

Incwadi kaDaniyeli – Inani Leshumi elinanye

limvavanyo Yesiprofeto Ebumnyameni nokuVuka koMfanekiso

Jeff Pippenger

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Isahluko sokuqala sikaDaniyeli simela isigidimi sengelosi yokuqala, yaye isahluko sesibini simela isigidimi sengelosi yesibini. Kumfuziselo wobuprofeti, isigidimi sokuqala sesokuba moyikwe uThixo, esesibini sesokuba kunikwe uThixo uzuko, yaye esesithathu sichaza iyure yomgwebo. Phambi kokuba singene ngokuthe ngqo kwisahluko sesibini sikaDaniyeli, kufanelekile uphononongo oluncinane. Isigidimi sengweosi yesibini ngokuyintloko sichaza ukuwa kweBhabheli.

Kwalandela enye ingelosi, isithi, Liwile, liwile iBhabheli, eso sixeko sikhulu, ngokuba laza zonke iintlanga zasela iwayini yengqumbo yohenyuzo lwayo. ISityhilelo 14:8.

Ingelosi yesibini ichaza ukuwa kweBhabheli njengokuba yinto yokuba yenza “iintlanga zonke zasela iwayini yengqumbo yohenyuzo lwayo.” Ukuwa kwayo kususiphumo sokuba yenze uhenyuzo neentlanga zonke. Olo henyuzo luziswa ngeemfundiso zayo zobuxoki, ezimelwe njenge “wayini.” Ibandla lamaKatolika lenziwe ziimfundiso ezininzi zobuxoki, kodwa imfundiso yobuxoki enxulunyaniswa ngokuthe ngqo nokuwa kwalo, yimfundiso yobuxoki evelisa “ingqumbo” yalo. Loo mfundiso yindibaniselwano yebandla norhulumente, ibandla lilawula olo lwalamano. Ingqumbo yebandla lamaKatolika, kukutshutshisa kwalo abo libabiza ngokuba ngabawexuki. Ingqumbo yalo ifezekiswa ngohenyuzo lwayo nookumkani bomhlaba. Ngaphandle konxulumano lwayo nabo, nolawulo lwayo phezu kookumkani bomhlaba, belingenakuba namandla okutshutshisa abo libachaza njengabawexuki. Ukuwa kwalo kwesibini, ngoko ke, kubonakalisa elo xesha elizayo apho linokuphinda lisebenzise ingqumbo yalo kwakhona njengoko lenzayo kwixesha eladlulayo, nto leyo eziswa ngohenyuzo lwayo nookumkani bomhlaba. Ookumkani bomhlaba bangena kolo lwalamano lungekho mthethweni ngokusela ubuxoki balo. Ukuwa kweBhabheli kubhengezwa okokugqibela kwiSityhilelo isahluko seshumi elinesibhozo.

Kwaye emva kwezi zinto ndabona enye ingelosi isihla ivela ezulwini, inegunya elikhulu; laza ihlabathi lakhanyiswa bubuqaqawuli bayo. Yadanduluka ngamandla, ngezwi elinamandla, isithi, Liwile, liwile iBhabheli enkulu, laba yindawo yokuhlala yeedemon, inqaba yoomoya bonke abangcolileyo, nesibaya seentaka zonke ezingcolileyo nezithiyekileyo. Kuba zonke iintlanga zisela iwayini yengqumbo yohenyuzo lwayo, nookumkani behlabathi benze uhenyu nalo, nabarhwebi behlabathi batyebile ngobuninzi bobumnandi balo. Ndeva elinye izwi livela ezulwini, lisithi, Phumani kulo, bantu bam, ukuze ningabi ngamadlelane ezonweni zalo, nize ningawamkeli nezibetho zalo. Kuba izono zalo zifikelele ezulwini, yaye uThixo ubukhumbule ubugwenxa balo. Mbuyiselani njengoko nalo labuyisela kuni, niliphinde kabini ngokwemisebenzi yalo; endebeni eliyizalisileyo, lizaliseleni kabini. IsiTyhilelo 18:1–6.

