

Incwadi kaDaniyeli - Inani Lekhulu Elineshumi Elinesibhozo

Isilumkiso Sesiprofeto Esiya eYerusalem: Umfuziselo Ofanekisela Iziganeko Zexesha Lokuphela

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Iminyaka esixhenxe yesilumkiso ukusukela kowama-63 kuse kulo nyaka wama-70 eyabhengezwa yile ndoda yayihamba “inyuka isihla kwizitrato zaseYerusalem, ivakalisa iintlekele ezaziza kuhla phezu komzi,” yayifanekiselwe sisilumkiso esanikelwa iYerusalem iminyaka emithathu enesiqingatha, kuqala kwinkonzo kaKristu, kwandule ke eminye iminyaka emithathu enesiqingatha kwinkonzo yabafundi. Amanqaku angaphambili sele echazile ukuba ukutshatyalaliswa kweYerusalem kwakunokwenzeka ukuba kwehle emnqamlezweni, okanye kamva ekuxulweni ngamatye kukaStefano, kodwa ukuzeka kade umsindo kukaThixo kwakurhoxise umgwebo waKhe phezu komzi nabantu.

“Kwaye lowo lithe lawela phezu kwakhe, liya kumtyumza lube ngumgubo.” Abantu abamkhaneyelayo uKristu babesondele ekuboneni isixeko sabo nesizwe sabo sitshatyalaliswa. Uzuko lwabo lwaluya kwaphulwa, lwasasazwa njengothuli phambi komoya. Yaye yintoni eyatshabalalisa amaYuda? Yayililite elo, ekube ukuba babesakhe phezu kwalo, beliya kuba lukhuseleko lwabo. Yayikukulunga kukaThixo abakudelelayo, ubulungisa ababucekiso, inceba abayijongela phantsi. Abantu bazimisela ukumelana noThixo, yaye konke okwakunokuba lusindiso lwabo kwaguqulwa kwaba yintshabalalo yabo. Konke oko uThixo wakumisela ukuba kube kubo kobomi bakufumanisa kungokokufa. Ekubethelelweni kukaKristu emnqamlezweni ngamaYuda kwakubandakanyekile ukutshatyalaliswa kweYerusalem. Igazi elaphalazwa eKalvari laba ngumthwalo owabatyibilikisela entshabalalweni ngenxa yeli hlabathi nangenxa yehlabathi elizayo. Kuya kuba njalo nangomhla omkhulu wokugqibela, xa umgwebo uya kwehlela abo balugatyayo ubabalo lukaThixo. UKristu, ilitye labo lesikhubekiso, uya kuthi ngoko abonakale kubo njengentaba ephindezelayo. Uzuko lobuso baKhe, obububomi kumalungisa, luya kuba ngumlilo odlayo kwabakhohlakeleyo. Ngenxa yothando olwaliweyo, ubabalo oludelelweyo, umoni uya kutshatyalaliswa.

“Ngezifaniso ezininzi nezilumkiso eziphindaphindwayo, uYesu wabonisa ukuba kuya kuba yintoni na isiphumo kumaYuda sokwala uNyana kaThixo. Ngala mazwi wayethetha nabo bonke, kuzo zonke izigaba zexesha, abala ukumamkela njengoMhlawuleli wabo. Zonke izilumkiso zezezabo. Itempile ehlambelweyo, unyana ongathobeliyo, abalimi bobuxoki, abakhi abadelelayo, banomfanekiselo ofanayo kumava omoni ngamnye. Ngaphandle kokuba aguquke, isigwebo abasifuziselayo siya kuba sesakhe.” The Desire of Ages, 600.

Ithuba leminyaka esixhenxe apho indoda yanikela ubungqina eYerusalem, lahlulwa ekungqingweni kokuqala laba ngamathuba amabini alinganayo eentsuku eziliwaka namakhulu

amabini anamashumi amathandathu. Loo minyaka isixhenxe yayimela ukutshatyalaliswa kweYerusalem, yaye iminyaka esixhenxe yobulungiseleli bukaKristu neyabafundi yayimela isiqalo sokutshatyalaliswa kweYerusalem, yaye uYesu usoloko ebonakalisa isiphelo ngesiqalo. Loo minyaka isixhenxe yayikwafanekiswa “ngamaxesha asixhenxe” achasene nobukumkani basentla awahlulwa aba ngamathuba amabini alinganayo eminyaka eliwaka namakhulu amabini anamashumi amathandathu.

Xa iRoma yale mihla iphinda imbali yeRoma yobuhedeni neyobupopu inyathela phantsi iYerusalem engokoqobo neyomoya, yaye xa iRoma yale mihla iphinda ezo mbali zimbini zamaxesha amabini esilumkiso esanikwayo yindoda evela kunyaka wama-63, kwada kwaya kunyaka wama-70, yaye xa iRoma yale mihla iphinda imbali emelwe ngala maxesha mabini xa uKristu nabafundi bahamba bengena bephuma eYerusalem iminyaka emithathu enesiqingatha, kuya kubonakaliswa amaxesha amabini ahlukeneyo, nangona nje kwimihla yokugqibela, “ixesha alisekho.”

