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Zisikelelwe Amehlo Abonayo neendlebe Ezivayo

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Imigca yeentshukumo zohlaziyo sisitshixo sokuqonda “iindudumo ezisixhenxe” zeSityhilelo seshumi. “Iindudumo ezisixhenxe” zimele imbali yokuxhotyiswa kwesigidimi sengelosi yokuqala ukususela ngoAgasti 11, 1840 kude kuse kwiDano Elikhulu ngo-Oktobha 22, 1844. Isahluko seshumi sinikela amangqina amathathu angaphakathi kweso sahluko ukuxhasa oku kuqonda.

“Intshukumo ye-advent ka-1840–44 yaba kukubonakalaliswa okuzukileyo kwamandla kaThixo; isigidimi sengelosi yokuqala sasiqhutywa sisiwa kuzo zonke izikhululo zobuvangeli ehlabathini, yaye kwamanye amazwe kwabakho owona mdlu mkhulu wezenkolo wakha wabonwa kulo naliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi zinto ziya kudlulwa yintshukumo enamandla phantsi kwesilumkiso sokugqibela sengelosi yesithathu.” *The Great Controversy*, 611.

Umyalezo wengelosi yokuqala wathwalwa wasiwa ehlabathini ukususela ngowe-1840 ukuya phambili. U-Uriah Smith uchaza ukuqonda koovulindlela, ngokungqinelana noDade White. USmith uyavuma ukuba ingelosi yokuqala yafika ngowe-1798, aze abonise ukuba yayiyingelosi yokuqala eyehla ngowe-1840. USmith noovulindlela babengazange baqaphele nje umahluko phakathi kokufika komyalezo nokuxhotyiswa kwawo ngamandla. USmith uchaza ngokucacileyo ukuba xa ingelosi yesiTyhilelo seshumi yabeka unyawo olunye elwandle nolunye emhlabeni, oko kwachaza umyalezo owawuthwalwa usiwa ehlabathini.

“Ngoko ke, ngowe-1798, isithintelo sokuvakalisa ukuba imini kaKristu isondele saphela; ngowe-1798 kwaqalisa ixesha lesiphelo, yaye itywina lasuswa kwincwadi encinane. Ukususela ngelo xesha, ngoko ke, ingelosi yeSityhilelo 14 iye yaphuma ivakalisa ukuba ilixesha lokugwetywa kukaThixo lifikile; yaye ukususela kwangelo xesha, kananjalo, ingelosi yesahluko 10 iye yema phezu kolwandle nomhlaba, yaza yafunga ukuba ixesha alisayi kuba sabakho. Ngokuphathelile ekubeni ziyafana, akunakubakho mbuzo; yaye zonke iingxoxo ezisetyenziswayo ukumisela indawo yeyo, zisebenza ngamandla afanayo nakule enye. Asidingi kungena nakweyiphi na ingxoxo apha ukubonisa ukuba esi sizukulwana sangoku siyangqina ukuzaliseka kwezi ziprofeto zimbini. Ekushunyayelweni kokufika kukaKristu, ngakumbi ukusuka kowe-1840 ukuya kowe-1844, kwaqalisa ukuzaliseka kwazo okupheleleyo nokuneenkukacha. Ukuma kwale ngelosi, unyawo olunye phezu kolwandle nolunye phezu komhlaba, kubonisa ububanzi obukhulu bokuvakaliswa kwayo ngolwandle nangomhlaba. Ukuba lo myalezo wawulungiselelwe ilizwe elinye kuphela, bekuya kwanela ukuba ingelosi ime phezu komhlaba kuphela. Kodwa inonyawo olunye phezu kolwandle, apho sinokuthi sigqibe kwelokuba umyalezo wayo waweya kuwela ulwandle, wandise uye kwiintlanga ngeentlanga nakumacandelo ahlukeneyo omhlaba wonke; yaye esi sigqibo siqiniswa yinyaniso

yokuba ukuvakaliswa kokufika kukaKristu, okukhankanywe ngasentla, kwafikelela kuzo zonke izikhululo zobuvangeli emhlabeni. Okungakumbi ngalo mba phantsi kwesahluko 14.”
Uriah Smith, Thoughts on Daniel and the Revelation, 521.

Ngoko ke, ivesi lokuqala lesahluko seshumi lichaza umhla we-11 Agasti, 1840, kuba ngelo xesha isiphelo esaxelwayo sobukhosi obuphezulu base-Ottoman saphela ngokungqinelana nesiprofeto esikuSityhilelo sesithoba. USister White uthi:

“Ngomnyaka ka-1840 kwenzeka okunye ukuzaliseka okumangalisayo kwesiprofeto okwavuselela umdla omkhulu nowasasazeka ngokubanzi. Kwiminyaka emibini ngaphambili, uJosiah Litch, omnye wabefundisi abaphambili ababeshumayela ngokubuya kwesibini, wapapasha ingcaciso yeSityhilelo 9, exela kwangaphambili ukuwa koBukhosi base-Ottoman. Ngokwezibalo zakhe, la mandla ayeza kubhukuqwa... ngomhla we-11 kuAgasti, 1840, xa amandla ama-Ottoman eConstantinople anokulindeleka ukuba aphulwe. Kwaye oku, ndiyakholwa, kuya kufunyaniswa ukuba kunjalo.”

“Ngelo xesha kanye lalichaziwe, iTurkey, ngoonozakuzaku bayo, yamkela ukhuseleko lwamagunya amanyeneyo aseYurophu, yaza ngaloo ndlela yazibeka phantsi kolawulo lweentlanga zobuKristu. Esi sehlo sazalisekisa kanye isiprofeto. Xa oko kwaziwa, izihlewele ezininzi zaqiniseka ngokuchaneka kwemigaqo yokutolikwa kwesiprofeto eyayamkelwe nguMiller nabadibeneneyo naye, yaye intshukumo ye-advent yanikwa umfutho omangalisayo. Amadoda emfundo nawodumo amanyana noMiller, kokubini ekushumayeleni nasekupapasheni iimbono zakhe, yaye ukususela ngowe-1840 ukuya kowe-1844 umsebenzi wanda ngokukhawuleza.” The Great Controversy, 334, 335.

Ivesi yokuqala yesahluko seshumi ngu-1840, yaye kwivesi yeshumi sibona uYohane edanile kabuhlungu ngo-Oktobha 22, 1844. UYohane wayemele abo bathabatha isigidimi sencwadi encinane basisa ehlabathini, baza kuphela befumana ukudana okukrakra ngo-Oktobha 22, 1844. Ivesi yokuqala kuse kweyeshumi zimele imbali yexesha elisusela ku-1840 ukuya ku-1844. Obo bubungqina obunye bangaphakathi phakathi kwesahluko seshumi.

Elinye ingqina nguYohane odla incwadi encinane, ibe imnandi emlonyeni wakhe, nto leyo emela ukwamkela kwakhe umyalezo ka-11 Agasti 1840, yaza ke yajika yaba krakra esiswini sakhe ngexesha loDano Olukhulu lwama-22 Oktobha 1844.

Ndaza ndayithabatha incwadana encinane esandleni sengelosi, ndayidla yaphela; yaye emlonyeni wam yaba mnandi njengobusi; kodwa kwakamsinya nje ndakuyidla, isisu sam saba krakra. IsiTyhilelo 10:10.

Ivesi yeshumi imela kanye imbali ka-1840 ukuya ku-1844 kwivesi enye. Oko kungqina kwangaphakathi kwesibini kwisahluko ukuba “iindudumo ezisixhenxe” zimela loo mbali. USister White sele echazile ukuba “iindudumo ezisixhenxe” zimele uludwe lweziganeko ezathi zenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini. Umyalezo wengelosi yesibini waphela ngexesha lokudana okukhulu, ngoko ke “iindudumo ezisixhenxe” zimela kanye loo mbali inye. Amangqina amathathu angaphakathi axhasa inyaniso yokuba imbali ka-11 Agasti 1840 ukuya kuDano Olukhulu ngomhla wama-22 Oktobha 1844 yimbali yesiprofeto egxininiswayo

kwiSityhilelo isahluko seshumi.

