

Incwadi kaDaniyeli - Inombolo Yamashumi Amabili Nantathu

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UDade White wathi lapho izakhiwo ezinkulu zaseNew York City ziphonswa phansi, isAmbulo isahluko seshumi nesishiyagalombili, amavesi okuqala kuya kwelesithathu, siyobe sesigcwalisekile.

Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngamandla ngezwi elinamandla, yathi: Liwile, liwile iBabiloni elikhulu, laba yindawo yokuhlala amadimoni, nesiboshwa sawo wonke umoya ongcolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo. Ngokuba zonke izizwe ziphuzile iwayini lolaka lobufebe balo, namakhosi omhlaba afebile nalo, nabathengisi bomhlaba baceba ngobuningi bokunethezeka kwalo. IsAmbulo 18:1–3.

Ngomhla kaSeptemba 11, 2001, “amakhosi” omhlaba ayesevele ephingile nebandla laseRoma. Ngemva kweMpi Yezwe Yesibili, uMongameli uHarry S. Truman, okokuqala ngqa, ngo-1951, waqoka inxusa eVatican. Umzamo wakhe wokwakha ubudlelwane bezombusazwe nobupapa wenqatshwa ngokuphelele yiKhongolose lase-United States, kodwa akubanga njalo emashumini eminyaka kamuva lapho uMongameli uRonald Reagan, ngo-1984, eqoka inxusa eVatican. Ngonyaka ka-2001, zonke izizwe zase ziphingile neVatican ngokumisa ubudlelwane bezokuxhumana kwezombusazwe naleso sifebe saseThire.

Ngomhla ka-11 Septemba 2001, zonke “izizwe” zase ziphuze iwayini lolaka lobufebe bakhe. Iwayini laseBabiloni limelela zonke izinhlobo ezahlukehlekene zamanga ezethulwa upapa, kodwa uhlobo olulodwa olukhethekile lweyayini olukhonjiswe kula mavesi luyiwona iwayini lolaka lobufebe bakhe. Ulaka lukapapa luyikushushisa kwakhe labo angavumelani nabo. Ukufeza lokho kushushisa kwakhe ngokusebenzisa amandla ombuso ukuba amenzele umsebenzi wakhe ongcolile. Iwayini lolaka lwakhe liyibhodlela lakhe elikhethekile lephutha elimelela isenzo sokusebenzisa umbuso ngokumelene nalabo abababheka njengabahlubuki.

Ngesikhathi esisukela ku-11 Agasti 1840 kuze kufike ku-22 Okthoba 1844, ubu-Adventism bamaMillerite, obabebiziwe baphuma eNkathini Yobumnyama, futhi obabehlukanisiwe namabandla amaProthestani ayesehenduke ngaleso sikhathi amadodakazi aseRoma, base buba uphondo lweqiniso lwamaProthestani phezu kwesilo somhlaba esasisanda kuvela. UPetru uveza izimpawu zalabo bantu bakaNkulunkulu abasanda kukhethwa njengesizwe.

Kodwa nina niyisizukulwane esikhethiweyo, ubupristi bobukhosi, isizwe esingcwele, abantu abayigugu elikhethekileyo; ukuze nishumayele ubukhazikhazi balowo owanibiza ukuba niphume ebumnyameni ningene ekukhanyeni kwakhe okumangalisayo; nina enanikade ningesiso isizwe, kodwa manje seningabantu bakaNkulunkulu; enaningatholanga isihe, kodwa

manje senisitholile isihe. 1 Petru 2:9, 10.

NgoSeptemba 11, 2001, ibandla lamaSeventh-day Adventist lase lalisuke selivele, futhi lalivame ukusebenzisa isakhiwo sezombusazwe sikahulumeni wase-United States ukuhlasele labo elalibabheka njengabahlubuki. Kudala ngaphambi kuka-2001, ama-Adventist ayesevele ephuze iwayini elikhethekile laseBabiloni elimelela ukusetshenziswa kwamandla ombuso ukuhlasele labo elalibabheka njengabahlubuki.

UEfrayimi uluphawu lokuhlubuka kukaJerobowamu nombuso wakwa-Israyeli wasenyakatho, futhi u-Isaya uqala isahluko samashumi amabili nesishiyagalombili ngokukhuluma nebandla lamaSabatha njengesidakwa sika-Efrayimi.