Elokugqibela kula maxesha mabini ziinyanga ezingamashumi amane anesibini ezifuziselayo apho iRoma yale mihla ifezekisa intshutshiso yayo yokugqibela yabathembekileyo, xa inxeba layo elibulalayo seliphilisiwe emthethweni weCawa oza kufika kungekudala. Ezo nyanga zingamashumi amane anesibini ezifuziselayo zezesiBini kula maxesha mabini, yaye zilixesha lomgwebo wesigqeba seRoma yale mihla. Elo xesha landulelwa ngumgwebo wophando wabaphilayo kubu-Adventism baseLawodike.

Indoda eyazisa isilumkiso kwiYerusalem yokoqobo yafa ngexesha lokurhangqwa kukaTito. Ayizange ife ekutshatyalalisweni, kodwa ngexesha lokurhangqwa olwandulela ukutshatyalaliswa, kuba akukho nanye kumakholwa angamaKristu eyafa ekutshatyalalisweni kweYerusalem.

“Kwiminyaka esixhenxe indoda yahamba inyuka isihla ezitratweni zaseYerusalem, ivakalisa iintlekele ezaziya kuhla phezu komzi. Emini nasebusuku yayicula eso sililo sibuhlungu sisindle: ‘Ilizwi elivela empumalanga! ilizwi elivela entshonalanga! ilizwi elivela emimoyeni yomine! ilizwi elichasene neYerusalem nelichasene netempile! ilizwi elichasene nabakhwenyana nabatshakazi! ilizwi elichasene nabantu bonke!’—Ibid. Lo mntu ungaqhelekanga wavalelwa entolongweni waza watyatyushwa, kodwa akukho sikhalazo saphuma emlonyeni wakhe. Ekuthukweni nasekuphathweni kakubi waphendula ngelithi kuphela: ‘Yeha, yeha kwiYerusalem!’ ‘yeha, yeha kubemi bayo!’ Isikhalo sakhe sesilumkiso asizange siphele de kwaba ngulowo wabulawa ekungqingweni awayekuxele kwangaphambili.”
Imbambano Enkulu, 29, 30.

Le ndoda yafa ngexesha lokungqingwa, kodwa hayi ekutshatyalalisweni kokugqibela, yaye ukutshatyalaliswa kokugqibela kumela ukuvalwa kwexesha lovavanyo neembandezelo ezisixhenxe zokugqibela. Ngoko ke le ndoda iluphawu lwesigidimi sokushiya iYerusalem ngexesha lokungqingwa kokuqala. AmaKristu ngelo xesha abaleka, yaye kwiminyaka emithathu enesiqingatha yokuqala, le ndoda yayiluphawu lweqela elingafi eYerusalem, yaye kwiminyaka emithathu enesiqingatha yesibini iluphawu lwamaKristu okugqibela afayo ngaphambi kokuvalwa kwexesha lovavanyo. Kwixesha lokuqala ichaza ikhulu elinamashumi amane anesine amawaka, yaye kwixesha lesibini leminyaka emithathu enesiqingatha imela isihlwele esikhulu esifayo ngelo

xesha lesibini.

Umyalezo wale ndoda wabhalwa ngumlandeli-mbali, yaye wamelwa ngamazwi amathandathu. Xa ekugqibeleni wayevalelwe entolongweni, umyalezo wakhe wesixhenxe nowokugqibela waba “yeha, yeha” kwiYerusalem nakubemi bayo. “Ilizwi” lokuqala elabhalwayo lali “lilizwi elivela empuma,” yaye umyalezo wakhe wokugqibela waba “yeha.” Inxalenye yokuqala yomyalezo wakhe nenkalo yokugqibela yomyalezo wakhe yayiluphawu lweBhayibhile olumela ubuSilamsi, kuba ubuSilamsi bungabantwana “bempuma” eBhayibhileni, yaye bamelwa “ngumoya wasempuma.” Ukuphindaphindwa kwegama elithi “yeha” kumyalezo wakhe wokugqibela kubonakalisa isiphelo seBhabheli yale mihla, xa ookumkani bomhlaba bekhwaza kathathu besithi “Yeha, yeha, eso sixeko sikhulu.” Igama lesiGrike eliguqulelwe ngokuthi “yeha” kwezo ndinyana zintathu kwiSityhilelo isahluko seshumi elinesibhozo, liguqulelwe ngokuthi “yeha” kwisahluko sesibhozo, ivesi yeshumi elinesithathu.

