

# ILaodikeya - Inombolo Yesibili

## *Uphondo LwamaProthestani*

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Kubalulekile, ekuqondeni isigijimi esivulwayo encwadini yesAmbulo, ukubona izimpande, ukuthuthuka, nokubaluleka koVuselelo lwamaProthestani. Imigqa emithathu eyinhloko emlandweni walolo Vuselelo iphathelene neBhayibheli, nendlela efanele okufanele isetshenziswe ekutadisheni iBhayibheli, kanye nokuthi izithunywa ezakhethwa kuwo lowo mlando ziyizimpawu zendlela zalowo mlando. Njengoba kunjalo njalo, uSathane wazama ukufihla iBhayibheli iKing James ngezinguqulo ezimbalwa ezingezona ezangempela, futhi wazama ukufihla indlela efanele yokuqonda iBhayibheli ngezinto ezimbalwa ezingezona ezangempela, futhi futhi wazama ukufihla izithunywa ezifanele (izimpawu zendlela) ezamiswa endleleni kulowo mlando.

“Kodwa uSathane wayengahlali engenzi lutho. Manje wazama lokho akuzamile kuyo yonke eminye iminyakazo yokuguqula ibandla—ukukhohlisa nokubhubhisa abantu ngokubabekela umsebenzi womgunyathi esikhundleni somsebenzi weqiniso. Njengoba kwakukhona oKristu bamanga ekhulwini lokuqala lebandla lobuKristu, kunjalo kwavela nabaprofethi bamanga ekhulwini leshumi nesithupha.” *The Great Controversy*, 186.

Emlandweni wamaMillerite kusukela ngo-1840 kuya ku-1844, isembatho sobuProthestani, (esingolunye lwezimpondo ezimbili zesilo somhlaba esiyi-United States), ubu-Adventism bamaMillerite baba yimpongo yobuProthestani. Ngesikhathi esifanayo, amabandla ayekade ezisho ukuthi angamaProthestani aba ubuProthestani obuhlubukayo, noma, njengoba amaMillerite ayewabiza kunjalo, “amadodakazi aseRoma.” Lapho amaProthestani enqaba umlayezo wengelosi yokuqala ngo-1843, awa, kwase kuthi amaMillerite aqhubeka nesembatho sobuProthestani. Umlando wamaMillerite wawuyisiqongo somsebenzi kaNkulunkulu ekukhuphuleni “ibandla laKhe ehlane” liye ekuqondeni okuphelele kweZwi likaNkulunkulu.

Ukuvulwa kokwahlulelwa kophenyo kwaletsa uvivinyo lomthetho kaNkulunkulu, ikakhulukazi iSabatha. Ukumemezela umlayezo wengilosi yesithathu kwakudinga ibandla elaliphakamisa umthetho kaNkulunkulu, owawungcwatshwe ngaphansi kwamasiko nemikhuba yobupapa ngesikhathi seNkathi Yobumnyama. UKristu waletha amaProthestani emlandweni ka-1840 kuya ku-1844, wabeka phambi kwawo uvivinyo luka-Eliya, ayengumfanekiso walo uWilliam Miller; kwathi lapho amaProthestani enqaba umlayezo kaMiller, abuyela eRoma. Uvivinyo lomlayezo wengilosi yokuqala njengoba walethwa nguMiller lwafanekiselwa ngu-Eliya eNtabeni iKarmeli.

UEliya wasondela kubo bonke abantu, wathi: Koze kube nini nixhugela phakathi kwemibono emibili na? Uma uJehova enguNkulunkulu, mlandeleni; kodwa uma kunguBhali, mlandeleni yena. Abantu kabamphendulanga ngazwi. 1 AmaKhosi 18:21.

Ngo-1840, lapho bebhekene nesigijimi sika-Eliya, esimelwe nguMiller nengelosi yokuqala, amaProthestani akhetha uBhali!

INguquko yamaProthestani yayiwukwambulwa kabusha kwamaqiniso eBhayibheli eyaqala “ngenkanyezi yokusa,” eyathembiswa ukuba inikezwe phakathi nomlando omelelwa yibandla laseThiyathira. Ukuhlasele okuqondile okumelene neBhayibheli kwaqala emakhulwini eminyaka ngaphambili futhi kwethulwa ngokucacile encwadini ethi, The Great Controversy, ikakhulukazi ngomlando wamaWaldensian. Ngo-1930, uBenjamin Wilkerson washicilela incwadi ethi, Our Authorized Bible Vindicated. Lencwadi ibhala ngempi eyalwiwa nemibhalo yokuqala engcwele eyagcina isetshenzisiwe ekuhunyushweni kweKing James Bible kanye nemibhalo ehlukehluke yomgunyathi kaSathane eyakhuthazwa futhi esakhuthazwa amaKatolika, ubuProthestani obuhlubukileyo, kanye nama-Adventist aseLawodikeya. Leyo mpi yaqala kudala ngaphambi komlando wamaWaldensian, kodwa bona bayisikhumbuzo nophawu lwalabo abanikele izimpilo zabo ukufakaza ngobukhulu bokubaluleka kwemibhalo yesandla elungileyo eyagcina ihunyushelwe ku-1611 King James Bible.

Ukukhiqizwa kweBhayibheli i-King James ngo-1611 kwadlula enqubweni ethile kakhulu yokuhumusha. Inqubo yokuhumusha nokushicilela iBhayibheli yafezwa ngezinyathelo eziyisikhombisa zokukhiqiza. Kwaphinde kwathatha iminyaka eyisikhombisa ukuyifeza, futhi iminyaka eyisikhombisa yeBhayibheli iyizinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Lokho, kambe, kuyinani elifanayo lezinsuku zesiprofetho uJesu aqinisekisa ngazo isivumelwano nabaningi ekugcwalisekeni kukaDaniyeli isahluko sesishiyagalolunye. Maphakathi nalelo sonto elingcwele uKristu wabethelwa, futhi, kambe, uKristu obethelwe uyisikhungo seBhayibheli. Lezo zinyathelo eziyisikhombisa zokukhiqiza iZwi elimsulwa likaNkulunkulu zazinje.

- Okokuqala: Ukuhunyushwa Kokuqala Ngabantu Ngabanye: Cishe abahumushi abangama-50 bahlukaniswa baba amakomiti ayisithupha, ikomiti ngalinye linomthwalo wemfanelo wezingxenye ezehlukene zeBhayibheli. Laba bantu basebenza ekuhumusheni besusa ezilimini zokuqala (isiHebheru, isi-Aramu, nesiGriki) beziyisa esiNgisini.
- Okwesibili: Ukubuyezwa Kwekomidi: Emva kokuba ikomidi ngalinye seliqedile ukuhumusha isigaba esithile, umsebenzi wabuyezwa amalungu ekomidi uqobo lwawo. Lokhu kwavumela umnikelo wokubambisana kanye nokulungiswa kwamaphutha.
- Okwesithathu: Ukubuyezwa yiKomidi Elijwayelekile: Izinguqulo zekomidi ngalinye zase zithunyelwa eqenjini elikhudlwana lezazi, elalibizwa ngokuthi yiKomidi Elijwayelekile. Leli komidi laliqukethe abameleli abavela kukomidi ngayinye kweziyisithupha zokuhumusha. Labuyezwa umsebenzi wonke, liqhathanisa futhi lihlanganisa ngokuvumelanayo izinguqulo ezahlukene zamakomidi.
- Okwesine: Ukubuyezwa Nokulungiswa Okwengeziwe: Uguqulo olubuyezwa lweKomidi Elijwayelekile lwabuyiselwa emakomitini ngamanye ukuze luphinde lubuyezwe futhi luthuthukiswe ngokwengeziwe. Le nqubo ephindaphindwayo yasiza ekuqinisekiseni ukuthi ukuhunyushwa kwakuhambisana futhi kunembile.
- Okwesihlanu: Ukuhlolwa Kokugcina Nokugunyazwa: Lapho amakomiti ngamanye eseqedile ukubuyezwa kwawo, umbhalo wokugcina wabe usulethwa eKomitini Elikhulu ukuze uhlolwe okokugcina futhi ugunyazwe.

- Okwesithupha: Ukuvunywa Nokushicilelwa Kobukhosi: Ukuhumusha okuvunyelwe kwabe sekulethwa eNkosini uJakobe I ukuze kuvunywe yiyo.
- Okwesikhombisa: Lapho esenike imvume yakhe yobukhosi, ukuhunyushwa kwashicilelwa ngo-1611 njenge-King James Version (Authorized Version) yeBhayibheli.

