

Incwadi kaDaniyeli - Inani Amashumi Amathandathu Ananye

Ukutyhilwa koLwakhiwo loSiprofeto: Ukuqonda iMibono kaDaniyeli, uMnqophiso, neXesha lokuTywinwa kwiMihla yokuGqibela

Jeff Pippenger
2024-01-25

UGabriyeli weza kuDaniyeli kwisahluko sesithoba ukuze amnike ukuqonda nobulumko ngemibono emibini eyayibonisiwe kwisahluko sesibhozo.

Wandazisa, wathetha nam, wathi, Owu Daniyeli, ndiphumile ngoku ukuze ndikunike ubulumko nokuqonda. Ekuqaleni kwezibongozo zakho kwaphuma umyalelo, yaye ndize kukubonisa oko; kuba uthandwa kakhulu; ngako oko yiqonde le nto, uze uqwalasele umbono. Daniyeli 9:22, 23.

Ukuze uDaniyeli abe “nokuqonda” awayekufuna, uGabriyeli wamxelela ukuba aqonde zombini “umcimbi” kunye “nombono.” “Umcimbi” wawungumbono wokunyathelwa phantsi kwendawo engcwele nomkhosi, yaye “umbono” wawungumbono wokubonakala komhla wama-22 Oktobha, 1844. UDade White naye ugxininisa le mibono mibini xa esazisa ukuba uDaniyeli wayefuna ukuqonda ubudlelane phakathi kokuthinjwa kweminyaka engamashumi asixhenxe neminyaka engamawaka amabini anamakhulu amathathu. Iminyaka engamashumi asixhenxe yiyo uGabriyeli awayichaza njenge “mcimbi,” yaye “umbono” wawuyiminyaka engamawaka amabini anamakhulu amathathu. UDaniyeli umele “izilumko” zemihla yokugqibela, xa uGabriyeli enika ukutolikwa kweminyaka engamawaka amabini anamakhulu amathathu. “Izilumko” ziyawuqonda zombini “umcimbi” kunye “nombono” ekutolikeni kukaGabriyeli; abangendawo abaqondi. AmaMillerite ayewuqonda “umcimbi” kunye “nombono,” kodwa ngendlela encinane kuphela.

Iminyaka engamakhulu amane anamashumi alithoba yexesha lovavanyo yayilixesha elalisekelwe phezu kweminyaka engamakhulu amane anamashumi alithoba yokuvukela umnqophiso “wamaxesha asixhenxe” omelwe kuLevitikus amashumi amabini anesihlanu namashumi amabini anesithandathu. Ukuthinjwa kweminyaka engamashumi asixhenxe kwakusisixa sayo yonke iminyaka umhlaba owawungavunyelwanga ukuba wonwabele ukuphumla kwawo.

Iveki uKristu awaqinisa ngalo umnqophiso nabaninzi, yayiyimbonakaliso yembambano yomnqophiso wakhe, njengoko imelwe ngamaxesha amabini eentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu. Loo veiki yesiprofeto yahlulwa ngumnqamlezo, ofuzisela itywina likaThixo.

“Luyintoni na itywina loThixo ophilayo, olubekwa emabunzini abantu baKhe? Luphawu olunokufundwa ziingelosi, kodwa hayi ngamehlo abantu; kuba ingelosi etshabalalisayo imele ilubone olu phawu lwenkululeko. Ingqondo enokuqonda ilubonile uphawu lomnqamlezo waseKalvari koonyana neentombi ezamkelweyo zeNkosi. Isono sokwaphula umthetho

kaThixo sisusiwe. Banxibe ingubo yomtshato, yaye bayathobela, bathembeke kuyo yonke imiyalelo kaThixo.” Manuscript Releases, volume 21, 52.

Loo veki lwalungumfuziselo wamaxesha amabini eminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, ahlulwe ngumthetho weCawa wange-538, (uphawu lwerhamncwa) apho ubuhedeni, kwandulelwa, kwaza emva koko ubuPopu, banyathela phantsi ingcwele nomkhosi. Kangangeentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, uKristu wanikela ubungqina baKhe; kwaza kwangolunye ixesha lweentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, uKristu wanikela obo bungqina bunye ngabafundi baKhe. Kangangeminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, uSathana wanikela ubungqina bakhe ngobuhedeni; kwaza kwangolunye ixesha lweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, uSathana wanikela ubungqina bakhe ngobupopu.

