

Incwadi kaDaniyeli - Inombolo Engamashumi Amane Nanye

*Inkonzo KaPawulu Yesiprofetho: Ukuhlanganisa U-Israyeli Wasendulo
No-Israyeli Womoya*

Jeff Pippenger
2024-01-05

Umphostoli uPawulu wayeyisixhumanisi phakathi kuka-Israyeli wasendulo no-Israyeli ongowomoya, ngokuba inkonzo yakhe, igama lakhe, izimo zakhe siqu, nomsebenzi wakhe ongokwesiprofetho konke kufakazela leli qiniso. Wazibiza ngokuthi ungomncane kunabo bonke abaphostoli, ngokuba wayebazingela abantu bakaNkulunkulu.

Ngokuba mina ngingomncane kunabo bonke abaphostoli, ongangafanele ukubizwa ngokuthi ngingumphostoli, ngoba ngahlupha ibandla likaNkulunkulu. 1 Korinte 15:19.

Igama alinikezwa ekuphendukeni kwakhe kwakunguPawulu, elisho ukuthi mncane noma mncinyane, ngoba wayengomncane kunabo bonke abaphostoli. Nokho igama lakhe lokuqala lalinguSawuli, elisho ukuthi “okhethiwe”.

Khona-ke u-Ananiya waphendula wathi, Nkosi, ngizwile kwabaningi ngalo muntu, ukuthi wenze okubi okungakanani kwabangcwele bakho eJerusalema; futhi nalapha unegunya alivela kubapristi abakhulu lokubopha bonke ababiza egameni lakho. Kodwa iNkosi yathi kuye: Hamba; ngokuba ungumkhumbi okhethiweyo kimi, ukuba athwale igama lami phambi kwabeZizwe, namakhosi, nabantwana bakwa-Israyeli, IZenzo 9:13–15.

USawulu wayeyisitsha esikhethiweyo sokuyisa ivangeli kwabeZizwe, kodwa kwafuneka aqale aguqulwe futhi athotshiswe abe nguPawulu (omncane), ngoba wayezodinga ukuba namandla amakhulu. UPawulu waqonda ukuthi amandla akhe ayetholakala ebuncaneni bakhe, noma ebuthakathakeni bakhe.

Futhi ukuze ngingaziphakamisi ngokweqile ngenxa yobuningi bezambulo, nganikezwa iva enyameni, isithunywa sikaSathane ukuba singishaye ngezibhakela, ukuze ngingaziphakamisi ngokweqile. Ngalokho ngancenga iNkosi kathathu ukuba kusuke kimi. Yathi kimi: Umusa wami ukwanele; ngokuba amandla ami apheleliswa ebuthakathakeni. Ngakho-ke ngiyozibonga ngenjabulo enkulu kunakho konke ngobuthakathaka bami, ukuze amandla kaKristu ahlale phezu kwami. Ngakho ngiyathokoza ebuthakathakeni, nasekuthukweni, nasekusweleni, nasekuzingelweni, nasekucindezelekeni ngenxa kaKristu; ngokuba lapho ngibuthakathaka, khona nginamandla. 2 Korinte 12:7–10.

USawule “wakhethwa”, kodwa ukuze abe namandla wenziwa waba mncane (uPawulu). Wakhethwa ukuba ayise ivangeli kwabeZizwe, kodwa wayekhethwe ngokwengxenywe ngenxa yolwazi lwakhe lweTestamente Elidala.

Ikakhulu ngoba ngiyazi ukuthi uyisazi kuzo zonke izimiso nemibuzo ephakathi kwamaJuda; ngakho ngiyakuncenga ukuba ungizwe ngesineke. Indlela yokuphila kwami kusukela ebusheni bami, eyayisukela ekuqaleni phakathi kwesizwe sakithi eJerusalema, iyaziwa ngawo wonke amaJuda; abangaziyo kusukela ekuqaleni, uma bethanda ukufakaza, ukuthi ngokwesigaba esiqinile kakhulu senkolo yethu ngangiphila ngingumFarisi. Izenzo 26:3–5.

USawulu wayeqeqeshwe nguGamaliyeli, owayebhekwa njengomunye wabafundisi abakhulu kakhulu bemiBhalo yeTestamente Elidala.

