

# ILawodikeya – Inombolo Yokuqala

## *Isiprofetho Sika-Isaya Sokubhujiswa KweSigodi Sombono*

Jeff Pippenger

2023-08-14

Isiprofetho ngesigodi sombono. Yini ekuphethe manje, ukuba ukhuphukele phezu kwezindlu zonke? Wena ogcwele iziyaluyalu, muzi onesiphithiphithi, muzi wentokozo: abafileyo bakho ababulewanga ngenkamba, futhi abafelanga empini. Bonke ababusi bakho babaleke kanyekanye, baboshwe ngabatshuzi bemicibisholo; bonke abafunyenwe kuwe baboshwe ndawonye, bona ababebaleke besuka kude. Ngakho ngathi mina: Sukani ukungibheka; ngizokhala kabuhlungu, ningazikhandli ukungiduduza, ngenxa yokuchithwa kwendodakazi yabantu bami. Ngokuba luwusuku lokuhlupha, nolokunyathelwa phansi, nolokudideka oluvela eNkosini uJehova Sebawoti esigodini sombono, lokudiliza izindonga, nolokukhala ezintabeni. U-Isaya 22:1–5.

Encwadini ka-Isaya, igama elithi “umthwalo” litholakala izikhathi eziyishumi nesishiyagalombili. Ezingu-11 zalezo zinkomba zikhomba ngokuqondile iziprofetho zokubhujiswa, kanti ezinye eziyisikhombisa zibhekisela emthwalweni njengento ethwalwa ehlobo. Yinkomba eyodwa kuphela kulezo ezihunyushwe ngokuthi “umthwalo” emele into ethwalwa ehlobo, kodwa futhi ibe yisiprofetho sokubhujiswa. Ngihlose ukukhuluma ngaleyo nkomba eyodwa eyigama lesiHeberu elikhomba into ethwalwayo, kodwa futhi eyisiprofetho sokubhujiswa; ngakho ngichaza lowo mehluko kusukela ekuqaleni, noma singeke siphinde sibuyele kula maqiniso kuze kube kamuva.

Lesi sahluko asicacile kancane mayelana nencazelo “yesigodi sombono,” ngokuba sikhonjiswa njenge “Dolobha likaDavide” futhi futhi njenge “Jerusalema.” Isigodi sombono siyisikhombo ebu-Adventist baseLawodikeya ngesikhathi somlando wamavesi ayisithupha okugcina kaDaniyele ishumi nanye. U-Isaya wamisa umongo wale nhlekelele ngomlando omelwe esahlukweni samashumi amabili ngokuchaza ukunqoba komhlaba kancane kancane yinkosi yase-Asiriya eyayithume umholi wempi ogama lakhe linguThathani ukuba ayothumba umuzi waseGibhithe obizwa ngokuthi i-Ashidodi.

Umthetho weSonto ukhonzwa kuDaniyele 11:41, futhi ukhomba amaqembu amathathu “aphunyukayo” esandleni sobupapa ngesikhathi somthetho weSonto.

Ngonyaka uThathani afika ngawo e-Ashidodi, (lapho uSargoni inkosi yase-Asiriya imthuma,) walwa ne-Ashidodi, wayithumba; ngaleso sikhathi uJehova wakhuluma ngo-Isaya indodana ka-Amozi, wathi: Hamba, ukhulule indwangu yamasaka okhalweni lwakho, ukhumule nescathulo onyaweni lwakho. Wenza kanjalo, wahamba enqunu futhi engafaké zicathulo. UJehova wayesethi: Njengokuba inceku yami u-Isaya ihambe iminyaka emithathu inqunu futhi ingafaké zicathulo, ibe yisibonakaliso nesimangaliso phezu kweGibhithe naphezu kweTopiya; kanjalo-ke inkosi yase-Asiriya iyakuhamba ithumba abaseGibhithe, nabathunjwa baseTopiya, abasha nabadala, benqunu futhi bengafaké zicathulo, izinqe zabo zembuliwe, kube yihlazo

leGibhithe. Bayakwesaba futhi babe namahloni ngeTopiya, ithemba labo, nangeGibhithe, inkazimulo yabo. Ohlala kulesi siqhingi uyakuthi ngalolo suku: Bhekani, linjalo ithemba lethu, ebesibalekela kulo ukuba sisizakaliswe, sikhululwe enkosini yase-Asiriya; pho siyakusinda kanjani na? Isaya 20:1–6.

Umbuzo ophakanyiswe izakhamuzi zaleso siqhingi uthi zingaphunyuka kanjani enkosini yase-Asiriya, ephinde imelwe njengenkosi yasenyakatho kuDaniyeli ishumi nanye.

Yena [inkosi yasenyakatho] uyakungena futhi ezweni elikhazimulayo, futhi amazwe amaningi ayakuchithwa; kodwa laba bayakuphunyuka esandleni sakhe, okungu-Edomi, noMowabi, nezinhloko zabantwana bakwa-Amoni. Daniyeli 11:41.

Kuleli vesi umthetho weSonto e-United States uyabonakala, futhi kukhona umehluko othile ocashile esiqeshini sikaDaniyeli okufanele ucatshangelwe. Kunamavesi amathathu alandelanayo kuDaniyeli isahluko sishumi nanye amavesi amane kuya kwamashumi amane nantathu, wonke abonisa “amazwe.” Evesini lamashumi amane amazwe amele owawuyiSoviet Union akhukhulwa ubuPapa ne-United States ngonyaka ka-1989. Izazi-mlando zesimanje ziyaliqinisekisa leli qiniso.

Khona-ke evesini lamashumi amane nambili sithola igama elithi “amazwe,” elimelela wonke amazwe omhlaba, njengoba inkosi yasenyakatho (ubupapa) ithumba iGibhithe, elimelela umhlaba wonke. Lokho kungenye yezincazelo zalo. Enye kulezo zincazelo ezimbili engibhekisela kuzo kula mavesi amathathu ihilela igama elithi “phunyuka” evesini lamashumi amane nanye, bese liphinde livela futhi evesini lamashumi amane nambili. Angamazwi amabili ahlukene esiHebheru, nakuba womabili ehunyushwe ngokuthi “phunyuka.” Igama lesiHebheru elihunyushwe ngokuthi “phunyuka” evesini lamashumi amane nambili lisho ukungatholi kukhululwa, ngokuba lapho “amakhosi ayishumi,” amele iZizwe Ezihlangene, evuma ukunikeza uhulumeni wawo womhlaba munye ngaphansi kokulawulwa yisilo sobupapa, akukho ukuphunyuka—akukho kukhululwa.

Izimpondo eziyishumi ozibonileyo ziyizingonyama eziyishumi, ezingakawamukeli umbuso okwamanje; kodwa zamukela amandla njengamakhosi ihora elilodwa kanye nesilo. Lezi zinomqondo munye, zinikela amandla azo namandla azo esilweni. Lezi ziyakulwa neWundlu, futhi iWundlu liyakuzinqoba; ngokuba liyiNkosi yamakhosi, noMbusi wababusi; nalabo abanalo babiziwe, bakhethiweyo, bathembekile. Wayesethi kimi, Amanzi owabonileyo, lapho isifebe sihlezi khona, ayizizwe, nezixuku, nezizwe, nezilimi. Nezimpondo eziyishumi ozibonileyo esilweni, lezi ziyakusizonda isifebe, zisenze incithakalo sibe yize futhi sibe ze, zidle inyama yaso, zisishise ngomlilo. Ngokuba uNkulunkulu ufakile ezinhliziyweni zazo ukwenza intando yakhe, nokuvumelana, nokunikela umbuso wazo esilweni, kuze kugcwaliseke amazwi kaNkulunkulu. IsAmbulo 17:12–17.

Lawa “makhosi ayishumi” akhulunywa ngawo kaningi ezwini likaNkulunkulu nase ndabeni ka-Eliya; u-Ahabi, inkosi yakwa-Israyeli, wayeyinhloko yezizwe eziyishumi, futhi wayeshade noJezebeli. UJezebeli uyibupapa ekupheleni kwezwe, u-Eliya uyizithunywa zombiko wengelosi yesithathu, kanti u-Ahabi uyinhloko yomfelandawonye wamakhosi ayishumi. U-Ahabi umele i-United States njengomholi we-United Nations ngesikhathi somlando wesiprofetho womthetho weSonto. Lapho iGibhithe lithunjwa yi-Asiriya, inkosi yasenyakatho kuDaniyeli 11:42 isanda

kuphoqa amakhosi ayishumi ukuba avume ukunikela umbuso wawo emandleni obupapa.

“Njengoba sisondele enkingeni yokugcina, kubaluleke kakhulu ukuba kube khona ukuvumelana nobunye phakathi kwezikhungo zeNkosi ezisetshenziswayo. Izwe ligcwele izivunguvungu nempi nokungaboni ngaso linye. Nokho ngaphansi kwekhanda elilodwa—amandla obupapa—abantu bayohlangana ukuze bamelane noNkulunkulu esimweni sabafakazi baKhe. Lobu bunye buqiniswa yilesi sihlubuki esikhulu. Ngesikhathi efuna ukuhlukanisa izinceku zakhe empini yokulwa neqiniso, uyosebenza ukuhlukanisa nokuhlakaza abalimeleli balo. Umona, ukusolelana okubi, nokukhuluma okubi ngabanye, kukhuthazwa nguye ukuze kuvele ukungezwani nokwahlukana.” Testimonies, volume 7, 182.

Evesini yamashumi amane nanye sithola igama elithi “baleka,” futhi sithola futhi igama elithi “baleka” evesini lamashumi amane nambili, kodwa lawa ngamazwi amabili ahlukene esiHeberu. Igama elihunyushwe ngokuthi “baleka” evesini lamashumi amane nanye lisho ukuphunyuka sengathi kungenxa yokushelela. Leli yilo gama elihunyushwe ngokuthi “baleka” evesini lesithupha ku-Isaya isahluko samashumi amabili. “Ngalolo suku” “owakhileyo kulesi siqhingi” uyabuza ukuthi angaphunyuka kanjani kumAsiriya othi “ngalolo suku” anqobe umhlaba kancane kancane, njengoba kuboniswe kuDaniyeli ishumi nanye nakwezinye izingxenye eziningana zomBhalo.

KuDaniyeli isahluko 11 ivesi 41, lapho upapa, noma njengoba uDaniyeli emmele, inkosi yasenyakatho, noma njengoba u-Isaya emmele, umAsiriya, enqoba “izwe elikhazimulayo” elimela i-United States, kukhonjwa amaqembu amabili.

Uyongena futhi ezweni elikhazimulayo, futhi amazwe amaningi ayakugumbuqelwa; kepha laba bayakuphunyuka esandleni sakhe, o-Edomi, noMowabi, nabakhulu babantwana bakwa-Amoni. Daniyeli 11:41.

Elinye yi“baningi” abachithwa, kanti elinye iqembu limelelwa njengo“Edomi, noMowabi, nendlalifa enkulu yabantwana bakwa-Amoni.” Ngesikhathi somthetho weSonto, iSambulo ishumi nesishiyagalombili ivesi lesine, sibiza labo abaseseBabiloni ukuba “baphume kulo.”

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zakhe, futhi ukuze ningamukeli ezinhluphekweni zakhe. IsAmbulo 18:4.

UEdome, noMowabi kanye nabaholi babantwana bakwa-Amoni yilabo abaphunyuka ngokushelela, njengoba izizwe zesiqhingi ku-Isaya 20 zithemba ukwenza.

Evesini lamashumi amane nanye omunye umehluko omncane engibhekisela kuwo ngokuthi emavesini lamashumi amane, amane nanye, namashumi amane nambili sithola igama elithi “amazwe,” kodwa evesini lamashumi amane nanye liyigama elifakiwe, alikho emazwini okuqala kaDaniyeli futhi akufanele libe khona. Amazwe amaningi agumbuqelwa phansi ekugcwalisekeni kwevesi lamashumi amane ngesikhathi sokuwa kweSoviet Union, futhi amazwe amaningi ayathunjwa lapho upapa ethatha izintambo zeNhlangothi Yezizwe. Kodwa emthethweni weSonto ngeSonto e-United States, “abaningi” abagumbuqelwayo abayiwona amazwe amaningi; bangaba ngama-Adventisti oSuku lwesiKhombisa kuphela.

“Uma ukukhanya kweqiniso sekwethulwe kuwe, kwembula iSabatha yomyalelo wesine, futhi kukhombisa ukuthi akukho sisekelo eZwini likaNkulunkulu sokugcinwa kweSonto, kodwa nokho usabambelele esabatheni samanga, wenqaba ukungcwelisa iSabatha uNkulunkulu ayibiza ngokuthi ‘usuku lwami olungcwele,’ wemukela uphawu lwesilo. Lokhu kwenzeka nini? Lapho ulalela isimemezelo esikuyala ukuba uyeke ukusebenza ngeSonto futhi ukhulekele uNkulunkulu, kuyilapho wazi ukuthi alikho ngisho nelilodwa izwi eBhayibhelini elibonisa iSonto ukuba lingabi ngolunye usuku olujwayelekile lomsebenzi, uyavuma ukwamukela uphawu lwesilo, futhi wenqaba uphawu lukaNkulunkulu.” Review and Herald, Julayi 13, 1897.

Noma iliphi ilungu leBandla lamaSeventh-day Adventist lamukela imfundiso yeSabatha ngesikhathi liqala ukuba yilungu elibhathiziwe lebandla, futhi libophezelekile ukuphendula “ekukhanyeni kweqiniso” mayelana neSabatha.

“Ukuguqulwa kweSabatha kuwuphawu noma isibonakaliso segunya lebandla laseRoma. Labo okuthi, beqonda izimangalo zomyalo wesine, bakhethe ukugcina isabatha samanga esikhundleni seqiniso, ngalokho banikela ukuhlonishwa kulawo mandla okuwukuphela kwawo okuyalayo. Uphawu lwesilo luyisabatha sobupapa, esamukelwe yizwe esikhundleni sosuku olwamiswa nguNkulunkulu.

“Akekho oseke wamukela uphawu lwesilo. Isikhathi sokuvinjanywa asikafiki. Kukhona amaKristu eqiniso kuwo wonke amabandla, kungakhishwa ngisho nenhlanganyelo yamaRoma Katolika. Akekho olahlwayo kuze kube yilapho esethole ukukhanya futhi esebonile isibopho somyalo wesine. Kodwa lapho kuyakuphuma isimemezelo esiphokelela isabatha somgunyathi, futhi ukukhala okukhulu kwengelosi yesithathu kuyakuxwayisa abantu ngokukhonza isilo nomfanekiso waso, umugqa uyakudwetshwa ngokusobala phakathi kwamanga neqiniso. Khona-ke labo abasaqhubeka ekweqeni umthetho bayakwamukela uphawu lwesilo.”

