

uEliya — Inani leshumi elinesithathu

Amashumi amane anesithandathu

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Kwinqaku elingaphambili besimatani uEliya nembali yowe-1798 ukuya kowe-1844. UEliya ungena ngaloo ndlela ngokomfuziselo kuloo mbali xa uWilliam Miller wavuswayo ukuba avakalise isigidimi sengelosi yokuqala. Umhlolokazi waseSarepta umele ibandla elithembekileyo eliqokelela iintonga ezimbini, okanye iintlanga ezimbini ezaziza kuba luhlanga olunye ngomhla wama-22 Oktobha 1844.

Uze uthi kubo, Itsho iNkosi uYehova ukuthi; Yabonani, ndiya kubathabatha oonyana bakaSirayeli phakathi kweentlanga, apho baye baya khona, ndibaqokelele macala onke, ndibazise ezweni labo: ndibenze babe luhlanga lunye ezweni, ezintabeni zakwaSirayeli; ukumkani omnye abe ngukumkani kubo bonke: abayi kuba ziintlanga zimbini kwakhona, bengabi sahlulelwa kwizikumkani ezibini kwakhona nakanye: bengabi sazingcolisa kwakhona ngezithixo zabo, nangezinto zabo ezinezithe, nangakuphi na ukreko lwabo; kodwa ndiya kubasindisa kuzo zonke iindawo zabo zokuhlala, apho bonileyo khona, ndibahlambulule: boba ngabantu bam, mna ndibe nguThixo wabo. UDavide, umkhonzi wam, uya kuba ngukumkani phezu kwabo; baya kuba bonke nomalusi mnye: bahambe nezimiso zam, bagcine imimiselo yam, bayenze. Bohlala ezweni endamnika lona uYakobi, umkhonzi wam, ababehleli kulo ooyihlo; bohlala kulo, bona, nabantwana babo, nabantwana babantwana babo, ngonaphakade: uDavide, umkhonzi wam, abe sisikhulu sabo ngonaphakade. Kananjalo ndiya kwenza umnqophiso woxolo nabo; uya kuba ngumnqophiso ongunaphakade kubo: ndibamise, ndibandise, ndibeke ingwele yam phakathi kwabo ngonaphakade. Umnquba wam nawo uya kuba nabo: ewe, ndiya kuba nguThixo wabo, bona babe ngabantu bam. Iintlanga ziya kwazi ukuba mna Yehova ndiyamngewalisa uSirayeli, xa ingwele yam iya kuba phakathi kwabo ngonaphakade. Hezekile 37:21–28.

Kukho iintsikelelo ezininzi uHezekile azichazayo njengoko zithembisiwe kwezo ntonga zimbini, ezizizizwe ezibini eziba luhlanga olunye. Siya kuqalisa ngokuqwalasela ezine kwezo ntsikelelo uDade White aziphawulileyo njenge “kufika” ezine, ezazalisekiswa zonke ngaxeshanye, ngomhla wama-22 kuOktobha, 1844.

“Ukuza kukaKristu njengombingeleli wethu omkhulu ukuya kweyona ndawo ingwele, ngenjongo yokuhlanjululwa kwengwele, okuziswe embonweni kuDaniyeli 8:14; ukuza koNyana womntu kuLowo waMandulo weMihla, njengoko kubonisiwe kuDaniyeli 7:13; nokuza kweNkosi etempileni yaYo, njengoko kwaxelwa kwangaphambili nguMalaki, zizichazo zesiganeko esinye; yaye oku kukwamelwe kukuza komyeni emtshatweni, njengoko kuchazwe nguKristu emzekelisweni weentombi ezilishumi, kaMateyu 25.” Imbambano Enkulu, 426.

“Ukufika” kokuqala uDade White abhekisa kuko, kukufika kombingeleli omkhulu ngenxa “yokuhlanjululwa kwengcwele,” okwakwamele ukwenzeka ekupheleni kweminyaka engamawaka amabini anamakhulu amathathu. Loo ndima inika impendulo kumbuzo okuDaniyeli isahluko sesibhozo, ivesi yeshumi elinesithathu, obuza usithi, “Koda kube nini na umbono ongombingelelo wamihla le, nesikreco sokuphanzisa, ukunikelwa kokubini kwengcwele nomkhosi ukuba kunyathelwe phantsi?” Ivesi yeshumi elinesine ichaza ukuba ukuhlanjululwa kwengcwele kwakuza kuqalisa ekupheleni kweminyaka engamawaka amabini anamakhulu amathathu. UHezekile uthi uThixo uya “kubathabatha oonyana bakaSirayeli phakathi kweentlanga, apho baye khona, abaqokelele macala onke, ... yaye uhlanga oluqokelelweyo alusayi kuziphinda luzingcolise” kuba uThixo uya “kubahlambulula; babe ngabantu bam, ndibe ndinguThixo wabo.”

