

Incwadi kaDaniyeli - Inani Elinye Ikhulu Elineshumi Elinesine

*Isizukulwana Sokugqibela: Ukutyhilwa Kokuzaliseka Kweziprofeto
ZikaHezekile nokuTywinwa kwaba-144,000*

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2024-03-03

Isizukulwana esabona ukufika kweshwangusha lesithathu, ngomhla we-11 kuSeptemba, 2001, sisizukulwana sokugqibela semali yehlabathi. Isiqendu esivela kuHezekile esiqinisekisa le nyaniso saqondwa ngamaMillerite njengesiqhagamshelene ngokuthe ngqo nomzekeliso weentombi ezilishumi, yaye ngenxa yoko sasiqhagamshelene noHabakuki isahluko sesibini. Kulo mbali, umbono kaHabakuki isahluko sesibini, owawungasayi “kuphinda ulibaziseke,” nowazalisekiswa ngomhla wama-22 kuOktobha, 1844, wawufuzisela kwangaphambili umthetho weCawa osondelayo eUnited States. Kodwa isiprofeto sikaHezekile sombono owawungasayi kuphinda wandiswe sizaliseka ngokugqibeleleyo kwimbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka, eyaqala ngokufika kweshwangusha lesithathu, ngomhla we-11 kuSeptemba, 2001.

Lafika ilizwi likaYehova kum, lisithi, Nyana womntu, yintoni na eso saga ninayo ezweni lakwaSirayeli, nithi, Imihla iyolulwa, nombono wonke uyasilela? Ngoko ke baxelele, ukuthi iNkosi uYehova, Itsho ukuthi, Ndiya kusiphelisa esi saga, bangabi sasisathetha njengesaga kwaSirayeli; kodwa yithi kubo, Imihla isondele, kwanokuzaliseka kombono wonke. Kuba akusayi kuphinda kubekho mbono ulilize, nokuvumisa okugudileyo phakathi kwendlu kaSirayeli. Kuba ndinguYehova: ndiya kuthetha, nelizwi endiya kulithetha liya kwenzeka; alisayi kuba lisolulwa; kuba ngemihla yenu, ndlu eneenkani, ndiya kuthetha ilizwi, ndilifezekise, itsho iNkosi uYehova. Laphinda lafika ilizwi likaYehova kum, lisithi, Nyana womntu, khangela, bona bendlu kaSirayeli bathi, Umbono awubonayo ngowemihla emininzi ezayo, yaye uprofeta ngamaxesha akude. Ngoko ke yithi kubo, Itsho iNkosi uYehova, Akusayi kuphinda kubekho nalinye lamazwi am elolulwayo; kodwa ilizwi endilithethileyo liya kwenziwa, itsho iNkosi uYehova. Hezekile 12:21–28.

Bonke abaprofeti bathetha ngemihla yokugqibela, yaye “umbono olilize” kunye “nokuvumisa okunyumbazayo” “phakathi kwendlu kaSirayeli,” yimvula yamva yomgunyathi, umyalezo othi “luxolo nokhuseleko,” ophikisa ngelithi “umbono awubonayo ngowemihla emininzi ezayo, yaye uprofeta ngamaxesha akude.” Le yiyo “impikiswano” kaHabakuki, kuba abo banikela “umbono olilize,” baphikisa “umbono awubonayo”. Bathi, “Umbono awubonayo ngowemihla emininzi ezayo, yaye uprofeta ngamaxesha akude.” Abathunywa bomyalezo woxolo nokhuseleko bathi, “iintsuku ziyalibaziseka, yaye yonke imibono iyasilela,” kambe ke, akazange na aqikelele uJulayi 18, 2020? Abathunywa “bombono olilize” bakwachongwa nguHezekile kwiindinyana ezimbini zokuqala zesahluko.

Iilizwi leNkosi lafika kum kwakhona, lisithi, Nyana womntu, uhleli phakathi kwendlu enemvukelo, enamehlo okubona, ingaboni; ineendlebe zokuva, ingevi; kuba iyindlu enemvukelo. Hezekile 12:1, 2.

