

Incwadi kaDaniyeli - Inani Lamashumi Asibhozo Anesibhozo

*Ukubhenca IMvula Yamva Yobuxoki: Uhambo Lobuprofeti oluvela
kuSeptemba 11, 2001*

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Inkqubo yokuvavanywa eqala xa ingelosi isihla imelwe luvavanyo lokuba kuthathwe na incwadi esandleni sengelosi kuze kudliwayo. Abo bakhetha ukuyidla loo myalezo babemiselwe ke ukuphoxeka, ngoxa iqela elalila ukutya lashiywa ngasemva. Incwadi encinane eyayiza kudliwa yayingumfuziselo “wokwanda kolwazi” lomyalezo owathi waqala wavulwa amatywina awo “ngexesha lokuphela” nokuba kungowe-1798 okanye owe-1989, waza kamva waqulunqwa waba ngumyalezo owawuza kubamba isizukulwana esasiphila ngelo xesha sinoxanduva ngokokukhanya kolwazi olwandisiweyo. Kuzo zombini ezo zembali, emva kokuba isiprofeto samaSilamsi sizalisekisiwe, ngoko umyalezo owawufanele ukudliwa esandleni sengelosi wamkelwa okanye walahlwa. Ukuba umyalezo omelwe yincwadi uyaliwa, abo benza oko, besaqhubeka befuna ukuxhasa ibango lokuba basengabanyuliweyo bakaThixo, banyanzeleka ukuba bavelise umyalezo wemvula yasemva wobuxoki.

NgoSeptemba 11, 2001, iimvukelo zangaphambili zezizukulwana ze-Adventism zaphinda zenziwa imiba yovavanyo. Isahluko sesibini sikaHabakuki sichaza impikiswano eyenzeka kwimbali yesiprofeto emelwe apho, engumga wesiprofeto ohambelanayo nomzekeliso weentombi ezilishumi. Xa umlindi wabuza ukuba makaphendule athini kwimbali yomzekeliso weentombi ezilishumi, wayalelwa ukuba “ubhale umbono, uwenze ucace emacwecweni.” Abalindi bembali yamaMillerite bavelisa itshathi ka-1843 ngowe-1842, yaye ukuveliswa kwayo kwaba luphawu lwendlela. Yayingu “mbono” kaHabakuki 2, owawenziwe wacaca emacwecweni, owayemele uthethe ekugqibeleni.

Kungekudala emva koSeptemba 11, 2001, abo baqonda umsebenzi wobuSilamsi besibetho sesithathu, bakhokelwa ukuba babuyele “kwiindlela zamandulo” zikaYeremiya, bahambe kuzo. Ezo “ndlela zamandulo” zachonga ukuba izibetho ezithathu zeSityhilelo isahluko sesibhozo, ivesi yeshumi elinesithathu, zazimela indima yesiprofeto yobuSilamsi. Kwangoko emva koko, iFuture for America yaqalisa ukuvelisa kwakhona itshathi ezimbini zikaHabakuki isahluko sesibini kanye kuloo ndawo inye kwimbali ehambelanayo yamaMillerite, apho ezo tshathi zimbini zabekwa njengophawu lwendlela, olwalumelwe kukuveliswa kwetshathi ka-1843, ngowe-1842.

“NgoMeyi, 1842, kwabizelwa iNkomfa Jikelele eBoston, [Massachusetts]. Ekuvulweni kwale ntlanganiso, abazalwana uCharles Fitch noApollos Hale, baseHaverhill, bazisa iziprofeto ezizotyweyo zikaDaniyeli noYohane, ababezizobile elaphuni, kunye namanani eziprofeto, bebonisa ukuzaliseka kwazo. UMzalwana uFitch, ekuchazeni kwitshathi yakhe phambi kweNkomfa, wathi, ngoxa wayehlolisisa ezi ziprofeto, wayecinge ukuba ukuba

wayenokukhupha into enolu hlobo njengale iboniswe apha, oku kwakungawenza lula umxholo kuze kumenze kube lula ukuwubeka phambi kwabaphulaphuli. Nanku umkhanyo ongakumbi endleleni yethu. Aba bazalwana babesenjenjalo kanye oko iNkosi eyakubonisa uHabhakuki embonweni wakhe kwiminyaka engama-2,468 ngaphambili, isithi, 'Bhala umbono, uwenze ucace emacwecweni, ukuze lowo uwufundayo abaleke. Kuba umbono uselishesha elimisiweyo.' Habhakuki 2:2.

"Emva kwengxoxo ethile ngalo mbandela, kwavotelwa ngazwi linye ukuba kuprintwe nge-lithograph amakhulu amathathu afana nale, nto leyo eyakhawuleza yafezekiswa. Zabizwa ngokuba 'ziitshathi zika-'43.' Le yayiyiNkomfa ebaluleke kakhulu." The Autobiography of Joseph Bates, 263.

