

# Izixwayiso Ezihambisanayo — Inombolo Yesibili

*Ukwembulwa Kwendwangu Yesiprofetho: Ukuhumusha Imiyalezo  
yesAmbulo 14 emlandweni wamaMillerite nasesikhathini sanamuhla*

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Ngenkathi umfanekiso wezintombi eziyishumi ugqwaliseka emlandweni wamaMillerite, kwenzeka phakathi komlayezo wengelosi yesibili. Umlayezo wengelosi yesibili umelela imilayezo emibili ehlukenene, kokubili ngesikhathi esihlanganiswa yiyo nangokuphathelene nezithameli ebeziqondiwe yilo mlayezo. Umlayezo wengelosi yesibili waqondiswa emabandleni amaProthestani ayesanda kubuyela eRoma futhi aba ngamadodakazi aseBabiloni. Ukukhala Kwaphakathi Kwamabili kwaqondiswa kumaMillerite ayebuthongo. Umlayezo wokuqala waqondiswa ngaphandle kwamaMillerite, owesibili waqondiswa ngaphakathi. Lokhu kuyogqwaliseka ngokwezwi nezwi ezinsukwini zethu.

Umehluko okufanele uqashelwe ekuphindaphindweni kosuku lwethu yilokhu: ekuqaleni kobu-Adventism, umlayezo wengelosi yesibili waqala ukuphuma uye kulabo abangaphandle kwamaMillerite, bese kuthi ingxenye yesibili yomlayezo yangena phakathi kwamaMillerite. Ekupheleni kobu-Adventism, lapho umfanekiso uphindaphindwa futhi, kanjalo nomlayezo wengelosi yesibili uyaphindwa. Sikhunjuzwa lokho ngokuqondile izikhathi ezingaphezu kwesandla esigcwele. Kodwa ubunjalo bomlayezo obuyizingxenye ezimbili buphendulwa ekugcineni. Umlayezo wokuqala uya kubu-Adventism, owesibili uye kulabo abangaphandle kobu-Adventism. Siyatshelwa ukuthi umsebenzi nomlayezo omelwe yingelosi yesAmbulo 18 kuwukuphindaphindwa komlayezo wengelosi yesibili.

“Umprofethi uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngezwi elinamandla, yathi, Liwile, liwile iBabiloni elikhulu, laba yindawo yokuhlala yamadimoni’ (IsAmbulo 18:1, 2). Lona ngumlayezo ofanayo nowanikezwa yingelosi yesibili. IBabiloni liwile, ‘ngokuba linathise zonke izizwe iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Iyini lelo wayini?—Yizimfundiso zalo zamanga. Linike izwe isabatha lamanga esikhundleni seSabatha somyalo wesine, laphinda amanga uSathane aqala ukuwatshela u-Eva e-Edene—ukungafi kwemvelo komphfumulo. Amaphutha amaningi ahlobene nalokho liwasaqe kude nakubanzi, ‘lifundisa njengezimfundiso imiyalo yabantu’ (Mathewu 15:9).

“Lapho uJesu eqala inkonzo Yakhe yomphakathi, wahlanza iThempeli ekungcolisweni kwalo okuyinhamba engcwele. Phakathi kwezenzo zokugcina zenkonzo Yakhe kwakukhona ukuhlanzwa kwesibili kweThempeli. Kanjalo nasemsebenzini wokugcina wokuxwayisa umhlaba, kwenziwa izimemo ezimbili ezihlukile emabandleni. Umlayezo wengelosi yesibili uthi, ‘Liwile, liwile iBabiloni, umuzi omkhulu, ngokuba lanisela zonke izizwe ngewayini lolaka lobufebe balo’ (IsAmbulo 14:8). Futhi ekukhaleni okukhulu komlayezo wengelosi

yesithathu kuzwakala izwi livela ezulwini lithi, ‘Phumani kulo, bantu bami, ukuze ningahlanganyeli ezonweni zalo, nokuba ningamukeli izinhlupho zalo. Ngokuba izono zalo sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zalo’ (IsAmbulo 18:4, 5).” Selected Messages, incwadi 2, 118.

Umlayezo wengelosi yesibili ekuqaleni kwe-Adventism uyefana ncamashi nomlayezo omelwe yingelosi yesAmbulo ishumi nesishiyagalombili, futhi kuleso sixwayiso kukhona amazwi amabili amemezela umlayezo. Izwi lokuqala limenyezelwa lapho umhlaba ukhanyiswa yinkazimulo yayo, futhi evesini lesine uJohane wezwa elinye izwi lithi, “phumani kulo.”

Emlandweni wamaMillerite, ubizo lokuphuma eBhabhiloni lwafika kuqala, kwase kuthi umlayezo oya kumaMillerite ufike ngokwesibili. KuSambulo isahluko 18, yilizwi lesibili, noma umlayezo wesibili, okhuluma nalabo abangaphandle kwe-Adventism. Kanye nesimemezelo sokuthi “kunobizo obubili obuhlukene obenziwa emasontweni,” sithola nokuthi izikhathi ezimbili uKristu ahlanza ngazo ithempeli (ekuqaleni nasekugcineni kwenkonzo yaKhe) nazo ziyisifanekiso sokuqala nesokuphela kwe-Adventism.

Ukuqala kwe-Adventism kwabonisa ukuhlanzwa kwabasebenzi okwasiza ekwakheni isisekelo uWilliam Miller asetshenziswa ukusimisa. Isisekelo saqedwa ekupheleni komlayezo wengelosi yesibili, ngoba ngokufika kwengelosi yesithathu ngo-Okthoba 22, 1844, amaqiniso akha izisekelo ze-Adventism enziwa atholakala ukuba aqondwe yilabo abazimisele ukuzwa.

