kwabo okukhulu ukuze babe naleso silinganiso sokushisekela namandla esasiphawule ukholo lwabo ngo-1843.

USathane nezingelosi zakhe banqoba phezu kwabo, futhi labo ababengavumi ukwamukela umlayezo bazibongela ngenxa yokwahlulela kwabo okubona kude nokuhlakanipha kwabo ngokungayamukeli le nkohliso, njengoba babeyibiza kanjalo. Abazange baqaphele ukuthi babenqaba iseluleko sikaNkulunkulu esimelene nabo uqobo, futhi babesebenza ngokuhlanganyela noSathane nezingelosi zakhe ukuze badide abantu bakaNkulunkulu, ababebephila bewenza lo myalezo othunyelwe uvela ezulwini.”

Kulo mlando, kunezigaba ezimbili zabakhulekeli. Isigaba esingathembekile sihlekisa ngalabo abalindayo, kodwa abalindayo baholelwa babuyiselwe ezikhathini zesiprofetho, baze baqonde ukuthi ubufakazi obufanayo obabaholela ukuba babone ukuphetha kwe-2520 ne-2300 ngo-1843 babuzofakazela ukuthi kwaphela ngo-1844.

Nakuba abalindileyo babekuqaphelile lokhu, babengasashisekeli iNkosi njengakuqala ngaphambi kokudumala kokuqala. Babeyovuselelwa kabusha ngomyalezo Wokukhala Kwaphakathi Kwamabili. Abalindileyo base bevele bewuqondile u-1844, ukuphela kweziprofetho, ngaphambi koKukhala Kwaphakathi Kwamabili.

Umlayezo Wokukhala Kwaphakathi Kobusuku wavumela abalindileyo ukuba baqonde umhla ka-22 ku-Okthoba 1844. Ngalolo lwazi, kwakungasekho nje ukuthi kwakuyisikhathi esithile ngo-1844; kwakungulona kanye lolo suku, futhi lokho kwanika umlayezo amandla.

Uyabona yini inqubo? Izimfundiso eziveza lokhu okuhlangenwe nakho ziyiziprofetho ezintathu: ezika-1335, ezika-2300, nezika-2520.

Emva kokuqaphela lokhu, baqala ukumemezela, “Phumani eBabiloni.” Lona ngumlayezo weNgelosi yesiBili.

Masicacise lokhu: Yini ephela ngesikhathi sokulibala? Ukusetshenziswa kweShadi lika-1843. Balibeka eceleni leli Shadi ngoba manje base beqonda ukuthi iNkosi yayiza ngo-1844, kanti iShadi lalithi 1843. Ngakho-ke balibeka eceleni iShadi mayelana nomlando woMyalezo weNgelosi yesiBili.

Uba yini umyalezo wabo emlandweni weNgelosi yesiBili? Isigaba sokugcina siyakuchaza.

“Amakholwa kulo myalezo ayecindezelwa emasontweni. Isikhashana, labo ababengafuni ukwamukela umyalezo babebanjwe ukwesaba ukuba benze ngokuvumelana nemizwa yezinhliziyi zabo; kodwa ukudlula kwesikhathi kwaveza imizwa yabo yangempela. Babefisa ukuthulisa ubufakazi labo abalindileyo ababebona bephoqekile ukuba babunikeze, bokuthi izikhathi zesiprofetho zazinwethela ku-1844.”

Yiziphi izikhathi zesiprofetho? Ezingu-2520, ezingu-2300, nezingu-1335. Lowo ngumlayezo wazo kulo mlando. Manje seziyasho zithi, “Siyakuzwa! Lezi ziprofetho zifinyelela ku-1844.” Umlayezo

wazo emlandweni Wokukhala Kwaphakathi Kwamabili uyiziprofetho zeminyaka engu-2520 ne-2300.

“Okwesikhashana, labo ababengafuni ukwamukela umlayezo babebanjwe ukwesaba ukuba bangase benze ngokwalokho okwakusezinhliziyweni zabo; kodwa ukudlula kwesikhathi kwembula imizwa yabo yangempela. Babefisa ukuthulisa ubufakazi labo ababelindile ababezizwa bephoqelekile ukubuveza, bokuthi izikhathi zesiprofetho zafinyelela ku-1844. Ngokucacile abakholwayo bachaza iphutha labo—iphutha eliyinqayizivele—futhi banikeza izizathu zokuthi kungani babelindele iNkosi yabo ngo-1844. Ababemelene nabo babengenakuletha izimpikiswano ezimelene nezizathu ezinamandla ezaziveziwe. Nokho intukuthelo yamabandla yavutha; bazimisela ukungalaleli ubufakazi, nokuvimbela ubufakazi emabandleni, ukuze abanye bangezwa.”

