

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisishiyagalombili Nambili

Ukwambulwa Kwendida Yobuprofethi: Ukuqonda Umlando kaDaniyeli 11 kanye Nokubaluleka Kokwansuku Zonke e-Adventism

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Ngemva kokuba sesibuyekeze umlando kusukela ngo-1863 kuze kube yisikhathi sokuphela ngo-1989, esimweni sezinengiso ezine zikaHezekeli isahluko sesishiyagalombili, ezimelela izizukulwane ezine zobu-Adventisti, sizobe sesiphendulela ukunaka kwethu ekwandeni kolwazi olwavulwa ngo-1989. Lokho kwanda kolwazi kwakumayelana namavesi ayisithupha okugcina kaDaniyeli isahluko seshumi nanye. Ngo-1989, iqembu lethu elincane lokufunda iSabatha lathola imigqa yokuguqulwa yeziprofetho zeBhayibheli, i-Future for America evame ukubhekisela kuyo, futhi emisa ukulandelana kwezehlakalo kuwo wonke umugqa wokuguqulwa, okwenza umfundi wesiprofetho akwazi ukusebenzisa indlela yemvula yangemuva ethi “umugqa phezu komugqa.”

Kungakapheli iminyaka embalwa (1992), ngangibhale iphepha elalichaza amavesi ayisithupha okugcina kaDaniyeli ishumi nanye. Lelo phepha lalibhalelwe ukwaneliseka kwami siqu, ngoba ngangingenalo ikhono noma inhloso yokusabalalisa lolu cwaningo obala. Kwathi ngo-1994, lelo phepha lafika enkonzweni yama-Adventist ezisekelayo, kwase kuthi ngo-1995, kwashicilelwa ochungechungeni lwama-athikili ayishumi nanye, olwaluchaza amavesi ayisithupha okugcina kaDaniyeli ishumi nanye, ephephabhukwini lanyanga zonke elalikhishwa yileyo nkonzo. Kunezikhombo ezimbalwa kuphela eziqondile kuDaniyeli ishumi nanye emibhalweni kaMoya Wesiprofetho, futhi ebaluleke kunazo zonke yaba yimpikiswano esemqoka eqinisekisa ubuqiniso bokusetshenziswa engakubeka maqondana nalawo mavesi.

“Asisenaso nesikhathi sokulahlekelwa. Izikhathi zobunzima zisiphambi kwethu. Umhlaba uvuswa ngumoya wempi. Maduze izigcawu zobunzima ezakhulunywa eziprofethweni zizokwenzeka. Isiprofetho esisesahlukweni seshumi nanye sikaDaniyeli sesicishe safinyelela ekugcwalisekeni kwaso okuphelele. Okuningi komlando osekwenzekile ekugcwalisekeni kwalesi siprofetho kuyophindwa. Evesini lamashumi amathathu kukhulunywa ngamandla athi ‘uyakudabuka, [uDaniyeli 11:30–36 ucashunwe.]’”

“Izigigaba ezifanayo nalezo ezichazwe kula mazwi zizokwenzeka.” Manuscript Releases, inombolo 13, 394.

USister White ucacile ukuthi u-1798 “uyisikhathi sokuphela.”

“Kodwa ngesikhathi sokuphela, kusho umprofethi, ‘Abaningi bayakugijima baya le, baya le, nolwazi luyakwande.’ Daniyeli 12:4.... Kusukela ngo-1798 incwadi kaDaniyeli isivuliwe, ulwazi lweziprofetho lwandile, futhi abaningi bamemezele umlayezo onesizotha wokwahlulelwa okuseduze.” The Great Controversy, 356.

Ivesi lamashumi amane lencwadi kaDaniyeli isahluko 11 liqala ngokuthi, “Nangesikhathi sokuphela.”

Nangesikhathi sokuphela inkosi yaseningizimu iyakumhlasela; inkosi yasenyakatho iyakuza imelane nayo njengesivunguvungu, inezinqola, nabagibeli bamahhashi, nemikhumbi eminingi; iyakungena emazweni, ikhukhule, idlule. Daniyeli 11:40.