Umsebenzi wokwakha isisekelo waphetha esicongweni somlando wengelosi yesibili, lapho “kwenziwa izimemezelo ezimbili ezihlukene emabandleni.” Isimemezelo sokuqala sasiqondiswe kulabo ababengaphandle kwamaMillerite; esesibili sasiqondiswe kumaMillerite. Kodwa kukhona futhi esinye isiqalo esihambisana nesiqalo soBu-Adventismu, okuyinkonzo kaKristu ngesikhathi ehlanza ithempeli laKhe okokuqala. Umfanekiso wesiprofetho wokuhlanzwa kwethempeli uphawula ukuhlanzwa ekuqaleni nasekupheleni kwenkonzo yaKhe, okuwukuthi-ke kufanekisela ukuhlanzwa koBu-Adventismu ekuqaleni kwabo nasekupheleni kwabo. Ukuhlanzwa kwethempeli kukaKristu kabili kuhambisana nesiqalo nesiphetho soBu-Adventismu, kodwa umlayezo waKhe wawubhekiswe kuphela kubantu baKhe besivumelwano ababesimweni sokuzahlukanisa noNkulunkulu unomphela.

Ukuqala kobu-Adventist kwethula umlayezo owawumemezela ukuvulwa kokwahlulela, kanti ukuphela kobu-Adventist kumemezela ukuphela kokwahlulela. UJesu wahlanza ithempeli okokuqala futhi wakhuza amaJuda ngokuphendula indlu yaKhe yaba umhume wabaphangi, kodwa ukuhlanzwa kwesibili kwethempeli kwakuphakathi “kwezenzo zokugcina zenkonzo yaKhe.” Ekupheleni kwenkonzo yaKhe, akabe esawatsheli amaJuda ukuthi ayenzile indlu kaYise yaba umhume wabaphangi; kunalokho wabatshela ukuthi indlu yawo “yayishiyelwe wona incithakalo.”

“Phakathi naleso sikhathi abakhulekeli ababevela kuzo zonke izizwe babefuna ithempeli elalinikezelwe ekukhonzeni uNkulunkulu. Lalicwebezela ngegolide nangamatshe ayigugu, liyisibonakaliso sobuhle nobukhosi obukhulu. Kodwa uJehova wayengasatholakali kuleyo ndlu yobuhle. U-Israyeli njengesizwe wayesehlukhanise umshado wakhe noNkulunkulu. Ngenkathi uKristu, esesondela ekupheleni kwenkonzo Yakhe yasemhlabeni, ebuka

okokugcina ingaphakathi lethempeli, wathi, 'Bhekani, indlu yenu ishiyelwe nina iyincithakalo.' Mathewu 23:38. Kuze kube yileso sikhathi wayelibize ithempeli ngokuthi yindlu kaYise; kodwa lapho iNdodana kaNkulunkulu iphuma kulezo zindonga, ubukhona bukaNkulunkulu basuswa kuze kube phakade ethempelini elakhiwa ngenjongo yenkazimulo Yakhe." Izenzo ZabaPhostoli, 145.

Ithempeli Ayihlanza ekuqaleni yayiyithempeli elihlukile kunalelo Ayihlanza ekugcineni. Ithempeli lokuqala laliyindlu kaYise, kodwa ithempeli lesibili laliyindlu yamaJuda. INkosi yangena esivumelwaneni ne-Adventism ekuqaleni, kwathi ama-Adventist aba ngabapristi ethempelini laYo. Ekupheleni kwe-Adventism, abasayikuba ngabapristi, nendlu yabo iyakwenziwa incithakalo.

Ingelosi lesibili limelela imiyalezo emibili. Lesi ngesinye isizathu sokuba umlayezo umelwe ngokuthi iBhabhiloni liwa kabili. Lesi akusona isizathu esiyinhloko sokumenyenzelwa okuphindwe kabili kokuwa kweBhabhiloni, kodwa singesinye sezizathu. Kanjani kungaba yimiyalezo emibili?

Ingelosi lesibili lafika lisabela ekwenqatshweni komlayezo wengelosi yokuqala. Ngenkathi ukubikezela okwehlulekayo, okwachaza u-1843 njengesiphetho sesiprofetho seminyaka engu-2300, amasonto amaProthestani asebenzisa lowo mlayezo oyiphutha ukuze enqabe umlayezo kaMiller. Umlayezo kaMiller wawungumlayezo wengelosi yokuqala. Ekuchithweni kwawo, amasonto amaProthestani, ayekade eyiBandla likaNkulunkulu ehlane iminyaka engaphezu kuka-1260, anqatshwa futhi aba yindodakazi yaseBhabhiloni. Ngaleso sikhathi ingelosi yesibili yafika nomlayezo wayo.

Kunamaphuzu athile abaluleke kakhulu ahilelekile ezingxenyeni ezehlukene zalo mlendo esiwucabangelayo. Kukhona okungenani iphuzu elilodwa okumelwe lithuthukiswe kancane, ngoba ngempela linegalelo ekuqondeni umlayezo weSambulo sikaJesu Kristu okwamanje osavulwa uphawu. Ngenxa yalesi sizathu, ngifaka indima ebaluleke kakhulu emayelana nalowo mlendo. Kuyizahluko ezimbili engikhomba kuzo, kodwa kukhona futhi isahluko sesithathu esibalulekile phakathi kwalezo zahluko ezimbili. Angisifaki lesi ngalesi sikhathi ukuze ngilinganisele ububanzi bokucabangela kwethu.

Qaphela ukuthi iyiphi ingelosi ekhulunyiswa kuyo njengoba ufunda, funa inqubo yokuvivinywa eqhubekayo, qaphela esigabeni sokuqala ukuthi izimpawu zesiprofetho zengelosi yeSambulo isahluko seshumi nesishiyagalombili nazo ziyizimpawu zengelosi yokuqala. Qaphela ukuthi ukubethela esiphambanweni owodwa wemiyalezo kungukubethela uKristu esiphambanweni, futhi qaphela ukuthi izingelosi ezintathu zonke zethulwa njengezingelosi ezizimele zodwa, kodwa umlayezo Wokukhala Kwaphakathi Kwamabili uyisixuku sezingelosi.