"Yayibubungqina obumanyeneyo babafundisi neephaphandaba zeSecond Advent, xa bema 'elukholweni lokuqala,' ukuba ukupapashwa kwetshathi kwakukukuzaliseka kukaHabakuki 2:2, 3. Ukuba itshathi yayisisihloko sesiprofeto (kwaye abo bakukhanyelayo bayalushiya ukholo lokuqala), kulandela ke ngoko ukuba u-457 BC yayingunyaka ekuya kuqalwa kuwo ukubala iintsuku ezingama-2300. Kwakuyimfuneko ukuba u-1843 ube lixesha lokuqala elipapashiweyo ukuze 'umbono' 'ulibaziseke,' okanye ukuze kubekho ixesha lokulibaziseka, apho iqela leentombi laliza kozela lize lilale phezu komxholo omkhulu wexesha, kanye phambi kokuba livuswe siSikhalo sasezinzulwini zobusuku." James White, Second Advent Review and Sabbath Herald, Volume I, Number 2.

"Ngoku imbali yethu ibonisa ukuba kwakukho amakhulu abafundisa besebenzisa kwa ezo tshathi zexesha ezisetyenziswa nguWilliam Miller, bonke bengabohlobo lunye. Ngelo xesha kwakukho ubunye bomyalezo, wonke ujikeleze umxholo omnye, ukuza kweNkosi uYesu ngexesha elithile, 1844." Joseph Bates, Early SDA Pamphlets, 17.

Ukuphinda kushicilelwe iitshathi zowe-1843 nowe-1850, kwimbali ekhawulezileyo yasemva koSeptemba 11, 2001, kwakuyinzaliseko kaHabakuki isahluko sesibini kanye njengoko kwakunjalo ukupapashwa kwetshathi yowe-1843 ngowe-1842. Ukuveliswa kwezo tafile kuyinxalenye yebali elikwisahluko sesibini sikaHabakuki, yaye kwakufuneka kwenzeke. NgoSeptemba 11, 2001, uvukelo lwango-1863 lwaphinda lwaphindwa ngabo baAdventisti baseLawodike abala ukubuyela "ezindleleni zakudala" zikaYeremiya.

"Utshaba luzama ukuphambukisa iingqondo zabazalwana noodade bethu emsebenzini wokulungiselela abantu ukuba beme kwezi ntsuku zokugqibela. Iingxoxo zalo ezikhohlisayo zenzelwe ukushenxisa iingqondo kwiingozi nakwimisebenzi yeli lixa. Bakujonga njengokunexabiso elincinane ukukhanya awaza uKristu ezulwini eza kukunika uYohane ngenxa yabantu baKhe. Bafundisa ukuba iziganeko eziphambi kwethu ngoku azibalulekanga ngokwaneleyo ukuba zinikwe ingqalelo ekhethekileyo. Benza inyaniso enemvelaphi yasezulwini ingabi nasiphumo, baze bamphange abantu bakaThixo amava abo angaphambili, bebapha endaweni yoko inzululwazi yobuxoki. 'Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zamandulo, nithi, Iphi na indlela elungileyo? nihambe ngayo.' [Yeremiya 6:16.]"

“Makungabikho namnye ozama ukukrazula iziseko zokholo lwethu,—iziseko ezabekwa ekuqaleni komsebenzi wethu, ngokufundisisa iLizwi ngomthandazo nangokutyhilelwa. Phezu kwezi ziseko besakha ngaphezu kweminyaka engamashumi amahlanu. Abantu basenokucinga ukuba bafumene indlela entsha, yokuba banokubeka isiseko esomeleleyo ngakumbi kuneso sele sibekiwe; kodwa le yinkohliso enkulu. ‘Ngokuba akukho bani unako ukubeka esinye isiseko ngaphandle kweso sibekiweyo.’ [1 Korinte 3:11.] Kwixesha elidluleyo, abaninzi bazama ukwakha ukholo olutsha, ukumisa imigaqo emitsha; kodwa ukwakha kwabo kwema ixesha elingakanani na? Kungekudala kwawa; kuba kwakungasekelwanga phezu kweLiwa.” Testimonies, volume 8, 296, 297.

UYeremiya uchaza ukuba ukuhamba “ezindleleni zakudala” kukufumana “ukuphumla”, yaye ukuphumla kungu “imvula yasekupheleni”, eyaqalayo xa iintlanga zaba nomsindo ngoSeptemba 11, 2001, xa izakhiwo ezikhulu zeSixeko saseNew York zawayo. Abo bathi ngelo xesha bawudla umyalezo baba ngabalindi bakaHabhakuki ababemele “ukubhala umbono, bawenze ucace”. UYeremiya uchaza abo balindi banye kanye ngexesha “lokuphumla”, elingu “imvula yasekupheleni”.

Utsho ke uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zamandulo, nithi, Iphi na indlela elungileyo? nihambe kuyo, nize nifumane ukuphumla kwemiphefumlo yenu. Kodwa bathi bona, Asiyi kuhamba kuyo. Kananjalo ndamise abalindi phezu kwenu, ndisithi, Phulaphulani isandi sexilongo. Kodwa bathi bona, Asiyi kuphulaphula. Yeremiya 6:16, 17.

