

Incwadi kaDaniyeli – Inani Lamashumi Amabini Ananye

Ngomlinganiselo

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Sisebenza ngencwadi kaIsaya isahluko samashumi amabini anesixhenxe, kuba siseka umxholo wezizahluko ezilandelayo zikaIsaya. Ezo zahluko zilandelayo ziqinisekisa imvula yasemva njengendlela efanelekileyo yeBhayibhile. Le ndlela, xa iqondwa yaza yasetyenziswa, ityhila umyalezo wesiprofeto othi, ukuba wamkelwe, uvelise amava ahambelanayo.

NgoSeptemba 11, 2001 ingoma emelwe kukuculwa kubantu bangaphambili bomnqophiso bakaThixo, abangabantu bamaSabatha beSuku lweSixhenxe, yeyokuba bayadlulwa njengabantu bakaThixo, kuba abazange bazise iziqhamo ezazijoliswe nguThixo ukuba isidiliya saKhe sizivelise. Ingoma yayimele isekelwe kulwalamano lomnqophiso, olumelwe sisidiliya awasityalayo uThixo kwakunye nokwala kwabo ilitye lokukhubekisa ngowe-1863. Baba yiLawodikea ngowe-1856, yaye iminyaka esixhenxe, okanye “izihlandlo ezisixhenxe”, okanye iintsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini, uThixo wafuna ukungena, kodwa bamvalela umnyango ngowe-1863.

Ukususela ngoSeptemba 11, 2001 babotshwa baba zizithungu ngaphambi kokuba bakhutshwe ngokupheleleyo emlonyeni waKhe ngexesha lomthetho weCawa. Umyalezo omele uculwe kwi-Adventism ukususela ngoSeptemba 11, 2001 ngumyalezo waseLawodike, ongumyalezo wesidiliya oqulathe ilitye lesikhubekiso elityumza nabani na owalayo “ukubona” nokungcamla “ilitye elixabisekileyo.” Isithembiso kumaLawodike kwisicatshulwa sikaIsaya sesokuba nawuphi na um-Adventist okhetha ukwamkela esi silumkiso sokugqibela usenalo ixesha “lokubamba” “amandla” kaKristu, “ukuze” “enze uxolo no” Kristu, kuba uKristu usavuma “ukwenza uxolo nabo.” Kodwa ekukhaleni kwasezinzulwini zobusuku, kanye phambi komthetho weCawa oza kufika kungekudala, elo thuba liphela ngonaphakade.

Kwixesha lexesha elaqala ngoSeptemba 11, 2001 uThixo wathembisa ukwenza abo “ngexesha elidlulileyo ababengabantu”, babe “yingcambu ephuma emhlabeni owomileyo”, “bamilise iingcambu”, “baqhakaze baze bahlume, bazalise ubuso behlabathi ngesiqhamo.” Okwenza ingcambu kaYese iqhakaze ize ihlume yimvula yamva, kuba ingcambu emiselwe ukuqhakaza nokuhluma imiselwe ngokwesiprofeto ukuba ibe ngumqondiso ophakanyiswayo, kwaye umqondiso lowo yingcambu kaYese.

Kwaye ngaloo mini kuya kubakho ingcambu kaYese, eya kuma ibe ngumqondiso kubantu; ziya kuyifuna iintlanga: nendawo yayo yokuphumla iya kuba nobuqaqawuli. Isaya 11:10.

Imvula yamva yabangela ukuba ingcambu kaYese idubule ize ihlumise ukuqala ngomhla we-11 kuSeptemba 2001, yaye emthethweni weCawa osondela ngokukhawuleza le ngcambu iya

kuwuzalisa wonke umhlaba ngeziqhamo. Umthetho weCawa kuIsaya isahluko samashumi amabini anesixhenxe yimbali eqhubekela phambili ekwamelwe kanjalo kwizahluko zokuqala ukuya kwesithathu encwadini kaDaniyeli. Imvula yamva yaqala ukutshiza xa izizwe zaba nomsindo ngomhla we-11 kuSeptemba 2001 ngokukhululwa kwaza kwalandela ngoko nangoko ukuthintelwa kobuSilamsi besishwangusha sesithathu.