Kwenzekani lapho wethula i-2520 ihambisana nezinsuku eziyi-2300? Emlandweni wamaMillerite, uxoshwa emabandleni, futhi kuba khona umzamo wokuthulisa lowo myalezo.

“Labo abangazange balinge ukubavalela abanye ukukhanya uNkulunkulu ayebanike kona, baxoshwa emabandleni; kodwa uJesu wayenabo, futhi bajabula ekukhanyeni kobuso Bakhe. Babelungiselwe ukwamukela umlayezo wengelosi yesibili.” Early Writings, 235–237.

Ngaphandle kokungena esifundweni se-2520, esizama ukukubonisa ukuthi u-Ellen White ubeka uphawu lwakhe lokuvuma phezu kwe-2520. Uma ungeke ukwazi ukukubona lokhu, kudingeka uthandaze ukuba uJesu asuse izikali emehlweni akho. U-Ellen White wathi ubufakazi obufanayo obabaholela ekubikezeleni u-1843 base bubonakala futhi bufakazela ukuthi lezi zikhathi zesiprofetho zaphela ngo-1844. Uhlale ekhomba izikhathi zesiprofetho, noma izibalo, ngobuningi. Kukhona kuphela izikhathi zesiprofetho ezintathu eShadini lika-1843 ezaphela ngo-1843.

Leyo ephela ngo-1843, i-1335, idinga, ukuze kube nokunemba kohlelo lolimi, okungenani izikhathi ezimbili zesiprofetho ukuze yena athi “amanani” kanye “nezikhathi zesiprofetho.” Uma zintathu bese ususa eyodwa, khona-ke lezo ezimbili azisekelayo zingama-2520 nama-2300, kungakhathaliseki ukuthi abanye bangathini.

Kulo mlando, kuhlanganisa nokuDumala Okukhulu kwama-Adventist ngo-Okthoba 22, 1844, iNkosi yayiletha isipiliyoni lapho babevalelwa ngaphandle kwamasono ukuze bangemi phezu kwethonya labantu kodwa phezu kweZwi likaNkulunkulu. Babaludinga lolo lwazi ukuze babe nokukholwa kokungena eNdaweni eNgcwele Kakhulu kanye noJesu Kristu. Yayibaphelelisa ukuze ilethe eSiphethweni iVangeli eliPhakade.

Ubufakazi Babasunguli: UJames White noUriah Smith

Okulandelayo, sinezingqalabutho ezimbili, uJames White noUriah Smith. Laba yibona bantu abayinhloko osolwazi bezemfundiso yenkolo banamuhla ababhekisela kubo ukuze bathi uJames White wayilahla i-2520 ngo-1863 nokuthi uUriah Smith wayilahla emibhalweni yakhe ngeminyaka yawo-1870 nangawo-1880.

Sibuyela ku-1844, kanye nasemva nje kwalokho, ukuze sibone ukuthi uJames White no-Uriah Smith bawuchaza kanjani lo mlando ofanayo nalowo uEllen White asanda kuwuchaza. Ukhuluma ngezikhathi zesiprofetho, nangendlela iNkosi esusa ngayo isandla saYo bese kubonakala iphutha; kanjalo nalaba boMphambili ababili benza njalo.

U-Ellen White akasho ukuthi “2520” noma “izikhathi eziyisikhombisa,” kodwa u-Uriah Smith no-James White bayakusho. Bakwenza kucace ukuthi izikhathi zesiprofetho ezaziqashelwa kulo mlando kwakuyi-2520 ne-2300.

UJames White, Review and Herald, ivolumu 1, Julayi 9, 1851: “Kusho ophikisayo, ‘Angikholwa ukuthi ukukhala kwaphakathi kobusuku sekuke kwanikezwa.’ Nathi asikholwa ukuthi ukukhala kwaphakathi kobusuku kuye kwezwakala yithi, noma ukuthi kuyoke kwezwakale. Ukukhala kukaMathewu 25:6, ‘Bhekani, umkhwenyana uyeza,’ kusemlandweni womshado wasempumalanga. Kodwa ukuthi kwanikezwa ukukhala, futhi kwamukelwa ngokuphelele yilo lonke ibandla lama-Advent ekwindla lika-1844, okuqhathaniseka kahle nokukhala kwaphakathi kobusuku komfanekiso, akufanele kuphikiswe yilabo ababenaso isipiliyoni kukho.”

