

# ILaodikea — Inani Lesithathu

## *Yintoni iMithetho?*

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“Kufuneka sizazi ngokwethu izinto eziyenza ubuKristu, ukuba yintoni inyaniso, ukuba luyintoni ukholo esilwamkeleyo, nokuba yeyiphi imithetho yeBhayibhile—imithetho esiyinikiweyo ligunya eliphezulu.” *The 1888 Materials*, 403.

Kangangeminyaka eliqela iFuture for America ichonge ukuba amabandla asixhenxe eSityhilelo awameleli nje kuphela imbali kaSirayeli wale mihla ukususela kwixesha labapostile kude kube sekupheleni kwehlabathi, koko la mabandla asixhenxe amele noSirayeli wamandulo ukususela kwixesha likaMoses kude kube kukuxulutywa ngamatye kukaStefano. Oovulindlela bama-Adventist abazange bayifundise le nyaniso, kodwa bayiqonda baza bayisebenzisa imigaqo eseka le nyaniso. UYesu uchaza isiphelo kwasekuqaleni, yaye uSirayeli wamandulo umele uSirayeli wale mihla. Ngoko ke, nayiphi na inyani eyinxalenye yeempawu zesiprofeto zikaSirayeli wale mihla yayikho kananjalo nakuSirayeli wamandulo.

Phambi kwembali yamaMillerite imbono yesithethe yamaKristu ngeebandla ezisixhenxe yayikukuba ayemela amabandla okwenene aseAsiya eNcinane ngexesha likaYohane. Imbono yesithethe yayiqonda kananjalo ukuba isiluleko esasiya kumabandla ngamabandla ngalinye sinokuqondwa nokuba simela isiluleko esithile esiya kumabandla ahlukeneyo kuyo yonke imbali yobuKristu, kwanokuba eso siluleko kunye nezo zilumkiso zikwanjalo zezamaKristu ngamnye. Babeqonda kananjalo ukuba amabandla asixhenxe amela amaxesha asixhenxe embali yebandla, ukususela kwixesha labafundi de kube sekupheleni kwehlabathi. Ezi ngcamango zazikho ngaphambi kwembali yamaMillerite. Ezo ziqondiso zine zamabandla asixhenxe ezakha imbono yesithethe eyandulela uWilliam Miller zazinjalo, yaye zisekhona, zisekelwe kutoliko lweBhayibhile “Iwembali” (“historicist”). Yile ndlela yokutolika ezathi iingelosi zikaThixo zamkhokelela uWilliam Miller ukuba ayamkele.

“Amasonto asixhenxe aseAsiya ayimbali yebandla likaKristu kwiimo zalo ezisixhenxe, kuzo zonke iindlela zalo ezigoso nezijikajikayo, kuko konke ukuphumelela nokubandezeleka kwalo, kususela kwimihla yabapostile kuse kude kube sekupheleni kwehlabathi. Amatywina asixhenxe ayimbali yezenzo zamagunya nookumkani bomhlaba phezu kwebandla, kwanokukhuselwa kwabantu bakaThixo ngelo xesha linye. Amaxilongo asixhenxe ayimbali yezigwebo ezisixhenxe ezikhethekileyo nezinzima ezathunyelwa phezu komhlaba, okanye ubukumkani bamaRoma. Kanti ke izitya ezisixhenxe zizibetho ezisixhenxe zokugqibela ezathunyelwa phezu kweRoma yoPopu. Ezixutywe nezi kukho nezinye iziganeko ezininzi, ezilukwe phakathi kwazo njengemisinga engenayo, zizalise umlambo omkhulu wesiprofeto, de ekugqibeleni yonke loo nto isiphelela kulwandle lwanaphakade.”