Amazwi eNkosi angamazwi ahlanzekileyo; anjengesiliva esivivinywe esithandweni somhlaba, sahlanjululwa kasikhombisa. Wena uyakuwagcina, Jehova; uyakuwalondoloza kulesi sizukulwane kuze kube phakade. AmaHubo 12:6, 7.

Empini kaSathane emelene neZwi likaNkulunkulu, nangokumelene nezimpawu zendlela ezimelelwa yizithunye ezahlukahlukene zalowo mlando owambulalayo kanye nendlela efanele okumele isetshenziswe ekuhlukaniseni kahle iZwi laKhe, i-King James Bible ka-1611 iyisibonakaliso sendlela esikhonjwa ngokuqondile kumaHubo ishumi nambili. Alikho kuwo wonke amaBhayibheli omgunyathi ahlukahlukene akhiqizwe ngemibhalo yesandla yamaKatolika eyonakele elifinyelela ezimfunekweni zamaHubo ishumi nambili. Inqubo yokuhlazwa eyathatha izinyathelo eziyisikhombisa kanye nenkathi yezinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili kukhomba ukuthi i-King James Bible ingama“zwi amsulwa” kaNkulunkulu. UNkulunkulu uthembisa ukulondoloza i-King James Bible njengeZwi laKhe elimsulwa kuze kube phakade, ngakho-ke uthembisa nokusekela indlela yokusebenza ye“historicism” eyasetshenziswa ngabaguquli bamaProthestani, kuhlenganisa noWilliam Miller.

Ngekulu leminyaka yeshumi nane uJohn Wycliffe, ohlonzwa ngokuthi “inkanyezi yasekuseni yoNguquko” encwadini ethi The Great Controversy, wasetshenziswa uNkulunkulu ukuhumushela iBhayibheli olimini olwalungaqondwa ngisho ngumuntu ojwayelekile. Yena ungumthunywa ophawula uphawu lwendlela lokuqala kweNguquko yamaProthestani.

“Lowo mnyakazo omkhulu uWycliffe awuqalisa, owawuzokhulula unembeza nengqondo, futhi ukhulule izizwe ezaziside ziboshelwe enqoleni yokunqoba yaseRoma, wawunomsuka wawo eBhayibhelini. Lapha kwakuwumthombo walowo mfudlana wesibusiso othi, njengamanzi okuphila, ube ugeleza ezikhathini zonke kusukela ekhulwini leshumi nane. UWycliffe wamukela imiBhalo eNgcwele ngokukholwa okungangabazeki njengokwambulwa okuphefumulelwe kwentando kaNkulunkulu, okuyisiqondiso esanele sokukholwa nokuziphatha. Wayefundiswe ukubheka iBandla laseRoma njengegunya elingcwele, elingenaphutha, futhi amukele ngenhlonipho engabuzwayo izimfundiso nemikhuba emisiwe yeminyaka eyinkulungwane; kodwa wafulathela konke lokho ukuze alalele izwi elingcwele likaNkulunkulu. Lelo kwakuyigunya ayegcizelela ukuba abantu balamukele. Esikhundleni sokuthi ibandla likhulume ngopapa, wamemezela ukuthi igunya elilodwa leqiniso liyizwi likaNkulunkulu elikhuluma ngezwi laKhe. Futhi wafundisa hhayi kuphela ukuthi iBhayibheli lingokwambulwa okuphelele kwentando kaNkulunkulu, kodwa nokuthi uMoya oNgcwele ungumhumushi walo oyedwa, nokuthi wonke umuntu kufanele, ngokutadisha izimfundiso zalo, azifundele yena uqobo umsebenzi wakhe. Ngaleyo ndlela waphendulela imiqondo yabantu isuke kupapa naseBandleni laseRoma iye ezwini likaNkulunkulu.”

“UWycliffe wayengomunye wabakhulu kunabo bonke phakathi kwabaHleli boGuquko. Ngobubanzi bengqondo, ngokucaca komcabango, ngokuqina ekulondolozeni iqiniso,

nangokunesibindi ekulivikeleni, bambalwa kakhulu abamlandela abalingana naye. Ukuhlanzeka kokuphila, ukukhuthala okungakhathali ekutadisheni nasemsebenzini, ubuqotho obungenakonakala, nothando nokuthembeka okufana nokukaKristu enkonzweni yakhe, kwakuyizimpawu zalowo wokuqala phakathi kwabaHleli boGuquko. Futhi lokhu naphezu kobumnyama bengqondo nokonakala kokuziphatha kwaleso sikhathi aphuma kuso.

“Isimilo sikaWycliffe siwubufakazi bamandla eMibhalo Engcwele okufundisa nawokuguqula. Yaba yiBhayibheli elamenza waba yilokho ayeyikho. Umzamo wokubamba amaqiniso amakhulu esambulo unika konke ukusebenza kwengqondo ubusha namandla. Uyanwebisa umqondo, ucije ukuqonda, futhi uvuthise ukwahlulela. Ukutadisha iBhayibheli kuyokwenza wonke umcabango, umuzwa, nesifiso kube kuhle kakhulu ngendlela okungekho olunye uhlelo lokutadisha olungakwenza ngayo. Kunika ukuqina kwenhloso, ukubekezela, isibindi, nokuqina; kucwenga isimilo futhi kungwelise umphefumulo. Ukutadisha iMibhalo ngobuqotho nangokuhlonipha, okulethela ingqondo yomfundi ukuxhumana okuqondile nengqondo engenamkhawulo, bekuyonika izwe abantu abanengqondo enamandla kakhulu futhi esebenza kakhulu, kanye nezimiso eziphakeme kakhulu, kunalokho oseke kwavezwa ukuqeqeshwa okuhle kunakho konke okunikezwa ifilosofi yomuntu. ‘Ukwambulwa kwamazwi akho,’ kusho umhubi, ‘kunika ukukhanya; kunika ukuqonda.’ IHubo 119:130.” The Great Controversy, 93, 94.

Ngemva kobufakazi obuphathelene noJohn Wycliffe ku-The Great Controversy, uDadewethu White unikeza uhlu lwabaguquli abathembekileyo (izimpawu zendlela), olugcina lufinyelela kumguquli uJohn Knox. Ukhomba umbuzo obalulekile owabuzwa uJohn Knox nguMariya, iNdlovukazi yaseScotland.

“UJohn Knox wayesefulathele amasiko nezimfihlakalo zebandla, ukuze ondliwe amaqiniso eZwi likaNkulunkulu, futhi ukufundisa kukaWishart kwaqinisa ukuzimisela kwakhe ukushiya inhlanganayo yaseRoma, azihlanganise nabaguquli abashushiswayo....”

“Lapho ebekwa ubuso nobuso nendlovukazi yaseScotland, phambi kwayo lapho ukushisekela kwabaningi kubaholi bamaProthestani kwakunciphile, uJohn Knox wafakaza iqiniso ngokungantengantengi. Wayengeke anqotshwe ngokutotoswa; akazange ahlehle ngenxa yezinsongo. Indlovukazi yammangalela ngokuhlubuka enkolweni. Yathi wayefundise abantu ukuba bamukele inkolo eyayinqatshelwe nguMbuso, ngaleyo ndlela ephule umyalo kaNkulunkulu oyala izikhonzi ukuba zilalele ababusi bazo. UKnox waphendula ngokuqina wathi:—‘Njengoba inkolo eyiqiniso ingatholanga imvelaphi yayo negunya layo ezinduneni, kodwa kuNkulunkulu waphakade yedwa, kanjalo nezikhonzi azibophekile ukuba zakhe inkolo yazo ngokwezifiso zezinduna zazo. Ngoba kaningi kuyenzeka ukuthi izinduna, ngaphezu kwabanye bonke, zibe yizo ezingazi kakhulu ngenkolo kaNkulunkulu eyiqiniso. Ukuba yonke inzalo ka-Abrahama yayilandela inkolo kaFaro, ababeyizikhonzi zakhe isikhathi eside, ngiyancenga, nkosikazi, kwakuyoba yiphi inkolo emhlabeni na? Futhi ukuba bonke ezinsukwini zabaphostoli babeyilandela inkolo yababusi baseRoma, ngiyancenga, nkosikazi, kwakuyoba yiphi inkolo manje emhlabeni? ... Ngakho-ke, nkosikazi, ningabona ukuthi izikhonzi azibophekile enkolweni yezinduna zazo, nakuba ziyalwe ukuba zizininike inhlonipho.’”