UJames White ubhekene nomlando lapho abantu benqaba khona iMidnight Cry futhi bephuma endleleni. Uphendula kulokhu futhi uzoxoxa ngalo mlando.

Kwafika ngesikhathi esifanele. Isililo somfanekiso salandela masinyane ukulibala, nokozela nokulala. Lokhu kwalandela ukulibala kwethu, sesidumele, futhi kwafinyelela ezindlebeni zethu sisasesimweni sokungavuki. Leso sililo savusa izintombi eziyishumi, saziholela ukuba zilungise izibani zazo. Lokhu, kuhambisana namandla kaMoya, kwavusa abantu be-Advent, kwabakhuthaza ukuba bahlole iBhayibheli ngendlela ababengakaze bayenze ngaphambili, nokuba bazinikele bona kanye nempahla yabo yasemhlabeni ngokuphelele eNkosini. Labo abamemezela isililo sokuthi iNkosi yayizofika ngenyanga yesikhombisa, ngo-1844, babona ngokucacile ukuthi izikhathi zesiprofetho zafinyelela kuleso sikhathi; ngakho-ke ubufakazi obabulethwe kulezo zikhathi ukuze kufakazelwe ukuthi ukuFika kwakuzokuba ngo-1843, babufakazela ukuthi kwakuzokuba ngo-1844. Khona-ke sabona iphutha kuleyo ndlela yokubala eyayiqeda izinsuku eziyi-2300 ngo-1843. Akukho noyedwa kulabo ababhala bephikisa ukuFika owalibona. Isandla sikaSomandla—u-“P” omkhulu—samboza iphutha—elilodwa—kwaze kwafika isikhathi sokuba libonakale. Iphutha lalisekuthatheni iminyaka egcwele engama-457 kuyi-2300, okwashiya u-1843, kungabhekwa nhlobo ingxenye yonyaka ka-457 B.C. eyayisidlulile ngesikhathi umyalo uphuma, okuyiso isikhathi okuqalwa kuso ukubalwa kwamasono angama-70.

“Izingqondo zethu zaqondiswa kuleso sikhathi, [1843,] ngenxa yokuthi, lapho kubalwa izikhathi eziningana zesiprofetho kusukela kuleyo minyaka ababhali bezikhathi abanembayo kakhulu abayabela ukugcwaliseka kwalezo zehlakalo ezazizophawula ukuqala kwazo, zonke zazibonakala ziphela ngalowo nyaka.”

Manje usitshela ngezikhathi zesiprofetho abacabanga ukuthi zaphetha ngo-1843.

“Lokhu kwakuyinto ebonakalayo kuphela.” Kwakubonakala kuphela sengathi ayephela ngo-1843. Babeyothola ukuthi ayephela ngo-1844.

“Sibala ‘izikhathi eziyisikhombisa,’ noma iminyaka engu-2520, kusukela ekuthunjweni kukaManase, okuyinto, ngokuvumelana okukhulu, ababhali bezikhathi abayibeka ku-677 BC.” Lezi yizona zikhathi zesiprofetho ababebhekene nazo. “Lolu suku yilona lodwa esake sabala kulo njengesiqalo sale nkathi; futhi lapho kususwa u-677 BC eminyakeni engu-2520, kwakusele u-1843 AD. Nokho, asizange siqaphele ukuthi njengoba kwakuyodingeka iminyaka egcwele engu-677 BC neminyaka egcwele engu-1843 AD ukuze kugcwaliseke iminyaka engu-2520, lokho kwakuyosibophezela futhi ukuba selule le nkathi ize ingene ku-1844 AD njengoba kungenzeka ukuthi yaqala emva kokuqala kuka-677 BC.”

Izikhathi zesiprofetho lapho “isandla sikaMboneleli sagcina isandla saKhe siphezu kwephutha,” zazihlanganisa no-2520.

