

Lawodikea - Inani Lesibini

Uphondo lwamaProtestanti

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Kubalulekile, ekuqondeni isigidimi esityhilwayo encwadini yeSityhilelo, ukuqaphela imvelaphi, ukukhula, kunye nokubaluleka koHlaziyo lwamaProtestanti. Imigca emithathu ephambili ngaphakathi kwimbali yolo Hlaziyo ijongana neBhayibhile, nendlela echanileyo emayisetyenziswe ekufundeni iBhayibhile, kwanokuba abathunywa abanyuliweyo kulo lonke olo lwandlelwano lwembali bangamanqaku endlela aloo mbali. Njengoko kuhlala kunjalo, uSathana wazama ukufihla iBhayibhile kaKing James ngeenkohliso ezininzi, wafuna nokufihla indlela echanileyo yokuqonda iBhayibhile ngeenkohliso ezininzi, kananjalo wazama ukufihla abathunywa abafanelekileyo (amanqaku endlela) abavuswa ngokuqhubekayo kuloo mbali.

“Kodwa uSathana wayengangqengeleki. Ngoku wazama oko ebekuzama kuyo yonke eminye imivuselelo yohlaziyo—ukukhohlisa nokutshabalalisa abantu ngokubabekela umsebenzi womgunyathi endaweni yomsebenzi oyinyaniso. Njengoko kwakukho ooKristu bobuxoki kwinkulungwane yokuqala yebandla lamaKristu, kwavela kwanjalo nabaprofeti bobuxoki kwinkulungwane yeshumi elinesithandathu.” *The Great Controversy*, 186.

Kwimbali yamaMillerite ukusukela ngo-1840 kude kube ngu-1844, ingubo yobuprotestanti, (eyenye yeempondo ezimbini zerhamncwa lomhlaba elinguUnited States), i-Adventism yamaMillerite yaba yile mpondo yobuprotestanti. Kwangelo xesha, iicawa ezazikhe zavuma ngaphambili ukuba zingamaProtestanti zaba lubuprotestanti obuwexukileyo, okanye njengoko amaMillerite ayezichaza, “iintombi zaseRoma.” Xa amaProtestanti awala isigidimi sengelosi yokuqala ngo-1843, awa, aza amaMillerite aqhubeka ephethe ingubo yobuprotestanti. Imbali yamaMillerite yaba yincopho yomsebenzi kaThixo wokuzisa “ibandla laKhe entlango” ekuyiqondeni ngokupheleleyo iLizwi likaThixo.

Ukuvulwa komgwebo wophando kwazisa uvavanyo lomthetho kaThixo, ingakumbi iSabatha. Ukubhengeza isigidimi sengelosi yesithathu kwakufuna ibandla elalixhasa umthetho kaThixo, owawungcwatywe phantsi kwezithethe namasiko opopu ngexesha lamaXesha Obumnyama. UKristu wabakhokelela amaProtestanti kwimbali ka-1840 ukuya ku-1844 waza wabeka phambi kwabo uvavanyo lukaEliya, lowo uWilliam Miller wayengumfuziselo wakhe; yaye xa amaProtestanti asikhaba isigidimi sikaMiller abuyela eRoma. Uvavanyo lwesigidimi sengelosi yokuqala njengoko sasaziswa nguMiller lwabonakaliswa ngoEliya eNtabeni yeKarmele.

Waza uEliya waya kubo bonke abantu, wathi, Koda kube nini na nithandabuza phakathi kwezimvo ezibini? Ukuba uYehova unguThixo, mlandeleni; kodwa ukuba nguBhahali, mlandeleni yena. Abantu abamphendulanga nganto. 1 Kumkani 18:21.

Ngowe-1840, xa babejongene nesigidimi sikaEliya, esimelwe nguMiller nengelosi yokuqala, amaProtestanti akhetha uBhahali!

Uhlaziyo lwamaProtestanti lwalukukutyhilwa kwakhona kweenyaniso zeBhayibhile olwaluqala “ngenkwenkwezi yasekuseni,” eyayithembisiwe ukuba iya kunikwa ngexesha lembali emelwe libandla laseTiyatira. Uhlaselo oluthe ngqo oluchasene neBhayibhile lwaqala kwiinkulungwane ezingaphambili yaye luchazwe ngokucacileyo kwi-The Great Controversy, ngakumbi kwimbali yamaWaldense. Ngo-1930, uBenjamin Wilkerson wapapasha incwadi ethi, Our Authorized Bible Vindicated. Le ncwadi ibhala ngemfazwe eyalwelwa ngokuchasene nemibhalo engcwele yokuqala eyathi ekugqibeleni yasetyenziswa ekuguquleleni iKing James Bible kunye neentlobo ngeentlobo zemibhalo yobuxoki bukaSathana eyayikhuthazwa, kwaye esakhuthazwa nangoku, ngamaKatolika, bubuProtestanti obuwxukileyo nangama-Adventist aseLawodike. Le mfazwe yaqala kudala ngaphambi kwembali yamaWaldense, kodwa wona angumqondiso wendlela nesimboli yabo banikela ngobomi babo ukungqina ukubaluleka kwemibhalo-ngqangi echanileyo eyathi ekugqibeleni yaguqulelwa kwi-1611 King James Bible.

Ukuveliswa kweBhayibhile ye-King James ngonyaka ka-1611 kwahamba ngenkqubo ethile kakhulu yokuguqulela. Inkqubo yokuguqulela nokupapasha iBhayibhile yafezekiswa ngamanyathelo asixhenxe okuvelisa. Kwathabatha neminyaka esixhenxe ukuyifezekisa, yaye iminyaka esixhenxe yeBhayibhile ingamawaka amabini anamakhulu amahlanu anamashumi amabini eentsuku. Oko ke, kambe, lilinganani elifanayo leentsuku zesiprofeto awathi ngazo uYesu waqinisa umnqophiso nabaninzi ekuzalisekiseni uDanilyeli isahluko sesithoba. Embindini waloo veki ingcwele uKristu wabethelelwa emnqamlezweni, yaye kambe uKristu obethelelweyo ungumbindi weBhayibhile. Lawo manyathelo asixhenxe okuvelisa iLizwi elimsulwa likaThixo aye ngolu hlobo lulandelayo.

- Okokuqala: Uguqulelo Lokuqala Lwabantu Ngabanye: Malunga nabaguquleli abangama-50 bahlulwa baba ziikomiti ezintandathu, nganye inikwe uxanduva lwamacandelo ahlukeneyo eBhayibhile. Aba bantu basebenza ekuguquleleni ukusuka kwiilwimi zokuqala (isiHebhere, isiAramiki, nesiGrike) ukuya esiNgesini.
- Okwesibini: Uphononongo lweKomiti: Emva kokuba ikomiti nganye igqibile ukuguqulela icandelo layo, umsebenzi waphononongwa ngamalungu ekomiti ngokwawo. Oku kwavumela igalelo elidibeneyo nokulungiswa kweempazamo.
- Okwesithathu: Uphononongo lweKomiti Jikelele: Iinguqulelo zeekomiti nganye zaza zangena zanikwa iqela elibanzi labaphengululi, elalibizwa ngokuba yiKomiti Jikelele. Le komiti yayiquka abameli abavela kwikomiti nganye kwezi zintandathu zoguqulelo. Bayiphonononga yonke imisebenzi, bethlekisa yaye bevumelanisa iinguqulelo ezahlukeneyo zeekomiti.
- Okwesine: Uhlolo Olongezelelweyo noHlaziyo: Inguqulelo ehlaziyiweyo yeKomiti Jikelele yabuyiselwa kwiikomiti ngazinye ukuze iphinde ihlolwe yaye iphuculwe ngakumbi. Le nkqubo iphinda-phindwayo yanceda ukuqinisekisa ukuba uguqulelo lwalungaguququki yaye luchanekile.
- Okwesihlanu: Uhlolo Lokugqibela noKwamkelwa: Zakuba iikomiti ngazinye zigqibile uhlaziyo lwazo, uyilo lokugqibela lwangeniswa kwiKomiti Jikelele ukuze luhlolwe okokugqibela luze lwamkelwe.

- Okwesithandathu: Ukuvunywa Kobukumkani Nokupapashwa: Inguqulelo eyayivunyiwe yaza yathiwe thaca kuKumkani uJames I ukuze ayivume.
- Okwesixhenxe: Akuba enike imvume yakhe yobukumkani, uguqulelo lwapapashwa ngowe-1611 njenge King James Version (Authorized Version) yeBhayibhile.

