

Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisithupha Nambili

Isikhathi Sesiprofetho saseRoma: Ukwembulwa Kombono

Jeff Pippenger

2024-03-27

IRoma lisungula umbono, futhi iRoma yembulwa “esikhathini” sayo. Lokhu kuyisititimende sikaDade White lapho esho khona lokho okumele kuqondwe njengokusobala:

“ISambulo iyincwadi evaliwe, kodwa futhi iyincwadi evuliwe. Ilandisa ngezehlakalo ezimangalisayo ezizokwenzeka ezinsukwini zokugcina zomlando walomhlaba. Izimfundiso zale ncwadi ziqondile, azisiyo ezemfihlakalo nezingaqondakali. Kuyo kuthathwa wona lowo mugqa wesiprofetho njengoba kunjalo kuDaniyeli. Ezinye iziprofetho uNkulunkulu uziphindile, ngalokho ebonisa ukuthi kumele zinikwe ukubaluleka. INkosi ayiziphindi izinto ezingenamphumela omkhulu.” Manuscript Releases, umqulu 9, 8.

“INkosi ayiphindi izinto ezingabalulekile kangako,” futhi “izikhathi” ezihlotshaniswa neRoma ziphindaphindwa kaningi. Kubaluleke “kakhulu” ukuqonda “isikhathi” esihlotshaniswa neRoma, ngokuba yilokho okwembula iRoma njengendaba emisa umbono. Izikhathi eziyisikhombisa, iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokubusa kobupapa ikhonjiswa ngokuqondile kuDaniyeli nakuSambulo.

Uyakukhuluma amazwi amakhulu emelene noPhezukonke, acindezele abangcwele boPhezukonke, acabange ukuguqula izikhathi nemithetho; futhi bayakunikelwa esandleni sakhe kuze kube yisikhathi, nezikhathi, nengxenye yesikhathi. Daniyeli 7:25.

Ngase ngizwa indoda eyayembethe ilineni, eyayiphezu kwamanzi omfula, lapho iphakamisa isandla sayo sokunene nesandla sayo sobunxele ngasezulwini, yafunga ngaye ophila kuze kube phakade ukuthi kuyakuba yisikhathi, izikhathi, nengxenye yesikhathi; futhi lapho isiqedile ukuhlakaza amandla abantu abangcwele, zonke lezi zinto ziyakupheleliswa. Daniyeli 12:7.

Kepha igceke elingaphandle kwethempeli usiyeke, ungalilinganisi; ngokuba sinikelwe kwabezizwe; nomuzi ongcwele bayakuwunyathela phansi izinyanga ezingamashumi amane nambili. IsAmbulo 11:2.

Mina ngizonika amandla ofakazi bami ababili, futhi bayakuprofetha izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, bembethe indwangu yamasaka. IsAmbulo 11:3.

Owesifazane wabalekela ehlane, lapho enendawo ayilungiselwe nguNkulunkulu, ukuze bamondle khona izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. IsAmbulo 12:6.

Owesifazane wanikwa amaphiko amabili okhozi olukhulu, ukuze andizele ehlane, aye endaweni yakhe, lapho ondliwa khona isikhathi, nezikhathi, nengxenye yesikhathi, ebusweni

benyoka. IsAmbulo 12:14.

Wanikezwa umlomo okhuluma izinto ezinkulu nezihlambalazayo; wanikwa namandla okuqhubeka izinyanga ezingamashumi amane nambili. IsAmbulo 13:5.

Lezi zinkomba eziqondile eziyisikhombisa ziveza izimfanelo ezithile ezehlukene zesiprofetho eziphatelene neRoma. Kulezo zindima kulapho iRoma yembulwa khona. USister White uyanezela ukuthi lezi zikhathi ziphinde zimelelwe ngokuthi “iminyaka emithathu nengxenye noma izinsuku eziyi-1260.” EBhayibhelini awutholi khona “iminyaka emithathu nengxenye” noma “izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha.” USister White umane asebenzise ukubalwa kwalezo zinkomba eziyisikhombisa ngokuvumelana nalokho.