“Ngaboniswa intshisekelo izulu lonke elalinalo emsebenzini owawuqhubeka emhlabeni. UJesu wathuma ingelosi enamandla neyiqhawe ukuba yehle, ixwayise abakhileyo emhlabeni ukuba bazilungiselele ukvela kwakhe kwesibili. Ngabona leyo ngelosi enamandla isuka ebukhoneni bukaJesu ezulwini. Phambi kwayo kwahamba ukukhanya okugqame ngokwedlulele nokunenhlonipho enkulu. Ngatshelwa ukuthi umsebenzi wayo kwakuwukukhanyisa umhlaba ngenkazimulo yayo, nokuxwayisa abantu ngolaka lukaNkulunkulu oluzayo. Izixuku zamukela ukukhanya. Abanye babebonakala benokuzithoba okukhulu, kanti abanye babebajule futhi

bethatheke kakhulu. Ukukhanya kwakhanyiselwa bonke, kodwa abanye bamane bangena ngaphansi kwethonya lokukhanya, abakwemukelanga ngenhliziyo yonke. Kodwa bonke abakwamukelayo baphendulela ubuso babo phezulu ezulwini, badumisa uNkulunkulu. Abaningi bagcwala ulaka olukhulu. Abefundisi nabantu bahlangana nababi, bamelana ngokuqinile nokukhanya okwachithwa yileyo ngelosi enamandla. Kodwa bonke abakwamukelayo bazihlukanisa nezwe, bahlanganiswa ndawonye eduze kakhulu.”

“USathane nezingelosi zakhe babematasa kakhulu befuna ukuheha izingqondo zabo bonke ababengabathola ukuba zisuke ekukhanyeni. Iqembu elalikhwala lona lashiywa ebumnyameni. Ngabona ingelosi ibukele ngesithakazelo esijulile kakhulu abantu bakaNkulunkulu abazibiza ngokuthi bangabakhe, ukuze iqophe isimilo abasikhulisayo, ngesikhathi umlayezo onemvelaphi yasezulwini wethulwa kubo. Futhi njengoba abaningi kakhulu ababethi bayamthanda uJesu baphenduka bawushiya umlayezo wasezulwini ngokwedelela, ngokuklolodela nangenzone, ingelosi eyayiphethe isikhumba sokubhalela esandleni sayo yabhala lowo mlando oyihlazo. Izulu lonke lagcwala ulaka, ngenxa yokuthi uJesu wayedelelwa ngabalandeli bakhe abazibiza ngokuthi bangabakhe.

“Ngabona ukudumala kwababethembile. Abayibonanga iNkosi yabo ngesikhathi ababekulindele. Kwakuyinjongo kaNkulunkulu ukufihla ikusasa, nokuletha abantu bakhe endaweni yokuthatha isinqumo. Ngaphandle kwaleso sikhathi umsebenzi owawuhlelwe nguNkulunkulu wawungeke ufezwe. USathane wayehola izingqondo zabantu abaningi kakhulu ziye phambili kakhulu esikhathini esizayo. Isikhathi esimemezelwe sokubonakala kukaKristu sasifanele silethe ingqondo ekufuneni ngokuqotho ukulungela kwamanje. Lapho isikhathi sesidlulile, labo ababengakamamukeli ngokuphelele ukukhanya kwengelosi, bahlangana nalabo ababesidelele umlayezo wasezulwini, base bephendukela kwabedumele ngokubahleka usulu. Ngabona izingelosi ezulwini zibonisana noJesu. Zazisiphawule isimo sabalandeli bakaKristu ababezibiza ngokuthi bangabakhe. Ukudlula kwesikhathi esiqondile kwakubavivinyile futhi kwabaveza, futhi abaningi kakhulu balinganiswa esikalini, batholakala bentula. Bonke babememeza kakhulu bevuma ukuthi bangamaKristu, nokho behluleka ukulandela uKristu cishe kukho konke. USathane wajabula ngesimo salabo ababezibiza ngokuthi bangabalandeli bakaKristu. Wayebanjiwe ogibeni lwakhe. Wayehole iningi ukuba lishiye indlela eqondileyo, futhi babezama ukukhuphukela ezulwini ngenye indlela. Izingelosi zabona abahlanzekileyo, abamsulwa, nabangwele, bonke bexubene nezoni eZiyoni, kanye nomzenzisi othanda izwe. Zaziqaphe abathandi bakaJesu beqiniso; kodwa abonakele babethinta abangwele.”

“Labo izinhliziyi zabo zazivutha ngokulangazelela, ngesifiso esinamandla sokubona uJesu, benqatshelwa ngabazalwane babo abazishoyo ukuba bakhulume ngokuza kwakhe. Izingelosi zabuka sonke lesi sigameko, zazwelana nensali, eyayikuthanda ukubonakala kukaJesu. Enye ingelosi enamandla yathunywa ukuba yehlele emhlabeni. UJesu wabeka esandleni sayo umbhalo, kwathi lapho ifika emhlabeni, yamemeza yathi, Liwile iBhabhiloni! liwile! Khona-ke ngabona labo ababedumele bephinda babukeka bejabule, baphakamisela amehlo abo ezulwini, bebheke ngokukholwa nangethemba ukubonakala kweNkosi yabo. Kodwa abaningi babebonakala behlezi esimweni sobulima, kungathi balele; nokho ngangikwazi ukubona umkhondo wosizi olujulile ebusweni babo. Labo ababedumele babona eBhayibhelini ukuthi

