

IRoma Imisa Umbono – Inombolo Yesikhombisa

Impikiswano Yokugcina: Ubufanekiso beRoma Esiprofethweni

Sama-Adventist kanye Nokulwa Kwesikhathi Somusa

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2024-08-17

Sicubungula imigqa eyisithupha yomlando ngaphakathi emlandweni wobu-Adventist lapho izingxabano mayelana nophawu lweRoma kwakuyiyona ndaba eyayibhekene nayo. Sisebenzisa indlela yemvula yakamuva, eyileyo ethi “umugqa phezu komugqa,” isuselwa kokuthi “lapha okuncane” kanye “lapho okuncane.” Saqala ngokukhomba ukuthi impikiswano yokuqala mayelana nophawu lweRoma ibonakalisa impikiswano yamanje, ngakho-ke igcizelela ukuthi manje sesikumpikiswano yokugcina ngaphambi kokuba ukuvalwa komusa kufike.

Ubucayi bale mpikiswano yokugcina mayelana nophawu lweRoma buphinde bumelelwe amavesi eshumi kuya kweleshumi nesithupha kaDanyeli ishumi nanye, afanekisela umlando ofihlekile wevesi lamashumi amane likaDanyeli ishumi nanye. Umlando wevesi lamashumi amane uholela umfundi wesiprofetho ku-1989 nasekuweni kweSoviet Union njengoba kumelelwe evesini leshumi. Ivesi elilandelayo, ivesi lamashumi amane nanye, elikhomba umthetho weSonto ozayo maduze e-United States, lifanekiselwa ivesi leshumi nesithupha. Ugqozi luye lwakhomba ukuthi lokho okwakulwa uphawu kwakuyingxenye “yencwadi kaDanyeli ehlobene nezinsuku zokugcina”.

Kusukela ngowe-1989 kuze kube semthethweni weSonto kuyisigaba esivaliwe sezinsuku zokugcina, futhi kufanekiselwa emavesini ayishumi kuya kweleshumi nesithupha. Ngakho-ke, kuwukwanda kolwazi okuholela ekuvalweni kwesikhathi somusa kumaSeventh-day Adventist, ngokuba isikhathi somusa sobu-Adventist e-United States siphela emthethweni weSonto. Emavesini ayishumi kuya kweleshumi nesithupha sithola ivesi leshumi nane, eliveza ukuthi “abaphangi” babantu bakaNkulunkulu yibo abamisa umbono.

Ngakho-ke, impikiswano yamaMillerite emelwe eshadini labaphayona lango-1843 iyimpikiswano yokuqala yaseRoma emlandweni wobu-Adventist. Iqiniso lokuthi yona leyo mpikiswano efanayo isiphinde yavela, lazisa noma ubani ofisa ukubona ukuthi uJesu, njengo-Alfa no-Omega, uhlala njalo ebonakalisa ukuphela ngesiqalo. Impikiswano yamanje iyimpikiswano yokugcina ehlunga izintombi ezihlakaniphileyo nezintombi eziyiziwula.

Umqondo wesiprofetho ongwelisiwe ufundisa ukuthi abayizinkulungwane eziyikhulu namashumi amane nane bazofinyelela ebunyeni obuphelele ngaphambi kokuvalwa komusa wabo emthethweni weSonto ozayo maduzane. Umlilo wokuhlanza woSithunywa Sesivumelwano sikaMalaki manje usuhlanza abaLevi njengegolide nesiliva. Umuntu Webhulashi Lothuli manje uhlanza isibuya saKhe ngamazwi eqiniso.

“Olwelo lwakhe lusesandleni saKhe, futhi Uyolihlanza ngokupheleleyo ibala laKhe lokubhulela, abuthele ukolweni waKhe esibayeni.’ Mathewu 3:12. Lesi sasingesinye

sezikhathi zokuhlanza. Ngamazwi eqiniso, amakhoba ayehlukaniswa nokolweni. Ngenxa yokuthi babezigqaja ngokweqile futhi bezilungisa ngokwabo ukuba bamukele ukusolwa, bethanda izwe ngokweqile ukuba bamukele ukuphila kokuthobeka, abanengi bafulathela uJesu. Abanengi basenza okufanayo nanamuhla. Imiphefumulo iyavivinywa namuhla njengoba kwavivinywa labo bafundi esinagogeni laseKapernaume. Lapho iqiniso lilethwa enhliziyweni, bayabona ukuthi ukuphila kwabo akuhambisani nentando kaNkulunkulu. Bayasibona isidingo sokuguquka okuphelele kubo uqobo; kodwa abazimisele ukuthwala lowo msebenzi wokuzidela. Ngakho bayathukuthela lapho izono zabo zembulwa. Bahamba becasukile, njengalokhu abafundi bamshiya uJesu, bekhononda bethi, ‘Lona ngulizwi elinzima; ngubani ongalizwa na?’” The Desire of Ages, 392.

