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*Ukutyhilwa koMthetho weCawa ozayo kungekudala: Uhlalutyo Lwetayipoloji Lomqondiso Wokubaleka*

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2024-03-05

USister White uchonga umthetho weCawa osondelayo njengalo “mqondiso,” owawufuziselwe yimikhosi yaseRoma eyayingqinga iYerusalem ngonyaka wama-66, yaye ngokwenjenjalo uchonga udidi olunamhlo angaboniyo, neendlebe ezingeviyo.

“Unaphakade lulula phambi kwethu. Ikhusele sele liza kususwa. Thina sibambe esi sikhundla sinzulu nesinoxanduva, senza ntoni na, sicinga ngantoni na, de sinamathele kuthando lwethu lobugovu lokuthanda ukuphumla, ngelixa imiphefumlo itshabalala macala onke kuthi? Iintliziyo zethu ziye zaba lukhuni ngokupheleleyo na? Asinakuvakalelwa okanye siqonde na ukuba sinomsebenzi wokuwenza ngenxa yosindiso lwabanye? Bazalwana, ningabakwelo qela na bathi, benamhlo, bangaboni, benendlebe, bangeva? Kungenjongo engento na ukuba uThixo uninike ulwazi lwentando yaKhe? Kungenjongo engento na ukuba Unithumele isilumkiso phezu kwesinye? Niya kukholelwa na kwizibhengezo zenyano engunaphakade ngokuphathelele koko kuza kufikela ihlabathi, niya kukholelwa na ukuba izigwebo zikaThixo zixhonywe phezu kwabantu, nize nihlale niselulamo, nivila, ningakhathali, nithanda iziyolo?”

“Eli asiloxesha ngoku lokuba abantu bakaThixo babambelele iintliziyo zabo kwizinto zehlabathi okanye bazibekele ubutyebi babo kulo. Ixesha alisekude, xa, njengabafundi bokuqala, siya kunyanzelwa ukuba sifune indawo yokusabela kwiindawo ezingenabemi nezizizodwa. Njengokuba ukurhangqwa kweYerusalem yimikhosi yamaRoma kwakuluphawu lokuba amaKristu aseYuda abaleke, ngokunjalo ukuthatyathwa kwamandla sisizwe sethu kumthetho onyanzelisa isabatha yobupapa kuya kuba sisilumkiso kuthi. Ngoko ke kuya kuba lixesha lokushiya izixeko ezikhulu, silungiselela ukushiya nezo zincinane sisiya kumakhaya afihlakeleyo kwiindawo ezizolileyo phakathi kweentaba.” Testimonies, volume 5, 464.

Umthetho weCawa ozayo kungekudala eUnited States ngumphawu lwesilumkiso (uphawu), “lokuphuma kwizixeko ezikhulu, kulungiselelwa ukuphuma kwezincinane, uye kumakhaya azolileyo kwiindawo ezifihlakeleyo phakathi kweentaba.” Ubu-Adventism baseLawodike buxhomekeke kakhulu ekungaqondeni ukuba intlekele yomthetho weCawa eUnited States izalisekisa “uphawu” ekuthethwe ngalo kwiThe Great Controversy. Ifuziselwa “ngophawu” ekuqaleni kweminyaka emithathu enesiqingatha. “Uphawu” olwazalisekiswa ekuhlaselweni kokuqala kweYerusalem, okwafika ngonyaka wama-66, lufuzisela “ibhanile” ephakanyiswayo kumthetho weCawa ozayo kungekudala.

Intshabalalo yokwenene yeYerusalem yaphunyezwa nguTito ngonyaka wama-70 AD, yaye ukungqingwa kukaTito kwakufanekiswe kuqala kukungqingwa kukaCestius ngowama-66 AD,

kuba uYesu usoloko ebonisa isiphelo sento ngesiqalo sento. Yayikukungqingwa kokuqala kukaCestius okwakuloo “mqondiso” wokusabela ekubalekeni awawunikelayo uYesu, kungekhona ukungqingwa kukaTito. Enye yayikukungqingwa ekuqaleni, enye yayikukungqingwa ekupheleni.

