

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisishiyagalombili Nesishiyagalombili

Ukwembula Imvula Yamanga Yokugcina: Uhambo Lwesiprofetho Kusukela ngoSeptemba 11, 2001

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Inqubo yokuvivinywa eqala lapho ingelosi yehla imelwe yisivivinyo sokuthi incwadi ithathwe yini esandleni sengwelosi idliwe. Labo abakhetha ukudla umlayezo babe sebebekelwe ukudumala, kuyilapho iqembu elenqaba ukudla lasala ngemuva. Incwadi encane eyayizakudliwa yayimele “ukwanda kolwazi” lomlayezo owawuqale ukuvulwa uphawu “ngesikhathi sokuphela” kungaba ngo-1798 noma ngo-1989, bese kamuva uhlelwa ngokusemthethweni waba umlayezo owawuzobamba isizukulwane esasiphila ngaleso sikhathi sibe necala maqondana nokukhanya kwalolo lwazi olwande. Kuyo yomibili imilando, lapho isiprofetho se-Islam sesigcwalisekile, khona-ke umlayezo owawuzakudliwa osesandleni sengwelosi wamukelwa noma wenqatshwa. Uma umlayezo omelwe yile ncwadi wenqatshwa, labo abenza kanjalo, besalokhu befuna ukusekela isimangalo sokuthi basengabakhethiweyo bakaNkulunkulu, baphoqelesa ukuba bakhqiqize umlayezo wemvula yokugcina womgunyathi.

NgoSeptemba 11, 2001, ukhulubuka kwasemandulo kwezizukulwane zobu-Adventism kwaphinde kwenziwa izindaba zokuvivinya. Isahluko sesibili sikaHabakuki sikhomba impikiswano eyenzeka emlandweni wesiprofetho omelwe lapho, ongumugqa wesiprofetho ofanayo nomfanekiso wezintombi eziyishumi. Lapho umlindi ebuza ukuthi uyakuphendula athini emlandweni womfanekiso wezintombi eziyishumi, wayalwa ukuba “alobe umbono, awenze ucace ematafuleni.” Abalindi bomlando wamaMillerite bakhqiqiza ishadi lika-1843 ngonyaka ka-1842, futhi ukukhiqizwa kwalo kwaba uphawu lwendlela. Kwakungulo “mbono” kaHabakuki 2, owawenziwe wacaca ematafuleni, owawuzokhuluma ekugcineni.

Ngokushesha ngemva kukaSeptemba 11, 2001, labo abaqaphela umsebenzi wobu-Islamu bokushwa kwesithathu, baholelwa ukuba babuyele “ezindleleni zakudala” zikaJeremiya, bahambe kuzo. Lezo “zindlela zakudala” zakhomba ukuthi ukushwa okuthathu kwesAmbulo isahluko sesishiyagalombili, ivesi leshumi nantathu, kwakumele indima yesiprofetho yobu-Islamu. Ngokushesha ngemva kwalokho, i-Future for America yaqala ukukhiqiza kabusha amashadi amabili kaHabakuki isahluko sesibili khona kanye endaweni efanayo emlandweni ofanayo wamaMillerite, lawo mashadi amabili amiswa njengophawu lwendlela, olwalumelelwe ukukhiqizwa kweshadi lika-1843, ngo-1842.

“NgoMeyi, 1842, kwabizwa iNgqungquthela Jikelele eBoston, [Massachusetts]. Ekuvulweni kwalo mhlango, abazalwane uCharles Fitch no-Apollo Hale, baseHaverhill, bethula iziprofetho eziyizithombe zikaDaniyeli noJohane, ababezidwebe endwangwini, kanye nezinombole zesiprofetho, zibonisa ukugcwaliseka kwazo. UMfoweth’ uFitch, echaza eshadini

lakhe phambi kweNgqungquthela, wathi, ngesikhathi ehlola lezi ziprofetho, wayecabange ukuthi uma engakhipha into efana nalena eyethulwe lapha, kwakuyokwenza isihloko sicace kalula futhi kube lula kuye ukusethula phambi kwezethameli. Lapha kwakukhona ukukhanya okwengeziwe endleleni yethu. Laba bazalwane babenza lokho iNkosi eyayikubonise uHabakuki embonweni wakhe eminyakeni engu-2,468 ngaphambili, ithi, ‘Loba umbono, uwenze ucace ematafuleni, ukuze ogijimayo awufunde. Ngokuba umbono useyisikhathi esimisiweyo.’ UHabakuki 2:2.”

“Ngemva kwengxoxo ethile ngalesi sihloko, kwavunyelwana ngazwi linye ukuba kunyatheliswe ngamatshe amashadi angamakhulu amathathu afana naleli, okwafezeka ngokushesha. Kwabizwa ngokuthi ‘amashadi ka-’43.’ Lena kwakuyiNgqungquthela ebaluleke kakhulu.” The Autobiography of Joseph Bates, 263.

