

# Incwadi kaDaniyeli - Inani Lamashumi Asixhenxe anesihlanu

*Ukuhambelana Kwezinto Eziprofetwayo: Ukusuka kuMyalezo kalsaya ukuya kwiZityhilelo Zemihla Yanamhlanje*

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Njengoko uIsaya ewunikezela umyalezo omelwe yiminyaka engamashumi amathandathu anesihlanu (isahluko sesixhenxe, ivesi yesibhozo), kumlawuli ongendawo waseYerusalem, wenjenjalo ngase “entsimini yomhlambi” naku “kuphelo lomjelo wedama elingasentla,” ngonyaka ka-742 BC. U-742 BC umele u-1863, kuba uYesu usoloko ebonakalisa isiphelo ngesiqalo. Uvukelo luka-1863 lona ke lumele umthetho weCawa eUnited States, kuba uYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento. U-1863 wawusisiqalo secawa yama-Adventist aseLawodike ebhaliswe ngokusemthethweni, yaye loo cawa ishiywa iyinkangala “kwinyikima enkulu” yomthetho weCawa. Inokuthi njani na inkampani elawulwa ngokusemthethweni nguRhulumente (ingengokuphambene koko, apho iCawa ilawula uRhulumente), iqhubeke nokuxhasa iSabatha yosuku lwesixhenxe, ngexesha apho kanye lo Rhulumente mnye uthintela ngokusemthethweni unqulo ngomhla wesixhenxe?

Ekuqaleni nasekupheleni kobulungiseleli bukaKristu, wayihlambulula itempile. Ekuyihlambululeni kokuqala itempile uKristu wabonisa ukuba iinkokeli zazenze “indlu kaYise” umqolomba wabaphangi, kodwa ekuhlambululeni kokugqibela itempile wabonisa ukuba “indlu yabo” ishiywe kubo iyintlango. UIsrayeli wamandulo ngumzekeliso woIsrayeli wanamhlanje. Wayimisa waye wayihlambulula itempile yamaMillerite ekuqaleni koBugqobhoka bama-Adventist, kodwa ekuhlambululeni kokugqibela, ukuhlanjululwa kwekhulu elinamashumi amane anesine amawaka, ubu-Adventist baseLawodike buyagabha buphume emlonyeni wakhe, yaye “indlu yabo” ke ishiywa iyintlango.

UIsaya usemasimini womhlanjisi xa ejamelana nokumkani uAhazi. Isimi somhlanjisi sifanekisela ukuhlanjululwa okwenziwa nguMthunywa woMnqophiso oweza ngequbuliso etempileni yaKhe, aze ahlambulule oonyana bakaLevi njengokungathi ngesepha yomhlanjisi. Olu hlambululo lwafezekiswa ekuqaleni kobuAdventisti, yaye luya kuphinda lufeziwe ekupheleni.

Yabonani, ndiya kuthuma umthunywa wam, yaye uya kuwulungisa umendo phambi kwam; yaye iNkosi, eniyifunayo, iya kufika ngesiqophe etempileni yayo, lowo unguMthunywa womnqophiso, enivuyayo ngaye; yabonani, uya kuza, utsho uYehova wemikhosi. Kodwa ngubani onokunyamezela umhla wokufika kwakhe? yaye ngubani oya kuma xa ebonakala? kuba unjengomlilo womcoci wesinyithi, yaye unjengesepha yabaxovuli bempahla; yaye uya kuhlala njengomcoci nomhlambululi wesilivere; yaye uya kubahlambulula oonyana bakaLevi, abacoce njengokuba kucocwa igolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Wothi ke umnikelo wakwaYuda nowaseYerusalem ube mnandi kuYehova, njengemihla yamandulo, nanjengaseminyakeni yokuqala. Malaki 3:1–4.

