

Incwadi kaDaniyeli - Inani Amashumi Asibhozo anesixhenxe

Ukutyhilwa Komzekeliso Weentombi Ezilishumi: Uhambo Olunzulu KwiMbali Yama-Adventist

Jeff Pippenger
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Umzekeliso weentombi ezilishumi ubonakalisa amava abantu bama-Adventist.

“Umzekeliso weentombi ezilishumi okwiMateyu 25 ukwabonakalisa amava abantu bama-Adventist.” Imbambano Enkulu, 393.

Ama-Adventist amaMillerite awuzalisekisa umzekeliso kanye ngokoonobumba bawo.

“Ndihlala ndikhunjuzwa ngomzekeliso weentombi ezilishumi, ezintlanu kuzo zazizizilumko, zaze ezintlanu zaba zizidenge. Lo mzekeliso uzalisekisiwe, yaye uya kuzalisekiswa, ngokwenene kwawo wonke unobumba, kuba unokusebenza okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uzalisekisiwe yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, August 19, 1890.

Imbali yentshukumo yengelosi yokuqala imela intshukumo yengelosi yesithathu, yaye eyona ngqalelo yokugqibela yomzekeliso ikukuba iintombi zineoli kusini na, engumyalezo wemvula yamva.

“Kukho ihlabathi elilele ebubini, ekukhohlisweni, nasekudukisweni, kwasesithunzini sokufa kanye,—lilele, lilele. Ngoobani abavakalelwa yintlungu yomphefumlo ukuze balivuse? Liliphi ilizwi elinokulifikelela? Inggondo yam isiwa kwixesha elizayo xa umqondiso uya kunikwa, ‘Nanko uMyeni uyeza; phumani niye kumkhawulela.’ Kodwa abanye baya kuba balibazisile ukufumana ioli yokuzalisa izibane zabo kwakhona, yaye kuya kuba sekwephuze kakhulu xa beya kufumanisa ukuba isimilo, esimelwe yile oli, asinakudluliselwa komnye. Loo oli bubulungisa bukaKristu. Imela isimilo, yaye isimilo asinakudluliselwa komnye. Akukho mntu unokumzuzela omnye sona. Ngamnye umele azizuzele isimilo esihlambulukileyo kuzo zonke izibhaxu zesono.” Bible Echo, May 4, 1896.

“Ioli” emzekelisweni imele “isimilo,” yaye ikwamele “ubulungisa bukaKristu.” Isimilo esingcwalisiweyo siveliswa kuphela ngabo badla iLizwi likaThixo.

Bangcwalise ngenyaniso yakho: ilizwi lakho liyinyaniso. Yohane 17:17.

“Ioli” ikwakwimiyalezo yoMoya kaThixo.

“UThixo uyahlaziswa xa singazamkeli iintetho asithumela zona. Ngaloo ndlela siyala ioli yegolide awayethanda ukuyigalela emiphefumleni yethu ukuze idluliselwe kwabo basebumnyameni.” Review and Herald, Julayi 20, 1897.

“Ioli” yimiyalezo yeLizwi likaThixo ehambisa ubukho obungcwele bobulungisa bukaKristu. Emzekelisweni weentombi ezilishumi, okwanguwo nesiprofeto sikaHabakuki isahluko sesibini, umyalezo weSikhalo Sasezinzulwini Zobusuku, ongumyalezo wobulungisa bukaKristu, njengoko umelwe ngumyalezo kaJones noWaggoner kwimvukelo ka-1888.

