

IRoma Imisela uMbono — Inani Lesibhozo

*Iziseko Zentlabathi: Ukugatywa Kwenyaniso Engokwesiprofeto
Kubu-Adventist BaseLawodikea*

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Kwinqaku lokugqibela sabhekisela kula mazwi alandelayo kaYesu.

Lumkani kubaprofeti bobuxoki, abeza kuni benxibe izikhumba zezimvu, kanti ngaphakathi baziingcuka eziqwigayo. Niya kubazi ngeziqhamo zabo. Ingaba abantu bakha iidiliya emeveni, okanye amakhiwane emakhakhaleni? Ngokunjalo wonke umthi olungileyo uvelisa isiqhamo esilungileyo; ke wona umthi owonakeleyo uvelisa isiqhamo esibi. Umthi olungileyo awunakuvelisa siqhamo sibi, nomthi owonakeleyo awunakuvelisa siqhamo silungileyo. Wonke umthi ongavelisi siqhamo silungileyo uyagawulwa, uphoswe emlilweni. Ngoko ke niya kubazi ngeziqhamo zabo. Asinguye wonk' umntu othi kum, Nkosi, Nkosi, oya kungena ebukumkanini bamazulu; ngulowo wenza intando kaBawo osemazulwini. Baninzi abaya kuthi kum ngaloo mini, Nkosi, Nkosi, asiprofetanga na egameni lakho? sakhupha needemon na egameni lakho? senza nemisebenzi emininzi emangalisayo na egameni lakho? Ndandule ke ndibaxelele ndithi kubo, Andizange ndanazi; mkani kum, nina benza ubugwenxa. Ngoko ke, wonke umntu ozivayo ezi ntetho zam, azenze, ndiya kumfanekisa nendoda esisilumko, eyakha indlu yayo phezu kwelitye; yehla imvula, zeza izikhukula, yavuthela imimoya, yabetha kuloo ndlu; ayawa, kuba ibisekelwe phezu kwelitye. Ke wonke umntu ozivayo ezi ntetho zam, angazenzi, uya kufanekiswa nendoda esisidenge, eyakha indlu yayo phezu kwentlabathi; yehla imvula, zeza izikhukula, yavuthela imimoya, yabetha kuloo ndlu; yawa; kwaba kukhulu ukuwa kwayo. Mateyu 7:15–27.

Uvukelo luka-1863 luphawula isiqalo sokuba ubu-Adventist boMhla weSixhenxe baseLawodike bakhe isiseko sobuxoki phezu kwentlabathi. Intlabathi imele umgaqo kaSathana wobuninzi beenyaniso, ngokuchaseneyo neLiwa lenyaniso epheleleyo. Inyaniso epheleleyo imiselwa phezu kwamangqina amabini, yaye iinyaniso ezimelwe kwiitshathi ezimbini ezingcwele zikaHabakuki, athe ubu-Adventist bazibekela bucala ngokuthe ngcembe, zithatyathwe eBhayibhileni zaza zaqinisekiswa nguMoya weSiprofeto. Ezo nyaniso ziphelele.

“Utshaba lufuna ukuphambukisa iingqondo zabazalwana noodade bethu emsebenzini wokulungiselela abantu ukuba beme kule mihla yokugqibela. Inkohliso zalo zenzelwe ukurhwebesha iingqondo zisuke kwiingozi nakwiimbopheleleko zeli xesha. Baluthabatha njengolunexabiso elincinane ukhanyiso uKristu awavela nalo ezulwini, ukuze alunike uYohane ngenxa yabantu baKhe. Bafundisa ukuba iziganeko eziphambi kwethu kanye azibalulekanga ngokwaneleyo ukuba zinikwe ingqalelo ekhethekileyo. Benza inyaniso enemvelaphi yasezulwini ingabi nasiphumo, baze babaphange abantu bakaThixo amava abo adlulileyo, bebabeka endaweni yawo inzululwazi yobuxoki. ‘Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze iindlela zamandulo, ukuba iphi na indlela elungileyo, nihambe ngayo.’ [Yeremiya 6:16.]”

“Makwangabikho mntu uzama ukuxobula iziseko zokholo lwethu,—iziseko ezabekwa ekuqaleni komsebenzi wethu, ngokufundisisa iLizwi ngomthandazo nangokutyhilelwa. Phezu kwezi ziseko besakha ngaphezu kweminyaka engamashumi amahlanu. Abantu banokucinga ukuba bafumene indlela entsha, ukuba banokubeka isiseko esinamandla ngakumbi kuneso sesabekwa; kodwa oku kukulukuhla okukhulu. ‘Akukho namnye umntu unokubeka esinye isiseko ngaphandle kweso sesabekwa.’ [1 Corinthians 3:11.] Kwixesha eladlulayo, abaninzi baye bazimisela ukwakha ukholo olutsha, ukumisela imigaqo emitsha; kodwa ukwakha kwabo kwema ixesha elingakanani? Kungekudala kwawa; kuba kwakungasekwanga phezu kweLiwa.” Testimonies, volume 8, 296–297.

Xa yafikayo iSeptemba 11, 2001, kwafika kunye nayo neemvula zoMoya oyiNgcwele.

