

Incwadi kaDaniyeli – Inani Lamashumi Amane

Pawulos

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UDaniyeli isahluko sokuqala, xa sibekwa phezu koDaniyeli isahluko sesine, umele imbali yezithunywa zezulu zokuqala nezesibini, ukusuka kowe-1798 ukuya kowe-1844. Kule mbali incwadi kaDaniyeli yatyhilwa, yaye inxalenye eyatyhilwayo yayizizahluko zesixhenxe, sesibhozo nesesithoba. “Umgca phezu komgca,” izahluko zokuqala, zesine, zize emva koko ezesixhenxe ukuya kwesithoba, zibonakalisa imbali yentshukumo yamaMillerite yesithunywa sezulu sokuqala.

Kule mbali (1798 ukuya ku-1844), iinyaniso ezisisiseko ze-Adventism zamiselwa, yaye ezo nyaniso ekugqibeleni zamelelwa kwitshathi yoovulindlela ka-1843. Umfanekiso kaNebhukadenetsare kaDaniyeli isahluko sesibini usekutshathini. Imibono kaDaniyeli isixhenxe nesisibhozo isekutshathini. “Imihla ngemihla” yesahluko sesibhozo imelwe khona, kwanokuba kunjalo “namaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu. OoYeha abathathu bobuSilamsi, njengoko bemelwe kwisiTyhilelo isahluko sesithoba, bakhona apho. UThixo walumkisa kwangaphambili ngokuphindaphindiweyo ukuba ezo nyaniso zisisiseko zaziya kuhlaselwa.

“Mababe ngamadoda abo bema njengabalindi bakaThixo ezindongeni zeZiyon, amadoda anokuzibona iingozi phambi kwabantu,—amadoda anokwahlula phakathi kwenyaniso nempazamo, ubulungisa nokungalungisi.”

“Isilumkiso sifikile: Makungavunyelwa kungene nto eya kuphazamisa isiseko sokholo ebesakhela phezu kwaso ukususela oko umyalezo wafikayo ngowe-1842, 1843, nango-1844. Ndandikho kulo myalezo, yaye ukususela ngelo xesha ndibe ndimile phambi kwehlabathi, ndithembekile kukukhanya uThixo asinike kona. Asicetyi ukususa iinyawo zethu eqongeni ezabekwa kulo njengoko imihla ngemihla sasifuna iNkosi ngomthandazo onyanisekileyo, sifuna ukukhanya. Nicinga ukuba ndingakuncama ukukhanya uThixo andinike kona? Kumele kube njengeli Liwa lamaXesha. Lindikhokele ukususela oko ndalunikwayo.” Review and Herald, Aprili 14, 1903.

Umsebenzi womntu onebrashi yothuli, oza kufezekiswa ngokuthabatha inxaxheba kwabantu bakaThixo bemihla yokugqibela, ukwabaliswa nguIsaya, xa echaza abantu bemihla yokugqibela nomsebenzi ababizelwe ukuwenza, kuba iziseko zazimiselwe ukuba zingcwatywe yimpazamo ngaphambi kokuba imihla yokugqibela ifike.

Kwaye abo baya kuvela kuwe baya kwakha iindawo ezindala ezithe zaba yinkangala; uya kumisa iziseko zezizukulwana ezininzi; yaye uya kubizwa ngokuba, nguMlungelelanisi wesikhewu, nguMbuyiseli weendlela zokuhlalwa kuzo. Isaya 58:12.

“Tindawo zakudala ezaphanzileyo” zibhekisa kwiinyaniso zeemfundiso ezinxulumene namandla amabini ayinkangala obuhedeni nobupopu. La mandla mabini ayinkangala obuhedeni, alandelwa bubupopu, yiyo le nto uWilliam Miller wayisebenzisayo njengesiseko sokucwangcisa sonke isiprofeto ngasinye awayesiveza.

Kwaye baya kwakha iindawo ezazingamanxuwa zakudala, baya kuvuselela amanxuwa angaphambili, balungise imizi eyaphukileyo, amanxuwa ezizukulwana ezininzi. Isaya 61:4.

Ulwakhiwo lwesiprofeto olumelwe njengomqolo osisakhelo, luyimbali nobudlelane baloo magunya mabini. Ukubuyisela “iindlela zokuhlala kuzo,” kukubuyiselwa kwesakhelo sikaMiller, esammelwa ephupheni lakhe ngomsebenzi wendoda eyayinebrashi yokususa uthuli. UIsaya wasebenzisa umzekeliso wembali kaEzra nabo babuyayo bevela eBhabhiloni baza balungisa iYerusalem, ukuze achaze ukubuyiselwa kweendawo zangaphambili ezaziphanzile.