Indebe yovavanyo yecawa yamaKatolika yaphela ngowe-1798, kodwa iya kuphinda intshutshiso eyayiyenza ngeXesha Lobumnyama, ngexesha lentlekele yomthetho weCawa ezayo kungekudala

ngeCawa.

Noko ke ndinezinto ezimbalwa ezichasene nawe, ngenxa yokuba uyamyeka loo mfazi uIzebhele, ozibiza ngokuba ungumprofetikazi, ukuba afundise aze alahlekise izicaka zam ukuba zenze uhenyuzo, nokuba zidle izinto ezibingelelwe kwizithixo. Ndamnika ithuba lokuba aguquke kuhenyuzo lwakhe; ke yena akaguqukanga. Yabona, ndiya kumphosa embhedeni, nabo bakrexeza naye ndibaphose embandezelweni enkulu, ngaphandle kokuba baguquke ezenzweni zabo. IsiTyhilelo 2:20–22.

Wanikwa iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu ukuba aguquke, kodwa wala. Iminyaka emithathu enesiqingatha yembalela eyakhokelela eNtabeni yeKarmele, yanikwa uIzebhele ukuba aguquke, kodwa naye wala. Kumthetho weCawa oza kufika kungekudala e-United States, owokuqala kookumkani bomhlaba abenza uhenyuzo naye ngemihla yokugqibela yi-United States, irhamncwa lomhlaba lesiTyhilelo seshumi elinesithathu. Ngoko ke iye yazalisa indebe yexesha layo lovavanyo.

“Olona hlanga lukhulu nolona luthandwayo emhlabeni yiUnited States. Ulwalathiso olunenceba lukhusele eli lizwe, lwaza lwathululela phezu kwalo ezona ntsikelelo zikhethiweyo zaseZulwini. Apha abazingelwayo nabacinezelweyo bafumene ikhusi. Apha ukholo lobuKristu kubunyulu balo lufundisiwe. Aba bantu baye baba ngabamkeli bokukhanya okukhulu neenceba ezingenamlinganiselo. Kodwa ezi zipho zibuyiswe ngokungabi nombulelo nangokumlibala uThixo. Lowo ungenasiphelo ugcina imbali namazwe, yaye ubutyala bawo bulinganiswa ngokokukhanya abakwalayo. Ingxelo eyoyikekayo ngoku imi kwirejista yaseZulwini ngokuchasene nelizwe lethu; kodwa ulwaphulo-mthetho oluya kuzalisa umlinganiselo wobugwenxa balo kukuwenza ilize umthetho kaThixo.

“Phakathi kwemithetho yabantu nemiyalelo kaYehova kuya kuvela ungquzulwano olukhulu lokugqibela lwempikiswano phakathi kwenyaniso nempazamo. Kule mfazwe ngoku siyangena,—imfazwe engekhooyo phakathi kwamabandla akhuphisanayo alwela ubungangamsha, kodwa ephakathi kwenkolo yeBhayibhile nenkolo yentsomi nesithethe. Iiarhente eziya kumanyana zichase inyaniso nobulungisa kulo mzabalazo sele zisebenza ngenkuthalo ngoku.” Spirit of Prophecy, umqulu 4, 398.

Ngomthetho weCawa, uphawu lwerhamncwa luyanyanzeliswa, ngaloo ndlela “kuchithwa umthetho kaThixo.” Phambi komthetho weCawa, umfanekiso werhamncwa uyasekwa ngaphakathi eUnited States. Umthetho weCawa ufika ngexesha elithile, kodwa ukusekwa komfanekiso werhamncwa lithuba lexesha. Elo thuba lexesha lithuba lesiprofeto elimelwe bubomi bukaDaniyeli njengoko limelwe yiminyaka engamashumi asixhenxe yokuthinjwa kwisahluko sokuqala sikaDaniyeli. Loo minyaka ingamashumi asixhenxe yaqala ngoYehoyakim, efuzisela ixesha apho umyalezo wokuqala wanikwe amandla ngomhla we-11 kuSeptemba, 2001, yaza yaphela ngokuchithwa komthetho kaThixo, njengoko kumelwe “ngummiselo” kaKoreshi.

