

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisikhombisa Nesithupha

Ukuvulwa Kweziprofetho: Ukwaliwa KokuKhanya ngo-1856 nemiphumela yako

Jeff Pippenger
2024-02-09

Ngo-1856 ukukhanya “kwezikhathi eziyisikhombisa” kwambulwa, kwathi ngo-1863 lokho kukhanya kwenqatshwa. Umprofethi waseJuda waletha lokho kukhanya enkosini embi uJerobowamu, futhi uJerobowamu wakwenqaba lokho kukhanya. U-Isaya waletha lokho kukhanya okufanayo enkosini embi u-Ahazi, naye walwenqaba lolo kukhanya. Ngenxa yokwenqaba ukukhanya okuhlobene nechibi laseShiloha, imibuso kaJerobowamu yomibili (owasenyakatho) neka-Ahazi (owaseningizimu) yathunjelwa ebugqilini yinkosi evela enyakatho ngo-723 BC nango-677 BC ngokulandelana.

UMose, ekuhlubukeni kuka-Aroni; u-Isaya kanye no-Ahazi noJeremiya kanye namanye amakhosi, babemelela abathembekileyo emlandweni wamaMillerite, ababemelela bonke izithunywa zokukhanya ekuhlubukeni kwezinsuku zokugcina. Inhlekelele “yokuqala” yezinsuku zokugcina ka-1863, kanye nenhlekelele “yokugcina” yezinsuku zokugcina “yokuzamazama komhlaba okukhulu” yesAmbulo isahluko seshumi nanye (umthetho weSonto osuzofika maduze), zimelwe yiyo yonke le migqa yobuprofethi. Umprofethi waseJuda umelela umprofethi owahlehla emthwalweni wakhe wemfanelo, agcine engcwatshwe ethuneni elifanayo nobuProthestani obuhlubukileyo. Ukufa kwakhe nokungcwatshwa kwakhe kwaba ukuphendula ekukhetheni kwakhe ukudla nokuphuza ukudla komprofethi wamanga waseBethele.

Isahlulelo sokunqotshwa ubupapa (inkosi yase-Asiriya) ngesikhathi somthetho weSonto, esafanekiswa ukusakazwa kwemibuso yasenyakatho neyaseningizimu kaJerobowamu no-Ahazi, sivumelana nesiphetho somprofethi wakwaJuda, ngoba wafa phakathi “kwengonyama” “nembongolo.” “Ingonyama” iyisibonakaliso seBabiloni, okuyinto ezinsukwini zokugcina engubupapa.

Kwase kwathi, esedlile isinkwa, esenathile, wamgibelisa imbongolo, okungukuthi, eyomprofethi ayembuyisile. Kwathi esehambile, ibhubesi lahlangana naye endleleni, lambulala; isidumbu sakhe saphonswa endleleni, imbongolo yema ngaso, nehubesi nalo lema ngasesidumbini. Bheka, kwadlula amadoda, abona isidumbu siphonswe endleleni, nehubesi limi ngasesidumbini; afika akusho emzini lapho kwakuhlala khona umprofethi omdala. Kwathi lapho umprofethi owambuyisa endleleni ezwa lokho, wathi: Nguye umuntu kaNkulunkulu, ongazange alalele izwi likaJehova; ngalokho uJehova umniké ebhubesini, elimgqobhozile, lambulala, njengokwezwi likaJehova alikhuluma kuye. Wayesekhuluma emadodaneni akhe, ethi: Ngigibeliseleni imbongolo. Amyigibelisa. Wahamba wayesithola isidumbu sakhe siphonswe endleleni, imbongolo nehubesi kumi ngasesidumbini; ibhubesi lalingasidli isidumbu, lingayiqobhozanga nembongolo. Umprofethi wase ethatha isidumbu somuntu

kaNkulunkulu, wasibeka phezu kwembongolo, wasibuyisa; umprofethi omdala wafika emzini ukuze amlile futhi amngcwabe. Wasibeka isidumbu sakhe ethuneni lakhe siqu; bamlilela, bethi: Hawu, mfowethu! Kwase kuthi, esemngcwabile, wakhuluma emadodaneni akhe, ethi: Nxa sengifile, ningingcwabe ethuneni lapho kungcwatshwe khona umuntu kaNkulunkulu; nibeke amathambo ami eceleni kwamathambo akhe; ngoba izwi alimemezayo ngezwi likaJehova limelene ne-altare laseBethete, limelene nazo zonke izindlu zezindawo eziphakemeyo ezisemizini yaseSamariya, liyakufezeka impela. 1 AmaKhosi 13:11–32.

