

Incwadi kaDaniyeli — Inani Lamashumi Asibhozo anesibini

Ukutyhila Iphazili Lesiprofeto: Ukuqonda Imbali kaDaniyeli 11 Nokubaluleka koMbingelelo Wemihla Ngemihla kubu-Adventism

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Emva kokuba sihlolisise imbali ukusukela ngowe-1863 de kuse kwixesha lesiphelo ngowe-1989, kumxholo wamanyala amane kaHezekile isahluko sesibhozo, amele izizukulwana ezine zobu-Adventist, siya kuthi sijike ingqalelo yethu ekwandeni kolwazi olwatyhilwayo ngowe-1989. Oko kwanda kolwazi kwakungokuphathelele kwiindinyana ezintandathu zokugqibela zikaDaniyeli isahluko seshumi elinanye. Ngowe-1989, iqela lethu elincinane lokufunda iSabatha lafumanisa imigca yohlaziyo yesiprofeto seBhayibhile, iFuture for America edla ngokubhekisa kuyo, nebumisela ulandelelwano lweziganeko kuwo wonke umgca wohlaziyo, nto leyo ethi ke yona inike umfundi wesiprofeto amandla okusebenzisa indlela yemvula yasemva ethi “umgca phezu komgca.”

Kwiminyaka embalwa elandelayo (1992), ndandisele ndibhale iphepha elalithetha ngeevesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye. Elo phepha lalibhalelwe ukwaneliseka kwam ngokwam, kuba ndandingenaso isakhono okanye injongo yokusasaza olo phononongo esidlangalaleni. Ngowe-1994, elo phepha lafikelela kwinkonzo ezixhasayo yama-Adventist, yaye ngowe-1995, uthotho lwamanqaku alishumi elinanye athetha ngeevesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, lwapapashwa kwimagazini ephuma inyanga nenyanga eyayiveliswa yile nkonzo. Zimbalwa kuphela izalathiso ezicacileyo kuDaniyeli ishumi elinanye kwimibhalo yoMoya wesiProfeto, yaye eyona ibalulekileyo kuzo zonke yaba yingxoxo esembindini eqinisekisa ukunyaniseka kokusetyenziswa endakubekayo ngokuphathelele kwezo vesi.

“Asinaxesha lakulahlekelwa. Amaxesha enkathazo aphambi kwethu. Ihlabathi liphazanyiswa ngumoya wemfazwe. Kungekudala imiboniso yenkathazo ethethwe ziziprofeto iya kwenzeka. Isiprofeto esikwisahluko seshumi elinanye sikaDaniyeli sesiphantse safikelela ekuzalisekeni kwaso ngokupheleleyo. Inxalenye enkulu yembali eyenzekileyo ekuzalisekiseni kwesi siprofeto iya kuphindwa. Kwindinyana yamashumi amathathu kukhankanywa amandla aya ‘kuba buhlungu, [Daniel 11:30–36 quoted.]”

“Iziganeko ezifanayo nezo zichazwe kula mazwi ziya kwenzeka.” Manuscript Releases, number 13, 394.

UDade White ucacile ukuba u-1798 “lixesha lesiphelo.”

“Kodwa ngexesha lokuphela, utsho umprofeti, ‘Baninzi abaya kuhambahamba, nolwazi lwandiswe.’ Daniyeli 12:4.... Ukususela ngowe-1798 incwadi kaDaniyeli iye yatyhilwa, ulwazi lweziprofeto lwandile, yaye abaninzi baye bavakalisa isigidimi esinzulu somgwebo osondeleyo.” Imbambano Enkulu, 356.

Ivesi yamashumi amane kuDaniyeli ishumi elinanye iqala ngala mazwi, “Yaye ngexesha lesiphelo.”

Kwaye ngexesha lokuphela ukumkani wasezantsi uya kumhlasela; aze ukumkani wasemantla amhlasele njengesaqhwithi, eneenqwelo zokulwa, nabakhweli bamahashe, neenqanawa ezininzi; angene emazweni, aphuphume aze agqithe. Daniyeli 11:40.