Maye kumqhele wokuzigqaja, kuzo izidakwa zakwa-Efrayimi, obuhle bazo obukhazimulayo buyimbali ebunayo, obuphezu kwenhloko yezigodi ezivundile zalabo abanqotshwe yiwayini! Bhekani, iNkosi inoyedwa onamandla noqinileyo, oyakuthi, njengesiphepho sesichotho nesivunguvungu esibhubhisayo, njengozamcolo wamanzi anamandla achichimayo, awuwise phansi emhlabeni ngesandla. Umqhele wokuzigqaja, izidakwa zakwa-Efrayimi, uyakunyathelwa ngezinyawo; nobuhle obukhazimulayo, obuphezu kwenhloko yesigodi esivundileyo, buyakuba yimbali ebunayo, bube njengomkhiwane wokuqala ngaphambi kwehlobo; okuthi lapho owubonayo ewubona, usesezandleni zakhe awudle ngokushesha. Ngalolo suku uJehova Sebawoti uyakuba ngumqhele wenkazimulo, nesigqoko sobukhosi sobuhle, kwabaseleyo babantu bakhe, abe ngumoya wokwahlulela kulowo ohlezi ekwahluleleni, namandla kulabo ababuyisela impi esangweni. Kepha nabo baphambukile ngewayini, badukisiwe yisiphuzo esinamandla; umpri nomprofethi baphambukile ngesiphuzo esinamandla, bagwinywe yiwayini, badukisiwe yisiphuzo esinamandla; bayaphambuka embonweni, bayakhubeka ekwahluleleni. Ngokuba onke amatafula agcwele ukuhlanza nokungcola, kangangokuba akukho ndawo ehlanzekileyo. U-Isaya 28:1-8.

Umaye wesithathu wafika ngoSeptemba 11, 2001, futhi wafika phezu “komqhele,” omele ubuholi “bezidakwa zakwa-Efrayimi.” Awuzange uhlasele ikomkhulu lebandla eMaryland ngendiza egcwele uphethiloli, kodwa waphawula ukungakwazi kwabo ukubona ukuthi ukufika kobuSulumane bomaye wesithathu kwakuyisiqalo somlayezo wemvula yokugcina wengelosi yesithathu. Isiqalo salowo kanye umyalezo nomsebenzi abathi bavuselwe ukuwumemezela. Bavezwa bengagcini ngokuba ngumqhele kuphela, omele ubuholi, kodwa futhi njengabo “umqhele wokuzidla,” ngaleyo ndlela kuvezwa esinye sezigaba ezimbili zabakhulekeli esakhiqizwa nesisakhiqizwa empikiswaneni kaHabakuki isahluko sesibili. NgoSeptemba 11, 2001, abalindi bakaHabakuki bathatha izikhundla zabo empini esangweni.

Amasango aseJerusalema ayeyindawo lapho ukuxhumana kwabantu baseJerusalema kwakwenziwa khona. Impi emasangweni imele “inkulumo-mpikiswano” yesahluko esedlule sika-Isaya eyaqala ngosuku lomoya wasempumalanga (usuku lobuSulumane). Izigaba ezimbili zabakhulekeli bakaHabakuki kulesi siqephu zimelelwa yimqhele emibili. Izidakwa zakwa-Efrayimi, ezase zifinyelele lapho sezisebenzise amandla ombuso ukuze zinqobe izimpikiswano zazo ngokumelene nalabo ezazibabeke njengabahlubuki, ziqhathaniswa nomqhele weNkosi yamabandla. Lapho uKristu emelwa njengeNkosi yamabandla, lokho kuyisibonakaliso

somsebenzi waKhe njengomholi webutho laKhe. Impi esangweni iyimpi emelelwe yinkulumo-mpikiswano ephathelene nemfundiso yeqiniso nemfundiso yamanga.

Akusibo ubuholi be-General Conference bodwa obumelwe njengezidakwa zakwa-Efrayimi, kodwa nabapristi (inkonzo yobuphostoli), nabaprofethi (izazi zenkolo nabafundisi) baphambukile ngenxa yesiphuzo esinamandla. Njengoba u-Isaya esho emavesini okuqala esiprofetho sakhe, yibandla lonke.

