

# u-Eliya — Inani Leshumi Nantathu

## *Amashumi amane nesithupha*

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Esihlokweni esedlule besimatanisa u-Eliya nomlando ka-1798 kuya ku-1844. U-Eliya ungena ngokomfanekiso kulowo mlando lapho uWilliam Miller evuswa ukuba amemezele umlayezo wengelosi yokuqala. Umfelokazi waseSarepta umelela ibandla elithembekileyo elibutha izinkuni ezimbili, noma izizwe ezimbili ezazizoba yisizwe esisodwa ngo-Okthoba 22, 1844.

Uthi kubo, “Isho kanje iNkosi uJehova: Bhekani, ngiyakuthatha abantwana bakwa-Israyeli phakathi kwezizwe, lapho baye khona, ngibabuyisele ezweni labo siqu; ngibenze babe yisizwe sinye ezweni, phezu kwezintaba zakwa-Israyeli; inkosi eyodwa iyakuba yinkosi yabo bonke; abasayikuba yizizwe ezimbili, futhi abasayikwehlukaniselwa imibuso emibili nakanye. Futhi abasayikuzingcolisa ngezithombe zabo, nangokunengekayo kwabo, nangazo zonke iziphambeko zabo; kodwa ngiyakusindisa ezindaweni zabo zonke zokuhlala, lapho bonileyo khona, ngibahlanze; kanjalo bayakuba ngabantu bami, mina ngibe nguNkulunkulu wabo. UDavide inceku yami uyakuba yinkosi phezu kwabo; bonke bayakuba nomelusi oyedwa; bayakuhamba nasezahlulelweni zami, balonde izimiso zami, bazenze. Bayakuhlala ezweni engalinika uJakobe inceku yami, lapho oyihlo bahlala khona; bayakuhlala kulo bona, nabantwana babo, nabantwana babantwana babo kuze kube phakade; noDavide inceku yami uyakuba yisikhulu sabo kuze kube phakade. Ngaphezu kwalokho ngiyakwenza nabo isivumelwano sokuthula; siyakuba yisivumelwano esiphakade nabo; ngibamise, ngibandise, ngimise nendlu yami engcwele phakathi kwabo kuze kube phakade. Itabernakele lami nalo liyakuba nabo; yebo, mina ngiyakuba nguNkulunkulu wabo, bona babe ngabantu bami. Izizwe ziyakwazi ukuthi mina Jehova ngingongcwelisa u-Israyeli, lapho indlu yami engcwele isiphakathi kwabo kuze kube phakade.” Hezekeli 37:21–28.

Kukhona izibusiso eziningana uHezekeli aziveza njengezithembisiwe kulezi zinti ezimbili, okuyizizwe ezimbili eziba yisizwe esisodwa. Sizozala ngokucabangela ezine zalezo zibusiso uDade White aziphawule njengezine “zokufika,” zonke ezagcwaliseka ngesikhathi esisodwa, ngo-Okthoba 22, 1844.

“Ukuza kukaKristu njengomPristi wethu oMkhulu endaweni engcwelengcwele, ukuze kuhlanzwe indlu engcwele, okuvezwe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kuvezwe kuDaniyeli 7:13; kanye nokuzwa kweNkosi ethempelini laYo, okwabikezelwa nguMalaki, kuyizincazelo zesenzakalo esifanayo; futhi lokhu kuphinde kumelwe ukuza komkhwenyana emshadweni, okwachazwa nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” *The Great Controversy*, 426.

“Ukuza” kokuqala uDade White akhuluma ngakho, ukuza kompristi omkhulu ngenxa “yokuhlanzwa kwendlu engcwele,” okwakuzokwenzeka ekupheleni kweminyaka eyizinkulungwane ezimbili namakhulu amathathu. Lelo vesi linikeza impendulo embuzweni

kaDaniyeli isahluko sesishiyagalombili nevesi leshumi nantathu, othi, “Kuyakuba kuze kube nini umbono mayelana nomhlathshelo wansuku zonke, nesiphambeko sencithakalo, ukuba kokubili indlu engcwele nebutho kunikelwe ukuba kunyathelwe ngezinyawo na?” Ivesi leshumi nane lichaza ukuthi ukuhlanzwa kwendlu engcwele kwakuyoqala ekupheleni kweminyaka eyizinkulungwane ezimbili namakhulu amathathu. UHezekeli uthi uNkulunkulu “uyakuthatha abantwana bakwa-Israyeli phakathi kwezizwe, lapho beye khona, abaqoqe nxazonke zonke, ... nesizwe esiqoqiwe asisayikuzingcolisa futhi” ngokuba uNkulunkulu “uyakubahlanza; ngalokho bayakuba ngabantu bami, nami ngibe nguNkulunkulu wabo.”

Ngo-Okthoba 22, 1844, “ukuza” kwesibili uDade White akhuluma ngakho, kwakuyikugcwaliseka kukaDaniyeli isahluko sesikhombisa, ivesi leshumi nantathu, elikhomba ukuthi iNdodana yomuntu yayiyakuza koMdala Wezinsuku, yamukele umbuso. UHezekeli uthi uNkulunkulu “uyakubenza babe yisizwe sinye ezweni phezu kwezintaba zakwa-Israyeli; inkosi eyodwa ibe yinkosi kubo bonke.” UHezekeli umele uKristu njengenkosi ngegama elithi “Davide,” lapho ethi “uDavide inceku yami uyakuba yinkosi phezu kwabo.” Ubuye ahlonze nokuthi uKristu, njengoDavide, wayeyakuba “umalusi wabo oyedwa,” nokuthi “inceku yakhe uDavide” nayo “iyakuba yisikhulu sabo kuze kube phakade.” Inkosi ngokwenzazelo idinga isihloko sayo njengenkosi, futhi idinga umbuso ezowubusa kanye nezakhamuzi zombuso wayo. Uma zingekho izakhamuzi, bekungeke kube khona umbuso.

