

Incwadi KaDaniyeli - Inombolo Engamashumi Ayisithupha Nanye

*Ukwembula Ulimbo Lwesiprofetho: Ukuqonda Imibono KaDaniyeli,
Isivumelwano, Nesikhathi Sokubekwa Kophawu Ezinsukwini Zokugcina*

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UGabriyeli weza kuDaniyeli esahlukweni sesishiyagalolunye ukuze amnike ukuhlakanipha nokuqonda ngemibono emibili eyayibonisiwe esahlukweni sesishiyagalombili.

Wase engazisa, wakhuluma nami, wathi: O Daniyeli, sengiphumile manje ukuze ngikunike ukuhlakanipha nokuqonda. Ekuqaleni kokunxusa kwakho kwaphuma umyalo, mina sengize ukukwazisa; ngokuba uthandeka kakhulu: ngakho qonda le ndaba, ucabangele umbono. Daniyeli 9:22, 23.

Ukuze uDaniyeli abe “nokuqonda” ayekudinga, uGabriyeli wantshela ukuba aqonde kokubili “indaba” kanye “nombono.” “Indaba” kwakuwumbono wokunyathelwa phansi kwendlu engcwele nebutho, kanti “umbono,” kwakuwumbono wokubonakala kuka-October 22, 1844. USista White naye ugcizelela le mibono emibili lapho esazisa ukuthi uDaniyeli wayefuna ukuqonda ubudlelwano phakathi kokuthunjwa kweminyaka engamashumi ayisikhombisa neminyaka eyizinkulungwane ezimbili namakhulu amathathu. Iminyaka engamashumi ayisikhombisa iyona uGabriyeli ayichaza ngokuthi “indaba,” kanti “umbono” kwakuyiminyaka eyizinkulungwane ezimbili namakhulu amathathu. UDaniyeli umelela “abahlakaniphileyo” bezinsuku zokugcina, lapho uGabriyeli enikeza incazelo yeminyaka eyizinkulungwane ezimbili namakhulu amathathu. “Abahlakaniphileyo” bayakuqonda kokubili “indaba” kanye “nombono,” encazelweni kaGabriyeli; ababi bona abaqondi. AmaMillerite ayeyiqonda “indaba” kanye “nombono,” kodwa ngendlela elinganiselwe kuphela.

Iminyaka engamakhulu amane namashumi ayisishiyagalolunye yesikhathi sokulingwa kwakuyisikhathi esasakhelwe phezu kweminyaka engamakhulu amane namashumi ayisishiyagalolunye yokuvukela isivumelwano “sezikhathi eziyisikhombisa” esimelelwe kuLevitikusi amashumi amabili nanhlanu namashumi amabili nesithupha. Iminyaka engamashumi ayisikhombisa yokuthunjwa yayiyisamba sayo yonke iminyaka izwe elalingavunyelwanga ukuba lijabulele ukuphumula kwalo.

Isonto uKristu aqinisa ngayo isivumelwano nabaningi, yayiwumfanekiso wengxabano yesivumelwano sakhe, njengoba imelwe yizikhathi ezimbili zezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. Leyo sonto yesiprofetho yahlukaniswa yisiphambano, esifanekisela uphawu lukaNkulunkulu.

“Luyini uphawu lukaNkulunkulu ophilayo, olubekwa emabunzini abantu baKhe? Luwuphawu izingelosi ezingalufunda, kodwa hhayi amehlo abantu; ngokuba ingelosi ebhubhisayo

kumelwe ibone lolu phawu lokuhlengwa. Inggondo eqondayo ibonile uphawu lwesiphambano saseKalvari emadodaneni nasemadodakazini eNkosi awamukele. Isono sokweqa umthetho kaNkulunkulu siyasulwa. Bembethe ingubo yomshado, futhi bayalalela futhi bathembekile kuyo yonke imiyalo kaNkulunkulu.” Manuscript Releases, volume 21, 52.

Lelo sonto lwafanekisa izikhathi ezimbili zeminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, ezahlukaniswa ngumthetho weSonto wango-538, (uphawu lwesilo), lapho ubuqaba kwase kulandelwa ubuPapa kunyathela phansi indlu engcwele kanye nebutho. Izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, uKristu wanikeza ubufakazi baKhe; kwase kuthi futhi ngezinye izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, uKristu wanikeza bona lobo bufakazi ngabafundi baKhe. Iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, uSathane wanikeza ubufakazi bakhe ngobuqaba; kwase kuthi futhi ngezinye izinkulungwane neminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, uSathane wanikeza ubufakazi bakhe ngobupapa.

