

Incwadi kaDaniyeli – Inombolo Yamashumi Amabili Nanye

Ngesilinganiso

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Sisebenza ku-Isaya isahluko samashumi amabili nesikhombisa, ngoba yiso esimisela umongo wezizahluko ezilandelayo zika-Isaya. Lezo zahluko ezilandelayo zikhomba imvula yokugcina njengendlela efanele ngokweBhayibheli. Leyo ndlela, uma iqashelwa futhi isetshenziswa, yembula umlayezo wesiprofetho othi, uma wamukelwa, ukhiqize ulwazi oluhambelanayo.

NgoSeptemba 11, 2001, ingoma okufanele iculwe kubantu bakaNkulunkulu besivumelwano sangaphambili, abangabantu bamaSeventh-day Adventist, iwukuthi bayedlulwayo njengabantu bakaNkulunkulu, ngokuba abazalanga izithelo uNkulunkulu ayehlose ukuba isivini saKhe siziveze. Le ngoma kwakufanele isekelwe ebudlelaneni besivumelwano, obumelwe yisivini uNkulunkulu ayesitshalile, kanye nangokwenqaba kwabo itshe lokukhubekisa ngo-1863. Base beyisiLaodicea ngo-1856, futhi iminyaka eyisikhombisa, noma “izikhathi eziyisikhombisa”, noma izinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, uNkulunkulu wafuna ukungena, kodwa bamvalela umnyango ngo-1863.

Kusukela ngoSeptemba 11, 2001 sebeboshelwa ndawonye zibe yizinqwaba kusengaphambili kokuba bakhishwe ngokuphelele emlonyeni waKhe ngesikhathi somthetho weSonto. Umlayezo okufanele uculwe ku-Adventism kusukela ngoSeptemba 11, 2001 ungumlayezo waseLawodikeya, okuwumlayezo wesivini oqukethe itshe lokukhubekisa elichoboza noma ngubani owenqaba “ukubona” kanye “nokunambitha” itshe eliyigugu. Isithembiso kwabaseLawodikeya esiqeshini sika-Isaya sithi noma yimuphi umAdventist okhetha ukwamukela lesi sixwayiso sokugcina usenesikhathi “sokubamba” “amandla” kaKristu, “ukuze” “enze ukuthula no”Kristu, ngoba uKristu usazimisele “ukwenza ukuthula nabo.” Kodwa ekukhaleni kwaphakathi kobusuku, ngaphambi nje komthetho weSonto osuzayo maduze, lelo thuba liyobe seliphelile phakade.

Esikhathini esaqala ngoSeptemba 11, 2001, uNkulunkulu wathembisa ukwenza labo “abake baba kungesibo isizwe” babe “impande emhlabathini owomileyo”, “bagxilise izimpande”, “baqhakaze, bahlume, bagcwalise ubuso bomhlaba ngezithelo.” Okubangela impande kaJese ukuba iqhakaze futhi ihlume yimvula yokugcina; ngokuba impande ezakuqhakaza futhi ihlume imiselwe ngokwesiprofetho ukuba ibe yisibonakaliso esiphakanyiswayo, futhi leso sibonakaliso siyimpande kaJese.

Ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibonakaliso sabantu; kuyo izizwe ziyakufuna; nokuphumula kwayo kuyakuba yinkazimulo. Isaya 11:10.

Imvula yakamuva yabangela ukuba impande kaJese iqhakaze futhi ihlume kusukela ngoSeptemba 11, 2001, futhi emthethweni weSonto ozayo maduze leyo mpande iyakugcwalisa umhlaba wonke ngezithelo. Umthetho weSonto ku-Isaya isahluko samashumi amabili nesikhombisa ungumlando oqhubekayo ophinde umelelwe ezahlukweni zokuqala kuya kwesithathu encwadini kaDaniyeli. Imvula yakamuva yaqala ukufafaza ngesikhathi izizwe zithukutheliswa ngoSeptemba 11, 2001 ngokukhululwa bese kulandelwa ngokushesha ukuvinjelwa kweSulumane koMaye wesithathu.