“‘Ukuqalisa kwelo xesha lembandezelo,’ okukhankanywe apha, akubhekiseli kwixesha apho izibetho ziya kuqalisa ukuthululwa, koko kubhekisa kwixesha elifutshane ngaphambi kokuba zithululwe, lo gama uKristu esesengcwele. Ngelo xesha, lo gama umsebenzi wosindiso usondela esiphelweni, imbandezelo iya kuba isihla phezu komhlaba, neentlanga ziya kuba nomsindo, ukanti zibanjwe zithintelwe ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yasemva kwexesha,’ okanye ukuhlaziywa okuvela ebusweni beNkosi, iya kuza, ukuze inike amandla ilizwi elikhulu lengelosi yesithathu, kwaye ilungise abangcwele ukuba beme ngexesha apho izibetho ezisixhenxe zokugqibela ziya kuthululwa.” Early Writings, 85.

Kule ndinyana uDade White ucacisa ukuba kukho ixesha elifutshane apho usindiso lusesavulekile. “Ixesha lembandezelo” athetha ngalo lahlukile kwelo xesha likhulu lembandezelo, eliqala xa ixesha lovavanyo livalwa ngokupheleleyo. Kubu-Adventism libizwa ngokufanelekileyo ngokuba “lixesha elincinane lembandezelo” ngokunxulumene nexesha elikhulu lembandezelo eliqala xa uMikayeli esukuma. “Ixesha elincinane lembandezelo” limele ixesha apho intshabalalo yesizwe iqala ngomthetho weCawa osondelayo, yaye liqhubeke de kuvalwe ixesha lovavanyo.

Kwimbali ukusuka ngoSeptemba 11, 2001 kuse kude kube ngumthetho weCawa, ukuhlanjululwa nokugwetywa kokugqibela koBhadiventi kuboniswa njengokwenzeka ngexesha “lokufefezelwa” kwemvula yasemva. Elo xesha apho imvula yasemva, ekwanguko “ukuhlaziywa,” iqala “njengokufefezelwa”, kodwa iqhubela phambili ide ifike ekuthululweni okupheleleyo ngexesha lomthetho weCawa. Ngaloo xesha, oluqala xa ubuSilamsi boYeha lwesithathu buvusa iintlanga ukuba zibe nomsindo, imvula yasemva iqala ukuwa, yaye abanye bayayiqonda imvula yasemva baze bayamkele, kanti abanye abayiqondi imvula yasemva. Abanye bayaqonda ukuba kukho into eyenzekayo, kodwa abayiqondi into eyiyo, baze baziqinise ngokuchasene nayo.

“Abaninzi baye, ngomlinganiselo omkhulu, basilela ekwamkeleni imvula yokuqala. Abazange bazuze zonke iintsikelelo athe uThixo wabamisela zona ngaloo ndlela. Balindele ukuba ukuswela kwabo kuya kuzalisekiswa yimvula yasemva. Xa ubutyebi obukhulu kunabo bonke bobabalo buya kunikelwa, baceba ukuvula iintliziyo zabo ukuze babamkele. Benza impazamo eyoyikekayo. Umsebenzi athe uThixo waqalisa entliziyyweni yomntu ngokumnika ukukhanya nolwazi lwaKhe umele uqhubeke rhoqo. Wonke umntu umele aqonde ukuswela kwakhe buqu. Intliziyo imele ikhutshwe kuko konke ukungcola, icocwe ukuze uMoya ahlale kuyo. Kwakungokuvuma nokushiya isono, ngomthandazo onyanisekileyo, nangokuzinikezela kwabo kuThixo, apho abafundi bokuqala bazilungiselela ukuphalazwa koMoya oyiNgcwele ngoMhla wePentekoste. Kwa loo msebenzi mnye, kodwa ngomlinganiselo omkhulu ngakumbi, umele ukwenziwa ngoku. Ngelo xesha isixhobo sobuntu sasimele nje ukucela intsikelelo, silinde iNkosi ukuba iwugqibele umsebenzi ngaso. NguThixo owawuqalayo umsebenzi, yaye uya kuwugqibezela umsebenzi waKhe, amenze umntu aphelele kuYesu Kristu. Kodwa

makungabikho kukutyeshela ubabalo olumelwa yimvula yokuqala. Ngabo bodwa abaphila ngokokukhanya abanako abaya kwamkela ukukhanya okukhulu ngakumbi. Ngaphandle kokuba siqhubela phambili imihla ngemihla ekubonakaliseni iimpawu zobuKristu ezisebenzayo, asiyi kuqonda izibonakaliso zoMoya oyiNgcwele kwimvula yasemva. Inokuba iyawa ezintliziyweni ezisingqongileyo, kodwa thina singayiqondi okanye singayamkeli.” Testimonies to Ministers, 506, 507.