Ixilongo ababemele ukuyikhalisa yixilongo lesithandathu leshwangusha lesibini kwimbali yamaMillerite, yaye ngemihla yokugqibela sisixhenxe isixilongo seshwangusha sesithathu. Abalindi bakaHabhakuki, abangabalindi bakaYeremiya, bakhalisa isigidimi sesilumkiso esathi, ekuvukeleni kuka-1888, salahlwa. Isixilongo sesithandathu esalahlwayo ngo-1888, yayisisigidimi esiya eLawodike.

“Umyalezo esiwunikiweyo ngu-A. T. Jones, no-E. J. Waggoner, ngumyalezo kaThixo ecaweni yaseLawodike, yaye usizi malube phezu kwakhe nabani na ozibanga ekholwa yinyaniso, kanti akayibonakalisi kwabanye imitha ayinikiweyo nguThixo.” The 1888 Materials, 1053.

Umyalezo wesixhenxe wexilongo ka-1888 waqalwa ukuvakaliswa eLawodikea ngo-1856, yaye emva koko umyalezo waseLawodikea wabekwa ngaphakathi komxholo wokwanda kokukhanya kwezi “zihlandlo ezisixhenxe.” NgoSeptemba 11, 2001 ubizo lokubuyela kwiindlela zakudala zikaYeremiya, nokuhamba kuzo ngenjongo yokufumana umyalezo wemvula yasemva kwexesha, lwaluquka umyalezo wesilumkiso wexilongo lesixhenxe omelwe njengomyalezo oya eLawodikea, kwakunye nezi “zihlandlo ezisixhenxe,” ezingumqondiso weziseko.

“Ubuxoki” obuchongwe sisiprofeto, obuvelisa ukulahlekiswa okunamandla okukhankanywe kwimibhalo kaPawulos, babekwa kwisizukulwana sesithathu sobu-Adventist baseLawodikea ngo-1931, kwiminyaka elishumi elinesithandathu emva kokusweleka komprofetikazi. “Ubuxoki” obafikayo kwisizukulwana sesithathu bubekwe ngokwesiprofeto kwixesha elimelwe njenge “abafazi bekhalela uTammuzi,” yaye ngoko bunxulunyaniswa nesigidimi sobuxoki semvula yamva.

linkcukacha zendlela “ubuxoki” obusasazwa ngayo zimele ukuqondwa, kwanendima yesiprofeto “yobuxoki” kwisiprofeto samaxesha okuphela. Amadoda agxekayo alawula iYerusalem ngexesha lemvula yamva, elilixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, adala isigidimi sobuxoki semvula yamva kwisizukulwana sesithathu sobu-Adventist, njengoko simelwe “ngabafazi abalilela uTammuz,” kuHezekile isahluko sesibhozo. Isigidimi sabo sobuxoki semvula yamva simelwe kanaanalo nguHezekile njengesiseko sobuxoki, udonga lobuxoki lokukhusela, kwanangesigidimi sobuxoki soxolo nokhuseleko.

Anibonanga na umbono ongento yanto, anathetha na ukuvumisa kobuxoki na, nithi, UYehova utshilo; kanti mna andithethanga? Ngako oko itsho iNkosi uYehova ukuthi; Ngenxa yokuba nithethe into engento yanto, nabona ubuxoki, ngako oko, yabonani, ndinichasile, itsho iNkosi uYehova. Isandla sam siya kuba phezu kwabaprofeti ababona into engento yanto, nabavumisa ubuxoki; abasayi kuba sebandleni labantu bam, abasayi kubhalwa ekubhalweni kwendlu kaSirayeli, abasayi kungena ezweni lakwaSirayeli; nazi ke ukuba ndiyiNkosi uYehova. Ngenxa yokuba, ewe, ngenxa yokuba belahlekisile abantu bam, besithi, Luxolo; kanti lwalungekho uxolo; aze omnye akhe udonga, yabonani, abanye balutyabeka ngodaka olungaqinwanga: Xelesa abo balutyabekayo ngodaka olungaqinwanga ukuthi, luya kuwa; kuya kubakho isikhukula semvula; nani, zinkonjane ezinkulu zesichotho, niya kuwa; nomoya ovuthuzayo uya kuluqhekeza. Yabonani, xa udonga luwile, akuyi kuthiwa na kuni, Luphi na utyabeko enalutyabekayo ngalo? Ngako oko itsho iNkosi uYehova ukuthi; Ndiya kulukrazula ngomoya ovuthuzayo ngomsindo wam; kuya kubakho isikhukula semvula ngomsindo wam, neenkonjane ezinkulu zesichotho ngengqumbo yam, ukuze zilutshabalalise. Ndiya kuludiliza ke udonga enalutyabekayo ngodaka olungaqinwanga, ndiluwise emhlabeni, ukuze isiseko salo sityhileke, luwe, nitshabalale phakathi kwalo; nazi ke ukuba ndinguYehova. Ndiya kuwufeza ngolo hlobo umsindo wam phezu kodonga, naphezu kwabo balutyabekayo ngodaka olungaqinwanga, ndithi kuni, Udonga alusekho, kwanabo abalutyabekayo abasekho; abangabaprofeti bakwaSirayeli abaprofetayo ngeYerusalem, nabayibona imibono yoxolo ngenxa yayo, kanti akukho luxolo, itsho iNkosi uYehova. Hezekile 13:7–16.

