

Incwadi kaDaniyeli - Inani Elinye Elinamashumi Amathandathu Anesibini

Ixesha LaseRoma Lobuprofeti: Ukuveza Umbono

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IRoma imisela umbono, yaye iRoma ityhilwa “ngexesha” layo. Esi sisibhengezo sikaDade uWhite apho avakalisa khona oko kufanele kuqondwe njengokucacileyo:

“ISityhilelo yincwadi etywiniweyo, kodwa ikwayincwadi evuliweyo. Ibalisa ngeziganeko ezimangalisayo eziza kwenzeka ngemihla yokugqibela yembali yalo mhlaba. Iimfundiso zale ncwadi zicacile, aziyomfihlakalo kwaye aziqondakali. Kuyo kuthatyathwa kwaloo mgca mnye wesiprofeto njengakuDaniyeli. Ezinye iziprofeto uThixo uziphindile, ngaloo ndlela ebonisa ukuba kufuneka zinikwe ukubaluleka. INkosi ayiziphindi izinto ezingabalulekanga kakhulu.”
Manuscript Releases, volume 9, 8.

“INkosi ayiphindi izinto ezingabalulekanga kakhulu,” yaye “amaxesha” anxulunyaniswa neRoma aphindwa kaninzi. Kubaluleke “kakhulu” ukuqonda “ixesha” elinxulunyaniswa neRoma, kuba yilo elityhila iRoma njengesihloko esimisa umbono. Izihlandlo ezisixhenxe iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yolawulo lobupapa ikhankanywa ngokungqalileyo kuDaniyeli nakuSityhilelo.

Yaye uya kuthetha amazwi amakhulu ngokuchasene noPhezukonke, aze adinise abangcwele boPhezukonke, acinge ukuguqula amaxesha nemithetho; yaye baya kunikelwa esandleni sakhe kude kube lixesha namaxesha nesiqingatha sexesha. Daniyeli 7:25.

Ndaza ndeva indoda eyayambethe ilinen, eyayiphezu kwamanzi omlambo, xa yaphakamisayo isandla sayo sokunene nesandla sayo sobunxele isijongise ezulwini, yafunga ngaLowo uphilayo ngonaphakade ukuthi kuya kuba lixesha, namaxesha, nesiqingatha sexesha; yaye xa athe wawagqiba amandla abantu abangcwele ngokuwachithachitha, ziya kugqitywa zonke ezi zinto. Daniyeli 12:7.

Ke wona ummandla ongaphandle wetempile wowushiya ngaphandle, ungawulinganisi; ngokuba unikelwe kwiiNtlanga; yaye umzi ongcwele ziya kuwunyathela phantsi iinyanga ezingamashumi amane anesibini. ISityhilelo 11:2.

Ke mna ndiya kubanika igunya amangqina am mabini, yaye aya kuprofeta iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, embethe amarhonya. ISityhilelo 11:3.

Waza umfazi wasabela entlango, apho anendawo ayilungiselelwe nguThixo, ukuze bamondle khona iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu. IsiTyhilelo 12:6.

Yaye umfazi wanikwa amaphiko amabini okhozi olukhulu, ukuze aphaphazele aye entlango, endaweni yakhe, apho ondliwa khona ixesha, namaxesha, nesiqingatha sexesha, emke ebusweni benyoka. IsiTyhilelo 12:14.

Wanikwa umlomo othetha izinto ezinkulu nezinyeliso; wanikwa negunya lokuqhubeka iinyanga ezingamashumi amane anesibini. ISityhilelo 13:5.

Ezi zikhombo zisixhenxe zicacileyo zibonisa iimpawu ezahlukeneyo ezithile zesiprofeto zaseRoma. Kungenxa kwezo ndima apho iRoma ityhilwa khona. USister White wongeza ngelithi la maxesha akwamelwe kanjalo “njengeminyaka emithathu enesiqingatha okanye iintsuku ezili-1260.” Awufumani nokuba yiminyaka emithathu enesiqingatha okanye “iintsuku ezilikhulu elinamashumi amathandathu” eBhayibhileni. USister White usuka nje esebenzisa ukubalwa kwezo zikhombo zisixhenxe ngokufanelekileyo.