Imvula yasemva ngoku iyana, yaye kukho abayiqondayo, ngenxa yoko bayayamkela; kwakho nabangayiqondiyo, ngenxa yoko bengayamkeli. Imvula yasemva imele iqondwe ukuze yamkelwe. Imvula yasemva asiyomava nje kuphela; ingamava aveliswa ngumyalezo, kodwa umyalezo unokwamkelwa kuphela xa kusetyenziswa indlela echanekileyo yokumisela loo myalezo. Ngaphandle kokuqonda indlela emisela umyalezo wemvula yasemva, phantse akunakwenzeka ukuqonda izifundo zesiprofeto ezimelwe kukunyuka nokuwa kobukumkani ezibekwe ezincwadini zikaDaniyeli nesiTyhilelo.

Umqondiso ophakanyiselwe ihlabathi uchongwa nguIsaya njenge “ngcambu kaYese”, yaye kwisahluko samashumi amabini anesixhenxe abo “bavela kuYakobi” “bamila iingcambu.” Abo bangu “ngcambu kaYese” nabo bachongwa apho njenge “Sirayeli,” yaye ngabo abaqala ukuqhakaza nokuntshula, baze emva koko balizalise ihlabathi ngeziqhamo. Imithetho yendalo ayiphikisani nemithetho yesiprofeto, kuba nguMniki-mthetho omnye owavelisa kokubini indalo nesiprofeto. Phambi kokuba isityalo sivelise isiqhamo, kufuneka kuqala siphume ebuthongweni baso, njengoko kungqinwa ziintshula, kuze emva koko ziintyatyambo. USirayeli womoya, ongu “ngcambu kaYese,” wamkela ukuthululwa kwemvula okuqhubekayo ngokwamanqanaba. Kuqala “ngokufafaza,” kuze kunyuke kube kukuthululwa okupheleleyo xa ihlabathi lizaliswa ziziqhamo ezivezwa ngumqondiso.

Kwincwadi kaIsaya isahluko samashumi amabini anesixhenxe, indawo yokuqala yokutshizwa kwemvula imelwe njengokwenzeka xa amathupha “ehluma.” Xa kuqala “ehluma,” imvula ichongwa njengethululwa “ngomlinganiselo.” “Ngomlinganiselo, xa ihluma.” NgoSeptemba 11, 2001 ukutshizwa kwemvula yasemva kwaqalisa ukuthululwa “ngomlinganiselo,” kuba ngelo xesha ingqolowa nomdiza, okanye izilumko neziziziyatha, zazisaxutyene ndawonye.

“Ukuthululwa okukhulu koMoya kaThixo, okukhanyisa ihlabathi liphela ngozuko lwakhe, akuyi kuza side sibe nabantu abakhanyiselweyo, abayaziyo ngamava into ekuthethwa ngayo xa kusithiwa bangabasebenzi kunye noThixo. Xa sinokungcwaliselwa okupheleleyo, kwentliziyo iphela, enkonzweni kaKristu, uThixo uya kuyivuma loo nto ngokuthululwa koMoya wakhe ngaphandle komlinganiselo; kodwa oku akuyi kwenzeka ngoxa esona sahlulo sikhulu sebandla singabasebenzi kunye noThixo. UThixo akanakumthulula uMoya wakhe xa ukuzicingela nokuzanelisa kubonakala ngokucacileyo kangaka; xa kulawula umoya othi, ukuba ubunokubekwa ngamazwi, uvakalise loo mpendulo kaKayin, — ‘Ndingumgcini womntakwethu na?’ Ukuba inyaniso yeli xesha, ukuba imiqondiso esanda kumila macala onke, engqina ukuba ukuphela kwezinto zonke sekusondele, ayonelanga ukuvusa amandla aleleyo abo bazibanga ukuba bayayazi inyaniso, ngoko ubumnyama obulingana nokukhanya obebukhanya buya kuzifumana ezi mphefumlo. Akukho nokubonakala kwesizathu sokuxoleleka ngenxa yokungakhathali kwabo abaya kukwazi ukusinika kuThixo ngemini

enkulu yobalo lokugqibela. Akuyi kubakho sizathu sinokunikelwa sokuba kutheni bengaphilanga, bengahambanga, bengasebenzanga ekukhanyeni kwenyaniso engcwele yelizwi likaThixo, baze ngaloo ndlela baveze kwihlabathi elimnyama sisono, ngokuziphatha kwabo, uvelwano lwabo, nenzondelelo yabo, ukuba amandla nokwenyani kwevangeli akunakuphikiswa.” Review and Herald, Julayi 21, 1896.

