

# Ikusasa leMelika noJulayi 18, 2020 - Inombolo Yesithathu

*Abusisiwe Amehlo Abonayo Nezindlebe Eziwuzwayo*

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Imigqa yeminyakazo yenguquko iyisihluthulelo sokuqonda “izulu eziyisikhombisa” zesAmbulo seshumi. “Izulu eziyisikhombisa” zimelela umlando wokunikezwa amandla komlayezo wengelosi yokuqala kusukela ngo-Agasti 11, 1840 kuze kufike UkuDumala Okukhulu ngo-Okthoba 22, 1844. Isahluko seshumi sinikeza ofakazi abathathu bangaphakathi ngaphakathi kwaleso sahluko ukusekela lokhu kuqonda.

“Umkhankaso wokufika kukaKristu ka-1840–44 wawuyisibonakaliso esikhazimulayo samandla kaNkulunkulu; umlayezo wengelosi yokuqala wayiswa kuzo zonke izikhungo zemishini emhlabeni, futhi kwamanye amazwe kwaba khona intshisekelo enkulu kunazo zonke kwezenkolo eseyake yabonwa kunoma yiliphi izwe kusukela eNguqukweni yenkolo yekhulu leshumi nesithupha; kodwa lokhu kuyodlulwa ngumkhankaso onamandla ongaphansi kwesixwayiso sokugcina sengweIosi yesithathu.” *The Great Controversy*, 611.

Umyalezo wengelosi yokuqala walethwa emhlabeni kusukela ngo-1840 kuya phambili. U-Uriah Smith uchaza ukuqonda kwamaphayona, ngokuvumelana noDade White. USmith uyaqaphela ukuthi ingelosi yokuqala yafika ngo-1798 futhi ubonisa ukuthi kwakuyile ngelosi yokuqala eyehla ngo-1840. USmith namaphayona babengazange nje baqaphele umehluko phakathi kokufika komyalezo nokunikwa kwawo amandla. USmith usho ngokucacile ukuthi lapho ingelosi yesAmbulo ishumi ibeka unyawo olulodwa olwandle nolunye emhlabeni, lokhu kwakukhomba umyalezo owawuthwalelwa emhlabeni.

“Ngakho-ke, ngo-1798, ukuvinjelwa kokumemezela ukuthi usuku lukaKristu luseduze kwaphela; ngo-1798 kwaqala isikhathi sokuphela, nesigxivizo sasuswa encwadini encane. Kusukela kuleso sikhathi, ngakho-ke, ingelosi yesAmbulo 14 iye yaphuma imemezela ukuthi ihora lokwahlulela kukaNkulunkulu selifikile; futhi kusukela kuleso sikhathi futhi, ingelosi yesahluko 10 imile phezu kolwandle nasemhlabeni, yafunga ukuthi isikhathi asisayikuba khona. Ngokuphathelene nobuwena bazo akunakuba khona mbuzo; futhi zonke izimpikiswano ezisetshenziswa ukubeka enye, zisebenza ngokulinganayo nasendabeni yenye. Asidingi ukungena kunoma iyiphi impikiswano lapha ukuze sibonise ukuthi isizukulwane samanje sibona ukugcwaliseka kwalezi ziprofetho ezimbili. Ekushunyayelweni kokufika, ikakhulukazi kusukela ku-1840 kuya ku-1844, kwaqala ukugcwaliseka kwazo okuphelele nokuningiliziwe. Ukuma kwale ngelosi, unyawo olulodwa luphezu kolwandle nolunye emhlabeni, kubonisa ububanzi obukhulu besimemezelo sayo ngasolwandle nangasemhlabeni. Ukuba lo myalezo wawuhloselwe izwe elilodwa kuphela, kwakuyobe kwanele ukuba ingelosi ime emhlabeni kuphela. Kodwa inonyawo olulodwa phezu kolwandle, okuyinto esingaphetha ngayo ukuthi umlayezo wayo wawuyowela ulwandle, ufinyelele ezizweni ezehlukene nasezigabeni

zomhlaba; futhi lesi siphetho siqiniswa yiqiniso lokuthi isimemezelo sokuFika, esikhulunywe ngaso ngenhla, sahamba saya kuzo zonke iziteshi zezithunywa zevangeli emhlabeni. Okuningi ngalokhu ngaphansi kwesahluko 14.” Uriah Smith, Thoughts on Daniel and the Revelation, 521.

Ngakho-ke, ivesi lokuqala lesahluko seshumi libonisa umhla ka-11 Agasti 1840, ngoba ngaleso sikhathi ukuphela okubikezelwe kobukhosi obuphakeme bama-Ottoman kwaphela ngokuvumelana nesiprofetho esikuSambulo isahluko sesishiyagalolunye. USisi White uthi:

“Ngonyaka ka-1840 kwaba khona okunye ukugcwaliseka okumangalisayo kwesiprofetho okwavusa intshisekelo esabalele. Eminyakeni emibili ngaphambi kwalokho, uJosiah Litch, omunye wabefundisi abaholayo abashumayela ngokuza kwesibili, washicilela incazelo yeSambulo 9, ebikezela ukuwa koMbuso wase-Ottoman. Ngokwezibalo zakhe, lo mbuso wawuzoketulwa... mhla ziyi-11 ku-Agasti, 1840, lapho amandla ase-Ottoman eConstantinople kungalindeleka ukuthi aphulwe. Futhi lokhu, ngiyakholwa, kuyotholakala kunjalo.”

“Ngeso kanye ngesikhathi esishiwo, iTurkey, ngezithunywa zayo, yamukela ukuvikelwa yimibuso ehlangene yaseYurophu, futhi ngaleyo ndlela yazibeka ngaphansi kokulawulwa yizizwe zobuKristu. Lesi sehlakalo sagcwalisa ngokunembile isiprofetho. Kwathi lapho lokhu sekwaziwa, izixuku eziningi zaqiniseka ngokunemba kwezimiso zokuhumusha isiprofetho ezamukelwa nguMiller nababesebenzisana naye, futhi inhlango ye-advent yanikwa umfutho omangalisayo. Amadoda okufunda nawasesikhundleni azihlanganisa noMiller, kokubili ekushumayeleni nasekushicileleni imibono yakhe, futhi kusukela ngowe-1840 kuya kowe-1844 umsebenzi wanda ngokushesha.” The Great Controversy, 334, 335.

Ivesi yokuqala yesahluko seshumi ingu-1840, futhi evesini leshumi sibona uJohane ephoxeke kabuhlungu ngo-Okthoba 22, 1844. UJohane wayemele labo abathatha umlayezo wencwadana encane bawuyisa emhlabeni, kodwa bagcina behlangabezana nokudumala okubuhlungu ngo-Okthoba 22, 1844. Ivesi lokuqala kuze kube ivesi leshumi limelela umlando wango-1840 kuya ku-1844. Lokho kungufakazi oyedwa wangaphakathi ngaphakathi kwesahluko seshumi.

Omunye ufakazi nguJohane odla incwadi encane, futhi imnandi emlonyeni wakhe, okumelela ukwamukela kwakhe umlayezo ka-11 Agasti 1840; kwase kuthi-ke iphenduke umunyu esiswini sakhe ekuDumaleni Okukhulu kwango-22 Okthoba 1844.

Ngase ngiyithatha le ncwadi encane esandleni sengelosi, ngayidla yaphela; emlonyeni wami yayimnandi njengezinyosi; kodwa kwathi sengiyidlile, isisu sami saba muncu. IsAmbulo 10:10.

Ivesi yeshumi imelela wona kanye umlando wango-1840 kuya ku-1844 evesini elilodwa. Lokho kungubufakazi besibili bangaphakathi kulesi sahluko bokuthi “izulu eziyisikhombisa” zimelela lowo mlando. USister White usevele wahlonza ukuthi “izulu eziyisikhombisa” zimelela ukuvezwa kwezehlakalo ezenzeka ngaphansi kwemiyalezo yengelosi yokuqala neyesibili. Umlayezo wengelosi yesibili waphela ekudumazekeni okukhulu, ngakho “izulu eziyisikhombisa” zimelela wona lowo mlando. Ofakazi abathathu bangaphakathi basekela iqiniso lokuthi umlando ka-Agasti 11, 1840 kuze kube yiGreat Disappointment ngo-Okthoba 22, 1844 ungumlando wesiprofetho

ogcizelelwayo esahlukweni seshumi sencwadi yeSambulo.