“Kwaba ngubufakazi obuhlangene babafundisi nezincwadi zeSecond Advent, ngesikhathi bemi ‘okholweni lokuqala,’ ukuthi ukushicilelwa kweshadi kwakungukugcwaliseka kukaHabakuki 2:2, 3. Uma ishadi laliyisihloko sesiprofetho (futhi labo abakuphikayo bashiya ukholo lokuqala), khona-ke kulandela ukuthi u-457 BC wawungumnyaka okwakufanele kuqalwe kuwo ukubalwa kwezinsuku eziyi-2300. Kwakudingekile ukuthi u-1843 ube yisikhathi sokuqala esashicilelwa ukuze ‘umbono’ ‘ulibale,’ noma ukuze kube khona isikhathi sokulibala, lapho ibandla lezintombi lalizozumeka futhi lilale phezu kwesihloko esikhulu sesikhathi, ngaphambi nje kokuba livuswe nguMkhosi Waphakathi Kwamabili.” James White, Second Advent Review and Sabbath Herald, Umqulu I, Inombolo 2.

“Manje umlando wethu ubonisa ukuthi kwakunamakhulu ayefundisa esebenzisa amashadi afanayo ezikhathi uWilliam Miller ayewasebenzisa, bonke benohlobo olulodwa. Ngaleso sikhathi kwakukhona ubunye bomlayezo, bonke begxile esihlokweni esisodwa, ukuza kweNkosi uJesu ngesikhathi esithile, ngo-1844.” Joseph Bates, Early SDA Pamphlets, 17.

Ukuphrintwa kabusha kwamashadi ka-1843 no-1850, emlandweni olandela ngokushesha uSeptemba 11, 2001, kwakuyikugcwaliseka kukaHabakuki 2 ngendlela efanayo nokwaba njalo ukushicilelwa kweshadi lika-1843 ngowe-1842. Ukwenziwa kwala mathebula kuyingxeny yendaba kaHabakuki isahluko sesibili, futhi kwakumelwe kwenzeke. NgoSeptemba 11, 2001 ukuhlubuka kwango-1863 kwaphinde kwaphindwa yilabo ma-Adventist aseLawodikeya abenqaba ukubuyela “ezindleleni zakudala” zikaJeremiya.

“Isitha sifuna ukuphambukisa izingqondo zabafo wethu nodadewethu emsebenzini wokulungiselela abantu ukuba beme kulezi zinsuku zokugcina. Ubuciko baso bokukhohlisa benzelwe ukuholela izingqondo kude nezingozi nemisebenzi yalesi sikhathi. Babheka njengokungenalo kangako inani ukukhanya uKristu ayeza nakho evela ezulwini ukukunika uJohane ngenxa yabantu Bakhe. Bafundisa ukuthi izigcawu eziphambi kwethu manje azibalulekile ngokwanele ukuba zinakwe ngokukhethekile. Bawenza ize iqiniso elivela ezulwini, baphuce abantu bakaNkulunkulu ulwazi lwabo lwesikhathi esedlule, banikeze bona esikhundleni salokho isayensi yamanga. ‘Isho kanje iNkosi: Yimani ezindleleni, nibone, nibuze ngezindlela zasendulo, nithi, Iphi indlela enhle na? nihambe ngayo.’ [Jeremiya 6:16.]”

“Makulokhu kungabikho ofuna ukudabula asuse izisekelo zokholo lwethu,—izisekelo ezabekwa ekuqaleni komsebenzi wethu, ngokutadisha iZwi ngomkhuleko nangokambulo. Phezu kwalezi zisekelo besakha iminyaka engaphezu kwamashumi amahlanu. Abantu bangase bacabange ukuthi bathole indlela entsha, nokuthi bangabeka isisekelo esiqinile kunaleso esesabekwa kakade; kodwa lokhu kungukukhohlisa okukhulu. ‘Ngokuba akakho umuntu ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe.’ [1 Korinte 3:11.] Esikhathini esedlule abaningi bazama ukwakha ukholo olusha, ukumisa izimiso ezintsha; kodwa ukwakha kwabo kwema isikhathi esingakanani? Kwehla ngokushesha; ngoba kwakungasekelwanga phezu kweDwala.” Testimonies, volume 8, 296, 297.

UJeremiya uveza ukuthi ukuhamba “ezindleleni zasendulo” kuwukuthola “ukuphumula”, futhi lokho kuphumula “liyimvula yangemuva”, eyaqala lapho izizwe zithukuthela ngoSeptemba 11, 2001, lapho izakhiwo ezinkulu zaseDolobheni laseNew York ziwa. Labo ababe sebedla umlayezo baba ngabalindi bakaHabakuki ababemelwe ukuba “balobe umbono, bawenze ucace”. UJeremiya uveza bona laba balindi ngesikhathi “sokuphumula”, okuyiso “imvula yangemuva”.

