

Incwadi kaDaniyeli - Ikhulu namashumi amathathu nesikhombisa

Ukuvezwa Kokubaluleka Kobuprofethi Kwezimpawu Zendlela: Kusukela ku-1776 kuya ku-2023

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Isikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane esaqala ngoSeptemba 11, 2001, futhi esiphetha ngomthetho weSonto e-United States, siyisikhathi lapho kugcwaliseka khona umphumela wayo yonke imibono. Eminye yaleyo mibono yelulela kuze kube sekufikeni kwesibili kukaKristu, kodwa ngisho naleyo eyenzeka emva komthetho weSonto iboshelwe esikhathini sokubekwa uphawu. Ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane kulapho isivumelwano saphakade sigcwaliseka khona ngokupheleleyo. Kuleso sikhathi uKristu uloba umthetho waKhe ezinhliziyweni nasezingqondweni zabantu baKhe kuze kube phakade. Lokho kubekwa uphawu kufanekiselwa ukuhlangana kobuNkulunkulu nobuntu, okungoni.

Isixhumanisi esingokomfanekiso sika-“amakhulu amabili namashumi amabili” simelela kokubili ukubuyiselwa, kanye nokuhlanganiswa kobuNkulunkulu nobuntu. Iminyaka engamakhulu amabili namashumi amabili kusukela eBhayibhelini le-King James kuya ekwethulweni kokuqala komphakathi kukaWilliam Miller ngo-1831, nasekugcineni ekushicilelweni kuyi-Vermont Telegraph ngo-1833, imelela ukuhlanganiswa kobuNkulunkulu nobuntu. Iqukethe uphawu lwe-“qiniso,” okuyigama lesiHebheru eladalwa yiSazi Sezilimi Esimangalisayo elihlanganisa izinhlamvu zokuqala, zeshumi nantathu, nezokugcina zohlamvu lwesiHebheru ukuze kwakheke igama elithi “qiniso”. Iminyaka engamakhulu amabili namashumi amabili kusukela ku-1611, naseBhayibhelini le-King James, kuze kufike ku-1831 nasekushicilelweni komyalezo wakhe nguMiller, ibonakalisa uphawu lweSazi Sezilimi Esimangalisayo.

Phakathi kwalezo zinsuku ezimbili (1611 no-1831), isikhathi sokuphela ngo-1798 simela ukuvulwa kophawu komlayezo ovela encwadini kaDaniyeli (iBhayibheli i-King James), ovelisa ukwanda kolwazi okwaholela ekushicilelweni kukaMiller ngo-1831. Isikhathi sokuphela ngo-1798 futhi sabeka uphawu lokuqala kwenqubo yokuvivinya eyaveza ukuhlobuka kwezintombi eziyiziwula, uDaniyeli azichaza esahlukweni seshumi nambili njengababi. Ngakho-ke u-1798 umele inani leshumi nantathu, phakathi kohlamvu lokuqala nolokugcina, ngokuba ishumi nantathu liwuphawu lokuhlobuka. U-1798 futhi uxhumene nesikhathi sokulungiselela esisukela ku-1776 kuze kube ngu-1798, isikhathi sokuphela.

Njengesixhumanisi sikaMiller seminyaka engamakhulu amabili namashumi amabili, u-1776 ubuye uphawulwe ukushicilelwa kwaphezulu, iSitatimende Sokuzimela, futhi uqala inkathi ephela ngo-1798 ngokushicilelwa kweMithetho ye-Alien and Sedition. Iminyaka engamakhulu amabili namashumi amabili yesixhumanisi esingokomfanekiso sikaMiller sobuNkulunkulu nobuntu

ixhunywa ngonyaka ka-1798 neminyaka engamashumi amabili nambili yokulungiselela kusukela ekushicilelweni kweSitatimende Sokuzimela kuze kube sekushicilelweni kweMithetho ye-Alien and Sedition yango-1798. Amashumi amabili nambili, eyingxenye yeshumi yamakhulu amabili namashumi amabili, noma okweshumi kwamakhulu amabili namashumi amabili; inani elingamashumi amabili nambili, njengokunjalo ngenani elingamakhulu amabili namashumi amabili, limelela isixhumanisi sobuNkulunkulu nobuntu.

