

# ILawodikeya - Inombolo Yesithathu

## *Iyini Imithetho?*

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“Kufanele sazi ngokwethu ukuthi ubuKristu buyini, ukuthi liyini iqiniso, ukuthi luyini ukhlo esilwemukelileyo, nokuthi iyini imithetho yeBhayibheli—imithetho esiyinikiweyo evela eGunyeni eliphakeme kunawo wonke.” *The 1888 Materials*, 403.

Sekuyiminyaka eminingana i-Future for America ikhombisile ukuthi amabandla ayisikhombisa encwadini yeSambulo awameleli nje kuphela umlando ka-Israyeli wanamuhla kusukela esikhathini sabaphostoli kuze kube sekupheleni kwezwe, kodwa futhi ukuthi amabandla ayisikhombisa amele no-Israyeli wasendulo kusukela esikhathini sikaMose kuze kube sekukhandweni ngamatshe kukaStefanu. Amaphayona obu-Adventist awazange afundise leli qiniso, kodwa ayeqonda futhi asebenzisa izimiso ezisungula leli qiniso. UJesu uveza ukuphela kusukela ekuqaleni, futhi u-Israyeli wasendulo umelela u-Israyeli wanamuhla. Ngakho-ke, noma yiliphi iqiniso eliyingxenye yezimpawu zesiprofetho zika-Israyeli wanamuhla lalikhona futhi ku-Israyeli wasendulo.

Ngaphambi komlando wamaMillerite, umbono wendabuko wobuKristu ngamasonto ayisikhombisa wawungowokuthi ayemele amasonto angokoqobo ase-Asia Minor ngesikhathi sikaJohane. Umbono wendabuko waqonda futhi ukuthi iseluleko esasiya emasontweni ngamanye singabuye siqondwe njengokumele iseluleko esithile emasontweni ahlukahlukene kuwo wonke umlando wobuKristu, nokuthi sona lesi seluleko nezixwayiso zingezamaKristu ngabanye. Baqonda futhi ukuthi amasonto ayisikhombisa amele izinkathi eziyisikhombisa zomlando webandla kusukela esikhathini sabafundi kuze kube sekupheleni kwezwe. Le mibono yayivele ikhona ngaphambi komlando wamaMillerite. Lokho kuqonda okune ngamasonto ayisikhombisa, okwakha umbono wendabuko owandulela uWilliam Miller, kwakusekelwe futhi kusekelwe ekuchazeni kweBhayibheli okuthiwa “historicist”. Yileyo ndlela yokusebenza izingelosi zikaNkulunkulu ezaholela uWilliam Miller ukuba ayamukele.

“Amasonto ayisikhombisa ase-Asia angumlando webandla likaKristu ezimweni zalo eziyisikhombisa, kukho konke ukujikajika kwalo nokuphenduka kwalo, kukho konke ukuphumelela kwalo nokuhlupheka kwalo, kusukela ezinsukwini zabaphostoli kuze kube sekupheleni kwezwe. Izimpawu eziyisikhombisa zingumlando wezenzo zemibuso namakhosi omhlaba phezu kwebandla, kanye nokuvikela kukaNkulunkulu abantu bakhe ngaso lesi sikhathi. Amacilongo ayisikhombisa angumlando wezahlulelo eziyisikhombisa ezikhethekile nezisindayo ezathunyelwa phezu komhlaba, noma umbuso wamaRoma. Futhi izitsha eziyisikhombisa ziyizinhlopho zokugcina eziyisikhombisa ezathunyelwa phezu kweRoma yobuPapa. Kuxubene nalokhu kunezinye izehlakalo eziningi, ezelukwe phakathi njengemifudlana engenelayo, zigwalisa umfula omkhulu wesiprofetho, kuze kube yilapho konke kuphela kusiyisa olwandle lwaphakade.”

