

# Incwadi kaDaniyeli - Inani Lamashumi Amane Ananye

*Ubulungiseleli BukaPawulos Besiprofeto: Ukudibanisa uSirayeli waMandulo noSirayeli Womoya*

Jeff Pippenger  
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Umpostile uPawulos wayelilungu elinxibelelanisayo phakathi kukaSirayeli wamandulo noSirayeli womoya, kuba ulungiselelo lwakhe, igama lakhe, iimeko zakhe zobuqu nomsebenzi wakhe wobuprofeti konke kungqina le nyaniso. Wazichaza njengomncinane kunabo bonke abapostile, kuba wayebatshutshisile abantu bakaThixo.

Kuba mna ndingoyena mncinane kubapostile, endingafanelanga ukubizwa ngokuba ngumpostile, ngokuba ndalitshutshisa ibandla likaThixo. 1 Korinte 15:19.

Igama awalinikwayo ekuguqukeni kwakhe lalinguPawulos, elithetha ukuthi mncinane okanye mnye, kuba wayengoyena mncinane kubapostile. Noko ke, igama lakhe lokuqala lalinguSawule, elithetha ukuthi “okhethiweyo”.

Wandula ke uAnaniya, Nkosi, ndivile ngabaninzi ngalo mntu, ukuba wenze ububi obungakanani na kubangcwele bakho eYerusalem; kwaye apha unegunya elivela kubabingeleli abakhulu lokubopha bonke ababiza egameni lakho. Kodwa iNkosi yathi kuye, Hamba; kuba uyisitya esinyuliweyo kum, ukuba athwale igama lam phambi kweeNtlanga, nookumkani, noonyana bakaSirayeli, IZenzo 9:13–15.

USawule wayesisitya “esinyuliweyo” sokuthwala iindaba ezilungileyo aye nazo kwiiNtlanga, kodwa kwafuneka kuqala aguqulwe aze athotywe abe nguPawulos (omncinane), kuba wayeza kuswela ukuba namandla amakhulu. UPawulos waqonda ukuba amandla akhe ayefumaneka ekubeni mncinane kwakhe, oko kukuthi, ebuthathakeni bakhe.

Ke kaloku ukuze ndingaziphakamisi ngokugqithiseleyo ngenxa yobuninzi bezityhilelo, ndanikwa iva enyameni, umthunywa kaSathana wokundibetha ngeenqindi, ukuze ndingaziphakamisi ngokugqithiseleyo. Ngenxa yale nto ndacela eNkosini kathathu, ukuba imke kum. Yaza yathi kum, Ubabalo lwam lukwanele; kuba amandla am azalisekiswa ebuthathakeni. Ngoko ke ndiya kuqhayisa ngobuninzi obukhulu kakhulu ngobuthathaka bam, ukuze amandla kaKristu ahlale phezu kwam. Ngenxa yoko ndiyavuya ebuthathakeni, ezithethweni, ekuswelekeni, ezintshutshisweni, nasekubandezelekeni ngenxa kaKristu; kuba xa ndibuthathaka, kuxa ndinamandla. 2 Korinte 12:7–10.

USawule “wakhethwa”, kodwa ukuze abe namandla wenziwa mncinane (Pawulos). Wanyulelwa ukuzisa iindaba ezilungileyo kwiiNtlanga, kodwa wayekhethwe ngokuyinxenye ngenxa yolwazi lwakhe lweTestamente eNdala.

Ngakumbi ngenxa yokuba ndiyazi ukuba uyincutshe kuwo onke amasiko nemibuzo ephakathi kwamaYuda; ngoko ke ndiyakucela ukuba undiphulaphule ngomonde. Indlela endandiphila ngayo kwasebutsheni bam, eyayisekuqaleni iphakathi kwesizwe sakowethu eYerusalem, iyaziwa ngawo onke amaYuda; lawo andaziyo kwasekuqaleni, ukuba ebenokungqina, ukuba ngokwelona qela lingqongqo kunawo onke lenkolo yethu ndaphila ndinguMFarisi. IZenzo 26:3–5.

USawule wayeqeqeshwe nguGamaliel, owayethathwa njengomnye wababefundisi abakhulu beziBhalo zeTestamente eNdala.