“Ngezinyathelo ezisheshayo sisondelela kule nkathi. Lapho amabandla amaProthestani eyozihlanganisa namandla ezwe ukuze asekele inkolo yamanga, inkolo okwakuthi ngenxa yokuyiphikisa okhokho bawo babekezelele ukushushiswa okunzima kunakho konke, khona-ke iSabatha lobupapa liyophokelelwa ngegunya elihlangene lesonto nombuso. Kuyoba khona ukuhlubuka kwesizwe, okuyophela kuphela ekubhujisweni kwesizwe.” Manuscript 51, 1899.

Ngesikhathi somthetho weSonto, abantu bodwa abazobekwa icala ngenxa yokukhanya kwengelosi yesithathu bangamaSeventh-day Adventists, ngoba kungaleso sikhathi kuphela lapho labo abangaphandle kobu-Adventism beyokwethulelwa uvivinyo lwengelosi yesithathu. “Abaningi” abayoketulwa ngesikhathi somthetho weSonto bangama-Adventist aseLaodicea, ngokuba “ukwahlulela kuqala endlini kaNkulunkulu.”

Ngakho abokugcina bayakuba ngabokuqala, nabokuqala babe ngabokugcina; ngokuba baningi ababiziweyo, kodwa bayingcosana abakhethiweyo. Mathewu 20:16.

U-Isaya uyisibonakaliso nesimangaliso eGibhithe nase-Ethiopia mayelana nokunqoba komhlaba okuqhubekayo kobupapa. IGibhithe yiZizwe Ezihlangene; i-Ethiopia yi-United States, futhi i-Asiriya ingubupapa. Esimweni salowo mlando ongokwesiprofetho u-Isaya uqala ukubeka

uchungechunge lweziprofetho zembubhiso. Isahluko samashumi amabili nambili sikhuluma ngabaseLawodikeya abanqotshwa emthethweni weSonto, nangabaseFiladelfiya ababiza “u-Edomi, uMowabi kanye nenduna yabantwana bakwa-Amoni” ukuba baphume eBabiloni.

I-Adventism yaseLawodikeya ayinalo uhlamvu oludingekayo ukuze isindiswe, futhi ikhishwa emlonyeni weNkosi ngesikhathi somthetho weSonto. Ngibeka leli qiniso kuphela ukuze ngigcizelele iphuzu elilandelayo. U-Isaya amashumi amabili nambili umelela esinye isizathu sokuthi iLawodikeya ilahlekile, ngokuba isiprofetho sesahlulelo simelene nesigodi “sombono.” Kukhona amagama amabili ayinhloko esiHeberu ahunyushwa ngokuthi “umbono.” Elinye limelela ukulandelana kwezehlakalo zesiprofetho, kanti elinye limelela umbono kaKristu. Elinye lingaphandle kwebandla kanti elinye lingaphakathi kwebandla. Igama elisesahlukweni samashumi amabili nambili lingumbono omele izehlakalo zesiprofetho, futhi liyilo kanye igama elihunyushwe ngokuthi “umbono” encwadini yeZaga.

Lapho kungekho umbono, abantu bayabhubha; kepha ogcina umthetho, uyajabula yena. Izaga 29:18.

“Umthwalo wesigodi sombono” uyisiprofetho esikhomba izigaba ezimbili zabakhulekeli ebandleni likaNkulunkulu ekupheleni kwezwe. Isigaba esisodwa esimelelwa nguShebina yiLawodikeya, kanti esinye isigaba yiFiladelfiya esimelewe nguEliyakimi indodana kaHilikhiya. Umehluko phakathi kwalezi zigaba ezimbili kulesi sahluko, ngokusobala, uyafana ncamashi nomehluko osemfanekisweni wezintombi eziyishumi. Isigaba esisodwa sinamafutha phakathi kwamabili, kanti esinye isigaba asinawo. “Amafutha,” njengophawu, amele amaqiniso ehlukeni ngokwendikimba lapho etholakala khona, kodwa ku-Isaya amashumi amabili nambili “amafutha” ezintombi eziyishumi amelwe yigama elithi “umbono.” Isigaba esisodwa sinawo “amafutha,” esinye asinawo.

“Abagcotshiwe abemi ngaseNkosini yomhlaba wonke banesikhundla esake sanikwa uSathane njengokherubi owembathayo. Ngezidalwa ezingcwele ezizungeze isihlalo sakhe sobukhosi, iNkosi igcina ukuxhumana okuqhubekayo nabakhileyo emhlabeni. Amafutha egolide amele umusa uNkulunkulu agcina ngawo izibani zabakhulwayo zinikeziwe, ukuze zingacwayizi zicime. Ukube bekungengenxa yokuthi la mafutha angcwele athululwa evela ezulwini ngemiyalezo yoMoya kaNkulunkulu, amandla obubi ayeyokuba nokubusa okuphelele phezu kwabantu.”

“UNkulunkulu uyadelelisa lapho singamukeli imibiko asithumela yona. Ngaleyo ndlela siyawenqaba amafutha egolide abengawathululela emiphefumulweni yethu ukuze adluliselwe kulabo abasebumnyameni. Lapho isimemezelo sesifika, ‘Bhekani, umkhwenyana uyeza; phumani niyomhlangabeza,’ labo abangawamukelanga amafutha angcwele, abangawugcineleki umusa kaKristu ezinhliziyweni zabo, bayothola, njengalezo zintombi eziyiziwula, ukuthi abakakulungeli ukuhlangana neNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okuzuza lawo mafutha, futhi izimpilo zabo ziyabhidlika. Kodwa uma uMoya oNgcwele kaNkulunkulu ucelwa, uma sincenga, njengoba kwenza uMose, ‘Ngibonise inkazimulo yakho,’ uthando lukaNkulunkulu luyakuthululwa ezinhliziyweni zethu. Ngamapayipi egolide, amafutha egolide ayodluliselwa kithi. ‘Akusikho ngamandla, noma ngobuqhawe, kodwa ngoMoya wami, usho uJehova Sebawoti.’ Ngokwamukela imisebe

ekhanyayo yeLanga Lokulunga, abantwana bakaNkulunkulu bakhanya njengezibani emhlabeni.” Review and Herald, Julayi 20, 1897.

Imimoya yabaprofethi iyavumelana phakathi kwayo, futhi abagcotshiweyo ababili bakaZakariya nabo bangofakazi ababili besAmbulo sikaJohane ishumi nanye.

“Mayelana nofakazi ababili umprofethi uqhubeka amemezele athi: ‘Laba yizihlahla zomnqumo ezimbili, nezinti zezibani ezimbili ezimi phambi kukaNkulunkulu womhlaba.’ ‘Izwi lakho,’ kusho umhubi, ‘liyisibani ezinyaweni zami, nokukhanya endleleni yami.’ IsAmbulo 11:4; IHubo 119:105. Ofakazi ababili bamele imiBhalo yeTestamente Elidala neleTestamente Elisha. Kokubili kuwubufakazi obubalulekile ngemvelaphi nangokungapheli komthetho kaNkulunkulu. Kokubili futhi kungofakazi ngecebo lensindiso. Izibonakaliso, imihlatshelo, neziprofetho zeTestamente Elidala kukhomba phambili kuMsindisi ozayo. AmaVangeli nezincwadi zeTestamente Elisha zilandisa ngoMsindisi osefikile ngendlela uqobo eyabikezelwa yizibonakaliso nangeziprofetho.” The Great Controversy, 267.

Abagcotshiweyo ababili bakaZakariya bamele inqubo yokuxhumana evezwe encwadini yesAmbulo isahluko sokuqala. “Amafutha,” okuyi-“mbono” wesiprofetho wezenzakalo zomlando, adluliselwa ngeTestamente Elidala nangeTestamente Elisha. KusAmbulo ishumi nanye, laba bofakazi ababili bakhonjwa yisimo somongo njengoMose no-Eliya. UMose no-Eliya bayisibonakaliso esizimele ngokwabo.

Lapho bemelwa ndawonye njengaseNtabeni yokuGuqulwa KukaJesu noma kuSambulo ishumi nanye, bayizimpawu zamaqiniso amabili ahlukene. Entabeni bamele abafel’ ukholo ngesikhathi senhlekelele yomthetho weSonto kanye nabayizinkulungwane eziyikhulu namashumi amane nane, kanti kuSambulo ishumi nanye bamele iTestamente Elidala neTestamente Elisha. Kodwa kuma-Adventist bamele okungaphezu kwalokho. Ofakazi ababili kumaJuda babeng“umthetho nabaprofethi,” bamele iTestamente Elidala, kanti ofakazi ababili kumaKristu babeyiTestamente Elidala neTestamente Elisha, kodwa kuma-Adventist ofakazi ababili bayizwi likaNkulunkulu nobufakazi bukaJesu. Yingakho uJohane ayesePhatmose.

Mina Johane, engingumfowenu nami, nohlanganyela nani osizini, nasebukhosini, nasekubekazeleni kukaJesu Kristu, ngangisesiqhingini esibizwa ngokuthi iPhathimo ngenxa yezwi likaNkulunkulu nangenxa yobufakazi bukaJesu Kristu. IsAmbulo 1:9.

Ku-Isaya amashumi amabili nambili kumelwe ofakazi ababili, uMose no-Eliya, nakuba lokhu kungabonakala kuphela uma usebenzisa umgomo ka-Alfa no-Omega kuleso sahluko. Cabanga ukuthi uJesu waqala kuphi incazelo yaKhe “yombono” yezenzakalo zesiprofetho kubafundi baKhe endleleni eya e-Emawuse.

“Eqala kuMose, u-Alpha uqobo womlando weBhayibheli, uKristu wachaza kuyo yonke imiBhalo izinto eziphathelele Naye.” Desire of Ages, 796.

U-Eliya ungumprofethi ovela ngaphambi kosuku olukhulu nolwesabekayo lweNkosi, enomyalezo osekelwe esimisweni sika-Alfa no-Omega, ephendulela izinhliziyi zawoyise (alfa) kubantwana (omega). UMose no-Eliya bamele i-alfa ne-omega yesiprofetho seBhayibheli. Uma ningakuzwa,

uMose wayenguWilliam Miller. Bobabili uMose noMiller bafa, futhi bobabili bahlonzwa ngokuphefumulelwa njengabasindisiwe. UMose, kambe, wavuswa ngokushesha ngemva kokufa kwakhe, kodwa izingelosi zilindile zizungeze ithuna likaMiller kuze kube ukuvuka kwakhe. U-Eliya umele isithunywa sokugcina ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi.

“AmaJuda azama ukumisa ukumenyezelwa komlayezo owawubikezelwe eZwini likaNkulunkulu; kodwa isiprofetho kufanele sigwaliseke. INkosi ithi, ‘Bhekani, ngiyakuthumela kini u-Eliya umprofethi ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi’ (Malaki 4:5). Othile uyakuza ngomoya nangamandla ka-Eliya, futhi lapho evela, abantu bangase bathi, ‘Ukhuthalele ngokweqile, awuchazi imiBhalo ngendlela efanele. Ake ngikutshale ukuthi ufundise kanjani umyalezo wakho.’”

“Baningi abangakwazi ukuhlukanisa phakathi komsebenzi kaNkulunkulu nowomuntu. Ngizokhuluma iqiniso njengoba uNkulunkulu elinika mina, futhi ngisho manje, uma niqhubeka nokusola, nibe nomoya wokuphikisana, aniyikukwazi neze iqiniso. UJesu wathi kubafundi baKhe, ‘Ngisenokuningi enginokunitshela khona, kodwa ningeke nakubekezelele manje’ (Johane 16:12). Babengekho esimweni sokwazisa izinto ezingcwele nezingunaphakade; kodwa uJesu wathembisa ukuthumela uMduduzi, owayezobafundisa zonke izinto, futhi abakhumbuze zonke izinto, noma yini ayekushilo kubo. Bazalwane, akumelwe sibeke ukwethembela kwethu kumuntu. ‘Dedani kumuntu, omphefumulo wakhe usemakhaleni akhe; ngokuba angabalelwa ngani na?’ (Isaya 2:22). Kumelwe ninamathisele imiphefumulo yenu engenakuzisiza kuJesu. Akusifanele ukuphuza emthonjeni wesigodi, lapho kukhona umthombo entabeni. Masiyeke imifudlana ephansi; make size emithonjeni ephakeme. Uma kukhona iphuzu leqiniso eningaliqondi, eningavumelani ngalo, phenyani, niqhathanise umbhalo nombhalo, nehlisele phansi umgodi weqiniso ujule emayini yeZwi likaNkulunkulu. Kumelwe nibeke nina uqobo nemibono yenu e-altare likaNkulunkulu, nisuse imibono yenu eyakhelwe ngaphambili, nivumele uMoya waseZulwini aniholele kulo lonke iqiniso.” Selected Messages, incwadi 1, 412.

Ku-Isaya amashumi amabili nambili, uShebina no-Eliyakimi bamele abahlakaniphileyo nabayiziphukuphuku phakathi kwe-Adventism ekupheleni komhlaba, lapho inkosi yasenyakatho imasha iya eJerusalema. U-Eliyakimi indodana kaHilkhiya wayenawo “umbono,” kodwa uShebina wayengenawo.

Lapho kungekho mbono, abantu bayabhubha; kodwa ogcina umthetho, uyajabula yena. IzAga 29:18.

Umlayezo wesiprofetho, okungukuthi “umbono” waleli vesi, ubhekisa ezintweni ezimbili. Uyakuqonda ukwanda kokukhanya kwesiprofetho, bese uyaphila; futhi uma ungakuqondi—uyafa. Uma ungaqondi, khona-ke awukwazi ukulungiselelwa ukugcina iSabatha ngesikhathi sokuvininywa komthetho weSonto. Kuyoba “sekwephuze kakhulu.” Lapho ama-Adventist aseLawodikeya echithwa ngesikhathi somthetho weSonto, ayayala umthetho ngoba ayewalile “umbono weqiniso.” Awanafutha; awakuqondi ukwanda kolwazi okuvulwa uphawu lwako ngaphambi nje kokuba kovalwe isikhathi somusa.

Ngokuba uthi, Ngicebile, ngandisiwe ngengecebo, futhi angisweli lutho; kanti awazi ukuthi ungolusizi, nomhawu, nompofu, noyimpumpothe, nqunu. IsAmbulo 3:17.

