

Incwadi kaJoweli kanye neBandla lamaSabatha losuku lwesikhombisa laseLawodikeya - Inombolo Engamashumi Amane Nane

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Inombolo Engamashumi Amane Nane

Ngo-1844, imfundiso yeSabatha yosuku lwesikhombisa yambulwa, yabe isigcizelelwa kuDade White ngesikhathi ebheka emphongolweni wesivumelwano. Wabuye wabhala nokuthi ezinsukwini zokugcina imfundiso yokuba sesimweni somuntu kukaKristu yayiphethe ukugcizelelwa okufanayo kwasezulwini. ISabatha yosuku lwesikhombisa imelela ukukhanya okukhethekile okuvela emphongolweni lapho uSuku Lokubuyisana olungokomfanekiso ophelele luqala, kanti iSabatha yonyaka wesikhombisa imelela ukukhanya okukhethekile okuvela emphongolweni lapho uSuku Lokubuyisana olungokomfanekiso ophelele lufinyelela esiphethweni salo.

Imfundiso yokwenziwa inyama ifanekiselwa embuthanweni wokugcina ongwele kaLevitikusi amashumi amabili nantathu; iyi-omega eSabatheni losuku lwesikhombisa, olungumbuthano wokuqala ongwele ekuqaleni kukaLevitikusi amashumi amabili nantathu. Leyo Sabatha yokuqala imelela amandla kaNkulunkulu okudala, kanti iSabatha yokugcina imelela amandla akhe okudala kabusha. Leyo Sabatha yokuqala imelwa yinombolo “23” kanti eyokugcina imelwa yinombolo “252.”

Leyo mifanekiso emibili iyizingqophamlando ezivula nezivala uLevitikusi wamashumi amabili nantathu, futhi iyona futhi eyivula neyivala umlando wamaMillerite. U-1798 wawungukugwaliseka kweminyaka engu-2,520 emelene nombuso wasenyakatho wakwa-Israyeli, kanti iminyaka engu-2,300 yagcwaliseka ngo-Okthoba 22, 1844. Lapho uDadewethu White eholwa engeniswa engwele futhi ebuka iMiyalo Eyishumi, wayemelela ngokwesifaniso abantu bakaNkulunkulu bezinsuku zokugcina abalandela uKristu bangene eNdaweni Engcwelengwele lapho eqedela umsebenzi wakhe wokubuyisana. Ukuhlolwa kwethempeli kuwukuhlolwa kokulandela iWundlu nomaphi lapho liya khona.

Laba yibo abangazingcolisanga ngabesifazane; ngokuba bayizintombi. Laba yibo abalandela iWundlu nomaphi lapho liya khona. Laba bahlengwe phakathi kwabantu, bengulibo izithelo zokuqala kuNkulunkulu nakulo iWundlu. IsAmbulo 14:4.

UDade White, njengomprofethi, wayebonisa abathembekile ekuqaleni abangena eNdaweni eNgcwelengwele kakhulu ngokukholwa; futhi ngokwenza kanjalo wayenikeza isibonelo sabathembekile ekugcineni abangena ngokukholwa eNdaweni eNgcwelengwele kakhulu bese bebheka emkhunjini wesivumelwano. Lokho abakubona lapho kukhanyiselwe khona kuyimfundiso yokuthabathela uKristu isimo sobuntu, ukuqedwa kokubuyisana. Babona amakherubi amabili asibekelayo emele amaSabatha amabili okudala nawokudala kabusha. Babona

u-252 ngakolunye uhlangothi lomkhumbi wesivumelwano no-23 ngakolunye, bese beqaphela ukuthi, ngokuvumelana nokudala nokudala kabusha, u-23 umele umshado wobuNkulunkulu nobuntu, futhi babona u-252 njengophawu lokuguqulwa komuntu abe ngumuntu ohlanganiswe nobuNkulunkulu.

Isihlalo somusa sasingafanele sisuswe; ngakho-ke ukuba uDade White abheke ngaphakathi kwakuyisambulo esikhethekile, futhi ngokwesiprofetho lo mfanekiso uqondiswe kakhulu ezinsukwini zokugcina kunasezinsukwini ayephila kuzo. Ngokubuka siyaguqulwa. Uvivinyo lwethempeli lunguKristu eholabantu baKhe abayizintombi ethempelini laKhe, isinyathelo ngesinyathelo. Amaqiniso esiprofetho amele izinyathelo ezisendleleni ekhanyiswe ngumyalezo Wokukhala Kwamaphakathi Nobusuku.

Ithempele lamaMillerite leminyaka engamashumi amane nesithupha liyisinyathelo.

Ithempeli yomuntu ethi “23,” (owesilisa nowesifazane, wabadala) iyisinyathelo.

UKristu evusa ithempeli laKhe ngezinsuku ezintathu kuyisinyathelo.

Indlu yokugcina iyithempeli likaMalaki.

UNehemiya wahlanza indlu yokulondoloza ekungcolisweni kukaTobiya.

