

Incwadi kaDaniyeli - Inombolo Enye Elikhulu Namashumi Amabini Anesihlanu

*Ukuvula Intsingiselo Yesiprofeto: Ukucacisa uDaniyeli 11:40 Neziphumo
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Ivesi yamashumi mane kaDaniyeli ishumi elinanye iqala ngexesha lesiphelo, kodwa le vesu ichaza amaxesha amabini esiphelo, yaye ngenxa yoko ivumela umfundi wesiprofeto ukuba alungelelanise ixesha lokuqala lesiphelo nexesha lesibini lesiphelo. Xa kusenziwa olu setyenziso, umgca wembali yamaMillerite owaqala ngo-1798 uhamba ungqinelana nembali yaseUnited States ngo-1989. Le migca mibini ichaza umgca wophondo lobuProtestanti bokwenyaniso nomgca wophondo lweRiphabhlikhi lwerhamncwa lomhlaba lesiTyhilelo isahluko seshumi elinesithathu. Yomibini le migca iqala ngexesha lesiphelo ngo-1798, yaye ixesha lesiphelo ngo-1989 limane nje lizalisa yaye linike ubungqina besibini beempawu zendlela zenyaniso ezityhilwayo kule vesu.

Intshukumo yengelosi yesithathu yafika ngo-Oktobha 22, 1844, kodwa yalibaziseka ngenxa yemvukelo yeminyaka esixhenxe ka-1856 ukuya ku-1863. Ukufika kwengelosi yesithathu kwaphindwa ngoSeptemba 11, 2001. U-1863 wayefanekiselwa yinkampu yokuqala kaSirayeli wamandulo eKadesh kunye nemvukelo yeentlole ezilishumi, kwaye uSeptemba 11, 2001 wayefanekiselwa yinkampu yokugqibela kaSirayeli wamandulo eKadesh, kunye nemvukelo kaMoses. Imvukelo ka-1863 yamela imvukelo yokuqala eKadesh, eyavelisa isigwebo sokufa entlango. Imvukelo kaSeptemba 11, 2001 yamela imvukelo yokugqibela eKadesh, eyavelisa ukufa kobunkokeli be-Adventism yaseLawodike.

Ukwehla kwengelosi ngomhla we-11 kuAgasti, 1840, okwangenisa intshukumo ka-1840 ukuya ku-1844, awayithi uDade White yayikukubonakaliswa okuzukileyo kwamandla kaThixo, kwakumfuzisela umhla we-11 kuSeptemba, 2001, kwaza kwachaza ukubonakaliswa okuzukileyo kwamandla kaThixo.

“Ingelosi ehlangana ekubhengezeni isigidimi sengelosi yesithathu iya kukhanyisa umhlaba wonke ngozuko lwayo. Apha kuxelwe kwangaphambili umsebenzi wobubanzi behlabathi lonke nowamandla angaqhelekanga. Intshukumo ye-advent ka-1840–44 yayikukubonakaliswa kozuko kwamandla kaThixo; isigidimi sengelosi yokuqala sasisiwa kuzo zonke izikhululo zobuvangeli ehlabathini, yaye kwamanye amazwe kwabakho owona mdla mkhulu kwezonzqulo owakha wabonwa kulo naliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi ziya kugqithwa yintshukumo enamandla phantsi kwesilumkiso sokugqibela sengwezi yesithathu.” *The Great Controversy*, 611.

Ukufika kokuqala kwengelosi yesithathu ngo-Oktobha 22, 1844 (iKadeshe yokuqala), kwakukugqibezela umsebenzi, kodwa abantu bakaThixo bakhetha ukuzinyulel’ inkokeli entsha

baze babuyele eYiputa. Ngowe-1863, babe “bayakhe kwakhona iYeriko”, endaweni yokuthabatha inxaxheba emsebenzini kaThixo wokudiliza iindonga zeYeriko. Ngenxa yoko baqalekiswa ngokufa entlango.

