

Incwadi kaDaniyeli - Inombolo Eyikhulu Neshumi Nesishiyagalolunye

*Ukubaluleka Okungokwesiprofetho Kwezimpawu Zomlando Zendlela:
Ukuqonda Izinsuku Zokugcina Ngezimpawu ZaseBhayibhelini*

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Abayizinkulungwane eziyikhulu namashumi amane nane bamelwe njengalabo abahlanjululwa yiSithunywa Sesivumelwano, futhi isixuku esikhulu simelelwa ngezingubo ezimhlophe zobufel' ukholo. Esokuqala kulezi zikhathi ezimbili ezingeweze zezinsuku zokugcina sikhomba umsebenzi wesithunywa esilungisa indlela yeSithunywa Sesivumelwano, kanti isikhathi sesibili simelela umsebenzi ka-Eliya. Isikhathi sokuqala simelela ukwahlulela kophenyo kwabaphilayo be-Adventism yaseLawodikea, kanti isikhathi sesibili simelela ukwahlulela kokugcina kweRoma yanamuhla.

“Isibonakaliso” sokubaleka emadolobheni ezinsukwini zokugcina asiqondwanga kahle yi-Adventism yaseLawodikeya. USister White usazisa ukuthi ukubhujiswa kweJerusalema kusukela ngonyaka ka-66 kuya ku-70 A.D. kunikeza umfanekiso wesibonakaliso sesixwayiso kubantu bakaNkulunkulu ezinsukwini zokugcina.

“Isikhathi asisekude, lapho, njengabafundi bokuqala, siyophoqeleka ukuba sifune isiphephelo ezindaweni ezingenamuntu neziyizodwa. Njengoba ukuvinjizelwa kweJerusalema ngamabutho amaRoma kwakuyisibonakaliso sokubaleka kumaKristu aseJudiya, kanjalo nokuthathwa kwamandla yisizwe sakithi emthethweni oqinisa iSabatha lobupapa kuyoba yisexwayiso kithi. Khona-ke kuyobe sekuyisikhathi sokushiya imizi emikhulu, kulungiselelwa ukushiya emincane ukuze siye emakhaya angasese ezindaweni ezifihlakele phakathi kwezintaba.” Testimonies, volume 5, 464.

Ukuvinjizelwa kweJerusalema okwaba uphawu lokubaleka kwakuwukuvinjizelwa kokuqala okwalethwa nguCestius. Ngakho-ke uCestius wayemele usongo olwasuswa okwesikhashana, ngoba lapho esebekile ukuvinjizelwa, wabe esehoxa ngendlela eyimfihlakalo, futhi izazi-mlando azikaze zikwazi ukunquma isizathu sakhe sokwenza lokho.

“Emva kokuba amaRoma ngaphansi kukaCestius eseyizingelezile idolobha, alushiya ngokungalindelekile uvimbezelo ngesikhathi konke kubonakala kulungele ukuhlaselela ngokushesha.” The Great Controversy, 31.

Ngeminyaka yawo-1880 kanye neyawo-1890, uSenator Henry W. Blair waseNew Hampshire wethula uchungechunge lwemithethosivivinywa eCongress ukuze kuqokwe iSonto njengeLanga Lesizwe Lokuphumula. Le mithethosivivinywa yayivame ukubizwa ngokuthi “iBlair Sunday Bills.” USenator Blair wayengummeli oqinile wokugcinwa kweSonto njengosuku lokuphumula nolokugcinwa kwezenkolo. Wayekholelwa ukuthi usuku lokuphumula olufanayo lwaluyoba nemiphumela emihle yokuziphatha neyomphakathi emphakathini waseMelika. Nakuba imizamo

yakhe yathola ukwesekwa okuthile, ikakhulukazi emaqenjini ezenkolo, yabuye yahlangabezana nokuphikiswa, kuhlangukisa nokukhathazeka ngokwehlukani kwebandla nombuso.