“Lokhu, kimi, kuwuhlelo lwesiprofetho sikaJohane encwadini yesAmbulo. Futhi umuntu ofisa ukuqonda le ncwadi, kufanele abe nolwazi olujulile ngezinye izingxenye zezwi likaNkulunkulu. Izifaniso nemethafora esetshenziswe kulesi siprofetho, azichazwanga zonke kuso uqobo, kodwa kufanele zitholakale kwabanye abaprofethi, futhi zichazwe kwezinye izindima zoMbhalo. Ngakho-ke kusobala ukuthi uNkulunkulu uhlele ukuba kufundwe konke kukonke, ngisho ukuze kutholakale ulwazi olucacile nganoma iyiphi ingxenye.” William Miller, Miller’s Lectures, volume 2, lecture 12, 178.

USisi White uyavumelana nombono “womlando wokuhunyushwa kweziprofetho” owawubanjwe nguMiller futhi uwusekela, kodwa wanezela ukuqonda okujulile encwadini yesAmbulo kunalokho uMiller akubona, ngoba uMiller wayengakayiqondi indlu engcwele njengoba injalo ngempela. Wayiqonda indlu engcwele njengomhlaba. USisi White waqaphela ukuthi, lapho uJesu ethula iziprofetho ezimelwe encwadini yesAmbulo, uKristu wayekwenza lokho kuhlangene nomsebenzi waKhe njengoMpristi Omkhulu wasezulwini.

Lapho uJohane ephenduka abone uKristu, uhamba phakathi kwezinti zezibani egqoke izingubo zobupristi, futhi lezo zinti zezibani zisezindaweni ezingcwele, ngakho-ke lokhu kusemlando wangemva kokwenyuka Kwakhe, kodwa ngaphambi kokuba angene eNgcwelengcwele ngo-1844. UMiller wayengeke akwazi ukuqonda ukubaluleka kwaleli qiniso. NoTyndale, noLuther, noJohn Wycliffe, noma yimuphi kubaguquli bokuqala, babengeke bakuqonde. Iqiniso liyaqhubekela phambili, likhanya ngokwengeziwe, liqhubeke likhanya ngokwengeziwe kuze kube usuku olupheleleyo.

“Isimiso esikhulu esasikhuthazwa ngobuqhawe nguRobinson noRoger Williams, sokuthi iqiniso liyathuthuka, nokuthi amaKristu kufanele ame ekulungele ukwamukela konke ukukhanya okungakhanya kuvela ezwini elingcwele likaNkulunkulu, salahlekelwa ukubonwa yinzalo yabo. Amasonto amaProthestani aseMelika,—kanye nalawo aseYurophu,—nakuba ayethandwe kakhulu ngokwamukela izibusiso zoGuquko, ahluleka ukuqhubekela phambili endleleni yoguquko. Nakuba amadoda ambalwa athembekile ayevuka, ngezikhathi ezithile, ukumemezela iqiniso elisha nokudalula iphutha elase lathandwa isikhathi eside, iningi, njengamaJuda ezinsukwini zikaKristu noma amaPapa ngesikhathi sikaLuthela, laneliseka ukukholwa njengoba oyise babekholiwe nokuphila njengoba bona babephile. Ngakho-ke inkolo yaphinda yehla yaba yinkambiso nje engenamandla; futhi amaphutha nezinkolelo-ze okwakuyobekwa eceleni ukube ibandla laqhubeka lihamba ekukhanyeni kwezwi likaNkulunkulu, kwagcinwa futhi kwanakekelwa. Kanjalo umoya owaphefumulelwa nguGuquko wafa kancane kancane, kwaze kwaba khona cishe isidingo esikhulu soguquko emasontweni amaProthestani njengaseBandleni laseRoma ngesikhathi sikaLuthela. Kwakukhona ukwejwayelana okufanayo nezwe nokudindizela komoya, inhlonipho efanayo ngemibono yabantu, nokufakwa kwezifundiso zabantu esikhundleni sezifundiso zezwi likaNkulunkulu.” The Great Controversy, 297.

Uma iqiniso lokuthi iqiniso lithuthuka kancane kancane kuwo wonke umlando lingaqashelwa, khona-ke ukubaluleka kwanoma yikuphi ukukhanya okusha kulesi sizukulwane sokugcina kungase kube nzima kakhulu, mhlawumbe kungenzeki nhlobo, ukukuqaphela. Uma umuntu eseyekile ukuqonda isimo esiqhubekela phambili se-“qiniso,” ngokuzenzakalelayo uqala ukwethembela

emasikweni, emikhubeni, nasekuholweni kobuntu obuwile.

