

# Incwadi kaDaniyeli - Inombolo Engamashumi Ayisishiyagalombili Nesikhombisa

*Ukwembulwa Komfanekiso Wokufaniswa Kwezintombi Eziyishumi: Uhambo Olujulile emlandweni wama-Adventist*

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Umfanekiso wezintombi eziyishumi ubonisa okuhlangenwe nakho kwabantu bama-Adventist.

“Umfanekiso wezintombi eziyishumi kuMathewu 25 nawo uveza ulwazi lwabantu bama-Adventist.” *The Great Controversy*, 393.

Ama-Adventist kaMiller agcwalisa umfanekiso ngisho nangokwezinhlamvu zawo.

“Ngivame ukubhekiswa emfanekisweni wezintombi eziyishumi, ezinhlanu kuzo ezazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mfanekiso ugcalisekile futhi uyogcaliseka ngokunembile kuze kufike nasehlabini lokugcina, ngokuba usebenza ngokukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugcalisekile futhi uzoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” *Review and Herald*, August 19, 1890.

Umlando wokunyakaza kwengelosi yokuqala umelela ukunyakaza kwengelosi yesithathu, futhi ukugxila kokugcina komfanekiso kusekutheni izintombi zinawo yini amafutha, okuwumyalezo wemvula yokugcina.

“Kukhona izwe elilele ebubini, ekukhohlisweni, nasekudukisweni, emthunzini wokufa uqobo lwawo,—lilele, lilele. Obani abazwayo ukubeletha komphefumulo ukuze balivuse? Yiliphi izwi elingalifinyelela? Inqondo yami ithwalelwa esikhathini esizayo lapho kuyakunikezwa khona uphawu, ‘Bhekani, uMyeni uyeza; phumani nimhlangabeze.’ Kodwa abanye bayobe bebambezelekile ukuthola amafutha okugcwalisa kabusha izibani zabo, futhi sekwephuze kakhulu bayokuthola ukuthi isimilo, esimelelwa ngamafutha, asidluliseki. Lawo mafutha angukulunga kukaKristu. Amele isimilo, futhi isimilo asidluliseki. Akekho umuntu ongalitholela omunye. Yilowo nalowo kumelwe azizuzele yena isimilo esihlanjululwe kuwo wonke amabala esono.” *Bible Echo*, May 4, 1896.

“Uwoyela” emfanekisweni umelela “isimilo,” futhi futhi “ukulunga kukaKristu.” Isimilo esingcwelisiwe sivezwa kuphela yilabo abadla iZwi likaNkulunkulu.

Basingcwelise ngeqiniso lakho: izwi lakho liyiqiniso. Johane 17:17.

“Uwoyela” futhi uyimiyalezo yoMoya kaNkulunkulu.

“UNkulunkulu uyahlazeka lapho singayamukeli imilayezo asithumela yona. Ngaleyo ndlela siyenqaba amafutha egolide abengawathululela emiphefumulweni yethu ukuze adluliselwe kulabo abasebumnyameni.” *Review and Herald*, July 20, 1897.

“Uwoyela” uyimilayezo yeZwi likaNkulunkulu edlulisa ubukhona obungcwelisayo bokulunga kukaKristu. Emfanekisweni wezintombi eziyishumi, okuwukuprofetha futhi kukaHabakuki isahluko sesibili, umlayezo Wokukhala Kwaphakathi Kwamabili, okuwumlayezo wokulunga kukaKristu, njengoba umelelwe ngumlayezo kaJones noWaggoner ekuhlubukeni kwango-1888.