UISaya udibana noAhazi, enomqondiso wonyana wakhe, ogama lakhe lufuzisela ukuba ngemihla yokugqibela “intsalela iya kubuya.” Intsalela ngabo “babuyayo.” UISaya udibana nokumkani ongendawo uAhazi ngexesha lembali yokuhlanjululwa kwetempile, eyaqalayo kwimbali yamaMillerite ngowe-1844, yaza yaziswa esiphelweni ngokungathobeli ngowe-1863. Ngemihla yokugqibela, ukuhlanjululwa yimbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ukuba amaMillerite ayelandelile ulwalathiso oluvulekileyo lukaThixo olwalandela emva kowe-1844, ngeba awugqibile umsebenzi.

“Ukuba ama-Adventist, emva kokudana okukhulu ngo-1844, ayebambebele ngokuqinileyo elukholweni lwawo aza aqhubeka emanyene kulungiselelo oluvulekileyo lukaThixo, amkela isigidimi sengelosi yesithathu aze, ngamandla oMoya oyiNgcwele, asivakalise ehlabathini, ngewayebonile usindiso lukaThixo; iNkosi ngeyayisebenze ngamandla kunye nemizamo yawo, umsebenzi ngewube ugqityiwe, kwaye uKristu ngewayesele efikile ukuza kwamkela abantu baKhe emvuzweni wabo. Kodwa ngexesha lokuthandabuza nokungaqiniseki elalandela emva kokudana, abaninzi kwabakholwayo kwi-advent banikela ukholo lwabo.... Ngaloo ndlela umsebenzi wathintelwa, yaye ihlabathi lashiywa ebumnyameni. Ukuba lonke ibandla lama-Adventist belimanyene phezu kwemithetho kaThixo nokholo lukaYesu, hayi indlela imbali yethu ngeyayahluke ngayo!” Evangelism, 695.

Ukusilela “ukulandela ngentsebenziswano kwinkqubo evulelekileyo yobungcwele bukaThixo,” kwabakhokelela kwimeko yaseLawodike ngowe-1856, yaye imvukelo elandelayo yowe-1863 yaphawula ukuqala kokubhaca entlango okwakuboniswe nguSirayeli wamandulo xa basilelayo kuvavanyo lwabo lweshumi nolokugqibela, baza ke bagwetyelwa ukuba bafe entlango kwiminyaka engamashumi amane eyalandelayo.

Unyana kaIsaya unika isithembiso sokuba ekuhlanjululweni kokugqibela kwetempile kwemihla yokugqibela, “intsalela iya kubuya.” Olo “kubuyela” kwabo lutyhilwa nguYeremiya, owathembiswayo ukuba ukuba wayenokuthi “abuye,” wayeya kuba ngumlindi kaThixo. Ikhulu elinamashumi amane anesine amawaka ngabo babuyileyo ekudanisekeni.

Abo balikhulu elinamashumi amane anesine amawaka babe badlula ekudanisekeni baza balinda iNkosi yabo. Bafanekiselwe ziintombi ezilumkileyo kwimbali yamaMillerite, yaye kuzo zombini iimbali zesiqalo nezokuphela iintonga ezimbini zidityaniswa zibe luhlanga olunye, ngexesha lokuthululwa koMoya oyiNgcwele ngexesha leSikhalo Saphakathi Kobusuku.

Ukumkani okhohlakeleyo uAhazi umele ubunkokeli bakwaYuda obuya kube buyivile isigidimi, kodwa obusilahlayo isigidimi esanikwa nguIsaya, yaye ngokwenza oko “bayakhubeka, bawe, baqhekezwe, barhintyelwe, bathinjwe.” Ngabo abo “bafuna kwabanezithunzela, nakwizazi eziphiphayo, nezimbombozelayo,” bemela amava okomoya wobuthakataka abangena kuwo xa besamkela inkohliso enamandla ka-2 Tesalonika. Ukulahlwa kukaAhazi isigidimi sikaIsaya ngowama-742 BC kuhambelana no-1863, xa isigidimi sikaMiller salahlwayo. UISaya ufuzisela uMiller, yaye isigidimi sikaIsaya nesikaMiller zombini sasakhelwe phezu “kwamaxesha asixhenxe,” afumana indawo yawo yokunqumama kwivesi yesibhozo, kaIsaya isahluko sesixhenxe. Unyana kaMiller (unyana kaIsaya) umele intshukumo kaEliya eza ngemihla yokugqibela.