Lokhu kwakuyimizamo yokuqala yokudlulisa umthetho weSonto emlandweni wesilo sasemhlabeni esasimisilwe ukuba sikhulume njengodrako lapho ekugcineni siyodlulisa umthetho weSonto. Kwakuyilezi zixhaxha zemithethosivivinywa kaBlair u-A. T. Jones, omunye wezithunywa zeseshini yoMhlangano Jikelele ka-1888, angena nazo emahholo eCongress waziphikisa ngobugagu obukhulu. Ngemva kwemizamo embalwa, uSenator Blair walahlekelwa umfutho wokuphakamisa kwakhe uSuku Lukazwelonke Lokuphumula. Ngokuhlangana okuqondile nalowo mlando, kanye nemiphumela yoSuku Lukazwelonke Lokuphumula (iSonto), umlando wezibhalo zeseluleko sika- Ellen White ungabuyezwa.

Lokho okutholakala ekubuyezweni kwezixwayiso zakhe ngomthetho weSonto, kubucayi futhi akuqondwa kabanzi e-Adventismu yaseLawodisiya. Esimongweni sesidingo sokuba siphume emadolobheni, lapho endimeni esanda kucashunwa abhala khona ukuthi, “kuyobe sekuyisikhathi sokushiya amadolobha amakhulu, kulungiselelwa ukushiya amancane ukuze kuyiwe emakhaya athule ezindaweni ezicashile phakathi kwezintaba.” Wafundisa ngokuphindaphindiwe ukuthi abantu bakaNkulunkulu babedinga ukuhlala emaphandleni, kodwa iziyalo zakhe ngale ndaba yokuhlala emaphandleni ngaphambi kuka-1888 zibeka isiqondiso sakhe sokushiya amadolobha esimweni sokuthi esikhathini esiseduze abantu bakaNkulunkulu babeyodinga ukushiya amadolobha. Ngemva kuka-1888, eziqondisweni zakhe ezibhaliwe ezimayelana nokuhlala emaphandleni, akazange aphambuke nasekuncengeni kokuthi kwase kufanele kakade sibe sesiphumile emadolobheni.

Imithethosivivinywa kaBlair yoSuku Lukazwelonke Lokuphumula eyafika emlandweni yayiyiso “isibonakaliso” sokuphuma emizini, futhi nakuba imithethosivivinywa kaBlair yalahlekelwa umfutho owawudingeka ukuze ifeze lowo msebenzi, yase ihoxa yangena ebumnyameni bomlando, “isibonakaliso” sokubaleka sase sinikeziwe. Sanikezwa ephawini lomlando lokuvinjezelwa kokuqala, okwalethwa nguCestius. Umthetho weSonto osuzofika maduze umelwe ukuvinjezelwa kukaTitus, futhi uma kukhona ama-Adventist aseLaodicea asesezindaweni zasemadolobheni lapho lokho kuvinjezelwa kufika, ayakufa kanye nababi.

Kukhona izikhathi ezimbili zesiprofetho ezinsukwini zokugcina. Zihlukaniswe ngumthetho weSonto osuzayo maduze. Isikhathi sokuqala singukwahlulela kophenyo kwabaphilayo ku-Adventismu yaseLawodikeya, kanti isikhathi sesibili singukwahlulela kokufeza kwesifebe saseRoma. Lezo zikhathi ezimbili zifanekiswa ngokuphindaphindiwe, ngokuba kulawo mazikhathi amabili kulapho umfanekiso wezintombi eziyishumi ugqwaliseka khona ngokwezinhlamvu zawo zonke, njengoba kwaba njalo emlandweni wamaMillerite. Isikhathi sokulibala esisemfanekisweni siyisikhathi sokulibala sikaHabakuki isahluko sesibili, ngakho izikhathi ezimbili esizicangayo nazo zafanekiswa yisahluko sesibili sikaHabakuki. Umfanekiso wezintombi eziyishumi, kanye nesahluko sesibili sikaHabakuki, kwagqwaliseka ngokwezinhlamvu zawo zonke emlandweni wamaMillerite, futhi lapho kugqwaliseka, uHezekeli isahluko seshumi nambili, amavesi angamashumi amabili nanye kuya kwangamashumi amabili nesishiyagalombili, nawo agqwaliseka.