Isivumelwano, okwathi ngenxa yokungalaleli kuka-Israyeli wasendulo saba “yimpikiswano” kaNkulunkulu, kwakuyisivumelwano sikaLevitikusi isahluko samashumi amabili nanhlanu, esasichaza ukuphumula kwezwe, kanye nejubili okwakumelwe kugujwe njalo ngonyaka wamashumi amane nesishiyagalolunye.

UJehova wakhuluma kuMose entabeni yaseSinayi, wathi: Khuluma kubantwana bakwa-Israyeli, uthi kubo: Nxa seningene ezweni engininika lona, izwe liyakugcinela uJehova isabatha. Iminyaka eyisithupha uyakuhlwaneyela insimu yakho, iminyaka eyisithupha uyakuthena isivini sakho, uqoqe izithelo zaso; kepha ngomnyaka wesikhombisa kuyakuba yisabatha lokuphumula ezweni, isabatha likaJehova; awuyikuhlwaneyela insimu yakho, awuyikuthena isivini sakho. Okuzimilelayo ekuvuneni kwakho awuyikukuvuna, namagilebhisi omvini wakho ongathenwanga awuyikuwabutha; ngokuba kungumnyaka wokuphumula ezweni. Isabatha lezwe liyakuba ngukudla kini; kuwe, nasencekwini yakho, nasencekukazini yakho, nasesisebenzini sakho esiqashiweyo, nakowezizwe ohlala nawe njengowesihambi, nasezilwaneni ezisezweni lakho, konke ukuvuna kwalo kuyakuba ngukudla. Uyakuzibalela amasabatha eminyaka ayisikhombisa, kasikhombisa iminyaka ayisikhombisa; isikhathi samasabatha eminyaka ayisikhombisa siyakuba kuwe yiminyaka engamashumi amane nesishiyagalolunye. Khona uyakuvuthelisa icilongo lejubili ngosuku lweshumi lwenyanga yesikhombisa; ngosuku lokubuyisana niyakulenza icilongo lizwakale ezweni lakini lonke. Niyakungcwelisa umnyaka wamashumi amahlanu, nimemezele inkululeko ezweni lonke kubo bonke abakhileyo kulo; kuyakuba yijubili kini; yilowo nalowo uyakubuyela efeni lakhe, yilowo nalowo uyakubuyela emndenini wakhe. Lowo mnyaka wamashumi amahlanu uyakuba yijubili kini; aniyikuhlwaneyela, aniyikuvuna okuzimilelayo kuwo, aniyikubutha amagilebhisi omvini ongathenwanga kuwo. Ngokuba uyijubili; uyakuba ngongcwele kini; niyakudla ukuvuna kwawo kususela ensimini. Ngomnyaka waleli jubili yilowo nalowo uyakubuyela efeni lakhe. Levitikusi 25:1–13.

Isikhathi sokuqala sesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu, njengangesonto uKristu aqinisa ngalo isivumelwano, kanye neminyaka engamakhulu amane namashumi ayisishiyagalolunye, sihlobene ngokuqondile “nezikhathi eziyisikhombisa”

zikaLevitikusi izahluko ezingamashumi amabili nanhlanu nezingamashumi amabili nesithupha.

Ngakho yazi uqonde, ukuthi kusukela ekuphumeni komyalo wokubuyisela nokwakha iJerusalema kuze kube kuMesiya iNkosana kuyakuba ngamaviki ayisikhombisa, nangamaviki angamashumi ayisithupha nambili; umgwaqo uyophinde wakhiwe, nodonga futhi, yebo nangezikhathi zokuhlupheka. Daniyeli 9:2.