Umnqophiso, owathi ngenxa yokungathobeli kukaSirayeli wamandulo waba “yimbambano” kaThixo, yayingumnqophiso weLevitikus isahluko samashumi amabini anesihlanu, owawuchaza ukuphumla komhlaba, kunye nejubhile eyayimele ukubhiyozelwa ngonyaka wamashumi amane anesithoba.

Waza wathetha uYehova kuMoses entabeni yeSinayi, wathi, Theta koonyana bakaSirayeli, uthi kubo, Xa nithe nafika ezweni endininika lona, elo lizwe liya kugcina isabatha kuYehova. Iminyaka emithandathu uya kuyihlwayela intsimi yakho, neminyaka emithandathu uya kuwuthena umdiliya wakho, uqokelele iziqhamo zawo; kodwa ngonyaka wesixhenxe kuya kubakho isabatha yokuphumla kwelo lizwe, isabatha kuYehova; akuyi kuyihlwayela intsimi yakho, akuyi kuwuthena nomdiliya wakho. Oko kukhula ngokwalo kwisivuno sakho akuyi kukuvuna, neediliya zomdiliya wakho ongathenwanga akuyi kuziqokelela; kuba ngumnyaka wokuphumla kwelo lizwe. Ke isabatha yelo lizwe iya kuba kukudla kuni; kuwe, nakumkhonzi wakho, nakusicakakazi sakho, nakumkhonzi wakho oqeshiweyo, nakumphambukeli wakho ophambukayo nawe, nasezinkomeni zakho, nakwizilwanyana eziselizweni lakho, yonke ingeniso yalo iya kuba kukudla. Uya kuzibalela izabatha zeminyaka zibe sixhenxe, izihlandlo ezisixhenxe zeminyaka esixhenxe; ibe ixesha lezo zabatha zeminyaka zisixhenxe liya kuba kuwe yiminyaka engamashumi amane anesithoba. Wobangela ke ukuba kuvakale isigodlo sombhiyozo ngomhla weshumi wenyanga yesixhenxe; ngomhla wokucamagushela niya kusivakalisa isigodlo kulo lonke ilizwe lenu. Nothi niwungewalise umnyaka wamashumi amahlanu, nivakalise inkululeko kulo lonke ilizwe kubo bonke abemi balo; uya kuba ngumbhiyozo kuni; nibuyele elowo emfazweni wakhe, nibuyele elowo kusapho lwakhe. Loo mnyaka wamashumi amahlanu uya kuba ngumbhiyozo kuni; anisayi kuhlwayela, anisayi kuvuna oko kukhula ngokwalo kuwo, anisayi kuqokelela neediliya zomdiliya ongathenwanga kuwo. Kuba ngumbhiyozo; uya kuba ngeweke kuni; niya kudla isivuno sawo siphuma entsimini. Ngomnyaka walo mbhiyozo niya kubuyela, elowo emfazweni wakhe. Levitikus 25:1–13.

Ixesha lokuqala lesiprofeto seminyaka engamawaka amabini anamakhulu amathathu, njengoko kunjalo ngeveki uKristu awaqinisa ngayo umnqophiso, kwaneminyaka engamakhulu amane anamashumi alithoba, linxulumene ngokuthe ngqo “namaxesha asixhenxe” akwincwadi yeLevitikus izahluko ezingamashumi amabini anesihlanu nezingamashumi amabini

anesithandathu.

Yazi ngoko, uqonde ukuba, ukususela ekuphumeni komyalelo wokubuyisela nowokwakha iYerusalem kude kuse kuMesiya iNkosana, kuya kubakho iiveki ezisixhenxe, neeveki ezingamashumi amathandathu anesibini; isitalato siya kuphinda sakhiwe, nodonga ngokunjalo, kwanamaxesha obunzima. Daniyeli 9:2.