Iminyaka kaMiller engamakhulu amabili namashumi amabili iphethe uphawu lweqiniso, njengalokhu nesikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane siphethe lona, futhi nesikhathi sokulungiselela esisukela ku-1776 kuya ku-1798 naso siphethe lolo phawu olufanayo, ngokuba usuku oluphakathi, u-1789, luphawula ukushicilelwa koMthethosisekelo owagunyazwa amakoloni ayishumi nantathu.

Isixhumanisi sikaMiller esaqala ngo-1611 saphela ngo-1831, esathola umaphakathi waso ngo-1798, sixhunyaniswe nesikhathi seminyaka engamashumi amabili nambili sika-1776 kuya ku-1798, esinomaphakathi ngo-1789. Zonke lezi zinsuku ezinhlanu; 1611, 1776, 1789, 1798 no-1831, zimelelwa ngumsebenzi wokushicilela. Izinsuku zesikhathi sokulungiselela ziqukethe ishumi seminyaka engamashumi amabili nambili kusukela ku-1776 kuya ku-1798, futhi leso sikhathi sifanekisa isikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane, okuyisikhathi lapho ubuNkulunkulu buhlanganiswa nobuntu. Isikhathi sikaMiller seminyaka engamakhulu amabili namashumi amabili, nesikhathi sokulungiselela seminyaka engamashumi amabili nambili sika-1776 kuya ku-1798, kokubili kumele isixhumanisi sobuNkulunkulu nobuntu.

Isikhathi sokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane saqala ngoSeptemba 11, 2001, futhi saphawulwa ubuSulumane beshwangusha lesithathu buhlasele izwe lenkazimulo elingokomoya. Eminyakeni engamashumi amabili nambili kamuva, ngo-Okthoba 7, 2023, ubuSulumane beshwangusha lesithathu baphinde bahlasela izwe lenkazimulo eliyisibonelo, elingokoqobo. Emthethweni weSonto ozayo maduzane ukubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane kuyobe sekuphelelisiwe, futhi ubuSulumane beshwangusha lesithathu buyophinde buhlasele i-United States.

Isikhathi sokubekwa uphawu siqala ngokuhlasela kobuSulumane phezu kwesilo sasemhlabeni, futhi siphela ngokuhlasela kobuSulumane phezu kwesilo sasemhlabeni. Phakathi naleso sikhathi, ubuSulumane bosizi lwesithathu bahlasela isizwe sakwa-Israyeli, esimelelwa eBhayibhelini njengoJuda. UJuda wayeyizwe lenkazimulo lasendulo, elingokoqobo, leBhayibheli, kanti i-United States iyizwe lenkazimulo lesimanje, elingokomoya.

Izibhaxu ezintathu zobuSulumane zonke zenziwa zilwisana nezwe lenkazimulo. Esokuqala nesokugcina zazimelene nezwe lesimanje lenkazimulo elingokomoya, kanti ukubhaxulwa okuphakathi kwenziwa kulwa nezwe lasendulo lenkazimulo elingokoqobo. Uphawu lwendlela oluphakathi lwaluyisihlaselo esimelene nesizwe sesimanje sakwa-Israyeli, futhi ekubethelweni kukaMesiya wabo u-Israyeli ongokoqobo waba uphawu lokuvukela, njengoba kumelwe yincwadi

yeshumi nantathu yohlamvu lwesiHebheru.