“Imvula yamva iya kuna phezu kwabantu bakaThixo. Ingelosi enamandla iya kuhla ivela ezulwini, yaye umhlaba uphela uya kukhanyiswa bubuqaqawuli bayo.” Review and Herald, April 21, 1891.

Xa izakhiwo ezikhulu zesiXeko saseNew York zabhukuqwayo ngokuchukunyiswa nguThixo, imvula yasemva yaqalisa ukutshiza. Xa kwafika umhla we-11 kuSeptemba, 2001, amasango ezikhukhula emigaqo yobupopu akhululwa.

“Ngeli xesha lokuxhaphaka kobugwenxa, amabandla amaProtestanti athe alala u-‘Utsho uYehova,’ aya kufikelela kwimeko engaqhelekanga. Aya kuguqukela ehlabathini. Ekuzahluleni kwawo kuThixo, aya kufuna ukwenza ubuxoki nokuwexuka kuThixo kube ngumthetho wesizwe. Aya kusebenza phezu kwabalawuli belizwe ukuze benze imithetho yokubuyisela ulawulo olalahlekayo lwendoda yesono, ehleli etempileni kaThixo, izibonakalisa ukuba inguThixo. Imigaqo yamaRoma Katolika iya kuthatyathwa phantsi kokhuseleko lukarhulumente. Uqhanqalazo lwenyaniso yeBhayibhile aluyi kuphinda linyanyezelwe ngabo bangazange bawenze umthetho kaThixo umgaqo wobomi babo.” Review and Herald, Disemba 21, 1897.

UMthetho iPatriot Act uphawula ukuqala kokukhuselwa kwemigaqo yobuRoma Katolika, nto leyo ekhokela ngokuthe ngcembe kumthetho weCawe oza kufika kungekudala. Ngomhla we-11 kuSeptemba, 2001, imimoya emine emela ubuSilamsi bentsizi yesithathu yaqalisa ukuvuthuza.

“Izithunywa zezulu zibambe imimoya yomine, emelwe lihashe elinomsindo elifuna ukuqhawuka lize liwugqume ngokubaleka ubuso bomhlaba wonke, lithwele intshabalalo nokufa endleleni yalo.

“Siya kulala na kanye emdeni kanye wehlabathi elingunaphakade? Siya kuba buthuntu, sibande, size sifile? Owu, akwaba besinawo emabandleni ethu uMoya nomphfumlo kaThixo, uphefumlelwe ebantwini baKhe, ukuze beme ngeenyawo zabo, baphile. Kufuneka sibone ukuba indlela imxinwa, nesango linqamle. Kodwa njengoko sidlula esangweni elinqamlekileyo, ububanzi balo abunamida.” Manuscript Releases, volume 20, 217.

Imvula, umoya, nomkhukula zafika ngoSeptemba 11, 2001, yaye ibandla lamaSeventh-day Adventist laseLawodike lavavanywa njengokuba amaYuda avavanywa ekubhaptizweni kukaKristu, kwananjengokuba namaProtestanti avavanywa ukuqala ngoAgasti 11, 1840.

Ukususela ngelo xesha kude kube kukuxela kwangaphambili okunemvukelo kukaJulayi 18, 2020, indlu yamaSeventh-day Adventist yaseLawodike yawa ngokuthe ngcembe, ngokunjalo ngokuqinisekileyo njengokuba itempile yamaYuda yavakaliswa iyinkangala phambi komnqamlezo, kwananjengokuba namaProtestanti aguqukela kubuProtestanti obuwxuki ekudanisekeni kokuqala kukaAprili 19, 1844.

Intshukumo yaseLawodikea yengelosi yesithathu yaza yangena kwinqubo yayo yokugqibela yokuvavanywa, yaye njengakuvavanyo olwaqalayo ngoSeptemba 11, 2001, iintombi zabizwa ukuba zibuyele kwiindlela zamandulo, ezaziziinyaniso ezisisiseko kungekhona kuphela zentshukumo yamaMillerite yeengelosi yokuqala neyesibini, kodwa kananjalo neenyano ezisisiseko zentshukumo yengelosi yesithathu.

Umqondiso wokwaliwa kwala nyaniso zisekelo kumxholo wenkohliso enamandla ngumyalezo uPawulos awawubhalayo kweyesiBini kwabaseTesalonika. Lowo myalezo umelwe ngokomfuziselo “ngowemihla ngemihla” encwadini kaDaniyeli, kuba kwakungaphakathi kweso siqendu sabaTesalonika apho uWilliam Miller wafikelela ekuqondeni ukuba “owemihla ngemihla” encwadini kaDaniyeli wayemele iRoma yobuqaba.

Kubhalwe iincwadi ezijongana nentsingiselo “yemihla ngemihla” kwincwadi kaDaniyeli. Uninzi lwazo luyimpazamo, nangona ukuba unqwenela ukuphonononga uxwebhu oluvela kumfundisi-nkolo wama-Adventist oluyichaza ngokuchanekileyo, unokukhangela, *The Mystery of the Daily*, nguJohn W. Peters. Andinanjongo yokujongana nelo cala “lemihla ngemihla,” kweli nqaku. Kukho nezinye iincwadi ezibalisa imbali “yokuba ngubani, yintoni, yaye kwakutheni na” ukuba ekugqibeleni imbono yobuxoki “yemihla ngemihla” yamiselwa ngaphakathi kubu-Adventist bamaSabatha baseLawodike.