“INkosi, ngenceba yaYo enkulu, yathumela umyalezo oxabiseke kunene ebantwini baYo ngoMdala uWaggoner noJones. Lo myalezo wawumele ukuzisa ngokucace ngakumbi phambi kwehlabathi uMsindisi ophakanyisiweyo, umbingelelo wezono zehlabathi liphela. Wawubeka phambi kwabantu ukugwetyelwa ngokholo kuMqinisekisi; wawamema abantu ukuba bamkele ubulungisa bukaKristu, obubonakaliswa ekuthobeleni yonke imiyalelo kaThixo. Abaninzi babengasamjongi uYesu. Babefuna ukuba amehlo abo ajoliswe kumntu waKhe wobuthixo, ekufanelekeni kwaKhe, naseluthandweni lwaKhe olungaguqukiyo kusapho loluntu. Onke amandla anikelwe ezandleni zaKhe, ukuze ababele abantu izipho ezityebileyo, enika kummeli woluntu ongenakuzinceda isipho esingenakuthelekiswa nanto sobulungisa baKhe. Lo ngumyalezo uThixo awawuyalelayo ukuba unikelwe ehlabathini. Ngumyalezo wengelosi yesithathu, omele ukuvakaliswa ngezwi elikhulu, uhambe nokuthululwa koMoya waKhe ngomlinganiselo omkhulu.” Testimonies to Ministers, 91.

Umyalezo ngumyalezo wemvula yangasemva.

“Imvula yamva iza kuna phezu kwabantu bakaThixo. Ingelosi enamandla iya kuhla ivela ezulwini, yaye umhlaba wonke uya kukhanyiswa bubuqaqawuli bayo.” Review and Herald, Epreli 21, 1891.

Xa ingelosi enamandla yehla ngoSeptemba 11, 2001, imvula yasemva yaqalisa ukutshiza, yaye imbali yamaMillerite njengoko imelwe kumzekeliso weentombi ezilishumi nakwisahluko sesibini sikaHabakuki yaqalisa ukuphindwa. Kwangelo xesha abantu bakaThixo bemihla yokugqibela badla incwadi eyayisesandleni sengelosi, yaye ngokwenjenjalo bakhokelwa babuyiselwa kwiindlela zamandulo zikaYeremiya, baza ngaloo ndlela baba ngabalindi ababelindeleke ukuba bakhalise ixilongo lesilumkiso. Isilumkiso sexilongo sasingumyalezo waseLawodikea omelwe nguIsaya njengokukhala okukhulu.

Khala ngokuvakalayo, ungayekeli; phakamisa ilizwi lakho njengexilongo, uwabonise abantu bam ukrefo lwabo, nendlu kaYakobi izono zayo. Isaya 58:1.

Intshukumo yohlaziyo yengelosi yokuqala neyesithathu iqala “ngexesha lesiphelo.” Ngelo xesha kubakho “ukwanda kolwazi” oluya kuluvavanya olo didi lwabantu luphila ngelo xesha, kodwa kuphela emva kokuba olo lwazi lupapashiwe njengomyalezo owenziwe ngokusesikweni. Emva koko loo myalezo wenziwe ngokusesikweni “unikwa amandla”, yaye ukunikwa amandla kuphawulwa kukuhla kwengelosi. Ukuhla kwengelosi kuchonga impikiswano kaHabakuki, yaye iindidi ezimbini ziqalisa ukuchonga umyalezo ongowokwenene okanye ongowobuxoki wemvula yasemva. Abathembekileyo ke emva koko baba ngabalindi bakaThixo abaqalisa ukuvuthela umyalezo wesilumkiso wexilongo.

Umyalezo wenene wexilongo usekwe ekukhanyeni okumelwe kwiitafle ezimbini zikaHabakuki. Sisilumkiso esiya eLawodike, kwaneso silumkiso esichaza izono zabantu bakaThixo. Ingxoxo iya

isanda de kufike ukudana kokuqala, xa elinye iqela lisiba “libandla labagculeli,” yaye abalindi benyaniso babizwa ukuba babuyele kwinzondelelo yomyalezo ababeyibonakalisile ngaphambili phambi kokudana. Njengoko abalindi babebuyela, baqonda ukuba babekwixesha “lokulibazisa”, nokuba umyalezo owawubonakala ngathi uphumelele, enyanisweni wawusele uza kuzaliseka, kodwa ngokolungelelwano lukaThixo. Loo myalezo waphuhliswa kwisithuba esifutshane sexesha (kodwa nangona kunjalo wayesisithuba sexesha), yaye xa umyalezo ufika ubonakaliswa njengomyalezo “weSikhalo Sasezinzulwini Zobusuku”, nto leyo ekukwanda nje komyalezo owaqala ukuxhotyiswa ngamandla xa isithunywa sezulu sehlela phantsi.

