

Izixwayiso Ezihambisanayo - Inombolo Yesine

Izisekelo Zokholo Nengozi Yokukhohlwa: Izifundo Ezivela Esiprofethweni Nasemlandweni

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2023-08-08

Ngubani ayakumfundisa ulwazi na? Futhi ngubani ayakumenza aqonde imfundiso na? Yilabo abalunyuliweyo ebisini, abasuswayo emabeleni.

Ngokuba yisimiso phezu kwesimiso, isimiso phezu kwesimiso; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, laphaya okuncane:

Ngokuba ngezindebe ezithintithayo nangolunye ulimi uyakukhuluma kulesi sizwe. Ayesethi kuso, Lokhu ngukuphumula eningaphumuza ngakho abakhatheleyo; nalokhu kungukuvuselelwa; nokho abazange bafune ukuzwa.

Kepha izwi leNkosi laba kubo umyalo phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalapha okuncane; ukuze bahambe, bawele emuva, baphuke, babanjiswe ogibeni, bathunjwe. U-Isaya 28:9–13.

La mavesi avela ku-Isaya asekhulunyiwe ngokuphindaphindiwe emaThebuleni kaHabakuki. Lapha ngidinga nje ukuwathinta ukuze ngithathe iphuzu elilodwa noma amabili kulawa mavesi angaphambili, ngengeze engxoxweni yamanje. Lesi siqephu sibonisa abantu abahluleka uvivinyo, ngokuba “bahamba, bawe babheke emuva, bephuke, babanjwe ngogibe, bathathwe.” Babengabantu abahluleka uvivinyo olumayelana nalabo uNkulunkulu ayeyozama “ukubafundisa” ukuba “baqonde” “ulwazi” noma “imfundiso.” Lwaluyisivivinyo esasakhelwe ekuqondeni ukwanda kolwazi, ngakho lwaluyisona kanye isivivinyo esahlukanisa abahlakaniphileyo nababi kuDaniyeli isahluko seshumi nambili, ngokuba bonke abaprofethi bayavumelana futhi bakhomba ukuphela kwezwe. KuDaniyeli ishumi nambili “abahlakaniphileyo” bayaqonda, kodwa “ababi” abakuqondi ukwanda kolwazi.

Abantu abakhulunywa endimeni ka-Isaya bavivinywa “ngezwi likaJehova” “abangafunanga ukulilalela.” Futhi “izwi likaJehova” eliqondile abalilahla, futhi elalizobavumela ukuba “baqonde” ukwanda “kolwazi,” kwakungumthetho weBhayibheli ochaza indlela yokuhlanganisa kahle imilando yesiprofetho. Labo abawayo endimeni ka-Isaya bawenqaba umthetho ohlonza ukuthi ukuze uqonde umlando wesiprofetho kumelwe ufune lowo mugqa “lapha okuncane, nalapha okuncane.” Izwi likaJehova elalethe uvivinyo abalwenqabayayo kwakuyindlela yokukhetha imigqa yesiprofetho lapha nalaphaya, bese ubeka omunye waleyo migqa ekhethiwe yomlando wesiprofetho ulingane neminye imigqa yomlando wesiprofetho ekhuluma ngesihloko esifanayo. Impumelelo yalowo mzamo wokubeka umugqa phezu komugqa ngaleyo ndlela incike ekusetshenzisweni kwemithetho yeqiniso yokuhumusha isiprofetho. Leyo mithetho, eyizi “miyalo,” nayo kumelwe ihlanganiswe ndawonye, futhi itholakala lapha nalaphaya ngaphakathi kweBhayibheli. Izintombi zika-Isaya ezihlulekayo kulolo vivinyo zenza kanjalo ngoba zikhohlwa

into eyinhloko okwakungafanele neze ziyikhohlwe, nokungukuthi, umlando uyaziphinda.

“Asinalutho lokwesaba mayelana nekusasa, ngaphandle kokuba sikhohlwe indlela iNkosi esihole ngayo, nemfundiso yaYo emlandweni wethu owedlule.” Life Sketches, 196.

UNkulunkulu akayena umsunguli wokudideka, futhi iphuzu eliyisisekelo lalelo qiniso ukuthi wonke umprofethi eBhayibhelini ukhomba umugqa ofanayo wesiprofetho. Bonke ababoni izehlakalo ezifanayo ncamashi kulowo mugqa, kodwa njalo kuwumugqa ofanayo wezenzakalo ekupheleni komhlaba. Yizehlakalo eziholeta ekuvalweni komusa, zilandelwe yizinhlupho eziyisikhombisa zokugcina, ezigcina ngokuBuya Kwesibili kukaKristu. Indaba yomprofethi oyedwa ingase ibe ngeyabantu bakaNkulunkulu abathembekileyo kulowo mugqa womlando, kodwa ubufakazi bomunye umprofethi bungase bube ngabantu bakaNkulunkulu abangathembekanga, noma nge-United States, iVatican, i-United Nations, abathengisi bomhlaba noma ubuSulumane, kodwa njalo kuwumugqa ofanayo.

Umlayezo ka-Eliya kaMalaki, kanye nemiyalezo emelwe encwadini yeSambulo izahluko zokuqala, zeshumi nane, nezesishiyagalombili, nomlayezo kaDaniyeli ishumi nanye neshumi nambili, kuwumlayezo owodwa impela. Konke kuwumugqa womlando ofanayo, kodwa ngamunye unomnikelo wawo okhethekile kule ndaba.

Okuvame ukungaqondwa cishe ngumhlaba wonke ngalowo myalezo okhethekile yiqiniso lokuthi wembulwa kubantu bakaNkulunkulu kuphela ngaphambi nje kokuvalwa komusa kubantu. Njengoba sazi ukuthi umyalezo okhethekile uhlale uxwayisa ngokuvalwa komusa okusondelayo, sizobheka mhlawumbe umfanekiso ocace kakhulu wokuvalwa komusa eBhayibhelini.