Inkcazo yegama lesiHebhere eliguqulelwe ngokuthi “imihla ngemihla”, nembali yokuvukela inyaniso esisiseko “yemihla ngemihla” eyaqalisa ngokunzulu ngowe-1901, ziye zabekwa phambi ngokuphindaphindiweyo kwiiThebhile zikaHabakuki kwanakumanqaku akutshanje angencwadi kaDaniyeli.

Ndzimisele ukugcina ingqwalasela “yemihla ngemihla” kweli nqaku ikwizinto zesiprofeto ezinxulunyaniswa nomfuziselo wokwaliwa kweRoma. Nabani na owamkela ngenene igunya lemibhalo kaEllen White kufuneka nje afunde oku kulandelayo ukuze azi ukuba yintoni ukuqondwa okuchanekileyo “kwemihla ngemihla.”

“Ndandibona ke ngokunxulumene ‘neMihla Ngemihla,’ ukuba igama elithi ‘umbingelelo’ longezwa bubulumko bomntu, yaye alikho embhalweni; nokuba iNkosi yanikela umbono ochanekileyo ngako kwabo bavakalisa isikhalo seyure yomgwebo. Xa umanyano lwalukho, phambi kuka-1844, phantse bonke babemanyene kumbono ochanekileyo ‘weMihla Ngemihla;’ kodwa ukususela ngo-1844, kwisiphithiphithi, kwamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nesiphithiphithi.” *Review and Herald*, Novemba 1, 1850.

Ukwala ukuqonda kukaWilliam Miller “kwemihla ngemihla” kukwangaxeshanye ukwala igunya lemibhalo kaEllen White, kuba wabona “ukuba iNkosi yanika umbono ochanekileyo ngako kwabo

babhengeza isikhalo seyure yomgwebo.” Waboniswa kananjalo ukuba ezinye iimbono “zemihla ngemihla” zazivelisa “ubumnyama nokudideka,” ezingezizo iimpawu zikaKristu. UMiller waqonda “imihla ngemihla” njengeRoma yobuhedeni xa wayefunda eyesiBini kwabaseTesalonika.

“Ndafunda ndaqhubeka, yaye andafumana nalinye ityala apho yona [imihla ngemihla] ifumaneka khona, ngaphandle kwincwadi kaDaniyeli. Ndaza ke [ngoncedo lwe-concordance] ndathabatha lawo mazwi ayemi enxulumene nayo, athi, ‘susa;’ uya kuyisusa imihla ngemihla; ‘ukususela kwixesha apho imihla ngemihla iya kususwa,’ njalo njalo. Ndaqhubeka ndifunda, ndicinga ukuba andiyi kufumana kukhanya kulo mbhalo; ekugqibeleni ndafika ku-2 Tesalonika 2:7, 8. ‘Kuba imfihlelo yobugwenxa sele isebenza; kuphela lowo uthintelayo ngoku uya kuqhubeka ethintela, ade asuswe endleleni, aze ke lowo ungendawo atyhilwe,’ njalo njalo. Kwaye xa ndafika kuloo ndinyana, Owu, inyaniso yabonakala icace kwaye izukile kangakanani na! Nantsi ke! Yiyo leyo imihla ngemihla! Kaloku ngoku, uPawulos uthetha ukuthini xa esithi ‘lowo uthintelayo ngoku,’ okanye obambezelayo? Ngo ‘mntu wesono,’ nango ‘ongendawo,’ kuthethwa ubuPopu. Kaloku ke, yintoni na le ithintela ubuPopu ukuba butyhilwe? Kutheni, bubuhedeni; kaloku ke, ‘imihla ngemihla’ imele ukuthetha ubuhedeni.”—William Miller, Second Advent Manual, iphepha 66.” Advent Review and Sabbath Herald, Januwari 6, 1853.

Ekugqibeleni, ubu-Adventist baseLawodike bubekele bucala ukuqonda okuchanekileyo okwanikwa uMiller nabo banikela isikhalo seyure yomgwebo, baza bamkela endaweni yako ingcamango ephosakeleyo yobuProtestanti obuwileyo yokuba “imihla ngemihla” imele ulungiselelo lukaKristu kwingcwele. Oko kuqonda kuyahlekisa kumanqanaba amaninzi, kodwa ngaphezu kokuba kuyimpazamo, kubanga ukuba umqondiso kaSathana ngumqondiso kaKristu.

“Ngoko ke nangona inamba, ngokukodwa, imela uSathana, ikwangumfuziselo, ngengqiqo yesibini, weRoma yobuhedeni.” Imbambano Enkulu, 439.