Ke kwandinyana yokugqibela, ngokungqinelana nenyano enxulumene “neendudumo ezisixhenxe,” kunikelwa umyalelo wokuba umyalezo unikelwe, nokuba kanye loo mbali imele iphindwe.

Waza wathi kum, Umele uphinde uprofethe phambi kwabantu abaninzi, neentlanga, neelwimi, nookumkani. ISityhilelo 10:11.

Lindudumo ezisixhenxe zibonisa ukuba ukuqala kobu-Adventism, ukuqala ngexesha xa isigidimi esatyhilwayo “ngexesha lesiphelo” sanikwa amandla, kwakuzakubonakalisa isiphelo sobu-Adventism xa isigidimi esatyhilwayo ngo-1989 sasinikwe amandla kukuhla, kungekhona kwengelosi yeSityhilelo seshumi, kodwa kwengelosi eyehlayo yeSityhilelo seshumi elinesibhozo. Ingelosi yeSityhilelo seshumi elinesibhozo yehla ngoSeptemba 11, 2001, yaye ngoku sisondele esiphelweni sokuphindwa kwembali ka-1840 ukuya ku-1844.

Ezi ngqwalaselo zesahluko seshumi bezikwisidlangalaleni kangangeminyaka. Oko kungazange kuqatshelwe de kwangoku kukuba, ngaphakathi kwelo bali lingcwele, kukho nelinye ibali lingcwele elityatyekwe kulo. Elo bali liya kuqondwa kuphela ngabo bamkela umgaqo ka-Alpha no-Omega ochonga isiphelo sento ngesiqalo sento. Ibali elityatyekwe ngaphakathi kwembali engcwele liqala ngokudana lize liphele ngoDano Olukhulu. Imbali ka-1843 ukuya ku-1844 ngumgaqo wembali okhethekileyo ongaphakathi kodwa owahlukileyo kwembali ka-1840 ukuya ku-1844. USisi White noKristu bobabini bayawubhekisa lo mgaqo wembali.

“Yonke imiyalezo eyanikelwa ukususela ngowe-1840 ukuya kowe-1844 imele yenziwe ibe namandla ngoku, kuba baninzi abantu abalahlekelwe kukuqonda kwabo indlela. Imiyalezo imele iye kuzo zonke iicawa.

“UKristu wathi, ‘Asikelelekile amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyeva. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda angamalungisa ababenqwenela ukubona ezo zinto nizibonayo, kodwa abazibonanga; nokuva ezo zinto nizivayo, kodwa abazivanga’ [Mat. 13:16, 17]. Asikelelekile amehlo awabona izinto ezabonwayo ngowe-1843 nangowe-1844.

“Isigidimi sanikwa. Kwaye akufanele kubekho kulibaziseka ekuphindaphindeneni isigidimi, kuba imiqondiso yamaxesha iyazaliseka; umsebenzi wokuvala umele ukwenziwa. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikwa isigidimi ngokumiselwa kukaThixo esiya kudumba sibe sisikhalo esikhulu. Ngoko ke uDanilyeli uya kuma kwisabelo sakhe, anikele ubungqina bakhe.” Manuscript Releases, volume 21, 437.

“AbaProfeti namadoda amalungisa banqwenela ukubona ezo zinto” “ezabonwayo ngowe-1843 nangowe-1844.” UYesu wabhekisa kule mbali ingcwele kwiincwadi ezimbini zeVangeli, kodwa isalathiso ngasinye sasikwimeko eyahlukileyo.

Waza wathetha kubo izinto ezininzi ngemizekeliso, esithi, Yabonani, umhlwayeli waphuma waya kuhlwayela; wathi ekuhlwayeleni kwakhe, ezinye iimbewu zawa ecaleni kwendlela, ze zeza iintaka zazidla zagqiba ngazo; ezinye zawa emaweni, apho zazingena mhlaba mninzi;

zaza zakhawuleza zantshula, ngenxa yokuba zazingena nzulu bomhlaba; kwathi lakuphuma ilanga, zatshiswa; yaza ngenxa yokuba zazingena ngcambu, zabuna. Ezinye zawa phakathi kwameva; aza ameva akhula, aziminxa; kodwa ezinye zawa emhlabeni olungileyo, zaza zavelisa iziqhamo, enye kalikhulu, enye amashumi amathandathu, enye amashumi amathathu. Lowo uneendlebe zokuva, makeve. Baza abafundi beza, bathi kuye, Yini na ukuba uthethe kubo ngemizekeliso? Waphendula wathi kubo, Ngenxa yokuba ninikwe ukwazi iimfihlakalo zobukumkani bamazulu, kodwa bona akubanikwanga. Kuba lowo unako, uya kongezelelwa, abe nentabalala; ke lowo angenako, kuya kuthatyathwa kuye kwanoko anako. Ngenxa yoko ndithetha kubo ngemizekeliso, kuba bekhangele nje kodwa ababoni, beve nje kodwa abeva, bengaqondi. Kubo kuzaliseka isiprofeto sikaEsaya esithi, Nokuva niya kuva, ningaqondi; nokubona niya kubona, ningacikideki. Kuba intliziyo yaba bantu ityebile, neendlebe zabo aziva kakuhle, namehlo abo bawavale; hleze babone ngamehlo, beve ngeendlebe, baqonde ngentliziyo, baguquke, ndibaphilise. Kodwa anoyolo amehlo enu, kuba ayabona; neendlebe zenu, kuba ziyeva. Kuba inene ndithi kuni, baninzi abaprofeti namadoda angamalungisa ababenqwenela ukuzibona ezo zinto nizibonayo, kodwa abazibonanga; nokuva ezo zinto nizivayo, kodwa abazivanga. Mateyu 13:3–17.

UYesu kuMateyu, xa wayethetha ngesiphumo seLizwi likaThixo, yaye ebiza abantu ukuba “beve,” ubonisa ukuba amaLawodike athi awala isigidimi ababefuna ukusibona abaprofeti, ayemelwe kuIsaya isahluko sesithandathu. IFuture for America isoloko iveza uIsaya isahluko sesithandathu kwimeko kaSeptemba 11, 2001, kuba ngohlaselo lweSilamsi ngaloo mhla isithunywa esinamandla seSityhilelo seshumi elinesibhozo sehla saza sakhanyisa ihlabathi ngozuko lwaso. Bonke abaprofeti bayavumelana omnye nomnye, yaye kwindinyana yesithathu kaIsaya isahluko sesithandathu sifumana imbhekiso ethe ngqo kweso kanye sithunywa.

Ngomnyaka awafa ngawo uKumkani u-Uziya, nam ndambona iNkosi ihleli etroneni, iphakeme, iphakanyisiwe, kwaye umphetho wesambatho sayo wawuzalisa itempile. Ngaphezu kwayo kwakumi iiserafi; elowo kubo wayenamaphiko amathandathu; ngamabini wazigquma ubuso bakhe, nangamabini wazigquma iinyawo zakhe, nangamabini wayebhabha ngawo. Kwaye omnye wadanduluka komnye, wathi, Ngcwele, ngcwele, ngcwele, nguYehova wemikhosi; ihlabathi lonke lizele bubuqaqawuli bakhe. Isaya 6:1–3.