Umbono ka-Isaya indodana ka-Amozi, awubonayo ngoJuda nangeJerusalema ezinsukwini zika-Uziya, uJothamu, u-Ahazi noHezekiya, amakhosi akwaJuda. Yizwani, nina mazulu, ubeke indlebe, wena mhlaba, ngokuba iNkosi ikhulumile yathi: Ngondlile ngakhulisa abantwana, kepha bona bangihlubukele. Inkabi iyamazi umninayo, nembongolo iyazi umkhombe wenkosi yayo; kepha u-Israyeli akazi, abantu bami abaqondi. Maye, sizwe esonayo, abantu abasindwa ububi, inzalo yabenzi bokubi, abantwana abonakalisayo: bayishiyile iNkosi, bamcunulisa oNgcwele ka-Israyeli, baphendukele emuva. Nisashayelwani futhi na? niyakwandisa ukuhlubuka ngokwengeziwe; ikhanda lonke liyagula, nenhliziyo yonke ibuthakathaka. Isaya 1:1–5.

Isizwe esonayo siyagula, futhi sesedlulile esikhathini lapho kunganikezwa khona noma yiliphi ikhambi elingaguqula inhliziyo nengqondo yaso. U-Isaya ubonisa ukuthi izidakwa ziphambukile endleleni, futhi leyo ndlela ichazwa nguJeremiya njengokuthi “izindlela zasendulo.” NgoSeptemba 11, 2001, imvula yamuva yaqala ukuna, futhi uJeremiya ukhomba ukuthi yilapho sihamba ezindleleni zasendulo, okuyiyo “indlela” izidakwa eziphambuke kuyo, lapho sithola khona ukuphumula kwemvula yamuva.

Usho kanje uJehova: Yimani ezindleleni nibone, nibuze ngezindlela zasendulo, nithi: Iphi indlela enhle na? Hambani kuyo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kepha bona bathi: Asiyikuhamba kuyo. Futhi ngamisela abalindi phezu kwenu, ngathi: Lalelani ukukhala kwecilongo. Kepha bona bathi: Asiyikulalela. Ngakho yizwani, nina zizwe, wazi, wena bandla, okuphakathi kwabo. Yizwa, wena mhlaba: bheka, ngiyakwehlisela lobu bubu phezu kwalesi sizwe, okungukuthi isithelo semicabango yaso, ngokuba abalalelanga amazwi ami, nomthetho wami bawalahlile. Jeremiya 6:16–19.

Izidakwa zakwa-Efrayimi zaphambuka ngo-September 11, 2001, futhi zase ziphendukele “emuva,” ngo-1863, lapho ziqala inqubo yokwenqaba “izindlela zakudala.” Kuku “izindlela zakudala” lapho kutholakala khona ukuphumula nokuqabuleka kwemvula yokugcina, futhi leyo mvula yaqala ngaso kanye leso sikhathi lapho kwakhulunywa khona “uMaye” phezu kwazo. “UMaye” wesithathu wobuSulumane wawungabonakali emqhele wokuzidla wakwa-Efrayimi, ngoba zaye ziqhubeka kancane kancane zenqaba amaqiniso ayisisekelo abonisa indima yobuSulumane esiprofethweni. UJeremiya uveza ukuthi ngaleso sikhathi iNkosi yavusa abalindi, abangabalindi bakaHabakuki, futhi bamemezela ezidakweni zakwa-Efrayimi empini emasangweni ukuthi kwakufanele zilalele ukukhala kwecilongo. “UMaye” wesithathu owafika ngo-September 11, 2001, kwakuyicilongo lesikhombisa.

U-Isaya uveza ukuthi “badukisiwe ngenxa yesiphuzo esinamandla; bayaphambuka embonweni, bakhubeke ekwahluleleni. Ngokuba wonke amatafula agcwele ukuhlanza nokungcola, kangangokuba akukho ndawo ehlanzekile.” Itafula lomgunyathi, elethulwa ngo-1863, elasusa “izikhathi eziyisikhombisa,” futhi elalidinga incwajana echazayo ukuba lihambisane nalo, limelela umgunyathi wamathebula amabili angcwele kaHabakuki, kodwa “amatafula” omgunyathi asetshenziswe yizidakwa agcwele ukuhlanza, futhi ziyaphambuka embonweni. Abalindi bakaHabakuki noJeremiya batshelwa ukuthi empikiswaneni yendlela yokusebenza kwakufanele babhale “umbono” phezu “kwamatafula,” kodwa amatafula omgunyathi ezidakwa aveza umbono oyiphutha.