UYoshuwa wabafungisa ngelo xesha, esithi, Uqalekisiwe phambi kweNkosi loo mntu uvukayo aze akhe esi sixeko saseYeriko; isiseko saso uya kusibeka ngoyena nyana wakhe wamazibulo, namasango aso uya kuwamisa ngonyana wakhe omncinane. Yoshuwa 6:26.

Njengoko kwakunjalo kuSirayeli wamandulo eKadeshe yokuqala, owawulahle umyalezo kaYoshuwa noKalebhi, uvukelo lukaSirayeli wanamhlanje eKadeshe yokuqala (1863) lwazisa phezu kwabo isiqalekiso sikaYoshuwa. Xa ingelosi yesithathu yabuya ngoSeptemba 11, 2001 (iKadeshe yokugqibela), waqalisa umsebenzi wokugqibela ongaphambi kokuba uThixo awise iYeriko neendonga zayo.

Umhla wama-22 kuOktobha 1844 uphawula ukufika kwesithunywa sesithathu, yaye ngokwenjenjalo uphawula ukufika kweCawa esondele ukuza kwimihla yokugqibela. U-1863 uphawula ukuphela kwexesha lovavanyo lwesithunywa sesithathu olwaqalayo ngomhla wama-22 kuOktobha 1844. Ngoko ke u-1863 ngumfuziselo womthetho weCawa osondele ukuza, kuba uYesu usoloko emela isiphelo ngesiqalo. Ngo-1863, isizwe sahlulwa saba ziindidi ezimbini, yaye kunjalo ke nasemthethweni weCawa, kuya kubonakaliswa iindidi ezimbini.

Ixesha lovavanyo lwesithunywa sesithathu kwimbali yamaMillerite laqala ngo-1844 laza laphela ngo-1863, yaye kokubini ukuqala nokuphela kwalo kwaphawula umthetho weCawa weentsuku zokugqibela. Kwimbali ephakathi kwesiqalo (1844) nesiphelo (1863), kubakho uvukelo lombutho wamaMillerite (1856). Ngaloo ndlela, elo xesha lithwala uphawu “IweNyaniso.” Ukubuyela eKadeshe okwesibini ngoSeptemba 11, 2001 kuphawula ukuqala kwenkqubo yovavanyo lwesithunywa sesithathu, egqitywa ngumthetho weCawa osondelayo, njengoko kufuziselwe ngu-1863.

Ukususela kuloo mthetho weCawa de kuvalwe uvavanyo lwabantu, iYeriko neendonga zayo ziya kuwisa phantsi, ngokungqinelana nomgwebo wokwenziwa phezu kwehenyukazi laseBhabheli omelwa kuloo mbali. Ivesi yamashumi amane iqala ngo-1798, ize iphele kumthetho weCawa osondela ngokukhawuleza kwivesi yamashumi amane ananye. Ixesha lesiphelo ngo-1798 limela umgca wangaphakathi webandla likaThixo, uqala ngamaMillerite entshukumo yengelosi yokuqala, uqhubeke uye kwintshukumo yengelosi yesithathu nakwabalikhulu elinamashumi amane anesine amawaka. Konke oko kwivesi enye.

Imfazwe phakathi kokumkani wasentla eyaqalayo ngokunyuka kokumkani wasemzantsi ngowe-1798, yaziswa esiphelweni ngowe-1989, xa ukumkani wasemzantsi woyiswayo ngumanyano phakathi kobukumkani besihlanu nobesithandathu besiprofeto seBhayibhile. Imfazwe yokumkani wasentla nokumkani wasemzantsi eyaqalayo ngowe-1798, yaqondwa ngamaMillerite njengemfazwe echasene neRoma, awayeyibona njengamandla amabini kuphela okutshabalalisa, obuhedeni nobupopu. Xa imfazwe yaphelayo ngowe-1989, onke amandla amathathu okutshabalalisa ayebandakanyekile, yaye oko kwaphawula ukuqala komzekeliso wesiprofeto waloo mandla mathathu ekhokela ihlabathi eArmagedon, emelwe ngokwejografi kwindinyana

yamashumi amane anesihlanu kaDaniyeli ishumi elinanye.