Ngabona emibonweni yasebusuku, bheka, kwafika ofana neNdodana yomuntu ngamafu ezulu; wafika koMdala Wezinsuku, bamsedlisa phambi kwakhe. Wanikezwa ukubusa, nenkazimulo, nombuso, ukuze zonke izizwe, nezinhlanga, nezilimi zimkhonze; ukubusa kwakhe kungukubusa okuphakade okungayikudlula, nombuso wakhe ungowokungayikubhujiswa. Daniyeli 7:13, 14.

“Ukuza” kwesithathu okwakhonjwa nguDadewethu White kwakulapho uKristu, “njengesithunywa sesivumelwano,” efika masinyane ethempelini laKhe ukuze ahlanze amadodana kaLevi. UHezekeli uthi uKristu “uyobahlanza: khona bayakuba ngabantu bami, nami ngibe nguNkulunkulu wabo,” nokuthi “futhi” wayeyokwenza “isivumelwano sokuthula nabo,” esiyokuba “yisivumelwano esiphakade.” Isivumelwano sasiyogcwaliseka lapho uNkulunkulu “emisa” “indlu engcwele” yaKhe “phakathi kwabo,” nokuthi “abezizwe bayokwazi ukuthi mina Jehova ngiyangcwelisa u-Israyeli, lapho indlu yami engcwele iyakuba phakathi kwabo.”

Bhekani, ngiyathuma isithunywa sami, siyakulungisa indlela phambi kwami; neNkosi eniyifunayo iyakufika masinyane ethempelini layo, yebo, isithunywa sesivumelwano enisijabulelayo; bhekani, siyafika, usho kanje uJehova Sebawoti. Kodwa ngubani ongamelana nosuku lokufika kwaso na? Futhi ngubani oyakuma lapho sivela na? Ngokuba sinjengomlilo womcoci, nanjengensipho yabagezi bezingubo; siyakuhlala njengomcoci nomhlanzi wesiliva; siyakubahlanza amadodana kaLevi, siwahluze njengogolide nesiliva, ukuze anikele kuJehova umnikelo ngokulunga. Khona-ke umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zakudala, nanjengaseminyakeni yakuqala. Malaki 3:1–4.

Isithunywa esalungisa indlela kaKristu, “isithunywa sesivumelwano” emlandweni ka-1798 kuya ku-1844, kwakungu-Eliya, njengoba emelwe nguWilliam Miller. Lapho uKristu efika

ngokuzumayo ethempelini laKhe, wahlanza “amadodana kaLevi” “njengomlilo womncibilikisi.”

Okunye “ukuza” okwafezeka ngo-Okthoba 22, 1844, kwakuwukuza komkhwenyana. Kabili uHezekeli ukhomba ukuthi isizwe esasibuthwe ngezinti ezimbili sasiyoba “ngabantu” bakaNkulunkulu, nokuthi “uyoba nguNkulunkulu wabo.” Lokhu kwafezwa ngomshado. Ngo-Okthoba 22, 1844, iziprofetho ezine ezafezeka, uDade White akhuluma ngazo, zonke zikhonjiswa ngobufakazi bezinti ezimbili zikaHezekeli.

U-Eliya umele isithunywa esilungisela isithunywa sesivumelwano indlela. UKristu wamkhomba uJohane uMbhahhadisi njengesithunywa esalungisela ukuza kwakhe kokuqala indlela. USista White wamkhomba uWilliam Miller njengo-Eliya, futhi uMiller walungisela uKristu indlela ukuba eze njengo“mpristi omkhulu,” “iNdodana yomuntu,” “isithunywa sesivumelwano” kanye “nomkhwenyana.”

Ngemva kweminyaka emithathu nengxenye, u-Eliya wafika evela eSarepta, lapho ayehlala khona nomfelokazi nendodana yakhe, wayala u-Ahabi ukuba abize wonke u-Israyeli eKarmeli. UHezekeli uthi abeZizwe bayokwazi ukuthi uNkulunkulu wayenguNkulunkulu, lapho ebeka indawo yakhe engcwele phakathi kwesizwe esasibuthene ndawonye sivela ezindukwini ezimbili. ENtabeni iKarmeli u-Eliya watshela u-Israyeli ukuba akhethe ukuthi uNkulunkulu wayenguNkulunkulu noma uBhali wayenguNkulunkulu, kodwa wabeka lowo mbuzo esimweni esingagcini ngokuthi ngubani owayenguNkulunkulu weqiniso kuphela, kodwa futhi nasesimweni sokuthi ngubani owayengumprofethi weqiniso.

UElija wasondela kubo bonke abantu, wathi: Koze kube nini nixhuga phakathi kwemibono emibili? Uma uJehova enguNkulunkulu, mlandeleni; kodwa uma uBali, mlandeleni yena. Abantu abazange bamphendule ngazwi. UElija wasesithi kubantu: Mina, mina ngedwa, ngisele ngingumphrofethi kaJehova; kodwa abaprofethi bakaBali bangamadoda angamakhulu amane namashumi amahlanu. 1 AmaKhosi 18:21, 22.