Umprofethi wakwaJuda wafa phakathi kwezimpawu ezimbili. Ibhubesi liwuphawu lweBhabhiloni, futhi iBhabhiloni yesimanje ezinsukwini zokugcina iyiNkosi yasenyakatho, efika ekupheleni kwayo kungekho noyedwa oyisizayo kuDaniyeli isahluko seshumi nanye, ivesi lamashumi amane nanhlanu. Uphawu lwegunya layo luwukukhonza ilanga, okuyisinengiso sesine, nalapho isizukulwane sesine sobu-Adventism baseLawodikeya sivezwa sikhothamela ngaselangeni kuHezekeli isahluko sesishiyagalombili. Ephusheni likaMiller waboniswa ukuthi akuzange nje kuphela amatshe ayigugu ahlakazeke futhi ambozwe, kodwa nokuthi nesifuba ngokwaso, esasimelela iBhayibheli, naso sadatshulwa saba yizicucu.

Esizukulwaneni sesithathu sobu-Adventism, umsebenzi wokwethula ukusetshenziswa kwalokho okubizwa ngokuthi izinguqulo zeBhayibheli zesimanje wagqugquzelwa ubuholi bobu-Adventism. Lezo zinguqulo ezibizwa ngokuthi zesimanje zazisuselwa eqoqweni lemibhalo yesandla eyonakele, elikhuthazwa yizazi zenkolo zomuntu wesono, kanye nobuProthestani obuhlubukile. Ibhokisi likaMiller kwakuyi-King James Version, eyahunyushwa isuselwa emibhalweni yesandla engonakalisiwe.

Ngesizukulwane sesine sobu-Adventist baseLawodikeya, ibandla lase lihlangene noMkhandlu Wamazwe Ngamazwe Wamabandla, okuyinhlangano yenhlangano yesonto laseRoma namadodakazi alo. Ubu-Adventist baphikisa iminyaka eminingi, ukuze kuzuze umhlambi wabo olele, ngokuthi babengaba “ababukeli” nje kuphela kuMkhandlu Wamazwe Ngamazwe Wamabandla, kwaze kwaba yilapho imithethosisekelo yaleyo nhlangano embi iveza ukuthi isimo sokuba “umbukeli,” simele ilungu eligcwele elinelungelo lokuvota!

Esizukulwaneni sabo sesine baklomelisa kabili “umuntu wesono” ngendondo yegolide. Okungenani eyodwa yalezo ndondo yayiqoshwe ukuqonda kwamaKatolika ngokuBuya Kwesibili kukaKristu, iveza uJesu ebeka unyawo Lwakhe phezu komhlaba ekubuyeni Kwakhe, futhi yayihlanganisa nenkazimulo yelanga yamaKatolika ngemuva kukaKristu, kanye nesifinyezo samaKatolika somyalo wesine, esasimane sithi, “khumbula iSabatha.” Enqubweni yasekantolo (okuyisimemezelo esisemthethweni), uMongameli we-General Conference wanikeza ubufakazi lapho aveza khona ukuthi ibandla lamaSeventh-day Adventist lake lakholelwa ukuthi upapa wayengumphikukristu, kodwa ukuthi ibandla lakhe kudala lawuphonsa lowo mkholelo “enqwabeni yomlando kadoti.”

Isinengiso sesine (isizukulwane) yilapho abaholi abangamashumi amabili nanhlanu bebandla laseJerusalema bekhothamela ilanga. Izinengiso eziqhubekela phambili zaqala ngomfanekiso womhawu owamiswa emnyango, uphawula ukuqala. Umprofethi wakwaJuda ugcina engcwatshwe kanye nobuProthestani obuhlubukayo, kuthi ibhubesi (iBhabhiloni) limbulale, ngoba wabuyela

endleleni yokusebenza yobuProthestani obuhlubukayo, ngakho-ke akakwazi ukuqaphela ukuthi yiRoma emisa umbono, futhi lapho kungekho mbono omiswe ngophawu lomuntu wesono, ekugcineni ugcina usohlangothini lomuntu wesono.

“Labo abadideka ekuqondeni kwabo izwi, abahluleka ukubona incazelo yomphikukristu, ngokuqinisekile bayozibeka ohlangothini lomphikukristu.” Kress Collection, 105.

