

Incwadi kaDaniyeli - Inani Lamashumi Amahlanu

Ukuvulwa Kweemfihlelo Zobuprofeti zikaDaniyeli 8: Isityhilelo sikaPalmoni

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2024-01-14

Kwisahluko sesibhozo sikaDaniyeli, uDaniyeli unikwe umbono wezikumkani zesiprofeto seBhayibhile, yaye emva koko uva ingxoxo yasezulwini emelwe ngumbuzo nempendulo.

Ndaza ndeva omnye ongcwele ethetha, waza omnye ongcwele wathi kulowo ongcwele othile ubethatha intetho, Ko koda kube nini na umbono ongokwedini lemihla ngemihla, nesikreco sencithakalo, ukuze zombini ingcwele nomkhosi zinikelwe ukuba zinyathelwe phantsi kweenyawo? Waza wathi kum, Koda kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ihlanjululwe ingcwele. Daniyeli 8:13, 14.

Ivesi ezilishumi elinambini zokuqala zimela umbono, yaye iivesi zeshumi elinesithathu neshumi elinesine zichaza omnye umbono. Njengokuba kukho amagama amabini ahlukeneyo esiHebhere, omabini aguqulelwa ngokuthi “suswa,” kwanamagama amabini ahlukeneyo esiHebhere, omabini aguqulelwa ngokuthi “ingcwele,” kwisahluko sesibhozo sikaDaniyeli kukwakho namagama amabini ahlukeneyo esiHebhere, omabini aguqulelwa ngokuthi “umbono.”

Xa kufikwa kumagama amabini aguqulelwe ngokuthi “susa,” abafundisi bezakwalizwi be-Adventism bathi omabini la magama afanele aqondwe njengathetha “ukususa.” Xa kufikwa kumagama amabini aguqulelwe ngokuthi “ingcwele,” abafundisi bezakwalizwi be-Adventism bathi omabini la magama afanele aqondwe njengathetha “ingcwele kaThixo”, yaye xa kufikwa kumagama amabini aguqulelwe ngokuthi “umbono,” abafundisi bezakwalizwi be-Adventism, kwakhona, bawutyeshela umahluko ophakathi kwala magama mabini. Lo mahluko wawubaluleke ngokwaneleyo kuDaniyeli, kangangokuba wasebenzisa ngabom amagama amabini esiHebhere ahluke kakhulu, ngoko ke nathi sifanele ukuwuchonga size siwuxhase lo mahluko. Igama elithi “umbono,” kwivesi yeshumi elinesithathu, ligama lesiHebhere elithi “chazon,” yaye lithetha iphupha, isityhilelo, okanye isibhengezo sobuthixo—umbono.

Igama elithi “umbono” livela izihlandlo ezilishumi kuDaniyeli isahluko sesibhozo, kodwa limela amagama amabini ahlukeneyo esiHebhere. “Chazon,” efumaneka kwindima yeshumi elinesithathu, ikwafumaneka kwindima yokuqala, kwaze kwaphinda kabini kwindima yesibini, kambe ke kwindima yeshumi elinesithathu, yaza kanye kwindima yeshumi elinesihlanu, eyeshumi elinesixhenxe, neyeshumi elinesithandathu. Kwezisi sihlandlo zilishumi apho igama elithi “umbono” livela kuDaniyeli isahluko sesibhozo, izihlandlo ezisixhenxe kulo ligama elithi “chazon,” elithetha nje “umbono”.

Ezinye izihlandlo ezintathu apho igama elithi “umbono” livela khona kuDaniyeli isahluko sesibhozo, ligama lesiHebhere elithi “mareh,” elithetha ukubona; okanye ukubonakala.

Kwisahluko sesibhozo, igama lesiHebhere elithi “mareh,” kwakhona liguqulelwe kanye kungekhona ngokuthi “umbono,” kodwa ngokuthi “ukubonakala,” ngaloo ndlela kuchongwe ngokugqibeleleyo ngakumbi intsingiselo yelo gama. Kutheni uDaniyeli wasebenzisa amagama amabini ahlukeneyo esiHebhere, asondelelene kangaka ngentsingiselo de abaguquleli bawaphathe ngokungathi lilinye igama? Ingaba oko kubalulekile?