Wonke u-Israyeli, kuhlanganisa no-Ahabi, wayazi ukuthi uNkulunkulu ka-Eliya unguNkulunkulu, lapho umlilo wehla uvela ezulwini wadla umnikelo ka-Eliya. Ukwehla komlilo entabeni iKarmeli kuphawula isikhathi lapho uNkulunkulu abeka khona indawo yaKhe engcwele phakathi kwesizwe esenziwe ngezinduku ezimbili. Isimangaliso somlilo eNtabeni iKarmeli sabonakalisa ukuthi uNkulunkulu unguNkulunkulu, nokuthi uBhali wayengukulunkulu wamanga.

Isimangaliso saseSarepta, lapho u-Eliya azilala phezu kwendodana efile yomfelokazi izikhathi ezintathu, samqinisekisa ukuthi u-Eliya wayengumuntu kaNkulunkulu, futhi isimangaliso saseKarmeli safeza into efanayo. Akusikho kuphela ukuthi umlilo waseKarmeli wafakazela ukuthi uNkulunkulu wayenguNkulunkulu, kodwa futhi wabonakalisa ukuthi u-Eliya wayengumprofethi kaNkulunkulu weqiniso, ngokuphambene nabaprofethi bakaBali nabaprofethi bezixuku zezihlahla ezingcwele. Emlandweni ka-1840 kuya ku-1844, uMiller namaMillerite babonakaliswa njengabaprofethi beqiniso, ngokuphambene nabaprofethi bamanga bobuProthestani obuhlubukayo, abathi kulowo kanye umlando babonakalisa ukuthi babengamadodakazi kaJezebeli.

UElija eKarmeli umelela umsebenzi wokukhomba uphondo lweqiniso lobuProthestani, ngokuba umbuso wesithupha wesiprofetho seBhayibheli, isilo somhlaba sesAmbulo 13, unophondo lobuProthestani nophondo lobuRiphabhulikhi, futhi wawusanda kuqala ukubusa kwawo ngo-1798. Ngo-1798, ekupheleni kweminyaka emithathu nengxenye yokubusa kukaJezebeli, uElija weza evela eSarepta ukuze enze umehluko ocacileyo wokuthi yiliphi ibandla elaliyiphondo lobuProthestani esilweni somhlaba.

Umfelokazi waseSarepta wayehamba esuka emlandweni waseThiyathira eya emshadweni, lapho ubufelokazi bakhe kwakumelwe bususwe khona. Indodana yakhe evusiweyo imelela labo ababulawa nguJezebeli phakathi naleyo minyaka emithathu nengxenye yesomiso. Izinti ezimbili ayezibutha ukuze avuthe umlilo zaziyizindlu ezimbili zika-Israyeli ongokoqobo ezazizobuthelwa ndawonye zibe yisizwe esisodwa, futhi lesi sizwe sasingu-Israyeli ongokomoya. Umfelokazi wayezosebenzisa lezo zinti ezimbili ukuvutha umlilo, okwenzeka eKarmeli nangomhla ka-22 Okthoba 1844, lapho isithunywa sesivumelwano sahlanza amadodana kaLevi “ngomlilo womcwengisisi.”

Umlilo uwuphawu lokuthululwa kukaMoya kaNkulunkulu, okwenzeka eKarmeli naseSikhalweni Saphakathi Nobusuku esafinyelela esicongweni ngomhla ka-22 Okthoba, 1844.

Kwathi lapho usuku lwePhentekoste selufikile ngokupheleleyo, bonke babendawonye nganhliziyonye endaweni yinye. Kwase kuqhamuka masinyane ezulwini umsindo onjengowesivunguvungu somoya onamandla, wagcwalisa yonke indlu lapho babehlezi khona. Kwabonakala kubo izilimi ezahlukanisekileyo kungathi ezomlilo, zahlala phezu kwalowo nalowo kubo. Bonke bagcwaliswa ngoMoya oNgcwele, baqala ukukhuluma ngezinye izilimi, njengoba uMoya wayebanika ukuphimisa. IZenzo 2:1–4.

Ukuthululwa kukaMoya kumelela ukumenyezelwa kwesigijimi, futhi umfelokazi wayezokhela umlilo, ukuze alungiselele ukudla okuthile azokudla, okuyisigijimi.

Ngase ngiya engelosini, ngathi kuyo: Nginike le ncwadi encane. Yase isithi kimi: Yithathe, uyidle iphele; iyakwenza isisu sakho sibe muncu, kodwa emlonyeni wakho iyakuba mnandi njengezinyosi. Ngase ngiyithatha le ncwadi encane esandleni sengwelosi, ngayidla yaphela; futhi emlonyeni wami yayimnandi njengezinyosi; kwathi masinyane sengiyidlile, isisu sami saba muncu. IsAmbulo 10:9, 10.

Umlayezo u-Ahabi awumemezela masinyane kuJezebeli wawuthi uNkulunkulu ka-Eliya wayenguNkulunkulu weqiniso, ngoba u-Ahabi wayesanda kubona uNkulunkulu ka-Eliya ephendula ngomlilo. Umlayezo owavulwa masinyane ngo-Okthoba 22, 1844 wawungowengelosi yesithathu. Kunoma yisiphi isimo, umlayezo owethulwa ngu-Ahabi noma umlayezo wengelosi yesithathu uthukuthelisa uJezebeli kakhulu.