Iindima ezingamashumi amane ukuya kwamashumi amane anesihlanu zichaza amandla esiprofeto ala magunya mathathu azisa upopu esiphelweni sakhe phakathi kolwandle nentaba engcwele ezukileyo. Xa ziqondwa ngokuchanekileyo, imbali yesiprofeto emelwe kwindima yamashumi amane ananye iquka iindima zamashumi amane ananye ukuya kwamashumi amane anesine.

Ngoko ke, ukuqalela kwixesha lesiphelo ngo-1989, ngobungqina besibini buka-1798, obuchaza ukuqala nokuphela kwemfazwe phakathi kokumkani wasezantsi nokumkani wasemantla, indima yamashumi amane ananye ukuya kwamashumi amane anesine ichaza umanyano oluphindwe kathathu lobupopu obunxeba babo obubulalayo buphilisiwe, yaye indima yamashumi amane anesihlanu yindawo apho bufikelela esiphelweni sabo. Ezi ndima, xa zisondelelwa ngokwalo mbono, zinikela ngembali engaphandle kwebandla likaThixo, njengoko kukwamelwe lulwalamano oluphakathi kwamatywina asixhenxe namabandla asixhenxe encwadini yeSityhilelo.

Umgca wembali yesiprofeto omelwe ngu-1798 umele ngokuyintloko isigwebo sophando, yaye umgca oqala kwakwelo nqanaba ngo-1989 umele ngokuyintloko isigwebo sokuphumeza. U-1798 ugxininisa ngokuyintloko umsebenzi womthunywa olungisa indlela yoMthunywa womnqophiso, yaye u-1989 ugxininisa ngokuyintloko umsebenzi womthunywa kaEliya.

Ukuqala ngowe-1798, xa incwadi kaDaniyeli yatyhilwayo, sibona ukwanda kolwazi lwembali yesiprofeto apho uKristu ekhokela abantu baKhe kubudlelane bomnqophiso obuzalisekisa umanyano olusisigxina lobuThixo nobuntu. Loo mnqophiso wemihla yokugqibela uchongwa ngokuphindaphindiweyo eziBhalweni.

Khangelani, imihla iyeza, utsho uYehova, apho ndiya kwenza umnqophiso omtsha nendlu kaSirayeli, kwanendlu kaYuda; ungangabi njengomnqophiso endawenza nooyise ngemini endabathabatha ngesandla ukuba ndibakhuphe ezweni laseYiputa; umnqophiso wam wona bawaphula, nangona ndandiyindoda kubo, utsho uYehova. Ke wona lo ngumnqophiso endiya kuwenza nendlu kaSirayeli emva kwaloo mihla, utsho uYehova: ndiya kuwubeka umthetho wam ngaphakathi kubo, ndiwubhale ezintliziyweni zabo; ndiya kuba nguThixo kubo, nabo baya kuba ngabantu bam. Abayi kuphinda bafundisane, elowo ummelwane wakhe, elowo umzalwana wakhe, besithi, Yazazi uYehova; ngokuba bonke baya kundazi, bethabathela koyena mncinane kubo kuse koyena mkhulu kubo, utsho uYehova; ngokuba ndiya kubuxolela ubugwenxa babo, nesono sabo andisayi kuphinda ndisikhumbule. Yeremiya 31:31–34.

Bonke abaprofeti bachaza imihla yokugqibela, yaye intetho ethi “imihla yokugqibela,” esiprofetweni, imele ixesha lomgwebo. Ingelosi yokuqala yafika ngo-1798, ngexesha lesiphelo, ukuza kuvakalisa ukuvulwa komgwebo ngo-1844, nto leyo ekwangukufika kwemihla yokugqibela. Imihla yokugqibela “yimihla” kaYeremiya eya kuza, xa uThixo wayeza “ukuxolela” “ubugqwetha” aze “angasayi kuphinda akhumbule” izono zabantu baKhe. Loo msebenzi uzalisekiswa nguKristu, njengoMbingeleli oMkhulu, ngomhla wokucamagushela ongumfuziselo ozalisekileyo, ngexesha “lemihla yokugqibela.”