Ongalungile, makenze ukungalungi namanje: nongcolileyo, makahlale engcolile: nolungileyo, makenze ukulunga namanje: nongcwele, makahlale engcwele namanje. IsAmbulo 22:11.

Ngaphambi kokuba ukuphela kwesikhathi somusa kumenyezelwe endlini engcwele phezulu ngamazwi evesi leshumi nanye, kuyoba khona umlayezo oyisixwayiso okhethekile wesiprofetho ovela encwadini yeSambulo, ovulelwe izinceku zikaNkulunkulu.

Wasesethi kimi: Ungawafaki uphawu amazwi esiprofetho sale ncwadi, ngokuba isikhathi sesiseduze. Ongalungile makenze okungalungile namanje; nongcolileyo makaqhubeke engcolile; nolungileyo makenze okulungileyo namanje; nongcwele makaqhubeke engcwele. IsAmbulo 22:10, 11.

Kufanele kube khona umyalezo okhethekile wokuprofetha oqashelwa ngabantu bakaNkulunkulu ngaphambi nje kwezinhlupho eziyisikhombisa zokugcina. Lapho lesi “sikhathi sesisondele” “isiprofetho sale ncwadi” (isiprofetho seSambulo) ebesivaliwe kufanele sivulwe. Isiprofetho sodwa encwadini yeSambulo ebesivaliwe yisiprofetho sokuduma kwezulu okuyisikhombisa.

Ngase ngibona enye ingelosi enamandla yehla ivela ezulwini, yembethe ifu; uthingo lwenkosazana lwaluphezu kwekhanda layo, ubuso bayo bunjengelanga, nezinyawo zayo zinjengezinsika zomlilo. Esandleni sayo yayinesincwadi esincane esivuliwe; yabeka unyawo lwayo lwesokunene phezu kolwandle, nolwesobunxele phezu komhlaba, yamemeza ngezwi elikhulu, njengalapho ibhubesi libhonga; kwathi lapho isimemezile, izulu eziyisikhombisa

zakhuluma ngamazwi azo. Kwathi lapho izulu eziyisikhombisa sezikhulume ngamazwi azo, ngase ngizobhala; ngezwa izwi livela ezulwini lithi kimi: Namathisela uphawu kulezo zinto ezakhulunywa izulu eziyisikhombisa, ungazibhali. IsAmbulo 10:1–4.

Ngaphambi nje kokuba isikhathi sokuhlolwa komuntu sipele, lapho “isikhathi sesisondele,” kuyoba khona ukuvulwa kweqiniso elikhethekile leBhayibheli elikhomba “izinto okumelwe zenzeke masinyane.” Ingelosi enamandla yesAmbulo seshumi inguJesu Kristu, owamemeza njengeNgonyama.

“Ingelosi elinamandla elayala uJohane lalingelutho olungaphansi komuntu ohloniphekile onguJesu Kristu. Ukubeka unyawo Lwakhe lwesokudla phezu kolwandle, nolwesobunxele phezu komhlaba owomile, kubonisa ingxenye ayenzayo ezigcawini zokugcina zempikiswano enkulu noSathane. Lesi simo sisho amandla Nobukhosi Bakhe obuphezulu phezu komhlaba wonke. Le mpikiswano yayiqine kakhulu futhi yaqinisa ukuzimisela kwayo isuka ezikhathini iye ezikhathini, futhi iyoqhubeka kanjalo kuze kube yizigcawu zokuphetha lapho ukusebenza ngobungcweti kwamandla obumnyama kuyofinyelela esicongweni sakho. USathane, ehlangene nabantu ababi, uyokukhohlisa umhlaba wonke namabandla angawamukeli uthando lweqiniso. Kodwa ingelosi enamandla ifuna ukunakwa. Ikhala ngezwi elikhulu. Izobonisa amandla negunya lezwi Layo kulabo abahlanganyele noSathane ukuphikisa iqiniso.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Ekugcineni “amabandla” akhohliswa ngu“Sathane” akhohliswa ngoba awamukelanga uthando lwe“qiniso.” Igama elithi “iqiniso” kule ndima yesi-2 Thesalonika uDade White asanda kubhekisela kuyo liyigama eliyinhloko lesiGriki elisuselwa egameni lesiHeberu elihunyushwa ngokuthi “iqiniso,” elakhiwe ngezinhlamvu ezintathu zesiHeberu futhi limelela u-Alfa no-Omega. Ingabe bukhona ubufakazi beBhayibheli bokuthi iqiniso elihlobene nomthetho wokukhulunywa kokuqala, elimelela isici sesimilo sikaKristu, yilo qiniso elaliwayo futhi ngenxa yalokho likhiqize ukukhohliswa okunamandla?

Manje siyanincenga, bazalwane, ngokufika kweNkosi yethu uJesu Kristu, nangokubuthana kwethu kuye, ukuba ningasheshi ninyakaziswe ezingqondweni, noma nikhathazeke, kungaba ngomoya, noma ngezwi, noma ngencwadi engathi ivela kithi, sengathi usuku lukaKristu seluseduze. Makungabikho muntu onikhohlisayo nangayiphi indlela; ngokuba lolo suku aluyikufika, ngaphandle kokuba kufike kuqala ukuhlubuka, kwambulwe lowo muntu wesono, indodana yokulahlwa; ophikisa, aziphakamise ngaphezu kwakho konke okubizwa ngokuthi nguNkulunkulu, noma okukhonzwayo; aze ahlale ethempelini likaNkulunkulu njengokungathi unguNkulunkulu, eziveza ukuthi unguNkulunkulu. Anikhumbuli yini ukuthi, ngenkathi ngisesenani, nganitshela lezi zinto na? Futhi manje niyakwazi okumvimbelayo, ukuze ambulwe ngesikhathi sakhe. Ngokuba imfihlakalo yokungalungi isiyasebenza kakade; kuphela lowo ovimbelayo manje uyovimba, aze asuswe endleleni. Khona-ke kuyakwambulwa lowo omubi, iNkosi eyakumqeda ngomoya womlomo wayo, imchithe ngokukhazimula kokufika kwayo; yena lowo ukufika kwakhe kungokokusebenza kukaSathane, ngamandla onke, nangezibonakaliso, nezimangaliso zamanga, nangakho konke ukukhohlisa kokungalungi kubo ababhuhayo; ngokuba abemukelanga uthando lweqiniso, ukuze basindiswe. Ngenxa yalokho uNkulunkulu uyakubathumela ukuduka okunamandla, ukuze bakholwe amanga; ukuze bonke

balahlwe abangakhohlwanga iqiniso, kodwa bathokoza ngokungalingi. 2 Thesalonika 2:1–12.