Lelo thempeli yilo lapho umpristi omkhulu uHilkiya athola khona imibhalo kaMose ngesikhathi semvuselelo yenkosi uJosiya.

Ithempeli uNehemiya ayihlambulula ekungcolisweni yiyo kanye leyo thempeli uKristu ayihlambulula kabili ekungcolisweni kwayo “okungcwele okwedelelayo,” njengoba uDade White esho.

Ibhokisi lomngcwabo ephusheni likaMiller laliyisinyathelo.

Lapho uKristu esehle abathembekile Bakhe wangena eNdaweni eNgcwele Kakhulu, uyabahola, njengoba emelwe nguDade White, ebayisa emphongolweni wesivumelwano, aphakamise isihlalo somusa, abavumele ukuba babheke ngaphakathi. Lapho bebheka ngaphakathi babona kokubili imfundiso yokuba sesimweni sobuntu kukaKristu kanye neSabatha losuku lwesikhombisa kuhlotshiswe ngokukhanya okuthambile. Umugqa phezu komugqa, labo abaqaphela lezi zimfundiso “ezihlotshiswe ngokukhazimula okuthambile” bazihlanganisa noDade White ngokungena eNdaweni eNgcwele Kakhulu ngokukholwa nangokubheka emphongolweni wesivumelwano.

Abaprofethi basendulo bakhuluma ngokuqondile kakhulu ngezinsuku zokugcina kunangezinsuku ababephila kuzo. Lapho labo baprofethi basendulo ngokwabo sebeba yingxenye yobufakazi, bamele abantu bakaNkulunkulu ezinsukwini zokugcina, futhi abantu bakaNkulunkulu ezinsukwini zokugcina bangabaliyikhulu namashumi amane nane ezinkulungwane. USister White mhlawumbe ungumprofethi wasendulo obaluleke kakhulu, ngoba yonke imifanekiso yakhe imele umlando we-alpha womlando we-omega wabaliyikhulu namashumi amane nane ezinkulungwane. Bonke abaprofethi babonisa insali, kodwa uSister White futhi umele umlando wokuqala ogcwaliseka

emlandweni wokuphela—kuze kube sekugcineni kwencwadi.

Emlandweni oyisisekelo we-alpha, uDadewethu White, embonweni, wathathwa wayiswa eNdaweni Engcwelengcwele yesigodlo sasezulwini. Esefikile lapho, isihlalo somusa phezu komphongolo wesivumelwano, isihlalo okwakungafanele sisuswe, saphakanyiswa ukuze uDadewethu White akwazi ukubheka ngaphakathi, lapho abona khona iMiyalo Eyishumi.

“Endaweni Engcwelengcwele kakhulu ngabona umphongolo; phezu kwawo nasemaceleni awo kwakukhona igolide elimsulwa kakhulu. Ngasekupheleni ngakunye komphongolo kwakukhona ikherubi elihle, amaphiko alo enablee phezu kwawo. Ubuso bawo babubhekene, futhi babubheke phansi. Phakathi kwezingelosi kwakukhona isitsha segolide sempepho. Phezu komphongolo, lapho izingelosi zazimi khona, kwakukhona inkazimulo ekhanya ngokwedlulele, eyayibonakala injengesihlalo sobukhosi lapho uNkulunkulu ehlala khona. UJesu wayemi ngasemphongolweni, futhi lapho imithandazo yabangcwele ikhuphukela Kuye, impepho esitsheni yayibhema, futhi Wayenikela imithandazo yabo kuYise kanye nentuthu yempepho. Emphongolweni kwakukhona imbiza yegolide yemana, induku ka-Aroni eyahluma, namatshe ayizibhebhe aphesheya ndawonye njengencwadi. UJesu wawavula, ngabona iMiyalo Eyishumi ibhaliwe kuwo ngomunwe kaNkulunkulu. Kwelinye itshe kwakukhona emine, kanti kwelinye kwakukhona eyisithupha. Le emine etsheni lokuqala yayikhanya kakhulu kunale eyisithupha. Kodwa owesine, umyalo weSabatha, wawukhanya ngaphezu kwawo wonke; ngokuba iSabatha lalingcwele ukuba ligcinwe ngenhlonipho yegama elingcwele likaNkulunkulu. ISabatha elingcwele lalibonakala linenkazimulo—isiyingi senkazimulo sasisizungezile sonke. Ngabona ukuthi umyalo weSabatha awuzange ubethelwe esiphambanweni. Ukuba wawubethelwe, neminye imiyalo eyisishiyagalolunye yayibethelwe; futhi sikhululekile ukuyiphula yonke, njengokuba sikhululekile ukuphula nowesine. Ngabona ukuthi uNkulunkulu akaliguqulanga iSabatha, ngokuba Yena akaguquki nanini. Kodwa upapa waliguqula walisusa osukwini lwesikhombisa walisa osukwini lokuqala lweviki; ngokuba wayezakuguqula izikhathi nemithetho.” Early Writings, 32.