Iqiniso lokuthi amavesi ayishumi nesithupha okuqala ayisiqalo sesiprofetho sokugcina sikaDaniyeli, nokuthi lawo mavesi ahambisana namavesi ayisithupha okugcina esahluko, likhombisa ukuthi u-Alfa no-Omega usebenzisa amavesi asekuqaleni ukufeza ukwahlukaniswa kokugcina kwabahlakaniphileyo nababi, njengoba kufanekiswa nguDaniyeli esahlukweni seshumi nambili, okwenzeka manje.

Ubufakazi besithathu ngobucayi balempikiswano buwukuthi ugqozi, ngezincwadi zikaDadewethu White, lusekela ngokusobala ishadi lamaphayona lango-1843, elimelela impikiswano yeRoma evesini leshumi nane. Impikiswano yokuqala imelela impikiswano yokugcina, futhi ukuvunywa okuphefumulelwe kokuqonda kwamaMillerite “abaphangi babantu bakho” evesini leshumi nane kusho ukuthi uma lelo qiniso eliyisisekelo laliwa, ngaso lesi sikhathi kuba ukwaliwa kwegunya likaMoya Wesiprofetho. Ngokuvumelana nobufakazi obubili obedlule obugcizelela ukuthi le mpikiswano yenzeka ngaphambi nje kokuvalwa komusa, kukhona ukuqiniseka ukuthi inkohliso yokugcina, noma eyokugcina impela, kulabo abathi bayamsekela uMoya Wesiprofetho, iwukwenqaba uMoya Wesiprofetho.

“USathane uhlala njalo ephoqelela okungamanga ukuze ahole abantu basuke eqinisweni. Inkohliso yokugcina kakhulu kaSathane iyakuba ngukwenza ubufakazi bukaMoya kaNkulunkulu bube yize. ‘Lapho kungekho umbono, abantu bayabhubha’ (IzAga 29:18). USathane uyosebenza ngobuqili, ngezindlela ezahlukene nangamathuluzi ahlukahlukene, ukuze aphazamise ukwethemba kwabantu bakaNkulunkulu abaseleyo ebufakazini beqiniso.

“Kuyovuswa inzondo emelene noBufakazi engeyobukaSathane. Imisebenzi kaSathane iyakuba ngukunyakazisa ukholo lwamabandla kubo, ngenxa yalesi sizathu: uSathane akakwazi ukuba nendlela ecace kangaka yokungenisa izinkohliso zakhe nokubopha imiphefumulo ekudukisweni kwakhe uma izixwayiso nokusola nezeluleko zikaMoya kaNkulunkulu kulalelwa.” Selected Messages, book 1, 48.

Ukwenza ize, noma ukwenqaba igunya “lobufakazi boMoya kaNkulunkulu” ngemibhalo ka-Ellen White, kungu “inkohliso yokugcina kakhulu kaSathane.” USister White wabhala ukuthi “waboniswa” ukuthi “ishadi lika-1843 laqondiswa yisandla seNkosi, futhi akufanele liguqulwe.” Indima eyedlule ihlanganisa ngokuqondile ukwenqaba igunya loMoya Wokuprofetha nombono wezinsuku zokugcina, ngokuba bonke abaprofethi bakhuluma ngokuqonde kakhulu ngezinsuku zokugcina. Ngakho-ke lapho uDaniyeli esho evesini leshumi nane ukuthi “abaphangi” bayawumisa

umbono, kungumbono kaSolomoni ku-Izaga 29:18, othi labo abangenawo umbono “bayabhubha,” futhi igama elithi “bayabhubha” lisho “ukwembulwa ubunqunu.”