Kucacile, kwanangenkxaso ethe ngqo yoMoya wesiprofeto, ukuba ivesi yamashumi amane iphawula ukuqala kolandelelwano lweziganeko ezaqala ngowe-1798. Ezo ziganeko zikhokelela ekuvalweni kwexesha lovavanyo loluntu, kuba ivesi yokuqala yesahluko seshumi elinesibini sikaDaniyeli ithi, “And at that time shall Michael stand up,” yaye uDade White ucacisa ngokucacileyo ukuba xa uMikayeli esukuma, ixesha lovavanyo loluntu liyavalwa.

“Ngelo xesha uMikayeli uya kusukuma, iNkosana enkulu emele abantwana babantu bakowenu; yaye kuya kubakho ixesha lembandezelo elingazange libekho ukususela oko kwabakho uhlanga kwada kwesa xesha: yaye ngelo xesha abantu bakowenu baya kusindiswa, bonke abo baya kufunyanwa bebhaliwe encwadini.’ Daniyeli 12:1.

“Xa umyalezo wengelosi yesithathu uvalwa, inceba ayisabameli abemi bomhlaba abanetyala. Abantu bakaThixo bawugqibile umsebenzi wabo. Bamkele ‘imvula yamva,’ ‘ukuhlaziyeka okuvela ebusweni beNkosi,’ yaye balungiselwe iyure yovavanyo ephambi kwabo. Iingelosi zikhawuleza zisiya ngapha nangapha ezulwini. Ingelosi ebuyayo ivela emhlabeni yazisa ukuba umsebenzi wayo ugqityiwe; uvavanyo lokugqibela luzisiwe phezu kwehlabathi, yaye bonke abo bazibonakalise benyanisekile kwimimiselo yobuthixo bamkele ‘itywina loThixo ophilayo.’ Emva koko uYesu uyayeka inkonzo yaKhe yokuthethelela kwingcwele ephezulu. Uphakamisa izandla zaKhe aze ngelizwi elikhulu athi, ‘Kugqityiwe;’ yaye wonke umkhosi weengelosi ubeka phantsi izithsaba zawo xa Esenza eso saziso sinzulu: ‘Ongenabulungisa makaqhubeke engenabulungisa: nalowo ungcwele makaqhubeke engcolile: nalowo ulilungisa makaqhubeke elilungisa: nalowo ungcwele makaqhubeke engcwele.’ ISityhilelo 22:11. Yonke imeko igqityiwe, nokuba yeyobomi okanye yeyokufa.” Imbambano Enkulu, 613.

Ivesi yamashumi mane kaDaniyeli ishumi elinanye iqala ngowe-1798, yaye kwivesi yamashumi mane anesihlanu, xa ukumkani wasemantla (ubupopu) efika esiphelweni sakhe kungekho namnye wokumnceda, ixesha lokuvavanywa kwabantu liyavalwa; kuba ivesi elandelayo ithi, “Kwaye ngelo xesha,” ngaloo ndlela ichaza “ixesha” elimelwe kwivesi engaphambili, enguDaniyeli ishumi elinanye ivesi yamashumi mane anesihlanu. Ukumkani wasemantla (ubupopu) ufika esiphelweni sakhe ekupheleni kwexesha lokuvavanywa kwabantu.

Ngoko ke, imbali yeevesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye ichaza uthotho lweziganeko oluqala ngowe-1798 luze luphele ekuvalweni kwexesha lovavanyo lomntu. Xa uDade White wayesaphila, u-1798 ngokucacileyo wayesele ukwimbali yakhe edlulileyo. Xa wathi “isiprofeto esikwisahluko seshumi elinanye sikaDaniyeli sele siphantse safikelela ekuzalisekeni kwaso okupheleleyo,” unokube ebhekisa kuphela kwimbali eyenzeka emva kowe-1798, nangaphambi kokuba uMikayeli asukume. Emva koko ucacisa ngokukodwa esithi “ininzi yembali ethe yenzeka ekuzalisekeni kwesi siprofeto iya kuphindwa,” ngaloo ndlela efundisa umfundi

wesiprofeto ukuba imbali yokugqibela kaDaniyeli ishumi elinanye, “esele iphantse yafikelela ekuzalisekeni kwayo okupheleleyo,” iye yamiselwa ngomfuziselo kwezinye iindawo zembali ezibekwe kwisahluko seshumi elinanye sikaDaniyeli.