“Oku, kum, sisicwangciso sesiprofeto sikaYohane encwadini yeSityhilelo. Yaye umntu onqwenela ukuyiqonda le ncwadi, makabe nolwazi oluphangaleleyo ngezinye iindawo zelizwi

likaThixo. Imifanekiso nezikweko ezisetyenziswe kwesi siprofeto, azichazwanga zonke kuso ngokwaso, kodwa zimele zifunyanwe kwabanye abaprofeti, zize zichazwe kwezinye iziqendu zesiBhalo. Ngako oko kuyacaca ukuba uThixo umisele ukufundwa kwako konke, kwanokuba kufunyanwe ulwazi olucacileyo lwayo nayiphi na inxalenye.” William Miller, Miller’s Lectures, umqulu 2, isifundo 12, 178.

USista White uyavumelana nembono kaMiller “yembali” yaye uyayixhasa, kodwa wongeza ukuqonda okunzulu ngakumbi kwincwadi yeSityhilelo kunoko uMiller wakubonayo, kuba uMiller wayengayiqondanga ingcwele njengoko injalo ngokwenene. Wayeyiqonda ingcwele njengomhlaba. USista White waqonda ukuba xa uYesu wayebeka phambi kwabantu iziprofeto ezimelwe kwincwadi yeSityhilelo, uKristu wayekwenza oko enxulumene nomsebenzi waKhe njengoMbingeleli oMkhulu wasezulwini.

Xa uYohane ejika aze ambone uKristu, uhamba phakathi kwezibane enxibe izambatho zobubingeleli, yaye ezo zibane zikwindawo engcwele; ngoko ke oku kukwimbali yasemva kokunyuka kwaKhe, kodwa ngaphambi kokuba angene eNgcwele yeeNgcwele ngowe-1844. UMiller wayengenakukwazi ukuqonda ukubaluleka kwale nyaniso. Kwanjalo noTyndale, noLuther okanye uJohn Wycliffe, kwanabo bonke abaHlaziyi bokuqala. Inyaniso iyakhula, ikhanya ngakumbi, isakhanya ngakumbi, ide ifike emini egqibeleleyo.

“Umgaqo omkhulu owawukhuthazwa ngobunono obukhulu nguRobinson noRoger Williams, wokuba inyaniso iyaqhubeka ityhilwa, nokuba amaKristu amele ame elungele ukwamkela konke ukukhanya okunokukhanya kuvela elizwini elingcwele likaThixo, awasabonwa ngabazukulwana babo. Amabandla amaProtestanti aseMelika,—kwakunye nawalaseYurophu,—awathi afumana ubabalo olukhulu ekwamkeleni iintsikelelo zoHlaziyo, asilela ukuqhubela phambili endleleni yenguquko. Nangona amadoda ambalwa athembekileyo ayevela, ngamaxesha ngamaxesha, ukuze avakalise inyaniso entsha aze atyhile impazamo eyayigcinwe ixesha elide, uninzi, njengamaYuda ngemihla kaKristu okanye amaKatolika ngexesha likaLutere, lwalonelikile kukukholwa njengoko ooyise bakholelwa nokuphila njengoko bona babephile. Ngenxa yoko, inkolo yaphinda yawela kubuzenzisi benkqubo nje yangaphandle; yaye iimpazamo neenkolelo-zobuxoki ebezinokulahlwa ukuba ibandla liyaqhubeka lihamba ekukhanyeni kwelizwi likaThixo, zagcinwa zaza zaxatyiswa. Ngaloo ndlela umoya owaphefumlelwa luHlaziyo wacotha wafa ngokuthe ngcembe, de kwabakho phantse imfuneko enkulu yenguquko kumabandla amaProtestanti njengakwakunjalo kwiBandla lamaRoma ngexesha likaLutere. Kwakukho kanye kwaeloo kuthanda ihlabathi nokudakumba kokomoya, intlanelo efanayo ngezimvo zabantu, nokutshintshwa kweemfundiso zelizwi likaThixo ngeengcamango zabantu.” Imbambano Enkulu, 297.

Ukuba inyaniso yokuba inyaniso iphuhliswa ngokuthe ngcembe kuyo yonke imbali ayiqondwa, ngoko intsingiselo yako nakuphi na ukukhanya okutsha kwesi sizukulwana sokugqibela inokuba yinto engenakwenzeka kwaphela ukuba iqatshelwe. Xa umntu eyeka ukuqonda ubume obuqhubela phambili “benyaniso,” ngokuzenzekelayo uqala ukuxhomekeka kwizithethe, amasiko, nobunkokeli babantu abawileyo.

