

Incwadi kaDaniyeli - Inani Lamashumi Alithoba Anesibini

Ukutyhilwa Kweziprofeto: Ukusetyenziswa Okuphindwe Kathathu Kweevesi Ezintandathu Zokugqibela zikaDaniyeli NokuKhanya Okuqhubela Phambili Kwengelosi Yesithathu

Jeff Pippenger
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Kwintshukumo kaMiller, ukwanda kolwazi kwatyhilwa, yaye kwavavanya ngokukodwa, nangona kungengokuphela kwabo, abo bazibiza ngokuba ngamaProtestanti eUnited States. ISardesi, ibandla eliphuma ebumnyameni bobukhosi bobupopu, lalikhokelwa ekuyiqondeni ngokupheleleyo ngakumbi iindaba ezilungileyo ezaziza kutyhilwa xa ingcwele yasezulwini yayivulwa ezulwini. Kwintshukumo yengelosi yesithathu, ukwanda kolwazi kwatyhilwa ngomhla we-11 kuSeptemba 2001, yaye kwavavanya ubuAdventisti baseLawodike kwihlabathi liphela. Ngenxa yesi sizathu, inyaniso emelwe kwiivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, engumthombo wokwanda kolwazi, yachaswa bubuAdventisti baseLawodike.

“Abakhi abambalwa abathembekileyo ababekha phezu kwesiseko esiyinyaniso (1 Korinte 3:10, 11) babedidekile yaye bethintelwe njengoko inkunkuma yemfundiso yobuxoki yayithintela umsebenzi. Njengabakhi ababephezu kodonga lwaseYerusalem ngemihla kaNehemiya, abanye babelungele ukuthi: ‘Amandla abathwali bemithwalo aphelile, yaye inkunkuma ininzi; ngokokude singabi nako ukwakha.’ Nehemiya 4:10. Bediniwe ngumzabalazo ongapheliyo wokulwa nentshutshiso, ubuqhetseba, ubugwenxa, nayo yonke eminye imiqobo uSathana awayenokuyila ukuze athintele inkqubela yabo, abanye ababekhe baba ngabakhi abathembekileyo badimazeka; baza ngenxa yoxolo nokhuseleko lwempahla yabo nobomi babo, bajika besuka kwisiseko esiyinyaniso. Abanye ke, bengoyiswa kukuchasana kweentshaba zabo, bavakalisa ngesibindi besithi: ‘Musani ukuboyika: khumbulani iNkosi, enkulu neyoyikekayo’ (indima 14); baza baqhubeka nomsebenzi, elowo ebhinqe ikrele lakhe ecaleni kwakhe. Efese 6:17.”

“Umoya ofanayo wentiyo nokuchasa inyaniso uye waphefumlela iintshaba zikaThixo kuzo zonke izigaba zembali, yaye kwaloo kuqaphela nokuthembeka kuye kwafuneka kubakhonzi baKhe. Amazwi kaKristu kubafundi bokuqala ayasebenza nakubalandeli baKhe kude kuse ekupheleni kwexesha: ‘Endithi kuni, ndikutsho kubo bonke, Lindani.’ Marko 13:37.”
Imbambano Enkulu, 56.

Ukuhanjiswa kwesigidimi seendinyana ezintandathu zokugqibela zikaDaniyeli kwaqala phakathi kwemisebenzi ezixhasayo ye-Adventism yaseLawodike, yaza emva koko yajamelana nezazi ngezakwalizwi ezaziwayo (abafundileyo) ze-Adventism yaseLawodike njengoko ixesha laliqhubeka. Izixhobo ezasetyenziswa kumzamo wokujongela phantsi eso sigidimi, ngokungaguqukiyo zavelisa ukukhanya okukhulu ngakumbi nokucaca kweendinyana ezaziphantsi kovavanyo nohlaselo. Ezo zihlaselo ekugqibeleni zakhokelela ekuqondweni kweziprofeto

ezazingazange ziqatshelwe ngaphambili, kodwa ezathi ngoko zasekwa zaza zafunyanwa ziyinxalenye yokukhanya okuqhubekayo kwengelosi yesithathu.