Khona-ke evesini lokugcina, ngokuvumelana neqiniso elihlobene “nemidumo eyisikhombisa,” kunikezwa umyalo wokwethulwa komlayezo nokuthi wona kanye umlando kumele uphindwe.

Wayesethi kimi: Kumelwe uphinde uprofethe phambi kwezizwe eziningi, nezizwe, nezilimi, namakhosi. IsAmbulo 10:11.

Imidumo eyisikhombisa ivera ukuthi ukuqala kobu-Adventist, okuqala ngesikhathi umlayezo owavulwa “ngesikhathi sokuphela” unikezwa amandla, kwakuyobonakalisa ukuphela kobu-Adventist lapho umlayezo owavulwa ngo-1989 wawuyonikezwa amandla ngokwehla, hhayi kwengelosi yeSambulo isahluko 10, kodwa kwengelosi eyehlayo yeSambulo isahluko 18. Ingelosi yeSambulo isahluko 18 yehla ngoSeptemba 11, 2001, futhi manje sesisondelela esiphethweni sokuphindaphindwa komlando ka-1840 kuya ku-1844.

Lokhu kuqaphela ngesahluko seshumi sekube semphakathini iminyaka eminingi. Okwakungakaze kuqashelwe kwaze kwaba muva nje ngokuthi phakathi kwalowo mlando ongcwele kukhona omunye umlando ongcwele ofihlwe ngaphakathi kuwo. Lowo mlando uyokwaziwa kuphela yilabo abamukela umgomo we-Alpha ne-Omega ohlanganisa ukuphela kwento nesiqalo sento. Umlando ofihlwe ngaphakathi komlando ongcwele uqala ngokudumala futhi uphetha ngoKudumala Okukhulu. Umlando ka-1843 kuya ku-1844 ungumugqa okhethekile womlando ongaphakathi kodwa owehlukile emlandweni ka-1840 kuya ku-1844. USister White noKristu bobabili bakhuluma ngalo mugqa womlando.

“Yonke imiyalezo eyanikezwa kusukela ngo-1840 kuya ku-1844 kufanele yenziwe ibe namandla manje, ngoba baningi abantu abalahlekelwe ukuqondiswa kwabo. Imiyalezo kufanele iye kuwo wonke amabandla.

“UKristu wathi, ‘Amehlo enu abusisiwe, ngoba ebona; nezindlebe zenu, ngoba zizwa. Ngokuba ngiqinisile ngithi kini, Abaprofethi abaningi nabantu abalungileyo bafisa ukubona lezi zinto enizibonayo, kodwa abazibonanga; nokuzwa lezi zinto enizizwayo, kodwa abazizwanga’ [Mat. 13:16, 17]. Abusisiwe amehlo abona izinto ezabonwa ngo-1843 nango-1844.

“Umyalezo wanikezwa. Futhi akufanele kube khona ukubambezeleka ekuwuphindeni lowo myalezo, ngoba izibonakaliso zezikhathi ziyagcwaliseka; umsebenzi wokuphetha kufanele wenziwe. Umsebenzi omkhulu uyokwenziwa esikhathini esifushane. Ngokushesha kuyakunikezwa umyalezo ngokumiselwa nguNkulunkulu oyovuvukala ube ukukhala okukhulu. Khona-ke uDaniyele uyokuma esabelweni sakhe, ukuze anike ubufakazi bakhe.” Manuscript Releases, umqulu 21, 437.

“Abaprofethi namadoda alungileyo bafise ukubona lezo zinto” “ezabonwa ngowe-1843 nangowe-1844.” UJesu wabhekisa kulo mlando ongcwele emaVangelini amabili, kodwa ukubhekisa ngakunye kwakusesimweni esihlukile.

Wase ekhuluma kubo izinto eziningi ngemifanekiso, ethi: Bhekani, umhlwanyeli waphuma wayohlwanyela; kwathi esehlwanyela, ezinye izinhlamvu zawela eceleni kwendlela, kwafika

izinyoni zazidla. Ezinye zawela ezindaweni ezinamadwala, lapho zazinganawo umhlabathi omningi; zahle zakhula masinyane, ngokuba zazingenakho ukujula komhlabathi; kwathi seliphumile ilanga, zashiswa; futhi ngenxa yokuba zazingenampande, zabuna. Ezinye zawela phakathi kwameva; ameva akhula, aziminyanisa. Kepha ezinye zawela emhlabathini omuhle, zathela izithelo, ezinye izikhathi eziyikhulu, ezinye ezingamashumi ayisithupha, ezinye ezingamashumi amathathu. Onendlebe zokuzwa makezwe. Abafundi base beza kuye, bathi kuye: Ukhuluma kubo ngani ngemifanekiso na? Waphendula wathi kubo: Ngokuba ninikwe ukwazi izimfihlakalo zombuso wezulu, kepha bona abakunikwanga. Ngokuba lowo onakho uyakuphiwa, abe nokuchichima; kepha ongenakho uyakwemukwa nalokho anakho. Ngakho ngikhuluma kubo ngemifanekiso, ngokuba bebona ababoni; nabezwa abezwa, futhi abaqondi. Kubo kugcwaliseka isiprofetho sika-Isaya esithi: Ngokuzwa niyakuzwa, kepha aniyikuqonda; nangokubona niyakubona, kepha aniyikubona. Ngokuba inhliziyo yalesi sizwe isiphuphuthekile, nezindlebe zaso ziye zaba buthuntu ekuzweni, namehlo aso siwavale; funa mhlawumbe sibone ngamehlo, sizwe ngezindlebe, siqonde ngenhliziyo, siphenduke, ngisiphilise. Kepha abusisiwe amehlo enu, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Ngokuba ngiqinisile ngithi kini: Abaprofethi abaningi nabalungileyo bafisa ukubona lokho enikubonayo, kepha abakubonanga; nokuzwa lokho enikuzwayo, kepha abakuzwanga. Mathewu 13:3–17.

UJesu kuMathewu, lapho ekhuluma ngomphumela weZwi likaNkulunkulu, futhi ebiza abantu ukuba “bezwe,” uveza ukuthi abaseLawodikeya abenqaba umlayezo abaprofethi ababefisa ukuwubona, babemelwe ku-Isaya isahluko sesithupha. IFuture for America isiphindaphinde kaningi ukwethula u-Isaya 6 kumongo kaSeptemba 11, 2001, ngokuba ngokuhlasela kweSulumane ngalolo suku ingelosi enamandla yesAmbulo 18 yehla, yakhanyisa umhlaba ngenkazimulo yayo. Bonke abaprofethi bayavumelana omunye nomunye, futhi evesini lesithathu lika-Isaya 6 sithola ukubhekiselwa okuqondile kuleyo kanye ingelosi.

Ngonyaka inkosi u-Uziya eyafa ngawo nami ngabona iNkosi ihlezi esihlalweni sobukhosi, iphakeme futhi iphakanyisiwe, nesiphetho sengubo yayo sagcwala ithempeli. Phezu kwayo kwakumi amaserafi; yilowo nalowo wayenamaphiko ayisithupha; ngamabili wayemboza ubuso bakhe, ngamabili wayemboza izinyawo zakhe, nangamabili wayendiza. Omunye wamemeza komunye, wathi: Ngcwele, ngcwele, ngcwele, uJehova Sebawoti; umhlaba wonke ugcwele inkazimulo yakhe. Isaya 6:1–3.