Imfundiso yeSabatha losuku lwesikhombisa yayiyimfundiso ye-alpha yomlando oyisisekelo wenhlangano yamaMillerite eyaqala njengenhlangano yamaMillerite yaseFiladelfiya, yase iguquka yaba yinhlangano yamaMillerite yaseLawodikeya ngo-1856, kwase kuba yiBandla lama-Adventist osuku lwesikhombisa laseLawodikeya ngo-1863. USisi White futhi ukhomba imfundiso ye-omega emlandweni wezinsuku zokugcina, lapho inhlangano yaseLawodikeya yabayikhulu namashumi amane nane ezinkulungwane iguquka ibe yinhlangano yaseFiladelfiya yabayikhulu namashumi amane nane ezinkulungwane. Izibani ze-alpha ne-omega zimelelwa yimfundiso yeSabatha losuku lwesikhombisa kanye nemfundiso yokuthwaliswa enyameni.

“Labo abahlanganyela noNkulunkulu bahamba ekukhanyeni kweLanga Lokulunga. Abamedeleli uMhlengi wabo ngokonakalisa indlela yabo phambi kukaNkulunkulu. Ukukhanya kwasezulwini kuyabakhanyisela. Njengoba besondela ekupheleni komlando waleli zwe, ulwazi lwabo ngoKristu, nangeziprofetho eziphathelene naye, lwanda kakhulu. Bayigugu elingapheli emehlweni kaNkulunkulu; ngokuba basebunyeni neNdodana yakhe. Kubo izwi likaNkulunkulu linobuhle nobumnandi obedlula konke. Bayakubona ukubaluleka kwalo. Iqiniso lembulwa kubo. Imfundiso yokwembathwa kobuntu kukaKristu ihlotshiswa

ukukhazimula okuthambile. Bayabona ukuthi umBhalo uyisihluthulelo esivula zonke izimfihlakalo futhi sixazulule bonke ubunzima. Labo ababengafuni ukwamukela ukukhanya nokuhamba ekukhanyeni abayikukwazi ukuqonda imfihlakalo yokumesaba uNkulunkulu, kodwa labo abangazange banqikaze ukuthwala isiphambano balandele uJesu, bayakubona ukukhanya ekukhanyeni kukaNkulunkulu.” The Southern Watchman, April 4, 1905.

“Imfundiso yokuba sesimweni somuntu” ibizwa futhi ngokuthi “imfihlakalo yokumesaba uNkulunkulu.”

Futhi ngaphandle kokuphikiswa, inkulu imfihlakalo yokumesaba uNkulunkulu: uNkulunkulu wabonakaliswa enyameni, walungisiswa ngoMoya, wabonwa yizingelosi, washunyayelwa kwabeZizwe, wakholwa kuye emhlabeni, wemukelwa phezulu enkazimulweni. 1 Thimothewu 3:16.

“Imfihlakalo” ifihliwe kuze kube sesizukulwaneni sokugcina, lapho abathembekile bebona ukuthi imfundiso yokuthwaliswa enyameni kukaKristu iyi-omega yeSabatha yosuku lwesikhombisa.

Ngisho nemfihlakalo ebifihlakele ezikhathini nasemizukulwaneni, kepha manje isibonakalisiwe kwabangcwele bakhe; uNkulunkulu ayethanda ukubazisa ukuthi buyini ubunotho benkazimulo yale mfihlakalo phakathi kwabezizwe; okuyiKristu kini, ithemba lenkazimulo. KwabaseKolose 1:26, 27.

Kuyafaneleka ukuthi kube nguKolose 1:26 okukhuluma “ngemfihlakalo” “ebifihliwe,” kodwa leyo mfihlakalo “yenziwe yabonakala” ezinsukwini zokugcina. Ukukhanya kwesiprofetho kwenziwa kubonakale lapho isiprofetho sivulwa uphawu, njengoba kufanekiswa kuDanilyeli ishumi nambili lapho, ekupheleni kwezinsuku eziyi-1,260, ngesikhathi sokuphela, isiprofetho sivulwa uphawu. Isiprofetho ebefihliwe ezizukulwaneni ngezizukulwane sivulwa uphawu, futhi leso siprofetho siyiqiniso okuthi, lapho sivulwa uphawu, sibe “yinkazimulo” eyenziwa yaziwe kwabeZizwe ngesikhathi somthetho weSonto. Leyo mfihlakalo inguKristu phakathi kwenu, ithemba lenkazimulo, okugwaliseka ngezinsuku zokukhala kwecilongo lesikhombisa.

Kodwa ngezinsuku zezwi lengelosi yesikhombisa, lapho isiqala ukukhala, imfihlakalo kaNkulunkulu iyakuphelelisa, njengalokho ayekumemezele ezincekwini zakhe, abaprofethi. IsAmbulo 10:7.