“Ukuqala kwaleyo nkathi yosizi,’ okukhulunywa ngayo lapha, akubhekiseli esikhathini lapho izinhlupho ziyiqala ukuthululwa khona, kodwa kubhekisela esikhathini esifushane ngaphambi nje kokuba zithululwe, ngesikhathi uKristu esesesigodlweni esingcwele. Ngaleso sikhathi, lapho umsebenzi wensindiso ususondela ekupheleni, usizi luyobe lwehlela umhlaba, nezizwe ziyothukuthela, nokho zibanjwe ukuze zingavimbeli umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yakamuva,’ noma ukuqabuleka okuvela ebukhoneni beNkosi, kuyofika, ukunikeza amandla ezwini elikhulu lengelosi yesithathu, nokulungiselela abangcwele ukuba beme enkathini lapho izinhlupho eziyisikhombisa zokugcina ziyothululwa khona.” Early Writings, 85.

Kulesi siqephu uDade White ucacisa ukuthi kukhona inkathi emfushane lapho insindiso isavulekile. “Isikhathi sokuhlupheka” akhuluma ngaso sihlukile kuleso sikhathi esikhulu sokuhlupheka, esiqala lapho ukuvalwa kwesikhathi somusa sekuqediwe ngokuphelele. Ebu-Adventist lokhu kubizwa ngokufanele ngokuthi “isikhathi esincane sokuhlupheka” maqondana nesikhathi esikhulu sokuhlupheka esiqala lapho uMikayeli esukuma. “Isikhathi esincane sokuhlupheka” simelela inkathi lapho incithakalo yesizwe iqala ngomthetho weSonto ozayo maduze, futhi siqhubeka kuze kuvalwe isikhathi somusa.

Emlandweni osuka ku-September 11, 2001 kuze kufike emthethweni weSonto, ukuhlanzwa kokugcina nokwahlulelwa kwe-Adventism kuboniswa njengokwenzeka ngesikhathi “sokufafazwa” kwemvula yakamuva. Leso sikhathi lapho imvula yakamuva, okuyiyo futhi “ukuvuselelwa,” iqala “njengokufafazwa”, kodwa iqhubekela ekuthululweni okuphelele emthethweni weSonto. Kuleso sikhathi, esiqala lapho ubuSulumane bosizi lwesithathu benza izizwe zithukuthela, imvula yakamuva iqala ukuwa, kanti abanye bayayiqaphela imvula yakamuva futhi bayayamukela, kuthi abanye bangayiqapheli imvula yakamuva. Abanye bayaqaphela ukuthi kukhona okwenzekayo, kodwa abaqondi ukuthi kuyini, bese beziqinisa bayimelane nakho.

“Abaningi, ngezinga elikhulu, baye behluleka ukwamukela imvula yokuqala. Abazuzanga zonke izinzuzo uNkulunkulu abebalungiselele zona ngaleyo ndlela. Balindele ukuthi lokho okusilelayo kuyogcwaliswa yimvula yokugcina. Lapho inala ecebe kakhulu yomusa isinikezwa, bahlose ukuvula izinhliziyi zabo ukuze bayamukele. Benza iphutha elibi kakhulu. Umsebenzi uNkulunkulu awuqalile enhliziyweni yomuntu ngokunika ukukhanya nolwazi lwaKhe kufanele uqhubekela phambili njalo. Wonke umuntu kufanele abone isidingo sakhe uqobo. Inhliziyi kufanele ikhitshwe konke ukungcola, ihlanzwe ukuze uMoya ahlale kuyo. Kwakungokuvuma nokulahla isono, ngomkhuleko oqotho nangokuzinikezela kwabo kuNkulunkulu, lapho abafundi bokuqala bazilungiselela khona ukuthululwa kukaMoya oNgcwele ngoSuku lwePhentekoste. Umsebenzi ofanayo, kodwa ngezinga elikhulu kakhulu, kufanele wenziwe manje. Khona-ke umuntu wayemelwe kuphela ukucela isibusiso, alinde

iNkosi ukuba iphelelise umsebenzi omayelana naye. NguNkulunkulu owaqala umsebenzi, futhi Uyowuqedela umsebenzi waKhe, enze umuntu aphelele kuJesu Kristu. Kodwa akumelwe kube khona ukunganakwa komusa omelelwe yimvula yokuqala. Yilabo kuphela abaphila ngokuvumelana nokukhanya abanako abayokwamukela ukukhanya okukhulu. Ngaphandle kokuba siqhubekele phambili nsuku zonke ekuboniseni izimfanelo zobuKristu ezisebenzayo, asiyikukuqonda ukubonakaliswa kukaMoya oNgcwele emvuleni yokugcina. Kungenzeka ukuba iwela ezinhliziyweni ezisizungezile nxazonke, kodwa thina singayiboni noma singayamukeli.” Testimonies to Ministers, 506, 507.