Akuba nje egxininisile eso sitshixo sesiprofeto esibaluleke kakhulu, aze acaphule iindinyana zamashumi amathathu ukuya kumashumi amathathu anesithandathu, aze athi, “Iziganeko ezifanayo nezo zichazwe kula mazwi ziya kwenzeka.” Uvuselelo lwanika isitshixo kwabo bafundi besiprofeto babenqwenela ukuqonda ukuzaliseka kokugqibela kukaDaniyeli ishumi elinanye. Isitshixo sasikukuba imbali yeendinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, yayihambelana nembali emelwe kwiindinyana zamashumi amathathu ukuya kumashumi amathathu anesithandathu. Kukho intabalala yokukhanya ephuma kwesi sityhilelo, kodwa into efuna ukuqwalaselwa apha kukuba kwindinyana yamashumi amathathu ananye kaDaniyeli ishumi elinanye, “okwemihla ngemihla,” kuyasuswa.

Ukuze kuqondwe ngokuchanekileyo imbali ebonakalisa ulandelelwano lweziganeko ezikhokelela ekuvalweni kwexesha lokuvavanywa kwabantu, umfundi wesiprofeto umele abe nokuqonda okuchanekileyo “kokwemihla ngemihla.” Ukuba indima yendinyana yamashumi amathathu ananye ichaza ukususwa kobulungiseleli bukaKristu engweleni, okanye ukuba ichaza ukususwa kobuhedeni, kubaluleke ngokugqithisileyo ukuqonda oko, ukuba unqwenela ukuqonda ngokuchanekileyo imbali ehambelanayo athe uDade White wathetha ngayo xa wabhala, “Imiboniso efana nale ichazwe kula mazwi iya kwenzeka.”

Kambe ke, ubu-Adventism baseLawodike abuzange baqaphele ukuzaliseka kwendinyana yamashumi amane kaDaniyeli ishumi elinanye njengokuchonga ukuwa kweSoviet Union ngowe-1989, kodwa le ndinyana iyazichonga ezo ziganeko kanye. Kubo abo babenqwenela ukuqonda ngokuchanekileyo ukwanda kolwazi lwesiprofeto olafikayo ngokuzaliseka kwendinyana yamashumi amane ngowe-1989, ukuqonda okuchanekileyo “kwedini lemihla ngemihla,” kwaza kwaba yinyaniso yangoku. Kwisigaba sokuqala senkulungwane yamashumi amabini, olo qonda luchanekileyo lwalubalulekile, kuba lwaluyinxalenye ebalulekileyo yeenyaniso ezisisiseko awazisebenzisayo uYehova ngoWilliam Miller ukuze azimise.

Kodwa ke, ngexesha leminyaka elishumi nesiqingatha yokuqala yenkulungwane yama-20, imbono yobuprotestanti kaSathana ethi “imihla ngemihla” imele umsebenzi kaKristu osendlwini yakhe engewele yayiyimbono eyayixhaswa ligcuntswana, yaye kwakungafanelekanga ukuvumela impikiswano ngenyaniso yokuba “imihla ngemihla” iluphawu lobuhedeni nokuba iqale nokuyiqala. Yiyo loo nto niya kuva kubahlaziyi bembali bamaLawodike ukuba umxholo othi “imihla ngemihla” “awufanele wenziwe umbuzo wovavanyo,” okanye ukuba “umxholo ‘wemihla ngemihla’ awufanele uxhokoxwe.” Into abahlaziyi abasoloko beyishiya xa bekhokela abangafundanga kule ngxoxo ikhethekileyo, sisiqinisekiso esasisoloko sibekwa kulo mbandela yimpembelelo ephefumlelweyo. Isiqendu esilandelayo sibhekiswe kuMdala uHaskell.