Indlela awasebenzisa ngayo uMiller luphawu lwendlela oluhamba kuwo wonke umgca wesiprofeto, olubonakalisa ubungqina bokuphuhliswa kwenyaniso yeBhayibhile eyaqalwa ngabapostile. Kanti ke, kuphawu lwendlela olumelwe nguMiller, sifumana isiqalo esifuna umlingane waso ekupheleni. Uninzi aluze luziqonde ezi nyaniso, kodwa akunjalo ngoSathana.

USathana uyichasile inyaniso nophuhliso lwayo ukususela kwimvukelo yakhe emazulwini ukuya phambili. Xa kwafikelela kwelo nqanaba embalini apho abaHlaziyi baqalisa ukuqonda ngokucacileyo indlela yokufunda iBhayibhile, uSathana wenza njengoko esoloko esenza, wazisa izinto zobuxoki ezifanayo neziyinyani. Ubungqina bembali bomsebenzi wakhe wokwenza inyaniso ibe yinto exelisa ubuxoki bubonisa ukuba amaJesuit anjengoRibera noLouis de Alcazar agxininisa indlela yawo yokwenza ubuqhetseba ngokukodwa nxamnye nenewadi yeSityhilelo. Indlela eyonakeleyo ebizwa ngokuba “preterism” yaqala ngenkulungwane yesibini neyesithathu, inabameli ababini abaphambili baloo ndlela yobuxoki. Omnye yayinguEusebius waseKesareya (260–339), yaye omnye enguVictorinus wasePettau (wasweleka malunga no-304). Bobabini aba bantu bokuqala bembali bakhuthaza loo ndlela yayicebisa ukuba incwadi yeSityhilelo yazaliseka ngexesha loBukhosi baseRoma ngabantu bembali abanjengomlawuli odume kakubi uNero.

Ngenkulungwane yeshumi elinesithoba uJohn Darby (1800–1882) waseUnited Kingdom wazisa enye indlela kaSathana, eyafakwa kwanakwii foot notes zeBhayibhile yehashe laseTroy ebizwa ngokuba yiScofield Reference Bible, esele siyichongile ngaphambili. “Dispensationalism” sisakhelo sethiyoloji esahlula imbali nokusebenzisana kukaThixo noluntu sibe ngamaxesha ahlukeneyo, okanye ‘dispensations,’ apho uThixo elawula icebo laKhe ngeendlela ezahlukeneyo. Ndikuphawula oku kweli nqanaba, kuba le yenye yeenkohliso ezazingeniswe kumbutho weFuture for America ngamazwi aphuma kwakwelo cala uDarby awayesasaze kulo iimbono zakhe zikaSathana. Iimbono zikaDarby ezahlasela iFuture for America zazihamba kunye nefilosofi yento ebizwa ngokuba yintshukumo yanamhlanje ethiwa “woke,” ekhuthaza kwa-loo nyhikityha imelwe luGuquko lwaseFransi, kwanoburheletyo obufanayo obumelwe yiSodom neGomora.

Namhlanje izifundiswa zenkolo ze-Adventism yanamhlanje zisebenzisa inkqubo yokucanda iinyaniso zeBhayibhile esekelwe kwinkqubo ephindwe kabini yokutolika iBhayibhile abayisebenzisayo ukuze babhukuqe baze bakhanyele kokubini iBhayibhile noMoya woProfeto. Bachonga abantu njengabaziingcali nokuba kusezilwimini zeBhayibhile okanye kwimbali yeBhayibhile. Ngaloo ndlela, izifundiswa zenkolo ze-Adventism namhlanje zilawula iingqondo ze-Adventism yaseLawodikea nokuba kukutolika iLizwi likaThixo ngokusekelwe ekuqondeni kwembali komntu owileyo okanye ekuqondeni kolwimi komntu owileyo. Ezi zibonakaliso zangoku zempazamo, ezithe zisoloko zisetyenziswa ukhulasela isigidimi osifundayo ngoku, ziya kuphathwa ngakumbi kula manqaku xa siqwalasela umfuziselo woQhushululu lwaseFransi. USathana uyaphila, yaye uyazi ukuba ixesha lakhe lifutshane. Umgaqo wokugqibela wemithetho kaMiller, inombolo yeshumi elinesine, uqukumbela ngalo mhlathi ulandelayo.