Le ndima yabaseThesalonika iye yakhulunywa kaningi emaThebuleni kaHabakuki, ngakho kulesi sikhathi sizokwenza ukuphawula okufushane kuphela. Lokho uDade White akubiza ngokuthi “isenzo sikaSathane esimangalisayo” yilokho uPawulu akubiza ngokuthi “ukusebenza kukaSathane ngamandla onke, nangezibonakaliso, nezimangaliso zamanga.” Umsebenzi wokukhohlisa okhonjwe nguDade White noPawulu uqala emthethweni weSonto e-United States.

“Ngomthetho ophoqelela ukumiswa kobuPapa ngokwephula umthetho kaNkulunkulu, isizwe sakithi siyozihlukanisa ngokuphelele nokulunga. Lapho ubuProthestani buyokwelula isandla sabo ngaphesheya kwegebe ukuze bubambe isandla samandla aseRoma, lapho buyokwedlulela phezu kwalasha ukuze buhlanganise izandla noMoya, lapho, ngaphansi kwethonya lalokhu kuhlangana okuphindwe kathathu, izwe lakithi liyokwenqaba yonke imigomo yoMthethosisekelo walo njengohulumeni wobuProthestani nowoburephabhuliki, futhi liyokwenza amalungiselelo okusakazwa kwamanga nezinkohliso zobuPapa, khona-ke singazi ukuthi isikhathi sesifikile sokusebenza okumangalisayo kukaSathane nokuthi ukuphela sekusondele.” Testimonies, ivolumu 5, 451.

Kule ndima yabaseThesalonika esiyihlodayo, uPawulu ubiza upapa ekupheleni kwezwe ngamagama amane ahlukene. Upapa “ungumuntu wesono,” “uyindodana yokubhujiswa,” “uyimfihlakalo yobubi,” futhi “ungulo Mubi.” UPawulu unikeza ezinye izimpawu ezimbalwa zikapapa ngaphandle kwalawa magama amane, ngoba usazisa ukuthi upapa, (owayesesezokuba khona ngesikhathi sikaPawulu) “wayeyokwambulwa ngesikhathi sakhe.”

Upapa “wayeyokwambulwa ngesikhathi sakhe,” futhi ubufakazi beBhayibheli obucace kunabo bonke—nakuba kungesibo neze bodwa iqiniso leBhayibheli—iqiniso leBhayibheli elicace kunawo wonke lokuthi upapa webandla laseRoma ungumphikukristu wesiprofetho seBhayibheli lisungulwa yizikhombo eziyisikhombisa ezihlukene neziqondile eBhayibhelini ezikhomba “isikhathi” lapho upapa wayeyobusa khona umhlaba, yiso kanye “isikhathi” isintu esilibiza ngokuthi iNkathi Yobumnyama. IBhayibheli lembula upapa njengobupapa ngokukhomba kaningi isikhathi esiqondile “sesikhathi,” kusukela ku-538 kuze kube ku-1798, lapho ubupapa babuyobusa umhlaba. UPawulu wathi wayeyokwambulwa ngesikhathi sakhe.

UPawulu futhi ukhomba ukuthi upapa nguye “ophikisayo, oziphakamisayo ngaphezu kwakho konke okubizwa ngokuthi nguNkulunkulu, noma okukhonzwayo; aze athi yena, njengokungathi unguNkulunkulu, ahlale ethempelini likaNkulunkulu, ezibonakalisa ukuthi unguNkulunkulu.” Phakathi kwezinye izinto lokhu kukhomba ukuthi umphikukristu wesiprofetho seBhayibheli uwuphawu lwenkolo. Akasiye uHitler, noma u-Alexander Omkhulu. Lokhu kuqhubeka kunciphisa ukukhonjwa kukapapa, ngokuba akayena nje kuphela umashiqela wenkolo, kodwa ungumashiqela wenkolo ozishoyo ukuthi ungaphakathi ethempelini likaNkulunkulu. Umphikukristu uthi uhlezi ngaphakathi kwebandla lobuKristu.

NgokukaPawulu nangoDaniyeli, lapho upapa esesontweni lakhe alishoyo lobuKristu, ubonakalisa isimilo sikaSathane owayefisa ukuhlala esihlalweni sobukhosi sikaNkulunkulu nokuphakanyiswa ngaphezu kwazo zonke izinto. Ngithi uPawulu noDaniyeli ngoba abahlaziyi abaningi beBhayibheli

bayavuma ukuthi lapho uPawulu ebonisa ukuthi esinye sezici zikapapa ukuthi ungumthandi wakhe uqobo ngokupheleleyo, uPawulu wayemane ecaphuna encazelweni kaDaniyeli ngoPapa kuDaniyeli isahluko seshumi nanye lapho uDaniyeli eloba khona:

“Inkosi iyakwenza ngokwentando yayo; iziphakamise, izenze ibe nkulu ngaphezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo imelane noNkulunkulu wonkulunkulu, futhi iphumelele kuze kuphele intukuthelo; ngokuba okumisiwe kuyakwenzeka. Daniyeli 11:36.