AmaMillerite aqonda kuphela izikumkani ezine zesiprofeto seBhayibhile, kodwa kungekudala emva kowe-1844, kwaqondwa ukuba i-United States yayisisilo somhlaba seSityhilelo seshumi elinesithathu, yaye loo ngqiqo yacacisa ukuba ubupopu babungengonxalenye nje yobukumkani baseRoma, koko babuyeyona kumkani yesihlanu yesiprofeto seBhayibhile.

“Phantsi kwemiqondiso yenamba enkulu ebomvu, irhamncwa elifana nehlosi, nerhamncwa elineempondo ezifana nezegusha, oorhulumente basemhlabeni ababeza ngokukodwa kubandakanyeka ekunyatheleni umthetho kaThixo nasekutshutshiseni abantu baKhe, baziswa kuYohane. Imfazwe iqhubeka de kube sekupheleni kwexesha. Abantu bakaThixo, abafanekiswe ngumfazi ongcwele nabantwana bakhe, baboniswa njengabambalwa kakhulu. Kwiintsuku zokugqibela kwakusele kukho intsalela kuphela. Ngaba ke uYohane uthetha njengabo ‘abagcina imithetho kaThixo, yaye benobungqina bukaYesu Kristu.’”

“Ngobuhedeni, kwaza emva koko ngobupopu, uSathana wasebenzisa amandla akhe kangangeenkulungwane ezininzi ngomzamo wokucima emhlabeni amangqina anyanisekileyo kaThixo. Abahedeni nabapopu babeqhutywa ngumoya omnye wenyoka enkulu. Bahluka kuphela ngelithi uBupopu, busenza ngathi bukhonza uThixo, babulutshaba oluyingozi ngakumbi nolukhohlakele ngakumbi. Ngomsebenzi wobuRoma, uSathana walithimba ihlabathi. Ibandla likaThixo elizibizayo lathwalelwa kwimigca yale nkohliso, yaye ngaphezu kweminyaka eliwaka abantu bakaThixo babandezeleka phantsi kwengqumbo yenyoka enkulu. Kwaye xa uBupopu, buphangiwe amandla abo, baphoqeleka ukuba buyeke intshutshiso, uYohane wabona amandla amatsha enyuka ukuze aphinde avakalise ilizwi lenyoka enkulu, aze aqhubele phambili umsebenzi ofanayo okhohlakeleyo nowokunyelisa. La mandla, awokugqibela aza kulwa nebandla nomthetho kaThixo, afanekiswa lirhamncwa elineempondo ezifana nezemvana.”

“Kodwa ukulandelwa okungqongqo kwepensile yesiprofeto kutyhila utshintsho kulo mbono unoxolo. Irhamncwa elineempondo ezifana nezemvana lithetha ngelizwi lenamba, yaye ‘lisebenzisa onke amandla erhabncwa lokuqala phambi kwalo.’ Isiprofeto sibhengeza ukuba liya kuthi kwabo bahleli emhlabeni mabenze umfanekiso werhamncwa, nokuba “libangela bonke, abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo nabakhobokileyo, ukuba bamkeliswe uphawu esandleni sabo sokunene, okanye emabunzini abo; kwanokuba kungabikho namnye unokuthenga okanye athengise, ngaphandle kwalowo unophawu, okanye igama lerhamncwa, okanye inani legama lalo.” Ngaloo ndlela ubuProtestanti bulandela emkhondweni wobuPapa.” Signs of the Times, Novemba 1, 1899.

Xa iivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye zatyhilwayo, kwaqondwa ukuba lonke ulandelelwano oluboniswe kwezo vesi zintandathu lwalusingatha intsebenziswano yamagunya amathathu awasandul’ ukuchongwa nguDade White njenge “ubuhedeni,” “uBupopu” kunye “nobuProtestanti.” Utshaba lwaphikisa ngelithi “ilizwe elizukileyo” levesi yamashumi amane ananye lalingumfuziselo mhlawumbi wobuProtestanti okanye wecawe yamaSeventh-day Adventist, kodwa “ilizwe elizukileyo” yiUnited States, yaye kwivesi yamashumi amane ananye

ukumkani wasemntla (uBupopu) uyoyisa iUnited States kumthetho weCawa ozayo kungekudala. Impazamo kaSathana echonga “ilizwe elizukileyo” njengayo nantoni na engesiyo iUnited States yenzelwe ukuthintela amadoda nabafazi ekubeni baqonde ukuba isiganeko esilandelayo sesiprofeto emva kokuwa kweSoviet Union ngowe-1989, kwixesha elimelwe ziivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, ngumthetho weCawa ozayo kungekudala.