Bonke abaprofeti bayavumelana, yaye bonke bathetha ngemihla yokugqibela; yaye xa uKristu wayethetha namaYuda aphikisayo kwimbali yolungiselelo lwaKhe, wacaphula uIsaya ukuze achonge loo maYuda aphikisayo awayesahlulwa ngelo xesha kuThixo, njengabanamehlo okubona, kanti ababoni, neendlebe zokuva, kanti abeva. Ngoku njengangoko, uHezekile uthetha namadoda agculelayo obuAdventism baseLawodikea, amaYuda aphikisayo exesha lethu, aphakamisa umyalezo woxolo nokhuseleko ngokuchasene nomyalezo wemvula yasemva. UYesu wayelawulwa yimigaqo awayeyibeke eLizwini laKhe, ngoko ke nezibikezelo zaKhe zikwabhekisa kwimihla yokugqibela ngokukodwa ngakumbi kunemihla awayethetha ngayo kumaYuda aphikisayo.

Ngenxa yoko ndithetha kubo ngemizekeliso; ngokuba bebona ababoni, bevayo abeva, kananjalo abaqondi. Kwaye kubo kuzalisekiswa isiprofeto sikaEsaya, esithi, Nokuva niya kuva, kodwa anisayi kuqonda; nokubona niya kubona, kodwa anisayi kuqaphela; ngokuba intliziyo yaba bantu ityebile, neendlebe zabo zinzima ukuva, namehlo abo bawavale; hleze mhlawumbi babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngeentliziyo zabo, baguquke, ndibaphilise. Ke wona anoyolo amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyeva. Kuba inene ndithi kuni, baninzi abaprofeti namadoda angamalungisa ababefisa ukuzibona ezo zinto nizibonayo, abazibonanga; nokuva ezo zinto nizivayo, abazivanga. Mateyu 13:13–17.

Isenzeko sabantu abevayo, ukanti bangevi, nababonayo, kodwa bengaboni, luphawu lwabantu bakaThixo bangaphambili abasekwinkqubo yokudlulwa. Eso senzeko sesiprofeto sisizaliseko sesiprofeto sikaIsaya ngemeko enjalo. Njengokuba kunjalo kubo bonke abaprofeti, uIsaya, ekunye noKristu, uthetha ngemihla yokugqibela.

Ngonyaka awafa ngawo ukumkani u-Uziya ndabona neNkosi ihleli etroneni, iphakeme, inyuswe; yaye umqokumbelo wesambatho sayo wawuzalisa itempile. Ngaphezu kwayo kwakumi iiserafi; nganye nganye yayinamaphiko amathandathu; ngamabini yayigquma ubuso bayo, ngamabini yayigquma iinyawo zayo, ngamabini yabhabha. Yaze enye yamemeza kwenye, yathi, Ngcwele, ngcwele, ngcwele, nguYehova wemikhosi; umhlaba wonke uzaliswe bubuqaqawuli bakhe. Zashukuma iintsika zomnyango ngenxa yezwi lowamemezayo, nendlu yazaliswa ngumsi. Ndaza ndathi, Yeha kum! kuba ndichithiwe; ngokuba ndingumntu onemilebe engahlambulukanga, yaye ndihlala phakathi kwabantu abanemilebe engahlambulukanga; ngokuba amehlo am ayibonile iKumkani, uYehova wemikhosi. Yaza yabhabhela kum enye yezo serafi, inesibenge esivuthayo esandleni sayo, ebesisithabathile ngengcongolo yesinyithi esibingelelweni; yasibeka emlonyeni wam, yathi, Yabona, oku kuchukumise imilebe yakho; bugqithile ububi bakho, nesono sakho sicanyaguselwe. Ndeva nezwi leNkosi lisithi, Ndiya kuthuma bani, ngubani na oya kusihambela? Ndaza ndathi, Nanku mna; ndithume. Yaza yathi, Hamba, uti kwaba bantu, Beva okunene, kodwa ningaqondi; nibone okunene, kodwa ningaqapheli. Yenza intliziyo yaba bantu ityebe, wenze iindlebe zabo zibe nzima, uwavale amehlo abo; hleze babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngentliziyo yabo, baguquke, baphiliswe. Isaya 6:1–10.