Umprofethi wakwaJuda wangcwatshwa kanye nomprofethi wamanga waseBetheli, owambiza ngokuthi “umfowabo,” futhi watholakala efile phakathi kwezimpawu ezimbili. “Ibhubesi” lalimelela ukwehluleka kwakhe ukuqonda umphikukristu, futhi “imbongolo” iyisibonakaliso sobuSulumane. U-Adventism waseLawodikeya usuvele wabonakalisa ngokuthula kwawo ngokuphathelene noSeptemba 11, 2001, ukuthi awuqapheli ukuthi indaba yobuSulumane yoMaye wesithathu iyisiLilo Saphakathi Kwamabili, umlayezo wemvula yokugcina. Ukwehluleka ukuqaphela umlayezo wemvula yokugcina, kungukufa! Imvula yokugcina yaqala ngoSeptemba 11, 2001, lapho ingelosi enamandla yesAmbulo ishumi nesishiyagalombili yehla, lapho izakhiwo ezinkulu zaseNew York City ziphonswa phansi. “Imvula” ingumlayezo, futhi umlayezo kufanele uqashelwe ukuze wamukelwe.

“Akumelwe silinde imvula yangemuva. Iyeza phezu kwabo bonke abayakuqaphela futhi bakwenzise okwabo amazolo nezihlambi zomusa eziwela phezu kwethu. Lapho siqoqa izingcezwana zokukhanya, lapho siwazisa umusa oqinisekileyo kaNkulunkulu, othanda ukuba simethembe Yena, khona-ke zonke izithembiso ziyogcwaliseka. [u-Isaya 61:11 ucashuniwe.] Umhlaba wonke uyakugcwala inkazimulo kaNkulunkulu.” The Seventh-day Adventist Bible Commentary, volume 7, 984.

“Umhlaba wonke” uyakwazi okwenzeka ngoSeptemba 11, 2001, kodwa ukuze wamukele umyalezo oqala lapho futhi ekugcineni ukhanyise umhlaba wonke ngenkazimulo kaNkulunkulu, lowo myalezo kumelwe uqashelwe. Igama elithi “qaphela,” lisho “ukukhumbula noma ukubuyisa ulwazi lwento ethile, kungaba ngokuluvuma lolo lwazi noma kungenjalo. Siqaphela umuntu esekude, lapho sikhumbula ukuthi sake sambona ngaphambili, noma ukuthi sake samazi kudala. Siqaphela izici zakhe noma izwi lakhe.” Isichazamazwi sikaWebster sango-1828.

Indlela kuphela umAdventisti waseLawodikeya angawuqaphela ngayo umlayezo wemvula yokugcina owafika ngoSeptemba 11, 2001, ingukuthi aqaphele ukuthi useke wabona ukubonakaliswa okufanayo kwamandla kaNkulunkulu esikhathini esedlule. Ngo-Agasti 11, 1840 ingelosi enamandla yesAmbulo ishumi yehla, lapho isiprofetho soMaye wesibili se-Islam sigcwaliseka. Lowo mlendo waphindwa ngokupheleleyo lapho ngoSeptemba 11, 2001 ingelosi enamandla yesAmbulo ishumi nesishiyagalombili yehla lapho isiprofetho soMaye wesithathu se-Islam sigcwaliseka, futhi ukwehluleka ukuqaphela i-Islam yoMaye wesithathu, kungukuthwalwa imbongolo yasendle yase-Arabiya kuyiswe ekufeni okulethwa yibhubesi laseBhabhiloni lesimanje.

Izidakwa zakwa-Efrayimi, ezingakwazi ukufunda incwadi evaliwe, azikwazi ukubona ukuphindaphindwa komlando wamaMillerite, ngoba lokho kuqaphela kusekelwe endleleni yemvula yokugcina ethi “umugqa phezu komugqa.” Umqondo wokuthi ukubonakaliswa

kwamandla kaNkulunkulu emlandweni wamaMillerite kuyaphindwa ezinsukwini zokugcina awunakusekelwa yindlela yobuphostoli obuhlubukile bamaProthestani nobuKatolika.

“Ingelosi ehlangana ekumemezeleni umlayezo wengelosi yesithathu iyokhanyisa umhlaba wonke ngenkazimulo yayo. Lapha kubikezelwa umsebenzi wobubanzi bomhlaba wonke nowamandla angavamile. Inhlangotho yokufika kukaKristu yeminyaka ka-1840–44 yaba ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu; umlayezo wengelosi yokuqala wathwalwa wayiswa kuzo zonke iziteshi zobuthunywa emhlabeni, kanti kwamanye amazwe kwaba khona isasasa lezenkolo elikhulu kunawo wonke elake labonakala kunoma yiliphi izwe kusukela ekuVuselelweni kwekhulu leshumi nesithupha; kodwa lokhu kuyokwedlulwa ukunyakaza okunamandla ngaphansi kwesixwayiso sokugcina sengelosi yesithathu.” *The Great Controversy*, 611.