Isho kanje iNkosi: Yimani ezindleleni, nibone, nibuze ngezindlela zasendulo, nithi, Ikuphi indlela enhle? nihambe ngayo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kepha bathi: Asiyikuhamba ngayo. Futhi ngimisile abalindi phezu kwenu, ngathi: Lalelani ukukhala kwecilongo. Kepha bathi: Asiyikulalela. Jeremiya 6:16, 17.

Icilongo okwakufanele basikhalele siyicilongo sesithupha sosizi lwesibili emlandweni wamaMillerite, futhi ezinsukwini zokugcina siyicilongo sesikhombisa sosizi lwesithathu. Abalindi bakaHabakuki, abayibo abalindi bakaJeremiya, bakhalisa umlayezo wesixwayiso owathi ekuvukeleni kuka-1888, wenqatshwa. Icilongo lesithupha elenqatshwa ngo-1888, laliyisigijimi esiya eLawodikeya.

“Umyalezo esawuphiwa ngu-A. T. Jones, no-E. J. Waggoner ungumyalezo kaNkulunkulu ebandleni laseLawodikeya, futhi maye kunoma ubani othi uyakholwa iqiniso kepha abe engabonakalisi kwabanye imisebe ayiphiwe nguNkulunkulu.” The 1888 Materials, 1053.

Umlayezo wecilongo lesikhombisa ka-1888 waqala ukuzwakaliswa eLawodikeya ngo-1856, kwase kuthi umlayezo waseLawodikeya ubekwe ngaphakathi komongo wokukhanya okwandayo “kwezikhathi eziyisikhombisa.” NgoSeptemba 11, 2001, ubizo lokubuyela ezindleleni zakudala zikaJeremiya, nokuhamba kuzo ngenhloso yokuzuza umlayezo wemvula yangemuva, lwahlanganisa umlayezo oyisixwayiso wecilongo lesikhombisa omelwe njengomlayezo oya eLawodikeya, kanye “nezikhathi eziyisikhombisa,” okuyisifanekiselo sezisekelo.

“Amanga” aboniswa yisiprofetho aletha inkohliso enamandla emibhalweni kaPawulu afakwa esizukulwaneni sesithathu sobu-Adventist baseLawodisiya ngo-1931, eminyakeni eyishumi nesithupha emva kokufa komphrofethikazi. “Amanga” afika esizukulwaneni sesithathu ngokwesiprofetho abekwe enkathini emelwe ngokuthi “abesifazane bekhalela uThamusi,” ngakho-ke ahlotshani swa nesigijimi semvula yangemva samanga.

Imininingwane yokuthi “amanga” asatshalaliswa kanjani kufanele iqondwe, kanye nendima engokwesiprofetho “yamanga” esiprofethweni sesikhathi sokuphela. Abantu abaklolodayo ababusa

iJerusalema ngesikhathi semvula yokucina, okuyisikhathi sokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, bakha umlayezo wamanga wemvula yokucina esizukulwaneni sesithathu sobu-Adventist, njengoba kufanekiselwa “ngabesifazane abakhala ngoThamusi,” kuHezekeli isahluko sesishiyagalombili. Umlayezo wabo wamanga wemvula yokucina ubuye ufanekiselwe nguHezekeli njengesisekelo samanga, udonga lwamanga lokuvikela, kanye nomlayezo wamanga wokuthula nokulondeka.

Anibonanga yini umbono oyize, futhi anikhulumanga yini ukuvumisa kwamanga, njengoba nithi, iNkosi isho kanjalo; nakuba mina ngingakhulumanga? Ngakho-ke isho kanje iNkosi uJehova: Ngenxa yokuthi nikhulume okuyize, nabona amanga, ngakho bhekani, ngimelene nani, isho iNkosi uJehova. Isandla sami siyakuba phezu kwabaprofethi ababona okuyize, nabavumisa amanga; abayikuba semhlanganweni wabantu bami, futhi abayikulotshwa encwadini yendlu ka-Israyeli, futhi abayikungena ezweni lakwa-Israyeli; khona niyakwazi ukuthi ngiyiNkosi uJehova. Ngenxa yokuthi, yebo ngenxa yokuthi badukisile abantu bami, bethi, Ukuthula; kanti kwakungekho ukuthula; omunye wakha udonga, bhekani, abanye balugcoba ngodaka olungaxutshiwe kahle: Yisho kwabalugcoba ngodaka olungaxutshiwe kahle ukuthi luyakuwa; kuyakuba khona imvula ekhukhulayo; nani, O matshe esichotho amakhulu, niyakuwela; nomoya wesiphepho uyakuludabula. Bhekani, lapho udonga seluwile, akuyikuthiwa yini kuni, Kuphi ukugcoba enalugcoba ngakho? Ngakho-ke isho kanje iNkosi uJehova: Ngiyakuludabula impela ngomoya wesiphepho ekufuthekeni kwami; kuyakuba khona imvula ekhukhulayo ekuthukutheleni kwami, namatshe esichotho amakhulu ekufuthekeni kwami ukuba aluqede. Kanjalo ngiyakuwadiliza udonga enalugcoba ngodaka olungaxutshiwe kahle, ngiluwise phansi emhlabathini, ukuze isisekelo salo sembulwe, luwile, nani niyakuchithwa phakathi kwalo; khona niyakwazi ukuthi ngiyiJehova. Kanjalo ngiyakufeza ulaka lwami odongeni nakulabo abalugcobé ngodaka olungaxutshiwe kahle, ngithi kuni, Udonga alusekho, nabo abalugcobayo abasekho; okungukuthi, abaprofethi bakwa-Israyeli abaprofetha ngeJerusalema, abalubona imibono yokuthula ngalo, kanti akukho ukuthula, isho iNkosi uJehova. Hezekeli 13:7–16.