Ubuxoki nobuxoki obugcinwa ngamadoda agculelayo aseYerusalem phantsi kwabo kuIsaya izahluko ezingamashumi amabini anesibhozo nezamashumi amabini anesithoba, ekugqibeleni bugwetywa bube butshatyalaliswe “sisibetho esikhukhumalayo.”

Ndiya kwenza umgwebo ngomgca wokulinganisa, nobulungisa ngomthofu wokumisa nkqo; isichotho siya kukhukulisa ikhusi lamanga, namanzi aya kuwaphuphuma indawo yokusithela. Nomnqophiso wenu nokufa uya kupheliswa, nesivumelwano senu nelabafileyo asiyi kuma; xa ugqabhuko-dubulo olukhukulayo ludlula, niya kunyathelwa lulo. Isaya 28:17, 18.

“Isibetho esiphuphumayo” sikaIsaya “sisiphango esiphuphumayo” sikaHezekile, esiziswa phezu kwabo “abavumisayo ubuxoki,” ngokubonakalisa “umbono olilize” nangokuthi “iNkosi ithi,” “kanti” iNkosi “ayingathethanga.” “Ubuxoki” amadoda amandulo azifihla phantsi kwabo buboniswa njengento abathi iNkosi yayithethile, ngoko ke “bubuxoki” obungelizwi likaThixo. Nokuba baye bachaza imfundiso ephuma eLizwini likaThixo njengempazamo, okanye baye babanga ngempazamo ukuba uThixo wayelathise ukuqonda kwabo (uThixo wayethethile), ngento ethile yemfundiso yeBhayibhile.

“Ubuxoki” obafikayo ngowe-1931, yayilulibango lokuba uDade White wayeyixhasile imbono yobuxoki “yemihla ngemihla,” encwadini kaDaniyeli. Le mbono yobuxoki yokuba “imihla ngemihla” imele ulungiselelo lukaKristu lwasengcweleni, yayisekelwe phezu “kobuxoki” obabubanga ukuba ngowe-1910, uEllen White wayemazisile uA. G. Daniells ukuba imbono yakhe nekaPrescott yokuba “imihla ngemihla” imele ulungiselelo lukaKristu lwasengcweleni yayichanile ngenene, nangona amazwi akhe abhaliweyo acacileyo ayethe ngqo ngokuchaseneyo.

Imbono yobuxoki “yemihla ngemihla,” eyathi ngelo xesha (1931) yamiselwa ngaphakathi kwi-Adventism yaseLawodike, yaba sisiseko semfundiso yobuthixo esathi sasetyenziswa ukwakha isigidimi esichazwa nguHezekile ngokuba “luxolo nonqabiseko.” Iingxoxo ezahlukeneyo ezisetyenziselwa ukuxhasa eso siseko sobuxoki zezo ngqekembe zobuxoki namatye anqabileyo obuxoki awabonwa nguMiller ephupheni lakhe. Ekupheleni kwephupha lakhe amatye akhe anqabileyo okuqala agutyungelwa ngokupheleleyo zizinto zobuxoki nenkunkuma, yaye inkunkuma namatye anqabileyo obuxoki neengqekembe zobuxoki zimele isigidimi esasisekelwe kwimpazamo yabo esisiseko yokuba “imihla ngemihla” imele inkonzo kaKristu engcwele.

Kwiscatshulwa sikaHezekile inkunkuma namatye anqabileyo omgunyathi zimelwe “ngodonga” olwaxhiwe ngesamente ebuthathaka kangangokuba alunako ukuma phantsi koxinzelelo “lomoya ovuthuzayo” okanye “lomkhukula wemvula.”

Umprofeti ongathobelanga waseYuda owakhelimela uYerobhoham, ekugqibeleni wafa phakathi “kwempundu” “nengonyama”. Ingonyama imela iBhabheli, yaye impundu imela ubuSilamsi. Ezi mfundiso zimbini abangama-Adventist baseLawodike abangaziboniyo, ezimelwe kukufa komprofeti ongathobelanga, zingumyalezo wobupopu (ingonyama), nomyalezo wobuSilamsi woYena wesithathu (impundu).