Lapho kungekho umbono, abantu bayabhubha; kepha ogcina umthetho, uyajabula. IzAga 29:18.

Izidakwa zakwa-Efrayimi ziyilahlile imithetho kaNkulunkulu, kodwa umongo “wenkulumompikiswano,” wempi yesango, uyimithetho yesiprofetho kaNkulunkulu, njengoba imelelwa yindlela eyasungulwa emsebenzini wezingelosi zokuqala nowesithathu. Njengoba u-Isaya esebekile isimo ezindimeni eziyisishiyagalombili zokuqala zesahluko samashumi amabili nesishiyagalombili, usebheka indlela eyiyo imvula yokugcina, futhi uqoka ngokucacile izidakwa njengokuthi “amadoda adelelayo, abusayo” “eJerusalema.”

Uyofundisani ulwazi bani na? futhi ubani ayomenza aqonde imfundiso? Labo abalusuliwe ebisini, nalabo abasuswe emabeleni. Ngokuba umyalo makube phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalapho okuncane; ngokuba uyakukhuluma kulaba bantu ngezindebe ezingingizayo nangolunye ulimi. Athe kubo, Lokhu kungukuphumula eningamphumuza ngakho okhathaleyo; nalokhu kungukuvuseleleka; kepha kabavumanga ukuzwa. Kepha izwi likaJehova laba kubo lingukuthi umyalo phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalapho okuncane; ukuze bahambe, bawe bahlehle, baphuke, babanjwe ngogibe, bathathwe. Ngakho-ke zwanini izwi likaJehova, nina madoda adelelayo, enibusa laba bantu abaseJerusalema. Ngokuba nithi, Senze isivumelwano nokufa, sivumelene nendawo yabafuleyo; lapho isishayo esichichimayo sidlula, asiyikufika kithi; ngokuba senze amanga isiphephelo sethu, sazifihla ngaphansi kwamanga: Ngakho-ke isho kanje iNkosi uJehova ukuthi: Bheka, ngibeka eSiyoni itshe lesisekelo, itshe elivivinyiweyo, itshe legumbi eliyigugu, isisekelo esiqinileyo; okholwayo akayikuphuthuma. Futhi ngiyakubeka ukwahlulela kube yintambo yokulinganisa, nokulunga kube yisilinganiso sokumisa; isichotho siyakukhukhula isiphephelo samanga, namanzi ayakugubhisa indawo yokucasha. Isivumelwano senu nokufa siyakuchithwa, nokuvumelana kwenu nendawo yabafuleyo akuyikuma; lapho isishayo esichichimayo sidlula, khona niyakunyathelwa yiso. U-Isaya 28:9–18.

“Impikiswano” lapha ichazwa ngokuthi: “uyakufundisa bani ulwazi? uyakwenza bani aqonde imfundiso na?” Igama elithi “bani” libhekiswe kulabo abangaba ngabafundi, kodwa indaba imayelana nokuqonda imfundiso, okuyilona ulwazi. Lapho incwadi kaDaniyeli ivulwa izimpawu zayo, kuba nokwanda kolwazi, okumele ukwanda kokuqonda amaqiniso eZwi likaNkulunkulu. Igama elithi “imfundiso” lisho iqoqo lezinkolelo, izimiso, izifundiso, noma imithetho eyakha

uhlelo oluthile lokucabanga noma uhlaka lolwazi. Ukuze kuqondwe “izimfundiso” zeBhayibheli, kudingeka indlela yeBhayibheli yokwakha lolo hlaka lolwazi.

Indlela yokusebenza ichazwa ngokuthi “umthetho ube phezu komthetho, umthetho phezu komthetho; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, nalaphaya kancane.” Indlela yokusebenza eyakhomba uSeptemba 11, 2001 njengokufika ko-“Maye” wesithathu isekelwe ekuhlanganiseni umugqa wesiprofetho wo-“Maye” wokuqala kanye nomugqa wesiprofetho wo-“Maye” wesibili, okunikeza ofakazi ababili bomugqa wo-“Maye” wesithathu. Leyo ndlela yokusebenza iyisivivinyo “senkulumompikiswano” esiveza izigaba ezimbili zabakhonzayo, ngokuba “izwi likaJehova laba kubo umthetho phezu komthetho, umthetho phezu komthetho; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, nalaphaya kancane; ukuze bahambe, bawe ngomhlane, baphuke, babanjwe ogibeni, bathathwe.”