Amanga namanga lawo abantu abahlekiyo baseJerusalema abazifihla ngaphansi kwawo ku-Isaya izahluko ezingamashumi amabili nesishiyagalombili kanye nezingamashumi amabili nesishiyagalolunye, ekugcineni ayahlulelwa futhi abhujiswe “yisishayo esichichimayo.”

Ukwahlulela futhi ngiyakukubeka ngokwentambo yokukala, nokulunga ngokwesicijelo sokulengela; isichotho siyakukhukhula isiphephelo samanga, namanzi akhukule indawo yokucasha. Isivumelwano senu nokufa siyakuchithwa, nesivumelwano senu nesihogo asiyikuma; lapho isishayo esichichimayo sidlula, khona-ke niyakunyathelwa phansi yiso. U-Isaya 28:17, 18.

“Isiswebhu esichichimayo” sika-Isaya siyiso “isivunguvungu esichichimayo” sikaHezekeli, esilethwa phezu kwalabo “abaprofetha amanga,” ngokwethula “umbono oyize” nangokuthi “iNkosi isho kanje,” “nakuba” iNkosi “yayingakhulumanga.” “Amanga” amadoda asendulo acasha ngaphansi kwawo amelwe njengento athi iNkosi yayiyikhulumile, ngakho-ke angamanga ngoLizwi likaNkulunkulu. Kungenzeka ukuthi aqambe imfundiso ethathwe eLizwini likaNkulunkulu ngokuthi iyiphutha, noma aqambe ngamanga ukuthi uNkulunkulu waqondisa

ukuqonda kwawo (uNkulunkulu wayekhulumile) mayelana nemfundiso yeBhayibheli.

“Amanga” afika ngo-1931, ayeyisimangalo sokuthi uDade White wayesekele umbono wamanga “wokuqhubekayo,” encwadini kaDanieli. Umbono wamanga wokuthi “okuqhubekayo” umele inkonzo kaKristu esendaweni engcwele wawusekelwe phezu “kwamanga” ayethi ngo-1910, u-Ellen White wayetshele u-A. G. Daniells ukuthi umbono wakhe noPrescott “wokuqhubekayo,” wokuthi umele inkonzo kaKristu esendaweni engcwele, wawuyikho ngempela, naphezu kwamazwi akhe aqondile abhaliwe aphikisana nalokho.

Umbono wamanga “wemihla ngemihla,” owase usungulwa ngaleso sikhathi (1931) ngaphakathi kwe-Adventism yaseLawodikeya, waba yisisekelo semfundiso yenkolo esasetshenziswa ukwakha umlayezo uHezekeli awuchaza ngokuthi “ukuthula nokulondeka.” Izimpikiswano ezihlukahlukene ezisetshenziswayo ukusekela lesi sisekelo samanga ziyizinhlamvu zemali ezingezona nezinduku eziyigugu ezingamanga uMiller azibona ephusheni lakhe. Ekupheleni kwephupho lakhe, amagugu akhe okuqala ase embozwe ngokuphelele yizinto ezingamanga nodoti, futhi udoti namagugu nezinhlamvu zemali ezingamanga kumela umlayezo owawusekelwe ephutheni labo eliyisisekelo lokuthi “imihla ngemihla” imelela inkonzo kaKristu ethempelini.

Endimeni kaHezekeli, udoti namagugu omgunyathi kuvezwa “njengodonga” olwaxhiwe ngosimende olubuthaka kakhulu kangangokuba alunakuma ngaphansi kwengcindezi “yomoya wesiphupho” noma “yesihlambi esichichimayo.”

Umprofethi ongazange alalele waseJuda owakhuza uJerobowamu, wacina ngokufa phakathi “kwembongolo” ne“bhubesi”. Ibhubesi limelela iBhabhiloni, kanti imbongolo imelela ubuSulumane. Izifundiso ezimbili i-Adventismu yaseLawodike engakwazi ukuzibona, ezimelwe ukufa kwalowo mprofethi ongazange alalele, zingumyalezo wobupapa (ibhubesi), kanye nomyalezo wobuSulumane weMaye wesithathu (imbongolo).

