

Incwadi kaDaniyeli - Inombolo Engamashumi Asixhenxe anesithandathu

Ukutyhilwa Kweziprofeto: Ukugatya UkuKhanya ngowe-1856 neziphumo zako

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Ngowe-1856 ukukhanya “kwamaxesha asixhenxe” kwatyhilwa, yaye ngowe-1863 oko kukhanya kwaliwa. Umprofeti ovela kwaYuda weza nolo kukhanya kukumkani ongendawo uYarobheham, yaye uYarobheham wakwala oko kukhanya. UIsaya weza nolo kukhanya lunye kukumkani ongendawo uAhazi, naye walwala. Ngenxa yokwala ukukhanya okunxulumene nedama laseShiloha, izikumkani zombini ezikaYarobheham (ezasemantla) neka-Ahazi (ezasemzantsi) zathinjwa zasiwa ebukhobokeni ngukumkani ovela emantla ngowama-723 BC, nangowama-677 BC ngokulandelelana.

UMoses, ekuvukeleni kuka-Aron; uIsaya enoAhazi noYeremiya nabanye ookumkani, babemele abathembekileyo bembali yamaMillerite, ababesoloko bemela abathunywa bokukhanya ekuvukeleni kwemihla yokugqibela. Ingxaki “yokuqala” yemihla yokugqibela ka-1863, nentlekele “yokugqibela” yemihla yokugqibela “yenyikima enkulu” yeSityhilelo isahluko seshumi elinanye (umthetho weCawa osondelayo), zimelwe yiyo yonke le migca yesiprofeto. Umprofeti wakwaYuda umele umprofeti owawela umva ekuthwaleni uxanduva lwakhe, aze ekugqibeleni angcwatywe engcwabeni linye neProtestanti obuwexuki. Ukufa kwakhe nokungcwatywa kwakhe kwaba yimpendulo ekukhetheni kwakhe ukudla nokusela ukutya komprofeti oxokayo waseBheteli.

Umgwebo wokoyiswa bubupopu (ukumkani waseAsiriya) ngexesha lomthetho weCawa, owafuziselwa kukusasazwa kwezikumkani ezisemantla nezisemazantsi zikaYarobheham noAhazi, uyahambelana nesiphelo somprofeti wakwaYuda, kuba wafa phakathi “kwengonyama” “ne-esile.” “Ingonyama” ngumfuziselo weBhabheli, ethi ngemihla yokugqibela ibe bubupopu.

Kwathi ke, emveni kokuba etyile isonka, nasemveni kokuba esele, wamtshixela idonki, oko kukuthi, umprofeti lowo abemzise umva. Uthe ke akuba emkile, ingonyama yahlangana naye endleleni, yambulala; isidumbu sakhe salahlwa endleleni, idonki yema ngasecaleni kwaso, nengonyama yema ngasecaleni kwesidumbu. Khangela, kwadlula amadoda abona isidumbu silahliwe endleleni, nengonyama imi ngasecaleni kwesidumbu; eza axela emzini apho kwakuhlala khona umprofeti omdala. Uthe ke umprofeti owamzisa umva endleleni akuba oko, wathi, Nguye umntu kaThixo, ongathobelanga ilizwi likaYehova; ngenxa yoko uYehova umnikezele kwingonyama, emqwengileyo yambulala, ngokwelizwi likaYehova awalithetha kuye. Wathetha koonyana bakhe, esithi, Ndithixeleleni idonki. Bayithixela ke. Waya wasifumana isidumbu sakhe silahliwe endleleni, idonki nengonyama zimile ngasecaleni kwesidumbu; ingonyama yayingasidli isidumbu, ingayiqwenganga nedonki. Umprofeti wasithabatha isidumbu somntu kaThixo, wasibeka phezu kwedonki, wasibuyisa; umprofeti omdala wafika emzini ukuze amlilele nokumngcwaba. Wasibeka isidumbu sakhe engcwabeni

lakhe; bamlilela, besithi, Yeha, mzalwana wam! Kwathi ke, emveni kokuba emngcwabile, wathetha koonyana bakhe, esithi, Xa ndifile, ndingcwabeni engcwabeni apho angcwatywe khona umntu kaThixo; wabekeni amathambo am ecaleni kwamathambo akhe; kuba ilizwi alidandulukayo ngelizwi likaYehova nxamnye nesibingelelo saseBheteli, nxamnye nazo zonke izindlu zeendawo eziphakamileyo ezisezixekweni zaseSamariya, liya kuzaliseka inyaniso. 1 Kumkani 13:11–32.