“Isicelo sakhe samkelwa, yaye ‘uPawulos wema ezitepsini, wabhekisa isandla ebantwini.’ Eso senzo satsala ingqalelo yabo, kanti nendlela awema ngayo yanyanzelisa imbeko. ‘Ke kaloku, kwakuba kuthe cwaka kakhulu, wathetha kubo ngolwimi lwesiHebhere, esithi, Madoda, bazalwana, noobawo, yivani ukuzithethelela kwam endikwenzayo ngoku phambi kwenu.’ Akuva isandi samazwi aqhelekileyo esiHebhere, ‘bathi cwaka ngakumbi,’ yaye kolo thulelo lwaphela lonke waqhubeka: “Inene ndingumntu ongumYuda, ozelwe eTarso, umzi waseKilikiya, kodwa ndakhuliselwa kwesi sixeko ezinyaweni zikaGamaliyeli, ndafundiswa ngokwendlela egqibeleleyo yomthetho woobawo, ndinobutshiselo kuThixo, njengokuba nonke ninjalo namhla.’ Akukho namnye owayenokuphika amazwi ompostile, kuba iziganeko awayebhekisa kuzo zazisaziwa kakuhle ngabaninzi ababesahleli eYerusalem.” IZenzo zabaPostile, 408.

USawule wayengakhethwanga nje ngamabona-ndenzile, yaye enye yeenjongo ezithile zobulungiseleli bukaPawulos yayikukwakha ibhulorho phakathi kwembali engcwele kaSirayeli wokwenyama nembali engcwele kaSirayeli wokomoya. Ngokunxulumene nale nyaniso, wabhala uninzi lweTestamente eNtsha. Esinye isahluko kwimibhalo yakhe sichaza inkxaso yesiseko sesigidimi sengelosi yokuqala kwanesiseko sesigidimi seengelosi yesithathu. Esi siqendu siyisikhumbuzo esikhulu kwembali yobu-Adventism esichaza umahluko phakathi kwezilumko neziziziyatha ekuqaleni nasekupheleni kobu-Adventism.

Ke kaloku siyanibongoza, bazalwana, ngokufika kweNkosi yethu uYesu Kristu, nangokuhlanganiselwa kwethu kuye, ukuba ningakhawulezi nigungqiswe engqondweni, ningabi nakukhathazeka, nokuba kungomoya, nokuba kungelizwi, nokuba kungencwadi ekungathi ivela kuthi, ngokungathi usuku lukaKristu selusondele. Makungabikho namnye umntu onikhohlisayo nangayiphi na indlela; kuba olo suku aluyi kufika, kungazanga kuqala kufike ukuwexuka, aze atyhilwe loo mntu wesono, unyana wentshabalalo; lowo uchasayo, aziphakamise ngaphezu kwako konke okubizwa ngokuba nguThixo, okanye okunqulwayo; ukuze ahlale etempileni kaThixo, ngokungathi unguThixo, ezibonakalisa ukuba unguThixo. Anikhumbuli na, ukuba, xa ndandisekuni, ndanixelela ezi zinto? Ke kaloku niyayazi into emthintelayo, ukuze atyhilwe ngexesha lakhe. Kuba imfihlelo yokuchasa umthetho seyisebenza kakade; kuphela lo uthintelayo ngoku uya kuqhubeka ethintela, ade asuswe endleleni. Kuya kuthi ke kutyhilwe lowo ungendawo, eya kuthi iNkosi imchithe ngomoya womlomo wayo, imtshabalalise ngokuqaqamba kokufika kwayo: yena lowo ukufika kwakhe kungokokusebenza kukaSathana ngawo onke amandla nemiqondiso nezimanga zobuxoki, nangako konke ukululukhla kokungalungisi kwabo batshabalalayo; ngenxa yokuba

bengalwamkelanga uthando lwenyaniso, ukuze basindiswe. Ngenxa yoko ke uThixo uya kubathumela inkohliso enamandla, ukuze bakholwe bubuxoki; ukuze bagwetywe bonke abo bangakholwanga yinyaniso, kodwa bakuvuyela ukungalungisi. 2 Tesalonika 2:1–12.

Umxholo wale ndima kukucingwa kwexesha uKristu aya kubuya ngalo okwesibini. UPawulos ukhumbuza amaTesalonika ukuba wayesele ewuphendulile loo mba ngaphambili xa wathi, “Anikhumbuli na, ukuba, ndakuba ndisenani, ndanixelela ezi zinto?” UPawulos wayezama ukuthintela abazalwana ukuba bangalahlekiswa kulo mba “wokufika kweNkosi yethu uYesu Kristu, nokuhlanganiselwa kwethu kuye.”