Ngomhla wama-22 ku-Oktobha, 1844, “ukuza” kwesibini awayebhekisa kuko uDade White, kwakukuzaliseka kukaDaniyeli isahluko sesixhenxe, ivesi yeshumi elinesithathu, echaza ukuba uNyana womntu wayeya kuza kuMdala weentsuku, ukuze amkele ubukumkani. UEzekiyeli uthi uThixo “uya kubenza babe luhlanga lunye ezweni phezu kweentaba zakwaSirayeli; yaye ukumkani omnye uya kuba ngukumkani kubo bonke.” UEzekiyeli umela uKristu njengokumkani ngegama elithi “Davide,” xa esithi “uDavide umkhonzi wam uya kuba ngukumkani phezu kwabo.” Ukwachaza noKristu, njengoDavide, ukuba wayeya kuba “ngumalusi wabo omnye” kwanokuba “umkhonzi wam uDavide uya” kwanjalo “kuba yinkosana yabo ngonaphakade.” Ukumkani, ngokwenkcazelo yelo gama, ufuna isidima sakhe njengokumkani, kwaye ufuna ulawulo aza kulawula phezu kwalo nabemi bobukumkani bakhe. Ukuba akukho bemi, abuyi kubakho ubukumkani.

Ndabona emibonweni yasebusuku, yaye, khangela, kwafika onjengonyana womntu, ehamba namafu ezulu, waya kuMdala weemihla, baza bamsondeza phambi kwakhe. Wanikwa ubukhosi, nozuko, nobukumkani, ukuze zonke izizwe, iintlanga, neelwimi, zimkhonze; ubukhosi bakhe bubukhosi obungunaphakade, obungayi kudlula, nobukumkani bakhe bobungayi kutshatyalaliswa. Daniyeli 7:13, 14.

“Ukuza” kwesithathu okwachongwa nguDade White kwakuxa uKristu, “njengomthunywa womnqophiso,” wafika ngeqbuliso etempileni yaKhe ukuze ahlambe oonyana bakaLevi. UEzekile uthi uKristu “uya kubahlambulula; baza ke babe ngabantu bam, mna ndibe nguThixo wabo,” nokuba “kwanjalo” uya kwenza “umnqophiso woxolo nabo,” oya “kuba ngumnqophiso ongunaphakade.” Umnqophiso lowo wawuya kuzalisekiswa xa uThixo ebeya “kumisa” “ingcwele” yaKhe “phakathi kwabo,” kwanokuba “iintlanga ziya kwazi ukuba mna Yehova ndingwalisa amaSirayeli, xa ingcwele yam iya kuba phakathi kwabo.”

Yabonani, ndithumela umthunywa wam, yaye uya kuyilungisa indlela phambi kwam; kwaye iNkosi, eniyifunayo, iya kufika ngesiqophe etempileni yayo, inguloo mthunywa womnqophiso, enivuyela yena: yabonani, uya kufika, utsho uYehova wemikhosi. Kodwa ngubani na onokunyamezela umhla wokufika kwakhe? kwaye ngubani na oya kuma xa ebonakala? kuba unjengomlilo womnyibilikisi, unjengesepha yomhlambululi weengubo: Yaye uya kuhlala njengomnyibilikisi nomcoci wesilivere; aze ahlambulule oonyana bakaLevi, abacokise njengegolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Kwandule ke

umnikelo wakwaYuda nowaseYerusalem ube mnandi kuYehova, njengakwimihla yakudala, nanjengakwiminyaka yamandulo. Malaki 3:1–4.

Umthunywa owalungisa indlela kaKristu, “umthunywa womnqophiso” kwimbali ka-1798 ukuya ku-1844, wayenguEliya, njengoko wayemelwe nguWilliam Miller. Xa uKristu, ngequbuliso, weza etempileni yaKhe, wabahlambulula “oonyana bakaLevi” “njengomlilo womcoci.”

Olunye “ukuza” olwazalisekiswa ngomhla wama-22 ku-Oktobha, 1844, yayikukuza komyeni. Kabini uHezekile uchaza ukuba uhlanga olwaqokelelwa kwiintonga ezimbini luya kuba “ngabantu” bakaThixo, nokuba Yena “uya kuba nguThixo wabo.” Oku kwafezekiswa ngomtshato. Ngomhla wama-22 ku-Oktobha, 1844, iziprofeto ezine ezazalisekiswayo uDade White abhekisela kuzo, zonke zichongwa bubungqina beentonga ezimbini zikaHezekile.

UEliya umele umthunywa olungiselela indlela yomthunywa womnqophiso. UKristu wamchaza uYohane umBhaptizi njengomthunywa owawulungiselela indlela yokuza kwakhe kokuqala. USister White wamchaza uWilliam Miller njengoEliya, yaye uMiller walungiselela indlela yokuba uKristu eze “njengombengeleli omkhulu,” “uNyana womntu,” “umthunywa womnqophiso” kunye “nomyeni.”

Emva kweminyaka emithathu enesiqingatha, uEliya weza evela eSarepta, apho wayehlala khona nomhlokokazi nonyana wakhe, waza wayalela uAhabhi ukuba abize wonke uSirayeli eKarme. UEzekile uthi iintlanga ziya kwazi ukuba uThixo unguThixo, xa ebeka ingcwele yakhe phakathi kohlanga oluqokelelwe ndawonye kwezo ntonga zimbini. Entabeni yeKarme uEliya waxelela uSirayeli ukuba akhethe ukuba nguThixo na uThixo okanye nguBhahali na unguThixo, kodwa wawubeka loo mbuzo kungekuphela nje kumxholo wokuba ngubani uThixo oyinyaniso, koko nakumxholo wokuba ngubani umprofeti oyinyaniso.

Waza uEliya waya kubo bonke abantu, wathi, Koda kude kube nini na nithandabuza phakathi kwezimvo ezimbini? Ukuba uYehova unguThixo, mlandeleni; ke ukuba nguBhahali, mlandeleni yena. Ke abantu abamphendulanga nto. Wandula ke uEliya wathi ebantwini, Mna, mna ndedwa, ndisele ndingumprofeti kaYehova; ke bona abaprofeti bakaBhahali bangamadoda angamakhulu amane anamashumi amahlanu. 1 Kumkani 18:21, 22.