“Wonke umgaqo okwilizwi likaThixo unendawo yawo, yonke inyaniso inomsebenzi wayo. Kwaye isakhiwo esipheleleyo, ekuyilweni nasekuphunyezweni kwaso, sinika ubungqina ngoMbhali waso. Isakhiwo esinjalo akukho ngqondo yimbi ngaphandle kweyeNgenasiphelo enokusicinga okanye isenze.” Education, 123.

Impendulo kumbuzo wesibini ithi Ewe, ngokwenene kubalulekile ukuba kutheni uDaniyeli wenza lowo mahluko; ngoko ke iba luxanduva lomfundi wesiprofeto ukuba azame ukuqonda umbuzo wokuqala, obuza ukuba kutheni uDaniyeli wenza lowo mahluko. Umahluko awenzayo ngokubhekiselele kwigama eliguqulelwe ngokuba “yingcwele,” nakwigama eliguqulelwe ngokuba “kususwe,” uneziphumo ezingunaphakade; ngoko ke kutheni na nabani na enokulindela ukubaluleka okungaphantsi kwalo kwigama eliguqulelwe ngokuba “ngumbono?” “Yonke inyaniso” “inokuchaphazela kwayo” “elizwini likaThixo,” yaye ichaphazela “isakhiwo” sesiprofeto, kwanokuzaliseka kwesiprofeto xa “siphunyezwa.”

Njengoko siqalisa ukuqwalasela igama elithi “umbono,” kwisahluko sesibhozo, “inyaniso” enento “eyichaphazelayo” kubungqina bukaDaniyeli, kukuba ngubani na owaphendulayo umbuzo okuDaniyeli isahluko sesibhozo, indima yeshumi elinesithathu, ngala mazwi, “Kude kube ziintsuku ezingamawaka amabini anamakhulu amathathu; kwandule ke kuhlanjululwe ingcwele.”

Kukho iinyaniso ezine ezichaphazela ngokuthe ngqo isahluko sesibhozo sikaDaniyeli, endizimisele ukuzixoxa. Enye yazo yeyokuba umbono woMlambo i-Ulai uchongiwe njengesiprofeto semihla yokugqibela, yaye ukwanguwo nomfuziselo “wolwazi” lwencwadi kaDaniyeli olwathi “lwatyhilwa” “ngexesha lokuphela” ngowe-1798.

“Kukho imfuneko yokufunda iLizwi likaThixo ngokusondeleyo ngakumbi kunangaphambili. Ngokukodwa, uDaniyeli neSityihilelo bafanele ukunikelwa ingqalelo engazange ibekho ngaphambili kwimbali yomsebenzi wethu. Sinokuba nento encinane esiyithethayo kwezinye iinkalo ngokuphathelele igunya laseRoma nobupopu, kodwa sifanele ukubhekisa ingqalelo koko abaprofeti nabapostile abakubhalileyo phantsi kwempefumlelo yoMoya kaThixo. UMoya oyiNgcwele uzimisele izinto ngendlela enjalo, kokubini ekunikweni kwesiprofeto nakwiziganeko ezichaziweyo, ukuze kufundiswe ukuba isixhobo esingumntu sifanele sigcinwe singabonakali, sifihlwe kuKristu, kanti iNkosi uThixo wasezulwini nomthetho waYo bafanele baphakanyiswe.

“Funda incwadi kaDaniyeli. Khumbulani, inqaku ngalinye ngalinye, imbali yezikumkani ezimelwe apho. Khangelani amagosa karhulumente, amabhunga, imikhosi enamandla, nibone indlela uThixo awasebenza ngayo ukuthoba ikratshi labantu, nokuwisa uzuko loluntu eluthulini. NguThixo yedwa omelwe njengomkhulu. Embonweni womprofeti ubonakala ewise omnye umlawuli onamandla aze amise omnye. Utyhilwa njengenguMlawuli omkhulu

wehlabathi liphela, osele eza kumisa ubukumkani baKhe obungunaphakade—uMdala wemihla, uThixo ophilayo, uMthombo wabo bonke ubulumko, uMlawuli wexesha langoku, uMtyhili wexesha elizayo. Funda, uqonde ukuba umntu ulihlwempu kangakanani, ubuthathaka kangakanani, ubomi bakhe bufutshane kangakanani, uyaphambuka kangakanani, unetyala kangakanani, ekuphakamiseni umphefumlo wakhe ebugxwayibeni.”