Kodwa izindaba ezivela empumalanga naseNyakatho ziyamphazamisa; ngalokho uyakuphuma ngolaka olukhulu ukuba abhubhise, aqothule ngokupheleleyo abaningi. Daniyeli 11:44.

“Izindaba ezivela empumalanga nasenyakatho” zikaDaniyeli zimelela umlayezo othukuthelisa inkosi yasenyakatho, enguJezebeli, yena aqalise ngawo ukuhlushwa kokugcina emlandweni

womhlaba. Lowo myalezo wamelwa ngumyalezo ka-Ahabi kuJezebeli, nangokufika komlayezo wengelosi yesithathu ekuvulweni kokwahlulela ngo-1844.

U-Ahabi wamtshela uJezebeli konke ayekwenzile u-Eliya, kanye nokuthi wayebabulale kanjani bonke abaprofethi ngenkamba. Khona-ke uJezebeli wathumela isithunywa ku-Eliya, sathi: Makenze kimi onkulunkulu kanjalo, bengeze futhi, uma ngingakwenzi ukuphila kwakho kube njengokuphila komunye wabo ngalesi sikhathi kusasa. 1 AmaKhosi 19:1, 2.

U-Eliya, njengophawu, umelwa yisikhathi sasehlane sango-538 kuya ku-1798. Kwase kuthi ngo-1798, u-Eliya abonakale emlandweni njengoWilliam Miller. Ngo-1844, u-Eliya ubiza umlilo woKukhala Kwamaphakathi Nobusuku ukuba wehle uvela ezulwini. Bese kuthi ngo-1863, u-Eliya nomlayezo wakhe benqatshwa. Umlayezo wakhe wawungumlayezo kaMose “wezikhathi eziyisikhombisa,” ophinde umelelwe ngumlayezo wezinduku ezimbili zikaHezekeli. Ukuqoqwa kwezinduku ezimbili ekupheleni kokuhlakazeka kwazo kwakuwumlayezo womfelokazi waseSarapta, futhi waqoqa izinduku ezimbili ngaphambi kokulungisa ukudla.

NgokukaJames no-Ellen White, ubu-Adventism bamaMillerite baba ubu-Adventism baseLawodikeya ngo-1856, futhi lapho emva kwalokho benqaba umlayezo ka-Eliya wezikaMose “wezikhathi eziyisikhombisa” ngo-1863, basusa amandla okuqonda ngokomqondo ukwanda kolwazi lwe “zikhathi eziyisikhombisa” uNkulunkulu ayefuna ukululetha ngo-1856 (ngezihloko eziyisishiyagalombili ezingaqediwe zikaHiram Edson.) Baphoqeleka ngokomqondo ukuba baqale ukudiliza uhlelo oluyisisekelo lwamaqiniso izingelosi ezahola uWilliam Miller ukuba aluhlanganise. ‘Itshe’ lokuqala elatholwa nguMiller, laliyitshe lesisekelo ubu-Adventism baseLawodikeya ababeyokhubeka phezu kwalo kuwo wonke umlando wabo. Ukwenqatshwa kwalelo tshe lokuqala leqiniso kwaveza ubumpumpu the baseLawodikeya, uphawu lwesifo olwelapheka, kodwa olungavamile ukufunwa.

Ukuhlanzwa kwethempeli okwaqala ngo-Okthoba 22, 1844, kwakuhilela ukuhlanzwa “kwebutho” elalinyathelwe phansi kanye nendlu engcwele kuDanieli 8:13. Ibhotho lalimelwe “yizinkuni ezimbili” umfelokazi waseZarefati ayekade eziqoqele umlilo. Lezo zinkuni ezimbili zaziyizindlu ezimbili zika-Israyeli wasendulo ongokoqobo. U-Efrayimi ongokoqobo noJuda, kwakufanele baqoqwe babe yisizwe esisodwa esingokomoya, bahlanzwe yisithunywa sesivumelwano ekuvulweni kwesahlulelo. Lezo zizwe ezimbili kwakuyizo “ibutho” elalinyathelwe phansi.

Isithembiso sikaHezekeli sasiwukuthi uNkulunkulu “uyakuthatha abantwana bakwa-Israyeli phakathi kwabezizwe, lapho beye khona,” futhi “uyakubaqoqa” “abangenise ezweni labo.” Izwe lakwa-Israyeli elingokoqobo laliyizwe elikhazimulayo, noma izwe lesithembiso, noma uJuda. Izwe elingokomoya elikhazimulayo ngowe-1798, laliyizwe lesilo somhlaba esinezimpondo ezimbili sesAmbulo seshumi nantathu.

Ngosuku engaphakamisela ngalo isandla sami kubo, ukuba ngibakhiphe ezweni laseGibhithe ngibayise ezweni engangilibonelele lona, eligeleza ubisi noju, eliyinkazimulo yamazwe onke.... Nokho ngaphinda ngaphakamisela isandla sami kubo ehlane, ukuthi angiyikubangenisa ezweni engangibaphe lona, eligeleza ubisi noju, eliyinkazimulo yamazwe onke. Hezekeli 20:6, 15.