Ekufikeni komyalezo, ukwahlulwa phakathi kwabo babesamkele isikhundla sabalindi ekuhlени kwengelosi, nabo baye bala, kwafezekiswa ngokupheleleyo. Oko kwahlulwa kubonisa indawo apho itywina licinezelwa phezu kwekhulu elinamashumi amane anesine amawaka, ngaphambi kokuthululwa kwemvula yamva, ngaphandle “komlinganiselo” owabekwa phezu kwemvula yamva eyaqala xa ingelosi yehla.

Imbali yamaMillerite ngumzekeliso wemvula yasemva ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Kule mbali impikiswano kaHabakuki yayisekelwe kwisigidimi semvula yasemva esiyinyaniso nesisemanga. UPawulos uchaza iqela elinye njengabo banothando lwenyaniso, aze elinye iqela alichaze njengabo bamkela ukulahlekiswa okunamandla kuba bengenalo uthando lwenyaniso, nangenxa yokuba bekholelwe “ubuxoki.”

Intshukumo yamaMillerite imela ukukhula kwenyaniso okwandayo ngolwazi nangamandla ukususela “ngexesha lesiphelo,” kuqhubeka kude kube kukuthululwa koMoya oyiNgcwele kwiSikhalo saphakathi kobusuku. Intshukumo yamaMillerite yachonga ezinye iimpawu zendlela ezithile ezinezinto ezihambelanayo, ezifana “nexesha lesiphelo,” “nokumiselwa ngokusesikweni” komyalezo okumelwa “kukwanda kolwazi”, “nokuxhotyiswa ngamandla” komyalezo okuphawulwa sisithunywa sezulu esehla, “nokuphoxeka kokuqala” okwazisa umzekeliso weentombi ezilishumi, ukuthululwa koMoya oyiNgcwele okumelwa “njengeSikhalo saphakathi kobusuku”, kuze emva koko kubekho “ukuphoxeka kwesibini” kokugqibela, apho ucango lwexesha loqoqosho losindiso “luvalwa” kuze kuvulwe olunye ucango lwexesha loqoqosho losindiso.

“UTHixo uyinike indawo yayo emgceci wesiprofeto imiyalezo yeSityhilelo 14, yaye umsebenzi wayo akufuneki uyeke kude kube sekupheleni kwembali yalo mhlaba. Imiyalezo yengelosi yokuqala neyesibini iseyinyaniso kweli xesha, yaye imelwe kukuhaba ngokungqamene nale ilandelayo. Ingelosi yesithathu ivakalisa isilumkiso sayo ngelizwi elikhulu. ‘Emveni kwezi zinto,’ watsho uYohane, ‘ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu, waza umhlaba wakhanyiswa bubuqaqawuli bayo.’ Kolu khanyiso, ukukhanya kwayo yonke imiyalezo emithathu kudityanisiwe.” The 1888 Materials, 804.

Intshukumo yamaMillerite, emela iintshukumo zabalikhulu elinamashumi amane anesine amawaka, yayibotshelelwe kwiziprofeto zeminyaka engamawaka amabini anamakhulu amathathu ncam neminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini zikaDanilyeli isahluko sesibhozo, iindima zeshumi elinesithathu neshumi elinesine. “Ixesha lesiphelo,” lafika ekugqityweni “kwamaxesha asixhenxe” engqumbo kaThixo nxamnye nobukumkani basentla

bakwaSirayeli. Ukumiselwa ngokusesikweni komyalezo kaMiller ngowe-1831, kwafika kwiminyaka engamakhulu amabini anamashumi amabini emva kokuveliswa kweBhayibhile kaKing James.