Umprofeti wakwaYuda wafa phakathi kwemiqondiso emibini. Ingonyama ingumqondiso weBhabhiloni, yaye iBhabhiloni yale mihla ngemihla yokugqibela nguKumkani woMntla, ofika esiphelweni sakhe kungekho namnye wokumnceda kuDaniyeli isahluko seshumi elinanye, ivesi yamashumi amane anesihlanu. Uphawu lwegunya lakhe lunqulo lwelanga, olusisinyeliso sesine, nalapho isizukulwana sesine soBu-Adventist baseLawodike siboniswa sikhahlela ngaselangeni kuHezekile isahluko sesibhozo. Ephupheni likaMiller waboniswa ukuba hayi kuphela amatye anqabileyo asasazeka aza agqunywa, kodwa kwanebhokisi ngokwayo, eyayimela iBhayibhile, nayo yaqhawulwa yaziingceba.

Kwisizukulwana sesithathu se-Adventism umsebenzi wokwazisa ukusetyenziswa kweenguqulelo ezibizwa ngokuba zezala maxesha zeBhayibhile wakhuthazwa ziinkokeli ze-Adventism. Ezo nguqulelo zibizwa ngokuba zezala maxesha zathatyathwa kwiseti eyonakeleyo yemibhalo-ngqangi ekhuthazwa ngabafundisi bezakwalizwi bomntu wesono, noboProtestanti obuwileyo. Ibhokisi kaMiller yayiyiKing James Version eyaguqulelwa kwimibhalo-ngqangi engonakaliswanga.

Ngesizukulwana sesine soBugqobhoka bama-Adventist baseLawodike, ibandla lalisele lijoyine iBhunga leeCawa leHlabathi, umanyano lwecawa yaseRoma neentombi zayo. Ama-Adventist aphikisa iminyaka emininzi, ukuze kuzuze umhlambi wawo oleleyo, esithi ayengabantu nje “abajongayo” kwiBhunga leeCawa leHlabathi, de kwathi imithetho-siseko yolo manyano lobubi yatyhila ukuba isimo sokuba “ngumjongi,” simele ilungu elipheleleyo elinelungelo lokuvota!

Kwisizukulwana sabo sesine bamnika kabini “umntu wesono” imbasa yegolide. Ubuncinane enye kwezo mbasa yayiprintwe ukuqonda kwamaKatolika ngokuBuya kweSibini kukaKristu, ibonisa uYesu ebeka unyawo lwaKhe emhlabeni ekubuyeni kwaKhe, yaye yayiquka isangqa selanga samaKatolika emva kukaKristu, kwakunye nesishwankathelo samaKatolika somyalelo wesine, esasithi ngokulula, “khumbula iSabatha.” Kwinkqubo yenkundla (eyisibhengezo esisemthethweni), uMongameli weNkomfa Jikelele wanikela ubungqina apho wachaza khona ukuba ibandla lamaSeventh-day Adventist lalikade likholelwa ukuba upopu wayengumchasi-kristu, kodwa ukuba ibandla lakhe kudala layibekela ecaleni loo nkoledo “kwimfumba yenkunkuma yembali.”

Isikizi sesine (isizukulwana) kulapho iinkokeli ezingamashumi amabini anesihlanu zecawe yaseYerusalem ziqubuda elangeni. Izikizi eziqhubekayo zaqala ngomfanekiso womona owamiselwa ekungeneni, uphawula isiqalo. Umprofeti waseYuda uphetha engcwatywe kunye nobuProtestanti obuwexukileyo, yaye ingonyama (iBhabheli) iyambulala, kuba wabuyela kwindlela yokusebenza yobProtestanti obuwexukileyo, yaye ngenxa yoko akakwazi ukuqonda ukuba yiRoma emisela umbono; yaye apho kungekho mbono umiselweyo ngophawu lomntu

wesono, ekugqibeleni uphela ukwicala lomntu wesono.

“Abo badidekayo ekuqondeni kwabo ilizwi, abangayiboniyo intsingiselo yomchasi-kristu, ngokuqinisekileyo baya kuzibeka kwicala lomchasi-kristu.” Kress Collection, 105.

