

Incwadi kaDaniyeli - Inombolo Engamashumi Amane

UPawulu

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Isahluko sokuqala sikaDaniyeli, uma sibekwe phezu kwesahluko sesine sikaDaniyeli, simelela umlando wezingelosi zokuqala nezesibili, kusukela ngo-1798 kuya ku-1844. Kulowo mlando incwadi kaDaniyeli yembulwa, futhi ingxenye eyembulwa kwakuyizahluko zesikhombisa, zesishiyagalombili, nezesishiyagalolunye. “Umugqa phezu komugqa,” izahluko zokuqala, zesine, bese kuba ezesikhombisa kuya kwezesishiyagalolunye, ziveza umlando wokunyakaza kwamaMillerite kwengelosi yokuqala.

Kulowo mlando (1798 kuya ku-1844), amaqiniso ayisisekelo obu-Adventist amiswa, futhi lawo maqiniso agcina emelwe eshadini lamaphayona lango-1843. Isithombe sikaNebukadinesari sikaDaniyeli isahluko sesibili sisekushadini. Imibono kaDaniyeli isahluko sesikhombisa nese-8 isekushadini. “Okwansuku zonke” kwesahluko se-8 kumelwe khona, njengokuba kunjalo nange “zikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Omaye abathathu bamaSulumane, njengoba bemelwe kusAmbulo isahluko se-9, bakhona lapho. UNkulunkulu waxwayisa kusengaphambili ngokuphindaphindiwe ukuthi lawo maqiniso ayisisekelo ayeyohlaselwa.

“Mabangabi ngabalindileyo bakaNkulunkulu ezindongeni zaseZiyoni kube ngamadoda akwazi ukubona izingozi zisengakafiki kubantu,—amadoda akwazi ukuhlukanisa phakathi kweqiniso nephutha, ukulunga nokungalungi.”

“Isixwayiso sesifikile: Akufanele kuvunyelwe kungene lutho oluyophazamisa isisekelo sokukholwa ebesakha phezu kwaso selokhu umlayezo wafika ngo-1842, 1843, nango-1844. Mina ngangikulo lo mlayezo, futhi kusukela lapho bengilokhu ngimi phambi kwezwe, ngithembekile ekukhanyeni uNkulunkulu asinike khona. Asihlosile ukususa izinyawo zethu endaweni yesikhulumi ezabekwa kuyo njengoba usuku nosuku sasifuna iNkosi ngomkhuleko oqotho, sifuna ukukhanya. Nicabanga ukuthi ngingakuyeka ukukhanya uNkulunkulu anginike kona na? Kumelwe kube njengeDwala Laphakade. Belilokhu lingihola selokhu nganikezwa lona.” Review and Herald, April 14, 1903.

Umsebenzi womuntu webhulashi lothuli, okufanele ufezwe ngokubambisana kwabantu bakaNkulunkulu bezinsuku zokugcina, ubuye uvezwe ngu-Isaya, lapho ekhomba abantu bezinsuku zokugcina kanye nomsebenzi ababizelwe ukuwenza, ngoba izisekelo zazimisilwe ukungcwatshwa kanye nephutha ngaphambi kokuba izinsuku zokugcina zifike.

Labo abayokuba ngabakho bayakwakhakabusha izindawo ezadliwa kudala; uyakuvusa izisekelo zezizukulwane eziningi; futhi uyakuthiwa, Umlungisi wesibhaxu, Umbuyiseli wezindlela zokuhlala kuzo. U-Isaya 58:12.

“Izindawo ezindala eziyincithakalo” zibhekisela emaqinisweni emfundo yenkolo ahlotshaniswa namandla amabili abhubhisayo obuqaba nobupapa. Ukuthi la mandla amabili abhubhisayo obuqaba alandelwa ubupapa yikho uWilliam Miller akusebenzisa njengohlaka lwazo zonke iziprofetho azethula.

Bayakha amanxiwa asendulo, bavuse izindawo ezachithwa kudala, balungise imizi eyaba amanxiwa, izindawo ezachithwa ezizukulwaneni ngezizukulwane. U-Isaya 61:4.

Isakhiwo sesiprofetho esimelelwe njengohlaka, siwumlando nobudlelwane balawo mandla amabili. Ukubuyisela “izindlela zokuhlala kuzo,” kungukubuyiselwa kohlaka lukaMiller, olwamelwa ephusheni lakhe ngumsebenzi womuntu webhulashi lothuli. U-Isaya wasebenzisa umfanekiso womlando ka-Ezra nowalabo ababuyela eBhabhiloni balungisa iJerusalema, ukuze aveze ukubuyiselwa kwamanxiwa asendulo.