Imvula yangemuva isiwa manje, futhi bakhona abayiqaphelayo, ngakho-ke bayayamukela; futhi bakhona abangayiqapheli, ngakho-ke abayemukeli. Imvula yangemuva kufanele iqashelwe ukuze yamukelwe. Imvula yangemuva ayisona nje kuphela isipiliyoni; iyisipiliyoni esikhiqizwa ngumyalezo, kodwa lowo myalezo ungamukelwa kuphela lapho kusetshenziswa indlela efanele yokumisa lowo myalezo. Ngaphandle kokuqaphela indlela emisa umyalezo wemvula yangemuva, cishe akunakwenzeka ukuqonda izifundo zesiprofetho ezimelelwe ekuvukeni nasekuweni kwemibuso ezibekwe ezincwadini zikaDaniyeli neSambulo.

Isibonakaliso esiphakanyiselwe umhlaba sichazwa ngu-Isaya ngokuthi “impande kaJese”, futhi esahlukweni samashumi amabili nesikhombisa labo “abavela kuJakobe” “bayamila izimpande.” Labo abayibo “impande kaJese” bachazwa khona futhi ngokuthi “u-Israyeli,” futhi yibona abaqala ukuqhakaza nokuhluma, bese kuthi kamuva bagwalise umhlaba ngezithelo. Imithetho yemvelo ayiphikisani nemithetho yesiprofetho, ngokuba nguMniki-mthetho oyedwa owaveza kokubili imvelo nesiprofetho. Ngaphambi kokuba isitshalo sithetele izithelo, kumelwe kuqala siphume esimweni sokulala, njengoba kufakazelwa amahlumela, bese kuthi emva kwalokho izimbali. U-Israyeli ongowomoya, oyiyo “impande kaJese,” wamukela ukuthululwa kwemvula okuqhubekela phambili. Kuqala “ngokufafazwa” bese kukhula kuze kube ukuthululwa okuphelele lapho umhlaba ugwaliswa ngezithelo ezivezwe yisibonakaliso.

Ku-Isaya isahluko samashumi amabili nesikhombisa, indawo yokuqala yokufafazwa kwemvula imelwe njengokwenzeka lapho amahlumela “ehluma.” Lapho eqala “ehluma,” imvula iboniswa njengothululwa “ngesilinganiso.” “Ngesilinganiso, lapho kuhluma.” Ngo-September 11, 2001 ukufafazwa kwemvula yokugcina kwaqala ukuthululwa “ngesilinganiso,” ngoba ngaleso sikhathi ukolweni nokhula, noma abahlakaniphileyo neziyiziwula, babesaxubene ndawonye.

“Ukuthululwa okukhulu koMoya kaNkulunkulu, okukhanyisela umhlaba wonke ngenkazimulo yakhe, ngeke kufike size sibe ngabantu abakhanyiselwe, abazi ngokuhlangenwe nakho ukuthi kusho ukuthini ukuba yizisebenzi ezisebenza kanye noNkulunkulu. Lapho sesinokuzinikela okuphelele, kwenhliziyo yonke, enkonzweni kaKristu, uNkulunkulu uyokuvuma lokho ngokuthululwa koMoya wakhe ngaphandle kwesilinganiso; kodwa lokhu ngeke kwenzeke ngesikhathi ingxenye enkulu kakhulu yebandla ingezona izisebenzi ezisebenza kanye noNkulunkulu. UNkulunkulu akanakuwuthulula uMoya wakhe lapho ubugovu nokuzitika ngokwakho kubonakala ngokusobala kangaka; lapho kubusa umoya okuthi, uma ungafakwa emazwini, uveze leyo mpendulo kaKayini,—‘Ngingumlondolozisi womfowethu na?’ Uma iqiniso lalesi sikhathi, uma izibonakaliso eziya zanda nxazonke zonke, ezifakazela ukuthi ukuphela kwezinto zonke sekusondele, zinganele ukuvusa amandla alele alabo abathi bayalazi

iqiniso, khona-ke ubumnyama obulingana nokukhanya obekukhanya buyobehlela le miphefumulo. Akukho ngisho nokubonakala kwesaba esingaba yisizathu sokungabi nandaba kwabo abangakwazi ukusethula kuNkulunkulu ngosuku olukhulu lokwahlulelwa kokugcina. Ngeke kube khona sizathu abangasinikeza ngokuthi kungani bengaphilanga, bengahambanga, futhi bengasebenzanga ekukhanyeni kweqiniso elingcwele lezwi likaNkulunkulu, kanjalo beveza ezweni elimnyama ngesono, ngokuziphatha kwabo, ngozwelo lwabo, nangentshiseko yabo, ukuthi amandla neqiniso levangeli kwakungeke kuphikiswe.” Review and Herald, July 21, 1896.