babesikhathini sokulibala, nokuthi kwakufanele balinde ngokubekezela ukugcwaliseka kombono. Ubufakazi obufanayo obabholela ukuba balindele iNkosi yabo ngo-1843, yibona obabholela ukuba bayilindele ngo-1844. Ngabona ukuthi iningi lalingenawo lawo mandla ayewuphawu lokukholwa kwalo ngo-1843. Ukudumala kwabo kwase kwehlise ukukholwa kwabo. Kodwa kwathi lapho labo ababedumele behlangana ekumemezeni kwesithunywa sesibili, ibandla lasezulwini labuka ngentshisekelo ejule kakhulu, laqaphela umphumela walowo myalezo. Lababona labo ababephethe igama lokuthi bangamaKristu bephendukela labo ababedumele ngokubadelela nangokubaklolodela. Kwathi lapho la mazwi ephuma ezindebeni zomklolodeli, Anikakhuphuki phezulu nokho! ingelosi yawabhala. Ingelosi yathi, Bahlekisa ngoNkulunkulu.”

“Ngabuyiselwa emuva ekwenyukeni kuka-Eliya. Ingubo yakhe yawela ku-Elisha, kwase kuthi abantwana ababi (noma intsha) bamlandela, bemhleka usulu, bememeza bethi, Khuphuka wena mpandla! Khuphuka wena mpandla! Bamhleka usulu uNkulunkulu, futhi bahlangabezana nesijeziso sabo khona lapho. Babekufunde kubazali babo. Futhi labo abaye bagcona futhi bahleka usulu umbono wokwenyuka kwabangcwele, bayakuhlaselwa yizinhlopho zikaNkulunkulu, futhi bayakuqonda ukuthi akusiyo into encane ukudlala ngaye.

“UJesu wathuma ezinye izingelosi ukuba zindize ngokushesha zivuselele futhi ziqinise ukhohlo olwalusudangalele lwabantu bakhe, futhi zibalungiselele ukuba baqonde umlayezo wengelosi yesibili, kanye nesinyathelo esibalulekileyo esasizokwenziwa maduze ezulwini. Ngabona lezi zingelosi zamukela amandla amakhulu nokukhanya okuvela kuJesu, zase zindizela emhlabeni ngokushesha ukuyofeza ukuthunywa kwazo, ukuze zisize ingelosi yesibili emsebenzini wayo. Ukukhanya okukhulu kwakhanya phezu kwabantu bakaNkulunkulu lapho izingelosi zimemeza zithi, Bhekani, uMyeni uyeza; phumani nimhlangabeze. Ngase ngibona labo ababedumele besukuma, futhi ngokuvumelana nengelosi yesibili, bememezela bethi, Bhekani, uMyeni uyeza; phumani nimhlangabeze. Ukukhanya okuvela ezingelosini kwangena ebumnyameni yonke indawo. USathane nezingelosi zakhe bafuna ukuvimba lokhu kukhanya ekusabalaleni, nasekufezeni umphumela okwakwenzelwe wona. Baphikisana nezingelosi zikaNkulunkulu, bazitshela ukuthi uNkulunkulu wayebakhohlisile abantu, nokuthi nangakho konke ukukhanya namandla azo, zazingeke zibenze abantu bakholwe ukuthi uJesu uyeza. Izingelosi zikaNkulunkulu zaqhubeka nomsebenzi wazo, nakuba uSathane ayelwela ukuvala indlela, nokudonsela izingqondo zabantu zisuke ekukhanyeni. Labo abakwamukela babebonakala bejabule kakhulu. Amehlo abo bawabhekisa phezulu ezulwini, balangazelela ukubonakala kukaJesu. Abanye babesesizini esikhulu, bekhala futhi bethandaza. Amehlo abo ayebonakala egxile kubo uqobo, futhi babengesabi ukubheka phezulu.”

“Ukukhanya okuyigugu okuvela ezulwini kwahlukanisa ubumnyama kubo, namehlo abo, ayebeke phezu kwabo ngokudangala, aphakanyiselwa phezulu, kwathi ukubonga nenjabulo engcwele kwabonakala ebusweni babo bonke. UJesu kanye nalo lonke ibandla lezingelosi bababuka ngokuvuma labo abathembekileyo, abalindileyo.

“Labo abenqaba futhi baphikisa ukukhanya komlayezo wengilosi yokuqala, balahlekelwa ukukhanya kowesibili, futhi abakwazanga ukuhlomula emandleni nasenkazimulweni eyayihambisana nomlayezo othi, Bhekani, uMyeni uyeza. UJesu wabafulathela ngobuso