UIsaya, uHezekile noKristu bonke bamele abo batywinwayo ngemihla yokugqibela, ngexesha lemva yasemva, xa umyalezo wenyaniso nowobuxoki wemva yasemva uxabanelwa, ekuzalisekiswa kukaHabakuki isahluko sesibini. NgokukaYesu, ngelo xesha xa oku kuzalisekiswa, amalungisa “ayazibona” iintsonkotha, nto leyo engumqondiso wesiprofeto. “Abalumkileyo” bayawuqonda umyalezo wesiprofeto wemva yasemva, kodwa abo bamelwe ngamaYuda aphikisanayo ababoni kwaye abeva, yaye ngokukaHezekile banikela umyalezo woxolo nonqabiseko besithi ukuzaliseka kwezi ziprofeto kusekude kwixesha elizayo. Abaziphiki ezi ziprofeto; amaYuda aphikisanayo avuma ngomlomo isiprofeto sikaMesiya ozayo; kodwa bawususa nje loo msitho bawubeke kwixesha elizayo elikude. Kanti ke uYesu wabhengeza intsikelelo phezu kwabo babeya “kuwubona” umyalezo wesiprofeto wexesha labo.

Ngemihla kaKristu, yayisisigidimi esafika ekubhaptizweni kwaKhe, xa uMoya oyiNgcwele wehla. Ukuhla koMoya oyiNgcwele ekubhaptizweni kwaKhe kwakungumfuziselo wangaphambili wokuhla kwengelosi yeSityhilelo seshumi ngo-Agasti 11, 1840. Ukuhla okungcwele kuzo zombini ezo mbali zembali kwaphawula ukufika kwesigidimi senyaniso ekhoyo selo xesha; kuYesu, yayisisigidimi sokufa kwaKhe nokuvuka kwaKhe, njengoko kwakumelwe kukubhaptizwa kwaKhe. KumaMillerite, yayisisigidimi sobuSilamsi seentlungu zokuqala nezesibini esaqinisekisa isigidimi sovavanyo sesiprofeto sexesha. Zombini ezo mbali zembali zihambelana nokufika kwesigidimi sovavanyo semvula yamva ngoSeptemba 11, 2001. Kungenxa yoko le nto uDade White ebhala oku kulandelayo:

“Yonke imiyalezo eyanikelwa ukususela ngowe-1840 ukuya kowe-1844 imele yenziwe ibe namandla ngoku, kuba baninzi abantu abaphulukene nendlela yabo. Imiyalezo imele iye kuwo onke amabandla.

“UKristu wathi, ‘Anoyolo amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyeva. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda amalungisa ababenqwenela ukubona ezo zinto nizibonayo, abaza abazibona; nokuva ezo zinto nizivayo, abaza abeva’ [Mateyu 13:16, 17]. Anoyolo amehlo awabona izinto ezabonwayo ngowe-1843 nangowe-1844.

“Umyalezo wanikelwa. Kwaye makungabikho kulibaziseka ekuwuphindeneni umyalezo, kuba imiqondiso yamaxesha iyazaliseka; umsebenzi wokuvala umele ukwenziwa. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikelwa umyalezo ngokumiselwa nguThixo oya kukhula ube sisikhalo esikhulu. Emva koko uDanilyeli uya kuma esabelweni sakhe, anikele ubungqina bakhe.

“Ingqalelo yamabandla ethu mayivuswe. Sime emideni yesiganeko esikhulu kunazo zonke kwimbali yehlabathi, yaye uSathana makangabi namandla phezu kwabantu bakaThixo, ebabangela ukuba balale. Upopu uya kubonakala esemandleni awo. Bonke ngoku mabavuke baze baphengulule iZibhalo, kuba uThixo uya kwazisa abathembekileyo bakhe oko kuya kubakho ngexesha lokugqibela. Ilizwi leNkosi malize kubantu bayo linamandla....”