Isikhathi sokulungiselela esisukela ku-1776 kuya ku-1798 sihlobene futhi neminyaka engamakhulu amabili namashumi amabili yomnyakazo wengelosi yesithathu, ngokuba, kusukela ku-1776 ngeSitatimende Sokuzimela, kuze kube ngu-1996, kanye nokushicilelwa kukamagazini i-The Time of the End, kuyiminyaka engamakhulu amabili namashumi amabili. Phakathi kwalowo mlendo kukhona isikhathi sokuphela ngo-1989, esiphawula ukuhlubuka kwezintombi eziyiziwula ezimbi. Ngakho-ke, u-1611, 1776, 1789, 1798, 1831, 1989, 1996, 2001, 2023 kanye nomthetho weSonto ozayo maduze konke kuyizimpawu zendlela ezihlotshaniswa neqiniso lokuthi ubuNkulunkulu obuhlanganiswe nobuntu abonanga. Izimpawu zendlela eziyishumi, ezimbili zazo ziphindwe kabili.

Ishumi liyinombolo emelela uvivinyo, futhi lapho ungeza izinsuku ezimbili eziphindaphindiwe zika-1776 no-1798, uba nesamba sezimpawu eziyishumi nambili, ezimele abayizinkulungwane eziyikhulu namashumi amane nane. Lezo zimpawu zonke zikhuluma ngenqubo yokuvivinywa yabayizinkulungwane eziyikhulu namashumi amane nane eyenzeka kusukela ngoSeptemba 11, 2001 kuze kufike umthetho weSonto oseduze ukufika, lapho uKristu efeza umsebenzi wengelosi yesithathu ngokuhlanganisa ubunkulunkulu Bakhe nobuntu babayizinkulungwane eziyikhulu namashumi amane nane, okuthi bona, kuyo yonke insali yaphakade—bangoni. Yebo kambe, leli qiniso lingabonwa kuphela yilabo okuthi, njengoba u-Isaya ekusho, bakhethe “ukubona ngamehlo abo, nokuzwa ngezindlebe zabo, nokuqonda ngenhliziyo yabo, nokuphenduka, nokuphulukiswa.”

Ngo-Okthoba 22, 1844 ingelosi yesithathu yafika njengoba uKristu eza ngokuzumayo ethempelini laKhe ukuze afeze ukubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane. Khona-ke iqembu lamaMillerite lalandela uKristu lingena eNdaweni eNgcwele Kakhulu, nakuba ngemva kwalokho layeka ukulandela ukukhanya okuqhubekayo kwengelosi yesithathu futhi laphinda ukuhlubuka kweKadeshi lokuqala, kwase kubekwa ukuba lizulazule ehlane laseLawodikeya kuze kube yilapho bonke befa.

Lapho uKristu engena ngokuzumayo eNdaweni eNgcwelengcwele Kakhulu, ukuhlanganiswa kobuNkulunkulu nobuntu kwakumela umsebenzi ayelungele ukuwufeza, futhi lowo msebenzi wawumelwe ngokomfanekiso uLimi Olumangalisayo kanye nofakazi ababili. Labo fakazi kwakunguHabakuki noJohane. Esahlukweni SESIBILI ivesi LAMASHUMI AMABILI, kuzo zombili izincwadi, kuvezwa u-Okthoba 22, 1844. Omunye wagcizelela umsebenzi wokubuyisana (at-one-ment), owaqala ngalolo suku, kanti omunye waveza ithempeli okwakufanele lihlanzwe.

Ithempele afika kuyo ngokuzumayo imelwe yithempeli elalindezelwe phansi ngamandla omhlatshelo wansuku zonke (ubuqaba) kanye nenyanyeko yencithakalo (ubupapa). Ithempeli nalo lalimele uKristu, oyithempeli elabhujiswa labe selivuswa ngezinsuku ezintathu. Laphinde lamelela ithempeli lamaMillerite elakhiwa eminyakeni engamashumi amane nesithupha kusukela ku-1798 kuze kube ngu-1844. Laphinde lamelela ithempeli lomuntu, elihlelwa ngama-chromosome angamashumi amane nesithupha futhi elichaza, liphinde lilawule, ukwakheka kofuzo komzimba womuntu. Akusikho ukuqondana nje ukuthi wonke amaseli emzimbeni womuntu avuselelwa ngokuphelele njalo ngezinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi

amabili.