Ngakho-ke “ukubhubha” kubonisa ukuthi labo abathi bayayisekela iMoya Wesiprofetho ezinsukwini zokugcina, kodwa benqabe igunya elimelelwe kuyo, baba nqunu, babhubhe, okuyisichasiselo samaLawodikeya, wona “alusizi, futhi oluhawukelayo, futhi olumpofu, futhi oluyimpuputhe, futhi olunqunu.” Bayelulekwa ukuba bathenge “izingubo ezimhlophe, ukuze wembathiswe, nokuthi ihlazo lobunqunu bakho lingabonakali.” Uma benqaba leso seluleko bayakhafulelwa baphume emlonyeni weNkosi.

Ngakho-ke, sithola obunye ubufakazi bokuthi lobu bunqunu buyabonakaliswa ngaphambi nje kokuba isikhathi somusa sivale. Emthethweni weSonto osuzayo maduze, leyo miphefumulo enqunu iyokwamukela uphawu lwesilo, njengoba ichithwa, njengoba kumelwe evesini lamashumi amane nanye likaDaniyele ishumi nanye. Isizathu sokuba ichithwe ngokuthi yenqaba igunya loMoya Wokuprofetha, osekela ishadi lamaphayona lika-1843, elimelela izisekelo zobu-Adventist, futhi elihlanganisa “isihluthulelo” esimisa umbono ngokuqinisekiswa kokuthi iRoma ingamandla amelwe ngokuthi “abaphangi babantu bakho” evesini leshumi nane.

“Kunye okuqinisekileyo: lawo ma-Seventh-day Adventist athatha ukuma kwawo ngaphansi kwebhena kaSathane ayakuqala ngokuyeka ukukholwa kwawo ezixwayisweni nasekukhuzeni okuqkethwe eBufakazini boMoya kaNkulunkulu.

“Ubizo oluya ekuzinikeleni okukhulu nakakhulu nasenkonzweni engcwele ngokwengeziwe luyenziwa, futhi luyiqhubeka lwenziwa. Abanye manje abaveza iziphakamiso zikaSathane bayobuyela emqondweni. Kukhona labo abasezikhundleni ezibalulekile zokwethembwa abangaliqondi iqiniso lalesi sikhathi. Kubo umlayezo kumelwe unikezwe. Uma bewemukela, uKristu uyobamukela, abenze babe yizisebenzi ezisebenzisana naye. Kodwa uma benqaba ukuwuzwa umlayezo, bayoma ngaphansi kwebhanela elimnyama leNkosana Yobumnyama.”

“Ngiyalelwa ukuba ngisho ukuthi iqiniso eliyigugu lalesi sikhathi livuleka ngokucaca ngokwengeziwe ezingqondweni zabantu. Ngomqondo okhethekile amadoda nabesifazane kufanele badle inyama kaKristu futhi baphuze igazi lakhe. Kuyoba khona ukuthuthuka kokuqonda, ngoba iqiniso liyakwazi ukwanda njalo. Umsunguli wobuNkulunkulu weqiniso uzongena ekuhlanganyeleni okusondelene ngokwengeziwe, nangokusondela ngokwengeziwe, nalabo abaqhubeka ukuze bamazi. Njengoba abantu bakaNkulunkulu bemukela izwi lakhe njengesinkwa sasezulwini, bayokwazi ukuthi ukuphuma kwakhe kulungisiwe njengokusa. Bayokwamukela amandla omoya, njengoba umzimba wamukela amandla enyama lapho kudliwa ukudla.” Spalding and Magan, 305, 306.

Esihlokwini sethu esidlule sakhomba ukuthi u-Uriah Smith wayengumpetha wokuvukela kuka-1863, ngokuba nguyena owangenisa ishadi lomgunyathi lika-1863. Ishadi alikhiqiza ngo-1863 lasusa izikhathi eziyisikhombisa zikaLevitikusi amashumi amabili nesithupha emlayezweni wesiprofetho we-Adventism yaseLawodikeya, ngaleyo ndlela liphawula ukuqala kokudilizwa okuqhubekayo kwezisekelo, kanye nokuqala kokwakhiwa kwesisekelo somgunyathi se-Adventist yaseLawodikeya, esakhiwe phezu kwesihlabathi. Kamuva emlandweni

wama-Adventist, ukuhumusha kwakhe okuyimfihlo ngenkosi yasenyakatho kwathela izithelo zemodeli yakhe yesiprofetho njengoba abantu babebaleka ibandla.