“Kwisahluko 13 (iindima 1–10) kuchazwa elinye irhamncwa, ‘elifana nengwe,’ elanikwa inamba ‘amandla ayo, nesihlalo sayo sobukhosi, negunya elikhulu.’ Lo mqondiso, njengoko uninzi lwamaProtestanti lukholiwe, umele upopu, owalandela amandla nesihlalo sobukhosi negunya elalikade libanjwe bubukumkani bamandulo baseRoma. Malunga nelo rhamncwa lifana nengwe kuthiwa: ‘Lanikwa umlomo othetha izinto ezinkulu nezinyeliso.... Lawuvula umlomo walo ukuze linyelise uThixo, linyelise igama lakhe, nententelezo yakhe, nabo bahlala emazulwini. Lanikwa nokuba lilwe nabangcwele, liboyise: lanikwa negunya phezu kwazo zonke iintlanga, neelwimi, nezizwe.’ Esi siprofeto, esiphantse sifane ngokupheleleyo nenkcazo yophondo oluncinane lukaDaniyeli 7, ngokungathandabuzekiyo sibhekisa kupopu.

“‘Wanikwa amandla okuqhubeka iinyanga ezingamashumi amane anesibini.’ Kwaye, utsho umprofeti, ‘Ndabona enye yeentloko zakhe ngathi inenxeba lokufa.’ Kanti kwakhona: ‘Lowo ukhokela ekuthinjweni uya kuya ekuthinjweni; lowo ubulala ngekrele umele ukubulawa ngekrele.’ Iinyanga ezingamashumi amane anesibini ziyafana ‘nexesha namaxesha nesiqingatha sexesha,’ iminyaka emithathu enesiqingatha, okanye iintsuku ezili-1260, zikaDaniyeli 7—ixesha apho igunya lobupopu lalimele ukucinezela abantu bakaThixo. Eli xesha, njengoko kuchaziwe kwizahluko ezingaphambili, laqala ngobunganga bobupopu, ngowe-A.D. 538, laza laphela ngowe-1798. Ngelo xesha upopu wathinjwa ngumkhosi waseFransi, igunya lobupopu lafumana inxeba lalo elibulalayo, saza sazaliseka isiprofeto esithi, ‘Lowo ukhokela ekuthinjweni uya kuya ekuthinjweni.’” Imbambano Enkulu, 439.

Ngamagunya aphefumlelweyo okuthi kwakhona aqwalasele iminyaka emithathu enesiqingatha njengalo “ixesha” “elityhila” iRoma, kuphuma nezinye izalathiso zeBhayibhile eziya kwiRoma.

Kodwa ndithi kuni, ngenyaniso, babebaninzi abahlokokazi kwaSirayeli ngemihla kaEliya, xa izulu lalivaliwe iminyaka emithathu neenyanga ezintandathu, xa indlala enkulu yayikulo lonke ilizwe. Luka 4:25.

Iminyaka emithathu enesiqingatha kaEliya inxulumanisa elo xesha noIzebhele, ongumfuziselo weRoma yobupapa ebandleni laseTiyatira.

Noko ke ndinento ezimbalwa nxamnye nawe, ngokuba umvumela loo mfazi uYezebhele, ozibiza ngokuba ungumprofetikazi, ukuba afundise aze alukuhlele izicaka zam ukuba zenze umbulo, zidle nezinto ezibingelelwe kwizithixo. Kananjalo ndamnika ithuba lokuba aguquke kumbulo wakhe; kodwa akaguqukanga. ISityhilelo 2:20, 21.

“Ixesha” elalunikwa ibandla lesine, elimelwe nguYezebhele, likwangum “isithuba.”

UEliya wayengumntu oneemvakalelo ezifana nezethu; waza wathandaza ngokunyanisekileyo ukuba imvula ingani; yaye ayizange ine emhlabeni iminyaka emithathu neenyanga ezintandathu. Yakobi 5:17.

Ethetha ngokuphathelele kwiinyanga ezingamashumi amane anesibini njengokuba zilingana neentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, uSister White uchaza elo xesha njenge “ezo ntsuku,” awabhekisela kuzo uKristu.