Amazwi eNkosi ngamazwi acocekileyo; anjengesilivere evavanyiweyo ezikweni lasemhlabeni, yahlambululwa kasixhenxe. Uya kuwagcina, Yehova, uya kuwakhusela kwesi sizukulwana ngonaphakade. IiNdumiso 12:6, 7.

Kumlo kaSathana nxamnye neLizwi likaThixo, kwanxamnye nezalathisi zendlela ezimelwe ngabathunywa abohlukeneyo baloo mbali ityhilwayo kunye nendlela echanekileyo emele ukusetyenziswa ekwahluleni ngokufanelekileyo iLizwi laKhe, iKing James Bible ka-1611 sisalathisi sendlela esichongwe ngokukodwa kwiNdumiso yeshumi elinesibini. Akukho nanye kuzo iiBhayibhile zobuxoki ezahlukeneyo eziye zaveliswa ngokuqhutywa yimibhalo-ngqangi eyonakeleyo yamaKatolika ehlangabezana nemigangatho yeNdumiso yeshumi elinesibini. Inkqubo yokuhlunjululwa eyathabatha amanyathelo asixhenxe kunye nexesha leentsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini zibonakalisa ukuba iKing James Bible “ngamazwi anyulu” kaThixo. UThixo uthembisa ukuyigcina iKing James Bible njengeLizwi laKhe elinyulu ngonaphakade, yaye ngenxa yoko uthembisa ukuxhasa indlela yokutolika ethiwa yi-“historicism” eyasetyenziswa ngabahlaziyi bamaProtestanti, kuquka noWilliam Miller.

Ngenkulungwane yeshumi elinesine uJohn Wycliffe, ochazwa kwincwadi ethi Imbambano Enkulu ngokuba “yinkwenkwezi yasekuseni yoHlaziyo,” wasetyenziswa nguThixo ukuguqulela iBhayibhile kulwimi olwalunokuqondwa kwananguye umntu oqhelekileyo. Nguye umthunywa ophawula umqondiso wendlela wokuqalisa koHlaziyo lwamaProtestanti.

“Intshukumo enkulu awayeyiqalisa uWycliffe, eyayiza kukhulula isazela nengqondo, ize ikhulule neentlanga ezazibotshelwe ixesha elide kwinqwelo yoloyiso yaseRoma, yayinomthombo wayo eBhayibhileni. Apha kwakukho umthombo waloo mlambo wentsikelelo, othe, njengamanzi obomi, waququqela wadlula kwizizukulwana ukususela kwinkulungwane yeshumi elinesine. UWycliffe wazamkela iziBhalo eziNgcwele ngokholo olungathandabuzekiyo njengesityhilelo esiphefumlelweyo sentando kaThixo, umgaqo owaneleyo wokholo nokuziphatha. Wayefundiswe ukuba iBandla laseRoma aligqale njengogunyaziwe ongowobuthixo nongenasisiphoso, kwanokuba ayamkele ngemfobe engabuziyo iimfundiso namasiko amisiweyo eminyaka eliwaka; kodwa wazifulathela zonke ezo zinto ukuze aphulaphule ilizwi elingcwele likaThixo. Lo yayingugunyaziwe awabongoza abantu ukuba bawuqonde. Endaweni yebandla elithetha ngopopu, wavakalisa ukuba ekuphela kogunyaziwe oyinyaniso lilizwi likaThixo elithetha ngelizwi laKhe. Kananjalo wafundisa kungekuphela nje ukuba iBhayibhile isisityhilelo esigqibeleleyo sentando kaThixo, kodwa nokuba uMoya oyiNgcwele nguye yedwa umtoliki wayo, kwanokuba wonke umntu makathi, ngokufunda iimfundiso zayo, azifundele ngokwakhe uxanduva lwakhe. Ngaloo ndlela wajika iingqondo zabantu wazisusa kupopu nakwiBandla laseRoma wazisa kwilizwi likaThixo.”

“UWycliffe wayengomnye wabaHlaziyi abakhulu kakhulu. Ngobubanzi bengqondo, ngokucaca kwengcinga, ngokuqina ekugcineni inyaniso, nangobukhalipha ekuyikhuseleni,

wayelinganiswa ngabambalwa kwabo beza emva kwakhe. Ubumsulwa bobomi, ukukhuthala okungadinwayo ekufundeni nasekusebenzeni, ingqibelelo engenakonakaliswa, nothando nokunyaniseka okufana nokukaKristu enkonzweni yakhe, kwabonakalisa owokuqala kubaHlaziyi. Kwaye oku nangona kwakukho ubumnyama bengqondo nokonakala kokuziphatha kwelo xesha awaphuma kulo.

“Isimilo sikaWycliffe sibubungqina kumandla emfundo nawotshintsho eZibhalo eziNgcwele. YayiyiBhayibhile eyamenza into awayeyiyo. Umzamo wokubamba iinyaniso ezinkulu zesityhilelo unika ubutsha namandla kuzo zonke izakhono. Uwandisa umqondo, ulolonge ukuqonda, uze uqinise ukugweba. Ukufundwa kweBhayibhile kuya kuphakamisa yonke ingcinga, imvakalelo, nomnqweno ngendlela ekungekho sifundo sinokwenza ngayo. Inika ukuqina kwenjongo, umonde, isibindi, nokunyamezela; ihlambulula isimilo, ingcwalise nomphefumlo. Ukufundwa okunzulu, okunyanisekileyo nokunentlonelo kweZibhalo, okusondezisa umqondo womfundi ngqo kunxibelelwano nengqondo engenasiphelo, bekuya kunika ihlabathi amadoda anengqondo enamandla ngakumbi nesebenzayo ngakumbi, kwanemigaqo ephakamileyo ngakumbi, kunoko kwakha kwaveliswa lolona qeqesho lubalaseleyo olunokunikwa yifilosofi yabantu. ‘Ukutyhileka kwamazwi akho,’ utsho umdumisi, ‘kunika ukukhanya; kunika ukuqonda.’ INdumiso 119:130.” Imbambano Enkulu, 93, 94.

Emva kobungqina obungokuphathelele uJohn Wycliffe kwi-The Great Controversy, uDade White unika uludwe lwabahlaziyi abathembekileyo (izikhombisi zendlela), oluthi ekugqibeleni lufike kumhlaziyi uJohn Knox. Uchaza umbuzo obalulekileyo owabuzwa kuJohn Knox nguMariya, uKumkanikazi waseScotland.

“UJohn Knox waye wazifulathela izithethe neemfihlakalo zebandla, ukuze ondliwe ziinyaniso zeLizwi likaThixo, yaye imfundiso kaWishart yayiqinisile ukuzimisela kwakhe ukushiya ubudlelane baseRoma, aze azihlanganise nabahlaziyi ababetshutshiswa...”

“Xa waziswa ubuso ngobuso nokumkanikazi waseScotland, phambi kwakhe inzondelelo yeenkokeli ezininzi zamaProtestanti yayisele ithandabuzile, uJohn Knox wangqina inyaniso ngokungagungqiyo. Wayengenakuzuzwa zizinyembezele zobubele; akazange agungqe phambi kwezisongelo. Ukumkanikazi wamtyhola ngobuwexuki. Waye wafundisa abantu ukuba bamkele inkolo eyalelweyo nguRhulumente, watsho yena, yaye ngaloo ndlela wayephule umyalelo kaThixo oyala abaphantsi ukuba bathobele abalawuli babo. UKnox waphendula ngokuqinileyo:—‘Njengokuba inkolo eyiyo ingafumananga imvelaphi yayo negunya layo kubalawuli, koko kuThixo ongunaphakade yedwa, ngokunjalo nabaphantsi abanyanzelekanga ukuba bayilungelelanise inkolo yabo ngokwezinto ezikholisa abalawuli babo. Kuba kaninzi kwenzeka ukuba abalawuli, ngaphezu kwabo bonke abanye, babe ngabona bangenalwazi ngenkolo eyinyaniso kaThixo. Ukuba yonke imbewu ka-Abraham ibiyeyenkolo kaFaro, ababengabaphantsi kwakhe ixesha elide, ndiyani bongoza, nkosikazi, yeyiphi inkolo eyayiza kuba sehlabathini? Kwaye ukuba bonke ngemihla yabapostile babeyeyenkolo yookumkani bamaRoma, ndiyani bongoza, nkosikazi, yeyiphi inkolo eyayiza kuba ngoku emhlabeni? ... Ngoko ke, nkosikazi, niyabona ukuba abaphantsi abanyanzelekanga ukuba babe kwinkolo yabalawuli babo, nangona bayalelwa ukuba babanike imbeko.’”