Xwayani ngabaprofethi bamanga, abeza kini begqoke izingubo zezimvu, kepha ngaphakathi bayizimpisi ezihahayo. Niyakubazi ngezithelo zabo. Ingabe abantu bakha amagilebhisi emeveni, noma amakhiwane emakhakhasini? Kanjalo yonke imithi emihle ithela izithelo ezinhle; kodwa imithi emibi ithela izithelo ezimbi. Umuthi omuhle awunakuthela izithelo ezimbi, nomuthi omubi awunakuthela izithelo ezinhle. Yonke imithi engatheli izithelo ezinhle iyagawulwa, iphonswe emlilweni. Ngakho-ke niyakubazi ngezithelo zabo. Akusibo bonke abathi kimi, Nkosi, Nkosi, abayongena embusweni wezulu; kodwa ngulowo owenza intando kaBaba osezulwini. Abaningi bayakuthi kimi ngalolo suku, Nkosi, Nkosi, asizange yini siprofethe egameni lakho? nangegama lakho sakhipha amademoni? nangegama lakho senza imisebenzi eminingi emangalisayo? Khona ngiyakubatshele ngisobala ngithi, Angikaze nginazi; sukani kimi, nina benzi bokungalungi. Ngakho-ke yilowo nalowo ozwa lawa mazwi ami, awenze, ngiyomfanisa nomuntu ohlakaniphileyo, owakha indlu yakhe phezu kwedwala; nemvula yana, kwafika izikhukhula, kwavunguza imimoya, yashaya kuleyo ndlu; kodwa ayiwanga, ngokuba yayisekelwe edwaleni. Nalowo nalowo ozwa lawa mazwi ami, angawenzi, uyakufaniswa nomuntu oyisiwula, owakha indlu yakhe phezu kwesihlabathi; nemvula yana, kwafika izikhukhula, kwavunguza imimoya, yashaya kuleyo ndlu; yawa: futhi ukuwa kwayo kwaba kukhulu. Mathewu 7:15–27.

Ubuholi bobu-Adventista beSikhombisa bohlobo lwaseLawodikeya badluliswa ngo-1989, ngokuqinisekileyo njengokuba ubuholi bebandla lamaJuda badluliswa ngesikhathi sokuzalwa kukaKristu.

“Abantu abakukwazi lokhu, kodwa izindaba zigcwalisa izulu ngokwethaba. Ngesithakazelo esijulile nesinomusa ngokwengeziwe, izidalwa ezingwele ezivela ezweni lokukhanya zidonselwa emhlabeni. Umhlaba wonke ukhanya ngokwengeziwe ngenxa yobukhona baKhe. Phezu kwamagquma aseBethlehema kuqoqene ibandla elingenakubalwa lezingelosi. Zilindele uphawu lokumemezela izindaba ezinhle emhlabeni. Ukuba abaholi bakwa-Israyeli babethembekile kulokho ababekuphathisiwe, babengaba nesabelo enjabulweni yokumemezela ukuzalwa kukaJesu. Kodwa manje badlulwe.”

“UNkulunkulu uyamemezela athi, ‘Ngiyakuthela amanzi phezu kwakomileyo, nezikhukhula phezu komhlabathi owomileyo.’ ‘Koqotho kuyaphumela ukukhanya ebumnyameni.’ U-Isaya 44:3; IHubo 112:4. Kulabo abafuna ukukhanya, futhi abakwamukela ngenjabulo, imisebe ekhanyayo evela esihlalweni sobukhosi sikaNkulunkulu iyakukhanya.” The Desire of Ages, 47.

Isikhathi sokuphela emgqeni kaKristu kwakuwukuzalwa Kwakhe, futhi kwakungaleso sikhathi lapho umlayezo owawuzovivinya leso sizukulwane wavulwa khona. Unyaka ka-1989 wawuyisikhathi sokuphela kwabafanelekayo ababizelwe ukuba babe phakathi kwekhulu namashumi amane nane ezinkulungwane. Isibonelo sika-Uriah Smith sesiprofetho salahla amaqiniso ayisisekelo amelwe eshadini lika-1843. Lawo maqiniso ayeyi“Dwala.”