Amavesi ayisishiyagalombili okugcina esahlukweni seshumi nambili sikaHezekeli aveza isikhathi lapho “umphumela wayo yonke imibono” uyakugcwaliseka khona, ngesikhathi lapho uNkulunkulu “engeke esabambezele” imibono yaKhe. Izikhathi ezimbili zomlando eziphindaphindwa kaningi kangaka futhi ezikhomba ukwahlulela kophenyo kwabaphilayo e-Adventism yaseLawodikeya, kanye nokwahlulela kokwenziwa kwesifebe saseThire, ziyileso sikhathi sesiprofetho lapho yonke imibono eseBhayibhelini ifinyelela ekugcwalisekeni kwayo okuphelele nokokugcina. Kuleso sikhathi, abayizinkulungwane eziyikhulu namashumi amane nane bayamiswa, futhi bamele isigaba esingafi, siphile kuze kube uKristu ebuya. KuLuka isahluko samashumi amabili nanye uKristu uveza “isibonakaliso” esikhomba lapho leso sizukulwane sesifikile.

Emlandweni emibili emelwe “isibonakaliso” sokubaleka, njengoba kwabekwa nguKristu maqondana nesinengiso sencithakalo, kuboniswa izikhathi ezimbili, futhi ukuqala nokuphela kwazo kuno“phawu” ekuqaleni kwesikhathi kanye “nezibonakaliso” ekupheleni kwaso. “Isibonakaliso” uKristu asikhomba njengesomele isizukulwane sokugcina esasiyakuphila aze Afike emafwini siyibufakazi bokuthi manje sesisesizukulwaneni sokugcina somlando womhlaba.

KuLuka isahluko samashumi amabili nanye, uJesu ukhomba umlando kusukela eminyakeni emithathu nengxenye yokunyathelwa phansi kanye nokubhujiswa kweJerusalema elingokoqobo kusukela ngonyaka ka-66 kuze kube ngonyaka ka-70, kuze kube sekupheleni kweminyaka emithathu nengxenye yokunyathelwa phansi kweJerusalema elingokomoya okwaqala ngo-538 kwaphela ngo-1798.

Kepha lapho nibona iJerusalema livinjezelwe yizimpi, khona yazini ukuthi incithakalo yalo isiseduze. Khona-ke abaseJudiya mababalekele ezintabeni; nalabo abaphakathi kwalo mabaphume; nalabo abasemaphandleni mabangangeni kulo. Ngokuba lezo yizinsuku zempindiselo, ukuze kugcwaliseke konke okulotshiwe. Kodwa maye kwabakholiwe, nakwabanikayo ibele, ngalezo zinsuku! ngokuba kuyakuba khona usizi olukhulu ezweni, nolaka phezu kwalesi sizwe. Bayakuwa ngenkempa, bathunjelwe kuzo zonke izizwe; neJerusalema liyakunyathelwa phansi ngabeZizwe, kuze kugcwaliseke izikhathi zabeZizwe. Luka 21:20–24.

“Izikhathi” zokunyathelwa phansi kweJerusalema ngabeZizwe zisesimweni sobuningi, ngoba zimelela ukunyathelwa phansi kweJerusalema elingokoqobo okwaphela ngonyaka ka-70, kanye nokunyathelwa phansi kweJerusalema elomoya okwaphela ngo-1798. AbeZizwe bamele kokubili ubuqaba nobupapa, futhi yileyo mibuso emibili eyisihloko sombono embuzweni okuDaniyeli isahluko sesishiyagalombili, othi, “Koze kube nini.”

Khona-ke ngezwa ongewele oyedwa ekhuluma; omunye ongewele wayesethi kulowo ongewele othile owayekhuluma: Kuyakuba-kuze kube nini umbono omayelana nomhlatshelo wemihla ngemihla, nesiphambeko sencithakalo, ukuze kokubili indawo engcwele nebutho kunikelwe ukuba kunyathelwe ngezinyawo? Danieli 8:13.