Izindlu ezimbili ezingokoqobo zakwa-Israyeli zazihlala ezweni elalili “inkazimulo yamazwe onke,” izwe “eligeleza” “ubisi noju.” Lapho izindlu ezimbili ezingokoqobo zakwa-Israyeli ziqoqelwa ndawonye njengo-Israyeli ongokomoya, zathenjiswa ukubekwa ezweni lazo. “Izwe lenkazimulo” elingokomoya yilapho kutholakala khona ukunyakaza kwamaMillerite ekuqaleni kanye nokunyakaza kwezinkulungwane eziyikhulu namashumi amane nane ekugcineni ngesikhathi sokubusa kwesilo somhlaba. Ukunyakaza okumela izinkulungwane eziyikhulu namashumi amane nane kwakungavuswa kuphela ezweni lesilo somhlaba. Ukunyakaza okuthi kungukunyakaza kwengelosi yesithathu okubela kunoma yiliphi elinye izwe kungumgunyathi, ngokuba u-Alfa no-Omega bahlale beveza ukuphela ngesiqalo.

“Umusa nezibusiso zikaNkulunkulu ezingenakuqhathaniswa zithululwe phezu kwesizwe sakithi; besiyizwe senkululeko, nodumo lomhlaba wonke. Kodwa esikhundleni sokubuyisela ukubonga kuNkulunkulu, esikhundleni sokuhlonipha uNkulunkulu nomthetho wakhe, labo abazibiza ngamaKristu eMelika sebengene imvubelo yokuzidla, yokuhaha, neyokuzanelisa....”

“Isikhathi sesifikile lapho ukwahlulela kuwele emigwaqweni, nokulunga kungasakwazi ukungena, nalowo ophambuka ebubini ezenza impango. Kodwa ingalo yeNkosi ayifinyeziwe ukuze ingasindisi, nendlebe yayo ayisindi ukuze ingezwa. Abantu base-United States bebengabantu abathandwayo; kodwa lapho bevimbela inkululeko yenkolo, bedela ubuProthestani, futhi benika ubuPapa ukwesekwa, isilinganiso secala labo siyakugcwala, futhi ‘ukuhlubuka kwesizwe’ kuyakubhalwa ezincwadini zezulu. Umphumela walokhu kuhlubuka uyakuba ukubhujiswa kwesizwe.” Review and Herald, May 2, 1893.

KuDaniyeli isahluko sesishiyagalombili, amavesi eshumi nantathu neshumi nane, kukhonjiswa ukunyatshelwa phansi kokubili kwendlu engcwele kanye nebutho. Ibutho laliyizindlu ezimbili zakwa-Israyeli ongokoqobo. IJerusalema yanyathelwa phansi phakathi neminyaka ezingokulungwane namakhulu amabili namashumi ayisithupha yeNkathi Yobumnyama.

Ngase nginikezwa umhlanga onjengenduku; ingelosi yema, yathi: Sukuma, ulinganise ithempeli likaNkulunkulu, ne-altare, nalabo abakhonza kulo. Kepha igceke elingaphandle kwethempeli ulishiye ngaphandle, ungalilinganisi; ngokuba linikezwe abeZizwe; futhi bayakunyatshela ngomlenze umuzi ongcwele izinyanga ezingamashumi amane nambili. IsAmbulo 11:1, 2.

UJohane esahlukweni seshumi nanye seSambulo utshelwa ukuba alinganise hhayi ithempeli kuphela, kodwa futhi “nalabo abakhulekela kulo.” UJohane wabekwa ngokwesiprofetho ku-Okthoba 22, 1844, lapho eyalwa khona ukuba alinganise ithempeli nabakhulekeli abakulo.

Ngase ngithatha incwadi encane esandleni sengelosi, ngayidla; emlonyeni wami yaba mnandi njengoju; kodwa kwathi sengiyidlile, isisu sami sababa. IsAmbulo 10:10.

Evesini leshumi zesahluko seshumi sencwadi yeAmbulo, uJohane wamelela ukudumala okubabayo kwango-Okthoba 22, 1844, futhi ngokushesha watshelwa ukuba akale kokubili indlu engcwele kanye nebutho. Isihloko sombuzo kaDaniyeli isahluko sesishiyagalombili nevesi leshumi nantathu, singukunyatshelwa phansi kokubili kwendlu engcwele kanye nebutho. UJohane uyasazisa ukuthi “abeZizwe” kwakumelwe “banyathele ngaphansi kwezinyawo” “umuzi ongcwele”

“izinyanga ezingamashumi amane nambili.” Izinyanga ezingamashumi amane nambili kwakuyiminyaka emithathu nengxenye ka-Eliya. KwakuyiNkathi Yobumnyama kusukela ku-538 kuze kube ngu-1798. Emi ngokwesiprofetho ku-Okthoba 22, 1844, uJohane watshelwa ukuba ashiye igceke futhi “angalikali, ngokuba lanikwa abeZizwe, futhi umuzi ongwele bayakuwunyathela ngaphansi kwezinyawo izinyanga ezingamashumi amane nambili.”

Ngenkathi uJohane etshelwa ukuba alinganise “ithempeli, ne-altare, nabakhulekela kulo;” ngamazwi kaDaniyeli isahluko sesishiyagalombili nevesi leshumi nantathu, wayetshelwa ukuba alinganise indawo engcwele nebandla. Uma uJohane wayetshelwe ukuba ‘angabalwa’ iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, khona-ke wayemelwe ukulinganisa kusukela ku-1798 kuze kufike lapho ayemi khona ngo-1844. U-1798 kuya ku-1844, uma kulinganiswa, umele iminyaka engamashumi amane nesithupha. Ukuqala kweminyaka engamashumi amane nesithupha kwakungo-1798, lapho kugcwaliseka khona “izikhathi eziyisikhombisa” zikaMose ezimelene nendlu yakwa-Israyeli yasenyakatho. Ukuphela kweminyaka engamashumi amane nesithupha kwakungo-1844, lapho kugcwaliseka khona “izikhathi eziyisikhombisa” zikaMose ezimelene nendlu yakwa-Israyeli yaseningizimu. Isilinganiso sikaJohane silingana neminyaka engamashumi amane nesithupha. Inani elithi amashumi amane nesithupha lifanekisela ithempeli. UJesu wathi: dilizani leli thempeli, ngizolivusa ngezinsuku ezintathu, kodwa amaJuda aphikisanayo aphikisa ngokuthi ithempeli lalaxhiwe eminyakeni engamashumi amane nesithupha.