U-Isaya amashumi amabili nesikhombisa uveza umlando wesiqalo sokuthululwa kwemvula yokugcina, lapho impande ihluma emhlabathini owomileyo, bese kuqhubeka njalo kuze kube yilapho umhlaba ugcaliswa yisithelo. Lesi sahluko sikhomba ukuthi “ngesilinganiso, lapho siphuma, uyakuphikisana naso.” Lapho imvula yokugcina ilinganiswa “njengokufafaza”, uDade White uthi imvula yokugcina, “ingase ibe iwa ezinhliziyweni ezisizungezile, kodwa thina singayiqondi noma singayamukeli.”

Ngokwenza kanjalo ukhomba ibandla elixubene nalabo abaqaphela kanye nalabo abangakuqapheli ukuwa kwemvula. Endimeni edlule ukhomba ukuthi lapho uNkulunkulu ethulula imvula yokugcina ngaphandle kwesilinganiso kuba uphawu lwesikhathi lapho kungasekho khona ukuxubana kwezintombi ezihlakaniphile neziyiziwula, ngokusho kwakhe ukuthi, “Lapho sesinokuzinikezela okuphelele, kwenhliziyo yonke, enkonzweni kaKristu, uNkulunkulu uyolibona lelo qiniso ngokuthululwa koMoya wakhe ngaphandle kwesilinganiso; kodwa lokhu ngeke kwenzeke ngesikhathi ingxenywe enkulu yebandla ingakabi yizisebenzi ezisebenzisana noNkulunkulu.”

Ingxenywe enkulu yebandla, noma iningi lebandla, imelwe kuMathewu amashumi amabili nanhlanu njengezintombi eziyiziwula, ngokuba ngokweBhayibheli “abaningi” bayabizwa kodwa “bambalwa” bayakhethwa. Abahlakaniphileyo neziwula bahlukaniswa ngokuhlinzeka kukaNkulunkulu ngesikhathi sobunzima phakathi kwamabili, esandulela umthetho weSonto ozayo masinyane. Lokho kwehlukana kwakha abantu abangase bamukele ukuchitheka okuphelele koMoya emvuleni yakamuya bese beba “yisizwe esizalwa ngosuku olulodwa”. Khona-ke impande kaJese iyakuphakanyiswa ibe yisibonakaliso, igcalise umhlaba ngezithelo.

U-Isaya amashumi amabili nesikhombisa ukhomba ukuthi lapho imvula yokugcina iqala ukuthululwa “ngesilinganiso”, ngoSeptemba 11, 2001, “uyakuphikisana nayo.” “Ngesilinganiso, lapho iqhuma, uyakuphikisana nayo.” Isigameko sangoSeptemba 11, 2001 saba yimpikiswano esheshayo emhlabeni nasebandleni. Kuze kube yilolu suku—ngemva kweminyaka engaphezu kwamashumi amabili—kusakhona ukuphikisana nokubeka lezo zehlakalo njengesenzo sobuSulumane, kunokuthi kube yindlela ethile yozungu lwabaholi bomhlaba. Impikiswano ehlotshaniwa nokufika kokufafazwa kwemvula yokugcina yaqala ngoSeptemba 11, 2001, kodwa izimpikiswano eziqhubekayo emhlabeni azisiyo “impikiswano” ekhonjwa eZwini likaNkulunkulu lesiprofetho. Impikiswano imayelana nezibikezelo ezifana nalesi esilandelayo.

“Ngesinye isikhathi, ngiseseDolobheni laseNew York, ngabizwa ngesikhathi sobusuku ukuba ngibone izakhiwo zikhuphuka izitezi phezu kwezitezi ziya ngasezulwini. Lezi zakhiwo

zazimenezelwe njengezingashi, futhi zazakhiwe ukuze zikhazimulise abanikazi bazo nabazakhayo. Lezi zakhiwo zaqhubeka zikhuphukela phezulu, ziphakama njalo, futhi kuzo kwasetshenziswa izinto ezibiza kakhulu. Labo ababazingezabo lezi zakhiwo babengazibuzi ukuthi: ‘Singamkhazimulisa kanjani uNkulunkulu ngendlela engcono kakhulu?’ INkosi yayingekho emicabangweni yabo.