Izikhubekiso ezinhlanu zamadoda adelelayo abusa eJerusalema zimelela izintombi ezinhlanu eziyiziwula. Le ndlela ngokusobala iyisivivinyo, ngoba izidakwa zakwa-Efrayimi zenqaba izindlela zasendulo zikaJeremiya, zenqaba ukulalela isixwayiso secilongo sabalindi, zakha amatafula omgunyathi, zenza nesivumelwano nokufa; ngesikhathi esifanayo impela lapho labo ababegqoke umqhele weNkosi yamabandla empini yesango babenza isivumelwano sokuphila.

Ngosuku luka-11 kuMandulo, 2001, invula yamuva, okuyikho ukuphumula nokuvuselelwa, yaqala ukuna, futhi kwaqala ukubekwa uphawu kwabayiikhulu namashumi amane nane ezinkulungwane. Lokhu kwaqala impikiswano mayelana nendlela yezidakwa zakwa-Efrayimi, kanye nendlela emelwe yisithunywa sika-Eliya. “Abanangi” bayokuwa kanye nezidakwa, kodwa abambalwa abayokhethwa yilabo abalinda eNkosini.

Ngokuba uJehova wakhuluma kimi kanje ngesandla esinamandla, wangiyala ukuba ngingahambi ngendlela yalaba bantu, wathi: Ningasho nithi, Uzungu, ngakho konke lokhu abantu abathi ngakho, Uzungu; ningesabi ukwesaba kwabo, ningethuki. Menzeni ngewele uJehova Sebawoti yena uqobo; makabe nguyena enimesabayo, makabe nguyena eninokwesaba ngaye. Uyoba yindawo engewele; kepha abe yitshe lokukhubekisa nedwala lesikhubekiso kuzo zombili izindlu zakwa-Israyeli, abe yisicupho nomgibe kubahlali baseJerusalema. Abanangi phakathi kwabo bayokhubeka, bawe, baphuke, babanjwe esicuphweni, bathathwe. Bopha ubufakazi, unamathisele umthetho phakathi kwabafundi bami. Mina ngiyakumlinda uJehova, ofihla ubuso bakhe endlini kaJakobe, ngiyethemba kuye. U-Isaya 8:8–17.

Ngempela u-Isaya uyavumelana namazwi akhe uqobo, ngakho-ke abanangi abawayo esahlukweni samashumi amabili nesishiyagalombili, yibo futhi abawayo esahlukweni sesishiyagalombili. Esahlukweni sesishiyagalombili sithola ukuthi ukuwa kwabo kwenzeka ngesikhathi sokubekwa uphawu, esaqala ngoSeptemba 11, 2001. Isixwayiso sesahluko sesishiyagalombili sithi bangahambi “endleleni” yalaba bantu, ngoba yibo labo abenqaba ukuhamba endleleni kaJeremiya yezindlela zasendulo, lapho kutholakala khona umlayezo wemvula yokugcina. Labo abawayo esahlukweni sesishiyagalombili, yilabo abethemba umfelandawonye omele iwayini elikhethekile laseBabiloni, elimele umfelandawonye webandla nombuso ngenhloso yokumelana nalabo abathathwa njengabahlubuki. Okubabangela ukuba bakhubeke esahlukweni sesishiyagalombili, yitshe lokukhubekisa, elimele ukwenqatshwa kokuqala ngqa kweqiniso lesisekelo ngo-1863,

“izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, ezanqatshwa “ngabakhi” ngo-1863. Kulokho kwenqatshwa babuyela endleleni yokusebenza yobuprothestani obuhlubukile ukuze benqabe umlayezo owawunikezwe izingelosi kuWilliam Miller.

Esahlukweni samashumi amabili nesishiyagalombili, ukwenqatshwa kwetshe kuveza ukwahlulelwa kwesishayo esichichimayo, okuyisibonakaliso seBhayibheli sophawu lwesilo oluqala emthethweni weSonto e-United States, bese sigwala umhlaba wonke. Emthethweni weSonto isivumelwano ibandla lama-Adventist elisenzile “nokufa” kanye “nesihogo” siyakukhukhulwa. Ekukhukhuleni isivumelwano sokufa sezidakwa zakwa-Efrayimi, “isiphephelo sazo samanga” siyakusulwa. “Isiphephelo samanga” simelwe ngumphostoli uPawulu njengamanga aletha ukudukiswa okunamandla, futhi lokho kudukiswa okunamandla okuthululwa phezu kwamadoda adelelayo abusayo eJerusalema kungukuphendula inzondo yawo ngeqiniso.