Ukususela emihleni yoobawo bethu sibe sesonweni esikhulu kwada kwangoku; ngenxa yobugwenxa bethu sanikelwa thina, ookumkani bethu, nababingeleli bethu, esandleni sookumkani bamazwe, ekreleni, ekuthinjweni, ekuphangweni, nasekuhlazekeni kobuso, njengokuba kunjalo namhla. Ke kaloku ngoku, okwethutyana nje, kubonakalisiwe ubabalo oluvela eNkosini uThixo wethu, ukuze kusale kuthi intsalela esindileyo, nokusinika isikhonkwane endaweni yakhe engcwele, ukuze uThixo wethu akhanyisele amehlo ethu, asinike nokuchacha okuncinane ebukhobokeni bethu. Kuba sasingamakhoboka; kanti ke uThixo wethu akasishiyanga ebukhobokeni bethu, wasolulela inceba phambi kookumkani basePersi, ukuze asinike ukuchacha, avuse indlu kaThixo wethu, alungise amanxuwa ayo, asinike nodonga kwaYuda naseYerusalem. Ezra 9:7–9.

UEzra nabo abo balungisa iYerusalem bamele “intsalela” abangababuyiseli beendlela zokuhlala kuzo, yaye banguwo abo bafeza umsebenzi kwimeko yomthandazo kaLevitikus 26, awubhekisayo uEzra esithi: “kwasekumihleni yoobawo saba sesonweni esikhulu kwada kwangale mini; yaye ngenxa yobugwenxa bethu thina, ookumkani bethu, nababingeleli bethu, sanikelwa esandleni seekumkani zamazwe, ekreleni, ekuthinjweni, ekuphangweni, nasekuhlazekeni kobuso.” “Umhla” abhekisela kuwo ngulo “mhla” apho “intsalela” yemihla yokugqibela ibuyisela iindlela zokuhlala kuzo.

Intsalela kaEzra ingamangqina amabini avuswayo ekupheleni kweentsuku ezintathu nesiqingatha, ize izalisekise umthandazo weLevitikus amashumi amabini anesithandathu njengoko ubonakalisiwe nguDanilyeli kwisahluko sesithoba. Xa uEzra nabalingane bakhe babuya ekuthinjweni baza bayakha kwakhona iYerusalem, babengumfuziselo womsebenzi wokubuyisela izacholo zikaMiller, lowo ngumsebenzi wokubuyisela iinyaniso ezisisiseko zikaMiller. Ngenxa yesi sizathu, ukuqonda ulwakhiwo lomsebenzi kaMiller kubalulekile.

“Abapostile bakha phezu kwesiseko esiqinisekileyo, eso siLitye laMaphakade. Kulo esi siseko bazisa amatye abawembayo ehlabathini. Abakhi abasebenzanga ngaphandle kwezithintelo. Umsebenzi wabo wenziwa waba nzima ngokugqithiseleyo kukuchasana kweentshaba zikaKristu. Kwakufuneka balwe nokunyamezelana okungaboniyo, nomkhethe, nentiyo yabo babesakha phezu kwesiseko sobuxoki. Abaninzi abasebenza njengabakhi bebandla

babenokufaniswa nabakhi bodonga ngemihla kaNehemiya, ekubhalwe ngabo kwathiwa: ‘Abo babakha udonga, nabo babethwala imithwalo, ndawonye nabo babeyilayisha, elowo ngesinye sezandla zakhe wayesebenza emsebenzini, kanti ngesinye isandla ebambe isikhali.’ Nehemiya 4:17.” Izenzo ZabaPostile, 596.

Kuzo zombini ezi ndawo zikaIsaya, umsebenzi kukuvuselela iziseko neendawo ezichithakeleyo zezizukulwana ezininzi. UIsaya uchonga umsebenzi womoya owawubonakaliswe ngumsebenzi wokwenyama. Iziseko zazimele ukugcinwa, kodwa endaweni yoko ekugqibeleni zagutyungelwa ngokupheleleyo sisiseko sobuxoki esenziwe ngamatye anqabileyo omgunyathi. Abo bachongwa nguIsaya babuyisela iinyaniso ezisisiseko zamaMillerite, kungekhona izitena namatye angokoqobo. Umfuziselo wezo nyaniso sisakhelo sikaMiller samagunya amabini achithayo anyathela phantsi ingcwele nomkhosi “izihlandlo ezisixhenxe.”

Loo msebenzi wokubuyiselwa ubonakaliswa njengokuvusa “iziseko” kunye “neenkangala zezizukulwana ezininzi,” yaye umele umsebenzi wobuprofeti wokubuyisela iinyaniso ezisisiseko ngendlela ezisa umgca wobuprofeti phezu komgca wobuprofeti, apha kancinane nalapha kancinane. Umsebenzi wokumisa kwakhona iziseko neenkangala ngumsebenzi wokubonisa nokukhusela iinyaniso zokuqala ezimelwe kwiitshathi zoovulindlela zika-1843 no-1850, eziyimacwecwe amabini kaHabakuki isahluko sesibini. Yaye lo msebenzi ufezekiswa ngendlela yemvula yamva ethi “umgca phezu komgca.” Ngumsebenzi wokubuyela kwiindlela zakudala zikaYeremiya embambanweni yabo banqwenela ukuxhasa isiseko somgunyathi, njengoko kumelwe zijuweli zobuxoki zephupha likaMiller.