Isigwebo nxamnye noAhazi ngenxa yokwala kwakhe sasiquka nesiprofeto sokuba uya koyiswa ngukumkani wasentla, othi ngemihla yokugqibela abe ngumanyano oluntlu-ntathu lweRoma yale mihla, olulawulwa bubupopu.

INkosi yathetha kum kwakhona, isithi, Ngenxa yokuba aba bantu beyala amanzi aseShiloha aqukuqela kancinci, bavuye ngoRezini nangenyanana kaRemaliya; ngoko ke ngoku, khangelani, iNkosi inyusa phezu kwabo amanzi omlambo, anamandla, emaninzi, angukumkani waseAsiriya, nabo bonke ubuqaqawuli bakhe; yaye yena uya kunyuka adlule kuyo yonke imijelo yawo, aphuphume adlule kuyo yonke imiphetho yawo; yaye uya kudlula kwaYuda; uya kuphuphuma, agqithe, afike ade abe sentanyeni; nokolulwa kwamaphiko akhe kuya kuzalisa ububanzi belizwe lakho, wena Immanuweli. Isaya 8:5–8.

UYesaya wadibana nokumkani ongendawo, uAhazi, ekupheleni komjelo wedama elingasentla; yaye nangona kukho ukungaqiniseki phakathi kwababhali-mbali beBhayibhile nabemi bezinto zakudala ngokuba ingaba idama elingasentla laliyilo na elo dama linye nedama laseSilowam ngexesha likaKristu, umxholo wesiprofeto sikaYesaya uyayisusa yonke intandabuzo, kuba uYesaya uchaza ukuba ukumkani wasentla wayeza kuza phezu koAhazi, ngenxa yokuba wayewalile amanzi aseShiloha, ahamba ngobulali. “Shiloha” ligama leTestamente eNdala elisetyenziselwa “iSilowam” kwiTestamente eNtsha.

Kwakulidama laseSilowam apho uYesu waphilisa khona indoda eyayiyimfama, yaye ukumkani ongendawo uAhazi umele ubunkokeli obuyimfama baseLawodikea, kokubini ngowe-1863, nakumthetho weCawa oza kungekudala, obala ukwamkela ukuphiliswa. “Shiloah” no“Silowam” omabini athetha ukuthi “othunyelweyo,” yaye umyalezo wathunyelwa uvela kuYise usiya kuNyana, owathi ke wawunika uGabriyeli neengelosi ezingewele ukuba bawudlulisele kuIsaya, owazisa umyalezo “owathunyelwayo” uvela ezulwini usiya kwinkokeli eyimfama yaseLawodikea.

Umjelo ophuma echibini elingasentla apho uIsaya wazisa khona isigidimi umele indawo apho imvula yoMoya oyiNgewele ihanjiswa khona kubantu bakaThixo, njengoko kukwamelwe yimibhobho yegolide embonweni kaZekariya, okanye ileli yephupha likaYakobi.

“Oku uThixo asilungiselele kona kumelwa kuZekariya, izahluko 3 no-4, naku-4:12–14: ‘Ndaphinda ndaphendula, ndathi kuye, Zithini na ezi amasebe mabini omnquma, athi ngemibhobho emibini yegolide akhuphe ioli yegolide ephuma kuwo? Waza wandiphendula wathi, Akuwazi na ukuba zintoni ezi? Ndathi ke mna, Hayi, Nkosi yam. Waza wathi, Aba ngabathanjisiweyo ababini, abemi ngaseNkosini yehlabathi lonke.’”

“INkosi izele zizibonelelo. Ayinasiphene ngazixhobo. Kungenxa yokuswela kwethu ukholo, ngenxa yokuba sesemhlabeni, ngenxa yokuthetha kwethu okungelutho, ngenxa yokungakholwa kwethu, okubonakaliswa ziincoko zethu, apho izithunzi ezimnyama ziqokelelana zisijikeleze. UKristu akatyhilwa ngelizwi okanye ngesimilo njengoLowo othandeka ngokupheleleyo, nengoyena ubalaseleyo phakathi kwamawaka alishumi. Xa umphefumlo wanelisekile kukuziphakamisela emampunge, uMoya weNkosi unokuwenzela okuncinane kakhulu. Umbono wethu omfutshane ubona isithunzi, kodwa awunako ukubona uzuko olungaphaya. Iingelosi zibambe imimoya emine, emelwe lihashe elinomsindo elifuna ukuqhawuka lize ligxalathelane phezu kobuso bomhlaba wonke, lithwele intshabalalo nokufa

endleleni yalo.