UMiller wachaza “okwemihla ngemihla” njengeRoma yobuhedeni, inamba; kodwa ubu-Adventist baseLawodike bathabatha kwingcamango yobuProtestanti obuwileyo ukuba oko kumele inkonzo kaKristu yengcwele yasezulwini. Ukulahlwa kokuchongwa kukaMiller “kokwemihla ngemihla” njengeRoma yobuhedeni kumele ukulahlwa kwenyaniso emelwe kuzo zombini iitshati ezingcwele ezazizalisekisa uHabakuki isahluko sesibini. Ngoko ke lulahlwa lwenyaniso esisiseko, kanye njengokuba kwakunjalo ukulahlwa kwamaxesha asixhenxe kaLevitikus amashumi amabini anesithandathu.

Ukuyikhaba inyaniso yokuba “okuqhubekayo,” kumela iRoma yobuhedeni, kukukhaba iziseko ze-Adventism negunya loMoya Wokuprofeta. Ukuchonga uphawu lukaSathana njengophawu lukaKristu kuyahambelana nokuchonga umsebenzi kaKristu njengomsebenzi kaSathana.

“Ngokumlahla uKristu abantu bamaYuda benza isono esingaxolelekiyo; yaye ngokwala isimemo senceba, nathi sinokwenza impazamo efanayo. Simthuka iNkosana yobomi, size simhlazise phambi kwesikhungu sikaSathana naphambi kwendalo yonke yasezulwini xa sisala ukuphulaphula abathunywa baKhe abagunyazisiweyo, size endaweni yoko siphulaphule amanxusa kaSathana, afuna ukurhuqela umphefumlo kude noKristu. Logama umntu esenza oku, akanakufumana themba okanye uxolelo, yaye ekugqibeleni uya kulahlekelwa

ngumnqweno wonke wokuxolelaniswa noThixo.” The Desire of Ages, 324.

Xa i-Adventism yaseLawodike yala ukuqonda okusisiseko “kokwemihla ngemihla” kunye nezihlandlo ezisixhenxe, abazange balahle igunya loMoya weSiprofeto neziseko kuphela, kodwa bayala nomsebenzi kaWilliam Miller, owayekhokelelwe kwezo ngqiqo zakhe yingelosi uGabriyeli nezinye iingelosi.

“UThixo wathumela ingelosi yaKhe ukuba ichukumise intliziyo yomlimi owayengakholelwa eBhayibhileni, ukuze amkhokelele ekuphengululeni iziprofeto. Ingelosi zikaThixo zamtyelela ngokuphindaphindiweyo lowo unyuliweyo, ukuze zikhokele ingqondo yakhe zize zivule ekuqondeni kwakhe iziprofeto ezazisoloko zimnyama kubantu bakaThixo. Isiqalo salo mxokelelwane wenyaniso sanikwa yena, waza wakhokelwa ukuba aphengulule ikhonkco emva kwekhonkco, wada walijonga ngezimanga nangokuncoma iLizwi likaThixo. Wabona apho umxokelelwane ogqibeleleyo wenyaniso. Elo Lizwi awayelithathele njengelingaphumlelwanga ngoku lavuleka phambi kombono wakhe ngobuhle nangobuqaqawuli balo. Wabona ukuba inxalenye enye yesiBhalo iyicacisa enye, yaye xa isiqendu esinye sasivaliwe ekuqondeni kwakhe, wafumana kwenye indawo yeLizwi oko kwakusicacisa. Walijonga iLizwi elingwele likaThixo ngovuyo nangentlonipho enzulu nokoyika okungcwele.” Early Writings, 230.

“Ingelosi yakhe” libinzana elichaza ingelosi uGabriyeli.

“Amazwi engelosi athi, ‘NdinguGabriyeli, omi phambi koThixo,’ abonisa ukuba unesikhundla sembeko ephakamileyo ezinkundleni zasezulwini. Xa weza nomyalezo kuDaniyeli, wathi, ‘Akukho namnye umi nam kwezi zinto, ngaphandle koMikayeli [uKristu] iNkosana yenu.’ Daniyeli 10:21. NgoGabriyeli uMsindisi uthetha kwisiTyhilelo, esithi ‘Wayithumela wayazisa ngengelosi yaKhe kumkhonzi waKhe uYohane.’ IsiTyhilelo 1:1.” Ulangazelelo Lwamaxesha, 99.

Ukuchongwa komfuziselo wobuSathana njengomfuziselo kaKristu akungokulinganiswa nje kuphela nesono esingaxolelekiyo, kodwa eso sono singaxolelekiyo sikwanxulunyaniswa nokwaliwa kwabathunywa abathunywa nguKristu. “Owemihla ngemihla” ngoko uba ngumfuziselo wesono esingaxolelekiyo, yaye xa kuqondwa ukuba “onyuliweyo,” uWilliam Miller, wakhokelwa ekuqondeni ngokuchanekileyo kwaloo nyaniso, yaye xa kamva yalahlwayo, oko kungena ngokuthe ngqo kweyesiBini kwabaseTesalonika, eyona ndawo kanye yesiBhalo apho uMiller wenza khona ukufumanisa kwakhe. Ukwala loo nyaniso bubungqina bokungayithandi inyaniso, yaye olo vukelo luvelisa ukurhoxiswa koMoya oyiNgcwele nokunikelwa komoya ongengcwele kaSathana, lowo uPawulos ambiza ngokuba yinkohliso enamandla.