“Utshaba lufuna ukuphambukisa iingqondo zabazalwana noodade bethu emsebenzini wokulungiselela abantu ukuba beme kule mihla yokugqibela. Iinkohliso zalo zenzelwe ukukhokela iingqondo kude neengozi nemisebenzi yeli xesha. Baluthabatha njengento engekho nto ukhanyiso uKristu awavela nalo ezulwini ukuze alunike uYohane ngenxa yabantu baKhe. Bafundisa ukuba imiboniso ephambi kwethu kanye ayibalulekanga ngokwaneleyo ukuba ifumane ingqalelo ekhethekileyo. Balwenza lungabi namandla inyaniso enemvelaphi yasezulwini, baza babahluthe abantu bakaThixo amava abo exesha elidlulileyo, benika bona endaweni yawo inzululwazi yobuxoki.

“Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zakudala, ukuba yeyiphi na indlela elungileyo, nihambe kuyo.” Yeremiya 6:16.

“Makamangabikho umntu ofuna ukuqhawula iziseko zokholo lwethu—iziseko ezabekwa ekuqaleni komsebenzi wethu ngokufundwa okunomthandazo kweLizwi nangokutyhilwa. Phezu kwezi ziseko besisakha kule minyaka ingamashumi amahlanu idlulileyo. Abantu banokucinga ukuba bafumene indlela entsha nokuba banokubeka isiseko esomeleleyo ngakumbi kuneso sele sabekwa. Kodwa le yinkohliso enkulu. Akukho namnye umntu onokubeka esinye isiseko ngaphandle kweso sele sabekwa.

“Kwixesha elidluleyo abaninzi baye bazibandakanya ekwakheni inkolo entsha, nasekumiseni imithetho-siseko emitsha. Kodwa ukwakha kwabo kwema ixesha elingakanani? Kungekudala kwawa, kuba kwakungasekelwanga phezu kweLiwa.

“Ngaba abafundi bokuqala babenganyanzelekanga na ukuba bahlangabezane namazwi abantu? Ngaba babenganyanzelekanga na ukuba bamamele iimfundiso zobuxoki, baze ke, bakuba bekwenzile konke, beme beqinile, besithi: ‘Kuba akukho mntu unako ukubeka esinye isiseko ngaphandle kweso sibekiweyo’? 1 Korinte 3:11.

“Ngoko ke simele sibambelele ngokuqinileyo kwisiqalo sentembelo yethu kude kuse ekupheleni. Amazwi anamandla athunyelwe nguThixo nanguKristu kwaba bantu, ebakhupha ehlabathini, inqaku ngenqaku, ebangenisa ekukhanyeni okucacileyo kwenyaniso yangoku. Ngemilebe echukunyiswe ngumlilo ongcewele, abakhonzi bakaThixo bawuvakalisa umyalezo. Intetho yobuthixo ibeke itywina layo kubunyani benyaniso evakalisiweyo.” Testimonies, volume 8, 296, 297.

“Umsebenzi wokulungiselela abantu ukuba beme ngemihla yokugqibela,” ngumsebenzi onxulumene neziprofeto ezibini zikaHezekile kwisahluko samashumi amathathu anesixhenxe. Umyalezo uziswa lilizwi likaIsaya entlango, kwaye umyalezo wokuqala kaHezekile uhlanganisa abo befle esitratweni sesixeko saseSodom naseYiputa iintsuku ezintathu nesiqingatha. Emva koko bayaqonda ukuba bebephakathi kwexesha lokulibaziseka likaMateyu kumzekeliso weentombi ezilishumi. Emva koko bayasiva isibizo esanikelwa kuYeremiya sokwahlula okunqabileyo koko kubi, ukuba banqwenela ukubuya. Kananjalo bayaqonda ukuba umthandazo kaDanyeli kwisahluko sesithoba uyinyaniso ekhoyo ngoku. Ngoko ke, ukuba yaye xa bekhetha ukubuya ngokwamkela nangokuzalisekisa iimeko zevangeli, ngoko bamkela umyalezo wesibini kaHezekile baze beme ngeenyawo zabo, bengumkhosi omkhulu.

“Umsebenzi wokulungiselela abantu ukuba beme ngemihla yokugqibela” ufezekiswa ngendlela yemvula yangasemva ethi “umgca phezu komgca.” Loo msebenzi ubandakanya umsebenzi wokubuyisela iinyaniso zamaMillerite ezimelwe kwiitshathi zoovulindlela zika-1843 no-1850. Ezo tshathi zimbini zizizibhebhe ezibini zikaHabakuki, yaye zimele ukubekwa phezu kwesinye nesinye (umgca phezu komgca), yaye ngokwenjalo ezo tshathi zimbini zimele iinyaniso ezisisiseko ezimele ukubuyiselwa ngemihla yokugqibela yindoda yebrashi yothuli.