Amashumi amathandathu anesithoba, aqala ngowama-457 BC, akusa kubhaptizo lukaKristu, nasekuqaleni kweveki awaqinisa ngayo umnqophiso, owawungumnqophiso “wembambano” kaThixo. Kodwa kwakukho iveki yeeveki (iminyaka engamashumi amane anesithoba), eyayahlulwe kula mashumi amathandathu anesithoba ngebinzana elithi “iiveki ezisixhenxe, neeveki ezingamashumi amathandathu anesibini.” Ukuqala ngowama-457 BC, kwakufuneka kubekho iminyaka engamashumi amane anesithoba, okubhekisa ngokucacileyo kumnqophiso weLevitikus isahluko samashumi amabini anesihlanu, nakumbhiyozo wejubilie. Loo minyaka ingamashumi amane anesithoba yayingengomfuziselo nje kuphela wemijikelo yejubili, kodwa kwanowePentekoste, engumhla wamashumi amahlanu olandela iintsuku ezingamashumi amane anesithoba zomthendeleko weeveki.

Iminyaka yokuqala engamashumi amane anesithoba yale minyaka engamawaka amabini anamakhulu amathathu, iminyaka engamakhulu amane anamashumi alithoba, neveki umnqophiso waqinisekiswa, zonke zinxulumene ngokuthe ngqo neminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, emelwe ngokuthi “amaxesha asixhenxe,” kuLevitikus 26. Yonke into yesiprofeto seminyaka engamawaka amabini anamakhulu amathathu inxulumene ngokuthe ngqo “namaxesha asixhenxe” awabekwa bucala aza alahlwa yi-Adventism ngowe-1863. “Amaxesha asixhenxe” aluphawu lomnqophiso wejubhile, yaye ngenxa yesi sizathu kufanele kuqatshelwe kanjalo ukuba xa iminyaka engamawaka amabini anamakhulu amathathu yaphela ngo-Oktobha 22, 1844, neminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini nayo yaphela kwangolo suku olo, kuba uMoses wabhala kuLevitikus isahluko 25:

Uya kuzibalela iisabatha zeminyaka zibe sixhenxe, izihlandlo ezisixhenxe zeminyaka esixhenxe; nexesha lezo sabatha zisixhenxe zeminyaka liya kuba kuwe yiminyaka engamashumi amane anesithoba. Wosuka uvakalise isandi sexilongo sejubhili ngomhla weshumi wenyanga yesixhenxe; ngomhla wocamagushelo niya kulivakalisa ixilongo kulo lonke ilizwe lenu. Levitikus 25:8, 9.

Lonke ixesha lesiprofeto phakathi kweminyaka engamawaka amabini anamakhulu amathathu linxulumene ngokuthe ngqo ne-“zihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu, kuquka nomhla ezaphela ngawo zombini ezo zikhathi zesiprofeto. Iminyaka yokuqala engamashumi amane anesithoba yachaza umsebenzi wokwakha kwakhona nowokubuyisela iYerusalem owawuza kugqityezelwa njengoko abantu bakaThixo babephuma eBhabhiloni. Itempile yagqitywa phambi komyalelo wesithathu, njengokuba netempile yamaMillerite yagqitywa phambi kokuba kufike ingelosi yesithathu. Kanti ke emva ko-457 BC, “isitrato” sasisafuneka “sakhiwe kwakhona, nodonga, kwanamaxesha obunzima.” NjengoAlfa no-Omega, uYesu usoloko ebonakalisa isiphelo sento, ngesiqalo sento, yaye emva ko-Oktobha 22,

1844, amaMillerite ayefanele ukugqibezela “isitrato” “nodonga,” “ngamaxesha obunzima.”

USister White uchaza udonga lokwenyani lokukhuselwa olujikeleze iYerusalem njengomfuziselo womthetho kaThixo, yaye kwangoko emva ko-Oktobha 22, 1844, abathembekileyo bakhokelwa bangena kwingewele yasezulwini baza baqonda umthetho kaThixo (udonga). Ukuze baqonde umthetho kaThixo, kuquka neSabatha, amaMillerite akhokelwa ukuba abuyele emva kumnqophiso kaSirayeli wamandulo. Ukubuyiselwa “kwesitrato” sokwenyani, kukukubuyiselwa okwafezekiswa ngokwasemoyeni xa amaMillerite abuyela “kwiindlela zakudala” zikaYeremiya. “Amaxesha enkathazo” awayemele ukubakho ngelo xesha lokumiselwa kodonga nesitrato ayemele ukufezekiswa emva ko-1844, yaye iMfazwe Yamakhaya eyayisele isondela ngelo xesha, yaza kungekudala yaqalisa kanye kuloo mbali, yayimela loo maxesha enkathazo.