Indlela yokusebenza uMiller ayisebenzisa iyisikhumbuzo esigijima kuwo wonke umugqa wesiprofetho, esethula ubufakazi bokuthuthuka kweqiniso leBhayibheli okwaqala ngabaphostoli. Nokho, esikhumbuzweni esimelwe nguMiller, sithola isiqalo esidinga okufanisayo ekugcineni. Iningi aliziqondi neze lezi zinto eziyiqiniso, kodwa akunjalo ngoSathane.

USathane umelane neqiniso nokuthuthuka kwalo kusukela ekuvukeleni kwakhe ezulwini kuqhubeka. Lapho emlandweni sekufinyelelwe ezingeni lokuthi abaVuseleleli baqala ukuqonda ngokucacile indlela yokutadisha iBhayibheli, uSathane wenza njengoba ehlala enza, wase ethula okomgunyathi. Ubufakazi bomlando bomsebenzi wakhe wokwenza iqiniso libe ngelomgunyathi bubonisa ukuthi amaJesuit anjengoRibera noLouis de Alcazar agxilisa indlela yawo yokwenza okomgunyathi ngokuqondile encwadini yesAmbulo. Indlela eyonakele ebizwa ngokuthi “preterism” yaqala ngekhulu lesibili nelesithathu, inabameleli ababili abayinhloko baleyo ndlela yamanga. Omunye kwakungu-Eusebius waseCaesarea (260–339), noVictorinus wasePettau (owafa cishe ngo-304). Bobabili laba bantu bomlando bokuqala bagqugquzela leyo ndlela ephakamisa ukuthi incwadi yesAmbulo yagcwaliseka ngesikhathi soMbuso waseRoma ngabantu bomlando abanjengombusi odumazayo uNero.

Ngekhulu le-19 uJohn Darby (1800–1882) wase-United Kingdom wethula enye indlela kaSathane, eyafakwa futhi emibhalweni esezansi yekhasi yeBhayibheli lehashi likaTrojan elibizwa ngokuthi i-Scofield Reference Bible esesike salikhomba ngaphambili. “I-Dispensationalism” luhlaka lwezemfundiso yenkolo oluhlukanisa umlando nokusebenzisana kukaNkulunkulu nesintu kube yizikhathi ezihlukene, noma “izinkathi zokwabiwa,” lapho uNkulunkulu eqondisa khona icebo laKhe ngezindlela ezehlukene. Ngikuphawula lokhu kulesi sikhathi, ngoba lokhu kungenye yamanga eyangeniswa enhlanganweni ethi Future for America ngamazwi avela kuleyo ndawo efanayo uDarby ayesabalalise kuyo imibono yakhe kaSathane. Imibono kaDarby eyahlasela i-Future for America yayihambisana nefilosofi yalokho okubizwa namuhla ngokuthi inhlangano “woke,” ekhuthaza lesi siphithiphithi esifanayo esimelwe yiNguquko yaseFulansi kanye nalokho kuziphatha okuxekethile okufanayo okumelwe yiSodoma neGomora.

Namuhla izazi zenkolo ze-Adventism yesimanje zisebenzisa uhlelo lokuhlinza amaqiniso eBhayibheli olusekelwe ohlelweni oluphindwe kabili lokuhumusha iBhayibheli abalusebenzisa ukuchitha nokuphika kokubili iBhayibheli noMoya Wokuprofetha. Zihlukanisa abantu njengabachwepheshe bezilimi zeBhayibheli noma njengabachwepheshe bomlando weBhayibheli. Ngaleyo ndlela, izazi zenkolo ze-Adventism namuhla zilawula izingqondo ze-Adventism yaseLawodikeya ngokuhumusha iZwi likaNkulunkulu ngokusekelwe ekuqondeni komlando komuntu owileyo noma ekuqondeni kolimi komuntu owileyo. Le mibonakalo yesimanje yamaphutha, evame ukusetshenziswa ukuhlasela umlayezo osuwufunda manje, izophinde icutshungulwe kabanzi kulezi zihloko lapho sesicabangela uphawu lweNguquko yaseFulentshi. USathane uyaphila, futhi uyazi ukuthi isikhathi sakhe sifushane. Umthetho wokugcina wemithetho kaMiller, inombolo yeshumi nane, uphetha ngendima elandelayo.