Umhlaba ukhanyiswa bubuqaqawuli bakhe xa isithunywa seSityhilelo seshumi elinesibhozo sehla, yaye uIsaya usinika elinye iqhosha elibalulekileyo xa esazisa ukuba umbono wakhe wengcwele wenzeka ngonyaka awafa ngawo uKumkani u-Uziya. UKumkani u-Uziya wayezame ukwenza umsebenzi wobupristi ngaphakathi etempileni. Ababingeleli abangamashumi asibhozo nombingeleli omkhulu bamchasayo ekwenzeni oko de iNkosi yamlisela iqhenqa ebunzini bakhe. Wamkela uphawu lwerhamncwa ngokuzama ukudibanisa igunya lakhe lombuso negunya lecawa. Akazange afe kwaoko nangoko; wasuswa etroneni, kwafakwa omnye esikhundleni sakhe, yaye ekuhambeni kwexesha ekugqibeleni wafa ngoSeptemba 11, 2001. ICawa yama-Adventist iyafa ngokuthe ngcembe, njengoko yenzayo icawa yamaYuda ngexesha likaKristu. Kodwa ngoSeptemba 11, 2001, ubu-Adventist obabusele buyalile umyalezo weendima ezintandathu zokugqibela zikaDaniyeli ishumi elinanye bafikelela esiphelweni njengophondo lwamaProtestanti lwaseUnited States, yaye abo bamelwe nguIsaya babizelwa ngoko ukuba bathabathe umyalezo

omelwe lilizwi lokuqala leSityhilelo seshumi elinesibhozo.

Wangena uAzariya umbingeleli emva kwakhe, ekunye naye kukho ababingeleli bakaYehova abangamashumi asibhozo, amadoda anesibindi; baza bamchasa uUziya ukumkani, bathi kuye, Akukokwakho, Uziya, ukuqhumisela uYehova isiqhumiso, koko kokwababingeleli, oonyana baka-Aron, abangcwalisiweyo ukuba baqhumise isiqhumiso; phuma engcweleni; kuba ugabadelile; yaye akuyi kuba ludumo kuwe oluvela kuYehova uThixo. Wandula ke uUziya waqumba, ephethe ngesandla isitya sesiqhumiso ukuze aqhumise; kwathi esaqhwitha ngumsindo kubabingeleli, iqhenqa lavela ebunzini bakhe phambi kwababingeleli endlwini kaYehova, ngasecaleni kwesibingelelo sesiqhumiso. Waza uAzariya umbingeleli omkhulu, nababingeleli bonke, bamkhangela; nanko, wayeneqhenqa ebunzini bakhe; baza bamgxothe apho; ewe, naye ngokwakhe wakhawuleza ukuphuma, ngokuba uYehova wayembethile. Ke kaloku uUziya ukumkani waba neqhenqa kwada kwayimini yokufa kwakhe, wahlala endlwini eyahlukileyo, eneqhenqa; kuba wayenqunyulwe endlwini kaYehova; noYotam unyana wakhe wayephele indlu yokumkani, egweba abantu belizwe. 2 Kronike 26:17–21.

Kubalulekile ukuqonda ukuba uphondo lobuProtestanti lwasuswa kwibandla lamaSeventh-day Adventist ngoSeptemba 11, 2001, kuba kukho izinto ezintathu eziphambili ekuvulweni komyalezo weSityhilelo ngemihla yokugqibela. Enye yazo yimbali ehambelanayo yophondo lweRepublicanism kunye nophondo lobuProtestanti. Enye into emele iqondwe kukubaluleka kwamabandla asixhenxe, yaye kambe eyesithathu “ziindudumo ezisixhenxe.” Zonke ezi zinto zintathu zesiprofeto zenza umyalezo ovulwayo, yaye kuyimfuneko ukuqonda ukuba kanye njengokuba ibandla lamaYuda ladlulwa ngexesha likaKristu, ubuAdventist buyadlulwa “ngemihla yokugqibela.”

Ulsaya uyavuma ukuthwala umyalezo awuse kubantu bakaThixo abanyuliweyo abangathembekanga kwimbali yakhe, yaye noYesu usebenzisa kwa loo mazwi ukujongana kwa nalo olo meko kwimbali yaKhe. Abantu abanyuliweyo bomnqophiso bayadlulwa, yaye bayala “ukuva” nokuphiliswa.

Waza wathi, Hamba, uye uthi kwaba bantu, Yivani okunene, kodwa ningaqondi; nibone okunene, kodwa ningaqapheli. Yenza intliziyo yaba bantu ityebe, uze wenze iindlebe zabo zibe nzima, uwavale amehlo abo; hleze babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngentliziyo yabo, baguquke, baphiliswa. Isaya 6:9, 10.

Umsebenzi awuthabathayo uIsaya nguloo msebenzi owathathwa nguYohane noHezekile xa babesidla incwadi encinane. Bathabatha isigidimi sokukhalima basise kubantu abanyulwe ngomnqophiso, abasekwinkqubo yokugabhelwa ngaphandle emlonyeni weNkosi. Isihlandlo sesibini uYesu abhekisa ngaso kwimbali abaprofeti namadoda amalungisa abanqwenela ukuyibona sibhalwe nguLuka.

Kwaye wena, Kapernahum, ophakanyiselwe ezulwini, uya kuthotyelwa esihogweni. Lowo univayo nina undiva mna; nalowo uninikelayo indelelo nina undinika indelelo mna; nalowo undinika indelelo mna unika indelelo Lowo undithumileyo. Ke abo bamashumi asixhenxe babuya benovuyo, besithi, Nkosi, kwanemidemon iyasithobela ngegama lakho. Wathi kubo, Ndabona uSathana esiwa ezulwini njengombane. Yabonani, ndininika igunya lokunyathela

iinyoka noonomadudwane, naphezu kwawo onke amandla otshaba; yaye akukho nto iya kunenzakalisa nangayiphi na indlela. Noko ke musani ukuvuyela oku, ukuba oomoya bayanithobela; koko yibani novuyo ngakumbi kuba amagama enu ebhaliwe ezulwini. Ngelo lixa uYesu wavuya emoyeni, wathi, Ndiyakubulela, Bawo, Nkosi yezulu nehlabathi, ngokuba uzifihlile ezi zinto kwizilumko nabanengqiqo, wazityhila kwiintsana; ewe, Bawo, kuba kwakukholekile emehlweni akho oko. Zonke izinto zinikelwe kum nguBawo; yaye akukho mntu umaziyo ukuba ungubani na uNyana, ngaphandle koBawo; nokuba ungubani na uBawo, ngaphandle koNyana, nalowo uNyana athanda ukumtyhilela yena. Waza wajika waya kubafundi bakhe, wathi ngasese, Asikelelwe amehlo azibonayo izinto enizibonayo nina; kuba ndithi kuni, abaprofeti nookumkani abaninzi baye banqwenela ukubona ezo zinto nizibonayo, abaza bazibona; nokuva ezo zinto nizivayo, abazivanga. Luka 10:15–24.

Kwakhona, umongo wentsikelelo enxulunyaniswa nabo banelungelo lokubona oko amalungisa aye alangazelela ukukubona umalunga nabantu abanyuliweyo bomnqophiso abashiywayo ecaleni yaye abangathandiyo “ukuva.” UDade White ubhekisa ekugwetyweni kweKapernahum nguKristu, olungumfuziselo wokwaliwa kokukhanya okukhulu, yaye wagxininisa i-Adventism ngokubeka ukukhalinyelwa okuchasene ne-Adventism phakathi kwezi [brackets.]