Umprofeti wakwaYuda wangcwatywa kunye nomprofeti oxokayo waseBheteli, owamchaza njengom“zalwana” wakhe, yaye wafunyanwa efile phakathi kweempawu ezimbini. “Ingonyama” yayimela ukusilela kwakhe ekuqondeni umchasi-Kristu, yaye “iesile” liluphawu lwamaSilamsi. Ubu-Adventism baseLawodike sele bubonakalisile, ngokuthula kwabo ngokuphathelele umhla we-11 kuSeptemba, 2001, ukuba abuwuqondi umba wamaSilamsi boYeha lwesithathu njengokuba unguMyalezo woKhwelo lwasebusuku, umyalezo wemvula yamva. Ukusilela ukuwubona umyalezo wemvula yamva kukufa! Imvula yamva yaqalisa ngomhla we-11 kuSeptemba, 2001, xa ingelosi enamandla yesiTyhilelo seshumi elinesibhozo yehla, xa izakhiwo ezinkulu zesiXeko saseNew York zaphoswa phantsi. “Imvula” ngumyalezo, yaye umyalezo kufuneka uqondwe ukuze wamkelwe.

“Asimele silinde imvula yasekupheleni. Iza phezu kwabo bonke abaya kuyiqonda baze bazamkele amazolo neemvula zobabalo eziwela phezu kwethu. Xa siqokelela amaqhekeza okukhanya, xa sizixabisa iinceba eziqinisekileyo zikaThixo, othanda ukuba simthembe Yena, ngoko sonke isithembiso siya kuzaliseka. [uIsaya 61:11 ucatshulwe.] Umhlaba wonke umele ukuzaliswa bubuqaqawuli bukaThixo.” The Seventh-day Adventist Bible Commentary, volume 7, 984.

“Umhlaba wonke” uyakwazi okwenzeka ngomhla we-11 kuSeptemba, 2001, kodwa ukuze kufunyanwe umyalezo oqala apho uze ekugqibeleni ukhanyisele umhlaba wonke ngobuqaqawuli bukaThixo, loo myalezo kufuneka uqatshelwe. Igama elithi “qonda kwakhona,” lithetha “ukukhumbula kwakhona okanye ukubuyisa ulwazi lwento, nokuba kukhona ukuvuma olo lwazi okanye akukho. Siqonda umntu ekude, xa sikhumbula ukuba sakha sambona ngaphambili, okanye ukuba sasimazi kudala. Siqonda inkangeleko yakhe okanye ilizwi lakhe.” ISichazi-magama sikaWebster sango-1828.

Ekuphela kwendlela umAdventist waseLawodike anokuwuqonda ngayo umyalezo wemvula yasemva owafika ngoSeptemba 11, 2001, kukuba aqonde ukuba sele ekhe wabona kwa olu bonakaliso lunye lwamandla angcwele kwixesha eladlulayo. NgoAgasti 11, 1840 ingelosi enamandla yeSityhilelo seshumi yehla, xa isiprofeto soYeha lwesibini lwamaSilamsi sazalisekayo. Loo mbali yaphindwa ngokugqibeleleyo xa ngoSeptemba 11, 2001 ingelosi enamandla yeSityhilelo seshumi elinesibhozo yehla xa isiprofeto soYeha lwesithathu lwamaSilamsi sazalisekayo, yaye ukusilela ukuqonda amaSilamsi oYeha lwesithathu, kukuthwalwa yidonki yasendle yaseArabhiya kusiwe ekufeni okuziswa yingonyama yeBhabheli yanamhlanje.

Amanxila akwaEfrayim, abangakwaziyo ukufunda incwadi etywiniweyo, abanakukubona ukuphindaphindwa kwembali yamaMillerite, kuba oko kuqondwa kusekelwe kwindlela yemvula yasemva ethi “umgca phezu komgca.” Ingcamango yokuba ukubonakaliswa kwamandla kaThixo kwembali yamaMillerite kuyaphindwa ngemihla yokugqibela ayinakuxhaswa yindlela yobuProtestanti obuwexukileyo nobuKatolika.

“Ingelosi emanyene ekubhengezeni umyalezo wengelosi yesithathu iya kukhanyisa umhlaba uphela ngobuqaqawuli bayo. Apha kuxelwe kwangaphambili umsebenzi wobubanzi behlabathi lonke nowamandla angazange aqheleke. Intshukumo yeza likaKristu ka-1840–44 yayikukubonakaliswa okuzukileyo kwamandla kaThixo; umyalezo wengelosi yokuqala wasiwa kuzo zonke izikhululo zovangelo ehlabathini, yaye kwamanye amazwe kwabakho owona mdla mkhulu wezenkolo wakha wabonwa kulo naliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi ziya koyiswa yintshukumo enamandla ephantsi kwesilumkiso sokugqibela sengwelosi yesithathu.” The Great Controversy, 611.