“Ngacabanga ngathi: ‘O, sengathi labo abatshala izimali zabo ngale ndlela bengabona inkambo yabo njengoba uNkulunkulu eyibona! Baqongelela izakhiwo ezinhle kakhulu, kodwa ukuhlela nokusungula kwabo kuwubuwula obungakanani emehlweni oMbusi womhlaba wonke. Abafundi ngamandla onke enhliziyi nengqondo ukuthi bangamkhazimulisa kanjani uNkulunkulu. Lokhu sebekulahlekele ukubona, okuwumsebenzi wokuqala womuntu.’”

“Ngesikhathi lezi zakhiwo eziphakeme zakhiwa, abanazo bajabula ngokuziqhenya kokuziphakamisa, ngokuthi babenemali yokuyisebenzisa ekwaneliseni ubuntu babo nasekuvuseni umona komakhelwane babo. Iningi lemali abayitshala ngaleyo ndlela lalitholwe ngokuncindezela, ngokubhidliza abampofu. Bakhohlwa ukuthi ezulwini kugcinwa umbhalo wakho konke ukuhwebelana; konke ukusebenzisana okungesikho ngobulungisa, sonke isenzo sobuqili, kubhalwe lapho. Isikhathi siyeza lapho, ekukhohliseni kwabo nasekuziphakamiseni kwabo, abantu beyofinyelela ezingeni iNkosi engayikubavumela ukuba baledlule, futhi bayofunda ukuthi kukhona umkhawulo ekubekezeleni kukaJehova.”

“Isigcawu esalandela esadlula phambi kwami sasiyisexwayiso somlilo. Abantu babheka izakhiwo eziphakeme nezazicatshangwa ukuthi azingenwa umlilo bathi: ‘Ziphephe ngokuphelele.’ Kodwa lezo zakhiwo zadliwa umlilo sengathi zenziwe ngetiyela. Izinjini zomlilo zazingeke zenze lutho ukuvimba ukubhujiswa. Abacimi bomlilo babengakwazi ukusebenza ngalezo zinjini.” Testimonies, volume 9, 12, 13.

ISonto lama-Adventist ngokushesha ngemva kukaSeptemba 11, 2001 lafuna ukufihla emhlabeni iziqephu ezinjengalesi. Kungenzeka kanjani ukuba lokhu kungabi ngokweDolobha laseNew York, kanye nezakhiwo eziphakeme ngokwedlulele izinjini zomlilo ezingakwazanga ukunqanda imililo eyalandela? Kungenzeka kanjani ukuba isiqephu esinjengalesi esivela emibhalweni isonto lama-Adventist elivuma ukuthi yalotshwa umprofethikazi singamenezelwa phezu kwezindlu ngemva kokugcwaliseka okunjalo?

Ukufika kokufafazwa kwemvula yasentwasahlobo yokugcina, okuphawula ukufika “kwempikiswano” yesiprofetho, futhi kuveza ukuvukela kokugcina kwe-Adventism, ngoba kulapho bewalahla ngokuphelele amazwi acacile nalula alowo abammisa njengomprofethikazi wensali.

“USathane uhlala njalo efaka okungamanga—ukuze ahole abantu babasuse eqiniseni. Inkohliso yokugcina kakhulu kaSathane iyakuba ukwenza ubufakazi boMoya kaNkulunkulu bungabi namphumela. ‘Lapho kungekho umbono, abantu bayabhubha’ (IzAga 29:18). USathane uyosebenza ngobuqili, ngezindlela ezehlukene nangamathuluzi ezehlukene, ukuze anyakazise ukwethenjwa kwabantu bakaNkulunkulu abaseleyo ebufakazini beqiniso.

“Kuyoba khona inzondo evuselwa ngokumelene noFakazi enobungcwele bukaSathane. Izenzo zikaSathane ziyoba ezokuphazamisa ukukholwa kwamabandla kubo, ngenxa yalesi sizathu: uSathane angeke abe nendlela ecace kangaka yokungenisa izinkohliso zakhe nokubopha imiphefumulo ezinkohlisweni zakhe uma izixwayiso, nokusola, nezeluleko zikaMoya kaNkulunkulu kulalelwa.” Selected Messages, book 1, 48.