Isibonakaliso sika-Isaya siwukuthi wahamba enqunu engenazicathulo iminyaka emithathu. Wakwenza lokho ukuze axwayise labo ababeyokwamukela isixwayiso ngomyalezo wakhe wesiprofetho, ukuthi uma ningaqondi umbono wezinto zesiprofetho, niyofika emthethweni weSonto bese niba izithunjwa eziholelwa kude nisesimweni esilusizi, esidabukisayo, esimpofu, esiyizimpumpothe nesinqunu. U-Isaya wayeyisibonakaliso nesimangaliso emlandweni ka-Isaya, kodwa kakhulu kunalokho ekupheleni kwezwe.

Manje zonke lezi zinto zehlela bona ukuba zibe yizibonelo; futhi zalotshwa ukuze zibe yisexwayiso kithi esifikelwe yiziphetho zomhlaba. 1 Korinte 10:11.

Emavesini okuqala amahlanu esahluko samashumi amabili nambili, iJerusalema, umuzi kaDavide, ikhonjwa njengomuzi “onesiphithiphithi,” “ojabulayo,” ogcwele “ukuxokozela.” Isisho esivamile seBhayibheli, esisetshenziswa ngisho nayizizwe zomhlaba, sisetshenziswa kulesi sahluko ukumela lowo muzi “ojabulayo” “onesiphithiphithi” ogcwele “ukuxokozela,” lapho labo abasevesini leshumi nantathu besho ngokuthokoza bathi, “masidle siphuze; ngoba kusasa siyakufa.” Nokho, nakuba bejabula, amadoda abo abulawa, kodwa hhayi ngenkemba, noma empini; ngakho-ke u-Isaya ubeka umbuzo wokuthi, “Yini ekugulisa na?”

Noma yini ebaphethe, kubenze banyukela ophahleni lwezindlu. Uphahla lwezindlu luwuphawu lokukhonza ilanga, inyanga nezinkanyezi; luwuphawu lobuthakathi bomoya. Kule ndima, ubu-Adventist buphansi kwenkohliso engokomoya.

Nalabo abakhonza ibutho lasezulwini phezu kophahla lwezindlu; nalabo abakhonza futhi bafunge ngeNkosi, baphinde bafunge ngoMalikamu; nalabo abaphendukile emuva ekulandeleni iNkosi; nalabo abangayifunanga iNkosi, bengabuzanga ngayo.

Thula phambi kobuso beNkosi uNkulunkulu; ngokuba usuku lweNkosi selusondele; ngokuba iNkosi ilungisile umhlathshelo, ibamise izimenywa zayo. Kuyakuthi ngosuku lomhlathshelo weNkosi ngijezise izikhulu, nabantwana benkosi, nabo bonke abagqoka izembatho zabokufika. Ngalolo suku futhi ngiyakujezisa bonke abagxuma phezu komnyango, abagcwalisa izindlu zamakhosi abo ngodlame nangenkohliso. UZefaniya 1:5–9.

Ngesikhathi sobunzima bomthetho weSonto, ubu-Adventist, obumelwe njengeJerusalema, buse “esigodini sombono.” Labo abenqaba umlayezo wesiprofetho omelwe “ngamafutha” noma “ngombono” benza imimoya, okuyinto uPawulu akhuluma ngayo kweyesibili kwabaseThesalonika. Lapho futhi sithola labo (uShebna) abangalamukelanga uthando lweqiniso.

Ngenxa yalokhu uNkulunkulu uyakubathumela ukukhohliseka okunamandla, ukuze bakholwe amanga; ukuze balahlwe bonke abangakhohlwanga iqiniso, kodwa bathokozela ukungalungi. 2 Thesalonika 2: 11, 12.

Yebo, igama elithi “iqiniso” uPawulu alisebenzisayo liyigama lesiGreki elithathwe egameni lesiHeberu elithi “iqiniso,” elakhiwa ngokuhlenganiswa kwezinhlamvu ezintathu zesiHeberu ezimelela u-Alfa no-Omega. Ukwenqaba “iqiniso” elimelwe njengomgomo ka-Alfa no-Omega,

kuletha ukukhohliseka okunamandla phezu kwabaseLawodikeya, futhi lokho kukhohliseka kungukukhulekela imimoya.

“Usho umprofethi u-Isaya uthi: ‘Nxa besithi kini: Funani kwabanemimoya ejwayelekileyo, nakubathakathi abakhulumela phansi, ababubulayo; kambe abantu akumelanga yini bafune kuNkulunkulu wabo na? Ngenxa yabaphilayo baya kwabafuleyo na? Emthethweni nasebufakazini; uma bengakhulumi ngokwaleli zwi, kungenxa yokuthi akukho kukhanya kubo.’ Isaya 8:19, 20. Ukuba abantu babethande ukwamukela iqiniso elishiwo ngokusobala kangaka emiBhalweni mayelana nemvelo yomuntu nesimo sabafuleyo, babeyakubona ezimangalweni nasekubonakaleni kwemfundiso yokuxhumana nemimoya ukusebenza kukaSathane ngamandla, nangezibonakaliso, nangezimangaliso zamanga. Kodwa kunokuba badede inkululeko emnandi kakhulu enhliziyweni yenyama, balahle izono abazithandayo, izixuku eziningi zivalela ukukhanya amehlo azo, ziqhubeke ngqo, zinganaki izixwayiso, ngesikhathi uSathane eluka izingibe zakhe nxazonke zazo, zize zibe yimpango yakhe. ‘Ngenxa yokuthi abalitholanga uthando lweqiniso ukuze basindiswe,’ ngakho-ke ‘uNkulunkulu uyakubathumela inkohliso enamandla, ukuze bakholwe amanga.’ 2 Thesalonika 2:10, 11.” The Great Controversy, 559.

Ku-Isaya amashumi amabili nambili amadoda omuzi wentokozo ayabulawa, kodwa hhayi empini noma ngenkemba; aboshwa ndawonye abulawe kanye nabaholi ababalekile.

“Uma ibandla lilandela indlela efana neyezwe, liyokwabelana ngesiphetho esifanayo. Cha, kunalokho, njengoba lamukele ukukhanya okukhulu, isijeziso salo siyokuba sikhulu kunesabangalalelanga.”

“Thina njengesizwe sivuma ukuthi sineqiniso ngaphambi kwanoma yisiphi esinye isizwe emhlabeni. Ngakho-ke ukuphila kwethu nesimilo sethu kufanele kuvumelane nokukholwa okunjalo. Usuku selusondele kakhulu kithi lapho abalungileyo beyoboshwa njengezinhlamvu eziyigugu zibe yizinyanda ukuze zifakwe esibayeni sasezulwini, kuyilapho ababi, njengokhula, beqoqelwa imililo yosuku lokugcina olukhulu. Kodwa ukolweni nokhula ‘kukhula ndawonye kuze kube ukuvuna.’” Testimonies, volume 5, 100.

Ubuholi ku-Isaya amashumi amabili nambili buboshwe ndawonye “ngabadubuli beminsalo.” UShebina uboniswa njengomholi ophezu kwendlu, futhi isikhundla sakhe siyakunikwa u-Eliyakimi, indodana kaHilikhiya. Ku-Isaya amashumi amabili nambili umlayezo wesiprofetho omelelwa “ngombono” wezenzakalo zesiprofetho uveze izigaba ezimbili zabakhulekeli eJerusalema njengoba inkosi yasenyakatho isondela. Esinye isigaba siboshelwa isibuya sasezulwini, kanti esinye siboshelwa emililweni yezinsuku zokugcina. Okubophe ababi “ngabadubuli beminsalo,” okuyinto engolunye lwezimpawu eziningi zobuSulumane eZwini likaNkulunkulu.

Insali yenani labacibisheli, amaqhawe abantwana bakwaKedari, iyakuncishiswa; ngoba iNkosi uNkulunkulu ka-Israyeli ikukhulumile lokhu. Isaya 21:17.

Yilawa la ngamabizo amadodana ka-Ishmayeli, ngokwamabizo awo, ngokwezizukulwane zawo: izibulo lika-Ishmayeli, uNebhayoti; noKhedari, no-Adibeyeli, noMibisamu, noMishima,

noDuma, noMasa, uHadari, noThema, uJeturi, uNafishi, noKhedema. Lawa angamadodana ka-Ishmayeli, lawa ngamabizo awo, ngemizi yawo, nangezinqaba zawo; izikhulu eziyishumi nambili ngokwezizwe zazo. Genesis 25:13–16.

Ubuholi bama-Adventist baboshwa ngabatshuzi bemicibisholo ngesikhathi benqaba umlayezo wokuthi ubuSulumane bahlasela i-United States ngoSeptemba 11, 2001, njengokugcwaliseka kwesiprofetho seBhayibheli. Ukuhlasela kwango-9/11 kwaba yisiqinisekiso somlayezo owavulwa izimpawu zawo ngo-1989, ngesikhathi sokuwa kweSoviet Union. Ukuhlasela kobuSulumane ngo-9/11 kwahambisana no-Agasti 11, 1840, lapho isiprofetho esimayelana nokuvinjelwa kobuSulumane sanika amandla umlayezo wengelosi yokuqala ngokuqinisekisa umthetho oyinhloko kaMiller wokuhumusha isiprofetho, wokuthi usuku lumelela unyaka. U-Agasti 11, 1840 kwakuwukugcwaliseka kwesenzakalo esasibikezelwe esasisekelwe esimisweni sosuku ngomnyaka. Lapho sigcwaliseka, umlayezo wengelosi yokuqala wayiswa kuzo zonke iziteshi zemishini emhlabeni.

U-9/11 waqinisekisa umthetho oyinhloko “wombono” owanikwa ubu-Adventism ukuba buwumemezele. Lowo mthetho ungowokuthi umlando uyaziphinda. Lapho isimiso sosuku lonyaka saqinisekiswa ngo-Agasti 11, 1840, ingelosi enamandla yesAmbulo ishumi yehla, iphakamisa ukuphawula ukunikwa amandla komlayezo kaMiller wehora lokwahlulela; ngaleyo ndlela ifanekisa isikhathi lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla ngo-9/11.

“Livela kanjani izwi lokuthi ngimemezele ukuthi iNew York izokhukhulwa yigagasi elikhulu lolwandle? Lokhu angikaze ngakusho. Engakusho yilokhu, njengoba ngangibuka izakhiwo ezinkulu ezazakhiwa lapho, isitezi phezu kwesinye, ‘Yeka ukuthi zizoba zimbi kanjani izigameko eziyakwenzeka lapho iNkosi isukuma ukuzamazamisa umhlaba ngokwesabekayo! Khona-ke amazwi esAmbulo 18:1–3 ayogcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili sesAmbulo siyisexwayiso ngalokho okuzokwehlela umhlaba. Kodwa anginakho ukukhanya okuqondile maqondana nalokho okuzokwehlela iNew York, ngaphandle kokuthi ngiyazi ukuthi ngolunye usuku izakhiwo ezinkulu zalapho ziyowiswa phansi ngokuphenduka nokugumbuqelwa kwamandla kaNkulunkulu. Ngokukhanya engikunikiwe, ngiyazi ukuthi ukubhujiswa kusemhlabeni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulu ziyokuwa. Kuyokwenzeka izigameko ezesabekayo kangangokuba asikwazi ngisho nokuzicabanga.” Review and Herald, Julayi 5, 1906.

Kunjalo impela ukuthi kusekuningi kakhulu okungashiwo ngo-Islamu, kodwa uShebna umelela labo abenqaba “umbono” womlando wesiprofetho osekulwe ekuphindaphindekeni komlando, uhambisana neqiniso eliyinhloko lokuphindaphindeka komlando—lokuthi ukuqala kwento kukhombisa ukuphela kwento. Ukuvinjelwa kwe-Islamu ngo-Agasti 11, 1840 kwehlisa ingelosi yesAmbulo 10, kanti ukukhululwa kwe-Islamu ngo-9/11 kwehlisa ingelosi yesAmbulo 18.

Ngase ngithi, Yizwani, ngiyanincenga, nina zinhloko zikaJakobe, nani babusi bendlu ka-Israyeli; akusikhona yini okwenu ukwazi ukwahlulela na? Nina enizonda okuhle, nithande okubi; enihlubula isikhumba sabo, nisuse phezu kwabo, nenyama yabo emathanjeni abo; nina futhi enidla inyama yabantu bami, nibahlube isikhumba sabo, niphule amathambo abo,

nibanqume babe yizicucu, njengokwenziwa okwasebhodweni, nanjengenyama engaphakathi kwecauldron. Khona bayakukhala kuJehova, kepha yena akayikubaphendula; yebo, uyakubafihlela ubuso bakhe ngaleso sikhathi, njengalokhu bezenzile kabi ezenzweni zabo. Usho kanje uJehova ngabaprofethi abadukisa abantu bami, abaluma ngamazinyo abo, bamemeze bathi: Ukuthula; kepha ongafaki lutho emlonyeni wabo, bamlungiselela impi. Ngakho ubusuku buyakuba kini, ukuze ningabi nombono; kuyakuba mnyama kini, ukuze ningabhuli; ilanga liyakushona phezu kwabaprofethi, nosuku lube mnyama phezu kwabo. Khona ababoni bayakuba namahloni, nezangoma ziyakudideka; yebo, bonke bayakusibekela izindebe zabo; ngokuba akukho mpendulo evela kuNkulunkulu. Kepha mina ngeqiniso ngigcwele amandla ngoMoya kaJehova, nokwahlulela, namandla, ukumemezela kuJakobe isiphambeko sakhe, naku-Israyeli isono sakhe. Zwanini lokhu, ngiyanincenga, nina zinhloko zendlu kaJakobe, nani babusi bendlu ka-Israyeli, enizonda ukwahlulela, niphendukezela konke ukulunga. Bakha iZiyoni ngegazi, neJerusema ngobubi. Izinhloko zalo zahlulela ngomvuzo, nabapristi balo bafundisa ngenkokhelo, nabaprofethi balo babhula ngemali; nokho bayamethemba uJehova, bathi: UJehova akakho yini phakathi kwethu na? akukho bubi obuyakusifikela. Mika 3:1–11.