“Akukho namnye umKristu owatshabalalayo ekutshatyalalisweni kweYerusalem. UKristu wayebanikile abafundi baKhe isilumkiso, yaye bonke abo bakholwayo emazwini aKhe balinda umqondiso owawuthenjisiwe. ‘Ke kaloku, xa nithe nayibona iYerusalem irhangqwe yimikhosi,’ watsho uYesu, ‘yazini ngoko ukuba ukusondela kwalo ukwenziwa yinkangala. Ngoko mabasabele ezintabeni abo bakwelakwaYuda; nabo baphakathi kuyo mabamke baphume.’ Luka 21:20, 21. Emva kokuba amaRoma, phantsi kukaKestiya, esirhangqile isixeko, ngokungalindelekanga aluyeka ungqingo ngexesha kanye xa yonke into yayibonakala ilungele ukhulasela ngoko nangoko. Abo baberhangqiwe, belahle ithemba lokumelana ngempumelelo, babesele beza kunikezela, xa umthetheli waseRoma wayirhoxisayo imikhosi yakhe kungekho nasinye isizathu esibonakalayo. Kodwa ulungiselelo lukaThixo olunenceba lwalulawula iziganeko ngenxa yokulungelwa ngabantu baKhe. Umqondiso owawuthenjisiwe wawusele unikiwe kumaKristu awayelindile, yaye ngoku kwakunikiwe ithuba kubo bonke ababethanda ukulithobela isilumkiso soMsindisi. Iziganeko zalawulwa ngolo hlobo kangangokuba kungabikho maYuda namRoma anokuthintela ukusaba kwamaKristu. Ekubuyeni umva kukaKestiya, amaYuda, ephuma ngohlaselo evela eYerusalem, awasukela umkhosi wakhe owawurhoxa; yaye ngoxa omabini la maqela emkhosi ayebambeke ngokupheleleyo ngaloo ndlela, amaKristu aba nethuba lokusishiya isixeko. Ngelo xesha ilizwe nalo lalisele licociwe ezintshabeni ezazinokuzama ukuwathintela. Ngexesha longqingo, amaYuda ayehlanganisene eYerusalem ukuze agcine uMthendeleko Weminquba, yaye ngaloo ndlela amaKristu kuwo wonke umhlaba akwazi ukusaba engenakuphazanyiswa. Ngaphandle kokulibazisa, asabela kwindawo yokhuseleko—isixeko sasePella, ezweni lasePerea, ngaphaya kweYordan.” Imbambano Enkulu, 30.

Ukuvinjelwa kweYerusalem nguCestius ngonyaka wama-66 kwazalisekisa “umqondiso” wesilumkiso awayewubhalile uKristu ukuze abe ngowamaKristu baloo mbali, kodwa ukuvinjelwa kukaTitus ngowama-70 AD akuzange kubonelele “mqondiso” wokubaleka. Kolo kuvinjelwa kwakungasekho maKristu aseleyo esixekweni, yaye olo kuvinjelwa lokugqibela lwakhokelela ekutshatyalalisweni kweYerusalem, yaye ekutshatyalalisweni kweYerusalem “akukho nanye iKristu eyatshabalalayo,” kuba amaKristu ayebalekile ekuqaleni kwale mbali.

“Imikhosi yamaYuda, ileqa uCestius nomkhosi wakhe, yahlasela umva wabo ngoburhalarhume obungangokuba yabasongela ngentshabalalo epheleleyo. AmaRoma aphumelela ekurhoxeni kwawo ngobunzima obukhulu. AmaYuda asinda phantse engenakulahlekelwa nto, aza, nemihlobo yawo yokuphanga, abuyela eYerusalem ngoloyiso olukhulu. Kanti ke le mpumelelo ibonakalayo yabazisela ububi bodwa. Yabaphefumlela ngaloo moya wokuchasa amaRoma ngenkani nangenkani, owakhawuleza wazisa usizi olungathethekiyo phezu kwesixeko esasisele sigwetyelwe intshabalalo.”

