

IRoma Imisela Umbono—Inani Lesithandathu

Iimpikiswano Zobuprofeti Kwimbali Yama-Adventist: Ukuqonda Ungquzulwano Phakathi Kuka-Uriah Smith NoJames White NgoDaniyeli 11:36

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Sithetha ngemigca emithandathu yempikiswano yesiprofeto eye yenzeka ngaphakathi kwimbali yobu-Adventism ukusukela ngowe-1798 kude kube namhla.

“Kwimbali nakwisiprofeto iLizwi likaThixo libonakalisa ungquzulwano olude oluqhubekayo phakathi kwenyaniso nempazamo. Olo ngquzulwano lusesaqhubeka. Ezo zinto bezikho ziya kuphindwa. Iimpikiswano zakudala ziya kuvuselelwa, yaye iingcamango ezintsha ziya kuhlala zivela. Kodwa abantu bakaThixo, abathi ekukholweni kwabo nasekuzalisekeni kwesiprofeto baye badlala indima ekubhengezeni izigidimi zengelosi yokuqala, eyesibini, neyesithathu, bayayazi indawo abemi kuyo. Banamava axabiseke ngakumbi kunegolide ecolekileyo. Bamele ukuma beqinile njengelitye, bebambelele ngokuqinileyo ekuqaleni kokuthemba kwabo kude kube sekupheleni.” Selected Messages, incwadi 2, 109.

Inqaku elandulelayo lajongana nengxabano yokuqala neyokugqibela malunga namandla aseRoma, yaye ngoku siza kuphonononga ingxabano eyenzeka phakathi kukaUriah Smith noJames White. U-Uriah Smith wafaka “ukutolika kwakhe kwabucala” kwivesi yamashumi amathathu anesithandathu.

“IVESI 36. Yaye ukumkani uya kwenza ngokwentando yakhe; uya kuzinyusa, azenze mkhulu ngaphezu koothixo bonke, athethe izinto ezimangalisayo ezichasene noThixo woothixo, aze aphumelele de ingqumbo igqitywe; kuba oko kumiselweyo kuya kwenziwa.

“Ukumkani owaziswa apha akanakubhekisa kwelo gunya linye elisandul’ ukukhankanywa; oko kukuthi, igunya lopopu; kuba iinkcazelo ezithile aziyi kufaneleka xa zisetyenziswa kolo gunya.” Uriah Smith, Daniel and the Revelation, 292.

USmith wavuma ukuba amandla akwivesi engaphambili ayeyi-“Roma yobupopu,” kodwa ubanga ukuba iimpawu zevesi yamashumi amathathu anesithandathu azizizo iimpawu zesiprofeto ezichonga iRoma yobupopu. Loo bango bubuxoki. Makukhunjulwe ukuba ekuvukeleni kuka-1863, amaxesha asixhenxe eLevitikus isahluko samashumi amabini anesithandathu abekwa bucala, yaye ngenxa yoko umelo wamaxesha asixhenxe kwiitafayile zombini zikaHabakuki walahlwa. Zombini iitshathi zika-1843 nezika-1850 zibonisa amaxesha asixhenxe kanye embindini weetshathi, yaye yomibini loo mizobo ibeka umnqamlezo embindini womgca wamaxesha asixhenxe. Xa ukukhanya okutsha kwamaxesha asixhenxe kwafika ngo-1856 kwaza emva koko kwalahlwa, kwaphawula ukwaliwa kweetafile ezimbini zikaHabakuki, kwanegunya loMoya woSiprofeto, oluchaza ngokucacileyo ukuba zombini iitshathi zazalelwe nguThixo.

NgokukaDade White, inkohliso yokugqibela kaSathana kukwenza ubungqina boMoya kaThixo bungabi nampembelelo; yaye apha inkohliso yokuqala yayikukwenza ubungqina boMoya kaThixo bungabi nampembelelo, yaye kananjalo yayimela ukwaliwa ngaxeshanye kweenyaniso ezisisiseko ezikwiitshathi ezimbini, ngakumbi ngakumbi amaxesha asixhenxe.