Uriah Smith: “Njengoba isikhathi saqhubekela phambili sangemva kuka-AD1843, abanengi baqala ukubuza izizathu zokudumazeka kwabo maqondana nonyaka wokukhululwa kwabo ababekulindle. Kwase kubonakala-ke ukuthi, uma zonke izikhathi zesiprofetho ziqalwa eminyakeni ka-BC, lapho sasihlale sibeka khona ukuqala kwazo, zazingeke ziphele ngokulandelana kwazo, ngisho nangaphansi kokucabanga ukuthi ukulandelana kwethu kwezikhathi nosuku lokuqala kwazo kwakulungile, kuze kube ngesinye isikhathi phakathi nonyaka ka-1844. Kanjalo-ke, ngezikhathi eziyisikhombisa, noma iminyaka eyi-2520, eziqala ngo-BC677—ijubili elikhulu, noma iminyaka eyi-2450 [engaboniswa emashadini ka-1843 noma ka-1850.], eqala ngo-BC607—kanye neminyaka eyi-2300 kaDaniyele, eqala ngo-BC457—njengoba ingxenye yaleyo minyaka ngayinye, lapho izikhathi zesiprofetho zazibalwa khona ngokulandelana kwazo, yayisidlulile ngaphambi kokwenzeka kwezigameko ezehlukene ezaphawula ukuqala kwazo, kwakuyoba yisidingo ukuthi zande zingene kuze kufike ku-AD1844, ngokwesilinganiso sokuthi ngayinye yaqala kude kangakanani ngemva kokuqala kweminyaka ka-BC ezibalwa kuyo ngokwahlukana kwayo, ukuze, mhlawumbe kuqedelwe inani leminyaka ngayinye, noma kuhlolwe ukunemba kokulandelana kwethu kwezikhathi. Kodwa kwakungekho mkhondo wesikhathi, kuleyo minyaka ka-BC ehlukeni, lapho lezo zikhathi ezingana zaqala khona; ngakho-ke isikhathi phakathi nonyaka wokuphela kwazo sasingeke sibekwe ngokunembile.”

Uriah Smith noJames White bobabili bafakaza ukuthi izikhathi zesiprofetho ezaziqondwa njengokuphetha ngo-1844 kwakuyi-2520 neminyaka engu-2300, besebenzisa amazwi afanayo nalawo ka-Ellen White ku-Early Writings, ikhasi 236 kuya phambili.

Uchungechunge Lweqiniso: Izindawo Zokuqala ZikaWilliam Miller

Imibhalo Yokuqala, ikhasi 230: “UNkulunkulu wathuma ingelosi yaKhe”—ingelosi uGabriyeli—“ukuba ithinte inhliziyi yomlimi”—uWilliam Miller—“owayengakhohlwanga iBhayibheli, ukuze imholele ekucwaningeni iziprofetho. Izingelosi zikaNkulunkulu zamvakashela kaningi lowo okhethiweyo, ukuze ziqondise ingqondo yakhe futhi zivule ekuqondeni kwakhe iziprofetho ezazihlale zimnyama kubantu bakaNkulunkulu. Ukuqala kochungechunge lweqiniso kwanikezwa yena, futhi waholelwa ukuba afune isixhumanisi

emva kwesixhumanisi, kwaze kwaba yilapho ebheka ngezimanga nangokubabaza eZwini likaNkulunkulu. Wabona lapho uchungechunge oluphelele lweqiniso. LeloZwi ayekade elibheka njengelingaphefumulelwe manje lavuleka phambi kombono wakhe ngobuhle balo nangenkazimulo yalo. Wabona ukuthi enye ingxenye yoMbhalo ichaza enye,”—uGabriyeli wamkhombisa indlela esiyibiza ngokuthi ukuqhathanisa umbhalo nombhalo, umugqa phezu komugqa, lapha okuncane nalaphaya okuncane.

UGabriyeli wamnika isiqalo sochungechunge lweqiniso kanye nendlela yokucaphuna imibhalo njengobufakazi.

UWilliam Miller, Advent Review and Sabbath Herald, Ephreli 18, 1854: “Ngokutadisha okuqhubekayo imiBhalo, ngaphetha ngokuthi izikhathi eziyisikhombisa zokubusa kwabeZizwe kumelwe ziqale lapho amaJuda eyeka ukuba yisizwe esizimele ekuthunjweni kukaManase, ababaliminyaka abavelele abakubeka ku-677 B.C.; nokuthi izinsuku eziyi-2300 zaqala kanye namaviki angamashumi ayisikhombisa, ababaliminyaka abavelele abawabeka ku-457 B.C.; nokuthi izinsuku eziyi-1335, eziqala ngokususwa komnikelo wansuku zonke, nokumiswa kwesenyanyiso esichithayo, [Daniel 12:11] kwakumelwe zibhalwe kusukela ekumisweni kokubusa kobuPapa, emva kokususwa kweziningiso zobuhedeni, futhi okwakuthi, ngokwababhali bomlando abavelele engangingababuza, kubhalwe kusukela cishe ku-508 A.D.”

UEllen White uthi uGabriyeli wanika uWilliam Miller isiqalo sochungechunge lweqiniso, futhi uWilliam Miller uyafakaza ukuthi iziqalo ezintathu azinikezwa zona zingowe-AD508, 677BC, kanye no-457BC. Wanikezwa iziqalo zalezi ziprofetho ezakhiqiza umlando weSikhalo Saphakathi Kwamabili yiNgelosi uGabriyeli.