Abaholi abayizimpuputhe bakwa-Israyeli wanamuhla baphoqelekile, ngenxa yendlela yabo yokusebenza, ukuba benqabe iqiniso lokuthi kuyoba khona ukuphindaphindwa kokubonakaliswa kwamandla kaNkulunkulu ezinsukwini zokugcina, njengalokhu kwakunjalo eminyakeni yakuqala.

“Lapha siyabona ukuthi ibandla—indawo engcwele yeNkosi—laba ngelokuqala ukuzwa ukushaywa kolaka lukaNkulunkulu. Amadoda amadala, lawo uNkulunkulu ayewanike ukukhanya okukhulu futhi ayemi njengabalindi bezithakazelo ezingokomoya zabantu, ayekhaphela ukwethenjwa kwawo. Ayethathe isikhundla sokuthi akusafanele silindele izimangaliso nokubonakaliswa okusobala kwamandla kaNkulunkulu njengasezinsukwini zangaphambili. Izikhathi seziguqukile. La mazwi aqinisa ukungakholwa kwawo, futhi athi: INkosi ayiyikwenza okuhle, futhi ayiyikwenza okubi. Inomusa kakhulu ukuba ivakashele abantu bayo ngokwahlulela. Kanjalo ‘Ukuthula nokulondeka’ kuyisikhalo esivela kubantu abangasoze baphinde baphakamise izwi labo njengecilongo ukuze babonise abantu bakaNkulunkulu iziphambeko zabo nendlu kaJakobe izono zayo. Lezi zinja eziyizimungulu ebezingafuni ukukhonkotha yizo ezizwa impindiselo elungileyo kaNkulunkulu othukuthele. Amadoda, nezintombi, nabantwana abancane, bonke babhubha ndawonye.” *Testimonies*, volume 5, 211.

Ubumpuputhe baseLawodikeya bezazi ezibusa abangafundile baseJerusalema abunakukwazi ukuqaphela imvula yokugcina, ngokuba abagcini ngokusebenzisa indlela eyonakele yokuhumusha iBhayibheli kuphela, kodwa neziphetho ukufunga kwabo okungamanga okubabeka kuzo zibabeka esimweni lapho beyakuphika khona noma yikuphi ukubonakaliswa kwamandla kaNkulunkulu esikhathini esizayo, njengaseminyakeni yakuqala. Nokho uMalaki isahluko sesithathu uveza ukuthi lapho isiThunywa seSivumelwano sihlambulula amadodana kaLevi, khona umnikelo uyakuba njengasezinsukwini zakudala.

“UFakazi Weqiniso uyamemezela athi, ‘Ngiyazi imisebenzi yakho.’ ‘Phenduka, wenze imisebenzi yokuqala.’ Lokhu kuyisivivinyo seqiniso, ubufakazi bokuthi uMoya kaNkulunkulu usebenza enhliziyweni ukuze akugcwalise uthando lwakhe. ‘Ngiyakuza kuwe masinyane, ngisuse uthi lwakho lwesibani endaweni yalo, uma ungaphenduki.’ Ibandla lifana nomuthi ongatheli othi, wamukela amazolo nemvula nokukhanya kwelanga, kufanele ngabe wakhiqiza inala yezithelo, kodwa ekusesheni kobuNkulunkulu kutholakala kuwo amaqabunga kuphela.

Umcabango osindayo wamabandla ethu! osindayo ngempela, kuwo wonke umuntu ngamunye! Kuyamangalisa ukubekezela nokubekezela kukaNkulunkulu; kodwa ‘uma ungaphenduki,’ kuyophela; amabandla, izikhungo zethu, ayosuka ebuthakathakeni aye kobunye ubuthakathaka, asuke ekugcineni ifomu elibandayo aye ekufeni, ngesikhathi esathi, ‘Ngicebile, ngandisiwe ngezimpahla, angisweli lutho.’ UFakazi Weqiniso uthi, ‘Kepha awazi ukuthi ungolusizi, nongowokudatshukelwa, nompofu, noyimpumpothe, nohamba-ze.’ Bayoke babone ngokucacileyo yini isimo sabo?”