UMdala Haskell wayekhokela ukhuseleko lokuqonda okuchanekileyo “kwemihla ngemihla,” ngokuchasene nohlaselo lukaPrescott noDaniells kwishumi lokuqala nelesibini leminyaka yamashumi amabini. Qaphelani ngenyameko, kuba uDade White akaze achaze ukuba ukuqonda

kukaHaskell “kwemihla ngemihla” kwakungachanekanga; usuke nje amyalela ukuba angavumeli loo ngxokozelo iqhubeke, kuba iNkosi yayingafuni ukunika iqonga eliqhubekayo kwiintshaba zenyaniso (uPrescott noDaniells), ukuze ziqhubeke zityhala imfundiso yazo yobuxoki. Kule ndawo uHaskell uyakhalinyelwa ngenxa “yetshathi,” yaye itshathi ekubhekiswa kuyo yitshathi ka-1843. UHaskell wayevelise kwakhona itshathi ka-1843 ukuze ibe lingqina kuloo mpikiswano. Kodwa akazange ayivelise kwakhona nje kuphela, wabeka nasezantsi kwetshathi eso sicutshulwa sivela kuDade White, apho athi khona, “itshathi ka-1843 yalathiswa sisandla seNkosi yaye ayifanele kuguqulwa.” Njengoko nifunda esi sicutshulwa, balani izihlandlo athi ngazo, “ngeli xesha.”

“Ndiyalelwa ukuba nditsho kuni, Malingabikho mibuzo iphakanyiswayo ngeli xesha kwi-Review eya kuba nomkhwa wokuphazamisa iingqondo.... Asinalo ixesha ngoku lokungena kwiimpikiswano ezingeyomfuneko, kodwa sifanele ngokunyanisekileyo ukuqwalasela imfuneko yokufuna iNkosi ukuze kubekho uguquko lokwenyaniso lwentliziyo nobomi. Kufanele kwenziwe iinzame ezizinzileyo zokuzuzisa ukungcwaliswa komphefumlo nengqondo.”

“Ndinikwe izilumkiso malunga nesidingo sokuba sigcine umanyano oluqinileyo. Lo ngumcimbi obalulekileyo kuthi ngeli xesha. Njengabantu ngabanye kufuneka senze ngononophelo olukhulu.

“Ndambhalela uMdala uPrescott, ndimxelela ukuba umele aqaphele kakhulu angangenisi kwi-Review izifundo ezinokubonakala zibonisa iimpazamo kumava ethu exesha elidlulileyo. Ndamxelela ukuba lo mba akholelwa ukuba kwenziwa impazamo kuwo awusiyo umbuzo obalulekileyo, nokuba, ukuba unokunikwa ukubalaseliswa ngoku, iintshaba zethu ziya kuwusebenzisa olo thuba, zize zenze intaba ngento encinane.

“Kuwe kwakhona ndithi lo mbandela [ISAZISI SE-“NQO” SIKADANIYELI 8.] makangavuswa ngeli xesha. Hayi, mzalwana wam, ndivakalelwa kukuba kweli qhina lembali yethu loo tshathi uye wayiphinda wayapapasha ayifanele kusasazwa. Wenze impazamo kulo mba. USathana usebenza ngokuzimisela ukuzisa iimeko eziya kudala ukudideka. Bakhona abo bangavuya kakhulu ukubona abalungiseleli bethu besengxabanweni ngalo mbuzo, yaye babeya kukwenza oko kube yinto enkulu.”

“Ndiyalelwe ukuba, ngokuphathelele koko kunokuthethwa ngapha nangapha kwalo mbuzo, ukuthula ngeli xesha kukuthetha okunamandla. USathana ubukele ithuba lokudala ukwahlukana phakathi kwabefundisi bethu abakhokelayo. Kwakuyimpazamo ukupapasha itshathi de nibe ninokuhlangana nonke nize nifike kwisivumelwano ngokuphathelele lo mba. Anenzanga ngobulumko ngokuzisa phambili umxholo omele ukudala ingxoxo nokukhutshwa kwezimvo ezahlukeneyo, kuba yonke into iya kucudiswa yaye yenziwe ithethe into eya kuthetha umonakalo kuphela emsebenzini. Sonke sinako konke esimele sikwenze ekusingatheni amazwi obuxoki abo banike ubungqina bokuzimisela kwabo ukungqina ubuxoki.” Manuscript Releases, volume 9, 106, 107.