Kusobala, ngisho nangaphandle kokuqinisekiswa okuqondile koMoya wesiprofetho, ukuthi ivesi lamashumi amane liphawula ukuqala kochungechunge lwezehlakalo olwaqala ngo-1798. Lezo zehlakalo ziholela ekuvalweni kwesikhathi sokulingwa kwesintu, ngoba ivesi lokuqala lesahluko seshumi nambili sikaDaniyeli lithi, “Futhi ngaleso sikhathi uMikayeli uyakusukuma,” futhi uDade White ucacile ukuthi lapho uMikayeli esukuma, isikhathi sokulingwa kwesintu siyavalwa.

“Ngaleso sikhathi uMikayeli uyakusukuma, iNkosana enkulu emele abantwana babantu bakho; futhi kuyakuba khona isikhathi sokuhlupheka, esingakaze sibe khona selokhu kwaba khona isizwe kuze kube yilesa sikhathi; futhi ngaleso sikhathi abantu bakho bayakusindiswa, bonke abayakufunyanwa belotshiwe encwadini.’ Daniyeli 12:1.

“Lapho umyalezo wengelosi yesithathu uphela, isihe asisancengeli abahlali bomhlaba abanecala. Abantu bakaNkulunkulu sebeyifezile umsebenzi wabo. Sebemukele ‘imvula yokugcina,’ ‘ukuvuselelwa okuvela ebukhoneni beNkosi,’ futhi sebelungiselwe ihora lokuvivinywa eliphambi kwabo. Izingelosi ziphithizela phezulu ezulwini. Ingelosi ebuyayo ivela emhlabeni imemezela ukuthi umsebenzi wayo usuphelile; uvivinyo lokugcina selufikisiwe phezu kwezwe, futhi bonke abazibonakalise bethembekile emithethweni kaNkulunkulu sebemukele ‘uphawu lukaNkulunkulu ophilayo.’ Khona-ke uJesu uyayeka ukulamulela kwakhe endlini engcwele phezulu. Uphakamisa izandla Zakhe, bese ngezwi elikhulu ethi, ‘Sekuphelile;’ futhi lonke ibandla lezingelosi lisusa imiqhele yalo njengoba ememezela lesi simemezelo esinesizotha: ‘Ongalungile makenze okungalungile futhi; nongcolileyo makangcole futhi; nolungileyo makenze ukulunga futhi; nongcwele makazingwelise futhi.’ IsAmbulo 22:11. Yonke indaba isinqunyiwe, kube ngukuphila noma ukufa.” The Great Controversy, 613.

Ivesi lamashumi amane likaDaniyeli isahluko 11 liqala ngowe-1798, futhi evesini lamashumi amane nanhlanu, lapho inkosi yasenyakatho (upapa) ifika ekupheleni kwayo ingenamuntu oyisizayo, isikhathi sokuhlolwa komuntu siyavalwa, ngokuba ivesi elilandelayo lithi, “Ngaleso sikhathi,” ngaleyo ndlela likhomba “isikhathi” esimelwe evesini elandulelayo, okuyivesi lamashumi amane nanhlanu likaDaniyeli 11. Inkosi yasenyakatho (upapa) ifika ekupheleni kwayo ekuvalweni kwesikhathi sokuhlolwa komuntu.

Ngakho-ke, umlando wamavesi ayisithupha okugcina kaDaniyeli ishumi nanye uveza uchungechunge lwezehlakalo oluqala ngo-1798 futhi luphele ekuvalweni kwesikhathi somusa wesintu. Ngesikhathi uDadewethu White esaphila, u-1798 ngokusobala wawusungumlando owawusemuva kwakhe. Lapho ethi “isiprofetho esesahlukweni seshumi nanye sikaDaniyeli sesisondele kakhulu ekugcwalisekeni kwaso okuphelele,” wayengabhekisela kuphela emlandweni owenzeka emva kuka-1798, nangaphambi kokuba uMikayeli asukume. Wabe esekusho

ngokucacile ukuthi “okuningi komlando okwenzekile ekugcwalisekeni kwalesi siprofetho kuyophindwa,” ngaleyo ndlela efundisa umfundi wesiprofetho ukuthi umlando wokugcina kaDaniyeli ishumi nanye, “osesondele kakhulu ekugcwalisekeni kwawo okuphelele,” ufanekiselwe kwezinye izingxenye zemilando ebekwe esahlukweni seshumi nanye sikaDaniyeli.