“UMoya oyiNgcwele ngoIsaya usalatha kuThixo, uThixo ophilayo, njengowona mbandela uphambili wokuqwalaselwa—kuThixo njengoko etyhilwe kuKristu. ‘Kuba sizalelwe umntwana, siphawe unyana; nobukumkani buya kuba segxalabeni lakhe; negama lakhe liya kuthiwa nguMmangaliso, uMcebisi, uThixo onamandla, uYise ongunaphakade, iNkosana yoXolo’ [Isaya 9:6].”

“Ukukhanya awakwemkelayo uDaniyeli ngokuthe ngqo kuThixo kwakunikelwe ngokukodwa ngenxa yale mihla yokugqibela. Imibono awayibonayo ngasemalunxwemeni eUlai naseHiddekel, imilambo emikhulu yaseShinare, ngoku isekwinqubo yokuzaliseka, yaye zonke iziganeko ezaxelwayo kungekudala ziya kube zenzekile.

“Qwalasela iimeko zesizwe samaYuda ngexesha awanikelwa ngalo iziprofeto zikaDaniyeli. AmaSirayeli ayesekeuthinjweni, itempile yawo yayitshatyalalisiwe, nenkonzo yetempile yayimisiwe. Inkolo yawo yayijolise kwizithethe zenkqubo yemibingelelo. Aye enze iindlela zangaphandle zaba yeyona nto ibalulekileyo ngaphezu kwazo zonke, lo gama aye elahlekelwe ngumoya wonqulo lokwenyaniso. Iinkonzo zawo zazonakaliswe zizithethe nezenzo zobuhedeni, yaye ekwenzeni izithethe zemibingelelo ayengakhangele ngaphaya komthunzi aye kwinyaniso engundoqo. Ayengamqondi uKristu, umnikelo wokwenyaniso ngenxa yezono zabantu. INkosi yasebenza ukuze ibazise abantu ekuthinjweni, nokumisa iinkonzo etempileni, ukuze izithethe zangaphandle zingabi sisixa sonke senkolo yabo. Imigaqo nezenzo zabo kwakufuneka zihlanjululwe kubuhedeni. Inkonzo yezithethe yaphela ukuze inkonzo yentliziyo ivuselelwe. Uzuko lwangaphandle lwasuswa ukuze olomoya lutyhilwe.

“Ezweni lokuthinjwa kwabo, njengoko abantu baguqukela eNkosini ngenguquko, Yazibonakalisa kubo. Babengenawo umelo ongaphandle wobukho baYo; kodwa imitha eqaqambileyo yeLanga loBulungisa yakhanya ezingqondweni nasezintliziyweni zabo. Xa badanduluka kuThixo ekuzithobeni nasekubandezelekeni kwabo, kwanelwa imibono kubaprofeti baKhe eyatyhila iziganeko zekamva—ukubhukuqwa kwababacinezelayo abantu bakaThixo, ukuza koMkhululi, nokusekwa kobukumkani obungunaphakade.” Manuscript Releases, umqulu 16, 333–335.

“Inyaniso” yokuba umbono woMlambo i-Ulai wanikelwa ngenxa yemihla yokugqibela ifuna ukuba umfundi wesiprofeto enze umgudu wokuqonda oko wawuxele kwangaphambili ngeziganeko ezimelwe kulo mbono. “Izinto” zesiprofeto ezinxulunyaniswa nombono woMlambo i-Ulai “zabunjwa” ngu “Moya oyiNgcwele” “kokubini ekunikweni kwesiprofeto, nakwiziganeko ezibonisiweyo.” Oko kwakusenzeka kumprofeti xa efumana umbono, kwangokunjalo neziganeko zesiprofeto azichongayo umprofeti, zimele ukufundwa, kusaziwa ukuba zombini ziyimbonakaliso yesiprofeto yoko kuya kuzaliseka ngemihla yokugqibela. Isiqendu esingaphambili sigxininisa ukuba sifanele ukuqonda ukuba uDaniyeli wayesekeuthinjweni kwe “amaxesha asixhenxe.”