Kuyafaneleka impela ukuthi izwi lengelosi yesikhombisa liqale ukuzwakala ngosuku lweshumi lwenyanga yesikhombisa, njengoba limelelwe kusAmbulo 10:7. Ingelosi yesikhombisa iphinde yamelwe njengosizi lwesithathu, kanti osizi ababili bokuqala babuyi-Islam, ngaleyo ndlela kunikeza ofakazi ababili bokuthi usizi lwesithathu luyi-Islam. Imfihlakalo kaNkulunkulu iyafezwa lapho icilongo le-Islam likhala.

Emlandweni wecilongo lesikhombisa imfundiso yokwenziwa inyama, okuyimfihlakalo kaKristu kini, noma ukuhlanganiswa kobuNkulunkulu nobuntu, njengoba kumelwe nguKristu ngesikhathi Ezembathisa inyama yomuntu; abazongenela ukuba phakathi kwabantu abayizinkulungwane eziyikhulu namashumi amane nane bayovivinywa ukuthi banawo yini amafutha nokukholwa okudingekayo ukuze bangene eNdaweni eNgcwele kakhulu. Uma bengabaza, ubumnyama

buyokwehlela phezu kwabo; uma belandela iWundlu nomaphi lapho Liya khona, bayoholwa ukuba babheke emphongolweni wesivumelwano. Emphongolweni bayothola izimfundiso zeSabatha losuku lwesikhombisa kanye nemfundiso yokwenziwa inyama.

Nakuba lezi zimfundiso ezimbili zibaluleke kangaka, engikugxilayo akusikho ukukhanya kwe-alpha ne-omega, kodwa ukuthi umprofethikazi wabonisa abantu bakaNkulunkulu bengena endaweni engcwele yasezulwini futhi bebheka emphongolweni wesivumelwano. Kumelwe kube khona iphuzu emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane, ngezinsuku zokugcina, lapho abayizinkulungwane eziyikhulu namashumi amane nane beyiswa eNgcwelengcwele ukuba babuke emphongolweni ovuliweyo.

Uma ninokholo lokukholwa ukuthi abaprofethi bafanekisa abantu bakaNkulunkulu ezinsukwini zokugcina, kanye nokholo lokuthi uDade White wayephefumulelwe kakhulu, ngazo zonke izindlela, njengabo bonke abanye abaprofethi eBhayibhelini—khona-ke ukusetshenziswa engisanda ukukubeka phambili kumelwe kwamukelwe njengeqiniso. Labo abayizinkulungwane eziyikhulu namashumi amane nane kumelwe balandele uKristu, ngokholo bangene eNdaweni eNgcwelengcwele Kakhulu, njengoba uDade White esho ukuthi abathembekileyo benza ngo-Okthoba 22, 1844. Kwabonakaliswa lapho izigaba ezimbili, labo abenqaba ukungena ngokholo, nalabo abangena.

“Ngabuyiselwa ekumenyezelweni kokufika kokuqala kukaKristu. UJohane wathunywa ngomoya nangamandla ka-Eliya ukuba alungise indlela kaJesu. Labo abenqaba ubufakazi bukaJohane abazuzanga ezimfundisweni zikaJesu. Ukumelana kwabo nombiko owawubikezela ukufika Kwakhe kwabafaka endaweni lapho babengenakwamukela kalula khona ubufakazi obunamandla kakhulu bokuthi WayenguMesiya. USathane wahola labo abenqaba umbiko kaJohane ukuba baqhubekela phambili nakakhulu, benqabe futhi bambethele uKristu esiphambanweni. Ngokwenza lokhu bazibeka endaweni lapho babengenakwamukela khona isibusiso sosuku lwePhentekoste, esasiyobafundisa indlela eya engcweleni yasezulwini. Ukudabuka kwesihengo sethempeli kwabonisa ukuthi imihlatshelo nemithetho yamaJuda kwakungasayukwamukelwa. Umhlatshelo omkhulu wawusunikelwe futhi wamukelwe, noMoya oNgcwele owehla ngosuku lwePhentekoste wasusa izingqondo zabafundi endaweni engcwele yasemhlabeni waziyisa kweyasezulwini, lapho uJesu ayengene khona ngegazi Lakhe uqobo, ukuze athululele phezu kwabafundi Bakhe izinzuzo zokubuyisana Kwakhe. Kodwa amaJuda asala ebumnyameni obuphelele. Alahlekelwa yikho konke ukukhanya ayengaba nakho ngecebo lensindiso, aqhubeka ethembela emihlatshelweni nasekunikelweni kwawo okuyize. Ingcwele yasezulwini yayisithathe indawo yaleyo yasemhlabeni, nokho ayengenalwazi ngalolo shintsho. Ngakho-ke ayengenakuzuzwa ekuncengeleni kukaKristu endaweni engcwele.