Kusukela ezinsukwini zawobaba bethu kuze kube namuhla besisesiphambekweni esikhulu; futhi ngenxa yobubi bethu thina, amakhosi ethu, nabapristi bethu, sinikelwe esandleni samakhosi amazwe, enkembeni, nasekuthunjweni, nasekuphangweni, nasekuhlazekeni kobuso, njengalokhu kunjalo namuhla. Kepha manje, okwesikhashana esincane, kubonakalisiwe umusa ovela eNkosini uNkulunkulu wethu, ukuze kusale kithi insali ephunyukayo, nokusinika isikhonkwane endaweni yakhe engcwele, ukuze uNkulunkulu wethu akhanyisele amehlo ethu, asinike nokuvuselelwa okuncane ebugqilini bethu. Ngokuba sasiyizigqila; nokho uNkulunkulu wethu akasishiyanga ebugqilini bethu, kepha uselulele isihe phambi kwamakhosi asePheresiya, ukuze asinike ukuvuselelwa, amise indlu kaNkulunkulu wethu, alungise izincithakalo zayo, asinike nodonga kwaJuda naseJerusalema. Ezra 9:7–9.

UEzra nalabo abakulungisa iJerusalema, bamele “insali” engababuyisi bezindlela zokuhlala kuzo, futhi yibo abafeza umsebenzi esimweni somkhuleko kaLevitikusi amashumi amabili nesithupha, uEzra abhekisela kuwo ngokuthi “kusukela ezinsukwini zawobaba besinokona okukhulu kwaze kwaba yilolu suku; futhi ngenxa yobubi bethu thina, amakhosi ethu, nabapristi bethu, sinikelwe esandleni samakhosi amazwe, enkembeni, ekuthunjweni, nasekuphangweni, nasekuhlazekeni kobuso.” “Usuku” abhekisela kulo “usuku” lapho “insali” yezinsuku zokugcina ibuyisela izindlela zokuhlala kuzo.

Insali ka-Ezra zingofakazi ababili abavuswa ekupheleni kwezinsuku ezintathu nengxenywe, futhi zigcwalisa umkhuleko kaLevitikusi amashumi amabili nesithupha njengoba uDanilyeli awubonisa esahlukweni sesishiyagalolunye. Lapho u-Ezra nabasebenza naye bebuya ekudingisweni futhi bakha kabusha iJerusalema, babeyisibonakaliso somsebenzi wokubuyisela amagugu kaMiller, okuwumsebenzi wokubuyisela amaqiniso ayisisekelo kaMiller. Ngenxa yalesi sizathu, ukuqonda uhlaka lomsebenzi kaMiller kubalulekile.

“Abaphostoli bakha phezu kwesisekelo esiqinileyo, okuyiDwala Laphakade. Kulesi sisekelo baletha amatshe abawabaza emhlabeni. Abakhi abazange basebenze bengenazithiyo. Umsebenzi wabo wenziwa waba lukhuni kakhulu ngokuphikiswa yizitha zikaKristu. Kwakudingeka balwe nobandlululo benkolo, nokucwasa, kanye nenzondo yalabo ababekha phezu kwesisekelo samanga. Abaningi ababesebenza njengabakhi bebandla babengafaniswa

nabakhi bodonga ezinsukwini zikaNehemiya, okubalotshwe ngabo ukuthi: ‘Abakha udonga, nalabo ababethwala imithwalo, kanye nalabo ababelayisha, yilowo nalowo ngesinye sezandla zakhe wayesebenza emsebenzini, kanti ngesinye isandla ephethe isikhali.’ Nehemiya 4:17.” Acts of the Apostles, 596.

Kuzo zombili iziqephu zika-Isaya, umsebenzi uwukuvusa izisekelo kanye namanxiwa ezizukulwane eziningi. U-Isaya ukhomba umsebenzi wokomoya owawufanekiswe ngumsebenzi ongokoqobo. Izisekelo kwakufanele zigadwe, kodwa esikhundleni salokho zagcina sezimbozwe ngokuphelele yizisekelo samanga samatshe ayigugu enkohliso. Labo u-Isaya abakhomba kubo babuyisela amaqiniso ayizisekelo amaMillerite, hhayi izitini namatshe angokoqobo. Uphawu lwawo lawo maqiniso luwuhlaka lukaMiller lwamandla amabili achithayo anyathela phansi indawo engcwele nebutho “izikhathi eziyisikhombisa.”

Lowo msebenzi wokubuyisela uvezwa njengokuvusa “izisekelo” kanye “nezincithakalo zezizukulwane eziningi,” futhi umelela umsebenzi wesiprofetho wokubuyisela amaqiniso ayizisekelo ngendlela eletha umugqa wesiprofetho phezu komugqa wesiprofetho, lapha okuncane nalapho okuncane. Umsebenzi wokumisa kabusha izisekelo nezincithakalo ungumsebenzi wokwethula nokuvikela amaqiniso okuqala amelwe kumashadi amaphayona ka-1843 no-1850, okuyila matafula amabili kaHabakuki isahluko sesibili. Futhi lo msebenzi ufezwa ngendlela yemvula yangasemuva ethi “umugqa phezu komugqa”. Ungumsebenzi wokubuyela ezindleleni zasendulo zikaJeremiya empikiswaneni yalabo abafisa ukusekela izisekelo esingumgunyathi, njengoba kuvezwe ngamatshe ayigugu angamanga ephusheni likaMiller.