“UMariya wathi, ‘Nina nihumusha imiBhalo ngenye indlela, bona [abafundisi baseRoma] bayihumusha ngenye; ngizakholwa bani, futhi ngubani oyokuba ngumahluleli?’”

“‘Niyakholwa kuNkulunkulu, okhuluma ngokusobala eZwini lakhe,’ kwaphendula umguquli; ‘futhi ngaphezu kwalokho iZwi elinifundisa khona, aniyikukholwa noyedwa noma omunye. IZwi likaNkulunkulu licacile ngokwalo, futhi uma kwenye indawo kukhona ukungacaci, uMoya oNgcwele, ongasoze waphikisana naye uqobo, uchaza kona lokho ngokucace kakhudlwana kwezinye izindawo, ukuze kungasali ukungabaza ngaphandle kwabakhetha ukuhlala bengazi ngenkani.’ Lawa kwakungamaqiniso lowo mguquli ongesabi, ebeka ukuphila kwakhe engozini, awakhuluma ezindlebeni zobukhosi. Ngesibindi esifanayo esingesabi lutho wanamathela enhlosweni yakhe, ekhuleka futhi elwa izimpi zeNkosi, kwaze kwaba yilapho iScotland ikhululwa ebuPopini.” *The Great Controversy*, 250, 251.

Ukuxhumana phakathi komguquli nendlovukazi kugqamisa intambo yesithathu emlandweni weNguquko ekhomba umzamo kaSathane wokulingisa iBhayibheli, abaguquli, kanye nendlela yokutadisha iBhayibheli. Impendulo kaJohane eNdlovukazini yayiwukuthi indlela efanele yokuhumusha ingu-“historicism,” esekelwe emgqeni owodwa womlando wesiprofetho ochazwa nguMoya oNgcwele ngomunye umugqa womlando wesiprofetho.

Ukukhanya kwase kuvuliwe ebumnyameni. UWycliffe nabaguquli bokuqala, kuze kuyofika kuwo wonke umlando wamaMillerite, basebenzisa indlela yokutadisha iBhayibheli ebizwa ngokuthi “historicism.” Umlando wale ndlela yeBhayibheli yokutadisha iBhayibheli uvame ukunganakwa, kodwa ubalulekile ukuba uqashelwe uma umuntu efuna ngempela ukubona ukubaluleka kwemithetho yokuchazwa kwesiprofetho eyamukelwa nguMiller, kwase kulandela iFuture for America.

Kukhona amabandla amabili kuphela uDade White awahlonza njengabantu bakaNkulunkulu abaqanjwe ngegama. La yilawa: u-Israyeli wasendulo kanye neBandla lamaSeventh-day Adventist.

“Izizathu zokuthi sibizwe ngokuthi singabantu bakaNkulunkulu kufanele ziphindaphindwe kaningi nangokuphindaphindiwe. Duteronomi 4:1–13” *Manuscript Releases*, umqulu 8, 426.

“Ibandla labaphostoli,” ibandla lasehlane ngesikhathi sobumnyama bobupapa, alikaze libizwe ngokuthi abantu bakaNkulunkulu abaqanjwe ngalelo gama, ngoba leli gama (elisho ukuqanjwa) limelela ibandla elinikezwa umthwalo wokuba ngabagcini bomthetho kaNkulunkulu, futhi nge-Adventism kwafanele futhi babe ngabagcini bamaqiniso kaNkulunkulu esiprofetho.

“UNkulunkulu ubize ibandla laKhe kulolu suku, njengoba Wabiza u-Israyeli wasendulo, ukuba lime njengokukhanya emhlabeni. Ngombese omkhulu onamandla weqiniso, imiyalezo yezingelosi zokuqala, zesibili, nezesithathu, Ubahlukanisile namabandla nasezweni ukuba Abasondeze ebungcweleni obuseduze naYe. Ubenze abagcini bomthetho waKhe futhi ubaphathise amaqiniso amakhulu esiprofetho alesi sikhathi. Njengamazwi angcwele aphathiswa u-Israyeli wasendulo, lawa angukwethembeka okungcwele okumelwe kudluliselwe ezweni. Izingelosi ezintathu zesAmbulo 14 zimelela abantu abamukela ukukhanya kwemiyalezo kaNkulunkulu futhi baphume njengabathunywa baKhe ukuze bakhalise isixwayiso kulo lonke ubude nobubanzi bomhlaba.” *Testimonies*, umqulu 5, 455.

UWilliam Miller wayemele umlayezi okhethiweyo wokuvula amaqiniso kaNkulunkulu esiprofetho, futhi lapho lawo maqiniso eholela abantu emnyango ovulekileyo weNdawo Engcwele Kakhulu ngo-1844, uNkulunkulu wase evula umthetho kaNkulunkulu. UWycliffe uyisibonakaliso somlando ekuvuleni iBhayibheli nasekuletheni iziqalo zoGuquko lwamaProthestani, kodwa futhi uyisibonakaliso somsebenzi kaNkulunkulu sokumisa “amaqiniso amakhulu esiprofetho.” UJohn Wycliffe wayeyinkanyezi yasekuseni ebonakala emlandweni wokubusa kobupapa kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Umsebenzi wakhe waqala ngekhulu leshumi nane, kwase kuthi ngekhulu leshumi nesikhombisa kwavela esinye isibonakaliso salowo mugqa wesiprofetho, okuwukukhishwa kweBhayibheli iKing James ngo-1611. Kulowo mugqa ekugcineni sifinyelela esibonakalisweni semithetho kaMiller yokuhumusha isiprofetho. UMiller uyisibonakaliso kulowo mugqa weqiniso, kanjalo nemithetho yakhe. Imithetho yakhe ifakaza ngesibonakaliso esisekugcineni kwe-Adventism esimelwe ukushicilelwa kwe-Prophetic Keys.

Uma singaqondi ukuthi imithetho kaMiller yayiyisibonakaliso sendlela emgqeni womlando wesiprofetho esimele umsebenzi wokulondoloza imibhalo yokuqala neqondile yeBhayibheli, kanye nomsebenzi wokuvulwa kokuqonda kweqiniso kweBhayibheli, okwadlula ngokuthi abaguquli baholelwe ekuqondeni nasekusebenziseni indlela engcwele yokufunda ebizwa ngokuthi “historicism,” siba singenalo ulwazi oludingekayo ukuze siqaphele amaqiniso esiprofetho ahlobene nomsebenzi wokwethula nowokulondoloza ukukhanya kwengelosi yesithathu ekugcineni kwe-Adventism. Ngenxa yalesi sizathu, kubalulekile ukwenza ukubukeza okufushane kwalowo mugqa womlando.

Incazelo eyiyo kuphela yegama elithi “Prothestani” iwukuphikisana neRoma. Uma ibandla liyeka ukuphikisana neRoma, aliseyena iProthestani, bese liba yindodakazi yeRoma, njengoba kwenza amaProthestani enqaba umlayezo wengelosi yokuqala. Ukuqonda okuyinhloko okwaba “isisho esiyisiqubulo” samaProthestani aphuma eBandleni lamaKatolika kwakungukuthi “iBhayibheli neBhayibheli kuphela.” Nokho umlando uyakufakazela ukuthi iBhayibheli lalidinga ukuhlukaniswa ngokufanele.

Zama ukuzibonakalisa uvunyiwe kuNkulunkulu, uyisisebenzi esingenasidingo sokuba namahloni, esahlukanisa kahle izwi leqiniso. Kodwa gwema izinkulamo ezingcolile neziyize; ngokuba ziyakwandisa ukungamesabi uNkulunkulu kakhulu. 2 Thimothewu 2:15, 16.

Indlela yokutadisha iBhayibheli amaProthestani aholwa ukuba ayisebenzise emizamweni yawo yokuhlukanisa kahle izwi leqiniso ingu-“historicism.” Leyo ndlela yayiyinhloso eqondile nebucayi uSathane ayihlasela, futhi wayihlasela ngempela.

“Kufanele sizazi ngokwethu ukuthi yini eyakha ubuKristu, yini iqiniso, yini ukukholwa esikwamukele, nokuthi iyini imithetho yeBhayibheli—imithetho esiyinikwe yilo gunya eliphakeme kakhulu.” The 1888 Materials, 403.