“Abaningi babuka ngovalo olukhulu indlela amaJuda enza ngayo ekwenqabeni nasekubethelweni kukaKristu; futhi njengoba befunda umlando wokuhlukunyezwa Kwakhe okuyihlazo, bacabanga ukuthi bayamthanda Yena, nokuthi babengeke bamphike njengoba kwenza uPetru, noma bambethele njengoba enza amaJuda. Kodwa uNkulunkulu, ofunda izinhliziyi zabo bonke, ulethile othandweni ngoJesu ababethi baluzwayo esivivinyweni. Izulu lonke labukela ngentshisekelo ejulileyo kakhulu ukwamukelwa komlayezo wengelosi

yokuqala. Kodwa abaningi ababethi bayamthanda uJesu, futhi abakhala izinyembezi lapho befunda indaba yesiphambano, bahleka usulu izindaba ezinhle zokufika Kwakhe. Esikhundleni sokwamukela umlayezo ngenjabulo, bamemezela ukuthi uyinkohliso. Babazonda labo ababethanda ukubonakala Kwakhe, futhi babaxosha emabandleni. Labo abenqaba umyalezo wokuqala babengenakuzuza kowesibili; futhi abazuzanga nakusikhalo saphakathi kwamabili, esasimele sibalungiselele ukungena noJesu ngokukholwa endaweni engcwele kakhulu yendlu engcwele yasezulwini. Futhi ngokwenqaba le miyalezo emibili yokuqala, benze ukuqonda kwabo kwaba mnyama kangangokuba abakwazi ukubona ukukhanya emlayezweni wengelosi yesithathu, okhombisa indlela eya endaweni engcwele kakhulu. Ngabona ukuthi njengoba amaJuda ambethela uJesu, kanjalo namabandla ngegama ayebethele le miyalezo, ngakho-ke awanalwazi lwendlela eya endaweni engcwele kakhulu, futhi awanakuzuza ekuncengeni kukaJesu lapho. NjengamaJuda, ayenikela imihlatshelo yawo engenamsebenzi, anikela nemithandazo yawo engenamsebenzi egumbini uJesu aselishiyile; futhi uSathane, ethokoziswe yileyo nkohliso, uthatha isimo senkolo, ahole izingqondo zalaba abazibiza ngamaKristu kuye uqobo, esebenza ngamandla akhe, nangezibonakaliso zakhe, nangezimangaliso zamanga, ukuze ababophe ogibeni lwakhe.” Early Writings, 259–261.

USister White ukhomba inqubo eqhubekela phambili yokuvivinywa emlandweni kaJohane uMbhahadisi noKristu eyaphetha ngokuba amaJuda abe sebumnyameni obuphelele, ngenhloso yokufanekisa lowo mlendo ofanayo ngesikhathi samaMillerite, okuwumlando we-alpha kaSister White; umprofethikazi wasendulo wezinsuku zokugcina. Isivivinyo sokuphila noma sokufa ekuqaleni sasingokungena eNdaweni eNgcwelengcwele Kakhulu noma sokwenqaba ukwenza kanjalo. Ukwenqaba ukwenza kanjalo kwaletsa ubumnyama obufanayo phezu kwabavukeli bomlando wamaMillerite obabehlele amaJuda ayeyizihlubuki emlandweni kaKristu.

UJesu ngaso sonke isikhathi ufanekisa ukuphela kwento, ngokuqala kwento; ngakho-ke, lapho uDade White eyiswa eNdaweni eNgcwelengcwele kakhulu futhi ebuka umphongolo ovuliweyo, maqondana novivinyo lwango-Okthoba 22, 1844, lokhu kukhomba ukuthi abayizinkulungwane eziyikhulu namashumi amane nane bayovivinywa ngokulandela iWundlu ukuya eNdaweni eNgcwelengcwele kakhulu noma ngokungena ebumnyameni obuphelele baphakade. Leli qiniso lisekelwe okholweni oluqonda ukuthi abaprofethi basendulo babonisa abantu bakaNkulunkulu bezinsuku zokugcina lapho bona ngokwabo sebeba yingxenye yobufakazi obulotshiwe. UDade White ufanekisa zombili izigaba.

“Ngesikhathi ngikulesi simo sokudangala, ngaba nephupho elashiya umbono ojulile engqondweni yami. Ngaphupha ngibona ithempeli, abantu abaningi beqhubekela kulo ngobuningi. Kwakuyosindiswa kuphela labo ababephephela kulelo thempeli lapho isikhathi sesivalwa. Bonke ababeyohlala ngaphandle babeyolahleka phakade. Izixuku ezingaphandle, ezazizulazula ngezindlela zazo ezehlukene, zabadelela futhi zabahleka usulu labo ababengena ethempelini, zabatshela ukuthi leli cebo lokuphepha laliyinkohliso yobuqili, nokuthi empeleni kwakungekho nhlobo ngozi okufanele igwenywe. Zaze zabamba abanye ukuze zibavimbele ekushesheni bangene phakathi kwezindonga zalo.