“Amaxesha akhankanyiweyo apha—‘iinyanga ezingamashumi amane anesibini,’ kunye ‘newaka elinamakhulu amabini anamashumi amathandathu emihla’—ayafana, omabini emele ixesha icawe kaKristu eyayiza kubandezeleka ngalo phantsi kwengcinezelo yaseRoma. Iminyaka eyi-1260 yobunganga bobupopu yaqala ngowe-A.D. 538, yaye ngenxa yoko yayiza kuphela ngowe-1798. Ngelo xesha umkhosi waseFransi wangena eRoma waza wenza upopu ibanjwa, waza wasweleka esekuthinjweni. Nangona kwanyulwa ngokukhawuleza omnye upopu emva koko, ulawulo oluphezulu lobupopu aluzange kwakhona lube nako ukusebenzisa amandla olwalunawo ngaphambili.

“Intshutshiso yebandla ayizange iqhubeke kulo lonke ixesha leminyaka eli-1260. UThixo, ngenceba kubantu baKhe, walunciphisa ixesha lovavanyo lwabo oluvuthayo. Ekuxeleni kwangaphambili ‘imbandezelo enkulu’ eya kwehlela ibandla, uMsindisi wathi: ‘Ke kaloku, ukuba loo mihla ibingafinyezwanga, bekungayi kusinda namnye umntu; kodwa ngenxa yabanyuliweyo loo mihla iya kufinyezwa.’ Mateyu 24:22. Ngempembelelo yoHlaziyo, intshutshiso yapheliswa ngaphambi kuka-1798.” The Great Controversy, 266.

UKristu noDade White bachonga intetho ethi “ezo mihla” njengelo “xesha,” elichonga iRoma yobupapa. Xa uDanilyeli ethetha ngentshutshiso eyalandela ukumiselwa kobupapa etroneni yomhlaba kwindima yamashumi amathathu ananye yesahluko seshumi elinanye, uthetha ngelo xesha lentshutshiso njengelithi “iintsuku ezininzi.”

Kwaye iingalo ziya kuma ngasecaleni lakhe, ziya kuyingcolisa ingcwele yamandla, zisuse umbingelelo wemihla ngemihla, zibeke isinyangiso esenza incithakalo. Ke abo benza okungendawo ngokuchasene nomnqophiso uya kubonakalisa ngokubakhohlisa ngamazwi athambileyo; kodwa abantu abamaziyo uThixo wabo baya kuba namandla, benze imisebenzi yobuqhawe. Kwaye abo banokuqonda phakathi kwabantu baya kufundisa abaninzi; kanti baya kuwa ngekrele, nangomlilo, nangokuthinjwa, nangokuphangwa, iintsuku ezininzi. Daniel 11:31–33.

IRoma ityhilwa ngokunxulumene nexesha lesiprofeto elihambelana nayo; kungenxa yoko le nto uPawulos esithi umntu wesono uya kutyhilwa “ngexesha lakhe.” Inyaniso yokuba iRoma imisela umbono, esithi ukuba asiwazi siyatshabalala, ichaza isizathu sokuba elo xesha lesiprofeto limelwe rhoqo kangaka, nangeendlela ezininzi kangaka, kuba uThixo “akaziphindi izinto ezingenantsingiselo enkulu.” Kwiindinyana ezingaphambili, ukuphela kwelo xesha nako kuphawuliwe.

Kwaye abo banokuqonda phakathi kwabantu baya kufundisa abaninzi; kanti baya kuwa likrele, nangomlilo, nangokuthinjwa, nangokuphangwa, imihla emininzi. Ke kaloku xa bewile, baya

kuncedwa ngoncedo oluncinane; kodwa abaninzi baya kubanamathela ngokubakhohlisa. Yaye abanye babo banokuqonda baya kuwa, ukuze bavavanywe, baze bahlanjululwe, benziwe mhlophe, kude kuse kwixesha lesiphelo; ngokuba kusekho ixesha elimisiweyo. Daniyeli 11:33–35.