Kuzo zonke lezi zibonelo ezingcwele zethempeli, ezimelela umsebenzi kaKristu wokuhlanganisa ubunkulunkulu nobuntu, ubunkulunkulu buhlala buza kuqala kunobuntu. U-1611 wandulela u-1831. U-1776 wandulela u-1798. U-1776 wandulela u-1996. U-2001 wandulela u-2023. AmaMillerite alandela uKristu angena eNdaweni eNgcwelengcwele. Ekuqaleni uNkulunkulu wadala umuntu.

Manje sizobuyela ekucabangeleni kwethu izimpawu ezintathu zendlela zango-1776, 1789, no-1798, ezimelela inkathi yokulungiselela efanekisa isikhathi sokubekwa uphawu. Inkathi yokuqala emelwe ngu-1776, iSitatimende Sokuzimela, kanye nenkathi yeziKhongolose ezimbili zezwekazi; nenkathi yesibili emelwe ngu-1789, uMthethosisekelo, kanye nenkathi yeMibhalo Yenhlango kuze kube ngu-1798.

Imfihlo yomfanekiso wezilwane, okuyiqiniso lokuthi ikhanda lesishiyagalombili lingelamakhanda ayisikhombisa, iyabonwa kuzo zombili izikhathi. Iphinde ibonakale kuphawu lwesithathu lwalowo mlendo, kodwa lolo phawu lukhuluma ngesishiyagalombili, esingalesikhombisa, njengoba sigcwaliseka ngobupapa. Izikhathi ezimbili zokuqala zimelela ukugcwaliseka kwesishiyagalombili esingalesikhombisa ngaphakathi kwe-United States.

I-United States inezimpondo ezimbili; esinye sihlotshaniwa nendoda, kanti esinye sihlotshaniwa nowesifazane. Indoda ingamandla ezombusazwe; iyimpondo yobuRiphabhulikhi. Owesifazane ungamandla enkolo; uyimpondo yobuProthestani. Ngakho-ke, inkathi emelwe ngu-1776, kanye neSimemezelo Sokuzimela, imele impondo yobuProthestani, ngokuba ubunkulunkulu buhlala buza kuqala ngaphambi kobuntu. Inkathi emelwe ngu-1789, kanye noMthethosisekelo, imele impondo yobuRiphabhulikhi.

Ngo-2020, zombili izimpondo zabulawa ngamandla esimanje kadrako angobuSathane futhi aphika uNkulunkulu. Uphondo lweqiniso lwamaProthestani lwabulawa ngoJulayi 18, 2020, kanti uphondo lweRiphabhulikhi lwabulawa kamuva ngoNovemba 3, 2020. Ngo-2023, ofakazi ababili bema ngezinyawo, futhi izwe ebelilokhu lithokoza ngezidumbu zabo laqala ukwesaba.

Ngo-2023, umsebenzi wokugcina wokubekwa uphawu kwabakhulu abayikhulu namashumi amane nane ezinkulungwane waqala esizukulwaneni sokugcina somlando womhlaba. Ubunkulunkulu manje sebuhlanganiswa nobuntu kuze kube phakade, njengoba abathembekileyo bezinsuku zokugcina beveza kabusha kuze kube phakade—isimo sikaKristu.

Ngo-2023, waqala umsebenzi wokugcina wokuhlanganisa iBandla elihlubukayo noMbuso ohlubukayo esizweni sesilo somhlaba. Isakhiwo samandla esimelwe ubuPapa, esakhiwa iBandla elihlubukayo elibusa phezu koMbuso ohlubukayo, sasesimiswa ngaleso sikhathi, futhi saphinda sakhiqiza umfanekiso wesilo.