Onke amaSirayeli, kuquka uAhabhi, ayesazi ukuba uThixo kaEliya wayenguThixo, xa umlilo wehla ezulwini watshisa umnikelo kaEliya wawugqiba. Ukuhla komlilo entabeni yeKarme kuphawula ixesha uThixo awabeka ngalo ingcwele yaKhe phakathi kwesizwe esenziwe ngeentonga ezimbini. Ummangaliso womlilo eNtabeni yeKarme wabonakalisa ukuba uThixo wayenguThixo, nokuba uBhahali wayenguthixo wobuxoki.

Ummangaliso waseSarepta, xa uEliya walala phezu konyana womhlokokazi ofileyo izihlandlo ezithathu, wamngqinela ukuba uEliya wayeyindoda kaThixo, yaye ummangaliso waseKarme wazalisekisa kwaloo nto. Akuphelelanga nje ekubeni umlilo waseKarme wangqina ukuba uThixo wayenguThixo, koko wabonisa ukuba uEliya wayengumprofeti wenyanyiso kaThixo, ngokwahlukileyo kubaprofeti bakaBhahali nakubaprofeti beziganga. Kwimbali ka-1840 ukuya ku-1844, uMiller namaMillerite bangqinwa ukuba babengabaprofeti benyaniso, ngokwahlukileyo

kubaprofeti bobuxoki bobuProtestanti obuwileyo, abathi kwakwelo bali kanye babonakalisa ukuba babezintombi zikaYezebehele.

UEliya eKarmele umele umsebenzi wokuchonga uphondo lokwenyaniso lobuProtestanti, kuba ubukumkani besithandathu besiprofeto seBhayibhile, irhamnawa lasemhlabeni lesiTyhilelo seshumi elinesithathu, linophondo lobuProtestanti nophondo lobuRiphabhlikhi, yaye lalisandul' ukuqalisa ulawulo lwalo ngowe-1798. Ngowe-1798, ekupheleni kweminyaka emithathu enesiqingatha yolawulo lukaIzebehele, uEliya waphuma eSarepta ukuze enze umahluko ocacileyo wokuba yeyiphi na icawa eyayiluphondo lobuProtestanti kwirhamnawa lasemhlabeni.

Umhlokokazi waseSarepta wayehamba esuka kwimbali yaseTiyatira esiya emtshatweni, apho ubungumhlokokazi bakhe babuza kususwa. Unyana wakhe owavuswayo umele abo babulawayo nguJezebehele ngexesha leminyaka emithathu nesiqingatha yembalela. Iintonga ezimbini awayeziqokelela ukuze kubaswe umlilo zaziziindlu ezimbini zikaSirayeli ongokoqobo ezaziza kuhlangukiswa zibe luhlanga olunye, yaye olo hlangukiswa wokomoya. Umhlokokazi wayeza kusebenzisa ezo ntonga zimbini ukwakha umlilo, nto leyo eyenzeka eKarmele nangomhla wama-22 Oktobha 1844, xa umthunywa womnqophiso wawahlambululayo oonyana bakaLevi “ngomlilo womnyibilikisi.”

Umlilo luphawu lokuthululwa koMoya kaThixo, okwenzeka eKarmele nakwiKhwelo Lasezinzulwini zobusuku, olafikelela kwincopho yalo ngo-Oktobha 22, 1844.

Ke kaloku, xa yathi yafika ngokupheleleyo imini yePentekoste, babekho bonke bemxhelo mnye ndaweni-nye. Kwaza ngesiqophe kwavela isandi, sivela ezulwini, singathi sesomoya ovuthuza ngamandla, saza sayizalisa yonke indlu ababehli kuyo. Kwaza kwabonakala kubo iilwimi ezahlukeneyo, ngathi zezomlilo, zaza zahlala phezu kwalowo nalowo kubo. Baza bonke bazaliswa nguMoya oyiNgcwele, baqalisa ukuthetha ngezinye iilwimi, njengoko uMoya wayebanika ukuthetha. IZenzo 2:1-4.

Ukuthululwa koMoya kubonakalisa ukuvakaliswa kwesigidimi, yaye umhlokokazi wayeza kubasa umlilo, ukuze akwazi ukulungisa ukutya aza kukudla, nto leyo esisigidimi.

Ndaza ke kuyo ingelosi, ndathi kuyo, Ndinike incwadi encinane. Yathi kum, Yithabathe, uyidle iphele; yaye iya kwenza isisu sakho sikrakra, kodwa emlonyeni wakho iya kuba mnandi njengobusi. Ndathabatha ke incwadi encinane esandleni sengwele, ndayidla yaphela; yaza emlonyeni wam yaba mnandi njengobusi; kwathi kwakamsinya nje emva kokuba ndiyidlile, isisu sam sakrakra. ISityhilelo 10:9, 10.

Umyalezo awawuvakalisa kwaoko uAhabhi kuYezebehele wawukukuba uThixo kaEliya wayenguThixo oyinyaniso, kuba uAhabhi wayesandul' ukubona uThixo kaEliya ephendula ngomlilo. Umyalezo owavulwa kwaoko ngo-Oktobha 22, 1844, yayingumyalezo wengelosi yesithathu. Kuyo nayiphi na kwezi meko, umyalezo owaziswa nguAhabhi okanye umyalezo wengelosi yesithathu umcaphukisa kakhulu uYezebehele.