obushwabene. Babemdelele futhi bamenqaba. Labo abawamukelayo umyalezo bagubuzelwa ifu lenkazimulo. Balinda, baqapha, futhi bathandaza ukuze bazi intando kaNkulunkulu. Besaba kakhulu ukumona. Ngabona uSathane nezingelosi zakhe befuna ukuvimba lokhu kukhanya kwasezulwini kubantu bakaNkulunkulu; kodwa inqobo nje uma labo abalindayo begcina lokhu kukhanya kuyigugu, futhi begcina amehlo abo ephakanyisiwe esuka emhlabeni eya kuJesu, uSathane wayengenamandla okubaphuca lokhu kukhanya okuyigugu. Umlayezo owanikezwa uvela ezulwini wamthukuthelisa uSathane nezingelosi zakhe, futhi labo ababethi bayamthanda uJesu, kodwa bedelela ukuza kwakhe, bahleka usulu futhi baklolodela labo ababethembekile nababethembe. Kodwa ingelosi yaphawula konke ukuthukwa, konke ukudelelwa, konke ukuhlukunyezwa abakwamukela kubafowabo ababethi bangababo. Abaningi kakhulu baphakamisa amazwi abo bememeza bethi, Bhekani, uMyeni uyeza, base beshiya abafowabo ababengakuthandi ukubonakala kukaJesu, futhi ababengeke babavumele ukuba bagxile ekufikeni kwakhe kwesibili. Ngabona uJesu ephendula ubuso bakhe ebususa kulabo ababengqaba futhi bedelela ukuza kwakhe, wabe eseyala izingelosi ukuba zikhiphe abantu bakhe phakathi kwabangcolileyo, funa bangcoliswe. Labo ababelalela imiyalezo bema ngokukhululeka nangobunye. Ukukhanya okungcwele nokuhle kakhulu kwabakhanyisela. Balilahla izwe, badabula ukunamathela kwabo kulo, futhi banikela izithakazelo zabo zasemhlabeni. Badela ingcebo yabo yasemhlabeni, futhi ukubheka kwabo okulangazelelayo kwaqondiswa ezulwini, belindele ukubona uMkhululi wabo abamthandayo. Injabulo engcwele, engcwele ngempela, yakhanya ebusweni babo, futhi yabonisa ukuthula nenjabulo eyayibusa ngaphakathi. UJesu wayala izingelosi zakhe ukuba zihambe ziyobaqinisa, ngokuba ihora lokulingwa kwabo laliseduze. Ngabona ukuthi laba abalindayo babengakakavivinywa njengoba kwakufanele bavivinywe. Babengakakhululeki emaphutheni. Futhi ngabona umusa nobuhle bukaNkulunkulu ngokuthumela isixwayiso kubantu bomhlaba, kanye nemiyalezo ephindaphindiwe yokubayisa esikhathini esithile, ukuze ibaholele ekuzihloleni ngokukhuthala, ukuze bazikhulule emaphutheni adluliselwe phansi evela kwabahedeni nakubapapa. Ngale miyalezo uNkulunkulu ubekhipha abantu bakhe ebayisa lapho engabasebenzela khona ngamandla amakhulu ngokwengeziwe, nalapho bengagcina khona yonke imiyalo yakhe....”

“Njengokuba inkonzo kaJesu yaphela eNdaweni eNgcwele, wadlulela eNgcwelengcwele, wema phambi komphongolo owawuphethe umthetho kaNkulunkulu, wathumela omunye futhi ingelosi enamandla emhlabeni inomlayezo wesithathu. Wafaka umqulu esandleni sengwekazi, futhi njengoba yehlela emhlabeni ngobukhosi nangamandla, yamemezela isixwayiso esesabekayo, usongo olubi kunawo wonke olwake lwethulwa kumuntu. Lo mlayezo wawuhloselwe ukubeka abantwana bakaNkulunkulu ekuqapheni, nokubabonisa ihora lokulingwa nelosizi elaliphambi kwabo. Ingelosi yathi, Bayolethwa empini esondelene kakhulu nesilo nomfanekiso waso. Ithemba labo lodwa lokuphila okuphakade ngokuhlala beqinile bengantengantengi. Nakuba ukuphila kwabo kusengozini, nokho kumelwe babambelele ngokuqinile eqinisweni. Ingelosi yesithathu iphetha umlayezo wayo ngala mazwi, Nansi ukubekezela kwabangcwele; naba abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu. Lapho iwaphinda la mazwi yakhomba eThempelini lasezulwini. Izingqondo zabo bonke abamukela lo mlayezo ziqondiswa eNgcwelengcwele lapho uJesu emi khona phambi komphongolo, enza ukuncenga kwakhe kokugcina ngenxa yabo bonke labo umusa osalibaziselwe kubo, kanye nalabo abephule umthetho kaNkulunkulu bengazi. Lokhu

kubuyisana kwenziwa ngenxa yabafuleyo abalungileyo kanye nabaphilayo abalungileyo. UJesu wenza ukubuyisana ngenxa yalabo abafa bengakwemukelanga ukukhanya ngemiyalo kaNkulunkulu, abona bengazi.”

“Emva kokuba uJesu evule umnyango weNgcwelengcwele, ukukhanya kweSabatha kwabonakala, futhi abantu bakaNkulunkulu kwakufanele bavivinywe futhi bafakazelwe, njengoba uNkulunkulu wavivinya abantwana bakwa-Israyeli endulo, ukuze abone ukuthi bayowugcina yini umthetho wakhe. Ngabona ingelosi yesithathu ikhomba phezulu, ikhombisa abadumazekileyo indlela eya eNgcwelengcwele yeNdawo eNgcwele yasezulwini. Bamlandela uJesu ngokukholwa bangena eNgcwelengcwele. Baphinde bamthola uJesu, futhi injabulo nethemba kwavuka kabusha. Ngababona bebheka emuva, bebuyekeza okwedlule, kusukela ekumenyazelweni kokubuya kwesibili kukaJesu, kuze kwehle ngohambo lwabo kuze kufike ukudlula kwesikhathi ngo-1844. Babona ukuchazwa kokudumazeka kwabo, futhi injabulo nokuqiniseka kwabavuselela futhi. Ingelosi yesithathu ikhanyisele okwedlule, okwamanje, nesikhathi esizayo, futhi bayazi ukuthi ngempela uNkulunkulu ubaholile ngokuhlinzeka kwakhe okuyimfihlakalo.”