“Phakathi kwabantwana bakaThixo abazibanga bona, kunyamezelo oluncinane kangakanani na olubonakalisiweyo, mangaphi na amazwi akrakra athe athethwa, kungakanani na ukugwetywa okutshiwoyo ngokuchasene nabo abangengabo benkolo yethu. Abaninzi baye bajonga abo bakwezinye iicawa njengaboni abakhulu, kanti iNkosi ayibajongi ngolo hlobo. Abo bajonga ngolo hlobo amalungu ezinye iicawa, banesidingo sokuzithoba phantsi kwesandla esinamandla sikaThixo. Abo babagwebayo basenokuba babenokukhanya okuncinane kuphela, amathuba ambalwa neenzuzo ezimbalwa. Ukuba babenako ukukhanya abaninzi bamalungu eecawa zethu ababenako, babeya kuba beqhubekile ngesantya esikhulu ngakumbi, baza balumela ukholo lwabo ehlabathini ngcono ngakumbi. Ngabo baqhayisa ngokukhanya kwabo, kanti besilela ukuhamba kuko, uKristu uthi, ‘Ke mna ndithi kuni, Kuya kuba nokunyamezeleka ngakumbi kwiTire neSidon ngomhla womgwebo kunani. Nawe, Kapernahum [ama-Seventh-day Adventists, ababenokukhanya okukhulu], ophakanyiselweyo ezulwini [ngokwenqanaba lenzuzo], uya kuthotyelwa phantsi esihogweni; kuba ukuba imisebenzi yamandla, eyenziwe kuwe, yayenziwe eSodom, yayiya kuba isahleli kude kube namhla. Ke mna ndithi kuni, Kuya kuba nokunyamezeleka ngakumbi ezweni laseSodom ngomhla womgwebo kunakuwe.’ Ngelo xesha uYesu waphendula wathi, ‘Ndiyabulela kuwe, Bawo, Nkosi yezulu nehlabathi, ngenxa yokuba uzifihlile ezi zinto kwizilumko neziqondayo [ngokokuzicingela kwazo], wazityhila kwiintsana.’”

“Kwaye ngoku, ngenxa yokuba nenzile yonke le misebenzi, utsho uYehova, ndathetha kuni, ndivuka kusasa ndathetha, kodwa anivanga; ndanibiza, kodwa anaphendula; ngoko ke ndiya kuyenza kule ndlu, ebizwa ngegama lam, enithembele kuyo, nakule ndawo endayinika nina nooyihlo, njengoko ndenzayo eShilo. Kwaye ndiya kunigxotha ebusweni bam, njengoko ndabagxothayo bonke abazalwana benu, yona yonke imbewu kaEfrayim.” Review and Herald, Agasti 1, 1893.

“Imisebenzi emikhulu” eyayenziwe kwi-Adventism yayiyeyo misebenzi amadoda amalungisa nabaprofeti ababelangazelela ukuyibona nokuyiva. Leyo misebenzi mikhulu yamelwa kwimbali ka-1843 nango-1844 xa isigidimi soKhalazo lwasezinzulwini zobusuku savakaliswayo.

I-Adventism iyalile imbali yayo, ingakumbi imbali ka-1843 nango-1844. Imbali eqala ize iphele ngokudana, kwangaxeshanye ikwayimbali eyayijoliswe ukubakhokelela emhlabeni owenziwe mtsha.

“Babenokukhanya okuqaqambileyo okumiselwe emva kwabo ekuqaleni kwendlela, awathi umthunywa wandixelela ukuba kukuba ‘sisikhalo sasezinzulwini zobusuku.’ Oku kukhanya kwakukhazimla kuyo yonke indlela, kwanika ukukhanya ezinyaweni zabo, ukuze bangakhubeki.

“Ukuba babegcina amehlo abo ethe ntsho kuYesu, owayephambi kwabo kanye, ebakhokelela esixekweni, babekhuselekile. Kodwa kungekudala abanye badinwa, baza bathi isixeko sisekude kakhulu, yaye babelindele ukuba babe sele bengene kuso ngaphambili. Ke ngoko uYesu wayebakhuthaza ngokuphakamisa ingalo yaKhe yasekunene ezukileyo, yaye engalweni yaKhe kwaphuma ukukhanya okwakujikajika phezu kweqela labalindele ukuBuya, baza badanduluka besithi, ‘Haleluya!’ Abanye, ngokungxama, bakukhanyela ukukhanya okwakusemva kwabo, baza bathi yayingengoThixo owayebakhokelele phaya kude kangako. Ukukhanya okwakusemva kwabo kwacima, kwashiya iinyawo zabo ebumnyameni obupheleleyo, baza bakhubeka, balahlekelwa kukubona uphawu nangoYesu, baza bawa baphuma endleleni, behla besiya kwelo hlabathi limnyama nelikhohlakeleyo lingezantsi.” Early Writings, 15.

Oko ngoku iNgonyama yesizwe sakwaYuda ikutyhilayo kukwimbali ka-1843 no-1844.

“Iindudumo ezisixhenxe” zimele ixesha elisusela ku-1840 ukuya ku-1844, kodwa elo xesha liqulethe imbali ekhethekileyo kakhulu eye yamelwa ngomfuziselo ukususela ekuqaleni kwembali yomnqophiso. Intshukumo nganye yohlaziyo ihambelana nezinye, inemiqondiso efanayo kanye. Ukuba bezahluke omnye komnye, uSathana ebeya kuqulunqa icebo lohlaselo elahlukileyo kwintshukumo nganye yohlaziyo, kodwa akaze enze njalo.

“Kodwa uSathana wayengahlali engenzi nto. Ngoku wazama oko athe wakuzama kuyo yonke eminye intshukumo yohlaziyo—ukulukuhla nokutshabalalisa abantu ngokubanikela ngobuqhetseba into eyomgunyathi endaweni yomsebenzi oyinyaniso. Njengokuba kwakukho ooKristu bobuxoki kwinkulungwane yokuqala yebandla lamaKristu, kwavela ngokunjalo nabaprofeti bobuxoki kwinkulungwane yeshumi elinesithandathu.” The Great Controversy, 186.

Ingongoma ephambili kulo mhlathi, ngokubhekiselele kumyalezo opheleleyo esiwabelanayo, kukuba xa ubu-Adventist bayeka ukuxhasa isambatho sobuProtestanti baza basihluthwa ngokupheleleyo ngoSeptemba 11, 2001, basanyanzelisa ukuba bona bangumbutho wentsalela ovakalisa isikhalo esikhulu sengelosi yesithathu. Noko ke bona bangabobuxoki. Ukuba awuqondi ukuba nguwuphi na umbutho ngoku othwele uphondo lobuProtestanti, phantse akunakwenzeka ukuqonda ukufana phakathi kweempondo ezimbini eUnited States.

Imbali ka-1843 neka-1844 imelwe kuyo yonke intshukumo yohlaziyo, yaye ngoku siya kusebenzisa isiqalo sikaSirayeli wamandulo njengabantu abanyulwe nguThixo nesiphelo sikaSirayeli njengabantu abanyulwe nguThixo ukubonakalisa okufanayo ngoSirayeli wale mihla, kugxilwe ku-1843 naku-1844 njengoko kumelwe kumgca ngamnye weentshukumo zohlaziyo.

UMoses waprofeta ukuba iNkosi iya kuvusa umprofeti onjengaye, yaye loo mprofeti yayinguYesu. ULuka kwiZenzo uyaqinisekisa ukuba uYesu wazalisekisa isiprofeto sikaMoses.

UYehova uThixo wakho uya kukuvusela uMprofeti ophuma phakathi kwakho, kubazalwana bakho, onjengam; niya kumphulaphula yena. Duteronomi 18:15.

uYesu ngumprofeti esimele ukumphulaphula.