Isixuku sazo zonke izizwe ezilwa no-Ariyeli [iJerusema], yebo, zonke ezilwa naye nenqaba yakhe, nezimhluphayo, siyakuba njengephupho lombono wasebusuku. Kuyakuba njengalapho umuntu olambileyo ephupha, bheka, uyadla; kodwa uyaphaphama, umphefumulo wakhe ulambatha; noma njengalapho umuntu owomile ephupha, bheka, uyaphuza; kodwa uyaphaphama, bheka, uphelile amandla, nomphefumulo wakhe usanesifiso sokuphuza: siyakuba njalo isixuku sazo zonke izizwe ezilwa nentaba yaseSiyoni. Manini, nimangale; khalani kakhulu, nikhale: badakiwe, kodwa kungenxa yewayini; bayamazama, kodwa kungenxa yesiphuzo esinamandla. Ngokuba uJehova unithululele umoya wobuthongo obukhulu, wavala amehlo enu; abaprofethi nababusi benu, ababoni, ubembathisile. Futhi umbono wakho konke usuphenduke kini waba njengamazwi encwadi evaliwe, abantu abayinikela kofundileyo, bethi: Ngiyacela, funda lokhu; yena athi: Anginakukwazi, ngokuba ivaliwe. Incwadi inikelwa nakongafundile, kuthiwe: Ngiyacela, funda lokhu; yena athi: Angifundile. Ngakho-ke iNkosi yathi: Njengokuba laba bantu besondela kimi ngomlomo wabo, nangemilomo yabo bangidumisa, kepha izinhliziyi zabo bazibekele kude nami, nokungesaba kwabo kimi kufundiswa ngemiyalo yabantu: ngalokho, bheka, ngiyakuqhubeka ngenze umsebenzi omangalisayo phakathi kwalesi sizwe, yebo, umsebenzi omangalisayo nesimangaliso; ngokuba ukuhlakanipha kwabahlakaniphileyo bazo kuyakubhubha, nokuqonda kwabahluzekile bazo kuyakufihlwa. Maye kubo abafuna ukufihla ngokujula icebo labo kuJehova, nemisebenzi yabo isebumnyameni, abathi: Ngubani osibonayo na? Ngubani osaziyo na? Impela ukuphendukezela kwenu izinto phansi phezulu kuyakubalelwa njengobumba lombumbi; ngokuba umsebenzi uyakuthi yini ngomenzi wawo: Akangenzanga? Noma into ebunjiweyo iyakuthi yini ngalowo oyibumbileyo: Wayengenakuqonda na? U-Isaya 29:7–16.

Isigodi sombono, ngokuka-Isaya, “siwusuku lokuhlupheka, nolokunyathelwa phansi, nolokudideka oluvela eNkosini uJehova Sebawoti esigodini sombono, lokudilizwa kwezindonga, nolokukhala kuya ezintabeni.” Ngakho-ke u-Isaya ukhala kabuhlungu, njengoba noJesu enza.

“Izinyembezi zikaJesu zazingezona ezokulindela ukuhlupheka kwaKhe uqobo. Phambi kwaKhe kwakukhona iGetsemane, lapho maduzane ukwesabeka kobumnyama obukhulu kwakuzomgubuzela. Isango lezimvu nalo lalibonakala, okuyilo okwakuthi ngalo, emakhulwini eminyaka, kuholelwe izilwane zeminikelo yomhlatshele. Lelo sango lalizovuleka maduzane ngenxa yaKhe, iSifaniso Esikhulu Esigcwalisayo, okwakukhomba kuwo wonke lowo mnikelo umhlatshele waKhe wezono zomhlaba. Eduze kwakukhona neKalvari, indawo yosizi lwaKhe olusondelayo. Nokho kwakungekho ngenxa yalezi zikhumbuzo zokufa kwaKhe okunonya ukuthi uMhlengi wakhala wabubula ngosizi olukhulu emoyeni. Usizi lwaKhe lwalungelona olwobugovu. Umcabango wobuhlungu bwaKhe uqobo awuzange wesabise lowo moya ohloniphekileyo, ozidelayo. Kwakuwukubona iJerusalema okwahlaba inhliziyi kaJesu—iJerusalema elalenqabe iNdodana kaNkulunkulu, ladelela uthando lwaKhe, elanqaba ukuvunyiswa yimisebenzi yaKhe yamandla emikhulu, futhi lase liseduze nokumsusa ukuphila. Wabona ukuthi lalinjani ecaleni lalo lokwenqaba uMhlengi walo, nokuthi lalingaba yini ukube lamamukela Yena kuphela owayengapholisa isilonda salo. Wayefikile ukuzolisindisa; wayengalinikela kanjani?”

“U-Israyeli wayekade eyisizwe esithandwayo; uNkulunkulu wayenze ithempeli labo laba yindawo Yakhe yokuhlala; lali ‘lihle ngokwendawo yalo, intokozo yomhlaba wonke.’ IHubo 48:2. Umlando weminyaka engaphezu kwenkulungwane wokunakekela kukaKristu njengomlindi kanye nothando Lwakhe olumnene, olunjengalolo lukababa ngomntwana wakhe oyedwa, wawukhona lapho. Kulelo thempeli abaprofethi babememezele khona izixwayiso zabo ezinesizotha esikhulu. Lapho kwakuphephezeliswa khona izitsha zokushisela impepho ezivuthayo, kuyilapho impepho, ixutshaniswe nemikhuleko yabakhulekeli, yayinyukela kuNkulunkulu. Lapho kwakuchitheka khona igazi lezilwane, elaliyisifanekiso segazi likaKristu. Lapho uJehova wayebonakalise inkazimulo Yakhe phezu kwesihlalo somusa. Lapho abapristi babesebenza khona, futhi ubukhazikhazi besifanekiso nomkhosi kwaqhubeka izizukulwane ngezizukulwane. Kodwa konke lokhu kwakumelwe kuphele.”

“UJesu waphakamisa isandla saKhe,—leso esasivame kakhulu ukubusisa abagulayo nabahluphekayo,—wathi, esinyakazisa ngasemzini owawumiswe ekubhujisweni, ngamazwi aphukile osizi wamemeza: ‘Ukube ubuwazile, wena uqobo, okungenani ngalolu suku lwakho, izinto ezimayelana nokuthula kwakho!’ Lapha uMsindisi wema, washiyela ngaphandle okwakungaba yisimo seJerusalema ukube lamukela usizo uNkulunkulu ayefisa ukulinika lona,—isipho seNdodana yaKhe ethandekayo. Ukube iJerusalema yayikwazile lokho okwakuyilungelo layo ukukwazi, futhi yalalela ukukhanya izulu elaliliyithumele kona, ibingavelela ngobuqhosha benhlalakahle, ibe yindlovukazi yemibuso, ikhululekile ngamandla amandla ayo ayewanikwe nguNkulunkulu. Kwakungeke kube khona masosha ahlomile emi emasangweni ayo, kungekho zimpawu zaseRoma ziphephezela ezindongeni zayo. Isiphetho esikhazimulayo esasingabusisa iJerusalema ukube yayimukele uMhlengi wayo savela phambi kweNdodana kaNkulunkulu. Yabona ukuthi ngayo wayengaphulukiswa ekuguleni kwayo okunzima, ikhululwe ebugqilini, futhi imiswe njengedolobha elikhulu nelinamandla lomhlaba. Kusukela ezindongeni zayo ijuba lokuthula lalingaphuma liye kuzo zonke izizwe. Yayiyoba ngumqhele wenkazimulo womhlaba.”

“Kodwa isithombe esikhazimulayo salokho iJerusalema ebingaba yikho siyafiphala emehlweni oMsindisi. Uyabona ukuthi manje siyini ngaphansi kwejoka lamaRoma, sithwele ukufutheka kukaNkulunkulu, simiselwe ukwahlulelwa Kwakhe kokuphindisela. Uyaqhubekisa intambo ephukile yokulila Kwakhe: ‘Kepha manje kufihlakele emehlweni akho. Ngokuba izinsuku ziyakuza phezu kwakho, lapho izitha zakho ziyakwakhela umsele zikuzungeze nxazonke, zikuvimbele nhlangothi zonke, zikuwise phansi kanye nabantwana bakho abaphakathi kwakho; futhi aziyikushiya kuwe itshe phezu kwetshe; ngokuba awusazanga isikhathi sokuhanjelwa kwakho.”

“UKristu weza ukusindisa iJerusalema kanye nabantwana bayo; kodwa ukuzidla kwabaFarisi, ukuzenzisa, umhawu, nobubi kwakumvimbele ekufezeni injongo yaKhe. UJesu wayazi impindiselo eyesabekayo eyayizokwehlela phezu kwalowo muzi owawumiselwe ukubhujiswa. Wabona iJerusalema lizungezwe ngamabutho, izakhamuzi ezivinjezelwe ziphoqelesa ukuba zife yindlala nokufa, omama bedla izidumbu zabantwana babo uqobo, nabazali kanye nabantwana bephucana ucezu lokugcina lokudla, uthando lwemvelo lubhujiswa yizinhlungu ezihlabayo zendlala. Wabona ukuthi inkani yamaJuda, njengoba yabonakala ekwaleni kwawo insindiso yaKhe, yayiyowaholela futhi ekwenqabeni ukuzithoba emabuthweni ahlaselayo. Wabona iKalvari, lapho ayeyophakanyiselwa khona, igcwele iziphambano eziningi njengemithi yehlathi. Wabona izakhamuzi ezilusizi zihlushwa ngokuhlushwa esigxotsheni nangokubethelwa esiphambanweni, izigodlo ezinhle zibhujiswa, ithempeli lingamanxiwa, futhi ezindongeni zalo ezinkulu kungasali ngisho itshe phezu kwelinye, kuyilapho umuzi ulinywa njengensimu. Kwakufanele impela ukuba uMsindisi akhale ngobuhlungu obukhulu ebona lesa sigameko esesabekayo.”

“iJerusalema yayiyingane ayeyinakekela, futhi njengoba ubaba onothando elilela indodana ephambukayo, kanjalo noJesu walilela umuzi othandekayo. Ngingakudela kanjani? Ngingakubona kanjani unikelwe ekubhujisweni? Kumelwe yini ngikuyeke ukuba ugcwalise indebe yobubi bakho? Umphefumulo owodwa unenani elikhulu kangangokuthi, uma kuqhathaniswa nawo, imihlaba iba yize; kodwa lapha kwakuzolahleka isizwe sonke. Lapho ilanga elalishona entshonalanga selinyamalala emehlweni ezulwini, usuku lomusa lweJerusalema lwaluyobe seluphelile. Ngesikhathi udwendwe lumile emthambekeni we-Olivet, kwakungakabi sekwephuzile ukuba iJerusalema liphenduke. Ingelosi yomusa yayisagoqa amaphiko ayo ukuze yehle esihlalweni sobukhosi segolide inike indawo ukulunga nokwahlulelwa okusheshayo okuzayo. Kodwa inhliziyi enkulu kaKristu yothando yayisalokhu incenga iJerusalema, elalidelele umusa waKhe, lanyanyisa izixwayiso zaKhe, futhi lase lizofaka izandla zalo egazini laKhe. Ukube iJerusalema belingaphenduka nje, kwakungakabi sekwephuzile. Ngesikhathi imisebe yokugcina yelanga elishonayo isalibele ethempelini, embhoshongweni, nasezicongweni, yayingeke yini enye ingelosi enhle iliholele othandweni loMsindisi, ivimbele ukwahlulelwa kwalo? Muzi omuhle kodwa ongcwele, owakhanda ngamatshe abaprofethi, owenqaba iNdodana kaNkulunkulu, owawuzibophela ngokungaphenduki kwakho ezibophweni zobugqila,—usuku lwakho lomusa lwalususeduze ukuphela!” *Desire of Ages, 576–578.*

Njengoba impi yokuhlasela iJerusalema ichazwa ngu-Isaya esahlukweni samashumi amabili nambili, labo abayihlaselayo “bahleleka empini esangweni.” U-Elamu noKiri basesangweni,

izikhali zabo sezilungile, base bethola isimbozo saseJerusalema. Ku-Isaya, “isimbozo” esitholwa yizitha esangweni singumthunzi waseGibhithe.

Maye kubantwana abavukelayo, usho uJehova, abaceba icebo, kodwa lingaveli kimi; nabazembatha ngesimbozo, kodwa esingesona esikaMoya wami, ukuze bangezelele isono phezu kwesono; abahamba behlela eGibhithe, bengabuzanga emlonyeni wami; ukuze baziqinise ngamandla kaFaro, bathembele emthunzini waseGibhithe! U-Isaya 30:1, 2.

Kuyaziwa izitha zaseJerusalema ukuthi labo abamelwe uShebna babeke ithemba labo eGibhithe, becabanga ukuthi iGibhithe liyobavikela, kanti labo abamelwe u-Eliyakimi indodana kaHilikiya abathembele “emthunzini laseGibhithe” kodwa bembathiswe isembatho sikaMoya kaNkulunkulu futhi bathembela “emthunzini loPhezukonke.”

Ohlala ekusithekeni koPhezukonke uyakuhlala emthunzini woMninimandla onke. Ngizakuthi ngoJehova, Unguyisiphephelo sami nenqaba yami: uNkulunkulu wami; ngiyakwethemba kuye. AmaHubo 91:1, 2.

Ngesikhathi senhlekelele yomthetho weSonto, izintombi ezihlakaniphileyo ezimelelwa ngu-Eliyakimi indodana kaHilikiya zithembele emthunzini woPhezukonke, kanti izintombi eziyiziwula ezimelelwa nguShebina zithembele emthunzini waseGibhithe. Igama elihunyushwe ngokuthi “kwambulwa” lisho ukuhlubula nokuthunjwa. Izitha esangweni ziyaqaphela ukuthi ukuvikelwa kweJerusalema kususiwe, bese uShebina nabahlanganyeli bakhe beqala ukuzama ukuzisindisa, ngokuba babona “izikhala zomuzi kaDavide,” futhi bayabona ukuthi ziningi izikhala eziyovumela isitha ukuba singene. Ngokwesaba okukhulu, njengoba kumelwe emfanekisweni wezintombi eziyishumi, iziwuza ziqala ukufuna ukuvikelwa, kodwa azinakho.

UShebina ubheka “izikhali zehlathi” ukuba zimsindise, kodwa sekwephuze kakhulu. Ubala izindlu zaseJerusalema, aqale ukuzidiliza ukuze aqinise udonga, kodwa sekwephuze kakhulu. Baqoqa ndawonye amanzi echibini elingezansi futhi bazama ukuwahlanganisa namanzi echibi elidala, kodwa sekwephuze kakhulu. Amanzi, njengoba eyisibonakaliso esiyinhloko sikaMoya oNgcwele, aveza ukuthi bafuna ngamandla amafutha, kodwa sekwephuze kakhulu. Kuyo yonke imizamo yabo bakhohlwa uMdali wamachibi, nokuthi yena wawenza lawo “machibi” eqiniso kudala. Bakhohlwa ukuthi kwakuyiDwala laPhakade elalihlinzeka umlayezo ezikhathini zakudala. Bakhetha ukungahambi ezindleleni zakudala, ezimelelwa yizisekelo ezamiswa ngomsebenzi kaWilliam Miller.