Ukuba ubuAdventi bamaMillerite babuqhubekile ngokholo ukuhamba ekukhanyeni okuqhubela phambili kwengelosi yesithathu eyafikayo ngo-Oktobha 22, 1844, ngeba sele bekhaya labo

laphakade noYesu. Yile nto uYeremiya ayithethayo xa esithi, “emveni kwaloo mihla.” “Loo mihla” ngamaxesha esiprofeto awakhokelela ku-1844 aza aphelela kuwo. Yiyo “imihla” ekubhekiswa kuyo kuDaniyeli isahluko seshumi elinesibini.

Ke wena, hamba ngendlela yakho kude kube sekupheleni; kuba uya kuphumla, uze ume esabelweni sakho ekupheleni kwemihla. Daniyeli 12:13.

“Ekupheleni kwemihla,” okanye njengoko uYeremiya esitsho, “emva kwaloo mihla,” uKristu wayemisele ukubeka umthetho waKhe ezibilinini zabantu baKhe, awubhale ezintliziyweni zabo umthetho waKhe. Izibilini, zingulo ubume obusezantsi, okanye njengoko uPawulos elubiza ngokuba yinyama, yaye intliziyo ilubume obuphezulu. Umnqophiso uthembisa ukunika abantu baKhe ingqondo entsha ekuguqukeni, nomzimba omtsha ekuBuyeni kwesiBini. Umntu wawa kunye noAdam, owadalwa ngokomfanekiselo kaThixo, nowadalwa enobume obuphezulu nobume obusezantsi. Umnqophiso kaKristu kukuhlangula uluntu, lunobume balo obubini, kusiqalekiso sesono.

“Ngemihla yokugqibela yembali yalo mhlaba, umnqophiso kaThixo nabantu bakhe abagcina imithetho yakhe umele uhlaziywe. ‘Ngaloo mini ndiya kubenzela umnqophiso namarhamncwa asendle, neentaka zezulu, nezinto ezirhubuluzayo emhlabeni; ndophula isaphetha nekrele nemfazwe emhlabeni, ndibenze balale bekhuselekile. Ndiya kukuganisela kum ngonaphakade; ewe, ndiya kukuganisela kum ngobulungisa, nangokugweba, nangobubele bothando, nangeenceba. Ndiya kukuganisela kum ngokuthembeka; uze umazi uYehova.’”

“Kuya kuthi ngaloo mini ndiya kuva, utsho uYehova, ndiya kuva amazulu, nawo aya kuliva ihlabathi; nehlabathi liya kuva ingqolowa, newayini, neoli; nazo ziya kumva uYizereli. Ndimhlwayelele mna emhlabeni; ndibe nenceba kulowo wayengafumananga nceba; nditsho kwabo babengabantu bam, Niyabantu bam; nabo bathi, UnguThixo wam.’ Hoseya 2:14-23.

“Ngaloo mini,... intsalela yakwaSirayeli, nabasindileyo bendlu kaYakobi,... baya kuxhomekeka eNkosini, oyiNgcwele kaSirayeli, ngenyaniso.’ Isaya 10:20. Kuzo ‘zonke iintlanga, nezizwe, neelwimi, nabantu’ kuya kubakho abo baya kusabela ngovuyo kwisigidimi esithi, ‘Moyikeni uThixo, nimnike uzuko; ngokuba lifikile ilixa lomgwebo wakhe.’ Baya kuzifulathela zonke izithixo ezibabophelela kulo mhlaba, baze ‘banqule lowo wenza izulu nomhlaba nolwandle nemithombo yamanzi.’ Baya kuzikhulula kuzo zonke iimbophelelo, baze beme phambi kwehlabathi njengezikhumbuzo zenceba kaThixo. Bethobela yonke imfuno yobuthixo, baya kuqondwa ziingelosi nangabantu njengabo ‘bagcina imithetho kaThixo, nokholo lukaYesu.’ ISityhilelo 14:6-7, 12.