“Kwabonakaliswa kimi ukuthi insali yamlandela uJesu yangena eNdaweni eNgcwelengcwele, yabona umphongolo, nesihlalo somusa, futhi yathunjwa inkazimulo yakho. UJesu waphakamisa isembozo somphongolo, bhekani! amatafula etshe, anemithetho eyishumi ilotshiwe kuwo. Bayilandela phansi imilomo ephilayo; kodwa bayahlehla bethuthumela lapho bebona umthetho wesine uphila phakathi kwemiyalo eyishumi engcwele, kuyilapho ukukhanya okugqame kakhudlwana kukhanya phezu kwawo kunakweyinye eyisishiyagalolunye, futhi inkazimulo enjengesiyingi ibungeze wona wonke. Abatholi lutho lapho olubatshelela ukuthi iSabatha liqediwe, noma liguqulelwe osukwini lokuqala lweviki. Lifundeka njengoba lalikhulunywa ngomlomo kaNkulunkulu ngobukhosi obunesizotha nobesabekayo entabeni, lapho imibani ibaneka nezulu liduma, nalapho lalotshwa ngomunwe wakhe ongcwele phezu kwamatafula etshe. Izinsuku eziyisithupha uyakusebenza wenze wonke umsebenzi wakho; kepha usuku lwesikhombisa luyiSabatha likaJehova uNkulunkulu wakho. Bayamangala lapho bebona ukunakekelwa okwenziwe ngemithetho eyishumi. Bayibona ibekwe eduze noJehova, imbozwe yaze yavikelwa ngobungcwele bakhe. Bayabona ukuthi bebeyinyathela umthetho wesine weDekhalogi, futhi begcine usuku oludluliselwe phansi ngabahedeni nangabapapa, esikhundleni sosuku olwangcweliswa nguJehova. Bazithoba phambi kukaNkulunkulu, bakhale ngenxa yeziphambeko zabo zesikhathi esidlule.

“Ngabona impepho esitsheni sempepho ibhema ngesikhathi uJesu enikela ukuvuma kwabo nezicelo zabo kuYise. Futhi njengoba inyukela phezulu, ukukhanya okukhazimulayo kwahlala phezu kukaJesu, naphezu kwesihlalo somusa; futhi labo ababekhuleka ngobuqotho, ababekhathazekile ngenxa yokuthi babezimisele ukuthi bayizephulamthetho zomthetho kaNkulunkulu, babusiswa, nobuso babo bakhanyiswa ngethemba nenjabulo. Bahlanganyela emsebenzini wengelosi yesithathu, baphakamisa amazwi abo bamemezela isixwayiso esinzima. Kodwa ekuqaleni bambalwa abamukela umlayezo; nokho baqhubeka ngamandla bememezela isixwayiso. Khona-ke ngabona abaningi bemukela umlayezo wengelosi yesithathu, bahlanganisa amazwi abo nalabo ababememezele isixwayiso kuqala, bamphakamisa uNkulunkulu bammisa phezulu ngokugcina usuku lwakhe lokuphumula

olungcwelisiweyo.”

“Abaningi abamukela umlayezo wesithathu babengenalo ulwazi lwangempela emilayezweni emibili eyandulela. USathane wakuzwa lokhu, futhi iso lakhe elibi lalibheke kubo ukuze abachithe; kodwa ingelosi yesithathu yayibakhomba eNdaweni eNgwele kakhulu, futhi labo ababebenolwazi emilayezweni eyedlule babebakhombisa indlela eya eThempelini lasezulwini. Abaningi babona uchungechunge oluphelele lweqiniso emilayezweni yezingelosi, balwamukela ngenjabulo. Bayamukela ngokulandelana kwalo, balandela uJesu ngokukholwa bangena eThempelini lasezulwini. Le miyalezo yaboniswa kimi njengehange lokubamba ibandla liqine. Futhi njengoba abantu ngabanye beyemukela futhi beyiqonda, bayavikelwa ekudukisweni okuningi kukaSathane.”

“Emva kokudumala okukhulu ngo-1844, uSathane nezingelosi zakhe babematasa kakhulu bebeka izingibe zokuphazamisa ukholo lwebandla. Wayethonya izingqondo zabanye abantu ababekade benokuhlangenwe nakho siqu kulezi zinto. Babebonakala benokuzithoba. Bashintsha umyalezo wokuqala nowesibili, base bekhomba esikhathini esizayo ukuze kugcwaliseke khona, kuyilapho abanye babekhomba emuva kakhulu esikhathini esedlule, bememezela ukuthi lapho khona kwase kugcwalisekile. Laba bantu babedonsela izingqondo zabangenalwazi, bezikhipha endleleni, futhi bephazamisa ukholo lwabo. Abanye babecwaninga iBhayibheli bezama ukwakha ukholo olungolwabo, oluzimele ngaphandle kwebandla. USathane wajabula kakhulu ngakho konke lokhu; ngoba wayazi ukuthi labo ababededele ihange labo, wayengabathonya ngamaphutha ahlukahlukene, abaqhuzule yonke indawo ngemimoya yemfundiso. Abaningi ababebephambili emiyalezweni yokuqala neyesibili, bayiphika, kwase kuba nokwahlukana nokuhlakazeka kulo lonke ibandla. Ngase ngibona uWm. Miller. Wayebonakala edidekile, futhi ekhothame ngenxa yosizi nokucindezeleka ngenxa yabantu bakhe. Wabona iqembu elalibumbene futhi linothando ngo-1844, selilahlekelwa uthando lwalo komunye nomunye, futhi seliphikisana lodwa. Wababona bebuyela emuva besiya esimweni sokubanda nokuhlehla emuva. Usizi lwamqeda amandla. Ngabona amadoda aholayo eqaphe uWm. Miller, esaba ukuthi angase amukele umyalezo wengelosi yesithathu nemiyalo kaNkulunkulu. Futhi njengoba ayethambekela ekukhanyeni okuvela ezulwini, la madoda ayebeke icebo elithile lokudonsela ingqondo yakhe kude. Ngabona ithonya lomuntu lisetshenziswa ukumgcina ingqondo yakhe isebumnyameni, nokugcina ithonya lakhe liphakathi kwabo. Ekugcineni uWm. Miller waphakamisa izwi lakhe ngokumelene nokukhanya okuvela ezulwini. Wehluleka ngokungawamukeli umyalezo owawuyochaza ngokuphelele ukudumala kwakhe, futhi ubeke ukukhanya nenkazimulo phezu kwesikhathi esedlule, obekuyovuselela amandla akhe ayeseckhathale, ukhanyise ithemba lakhe, futhi umholele ekudumiseni uNkulunkulu. Kodwa wencika ekuhlakanipheni komuntu esikhundleni sokuhlakanipha kukaNkulunkulu, futhi ngenxa yokuba ephukile ngenxa yomsebenzi onzima odinisayo emsebenzini weNkosi yakhe, nangobudala, wayengeke abe necala kangako njengalabo ababemgcina kude neqiniso. Yibo abanomthwalo, futhi isono siphezu kwabo. Ukube uWm. Miller wayekwazi ukubona ukukhanya komyalezo wesithathu, izinto eziningi ezazibonakala zimnyama futhi ziyimfihlakalo kuye, bezizochazwa. Abafowabo babebonisa uthando olujule kangaka nentshisekelo ngaye, wacabanga ukuthi wayengenakuzihlukanisa nabo. Inhliziyo yakhe yayithambekela eqinisweni; kodwa-ke wayesebheka abafowabo. Babeluphikisa. Wayengakwazi yini ukuzihlukanisa nalabo ababemi