UIsaya wamashumi amabini anesixhenxe uchaza imbali yokuqalisa kokuthululwa kwemvula yasemva kwexesha, xa ingcambu ihluma emhlabeni owomileyo, ize iqhubeke yonke indlela kude kube ngumhlaba uzaliswa ziziqhamo. Esi sahluko sichaza ukuba “ngomlinganiselo, xa sihluma, uya kuxoxa naso.” Xa imvula yasemva kwexesha ilinganiswa “njengokutshizwa”, uDade White uthi imvula yasemva kwexesha, “inokuba iwela ezintliziyweni ezisingqongileyo macala onke, kodwa thina singayiqondi okanye singayamkeli.”

Ngokwenza njalo uchaza ibandla elixubeneyo nabo baqondayo kwanabo bangaqondiyo ukuwa kwemvula. Kwindinyana engaphambili uchaza ukuba xa uThixo ethulula imvula yasemva ngokungalinganiswanga oko kuphawula ixesha apho kungasekho kudityaniswa kweentombi ezilumkileyo neeziziyatha, ngokuthi, “Xa sinokuzahlulela ngokupheleleyo, ngentliziyi iphela, enkonzweni kaKristu, uThixo uya kuyamkela loo nyaniso ngokuthululwa koMoya wakhe ngaphandle komlinganiselo; kodwa oku akuyi kuba njalo lo gama eyona nxalenye inkulu yebandla ingengabasebenzi kunye noThixo.”

Inxalenye enkulu yebandla, okanye uninzi lwebandla, imelwe kuMateyu amashumi amabini anesihlanu njengeentombi ezizizidenge, kuba ngokweBhayibhile “baninzi” ababizweyo kodwa “bambalwa” abanyuliweyo. Izilumko nezizidenge zahlulwa ngobungcwele bolungiselelo lukaThixo ngexesha lentlekele yasezinzulwini zobusuku, elandulela umthetho weCawa oza kufika kungekudala. Oko kwahlukana kudala abantu abanokuthi ke bamkele ukuphalazwa okupheleleyo koMoya kwimvula yamva, baze babe “luhlanga oluzalwa ngemini enye”. Emva koko ingcambu kaYese iya kuphakanyiswa njengomqondiso ize izalise ihlabathi ngesiqhamo.

UIsaya wamashumi amabini anesixhenxe uchaza ukuba xa imvula yasemva yaqala ukuthululwa “ngomlinganiselo”, ngomhla we-11 kuSeptemba 2001, “uya kuphikisana nayo.” “Ngomlinganiselo, xa ihluma, uya kuphikisana nayo.” Isiganeko sango-11 kuSeptemba 2001 saba kwangoko yimpikiswano ehlabathini nasebandleni. Kude kube namhla kanye-ngaphezu kweminyaka engamashumi amabini kamva–kusakho iimpikiswano ezichasene nokunxulumanisa ezo ziganeko nesenzo sobuSilamsi, ngokuchasene nokuzibona njengohlobo oluthile lweyelenqe ehlabathi jikelele. Impikiswano enxulumene nokufika kokutshizwa kwemvula yasemva yaqala ngomhla we-11 kuSeptemba 2001, kodwa iimpikiswano eziqhutywayo ehlabathini azisiyo “impikiswano” echongwe eLizwini likaThixo lesiprofeto. Impikiswano imalunga neziprofeto ezifana nesi silandelayo.

“Ngesinye isihlandlo, xa ndandiseSixekweni saseNew York, ngexesha lasebusuku ndabizelwa ukuba ndibone izakhiwo zinyuka umgangatho phezu komnye zisiya ezulwini. Ezi zakhiwo zazinikwe isiqinisekiso sokuba azitshisi ngomlilo, yaye zazakhiwe ukuze zizukise abanini bazo nabazakhi bazo. Zaqhubeka zinyuka, ziphakama ngakumbi nangakumbi ezi zakhiwo, yaye kuzo kwasetyenziswa ezona zinto zibiza kakhulu. Abo zazizezabo ezi zakhiwo babengazibuzi

bathi: ‘Singamzukisa njani na uThixo ngeyona ndlela ilungileyo?’ INkosi yayingekho ezingcingweni zabo.