Ndaza ndabona, ndeva ingelosi ibhabha embindini wezulu, isithi ngelizwi elikhulu, Yeha, yeha, yeha, kwababemi emhlabeni ngenxa yamanye amazwi exilongo eengelosi ezintathu, eziseza kuvuthelwa! Isityhilelo 8:13.

Isibhengezo sendoda esithi, “yeha, yeha,” simela ukusetyenziswa okuphindwe kathathu kwezi yeha zintathu; kuba iziqalelo zeYeha yokuqala, ezidityaniswe neziqalelo zeYeha yesibini “umgca phezu komgca,” zichonga iziqalelo zeYeha yesithathu, kanye njengokuba ezo zivakalisi zithathu zithi, “yeha, yeha,” ezenziwa ngookumkani bomhlaba kwisahluko seshumi elinesibhozo zimela iYeha yesithathu, njengoko imiswe yiYeha yokuqala neyesibini. Ukuqala nokuphela kwesigidimi sendoda kwakufanekisela isigidimi seSilamsi seYeha yesithathu.

Ubonakaliso bokuqala besigidimi sakhe yayilizwi elivela “empumalanga,” yaye “impumalanga” iluphawu lobuSilamsi, kodwa ikwangumqondiso ochazayo wengelosi etywina ephuma empumalanga.

Kwaye emva kwezi zinto ndabona iingelosi ezine zimi kwiimbombo ezine zomhlaba, zibambe imimoya emine yomhlaba, ukuze umoya ungavuthuzi emhlabeni, naselwandle, nakuwuphi na umthi. Ndaza ndabona enye ingelosi inyuka ivela empumalanga, inotywino lukaThixo ophilileyo; yaza yakhwaza ngelizwi elikhulu kwiingelosi ezine, ezo zanikwayo ukuba zonakalise umhlaba nolwandle, isithi, Musani ukuwenzakalisa umhlaba, nolwandle, nemithi, side sibatywine ebunzini abakhonzi boThixo wethu. Ndaza ndeva inani labo babetywiniweyo: batywinwa ikhulu elinamashumi amane anesine amawaka, bevela kuzo zonke izizwe zoonyana bakaSirayeli. Isityhilelo 7:1–4.

Kwibali likaEliya eNtabeni yeKarmele, xa wayekhangele elwandle wabona ilifu, wayekhangele ngasentshonalanga, kuba iNtaba yeKarmele imi kufuphi noLwandle lweMeditera.

Kwathi ke ngelesixhenxe, wathi, Yabona, kuphuma ilifu elincinane elwandle, linjengesandla somntu. Wathi ke yena, Nyuka, uye kuthi kuAhabhi, Bopha inqwelo yakho, uhle, ukuze imvula ingakuthinteli. 1 Kumkani 18:44.

UEliya ngewayejonge entshonalanga, ngakwelicala loLwandle lweMeditera. KuLuka isahluko seshumi elinesibini, uKristu uthetha ngomyalezo waKhe njengomyalezo wokwahlukana.

Nicinga na ukuthi ndize kuzisa uxolo emhlabeni? Ndithi kuni, Hayi; koko ndize kuzisa ukwahlukana. Kuba kususela ngoku kuya kubakho abahlanu endlwini enye bohlulene, abathathu nxamnye nababini, nababini nxamnye nabathathu. Uyise uya kwahlulwa nxamnye nonyana, nonyana nxamnye noyise; unina nxamnye nentombi yakhe, nentombi nxamnye nonina; uninazala nxamnye nomolokazana wakhe, nomolokazana nxamnye noninazala wakhe. Wathi kanaanjalobantwini, Xa nibona ilifu linyuka lisuka entshonalanga, nithi kwaoko, Kuza imvula; ibe kube njalo. Naxa nibona umoya wasemzantsi uvuthuza, nithi, Kuya kuba shushu; kube njalo. Bahanahanisindini, niyakwazi ukucalula inkangeleko yezulu neyehlabathi; ke kutheni na ukuba ningalicaceli eli xesha? Luka 12:51–56.

Umyalezo womthunywa oya eYerusalem uphethe umqondiso ka-Alfa no-Omega, kuba isiqalo nesiphelo sichaza iSilamsi seLishwa lesithathu, yaye ngelizwi lase“mpuma” kwangaxeshanye sichaza umyalezo weSilamsi njengomyalezo wokutywina. “Ilizwi lesibini” elivela “entshonalanga” lichaza imvula yamva, eyimvula yokugqibela, yaye bonke abaprofeti bathetha ngemihla yokugqibela. Umyalezo wase“ntshonalanga” ungumfuziselo womyalezo wemvula yamva, ovelisa iindidi ezimbini zabanquli. Olunye udidi alunako ukuwuqonda umyalezo wemvula yamva kuba “alufundi eli xesha.”