“Umoya ovuthuzayo” kaHezekile ngumfuziselo “womoya onamandla othintelweyo” kaIsaya “ngomhla womoya wasempumalanga” kwisahluko samashumi amabini anesixhenxe. “Umoya ovuthuzayo” kaHezekile ukwanguwo “imimoya emine” yeSityhilelo isahluko sesixhenxe, ebanjwayo de abakhonzi bakaThixo batywinwe. “Umoya ovuthuzayo” kaHezekile ukwanguwo nomyalezo wakhe ovela “kwimimoya emine” kwisahluko samashumi amathathu anesixhenxe, ozisa amathambo awomileyo afileyo ebomini njengomkhosi omkhulu. “Umoya ovuthuzayo” kaHezekile, owisa phantsi “udonga olwaxhiwe ngodaka olungaxutywanga kakuhle,” ngumyalezo wemvula yamva weSishwangusha sesithathu.

“Imvula ephuphumayo” kaHezekile ngumqondiso wobupopu, yaye ngokukodwa ngumqondiso wexesha lengxaki yomthetho weCawa eliqala ngomthetho weCawa osondelayo eUnited States. Umprofeti ongathobeliyo waseYuda owafa phakathi kwe-esile nengonyama, wayemele ukufa koBungcwele bama-Adventist baseLawodike oluqhubeka phakathi kukaSeptemba 11, 2001, ekufikeni kwe-esile (isishwangusha sesithathu), nomthetho weCawa osondelayo (ingonyama). Ukufa koBungcwele bama-Adventist baseLawodike kwenzeka ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, okwaqala xa iintlanga zaba nomsindo, kodwa zabanjwa zathintelwa ngoSeptemba 11, 2001, kuze kugqitywe ngomthetho weCawa osondelayo. Ukufa kwabo, njengoko kuboniswe ngomprofeti ongathobeliyo, kuziswa kukuba babuyela kwindlela

yokusebenza yoBuProtestanti obuwexukileyo, nangona babexelelwe ngokungqalileyo ukuba bangaze babuyele “ebandleni labagculeli.”

Ukufa kwabo kwenzeka kwimbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka. Kamsinya nje bakuba abantu bakaThixo betywiniwe, izithunywa ezitshabalalisayo ziqalisa umsebenzi wazo. Ukusukela ngomhla we-11 kuSeptemba, 2001, kude kube ngumthetho weCawa osondelayo, umgwebo wabaphilayo ufezekiswa ecaweni kaThixo, kuba umgwebo uqala eYerusalem, yaye uqala kumadoda amadala awayemiselwe ukuba abe ngabagcini babantu, kodwa abaye bayishiya imisebenzi yabo kwizizukulwana ezine. Abo bamkela itywina ngelo xesha bangumqondiso ophakanyiselwe iintlanga. Batiwiniwa ngaphambi komthetho weCawa osondelayo kuba ekuphela kwendlela umhlambi kaThixo ongomnye onokulumkiswa ngayo kukubona amadoda nabafazi kwintlekele yomthetho weCawa abanetywina likaThixo.

“Umsebenzi kaMoya oyiNgcwele kukweyisela ihlabathi ngesono, nangobulungisa, nangomgwebo. Ihlabathi linokulumkiswa kuphela ngokubona abo bakholwayo enyanisweni bengcwaliswe ngenyaniso, besebenza ngokwemigaqo ephakamileyo nengcwele, bebonakalisa, ngengqiqo ephakamileyo nehloniphekileyo, umgea wokwahlula phakathi kwabo bagcina imithetho kaThixo, nabo bayinyhasha phantsi kweenyawo zabo. Ukungcwaliswa nguMoya kuphawula umahluko phakathi kwabo banetywina likaThixo, nabo bagcina umhla wokuphumla wobuxoki. Xa uvavanyo lufika, kuya kubonakaliswa ngokucacileyo ukuba yintoni na uphawu lwerhamnwa. Kukugcina iCawa. Abo bathi, emva kokuva inyaniso, baqhubeke bewuthabatha lo mhla njengongcwele, baphethe umqondiso womntu wesono, lowo wacinga ukuguqula amaxesha nemithetho.” Bible Training School, Disemba 1, 1903.

Ukufa kwe-Adventism yaseLawodikea kufezekiswa ngexesha lembali yemvula yangasemva, eyaqala ukutshiza ngomhla we-11 kuSeptemba 2001, yaze ithululwe ngaphandle komlinganiselo kumthetho weCawa oselusondele ukuza, xa uThixo emisele aze emva koko ayiphakamise njengomqondiso ibandla labantu abatywiniweyo ngonaphakade.