Imbali yobomi bukaDaniyeli bobuprofeti yeminyaka engamashumi asixhenxe inomfuziselo wemigca emininzi yesiprofeto. Imela ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Imela inkqubo yokuvavanywa enamanqanaba amathathu, ebonakaliswa ziingelosi ezintathu zeSityhilelo ishumi elinesine, yaye imela ulwakhiwo lwegama lesiHebhere elithi

“inyaniso.” Imela ukuhlanjululwa koonyana bakaLevi, okwenziwa ngumthunywa womnqophiso. Imelwe nguKristu ecoca itempile kabini. Imelwe kukuwexuka okuqhubekayo ngaphakathi kweYerusalem kuHezekile izahluko zesibhozo nesesithoba. Ikwamela nembali apho umfanekiso werhamncwa ubumba eUnited States.

Umfanekiso werhamncwa ukwamelwe kukukrexeza kukaYezebhele noAhabhi, ukukrexeza kukaHerode noHerodiya, ithole legolide lemvukelo ka-Aron, iitempile ezimbini zonqulo zobuxoki zikaYerobhoham ezaziseBheteli naseDan, abaprofeti bakaBhahali nabaprofeti baka-Ashtaroti ebalini leNtaba yeKarmele. Inkcazo ekuphela kwayo yomfanekiso werhamncwa kwimibhalo kaEllen White yindibaniselwano yecawa norhulumente, icawa ilawula olo lwalamano. Lo mba wokuba icawa ilawule urhulumente ngundoqo kanye wento elo xwebhu lingewele, elinguMgaqo-siseko wase-United States, lalenziwe ukuba liyikhusele. Xa umgaqo wokwahlulwa kwecawa norhulumente ulahlwa lirhamncwa lomhlaba kumthetho weCawa oza kufika kungekudala, umanyano olugqityiweyo lwecawa norhulumente e-United States luya kube luphunyeziwe.

Ukusukela ngoSeptemba 11, 2001 kude kube ngumthetho weCawa eUnited States kukho uvavanyo olubonakalayo, olusekwe ekubeni abafundi besiprofeto baqonde ukusekwa komfanekiso werhamncwa. Ngoku sikwisiphelo kanye sale nkqubo. Kule nkqubo yokusekwa komfanekiso werhamncwa kukho iintshukumo ezininzi ezinikela kuphuhliso olupheleleyo oluya kufikelela kumthetho weCawa, apho kuphunyezwa khona uphawu lwerhamncwa. Kukho iintshukumo zezopolitiko, iintshukumo zonqulo, iintshukumo zentlalo, neentshukumo zezemali. Qaphelani iziganeko ekubhekiselwa kuzo ngokunxulumene nokusekwa komfanekiso werhamncwa kule ndima ilandelayo.

“Sele kukho amalungiselelo aqhubela phambili, yaye iintshukumo ziyaqhubeka, eziya kuphumela ekwenzeni umfanekiselo werhamncwa. Iziganeko ziya kuveliswa kwimbali yehlabathi eziya kuzalisekisa iziprofeto zesiprofeto ngale mihla yokugqibela.” The Seventh-day Adventist Bible Commentary, volume 7, 976.