Amasonto angamashumi ayisithupha nesishiyagalolunye, eqala ngo-457 BC, akuletha ekubhaphathizweni kukaKristu, nasekuqaleni kwesonto aqinisa ngalo isivumelwano, okwakuyisivumelwano “sengxabano” kaNkulunkulu. Kodwa kwakukhona isonto lamasonto (iminyaka engamashumi amane nesishiyagalolunye), elalihlukisiwe kulawo masonto angamashumi ayisithupha nesishiyagalolunye ngenkulumo ethi “amasonto ayisikhombisa, namasonto angamashumi ayisithupha nambili.” Kusukela ngo-457 BC, kwakufanele kube yiminyaka engamashumi amane nesishiyagalolunye, okuyinkomba ecacile yesivumelwano sikaLevitikusi isahluko samashumi amabili nanhlanu, kanye nomkhosi wejubili. Leyo minyaka engamashumi amane nesishiyagalolunye yayingeyona nje kuphela uphawu lwemijikelezo yejubili, kodwa futhi nePentekoste, okuwusuku lwamashumi amahlanu olulandela izinsuku ezingamashumi amane nesishiyagalolunye zomkhosi wamasonto.

Iminyaka engamashumi amane nesishiyagalolunye yokuqala kuleyo minyaka eyizinkulungwane ezimbili namakhulu amathathu, leyo minyaka engamakhulu amane namashumi ayisishiyagalolunye, kanye nesonto isivumelwano esaqiniswa ngalo, konke kuhlobene ngokuqondile neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, emelwe ngokuthi “izikhathi eziyisikhombisa,” kuLevitikusi amashumi amabili nesithupha. Yonke ingxenye yesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu ixhumene ngokuqondile nalezo “zikhathi eziyisikhombisa” ezabekwa eceleni zaliwa yi-Adventism ngo-1863. Lezo “zikhathi eziyisikhombisa” ziyisibonakaliso sesivumelwano sejubili, futhi ngenxa yalesi sizathu kufanele kuqashelwe futhi ukuthi lapho iminyaka eyizinkulungwane ezimbili namakhulu amathathu iphela ngo-Okthoba 22, 1844, kanjalo neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yaphela ngalolo suku uqobo, ngokuba uMose waloba kuLevitikusi isahluko samashumi amabili nanhlanu:

Uzakuzibala amasabatha eminyaka ayisikhombisa, aphindwe kasikhombisa; isikhathi samasabatha eminyaka ayisikhombisa siyakuba kuwe iminyaka engamashumi amane nesishiyagalolunye. Khona-ke uyakwenza kukhala icilongo lejubili ngosuku lweshumi lwenyanga yesikhombisa; ngosuku lokubuyisana niyakulenza icilongo likhale kulo lonke izwe lenu. Levitikusi 25:8, 9.

Yonke inkathi yesiprofetho phakathi kweminyaka eyizinkulungwane ezimbili namakhulu amathathu ihlotshaniswa ngokuqondile “nezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, kuhlenganisa nosuku okuyilo zombili lezi zikhathi zesiprofetho ezaphela ngalo. Iminyaka yokuqala engamashumi amane nesishiyagalolunye yakhomba umsebenzi wokwakha kabusha nowokubuyisela iJerusalema, owawuzopheleliswa lapho abantu bakaNkulunkulu bephuma eBhabhiloni. Ithempeli laqedwa ngaphambi komyalo wesithathu, njengoba nethempeli lamaMillerite laqedwa ngaphambi kokufika kwengelosi yesithathu. Nokho

emva kuka-457 BC, “umgwaqo” wawusadinga “ukwakhiwa kabusha, nodonga futhi, ngisho nasezikhathini ezinzima.” Njengo-Alfa no-Omega, uJesu uhlala ebonisa ukuphela kwento ngokuqala kwento, futhi emva kuka-Okthoba 22, 1844, amaMillerite kwakufanele aqede “umgwaqo” “nodonga,” “ezikhathini ezinzima.”

USister White ukhomba udonga lwangempela lokuvikela olwaluzungeze iJerusalema njengophawu lomthetho kaNkulunkulu, futhi ngokushesha ngemva kuka-Okthoba 22, 1844, abathembekileyo baholelwa bangena endlini engcwele yasezulwini futhi baqaphela umthetho kaNkulunkulu (udonga). Ukuze baqaphele umthetho kaNkulunkulu, kuhlanganise neSabatha, amaMillerite aholelwa emuva esivumelwaneni sika-Israyeli wasendulo. Ukubuyiselwa “komgwaqo” ongokoqobo kuyikho ukubuyiselwa okwafezwa ngokomoya lapho amaMillerite ebuyela “ezindleleni zasendulo” zikaJeremiya. “Izikhathi ezinzima” ezazizoba khona esikhathini lapho udonga nomgwaqo kwakumiswa khona zazizogcwaliseka ngemva kuka-1844, futhi iMpi Yombango eyayisondela ngaleso sikhathi, yabuye yaqala maduze kulowo mlendo uqobo, yayimelela lezo zikhathi ezinzima.