Kuba okunene uMoses wathi koobawo bethu, INkosi uThixo wenu iya kunivusela umProfeti ophuma phakathi kwabazalwana benu, onjengam; yiveni yena ezintweni zonke athe wakuthetha kuni. Kwaye kuya kuthi, wonke umphefumlo ongayi kumva loo Mprofeti uya kutshatyalaliswa phakathi kwabantu. Ewe ke, nabo bonke abaprofeti ukususela kuSamuweli nabo balandela emva, bonke abathe bathetha, nabo baxela kwangaphambili ngezi mini. Nina ningabantwana babaprofeti, nabanomnqophiso awawenzayo uThixo koobawo bethu, esithi kuAbraham, Kwaye embewini yakho kuya kusikelelwa zonke izizalwana zomhlaba. Kuni kuqala uThixo, emvusile uNyana wakhe uYesu, wamthuma ukuba anisikelele, ngokuguqula elowo kuni eubini bakhe. IZenzo 3:22–26.

Umgca wohlaziyo kaKristu uqala ngexesha lesiphelo, njengoko yonke imigca yohlaziyo isenza. “Ixesha lesiphelo” ngemihla kaKristu yayikukuzalwa kwaKhe. ISibhalo sibonisa ukuba ekuzalweni kwaKhe kwabakho ukwanda kolwazi okuhambelana nenkcazo “yexesha lesiphelo” encwadini kaDaniyeli. Nokuba yayingabelusi, izilumko ezivela empumalanga, uHerode onomsindo, okanye uAna noSimeyon etempileni, kwabakho ukwanda kolwazi xa wayezelwe. Ngelo xesha ubunkokeli bebandla lamaYuda badlulwayo. Uqhawulo-mtshato lwaluyinkqubo eqhubekayo, kodwa lwaqala ngokwala kwabo umyalezo owatyhilwayo ngexesha lesiphelo.

“Abantu abayazi, kodwa iindaba eziwuzalisayo zenza izulu ligcwale luvuyo. Ngenkathalo enzulu ngakumbi nethantamisayo ngakumbi izidalwa ezingcwele ezivela kwihlabathi lokukhanya zitsalwa ziye emhlabeni. Ihlabathi liphela liqaqambile ngakumbi ngenxa yobukho baKhe. Ngaphezu kweenduli zaseBhetelehem kuhlanguanisene isihlwele esingenakubalwa seengelosi. Zilindele umqondiso wokuvakalisa ezi ndaba zimmnandi ehlabathini. Ukuba iinkokeli zakwaSirayeli zazithembekile eluxanduvweni lwazo, zazinokuba zabelene ngovuyo lokubhengeza ukuzalwa kukaYesu. Kodwa ngoku zidlulwe.” The Desire of Ages, 47.

Ubunkokeli be-Adventism badlulwa ngo-1989 xa kwazalisekayo uDaniyeli 11:40. “Ixesha lesiphelo” kwimbali kaMoses, owayefuzisela uYesu, yayikukuzalwa kwakhe, apho intsapho yakhe yaza emva koko intombi kaFaro yamkela ukwanda kolwazi ngoMoses oselusana. Igama lakhe, kambe ke, lithetha ukuthi “osindiswe ephuma emanzini,” yaye uYesu kuthetha ukuthi “uYehova uyasindisa.”

Emva “kwexesha lokuphela” yonke imigca yohlaziyo ibonisa ixesha apho ulwazi olwandisiweyo kuloo mbali lwenziwa lube sesikweni lube ngumyalezo onokumiswa njengobungqina kwisizukulwana esiza kubekwa ityala ngenxa yokukhanya okwatyhilwayo ngexesha lokuphela.

UYohane uMbaptizi wawenza ngokusesikweni umyalezo kaKristu, yaye umyalezo kaMoses wenziwa ngokusesikweni ngonyaka wakhe wamashumi amane, xa wazama ukukhulula amaSirayeli eYiputa ngamandla akhe. Umyalezo wokukhululwa eYiputa ngoku wawusele usezinkcwadini zoluntu.

Kwiminyaka engamashumi amane kamva, isigidimi sikaMoses sanikwa amandla etyholweni elivuthayo, saza sahamba kunye nemiqondiso emibini yobuthixo bukaThixo, njengoko yayimelwe yintonga eyaguqukayo yaba yinyoka, nangesandla esineqhenqa uMoses awasikhupha esifubeni sakhe. Isigidimi sikaYesu sanikwa amandla ekubhaptizweni kwaKhe, okwakhapha imiqondiso emibini yobuthixo, ilizwi likaYise noMoya oyiNgcwele. Uphawu olulandelayo lwendlela kuzo zombini ezi mbali lumela ukuphoxeka kokuqala, ixesha lokulibaziseka, ukufika kwengelosi yesibini okanye u-1843.

Ukuphoxeka emgceni kaMoses kwabonakaliswa ngumfazi wakhe xa ingelosi yehla ukuze ibulale uMoses ngenxa yokungamlusi unyana wakhe. Ngenxa yokoyika, uZipora wayenza ngokwakhe loo nkqubo kunyana wabo. UMoses wayelibele ukumlusa unyana wakhe! Owona mqondiso kanye womnqophiso owanikwa uAbraham walityalwa nguMoses. UBawo uAbraham wayebeke phambili ukuqikelelwa kokuthinjwa nokukhululwa kwamaHebhere eYiputa nakuYiputa, yaye isiprofeto sakhe sasiza kuzalisekiswa ngokukodwa ngoMoses, kanti uMoses walibala ukumlusa unyana wakhe. Ngelo xesha uMoses wamthumela uZipora ukuba abuyele kuhlala noyise de kube semva kokukhululwa. Wahlala kwaMidyan de uMoses wakhokela abantwana bakaSirayeli emanzini oLwandle oluBomvu, nto leyo umpostile uPawulos asixelela ukuba imela ubhaptizo, lona kanye isiko elathabatha indawo yolwaluko. Musa ukuphoswa lelo nqaku. Ukufika komqondiso wendlela omele ingelosi yesibini kwimbali kaMoses, lowo mqondiso wendlela uzala ukuphoxeka kokuqala kuloo mbali, kwakukukhatywa komthetho oyintloko wobudlelane bomnqophiso ka-Abraham noThixo.

Ukuphoxeka kokuqala kumgca kaKristu yayikukufa kukaLazaro, nto leyo uMarta noMariya ababengathandabuzi ukuba yayingayi kwenzeka ukuba uYesu wayengalibazisanga de uLazaro abe sele eneentsuku ezine efile. Ukuphoxeka kokuba uYesu avumele umhlobo wakhe osenyongweni uLazaro afe aze abole engcwabeni kwakukhulu kakhulu, kungekuphela nje koodade bobabini, kodwa nakubafundi. Kanti ke ukuvuswa kukaLazaro kwabasisitywina sobulungiseleli bonke bukaKristu.

“Ekulibaziseni kwakhe ukuza kuLazaro, uKristu wayenenjongo yenceba ngakubo abo babengamamkelanga. Walibala, ukuze ngokuvusa uLazaro kwabafuleyo anike abantu bakhe abaneenkani, abangakhulwayo, obunye ubungqina bokuba ngenene waye ‘lulo uvuko, nobomi.’ Wayengafuni ukulahla lonke ithemba ngabantu, izimvu ezihluphekileyo, ezibhadulayo zendlu kaSirayeli. Intliziyo yakhe yayisophuka ngenxa yokungaguquki kwabo. Ngenceba yakhe wazimisela ukubanika obunye ubungqina bokuba wayenguMbuyiseli, Lowo kuphela owayenokuzisa ubomi nokungafi ekukhanyeni. Oku kwakufanele kube bubungqina

ababingeleli abangenakubutolika gwenxa. Esi yayisisizathu sokulibazisa kwakhe ukuya eBhetani. Lo mmangaliso ubalaseleyo, ukuvuswa kukaLazaro, wawuza kubeka itywina likaThixo emsebenzini wakhe nasekubangweni kwakhe ubuthixo.” The Desire of Ages, 529.