Ukuba babethembekile, ngebabefikelele kumnyaka wokomfuziselo wamashumi amahlanu wejubhile (apho amakhoboka ekhululwa khona), nowawumelwe kwanangosuku lwamashumi amahlanu lwePentekoste (apho isigidimi senkululeko siya kulo lonke ihlabathi). Kodwa emva ko-1844 inkoliso yaluchasa ukhanyiso lweSabatha, yaye ngo-1863 nayo yasikhaba isigidimi sikaMoses (ezi “zihlandlo ezisixhenxe”), esasiziswe kubo nguEliya (William Miller.) Ngamanye amazwi, bajika bemka “esitratweni” (iindlela zakudala) ababelindeleke ukuba basibuyisele baze bahambe kuso.

UYesu usoloko ebonakalisa isiphelo ngesiqalo, yaye xa umzekeliso weentombi ezilishumi uphindwa kwimihla yokugqibela, umsebenzi wokubuyiselwa kweYerusalem uya kuphinda ufezekiswe. “Isitrato nodonga” ziya kwakhiwa “ngamaxesha enzima”. Ngoku singena kula maxesha anzima. Umhla wama-22 kuOktobha 1844 ungumfuziselo womthetho weCawa oseluzayo, ngoko ke xa kufika “iyure yenyikima enkulu,” yesiTyhilelo seshumi elinanye, isitrato nodonga ziya kwakhiwa ngamaxesha anzima. Ngoku siza kuwachonga loo maxesha anzima njengoku “ukucaphukiswa kweentlanga” okubangelwa yimfazwe enyukayo yobuSilamsi.

Xa wayechaza oko kwakubhaliwe ngaphambili ngokuphathelele “ixesha lembandezelo,” wanika inkcazo ebhalwe encwadini ethi Early Writings.

“1. Kwiphepha 33 kunikwe oku kulandelayo: ‘Ndabona ukuba iSabatha engcwele inguwo, yaye iya kuhlala ingudonga olwahlulayo phakathi koSirayeli oyinyaniso kaThixo nabangakholwayo; yaye iSabatha ngumbuzo omkhulu wokumanyanisa iintliziyo zabangcwele bakaThixo abathandekayo, abalindileyo. Ndabona ukuba uThixo wayenabantwana abangayiboniyo nabangayigciniyo iSabatha. Abazange bakukhanye abakunikwayo ngalo mba. Yaye ekuqaleni kwexesha lembandezelo, sazaliswa nguMoya oyiNgcwele njengoko saphumayo saya kuvakalisa iSabatha ngokugcweleyo ngakumbi.’

“Lo mbono wanikwa ngowe-1847 ngexesha kwakukho abazalwana bama-Advent abambalwa kakhulu abagcina iSabatha, yaye nakwaba babembalwa, bambalwa ababecinga ukuba ukugcinwa kwayo kwakubaluleke ngokwaneleyo ukuba kutsalwe umgea phakathi kwabantu bakaThixo nabangakholwayo. Ngoku ukuzaliseka kwaloo mbono kuqalisa ukubonakala. ‘Ukuqala kwelo xesha lembandezelo,’ elikhankanywe apha, akubhekiseli kwixesha eziya kuqalisa ngalo ukuphalazwa izibetho, koko kubhekisa kwixesha elifutshane kanye phambi

kokuba ziphalazwe, lo gama uKristu esengcwele. Ngelo xesha, lo gama umsebenzi wosindiso usondela esiphelweni, imbandezelo iya kube isiza phezu komhlaba, neentlanga ziya kuba nomsindo, ukanti ziya kube zibanjwe ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha 'imvula yasemva,' okanye ukuhlaziyeka okuvela ebusweni beNkosi, iya kuza, ukuze inike amandla ilizwi elikhulu lengelosi yesithathu, yaye ilungise abangcwele ukuba bakwazi ukuma ngexesha eziya kuphalazwa ngalo izibetho ezisixhenxe zokugqibela." Early Writings, 85.