Kuma amaSeventh-day Adventist, oku kuthetha ukuba ivesi yamashumi amane ananye ichaza ukuvalwa kwexesha lovavanyo lwebandla likaThixo, yaye into yokugqibela i-Adventism yaseLaodike efuna ukuyiva kukuba ixesha layo lovavanyo liyaphela! INkosi yakhokela ingxoxo yayisa kwinqanaba apho kwaqondwa khona ukuba xa iRoma yobuhedeni yathabatha ulawulo lwehlabathi kwiDabi laseActium ngowama-31 BC, kwafuneka kuqala yoyise amagunya amathathu ejografi njengoko emelwe kuDaniyeli isahluko sesibhozo.

Kwaye kwaphuma kolunye lwazo uphondo oluncinane, olwakhula lwaba lukhulu ngokugqithiseleyo, lusa ngasemzantsi, nangasempuma, nangaselizweni elihle. Daniel 8:9.

Yayiyinyaniso emiselweyo into yokuba “umzantsi”, “impuma” kunye “nelizwe elinqwenelekayo” zazimele iindawo ezintathu zejografi ezalawulwa yiRoma yobuhedeni, njengoko yenyukela etroneni yehlabathi njengobukumkani besine besiprofeto seBhayibhile. Ihambisana nale nyaniso into yokuba neRoma yobupopu kwafuneka yoyise namagunya amathathu ejografi, njengoko yenyukela etroneni yehlabathi njengobukumkani besihlanu besiprofeto seBhayibhile, njengoko kubonisiwe kuDaniyeli isahluko sesixhenxe.

Ndazicingela iimpondo ezo; nanko ke, kwavela phakathi kwazo olunye uphondo oluncinane, phambi kwalo kwancothulwa ngeengcambu iimpondo ezintathu kwezokuqala; nanko ke, kolo phondo kwakukho amehlo afana namehlo omntu, nomlomo othetha izinto ezinkulu. Daniyeli 7:8.

Kwimpikiswano eyaliwa phezu “kwelizwe elizukileyo” levesi yamashumi amane ananye, iNkosi yatyhila ukuba kwakukho iindlela ezintathu zokubonakaliswa kweRoma esiprofetweni. IRoma yobuqaba, eyalandelwa yiRoma yobupopu, kwaza emva koko kwabakho iRoma yemihla yokugqibela, esayibiza ngokuba “yiRoma yale mihla”. Ngokusekelwe kwiinyaniso ezimbini ezichanileyo nezimiseleyo zesiprofeto, eyokuqala ikukuba uThixo akaguquki, neyesibini ikukuba inyaniso imiselwa ngobungqina bamangqina amabini, sagqiba ngaphandle kokuthandabuza ukuba imiqobo emithathu kukumkani wasemantla kwiivesi ezintandathu zokugqibela zesahluko seshumi elinanye sikaDaniyeli kwakufuneka imele amagunya amathathu ale mihla ngokwendawo.

UYesu Kristu ukwanguloo ebe enguwo izolo, nanamhlanje, nangonaphakade. Hebhere 13:8.

Kananjalo kubhaliwe emthethweni wenu ukuthi, ubungqina babantu ababini buyinyaniso. Yohane 8:17.

Olu qondwa lwaqinisekisa oko sasisele sigqibe ngako, kuba sasisele sichonga “ilizwe elizukileyo” njengamandla ezopolitiko endawo ethile (iUnited States), kwaye salikhaba igama elisisidenge elithi limela ibandla, elingamandla omoya. Saya sakha esi sikhundla phezu kwenkolelo ebesoloko iqinisekiswa, yokuba akukho ziganeko zenzeka ngengozi eLizwini likaThixo. Kucacile

ngobungqina bamangqina amaninzi ukuba ibandla likaThixo ngemihla yokugqibela liyintaba.