Iinkokeli eziyimfama zakwaSirayeli wale mihla zinyanzelwa yindlela yazo yokusebenza ukuba ziyikhabe inyaniso yokuba kuya kubakho ukuphindwa kokubonakaliswa kwamandla kaThixo ngemihla yokugqibela, njengoko kwakunjalo kwiminyaka yangaphambili.

“Apha sibona ukuba ibandla—ingcwele yeNkosi—laba lelokuqala ukuva ukubethwa ngumsindo kaThixo. Amadoda amadala, abo uThixo wayebanike ukukhanya okukhulu nababemi njengabalindi bezinto zokomoya zabantu, ayelukuhlile ukuthembeka kwawo. Aye amisa indawo yokuba akuyomfuneko ukuba sikhangele imimangaliso nokubonakaliswa okuphawulekayo kwamandla kaThixo njengakwimihla yangaphambili. Amaxesha atshintshile. La mazwi ayomeleza ukungakhulwa kwawo, aze athi: INkosi ayiyi kwenza kulunga, ingayi kwenza bubu. Inenceba kakhulu ukuba ide ihambele abantu bayo ngomgwebu. Ngaloo ndlela ‘Uxolo nokhuseleko’ sisikhalo samadoda angasayi kuphinda aphakamise ilizwi lawo njengexilongo ukuze abonise abantu bakaThixo izikreko zabo nendlu kaYakobi izono zayo. Ezi zinja ezizizithulu ezazingafuni kukhonkotha zezona ziva impindezelo elilungisa kaThixo okhutyekisiweyo. Amadoda, iintombi, nabantwana abancinane bonke bayatshabalala kunye.” Testimonies, volume 5, 211.

Ubumfama bamaLawodikea bamadoda afundileyo abalawula abangafundanga baseYerusalem abunakukwazi ukuqonda imvula yasemva kwexesha, kuba akupheleli nje ekubeni basebenzise indlela eyonakeleyo yokutolika iBhayibhile, kodwa nezigqibo ezibekwa kubo yingqiqo yabo yobuxoki zibabeka kwindawo apho baya kukhanyela nakuphi na ukubonakaliswa kwexesha elizayo kwamandla kaThixo, njengakwimihla yakudala. Sekunjalo uMalaki 3 uchaza ukuba xa uMthunywa woMnqophiso ehlabulula oonyana bakaLevi, ngoko umnikelo uya kuba njengakwimihla yamandulo.

“INGqina Elinyanisekileyo lithi, ‘Ndiyayazi imisebenzi yakho.’ ‘Guqukani, nenze imisebenzi yokuqala.’ Olu luvavanyo lokwenyaniso, ubungqina bokuba uMoya kaThixo uyasebenza entliziyweni ukuze akunike uthando lwaKhe. ‘Ndiya kuza kuwe ngokukhawuleza, ndilisuse isiphatho sesibane sakho endaweni yaso, ukuba akuguquki.’ Ibandla lifana nomthi ongavelisiyo nto othi, wamkela umbethe nemvula nokukhanya kwelanga, bekufanele ukuba uvelise intabalala yesiqhamo, kodwa uphando lobuthixo alufumani nto kuwo ngaphandle kwamagqabi. Inginga enzulu kumabandla ethu! inzulu ngokwenene kumntu ngamnye! Luyamangalisa unyamezelo nokunyamekela kukaThixo; kodwa ‘ukuba akuguquki,’ luya kuphela; amabandla, namaziko ethu, aya kuhamba esuka kubuthathaka aye kobunye ubuthathaka, esuka kubumiselwa obubandayo aye ekufeni, ngoxa esithi, ‘Ndisisityebi, ndityebile ngezinto, andisweli nto.’ INgqina Elinyanisekileyo lithi, ‘Ube ungazi ukuba

ulusizana, uludwayi, ulihlwempu, uyimfama, uze uhamba ze.’ Ngaba baya kuze bayibone ngokucacileyo imeko yabo?”