Kukho "ixesha elifutshane," elandulela ukuvalwa kwexesha lovavanyo, apho "iintlanga ziya kuba nomsindo, ukanti zibanjwe zingaphumeleli." Ngexesha elinye "imvula yamva" iyafika. "Umsindo weentlanga," ngumqondiso ochongiweyo kwisiTyhilelo isahluko seshumi elinanye.

Zaza iintlanga zaqumba ngumsindo, nayo ke ingqumbo yakho ifikile, nexesha labafileyo, ukuze bagwetywe, nokuba ubanike umvuzo abakhonzi bakho abaprofeti, nabangcwele, nabo baloyikayo igama lakho, abancinane nabakhulu; nokuba ubatshabalalise abo bawonakalisayo umhlaba. IsiTyhilelo 11:18.

USista White uphawula ngale ndinyana.

"Ndabona ukuba umsindo weentlanga, ingqumbo kaThixo, nexesha lokugweba abafileyo zazahlukene yaye zicacile ngokwahlukeneyo, enye ilandela enye; kanaanalo ukuba uMikayeli wayengekasukumi, nokuba ixesha lembandezelo, elinjengelingazange libekho, lalingekaqali. Iintlanga ngoku ziyacaphuka; kodwa xa uMbingeleli wethu Omkhulu egqibile umsebenzi waKhe engcwele, Uya kusukuma, ambathe izambatho zempindezelo, aze ke izibetho ezisixhenxe zokugqibela zigalelwe."

"Ndabona ukuba izithunywa ezine ziya kuyibamba imimoya emine ade agqitywe umsebenzi kaYesu engcwele, kuze emva koko kufike izibetho ezisixhenxe zokugqibela." Early Writings, 36.

"Ukucaphuka kweentlanga" kwenzeka kanye ngaphambi kokuba ixesha lovavanyo livalwe, kuba kulandelwa "yingqumbo kaThixo." "Ingqumbo kaThixo" yenzeka xa ixesha lovavanyo livalwa, yaye "ixesha lokugweba abafileyo" libhekisela kumgwebo owenzeka ngexesha lewaka leminyaka, kwaye alibhekiseli kumgwebo wabafileyo owaqala ngowe-1844.

Ndabona isithunywa sezulu sisihla sivele ezulwini, siphethe isitshixo senzonzobila nomxokelelwane omkhulu esandleni saso. Saza sabamba inamba, inyoka endala leyo, enguMtyholi noSathana, sayibopha iminyaka eliwaka, saza sayiphosa enzonzobileni, sayivala, sabeka netywina phezu kwayo, ukuze ingabi sazikhohlisa iintlanga, ide izaliseke iminyaka eliwaka; emva koko imelwe kukukhululwa okwethutyana. Ndabona neetrone, baza bahlala kuzo, banikwa umgwebo; ndabona nemiphefumlo yabo banqunyulwayo iintloko ngenxa yobungqina bukaYesu nangenxa yelizwi likaThixo, nabo babengalinqulanga irhamncwa, kwanomfanekiso walo, bengalifumananga nophawu lwalo emabunzini abo, nasezandleni zabo; baza baphila balawula noKristu iminyaka eliwaka. IsiTyhilelo 20:1-4.

Umgwebo "abawanikwa wona" abangcwele uchaza ukuba baya kugweba abangendawo ngexesha leminyaka eliwaka, hayi ukuba bona bayagwetywa.