Lapho esegcizelela lowo khiye obaluleke kakhulu wesiprofetho, usucaphuna amavesi angamashumi amathathu kuya kwangamashumi amathathu nesithupha, bese ethi, “Izigigaba ezifana nalezo ezichazwe kula mazwi ziyokwenzeka.” Umphefumulo wokuphefumulelwa wanikeza ukhiye kulabo bafundi besiprofetho ababefisa ukuqonda ukugcwaliseka kokugcina kukaDaniyeli ishumi nanye. Ukhaye wawungukuthi umlando wamavesi ayisithupha okugcina kaDaniyeli ishumi nanye wawuyisifaniso esihambisanayo nomlando ovezwe emavesini angamashumi amathathu kuya kwangamashumi amathathu nesithupha. Kukhona ukukhanya okuningi kakhulu okuvela kulesi sambulo, kodwa okumele kubhekwe lapha ukuthi evesini lamashumi amathathu nanye likaDaniyeli ishumi nanye, “imihla ngemihla,” iyasuswa.

Ukuze kuqondwe kahle umlando okhombisa ukulandelana kwezehlakalo eziholela ekuvalweni kwesikhathi sokuvivinywa kwabantu, umfundi wesiprofetho kumelwe abe nokuqonda okuyikho “kokwansuku zonke.” Uma ivesi lamashumi amathathu nanye likhomba inkonzo kaKristu yasendlini engcwele njengothathwayo, noma uma likhomba ukususwa kobuhedeni, kubaluleke ngokuphelele ukuqonda lokhu, uma ufisa ukuqonda kahle umlando ofanayo uDadewethu White akhuluma ngawo lapho ebhala, “Izigcawu ezifana nalezo ezichazwe kula mazwi ziyokwenzeka.”

Kunjalo, ubu-Adventisti baseLawodikeya abuzange babone ukugcwaliseka kwevesi lamashumi amane likaDaniyeli ishumi nanye, njengokukhomba ukuwa kweSoviet Union ngo-1989, kodwa lelo vesi lona impela liyazichaza lezo zehlakalo. Kulabo ababefisa ukuqonda ngokuyikho ukwanda kolwazi lwesiprofetho olafika ngokugcwaliseka kwevesi lamashumi amane ngo-1989, ukuqonda okuyikho “kokwansuku zonke,” kwase kuba yiqiniso lamanje. Engxenyeni yokuqala yekhulu lama-20, ukuqonda okuyikho kwakubalulekile, ngoba kwakuyingxenye ebalulekile yamaqiniso ayisisekelo iNkosi eyawasebenzisa uWilliam Miller ukuwamisa.

Kodwa phakathi neminyaka eyishumi nesihlanu yokuqala yekhulu lamashumi amabili, umbono wobuProthetani wobusathane othi “okwemihla ngemihla” umele umsebenzi kaKristu wasethempelini wawuyisikhundla sabambalwa, futhi kwakungafanele ukuvumela impikiswano ngeqiniso lokuthi “okwemihla ngemihla” kuwuphawu lobuqaba ukuba iqale nokuyiqala. Yingakho niyozwa kubabuyekezi bomlando baseLawodike ukuthi indaba “yokwemihla ngemihla” “akufanele yenziwe umbuzo wokuvivinya,” noma ukuthi “indaba ‘yokwemihla ngemihla’ akufanele ishukunyiswe.” Lokho ababuyekezi abahlala bekushiya ngaphandle lapho behola abangafundile kule ngxoxo ethile, yisiqinisekiso ugqozi olwaluhlale lubeka phezu kwalesi sihloko. Indima elandelayo iqondiswe kuMfundisi Haskell.