UJesu waphendula wathi kubo: Bhidlizani leli thempeli, mina ngiyakulivusa ngezinsuku ezintathu. Khona-ke amaJuda athi: Leli thempeli lakhiwa iminyaka engamashumi amane nesithupha, wena-ke uyakulivusa ngezinsuku ezintathu na? Kodwa yena wayekhuluma ngethempeli lomzimba wakhe. Johane 2:19–21.

UJesu wathatha inyama ka-Adamu emva kokuba u-Adamu ewile, kanye nazo zonke izonakalo zayo ezazidluliselwa ngofuzo, ukuze abeke isibonelo sokuthi nathi siqobe njengoba Yena anqoba. Ngabafakazi ababili, ukufundisa ukuthi inyama kaKristu yayingaphethe ukuwohloka okwadluliselwa ngofuzo kweminyaka eyizinkulungwane ezine zesono, kuwukusakaza iwayini laseBabiloni, ngoba ukufundisa ukuthi uKristu akazange amukele lobo buthakathaka obadluliselwa ngofuzo kuyimfundiso eyinhloko yobuKhatholika.

Futhi wonke umoya ongavumi ukuthi uJesu Kristu usefike enyameni awuveli kuNkulunkulu; futhi lowo ngumoya womphikukristu, enezwa ngawo ukuthi uyakuza; futhi nakalokhu usevele ukhona ezweni. 1 Johane 4:3.

Ngokuba abanengi abakhohlisi bangenile emhlabeni, abangavumi ukuthi uJesu Kristu uze enyameni. Lowo ungumkhohlisi nomphikukristu. 2 Johane 1:7.

Ithempeli yomzimba kaKristu yayiyithempeli lomzimba wawo wonke umuntu.

“UKristu wayengekho esimweni esihle kangako ehlane eliyincithakalo ukuze amelane nezilingo zikaSathane njengoba u-Adamu wayenjalo lapho elingwa e-Edene. INdodana kaNkulunkulu yazithoba, yathatha imvelo yomuntu emva kokuba uhlanga seluzulazule iminyaka eyizinkulungwane ezine lusuka e-Edene, nasesimweni salo sokuqala sobumsulwa

nobuqotho. Isono besesineminyaka eminingi sishiya izimpawu zaso ezesabekayo phezu kohlanga; futhi ukonakala ngokomzimba, ngokwengqondo, nangokokuziphatha kwakubusa kuwo wonke umndeni wesintu.

“Lapho u-Adamu ehlaselwa ngumlingi e-Edene wayengenalo ibala lesono. Wayemi phambi kukaNkulunkulu ngamandla okuphelela kwakhe. Zonke izitho namandla obuntu bakhe kwakuthuthuke ngokulinganayo, futhi kwakulinganiswe ngokuvumelanayo.

“UKristu, ehlane lokulingwa, wema esikhundleni sika-Adamu ukuze athwale uvivinyo ahluleka ukulubekezelela. Lapha uKristu wanqoba esikhundleni sesoni, eminyakeni eyizinkulungwane ezine ngemva kokuba u-Adamu efulathele ukukhanya kwekhaya lakhe. Uhlukaniswe nobukhona bukaNkulunkulu, umndeni wesintu wawusuka, isizukulwane ngasinye esilandelanayo, uqhele kakhulu ngokwengeziwe ebumsulweni bokuqala, ekuhlakanipheni, nasolwazini u-Adamu ayenalo e-Edene. UKristu wathwala izono nobuthakathaka bohlanga lwesintu njengoba kwakunjalo ngesikhathi efika emhlabeni ukuzosiza umuntu. Egameni lohlanga lwesintu, enobuthakathaka bomuntu owileyo phezu Kwakhe, kwakumelwe amelane nezilingo zikaSathane kuzo zonke izindawo umuntu ayeyohlaselwa kuzo.” Selected Messages, incwadi 1, 267, 268.

Esahlukweni sesibili sikaJohane uKristu wayekhuluma ngomzimba waKhe njengethempeli, futhi ithempeli lomzimba waKhe lalingelelomuntu onokwehla kwamandla okuqoqene ngenxa yobuthakathaka obuhlanganisiwe beminyaka eyizinkulungwane ezine. Ithempeli lobuntu uKristu akhuluma ngalo lakhiwe ngamakhromosomu angamashumi amane nesithupha. Lapho uMose enyukela eSinayi ukuba amukele umthetho nemiyalo yokwakha ithempeli, waba entabeni izinsuku ezingamashumi amane nesithupha. UHezekeli ubhekisela kuKristu ebeka ithempeli laKhe “phakathi” kwezinduku ezimbili. Isikhathi esisukela ekupheleni kwezikhathi eziyisikhombisa zombuso wasenyakatho nowaseningizimu uJohane ayetshelwe ukuba asilinganise sasingeminyaka engamashumi amane nesithupha, futhi sasimelela “phakathi” noma inkathi yesikhathi phakathi kuka-1798 no-1844. Kuleyo minyaka engamashumi amane nesithupha, uJesu wakha ithempeli likamoya ayeyolihlanza ngokuzumayo lapho efika njengesithunywa sesivumelwano. Njengesithunywa sesivumelwano, wayezoloba umthetho waKhe ezinhliziyweni zabantu baKhe. Lowo mthetho umelelwa ngamatshe amabili. Itshe lokuqala linemiyalo emine, elesibili lineyisithupha. Ndawonye amele inani elingamashumi amane nesithupha.

