

Incwadi kaDaniyeli — Inani Lamashumi Amabini Anesithathu

Amadoda Adelayo

Jeff Pippenger

2023-12-18

UDade White wachaza ukuba xa izakhiwo ezikhulu zesiXeko saseNew York ziwiswa phantsi, iSityhilelo isahluko seshumi elinesibhozo, iindinyana zokuqala ukuya kweyesithathu, ziya kuzaliseka.

Kwathi emva kwezi zinto ndabona enye ingelosi isihla ivela ezulwini, inegunya elikhulu; yaza ihlabathi lakhanyiswa bubuqaqawuli bayo. Yakhala ngamandla ngelizwi elinamandla, isithi, Iwile, iwile iBhabheli enkulu, yaba yindawo yokuhlala yeedemon, nendawo yokugcinela yonke imimoya engcolileyo, nesibaya sazo zonke iintaka ezingcolileyo nezithiyekileyo. Kuba zonke iintlanga zisele iwayini yomsindo wohenyuzo lwayo, nookumkani behlabathi benze uhenyuzo nayo, nabarhwebi behlabathi bazityebisa ngobuninzi bezinto zalo ezimnandi. IsiTyhilelo 18:1–3.

Ngomhla we-11 kuSeptemba, 2001, “ookumkani” bomhlaba babesele benze uhenyuzo nebandla laseRoma. Emva kweMfazwe Yehlabathi Yesibini, uMongameli uHarry S. Truman, okokuqala ngqa, ngowe-1951, wamisela unozakuzaku eVatican. Ilinge lakhe lokuseka ubudlelwane bezopolitiko nopopu lahlatywa ngoyaba ngokupheleleyo yiNgqungquthela yaseUnited States, kodwa akuzange kube njalo xa, emva kwamashumi eminyaka, uMongameli uRonald Reagan, ngowe-1984, wamisela unozakuzaku eVatican. Ngo-2001, zonke iintlanga zazenze uhenyuzo neVatican ngokuseka ubudlelwane bozakuzaku nehenyukazi laseTire.

Ngomhla kaSeptemba 11, 2001, zonke “iintlanga” zazisele iwayini yengqumbo yobuhenyu bakhe. Iwayini yaseBhabheli imela zonke iintlobo ngeentlobo zobuxoki ezivezwa bubupopu, kodwa olo hlobo lunye olukhethekileyo lweyayini oluchongiweyo kwezi ndinyana yiwayini yengqumbo yobuhenyu bakhe. Ingqumbo yobupopu yintshutshiso yabo bangavumelani nabo. Buphumeza intshutshiso yabo ngokusebenzisa amandla orhulumente ukuba awenzele umsebenzi wabo omdaka. Iwayini yengqumbo yabo yibhotile yabo ekhethekileyo yempazamo emela isenzo sokusebenzisa urhulumente ngokuchasene nabo ababathabatha njengabawexuki.

Ngexesha elisusela ku-11 Agasti, 1840 kude kube ngu-22 Oktobha, 1844, iMillerite Adventism, eyayibizwe ukuba iphume kumaXesha oBumnyama, yaye yahlulwa kwiicawa zamaProtestanti ezathi ngelo xesha zaba ziintombi zaseRoma, yaza ke yaba lolona phondo lokwenyaniso lwamaProtestanti kwelo rhamncwa lomhlaba lalisandul’ ukufika. UPetros uchaza iimpawu zabo bantu bakaThixo abasandul’ ukunyulwa njengesizwe.

Ke nina nisizukulwana esinyuliweyo, ububingeleli bobukumkani, uhlanga olungcwele, abantu abayinqobo kaThixo; ukuze nivakalise iindumiso zalowo unibizayo, wanikhupha ebumnyameni wanisa ekukhanyeni kwakhe okumangalisayo; nina enaningengobantu

ngaphambili, ke ngoku ningabantu bakaThixo; enaningafumananga nceba ngaphambili, ke ngoku nifumene inceba. 1 Petros 2:9, 10.

Ngomhla we-11 kuSeptemba, 2001, ibandla lama-Adventist loSuku lweSixhenxe lalisesele, yaye amaxesha amaninzi lalisele lisebenzise ulwakhiwo lwezopolitiko lorhulumente wase-United States ukuhlasele abo lalibathatha njengabawexuki. Kudala ngaphambi ko-2001, ama-Adventist ayesele esele iwayini ekhethekileyo yaseBhabhiloni emele ukusetyenziswa kwamandla karhulumente ukuhlasele abo lalibathatha njengabawexuki.