“Isitha sifuna ukuphambukisa izingqondo zabafowethu nodadewethu emsebenzini wokulungiselela abantu ukuba bame kulezi zinsuku zokugcina. Amaqhinga aso obuqili aklanyelwe ukuholela izingqondo kude nezingozi nemisebenzi yaleli hora. Bakubala njengokungelutho ukukhanya uKristu eza evela ezulwini ukuzokunikeza uJohane ngenxa yabantu baKhe. Bafundisa ukuthi izigameko eziphambi kwethu nje azibalulekile ngokwanele ukuba zinakwe ngokukhethekile. Benza ize iqiniso elivela ezulwini, baphuce abantu bakaNkulunkulu ulwazi lwabo lwesikhathi esedlule, babanike esikhundleni salo isayensi yamanga.

“ ‘Isho kanje iNkosi, Yimani ezindleleni, nibone, nibuze ngezindlela zasendulo, ukuthi ikuphi indlela enhle, nihambe kuyo.’ Jeremiya 6:16. ”

“Makungabikho noyedwa ofuna ukudabula izisekelo zokukholwa kwethu—izisekelo ezabekwa ekuqaleni komsebenzi wethu ngokutadisha iZwi ngomkhuleko nangokwambulwa. Phezu kwalezi zisekelo besilokhu sakha eminyakeni engamashumi amahlanu edlule. Abantu bangase bacabange ukuthi bathole indlela entsha nokuthi bangabeka izisekelo esiqinile kakhulu kunaleso esesabekwa. Kodwa lokhu kuyinkohliso enkulu. Ngokuba akukho muntu ongabeka esinye izisekelo ngaphandle kwaleso esesabekwa.”

“Esikhathini esedlule abaningi baye bazimisela ukwakha ukholo olusha, nokumisa izimiso ezintsha. Kodwa ukwakha kwabo kwema isikhathi esingakanani na? Kwasheshe kwawa, ngoba kwakungasekelwanga phezu kweDwala.

“Abafundi bokuqala babengadingeki yini ukuba babhekane namazwi abantu na? Babengadingeki yini ukuba balalele izinkolelo ezingamanga, bese kuthi, sebekwenzile konke, bame baqine, bethi: ‘Akakho omunye ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe’? 1 Korinte 3:11.

“Ngakho-ke kumelwe sibambebele ngokuqinile ekuqaleni kokuthembela kwethu kuze kube sekugcineni. Amazwi anamandla athunyelwe nguNkulunkulu nanguKristu kulesi sizwe, ebakhipha ezweni, iphuzu ngephuzu, ebangenisa ekukhanyeni okucacileyo kweqiniso lanamuhla. Ngezindebe ezithintwe ngomlilo ongcwele, izinceku zikaNkulunkulu zishumayeleye umlayezo. Ukukhuluma kobuNkulunkulu kubeke uphawu lwakho ebuqothweni beqiniso elishunyayelweyo.” Testimonies, umqulu 8, 296, 297.

“Umsebenzi wokulungiselela abantu ukuba bame ezinsukwini zokugcina,” ungumsebenzi ohlotshaniswa neziprofetho ezimbili zikaHezekeli esahlukweni samashumi amathathu nesikhombisa. Umlayezo ulethwa yizwi lika-Isaya ehlane, futhi umlayezo wokuqala kaHezekeli uhlanganisa labo ababefile emgwaqweni womuzi waseSodoma naseGibhithe izinsuku ezintathu nengxenyane. Base beqaphela ukuthi bebekade besesikhathini sokulinda sikaMathewu emfanekisweni wezintombi eziyishumi. Base bezwa ubizo olwanikwa uJeremiya lokwahlukanisa okuyigugu kokuyichilo uma befisa ukubuya. Babuye baqaphele nomkhuleko kaDaniyeli esahlukweni sesishiyagalolunye njengeqiniso lamanje. Ngakho-ke uma futhi lapho bekhetha ukubuya ngokwamukela nangokufeza imibandela yevangeli, khona-ke bemukela umlayezo wesibili kaHezekeli, bema ngezinyawo zabo, babe ibutho elinamandla.

“Umsebenzi wokulungiselela abantu ukuba bame ezinsukwini zokugcina” ufezwa ngendlela yemvula yangemuva ethi “umugqa phezu komugqa.” Lowo msebenzi ubandakanya umsebenzi wokubuyisela amaqiniso amaMillerite amelwe emashadini amaphayona ka-1843 noka-1850. Lawo mashadi amabili ayizingqawembe ezimbili zikaHabakuki, futhi kufanele abekwe phezu komunye nomunye (umugqa phezu komugqa), futhi ngokwenza kanjalo lawo mashadi amabili amele amaqiniso ayisisekelo okufanele abuyiselwe ezinsukwini zokugcina ngumuntu webhulashi lothuli.