“Ndaqonda: ‘Akwaba abo batyala imali yabo ngolu hlobo babenokubona indlela yabo njengoko uThixo eyibona! Bahlanganisa izakhiwo ezimangalisayo, kodwa hayi indlela obuyiziyatha ngayo emehlweni oMlawuli wendalo iphela ukucwangcisa nokuyila kwabo. Abafundi ngawo onke amandla entliziyo nengqondo ukuba bangamzukisa njani uThixo. Bayilibele le nto, eyona mbopheleleko yokuqala yomntu.’”

“Njengoko ezi zakhiwo ziphakamileyo zazisakhiwa, abanini bazo babevuya ngekratshi elinobundlobongela, besithi banemali yokuyisebenzisa ekwaneliseni iziqu zabo nasekuvuseni umona kubamelwane babo. Inxalenye enkulu yemali ababeyityale ngolo hlobo yayifunyenwe ngokuxhaphaza, ngokucinezela amahlwempu de atyunyuzwe. Balibala ukuba ezulwini kugcinwa ingxelo yentengiselwano nganye yoshishino; isivumelwano ngasinye esingenabulungisa, isenzo ngasinye sobuqhophololo, sibhalwe khona. Ixesha liyeza xa abantu, ngobuqhophololo babo nangokudelela kwabo, baya kufikelela kwinqanaba iNkosi engayi kubavumela ukuba baligqithe, yaye baya kufunda ukuba kukho umda ekunyamezeleni kukaYehova.”

“Umboniso owalandelayo owadlula phambi kwam wawululeso sothuso somlilo. Amadoda akhangela kwizakhiwo eziphakamileyo ekwakusithiwa azinakutsha ngomlilo aza athi: “Zikhuselekile ngokupheleleyo.” Kodwa ezo zakhiwo zadliwa ngumlilo ngokungathi zenziwe ngetela. Oomatshini bokucima umlilo babengenakwenza nto ukuthintela intshabalalo. Abacimi-mlilo babengakwazi ukuwasebenzisa loo matshini.” Testimonies, volume 9, 12, 13.

ICawa lama-Adventist kwangoko emva koSeptemba 11, 2001 lazama ukufihla ehlabathini iziqendu ezinjengesi. Kungenzeka njani ukuba oku kungabi ngokuqondene neSixeko saseNew York, nezakhiwo eziphakamileyo kakhulu iinjini zomlilo ezazingakwazi ukuwanqanda amadangatye omlilo awalandelayo? Kungenzeka njani ukuba isiqendu esinjengesi, esivela kwimibhalo ecawa lama-Adventist ethi yabhalwa ngumprofetikazi, singabhengezwa phezu kwezindlu emva kokuzaliseka okunjalo?

Ukufika kokutshizwa kwemvula yasemva kwexesha, okuphawula ukufika “kwengxoxo” yesiprofeto, kukwachaza novukelo lokugqibela lobu-Adventist, kuba kulapho bawalayo ngokupheleleyo amazwi acacileyo nalula alowo bambiza ngokuba ngumprofetikazi wentsalela.

“USathana u... usoloko enyanzelisa okobuxoki—ukuze akhokele abantu baphume enyanisweni. Inkohliso yokugqibela kanye kaSathana iya kuba kukwenza bungabi nampembelelo ubungqina boMoya kaThixo. ‘Apho kungekho sibono, abantu bayatshabalala’ (IMizekeliso 29:18). USathana uya kusebenza ngobuqhophololo, ngeendlela ezahlukehlukeneyo nangamaziko ahlukeneyo, ukuze agungqise intembeko yabantu abaseleyo bakaThixo kubungqina bokwenyaniso.”

“Kuya kuvuselelwa intiyo echasene neziBungqina engowosathana. Imisebenzi kaSathana iya kuba kukuphazamisa ukholo lwamabandla kuzo, ngenxa yesi sizathu: uSathana akanako ukuba nendlela ecace ngolo hlobo yokungenisa iinkohliso zakhe nokubophelela imiphefumlo

ezilahlekisweni zakhe xa izilumkiso nezikhalimelo neengebiso zoMoya kaThixo zithotyelwa.” Selected Messages, incwadi 1, 48.

Ukubotshwa okwesiprofeto kwengqolowa nomdiza kwaqalisa ngomhla we-11 kuSeptemba, 2001, ngemvukelo echasene noMoya weSiprofeto, eyaphawula isiphelo semvukelo eqhubekayo eyaqala ngokuchasene neBhayibhile ngowe-1863.