“Ngaba siya kulala kanye emngceleni wehlabathi elingunaphakade? Ngaba siya kuba buthuntu, sibande, size sibe ngathi sifile? Owu, akwaba singaba noMoya nomphfumlo kaThixo emabandleni ethu uphefumlelwe ebantwini baKhe, ukuze beme ngeenyawo zabo baze baphile. Kufuneka sibone ukuba indlela imxinwa, nesango lincinane. Kodwa njengoko sidlula ngesango elimxinwa, ubanzi balo abunamda.” Manuscript Releases, volume 20, 216, 217.

“Ioli yegolide,” yimiyalezo yoMoya kaThixo eyehla ivela echibini elingasentla ngomjelo, lowo uyimibhobho emibini yegolide engamangqina amabini eBhayibhile noMoya weSiprofeto, okanye iTestamente eNdala neNtsha, okanye umthetho nabaprofeti, okanye uMoses noEliya.

“Abathanjisiweyo abemi ecaleni kweNkosi yehlabathi lonke, banesikhundla esakha sanikwa uSathana njengokherubhi ogubungelayo. Ngabantu abangcwele abangqonge itrone yaYo, iNkosi igcina unxibelelwano olungapheliyo nabemi bomhlaba. Ioli yegolide imele ubabalo uThixo aqhubeka ngalo ezalisa izibane zamakholwa, ukuze zingadanyazeli zize zicime. Ukuba bekungenjalo ukuba le oli ingcwele ithululwa ivela ezulwini ngemiyalezo yoMoya kaThixo, amagunya obubi ebeya kuba nolawulo olupheleleyo phezu kwabantu.

“UThixo uyadunyazwa kancinci xa singazamkeli izigidimi asithumelela zona. Ngaloo ndlela siyala ioli yegolide ebeya kuyithulula emiphefumleni yethu ukuze idluliselwe kwabo basebumnyameni. Xa ubizo luya kuza luthi, ‘Yabonani, umyeni uyeza; phumani niye kumkhawulela,’ abo bangayamkelanga ioli engcwele, abangakhathalelanga ubabalo lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi eziziziyatha, ukuba abalungele ukudibana neNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okufumana ioli, kwaye ubomi babo buyonakala. Kodwa ukuba uMoya oyiNgcwele kaThixo uyacelwa, ukuba siyabongoza, njengoko wenzayo uMoses, sisithi, ‘Ndibonise uzuko lwakho,’ uthando lukaThixo luya kuthululwa ngokubanzi ezintliziyweni zethu. Ngemibhobho yegolide, ioli yegolide iya kudluliselwa kuthi. ‘Akungamandla, akungagunya, kungoMoya wam, utsho uYehova wemikhosi.’ Ngokwamkela imitha eqaqambileyo yeLanga loBulungisa, abantwana bakaThixo bakhanya njengezibane ehlabathini.” Review and Herald, July 20, 1897.

Umyalezo uAhaz awayewuchasa yayingumyalezo Wokukhala Kwasezinzulwini zobusuku, owawunokufikelela kuvuthondaba lwawo ekubuyeni kwesibini kukaKristu, ukuba ubunkokeli baseLawodikea babewamkele umyalezo oya eLawodikea “owawuthunyelwe” kubo ngowe-1856. Loo myalezo ngoko wawunokukhula ube sisikhalo esikhulu, yaye abantu bakaThixo babeza kuwugqiba umsebenzi baze babe seluxolweni. Endaweni yoko, babuyela emhlanzweni ababekhululwe kuwo.

