

Izilumkiso Ezihambelanayo - Inani Lesine

Iziseko Zokholo kunye Nengozi Yokulibala: Izifundo Ezivela EsiProfetweni NaseMbali

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Uya kufundisa bani na ulwazi? Uya kwenza bani aqonde imfundiso? Abo balunyulweyo ebisini, abo basuswayo emabeleni.

Kuba umthetho kufuneka ube phezu komthetho, umthetho phezu komthetho; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalaphaya kancinane:

Kuba uya kuthetha kwaba bantu ngemilebe ethandabuzayo nangolunye ulwimi. Wathi kubo, Nantsi ukuphumla eninokuthi ngako nibaphumlise abadiniweyo; nantsi ke intuthuzelo yokuhlaziyeka; kanti ke abazange bafune ukuva.

Kodwa ilizwi leNkosi laba kubo ngumyalelo phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalapho kancinane; ukuze bahambe, bawe ngomva, baphuke, babanjiswe emgibeni, bathinjwe. Isaya 28:9–13.

Ezi ndinyana zikaIsaya ziye zakhankanywa ngokuphindaphindiweyo kwiitafle zikaHabakuki. Apha ndifuna nje ukuzichukumisa ukuze ndithathe inqaku elinye okanye amabini kwezi ndinyana zangaphambili, ndongezelele kwingxoxo ekhoyo ngoku. Esi siqendu sibonisa abantu abasilelayo kuvavanyo, kuba “bahamba, bawe ngomqolo, baphulwe, babanjiswe ngomgibe, bathinjwe.” Babengabantu abasilelayo kuvavanyo olumalunga nabo uThixo awayeza kuzama “ukubafundisa” ukuba “baqonde” “ulwazi” okanye “imfundiso.” Yayiluvavanyo olwalusekelwe ekuqondeni ukwanda kolwazi, ngoko ke yayiluloo vavanyo lunye olwahlula izilumko nabangendawo kuDaniyeli isahluko seshumi elinesibini, kuba bonke abaprofeti bayavumelana yaye bachaza isiphelo sehlabathi. KuDaniyeli isahluko seshumi elinesibini “izilumko” ziyaqonda, kodwa “abangendawo” abakuqondi ukwanda kolwazi.

Abantu abakwindinyana kaIsaya bavavanywa “lizwi leNkosi” “abangavumanga ukuliva.” Kwaye elo “lizwi leNkosi” ngokukodwa abalalayo, nelaliza kubavumela ukuba “baqonde” ukwanda “kolwazi,” yayingumgaqo weBhayibhile ochaza indlela yokulungelelanisa ngokuchanekileyo iimbali zesiprofeto. Abo bawa kwindinyana kaIsaya balahla umgaqo ochaza ukuba ukuze uqonde imbali yesiprofeto kufuneka ukhangele loo mgca “apha kancinane, phaya kancinane.” Ilizwi leNkosi elavelisa uvavanyo abalalayo yayiyindlela yokukhetha imigca yesiprofeto apha naphaya, uze emva koko ubeke omnye waloo migca ikhethiweyo yembali yesiprofeto uhambelane neminye imigca yembali yesiprofeto ethetha ngomxholo omnye. Impumelelo yelo linge lokubeka umgca phezu komgca ngale ndlela ixhomekeke ekusetyenzisweni kwemithetho yokwenene yokutolika isiprofeto. Loo mithetho, eziyiyo “imimiselo,” nazo zimele zihlanganiswe kunye, yaye zifumaneka apha naphaya ngaphakathi eBhayibhileni. Iintombi zikaIsaya ezisilelayo kuvavanyo zenza njalo kuba zilibala eyona nto iphambili ebezingamele ziyilibale, yaye leyo kukuba imbali

iyaphindaphinda.

“Asinanto yakoyika ngekamva, ngaphandle kokuba silibale indlela iNkosi esikhokele ngayo, nemfundiso yaYo kwimbali yethu edlulileyo.” Life Sketches, 196.

UTHixo akangombhali wesiphithiphithi, yaye indawo engundoqo yokubambelela kule nyaniso kukuba wonke umprofeti eBhayibhileni uchaza umgca omnye wobuprofeti. Ababoni bonke iziganeko ezifanayo kanye kuloo mgca, kodwa usoloko unguloo mgca mnye weziganeko ekupheleni kwehlabathi. Yiziganeko ezikhokelela ekuvalweni kwexesha lovavanyo, ezilandelwa zizibetho ezisixhenxe zokugqibela, eziphela ngokuBuya kweSibini kukaKristu. Ibali lomprofeti omnye lisenokuba lelabantu bakaThixo abathembekileyo kuloo mgca wembali, kodwa ubungqina bomnye umprofeti busenokuba bobabantu bakaThixo abangathembekanga, okanye beUnited States, iVatican, iZizwe eziManyeneyo, abarhwebi bomhlaba okanye i-Islam, kodwa usoloko unguloo mgca mnye.

Isigidimi sikaEliya esikaMalaki, ngokunjalo nezigidimi ezimelwe kwiSityhilelo izahluko sokuqala, seshumi elinesine neshumi elinesibhozo, kwakunye nesigidimi sikaDanilyeli ishumi elinanye neshumi elinesibini, sisigidimi esinye kanye. Zonke zingumgca omnye wembali, kodwa ngasinye sinalo igalelo laso elikhethekileyo ebalini.