“Esahlukweni 13 (amavesi 1–10) kuchazwa esinye isilo, ‘esifana nengwe,’ udrako asinika ‘amandla akhe, nesihlalo sakhe sobukhosi, negunya elikhulu.’ Lolu phawu, njengoba amaProthestani amaningi ekholiwe, lumelela upapa, owalandela emandleni, nasesihlalweni, nasegunyeni okwake kwabanjwa umbuso wasendulo waseRoma. Ngalesi silo esifana nengwe kuthiwa: ‘Wanikezwa umlomo okhuluma izinto ezinkulu nezihlamba.... Wavula umlomo wakhe ngenhlamba emelene noNkulunkulu, ukuhlambalaza igama laKhe, nethabernakele laKhe, nabahlala ezulwini. Wanikezwa ukwenza impi nabangcwele, nokubanjwa: futhi wanikwa amandla phezu kwayo yonke imindeni, nezilimi, nezizwe.’ Lesi siprofetho, esicishe sifane ncmishi nencazelo yophondo oluncane lukaDaniyeli 7, ngokungangabazeki sikhomba kupapa.”

“‘Wanikezwa amandla ukuba aqhubeke izinyanga ezingamashumi amane nambili.’ Futhi, kusho umprofethi, ‘Ngabona elinye lamakhanda aso kungathi lilimele kwaze kwaba sekufeni.’ Futhi futhi: ‘Lowo othumba abantu uyakuyiswa ekuthunjweni: lowo obulala ngenkamba kumelwe abulawe ngenkamba.’ Izinyanga ezingamashumi amane nambili ziyafana ‘nesikhathi nezikhathi nengxenye yesikhathi,’ iminyaka emithathu nengxenye, noma izinsuku eziyi-1260, zikaDaniyeli 7—isikhathi lapho amandla obupapa ayeyocindezela abantu bakaNkulunkulu. Lesi sikhathi, njengoba kushiwo ezahlukweni ezandulelayo, saqala ngobukhosi obuphakeme bobupapa, ngo-A.D. 538, saphela ngo-1798. Ngaleso sikhathi upapa wathunjwa yibutho laseFrance, amandla obupapa athola inxeba lawo elibulalayo, futhi isibikezelo sagcwaliseka, ‘Lowo othumba abantu uyakuyiswa ekuthunjweni.’” The Great Controversy, 439.

Ngamandla agqugquzelwe nguMoya okuvumela futhi ukuba kubhekwe iminyaka emithathu nengxenye njengesithi “isikhathi” esi“dalula” iRoma, kuvela nezinye izikhombo zeBhayibheli ezibhekisela eRoma.

Kepha ngiqinisile ngithi kini, kwakukhona abafelokazi abaningi kwa-Israyeli ezinsukwini zika-Eliya, lapho izulu livalwa iminyaka emithathu nezinyanga eziyisithupha, lapho indlala enkulu yayikhona ezweni lonke. Luka 4:25.

Iminyaka emithathu nengxenye ka-Eliya ixhumanisa lesi sikhathi noJezebeli, oyisifanekiselo seRoma yobupapa ebandleni laseThiyathira.

Nokho nginokumbalwa engimelene nawe ngakho, ngokuba uvumela lowo wesifazane uJezebeli, ozibiza ngomprofethikazi, ukuba afundise futhi ayenge izinceku zami ukuba

ziphinge nokudla izinto ezihlatshwe zaba yimihlatshelo ezithombeni. Futhi ngamnika isikhathi sokuba aphenduke ekuphingeni kwakhe; kodwa akaphendukanga. IsAmbulo 2:20, 21.

“Isikhathi” esanikezwa ibandla lesine, elimelelwa nguJezebeli, futhi siyisikhathi esiyithuba.

U-Eliya wayengumuntu onemvelo efana neyethu, wakhuleka ngokuzimisela ukuba lingani; imvula ayizange ine emhlabeni iminyaka emithathu nezinyanga eziyisithupha. Jakobe 5:17.

Ephawula ngokuthi izinyanga ezingamashumi amane nambili ziyefana nezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, uDade White uveza lesi sikhathi ngokuthi “lezo zinsuku,” uKristu ayebhekisele kuzo.