Kwinqaku elandulelayo sachonga ukuba uEllen White wathi abo banikela isikhalo seyure yomgwebo babenombono ochanekileyo “ngomihla yonke,” kwanokuba umbono kaPrescott noDaniells wokuba “umihla yonke,” umele ulungiselelo lukaKristu lwengcwele, wavela

kuSathana. Wamkhalimela uHaskell ngokuvumela impikiswano ukuba iqhubeke, kodwa hayi ngenxa yesikhundla sakhe ngenyaniso yoko “umihla yonke,” okumela kona. Ngelo xesha uninzi lwalusakholelwa ekuqondeni koovulindlela “komihla yonke,” yaye okubaluleke ngakumbi, ivesi ekwiDaniel ishumi elinanye, eyayiza kutyhilwa “ngexesha lesiphelo” ngowe-1989, yayisasekude ngamashumi eminyaka. Ngelo xesha (1989), ukubaluleka kombono ochanekileyo “womihla yonke,” kwakuya kuba yimfuneko. Abahlaziyi basoloko beshiya ngaphandle iziqinisekiso zikaEllen White ezazilinganiselwe kwelo xesha likhethekileyo kwiindidi zabo zeentsomi. Bala isiqinisekiso sexesha kwesi sicutshulwa silandelayo.

“Ndinamazwi endiwathetha kuBazalwana uButler, uLoughborough, uHaskell, uSmith, uGilbert, uDaniells, uPrescott, nakubo bonke abathe baba nesandla ekunyanzeliseni izimvo zabo ngokuphathelele intsingiselo ‘yomnikelo wemihla ngemihla’ kaDaniyeli 8. Lo mba akufuneki wenziwe umbuzo ovavanyayo, yaye ukuxokozela okubangelwe kukuwuphatha ngaloo ndlela kube lilishwa elikhulu kakhulu. Kudale ukudideka, yaye iingqondo zabanye babazalwana bethu ziye zaphambukiswa ekucamngceni ngononophelo obekufanele kunikelwe kumsebenzi iNkosi ethe mayenziwe ngeli xesha kwizixeko zethu. Oku kuye kwamkholisa utshaba olukhulu lomsebenzi wethu.”

“Ukukhanya endikunikiweyo kukokuba makungenziwa nto eya kwandisa ukuxokozela ngalo mba. Makuungaziswa ezintshumayelweni zethu, kuze kugxininiswe kuwo ngokungathi ngumbandela obaluleke kakhulu. Sinomsebenzi omkhulu ophambi kwethu, yaye asinalo nelingeleyure elinokulahleka kumsebenzi oyimfuneko omawenziwe. Masizibekele umda iinzame zethu esidlangalaleni ekwaziseni imiqolo ebalulekileyo yenyanyiso esinokukhanya okucacileyo ngayo.

“Ndingathanda ukunizisa engqondweni umthandazo wokugqibela kaKristu, njengoko ubhaliwe kuYohane 17. Zininzi izifundo esinokuthetha ngazo,—iinyaniso ezingcwele, ezivavanyayo, ezintle ngobulula bazo. Kwezi ningahlala ngenzondelelo enkulu. Kodwa makungangeniswa ngeli xesha ‘okwemihla ngemihla,’ okanye nasiphi na esinye isifundo esiya kuvusa impikiswano phakathi kwabazalwana; kuba oku kuya kulibazisa kuze kuthintele umsebenzi iNkosi enqwenela ukuba iingqondo zabazalwana bethu zigxile kuwo ngoku. Masingazivusi ke izibuzo eziya kubonakalisa ukwahlukana okucacileyo kwezimvo, koko masizise eLizwini iinyaniso ezingcwele eziphathelele kwiimfuno ezibophayo zomthetho kaThixo.