Wathi uMariya, “Niyicacisa iSibhalo ngenye indlela, yaye bona [abafundisi baseRoma] basicacacisa ngenye; ndimele ndikholelwe bani, yaye ngubani oya kuba ngumgwebi?”

“Niya kukholwa kuThixo, othetha ngokucacileyo eLizwini lakhe,’ waphendula umhlaziyi; ‘kwaye ngaphaya koko iLizwi linifundisayo, anisayi kukholwa nokuba kungulo okanye ngulowo. ILizwi likaThixo licacile ngokwalo, kwaye ukuba kwenye indawo kukho ubumnyama, uMoya oyiNgcwele, ongaze aphikisane naye ngokwakhe, uyakuchaza oko ngokucace ngakumbi kwezinye iindawo, ukuze kungabikho kuthandabuza kusalayo ngaphandle kwabo bazingisayo ekungazini.’ Ezo yayiziinyaniso awathi umhlaziyi ongenaloyiko, ebeka ubomi bakhe emngciphekweni, wazithetha ezindlebeni zobukumkani. Ngalo kwangalo isibindi esingagungqiyo wanamathela kwinjongo yakhe, ethandaza yaye elwa amadabi eNkosi, kwada kwaba yiSkotlani ikhululekile kubupopu.” The Great Controversy, 250, 251.

Unxibelelwano phakathi komhlaziyi wenkolo nokumkanikazi luyigxininisa intambo yesithathu kwimbali yoHlaziyo echonga umzamo kaSathana wokuxelisa iBhayibhile, abahlaziyi benkolo, nendlela yokufundwa kweBhayibhile. Impendulo kaYohane kuKumkanikazi yayikukuba indlela echanileyo yile “historicism,” esekelwe phezu kokuba umgca omnye wembali yesiprofeto uchazwe nguMoya oyiNgcwele ngomnye umgca wembali yesiprofeto.

Ukukhanya kwakutyhilwe ebumnyameni. UWycliffe nabavuseleli bokuqala, kwaqhubeka kwada kwangexesha lembali yamaMillerite, basebenzisa indlela yokufunda iBhayibhile ebizwa ngokuba “yimbali-ntsingiselo” (historicism). Imbali yale ndlela yeBhayibhile yokufunda iBhayibhile idla ngokungahoywa, kodwa kubalulekile kakhulu ukuba iqondwe ukuba ngenene umntu uya kuyibona intsingiselo yemithetho yokutolikwa kwesiprofeto eyamkelwa nguMiller, yaza emva koko yamkelwa yiFuture for America.

Kukho iicawa ezimbini kuphela uDade uWhite azichaza njengabantu bakaThixo ababizwe ngegama. Ezo ke zingusirayeli wamandulo neBandla lama-Adventist oSuku lweSixhenxe.

“Izizathu zokuba sibizwe ngokuba singabantu bakaThixo zimele ukuphindwa, ziphindwe kwakhona. Duteronomi 4:1–13” Manuscript Releases, umqulu 8, 426.

“Ibandla labapostile,” ibandla lasentlango ngexesha lobumnyama bobupopu, zange zibizwe ngokuba ngabantu bakaThixo ababizwe ngegama lakhe; kuba elo gama (elithetha ukubizwa ngegama) limela ibandla elinikwa uxanduva lokuba ngabalondolozisi bomthetho kaThixo, yaye ngobu-Adventist kwakufuneka ukuba babe ngabalondolozisi beenyaniso zikaThixo zesiprofeto.

“UThixo ulubize ibandla laKhe kulo mhla, njengoko walubizayo uSirayeli wamandulo, ukuba lume njengokukhanya emhlabeni. Ngomahluli onamandla wenyaniso, imiyalezo yengelosi yokuqala, eyesibini, neyesithathu, ubahlule kumabandla nakwihlabathi ukuze abasondeze kufuphi kuye ngendlela engcwele. Ubenze abagcini bomthetho waKhe, waza wabaphathisa iinyaniso ezinkulu zesiprofeto zeli xesha. Njengezibhengezo ezingcwele ezaziphathiswe uSirayeli wamandulo, ezi ziyithemba elingcwele ekufuneka lidluliselwe ehlabathini. Iingelosi ezintathu zeSityihilelo 14 zimela abantu abamkela ukukhanya kwemiyalezo kaThixo baze baphume njengabameli baKhe ukuvakalisa isilumkiso kubo bonke ubude nobubanzi

bomhlaba.” Testimonies, volume 5, 455.

UWilliam Miller wayengummeli okhethiweyo wokuvula iinyaniso zikaThixo zesiprofeto, yaye xa ezo nyaniso zakhokelela abantu emnyango ovulekileyo weNdawo eNgcwele Kakhulu ngo-1844, uThixo wasuka wayivula umthetho kaThixo. UWycliffe uluphawu lwendlela ekuvuleni iBhayibhile nasekuveliseni iziqalo zoHlaziyo lwamaProtestanti, kodwa ukwaluphawu lwendlela lomsebenzi kaThixo wokumisela “iinyaniso ezinkulu zesiprofeto.” UJohn Wycliffe wayeyinkwenkwezi yokusa echongiweyo kwimbali yolawulo lweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu lobupopu. Umsebenzi wakhe waqala ngenkulungwane yeshumi elinesine, kwaza ngenkulungwane yeshumi elinesixhenxe olunye uphawu lwendlela lwaloo mgca wesiprofeto lwaba kukuveliswa kweBhayibhile kaKing James ngo-1611. Kuloo mgca ekugqibeleni sifikelela kuphawu lwendlela lwemithetho kaMiller yokutolika isiprofeto. UMiller uluphawu lwendlela kuloo mgca wenyaniso, kwanemithetho yakhe injalo. Imithetho yakhe inika ubungqina kuphawu lwendlela ekupheleni kobuAdventisti obumelwe kukupapashwa kweProphetic Keys.

Ukuba asiqondi ukuba imithetho kaMiller yayiluphawu lwendlela kungca wembali yesiprofeto olumele umsebenzi wokulondoloza izibhalo zeBhayibhile zokuqala nezichanileyo, kwan nomsebenzi wokuvula ukuqondwa okuyinyaniso kweBhayibhile, nto leyo eyayifuna ukuba abaHlaziyi bakhokelwe ekubeni baqonde baze basebenzise indlela engcwele yokufunda ebizwa ngokuba “yimbali-nkcazo,” siswele ulwazi oluyimfuneko ukuze siqonde iinyaniso zesiprofeto ezinxulumene nomsebenzi wokubonisa nokulondoloza ukukhanya kwengelosi yesithathu ekupheleni kwe-Adventism. Ngenxa yesi sizathu, kubalulekile ukwenza uphononongo olufutshane lwaloo mgca wembali.

Inkcazo yokwenene kuphela yegama elithi “umProtestanti” kukuchasa iRoma. Ukuba ibandla liyeka ukuchasa iRoma, alisekho mProtestanti, lize ke libe yintombi yeRoma, njengoko benjenjalo amaProtestanti awawalayo umyalezo wengelosi yokuqala. Olona lwazi luphambili olwaba “sisaci” samaProtestanti aphuma kwibandla lamaKatolika yayikukuthi “iBhayibhile, neBhayibhile kuphela.” Sekunjalo, imbali iyangqina inyaniso yokuba iBhayibhile yayimele yahlulwe ngokuchanekileyo.

Zimiseleni ukuba uzibonakalise uvunyiwe kuThixo, ungumsebenzi ongenasizathu sakuba neentloni, ulahlula ngokufanelekileyo ilizwi lenyaniso. Ke zona iintetho ezingcolileyo nezingenamsebenzi ziphephe; kuba ziya kwanda ziye ekungahloneli uThixo ngakumbi. 2 Timoti 2:15, 16.

Indlela yokufundwa kweBhayibhile amaProtestanti awayekhokelelwa ukuba ayisebenzise kumzamo wawo wokwahlula ngokuchanekileyo ilizwi lenyaniso yi-“historicism.” Loo ndlela yayiyinjongo ethile nebalulekileyo yokuhlaselwa nguSathana, yaye ngenene wayihlasela.

“Sifanele sazi ngokwethu into eyenza ubuKristu bube yiyo, ukuba yintoni inyaniso, ukuba luyintoni ukholo esilwamkeleyo, nokuba yintoni imithetho yeBhayibhile—imithetho esiyinikiweyo ligunya eliphezulu kunawo onke.” The 1888 Materials, 403.