Kodwa iindaba ezivela empuma nakwasentla ziya kumphazamisa; ngoko uya kuphuma enoburhalarhume obukhulu ukuze atshabalalise, abhubhise ngokupheleleyo abaninzi. Daniyeli

11:44.

“Tindaba ezivela empumalanga nasentla” zikaDaniyeli zimela isigidimi esimgqumisa ngumsindo ukumkani wasentla, onguYezebhele, aze yena aqalise intshutshiso yokugqibela kwimbali yehlabathi. Eso sigidimi samelwa sisigidimi sikaAhabhi kuYezebhele, kunye nokufika kwesigidimi sengelosi yesithathu ekuvulweni komgwebo ngowe-1844.

UAhabi wamxelela uZebhele konke awakwenzayo uEliya, kwanendlela awababulala ngayo bonke abaprofeti ngekrele. Waza uZebhele wathumela umthunywa kuEliya, esithi, Oothixo mabandenze njalo, bade bongezelele, ukuba andibenzi ubomi bakho bube njengobomnye wabo ngeli xesha langomso. 1 Kumkani 19:1, 2.

UEliya, njengomqondiso, ubonakaliswa ngexesha lasentlango elisusela ku-538 ukuya ku-1798. Emva koko, ngo-1798, uEliya uvela embalini njengoWilliam Miller. Ngo-1844, uEliya ubiza umlilo woKhalelo lwasezinzulwini zobusuku ukuba wehle uvela ezulwini. Emva koko ngo-1863, uEliya nesigidimi sakhe bakhatywa. Isigidimi sakhe sasisigidimi sikaMoses se-“zihlandlo ezisixhenxe,” esikwamelwe sisigidimi seentonga ezimbini zikaHezekile. Ukuhlanganiswa kwezo ntonga zimbini ekupheleni kokusasazwa kwazo yayisisigidimi somhlolokazi waseTsarefati, yaye waqokelela ezo ntonga zimbini kwangaphambi kokulungiselela ukudla.

NgokukaJames noEllen White, i-Adventism yamaMillerite yaba yi-Adventism yaseLawodike ngo-1856, yaye xa emva koko balahla isigidimi sikaEliya se-“zixhenxe izihlandlo” zikaMoses ngo-1863, basusa amandla engqiqo okuqonda ukwanda kolwazi lwe-“zixhenxe izihlandlo” uThixo awayefuna ukuluzisa ngo-1856 (ngamaphepha asibhozo angagqitywanga kaHiram Edson.) Banyanzelwa yingqiqo ukuba baqalise ukudiliza inkqubo esisiseko yeenyaniso ezakhokelwa ziingelosi ukuba uWilliam Miller ayihlanganise. ‘Ilitye’ lokuqala elafunyanwa nguMiller, laliyilite lesiseko i-Adventism yaseLawodike eyayiza kukhubeka kulo kuyo yonke imbali yayo. Ukulahlwa kwelo litye lokuqala lenyaniso kwavelisa ubumfama baseLawodike, uphawu lwesifo olunyangekayo, kodwa olunqabileyo ukulandelwa.

Ukuhlanjululwa kwetempile okwaqalayo ngo-Oktobha 22, 1844, kwakuquka ukuhlanjululwa “komkhosi” owawunyathelelwe phantsi kunye nengcwele kuDaniyeli 8:13. Umkhosi lowo wawumelwe “ziintonga ezimbini” awazicholayo umhlolokazi waseTsarefati ukuze kwenziwe umlilo. Ezo ntonga zimbini zazizizindlu ezimbini zoSirayeli wamandulo ongokoqobo. U-Efrayim noYuda ongokoqobo babemelwe ukuba bahlanganiselwe ndawonye babe sisizwe esinye somoya, baze bahlanjululwe ngumthunywa womnqophiso ekuvulekeni komgwebo. Ezo zizwe zibini zazinguwo “umkhosi” owawunyathelelwe phantsi.

Isithembiso sikaHezekile yayikukuba uThixo uya “kubathabatha abantwana bakaSirayeli phakathi kweentlanga, apho baye khona,” aze “ababuthelane” “abazise ezweni labo.” Ilizwe likaSirayeli ngokwenyama lalingumhlaba ozukileyo, okanye ilizwe lesithembiso, okanye uYuda. Umhlaba wokomoya ozukileyo ngowe-1798, wawungumhlaba werhamncwa lasemhlabeni lineempondo ezimbini lesiTyhilelo seshumi elinesithathu.

Ngemini endaphakamisa isandla sam kubo, ukuba ndibakhuphe ezweni laseYiputa ndibase kwilizwe endandilibonele bona, elibaleka amasi nobusi, elo lizuko lawo onke amazwe....
Kodwa kananjalo ndaphakamisa isandla sam kubo entlango, ukuba andiyi kubangenisa ezweni endandilibanike lona, elibaleka amasi nobusi, elo lizuko lawo onke amazwe. Hezekile 20:6, 15.