Xa zidibene ndawonye, umgca phezu komgca, zichaza impazamo eyayikwitshathi ka-1843, eyathi emva koko yalungiswa kwitshathi ka-1850. Xa ziqwalaselwa njengetafile enye (umgca phezu komgca) ngoko zimela kokubini amava abantu bakaThixo nembali efihlakeleyo yeendudumo ezisixhenxe, kuba kunye zibonakalisa ukudana kokuqala, ixesha lokulibaziseka, isiKhalo Sasezinzulwini Zobusuku, no-Oktobha 22, 1844, kunye nokudana okukhulu.

Kukuphoxeka kokuqala, isiKhalo saphakathi kobusuku, nokudana okukhulu, yiyo imbali efihlakeleyo yeendudumo ezisixhenxe. Sisakhiwo senyaniso, kuba inyaniso isekelwe ekubeni unobumba wokuqala nowokugqibela wegama lesiHebhere elithi “inyaniso” uyafana nowokuphoxeka kokuqala nowokugqibela kwale mbali. Unobumba ophakathi noweshumi elinesithathu uluphawu lwemvukelo njengoko imelwe ngabo balikhanyelayo isigidimi sesiKhalo saphakathi kobusuku. Iitshathi ezimbini, xa zidityanisiwe, zinika amangqina amabini kwiinyaniso zesiprofeto zamaMillerite ezimele ukubuyiselwa yindoda yebrashi yodaka, kodwa zikwasichonga namava amela amava ewaka elinamakhulu amane anamashumi amane anesine.

Abo babizwe ukuba babe ngumqondiso (abalikhulu elinamashumi amane anesine amawaka) bajamelana nokuphoxeka kwabo kokuqala ngoJulayi 18, 2020, yaye emva koko ngoJulayi ka-2023, bavezwa umyalezo ophuma kwilizwi elidanduluka entlango. Elo lizwi lalibabizela ukuba babuye.

Kule ndawo kwimbali efihlakeleyo yeendudumo ezisixhenxe apho imvukelo iya kubonakaliswa khona, kuba umqondiso olandelayo wendlela kuxa indoda enebrashi yothuli iqokelela amatye anqabileyo yaye iwapose ebhokisini. Emva koko akhazimle ngokuphindwe kalishumi. Ngelo xesha uMiller wavuswa. Xa iintombi (uMiller) zivuka, kuba sele kusemva kwexesha. Ukubuyiselwa kwamaxuwa ezizukulwana ezininzi ngumsebenzi ekufuneka amangqina amabini abe nenxaxheba kuwo. Loo msebenzi ngoku uyaqhutywa.

Isakhelo sikaWilliam Miller seziprofeto esimelwe ngumbono woMlambo i-Ulai, esifumaneka kwiincwadi zikaDaniyeli izahluko zesixhenxe, sesibhozo nesesithoba, yayizezibingelelo ezibini ezichithayo zobuhedeni nobupopu; yaye isakhelo se-Future for America bubuhedeni (inamba), bulandelwe bubupopu (irhamncwa) nobuProtestanti obuwexukileyo (umprofeti wobuxoki). Isitshixo esimisa zozibini ezi zakhelo yimibhalo yompostile uPawulos. Umpostile uPawulos wayelilizwi lesiprofeto eladibanisa amaSirayeli amandulo noSirayeli wokomoya. Phambi kokuguquka kwakhe, igama likaPawulos lalinguSawule, elithetha ukuthi “onyuliweyo” okanye “obekiweyo phambili”.

UPawulos wakhethwa (wanyulwa) ukuba abe ngumpostile weentlanga, yaye wakhethwa, phakathi kwezinye izinto, ngenxa yokuqonda kwakhe iTestamente eNdala. Ekubhaleni inxalenye enkulu yeTestamente eNtsha, akakho omnye kubabhali beTestamente eNtsha owayenalolo ulwazi lweTestamente eNdala njengololwalukuPawulos. Wakhethwa ukuba akhokele ekwaziseni iindaba ezilungileyo kwiintlanga, kodwa wakhethwa kananjalo ukumisela ubudlelwane phakathi kweembali zesiprofeto zeTestamente eNdala nembali yesiprofeto eyalandela ixesha lomnqamlezo. Ngaphandle kobungqina bukaPawulos, ukuqonda kwesiprofeto kwamaMillerite, kwanoko kweFuture for America, ngekwakungekho kwaphela. Kule mbali kanye apho uSirayeli ongokoqobo waqhawulwa njengabantu abanyuliweyo bakaThixo, uPawulos wakhethwa ukuba achaze ukuba loo Sirayeli wakudala, nangona ngelo xesha wayeseqhawulwe kuThixo, wayengumqondiso wembali yesiprofeto kaSirayeli wokomoya. Imithetho yesiprofeto eyimfuneko yeentshukumo zengelosi yokuqala neyesithathu isekelwe ikakhulu phezu kwemibhalo yompostile uPawulos.