Ukubhukuqwa kwendlela yebhayibhile yokutolika eyayisetyenziswa ngabaHlaziyi ukusa kuthi ga kuWilliam Miller, kuquka naye, kuchongwa ngokukodwa njengokuqale ngenkulungwane yeshumi elinesihlanu ngumphengululi ongumJesuit ogama linguFrancisco Ribera (1537–1591), owaziwa ngokuba nguye owadumisa ukutolikwa kwekamva. Wabhala inkcazo ngencwadi yeSityhilelo eyaphakamisa ukutolikwa kweziprofeto okujoliswe kwikamva, ezisusayo kumxholo wazo wembali. URibera wayila le ndlela ngenjongo yokuchasa inyaniso eyayisoloko iveliswa yindlela yehistoricism. Loo nyaniso yayikukuba upopu waseRoma ungumchasi-Kristu wesiprofeto seBhayibhile.

Ngenkulungwane yeshumi elinesixhenxe neyeshumi elinesibhozo kunokungqinwa ngoxwebhu ukuba ubuProtestanti babusazi ukuba indlela yobuxoki kaRibera yayiyeyosathana yaye ingenasihlahla. AmaProtestanti aloo mbali abhala iincwadi namaphecana echasa “ukuthetha okungcolileyo nokulilize” kwaloo mfundiswa ongumJesuit. Kodwa ngowe-1909, ihashe laseTroya, iScofield Reference Bible, lapapashwa, yaye amanqaku afakwe kwimibhalo esemazantsi eBhayibhile ayesekelwe phezu kweemfundiso zikaRibera kunye nomnye umJesuit ogama linguManuel Lacunza (1731–1801). ULacunza wabhala esebenzisa igama lokubhala elithi Juan Josafat Ben-Ezra, waza wapapasha incwadi enesihloko esithi Ukuza kukaMesiya ngoBuqaqawuli nobuKhazikhazi. Njengokuba kwenzekayo ngoRibera ngaphambi kwakhe, le ncwadi yayiluhlaselo oluthe ngqo ekuzalisekeni kweziprofeto ezikwincwadi yeSityhilelo.

USathana wayesazi ukuba umyalezo awayefanele awugubungele ngesiphithiphithi ngowesilumkiso sokugqibela ovela encwadini yeSityhilelo. Ukungeniswa kweentetho ezingahlambulukanga nezililize zabaefundisi ababini bamaJesuit kwizalathiso ezingaphakathi kweScofield Reference Bible kwamvumela uSathana ukuba akhokelele amaProtestanti awileyo ekwamkeleni iindlela zamaJesuit, ngaloo ndlela ewafamekisa enyanisweni. USathana wakuphumeza oku ngokwazisa iimodeli ezininzi zobuprofeti zamaKatolika ezasusa ithuba lokuchonga ngokucacileyo ukuba ngubani umchasi-Kristu wobuprofeti beBhayibhile. Yayingeyonkohliso inzima kuSathana, kuba amaProtestanti ayesele ebuyile ecaweni yaseRoma ngokwala kwawo umyalezo kaMiller ngowe-1843.

Kuye kwapapashwa iincwadi namanqaku aliqela ukutyhubela iminyaka ezibhala ngohlaselo lukaSathana phezu kweBhayibhile, olwaqalayo kwiinkulungwane zokuqala ezimbalwa emva kokubethelelwa kukaKristu emnqamlezweni. Olo hlaselo lwafikelela kwinqanaba apho kwangeniswa imibhalo-ngqangi yomgunyathi ukuze kuveliswe iiBhayibhile zomgunyathi. USathana wabuye wahlasela abaHlaziyi abavuswayo ukuze baxhase ilizwi likaThixo ngoxa babesaphila kwananasemva kokuba abo Hlaziyi beswelekile.

Qwalasela nje indlela ababhali-mbali nezifundiswa zezenkolo zamaSeventh-day Adventist zale mihla abawuphatha ngayo umbandela kaWilliam Miller. Kungathi bamba amathambo akhe baza bawaphosa kuMlambo iMississippi.

“UWilliam Miller wayephazamisa ubukumkani bukaSathana, yaye olo tshaba lukhulu aluzange lufune kuphela ukuthintela ukusebenza komyalezo, kodwa lwafuna nokutshabalalisa umthunyo ngokwakhe. Njengoko uBawo uMiller wayesenza ukusetyenziswa okusebenzayo

kwenyaniso yesiBhalo ezintliziyweni zabamphulaphulayo, ingqumbo yabo bazibiza ngokuba bangamaKristu yavutha ngokuchasene naye, kwanjengokuba umsindo wamaYuda wavuselwa ngokuchasene noKristu nabapostile bakhe. Amalungu ecawa avuselela izihlwele ezikrwada, yaye kwizihlandlo ezininzi iintshaba zaqulunqa amacebo okumthabatha ubomi xa ephuma kwindawo yentlanganiso. Kodwa iingelosi ezingcwele zaziphakathi kwesihlwele, yaye enye yazo, ikwimo yomntu, yabamba ingalo yalo mkhonzi weNkosi, yaza yamkhokelela ekhuselekile imkhupha kuloo sihlwele sinomsindo. Umsebenzi wakhe wawungekagqitywa, yaye uSathana nabathunywa bakhe baphoxeka kwinjongo yabo.” Spirit of Prophecy, volume 4, 219.

Khangelana indlela ezo ndidi zimbini zinye ze-Adventism (izifundiswa zezakwalizwi nababhali bembali) ezithe zakunciphisa ukubaluleka zaza zakugubungela ukunyaniseka kwemithetho kaMiller, leyo uDade White asazisa ukuba iya kusetyenziswa ngabo bonke abo babhengeza ngenene izigidimi zeengelosi ezintathu.

“Abo bazibandakanyayo ekubhengezeni isigidimi sengelosi yesithathu baphengulula iziBhalo ngokwesicwangciso esinye awasamkelayo uBawo uMiller. Encwadini encinane enesihloko esithi, Views of the Prophecies and Prophetic Chronology, uBawo uMiller unika le mithetho ilandelayo ilula, kodwa enobulumko nebalulekileyo, yokufunda iBhayibhile nokuyitolika:—

“[Imithetho yokuqala ukuya kweyesihlanu icatshuliwe.]”

“Okungentla kuyinxalenye yale mithetho; yaye ekufundeni kwethu iBhayibhile siya kwenza kakuhle sonke ukuthobela imigaqo ebekiweyo.” Review and Herald, November 25, 1884.

Ngaphandle kokuphengulula imisonto emithathu yomgca wembali yesiprofeto enxulumene nokukhula nokusekwa kweLizwi likaThixo, akunakwenzeka ukubona ukubaluleka kobungqina obukhulu bokuxhasa uWilliam Miller njengomthunywa owafuziselwa nguEliya ekunikezeleni kwakhe isigidimi, nanjengoMoses kwisithembiso sokuba uMiller uya kuvuswa ekuvukeni kwamalungisa, nanjengoElisha ekuzimiseleni kwakhe ukushiya ifama yakhe aze akhonze isigidimi sikaEliya. USisi White uchaza onke la maqhawe mathathu eBhayibhile njengafuzisela uWilliam Miller, lowo ngoku aphathwa ngabafundi bezakwalizwi nababhali bembali bama-Adventist bale mihla ngokungathi wayengumfana nje “olihlwempu wasemaphandleni” wenkulungwane yeshumi elinesibhozo.

UWilliam Tyndale wayengomnye wabaninzi abaguquli abamiselwa kulo mgca wembali yesiprofeto. Ukuba ndingatsho ngale ndlela, ‘ingxelo yomnqophiso’ wakhe nxamnye noonozakuzaku bakapopu awayedibana nabo yayisithi, “Ndiya kwenza ukuba inkwenkwe eqhuba ikhuba yazi ngakumbi ngeziBhalo kunani.” UWilliam Miller wayeyinkwenkwe yasemafama, eyayiqhuba ikhuba yaza yazalisekisa isiprofeto sikaTyndale.

Le ntshayelelo yenziwe yalula kakhulu ngokubhekiselele kuyo yonke imbali enokungeniswa ukuxhasa oko sikubekileyo ukuza kuthi ga ngoku. Ngoku siza kuqwalasela eminye imiqondiso ka-Alfa no-Omega ukuze sikhokelele ekubuyeleni ekuqwalaselweni kukaMiller njengophawu lwendlela nomthunywa.

Incwadi kaDaniyeli sisiqalo sencwadi eyenziwe ziincwadi ezimbini. Isiphelo saloo ncwadi yincwadi yeSityhilelo. Nangona ziyincwadi ezimbini ezahlukileyo, xa zidibene zimele incwadi enye.