“UMnu. Miller, njengabo bashukunyiswa ngulo myalezo kwamanye amazwe, ekuqaleni wacinga ukuzalisekisa uthumo lwakhe ngokubhala nokupapasha kwiijenali zikawonke-wonke nakwiincwadana. Waqala ukupapasha izimvo zakhe kwiVermont Telegraph, iphephandaba lamaBhaptizi, elaliprintelwa eBrandon, Vt. Oku kwakungo-1831.” John Loughborough, The Great Second Advent Movement, 120.

Ukuhamba kwexesha lesiphelo “lengelosi yesithathu,” kwafika ngowe-1989, ekupheleni kweminyaka elikhulu namashumi amabini anesithandathu ukusukela kwimvukelo yowe-1863. “Ikhulu namashumi amabini anesithandathu” luphawu “lwamaxesha asixhenxe.” Zombini ezi ntshukumo zaqala ngokuzaliseka “kwamaxesha asixhenxe.”

Umyalezo wentshukumo yengelosi yesithathu waqulunqwa ngokusesikweni ngowe-1996, ngokwenziwa koludwe lwamanqaku olunesihloko esithi, The Time of the End, awayepapashwe kwimagazini ebizwa ngokuba yi, Our Firm Foundation. Loo manqaku apapashwa kwiminyaka engamakhulu amabini anamashumi amabini emva kweSibhengezo seNkululeko sango-1776. Umyalezo wezo zintshukumo zombini waqulunqwa ngokusesikweni kwiminyaka engamakhulu amabini anamashumi amabini emva kwembali eyayinxulumene ngokuthe ngqo nomyalezo owafikayo ekupheleni kwaloo minyaka ingamakhulu amabini anamashumi amabini.

Inani elithi “amakhulu amabini anamashumi amabini” limela unxibelelwano (ikhonkco) phakathi “kwamaxesha asixhenxe,” engqumbo kaThixo nxamnye nobukumkani basemzantsi bakwaYuda eyaqala ngowama-677 BC, nokuqala kweminyaka engamawaka amabini amakhulu amathathu kaDaniyeli isahluko sesibhozo, ivesi yeshumi elinesine, ngowama-457 BC. Inani elithi amakhulu amabini anamashumi amabini lidibanisa ezi ziprofeto zimbini kunye, yaye ezi ziprofeto zimbini zabekwa kunye kwiivesi ezisisiseko ze-Adventism, ezinguDaniyeli isahluko sesibhozo, iivesi zeshumi elinesithathu neshumi elinesine. Kwezo vesi uKristu wazazisa ngokwesiprofeto njengo “lowo ungcelele uthile,” nto leyo eyinguqulelo esuka kwigama lesiHebhere elithi “Palmoni,” elithetha “uMbali-manani oMangalisayo”.

UMbali Omangalisayo uzisa imibono emibini emela imigca emibini yesiprofeto, kanye kwezo ndinyana zimbini, athi uDade White zintsika ephakathi ye-Adventism. Indawo yokuqala idityaniswe ngonxibelelwano olungumfuziselo lweminyaka engamakhulu amabini anamashumi amabini ukuya kwixesha ezazaliseka ngalo ngo-1844. Isahluko sesibini sikaHabakuki sigqitywa yindinyana yamashumi amabini, ngaloo ndlela siphawula inani elithi “amakhulu amabini anamashumi amabini” ngentetho eyahlukileyo nguMbali Omangalisayo, kuba loo ndinyana ichaza uphawu oluphambili loMhla woXolelaniso ongomfuziselo-ochaseneyo owaqala ngaloo mhla.

Kodwa uYehova usempleyini yakhe engcelele; maluthi cwaka lonke ihlabathi phambi kwakhe. Habakuki 2:20.