“Ngenxa yokwesaba ukuhleliswa, ngabona kungcono ukulinda kuze isixuku sihlakazeke, noma kuze ngingene bengangibonanga. Kodwa inani labantu landa esikhundleni sokuncipha,

futhi ngenxa yokwesaba ukufika sekwephuze kakhulu, ngashesha ukuphuma emzini wami ngacindezela phakathi kwesixuku. Ekukhathazekeni kwami kokufinyelela ethempelini angizange ngiqaphele noma nginake isixuku esasingizungezile. Lapho ngingena esakhiweni, ngabona ukuthi ithempeli elikhulu kakhulu lalisekelwe yinsika eyodwa enkulu kakhulu, futhi kuyo kwakuboshwe iwundlu elalidabuke kakhulu futhi lophayo. Thina esasikhona sabonakala sazi ukuthi leli wundlu lalidatshulwe futhi lashaywa ngenxa yethu. Bonke abangena ethempelini kwakumelwe beze phambi kwalo bavume izono zabo.

“Ngaphambi nje kweWundlu kwakukhona izihlalo eziphakanyisiwe, okwakhlezi phezu kwazo ibandla labantu elalibonakala lijabule kakhulu. Ukukhanya kwezulu kwakubonakala kukhanya ebusweni babo, futhi babedumisa uNkulunkulu, behlabela izingoma zokubonga ngenjabulo ezazibonakala zifana nomculo wezingelosi. Laba kwakuyibo ababefikile ngaphambi kweWundlu, bavuma izono zabo, bamukela intethelelo, futhi manje babelindele ngentokozo enkulu ukugcwaliseka kwesenzakalo esithile esijabulisayo.

“Ngisho nangemva kokuba sengingene esakhiweni, ukwesaba kwangehlela, kanye nomuzwa wehlazo wokuthi kwakufanele ngizithobe phambi kwalaba bantu. Kodwa ngangibonakala ngiphoqelekile ukuqhubekela phambili, futhi ngangihamba kancane ngizungeza insika ukuze ngibhekane newundlu, lapho kukhala icilongo, ithempeli lanyakaza, kwavela izimemezelo zokunqoba ezivela kwabangcwele ababebuthene, ukukhazimula okwesabekayo kwakhanyisa isakhiwo, kwase kuba ngubumnyama obukhulu kakhulu. Bonke abantu abajabulayo babese benyamalele kanye nalokho kukhazimula, mina ngasala ngedwa ethusini elithuleyo lobusuku. Ngavuka ngisezinhlungwini zengqondo futhi ngangingenakukholwa kalula ukuthi ngangiphuphile. Kwabonakala kimi sengathi ukubhujiswa kwami kwase kumisiwe, ukuthi uMoya weNkosi wayesengishiyile, ungasophinde ubuye.”

“Kungakabiphi emva kwalokhu ngaba nelinye iphupho. Kwabonakala kimi sengihlezi ekuphelelweni yithemba okukhulu, ubuso bami ngibufihle ngezandla zami, ngizindla kanje: Ukuba uJesu ubesemhlabeni, bengizoya kuYe, ngiziwise ezinyaweni zaKhe, ngimtshele konke ukuhlupheka kwami. Wayengeke angixoshe, Wayeyakungihawukela, futhi bengiyomthanda ngimkhonze njalo. Ngaso lesi sikhathi umnyango wavuleka, kwangena umuntu omuhle ngesimo nangobuso. Wangibuka ngozwelo wathi: ‘Uyafisa yini ukubona uJesu? Ulapha, futhi ungambona uma ukufisa. Thatha konke onakho ungilandele.’”

“Ngakuzwa lokhu ngentokozo engenakuchazeka, ngase ngibutha ngenjabulo konke enganginakho okuncane, yonke imicebo yami eyigugu, ngalandela umholi wami. Wangiholela esitebhisini esikhuphukayo esiwumqansa futhi esabukeka sengathi sibuthakathaka. Lapho ngiqala ukwenyuka izinyathelo, wangixwayisa ukuba ngigcine amehlo ami eqondiswe phezu, funa ngibe nesiyezi ngiwe. Abanye abaningi ababenyuka lokho kukhuphuka okuwumqansa bawa bengakafiki esiqongweni.”

“Ekugcineni safinyelela esinyathelweni sokugcina, sase sima phambi komnyango. Lapha umholi wami wangiyala ukuba ngishiye zonke izinto engangizilethe kanye nami. Ngazibeka phansi ngenjabulo; wayesewuvula umnyango, wangitshela ukuba ngingene. Ngokuphazima kweso ngema phambi kukaJesu. Kwakungekho ukuphambanisa lobobo buso obuhle. Leyo nkulumo yomusa nobukhosi yayingeke ibe ngeyomunye. Njengoba amehlo Akhe ehlala phezu

kwami, ngashesha ngazi ukuthi wayazi zonke izimo zokuphila kwami nayo yonke imicabango nemizwa yangaphakathi yami.”