“Izikhathi ezikhulunywa lapha—‘izinyanga ezingamashumi amane nambili,’ kanye ‘nezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha’—ziyefana, zombili zimelela isikhathi lapho ibandla likaKristu kwakumelwe lihlupheke ngokucindezelwa yiRoma. Iminyaka eyi-1260 yobukhosi bobupapa yaqala ngo-A.D. 538, ngakho-ke yayizophela ngo-1798. Ngaleso sikhathi ibutho laseFrance langena eRoma lenza upapa isiboshwa, futhi wafela ekudingisweni. Nakuba upapa omusha wakhethwa ngokushesha ngemva kwalokho, isigungu sobukhosi bobupapa asizange siphinde sikwazi selokhu ukuphatha ngamandla esasinaso ngaphambili.

“Ukuhlushwa kwebandla akuzange kuqhubeka kuso sonke isikhathi seminyaka eyi-1260. UNkulunkulu, ngomusa kubantu baKhe, wasifinyeza isikhathi sovivinyo lwabo oluvuthayo. Ekubikezeleni ‘usizi olukhulu’ olwaluzokwehlela ibandla, uMsindisi wathi: ‘Uma lezo zinsuku bezingafinyezwanga, bekungeke kusinde muntu; kodwa ngenxa yabakhethiweyo lezo zinsuku ziyofinyezwa.’ Mathewu 24:22. Ngethonya leNguquko, ukuhlushwa kwaphela ngaphambi kuka-1798.” The Great Controversy, 266.

UKristu noDade White babiza inkulumbo ethi “lezo zinsuku” ngokuthi “isikhathi,” okuyiso esikhomba iRoma yobupapa. Lapho uDanyeli ekhuluma ngokushushiswa okwalandela ukubekwa kobupapa esihlalweni sobukhosi bomhlaba evesini lamashumi amathathu nanye lesahluko seshumi nanye, ukhuluma ngalelo sikhathi sokushushiswa ngokuthi “izinsuku eziningi.”

Futhi izingalo ziyokuma ohlangothini lwakhe, zingcolise indlu engcwele yamandla, zisuse umnikelo wansuku zonke, zibeke isinengiso esichithayo. Nalabo abenza okubi ngokumelene nesivumelwano uyobonakalisa ngokuthopha; kodwa abantu abamaziyo uNkulunkulu wabo bayoba namandla, benze izimanga. Nalabo abaqondayo phakathi kwabantu bayakufundisa abaningi; nokho bayakuwa ngenkamba, nangomlilo, nangokuthunjwa, nangokuphangwa, izinsuku eziningi. Danyeli 11:31–33.

IRoma yembulwa maqondana nesikhathi sesiprofetho esihlotshaniswa nayo; yingakho uPawulu ethi umuntu wesono uyokwambulwa “ngesikhathi sakhe.” Iqiniso lokuthi iRoma imisa umbono, esithi uma singawazi siyabhubha, lichaza ukuthi kungani leso sikhathi sesiprofetho simelelwa kaningi kangaka, nangezindlela eziningi kangaka; ngokuba uNkulunkulu “akaziphindi izinto ezingesizo ezokubaluleka okukhulu.” Emavesini andulelayo, ukuphela kwaleso sikhathi nakho kuyaphawulwa.

Futhi labo abaqondayo phakathi kwabantu bayakufundisa abaningi; nokho bayakuwa ngenkamba, nangomlilo, nangokuthunjwa, nangokuphangwa, izinsuku eziningi. Kepha lapho bewa, bayakusizwa ngosizo oluncane; kodwa abaningi bayakunamathela kubo ngokukhohlisa okuyisicaba. Futhi abanye babo abaqondayo bayakuwa, ukuze babavivinye, nokubahlanza, nokubenza babe mhlophe, kuze kube yisikhathi sokuphela; ngokuba kuseyisikhathi esimisiwe. Daniyeli 11:33–35.