Ngenxa yesi sizathu, siya kuqwalasela eminye yemigaqo yesiprofeto echongwe nguPawulos neyayichaphazela umyalezo wamaMillerite, owawubekwe ngaphakathi kwesakhelo samagunya amabini ayinkangala, yaye ngokwenjalo siya kuqwalasela nendlela leyo migaqo echaphazela ngayo isakhelo samagunya amathathu ayinkangala.

Ngaphezu koko, bazalwana, andithandi ukuba ningazi, ukuba oobawo bethu bonke babengaphantsi kwelifu, yaye bonke badlula elwandle; yaye bonke babhaptizelwa kuMoses efini naselwandle; yaye bonke badla ukutya kokomoya okufanayo; yaye bonke basela isiselo sokomoya esifanayo; kuba babesela kweli Liwa lokomoya elalibalandela; yaye elo Liwa

lalinguKristu. Kodwa uThixo akazange akholiswe sisininzi sabo; kuba babhangiswa entlango. Ke ezi zinto zaba yimizekelo kuthi, ukuze singanqweneli izinto ezimbi, njengokuba nabo banqwenela. Ningabi ngabanquli-zithixo, njengokuba babenjalo abathile kubo; njengoko kubhaliwe kwathiwa, Abantu bahlala phantsi ukuze badle baze basele, baza basuka baya kudlala. Kwangokunjalo masingakrexezi, njengokuba abathile kubo bakrexeza, baza bawa ngemini enye abangamashumi amabini anesithathu amawaka. Kwangokunjalo masingamlingi uKristu, njengokuba abathile kubo naye bamlingayo, batshatyalaliswa ziinyoka. Kwangokunjalo ningakrokri, njengokuba nabo abathile bakrokra, batshatyalaliswa ngumtshabalalisi. Ke zonke ezi zinto zabehelela bona zaba yimizekelo; yaye zabhalelwa ukusiluleka thina, abo kufike kubo iziphelo zehlabathi. 1 Korinte 10:1–10.

Kwiivesi ezilishumi ezimfutshane, uPawulos uchaza ukuba isiko lobhaptizo lalifanekiselwa ekunqumleni uLwandle oluBomvu, nokuba iLiwa elalilandela amaSirayeli amandulo laliyi “Liwa lomoya,” yaye lalinguKristu. Uchaza ukuba uSirayeli wamandulo wayengumzekelo kwabo baphila ngemihla yokugqibela. Esi sahluko sisilumkiso, yaye esi sahluko siyindawo yempikiswano phakathi kwabo babambelela enyanisweni nabo bayichasayo inyaniso. Iingcali zenkolo zama-Adventist zifundisa ukuba uPawulos wayechaza nje ukuba iimbali zikaSirayeli wamandulo zazibonakalisa izifundo zokuziphatha ezazifanele ukuqondwa ngabo baphila ngemihla yokugqibela, kodwa zinyanzelisa ukuba uPawulos wayengatsho ukuba iimbali zikaSirayeli ongokoqobo zazimele ukuphindwa ngokwenene nguSirayeli wokomoya. USister White usoloko esebenzisa esi sahluko ukuqinisekisa kanye oko uPawulos wayekuthetha.

“Ngamnye kubaprofeti bamandulo wathetha kancinane ngenxa yexesha lakhe kunangenxa yelethu, ukuze ke ukuprofeta kwabo kusebenze kuthi. ‘Ke kaloku zonke ezi zinto zabehelela bona, zaba yimizekeliso; zaza zabhalelwa ukulumkisa thina, esifikelwe ziziphelo zehlabathi.’ 1 Korinte 10:11. ‘Babetyhilelwe ukuba babengakhonzeli bona ngokwabo, koko babesikhonza thina ngezo zinto, ezithe ngoku zaziswa kuni ngabo banishumayeze iindaba ezilungileyo ngoMoya oyiNgewele othunywe evela ezulwini; ezo zinto neengelosi zinomnqweno wokuzikhangela.’ 1 Petros 1:12....”

“IBhayibhile iqokelele yaza yabopha ndawonye ubuncwane bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezinkulu nazo zonke iintshukumo ezinzulu zembali yeTestamente eNdala bezikho, yaye ziyaziphinda ebandleni kule mihla yokugqibela.” Selected Messages, incwadi 3, 338, 339.

“Iziganeko ezinkulu neentengiselwano ezinzulu zembali yeTestamente eNdala ziye, yaye zisaqhubeka, ziphindaphinda ebandleni kule mihla yokugqibela,” yileyo ndlela uDade White ashwankathela ngayo intsingiselo kaPawulos kwezo ndinyana. Kwilinge lokuphazamisa ukuchongwa kukaPawulos kokuba uSirayeli wamandulo wayengumfuziselo obonisa ngokwesiprofeto imbali kaSirayeli oqobo, uSathana unyanzelise uhlaselo oluphambili olubini nxamnye nalo mgaqo wesiprofeto. Olokuqala, endeke ndalukhankanya, libango lokuba uPawulos wayechaza nje ukuba ezo mbali zazimele izifundo zokuziphatha. Loo mfundiso yobuxoki yinyaniso esisiqingatha, yaye inyaniso esisiqingatha ayisiyonyaniso konke konke. Kuyinyaniso ukuba izifundo zokuziphatha ezinokutsalwa kwimbali kaSirayeli wamandulo zenzelwe ukunceda abo baphila kule mihla yokugqibela, kodwa xa oko kusetyenziswa ukukhanyela ukuba ezo mbali

zikhungumfuziselo weziganeko eziya kuphindwa, oko kuba yinyaniso esisiqingatha, eyilelwe ukukhanyela inyaniso.