Kanye njengokuba “abaphangi babantu bakho”, abo “bamisela umbono”, “umbingelelo wemihla ngemihla” ungumfuziselo weRoma yobuhedeni. Kumxholo weyesiBini kwabaseTesalonika, uPawulos ufundisa ukuba ukwaliwa kwesigidimi sesahluko sesibini bubungqina bokuba abo benza njalo abaluthandi inyaniso. Ngenxa yokuba bengayithandi inyaniso emelwe kweso sahluko, bamkela inkohliso enamandla.

Bonke abaprofeti bathetha ngemihla yokugqibela, yaye iindinyana eziphefumlelweyo zangaphambili kweli nqaku zibonisa ukuba inkohliso enamandla ifikela abo bangaluthandiyayo inyaniso ngexesha lokuthululwa koMoya oyiNgcwele. Elinye iqela lifumana ioli, kanti elinye iqela lifumana inkohliso enamandla.

UMoya oyiNgcwele uthululwa ngelo xesha lembali xa uMoya oyiNgcwele esuswa kwabo balandulayo ukwanda kolwazi okuvulelwa ngexesha lezi zithuba zovavanyo zimbini zexesha lokutywinwa ukususela ngoSeptemba 11, 2001 kude kuse kumthetho weCawa osondelayo. Ukuphinda isicatshulwa sangaphambili:

“Ejonga ezantsi kwimihla yokugqibela, kwaloo mandla angenasiphelo ayabhengeza, ngokubhekisele kwabo ‘abangazamkelanga uthando lwenyaniso, ukuze basindiswe,’ athi, ‘Ngenxa yoko uThixo uya kubathumela inkohliso enamandla, ukuze bakholwe ubuxoki: ukuze bagwetywe bonke abangakhohlwanga yinyaniso, kodwa bayoliswa kukungalingisi.’ Njengoko bezilahla iimfundiso zeLizwi laKhe, uThixo uyarhoxisa uMoya waKhe, abashiye kwiinkohliso abazithandayo.” Early Writings, 46.

Umgca phezu komgca, uDaniyeli ufundisa ukuba ngemihla yokugqibela, ngabaphangi babantu bakho, (umqondiso waseRoma) abazimisa umbono. Abaphangi nabo babonakaliswa ngokuba “ngumbingelelo wemihla ngemihla.” USolomon ufundisa ukuba ngemihla yokugqibela abo bangenawo umbono bayatshabalala, oko kukuthi, kukuba ze. Ukwenziwa ze kukuba nguLawodike, yaye uLawodike yintombi esisidenge.

“Imeko yeBandla emelwe ziintombi eziziziyatha, ikwabhekiselwa kuyo njengemeko yaseLawodike.” Review and Herald, Agasti 19, 1890.

Ukuba yintombi esisidenge xa kufika umyalezo weSikhalo saphakathi kobusuku kukubonakalisa oko uYohane akubhalayo kwisiTyhilelo isahluko seshumi elinesithandathu njenge, “ihlazo lokuhamba ze kwakho.” Isilumkiso sikaYohane kwisibetho sesithandathu sinxulumene nomanyano oluphindwe kathathu lwenamba, irhamncwa nomprofeti wobuxoki, abathi, ukususela ngowe-1989, bakwinkqubo yokukhokela ihlabathi eArmagedon.

Umyalezo kaPawulos kwiThesalonika yesiBini awupheleli nje ekubeni iRoma yobuhedeni imelwe nguDaniyeli njenge “imihla ngemihla,” koko esi sahluko sigxininisa ubudlelane obuphakathi kweRoma yobuhedeni neRoma yobupopu. IRoma yobuhedeni yamthintela (yamnqanda) umntu wesono ekunyukeni eze etroneni yomhlaba ngowama-538. Yakuba iRoma yobuhedeni isusiwe, ngoko ke “imfihlelo yobugwenxa,” “lowo ungendawo” ongupopu waseRoma, uyatyhilwa. Kulesi sahluko uPawulos uchonga ubudlelane obuthile bobuprofeti phakathi kweRoma yobuhedeni neRoma yobupopu. Ukuyala imfundiso yesi sahluko kukuyala inyaniso nokwamkela inkohliso enamandla.

Makungabikho bani onikhohlisayo nangayiphi na indlela; kuba loo mini ayiyi kufika, kungakhange kuqale kufike ukreko kuqala, atyhilwe loo mntu wesono, unyana wentshabalalo; lowo uchasayo nozinyusayo ngaphezu kwako konke okubizwa ngokuba nguThixo, nokuba kunqulwa ntoni na; ngokokude yena, ngokungathi unguThixo, ahlale etempileni kaThixo, ezibonakalisa ukuba unguThixo. Anikhumbuli na, ukuba, ndakuba ndandisekho nani,