Into ephantse ingaqondwa kakubi phantse ngokubanzi ngalo myalezo ukhethekileyo yinto yokuba utyhilwa kuphela kubantu bakaThixo kanye phambi kokuvalwa kwexesha lovavanyo loluntu. Sisazi ukuba lo myalezo ukhethekileyo usoloko ulumkisa ngokuvalwa okusondelayo kwexesha lovavanyo, siya kuqwalasela mhlawumbi owona mzekeliso ucacileyo wokuvalwa kwexesha lovavanyo eBhayibhileni.

Ongalungisiyo, makangabi lungisa kuse; nongcolileyo, makangabi ngcolileyo kuse; nolilungisa, makaqhubeke elilungisa kuse; nongcwele, makaqhubeke engcwele kuse. ISityhilelo 22:11.

Phambi kokuba ukuphela kwexesha lovavanyo kubhengezwe engcweleni engentla ngamazwi evesi yeshumi elinanye, kuya kubakho isigidimi esikhethekileyo sesilumkiso sobuprofeti esivela encwadini yeSityhilelo, etyhilwe kubakhonzi bakaThixo.

Wandixelela kum, Musa ukutywina amazwi esiprofeto sale ncwadi; kuba ixesha likufuphi. Lowo ungalungisiyo, makaqhubeke engalungisanga; nalowo ongcolileyo, makaqhubeke engcolile; nalowo ulilungisa, makaqhubeke elilungisa; nalowo ungcwele, makaqhubeke engcwele. ISityhilelo 22:10, 11.

Kuya kubakho umyalezo okhethekileyo wesiprofeto oza kuqatshelwa ngabantu bakaThixo kanye phambi kwezibetho ezisixhenxe zokugqibela. Xa elo “xesha lisondele” “isiprofeto sale ncwadi” (isiprofeto seSityhilelo) ebesitywiniwe simele sityhilwe. Ekuphela kwesiprofeto encwadini yeSityhilelo ebesitywiniwe sisiprofeto seendudumo ezisixhenxe.

Ndabona esinye isithunywa esinamandla sisihla sivela ezulwini, sibhinqe ilifu; nomnyama wawuphezu kwentloko yaso, nobuso baso babunjengelanga, neenyawo zaso zinjengeentsika zomlilo. Sasinencwadana encinane evulekileyo esandleni saso; sabeka unyawo lwaso lokunene

phezu kolwandle, nolwasekhohlo phezu komhlaba, samemelela ngezwi elikhulu, njengaxa ingonyama igquma; yathi yakumemelela, iindudumo ezisixhenxe zakhupha amazwi azo. Zakuba iindudumo ezisixhenxe ziwakhuphile amazwi azo, ndandiza kubhala; ndeva izwi livela ezulwini lisithi kum, Zitywine ezo zinto zithethwe ziindudumo ezisixhenxe, ungazibhali. ISityhilelo 10:1–4.

Kanye nje kokuphela kwexesha lovavanyo lwabantu, xa “ixesha lisondele,” kuya kubakho ukutyhilwa kwenyaniso ekhethekileyo yeBhayibhile echaza “izinto ezimele zenzeke kwakamsinyane.” Ingelosi enamandla yesiTyhilelo seshumi nguYesu Kristu, owadanduluka njengeNgonyama.

“Ingelosi enamandla eyayalela uYohane yayingenguye omnye ngaphandle kukaYesu Kristu. Ukubeka kwaKhe unyawo lwasekunene phezu kolwandle, nolwasekhohlo phezu komhlaba owomileyo, kubonisa indima ayenzayo kwimiboniso yokugqibela yembambano enkulu noSathana. Esi sikhundla sibonisa amandla negunya laKhe aphezulu phezu komhlaba wonke. Le mbambano iye yanda ngamandla yaza yazimisela ngakumbi ukusuka kwisizukulwana ngesizukulwana, yaye iya kuqhubeka injalo de kufike imiboniso yokugqibela xa ukusebenza ngobuchule kwamandla obumnyama kuya kufikelela encotsheni yawo. USathana, emanyene nabantu abangendawo, uya kulahlekisa ihlabathi liphela neecawe ezingayamkeliyo intando yenyano. Kodwa ingelosi enamandla ifuna ingqalelo. Ikhala ngezwi elikhulu. Iza kubonakalisa amandla negunya lelizwi laKhe kwabo baye bazimanya noSathana ukuze bachasane nenyano.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Ekugqibeleni “iicawa” ezikhohliswa ngu “Sathana” zikhohliswa ngenxa yokuba zingalwamkelanga uthando “lwenyaniso.” Igama elithi “inyaniso” kweso sahluko sesiBini kwabaseTesalonika athe uDade White usandul’ ukubhekisa kuso lelona gama liphambili lesiGrike eliphuma kwigama lesiHebhere eliguqulwa ngokuthi “inyaniso,” elakhiwe ngoonobumba abathathu besiHebhere kwaye limele uAlfa no-Omega. Ngaba bukhona ubungqina beBhayibhile bokuba inyaniso enxulumene nomgaqo wokukhankanywa kokuqala, emele uphawu lwesimilo sikaKristu, yiyo inyaniso eyaliwayo yaye ngenxa yoko ivelise inkohliso enamandla?

