

Incwadi kaDaniyeli - Ikhulu Namashumi Amathathu Nambili

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Ezihlokweni ezedlule sachitha isikhathi sibona izimpawu zesiprofetho zovivinyo lwesibili kwezintathu ezimelelwa yizingelosi ezintathu. Ingelosi ngayinye imelela uvivinyo oluthile, futhi uvivinyo lwesibili lumeleke njengovivinyo olubonakalayo. Saqaphela zonke izingelosi ezintathu, futhi izivivinyo zazo ezihambelanayo zikhonjwa futhi kuDaniyeli isahluko sokuqala, lapho uvivinyo lwesibili kulezo ezintathu lwalusekelwe ekubukekeni kukaDaniyeli nabangane bakhe abathathu abathembekileyo emva kokuba bedle ukudla kwemifino, esikhundleni sokudla kwaseBhabhiloni. Esinye futhi isici sovivinyo lwesibili siyilokhu ukuthi luvame ukumelwa ngesifanekiso sokuhlangana kweBandla noMbuso.

Zonke izingelosi ezintathu kanye nezivivinyo zazo ezifanele zibonakala ekuweni kweBabele likaNimrode kuGenesisise isahluko seshumi nanye. Lezi zivivinyo ezintathu zimelelwa khona ngokusetshenziswa kathathu kwenkulumo ethi “wozani” emavesini 3, 4, no-7. Inkulumo yesibili ethi “wozani,” evesini 4, iphawula uvivinyo lwengelosi yesibili.

Base bethi: Asizakhele umuzi nombhoshongo, isiqongo sawo sifinyelele ezulwini; sizenzele igama, funa sihlakazeke ebusweni bomhlaba wonke. Genesisise 11:4.

Idolobha limelela umbuso, futhi umbhoshongo umelela ibandla. Futhi babefisa isimilo esithile, njengoba simelwe esifisweni sabo sokuzakhela igama. Esivivinyweni sesibili isimilo sivame ukubonakaliswa, futhi kwenziwa lokhu ngokuqhathanisa nesimilo esiphambene naso, njengoba kumelwe uKhayini no-Abela, izintombi ezihlakaniphileyo neziziphukuphuku, noma esivivinyweni sesibili sikaDaniyeli ekubonakaleni kobuso phakathi kwalabo abadla ukudla kwaseBhabhiloni, ngokuphambene nalabo abadla imifino.

Ngiyakuncenga, zivivinye izinceku zakho izinsuku eziyishumi; asinikezwe imifino yokudla namanzi okuphuza. Khona ubuso bethu mabubhekwe phambi kwakho, nobuso babantwana abadla isabelo sokudla kwenkosi; bese wenza ezincekwini zakho njengalokho uyakukubona. Ngakho wavuma kubo kulolu daba, wabavivinya izinsuku eziyishumi. Kwathi ekupheleni kwezinsuku eziyishumi ubuso babo babonakala buhle kakhulu, benyembe kakhulu enyameni kunabo bonke abantwana ababedla isabelo sokudla kwenkosi. Danieli 2:12–15.

Emlandweni wamaMillerite, isivivinyo sengelosi yesibili saveza izigaba ezimbili zabakhulekeli. Isigaba esahluleka kuleso sivivinyo saba amadodakazi eRoma, kanti esinye isigaba saba ngabathembekile abaqhubeka nokulandela ukukhanya okuqhubekela phambili. Amadodakazi

eRoma abonakalisa ukwakheka kwesiprofetho kukanina, futhi unina aba amadodakazi akhe ungumuntu okhonjwa njengonina wezifebe. Ngokwesiprofetho, isifebe siyibandla elingena ebudlelwaneni nombuso, njengoba kunjalo ngomfanekiso wobupapa.

Owokuqala ezingelosini ezintathu ezikuSambulo isahluko seshumi nane unazo zonke izivivinyo ezintathu zengelosikazi ngayinye kulezi ezintathu, njengoba kunjalo nakuDaniyeli isahluko sokuqala. KuDaniyeli ishumi nambili inqubo yokuvivinya enezinyathelo ezintathu nayo iyabonakala, ngakho-ke inqubo yokuvivinya enezinyathelo ezintathu ikhona kokubili ekuqaleni nasekupheleni kwencwadi kaDaniyeli.