“Ixesha lokuphela” “lisekho ngexesha elimisiweyo.” Igama lesiHebhere eliguqulelwe ngokuthi “elimisiweyo” ngu “moed,” yaye lithetha ixesha eliqingqiweyo okanye idinga. Ukubaluleka nokunxulumana kwesiprofeto “kwexesha elimisiweyo,” encwadini kaDaniyeli, kubonakaliswa yindlela ekubhekiswa ngayo kulo ngokuphindaphindiweyo. Bambalwa kakhulu kuma-Adventist aseLawodike, ukuba bakhona, abaqondayo ukuba u-1989 wayeli “xesha lokuphela,” yaye ngenxa yoko u-1989 wayelixesha elimisiweyo. Yayilidinga elamiselwa nguThixo, xa wayeya kutyhila ulwazi olwalutywiniwe ngenxa yentshukumo yamawaka alikhulu anamashumi amane anesine. Ngenxa yesi sizathu, incwadi kaDaniyeli inika amangqina kwinyaniso yokuba “ixesha elimisiweyo” liphawula ukufika “kwexesha lokuphela”. KuDaniyeli isibhozo, lo mqondiso wesiprofeto ubekwe phambili.

Ndaza ndeva ilizwi lendoda phakathi kweendonga zomlambo iUlai, elamemayo, lisithi, Gabriyeli, menze lo mntu aqonde umbono. Waza weza kufuphi nalapho ndandimi khona; wathi esakufika, ndoyika, ndawa ngobuso bam; kodwa wathi kum, Qonda, nyana womntu; kuba umbono ungowexesha lokuphela. Ke kaloku, ekuthetheni kwakhe nam, ndathi ndingelele bubuthongo obunzulu, ngobuso bam bujolise emhlabeni; kodwa wandichukumisa, wandimisa ndathi nkqo. Waza wathi, Khangela, ndiya kukwazisa oko kuya kubakho ekupheleni kokugqibela kwengqumbo; kuba isiphelo siya kubakho ngexesha elimisiweyo. Daniyeli 8:16–19.

Njengakwisahluko seshumi elinanye, igama elithi “isiphelo,” kwibinzana elithi “ixesha lesiphelo” kwezi ndinyana, ligama lesiHebhere elahlukileyo kunelo liguqulelwa ngokuthi “elimisiweyo.” Ixesha lesiphelo limela ixesha eliqala ngexesha elimisiweyo. “Ixesha elimisiweyo” (moed) lingummiselo, kanti ixesha lesiphelo (igama lesiHebhere elithi “gets”) lithuba lexesha, eliqala ngexesha elimisiweyo. Lilo elo “xesha” elityhila iRoma, yaye elo “xesha” libaluleke kakhulu kangangokuba ukuphela kwelo thuba lexesha, kunye nethuba elilandela ukuphela kwelo xesha, kumelwe ngamangqina amaninzi. Kwindinyana yamashumi amabini anesine yesahluko seshumi elinanye sikaDaniyeli, iRoma yobuhedeni ichongwa njengelawula ihlabathi “ixesha.”

“ixesha” elingokomfuziselo, yiminyaka engamakhulu amathathu anamashumi amathandathu, kuba kukho iintsuku ezingamakhulu amathathu anamashumi amathandathu enyakeni waseBhayibhileni. IRoma yobuhedeni yalawula “ixesha,” yaye iRoma yobupopu yalawula “ixesha, namaxesha, nesiqingatha sexesha.” IRoma yanamhlanje ilawula “iyure” elingokomfuziselo, okanye “iinyanga ezingamashumi amane anesibini” ezingokomfuziselo. Akukho xesha lesiprofeto emva ko-1844, ngoko ke “iyure” kunye “neenyanga ezingamashumi amane anesibini” lixesha elisusela kumthetho weCawa oza kusungulwa kungekudala kuse kwavalwa ubabalo lwabantu. Kodwa iRoma yobuhedeni yalawula ngobungangamsha obupheleleyo ukususela kwiDabi laseActium ngo-31 BC, kwada kwaba nguConstantine wafudusela ikomkhulu lobukumkani eConstantinople ngonyaka ka-330. Siyazi ukuba ezi ndinyana zilandelayo zithetha ngeRoma yobuhedeni, kuba uKristu umele

“njengkosana yomnqophiso” “eya kwaphulwa” xa wabethelelwa emnqamlezweni. Amandla awayelawula ngelo xesha yayiyiRoma yobuhedeni, ngoko ke iindinyana esiza kuzijonga ngoku zichaza iRoma yobuhedeni.