ndanixelela ezi zinto? Ke kaloku niyayazi into emnqandayo, ukuze atyhilwe ngexesha lakhe. Kuba imfihlelo yokuchasa umthetho isebenza kakade; kuphela lowo uthintelayo ngoku uya kuqhubeka ethintela, ade asuswe endleleni. Kwandule ke ukutyhilwa kwalowo ungendawo, aya kungqiba iNkosi ngomoya womlomo wayo, imtshabalalise ngokukhazimla kokufika kwayo; yena lowo ukufika kwakhe kungokokusebenza kukaSathana, kunawo onke amandla nemiqondiso nezimanga zobuxoki, nangayo yonke inkohliso yokungalingisa kwabatshabalalayo; ngenxa yokuba bengalwamkelanga uthando lwenyaniso, ukuze basindiswe. Ngenxa yoko uThixo uya kubathumela ulahlekiso olunamandla, ukuze bakholwe ubuxoki; ukuze bagwetywe bonke abangakhawanga yinyaniso, kodwa bakholiswa kukungalingisi. 2 Tesalonika 2:3–12.

Kutheni aba bantu bemihla yokugqibela “bagwetyiwe”? Kutheni bethunyelwa “ululahlekiso olunamandla”? Kutheni “betshabalala” baze ngaloo ndlela baveze ihlazo lobunqunu babo? Esi sicutshulwa sithi kungenxa yokuba abayithandi inyaniso, yaye inyaniso echazwe kweso sahluko ibonisa ukuba iRoma yobuhedeni, obukumkani besine besiprofeto seBhayibhile, yayiya kuthintela iRoma yobupapa, obukumkani besihlanu besiprofeto seBhayibhile, ekunyukeleni etroneni de ubuhedeni bususwe.

Ubudlelane obuphakathi kweRoma yobuhedeni neRoma yobupopu obuchongiweyo kweso sahluko bukwachongwe nguYohane kubudlelane obuphakathi kwebandla lasePergamo nebandla laseTiyatira. IPergamo ihambelana neRoma yobuhedeni, yaye iTiyatira yiRoma yobupopu. UPawulos noYohane banika amangqina amabini obudlelane bala magunya mabini, njengoko kunjalo nencwadi kaDaniyeli.

Encwadini kaDaniyeli, ubudlelane beRoma yobuhedeni neRoma yobupopu bubekwe phambili ngokuphindaphindiweyo. KuDaniyeli isahluko sesibini, bumelwe kukuxubana kwesinyithi nodongwe oluxovekileyo. KuDaniyeli isahluko sesixhenxe, zombini iRoma yobuhedeni neRoma yobupopu zizikumkani “ezahlukileyo,” yaye nangona uDaniyeli isahluko sesibini ebonisa la magunya mabini njengomxube, isahluko sesixhenxe sichaza ukuba igunya lobupopu livela kubukumkani beRoma yobuhedeni obuneempondo ezilishumi. KuDaniyeli isahluko sesibhozo, uphondo oluncinane lweendima zesithoba ukuya kweshumi elinesibini luyiRoma kuzo zombini izigaba zayo. Iindima zethoba neshumi elinanye zibhekisa kuphondo oluncinane ngokwesini sobudoda, ngaloo ndlela zichonga iRoma yobuhedeni, yaye iindima zeshumi neshumi elinesibini zibhekisa kuphondo oluncinane ngokwesini sobufazi, ngaloo ndlela zichonga iRoma yobupopu.

KuDaniyeli isahluko sesibhozo, ivesi yeshumi elinesithathu, iRoma yobuhedeni neRoma yobupopu zibonakaliswa njengamandla amabini azisa intshabalalo. IRoma yobuhedeni “yeyemihla ngemihla” amandla azisa intshabalalo, kanti iRoma yobupopu ingamandla esikrezo azisa intshabalalo. Kwisahluko seshumi elinanye, ivesi yamashumi amathathu ananye, amandla “eyemihla ngemihla” azisa intshabalalo eRoma yobuhedeni abeka amandla ezotho azisa intshabalalo, angamandla obupopu. Kwisahluko seshumi elinesibini, ivesi yeshumi elinanye, amandla “eyemihla ngemihla” azisa intshabalalo eRoma yobuhedeni ayasuswa ukuze kumiswe amandla ezotho azisa intshabalalo obupopu.

Ubudlelwane bamagunya amabini aseRoma atshabalalisayo bungumxholo oyintloko weencwadi zikaDaniyeli neSityhilelo, yaye olo budlelwane lolo uPawulos aluchaza njengenyano emele ukuthandwa ukuba umntu afune ukuphepha inkohliso enamandla eveliswa kukukholwa ubuxoki. UThixo akaze aphinde-phinde ngokungenasidingo, yaye umfanekiselo ngamnye wobudlelwane beRoma yobuhedeni neRoma yobupapa uzisa ubungqina bawo obukhethekileyo ngalo mbandela; kodwa ukwala umfuziselo weRoma ngemihla yokugqibela kukwala imvula yasemva nokwamkela inkohliso enamandla endaweni yayo. Kukuthiwa umntu uya kuchongwa ngonaphakade njengeLawodike onqunu.