“UbuThixo obufundiswa ezikolweni zethu busoloko busekelwe kwisivumo sokholo esithile sobuhlelo. Kusenokusebenza ukuthabatha ingqondo engenanto uyifake olu hlobo, kodwa oku kuya kuhlala kuphelela kubandlululo lobuhlelo. Ingqondo ekhululekileyo ayisayi kuze yaneliswe ziimbono zabanye. Ukuba bendingumfundisi wolutsha kwizinto zobuThixo, bendiya

kuqala ndifunde amandla abo nengqondo yabo. Ukuba ezi bezintle, bendiya kubenza bafunde iBhayibhile ngokwabo, ndize ndibathumele bekhululekile ukuba benzele ihlabathi okulungileyo. Kodwa ukuba bebengenangqondo, bendiya kubagxiviza ngengqondo yomnye umntu, ndibhale ukuthi umxhaphazi wobuhlelo ebunzini labo, ndize ndibathumele njengamakhoboka!” William Miller, Miller’s Works, volume 1, 24.

Kwixesha nje emva kwexesha awaphila ngalo uYohane uMtyhili, kwanangeemihla yoHlaziyo, uSathana wayesebenza ngenkuthalo evelisa iindlela zobuxoki zobuprofeti ukuze adideke aze atshabalalise uhlalutyo lwenyaniso lweBhayibhile. Into maxa wambi engabonwayo kwezi nyaniso zembali kukuba zonke ezo ndlela zikaSathana zazijoliswe ngokuthe ngqo kungekho kwenye incwadi ngaphandle kwencwadi yeSityhilelo. Yiyo leyo eyayisisihloko somnye nomnye waba bakhuthazi bokudideka kukaSathana. Incwadi yeSityhilelo ibisoloko iyinto ekujoliswe kuyo nguSathana. USathana uyazi ukuba yincwadi yeSityhilelo amelwe kukulwa nayo. Xa siyiqonda le nyaniso, sinokuthi ke siqonde nenye inyaniso engabonwayo, efihlwe yenye inyaniso ebalulekileyo.

Indlela yobuxoki yamaJesuit yayijoliswe ekuthinteleni ukuqondwa okucacileyo kokuba upopu webandla laseRoma ungumchasi-Kristu wesiprofeto seBhayibhile. Wonke umHlaziyo ongumProtestanti, engenamnye ushiyekileyo, wafikelela ekuqondeni nasekuchongeni le nyaniso. Ngoko ke, xa kwixesha elidlulileyo imbali echanekileyo yamadoda anjengoRibera noLouis de Alcazar iye yaboniswa esidlangalaleni ngengetho nangopapasho, loo mbali yamadoda anjengoRibera noLouis de Alcazar yayisetyenziswa ngenjongo yokubonakalisa iinzame zikaSathana zokuthintela ukuqondwa ngokuchanekileyo “komntu wesono.” Ubungqina obubhaliweyo okanye obuthethiweyo obutyhila injongo yokungeniswa kwezi ndlela zikaSathana buchanekele kangangoko buhamba, kodwa uSathana wayezama ukufihla okungaphezulu kunobungqina beBhayibhile obuchonga umchasi-Kristu njengopopu waseRoma.