“Kumelwe kube emabandleni ukubonakaliswa okumangalisayo kwamandla kaNkulunkulu, kodwa ngeke kusebenze phezu kwalabo abangazithobanga phambi kweNkosi, bavule umnyango wenhliziyo ngokuvuma izono nangokuphenduka. Ekubonakalisweni kwalawo mandla akhanyisa umhlaba ngenkazimulo kaNkulunkulu, bayobona kuphela okuthile okuthi ngobumpumpothe babo bacabange ukuthi kuyingozi, okuthile okuyovusa ukwesaba kwabo, futhi bazoziqinisa ukuze bakumelane nako. Ngenxa yokuthi iNkosi ayisebenzi ngokwemibono nangokulindela kwabo, bayomelana nomsebenzi. ‘Kungani,’ basho, ‘singeke simazi uMoya kaNkulunkulu, njengoba sesibe semsebenzini iminyaka eminingi kangaka?’—Ngoba abazange basabele ezixwayisweni, nasekunxuseni kwemiyalezo kaNkulunkulu, kodwa baqhubeka ngenkani bethi, ‘Ngicebile, futhi ngandisiwe ngempahla, futhi angisweli lutho.’ Ithalente, nolwazi olude, ngeke kwenze abantu babe yimizila yokukhanya, ngaphandle kokuba bazibeke ngaphansi kwemisebe ekhanyayo yeLanga Lokulunga, futhi babizwe, bakhethwe, balungiswe ngokwabiwa kukaMoya oNgcwele. Lapho abantu abaphatha izinto ezingcwele bezozithoba ngaphansi kwesandla esinamandla sikaNkulunkulu, iNkosi iyobaphakamisa. Iyobenza babe ngabantu bokuqonda—abantu abacebile ngomusa kaMoya wayo. Izici zabo eziqinile, zobugovu, benkani zobuntu, ziyobonakala ekukhanyeni okuphuma ekuKhanyeni kwezwe. ‘Ngiyakuza kuwe masinyane, ngisuse uthi lwakho lwesibani endaweni yalo, uma ungaphenduki.’ Uma nifuna iNkosi ngayo yonke inhliziyu yenu, iyotholakala kini.” Review and Herald, December 23, 1890.

Ukufa komprofethi wakwaJuda kumelwa kokubili “ibhubesi” laseBhabhiloni lesimanje, okuyisibonakaliso esingokwesiprofetho esimisa umbono womlando wesiprofetho, kanye futhi “nembongolo.” Ukukhulunywa kokuqala nge-Islam emiBhalweni kuba yilapho u-Ishmayeli ethulwa “njengomuntu wasendle.”

Uyokuba ngumuntu wasendle; isandla sakhe siyakuba phezu kwabantu bonke, nezandla zabantu bonke zibe phezu kwakhe; futhi uyakuhlala ebusweni babo bonke abafowabo. UGenesis 16:12.

Umthetho wokukhulunywa kokuqala emiBhalweni ukhomba ukuthi zonke izici zophawu kumelwe ziqukethwe lapho, ngokuba iZwi likaNkulunkulu liyimbewu, futhi imbewu inakho konke okudingekayo okunjenge-DNA ukuze iveze ngokugcwala sonke isitshalo. Igama elihunyushwe ngokuthi “umuntu wasendle” liyigama elisho “imbongolo yasendle yase-Arabiya.” “Imbongolo” emiBhalweni yeqiniso ingenye yezimpawu zobuSulumane.

Umlayezo kaHezekeli esahlukweni samashumi amathathu nesikhombisa, oletha amathambo afileyo ekuphileni, lapho esukuma abe ibutho elinamandla, ungumlayezo wobuSulumane we-Maye

wesithathu, futhi lowo mlayezo ungumlayezo Wokukhala Kwaphakathi Kwamabili kwezinsuku zokugcina. USister White ufundisa ngokuqondile ukuthi ukungena kukaKristu ngokunqoba eJerusalema kwakumela umlayezo Wokukhala Kwaphakathi Kwamabili.