“Isikhathi sokuphela” “sisesesikhathini esimisiwe.” Igama lesiHeberu elithi “esimisiwe” lingu “moed,” futhi lisho isikhathi esibekiwe noma isimemo. Ukuhambisana kwesiprofetho nokubaluleka “kwesikhathi esimisiwe,” enwadini kaDaniyeli, kubonakala ngokuthi kukhulunywa ngaso kaningi kangakanani. Bambalwa kakhulu kuma-Adventist aseLawodikeya, uma bekhona nhlobo, abaqaphelayo ukuthi u-1989 wawuy “isikhathi sokuphela,” ngakho-ke u-1989 wawuyisikhathi esimisiwe. Kwakuyisimemo esenziwa nguNkulunkulu, lapho Ayeyokwembula khona ulwazi ngenxa yenhlango yabayizinkulungwane eziyikhulu namashumi amane nane. Ngenxa yalesi sizathu, incwadi kaDaniyeli inikeza ofakazi beqiniso lokuthi “isikhathi esimisiwe” siphawula ukufika “kwesikhathi sokuphela”. KuDaniyeli isahluko sesishiyagalombili, lolu phawu lwesiprofetho luyabekwa.

Ngase ngizwa izwi lomuntu phakathi kwemifula yase-Ulai, elamemeza lathi: Gabriyeli, yenza lo muntu aqonde umbono. Ngakho wasondela lapho ngimi khona; kwathi lapho esondela, ngangesaba, ngawa ngobuso phansi; kodwa wathi kimi: Qonda, ndodana yomuntu; ngokuba umbono ungowesikhathi sokuphela. Kuthe esakhuluma nami, ngaba sebuthongweni obunzima ngobuso bami bubheke phansi emhlabathini; kodwa wangithinta, wangimisa ngema. Wayesethi: Bheka, ngizokwazisa okuyakuba khona ekupheleni kokugcina kokufutheka; ngokuba ekupheleni kuyakuba ngesikhathi esimisiweyo. Daniyeli 8:16–19.

Njengasesahlukweni seshumi nanye, igama elithi “ukuphela,” emshweni othi “isikhathi sokuphela” kula mavesi, liyigama lesiHeberu elihlukile kunalelo elihunyushwe ngokuthi “elimisiwe.” Isikhathi sokuphela simelela inkathi eqala ngesikhathi esimisiwe. “Isikhathi esimisiwe” (moed) siyisikhathi esibekiwe, kanti isikhathi sokuphela (igama lesiHeberu elithi “gets”) siyinkathi yesikhathi eqala ngesikhathi esimisiwe. Yilesi “sikhathi” esembula iRoma, futhi lesi “sikhathi” sibaluleke kakhulu kangangokuthi ukuphela kwaleyo nkathi yesikhathi, kanye nenkathi elandela ukuphela kwalesi sikhathi, kumelwe ngofakazi abaningana. Evesini lamashumi amabili nane lesahluko seshumi nanye sikaDaniyeli, iRoma yobuqaba iboniswa njengobusa umhlaba “isikhathi.”

“Isikhathi” esingokomfanekiso siyiminyaka engamakhulu amathathu namashumi ayisithupha, ngokuba onyakeni weBhayibheli kunezinsuku ezingamakhulu amathathu namashumi ayisithupha. IRoma lobuhedeni labusa “isikhathi,” kanti iRoma lobupapa labusa “isikhathi, nezikhathi, nengxenyane yesikhathi.” IRoma lanamuhla libusa “ihora” elingokomfanekiso, noma “izinyanga ezingamashumi amane nambili” ezingokomfanekiso. Asikho isikhathi sesiprofetho emva kuka-1844, ngakho-ke “ihora” kanye “nezinyanga ezingamashumi amane nambili” kuyisikhathi esisukela emthethweni weSonto ozofika masinyane kuze kube sekupheleni komusa womuntu. Kodwa iRoma lobuhedeni labusa ngobukhulu obuphelele kusukela eMpini yase-Actium ngo-31 BC, kwaze kwaba yilapho uConstantine ehambisa inhloko-dolobha yombuso eConstantinople

ngonyaka ka-330. Siyazi ukuthi amavesi alandelayo akhuluma ngeRoma lobuhedeni, ngokuba uKristu umelelwe njenge“nkosana yesivumelwano” “eyakuchithwa” lapho ebethelwa. Umbuso owawubusa ngaleso sikhathi kwakuyiRoma lobuhedeni, ngakho-ke amavesi esizowabheka manje akhomba iRoma lobuhedeni.