UDaniyeli umele abo baqondayo ukuthinjwa kwabo ekupheleni kweentsuku ezintathu ezinesiqingatha zeSityhilelo ishumi elinanye, abathi ke baguqukele eNkosini ngenguquko, bazalisekise umthandazo weLevitikus amashumi amabini anesithandathu, bahlule okuxabisekileyo kokungento yanto, aze ke uYehova azalisekise isithembiso saKhe sokuqukelela abo bachithachithiweyo, njengoko ezibonakalisa kubo. “Eyona nto iphambili abayinikela ingqalelo,” ke ngoko, “nguThixo njengoko etyhilwe kuKristu.”

“Umxholo” wombono woMlambo i-Ulai, nendlela onegalelo ngayo “kwisakhiwo” somyalezo wesiprofeto “owayilwayo” nguKristu, yiyo “inyaniso” yokuqala esiyiqwalasele ngokufutshane, yaye isiqendu esicatshuliweyo sibonisa ukuba eyona njongo yethu iphambili ifanele ibe sisityhilelo sikaThixo, njengoko “etyhilwe kuKristu.” Kwisahluko sesibhozo sikaDaniyeli, uKristu akavezwa njengoko wavezwa nguIsaya, xa uIsaya wachaza ukuba “igama lakhe liya kubizwa ngokuba nguMmangaliso, nguMcebisi, nguThixo onamandla, nguYise ongunaphakade, nguMlawuli woXolo.” Kwisahluko sesibhozo sikaDaniyeli, uThixo utyhilwa kuKristu njengoPalmoni, okuthetha uMbali oMmangaliso weeNani, okanye uMbali weeMfihlelo.

Loo “nyaniso” ifuna ukuba kufunwe “ukubaluleka” kwegama elithi “Palmoni,” kunye nendlela elo gama elinikel’ igalelo ngayo “kulwakhiwo” naku “yilo” lwesiprofeto. “Inyaniso” yesithathu ekwisahluko sesibhozo sikaDaniyeli, emele iqondwe, yeyokuba kweso sahluko kubekwe khona umqolo ophambili wemfundiso yentshukumo yamaMillerite. Elona gem lichazimayo likaMiller lifunyanwa kwivesi yeshumi elinesine, yaye sifanele ukufuna ukuqonda “ukubaluleka” olo “nyaniso” olunako phezu kombono woMlambo i-Ulai, oselikwinkqubo yokuzaliseka ngoku.

Kuphupha kukaMiller, xa ibhokisi yabekwa phezu kwetafile embindini wegumbi lakhe, yakhazimla ngokuqaqamba kwelanga; kodwa ngemihla yokugqibela le bhokisi inkulu ngakumbi, kwaye ikhanya ngokuphindwe kalishumi kunokuba yakhanya xa yayiqala ukubekwa etafileni kaMiller. Yintoni na malunga nombono woMlambo i-Ulai, oquka intsika esembindini yentshukumo yamaMillerite, eyandisa ukukhanya kwaloo mfundiso ngokuphindwe kalishumi ngemihla yokugqibela? Yintoni etyhilwayo ngemihla yokugqibela eyayingatyhilwanga ngexesha lesiphelo ngo-1798? Zintoni na “iziganeko” zombono woMlambo i-Ulai, athi uDade White “ngoku zisekwinkqubo yokuzaliseka?”

Ukuba sizidibanisa ngokunyanisekileyo ezi nyaniso zintathu zokuqala (umbono wase-Ulai, uKristu etyhilwe njengoPalmoni, nentsika ephambili yemfundiso), sifanele sikulungele ukwamkela umgaqo olula oya kuba nefuthe kufundo lwethu lombono womlambo i-Ulai. Ezo nyaniso zidityanisiweyo zazisa abo banqwenela ukubona ukuba umyalezo owatyhilwayo ngowe-1798 wawungumyalezo “owaxhonywa phezu kwexesha.” Ngaphandle kwenxalenye yesiprofeto sexesha esixelayo, umyalezo kaMiller wawungekhe ubekho.