Kukho iinyaniso encwadini yeSityhilelo ezigutyungelwe sisidubedube esiveliswe zezi nkqubo zobuxoki zokutolika iBhayibhile, ezikude nomxholo waloo ndoda enenani layo lingu-six, six, six. Enye yezo nyaniso ngokuqinisekileyo yinyaniso emelwa xa amabandla asixhenxe eqondwa kuphuhliso lwawo olupheleleyo. Kukho iinyaniso ezikumaBandla asixhenxe ezithetha ngqo kwimbali eyaqala ngomhla we-11 Septemba 2001 yaze yaphela kwingxaki yomthetho weCawa. USathana ubefuna ukugcina oku kukhanya kungcwatywe, yaye waqulunqa ezo ndlela zikaSathana zokugubungela amatye anqabileyo amaninzi enyaniso akhoyo encwadini yeSityhilelo, kungekhona kuphela ukuchongwa kukapopu waseRoma njengomchasi-Kristu.

Phambi kokuba “umntu wesono” atyhilwe ngowama-538, amadoda anjengoEusebius noVictorinus ahlasele incwadi yeSityhilelo ngenjongo yokufihla ukuvela kwamandla obupopu. Emva koko embalini uKristu wazalisekisa isithembiso saKhe eTiyatira waza wavelisa inkwenkwezi yasekuseni yohlaziyo (uWycliffe), yaye uSathana emva koko wavelisa abantu ababini ababalulekileyo embalini ukuze baxhase baze baqhube umsebenzi wakhe wobusathana. Imfazwe ende neqhubekayo ngophuhliso lwenyaniso, efikelela encotsheni yayo xa imfihlelo yencwadi yeSityhilelo ivulwa izitywina, (kanye phambi kokuvalwa kwexesha lovavanyo) iquka ukukhanya okuvela kumabandla asixhenxe uMiller angazange akuqonde, kwanenoDade White angazange akuqonde; kodwa kungaboniswa ngokulula ukuba bobabini uMiller noMoya weSiprofeto

bayakuxhasa oku kukhanya kutsha, kuba ukukhanya okutsha akukhe kuphikise ukukhanya okudala.

“Yinyaniso into yokuba sinayo inyaniso, yaye kufuneka sibambelele ngokuqinileyo kwizikhundla ezingenakugungqiswa; kodwa asimele sijonge ngokukrokra nakokuphi na ukukhanya okutsha uThixo anokukuthumela, size sithi, Inene, asiboni ukuba sidinga nakuphi na ukukhanya ngakumbi kunenyaniso endala esiye sayamkela ukuza kuthi ga ngoku, nesizinzileyo kuyo. Ngoxa sibambelele kweso sikhundla, ubungqina boMngqina Othembekileyo bubhekisa kwiziganeko zethu ngolu songelo, ‘Yaye akwazi na ukuba ulusizana, uludwayi, ulihlwempu, uyimfama, uhamba ze.’ Abo baziva besisityebi, benentabalala yezinto, bengaswele nto, bakwimeko yobumfama ngokubhekiselele kwimeko yabo yokwenene phambi koThixo, yaye abakuyazi oko.” Review and Herald, August 7, 1894.

Uvavanyo oluphambili lokukhanya okutsha kukuba ingaba kuyaphikisana na nenyano esele imisiwe, kwanokuba kuyazigcina na iinyaniso ezisisiseko.

“Xa amandla kaThixo engqinela oko kuyinyaniso, loo nyaniso imele ukuma ngonaphakade njengeyona nyaniso. Akufanele kwamkelwe naziphi na iingcinga eziza emva koko, eziphikisana nokukhanya uThixo asinikileyo. Kuya kuvela abantu abaneengcaciso zeZibhalo abathi kubo ziyinyaniso, kanti ke aziyonyaniso. Inyaniso yeli xesha, uThixo usinike yona njengesiseko sokholo lwethu. Yena ngokwaKhe usifundisile oko kuyinyaniso. Kuya kuvela omnye, kuze kuvele nomnye, benokukhanya okutsha okuphikisana nokukhanya uThixo akunikileyo phantsi kobungqina boMoya waKhe oyiNgcwele.” Selected Messages, incwadi 1, 162.

USathana uye wayenza incwadi yeSityhilelo yaba yinto ekujoliswe kuyo kuhlaselo lwakhe ukususela kwixesha uYohane awabhala ngalo imiyalezo equlethwe kuyo. UYesu wathi:

Kodwa anoyolo amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyeva. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda angamalungisa ababenqwenela ukuzibona ezo zinto nizibonayo, kodwa abazibonanga; nokuva ezo zinto nizivayo, kodwa abazivanga. Mateyu 13:16, 17.