Ababhali-mbali bachaza ukuba isiqingatha somyalezo kaWilliam Miller sasisekelwe ekuchongeni kwakhe iminyaka engamakhulu amabini anamashumi amathathu kaDaniyeli isahluko sesibhozo, ivesi yeshumi elinesine. Esinye isiqingatha somyalezo wakhe, esingathi ngamanye amaxesha singaqondwa, ngumsebenzi wakhe wokuphikisa iimfundiso zobuxoki eziphathelele ekuBuyeni kwesibini kukaKristu.

Ngokusekelwe kule ndlela yobuxoki yamaJesuit kwabakho (yaye kusekho nanamhlanje) imfundiso yobuxoki ebalaseleyo awayeyichasa ngokungaguququkiyo uWilliam Miller. Yayiyimfundiso yobuxoki yokuba ukuza kwesibini kweNkosi kwakwandulelwa liwaka leminyaka loxolo elalibizwa ngokuba “yi-temporal millennium,” naleyo uDade White wayeyichasa.

Umsebenzi kaMiller wawukwaseka inyaniso yokubuya kukaKristu ngokwenene, ngokuchasene neengcinga ezahlukahlukeneyo zobuxoki ezazixhaphakile ngexesha lembali yakhe ngokuphathelele kwi-millennium. UPawulos uthetha ngokuBuya kweSibini ku-2 Tesalonika, ngoko loo ndima yayiyinxalenye yokuqonda kukaMiller ngoKuza kweSibini okungokoqobo. Isahluko sasisisi “Nyaniso yangoku” kuMiller.

UPawulos uchaza uludwe olubalulekileyo lweziganeko olunxulumene noKuza kweSibini, yaye ukwanika nesizathu sokuba kutheni amaTesalonika ayengamele alindele ukubuyela kweNkosi ngexesha lokuphila kwawo. UPawulos uthi, “Ngoku siyanibongoza, bazalwana, ngokuza kweNkosi yethu uYesu Kristu, nangokuhlanganiselwa kwethu kuye.” Igama elithi “bongoza” lithetha ukuvavanya ngemibuzo. UPawulos ucacisa ngengqiqo izinto ezinxulumene noKuza kweSibini, aze akhokele abaphulaphuli bakhe kuhlobo oluthile lokuvavanywa ngemibuzo, olujoliswe ekubeni luvelise uhlalutyo lwengqiqo yakhe ngabo bamvayo.

Ulwakhiwo lwengqiqo yakhe luthi, phambi kokuba uKristu abuye okwesibini, upopu makachongwe aze alawule, kwanokuba phambi kokuba upopu avele embalini kufuneka kubekho ukuwexuka. Ukuwexuka kwakusengokuzayo ngelo xesha, ngoko ukufika kopopu kwakuse ngaphaya kwako ngakumbi. Ngoko ke wayenokulukiswa njani na umntu ade acinge ukuba ukubuya kukaKristu kwakusondele? Usebenzisa imifuziselo emininzi yopopu ukuze amisele ngokucacileyo ukuba ngawaphi na loo mandla atyhilwayo emva kokuwa. Ubiza upopu ngokuthi “umntu wesono,” “loo ungendawo,” “unyana wentshabalalo,” kwanokuba “imfihlelo yobugwenxa.” USister White ucacile ukuba zonke ezi zizimfuziselo ezichonga upopu.

“Kodwa ngaphambi kokuza kukaKristu, kwakufuneka kubekho iziganeko ezibalulekileyo kwilizwe lenkolo, ezaxelwa kwangaphambili esiprofetweni. Umpostile wathi: ‘Ningabi nakuphazamiseka msinyane ezingqondweni, ningakhathazeki nokukhathazeka, nokuba kungomoya, nokuba kungelizwi, nokuba kungencwadi ekungathi ivela kuthi, ngokungathi imini kaKristu isondele. Makungabikho bani unilahlekisayo nangayiphi na indlela; kuba loo mini ayiyi kufika, ngaphandle kokuba kufike kuqala ukuwexuka, ize ityhileke loo mntu wesono, unyana wentshabalalo; ochasayo, eziphakamisa ngaphezu kwako konke okubizwa ngokuba nguThixo, okanye okunqulwayo; ukuze yena ngokungathi unguThixo ahlale etempileni kaThixo, ezibonakalisa ukuba unguThixo.’”