Lapho uPawulu ekhuluma ngesimilo sokuzithanda ngokweqile sikapapa, ucaphuna ngomqondo ivesi likaDaniyeli futhi athi ngupapa “omelana nakho konke okuthiwa nguNkulunkulu, noma okukhonzwayo; aze aziphakamise ngaphezu kwakho konke, aze ahlale ethempelini likaNkulunkulu, eziveza ukuthi yena unguNkulunkulu.” Ivesi elikuDaniyeli eliveza isimilo sobupapa liphinde libhekisele “esikhathini” esasihloselwe “ukwembula” ukuthi ubupapa babungumphikukristu, njengoba likhomba ukuthi ubupapa buyaku “phumelela” kuze kube “intukuthelo isiphelelisiwe.”

“Ulaka” lwaphela ngo-1798, ngakho-ke uDaniyeli kuleli vesi (nakuba lokhu kungesinye sezindawo eziyisikhombisa eziqondile ezisezincwadini zikaDaniyeli neSambulo lapho kukhulunywa khona ngomlando weminyaka eyi-1260), nokho ukhomba ngokuqondile amandla obupapa futhi uphawula ukuthi athola “inxeba elibulalayo,” njengoba uJohane ekubiza, ngo-1798. Ngaleyo ndlela, leli vesi likhomba ukuphela kwesikhathi sokubusa kobupapa, nakuba lingakhombisi ubude besikhathi salokho kubusa.

Kule ndima, uPawulu ubuye akhombe amandla ayeyobamba ubuPapa ukuba bungathathi ukulawula umhlaba ngo-538, lapho ethi abaseThesalonika ayebabhalela kakade babelazi leli qiniso elithile. Wabuza umbuzo wathi, “Anisakhumbuli yini ukuthi, lapho ngisena nani, nganitshela lezi zinto na?” Ubakhumbuza ukuthi kakade babekwazile “okubambayo” (okusho okuthibelayo) ubuPapa kuze kube yilapho “buyokwambulwa ngesikhathi sabo.” Amandla ayengaphambi kobuPapa futhi awavimbela ukuba bungathathi ukulawula umhlaba kwakungamandla ayephethe umhlaba ngesikhathi uPawulu ebhala le ncwadi. KwakuyiRoma yobuqaba. UPawulu wabhala ukuthi iRoma yobuqaba “yayizasuswa endleleni” ukuze ubuPapa buthathe ukulawula umhlaba.

Yilokhu kuqonda okwamholela uWilliam Miller ekuboneni ukuthi amandla afanekiselwa ngokuthi “okuqhubekayo” encwadini kaDaniyeli kwakunguRoma lobuqaba. Ubu-Adventist buyavuma ukuthi isakhiwo, ngakho-ke nazo zonke iziqondisiso zikaWilliam Miller zesiprofetho, zazisekelwe ekuqondeni kwakhe izincwadi zikaDaniyeli neSambulo nokuthi lezo zincwadi zombili zikhuluma ngamandla amabili encithakalo, iRoma lobuqaba neRoma lobupapa. Esiqeshini esikuThesalonika uMiller, esevele azi (njengoba wonke amaProthestani ayazi ngosuku lwakhe, ukuthi upapa wayengumphikukristu); lapho ebona ukuthi iRoma lobuqaba kwakungamandla omlando ayandulela ukubusa kobupapa, nokuthi uPawulu wayeshilo ukuthi iRoma lobuqaba kwakufanele isuswe kuqala ngaphambi kokuba ubupapa bukhuphukele esihlalweni sobukhosi bomhlaba, wayesekuxhumanisa lokhu nencwadi kaDaniyeli kanye “nokuqhubekayo,” lapho kubhekiswa khona kathathu ukuthi okuqhubekayo kwakufanele “kususwe” ngaphambi kokuba ubupapa

buthathe ukuphatha umhlaba. Ubufakazi bukaPawulu bamvumela uMiller ukuba abone ukuthi iRoma lobuqaba laliyilo “okuqhubekayo” likaDaniyeli, futhi ngemva kwalokho wakwazi ukubona ukuthi amandla amabili encithakalo kaDaniyeli ayeyiRoma lobuqaba neRoma lobupapa. Leli qiniso limelela isisekelo senhlangano yamaMillerite. Ubu-Adventist ngokuqinisekile buyawenqaba umsebenzi kaMiller namuhla, kodwa basalokhu beqonda ukuthi lokhu kubuka konke kokukhula kokuqonda kukaMiller “okuqhubekayo” kuDaniyeli kufakazela ukuthi amandla uPawulu athi “abambezelayo” ukuvela kwamandla obupapa aze asuswe kwakuyiRoma lobuqaba, kuyiyona ndlela efanele yokuhlaziya ukucabanga kukaMiller ngalezi zihloko.

Ngeqiniso lokuthi “imihla ngemihla” encwadini kaDaniyeli iyisibonakaliso seRoma lobuhedeni eyandulela umbuso weRoma lobupapa uDaniyeli ayeyimelwe njengesinengiso sencithakalo, uMiller wayesengakwazi-ke ukubona izikhathi zesiprofetho ezihambisana nemibuso yesiprofetho seBhayibheli; futhi njengoba ingqondo yakhe yavuleka kulokhu kuqonda, wahlanganisa uchungechunge lwamaqiniso amele izisekelo zobu-Adventist. Lawo maqiniso agcinwa ematafuleni amabili amashadi amaphayona ka-1843 noka-1850. Lawo maqiniso ayisisekelo sobu-Adventist, futhi ayesekelwe ekuqapheliseni “isikhathi.” Umlando wokuthi izisekelo zabekwa nini uyisihloko esiyinhloko kwiMatafula kaHabakuki.