Yena-ke lowo ukuza kwakhe kungokomsebenzi kaSathane, ngamandla onke, nezibonakaliso, nezimangaliso zamanga, nangakho konke ukukhohlisa kokungalungi kwabakubhujiswayo; ngoba bengamukelanga uthando lweqiniso, ukuze basindiswe. Ngenxa yalokho uNkulunkulu uyakubathumela inkohliso enamandla, ukuze bakholwe amanga; ukuze bonke balahlwe abangakhawanga iqiniso, kodwa bethokozela ukungalungi. Kodwa simelwe ukubonga uNkulunkulu njalo ngenxa yenu, bazalwane abathandwa yiNkosi, ngokuba uNkulunkulu wanikhetha kusukela ekuqaleni ukuba nisindiswe ngokungcweliswa ngoMoya nangokukholwa iqiniso; akubizela khona ngevangeli lethu, ukuze nizuze inkazimulo yeNkosi yethu uJesu Kristu. Ngakho-ke, bazalwane, yimani niqinile, nibambebele emasikweni enawafundiswayo, noma ngezwi noma ngencwadi yethu. 2 Thesalonika 2:9–15.

“isiphephelo samanga,” esakhiqiza “ukuduka okunamandla,” ekugcineni siletha isijeziso somthetho weSonto osuzofika maduze. Umphostoli uPawulu ukhomba isigaba sabangathandi iqiniso, kanye nesigaba esingcweliswe iqiniso, ngaleyo ndlela ebhekisela ezigabeni ezimbili ezingxoxweni zikaHabakuki isahluko sesibili. Esahlukweni samashumi amabili nesishiyagalolunye, u-Isaya uqala ngokuphinda kabili igama elithi Ariyeli, elingelinye igama leJerusalema.

Maye ku-Ariyeli, ku-Ariyeli, umuzi lapho uDavide ahlala khona! Yengezani umnyaka emnyakeni; mabahlabele imihlatshelo. U-Isaya 29:1.

Ukuphindaphindwa okuyisifanekiselo kwe-“Ariyeli” (umuzi waseJerusalema), kuphinde futhi kusolwe ngo-“maye.” Ukubulawa kwemihlatshelo “unyaka nonyaka” kumelela ukuhlubuka okuqhubekayo okwaqala ngo-1863. Amavesi alandelayo abeka obala ukwahlulela okuyokwenzeka phezu kwebandla lamaSeventh-day Adventist esikhathini senhlekelele yomthetho weSonto. Evesini lesishiyagalolunye kukhonjwa “isimangaliso,” esigcizelela impikiswano yendlela yokusebenza, kanti futhi sikhomba isimo sokuhlubuka se-Adventism njengengxenye yomlayezo Wokukhala Kwamabili Ebusuku, ophinde uhlotshaniswe nengelosi yesibili njengoba kumelwe ukuphindaphindwa kwe-“Ariyeli” evesini lokuqala.

Zimangaliseni, nimangale; khalani ngokukhala, nimemeze: badakiwe, kodwa akusona isiphuzo sewayini; bayantengantenga, kodwa akusona isiphuzo esinamandla. Ngokuba iNkosi ithululele

phezu kwenu umoya wobuthongo obukhulu, yavala amehlo enu; abaprofethi benu nababusi benu, ababoni, ibembesile. Futhi umbono wakho konke usuphenduke kini njengamazwi encwadi eboshelwe ngophawu, abayinikela kofundileyo, bethi: Ngiyakuncenga, funda lokhu; yena athi: Anginakukwazi, ngokuba iboshelwe ngophawu. Incwadi isinikelwa kongafundanga, kuthiwe: Ngiyakuncenga, funda lokhu; yena athi: Angifundile. Ngalokho iNkosi yathi: Njengokuba lesi sizwe sisondele kimi ngomlomo waso, nangezindebe zaso siyangidumisa, kepha sisuse inhliziyo yaso kude nami, nokungesaba kwaso kimi kufundiswa umyalo wabantu: ngalokho, bheka, ngizoqhubeka ngenze phakathi kwalesi sizwe umsebenzi omangalisayo, yebo, umsebenzi omangalisayo nesimanga; ngokuba ukuhlakanipha kwabahlakaniphileyo baso kuyakubhubha, nokuqonda kwabahlakaniphileyo baso kuyakufihlwa. Isaya 29:9–14.