“Isicelo samukelwa, kwase kuthi ‘uPawulu wema ezitebhisini, wanqekuzisa ngesandla kubantu.’ Leso senzo sabamba ukunaka kwabo, kanti ukuziphatha kwakhe kwaphoqa inhlonipho. ‘Kwathi sekube khona ukuthula okukhulu, wakhuluma kubo ngolimi lwesiHeberu, ethi, Madoda, bazalwane, nabobaba, yizwani ukuziphendulela kwami engikwenzayo kini manje.’ Ekuzwakaleni kwamazwi esiHeberu ayebajwayele, ‘bathula ngokwengeziwe,’ kwathi kulokho kuthula okwabusa yonke indawo waqhubeka: “‘Mina ngiyindoda impela engingumJuda, engazalelwa eTarsu, umuzi waseKilikhiya, kodwa ngakhuliswa kuleli dolobha ezinyaweni zikaGamaliyeli, ngafundiswa ngokwendlela ephelele yomthetho wawobaba, ngishisekela uNkulunkulu, njengoba nani nonke ninjalo namuhla.’ Akekho owayengawaphika amazwi omphostoli, ngokuba amaqiniso ayebhekisele kuwo ayaziwa kahle ngabaningi ababesephila eJerusalema.” Acts of the Apostles, 408.

USawule wayengakhethwanga nje ngokungahleliwe, futhi enye yezinjongo eziqondile zenkonzo kaPawulu kwakuwukuxhumanisa umlando ongcwele ka-Israyeli ongokoqobo nomlando ongcwele ka-Israyeli womoya. Ngokuhambisana naleli qiniso, wabhala ingxenye enkulu yeTestamente Elisha. Isahluko esisodwa semibhalo yakhe sikhomba ukwesekwa kohlaka lomyalezo wengelosi yokuqala kanye nolohlaka lomyalezo wezingelosi ezintathu. Lesi siqephu siyisikhumbuzo emlandweni wobu-Adventisti esikhomba umehluko phakathi kwabahlakaniphileyo nabayiziwula ekuqaleni nasekugcineni kobu-Adventisti.

Manje siyanincenga, bazalwane, ngokufika kweNkosi yethu uJesu Kristu, nangokubuthelwa kwethu kuye, ukuba ningasheshi ninyakaziswe engqondweni, noma nikhathazeke, kungaba ngomoya, noma ngezwi, noma ngencwadi engathi ivela kithi, sengathi usuku lukaKristu seluseduze. Makungabikho muntu onikhohlisayo nganoma iyiphi indlela; ngokuba lolo suku aluyikufika, ngaphandle kokuthi kufike kuqala ukuhlubuka, kwambulwe lowo muntu wesono, indodana yokubhujiswa; omelana nazo zonke izinto ezibizwa ngokuthi nguNkulunkulu, noma ezikhonzwayo; aze aziphakamise yena kangangokuthi ahlale ethempelini likaNkulunkulu njengoNkulunkulu, eziveza ukuthi unguNkulunkulu. Anikhumbuli yini ukuthi, lapho ngisekhona nani, nganitshele lezi zinto? Futhi manje niyakwazi okumvimbelayo ukuze ambulwe ngesikhathi sakhe. Ngokuba imfihlakalo yokungalungi isiyasebenza kakade; kuphela lowo ovimbelayo manje uyovimba, aze asuswe endleleni. Khona-ke kuyakumbulwa lowo ongendile, iNkosi eyakumqeda ngomoya womlomo wayo, imchithe ngokukhazimula kokufika kwayo; yena lowo, okufika kwakhe kungokokusebenza kukaSathane ngamandla onke, nangezibonakaliso, nangezimangaliso zamanga, nangayo yonke inkohliso yokungalungi kubo ababhuhayo; ngokuba abazamukelanga uthando lweqiniso, ukuze basindiswe. Ngenxa yalokho uNkulunkulu uyakubathumela ukukhohliseka okunamandla, ukuze bakholwe amanga;

ukuze bonke balahlwe abangakhohlwanga iqiniso, kodwa bathokoza ngokungalungi. 2
Thesalonika 2:1–12.

Umongo wale ndima uwukucabangela ukuthi uKristu wayeyobuya nini okwesibili. UPawulu ukhumbuza abaseThesalonika ukuthi wayesevele ewuphendulile lowo mbandela ngaphambilini lapho ethi, “Anikhumbuli yini ukuthi, lapho ngisahlangene nani, nganitshela lezi zinto?” UPawulu wayezama ukuvimbela abazalwane ukuba bangakhohliswa maqondana nodaba “lokufika kweNkosi yethu uJesu Kristu, nokubuthaniswa kwethu kuye.”