UEfrayim ngumqondiso wemvukelo kaYerobhowam nobukumkani basemantla bakwaSirayeli, yaye uIsaya uqala isahluko samashumi amabini anesibhozo ngokubhekisa ecaweni yamaSabatha osuku lwesixhenxe njengamanxila akwaEfrayim.

Yeha isithsaba sokuzingca, kumaxhila akwaEfrayim, obo buhle bawo buzukileyo buyintyatyambo ebunayo, obuphezu kwentloko yeentili ezityebileyo zabo boyiswe yiwayini! Yabonani, iNkosi inomnye onamandla, owomeleleyo, oya kuthi, njengesaqhwithi sesichotho, nanjengesivunguvungu esitshabalalisayo, nanjengomkhukula wamanzi anamandla aphuphuma ngokugqithisileyo, ayiphosele phantsi emhlabeni ngesandla. Isithsaba sokuzingca, amaxhila akwaEfrayim, siya kunyathelwa ngeenyawo; nobo buhle buzukileyo, obuphezu kwentloko yentili etyebileyo, buya kuba yintyatyambo ebunayo, bube njengesiqhamo sokuqala ngaphambi kwehlobo; esithi lowo usibonayo, akusibona nje, abe esadla sona sisengasesandleni sakhe. Ngaloo mini uYehova wemikhosi uya kuba sisithsaba sozuko, nesigqubuthelo sobuhle, kwintsalela yabantu bakhe, abe ngumoya womgwebo kulowo uhleliyo emgwebeni, abe ngamandla kwabo babuyisela imfazwe esangweni. Kodwa nabo bahambile ngewayini, nangotywala olunamandla baphambukile endleleni; umbingeleli nomprofeti baphambukile ngotywala olunamandla, baginyiwe yiwayini, baphambukile ngenxa yotywala olunamandla; bayaphazama embonweni, bayakhubeka emgwebeni. Kuba zonke iitafile zizele kukugabha nokungcola, kangangokuba akukho ndawo icocekileyo. Isaya 28:1–8.

Ishwangusha lesithathu lafika ngoSeptemba 11, 2001, yaye lafika phezu “kwesithsaba,” esimela ubunkokeli “bamanxila bakaEfrayim.” Alizange lihlaselwe ikomkhulu lebandla eMaryland ngenqwelo-moya ezaliswe ngamafutha, kodwa laphawula ukungakwazi kwabo ukuqonda ukuba ukufika kobuSilamsi besiShwangusha sesithathu yayikukuqala kwesigidimi semvula yamva nje sengelosi yesithathu. Ukuqala kweso kanye isigidimi nomsebenzi abathi bavuselwe ukuba bawuvakalise. Bachongwa kungekuphela nje njengesithsaba, esimela ubunkokeli, kodwa kwanjengo “sithsaba sekratshi,” ngaloo ndlela kuchongwa olunye lweendidi ezimbini zabanquli olwalukhona nolukhoyo oluthi luveliswe kwimpikiswano kaHabakuki isahluko sesibini. NgoSeptemba 11, 2001, abalindi bakaHabakuki bathabatha izikhundla zabo edabini esangweni.

Amasango aseYerusalem yindawo apho unxibelelwano lwabantu baseYerusalem lwalusenziwa khona. Idabi emasangweni limela “ingxoxo” yesahluko esingaphambili sikaIsaya eyaqala ngomhla womoya wasempumalanga (umhla wobuSilamsi). Iindidi ezimbini zabanquli bakaHabhakuki kweso sicutshulwa zimelwe zizithsaba ezibini. Amanxila akwaEfrayim, awayesele ngelo xesha esebenzise amandla ombuso ukuze aphumelele iingxoxo zawo nxamnye nabo ayebabize ngokuba ngabawexuki, athelekiswa nesithsaba seNkosi yemikhosi. Xa uKristu emelwe njengeNkosi

yemikhosi, oko kuluphawu lomsebenzi waKhe njengenkokeli yomkhosi waKhe. Idabi esangweni yimfazwe emelweyo yingxoxo engobuthixo benyaniso nobobuxoki.

Akuphela nje ukuba iinkokeli zeNkomfa Jikelele ezimelweyo njengezinxila zakwaEfrayim, kodwa nababingeleli (inkonzo yobupastile), kwakunye nabaprofeti (izazi zezakwalizwi nabafundisi), baphambukile ngenxa yesiselo esinxilisayo. Njengoko uIsaya esitsho kwiivesi zokuqala zesiprofeto sakhe, yibandla liphela.