Inkohliso Yokugcina: Ukwenqaba Umoya Wokuprofetha

Imiyalezo Ekhethiwe, incwadi 1, ikhasi 48: “USathane u . . . uhlale efaka okungamanga—ukuze aholele kude neqiniso. Inkohliso yokugcina kaSathane iyakuba ngukwenza ubufakazi boMoya kaNkulunkulu bungenamphumela.” Inkohliso yokugcina kaSathane iwukubhubhisa uMoya Wesiprofetho.

Uma wala la maqiniso ayisisekelo, ngesikhathi esifanayo wenqaba noMoya Wokuprofetha. U-Ellen White ubeka ukuvuma kwakhe phezu kwe-2520. Yala i-2520, futhi ulahla kokubili usana namanzi okugeza.

"USathane uhlala . . . ecindezela okungamanga—ukuze ahole abantu baphambuke eqinisweni. Inkohliso yokugcina kakhulu kaSathane iyoba ukwenza ubufakazi boMoya kaNkulunkulu kube yize. ‘Lapho kungekho mbono, abantu bayabhubha’ (IzAga 29:18)." Ukhuluma ngokwenqaba uMoya wesiprofetho futhi, maqondana nalokho, uthi uma wenqaba uMoya wesiprofetho, lapho kungekho mbono abantu bayabhubha. Uyini lowo mbono? Uma wenqaba uMoya wesiprofetho, yimuphi umbono osweleyo?

“Bhala umbono, uwenze ucace emacwecweni, ukuze ofundayo agijime.” UHhabakuki 2:2 (KJV). Uma wenqaba uMoya Wokuprofetha, uyakulingqaba iShadi lika-1843; futhi, uma ulinqaba leli Shadi, wenqaba uMoya Wokuprofetha.

"USathane uyosebenza ngobuqili obukhulu, ngezindlela ezehlukene nangamathuluzi ahluhlukenene, ukuba adunge ukuzethemba kwabantu bakaNkulunkulu abasele ebufakazini beqiniso. Kuyovuswa inzondo ngokumelene neTestimonies eyobusathane." Ngezinye izikhathi sicabanga ngo-"busathane" njengezenzo ezesabekayo nezimnyama, kodwa encwadini ethi Patriarchs and Prophets sitshelwa ukuthi uSathane usebenza ngokusikisela ukungabaza. Yikho lokho ukuhlasela kobusathane okumelene noMoya Wokuprofetha kanye nala maqiniso ayisisekelo. Kwenziwa ngabantu okufanele sibathembe abasikisela lokhu kungabaza.

"Kuyovuswa inzondo emelene noBufakazi eyoba ngekaSathane. Imisebenzi kaSathane iyokuba ngukuphazamisa ukholo lwamabandla kubo, ngenxa yalesi sizathu: uSathane angeke abe nendlela ecace kangaka yokungenisa izinkohliso zakhe nokubopha imiphfumulo ekudukiseni kwakhe uma izixwayiso, nokukhuza, nezeluleko zikaMoya kaNkulunkulu kulalelwa." Selected Messages, incwadi 1, 48.

Njengoba siphetha lokhu, lapho uDadewethu White ethi asinakho okumelwe sikwesabe ngekusasa ngaphandle kokuba sikhohlwe ukuhola kweNkosi, mina ngithi lokho kuhola kweNkosi akhuluma ngakho ngumlando osukela eSikhathini Sokubambezela kuze kube umnyango ovaliwe—umlando omelelwa yigama elithi, Isililo Saphakathi Kwamabili. Asinalutho okumelwe silwesabe ngekusasa ngaphandle kokuba sikhohlwe indlela iNkosi eyasihola ngayo ekuhlangenwe nakho kweSililo Saphakathi Kwamabili, kanye nezimfundiso ezihlobene nalokho kuhola. Izimfundiso ezaveza lokho kuhlangenwe nakho yiziprofetho ezintathu zesikhathi, eziqala ngezinsuku ezanikezwa uWilliam Miller yiNgelosi uGabriyeli. Asinalutho okumelwe silwesabe ngekusasa ngaphandle kokuba sikhohlwe lezi zimfundiso, kubandakanya no-2520, ezaveza ekuhlangenwe nakho kweSililo Saphakathi Kwamabili njengoba iNkosi yahola amaMillerite ngokudabula umvuthwandaba weVangeli Eliphakade.