“Abefundisi bethu mabafune ukuveza inyaniso ngendlela eyamkelekileyo neyona ilungileyo. Kangangoko kunokwenzeka, bonke mabathethe nto-nye. Iintshumayelo mawenziwe zibe lula, zijongane nezifundo ezisisiseko ezinokuqondwa lula. Xa bonke abefundisi bethu bebona imfuneko yokuzithoba, ngoko iNkosi inokusebenza nabo. Sifuna ngoku ukuguqulwa ngokutsha, ukuze iingelosi zikaThixo zisebenzisane nathi, zisenza uvakalelo olungcwele ezingqondweni zabo sibasebenzelayo.

“Simelwe kukudityaniswa kunye kwizibophelelo zobunye obufana nobukaKristu; ngoko ke imisebenzi yethu ayiyi kuba lilize. Tsalanani ngeentambo ezilinganayo, ningavumeli naziphi na iimpikiswano zingene. Bonakalisani amandla adibanisayo enyaniso, yaye oku kuya kwenza impembelelo enamandla ezingqondweni zabantu. Ebunyeneni kukho amandla.

“Eli asiloxesha lokugqamisa ngokubalulekileyo amanqaku omahluko angabalulekanga. Ukuba abanye abangenalo unxibelelwano olomeleleyo noluphilayo neNkosi, batyhila ehlabathini ubuthathaka bamava abo obuKristu, iintshaba zenyaniso ezisigadileyo ngokusondeleyo ziya kukwenza oko kube yeyona nto iphambili, yaye umsebenzi wethu uya kuthintelwa. Mabathi bonke bahlakulele ubulali, baze bafunde izifundo kuYe othambileyo nozithobileyo entliziyweni.

Umxholo “wemihla ngemihla” awufanele ukuvuse iintshukumo ezinjalo njengalezo eziye zenziwa. Ngenxa yendlela lo mxholo uye waphathwa ngayo ngabantu kumacala omabini alo mbuzo, kuye kwavela impikiswano yaza yabangela isiphithiphithi.

“Isenzo sikaMzalwana Larry Smith sokupapasha iphamflethi equlathe ukugwetywa kwabazalwana bakhe kunye nenkolelo yabo, asizange samkelwe nguThixo. Kwaye kuMdala Prescott ndiza kuthi, INkosi ayikubekanga phezu kwakho umthwalo ngokuphathelele kulo mba.

“Ndakhathazeka kukuva ukuba uMdala uDaniells, esazi ukuba kwakukho ukwahluka kwezimvo ngokuphathelele lo mba phakathi kwabazalwana bethu abakhokelayo, wayefanele awutyhalele phambili lo mba, njengoko kwenziwa kwezinye iindawo.

“Abanye kubazalwana bethu abakhokelwanga bubulumko, yaye abacinganga ngokucacileyo ukusuka kwisizathu ukuya kwisiphumo ngokubhekisele kwiziphumo zemizamo yabo yokuxhasa izimvo zabo malunga nokutolikwa ‘kwenkonzo yemihla ngemihla.’ Ngelixa imeko ekhoyo ngoku yokungavisisani kwezimvo ngokubhekisele kulo mbandela isekhona, mayingaxininiswa. Makuphele konke ukuphikisana. Ngexesha elinjalo, ukuthula bubugagu.”

“Umsebenzi wabakhonzi bakaThixo ngeli xesha kukushumayela iLizwi ezixekweni. UKristu weza kusindisa imiphefumlo, yaye thina, njengabasasazi bobabalo lwaKhe, kufuneka sidlulisele kubemi bezixeko ezikhulu ulwazi lwenyaniso yaKhe esindisayo.” Pamphlets, number 20, 11, 12.