“Isimemezelo saphakathi kobusuku asizange sithwalwe kakhulu yizingxoxo, nakuba ubufakazi bemihlalo babucacile futhi bunqumayo. Kwakuhamba naso amandla aphoqayo ayanyakazisa umphefumulo. Kwakungekho kungabaza, kungekho nokubuza. Ngesikhathi sokungena kukaKristu ngokunqoba eJerusalema, abantu ababebuthene bevela kuzo zonke izingxenye zezwe ukuze bagcine umkhosi, bathuthuleka eNtabeni Yeminqumo, futhi lapho behlanganyela nesixuku esasihamba siphelikezela uJesu, babamba ugqozi lwaleso sikhathi, base besiza ukukhulisa ukumemeza, ‘Ubusisiwe ozayo egameni leNkosi!’ [Matthew 21:9.] Ngokunjalo nabangakholwayo ababethuthuleka emihlanganweni yama-Adventist—abanye ngenxa yokufuna ukwazi, abanye ngenjongo nje yokuhlekisa—bazizwa amandla aqinisekisiyo aye hambisana nesigijimi, ‘Bhekani, uMyeni uyeza!’” Spirit of Prophecy, volume 4, 250.

IsAmbulo sikaJesu Kristu siwumyalezo wokugcina ovulwayo ngezinsuku zokugcina, futhi sihlanganisa ubuSulumane boMaye wesithathu. Ngesikhathi uKristu, ongumyalezo ovulwayo, engena eJerusalema, ngaleyo ndlela efanekisa Isililo Saphakathi Kobusuku sezinsuku zokugcina, wathwalwa (“umyalezo” waKhe wathwalwa) “imbongolo”. Umyalezo wokugcina wokulunga kukaKristu uthwalwa ubuSulumane.

UbuSulumane babuyindoda yasendle, buyindoda yasendle, futhi buyohlala buyindoda yasendle, njengoba bumelwe imbongolo yasendle yase-Arabiya; futhi noma ubani ofisa ukubona (futhi baningi abangafisi ukubona), angakwazi kalula “ukuqaphela” ukuthi impi esiqhutshwa manje ubuSulumane ingubuhlanya basendle. Ukuzimisela ukuzibulala, kukholwa ukuthi kuyoba khona umvuzo omkhulu wezocansi ekuphileni kwangemva kokufa, kuwubuhlanya bobusathane. Ukukhulunywa kokuqala kobuSulumane kwaveza ukuthi ubuSulumane buyoba yindoda yasendle.

Impi ka-Islamu ihlanganisa sonke isintu ukuba silwe impi ekhula ngamandla yoMaye wesithathu. I-Islamu iyisizathu somprofetho sokusetshenziswa kombuso owodwa womhlaba, futhi abezomhlaba bafundisa ukuthi babuyisa ngamabomu amaJuda ezweni lakwa-Israyeli emva kweMpi Yezwe Yesibili, ukuze basebenzise inzondo yasendulo ye-Islamu ngamaJuda ukuqalisa iMpi Yezwe Yesithathu. Abezomhlaba bayakholwa, futhi sebefundise amashumi eminyaka, ukuthi bayodinga iMpi Yezwe Yesithathu ukuze balethe umbuso wabo owodwa womhlaba. Izisusa ezonakele zabomhlaba, njengoba zivezwe ngamazwi abo uqobo, zihambisana nendima ye-Islamu eseBhayibhelini.

Mhlawumbe ingxenye ebucayi kakhulu ye-DNA yesiprofetho sika-Ishmayeli, evesini lapho eqala khona ukubalulwa, yileli qiniso lokuthi umoya wakhe, ongumoya “womuntu wasendle,” “uhlala ebukhoneni babo bonke abafowabo.” Umqondo wokuthi yizigaba ezithile kuphela ze-Islamu eqinile ezizobandakanyeka kuMaye wesithathu awuhambisani neZwi likaNkulunkulu. Umbono ojwayelekile, olungiswe ngokwezombusazwe, wokuthi kukho “izithelo ezimbalwa ezimbi” kuzo zonke izinhlobo zokukholwa, nokuthi iningi lenkolo yamaSulumane liyizakhamuzi ezithanda ukuthula, awuvumelani nencwadi yabo engcwele, noma neBhayibheli.

IKhorani ifundisa ukuthi kungumsebenzi wawo wonke umlandeli ka-Allah ukuletha umhlaba wonke ukuba uvumelane nomthetho we-Sharia, futhi ukukhulunywa kokuqala ngo-Islam encwadini kaGenesis kukhomba ukuthi umoya “womuntu wasendle” ka-Ishmayeli uyakuba kuwo wonke umlandeli ka-Islam. IKhorani ifundisa ngokuqondile abalandeli bayo ukuba bazenze abahloniphekile lapho behlala ezindaweni lapho bengakabi namandla okuphoqelela umphakathi ukuba ubuswe yimithetho yenkolo yabo, ngokufana nobuKatolika.