Isivivinyo esikhulu salabo ababiziweyo yisivivinyo sokubona ukubunjwa komfanekiso wesilo, njengoba kufanekiswa “ngamazwi, imibani, ukuduma” kanye “nokuzamazama komhlaba” okuzayo. Isikhathi sokubekwa uphawu yisikhathi lapho yonke imibono ifinyelela umphumela wayo ophelele (ukugcwaliseka). Esikhathini sokulungiselela kusukela ku-1776 kuze kube ku-1798,

esifanekisela isikhathi sokubekwa uphawu, kwakukhona amasondo phakathi kwamasondo, okuyingxenye yombono uHezekeli awubona lapho ebheka eNgwelengcwele, esikhathini sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane. Lawo masondo, uDade White uwachaza ngokuthi “ukusebenzisana okuyinkimbinkimbi kwezehlakalo zabantu.” Isikhathi sokulungiselela kusukela ku-1776 kuze kube ku-1798 sasiqukethe okunye kwalokho “kusebenzisana okuyinkimbinkimbi kwezehlakalo zabantu,” okufanele kuqashelwe.

Okunye kuhlotshaniswa neqiniso lokuthi iFrance Yenguquko yayimela i-United States. Zombili lezi zizwe zibeka upapa esihlalweni sobukhosi somhlaba, futhi zombili ziyamehlisa. Zombili lezi zizwe zinikela amandla azo ezempi nawezomnotho ukuze kufezwe lowo msebenzi. Zombili lezi zizwe zisusa ngokuzumayo izinkolo zazo ezazisunguliwe ukuze zibe ngamaKatolika. Zombili lezi zizwe zihlushwa “ukuzamazama komhlaba” okuketula ohulumeni bazo ababemisiwe. Imilando yalezi zizwe zombili iboshwe ndawonye no-1789, ngoba ngo-1789 kwaqala iNguquko yaseFrance, futhi uMthethosisekelo wase-US waqala ukusebenza.

INguquko yaseFrance yahlala iminyaka eyishumi. UNapoleon Bonaparte wakhuphukela emandleni ezigabeni zokugcina zeNguquko yaseFrance. Waba ngumholi wezempi ovelele futhi wadlala indima ebalulekile kuhulumeni waseFrance kulandela ukuvukela kwakhe umbuso okuphumelelayo ngo-November 9, 1799, okwamholela ekubeni nguMmeli Wokuqala weRiphabhulikhi yaseFrance.

Esikhathini sesibili sesikhathi sokulungiselela sika-1776 kuya ku-1798, indoda eyayiyeyesishiyagalombili (hhayi ngokulandelana), eyayivela kwabayisikhombisa, kwakunguJohn Hancock. Wayengomunye wabamongameli abayisishiyagalombili esikhathini sesibili esimelwe ngu-1789 (unyaka weNguquko yaseFrance). Wayeyena yedwa kulabo amongameli abayisishiyagalombili owayeke futhi waphatha njengomongameli esikhathini sokuqala, esimelwe ngu-1776. Ngalo mqondo wesiprofetho wayeyeyesishiyagalombili, evela kwabayisikhombisa.

Uyisiginesha yenkathi yobuntu, ngoba inkathi yokuqala imelela okobunkulunkulu; ngakho-ke uyisiginesha exhumanisa lezo zikhathi zombili ndawonye (okobunkulunkulu nokobuntu). Isiginesha yakhe iyona eyaziwa kakhulu emlandweni wesintu, futhi yayimele okungaphezu kobuhle obumangalisayo bokubhala kwakhe ngesandla.