Kwindawo yakhe kuya kusuka kume umntu odelekileyo, abangayi kumnika imbeko yobukumkani; kodwa uya kuza ngoxolo, abufumane ubukumkani ngentetho ezicengayo. Nemikhosi enjengomkhukula iya kukhukuliswa imke phambi kwakhe, yaphulwe; ewe, kwanomphathi womnqophiso. Emva komnqophiso owenziwe naye uya kwenza ngobuqhetseba; kuba uya kunyuka, abe namandla ngabantu abambalwa. Uya kungena ngoxolo nakwezona ndawo zityebileyo zelo phondo; enze oko bangazange bakwenze ooyise, kwanooyise boothixo babo; uya kubasasazela ixhoba, nempango, nobutyebi; ewe, uya kuceba amacebo akhe nxamnye neenqaba eziqinileyo, kube lixesha. Daniyeli 11:21–24.

Igama elithi “against” kwibinzana lokugqibela kwezi ndinyana eneneni lithetha ukuthi “from,” yaye le ndinyana ithi iRoma yobuhedeni iya kulawula (forecast his devices) “from” inqaba yayo (isiXeko saseRoma) iminyaka engamakhulu amathathu anamashumi amathandathu.

“IVESI 24. Uya kungena ngoxolo nakwezona ndawo zityebileyo zephondo; enze oko abangakwenzanga ooyise, kwanabooyise booyise; uya kubasasazela amaxhoba, nempango, nobutyebi; ewe, uya kuceba amacebo akhe ngokuchasa iinqaba, kude kube lixesha elithile.’

“Indlela eqhelekileyo iintlanga ezazithe, ngaphambi kwemihla yaseRoma, zangena ngayo kumaphondo axabisekileyo nakwimimandla etyebileyo, yayiyimfazwe nokoyisa. IRoma ke ngoku yayiza kwenza oko kwakungazange kwenziwe ngoobawo okanye ngoobawo boothixo babo; oko kukuthi, yamkele ezi zinto zifunyenweyo ngeendlela zoxolo. Isithethe, esasingazange sivele sive ngaphambili, saqalwa ngoku, sokuba ookumkani bashiye ngobutyebi belifa izikumkani zabo kumaRoma. IRoma yafumana ubunini bamaphondo amakhulu ngale ndlela.”

“Kwaye abo baye ngolo hlobo bangena phantsi kolawulo lweRoma bazuzo inzuzo engeyincinane koko. Baphathwa ngobubele nangokuthantamisa. Kwaba ngathi ixhoba nempango zabiwa phakathi kwabo. Bakhuselwa ezintshabeni zabo, baza baphumla ngoxolo nangokhuseleko phantsi kwekhuselo lamandla eRoma.

“Kwicandelo lokugqibela lale ndinyana, uBhishophu uNewton unika umbono wokuxela kwangaphambili amacebo ephuma ezinqabeni ezinqatyisiweyo, endaweni yokuba achasane nazo. Oku amaRoma akwenza esuka kwinqaba yawo eyomeleleyo, isixeko sawo esineenduli ezisixhenxe. ‘Kwanangexesha elithile;’ ngokungathandabuzekiyo ixesha lesiprofeto, iminyaka engama-360. Le minyaka imele ukubalwa ukusuka kweliphi inqanaba? Mhlawumbi ukusuka kwisiganeko esivezwa kwindinyana elandelayo.

“IVESI 25. Yaye uya kuvuselela amandla akhe nesibindi sakhe nxamnye nokumkani wasezantsi ngomkhosi omkhulu; yaye ukumkani wasezantsi uya kuvuselwa ekulweni ngomkhosi omkhulu kunene nonamandla; kodwa akayi kuma, ngokuba baya kuqamba amacebo nxamnye naye.’