Umbono kaIsaya unyana ka-Amozi, awawubonayo ngako uYuda neYerusalem ngemihla ka-Uziya, kaYotam, ka-Ahazi, nekaHezekiya, ookumkani bakwaYuda. Yivani, mazulu; beka iindlebe, mhlaba; kuba uYehova uthethile, Wathi, Ndondle ndabakhulisa abantwana, kodwa bona bandivukele. Inkomo iyamazi umnini wayo, ne-esile liyawazi umkhombe wenkosi yalo; ke uSirayeli akazi, abantu bam abacingi. Yeha, sizwe sonayo, bantu basindwa bubugwenxa, nzala yabenzi bobubi, bantwana abonakalisayo; bamshiyile uYehova, bamcaphukisile oyiNgcwele kaSirayeli, babuyela umva. Nisaya kubethwa nangenxa yani na? niya kongeza nje ukuvukela; intloko yonke iyagula, nentliziyo yonke ityhafile. Isaya 1:1–5.

Uhlanga olunesono luyagula, yaye ludlule kwixesha apho naluphi na unyango lunokunikezelwa olunokuguqula intliziyo nengqondo yalo. UIsaya uchaza ukuba amaxila aphambukile endleleni, yaye loo ndlela ichazwa nguYeremiya njenge “ndlela zakudala.” Ngomhla we-11 kuSeptemba, 2001, imvula yasemva yaqalisa ukuna, yaye uYeremiya uchaza ukuba kuxa sihamba kwiindlela zakudala, okuyiyo loo “ndlela” amaxila aphambukile kuyo, apho sifumana ukuphumla kwemvula yasemva.

Utsho uYehova ukuthi, Yimani ezindleleni, nikhangele, nibuze ngeendlela zamandulo, nithi, Iphi na indlela elungileyo? nihambe kuyo; niya kufumana ukuphumla kwemiphefumlo yenu. Kodwa bathi bona, Asiyi kuhamba kuyo. Kananjalo ndabeka abalindi phezu kwenu, ndisithi, Phulaphulani isandi sexilongo. Kodwa bathi bona, Asiyi kuphulaphula. Ngako oko yivani, zintlanga, nazi, bandla, into ephakathi kwabo. Yiva, hlabathi: yabona, ndiya kuzisa ububi phezu kwaba bantu, isisiqhamo seengcinga zabo, ngenxa enokuba bengawaphulaphulanga amazwi am, nomyalelo wam bawulahla. Yeremiya 6:16–19.

Amaxila akwaEfrayim aphambukile ngomhla we-11 kuSeptemba, 2001, yaye aguqukele “umva,” ngo-1863, xa aqalisa inkqubo yokwala “indlela zakudala.” Kusezo “ndlela zakudala” apho kufunyanwa khona ukuphumla nokuhlaziywa kwemvula yasemva kwexesha, yaye loo mvula yaqalisa kanye ngelo xesha apho kwabhengezwa phezu kwabo “Ishwangusha.” “Ishwangusha” sesithathu samaSilamsi sasingaqondakali kwisithsaba sekretshi sikaEfrayim, kuba babeye ngokuthe ngcembe bazala iinyaniso ezisisiseko ezichaza indima yamaSilamsi esiprofetweni. UYeremiya uchaza ukuba ngelo xesha iNkosi yamisa abalindi, abangabalindi bakaHabhakuki, yaye babhengeza kumaxila akwaEfrayim edabini emasangweni ukuba kwakufuneka bephulaphule isandi sexilongo. “Ishwangusha” sesithathu esafika ngomhla we-11 kuSeptemba, 2001, laliLiXilongo lesixhenxe.

UIsaya uchaza ukuba “baphumile endleleni ngenxa yesiselo esinxilisayo; bayaphambuka embonweni, bayakhubeka ekugwebeni. Kuba zonke iitafule zizele ngumhlanzo nokungcola,

kangangokuba akukho ndawo icocekileyo.” Itafile yomgunyathi, eyangeniswa ngowe-1863, eyasusa “amaxesha asixhenxe,” yaza yafuna iphepha elichazayo ukuba lihambe nayo, imele umgunyathi weetafile ezimbini ezingcwele zikaHabakuki; kodwa “iitafile” zomgunyathi ezisetyenziswe ngamanxila zizele ngumhlango, yaye ziyaphambuka embonweni. Abalindi bakaHabakuki noYeremiya baxelelwa ukuba, kwimpikiswano yendlela yokusebenza, babhale “umbono” phezu “kweetafile”; kodwa itafile zomgunyathi zamanxila zibonisa umbono ophosakeleyo.