Ukubunjwa komfanekiso werhamncwa kubandakanya ulungiselelo oluqhubela phambili oluquka “iziganeko” kunye “neentshukumo,” zombini zikwisininzi. Imbali emelwe yiminyaka engamashumi asixhenxe yobukhoboka bukaDaniyeli yaqala ngoYehoyakim, yaza yaphela ngommiselo kaKoreshi. UYesu ubonakalisa isiphelo sento ngesiqalo sento, yaye kukho “ummiselo” omele ukuqala kwexesha elifanekiselwa yiminyaka engamashumi asixhenxe yesiprofeto kaDaniyeli. Loo “mmiselo” yayinguMthetho i-USA Patriot Act, owawusekwe esidlangalaleni kuhlaselo lobuSilamsi lweshwangusha lesithathu. Kodwa ngokungafaniyo nemiyalelo yesigqeba yobuzwilakhe ka-Abraham Lincoln kwiMfazwe Yamakhaya, okanye kaFranklin Roosevelt kwiMfazwe Yehlabathi Yesibini, iPatriot Act isasebenza, yaye kusenokwenzeka kakhulu ukuba iya kuqiniswa yaye yomelezwe njengoko ubutshaba nobuSilamsi behlabathi bukhula. Imiyalelo yesigqeba yazo zombini iMfazwe Yamakhaya neMfazwe Yehlabathi Yesibini yaphela ngokuphela kobutshaba, kodwa akuyi kubakho siphelo sobutshaba nobuSilamsi behlabathi, koko kuya kubakho ukhulasela kobunqolobi okwandayo ehlabathini lonke.

Kukho iifilosofi zomthetho ezimbini eziphambili ngaphakathi kwenkcubeko yaseNtshona: uMthetho wesiNgesi noMthetho wamaRoma. Isiseko soMthetho wesiNgesi sesokuba umntu umsulwa ade kungqinwe ukuba unetyala, kanti ke isiseko soMthetho wamaRoma sesokuba umntu unetyala ade kungqinwe ukuba umsulwa. I-USA Patriot Act ngumzekelo ocacileyo woMthetho wamaRoma, yaye umi ngokuchasene ngokuthe ngqo noMthetho wesiNgesi. Esi sesinye sezo “ziganeko” ezaziza kuziswa ekwakhiweni komfanekiselo werhamncwa. Ukuba iUnited States iza kuba ngumfanekiselo wobuKatolika, ifilosofi yenkolo neyopolitiko yobuKatolika kuya kufuneka imiswe eUnited States kwangaphambili, phambi kokunyanzeliswa kophawu lwerhamncwa.

“Lo mbandela uyazingisa engqondweni yam. Wucingisise; kuba ngumcimbi obaluleke ngokukhulu kakhulu. Kwezi ndidi zimbini, yeyiphi esiya kuyimanyanisa nayo iminqweno yethu? Ngoku senza ukhetho lwethu, yaye kungekudala siya kwahlula phakathi kwalowo ukhonza uThixo nalowo ungamkhonzanga. Funda isahluko sesine sikaMalaki, uze ucinge ngaso ngokunzulu. Imini kaThixo isele isingqongile. Ihlabathi liyiguqulile ibandla. Zombini zivumelana, yaye zisenza ngokomgaqo-nkqubo omfutshane wokubona. AmaProtestanti aya kusebenza kubalawuli belizwe ukuze enze imithetho yokubuyisela ubukhosi obulahlekileyo bomntu wesono, ohleli etempileni kaThixo, ezibonakalisa ukuba unguThixo. Imigaqo yamaRoma Katolika iya kuthatyathwa phantsi kononophelo nokhuseleko loRhulumente. Oku kuwexuka kwesizwe kuya kulandelwa ngokukhawuleza kukonakala kwesizwe. Uqhanqalazo lwenyaniso yeBhayibhile aluyi kusanyamezelwa ngabo bangazange benze umthetho kaThixo umgaqo wobomi babo. Ngelo xesha kuya kuviwa ilizwi lisuka emangcwabeni abafel’ ukhoho, limelwe yimiphefumlo awayibona uYohane ibulewe ngenxa yelizwi likaThixo nangobungqina bukaYesu Kristu ababebubambelele; ngoko ke umthandazo uya kunyuka uvela kuwo wonke umntwana wokwenyaniso kaThixo, usithi, ‘Lixesha, Yehova, lokuba wena usebenze; kuba bawenze into engeyonto umthetho wakho.’” General Conference Daily Bulletin, January 1, 1900.