“Ngeendinyana 23 no-24 siziswa ukuhla size kweli cala lomnqophiso phakathi kwamaYuda namaRoma, ngowe-161 BC, ukuya kwixesha apho iRoma yayisele ifumene ulawulo lwehlabathi lonke. Indinyana ngoku ephambi kwethu izisa ekubonweni iphulo elinamandla lokulwa nokumkani wasemzantsi, iYiputa, kwakunye nokuvela kwedabi eliphawulekayo phakathi kwemikhosi emikhulu nenamandla. Ngaba iziganeko ezinjengezi zenzeka na kwimbali yaseRoma malunga neli xesha?—Zenzeka. Imfazwe yayiyimfazwe phakathi kweYiputa neRoma; yaye idabi yayilidabi lase-Actium. Masithabathe umbono omfutshane weemeko ezakhokelela kule ngxabano.” Uriah Smith, Daniel and the Revelation, 271–273.

Kwiindinyana ezilandelayo ixesha elimisiweyo nesiphelo kwakhona kubhekiselwa kuzo nguDaniyeli.

Yaye uya kuvuselela amandla akhe nesibindi sakhe nxamnye nokumkani wezantsi enomkhosi omkhulu; nokumkani wezantsi uya kuvuselelwa aye emfazweni enomkhosi omkhulu gqitha onamandla; ke yena akayi kuma; kuba baya kumqwebela amacebo. Ewe, abo badla isahlulo sokudla kwakhe baya kumtshabalalisa, nomkhosi wakhe uya kukhukula; yaye abaninzi baya kuwa bebulewe. Ke iintliziyo zabo bobabini aba kumkani ziya kuba kukwenza ububi, yaye baya kuthetha ubuxoki etafileni enye; kodwa oko akuyi kuphumelela; kuba ukuphela kusaya kuba ngexesha elimisiweyo. Uya kuthi ke abuyele ezweni lakhe enobutyebi obuninzi; nentliziyo yakhe iya kuba nxamnye nomnqophiso ongewele; yaye uya kwenza izinto ezinkulu, abuyele ezweni lakhe. Ngexesha elimisiweyo uya kubuya, aye ngasezantsi; kodwa akuyi kuba njengakwangaphambili, okanye njengakwakokugqibela. Daniyeli 11:25–29.

Kwisahluko sesibhozo, uGabriyeli wachaza ukuba “umbono,” wesithuba seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, waweya kuphela ngexesha elimisiweyo, yaye ngoko kwaqalisa ixesha elimelwe “lixesha lokuphela.” Kule ndinyana, ixesha elimisiweyo sisiphelo seminyaka engamakhulu amathathu anamashumi amathandathu apho iRoma yobuhedeni yayiya kulawula ihlabathi ngobukhosi obupheleleyo. Kule ndinyana akukho “xesha lokuphela,” kuba kwakungekho nto itywiniweyo eyayimele ukutyhilwa ekupheleni kweso sithuba sembali.

Kwisiqendu sesibhozo sikaDaniyeli, umbono “wesiphelo sokugqibela” somsindo, owawuyiminyaka engamawaka amabini anamakhulu amahlanu namashumi amabini nowaphela ngexesha elinye neminyaka engamawaka amabini anamakhulu amathathu, watywinwa kwada kwafika “ixesha lesiphelo,” kuba ngowe-1844, elalilixesha elimisiweyo layo yomibini imibono, ukukhanya kwengelosi yesithathu kwatyhilwa. KuDaniyeli ishumi elinanye, iindinyana ezingamashumi amathathu ukuya kwamashumi amathathu anesithandathu, ekupheleni “komsindo wokuqala” ngowe-1798, kwakumele kubekho ixesha elimelwe “njengexesha lesiphelo,” apho ukukhanya kwengelosi yokuqala kwatyhilwa. Ngoko ke, isiprofeto sexesha seRoma yobuhedeni sasingenalo ixesha lesiphelo, kodwa sasinexesha elimisiweyo kuphela, esichaza ixesha apho iminyaka engamakhulu amathathu anamashumi amathandathu yaphela; kodwa ixesha elimisiweyo ngowe-1798, nexesha elimisiweyo ngowe-1844, omabini atyhila isigidimi esasimele siqondwe ngeli xesha limelwe “njengexesha lesiphelo”.