“Thina njengabantu sivuma ukuba sinenyaniso ephambi kwabo bonke abanye abantu emhlabeni. Ngoko ke ubomi bethu nesimilo sethu kufuneka zivumelane nokholo olunjalo. Imini isisele phezu kwethu kanye leyo xa amalungisa aya kubotshwa njengengqolowa exabisekileyo abe zizithungu zengqokelela yasezulwini, lo gama abangendawo bona, njengekhula, beqokelelwa ukuze baphoswe emililweni yaloo mini inkulu yokugqibela. Kodwa ingqolowa nekhula ‘zikhula kunye kude kufike ukuvuna.’” Testimonies, volume 5, 100.

Yayinokuthini na i-Adventism ukungayihoyi le ndima ilandelayo ethetha ngokungqalileyo ukuba, xa ezi zakhiwo zawa, iSityhilelo ishumi elinesibhozo, umqolo woku-1 ukuya kowesi-3, siya kuzalisekiswa?

“Ngaba ngoku kuza kuthiwa ndibhengeze ukuba iNew York iya kutshayelwa yimisinga emikhulu yaselwandle? Oku andizange ndikutsho. Ndathi, njengoko ndandijonge izakhiwo ezikhulu ezazisakhiwa apho, umgangatho phezu komnye, ‘Ziya kuba mbi gqitha iziganeko eziya kwenzeka xa iNkosi iya kusuka inyikimise umhlaba ngoloyiko olukhulu! Ngoko ke amazwi eSityhilelo 18:1–3 aya kuzaliseka.’ Sonke isahluko seshumi elinesibhozo seSityhilelo sisilumkiso ngoko kuza kwehlela umhlaba. Kodwa andinalo ukhanyiso olukhethekileyo ngokubhekisele koko kuza kwehlela iNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu ezilapho ziya kuwiswa phantsi kukujika nokubhukuqwa kwamandla kaThixo. Ngokokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isemhlabeni. Ilizwi elinye elivela eNkosini, ukuchukunyiswa nje kube kanye kwamandla ayo amakhulu, yaye ezi zakhiwo zinkulu ziya kuwa. Kuya kwenzeka iziganeko ezoyikekayo, ezoyikeka kwazo singenakukucingela.” Review and Herald, Julayi 5, 1906.

Umba esijongene nawo apha asingowokuba ezi ndima zazaliseka na ngomhla we-11 kuSeptemba 2001, kuba ngokuqinisekileyo zazaliseka, kodwa umba esifuna ukuwusingatha nguwo “umpikiswano” owawuza kuqalisa ngelo xesha. Impikiswano yayimalunga nendlela echanekileyo okanye engachanekanga yokutolika. Icawe yama-Adventist yaqalisa ukwala kwayo imithetho elishumi elinesine yokutolikwa kwesiprofeto kaWilliam Miller ngowe-1863, yaye ngoku bafikelele kwinqanaba apho ungeke uthenge incwadi yokufunda iBhayibhile ebhalwe zizifundiswa zenkolo zama-Adventist engaxhaswa ngokuphindaphindiweyo zizifundiswa zenkolo zobuProtestanti obuwexukileyo noboRoma Katolika. Ukususela ngowe-1863 ukuya kowe-2001, nanamhlanje kusenjalo, indlela yokutolika eyayimelwe ekuqaleni yimithetho kaWilliam Miller yokutolikwa kwesiprofeto yabekwa ecaleni ngenxa yendlela yokutolika yeRoma Katolika nobuProtestanti obuwexukileyo. “Impikiswano” yesiprofeto eyaqalayo xa iSityhilelo ishumi elinesibhozo, iindima yoku-1 ukuya kweyesi-3, zazalisekayo, yayimalunga nendlela eyinyaniso okanye yobuxoki yokutolika.

Siya kuqhuba ukuqwalasela kwethu “ingxoxo” yesahluko samashumi amabini anesixhenxe sikaIsaya kwinqaku elilandelayo.

“Kufuneka sizazi ngokwethu izinto eziyintoni ezakha ubuKristu, yintoni inyaniso, yintoni ukholo esilwamkeleyo, yintoni na imithetho yeBhayibhile—imithetho esiyinikiweyo ligunya eliphezulu kunawo onke.” The 1888 Materials, 403.