“Ngexesha leminyaka eliwaka phakathi kovuko lokuqala nolwesibini kugwetywa abangendawo. Umpostile uPawulos ubhekisa kulo mgwebo njengesiganeko esilandela ukuza kwesibini. ‘Musani ukugweba nto phambi kwexesha, ide ifike iNkosi, eya kuthi ikhanyisele izinto ezifihlakeleyo zobumnyama, yaye iveze amacebo eentliziyo.’ 1 Korinte 4:5. UDaniyeli uthi kwakufika Omdala weMihla, ‘abagcwele bOsenyangweni banikwa umgwebo.’ Daniyeli 7:22. Ngelo xesha amalungisa alawula njengookumkani nababingeleli kuThixo. UYohane kwisiTyhilelo uthi: ‘Ndabona iitrone, bahlala phezu kwazo, banikwa umgwebo.’ ‘Baya kuba ngababingeleli bakaThixo nabaKristu, balawule kunye naYe iminyaka eliwaka.’ IsiTyhilelo 20:4, 6. Kungelo xesha ke, njengoko kwakuxelwe kwangaphambili nguPawulos, apho ‘abangcwele baya kuligweba ihlabathi.’ 1 Korinte 6:2. Bemanyene noKristu bagweba abangendawo, bethlekisa izenzo zabo nomqulu womthetho, iBhayibhile, besigqiba isigqibo ngaso sonke isibakala ngokwezenzo ezenziwa emzimbeni. Emva koko isahlulo ekufuneka abangendawo basivezelwe silinganiselwa kubo, ngokwemisebenzi yabo; size sibhalwe ngokuchasene namagama abo encwadini yokufa.

“USathana neengelosi ezingendawo nabo baya kugwetywa nguKristu nangabantu baKhe. UPawulos uthi: ‘Aniyazi na ukuba siya kugweba izithunywa zezulu?’ Ivesi 3. Kanti noYuda uyavakalisa ukuba ‘izithunywa zezulu ezingasigcinanga isikhundla sazo sokuqala, kodwa zashiya indawo yazo yokuhlala, uzigcinele ngemixokelelwane engunaphakade phantsi kobumnyama, ukuze zigwetyelwe umhla omkhulu.’ UYuda 6.”

“Ekupheleni kweminyaka eliwaka uvuko lwesibini luya kwenzeka. Emva koko abangendawo baya kuvuswa kwabafileyo, baze bavele phambi koThixo ukuze kuphunyezwe ‘umgwebo obhaliweyo.’ Ngaloo ndlela umtyhili, emva kokuchaza uvuko lwamalungisa, uthi: ‘Ke bona abafileyo abaseleyo abaphilanga kwada kwagqitywa iminyaka eliwaka.’ ISityhilelo 20:5. Kanti uIsaya uyavakalisa, ngokubhekisele kwabangendawo: ‘Baya kuhlangukiswa ndawonye, njengoko amabanjwa ehlanganiswa emhadini, baze bavalelwe entolongweni, yaye emva kwemihla emininzi baya kuvelelwa.’ UIsaya 24:22.” Imbambano Enkulu, 660, 661.

Ngoko ke kuyacaca ukuba “ukucatshukiswa kweentlanga” kubhekisela “kumaxesha anzima” afikela ihlabathi phambi kokuba kuvalwe ixesha lovavanyo, yaye xa “iintlanga zicatshukisiwe,” ngaxeshanye “ziyabanjwa zinqandwe.”

“Ndabona ukuba umsindo weentlanga, ingqumbo kaThixo, nexesha lokugweba abafileyo, zazizizinto ezahlukileyo nezahlukene ngokucacileyo, esinye silandela esinye.” Early Writings, 36.

Ngexesha xa “iintlanga zinomsindo,” imvula yamva iqala ukunetha.

“Ngelo xesha, ngoxa umsebenzi wosindiso usondela ekuvalweni, iya kube isiza imbandezelo emhlabeni, neentlanga ziya kuba nomsindo, kanti ziya kubanjwa zingalawuleki ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yamva,’ okanye ukuhlaziya okuvela ebusweni beNkosi, iya kuza, ukunika amandla ilizwi elikhulu lengelosi yesithathu, nokulungiselela abangcwele ukuba beme ngexesha eziya kuthi zigalelwe ngalo izibetho ezisixhenxe zokugqibela.” Early Writings, 85.

Kukho ixesha apho “iintlanga zinomsindo,” kodwa kwangaxeshanye “ziyathintelwa.” Kungelo xesha ke apho uKristu amisa khona ubukumkani baKhe bozuko, kuba ubukumkani baKhe ubamisa ngexesha lemvula yasemva.

“Imvula yamva iyeza phezu kwabo bahlambulukileyo—bonke ngelo xesha baya kuyamkela njengangaphambili.