Izazi-mlando ziqaphela ukuthi ingxenye yomlayezo kaWilliam Miller yayisekelwe ekuboneni kwakhe iminyaka eyizinkulungwane ezimbili namakhulu amathathu kaDaniyeli isahluko sesishiyagalombili, nevesi leshumi nane. Enye ingxenye yomlayezo wakhe, evame ukungaqashelwa ngezinye izikhathi, ngumsebenzi wakhe wokuphikisa izimfundiso zamanga ezimayelana nokuBuya Kwesibili kukaKristu.

Ngokusekelwe endleleni yamanga yamaJesuit, kwakukhona (futhi kusakhona) imfundiso yamanga evelele uWilliam Miller ayeyiphikisa njalo. Kwakuyimfundiso yamanga yokuthi ukuza kweNkosi kwesibili kwandulelwa iminyaka eyinkulungwane yokuthula ebizwa ngokuthi “i-temporal millennium,” uDade White naye ayeyiphikisa.

Umsebenzi kaMiller wawuphinde usungula iqiniso lokubuya kukaKristu ngokoqobo, uphikisana nemibono ehlukehlekene yamanga ephathelene nenkulungwane yeminyaka eyayivamile esikhathini sakhe. UPawulu ukhuluma ngokuza Kwesibili ku-2 Thesalonika, ngakho-ke lesi siqephu sasiyinxenye yokuqonda kukaMiller kokuza Kwesibili okungokoqobo. Lesi sahluko sasiyiqiniso lamanje kuMiller.

UPawulu ukhomba uchungechunge olubalulekile lwezehlakalo oluhlobene nokuBuya Kwesibili, futhi unikeza nesizathu sokuthi kungani abaseThesalonika kwakungafanele balindele ukubuya kweNkosi ngesikhathi sokuphila kwabo. UPawulu uthi, “Manje siyanincenga, bazalwane, ngokufika kweNkosi yethu uJesu Kristu, nangokubuthelwa kwethu kuye.” Igama elithi “siyanincenga” lisho ukuphenya ngemibuzo. UPawulu uhlehlisa ngokucabangela izingxenye ezihlobene nokuBuya Kwesibili futhi uholo izethameli zakhe ngendlela ethile yokuphenywa ngemibuzo, okuhloswe ngayo ukukhiqiza ukuhlaziya kwengqondo yakhe ngabamuzwayo.

Ukwakheka komqondo wakhe kungukuthi ngaphambi kokuba uKristu abuye okwesibili, ubupapa kumele bukhonjwe futhi bubuse, nokuthi ngaphambi kokuba ubupapa buvele emlandweni kumele kube khona ukuwa. Lokho kuwa kwakusekusasa ngaleso sikhathi, ngakho ukuvela kobupapa kwakungaphezu kwalokho. Pho kungenzeka kanjani ukuba umuntu akhohliswe acabange ukuthi ukubuya kukaKristu kwakuseduze? Usebenzisa izimpawu eziningana zobupapa ukuze amise ngokusobala ukuthi ngamaphi lawo mandla abonakaliswayo emva kokuwa. Ubiza ubupapa ngokuthi “umuntu wesono,” “lowo omubi,” “indodana yokubhujiswa,” kanye “nemfihlakalo yokungalungi.” USister White ucacisa ngokusobala ukuthi konke lokhu kuyizimpawu ezikhomba ubupapa.

“Kodwa ngaphambi kokufika kukaKristu, kwakufanele kwenzeke intuthuko ebalulekile emkhakheni wenkolo, eyabikezelwa esiprofethweni. Umphostoli wamemezela wathi: ‘Ninganyakaziswa masinyane emqondweni, futhi ningakhathazeki, noma ngomoya, noma ngezwi, noma ngencwadi engathi ivela kithi, sengathi usuku lukaKristu selusondele. Makungabikho muntu onikhohlisayo nganoma iyiphi indlela; ngokuba lolo suku aluyikufika, ngaphandle kokuba kufike kuqala ukuhlubuka, kwambulwe lowo muntu wesono, indodana yokubhujiswa; ophikisana noziphakamisa ngaphezu kwakho konke okubizwa ngokuthi uNkulunkulu, noma okukhonzwayo; ukuze ahlale ethempelini likaNkulunkulu njengoNkulunkulu, ezibonakalisa ukuthi unguNkulunkulu.’