“Amazwi kaPawulos ayengafanele ukuqondwa gwenxa. Kwakungafanele kufundiswe ukuba yena, ngesityhilelo esikhethekileyo, wayebalumkisile abaseTesalonika ngokuza kukaKristu okukufuphi kwangoko. Ukuthabatha indawo enjalo kwakunokuzisa ukudideka elukholweni; kuba ukudana kudla ngokukhokelela ekungakholweni. Ngoko ke umpostile walumkisa abazalwana ukuba bangamkeli umyalezo onjalo ngokungathi uvela kuye, waza waqhubeka egxininisa inyaniso yokuba amandla obupopu, achazwe ngokucacileyo kangako ngumprofeti uDaniyeli, ayesaza kuvela aze alwe nabantu bakaThixo. Kude kube la mandla ewenzile umsebenzi wawo obulalayo nowonyelisayo, ibiya kuba lilize ukuba ibandla likhangele ukuza kweNkosi yalo. ‘Anikhumbuli na,’ wabuza uPawulos, ‘ukuba, xa ndandisekuni, ndanixelela ezi zinto?’”

“Zazoyikeka izilingo ezaziza kuhlasela ibandla lenyaniso. Kwase ngelo xesha umpostile ayebhala ngalo, ‘imfihlelo yobugwenxa’ yayisele iqalile ukusebenza. Iziganeko ezaziza kwenzeka kwixesha elizayo zaziza kuba ‘ngokokusebenza kukaSathana ngamandla onke nemiqondiso nezimanga zobuxoki, nangayo yonke inkohliso yokungalungisi kwabo batshabalalayo.’”

“Ingakumbi sisinyaniselo esinzulu isitatimende sompostile ngokuphathelele abo babeya ukwala ukwamkela ‘uthando lwenyaniso.’ ‘Ngenxa yoko,’ watsho ngabo bonke abo babeya kuyala ngabom izigidimi zenyaniso, ‘uThixo uya kubathumela ulahlekiso olunamandla, ukuze bakholwe ubuxoki: ukuze bagwetywe bonke abo bangakhohlwanga yinyaniso, kodwa bayoliswa kukungalungisi.’ Abantu abanako, bengohlwaywa, ukwala izilumkiso uThixo azithumela kubo ngenceba. Kubo abo baqhubeka bejika bemka kwezi zilumkiso, uThixo uyawurhoxisa uMoya waKhe, ebashiya kwiinkohliso abazithandayo.” Izenzo ZabaPostile, 265, 266.

Nangona uDade White emchaza ngokuthe ngqo “umntu wesono,” “ongendawo,” “unyana wentshabalalo” kunye “nemfihlelo yobugwenxa” kwesi sahluko sikaPawulos, aze akubize ngokuba “ligunya lobupopu,” uthetha nangakumbi. Ubonisa ukuba le mifuziselo yayisetyenziswe nguPawulos ukuchaza upopu waseRoma, yamiselwa incwadi kaDaniyeli, xa wathi, “Ngoko ke umpostile walumkisa abazalwana ukuba bangamkeli umyalezo onjalo ngokungathi uvela kuye, waza waqhubeka egxininisa inyaniso yokuba igunya lobupopu, elachazwa ngokucacileyo kangaka ngumprofeti uDaniyeli, lalisaza kuphakama lize lilwe nabantu bakaThixo. De kube leli gunya liwenzile umsebenzi walo obulalayo nowonyelisayo, ibiya kuba lilize ukuba ibandla likhangele ukufika kweNkosi yalo.” UPawulos wayesekela elo candelo lomyalezo kumaTesalonika elalichaza

ubupopu kuDanyeli isahluko seshumi elinanye, nakwivesi yamashumi amathathu anesithandathu.

Kwaye ukumkani uya kwenza ngokuthanda kwakhe; aze aziphakamise, azenze mkhulu ngaphezu koothixo bonke, athethe izinto ezimangalisayo nxamnye noThixo woothixo, aze aphumelele kude kugqitywe ingqumbo; kuba oko kumiselweyo kuya kwenziwa. Danyeli 11:36.

Xa uPawulos echaza upopu njengalowo “uchasayo, eziphakamisayo ngaphezu kwako konke okubizwa ngokuba nguThixo, nokuba kukunqulwa; ngokokude ahlale etempileni kaThixo, engathi unguThixo, ezibonakalisa ukuba unguThixo,” uPawulos wayephinda ngamanye amazwi inkcazo yomprofeti uDanyeli “yokumkani” owayesenza “ngokwentando yakhe,” waza “waziphakamisa” waza “wazenza mkhulu ngaphezu koothixo bonke.” Upopu nguye loo kumkani othetha “izinto ezimangalisayo nxamnye noThixo woothixo”, yaye upopu nguloo mandla ayeza “kuphumelela kude kube” “ingqumbo” yokuqala “izalisekisiwe” ngowe-1798.