Isiginesha sikaJohn Hancock eSimemezelweni Sokuzimela yisona siginesha esidume kakhulu emlandweni. Isiginesha sakhe esikhulu nesinokugqama okukhulu sesiphenduke uphawu olwaziwayo, olufanekisela ukuzimela kweMelika kanye nokuphikisana kwamakoloni aseMelika nokubusa kweBrithani. UHancock, owayenguMongameli we-Continental Congress ngesikhathi kusayinwa iSimemezelo ngo-1776, kubikwa ukuthi wasayina igama lakhe ngokugqamile ukuze iNkosi uGeorge III ikwazi ukulifunda ngaphandle kwezibuko zayo, okufanekisela isibindi sakhe nokuzinikela kwakhe odabeni lokuzimela.

UHancock wayengomunye wabamongameli abayisishiyagalombili besikhathi esimelwe ngu-1789, kodwa wayengowabayisikhombisa ababengomongameli esikhathini esimelwe ngu-1776. Wayengumongameli ngesikhathi kusayinwa iSimemezelo Sokuzimela. UHancock uhlanganisa lezi zikhathi ezimbili ndawonye ngesiginesha yakhe yobuntu, futhi utholakala kuwo womabili umlando

wokuqala nowesibili. Umlando wokuqala umele okobunkulunkulu kanti owesibili umele okobuntu, futhi isiginesha ehlanganisa le milando emibili ndawonye iyisiginesha yoLimi OluMangalisayo olwalusebenzisa isithunywa sobuntu ukuhlanganisa isikhathi sobunkulunkulu esimelwe ngu-1776, nesikhathi sobuntu esimelwe ngu-1789.

Kukhona esinye kuphela isignesha emlandweni womhlaba esincintisana nesignesha kaHancock ngokokuqashelwa, futhi nayo iyisignesha ehlotshaniswa no-1789 kanye noGuquko lwaseFrance. Leso signesha siqukethe uhlobo olufanayo lwesibindi uHancock ayehlose ukuludlulisa, futhi sitholakala emlandweni waseFrance.

Ngokuphathelene nokuqashelwa emhlabeni wonke kanye nokubaluleka okungokomfanekiso, isayinela kaNapoleon Bonaparte inesimo esingafaniswa nesikaJohn Hancock, nakuba lokho kwenzeka esimweni somlando nesamasiko esihlukile. UNapoleon, umholi ovelele kwezempi nakwezombusazwe waseFrance, washiya uphawu olubalulekile emlandweni waseYurophu nowomhlaba, ikakhulukazi phakathi neziMpi zikaNapoleon. Isayinela yakhe, evame ukubonakala ngesitayela sayo esinesibindi nesihluke ngokusobala, yagcina isimele ithonya lakhe elinamandla kanye nezinguquko ezinkulu aziletha eYurophu, kuhlanganise nezinguquko zomthetho ezaziwa ngokuthi yiKhodi kaNapoleon.

Njengokusayina kukaHancock, okufanekisela ukudelela umbuso waseBrithani kanye nokufuna inkululeko yaseMelika, ukusayina kukaNapoleon kumele uhlobo oluhlukile lwesibindi nesifiso sokuphakama—ukubunjwa kabusha kwemingcele yezombusazwe yaseYurophu kanye nokukhuthazwa kwemibono yenguquko yaseFrance. Kokubili lokhu kusayina kuyizimpawu ezivelele zezindima zalaba bantu bomlando ngokulandelana kwabo ekubumbeni iziphetho zezizwe zabo kanye nemithelela ebanzi yezenzo zabo emlandweni womhlaba.

Lapho uHezekeli ebona amasondo angaphakathi kwamasondo, emele ukusebenzisana okuyinkimbinkimbi kwezehlakalo zabantu phakathi nomlando wesikhathi sokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane nane, elinye lalawo masondo lase limelwe kusengaphambili yisondo ngo-1789, lapho uMthethosisekelo wase-United States, isilo esinophondo lweRiphabhulikhi nophondo lobuProthestani, uhlangana neFrance, isilo esinophondo lweGibhithe nophondo lweSodoma.