UMdala uHaskell wayehola ukuvikelwa kokuqondwa okulungile “kokomihla ngemihla,” emelene nokuhlasela kukaPrescott noDaniells eminyakeni eyishumi yokuqala neyesibili yekhulu lamashumi amabili. Naka kakhulu, ngoba uDadewethu White akaze aveze ukuthi ukuqonda kukaHaskell “kokomihla ngemihla” kwakungalungile; umane amyale ukuthi angavumeli lokho

kuphazamiseka kuqhubeka, ngokuba iNkosi yayingafuni ukuhlinzeka ngenkundla eqhubekayo yezitha zeqiniso (uPrescott noDaniells), ukuze ziqhubeka ziqhubekisela phambili imfundiso yazo yamanga. Kuleso siqephu uHaskell uyasolwa ngenxa “yeshadi”, futhi ishadi okukhulunywa ngalo yishadi lika-1843. UHaskell wayeliphindaphindile ishadi lika-1843 njengobufakazi kuleyo mpikiswano. Kodwa akagcinanga ngokuliphindaphinda nje, wafaka ezansi kweshadi leyo ndima kaDadewethu White, lapho athi khona “ishadi lika-1843 laqondiswa yisandla seNkosi futhi akufanele liguqulwe.” Njengoba ufunda lesi siqephu, bala izikhathi asho ngazo, “ngalesi sikhathi.”

“Ngiyalwe ukuba ngithi kini, Makungabikho mibuzo ephakanyiswayo ngalesi sikhathi ku-Review ezothambekisela ekuphazamiseni izingqondo.... Asinaso isikhathi manje sokungena ezingxabanweni ezingadingekile, kodwa kufanele sicabange ngokuzimisela ngesidingo sokufuna iNkosi ukuze kube khona ukuphenduka kweqiniso kwenhliziyo nokwempilo. Kumele kwenziwe imizamo eqinile yokuzuza ukungcweliswa komphumulo nengqondo.’

“Ngiphiwe izixwayiso mayelana nesidingo sokuba sigcine ubunye ekubhekaneni. Lolu yindaba ebalulekile kithina ngalesi sikhathi. Njengabantu ngabanye kudingeka senze ngokucophelela okukhulu.

“Ngambhalela uMdala uPrescott, ngamtshela ukuthi kumelwe aqaphele kakhulu angangenisi izihloko ku-Review ezingabonakala zikhomba amaphutha ekuhlangenwe nakho kwethu kwangaphambili. Ngamtshela ukuthi le ndaba akholelwa ukuthi kuyo kwenziwa iphutha ayisona isihloko esibalulekile kakhulu, nokuthi uma inganikezwa ukugqama manje, izitha zethu bezingayisebenzisa leyo nto, zenze intaba ngendunduma yemvukuzane.

“Nakuwe futhi ngithi lolu daba [UBUNJALO BE-“NJALO” KU-DANIYELI 8.] akufanele luvuswe ngalesi sikhathi. Cha, mfowethu, ngizwa ukuthi kule nkinga esesihlangabezane nayo lelo shadi oye walishicilela futhi akufanele lisatshalaliswe. Wenze iphutha kulolu daba. USathane usebenza ngokuzimisela ukuveza izindaba ezizodala ukudideka. Kukhona labo abangathokoza kakhulu ukubona abefundisi bethu bephikisana ngalombuzo, futhi babengakwenza lokhu kube yinto enkulu.”