Ukuba babethembekile babeyofinyelela onyakeni ongowamashumi amahlanu oyisibonakaliso wejubili (lapho izigqila zikhululwa khona), owawumelwe futhi usuku lwamashumi amahlanu lwePentekoste (lapho umlayezo wokukhululwa uya kuwo wonke umhlaba). Kodwa emva kuka-1844 abanengi baphikisa ukukhanya kweSabatha, kwathi ngo-1863 baphinde benqaba umlayezo kaMose (le “zikhathi eziyisikhombisa”), ababewulethwe ngu-Eliya (William Miller.) Ngamanye amazwi, bafulathela “umgwaqo” (izindlela zakudala) okwakufanele bawuvuse futhi bahambe kuwo.

UJesu njalo ufanekisa ukuphela ngesiqalo, futhi lapho umfanekiso wezintombi eziyishumi uphindwa ezinsukwini zokugcina, umsebenzi wokubuyisela iJerusalema uyophinde ufezwe. “Isitaladi nodonga” kuyokwakhiwa “ezikhathini ezinzima”. Manje sesingena kulezo zikhathi ezinzima. Umhla ka-22 Okthoba 1844 ufanekisela umthetho weSonto osusondele ukufika, ngakho lapho “ihora lokuzamazama komhlaba okukhulu,” lesiSambulo 11, lifika, isitaladi nodonga kuyokwakhiwa ezikhathini ezinzima. Manje sizozihlonza lezo zikhathi ezinzima njengoku “thukuthela kwezizwe” okukhiqizwa ukwanda kwempi yamaSulumane.

Ngesikhathi echaza lokho okwase kubhaliwe ngaphambili mayelana “nesikhathi sokuhlupheka,” wanikeza incazelo ebhalwe encwadini ethi Early Writings.

“1. Ekhasini 33 kunikezwa okulandelayo: ‘Ngabona ukuthi iSabatha elingcwele liyilo, futhi liyoba, udonga olwahlukanisayo phakathi kuka-Israyeli weqiniso kaNkulunkulu nabangakholwayo; nokuthi iSabatha liyindaba enkulu yokuhlanganisa izinhliziyi zabangcwele bakaNkulunkulu abathandekayo, abalindileyo. Ngabona ukuthi uNkulunkulu wayenabantwana abangaboni futhi abangacini iSabatha. Babengakalwenqabi ukukhanya okuphathelele nalo. Futhi ekuqaleni kwesikhathi sokuhlupheka, sagcwaliswa ngoMoya oNgcwele lapho siphuma samemezela iSabatha ngokugcwele ngokwengeziwe.’”

“Lo mbono wanikezwa ngo-1847 ngesikhathi kwakukhona abazalwane bama-Advent abambalwa kakhulu abagcina iSabatha, futhi phakathi kwalaba babembalwa ababethi

ukugcinwa kwalo kubaluleke ngokwanele ukudweba umugqa phakathi kwabantu bakaNkulunkulu nabangakhohwayo. Manje ukugcwaliseka kwalowo mbono sekuqala ukubonakala. ‘Ukuqala kwaleso sikhathi sokuhlupheka,’ okukhulunywa ngaso lapha, akubhekiseli esikhathini lapho izinhlopho zizoqala ukuthululwa khona, kodwa kubhekisela esikhathini esifushane nje ngaphambi kokuba zithululwe, ngesikhathi uKristu esesengcwele. Ngaleso sikhathi, ngesikhathi umsebenzi wokusindisa usuphetha, ukuhlupheka kuyobe kwehlela umhlaba, nezizwe ziyakuthukuthela, nokho zibanjwe ukuze zingavimbi umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yokugcina,’ noma ukuvuselelwa okuvela ebukhweni beNkosi, iyakuza, inike amandla izwi elikhulu lengelosi yesithathu, futhi ilungise abangcwele ukuba beme esikhathini lapho izinhlopho eziyisikhombisa zokugcina ziyakuthululwa.” Early Writings, 85.