Esikhundleni sakhe kuyakuma umuntu odelelekileyo, abangayikumnika udumo lombuso; kodwa uyakufika ngokuthula, azuze umbuso ngokuyenga. Izimpi ziyakukhukhulwa phambi kwakhe njengamanzi ezikhukhula, ziphulwe; yebo, kanye nesikhulu sesivumelwano. Kuthi ngemva kwesivumelwano esenziwe naye, ayakwenza ngenkohliso; ngokuba uyakwenyuka, abe namandla ngesizwe esincane. Uyakungena ngokuthula nasezindaweni ezicebe kakhulu zesifundazwe; ayakwenza lokho abangakwenzanga oyise, noma oyisemkhulu; ayakubahlakazela impango, nempahla ephangiwe, nengecebo; yebo, ayakuhlela amacebo akhe okumelana nezinqaba eziqinileyo, kuze kube yisikhathi. Daniyeli 11:21–24.

Igama elithi “against” emshweni wokugcina walawa mavesi empeleni lisho ukuthi “from,” futhi leli vesi lithi iRoma yobuqaba iyobusa (forecast his devices) “from” enqabeni yayo (iDolobha laseRoma) iminyaka engamakhulu amathathu namashumi ayisithupha.

“IVESI 24. Uyongena ngokuthula nasezindaweni ezikhuluphele kakhulu zesifundazwe; enze lokho abangakwenzanga oyise, ngisho noyisemkhulu bakhe; ahlakazele phakathi kwabo impango, nokuphangwa, nengecebo; yebo, aqonde amacebo akhe emelene nezinqaba, kuze kube yisikhathi.”

“Indlela evamile izizwe ezazithi, ngaphambi kwezinsuku zaseRoma, zingene ngayo ezifundazweni eziyigugu nasemazweni acebile, kwakungempi nokunqoba. Manje iRoma yayizokwenza lokho okwakungazange kwenziwe ngoyise noma ngoyisemkhulu bayo; okungukuthi, yamukele lokhu kuzuza ngezindlela zokuthula. Manje kwaqalwa umkhuba, owawungakaze uzwakale ngaphambili, wokuba amakhosi ashiyele amaRoma ngemilando yefa imibuso yawo. Ngale ndlela iRoma yaba ngumnikazi wezifundazwe ezinkulu.

“Futhi labo ababazingele ngaphansi kokubusa kweRoma ngaleyo ndlela bathola inzuzo engencane kulokho. Baphathwa ngomusa nangokubekezela. Kwaba njengokungathi inyamazane ebanjiwe nempango kwabiwa phakathi kwabo. Bavikelwa ezitheni zabo, baphumula ngokuthula nangokulondeka ngaphansi kwesivikelo samandla aseRoma.

“Engxenyeni yokugcina yaleli vesi, uMbhishobhi uNewton unikeza umqondo wokubikezela amacebo kusukela ezinqabeni eziqinile, kunokuba kube ngokumelene nazo. Lokhu amaRoma akwenza esuka enqabeni eqinile yomuza wawo onezintaba eziyisikhombisa. ‘Ngisho nangesikhathi esithile;’ ngokungangabazeki isikhathi esingokwesiprofetho, iminyaka engu-360. Kusukela kuliphi iphuzu le minyaka okufanele iqale ukubalwa? Mhlawumbe kusukela esenzakalweni esibekwe obala evesini elilandelayo.”

“IVESI 25. Futhi uyovusa amandla akhe nesibindi sakhe amelane nenkosi yaseningizimu ngebutho elikhulu; nenkosi yaseningizimu iyovuselwa impi ngebutho elikhulu kakhulu nelinamandla; kodwa kayiyikuma: ngokuba bayakumceba amacebo okumelana nayo.’