Abaningi bayakuhlazwa, benziwe babe mhlophe, futhi bayovivinywa; kodwa ababi bayakwenza okubi; futhi akekho noyedwa kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda. Daniyeli 12:10.

Isivivinyo sokuqala evesini leshumi nambili siwukuhlazwa okwenzeka egcekeni lendlu engcwele lapho kuhlatshwa khona iwundlu, futhi ukulunga kubalelwa isoni. Isivivinyo sesibili evesini leshumi nambili siwukwenziwa mhlophe, okufanekiswa yindawo engcwele endlini engcwele, emelela isikhathi lapho ukungcweliswa kunikezwa khona okholwayo. Isinyathelo sesithathu siwukuvivinywa, okufanekisela ukwahlulela kweNdawo eNgcwelengcwele lapho abantu bakaNkulunkulu bebekwa uphawu, futhi inkazimulo ipheleliswa. Izigaba ezimbili zabakhulekeli zimelwe ngababi abangaqondi, nabahlakaniphileyo abaqondayo.

Uvivinyo lwesibili, olumeleke izikhathi eziningi eZwini elingcwele, lumelela uvivinyo olubonakalayo, lapho kubonakaliswa khona izigaba ezimbili zabakhulekeli, futhi kufanekiselwa ukulangana kweBandla noMbuso. Okubaluleke ngokufanayo ukuthi esinye isici sovivinyo lwesibili siyilokhu ukuthi lwandulela uvivinyo lwesithathu, kanti uvivinyo lwesithathu lumelela ukwahlulela. Nokho, kukhona isexwayiso esibalulekile mayelana nokwahlulela kovivinyo lwesithathu, ngoba uvivinyo ngalunye kwezintathu lubandakanya ukwahlulela, kodwa izivivinyo ezimbili zokuqala zibekwe emlandweni lapho ukukhula kwesimilo kusengenzeka khona. Uvivinyo lwesithathu luhlukile, ngokuthi luyisivivinyo esingokwesiprofetho esihlukanisayo, esimane sikhombe ukuthi wawusuphenduke yisiphi isigaba somkhulekeli ezinyathelweni ezimbili ezandulele zenqubo yokuvivinywa.

Esikhathini sokubekwa uphawu kwabayiikhulu namashumi amane nane eziyinkulungwane, esaqala ngoSeptemba 11, 2001, futhi esiphela emthethweni weSonto e-United States, kunezivivinyo ezintathu. Isivivinyo sokuqala saba lapho ingelosi yehla ngoSeptemba 11, 2001, futhi ngokuvumelana nengelosi eyehla emlandweni wamaMillerite ngo-Agasti 11, 1840, leso sivivinyo singesokudla. KuDaniyeli isahluko sokuqala, isivivinyo sokuqala saba lapho uDaniyeli azimisela enhliziyweni yakhe ukuthi angadli ukudla kwenkosi. Ngenkathi uMoya oNgcwele ehla ekubhaphathizweni kukaKristu, wase ezila ukudla izinsuku ezingamashumi amane, isivivinyo saKhe sokuqala saba ngesokudla.

Isivivinyo sesithathu nesokugcina esikhathini sokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane yisimiso somthetho weSonto. Ngaleso sikhathi bonke labo abanokuqonda ngezimangalo zeSabatha yosuku lwesikhombisa, kodwa bakhethe ukukhonza

ngosuku lwelanga, bayokwamukela uphawu lwesilo, futhi balahlekile kuze kube phakade. Emva kweminyaka emithathu, kuDaniyeli isahluko sokuqala, uDaniyeli kanye nabangane bakhe abathathu abahloniphekayo balethwa phambi kukaNebukhadinezari (uphawu lomthetho weSonto), ukuze bahlulelwe ngokuqeqeshwa kwabo eminyakeni emithathu eyedlule. Ngenkathi uYise neNdodana behla endabeni kaNimrode yokuhlubuka ekuthini “hambani” kwesithathu, kwakungukudida ulimi lwabo nokubahlakaza emhlabeni wonke. Isivivinyo sesithathu siyisivivinyo esinqumayo esihlukanisa lezi zigaba ezimbili kuze kube phakade.