Apho kungekho mbono, abantu bayatshabalala; kodwa lowo uwugcinayo umthetho, unoyolo yena. IMizekeliso 29:18.

Amanxila akwaEfrayim alahlile umthetho kaThixo, kodwa umxholo wale “mbambano,” wedabi lesango, ngowomthetho kaThixo wobuprofeti, njengoko umelwe yindlela yokusebenza eyamiselwa kwintshukumo yeengelosi zokuqala neyesithathu. Xa ulsaya sele ebeke imeko kwiivesi ezisibhozo zokuqala zesahluko samashumi amabini anesibhozo, emva koko uchaza indlela yokusebenza eyiyimvula yasemva, aze achaze ngokukodwa amanxila njengaba “bagxekayo, abalawulayo” “eYerusalem.”

Ngubani na aya kumfundisa ulwazi? Yaye ngubani na aya kumenza aqonde imfundiso? Ngaba ngabo balunyuliweyo ebisini, abarholiweyo emabeleni? Kuba umyalelo umele ube phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapho kancinane; kuba uya kuthetha kwaba bantu ngemilebe ethintithayo nangolunye ulwimi. Wathi kubo, Le yiyo indawo yokuphumla eninokuthi ngayo nibaphumlise abadiniweyo; kwaye oku kukuhlaziya: kanti bona abavumanga ukuva. Kodwa ilizwi likaYehova laba kubo ngumyalelo phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapho kancinane; ukuze bahambe, bawe ngomhlana, baqhekeke, babanjiswe ngomgibe, bathinjwe. Ngako oko yivani ilizwi likaYehova, nina madoda adelelayo, abalawula aba bantu baseYerusalem. Ngenxa enokuba nithe, Senze umnqophiso nokufa, kwaye neShiyol sinesivumelwano nayo; xa isibetho esiphuphumayo sidlula, asiya kusifikela thina; kuba senze ubuxoki baba yintsabelo yethu, sazifihla phantsi kobuxoki: Ngako oko itsho iNkosi uYehova ukuthi, Yabonani, ndibeka eZiyon ilitye lokuseka, ilitye elivavanyiweyo, ilitye lembombo elixabisekileyo, isiseko esiqinileyo; lowo ukholwayo akayi kukhawuleza. Kananjalo ndobeka isigwebo sibe ngumgca, nobulungisa kube yintambo yokulinganisa; kwaye isichotho siya kuyitshayela kude intsabelo yobuxoki, namanzi agubungele indawo yokusithela. Kwaye umnqophiso wenu nokufa uya kuchithwa, nesivumelwano senu neShiyol asiya kuma; xa isibetho esiphuphumayo sidlula, niya kunyathelwa phantsi siso. Isaya 28:9–18.

“Impikiswano” apha ichazwa ngala mazwi, “uya kufundisa bani ukwazi? uya kumenza bani ukuqonda imfundiso?” Elithi “bani” libhekisa kubafundi abanokubakho, kodwa umxholo umalunga nokuqonda imfundiso, oko kukuthi, ukwazi. Xa incwadi kaDaniyeli ivulwa itywina, kubakho ukwanda kolwazi, okumela ukwanda kokuqondwa kweenyaniso zeLizwi likaThixo. Igama elithi “imfundiso” lithetha uludwe lweenkolelo, imigaqo, iimfundiso, okanye imithetho eyakha inkqubo ethile yokucinga okanye umzimba wolwazi. Ukuqonda “iimfundiso” zeBhayibhile kufuna indlela yokusebenza esekelwe eBhayibhileni ukuze kwakhiwe loo mzimba wolwazi.

Indlela yokusebenza ichazwa ngala mazwi athi, “umyalelo makube phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha intwana, naphaya intwana.” Indlela yokusebenza eyachonga umhla we-11 kuSeptemba 2001 njengokufika ko-“Yeha” lwesithathu isekelwe ekudibaniseni umgca wesiprofeto wo-“Yeha” lokuqala kunye nomgca wesiprofeto wo-“Yeha” lwesibini, nto leyo enika amangqina amabini omgca wo-“Yeha” lwesithathu. Loo ndlela yokusebenza luvavanyo “lwempikiswano” oluvelisa iindidi ezimbini zabakhonzi, kuba “ilizwi likaYehova lalingako kubo umyalelo phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha intwana, naphaya intwana; ukuze bahambe, bawe ngomva, baphulwe, babanjiswe ngomgibe, bathinjwe.”