Ukubhidlizwa kwendlela yeBhayibheli yokuchaza eyasetshenziswa abavuseleli kusukela kubo kuze kufike kuWilliam Miller, futhi kufaka naye, kuboniswa ngokukhethekile njengokuqale ngekhulu leshumi nanhlanu ngesazi samaJesuit esabizwa ngoFrancisco Ribera (1537–1591), ocatshangwa njengowenza incazelo yesikhathi esizayo yaduma. Wabhala amazwana encwadini

yesAmbulo aphakamisa incazelo yesiprofetho egxile esikhathini esizayo, eyisusa kude nomongo womlando. URibera waqamba le ndlela ngenhloso yokumelana neqiniso indlela yomlando eyayihlale iveza. Lelo qiniso laliwukuthi upapa waseRoma ungumphikukristu wesiprofetho seBhayibheli.

Emakhulwini eshumi nesikhombisa neshumi nesishiyagalombili kungafakazelwa ngokubhalwe phansi ukuthi ubuProthestani babazi ukuthi indlela engamanga kaRibera yayingoSathane futhi ingenazisekelo eziqinile. AmaProthestani alowo mlendo abhala izincwadi namapheshana ephikisa “inkulumo engcolileyo neyize” yaleso sifundiswa samaJesuiti. Kodwa ngo-1909, ihhashi likaThrojani, i-Scofield Reference Bible, lashicilelwa, futhi izinkomba ezifakwe emibhalweni engezansi yeBhayibheli zazisekelwe ezimfundisweni zikaRibera kanye nomunye umJesuiti ogama lakhe linguManuel Lacunza (1731–1801). ULacunza wabhala ngaphansi kwegama lokubhala elithi Juan Josafat Ben-Ezra, washicilela incwadi enesihloko esithi The Coming of the Messiah in Glory and Majesty. NjengoRibera ngaphambi kwakhe, leyo ncwadi yayiyihlaselo eliqondile ekugwalisekeni kweziprofetho encwadini yeSambulo.

USathane wayazi ukuthi umlayezo ayedinga ukuwusibekela ngokudideka kwakuwumyalezo wokugcina wesixwayiso ovela encwadini yeSambulo. Ngokuhlenganisa inkulumo eyihlazo neyize yalabo bapristi ababili bamaJesuit ezinkombeni eziphakathi kwe-Scofield Reference Bible, uSathane wakwazi ukuholela amaProthestani ahlubukayo ekwamukeleni izindlela zamaJesuit, ngaleyo ndlela ewaphuphuthekisa eqinisweni. USathane wakufeza lokhu ngokwethula izifanekiso eziningana zesiprofetho zamaKatolika ezasusa ithuba lokubonakalisa ngokucacile ukuthi ungubani umphikukristu wesiprofetho seBhayibheli. Kwakungesikho ukukhohlisa okunzima kuSathane, ngokuba amaProthestani ayesevele ebuyile esontweni laseRoma ngokwenqaba kwawo umlayezo kaMiller ngo-1843.

Sekube nezincwadi eziningana nezihloko ezinyathelisiwe eminyakeni edlule ezibhala ukuhlasela kukaSathane iBhayibheli, okwaqala emakhulwini ambalwa okuqala eminyaka emva kokuba uKristu ebethelwe. Lokho kuhlasela kwafinyelela ezingeni lapho kwangeniswa khona imibhalo yesandla yomgunyathi ukuze kukhiqizwe amaBhayibheli omgunyathi. USathane waphinde wahlasela abaguquli abavuselwa phezulu ukuba bame baqinise izwi likaNkulunkulu ngesikhathi besaphila nangemva kokuba labo baGuquli sebefile.

Cabanga nje ukuthi izazi-mlendo zanamuhla zamaSeventh-day Adventist kanye nezazi zenkolo zawo ziphatha kanjani indaba kaWilliam Miller. Kunjengokungathi zimba amathambo akhe zawayiphonsa emfuleni iMississippi.

“UWilliam Miller wayephazamisa umbuso kaSathane, futhi isitha esikhulu asizange sifune kuphela ukuvimbela ukusebenza komlayezo, kodwa nokubhubhisa isithunywa uqobo. Ngesikhathi uBaba uMiller esebenzisa iqiniso leMibhalo ngendlela ephathekayo ezinhliziyweni zabamlaleli bakhe, ulaka lwabazibiza ngamaKristu lwavutha lwamelana naye, njengalokhu ulaka lwamaJuda lwavuswa lwamelana noKristu nabaphostoli bakhe. Amalungu esonto avusa izigaba eziphansi kakhulu, futhi ezikhathini eziningana izitha zakha amacebo okumthathela ukuphila ngesikhathi ephuma endaweni yomhlangano. Kodwa izingelosi ezingcwele zaziphakathi kwesixuku, futhi enye yazo, isesimweni somuntu, yabamba ingalo

yale nceku yeNkosi, yayihola ngokuphepha isuka kuleso sixuku esithukuthele. Umsebenzi wakhe wawungakapheli, futhi uSathane nezithunywa zakhe badumala ngenhloso yabo.” Spirit of Prophecy, volume 4, 219.

Bhekani ukuthi lezo zigaba ezimbili ezifanayo zobu-Adventisti (izazi zenkolo nezazi zomlando) zikudicilele phansi futhi zakufihla kanjani ubuqiniso bemithetho kaMiller, uDade White asazisa ukuthi iyosetshenziswa yibo bonke abamemezela ngempela imiyalezo yezingelosi ezintathu.

“Labo abahlanganyela ekumemezeleni umlayezo wengelosi yesithathu bahlola imiBhalo ngokohlelo olufanayo olwamukelwa nguBaba uMiller. Encwadini encane enesihloko esithi Views of the Prophecies and Prophetic Chronology, uBaba uMiller unikeza le mithetho elula, kodwa ehlakaniphile nebalulekile, yokutadisha iBhayibheli nokulihumusha:—

“[Imithetho yokuqala kuya kweyesihlanu ecashuniwe.]”

“Lokhu okungenhla kuyingxenye yale mithetho; futhi ekutadisheni kwethu iBhayibheli sonke siyakwenza kahle ukulalela izimiso ezibekiwe.” Review and Herald, November 25, 1884.

Ngaphandle kokubukeza imicu emithathu yomugqa womlando wesiprofetho ehlobene nokuthuthuka nokumiswa kweZwi likaNkulunkulu, akunakwenzeka ukubona ukubaluleka kobufakazi obukhulu bokusekela uWilliam Miller njengesithunywa esafaniswa ngo-Elijah ekwethuleni kwakhe isigijimi, nanjengoMose esithembisweni sokuthi uMiller uyovuswa ekuvukeni kwabalungileyo, nanjengo-Elisha ekuzimiseleni kwakhe ukushiya ipulazi lakhe nokukhonza isigijimi sika-Elijah. USister White ubeka obala ukuthi la maqhawe amathathu eBhayibheli onke ayefanekisa uWilliam Miller, manje osuphathwa izazi zemfundiso yenkolo nezazi-mlando zama-Adventist zanamuhla sengathi wayengumane abe “umfana ompofu wasemapulazini” wekhulu leshumi nesishiyagalombili.

UWilliam Tyndale wayengomunye wabaguquli abaningi abavuswa kulolu chungechunge lomlando wesiprofetho. Uma ngingakusho ngale ndlela, “isititimende somsebenzi” wakhe ngokumelene namanxusa kapapa ayexhumana nawo sasithi, “Ngiyokwenza ukuba umfana oshayela igeja azi ngemiBhalo ngaphezu kwenu.” UWilliam Miller wayengumfana wasepulazini, owayeshayela igeja futhi wagcwalisa isiprofetho sikaTyndale.

Lesi sethulo senziwe saba lula kakhulu maqondana nawo wonke umlando obungase ulethwe ukuze kusekelwe lokho esesikwethulile kuze kube manje. Manje sizocabangela ezinye izimpawu zika-Alpha no-Omega ukuze siphinde siholele ekucatshangelweni kukaMiller njengophawu lwendlela nesithunywa.

Incwadi kaDaniyeli iyisiqalo sencwadi eyakhiwe yizincwadi ezimbili. Isiphetho saleyo ncwadi siyincwadi yeSambulo. Nakuba ziyizincwadi ezimbili ezihlukene, ndawonye zimelela incwadi eyodwa.