Izindlu ezimbini zokoqobo zakwaSirayeli zahlala ezweni elalili “uzuko lwawo onke amazwe,” ilizwe “elimpompozayo” “ngobisi nobusi.” Xa izindlu ezimbini zokoqobo zakwaSirayeli zahlanganiswayo njengoSirayeli wasemoyeni, zathenjiswa ukuba ziya kubekwa kwelazo ilizwe. “Ilizwe elizukileyo” lasemoyeni kulapho intshukumo yabaMillerite ekuqaleni nentshukumo yabaliwaka elikhulu elinamawaka alikhulu anamashumi amane anesine ekugqibeleni zikhoyo ngexesha lolawulo lwerhamncwa lomhlaba. Intshukumo emele abaliwaka elikhulu elinamawaka alikhulu anamashumi amane anesine yayinokuvuselwa kuphela ezweni lerhamncwa lomhlaba. Intshukumo ethi yeyentshukumo yengelosi yesithathu evela kulo naliphi na elinye ilizwe yeyomgunyathi, kuba iAlfa ne-Omega zisoloko zibonakalisa isiphelo ngesiqalo.

“Inceba neentsikelelo zikaThixo ezingenakuthelekiswa nanto zigalelwe phezu kwesizwe sethu; ibe lilizwe lenkululeko, nozuko lomhlaba wonke. Kodwa endaweni yokubuyisela umbulelo kuThixo, endaweni yokumzukisa uThixo nomthetho wakhe, abo bazibiza ngokuba bangamaKristu baseMelika baye bangeniswa yimvubelo yekratshi, yokubawa, neyokuzanelisa ngokwabo....”

“Ixesha lifikile apha umgwebo uwe ezitratweni, nobulungisa abunako ukungena, yaye lowo usukayo ebubini uzenza ixhoba. Kodwa ingalo yeNkosi ayifinyezwanga ukuze ingabi nako ukusindisa, nendlebe yayo ayisindanga ukuze ingabi nako ukuva. Abantu base-United States baye baba ngabantu abathandwayo; kodwa xa bethintela inkululeko yonqulo, benikela ubuProtestanti, baze baxhase ubuPopi, umlinganiselo wetyala labo uya kube uzalisekile, yaye ‘uwexuko lwesizwe’ luya kubhaliswa ezincwadini zezulu. Isiphumo solu wexuko siya kuba yintshabalalo yesizwe.” Review and Herald, May 2, 1893.

UDaniyeli isahluko sesibhozo, iindinyana zeshumi elinesithathu neshumi elinesine, zichaza ukunyathelwa phantsi kwengewe kwanomkhosi. Umkhosi wawuziizindlu ezibini zakwaSirayeli wokwenene. IYerusalem yanyathelwa phantsi ngexesha leminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yamaXesha Obumnyama.

Ndaza ndanikwa ingcongolo efana nentonga; yaye isithunywa sezulu sema, sisithi, Phakama, ulilinganise itempile kaThixo, nesibingelelo, nabo banqulayo kuyo. Ke intendezezo engaphandle kwetempile yishiye ngaphandle, ungayilinganisi; kuba inikwe iintlanga: yaye umzi ongcwele baya kuwunyathela ngeenyawo iinyanga ezingamashumi amane anesibini. IsiTyhilelo 11:1, 2.

UYohane kwisahluko seshumi elinanye seSityhilelo uxelelwa ukuba alinganise kungekuphela itempile kuphela, kodwa kwanabo “banqula kuyo.” UYohane wabekwa ngokwesiprofeto ngomhla wama-22 kuOktobha 1844, xa wayalelwayo ukuba alinganise itempile kwanabanquli abakuyo.

Ndathabatha incwadana encinane esandleni sengelosi, ndayidla yaphela; yaza emlonyeni wam yaba mnandi njengobusi; ke kaloku, ndithe ndakuyidla, isisu sam saba krakra. ISityhilelo

10:10.

Kwivesi yeshumi yesahluko seshumi seSityhilelo, uYohane wabonakalisa ukudana okukrakra kuka-Oktobha 22, 1844, waza ngoko nangoko waxelelwa ukuba alinganise zombini ingcwele nomkhosi. Umxholo wombuzo kaDaniyeli isibhozo nendima yeshumi elinesithathu, kukunyathelwa phantsi kwengcwele nomkhosi omabini. UYohane usazisa ukuba “iiNtlanga” zaziya “kuyinyathela ngeenyawo” “isixeko esingcwele” “iinyanga ezingamashumi amane anesibini.” Ezo nyanga zingamashumi amane anesibini zaziyiminyaka emithathu enesiqingatha kaEliya. YayingamaXesha Obumnyama ukusukela ku-538 kuse ku-1798. Emi ngokwesiprofeto ku-Oktobha 22, 1844, uYohane waxelelwa ukuba ayiyeke intendezezo, “angayilinganisi, kuba yanikwa iiNtlanga, yaye isixeko esingcwele ziya kusinyathela ngeenyawo iinyanga ezingamashumi amane anesibini.”