Kwaye kuya kuthi ngemihla yokugqibela, intaba yendlu kaYehova imiswe encotsheni yeentaba, iphakanyiswe ngaphezu kweenduli; zize zonke iintlanga zimpompoze ziye kuyo. Kwaye abantu abaninzi baya kuhamba bathi, Yizani, sinyuke siye entabeni kaYehova, endlwini yoThixo kaYakobi; yena uya kusifundisa iindlela zakhe, size sihambe emendweni yakhe; kuba umthetho uya kuphuma eZiyon, nelizwi likaYehova liphume eYerusalem. Isaya 2:2, 3.

Abo bacebisa ukuba “ilizwe elizukileyo” libandla, yaye amaxesha amaninzi babanga ukuba libandla lamaSeventh-day Adventist, benjenjalo kuba uDaniyeli uluchaza olo lizwe njengolu “lizukileyo,” yaye ukuqqa kwabo okungaphezulu komhlaba kwagqiba kwelokuba, ekubeni “intaba engcwele ezukileyo” kwivesi yamashumi amane anesihlanu ngokuqinisekileyo ilibandla likaThixo lemihla yokugqibela, ngoko ke “ilizwe elizukileyo” nalo limele ukuba libandla. Ngapha koko, omabini aquletse isichazi esithi “lizukileyo.”

Akukho ziphoso elizwini likaThixo, yaye xa uDaniyeli esebenzisa “umhlaba,” enxulumene negama elithi “ozukileyo,” aze iivesi ezine kamva asebenzise “intaba engcwele,” enxulumene negama elithi “ozukileyo,” uDaniyeli wayechaza umahluko onenjongo phakathi komhlaba nentaba. Umhlaba ozukileyo ongokoqobo nguYuda, yaye kusemzini waseYerusalem apho itempile kaThixo yakhiwa khona. IYerusalem, okanye itempile, ingaqondwa njengebandla likaThixo, kodwa ummandla apho iYerusalem ikhoyo ngumhlaba wakwaYuda. Iinyaniso ezininzi zamiselwa njengoko ulwazi lwalusanda ekukhanyeni okuqhubekayo kwengelosi yesithathu, kodwa apha sibeka nje imvelaphi yesiprofeto echonga iimbonakalo ezintathu zeRoma.

Xa saqonda ukuba iRoma yobuhedeni neRoma yobupopu zinikela ngamangqina amabini amisa iimpawu zobuprofeti zeRoma yanamhlanje, saqonda umgaqo wokutolika endawubiza ngokuba “kukusetyenziswa okuphindwe kathathu kobuprofeti.” Babekhona nabanye ababesebenzise izimvo ezifanayo zokuphindaphindwa kathathu kwezinye iziprofeto, kodwa inkcazo esafikelela ekuyiqondeni yileyo nkcazo esisasebenzisa nanamhlanje. Kubalulekile ukuqonda ukuba umthetho wobuprofeti wokuphinda kathathu ukusetyenziswa kobuprofeti, osoloko usetyenziswa yiFuture for America, waqondwa ngexesha lengxoxo yeendinyana ezintandathu zokugqibela zikaDaniel ishumi elinanye, kodwa okubaluleke ngokufanayo kukuba le ngxoxo yakhokelela ekuqondweni kokuqala ukuba ukusetyenziswa okuphindwe kathathu kobuprofeti kwakungokweRoma. Kwimbali yamaMillerite enye yeengxoxo yayikukuba ingaba uAntiochus Epiphanes wayengaba “ngabaphangi” babantu bakaDaniel, okanye ingaba “ngabaphangi” yiRoma, njengoko amaMillerite ayeqonda. Isizathu sokuba oku kubaluleke kukuba iRoma, njengabo “baphangi” babantu bakaDaniel, ngabo babeza “kuwumisa umbono” kuDaniel ishumi elinanye, ivesi yeshumi elinesine.

Kwaye ngaloo maxesha baninzi abaya kusukela ukumelana nokumkani wasezantsi; kananjalo nabaphangi babantu bakowenu baya kuziphakamisa ukuze bamise umbono; kodwa baya kuwa. Daniyeli 11:14.