“Xa izithunywa zezulu ezine zikhulula, uKristu uya kumisa ubukumkani baKhe. Akukho namnye ofumana imvula yamva ngaphandle kwabo benza konke abanako.” Spalding and Magan, 3.

Izicatshulwa ezibini zangaphambili ezivela kwi-Early Writings zichaza ukuba xa iintlanga ziba nomsindo, yaye ngaxeshanye “zibanjwa zingalawuleki,” iingelosi ezine ziyibamba imimoya emine. Ngoko ke umsindo weentlanga umelwe “njengemimoya emine”. Waphinda waqaphela ukuba ngexesha iingelosi ezine zibamba iintlanga ezinomsindo zingalawuleki, imvula yasemva yayiya kufika. Ixesha eliqala xa kufika imvula yasemva, elikwalixesha iintlanga ziba nomsindo, kanti zisabambekile zingalawuleki, liyaqhubeka de uMikayeli eme, luze luvinjwe uvavanyo lwabantu. Elo xesha lixesha lokuba usindiso lufikelela esiphelweni, yaye ngenxa yoko limela umsebenzi wokugqibela kaKristu eNdalweni eNgcwele Kakhulu, ochazwa njengexesha apho eba ecima izono zabantu okanye amagama abo kwiincwadi zomgwebo. Elo xesha, xa iingelosi zibambe imimoya emine, lixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka.

I-Islam yesiYeha sesithathu ligunya “elicaphukisayo iintlanga,” yaye iYeha sesithathu lafika ngoSeptemba 11, 2001, kodwa i-Islam yakhawuleza “yanqandwa.” “Umoya wasempuma” ngumfuziselo we-Islam, yaye uSaya uchaza “umoya wasempuma” njengalo “moya urhabaxa,” athi uThixo “awubambe” (awunqande). Imfazwe ye-Islam iboniswa ngokuphindaphindiweyo njengomfazi osezintlungwini zokubeleka, kuba iyimfazwe eyandayo ngamandla eyaqala ngoSeptemba 11, 2001, xa ingelosi enamandla yeSityhilelo seshumi elinesibhozo yehla, njengoko kwaphawulwa ngokuwiswa kwezakhiwo ezikhulu zesiXeko saseNew York.

“Ngoku kuza ilizwi lokuba ndibhengeze ukuba iNew York imelwe kukukhukuliseka lisaza elikhulu lolwandle? Oku andizange ndikutsho. Ndathi, njengoko ndandijonga izakhiwo ezikhulu zisakhiwa apho, umgangatho phezu komnye, ‘Ziya kuba mbi kangakanani na iziganeko eziya kwenzeka xa iNkosi iya kusuka ishukumise umhlaba ngokoyikekayo! Ngoko ke amazwi eSityhilelo 18:1–3 aya kuzaliseka.’ Isahluko sonke seshumi elinesibhozo seSityhilelo sisilumkiso ngezinto eziza kwehlela ihlabathi. Kodwa andinakho ukukhanya ngokukodwa ngokuphathelele oko kuza kwiNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu zalapho ziya kuwiswa phantsi kukujika nokubhukuqwa kwamandla kaThixo. Ngokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isemhlabeni. Ilizwi elinye elivela eNkosini, uchuku olunye lwamandla ayo amakhulu, zize ezi zakhiwo zinkulu ziwe. Kuya kwenzeka iziganeko ezinoboyikeka esingenako nokubucingela.” Review and Herald, Julayi 5, 1906.

Kwiitshathi zango-1843 nezango-1850 ubuSilamsi bumelwe “ngamahashe emfazwe”. KwiSityhilelo isahluko sesithoba, apho kubekwe khona ubuSilamsi booyeha bokuqala neyesibini,

isimilo sobuSilamsi sichongwa ngegama lokumkani wobuSilamsi.

Kwaye babenokumkani phezu kwabo, onguye ingelosi yomngxuma ongenasiphelo, ogama lakhe ngolwimi lwesiHebhere linguAbhadon, kodwa ngolwimi lwesiGrike unalo igama elinguApoliyon. ISityhilelo 9:11.