Ngelo xesha, abo bakwi-Adventism yaseLawodike abawalungiselela, nabaya kwamkela uphawu lwerhamnwa, bamelwe ngamadoda angamashumi amabini anesihlanu aqubuda elangeni kuHezekile isahluko sesibhozo. Ngabo abo bamkele umyalezo wobuxoki kaHezekile othi “uxolo nokhuseleko,” omela umgunyathi womyalezo wokwenyaniso wemvula yasemva, ovakaliswa ngabalindi bokwenyaniso kwelo bali lembali. Isiseko saloo myalezo wobuxoki wemvula yasemva kukuchongwa kokuba “okwemihla ngemihla” encwadini kaDaniyeli kungumfuziselo kaKristu, kanti eneneni kungumfuziselo kaSathana. Loo nkolelo yobuxoki esisiseko yimfundiso ethi “amadoda agculelayo alawula abantu baseYerusalem” ayisebenzise ukwakha udonga lwawo olungaqatywanga ngodaka oluxovwe kakuhle.

Ukuchongwa “kwemihla ngemihla,” njengomfuziselo kaKristu, ngokwembali kwabekwa “bubuxoki,” ngowe-1931. Ukususela ngoko kwasekwa udonga olungagqunywanga lodederhu lweengqekembe zobuxoki namatye anqabileyo obuxoki. Olo “donga” lumiselwe ukuwa xa indoda yebrashi yothuli ifika ukuze iwuhlambulule ngokupheleleyo umgangatho waYo. Oko kuhlanjululwa kufezekiswa kwixesha lesiprofeto lembali eliphakathi “komoya ovuthuzayo” (iesile likaSeptemba 11, 2001), kunye “nezantyalantya zemvula” (ingonyama yomthetho weCawa oza

kufika kungekudala). Kulo mbali umprofeti ongathobeliyo uyabulawa aze angewatywe engwabeni lomprofeti wobuxoki waseBheteli. USister White uluchaza “udonga” lwesiprofeto njengomthetho kaThixo.

“Apha umprofeti uchaza abantu abathi, ngexesha lokuwexuka ngokubanzi enyanisweni nasebulungiseni, bafune ukubuyisela imigaqo esisiseko sobukumkani bukaThixo.

Bangabalungisi besikroxo esenziweyo emthethweni kaThixo—udonga awalubeka ejikeleze abanyuliweyo baKhe ukuze bakhuselwe, nentobelo kwimiyalelo yalo yobulungisa, yenyano, nokucoceka emayibe sisikhuselo sabo esingapheliyo.

“Ngamazwi anentsingiselo ecacileyo nengaphazamisekiyo umprofeti uchaza umsebenzi othile waba bantu basaseleyo abakha udonga. ‘Ukuba uyalubuyisa unyawo lwakho eSabatheni, ekwenzeni ukuthanda kwakho ngemini yam engewe; uyibize iSabatha ngokuba lulonwabo, into engewele kaYehova, ehloniphekileyo; umzukise Yena, unghambi ngeendlela zakho, ungafuni ukuthanda kwakho, ungathethi amazwi akho: wondula uzonwabise ngoYehova; ndikukhwelise ezindaweni eziphakamileyo zehlabathi, ndikondle ngelifa likaYakobi uyihlo; kuba umlomo kaYehova uthethile oko.’ Isaya 58:13, 14.” Abaprofeti NeeKumkani, 678.

Ukuqala kwesizukulwana sesine sobu-Adventist kuphawulwa kukupapashwa kwencwadi, njengokuba kwakunjalo nasekuqaleni kwesizukulwana sesithathu. Isizukulwana sesithathu saqala ngokupapashwa kwencwadi kaW. W. Prescott ethi, *The Doctrine of Christ*, yaye eso sizukulwana saphela ngokupapashwa kweQuestions on Doctrine. *The Doctrine of Christ* yanikela ivangeli eyayingenanto ngabom ngomyalezo wesiprofeto wamaMillerite. *Questions on Doctrine* yanikela ivangeli eyayiphika umsebenzi wokungewaliswa ofezekiswa nguKristu. *The Doctrine of Christ* yasusa ukukhanya kombono we(chazon) wembali yesiprofeto, yaye *Questions on Doctrine* yasusa ukukhanya kombono we(Mareh) “wokubonakala” kukaKristu.

Phakathi kwezo ncwadi zimbini kwaphuhliswa umyalezo wobuxoki wemvula yamva, omelwe “ngabafazi abalilela uTamuzi.” Kwakuloo mbali apho kwakhuthazwa khona “ubuxoki buka-1931.” Eso sizukulwana sesithathu (isinyangiso) sikwamelwa kukulalanisa kwecawa yesithathu yasePergamo. Umfuziselo wokulalanisa kwicawa yesithathu uchaza umsebenzi wokufuna ukuvunywa kumaziko ehlabathi awayemisela imithetho yezifundo zenkolo nemithetho yezamayeza. Kwakusesizukulwaneni sesithathu apho kwafezekiswa ukulalanisa nenyano, nto leyo eyayiquka ukwaziswa nokugxininiswa kokusetyenziswa kweBhayibhile ezaziguqulelwe kwiincwadi-ngqangi ezonakeleyo.