Ngoku siyanibongoza, bazalwana, ngokuza kweNkosi yethu uYesu Kristu, nangokuhlanganiselwa kwethu kuye, ukuba ningakhawulezi nishukunyiswe ezingqondweni, ningakhathazeki, nokuba kungenxa yomoya, nokuba kungenxa yelizwi, nokuba kungenxa yencwadi engathi ivela kuthi, ngokungathi usuku lukaKristu selusondele. Makungabikho bani unikhohlisayo nangayiphi na indlela; kuba olo suku aluyi kufika, lingekafiki kuqala ukuwexuka, ize loo ndoda yesono ityhilwe, unyana wentshabalalo; lowo uchasayo, aziphakamise ngaphezu kwayo yonke into ebizwa ngokuba nguThixo, okanye enqulwayo; ngokokude yena, njengothi nguThixo, ahlale etempileni kaThixo, ezibonakalisa ukuba unguThixo. Anikhumbuli na ukuba, ndakubasahleli nani, ndanixelela ezi zinto? Kananjalo ngoku niyayazi into emthintelayo, ukuze atyhilwe ngexesha lakhe. Kuba imfihlelo yobugwenxa seyisebenza kakade; kuphela lowo uthintelayo ngoku uya kuqhubeka ethintela, ade asuswe endleleni. Kwaye ke lowo ungendawo uya kutyhilwa, lowo iNkosi eya kumchitha ngomoya womlomo wayo, imtshabalalise ngokukhazimla kokufika kwayo; lowo ukufika kwakhe kungokokusebenza kukaSathana, kunawo onke amandla, nemiqondiso, nezimanga

zobuxoki, nangakho konke ukulukuhla kokungalingisi kwabo batshabalalayo; ngenxa yokuba bengalwamkelanga uthando lwenyaniso, ukuze basindiswe. Ngenxa yoko ke uThixo uya kubathumela inkohliso enamandla, ukuze bakholwe bubuxoki; ukuze bagwetywe bonke abangakhawanga yinyaniso, kodwa bakholiswa kukungalingisi. 2 Tesalonika 2:1–12.

Le ndinyana yaseThesalonika iye yathethwa rhoqo kwiiThebhile zikaHabakuki, ngoko ke ngeli xesha siya kunika kuphela amagqabantshintshi amafutshane. Oko uDade White akubiza ngokuba “sisenzo esimangalisayo sikaSathana” kuko oko uPawulos akubiza ngokuba “kukusebenza kukaSathana ngamandla onke, nangeempawu, nangezimanga zobuxoki.” Umsebenzi wenkohliso ochongwe nguDade White noPawulos uqala kumthetho weCawa eUnited States.

“Ngommiselo onyanzelisa ukumiselwa kobuPopu ngokwaphula umthetho kaThixo, isizwe sethu siya kuzihlukanisa ngokupheleleyo nobulungisa. Xa ubuProtestanti buya kwelula isandla sabo ngaphaya komsantsa ukuze bubambe isandla segunya laseRoma, xa buya kuwela ngaphezu kwenzonzobila ukuze budibane ngezandla noMoya wobuMoya, xa, phantsi kwempembelelo yalo manyano kathathu, ilizwe lethu liya kukhanyela wonke umgaqo woMgaqo-siseko walo njengorhulumente wobuProtestanti noweriphabliki, lize lenze amalungiselelo okusasazwa kobuxoki neenkohliso zobuPopu, ngoko sinokwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sikufuphi.” Testimonies, umqulu 5, 451.

Kule ndinyana yabaseTesalonika siyiphononongayo, uPawulos uchaza upopu ekupheleni kwehlabathi ngamabizo amane ahlukeneyo. Upopu “ngumntu wesono,” “ungunyana wentshabalalo,” “uyimfihlelo yobugwenxa,” yaye “nguLowo Ungendawo.” UPawulos unika nezinye iimpawu ezimbalwa zopopu ngaphandle kwala mabizo mane, kuba uyasazisa ukuba upopu, (owayesesengowexesha elizayo ngemihla kaPawulos) “wayeya kutyhilwa ngexesha lakhe.”

Upopu “wayeya kutyhilwa ngexesha lakhe,” yaye obona bungqina bucace gca beBhayibhile, nangona kungengabo bodwa ubunyani beBhayibhile; obona bunyani beBhayibhile bucace gca bokuba upopu webandla laseRoma ungumchasi-Kristu wesiprofeto seBhayibhile bumiselwa ziimbekiselo ezisixhenxe ezahlukeneyo nezithe ngqo eBhayibhileni ezichaza “ixesha” apho ubupopu babuya kulawula umhlaba, elo kanye “xesha” uluntu olulubiza ngokuba ngamaXesha oBumnyama. IBhayibhile ityhila upopu njengobupopu ngokuchaza ngokuphindaphindiweyo kanye elo xesha lichanekileyo “lexesha,” ukususela ngowama-538 kude kube ngowe-1798, apho ubupopu babuya kulawula ihlabathi. UPawulos wathi wayeya kutyhilwa ngexesha lakhe.