Kwiminyaka eyadlulayo, ndaba nothethathethwano esidlangalaleni nomnye umfundisi wezakwalizwi owaziwayo woMhla weSixhenxe ongumAdventist, owayesebenza kwiZiko loPhando lweBhayibhile leNkomfa Jikelele yeCawa yama-Adventist oMhla weSixhenxe. Lowo mfundisi wezakwalizwi wayezama ukulungisa ukuqonda kwam ngeendinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, kwanokuqonda kwam “ngomihla ngemihla” encwadini kaDaniyeli. Kolu thethathethwano lwethu olwenzeka kwisithuba sexesha, kuba lwalubandakanya ukuba abhale inqaku endaliphendulayo, awathi yena waliphendula kwakhona, ndaza ke nam ndabuyisa iingcinga zam, njalo njalo. Kolu thethathethwano wandazisa ukuba kwikomiti awayesebenza kuyo kwiNkomfa Jikelele, wayethathwa njengengcali kwincwadi kaDaniyeli, yaye omnye asebenza naye wayethathwa njengengcali esisigxina kwincwadi yeSityhilelo. Kwiingxoxo zethu wayengafuni ukusingatha amanqaku akwincwadi yeSityhilelo, koko wayefuna ukuwadlulisela kolo gxa wakhe. Wayefuna ukugcina ingxoxo ikwincwadi kaDaniyeli kuphela.

USister White ucacile ekubeni uDaniyeli neSityhilelo yincwadi enye. Kwinqanaba elo zimela iBhayibhile, eyincwadi enye eyakhiwe ziincwadi ezimbini, indala nentsha. USister White ukwaphawula nangecawe yamaYuda, ethi ithathele ingqalelo kuphela incwadi endala njengaloo ncwadi inye, yaye ukwaphawula nangabo bayidela incwadi endala kuba beqonda kuphela, okanye bekulungele ukuqonda kuphela, incwadi entsha. Ubungqina bakhe obuphefumlelweyo bubonisa ukuba ukuba wamkela kuphela entsha, ngoko uyayikhaba indala, kwanokuphambeneyo. Ukuze isazi sezakwalizwi sibange ukuba besiyingcali kuDaniyeli, kodwa kungekhona kwiSityhilelo, kukuphinda ingcamango yamaYuda yokwamkela kuphela iTestamente eNdala, yaye siyazi apho loo mbono umxinwa wawakhokelela khona amaYuda. Ukuthabatha naliphi na icala lalo mba; ukwamkela indala kungabi yintsha, okanye ukwamkela entsha, kodwa kungabi yindala, kukukhaba ubungqina buphela.

“UMsindisi wababuza abafundi bakhe ukuba ngaba baziqondile na ezi zinto. Baphendula bathi, ‘Ewe, Nkosi. Waza wathi kubo, Ngoko ke wonke umbhali ofundiselwe ubukumkani bamazulu ufana nomntu ongumninindlu, okhupha ebuncwaneni bakhe izinto ezintsha nezindala.’ Kulo mzekeliso, uYesu wabeka phambi kwabafundi bakhe uxanduva lwabo umsebenzi wabo ukukunika ihlabathi ukukhanya abakufumeneyo kuye. ITestamente eNdala yayinguwe yodwa umbhalo oNgcwele ngelo xesha; kodwa ayibhalelwanga abantu bamandulo bodwa; yayiyeyawo onke amaxesha nabo bonke abantu. UYesu wayefuna ukuba abafundisi bemfundiso yakhe bayiphengulule ngenkuthalo iTestamente eNdala ukuze bafumane apho oko kukhanya okumqinisekisa ukuba unguMesiya owaxelwa kwangaphambili sisiprofeto, nokutyhila uhlobo lomsebenzi wakhe ehlabathini. ITestamente eNdala neTestamente eNtsha azinakwahlulwa, kuba zombini ziyimfundiso kaKristu. Imfundiso yamaYuda, amkela iTestamente eNdala kuphela, ayikhokeleli elusindisweni, kuba ayawukhaba uMsindisi lowo ubomi bakhe nenkonzo yakhe zazikukuzaliseka komthetho neziprofeto. Kanti nemfundiso yabo bayilahlayo iTestamente eNdala ayikhokeleli elusindisweni, kuba iyala oko kububungqina obuthe ngqo ngoKristu. Abagxeki baqala ngokuyijongele phantsi iTestamente

eNdala, yaye kufuna inyathelo elinye kuphela ukwala ukunyaniseka kweTestamente eNtsha, kwaye ngaloo ndlela zombini ziyaliwa.”

“AmaYuda anempembelelo encinane phezu kwehlabathi lamaKristu ekubaboniseni ukubaluleka kwemithetho, kuquka nomthetho obophayo weSabatha, kuba ekukhupheni ubuncwane obudala benyaniso, alulahla bucala obutsha obusezimfundisweni zikaYesu zobuqu. Kwelinye icala, esona sizathu sinamandla sokuba amaKristu asilele ekuphembeleleni amaYuda ukuba amkele iimfundiso zikaKristu njengolwimi lobulumko bukaThixo, sesokuba, ekukhupheni ubuncwane belizwi lakhe, aphatha ngokudelela ubutyebi beTestamente eNdala, obuyimfundiso zangaphambili zoNyana kaThixo, ngoMoses. Ayawukhaba umthetho owabhengezwa eSinayi, neSabatha yomthetho wesine, eyamiselwa emyezweni wase-Eden. Kodwa umfundisi weendaba ezilungileyo, olandela iimfundiso zikaKristu, uya kuzuza ulwazi olugqibeleleyo lweTestamente eNdala nelitsha, ukuze azimise phambi kwabantu ekukhanyeni kwazo okuyinyaniso njengento ephelileyo engenakwahlulwa—enye ixhomekeke kwenye yaye iyikhanyisela. Ngaloo ndlela, njengoko uYesu wabafundisayo abafundi bakhe, baya kukhupha ebuncwaneni babo ‘izinto ezintsha nezindala.’” Spirit of Prophecy, volume 2, 255.

Isiluleko esandulelayo sinolunye usetyenziso kuma-Adventist aseLawodike. Ukuvuma ukukholelwa eBhayibhileni liphela, kokubini iTestamente eNdala neNtsha, kodwa usale uMoya wesiProfeto, ngumhadi ofanayo nowokwamkela ubungqina obunye kuphela. Kufuneka amangqina amabini ukuseka inyaniso, ngoko akunakwenzeka ukuseka inyaniso ngengqina elinye, yaye ukuba nabani na uzama ukwenza oko, usuke ewalahla omabini amangqina; useka ukholo lwakhe koko kubhekiswa kuko ngokuba “ziinyaniso ezisiqingatha.”

Ngoku ndiya kuphinda umbuzo owawukwenyezinye zezihloko zokuqala ebeziphuma ukususela ngoJulayi, 2023. Umbuzo lowo ngulo, “Kukuphi ukukhanya okutsha okuye kwaphuma kubu-Adventist ukususela ngo-1863?” Ipendulo ilula nje, “Akukho nanye.”

“Iincwadi zikaDaniyeli neSityhilelo ziyinto enye. Enye sisiprofeto, enye isisityhilelo; enye yincwadi etywiniweyo, enye yincwadi evuliweyo. UYohane waziva iimfihlelo ezathethwa ziindudumo, kodwa wayalelwa ukuba angazibhali.” Seventh-day Adventist Bible Commentary, umqulu 7, 971.

Ngoko ke uAlfa no-Omega uchaza ukuba uDaniyeli ngowokuqala ibe iSityhilelo sesokugqibela. UDaniyeli umele isiqalo, ibe iSityhilelo simele isiphelo soBu-Adventist.

“ISityhilelo siyincwadi etywiniweyo, kodwa kananjalo siyincwadi evuliweyo. Sibhala iziganeko ezimangalisayo eziza kwenzeka ngemihla yokugqibela yembali yalo mhlaba. Iimfundiso zale ncwadi zicacile, aziyomfihlakalo nezingaqondakaliyo. Kuyo kuthatyathwa kwa kwaloo mgca mnye wesiprofeto njengakuDaniyeli. Ezinye iziprofeto uThixo uziphindile, ngaloo ndlela ebonisa ukuba zimele ukunikelwa ukubaluleka. INkosi ayiziphindi izinto ezingenamsebenzi mkhulu.” Manuscript Releases, volume 9, 8.