“Intsikelelo okanye isiqalekiso ngoku ziphambi kwabantu bakaThixo—intsikelelo ukuba baphume ehlabathini baze bahluke kulo, bahambe endleleni yokuthobela ngokuthobeka; nesiqalekiso ukuba bazihlanganise nabanquli-zithixo, abanyathela phantsi amabango aphakamileyo ezulu. Isono nobugwenxa bukaSirayeli ovukelayo zibhalwe phantsi, yaye umfanekiso ubekwe phambi kwethu njengesilumkiso sokuba, ukuba sixelisa umzekelo wabo wokona size simke kuThixo, siya kuwa ngokuqinisekileyo njengokuba nabo bawa. ‘Ke zonke ezi zinto zabelela bona zibe yimizekelo: zaye zabhalelwa ukuyalwa kwethu, esifikelwe ziziphelo zehlabathi.’” Testimonies, umqulu 1, 609.

Inyaniso enye ayimele isetyenziswe ukukhanyela enye inyaniso; kuba xa kusenziwa oko, inyaniso kaThixo iguqulwa ibe bubuxoki.

“Esinye isiqendu soMsindisi asimele senziwe sitshabalalise esinye.” Imbambano Enkulu, 371.

Imfundiso yokuba imbali kaSirayeli wamandulo imele izifundo zokuziphatha kuphela, isoloko isetyenziswa zizifundiswa zenkolo yama-Adventist ukutshabalalisa iLizwi likaThixo lesiprofeto, yaye yenye yeenyaniso ezingaphelanga ezibandakanyiweyo esityeni seentsomi esilungiselelwe ukukhohlisa abantu bakaThixo ukuba bamkele ubuxoki, yaye ubuxoki ababamkelayo buchongiwe kwimibhalo yompostile uPawulos.

Olunye uhlaselo oluphambili oluchasene nomgaqo wokuba imbali kaSirayeli wamandulo ibonakalisa imbali kaSirayeli wanamhlanje lwaqanjwa ngamaJesuit ngexesha lembali yoHlaziyo oluchaseneyo, yaye luqulathe ukuvumelana nembono yokuba imbali kaSirayeli wamandulo iyaphindwa. Ubuxoki bamaJesuit kukuba imbali iphinda ngokokoqobo, ingaphindi ngokomoya. Obo buxoki baqanjwa njengendlela yokuthintela ukuqondwa kokuba upopu waseRoma ungumchasi-Kristu wesiprofeto seBhayibhile, kuba le mfundiso iyayamkela inyaniso yokuba kukho umchasi-Kristu ngemihla yokugqibela, kodwa iphikisa ngelithi umchasi-Kristu umelwe ligunya lokoqobo, kungekhona ligunya lokomoya. Ihenyukazi elikwiSityhilelo seshumi elinesixhenxe, elibhalwe esiphongweni salo ukuthi, Imfihlelo, iBhabheli Enkulu, ngoko ke lalinokuba lihenyukazi elivela kwilizwe lokoqobo laseBhabheli, namhlanje eliyi-Iraq.

“Abo badidekayo ekuqondeni kwabo ilizwi, abangayiboniyo intsingiselo yomchasi-kristu, ngokuqinisekileyo baya kuzibeka kwicala lomchasi-kristu.” Kress Collection, 105.

Upopu ngumntu wokwenene, omele amandla okwenene (iCawa yamaKatolika), kodwa yena nombutho wakhe baye bachongwa ngokwesiprofeto yiBhabheli yokoqobo, yaye banokuchongwa ngokuchanekileyo kuphela xa umbandela womchasi-Kristu ubekwa njengokuzaliseka ngokomoya komzekelo wokoqobo. UPawulos wabonisa ukuba uSirayeli wokoqobo ufanekisela uSirayeli ongokomoya, kodwa loo nto yayingeyonyaniso intsha yesiprofeto awayeyizisa, kuba ukuqonda kwakhe kwakusekelwe ngokubanzi kwiTestamente eNdala, yaye kulapho ubungqina bakhe bumiswe khona.