Icandelo elingaphambili liphawula ixesha apho “imigaqo yamaRoma Katolika iya kuthatyathwa phantsi kwenkathalelo nokhuseleko loRhulumente,” njengeliza kwenzeka kumthetho weCawa. Umthetho weCawa usisiphelo sexesha elingumfuziselo elaqala ngoSeptemba 11, 2001. I-Patriot Act ekuqaleni ifuzisela umthetho weCawa ekupheleni. Ezimbini zeziganeko ezaziswa ukuze kwakhiwe umfanekiselo werhamncwa yayikukufika koYeha lwesithathu, kunye ne-Patriot Act eyalandelayo.

Ukumiliswa komfanekiso werhamncwa luvavanyo apho ikamva lethu lanaphakade liya kugqitywa khona, yaye kuza ngaphambi komthetho weCawa. Emthethweni weCawa, ixesha lethu lovavanyo njengamaSeventh-day Adventists liyavalwa, yaye kulapho itywina elibonakalayo lityunjwayo khona nomqondiso uphakanyiswa. Ukumiliswa komfanekiso werhamncwa kwenzeka ngaphambi komthetho weCawa, ngaphambi kokutywinwa okubonakalayo, nangaphambi kokuvalwa kwexesha lovavanyo.

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kumiselwa ngaphambi kokuba ithuba lovavanyo livalwe; kuba wona uya kuba luvavanyo olukhulu kubantu bakaThixo, apho ikamva labo elingunaphakade liya kugqitywa. Isikhundla sakho sisiphithiphithi esinjalo sokungangqinelani kangangokuba bambalwa kuphela abaya

kulahlekiswa.

“KwisiTyhilelo 13 lo mbandela uvezwe ngokucacileyo; [ISiTyhilelo 13:11–17, icatshuliwe].

“Olu luvavanyo abantu bakaThixo ekufuneka babe nalo ngaphambi kokuba batywinwe. Bonke abo bangqinayo ukunyaniseka kwabo kuThixo ngokugcina umthetho waKhe, nangokwala ukwamkela isabatha yobuxoki, baya kuma phantsi kwebhanile yeNkosi uThixo uYehova, baze bamkele itywina loThixo ophilayo. Abo banikela inyaniso enemvelaphi yasezulwini baze bamkele isabatha yeCawa, baya kwamkela uphawu lwerhamncwa” Manuscript Releases, umqulu 15, 15.

Ixesha lexesha lokubunjwa komfanekiso werhamncwa lalinikelwa umfanekiso yiminyaka engamashumi asixhenxe yokuthinjwa kukaDaniyeli. UDaniyeli waqala wadlula kuvavanyo lokoyika uThixo, ngokukhetha ukudla kuphela ukutya kukaThixo. Uvavanyo lokuqala lukaDaniyeli lwaluluvavanyo lokutya. Uvavanyo lwesibini lukaDaniyeli lwaluluvavanyo olubonakalayo olwenzeka ekupheleni kwexesha lovavanyo lweentsuku ezilishumi zokudla ukutya kukaThixo, ngokuchaseneyo nokudla ukutya kweBhabheli. Impumelelo yoko kutya yabonakaliswa kwinkangeleko yomzimba kaDaniyeli. Uvavanyo lwesibini luvavanyo olubonakalayo. Olokuqala luvavanyo lokutya. UDaniyeli wabonakalisa ukholo lwakhe, wada waluphumelela uvavanyo lokuqala, kodwa kuvavanyo lwesibini, uDaniyeli wayengenakukwazi ukubona kwangaphambili ukuba wayeza kubonakala “etyebile ngakumbi, emhle ngakumbi” kunabo babesidla ukutya kweBhabheli. Kusoloko kukho abantu abakhangeleka bebalasele kakhulu, kodwa besidla inkunkuma, yaye kukho nabaguquli bezempilo abanenyameko abakhangeleka ngathi kukufa okuhambahambayo.