“Sekufikile isixwayiso: Akukho okufanele kuvunyelwe ukuba kungene okuzophazamisa isisekelo sokholo ebisilokhu sakha phezu kwaso kusukela umlayezo wafika ngo-1842, 1843, nango-1844. Mina ngangikulo lo mlayezo, futhi kusukela lapho bengilokhu ngimi phambi kwezwe, ngithembekile ekukhanyeni uNkulunkulu asinike kona. Asihlosile ukususa izinyawo zethu kuleyo nkundla ezabekwa kuyo njengoba usuku nosuku sasifuna iNkosi ngomkhuleko oqotho, sifuna ukukhanya. Nicabanga ukuthi ngingakuyeka ukukhanya uNkulunkulu anginike kona na? Kufanele kube njengeDwala Laphakade. Belilokhu lingihola kusukela ngesikhathi nganikezwa lona.” Review and Herald, April 14, 1903.

NgoSeptemba 11, 2001, imvula yasekupheleni yaqala ukufafaza njengoba imimoya emele iSulumane yosizi lwesithathu yadedelwa, futhi i-Patriot Act yaphawula uguquko olusuka emthethweni wesiNgisi luya emthethweni wamaRoma, imemezela ngokwesiprofetho ukuthi uzamcolo wamandla obupapa wawusuqalile ukugeleza. Inqubo yokugcina yokuvivinywa kwendlu ye-Adventism yaseLawodikeya yaqala, futhi “imvula yehla, nezikhukhula zafika, nemimoya yavunguza, yashaya phezu kwaleyo ndlu; yawela: futhi kwaba kukhulu ukuwa kwayo”.

Umlayezo owamenyezela yileyo ngelosi enamandla ngaleso sikhathi wakhomba ukuthi zonke izizwe zaziphuze iwayini laseBhabhiloni, futhi indlela yomgunyathi yeRoma yobupapa kanye nobuProtestanti obuhlubukile, eyayemukelwe kancane kancane kusukela ekuvukeleni kuka-1863, imelwe yiwayini (imfundiso) laseBhabhiloni.

Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; umhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngamandla ngezwi elinamandla, yathi: Liwile, liwile iBabiloni elikhulu, seliphenduke indawo yokuhlala yamadimoni, nesiphephelo sawo wonke umoya ongcolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo. Ngokuba zonke izizwe ziphuze iwayini yolaka lobufebe balo, namakhosi omhlaba afebile nalo, nabathengisi bomhlaba bacebile ngobuningi bobumnandi balo. IsAmbulo 18:1–3.

Ekudumazekeni kwangoJulayi 18, 2020, inqubo yokuvivinywa yayisiphelile ngebandla labaSeventh-day Adventist laseLawodikeya, kwase kuqala inqubo yokuvivinywa yalabo ababengabafanelekayo ukuba babe phakathi kwekhulu namashumi amane nane ezinkulungwane. Lapho uMikayeli eqala ukuvusa labo abafanelekayo ngoJulayi ka-2023, umyalezo, omelwe njengamafutha emfanekisweni we-Adventism, waphinde wavulwa. Noma kungemva kukaSeptemba 11, 2001 noma ngemva kukaJulayi 2023, kwaba khona ukuthululwa kwamafutha, futhi umyalezo owavulwa ngoJulayi 2023, lapho usukhule ngokuphelele, ungumyalezo Wokukhala Kwaphakathi Nobusuku womfanekiso.

Kuqala esikhathini sokuvivinywa njengomyalezo wezintombi ezihlakaniphileyo neziyiziwula, kodwa uyakhula ube ngumlayezo wokukhala okukhulu. Lowo myalezo ufika ngomthetho weSonto osusondelayo, futhi lapho usufikile izwi lesibili leSambulo isahluko seshumi nesishiyagalombili libiza omunye umhlambi kaNkulunkulu uphume eBhabhiloni.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zakhe, futhi ukuze ningamukeli ezinhlophekweni zakhe. Ngokuba izono zakhe sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zakhe.

IsAmbulo 18:4, 5.

Izwi lokuqala levesi lokuqala kuya kwelesithathu lamemezela ukufika kwesikhathi sokuvivinywa, kwase kuqala ukufafazwa kwemvula yokugcina. Izwi lesibili likhomba ukuphela kwaleso sikhathi sokuvivinywa, futhi limemezela isikhathi sokuvivinywa somhlambi kaNkulunkulu omunye osaseBabiloni.