“Imfundiso yobunkulunkulu efundiswa ezikoleni zethu ihlale isekelwe esivumweni esithile sehlelo. Kungase kusebenze ukuthatha ingqondo engenalutho uyigxivize ngalolu hlobo, kodwa kuyohlale kuphetha ekushisekeleni okungaboni. Inggqondo ekhululekile ayisoze yaneliswa yimibono yabanye. Ukube ngangiyisifundisi sentsha ezindabeni zobunkulunkulu, bengiyiqala ngifunde amandla ayo engqondo nengqondo yayo. Uma lokho kwakukuhle, bengiyobenza bafunde iBhayibheli ngokwabo, bese ngibathumela bephuma bekhululekile ukwenza okuhle emhlabeni. Kodwa uma babengenangqondo, bengiyobagxiviza ngengqondo yomunye, ngibhale ukuthi isishisekeli esingaboni emabunzini abo, bese ngibathumela bephuma beyizigqila!” William Miller, Miller’s Works, umqulu 1, 24.

Esikhathini esalandela ngokushesha emva kokuphila kukaJohane uMambuleli, nasezinsukwini zeNguquko, uSathane wayesebenza ngamandla ekhiqiza izindlela zamanga zokuhumusha iziprofetho ukuze adide futhi achithe ukuhlaziywa kweBhayibheli kweqiniso. Okuvame ukunganakwa kula maqiniso omlando yilokhu: zonke lezo zindlela zobuSathane zazibhekiswe ngokuqondile kungekho kwenye incwadi ngaphandle kwencwadi yeSambulo. Yona leyo kwakuyisihloko salowo nalowo walabo ababekhuthaza ukudideka kobuSathane. Incwadi yeSambulo ibilokhu iyinhloso kaSathane ngaso sonke isikhathi. USathane uyazi ukuthi yincwadi yeSambulo okufanele ayilwe nayo. Lapho siqaphela leli qiniso, singabe sesiqaphela nenye ingokoqobo engabonakali, efihlwe elinye iqiniso elibalulekile.

Indlela yamanga yamaJesuit yayihloselwe ukuvimbela ukuqondwa okucacile kokuthi upapa webandla laseRoma ungumphikukristu wesiprofetho seBhayibheli. Wonke umguquli wenkolo wamaProthestani ngamunye ngamunye wacina ekwazi ukuqaphela nokukhomba leli qiniso. Ngakho-ke, lapho umlando oqondile wamadoda anjengoRibera noLouis de Alcazar wake wethulwa obala esikhathini esedlule ngezwi nangokushicilelwa, umlando wamadoda anjengoRibera noLouis de Alcazar wasetshenziselwa inhloso yokubonisa imizamo kaSathane yokuvimbela ukuqondwa okufanele “komuntu wesono.” Ubufakazi obubhaliwe noma obukhulunywayo obudalula inhloso yokwethulwa kwalezi zindlela zikaSathane buqondile kuze kufike lapho bufinyelela khona, kodwa uSathane wayezama ukufihla okungaphezu nje kobufakazi beBhayibheli obukhomba umphikukristu njengopapa waseRoma.

Kukhona amaqiniso encwadini yeSambulo aye afihlwa yisiphithiphithi esidalwe yilezi zinhlelo ezingamanga zokuhumusha iBhayibheli ezingaphandle kwendaba yomuntu onenombolo yakhe engu-yisithupha, yisithupha, yisithupha. Elinye lalawo maqiniso ngokuqinisekile liyiqiniso elimelelwa lapho amabandla ayisikhombisa eqondwa ekukhuleni kwawo okuphelele kakhulu. Kukhona amaqiniso atholakala ngaphakathi kwamabandla ayisikhombisa akhuluma ngokuqondile ngomlando owaqala ngoSeptemba 11, 2001 futhi ophela enkingeni yomthetho weSonto. USathane ubelokhu efuna ukugcina lokhu kukhanya kungcwatshiwe, futhi wasungula izindlela zikaSathane zokufiphaza amagugu amaningana eqiniso atholakala encwadini yeSambulo, kungesikho kuphela ukukhonjwa kukapapa waseRoma njengomphikukristu.