“Emabandleni kuya kubakho ukubonakaliswa okumangalisayo kwamandla kaThixo, kodwa akuyi kusebenza phezu kwabo bangazithobanga phambi kweNkosi, baza bavula umnyango wentliziyo ngokuvuma izono nangenguquko. Ekubonakalisweni kwaloo mandla akhanyisa umhlaba ngozuko lukaThixo, baya kubona kuphela into abathi, kubumfama babo, bayicinge inobungozi, into eya kuvusa uloyiko lwabo, baze baziqinise ukuze bayichase. Ngenxa yokuba iNkosi ingasebenzi ngokweengcamango zabo nangokwezinto abazilindeleyo, baya kuwuchasa umsebenzi. ‘Kungani,’ batsho, ‘singamele na ukwazi uMoya kaThixo, xa besele sineminyaka emininzi kangaka sikulo msebenzi?’—Kungenxa yokuba abazange basabele kwizilumkiso, kwizibongozo zezigidimi zikaThixo, koko ngokuqhubekayo bathi, ‘Ndisisityebi, ndandisiwe ngezinto, yaye andisweli nto.’ Isiphiwo, amava amade, akayi kubenza abantu babe yimijelo yokukhanya, ngaphandle kokuba bazibeke phantsi kwemitha eqaqambileyo yeLanga loBulungisa, baze babizwe, banyulwe, balungiswe ngokuxhotyiswa ngoMoya oyiNgcwele. Xa abantu abaphatha izinto ezingcwele beya kuzithoba phantsi kwesandla esinamandla sikaThixo, iNkosi iya kubaphakamisa. Iya kubenza babe ngabantu bokuqonda—abantu abazizityebi ngobabalo loMoya wayo. Iimpawu zabo eziqinileyo, ezizicingelayo, zobuntu, inkani yabo, ziya kubonakala ekukhanyeni okukhazimla kuvela kuKhanya lwehlabathi. ‘Ndiya kuza kuwe ngokukhawuleza, ndiyisuse isiphatho sakho sesibane endaweni yaso, ukuba akuguquki.’ Ukuba nifuna iNkosi ngentliziyo yenu yonke, niya kuyifumana.” Review and Herald, Disemba 23, 1890.

Ukufa komprofeti wakwaYuda kumelwe kokubini “yingonyama” yaseBhabhiloni yanamhlanje, engumqondiso wesiprofeto omisa umbono wembali yesiprofeto, kwanange “esile.”

Ukukhankanywa kokuqala kobuSilamsi eziBhalweni kuse xa uIshmayeli waziswa njenge “ndoda yasendle.”

Yaye uya kuba yindoda yasendle; isandla sakhe siya kuba nxamnye nomntu wonke, nesandla somntu wonke nxamnye naye; yaye uya kuhlala phambi kwabazalwana bakhe bonke. Genesis 16:12.

Umthetho wokukhankanywa kokuqala eziBhalweni uchaza ukuba zonke iimpawu zophawu ziqulethwe apho, kuba iLizwi likaThixo yimbewu, yaye imbewu inayo yonke iDNA eyimfuneko ukuze izise ekuzalisekeni isityalo siphela. Igama eliguqulelwe ngokuthi “indoda yasendle,” ligama elithetha “iesile lasendle laseArabhiya.” “Iesile” eziBhalweni zenyanyiso lolunye lweempawu zobuSilamsi.

Umyalezo kaHezekile kwisahluko samashumi amathathu anesixhenxe, ozisa amathambo afileyo ebomini apho emiyo aze asukume abe ngumkhosi onamandla, ngumyalezo wobuSilamsi weShwangusha sesithathu, yaye loo myalezo ngumyalezo Wesikhalo Sasezinzulwini Zobusuku semihla yokugqibela. USister White ufundisa ngokungqalileyo ukuba ukungena kukaKristu eYerusalem ngoloyiso kwakumela umyalezo weSikhalo Sasezinzulwini Zobusuku.