naye eceleni nehloombe nehloombe ekumemezeleni ukuza kukaJesu? Wacabanga ukuthi nakanjani babengeke bamdukise.”

“UNkulunkulu wamvumela ukuba angene ngaphansi kwamandla kaSathane, nokuba ukufa kube nombuso phezu kwakhe. Wamfihla ethuneni, kude nalabo ababemhudulela njalo besuka kuNkulunkulu. UMose wona ngesikhathi esezongena ezweni lesithembiso. Kanjalo nami ngabona ukuthi uWm. Miller wona ngesikhathi eseseduze nokungena eKhanani lasezulwini, ngokuvumela ukuba ithonya lakhe limelane neqiniso. Abanye bamholela kulokho. Abanye bayakuphendulela lokho. Kodwa izingelosi zilinda uthuli oluyigugu lwalesi sikhonzi sikaNkulunkulu, futhi uyakuphuma ngokuzwakala kwecilongo lokucina.

“Ngabona ibandla labantu elalimi livikelwe kahle futhi liqinile, futhi lalingeke linikeze ukweseka kulabo ababezama ukuphazamisa ukholo olumisiwe lomzimba. UNkulunkulu wabheka phezu kwabo ngokuvuma. Ngakhonjiswa izinyathelo ezintathu—owokuqala, owesibili nowesithathu—imiyalezo yezingelosi ezintathu. Ingelosi yathi, Maye kuye oyakususa ibhulokhi, noma anyakazise iphini kule miyalezo. Ukuqondwa kweqiniso kwale miyalezo kubaluleke ngokuphila nokufa. Isiphetho semiphefumulo silenga ngendlela eyamukelwa ngayo. Ngabuye ngehliswa ngaleyo miyalezo, ngabona ukuthi abantu bakaNkulunkulu babethenge ngokubiza kangakanani okuhlangenwe nakho kwabo. Kwakuzuzwe ngokuhlupheka okukhulu nangokulwa okunamandla. Isinyathelo ngesinyathelo uNkulunkulu wayebaholile, waze wabamisa phezu kwepulatifomu eqinile, engenakunyakaziswa. Ngase ngibona abantu ngabanye njengoba besondela epulatifomini, ngaphambi kokuba banyathele phezu kwayo behlola isisekelo. Abanye ngokuthokoza banyathela phezu kwayo masinyane. Abanye baqala ukusola ukubekwa kwesisekelo sale pulatifomu. Bafisa ukuba kwenziwe izinguquko, bese kuthi lapho ipulatifomu ibe ephelele kakhulu, nabantu babe nokuthokoza okukhulu. Abanye behla epulatifomini bayihlola, base beyisola, bememezela ukuthi yabekwa ngokungafanele. Ngabona ukuthi cishe bonke bema baqinile phezu kwepulatifomu, futhi banxusa abanye ababeye behla kuyo ukuba bayeke ukukhononda kwabo, ngokuba uNkulunkulu wayengumakhi omkhulu, futhi babelwa naye. Babalisa umsebenzi omangalisayo kaNkulunkulu, owawubaholele kuleyo pulatifomu eqinile, futhi ngokuvumelana cishe bonke baphakamisela amehlo abo ezulwini, base bemdumisa uNkulunkulu ngezwi elikhulu. Lokhu kwathinta abanye kulabo ababekhononda, futhi ababeshiye ipulatifomu, base beyiphinda futhi benobuso obuthobekile banyathela phezu kwayo.”

“Ngabuyiselwa emuva esimemezelweni sokuza kokuqala kukaKristu. UJohane wathunywa ngomoya nangamandla ka-Eliya ukuba alungise indlela yokuza kukaJesu. Labo abenqaba ubufakazi bukaJohane abazange bazuze ngezimfundiso zikaJesu. Ukuphikisa kwabo isimemezelo sokuza kwakhe kokuqala kwabeka lapho babengeke bakwamukele kalula ubufakazi obunamandla kakhulu bokuthi unguMesiya. USathane wahola labo abenqaba umlayezo kaJohane ukuba baqhubekile phambili, benqabe uJesu futhi bambethele. Ngokwenza lokhu, bazibeka lapho babengeke bamukele isibusiso ngosuku lwePhentekoste, esasiyobafundisa indlela eya eSanctuary yasezulwini. Ukudabuka kweveyili lethempeli kwabonisa ukuthi imihlatshelo nemithetho yamaJuda kwakungeke kusamukelwe. Umhlatshelo omkhulu wawusunikelwe, futhi wawamukelwe, kanti noMoya oNgcwele owehla ngosuku

IwePhentekoste waholela izingqondo zabafundi zisuke eSanctuary yasemhlabeni ziye kweyasezulwini, lapho uJesu ayengene khona ngegazi lakhe uqobo, futhi wathela phezu kwabafundi bakhe izinzuzo zokubuyisana kwakhe. AmaJuda ashiywa ekukhohlisweni okuphelele nasebumnyameni obuphelele. Alahlekelwa yikho konke ukukhanya ayengaba nakho mayelana necebo lensindiso, futhi aqhubeka ethembela emihlatshelweni naseminikelweni yawo engenalusizo. Ayengeke azuze ngokumela kukaKristu eNdaweni eNgcwele. ISanctuary yasezulwini yayisithathe indawo yeyasemhlabeni, nokho ayengenalo ulwazi lwendlela eya kweyasezulwini.”