Kuvukelo luka-1863, kwakungu-Uriah Smith ngokwakhe owavelisa itshathi yobuxoki ka-1863, eyasusa umgca wamaxesha asixhenxe. Ngo-1863 u-Uriah Smith wayesevale amehlo akhe ekukhanyeni kwamaxesha asixhenxe, yaye wayengasenako ukubona ukuba kukho “ingqumbo” ezimbini ezichongwa nguDanilyeli. Ezo ngqumbo zimbini zimele amaxesha asixhenxe nxaanye nobukumkani basemantla bakwaSirayeli, nobukumkani basemzantsi bakwaYuda. Esokuqala nxaanye nezizwe ezilishumi zasemantla saqala ngo-723 BC saza saphela ngo-1798, yaye esesibini saqala ngo-677 BC saza saphela ngo-1844.

UGabryeli weza kuDanilyeli kwisahluko sesibhozo ukuze achaze umbono wemarah, yaye ngokunxulumene nomsebenzi wakhe, wanikela ubungqina besibini obungqina u-1844. Iminyaka engamawaka amabini anamakhulu amathathu kaDanilyeli isahluko sesibhozo yaphela ngo-1844, kodwa ngokunjalo kwaphela neyokugqibela kwezi ziqu ezimbini zengqumbo ezichasene nobukumkani basemantla nabasezantsi.

Wathi, Khangela, ndiya kukwazisa oko kuya kubakho ekupheleni kwengqumbo; kuba ekupheleni ngexesha elimisiweyo kuya kubakho. Danilyeli 8:19.

Isiphelo sokugqibela sicingela isiphelo sokuqala. Esokugqibela kwezo zicaphuko zimbini, esingomnye nje umxholo wokuthetha ngala maxesha asixhenxe, saphela ngowe-1844, yaye isicaphuko sokuqala saphela ngowe-1798. Ivesi uSmith awayebanga ukuba ayinazo iinkcukacha zamandla obupopu yachaza unyaka apho obupopu buya kufumana inxeba labo elibulalayo.

Kwaye ukumkani uya kwenza ngokokuthanda kwakhe; yaye uya kuzinyusa, azenze mkhulu ngaphezu koothixo bonke, aze athethe izinto ezimangalisayo ngokuchasene noThixo woothixo, aze aphumelele kude kugqitywe ingqumbo; kuba okumisiweyo kuya kwenziwa. Danilyeli 11:36.

“Ukumkani” kwivesi yamashumi amathathu anesithandathu uya “kuphumelela ade umsindo uzaliseke.” Qaphela into uSmith ayibhalayo ngoDaniel isahluko sesibhozo, iivesi zamashumi amabini anesithathu namashumi amabini anesine, kule ncwadi inye apho athi khona amandla obupopu akanazo iimpawu ezifanelekileyo zokuzalisekisa ivesi yamashumi amathathu anesithandathu.

“IVESI 23. Kwaye ekupheleni kwexesha lobukumkani babo, xa abagabadeli befikelele ekuzalisekeni, kuya kuvela ukumkani onobuso obungqwalalala, oqonda amazwi amnyama. 24. Amandla akhe aya kuba makhulu, kodwa kungabi ngawakhe amandla: uya kutshabalalisa ngokumangalisayo, aze aphumelele, enze ngempumelelo, atshabalalise abanamandla nabantu abangewe. 25. Kwaye ngobuqhinga bakhe uya kubangela inkohliso ukuba iphumelele esandleni sakhe: uya kuzenza mkhulu entliziyweni yakhe, aze ngoxolo atshabalalise abaninzi: uya kusuka amelane neNkosana yeenkosana; kodwa uya kwaphulwa kungekho sandla.”

“La mandla alandela kwizahlulo ezine zobukumkani benkunzi yebhokhwe ngexesha lokugqibela lobukumkani bazo, oko kukuthi, xa kusondelwa ekupheleni komsebenzi wazo. Ngokwemvelo, ikwangulo kanye uphondo oluncinane olukhankanywe kwindima 9 nokuqhubeka kwayo. Lisebenzise kwiRoma, njengoko kuchaziwe kwiingcaciso zendima 9, yaye konke kuya kuvumelana yaye kucace.”

“‘Ukumkani onobuso obukrakra.’ UMoses, ekuxelweni kwangaphambili kwesohlwayo esasiza kufika phezu kwamaYuda ngala mandla kwanawo lawo, usibiza ngokuba ‘luhlanga olunobuso obukrakra.’ Dut. 28:49, 50. Akukho bantu babonakala besoyikeka ngakumbi kulungiselelo lwemfazwe kunamaRoma. ‘Oqondayo amazwi antsokothileyo.’ UMoses, kweso Sibhalo kuthethwe ngaso ngoku, uthi, ‘olwimi lwawo ongayi kuluva.’ Oku akunakuthethwa ngamaBhabhiloni, amaPersi, okanye amaGrike, ngokubhekisele kumaYuda; kuba iilwimi zamaKhaledi nezamaGrike zazisetyenziswa, ngaphezulu okanye ngaphantsi, ePalestina. Kodwa oku kwakungeyiyo imeko ngesiLatini.”