Ngaphambi kokuba “umuntu wesono” embulwe ngo-538, amadoda anjengo-Eusebius noVictorinus ahlasele incwadi yeSambulo ngomzamo wokufihla ukuvela kwamandla obupapa. Kamuva emlandweni uKristu wagcwalisa isithembiso saKhe eThiyatira waletha inkanyezi yokusa

yenguquko (uWycliffe), kwathi uSathane emva kwalokho waveza abantu ababili abavelele emlandweni ukuba bavikele futhi baqhubekisele phambili umsebenzi wakhe wobusathane. Impi ende edonse isikhathi eside mayelana nokuthuthuka kweqiniso, efinyelela umvuthwandaba wayo lapho imfihlo yencwadi yeSambulo yembulwa, (ngaphambi nje kokuvalwa komusa) ihlanganisa ukukhanya okuvela emasontweni ayisikhombisa uMiller angazange akubone, kanjalo noDade White akazange akubone, kodwa kungaboniswa kalula ukuthi kokubili uMiller noMoya Wesiprofetho bayakusekela lokhu kukhanya okusha, ngoba ukukhanya okusha akuphikisani nokukhanya okudala.

“Kuyiqiniso ukuthi sinayo iqiniso, futhi kufanele sibambelele ngokuqina ezimeni ezingenakunyakaziswa; kodwa akufanele sibheke ngokusola kunoma yikuphi ukukhanya okusha uNkulunkulu angakuthumela, bese sithi, Impela, asiboni ukuthi sidinga okunye ukukhanya ngaphandle kweqiniso elidala esesalikwamukele kuze kube manje, futhi esesimile kulo. Ngenkathi sibambelele kulesi simo, ubufakazi boFakazi Oqinisileyo busebenzisa ukusola kwabo ezimweni zethu, ‘futhi awazi ukuthi ulusizi, futhi uyadabukisa, futhi umpofu, futhi uyimpumputhe, futhi uhamba-ze.’ Labo abazizwa becebile, benothiwe ngempahla, futhi bengaswele lutho, basesimweni sobumpumputhe mayelana nesimo sabo sangempela phambi kukaNkulunkulu, futhi abakwazi lokhu.” Review and Herald, August 7, 1894.

Uvivinyo oluyinhloko lokukhanya okusha ukuthi ngabe luphikisana yini neqiniso elimisiwe, nokuthi ngabe lugcina yini amaqiniso ayisisekelo.

“Lapho amandla kaNkulunkulu efakaza mayelana nokuthi liyini iqiniso, lelo qiniso limelwe ukuma kuze kube phakade njengeqiniso. Akumele kwamukelwe neze izinsolo ezivela kamuva, eziphikisana nokukhanya uNkulunkulu asinike khona. Kuyovela abantu abanezincazelo zemibhalo ezingokwabo eziyiqiniso kubo, kodwa ezingelona iqiniso. Iqiniso lalesi sikhathi, uNkulunkulu usinike lona njengesisekelo sokholo lwethu. Yena uqobo usifundisile ukuthi liyini iqiniso. Kuyovela oyedwa, bese kuba ngomunye futhi, benokukhanya okusha okuphikisana nokukhanya uNkulunkulu akunike ngaphansi kokubonakaliswa kukaMoya waKhe oNgcwele.” Selected Messages, incwadi 1, 162.

USathane ube nenhloso yokuhlasela incwadi yesAmbulo kusukela ngesikhathi uJohane ebhala phansi imiyalezo equkethwe kuyo. UJesu wathi:

Kodwa abusisiwe amehlo enu, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Ngoba iqiniso ngithi kini, abaningi abaprofethi nabalungileyo baye bafisa ukubona lezozinto enizibonayo, kodwa abazibonanga; nokuzwa lezozinto enizizwayo, kodwa abazizwanga. Mathewu 13:16, 17.