UPawulos ukwabonakalisa ukuba ngupopu lowo “uphikisana naye, aziphakamise ngaphezu kwako konke okubizwa ngokuba nguThixo, okanye okunqulwayo; ngokude yena, ngokungathi unguThixo, ahlale etempileni kaThixo, ezibonakalisa ukuba unguThixo.” Phakathi kwezinye izinto, oku kubonisa ukuba umchasi-Kristu wesiprofeto seBhayibhile ngumfuziselo wenkolo. AkanguHitler, okanye uAleksandire Omkhulu. Oku kuqhubeka nokunciphisa ukuchongwa kopopu, kuba akangosozwilakhe wenkolo nje kuphela, kodwa ungosozwilakhe wenkolo othi uzibeke ngaphakathi kwetempile kaThixo. Umchasi-Kristu ubanga ukuba uhleli ngaphakathi ebandleni lamaKristu.

NgokukaPawulos noDaniyeli, xa upopu ekwibandla lakhe elizibiza ngokuba lelikaKristu, ubonakalisa isimilo sikaSathana owayenqwenela ukuhlala etroneni kaThixo nokuphakanyiswa ngaphezu kwazo zonke izinto. Ndithi uPawulos noDaniyeli kuba uninzi lwabachazi beBhayibhile luyavuma ukuba xa uPawulos ebonisa ukuba olunye lweempawu zikapopu kukuba ungumntu ozithanda ngokupheleleyo, uPawulos wayecaphula nje kwinkcazo kaDaniyeli ngopopu kuDaniyeli isahluko seshumi elinanye, apho uDaniyeli ebhala khona esithi:

“Yaye ukumkani uya kwenza ngokwentando yakhe; aziphakamise, azenze mkhulu ngaphezu kothixo bonke, athethe izinto ezimangalisayo nxamnye noThixo woothixo, aphumelele kude kugqitywe ingqumbo; kuba oko kumisiweyo kuya kwenziwa. Daniyeli 11:36.

Xa uPawulos ethetha ngesimilo esizithanda ngokugqithisileyo sopopu, uphinda ngamagama akhe ivesi kaDaniyeli aze athi ngupopu lowo “uchasa, aziphakamise ngaphezu kwako konke okubizwa ngokuba nguThixo, nokuba kunqulwa; ngokokude ahlale etempileni kaThixo enjengoThixo, ezibonakalisa ukuba unguThixo.” Ivesi ekuDaniyeli echaza isimilo sobupopu ikwabhekisa “kwixesha” elamiselwa ukuba “liveze” ukuba ubupopu babungumchasi-Kristu, njengoko ichaza ukuba ubupopu buya “kuphumelela” de “ingqumbo igqitywe.”

“Ingqumbo” yaphela ngowe-1798, ngoko ke uDaniyeli kule ndima (nangona le ingeyiyo enye yeendawo ezisixhenxe ezithe ngqo ezikwincwadi zikaDaniyeli neSityhilelo apho kukhankanywa khona imbali yeminyaka eli-1260), nangona kunjalo uyawachaza ngokungqalileyo amandla obupopu aze aphawule ukuba afumana “inxeba elibulalayo,” njengoko uYohane ebiza njalo, ngowe-1798. Ngaloo ndlela, le ndima ichaza ukuphela kwexesha lolawulo lobupopu, nangona ingachazi ubude belo lawulo.

Kule ndinyana, uPawulos ukwachaza namandla awayeza kuwuthintela ubupopu ekubeni buthathe ulawulo lwehlabathi ngowama-538, xa wathi amaTesalonika awayebabhalelayo ayesele eyazi le nyaniso ikhethekileyo. Wabuza wathi, “Anikhumbuli na, ukuba, ndakha ndinani, ndanixelela ezi zinto?” Uyabakhumbuza ukuba babesazi kakade “oko kuthintelayo” (oko kukuthi, okuthibazelayo) ubupopu de “bubhengezwe ngexesha labo.” Amandla awandulela aza athintela ubupopu ekuthatheni ulawulo lwehlabathi yayingawona mandla ayelawula ihlabathi xa uPawulos wayebhala le leta. YayiliRoma lobuhedeni. UPawulos wabhala ukuba iRoma yobuhedeni yayiza “kususwa endleleni” ukuze ubupopu buthathe ulawulo lwehlabathi.

Yayikoku kuqonda okwakhokelela uWilliam Miller ekubeni aqonde ukuba amandla afanekiselwa ngokuthi “imihla ngemihla” encwadini kaDaniyeli yayiyiRoma yobuhedeni. Ubu-Adventist buyavuma ukuba isakhiwo, yaye ngenxa yoko nazo zonke iingqiqo zikaWilliam Miller zesiprofeto, zazisekelwe ekuqondeni kwakhe iincwadi zikaDaniyeli neSityhilelo nokuba ezo ncwadi zimbini zithetha ngamagunya amabini achithayo, iRoma yobuhedeni neRoma yobupopu. Kwindawo eseTesalonika uMiller, esele esazi (njengoko wonke umProtestanti wayesazi ngemihla yakhe, ukuba upopu wayengumchasi-Kristu); wathi akukuqonda ukuba iRoma yobuhedeni yayiligunya lembali elandulela ulawulo lobupopu, kwanokuba uPawulos wayetshilo ukuba iRoma yobuhedeni yayimele isuswe ngaphambi kokuba ubupopu bunyuke buhlale etroneni yomhlaba, ngoko wayidibanisa le nto nencwadi kaDaniyeli kunye “nemihla ngemihla,” apho kubhekiswa kathathu