Ukuboshwa okungokwesiprofetho kokubili kukakolweni nokhula kwaqala ngoSeptemba 11, 2001, ngokuvukela uMoya Wokuprofetha, okwaphawula isiphetho sokuvukela okuqhubekayo okwinqanaba ukumelana neBhayibheli ngo-1863.

“Thina njengesizwe sivuma ukuthi sineqiniso ngaphambi kwazo zonke ezinye izizwe emhlabeni. Ngakho-ke ukuphila kwethu nesimilo sethu kufanele kuvumelane nokholo olunjalo. Usuku seluseduze impela lapho abalungileyo beyoboshwa njengohlamvu oluyigugu babe yizithungu zesipala sasezulwini, kuyilapho ababi, njengokhula, beqoqelwa imililo yosuku lokugcina olukhulu. Kodwa ukolweni nokhula ‘kukhula ndawonye kuze kube sekuvuneni.’” Testimonies, volume 5, 100.

I-Adventism yayingawunaka kanjani lo mhlathi osho ngokuqondile ukuthi lapho lezi zakhiwo ziwohloka, iSambulo isahluko seshumi nesishiyagalombili, ivesi lokuqala kuya kwelesithathu, siyogcwaliseka?

“Ingabe manje sekufikile yini izwi engathi ngimemezele ukuthi iNew York izoshanelwa yigagasi elikhulu lolwandle? Lokhu angikaze ngakusho. Ngike ngasho ukuthi, njengoba ngangibuka izakhiwo ezinkulu zakhiwa khona, isitezi phezu kwesinye, ‘Yeka izigameko ezesabekayo eziyokwenzeka lapho iNkosi isukuma ukuzamazamisa umhlaba ngokwesabeka! Khona-ke amazwi eSambulo 18:1–3 ayogcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili seSambulo siyisexwayiso ngalokho okuza phezu komhlaba. Kodwa anginakho ukukhanya okukhethekile mayelana nalokho okuza phezu kweNew York, ngaphandle kokuthi ngiyazi ukuthi ngolunye usuku izakhiwo ezinkulu zalapho ziyodilizwa ngokuphenduka nangokugumbuqelwa kwamandla kaNkulunkulu. Ngokukhanya engikunikiweyo, ngiyazi ukuthi ukubhujiswa kusezweni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulu zizokuwa. Kuyokwenzeka izigameko ukwesabeka kwazo esingeke sakucabanga.” Review and Herald, Julayi 5, 1906.

Indaba esibhekene nayo lapha akusikho ukuthi lezi zindima zagcwaliseka yini ngoSeptemba 11, 2001, ngoba ngempela zagcwaliseka, kodwa indaba esifuna ukubhekana nayo “yimpikiswano” eyaqala ngaleso sikhathi. Impikiswano yayimayelana nendlela efanele noma engafanele yokuchaza. Ibandla lama-Adventist laqala ukwenqaba imithetho eyishumi nane yokuhunyushwa kwesiprofetho kaWilliam Miller ngo-1863, futhi manje selifinyelele ezingeni lokuthi awusenakuthenga incwadi yokufunda iBhayibheli ebhalwe izazi zenkolo zama-Adventist engavunyelwana nayo kaningi yizazi zenkolo zobuProthestani obuhlubukile kanye nobuRoma Katolika. Kusukela ku-1863 kuya ku-2001, nanamuhla kusenjalo, indlela yokuchaza eyayimelelwe ekuqaleni yimithetho kaWilliam Miller yokuhunyushwa kwesiprofetho yabekelwa eceleni ngenxa yendlela yobuRoma Katolika kanye nobuProthestani obuhlubukile. “Impikiswano” yesiprofetho

eyaqala lapho isAmbulo isahluko seshumi nesishiyagalombili, amavesi okuqala kuya kwelesithathu, sigwaliseka, yayimayelana nendlela yeqiniso noma yamanga.

Sizoqhubeka nokucabangela kwethu “impikiswano” yesahluko samashumi amabili nesikhombisa sika-Isaya esihlokweni esilandelayo.

“Kufanele sazi ngokwethu ukuthi buyini ubuKristu, liyini iqiniso, luyini ukholo esilwamukelileyo, iyini imithetho yeBhayibheli—imithetho esiyinikwe yigunya eliphakeme kunawo wonke.” *The 1888 Materials*, 403.