Isihlandlo sokuqala saqonda ukusetyenziswa okuphindwe kathathu kwesiprofeto saqatshelwa ngenxa yokuba kukho ukubonakaliswa kathathu kweRoma kwisiprofeto seBhayibhile. IRoma yamisa umbono wokukhanya oluqhubela phambili lwesithunywa sesithathu, njengoko yenzayo kwimbali yamaMillerite. Kwimbali yamaMillerite, yayikukuqonda ukuba ubuhedeni nobupapa ngamandla awanyathela anyelisa ingcwele nomkhosi okwaba sisakhelo senyaniso uMiller awazakhela phezu kwaso “zonke” iingqiqo zakhe zesiprofeto. Lindinyana ezintandathu zokugqibela zikaDanyeli ishumi elinanye zamisa isakhelo senyaniso athe iFuture for America yakhela phezu kwaso zonke izicelo zayo zesiprofeto. Eso sakhelo singamagunya amathathu achithayo enamba, irhamncwa, nomprofeti wobuxoki, akhokelela ihlabathi eArmagedon.

Eso sakhiwo sisekelwe ekuqondeni ukuba iRoma yobuhedeni, ilandelwe yiRoma yobupopu, inikela ngamangqina amabini amisa iRoma yale mihla, nokuba iRoma yale mihla yiyo umanyano oluphindwe kathathu lwenamba yobuthwasanqa bomoya (iZizwe eziManyeneyo), irhamncwa lobuKatolika (ubupopu), nomprofeti wobuxoki wobuProtestanti obuwileyo (iUnited States). Eso sakhiwo seso sikubiza ngokuba sisicelo esiphindwe kathathu sesiprofeto. Kumanqaku alandelayo siza kuxoxa ngeentlobo ngeentlobo zezicelo eziphindwe kathathu zesiprofeto eziye zaqatshelwa, nezenza isakhelo sokukhanya okuqhubekayo kweengelosi ezintathu.

Siza kuqwalasela ukusetyenziswa okuphindwe kathathu kweembonakaliso ezintathu zeRoma, ezichaza ulwakhiwo lwezopolitiko nolwenkolo lweRoma yanamhlanje, awathi uDade White walubiza ngokuba bubuqhetseba becawa nobuqhetseba borhulumente. Olo lwakhiwo luqondwa ngokuhlenganisa iimpawu zesiprofeto zeRoma yobuhedeni kunye neempawu zesiprofeto zeRoma yobupopu ngenjongo yokuchonga nokumisela ezo mpawu kwiRoma yanamhlanje.

Siza kuqwalasela ukusetyenziswa okuphindwe kathathu kweembonakaliso ezintathu zeBhabheli njengoko zimelwe nguNimrodi, uNebhukadenetsare noBheleshatsare, ezichaza ikratshi lomntu wesono ohleli etempileni kaThixo evakalisa ukuba unguThixo, lowo uIsaya amchonga njenge “Asiriya onekratshi.” Ikratshi lobupopu, elisisihloko sesiprofeto seBhayibhile, liyaqondwa ngokudibanisa iimpawu zesiprofeto zaseBhabheli neempawu zesiprofeto zaseBhabhiloni ngenjongo yokuchonga nokumisela iimpawu zeBhabhiloni yanamhlanje.

Siza kuqwalasela ukusetyenziswa okuphindwe kathathu kweembonakaliso ezintathu zikaEliya njengoko zimelwe nguEliya noYohane umBhaptizi ezichonga “ilizwi lomemeza entlango” ngemihla yokugqibela. Ilizwi lomemeza entlango ngemihla yokugqibela limela umlindi othile oyintshukumo, yaye lichonga ubungqina obuphindwe kabini ngaphakathi kwentshukumo enesiqalo nesiphelo esifanayo. Siyaxelelwa ukuba akunakubakho ingelosi yesithathu ngaphandle kweyokuqala neyesibini, ngoko kwinqanaba elithile akunakwenzeka ukwahlula intshukumo yengelosi yokuqala kwintshukumo yengelosi yesithathu, yaye zombini ezo ntshukumo zimelwe ngumli ndi owayengumfuziselo kaEliya noYohane umBhaptizi.

“Ngosiba nangelizwi simele ukuvakalisa esi sibhengezo, sibonisa ulandelelwano lwazo, nokusetyenziswa kweziprofeto ezisizisa kwisigidimi sengelosi yesithathu. Akunakubakho eyesithathu ngaphandle kweyokuqala neyesibini. Ezi zigidimi simele ukuzinika ihlabathi ngeempapasho, ngeentetho, sibonisa kumgca wembali yesiprofeto izinto ebezikho nezinto

eziya kubakho.” Selected Messages, incwadi 2, 105.