Kukhona “isikhathi esifushane,” esandulela ukuvalwa komusa wokuvivinywa, lapho “izizwe ziyakuthukuthela, nokho zibanjwe zinqandwe.” Ngesikhathi esifanayo “imvula yokugcina” iyafika. “Ukuthukuthela kwezizwe” kuwuphawu olukhonjiswe encwadini yeSambulo isahluko seshumi nanye.

Izizwe zathukuthela, nentukuthelo yakho isifikile, nesikhathi sabafileyo sokuba bahlulelwe, nesokuba unike umvuzo ezincekweni zakho abaprofethi, nakwabangcwele, nakulabo abesaba igama lakho, abancane nabakhulu; nokuthi ubabhubhise labo ababhubhisa umhlaba. IsAmbulo 11:18.

USister White uphawula ngaleli vesi.

“Ngabona ukuthi ulaka lwezizwe, intukuthelo kaNkulunkulu, nesikhathi sokwahlulela abafileyo kwakuyizinto ezahlukene nezihlukene, kulandelana omunye emva komunye; futhi nokuthi uMikayeli wayengakemi, nokuthi isikhathi sokuhlupheka, esingakaze sibe khona esinjalo, sasingakaqali. Izizwe manje sezithukuthela; kodwa lapho uMpristi wethu Omkhulu eseqedile umsebenzi waKhe endaweni engcwele, uyakuma, agqoke izingubo zempindiselo, bese izifo eziyisikhombisa zokugcina zithululwa.”

“Ngabona ukuthi izingelosi ezine zaziyo bamba imimoya emine kuze kube umsebenzi kaJesu usuphelile endaweni engcwele, bese kuthi khona kufike izinhlopho eziyisikhombisa zokugcina.” Early Writings, 36.

“Ukuthukutheliswa kwezizwe” kwenzeka ngaphambi nje kokuvalwa komusa, ngoba kulandelwa “ulaka lukaNkulunkulu.” “Ulaka lukaNkulunkulu” lwenzeka lapho umusa uvalwa, kanti “isikhathi sokwahlulela abafileyo,” sibhekisela ekwahluleleni okwenzeka phakathi nenkulungwane yeminyaka, futhi asibhekiseli ekwahluleleni kwabafileyo okwaqala ngo-1844.

Ngase ngibona ingelosi yehla ivela ezulwini, iphetha isihluthulelo somgodi ongenasiphelo nesikethelo esikhulu esandleni sayo. Yayibamba udrako, leyo nyoka yasendulo, enguMubi noSathane, yambopha iminyaka eyinkulungwane, yamphonsa emgodini ongenasiphelo, yamvalela, yamfakela uphawu, ukuze angabe esadukisa izizwe, kuze kuphele iminyaka eyinkulungwane; kuthi emva kwalokho kukufanele akhululwe isikhashana esincane. Ngase ngibona izihlalo zobukhosi, bahlala kuzo, kwanikezwa kubo ukwahlulela; ngabona

nemiphefumulo yalabo ababenywe amakhanda ngenxa yobufakazi bukaJesu nangenxa yezwi likaNkulunkulu, nalabo ababengakhonzanga isilo, nomfanekiso waso, futhi ababengamamelanga uphawu lwaso emabunzini abo noma ezandleni zabo; base bephila, babusa kanye noKristu iminyaka eyinkulungwane. IsAmbulo 20:1–4.

Ukwahlulela “okunikezwa” abangcwele kukhomba ukuthi bayokwahlulela ababi ngesikhathi seminyaka eyinkulungwane, hhayi ukuthi bona bayokwahlulelwa.