“Isikhalo saphakathi kobusuku asizange sithwalwe kangako yingxoxo, nangona ubungqina beSibhalo babucacile yaye bugqibelele ngokuqinisekiswa. Kwakuhamba kunye naso amandla

anyanzelisayo awayeshukumisa umphefumlo. Kwakungekho kuthandabuza, kungekho kubuza. Ngesihlandlo sokungena kukaKristu ngoloyiso eYerusalem, abantu ababebuthene bevela kuzo zonke iindawo zelizwe ukuze bagcine umthendeleko, bathontelana eNtabeni yeMinquma, yaye njengoko babesiba yinxalenye yesihlwele esasihamba sipheleleza uYesu, babamba ukuphefumlelwa kwelo lixa, baza banceda ekwandiseni isikhwazo, ‘Makabongwe lowo uzayo egameni leNkosi!’ [Matthew 21:9.] Ngendlela efanayo, abangakholwayo ababebaleka beye kwiintlanganiso zama-Adventist—abanye ngenxa yokufuna ukwazi, abanye nje ukuze bahlekise—bawava amandla aqinisekisayo awayehamba nomyalezo, ‘Khangelani, uMyeni uyeza!’” Spirit of Prophecy, volume 4, 250.

ISityhilelo sikaYesu Kristu sisigidimi sokugqibela esityhilwayo ngemihla yokugqibela, yaye siquka ubuSilamsi beshwangusha lesithathu. Xa uKristu, osisigidimi esityhilwayo, wangena eYerusalem, waza ngaloo ndlela waba ngumfuziselo woKhwelo lwasezinzulwini zobusuku lwemihla yokugqibela, wathwalwa (isigidimi saKhe sathwalwa) “yidonki”. Isigidimi sokugqibela sobulungisa bukaKristu sithwalwa bubuSilamsi.

UbuSilamsi baba, bubo, yaye buya kuba yindoda yasendle, njengoko bumelwe yidonki yasendle yaseArabhiya; yaye nabani na onqwenela ukubona (kwaye baninzi abangafuniyo ukubona), unako ngokulula “ukuqonda” ukuba imfazwe eqhutywa ngoku bubuSilamsi bubugeza basendle. Ukuzimisela ukuzibulala, kukholwa ukuba kuya kubakho umvuzo omkhulu wesondo kubomi basemva kokufa, bubugeza bukaSathana. Ukukhankanywa kokuqala kobuSilamsi kwachaza ukuba ubuSilamsi buya kuba yindoda yasendle.

Imfazwe yamaSilamsi izisa lonke uluntu ndawonye ukuba lulwe imfazwe ekhulayo yoYeha lwesithathu. AmaSilamsi angumgaqo wengqiqo yesiprofeto wokumiselwa korhulumente wehlabathi omnye, yaye ii-globalists zifundisa ukuba ngabom bababuyisela amaYuda emhlabeni wakwaSirayeli emva kweMfazwe Yesibini Yehlabathi, ukuze basebenzise intiyo yakudala yamaSilamsi kumaYuda ukuqalisa iMfazwe Yehlabathi Yesithathu. Ii-globalists ziyakholwa, yaye kangangamashumi eminyaka ziye zafundisa, ukuba ziya kufuna iMfazwe Yehlabathi Yesithathu ukuze zifezekise urhulumente wazo wehlabathi omnye. Iinjongo ezonakeleyo zee-globalists, njengoko zivakaliswe ngamazwi azo ngokwazo, ziyangqinelana nendima yamaSilamsi eseBhayibhileni.

Mhlawumbi eyona nxalenye inzulu nebaluleke kakhulu ye-DNA yesiprofeto kaIshmayeli, kwivesi apho ekhankanywa khona okokuqala, yinyaniso yokuba umoya wakhe, ongumoya “womntu wasendle,” “uhlala phambi kwabazalwana bakhe bonke.” Ingcamango yokuba kuphela ngamanye amahlelo obuSilamsi oburadikali aya kubandakanyeka kwiShwangusha lesithathu, ayivumelani neLizwi likaThixo. Imbono eqhelekileyo neyamkelwa ngenxa yezopolitiko yokuba kukho abantu abambalwa abakhohlakeleyo kuwo onke amaqela enkolo, nokuba uninzi lwenkolo yamaSilamsi lungabemi abathanda uxolo, ayivumelani nencwadi yabo engcwele, kwanomBhalo.

IKoran ifundisa ukuba ngumsebenzi womlandeli ngamnye ka-Allah ukuzisa ihlabathi liphela ekuthobeleni umthetho weSharia, yaye ukukhankanywa kokuqala kobuSilamsi encwadini yeGenesis kubonakalisa ukuba umoya “wendoda yasendle” kaIshmayeli uya kuba kuwo wonke umlandeli wobuSilamsi. IKoran ifundisa ngokuthe ngqo abalandeli bayo ukuba benze ngathi

banesidima xa behlala kwiindawo apho bengekabi nakho ukunyanzelisa ulawulo lwabo lwenkolo phezu kwabemi, ngendlela efana kakhulu nobuKatolika.