Intsikelelo enxulunyaniswa nokubona nokuva yintsikelelo yokuqonda isigidimi seSityhilelo sikaYesu Kristu. Xa uYohane wayemele abo bakwi “mihla yokugqibela” ababubonayo nababuva isigidimi, wawa phantsi ukuze anqule ingelosi uGabriyeli, eyathi ngoko nangoko yamxelela uYohane ukuba angakwenzi oko.

Ke mna Yohane ndazibona ezi zinto, ndaza ndaziva. Kwaye xa ndandivile ndaza ndabona, ndawa phantsi ukuze ndinqule phambi kweenyawo zengelosi eyandibonisa ezi zinto. Yaza yathi yona kum, Khangela, uze ungakwenzi oko; kuba ndingumkhonzi kunye nawe, nowabazalwana bakho abaprofeti, nowabo bagcina amazwi ale ncwadi; nqula uThixo. ISityhilelo 22:8, 9.

UGabriyeli noYohane bobabini bazizidalwa ezadalwayo, ezimele ukunqula uMdali kuphela. Abaprofeti abaninzi namadoda amalungisa, kuquka neengelosi, baye banqwenela “ukubona” noku“va” isigidimi sokuDanduluka kwasezinzulwini zobusuku xa siphindwa ekupheleni

kwehlabathi.

“UKristu wathi, ‘Asikelelwe amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyeva. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda angamalungisa ababenqwenela ukuzibona ezo zinto nizibonayo, abazibonanga; nokuva ezo zinto nizivayo, abakuva’ [Mateyu 13:16, 17]. Asikelelwe amehlo awazibonayo izinto ezabonwayo ngowe-1843 nangowe-1844.

“Isigidimi sanikwa. Kwaye makungabikho kulibaziseka ekuphindeneni eso sigidimi, kuba imiqondiso yamaxesha iyazaliseka; umsebenzi wokuvala umele wenziwe. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikwa isigidimi ngokumiselwa nguThixo esiya kukhula sibe sisikhalo esikhulu. Wandula ke uDanilyeli eme esabelweni sakhe, anikele ubungqina bakhe.” Manuscript Releases, volume 21, 437.

Oko amadoda amalungisa (uYohane) nabakhonzi abangabalingane nawo (iingelosi) abanqwenela ukukubona yayikukuzaliseka kokugqibela koKhwelo lwasezinzulwini zobusuku ekupheleni kwe-Adventism, xa umhlaba wawuya kukhanyiselwa bubuqaqawuli bukaThixo. Oko kubonakaliswa kokugqibela kwamandla kwimvula yasemva kuziswa kukutyhilwa kweSityhilelo sikaYesu Kristu.

Malunga nosindiso olo abaprofeti balubuza, baluphengulula ngenkuthalo, bona baprofetayo ngobabalo obabumiselwe ukuza kuni; bephengulula ukuba yintoni na, nokuba luhlobo luni lwexesha, awawalubonakalisayo uMoya kaKristu owawukubo, ekungqineni kwawo kwangaphambili iimbandezelo zikaKristu nozuko olwaliza kulandela. Kubo kwatyhilwa ukuba babengakhonzi bona ngokwabo, koko babekhonza thina ngezo zinto, ezithe ngoku zaxelwa kuni ngabo banishumayezele iindaba ezilungileyo ngoMoya oyiNgcwele othunyelwe evela ezulwini; ezo zinto neengelosi zinqwenela ukuzikhangela. Ngenxa yoko, bhinqani izinqe zengqondo yenu, nibe ziingcathu, nithembele kude kube sekupheleni kubabalo eniza kuluziselwa ekutyhilweni kukaYesu Kristu. 1 Petros 1:10–13.