“INkosi ngomusa waYo omkhulu yathumela kubantu baYo umlayezo oyigugu kakhulu ngoBadala uWaggoner noJones. Lo myalezo wawungowokuletha obala ngokucace kakhudlwana phambi komhlaba wonke uMsindisi ophakanyisiweyo, umhlatshelo wezono zomhlaba wonke. Wethula ukulunga ngomthetho wokukholwa ngoMqinisekisi; wamema abantu ukuba bemukele ukulunga kukaKristu, okubonakaliswa ekulaleleni yonke imiyalo kaNkulunkulu. Abanengi babengasamqapheli uJesu. Babedinga ukuba amehlo abo aqondiswe ebuntwini baKhe bobuNkulunkulu, ekufanelekeni kwaKhe, nasothandweni lwaKhe olungaguqukiyo ngohlanga lwabantu. Wonke amandla anikezwe ezandleni zaKhe, ukuze ahlukandise abantu izipho ezicebileyo, enikeza isisebenzi somuntu esingenakuzisiza isipho esiyigugu elingenakulinganiswa sokulunga kwaKhe uqobo. Lona ngumyalezo uNkulunkulu ayala ukuba unikezwe umhlaba. Ungumyalezo wengilosi yesithathu, okumelwe umemezelwe ngezwi elikhulu, uhambisane nokuthululwa koMoya waKhe ngesilinganiso esikhulu.”  
Testimonies to Ministers, 91.

Umlayezo ungowemvula yokugcina.

“Imvula yasemuva izokwehlela phezu kwabantu bakaNkulunkulu. Ingelosi enamandla iyakwehla ivela ezulwini, futhi umhlaba wonke uyakhanyiswa ngenkazimulo yayo.” Review and Herald, April 21, 1891.

Lapho ingelosi enamandla yehla ngoSeptemba 11, 2001, imvula yokugcina yaqala ukufafaza, futhi umlando wamaMillerite njengoba umelelwe emzekelisweni wezintombi eziyishumi naseHabakuki isahluko sesibili waqala ukuphindwa. Kwakungaleso sikhathi lapho abantu bakaNkulunkulu bosuku lokugcina badla incwadi eyayisesandleni sengelosi, futhi ngokwenza kanjalo baholelwa emuva ezindleleni zasendulo zikaJeremiya, ngalokho baba ngabalindi ababemelwe ukukhala icilongo lesixwayiso. Isixwayiso secilongo kwakuyisigijimi saseLawodikeya esamelwe ngu-Isaya njengokukhala okukhulu.

Memeza kakhulu, ungabambi, phakamisa izwi lakho njengecilongo, ubonise abantu bami ukona kwabo, nendlu kaJakobe izono zayo. U-Isaya 58:1.

Ukunyakaza kwenguquko kwezingelosi zokuqala nezesithathu kuqala “ngesikhathi sokuphela.” Ngaleso sikhathi kuba khona “ukwanda kolwazi” oluzovivinya isizukulwane esiphila ngaleso sikhathi, kodwa kuphela emva kokuba lolo lwazi selushicilelwe njengomyalezo ohleliwe ngokusemthethweni. Emva kwalokho lowo myalezo ohleliwe ngokusemthethweni “unikwa amandla”, futhi lokho kunikwa amandla kuphawulwa ukwehla kwengelosi. Ukwehla kwengelosi kukhomba impikiswano kaHabakuki, futhi izigaba ezimbili ziqala ukuhlukhanisa umyalezo ongaba ngoweqiniso noma owomgunyathi wemvula yangemuva. Abathembekileyo base beba abalindi bakaNkulunkulu abaqala ukukhala uphondo lwesixwayiso.

Umlayezo wecilongo weqiniso usekelwe ekukhanyeni okumelwe ematafuleni amabili kaHabakuki. Uyisixwayiso esiya eLawodikeya, futhi uyisixwayiso esiveza izono zabantu bakaNkulunkulu. Impikiswano iya ngokuya ishuka kuze kufike ukudumala kokuqala, lapho elinye iqembu liba “ibandla labahleki bosulu,” futhi abalindi beqiniso babizwa ukuba babuyele entshisekelweni yomyalezo ababeyibonakalisile ngaphambili ngaphambi kokudumala. Njengoba abalindi babuyela, baqaphela ukuthi babesekw “esikhathini sokulibala”, nokuthi umlayezo owawubonakale uhlulekile empeleni wawuzogcwaliseka, kodwa ngokohlelo lukaNkulunkulu. Lowo mlayezo wakhula ngesikhathi esifushane (kodwa nokho kuyisikhathi), futhi lapho umlayezo ufika umelelwa njengomyalezo “wokuKhaliswa Kwasemini Phakathi Kobusuku”, okuwukwanda nje komlayezo owaqala ukunikezwa amandla lapho ingelosi yehla.