Umhlaba ukhanyiswa ngenkazimulo yakhe lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla, futhi u-Isaya usinikeza esinye isihluthulelo esibalulekile lapho esazisa ukuthi umbono wakhe wendawo engcwele wenzeka ngonyaka inkosi u-Uziya eyafa ngawo. INkosi u-Uziya yayizame ukwenza umsebenzi wompristi ngaphakathi ethempelini. Abapristi abangamashumi ayisishiyagalombili kanye nompristi omkhulu bayimelana naye ekwenzeni lokho kwaze kwaba yilapho iNkosi imshaya ngochoko ebunzini lakhe. Wamukela uphawu lwesilo ngokuzama ukuhlanganisa igunya lakhe lombuso negunya lebandla. Akazange afe ngokushesha; wasuswa esihlalweni sobukhosi kwafakwa omunye esikhundleni sakhe, futhi ngokuhamba kwesikhathi wagcina esefile ngoSeptemba 11, 2001. Ibandla lama-Adventist lifa kancane kancane njengoba lenza kanjalo nebandla lamaJuda ngesikhathi sikaKristu. Kodwa ngoSeptemba 11, 2001

ubu-Adventist, obabusebuyilahlile kakade imibiko yamavesi ayisithupha okugcina kaDaniyeli ishumi nanye, bafinyelela ekupheleni njengophondo lwamaProthestani lwe-United States, futhi labo abamelwe ngu-Isaya base bebizwa ukuba bathathe umlayezo omelelwa yizwi lokuqala lesAmbulo ishumi nesishiyagalombili.

U-Azariya umpristi wangena emva kwakhe, kanye naye abangamashumi ayisishiyagalombili abapristi bakaJehova, ababengamadoda aqinileyo; bamelana no-Uziya inkosi, bathi kuye: Akusikho okwenu, Uziya, ukushisela uJehova impepho, kodwa okwabapristi, amadodana ka-Aroni, angeweliselwe ukushisela impepho; phuma endaweni engewe, ngoba weqe umthetho; futhi lokhu ngeke kube ludumo kuwe oluvela kuJehova uNkulunkulu. Khona-ke u-Uziya wathukuthela, ephethe isitsha sempepho esandleni sakhe ukuba ashise impepho; kwathi esathukuthelele abapristi, uchoko lwavela ebunzini lakhe phambi kwabapristi endlini kaJehova, ngaseceleni kwe-altare lempepho. U-Azariya umpristi omkhulu, kanye nabo bonke abapristi, bambheka, bheka, wayenochoko ebunzini lakhe; base bemkhipha masinyane lapho; yebo, naye uqobo washesha ukuphuma, ngoba uJehova wayemshayile. Inkosi u-Uziya yaba nginochoko kwaze kwaba usuku lokufa kwayo, yahlala endlini ehlukile, inochoko; ngoba yayinqunyelwe kude nendlu kaJehova; uJothamu indodana yayo wayephethe indlu yenkosi, ehlulela abantu bezwe. 2 IziKronike 26:17–21.

Kubalulekile ukuqaphela ukuthi uphondo lobuProthestani lwasuswa ebandleni lamaSeventh-day Adventist ngoSeptemba 11, 2001, ngoba kunezici ezintathu eziyinhloko ekuvulweni kwesigxivizo somlayezo weSambulo ezinsukwini zokugcina. Esinye yisifana-somlando sophondo lweRiphabhulikhanizimu nophondo lobuProthestani. Esinye isici okumelwe siqashelwe ukubaluleka kwamabandla ayisikhombisa, futhi-ke esesithathu “yimidumo eyisikhombisa.” Zonke lezi zici ezintathu zesiprofetho zakha umyalezo ovulwa isigxivizo sawo, futhi kuyadingeka ukuqaphela ukuthi njengoba ibandla lamaJuda ladluliswa ngesikhathi sikaKristu, kanjalo ne-Adventism iyadluliswa “ezinsukwini zokugcina.”

U-Isaya uzinikela ngokuthanda kwakhe ukuba ayise umlayezo kubantu bakaNkulunkulu abakhethiweyo abangathembekanga emlandweni wakhe, kanti noJesu usebenzisa wona la mazwi ukubhekana nesimo esifanayo emlandweni waKhe. Abantu abakhethiweyo besivumelwano bayedluliswa, futhi bayenqaba “ukuzwa” ukuze baphiliswe.

Wasesethi, Hamba, utshele lesi sizwe, uthi: Yizwani impela, kodwa ningaqondi; nibone impela, kodwa ningabonisi. Yenza inhliziyi yalesi sizwe ikhuluphale, wenze izindlebe zaso zibe lukhuni, uvale amehlo aso; funa sibone ngamehlo aso, sizwe ngezindlebe zaso, siqonde ngenhliziyi yaso, siguquke, siphiliswe. Isaya 6:9, 10.

Umsebenzi u-Isaya awuthathayo ungumsebenzi uJohane noHezekeli abawuthatha lapho bedla incwadi encane. Bathatha umlayezo wokusola bawuyise kubantu besivumelwano abakhethiweyo abasesimweni sokukhatshwa baphume emlonyeni weNkosi. Okwesibili lapho uJesu ebhekisela emlandweni abaprofethi namadoda alungileyo ababefisa ukuwubona kubhalwe nguLuka.

Nawe, Kapernawume, ophakanyiselwe ezulwini, uyakwehliselwa phansi esihogweni. Lowo onizwayo nina uyangizwa mina; nalowo onidelelayo nina udelela mina; nalowo ongidelelayo

mina udelela lowo ongithumileyo. Kwase kubuya labo abangamashumi ayisikhombisa benokujabula, bethi, Nkosi, ngisho namademoni ayasithobela ngegama lakho. Wayesethi kubo, Ngambona uSathane ewa ezulwini njengombani. Bhekani, nginika nina amandla okunyathela izinyoka nofezela, naphezu kwawo wonke amandla esitha; futhi akukho lutho oluyakunilimaza nakancane. Nokho ningajabuli ngalokhu, ukuthi imimoya iyanithobela; kodwa kunalokho jabulani ngokuthi amagama enu alotshiwe ezulwini. Ngalelo hora uJesu wajabula emoyeni, wathi, Ngiyakubonga, Baba, Nkosi yezulu nomhlaba, ngokuba uzifihlile lezi zinto kwabahlakaniphileyo nabaqondayo, wazambulela izingane ezincane; kunjalo, Baba, ngokuba kwaba kuhle kunjalo emehlweni akho. Zonke izinto zinikelwe kimi nguBaba; futhi akakho owaziyo ukuthi iNdodana ingubani, ngaphandle kukaBaba; nokuthi uBaba ungubani, ngaphandle kweNdodana, nalowo iNdodana ethanda ukumambulela yena. Wayesephendukela kubafundi bakhe, wakhuluma ngasese, wathi, Ayejabule amehlo abona izinto enizibonayo; ngokuba ngiyanitshela ukuthi abaprofethi abaningi namakhosi bafisa ukubona lezo zinto enizibonayo, kodwa abazibonanga; nokuzwa lezo zinto enizizwayo, kodwa abazizwanga. Luka 10:15–24.

Futhi, umongo wesibusiso esihlotshaniswa nalabo abanelungelo lokubona lokho abalungileyo ababefise ukukubona uphathelene nesivumelwano sesizwe esikhethiweyo esedlulwayo futhi esingathandi “ukuzwa.” UDadewethu White ubhekisela ekulahlweni nguKristu kweKapernaume, okuwuphawu lokwenqatshwa kokukhanya okukhulu, futhi wagcizelela ubu-Adventism ngokubeka ukusola okumelene nobu-Adventism [kubakaki.]