USpalding noMagan, amakhasi 305–306: "Kunento eyodwa eqinisekileyo: labo ma-Adventist bosuku lwesikhombisa abazobeka ukuma kwabo ngaphansi kwesibhengezo sikaSathane bayakuqala ngokulahla ukholo lwabo ezixwayisweni nasezikhaweni eziqukethwe oBufakazini boMoya kaNkulunkulu." Uma nizilahla iziSekelo, nilahla uMoya weSiprofetho. Uma nilahla uMoya weSiprofetho, nilahla iziSekelo. Kuhambisana ndawonye. Lapho kungekho khona uMoya weSiprofetho, akukho mbono.

Ukubizelwa ekuzinikelweni okukhulu nakwinkonzo engcwele ngokwengeziwe kuyamenyezelwa, futhi kuyiqhubeka kumenyezelwa. Abanye manje abakhuluma iziphakamiso zikaSathane bayobuya ezingqondweni zabo. Kukhona labo abasezikhundleni ezibalulekile zokwethenjwa abangaliqondi iqiniso lalesi sikhathi. Kubo umlayezo kumelwe unikezwe. Uma bewamukela, uKristu uyobamukela, futhi uyobenza babe izisebenzi ezisebenzisana naye. Kodwa uma benqaba ukuwuzwa umlayezo, bayothatha ukuma kwabo ngaphansi kwesibhengezo esimnyama seNkosana yoBumnyama.

Ngiyaliyalwa ukuba ngisho ukuthi iqiniso eliyigugu lalesi sikhathi livuleka ngokusobala ngokwengeziwe ezingqondweni zabantu. Ngomqondo okhethekile, amadoda nabesifazane kufanele badle inyama kaKristu baphuze negazi lakhe. Kuyoba khona ukuthuthuka kokuqonda, ngokuba iqiniso liyakwazi ukwandiswa njalo. Umsunguli wobuNkulunkulu weqiniso

uyakusondela ebudlelwaneni obuseduze, futhi obusondela kakhulu, nalabo abaqhubeka ukuze bamazi. Njengokuba abantu bakaNkulunkulu bemukela izwi lakhe njengesinkwa sasezulwini, bayokwazi ukuthi ukuphuma kwakhe kulungisiwe njengokusa. Bayokwamukela amandla omoya, njengokuba umzimba wamukela amandla omzimba lapho kudliwa ukudla.

“Asiyiqondi ngisho nangengxenye icebo leNkosi ekuthatheni abantwana bakwa-Israyeli ebugqilini baseGibhithe, futhi ibahole ehlane ibangenise eKhanani.

“Njengoba siqoqa imisebe yobunkulunkulu ekhanya ivela evangelini, siyakuba nokuqonda okucace kakhudlwana komnotho wamaJuda, nokwazisa okujulile amaqiniso awo abalulekile. Ukuhlola kwethu iqiniso kusengakapheleli. Siqoqe imisebe embalwa kuphela yokukhanya. Labo abangafundi iZwi nsuku zonke ngeke baxazulule izinkinga zomnotho wamaJuda. Ngeke baqonde amaqiniso afundiswa yinkonzo yasetempelini. Umsebenzi kaNkulunkulu uyaphazanyiswa ukuqonda kwezwe uhlelo lwakhe olukhulu. Impilo ezayo iyokwambula incazelo yemithetho uKristu, embethe insika yefu, ayinika abantu bakhe.” Spalding and Magan, 305–306.

Lawo ma-Adventist abamukela uphawu lwesilo, bemi ngaphansi kwebhanela likaSathane, baqala ngokwenqaba uMoya wesiProfetho.

Kulesi siqephu kunezigaba ezimbili: labo abaqhubeka ukuze bazi iNkosi, baqhubeka nokudla inyama yaYo nokuphuza igazi laYo, baqhubeka nokutadisha iZwi likaNkulunkulu, nalabo abangakwenzi lokho. Ukuthuthukiswa kweqiniso akukapheli; bayoba nezinto abazokusho ngokuphathelene nenkonzo yeSanctuary ezingakashwo okwamanje. Bayogcizelela ukuguquka kwesikhathi sokuphathwa kukaNkulunkulu ngesikhathi sikaKristu, kusengaphambili kubonisa ukuguquka ngesikhathi samaMillerite, kukhomba phambili esikhathini sokuphathwa lapho uKristu eshintsha esahlulelweni sabafuleyo aye esahlulelweni sabaphilayo. Bayoba nezinto abazokusho ngeSanctuary nangendlela iNkosi ephawula ngayo ukuhamba kwaYo kulezi zinguquko zezikhathi zokuphathwa kukaNkulunkulu ngokuthululwa koMoya waYo.