“Izikhathi zabeZizwe” ezikuLuka isahluko samashumi amabili nanye zibhekisela eminyakeni eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yokuphindisela kukaNkulunkulu phezu kombuso wasenyakatho, eyaqala ngo-723 BC yaphetha ngo-1798. Unyaka

ka-538 uphawula isikhathi lapho umuntu wesono ema endaweni engcwele wamemezela ukuthi unguNkulunkulu, ngaleyo ndlela ehlukana leso sikhathi saba yizikhathi ezimbili ezilinganayo zeminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Isikhathi sesibili seminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha siyiso kanye lesi simo somlando esiphawulwa njengokuphetha kuLuka isahluko samashumi amabili nanye, ivesi lamashumi amabili nane, lapho “izikhathi zabeZizwe” zagcwaliseka. Endabeni yomlando uJesu ayikhombisa kubafundi baKhe, ivesi lamashumi amabili nane liletha ubufakazi obanikezwa abafundi “esikhathini sokuphela” ngo-1798. Kusukela lapho uJesu uqala ukukhomba “izibonakaliso” ezihlotshaniswa nenhlangano yamaMillerite.

Kuyakuba khona izibonakaliso elangeni, nasenyangeni, nasezinkanyezini; nasemhlabeni kube khona ukuhlupheka kwezizwe, kudidekile; ulwandle namagagasi kubhonga; izinhliziyozabantu ziphele amandla ngenxa yokwesaba, nangenxa yokulindela lezo zinto ezizayo emhlabeni; ngokuba amandla ezulu ayakuzanyazanyiswa. Khona bayakubona iNdodana yomuntu iza ngefu, inamandla nenkazimulo enkulu. Kepha nxa lezi zinto ziqala ukwenzeka, khona bhakani phezu, niphakamise amakhanda enu; ngokuba ukuhlengwa kwenu sekusondele. Luka 21:25–28.

UJesu uthi “kuyakuba khona izibonakaliso,” futhi uzichaza njengezibonakaliso elangeni nasenyangeni, nasezinkanyezini, usizi lwezizwe, amandla ezulu enyakaziswa, bese kuthi iNdodana yomuntu ifike ngefu. Zonke lezi “zibonakaliso” zagcwaliseka emlandweni wamaMillerite.

“Isiprofetho asigcini ngokubikezela indlela nenhloso yokuza kukaKristu kuphela, kodwa siveza nezibonakaliso abantu abayokwazi ngazo lapho sekuseduze. UJesu wathi: ‘Kuyakuba khona izibonakaliso elangeni, nasenyangeni, nasezinkanyezini.’ Luka 21:25. ‘Ilanga liyakwenziwa mnyama, nenyanga ingakhanyi, nezinkanyezi zezulu ziyakuwa, namandla asezulwini ayakunyakaziswa. Khona-ke bayakubona iNdodana yomuntu iza ngamafu ngamandla amakhulu nangenkazimulo.’ Marku 13:24–26. Umambuli uyichaza kanje eyokuqala yalezo zibonakaliso eziyokwandulela ukufika kwesibili: ‘Kwase kuba khona ukuzamazama komhlaba okukhulu; ilanga laba mnyama njengendwangu yamasaka yezinwele, nenyanga yonke yaba njengegazi.’ IsAmbulo 6:12.”

“Lezi zibonakaliso zabanwa ngaphambi kokuvulwa kwekhulu leshumi nesishiyagalolunye. Ekugcwalisekeni kwalesi siprofetho kwenzeka, ngonyaka ka-1755, ukuzamazama komhlaba okwesabeka kakhulu okwake kwabhalwa phansi....”

“Eminyakeni engamashumi amabili nanhlanu kamuva kwavela isibonakaliso esilandelayo esashiwo esiprofethweni—ukufiphala kwelanga nenyanga. Okwenza lokhu kwaba sobala ngokwengeziwe kwakuyiqiniso lokuthi isikhathi sokugcwaliseka kwako sasiqondiswe ngokucacile. Engxoxweni yoMsindisi nabafundi baKhe eNtabeni Yeminqumo, ngemva kokuchaza isikhathi eside sokulingwa kwebandla,—iminyaka engu-1260 yokushushiswa kobupapa, mayelana naleso Athe usizi lwaluyofushaniswa,—Wabe esebalula kanjalo izenzakalo ezithile ezaziyokwandulela ukuza kwaKhe, futhi wamisa isikhathi lapho esokuqala sazo sasiyobonwa khona: ‘Ngaleyo mihla, emva kwalolo sizo, ilanga liyakufiphazwa, nenyanga ingakukhanyi.’ Marku 13:24. Izinsuku eziyi-1260, noma iminyaka, zaphela ngo-1798. Ikota