Umprofeti ovela kwaYuda wajongana noYerobhoham xa ubukumkani bakhe babusandul' ukumiselwa. UbuProtestanti obuwxukileyo baqala ngowe-1844, baza ngoko nangoko bajongwana nabo ubuAdventi bamaMillerite, ababengene kwiNgcwele kaNgcwele baza bafumanisa umthetho kaThixo, kuquka iSabatha yosuku lwesixhenxe. UbuAdventi bamaMillerite baxelexwa, njengoko bumelwe nguYeremiya, ukuba mababuyele kuThixo, kodwa bangaze babuyele “kwindibano yabagculeli.” Umprofeti ovela kwaYuda waxelelwa ukuba angabuyi ngendlela afike ngayo, angadli okanye asele ukutya komprofeti oxokayo waseBheteli, kodwa wenjenjalo. Ukufa komprofeti ovela kwaYuda kwabekwa ngokomfuziselo phakathi kwemiqondiso emibini, eyayimela ubupopu neSilamsi. UbuAdventi baseLawodike abunako ukuzibona ezo nyaniso zimbini kuba ngowe-1863 bazigqobhoza ngawabo amehlo omoya, baza baqalisa inkqubo yokugquma amatye anqabileyo nendlela yokusebenza eyasetyenziswa nguWilliam Miller ukuze kumiselwe iziseko zobuAdventi ngeengqekembe namatye anqabileyo omgunyathi, nangendlela yokusebenza yobubuProtestanti obuwxukileyo neyobuKatolika.

“Indoda yebrashi yothuli” ngoku iyawutshayela umgangatho wayo, ibuyisela amatye anqabileyo ize iwanike uMiller ukuba awabeke phezu kwetafile yakhe, kodwa ubuAdventist bumfanyekisiwe yinkolelo yokuba bona bangabantu abaseleyo abavuswa njengabantu Bakhe ngo-1844.

Nize ningacingi ukuthi phakathi kwenu, SinoAbraham njengobawo wethu; kuba ndithi kuni, uThixo unako ukuvusa kula matye abantwana kuAbraham. Kanti ngoku izembe selibekwe kanye engcanjini yemithi; ngoko ke yonke imithi engavelisi siqhamo silungileyo iyagawulwa, iphoswe emlilweni. Mna okunene ndinibhaptiza ngamanzi, nikhokelelwa enguqukweni; kodwa lowo uzayo emva kwam unamandla kunam, endingafanelekile nokumphathela izihlangu zakhe; yena uya kunibhaptiza ngoMoya oyiNgcwele nangomlilo. Ifolokhwe yakhe yokwela isesandleni sakhe, yaye uya kuwuhlambulula ngokugqibeleleyo umgangatho wakhe wokubhulela, ayibuthele ingqolowa yakhe esibuyeni; wona wona umququ uya kuwutshisa ngomlilo ongacimekiyo. Mateyu 3:9–12.

Ubu-Adventist baseLawodike buya kugabha buphume emlonyeni weNkosi, ngaphandle kwabo bantu ngabanye abanokuthi baguquke. Ubu-Adventist baseLawodike buza kungcwatyelwa kwingcwaba elinye naloo bangabantu bomnqophiso bangaphambili abala umyalezo kaMiller bangcwatyelwe kulo, kuba bona ngoku nabo bangabantu bomnqophiso bangaphambili ngokunxulumene nekhulu elinamashumi amane anesine amawaka. Uvukelo luka-1863 lubonakaliswa ngumprofeti owavela kwaYuda, nowashiya nesiprofeto ngenkosi uYosiya.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Endaweni yokuba sifane nehlabathi, sifanele ukuba sihluka kulo ihlabathi ngakumbi nangakumbi. USathana ubumbene, yaye uya kuqhubeka ebumbene, namabandla ekwenzeni umzamo wobunganga nxamnye nenyano kaThixo. Yonke into eyenziwa ngabantu bakaThixo ukuze bangenelele ehlabathini iya kuvusa inkcaso engagungqiyo evela kumandla obumnyama. Ungquzulwano lokugqibela olukhulu lotshaba luya kuba lolona luzimiseleyo kakhulu. Luya