“Phakathi kwabantwana bakaNkulunkulu abazibiza ngokuthi bangabakho, kubonakaliswe ukubekezela okuncane kangakanani, kukhulunywe amazwi amaningi anolaka kangakanani, kukhishwe ukusola okungakanani kulabo abangekho okholweni lwethu. Abaningi bababheke labo abangamalungu amanye amabandla njengaboni abakhulu, kanti iNkosi ayibabheki ngaleyo ndlela. Labo ababheka ngaleyo ndlela amalungu amanye amabandla, badinga ukuzithoba ngaphansi kwesandla esinamandla sikaNkulunkulu. Labo ababalahlala kungenzeka ukuthi babe nokukhanya okuncane kuphela, namathuba ambalwa nezibusiso ezimbalwa. Ukuba babenokukhanya abaningi bamalungu amabandla ethu abebe nalo, kungenzeka ukuthi babeqhubekele phambili ngezinga elikhulu kakhulu, futhi bebeyomela ukholo lwabo kangcono phambi kwezwe. Ngabo labo abaziqhayisa ngokukhanya kwabo, kodwa behluleka ukuhamba kukho, uKristu uthi, ‘Kepha mina ngithi kiny, Kuyakuba ngcono kakhudlwana kuyo iTire neSidoni ngosuku lokwahlulelwa kunakiny. Nawe Kapernawume [ama-Seventh-day Adventist, abe nokukhanya okukhulu], ophakanyiselwe ezulwini [ngokwezinga lamalungelo], uyakwehliselwa esihogweni; ngokuba ukuba imisebenzi yamandla eyenziwe kuwe yayenziwe eSodoma, ngabe sasisekhona kuze kube namuhla. Kepha mina ngithi kiny, Kuyakuba ngcono kakhudlwana ezweni laseSodoma ngosuku lokwahlulelwa kunakuwe.’ Ngaleso sikhathi uJesu waphendula wathi, ‘Ngiyakubonga, Baba, Nkosi yezulu nomhlaba, ngokuba ukufihlile lokhu kwabahlakaniphileyo nabanezinto engqondweni [ngokuzilinganisa kwabo], wakwambulela izingane.’”

“Manje, ngenxa yokuthi nenze yonke le misebenzi, usho uJehova, futhi ngakhuluma kiny, ngivuka ekuseni ngikhuluma, kodwa anizwanga; nganibiza, kodwa aniphendulanga; ngakho-ke ngiyakwenza kule ndlu ebizwa ngegama lami, enithembele kuyo, nakule ndawo

engayinika nina noyihlo, njengoba ngenza eShilo. Futhi ngiyakunilahla nisuke phambi kobuso bami, njengoba ngibaxoshile bonke abafowenu, yebo, yonke inzalo ka-Efrayimi.” Review and Herald, August 1, 1893.

“Imisebenzi yamandla” eyayenziwe e-Adventismu yayiyimisebenzi amadoda alungileyo nabaprofethi ababefisa ukuyibona nokuyizwa. Leyo misebenzi yamandla yavezwa emlandweni ka-1843 no-1844 lapho kumenyenzelwa umyalezo Wokukhala Kwaphakathi Kwamabili. I-Adventismu iwulahlile umlando wayo, ikakhulukazi umlando ka-1843 no-1844. Umlando oqala uphele ngokudumazeka, futhi futhi umlando owawuhloselwe ukubaholela emhlabeni owenziwe musha.

“Babebekelwe ukukhanya okukhazimulayo emva kwabo ekuqaleni kwendlela, ingelosi eyangitshela ukuthi kwakuyiso ‘isikhalo saphakathi kobusuku.’ Lokhu kukhanya kwakukhanya kuyo yonke indlela, futhi kwanika izinyawo zabo ukukhanya, ukuze bangakhubeki.

“Uma begcina amehlo abo eqondiswe kuJesu, owayephambi kwabo nje, ebahola eya emzini, babesephephile. Kodwa ngokushesha abanye bakhathala, bathi umuzi usekude kakhulu, nokuthi babelindele ukuthi ngabe sebengenile kuwo ngaphambili. Khona-ke uJesu wayebabakhuthaza ngokuphakamisa ingalo yaKhe yesokudla ekhazimulayo, kwase kuphuma ekhalweni yaKhe ukukhanya okwazulazula phezu kweqembu lama-advent, base bememeza bathi, ‘Haleluya!’ Abanye ngokuxhamazela bakuphika ukukhanya okwakungemuva kwabo, bathi kwakungesiye uNkulunkulu owayebaholile wabakhipha baze bafika kude kangako. Ukukhanya okwakungemuva kwabo kwacima, kwashiya izinyawo zabo ebumnyameni obuphelele, base bekhubeka, balahlekelwa ukubona uphawu kanye noJesu, base bewa endleleni behlela ezweni elimnyama nelibi elingezansi.” Early Writings, 15.

Lokho iNgonyama yesizwe sakwaJuda esekukwambula manje kuwumlando ka-1843 no-1844. “Izulu eziyisikhombisa” zimelela u-1840 kuya ku-1844, kodwa leyo nkathi iqukethe umlando okhetheke kakhulu, oye wamelwa kusengaphambili kusukela ekuqaleni komlando wesivumelwano. Yonke iminyakazo yenguquko iyahambisana, iphethe izimpawu zendlela ezifanayo ncamashi. Ukuba bezihluke komunye nomunye, uSathane wayezakha icebo lokuhlasela elehlukile ngalinye kuleyo minyakazo yenguquko, kodwa akalokothi akwenze lokho.

“Kodwa uSathane wayengahlali engenzi lutho. Manje wazama lokho ake wakuzama kuyo yonke eminye iminyakazo yokuvuselelwa—ukukhohlisa nokubhubhisa abantu ngokubethwesa inkohliso esikhundleni somsebenzi weqiniso. Njengoba kwakukhona oKristu bamanga ekhulwini lokuqala lebandla lobuKristu, kanjalo kwavela nabaprofethi bamanga ekhulwini leshumi nesithupha.” The Great Controversy, 186.

Iphuzu eliyinhloko kulesi siqephu maqondana nomlayezo jikelele esiwethulayo yile yokuthi ngesikhathi i-Adventism iyeka ukuphakamisa ingubo yesikhundla sobuProthestani, futhi leyo ngubo isisuswe kuyo ngokuphelele ngoSeptemba 11, 2001, isaqhubeka nokugezelela ukuthi iyiyo inhlango yensali ememezela ukukhala okukhulu kwengelosi yesithathu. Nokho-ke, iyinkohliso yokufanekisa eyiyo. Uma ungaboni ukuthi iyiphi inhlango manje ethwele uphondo lobuProthestani, cishe akunakwenzeka ukuqonda ukufana okukhona phakathi kwezimpondo

ezimbili e-United States.

Umlando ka-1843 no-1844 umelwa kuyo yonke imikhankaso yokuvuselelwa, futhi manje sizosebenzisa ukuqala kuka-Israyeli wasendulo njengabantu abakhethiweyo bakaNkulunkulu kanye nokuphela kuka-Israyeli njengabantu abakhethiweyo bakaNkulunkulu ukuze sibonise okufanayo ngo-Israyeli wesimanje, kugxilwe ku-1843 no-1844 njengoba kumelelwe emigqeni ngayinye yemikhankaso yokuvuselela.

UMose waprofetha ukuthi iNkosi yayizovusa umprofethi onjengaye, futhi lowo mprofethi wayenguJesu. ULuka encwadini yeZenzo uyaqinisekisa ukuthi uJesu wagcwalisa isiprofetho sikaMose.

UJehova uNkulunkulu wakho uyokuvuselela uMprofethi phakathi kwakho, kubafowenu, onjengami; nizomlalela yena. Duteronomi 18:15.

UJesu ungumprofethi okumelwe simlalele.

Ngokuba uMose wakhuluma kubobaba ngokuqinisekileyo, wathi: INkosi uNkulunkulu wenu iyakunivuselela umProfethi phakathi kwabafowenu, onjengami; yena niyakumuzwa kukho konke ayakukusho kini. Kuyakuthi-ke, yonke imiphfumulo engayikumuzwa lowo mProfethi iyakuchithwa phakathi kwabantu. Yebo, nabo bonke abaprofethi kusukela kuSamuweli nalabo abamlandelayo, bonke abakhulumileyo, nabo bamemezela lezi zinsuku. Nina ningabantwana babaprofethi, nabesivumelwano uNkulunkulu asenza nobobaba bethu, ethi ku-Abrahama: Enzalweni yakho ziyakubusiswa zonke izizwe zomhlaba. Kini kuqala uNkulunkulu, esevusile iNdodana yakhe uJesu, wamthuma ukuba anibusise, ngokuphendula yilowo nalowo kini eziphambekweni zakhe. IzEnzo 3:22–26.