“Xa aboni bethe bafikelele esiphelweni.” Ngalo lonke ixesha, unxulumano phakathi kwabantu bakaThixo nababacinezelayo lugcinwa lusemngqondweni. Kwakungenxa yezikreko zabantu bakhe ukuba bathengiselwa ekuthinjweni. Kwaye ukuqhubeka kwabo esonweni kwazisa isohlwayo esiqatha ngakumbi. Akukho xesha amaYuda ayebole kangaka ngokokuziphatha, njengesizwe, njengexesha awawela phantsi kolawulo lwamaRoma.

“‘Unamandla, kodwa kungengawo awakhe.’ Impumelelo yamaRoma yayingamaxesha amaninzi ibangelwa luncedo lwamahlakani awo, kwanokwahlukana phakathi kweentshaba zawo, nto leyo awayesoloko ekulungele ukuyisebenzisa. NeRoma yoBupopu yayinamandla ngenxa yamagunya asemhlabeni eyayiwasebenzisa phantsi kolawulo lwayo lomoya.

“‘Uya kutshabalalisa ngendlela emangalisayo.’ INkosi yaxelela amaYuda ngomprofeti uHezekile ukuba iya kubanikela ebantwini ‘abanezakhono ekutshabalaliseni;’ yaye ukubulawa kwamaYuda alishumi elinanye lamakhulu amawaka ekutshatyalalisweni kweYerusalem ngumkhosi waseRoma, kwaba sisiqinisekiso esoyikekayo samazwi omprofeti. Kwaye iRoma kwisigaba sayo sesibini, okanye sobupopu, yaba noxanduva lokufa kwabafeli-nkolo abazizigidi ezingamashumi amahlanu.”

“‘Kananjalo, ngobuqhetseba bakhe uya kwenza ukuba inkohliso iphumelele esandleni sakhe.’ IRoma iye yabalasela ngaphezu kwawo onke amanye amagunya ngomgaqo wobuqhetseba, awathi ngawo yazisa iintlanga phantsi kolawulo lwayo. Oku kuyinyaniso kuzo zombini iRoma yobuqaba neRoma yobupopu. Yaye ngaloo ndlela, ngoxolo yatshabalalisa abaninzi.

“Kwaye iRoma, ekugqibeleni, ngomntu womnye wabalawuli bayo, yasukuma yamelana neNkosana yeenkosana, ngokuwisela isigwebo sokufa phezu koYesu Kristu. ‘Ke yena uya kwaphulwa kungengasandla,’ ibinzana elichaza ukutshatyalaliswa kwalo mandla njengokuhambelana nokubethwa komfanekiso wesahluko 2.” Uriah Smith, Daniel and the Revelation, 202–204.

USmith, kabini kulo mhlathi, uchaza ukuba iimpawu zesiprofeto zeRoma yobuhedeni neRoma yobupopu zinokutshintshiselwana, kuba zingumbonakaliso nje weRoma kwizigaba zayo ezibini, njengomxube wesinyithi nodongwe kuDaniyeli isahluko sesibini, awuchazwa nguSister White

njengeempawu zobugcisa becawa nobugcisa borhulumente. Xa uDaniyeli echaza kwezi ndima aziphatha uSmith—ukuba iRoma “iya kuphumelela, yenze,” nokuba iRoma “iya kwenza ubuqhethseba buphumelele esandleni sayo,”—uSmith uthi kwindima yamashumi amathathu anesithandathu “ukumkani” oya “kuphumelela kude kugqitywe ukucaphuka,” uchaza uphawu lwesiprofeto lweRoma yobuhedeni neRoma yobupopu zombini. Emva koko uthi akukho nanye kwiimpawu zeRoma ezikwindima yamashumi amathathu anesithandathu ebhekisa kumandla obupopu.

Sibhekise kuSmith ekuxhaseni ukuchongwa kweRoma njengabaphangi abamisela umbono, yaye olunye lweempawu ezine zesiprofeto kwindinyana yeshumi elinesine kukuba iRoma iyaziphakamisa.