Ukutywinwa kwekhulu elinamashumi amane anesine amawaka kaThixo kubonakaliswa kwimbali ka-1843 noka-1844, kuba sixelelwa ukuba yayinguLazaro owakhokela uKristu engena eYerusalem ekungeneni koloyiso. Imbali yokungena koloyiso yileyo imbali uDade White ayisebenzisayo ukubonakalisa isiKhlo saphakathi kobusuku sika-1843 noka-1844. Kwakukho ukungaqondi ngokuphathelele uKristu enegunya lokuvusa abafileyo ngamandla kaThixo okudala. UMariya noElizabhete bavuma ukuba babemazi uYesu enegunya lokuvusa uLazaro ngexilongo lokugqibela, kodwa babengaboni ukuba wayenalo ngokwenene igunya lokumvusa ngelo xesha nakuloo ndawo. Babekhanyela kanye inyaniso awafikayo ukuyibonakalisa ekubhaptizweni kwakhe nasekufeni kwakhe, okuyisiqalo nesiphelo sobulungiseleli bakhe bobuqu beminyaka emithathu enesiqingatha. Babengenakubona de kususwe ilitye engcwabeni, kanye njengoko isandla sakhe sasiza kuthi kamva sisuswe kwimpazamo kwezinye zeenani ezikwitshathi ka-1843.

UMoses, emva kokuba emgxothele uZiporah kulo mzabalazo wawusondela noFaro, wadibana nomkhuluwa wakhe uAron, baza abo bathunywa babini baqhubeka baya eYiputa bemele isigidimi sengelosi yesibini. Ngaphambi kokuba kuhliselwe iYiputa naziphi na izibetho, uMoses walumkisa uFaro esithi, ukuba akayi kuvumela uSirayeli, izibulo likaThixo, ukuba liphume liye kunqula, ngoko uThixo uya kubulala amazibulo aseYiputa.

Yaye uYehova wathi kuMoses, Xa ubuyela eYiputa, qiniseka ukuba uyayenza phambi koFaro yonke loo mmangaliso endiyibeke esandleni sakho; kodwa ndiya kuyenza lukhuni intliziyo yakhe, ukuze angabakhululi abantu. Uze uthi kuFaro, Utsho uYehova ukuthi, USirayeli ungunyana wam, wamazibulo am. Ndithi kuwe, Mkhulule unyana wam, ukuze andikhonze; yaye ukuba uyala ukumkhulula, khangelana, ndiya kumbulala unyana wakho, amazibulo akho. Eksodus 4:21–23.

Isikhlo Sasezinzulwini Zobusuku sasisisiprofeto esiya kuzaliseka kwixesha elizayo.

“Ekukhululweni kukaSirayeli eYiputa, ukungcwaliswa kwamazibulo kwaphinda kwayalelwa. Ngoxa abantwana bakaSirayeli babekwikhoboka kumaYiputa, iNkosi yayalela uMoses ukuba aye kuFaro, ukumkani waseYiputa, aze athi, ‘Itsho iNkosi ukuthi, USirayeli ungunyana Wam, elo zibulo Lam; yaye ndithi kuwe, Myeke unyana Wam ahambe, ukuze andikhonze; kodwa ukuba uyala ukumkhulula, yabona, ndiya kumbulala unyana wakho, elo zibulo lakho.’ Eksodus 4:22, 23.

“UMoses wasisa isigidimi sakhe; kodwa impendulo kakumkani onekratshi yaba, ‘Ngubani na uYehova, ukuba ndilithobele ilizwi laKhe ndiyeke amaSirayeli ahambe? Andimazi uYehova, yaye andiyi kuwakhulula amaSirayeli ahambe.’ Eksodus 5:2. INkosi yabenzela abantu baYo ngemiqondiso nangemimangaliso, ithumela izigwebu ezoyikekayo phezu koFaro. Ekugqibeleni ingelosi etshabalalisayo yayalelwa ukuba ibulale amazibulo abantu nawezilwanyana phakathi kwamayiputa. Ukuze amaSirayeli asindiswe, ayalelwa ukuba abeke ezipalini zeminyango yawo igazi lemvana exheliweyo. Indlu nganye yayimele iphawulwe, ukuze xa ingelosi ifika kuthumo lwayo lokufa, idlule kwizindlu zamaSirayeli.” The Desire of

Ages, 51.

Umyalezo Wokukhala Kwasezinzulwini zobusuku kuFaro wawuchaza ukufa kwamazibulo njengempendulo kwimvukelo kaFaro. Emva kokuba umyalezo ufakwe embhalweni, izibetho, ezazimela amandla oKukhala Kwasezinzulwini zobusuku ehlotyeni lowe-1844, zehlala iYiputa. Umyalezo woKukhala Kwasezinzulwini zobusuku watyhutyha ilizwe lonke njengeliza elinamandla ehlotyeni lowe-1844. Izibetho zatshayela iYiputa, yaye xa kwafika ukufa kwamazibulo okwathenjiswa, kwavakala isikhalo ezinzulwini zobusuku kulo lonke elaseYiputa.

Waza uMoses wathi, Itsho iNkosi ukuthi, Malunga nobusuku obuphakathi kobusuku ndiya kuphuma ndiye phakathi kweYiputa; yaye onke amazibulo ezweni laseYiputa aya kufa, kususela kwizibulo likaFaro ohleli etroneni yakhe, kuse kwizibulo lesicakakazi esisemva kwesigayo; kwanawo onke amazibulo ezilwanyana. Kuya kubakho ukukhala okukhulu kulo lonke ilizwe laseYiputa, okungazange kubekho kufana nako, kungekho nokuba kuya kuphinda kubekho okufana nako. Eksodus 11:4–6.

Ukungena kukaKristu eYerusalem ngoloyiso kwakhokelela emnqamlezweni waseKalvari, yaye abafundi bakaKristu nabanye abalandeli bakhe bafikelwa kukuDandatheka Okukhulu.

“Ukudana kwethu kwakungengako njengokwalabafundi. Xa uNyana womntu wangena eYerusalem ngoloyiso, bekulindelekile kubo ukuba athweswe isithsaba abe ngukumkani. Abantu bathontelana bevela kuwo wonke ummandla ojikelezileyo, bakhala besithi: ‘Hosana kuNyana kaDavide.’ Kwaye xa ababingeleli nabadala bamncenga uYesu ukuba athulise isihlwele, wavakalisa ukuba bathi cwaka bona, amatye ngokwawo aya kukhala, kuba isiprofeto simelwe kukuzaliseka. Sekunjalo, kwiintsuku nje ezimbalwa aba bafundi kanye babona iNkosi yabo abayithandayo, ababehamba bekholelwa ukuba iya kulawula etroneni kaDavide, isolulwe emnqamlezweni okhohlakeleyo ngaphezu kwabaFarisi ababehlekisa, begculela. Amathemba abo aphezulu aphoxeka, yaye ubumnyama bokufa babagubungela.” Testimonies, volume 1, 57, 58.

Ukuphoxeka okukhulu kwabafundi nabaseMiller nako kumelwe ngamaHebhere xa babevaleleke phakathi komkhosi kaFaro noLwandle oluBomvu.

“Phezu kwethu kukhanya ukukhanya okuqokelelweyo kwamaxesha adlulileyo. Ingxelo yokulibala kukaSirayeli igcinelwe ukusikhanyisela. Kule minyaka uThixo ubeke isandla Sakhe ekuziqokeleleni kuYe abantu abavela kuzo zonke iintlanga, izizwana, neelwimi. Kumbutho we-advent usebenzele ilifa Lakhe, kanye njengoko wasebenzela amaSirayeli ekubakhokeleni bephuma eYiputa. Ekuphoxekeni okukhulu kowe-1844 ukholo lwabantu Bakhe lwavavanywa njengoko lwavavanywa olwamaHebhere kuLwandle oluBomvu.” Testimonies, volume 8, 115, 116.