“Ngiyaliwe ukuthi, maqondana nalokho okungase kushiwo nganoma yiluphi uhlangothi lwalo mbuzo, ukuthula ngalesi sikhathi kuyinkulumo ecacileyo. USathane uqaphe ithuba lokudala ukwehlukana phakathi kwabefundisi bethu abaholayo. Kwaba yiphutha ukushicilela ishadi kuze kube yilapho nonke ningahlangana nivumelane ngokuphathelene nalolu daba. Anenzanga ngokuhlakanipha ngokuletha phambili isihloko okumelwe sidale ingxoxo nokwethulwa kwemibono ehlukehlukeni, ngoba yonke into iyocindezelwa yenziwe isho okuthile okuyosho ukulimala kuphela emsebenzini. Sonke sinokuningi esingakwenza ekubhekaneni nezitatimende ezingamanga zalabo abanike ubufakazi bokuzimisela kwabo ukufakaza amanga.” Manuscript Releases, ivolumu 9, 106, 107.

Esihlokweni esidlule sathola ukuthi u-Ellen White wathi labo abamemezela ukukhala kwehora lokwahlulela babenombono ofanele “womnikelo wansuku zonke,” nokuthi umbono kaPrescott noDaniells wokuthi “umnikelo wansuku zonke” umelela inkonzo kaKristu engcwele waqhamuka kuSathane. Wamkhuza uHaskell ngokuvumela impikiswano ukuba iqhubeka, kodwa akazange

amkhuze ngesikhundla sakhe mayelana neqiniso lalokho okumelelwa “umnikelo wansuku zonke.” Ngaleso sikhathi iningi lalisakholelwa ekuqondeni kwamaphayona “komnikelo wansuku zonke,” futhi okubaluleke kakhulu, ivesi elikuDanyeli ishumi nanye, elalizovulwa ngesikhathi “sokuphela” ngo-1989, lalisemashumini eminyaka ezayo. Ngaleso sikhathi (1989), ukubaluleka kombono ofanele “womnikelo wansuku zonke” kwakuyoba yimpoqo. Ababuyekezi njalo bashiya ngaphandle izimfanelo zokulinganiselwa kuka-Ellen White ezazibekelwe leso sikhathi esithile ezitsheni zabo zezinganekwane. Bala isilinganiso sesikhathi kulesi siqephu esilandelayo.

“Nginamazwi engizowakhuluma kuBazalwane uButler, uLoughborough, uHaskell, uSmith, uGilbert, uDaniells, uPrescott, nakubo bonke abaye baba matasa ekugquzeleni imibono yabo mayelana nencazelo ‘yomhlatshelo wansuku zonke’ kaDanyeli 8. Lokhu akumelwe kwenziwe umbuzo wokuvivinya, futhi ukuxokozela okuvele ngenxa yokuba kuphathwe kanjalo kube yishwa elikhulu kakhulu. Kube khona ukudideka, futhi izingqondo zabanye babazalwane bethu ziye zaphambukiswa ekucabangeni ngokujulile obekufanele kunikelwe emsebenzini iNkosi eyale ukuthi wenziwe ngalesi sikhathi emizini yethu. Lokhu kumjabulisile isitha esikhulu somsebenzi wethu.”

“Ukukhanya engikunikiweyo kungukuthi akukho lutho okufanele lwenziwe ukuze kwandiswe ukuphithizela ngalolu daba. Makungalethwa ezinkulumweni zethu, kungahlalwa kukhulunywa ngakho njengendaba ebaluleke kakhulu. Sinomsebenzi omkhulu ophambi kwethu, futhi asinayo ngisho nehora elilodwa lokulahlekelwa emsebenzini obalulekile okumelwe wenziwe. Masigcine imizamo yethu yasobala ekwethulweni kwemigqa ebalulekile yeqiniso esinokukhanya okucacileyo ngayo.

“Ngingathanda ukunikhumbuza umthandazo wokugcina kaKristu, njengoba ulotshiwe kuJohane 17. Kunezifundo eziningi esingakhuluma ngazo,—amaqiniso angcwele, avivinyayo, amahle ngokuba lula kwawo. Kulezi ningahlala ngokuzimisela okukhulu. Kodwa makungangeniswa manje ‘okuqhubekayo,’ noma yisiphi esinye isifundo esiyovusa impikiswano phakathi kwabazalwane; ngokuba lokhu kuyobambezela futhi kuvimbe umsebenzi iNkosi efuna izingqondo zabazalwane bethu zigxile kuwo ngalesi sikhathi. Masingaphakamisi imibuzo eyoveza umehluko omkhulu wemibono, kodwa kunalokho asilethe eZwini amaqiniso angcwele mayelana nezimfuno ezibophayo zomthetho kaNkulunkulu.”