Amaxesha amabini esiprofeto amele intsika engundoqo yobu-Adventist, awaziswa ngokuthe ngqo nguMbali-manani oMangalisayo, adityaniswe kunye ngeminyaka emakhulu mabini anamashumi amabini, yaye uYesu (uMbali-manani oMangalisayo), osoloko ehlanganisa ukuphela kwento nokuqala kwento, waphawula ukuphela kwawo ngo-Oktobha 22, 1844, ngenani elingamakhulu amabini anamashumi amabini.

Intshukumo yengelosi yokuqala, njengentshukumo yengelosi yesithathu, yaqala “ngexesha lesiphelo” (1798 no-1989 ngokulandelelana), apho kuchongwa khona “amaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu. Uphawu lwendlela olulandelayo kuzo zombini ezi mbali luphawulwa sisiphelo seminyaka engamakhulu amabini anamashumi amabini, ekwaluphawu lwesiprofeto “lwamaxesha asixhenxe,” kuba iindawo zokuqala zale mibono mibini (chazon ne-march), zimele ixesha leminyaka engamakhulu amabini anamashumi amabini elizidibanisa kunye.

Ukuveliswa kweBhayibhile kaKing James ngowe-1611, ukwenziwa ngokusesikweni kwesigidimi sikaMiller njengoko sapapashwa kwiphephandaba iVermont Telegraph, ukuveliswa kweSibhengezo seNkululeko, kwanokupapashwa kweThe Time of the End kwimagazini ethi Our Firm Foundation, zonke ezi zinto zazizipapasho. Ukuqala nokuphela kwazo zombini ezi zithuba zeminyaka engamakhulu amabini anamashumi amabini zimela upapasho njengophawu lwembali. Inani elithi “amakhulu amabini anamashumi amabini” luphawu lonxibelelwano lwesiprofeto, yaye zonke ezi zipapasho zine zinxulunyaniswa kukuba zizipapasho, kwanangomyalezo omelwe njengokuba “kukwanda kolwazi” kwiimbali zazo ezahlukeneyo.

IBhayibhile ngowe-1611 imela ukunxibelelaniswa kweendaba ezilungileyo ukusuka kwiinkundla zasezulwini zisiya kuluntu. Isigidimi sikaMiller sabekwa ngaphakathi komxholo weziprofeto zexesha, yaye iitshathi ezimbini ezingcwele zikaHabakuki zenza kube lula ukuqondwa ukuba isigidimi sikaMiller sabonakaliswa ngemizobo ngemigca yembali. “IVermont” ithetha ukuthi “intaba eluhlaza”, yaye ngokokuphefumlelwa “uhlaza” ngumfuziselo wokholo.

“Eli phupha landinika ithemba. Entliziyweni yam intambo eluhlaza yayimele ukholo, yaye ubuhle nokulula kokuthembela kuThixo kwaqalisa ukundikhanyela emphefumleni wam.”
Christian Experience and Teachings, 28.

Umyalezo kaMiller wenziwa ngokusesikweni waza wanikelwa evela ecaweni ethembekileyo, kuba “intaba” ngemihla yokugqibela “licawa”.

Kuya kuthi, ngemihla yokugqibela, intaba yendlu kaYehova iya kumiselwa encotsheni yeentaba, iphanyekiswe ngaphezu kweenduli; zize zonke iintlanga ziye kungena kuyo. Kwaye izizwe ezininzi ziya kuhamba zithi, Yizani, sinyuke siye entabeni kaYehova, endlwini kaThixo kaYakobi; yena uya kusifundisa iindlela zakhe, sihambe ezindleleni zakhe; kuba eZiyon kuya kuphuma umthetho, nelizwi likaYehova eYerusalem. Isaya 2:2, 3.