Umugqa wokulungiswa kaKristu uqala ngesikhathi sokuphela, njengoba yonke imigqa yokulungiswa yenza. “Isikhathi sokuphela” ezinsukwini zikaKristu kwakungukuzalwa Kwakhe. Umbhalo uveza ukuthi ekuzalweni Kwakhe kwaba khona ukwanda kolwazi ngokuvumelana nencazelo “yesikhathi sokuphela” encwadini kaDanyeli. Kungaba abelusi, izazi ezihlakaniphile ezivela empumalanga, uHerode othukuthele, noma u-Ana noSimeyoni ethempelini, kwaba khona ukwanda kolwazi lapho Ezalwa. Ngaleso sikhathi ubuholi bebandla lamaJuda badluliswa. Isehlukaniso sasiqhubeka kancane kancane, kodwa saqala ngokwenqaba kwabo umlayezo owawuvuliwe ngesikhathi sokuphela.

“Abantu abakuboni lokho, kodwa lezi zindaba zigcwalisa izulu ngentokozo. Ngokuthakasela okujulile nokumnene ngokwengeziwe, izidalwa ezingcwele ezivela ezweni lokukhanya zidonselwa emhlabeni. Umhlaba wonke ukhanya ngokwengeziwe ngenxa yobukhona baKhe. Phezu kwamagquma aseBethlehema kubuthene uquqaba lwezingelosi olungenakubalwa. Zilindele uphawu lokumemezela izindaba ezinhle emhlabeni. Ukube abaholi kwa-Israyeli babethembekile kulokho ababekuphathisiwe, babengase babe nesabelo enjabulweni yokumemezela ukuzalwa kukaJesu. Kodwa manje bedlulwe eceleni.” The Desire of Ages, 47.

Ubuholi be-Adventism badlulwa ngo-1989 lapho uDanyeli 11:40 ugcwaliseka. “Isikhathi sokuphela” emlandweni kaMose, owayemele uJesu, kwakuwukuzalwa kwakhe, lapho umndeni

wakhe bese kuthi emva kwalokho indodakazi kaFaro yamukela ukwanda kolwazi ngoMose osemncane. Igama lakhe, kambe, lisho ukuthi “osindiswe emanzini,” kanti uJesu kusho ukuthi “uJehova uyasindisa.”

Ngemva “kwesikhathi sokuphela” yonke imigqa yezinguquko ikhombisa iphuzu lapho ulwazi olwandisiwe kulowo mlando othile lwenziwa ngokomthetho lube umlayezo ongaphakanyiswa njengobufakazi esizukulwaneni esizobekwa icala ngenxa yokukhanya okwembulwa ngesikhathi sokuphela.

UJohane uMbhapathizi walumisa ngokusemthethweni umlayezo kaKristu, futhi umlayezo kaMose walungiswa ngokusemthethweni ngonyaka wakhe wamashumi amane, lapho ezama ukukhulula u-Israyeli eGibhithe ngamandla akhe siqu. Umlayezo wokukhululwa eGibhithe manje wawusungene embhalweni womphakathi.

Eminyakeni engamashumi amane kamuva umlayezo kaMose wanikwa amandla esihlahleni esivuthayo, futhi wahambisana nezibonakaliso ezimbili zobuNkulunkulu bukaNkulunkulu, njengoba kwakumelwe yinduku eyaphenduka inyoka kanye nesandla esinochoko uMose asikhipha esifubeni sakhe. Umlayezo kaJesu wanikwa amandla ekubhaphathizweni Kwakhe, okwawuhambisana nezibonakaliso ezimbili zobuNkulunkulu, izwi likaYise noMoya oNgewele. Uphawu olulandelayo lwendlela kuzo zombili lezi zindaba lumelela ukudumala kokuqala, isikhathi sokubambezeleka, ukufika kwengelosi yesibili noma u-1843.

Ukudumazeka ohlwini lukaMose kwabonakaliswa ngumkakhe ngesikhathi ingelosi yehla ukuba ibulale uMose ngenxa yokungasoki indodana yakhe. Ngokwesaba uZipora wayenza yena ngokwakhe leyo nkambiso endodaneni yabo. UMose wayekhohliwe ukusoka indodana yakhe! Isibonakaliso uqobo lwesivumelwano esanikezwa u-Abrahama sasingasekho emqondweni kaMose. UBaba u-Abrahama wayebeke phambili isibikezelo sokuthunjwa nokukhululwa kwamaHebheru eGibhithe nasekuphumeni kulo, futhi isiprofetho sakhe sasiyogcwaliseka ngokukhethekile ngoMose, nokho uMose wakhohlwa ukusoka indodana yakhe. Ngaleso sikhathi uMose wabuyisela uZipora ukuba ayohlala noyise kwaze kwaba ngemva kokukhululwa. Wahlala eMidiyani kwaze kwaba yilapho uMose ehola abantwana bakwa-Israyeli emanzini oLwandle oluBomvu, okuyinto umphostoli uPawulu asitshela ukuthi iyisifanekiselo sobhaphathizo, yona kanye inkambiso eyathatha indawo yokusoka. Ningaphuthelwa yilowo mbono. Ukufika kophawu lwendlela olumele ingelosi yesibili emlandweni kaMose, uphawu lwendlela olukhiqiza ukudumazeka kokuqala kulowo mlando, kwakuyikwenqatshwa komthetho oyinhloko wobudlelwane besivumelwano sika-Abrahama noNkulunkulu.

Ukudumala kokuqala ohlwini lukaKristu kwakungukufa kukaLazaru, okwathi uMarta noMariya baqiniseka ukuthi kwakungeke kwenzeke ukuba uJesu akazange alibale aze uLazaru abe esefile izinsuku ezine kakade. Ukudumala ngokuthi uJesu wavumela umngane wakhe oseduze, uLazaru, ukuba afe abole ethuneni kwakukhulu kakhulu, hhayi kuphela kulabo dade ababili, kodwa nakubafundi. Nokho ukuvuka kukaLazaru kwabekwa njengophawu oluqinisekisa yonke inkonzo kaKristu.

“Ekubambezeni kwakhe ukuza kuLazaru, uKristu wayenenhloso yomusa kulabo ababengamamukelanga. Walibala, ukuze ngokuvusa uLazaru kwabafileyo anike abantu bakhe abanenhliziyi elukhuni, abangakholwayo, obunye ubufakazi bokuthi ngempela wayengu-‘ukuvuka, nokuphila.’ Wayengathandi ukulahla lonke ithemba ngabantu, izimvu ezimpofu, ezizulazulayo zendlu ka-Israyeli. Inhliziyi yakhe yayiphuka ngenxa yokungaphenduki kwabo. Ngomusa wakhe wahlela ukubanika obunye futhi ubufakazi bokuthi wayenguMbuyiseli, yena yedwa owayengalethela ekukhanyeni ukuphila nokungabhubhi. Lokhu kwakuzoba ubufakazi abapristi ababengeke bakuchaze ngokungeyikho. Lesi kwakuyisizathu sokubambezeleka kwakhe ukuya eBethaniya. Lo mmangaliso omkhulu kunayo yonke, ukuvusa uLazaru, wawuzobeka uphawu lukaNkulunkulu emsebenzini wakhe nasekubangeni kwakhe ubuNkulunkulu.” The Desire of Ages, 529.