uIsaya noAhazi bamelwe njengabasekwinkqubo yokuhlanjululwa yasentsimini yomhlanjisi, ezezwa nguMthunywa woMnqophiso kuMalaki isahluko sesithathu. Ngokwephawu, babekwe apho “ioli” (umyalezo) ithululwa khona embonweni kaZekariya, yaye ngemihla yokugqibela, umyalezo kaIsaya kuAhazi ngumyalezo wobuSilamsi besiYeha sesithathu; ngumyalezo wembali efihlakeleyo yeendudumo ezisixhenxe; ngumyalezo wokuba owesibhozo ungowabasixhenxe; ngumyalezo wesidiliya; ngumyalezo “weNyaniso,” ezizo zonke izinto eziyinxalenye zeSityhilelo sikaYesu Kristu, esithi ngemihla yokugqibela sivelise ukuhlanjululwa okumelwe yintsimi

yomhlanjisi.

Yayikwayaye ikwangumyalezo “wamaxesha asixhenxe,” oqukayo usuka kwilite lesiseko likaMiller, uye kwintloko yekona, kuba yayiyinyaniso yokuqala, yaye ngenxa yoko imele ukuba ibe yinyaniso yokugqibela. U-1863 waphawula isiphelo senkqubo yokuhlanjululwa eyaqala ngokufika kwengelosi yesithathu ngo-Oktobha 22, 1844, yaza ekugqibeleni yafikelela ekukhanyeni “kwamaxesha asixhenxe” ngo-1856. Ngo-1844 ukukhanya kweminyaka engamawaka amabini anesithathu anekhulu kwaphawula isiqalo esakhokelela esiphelweni esaphawulwa yiminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini. Kanti ke, ubumfama baseLawodike ekuqaleni nasekupheleni, buyala ukubona ubudlelane bale mibono mibini. U-1863 umele isiphelo senkqubo yokuhlanjululwa ehlala isenzeka xa umyalezo uvulwa kwizitywina, yaye umyalezo wengelosi yesithathu wavulwa kwizitywina ngo-Oktobha 22, 1844.

Ukukhanya kwengelosi yesithathu okwatyhilwayo ngowe-1844 kwakungekokukhanya okukodwa nje; kwakuyiloo nto uDade White abhekisela kuyo njengokuba “kukukhanya oluqhubela phambili lwengelosi yesithathu.” Ukukhanya oluqhubela phambili lwengelosi yesithathu lwaqala ngowe-1844, yaye luyaqhubeka luqhubela phambili de kuvalwe ixesha lovavanyo; kodwa ekufikeni kwalo kokuqala, nasekupheleni kwalo kokugqibela, kukho ixesha elithile lovavanyo lwengelosi yesithathu. La maxesha ovavanyo, ekuqaleni nasekupheleni, akwamele kwakhona inkqubo yokuvavanywa emelwe nguDaneyeli njengokuba “kukwanda kolwazi,” ekwanguko ukukhanya oluqhubela phambili lwengelosi yesithathu.

Inkqubo yokuvavanywa ekuqaleni yaqala ngo-1844, yaye ukukhanya okuqhubela phambili kwanda elwazini de kwafikelela esiphelweni sako ngo-1856. Ukukhanya kokuqala nokukhanya kokugqibela kwexesha lokuvavanywa zizimbono ezimbini ezikuDaneyeli isahluko sesibhozo, iindinyana zeshumi elinesithathu neshumi elinesine, ezimele isiseko nentsika esembindini yoBuAdventist.

Ixesha lokuvavanywa lengelosi yokuqala laqala ngowe-11 Agasti 1840 laza laphela ekudanisweni kokuqala ngowe-19 Apreli 1844. Emva koko laqala ixesha lokuvavanywa lengelosi yesibini, laza laqhubeka de kwangowe-22 Oktobha 1844. Ngelo xesha kwafika ingelosi yesithathu, yaye ixesha lokuvavanywa lengelosi yesithathu laqhubeka de i-Adventism yaseLawodike yalikhamba ukhanyiso lwengelosi yesithathu ngowe-1863.