“Isibakala” sesine esichaphazela esi sahluko sesokuba amaMillerite avakalisa isigidimi esasisekelwe kwixesha lesiprofeto. Ukugxininisa le nyaniso, uThixo wabonakaliswa kuKristu, kwindima yeshumi elinesithathu neyeshumi elinesine, njengoMbali-manani oMangalisayo (Palmoni). Uluvo lokuba umbono wawubandakanya kuphela ukuchongwa kuka-Oktobha 22, 1844, njengesiphelo seentsuku ezingamawaka amabini anamakhulu amathathu zendima yeshumi

elinesine, kukugalela amanzi abandayo ekutyhilekeni kukaThixo ebonakaliswa ngoKristu njengoPalmoni.

Lingcali zonqulo ze-Adventism zisebenze ngenkuthalo ukungcwaba ukubaluleka kombuzo wevesi yeshumi elinesithathu yesahluko sesibhozo sikaDaniyeli, ukuze zivelise incasa kwisidlo sazo seentsomi, ezithe zagqiba kwelokuba iya kugcina abangafundanga, abaneendlebe ezirhawuzelelwa kukufuna ukuva izinto, bengakhathazeki ngeenyaniso ezinxulumene nentsika engundoqo ye-Adventism.

“Isibhalo esasithi, ngaphezu kwazo zonke ezinye, saba sisiseko kwanentsika esembindini yokholo lwama-Adventi, yayisisibhengezo esithi, ‘Koda kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ihlanjululwe ingcwele.’ [Daniyeli 8:14.] La yayingamazwi aqhelekileyo kubo bonke abakholwayo ekufikeni okusondeleyo kweNkosi. Ngemilomo yamawaka eli siprofeto saphindwa njengegama elingumqondiso wokholo lwabo. Bonke babevakalelwa kukuba phezu kweziganeko ezaxelwa kuso kwakuxhomekeke ezona zinto babelindele ngovuyo olukhulu nezona themba babezixabisa kakhulu. Ezi ntsuku zesiprofeto zazibonisiwe ukuba ziphela ekwindla lowe-1844. Ngokufanayo nabanye bonke behlabathi lobuKristu, ama-Adventi ngelo xesha ayekhohlelwa ukuba umhlaba, okanye inxalenye ethile yawo, wayeyingcwele. Ayeqonda ukuba ukuhlanjululwa kwengcwele kwakukuthetha ukucocwa komhlaba ngemililo yaloo mini inkulu yokugqibela, nokuba oku kwakuya kwenzeka ekufikeni kwesibini. Ngenxa yoko kwafikelelwa kwisigqibo sokuba uKristu wayeza kubuyela emhlabeni ngowe-1844.

“Kodwa ixesha elimisiweyo laliselidlulile, yaye iNkosi yayingekaveli. Amakhohlelwa ayesazi ukuba iLizwi likaThixo alinako ukusilela; ukutolika kwawo isiprofeto kwamele ukuba kwakunesiphene; kodwa impazamo yayiphi? Abaninzi ngokukhawuleza banqumla iqhina lobunzima ngokukhanyela ukuba ezo ntsuku zingama-2300 zaphela ngo-1844. Kwakungekho sizathu sinokunikwa ngako oku, ngaphandle kokuba uKristu wayengafikanga ngexesha ababemlindele ngalo. Baphikisa ngelithi ukuba iintsuku zesiprofeto zaziphele ngo-1844, ngoko uKristu wayeya kuba ebuyile ukuze ahlambe ingcwele ngokuhlanjululwa komhlaba ngomlilo; yaye ekubeni engazange afike, iintsuku ezo zazingekhe zibe ziphelile.