Ekuqaleni kobu-Adventist, kwezo ndima kanye eziyintsika ephambili yobu-Adventist, ezo ndima zatyhilwayo ngo-1798, uYesu wazazisa njengo “Palmoni,” uMbalimanani oMangalisayo. Ekupheleni kobu-Adventist, uYesu uzazisa njengo “Alfa no-Omega,” ingcali yolwimi

emangalisayo—iLizwi likaThixo. Ngenxa yesi sizathu, ukuqala kobu-Adventist nomyalezo wengelosi yokuqala “kwaxhonywa phezu kwexesha.” Ekupheleni kobu-Adventist, umyalezo wengelosi yesithathu uya kuxhonywa phezu kweLizwi laKhe.

Ukuqala nokuphela kobu-Adventist kwenzeka ngexesha lembali yobukumkani besithandathu besiprofeto seBhayibhile; ngoko ke kwenzeka ngexesha lokuqala nokuphela kwe-United States. Imbali yesiprofeto ye-United States yimbali yeempondo ezimbini zobuRiphabhlikhi nobuProtestanti. Ekupheleni kwaloo mbali ezo mpondo zimbini ziya kuba zitshintshile zisuka kwimvana zaya kwinqaba. UbuRiphabhlikhi buya kutshintsha bube yidemokhrasi, yaye ubuProtestanti buya kutshintsha bube bubuProtestanti obuwileyo. Xa indebe yexesha lovavanyo le-United States iqala ukusondela ekupheleni kwayo, njengoko kusenzeka ngoku kanye, ezo mpondo zimbini zobuRiphabhlikhi obuwileyo nobuProtestanti obuwileyo ziya kwenza umfanekiselo werhamncwa, ngaloo ndlela zidibanise ibandla norhulumente zibe luphondo olunye oluthetha njengenamba. Kodwa uThixo akayi kusala engenabungqina, kuba kwinkqubo yokuzisa isiphelo se-United States, Uya kuvusa uphondo lokwenyaniso lobuProtestanti ukuba luchase kokubini umfanekiselo werhamncwa e-United States, kwanemva koko umfanekiselo werhamncwa ojongene nehlabathi liphela. Ukuvuswa kophondo lobuProtestanti ekupheleni kwe-United States kuya kwenziwa ngaphakathi kwesakhiwo sembali esifanayo neso apho uphondo lobuProtestanti lwavuswayo ekuqaleni kwe-United States. Abantu bomnqophiso bangaphambili baya kudlulwa, yaye abantu abatsha baya kuba ngabantu abatsha bomnqophiso. Akukho nto intsha phantsi kwelanga.

Xa sisebenzisa iziprofeto zexesha eziqondwayo nezathi zabekwa kwimbali yamaMillerite ukuvavanya i-Alpha ne-Omega, sifumanisa ukuba ziyinto enye. Sonke isiprofeto sexesha siqala ngembali apho isiprofeto sibhengezwa khona, yaye loo mbali ihlala imela ngokomfuziselo imbali apho isiprofeto sizaliseka khona.

Imbali yesiprofeto seminyaka engamawaka amabini anamakhulu amathathu yaqala kummiselo wesithathu ngowama-457 BC yaza yaphela kumyalezo wengelosi yesithathu ngomhla wama-22 ku-Oktobha, 1844. Ngaphambi kokufika kommiselo wesithathu, umsebenzi wokwakha itempile neYerusalem wawusele uphunyeziwe. Kwangokunjalo, kwimbali ekhokelela ekufikeni kwengelosi yesithathu, iinyaniso ezisisiseko zetempile yamaMillerite zamiselwa.

Ngo-1798, isiprofeto seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini esaqala ngo-723 BC ngokusasazwa kwezizwe ezilishumi ezisemantla sazaliseka. Eso siprofeto sachaza amaxesha amabini eminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, ephawula ukunyathelwa phantsi kwetempile yokoqobo neYerusalem yokoqobo yiRoma yobuhedeni yokoqobo, okwalandelwa yiminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yeRoma yobupopu inyathela phantsi isixeko sokomoya netempile yokomoya. Isiprofeto saqala ngokutshatyalaliswa kobukumkani basemantla nangokusasazwa kwabemi bobukumkani. Isiqingatha sendlela kweso siprofeto, ngo-538, siphawula ukuphela kokunyathelwa phantsi kwabantu bakaThixo yiRoma yobuhedeni, ubukumkani besine besiprofeto seBhayibhile, size sivelise ukusasazwa kwebandla likaThixo entlango yamaXesha Obumnyama. Ukuphela kweso siprofeto sexesha ngo-1798 kuphawula ukuphela kobukumkani besihlanu

besiprofeto seBhayibhile. Ukusasazwa kwezizwe ezilishumi ezisemantla, kunye nokwebandla lamaKristu elabalekela entlango, kumela ukuqokelelwa kwabo babemiselwe ukuba babe luphondo lobuProtestanti. Iimpawu zendlela zisoloko zimelwa zizichasi, yaye ukusasazwa kunokumela ukuqokelelwa, kanye njengoko uEliya emela uYohane uMbaptizi. Kolo ngquzulwano lunye lwesiprofeto uEliya akafi, kodwa uYohane uMbaptizi uyafa.

Ngowama-677 phambi kukaKristu isizwe sasemazantsi sakwaYuda, (esikwachongwa eZibhalweni njengelizwe elizukileyo) sachithachithwa iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, yaphela ngomhla wama-22 Oktobha, 1844. Eso siprofeto sasichaza ukunyathelwa phantsi kwabantu bakaThixo, abo uDanyeli abachonga “njengomkhosi” kuDanyeli 8:13, 14.

Ndaza ndeva omnye ongcwele ethetha, yaye omnye ongcwele wathi kuloo ngcwele ithile ibithetha, Kuya kude kube nini na umbono ongombingelelo wemihla ngemihla, nowesikreko sokuphanziswa, wokunikela ingcwele nomkhosi ukuze kunyathelwe phantsi? Waza wathi kum, Koda kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ingcwele ihlanjululwe. Danyeli 8:13, 14.

Isiprofeto seminyaka engamawaka amabini anamakhulu amathathu, esaphela ngexesha elinye nesiprofeto seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini esaqala ngowama-677 BC, sasichaza ukunyathelwa phantsi kwengcwele njengoko kuchaziwe kuDaniel 8:13, 14. Isiprofeto sokuchithachithwa kukaYuda ngowama-677 BC sasingandulelwa ziintlaselo ezintathu zikaNebhukadenetsare, yaye eso siprofeto saphela ekufikeni komyalezo wesithathu ngomhla wama-22 kuOktobha, 1844.

Ezi ziprofeto zimbini zeminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, eziphela ngokulandelelana ngo-1798 nango-1844, zibonakalisa iminyaka engamashumi amane anesithandathu yokwakhiwa kwesiseko setempile yamaMillerite. UMoses wachitha iintsuku ezingamashumi amane anesithandathu efumana imiyalelo yokwakha itempile, ukulungiswa ngokutsha kwetempile kaHerode ngexesha likaKristu kwathabatha iminyaka engamashumi amane anesithandathu, eyaphela ngomnyaka wokubhaptizwa kukaKristu. Ukusuka ekubhaptizweni kwakhe waya entlango iintsuku ezingamashumi amane, yaye ekubuyeni kwakhe wayihlambulula itempile okokuqala, baza amaYuda aphikisanayo afuna ukwazi ukuba wayenza loo nto ngaliphi igunya.

Ke kaloku ipasika yamaYuda yayikufuphi, waza uYesu wenyuka waya eYerusalem, wafika etempileni wafumana abo bathengisa iinkomo nezimvu namahobe, nabatshintshi bemali behleli khona; waza, akuba enze isabhokhwe ngeentsontelo ezincinane, wabakhuphela bonke ngaphandle kwetempile, nezimvu neenkomo; wayichitha imali yabatshintshi, wazibhukuqa neetafile; waza wathi kwabo bathengisa amahobe, Zisuseni ezi zinto apha; musani ukuyenza indlu kaBawo ibe yindlu yorhwebo. Baza abafundi bakhe bakhumbula ukuba kubhaliwe kwathiwa, Ukutshiseka kwendlu yakho kundidlile. Athi ke amaYuda amphendula, athi kuye, Nguwuphi na umqondiso osibonisayo, ekubeni uzenza ezi zinto? UYesu waphendula wathi kubo, Yiqhobosheni le tempile, ndize ndiyivuse ngeentsuku ezintathu. Athi ke amaYuda, Le tempile yakhiwa iminyaka emashumi mane anamithandathu, uze wena uyivuse ngeentsuku

ezintathu na? Ke yena wayethetha ngetempile yomzimba wakhe. Ngoko ke, akuba evukile kwabafileyo, abafundi bakhe bakhumbula ukuba wayetshilo oku kubo; bakholwa sisibhalo, nelizwi awalithethayo uYesu. Yohane 2:13–22.