Ekufikeni komyalezo, ukwahlukana phakathi kwalabo ababeyamukele indawo yabalindi ekwehleni kwengelosi, nalabo abenqaba, kwafezwa ngokuphelele. Lokho kwehlukana kubonakalisa iphuzu lapho uphawu lufakwa phezu kwabeyizinkulungwane eziyikhulu namashumi amane nane, ngaphambi kokuthululwa kwemvula yokugcina ngaphandle “kokulinganisa” okwakubekwe phezu kwemvula yokugcina eyaqala ngesikhathi ingelosi yehla.

Umlando wamaMillerite uyisithombe semvula yokugcina ngesikhathi sokubekwa uphawu kwabanguyikhulu namashumi amane nane ezinkulungwane. Kulowo mlendo impikiswano kaHabakuki yayisekelwe emlayezweni weqiniso nowamanga wemvula yokugcina. UPawulu uveza iqembu elilodwa njengalabo abanothando lweqiniso, kanti elinye iqembu njengalabo abamukela ukudukiswa okunamandla, ngoba bengenalothando lweqiniso, nangoba bekholelwe “amanga.”

Inhlangano yamaMillerite imelela ukuthuthukiswa kweqiniso okwanda ngolwazi nangamandla kusukela “esikhathini sokuphela,” kuqhubeke kuze kufike ukuthululwa kukaMoya oNgcwele ekuKhaleni Kwasebusuku. Inhlangano yamaMillerite yahlonza izimpawu ezithile eziqondile ezihambisanayo, njengokuthi “isikhathi sokuphela,” “ukuhlelwa ngokusemthethweni” kwesigijimi okumelwe “ukwanda kolwazi”, “ukunikezwa amandla” kwesigijimi okuphawulwa yingelosi eyehlayo, “ukudumazeka kokuqala” okwethula umfanekiso wezintombi eziyishumi, ukuthululwa kukaMoya oNgcwele okumelwe “njengokuKhala Kwasebusuku”, bese kuba khona “ukudumazeka kwesibili” kokugcina, lapho umnyango wesikhathi esithile sokuphathwa kukaNkulunkulu “uvalwa” kuthi omunye umnyango wesikhathi esithile sokuphathwa kukaNkulunkulu “uvulwe”.

“UNkulunkulu unike imiyalezo yesAmbulo 14 indawo yayo emgqeni wesiprofetho, futhi umsebenzi wayo akufanele uphele kuze kube sekupheleni komlando walomhlaba. Imiyalezo yengelosi yokuqala neyesibili iseyiqiniso salesi sikhathi, futhi kufanele ihambisane nalona olandelayo. Ingelosi yesithathu imemezela isixwayiso sayo ngezwi elikhulu. ‘Emva kwalezizinto,’ kusho uJohane, ‘ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu, nomhlaba wakhanyiswa yinkazimulo yayo.’ Kulokhu kukhanyiswa, ukukhanya kwayo yonke lemiyalezo emithathu kuhlanganisiwe.” The 1888 Materials, 804.

Inhlangano yamaMillerite, emela ngokomfanekiso izinhlelo zabayizinkulungwane eziyikhulu namashumi amane nane nane, yayiboshelwe eziprofethweni zeminyaka eyizinkulungwane ezimbili namakhulu amathathu kanye neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili kaDaniyeli isahluko sesishiyagalombili, amavesi eshumi nantathu neshumi

nane. “Isikhathi sokuphela,” safinyelela ekuphethweni “kwezikhathi eziyisikhombisa” zokufutheka kukaNkulunkulu ngokumelene nombuso wakwa-Israyeli wasenyakatho. Ukuhlelwa ngokusemthethweni komlayezo kaMiller ngo-1831, kwafika eminyakeni engamakhulu amabili namashumi amabili emva kokukhishwa kweBhayibheli iKing James.