“Zoyikeka zazizintlekele ezawela phezu kweYerusalem xa ukurhangqwa kwaqalwa kwakhona nguTito. Isixeko sarhangqwa ngexesha lePasika, xa izigidi zamaYuda zazihlanganisene ngaphakathi kweendonga zaso.” The Great Controversy, 31.

Ukususela kumthendeleko weeNtente ngonyaka wama-66 kuse kuma kwiPasika ngonyaka wama-70 yiminyaka emithathu enesiqingatha, leyo ngokwesiprofeto ilingana neentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu. Ukususela kunyaka wama-66 kuse kuma kunyaka wama-70 iRoma yobuhedeni yanyathela phantsi ingcwele nomkhosi, kanye njengokuba iRoma yobupopu yasinyathela phantsi isixeko esingcwele iinyanga ezingamashumi amane anesibini, ukususela kunyaka wama-538 kuse kuma ku-1798.

Ke wona ummandla ongaphandle kwetempile wuyekele, ungawulinganisi; kuba unikelwe kwiintlanga; yaye wona umzi ongcwele ziya kuwunyathela phantsi iinyanga ezingamashumi amane anesibini. ISityhilelo 11:2.

Zombini iRoma yobuhedeni neRoma yobupopu ayinyathela phantsi iYerusalem kangangeentsuku eziliwaka namakhulu mabini anamashumi amathandathu (iminyaka), ngaloo ndlela kubonakaliswa ukuba iRoma yale mihla iya kuyinyathela phantsi iYerusalem yokomoya yemihla yokugqibela ngexesha elingumfuziselo leentsuku eziliwaka namakhulu mabini anamashumi amathandathu. Elo xesha lingumfuziselo liya kuqalisa kumthetho weCawa osondela ngokukhawuleza eUnited States, xa inxeba elibulalayo liphilisiwe.

Ndabona elinye lamakhanda ayo ngathi linamanxeba ade ase ekufeni; yaza inxeba layo elibulalayo laphiliswa; laza lonke ihlabathi lammangalela irhamncwa. Balinqula inamba, ngokuba yayilinike irhamncwa amandla; balinqula nerhamncwa, besithi, Ngubani na onjengerhamncwa? Ngubani na onako ukulwa nalo? Yaza yanikwa umlomo othetha izinto ezinkulu nezinyeliso; yanikwa negunya lokuqhubeka iinyanga ezingamashumi amane anesibini. ISityhilelo 13:3–5.

Iinyanga ezingamashumi amane anesibini ezingokomfuziselo zentshutshiso yobupopu zililo “yure” yengxaki yomthetho weCawa. Loo “yure” iqala ngo “mqondiso” (iflegi), ize iphele “ngemiqondiso.” “Umqondiso” weflegi ngexesha lomthetho weCawa uya kubangela ukuba nabaphi na amaKristu abaseBhabheli basabele entabeni engcwele ezukileyo eye yaphakanyiswa (yanyuswa) ngaphezu kwezinye iinduli.

Kuya kuthi ngemihla yokugqibela intaba yendlu kaYehova iya kumiselwa encotsheni yeentaba, iphakanyiswe ngaphezu kweenduli; zize zonke iintlanga zibe ngumsinga zisiya kuyo. Kwaye abantu abaninzi baya kuhamba bathi, Yizani, masinyuke siye entabeni kaYehova, endlwini kaThixo kaYakobi; yaye uya kusifundisa ngeendlela zakhe, size sihambe emendweni yakhe; kuba umthetho uya kuphuma eZiyon, nelizwi likaYehova eYerusalem. Isaya 2:2, 3.

Ukusaba ezixekweni ngexesha lomyalelo onyanzelisa unqulo lweCawa kwakufanekiselwa kokubini kukusaba kwamaKristu ngonyaka wama-66, nokusaba kwebandla ngonyaka wama-538 elabalekela entlango.