Isibusiso esihambisana nokubona nokuzwa siyisibusiso sokuqonda umlayezo weSambulo sikaJesu Kristu. Lapho uJohane emelela labo abase “ezinsukwini zokugcina” ababona bezwa umlayezo, wawa phansi ukuze akhonze ingelosi uGabriyeli, eyashesha yamazisa uJohane ukuba angakwenzi lokho.

Mina Johane ngazibona lezi zinto, ngazizwa futhi. Kwathi sengizizwile futhi sengizibonile, ngawela phansi ukuba ngikhuleke phambi kwezinyawo zengelosi eyayingibonise lezi zinto.

Yase isithi kimi: Qaphela, ungakwenzi lokho; ngokuba ngiyisikhonzi kanye nawe, nesabafowenu abaprofethi, nesalabo abagcina amazwi ale ncwadi: khuleka kuNkulunkulu. IsAmbulo 22:8, 9.

UGabriyeli noJohane bobabili bayizidalwa ezadalwayo, okufanele zikhonze uMdali kuphela. Abaprofethi abaningi namadoda alungileyo, kuhlangukisa nezingelosi, bafise “ukubona” nokuzwa umlayezo Wokukhala Kwaphakathi Kwamabili lapho uphindwa ekupheleni kwezwe.

“UKristu wathi, ‘Amehlo enu abusisiwe, ngoba ebona; nezindlebe zenu, ngoba zizwa. Ngokuba ngiqinisile ngithi kini, Abaprofethi abaningi nabantu abalungileyo bafisa ukubona lezo zinto enizibonayo, kodwa abazibonanga; nokuzwa lezo zinto enizizwayo, kodwa abazizwanga’ [Mathewu 13:16, 17]. Asebusisiwe amehlo abona izinto ezabonwa ngeminyaka ka-1843 nango-1844.

“Umyalezo wanikezwa. Futhi akufanele kube khona ukubambezeleka ekuwuphindeni lowo myalezo, ngoba izibonakaliso zezikhathi ziyafezeka; umsebenzi wokuphetha kumelwe wenziwe. Umsebenzi omkhulu uyokwenziwa ngesikhathi esifushane. Ngokushesha kuyakwenziwa isimemezelo ngokuqokwa kukaNkulunkulu esiyokhula sibe ukukhala okukhulu. Khona-ke uDaniyele uyokuma esabelweni sakhe, ukuze anike ubufakazi bakhe.” Manuscript Releases, volume 21, 437.

Lokho amadoda alungileyo (uJohane) kanye nezinceku ezikanye nawo (izingelosi) abefisa ukukubona kwakuwukugcwaliseka kokugcina koMkhosi Waphakathi Kwamabili ekupheleni ko-Adventismu, lapho umhlaba wawuyokhanyiswa yinkazimulo kaNkulunkulu. Lokho kubonakaliswa kokugcina kwamandla emvuleni yokugcina kulethelwa ukuvulwa kwezimpawu kweSambulo sikaJesu Kristu.

Mayelana yensindiso enjalo abaprofethi babebuza futhi becwaninga ngokukhuthala, bona abaprofetha ngomusa obuyakuza kini; becwaninga ukuthi kungasiphi isikhathi, noma kube yisikhathi esinjani, uMoya kaKristu owawukubo ayewubonisa lapho efakaza ngaphambili izinhlopheko zikaKristu nodumo olwaluyakuzilandela. Kwembulwa kubo ukuthi babengakhonzi bona uqobo, kodwa thina, ngalezo zinto esenizazisiwe manje yilabo abashumayele ivangeli kini ngoMoya oNgcwele othunywe evela ezulwini; okuyizinto izingelosi ezifisa ukuzibhekisisa. Ngakho bopheni izinkalo zengqondo yenu, nizithibe, nethembele kuze kube sekupheleni emseni eniyakulethelwa wona ekwambulweni kukaJesu Kristu. 1 Petru 1:10–13.