“Empikiswaneni” eyalotshwa esahlukweni samashumi amabili nesikhombisa, futhi emele impikiswano yendlela yeqiniso ngokumelene nendlela yamanga, ukudakwa kwamadoda adelelayo abusayo eJerusalema kuvezwa njengobumpumpu the obuvimbela ubuholi be-Adventism ekuqondeni incwadi evaliwe. Izincwadi zikaDaniyeli neSambulo ziyincwadi efanayo, futhi ingxenye yencwadi evulwa kancane nje ngaphambi kokuba kuphele isikhathi somusa yiSambulo sikaJesu Kristu. Ihlanganisa imfihlakalo “yesishiyagalombili esivela kwabayisikhombisa”. Imelwa “yimfihlo” uDaniyeli ayinikezwa ukuba ayiqonde esahlukweni sesibili. Iwumlando “ofihlekile” Wezulu Ezikhombisa. Iwumyalezo we-Islami wowsithathu “Umaye”, kanye nomyalezo “Wokukhala Kwaphakathi Kobusuku”.

Incwadi eyodwa kaDaniyeli neSambulo inikezwa labo abamelelwa yiSanhedrini ngesikhathi sikaKristu, abafanekisela uhlelo lobuholi oluzibiza ngokuthi luyasekela futhi luvikela iqiniso likaNkulunkulu, kodwa ekugcineni lubamba iqhaza ekubethelweni kweQiniso. Uhlelo olufanekiselwa yiSanhedrini luyilabo bantu abahlekisayo ababusa iJerusalema. Banikezwa incwadi eboshiwe ngophawu, futhi impendulo yabo ehloniphekile, efundile neyesayensi mayelana nokuthi le ncwadi isho ukuthini, ithi abakwazi ukuyifunda, ngoba iboshiwe ngophawu. Bese kuthi umhlambi oqeqeshelwe ukulandela labo kuphela abahlukaniselwe ukuba ngabaholi, unikezwe yona leyo ncwadi efanayo, futhi impendulo yawo ithi bayoyiqonda kuphela, uma labo bantu abahlekisayo ababusa iJerusalema, iSanhedrini yezinsuku zokugcina, bebatshela ukuthi isho ukuthini.

Indlela eyaphiwa uWilliam Miller, yase iphiwa neFuture for America, iyisibonakaliso emlandweni wesiprofetho. Iyisibonakaliso esiveza umbuzo wokuvivinya wokuphila nokufa. Ngaphandle kwendlela efanele, umlayezo wemvula yangemuva unjengamazwi encwadi evaliwe. Ngaphandle komlayezo wemvula yangemuva, akwenzeki ukuthola ulwazi oluvezwa yilowo mlayezo. Leyo ndlela iyinqubo yokuletha umugqa wesiprofetho phezu komugqa wesiprofetho, usuka lapha eBhayibhelini, uye laphaya eBhayibhelini. Ingxabano ngale ndlela yaqala lapho umlayezo wokuqala unikezwa amandla, kokubili emlandweni wokuqala nowokugcina wezinsuku zokugcina.

Ekuqaleni komlando wenhlangano yamaMillerite impikiswano yaqala ngo-Agasti 11, 1840, yaphinde yenzeka ekupheleni kwalowo mlendo esikhathini lapho inhlango yamaMillerite yaseFiladelfiya yaguqukela enhlanganweni yamaMillerite yaseLawodikea. Impikiswano yaqala futhi emlandweni wenhlangano yaseLawodikea yengelosi yesithathu ngoSeptemba 11, 2001,

futhi iyaphindwa ekupheleni kwaleyo nhlangano lapho inhlangano yaseLawodikea yengelosi yesithathu iguqukela enhlanganweni yaseFiladelfiya yabayizinkulungwane eziyikhulu namashumi amane nane. Esivivinyweni sokuqala samaMillerite, nasesivivinyweni sokugcina samaMillerite, isivivinyo sasimelelwa yindlela yokusebenza yesithunywa sika-Eliya. UJesu, njenge-Alfa ne-Omega, uhlala eveza ukuphela ngesiqalo.

Indlela yokwethula umugqa phezu komugqa iyona esizoyisebenzisa manje lapho siqala ukucubungula kwethu izahluko zesine nesesihlanu zikaDaniyeli esihlokweni esilandelayo.