Ezinye izingcaphuno ezimbalwa futhi sesicishe saqeda.

Lawo ma-Adventist eSabatha lesiKhombisa abenqaba Isimemezelo Saphakathi Kwamabili bayaphuma endleleni, benqaba ukuholwa kweNkosi nezimfundiso zezimfundiso ezikhiqiza umlando weSimemezelo Saphakathi Kwamabili. Yilokho okufanele sikwesabe—ukwenqaba lezo zimfundiso nokungaqondi lolo lwazi lwesipiliyoni. Ngokwenza njalo, senqaba uMoya Wesiprofetho.

USista White ubeka uphawu lwakhe lokuvuma phezu kwe-2520. Sizobonisa indlela abeka ngayo uphawu lwakhe lokuvuma kwamanye amaqiniso akuShadi lika-1843.

Ekupheleni komhlaba, lapho konke lokhu sekufinyelela esicongweni seVangeli Eliphakade emlandweni wethu, ubu-Adventist buyobhekana nenqubo yokuvivinywa yezinyathelo ezintathu eyafanekiselwa ngaphambili, njengoba kubonakala kokuhlangenwe nakho kukaWilliam Miller.

UWilliam Miller wenza amaphutha amathathu: (1) Wenqaba uMkhosi Waphakathi Nobusuku, wawa endleleni waya ezweni elibi elingezansi. (2) Emva kwalokho wathembela ethonyeni

lomuntu, uJoshua Himes. (3) Wenqaba iSabatha.

Kwavela umbuzo: “Ingabe wayilahla iSabatha noma iNdawo Engcwele?” Imfundiso eyaguquka ngaleso sikhathi isuka endaweni engcwele esemhlabeni iya eNdaweni Engcwele eseZulwini kungenzeka ukuthi uMiller akazange ayiqonde ngokuphelele. Lapho u-Ellen White eholwa engeniswa eNdaweni eNgcwele Kakhulu, wabona iMiyalo Eyishumi emphongolweni wesivumelwano, futhi umyalo weSabatha wawunokukhanya okungcwele okuyizungezile.

Into uMiller akwenqaba kwakunguMthetho kaNkulunkulu—iSabatha. Ngakho-ke, uMiller wayinqaba iSikhalo Saphakathi Kwamabili, wase encika enyameni, wabe esethola uphawu lwesilo. Lokho kuyaphindwa ekupheleni kwezwe.

Ubufakazi, umqulu 5, ikhasi 211: “Lapha siyabona ukuthi ibandla—indlu engcwele yeNkosi—laba ngelokuqala ukuzwa ukushaywa kolaka lukaNkulunkulu. Amadoda amadala, labo uNkulunkulu ayebanike ukukhanya okukhulu futhi ayemi njengabalindi bezithakazelo zikamoya zabantu, ayephule ukwethembeka kwawo.” Ukhuluma ngoHezekeli 8 no 9, ukubekwa uphawu. USister White uthi ukubekwa uphawu kuHezekeli 9 kuyefana nokubekwa uphawu kwesAmbulo 7. Ukhuluma ngenkathi yokubekwa uphawu kwabayizi-144,000. Uthi labo okwakufanele babe ngabalindi babephule ukwethembeka kwabo.

“Babesethathe isikhundla sokuthi akudingeki silindele izimangaliso nokubonakaliswa okusobala kwamandla kaNkulunkulu njengasezinsukwini zangaphambili. Izikhathi seziguqukile.” Iphutha labo lokuqala kwakuwukuphikisa iSikhalo Saphakathi Kwamabili, bethi, “Okwenzeka kulo mlando weSikhalo Saphakathi Kwamabili akuphindwa.” Bayaphambuka endleleni.

“La mazwi aqinisa ukungakholwa kwabo, futhi bathi: INkosi ayiyikwenza okuhle, futhi ayiyikwenza okubi. Inomusa kakhulu ukuba ihambele abantu bayo ngokwahlulela. Kanjalo ‘Ukuthula nokulondeka’ kuyisikhalo esivela kubantu abangasoze baphinde baphakamise izwi labo njengecilongo ukuze babonise abantu bakaNkulunkulu iziphambeko zabo nendlu kaJakobe izono zayo. Lezi zinja eziyizimungulu ezazingafuni ukukhonkotha yizo ezizozwa impindiselo elungileyo kaNkulunkulu othukuthele. Amadoda, izintombi, nabantwana abancane bonke babhubha ndawonye.” Testimonies, volume 5, 211.