Itempile kaMiller yamiswa kwiminyaka engamashumi amane anesithandathu ukususela ngo-1798 ekupheleni kwesiprofeto sokuqala seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, yaza yaphela kwiminyaka engamashumi amane anesithandathu kamva ekuzalisekeni kwesiprofeto sesibini seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini ngo-1844. Loo minyaka ingamashumi amane anesithandathu yaqala ngokufika kwengelosi yokuqala yaza yaphela ngokufika kwengelosi yesithathu, kuba uKristu wathi itempile yaKhe yayiya kuvuswa ngeentsuku ezintathu. Ukuba anivumi ukubona ezi nyaniso, kungenxa yeengxaki ezimbini eziphambili, ngaphezu kweengxaki ezinokubakho entliziyweni engavumiyo nengaguqukanga. Ingxaki yokuqala yeyokuba anivumi ukusondela eLizwini lesiprofeto ngokwembono yokuba imbali iyaziphinda. Aningabo abalandeli bembali-nkcazo. Enye ingxaki kukungakwazi ukusebenzisa amazwi angokomfuziselo abhaliweyo ngaphakathi kweLizwi likaThixo ngeLizwi likaThixo. Iziqalo zazo zonke ezi ziprofeto zichaza isiphelo, yaye zisoloko zichaza okungaphezulu kakhulu kuncembali eziphindaphindayo kuphela.

IBhayibhile ithi singumgangatho wetempile kaMoya oyiNgcwele, yaye itempile yomzimba yenziwe ziikhromosom ezingamashumi amane anesithandathu. Izazinzulu ezifundisisa ezo khromosom zingamashumi amane anesithandathu zisixelela ukuba iikhromosom ezingamashumi amabini anesithathu zesini sobudoda nezingamashumi amabini anesithathu zesini sobufazi zisongekwe zijikeleze iprotheni emile njengomnqamlezo.

KuDaniyeli ishumi elinesibini kukho iziprofeto zexesha ezintathu ezinxulumeneyo; esokuqala sibhekisa ekusasazweni kwamandla abantu abangcwele, nto leyo emela “amaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu. Ukusasazwa kwamandla abantu abangcwele okwazalisekiswa ngabo kwakuyiminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini, ukanti kuDaniyeli ishumi elinesibini kubhekiswa kuphela kwisiqingatha sokugqibela selo xesha. Kubonisa uDaniyeli engayiqondi into eyayithethwa sisibhengezo eso.

Ndaza ndeva indoda eyayambethe ilinen emhlophe, eyayiphezu kwamanzi omlambo, xa yaphakamisa isandla sayo sokunene nesandla sayo sokhohlo yasiya ezulwini, yafunga ngoya uphilayo ngonaphakade, yathi, kuya kuba lixesha, namaxesha, nesiqingatha; yaye xa ithe yaqgiba ukusasaza amandla abantu abangcwele, ziya kuba zigqityiwe zonke ezi zinto. Ndeva ke, andaqonda; ndaza ndathi, O Nkosi yam, siya kuba yintoni na isiphelo sezi zinto? Daniel 12:7, 8.

UDaniyeli ishumi elinesibini ubonakalisa isigidimi esityhilwayo ngexesha lesiphelo, elalingu-1798. Kule ndima uDaniyeli umele uWilliam Miller, olona phawu luphambili lwezilumko kuloo mbali. UMiller waqala wakhokelwa kwisiprofeto seminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini seLevitikus amashumi amabini anesithandathu, yaye kwiindima zesixhenxe nezesibhozo umele izilumko ekufuneka zidityanise inyaniso yokuba ukusasazwa kweminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini ngokuqinisekileyo kuchongwa njengokusasaza kukaThixo abantu baKhe.

Ukuba ke, ngenxa yako konke oku, anisandul' ukundiphulaphula, ndiya kongeza ukunohlwaya kwenu ngokuphindwe kasixhenxe ngenxa yezono zenu. Ndiya kulwaphula ukhukhumeleko lwamandla enu; ndize ndenze izulu lenu libe njengentsimbi, nomhlaba wenu ube njengobhedu. Levitikus 26:18, 19.

“Ikratshi” yamaSirayeli amandulo yaba xa avunyelwayo ukwala uThixo njengoKumkani wawo aze akhethe ukumkani ongumntu. Ikratshi lawo, elandulela ukuwa (IMizekeliso 16:18), laliyiminqweno yawo yokuba njengazo zonke izikumkani ezinqula izithixo ezazingqongile. Ukususwa kuqala kobukumkani basentla, kwalandela obasemazantsi, kwaba kukusasazwa kwamandla (ukumkani) ngowama-723 BC nangowama-677 BC ngokwahlukeneyo.

UMiller wayemela izilumko ezaqonda ukwanda kolwazi olwavulwa kwimiqondiso kwiivesi ezingaphambili zikaDaniyeli ishumi elinesibini, yaye kwiivesi zesixhenxe nesesibhozo umelwe njengongalugondiyoy unxulumano lweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu neminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini yokuchithachithwa kwabantu bakaThixo. UDaniyeli umele abantu bakaThixo ekupheleni kobu-Adventist, kwakunye noMiller ekuqaleni kobu-Adventist. Ekupheleni kobu-Adventist, ikho le ngxaki inye, kuba njengoko ubu-Adventist babubekela bucala ukuqonda kukaMiller “kwamaxesha asixhenxe,” banyanzeleka ukuba bachonge kuphela iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu njengeXesha Lobumnyama. Izilumko ekugqibeleni zazine ngxaki efanayo yokusombulula njengoko kubonakaliswa nguDaniyeli noMiller. Kutheni kusetyenziswa isigama sikaLevitikus amashumi amabini anesithandathu ukubonisa amaxesha amathathu anesiqingatha endaweni yamaxesha asixhenxe?

UMiller akazange awuxolelanise ngokupheleleyo lo mbandela unzima, kodwa ngowe-1856 kwavezwa “ukukhanya okutsha kwesiprofeto” kokugqibela kuthotho lwamanqaku amathandathu angazange agqitywe, achaza amaxesha asixhenxe njengamela iminyaka emithathu nesiqingatha yeRoma yobuhedeni inyathela uSirayeli kaThixo ongokoqobo, ilandelwe yiminyaka emithathu nesiqingatha yeRoma yobupopu inyathela uSirayeli wokomoya. Kwiminyaka esixhenxe kamva, ubuAdventist balukhaba ngokuphandle lonke ukhanyiselo lwamaxesha asixhenxe, ngaloo ndlela belungiselela lo mbandela unzima kwabalumkileyo ngexesha lesiphelo ngowe-1989, xa, njengoko kuchaziwe kuDaniyeli isahluko seshumi elinanye, ivesi yamashumi amane, amazwe awayemela lowo wayesakuba yiSoviet Union atshayelwa kude bubupopu neUnited States.

Ukukhanya kokuqala okunikiweyo kuMiller kwalahlwa ngowe-1863, yaye ukukhanya kokugqibela ngalo mbandela kwanikelwa nguHiram Edson kwezo nqaku zintandathu. Ezo nqaku zayekwa, yaye kwiminyaka esixhenxe (amaxesha) kamva amandla kaSirayeli wale mihla abekelwa bucala ukuze alingise iicawa zonqulo-zithixo ezazithe kwiminyaka embalwa engaphambili zachongwa ngokuchanekileyo njengeentombi zaseBhabheli. Amaxesha asixhenxe eLevitikus 26, njengemfundiso yesiprofeto, aba lilitye lesikhubekiso, yaye ikratshi likaSirayeli wamandulo, njengoko limelwe ngumnqweno wabo wokuba uSawule abalawule njengokukumkani, laphindwa. UYesu umela isiphelo ngesiqalo.