“Zombili umfanekiso wokhula kanye nowenetha kufundisa ngokusobala ukuthi asikho isikhathi lapho bonke ababi beyophendukela kuNkulunkulu. Ukolweni nokhula kukhula ndawonye kuze kube sekuvunweni. Izinhlanzi ezinhle nezimbi zidonselwa ogwini ndawonye ngenxa yokwahlukaniswa kokucina.

“Futhi, le mizekeliso ifundisa ukuthi ngeke kube khona isikhathi somusa emva kokwahlulelwa. Lapho umsebenzi wevangeli usuqediwe, kulandela ngokushesha ukwahlukaniswa phakathi kwabalungileyo nababi, futhi isiphetho seqembu ngalinye simiswa phakade.” Christ’s Object Lessons, 123.

Isikhathi sokubekwa uphawu kwabayikhulu namashumi amane nane siyaphela ngomthetho weSonto oza maduze, futhi phakathi kwalolo vivinyo lwesithathu, novivinyo lokuqala olwafika ngoSeptemba 11, 2001, uvivinyo lwesibili lulethelwa ubu-Adventist baseLawodikea. Akukho “sikhathi sokuhlolwa emva kokwahlulelwa,” ngokuba umsebenzi wevangeli usuke usuqediwe ngaleso sikhathi kwabayikhulu namashumi amane nane.

USista White ufundisa ezindaweni eziningana ukuthi uma singaluphumelelanga uvivinyo lokuqala, khona-ke ngeke sikwazi ukuphumelela uvivinyo lwesibili; futhi ngaphandle kokuluphumelela ngempumelelo uvivinyo lwesibili, siyobonakalisa ukwehluleka kwethu kolwesithathu, uvivinyo lokucina oluveza iqiniso.

“Ngabuyiselwa ekumenyezelweni kokufika kokuqala kukaKristu. UJohane wathunywa ngomoya nangamandla ka-Eliya ukuba alungise indlela kaJesu. Labo abenqaba ubufakazi bukaJohane abazange bazuziswe izimfundiso zikaJesu. Ukumelana kwabo nesigijimi esasibikezela ukuza kwaKhe kwababeka esimweni lapho babengenakwamukela kalula khona ubufakazi obunamandla kakhulu bokuthi WayenguMesiya. USathane wahola labo abenqaba isigijimi sikaJohane ukuba baqhubekela phambili kakhulu, benqabe uKristu baphinde bambethele. Ngokwenza lokhu bazibeka esimweni lapho babengenakwamukela khona isibusiso sosuku lwePhentekoste, esasiyobafundisa indlela yokungena endaweni engcwele yasezulwini. Ukudatshulwa kweveyili lethempeli kwabonisa ukuthi imihlatshelo nemithetho yenkonzo yamaJuda kwakungeke kusamukelwe. Umhlatshelo omkhulu wawusunikelwe futhi wawamukelwe, noMoya oNgcwele owehla ngosuku lwePhentekoste wasusa izingqondo zabafundi endaweni engcwele yasemhlabeni waziyisa kweyasezulwini, lapho uJesu ayengene khona ngegazi laKhe uqobo, ukuba athululele phezu kwabafundi baKhe izinzuzo zokubuyisana kwaKhe. Kodwa amaJuda ashiywa ebunyamani obuphelele. Alahlekelwa yikho konke ukukhanya ayengaba nakho mayelana necebo losindiso, futhi asaqhubeka ethembela emihlatshelweni naseminikelweni yawo engelusizo. Indawo engcwele yasezulwini

yayisithathe indawo yaleyo yasemhlabeni, nokho ayengenalo ulwazi ngalolu shintsho. Ngakho-ke ayengazukuzuza ekuncengeleni kukaKristu endaweni engcwele.”