“Abaningi babuka ngokwesabeka indlela amaJuda amphatha ngayo uJesu ngokumlahla nokumbethela esiphambanweni. Futhi lapho befunda umlando wokuphathwa kwakhe ngendlela eyihlazo, bacabanga ukuthi bayamthanda uKristu, nokuthi babengeke bamphike njengoPetru, noma bambethele esiphambanweni njengamaJuda. Kodwa uNkulunkulu, obone uzwelo lwabo oluvunyiwe ngeNdodana yakhe, ubavivinyile, waluletha ovivinyweni lolo thando ababeluvuma ngoJesu.

“Lonke izulu lalubukela ngokunaka okujulileyo ukwamukelwa kwalesi sigijimi. Kodwa abaningi abathi bayamthanda uJesu, futhi abakhalisa izinyembezi lapho befunda indaba yesiphambano, esikhundleni sokwamukela isigijimi ngenjabulo, bayavuswa intukuthelo, bahlekise ngezindaba ezinhle zokuza kukaJesu, futhi bamemezele ukuthi kuyinkohliso. Abazange bavume ukuhlanganyela nalabo ababethanda ukubonakala kwakhe, kodwa babazonda, babakhipha emabandleni. Labo abasenqaba isigijimi sokuqala babengenakuzuzisa esesibili, futhi abazange bazuziswe ukukhala kwaphakathi kobusuku, okwakuzobalungiselela ukuba bangene noJesu ngokukholwa eNdaweni eNgcwele kunazo zonke yesiGodlo esiseZulwini. Futhi ngokwenqaba lezi zigijimi ezimbili zangaphambili, abakwazi ukubona ukukhanya esigijimini sengwezi yesithathu, esikhombisa indlela eya eNdaweni eNgcwele kunazo zonke. Ngabona ukuthi amabandla angokwegama kuphela, njengoba amaJuda ambethela uJesu esiphambanweni, ayebehele lezi zigijimi esiphambanweni; ngakho-ke awanalo ulwazi ngesinyathelo esathathwa ezulwini, noma ngendlela eya eNdaweni eNgcwele kunazo zonke, futhi awakwazi ukuzuziswa ukuncengela kukaJesu lapho. NjengamaJuda, ayenikela imihlatshelo yawo eyize, anikela imithandazo yawo eyize kulowo mnyango uJesu asuka kuwo, futhi uSathane, ethokoziswa yileyo nkohliso yabalandeli bakaKristu abathi bangabakhe, ubaqinisa ogibeni lwakhe, azithathe isimilo senkolo, ahole izingqondo zalaba abazibiza ngamaKristu ziye kuye, futhi asebenze ngamandla akhe, nangezibonakaliso zakhe, nezimangalisayo ezingamanga. Abanye uyabakhohlisa ngenye indlela, nabanye ngenye. Unezinkohliso ezahlukene azilungiselele ukuthinta izingqondo ezahlukene. Abanye babheka enye inkohliso ngokwesaba okukhulu, kuyilapho bemukela kalula enye. USathane ukhohlisa abanye ngeMimoyezelo. Ubuye futhi njengengelosi yokukhanya, asakaze ithonya lakhe ezweni lonke. Ngabona izinguquko ezingamanga yonke indawo. Amabandla ayejabule kakhulu, ecabanga ukuthi uNkulunkulu wayewasebenzela ngokumangalisayo, kanti kwakungomunye umoya. Kuyakuphela, kushiye izwe nebandla kusesimweni esibi kakhulu kunangesikhathi esandulela lesa.”

“Ngabona ukuthi uNkulunkulu wayenabantwana abaqotho phakathi kwama-Adventist okwegama kuphela, naphakathi kwamabandla awileyo, futhi abefundisi nabantu bayobizwa

basakhishwa kule mabandla, ngaphambi kokuba izinhluho zithululwe, futhi bayokwamukela iqiniso ngenjabulo. USathane uyakwazi lokhu, futhi ngaphambi kokumemeza okukhulu kwengelosi yesithathu, uvusa injabulo kule mibhikisho yenkolo, ukuze labo abalenqabile iqiniso bacabange ukuthi uNkulunkulu unabo. Unethemba lokukhohlisa abaqotho, nokubaholela ekucabangeni ukuthi uNkulunkulu usasebenzela amabandla. Kodwa ukukhanya kuyokhanya, futhi wonke umuntu oqotho uyowashiya amabandla awileyo, ame kanye nensali.” Spiritual Gifts, volume 1, 151–172.

Le ndima iqukethe amaqiniso amaningi abalulekile, kodwa ngiyisebenzisa ukuze ngihlukanise izimpawu ezithile zemiyalezo yomlando wamaMillerite, ukuze siqonde ukuthi leyo ifanekisela kanjani umlando wethu. Zonke izingelosi ezintathu zesAmbulo ishumi nane ziphethu umlayezo ezandleni zazo. Ingelosi yesibili neyesithathu ziboniswa ziphethu “isikhumba somqulu,” kanye nazo njengoba zehla nomlayezo wazo. Ingelosi ngayinye imelela umlayezo, futhi ukufika komlayezo ngamunye kubangela umphumela.

Sizoqhubeka nalesi sihloko esihlokweni esilandelayo.