“Amazwi kaPawulu kwakungafanele ahunyushwe ngokungeyikho. Kwakungafanele kufundiswe ukuthi yena, ngesambulo esikhethekile, wayexwayise abaseThesalonika ngokufika kukaKristu okuseduze ngokushesha. Isimo esinjalo sasingadala ukudideka kokukholwa; ngokuba ukudumazeka kuvame ukuholela ekungakholweni. Ngakho-ke umphostoli waxwayisa abazalwane ukuba bangamukeli umlayezo onjalo njengovela kuye, wase eqhubeka egcizelela iqiniso lokuthi amandla obupapa, achazwe ngokucacileyo kakhulu ngumprofethi uDaniyeli, ayesazovela futhi alwe nabantu bakaNkulunkulu. Kuze kube yilapho la mandla esewenzile umsebenzi wawo obulalayo nowokuhlambalaza, kwakuyoba yize ukuba ibandla libheke ukufika kweNkosi yabo. ‘Anikhumbuli yini,’ kubuza uPawulu, ‘ukuthi, ngenkathi ngisesenani, nganitshela lezi zinto na?’”

“Zazimbi lezo zilingo ezazizomehlela ibandla leqiniso. Ngisho nangesikhathi umphostoli ebhala, ‘imfihlakalo yokungalungi’ yayisiqalile kakade ukusebenza. Intuthuko eyayizokwenzeka esikhathini esizayo yayizoba ‘ngokusebenza kukaSathane ngawo wonke amandla nezibonakaliso nezimangaliso zamanga, nangakho konke ukukhohlisa kokungalungi kulabo ababhubhayo.’”

“Okunzima ngokukhethekile kuyisititimende somphostoli ngokuphathelele nalabo abayokwenqaba ukwamukela ‘uthando lweqiniso.’ ‘Ngenxa yalokhu,’ wamemezela mayelana nabo bonke abayokwenqaba ngamabomu izigijimi zeqiniso, ‘uNkulunkulu uyobathumela ukukhohliswa okunamandla, ukuze bakholwe amanga: ukuze bonke balahlwe abangakhohlwanga iqiniso, kodwa bathokoza ngokungalungi.’ Abantu abanakuzilahla ngaphandle kwesijeziso izixwayiso uNkulunkulu azithumela ngomusa wakhe. Kulabo abaphikelela ekuzifulatheliseni lezi zixwayiso, uNkulunkulu uyayihoxisa uMoya wakhe, ebashiya ezinkohlisweni abazithandayo.” Acts of the Apostles, 265, 266.

Nakuba uSister White embula ngokuqondile “umuntu wesono,” lowo “omubi,” “indodana yokubhujiswa” kanye “nemfihlakalo yobubi” esiqeshini sikaPawulu, futhi ekubiza ngokuthi “amandla opapa,” usho okungaphezu kwalokho. Uveza ukuthi lezi zimpawu ezasetshenziswa nguPawulu ukukhomba upapa waseRoma, zasekelwa encwadini kaDaniyeli, lapho esho khona, “Ngakho-ke umphostoli waxwayisa abazalwane ukuba bangamukeli umlayezo onjalo njengovela kuye, waqhubeka wagcizelela iqiniso lokuthi amandla opapa, achazwe ngokucacile kangaka umprofethi uDaniyeli, ayesazovela futhi alwe nabantu bakaNkulunkulu. Kuze kube yilapho la mandla esewenze umsebenzi wawo obulalayo nowokuhlambalaza, kwakuyoba yize ukuba ibandla lilindele ukufika kweNkosi yabo.” UPawulu wayesekela leyo ngxenye yomlayezo wakhe

kwabaseThesalonika eyayikhomba upapa encwadini kaDaniyeli isahluko seshumi nanye, nevesi lamashumi amathathu nesithupha.

Inkosi iyakwenza ngokwentando yayo; futhi iyoziphakamisa, izenze nkulu ngaphezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo zimelene noNkulunkulu wonkulunkulu, iphumelele kuze kuphele ulaka; ngoba okumisiweyo kuyakwenziwa. Daniyeli 11:36.

Lapho uPawulu ekhomba upapa ngokuthi “Ophikisayo, ozikhuphula ngaphezu kwakho konke okubizwa ngokuthi nguNkulunkulu, noma okukhonzwayo; aze ahlale ethempelini likaNkulunkulu njengoNkulunkulu, ezibonakalisa ukuthi unguNkulunkulu,” uPawulu wayephindaphinda ngamanye amazwi incazelo yomprofethi uDaniyeli “yenkosi” eyenza “ngokwentando yayo,” futhi “izikhulise” “iziphakamise ngaphezu kwabo bonke onkulunkulu.” Upapa uyinkosi ekhuluma “izinto ezimangalisayo imelene noNkulunkulu wonkulunkulu”, futhi upapa ungamandla ayeyakuthi “aphumelele kuze kube” yilapho “ulaka” lokuqala “seluphelelisiwe” ngo-1798.