Eminyakeni edlule, ngaba nokuxhumana obala nesazi sezifundo zenkolo esidume kakhulu seSeventh-day Adventist esasisebenza eBiblical Research Institute yeGeneral Conference yeSeventh-day Adventist Church. Leso sazi sezifundo zenkolo sasizama ukulungisa ukuqonda

kwami kwamavesi ayisithupha okugcina kaDaniyeli ishumi nanye, kanye nokuqonda kwami kwe“daily” encwadini kaDaniyeli. Ekuxhumaneni kwethu okwenzeka esikhathini esithile, ngoba kwakuhlanganisa ukuthi yena akhiqize indatshana engayiphendula, wabe eseyiphendula impendulo yami, bese-ke nami ngibuye ngiveze imicabango yami, nokunye okunje nokunje. Kulokho kuxhumana wangazisa ukuthi ekomidini ayesebenza kulo eGeneral Conference, wayebhekwa njengongoti encwadini kaDaniyeli, nokuthi omunye asebenza naye wayebhekwa njengongoti ohlala ekhona encwadini yeSambulo. Ekuxhumaneni kwethu wayengafuni ukubhekana namaphuzu asencwadini yeSambulo, kodwa kunalokho wayefuna ukuwadlulisela kozakwabo. Wayefuna ukugcina ingxoxo isencwadini kaDaniyeli kuphela.

USister White ucacile ukuthi uDaniyeli neSambulo bayincwadi eyodwa. Kulelo zinga bamele iBhayibheli, eliyincwadi eyodwa eyakhiwe yizincwadi ezimbili, endala nentsha. USister White ubuye aphawule nangebandla lamaJuda, elibheka kuphela incwadi endala njengencwadi eyodwa, futhi ubuye aphawule ngalabo abangayinaki incwadi endala ngoba baqonda kuphela, noma bethanda kuphela ukuqonda, incwadi entsha. Ubufakazi bakhe obuphefumulelweyo buwukuthi uma wamukela kuphela entsha, khona-ke uyayilahla endala, futhi ngokufanayo. Ukuba isazi semfundiso yenkolo sithi singungoti kaDaniyeli, kodwa hhayi weSambulo, kuwukuphinda umqondo wamaJuda wokwamukela kuphela iTestamente Elidala, futhi siyazi ukuthi lowo mbono omncane waholela kuphi amaJuda. Ukuthatha noma yiluphi uhlangothi lwalolu daba; ukwamukela endala kodwa hhayi entsha, noma ukwamukela entsha kodwa hhayi endala, kuwukulilahla lonke lobufakazi.

“UMsindisi wabuza abafundi bakhe ukuthi ngabe baziqonda yini lezi zinto. Baphendula bathi, ‘Yebo, Nkosi. Wayesethi kubo, Ngakho-ke wonke umbhali ofundiselwe umbuso wezulu ufana nomuntu ongumninindlu, okhipha engcebweni yakhe izinto ezintsha nezindala.’ Kulo mfanekiso, uJesu wabeka phambi kwabafundi bakhe umthwalo walabo umsebenzi wabo okuwukunika izwe ukukhanya abalwamukele kuye. ITestamente Elidala laliyilo lonke iMibhalo elalikhona ngaleso sikhathi; kodwa alizange lilotshelwe abantu basendulo kuphela; lalingelazo zonke izikhathi nelabo bonke abantu. UJesu wayefuna ukuba abafundisi bemfundiso yakhe bayicwaninge ngenkuthalo iTestamente Elidala ukuze bathole kulokho kukhanya okuqinisa ubuyena njengoMesiya owabikezelwa esiprofethweni, futhi okwembula isimo somsebenzi wakhe emhlabeni. ITestamente Elidala neLisha akuhlukaniseki, ngoba kokubili kuyizimfundiso zikaKristu. Imfundiso yamaJuda, amukela iTestamente Elidala kuphela, ayiholeli ensindisweni, ngoba ayamenqaba uMsindisi ukuphila kwakhe nenkonzo yakhe kwakuyikugcwaliseka komthetho neziprofetho. Futhi imfundiso yalabo abalilahla iTestamente Elidala ayiholeli ensindisweni, ngoba ilahla lokho okuyibufakazi obuqondile ngoKristu. Abagxeki baqala ngokudelela iTestamente Elidala, futhi kuthatha esinye nje isinyathelo ukuphika ubuqiniso beLisha, ngaleyo ndlela kokubili kuyaliwa.”

“AmaJuda anethonya elincane phezu kwezwe lobuKristu ekubaboniseni ukubaluleka kwemiyalo, kuhlanganisa nomthetho obophayo weSabatha, ngoba ekukhipheni amagugu amadala eqiniso, alahla amasha asezimfundisweni zomuntu siqu zikaJesu. Ngakolunye uhlangothi, isizathu esinamandla kunazo zonke sokuba amaKristu ehluleke ukuthonya amaJuda ukuba amukele izimfundiso zikaKristu njengolimi lokuhlakanipha kwaphezulu,

siwukuthi, ekukhipheni amagugu ezwi lakhe, aphantsa ngokwedelela ingcebo yeTestamente Elidala, okuyizimfundiso zangaphambili zeNdodana kaNkulunkulu, ngoMose. Bayawenqaba umthetho owamenezelwa eSinayi, neSabatha lomyalo wesine, eyamiselwa ensimini yase-Edene. Kodwa umfundisi wevangeli, olandela izimfundiso zikaKristu, uyakuzuza ulwazi oluphelele lwakho kokubili iTestamente Elidala neTestamente Elisha, ukuze akwazi ukukwethula kubantu ekukhanyeni kwakho kweqiniso njengokuphelele okungahlukaniseki—okukodwa kuncike kokunye futhi kukhanyise okunye. Kanjalo, njengoba uJesu wayala abafundi bakhe, bayakukhipha engecebweni yabo ‘izinto ezintsha nezindala.’” Spirit of Prophecy, volume 2, 255.

Iseluleko esandulele sinokunye ukusetshenziswa kuma-Adventist aseLawodikeya. Ukuvuma ukuthi ukholwa yiBhayibheli lilonke, kokubili iTestamente Elidala neTestamente Elisha, kodwa nokho wenqabe uMoya Wesiprofetho, kuwumgodi ofanayo ncamashi nokwamukela ubufakazi obubodwa kuphela. Ofakazi ababili bayadingeka ukuze kuqinise iqiniso, ngakho akunakwenzeka ukuqinisekisa iqiniso ngofakazi oyedwa; futhi uma kukhona abazama ukwenza kanjalo, basuke benqaba bobabili ofakazi, besekela ukukholwa kwabo kulokho okubizwa ngokuthi “amaqiniso ayingxenyane.”

Manje ngizophinda umbuzo owawukwelinye lama-athikili okuqala abelokhu ephuma kusukela ngoJulayi, 2023. Umbuzo uthi, “Yikuphi ukukhanya okusha okuvelile e-Adventism kusukela ngo-1863?” Impendulo ilula nje, “Akukho.”

“Izincwadi zikaDaniyeli neSambulo ziyinto eyodwa. Enye iyisiprofetho, enye iyisambulo; enye iyincwadi evaliwe, enye iyincwadi evuliweyo. UJohane wezwa izimfihlakalo ezakhulunywa yizulu elidumayo, kodwa wayalwa ukuba angazibhali.” Seventh-day Adventist Bible Commentary, volume 7, 971.

I-Alpha ne-Omega ngakho-ke kukhomba ukuthi uDaniyeli ungowokuqala, futhi iSambulo singesokugcina. UDaniyeli umelela isiqalo, kanti iSambulo simelela ukuphela kobu-Adventist.

“ISambulo yincwadi evaliwe, kodwa futhi iyincwadi evuliwe. Ilandisa ngezehlakalo ezimangalisayo ezizokwenzeka ezinsukwini zokugcina zomlando waleli zwe. Izimfundiso zale ncwadi ziqondile, azisizo ezemfihlakalo nezingaqondakali. Kuyo kuthathwa wona kanye lowo mugqa wesiprofetho njengoba kunjalo kuDaniyeli. Ezinye iziprofetho uNkulunkulu uziphindile, ngaleyo ndlela ebonisa ukuthi kumelwe zinikwe ukubaluleka. INkosi ayiziphindi izinto ezingenamphumela omkhulu.” Manuscript Releases, volume 9, 8.

Ekuqaleni kobu-Adventist, kula wona lawo mavesi ayinsika eyinhloko yobu-Adventist, lawo mavesi avulwa uphawu ngonyaka ka-1798; uJesu wazethula njengo-“Palmoni,” uMbalisi Omangalisayo. Ekupheleni kobu-Adventist, uJesu uzethula njengo-“Alpha and Omega,” isazi solimi esimangalisayo—iZwi likaNkulunkulu. Ngenxa yalesi sizathu, ukuqala kobu-Adventist nomlayezo wengelosi yokuqala “kwakulengiswe esikhathini.” Ekupheleni kobu-Adventist, umyalezo wengelosi yesithathu uyakulengiswa eZwini laKhe.