Ukuqoqwa kuka-Israyeli wokomoya kusukela ngo-1798 kuze kube ngu-1844 kumelela ukuqoqwa kuka-Israyeli wokomoya, kodwa futhi kumelela ukumiswa kwethempeli.

Nisondelela kuye, njengetshe eliphilayo, elaliwa impela ngabantu, kodwa elikethiweyo nguNkulunkulu, neliyigugu; nani futhi, njengamatshe aphilayo, nakhiwa nibe yindlu yomoya, ubupristi obungewe, ukuze ninikele imihlatshelo yomoya, eyamukelekayo kuNkulunkulu ngoJesu Kristu.

Ngakho-ke futhi kuqukethwe embhalweni ukuthi: Bhekani, ngibeka eSiyoni itshe legumbi eliyinhloko, elikethiweyo, eliligugu; futhi okholwa kuye akasoze ajabhiswa.

Ngakho kini enikholwayo uyigugu; kodwa kulabo abangalaleliyo, itshe abalaxhi abalilahla, yilo elenziwe inhloko yegumbi, futhi liyitshe lokukhubekisa nedwala lesikhubekiso, kubo abakhubeka ezwini, bengabalaleli; okuyikho nabo ababemiselwe khona.

Kodwa nina niyisizukulwane esikhethiweyo, ubupristi bobukhosi, isizwe esingwele, abantu abakhethekile; ukuze nimemezele udumo lwaLowo owanibiza ukuba niphume ebunyamini ningene ekukhanyeni kwakhe okumangalisayo; enanikade kungeyisibo abantu, kepha manje seningabantu bakaNkulunkulu; enaningawutholanga umusa, kepha manje sewuwutholile umusa. 1 Petru 2:4–10.

Ithempeli elakhiwa kusukela ngo-1798 kuya ku-1844 ihlanganisa isigaba esasimiselwe ukungalaleli. Ukungalaleli kwaso kwabonakaliswa ekwenqabeni kwaso “izikhathi eziyisikhombisa,” “itshe legumbi,” “itshe abalaxhi abalilahla,” okuyilo “idwala lokukhubekisa” kanye “netshe lesikhubekiso.”

Isigaba esasasi “khethe nguNkulunkulu,” saqaphela “itshe” “elalenqatshiwe ngabantu” njengelithi “itshe eliphilayo,” nanjengelithi “itshe” “elikhethwe nguNkulunkulu, futhi” “eliyigugu.” “Abakhethe nguNkulunkulu,” “isizukulwane esikhethiweyo,” “ezikhathini ezedlule” “babengesiso isizwe, kodwa” ngaleso sikhathi babe sebeyoba “isizwe sikaNkulunkulu.” Nxa uNkulunkulu eqoqa izinti ezimbili, wabakhipha phakathi “kwabezizwe.” Babeyokuba ngabantu Bakhe nxa ehlanganisa lezo zizwe ezimbili zibe munye phakathi kweminyaka engamashumi amane nesithupha, kusukela ku-1798 kuze kube ngu-1844.

Kukhona isisekelo esisodwa kuphela, futhi leso sisekelo nguJesu Kristu; kodwa “itshe lokukhubekisa” elaliyisisekelo somlando owaliweyo ngabangalaleli, laliyizikhathi eziyisikhombisa zikaMose. Lapho “izikhathi eziyisikhombisa” zenqatshwa ngo-1863, kwakuwukwenqatshwa kukaJesu Kristu.

Lesi sidlo sezinganekwane esisola ngokuthi ukuhlazwa kwendlu engwele okwaqala ngo-Okthoba 22, 1844 kwakuyikugcwaliseka kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu kuphela, sikhomba indlu engwele engenalutho, indlu engwele engenabutho, umbuso ongenazakhamuzi. Akukho njongo yendlu engwele enikezwe ukuphefumulelwa, enokubaluleka okwedlula lokho uNkulunkulu akusho ukuthi iyingongo yendlu engwele.

“Mangibenzele indawo engwele, ukuze ngihlale phakathi kwabo.” Eksodusi 25:8.

EmiBhalweni, ingwele kaNkulunkulu ihlale ihlotshaniwa nabantu baKhe, abayibutho. Izinti ezimbili zikaHezekeli, ezichazwa njengezizwe ezimbili, kwakufanele zibe yisizwe esisodwa, futhi ingwele kaNkulunkulu yayizokuba phakathi kwazo. Ukuhlanekezela umbuzo wevesi leshumi nantathu kuDanyeli isahluko sesishiyagalombili, ukuze kufihlwe lokho umbuzo okubuzayo ngempela, ngesikhathi esifanayo kungukwenqaba futhi “ongwele othile” osevesini leshumi nantathu, owabuzwa ukuba aphenhle lowo mbuzo.