“Khangela, imihla iyeza, utsho uYehova, apho umlimi aya kufikelela kumvuni, nomnyatheli weediliya kulowo uhlayela imbewu; neentaba ziya kuthontsiza iwayini emnandi, nazo zonke iinduli ziya kunyibilika. Ndiya kukubuyisa ukuthinjwa kwabantu bam bakwaSirayeli, bakhe izixeko ezaziyinkangala, bahlale kuzo; batyale izidiliya, basele iwayini yazo; benze nemiyezo, badle isiqhamo sayo. Ndiya kubatyala emhlabeni wabo, bangabi saphulwa kuwo umhlaba wabo endibanike wona, utsho uYehova uThixo wakho. Amos 9:13-15.” Review and Herald, February 26, 1914.

Xa uYeremiya esithi “emva kwaloo mihla,” “imihla” eyandulela umsebenzi omelwe nguKristu esiza ngesiquphe etempileni yaKhe ukuze ayihlambulule, yayizizigaba zesiprofeto ezaphela ngowe-1798 nangowe-1844. Ukuphela kwaloo mihla yesiprofeto (izigaba), kwaphawula iminyaka engamashumi amane anesithandathu uKristu awamisa ngayo itempile yamaMillerite, yaye xa wafika ngesiquphe ngo-Oktobha 22, 1844 wayezalisekisa uMalaki isahluko sesithathu, awasizalisekisayo kananjalo xa wayihlambulula itempile ekuqaleni nasekupheleni kobulungiseleli baKhe.

“Ekuoceni itempile kubathengi nabathengisi behlabathi, uYesu wavakalisa umsebenzi waKhe wokucoca intliziyo kungcoliseko lwesono,—kwiminqweno yasemhlabeni, ekukhanukeni kokuzingca, kwimikhwa emibi, eyonakalisa umphefumlo. UMalaki 3:1–3 ucaphuniwe.” The Desire of Ages, 161.

Kwaye “emva kwaloo mihla,” uKristu wayezimisele ukuyihlambulula itempile awayeyimisile, eyayimele umsebenzi waKhe wokuhlambulula iintliziyo zabantu baKhe ekungcolisweni sisono, okanye njengoko uYeremiya esitsho, ukubhala umthetho waKhe ezintliziyweni nasezibilinini.

Kuba efumana isiphoso kubo, ithi, Yabonani, imihla iyeza, itsho iNkosi, apho ndiya kwenza umnqophiso omtsha nendlu kaSirayeli nendlu kaYuda; ungabi njengomnqophiso endawenzayo nooyise babo ngemini endabathabatha ngesandla ndibakhokela ukuba baphume ezweni laseYiputa; ngokuba abazange bahlale emnqophisweni wam, nam andabakhathalela, itsho iNkosi. Kuba lo ngumnqophiso endiya kuwenza nendlu kaSirayeli emva kwaloo mihla, itsho iNkosi; ndiya kuyifaka imithetho yam engqondweni yabo, ndiyibhale ezintliziyweni zabo; ndibe nguThixo kubo, bona babe ngabantu kum. Hebhere 8:8–10.

Amazwi athi “ezo ntsuku” ayeyi “isiphelo semihla” sikaDaniyeli, esaphela ngowe-1798 nangowe-1844. Umgca wophondo lwamaProtestanti oqala ngowe-1798, kwindinyana yamashumi amane kaDaniyeli ishumi elinanye, ugxininisa ubudlelane bomnqophiso obusekwa kunye nekhulu elinamashumi amane anesine amawaka. Igama lesiHebhere elithi “lot” lilitye elincinane elalisetenziswa ukumisela ikamva lomntu. UDaniyeli waxelelwa ukuba ahambe aye kuphumla (ekufeni), de kube “kwisiphelo semihla,” xa, ngowe-1844, umgwebo wawiya kuqalisa yaye ikamva lakhe limiselwe.

Ke wena, hamba indlela yakho de kube sekupheleni; kuba uya kuphumla, uze ume esabelweni sakho ekupheleni kwemihla. Daniyeli 12:13.