“Oku koko kuye kwabekwa phambi kwam—kukuba silele, yaye asiliqondi ixesha lokutyelwa kwethu. Kodwa ukuba sizithoba phambi koThixo, size simfune ngentliziyo iphela, uya kufunyanwa sithi.” Manuscript Releases, umqulu 21, 436–438.

Isigidimi esiye safanekiswa ngumyalezo wenyaniso yangoku kaMesiya kwimbali kaKristu, nangesigidimi senyaniso yangoku sika-1840 ukuya ku-1844, sikhomba phambili kwimihla yokugqibela xa isigidimi samaMillerite siphindwa. Abo bakwiimbali ezimelwe njengabangakwaziyo “ukubona nokuva” “abalazi ixesha lokutyelelwa kwabo.” Xa uIsaya enika isalathiso sokuqala sabathunywa besigidimi sobuxoki semvula yasemva, abo babona kodwa bengaboni, uphawula ixesha apho eli xesha liqalayo, elo xesha uDade White awathi ngalo, “isigidimi esimiselwe nguThixo esiya kukhula sibe sisikhalo esikhulu.” “Ukumiselwa nguThixo” kumela ixesha elithile apho isigidimi sasiza kufika ngalo, yaye kwivesi yesithathu yesahluko sesithandathu sikaIsaya, uIsaya ulichaza ngokuchanileyo elo xesha.

Baye badanduluka omnye komnye, besithi, Ungewele, ungewele, ungewele, nguYehova wemikhosi; uzaliswe ngumhlaba wonke bubuqaqawuli bakhe. Isaya 6:3.

USisi White uchaza ukuba xa iingelosi zimemezana zisithi, “Ngcwele, Ngcwele, Ngcwele” kweso siqendu apho uIsaya emela abo banamehlo, ababukayo, kodwa bengaboni, loo nto izaliseka ngoSeptemba 11, 2001.

“Njengoko [iingelosi] zibona ikamva, xa umhlaba wonke uya kuzaliswa bubuqaqawuli baKhe, ingoma yoloyiso yokudumisa iyaphindaphindwa isuka komnye iye komnye ngengoma emnandi, ‘Ingewele, ingewele, ingewele, yiNkosi yemikhosi.’ Boneliseke ngokupheleleyo kukuzukisa uThixo; yaye ebusweni baKhe, phantsi koncumo lwaKhe lokwamkela, abanqweneli nto yimbi. Ekuthwaleni umfanekiselo waKhe, ekwenzeni inkonzo yaKhe nasekumkhonzeni, awona mabhongo abo aphakamileyo afikelelwa ngokupheleleyo.” Review and Herald, December 22, 1896.

NgoSeptemba 11, 2001 kwaqala ukutywinwa kwabaliwaka elilikhulu elinamashumi amane anesine amawaka, yaza imvula yangasemva yaqalisa ukutshiza, yaye kwaqala impikiswano kaHabakuki njengoko umzekeliso weentombi ezilishumi wawuphindwa. Ngelo xesha isiprofeto sikaHezekile safikelela ekuzalisekeni kwaso okugqibeleleyo. ILizwi lesiprofeto alisayi kuphinda libambezeleke, yaye isizukulwana esabona uSeptemba 11, 2001 sisona sizukulwana sokugqibela seplanethi yomhlaba, kuba umbono ekupheleni koBuAdventist uvakalisa ukuvalwa kwexesha lovavanyo ekubuyeni kwesibini kukaKristu. Ingqina lesibini lale nyaniso lifumaneka encwadini kaLuka, isahluko samashumi amabini ananye.

Inene ndithi kuni, Esi sizukulwana asiyi kudlula, de zonke izinto zizaliseke. Izulu nomhlaba ziya kudlula; kodwa amazwi am akayi kudlula. Luka 21:32, 33.