“Ngazama ukuzivikela ekubukeni Kwakhe, ngingomuzwa wokuthi angikwazi ukubekezelela amehlo Akhe ahlolisisa konke, kodwa Wasondela emamatheka, futhi, ebeka isandla Sakhe phezu kwekhanda lami, wathi: ‘Ungesabi.’ Umsindo wezwi Lakhe elimnandi washukumisa inhliziyo yami ngenjabulo eyayingakaze iyizwe ngaphambili. Ngangijabule kakhulu ukuba ngikhulume izwi, kodwa, ngihlulwe umuzwa, ngawela phansi ngazithoba ezinyaweni Zakhe. Ngesikhathi ngilele lapho ngingenamandla, izigcawu zobuhle nenkazimulo zadlula phambi kwami, futhi kwangathi sengifinyelele ekuphepheni nasekuthuleni kwezulu. Ekugcineni amandla ami abuya, ngase ngiyavuka. Amehlo anothando kaJesu ayesese phezu kwami, futhi ukumamatheka Kwakhe kwagcwalisa umphefumulo wami ngentokozo. Ukuba khona Kwakhe kwangigcwalisa ngenhlonipho engcwele nangothando olungachazeki.”

“Umholi wami wase evula umnyango, saphuma sobabili. Wangiyala ukuba ngiphinde ngithathe zonke izinto engangizishiye ngaphandle. Lokho sekukwenziwe, wanginika intambo eluhlaza egoqwe yaqina. Wangiqondisa ukuba ngiyibeke eduze kwenhliziyo yami, futhi lapho ngifisa ukubona uJesu, ngiyikhiphe esifubeni sami, ngiyelule ize ifinyelele ekugcineni kwayo. Wangixwayisa ukuba ngingayivumeli ihlale igoqiwe isikhathi eside, funa ibhinqane futhi kube lukhuni ukuyiqondisa. Ngayibeka intambo eduze kwenhliziyo yami, ngehla ngenjabulo ngezitebhisi eziminyene, ngidumisa iNkosi futhi ngitshela bonke engangihlangana nabo lapho babengamthola khona uJesu. Leli phupho langinika ithemba. Entweni engangiyiqonda, le ntambo eluhlaza yayimele ukholo, nobuhle nokulula kokwethemba uNkulunkulu kwaqala ukusa emphefumulweni wami.” Testimonies, volume 1, 27–29.

Kusukela ekupheleni komhlangano wekamu wase-Exeter ngo-Agasti 17 kuze kube ngu-Okthoba 22 ngonyaka ka-1844 kwakuyizinsuku ezingamashumi ayisithupha nesithupha. Lezo zinsuku ezingamashumi ayisithupha nesithupha zimelela inkathi yokumenyezelwa koKhalelo Lwaphakathi Kwamabili, futhi esimweni somfanekiso wezintombi eziyishumi, labo ababememezela umlayezo ngaleso sikhathi bamele labo ababenamafutha, kanti labo ababengawumemezeli umlayezo ngaleso sikhathi babengenamafutha.

Emfanekisweni, umshado wenzeka ekuqaleni kwesikhathi sokulibala. Umshado osemthethweni wenziwa, kwase kuthi wonke umuntu abuyele ekhaya alinde kuze kube yilapho uyise womkhwenyana enquma ukuthi sekufanelekile yini ukuba umshado upheleliswe ngokuhlangana kwabayeni. Ukungathembeki phakathi komshado wokuqala nomkhosi wesibili phakathi kwamabili kwakubhekwa njengokuphinga. Isikhathi sokulibala sasincike ekutheni uyise womkhwenyana alinde ukubona ukuthi kwenzekani ngomakoti esikhathini esithile. Ingabe wayekhulelwe?

Lapho ubaba esenqume ukuthi konke kulungile, kwaqala udwendwe lwaphakathi kwamabili, futhi lwaqala ebusuku ukuze kugwenywe ukushisa okucindezelayo kwasemini ePalestina. Ngenxa yalesi sizathu, izincekukazi zomlobokazi, izintombi zomfanekiso, kwakudingeka zibe nesibani sazo kanye nesilinganiso samafutha zikulindele ukumemeza kwaphakathi kwamabili okwakumemezela ukuthi udwendwe oluya emshadweni seluqalile, ngoba lwaluzokwenzeka ebusuku. E-Exeter kwamemeza ukukhala kwaphakathi kwamabili, futhi kwakungenzeka ukuthi

wawunamafutha anele eselungele udwendwe noma wawungenawo.