Abaprofethi, amadoda alungileyo nezingelosi bafise ukuphila esikhathini lapho “umusa,” noma amandla kaNkulunkulu, ethululwa khona ngesikhathi sokugcwaliseka kokugcina kweSikhalo Saphakathi Kwamabili. Lowo “musa,” oyamandla kaNkulunkulu okudala, ulethwa kubantu lapho iSambulo sikaJesu Kristu sivulwa uphawu. USathane uyazi ukuthi indlela yokudlulisa amandla okudala kaNkulunkulu kubantu baKhe ifezwa ngomyalezo ovulwa uphawu encwadini yeSambulo, ngakho-ke kube ngumzamo wakhe omkhulu kakhulu ukudida, ukucindezela, nokusibekela ukukhanya okuqokethwe encwadini yeSambulo. Lokho kukhanya akusikho nje kuphela ukuhlonzwa komuntu wesono, ngokuba lelo qiniso labhalwa ngokuphelele yibo bonke abaguquli benkolo bamaProthestani emakhulwini eminyaka adlule.

NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, elinjengelokhala kwecilongo, lithi: Ngingu-Alfa no-Omega, owokuqala nowokugcina; futhi, Lokho okubonayo, kubhale encwadini, ukuthumele emabandleni ayisikhombisa ase-Asia; e-Efesu, naseSmirna, nasePergamu, naseThiyathira, naseSardesi, naseFiladelfiya, naseLawodikeya. Ngase ngiphenduka ukuze ngibone izwi elalikhuluma nami. Kwathi sengiphendukile, ngabona izinti zezibani eziyisikhombisa zegolide; futhi phakathi kwezinti zezibani eziyisikhombisa kwakukhona ofana neNdodana yomuntu, embethe ingubo efinyelela ezinyaweni, eboshelwe esifubeni ngebhande legolide. Ikhanda lakhe nezinwele zakhe kwakumhlophe njengoboya bezimvu, kumhlophe njengeqhwa; namehlo akhe ayenjengelangabi lomlilo; nezinyawo zakhe zinjengethushi elicwengekileyo, sengathi zashiswa esithandweni; nezwi lakhe linjengokuduma kwamanzi amaningi. Futhi wayephethe esandleni sakhe sokunene izinkanyezi eziyisikhombisa; emlonyeni wakhe kwaphuma inkemba ebukhali esika nhlangothi zombili; nobuso bakhe babunjengelanga likhanya ngamandla alo. Kwathi lapho ngimbona, ngawa ezinyaweni zakhe njengofile. Wayesebeka isandla sakhe sokunene phezu kwami, ethi kimi: Ungesabi; ngingowokuqala nowokugcina: nginguye ophilayo, ngangifile; futhi, bheka, ngiyaphila kuze kube phakade naphakade, Amen!; futhi nginezihluthulelo zesihogo nezokufa. Bhala izinto ozibonileyo, nezikhona, nalezo ezizakuba khona emva kwalokhu. IsAmbulo 1:10–19.

Ngenkathi ubu-Adventist busagcina indlela yokuhumusha ethi “historicist,” baqaphela ukuthi wonke amabandla eSambulo isahluko sesibili nesesithathu ayaphindwa ebandleni lokugcina. Ngeshwa, ekupheleni kwekhulu leshumi nesishiyagalolunye uSathane wayesevele evala amehlo obu-Adventist kuleyo ndlela engcwele, ekusivikeleni kwayo, nasekwenzeni kwayo njengengxenywe ebalulekile yomthwalo wabo wemfanelo “njengabagcini bezimfihlo zamaqiniso amakhulu esiprofetho.” Noma leyo ndlela yayisibekwa eceleni phakathi kobu-Adventist, babesekhona labo ababeyisebenzisa leyo ndlela engcwele. Sisebenzisa incwadi ethi, *Story of the Seer of Patmos* njengofakazi weqiniso lokuthi ukusebenzisa wonke amabandla emlandweni weLawodikeya kuwukusetshenziswa kwesiprofetho okufaneleyo. Okulandelayo kuyizingcaphuno ezithathwe kuleyo ncwadi eziqhakambisa iphuzu engibhekisela kulo.