IRoma ityhilwa njengoko imelwe ngokwesiprofeto ngaphakathi kwixesha layo lesiprofeto. “Ixesha, amaxesha nesiqingatha sexesha”, “iinyanga ezingamashumi amane anesibini”, “iwaka

elinamakhulu amabini anamashumi amathandathu eentsuku”, kunye “neminyaka emithathu enesiqingatha” zezinye zeempawu ezahlukeneyo ezimele ixesha apho ubupopu balawula ngalo ngexesha lamaXesha Obumnyama. Ixesha elidibanisa intshukumo yamaMillerite nentshukumo yekhulu elinamashumi amane anesine amawaka yiminyaka elikhulu elinamashumi amabini anesithandathu. Ikhulu elinamashumi amabini anesithandathu nalo liluphawu lwamawaka alinamakhulu amabini anamashumi amathandathu eentsuku, kuba lisishumi, okanye isinye kwishumi, saloo nani. Iminyaka elikhulu elinamashumi amabini anesithandathu ukusuka kwimvukelo yowe-1863, kuse kuse kwixesha elimisiweyo ngo-1989, ichonga u-1989 njengedinga likaThixo nabantu Bakhe bemihla yokugqibela.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Siya kuziphanda njani na izibhalo? Simele kusini na ukubethelela iintsika zeemfundiso zethu nganye emva kwenye, size ke sizame ukwenza ukuba zonke iziBhalo zihlangane neengcinga zethu esele sizimisile, okanye simele na ukuthabatha izimvo neembono zethu size kuzo eziBhalo, silinganise iingcamango zethu macala onke ngeziBhalo zenyaniso? Baninzi abafunda, kwanabo bafundisa, iBhayibhile, abangayiqondiyo inyaniso exabisekileyo abayifundisayo okanye abayifundayo. Abantu babambelela eziphosweni, xa inyaniso iboniswe ngokucacileyo; yaye ukuba bebengazisa iimfundiso zabo eLizwini likaThixo, bangalifundi iLizwi likaThixo ngokukhanya kweemfundiso zabo, ukuze bangqine ukuba iingcinga zabo zilungile, ngebengayi kuhamba ebumnyameni nasebumfamekweni, okanye bondle impazamo. Baninzi abanika amazwi eziBhalo intsingiselo ehambelana nezimvo zabo, baze bazilahlekise ngokwabo balahlekise nabanye ngokuwatolika gwenxa kwabo iLizwi likaThixo. Njengoko sithabatha ukufunda iLizwi likaThixo, sifanele ukwenza oko ngeentliziyo ezithobekileyo. Konke ukuzingca, lonke uthando lokufuna ukuvela njengeentsusa, makubekwe bucala. Izimvo ekudala zithandwa mazingathatyathwa njengezingenakusilela. Kukwala kwamaYuda ukuncama izithethe zawo ekudala zimiselwe okwaba yintshabalalo yawo. Ayegqibe kwelokuba angaboni nasinye isiphene kwiingcinga zawo okanye kwiingcaciso zawo zeziBhalo; kodwa nokuba abantu baye babambelela ixesha elide kangakanani na kwiimbono ezithile, ukuba ezo mbono azixhaswa ngokucacileyo liLizwi elibhaliweyo, zimele ukulahlwa.

“Abo banqwenela inyaniso ngokunyanisekileyo abayi kuba madolw’ anzima ekuvezeni izikhundla zabo ukuze ziphandwe zize zigxekwe, yaye abayi kukruquka xa iingcinga neembono zabo ziphikiswa. Lowo yayingumoya owawuxatyisiwe phakathi kwethu kwiminyaka engamashumi amane eyadlulayo. Sasidibana sithwele umthwalo emiphefumleni yethu, sithandaza ukuba sibe banye elukholweni nasemfundisweni; kuba sasisazi ukuba uKristu akahlulelananga. Inqaku ngalinye lalisenziwa umxholo wophando ngexesha lalo. Ukuzolula okungcwele kwakuphawula ezi ndibano zophando. IZibhalo zazivulwa ngokuziva koyiko olungcwele. Sasidla ngokuzila ukutya, ukuze sikulungele ngakumbi ukuqonda inyaniso. Emva komthandazo onzulu, ukuba kukho nayiphi na ingongoma engakaqondwa, yayixutyushwa, yaye ngamnye avakalise uluvo lwakhe ngokukhululekileyo; emva koko saphinda siguqe emthandazweni, kwaza kwenyuka emazulwini izibongozo ezinyanisekileyo zokuba uThixo asincede sibonane ngamehlo, ukuze sibe banye, njengokuba uKristu noYise banye. Kwaphalala iinyembezi ezininzi. Ukuba omnye umzalwana wayemkhalimela omnye ngenxa yokucotha kokuqonda kwakhe ngokungayiqondi indinyana njengoko yena eyayiqonda,