Ixesha lokuvavanywa lesithathu ku-Adventism yamaMillerite laba nesiqalo nesiphelo, yaye isiqalo nesiphelo zimele ukumela into enye, kuba uYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento. Ukuvulwa kokukhanya okuqhubekayo kwesithathu kwaba kukukhanya kokubonakala (umbono we-“mareh”), kwevesi yeshumi elinesine yesahluko sesibhozo sikaDaneyeli. Isiphelo sokukhanya okuqhubekayo kwesithathu kwesithathu saba kukukhanya kokunyathelwa phantsi kwengcwele nomkhosi (umbono we-“chazon”), kwevesi yeshumi elinesithathu. Le mibono mibini inxulumene ngokuprofeta.

Uya kwandule ke wenze ixilongo lejubili livakale ngomhla weshumi wenyanga yesixhenxe; ngomhla wocamagushelo niya kwenza ixilongo livakale kulo lonke ilizwe lenu. Levitikus 25:9.

Ixilongo eyayimele ukuvuthelwa ngoMhla woCamagushelo, owawungo-Oktobha 22, 1844, yayiyxilongo leJubili, elimele umjikelo ongcwele weminyaka esixhenxe, odibanayo ube ziintsuku ezingamawaka amabini anamakhulu mahlanu anamashumi amabini. INkosi yayinenjongo yokukhokela uSirayeli wamandulo ngokuthe ngqo angene kwiLizwe leDinga, kodwa imvukelo yabo yathintela ukuba oko kwenzeke. INkosi yayinenjongo yokukhokela uSirayeli wale mihla ngokuthe ngqo angene kwiLizwe leDinga, kodwa imvukelo yathintela ukuba oko kwenzeke. Ukuba uSirayeli wale mihla wayethobele ukukhanya okuqhubekayo kwengelosi yesithathu, babeya kulumkisa ihlabathi, kwaye iNkosi ngeyayibuyile ngaphezu kwekhulu leminyaka eyadlulayo.

Ukuze oko kwenzeke, iNkosi ngeyafuneka ukuba isebenze inguqu phakathi kwamaMillerite, yaye loo nguqu ichongiwe njenge mfihlakalo kaThixo eziBhalweni. Ukuba i-Adventism yayilandele ukukhanya okuqhubekayo kwengelosi yesithathu, ngoko ixilongo loNyaka weNkululeko ngebelivakalile ngokuqhubekayo de kuse ekupheleni, kuba kusemihleni apho ixilongo lesixhenxe livakala khona, apho imfihlakalo kaThixo izalisekiswa khona. KwiSityhilelo isahluko seshumi, elixilongo, elilixilongo loNyaka weNkululeko, kwanalo eliyixilongo losizi lwesithathu, laqalisa ukuvakala ngo-Oktobha 22, 1844.

Yaza ke ingelosi endayibonayo imi phezu kolwandle naphezu komhlaba yaphakamisa isandla sayo ezulwini, yafunga ngoya uphilayo ngonaphakade kanaphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuba akusayi kubakho xesha lisaseleyo; kodwa ngemihla yesandi sengwevu yesixhenxe, xa iya kuqala ukuvuthela, imfihlelo kaThixo iya kube igqityiwe, njengoko wayivakalisa kubakhonzi bakhe abaprofeti. ISityhilelo 10:5–7.

Inkqubo yokusulungekiswa kovavanyo eyaqala ngomhla wama-22 kuOktobha, 1844, eyayikukukhanya okuqhubekayo kwengelosi yesithathu, yaqala ngokukhanya kukaDaniyeli isahluko sesibhozo, ivesi yeshumi elinesine, yaza yaphela ngokukhanya kukaDaniyeli isahluko sesibhozo, ivesi yeshumi elinesithathu. Yaqala ngempendulo yevesi yeshumi elinesine, yaza yaphela ngombuzo wevesi yeshumi elinesithathu.