“Isitha sifuna ukuphambukisa izingqondo zabafofowethu nodadewethu emsebenzini wokulungiselela abantu ukuba beme kulezi zinsuku zokugcina. Ubuqili baso benzelwe ukuholela izingqondo kude nezingozi nemisebenzi yesikhathi samanje. Bathi akulutho ukukhanya uKristu afika nakho evela ezulwini ukuba akunike uJohane ngenxa yabantu baKhe. Bafundisa ukuthi izigigaba eziphambi kwethu nje azibalulekile ngokwanele ukuba zinakwe ngokukhethekile. Benza iqiniso elivela ezulwini lingabi namandla, baphuce abantu bakaNkulunkulu ulwazi lwabo lwesikhathi esedlule, babanike esikhundleni salo isayensi yamanga.

“ ‘Isho kanje iNkosi, Yimani ezindleleni, nibone, nibuze ngezindlela zasendulo, nithi, Iphi indlela enhle? nihambe ngayo.’ Jeremiya 6:16. ”

“Makungabikho noyedwa ofuna ukudiliza izisekelo zokukholwa kwethu—izisekelo ezabekwa ekuqaleni komsebenzi wethu ngokutadisha iZwi ngomkhuleko nangokwambulwa. Phezu kwalezi zisekelo besilokhu sakha eminyakeni engamashumi amahlanu edlule. Abantu bangase bacabange ukuthi bathole indlela entsha nokuthi bangabeka isisekelo esiqinile kakhulu kunaleso esase sabekwa. Kodwa lokhu kuyinkohliso enkulu. Ngokuba akakho umuntu ongabeka esinye isisekelo ngaphandle kwaleso esase sabekwa.”

“Esikhathini esedlule abaningi bazamile ukwakha ukholo olusha, nokumisa izimiso ezintsha. Kodwa ukwakha kwabo kwahlala isikhathi esingakanani? Kwashesha ukuwa, ngokuba kwakungasekelwanga phezu kweDwala.

“Abafundi bokuqala akuzange yini kudingeke babhekane namazwi abantu? Akuzange yini kudingeke balalele izimfundiso ezingamanga, bese kuthi, sebeyenzile konke, beme baqine, bethi: ‘Ngokuba akakho omunye ongabeka isisekelo ngaphandle kwaleso esesibekiwe?’ 1 Korinte 3:11.

“Ngakho-ke kufanele sibambelele ngokuqinile ekuqaleni kokuthembela kwethu kuze kube sekupheleni. Amazwi anamandla athunyelwe nguNkulunkulu nangoKristu kulaba bantu, ebakhipha ezweni, iphuzu ngephuzu, ebangenisa ekukhanyeni okucacile kweqiniso lamanje. Ngezindebe ezithintwe ngomlilo ongewe, izinceku zikaNkulunkulu zimemezele umlayezo. Izwi lobuNkulunkulu libeke uphawu lwalo ebufakazini beqiniso elimenyezweyo.”  
Testimonies, umqulu 8, 296, 297.

“Usuku” okwenzeka ngalo konke lokhu yilolo “suku” lweBhayibheli u-Isaya alukhomba njengalolo iNkosi uNkulunkulu wamabandla eyalubizela “ukukhala, nokulila, nokuziphuca izinwele, nokwembatha indwangu yamasaka.”

INkosi yakhuluma kuMose, yathi, Futhi ngosuku lweshumi lwenyanga yesikhombisa kuyakuba khona usuku lokubuyisana; luyakuba ngumhlangano ongewele kini; niyakuzithobisa imiphefumulo yenu, ninikele umnikelo oshiswa ngomlilo kuJehova. Aniyikwenza msebenzi ngalolo suku lona; ngokuba luwusuku lokubuyisana, ukuba kunenzelwe ukubuyisana phambi kukaJehova uNkulunkulu wenu. Ngokuba yilowo nalowo mphefumulo ongayikuzithobisa ngalolo suku lona uyakunqunywa phakathi kwabantu bakubo. Futhi yilowo nalowo mphefumulo owenza noma yimuphi umsebenzi ngalolo suku lona, lowo mphefumulo ngiyakuwubhubhisa phakathi kwabantu bakubo. Aniyikwenza nhlobo umsebenzi; kuyakuba yisimiso kuze kube phakade ezizukulwaneni zenu ezindaweni zonke zokuhlala kwenu. Kuyakuba kini yisabatha lokuphumula, nizithobise imiphefumulo yenu; kusukela kusihlwa ngosuku lwesishiyagalolunye lwenyanga kuze kube kusihlwa, niyakugcina isabatha lenu. Levitikusi 23:26–32.

Usuku olufanekiselwa nguShebna no-Eliyakimi indodana kaHilikiya luyiSuku Lokubuyisana olungokumfanekiso ogcwalisekileyo, oluhlanganisa umlando kusukela ku-1844 kuze kube uMikayeli esukuma. Kuleso sikhathi ubu-Adventist bubizwe ukuba “buhluphe” imiphefumulo

yabo, noma njengoba u-Isaya ekumela, kubizwe “ukukhala, nokulila, nempandla, nokuzibhinca indwangu yamasaka.”

“Ngo-1844 uMpristi wethu omkhulu wangena endaweni engcwelengcwele kakhulu yendlu engcwele yasezulwini, ukuba aqale umsebenzi wokwahlulela okuphenyayo. Izimo zabalungileyo abafuleyo bezidluliswa zibhekwa phambi kukaNkulunkulu. Lapho lowo msebenzi usuqediwe, kuyakumenyezelwa ukwahlulela kwabaphilayo. Yeka ukuthi iyigugu, yeka ukuthi ibalulekile le mizuzu enesizotha! Lowo nalowo kithi unodaba olusemthethweni olulindile enkantolo yasezulwini. Siyakwahlulelwa ngabanye ngabanye ngokwezenzo ezenziwa emzimbeni. Enkonzweni eyisifanekiso, lapho umsebenzi wokubuyisana wenziwa ngumphristi omkhulu endaweni engcwelengcwele kakhulu yendlu engcwele yasemhlabeni, abantu kwakufuneka bathobise imiphefumulo yabo phambi kukaNkulunkulu, bavume izono zabo, ukuze benzelwe ukubuyisana futhi zesulwe. Ngabe kukhona okungaphansi kwalokho okuyakudingeka kithi ngalolu suku lokubuyisana oluyisona uqobo, lapho uKristu esendlini engcwele phezu enxusela abantu baKhe, futhi isinqumo sokugcina, esingenakuguqulwa, siyakumenyezelwa phezu kwazo zonke izimo na?”

“Sinjani isimo sethu kulesi sikhathi esesabekayo nesisindayo? Maye, yeka ukuziqhenya okubusa ebandleni, yeka ukuzenzisa, yeka inkohliso, yeka ukuthanda ukugqoka, nobudedengu, nokuzijabulisa, yeka ukulangazelela ubukhosi! Zonke lezi zono zimboze ingqondo ngamafu, kangangokuthi izinto zaphakade azibonwanga. Asiyikuhlola yini imiBhalo, ukuze sazi ukuthi sikuphi kulo mlendo womhlaba? Asiyikuba yini nokuqonda maqondana nomsebenzi osenzela thina ngalesi sikhathi, nangesikhundla okufanele thina njengaboni sisithathe ngenkathi lo msebenzi wokubuyisana uqhubeka? Uma sinokukhathalela okusetheni ngensindiso yemiphefumulo yethu, kumelwe senze uguquko oluqondile nolunqunywe. Kumelwe sifune iNkosi ngokuphenduka kweqiniso; kumelwe, ngokudabuka okujulile komphefumulo, sivume izono zethu, ukuze zesulwe.” Selected Messages, incwadi 1, 124, 125.

Ngalolo suku iNkosi uJehova wamabandla yabizela ukukhala, nokulila, nokuphucula ikhanda, nokugqoka indwangu yamasaka; kodwa bheka, kwaba khona intokozo nokuthaba, kuhlatshwa izinkabi, kubulawa izimvu, kudliwa inyama, kuphuzwa iwayini, kuthiwa: Masidle siphuze, ngokuba kusasa siyakufa. Isaya 22:12, 13.

INkosi yabiza uShebina ukuba ahluphe umphefumulo wakhe, kodwa wakhetha ukudla nokuphuza nokuqhubeka nokuzitika. INkosi “yakwembula” “ezindlebeni” zakhe ukuthi isono sikaShebina sasingayikuhlalulelwa. Igama elihunyushwe ngokuthi “kuhlalulelwe” yilona gama elisetshenziswa kuLevitikusi ngokuthi “inhlawulo.” Lesi sono sobu-Adventisti baseLawodikiya asiyikuhlalulelwa. Manje u-Isaya uqala ukukhuluma ngobudlelwane bukaShebina (aba-Adventisti baseLawodikiya) no-Eliyakimi, indodana kaHilikiya (aba-Adventisti baseFiladelfiya).

UShebina ungum“gcinimafa” njengoba uJuda wayenjalo. Futhi uThobiya, ezinsukwini zikaNehemiya, wayehlala endlini engcwele kaNkulunkulu ekamelweni (engecbweni) lapho kwakufanele kugcinwe khona iminikelo. Lapho uNehemiya ehlanza ithempeli, wamkhipha uThobiya kanye nempahla yakhe. NoShebina naye kumelwe aphonswa ngaphandle. Bobabili bafanekisa ukukhafunwa ngaphandle kobu-Adventist baseLawodikiya ngesikhathi somthetho

weSonto.

“Ngenxa yonya nonkohlakalo lwama-Amoni namaMowabi maqondana no-Israyeli, uNkulunkulu wayememezele ngoMose ukuthi makavalelwe phakade ngaphandle kwebandla labantu baKhe. Bheka kuDuteronomi 23:3–6. Ngokudelela leli zwi, umpristi omkhulu wayekhiphe iminikelo eyayigcinwe ekamelweni lendlu kaNkulunkulu, ukuze enzele lo mmeli wohlanga olwalunqatshelwe indawo. Ukudelela uNkulunkulu okukhulu kunakho konke bekungeke kuboniswe ngaphandle kokunika lo sitha sikaNkulunkulu neqiniso laKhe umusa onjalo.”

“Ekubuyeni kwakhe ePheresiya, uNehemiya wezwa ngalokho kungcoliswa okunesibindi, wayesethatha masinyane izinyathelo zokuxosha lowo ongenayo. ‘Kwangidabukisa kakhulu,’ usho kanjalo; ‘ngakho ngalikhiphela ngaphandle lonke ifenisha yasendlini kaThobiya ekamelweni. Ngase ngiyala, base behlanza amakamelo; ngabuyisela khona futhi izitsha zendlu kaNkulunkulu, kanye nomnikelo wokudla nempepho.”

“Ithempeli yayingangcoliswanga nje kuphela, kodwa neminikelo yayisetshenziswe ngokungafanele. Lokhu kwakuvame ukudikibalisa ukuphana kwabantu. Base belahlekelwe yintshiseko nokushisa komoya, futhi babengafuni ukukhokha okweshumi kwabo. Izinqolobane zendlu yeNkosi zazingenazo izimpahla ezanele; abaningi kubahlabeleli nabanye ababebekwe enkonzweni yasethempelini, bengatholi ukusekelwa okwanele, base bewushiya umsebenzi kaNkulunkulu ukuze bayosebenza kwenye indawo.” Prophets and Kings, 670.

UShebina, uJuda noThobiya bonke bamele ama-Adventist aseLawodikeya ekupheleni kwesikhathi.

Usho kanje iNkosi uJehova Sebawoti: Hamba, uye kulo mgcinimafa, kuShebina, ophethe indlu, uthi: Unani lapha? futhi unobani lapha, ukuba uzibhalele lapha ithuna, njengozimbela ithuna endaweni ephakemeyo, nozimbela indawo yokuhlala edwaleni? Bheka, uJehova uyakukhipha impela ngokuthunjwa okunamandla, futhi impela uyakusibekela. Impela uyakukhokha ngamandla, akuphose njengebhola ezweni elibanzi; uyakufela khona, nezinqola zenkazimulo yakho zibe yihlazo endlini yenkosi yakho. Ngiyakukuxosha esikhundleni sakho, akudonse phansi esigabeni sakho. U-Isaya 22:15–19.

Njengoba inkosi yasenyakatho isondela eJerusalema, kufanele kukhunjulwe ukuthi ukusondela kwayo kwakuyikusondela okuqhubekayo, okuyikho izakhamuzi zaseJerusalema ezazazi ukuthi kuyeza. Yikho lokhu okukhunjwa ku-Isaya isahluko samashumi amabili lapho uThathani, umkhuzi wama-Asiriya, enqoba i-Ashidodi eGibhithe. Babekwazi okwakuzayo, kanti uShebina wachitha isikhathi sakhe ezenzela ithuna elihle. Abavubukuli bathola ithuna likaShebina base besusa umbhalo owawuphezu komnyango wethuna, futhi manje useMnyuziyamu waseBrithani. Okumangalisayo ngokwanele, lapho uShebina esuswa futhi u-Eliyakimi indodana kaHilikiya ethatha isikhundla sobuholi sikaShebina, u-Eliyakimi indodana kaHilikiya wamukela uphawu lwasebukhosini ayengalusebenzisa ukuqinisekisa igama lakhe emibhalweni esemthethweni. Lolo phawu nalo lwatholwa abavubukuli futhi lusemnyuziyamu ofanayo eNgilandi. UShebina usemnyuziyamu emelwe yithuna lakhe, uphawu lokufa, kanti u-Eliyakimi indodana kaHilikiya usemnyuziyamu enesimelo sophawu lokuphila.

Ngokuba uShebina wenqaba umlayezo wesixwayiso ophathelene nenkosi yasenyakatho, wakhafulwa emlonyeni weNkosi, futhi igama elihunyushwe ngokuthi “wakhafulwa” esixwayisweni seSambulo esiya eLawodikeya empeleni lisho ukuhlanza okuphuma ngamandla. NgoNehemiya wamkhipha uTobiya nezinto zakhe, kanti ngoShebina waphonswa ngamandla njengebhola ezweni elikude. UShebina ungama-Adventist aseLawodikeya enqaba umlayezo wesiprofetho owavulwa izimpawu zawo ngo-1989 futhi elungiselela ithuna—uphawu lwesilo; kanti u-Eliyakimi indodana kaHilikiya uyibo ubu-Adventist baseFiladelfiya abamukela uphawu lukaNkulunkulu.

Kuyakuthi ngalolo suku ngiyobiza inceku yami u-Eliyakimi indodana kaHilikiya; ngiyamembathisa ngesembatho sakho, ngimqinise ngebhande lakho, ngibeke umbuso wakho esandleni sakhe; abe nguyise kubakhileyo eJerusalem nakuyo indlu yakwaJuda. Isaya 22:20, 21.