Ukuqala nokuphela kobu-Adventisti kwenzeka phakathi nomlando wombuso wesithupha wesiprofetho seBhayibheli; ngakho-ke kwenzeka phakathi kokuqala nokuphela kwe-United States.

Umlando wesiprofetho we-United States uwumlando wezimpondo ezimbili zobuRiphabhulikhi nobuProthestani. Ekupheleni kwalowo mlando lezo zimpondo ezimbili ziyobe seziguqukile zisuka ewundlwini zaba udrako. UbuRiphabhulikhi buyoguquka bube yintando yeningi, kanti ubuProthestani buyoguquka bube ubuProthestani obuhlubukileyo. Lapho inkomishi yesikhathi sokuhlolwa se-United States iqala ukusondela ekupheleni kwayo, njengoba kwenzeka khona manje, izimpondo ezimbili zobuRiphabhulikhi obuhlubukileyo nobuProthestani obuhlubukileyo ziyokwakha umfanekiso wesilo, ngaleyo ndlela zihlanganise ibandla nombuso kube yimpondo eyodwa ekhuluma njengodrako. Kodwa uNkulunkulu ngeke asale engenabo ubufakazi, ngoba enqubweni yokuletha isiphetho se-United States, uyovusa uphondo lwangempela lobuProthestani ukuba lumelane kokubili nomfanekiso wesilo ose-United States, bese kuthi ngemva kwalokho lumelane nomfanekiso wesilo obhekene nomhlaba wonke. Ukuvuswa kophondo lobuProthestani ekupheleni kwe-United States kuyokwenziwa ngaphakathi kwesakhiwo somlando esifanayo nalapho uphondo lobuProthestani lwavuswa ekuqaleni kwe-United States. Abantu besivumelwano bangaphambili bayodluliswa, bese abantu abasha beba ngabantu abasha besivumelwano. Akukho okusha phansi kwelanga.

Lapho sisebenzisa iziprofetho zesikhathi eziqondwa futhi zethulwa emlandweni wamaMillerite ukuze sihlale i-Alfa ne-Omega, sithola ukuthi kuyinto eyodwa efanayo. Sonke isiprofetho sesikhathi siqala ngomlando lapho isiprofetho simenyezela khona, futhi lowo mlando uhlale uyisifanekiselo somlando lapho isiprofetho sigwaliseka khona.

Umlando wesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu waqala ngesimemezelo sesithathu ngo-457 BC, waphetha ngomlayezo wengelosi yesithathu ngo-Okthoba 22, 1844. Ngaphambi kokufika kwesimemezelo sesithathu, kodwa kuze kufike sona, umsebenzi wokwakha ithempeli neJerusalema wafezwa. Ngokufanayo, emlandweni oholela ekufikeni kwengelosi yesithathu, kwamiselwa amaqiniso ayisisekelo ethempeli lamaMillerite.

Ngo-1798, isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, esaqala ngo-723 BC ngokuhlakazwa kwezizwe eziyishumi zasenyakatho, sagwaliseka. Leso siprofetho sakhomba izikhathi ezimbili zeminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, eziphawula ukunyathelwa phansi kwethempeli elingokoqobo neJerusalema elingokoqobo yiRoma yobuqaba engokoqobo, okwalandelwa yiminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokunyathelwa phansi kwedolobha elingokomoya nethempeli yiRoma yobupapa. Isiprofetho saqala ngokubhujiswa kombuso wasenyakatho nangokuhlakazwa kwezakhamuzi zombuso. Maphakathi nesiprofetho, ngo-538, kuphawula ukuphela kokunyathelwa phansi kwabantu bakaNkulunkulu yiRoma yobuqaba, umbuso wesine wesiprofetho seBhayibheli, futhi kuveza ukuhlakazwa kwebandla likaNkulunkulu ehlane lezikhathi zobumnyama. Ukuphela kwaleso siprofetho sesikhathi ngo-1798 kuphawula ukuphela kombuso wesihlanu wesiprofetho seBhayibheli. Ukuhlakazwa kwezizwe eziyishumi zasenyakatho, kanye nebandla lamaKristu elabalekela ehlane, kumelela ukuqoqwa kwalabo ababemiselwe ukuba babe uphondo lobuProthestani. Izimpawu zendlela zivame ukumelwa ngezinto eziphikisanayo, futhi ukuhlakazwa kungamela ukuqoqwa, njengoba nje u-Elia emele uJohane uMbhapathizi. Kuleyo ngxabano efanayo yesiprofetho u-Elia akafi, kodwa uJohane

uMbhaphathizi uyafa.

Ngo-677 BC isizwe saseningizimu sakwaJuda, (esiphinde saziwe emiBhalweni njengezwe lenkazimulo) sahlakazeka iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, siphela ngo-October 22, 1844. Leso siprofetho sasikhomba ukunyathelwa phansi kwabantu bakaNkulunkulu, uDaniyeli abachaza ngokuthi “ibutho” kuDaniyeli 8:13, 14.

Ngase ngizwa ongcwele othile ekhuluma; kwase kuthi omunye ongcwele kulowo ongcwele othile owayekhuluma: Kuyakuba kuze kube nini umbono mayelana nomhlatshelelo wansuku zonke, nangesiphambeko sencithakalo, ukuba kokubili indawo engcwele nebandla kunikelwe ukuba kunyathelwe ngezinyawo na? Wasesithi kimi: Kuyakuba kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona indawo engcwele iyakuhlazwa. Daniyeli 8:13, 14.

Isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu, esaphela ngesikhathi esifanayo nesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili esaqala ngo-677 BC, sasikhomba ukunyathelwa phansi kwendlu engcwele njengoba kukhonjisiwe kuDaniyeli 8:13, 14. Isiprofetho sokuhlakazwa kukaJuda ngo-677 BC sandulelwa ukuhlaselela okuthathu okuvela kuNebukadinesari, futhi leso siprofetho saphela ekufikeni komlayezo wesithathu ngo-Okthoba 22, 1844.

Iziprofetho ezimbili zeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, ezaphela ngokulandelana kwazo ngo-1798 nango-1844, zikhomba iminyaka engamashumi amane nesithupha yokwakhiwa kwesisekelo sethempeli lamaMillerite. UMose wayenezinsuku ezingamashumi amane nesithupha emukela iziyalezo zokwakha ithempeli; ukulungiswa kabusha kwethempeli likaHerode ngesikhathi sikaKristu kwathatha iminyaka engamashumi amane nesithupha, eyaphela ngonyaka wokubhaphathizwa kukaKristu. Kusukela ekubhaphathizweni Waya ehlane izinsuku ezingamashumi amane, kwathi lapho Ebuya, wahlanza ithempeli okokuqala, futhi amaJuda aphikisanayo afuna ukwazi ukuthi wayekwenza lokho ngagunya lini.

IPhasika lamaJuda lase liseduze, uJesu wayesenyukela eJerusalema. Wafica ethempelini labo ababethengisa izinkabi nezimvu namajuba, nabashintshi bemali behlezi khona. Wathi esenze isishayo ngezintambo ezincane, wabaxosha bonke ethempelini, nezimvu nezinkabi; wachitha imali yabashintshi, wagumbuqela amatafula; wasesho kulabo ababethengisa amajuba wathi: Susani lezi zinto lapha; ningayenzi indlu kaBaba ibe yindlu yokuhwebelana. Abafundi bakhe bakhumbula ukuthi kulotshiwe ukuthi: Intshiseko yendlu yakho ingidla yangiqeda. Khona amaJuda amphendula athi kuye: Usibonisa siphilisi ibonakaliso, lokhu wenza lezi zinto na? UJesu waphendula wathi kubo: Chithani leli thempeli, mina ngiyakulivusa ngezinsuku ezintathu. AmaJuda asesho athi: Leli thempeli lakhiwa iminyaka engamashumi amane nesithupha, wena-ke uyalivusa ngezinsuku ezintathu na? Kodwa yena wayekhuluma ngethempeli lomzimba wakhe. Ngakho, ese vusiwe kwabafuleyo, abafundi bakhe bakhumbula ukuthi wayekushilo lokhu kubo; bakholwa umbhalo, nezwi uJesu ayelikhulumile. Johane 2:13–22.