“Ukwamkela esi sigqibo kwakuthetha ukulahla ukubalwa kwangaphambili kwamaxesha esiprofeto. Iintsuku ezingama-2300 zazifunyenwe ukuba ziqala xa umyalelo ka-Artashashta wokubuyiselwa nokwakhiwa kweYerusalem waqalisa ukusebenza, ekwindla ka-457 B. C. Xa oku kuthatyathwa njengendawo yokuqala, kwakukho ukuvumelana okupheleleyo ekusetyenzisweni kwazo zonke iziganeko ezaxelwayo ekuchazweni kwelo xesha kuDaniyeli 9:25–27. Iiveki ezingamashumi amathandathu anesithoba, ezazingama-483 okuqala kwiminyaka engama-2300, zazimele ukufikelela kuMesiya, Othanjisiweyo; yaye ubhaptizo lukaKristu nokuthanjiswa kwakhe ngoMoya oyiNgcwele, ngo-A. D. 27, kwazalisekisa kanye oko kwakuchaziwe. Embindini weveki yamashumi asixhenxe, uMesiya wayemele ukunqunyulwa. Emva kweminyaka emithathu enesiqingatha emva kobhaptizo lwakhe, uKristu wabethelelwa emnqamlezweni, entwasahlobo ka-A. D. 31. Iiveki ezingamashumi asixhenxe, okanye iminyaka engama-490, zazimele ngokukodwa amaYuda. Ekupheleni kwelo xesha, olo hlanga lwatywina ukwala kwalo uKristu ngokutshutshisa abafundi bakhe, baza abapostile

baguqukela kwiintlanga, ngo-A. D. 34. Njengoko iminyaka yokuqala engama-490 kweyi-2300 yayisele iphelile ngoko, kwakusele iminyaka eli-1810. Ukusuka ku-A. D. 34, iminyaka eli-1810 ifikelela ku-1844. ‘Ngoko,’ yatsho ingelosi, ‘ingwele iya kuhlanjululwa.’ Zonke iinkcukacha ezingaphambili zesiprofeto zazaliseka ngaphandle kokuthandabuza ngexesha elimisiweyo. Ngolu balo, yonke into yayicacile yaye ivumelana, ngaphandle kokuba kwakungabonwa ukuba kukho nasiphi na isiganeko esihambelana nokuhlanjululwa kwengcwele esasenzekile ngowe-1844. Ukuphika ukuba iintsuku zaphela ngelo xesha kwakuthetha ukufaka yonke le ngxoxo ekudidekeni, nokulahla izikhundla ezazisekwe kukuzaliseka kwesiprofeto okungaphikiswayo.”

“Kodwa uThixo wayebakhokele abantu bakhe kuloo ntshukumo inkulu yeAdvent; amandla nozuko lwakhe ayekhapha umsebenzi, yaye wayengayi kuvumela ukuba uphele ebumnyameni nasekudanisekeni, ukuze ugxeke njengovuselelo lobuxoki nolunobushushu obugqithisileyo benkolo. Wayengayi kulishiya ilizwi lakhe lingene ekuthandabuzekeni nasekungaqinisekini. Nangona abaninzi balushiyayo ubalo lwabo lwangaphambili lwamaxesha esiprofeto, baza bakukhanyela ukuchaneka kwentshukumo eyayisekelwe kulo, abanye babengavumi ukulahla iingongoma zokholo namava ezazixhaswa ziZibhalo nangobungqina boMoya kaThixo. Babekhohlelwa ukuba ekufundeni kwabo iziprofeto babesamkele imigaqo evakalayo yokutolika, nokuba yayiyimfanelo yabo ukubambelela ngokuqinileyo kwiinyaniso abasele bezizuzile, baze baqhubeke nalo elo khondo linye lophando lweBhayibhile. Ngomthandazo onzulu bayihlolisisa kwakhona imeko yabo, baza bazifundisisa iZibhalo ukuze bafumanise impazamo yabo. Njengoko babengaboni mpazamo kubalo lwabo lwamaxesha esiprofeto, bakhokelwa ukuba bawuqwalasele ngokusondeleyo ngakumbi umbandela wengcwele.” The Great Controversy, 409, 410.

Sazisiwe nguDade White, kwakweso sicutshulwa sinye apho kuchongwa umbono woMlambo i-Ulai, ukuba “kuyimfuneko ukufundisisa iLizwi likaThixo ngokusondele ngakumbi kakhulu.” Izifundiswa zenkolo ziya kusinika umxholo “wamaxesha esiprofeto” kweso sicutshulwa sangaphambili esivela kuThe Great Controversy, ngokungathi “amaxesha esiprofeto” uDade White anciphisa kuwo ingcaciso yakhe, ziziprofeto ezintlanu ezimelwe ngaphakathi kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu. Kaloku, batsho, ezine kwezo ziprofeto zikhankanywa ngokukodwa kweso sicutshulwa. Kodwa “ukufundisisa ngokusondele ngakumbi kakhulu” kwalo mbandela kubonisa ukuba isaci esithi “amaxesha esiprofeto” kwisininzi, kwimibhalo kaDade White, sibhekisa ngokuchaneke ngakumbi kwiziprofeto ezibini ezazimele ukuzaliseka ngo-Oktobha 22, 1844.