Khona-ke ngezwa ongwele oyedwa ekhuluma, kwase kuthi omunye ongwele kulo loya ongwele owayekhuluma: Kuyakuba kuze kube nini umbono mayelana nomhlatshelo wemihla

ngemihla, nesiphambeko sencithakalo, ukuba kokubili indawo engcwele nebutho kunikelwe ukuba kunyathelwe phansi na? Wasesithi kimi: Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlazwa. Daniyeli 8:13, 14.

Isidalwa sasezulwini esasibuzwe lowo mbuzo sibizwa ngokuthi “lowo ongcwele othile,” futhi le nkulumo ihunyushwe isuselwa egameni lesiHebheru elithi “Palmoni”, elisho umbalimfihlakalo omangalisayo, umbalimfihlo. Kule ndima, eyinsika ephakathi nesisekelo se-Adventism, uKristu uziveza yena uqobo njengombalimfihlakalo omangalisayo. Lokhu ukwenza khona kanye lapho echaza ubudlelwane obuphakathi kwesiprofetho sesikhathi eside kunazo zonke eBhayibheleni kanye nesiprofetho sesikhathi sezinsuku ezingamakhulu amabili nantathu. Isiprofetho sesikhathi eside kunazo zonke siyisifungo sikaMose, okuyizikhathi eziyisikhombisa zikaLevitikusi amashumi amabili nesithupha. Yiso isiprofetho esikhomba ukuhlakazwa nokugqilazwa kwezindlu zombili zakwa-Israyeli, ezichazwa “njengebutho” eliyokhandwa phansi evesini leshumi nantathu, kanti ivesi leshumi nane lona lichaza isiprofetho sokukhandwa phansi kwengcwele. Zombili lezi ziprofetho zagcwaliseka ngo-October 22, 1844, emva kokuba umfelokazi waseZarefati eqoqe izinti ezimbili zomlilo wesithunywa sesivumelwano.

Lapho ubu-Adventisti benqaba lona kanye iqiniso lokuqala lesikhathi sesiprofetho izingelosi ezaholela uWilliam Miller ukuba aliqonde, baziphuphuthekisa. Ngo-1856, ngezihloko eziyisishiyagalombili zikaHiram Edson, uPalmoni wazama ukwandisa ukukhanya kwezikhathi eziyisikhombisa, kodwa kwaba yize. Benqaba umlayezo oya eLawodikeya, futhi bamukela izibonakaliso ezinhlane ezimbi kakhulu zaseLawodikeya, ngaleyo ndlela beziveza njengamantombi amahlanu ayiziwula.

Iminyaka engamashumi ayisithupha nanhlane ka-Isaya isahluko sesikhombisa, ekhomba u-742BC, u-723BC no-677BC ekuqaleni kwayo, yaphindwa emlandweni wokuphela ka-1798, 1844 no-1863. Lowo mlendo wokuphela umelelwa ukuhlanganiswa kwezinduku ezimbili kuHezekeli isahluko samashumi amathathu nesikhombisa, futhi umfelokazi waseSarepta (njengoba ebizwa kanjalo esiGrekini seTestamente Elisha), ungumlando kaNkulunkulu emisa ubudlelwane besivumelwano no-Israyeli ongokomoya kwaJuda ongokomoya (izwe elikhazimulayo) phakathi nomlando wombuso wesithupha wesiprofetho seBhayibheli. Lowo mlendo, njengoba uyisiphetho sesiprofetho seminyaka engamashumi ayisithupha nanhlane, uphinde umelele ukuqala kwesilo somhlaba seSambulo isahluko seshumi nantathu. Ekuqaleni kombuso wesithupha wesiprofetho seBhayibheli, ukuhlanganiswa kwezinduku ezimbili kufanekisa ukuphela kombuso wesithupha wesiprofetho seBhayibheli. Lowo mlendo uqukethe umlando ohambisanayo wophondo lobuProthestani nophondo lobuRiphabhulikhi.

Ngokwesiprofetho amandla, noma uphondo, noma isizwe, noma umbuso, noma inkosi noma ikhanda kuyizimpawu ezishintshisanayo, kuye ngomongo lapho zisetshenziswa khona. Zonke lezi zimpawu futhi zibhekisela ezindukwini ezimbili uHezekeli azichaza njengezizwe ezimbili. Ekuqaleni komlando wesiprofetho wesilo sasemhlabeni, uphondo lobuProthestani lwaqoqelwa esizweni esisodwa, noma ophondweni olulodwa. Ekupheleni kwawo lowo kanye umlando, uphondo lweRiphabhulikhi luyohlangana nophondo lobuProthestani obuhlubukileyo ukwenza isizwe esisodwa. Leso sizwe siyoba ngumfanekiso wesilo sasolwandle sesAmbulo seshumi

nantathu. Ngokunengqondo, uma senqaba ukubona ubufakazi besiqalekiso sezikhathi eziyisikhombisa (esafezwa phezu kwazo zombili izindlu zika-Israyeli ongokoqobo), ngokuqinisekile ngeke sikwazi ukubona ukuthi lezo zindlu ezimbili ezingokoqobo zika-Israyeli wasendulo zaba kanjani isizwe sika-Israyeli womoya ngo-1844. Uma singawuboni lowo mlando, khona-ke asinalo nhlobo “ulwazi” lokuthi lowo mlando ekuqaleni kwe-United States uwukhomba kanjani umlando osekugcineni, lapho uphondo lweRiphabhulikhi luphinda inqubo yokuqoqa nokuhlangana ndawonye okwafanekiswa ekuqaleni ngophondo lobuProthestani.

Sizoqhubeka sicabangela la maqiniso esihlokweni esilandelayo.