Incwadi kaDaniyeli ikwachonga isiprofeto seminyaka eliwaka elinamakhulu amabini anamashumi asithoba, kunye nesiprofeto seminyaka eliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu, ezithi zombini ziqale ekususweni “kokwemihla ngemihla” ngowama-508. Ukususwa “kokwemihla ngemihla” kumela ukususwa kokumelana kweRoma yobuhedeni nokunyuka kwamandla opapa ngowama-538. Kwakukho ixesha lotshintsho lweminyaka engamashumi amathathu phambi kokuba amandla opapa abekwe etroneni yomhlaba ngowama-538, yaye ke iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu eseleyo iphela ngowe-1798. Iminyaka engamashumi amathathu yotshintsho ukusuka kobunye ubukumkani ukuya kobulandelayo ichonga iminyaka yokugqibela yolawulo lopapa ekhokelela ekubekweni kobukumkani besithandathu besiprofeto seBhayibhile etroneni yomhlaba ngowe-1798. Ukuqala kwesiprofeto seminyaka eliwaka elinamakhulu amabini anamashumi asithoba kuchonga utshintsho ukusuka kobunye ubukumkani besiprofeto seBhayibhile ukuya kubukumkani obulandelayo besiprofeto seBhayibhile, njengoko kunjalo nangokuphela kweso siprofeto.

Isiprofeto seminyaka eliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu, esaqala ekususweni “kokwemihla ngemihla” ngowama-508, siphela ngowe-1843.

Kwaye ukususela kwixesha lokuba umbingelelo wemihla ngemihla ususwe, kwanokumiselwa kwesikizi esenza incithakalo, kuya kubakho iwaka elinamakhulu amabini anamashumi alithoba emihla. Unoyolo lowo ulindayo, aze afikelele kumawaka amawaka amathathu anamakhulu amathathu anamashumi amathathu anesihlanu emihla. Daniel 12:11, 12.

Isiprofeto seminyaka eliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu saphela ngowe-1843, yaye uDaniyeli uthi abo “balindayo” ngexesha eso siprofeto siza kuzaliseka baya kusikelelwa. UDade White usitsho ngolu hlobo.

“Anoyolo amehlo awabona izinto ezabonwayo ngo-1843 nango-1844.

“Umyalezo wanikelwa. Kwaye akufuneki kubekho kulibaziseka ekuwuphindeneni umyalezo, kuba imiqondiso yamaxesha iyazaliseka; umsebenzi wokuvala umele wenziwe. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikelwa umyalezo ngokumiselwa kukaThixo oya kukhula ube sisikhalo esikhulu. Wandula ke uDaniyeli eme esabelweni sakhe, anikele ubungqina bakhe.” Manuscript Releases, volume 21, 437.

Ngako oko, ukuqala kwesiprofeto seminyaka eliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu kuchaza utshintsho olusuka kunqulo lobuhedeni lusiya kunqulo lobupopu, ngaloo ndlela kuchazwa utshintsho olusuka kubuProtestanti lusiya kubuProtestanti bamaMillerite.

Abo ma-Adventist abazalayo iinyaniso ezisisiseko zobu-Adventist, bayazigatya zonke iziprofeto zexesha ezavezwa ngamaMillerite, kwaneminyaka engamawaka amabini anamakhulu amathathu kaDaniyeli 8:14. Basenokuyiphika kakhulu le nyaniso, kodwa kunokuboniswa ngokwengqiqo ukuba le nyaniso iyinyaniso; kodwa ingongoma yam ngoku yahlukile, ngoko ke ndiya kuyishiya okwangoku njengoko sizama ukusondeza eli nqaku esiphelweni.

Ukusasazwa “kwelizwe elizukileyo” lakwaYuda ngowama-677 BC kumela ukunyathelwa phantsi “komkhosi” kuDaniyeli 8:13, 14, yaye kubhekisa ekusekweni kwelizwe elizukileyo langoku,

iUnited States. Iminyaka engamawaka amabini anamakhulu amathathu yale miqolo ikwaminye yaqala ngowama-457 BC, yaye imela ukunyathelwa phantsi “kwengcwele.”

Ndaza ndeva omnye ongcwele ethetha, yaza enye ingcwele yathi kuloo ngcwele ithile yayithetha, Koda kube nini na umbono ongombingelelo wamaxesha onke, nowokreko oluyinkangala, wokunikela ingcwele nomkhosi ukuba kunyathelwe phantsi? Yathi kum, Koda kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ihlanjululwe ingcwele. Daniyeli 8:13, 14.

677 BC no-457 BC zizihla ezinxulunyaniswe lulwalamano lwabantu bakaThixo nengcwele kaThixo. UThixo wabuyisa umkhosi nengcwele ndawonye ngexesha elinye ngomhla wama-22 kuOktobha, 1844. Iminyaka engamakhulu amabini anamashumi amabini ephakathi ko-677 BC no-457 BC ifuzisela ixesha apho uThixo amisela khona umqondiso wendlela omela ukwanda kokukhanya. Ngomhla wama-22 kuOktobha, 1844 ukukhanya kwengelosi yesithathu kwafika, ukukhanya kwengcwele kwaqalisa ukukhanya, kwaye kwakukho umkhosi apho wokuvakalisa olo khanyiso.

Kumgca wesiprofeto esichaza imfazwe ephindwe kathathu uSathana noKristu ababandakanyeka kuyo, kwaveliswa iBhayibhile yeKing James ka-1611. Kanye kwiminyaka engamakhulu amabini anamashumi amabini emva koko, ngowe-1831, uWilliam Miller wapapasha umyalezo wakhe okokuqala ngqa:

“Kwiminyaka esithoba uWilliam Miller wayeqinisekile ukuba wayefanele ukuhambisa isigidimi sakhe emabandleni; kodwa walinda, enethemba lokuba igunya elithile elamkelweyo liya kuvakalisa iindaba ezimnandi zoMsindisi oza kufika kungekudala. Ngokulinda ngolo hlobo, wabonakalisa nje ubunyani besigidimi; babenegama lokuba bayaphila, kanti babesifa ngokukhawuleza. Ngowe-1831 uMiller wanikela intetho yakhe yokuqala ngeziprofeto.”
Steven Haskell, *The Seer of Patmos*, 77.

UThixo wazikhusela iitekisi zantlandlolo ezingcwele nezichanekileyo ezasetyenziswa ekuvelisweni kweBhayibhile. Waza ke wayivelisa iBhayibhile Yakhe ngowe-1611. Emva koko wavusa umthunywa owayeya kusebenzisa imigaqo efumanekayo, ephuma, yaye emiselweyo ngaphakathi kweBhayibhile ukuze kuveliswe isigidimi sengelosi yokuqala. Ngowe-1831, isigidimi sikaMiller samiselwa ngokusesikweni, njengoko isigidimi kwimbali kaKristu samiselwa ngokusesikweni nguYohane umBhaptizi, njengoko isigidimi simiselwe ngokusesikweni kuyo yonke intshukumo yohlaziyo. Isigidimi sikaMiller, isigidimi sengelosi yokuqala esazisa ukuvulwa komgwebo, sixhaswa ngokuthe ngqo kukusetyenziswa kwexesha lesiprofeto seminyaka engamakhulu amabini anamashumi amabini. Sasisiso isigidimi sesilumkiso ekuqaleni kobukumkani besithandathu besiprofeto seBhayibhile—iUnited States.

Ngo-1996, kwaqala ulungiselelo lwe-Future for America, yaye umyalezo wengelosi yesithathu owawutyhilwe ngo-1989, umyalezo ochaza ukuphiliswa kwenxeba elibulalayo lobupopu nomthetho weCawa ondelayo, wapapashwa kwimagazini enesihloko esithi, *The Time of the End*. Umyalezo ekupheleni kobu-Adventist wenziwa waba sesikweni kanye njengoko umyalezo ekuqaleni wawenziwe waba sesikweni. Ekuqaleni umyalezo wawuxhonywe phezu kwexesha yaye

wawumela ukuqhubela phambili ngakumbi kweenyaniso eziqulethwe kwiLizwi likaThixo. Ngo-1996, kwiminyaka engamakhulu amabini anamashumi amabini emva kokuzalwa kwe-United States ngo-1776, umyalezo ekupheleni kobu-Adventist wenziwa waba sesikweni yaye wamela ukuqhubela phambili ngakumbi kwemiyalezo yeengelosi ezintathu.

Njengoko sijongana nembali ehambelanayo yophondo lweRiphabhlikhi nophondo lwamaProtestanti kwimbali yobukumkani besithandathu besiprofeto seBhayibhile, kufuneka kuqondwe ukuba ngubani uphondo lwamaProtestanti nokuba ngubani na olungelulo.

Zimiseleni ukuba uziveze kuThixo uvunyiwe, ungumsebenzi ongenasizathu sakuhlazeka, ulahlule ngokufanelekileyo ilizwi lenyaniso. Ke wona amazwi angahloneliyo uThixo, alambathileyo, waphephe; kuba aya kwanda aye kukungahloneli uThixo ngakumbi. 2 Timoti 2:15, 16.