Kukho iziprofeto zexesha ezintlanu ezithile awazichazela uDaniyeli uGabriyeli, eziyinxalenye yeminyaka engamawaka amabini anamakhulu amathathu. Esokuqala sichaza iminyaka engamashumi amane anesithoba, xa “izitalato neendonga zaziya kwakhiwa ngamaxesha obunzima.” Esesibini yayikukubhaptizwa kukaKristu emva kweminyaka engamakhulu amane anamashumi asibhozo anesithathu ukusuka kwindawo yokuqalisa engu-457 BC. Esesithathu yayikukubethelelwa kwakhe emnqamlezweni, esesine sachaza ixesha xa iindaba ezilungileyo zaziya kuya kwiiNtlanga ekupheleni kweminyaka engamakhulu amane anamashumi alithoba eyayahlulelwe ngokukhethekileyo uhlanga lwamaYuda, yaye esesihlanu, nesisihlanu kuphela,

isiprofeto sexesha, saphela ngo-Oktobha 22, 1844. Ezi ziprofeto zine zangaphambili zexesha zaphela kudala ngaphambi ko-1844. Ngoko ke, uSista White uthetha ukuthini kanye kanye xa esebenzisa ibinzana elithi “amaxesha esiprofeto” kwisininzi, awayemele ukuphela ngo-1844?

Ethetha ngokuphoxeka kokuqala kwamaMillerite, uchaza impendulo yalo mbuzo:

“Ndababona abantu bakaThixo bevuyile benolindelo, bekhangelela iNkosi yabo. Kodwa uThixo wayemisele ukubavavanya. Isandla saKhe sabugubungela ubuxoki ekubalweni kwamaxesha esiprofeto. Abo babekhangela iNkosi yabo abazange bayiqonde le mpazamo, kwanawona madoda afundileyo awayechasa elo xesha nawo asilela ukuyibona. UThixo wayemisele ukuba abantu baKhe bahlangabezane nokudana. Ixesha ladelula, yaye abo babekhangela ngolindelo oluvuyisayo uMsindisi wabo baba lusizi baza baphelelwa ngamandla entliziyo, lo gama abo babengakuthandi ukucela kukaYesu, kodwa bamkela isigidimi ngenxa yokoyika, bavuyiswa kukuba akazange eze ngexesha abebelilindele. Ukuvuma kwabo ukholo kwakungayichukumisi intliziyo kwanokuhlambulula ubomi. Ukudlula kwexesha kwakubekwe kakuhle ukuze kutyhilwe iintliziyo ezinjalo. Ngabo ababa ngabokuqala ukujika bagculele abo babedandathekile belusizi nabedanisekile, abo babesikuthanda ngenene ukucela koMsindisi wabo. Ndabona ubulumko bukaThixo ekubavavanyeni abantu baKhe nasekubanikeni uvavanyo olungqongqo noluphengululayo ukuze kubhaqwe abo babeza kurhoxa babuyele umva ngexesha lovavanyo.

“UYesu nawo wonke umkhosi wasezulwini babajonga ngovelwano nangothando abo babethe, ngolindelo olumnandi, belangazelela ukumbona Lowo imiphefumlo yabo yayimthanda. Iingelosi zazijikeleza phezu kwabo, ukuze zibaxhase ngexesha lovavanyo lwabo. Abo babengakunanzanga ukwamkela isigidimi sasezulwini bashiywa ebumnyameni, yaye ingqumbo kaThixo yavuthwa nxamnye nabo, kuba babengavumi ukwamkela ukukhanya awayebathumele kona kuvela ezulwini. Abo bathembekileyo, badanileyo, ababengenako ukuqonda ukuba kutheni iNkosi yabo ingafikanga, abazange bashiywe ebumnyameni. Baphinda bakhokelwa kwiiBhayibhile zabo ukuze baphengulule amaxesha esiprofeto. Isandla seNkosi sasuswa kumanani, yaye impazamo yachazwa. Babona ukuba amaxesha esiprofeto ayefikelela ku-1844, nokuba kwaobona ubungqina babebuvezile ukubonisa ukuba amaxesha esiprofeto ayephela ngo-1843, babubonisa ukuba ayeya kuphela ngo-1844.” Early Writings, 235–237.