Lapho zihlanganiswa, umugqa phezu komugqa, ziveza iphutha elalishathini lika-1843, elase lilungiswa eshathini lika-1850. Lapho zibhekwa njengethebula elilodwa (umugqa phezu komugqa), zibe sezimelela kokubili isipiliyoni sabantu bakaNkulunkulu kanye nomlando ofihlekile wezulu lokuduma okuyisikhombisa, ngokuba ndawonye ziveza ukudumala kokuqala, isikhathi sokulibala, Isimemezelo Saphakathi Kwamabili, no-Okthoba 22, 1844, kanye nokudumala okukhulu.

Ukudumala kokuqala, iSikhalo Saphakathi Kwamabili, nokudumala okukhulu yikho umlando ofihlekile wezulu oludumayo oluyisikhombisa. Yisakhiwo seqiniso, ngokuba iqiniso lisekelwe ekutheni uhlamvu lokuqala nolokugcina lwegama lesiHeberu elithi “iqiniso” luyefana, njengoba kunjalo ngokudumala kokuqala nokokugcina kwalowo mlando. Uhlamvu oluphakathi, olungolweshumi nantathu, luwuphawu lokuvukela, njengoba lumele labo abenqaba umlayezo weSikhalo Saphakathi Kwamabili. La mashadi amabili, lapho ehlanganiswa ndawonye, anikeza ofakazi ababili bamaqiniseko esiprofetho amaMillerite okufanele abuyiselwe ngumuntu webhulashi lothuli, kodwa futhi akhomba isipiliyoni esimelela isipiliyoni sabayizinkulungwane

eziyikhulu namashumi amane nane.

Labo ababizelwe ukuba babe yisibonakaliso (abayizinkulungwane eziyikhulu namashumi amane nane) babhekana nokudumala kwabo kokuqala ngoJulayi 18, 2020, kwase kuthi ngoJulayi ka-2023 bavezwa umlayezo ovela ezwini elimemeza ehlane. Lelo zwi lalibabizela ukuba babuye.

Kungalesi sikhathi emlandweni ofihlekile wezulu oluyisikhombisa lapho ukuvukela kuzobonakaliswa khona, ngokuba uphawu lwendlela olulandelayo luwukuthi indoda enebhulashi lothuli ibuthe amagugu, iwaqoqele bese iwaphonsa ebhokisini. Khona-ke aseqhakaza ngokukhanya okuphindwe kayishumi. Kuleso sikhathi uMiller wavuswa. Lapho izintombi (uMiller) zivuka, sekwephuzile. Ukubuyiselwa kwamanxiwa ezizukulwane eziningi kungumsebenzi okumele ofakazi ababili babambe iqhaza kuwo. Lowo msebenzi usuphethwe manje.

Uhlaka lukaWilliam Miller lweziprofetho ezimelelwa ngumbono woMfula i-Ulai, lukaDaniyeli izahluko zesikhombisa, zesishiyagalombili, nesesishiyagalolunye, lwaluyimibuso emibili echithayo yobuqaba nobupapa; kanti uhlaka lwe-Future for America luwubuqaba (udrako), olulandelwa ubupapa (isilo) nobuProthestani obuhlubukayo (umprofethi wamanga). Isihluthulelo esimisela womabili la mahlaka yimibhalo yomphostoli uPawulu. Umphostoli uPawulu wayeyizwi lesiprofetho elaxhumanisa u-Israyeli wasendulo no-Israyeli womoya. Ngaphambi kokuphenduka kwakhe, igama likaPawulu lalinguSawulu, okusho ukuthi “okhethiwe” noma “obekiwe phambi kwabanye”.

UPawulu wakhethwa (waqokwa) ukuba abe ngumphostoli kwabeZizwe, futhi wakhethwa, phakathi kwezinye izinto, ngenxa yokuqonda kwakhe iTestamente Elidala. Njengoba abhala ingxenye enkulu yeTestamente Elisha, akekho omunye kubabhali beTestamente Elisha owayenokuqonda iTestamente Elidala njengoPawulu. Wakhethwa ukuba ahole ekuvezweni kwevangeli kwabeZizwe, kodwa futhi wakhethwa ukuba amise ubudlelwane phakathi kwemilando yesiprofetho yeTestamente Elidala nomlando wesiprofetho owalandela isikhathi sesiphambano. Ngaphandle kobufakazi bukaPawulu, ukuqonda kwesiprofetho kwamaMillerite, kanye nalokho kweFuture for America, bekungeke kube khona. Kulo kanye umlando lapho u-Israyeli ongokoqobo ahlukaniwa khona njengabantu bakaNkulunkulu abakhethiweyo, uPawulu wakhethwa ukuba aveze ukuthi lowo Israyeli wasendulo, nakuba ngaleso sikhathi wayesehlukaniwe noNkulunkulu, wawuwuphawu lomlando wesiprofetho ka-Israyeli womoya. Imithetho yesiprofetho edingekayo yeminyakazo yengelosi yokuqala neyesithathu isekelwe ngokuyinhloko emibhalweni yomphostoli uPawulu.