Ukusetyenziswa kokuzeyisa kukaDaniyeli nokholo lwakhe kuvavanyo lokuqala kuko okwamthwalayo wamdulisa kuvavanyo lwesibini, nangona isiphumo sexesha lesibini lovavanyo sasigqunywe “bubumnyama”. AmaMillerite awadla incwadana encinane ngoAgasti 11, 1840, emva koko amzukisa uThixo ekuvakaliseni umyalezo weSikhalo Sasezinzulwini Zobusuku, njengoko loo myalezo watshayela ilizwe lonke njengomsinga wolwandle. Uvavanyo lwesibini luvavanyo olubonakalayo, olwandulelwa luvavanyo lokutya olungokoqobo nolwasemoyeni, luze emva koko lulandelwe luvavanyo lokugqibela lwesiprofeto. Uvavanyo lwesibini lufuna ukubonakaliswa okubonakalayo kokholo olwavakaliswayo kuvavanyo lokuqala.

Ke kaloku ukholo lulwelo lwezinto ezithenjweyo, bubungqina bezinto ezingabonwayo. Kuba ngalo amadoda amakhulu akudala azuzayo ubungqina obuhle. Hebhere 11:1, 2.

Isahluko sesibini sikaDaniyeli sisilingo esibonakalayo, esinokuphunyezwa ngempumelelo kuphela xa ukutya okwanyakhethwayo kuvavanyo lokuqala kusetyenziswa ngokusebenzayo kwinkqubo yovavanyo.

Ngokuba umbono usele ulindele ixesha elimisiweyo, kodwa ekupheleni uya kuthetha, angaxoki; nokuba uyalibazisa, wulinde; ngokuba uya kuza inene, akayi kulibazisa. Yabona, umphefumlo wakhe oziphakamisileyo awulunganga ngaphakathi kuye; kodwa olilungisa liya kuphila ngokholo lwalo. Habhakuki 2:3, 4.

Isiphumo sovavanyo lwesibini sishiywa ebumnyameni ukuze kubonakaliswe ukuba ukholo olwavakaliswayo kuvavanyo lokuqala lwalulukholo lokwenene na.

“Ukukhanya okukhethekileyo okwanikwa uYohane, okwavezwa kwiindudumo ezisixhenxe, kwakukukuchazwa kweziganeko ezaziza kwenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini. Kwakungelunganga ukuba abantu bazazi ezi zinto, kuba ukholo lwabo kwakufuneka luvavanywe. Ngokocwangco lukaThixo, iinyaniso ezimangalisayo kakhulu neziphambili zaziza kuvakaliswa. Imiyalezo yengelosi yokuqala neyesibini yayimele ukuvakaliswa, kodwa kwakungafanele kutyhilwe kukhanya kungaphaya ngaphambi kokuba le miyalezo iwugqibe umsebenzi wayo okhethekileyo.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Kufanele ngokobuthixo ukuba uDanyeli isahluko sesibini, usekwe emfanekisweni, kuba umele uvavanyo lomfanekiso werhamncwa. Abo bafundi besiprofeto abaqonda uSeptemba 11, 2001 njengokuzaliseka kwesiprofeto, ngokomfuziselo bayidla incwadi efihlakeleyo. Emva koko bakhokelwa babuyiselwa kwiindlela zamandulo zoBu-Adventist njengoko zibonakala kwiitshathi zabangoovulindlela zika-1843 no-1850. Iindlela zamandulo zachaza intshukumo yengelosi yokuqala, nto leyo ke abakhokelwa ukuba bayiqonde njengemele intshukumo yengelosi yesithathu. Zonke izityhilelo ezixabisekileyo abakhokelwa ukuba baziqonde zeza ngokuvakala kwendlela yokusebenza yesiprofeto abayifumanayo. Loo ndlela yokusebenza yabonakaliswa ngohlobo yindlela yokusebenza kaWilliam Miller, eyangqinwa xa umyalezo wokuqala wembali yakhe wanikwa amandla ngoAgasti 11, 1840.