UMzalwana Larry Smith, awayebhekisa kuye, wayecatshukiswe ngokukhethekileyo yile meko, kuba yayiyincwadi kayise, uDaniel and the Revelation, uPrescott noDaniells ababefuna ukuyibhala kwakhona ukuze batshintshe oko akubhalayo ngokuphathelele “i-daily.” UMzalwana Smith wayekhusela inyaniso, kwanoyise wakhe. Le mpikiswano uyayichaza ngokuphindaphindiweyo ngamazwi athi, “ngeli xesha,” yaye kufuphi nasekupheleni uthi, “Lo gama imeko yangoku yokwahluka kwezimvo ngokuphathelele lo mbandela isekhona, mayingenziwa ibalasele.” Zonke iiyunivesithi zobu-Adventist ezifundisa “i-daily” namhlanje zifundisa imbono kaSathana. Kucacile ukuba iimeko zanamhlanje azisafani nezo zazikho ngelo xesha.

Isizukulwana sesibini soBungwele bama-Adventist saqala kwimvukelo ka-1888, yaye ubuthwethwe babumiselwa phakathi kobunkokeli. Loo meko yavula umnyango wokuqhubela phambili iinkohliso ezinkulu ngakumbi zobuthwethwe, ezaziza kuzisa imekobume yokwahlukaniswa nokwahlukana, njengoko amadoda akwizikhundla zoxanduva ayegqiba ukukhuthaza nantoni na ayeyibona ngokobuqu njengenyaniso. Amadoda afana noDaniells, uPrescott noKellogg aba yimifuziselo yembali apho uHezekile wachaza oko amashumi asixhenxe

amadoda amakhulu, “abadala bendlu kaSirayeli,” aya “kukwenza ebumnyameni, elowo emagumbini omfanekiso wakhe? kuba athi, INkosi ayisiboni.”

Kwisizukulwana eso abathunywa bomyalezo ka-1888, bobabini balahlekelwa yindlela yabo phakathi kweempikiswano, ukudideka, nokusebenzelana nemimoya okwagubungela amadoda amakhulu angamashumi asixhenxe kaHezekile, awayezobile izithixo ezindongeni zetempile, nasezindongeni zeengqondo zawo. Umsebenzi wezempilo wasuswa ngenxa yokusebenzelana nemimoya kukaKellogg, kanti nangona kunjalo abahlaziyi boBuvangeli bama-Adventist baseLawodike bakhokela abangafundanga ukuba bakholelwe ukuba uhlobo oluthile loloyiso lwaphuma kwisiphithiphithi seso sizukulwana. Kwakukho imbali ehambelanayo ngexesha labaGwebi, apho isishwankathelo sembali yabaGwebi siwufanela ngokugqibeleleyo lo mhla, kuba ivesi yokugqibela yabaGwebi ithi:

Ngaloo mhla kwakungekho kumkani kwaSirayeli; umntu ngamnye wayesenza oko kwakulungile emehlweni akhe. ABagwebi 21:25.

Siya kubonisa ukuba kutheni na imbali yabaGwebi ihambelana nembali yesizukulwana sesibini sobu-Adventist njengoko siqhubeka ngala manqaku, kodwa kufanele kuqatshelwe ukuba, xa kuqwalaselwa imbali yobu-Adventist baseLawodike, imbali efumaneka ngokulula inikelwe ngabo baqhelisela ukuhlaziywa kwembali. USister White ngokuqinisekileyo wayengafuni ukuba umbandela “womihla ngemihla” uvuselelwe ngelo xesha lembali, xa enyanisweni yayilicuntswana elincinane lamadoda awathi wona akhokelwa “ziingelosi ezagxothwayo ezulwini” ukuba anikwe iqonga loluntu ukuze akhuthaze iingcamango zawo eziphosakeleyo. Kodwa ukucebisa ukuba uSister White wakha waxhasa ingcamango yokuba kulungile ukugcina impazamo kuchasene kanye noko wayekukholelwa.