Leyo minyaka ilishumi elinesithoba yafanekiswa kukufika kwesigidimi sika-Isaya sesilumkiso kuAhazi, ukumkani wakwaYuda wokwenyama, ngexesha lemfazwe yamakhaya phakathi komntla nomzantsi. Loo minyaka ilishumi elinesithoba yaphela ngokumkani wasemntla ethabatha uSirayeli ebukhobokeni. Loo minyaka ilishumi elinesithoba yafuzisela ukufika kwengelosi yesithathu ngowe-1844, kwaqhubeka kwada kwaba luvukelo lowe-1863. Ukukhanya okuqhubela phambili kwengelosi yesithathu kwamelwa sisigidimi sika-Isaya.

Ukukhatywa kolo khanyiso lwalusiya luhambela phambili kwazisa isiphelo sentshukumo yamaMillerite, yaye ngelo xesha lovavanyo iNtshukumo yamaMillerite yaseFiladelfiya yaguqukela yaba yiBandla laseLawodike. Iminyaka elishumi elinesithoba eyaqala ngo-742 BC, neminyaka elishumi elinesithoba eyaqala ngo-1844, yomibini imele inkqubo yokuvavanywa neyokuhlanjululwa ngemihla yokugqibela, oko kukuthi, ixesha lokugqibela lovavanyo lokukhanya oluhambela phambili lwengelosi yesithathu.

Kule nkqubo yokugqibela yokuvavanywa, imfihlelo kaThixo iya kugqitywa. Elo lishumi elinamawaka alikhulu anamashumi amane anesine ngabo balindayo, babuyayo, baza batywinwe.

Bopha ubungqina, ulitywine umthetho phakathi kwabafundi bam. Ndiya kumlinda uYehova, oyifihlayo ubuso bakhe endlwini kaYakobi, ndikhangele kuye. Yabonani, mna nabantwana endibanikwe nguYehova siluphawu nezimanga kwaSirayeli ezivela kuYehova wemikhosi, ohleli entabeni yeZiyon. Isaya 8:16–18.

Ixesha lokuvavanywa lokugqibela lokukhanya oluqhubela phambili lwengelosi yesithathu ngemihla yokugqibela, laqalisa apho kwaqalisa khona ixesha lokuvavanywa lokuqala. Laqalisa xa uYesu waphakamisa isandla saKhe ezulwini waza wabhengeza esithi “akusayi kubakho xesha.” Olo bhengezo lwenzeka ngo-Oktobha 22, 1844, xa ixilongo lesixhenxe lavakalisa iNkululeko yoNyaka weJubheli ekupheleni komjikelo ongcwele wesixhenxe. Umjikelo weminyaka esixhenxe, ophindwe kasixhenxe, wawungamashumi amane anesithoba eminyaka ngokoqobo, okanye amawaka amabini anamakhulu amahlanu anamashumi amabini eentsuku.

Unyaka ka-1989 uphawula “ixesha lokuphela” kwintshukumo yabo balikhulu elinamashumi amane anesine amawaka, yaye u-1989 uphawula ukuphela kweminyaka elikhulu elinamashumi amabini anesithandathu eyaqala kwimvukelo ka-1863. Intshukumo yabo balikhulu elinamashumi amane anesine amawaka yaqala “ngexesha lokuphela,” inomfuziselo “wamaxesha asixhenxe,” kuba ikhulu elinamashumi amabini anesithandathu sisishumi-seshumi samawaka alikhulu namashumi amathandathu, wona ke angesiqingatha samawaka amabini anamakhulu amahlanu anamashumi amabini.

UYesu usoloko emele isiphelo sento ngokuqala kwento, yaye ukuqala kwentshukumo yamawaka alikhulu anamashumi amane anesine kwaphawulwa ngomqondiso “wamaxesha asixhenxe,” kanye njengoko kunjalo nasekupheleni kwaloo ntshukumo. Imihla yokuvakala kwengelosi yesixhenxe, xa imfihlelo kaThixo igqitywa, yaqala ekupheleni kweentsuku “ezintathu ezinesiqingatha” zesahluko seshumi elinanye seSityhilelo. Ixilongo leSixhenxe, elikwangoweha lesithathu, lavakalisa isandi salo sesibini ngo-Oktobha 7, 2023, yaye imfihlelo kaThixo ngoku iyagqitywa, njengoko “wavakalisa kubakhonzi bakhe abaprofeti.” Ukuphela kwentshukumo kuphawulwa ngomqondiso “wamaxesha asixhenxe,” njengoko kwakunjalo ekuqaleni kanye kwaloo ntshukumo inye.