“Abefundisi bethu mabafune ukwethula iqiniso ngendlela enhle kunazo zonke. Ngokusemandleni, mabakhulume bonke into eyodwa. Izintshumayelo mazibe lula, zikhulume ngezihloko ezibalulekile ezingaqondakala kalula. Lapho bonke abefundisi bethu bebona isidingo sokuzithoba, khona iNkosi ingasebenza nabo. Manje sidinga ukuphenduka futhi, ukuze izingelosi zikaNkulunkulu zisebenzisane nathi, zenze umbono ongcwele ezingqondweni zalabo esibasebenzelayo.

“Kufanele sihlngane sibe munye ezibophweni zobunye obunjengobukaKristu; khona imisebenzi yethu ayiyikuba yize. Donsa ngezintambo ezilinganayo, ningavumeli ukuxabana kungene. Veza amandla okuhlenganisa eqiniso, futhi lokhu kuyokwenza umbono onamandla ezingqondweni zabantu. Ekunyeni kukhona amandla.”

“Lesi akusiso isikhathi sokugqamisa amaphuzu amancane okuhluka angabalulekile. Uma abanye abangenalo uxhumano oluqinile noluphilayo neNkosi beveza ezweni ubuthakathaka bokuhlangenwe nakho kwabo kobuKristu, izitha zeqiniso ezisiqaphelisisayo ziyokwenza okukhulu ngakho, futhi umsebenzi wethu uyophazamiseka. Bonke mabahlakulele ubumnene, futhi bafunde izifundo kuYe omnene futhi othobekileyo ngenhliziyo.”

Isihloko “semihelo yonke” akufanele sivuse ukunyakaza okunjengalokhu okwenzekile. Ngenxa yendlela lesi sihloko esiphathwe ngayo ngabantu abasezinhlangathini zombili zalo mbuzo, kuvele impikiswano kwase kuba khona ukudideka.

“Isenzo sikaMfoweth’ uLarry Smith sokushicilela ipheshana eliqukethe ukulahlwa kwabafowabo kanye nokukholwa kwabo, asizange sigunyazwe nguNkulunkulu. Futhi kuMfundisi uPrescott ngiyothi, INkosi ayikubekanga phezu kwakho umthwalo maqondana nalolu daba.

“Ngaphatheka kabuhlungu ukuzwa ukuthi uMdala uDaniells, nakuba ayazi ukuthi kwakukhona ukwehluka kwemibono mayelana nalolu daba phakathi kwabafowethu abaholayo, wayeshoqa ukuba lolu daba lubekwe phambili, njengoba kwenziwa kwezinye izindawo.

“Abanye kubafowethu abaholwanga ukuhlakanipha, futhi abakacabangi ngokucacile besuka embangeleni beya emphumeleni mayelana nemiphumela yemizamo yabo yokusekela imibono yabo ngokuphathelene nokuchazwa ‘kokwansuku zonke.’ Ngenkathi isimo samanje sokwehluka kwemibono mayelana nalesi sihloko sisekhona, makungagqanyiswa. Makuphele konke ukuphikisana. Esikhathini esinjalo ukuthula kungubugagu.”

“Umsebenzi wezinceku zikaNkulunkulu ngalesi sikhathi ukushumayela iZwi emadolobheni. UKristu weza ukusindisa imiphefumulo, futhi thina, njengabaphathi bomusa waKhe, sidinga ukwabelana nabahlali bemizi emikhulu ulwazi lweqiniso laKhe elisindisayo.” Pamphlets, number 20, 11, 12.