Yaye umfazi wasabela entlango, apho enendawo ayilungiselelweyo nguThixo, ukuze amondle khona imihla eliwaka elinamakhulu amabini anamashumi amathandathu. ISityhilelo 12:6.

Ukutshatyalaliswa kweYerusalem, ukususela kungqingelo lokuqala kuse ekungqingelweni kokugqibela, kwathabatha iminyaka emithathu enesiqingatha; kodwa umyalezo wesilumkiso ngentshabalalo ezayo wanikelwa iminyaka esixhenxe, iminyaka emithathu enesiqingatha ngaphambi kongqingelo lokuqala, neminyaka emithathu enesiqingatha emva kwalo.

“Zonke iziprofeto ezanikelwa nguKristu ngokuphathelele ukutshatyalaliswa kweYerusalem zazaliseka ngqo njengoko zazithethiwe. AmaYuda awafumana eyinyaniso amazwi aKhe esilumkiso athi: ‘Ngomlinganiselo enilinganisela ngawo, niya kulinganiselwa kwangawo nani.’ Mateyu 7:2.

“Impawu nemimangaliso zabonakala, zixela kwangaphambili intlekele nentshabalalo. Phakathi kobusuku kwakhanya ukukhanya okungaqhelekanga phezu kwetempile nesibingelelo. Phezu kwamafu ekutshoneni kwelanga kwaboniswa iinqwelo zokulwa namadoda emfazwe ehlanganisana ukulungiselela idabi. Ababingeleli ababekhonzela ebusuku engweleni boyikiswa zizandi ezingaqondakaliyo; umhlaba wangcangcazela, kwaza kwaviwa isihlwele samazwi sidanduluka sisithi: ‘Masimke apha.’ Isango elikhulu lasempuma, elalinzima kangangokuba lalingenakuvalwa lula nangamashumi amabini amadoda, nelalikhuselekile ngemivalo emikhulu yentsimbi eyayibotshelelwe nzulu emgangathweni welitye eliqinileyo, lavuleka ezinzulwini zobusuku, kungekho sibonakaliso samandla alibonakalayo.—Milman, *The History of the Jews*, inewadi 13.

“Iminyaka esixhenxe indoda yaqhubeka inyuka isihla ezitalatweni zaseYerusalem, ivakalisa iintlekele ezaziza kufikela isixeko. Emini nasebusuku yayicula eso sililo sasendle isithi: ‘Izwi livela empumalanga! izwi livela entshonalanga! izwi livela kwimimoya yomine! izwi nxamnye neYerusalem nangokuchasene netempile! izwi nxamnye nabakhwenyana neentombi! izwi nxamnye nabantu bonke!’—Ibid. Lo mntu ungaqhelekanga wafakwa entolongweni waza watyatyulwa, kodwa akukho sikhalazo saphuma emlonyeni wakhe. Ekuthukweni nasekuphathweni gadalala waphendula kuphela esithi: ‘Yeha, yeha kwiYerusalem!’ ‘yeha, yeha kubemi bayo!’ Isikhalo sakhe sesilumkiso asizange sipele de wabulawa ngexesha lokungqingwa awayekuxele kwangaphambili.” *The Great Controversy*, 29, 30.

Ukutshatyalaliswa kokugqibela kweYerusalem yokoqobo ngonyaka wama-70 kwandulelwa “yimiqondiso nemimangaliso” eyayichaza “intlekele nentshabalalo.” “Imiqondiso” yesilumkiso yabonakaliswa iminyaka emithathu enesiqingatha phambi kongqingo lokuqala, kwanakwiminyaka emithathu enesiqingatha eyakhokelela ekutshatyalalisweni. “Imiqondiso” (ngesininzi) eyayichaza intshabalalo ezayo yayingeyiyo “imqondiso” wesilumkiso sokusaba, koko yayisisibhengezo sokusondela kokuvalwa kwexesha lovavanyo.