Ngenkathi besuka e-Exeter bephethe umlayezo, babemelela abantu ababebekiwe uphawu. Abanye babenamafutha anele okungena emshadweni ngo-Okthoba 22, 1844, kanti abanye babengenawo. Lezo zinsuku ezingamashumi ayisithupha nesithupha zimelela isikhathi lapho abantu bakaNkulunkulu bebekwa uphawu kuze kube ngumnyango ovaliwe womthetho weSonto. Uma babenenani elifanele lamafutha, bangena ngokukholwa eNdaweni eNgcwele kunazo zonke. USister White wamelisa abantu bakaNkulunkulu bengena eNdaweni eNgcwele kunazo zonke ezinsukwini zokugcina, futhi emlandweni wakhe we-alpha kwakuyisivivinyo sokuphila noma sokufa esasihilelekile ekungeneni eNdaweni eNgcwele kunazo zonke ngokukholwa. Ezinsukwini zokugcina abayikhulu namashumi amane nane ezinkulungwane bayovivinywa ukuthi bazongena yini eNdaweni eNgcwele kunazo zonke ngokukholwa. Kuphinde kube yisivivinyo sokuphila noma sokufa.

Sizoqhubeka ngalezi zinto esihlokwini esilandelayo.

“Ekuhlanzweni kwethempeli, uJesu wayememezela umsebenzi waKhe njengoMesiya, futhi engena ekwenzeni umsebenzi waKhe. Lelo thempeli, elakhiwa ukuba libe yindawo yokuhlala yoBukhona bobuNkulunkulu, lalihlelelwe ukuba libe yisifundo esibonakalayo ku-Israyeli nakulo umhlaba. Kusukela ezikhathini zaphakade kwakuyinjongo kaNkulunkulu ukuthi zonke izidalwa ezidaliweyo, kusukela kumaserafi akhazimulayo nangcwele kuze kufike kumuntu, zibe yithempeli lokuhlala ngaphakathi loMdali. Ngenxa yesono, ubuntu bayeka ukuba yithempeli likaNkulunkulu. Limnyama futhi lingcoliswe ngobubi, inhliziyo yomuntu yayingasabonakalisi inkazimulo yoNgcwele. Kodwa ngokuthatha isimo sobuntu kweNdodana kaNkulunkulu, injongo yeZulu iyafezeka. UNkulunkulu uhlala ebuntwini, futhi ngomusa osindisayo inhliziyo yomuntu iphinde ibe yithempeli laKhe. UNkulunkulu wahlela ukuthi ithempeli laseJerusalema libe ngufakazi oqhubekayo wesiphetho esiphakeme esivulekele yonke imiphefumulo. Kodwa amaJuda ayengazange akuqonde ukubaluleka kwaleso sakhiwo ayesibuka ngokuziqhenya okungaka. Awazange azinikele njengamathempeli angcwele oMoya wobuNkulunkulu. Izinkantolo zethempeli laseJerusalema, ezigcwele umsindo wesiphithiphithi sokuhweba okungcwele, zazimelela ngeqiniso elikhulu kakhulu ithempeli lenhliziyo, elingcoliswe ubukhona bezinkanuko zenyama nemicabango engcwele.”

“Ngokuhlansa ithempeli alisuse kubathengi nabathengisi bezwe, uJesu wamemezela umsebenzi waKhe wokuhlansa inhliziyo ekungcolisweni yisono,—ezifisweni zasemhlabeni, ezinkanukweni zobugovu, emikhubeni emibi, okonakalisa umphefumulo. Kucashunwe uMalaki 3:1–3.” *The Desire of Ages*, 161.

“Umprofethi uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; umhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngezwi elinamandla, yathi, Liwile, liwile iBabiloni elikhulu, seliyindawo yokuhlala yamademoni’ (IsAmbulo 18:1, 2). Lona ngumyalezo ofanayo nowanikezwa yingelosi yesibili. Liwile iBabiloni, ‘ngokuba liphuzise zonke izizwe iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Liyini lelo wayini?—Yizimfundiso zalo zamanga. Linike izwe isabatha lamanga esikhundleni seSabatha somyalo wesine, futhi liphindile amanga uSathane awaqala ukuwatshela u-Eva

e-Edene—ukungafi kwemvelo komphfumulo. Amaphutha amaningi afanayo liwasakaze kabanzi, ‘lifundisa njengezimfundiso imiyalo yabantu’ (Mathewu 15:9).

“Lapho uJesu eqala inkonzo Yakhe yomphakathi, wahlanza iThempeli ekungcolisweni kwalo okuyinhlamba engcwele. Phakathi kwezenzo zokugcina zenkonzo Yakhe kwakukhona ukuhlanzwa kwesibili kweThempeli. Kanjalo-ke emsebenzini wokugcina wokuxwayisa umhlaba, kwenziwa izimemezelo ezimbili ezihlukile emabandleni. Umlayezo wengelosi yesibili uthi, ‘Liwile, liwile iBabiloni, umuzi omkhulu, ngokuba liphuzise zonke izizwe iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Futhi ekumemezeni okukhulu komlayezo wengelosi yesithathu kuzwakala izwi livela ezulwini lithi, ‘Phumani kuyo, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zayo, nokuba ningamukeli ezinhluphekweni zayo. Ngokuba izono zayo sezifinyelele ezulwini, noNkulunkulu uzikhumbulile izenzo zayo zobubi’ (IsAmbulo 18:4, 5).” Selected Messages, incwadi 2, 118.