Ngenxa yalesi sizocabangela eminye yemigomo yesiprofetho ekhonjwe nguPawulu eyaba nomthelela emlayezweni wamaMillerite, owabekwa ngaphakathi kohlaka lwamandla amabili achithayo, futhi ngokwenza kanjalo sizobuye sicabangele nokuthi leyo migomo inomthelela kanjani ohlakeni lwamandla amathathu achithayo.

Ngaphezu kwalokho, bazalwane, angithandi ukuba ningabi nolwazi, ukuthi obaba bethu bonke babengaphansi kwefu, futhi bonke badabula ulwandle; futhi bonke babhathizelwa kuMose efwini nasolwandle; futhi bonke badla ukudla okufanayo okungokomoya; futhi bonke baphuza isiphuzo esifanayo esingokomoya; ngokuba babephuza kuleloDwala elingokomoya

elalibalandela; futhi leloDwala lalinguKristu. Kodwa abanengi kubo uNkulunkulu akathokozanga ngabo, ngokuba bachithwa ehlane. Manje lezi zinto zaba yizibonelo kithi, ukuze singafisi izinto ezimbi, njengoba nabo bazifisa. Futhi ningabi ngabakhonza izithombe, njengabanye babo; njengoba kulotshiwe ukuthi: Abantu bahlala phansi ukuba badle baphuze, base besukuma badlale. Futhi masingafebi, njengokuba abanye babo befeba, kwase kuwa ngosuku olulodwa abayizinkulungwane ezingamashumi amabili nantathu. Futhi masingamlingi uKristu, njengoba abanye babo nabo bamlinga, babhujiswa izinyoka. Futhi ningakhononi, njengokuba abanye babo bakhonona, babhujiswa ngumbhubhisi. Manje zonke lezi zinto zabelela bona njengezibonelo; futhi zalotshwa ukuba zibe yisixwayiso kithi, esehlelwe yithi ukuphelela kwezikhathi zomhlaba. 1 Korinte 10:1–10.

Emavesini ayishumi amafushane, uPawulu uveza ukuthi umkhuba wombhaphathizo wawufanekiselwe ekuwelweni koLwandle Olubomvu, nokuthi iDwala elalilandela u-Israyeli wasendulo laliyi-“Dwala likamoya,” nokuthi lalinguKristu. Uveza futhi ukuthi u-Israyeli wasendulo wayeyisibonelo salabo abaphila ezinsukwini zokugcina. Lesi siqephu siyisixwayiso, futhi lesi siqephu siyiphuzu lempikiswano phakathi kwalabo abagcina iqiniso nalabo abamelana neqiniso. Izazi zenkolo zama-Adventist zifundisa ukuthi uPawulu wayemane eveza ukuthi umlando ka-Israyeli wasendulo wawubonisa izifundo zokuziphatha ezazidinga ukuqondwa yilabo abaphila ezinsukwini zokugcina, kodwa ziphikelela ngokuthi uPawulu wayengasho ukuthi umlando ka-Israyeli ongokoqobo wawuzophindwa ngempela ngu-Israyeli womoya. USista White uvame ukusebenzisa lesi siqephu ukuqinisekisa kona kanye lokho uPawulu ayekusho.

“Ngamunye wabaprofethi basendulo wakhuluma kancane kakhulu ngesikhathi sabo kunangesethu, ukuze ukuprofetha kwabo kusebenze kithi. ‘Manje zonke lezi zinto zabafikela zibe yizibonelo: futhi zalotshwa ukuze zibe yisixwayiso kithi, esifikelwe yiziphetho zomhlaba.’ 1 Korinte 10:11. ‘Akubanga kubo uqobo, kodwa kwaba kithi, lapho babekhonza ngalezo zinto enizibikelwe zona manje yilabo abanitshele ivangeli ngoMoya oNgcwele othunyelwe evela ezulwini; okuyizinto nezingelosi ezifisa ukuzibheka.’ 1 Petru 1:12....

“IBhayibheli iqoqe futhi yahlanganisa ndawonye ingcebo yayo ngenxa yalesi sizukulwane sokugcina. Zonke izehlakalo ezinkulu nazo zonke izenzo ezinesizotha zomlando weTestamente Elidala bezilokhu ziphindeka, futhi ziyaziphinda, ebandleni kulezi zinsuku zokugcina.” Selected Messages, book 3, 338, 339.

“Izehlakalo ezinkulu nezenzo ezinesizotha zomlando weTestamente Elidala bezilokhu ziphindaphindeka, futhi zisaphindaphindeka, ebandleni kulezi zinsuku zokugcina,” yilokho uDade White afingqa ngakho incazelo kaPawulu kula mavesi. Emzamweni wokuchitha ukuchazwa kukaPawulu kokuthi u-Israyeli wasendulo ubonisa ngokomfanekiso umlando ka-Israyeli ongokoqobo, uSathane uphoqe ukuhlaselela okubili okuyinhloko ngokumelene nalesi simiso sesiprofetho. Okokuqala, engengivele ngakusho, yisimangalo sokuthi uPawulu wayemane ekhomba ukuthi leyo milando yayimelela izifundo zokuziphatha kuphela. Leyo mfundiso yamanga iyiqiniso eliyinxenye, futhi iqiniso eliyinxenye aliyona iqiniso nhlobo. Kuyiqiniso ukuthi izifundo zokuziphatha ezingathathwa emlandweni ka-Israyeli wasendulo ziyinzuzo kulabo abaphila ezinsukwini zokugcina, kodwa lapho lokho kusetshenziswa ukuphika ukuthi leyo milando futhi ingumfanekiso wezenzakalo eziyophindwa, kuba yiqiniso eliyinxenye, elenzelwe ukuphika

iqiniso.