Le ndinyana, ekwisahluko SETHOBA, nendinyana YESHUMI ELINANYE, ichaza ngokwesiprofeto ukuba nokuba imelwe kwiTestamente eNdala (isiHebhere) okanye kwiTestamente eNtsha (isiGrike), ubuntu bobuSilamsi nguAbhadon okanye nguApoliyon. Omabini la magama athetha “intshabalalo nokufa”.

“Ingelosi zibambe imimoya emine, emelwe lihashe elinomsindo elifuna ukuzikhulula lize ligxalathelane phezu kobuso behlabathi lonke, lithwele intshabalalo nokufa endleleni yalo.” Manuscript Releases, volume 20, 217.

Imimoya emine lihashe elinomsindo lesiprofeto seBhayibhile, elifuna ukukhululeka liqhawuke. Enye yeempawu zesiprofeto zeli hashe linomsindo kukuba libanjelwe umva, kodwa lifuna ukukhululeka liqhawuke lize lizise “intshabalalo nokufa” phezu komhlaba wonke.

Siya kuqhubeka nokuxoxa ngezi zihloko kwinqaku elilandelayo.

“Akwaba abantu bakaThixo babesiva intshabalalo ezayo yamawakawaka ezixeko, ngoku esele ziphantse zanikelwa kunqulo-zithixo! Kodwa baninzi kwabo bafanele ukuba bavakalisa inyaniso abamangalelayo baze bagwebe abazalwana babo. Xa amandla kaThixo aguqulayo esehlela iingqondo, kuya kubakho utshintsho olucacileyo. Abantu abayi kuba nakuthanda ukugxeka nokudiliza. Abayi kuma kwindawo ethintela ukukhanya ekubeni kukhanye ehlabathini. Ukugxeka kwabo, ukumangalela kwabo, kuya kupheliswa. Imikhosi yotshaba iyazilungiselela idabi. Iingxabano ezibukhali ziphambi kwethu. Sondelelani, bazalwana noodade, sondelelani. Zibopheni noKristu. ‘Ningatsho nina ukuthi, Umfelandawonye,... ningakoyiki ukoyika kwabo, ningabi naloyiko. Menzeni ngewele uYehova wemikhosi ngokwakhe; makabe kukoyika kwenu, makabe kukunkwantya kwenu. Yena uya kuba yindawo engewele; kodwa abe lilitye lesikhubekiso neliweni lesiphoso kuzo zombini izindlu zakwaSirayeli, abe sisibatha nomgibe kubemi baseYerusalem. Yaye baninzi phakathi kwabo abaya kukhubeka, bawe, baphulwe, babanjiswe, bathinjwe.’

“Ihlabathi yindawo yemidlalo yeqonga. Abadlali, abangabemi balo, balungiselela ukudlala indima yabo kumdlalo wokugqibela omkhulu. UThixo akasabonwa. Phakathi kwezihlwele ezikhulu zoluntu akukho bumanyano, ngaphandle kokuba abantu bemanzana ukuze bafezekise iinjongo zabo zokuzingca. UThixo ukhangele. Iinjongo zakhe ngokuphathelele kwizifundo zakhe ezivukelayo ziya kuzaliseka. Ihlabathi alinikwanga ezandleni zabantu, nangona uThixo evumela izinto zokudideka nezokungacwangciseki ukuba zilawule okwethutyana. Amandla avela ezantsi asebenza ukuzisa imiboniso yokugqibela emikhulu kulo mdlalo,—uSathana esiza njengoKristu, esebenza ngako konke ukulukuhla kokungalungisi phakathi kwabo bazibophelela kunye kwimibutho efihlakeleyo. Abo banikezela kuthando lokumanyana basebenza bezalisekisa amacebo otshaba. Unobangela uya kulandelwa sisiphumo.”

“Ukreqo sele luphantse lwafikelela emdeni walo. Isiphithiphithi sizalise ihlabathi, yaye kungekudala uloyiko olukhulu luza kwehlela uluntu. Isiphelo sisondele kakhulu. Thina siyaziyo inyaniso sifanele ukuba siyazilungiselela oko kuza kuthi kungekudala kwehlele ihlabathi njengommangaliso owoyikekayo nongalindelekanga.” Review and Herald, September 10, 1903.