“Umoya ovunguzayo” kaHezekeli uwuphawu “lomoya onamandla obanjwayo” ka-Isaya “ngosuku lomoya wasempumalanga” esahlukweni samashumi amabili nesikhombisa. “Umoya ovunguzayo” kaHezekeli futhi uyiyo “imimoya emine” yesAmbulo isahluko sesikhombisa, ebanjwayo kuze kube yilapho izinceku zikaNkulunkulu zibekwa uphawu. “Umoya ovunguzayo” kaHezekeli futhi uyisigijimi sakhe esivela “emimoyeni emine” esahlukweni samashumi amathathu nesikhombisa, esiletha amathambo omile afileyo ekupheleni njengempi enkulu enamandla. “Umoya ovunguzayo” kaHezekeli owehlisa “udonga olwaxhiwe ngodaka olungavuthwanga,” uyisigijimi semvula yokucina soMaye lwesithathu.

“Imvula echichimayo” kaHezekeli iyisibonakaliso sobupapa, futhi ngokukhethekile iyisibonakaliso sesikhathi senhlekelele yomthetho weSonto oqala ngomthetho weSonto oseduze ukufika e-United States. Umprofethi ongalalanga waseJuda owafa phakathi kwembongolo nebhubesi wayemele ukufa kwe-Adventism yaseLawodikeya okwenzeka phakathi kukaSeptemba 11, 2001, ekufikeni kwembongolo (usizi lwesithathu), nomthetho weSonto oseduze ukufika (ibhubesi). Ukufa kwe-Adventism yaseLawodikeya kwenzeka ngesikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane okwaqala lapho izizwe zithukuthele, nokho zibanjwa ziqinile ngoSeptemba 11, 2001, futhi kuphetha emthethweni weSonto oseduze

ukufika. Ukufa kwabo, njengoba kuboniswe ngumprofethi ongalalanga, kulethwa ngoba babuyela endleleni yokusebenza yobuprothestani obuhlubukileyo, nakuba babetshelwe ngokuqondile ukuba bangalokothi babuyele “ebandleni labaklolodayo.”

Ukufa kwabo kwenzeka emlandweni wokubekwa uphawu kwabaliyizinkulungwane eziyikhulu namashumi amane nane. Ngokushesha nje lapho abantu bakaNkulunkulu sebebekwe uphawu, izingelosi ezibhubhisayo ziqala umsebenzi wazo. Kusukela ngoSeptemba 11, 2001 kuze kube ngumthetho weSonto osuzofika maduze, ukwahlulela kwabaphilayo kufezwa ebandleni likaNkulunkulu, ngokuba ukwahlulela kuqala eJerusalema, futhi kuqala ngamadoda amadala ayefanele ukuba ngabalindi babantu, kodwa ayeshiye imithwalo yawo yemfanelo ezizukulwaneni ezine. Labo abemukela uphawu kuleso sikhathi bayisibonakaliso esiphakanyiselwa izizwe. Babekwa uphawu ngaphambi komthetho weSonto osuzofika maduze, ngokuba okuwukuphela kwendlela umhlambi kaNkulunkulu omunye ongaxwayiswa ngayo kungokubona amadoda nabesifazane enkingeni yomthetho weSonto abanophawu lukaNkulunkulu.

“Umsebenzi kaMoya oNgcwele uwukukholisa umhlaba ngesono, nangokulunga nangokwahlulela. Umhlaba ungaxwayiswa kuphela ngokubona labo abakholwa yiqiniso bengcwelisiwe ngeqiniso, besebenza ngokwezimiso eziphakeme nezingcwele, bebonakalisa, ngomqondo ophakeme noncomekayo, umugqa wokwehlukana phakathi kwalabo abagcina imiyalo kaNkulunkulu, nalabo abayinyathela ngezinyawo zabo. Ukungcweliswa kukaMoya kuveza ngokucacile umehluko phakathi kwalabo abanophawu lukaNkulunkulu, nalabo abagcina usuku lokuphumula olungamanga. Lapho uvivinyo lufika, kuyoboniswa ngokusobala ukuthi liyini uphawu lwesilo. Kungukugcina iSonto. Labo okuthi, ngemva kokulizwa iqiniso, baqhubeka nokubheka lolu suku njengolungcwele, bathwala uphawu lomuntu wesono, owacabanga ukuguqula izikhathi nemithetho.” Bible Training School, December 1, 1903.

Ukufa kobu-Adventisti baseLawodikeya kufezwa phakathi nomlando wemvula yokugcina, eyaqala ukuconsisa ngoSeptemba 11, 2001, futhi ithululwa ngaphandle kwesilinganiso emthethweni weSonto osuseduze ukuza, lapho uNkulunkulu esemisile futhi eseyiphakamisa njengesibonakaliso isizwe sabantu abaye babekwa uphawu lwaphakade.