Okungakhonjiswanga emaThebula kaHabakuki ukuthi izisekelo ezazisekelwe esikhathini zaveza isakhiwo esihlinzeka ngombono odingekayo ukuze isizukulwane sokugcina siqaphele ukuthi kwakukhona amaqiniso ayemelwe njengezisekelo. Kwakukhona iqiniso lokuqala elaliyilo kanye kanye itshe lokuqala elabekwa esisekelweni, kodwa “imihla ngemihla” encwadini kaDaniyeli yayingeyona iqiniso lokuqala likaMiller. Iqiniso elalizoba yitshe lokuqala esisekelweni uMiller avuselwa ukusakha kwakuyileli elithi “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, kodwa ngaphandle kweqiniso elithi “imihla ngemihla,” uMiller wayengeke aqaphele isakhiwo sesiprofetho ayedinga ukusiqaphela ukuze ethule umlayezo wengelosi yokuqala. Isakhiwo sakhe sasiwukubeka isiprofetho embonweni wemibuso emibili echithayo. UMiller wayebhekene nodrako (iRoma lobuqaba) kanye nesilo (upapa). Ingelosi yesithathu ibhekana nodrako (iZizwe Ezihlangene), nesilo (upapa), kanye nomprofethi wamanga (i-United States).

Uma umuntu emukela zonke—hhayi ezinye, kodwa zonke—iziprofetho zesikhathi ezabekwa amaMillerite kumashadi amabili angcwele amaphayona, lowo muntu kuyodingeka azihlole yena mathupha lezo ziqiniso. Ubungazamukela kanjani, uma ungakaze uzihlolisise? Uma labo bantu abahlola amaqiniso ayisisekelo benza lawo maqiniso abe ngumthwalo wabo siqu wokuwavivinya, bese kuthi emva kwalokho bamukele wonke lawo maqiniso, khona-ke bayakhe eDwaleni, hhayi esihlabathini.

“Mababe ngabantu abamesabayo uNkulunkulu abalinda njengabalindi bakaNkulunkulu ezindongeni zaseSiyoni, abantu abangabona izingozi zisengakafiki kubantu,—abantu abakwazi ukuhlukanisa phakathi kweqiniso nephutha, ukulunga nokungalungi.

“Isixwayiso sesifikile: Akufanele kuvunyelwe lutho ukuba lungenise okuzophazamisa isisekelo sokholo eselokhu sakha phezu kwaso kusukela ngesikhathi umlayezo ufika ngo-1842,

ngo-1843, nango-1844. Mina ngangikulo lo mlayezo, futhi kusukela ngaleso sikhathi bengilokhu ngimi phambi kwezwe, ngithembekile ekukhanyeni uNkulunkulu asinike khona. Asihlosile ukususa izinyawo zethu endaweni eqinileyo esabekwa kuyo njengoba usuku nosuku sasifuna iNkosi ngomthandazo oqotho, sifuna ukukhanya. Nicabanga ukuthi ngingakuyeka ukukhanya uNkulunkulu anginike kona na? Kumelwe kube njengeDwala Laphakade. Kade kungihola kusukela ngesikhathi nganikwa khona.” Review and Herald, April 14, 1903.

Ukuze labo abayokuzwa bakwazi ukuhlaziya iziprofetho zesikhathi emlandweni wamaMillerite, kudingeka isenzo sokubheka izikhathi zomlando ezimelelwa yilezo ziprofetho zesikhathi. Lokhu kumelela umsebenzi wokubonisa izehlakalo emugqeni wesikhathi. Lapho umfundi wesiprofetho esefinyelele ezingeni lokucwaninga lapho acabangela lezi zikhathi zesiprofetho, ezakhonjwa amaMillerite eBhayibhelini futhi kamuva zasekelwa umlando oqoshiwe, uyobe esesesimweni sokubona ukuthi umlando osequqaleni kwesiprofetho sesikhathi ufanekisela ngokomfanekiso umlando osequqaleni kwaleso siprofetho esifanayo. Ngalelo phuzu lokubuka umfundi kufanele afunde ukuthi umlando uyaphindwa. Ngalokho kuqonda sekumisiwe kufanele futhi abone ukuthi uJesu ubonisa ukuphela ngesiqalo.

Futhi emgqeni wesiprofetho esiveza ukuphela kwezwe “njengokwakhiwa kwethempeli,” umfundi kufanele azi ukuthi kukhona itshe lokugcwalisela lokugcina elibekwa phezu kwethempeli elakhiwe phezu kwesisekelo. Kufanele afike abone ukuthi isisekelo sethempeli uMiller asetshenziswa ukusiletha ekukhanyeni (esimelela uJesu Kristu, ngokuba akukho esinye isisekelo esingabekwa ngaphandle kukaJesu Kristu), sasiyisisekelo esakhiwe phezu kwesikhathi sesiprofetho. Ngenxa yokuthi uJesu ufanekisa ukuphela ngesiqalo, umfundi kufanele futhi abone ukuthi itshe lokugcwalisela, itshe lokugcina ethempelini—kufanele lihambisane nesisekelo. Isisekelo sethempeli kuMiller sasingesikhathi sesiprofetho, kodwa noma kunjalo isisekelo sasinguJesu Kristu.

Ngokomusa kaNkulunkulu engiwuphiweyo, njengomakhi ohlakaniphileyo, ngibekile isisekelo, kuthi omunye akhe phezu kwaso. Kodwa yilowo nalowo makaqaphele ukuthi wakha kanjani phezu kwaso. Ngokuba akukho muntu ongabeka esinye isisekelo ngaphandle kwaleso esibekiwe, esinguJesu Kristu. 1 Korinte 3:10, 11.

UPawulu uveza umsebenzi wakhe njengokwakha ithempeli ayebeke kulo isisekelo noma isiqalo. Wayengumphostoli kwabeZizwe, futhi wasetshenziswa ukubeka isisekelo sebandla lobuKristu. Kuleyo ndima efanayo uPawulu ubuye aveze ukuthi imizimba yethu iyithempeli likaMoya oNgewe. Kukhona futhi nethempeli likaSolomoni nendlu engewele yasogwadule, nakho konke okunezisekelo, konke okufanekiselwa njengoJesu Kristu. Isisekelo uMiller asetshenziswa ukusimisa sasiwukwakhiwa kwethempeli le-Adventism, futhi isisekelo salelo thempeli ngokungabazeki nguJesu Kristu; kodwa ngokucacile ngokwengeziwe, yithempeli elakhiwa ngezinto ezingokomoya nezesiprofetho.