Umyalezo ovavanyayo owamiselwa ngokusesikweni kaMiller wavela ecaweni ethembekileyo, yaye upapasho olubizwa ngokuba yi-The Telegraph lumele umyalezo ovela ezulwini njengoko nalo lalinjalo iBhayibhile yeKing James, kuba igama elithi “telegraph”, elakhiwe kumagama

amabini esiGrike, lithetha umyalezo ovela kude. Igama lokuqala (tele) lithetha “okukude okanye okude lee,” yaye elesibini (grapho), “ukubhala okanye ukurekhoda.” Xa edibene athetha “ukubhala okanye ukudlulisa umgama ukude.” Ngowe-1611, uThixo, ngokuveliswa kweBhayibhile yeKing James, wadlulisa umyalezo waKhe ovela ezulwini, yaye ekupheleni kweminyaka engamakhulu amabini anamashumi amabini, umyalezo kaMiller, njengoko waqalwa ukumiselwa ngokusesikweni ngowe-1831 kwiVermont Telegraph, nawo wadlulisa umyalezo kaThixo ovela ezulwini. Lowo myalezo wawukukuba “lulwando lolwazi” olwatyhilwayo “ngexesha lesiphelo” ngowe-1798, olwaza ke lwavelisa inkqubo yokuvavanya enamanyathelo amathathu yaloo sizukulwana. Loo mbali yayingumfuziselo wembali yeFuture for America.

Isibhengezo Sokuzimela sango-1776 simela ukuqala kwerhamnawa lomhlaba leSityhilelo seshumi elinesithathu. Simela ukuqala kweUnited States, yaye ngokwenjenjalo sichaza umda wokuzimela ekupheleni kweUnited States. Isigidimi seFuture for America (njengoko igama lisitsho), sichaza isiphelo esifanekiselwa ekuqaleni ngokupapashwa kweSibhengezo Sokuzimela. Emva kweminyaka engamakhulu amabini anamashumi amabini, ngowe-1996, ulungiselelo olwalukhuphe imagazini ethi The Time of the End, lwafumana iqumrhu elisemthethweni elalisele libizwa ngaphambili ngokuba yiFuture for America. Ngaloo nyaka, imagazini ethi The Time of the End, eyayiqulunqwe ngamanqaku awayesele epapashwe kupapasho olwalubizwa ngokuba yiOur Firm Foundation, yapapashwa.

Igama lenkonzo ethi Future for America libhekisa kwembali yeSibhengezo seNkululeko, kuba olo papasho lwaphawula ukuqala kweUnited States, yaye uYesu usoloko ebonakalisa isiphelo ngesiqalo. Isihloko salo papasho, esithi The Time of the End, sibhekisa kokubini “kwixesha lesiphelo” ngo-1989, kodwa kwanasesiphelweni sexesha lovavanyo xa uMikayeli emi phezulu. Isigidimi esamiselwa ngokusesikweni kolo papasho (Daniel ishumi elinanye, iindinyana ezingamashumi amane ukuya kwamashumi amane anesihlanu), satyhilwa ekutywinweni kwaso ngokuwa kweSoviet Union ngo-1989 (ixesha lesiphelo), yaye ezo ndinyana zatyhilwayo zibonisa ulandelelwano lwembali oluqhubela phambili ukusuka ku-1989 de kube yindinyana yokuqala yesahluko seshumi elinesibini, echaza uMikayeli emi phezulu, kunye nokuvalwa kovavanyo loluntu.

Ukusukela ekupapashweni kweSibhengezo seNkululeko, ngowe-1776, kuse ekupapashweni kwemagazini ethi The Time of the End, kulingana neminyaka engamakhulu amabini anamashumi amabini, yaye isiqalo nesiphelo sijongene nemixholo efanayo yesiprofeto. Ukupapashwa kweThe Time of the End kwaqulunqwa ngezahluke ezaziqale zapapashwa njengamanqaku kupapasho oluthi Our Firm Foundation, yaye kumela inyaniso yesiprofeto yokuba ngaphandle kokubambelela kwiinyaniso ezisisiseko zentshukumo yamaMillerite (ezingulo “our firm foundation”), akunakwenzeka ukuqonda “ukwanda kolwazi” “ngexesha lesiphelo” ngo-1989.