Kusukela ngo-1789 kuya ku-1799, iFrance yahlaselwa “ukuzamazama komhlaba” okwavela esilwaneni sokungakholelwa kuNkulunkulu esaphuma emgodini ongenasiphelo. Esikhathini sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane nane, u-1789 umelela inkathi eqala ngoJulayi 18, 2020, lapho isilwane sokungakholelwa kuNkulunkulu sigumbuqela futhi sibulala uphondo lobuProthestani beqiniso, kwase kuthi futhi ngoNovemba 3, 2020 isilwane sokungakholelwa kuNkulunkulu sagumbuqela futhi sabulala uphondo lweRepublicanism. Isondo lika-1789 limelela isondo lika-2020, njengoba limelwe nguJulayi 18 (ubunkulunkulu), noNovemba 3, 2020 (ubuntu).

Uphawu lukaNkulunkulu, njengoba lumeleka esintwini, lutholakala ezimpawini ezimbili ezidume kakhulu emhlabeni, zombili ezihlotshaniswa no-1789, futhi zombili zimelela amandla abeka upapa esihlalweni sobukhosi somhlaba bese emsusa kuso. U-1789, njengophawu oluphakathi

kwezimpawu ezintathu ezimelela uphawu lukaNkulunkulu lweqiniso, uphethe uphawu lwamakoloni “ayishumi nantathu” kanye “nokuhlubuka” kweNguquko yaseFrance.

1789 kuya ku-1799 limelela umlando Wenguquko YaseFrance, kanti inani elithi ishumi limelela uvivinyo. U-1789 uyincwadi yokuqala “yeqiniso”, futhi u-1799 umelela incwadi yokugcina yaleso sikhathi eFrance. Isikhathi esiphakathi saphawulwa ngokubulawa kwenkosi yaseFrance ngo-1793, njengoba izakhamuzi zahlubuka zimelene nokubusa kwayo kobukhosi obuziqhenyayo.

“IVangeli lokuthula iFrance eyayiyilahlile lalizobhuqwa ngokuqinisekileyo okwedlulele, futhi imiphumela yayizoba eyesabekayo. Ngomhla ka-21 kuJanuwari, 1793, eminyakeni engamakhulu amabili namashumi amahlanu nesishiyagalombili kusukela kulolo suku uqobo olwanikela ngokuphelele iFrance ekushushiseni abahlaziyi, kwaqubuka olunye udwendwe, lwenhloso ehluke kakhulu, ludabula emigwaqweni yaseParis.” The Great Controversy, 230.

U-1789 waphawula ukuvukela kwencwadi yeshumi nantathu kwesilo esinezimpondo ezimbili sase-United States, kanye nencwadi yokuqala yesilo esinezimpondo ezimbili saseFrance. Incwadi emaphakathi yaseFrance yaba ngu-1793, lapho inkosi yaseFrance yanqunywa ikhanda, futhi uNapoleon wamela incwadi yokugcina lapho ethatha ukulawula uhulumeni ngo-1799. Isiginesha “yeqiniso” emlandweni wokuketulwa kweFrance, emelwe ngu-1789, 1793, no-1799, iyisondo lesiprofetho eliboshelwe ndawonye nesondo lesiprofetho lika-1776, 1789, no-1798.

Yomibili lezi ziqukethe amasiginesha amabili adume kakhulu emlandweni wesintu, ngaleyo ndlela kuhlangukiswa isiginesha saphezulu “seqiniso” kanye namasiginesha amabili abantu. Amasondo omabili axhumene nohlamvu lweshumi nantathu esikhathini sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, okuyisikhathi esisuka ekubulaweni kofakazi ababili ngo-2020, kuze kube yilapho besukuma ngo-2023, okuphawulwa ngu-Okthoba 7, 2023.

Sizoqhubeka nesifundo sethu esihlokwani esilandelayo.