Ngaleso sikhathi, labo abase-Adventist baseLawodikeya abalungiselela, nabazokwamukela uphawu lwesilo, bafanekiselwa yilawo madoda angamashumi amabili nanhlanu akhothamela ilanga kuHezekeli isahluko sesishiyagalombili. Yibo labo abamukele umlayezo wamanga kaHezekeli othi “ukuthula nokulondeka,” omele inkohliso yomlayezo weqiniso wemvula yokugcina, omenyezela ngabalindi beqiniso kulowo mlendo. Isisekelo salowo mlayezo wamanga wemvula yokugcina yilesi sihlonzi sokuthi “okuqhubekayo” encwadini kaDanyeli kuwuphawu lukaKristu, kanti empeleni kuwuphawu lukaSathane. Leyo nkolelo yamanga eyisisekelo iyimfundiso esetshenziswa “ngamadoda adelelayo abusayo abantu baseJerusalema” ukuze akhe udonga lwawo olungagcotshwanga.

Ukuhlonza “okwemihla ngemihla” njengophawu lukaKristu ngokomlando kwamiselwa “ngamanga,” ngo-1931. Kusukela ngaleso sikhathi kuya phambili, kwakhiwa udonga olungagcotshwanga lodumo lwezinhlamvu zemali eziyinkohliso namagugu ayigugu angamanga. Lolo “donga” lumiselwe ukuwa phansi lapho kufika indoda yebhulashi lothuli ukuze ihlanze

ngokupheleleyo isibuya saYo. Lokho kuhlanzwa kufezwa enkathini engokwesiprofetho yomlando ephakathi “komoya onamandla” (imbongolo kaSeptemba 11, 2001), kanye “nezihlambi ezichichimayo” (ibhubesi lomthetho weSonto osuzayo maduze). Kulowo mlando umprofethi ongalaleliyo uyabulawa futhi angcwatshwe ethuneni lomprofethi wamanga waseBethele. USister White uveza “udonga” lwesiprofetho njengomthetho kaNkulunkulu.

“Umprofethi lapha uchaza abantu abathi, esikhathini sokusuka okujwayelekile eqinisweni nasekulungeni, bafuna ukubuyisela izimiso eziyisisekelo sombuso kaNkulunkulu. Bangabalungisi besibhicongo esenziwe emthethweni kaNkulunkulu—udonga alubeke lwazungeza abakhethiweyo baKhe ukuze bavikelwe, futhi ukulalela imithetho yawo yobulungisa, yeqiniso, neyobumsulwa kuyisivikelo sabo saphakade.

“Ngamazwi anencazelo engaphambaniseki umprofethi ukhomba umsebenzi oqondile walaba bantu abaseleyo abakha udonga. ‘Uma ubuyisa unyawo lwakho eSabatheni, ekwenzeni intando yakho ngosuku lwaMi olungcwele; ubize iSabatha ngokuthi iyintokozo, olungcwele lweNkosi, oluhloniphekileyo; uyihloniphe Yona, ungenzi ezakho izindlela, ungafuni eyakho intando, ungakhulumi awakho amazwi: khona-ke uzakuzithokozisa eNkosini; mina ngiyakukukhwelisa ezindaweni eziphakemeyo zomhlaba, ngikondle ngefa likaJakobe uyihlo: ngokuba umlomo weNkosi ukukhulumile lokhu.’ Isaya 58:13, 14.” Prophets and Kings, 678.

Ukuqala kwesizukulwane sesine sobu-Adventist kuphawulwa ngokushicilelwa kwencwadi, njengoba kwaba njalo nasekuqaleni kwesizukulwane sesithathu. Isizukulwane sesithathu saqala ngokushicilelwa kwencwadi ka-W. W. Prescott ethi, *The Doctrine of Christ*, futhi lesi sizukulwane saphela ngokushicilelwa kwe-*Questions on Doctrine*. I-*The Doctrine of Christ* yethula ivangeli elalingenalutho ngamabomu ngomyalezo wesiprofetho wamaMillerite. I-*Questions on Doctrine* yethula ivangeli elaliphika umsebenzi wokungcweliswa ofezwa nguKristu. I-*The Doctrine of Christ* yasusa ukukhanya kombono we-(chazon) womlando wesiprofetho, kanti i-*Questions on Doctrine* yasusa ukukhanya kombono we-(Mareh) “wokubonakala” kukaKristu.

Phakathi kwalezo zincwadi ezimbili kwavela umlayezo wamanga wemvula yakamuva omelwe “abesifazane bekhala ngoThamusi.” Kwakukulowo mlando lapho “amanga ka-1931” athuthukiswa khona. Lesi sizukulwane sesithathu (isinengiso) siphinde simelelwe ukuvumelana kwesonto lesithathu lasePergamoni. Uphawu lokuvumelana esontweni lesithathu lukhomba umsebenzi wokufuna ukuqashelwa ezikhungweni zomhlaba ezazibeka imithetho yetheoloji nemithetho yezokwelapha. Kwakulesi sizukulwane sesithathu lapho ukuvumelana neqiniso kwafezwa khona, okuhlanganisa ukwethulwa nokugcizelelwa kokusetshenziswa kwamaBhayibheli ayehunyushwe emibhalweni yesandla eyonakele.