“Imini” “zokuphela kwemihla,” zimele iziprofeto zexesha ezaphela ngowe-1844, kuba emva koko ixesha lesiprofeto lalingasekho. Iminyaka engamawaka amabini anamakhulu amathathu, eyayiyimbona ye-mar’ah, ethetha ukubonakala ngesiquphe kukaKristu engweleni yaKhe, nayo yaphela ngelo xesha; kwaza neminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini yomsindo wokugqibela nayo yaphela, kanye njengokuba imihla yomsindo wokuqala yayiphele ngexesha lokuphela ngowe-1798. “Emva kwaloo mihla,” njengoko kubhekiswa kuyo nguYeremiya, kamva kwathethwa ngayo nguPawulos. UPawulos ubhekisa kabini kuYeremiya athi, “emva kwaloo mihla,” kuba uPawulos akathethi nje kuphela ngomnqophiso owawuza kumiselwa “emva kwaloo mihla,” kodwa okubaluleke ngakumbi, uchonga umsebenzi kaKristu

njengoMbingeleli oMkhulu.

Kuba ngomnikelo omnye ubafezekisile ngonaphakade abo bangewalisiweyo. Kwaye noMoya oyiNgcwele ungunina-bungqina kuthi; kuba emveni kokuba etshilo ngaphambili, “Nantsi umnqophiso endiya kuwenza nabo emva kwaloo mihla, utsho iNkosi, ndiya kuyibeka imithetho yam ezintliziyweni zabo, ndiyibhale ezingqondweni zabo”; aze athi, “Nezono zabo nobugwenxa babo andisayi kuba nakukhumbula kwakhona.” Ke kaloku apho kukho uxolelo lwezi zinto, akusekho mnikelo wasesonweni. Ngoko ke, bazalwana, sinobugorha bokungena kweyona Ngcwele ngegazi likaYesu, ngendlela entsha nephilayo, awayenzela ukuba ivuleleke kuthi, phakathi kwekhuselo, oko kukuthi, inyama yakhe; kwaye sinombingeleli omkhulu phezu kwendlu kaThixo. Hebhere 10:14–21.

Iminyaka engamakhulu amabini anamashumi amabini edibanisa isiprofeto sombono we-marah wokubonakala kukaKristu, nesiprofeto seminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini sombono we-chazon wembali yesiprofeto, idibanisa, okanye inxibelelanisa, ukuqala kwala maxesha mabini esiprofeto, ngonxibelelwano olungumfuziselo olumele ukudityaniswa kobuntu nobuthixo, nto leyo engumsebenzi uKristu awuphumezayo ekuhlanjululweni okwenzeka ngexesha lentshukumo yengelosi yesithathu, yaye kukhokelele emnqophisweni awenzayo nabangamawaka alikhulu anamashumi amane anesine.

Umbono wechazon, obonisa ukunyhashwa phantsi kwetempile, ngumbono woluntu olunyhashwe phantsi sisono, ukususela ekuvukeleni kuka-Adam eGadini yase-Eden; yaye umbono wemarah, obonisa umsebenzi kaKristu wokubuyisela nokuhlambulula itempile, wazaliseka womibini ngomhla wama-22 ku-Oktobha 1844. Zimbini iziprofeto zeminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini zomsindo kaThixo, ezimele ukunyhashwa phantsi komkhosi nendawo engcwele.

Zombini ezo ziprofeto zimela ukunyathelwa phantsi koluntu, okuya kubuyiselwa ngumbono we-mar'ah. Ezo zimbini izikhwele zikaThixo ngakubantu baKhe zimela isikhwele phezu koluntu oluwileyo, oluya kuhlangulwa kuphela lube lubuyiselwe ngomsebenzi kaKristu ekwakheni ngokutsha nasekuhlambululeni itempile ewileyo.