Izikhubekiso ezihlanu zala madoda ahlekayo alawula iYerusalem zimele iintombi ezintlanu ezizizidenge. Indlela yokusebenza icacile ukuba iluvavanyo, kuba amaxhala akwaEfrayim azala iindlela zamandulo zikaYeremiya, ala ukuwuphulaphula umqondiso wesigodlo womlindi, avelisa iitafule zomgunyathi, aza enza umnqophiso nokufa; kwangelo xesha kanye abo babenxibe isithsaba seNkosi yemikhosi emfazweni wesango babesenza umnqophiso wobomi.

Ngomhla we-11 kuSeptemba, 2001, imvula yamva, eyona yile ukuphumla nokuhlaziyeka, yaqalisa ukuwa, kwaza kwaqalisa ukutywinwa kwekhulu namashumi amane anesine amawaka. Yaqalisa impikiswano ngendlela yokusebenza yeenxila zakwaEfrayim, nangendlela yokusebenza emelwe sisithunywa esinguEliya. “Abaninzi” baya kuwa kunye neenxila, kodwa abambalwa abaya kunyulwa ngabo abalindela eNkosini.

Kuba uYehova wathetha nam ngesandla esinamandla, wandiyala ukuba ndingahambi ngendlela yaba bantu, esithi, Ningathi, Liyelenqe, kubo bonke abo abantu baya kuthi kubo, Liyelenqe; ningoyiki ukoyika kwabo, ningabi nabugwala. Menzeni iNkosi yemikhosi ibe ngcwele ngokwayo; mayibe yeyona niyoyikayo, ibe yeyona niyoyikela ngentlonelo. Yaye iya kuba yindawo engcwele; kodwa ibe lilitye lesikhubekiso nelitye lokukhubekisa kuzo zombini izindlu zakwaSirayeli, ibe ngumgibe nesirhintyelo kubemi baseYerusalem. Yaye abaninzi phakathi kwabo baya kukhubeka, bawe, baphuke, babanjiswe, bathinjwe. Bopha ubungqina, utywine umthetho phakathi kwabafundi bam. Yaye ndiya kumlinda uYehova, ofihla ubuso bakhe endlwini kaYakobi, ndiya kukhangela kuye. Isaya 8:8–17.

Ngokuqinisekileyo uIsaya uyavumelana namazwi akhe, ngoko ke abaninzi abawayo kwisahluko samashumi amabini anesibhozo, ngabo kanye abawayo kwisahluko sesibhozo. Kwisahluko sesibhozo sifumanisa ukuba ukuwa kwabo kwenzeka ngexesha lokutywinwa, elaqala ngomhla we-11 kaSeptemba, 2001. Isilumkiso sesahluko sesibhozo sesokuba bangahambi “endleleni” yaba bantu, kuba bangabo abo balayo ukuhamba ngendlela kaYeremiya yeendlela zakudala, apho umyalezo wemvula yamva ukhoyo khona. Abo bawayo kwisahluko sesibhozo, ngabo abo bathembela kumfelandawonye omela iwayini ekhethekileyo yaseBhabheli, emele umanyano lwecawa norhulumente ngenjongo yokuchasa abo bathathwa njengabaqhekeki. Oko kubangela ukuba bakhubeke kwisahluko sesibhozo, lilitye lesikhubekiso, elimela ukwaliwa kokuqala kanye kwenyaniso esisiseko ngowe-1863, “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu, awaliwa “ngabakhi” ngowe-1863. Kolo lwaliwo babuyela kwindlela yobuwexuki bamaProtestanti ukuze bawale umyalezo owawunikelwe ziingelosi kuWilliam Miller.

Kwisiqendu samashumi amabini anesibhozo, ukulahlwa kwelitye kuvelisa umgwebo wesibetho esiphuphuma njengomkhukula, olungumfuziselo weBhayibhile womqondiso werhamncwa oqala kumthetho weCawa eUnited States, uze emva koko uzalise umhlaba wonke. Kumthetho weCawa umnqophiso ibandla lama-Adventist eliwenzileyo no“kufa” kunye “nesihogo” uya kutshayelwa kude. Ekutshayelweni kude komnqophiso wokufa wamanxila akwaEfrayim, “ikhushi labo lobuxoki” liya kususwa. “Ikhushi lobuxoki” limelwa ngumpostile uPawulos njengobuxoki obuzisa inkohliso enamandla, yaye le nkohliso inamandla ithululelwa phezu kwamadoda agxekayo alawula iYerusalem isisiphumo sentiyo yawo ngenyaniso.