Kwaye ngaloo maxesha baya kuvuka abaninzi bemchasa ukumkani wasezantsi; kwanabaphangi babantu bakowenu baya kuziphakamisela phezulu ukuze bamiswe umbono; kodwa baya kuwa. Daniyeli 11:14.

USmith uthi iinkcukacha ezichaza ukumkani kwivesi yamashumi amathathu anesithandathu azihambelani namandla opopu, nangona ngaphambili wayekhusele ukuba yiRoma kwivesi yeshumi elinesine eziphakamisayo. Noko ke ukumkani okwivesi yamashumi amathathu anesithandathu “uya kuziphakamisa.” Kwangulaa kumkani mnye okwivesi yamashumi amathathu anesithandathu oya “kuthetha izinto ezimangalisayo nxamnye noThixo woothixo.” KuDaniyeli amandla opopu “aya kuthetha amazwi amakhulu nxamnye noPhezukonke,” yaye encwadini yeSityhilelo amandla opopu ayanyelisa nxamnye noPhezukonke.

Wanikelwa umlomo othetha izinto ezinkulu nezinyeliso; wanikelwa negunya lokuqhubeka iinyanga ezimashumi mane anesibini. Wawuvula umlomo wakhe ekunyeliseni uThixo, ukunyelisa igama lakhe, nomnquba wakhe, nabo bahlala ezulwini. ISityhilelo 13:5, 6.

Yonke ingcaciso yesiprofeto emalunga namandla obupopu ichongiwe kwivesi yamashumi amathathu anesithandathu.

Ke kaloku ukumkani uya kwenza ngokwentando yakhe; aze aziphakamise, azenze mkhulu ngaphezu kwabo bonke oothixo, aze athethe izinto ezimangalisayo ngokuchasa uThixo woothixo, aze aphumelele ide ingqumbo igqitywe; ngokuba oko kumiselweyo kuya kwenziwa. Daniyeli 11:36.

Abachazi abangabantu amaxesha amaninzi abathembekanga, kodwa abachazi abaninzi bama-Adventist bangqina inyaniso ecacileyo yokuba yayiyeyona ndima yamashumi amathathu anesithandathu umpostile uPawulos awayeyibeka ngamanye amazwi kweyesibini kwabaseTesalonika, xa wayethetha gendoda yesono.

Makungabikho mntu unilukhlayo nangaluphi na uhlobo; kuba loo mini ayiyi kufika, kungakhange kuqale kufike ukuwexuka kuqala, ize ityhilwe loo ndoda yesono, unyana wentshabalalo; lowo uchasayo, oziphakamisayo ngaphezu kwako konke okubizwa ngokuba nguThixo, okanye okunqulwayo; ngokokude ahlale etempileni kaThixo, ngokungathi unguThixo, ezibonakalisa ukuba unguThixo. 2 Tesalonika 2:2, 3.

Ivesi yamashumi amathathu anesithandathu ithi “uya kuzidumisa, aze azikhukulise ngaphezu koothixo bonke,” yaye uPawulos uthi “loo mntu wesono abonakaliswe, unyana wentshabalalo; omchasayo, aziphakamise ngaphezu kwako konke okubizwa ngokuba nguThixo, nokuba kunqulwa.” Kucacile ukuba uSmith wayengenagunya lesiprofeto lokubanga ukuba ukumkani wevesi yamashumi amathathu anesithandathu wayohlukile kukumkani ekwakuthethwa ngaye kwiivesi ezikhokelela kule vesi yamashumi amathathu anesithandathu. Ngokwegrama wayengenakuthetheleleka ekwenzeni kwakhe eso sicelo siphosakeleyo, yaye ibango lakhe lokuba wakwenza oko ngenxa yokuba ivesi yamashumi amathathu anesithandathu ingenazo iimpawu zamandla opopu lalisikukruthakrutha isiBhalo ngelinge lokuseka utoliko lwakhe lwabucala.

Kananjalo sinelizwi lesiprofeto eliqiniseke ngakumbi; nenze kakuhle ukuliphulaphula, njengokukhanya okukhanya endaweni emnyama, kude kuse, nenkwenkwezi yokusa ivele ezintliziyweni zenu: nisazi kuqala oku, ukuba akukho siprofeto sesibhalo esinako ukutolikwa ngokokubona komntu. Kuba isiprofeto asizange size mandulo ngokuthanda komntu; koko amadoda angcwele kaThixo athetha, eqhutywa nguMoya oyiNgcwele. 2 Petros 1:19–21.