UDanyeli ishumi elinanye, nendima yamashumi amathathu anesithandathu, ibaluleke ngokugqibeleleyo ukuba iqondwe ngokuchanekileyo ukuba ukwanda kolwazi ngowe-1989 nako kuqondwe ngokuchanekileyo. Ngenxa yesi sizathu imfundiso yobuxoki yokuba ukumkani kule ndima yayinguFransi, njengoko yaziswa ngu-Uriah Smith, yaziswa kwisizukulwana sokuqala sobu-Adventist (1863 ukuya ku-1888). USmith wayitshintsha intsingiselo yombhalo wendima yamashumi amathathu anesithandathu esuka ku-“ukumkani” (“the” king, ongupopu owayechazwa kwiindima ezingaphambili) wayenza “ukumkani othile” (“a” king, nawuphi na ukumkani) ukuze anike iFransi engenankolo iimpawu zendlela yokunqula yaseRoma, kodwa oko kwakulinqaku nje lokusuka kulo ukuze aveze ithiyori yakhe ayithandayo yokuba iTurkey ingukumkani wasentla kwindima yamashumi amane ukuya phambili.

USathana waqalisa kwangethuba ukufihla inyaniso yokuba ukumkani okulo mhlathi bubupopu, yaye ngumpostile uPawulos onika ubungqina bukaDanyeli ubungqina besibini ngale nyaniso. USisi White wanikela ubungqina besithathu.

USathana akazange azame kuphela ukufiphaza inyaniso yokuba ukumkani okhankanyiweyo kweso sibhalo ngupopu, kodwa ngokuphambukisa inyaniso equlethwe kweso sibhalo, uSathana wakwenza kwanzima nokuqonda ukubaluleka koko “kucaphuka” kumelwe kuko kweso sibhalo. Ubupopu kweso sibhalo babuza kuphumelela de kube ngu-1798, xa babunikwa inxeba labo elibulalayo. Unyaka ka-1798 usisiphelo seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini yokucaphuka kukaThixo okwaphunyezwa nxamnye nobukumkani basentla bakwaSirayeli, kwaqala ngo-723 BC.

Ukuba ubu-Adventism babuyikhusele baza bayigcina imfundiso ethi “amaxesha asixhenxe,” ngowe-1863, ngekwakuphantse kube yinto engenakwenzeka ukuba u-Uriah Smith aphumelele ngobo bubudenge ngokuphathelele kwivesi yamashumi amathathu anesithandathu, kuba “ingqumbo” ngeyayi kuqondwa njengemele ingqumbo yokuqala kaThixo “yamaxesha asixhenxe,” ngoko ke ingenanto yakwenza kwaphela neFransi. Ukwanda kolwazi ngowe-1989 kuxhaswa nguPawulos kweso sicutshulwa, yaye ngenxa yesi sizathu isilumkiso sikaPawulos kweso sicutshulwa ngokuphathelele kwabo bangalwamkeliyo uthando lwenyaniso, kodwa bamkele

inkohliso enamandla, senzeka ngenxa yokwala kwabo iinyaniso azibonisayo uPawulos kweso sicutshulwa. Enye yezo nyaniso kukuchongwa ngokuchanekileyo kokumkani wasemantla kuDaniyele isahluko seshumi elinanye, iivesi zamashumi amane ukuya kumashumi amane anesihlanu.

Kule ndima, emva kokuba uPawulos echonge upopu waseRoma, uchonga uthotho lweziganeko ekupheleni kwehlabathi ezikhokelela ekuBuyeni kweSibini kukaKristu, olusisihloko sale ndima. Uthi, “kuya kuthi ke kutyhilwe lowo ungendawo.” Loo “ungendawo” ngupopu, “oya kuthi iNkosi imchithe ngomoya womlomo wayo, imtshabalalise ngokukhanya kokufika kwayo.” Emva koko uPawulos uthi, “Kwalo kuye, ukuza kwakhe kungokokusebenza kukaSathana, ngamandla onke, nangemiqondiso, nangezimanga zobuxoki.” UYesu nguye “okokusebenza kukaSathana ukuza kwakhe.”

Ukusebenza okungummangaliso kukaSathana lixesha elisusela kuMthetho weCawa oza kufika kungekudala, de uMikayeli asukume kuze kuvalwe ixesha lovavanyo loluntu. USathana akenzi mmangaliso ngexesha leeZibetho ezisiXhenxe zokugqibela ezithululwa ukususela ekuvalweni kwexesha lovavanyo de uKristu abuye.