“Isibusiso noma isiqalekiso manje kubekwe phambi kwabantu bakaNkulunkulu—isibusiso uma bephuma ezweni bazihlukanise, bahambe endleleni yokulalela ngokuthobeka; nesiqalekiso uma bezihlanganisa nabakhonza izithombe, abanyathela izimfuno eziphakeme zezulu. Izono nobubi buka-Israyeli ovukelayo kubhaliwe, futhi lo mfanekiso ubekwe phambi kwethu njengesixwayiso sokuthi uma silingisa isibonelo sabo sokweqa umthetho futhi sishiya uNkulunkulu, siyakuwa ngokuqinisekileyo njengoba nabo bawa. ‘Manje zonke lezi zinto zabelehle bona zaba yizibonelo; futhi zalotshwa ukuze kusixwayiswe thina, esifikelwe yikuphela kwezikhathi zomhlaba.’” Testimonies, volume 1, 609.

Iqiniso elilodwa alifanele lisetshenziswe ukuphika elinye iqiniso, ngoba lapho kwenziwa kanjalo, liguqula iqiniso likaNkulunkulu libe ngamanga.

“Akukho mazwi oMsindisi okufanele enziwe achithe amanye.” The Great Controversy, 371.

Imfundiso ethi umlando wakwa-Israyeli wasendulo umelela izifundo zokuziphatha kuphela, ivame ukusetshenziswa yizazi zenkolo zama-Adventist ukubhidliza iZwi likaNkulunkulu lesiprofetho, futhi ingenye yamaqiniso ayingxenye afakwe esitsheni sezinganekwane esilungiselelwe ukukhohlisa abantu bakaNkulunkulu ukuba bemukele amanga, futhi lawo manga abawemukelayo akhonjwa emibhalweni yomphostoli uPawulu.

Okunye ukuhlaselela okuyinhloko ngokumelene nesimiso sokuthi umlando wakwa-Israyeli wasendulo ubonisa umlando wakwa-Israyeli wanamuhla kwaqanjwa amaJesuit ngesikhathi somlando we-Counter-Reformation, futhi kuqukethe ukuvumelana nombono wokuthi umlando wakwa-Israyeli wasendulo uyaphindwa. Amanga amaJesuit ukuthi lowo mlando uphindwa ngokoqobo, hhayi ngokomoya. Lawo manga aqanjwa njengendlela yokuvimbela ukuqondwa kokuthi upapa waseRoma ungumphikukristu wesiprofetho seBhayibheli, ngoba leyo mfundiso iyavuma iqiniso lokuthi kukhona umphikukristu ezinsukwini zokugcina, kodwa iphikisa ngokuthi umphikukristu umelelwa ngamandla angokoqobo, hhayi ngamandla omoya. Isifebe esikuSambulo 17, esibhalwe esiphongweni saso ukuthi, imfihlakalo, iBabiloni, siyobe sesingesifebe esivela ezweni elingokoqobo laseBabiloni, okuyi-Iraq namuhla.

“Labo abadidekayo ekuqondeni kwabo izwi, abahluleka ukubona incazelo yomphikukristu, ngokuqinisekile bayozibeka ohlangothini lomphikukristu.” Kress Collection, 105.

Upapa ungumuntu ongokoqobo, omele amandla angokoqobo (iSonto lamaKatolika), kodwa yena nenhlangano yakhe baye bachazwa ngokwesiprofetho yiBabiloni langokoqobo, futhi bangabonakala ngokufanele kuphela lapho indaba yomphikukristu ivezwa njengokugcwaliseka okungokomoya kwesibonelo esingokoqobo. UPawulu wabonisa ukuthi u-Israyeli ongokoqobo uyisibonelo sika-Israyeli ngokomoya, kodwa lokhu kwakungelona iqiniso elisha lesiprofetho alilethayo, ngokuba ukuqonda kwakhe kwakuncike kakhulu eTestamenteni Elidala, futhi kulapho ubufakazi bakhe bumiswe khona.

Usho kanje uJehova, iNkosi yakwa-Israyeli, noMhlengi wayo, uJehova wamabandla: Mina ngingowokuqala, mina ngingowokugcina; ngaphandle kwami akakho uNkulunkulu.