“Ngakho-ke emsebenzini wokugcina wokuxwayisa izwe, kwenziwa ukubizwa okubili okuhlukile emabandleni. Umlayezo wengelosi yesibili uthi, ‘Liwile, liwile iBhabhiloni, lowo muzi omkhulu, ngokuba lenzé zonke izizwe zaphuza iwayini lolaka lobufefe balo.’ Futhi ekumemezeni okukhulu komlayezo wengelosi yesithathu kuzwakala izwi livela ezulwini lithi, ‘Phumani kulo, bantu bami.’” Review and Herald, December 6, 1892.

Kungesikhathi sokuthululwa kukaMoya oNgcwele lapho inkohliso enamandla kaPawulu eku-2 Thesalonika ifezeka khona. Noma kwakuyisivivinyo sebandla lamaSeventh-day Adventist laseLawodikea esaqala ngoSeptemba 11, 2001 noma isivivinyo sezintombi ezahlangabezana nokudumala kwangoJulayi 18, 2020, isivivinyo senzeka ngesikhathi sokuthululwa kukaMoya oNgcwele. Lokho kuthululwa kumele umyalezo wokuvivinya.

“Abagcotshiwe abami eceleni kweNkosi yomhlaba wonke banesikhundla esake sanikwa uSathane njengekherubi elimbozayo. Ngezidalwa ezingcwele ezizungeze isihlalo sakhe sobukhosi, iNkosi iqhubekisa ukuxhumana okungaphazamiseki nabakhileyo emhlabeni. Amafutha egolide amele umusa uNkulunkulu agcina ngawo izibani zabakholwayo ziphakelwe, ukuze zingacwayizi zicime. Ukube bekungengenxa yokuthi lawa mafutha angcwele athululwa evela ezulwini ngemiyalezo kaMoya kaNkulunkulu, izikhungo zobubi bezizoba nokulawula okuphelele phezu kwabantu.”

“UNkulunkulu uyadelelwa lapho singawamukeli amazwi awathumela kithi. Ngelokho siyawenqaba amafutha egolide abengawathululela emiphefumulweni yethu ukuze adluliselwe kulabo abasebumnyameni. Lapho kufika isimemo esithi, ‘Bhekani, umyeni uyeza; phumani nimhlangabeze,’ labo abangawamukelanga amafutha angcwele, abangagcinanga umusa kaKristu ezinhliziyweni zabo, bayothola, njengalezo zintombi eziyiziwula, ukuthi abalungele ukuhlangabeza iNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okuthola lawo mafutha, futhi ukuphila kwabo kuyachitheka. Kodwa uma uMoya oNgcwele kaNkulunkulu ucelwa, uma sincenga, njengoba kwenza uMose, sithi, ‘Ngibonise inkazimulo yakho,’ uthando lukaNkulunkulu luyothululelwa ezinhliziyweni zethu. Ngemibhobho yegolide, amafutha egolide ayodluliselwa kithi. ‘Akusikho ngamandla, kungesikho ngobuqhawe, kodwa kungoMoya wami, usho uJehova Sebawoti.’ Ngokwamukela imisebe ekhanyayo yeLanga Lokulunga, abantwana bakaNkulunkulu bakhanya njengezibani emhlabeni.” Review and Herald, Julayi 20, 1897.

Isikhathi sokubekwa uphawu kwabayiikhulu namashumi amane nane ezinkulungwane saqala ngoSeptemba 11, 2001, futhi simelela izikhathi ezimbili zokuvivinywa. Esokuqala siyisivivinyo sokugcina sebandla lamaSeventh-day Adventist laseLawodikea, kanti esesibili ngesalabo abayizihloko zomfanekiso wezintombi eziyishumi. Ukuze umuntu abe yintombi ehlananiphile noma eyisiwula, kudingeka ukuba zonke izintombi zidlule esikhathini sokulibala.