“Utsho uKristu, ‘Niya kubazi ngeziqhamo zabo.’ Ukuba abo kuphiliswa kwabo kwenziwa ngabo bethande, ngenxa yale mibonakaliso, ukuxolela ukungahoyi kwabo umthetho kaThixo nokuhlala beqhubeka ekungathobelini, nangona benamandla kuwo nawuphi na umda nakuwo wonke umda, akulandeli ukuba banawo amandla amakhulu kaThixo. Ngokuchaseneyo noko, ngawamandla okwenza imimangaliso omkhohlisi omkhulu. Ungumaphuli womthetho wokuziphatha, yaye usebenzisa lonke iqhinga anokulilawula ukuze amfamekise umntu kwisimilo sawo sokwenyaniso. Siyalunyukiswa ukuba ngemihla yokugqibela uya kusebenza ngemiqondiso nangemimangaliso yobuxoki. Kwaye uya kuqhubeka ngale mimangaliso kude kube sekupheleni kwexesha lovavanyo, ukuze akhombe kuyo njengobungqina bokuba uyingelosi yokukhanya, engengowobumnyama.” The Seventh-day Adventist Bible Commentary, volume 7, 911.

UPawulos uchaza ukuba kwakuyakubakho ukuwexuka okuya kwandulela ukutyhilwa kobupopu, nokuba ukuBuya kweSibini kukaKristu kwakuyakwenzeka “emva” komsebenzi omangalisayo kaSathana. Umsebenzi omangalisayo kaSathana uqala ngomthetho weCawa eUnited States, uze uphele ekufikeni kokuvalwa kwexesha lovavanyo neentlekele ezisixhenxe zokugqibela. Umsebenzi omangalisayo kaSathana uqala ngomthetho weCawa eUnited States.

“Ngommiselo onyanzelisa ukumiselwa kobuPapa ngokwaphula umthetho kaThixo, ilizwe lethu liya kuziqhawula ngokupheleleyo nobulungisa. Xa ubuProtestanti buya kolula isandla sazo ngaphesheya komsantsa ukuze bubambe isandla samandla aseRoma, xa buya kufikelela ngaphaya kwenzonzobila ukuze buhlanganise izandla noMimoya, xa, phantsi kwempembelelo yolu manyano luphindwe kathathu, ilizwe lethu liya kukhanyela umgaqo ngamnye woMgaqo-siseko walo njengorhulumente wobuProtestanti noweriphabhlikhi, lize limisele amalungiselelo okusasazwa kobuxoki nokulahlekisa kobuPapa, ngoko ke siya kwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sikufuphi.” Testimonies, umqulu 5, 451.

Umthetho weCawa ulisiphelo sobukumkani besithandathu, irhamncwa lomhlaba lesiTyhilelo isahluko seshumi elinesithathu. Irhamncwa lomhlaba laqalisa ukulawula ekupheleni kweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu olawulo lobupopu ngowe-1798. Ngako oko ubupopu batyhilwa ngonyaka wama-538, nangona umsebenzi wabo wokuthabatha ulawulo lwehlabathi wawusele usebenza xa uPawulos wayebhala amazwi akhe. Phambi konyaka wama-538, kwakufuneka kubekho ukuwa kokholo okwandulela ukutyhilwa komntu wesono, ehleli etempileni kaThixo.

Ukuwa elukholweni kwakumelwe yicawe yasePergamo xa ibandla lamaKristu lenza uvumelwano nenkolo yobuqaba, njengoko kwakufuziselwa ngumlawuli uConstantine. UPawulos wayechonga iimpawu zendlela yesiprofeto ezimele ukwenzeka ngaphambi koKuza kweSibini kukaKristu. Emva kokuphinda akhumbuze oko wayekufundisile ngaphambili amaTesalonika, wandula ke abuze ukuba babengakhumbuli na ukuba wayesele ebafundisile ngaphambili ezi nyaniso? Wandula ke abakhumbuze ukuba nabo bamele bakhumbule ukuba wayebafundisile ukuba igunya elithile laliza “kubamba” upopu “ukuze” upopu “atyhilwe ngexesha lakhe”? Igama elithi “kubamba” lithetha ukuthintela. Igama elithi “kubamba” kamva kwakweso siqendu linikwe inguqulelo ethi “ngoku kuyathintela.”