Ngubani-ke, onjengami, oyakumemeza, akusho, akulungisele phambi kwami, selokhu ngamisa isizwe sasendulo? Nezinto ezizayo, nezizakuba khona, makazibonise kubo. Ningesabi, ningethuki; angikutshelanga yini kusukela kuleso sikhathi, ngakumemezela? Nina ningofakazi bami. Kukhona yini uNkulunkulu ngaphandle kwami? Yebo, akakho uNkulunkulu; angazi noyedwa. U-Isaya 44:6–8.

Sifanele ukuba ngofakazi bakaKristu, njengalokhu noPawulu ayenjalo, bokuthi u-Alfa no-Omega akamisi u-Israyeli wasendulo kuphela, kodwa nabo bonke abantu basendulo baseBhayibhelini, njengemifanekiso yokubonisa “izinto ezizayo” phezu kwalabo abaphila ezinsukwini zokugcina. UPawulu wayeyingcweti ngeTestamente Elidala, futhi wamiswa ukuba abe yisixhumanisi esiyisiprofetho phakathi kwezinkathi zokuphatha zika-Israyeli ongokoqobo no-Israyeli ongokomoya. Yimibhalo yakhe eyayiqondisa labo ababeqonda ukwanda kolwazi ngesikhathi sokuphela ngo-1798, kanye nango-1989.

IBhabhiloni lasendulo elingokoqobo, abantwana basendulo baseMpumalanga, iGibhithe lasendulo, iGrisi lasendulo, nombuso wasendulo wamaMede namaPheresiya kuyizimpawu zamandla omoya ekupheleni kwezwe. Izimpawu zasendulo ziyizingokoqobo ezandulelayo, futhi zimelela okomoya okulandelayo. UPawulu uze afinyelele ekukhombiseni ukuthi u-Adamu ongokoqobo wayeyisibonakaliso sika-Adamu ongokomoya (onguKristu).

Ngakho kulotshiwe ukuthi: Umuntu wokuqala, u-Adamu, wenziwa umphefumulo ophilayo; u-Adamu wokugcina wenziwa umoya ophilisayo. Nokho okungokomoya akuzange kube ngokuqalayo, kodwa kwaba yilokho okungokwemvelo; emva kwalokho kwase kuba yilokho okungokomoya. Umuntu wokuqala ungowomhlaba, ungowothuli; umuntu wesibili uyiNkosi evela ezulwini. Njengoba enjalo ongowothuli, banjalo nabo abangabothuli; futhi njengoba enjalo ongowasezulwini, banjalo nabo abangabasezulwini. Njengalokhu sathwala umfanekiso wongowothuli, siyakuthwala futhi umfanekiso wongowasezulwini. 1 Korinte 15:45–49.

Kunezifundo ezijule kakhulu uPawulu azifundisayo maqondana no-Adamu wokuqala nowokugcina, kodwa thina simane sikhomba isimiso asibeka ngokucacile kakhulu kulesi siqephu, lapho ethi, “okwomoya akuzange kube ngowokuqala, kodwa kube yilokho okuyimvelo; bese kuthi emva kwalokho kube yilokho okuyikomoya.” Okungokoqobo, uPawulu lapha akuchaza ngokuthi “okwemvelo,” yikho okuza kuqala, kuthi okomoya kube ngokokugcina. U-Israyeli ongokoqobo waba ngowokuqala, futhi owemvelo, kuthi u-Israyeli ongokomoya eze “emva kwalokho.”

IBabiloni elingokoqobo yandulela iBabiloni elingokomoya. Iphuzu elilandelayo elibalulekile eligcizelelwa emibhalweni kaPawulu yilesi sikhathi emlandweni lapho uguquko olusuka kokungokoqobo luye kokungokomoya kufanele lusetshenziswe khona. Yisikhathi sesiphambano lapho uguquko lwesiprofetho olusuka kokungokoqobo luye kokungokomoya lubonakaliswa khona.

Ngokuba nonke ningabantwana bakaNkulunkulu ngokukholwa kuKristu Jesu. Ngokuba bonke kini enabhapathizelwe kuKristu nembethe uKristu. Akusekho mJuda noma mGriki, akusekho isigqila noma okhululekileyo, akusekho owesilisa noma owesifazane; ngokuba nonke nimunye kuKristu Jesu. Futhi uma ningabakaKristu, khona-ke niyinzalo ka-Abrahama, ningabazuzayo ngokwesithembiso. Galathiya 3:26–29.

Akukhathalekile ukuthi ilungelo lakho lobuzibulo lingase libe yini; uma nalapho wemukela uKristu, usuba yinzalo ka-Abrahama. Awuyena u-Israyeli ongokoqobo; ungum-Israyeli ongowomoya. Uguquko olusuka kokungokoqobo luye kokungowomoya lwaba yisiphambano. UPawulu uhlukanisa isintu saba izigaba ezimbili. Isigaba ngasinye sinesivumelwano saso, futhi ngasinye siyinzalo ka-Abrahama. Ngasinye sinomuzi olumele umndeni waso nesivumelwano saso. Ngasinye siyindodana ka-Adamu ongokoqobo noma ka-Adamu ongowomoya.