“UMnu. Miller, njengalabo abashukunyiswa yilowo myalezo kwamanye amazwe, ekuqaleni wacabanga ukugcwalisa umsebenzi ayewunikiwe ngokubhala nokushicilela emaphephandabeni omphakathi nasezincwajaneni. Waqala ukushicilela imibono yakhe kuyi-Vermont Telegraph, iphephandaba lamaBaptisti, elalinyatheliswa eBrandon, eVt. Lokhu kwakungonyaka ka-1831.” John Loughborough, The Great Second Advent Movement, 120.

Ukuhamba kwesikhathi sokuphela sengelosi yesithathu kwafika ngo-1989, ekupheleni kweminyaka eyikhulu namashumi amabili nesithupha kusukela ekuvukeleni kuka-1863. “Ikhulu namashumi amabili nesithupha” liwuphawu “lwezikhathi eziyisikhombisa.” Zombili lezi zinyakazo zaqala ngokugcwaliseka “kwezikhathi eziyisikhombisa.”

Umlayezo wenhlangano yengelosi yesithathu wamiswa ngokusemthethweni ngo-1996, ngokukhiqizwa kochungechunge lwezihloko olwalunesihloko esithi, The Time of the End, olwalushicilelwe kumagazini obizwa ngokuthi, Our Firm Foundation. Lezo zihloko zashicilelwa eminyakeni engamakhulu amabili namashumi amabili emva kweSimemezelo Sokuzimela sango-1776. Umlayezo wazo zombili izinhlangotho wamiswa ngokusemthethweni eminyakeni engamakhulu amabili namashumi amabili emva komlando owawuxhumene ngokuqondile nomlayezo owafika ekupheleni kwaleyo minyaka engamakhulu amabili namashumi amabili.

Inombolo ethi “amakhulu amabili namashumi amabili” imelela ukuxhumana (isixhumanisi) phakathi “kwezikhathi eziyisikhombisa” zokufutheka kukaNkulunkulu ngokumelene nombuso waseningizimu wakwaJuda owaqala ngo-677 BC, kanye nokuqala kweminyaka eyizinkulungwane ezimbili namakhulu amathathu kaDaniyeli isahluko sesishiyagalombili, ivesi leshumi nane, ngo-457 BC. Inombolo engamakhulu amabili namashumi amabili ixhumanisa lezi ziprofetho ezimbili ndawonye, futhi lezi ziprofetho ezimbili zethulwa ndawonye emavesini ayisisekelo e-Adventism, okuyiDaniyeli isahluko sesishiyagalombili, amavesi eshumi nantathu neshumi nane. Kulawo mavesi uKristu wazethula ngokwesiprofetho ngokuthi “lowo ongwele othile,” okuwukuhunyushwa kwegama lesiHebheru elithi “Palmoni,” elisho “UMbali Wezinombolo Omangalisayo”.

UMbalisi Omangalisayo wethula imibono emibili emele imigqa emibili yesiprofetho, kuwo kanye lawo mavesi amabili uDade White awakhomba njengensika emaphakathi ye-Adventism. Isiqalo sixhunywe ngesibopho esingokomfanekiso seminyaka engamakhulu amabili namashumi amabili nesikhathi lapho igcwaliseka khona ngo-1844. Isahluko sesibili sikaHabakuki siphetha ngevesi lamashumi amabili, ngaleyo ndlela uMbalisi Omangalisayo emaka inombolo ethi “amakhulu amabili namashumi amabili” ngenye inkulumbo, ngoba lelo vesi likhomba isici esiyinhloko soSuku Lokubuyisana olungumfuziselo ogcwalisekile olwaqala ngalolo suku.