KuLuka isahluko samashumi amabini ananye, uYesu uchonga isizukulwana sokugqibela sembali yehlabathi. Usandul’ ukunika umbono-ngokubanzi wembali eqhubela phambili, ukususela ekutshatyalalisweni kweYerusalem ngonyaka wama-70, kude kuse kwimbali yamaMillerite. Wandula ke aphume kwibali lokuchonga ngokuthe ngqo imbali yesiprofeto aze aveze umzekeliso othi nje uphinde uze wandise imbali yesiprofeto awayeyivezile. Wathi ke ngaloo ndlela wanikela amangqina amabini angaphakathi kwelo bali linye, waza wagqiba ngokuchonga ukuba “isizukulwana” esabona ezi ziganeke sasiya kuphila de kube kukubuya kwaKhe, ngaloo ndlela, ngokwemeko yombhalo, echonga isizukulwana esimelwe likhulu elinamashumi amane anesine

amawaka.

Imbali yokutywinwa kwabalikhulu elinamashumi amane anesine amawaka yeyona yenzala yokugqibela, yaye abakungcamli ukufa, nangona bephila ngexesha apho izulu nomhlaba kudlula.

Kodwa umhla weNkosi uya kufika njengesela ebusuku; apho amazulu aya kudlula ngengxolo enkulu, nezinto ezisisiseko zinyibilike ngobushushu obuqatha, nomhlaba nawo nemisebenzi ekukho kuwo ziya kutshiswa. Kuba ke zonke ezi zinto ziya kunyibilika, nifanele ukuba ngabantu abanjani na kuzo zonke iindlela zokuziphatha ezingcwele nasekuhloneleni uThixo, nilindele yaye nikhawulezisela ukufika komhla kaThixo, ekuthi ngawo amazulu, evutha ngumlilo, achithwe, nezinto ezisisiseko zinyibilike ngobushushu obuqatha? 2 Petros 3:10–12.

Ukuza kwesibini kukaKristu kwamenezelwa ekuguqulweni kobume bukaKristu.

“UMoses phezu kwentaba yenguquko wayelingqina loloyiso lukaKristu phezu kwesono nokufa. Wayemele abo baya kuphuma engcwabeni ekuvukeni kwamalungisa. U-Eliya, owayethatyathelwe ezulwini engakhange abone ukufa, wayemele abo baya kuba besaphila emhlabeni ekubuyeni kwesibini kukaKristu, nabaya ‘kutshintshwa, ngesiquphe, ngokuqhwayaza kweliso, ngesandi sokugqibela sexilongo;’ xa ‘oku kufayo kuya kunxiba ukungafi,’ kwaye ‘oku konakalayo kuya kunxiba ukungonakali.’ 1 Korinte 15:51–53. UYesu wayambathiswe ukukhanya kwezulu, njengoko aya kubonakala xa esiza ‘okwesibini, engenasono, esenzela usindiso.’ Kuba uya kuza ‘esezibukweni zikaYise neengelosi ezingcwele.’ Hebhre 9:28; Marko 8:38. Isithembiso soMsindisi kubafundi sasizalisekile ngoku. Entabeni ubukumkani bozuko obuzayo babonakaliswa ngomfanekiso omncinane,—uKristu uKumkani, uMoses engummeli wabangcwele abavusiweyo, no-Eliya engowabamkelwe baguqulelwa ezulwini bengakhange bafe.” *The Desire of Ages*, 421.

UEliya, ongazange afe, umele ikhulu elinamashumi amane anesine amawaka abangafiyo, yaye uMoses umele abo bafa ngokwenene. Kwiintsuku zokugqibela ezo ndidi zimbini zimelwe kwisiTyhilelo isahluko sesixhenxe, njengekhulu elinamashumi amane anesine amawaka kunye nesihlwele esikhulu. Xa kuvulwa itywina lesihlanu kwisiTyhilelo isahluko sesithandathu, abo babulawa bubupapa ngexesha lamaXesha Obumnyama banikwa iingubo ezimhlophe.