yekhulu leminyaka ngaphambi kwalokho, ukushushiswa kwase kucishe kwaphela ngokuphelele. Ngemva kwalokhu kushushiswa, ngokwamazwi kaKristu, ilanga kwakufanele lifiphazwe. Ngomhlaka 19 kuMeyi, 1780, lesi siprofetho sagcwaliseka....”

“UKristu wayeyale abantu baKhe ukuba baqaphele izibonakaliso zokubuya kwaKhe, futhi bathokoze lapho sebebona izimpawu zokufika kweNkosi yabo ezayo. Wathi: ‘Lapho lezi zinto seziqala ukwenzeka, khona-ke bhekani phezulu, niphakamise amakhanda enu; ngokuba ukuhlangwa kwenu sekusondele.’ Wakhomba abalandeli baKhe ezihlahleni zasentwasahlobo eziqhakazayo, wathi: ‘Lapho sezihluma manje, niyabona futhi nazi ngokwenu ukuthi ihlobo seliseduze. Kanjalo nani, lapho nibona lezi zinto zenzeka, yazini ukuthi umbuso kaNkulunkulu useduze.’ Luka 21:28, 30, 31.” The Great Controversy, 304, 306–308.

Ukusetshenziswa okuphindwe kathathu kwamaRoma amathathu kuveza ukuthi ekunyathelweni phansi kweJerusalema yiRoma lobuqaba bese kulandelwa iRoma lobupapa, ukunyathelwa phansi kwendlu engcwele nebutho yiRoma lesimanje kwakumelwe yisikhathi esingaba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha (iRoma lobuqaba), noma iminyaka eyisiprofetho eyinkulungwane namakhulu amabili namashumi ayisithupha (iRoma lobupapa). Izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha ezingokomfanekiso (izinyanga ezingamashumi amane nambili), ezikhomba inkathi yokushushisa kweRoma lesimanje abantu bakaNkulunkulu abathembekileyo, ziyoba, esikhathini ngasinye, “nophawu” olulodwa olukhomba isikhathi sokubaleka kwabathembekileyo baleyo nkathi. Inkathi ngayinye kulezi ezintathu iphela ngokubonakaliswa “kwezimpawu” eziningana, hhayi “uphawu” olulodwa njengasekuqaleni kwenkathi.

“Kusebusuku phakathi nendawo lapho uNkulunkulu embula khona amandla Akhe ukuze akhulule abantu Bakhe. Ilanga liyavela, likhanya ngamandla alo. Izibonakaliso nezimangaliso zilandelana ngokushesha okukhulu. Ababi babuka lesi sigameko ngokwesaba nangokumangala, kanti abalungileyo babona ngezanga lenjabulo enesizotha izimpawu zokukhululwa kwabo. Konke emvelweni kubonakala sengathi kuphambukile endleleni yako. Imifula iyayeka ukugeleza. Amafu amnyama, asindayo, ayavela futhi angqubuzane wodwa. Phakathi kwamazulu athukuthele kukhona indawo eyodwa ecacile yenkazimulo engachazeki, lapho kuphuma khona izwi likaNkulunkulu linjengomsindo wamanzi amaningi, lithi: ‘Sekwenziwe.’ IsAmbulo 16:17.” The Great Controversy, 636.

Isikhathi sokwahlulela sokugcina phezu kwesifebe saseRoma siqala ngokuphakanyiswa kwesibonakaliso esiveza ukuthi omunye umhlambi kaNkulunkulu osaseBhabhiloni kufanele ubaleke. Leso sikhathi siphela “ngezibonakaliso nezimangaliso.” Leso sikhathi siqala “ngezwi lesibili” lesAmbulo isahluko seshumi nesishiyagalombili, futhi siphela ngezwi likaNkulunkulu. Impela, izwi lokuqala nelesibili lesAmbulo isahluko seshumi nesishiyagalombili kuyizwi likaKristu. Izwi lokuqala liveza ukuqala kokwahlulela kophenyo kwebandla eliphilayo lama-Adventist laseLawodisiya, kanti izwi lesibili liveza ukuphela kwaleso sikhathi, kodwa futhi liphawula ukuqala kokwahlulela kokugcina phezu kwesifebe saseRoma.