Kuyo yonke iminyaka ye-Adventism yaseLawodike kwakukho izazi ezininzi ngezakwalizwi zama-Adventist, abafundisi nababhali abaye bajongana nombuzo wokuba bacinga na ukuba ukusebenzisa kukaSmith kuchanekile okanye akuchananga. Umfundisi wase-Australia, uLouis Were, osele kudala wasweleka, wachitha inxalenye enkulu yobulungiseleli bakhe echasa imodeli kaSmith yobuxoki yesiprofeto. Isizathu sokuchasa kwakhe sasingekokokuba kuphela uSmith ekugqibeleni wamchaza ukumkani ofika esiphelweni sakhe kwindinyana yamashumi amane anesihlanu njengoTurkey, kodwa iqonga likaSmith nalo lavelisa nokusetyenziswa okungachanekanga kweArmagedon. Kwiminyaka yoo-1980 okanye kufutshane nalapho, umbhali ongumAdventist wabhala incwadi enesihloko esithi, Adventists and Armageddon, Have we Misunderstood Prophecy? Igama lombhali nguDonald Mansell, yaye incwadi isafumaneka.

UMansell ulandelela imbali ekhokelela kwiMfazwe Yehlabathi yokuQala neMfazwe Yehlabathi yesiBini, ebonisa ukuba xa ezo mfazwe zombini zaqalisa ukubonakala zisondelela, abavangeli bama-Adventist baqalisa ukusebenzisa ukusetyenziswa okungelolokwenyaniso kukaSmith kokunyathela kweTurkey ukuya eYerusalem yokoqobo njengomqondiso weArmagedon nesiphelo sehlabathi. Ubonakalisa, ngeerekhodi zobulungu bebandla, ukuba njengoko imfazwe nganye yayisondelela, imiphefumlo emininzi yaziswa kubulungu bebandla lama-Adventist, ngokusekelwe kugxininiso lwesiprofeto lomvangeli olwalutsalwa kumbono onempazamo kaSmith ngeArmagedon.

Xa nayiphi na kwezo mfazwe yaphelayo, zaza iziprofeto ezazineziphene zangazaliseka, ibandla laphulukana namalungu amaninzi ngakumbi kunalawo awayewazuzile ngomzekelo wesiprofeto owakhiwa nguSmith.

Ngokwala kukaSmith umyalezo osisiseko wamaMillerite, nangokuzimisela kwakhe ukukhuthaza ukutolika kwakhe kwabucala kweendinyana ezingamashumi amathathu anesithandathu ukuya kwamashumi amane anesihlanu zikaDaniyeli, ingqiqo kaSmith yavelisa umzekelo wesiprofeto owawusekwe kwiziganeko zangoku.

Kwingxoxo phakathi kukaSmith noJames White malunga nokumkani ofikelela esiphelweni sakhe kwivesi yokugqibela kaDaniyeli ishumi elinanye, uJames White wazisa ingqiqo eyayimela ngokufutshane isiseko sikaSmith sesiprofeto esisesantini. UWhite wafundisa esithi “isiprofeto sivelisa imbali, kodwa imbali ayivelisi siprofeto.”

Abavangeli boBu-Adventist abasebenza phambi kweemfazwe zombini basebenzisa imbali eyayiqhubeka ukukhula ukuze babonakalise umzekelo wesiprofeto seArmagedon kaSmith onesiphene, yaye umsebenzi wabo, owawubonakala usikelelwe kakhulu njengoko iimfazwe zazisondelela, wavelisa ilahleko eseleyo xa kwabonakaliswayo ukuba loo mzekelo wesiprofeto wawusekelwe ekutolikeni kwabucala.

Balumkeleni abaprofeti bobuxoki, abeza kuni bembethe izambatho zezimvu, kanti ngaphakathi baziingcuka ezixhwila ngamandla. Nobaqonda ngeziqhamo zabo. Ingaba abantu bakha iidiliya emeveni, okanye amakhiwane emithaneni? Ngokunjalo yonke imithi elungileyo ivelisa iziqhamo ezilungileyo; ke wona umthi ombi uvelisa iziqhamo ezimbi. Umthi olungileyo awunako ukuvelisa iziqhamo ezimbi, nomthi ombi awunako ukuvelisa iziqhamo ezilungileyo. Wonke umthi ongavelisi siqhamo silungileyo uyagawulwa, uphoswe emlilweni. Ngoko ke niya kubaqonda ngeziqhamo zabo. Mateyu 7:15–20.