Kubalulekile ukuqonda ukuba, xa uKristu wangena eYerusalem, ukuphefumlelwa kwelo lixa kwavelisa ukuqhuma kwendumiso, awathi abaFarisi bazama ukuluthulisa. Undoqo wekwayara yendumiso yayikukubhekisa kuYesu njengonyana kaDavide, kanye loo mqondiso uKristu awawusebenzisayo ukuphawula isiphelo sonxibelelwano lwakhe lwamazwi namaYuda ayembambeneyo kwiingxoxo. Okona kwacaphukisa amaYuda yayikukuvuma ukuba, xa babebiza

uYesu ngoNyana kaDavide, babebhekisa ngokwentetho efihlakeleyo ekungeneni koloyiso kukaKumkani uDavide eYerusalem.

Kwimbali yomsebenzi kaDavide wokuzisa ityeya eYerusalem, ukuxhotyiswa kwesigidimi kwakumelwe kukuxhotyiswa kukaDavide.

Waqhubeka uDavide, esiba mkhulu ngakumbi; yaye uYehova uThixo wemikhosi wayenaye. 2 Samuweli 5:10.

Emva koko uDavide wazimisela ukuzisa ityeya eYerusalem. Ekuziseni ityeya kwisixeko sikaDavide, kwakumele kubekho ukuphoxeka, njengakuyo yonke imigca yenguquko. Uzza, ogama lakhe lithetha amandla, esazi kakuhle ukuba wayenganikwanga gunya lokuyichukumisa ityeya, wenjenjalo nokuba kunjalo. Kanye umcimbi owabangela ukuba ityeya iye ekuthinjweni kwasekuqaleni, yayikukungathobeli intando etyhiliweyo yeNkosi, nokuzicingela ngokunxulumene namandla adibene netyeya kaThixo. Sekunjalo uUzza, indoda eyomeleleyo kaDavide, akathobela, kanye njengokuba noMoses akathobela umyalelo wolwaluko. UUzza wabethwa wafa, yaye ityeya yahlala ngaphandle kweYerusalem de uDavide waqonda ukuba abo babegade indawo apho ityeya yayihleli khona emva kokufa kukaUzza babesikelelwa. Waza uDavide waphinda waqalisa ukuyizisa ityeya eYerusalem. Njengoko uDavide wayedanisa engena eYerusalem, umfazi wakhe wabona ubuze bakhe waza waphoxeka kakhulu.

Imigca emithathu yeentshukumo zohlaziyo zonke ezibhekisa ku-1843 naku-1844, elo xesha amadoda amalungisa nabaprofeti abanqwenela ukulibona nokuliva. Iimpawu zokufika kwengelosi yesibini, ngaloo ndlela ziphawula ixesha lokulibaziseka nokuphoxeka, kulula zonke ukuzibona. Iinyaniso ezinzulu zibonisa ukuba ukuphoxeka kwakungengakokungaqondi nje kwicala likaMoses, okanye u-Uza, okanye uMarta noMariya, kodwa kwakukukuphoxeka okunxulumene nokwala umgaqo osisiseko onxibelelene kanye nembali apho olo phoxeko lwazaliseka khona. KuMoses kwakuluphawu lolwaluko; ku-Uza kwakukukuzingca ngokuthabatha inkululeko ngemiyalelo kaThixo malunga netyeya; kuMarta noMariya kwakukukungabi nalo ukholo kumandla okudala kaKristu okuvusa kwabafuleyo.

NgoMoses owona mxholo usembindini wenkonzo yakhe yayikukumisa ubudlelane bomnqophiso nabantu abanyuliweyo, ukanti uMoses walibala umqondiso waloo mnqophiso. NgoUzza, yayiyiyo kanye imfundiso esisiseko yobungwele bomthetho kaThixo, owawumelwe yityeya. NgoMarta noMariya, yayiyeyona nto isembindini wenkonzo kaKristu, eqala ngokubhaptizwa kwaKhe, ize iphele ngokufa kwaKhe, ukungcwatywa nokuvuka kwaKhe, njengoko kwakufanekisiwe ekuqaleni kwenkonzo yaKhe. Ukudana kokuqala kowe-1843 kwabangelwa yimpazamo kwezinye zamanani ayekwitshathi eyayikuzaliseka kwesiprofeto sikaHabakuki. Le mpazamo yachaphazela owona mgaqo uphambili wentshukumo kaMiller—umgaqo wosuku olunye lube ngunyaka.

“Tindudumo ezisixhenxe” zimela intshukumo ye-Advent ka-1840 ukuya ku-1844, kodwa ngaphakathi kwaloo ntshukumo kukho imbali ka-1843 ukuya ku-1844 eqala ize iphele ngokudaniswa, ngaloo ndlela ibeka utyikityo lwe-Alpha ne-Omega kuloo mbali. Kwaye loo mbali kanye yile mbali uYesu noEllen White abakhomba kuyo njengembali engcwele athe amalungisa ahlala enqwenela ukuyibona.

Loo migca mine; uMoses, uDavide, uKristu namaMillerite bafundisa ukuba xa umzekeliso weentombi ezilishumi uphindwa ekupheleni kwehlabathi, kuya kubakho ukuxhotyiswa ngamandla, kungekhona komyalezo wengelosi yesibini, kodwa kowengelosi yesithathu, olandelwa kukudana, okuqalisa ixesha lokulibaziseka.

Xa ingelosi yokuqala yehlayo ngomhla we-11 Agasti 1840, yaqinisekisa umgaqo oyintloko wesiprofeto wamaMillerite, yaye ukudana kwawo kokuqala kwakuya kunxulumanyiswa ngokukodwa naloo mgaqo. Xa oko kudana kwakunye nexesha lokulibaziseka kwaphela kwiMidnight Cry, loo myalezo nawo wawuya kunxulumana nomgaqo wosuku ngonyaka, kwananjalo nokuchongwa kokuba uKristu wayeza kuza ngomhla we-22 Oktobha 1844. Zonke iimpawu ezine zendlela zika-1840 ukuya ku-1844 zazinxulumanyiswa nomgaqo wosuku ngonyaka.

AmaYuda enziwa abagciniweyo bomthetho kaThixo, yaye umba omelwe kumgca kaMoses ngumthetho kaThixo nemimiselo. Kwimbali kaDavide kwakunjalo kwakhona ngumthetho kaThixo. Kwimbali kaKristu kwakungumthetho kaThixo, kuba ngaphandle kokuphalazwa kwegazi akukho kuxolelwa kwesono esityhilelwe umoni ngumthetho kaThixo. Kodwa ubuAdventist benziwa abagciniweyo kungekhona bomthetho kaThixo kuphela, kodwa nangeLizwi lesiprofeto.

Ngoko ke, umxholo kumgca wembali yamaMillerite yimithetho kaThixo yesiprofeto. Ekupheleni kwe-Adventism, kuya kuphinda kube malunga nemithetho yokutolikwa kwesiprofeto, kodwa ukususela ngowe-1844 ixesha lesiprofeto alisayi kuphinda lisetyenziswe. Imithetho ekupheleni isekelwe ku-Alpha no-Omega obubonisa isiphelo ukusuka ekuqalekeni.

Xa ubungangamsha bama-Ottoman baphelayo ekuzalisekeni kweshwangusha lesibini, obabumela umsebenzi wesiprofeto wobuSilamsi, isiprofeto seminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu seSityhilelo 9:15 sazaliseka, yaye “umgaqo wokuba usuku lumele unyaka,” ongundoqo kanye womsebenzi kaMiller, waqinisekiswa.