“Abaningi babheka ngokwesaba okukhulu indlela amaJuda enza ngayo ekwenqabeni nasekubethelweni kukaKristu; futhi lapho befunda umlando wokuphathwa kwakhe kabi okuyihlazo, bacabanga ukuthi bayamthanda, nokuthi babengeke bamphike njengoba kwenza uPetru, noma bambethele esiphambanweni njengoba kwenza amaJuda. Kodwa uNkulunkulu, ofunda izinhliziyi zabo bonke, usekuvinyile lokho kuthanda uJesu ababezisho ukuthi bayakuzwa. Izulu lonke labuka ngentshiseko ejulileyo kakhulu indlela owamukelwa ngayo umlayezo wengelosi yokuqala. Kodwa abaningi ababezisho ukuthi bayamthanda uJesu, nabakhala izinyembezi lapho befunda indaba yesiphambano, bahleka usulu izindaba ezinhle zokufika kwakhe. Esikhundleni sokuwamukela umlayezo ngenjabulo, bathi uyinkohliso. Babazonda labo ababethanda ukuvela kwakhe, base bebakhiphela ngaphandle emabandleni. Labo abawenqaba umlayezo wokuqala babengeke bazuze kowesibili; futhi abazange bazuziswe yisimemezelo sasebusuku obuphakathi, esasizobalungiselela ukuba bangene noJesu ngokukholwa endaweni engcwele kakhulu yendlu engcwele yasezulwini. Futhi ngokwenqaba le milayezo emibili yokuqala, benze ukuqonda kwabo kwaba mnyama kakhulu kangokuba abakwazi ukubona ukukhanya emlayezweni wengelosi yesithathu, obonisa indlela eya endaweni engcwele kakhulu. Ngabona ukuthi njengoba amaJuda ambethela uJesu, kanjalo namabandla okuzisho ukuthi angawobuKristu ayeyibethele le milayezo, ngakho-ke awanalo ulwazi lwendlela eya endaweni engcwele kakhulu, futhi awakwazi ukuzuziswa ukuncenga kukaJesu lapho. NjengamaJuda, ayenikela imihlatshelo yawo engenamsebenzi, nawo anikela imithandazo yawo engenamsebenzi egumbini uJesu aselishiyile; futhi uSathane, ejabule ngenkohliso, uzithathela isimilo senkolo, ahole izingqondo zalaba abazisho ukuthi bangamaKristu kuzakhe yena uqobo, esebenza ngamandla akhe, nangezibonakaliso zakhe, nangezimangaliso zamanga, ukuze ababophele ogibeni lwakhe.”
Early Writings, 259–261.

Uma singawamukeli umlayezo wesixwayiso omelwe nguSeptemba 11, 2001, khona-ke ngokuqinisekileyo siyowamukela umthetho weSonto lapho usufika, kucatshangwa ukuthi sisaphila. Sekushiwo lokho, ukuvinywa lapho siquma khona isiphetho sethu saphakade, nokuvinywa okumelwe sikudlule ngaphambi kokuba sibekwe uphawu ngesikhathi somthetho weSonto, okuwukuvinywa okumelwe sikudlule ngaphambi kokuba kuvalwe isikhathi somusa, kungukuvinywa kwesibili, futhi kungukuvinywa komfanekiso wesilo.

“INkosi ingibonisile ngokucacile ukuthi isithombe sesilo siyokwakhiwa ngaphambi kokuba isikhathi somusa sivalwe; ngokuba siyoba yisivivinyo esikhulu kubantu bakaNkulunkulu, okuyiso okuyonqunywa ngaso isiphetho sabo saphakade. Isikhundla sakho siyinhlanganisela enjalo yokungavumelani nokungahambisani, kangangokuthi bambalwa kuphela abayodukiswa.

“KuSambulo 13 lesi sihloko sethulwa ngokusobala; [KuSambulo 13:11–17, kucashuniwe].”

“Lesi yisivivinyo abantu bakaNkulunkulu okumelwe babe naso ngaphambi kokuba babekwe uphawu. Bonke abafakazele ukwethembeka kwabo kuNkulunkulu ngokugcina umthetho waKhe, nangokwenqaba ukwamukela isabatha samanga, bayoma ngaphansi kwesibhengezo seNkosi uNkulunkulu uJehova, futhi bayokwamukela uphawu lukaNkulunkulu ophilayo. Labo

abalahla iqiniso elivela ezulwini futhi bamukele isabatha leSonto, bayokwamukela uphawu lwesilo.” Manuscript Releases, umqulu 15, 15.

Isivivinyo sesibili ngesikhathi sokubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane siyisivivinyo esingokwesiprofetho esibonakalayo. Sidinga ukuqashelwa kokwakheka komfanekiso wesilo e-United States, futhi leso sivivinyo singembulwa kuphela ngeZwi likaNkulunkulu lesiprofetho. Ngaphezu kwalokho, iZwi likaNkulunkulu lesiprofetho liyoqondwa kuphela yilabo abakhetha ukudla umlayezo wemvula yokugcina, omelwe njengendlela yokuthi umugqa phezu komugqa. Uma senqaba ukudla umlayezo oseSandleni sengwe enamandla yesAmbulo ishumi nesishiyagalombili lapho yehla, asiyikuba namandla okuqaphela ukwakheka komfanekiso wesilo.