Umlando ophelele ubuswa yilelo sonto uKristu aqinisa ngalo isivumelwano, futhi umthetho weSonto ozayo maduze ufanekiselwa njengophawu oluphakathi, njengoba kufanekiswa

isiphambano. Yomibili le milando iphethe uphawu luka-Alfa no-Omega, ngokuba ukuqala nokuphela kuwo womabili la mlandvo kumelwe yizwi likaNkulunkulu. Futhi imelela iqiniso, ngokuba uphawu oluphakathi luwukuvukela komthetho weSonto, kanti igama lesiHeberu elithi “iqiniso” lakhiwa ngezinhlamvu zokuqala, zeshumi nantathu, nezokugcina zohlamvu lwesiHeberu. Izwi lokuqala lesAmbulo isahluko seshumi nesishiyagalombili liyizwi likaKristu, izwi lokugcina liyizwi likaNkulunkulu, futhi izwi eliphakathi, nalo liyizwi likaNkulunkulu, liyilapho futhi ukuvukela kwenhlamvu yeshumi nantathu kufanekiswa khona yisilo sasemhlabeni “esikhuluma” njengodrako, njengoba kumelwe eSambulweni isahluko SESHUMI NANTATHU.

Ifulegi ngesikhathi somthetho weSonto osuzayo limelela “isibonakaliso” sokubaleka kwabathembekileyo bakaNkulunkulu, kodwa futhi lichaza ukuthi ukuqala kwesikhathi sesiprofetho esiphetha ngokuphakanyiswa kwefulegi nakho kumelwe kube “nesibonakaliso.” Leso “sibonakaliso” yilokho uJesu akukhomba njengobufakazi bokuthi isizukulwane sokugcina seplanethi yomhlaba sesifikile. KuLuka isahluko samashumi amabili nanye abafundi babuza ukuthi uKristu wayeqonde ukuthini lapho ekhomba ukuthi ithempeli lalizobhujiswa.

Base bembuza, bathi, Mfundisi, kambe ziyakuba nini lezi zinto na? kuyakuba luphawu luni lapho lezi zinto sezizakavela? Luka 21:7.

UJesu useqala-ke ukubonakalisa umlando oholela onyakeni ka-70 lapho ithempeli nomuzi kwakuzobhujiswa khona, aqhubeke kuze kube yivesi lamashumi amabili nane lapho ekhomba khona ukuthi “izikhathi” zabezizwe ziyogcwaliseka nini.

Futhi bayokuwa ngenkamba, bathunjelwe kuzo zonke izizwe; iJerusalema liyakunyathelwa phansi ngabeZizwe, kuze kugcwaliseke izikhathi zabeZizwe. Luka 21:24.

Umqondo wokuthi leli vesi libhekisela eJerusalema engokoqobo usekelwe ebuwuleni bemfundiso yenkolo yamaKatolika obubizwa ngokuthi yi-futurism, obusebenzisa okungokomfanekiso njengokungokoqobo futhi bubeke ukugcwaliseka kweziprofetho kuphela ekupheleni kwezwe. Ukuhlasela ukusetshenziswa okulungile kwaleli vesi kube ukuhlasele okukhulu kukaSathane kuyo yonke inkathi yokufundwa kweTestamente Elisha. IJerusalema engokoqobo yayeka ukuba uphawu lweJerusalema yesiprofetho ngesikhathi sikaKristu, lapho isiprofetho esingokoqobo sashintsha ukusetshenziswa okungokomoya. Lesi sembululo sasiyisifundiso esikhulu esamiselwa ngumphostoli uPawulu. Ukunyathelwa phansi kweJerusalema kukhomba iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yobumnyama bobupapa kusukela ngonyaka ka-538 kuze kube ngu-1798.