“Ngomnyaka ka-1840 kwavela okunye ukuzaliseka kwesiprofeto okumangalisayo okwabangela umdla omkhulu ngokubanzi. Kwiminyaka emibini ngaphambili, uJosiah Litch, omnye wabashumayeli abakhokelayo ababeshumayela ngokubuya kwesibini, wapapasha ukucaciswa kweSityhilelo 9, eqikelela ukuwa koBukhosi bama-Ottoman. Ngokwezibalo zakhe, la mandla ayeya kubhukuqwa... ngomhla we-11 kuAgasti, 1840, xa amandla ama-Ottoman eConstantinople enokulindeleka ukuba aphulwe. Kwaye oku, ndiyakholwa, kuya kufunyaniswa kunjalo.”

“Ngalo kanye ixesha elalichaziwe, iTurkey, ngabameli bayo, yamkela ukhuseleko lwamagunya amanyeneyo aseYurophu, yaza ngaloo ndlela yazibeka phantsi kolawulo lwezizwe zobuKristu. Isiganeko sazalisekisa kanye isiprofeto. Kwathi kwakusaziwa oku, inkitha yabantu yaqiniseka ngokuchaneka kwemigaqo yokutolikwa kwesiprofeto eyayamkelwe nguMiller namaqabane akhe, yaye intshukumo ye-advent yanikwa umfutho omangalisayo. Amadoda emfundo nawodumo amanyana noMiller, kokubini ekushumayeleni nasekupapasheni izimvo zakhe, yaye ukususela ngowe-1840 ukuya kowe-1844 umsebenzi wanda ngokukhawuleza.” The Great Controversy, 334, 335.

Xa amadoda ayamkela uSeptemba 11, 2001, njengokuzaliseka kwesiprofeto, ayekwangokunjalo “eqinisekile ngokuchaneka kwemigaqo yokutolikwa kwesiprofeto eyamkelwa yi” Future for America. Ingelosi yayihle ngencwadi efihlakeleyo yaza yayalela abo babeza kudla, ukuba badle. Ingqiqo yesiprofeto equlethwe ngaphakathi kwincwadi encinane yembali yamaMillerite, nencwadi efihlakeleyo yembali yethu yangoku, iyafuneka ukuze kuhanjwe ngokukhuselekileyo kuvavanyo

lokusekwa komfanekiso werhamncwa. Kodwa emva kokudla, okanye kokufanisa ngaphakathi indlela yokusebenza yesiprofeto, umfundi makathi emva koko abonakalalise isiqinisekiso esibonakalayo sento awayeyidla ngaphambili. Eso senzo sokholo simele ukubonakaliswa luvavanyo oluhanjwa ngesiphumo esi “mnyama”.

Imithetho yesiprofeto kaWilliam Miller kwimbali yengelosi yokuqala, idityaniswe nezitshixo zesiprofeto ezamiselwa kwimbali yengelosi yesithathu, ivumela abafundi besiprofeto ukuba baqonde ukuba nganye kwezi ngelosi zintathu zeSityhilelo ishumi elinesine yazisa umyalezo okwincwadi encinane owawumele ukudliwa. Indlela abazikhethela ngayo ukuyidla ivumela abo bafundi ukuba emva koko babone ukuba xa ingelosi yeSityhilelo ishumi elinesibhozo yehla ngoSeptemba 11, 2001, yayiphethe incwadi esandleni sayo ekwakufuneka idliwe, nangona oko kungathethwanga ngokuthe ngqo kwisahluko seshumi elinesibhozo.