Ngowe-1957, incwadi ethi *Questions on Doctrine* yaba kukunikezela kwinyano ephambili yeendaba ezilungileyo. Loo nyaniso ikukuba uYesu wafa ukuze asisindise “esonweni,” kodwa akazange afe ukuze asisindise “sisesonweni.” Imfundiso yamaKatolika neyobuProtestanti obuwxukileyo yokuba umntu akanako ukuthobela iLizwi likaThixo yimpikiswano kaSathana yanaphakade. Umntu unako, yaye kufuneka, athobele iLizwi likaThixo, nokuba uSathana esithi “aniyi kufa okunene.” Imbono yobuProtestanti obuwileyo nobuwexukileyo yokuba abantu abanako ukoyisa isono, yaye ngenxa yoko abantu abanakuthobela umthetho kaThixo de kube nguYesu ebaguqula ngomlingo babe ziirhorhobotho ezithobelayo ekubuyeni kwaKhe kwesibini, yafakwa kwiimfundiso zencwadi ethi *Questions on Doctrine*.

Ngowe-1957, kwaqalisa isizukulwana sesine soBu-Adventism baseLawodike, yaye udonga lwaso olungagqunywanga kakuhle (umthetho) lwalusele lumisiwe, ngaloo ndlela lunika umkhondo wengqiqo oya kuvumela amadoda amadala angamashumi amabini anesihlanu ukuba aqubude elangeni ekupheleni kwexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Olo donga olungagqunywanga kakuhle, oluyinkolelo yokuba ukugcina umthetho kaThixo akunakwenzeka, luyakhukulwa xa “udonga” lokwahlulwa kweCawa noRhulumente lususwa, kumthetho weCawa oza kufika kungekudala. Umthetho weCawa yileyo mimvula iphuphumayo, okanye njengoko uIsaya ekuthetha, sisibetho esiphuphumayo, yaye loo mikhukula iqala kumthetho weCawa oza kufika kungekudala eUnited States.

Ngexesha lomthetho weCawa ngeCawe eUnited States, utshaba (upopu) lungenela “njengonogumbe” (“njengesibetho esiphuphumayo”), yaye kulapho ke “umqondiso” uphakanyiswayo ngokuchasene naye. Kwangelo xesha ke “udonga oluqatywe ngodaka olungaxutywanga kakuhle” olwakhiwa yi-Adventism yaseLawodikea phezu kokusetyenziswa gwenxa kwe “sasemihla ngemihla” luyatshayelwa lususwe.

Ngokwezenzo zabo, uya kubabuyekeza ngaloo ndlela; ingqumbo kubachasi bakhe, umvuzo kwiintshaba zakhe; eziqithini uya kubuyekeza ngomvuzo. Baya kuloyika ke igama leNkosi besuka entshonalanga, nozuko lwayo besuka ekuphumeni kwelanga. Xa utshaba luya kuza njengomkhukula, uMoya weNkosi uya kumisela umqondiso wokulwa nalo. Kwaye uMhlawuleli uya kuza eZiyon, nakwabo baguqukayo ekugabheni umthetho kwaYakobi, itsho iNkosi. Ke mna, lo ngumnqophiso wam nabo, itsho iNkosi; UMoya wam okuphezu kwakho, namazwi am endiwabeke emlonyeni wakho, akayi kusuka emlonyeni wakho, nakumlomo wembewu yakho, nakumlomo wembewu yembewu yakho, itsho iNkosi, kususela ngoku kuse ngonaphakade. Vuka, ukhanye; ngokuba ukukhanya kwakho kufikile, nozuko lweNkosi luphumile phezu kwakho. Kuba, yabona, ubumnyama buya kuwugubungela umhlaba, nesithokothoko sobumnyama abantu; kodwa iNkosi iya kuphuma phezu kwakho, nozuko lwayo luya kubonakala phezu kwakho. Neentlanga ziya kuza ekukhanyeni kwakho, nookumkani ekuqaqambeni kokuphuma kwakho. Isaya 59:18–60:3.

Iintlanga ziza ekukhanyeni xa uzuko lukaThixo luse phezu kwabantu baKhe, yaye oku kwenzeka xa utshaba luhlasela njengomkhukula. Xa olo tshaba luhlasela, uThixo uluphakamisela umqondiso (ibhanile) nxamnye nalo. Uzuluko lweNkosi oluse phezu kwabo bantu iintlanga ezisabela kubo, luyimilo yaYo, yaye imilo yaYo ayoni. Sisigidimi sobuxoki soxolo nokhuseleko esifundisa ukuba amadoda nabafazi abanakukoyisa isono. Eso sigidimi sisigidimi sobuxoki semvula yasemva esivakaliswa ngexesha lesigidimi semvula yasemva esiyinyaniso, esafika ngoSeptemba 11, 2001. Eso sigidimi sobuxoki sisigidimi sobuxoki malunga nomthetho kaThixo, ongulo “donga.” Loo mfundiso yobuxoki imelwe encwadini ethi Questions on Doctrine, eyaphawula ukufika kwesizukulwana sesine nesokugqibela sobuAdventist baseLawodike.