Ukubekwa uphawu kwabantu bakaNkulunkulu abayizinkulungwane eziyikhulu namashumi amane nane kuboniswa emlandweni ka-1843 no-1844, ngokuba sitshelwa ukuthi kwakunguLazaru owahola uKristu engena eJerusalema ekungeneni kokunqoba. Umlando walokho kungena kokunqoba uyilowo uDade White awusebenzisayo ukubonisa isiLilo Saphakathi Kwamabili sika-1843 no-1844. Kwakuwukungaqondi kahle ukuthi uKristu wayenamandla okuvusa abafileyo ngamandla kaNkulunkulu okudala. UMariya no-Elizabeth bavuma ukuthi babazi ukuthi uJesu wayenamandla okuvusa uLazaru ngecilongo lokugcina, kodwa babengaboni ukuthi wayenawo ngempela amandla okumvusa khona lapho ngaleso sikhathi. Babephika lona kanye iqiniso afika ukuzolibonakalisa ekubhaphathizweni kwakhe nasekufeni kwakhe, ukuqala nokuphela kwenkonzo yakhe siqu yeminyaka emithathu nengxenye. Babengaboni kwaze kwasuswa itshe ethuneni, njengoba nje isandla sakhe sasiyosuswa kamuva ephutheni elithile kwezinye zezibalo eshadini lika-1843.

UMose, emva kokuba esemukisile uZipporah kude nomzabalazo owawusondela noFaro, wahlangatshezwa ngumfowabo omdala u-Aroni, kwase kuthi lezi zithunywa ezimbili zaqhubekela eGibhithe zimele umlayezo wengelosi yesibili. Ngaphambi kokuba kwehliselwe iGibhithe noma yiziphi izinhlopho, uMose waxwayisa uFaro ngokuthi uma engayikuyekela u-Israyeli, izibulo likaNkulunkulu, ukuba aphume ayokhonza, khona-ke uNkulunkulu wayeyobulala izibulo laseGibhithe.

INkosi yasisithi kuMose: “Lapho usuhamba ubuyela eGibhithe, qaphela ukuba wenze phambi kukaFaro zonke lezo zimangaliso engizibeke esandleni sakho; kodwa mina ngiyakwenza lukhuni inhliziyi yakhe, ukuze angabavumeli abantu ukuba bahambe. Uyakuthi kuFaro: ‘Isho kanje iNkosi: U-Israyeli uyindodana yami, izibulo lami; ngithi kuwe: Yekela indodana yami ihambe, ukuze ingikhonze; kepha uma wenqaba ukuyiyekela ukuba ihambe, bheka, ngiyakubulala indodana yakho, izibulo lakho.’ ” Eksodusi 4:21–23.

Isimemezelo Saphakathi Kobusuku sasiwukubikezela okwakuyogcwaliseka esikhathini esizayo.

“Ekukhululweni kuka-Israyeli eGibhithe, ukunikezelwa kwamazibulo kwaphinde kwayalwa. Ngesikhathi abantwana bakwa-Israyeli besebugqilini kwabaseGibhithe, iNkosi yayala uMose ukuba aye kuFaro, inkosi yaseGibhithe, athi, ‘Isho kanje iNkosi, u-Israyeli uyindodana Yami, izibulo Lami: futhi ngithi kuwe, Yekela indodana Yami ihambe, ukuze ingikhonze: kepha uma

wenqaba ukuyiyekela ihambe, bheka, ngizobulala indodana yakho, izibulo lakho.’ Eksodusi 4:22, 23.

“UMose waletha umlayezo wakhe; kodwa impendulo yenkosi eziqhoshayo yathi, ‘Ngubani uJehova, ukuba ngilalele izwi laKhe ngivumele u-Israyeli ahambe na? Angimazi uJehova, futhi angiyikumvumela u-Israyeli ukuba ahambe.’ U-Eksodusi 5:2. INkosi yasebenza ngenxa yabantu baYo ngezibonakaliso nangezimangaliso, ithumela izahlulelo ezesabekayo phezu kukaFaro. Ekugcineni ingelosi ebhubhisayo yayalelwa ukuba ibulale izibulo lomuntu nelesilwane phakathi kwabaseGibhithe. Ukuze ama-Israyeli asindiswe, ayalwa ukuba abeke ezinsikeni zeminyango yawo igazi lewundlu elalibulewe. Yonke indlu kwakumelwe ibe nophawu, ukuze kuthi lapho ingelosi ifika emsebenzini wayo wokufa, yeqe imizi yama-Israyeli.” The Desire of Ages, 51.

Umlayezo Wokukhala Kwamaphakathi Nobusuku kuFaro wawubonisa ukufa kwamazibulo njengempendulo ekuhlubukeni kukaFaro. Lapho nje umlayezo usufakwe embhalweni, izinhlupho, ezimele amandla oKukhala Kwamaphakathi Nobusuku ehlobo lika-1844, zehlalelwa iGibhithe. Umlayezo woKukhala Kwamaphakathi Nobusuku washanela kulo lonke izwe njengamagagasi amakhulu olwandle ehlobo lika-1844. Izinhlupho zashanela iGibhithe, kwathi lapho sekufika ukufa kwamazibulo okwakuthenjisiwe, kwezwakala ukukhala phakathi nobusuku kulo lonke iGibhithe.

UMose wathi, UJehova usho kanje: Cishe phakathi kwamabili ngizophuma ngiye phakathi kweGibhithe; futhi wonke amazibulo ezweni laseGibhithe ayakufa, kusukela emazibulweni kaFaro ohlezi esihlalweni sakhe sobukhosi kuze kufike emazibulweni encekukazi engemuva kwesigayo; kanye nawo wonke amazibulo ezilwane. Kuyakuba khona ukukhala okukhulu kulo lonke izwe laseGibhithe, okungazange kube khona okufana nakho, futhi okungeke kuphinde kube khona okufana nakho. Eksodusi 11:4–6.

Ukungena kukaKristu eJerusalema ngokunqoba kwaholela esiphambanweni saseKalvari, futhi abafundi bakaKristu kanye nabanye abamlandelayo babhekana nokuDumazeka Okukhulu.

“Ukudumala kwethu kwakungengako njengokwabafundi. Ngesikhathi iNdodana yomuntu ingena eJerusalema ngokunqoba, igibele, babelindele ukuba ithweswe umqhele wokuba yinkosi. Abantu batheleka bevela kuzo zonke izindawo ezizungezile, bamemeza bathi: ‘Hosana eNdodaneni kaDavide.’ Kwathi lapho abapristi nabadala bencenga uJesu ukuba athulise isixuku, wamemezela ukuthi uma laba bengathula, ngisho namatshe ayakumemeza, ngoba isiprofetho kwakumelwe sigcwaliseke. Nokho ezinsukwini ezimbalwa nje laba bafundi uqobo babona iNkosi yabo abayithandayo, ababekholwa ukuthi yayizobusa esihlalweni sobukhosi sikaDavide, yelulwe esiphambanweni esinonya, ngaphezu kwabaFarisi ababekloloda, behleka usulu. Amathemba abo amakhulu adumala, futhi ubumnyama bokufa babavala nxazonke.” Testimonies, volume 1, 57, 58.

Ukudumala okukhulu kwabafundi kanye namaMillerite nakho kufanekiselwa ngamaHeberu ebambeke phakathi kwebutho likaFaro noLwandle Olubomvu.

“Phezu kwethu kukhanya ukukhanya okuqoqekile kwezinkathi ezedlule. Umlando wokukhohlwa kuka-Israyeli ulondolozelwe ukusikhanyisela. Kulesi sikhathi uNkulunkulu

ubeke isandla saKhe ekuziqoqeleni abantu abavela kuzo zonke izizwe, imindeni, nezilimi. Enhlanganweni yokufika kwakhe usebenzele ifa laKhe, njengalokho asebenzela ama-Israyeli ekubaholeni baphume eGibhithe. Ekudumazekeni okukhulu kuka-1844 ukukholwa kwabantu baKhe kwavivinywa njengalokhu kwavivinywa okwamaHeberu oLwandle Olubomvu.” Testimonies, volume 8, 115, 116.