Ababhali-mbali bama-Adventist baseLawodike, nangona bengabonakalisi ntlonelo ingcwele ngendima nomsebenzi kaWilliam Miller, bayakuqonda ukuba yayikukuqonda kwakhe ubudlelwane phakathi kweRoma yobuhedeni neRoma yobupapa okwakusisakhiwo sobuprofeti awawakhela kuso “zonke” iindlela zakhe zokusebenzisa isiprofeto. UGabriyeli nezinye izithunywa zezulu bamkhokelela uMiller ukuba aqonde ubudlelwane phakathi kweRoma yobuhedeni neRoma yobupapa, kodwa kwimbali yakhe, akazange ayibone iRoma njengento enobume obuphindwe kathathu, obubandakanya inamba, irhamncwa nomprofeti wobuxoki.

Ngexesha lakhe i-United States yayingekakaqali indima yayo njengomprofeti wobuxoki, kuba amaProtestanti ase-United States akazange abe ziintombi zaseRoma de kwangowe-1844, yaye umsebenzi osisiseko kaMiller wawusele ubekwe kwitshathi ka-1843 eyaveliswa ngoMeyi ka-1842.

Ngo-1989 iivesi ezintandathu zokugqibela zesahluko seshumi elinanye sikaDaniyeli zavulwa, yaye umthunywa waloo xesha waqonda ukuba kwakukho amagunya amathathu awayenezinto ezenziwayo zesiprofeto ezihamba kuzo iivesi zamashumi amane ukuya kwamashumi amane anesihlanu zesahluko seshumi elinanye. Ukumkani wasemzantsi kwivesi yama-40 ligunya lenamba, ukumkani wasemantla ligunya lobupopu elalifumene inxeba lalo elibulalayo ekuqaleni kwevesi ngowe-1798, ezandleni zegunya lenamba laseFransi kaNapoleon. Kule vesi igunya lobupopu liqalisa umsebenzi wokuphilisa inxeba lalo elibulalayo. Ngo-1989 ukumkani wasemantla uziphindezela kwigunya lenamba leSoviet Union, elalisele ngelo xesha libe ngukumkani wasemzantsi. Xa irhamncwa lobuKatolika laziphindezela kwiSoviet Union, lafika nomkhosi wesimeli waseUnited States, umprofeti wobuxoki weSityhilelo isahluko se-16. Ukumkani wenamba wasemzantsi, ukumkani werhamncwa wasemantla, nomprofeti wobuxoki weenqwelo, bamahashe neenqanawa, bonke babonisiwe kwivesi yama-40, yaye umgea wesiprofeto uphela kwivesi yama-45, xa igunya lobupopu “liza esiphelweni salo kungekho bani wokulanceda.”

IArmagedon, kwiSityhilelo isahluko seshumi elinesithandathu, yindawo yejografi efuziselayo echaza imvukelo yoluntu eyandulela ukubuya kukaKristu. IArmagedon ngumqondiso; eli gama lenziwe ngamagama amabini, “Har” elithetha intaba, kunye “Megiddo,” eliyintlambo yaseYezreel. Inyaniso yokuba uYohane wadibanisa intaba neMegiddo, xa iMegiddo iyintlambo, yazisa umfundi wesiprofeto ukuba iArmagedon ngumqondiso oqulethe isalathiso sejografi, kuba akukho ntaba kwintlambo yaseYezreel.

Intili yaseYezreeli imi phakathi kweelwandle ezintathu (uLwandle lweMeditera, uLwandle lwaseGalili, noLwandle oluFileyo) neYerusalem. Iphakathi ngokwentelekiso kumantla

akwaSirayeli, la manzi mathathu kunye neYerusalem zikuyo ziyijikelezile kumacala awahlukeneyo. Ivesi yamashumi amane anesihlanu kaDaniyeli ishumi elinanye yindawo apho ukumkani wasentla efikelela esiphelweni sakhe engenabani wokumnceda, kwaye le vesu ichaza isiphelo sakhe ngokwendawo njengephakathi kweelwandle nentaba ezukileyo engcwele yaseYerusalem. Ivesi yamashumi amane kaDaniyeli ishumi elinanye yazisa amagunya amathathu angumxholo wokuphiliswa kwenxeba elibulalayo lamandla obupopu nesiphelo sawo sokugqibela.

Isiqendu sokuqala seendinyana sichaza ixesha lesiphelo ngonyaka ka-1798, xa ubupopu bafumana inxeba labo elibulalayo, yaye indinyana yamashumi amane anesihlanu ichaza inxeba labo elibulalayo elingunaphakade. Imbali yesiprofeto ephakathi kokufa kokuqala nokokugqibela kwamandla obupopu ichaza imvukelo yoluntu njengoko bebuyisela ukongama kwamandla obupopu, xa inxeba labo elibulalayo liphiliswa ngaphambi kokutshabalala kokugqibela kwamandla obupopu. Ezi ndinyana zintandathu zithwala uphawu lwenyaniso, kuba isiqalo nesiphelo zombini zikukufa kwamandla obupopu, yaye iindinyana eziphakathi ziyimvukelo yoluntu njengoko inxeba lokuqala elibulalayo liphiliswa.