Lowo ukuza kwakhe kungokokusebenza kukaSathana, enawo onke amandla nemiqondiso nezimanga zobuxoki, kwanazo zonke iinkohliso zokungalungisi kwabo batshabalalayo; ngokuba abalamkelanga uthando lwenyaniso, ukuze basindiswe. Ngenxa yoko uThixo uya kubathumela inkohliso enamandla, ukuze bakholwe ubuxoki; ukuze bagwetywe bonke abangakhohlwanga yinyaniso, kodwa bakholiswa kokungalungisi. Ke thina simelwe kukuhlala sibulela kuThixo ngenxa yenu, bazalwana abathandiweyo yiNkosi, ngokuba uThixo waninyulela kwasekuqalekeni ukuba nisindiswe ngokungcwaliswa nguMoya nangokukholwa yinyaniso; awanibizela kuko ngazo iindaba zethu ezilungileyo, ukuze nizuze uzuko lweNkosi yethu uYesu Kristu. Ngoko ke, bazalwana, yimani niqinile, nizibambe izithethe enazifundiswayo, nokuba kungelizwi, nokuba kungencwadi yethu. 2 Tesalonika 2:9–15.

“indawo yokusabela yobuxoki,” eyavelisa “inkohliso enamandla,” ekugqibeleni izisa isohlwayo somthetho weCawa oza kufika kungekudala. Umpostile uPawulos uchaza udidi olungayithandiyo inyaniso, kwanodidi olungcwaliswe yinyaniso, ngaloo ndlela ebhekisa kwezo ndidi zimbini ezikwingxoxo kaHabakuki isahluko sesibini. Kwisahluko samashumi amabini anesithoba, ulsaya uqala ngokuphinda kabini igama elithi Ariyeli, elilolunye igama leYerusalem.

Yeha uAriyeli, uAriyeli, umzi awayehlala kuwo uDavide! Yongezani unyaka emnyakeni; mabaxhele amadini. Isaya 29:1.

Ukuphindaphindwa ngokomfuziselo kuka-“Ariyeli” (isixeko saseYerusalem), kuphinda kugwetywe kwakhona nge-“yeha.” Ukubulawa kwemibingelelo “unyaka nonyaka” kumele uvukelo oluqhubekayo olwaqalayo ngowe-1863. Iindinyana ezilandelayo zichaza umgwebo oya kwenzeka phezu kweBandla lamaSabatha eSuku lweSixhenxe ngexesha lentlekele yomthetho weCawa. Kwindinyana yesithoba kuchongwa “ummangaliso,” ogxininisa impikiswano yendlela yokusebenza, ngelixa ukwabonisa imeko yovukelo ye-Adventism njengento yomlayezo weSikhalo sasezinzulwini zobusuku, ekwanxulunyaniswa nengelosi yesibini njengoko kubonakaliswa kukuphindaphindwa kuka-“Ariyeli” kwindinyana yokuqala.

Yimani, nimangaliswe; khalani, nikhale; banxilile, kodwa kungewayini; bayagxadazela, kodwa kungekho sisiselo sinamandla. Kuba uYehova uniphalazele umoya wobuthongo obunzulu, wawavala amehlo enu; abagqirha, nabalawuli benu, ababoni, ubagqumile. Umbono wazo zonke izinto uye waba kuni njengamazwi encwadi etywiniweyo, abayinikela kofundileyo, besithi, Khawuyifunde le, ndiyakubongoza; athi yena, Andinakuyifunda; kuba itywiniwe: ize incwadi inikwe ongafundanga, kusithiwa, Khawuyifunde le, ndiyakubongoza; athi yena, Andifundanga. Ngenxa yoko iNkosi yathi, Kuba aba bantu besondela kum

ngomlomo wabo, bendidumisa ngemilebe yabo, kodwa bezibekwe kude iintliziyo zabo kum, nokundoyika kwabo kufundiswa ngumyalelo wabantu: ngenxa yoko, yabona, ndiya kuqhubeka ndenze umsebenzi omangalisayo phakathi kwaba bantu, umsebenzi omangalisayo, nesimanga; kuba ubulumko bezilumko zabo buya kutshabalala, nokuqonda kwabaqiqayo kubo kuya kufihlwa. Isaya 29:9–14.