Ngoko ke esi sicutshulwa simelwe ngokuchanekileyo ngolu hlobo; “Kwaye ngoku niyakwazi oko kuthintela upopu, ukuze upopu atyhilwe ngexesha lakhe. Kuba imfihlelo yobugwenxa (upopu) sele isebenza: kuphela lowo ngoku uthintela upopu, uya kuqhubeka emthintela upopu ade asuswe endleleni.” Xa uWilliam Miller wayesiqonda esi sicutshulwa kumaTesalonika waqonda ukuba amandla athintela upopu ekunyukeni esihlalweni sobukhosi sehlabathi ngonyaka ka-538, yayiyiRoma yobuhedeni, nokuba iRoma yobuhedeni yayiya kuthintela ukuvela kwamandla opopu, de iRoma yobuhedeni “isuswe endleleni.”

“Ngexesha leminyaka elishumi elinesibini ndandingumdeist, ndafunda zonke iimbali endandinokuzifumana; kodwa ngoku ndandiyithanda iBhayibhile. Yayifundisa ngoYesu! Kodwa sekunjalo kwakusekho inxalenye enkulu yeBhayibhile eyayimnyama kum. Ngowe-1818 okanye ngowe-19, ndisathetha nomhlobo endandimtyelele, nowayendazile nowakhe wandiva ndithetha ngexesha ndandingumdeist, wandibuza, ngendlela eyayithetha lukhulu, esithi, ‘Ucinga ntoni ngalo mbhalo, nangalowa?’ ebhekisa kwimibhalo yakudala endandiyichasile ngexesha ndandingumdeist. Ndakuqonda oko wayekufuna, ndaza ndaphendula—Ukuba uya kundinika ixesha, ndiya kukuxelela intsingiselo yayo. ‘Ufuna ixesha elingakanani?’ Andazi, kodwa ndiya kukuxelela, ndaphendula; kuba ndandinganakukholwa ukuba uThixo wayenike isityhilelo esingenakuqondwa. Ngenxa yoko ndagqiba ekubeni ndifunde iBhayibhile yam, ndikholelwa ukuba ndingafumanisa oko uMoya oyiNgcwele wayekuthetha. Kodwa kwakamsinya nje ndakuba ndilenzile eli sigqibo, kwafika le nginga kum—‘Kuthekani xa ufumana isiqendu ongenakusiqonda, uya kwenza ntoni?’ Yandula ke le ndlela yokufunda iBhayibhile yafika engqondweni yam:—Ndiya kuthabatha amagama eziqendu ezinjalo, ndiwalandele kuyo yonke iBhayibhile, ndize ngale ndlela ndifumane intsingiselo yawo. NdandineCruden’s Concordance, endicinga ukuba yeyona ilungileyo ehlabathini; ndaza ndayithabatha yona neBhayibhile yam, ndahlala etafileni yam yokubhala, andafunda nto yimbi, ngaphandle kwamaphephandaba kancinane, kuba ndandizimisele ukwazi

ukuba iBhayibhile yam ithetha ukuthini.

“Ndaqalisa kwiGenesis, ndafunda ndisiya phambili kancinci; yaye ndathi ndakufika kwindima endingayiqondiyo, ndaphengulula eBhayibhileni yonke ukuze ndifumanise intsingiselo yayo. Emva kokuba ndiyidlulile iBhayibhile ngale ndlela, owu, inyaniso yabonakala ikhanya, inobuqaqawuli! Ndafumana oko bendikushumayela kuni. Ndanela kukuqiniseka ukuba amaxesha asixhenxe ayephela ngowe-1843. Ndaze ke ndafika kwiintsuku ezingama-2300; zandisa kweso sigqibo sinye; kodwa ndandingacingi nokucinga ukufumanisa ukuba uMsindisi uza kufika nini, yaye ndandingakwazi ukukukholelwa oko; kodwa ukukhanya kwandibetha ngamandla kangangokuba ndandingazi nokuba mandenze ntoni. Ngoku ke, ndacinga ndathi, kufuneka ndibophe izikhuthazi neebhulukwe zokukhwela; andiyi kuhamba ngokukhawuleza kunoko iBhayibhile ikukhokelayo, yaye andiyi kusala emva kwayo. Nantoni na efundiswa yiBhayibhile, ndiya kubambelela kuyo. Kodwa sekunjalo kwakusekho iindima ezithile endingaziqondiyo.”