Umphrofethi waseJuda wabhekana noJerobowamu ngesikhathi umbuso wakhe usanda kumiswa. UbuProthestani obuhlubukileyo baqala ngo-1844, futhi ngokushesha babhekana no-Adventismu wamaMillerite owawungene eNdaweni eNgcwele Kakhulu futhi wathola umthetho kaNkulunkulu, kuhlanganisa neSabatha losuku lwesikhombisa. U-Adventismu wamaMillerite watshelwa, njengoba umelwe nguJeremiya, ukuba ubuyeke kuNkulunkulu, kodwa ungalokothi ubuyeke “ebandleni labahleki bosulu.” Umphrofethi waseJuda watshelwa ukuba angabuyeli ngendlela efanayo afike ngayo, futhi angadli noma aphuze ukudla komphrofethi wamanga waseBethel, kodwa wakwenza lokho. Ukufa komphrofethi waseJuda kwabekwa ngokomfanekiso phakathi kwezimpawu ezimbili, ezazimele upapa nobuSulumane. U-Adventismu waseLawodikeya awukwazi ukubona lawo maqiniso amabili, ngokuba ngo-1863 bakhapha ngawabo amehlo abo omoya, base beqala inqubo yokumboza amagugu nendlela yokusebenza esetshenziswa nguWilliam Miller ukuze kumiswe izisekelo ze-Adventismu ngezinhlamvu zemali eziyimbumbulu namagugu angamanga, kanye nendlela yokusebenza yoBuProthestani obuhlubukileyo nobuKatolika.

“Indoda yebhulashi lothuli” manje ishanela iphansi layo futhi ibuyisela amagugu, iwaphe uMiller ukuba awabeke phezu kwetafula lakhe, kodwa ubu-Adventist buphuphuthekiswe yinkolelo yokuthi bona bangabantu bensali, abavuselwa ukuba babe ngabantu Bakhe ngonyaka ka-1844.

Ningacabangi ukusho ngaphakathi kini ukuthi, Sino-Abrahama njengobaba wethu; ngokuba ngithi kini, uNkulunkulu unamandla okuvusela u-Abrahama abantwana kulawa matshe. Futhi manje imbazo isibekiwe empendeni yezihlahla; ngakho-ke yonke imithi engatheli izithelo ezinhle iyagawulwa, iphonswe emlilweni. Mina impela nginibhaphathiza ngamanzi kube ngukuphenduka; kepha lowo ozayo emva kwami unamandla kunami, engingafanele ukuthwala izicathulo zakhe; yena uyakunibhaphathiza ngoMoya oNgcwele nangomlilo; onomphokophelo esandleni sakhe, futhi uyakulihlanza ngokuphelele ibala lakhe lokubhulela, aqoqele ukolweni wakhe enqolobaneni; kepha amakhoba uyakuwashisa ngomlilo ongacimekiyo. Mathewu 3:9–12.

Ubu-Adventisti baseLawodikeya buyakhafulelwa buphume emlonyeni weNkosi, ngaphandle kwalabo bantu abangase baphenduke. Ubu-Adventisti baseLawodikeya buyongcwatshwa ethuneni elifanayo nalelo abantu besivumelwano sangaphambili abenqaba umlayezo kaMiller abangcwatshwe kulo, ngoba manje nabo sebengabantu besivumelwano sangaphambili maqondana nabayizinkulungwane eziyikhulu namashumi amane nane. Ukuvukela kuka-1863 kufanekiswa ngumphrofethi owafika evela kwaJuda, naye futhi owashiya isiprofetho ngenkosi uJosiya.

Sizoqhubeka nalezi sifundo esihlokweni esilandelayo.