Ekutyunyuzweni kweYerusalem yokomoya ukususela ngowama-538 ukuya kowe-1798, “uphawu” lwesilumkiso sokusaba, lwalungelo xesha isikizi sokuphanzisa sabakho ngalo xa “loo mntu wesono” “watyhilwayo,” njengokuba “engunyana wentshabalalo; Ochasene, eziphakamisa ngaphezu kwayo yonke into ekuthiwa nguThixo, okanye enqulwayo; ukuze athi njengokuba enguThixo ahlale etempileni kaThixo, ezibonakalisa ukuba unguThixo.”

Ngoko ke, xa nithe nalibona isikizi lentshabalalo, ekwathethwa ngalo nguDanyeli umprofeti, limi endaweni engcwele, (ofundayo, make aqonde.) Mateyu 24:15.

Xa amaKristu aloo mbali yembali awaqonda loo “mqondiso” abalekela entlango iminyaka eliwaka elinamakhulu mabini anamashumi amathandathu.

“Kwafuneka umzabalazo ongathethekiyo kwabo babeza kuthembeka, ukuze beme beqinile ngokuchasene neenkohliso namasikizi awayefihlwe phantsi kweengubo zobupristi aza angeniswa ebandleni. IBhayibhile ayizange yamkelwe njengomlinganiselo wokholo. Imfundiso yenkululeko yonqulo yabizwa ngokuba luqhekeko, yaye abo babeyixhasa bathiywa baza bagxothwa.

“Emva kongquzulwano olude nolunzima, abambalwa abathembekileyo bagqiba ekubeni baqhawule lonke umanyano necawa ewile elukholweni ukuba yayisaqhubeka ukwala ukuzikhulula ebuxokini nasekunquleni izithixo. Babona ukuba ukwahlukana kwakuyimfuneko engenakuphetshwa ukuba babeza kuthobela ilizwi likaThixo. Babengenasibindi sokunyamezela iimfundiso eziphosakeleyo ezitshabalalisayo emphefumleni yabo, kwanokumisela umzekelo owawuya kubeka emngciphekweni ukholo lwabantwana babo nolwabantwana babantwana babo. Ukuze bagcine uxolo nomanyano babekulungele ukwenza naluphi na unikezelo oluhambelanayo nokunyaniseka kuThixo; kodwa bevakalelwa kukuba kwanoxolo lwalunokubiza kakhulu ukuba luthengwe ngokuncama umgaqo. Ukuba umanyano lwalunokufezekiswa kuphela ngokuthomalalisa inyaniso nobulungisa, ngoko makubekho ukwahlukana, kwanemfazwe.” The Great Controversy, 45.

Xa kwakusondelwa esiphelweni seminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yentshutshiso yobupopu, kwakukho “imiqondiso” (isininzi), yaye njengakwimeko “yemiqondiso” ekupheleni kweentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu apho iRoma yobuqaba yayinyathela iYerusalem yokoqobo; loo “miqondiso” yayingeyiyo imiqondiso yokusaba.

“UMsindisi unika imiqondiso yokuza kwaKhe, yaye ngaphezu koko, ubeka ixesha lokuba owokuqala wale miqondiso uya kubonakala nini: ‘Kwangoko emva kwembandezelo yaloo mihla ilanga liya kwenziwa mnyama, nenyanga ayiyi kunika ukukhanya kwayo, neenkwenkwezi ziya kuwa zivela ezulwini, namandla amazulu aya kunyikima; kuze ke kubonakale umqondiso woNyana womntu ezulwini; kuze ke zonke izizwe zehlabathi zikhale, yaye ziya kumbona uNyana womntu esiza emafini ezulu ngamandla nangozuko olukhulu. Yaye Uya kuthuma iingelosi zaKhe ngesandi esikhulu sexilongo, zize ziqokelele ndawonye abanyulwa baKhe bevela kwimimoya yomine, ukusuka kwesinye isiphelo sezulu ukuya kwesinye.’”