Ngo-1957, incwadi ethi *Questions on Doctrine* yaba yisivumo sokunqotshwa kweqiniso eliyinhloko levangeli. Lelo qiniso lithi uJesu wafela ukusisindisa “esonweni,” kodwa akafanga ukuze asisindise “sisonweni.” Imfundiso yamaKatolika neyamaProthestani ahlubukayo ethi umuntu akakwazi ukulalela iZwi likaNkulunkulu iyimpikiswano kaSathane yaphakade. Umuntu angakwazi, futhi kufanele alalele iZwi likaNkulunkulu, noma uSathane ethi “nakanjani aniyikufa.” Umbono owileyo, ohlubukileyo wamaProthestani wokuthi abantu abakwazi ukunqoba isono, ngakho-ke abantu abakwazi ukulalela umthetho kaNkulunkulu kuze kube yilapho uJesu ebaguqula

ngomlingo babe amarobhothi alalelayo ekufikeni Kwakhe kwesibili, wafakwa ezimfundisweni zencwadi ethi Questions on Doctrine.

Ngo-1957, kwaqala isizukulwane sesine soBu-Adventist baseLawodikeya, futhi udonga lwaso olungagcotshiwe (umthetho) lwase lumisiwe, ngaleyo ndlela lunikeza umqondo ozovumela amadoda amadala angamashumi amabili nanhlano ukuba akhothamele ilanga ekupheleni kwesikhathi sokubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane. Lolo donga olungagcotshiwe, oluyinkolelo yokuthi ukugcina umthetho kaNkulunkulu akunakwenzeka, luyakhukhulwa lapho “udonga” lokwahlukaniswa kweBandla noMbuso lususwa, emthethweni weSonto ozayo maduze. Umthetho weSonto uyizimvula ezichichimayo, noma njengoba u-Isaya ekubeka, uyisishayo esichichimayo, futhi lowo zamcolo uqala emthethweni weSonto ozayo maduze e-United States.

Ngomthetho weSonto e-United States isitha (upapa) singena “njengesikhukhula” (isijeziso esichichimayo), futhi kungaleso sikhathi lapho “isibonakaliso” siphakanyiswa ukuba simelane naye. Kungaleso sikhathi futhi lapho “udonga olungagcotshwanga” olwakhiwa ubu-Adventism baseLawodikea phezu kokusetshenziswa okuyiphutha kokuthi “okwemihla ngemihla” lukhukhulwa lususwe.

Ngokwemisebenzi yabo, uyakubabuyisela ngokunjalo, ulaka ezitheni zakhe, impindiselo kwabamzondayo; naseziqhingini uyakubuyisela impindiselo. Ngakho bayakwesaba igama leNkosi kusukela entshonalanga, nenkazimulo yayo kusukela ekuphumeni kwelanga. Lapho isitha sifika njengesikhukhula, uMoya weNkosi uyakusiphakamisela ibhanela amelane naso. UMhlangi uyakuza eZiyoni, nakulabo abaphenduka ekoneni kwaJakobe, usho uJehova. Kepha mina, lesi siyisivumelwano sami nabo, usho uJehova; UMoya wami ophezu kwakho, namazwi ami engiwafakile emlonyeni wakho, akayikusuka emlonyeni wakho, noma emlonyeni wenzalo yakho, noma emlonyeni wenzalo yenzalo yakho, usho uJehova, kusukela manje kuze kube phakade. Vuka, ukhanye; ngokuba ukukhanya kwakho sekufikile, nenkazimulo yeNkosi ikuphumele phezu kwakho. Ngokuba, bheka, ubumnyama buyakumboza umhlaba, nobumnyama obukhulu abantu; kepha iNkosi iyakuphuma phezu kwakho, nenkazimulo yayo iyakubonakala kuwe. AbeZizwe bayakuza ekukhanyeni kwakho, namakhosi ebufuleni bokuphuma kwakho. Isaya 59:18–60:3.

AbeZizwe beza ekukhanyeni lapho inkazimulo kaNkulunkulu isephezu kwabantu baKhe, futhi lokhu kwenzeka lapho isitha singena njengesikhukhula. Lapho leso sitha singena, uNkulunkulu uphakamisa isibonakaliso (ifulegi) esimelana naso. Inkazimulo yeNkosi ephezu kwalabo bantu abeZizwe abasabela kubo, iyisimilo saYo, futhi isimilo saYo asoni. Kungumyalezo wokuthula nokulondeka wamanga ofundisa ukuthi amadoda nabesifazane abanakunqoba isono. Lowo myalezo ungumyalezo wamanga wemvula yokugcina omenyezelwa ngesikhathi somyalezo weqiniso wemvula yokugcina, owafika ngoSeptemba 11, 2001. Lowo myalezo wamanga ungumyalezo wamanga mayelana nomthetho kaNkulunkulu, oyi“donga.” Leyo mfundiso yamanga imelwe encwadini ethi Questions on Doctrine, eyaphawula ukufika kwesizukulwane sesine nesokugcina sobu-Adventist baseLawodikeya.