ukuba imihla ngemihla kwafuneka “isuswe” phambi kokuba ubupopu bulawule ihlabathi. Ubungqina bukaPawulos bamvumela uMiller ukuba abone ukuba iRoma yobuhedeni yayiyeyona “mihla ngemihla” kaDaniyeli, yaye emva koko wakwazi ukuqonda ukuba amagunya amabini achithayo kaDaniyeli yayiyiRoma yobuhedeni neRoma yobupopu. Le nyaniso imele isiseko sentshukumo yamaMillerite. Ubu-Adventist ngokuqinisekileyo buyawukhaba umsebenzi kaMiller namhlanje, kodwa basaqonda ukuba olu luvo ngokubanzi lwendlela uMiller awaphuhlisa ngayo ukuqonda kwakhe “imihla ngemihla” kuDaniyeli luyangqina ukuba igunya uPawulos athi “liyathintela” ukucela kwamandla obupopu de lisuswe, eliyiRoma yobuhedeni, lolona hlahlelo luchanekileyo lwengcinga kaMiller ngezi zifundo.

Ngokubona inyaniso yokuba “umnikelo wemihla ngemihla” encwadini kaDaniyeli ungumfuziselo weRoma yobuhedeni eyandulela ubukumkani beRoma yobupopu awayeyimele nguDaniyeli njengelisikizi lentshabalalo, uMiller ke ngoko wakwazi ukuqonda amaxesha esiprofeto anxulumene nobukumkani besiprofeto seBhayibhile; yaye, njengoko ingqondo yakhe yavulelwa ezi zityhilelo, wahlanganisa uthotho lweenyaniso ezimele iziseko zobuAdventist. Ezo nyaniso zaba zingcweliswa kwiitafle ezimbini zeetshathi zoovulindlela zika-1843 no-1850. Ezo nyaniso zisiseko sobuAdventist, yaye zazisekelwe ekuqondweni “kwexesha.” Imbali yexesha ezabekwa ngalo iziseko yinto ephambili ekuxoxwa ngayo kwiitafle zikaHabakuki.

Into engachazwanga kwiiThebhile zikaHabakuki kukuba iziseko ezazisekelwe exesheni zavelisa ulwakhiwo olunika imbono efunekayo ukuze isizukulwana sokugqibela siqonde ukuba kwakukho iinyaniso ezazimelwe njengeziseko. Kwakukho inyaniso yokuqala eyayililiteye lokuqala kanye elabekwa esisekweni, kodwa “imihla ngemihla” encwadini kaDaniyeli yayingeyiyo inyaniso yokuqala kaMiller. Inyaniso eyayiza kuba liliteye lokuqala esisekweni awavuselwa ukuba asakhe uMiller yayikukuthi “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu, kodwa ngaphandle kwenyaniso “yemihla ngemihla,” uMiller wayengayi kuluqonda ulwakhiwo lwesiprofeto awayefanele ukuluqonda ukuze aveze isigidimi sengelosi yokuqala. Ulwakhiwo lwakhe lwalubeka isiprofeto embonweni wamagunya amabini atshabalalisayo. UMiller wayethetha nenamba (iRoma yobuhedeni) nerhamncwa (upopu). Ingelosi yesithathu ithetha nenamba (iZizwe eziManyeneyo), irhamncwa (upopu), nomprofeti wobuxoki (iUnited States).

Ukuba umntu uyazamkela zonke—ingengazo ezinye, koko zonke—Iziprofeto zexesha ezabekwa phambili ngamaMillerite kwiitshathi ezimbini ezingcwele zoovulindlela, loo mntu uya kuswela ukwenza uphando ngaloo nyaniso ngokwakhe. Unokuzamkela njani ke, ukuba akuzange uzihlolisise? Ukuba abo bantu baphanda iinyaniso ezisisiseko benza ezo nyaniso zibe luxanduva lwabo lobuqu ukuba bazivavanye, baze emva koko bazamkele zonke ezo nyaniso, ngoko bakhe phezu kweLiwa, kungekhona phezu kwentlabathi.

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

“Isilumkiso sifikile: Makungavunyelwa nto ukuba ingene eya kuphazamisa isiseko sokholo ekade sisakha phezu kwaso ukususela oko umyalezo wafikayo ngowe-1842, 1843,

nango-1844. Ndandikulo lo myalezo, yaye ukususela ngoko bendihleli ndimi phambi kwehlabathi, ndithembekile ekukhanyeni uThixo asinike kona. Asizimisela ukususa iinyawo zethu eqongeni ezabekwa kulo ngoxa imini ngemini sasifuna iNkosi ngomthandazo onzulu, sifuna ukukhanya. Nicinga ukuba ndingancama ukukhanya uThixo andinike kona? Lona malube njengeLiwa lamaXesha. Belindikhokela ukususela oko ndalunikwayo.” Review and Herald, Epreli 14, 1903.