Xa uYohane wayalelwayo ukuba alinganise “itempile, nesibingelelo, nabo banqula kuyo;” ngokwamazwi kaDaniyeli isahluko sesibhozo nendima yeshumi elinesithathu, wayalelwa ukuba alinganise ingcwele nomkhosi. Ukuba uYohane wayalelwa ukuba ‘angawabali’ loo minyaka iliwaka elinamakhulu amabini anamashumi amathandathu, ngoko wayemelwe kukulinganisa ukusuka ku-1798 ukuya apho wayemi khona ngo-1844. Ukusuka ku-1798 ukuya ku-1844, xa kulinganiswa, kumela iminyaka engamashumi amane anesithandathu. Ukuqala kwale minyaka ingamashumi amane anesithandathu kwakungo-1798, xa “amaxesha asixhenxe” kaMoses nxamnye nendlu yasemantla yakwaSirayeli azalisekiswayo. Ukuphela kwale minyaka ingamashumi amane anesithandathu kwakungo-1844, xa “amaxesha asixhenxe” kaMoses nxamnye nendlu yasemantla yakwaSirayeli azalisekiswayo. Umlinganiselo kaYohane ulingana neminyaka engamashumi amane anesithandathu. Inani elingamashumi amane anesithandathu lifuzisela itempile. UYesu wathi, yidilizeni le tempile, yaye ngeentsuku ezintathu ndiya kuyivusa; kodwa amaYuda aphikisanayo aphikisa ngelithi itempile yayakhiwe ngeminyaka engamashumi amane anesithandathu.

UYesu waphendula, wathi kubo, Yidilizeni le tempile, ndize ndiyivuse ngeentsuku ezintathu. Athi ke amaYuda, Le tempile yakhiwa iminyaka emashumi mane anamithandathu, uze wena uyivuse ngeentsuku ezintathu? Ke yena wayethetha ngetempile yomzimba wakhe. Yohane 2:19–21.

UYesu wathabatha inyama ka-Adam emva kokuba u-Adam ewile, inazo zonke iintshabalalo zayo ezadluliselwa ngelifa, ukuze amise umzekelo wokuba sinokoyisa njengoko Woyisayo. Ngamangqina amabini, ukufundisa ukuba inyama kaKristu yayinganazo iintshabalalo ezadluliselwa ngelifa zeminyaka engamawaka amane yesono, kukukhuthaza iwayini yaseBhabheli, kuba ukufundisa ukuba uKristu akazange azamkele ezo buthathaka zidluliselwa ngelifa kuyimfundiso esisiseko yobuKatolika.

Kwaye wonke umoya ongavumiyo ukuba uYesu Kristu uzile esenyameni, akaveli kuThixo; yaye lowo ngumoya womchasi-Kristu, enive ukuba uza kuza; yaye ke kaloku sele ukho ehlabathini. 1 Yohane 4:3.

Kuba bangene ehlabathini abakhohlisi abaninzi, abangavumiyo ukuba uYesu Kristu weza esenyameni. Lowo nguye umkhohlisi nomchasi-Kristu. 2 Yohane 1:7.

Itempile yomzimba kaKristu yayiyitempile yomzimba womntu wonke.

“UKristu wayengekho kwimeko enenzuzo kangako entlango eyinkangala yokunyamezela izilingo zikaSathana njengoko wayekuyo uAdam xa wayelingwa e-Eden. UNyana kaThixo wazithoba, waza wathabatha indalo yomntu emva kokuba uhlanga luphambukile iminyaka engamawaka amane lusuka e-Eden, nakwimeko yalo yokuqala yobunyulu nobulungisa. Isono besisele sibeka iimpawu zaso ezoyikekayo phezu kolu hlanga kangangezizukulwana ezininzi; kwaye ukonakala ngokwasemzimbeni, ngokwasengqondweni, nangokokuziphatha kwakugugqisile kulo lonke usapho lwabantu.

“Xa uAdam wayehlaselwa ngumlingi e-Eden wayengenalo ibala lesono. Wayemi ngamandla okuphelela kwakhe phambi koThixo. Onke amalungu namandla obukho bakhe ayephuhliswe ngokulinganayo, yaye elungelelaniswe ngemvisiswano.

“UKristu, entlango yokulingwa, wema endaweni ka-Adam ukuze athwale uvavanyo awasilelayo ukulunyamezela. Apha uKristu woyisa ngenxa yomoni, kwiminyaka engamawaka amane emva kokuba uAdam ejike umva ekukhanyeni kwekhaya lakhe. Wahlukanisiwe nobukho bukaThixo, usapho loluntu lwalusuka, kwisizukulwana ngasinye esilandelelanayo, lusihla ngakumbi kude nobunyulu bokuqala, nobulumko, nolwazi awayenalo uAdam e-Eden. UKristu wathwala izono nobulwelwe bohlanga njengoko zazikho ngexesha awafika ngalo emhlabeni ukuza kunceda umntu. Ngenxa yohlanga, enobuthathaka bomntu owileyo phezu Kwakhe, wayemelwe kukumelana nezilingo zikaSathana kuzo zonke iinkalo aza kuhlaselwa ngazo umntu.” Selected Messages, incwadi 1, 267, 268.

KuYohane isahluko sesibini uKristu wayethetha ngomzimba waKhe njengetempile, yaye itempile yomzimba waKhe yayiyeyomntu onezinto ezonakalisayo zeminyaka engamawaka amane zobuthathaka obudityanisiweyo. Itempile yomntu awayebhekisa kuyo uKristu yenziwe ngama-chromosome angamashumi amane anesithandathu. Xa uMoses wayenyuka eSinayi ukuze amkele umthetho nemiyalelo yokwakha itempile, wayesentabeni iintsuku ezingamashumi amane anesithandathu. UHezekile ubhekisa kuKristu ebeka itempile yaKhe “embidini” weentonga ezimbini. Ixesha elisusela ekupheleni kwamaxesha asixhenxe obukumkani basemantla nobobukumkani basemazantsi awaxelelwa uYohane ukuba awalinganise laliyiminyaka engamashumi amane anesithandathu, yaye lalimela “umbindi” okanye ithuba lexesha eliphakathi kuka-1798 no-1844. Kule minyaka ingamashumi amane anesithandathu, uYesu wakha itempile yokomoya awayeya kuyihlambulula ngesiquphe xa wayesiza njengomthunywa womnqophiso. Njengomthunywa womnqophiso, wayeya kuwubhala umthetho waKhe ezintliziyweni zabantu baKhe. Loo mthetho umelwe ngamacwecwe amabini. Icwecwe lokuqala linemithetho emine, elesibini linemithetho emithandathu. Xa edibene amela inani elingamashumi amane anesithandathu.