“Yaye xa yalivulayo itywina lesihlanu, ndabona phantsi kwesibingelelo imiphefumlo yabo babebulewe ngenxa yelizwi likaThixo, nangenxa yobungqina ababebubambile: baza bakhala ngezwi elikhulu, besithi, Koda kube nini na, Nkosi, Engcwele neNyanisekileyo, ungagwebi, ungaphindezeleli igazi lethu kwabo bahleli emhlabeni? Kwaza kwanikwa ngamnye kubo iingubo ezimhlophe [Bavakaliswa benyulu, bengcwele]; kwaza kwathiwa kubo mabaphumle okwethutyana nje, bade bazaliseke nabo abakhonzi kunye nabo abazalwana babo, abaza kubulawa njengabo’ [ISityhilelo 6:9–11]. Apha kwakuboniswe uYohane imiboniso eyayingeyiyo eyenene ngelo xesha, koko yayikokwakuya kubakho kwithuba elizayo.” *Manuscript Releases*, volume 20, 197.

Abafeli-nkolo bayabuza ukuba uThixo uya kuphindezela nini ukubulawa kwabo. Umfeli-nkolo wayenokholo lukaYesu ngaphambi kokuba abulawe, kuba yayikukubonakaliswa kwaloo nkolo kanye okwabangela ukuba upopu ambulale. Izambatho ezimhlophe zimela ubulungisa bukaKristu,

kodwa izambatho ezimhlophe ezanikwa le miphefumlo eyayibulewe, zanikwa yona emva kokufela kwayo ukhoho. Ezo zambatho zingumqondiso wokufela ukhoho, hayi nje ubulungisa bukaKristu kuphela. Umfeli-nkolo unesambatho sobulungisa bukaKristu ngaphambi kokuba abulawe. Isihlwele esikhulu esikwiSityhilelo sesixhenxe sinikwa izambatho ezimhlophe, ngaloo ndlela simela abo bafa ngexesha lokuphalala kwegazi oluzayo lomthetho weCawa. Ngaloo ndlela abalikhulu elinamashumi amane anesine amawaka bamelwa nguEliya, yaye abathembekileyo abafela eNkosini bamelwa nguMoses entabeni yokuguqulwa kobuso.

Abalikhulu nekhulu elinamashumi amane anesine amawaka sisizukulwana esingafiyo, yaye sisizukulwana uKristu abhekisa kuso esisaphila ngexesha amazulu nomhlaba kudlula, kuLuka isahluko samashumi amabini ananye.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ukubulawa kukaAbheli kwaba ngumzekelo wokuqala wobutshaba uThixo awayebhengeze ukuba buya kubakho phakathi kwenyoka nenzala yomfazi—phakathi kukaSathana nabalandeli bakhe noKristu nabalandeli baKhe. Ngesono somntu, uSathana wayefumene ulawulo phezu koluntu; kodwa uKristu wayeya kubenza bakwazi ukulahla idyokhwe yakhe. Nanini na, ngokhoho kwiMvana kaThixo, umphefumlo ulahla inkonzo yesono, umsindo kaSathana uyavutha. Ubomi obungcwele bukaAbheli baba bubungqina obuchasene nesimangalo sikaSathana sokuba akunakwenzeka ukuba umntu awugcine umthetho kaThixo. Xa uKayin, eqhutywa ngumoya wongendawo, wabona ukuba akanako ukulawula uAbheli, waba nomsindo omkhulu kangankuba wabutshabalalisa ubomi bakhe. Kwaye naphi na apho kukho nabaphi na abaya kuma bekhusele ubulungisa bomthetho kaThixo, kwalo kwa umoya uya kubonakaliswa ngokuchasene nabo. Ngulo umoya othe kuzo zonke izizukulwana wamisa isibonda waza wavutha iingqumba zokutshisa ngenxa yabafundi bakaKristu. Kodwa iinkohlakalo eziqokelelwe phezu komlandeli kaYesu ziphehlelelwa nguSathana nemikhosi yakhe ngenxa yokuba bengenako ukumanyanzela ukuba azithobe kulawulo lwabo. Ngumsindo wotshaba oloyisiweyo. Wonke umfel’ ukhoho kaYesu wafa engumoyisi. Utsho umprofeti ukuthi, “Bamoyisa yena [‘laa nyoka indala, ekuthiwa nguMtyholi, noSathana’] ngegazi leMvana, nangelizwi lobungqina babo; ababulangazelelanga ubomi babo kwada kwasa ekufeni.” ISityhilelo 12:11, 9.” Oobawo nooProfeti, 77.