Ukulungela kukaSmith ukukhuthaza imodeli yabucala yesiprofeto ngokuphathelele ukumkani okwivesi yamashumi amathathu anesithandathu kwavelisa nesiphumo sokudala ukusetyenziswa okungachanekanga koMbetho weSithandathu neArmagedon.

Yaye isithunywa sesithandathu sayigalela ingqayi yaso phezu komlambo omkhulu uEfrate; aza amanzi awo oma, ukuze kulungiswe indlela yookumkani baseMpuma. Ndaza ndabona oomoya abathathu abangcolileyo, befana namasele, bephuma emlonyeni wenamba, bephuma emlonyeni werhamncwa, bephuma emlonyeni womprofeti wobuxoki. Kuba bayimimoya yeedemon, esebenza imimangaliso, ephuma iye kookumkani behlabathi nakwihlabathi lonke, ukuze ibabutha emfazweni waloo mini inkulu kaThixo uSomandla. Yabonani, ndiza njengesela. Unoyolo lowo uphaphayo, azigcine iimpahla zakhe, hleze ahambe ze, babubone ubuhlazo bakhe. Waza wabahlanganisela endaweni ekuthiwa ngolwimi lwesiHebhere yiArmagedon. ISityhilelo 16:12–16.

Njengoko besesakubonisa ngaphambili, isibetho sesithandathu siza emva kokuvalwa kwexesha lokuvavanywa kwabantu; ngoko ke isilumkiso esiqulathiweyo sokuba ugcine iingubo zakho, kufuneka sibhekisele kumbandela wokuvavanywa owenzeka ngaphambi kokuba uMikayeli asukume, kuvalwe ixesha lokuvavanywa kwabantu, kuqalise nesibetho sokuqala. Isibetho sesithandathu sichaza imisebenzi yenamba, yerhamncwa, neyomprofeti wobuxoki, eziyimbumba ephindwe kathathu ehlanganayo emthethweni weCawa ozayo kungekudala. Loo mbumba iphindwe kathathu yiRoma yale mihla, yaye umqondiso ochaza nowumisela loo mbumba iphindwe kathathu yeRoma yale mihla, “ngabaphangi babantu bakowenu,” “abaziphakamisayo ukuze bamise umbono” baza “bawe.”

Isilumkiso sesibetho sesithandathu, xa siqondwa, sivumela umphefumlo ukuba ugcine izambatho zawo; kodwa xa saliwa sishiya umphefumlo uhamba ze, nto leyo eyenye yeempawu ezintlanu

zomLaodike. Umqondiso omisela eso silumkiso ngabaphangi babantu bakowenu, abaziphakamisayo baze ekugqibeleni bawe. USolomon wathi ukuba abantu bakaThixo abanawo loo mbono, bayatshabalala.

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

Igama lesiHebhere elithi “perish” lithetha “ukuhluba”, yaye uYohane wabhala wathi, “Unoyolo lowo uphaphileyo, azigcine neengubo zakhe, ukuze angahambi ze, babone ihlazo lakhe.” USmith wayephosakele ngoKumkani waseMntla, yaye eso siseko sobuxoki besiprofeto samvumela ukuba aphuhlise ukusetyenziswa kwesiprofeto okuthi, ukuba kwamkelwa, kuvelise ubuze, obungumqondiso wamaLawodike, abagabhekwa baphume emlonyeni weNkosi.

USmith akazange abe nangxaki ukuphikisa ukuchongwa kwakhe okutsha kobuxoki boKumkani waseMntla ngokuchasene noJames White, umyeni womprofetikazi. Iingcali-mlando zama-Adventist, kunye noDade White, ziyawuphatha loo mbambano wabo udumileyo. UEllen White wawakhalimela omabini, umyeni wakhe noSmith, ngenxa yokuba bavumela ukungafani kwezimvo zabo malunga nokuba ngubani owayemelwe ngukumkani wasemntla kuDaniyeli isahluko seshumi elinanye, ukuba kubekwe esidlangalaleni. Kwapapasho lokuqala kanye lwama-Adventist emva koKuphoxeka Okukhulu kuka-1844, uJames White wabhala:

“Ukuba uYesu wavuka, waluvala ucango, waya kuMdala wemihla, ukuze amkele ubukumkani bakhe, ngenyanga yesi-7, ngo-1844, oko ndiyakukholwa ngokupheleleyo. Bona uLuka 13:25; Mateyu 25:10; Daniyeli 7:13,14. Kodwa ukuma kukaMikayeli, Daniyeli 12:1, kubonakala kungesinye isiganeko, ngenjongo eyahlukileyo. Ukuvuka kwakhe ngo-1844, kwakukokuluvala ucango, nokufika kuYise, ukuze amkele ubukumkani bakhe, namandla okulawula; kodwa ukuma kukaMikayeli kukubonakalalisa amandla akhe obukumkani, asele enawo, ekutshatyalalisweni kwabangendawo, nasekuhlanguleni abantu bakhe. UMikayeli uya kuma ngexesha apho amandla okugqibela kwisahluko 11 efikelela esiphelweni sawo, kungekho namnye wokumnceda. La mandla ngawokugqibela anyhasha ibandla lokwenyaniso likaThixo: yaye ekubeni ibandla lokwenyaniso lisanyhashwa, laye likhatywe ngaphandle lilo lonke ihlabathi lobuKristu, kulandela ukuba loo mandla okugqibela acinezelayo awakafiki ‘esiphelweni sawo;’ yaye noMikayeli akakami. La mandla okugqibela anyhasha abangcwele abonakaliswa kwisiTyhilelo 13:11-18. Inani lawo ngu-666.” James White, A Word to the Little Flock, 8.

Xa uSmith wazisa oko wakubiza ngokuba “kukukhanya okutsha” ngombandela “wamandla okugqibela kuDaniyeli isahluko seshumi elinanye,” uJames White wayibona indlela kaSmith yokuwusebenzisa loo mba, ingengokukhanya okutsha, kodwa njengohlaselo lweziseko. Impikiswano ngoRoma njengokumkani wasentla kuDaniyeli ishumi elinanye eyenzeka phakathi kukaUriah Smith noJames White inezinto ezithile ezizodwa, esimele thina, njengabafundi besiprofeto, sizidibanise nezinye iimpikiswano zembali yama-Adventist eziphathelele umqondiso weRoma.

Olunye lwezo mpawu kukungeniswa kotoliko lwabucala. Olunye uphawu kukuba ukusetyenziswa kotoliko lwabucala kufuna ukugqwethwa kwegrama elula, kuba uSmith akazange angayihoyi nje into yokuba lonke uphawu lwesiprofeto olukwivesi yamashumi amathathu anesithandathu lubhekisa eRoma, kodwa wayihoya nokuba ulwakhiwo lwegrama lufuna ukuba ukumkani okwivesi yamashumi amathathu anesithandathu abe ngulo kanye ukumkani umelwe kwisiqendu esandulelayo.

Enye into yeyokuba olo toliko lwabucala lwalukukwala iinyaniso ezisisiseko. Enye yeyokuba lumele ukwaliwa kwegunya loMoya wesiProfeto. Olunye uphawu kukuba ingcinga yokuqala enesiphako ngokuphathelele iRoma iya kukhokelela kumzekelo wesiprofeto ongavumeli umntu ukuba azigcine iingubo zakhe njengoko besondela ekuvalweni kwexesha lovavanyo loluntu. Enye yayikukuzimisela ukukhuthaza elakhe itoliko labucala esidlangalaleni. Enye yeyokuba itoliko labucala lisoloko lichongwa njengokukhanya okutsha. Zonke ezi mpawu zimelwe ngaphakathi kwengxoxo yangoku ethi “abaphangi babantu bakowenu.”

Xa impikiswano yokugqibela yaseRoma, eyayifuziselwe yimpikiswano yokuqala yaseRoma eyachonga “abaphangi babantu bakho,” idityaniswa nomgca wesiprofeto wempikiswano ka-Uriah Smith neka-James White, siya kubona ukuba olunye udidi luya kube lwakha umzekelo walo wesiprofeto phezu kwentsingiselo yabucala, ethi yalale inyaniso esisisiseko.