Uphawu oluboniswe “njengexesha lesiphelo,” nophawu olumele “ukwenziwa ngokusesikweni” komyalezo kwiimbali ezihambelanayo zentshukumo yengelosi yokuqala neyesithathu, zombini ziqulethe iziqalelo zesiprofeto “zamaxesha asixhenxe” akuLevitikus amashumi amabini anesithandathu. Uphawu olulandelayo kwezo mbali zihambelanayo kukuxhotyiswa komyalezo ngamandla njengoko kuphawulwa kukuhla kwengelosi yesiTyhilelo seshumi, ngomhla we-11

Agasti 1840, okanye kwengelosi yesiTyhilelo seshumi elinesibhozo, ngomhla we-11 Septemba 2001. Ukuzaliseka koshwangusha lwesibini lwesiTyhilelo isahluko sesithoba, kwehlisa ingelosi yesiTyhilelo seshumi, yaye ukuzaliseka koshwangusha lwesithathu lwesiTyhilelo isahluko seshumi, kwehlisa ingelosi yesiTyhilelo isahluko seshumi elinesibhozo.

Kwiimbali ezihambelanayo imvula yasemva iqalisa “ukutshiza” ngexesha apho isithunywa sezulu sehla. Ngelo xesha umyalezo “unikwa amandla” kukuqinisekiswa kwesiganeko esaxelwa kwangaphambili. KumaMillerite kwakukukuphela kobungangamsha bama-Ottoman ekuzalisekiseni kwesiprofeto sexesha sikaSilamsi seshwangusha sesibini kwisiTyhilelo isahluko sesithoba, ivesi yeshumi elinesihlanu. Kwintshukumo yamawaka alikhulu anamashumi amane anesine kwakukuku “caphukiswa kweentlanga,” isiprofeto sikaSilamsi seshwangusha sesithathu esikwixesha lexilongo lesixhenxe kwisiTyhilelo ishumi, ivesi yesixhenxe, esazalisekiswa xa izakhiwo ezikhulu zesiXeko saseNew York zawiswa phantsi.

Ngamnye weempawu zendlela eziphambili zeembali ezihambelanayo unonxibelelwano oluthe ngqo nomsebenzi woMbalimanani oMmangaliso, obeka utyikityo lwaKhe kubudlelwane bemibono emibini emele iminyaka engamawaka amabini anamakhulu amathathu neminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini. Abalindi besiprofeto abavuswayo ekwehleni kwesithunywa bavuthela isigodlo sesilumkiso esiquka isigidimi esiya eLawodike, esathi ngowe-1856 sanxulunyaniswa ngokuthe ngqo nokutyhilwa kwakhona kokukhanya okukhulu ngakumbi kwe-“zihlandlo zisixhenxe.” Uphawu lwendlela lweetafile ezimbini zikaHabakuki, ezimelwe ziitshathi zoovulindlela zika-1843 nezika-1850, ezazombini zibonakalisa ngokucacileyo “izihlandlo zisixhenxe,” lwafika phakathi kokwehla kwesithunywa kunye “nokudana kokuqala” kwimbali nganye ehambelanayo.