kuba lidabi lokugqibela phakathi kwamandla obumnyama namandla okukhanya. Wonke umntwana wokwenene kaThixo uya kulwa ngesibindi kwicala likaKristu. Abo kulo mngcipheko mkhulu bazivumela ukuba babe ngakwicala lehlabathi ngaphezu kokuba babe ngakwicala likaThixo, ekugqibeleni baya kuzibeka ngokupheleleyo kwicala lehlabathi. Abo badidekayo ekuqondeni kwabo iLizwi, abangasiboni intsingiselo yomchasi-kristu, ngokuqinisekileyo baya kuzibeka kwicala lomchasi-kristu. Akusekho xesha ngoku lokuba sizimilisele nehlabathi. UDaniyeli umi kwisabelo sakhe nasendaweni yakhe. Iziprofeto zikaDaniyeli nezikaYohane zimele ukuqondwa. Zichazelana. Zinika ihlabathi iinyaniso ekufanele ukuba wonke umntu aziqonde. Ezi ziprofeto zimele ukuba bubungqina ehlabathini. Ngokuzaliseka kwazo kule mihla yokugqibela, ziya kuzichaza ngokwazo.”

“INkosi sele iza kuwajezisa umhlaba ngenxa yobugwenxa bawo. Sele iza kuwajezisa amaqumrhu enkolo ngenxa yokwala kwawo ukukhanya nenyano athe azinikwa. Umyalezo omkhulu, odibanisa imiyalezo yengelosi yokuqala, yesibini, neyesithathu, mawunikelwe ehlabathini. Lo ngowokuba ngumthwalo womsebenzi wethu. Abo bakholwa ngokwenyaniso kuKristu baya kuhambelana ngokuvulelekileyo nomthetho kaYehova. ISabatha ngumqondiso phakathi koThixo nabantu baKhe, yaye simele sikwenze kubonakale ukuhambelana kwethu nomthetho kaThixo ngokugcina iSabatha. Iya kuba luphawu lokwahluka phakathi kwabantu abanyuliweyo bakaThixo nehlabathi. Kuthetha lukhulu ukunyaniseka kuThixo. Oku kuquka uhlaziyo lwezempilo. Kuthetha ukuba ukutya kwethu makube lula, nokuba simele sibe ngabazithintelayo ezintweni zonke. Iindidi ezininzi zokutya ezisoloko zibonakala etafileni azifuneki, koko ziyingozi kakhulu. Ingqondo nomzimba makugcinwe kwesona simo silungileyo sempilo. Makukhethwe kuphela abo baqeqeshwe elwazini nasekoyikeni uThixo ukuba bathwale uxanduva. Abo kudala bese enyanisweni, ukanti bengenako ukwahlula phakathi kwemigaqo enyulu yobulungisa nemigaqo yobubi, abo ukuqonda kwabo ngokubhekisele kubulungisa, inceba, nothando lukaThixo kufiphale, mabakhululwe eluxanduvweni.”

“UThixo unezifundo ezibalulekileyo abantu bakhe abafanele bazifunde. Ukuba ezi zifundo zazifundiwe ngaphambili, umsebenzi wakhe ubungayi kuba kwimeko okuyo namhlanje. Inye into emele yenziwe. Inyaniso ayimele ifihlwe kubefundisi okanye kubantu abakwiindawo zoxanduva ngenxa yokoyika ukuvusa ukungakholiswa kwabo. Makadityaniswe namaziko ethu amadoda aya kuthi ngobulali nangobulumko avakalise lonke icebo likaThixo. Ingqumbo kaThixo ivuthiswa nxamnye nabo abathi, ngokhuseleko lwasenyameni nangekratshi, babonakalisa indelelo kulawulo lwakhe. Babeka engozini impumelelo yomsebenzi.”

“Yonke indlela yobuxoki yinkohliso, yaye ukuba iqhubekiswa, ekugqibeleni iya kuzisa intshabalalo. Ngaloo ndlela iNkosi iyabavumela abo bagcina amacebo obuxoki ukuba batshatyalaliswe. Kanye ngelo xesha xa kuvakala indumiso nokunconywa, kufika intshabalalo ngesiquphe. Bakhona abo, nangona besazi ngokukhalingyelwa okwamkelwa ngabanye ngenxa yokungathembeki, bajike emke ekuyalelweni. Aba banetyala ngokuphindiweyo. Babesazi intando yeNkosi, kodwa abayenzanga. Isohlwayo sabo siya kulingana netyala labo. Abazange bathobele ilizwi leNkosi.” Kress Collection, 105, 106.