“Phakathi kweminyaka eyinkulungwane ephakathi kovuko lokuqala nolwesibili kwenzeka ukwahlulelwa kwababi. Umphostoli uPawulu ukhomba lokhu kwahlulelwa njengesenzakalo esilandela ukufika kwesibili. ‘Ningahluleli lutho ngaphambi kwesikhathi, kuze kufike iNkosi, eyakukweza obala kokubili izinto ezifihlakeleyo zobumnyama, futhi ibonakalise izinhloso zezinhliziyi.’ 1 Korinte 4:5. UDaniyeli umemezela ukuthi lapho oMdala Wezinsuku efika, ‘ukwahlulela kwanikezwa abangcwele boPhezukonke.’ Daniyeli 7:22. Ngaleso sikhathi abalungileyo babusa njengamakhosi nabapristi kuNkulunkulu. UJohane eSambulweni uthi: ‘Ngabona izihlalo zobukhosi, bahlala phezu kwazo, kwase kunikezwa kubo kwahlulela.’ ‘Bayakuba ngabapristi bakaNkulunkulu nabakaKristu, babuse kanye Naye iminyaka eyinkulungwane.’ IsAmbulo 20:4, 6. Kungaleso sikhathi lapho, njengalokhu kwabikezelwa nguPawulu, ‘abangcwele bayokwahlulela izwe.’ 1 Korinte 6:2. Bemunye noKristu bahlulela ababi, beqhathanisa izenzo zabo nencwadi yomthetho, iBhayibheli, futhi benquma zonke izindaba ngokwezenzo ezenziwa emzimbeni. Khona-ke isabelo sokuhlupheka okumelwe ababi bakuthwale silinganiselwa kubo ngokwemisebenzi yabo; futhi kubhalwa maqondana namagama abo encwadini yokufa.”

“USathane kanye nezingelosi ezimbi nabo bayahlulelwa nguKristu kanye nabantu baKhe. UPawulu uthi: ‘Aniyazi yini ukuthi siyakwahlulela izingelosi na?’ Ivesi 3. Futhi uJuda uthi ‘izingelosi ezingagcinanga isimo sazo sokuqala, kodwa zashiya indawo yazo yokuhlala, uzigcine ziboshwe ngamaketanga aphakade ngaphansi kobumnyama kuze kube kwahlulelwa kosuku olukhulu.’ UJuda 6.

“Ekupheleni kweminyaka eyinkulungwane ukuvuka kwesibili kwabafuleyo kuyokwenzeka. Khona-ke ababi bayovuswa kwabafuleyo bavele phambi kukaNkulunkulu ukuze kwenziwe kubo ‘ukwahlulela okulotshiwe.’ Ngakho-ke umambuli, ngemva kokuchaza ukuvuka kwabalungileyo, uthi: ‘Abanye abafuleyo ababange besabuya baphile kwaze kwaphela iminyaka eyinkulungwane.’ IsAmbulo 20:5. Futhi u-Isaya umemezela ngokuphathelene nababi: ‘Bayakubuthelwa ndawonye, njengokuba iziboshwa zibuthelwa emgodini, bavalelwe etilongweni, kuthi emva kwezinsuku eziningi bavakashelwe.’ Isaya 24:22.” The Great Controversy, 660, 661.

Ngakho-ke kuyacaca ukuthi “ukuthukutheliswa kwezizwe” kubhekisela “ezikhathini ezinzima” ezehlela umhlaba ngaphambi kokuba isikhathi somusa siphela, nokuthi lapho “izizwe zithukuthele,” ngesikhathi esifanayo “ziyabanjwa ukuba zingaqhubeki.”

“Ngabona ukuthi intukuthelo yezizwe, ulaka lukaNkulunkulu, nesikhathi sokwahlulela abafuleyo kwakuhlukene futhi kuqondene ngokucacile, kulandelana okunye emva kokunye.” Early Writings, 36.

Ngesikhathi lapho “izizwe zithukuthele,” imvula yasekupheleni iqala ukuna.

“Ngaleso sikhathi, ngesikhathi umsebenzi wensindiso usondela ekupheleni, usizi luyakufika emhlabeni, futhi izizwe ziyakuthukuthela, nokho zibanjwe ukuze zingavimbi umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yokugcina,’ noma ukuvuselelwa okuvela ebukhoneni beNkosi, kuyakufika, ukunikeza amandla ezwini elikhulu lengelosi yesithathu, nokulungiselela abangcwele ukuba beme esikhathini lapho izinhlopho eziyisikhombisa zokugcina ziyakuthululwa.” Early Writings, 85.

Kukhona isikhathi lapho “izizwe zithukuthele,” kodwa ngesikhathi esifanayo “zibanjwa ukuze zingaqhubeki.” Kungaleso sikhathi lapho uKristu emisa umbuso waKhe wenkazimulo, ngoba umisa umbuso waKhe ngesikhathi semvula yokugcina.

“Imvula yokugcina iyeza phezu kwalabo abahlanzekileyo—bonke-ke bayoyamukela njengakuqala.