“Ngamavesi 23 no-24 silethwa kwele ngxenye yesivumelwano phakathi kwamaJuda namaRoma, ngo-161 BC, kuze kufike esikhathini lapho iRoma yayisithole khona ukubusa kwendawo yonke. Ivesi manje eliphambi kwethu liletha obala umkhankaso onamandla wokulwa nenkosi yaseningizimu, iGibhithe, kanye nokwenzeka kwempi ephawulekayo phakathi kwamabutho amakhulu nanamandla. Ingabe izenzakalo ezinjengalezi zenzeka emlandweni weRoma cishe ngaleso sikhathi?—Zenzeka. Impi yayiyim war phakathi kweGibhithe neRoma; futhi leyo mpi kwakuyimpi yase-Actium. Ake sibheke kafushane izimo ezaholela kule ngxabano.” Uriah Smith, Daniel and the Revelation, 271–273.

Emavesini alandelayo uDaniyeli uphinde abhekisele esikhathini esimisiwe nasekupheleni.

Uyovusa amandla akhe nesibindi sakhe amelane nenkosi yaseningizimu enebutho elikhulu; nenkosi yaseningizimu iyakuvuselwa ukulwa inebutho elikhulu kakhulu nelinamandla; kepha ayiyikuma, ngokuba bayakuyiceba amacebo ngayo. Yebo, abadla ingxenye yokudla kwayo bayakuyibhubhisa, nebutho layo liyakukhukhula; abanengi bayakuwa bebulewe. Izinhliziyzo zawo womabili la makhosi ziyakuba sezoneni zokwenza okubi, bakhulume amanga etafuleni linye; kepha akuyikuphumelela, ngokuba ukuphela kuseyoba ngesikhathi esimisiwe. Khona iyakubuyela ezweni layo inengebo enkulu; nenhliziyzo yayo iyakuba imelene nesivumelwano esingcwele; yenze izenzo ezinkulu, bese ibuyela ezweni layo. Ngesikhathi esimisiwe iyakubuya, ize ngaseningizimu; kepha akuyikuba njengakuqala, noma njengasekugcineni. Daniyeli 11:25–29.

Esahlukweni sesishiyagalombili, uGabriyeli wakhomba ukuthi “i-chazon,” umbono weminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, wawuyophela ngesikhathi esimisiweyo, bese kuthi-ke kuqale inkathi emelwe “yisikhathi sokuphela.” Kulesi siqephu, isikhathi esimisiweyo siyisiphetho seminyaka engamakhulu amathathu namashumi ayisithupha lapho iRoma lobuhedeni yayiyobusa umhlaba ngobukhosi obuphakeme ngokuphelele. Kulesi siqephu akukho “sikhathi sokuphela,” ngoba kwakungekho lutho olwalubekwe uphawu ukuba luvalwe olwaluyokhululwa uphawu ekupheleni kwaleyo nkathi yomlando.

KuDaniyeli isahluko sesishiyagalombili, umbono “wesiphetho sokugcina” sentukuthelo, okwakuyiminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili eyaphela ngesikhathi esifanayo neminyaka eyizinkulungwane ezimbili namakhulu amathathu, wavalelwa “esikhathini sokuphela,” ngokuba ngo-1844, okwakuyisikhathi esimisiweyo sayo yomibili imibono, ukukhanya kwengelosi yesithathu kwavulwa. KuDaniyeli ishumi nanye, amavesi angamashumi amathathu kuya kwangamashumi amathathu nesithupha, ekupheleni “kwentukuthelo yokuqala” ngo-1798, kwakufanele kube khona isikhathi esimelelwe “njengesikhathi sokuphela,” lapho ukukhanya kwengelosi yokuqala kwavulwa. Ngakho-ke, isiprofetho sesikhathi seRoma yobuqaba sasingenaso isikhathi sokuphela, kodwa sasinomisiwe kuphela, esikhomba ukuthi iminyaka engamakhulu amathathu namashumi ayisithupha yaphetha nini; kodwa isikhathi esimisiweyo ngo-1798, nesikhathi esimisiweyo ngo-1844, kokubili kwavula umlayezo okwakufanele uqondwe esikhathini esimelelwe “njengesikhathi sokuphela”.