Ngomhla ka-11 Septhemba 2001, izihlubuki ezine ze-Adventism yaseLawodisiya zafika ukuzovivinya lesi sizukulwane sokugcina ngezono zawoyise baso. Ngalolo suku uNkulunkulu waqondisa abantu baKhe ukuba babuyele ezindleleni zakudala zikaJeremiya, ukuze baqonde futhi bemukele umlayezo oyisisekelo omelwe njengamatshe ayigugu kaMiller. Uma babengakwenza lokho, babeyothola imvula yokugcina, uJeremiya ayibiza ngokuthi “ukuphumula.” Ubizo lokubuyela ezindleleni zakudala lwaluyimpindaphindo yokuvivinywa okwakhapha ukuhlubuka kwango-1863.

Ngomhla ka-11 Septhemba, 2001, okuyilo “usuku lwempumalanga nomoya onamandla” luka-Isaya, “ingoma yesivini” kwakumelwe ihlatshelwe yilabo okuthi, encwadini yeSambulo isahluko seshumi nane, ivesi lesithathu, futhi nasesahlukweni seshumi nanhlanu, ivesi lesithathu, bahlabelele ingoma kaMose neyeWundlu. Leyo ngoma ingumyalezo waseLawodikeya okhomba ukuthi abantu ababekhethwe kuqala base bedlulwa ngaleso sikhathi, ngokuba ngaleso sikhathi uNkulunkulu wayesesimweni sokunika isivini Sakhe amadoda nabesifazane ababeyakuveza izithelo ezazihloselwe isivini. Lowo myalezo wesivini ungumyalezo oya eLawodikeya, owawungumyalezo owethulwa nguJones noWaggoner ekuhlubukeni kwango-1888.

NgoSepthemba 11, 2001, imvula yokugcina yaqala, futhi empikiswaneni kaHabakuki isahluko sesibili kukhonjwa isigaba esethula umyalezo wamatafula amabili, ngokuba babebuyele ezindleleni zakudala zikaJeremiya futhi babemukela “ukuphumula nokuqabuleka,” u-Isaya akubonisa ukuthi kulethwa phezu kwalabo indlela yabo yokusebenza “iwumugqa phezu komugqa.” Impikiswano ababebandakanyeka kuyo yayimelene nomyalezo wamanga wemvula yokugcina, omelwe “ngabesifazane abakhala ngoThamusi,” owakhuthaza abantu baseLawodikeya abalele ngomlayezo wokuthi kukhona ukuthula nokulondeka.

Umyalezo wokuthula nokulondeka uthi akunakwenzeka ukuba amadoda nabesifazane bangoni, ngakho-ke uNkulunkulu angabamemezela futhi uyobamemezela kuphela njengabalungileyo “ezonweni” zabo. Laba bantu abaklodayo bathi umyalezo wabo wokuthula nokulondeka uwumyalezo weqiniso wokulungisiswa ngokukholwa, lowo owethulwa nguJones noWaggoner, kodwa ushiya ngaphandle iqiniso lokuthi lowo uNkulunkulu amlungisisayo, uyamngcwelisa futhi, ngoba uNkulunkulu akafanga ukuze asindise abantu ezonweni zabo, kodwa ukuze abasindise ezonweni zabo.

Umhla ka-11 kuMandulo, 2001, waphawula ukuqala kwesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, esiphetha ngokuba isigaba esisodwa samukele uphawu lukaNkulunkulu, njengoba simelwe yilabo ababubulayo bekhala ngenxa yezinengiso esontweni nasezweni, kanti esinye isigaba yilesi esesifulathele ithempeli, lapho kwenziwa khona umsebenzi wokugcina wengelosi yesithathu, futhi sikhothamela ilanga. Umlando wamaMillerite ufanekisa umlando wenhlangano yengelosi yesithathu, futhi ngokwenza kanjalo umvuthwandaba umayelana nomyalezo wemvula yokugcina, kanye nolwazi oluvezwa yiyo kulabo abakhetha ukudla.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ukungathandi ukulahla imibono eyayisivele yamukelwe ngaphambili, nokwamukela leli qiniso, kwakuyisisekelo sengxenye enkulu yokuphikisa okwabonakaliswa eMinneapolis kumyalezo weNkosi ngoBazalwane uWaggoner noJones. Ngokuthungela lokho kuphikisa uSathane waphumelela ekuvimbeni abantu bakithi, ngezinga elikhulu, emandleni akhethekile kaMoya oNgcwele uNkulunkulu ayelangazelela ukubanika wona. Isitha sabavimbela ekutholeni lokho kusebenza ngamandla okwakungaba okwabo ekuletheni iqiniso ezweni, njengoba abaphostoli balimemezela emva kosuku lwePhentekoste. Ukukhanya okumelwe kukhanyisele umhlaba wonke ngenkazimulo yako kwamelwa, futhi ngesenzo sabazalwane bakithi uqobo kuye kwagcinwa kude nezwe ngezinga elikhulu.” Selected Messages, incwadi 1, 235.