Abaprofeti, amadoda angamalungisa neengelosi baye banqwenela ukuphila ngexesha xa “ubabalo” okanye amandla kaThixo ethululwa ngexesha lokuzaliseka kokugqibela kweSikhalo Saphakathi Kobusuku. Olo “babalo,” olungamandla okudala kaThixo, luziswa ebantwini xa iSityhilelo sikaYesu Kristu sivulwa amatywina. USathana uyazi ukuba indlela yokudlulisa amandla okudala kaThixo kubantu baKhe ifezekiswa ngesigidimi esivulwe amatywina encwadini yeSityhilelo, yaye ngenxa yoko ibe yeyona nzame yakhe iphambili ukudida, ukucinezela nokusibekela ukukhanya okuqulethwe encwadini yeSityhilelo. Oko kukhanya asikokuchongwa nje komntu wesono kuphela, kuba loo nyaniso yabhalwa yaza yaqinisekiswa ngokupheleleyo ngabo bonke abaguquli bamaProtestanti kwiinkulungwane ezadlulayo.

NdandikuMoya ngemini yeNkosi, ndeva emva kwam ilizwi elikhulu, njengelesigodlo, lisithi, Mna ndinguAlfa no-Omega, owokuqala nowokugqibela; nokuthi, Oko ukubonayo, kubhale encwadini, ukuthumele kuwo amabandla asixhenxe aseAsiya; e-Efese, naseSmirna, nasePergamo, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodike. Ndaza ndajika ukuze ndibone ilizwi elo lalithetha nam. Ndathi ndakujika, ndabona iziphatho zezibane ezisixhenxe zegolide; yaye phakathi kweziphatho zezibane ezisixhenxe kwakukho onjengoNyana womntu, embethe ingubo ende esihla iye ezinyaweni, ebhinqe esifubeni umbhinqo wegolide. Intloko

yakhe neenwele zakhe zazimhlophe njengoboya begusha, zimhlophe njengekhephu; namehlo akhe enjengedangatye lomlilo; neenyawo zakhe zinjengobhedu olukhazimlisiweyo, ngokungathi lutshiswe ezikweni; nelizwi lakhe lalinjengesandi samanzi amaninzi. Wayephethe esandleni sakhe sokunene iinkwenkwezi ezisixhenxe; emlonyeni wakhe kwaphuma ikrele elibukhali elintlangothi-mbini; nobuso bakhe babunjengelanga elikhanya ngamandla alo. Ndathi ndakumbona, ndawa ezinyaweni zakhe, ndangathi ndifile. Waza wabeka isandla sakhe sokunene phezu kwam, esithi kum, Musa ukoyika; mna ndingowokuqala nowokugqibela: ndinguye ophilayo, ndandifile; yaye khangela, ndiyaphila ngonaphakade kanaphakade, Amen; ndinazo nezitshixo zelabafileyo nezokufa. Bhala izinto ozibonileyo, nezikhoyo, neziya kubakho emva koko. IsiTyhilelo 1:10–19.

Ngoxa ubu-Adventism babeyigcinile indlela yokutolika “yembali” (“historicist”), baqonda ukuba onke amabandla eSityhilelo isibini nesithathu aphindwa kwibandla lokugqibela. Ngelishwa, ekupheleni kwenkulungwane yeshumi elinesithoba uSathana wayesele evala amehlo obu-Adventism kule ndlela ingewele yokutolika, ekukhuseleni kwayo, nasekwenzeni kwayo njengengxenywe ebalulekileyo yoxanduva lwabo njengaba “ngabagcini beenyaniso ezinkulu zesiprofeto.” Nanjengoko le ndlela yayibekelwa bucala kubu-Adventism, kwakusekho abo babeyisebenzisa le ndlela ingewele. Sisebenzisa incwadi ethi, *Story of the Seer of Patmos*, njengobungqina bokuba ukusetyenziswa kwawo onke amabandla kwembali yaseLawodike kuyindlela esemthethweni yokusetyenziswa kwesiprofeto. Oku kulandelayo zizicatshulwa ezivela kuloo newadi ezicacisa umba endibhekisa kuwo.