“Esikhundleni sokufana nezwe, sifanele siqhubeke siba ngabehlukile kakhulu ezweni. USathane uhlanganile, futhi uyakuqhubeka nokuhlangana namabandla ekwenzeni umzamo omkhulu kakhulu wokulwa neqiniso likaNkulunkulu. Konke okwenziwa ngabantu bakaNkulunkulu ukuze kungenwe ezweni kuzovusa ukuphikiswa okuqinile okuvela emandleni obumnyama. Ukungqubuzana kokugcina okukhulu kwesitha kuyoba okuqinile kakhulu. Kuyoba yimpi yokugcina phakathi kwamandla obumnyama namandla okukhanya. Wonke umntwana kaNkulunkulu weqiniso uyolwa ngesibindi ohlangothini lukaKristu. Labo okuthi, kulesi sikhathi esikhulu esibucayi, bazivumele ukuba babe ngasohlangothini lwezwe kakhulu kunolukaNkulunkulu, ekugcineni bayozibeka ngokuphelele ohlangothini lwezwe. Labo abadidekayo ekuqondeni kwabo iZwi, abehluleka ukubona incazelo yomphikukristu, ngokuqinisekileyo bayozibeka ohlangothini lomphikukristu. Asisekho manje isikhathi sokuzifanisa nezwe. UDaniyeli umi esabelweni sakhe nasendaweni yakhe. Iziprofetho zikaDaniyeli nezikaJohane kufanele ziqondwe. Zichazelana zodwa. Zinika izwe amaqiniso okumele wonke umuntu awaqonde. Lezi ziprofetho kufanele zibe ubufakazi emhlabeni. Ngokugcwaliseka kwazo kulezi zinsuku zokugcina, ziyozichaza ngokwazo.

“INkosi isizokujezisa izwe ngenxa yobubi balo. Isizokujezisa izinhlangano zenkolo ngenxa yokwenqaba kwazo ukukhanya neqiniso ezikunikiwe. Umlayezo omkhulu, ohlanganisa imiyalezo yengelosi yokuqala, eyesibili, neyesithathu, kufanele unikezwe izwe. Lokhu kufanele kube ngumthwalo womsebenzi wethu. Labo abakholwa ngempela kuKristu bayovumelana obala nomthetho kaJehova. ISabatha liwuphawu phakathi kukaNkulunkulu nabantu baKhe, futhi kufanele senze kubonakale ukuvumelana kwethu nomthetho kaNkulunkulu ngokugcina iSabatha. Kufanele kube wuphawu lokwehluka phakathi kwabantu abakhethiweyo bakaNkulunkulu nezwe. Kusho lukhulu ukwethembeka kuNkulunkulu. Lokhu kuhlanganisa ukuguqulwa kwezempilo. Kusho ukuthi ukudla kwethu kufanele kube lula, nokuthi kufanele sizithibe ezintweni zonke. Izinhlobo eziningi zokudla ezivame ukubonakala ematafuleni azidingekile, kodwa ziyalimaza kakhulu. Ingqondo nomzimba kufanele kugcinwe esimweni sempilo esingcono kakhulu. Kufanele kukhethwe kuphela labo abaqeqeshwe olwazini nasekwesabeni uNkulunkulu ukuba bathwale imithwalo yemfanelo. Labo asebekade isikhathi eside eqinisweni, kodwa abangakwazi ukuhlukanisa phakathi kwezimiso ezihlanzekile zokulunga nezimiso zobubi, okubonakala kwabo ngokuqondene nobulungisa, isihe, nothando lukaNkulunkulu kufiphale, kufanele bakhululwe emthwalweni wemfanelo.

“UNkulunkulu unezifundo ezibalulekile abantu bakhe okumelwe bazifunde. Ukuba lezi zifundo zazifundiwe ngaphambili, umsebenzi wakhe ngabe awukho lapho ukhona namuhla. Kunento eyodwa okumelwe yenziwe. Iqiniso akumelwe ligodlwe kubefundisi noma emadodeni asezikhundleni zomthwalo ngenxa yokwesaba ukuvusa ukungajabuli kwawo. Kumele kuhlangane nezikhungo zethu amadoda ayothi ngobumnene nangokuhlakanipha amemezele lonke icebo likaNkulunkulu. Ulaka lukaNkulunkulu luvutha ngokumelene nalabo okuthi, ngokuvikeleka kwenyama nangokuthanda inani, baye babonisa ukweyisa ukuphatha kwakhe. Babeka engozini ukuchuma komsebenzi.”

“Yonke indlela yamanga iyinkohliso, futhi uma iqhubekiswa, ekugcineni iyoletsa ukubhujiswa. Ngakho iNkosi iyabavumela labo abaphikelela ezinhlelweni zamanga ukuba babhujiswe. Ngesona kanye isikhathi lapho kuzwakala khona udumo nokubabaza, kufika

ukubhujiswa ngokuzumayo. Bakhona labo okuthi, nakuba besazi ngokukhuza okwafika kwabanye ngenxa yokungathembeki, baphambuke ekuyalweni. Laba banecala eliphindwe kabili. Babeyazi intando yeNkosi, kodwa abayenzanga. Isijeziso sabo siyolingana necala labo. Abazange baqaphele izwi leNkosi.” Kress Collection, 105, 106.