Kubalulekile ukuqonda ukuthi lapho uKristu engena eJerusalema, ugqozi lwalelo hora lwaveza ukuqhuma kokudumisa, amaFarisi abezama ukuluthulisa. Umongo oyinhloko waleyo nkondlo yokudumisa wawuyinkomba yokuthi uJesu uyiNdodana kaDavide, lona kanye uphawu uKristu alusebenzisa ukuphawula ukuphela kokuxhumana kwakhe ngamazwi namaJuda aphikisanayo. Okwabacasula kakhulu amaJuda kwakuwukuqonda ukuthi, lapho bembiza uJesu ngokuthi iNdodana kaDavide, babe ngokusikisela bebhekisela ekungeneni kukaNkosi uDavide ngokunqoba eJerusalema.

Emlandweni womsebenzi kaDavide wokuletha umphongolo eJerusalema, ukugcotshwa kwamandla komlayezo kwafaniselwa ngokugcotshwa kwamandla kukaDavide.

UDavide waqhubeka, wakhula waba mkhulu, futhi uJehova uNkulunkulu wamabandla wayenaye. 2 Samuweli 5:10.

Ngemva kwalokho uDavide wazimisela ukuletha umphongolo eJerusalema. Ekuletheni umphongolo emzini kaDavide, kwakuzoba khona ukudumala, njengakuyo yonke imigqa yenguquko. U-Uzza, ogama lakhe lisho amandla, yize ayekwazi kahle ukuthi wayenganikwanga igunya lokuwuthinta umphongolo, wakwenza nokho. Yona kanye indaba eyayiyise umphongolo ekuthunjweni kwasekuqaleni, kwakungukulalela okuphambene nentando yeNkosi eyayembuliwe, kanye nokuzigabisa ngamandla ahlobene nomphongolo kaNkulunkulu. Nokho u-Uzza, indoda enamandla kaDavide, akalalelanga, njengoba nje noMose engalalelanga umyalo wokusoka. U-Uzza washaywa wafa, futhi umphongolo wahlala ngaphandle kweJerusalema kwaze kwaba yilapho uDavide eqonda ukuthi labo ababebheka indawo lapho umphongolo wawusele khona emva kokufa kuka-Uzza babebusiswa. UDavide wase eqhubeka futhi ukuyoletha umphongolo eJerusalema. Ngesikhathi uDavide edansa engena eJerusalema, umkakhe wabona ubunqunu bakhe futhi wadumala kakhulu.

Imigqa emithathu yeminyakazo yezinguquko, yonke ekhuluma ngo-1843 nango-1844, isikhathi amadoda alungileyo nabaprofethi ababefisa ukusibona nokusizwa. Izimpawu zokufika kwengelosi yesibili, ngaleyo ndlela ziphawula isikhathi sokulibala nokudumala, kulula zonke ukuzibona. Amaqiniso ajulile abonisa ukuthi ukudumala kwakungesikho nje ukungaqondi kahle ngasohlangothini lukaMose, noma luka-Uzza, noma lukaMarta noMariya, kodwa kwakuwukudumala okwakuhlangene nokwenqaba umgomo oyisisekelo oxhumene ngqo nomlando uqobo lapho lokho kudumala kwafezeka khona. KuMose kwakuyisibonakaliso sokusoka; ku-Uzza kwakuwukuzigabisa ngokuphathelene nemiyalo kaNkulunkulu mayelana nomphongolo; kuMarta noMariya kwakuwukungabi khona kokukholwa emandleni okudala kaKristu okuvusa abafileyo.

KuMose isihloko esiyinqikithi ngempela senkonzo yakhe kwakuwukusungula ubuhlobo besivumelwano nabantu abakhethiweyo, futhi uMose wakhohlwa isibonakaliso saleso

sivumelwano. Ngo-Uzza kwakuyisimiso uqobo sobungwele bomthetho kaNkulunkulu, obabumelwe umphongolo. NgoMarta noMariya, kwakuyisona kanye isikhungo senkonzo kaKristu, siqala ngobhaphathizo lwaKhe, siphethe ngokufa kwaKhe, ukumbelwa nokuvuka kwaKhe, njengoba kwakufanekisiwe ekuqaleni kwenkonzo yaKhe. Ukudumala kokuqala kuka-1843 kwa lethwa iphutha kwezinye zezinombolo ezazisesathini okwaba ukugcwaliseka kwesiprofetho sikaHabakuki. Lelo phutha lalihlela isimiso esiyinhloko kunazo zonke senhlangano kaMiller—imiso sosuku ngonyaka.

“Ukuduma okuyisikhombisa” kumele inhlango ye-Advent ka-1840 kuya ku-1844, kodwa ngaphakathi kwaleyo nhlangano kukhona umlando ka-1843 kuya ku-1844 oqala uphele ngokudumazeka, ngaleyo ndlela kubekwe uphawu luka-Alfa no-Omega kulowo mlendo. Futhi lowo mlendo uqobo ungumlando lowo uJesu no-Ellen White abawukhomba njengomlando ongwele abalungileyo abebelokhu befisa ukuwubona njalo.

Leyo migqa emine; uMose, uDavide, uKristu kanye namaMillerite bafundisa ukuthi lapho umfanekiso wezintombi eziyishumi uphindwa ekupheleni kwezwe, kuyoba khona ukunikwa amandla, hhayi komlayezo wengelosi yesibili, kodwa kowengelosi yesithathu, okulandelwa ukudumazeka, okuqala isikhathi sokulibala.

Lapho ingelosi yokuqala yehla ngo-Agasti 11, 1840, yaqinisekisa umthetho oyinhloko wesiprofetho wamaMillerite, futhi ukudumala kwawo kokuqala kwakuyohlotshaniwa ngokuqondile nalowo mthetho. Lapho lokho kudumala nesikhathi sokulibala kuphela eSikhatheni Saphakathi Nobusuku, lowo myalezo nawo wawuyohlotshaniwa nesimiso sosuku lube ngonyaka, njengalokhu kwakunjalo nangokuchazwa kokuthi uKristu wayeyofika ngo-Okthoba 22, 1844. Zonke izimpawu ezine zendlela zango-1840 kuya ku-1844 zazihlotshaniwa nesimiso sosuku lube ngonyaka.

AmaJuda enziwa abagcini bomthetho kaNkulunkulu, futhi udaba olumelelwe ohlwini lukaMose ngumthetho kaNkulunkulu nezimiso. Emlandweni kaDavide kwaba futhi ngumthetho kaNkulunkulu. Emlandweni kaKristu kwaba ngumthetho kaNkulunkulu, ngoba ngaphandle kokuchithwa kwegazi akukho ukuthethelelwa kwesono esambulwe esonweni ngumthetho kaNkulunkulu. Kodwa ubu-Adventism benziwa abagcini hhayi bomthetho kaNkulunkulu kuphela kodwa nezwi lesiprofetho.

Ngakho-ke, indikimba emgqeni womlando wamaMillerite iyimithetho kaNkulunkulu yesiprofetho. Ekupheleni kwe-Adventism, kuyophinde kube ngemithetho yokuhunyushwa kwesiprofetho, kodwa kusukela ngowe-1844 isikhathi sesiprofetho asisasebenzi ukuba sisetshenziswe. Imithetho esekupheleni isekelwe ekutheni u-Alpha no-Omega kubonisa ukuphela kusukela ekuqaleni.

Lapho ubukhosi obukhulu bama-Ottoman buphela ekugcwalisekeni komaye wesibili, obumele umsebenzi wokuprofetha wamaSulumane, isiprofetho seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu sikaSambulo 9:15 sagcwaliseka, futhi “isimiso sosuku njengomnyaka,” okuyiyona kanye inhliziyo yomsebenzi kaMiller, saqinisekiswa.