Emlandweni wamaMillerite, isikhathi sokulibala saqala ngokufika kwengelosi yesibili, okwenzeka ekudumazekeni kokuqala. Ngaleso sikhathi amaProthestani, ayengabantu abakhethiweyo bakaNkulunkulu besivumelwano sangaphambili, adluliswa. NgoJulayi 18, 2020, abantu abakhethiweyo besivumelwano sangaphambili badluliswa, futhi inqubo yokuvivinywa eyenzeka ngesikhathi sokulibala emlandweni wamaMillerite yaqala ukuphindwa. Umlayezo Wokukhala Kwaphakathi Kwamabili wabe usuthuthukiswa emlandweni wamaMillerite, njengoba uthuthukiswa manje. Lapho usufike ngokugcwele emhlanganweni wekamu lase-Exeter, kwabonakaliswa ukuthi ngobani ababenomlayezo (uwoyela) nokuthi ngobani ababengenawo. Abantu abakhethiweyo besivumelwano sangaphambili kunoma imuphi waleyo milando bangabokuqala ukuvivinywa nokudluliswa.

“‘Ngiyakunipha inhliziyi entsha, ngifake umoya omusha phakathi kwenu.’ Ngikholwa ngayo yonke inhliziyi yami ukuthi uMoya kaNkulunkulu uyahoxiswa emhlabeni, futhi labo abaye baba nokukhanya okukhulu namathuba amaningi kodwa abangakuwasebenzisanga kahle, bayoba ngabokuqala ukushiya. Bawudabulisile uMoya kaNkulunkulu. Umsebenzi kaSathane wamanje wokusebenza ezinhliziyweni, nasezindaweni zokukhulekela nasemazweni, kufanele wethuse wonke umfundi wesiprofetho. Ukuphela sekuseduze. Amabandla ethu mawasukume. Amandla kaNkulunkulu okuguqula mawezwiwe enhliziyweni yamalungu ngamanye, khona-ke siyobona ukuhamba okujulile kukaMoya kaNkulunkulu. Ukuthethelelwa kwesono kuphela akusona sodwa isithelo sokufa kukaJesu. Wenza umhlatshelelo ongapheliyo hhayi kuphela ukuze isono sisuswe, kodwa ukuze imvelo yomuntu ibuyiselwe, yenziwe ibe yinhle futhi, yakhiwe kabusha kusukela emanxweni ayo, futhi yenziwe ifanele ubukhona bukaNkulunkulu.” Selected Messages, incwadi 3, 154.

Kunoma yisiphi isikhathi sokuvininywa, labo abenqaba umlayezo ovuliwe bathola inkohliso enamandla kaPawulu.

“Kuyinto eyesabekayo ukuphatha ngokunganaki iqiniso eliqinisekisile ukuqonda kwethu futhi lathinta izinhliziyi zethu. Asinakwenqaba ngokungenajeziso izixwayiso uNkulunkulu azithumela kithi ngomusa. Umlayezo wathunyelwa uvela ezulwini uye emhlabeni ezinsukwini zikaNowa, futhi ukusindiswa kwabantu kwakuxhomeke endleleni ababewuphatha ngayo lowo myalezo. Ngenxa yokuthi benqaba isixwayiso, uMoya kaNkulunkulu wahoxiswa esizweni esonayo, futhi babhubha emanzini kazamcolo. Ngesikhathi sika-Abrahama, umusa wayeka ukunxusa izakhamuzi zaseSodoma ezazinecala, futhi bonke ngaphandle kukaLoti kanye nomkakhe namadodakazi akhe amabili baqothulwa ngomlilo owathunyelwa wehla uvela ezulwini. Kanjalo nangezinsuku zikaKristu. INdodana kaNkulunkulu yamemezela kumaJuda aleso sizukulwane ayengakholwa yathi, ‘Indlu yenu ishiywe kinyi yincithakalo.’ Ebheka ezinsukwini zokugcina, wona lowo mandla angapheli amemezela, maqondana nalabo ‘abangawemukelanga uthando lweqiniso, ukuze basindiswe,’ ukuthi, ‘Ngalokho uNkulunkulu uyakubathumela ukukhohliseka okunamandla, ukuze bakhole amanga; ukuze bonke balahlwe abangakholelwa yiqiniso, kodwa bethokozela ukungalingi.’ Njengoba benqaba izimfundiso zeZwi laKhe, uNkulunkulu uyawuhoxisa uMoya waKhe, abashiye ekukhohlisweni abakuthandayo.” Early Writings, 46.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