Ithempele labaMillerite lakhiwa eminyakeni engamashumi amane nesithupha kusukela ku-1798 ekuphethweni kwesiprofetho sokuqala seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, futhi laphela eminyakeni engamashumi amane nesithupha kamuva ekugcwalisekeni kwesiprofetho sesibili seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili ngo-1844. Leyo minyaka engamashumi amane nesithupha yaqala ngokufika kwengelosi yokuqala futhi yaphela ngokufika kwengelosi yesithathu, ngokuba uKristu wathi ithempeli laKhe liyovuswa ngezinsuku ezintathu. Uma ningafuni ukubona la maqiniso, kungenxa yezinkinga ezimbili eziyinhloko ezingaphezu kwezinkinga ezingase zibe khona enhliziyweni engafuni nengaguqukanga. Inkinga yokuqala ngokuthi anizimisele ukusondela eZwini lesiprofetho ngombono wokuthi umlando uyaziphinda. Anibona abalandeli bendlela yomlando. Enye inkinga ukungakwazi ukusebenzisa amazwi ayizimpawu alotshwe ngaphakathi kweZwi likaNkulunkulu ngeZwi likaNkulunkulu. Iziqalo zazo zonke lezi ziprofetho zikhomba ukuphela, futhi ngaso sonke isikhathi zikhomba okungaphezu kakhulu kwemilando ephindaphindayo nje kuphela.

IBhayibheli lithi siyithempeli loMoya oNgcwele, futhi ithempeli lomzimba lakhiwe ngama-chromosome angamashumi amane nesithupha. Ososayensi abafunda lawo ma-chromosome angamashumi amane nesithupha bayasitshela ukuthi ama-chromosome angamashumi amabili nantathu owesilisa kanye nama-chromosome angamashumi amabili nantathu owesifazane asongelwe ezungeze iprotheni emise okwesiphambano.

KuDaniyeli isahluko seshumi nambili kukhona iziprofetho zesikhathi ezintathu ezixhumene, esokuqala sibhekisela ekuhlakazweni kwamandla abantu abangcwele, okufanekisela “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Ukuhlakazwa kwamandla abantu abangcwele okwafezwa yibo kwakuyiminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, nokho kuDaniyeli isahluko seshumi nambili kubhekiselwa kuphela engxenyeni yokugcina yaleyo nkathi. Kuveza uDaniyeli engaqondi ukuthi kwakusho ukuthini lokho kumenyezelwa.

Ngase ngizwa indoda eyayembethe ilineni, eyayiphezu kwamanzi omfula, lapho iphakamisa isandla sayo sokunene nesandla sayo sobunxele ezulwini, yafunga ngaye ophila kuze kube phakade ukuthi kuyakuba yisikhathi, izikhathi, nengxenye yesikhathi; futhi lapho isiqedile ukuhlakaza amandla abantu abangcwele, zonke lezi zinto ziyakufeza ukuphela kwazo. Ngase ngizwa, kodwa angiqondanga; ngase ngithi, O Nkosi yami, kuyakuba yini ukuphela kwalezi zinto na? Danieli 12:7, 8.

UDaniyeli isahluko seshumi nambili sibonisa umyalezo ovulwa uphawu ngesikhathi sokuphela, okwakungu-1798. Kulesi siqephu uDaniyeli umele uWilliam Miller, uphawu oluyinhloko lwabahlakaniphileyo kulowo mlendo. UMiller waqale waholelwa esiprofethweni seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili sikaLevitikusi isahluko samashumi amabili nesithupha, futhi emavesini esikhombisa nelesishiyagalombili umele abahlakaniphileyo okumele bavumelanise iqiniso lokuthi ukuhlakazwa kweminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili ngokuqinisekileyo kukhonjwa njengokuhlakaza kukaNkulunkulu abantu baKhe.

Kepha uma ningalaleli kimi naphezu kwakho konke lokhu, ngiyakunisola ngokuphindwe kasikhombisa ngenxa yezono zenu. Ngiyakwephula ukuzidla kwamandla enu; izulu lenu ngiyalenza libe njengensimbi, nomhlaba wenu ube njengethusi. Levitikusi 26:18, 19.

“Ukuziqhenya” kuka-Israyeli wasendulo kwaba yilapho bevunyelwa ukuba balahle uNkulunkulu njengeNkosi yabo bakhethe inkosi engumuntu. Ukuziqhenya kwabo, okuza ngaphambi kokuwa (IzAga 16:18), kwakuyisifiso sabo sokuba njengayo yonke imibuso ezungezile ekhonza izithombe. Ukususwa kuqala kombuso wasenyakatho, bese kuba ngokulandelayo kombuso waseningizimu, kwaba ukuhlakazwa kwamandla (inkosi) ngonyaka ka-723 BC nango-677 BC ngokulandelana kwawo.

UMiller wayemele abahlakaniphileyo abaqonda ukwanda kolwazi okwambululwa ezindimeni ezandulelayo zikaDaniyeli isahluko seshumi nambili, kanti emavesini esikhombisa neseshiyagalombili uvezwa njengongaluoqondi uxhumano lweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yokuhlakazeka kwabantu bakaNkulunkulu. UDaniyeli umele abantu bakaNkulunkulu ekupheleni kwe-Adventism, kanye noMiller ekuqaleni kwe-Adventism. Ekupheleni kwe-Adventism, ikhona leyo nselelo efanayo, ngoba njengoba i-Adventism yabeka eceleni ukuqonda kukaMiller “kwezikhathi eziyisikhombisa,” baphoqekeka ukuba bakhombe kuphela iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha njengeNkathi Yobumnyama. Abahlakaniphileyo ekugcineni babenenkinga efanayo eyayidinga ukuxazululwa, njengoba kuboniswa nguDaniyeli noMiller. Kungani kusetshenziswa amatemu kaLevitikusi amashumi amabili nesithupha ukuveza izikhathi ezintathu nengxenye esikhundleni sezikhathi eziyisikhombisa?

UMiller akazange neze ayivumelanise ngokuphelele le nkinga, kodwa ngo-1856 “ukukhanya okusha kwesiprofetho” kokugcina kwethulwa ochungechungeni lwezihloko eziyisithupha ezingazange ziphethwe, ezachaza izikhathi eziyisikhombisa njengokumelela iminyaka emithathu nengxenye yeRoma yobuqaba inyathela u-Israyeli kaNkulunkulu ongokoqobo, kulandelwe iminyaka emithathu nengxenye yeRoma yobupapa inyathela u-Israyeli wokomoya. Eminyakeni eyisikhombisa kamuva, i-Adventism yanqaba ngokuphelele konke ukukhanya kwezikhathi eziyisikhombisa, ngaleyo ndlela ilungiselela le nkinga abahlakaniphileyo ngesikhathi sokuphela ngo-1989, lapho, njengoba kuchazwe kuDaniyeli isahluko 11, ivesi 40, amazwe amele iSoviet Union yangaphambili akhukhulwa ubupapa kanye ne-United States.

Ukukhanya kokuqala okwanikwa uMiller kwaliwa ngo-1863, futhi ukukhanya kokugcina ngalesi sifundo kwanikezwa nguHiram Edson kulezo zihloko eziyisithupha. Lezo zihloko zayekiswa, kwathi eminyakeni eyisikhombisa (izikhathi) kamuva amandla akwa-Israyeli wanamuhla abekwa eceleni ukuze alingise amasonto akhonza izithombe ayesekade eminyakeni embalwa ngaphambili ehlonzwe ngokufanele njengamadodakazi aseBabiloni. Izikhathi eziyisikhombisa zikaLevitikusi amashumi amabili nesithupha, njengemfundiso yesiprofetho, zaba yitshe lesikhubekiso, futhi ukuqhosha kuka-Israyeli wasendulo njengoba kwakubonakaliswa yisifiso sabo sokuba uSawule abuse phezu kwabo njengenkosi kwaphindwa. UJesu umelela ukuphela ngokuqala.