Ingelosi lalincwadi efihlakeleyo esandleni salo. Oko kuqiqwa kwesiprofeto kuko oko amel’ uDaniel ekumela xa wakhetha ukwala ukudla kwaseBhabhiloni. Oko kuqiqwa kwesiprofeto kuko okuyimfuneko ukuze kubonwe ukumila komfanekiso werhamncwa; kuba nangona sixelelwe ukuba kukho “iintshukumo” kunye “neziganeko” eziya kuziswa ekwenziweni komfanekiso werhamncwa, sikwaxelelwe nokuba intshukumo yomthetho weCawa iqhubeka “ebumnyameni.” Simele sibe “nezibuko zombono wasebusuku” zokomoya ukuze sikwazi ukubona iintshukumo zabo ebumnyameni; kuba kukumila komfanekiso, kodwa ubunjwa “ebumnyameni”. Uya kuqondwa kuphela ngemithetho yesiprofeto awayamkelayo umfundi wesiprofeto xa waqonda umhla we-11 kuSeptemba 2001, njengokuzaliseka kokufika koYeha lwesithathu.

“UTHixo uye watyhila oko kuza kwenzeka ngemihla yokugqibela, ukuze abantu baKhe balungiselelwe ukuma bechasa uqhwithela lokuchasana nengqumbo. Abo bathe balunyukiswa ngeziganeko eziphambi kwabo mabangahlali benolindelo oluzolileyo lwesaqhwithi esizayo, bezithuthuzela ngokuthi iNkosi iya kubafihla abathembekileyo baYo ngemini yembandezelo. Simele sibe njengabantu abalindele iNkosi yabo, kungekhona ngolindelo olungenamsebenzi, kodwa ngomsebenzi onyanisekileyo, ngokholo olungagungqiyo. Eli asiloxesha ngoku lokuvumela iingqondo zethu zixakekiswe zizinto ezinokubaluleka okuncinane. Ngoxa abantu belele, uSathana uxakekile ecwangcisa izinto ukuze abantu beNkosi bangafumani nceba okanye bulungisa. Intshukumo yeCawa ngoku iqhubela phambili ebumnyameni. Iinkokeli zifihla owona mba uyinyaniso, yaye abaninzi abamanyana nale ntshukumo ngokwabo abawuboni apho umsinga ongaphantsi ukhokelela khona. Izibango zayo zithambile yaye zibonakala zingezobuKristu, kodwa xa iya kuthetha iya kutyhila umoya wenamba. Luxanduva lwethu ukwenza konke okusemandleni ethu ukuthintela ingozi esongelayo. Simele sizame ukukhulula ikhethe ngokuzibeka ekukhanyeni okufanelekileyo phambi kwabantu. Simele ukubeka phambi kwabo owona mbuzo uxoxwayo, ngaloo ndlela sifaka eyona nkcaso isebenzayo nxamnye namanyathelo okuthintela inkululeko yesazela. Simele siphengulule iziBhalo size sikwazi ukunika isizathu sokholo lwethu. Utsho umprofeti: ‘Abangendawo baya kwenza okungendawo: yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda.’ Testimonies, volume 5, 452.”

UDaniyeli umele “izilumko” ezikwaziyo ukubona intshukumo yomthetho weCawa, nangona iqhubeka “ebumnyameni.” Uyakwazi ukwenza oko, kuba waluphumelela uvavanyo lokutya

ngaphambi kovavanyo lokubona. Uvavanyo lokubona lokusekwa komfanekiso werhamncwa lwenzeka “ebumnyameni.”

Siza kuqalisa ukuhlolisisa kwethu isahluko sesibini sikaDaniyeli njengomyalezo wesithunywa sesibini kwinqaku elilandelayo.

Ndiya kubakhokela iimfama ngendlela ezingazange ziyazi; ndiya kuzikhapha emendweni ebezingawazi: ndiya kwenza ubumnyama bube kukukhanya phambi kwazo, neendawo ezigoso zibe ziindawo ezithe tye. Ezi zinto ndiya kuzenza kubo, ndingabashiyi. Isaya 42:16.