Ukuze abo baya kuva bakwazi ukuhlalutya iziprofeto zexesha zembali yamaMillerite, kufuna isenzo sokujonga amaxesha embali amelwe zezo ziprofeto zexesha. Oku kumela umsebenzi wokubonakalisa iziganeko phezu komgca wexesha. Xa umfundi wesiprofeto efikelele kwinqanaba lophando apho athathela ingqalelo la maxesha esiprofeto, achongwe ngamaMillerite eBhayibhileni aze emva koko axhaswe yimbali ebhaliweyo, uya kuba kwimeko yokuba aqonde ukuba imbali ekwisiqalo sesiprofeto sexesha ngokomfuziselo imela imbali ekwisiphelo saso eso siprofeto sinye. Ukusuka kuloo ndawo yokujonga, umfundi ufanele afunde ukuba imbali iyaphindwa. Yaye xa oko kuqonda sekumisiwe, ufanele kananjalo abone ukuba uYesu uzekelisa isiphelo ngesiqalo.

Kwaye kungca wesiprofeto obonisa isiphelo sehlabathi “njengokwakhiwa kwetempile,” umfundi umele azi ukuba kukho ilitye lokugqibela elibekwa phezu kwetempile eyakhiwe phezu kwesiseko. Umele afike aqonde ukuba isiseko setempile uMiller awasetyenziselwa ukusityhila (esimele uYesu Kristu, kuba akukho siseko sinokubekwa ngaphandle kukaYesu Kristu), sasisiseko esakhiwe phezu kwexesha lesiprofeto. Ngenxa yokuba uYesu ubonakalisa isiphelo ngesiqalo, umfundi umele kwakhona abone ukuba ilitye lokugqibela, ilitye lokugqibela etempileni—limele lingqinelane nesiseko. Isiseko setempile kuMiller sasingumhla wesiprofeto, kodwa nangona kunjalo isiseko sasinguYesu Kristu.

Ngokobabalo lukaThixo endabunikwayo, njengomakhi oyinkosi osisilumko, ndibekwe isiseko, aze omnye akhe phezu kwaso. Kodwa umntu ngamnye makalumkele indlela akha ngayo phezu kwaso. Kuba akukho mntu unokubeka esinye isiseko ngaphandle kweso sibekiweyo, esinguYesu Kristu. 1 Korinte 3:10, 11.

UPawulos uchaza umsebenzi wakhe njengokumisa itempile awabeka yona isiseko okanye isiqalo sayo. Wayengumpostile kwiiNtlanga, yaye wasetyenziswa ekubekeni isiseko sebandla lamaKristu. Kule ndima inye uPawulos ukwabonisa ukuba imizimba yethu yitempile yoMoya oyiNgcwele. Kukwakho netempile kaSolomon nengewele yasentlango, zonke ezo zineziseko, yaye zonke zimelwe njengoYesu Kristu. Isiseko uMiller awasetyenziswayo ukusimisa yayiyitempile yoBuvangeli bokuBuya kukaKristu, yaye isiseko saloo tempile ngokwenene nguYesu Kristu; kodwa ngakumbi ngokukodwa, yitempile emiswa ngezinto ezingokomoya nezesiprofeto.

Ngoko ke ilitye lentloko nalo kufuneka libe nguYesu Kristu, kodwa ilitye lentloko kufuneka likwabandakanye umthetho oyintloko wesiprofeto, kuba uMiller wanikwa uludwe lwemithetho oluqulethe umthetho oyintloko wamaMillerite, owayengumgaqo othi “unyaka umele usuku.” Ngaphandle kwaloo mthetho, akukho kuqondwa kwesiprofeto sexesha, yaye ngenxa yoko akukho siseko. Kufuneka kubekho umfanekiswano ekugqibeleni omela uYesu Kristu (iSiseko) ongumthetho oyintloko phakathi koludwe lwemithetho oluseka iSityhilelo sikaYesu Kristu. Lo mthetho, kambe ke, ngumthetho “wokukhankanywa kokuqala,” omele uphawu lwesimilo

sikaKristu oluchonga isiphelo kwasekuqaleni.

Ku-2 Tesalonika abo bangayamkelanga uthando lwenyaniso ukuze basindiswe, bayala inyaniso njengoko imelwe ligama lesiGrike elivela kwigama lesiHebhere elakhiwe ngoonobumba abathathu, neliguqulelwa ngokuthi “inyaniso” kwiTestamente eNdala. Iqela elamkela olo lahlekiso lunamandla, ngenxa yokuba lakholwa ubuxoki, lala ukubuyela kwiindlela zamandulo, iziseko zobu-Adventism njengoko zimelwe kwiitshathi ezimbini ezingcwele. Ngoko ke, kwisicatshulwa ebasesicinga ngaso kangangethuba ngoku kuthiwa:

“Ingelosi enamandla eyafundisa uYohane yayingengomnye ngaphandle kukaYesu Kristu. Ukubeka kwayo unyawo lwayo lokunene phezu kolwandle, nolasekhohlo phezu komhlaba owomileyo, kubonisa inxaxheba Ayenzayo kwimiboniso yokugqibela yembambano enkulu noSathana. Esi sikhundla sibonisa amandla Nobukhosi Bakhe obupheleleyo phezu komhlaba wonke. Le mbambano yayisiya isomelela ngakumbi kwaye izimisele ngakumbi ukusuka kwisizukulwana ukuya kwesinye, yaye iya kuqhubeka injalo kude kuse kwimiboniso yokugqibela xa ukusebenza ngobuchule kwamandla obumnyama kuya kufikelela encotsheni yako. USathana, emanyene nabantu abangendawo, uya kulilahlekisa ihlabathi lonke kunye neecawe ezingalwamkeliyo uthando lwenyaniso. Kodwa ingelosi enamandla ifuna kuqatshelwe. Ikhala ngezwi elikhulu. Iza kubonisa amandla negunya lelizwi Layo kwabo bamanyene noSathana ukuze bachase inyaniso.” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.