Kodwa iNkosi isethempelini layo elingwele; makuthule wonke umhlaba phambi kwayo.  
Habakuki 2:20.

Izikhathi ezimbili zesiprofetho ezimele insika emaphakathi ye-Adventism, ezethulwa ngokuqondile yiSibali Esimangalisayo, zixhunyaniswe ndawonye ngeminyaka engamakhulu amabili namashumi amabili; futhi uJesu (iSibali Esimangalisayo), ohlale ehlanganisa ukuphela kwento nesiqalo sento, wamaka ukuphela kwazo ngomhlaka 22 Okthoba 1844 ngenombolo engamakhulu amabili namashumi amabili.

Ukuhamba kwengelosi yokuqala, njengokuhamba kwengelosi yesithathu, kwaqala “ngesikhathi sokuphela” (ngo-1798 nango-1989 ngokulandelana), lapho “izikhathi eziyisikhombisa” zeLevitikusi amashumi amabili nesithupha zibonakala khona. Uphawu lwendlela olulandelayo kuleyo mibhalo yomlando yomibili lukhonjiswa ngokuphetha kweminyaka engamakhulu amabili namashumi amabili, okuyisici futhi sesiprofetho “sezikhathi eziyisikhombisa,” ngoba amaphuzu okuqala emibono emibili (chazon no-mareh), amele inkathi yeminyaka engamakhulu amabili namashumi amabili eziwahlanganisayo.

Ukukhiqizwa kweBhayibheli iKing James ngo-1611, ukuhlelwa ngokusemthethweni komlayezo kaMiller njengoba washicilelwa ephephandabeni iVermont Telegraph, ukukhiqizwa kweSimemezelo Sokuzimela, kanye nokushicilelwa kwencwadi ethi The Time of the End kumagazini i-Our Firm Foundation, konke kwakuyizincwadi ezishicilelwe. Ukuqala nokuphela kwazo zombili izikhathi zeminyaka engamakhulu amabili namashumi amabili kumelela ukushicilelwa njengophawu lomlando. Inani elithi “amakhulu amabili namashumi amabili” liyisibonakaliso sesixhumanisi esiprofethikayo, futhi konke lokhu kushicilelwa okune kulanganiswe ngokuba yizinto ezishicilelwe, kanye nangomlayezo omelelwe “njengokwanda kolwazi” emlandweni wazo ngamunye.

IBhayibheli lika-1611 limelela ukuxhumana kwevangeli kusuka ezinkantolo zasezulwini kuye esintwini. Umlayezo kaMiller wabekwa ngaphakathi komongo weziprofetho zesikhathi, futhi amashadi amabili angcwele kaHabakuki akwenza kubonakale kalula ukuthi umlayezo kaMiller wawuboniswe ngemidwebo ngemigqa yomlando. “Vermont” lisho “intaba eluhlaza”, futhi ngokokuphefumulelwa “oluhlaza” luwuphawu lokukholwa.

“Leli phupho langinika ithemba. Entweni engangiyiqonda, intambo eluhlaza yayimelela ukholo, kwase kuqala ukungikhanyela emphefumulweni wami ubuhle nobulula bokwethemba uNkulunkulu.” Christian Experience and Teachings, 28.

Umlayezo kaMiller wahlelwa ngokusemthethweni futhi wethulwa uvela ebandleni elithembekile, ngoba “intaba” ezinsukwini zokugcina “iyibandla”.

Kuyakuthi ngezinsuku zokugcina, intaba yendlu kaJehova iyakumiswa esiqongweni sezintaba, iphakanyiswe ngaphezu kwamagquma; izizwe zonke ziyakugelezela kuyo. Abantu abaningi bayakuya bathi, Wozani, sikhuphukele entabeni kaJehova, endlini kaNkulunkulu kaJakobe; uyakusifundisa ngezindlela zakhe, sihambe ezindleleni zakhe; ngokuba umthetho uyakuphuma eZiyoni, nezwi likaJehova liphume eJerusalema. U-Isaya 2:2, 3.