Ngomthetho weSonto, ukolweni namakhula e-Adventism kuyahlukaniswa, futhi ubuholi bebandla elinqobayo bunikezwa u-Eliyakimi indodana kaHilkhiya; khona-ke iNkosi iyaliphakamisa ibandla Layo njengophawu, njengoba umlayezo wengelosi yesithathu ukhula ube ukukhala okukhulu. Mhlawumbe ngibe ngiphindaphindile ngokweqile ngokufaka ibinzana elithi “indodana kaHilkhiya,” lapho bengingamane ngithi u-Eliyakimi. Kodwa ubaba kanye nomntwana wakhe ndawonye bayisibonakaliso somlayezo ka-Eliya ngaphambi kwezifo eziyisikhombisa zokugcina. Umlayezo ka-Eliya usebenzisa isibonakaliso sobaba nabantwana ukumela owokuqala (ubaba) nowokugcina (indodana). Lobu budlelwane besiprofetho bungeza ezinganekwaneni zokugcina esahlukweni samashumi amabili nambili. Isithembiso ku-Eliyakimi, indodana kaHilkhiya, sithi iNkosi iyakubeka phezu kwehlombe lakhe ukhiye wendlu kaDavide.

“I indlu kaDavide” ingumlayezo kababa nendodana uJesu abhekisela kuwo engxoxweni yakhe yokugcina namaJuda ayengahlubukile. Futhi yilapho evala khona incwadi yesAmbulo. Indlu kaDavide yayinesihluthulelo okuthi, uma kungekho okunye okusetshenziswayo ngo-October 22, 1844, ngoba indawo okuwukuphela kwayo emiBhalweni ebhekisa kulesi sihluthulelo isemlayezweni oya ebandleni laseFiladelfiya.

Ngiyakubeka ehlobo lakhe isihluthulelo sendlu kaDavide; uyakuvula, kungabikho oyakuvala; uyakuvala, kungabikho oyakuvula. U-Isaya 22:22.

Futhi embhalela ingelosi yebandla laseFiladelfiya uthi; Nakhu akushoyo ongcewele, oqinisileyo, onezikhiye zikaDavide, ovulayo kungavali muntu; novalayo kungavuli muntu; Ngiyazi imisebenzi yakho: bheka, ngibeke phambi kwakho umnyango ovulekileyo, futhi akekho ongawuvimba: ngokuba unamandla amancane, waligcina izwi lami, futhi awuliphikanga igama lami. Bheka, ngiyakubenza labo besinagoge likaSathane, abathi bangamaJuda, kanti abayikho, kodwa baqamba amanga; bheka, ngiyakubenza beze bakhuleke phambi kwezinyawo zakho, bazi ukuthi ngakuthanda. Ngokuba uligcinile izwi lokubekezela kwami, nami ngiyakukulonda ehoreni lokulingwa eliyakwehlela umhlaba wonke, ukuvivinya abakhileyo emhlabeni. Bheka, ngiyeza masinyane: bambelela kulokho onakho, ukuze kungabikho muntu othatha umqhele wakho. Onqobayo ngiyakumenza insika ethempelini likaNkulunkulu wami, futhi akasayikuphuma futhi ngaphandle: futhi ngiyakubhala phezu

kwakhe igama likaNkulunkulu wami, negama lomuzi kaNkulunkulu wami, oyijerusalem elisha, elehla livela ezulwini kuNkulunkulu wami: futhi ngiyakubhala phezu kwakhe igama lami elisha. Onendlebe makezwe lokho akushoyo uMoya emabandleni. IsAmbulo 3:7–12.

UEliyakimi umele umFiladelfiya ngesikhathi somnyakazo wamaMillerite ovula iNdawo Engcwelengcwele Kakhulu ngo-Okthoba 22, 1844. Ngiyazi ukuthi kwakunguKristu, umPristi wethu Omkhulu, owavula lowo mnyango wesikhathi sokuphathwa, kodwa uKristu wabeka isihluthulelo ehlweni likaEliyakimi indodana kaHilikiya, futhi uthi “uyakuvula.” Sesifinyelele kulelo qophelo engalikhomba ekuqaleni kwalesi sihloko.

Kukhona izikhathi eziyishumi nesishiyagalombili encwadini ka-Isaya lapho sithola khona igama elithi “umthwalo,” kodwa kasikhombisa kulezo zikhathi limelela into ethwalwa ehlobo, kanti izikhathi eziyishumi nanye limelela isiprofetho senhlekelele. Kwesinye salezo zikhathi eziyishumi nesishiyagalombili, igama elisho isiprofetho senhlekelele lisetshenziswa futhi ngesikhathi esifanayo ukumela umthwalo othwalwa ehlobo.

Indaba yesigodi sombono imayelana nomlayezo wokubhujiswa odala izinhlobo ezimbili zabakhulekeli eJerusalem. Umlayezo wesiprofetho owabonisa ukuvulwa kokwahlulela wethulwa nguBaba uMiller, futhi ungumlayezo wengelosi yokuqala owaphela lapho umnyango wendawo engcwele uvalwa futhi iNdawo eNgcwelengcwele ivulwa ngo-Okthoba 22, 1844. “Umthwalo” owabekwa ehlobo likaWilliam Miller, ayethunye ukuwuthwala awuse emhlabeni, wawungumlayezo wengelosi yokuqala, isiprofetho sokubhujiswa esaphela ngo-Okthoba 22, 1844 ngokufika komlayezo wengelosi yesithathu.

“Isihluthulelo sendlu kaDavide ngiyakusibeka ehlobo lakhe,” futhi kuthiwa, “Ngalolo suku,” “isipikili esibethelwe endaweni eqinileyo siyakusuka, sigawulwe, siwe; nomthwalo owawuphezu kwaso uyakunqunywa.”

Igama elihunyushwe lapha ngokuthi “umthwalo” yilona gama elikhomba isiprofetho senhlekelele, kodwa lesi siprofetho senhlekelele asiyona lelo gama lesiHebheru u-Isaya alisebenzisayo ukumela into oyithwala ehlweni lakho. Njengegama lesiprofetho senhlekelele lisho ukuthi u-Eliyakimi, indodana kaHilikiya, wayeyakubekwa ukhiye kaDavide ehlweni lakhe, futhi umthwalo ophezu ehlweni lakhe uyisiprofetho senhlekelele. Lokhu kuwumlalo wamagama ojulile kakhulu!

UDadewethu uWhite usho lokhu ngesihluthulelo esinamathiselwe eBhayibhelini.

“KuHlotshaniwa neLizwi likaNkulunkulu kukhona isihluthulelo esivula ibhokisi eliyigugu, kube ngukwaneliseka nokujabula kwethu. Ngizizwa ngibonga ngayo yonke imisebe yokukhanya. Esikhathini esizayo, okunye esikubonayo manje kuyimfihlakalo enkulu kithi kuyakuchazwa. Ezinye izenzakalo singase singaze siziqonde ngokugcwele kuze kube yilapho lokhu okufayo kugqoka ukungafi.” Manuscript Releases, umqulu 17, 261.

Amazwi okuqala kaMiller mayelana nephupho lakhe asho lokhu.

“Ngaphupha ukuthi uNkulunkulu, ngesandla esingabonwayo, wangithumela ibhokisi elincane elenziwe ngobuciko obumangalisayo, elalingaba ngamayintshi ayishumi ubude nawayisithupha ububanzi obulinganayo, lenziwe nge-eboni namapharele afakwe ngobuciko

obukhulu. Kulelo bhokisi kwakunamathiselwe ukhiye. Ngaso leso sikhathi ngathatha ukhiye ngalivula ibhokisi; kwathi, ekumangaliseni nasekungithekiseni kwami, ngafica ligcwele zonke izinhlobo nobukhulu bamagugu, amadayimane, amatshe ayigugu, nezinhlamvu zemali zegolide nezesiliva zazo zonke izinhlobo namanani, kuhlelwe ngobuhle ezindaweni zazo ezihlukene ebhokisini; futhi njengoba kwakuhlelwe kanjalo, kwakukhanyisa ukukhanya nenkazimulo okwakulinganiswa yilanga kuphela.” Early Writings, 81.

Emibhalweni engezansi kaJames White ephathelene nephupho, usho lokhu ngokhiye.

“‘Ukhiye onamathiselwe’ kwakuyindlela yakhe yokuchaza iZwi lesiprofetho—eqathanisa umbhalo nombhalo—iBhayibheli lingumhumushi walo ngokwalo. Ngalo khiye uMfoweth’ uMiller wavula ‘ibhokisi,’ noma iqiniso elikhulu lokuza kukaKristu emhlabeni.” James White.

UJames White waphawula ngaleli phupho, futhi ngokwenza kanjalo wabhala isingeniso. Kubaluleke kakhulu ukuqaphela ukuthi uMiller waba naleli phupho futhi walishicilela ngo-1847, okungenani eminyakeni emibili emva koKudumazeka Okukhulu, ngesikhathi ama-Adventist amaMillerite, ayekade ebumbene ngaphambili, eshlakazekile. UMiller wayesehlukani siwe nenhlangano, futhi “umhlambi omncane” “owawuhlakazekile phesheya” wawusahlushwa ukudumazeka. Iphupho likaMiller lakhuluma ngaleso simo, futhi uJames White waphawula ngalo, kanti noEllen White wabhekisa kulo ngendlela enhle ngokuphelele. UJames White wabhala isingeniso ephusheni lakhe, wafaka iphupho lakhe, wase engeza imibhalo yaphansi embalwa. Isingeniso sakhe, iphupho, kanye nemibhalo yaphansi kuyoba sekugcineni kwalesi sihloko kulabo abadinga ukufinyelela kulolu lwazi.

U-Isaya amashumi amabili nambili uyisibonelo sokuqala nesokuphela ko-Adventism. Kuzo zombili lezi zindaba kwaba khona futhi kuyoba khona ukwahlukana okwenzeka ngo-Okthoba 22, 1844, bese kuphinde kube khona futhi ngesikhathi somthetho weSonto. Lokho kwahlukana kuzo zombili izikhathi, ekuqaleni nasekugcineni, kuyikugcwaliseka komfanekiso wezintombi eziyishumi. USister White usazisa ukuthi izintombi eziyiziwula zingamaLawodikeya. UShebna umelela ama-Adventist aseLawodikeya ekuqaleni nasekupheleni ko-Adventism. U-Eliyakimi, indodana kaHilikiya, umelela ama-Adventist aseFiladelfiya.

Kodwa uHilkiya futhi umelela uyise wobu-Adventist, ngokuba “uyakuba nguyise kubakhileyo eJerusalema, nakuyo indlu yakwaJuda.” UWilliam Miller wayebizwa ngenhlonipho ngokuthi “uBaba uMiller.” UMiller wayebekwe “ukhiye kaDavide” ehlombe lakhe, okufanekisa indlela yakhe yokufunda imiBhalo, “umugqa phezu komugqa.”

Njengoba ibhokisi laliyimelela iBhayibheli, wasebenzisa “ukhiye kaDavide,” omelela imithetho yokuhunyushwa kwesiprofetho ayeyisebenzisa ukuvula amaqiniso engelosi yokuqala. Leyo mithetho, (ukhiye kaDavide) kanye nesiprofetho sakhe sembubhiso (umthwalo) esasiqondwa ngokhiye kaDavide, kwalengiswa “njengesikhonkwane endaweni eqinile” ethempelini. “Isikhonkwane” kwakungusuku luka-Okthoba 22, 1844. Igama elithi “isikhonkwane” lisho iphini, isipikili, noma isigxobo, okumele uphawu lwendlela. “Umthwalo,” noma isiprofetho sembubhiso esasilengiswe kuleso sikhonkwane, kwakuyisigijimi sengwezi yokuqala, futhi lesi sigijimi safinyelela esiphethweni saso ngo-Okthoba 22, 1844, lapho isiprofetho sembubhiso sase

sigwalisekile futhi sasuswa, sagawulwa phansi, sase siwa. Sasuswa, ngokuba isigijimi esiyisiprofetho sembubhiso sase siphenduke esesikhathi esedlule, futhi isikhonkwane sase sidingeka ukuba siyiswe eNdaweni eNgcwelengcwele, lapho kwakuyolengiswa kuso omunye umthwalo wombubhiso.

Isiprofetho sikaMiller sentlekelele, esaqondwa ngemithetho yesiprofetho emelwe ngokuthi “ukhiye kaDavide,” sasiyobeka isipikili endaweni engcwele esasiyobamba lonke udumo lwendlu kayise. Igama elithi “udumo” kulesi siqephu lisho isisindo. Okubamba isisindo sendlu kuyisisekelo sendlu. Umsebenzi kaMiller oyisisekelo ubamba isisindo sakho konke ukukhanya okwengeziwe komlayezo wengelosi yesithathu, okumelwe “ngabantwana nenzalo.” Ubamba isisindo sazo zonke izitsha ezihlukahlukene zethempeli. Futhi isisekelo sabekwa sethempeli ukuze kubekwe isihlalo sobukhosi esikhazimulayo.

UEliyakimi indodana kaHilikiya umelela ibandla laseFiladelfiya. U-Eliyakimi usho uNkulunkulu wokuvusa, ngokuba u-Eliyakimi, uyise weJerusalema, umelela uWilliam Miller uNkulunkulu amsebenzisa ukuvusa izisekelo zabantu bakaNkulunkulu besivumelwano abakhethiweyo. Uyindodana kaHilikiya, okuyigama elivela emagameni amabili, elesibili lisho uNkulunkulu kanti elokuqala lisho “ubushelelezi” njengasebushelelezini bokukhuluma. UHilikiya umelela iZwi likaNkulunkulu noma izwi laKhe, futhi indodana yakhe imelela ukuvuswa kwethempeli.