“Ekupheleni kwentshutshiso enkulu yobupopu, watsho uKristu, ilanga liya kwenziwa mnyama, nenyanga ayiyi kukhanyisa. Emva koko, iinkwenkwezi ziya kuwa zivela ezulwini. Kwaye uthi, ‘Fundani umzekeliso womkhiwane; Xa isebe lawo lisethambile, lize likhuphe amagqabi, niyazi ukuba ihlobo lisondele: ngokunjalo nani, xa nithe nazibona zonke ezi zinto, yazini ukuba Usondele, useminyango kanye.’ Mateyu 24:32, 33, margin.

“UKristu unike imiqondiso yokuza kwaKhe. Ubhengeza ukuba sinako ukwazi xa Esondele, kwanasezicangweni. Uthi ngabo bazibonayo ezi mpawu, ‘Esi sizukulwana asiyi kudlula, zide zizaliseke zonke ezi zinto.’ Le miqondiso ibonakele. Ngoku siyazi ngokuqinisekileyo ukuba

ukuza kweNkosi kusondele. 'Izulu nehlabathi ziya kudlula,' utsho, 'kodwa amazwi aM akayi kudlula.'" The Desire of Ages, 631, 632.

Xa "iminyaka emithathu enesiqingatha yokunyathelwa phantsi kweYerusalem" yiRoma yobupopu yayisondele ekupheleni, kwabakho uthotho "Iweempawu," ezazibonakalisa ukuza kukaKristu zaza zavula imbali yamaMillerite. Imbali yamaMillerite iya kuphindwa kanye ngoonobumba bayo kwiintsuku zokugqibela. Ezo "mpawu," ezabonakala "ekupheleni kwentshutshiso enkulu yobupopu," zazifanekiselwe "ziimpawu" ezabonakala ekupheleni kweminyaka emithathu enesiqingatha yokunyathelwa phantsi kweYerusalem ukususela kunyaka wama-66 ukuya kowama-70 yiRoma yobuhedeni. Ngoko ke, ngokobungqina bamangqina amabini, kuya kubakho "uphawu" lomqondiso ophakanyiswayo ngelixa lenyikima enkulu, olunguphawu lwesilumkiso sokusaba kwimbali yeRoma yale mihla, yaye kuya kubakho kwakhona "iimpawu" ngobuninzi ezivela ekupheleni kwexesha lentshutshiso yeRoma yale mihla kwiintsuku zokugqibela.

Siya kuqhubekeka nesi sifundo kwinqaku elilandelayo.

"Funda isahluko sama-21 sikaLuka. Kuso uKristu unika isilumkiso esithi, 'Zilumkeleni, hleze nangaliphi na ixesha iintliziyo zenu zibe nzima kukuzintyintya, nokunxila, neenkathazo zobu bomi, ize loo mini inifikele ningayiqondanga. Kuba iya kufika njengomgibe phezu kwabo bonke abahleli phezu kobuso behlabathi liphela. Ngoko ke lindani, nithandaze ngamaxesha onke, ukuze nibalelwe ekufanelekeni ukusinda kuzo zonke ezi zinto, nokuma phambi koNyana womntu' (Luka 21:34-36)."

"Iimpawu zamaxesha ziyazaliseka ehlabathini lethu, kanti ke iicawa ngokubanzi zimelwe njengaleleyo. Asimele na ukuthabatha isilumkiso kumava eentombi ezizizidenge, ezathi, xa kwafika isimemelelo esithi, 'Nanko umyeni uyeza; phumani niye kumkhawulela,' zafumanisa ukuba zazingenayo ioli ezibaneni zazo? Kwaye ngoxa zazihamba zisiya kuthenga ioli, umyeni wangena esidlweni somtshato kunye neentombi ezizizilumko, lwaza ucango lwavalwa. Xa iintombi ezizizidenge zafika kwiholo yesidlo, zamkelwa ngokwaliwa ezingazange zikulindele. Inkosi yesidlo yavakalisa yathi, 'Andinazi.' Zashiywa zime ngaphandle esitratweni esingenanto, ebumnyameni bobusuku." Manuscript Releases, volume 15, 229.