UDaniyeli ishumi nanye, nevesi lamashumi amathathu nesithupha kubaluleke ngokuphelele ukuba liqondwe ngokufanele uma ukwanda kolwazi ngo-1989 kuzokuqondwa ngokufanele. Ngenxa yalesi sizathu imfundiso yamanga yokuthi inkosi kulelo vesi kwakuyiFrance, njengoba yethulwa ngu-Uriah Smith, yethulwa esizukulwaneni sokuqala sobu-Adventist (1863 kuya ku-1888). USmith washintsha umbhalo wevesi lamashumi amathathu nesithupha wasuka kokuthi “inkosi” (okungubupapa obabuchazwa emavesini andulelayo) waya kokuthi “inkosi ethile” (noma iyiphi inkosi) ukuze anike iFrance engakholelwa kuNkulunkulu izici zendlela yokukhonza yaseRoma, kodwa lokho kwakuyisiqalo nje sokwethula umbono wakhe awuthandayo wokuthi iTurkey iyinkosi yasenyakatho evesini lamashumi amane nokuqhubeka.

USathane waqala kusenesikhathi ukufiphaza iqiniso lokuthi inkosi ekulelo vesi ingubupapa, futhi ngumphostoli uPawulu onikeza ubufakazi bukaDaniyeli ufakazi wesibili baleli qiniso. UDade White wanikeza ufakazi wesithathu.

USathane akazange afune kuphela ukufihla iqiniso lokuthi inkosi esendimeni ingupapa, kodwa ngokuphambanisa iqiniso eliqukethwe kuleyo ndima, uSathane wabuye wenza kwaba mnyama ukubaluleka kwalokho “ukufutheka” okwakumele kuleyo ndima. Upapa kuleyo ndima wayezakuphumelela kuze kube ngo-1798 lapho anikezwa khona isilonda sakhe esibulalayo. U-1798 uyisiphetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yokufutheka kukaNkulunkulu okwaqhutshwa ngokumelene nombuso wasenyakatho wakwa-Israyeli, kuqalwa ngo-723 BC.

Ukuba ubu-Adventist babuvikele futhi bagcizelela “izikhathi eziyisikhombisa” ngo-1863, kwakuyoba cishe akunakwenzeka ukuba u-Uriah Smith aphumelele ngombhedo onjalo mayelana nevesi lamashumi amathathu nesithupha, ngoba “ulaka” lwaluyoqondakala njengolumela ulaka lukaNkulunkulu lokuqala lwe-“zikhathi eziyisikhombisa,” ngaleyo ndlela lungenakho nhlobo ukuxhumana neFrance. Ukwanda kolwazi ngo-1989 kusekelwa nguPawulu kuleso siqephu, futhi ngenxa yalesi sizathu isixwayiso sikaPawulu kuleso siqephu mayelana nalabo abangamukeli uthando lweqiniso, kodwa abamukela ukudukiswa okunamandla, bakwenza lokho ngokwenqaba kwabo amaqiniso uPawulu awethula kuleso siqephu. Elinye lalawo maqiniso ukukhonjwa

okulungile kwenkosi yasenyakatho kuDaniyeli isahluko seshumi nanye, amavesi amashumi amane kuya kwangamashumi amane nanhlanu.

Kule ndima, ngemva kokuba uPawulu ehlonze upapa waseRoma, uveza uchungechunge lwezehlakalo ekupheleni kwezwe oluholela ekuBuyeni Kwesibili kukaKristu, okuyisihloko sale ndima. Uthi, “khona-ke kuyakubonakaliswa lowo omubi.” Lowo “ombi” ngupapa, “iNkosi eyakumqeda ngomoya womlomo wayo, futhi imbhubhise ngokukhanya kokuza kwayo.” Khona-ke uPawulu uthi, “Yena lowo, ukuza kwakhe kungokokusebenza kukaSathane ngamandla onke, nangezibonakaliso, nezimangaliso zamanga.” UJesu nguyena “ukuza kwakhe kungokokusebenza kukaSathane.”

Ukusebenza kukaSathane okuyisimangaliso kuyisikhathi esisukela eMthethweni weSonto osuseduze kakhulu ukuza, kuze kube yilapho uMikayeli esukuma, nethuba lokuvivinywa komuntu livaliwe. USathane akawenzi nhlobo amasimangaliso phakathi kweziNhlupho eziyisiKhombisa zokugcina ezithululwa kusukela ekuvalweni kwethuba lokuvivinywa kuze kube yilapho uKristu ebuya.