Ukuze kudliwe umlayezo osesandleni sengwezi, kudinga ukuba umfundi wesiprofetho akwazi ukubona ukuthi ingelosi inomlayezo esandleni sayo. Lapho ingelosi enamandla yesAmbulo isahluko sokuqala nesishiyagalombili yehla, ivesi alikhombi lutho olusesandleni sayo, kodwa indlela yokutolika ethi umugqa phezu komugqa iqinisa, ngofakazi abaningana, ukuthi kuhlale kukhona umlayezo esandleni sezingelosi ezehlayo. Labo abenqaba indlela ethi umugqa phezu komugqa bayimpumpethe emlayezweni onikeza ubufakazi bokuthi umfanekiso wesilo uyakheka e-United States. Lokho kumelwe kuqashelwe, ngokuba ikusasa lethu laphakade lisekelwe ekuqapheleni leli qiniso. Ngomugqa phezu komugqa, uDade White ukhomba izici zesiprofetho zengelosi yokuqala njengezifana nalezo zengelosi enamandla yesAmbulo isahluko seshumi nesishiyagalombili.

“Ngaboniswa intshisekelo yonke izulu elaliyithathile emsebenzini owawuqhubeka emhlabeni. UJesu wathuma ingelosi enamandla ukuba yehle futhi ixwayise abakhileyo emhlabeni ukuba bazilungiselele ukubonakala Kwakhe kwesibili. Njengoba ingelosi isuka ebukhoneni bukaJesu ezulwini, ukukhanya okukhazimulayo kakhulu nokunenkazimulo enkulu kwahamba phambi kwayo. Ngatshelwa ukuthi umsebenzi wayo kwakuwukukhanyisa umhlaba ngenkazimulo yayo nokuxwayisa umuntu ngolaka lukaNkulunkulu oluzayo. Izixuku zamukela ukukhanya. Abanye balaba babebonakala benesizotha esikhulu, kanti abanye babejabulile futhi bethokoziswe kakhulu. Bonke abamukela ukukhanya baphendulela ubuso babo ezulwini futhi bakhazimulisa uNkulunkulu. Nakuba kwakukhanyiselwe bonke, abanye bamane bangena ngaphansi kwethonya lako, kodwa abazange balamukele ngenhliziyo yonke. Abaningi bagcwaliswa ulaka olukhulu. Abefundisi nabantu bahlangana nababi futhi bamelana ngokuqinile nokukhanya okwakhanyiswa yileyo ngelosi enamandla. Kodwa bonke abakwemukela bazihlukanisa nezwe futhi bahlanganiswa eduze kakhulu omunye nomunye.”

“USathane nezingelosi zakhe babematasa kakhulu bezama ukudonsa izingqondo zabantu abaningi ngangokunokwenzeka zisuke ekukhanyeni. Iqembu elayenqaba lokhu lashiywa ebumnyameni. Ngabona ingelosi kaNkulunkulu ibhekile ngesithakazelo esijule kakhulu kubantu baYo abazibiza ngokuthi bangabaYo, ukuze ilobe isimilo ababesakha ngesikhathi umyalezo onomsuka wasezulwini wethulwa kubo. Futhi njengoba abaningi kakhulu kulabo ababethi bayamthanda uJesu bephenduka besuka emlayezweni wasezulwini ngokwedelela, ngokuhlekisa usulu, nangenzone, ingelosi ephethe isikhumba sokuloba ngesandla sayo yabhala lowo mbhalo oyihlazo. Izulu lonke lagcwala ulaka lokulunga ngenxa yokuthi uJesu

wayedelelwa kanjalo yilabo ababethi bangabalandeli baKhe.” Early Writings, 245, 246.