“Lapho izingelosi ezine ziyekela, uKristu uyomisa umbuso waKhe. Akekho owamukela imvula yokugcina ngaphandle kwalabo abenza konke abangakwenza.” Spalding and Magan, 3.

Izingcaphuno ezimbili ezandulele ezivela ku-Early Writings zikhomba ukuthi lapho izizwe zithukuthele, futhi ngesikhathi esifanayo “zibanjwe zinqandwa,” izingelosi ezine zibamba imimoya emine. Ngakho-ke ukuthukuthela kwezizwe kumelwe yimimoya emine. Waphinde waqaphela ukuthi ngesikhathi izingelosi ezine zibamba izizwe ezithukuthele ziziqanda, imvula yokugcina yayiyofika. Isikhathi esiqala lapho imvula yokugcina ifika, okuyisikhathi futhi lapho izizwe zithukuthele, nokho zibanjwe zinqandwa, siqhubeka kuze kube uMikayeli esukuma futhi kuvalwe isikhathi sokuvivinywa kwabantu. Leyo nkathi yesikhathi iyinkathi lapho insindiso isivalwa, ngakho-ke imele umsebenzi wokugcina kaKristu eNgcwelengcwele, okhonjwa njengenkathi yesikhathi lapho esula khona izono zabantu noma amagama abo ezincwadini zokwahlulela. Leyo nkathi yesikhathi, lapho izingelosi zibamba imimoya emine, iyisikhathi sokubekwa uphawu kwabakhulu abayikhulu namashumi amane nane ezinkulungwane.

UbuSulumane bawoMaye wesithathu bungamandla “athukuthelisa izizwe,” futhi uMaye wesithathu wafika ngoSeptemba 11, 2001, kodwa ubuSulumane basheshe “babanjwa bungadluleli phambili.” “Umoya wasempumalanga” uwuphawu lobuSulumane, futhi u-Isaya uveza “umoya wasempumalanga” njengokuthi “umoya onamandla,” lowo uNkulunkulu “awubambayo” (awunqandayo). Impi yobuSulumane ivezwa kaningi njengowesifazane osemihelweni, ngokuba iyimpi ekhuphukayo eyaqala ngoSeptemba 11, 2001, lapho ingelosi enamandla yesAmbulo seshumi nesishiyagalombili yehla, njengoba kwaphawulwa ngokuwiswa kwezakhiwo ezinkulu zaseDolobheni laseNew York.

“Ingabe manje sekufikile izwi lokuthi ngimemezele ukuthi iNew York izokhukhulwa igagasi elikhulu lolwandle? Lokhu angikaze ngakusho. Engikushilo yilokhu, njengoba ngangibheka izakhiwo ezinkulu ezazakhiwa khona, isitezi phezu kwesinye, ngathi, ‘Yeka izigameko ezesabekayo eziyokwenzeka lapho iNkosi isukuma ukuzamazamisa umhlaba ngokwesabeka! Khona-ke amazwi eSambulo 18:1–3 ayogcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili seSambulo siyisixwayiso ngalokho okuza phezu komhlaba. Kodwa

anginakho ukukhanya okuqondile maqondana nalokho okuza phezu kweNew York, ngaphandle kokuthi ngiyazi ukuthi ngelinye ilanga izakhiwo ezinkulu ezilapho ziyowiswa phansi ngokuphenduka nokugumbuqela kwamandla kaNkulunkulu. Ngokukhanya engikunikiwe, ngiyazi ukuthi ukubhujiswa kusemhlabeni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulu ziyokuwa. Kuyokwenzeka izigameko ukwesabeka kwazo esingeke sikwazi ukukucabanga.” Review and Herald, July 5, 1906.

Emashadini ka-1843 noka-1850 ubuSulumane bumelwe “ngamahhashi empi”. Esahlukweni sesishiyagalolunye seSambulo, lapho kubekwa khona ubuSulumane boMaye bokuqala nobesibili, isimo sobuSulumane sikhonjwa ngegama lenkosi yobuSulumane.

Futhi babenenkosi phezu kwabo, eyingelosi yomgodi ongenasiphelo, ogama layo ngolimi lwesiHebheru lingu-Abadoni, kepha ngolimi lwesiGrecki linegama elithi Apoliyoni. IsAmbulo 9:11.