Ngokuba kulotshiwe ukuthi u-Abrahama wayenamadodana amabili, elinye ngencekukazi, elinye ngowesifazane okhululekileyo. Kodwa lowo owazalwa ngencekukazi wazalwa ngokwenyama; kanti lowo ngowesifazane okhululekileyo wazalwa ngesithembiso. Lezi zinto ziyisifanekisomqondo: ngokuba laba bayizivumelwano ezimbili; esinye sivela entabeni iSinayi, esizalela ebugqilini, esinguHagari. Ngokuba lo Hagari uyintaba iSinayi e-Arabiya, futhi uhambelana neJerusalema ekhona manje, esebugqilini kanye nabantwana bayo. Kodwa iJerusalema eliphezulu ikhululekile, yona engunina wethu sonke. Ngokuba kulotshiwe ukuthi: Thokoza, wena oyinyumba ongazaliyo; qhumuka ukhale, wena ongahlatshwanga yimihuzuko yokubeletha; ngokuba owashiywayo unabantwana abaningi kakhulu kunalowo onendoda. Manje thina, bazalwane, njengalokhu u-Isaka wayenjalo, singabantwana besithembiso. Kodwa njengalapho lowo owazalwa ngokwenyama amzingela lowo owazalwa ngoMoya, kunjalo nanamuhla. Nokho umbhalo uthini? Xosha incekekukazi nendodana yayo; ngokuba indodana yencekekukazi ayisoze yaba yindlalifa kanye nendodana yowesifazane okhululekileyo. Ngakho-ke, bazalwane, asibona abantwana bencekekukazi, kodwa abangowesifazane okhululekileyo. Galathiya 4:22–30.

Esikhathini sesiphambano, okwakuyinto yasendulo engokoqobo kwaba yizimpawu zezinto zesimanje ezingokomoya. Umphostoli uPawulu wakucacisa lokhu kuyiqiniso okubalulekile kwesiprofetho okwavumela uWilliam Miller ukuba amise uhlaka lwamandla amabili achithayo, lapho asekelwa khona zonke iziphetho zakhe zesiprofetho. Umsebenzi ofanayo owafezwa umphostoli uPawulu yiwo okhomba amandla amathathu achithayo ayiwuhlaka lwazo zonke iziphetho zesiprofetho ze-Future for America.

Uhlaka lokuqonda kukaMiller mayelana nokwanda kolwazi olwamelwa umbono woMfula i-Ulai ezahlukweni zesikhombisa, zesishiyagalombili nelesishiyagalolunye lwasekelwa ekutholeni kwakhe ukuthi “okwemihla ngemihla” encwadini kaDaniyeli kwakumele iRoma yobuhedeni. Wenza lokho kuthola encwadini yesibili kaPawulu eya kwabaseThesalonika. Lokho kuqonda kuyiqiniso eliyinhloko elikhonjwa ngokuhlangana “namanga” esiprofetho, abangela ukuba inkohliso enamandla yehlele ama-Adventist oSuku lweSikhombisa ezinsukwini zokugcina.

Sizoqhubeka nesifundo sethu sokwanda kolwazi okumelelwa umbono woMfula i-Ulai esihlokwini esilandelayo ngokucabangela lokho uMiller akubona encwadini kaPawulu.

“Lowo obona ngaphansi kobuso bezinto, ofunda izinhliziyi zabo bonke abantu, usho ngalabo abaye baba nokukhanya okukhulu: ‘Abahlushwa futhi abamangaliswa ngenxa yesimo sabo sokuziphatha nesomoya.’ Yebo, bazikhethela ezabo izindlela, nomphfumulo wabo uthokozela ezinengweni zabo. Nami futhi ngiyakukhetha ukudukiswa kwabo, ngilethe phezu kwabo lokho abakwesabayo; ngokuba lapho ngibiza, akubanga khona ophendulayo; lapho ngikhuluma,

abezwanga: kodwa benza okubi phambi kwamehlo Ami, bakhetha lokho engangingakuthokozeli.” “UNkulunkulu uyakubathumela inkohliso enamandla, ukuze bakholwe amanga,” ngoba “abemukelanga uthando lweqiniso, ukuze basindiswe,” “kodwa bathokoza ngokungalingi.” Isaya 66:3, 4; 2 Thesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza: ‘Yikuphi ukudukiswa okunamandla ngakumbi okungakhohlisa ingqondo kunokuzenzisa kokuthi wakhe phezu kwesisekelo esifanele nokuthi uNkulunkulu uyayamukela imisebenzi yakho, kanti empeleni usebenza izinto eziningi ngokwenqubomgomo yezwe futhi wona kuJehova na? Hawu, kungukukhohlisa okukhulu, ukudukiswa okuhehayo, okuthatha izingqondo, lapho abantu abake balazi iqiniso bephambanisa isimo sokumesaba uNkulunkulu noMoya namandla ako; lapho becabanga ukuthi bacebile futhi bandisiwe ngezinto futhi abadingi lutho, kanti empeleni baswele konke.’” Testimonies, umqulu 8, 249, 250.