“UKristu uthi, ‘Niyobazi ngezithelo zabo.’ Uma labo okwenziwa ngabo ukwelashwa bethambekele ekutheni, ngenxa yalezi zibonakaliso, bathethelele ukunganaki kwabo umthetho kaNkulunkulu futhi baqhubeke ekungalalelini, nakuba benamandla kunoma yiliphi izinga nakuwo wonke amazanga, akulandeli ukuthi banamandla amakhulu kaNkulunkulu. Kunalokho, kungamandla okwenza izimangaliso omkhohlisi omkhulu. Ungumeqi womthetho wokuziphatha, futhi usebenzisa wonke amaqhinga angawaphatha ukuze aphuphuthekise abantu esimweni sawo sangempela. Siyaxwayiswa ukuthi ezinsukwini zokugcina uyosebenza ngezibonakaliso nezimangaliso zamanga. Futhi uyoqhubeka nalezi zimangaliso kuze kube sekupheleni kwesikhathi somusa, ukuze akhombe kuzo njengobufakazi bokuthi uyingelosi yokukhanya hhayi yobumnyama.” The Seventh-day Adventist Bible Commentary, volume 7, 911.

UPawulu uveza ukuthi kwakuyoba khona ukuhlubuka okwakuyokwandulela ukwambulwa kobupapa, nokuthi ukuBuya Kwesibili kukaKristu kwakuyokwenzeka “ngemva” kokusebenza okumangalisayo kukaSathane. Ukusebenza okumangalisayo kukaSathane kuqala ngomthetho weSonto e-United States, futhi kuphele ngokufika kokuvalwa komusa kanye nezinhlopho eziyisikhombisa zokugcina. Ukusebenza okumangalisayo kukaSathane kuqala ngomthetho weSonto e-United States.

“Ngesimemezelo esiphoqelela ukusungulwa kobuPapa ngokwephula umthetho kaNkulunkulu, isizwe sethu siyozihlukanisa ngokuphelele nokulunga. Lapho ubuProthestani buyokwelula isandla sabo ngaphesheya kwegebe ukuze bubambe isandla samandla aseRoma, lapho buyokwelula ngaphesheya komhoshu ukuze buhlangane neMimoya, lapho, ngaphansi kwethonya lalolu bumbano oluphindwe kathathu, izwe lakithi liyokwenqaba yonke imigomo yoMthethosisekelo walo njengohulumeni wamaProthestani noweriphabhulikhi, futhi lenze amalungiselelo okusakazwa kwamanga nobuqili bobupapa, khona-ke singazi ukuthi isikhathi sesifikile sokusebenza okumangalisayo kukaSathane nokuthi ukuphela sekusondele.” Testimonies, volume 5, 451.

Umthetho weSonto yiwona ukuphela kombuso wesithupha, isilo somhlaba sesAmbulo isahluko seshumi nantathu. Isilo somhlaba saqala ukubusa ekupheleni kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokubusa kobupapa ngonyaka ka-1798. Ngakho-ke ubupapa bembulwa ngonyaka ka-538, nakuba umsebenzi wabo wokuthatha ukulawula umhlaba wawusuvele usebenza ngesikhathi uPawulu ebhala amazwi akhe. Ngaphambi konyaka ka-538, kwakuzoba khona ukuhlubuka okwakuzokwandulela ukwambulwa komuntu wesono, ohlezi ethempelini likaNkulunkulu.

Ukuhlubuka kwamelwa yibandla lasePergamo ngesikhathi ibandla lobuKristu lenza isivumelwano nenkolo yobuqaba, njengoba kwakufanekiswa ngumbusi uConstantine. UPawulu wayekhomba izimpawu zesiprofetho okwakumelwe zenzeke ngaphambi kokuBuya Kwesibili kukaKristu. Emva kokuphindaphinda lokho ayekade ekufundise abaseThesalonika ngaphambili, wabuza-ke ukuthi ababengakhumbuli yini ukuthi wayesebafundisile ngaphambili la maqiniso? Wabe esebakhumbuza ukuthi kwakufanele futhi bakhumbule ukuthi wabafundisa ukuthi amandla athile ayeyoba “nguyena ovimbelayo” upapa “ukuze” upapa “ambulwe ngesikhathi sakhe na?” Igama elithi “witholdeth” lisho ukuvimba. Igama elithi “witholdeth” kamuva kuleso siqephu esifanayo lihunyushwa ngokuthi “now letteth.”