“Bazalwana, njengonozakuzaku kaKristu ndiyanelumkisa ukuba niqaphele ezi zinto zisecaleni, ezinomkhwa wokuphambukisa ingqondo enyanisweni. Impazamo ayinakuze ingabi nabungozi. Ayize ingcwalise, koko isoloko izisa isiphithiphithi nokwahlukana. Ihlala iyingozi. Utshaba lunamandla amakhulu phezu kweengqondo ezingaqiniswa ngokupheleleyo ngomthandazo nezimiselweyo enyanisweni yeBhayibhile.” Testimonies, volume 5, 292.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Asinaxesha lokulahla. Amaxesha anzima aphambi kwethu. Ihlabathi liyashukunyiswa ngumoya wemfazwe. Kungekudala imiboniso yembandezelo ekuthethwe ngayo eziprophetweni iya kwenzeka. Isiprofeto esikwisahluko seshumi elinanye sikaDaniyeli siphantse safikelela ekuzalisekeni kwaso ngokupheleleyo. Inxalenye enkulu yembali eye yenzeka ekuzalisekiseni esi siprofeto iya kuphindwa. Kwindinyana yamashumi amathathu kuthethwa ngamandla athi, ‘uya kuba buhlungu, abuye, abe nomsindo nxamnye nomnqophiso ongcwele: uya kwenjenjalo; ewe, uya kubuya, abe nokuqonda kunye nabo bawushiyayo umnqophiso ongcwele. Kwaye imikhosi iya kuma ngakwicala lakhe, yayingcolise ingcwele yamandla, isuse umbingelelo wemihla ngemihla, ibeke isikizi esenza incithakalo. Nabo benza ngobungendawo nxamnye nomnqophiso uya kubonakalisa ngobuqhophololo obuthambileyo; kodwa abantu abamazayo uThixo wabo baya kuba namandla, benze izenzo ezikhulu. Nabo baqondayo phakathi

kwabantu baya kufundisa abaninzi: kanti ke baya kuwa ngekrele, nangomlilo, nangokuthinjwa, nangokuphangwa, imihla emininzi. Ke kaloku xa bewa, baya kuncedwa ngoncedo oluncinane: kodwa abaninzi baya kunamathela kubo ngezinto ezithambileyo. Kwaye abathile kubo baqondayo baya kuwa, ukuze babavavanye, babahlambulule, babenze mhlophe, kude kube lixesha lesiphelo: ngokuba kusesele ixesha elimisiweyo. Kwaye ukumkani uya kwenza ngokwentando yakhe; uya kuziphakamisa, azenze mkhulu ngaphezu kwabo bonke oothixo, athethe izinto ezimangalisayo nxamnye noThixo woothixo, aze aphumelele ade umsindo uzaliseke: ngokuba oko kumiselweyo kuya kwenziwa.’ Daniyeli 11:30–36.”

“Iziganeko ezifanayo nezo zichazwe kula mazwi ziya kwenzeka. Siyabona ubungqina bokuba uSathana ukhawuleza ukufumana ulawulo lweengqondo zabantu abangenako ukoyika uThixo phambi kwabo. Mabafunde bonke, baqonde iziprofeto zale ncwadi, kuba ngoku singena kwixesha lembandezelo ekuthethwe ngalo:

“Kwaye ngelo xesha uMikayeli uya kusuka eme, inkosana enkulu emele abantwana babantu bakowenu; kuza kubakho ixesha lembandezelo, elingazange libekho kwasekusekweni kwesizwe kwada kwangelo xesha: yaye ngelo xesha abantu bakowenu baya kusindiswa, bonke abo baya kufunyanwa bebhaliwe encwadini. Kwaye abaninzi kwabo balala eluthulini lomhlaba baya kuvuka, abanye bavukele ebomini obungunaphakade, abanye ehlazweni nasekudeleni ngonaphakade. Ke bona abanobulumko baya kukhanya njengokukhazimla kwesibhakabhaka; nabo babuyisela abaninzi ebulungiseni baya kuba njengeenkwenkwezi ngonaphakade kanaphakade. Ke wena, Daniyeli, wavale la mazwi, utywine incwadi kude kube lixesha lesiphelo: abaninzi baya kuhambahamba, nolwazi luya kwanda.’ Daniyeli 12:1–4.” Manuscript Releases, inombolo 13, 394.