Ukuhlanganiswa kukaSirayeli wokomoya ukususela ngowe-1798 ukuya kowe-1844, kumela ukuhlanganiswa kukaSirayeli wokomoya, kodwa kukwamele nokumiselwa kwetempile.

Nisondela kuye, njengakwilitye eliphilileyo, nangona enqatyiswa ngabantu, kodwa ekhethiweyo nguThixo, enqabileyo, nani ngokwenu, njengamatye aphilileyo, niyaxhiwa nibe yindlu yokomoya, ubupristi obungcwele, ukuze ninikele imibingelelo yokomoya,

eyamkelekileyo kuThixo ngoYesu Kristu.

Kungoko ke kwakhona kuqulethwe esi sibhalo ukuthi, Khangela, ndibeka eZiyon ilitye lembombo eliyintloko, elinyuliweyo, elixabisekileyo; yaye lowo ukholwayo kuye akayi kudaniswa.

Ngako oko, kuni nina nikhulwayo uxabisekile; ke kwabangevayo, ilitye abalakhayo abalalayo, elo lona lenziwe intloko yengile; kwakhona ilitye lokukhubekisa, neliwa lesikhubekiso, kwabo bakhubeka elizwini, bengabathobeliyo; abamiselwe kuko nakuo.

Kodwa nina nisisizukulwana esinyuliweyo, ububingeleli bobukumkani, uhlanga olungcwele, abantu abaziintlobo ezikhethekileyo; ukuze nibhengeze iindumiso zaLowo unibizileyo ukuba niphume ebumnyameni ningene ekukhanyeni kwakhe okumangalisayo; nina enanifudula ningebantu, kodwa ngoku ningabantu bakaThixo; enaningenzanga nanceba, kodwa ngoku niyenziwe inceba. 1 Petros 2:4–10.

Itempile elamiswayo ukususela ngo-1798 ukuya ku-1844 iquka udidi olwa “miselwa” ekungathobelini. Ukungathobeli kwabo kwabonakaliswa ekwaleni kwabo “izihlandlo ezisixhenxe,” “ilitye lembombo,” “ilitye abalaxhi abalalayo,” elingu “ilitye lesikhubekiso” neli “liwa lokukhubekisa.”

Udidi olwaluthiwa “lukhethwe nguThixo,” lwaliqonda “ilitye” elalithe “laliwa ngabantu” njengeli “lilitye eliphilayo,” kwananjengalo “ilitye” elali “likhethwe nguThixo, yaye” “linqabile.” “Abakhethiweyo nguThixo,” “isizukulwana esikhethiweyo,” “ngamaxesha adlulileyo” “babengengobantu, kodwa” ngoko ke babeza kuba “ngabantu bakaThixo.” Xa uThixo waqokelela iintonga ezimbini, wabakhupha phakathi “kwabahedeni.” Babeza kuba ngabantu Bakhe xa wazihlanganisayo ezo ntlanga zimbini zibe nye ngelo xesha leminyaka engamashumi amane anesithandathu ukusuka ku-1798 kude kube ngu-1844.

Kukho isiseko esinye kuphela, yaye eso siseko nguYesu Kristu; kodwa “ilitye lokukhubekisa” elalisisiseko semali eyaliwa ngabangathobeliyo, lalingamaxesha asixhenxe kaMoses. Xa “amaxesha asixhenxe” alahlwayo ngowe-1863, kwakukulahlwa kukaYesu Kristu.

Isitya seentsomi esithetha ukuba ukuhlanjululwa kwengcwele okwaqala ngomhla wama-22 Oktobha 1844 kwakukukuzaliseka kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu kuphela, sichaza ingcwele engenanto, ingcwele engenamkhosi, ubukumkani obungenabemi. Akukho njongo yengcwele enikwe yimpefumlelo, ephakamileyo ngokubaluleka, ngaphezu kwento awayeyithethile uThixo ukuba iyinjongo yengcwele.

Mabandenzela indawo engcwele; ukuze ndihlale phakathi kwabo. Eksodus 25:8.

Ezibhalweni, ingcwele kaThixo ihlala inxulunyaniswa nabantu baKhe, abangumkhosi. Iinduku ezimbini zikaHezekile, ezichongwe njengeentlanga ezimbini, zazimele zibe luhlanga lunye, yaye ingcwele kaThixo yayiya kuba phakathi kwazo. Ukumela gwenxa umbuzo wevesi yeshumi elinesithathu kaDaniyeli isibhozo, ngenjongo yokufihla oko kanye kubuzwayo ngulo mbuzo, kwangaxeshanye kukwala kwa loo “ngcwele ithile” ekwivesi yeshumi elinesithathu, eyacelwa ukuba iwuphendule loo mbuzo.