Ngakho-ke itshe eliyinhloko legumbi nalo kumelwe libe nguJesu Kristu; kodwa itshe eliyinhloko legumbi kumelwe futhi lifake umthetho oyinhloko wesiprofetho, ngokuba uMiller wanikwa iqoqo lemithetho eliquethe umthetho oyinhloko wamaMillerite, owawungumgomo “wonyaka ngosuku”. Ngaphandle kwalowo mthetho, akukho ukuqashelwa kwesiprofetho sesikhathi,

ngakho-ke akukho sisekelo. Kumelwe kube khona okuhambisanayo ekugcineni okumela uJesu Kristu (iSisekelo), okuyimithetho oyinhloko ngaphakathi kweqoqo lemithetho elimisa iSambulo sikaJesu Kristu. Lo mthetho, kambe, ngumthetho “wokukhulunywa kokuqala”, omele isici sesimilo sikaKristu esichaza ukuphela kusukela ekuqaleni.

Ku-2 Thesalonika, labo abangakwemukelanga ukuthanda iqiniso ukuze basindiswe, balilahla iqiniso njengoba limelwe yigama lesiGreki elisuselwa egameni lesiHeberu elakhiwe ngezinhlamvu ezintathu elihunyushwa ngokuthi “iqiniso” eTestamenteni Elidala. Iqembu elamukela inkohliso enamandla, ngoba lakholwa amanga, lenqaba ukubuyela ezindleleni zakudala, ezisekelweni zobu-Adventism njengoba zimelelwe emashadini amabili angcwele. Ngakho-ke, endimeni esesiyicabangelile isikhathi esithile manje kuthiwa:

“Ingelosi elinamandla elayala uJohane lalingelona elinye ngaphandle kukaJesu Kristu. Ukubeka Kwakhe unyawo lwesokudla phezu kolwandle, nolwesobunxele phezu komhlabathi owomileyo, kubonisa indima Ayenzayo ezigcawini zokugcina zempikiswano enkulu noSathane. Lesi simo sibonakalisa amandla Akhe aphakeme kunawo wonke negunya Lakhe phezu komhlaba wonke. Impikiswano ibisikhula ngamandla nangokuqina kusukela enkathini kuya enkathini, futhi iyoqhubeka kanjalo kuze kufike izigcawu zokugcina, lapho ukusebenza ngobuqili kwamandla obumnyama kuyofinyelela esicongweni sawo. USathane, ehlangene nabantu ababi, uyokhohlisa umhlaba wonke namabandla angalamukeli uthando lweqiniso. Kodwa ingelosi enamandla ifuna ukunakwa. Ikhala ngezwi elikhulu. Izobonakalisa amandla negunya lezwi Layo kulabo abahlangene noSathane ukuze baphikise iqiniso.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Kule ndima eyedlule, “amabandla angalwamukelanga uthando lweqiniso” ayizintombi ezimbi neziyiziwula zikaDaniyele nezikaMathewu, u-Amose 8:12 akhomba ukuthi ziyiqala ukufuna isigijimi sokuxwayisa sokugcina sikaNkulunkulu lapho sekwephuze kakhulu. Sekwephuze kakhulu, ngoba zakholwa amanga maqondana nezisekelo zobu-Adventist. Ubu-Adventist baqala ukuphuza kulawo manga ngo-1863, kwase kuthi kusukela lapho kwaba ukuwohloka okuqhubekayo kuze kube sekugcineni.

Engizobhala manje ngicabanga ukuthi kungokombono womuntu ngokuphelele, kodwa yikuphi ukukhanya okusha kwesiprofetho okwalethwa ebu-Adventist kusukela ngo-1863? U-Ellen White uthi ngomlayezo kaJones noWaggoner wango-1888, ukuthi kwakuwumlayezo ayewushumayela iminyaka eminingi. Umlayezo wabo kungenzeka wazwakala umusha futhi ushaqisa kubu-Adventist ngo-1888, kodwa lokho kuba kusha nokushaqisa akuzange kubangelwe umlayezo omusha, kodwa ubumpumputhe obabebuhlezi phezu kwabantu bakaNkulunkulu kusukela ngo-1863.

UEllen White waqaphela ubu-Adventist njengobusesimweni saseLawodikeya ngaphambi kuka-1863, ngakho-ke ubumpumputhe baseLawodikeya babusuhlasela ubu-Adventist kakade ngaphambi kuka-1863, kodwa ngo-1863 ibandla labeka eceleni ngokusemthethweni iqiniso eliphathelene “nezikhathi eziyisikhombisa” zikaLevitikusi 26, okwakuyikho kanye kanye “isiprofetho sesikhathi” sokuqala uMiller asithola. Akukho kukhanya okuyisiprofetho osekuphumele obala phakathi kobu-Adventist kusukela ngo-1863! Yini eyashintsha?

Itshe lokuqala impela lesisekelo sethempeli esakhiwa phezu kwesikhathi sesiprofetho futhi esasimelela uJesu Kristu, labekwa eceleni yi-Adventism ngo-1863. Itshe lokuqala uMiller alibeka esisekelweni sethempeli esasisekelwe esikhathini njengoba sethulwa kuDaniyeli nguKristu owazimela njengoPalmoni, “umbali omangalisayo,” lanqatshwa futhi labekwa eceleni. Itshe lokuqala impela uMiller alithola...