“Akekho onegijimiso seqiniso esinquma isikhathi lapho uKristu ezofika khona noma engeke afike khona. Qinisekani ukuthi uNkulunkulu akamuphi muntu igunya lokuthi athi uKristu ubambezele ukuza kwaKhe iminyaka emihlanu, eyishumi, noma engamashumi amabili. ‘Nani-ke lungelelani; ngokuba iNdodana yomuntu iza ngehora eningalicabangi’ (Mathewu 24:44). Lona ngumyalezo wethu, wona kanye umyalezo izingelosi ezintathu ezindizayo phakathi nezulu eziwumemezelayo. Umsebenzi okufanele wenziwe manje ungowokuzwakalisa lo myalezo wokugcina womusa ezweni eliwileyo. Impilo entsha iyeza ivela ezulwini futhi ithatha ubukhosi phezu kwabo bonke abantu bakaNkulunkulu. Kodwa ukwehlukana kuzofika ebandleni. Kuzovela izinhlangothi ezimbili. Ukolweni namakhula kukhula ndawonye kuze kube sekuvuneni.

“Umsebenzi uzoshona ujule kakhulu futhi ube ngowokuzimisela okukhulu kuze kube sekupheleni kwesikhathi. Futhi bonke abasebenza kanye noNkulunkulu bayokulwela ngokukhuthala okukhulu ukukholwa okwanikelwa kwabaNgcwele kwaba kanye. Abayikuphambukiswa emlayezweni wamanje, osuvele ukhanyisa umhlaba ngenkazimulo yawo. Akukho okufanele kukhutshelwe ngaphandle kwenkazimulo kaNkulunkulu. Idwala kuphela eliyokuma yiDwala lamaPhakade. Iqiniso njengoba linjalo kuJesu liyisiphaphelo kulezi zinsuku zephutha....”

“Isiprofetho besilokhu sigwaliseka, umugqa phezu komugqa. Lapho sima ngokuqinile ngokwengeziwe ngaphansi kwesibhengezo somlayezo wengelosi yesithathu, kulapho siyokwazi ngokucacile ngokwengeziwe isiprofetho sikaDaniyeli; ngoba iSambulo siyisengezo sikaDaniyeli. Lapho samukela ngokugcwele ngokwengeziwe ukukhanya okwethulwa nguMoya oNgcwele ngezinceku zikaNkulunkulu ezingcwelisiwe, kulapho amaqiniso esiprofetho sasendulo eyobonakala ejule ngokwengeziwe futhi eqinisekile ngokwengeziwe, njengasesihlalweni sobukhosi saphakade; siyakuqiniseka ukuthi abantu bakaNkulunkulu bakhuluma njengoba babeqhutshwa nguMoya oNgcwele. Abantu kufanele bona uqobo babe ngaphansi kwethonya likaMoya oNgcwele ukuze baqonde amazwi kaMoya akhulunywa ngabaprofethi. Le miyalezo yanikezwa, hhayi labo abakhuluma iziprofetho, kodwa thina esiphila phakathi kwezizigaba zokugwaliseka kwazo.”

“Bengengeke ngizwe ukuthi ngingazethula lezi zinto, uma iNkosi ibinganginikanga lo msebenzi ukuba ngiwenze. Kukhona nabanye ngaphandle kwakho, futhi abangaphezu koyedwa noma ababili, abathi njengawe bacabanga ukuthi banokukhanya okusha, futhi bakulungele ngokuphelele ukukwethula kubantu. Kodwa kungaba yintokozo kuNkulunkulu ukuba bamukele ukukhanya osekunikeziwe kakade, bahambe kukho, futhi basekele ukholo lwabo emiBhalweni, exhasa izimiso abantu bakaNkulunkulu abazibambe iminyaka eminingi.

Ivangeli eliphakade kufanele limenyezelwe ngabantu abayizithunywa. Kufanele simemeze imilayezo yezingelosi ezimelelwe njengezindizela phakathi nezulu, kanye nesixwayiso sokugcina ezweni eliwile. Uma singabizelwanga ukuba siprofethe, sibizelwe ukukholwa iziprofetho, nokubambisana noNkulunkulu ekuletheni ukukhanya kwezinye izingqondo. Yikho lokhu esizama ukukwenza.” Selected Messages, book 2, 113, 114.