UMiller wanikwa ukukhanya okuvela kwiingelosi zasezulwini ngokuphathelele ubudlelane phakathi kweRoma yobuhedeni neRoma yobupopu. Isitshixo sokuqonda kukaMiller umzekelo wesiprofeto, awawusebenzisa kuzo zonke izicelo zakhe zesiprofeto, sasi “sesemihla ngemihla” kweyesiBini kwabaseTesalonika. “Okwasemihla ngemihla” kweso sahluko yiRoma yobuhedeni, nto leyo eyamisela umbono uWilliam Miller awathi wawuqonda, kuba yiRoma, abaphangi babantu bakho kwindinyana yeshumi elinesine yesahluko seshumi elinanye, emisela umbono.

Umthunywa owaphakanyiswayo ukuze aqonde ukwanda kolwazi ngo-1989 wafikelela ekuqondeni ubume obuphindwe kathathu beRoma. UMiller wayengumthunywa weengelosi zokuqala nezesibini, yaye waqonda ukubonakaliswa kokuqala nokwesibini kweRoma ukuze amisele umbono awawubeka phambi kwehlabathi. Umthunywa wengelosi yesithathu wafikelela ekuqondeni zonke ezo zibonakaliso zintathu zeRoma ukuze amisele umbono awawunikwayo ukuba awuvakalise ehlabathini.

Ukubonakaliswa kokuqala kweRoma kwakuyiRoma yobuhedeni. KwiRoma yobuhedeni kwaphuma iRoma yobupopu, ukubonakaliswa kwesibini. Kwiibonakaliswa ezimbini zokuqala kwaphuma iRoma yanamhlanje, umanyano oluphindwe kathathu lwenamba, lerhamncwa, nelomprofeti wobuxoki.

Siya kuqhubeka nomgca wempikiswano “yemihla ngemihla” kwimbali yama-Adventist kwinqaku elilandelayo.

“Lowo ubona ngaphantsi komphezulu, ofunda iintliziyo zabantu bonke, uthi ngabo baye baba nokukhanya okukhulu: ‘Abaxhwalekanga, abamangaliswanga ngenxa yemeko yabo yokuziphatha neyokomoya.’ Ewe, bazinyulele ezabo iindlela, yaye umphefumlo wabo uyakuvuyela amasikizi abo. Nam ndiya kukhetha ukulahlekiswa kwabo, ndizise uloyiko lwabo phezu kwabo; ngenxa yokuba, ekubizeni kwam, akwabikho uphendulayo; ekuthetheni kwam, abeva; kodwa benza ububi phambi kwamehlo aM, bakhetha oko endingakuthandanga.’
‘UTHixo uya kubathumela ulahlekiso olunamandla, ukuze bakholwe ubuxoki,’ ngenxa yokuba

‘abangalwamkelanga uthando lwenyaniso, ukuze basindiswe,’ ‘kodwa bakholiswa kukungalungisi.’ Isaya 66:3, 4; 2 Tesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza wathi: ‘Kukhohliso luni na olungaphezulu olunokulukuhla ingqondo kunokuzenzisa kokuba wakha phezu kwesiseko esilungileyo nokuba uThixo uyayamkela imisebenzi yakho, kanti enyanisweni usebenza izinto ezininzi ngokomgaqo-nkqubo wehlabathi yaye wona kuYehova? Owu, kukukhohlisa okukhulu, inkohliso enomtsalane, ethabatha iingqondo, xa abantu abakhe bayazi inyaniso, bephosisa ubume bobuthixo ngomoya namandla abo; xa becominga ukuba bazizityebi, bandisiwe ngempahla, yaye abasweli nto, kanti enyanisweni baswele yonke into.’”

“UThixo akatshintshanga ngokubhekisele kubakhonzi baKhe abathembekileyo abagcina izambatho zabo zingenabala. Kodwa abaninzi bayakhala besithi, ‘Uxolo nonqabiseko,’ logama intshabalalo ekhawulezileyo isiza phezu kwabo. Ngaphandle kokuba kubekho inguquko epheleleyo, ngaphandle kokuba abantu bathobise iintliziyi zabo ngokuvuma izono baze balamkele inyaniso njengoko injalo kuYesu, abasayi kungena ezulwini. Xa ukuhlanjululwa kuya kwenzeka phakathi kwethu, asisayi kuphinda siphumle ngokukhululeka, siziqhayisa ngokuba sisityebi, sandisiwe ngempahla, singaswele nto.”

“Ngubani na onokutsho ngokunyanisekileyo ukuthi: ‘Igolide yethu ivavanyiwe emlilweni; iingubo zethu azinabala livela ehlabathini?’ Ndabona uMfundisi wethu esalatha kwiingubo zokuthiwa bubulungisa. Ezikhulule, wabeka elubala ukungcola obekuphantsi kwazo. Waza wathi kum: ‘Akuboni na ukuba bakugubungele ngokuzingcayo ukungcola kwabo nokubola kwesimilo? “Isixeko esithembekileyo sibe ngunongogo njani na!” Indlu kaBawo yenziwe indlu yorhwebo, indawo apho ubukho bozuko lobuThixo buphumileyo kuyo! Ngenxa yoku kukho ubuthathaka, namandla ayasilela.’” Testimonies, volume 8, 249, 250.