Ngexesha lesiphelo ngo-1798, “amaxesha asixhenxe” engqumbo kaThixo nxamnye nobukumkani basemantla aphela, yaye ekupheleni kwentshukumo yamaMillerite, ukwaliwa kweenyaniso ezinxulumene “namaxesha asixhenxe” kwaphawula uvukelo luka-1863. UYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento, yaye intshukumo yengelosi yokuqala (amaMillerite), ibonakalisa intshukumo yengelosi yesithathu (ikhulu elinamashumi amane anesine amawaka). Zombini ezi ntshukumo ziqala zize ziphele “ngamaxesha asixhenxe.” Awunako ukuziqambela ezi zinto.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Abo bakwizikhundla zoxanduva mabangaguqukeli kwimigaqo yokuzanelisa nenkcitho egabadeleyo yehlabathi, kuba abanako ukuyihlawulela; yaye nokuba babenako, imigaqo efana nekaKristu ibingayi kuyivumela. Kufuneka kunikwe ukufundisa okuninzi ngeendlela ngeendlela. ‘Ngubani na aya kumfundisa ulwazi? Ngubani na aya kumenza aqonde imfundiso? Ngabo balunyulwe ebisini, abarhoxisiweyo emabeleni. Kuba umyalelo umele ube phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha kancinane, naphaya kancinane.’ Ngaloo ndlela ilizwi leNkosi limele ukuziswa phambi kwabantwana ngomonde, lihlale ligcinwa phambi kwabo, ngabazali abakholwa lilizwi likaThixo. ‘Kuba ngemilebe ethintithayo nangolunye ulwimi uya kuthetha kwaba bantu. Wathi kubo, Le yindawo yokuphumla eninokubaphumzisa ngayo abadiniweyo; noku kukuhlaziya: ukanti ababuvanga. Ke ilizwi leNkosi laba kubo ngumyalelo phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha kancinane, naphaya kancinane; ukuze bahambe, bawe ngomva, baphulwe, babanjiswe ngomgibe, bathinjwe.’ Ngokuba kutheni?—kungenxa yokuba abaliphulaphulanga ilizwi leNkosi elafika kubo.”

“Oku kuthetha abo bangakhange bamkele ukufundiswa, kodwa baye baxabisa ubulumko babo, baza bakhetha ukusebenza ngokwabo ngokweengcamango zabo. INkosi ibanika aba uvavanyo, ukuze mhlawumbi bathabathe indawo yabo yokulandela icebo laYo, okanye bala baze benze ngokweengcamango zabo, aze ke iNkosi ibashiye kwisiphumo esiqinisekileyo. Kuzo zonke iindlela zethu, kuyo yonke inkonzo yethu kuThixo, Uthetha kuthi esithi, ‘Ndinike intliziyo yakho.’ Nguwo umoya othobekileyo, ofundisekayo uThixo awufunayo. Oko okunika umthandazo ubuhle bawo obugqwesileyo yinyaniso yokuba uphefumlelwa yintliziyo enothando, ethobelayo.

“UThixo ufuna izinto ezithile ebantwini baKhe; ukuba bathi, Andiyi kunikela intliziyo yam ukuba ndenze le nto, iNkosi iyabayeka baqhubeke kwisigwebo sabo abacinga ukuba sobulumko, bengenabulumko basezulwini, kude kuzaliseke esi sibhalo [Isaya 28:13]. Akufanele nithi, Ndiya kulandela ukukhokela kweNkosi kude kube kwinqanaba elithile elivumelana nesigwebo sam, nize ke nibambelele kwizimvo zenu, nilile ukwakhiwa ngokomfuziselo weNkosi. Umbuzo mawubuzwe uthi, Ngaba le yintando yeNkosi? kungekhona, Ngaba le yimbono okanye isigwebo sika—?” Testimonies to Ministers, 419.