Kodwa igceke elingaphandle kwethempeli ulishiye, ungalilinganisi; ngokuba linikwe abeZizwe; futhi bayakulinyathela phansi umuzi ongwele izinyanga ezingamashumi amane nambili. IsAmbulo 11:2.

IJerusalema yesiprofetho yayeka ukuba uphawu lomuzi okhethiweyo esiphambanweni.

“Bangaki abacabanga ukuthi kungaba yinto enhle ukunyathela umhlabathi waseJerusalema yakudala, nokuthi ukukholwa kwabo kungaqiniswa kakhulu ngokuvakashela izindawo zokuphila nokufa koMsindisi! Kodwa iJerusalema yakudala ayisoze yaba yindawo engcwele

kuze kube ihlanzwa ngomlilo wokucwenga ovela ezulwini.” Review and Herald, June 9, 1896.

Kwathi uJesu esehle abafundi waya esikhathini sokuphela ngo-1798 evesini lamashumi amabili nane, wabe esethula isikhathi samaMillerite lapho isimemezelo sengelosi yokuqala safika emlandweni.

Kuyakuba khona izibonakaliso elangeni, nasenyangeni, nasezinkanyezini; nasemhlabeni kube khona ukuhlupheka kwezizwe, kudidekile; ulwandle namagagasi kubhonga; izinhliziyu zabantu ziphela amandla ngenxa yokwesaba, nangenxa yokulindela lezo zinto ezizofikela umhlaba; ngokuba amandla amazulu ayakunyakaziswa. Khona-ke bayakubona iNdodana yomuntu iza ngefu inamandla nenkazimulo enkulu. Kepha nxa lezi zinto ziqala ukwenzeka, bhekani phezulu, niphakamise amakhanda enu; ngokuba ukuhlengwa kwenu kusondele. Luka 21:25–28.

Izibonakaliso ezangenisa umlando wamaMillerite zagcwaliseka ngokuvumelana namandla angasoze ehluleka eZwi likaNkulunkulu.

“Izibonakaliso elangeni, enyangeni, nasezinkanyezini sezifezekile.” Review and Herald, November 22, 1906.

Sizoqhubeka noLuka isahluko samashumi amabili nanye esihlokweni esilandelayo.

“Ngomhla ka-16 kuZibandlela, 1848, iNkosi yanginika umbono wokuzanyazanyiswa kwamandla amazulu. Ngabona ukuthi lapho iNkosi ithi ‘izulu,’ ekunikezeni izibonakaliso ezilotshwe nguMathewu, uMarku, noLuka, yayisho izulu; nalapho ithi ‘umhlaba’ yayisho umhlaba. Amandla ezulu yilanga, inyanga, nezinkanyezi. Yizo ezibusisa emazulwini. Amandla omhlaba yilawo abusa emhlabeni. Amandla ezulu ayozanyazanyiswa yizwi likaNkulunkulu. Khona-ke ilanga, inyanga, nezinkanyezi kuyosuswa ezindaweni zazo. Ngeke kudlule, kodwa kuyozanyazanyiswa yizwi likaNkulunkulu.

“Amafu amnyama, asindayo enyuka futhi ashayanisana. Umkhathi wahlukana wagingqika wabuyela emuva; khona-ke sasingabheka phezulu ngesikhala esivulekile e-Orion, lapho kwavela khona izwi likaNkulunkulu. UMuzi Ongewele uyokwehla ngaleyo ndawo evulekile. Ngabona ukuthi amandla omhlaba manje ayazanyazanyiswa nokuthi izehlakalo ziza ngokulandelana kwazo. Impi, namahemuhemu ezimpi, inkemba, indlala, nesifo esiwubhubhane kuqala ukuzanyazanyisa amandla omhlaba; bese izwi likaNkulunkulu lizanyazanyisa ilanga, inyanga, nezinkanyezi, kanye nalo mhlaba futhi. Ngabona ukuthi ukuzanyazanyiswa kwamandla aseYurophu akusikho, njengokufundisa kwabanye, ukuzanyazanyiswa kwamandla ezulu, kodwa kungukuzanyazanyiswa kwezizwe ezithukuthele.” Early Writings, 41.