UMfoweth’ uLarry Smith, ayebhekise kuye, wayethukuthele kakhulu ngaleso simo, ngoba kwakuyincwadi kayise, uDaniel and the Revelation, uPrescott noDaniells ababefuna ukuyibhala kabusha ukuze baguqule lokho ayekubhale mayelana “nokwamihla ngemihla.” UMfoweth’ uSmith wayevikela iqiniso, kanye noyise. Uyakuchaza lokhu kuphikisana ngokuphindaphindiwe ngamazwi athi, “ngalesi sikhathi,” futhi ngasekupheleni uthi, “Ngenkathi isimo samanje sokwehluka kwemibono mayelana nalesi sifundo sisekhona, masingagqanyiswa.” Wonke amanyuvesi obu-Adventist afundisa “okwansuku zonke,” namuhla, afundisa umbono kaSathane. Kusobala ukuthi izimo zanamuhla azifani nezezikhona ngaleso sikhathi.

Isizukulwane sesibili sobu-Adventism saqala ekuvukeleni kuka-1888, kwase kusungulwa ukusebenzelana nemimoya phakathi kobuholi. Leso simo savulela umnyango ukuqhubekela phambili kokuduka okukhulu ngokomoya okwakuzoetha isimo sokwahlukana nokwehlukaniswa, njengoba amadoda asezikhundleni zomthwalo wemfanelo enquma ukukhuthaza noma yini wona uqobo ayeyibona njengeqiniso. Amadoda anjengoDaniells, uPrescott noKellogg aba yizimpawu zomlando lapho uHezekeli abonisa khona abadala abangamashumi ayisikhombisa, “abadala bendlu ka-Israyeli,” ababeyokwenza “ebumnyameni, yilowo nalowo emakamelweni ezithombe

zakhe? ngokuba bathi, INkosi ayisiboni.”

Kuleso sizukulwane izithunywa zombiko ka-1888, zombili zalahleka phakathi kwezingxabano, ukudideka, nokusebenzelana nemimoya okwagubuzela abadala bakaHezekeli abangamashumi ayisikhombisa, ababedwebe izithombe ezikhulekelwayo ezindongeni zethempeli, nasezindongeni zengqondo zabo. Umsebenzi wezempilo wasuswa ngenxa yokusebenzelana nemimoya kukaKellogg, kanti nokho abaguquli bomlando be-Adventism yaseLawodikeya bahola abangafundile ukuba bakholwe ukuthi uhlobo oluthile lokunqoba lwavela esiphithiphithini saleso sizukulwane. Kwakukhona umlando ohambisanayo esikhathini sabaHluleli, lapho isifinyezo somlando wabaHluleli sifanelana ngokuphelele nalesi sikhathi, ngokuba ivesi lokugcina labaHluleli lithi:

Ngalezo zinsuku kwakungekho nkosi kwa-Israyeli; yilowo nalowo muntu wayenza lokho okwakulungile emehlweni akhe. AbaHluleli 21:25.

Sizobonisa ukuthi kungani umlando wabaHluleli uhambisana nomlando wesizukulwane sesibili sobu-Adventismu njengoba siqhubeka ngalezi zihloko, kodwa kufanele kuqashelwe ukuthi, lapho kucatshangelwa umlando wobu-Adventismu baseLaodicea, umlando otholakala kalula unikezwe yilabo abenza ukubuyekwezwa komlando. USister White ngokuqinisekile wayengafuni ukuba indaba “yemihla ngemihla” ivuswe ngaleso sikhathi somlando, kanti empeleni kwakuyidlanzana elincane lamadoda ayethe uholwa “izingelosi ezaxoshwa ezulwini” ukuba linikwe inkundla yomphakathi ukuze ligququzele imibono yalo eyiphutha. Kodwa ukusikisela ukuthi uSister White wake wasekela umqondo wokuthi kwakulungile ukugcina iphutha kuyikho kanye ukuphambana nalokho ayekukholelwa.