“Amaxesha obuprofeti” ayengawona “amaxesha obuprofeti” “afikelela ku-1844,” awathi amaMillerite ekuqaleni akholelwa ukuba afikelela ku-1843. “Amaxesha obuprofeti” afikelela ku-1844, ayengamaxesha amathathu obuprofeti,” yaye onke amelwe kwiitafile zikaHabakuki. Elinye kula maxesha mathathu lifikelela nje “lithinte” u-1844, aze amanye amabini afikelele ku-Oktobha 22, 1844. Iintsuku eziliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu zafikelela kanye kanye kumhla wokuqala ka-1844, xa kwafika ukudana kokuqala kwamaMillerite, kwaza kwaqalisa ixesha lokulibaziseka lazo zombini uHabakuki isahluko sesibini, nomzekeliso weentombi ezilishumi kuMateyu amashumi amabini anesihlanu.

Iintsuku ezingamawaka amabini anamakhulu amathathu zikaDanyeli isahluko sesibhozo, ivesi yeshumi elinesine, zafikelela ku-Oktobha 22, 1844, yaye iminyaka engamawaka amabini

anamakhulu mahlanu anamashumi amabini, ye-“zihlandlo ezisixhenxe” ezachasa ubukumkani basezantsi bakwaYuda, yaphela khona apho nayo. UPalmoni uzazisa njengoMbalimangalisayo waManani kwivesi yeshumi elinesithathu kaDaniyeli 8, yaye “isakhiwo” kunye “noyilo” lwesiprofeto awathi walubeka apho lwaluquka ubuncinane iziprofeto zexesha ezilishumi ezinxibelelene kunye.

Siza kuqalisa ukuqwalasela ezi nyaniso ngokunzulu ngakumbi kwinqaku elilandelayo.

“UKristu wanika ihlabathi isifundo esimele sikrolwe engqondweni nasemphefumleni. Wathi, ‘Obu bubomi obungunaphakade, ukuba bakwazi wena, uThixo oyinyaniso okuphela kwakho, noYesu Kristu, omthumileyo wena.’ Kodwa uSathana usebenza ezingqondweni zabantu, esithi, Yenzani oku okanye oko, nize nibe njengoothixo. Ngokuqiqa okukhohlisayo wamkhokelela uAdam noEva ekubeni bathandabuze ilizwi likaThixo, baze balibeke ecaleni balifake ithiyori eyakhokelela ekwaphulweni komthetho nasekungathobeleni. Kwaye ubuxoki bakhe obunobuqhophololo benza namhlanje oko babukwenzayo e-Eden. Ekufikeni kukaKristu ehlabathini lethu, wakhetha abalobi abathobekileyo njengesiseko secawa yakhe. Kwaba bafundi wazama ukucacisa indalo yobukumkani bakhe nomsebenzi wakhe. Kodwa ukuqonda kwabo okulinganiselweyo kwamfakela isithintelo. Babesamkela iimfundiso zababhali nabaFarisi, ngoko ke uninzi lwezinto ababekhokelelwa kuzo lwalungeyonyaniso. Kwaye nangona uKristu wayenezinto ezininzi zokuthetha kubo, babengakwazi ukuva inkoliso yoko wayelangazelela ukubadlulisela kona.”

“UKristu ubafumana abezonqulo beli xesha bezaliswe kangaka ziimvakalelo eziphosakeleyo kangangokuba akukho ndawo ezingqondweni zabo yenyanyiso. Ngemfundo enikelwayo, ootitshala baxuba iimvakalelo zababhali abangakholwayo. Ngaloo ndlela bahlwayele ukhula ezingqondweni zolutsha. Bavakalisa iimvakalelo ezingafanele kubekwa phambi kwabaselula nabadala, bengaze bacinge nokuba luhlobo luni lwembewu abaluhlwayelayo, okanye ngesivuno abaya kunyanzeliswa ukusivuna ngenxa yaloo mphumo.” Review and Herald, Julayi 3, 1900.