Ngakho-ke lendima imelelwe ngokunembile kanje; “Futhi manje niyakwazi lokho okubamba upapa, ukuze upapa ambulwe ngesikhathi sakhe. Ngokuba imfihlakalo yobubi (upapa) isivele iyasebenza: kuphela yena obamba upapa manje, uyakuqhubeka embamba upapa aze asuswe endleleni.” Lapho uWilliam Miller eqaphela lendima kwabaseThesalonika waqonda ukuthi amandla avimbela upapa ekukhuphukeleni esihlalweni sobukhosi somhlaba ngonyaka ka-538, kwakuyiRoma lobuqaba, nokuthi iRoma lobuqaba yayiyobamba ukucela kwamandla obupapa, kuze kube yilapho iRoma lobuqaba “isuswa endleleni.”

“Phakathi neminyaka eyishumi nambili engangiyi-deist ngayo, ngafunda yonke imilando engangingayithola; kodwa manje ngangisithanda iBhayibheli. Lona lalifundisa ngoJesu! Kodwa nokho kwakusekuningi eBhayibhelini okwakungakacaci kimi. Ngo-1818 noma ngo-19, ngenkathi ngixoxa nomngane engangimvakashele, owayengazi futhi engizwile ngikhuluma ngesikhathi ngiseyi-deist, wangibuza ngendlela enencazelo enkulu ethi, ‘Ucabangani ngalo mbhalo, nangalowo?’ ebhekisela emibhalweni yakudala engangiyiphikisa ngiseyi-deist. Ngaqonda ukuthi wayeqonde ukuthini, ngase ngiphendula—Uma uzonginika isikhathi, ngizokutshela ukuthi ichazani. ‘Ufuna isikhathi esingakanani?’ Angazi, kodwa ngizokutshela, ngaphendula, ngoba ngangingakholwa ukuthi uNkulunkulu wayenikeze isambulo esingenakuqondwa. Ngaleso sikhathi ngazimisela ukutadisha iBhayibheli lami, ngikhulwa ukuthi ngangingathola ukuthi uMoya oNgcwele wayeqonde ukuthini. Kodwa kwathi nje sengisithathile leso sinqumo kwafika kimi umqondo wokuthi—‘Ake sithi uthola indima ongayiqondi, uyokwenzenjani?’ Le ndlela yokutadisha iBhayibheli yase ifika engqondweni yami:—Ngizothatha amazwi ezindima ezinjalo, ngiwalandele kulo lonke iBhayibheli, ngithole incazelo yawo ngaleyo ndlela. Ngangino-Cruden’s Concordance, engicabanga ukuthi iyona ehamba phambili emhlabeni; ngakho ngayithatha yona neBhayibheli lami, ngahlala etafuleni lami lokubhala, angafunda lutho olunye, ngaphandle kwamaphephandaba kancane, ngoba ngangizimisele ukwazi ukuthi iBhayibheli lami lalisho

ukuthini.”

“Ngaqala kuGenesise, ngafunda ngaqhubeka kancane; kwathi lapho ngifika embhalweni engangingawuqondi, ngacinga kulo lonke iBhayibheli ukuze ngithole ukuthi usho ukuthini. Emva kokuba sengilihambile iBhayibheli ngaleyo ndlela, O, iqiniso labonakala likhanya futhi linenkzimulo kangakanani! Ngathola lokho ebenginshumayeza khona. Nganeliseka ukuthi izikhathi eziyisikhombisa zaphetha ngo-1843. Ngase ngifika ezinsukwini ezingu-2300; zangiletha esiphethweni esifanayo; kodwa ngangingacabangi nhlobo ukuthola ukuthi uMsindisi wayeza nini, futhi ngangingakukholwa lokho; kodwa ukukhanya kwangishaya ngamandla kangangokuthi ngangingazi ukuthi ngenzeni. Manje, ngacabanga, kumelwe ngifake izikhuthazi namabhulukwe okugibela; ngeke ngihambe ngesivinini esedlula iBhayibheli, futhi ngeke ngisalela emuva kwalo. Noma yini efundiswa yiBhayibheli, ngizobambeleva kuyo. Kodwa noma kunjalo kwakusekhona eminye imibhalo engangingayiqondi.”