Uphawu lwexesha “lokulinda” lunxulumene ngokuthe ngqo nesiprofeto esasilelayo sika-1843, esasisiprofeto sokuzaliseka kweminyaka engamawaka amabini anamakhulu amathathu, kwaneminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini. Isigidimi sokuKhalela ezinzulwini zobusuku sasisichazo sokuzaliseka okusondeleyo kwala maxesha mabini exesha lesiprofeto. “Umanyango” ovaliweyo wolawulo lwamaxesha kwi-waymark yokugqibela uchaza ukuzaliseka kwala maxesha mabini esiprofeto, yaye uphawula indawo apho ixilongo lesixhenxe, okanye lexesha leNkululeko, liqala khona ukuvuthelwa. Yonke i-waymark kwimbali nganye inxulumene ngokuthe ngqo “namaxesha asixhenxe,” yaye “amaxesha asixhenxe” amele umsonto odibanisa ezo mbali zombini, yaye ezo mbali zombini zimela isigidimi semvula yamva.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Kwabo bakhubekisayo elizwini, bengathobeli,’ uKristu ulitye lesikhubekiso. Kodwa ‘litye abalalayo abakhi, elo lona lenziwe intloko yekona.’ Njengelo litye laliweyo, uKristu, ebuthunyweni baKhe basemhlabeni, wayethwele ukungahoywa nokuphathwa kakubi. Waye ‘edeliwe, elahliwe ngabantu; indoda yeentlungu, eqhelene nesijwili: ... Waye edeliwe, asamxabisanga.’ Isaya 53:3. Kodwa ixesha lalikusufuphi lokuba azukiswe. Ngokuvuka kwabafuleyo wayeya kubhengezwa ‘njengoNyana kaThixo ngamandla.’ Roma 1:4. Ekubuyeni kwaKhe kwesibini wayeya kutyhilwa njengeNkosi yezulu nehlabathi. Abo babesele beza kumbethelela emnqamlezweni ngoku babeza kubuqonda ubukhulu baKhe. Phambi kwendalo

iphela ilitye elaliweyo laliza kuba yintloko yekona.”

“Kwaye kuye nabani na esiya kuwa phezu kwakhe, siya kumtyumza abe luthuli.” Abantu abamala uKristu kungekudala babeza kubona isixeko sabo nesizwe sabo sitshatyalaliswa. Uzuko lwabo lwaliza kuqhekeka, luze lusasazwe njengothuli phambi komoya. Yintoni ke eyabatshabalalisayo amaYuda? Yayililitye elo, ekuthi ukuba babakhele phezu kwalo, ngelibe likhuseleko labo. Yayibububele bukaThixo obadeliweyo, ubulungisa obagatywayo, inceba engakhathalelwanga. Abantu bazimisa ngokuchasene noThixo, yaye konke oko obekuza kuba lusindiso lwabo kwaguqulwa kwaba yintshabalalo yabo. Konke oko uThixo wakumisela ubomi bakufumanisa kungokokufa. Ekubethelelweni kukaKristu emnqamlezweni ngamaYuda kwakubandakanyekile ukutshatyalaliswa kweYerusalem. Igazi elaphalazwayo eKalvari laba ngumthwalo owabatshonisayo entshabalalweni ngenxa yeli hlabathi nangenxa yehlabathi elizayo. Kuya kuba njalo ke nangomhla omkhulu wokugqibela, xa umgwebo uya kuwela phezu kwabalahlali bobabalo lukaThixo. UKristu, iliwa labo lokukhubeka, uya kuthi ngoko abonakale kubo njengentaba ephindezelayo. Uzuko bobuso baKhe, obububomi kumalungisa, luya kuba ngumlilo odlayo kwabakhohlakeleyo. Ngenxa yothando olwaliweyo, nobabalo obudeliweyo, umoni uya kutshatyalaliswa.

“Ngezifaniso ezininzi nezilumkiso eziphindaphindiweyo, uYesu wabonisa oko kwakuyakuba sisiphumo kumaYuda ngokwala uNyana kaThixo. Kula mazwi wayethetha nabo bonke kuzo zonke izizukulwana abangalifuni ukumamkela Yena njengoMhlanguli wabo. Sonke isilumkiso sesabo. Itempile ehlanjululweyo ngobungcoliso, unyana ongathobeliyo, abalimi bobuxoki, abakhi abanyelisayo, banento ehambelanayo namava omoni wonke. Ngaphandle kokuba aguquke, umgwebo abawufanekisayo uya kuba ngowakhe.” *The Desire of Ages*, 599, 600.