“Ekucaphuneni kwakhe isiprofetho setshe elaliwa, uKristu wabhekisela esehlakalweni sangempela emlandweni wakwa-Israyeli. Lesi shehlakalo sasihlobene nokwakhiwa kwethempeli lokuqala. Nakuba sasinokusebenza okukhethekile ngesikhathi sokufika kukaKristu kokuqala, futhi kwakufanele sinxuse amaJuda ngamandla akhethekile, siphinde sibe nesifundo kithi. Ngenkathi kwakhiwa ithempeli likaSolomoni, amatshe amakhulu kakhulu ezindonga nesisekelo ayelungiswe ngokuphelele enkwalini; ngemva kokuba eselethwe endaweni yokwakha, kwakungafanele kusetshenziswe nasinye isinsimbi kuwo; abasebenzi babedinga kuphela ukuwabeka ezindaweni zawo. Ukuze kusetshenziswe esisekelweni, kwaletshwa itshe elilodwa elalinosayizi ongavamile nesimo esingajwayelekile; kodwa abasebenzi abakwazanga ukulitholela indawo, futhi abavumanga ukulithatha. Laba yisicefe kubo lapho lilele lingasetshenzisiwe endleleni yabo. Isikhathi eside lahlala liyitshe elaliwe. Kodwa lapho abakhi befika ekubekweni kwetshe legumbi, bafuna isikhathi eside ukuthola itshe elinosayizi namandla anele, nelesimo esifanele, ukuze lithathe leyo ndawo ethile, futhi lithwale isisindo esikhulu esasizohlala phezu kwalo. Uma babengakhetshwa ngobuwula kule ndawo ebalulekile, ukuphepha kwesakhiwo sonke kwakuyobekwa engozini. Kwakumelwe bathole itshe elinamandla okumelana nomthelela welanga, noweqhwa, nowesiphepho. Amatshe amaningana ayekhethwe ngezikhathi ezehlukene, kodwa ngaphansi kwengcindezi yezisindo ezinkulu ayechobozeka abe yizicucu. Amanye ayengakwazi ukumelana novivinyo lwezinguquko zesimo somoya ezisheshayo. Kodwa ekugcineni ukunaka kwabhekiswa etsheni elalilahlwe isikhathi eside kangaka. Lase lidalulwe emoyeni, elangeni, nasesiphephweni, lingakakhombisi ngisho nomfantu omncane kakhulu. Abakhi balihlola leli tshe. Lalimelane nalo lonke uvivinyo ngaphandle kolulodwa. Uma lalingakwazi ukumelana novivinyo lwengcindezi enkulu, banquma ukulamukela libe yitshe legumbi. Uvivinyo lwenziwa. Itshe lamukelwa, laletshwa endaweni yalo ebekelwe yona, kwatholakala ukuthi lalilingana ngokuphelele. Embonweni wesiprofetho, u-Isaya waboniswa ukuthi leli tshe laliwuphawu lukaKristu. Uthi:

“Mngcweliseni uJehova wamabandla uqobo lwaKhe; makabe nguyena ukwesaba kwenu, futhi makabe nguyena ukwesatshiswa kwenu. Uyokuba yindawo engcwele; kodwa abe yitshe lokukhubekisa nedwala lesikhubekiso kuzo zombili izindlu zakwa-Israyeli, abe yisicupho nogibe kwabakhileyo eJerusalema. Futhi abaningi phakathi kwabo bayokhubeka, bawe, baphihlizwe, babanjwe ngugibe, bathunjwe.’ Ethwalwe embonweni wobuprofethi wayiswa ekufikeni kokuqala, umprofethi uboniswa ukuthi uKristu wayezakuthwala izilingo nezivivinyo okwakufanekiselwa ukuphathwa kwetshe legumbi eliyinhloko ethempelini likaSolomoni. ‘Ngakho-ke isho kanje iNkosi uJehova, ithi: Bheka, ngibeka eSiyoni itshe lesisekelo, itshe elivivinyiweyo, itshe legumbi eliyigugu, isisekelo esiqinileyo; okholwayo akayikuphuthuma.’ Isaya 8:13–15; 28:16.

“Ngobuhlakani obungapheli, uNkulunkulu wakhetha itshe lesisekelo, walibeka Yena uqobo. Walibiza ngokuthi ‘isisekelo esiqinileyo.’ Umhlaba wonke ungabeka phezu kwalo imithwalo yawo nosizi lwawo; lingakuthwala konke lokho. Ngokuphepha okuphelele bangakha phezu kwalo. UKristu ‘uyitshe elivivinyiweyo.’ Labo abathemba kuYe, akabaphoxi nanini. Umele zonke izivivinyo. Uthwale zonke izivivinyo. Uthwale ingcindezi yecala lika-Adamu, necala lenzalo yakhe, waphuma eyinqobi engaphezu kwayo yonke phezu kwamandla obubi. Uthwale imithwalo eyethulwe phezu kwaKhe yibo bonke abayizoni abaphendukayo. KuKristu inhliziyoy enecala ithole ukukhululeka. Uyisisekelo esiqinileyo. Bonke abamenza abe yinsika yokuncika kwabo baphumula ngokulondeka okuphelele.

“Esiprofethweni sika-Isaya, uKristu umenyezela njengesisekelo esiqinileyo kanye netshe lesikhubekiso. Umphostoli uPetru, ebhala ngokuphefumulelwa nguMoya oNgcwele, ubonisa ngokucacileyo ukuthi uKristu uyitshe lesisekelo kubani, nokuthi uyidwala lokukhubekisa kubani:

“‘Uma kunjalo ukuthi ninambithile ukuthi iNkosi inomusa. Enisondelela kuyo, njengetshe eliphilayo, elaliwa impela ngabantu, kepha elikhethiweyo nguNkulunkulu neliyigugu, nani futhi, njengamatshe aphilayo, nakhiwa nibe yindlu yokomoya, ubupristi obungcwele, ukuze ninikele ngemihlatshelo yokomoya, eyamukelekayo kuNkulunkulu ngoJesu Kristu. Ngakho-ke futhi kulotshiwe emiBhalweni ukuthi: Bheka, ngibeka eSiyoni itshe lembombo eliyinhloko, elikhethiweyo, eliyigugu; nalowo okholwa kuye akasoze adunyazwa. Ngakho kini enikhulwayo uyigugu; kepha kulabo abangalaleli, itshe abalilahla abakhi, lona lelo lenziwe laba yinhloko yegumbi, netshe lokukhubekisa, nedwala lesikhubekiso, kubo abakhubeka ezwini, bengabalaleli.’ 1 Peteru 2:3–8.