Kuleso siqephu, ingelosi yokuqala yesAmbulo isahluko seshumi nane “yathunywa” “ukwehla ixwayise abakhileyo emhlabeni ukuba bazilungiselele ukvela Kwakhe kwesibili,” okuwumsebenzi ofanayo ncamashi nowengelosi yesAmbulo isahluko seshumi nesishiyagalombili. Umsebenzi wengelosi yokuqala kwakuwukuthi “ikhanyise umhlaba ngenkazimulo yayo futhi ixwayise umuntu ngolaka lukaNkulunkulu oluzayo,” okuyinto, futhi, engumsebenzi wengelosi yesahluko seshumi nesishiyagalombili. Labo abawamukela lo myalezo “badumisa uNkulunkulu,” kanti labo abawenqaba lo myalezo “bashiya ebumnyameni obuphelele.”

UDaniyeli namadoda amathathu ahloniphekileyo bakhetha ukudla ukudla kwasezulwini, kanti elinye iqembu ladla ukudla kweBabiloni. Ekupheleni “kokuhlolwa okubonakalayo” kwezinsuku eziyishumi, uDaniyeli nabangane bakhe bakhazimulisa uNkulunkulu, njengoba ubuso babo babubonakala bukhuluphele futhi buhle kakhulu kunalabo abadla ukudla kweBabiloni. Umlayezo wengelosi yokuqala wesAmbulo isahluko seshumi nane umelela zonke izivivinyo ezintathu ngaphakathi kokuchazwa kwawo kwevangeli eliphakade. Isivivinyo sokuqala ukwesaba uNkulunkulu, esesibili ukunikeza Yena inkazimulo, kanti isivivinyo sesithathu siyilapho kufika khona ihora lokwahlulelwa. Labo abathatha incwadana encane esandleni sengwekazi yokuqala bayidla, njengoba kumelwe uJohane esahlukweni seshumi, bakhazimulisa uNkulunkulu esivivinyweni sesibili, base belungiselelwa ukungena ekwahluleleni kukaNebukhadinezari. Umugqa phezu komugqa, isivivinyo sokuqala ngoSeptemba 11, 2001, kwakungukudla incwadana encane eyayisesandleni sengwekazi enamandla. Leso sivivinyo sangenisa esivivinyweni esilandelayo lapho kwakuzobonakaliswa khona izigaba ezimbili zabakhulekeli ngaphambi kwesivivinyo sesithathu nesokugcina sokuhlola ubuqiniso, esasivele sibonakalisa umlingiswa okhazimulisiwe, noma umlingiswa ogcwele ubumnyama.

Isikhathi sokubekwa uphawu kwabanguyikhulu namashumi amane nane ezinkulungwane siyilando esisukela kuSeptemba 11, 2001 size sifike emthethweni weSonto ozayo maduze e-United States. Kulowo mlando umfanekiso wezintombi eziyishumi uyophindwa futhi ugcwaliseke ngokwezwi nezwi. Lelo qiniso-ke libonisa ukuthi umlando wesiprofetho sikaHabakuki isahluko sesibili nawo uyophindwa futhi ugcwaliseke ngokwezwi nezwi. Lokhu kusho futhi ukuthi inkathi yokubekwa uphawu kwabanguyikhulu namashumi amane nane ezinkulungwane iyinkathi lapho umphumela wayo yonke imibono yesiprofetho uphindwa futhi ugcwaliseke ngokwezwi nezwi.

UDaniyeli isahluko seshumi nanye, ivesi lamashumi amane lavulwa ngesikhathi sokuphela ngo-1989. Leli vesi liqala ngesikhathi sokuphela ngo-1798, futhi liphetha ngokumaka isikhathi sokuphela ngo-1989. Umugqa phezu komugqa, isikhathi sokuphela sango-1798 sihambisana nesikhathi sokuphela sango-1989. Umlando wevesi lamashumi amane, oqala ngo-1798, futhi uqhubeke kuze kube ngumthetho weSonto evesini lamashumi amane nanye, umelela umlando wesilo somhlaba (i-United States) njengombuso wesithupha wesiprofetho seBhayibheli. Izimpondo ezimbili zesilo somhlaba, ezobuRiphabhulikhi nezobuProthestani, zimelelwa yilezi zikhathi ezimbili zokuphela.