Leli vesi, elisesahlukweni SESISHIYAGALOLUNYE, nevesi LESHUMI NALINYE, libonisa ngokwesiprofetho ukuthi noma imelwe eTestamenteni Elidala (isiHeberu) noma eTestamenteni Elisha (isiGrecki), isimo sobuSulumane singu-Abadoni noma u-Apholiyoni. Womabili la magama asho “ukubhujiswa nokufa”.

“Izingelosi zibambe imimoya emine, efanekiselwa njengehhashi elithukuthele elifuna ukuphunyuka futhi ligijime phezu kobuso bomhlaba wonke, lithwele ukubhujiswa nokufa endleleni yalo.” Manuscript Releases, volume 20, 217.

Imimoya emine iyihhashi elithukuthele lesiprofetho seBhayibheli, elifuna ukugqashula. Esinye sezici zesiprofetho zalelihhashi elithukuthele ukuthi libanjwe ngokuqinile, kodwa lifuna ukugqashula futhi lilethe “ukubhujiswa nokufa” phezu komhlaba wonke.

Sizoqhubeka nokukhuluma ngalezi zihloko esihlokweni esilandelayo.

“Kwaze kwaba sengathi abantu bakaNkulunkulu babenokuqonda ngokubhujiswa okuseduze kwezinkulungwane zemizi, manje esecishe yanikelwa ekukhonzeni izithombe! Kodwa abanengi kulabo okufanele babe bememezela iqiniso basola futhi bagxeka abafowabo. Lapho amandla kaNkulunkulu okuguqula efika ezingqondweni, kuyoba khona uguquko olucacileyo. Abantu ngeke babe nokuthambekela kokugxeka nokudiliza. Ngeke bame esimweni esivimbela ukukhanya ekukhanyeni ezweni. Ukugxeka kwabo, ukusola kwabo, kuyophela. Amandla esitha ayabuthanela impi. Kukhona ukulwa okuqinile okusiphambi kwethu. Sondelelani ndawonye, bafowethu nodadewethu, sondelelani ndawonye. Bophani noKristu. ‘Ningasho ukuthi, Ukuhlangana kwabacebi,... futhi ningesabi ukwesaba kwabo, ningethuki. INkosi yamabandla qobo yayo niyayingewelisa; yona mayibe yiyo eyesabekayo kini, ibe yiyo enethusayo kini. Iyakuba yindawo engcwele; kodwa ibe yitshe lokukhubekisa nedwala lokukhubaza kuzo zombili izindlu zakwa-Israyeli, ibe yigibe nesihibe kubakhileyo baseJerusalema. Abanengi phakathi kwabo bayokhubeka, bawe, baphuke, babanjwe ngesihibe, bathunjwe.’

“Izwe liyithiyetha. Abalingisi, okuyizakhamuzi zalo, balungiselela ukudlala indima yabo emdlalweni wokugcina omkhulu. UNkulunkulu akasabhekwa. Phakathi kwezixuku ezinkulu zesintu akukho bunye, ngaphandle kokuba abantu bahlangane ngenhlangano ukuze bafeze izinhloso zabo zobugovu. UNkulunkulu ubhekile. Izinhloso zakhe ngokuphathelene nezihlubuki zakhe ziyogcwaliseka. Izwe alikabekwanga ezandleni zabantu, nakuba uNkulunkulu evumela ukuba izakhi zokudideka nokungahleleki zibuse okwesikhathi esithile. Amandla avela phansi asebenza ukuletha izigcawu zokugcina ezinkulu kulo mdlalo,—uSathane eza enjengoKristu, esebenza ngakho konke ukukhohlisa kokungalungi phakathi kwalabo abazibopha ndawonye emiphakathini eyimfihlo. Labo abavumela uthando lokuhlangana ngenhlangano ukuba lubabuse, basebenza izinhlelo zesitha. Imbangela iyolandelwa ngumphumela.”

“Ukona komthetho sekucishe kwafinyelela emkhawulweni wako. Isiphithiphithi sigcwele umhlaba, futhi ukwesaba okukhulu sekuzofika masinyane phezu kwabantu. Ukuphela kuseduze kakhulu. Thina abalaziyo iqiniso kufanele silungiselele lokho okuzokwenzeka maduze emhlabeni njengokumangala okukhulu nokweqisayo.” Review and Herald, September 10, 1903.