IRoma yembulwa njengoba imelwe ngokwesiprofetho phakathi nesikhathi sayo sesiprofetho. “Isikhathi, izikhathi nokwahlukaniswa kwesikhathi”, “izinyanga ezingamashumi amane nambili”,

“izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha”, kanye “neminyaka emithathu nengxenywe” kungeminye yemifanekiso ehluahlukene emele inkathi lapho upapa wabusa khona phakathi neNkathi Yobumnyama. Isikhathi esihlanganisa umnyakazo wamaMillerite nomnyakazo wezinkulungwane eziyikhulu namashumi amane nane ezinkulungwane siyiminyaka eyikhulu namashumi amabili nesithupha. Ikhulu namashumi amabili nesithupha nalo liyisifanekiso sezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, ngokuba liyisishiyagalombili noma okweshumi kwalelo nani. Iminyaka eyikhulu namashumi amabili nesithupha kusukela ekuvukeleni kuka-1863 kuze kube sesikhathini esimisiwe ngo-1989, ikhomba u-1989 njengokuqokwa kukaNkulunkulu nabantu Bakhe bezinsuku zokugcina.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Singayiphenya kanjani imiBhalo? Ingabe siyobethelela izigxobo zezimfundiso zethu silandelanisa, bese sizama ukwenza yonke imiBhalo ivumelane nemibono yethu eseyimi kahle, noma siyoletsa imibono nemiqondo yethu emiBhalweni, silinganise izimfundiso zethu nhlangothi zonke ngemiBhalo yeqiniso? Abanangi abafunda, baze bafundise neBhayibheli, abaliqondi iqiniso eliyigugu abalifundisayo noma abalifundayo. Abantu bamukela amaphutha, kuyilapho iqiniso limakwe ngokucacileyo; futhi ukuba nje bebengaletha izimfundiso zabo ezwini likaNkulunkulu, bangalifundi izwi likaNkulunkulu ngokukhanya kwezimfundiso zabo ukuze baqinisekise ukuthi imibono yabo ilungile, bebengenakuhamba ebumnyameni nasebumpumputheni, noma banakekelele iphutha. Abanangi banika amazwi omBhalo incazelo evumelana nemibono yabo siqu, futhi bazidukisa bona, bakhohlise nabanye ngokulichaza kabi izwi likaNkulunkulu. Lapho siqala ukufunda izwi likaNkulunkulu, kufanele sikwenze ngezinhliziyi ezithobekileyo. Konke ukuzicabangela, nakho konke ukuthanda ukuba nokusha, kufanele kubekwe eceleni. Imibono osekunesikhathi eside ibambeletwe kuyo akufanele ibhekwe njengengenaphutha. Kwakuwukungafuni kwamaJuda ukulahla amasiko awo ayesesimeme isikhathi eside okwaholetela ekubhujisweni kwawo. Babezimisele ukungaboni nasici emibonweni yabo siqu noma ekuchazeni kwabo imiBhalo; kodwa noma abantu bengase babe nemibono ethile isikhathi eside kangakanani, uma ingasekelwa ngokucacileyo yizwi elilotshiwe, kufanele ilahlwe.”

“Labo abafisa iqiniso ngobuqotho abayikungabaza ukuveza obala izikhundla zabo ukuze zihlolwe futhi zigxekwe, futhi abayikucasulwa yilapho imibono nemicabango yabo iphikiswa. Lowo kwakungumoya owawugcinwa phakathi kwethu eminyakeni engamashumi amane eyedlule. Sasihlangana imiphefumulo yethu isindekile, sikhuleka ukuze sibe munye ekukholweni nasemfundisweni; ngoba sasisazi ukuthi uKristu akahlukanisiwe. Iphuzu elilodwa ngesikhathi lalenziwa isihloko sophenyo. Ubungcwele nobunzulu kwakuyizona ezaziphawula lezi zingqungquthela zophenyo. ImiBhalo yayingulwa ngomuzwa wokwesaba okungcwele. Kaningi sasizila ukudla, ukuze sifaneleke kangcono ukuqonda iqiniso. Ngemva komkhuleko oqotho, uma kwakukhona iphuzu elingaqondakalanga, lalixoxwa, futhi yilowo nalowo aveze umbono wakhe ngokukhululeka; khona-ke sasiphinde siguqe emthandazweni, izincengo eziqotho zenyukela ezulwini ukuba uNkulunkulu asisize sibonane ngaso linye, ukuze sibe munye, njengoba uKristu noBaba bemunye. Kwakhala izinyembezi eziningi. Uma omunye umzalwane ayekhuza omunye ngenxa yokubambezele kwakhe ekuqondeni, ngokungaliqondi ivesi njengoba yena eliqonda, lowo owayekhuziwe wayebe esethatha