Siza kujonga ukusetyenziswa okuphindwe kathathu kweembonakalo ezintathu zomthunywa olungiselela indlela ukuze uMthunywa woMnqophiso afike ngesiqophe etempileni yakhe, njengoko emelwe nguYohane uMbaptizi noWilliam Miller. Umlindi wokugqibela ungumxholo wesiprofeto oqondwa ngokuzisa ndawonye iimpawu zesiprofeto zikaYohane uMbaptizi noWilliam Miller ukuze kuchongwe ukuzaliseka kokugqibela kwesahluko sesithathu sikaMalaki.

Yabonani, ndiya kuthumela umthunywa wam, yaye uya kulungisa indlela phambi kwam: kwaye iNkosi, eniyifunayo, iya kufika ngesiqophe etempileni yayo, kanye umthunywa womnqophiso, enivuyela kuye: yabonani, uya kuza, utsho uYehova wemikhosi. Malaki 3:1.

Siya kuqwalasela ukusetyenziswa okuphindwe kathathu kweembonakaliso ezintathu zobuSilamsi njengoko zimelwe ziimpawu zesiprofeto zobuSilamsi zeshwangusha lokuqala nelesibini kwiZityhilelo izahluko zesibhozo nesesithoba, ezichaza iimpawu zesiprofeto zobuSilamsi zeshwangusha lesithathu elichongwe kwiZityhilelo izahluko zeshumi neshumi elinanye.

Siza kuqhubekeka nezi zinto kwinqaku elilandelayo.

“Musanivumeli nabani na ukuba abe yingqondo yenu, musanivumeli nabani na ukuba anenzele ukucinga kwenu, uphando lwenu, nokuthandaza kwenu. Lo ngumyalelo esifanele ukuwuthabatha siwuse entliziyweni namhlanje. Abaninzi kuni niqinisekile ukuba ubuncwane obuxabisekileyo bobukumkani bukaThixo nobukaYesu Kristu bukhona eBhayibhileni eniyibambe ngesandla senu. Niyazi ukuba akukho buncwane basemhlabeni bunokufunyanwa ngaphandle komgudu onzima nonenkathalo. Kutheni ke nilindele ukuqonda ubuncwane belizwi likaThixo ngaphandle kokuzingisa ekuphengululeni iziBhalo?”

“Kufanelekile yaye kulungile ukufunda iBhayibhile; kodwa uxanduva lwenu alupheleli apho; kuba nifanele ukuziphonononga ngokwenu amaphepha ayo. Ulwazi ngoThixo alufunyanwa ngaphandle komzamo wengqondo, ngaphandle komthandazo wokucela ubulumko ukuze nikwazi ukwahlula kumngqusho ococekileyo wenyaniso umququ athe ngawo abantu noSathana bazigqwetha iimfundiso zenyaniso. USathana nentsebenziswano yakhe yabameli abangabantu bazamile ukuxuba umququ wempazamo nengqolowa yenyaniso. Simele ukukhuthala sifune ubuncwane obufihlakeleyo, size sifune ubulumko obuvela ezulwini ukuze sahlule iziyilo zabantu kwimiyalelo yobuthixo. UMoya oyiNgcwele uya kumnceda lowo ukhangelayo inyaniso ezinkulu nezixabisekileyo ezinxulumene necebo losindiso. Ndingathanda ukugxininisa kubo bonke inyani yokuba ukufunda iZibhalo ngokungakhathali akwanelanga. Simele siphengulule, yaye oku kuthetha ukwenza konke oko lithethwa ligama elo. Njengoko umgodi wegolide ehlola umhlaba ngolangazelelo ukuze afumane imithambo yegolide, ngokunjalo nani nifanele ukuhlola ilizwi likaThixo ngenxa yobuncwane obufihlakeleyo athe uSathana kudala kangaka ezama ukubufihla emntwini. INkosi ithi, ‘Ukuba umntu uthanda ukwenza intando Yakhe, uya kwazi ngale mfundiso.’ Yohane 7:17.”
Fundamentals of Christian Education, 307.