Ukulahlwa kweenyaniso ezisisiseko ngokuzenzekelayo kubonakalisa ukulahlwa kwegunya loMoya Wesiprofeto, oyikhuselayo ngamandla kangaka loo nyaniso isisisiseko. Elo qela liya kuba likulungele nokubonakalisa uluvo lwalo esidlangalaleni, nokuba kungavakaliswa naziphi na iinkxalabo ngempembelelo enokuthi loo mfundiso ibe nayo phezu kwabantu bakaThixo ehlabathini lonke.

Kwangoko emva ko-1844, kwisizukulwana sokuqala soBuvangeli bama-Adventist, kwangeniswa enye impikiswano ngoRoma. Loo mpikiswano yaqhubeka ikhuthazwa, de umbono wobuxoki wamkelwa kwisizukulwana sesithathu soBuvangeli bama-Adventist. Siya kuqwalasela impikiswano “yemihla ngemihla” njengowesine kwimigca emithandathu esiyiqwalaselayo ngoku kumzekelo womgca phezu komgca.

Kodwa ngaphambi kokuba siqwalasele umgca wesine weempikiswano zaseRoma, kufuneka kukhunjulwe ukuba kwinqaku elandulelayo, xa sasithetha ngendinyana yeshumi kaDanilyeli isahluko seshumi elinanye, sathi, “Indinyana yeshumi ikwanxulumanisa ngokuthe ngqo ‘amaxesha asixhenxe’ eLevitikus amashumi amabini anesithandathu nembali efihlakeleyo, kodwa loo mgca wenyano ungaphandle koko sikubekayo apha.”

UYuria Smith wayeyinkokeli ekwaleni amaxesha asixhenxe ngowe-1863. Wayelalile ukwanda kolwazi ngaloo mcimbi okwavezwa kumanqaku ngaloo ntloko, abhalwa nguHiram Edson aza apapashwa kwi-Review ngowe-1856. Iziphumo zokuba uSmith wayedityaniswe nentshukumo eyayinikela amaxesha asixhenxe, kodwa eyathi kamva yalala ukwanda kolwazi kanye ngaloo mcimbi, nazo zingaphandle komxholo weempawu zendlela uSmith awazisa ngayo oko awayesithi kukukhanya okutsha ngomcimbi wokumkani wasemantla; kodwa xa sigqiba isishwankathelo sethu somgca weempikiswano zama-Adventist ngeRoma, siya kubuyela kokubini ekubalulekeni kwevesi

yeshumi yesahluko seshumi elinanye sikaDaniyeli, kwanakwinto emelwe kukwala kukaSmith umyalezo waseLawodike owafika ngowe-1856 kunye nokwanda kolwazi ngamaxesha asixhenxe.

“Ukholo lwethu ngokubhekisele kwizigidimi zengelosi yokuqala, eyesibini, neyesithathu lwaluchanile. Imiqondiso emikhulu yendlela esithe sayidlula ayishukunyiseki. Nangona imikhosi yesihogo inokuba izama ukuyikrazula esisekelweni sayo, ize yoyise ngokucinga ukuba iphumelele, sekunjalo ayiphumeleli. Ezi ntsika zenyano zimi ziqinile njengeenduli ezingunaphakade, zingashukunyiswa yiyo yonke imizamo yabantu idityaniswe naleyo kaSathana nemikhosi yakhe. Sinokufunda okuninzi, yaye sifanele sihlale siphengulula iziBhalo ukuze sibone ukuba ezi zinto zinjalo kusini na.” Evangelism, 223.

“Impawu ezinkulu zenyano, ezisibonisa ukuma kwethu kwimbali yesiprofeto, zimele ukugcinwa ngononophelo olukhulu, hleze zidilizwe, zize zithatyathelwe indawo ziingcingane eziza kuzisa ukudideka kunokukhanya okuyinyano.” Selected Messages, incwadi 2, 101, 102.

“Ngeli xesha kuya kwenziwa iinzame ezininzi zokushukumisa ukholo lwethu kumbuzo wesibingelelo; kodwa asimele sityekele. Akukho nesikhonkwane esinye esimele sisuswe kwiziseko zokholo lwethu. Inyaniso iseyinyano. Abo baba ngabathandabuzayo baya kukhukuliseka baye kwiingcingane eziphosakeleyo, yaye ekugqibeleni baya kuzifumana bengabakholwayo ngokubhekiselele kubungqina bangaphambili esiye saba nabo ngoko kuyinyano. Impawu zendlela zakudala zimele zigcinwe, ukuze singalahlekelwa kukwazi apho sikhoyo.” Manuscript Releases, volume 1, 55