Ezi zicaphuko zimbini zimela indalo ephezulu nendalo esezantsi yoluntu. Ekuweni kuka-Adam, indalo esezantsi yathabatha ubukhosi phezu kwendalo ephezulu, yaye icebo likaKristu ngabantu lalisokuba indalo ephezulu ilawule phezu kwendalo esezantsi. Ekuweni kuka-Adam, indalo ephezulu yawela kwiinkanuko zendalo esezantsi, laza icebo likaThixo laguqulwa laba lichasene nento awayeyimisele yona. Yiyo le nto kuthethwa ngayo xa iBhayibhile ithetha “ngoguquko.” Ukuguquka kuthetha ukuba indalo ephezulu ibuyiselwe kwindawo yayo yokulawula phezu kwendalo esezantsi. Ukuguqula kuthetha ukubuyisela umva, okanye ukujika kubheke ezantsi oko bekuphezulu.

Ukucaphuka kokuqala ngokuchasene nobukumkani basemantla, kwakukucaphuka ngokuchasene nendalo esezantsi eyathoba phantsi kwayo indalo ephakamileyo ekuweni. Olo cucaphuko lweza kuqala, kuba uKristu wawuqalisa umsebenzi wenkululeko kanye apho waqala khona kuqala, yaye waqala ngokunqwenela kwendalo esezantsi, okwakunqwenela kokutya.

UKristu waqala umsebenzi waKhe ngeentsuku ezingamashumi amane zokuzila ukutya.

“UKristu wayesazi ukuba ukuze aqhubele phambili ngempumelelo icebo losindiso kwakufuneka aqalise umsebenzi wokukhulula umntu kanye kuloo ndawo apho ukonakala kwaqala khona. UAdam wawa ngokuzinikela ekukhanukeni kokutya. Ukuze agxininise emntwini izibophelelo zakhe zokuthobela umthetho kaThixo, uKristu waqalisa umsebenzi waKhe wokukhulula ngokuhlaziya izithethe zomzimba zomntu. Ukwehla kokulunga nokonakala kohlanga kubangelwa ikakhulu kukuzinikela ekukhanukeni okugqwethiweyo.” Testimonies, volume 3, 486.

Ingqumbo yesibini yayichasene nendalo ephakamileyo, emelwe bubukumkani basemzantsi, apho ikhoyo iYerusalem, isixeko uThixo awasinyulayo ukuba abeke kuso igama laKhe. Ngomhla wama-22 Oktobha 1844 umsebenzi uKristu awayezimisele ukuwenza, nomsebenzi awenzayo ngoku, umelwe ziintonga ezimbini zikaHezekile.

Xa iintonga ezimbini zikaHezekile zidityaniswa zibe yintonga enye ngonaphakade, oko kuchaza umnqophiso apho uKristu asusa isono kubantu baKhe ngonaphakade, aze indalo ephezulu nendalo esezantsi zibuyiselwe kulwakhiwo olufanelekileyo lolandelelwano lobukhosi, baze abantu baphinde babe ngabapheleleyo kwakhona. Kwimeko yokungaguquki, indalo esezantsi yomntu, emelwe sisicaphukiso sokuqala, yayilawula phezu kwendalo ephezulu yomntu emelwe sisicaphukiso sokugqibela. Ngako oko, isicaphukiso sokuqala sasijoliswe kubukumkani basentla, obabuphezulu ngokwendawo “ngaphezu” kobukumkani basemazantsi.

Iminyaka engamakhulu amabini anamashumi amabini edibanisa imibono emibini ye-mar’ah ne-chazon nobuThixo nobuntu, ekuqalekeni kwazo ezifanayo, zombini zidibana zibe yintonga enye xa uKristu egqibezela umsebenzi wengelosi yesithathu kunye nabangamakhulu alikhulu anamashumi amane anesine amawaka. Sisiprofeto sengqumbo yokugqibela nxamnye nobukumkani basemzantsi esidityaniswe nesiprofeto sokubonakala ngo-1844, kuba umnqophiso ubonelela ngengqondo entsha ekuguqukeni, kodwa umzimba omtsha (ubukumkani basemantla) ubuyiselwa kuphela ekubuyeni kwesibini ngokuqhwanayaza kweliso.