Lapho iSulumane sihlasela ngoSeptemba 11, 2001, ukufika komaye wesithathu ekugcwalisekeni kweSambulo 8:13 kwagcwaliseka, futhi isimiso esasiyona kanye inhliziyo yomsebenzi weFuture for America saqinisekiswa; leso simiso, ngokumane sishiwo, kungukuphindaphindwa komlando. Isiprofetho secilongo likamaye elimelela ubuSulumane saqinisekiswa lapho kokubili ingelosi yeSambulo ishumi ngo-1840 kanye nengelosi yeSambulo ishumi nesishiyagalombili ngo-2001 kugcwaliseka. Umlando wawuphindaphindile. Okulindeleke ngokulandelayo kungukudumala.

Ukudumala kwakuyongenisa isikhathi sokubambezeleka. Ukudumala kwakuyodangaza futhi kuhlakaze labo ababebandakanyekile emsebenzini. Ukudumala kwakuyokwenzeka ngenxa yokunganakwa komthetho oyinhloko wesiprofetho, empeleni umthetho oyinhloko wesiprofetho owamiswa ekuqaleni kwe-Adventism. Ukunikezwa amandla kukaSeptemba 11, 2001 kwahlanganiswa ne-Islam, futhi ukudumala kukaJulayi 18, 2020 kwakumayelana ne-Islam. Siyatshelwa ukuthi okwavumela uSamuel Snow nabanye emva kwalokho ukuba baqaphele usuku luka-Okthoba 22, 1844, kwakungukuthi iNkosi yasusa isandla saYo ephutheni elithile kwezinye izibalo eshadini lika-1843. Khona-ke uSnow kanye namaMillerite babona ukuthi ubufakazi obufanayo obabubaholele ukuba babikezele unyaka ka-1843 wokugcwaliseka kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu, base bebuye baqaphela ukuthi yibo kanye lobobo bufakazi obabavumela ukuba babone u-Okthoba 22, 1844.

“UJesu kanye nalo lonke ibutho lasezulwini bababheka ngesihawu nangothando labo ababebelokhu belangazelela ngolindelo olumnandi ukubona Lowo imiphefumulo yabo eyayimthanda. Izingelosi zazizulazula phezu kwabo, ukuze zibaqinise ngesikhathi sokulingwa kwabo. Labo ababengakunakanga ukwamukela umlayezo wasezulwini bashiywa ebumnyameni, futhi ulaka lukaNkulunkulu lwavutha ngokumelene nabo, ngoba babengafuni ukwamukela ukukhanya ayebathumelele kona evela ezulwini. Labo abathembekile, ababedumazekile, ababengaqondi ukuthi kungani iNkosi yabo ingafikanga, abashiywanga ebumnyameni. Baphinde baqondiswa emaBhayibhelini abo ukuba baphenye izikhathi zesiprofetho. Isandla seNkosi sasuswa ezibalweni, futhi iphutha lachazwa. Babona ukuthi izikhathi zesiprofetho zazifinyelela ku-1844, nokuthi ubufakazi obufanayo ababebethulile ukukhombisa ukuthi izikhathi zesiprofetho zaphela ngo-1843, babufakazela ukuthi zaziyoophela ngo-1844. Ukukhanya okuvela eZwini likaNkulunkulu kwakhanya phezu kwesimo sabo, futhi bathola isikhathi sokulibala—‘Noma [umbono] ulibala, silindele.’ Othandweni lwabo lokuza kukaKristu ngokushesha, babekushayile indiva ukulibala kombono, okwakuholiselwe ukubonakalisa abalindayo beqiniso. Baphinde baba nephuzu lesikhathi. Nokho ngabona ukuthi abaningi babo babengenakuphakama ngaphezu kokudumazeka kwabo okukhulu ukuze babe nalelo zinga lentshiseko namandla elaliphawule ukukholwa kwabo ngo-1843.” Early Writings, 236, 237.

Kufanele silindele ukuthi ubufakazi obaholela ekubikezelweni kokuthi ubuSulumane buyohlasela i-United States ngoJulayi 18, 2020, buqinisekise ukuthi emthethweni weSonto osuzayo maduze, ubuSulumane buyisinqumo sokwahlulela esilethwa phezu kwe-United States, kanti isici sesikhathi asisahlanganiswa naleso sehlakalo.

Izimpawu ezine eziyinhloko emlandweni kusukela ngowe-1840 kuze kube ngowe-1844. Yonke impawu yomgwaqo ihlotshaniswa nokusetshenziswa komthetho oyinhloko kaMiller—umgomo wokuthi usuku lumele unyaka.

Izimpawu ezine eziyinhloko emlandweni ka-2001, kuze kufike umthetho weSonto. Umhla ka-11 kuMandulo, 2001 wawungobuSulumane. Ukubikezela okwehluleka komhla ka-18 kuNtulikazi, 2020 kwakumayelana nobuSulumane. Yonke impawu ihlotshaniswa nokusetshenziswa komthetho oyinhloko we-Future for America—ukuphindaphindwa komlando. “Imidumo eyisikhombisa” imelela izehlakalo zesikhathi esizayo eziyokwambulwa ngokulandelana kwazo. Eyokuqala kulezi zimpawu ezine kwakungumhla ka-11 kuMandulo, 2001, okhomba ukuhlaselwa kwe-United States ngobuSulumane ekugwalisekeni kosizi lwesithathu. Impawu yokugcina, emele umthetho weSonto emlandweni wethu, kumele ibe mayelana nobuSulumane, ngoba u-Alfa no-Omega uhlala ebonisa ukuphela kusukela ekuqaleni, futhi u-Alfa no-Omega nguyena owafihla “imidumo eyisikhombisa” ngenxa yalo kanye lo mlando. UbuSulumane buyohlasela i-United States ngesikhathi somthetho weSonto.

Lokhu kungomunye wezinto ezintathu eziyinhloko zokuvulwa kwezimpawu zokudalulwa kwezulu eziyisikhombisa, osekukhanyiselwa manje. Lapho uMose esememezele umlayezo owawufanekisela Isimemezelo Saphakathi Nobusuku emgqeni womlando wakhe, izinyakazo zokugcina zaba yizishesha. Izinhlu pho eziyishumi ezibhubhisayo ezingaphezu kwemvelo, kwaze kwagcwaliseka isiprofetho sezibulo, kwadala ukukhala phakathi kobusuku eGibhithe. Lapho uKristu engena eJerusalema, izinyathelo ezishesha eziya esiphambanweni zase ziqalile. Lapho umlayezo usumenyenzelwe, kwakungasekho ukubuyela emuva. Kusukela emhlanganweni wekamu wase-Exeter ngo-Agasti 12, 1844, kungakapheli ngisho izinyanga ezimbili kamuva, isibikezelo sagcwaliseka.

Izwi leNkosi lafika kimi, lathi: Ndodana yomuntu, siyini leso saga eninaso ezweni lakwa-Israyeli, enithi: Izinsuku ziyelulwa, futhi yonke imibono iyaphela? Ngakho batshele uthi: Isho kanje iNkosi uJehova: Ngiyakusenza leso saga siyeke, bangabe besalisebenzisa njengesaga kwa-Israyeli; kodwa yisho kubo uthi: Izinsuku seziseduze, nokugcwaliseka kwayo yonke imibono. Ngokuba akusayikuba khona umbono oyize noma ukuvumisa okuthophayo phakathi kwendlu yakwa-Israyeli. Ngokuba mina ngiyiNkosi; ngiyakhuluma, nezwi engiyakulikhuluma liyakwenzeka; alisayikwelulwa futhi; ngokuba ezinsukwini zenu, nina ndlu ehlubukayo, ngiyakulisho izwi, ngilenze, isho iNkosi uJehova. Izwi leNkosi laphinda lafika kimi, lathi: Ndodana yomuntu, bheka, abendlu yakwa-Israyeli bathi: Umbono awubonayo ungowezi nsuku eziningi ezizayo, futhi uprofetha ngezikhathi ezikude. Ngakho yisho kubo uthi: Isho kanje iNkosi uJehova: Akusayikwelulwa nelilodwa lamazwi ami, kepha izwi engilikhulumileyo liyakwenziwa, isho iNkosi uJehova. Hezekeli 12:21–28.