Umlayezo wokuhlola owahlelwa ngokusemthethweni kaMiller wavela ebandleni elithembekileyo, futhi incwadi yokushicilela ebizwa ngokuthi \*The Telegraph\* imelela umlayezo ovela ezulwini

njengoba kwenza neBhayibheli le-King James, ngoba igama elithi “telegraph,” elakhiwe ngamazwi amabili esiGriki, lisho umlayezo ovela kude. Igama lokuqala (tele) lisho “okukude noma okude le,” kanti elesibili (grapho), “ukubhala noma ukuqopha.” Ngokuhlangene asho “ukubhala noma ukudlulisa kude.” Ngo-1611, uNkulunkulu, ngokukhiqizwa kweBhayibheli le-King James, wadlulisa umlayezo waKhe ovela ezulwini, futhi ekupheleni kweminyaka engamakhulu amabili namashumi amabili, umlayezo kaMiller, njengoba waqala ukuhlulwa ngokusemthethweni ngo-1831 ku-*\*Vermont Telegraph\**, nawo wadlulisa umlayezo kaNkulunkulu ovela ezulwini. Lowo mlayezo wawunguku “kwanda kolwazi” okwawulwa “ngesikhathi sokuphela” ngo-1798, okwase kukhiqiza inqubo yokuhlola enezinyathelo ezintathu yaleso sizukulwane. Lowo mlendo wawuyisifanekiso somlando we-*\*Future for America\**.

ISimemezelo Senkululeko sango-1776 simelela ukuqala kwesilo somhlaba sesAmbulo seshumi nantathu. Simelela ukuqala kwe-United States, futhi ngokwenjenjalo sikhomba ukuvinjelwa kwenkululeko ekupheleni kwe-United States. Umlayezo we-Future for America (njengoba igama lisikisela), ukhomba ukuphela okufanekiselwa ekuqaleni ngokushicilelwa kweSimemezelo Senkululeko. Eminyakeni engamakhulu amabili namashumi amabili kamuva, ngo-1996, inkonzo eyayikhiqize umagazini othi The Time of the End, yamukela inhlangano esemthethweni eyayike yaqanjwa ngaphambili ngokuthi Future for America. Ngalowo nyaka, kwashicilelwa umagazini othi The Time of the End, owawuhlanganiswe ngezihloko ezazike zashicilelwa encwadini eyayibizwa ngokuthi Our Firm Foundation.

Igama lenkonzo ethi Future for America libhekisa emlandweni weSimemezelo Sokuzimela, ngokuba lolo shicilelo lwaphawula ukuqala kwe-United States, futhi uJesu uhlale efanekisa ukuphela ngesiqalo. Isihloko salolo shicilelo esithi The Time of the End sibhekisa kokubili “esikhathini sokuphela” ngo-1989, kodwa futhi nasekupheleni kwesikhathi sokuvivinywa lapho uMikayeli esukuma. Umlayezo owenziwe ngokusemthethweni kulolo shicilelo (Daniel eleven, verse forty through forty-five), wawulwa uphawu ngokuwa kweSoviet Union ngo-1989 (isikhathi sokuphela), futhi amavesi avulwa uphawu aveza uchungechunge lomlando oluqhubekela phambili lusuka ku-1989 kuze kube ivesi lokuqala lesahluko seshumi nambili, elikhomba uMikayeli esukuma, nokuvalwa kwesikhathi sokuvivinywa komuntu.

Kusukela ekushicilelweni kwe-Declaration of Independence, ngo-1776, kuze kube sekushicilelweni kukamagazini i-The Time of the End, kulingana neminyaka engamakhulu amabili namashumi amabili, futhi isiqalo nesiphetho kukhuluma ngezihloko ezifanayo zesiprofetho. Ukushicilelwa kwe-The Time of the End kwahlnganiswa ngezahluke ezazisanda kushicilelwa kuqala njengezihloko encwadini ethi Our Firm Foundation, futhi kumele iqiniso lesiprofetho lokuthi ngaphandle kokubambelela emaqinisweni ayisisekelo enhlangano yamaMillerite (okuyilo “our firm foundation”), akunakwenzeka ukuqonda “ukwanda kolwazi” “esikhathini sokuphela” ngo-1989.