“Kungako nje ngokuphathelele indlela yakhe ngokubanzi yokufunda iBhayibhile. Ngesinye isihlandlo wachaza indlela yakhe yokumisela intsingiselo yesibhalo esiphambi kwethu—intsingiselo ‘yemihla ngemihla.’ ‘Ndaqhubeka ndifunda,’ watsho yena, ‘ndaze andafumana kwenye indawo apho sifumaneka khona, ngaphandle kwincwadi kaDaniyeli. Emva koko ndathabatha loo mazwi ayemi enxulumene naso, athi, “suswa.” Uya kuyisusa imihla ngemihla, “ukususela kwixesha apho imihla ngemihla iya kususwa,” njalo njalo. Ndaqhubeka ndifunda, ndaza ndacinga ukuba andiyi kufumana kukhanya kulo mbhalo; ekugqibeleni ndafika ku-2 Tesalonika 2:7–8. “Kuba imfihlelo yobugwenxa seyisebenza kakade; kuphela lowo ngoku uthintelayo uya kuqhubeka ethintela, ade asuswe endleleni, aze ke lowo ungendawo atyhilwe,” njalo njalo. Ke kaloku, ndakufika kuloo mbhalo, O, hayi indlela inyaniso eyabonakala icace kwaye inobuqaqawuli ngayo! Nanko ke! yiyo leyo ‘imihla ngemihla!’ Kaloku ngoku, uPawulos uthetha ntoni xa esithi, “lowo ngoku uthintelayo,” okanye othintelayo? Ngo “mntu wesono,” nango “ngendawo,” kuthethwa ubuPopu. Kaloku ke, yintoni na ethintela ubuPopu ukuba bungatyhilwa? Kutheni, bubuhedeni; ngoko ke, ‘imihla ngemihla’ imele ukuthi bubuhedeni.” William Miller, Apollos Hale, The Second Advent Manual, 65, 66.

Ngaphandle kokuqonda ukuba “eyemihla ngemihla” encwadini kaDaniyeli yayiluphawu lobuhedeni, uMiller ngewayekhe abe nobunzima obukhulu ekuphuhliseni ulwakhiwo awalwakhela phezu kwalo isakhiwo sakhe sesiprofeto. “Eyemihla ngemihla” ifumaneka izihlandlo ezihlanu encwadini kaDaniyeli, yaye isoloko ilandelwa luphawu lobupopu. Ubungqina bokuba “eyemihla ngemihla” encwadini kaDaniyeli bubuhedeni bufumaneka kwileta kaPawulos eya kwabaseTesalonika. Esinye sezilumkiso ezibukhali kakhulu eLizwini likaThixo sifumaneka khona, kuba apho uPawulos uchaza ngokucacileyo ukuba abo bangaluthandiyo inyaniso baya kuthunyelwa inkohliso enamandla. Inyaniso eyabekwa ngabom kwabaseTesalonika yayikukuchongwa konxulumano lobuhedeni nobupopu, yaye ukwala loo nyaniso kukuqinisekisa ukuba inkohliso enamandla iya kuba sisiphumo soko kwalwa.

Siya kuwuhubekisa lo mxholo kwinqaku elilandelayo.

Yimani, nime nikhwankqise; khalani nimangaliswe; dumani, ewe, dumani; banxilile, kodwa kungengawayini; bayagxadazela, kodwa kungengasiselo sinamandla. Kuba uYehova unithululele umoya wobuthongo obunzulu, wawavala amehlo enu; abaprofeti nabalawuli benu, iimboni, ubagqubuthele. Umbono wako konke usuke waba kuni njengamazwi encwadi etywiniweyo, abayinikayo kofundileyo, besithi, Funda oku, ndiyakucela; aze athi, Andinako; kuba itywiniwe; ize incwadi inikwe kulowo ungafundanga, kusithiwa, Funda oku, ndiyakucela; aze athi, Andifundanga. Ngenxa yoko iNkosi yathi, Kuba aba bantu besondela kum ngomlomo wabo, bendidumisa ngemilebe yabo, kodwa iintliziyo zabo bezisuse kude kum, nokundoyika kwabo kungumyalelo wabantu abafundisiweyo kubo: ngenxa yoko, yabona, ndiya kuqhubeka ndenze umsebenzi omangalisayo phakathi kwaba bantu, umsebenzi omangalisayo, ummangaliso; kuba ubulumko bezilumko zabo buya kutshabalala, nokuqonda kweengqondi zabo kuya kufihlwa. Yeha kubo abafuna ukufihla icebo labo kuYehova enzulwini, nemisebenzi yabo isebumnyameni, baze bathi, Ngubani osibonayo? ngubani osaziyo? Inene, ukujika kwenu izinto niziphendule ngenye indlela kuya kuthatyathwa njengodongwe lombumbi; kuba umsebenzi uya kuthi na ngaye owenzileyo, Akandenzanga? okanye into eyenziweyo iya kuthi na ngaye oyibumbileyo, Wayengenangqondo? Isaya 29:9–16.