Ngomhla we-11 kuSeptemba 2001, iimvukelo ezine zobu-Adventist baseLawodike zafika ukuze zivavanye eso sizukulwana sokugqibela ngezono zooyise. Ngaloo mhla uThixo wayalela abantu baKhe ukuba babuyele kwiindlela zakudala zikaYeremiya, ukuze baqonde baze bamkele isigidimi esisiseko esimelwe njengamatye anqabileyo kaMiller. Ukuba babeya kwenjenjalo, babeya

kufumana imvula yasemva kwexesha, uYeremiya awayibiza ngokuba “kukuphumla.” Ubizo lokubuyela kwiindlela zakudala lwaluyimpinda yovavanyo olwavelisa imvukelo ka-1863.

NgoSeptemba 11, 2001, oluthi “lusuku lwasempumalanga nomoya onamandla” lukaIsaya, “ingoma yesidiliya” yayimele ukuculwa ngabo abo bathi, kwisiTyhilelo isahluko seshumi elinesine, ivesi yesithathu, kwanakwisahluko seshumi elinesihlanu, ivesi yesithathu, bacule ingoma kaMoses neyeMvana. Loo ngoma sisigidimi saseLawodike esichaza ukuba abantu ababekade bengabanyuliweyo babedluliswa ngelo xesha, kuba ngelo xesha uThixo wayekwinkqubo yokunika isidiliya saKhe kumadoda nabafazi ababeza kuvelisa iziqhamo ebezijoliswe sisidiliya. Eso sigidimi sesidiliya sisigidimi esiya eLawodike, esasisigidimi esasivezwa nguJones noWaggoner kwimvukelo ka-1888.

Ngomhla we-11 kuSeptemba 2001, imvula yamva yaqalisa, yaye kwimpikiswano yesahluko sesibini sikaHabakuki ichonga udidi oluthi lwanikela isigidimi samacwecwe amabini, kuba babebuyele kwiindlela zakudala zikaYeremiya yaye babesamkela “ukuphumla nokuhlaziywa,” athe uIsaya wachaza ukuba kuziswa phezu kwabo abo indlela yabo yokusebenza ikuku “umgca phezu komgca.” Impikiswano ababebandakanyeke kuyo yayichasene nesigidimi sobuxoki semvula yamva, esimelwe “ngabafazi abalilela uTamuz,” ababesikhuthaza isizwe saseLawodike esileleyo ngesigidimi soxolo nonqabiseko.

Umyalezo woxolo nokhuseleko uthi akunakwenzeka ukuba amadoda nabafazi bangoni, yaye ngoko ke uThixo unako yaye uya kubagwebela ubulungisa kuphela “ezonweni” zabo. Abantu abagxekayo bathi umyalezo wabo woxolo nokhuseleko ngowona myalezo wenyaniso wokugwetyelwa ngokholo, lowo wawushunyayelwa nguJones noWaggoner, kodwa ushiya ngaphandle inyaniso yokuba lowo uThixo amgwebelayo ubulungisa, uyamngwalisa naye; kuba uThixo akazange afe ukuze asindise abantu ezonweni zabo, koko ukuze abasindise ezonweni zabo.

Umhla we-11 kuSeptemba, 2001, waphawula ukuqala kwexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, eliphela ngelokuba udidi olunye lufumane itywina likaThixo, njengoko limelwe ngabo bancwina balile ngenxa yamasikizi ecaweni nasezweni, kwanodidi olunye oluye lwajika imihlana yalo etempileni, apho umsebenzi wokugqibela wengelosi yesithathu uzalisekiswa khona, yaye lukhothamele ilanga. Imbali yamaMillerite ibonakalisa imbali yentshukumo yengelosi yesithathu, yaye ngokwenjenjalo incopho imalunga nesigidimi semvula yasemva kwexesha, namava esiwavelisayo kwabo bakhetha ukudla.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ukungathandi ukuncama izimvo ezazisele zamkelwe kwangaphambili, nokwamkela le nyaniso, kwakusisiseko senxalenye enkulu yochaso olwabonakaliswa eMinneapolis nxaMnye nesigidimi seNkosi esasisiza ngabazalwana uWaggoner noJones. Ngokubangela olo chaso uSathana waphumelela, ngomlinganiselo omkhulu, ekubavimbeleni abantu bethu kumandla akhethekileyo oMoya oyiNgcwele awayelangazelelwa nguThixo ukubanika wona. Utshaba lwabathintela ekuzuzeni loo mpumelelo inamandla eyayinokuba yeyabo ekuthwaleni inyaniso bayise ehlabathini, njengoko abapostile bayivakalisa emva komhla wePentekoste. Ukukhanya okumiselwe ukukhanyisa umhlaba uphela ngozuko lwako kwachaswa, yaye ngenxa yesenzo

sabazalwana bethu kuye kwathi, ngomlinganiselo omkhulu, kwagcinwa kude nehlabathi.”
Selected Messages, incwadi 1, 235.