Uphawu lomgwaqo olumele “isikhathi sokuphela,” kanye nophawu lomgwaqo olumele “ukwenziwa ngokusemthethweni” komlayezo emlandweni ehambisanayo yeminyakazo yengelosi yokuqala neyisithathu, kokubili kuqukethe izakhi zesiprofetho “zezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Uphawu lomgwaqo olulandelayo emlandweni

ehambisanayo luwukunikezwa amandla komlayezo njengoba kuphawulwe ukwehla kwengelosi yesAmbulo ishumi, ngo-Agasti 11, 1840, noma ingelosi yesAmbulo ishumi nesishiyagalombili, ngoSeptemba 11, 2001. Ukugcwaliseka kosizi lwesibili lwesAmbulo isahluko sesishiyagalolunye kwehlisa ingelosi yesAmbulo ishumi, futhi ukugcwaliseka kosizi lwesithathu lwesAmbulo isahluko seshumi kwehlisa ingelosi yesAmbulo isahluko seshumi nesishiyagalombili.

Emlandweni ehambisanayo imvula yakamuva iqala “ukuchaphaza” ngesikhathi lapho ingelosi yehla. Ngaleso sikhathi umlayezo “unikwa amandla” ngokuqinisekiswa kwesigameko esabikezelwa. KumaMillerite kwakuyikuphela kobukhosi bama-Ottoman ekugcwalisekeni kwesiprofetho sesikhathi se-Islamo sosizi lwesibili esAmbulweni isahluko sesishiyagalolunye, ivesi leshumi nanhlanu. Enhlanganweni yabayizinkulungwane eziyikhulu namashumi amane nane kwakuwu “kuthukuthela kwezizwe,” isiprofetho se-Islamo sosizi lwesithathu esisesikhathini secilongo lesikhombisa eSambulweni ishumi, ivesi lesikhombisa, esagcwaliseka lapho izakhiwo ezinkulu zeDolobha laseNew York ziwiswa phansi.

Ngasinye sezimpawu ezinkulu zomlando ohambelanayo sinokuxhumana okuqondile nomsebenzi woMwali Wezinombolo Omangalisayo, obeka uphawu lwaKhe ebudlelwaneni bemibono emibili emele iminyaka eyizinkulungwane ezimbili namakhulu amathathu kanye neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Abalindi abangabaprofethi abavuswayo ekwehleni kwengelosi bashaya icilongo lesixwayiso elihlanganisa umlayezo oya eLawodikiya, okwathi ngo-1856, waxhunyaniswa ngokuqondile nokwembulwa kokukhanya okukhulu kakhulu kwe-“izikhathi eziyisikhombisa.” Uphawu lukaHabakuki lwamatafula amabili, olumele ngamashadi amaphayona ka-1843 noka-1850, womabili abonisa ngokusobala “izikhathi eziyisikhombisa,” lwafika phakathi kokwehla kwengelosi kanye “nokudumala kokuqala” emlandweni ngamunye ohambelanayo.