“Kufanele kukhunjulwe ukuba, njengoko amava ase-Efese, eSmirna, nasePergamo, aya kuphindwa kwibandla lokugqibela phambi kokuza kwesibini kukaKristu, ngokunjalo nembali yaseTiyatira iya kuba nomlingane wayo kwisizukulwana sokugqibela.” Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

UHaskell ubonisa ngokuchanekileyo ukuba amava amabandla amane okuqala ayaphindwa, okanye njengoko esitsho, “aya kuba nomlingane wawo kwisizukulwana sokugqibela.”

“Walusebenzisa uvavanyo, kodwa zonke izinto zazikhomba phambili kunyaka ka-1843 njengexesha apho ihlabathi limele lamkele uMsindisi walo. Imeko yabantu ekufikeni kokuqala kukaKristu ngoku yaphindwa.” Stephen N. Haskell, *Story of the Seer of Patmos*, 75.

UHaskell wayethetha ngoWilliam Miller ekuchongeni u-1843 njengexesha lokuBuya kweSibini kukaKristu, yaye uchaza ukuba iimeko zokuza kokuqala zaphindwa ngexesha lamaMillerite. UHaskell wayenyanisile, yaye uDade White uqinisekisa ukuba uMiller ngokwakhe wayemelwe nguYohane uMbaptizi.

“Njengokuba uYohane umBaptizi wabhengeza ukufika kokuqala kukaYesu waza walungisa indlela yokuza kwaKhe, kwangokunjalo noWilliam Miller nabo bamanyana naye babhengeza ukufika kwesibini koNyana kaThixo.” *Early Writings*, 229.

UHaskell ude achonge ukuba, ngexesha lembali yasePergamo, (ibandla lesithathu elimele ukuvumelana kobuKristu nonqulo-zithixo), imbali yaseSardesi, ibandla lesihlanu, yaphindwa.

“Kwakukho ixesha kwimbali yasePergamo, xa ubuKristu babecinga ukuba ubuhedeni babufile; kodwa enyanisweni, inkolo eyayibonakala ngathi yoyisiwe, yayoyisile. Ubuhedeni, sebhaptiziwe, bangena ecaweni. Ngemihla yaseSardesi le mbali yaphindwa.” Stephen N. Haskell, *Story of the Seer of Patmos*, 75, 76.

ISardisi yayiyicawa yoHlaziyo eyavukayo yaza yaphikisa ngokumelene neempazamo zikaSathana zobupopu, kodwa ngaphambi kokuba umsebenzi wayo ugqitywe, yayisele iqalile ukubuyela eRoma. Bacinga, njengoko yenza icawa yasePergamo, ukuba ubupopu babufile, kodwa enyanisweni, babusaphila. UHaskell ukwachaza ukuba phezu kwentsalela yecawa kukhanya “imitha eqokelelweyo yazo zonke izizukulwana ezadlulayo.”

“Phezu kweli bandla lokugqibela—intsalela—kukhanya imitha eqokelelweyo yazo zonke iinkulungwane ezadlulayo.” Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

Anditsho ukuthi uHaskell waqonda ukuba imbali eqhubekayo emelwe ngamabandla asixhenxe, yazaliseka kananjalo kwimbali kaSirayeli wamandulo, kodwa ngokuqinisekileyo uyayixhasa loo nyaniso xa ebhala esithi “imitha eqokelelweyo yayo yonke iminyaka edlulileyo” “iyakhanya” phezu “kwebandla lokugqibela.” USirayeli wamandulo uqukiwe “kwimitha” “yamaxesha adlulileyo.” Kwaye nangona exhase imigaqo eyimfuneko ukuze kuqatshelwe umfuziselo wamabandla asixhenxe kwimbali kaSirayeli wamandulo, andiqinisekanga ukuba waqonda ngokunzulu kangakanani na ukufana okumelwe yile mifuziselo. Ndikwanokuqiniseka ukuba akazange aqonde nokuba kukho elinye icala elibaluleke ngakumbi kwiimbali ezimelwe ngamabandla asixhenxe, icala esikhokelela kulo.

Siza kuwusingatha obu bunyaniso kwinqaku lethu elilandelayo.