“Kulabo abakhulwayo, uKristu uyisisekelo esiqinisekileyo. Laba yibo abawela phezu kweDwala, baphuke. Ukuzithoba kuKristu nokukholwa kuYe kuvezwa lapha. Ukuwela phezu kweDwala nokuphuka kusho ukulahla ukulunga kwethu siqu, nokuya kuKristu ngokuthobeka komntwana, siphenduka eziphambekweni zethu, futhi sikhulwa othandweni lwaKhe oluthethelelayo. Kanjalo futhi kungokukholwa nangokulalela lapho sakha phezu kukaKristu njengesisekelo sethu.”

“Phezu kwaleli tshe eliphilayo, amaJuda nabeZizwe ngokufanayo bangakha. Yilo lodwa isisekelo esingakhela kuso ngokuphepha. Sibanzi ngokwanele kubo bonke, futhi siqinile ngokwanele ukuthwala isisindo nomthwalo womhlaba wonke. Futhi ngokuhlangana noKristu, itshe eliphilayo, bonke abakha phezu kwalesi sisekelo baba ngamatshe aphilayo. Abantu abaningi bazikhandla bona ngokwabo ukuze baqoshwe, bacoliswe, futhi bahlotshiswe; kodwa abanakuba ‘ngamatshe aphilayo,’ ngoba abahlangene noKristu. Ngaphandle kwalokhu kuhlangana, akukho muntu ongasindiswa. Ngaphandle kokuphila kukaKristu kithi, asikwazi ukumelana nezivunguvungu zokulingwa. Ukuphepha kwethu kwaphakade kuncike ekwakheni kwethu phezu kwesisekelo esiqinisekileyo. Izixuku namuhla zakha phezu kwezisekelo ezingakaze zivivinywe. Lapho invula ina, nesiphepho sivutha ngamandla, nezikhukhula zifika, indlu yazo iyakuwa, ngoba ayisekelwanga eDwaleni laphakade, itshe legumbi eliyinhloko, uKristu Jesu.

“Kulabo abakhubeka ezwini, bengalaleli,’ uKristu uyidwala lokukhubekisa. Kodwa ‘itshe elaliwa ngabakhi, lona selenziwe inhloko yegumbi.’ Njengalelo tshe elaliwa, uKristu emsebenzini Wakhe wasemhlabeni wabekezelela ukunganakwa nokuhlukunyezwa. Waye ‘edelelwa futhi elahliwa ngabantu; umuntu wezinsizi, ojwayelene nosizi: ... wadelelwa, thina asimazanga.’ U-Isaya 53:3. Kodwa isikhathi sase siseduze lapho ayeyokhazinyuliswa khona. Ngokuvuka kwabafuleyo wayeyomenyezela ‘njengeNdodana kaNkulunkulu ngamandla.’ KwabaseRoma 1:4. Ekufikeni Kwakhe kwesibili wayeyokwambulwa njengeNkosi yezulu nomhlaba. Labo ababese bezombethela esiphambanweni babeyobuqaphela ubukhulu Bakhe. Phambi kwendawo yonke, itshe elaliwa laliyoba inhloko yegumbi.”

“Futhi ‘lowo eliwa phezu kwakhe, liyomchoboza abe yimpuphu.’ Abantu abala uKristu babesezobona umuzi wabo nesizwe sabo kubhujiswa. Inkazimulo yabo yayizophulwa, ihlakazeke njengothuli phambi komoya. Futhi kwakuyini okwabhubhisa amaJuda? Kwakuyidwala okwakuthi, ukuba ayakhe phezu kwalo, libe yisivikelo sawo. Kwakuwubuhle bukaNkulunkulu obudelelweyo, ukulunga olwalunqatshiwe, isihawu esathathwa njengento encane. Abantu bazimisa ngokumelene noNkulunkulu, futhi konke obekuyoba yinsindiso yabo kwaphenduka kwaba ngukubhujiswa kwabo. Konke lokho uNkulunkulu akumisela ukuphila bakufumana kungokokufa. Ekubethelweni kukaKristu ngamaJuda kwakuhilelekile ukubhujiswa kweJerusalema. Igazi elachitheka eKalvari laba yisisindo esabacwilisa ekubhujisweni kwabo kulomhlaba nakowomhlaba ozayo. Kuyakuba njalo ngosuku olukhulu lokugcina, lapho ukwahlulelwa kuyokwehlela abenqaba umusa kaNkulunkulu. UKristu, idwala labo lokukhubeka, uyakubonakala kubo ngaleso sikhathi njengentaba ephindiselayo. Inkazimulo yobuso Bakhe, okuyimpilo kwabalungileyo, iyakuba ngumlilo oqothulayo kwababi. Ngenxa yothando olunqatshiwe, nomusa odelelweyo, isoni siyobhujiswa.”

“Ngemifanekiso eminingi nangezixwayiso eziphindaphindiwe, uJesu wabonisa ukuthi kwakuyoba yini umphumela kumaJuda wokwala iNdodana kaNkulunkulu. Kula mazwi wayekhuluma nabo bonke ezikhathini zonke abenqaba ukumamukela njengoMhlengi wabo. Zonke izixwayiso zingezabo. Ithempeli elingcolisiwe, indodana engalaleli, abalimi bamanga, abakhi abadelelayo, kunokuhambelana kwakho ekuhlangenwe nakho kwaso sonke isoni. Ngaphandle kokuba siphenduke, ukulahlwa abakufanekisa kuyoba ngokwaso.” Desire of Ages, 597–600.

Sizoqhubeka nalokhu esihlokweni esilandelayo.