lowo ukhalinyelweyo wayeza kuthi emva koko ambambe ngesandla umzalwana wakhe, aze athi, ‘Masingamkhathazi uMoya oyiNgcwele kaThixo. UYesu ukunye nathi; masigcine umoya wokuthobeka nowokuvuma ukufundiswa;’ yaye umzalwana obethethiweyo wayeza kuthi, ‘Ndixolele, mzalwana, ndikonile ndaza ndangakuphatha ngobulungisa.’ Emva koko sasiphinda siguqe kwelinye ixesha lomthandazo. Sachitha iiyure ezininzi ngolu hlobo. Ngokuqhelekileyo sasingafundi kunye ngaphezu kweeyure ezine ngexesha elinye, ukanti ngamanye amaxesha ubusuku bonke babuchithwa kuphando olungcwele lweZibhalo, ukuze siyiqonde inyaniso yexesha lethu. Ngamanye amaxesha uMoya kaThixo wayesiza phezu kwam, yaye iindawo ezinzima zazicaciswa ngendlela emiselwe nguThixo, yaye ngoko kwabakho ukuvumelana okupheleleyo. Sonke sasinengqondo enye noMoya mnye.

“Sakhangelana ngokunyanisekileyo okukhulu ukuba iZibhalo zingagqwethwa ukuze zilungele izimvo zawo nawuphi na umntu. Sazama ukwenza iiyantlukwano zethu zibe zincinane kangangoko ngokungagxili kwiindawo ezazingabalulekanga kangako, ekwakukho izimvo ezahlukeneyo ngazo. Kodwa umthwalo wawo wonke umphefumlo wawukukuzisa imeko phakathi kwabazalwana eyayiya kuphendula umthandazo kaKristu wokuba abafundi bakhe babe banye njengokuba yena noYise bengabanye. Ngamanye amaxesha omnye okanye ababini kubazalwana babesuka bazimise ngenkani ngokuchasene nombono owawuzisiwe, baze benze ngokokwemvakalelo zendalo zentliziyo; kodwa xa olo tyekelo lwalubonakala, sasimisa uphando lwethu size siyimise intlanganiso yethu, ukuze ngamnye abe nethuba lokuya kuThixo ngomthandazo, aze, engathethanga nabanye, afunde loo ndawo yeyantlukwano, ecela ukukhanya okuvela ezulwini. Sahlukana ngamazwi obuhlobo, ukuze siphinde sihlangane kwakhona kwakamsinyane kangangoko ukuze siqhubeke nophandisiso. Ngamanye amaxesha amandla kaThixo ayeza phezu kwethu ngendlela ebonakalayo, yaye xa ukukhanya okucacileyo kutyhila iingongoma zenyano, sasikhala size sonwabe kunye. Sasimthanda uYesu; sasithandana.”

“Ngaloo mihla uThixo wasisebenzela, yaye inyaniso yayixabisekile emiphefumleni yethu. Kuyimfuneko ukuba ubunye bethu namhlanje bube bobunjalo obuya kumelana novavanyo lwesilingo. Silapha esikolweni seNkosi, ukuze siqeqeshelwe isikolo esingasentla. Simele sifunde ukuthwala ukuphoxeka ngendlela efana nekaKristu, yaye isifundo esifundiswa koku siya kuba nokubaluleka okukhulu kuthi.

“Sinezifundo ezininzi ekusafuneka sizifunde, yaye zininzi kakhulu, kakhulu ekusafuneka sizilibale. NguThixo nezulu kuphela abangenasiphako. Abo bacinga ukuba abasayi kuze banyanzeleke ukuba bashiye imbono abayixabisileyo, okanye bangaze babe nesizathu sokuguqula uluvo, baya kudana. Logama nje sibambelele kwiingcinga neembono zethu ngokunyamezela okungagungqiyo, asinakuba nabo ubunye uKristu awabuthandazelayo.”
Review and Herald, July 26, 1892.