umfowabo ngesandla, athi, ‘Masingamdabukisi uMoya oNgcwele kaNkulunkulu. UJesu unathi; masigcine umoya othobekileyo nofundisekayo;’ futhi umzalwane okhulunyiwe wayethi, ‘Ngithethelele, mfowethu, ngikwenzé okungelona iqiniso.’ Khona-ke sasiphinde siguqe kwesinye isikhathi somkhuleko. Sachitha amahora amaningi ngaleyo ndlela. Ngokuvamile sasingafundi ndawonye isikhathi esingaphezu kwamahora amane ngesikhathi esisodwa, nokho ngezinye izikhathi ubusuku bonke babuchithwa ekuphenyeni imiBhalo ngobungcwele nobunzulu, ukuze siqonde iqiniso lesikhathi sethu. Kwezinye izikhathi uMoya kaNkulunkulu wayeza phezu kwami, futhi izingxenye ezinzima zazicaciswa ngendlela kaNkulunkulu ayimisileyo, khona-ke kwakuba khona ukuvumelana okuphelele. Sonke sasisenhliziyweni eyodwa nakuMoya munye.

“Safuna ngobuqotho obukhulu kakhulu ukuthi imiBhalo ingaphendukezelwa ukuze ivumelane nemibono yanoma ubani. Sazama ukwenza ukungezwani kwethu kube kuncane ngangokunokwenzeka ngokungaxili emaphuzwini ayengabalulekile kangako, lawo okwakukhona ngawo imibono ehluahlukene. Kodwa umthwalo wayo yonke imiphefumulo kwakuwukuletha isimo phakathi kwabazalwane esasiyophendula umkhuleko kaKristu wokuthi abafundi bakhe babe munye, njengoba yena noYise bemunye. Ngezinye izikhathi oyedwa noma ababili kubazalwane babesimisa inkani ngokumelene nombono owawethulwe, benze ngokwemizwa yemvelo yenhliziyo; kodwa lapho lokhu kuthambekela kubonakala, sasimisa uphenyo lwethu futhi sihlehlise umhlangano wethu, ukuze yilowo nalowo abe nethuba lokuya kuNkulunkulu ngomkhuleko, futhi ngaphandle kwengxoxo nabanye, ahlole iphuzu lokwehluka, ecela ukukhanya okuvela ezulwini. Sahlukana ngamazwi obungane, ukuze siphinde sihlangane ngokushesha ngangokunokwenzeka ngenjongo yokuqhubeka nophenyo. Ngezikhathi ezithile amandla kaNkulunkulu ayeza phezu kwethu ngendlela ecacile kakhulu, futhi lapho ukukhanya okucacileyo kwembula amaphuzu eqiniso, sasikhala futhi sithokoze ndawonye. Samthanda uJesu; sasithandana.”

“Ngalezo zinsuku uNkulunkulu wasenzela izinto ezinkulu, futhi iqiniso laliligugu emiphefumulweni yethu. Kuyadingeka ukuba ubunye bethu namuhla bube nobunjalo obuyokwazi ukumelana novivinyo lokuhlolwa. Silapha esikoleni soMfundisi Omkhulu, ukuze siqeqeshelwe isikole esingaphezulu. Kumelwe sifunde ukuthwala ukudumala ngendlela efana nekaKristu, futhi isifundo esifundiswa yilokhu siyoba ngesokubaluleka okukhulu kithi.

“Sinezifundo eziningi okufanele sizifunde, futhi ziningi kakhulu, kakhulu okufanele sizikhohlwe. UNkulunkulu nezulu kuphela abangenasiphambeko. Labo abacabanga ukuthi abayikaze badinge ukulahla umbono abawuthandayo, noma bangaze babe nesizathu sokuguqula umqondo, bayodumala. Uma nje sibambelele emibonweni nasemacabangweni ethu siqu ngokuphikelela okuqinile, asinakuba nalobo bunye uKristu abuthandazela.” Review and Herald, July 26, 1892.