Utsho ke uYehova, uKumkani wakwaSirayeli, noMhlanguli wakhe, uYehova wemikhosi, uthi: Mna ndingowokuqala, yaye ndingowokugqibela; ngaphandle kwam akukho Thixo. Ngubani na, onjengam, onokubiza, aze akuvakalise, akumise ngokulandelelana phambi kwam, ekubeni ndamisayo abantu bamandulo? Ke zona izinto ezizayo, nezo ziya kuza, mabazibonakalise kubo. Musani ukoyika, ningabi nabugwala; andinixelelanga na kwasekuloo xesha, ndaza ndakuvakalisa? Nina ningamangqina am. Ukho na uThixo ngaphandle kwam? Ewe, akukho liwa; andazi nalinye. Isaya 44:6–8.

Simele ukuba ngamangqina kaKristu, njengoko wayenjalo noPawulos, okokuba uAlfa no-Omega akamisanga kwaSirayeli wamandulo kuphela, kodwa nabo bonke abantu bamandulo beBhayibhile, ukuba babe yimiqondiso yokubonakalisa “izinto ezizayo,” phezu kwabo baphila ngemihla yokugqibela. UPawulos wayeyingcali kwiTestamente eNdala, yaye wavuselwa ukuba abe likhonkco elidibanisayo lesiprofeto phakathi kwexesha lolawulo lukaSirayeli wokwenyani nolukaSirayeli wokomoya. Yimibhalo yakhe eyakhokela abo baqondayo ukwanda kolwazi ngexesha lesiphelo ngo-1798, kwanango-1989.

IBhabheli yamandulo engokoqobo, abantwana bamandulo basempuma, iYiputa yamandulo, iGrisi yamandulo, nobukumkani bamandulo bamaMedi namaPersi, ziyimifuziselo yamandla omoya ekupheleni kwehlabathi. Imifuziselo yamandulo yileyo yokoqobo eza kuqala, yaye imele leyo yokomoya elandela emva. UPawulos ude aye kuthi ga ekuchongeni ukuba uAdam wokwenyama wayefuzisela uAdam wokomoya (onguKristu).

Kunjalo ke oko kubhaliweyo, Kuthiwa, Umntu wokuqala, uAdam, waba ngumphefumlo ophilayo; uAdam wokugqibela waba ngumoya onika ubomi. Noko ke, akuzange kuqale oko kungokomoya, kwaqala oko kungokwemvelo; kwaza emva koko kwalandela oko kungokomoya. Umntu wokuqala ungowomhlaba, ungowasemhlabeni; umntu wesibini yiNkosi evela ezulwini. Njengoko enjalo owomhlaba, banjalo nabo abangabomhlaba; kwaye njengoko enjalo owasezulwini, banjalo nabo abangabasezulwini. Kwaye njengoko siwuthwele umfanekiso wowasemhlabeni, siya kuwuthwala nomfanekiso wowasezulwini. 1 Korinte 15:45–49.

Kukho izifundo ezinzulu kakhulu azifundisayo uPawulos ngokuphathelile uAdam wokuqala nowokugqibela, kodwa thina sichonga nje umgaqo awubekayo ngokucacileyo kule ndima, xa esithi, “akubanga kokokuqala oko kungokomoya, kodwa koko kungokwemvelo; kwandule ke emva koko oko kungokomoya.” Oko kungokoqobo, uPawulos akuchaza apha njengokuthi “kungokwemvelo,” kuqala, ize okungokomoya kube kokokugqibela. USirayeli ongokoqobo wayengowokuqala, engowemvelo, kwaye uSirayeli ongokomoya uza “emva koko.”

IBhabheli yokoqobo yandulela iBhabheli yokomoya. Inqaku elilandelayo elibalulekileyo eligxininiswe kwimibhalo kaPawulos linqaku lembali elichaza ixesha apho olo tshintsho lusuka kokokoqobo lusiya kokokomoya lumele lusetyenziswe khona. Lixesha lomnqamlezo apho kuchongwa khona utshintsho lwesiprofeto olusuka kokokoqobo lusiya kokokomoya.

Kuba nonke ningabantwana bakaThixo ngokholo kuKristu Yesu. Kuba nonke nina nibhaptiziweyo kuKristu ninxibe uKristu. Akusekho mYuda namGrike, akusekho mkhoboka

nakhululekileyo, akusekho ndoda namfazi; kuba nonke nimnye kuKristu Yesu. Ke ukuba ningabakaKristu, niyinzala ka-Abraham, neendlalifa ngokwesithembiso. Galati 3:26–29.

Akunamsebenzi nokuba ilifa lakho lokuzalwa lisenokuba yintoni na; ukuba nanini na wamkela uKristu, ngoko uba yimbewu ka-Abraham. AwunguSirayeli wokwenyama; unguSirayeli wokomoya. Utshintsho olusuka kokwenyama luye kokomoya lwalusisiphambano. UPawulos wahlula uluntu lube ziindidi ezimbini. Udidi ngalunye lunomnqophiso walo, yaye ngalunye luyinzala ka-Abraham. Ngamnye unesixeko esimela usapho lwakhe nomnqophiso wakhe. Ngamnye ungaba ngunyana ka-Adam wokwenyama okanye ka-Adam wokomoya.