Esikhathini sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane, uphondo lobuProthestani luyoveza izigaba ezimbili zabakhuleki ngesikhathi sovivinyo lwesibili lwezivivinyo ezintathu phakathi kwaleso sikhathi. Isigaba esisodwa siyobe sesithuthukise umfanekiso kaKristu, kanti esinye isigaba siyobe sesithuthukise umfanekiso wesilo. Kuleso sikhathi sokuvivinywa, uphondo lweRiphabhulikhi luyohlangana nophondo lobuProthestani oluhlubukileyo, lwakhe umfanekiso wesilo njengoba amasonto obuProthestani esethatha ukulawula umbuso womphakathi. Leso sikhathi simelwe yiyo yonke imibono eseZwini likaNkulunkulu, ngoba kulapho “izincwadi zeBhayibheli, zihlangana ziphethe khona.”

Isivivinyo sesibili kulowo mlando siyisivivinyo somfanekiso wesilo, kokubili ngaphakathi ezintombini, nangaphandle kosopolitiki bamaqembu ezombusazwe amabili aphikisanayo. Leso sivivinyo yisivivinyo okumelwe sisiphumelele “ngaphambi kokuvalwa komusa” emthethweni weSonto osusondele ukufika. Leso sivivinyo yisivivinyo esisiphumelelayo “ngaphambi kokuba sibekwe uphawu.” Leso sivivinyo yisivivinyo lapho “isiphetho sethu saphakade siyakuthi sinqunywe.”

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Enye ingelosi enamandla yathunywa ukuba yehlele emhlabeni. UJesu wabeka esandleni sayo umbhalo, futhi kwathi isehla iza emhlabeni, yamemeza, ‘IBhabhiloni liwile, liwile.’ Ngase ngibona labo ababedumele bephinde baphakamise amehlo abo ezulwini, bebheke ngokukholwa nangethemba ukucela kweNkosi yabo. Kodwa abaningi babonakala behlezi esimweni sobuwula, kungathi balele ubuthongo; nokho ngangikwazi ukubona umkhondo wosizi olujulile ebusweni babo. Labo ababedumele babona emiBhalweni ukuthi babesesikhathini sokulibala, nokuthi kwakumelwe balinde ngokubekezela ukugcwaliseka kombono. Ubufakazi obufanayo obabaholela ukuba babheke iNkosi yabo ngo-1843, babaholela ukuba bayilindele ngo-1844. Nokho ngabona ukuthi iningi lalinganawo lawo mandla ayepawule ukukholwa kwabo ngo-1843. Ukudumala kwabo kwakulwenze lwaba buthakathaka ukholo lwabo...”

“Njengoba inkonzo kaJesu yayisivalwa endaweni engcwele, futhi Wadlulela endaweni engcwele kunazo zonke, wema phambi komphongolo owawuphethe umthetho kaNkulunkulu, Wathumela enye ingelosi enamandla inomlayezo wesithathu emhlabeni. Kwafakwa umqulu esandleni sengcwele, futhi lapho yehlela emhlabeni ngamandla nangobukhosi, yamemezela isixwayiso esesabekayo, esinokusabisa okwesabeka kakhulu okwake kwa lethwa kubantu. Lo myalezo wawuhloselwe ukubeka abantwana bakaNkulunkulu ekuqapheni, ngokubabonisa ihora lokulingwa nokuhlupheka elaliphambi kwabo. Yathi ingelosi, ‘Bayo lethwa empini esondelene kakhulu nesilo nomfanekiso waso. Ithemba labo lodwa lokuphila okuphakade ukuma beqinile. Nakuba ukuphila kwabo kusengozini, kumelwe babambelele ngokuqinile eqinisweni.’ Ingelosi yesithathu ivala umlayezo wayo kanje: ‘Nakhu ukubekezela kwabangcwele: nangu abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu.’ Ngesikhathi iphindaphinda la mazwi, yabhekisa endaweni engcwele yasezulwini. Izingqondo zabo bonke abamukela lo myalezo ziqondiswa endaweni engcwele kunazo zonke, lapho uJesu emi khona phambi komphongolo, enza ukunxusela Kwakhe kokugcina ngenxa yabo bonke labo umusa osalibalele kubo, kanye nalabo abaphule umthetho kaNkulunkulu ngokungazi. Lokhu

kubuyisana kwenzelwa abafuleyo abalungileyo kanye nabaphilayo abalungileyo. Kuhlanguisa bonke labo abafa bethembele kuKristu, kodwa okuthi, bengakwemukelanga ukukhanya ngemiyalo kaNkulunkulu, babe bonile ngokungazi ngokweqa imithetho yawo.” Early Writings, 245, 255.