Ekupheleni kobu-Adventist kufanele kube khona isiprofetho sembubhiso, futhi lesi siprofetho siyizingelosi yesithathu yeSambulo seshumi nane. Kufanele kube khona ukhiye ekugcineni owafanekiswa ukhiye kaMiller. “Ukhiye” ezinsukwini zethu usekelwe ekuphindaphindekeni komlando, futhi ikakhulukazi emthethweni wokukhulunywa kokuqala, ohlanganisa noma oyisimiso esimelwe nguKristu uqobo lwaKhe njengo-Alfa no-Omega. Kufanele kube khona indodana kaMiller. Ngakho-ke uMiller njengoyise uba nguHilikiya, iZwi leNkosi, futhi indodana kaMiller ingu-Eliyakimi, okusho uNkulunkulu wokuvusa. UBaba uMiller wavusa ithempeli, futhi indodana kaMiller ikhomba isikhathi lapho iLawodisiya neFiladelfiya kwehlukaniswa khona, nalapho abaseFiladelfiya bevuswa khona njengophawu. Kufanele kube khona isipikili esiqinisewe saqina, kodwa hhayi endaweni engcwele njengasemlandweni kaMiller, kodwa eNdaweni eNgcwelengcwele. Leso sipikili nomthwalo olengiswa kuso kuyakunqunywa ekugcineni komlayezo wengelosi yesithathu njengoba kwanqanyulwa ekugcineni komlayezo wengelosi yokuqala. Lapho uMikayeli esukuma futhi isikhathi somusa wabantu sivala, isiprofetho sembubhiso siyobe sesisesikhathini esedlule, sisusiwe, sinqanyuliwe, futhi siwile.

Ukuhlukaniswa noma ukusakazeka emva kokudlula kwesikhathi ngo-1844 kuyophindwa emthethweni weSonto. U-Isaya amashumi amabili nambili uyisibonelo sezimo eziholela ekuhlukanisweni kwama-Adventist aseLawodikeya kuma-Adventist aseFiladelfiya okwenzeka enkingeni yomthetho weSonto.

Bhalela ingelosi yebandla labaseLawodikeya uthi: Naku akushoyo u-Amen, ufakazi othembekileyo noqinisileyo, isiqalo sendalo kaNkulunkulu; Ngiyayazi imisebenzi yakho, ukuthi awubandi futhi awushisi: ngathanda sengathi ubungabanda noma ushise. Ngakho-ke, ngenxa yokuthi usivivi, futhi ungabandi futhi awushisi, ngiyakukhafula uphume emlonyeni

wami. Ngokuba uthi, Ngicebile, futhi ngandisiwe ngezinto, futhi angisweli lutho; kanti awazi ukuthi ulusizi, futhi uyadabukisa, futhi umpofu, futhi uyimpumpothe, futhi uhamba-ze: ngiyakweluleka ukuba uthenge kimi igolide elivivinywe emlilweni, ukuze ucebe; nezingubo ezimhlophe, ukuze wembathiswe, nokuba ihlazo lobuze bakho lingabonakali; futhi gcoba amehlo akho ngomuthi wamehlo, ukuze ubone. Bonke engibathandayo, ngiyabasola futhi ngiyabaqondisa ngesijeziso: ngakho-ke shisekela, uphenduke. Bheka, ngimi emnyango, ngingqongqoza: uma umuntu ezwa izwi lami, avule umnyango, ngizongena kuye, ngidle naye, naye adle nami. Onqobayo ngiyomnika ukuba ahlale nami esihlalweni sami sobukhosi, njengoba nami nganqoba, ngase ngihlala noBaba esihlalweni sakhe sobukhosi. Onendlebe makezwe lokho uMoya akushoyo emabandleni. IsAmbulo 3:7–22.

Emva kwesingeniso sephupho, uJames White usefaka iphupho kanye namanothi angezansi. Anginankinga ngokusetshenziswa kukaJames White kwephupho likaMiller, naphezu kweqiniso lokuthi sivamise ukushicilela incazelo yephupho lakhe eyehluka kancane kweyakaJames White. Indlela eyisisekelo kaJames White eyhlukile kulokho esikushicilelile yileyo yokuthi ubeka “amatshe ayigugu” esimweni sabantu bakaNkulunkulu, kanti thina siqonda ukuthi la matshe ayigugu angamaqiniso esiprofetho. Akukho kuphikisana, ngokuba umuntu ubonakalisa lokho akukholwayo, futhi ukuhlakazeka kwamatshe ayigugu emva koKudumazeka Okukhulu kufanekisela ukuhlakazeka kwabantu bakaNkulunkulu NGAPHAMBI komthetho weSonto. Kodwa leli qiniso lingesifundo sesikhathi esizayo.

## **Isingeniso sikaJames White Ephusheni likaWilliam Miller**

“Iphupho elilandelayo lashicilelwa kuyi-Advent Herald eminyakeni engaphezu kwemibili edlule. Ngase ngibona ukuthi laliveza ngokucacile okwenzeka kithi esikhathini sethu esedlule sokulindela ukuza kwesibili, nokuthi uNkulunkulu walinika lelo phupho ukuze kuzuze umhlambi ohlakazekile.

“Phakathi kwezibonakaliso zokusondela okuseduze kosuku olukhulu nolwesabekayo lweNkosi, uNkulunkulu ubeke amaphupho. Bheka kuJoweli 2:28–31; IzEnzo 2:17–20. Amaphupho angeza ngezindlela ezintathu; okokuqala, ‘ngobuningi bemisebenzi.’ Bheka kuMShumayeli 5:3. Okwesibili, labo abangaphansi komoya ongolileyo nenkohliso kaSathane bangaba namaphupho ngokuthonya kwakhe. Bheka kuDuteronomi 8:1–5; Jeremiya 23:25–28; 27:9; 29:8; Zakariya 10:2; Juda 8. Okwesithathu, uNkulunkulu ubelokhu efundisa, futhi usafundisa abantu bakhe kakhulu noma kancane ngamaphupho, afika ngokusebenza kwezingelosi nangoMoya oNgcwele. Labo abema ekukhanyeni okucacileyo kweqiniso bayokwazi lapho uNkulunkulu ebanika iphupho; futhi abanjalo abayikukhohliswa noma badukiswe ngamaphupho amanga.”

“Wasesethi, Zwanini manje amazwi ami; uma kukhona umprofethi phakathi kwenu, mina JEHOVA ngiyakuzenza ngaziwe kuye embonweni, futhi ngiyokhuluma kuye ngephupho. Numeri 12:5.

“UJakobe wathi, ‘Ingelosi yeNkosi yakhuluma kimi ngephupho.’ UGenesisise 31:2. ‘UNkulunkulu weza kuLabani umSiriya ngephupho ebusuku.’ UGenesisise 31:24. Fundani ngamaphupho kaJosefa, kuGenesisise 37:5–9, bese nifunda indaba ethakazelisayo

yokugwaliseka kwawo eGibhithe.

“EGibheyoni uJehova wabonakala kuSolomoni ephusheni ebusuku. 1 AmaKhosi 3:5. Umfanekiso omkhulu obalulekile wesahluko sesibili sikaDaniyeli wanikezwa ephusheni; kanjalo nezilo ezine, njalonjalo, zesahluko sesikhombisa. Lapho uHerode efuna ukubhubhisa uMsindisi osengumntwana, uJosefa waxwayiswa ephusheni ukuba abalekele eGibhithe. Mathewu 2:13.

“Futhi kuyakuthi ngezinsuku ZOKUGCINA, kusho uNkulunkulu, ngiyathulula ngoMoya wami phezu kwayo yonke inyama; amadodana enu namadodakazi enu ayakuprofetha, nezinsizwa zenu ziyakubona imibono, namadoda amadala enu ayakuphupha amaphupho. Izenzo 2:17.

“Isipho sokuprofetha, ngamaphupho nangemibono, lapha siyisithelo sikaMoya oNgcwele, futhi ezinsukwini zokugcina siyakubonakaliswa ngokwanele ukuze sibe uphawu. Singesinye sezipho zebandla levangeli.

“Wase ebapha abanye ukuba babe ngabaphostoli; abanye babe NGABAPHROFETHI; abanye babe ngabavangeli; abanye babe ngabelusi nabafundisi; ukuze abangcwele bapheleliswe, ukuze kwenziwe umsebenzi wenkonzo, ukuze kwakhiwe umzimba kaKristu. Efesu 4:11, 12.

“UNkulunkulu ubekile abathile ebandleni, okokuqala abaphostoli, okwesibili ABAProfethi, njalonjalo. 1 Korinte 7:28.

“Ningazideleli IZIPHROFETHO. 1 Thesalonika 5:20. Bheka futhi Izenzo 13:1; 21:9; Roma 12:6; 1 Korinte 14:1, 24, 39. Abaprofethi noma iziprofetho zingezokwakha ibandla likaKristu; futhi abukho ubufakazi obungakhishwa eZwini likaNkulunkulu bokuthi kwakumelwe ziphele ngaphambi kokuba abavangeli, abefundisi nabafundisi bayeke ukuba khona. Kodwa umphikisi uthi, ‘Kube khona imibono namaphupho amaningi angamanga kangangokuthi anginakuba nokwethemba kunoma yini yalolo hlobo.’ Kuyiqiniso ukuthi uSathane unokokulingisa kwakhe. Uhlale enabaprofethi bamanga, futhi ngokuqinisekile singalindela ukuba babe khona manje kulesi sikhathi sakhe sokugcina sokukhohlisa nokunqoba. Labo abenqaba izambulo ezinjalo ezikhethekile ngenxa yokuthi kukhona okokulingisa, bangaya ngokufanayo isinyathelo esiqhubeka phambili futhi baphike ukuthi uNkulunkulu wake waziveza kumuntu ngephupho noma ngombono, ngoba okokulingisa bekuhlale kukhona.”

“Amaphupho nemibono kuyindlela uNkulunkulu azembule ngayo kumuntu. Ngale ndlela wakhuluma kubaprofethi; ubeke isipho sokuprofetha phakathi kwezipho zebandla levangeli, futhi uhlanganise amaphupho nemibono nezinye izibonakaliso ‘ZEZINSUKU ZOKUGCINA.’ Amen.

“Inhloso yami kulawa mazwi angenhla ibe ukususa ukuphikisa ngendlela engokomBhalo, nokulungisa ingqondo yomfundi kulokhu okulandelayo.” James White, Brother Miller’s Dream, 1–3.

## **Iphupho Lesibili LikaWilliam Miller**

“Ngaphupha ukuthi uNkulunkulu, ngesandla esingabonakaliyo, wangithumela ibhokisi elakhiwe ngobuciko obumangalisayo, elalingaba ngamayintshi ayishumi ubude nanguyisithupha ububanzi, lenziwe nge-eboni namaparele afakwe ngobuciko obukhulu. Kulelo bhokisi kwakunamathiselwe ukhiye. Ngaso leso sikhathi ngawuthatha ukhiye ngawuvula umgqomo, lapho, kwangimangaza futhi kwangethusa, ngathola ugcele zonke izinhlobo nobukhulu bobucwebe, amadayimane, amatshe ayigugu, nezinhlamvu zemali zegolide nezesiliva zazo zonke izinhlobo nobukhulu bazo, kuhlelwe kahle ngobuhle ezindaweni zazo ezehlukene ebhokisini; futhi ngokuhlelwa kanjalo zazikhanyisa ukukhanya nenkazimulo okwakulinganiswa yilanga kuphela.”

“Ngacabanga ukuthi kwakungeyona inhloso yami ukujabulela lo mbono omangalisayo ngedwa, nakuba inhliziyi yami yayigcele intokozo ngenxa yokukhazimula, ubuhle, nokubaluleka kwalokho okwakukuwo. Ngakho-ke ngawubeka phezu kwetafula eliphakathi egumbini lami, ngase ngisakaza izwi lokuthi bonke ababenesifiso babengeza bazobona umbono okhazimula kakhulu nowodumo olukhulu kunayo yonke eyake yabonwa ngumuntu kulokhu kuphila.

“Abantu baqala ukungena, ekuqaleni bebayidlanzana, kodwa banda baze baba yisixuku. Lapho beqala ukubheka ngaphakathi ebhokisini, babemangala futhi bamemeze ngenjabulo. Kodwa lapho izibukeli sezandile, wonke umuntu waqala ukuphazamisa amagugu, ewakhipha ebhokisini futhi ewachithachitha etafuleni. Ngaqala ukucabanga ukuthi umnikazi wayezophinda afune ebhokisini kanye namagugu esandleni sami; futhi uma ngiwavumela ukuba achithachitheke, ngangingasoze ngawabuyisela ezindaweni zawo ebhokisini njengakuqala; futhi ngezwa ukuthi ngangingasoze ngakwazi ukubhekana nokuphendula ngalokho, ngoba kwakuyoba kukhulu kakhulu. Khona-ke ngaqala ukuncenga abantu ukuba bangawaphathi, noma ukuwakhipha ebhokisini; kodwa lapho ngiqhubeka ngincenga, yilapho beqhubeka kakhulu ukuwachithachitha; futhi manje babebonakala bewachithachitha kulo lonke igumbi, phansi naphezu kwayo yonke ifenisha eyayikulelo gumbi.

“Ngase ngibona ukuthi phakathi kwamatshe ayigugu angempela nezinhlamvu zemali zangempela ababebahlakazile, babehlakaze nenqwaba engenakubalwa yamatshe ayigugu omgunyathi nezinhlamvu zemali zomgunyathi. Ngathukuthela kakhulu ngenxa yokuziphatha kwabo okuyihlazo nokungabongi kwabo, ngabakhuza ngabagxeka ngenxa yalokho; kodwa lapho ngibakhuza kakhulu, yilapho beqhubeka kakhulu behlakaza khona phakathi kwawangempela lawo matshe ayigugu omgunyathi nezinhlamvu zemali ezingamanga.”

“Ngase ngicasuka emphefumulweni wami wenyama, ngaqala ukusebenzisa amandla enyama ukuze ngibakhiphe egumbini; kodwa kuthi ngisakhipha oyedwa, kungene abanye abathathu, balethe ukungcola nezimvuthuluka nesihlabathi nazo zonke izinhlobo zemfucuza, baze bamboza wonke amagugu eqiniso, amadayimane, nezinhlamvu zemali, okwase kungasabonakali lutho lwakho konke lokho. Baphinde badabula ibhokisi lami laba yizicucu, balisakaza phakathi kwemfucuza. Ngacabanga ukuthi akekho muntu owayenaka usizi lwami noma intukuthelo yami. Ngadumala ngokuphelele, nganqotshwa ngumoya, ngase ngihlala phansi ngakhala.

“Kwathi lapho ngisalokhu ngikhala futhi ngilila ngenxa yokulahlekelwa kwami okukhulu kanye nokuziphendulela kwami, ngakhumbula uNkulunkulu, futhi ngakhuleka ngenkuthalo ukuthi angithumele usizo. Masinyane umnyango wavuleka, kwangena indoda ekamelweni; abantu bonke base bephuma kulo; yona, iphethe ibhulashi lothuli esandleni sayo, yavula amafasitela, yaqala ukuxubha uthuli nemfucumfucu ekamelweni.”

“Ngakhala kuye ukuba ayeke, ngoba kwakukhona amagugu ayigugu athile ehlakazekile phakathi kwemfucumfucu.