Kwi “ngxoxo” ebhalwe kwisahluko samashumi amabini anesixhenxe, emele impikiswano yendlela yokusebenza eyinyaniso ngokuchasene nendlela yokusebenza yobuxoki, ukunxila kwamadoda adelelayo alawula iYerusalem kuchazwa njengobumfama obuthintela ubunkokeli bobu-Adventist ekuqondeni incwadi etywiniweyo. Incwadi zikaDaniyele neSityhilelo ziyincwadi enye, yaye inxalenye yaloo ncwadi etyhilwayo kamsinya nje phambi kokuba ukuvalwa kwexesha lovavanyo kufike, yiSityhilelo sikaYesu Kristu. Iquka iqhina eliyimfihlakalo “lesibhozo esiphuma kwesisixhenxe”. Imelwe “yimfihlelo” awanikwa uDaniyele ukuba ayiqonde kwisahluko sesibini. Yiyo “imbali efihlakeleyo” yeeNdudumo eziSixhenxe. Nguwo umyalezo wobuSilamsi “woYeha” lwesithathu, nomyalezo “wesikhalo saphakathi kobusuku”.

Incwadi eyodwa kaDaniyele neSityhilelo inikwa abo bamelwe yiSanhedrin ngexesha likaKristu, abafuzisela inkqubo yobunkokeli evuma ukuba ixhasa kwaye ikhusela inyaniso kaThixo, kodwa ekugqibeleni ithabatha inxaxheba ekubethelelweni emnqamlezweni kweNyaniso. Inkqubo emelwe yiSanhedrin ngohlobo, ngamadoda adelelayo alawula iYerusalem. Anikwa incwadi etywiniweyo, yaye impendulo yawo ehloniphekileyo, efundileyo neyesifundiswa malunga nokuba incwadi ithetha ukuthini, yeyokuba awanakuyifunda, kuba itywiniwe. Emva koko umhlambi oqeqeshelwe ukulandela kuphela abo bamiselwe ngokukhethekileyo njengabakhokeli, unikwa loo ncwadi inye, yaye impendulo yawo yeyokuba uya kuyiva kuphela, ukuba amadoda adelelayo alawula iYerusalem, iSanhedrin yemihla yokugqibela, awuxelela ukuba ithetha ukuthini.

Indlela yokusebenza eyanikwa uWilliam Miller, yaza kamva yanikwa iFuture for America, iyimphawu yendlela kwimbali yesiprofeto. Yimphawu yendlela echaza umbuzo wovavanyo wobomi nokufa. Ngaphandle kwendlela yokusebenza echanileyo, umyalezo wemvula yasemva “unjengamazwi encwadi etywiniweyo.” Ngaphandle komyalezo wemvula yasemva, amava aveliswa nguloo myalezo akunakwenzeka ukuba afunyanwe. Loo ndlela yokusebenza yinkqubo yokuzisa umgca wesiprofeto phezu komgca wesiprofeto, apha eBhayibhileni, nalapho eBhayibhileni. Impikiswano ngale ndlela yokusebenza yaqala xa umyalezo wokuqala wanikwa amandla, kwimbali yokuqala nakwimbali yokugqibela yemihla yokugqibela.

Kwimbali yokuqala yentshukumo yamaMillerite, impikiswano yaqala ngoAgasti 11, 1840, yaza yaphindwa ekupheleni kwaloo mbali ngexesha apho intshukumo yamaMillerite yaseFiladelfiya yaguqukela kwintshukumo yamaMillerite yaseLawodike. Impikiswano yaqala kwakhona kwimbali yentshukumo yaseLawodike yengelosi yesithathu ngoSeptemba 11, 2001, yaye iphinda yenzeke ekupheleni kwaloo ntshukumo xa intshukumo yaseLawodike yengelosi yesithathu iguqukela kwintshukumo yaseFiladelfiya yabaliwaka alikhulu anamashumi amane anesine. Kuvavanyo lokuqala lwamaMillerite, nakuvavanyo lokugqibela lwamaMillerite, uvavanyo lwabonakaliswa yindlela yokusebenza yomthunywa kaEliya. UYesu, njengoAlfa noOmega, usoloko ebonakalisa isiphelo ngesiqalo.