Kuba kubhaliwe kwathiwa uAbraham wayenoonyana ababini, omnye ngowesicakakazi, omnye ngowokhululekileyo. Ke lowo wayengowesicakakazi wazalwa ngokwenyama; kodwa lowo wayengowokhululekileyo wazalwa ngesithembiso. Ezi zinto zingumzekeliso; kuba aba ngabomnqophiso ababini; omnye uvela entabeni yeSinayi, ozalela ubukhoboka, onguHagare. Kuba lo Hagare yiNtaba yeSinayi eArabhiya, yaye ungqinelana neYerusalem ekhoyo ngoku, ekubeni isebukhobokeni kunye nabantwana bayo. Kodwa iYerusalem ephezulu ikhululekile, eyingumama wethu sonke. Kuba kubhaliwe kwathiwa, Vuya, wena uludlolo lungazalanga; gqabhuka ukhale, wena ungazange ube nenimba; kuba lowo ushiyekileyo unabantwana abaninzi ngakumbi kunalowo unendoda. Ke thina, bazalwana, njengokuba kwakunjalo ngoIsake, singabantwana besithembiso. Kodwa kwanjengokuba ngelo xesha lowo wayezelwe ngokwenyama watshutshisa lowo wayezelwe ngoMoya, kunjalo nangoku. Noko ke sithini isiBhalo? Gxotha isicakakazi nonyana waso; kuba unyana wesicakakazi akayi kuba yindlalifa kunye nonyana wokhululekileyo. Ngoko ke, bazalwana, asingabantwana besicakakazi, kodwa singabokhululekileyo. Galati 4:22–30.

Ngexesha lomnqamlezo, izinto zamandulo ezingokoqobo zaba yimifuziselo yezinto zangoku zokomoya. Umpostile uPawulos wazicacisa ezi nyaniso zibalulekileyo zesiprofeto ezavumela uWilliam Miller ukuba amise umgaqo-siseko wamagunya amabini atshabalalisayo, awawaseka phezu kwawo zonke izigqibo zakhe zesiprofeto. Kwa loo msebenzi wenziwa ngumpostile uPawulos ngowona uchonga amagunya amathathu atshabalalisayo, angumgaqo-siseko wazo zonke izigqibo zesiprofeto zeFuture for America.

Isiseko sokuqonda kukaMiller ngokwanda kolwazi okumelwe ngumbono womlambo i-Ulai kwizahluko zesixhenxe, zesibhozo nezesithoba sasisekelwe ekufumaneni kwakhe ukuba “imihla ngemihla” encwadini kaDaniyeli yayimela ubuRoma bobuhedeni. Wenza olo fumaniso kwincwadi yesibini kaPawulos eya kwabaseTesalonika. Olo qondo luyinyaniso ephambili echongiweyo enxulunyaniswa “nobuxoki” besiprofeto, obubangela ukuba inkohliso enamandla ifike phezu kwama-Adventist oMhla weSixhenxe ngemihla yokugqibela.

Siya kuqhubeka nesifundo sethu sokwanda kolwazi okumelwe ngumbono woMlambo iUlai kwinqaku elilandelayo ngokujonga oko uMiller akuqondayo kwileta kaPawulos.

“Lowo ubona ngaphantsi komphezulu, ofunda iintliziyo zabantu bonke, uthi ngabo babenokukhanya okukhulu: ‘Abaxinwa, abamangalisi ngenxa yemeko yabo yokuziphatha neyokomoya.’ Ewe, bakhethe iindlela zabo, yaye umphefumlo wabo uyoliswa zizinto zabo ezingamasikizi. Nami ndiya kukhetha iinkohliso zabo, ndizise uloyiko lwabo phezu kwabo;

ngokuba ekubizeni kwam, akubangakho mntu uphendulayo; ekuthetheni kwam, abavanga; kodwa benza okubi phambi kwamahle, bakhetha oko ndandingakuvuyeli.’ ‘UThixo uya kubathumela ukulahlekiswa okunamandla, ukuze bakholwe ubuxoki,’ ngenxa yokuba ‘abangayamkelanga intando yenyano, ukuze basindiswe,’ ‘kodwa baba novuyo ekungalingini.’ Isaya 66:3, 4; 2 Tesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza wathi: ‘Yiyiphi inkohliso enamandla ngakumbi enokulahlekisa ingqondo kunokuzenza ngathi wakha phezu kwesiseko esilungileyo nokuba uThixo uyayamkela imisebenzi yakho, kanti enyanisweni wenza izinto ezininzi ngokomgaqo-nkqubo wehlabathi yaye wona nxamnye noYehova? Owu, yinkohliso enkulu, yalahleko itsalayo, ethi ithabathe iingqondo xa abantu abakhe bayazi inyaniso bephosisa imo yobuthixo nomoya namandla ayo; xa becinga ukuba bazizityebi, bandiswe ngempahla, yaye abaswele nto, kanti enyanisweni baswele yonke into.’” Testimonies, umqulu 8, 249, 250.