“Kufanele kukhunjulwe ukuthi, njengoba amava ase-Efesu, eSmirna, nasePergamu ezophindwa ebandleni lokugcina ngaphambi kokubuya kwesibili kukaKristu, kanjalo nomlando waseThiyathira uyoba nokufana kwawo esizukulwaneni sokugcina.” Stephen N. Haskell, *\*Story of the Seer of Patmos\**, 69.

UHaskell uveza ngokunembile ukuthi okwenzeka emasontweni amane okuqala kuyaphindwa, noma njengoba esho, “kuyoba nokufana kwakho esizukulwaneni sokugcina.”

“Wasebenzisa isivivinyo, kodwa konke kwakukhomba phambili onyakeni ka-1843 njengesikhathi lapho izwe kufanele lamukele khona uMsindisi walo. Isimo sabantu ekufikeni kokuqala kukaKristu sase siphindaphindiwe manje.” Stephen N. Haskell, *Story of the Seer of Patmos*, 75.

UHaskell wayekhuluma ngoWilliam Miller ekhombe unyaka ka-1843 njengonyaka wokuBuya Kwesibili kukaKristu, futhi uveza ukuthi izimo zokufika kokuqala zaphindwa ngesikhathi

samaMillerite. UHaskell wayeqinisile, futhi uDadewethu White uyaqinisekisa ukuthi uMiller uqobo wayemelwe nguJohane uMbhapathizi.

“Njengoba uJohane uMbhapathizi wamemezela kusengaphambili ukufika kukaJesu kokuqala futhi walungisa indlela yokuza kwaKhe, kanjalo noWilliam Miller kanye nalabo abahlanganyela naye bamemezela ukufika kwesibili kweNdodana kaNkulunkulu.” *Early Writings*, 229.

UHaskell uze akhombe nokuthi phakathi nomlando wasePergamos, (ibandla lesithathu elimele ukuvumelana kobuKristu nokukhonza izithombe), umlando waseSardis, ibandla lesihlanu, waphindwa.

“Kwakukhona isikhathi emlandweni wasePergamos, lapho ubuKristu babecabanga ukuthi ubuqaba babufile; kodwa empeleni, inkolo eyayibonakala sengathi yehluliwe, yayinqobile. Ubuqaba, sebubhaphathiziwe, bangena ebandleni. Ezinsukwini zaseSardisi lo mlando waphindwa.” Stephen N. Haskell, *Story of the Seer of Patmos*, 75, 76.

ISardisi laliyibandla leNguquko elavuka laphikisana namanga kaSathane obupapa, kodwa umsebenzi wabo ungakaqedwa, base beqalile kakade ukubuyela eRoma. Babecabanga, njengoba kwenza ibandla lasePergamoni, ukuthi ubupapa babufile; kodwa empeleni, babusaphila. UHaskell ubuye aveze ukuthi phezu kwebandla lensali kukhanya “imisebe eqoqene yezikhathi zonke ezedlule.”

“Phezu kwaleli bandla lokugcina—insali—kukhanya imisebe eqoqekile yazo zonke izikhathi ezedlule.” Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

Angiphakamisi ukuthi uHaskell waqaphela ukuthi umlando oqhubekayo omelelwa ngamabandla ayisikhombisa, wagcwaliseka futhi emlandweni ka-Israyeli wasendulo, kodwa ngokuqinisekile uyalisekela lelo qiniso lapho ebhala ukuthi “imisebe ehlanganisiwe yazo zonke izinkathi ezedlule” “ikhanyisa” “ibandla lokugcina.” U-Israyeli wasendulo uyingxenye “yemisebe” “yezinkathi ezedlule.” Futhi nakuba esekela izimiso ezidingekayo ukuze kuqashelwe uphawu lwamabandla ayisikhombisa emlandweni ka-Israyeli wasendulo, angiqiniseki ukuthi waqaphela ngokujula okungakanani ukufana okumelelwa yilezo zimpawu. Ngaphezu kwalokho, ngiyaqiniseka ukuthi akazange aqaphele isici esibaluleke nakakhulu semilando emelelwa ngamabandla ayisikhombisa, isici esiholela kuso.

Sizokhuluma ngaleli qiniso esihlokweni sethu esilandelayo.