Ndaza ndeva omnye ongcwele ethetha, yaza enye ingcwele yathi kuloo ngcwele yayithethayo, Lo mbono ongowedini lwemihla ngemihla, nowokukreqa kwentshabalalo, wokunikela ingcwele nomkhosi ukuba zinyathelwe phantsi, uya kuba koda kube nini na? Yathi ke kum, Koda kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ingcwele ihlanjululwe. Daniyeli 8:13, 14.

Isidalwa sasezulwini esabuzwa lo mbuzo sibizwa ngokuba “nguloo ngcwele uthile,” yaye eso sivakalisi siguqulelwe kwigama lesiHebhere elithi “Palmoni”, elithetha umbalisi omangalisayo, umbalisi weemfihlelo. Kule ndawo, eyintsika ephakathi nesiseko se-Adventism, uKristu uzimela ngokwakhe njengombalisi omangalisayo. Oku ukwenza kanye apho achaza ubudlelane phakathi kwesona siprofeto sexesha side kunazo zonke eBhayibhileni kwanasesiprofetweni sexesha seentsuku ezingamawaka amabini anamakhulu amathathu. Esona siprofeto sexesha side kunazo zonke sisifungo sikaMoses, esizizihlandlo ezisixhenxe zeLevitikus amashumi amabini anesithandathu. Sisiprofeto esichonga ukusasazwa nokwenziwa amakhoboka kweendlu zombini zakwaSirayeli, ezichongwe “njengomkhosi” oya kunyathelwa phantsi kwivesi yeshumi elinesithathu, logama ivesi yeshumi elinesine ichonga isiprofeto sokunyathelwa phantsi kwengcwele. Zombini ezi ziprofeto zazaliseka ngomhla wama-22 Oktobha 1844, emva kokuba umhlolokazi waseZarefati eqokelele iintonga ezimbini zomlilo womthunywa womnqophiso.

Xa ubu-Adventist babulahla eyona nyaniso yokuqala yexesha lesiprofeto ezazikhokelele kuyo iingelosi uWilliam Miller ukuba ayiqonde, bazimfamekisa. Ngo-1856, ngezi nqaku zisibhozo zikaHiram Edson, uPalmoni wazama ukwandisa ukukhanya kwamaxesha asixhenxe, kodwa akwanceda nto. Bayilahla isigidimi esisiya eLawodike, baza bamkela izibonakaliso ezihlanu ezibulalayo zaseLawodike, ngaloo ndlela bezichaza njengentombi ezintlanu ezizizidenge.

Iminyaka engamashumi amathandathu anesihlanu kaIsaya isahluko sesixhenxe, echonga u-742BC, u-723BC no-677BC ekuqaleni kwayo, yaphindwa kwimbali yokuphela ka-1798, 1844 no-1863. Loo mbali yokuphela imelwe kukuqokelelwa kweentonga ezimbini kuHezekile isahluko samashumi amathathu anesixhenxe, yaye umhlolokazi waseSarepta (njengoko ebizwa kwisiGrike seTestamente eNtsha), yimbali kaThixo emisa ulwalamano lomnqophiso noSirayeli wokomoya kwaYuda wokomoya (ilizwe elizukileyo) ngexesha lembali yobukumkani besithandathu besiprofeto seBhayibhile. Loo mbali, ekubeni ikukuphela kwesiprofeto seminyaka engamashumi amathandathu anesihlanu, ikwamelele nokuqala kwerhamncwa lomhlaba lesiTyhilelo isahluko seshumi elinesithathu. Ekuqaleni kobukumkani besithandathu besiprofeto seBhayibhile, ukudityaniswa kweentonga ezimbini kubonakalisa ukuphela kobukumkani besithandathu besiprofeto seBhayibhile. Loo mbali iqulethe imbali ehambelanayo yophondo lobuProtestanti nophondo lobuRiphabhlikhi.

Ngokwesiprofeto amandla, okanye uphondo, okanye isizwe, okanye ubukumkani, okanye ukumkani, okanye intloko, zizimboli ezitshintshanayo, kuxhomekeke kumxholo ezisetyenziswa kuwo. Zonke ezi simboli zikwabhekisa kwiintonga ezimbini uHezekile azichaza njengezizwe ezibini. Ekuqaleni kwembali yesiprofeto yerhamncwa lomhlaba, uphondo lwamaProtestanti lwaqokelelwa lwaba sisizwe esinye, okanye uphondo olunye. Ekupheleni kwale mbali inye kanye, uphondo lwamaRiphabhlikhi luya kuhlalanga kunye nophondo lobuProtestanti obuwileyo ukuze

kwenziwe isizwe esinye. Eso sizwe siya kuba ngumfanekiso werhamncwa lolwandle leSityhilelo seshumi elinesithathu. Ngokwengqiqo, ukuba siyala ukubona ubungqina besiqalekiso samaxesha asixhenxe (esaphunyezwa kuzo zombini izindlu zakwaSirayeli wokwenyama), ngokuqinisekileyo asiyi kukwazi ukubona indlela ezo zindlu zimbini zokwenyama zakwaSirayeli wamandulo ezaba ngayo sisizwe sakwaSirayeli wokomoya ngo-1844. Ukuba asiyiboni loo mbali, “asinalo kwaphela ulwazi” ngendlela loo mbali ekuqaleni kweUnited States echaza ngayo imbali esekupheleni, xa uphondo lwamaRiphabhlikhi luphinda inkqubo yokuqokelelwa nokuhlanganiswa kunye okwabonakaliswa ekuqaleni ngophondo lwamaProtestanti.

Siya kuqhubeka siqwalasele ezi nyaniso kwinqaku elilandelayo.