UJeremiya, ekhuluma ngokwehluleka kwesibili kukaWilliam Miller, wathi, “Isho kanje iNkosi, ithi: Uqalekisiwe umuntu othemba umuntu, enze inyama ibe yingalo yakhe, nenhliziyo yakhe isuke eNkosini.” UJeremiya 17:5 (KJV). Uma uthemba umuntu, inhliziyo yakho iyasuka eNkosini.

Ukulahlwa kokuqala ekugcineni kungukuKhalela phakathi nobusuku, ukuphindwa kokubonakaliswa kwamandla kaNkulunkulu. Okwesibili ukuncika enyameni. Okwesithathu nguMthetho weSonto.

Kungaba khona izigaba ezimbili kuphela. Iqembu ngalinye limakwe ngokucacileyo, kungaba ngophawu lukaNkulunkulu ophilayo, noma ngophawu lwesilo noma lomfanekiso waso. Indodana nendodakazi ngayinye ka-Adamu ikhetha uKristu noma uBaraba njengomholi wayo. Futhi bonke abazibeka ohlangothini lwabangathembekileyo bema ngaphansi kwesibhengezo

esimnyama sikaSathane, futhi babekwa icala lokwala uKristu nokumphatha ngokudelela. Babekwa icala lokubethela ngamabomu iNkosi yokuphila nenkazimulo. Review and Herald, January 30, 1900.

Kunento eyodwa eqinisekile: lawo ma-Seventh-day Adventist azimisa ngaphansi kwebhanela likaSathane ayakuqala ngokulahla ukuzethemba kwawo eMoyeni Wesiprofetho.

I-Adventism iphindaphinda inqubo yokuvivinywa enezinyathelo ezintathu uWilliam Miller ahluleka kuyo. Kodwa izingelosi zilindele ukumvusa uMiller futhi zimthathe zimhambise ekhaya kuMsindisi wakhe. Kepha kuma-Adventist abamukela uphawu lwesilo, akuzona lezo zingelosi ezibalindele.

Ngiphindelelwe kaningi ukuthi okuhlangenwe nakho kwabantu bakaNkulunkulu esikhathini esedlule akufanele kubalwe njengamaqiniso afileyo. Asifanele ukuphatha umlando walezi zenzakalo njengokungathi siphatha i-almanac yonyaka odlule. Lowo mbhalo kufanele ugcinwe engqondweni, ngoba umlando uyophinda uziphinde. Publishing Ministry, 175.

Kungani sidinga ukukhumbula iSikhalo Saphakathi Kwamabili? Ngoba umlando uzophindwa. Kulo mlando, umlayezo ozodala ukuzamazama ngu-2520 no-2300; ngalokhu uyokhipha abantu emasontweni.

Kodwa ingabe lo mlando, Isimemezelo Saphakathi Nobusuku, empeleni uzophindwa futhi, noma uyizindaba zomlando nje kuphela? Qaphelani lesi sicaphuno esilandelayo:

Kukhona izwe elilele ebubini, ekukhohlisweni nasekudukisweni, emthunzini uqobo wokufa,—lilele, lilele. Ngubani ozwa umhelo womphefumulo wokuba alivuse? Yiliphi izwi elingalifinyelela? Ingqondo yami yasiwa esikhathini esizayo, lapho kuyokhishwa isibonakaliso. “Bhekani, uMyeni uyeza; phumani nimhlangabeze.” Kodwa abanye bayobe belibazisile ukuthola amafutha okugwalisa kabusha izibani zabo, futhi sekuhambe isikhathi bayothola ukuthi isimilo, esimelwe ngamafutha, asidluliseki komunye. Review and Herald, February 11, 1896.

Lo mlando Wokukhalela Kwaphakathi Kwamabili uyaphindwa kuze kube yilelo nalelo gama.

UEllen White waqonda ukuthi u-2520 wawuyisiprofetho sesikhathi esisemthethweni nokuthi wasetshenziswa yiNkosi ukuletha isikhathi sokulibala, ukudumala okwadalela abantu isipiliyoni esabalungiselela ukuba bahambe ngokukholwa kanye noKristu bangene eNdaweni eNgcwele Kakhulu.

Asikazami okwamanje ukufakazela i-2520 eBhayibhelini. Kulesi sifundo seMibhebhe Emibili kaHabakuki, sifuna kuqala ukukuveza ngokusobala ukuthi u-Ellen White uyawasekela la mfundiso enqatshwa ubu-Adventisti namuhla; bese-ke singena esifundweni seBhayibheli.