Xa ubuSilamsi babetha ngomhla we-11 kuSeptemba 2001, ukufika kobubi besithathu ekuzalisekiseni kwesiTyhilelo 8:13 kwazalisekiswa, yaye umgaqo owawuyintliziyo kanye yomsebenzi weFuture for America waqinisekiswa; loo mgaqo uchazwe ngokulula njengokuphindaphindwa kwembali. Isiprofeto sexilongo sobubi esimela ubuSilamsi saqinisekiswa xa kwazalisekiswa zombini ingelosi yesiTyhilelo seshumi ngo-1840 nengekosi yesiTyhilelo seshumi elinesibhozo ngo-2001. Imbali yayiphindaphindile. Into ebeya kulindeleka ngokulandelayo kukudana.

Ukudana kwakuya kuzisa ixesha lokulibaziseka. Ukudana kwakuya kudimaza kuze kusasaze abo babebandakanyekile emsebenzini. Ukudana kwakuya kwenziwa kukungahoywa komthetho osisiseko wesiprofeto, enyanisweni owona mgaqo uphambili wesiprofeto owamiselwa ekuqaleni koBuadventi. Ukuxhotyiswa kukaSeptemba 11, 2001 kwakunxulumene neSilamsi, yaye ukudana kukaJulayi 18, 2020 kwakungokweSilamsi. Siyaxelelwa ukuba oko okwamenza uSamuel Snow nabanye emva kwakhe bakwazi ukuqonda umhla ka-Oktobha 22, 1844, kukuba iNkosi yasusa isandla saYo kwimpazamo ethile kwezinye iinani ezazikwitshathi ka-1843. Emva koko uSnow namaMillerite babona ukuba obo bungqina bunye obabebakhokelele ekubikezeleni unyaka ka-1843 njengokuzaliseka kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu,

ngoku baqonda ukuba yayibubo kanye obo bungqina bunye obabubavumela ukuba bachonge u-Oktobha 22, 1844.

“UYesu nawo wonke umkhosi wasezulwini babajonga ngovelwano nangothando abo babethe, belindele ngolindelo olumnandi, banqwenela ukumubona Lowo imiphefumlo yabo yayimthanda. Lingelosi zazindanda phezu kwabo, ukuze zibaxhase ngexesha lokulingwa kwabo. Abo babengalihoyanga ukwamkela isigidimi sasezulwini bashiywa ebumnyameni, yaye ingqumbo kaThixo yavutha kubo, ngenxa yokuba bengavumanga ukwamkela ukukhanya awabathumela kona evela ezulwini. Abo bathembekileyo, badanileyo, ababengenakuqonda isizathu sokuba iNkosi yabo ingafiki, abazange bashiywe ebumnyameni. Baphinda bakhokelwa kwiiBhayibhile zabo ukuze baphengulule amaxesha eziprofeto. Isandla seNkosi sasuswa kula manani, yaye impazamo yacaciswa. Babona ukuba amaxesha eziprofeto afikelela ku-1844, nokuba kwa obo ubungqina babebubonakalisile ukungqina ukuba amaxesha eziprofeto aphela ngo-1843, babungqina ukuba ayeza kuphela ngo-1844. Ukukhanya okuvela eLizwini likaThixo kwakhanyisa imeko yabo, baza bafumanisa ixesha lokulibaziseka—‘Nokuba wona [umbono] ulibazisa, ulinde wona.’ Ngothando lwabo lokuza kukaKristu ngokukhawuleza, babekungahoyanga ukulibaziseka kombono, okwakumiselwe ukubonakalisa abo balindayo bokwenyaniso. Baphinda baba nenqaku lexesha. Ukanti ndabona ukuba abaninzi kubo babengenako ukuphakama ngaphezu kokudana kwabo okunzulu ukuze babe nelo qondo lenzondelelo namandla elaliphawule ukholo lwabo ngo-1843.” Early Writings, 236, 237.

Simele silindele ukuba ubungqina obakhokelela kwisibikezelo sokuba ubuSilamsi buya kuhlasela i-United States ngoJulayi 18, 2020, buya kuqinisekisa ukuba emthethweni weCawa oza kufika kungekudala, ubuSilamsi sisigwebo esiziswa ngokuchasene ne-United States, apho umba wexesha ungasayi kuphinda unxulunyaniswe neso siganeko.

Iimpawu ezine eziphambili kwimbali ka-1840 ukuya ku-1844. Yonke impawu inxulunyaniswa nokusetyenziswa komgaqo ophambili kaMiller—umgaqo wosuku lube ngunyaka.

Iimpawu ezine eziphambili kwimbali ka-2001, de kube ngumthetho weCawe. NgoSeptemba 11, 2001 kwakungoSilamsi. Uqikelelo olungaphumelelanga lukaJulayi 18, 2020 lwalungengoSilamsi. Yonke impawu yendlela inxulunyaniswa nokusetyenziswa komgaqo ophambili weFuture for America—ukuphindwa kwembali. “Iindudumo ezisixhenxe” zimele iziganeko ezizayo eziya kutyhilwa ngokolandelelwano lwazo. Eyokuqala kwezi mpawu zendlela zine yayinguSeptemba 11, 2001, echaza uhlaselo lwe-United States olwenziwa nguSilamsi ekuzalisekeni kwelishwa lesithathu. Impawu yokugqibela yendlela, emele umthetho weCawe kwimbali yethu, imele ukuba ibe ngengoSilamsi kuba uAlfa no-Omega usoloko ebonakalisa isiphelo kususela ekuqalekeni, yaye uAlfa no-Omega nguYe owazitywinayo “iindudumo ezisixhenxe” ngenxa kanye yale mbali. UbuSilamsi buya kuhlasela i-United States ngexesha lomthetho weCawe.

Le yenye yezinto ezintathu eziphambili zokutyhilwa kweendudumo ezisixhenxe, ezithe ngoku zaqalisa ukuvulwa. Akuba uMoses evakalise umyalezo owawufuzisela isiKhalo saphakathi kobusuku kungca wakhe wembali, iintshukumo zokugqibela zakhawuleza. Izibetho ezilishumi ezingaphezu kwendalo nezonakalisayo zalandela de kwazaliseka isiprofeto samazibulo, zenza

isikhalo phakathi kobusuku eYiputa. Akuba uKristu engenile eYerusalem, amanyathelo akhawulezayo esiya emnqamlezweni aqalisa. Akuba umyalezo ubhengeziwe, kwakungasekho kubuyela umva. Ukusukela kwinkampu-ntlenganiso yaseExeter ngomhla we-12 Agasti 1844, kungekapheli neenyanga ezimbini, uqikelelo lwazaliseka.

Laza ilizwi likaYehova lafika kum, lisithi, Nyana womntu, yintoni na eso saga eninaso ezweni lakwaSirayeli, nisithi, Imihla iyolulwa, nombono wonke uyasilela? Ngoko baxelele, uthi iNkosi uYehova; Ndiya kusiphelisa esi saga, yaye abasayi kuphinda basisebenzise njengesaga kwaSirayeli; ke uthi kubo, Imihla isondele, kwanokuzaliseka kombono wonke. Kuba akusayi kuphinda kubekho mbono ulilize nokuvumisa okugudileyo phakathi kwendlu yakwaSirayeli. Kuba ndim uYehova: ndiya kuthetha, nelizwi endiya kulithetha liya kwenzeka; alisayi kuphinda lolulwe; kuba ngemihla yenu, ndlu enemvukelo, ndiya kulithetha ilizwi, ndilenze, itsho iNkosi uYehova. Laphinda lafika kum ilizwi likaYehova, lisithi, Nyana womntu, khangela, abendlu yakwaSirayeli bathi, Umbono awubonayo ngoweentsuku ezininzi ezizayo, yaye uprofeta ngamaxesha akude. Ngoko ke uthi kubo, Itsho iNkosi uYehova; Akusayi kuphinda kulibaziseke nalinye lamazwi am, kodwa ilizwi endilithethileyo liya kwenziwa, itsho iNkosi uYehova. Hezekile 12:21–28.