Kule ndawo yangaphambili “amabandla angalwamkelanga uthando lwenyaniso” ziintombi ezingendawo neziziziyatha zikaDaniyeli nekaMateyu ezichazwa nguAmosi 8:12 njengabo baya kuqalisa ukufuna isigidimi sokugqibela sesilumkiso sikaThixo xa sekusele kudlule ixesha. Sekusele kudlule ixesha, kuba bakholwa bubuxoki obungokweziseko ze-Adventism. I-Adventism yaqala kuqala ukusela kobo buxoki ngowe-1863, yaye ukususela ngelo xesha yaqhubeka nje isihla ngokupheleleyo.

Into endiza kukubhala yinto ngokupheleleyo exhomekeke kwimbono yomntu, ndicinga njalo; kodwa kukuphi ukukhanya okutsha kwesiprofeto okwangeniswa kubu-Adventist ukususela ngowe-1863? UEllen White uthi ngomyalezo kaJones noWaggoner wowowe-1888, ukuba wawungumyalezo awayewushumayela kangangeminyaka. Umyalezo wabo usenokuba wavakala umtsha nowothusayo kubu-Adventist ngowe-1888, kodwa ubutsha nokothusa kwawo akuzange kuveliswe ngumyalezo omtsha, koko kwaveliswa bubumfama obabusele buqalisa ukuhlela phezu kwabantu bakaThixo ukususela ngowe-1863.

UEllen White wayichaza i-Adventism njengesele ikwimeko yaseLawodike phambi ko-1863, ngoko ke ubumfama baseLawodike babusele bungenelela kwi-Adventism phambi ko-1863; kodwa ngo-1863 ibandla layibeka ecaleni ngokusesikweni inyaniso emalunga “namaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu, eyayiyeyona “siprofeto sexesha” sokuqala kanye uMiller awasifumanayo. Akukho kukhanya kwesiprofeto kuvelileyo kwi-Adventism ukusukela ngo-1863! Yintoni eyatshintshayo?

Ilitye kanye lokuqala lesiseko setempile esakhelwa phezu kwexesha lesiprofeto nelalimela uYesu Kristu, labekwa ecaleni yi-Adventism ngowe-1863. Ilitye lokuqala elabekwa nguMiller kwisiseko setempile esasisekelwe kwixesha njengoko linikwe kuDanilyeli nguKristu owazimela njengoPalmoni, “umbali omangalisayo,” lakhanyelwa laza labekwa ecaleni. Elona litye lokuqala awafumanayo uMiller...

“Ekucaphuleni kwakhe isiprofeto selitye elaliwe, uKristu wabhekisa kwisiganeko esiyinyaniso embalini kaSirayeli. Esi siganeko sasinxulumene nokwakhiwa kwetempile yokuqala. Nangona sasinokusetyenziswa okukhethekileyo ngexesha lokuza kukaKristu okokuqala, yaye sasimele ukuba sibabambe ngamandla akhethekileyo amaYuda, sikwanaso nesifundo kuthi. Xa kwakhiwa itempile kaSolomon, amatye amakhulu kakhulu eendonga nesiseko ayelungiswe ngokupheleleyo ezinkwalini; akuba ezisiwe kwindawo yokwakha, kwakungamelanga kusetyenziswe nasinye isixhobo kuwo; abasebenzi babenokwenza kuphela ukuwabeka ezindaweni zawo. Ukuze lisetyenziswe kwisiseko, kwaziswa ilitye elinye elalinobukhulu obungaqhelekanga nokumila okungaqhelekanga; kodwa abasebenzi abazange bakwazi ukufumana ndawo yalo, baza abalivuma. Lalibacaphukisa njengoko lalilele lingasetyenziswa endleleni yabo. Kwadlula ixesha elide luhlala lilitye elaliweyo. Kodwa bakufika abakhi ekubekweni kwelona litye lembombo, bakhangelana ixesha elide ilitye elinobukhulu namandla awaneleyo, nelinemilo efanelekileyo, ukuze lithabathe loo ndawo ikhethekileyo, lize lithwale ubunzima obukhulu obuya kuphumla phezu kwalo. Ukuba babenokukhetha ngobudenge kule ndawo ibalulekileyo, ukhuseleko lwesakhiwo siphela lwalunokubekwa emngciphekweni. Kwakufuneka bafumane ilitye elinokumelana nefuthe lelanga, lomkhenkce, nelesaqhwithi. Amatye aliqela ayekhe akhethwa ngamaxesha ahlukeneyo, kodwa phantsi koxinzelelo lobunzima obukhulu aye aqhekeka abe ziingceba. Amanye ke ayengenakuwunyamezela uvavanyo lotshintsho olukhawulezayo lwemozulu. Kodwa ekugqibeleni kwaqwalaselwa ilitye elalelwe ixesha elide kangako. Lalivezwe emoyeni, elangeni nasesaqhwithini, lingakhange libonakalise nencinane nje intanda. Abakhi balihlola elo litye. Laluphumelele lonke uvavanyo ngaphandle kolunye. Ukuba lwalunokulunyamezela uvavanyo loxinzelelo olunzima, bagqiba kwelokuba balamkele njengelitye lembombo. Uvavanyo lwenziwa. Ilitye lamkelwa, laziswa endaweni eyayabelwe lona, laza lafunyaniswa lilungele ngokugqibeleleyo. Embonweni wesiprofeto, uIsaya waboniswa ukuba eli litye lalingumfuziselo kaKristu. Uthi:

“Yenzani iNkosi yemikhosi ibe ngewele ngokwaYo; ibe Yiyo uloyiko lwenu, ibe Yiyo ukoyikeka kwenu. Yaye Yona iya kuba yindawo engewele; kodwa ibe lilitye lokukhubekisa neliwa lesikhubekiso kuzo zombini izindlu zakwaSirayeli, ibe ngumgibe nesirhintyelo kubemi baseYerusalem. Yaye baninzi phakathi kwabo abaya kukhubeka, bawe, baphulwe, babanjiswe ngumgibe, bathinjwe.’ Umprofeti, ethwalelwe phantsi embonweni wesiprofeto esiwa ekufikeni kokuqala, waboniswa ukuba uKristu wayeza kuthwala izilingo neemvavanyo ezazifuziselwa yindlela elaphathwa ngayo ilitye lembombo eliyintloko etempileni kaSolomon. ‘Ngako oko itsho iNkosi uYehova ukuthi, Yabonani, ndibeka eZiyon ilitye lesiseko, ilitye elivavanyiweyo, ilitye lembombo elinqabileyo, isiseko esiqinileyo; okholwayo akayi kukhawuleza.’ Isaya 8:13–15; 28:16.

“Ngobulumko obungenasiphelo, uThixo wakhetha ilitye lembombo, walibeka Yena ngokwaKhe. Wathi lisiseko ‘esiqinisekileyo.’ Ihlabathi liphela linokubeka phezu kwalo

Waye ‘edelelwa, ealiwa ngabantu; indoda yeentsizi, eqhelene neentlungu: ... Wayedelelwa, sasingamthabathanga nto.’ Isaya 53:3. Kodwa ixesha lalisondele apho wayeza kuzukiswa. Ngokuvuka kwabafuleyo wayeza kubhengezwa ‘njengoNyana kaThixo onamandla.’ Roma 1:4. Ekufikeni kwaKhe kwesibini wayeza kutyhilwa njengeNkosi yezulu nehlabathi. Abo babesele beza kumbethelela emnqamlezweni ngoku babeza kubuqonda ubukhulu baKhe. Phambi kwendalo iphela ilitye elalaliweyo laliya kuba yintloko yekona.

“Yaye ‘nabani na eliya kuwa phezu kwakhe, liya kumgaya abe ngumgubo.’ Abantu abamgatyayo uKristu babesiza kuthi kungekudala babone isixeko sabo nesizwe sabo sitshatyalaliswa. Uzuko lwabo lwaliza kwaphulwa, luchithwe lube luthuli phambi komoya. Kwaye yintoni eyabatshabalalisayo amaYuda? Yayililitye elo, ekwakuthi, ukuba babakhe phezu kwalo, libe likhuseleko labo. Yayikukulunga kukaThixo okwadelelwayo, ubulungisa obagxothwayo, inceba eyajongelwa phantsi. Abantu bazimisa ngokuchasene noThixo, yaza yonke into eyayiza kuba lusindiso lwabo yajikwa yaba yintshabalalo yabo. Konke oko uThixo wakumiselayo ubomi bakufumana kukokokufa. Ekubethelelweni kukaKristu emnqamlezweni ngamaYuda kwakubandakanyiwe ukutshatyalaliswa kweYerusalem. Igazi elaphalazwayo eKalvari laba ngumthwalo owabatshonisayo entshabalalweni kweli hlabathi nakwihlabathi elizayo. Kuya kuba njalo nakuloo mini inkulu yokugqibela, xa isigwebo siya kuwela phezu kwabagatyayo ubabalo lukaThixo. UKristu, ilitye labo lesikhubekiso, uya kuthi ngoko abonakale kubo njengentaba ephindezelayo. Uzuko lobuso baKhe, obubomi kumalungisa, luya kuba ngumlilo odlayo kwabangendawo. Ngenxa yothando olugatyiweyo, ubabalo oludelelweyo, umoni uya kutshatyalaliswa.”

“Ngezifaniso ezininzi nezilumkiso eziphindaphindiweyo, uYesu wabonisa ukuba kuya kuba yintoni isiphumo kumaYuda sokwala kwawo uNyana kaThixo. Kula mazwi Wayethetha nabo bonke, kuzo zonke izizukulwana, abangavumiyo ukumamkela njengoMhlanguli wabo. Sonke isilumkiso sesabo. Itempile ehlambulukileyo, unyana ongathobeliyo, abalimi bobuxoki, abakhi abagculelayo, banembalelwano yabo kumava omoni ngamnye. Ngaphandle kokuba aguquke, isigwebo ababesibonakalisa kwangaphambili siya kuba sesakhe.” Desire of Ages, 597–600.

Siza kuqhubekisela phambili oku kwinqaku elilandelayo.