Uphawu lwesikhathi “sokulibala” luxhumene ngokuqondile nesibikezelo esahluleka sango-1843, esasiyisibikezelo sokugcwaliseka kokubili kweminyaka eyizinkulungwane ezimbili namakhulu amathathu, kanye neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Umlayezo Wokukhala Kwaphakathi Kwamabili wawuyikukhonjwa kokugcwaliseka okuseduze kwalezo zikhathi ezimbili zesiprofetho. “Umnyango” ovaliwe wokuphathwa kwezikhathi ekuphawulweni kokugcina ukhomba ukugcwaliseka kwalezo zikhathi ezimbili zesiprofetho, futhi uphawula indawo lapho icilongo lesikhombisa, noma leJubili, liqala khona ukukhala. Lonke uphawu endleleni emlandweni ngamunye luxhumene ngokuqondile “nezikhathi eziyisikhombisa,” futhi “izikhathi eziyisikhombisa” zimelela intambo ebopha yomibili le milando ndawonye, futhi yomibili le milando imelela umlayezo wemvula yangemuva.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“‘Kubo abakhubeka ezwini, bengalaleli,’ uKristu uyidwala lesikhubekiso. Kodwa ‘itshe abalilahla abakhi, yilo elenziwe inhloko yegumbi.’ Njengalelo tshe elalilahliwe, uKristu, emsebenzini waKhe wasemhlabeni, wayethwale ukunganakwa nokuhlukunyezwa. ‘Wadelelwa futhi wenqatshwa ngabantu; umuntu wezinsizi, ojwayelene nosizi: ... Wadelelwa, futhi asimbalanga lutho.’ Isaya 53:3. Kodwa isikhathi sase siseduze lapho wayeyokhazinyuliswa

khona. Ngokuvuka kwabafuleyo wayeyomenyezelwa ‘eyiNdodana kaNkulunkulu ngamandla.’ KwabaseRoma 1:4. Ekufikeni kwaKhe kwesibili wayeyokwambulwa njengeNkosi yezulu nomhlaba. Labo manje ababeseduze nokumbethela esiphambanweni babeyobubona ubukhulu baKhe. Phambi kwendawo yonke itshe elalilahliwe laliyoba yinhloko yegumbi.”

“Futhi ‘lowo eliwa phezu kwakhe, liyomchoboza abe yimpuphu.’ Abantu abamala uKristu babeseduze nokubona umuzi wabo nesizwe sabo kubhujiswa. Inkazimulo yabo yayizophihlizwa, ihlakazwe njengothuli phambi komoya. Futhi kwakuyini okwachitha amaJuda na? Kwakuyidwala okwakuthi, ukuba bakhe phezu kwalo, libe ukuphepha kwabo. Kwakuwukulunga kukaNkulunkulu okwadelelwa, ukulunga okwaliwa, umusa oweyiswa. Abantu bazimisa ngokumelene noNkulunkulu, futhi konke okwakuyoba yinsindiso yabo kwaphenduka kwaba ukubhujiswa kwabo. Konke uNkulunkulu akumisela ukuphila bakufumana kuyikufa. Ekubethelweni kukaKristu ngamaJuda kwakuhilelekile ukubhujiswa kweJerusalema. Igazi elachitheka eKalvari laba yisisindo esabacwilisa encithakalweni yaleli zwe nelezwe elizayo. Kanjalo kuyakuba njalo ngalolo suku olukhulu lokugcina, lapho ukwahlulela kuyakwehlela abalahli bomusa kaNkulunkulu. UKristu, idwala labo lokukhubeka, uyakubonakala kubo njengentaba yokuphindisela. Inkazimulo yobuso baKhe, okuyimpilo kwabalungileyo, iyakuba ngumlilo oqothulayo kwababi. Ngenxa yothando olwaliwayo, nomusa odelelweyo, isoni siyakubhujiswa.”

“Ngezifanekiso eziningi nezixwayiso eziphindaphindiwe, uJesu wabonisa ukuthi kwakuyoba yini umphumela kumaJuda wokwenqaba iNdodana kaNkulunkulu. Kula mazwi wayekhuluma nabo bonke kuyo yonke iminyaka abenqaba ukumamukela njengoMhlengi wabo. Zonke izixwayiso zingezabo. Ithempeli elingwelisiwe, indodana engalaleli, abalimi bamavini bamanga, abakhi abadelelayo, kunokufana kwakho kukho ekuhlangenwe nakho kwaso sonke isoni. Ngaphandle kokuba siphenduke, ukulahlwa ababekubonisa kusengaphambili kuyoba ngokwaso.” *The Desire of Ages*, 599, 600.