Incwadi kaDaniyeli futhi ikhomba isiprofetho seminyaka eyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye kanye nesiprofetho seminyaka eyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu, kokubili okuqala ekususweni “kwansuku zonke” ngo-508. Ukususwa “kwansuku zonke” kumela ukususwa kokumelana kweRoma lobuqaba nokuvuka kwamandla kapapa ngo-538. Kwaba khona isikhathi soguquko seminyaka engamashumi amathathu ngaphambi kokuba amandla kapapa abekwe esihlalweni sobukhosi somhlaba ngo-538, bese kuthi iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha esele iphele ngo-1798. Leyo minyaka engamashumi amathathu yoguquko isuka komunye umbuso iya kolandelayo ikhomba iminyaka yokugcina yokubusa kukapapa eholela ekutheni umbuso wesithupha wesiprofetho seBhayibheli ubekwe esihlalweni sobukhosi somhlaba ngo-1798. Ukuqala kwesiprofetho seminyaka eyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye kukhomba uguquko olusuka komunye umbuso wesiprofetho seBhayibheli luye embusweni olandelayo wesiprofetho seBhayibheli, njengoba kunjalo nangokuphela kwaleso siprofetho.

Isiprofetho seminyaka eyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu esaqala ekususweni “kokwansuku zonke” ngo-508 siphela ngo-1843.

Kusukela esikhathini lapho umhlathshelo wansuku zonke uyakususwa, kubekwe nesinengiso esenza incithakalo, kuyakuba izinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye. Ubusisiwe lowo olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu. Daniyeli 12:11, 12.

Isiprofetho seminyaka eyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu saphela ngo-1843, futhi uDaniyeli uthi labo “abalindayo” ngesikhathi leso siprofetho sigcwaliseka bayobusiswa. USista White ukusho kanje.

“Abusisiwe amehlo awabona izinto ezabonwa ngo-1843 nango-1844.”

“Isigijimi sanikezwa. Futhi akufanele kube khona ukubambezeleka ekuphindaphindeni isigijimi, ngoba izibonakaliso zezikhathi ziyagcwaliseka; umsebenzi wokuphetha kumele wenziwe. Umsebenzi omkhulu uyokwenziwa ngesikhathi esifushane. Ngokushesha kuyakunikwa isigijimi ngokumiswa nguNkulunkulu esiyakukhula sibe yisikhalo esikhulu. Khona-ke uDaniyeli uyakuma esabelweni sakhe, ukuze anike ubufakazi bakhe.” Manuscript Releases, volume 21, 437.

Ngakho-ke, ukuqala kwesiprofetho seminyaka eyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu kukhomba uguquko olusuka enkolweni yobuqaba luye enkolweni yobupapa, ngaleyo ndlela kukhonjiswe uguquko olusuka ebuProthestani luye ebuProthestani bamaMillerite.

Lawo ma-Adventist alahla amaqiniso ayisisekelo obu-Adventist, alahla zonke iziprofetho zesikhathi ezavezwa amaMillerite, ngisho neminyaka eyizinkulungwane ezimbili namakhulu amathathu kaDaniyeli 8:14. Bangase impela bayiphike leli qiniso, kodwa kungakhonjiswa ngokomqondo ukuthi leli qiniso liyiqiniso; kepha iphuzu lami manje lihluke, ngakho ngizokuyekela lokho okwamanje njengoba sizama ukuletha lesi sihloko esiphethweni.

Ukuhlakazwa “kwezwe elikhazimulayo” lakwaJuda ngo-677 BC kumele ukunyathelwa phansi “kwebandla” kuDanyeli 8:13, 14, futhi kukhomba ekusungulweni kwezwe elikhazimulayo lesimanje, i-United States. Iminyaka eyizinkulungwane ezimbili namakhulu amathathu yamavesi afanayo yaqala ngo-457 BC, futhi imele ukunyathelwa phansi “kwendawo engcwele.”

Ngase ngizwa ongcwele othile ekhuluma, kwathi omunye ongcwele wathi kulowo ongcwele othile owayekhuluma: Kuyakuba isikhathi esingakanani umbono omayelana nomhlatshelelo wansuku zonke, nesiphambeko sencithakalo, ukuba kokubili indlu engcwele nebutho kunikelwe ukuba kunyathelwe ngezinyawo na? Wasesithi kimi: Kuyakuba yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indlu engcwele iyakuhlazwa. Danyeli 8:13, 14.

u-677 BC no-457 BC yizinsuku ezixhunywe ubudlelwane phakathi kwabantu bakaNkulunkulu nendlu engcwele kaNkulunkulu. UNkulunkulu wabuyisela ndawonye kokubili ibutho nendlu engcwele ngesikhathi esisodwa ngo-Okthoba 22, 1844. Iminyaka engamakhulu amabili namashumi amabili ephakathi kuka-677 BC no-457 BC ifanekisela isikhathi lapho uNkulunkulu emisa uphawu lwendlela olumele ukwanda kokukhanya. Ngo-Okthoba 22, 1844 ukukhanya kwengelosi yesithathu kwafika, ukukhanya kwendlu engcwele kwaqala ukukhanya, futhi kwakukhona ibutho lokumemezela lokho kukhanya.

Emgqeni wesiprofetho okhomba impi ephindwe kathathu uSathane noKristu ababeyibandakanyile, kwakhishwa iBhayibheli iKing James lika-1611. Ngemva kweminyaka engamakhulu amabili namashumi amabili ncamashi, ngo-1831, uWilliam Miller washicilela umlayezo wakhe okokuqala:

“Iminyaka eyisishiyagalolunye uWilliam Miller wayeqinisekile ukuthi kwakumelwe anikeze amabandla umlayezo wakhe; kodwa walinda, ethemba ukuthi igunya elithile elamukelwayo lalizomemezela izindaba ezijabulisayo zoMsindisi ozayo masinyane. Ngokulinda ngaleyo ndlela, wamane wafakazela iqiniso lomayezo; babenegama lokuthi bayaphila, kodwa babeseshesha ukufa. Ngo-1831 uMiller wanikeza inkulumbo yakhe yokuqala ngezibikezelo.” Steven Haskell, *The Seer of Patmos*, 77.

UNkulunkulu wavikela imibhalo yokuqala engcwele nelungile eyasetshenziswa ekukhiqizeni iBhayibheli. Wabe esekhiqiza iBhayibheli laKhe ngo-1611. Wabe esevusa isithunywa esasiyosebenzisa imithetho etholakala, ethathelwa kuyo futhi emiswa ngaphakathi eBhayibhelini ukuze kukhiqizwe umlayezo wengelosi yokuqala. Ngo-1831, umlayezo kaMiller wenziwa waba sesimweni esisemthethweni, njengoba nomlayezo emlandweni kaKristu wenziwa waba sesimweni esisemthethweni nguJohane uMbhapathizi, njengoba umlayezo wenziwe waba sesimweni esisemthethweni kuyo yonke inhlangotho yenguquko. Umlayezo kaMiller, okuwumlayezo wengelosi yokuqala omemezela ukuvulwa kokwahlulela, usekelwa ngokuqondile ngokusetshenziswa kwesikhathi sesiprofetho seminyaka engamakhulu amabili namashumi amabili. Kwakungumlayezo wesixwayiso ekuqaleni kombuso wesithupha wesiprofetho seBhayibheli—i-United States.

Ngo-1996, inkonzo ye-Future for America yaqala, futhi isigijimi sengwezi yesithathu esasivuliwe ngo-1989—okungukuthi, isigijimi esikhomba ukuphulukiswa kwesilonda esibulalayo sobupapa

kanye nomthetho weSonto ozayo maduze—sashicilelwa kumagazini owawunesihloko esithi, The Time of the End. Isigijimi esisekupheleni kwe-Adventism sase senziwe saba sesimweni esihlelekile, njengoba nje nesigijimi esasekuqaleni senziwa saba sesimweni esihlelekile. Ekuqaleni isigijimi sasiboshelwe esikhathini futhi simelela ukuthuthukiswa okuqhubekayo kwamaqiniso aqukethwe eZwini likaNkulunkulu. Ngo-1996, eminyakeni engamakhulu amabili namashumi amabili emva kokuzalwa kwe-United States ngo-1776, isigijimi esisekupheleni kwe-Adventism senziwa saba sesimweni esihlelekile futhi simelela ukuthuthukiswa okuqhubekayo kwezigijimi zezingelosi ezintathu.

Njengoba sibhekana nomlando ofanayo wophondo lweRepublican nophondo lwamaProthestani emlandweni wombuso wesithupha wesiprofetho seBhayibheli, kufanele kuqondwe ukuthi uphondo lwamaProthestani lungubani nokuthi alulona bani.

Khuthalela ukuziveza uvunyiwe kuNkulunkulu, uyisisebenzi esingadingi ukuba namahloni, sihlukana kahle izwi leqiniso. Kepha gwema izinkulumo ezingcolile neziyize; ngoba ziyokhula ziye ekungamesabini uNkulunkulu ngokwengeziwe. 2 Thimothewu 2:15, 16.