Indlela yokubeka umgca phezu komgca yeyona siya kuyisebenzisa ngoku njengoko sithabatha ingqalelo yethu kwizahluko zesine nesesihlanu zikaDaniyeli kwinqaku elilandelayo.

“Akukho namnye onomyalezo oyinyaniso omisela ixesha lokuba uKristu uya kuza nini okanye angayi kuza nini. Qinisekani ukuba uThixo akamniki namnye igunya lokuthi uKristu uyakulibazisa ukuza kwakhe iminyaka emihlanu, elishumi, okanye engamashumi amabini. ‘Nani ke yibani nilungele; ngokuba uNyana woMntu uza ngexesha eningalicingiyo’ (Mateyu 24:44). Lo ngumyalezo wethu, kanye lo myalezo izithunywa zezulu ezithathu eziphaphayo embindini wezulu eziwuvakalisayo. Umsebenzi omele ukwenziwa ngoku ngulowo wokuvakalisa lo myalezo wokugqibela wenceba kwihlabathi eliwileyo. Ubomi obutsha buza buvela ezulwini, bube buthabatha ulawulo kubo bonke abantu bakaThixo. Kodwa ukwahlukana kuya kuza ebandleni. Kuya kuvela amaqela amabini. Ingqolowa nokhula zikhula kunye kude kufike isivuno.

“Umsebenzi uya kuqhubeka usiba nzulu ngakumbi, ube ngowokunyaniseka okungakumbi de kube sekupheleni kwexesha. Kwaye bonke abasebenza kunye noThixo baya kulilwela ngokunyanisekileyo kakhulu ukholo olwanikelwa kwabaNgcwele kube kanye. Abayi kuphambukiswa kulo myalezo wangoku, osele ukhanyisa umhlaba ngozuko lwawo. Akukho nto ifanele ukulwelwa ngaphandle kozuko lukaThixo. Iliwa ekuphela kwalo eliya kuma liLitye laMaphakade. Inyaniso njengoko injalo kuYesu yindawo yokusabela kule mihla yempazamo....”

“Isiprofeto ibizaliseka, umgca phezu komgca. Okukhona simi ngokuqinileyo phantsi kwebhanile yesigidimi sengelosi yesithathu, kokukhona siya kuyiqonda ngokucacileyo isiprofeto sikaDaniyeli; kuba iSityhilelo sisisongezo sikaDaniyeli. Okukhona silwamkela ngokupheleleyo ukhanyiselo olunikwa nguMoya oyiNgcwele ngabakhonzi bakaThixo abangwalisiweyo, kokukhona ziya kubonakala zinzulu, ziqinisekile, zimi nkqi kanye njengetrone engunaphakade, iinyaniso zesiprofeto samandulo; siya kuqiniseka ukuba amadoda kaThixo athetha njengoko ayeqhutywa nguMoya oyiNgcwele. Abantu ngokwabo bamele babe phantsi kwempembelelo yoMoya oyiNgcwele ukuze baqonde amazwi kaMoya awathethayo ngabaprofeti. Ezi zigidimi azanikelwanga abo babethetha iziprofeto, koko zanikwa thina siphila phakathi kwezigigaba zokuzaliseka kwazo.”

“Bendingayi kuva ukuba ndingaziveza ezi zinto, ukuba iNkosi ibingandiniki lo msebenzi ukuba ndiwenze. Bakho abanye ngaphandle kwakho, yaye abangengobabini okanye ababini kuphela, abathi njengani bacinge ukuba banokukhanya okutsha, yaye bakulungele ngokupheleleyo ukukuzisa ebantwini. Kodwa bekuya kukholeka kuThixo ukuba bamkele ukukhanya osekunikiweyo baze bahambe kuko, baze baseke ukholo lwabo phezu kweZibhalo, ezixhasa iindawo zokuma ebeziginwe ngabantu bakaThixo iminyaka emininzi. Ivangeli engunaphakade imele ukuvakaliswa ngabameli abangabantu. Simele ukuvakalisa izigidimi zeengelosi ezimelwe njengabhabha esazulwini sezulu, zinesilumkiso sokugqibela kwihlabathi eliwileyo. Ukuba asibizelwanga ukuba siprofete, sibizelwe ukuba sikholwe ziziprofeto, size sisebenzisane noThixo ekunikeni ukukhanya kwezinye iingqondo. Yile nto sizama ukuyenza.”
Selected Messages, incwadi 2, 113, 114.