“Sekwanele ngaleyo ndlela yakhe evamile yokutadisha iBhayibheli. Kwesinye isikhathi waphinda wachaza indlela yakhe yokunquma incazelo yombhalo ophambi kwethu—incazelo ‘yalokho okuqhubekayo.’ ‘Ngaqhubeka ngafunda,’ kusho yena, ‘futhi angitholanga kwenye indawo lapho kutholakala khona, ngaphandle kukaDaniyeli. Ngase ngithatha lawo mazwi ayemi ehlobene nakho, athi, “suswa.” Uyakususa lokho okuqhubekayo, “kusukela esikhathini lapho lokho okuqhubekayo kuyobe sekususwe,” njalonzalo. Ngaqhubeka ngafunda, ngicabanga ukuthi ngeke ngithole ukukhanya ngalowo mbhalo; ekugcineni ngafika ku-2 Thesalonika 2:7–8. “Ngokuba imfihlakalo yokungalungi isiyasebenza kakade; kuphela lowo ovimbelayo manje uyovimba, aze asuswe endleleni, bese kuthi lowo omubi embulwe,” njalonzalo. Futhi lapho sengifike kulowo mbhalo, O, iqiniso labonakala licace futhi likhazimule kangakanani! Nanto-ke! yilokho “okuqhubekayo!” Hhayi-ke, manje, uPawulu usho ukuthini ngo “lowo ovimbelayo manje,” noma ovimbayo? Ngo “umuntu wesono,” nango “omubi,” kuqondwe ubuPapa. Hhayi-ke, yini evimbela ubuPapa ukuba bembulwe? Impela, ubuqaba; pho-ke, “lokho okuqhubekayo” kufanele ukuba kusho ubuqaba.” William Miller, Apollos Hale, The Second Advent Manual, 65, 66.

Ngaphandle kokuqonda ukuthi “okwemihla ngemihla” encwadini kaDaniyeli kwakuwuphawu lobuhedeni, uMiller wayeyoba nobunzima obukhulu ekwakheni uhlaka ayemisa phezu kwalo isakhiwo sakhe sesiprofetho. “Okwemihla ngemihla” kutholakala izikhathi ezinhlanu encwadini kaDaniyeli, futhi njalo kulandelwa uphawu lobupapa. Ubufakazi bokuthi “okwemihla ngemihla” encwadini kaDaniyeli buyisibonakaliso sobuhedeni butholakala encwadini kaPawulu ayibhalela abaseThesalonika. Kuleyo ncwadi kutholakala esinye sezixwayiso eziqinile kakhulu eZwini likaNkulunkulu, ngoba lapho uPawulu esho ngokucacile ukuthi labo abangathandi iqiniso bayakuthunyelwa inkohliso enamandla. Iqiniso elabekwa ngabomu kwabaseThesalonika kwakuwukuchazwa kokuxhumana kobuhedeni nobupapa, futhi ukwenqaba lelo qiniso kuwukuqinisekisa ukuthi inkohliso enamandla iyoba ngumphumela walokho kwenqaba.

Sizoqhubeka nalesi sihloko esihlokweni esilandelayo.

Nime khona, nimangale; khalanini, nikhale: badakiwe, kodwa hhayi ngewayini; bayazulazula, kodwa hhayi ngophuzo olunamandla. Ngokuba iNkosi ithululele phezu kwenu umoya

wobuthongo obunzulu, yavala amehlo enu: abaprofethi nababusi benu, ababoni, ibafihlile. Futhi umbono wakho konke usuphendukile kini waba njengamazwi encwadi evaliwe, abantu abayinikela kofundileyo, bethi: Ngicela uyifunde lena; athi yena: Angikwazi; ngokuba ivaliwe. Incwadi ibe isinikelwa kongafundile, kuthiwe: Ngicela uyifunde lena; athi yena: Angifundile. Ngakho iNkosi yathi: Njengokuba laba bantu besondela kimi ngomlomo wabo, nangemilomo yabo bangihlonipha, kepha izinhliziyi zabo bazisusile kude nami, nokungesaba kwabo kimi kufundiswa ngomthetho wabantu: ngalokho, bheka, ngizoqhubeka ukwenza umsebenzi omangalisayo phakathi kwalesi sizwe, yebo, umsebenzi omangalisayo nesimanga; ngokuba ukuhlakanipha kwabahlakaniphileyo babo kuyakubhubha, nokuqonda kwabaqondayo babo kuyakufihlwa. Maye kulabo abafuna ukucasha kakhulu ukuze bafihle icebo labo eNkosini, nemisebenzi yabo isebumnyameni, bathi: Ngubani osibonayo? futhi ngubani osaziyo na? Impela ukuphendukezela kwenu izinto kuyakubalelwa njengobumba lombumbi; ngokuba umsebenzi uyakuthi yini ngowenzileyo: Akangenzanga? noma into eyakhiweyo iyakuthi yini ngoyakhileyo: Wayengenakuqonda na? U-Isaya 29:9–16.