“Bazalwane, njengexusa likaKristu ngiyaniwayisa ukuba niqaphele lezi zindaba ezingeziseceleni, ezinomkhuba wokuphambukisa ingqondo eqinisweni. Iphutha alisoze libe ngelingenangozi. Alisoze lingcwelise, kodwa ngaso sonke isikhathi liletha ukudideka nokungezwani. Lihlala liyingozi. Isitha sinamandla amakhulu phezu kwezingqondo ezingaqinisiwanga ngokuphelele ngomthandazo futhi ezingaxilisiwanga eqinisweni leBhayibheli.” Testimonies, umqulu 5, 292.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Asinaso isikhathi sokulahlekelwa. Izikhathi zokuhlupheka zisiphambi kwethu. Umhlaba uyanyakaziswa ngumoya wempi. Maduzane izigameko zokuhlupheka okukhulunywe ngazo eziprofethweni zizakwenzeka. Isiprofetho esisesahlukweni seshumi nanye sikaDanilyeli sesicishe safinyelela ekugcwalisekeni kwaso okuphelele. Okuningi komlando osekwenzekile ekugcwalisekeni kwalesi siprofetho kuyakuphindwa. Evesini lamashumi amathathu kukhulunywa ngamandla athile athi, ‘uyakudabuka, abuye emuva, abe nolaka ngesivumelwano esingcwele; yebo, uyakwenza kanjalo; uyakubuya, aqondane nalabo abasishiya isivumelwano esingcwele. Amabutho ayakuma ohlangothini lwakhe, angcolise indawo engcwele yamandla, asuse umnikelo wansuku zonke, abeke isinengiso esichithayo. Nalabo abenza okubi ngokumelene nesivumelwano uyakubadukisa ngokuyenga; kodwa abantu abamazayo uNkulunkulu wabo bayakuqina, benze okukhulu. Futhi abaqondayo phakathi kwabantu bayakufundisa abaningi; nokho bayakuwa ngenkemba, nangomlilo,

nangokuthunjwa, nangokuphangwa, izinsuku eziningi. Manje lapho bewa, bayakusizwa ngosizo oluncane; kodwa abanangi bayakunamathela kubo ngokuyenga. Abanye balabo abanokuqonda bayakuwa, ukuze bavivinywe, bahlanzwe, benziwe mhlophe, kuze kube yisikhathi sokuphela; ngokuba kusalokhu kuseyisikhathi esimisiweyo. Inkosi iyakwenza ngokwentando yayo; izoziphakamisa, izikhulise ngaphezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo ngokumelene noNkulunkulu wawonkulunkulu, iphumelele kuze kuphele ulaka; ngokuba okumisiweyo kuyakwenziwa.’ Daniyeli 11:30–36.”

“Izigaba ezifana nalezo ezichazwe kula mazwi ziyokwenzeka. Sibona ubufakazi bokuthi uSathane uthola ngokushesha ukulawula izingqondo zabantu abangenakho ukwesaba uNkulunkulu phambi kwabo. Bonke mabafunde baqonde iziprofetho zale ncwadi, ngoba manje sesingena esikhathini sokuhlupheka okukhulunywe ngakho:

“Ngaleso sikhathi uMikayeli uyakusukuma, inkosana enkulu emele abantwana babantu bakho; futhi kuyakuba khona isikhathi sokuhlupheka esingazange sibe khona selokhu kwaba khona isizwe kwaze kwaba yilesi sikhathi; futhi ngaleso sikhathi abantu bakho bayakusindiswa, yilowo nalowo oyofunyanwa ebhaliwe encwadini. Futhi abanangi balabo abalele othulini lomhlaba bayakuvuka, abanye baye ekuphileni okuphakade, abanye baye ehlazweni nasekudelelweni okuphakade. Futhi abahlakaniphileyo bayakukhanya njengokukhazimula kwesibhakabhaka; nalabo abaphendulela abanangi ekulungeni bayakuba njengezinkanyezi kuze kube phakade naphakade. Kepha wena, Daniyeli, vala amazwi, unamathisele incwadi uphawu, kuze kube yisikhathi sokuphela: abanangi bayakugijima baye laphaya nalaphaya, nolwazi luyakwanda.’ Daniyeli 12:1–4.” Manuscript Releases, inombolo 13, 394.