“Wangitshela ukuba ‘ngingesabi,’ ngokuba wayezo ‘banakekela.’”

“Khona-ke, esakhuhla uthuli nemfucumfucu, amatshe ayigugu angamanga nezinhlamvu zemali zomgunyathi, konke kwaphakama kwaphuma ngefasitela njengefu, umoya wakuthwala wakuyisa kude. Phakathi kwaleso siphithiphithi ngavala amehlo ami umzuzwana; kwathi sengiwavula, imfucumfucu yayisinyamalele yonke. Amatshe ayigugu ayenani elikhulu, amadayimane, nezinhlamvu zemali zegolide nezesiliva, kwakulele kuhlakazeke ngobuningi kulo lonke igumbi.

“Wabe esebeka phezu kwetafula ibhokisi, elikhulu kakhulu futhi elihle kakhulu kunelokuqala, wase eqoqela ndawonye amagugu, amadayimane, nezinhlamvu zemali, ngezandla ezigcwele, wakuphonsa ebhokisini, kwaze kwangasalanga nokukodwa, nakuba amanye amadayimane ayengemakhulu ukudlula inhloko yenaliti.

“Wabe esengibiza ukuba ‘ngize ngibone.’”

“Ngabheka ngaphakathi ebhokisini, kodwa amehlo ami aphuphuthekiswa yilokho engakubona. Ayekhanya ngokuphindwe kayishumi kunenkazimulo yawo yangaphambili. Ngacabanga ukuthi ayehlutshiwe esihlabathini ngezinyawo zalabo bantu ababi ababewahlakazile futhi bewanyathele othulini. Ayebekwe ngendlela enhle nehlelekile ebhokisini, yilowo nalowo endaweni yawo, kungekho zimpawu ezibonakalayo zomsebenzi onzima womuntu owawaphonsa phakathi. Ngamemeza ngenjabulo enkulu, futhi lokho kumemeza kwangivusa.”  
Early Writings, 81–83.

## **Amanothi KaJames White**

“Ibhokisi” limelela amaqiniso amakhulu eBhayibheli, aphaathelene nokubuya kwesibili kweNkosi yethu uJesu Kristu, uMfoweth’ uMiller awanikwa ukuba awashicilele emhlabeni.

“Isihluthulelo esasiboshelwe’ kwakuyindlela yakhe yokuhumusha iZwi lesiprofetho—eqhathanisa umbhalo nombhalo—iBhayibheli lingumhumushi walo uqobo. Ngalesi sihluthulelo uMfoweth’ uMiller wavula ‘ibhokisi,’ noma iqiniso elikhulu lokuza kweNkosi emhlabeni.

“Abantu baqala ukufika, ekuqaleni beyingcosana, kodwa banda baba yisixuku.’ Ngenkathi imfundiso yokubuya kukaKristu iqala ukushunyayelwa nguMfoweth’ uMiller, kanye nabanye abambalwa kakhulu, yaba nomthelela omncane kuphela, futhi bambalwa kakhulu abavuswa yiyo; kodwa kusukela ngo-1840 kuya ku-1844, nomaphi lapho yayishunyayelwa khona, umphakathi wonke wavuswa.

“Amagugu, amadayimane, nokunye’ ‘azo zonke izinhlobo nobukhulu’ ‘ahlelwe kahle kangaka ezindaweni zawo eziningana ebhokisini’ amele abantwana bakaNkulunkulu, [Malaki 3:17,] abavela kuwo wonke amabandla, futhi cishe kuzo zonke izigaba nezimo zokuphila, abamukela ukukholwa kokufika, futhi babonakala bethatha ukuma okuqinile ezikhundleni zabo ezahlukene, emsebenzini ongcwele weqiniso. Ngesikhathi behamba ngalolu hlelo, yilowo nalowo enaka owakhe umsebenzi, futhi ehamba ngokuzithoba phambi kukaNkulunkulu, ‘bakhanyisa ukukhanya nenkazimulo’ ezweni, okwakulinganiswa kuphela nebandla ngezinsuku zabaphostoli. Isigijimi, [IsAmbulo 14:6, 7] sahamba, kungathi ngokwamaphiko omoya, futhi isimemo esithi, ‘Wozani, ngoba konke sekulungile manje,’ [Luka 14:17.] sasakazeka ngamandla nangomphumela.”

“Lapho ingelosi endizayo [IsAmbulo 14:6, 7.] iqala ukushumayela izindaba ezinhle eziphakade, ‘Yesabani uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile,’ abaningi bamemeza ngenjabulo ngenxa yokufika kukaJesu, nokubuyiselwa kwezinto, okuyibo kamuva abaphikisa, baklolodela, bahlekisa ngeqiniso elalisanda ngaphambili ukubagcwalisa ngenjabulo. Baphazamisa futhi bahlakaza amagugu. Lokhu kusiletha ekwindla lika-1844, lapho kwaqala khona isikhathi sokuhlakazeka. Qaphelani lokhu: Kwakuyilabo abake ‘bamemeza ngenjabulo’ abaphazamisa futhi bahlakaza amagugu. Futhi akekho oke wahlakaza umhlambi ngempumelelo enkulu kangaka, futhi wawuduka kusukela ngo-1844, njengalabo abake bashumayela iqiniso, bajabula ngalo; kodwa selokhu baphika umsebenzi kaNkulunkulu, nokugcwaliseka kwesiprofetho kokuhlangenwe nakho kwethu kwangaphambili kokufika.”

“Ubufakazi bukaMfoweth’ uMiller, izinyanga eziningana emva kwesimemezelo Saphakathi Kwamabili, enyangeni yesikhombisa, 1844, babungukuthi umnyango wawusuvaliwe, nokuthi ukunyakaza kwe-advent kwakuwukugcwaliseka kwesiprofetho, nokuthi sasibe siqinisele ekushumayeleni isikhathi. Wabe esenxusa abafowabo, nge-Advent Herald, ukuba babambebele baqine, babe nesineke, futhi bangakhononi ngomunye nomunye; futhi uNkulunkulu wayezobathethelela maduzane ngokushumayela isikhathi. Ngale ndlela wanxusela amagugu, ngesikhathi ezwa ‘ukuziphendulela’ kwakhe ngawo, nokuthi ‘kwakuyoba kukhulu kakhulu.”

“Amawundlu ‘angamatshe ayigugu omgunyathi nemali-mbumbulu’ ayehlakazeke phakathi kwangempela, ngokusobala amelela abaphendukile bamanga, noma ‘abantwana bezizwe,’ [Hosea 5:7.] selokhu kwavalwa umnyango ngo-1844.

“‘Isikhwama’ sesibili ‘esikhulu kakhulu futhi esihle kakhulu kunesokuqala’ lapho ‘amagugu,’ ‘amadayimane,’ kanye ‘nezinhlamvu zemali’ ebahlakazekile aqoqelwa khona, simelela insimu ebanzi yeqiniso eliphilayo lamanje, lapho umhlambi ohlakazekile uyobuthelwa khona, yebo, abayizi-144,000, bonke benophawu lukaNkulunkulu ophilayo. Akuyikushiywa nelilodwa lamadayimane ayigugu ebumnyameni. Nakuba amanye ‘engemakhulu kunesihloko senaliti,’ awayikunganakwa, futhi ashiywe ngaphandle ngalolu suku lapho uNkulunkulu ebutha amagugu akhe. [Malaki 3:16–18.] Angathuma izingelosi zakhe, aziphuthumise ukuba ziphume njengoba amkhipha uLoti eSodoma. ‘Inkosi iyokwenza umsebenzi omfushane emhlabeni.’ ‘Iyowufinyeza ngokulunga.’ Bheka kwabaseRoma 9:28.”

“‘Ukungcola nezinsalela zokubaza, isihlabathi nazo zonke izinhlobo zemfucumfucu,’ kumelela amaphutha ahlukahlukene namaningi angeniswe phakathi kwamakholwa okufika kwesibili, kusukela ekwindla ka-1844. Lapha ngizobhekisela kwamanye awo ambalwa.

“1. Ukuma abanye ‘babalusi’ abakuthatha ngokuzidla masinyane emva kokuba isimemezelo saphakathi kwamabili sesimenyezwe, sokuthi amandla ancibilikisayo, anesizotha, kaMoya oNgcwele ayephelekezela umnyakazo wenyanga yesikhombisa ayeyithonya lobuthakathi bengqondo. UGeorge Storrs wayephakathi kwabokuqala ukuthatha lokhu kuma. Bheka imibhalo yakhe engxenyeni yokugcina ka-1844, kuyi-Midnight Cry, eyayishicilelwa ngaleso sikhathi eDolobheni laseNew York. UJ. V. Himes, eNgqungqutheleni yase-Albany entwasahlobo ka-1845, wathi umnyakazo wenyanga yesikhombisa wakhiqiza ubuthakathi bengqondo obujule ngamafidi ayisikhombisa. Lokhu ngikutshelwa yilowo owayekhona, futhi wezwa leyo nkulumo. Abanye ababethathe ingxenye esebenzayo esimemezelweni senyanga yesikhombisa selokhu bamemezele lowo mnyakazo njengomsebenzi kaDeveli. Ukubeka umsebenzi kaKristu noMoya oNgcwele kuDeveli kwakuyinhamba ezinsukwini zoMsindisi wethu, futhi kuyinhamba namanje.”

“2. Izivivinyo eziningi mayelana nesikhathi esiqondile. Njengoba izinsuku eziyizi-2300 zaphela ngo-1844, abantu abaningi abahlukene babeke izikhathi eziningi zokuphela kwazo. Ngokwenza lokhu basuse ‘izimpawu zemingcele,’ futhi bafafaze ubumnyama nokungabaza phezu kwayo yonke inhlango yokubuya kukaKristu.

“3. Imimoya nazo zonke izimfundiso zayo eziyize nokweqisa kwayo. Leli qhinga likaDeveli, elenze umsebenzi owesabekayo wokufa, lifanekiswa ngokufaneleyo ‘ngamashavingsi,’ kanye ‘nazo zonke izinhlobo zemfucumfucu.’ Abaningi balabo abamunca ubuthi be-imimoya bavuma iqiniso lesipiliyoni sethu sangaphambili sokufika; futhi ngenxa yaleli qiniso abanengi benziwe bakholwa ukuthi imimoya yayiyisithelo semvelo sokukholwa ukuthi uNkulunkulu waqondisa iminyakazo emikhulu ye-advent ngo-1843 nango-1844. UPetru, ekhuluma ngalabo ababeyakuletha ‘izihlubuki ezilahlekisayo, baze baphike neNkosi eyabathengayo,’ uthi, ‘NGENXA YABO INDLELA YEQINISO IYAKUHLEKWA KABI.’”

“4. US. S. Snow eziveza ngokuthi ungu-‘Elijah the Prophet’” Lo muntu, endleleni yakhe engajwayelekile neyihlanya, naye uye wadlala indima yakhe kulo msebenzi wokufa, futhi inkambo yakhe ibe nomkhuba wokuletha isikhundla seqiniso sabangcwele abalindileyo ekweyisweni, ezingqondweni zemiphefumulo eminingi eqotho.

“Kuleli qoqo lamaphutha ngingangeza amaningi kakhulu, njengokuthi ‘iminyaka eyinkulungwane’ yesAmbulo 20:4, 7, isedlule; abayi-144,000 besAmbulo 7:4; 14:1; labo ‘abavuka baphuma emathuneni’ emva kokuvuka kukaKristu; imfundiso yokungasebenzi; imfundiso yokubhujiswa kwezinsana; njll. njll.

“La maphutha asakazwa ngenkuthalo enkulu, acindezelwa phezu komhlambi olindileyo, kwaze kwathi ngesikhathi uMfoweth’ uMiller ephupha lelo phupho, amagugu eqiniso ‘ayesusiwe ekubonakaleni,’ futhi amazwi omprofethi ayesebenza—‘Isahlulelo sibuyiselwe emuva, nokulunga kumi kude,’ njll. njll. Bheka ku-Isaya 59:14. Ngaleso sikhathi kwakungekho nalinye iphephandaba le-advent ezweni elalimele udaba lweqiniso lamanje.

I-Day-Dawn yilo elagcina ukuvikela isikhundla esiyiso somhlambi omncane; kodwa lona lashabalala izinyanga eziningana ngaphambi kokuba iNkosi inike uMfoweth' uMiller leli phupho; futhi ekulweni kwalo kokugcina kokufa lakhomba abangwele abakhathele nabebubulayo ku-1877, ngaleso sikhathi iminyaka engamashumi amathathu isazayo, njengenkathi yokukhululwa kwabo kokugcina. Maye! maye! Akumangalisi ukuthi uMfoweth' uMiller ephusheni lakhe 'wahlala phansi wakhala' ngenxa yalesi simo esidabukisayo sezinto."

"UMfoweth' uMiller wavala amehlo akhe ekufeni ngoDisemba 22, 1849, okwafeza amazwi alandelayo ephusheni lakhe, athi, 'Emsindweni nasexokozelweni ngavala amehlo ami isikhashana.' Lokhu kugwaliseka okumangalisayo kucace kakhulu kangangokuba akekho oyokwehluleka ukukubona.

"Isikhwama, simele iqiniso lokufika kukaKristu elashicilelwa uMzalwane uMiller emhlabeni, njengoba kuvezwe ngomfanekiso wezintombi eziyishumi. [Mathewu 25:1-11.] Okokuqala, isikhathi, u-1843; okwesibili, isikhathi sokulibala; okwesithathu, ukukhala kwaphakathi kobusuku, ngenyanga yesikhombisa, u-1844, nokwesine, umnyango ovaliwe. Akekho ofunde amaphepha okufika kwesibili kusukela ngo-1843 oyakuphika ukuthi uMzalwane uMiller usekele la maphuzu amane abalulekile emlandweni wokufika kukaKristu. Lolu hlelo lweqiniso oluvumelanayo, noma "isikhwama," ludatshulwe lwaba yizicucu, lwahlakazelwa phakathi kwemfucumfucu yilabo abalahla okwabo abakuhlangabeza ngokwabo, futhi baphika wona kanye amaqiniso ababewashumayela emhlabeni ngesibindi esikhulu kanye noMzalwane uMiller."

"Ibandla liyobe selihlanzekile futhi 'lingenacala phambi kwesihlalo sobukhosi sikaNkulunkulu,' selivumile zonke iziphambeko zalo, amaphutha alo nezono zalo, futhi selizizegiswe igazi likaKristu lazisusa, liyobe 'lingenabala noma umbimbi, noma into enjalo.' Khona-ke liyokhanya 'ngenkazimulo ephindwe kayishumi kuneyangaphambili.'" JAMES WHITE Oswego, May, 1850.