Indima yamashumi amane kaDaniyeli ishumi elinanye ichaza zombini iziphelo zexesha, yaye ngokwenjenjalo igxininisa umgca wangaphakathi nowangaphandle wembali yesiprofeto ngexesha lembali yerhamncwa lasemhlabeni lesiTyhilelo isahluko seshumi elinesithathu. Iinyaniso ezityhilwayo kule ndima zimele yomibini imigca yangaphakathi neyangaphandle yenyanyiso awafikayo uKristu ukuze ayichaze aze ayifezekise phakathi kwabantu baKhe. Inyaniso yokuba ubuntu obudityaniswe nobuthixo abonanga imelwe kukukhanya okunxulumene nesiphumo sokutyhilwa kolwazi, yaye imele inyaniso yangaphakathi yabantu bakaThixo ngemihla yokugqibela. Ukukhanya okumelwe yimfazwe phakathi kwamagunya akhokelela ihlabathi eArmagedon yinyaniso yangaphandle yabantu bakaThixo ngemihla yokugqibela.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

Ilizwi likaYehova laba lifika kum kwakhona, lisithi, Kananjalo, nyana womntu, zithabathele intonga ibe nye, ubhale kuyo ukuthi, KaYuda, neyabantwana bakwaSirayeli abangamaqabane akhe; wandule ukuthabatha enye intonga, ubhale kuyo ukuthi, KaYosefu, intonga kaEfrayim,

neyendlu yonke yakwaSirayeli engamaqabane ayo; uzihlanganise ke enye nenye zibe yintonga ibe nye; ziya kuba nye esandleni sakho. Kuthi ke, xa abantwana babantu bakowenu bethetha kuwe, besithi, Akuyi kusibonisa na ukuba uthetha ukuthini ngezi zinto? uthi kubo, Itsho iNkosi uYehova ukuthi, Yabonani, ndiya kuyithabatha intonga kaYosefu, esesandleni sikaEfrayim, nezizwe zakwaSirayeli abangabalingane bayo, ndizibeke nayo, nditsho nentonga kaYuda, ndizenze zibe yintonga ibe nye; ziya kuba nye esandleni sam. Iintonga obhala kuzo zoba sesandleni sakho phambi kwamehlo abo. Uthi kubo, Itsho iNkosi uYehova ukuthi, Yabonani, ndiya kubathabatha abantwana bakwaSirayeli phakathi kweentlanga, apho baya khona, ndibaqokelele macala onke, ndibazise ezweni labo; ndibenze uhlanga lube lunye ezweni, phezu kweentaba zakwaSirayeli; ukumkani abe mnye kubo bonke; abasayi kuba ziintlanga zibini; abasayi kuphinda bahlulwe babe zizikumkani zibini kwakhona. Kanjalo abasayi kuphinda bazingcolise ngezithixo zabo, nangezinto zabo ezinezotho, nangazo zonke izikreqo zabo; kodwa ndiya kubasindisa kuzo zonke iindawo zokuhlala kwabo, apho bonayo khona, ndibahlambulule; babe ngabantu bam, mna ndibe nguThixo wabo. UDavide umkhonzi wam uya kuba ngukumkani phezu kwabo; bonke baya kuba nomalusi omnye; baya kuhamba ngakwimigwebo yam, bayigcine imimiselo yam, bayenze. Baya kuhlala ezweni endalinika umkhonzi wam uYakobi, ababehleli kulo ooyihlo; baya kuhlala kulo, bona, nabantwana babo, nabantwana babantwana babo ngonaphakade; umkhonzi wam uDavide abe yinkosana yabo ngonaphakade. Ngaphezu koko ndiya kwenza umnqophiso woxolo nabo; uya kuba ngumnqophiso ongunaphakade kubo; ndibamise, ndibandise, ndibeke ingwele yam phakathi kwabo ngonaphakade. Umnquba wam nawo uya kuba nabo; ewe, ndiya kuba nguThixo wabo, bona babe ngabantu bam. Iintlanga ziya kwazi ukuba mna Yehova ndingcwalisa uSirayeli, xa ingwele yam iya kuba phakathi kwabo ngonaphakade. Hezekile 37:15–28.