Into elandelayo yomyalezo womthunywa lilizwi “lemimoya emine,” elingumyalezo wokutywinwa kwangaxeshanye nomyalezo wehashe elinomsindo lobuSilamsi, njengoko limelwe luYeha lwesithathu. Into elandelayo ichasene neYerusalem netempile, ngaloo ndlela ichaza umyalezo wabo bonke abaprofeti ochaza udidi lwabantu oludlulwa nje, kuba babeke ibango labo losindiso, kungekhona kuKristu, kodwa etempileni nasekulandeleni kwabo njengabantu abanyuliweyo bakaThixo. Ngabo abo kuyo yonke imbali engewele abamelwa njengabavakalisa besithi, “itempile yeNkosi, itempile yeNkosi singabo.” Umyalezo ochasene neYerusalem netempile ngumyalezo waseLawodike.

“Akukho mfuneko yokumangaliswa kukuba ibandla lingavuswa ngamandla kaMoya oyiNgewele. Amadoda nabafazi babeka bucala umyalelo awanikayo uKristu. Ingqumbo nokunyoluka kuyazuza uloyiso. Itempile yomphefumlo izele bubungendawo. Akukho ndawo kaKristu. Abantu balandela iindlela zabo ezigwenxa. Abayi kuwaphulaphula amazwi oMsindisi. Bazinikela ezandleni zabo, besala iziyalo nezilumkiso, de isibane sisuswe endaweni yaso, nokwahlula kwezinto ngokomoya kudideke ngeengcamango zabantu. Nangona besilela enkonzweni, bayazithethelela, besithi, ‘Itempile kaYehova, Itempile kaYehova siyiyo thina.’ Bawubeka bucala umthetho kaThixo ukuze balandele ukukhanya kweengcinga zabo.” Review and Herald, April 8, 1902.

Ke kaloku umthunywa wayiphakamisa ilizwi lomylezo wakhe wesilumkiso nxamnye nabakhwenyana neentombi ezitshatayo, njengophawu lwendlela yokusebenza ethi “umgca phezu komgca,” kuba umgca wesiprofeto wemihla yokugqibela uya kuba kanye njengomgca wesiprofeto ngemihla kaNowa, xa babetshatisa yaye betshata kwangelo xesha kanye awathi umkhukula wentshabalalo wawusele uza kuziphalaza phezu kwamabhongo abo ehlabathi nezicwangciso zabo.

“IBhayibhile ithi ngemihla yokugqibela abantu baya kuba baxakeke zizinto zehlabathi, kukuzonwabisa nasekufuneni imali. Baya kuba yimfama kwizinto eziyinyaniso ezingunaphakade. UKristu uthi, ‘Njengokuba yayinjalo imihla kaNowa, kuya kuba njalo nokufika koNyana womntu. Kuba njengokuba ngemihla eyayiphambi komkhukula babesidla, besela, betshata, bendisa, kwada kwayimini awangena ngayo uNowa emkhombeni, abangazi kwada kwafika umkhukula, wabakhukulisa bonke; kuya kuba njalo nokufika koNyana womntu.’ Mateyu 24:37–39.

“Kunjalo ke nanamhla. Abantu baqhubeka ngokukhawuleza ekusukeleni inzuzo nasekuzonwabiseni kobugovu, ngokungathi akukho Thixo, akukho zulu, kungekho bomi bangaphaya kweli. Ngemihla kaNowa isilumkiso sonogumbe sathunyelwa ukuze sothuse abantu ebubini babo size sibabize ekuguqukeni. Kwangokunjalo, isigidimi sokubuya kukaKristu okusondeleyo senzelve ukuvusa abantu ekuxakekeni kwabo zizinto zehlabathi. Senjongo yokubavusa ukuba baqonde izinto ezingunaphakade, ukuze basinike ingqalelo isimemo esiya etafileni yeNkosi.”

“Isimemo seendaba ezilungileyo sifanele ukunikelwa kulo lonke ihlabathi—‘kuzo zonke iintlanga, nezizwana, neelwimi, nabantu.’ ISityihlelo 14:6. Umyalezo wokugqibela wesilumkiso nenceba umele ukukhanyisa umhlaba wonke ngobuqaqawuli bawo. Umele ukufikelela kuzo zonke iindidi zabantu, abatyeBILEyo nabangamahlwempu, abaphezulu nabaphantsi. ‘Phumani niye ezindleleni nasezibiyelweni,’ utsho uKristu, ‘nibanyanzele ukuba bangene, ukuze indlu Yam izaliswe.’” Christ’s Object Lessons, 228.

Into yokugqibela yesilumkiso igxininisiwe kwisicatshulwa esingaphambili. Umyalezo omelwe njengelizwi elichasene “nabo bonke abantu”, yivangeli elingunaphakade, elichaza imfuneko yokuhlangabezana neemfuno zevangeli ukuze kusindiswe. Imfuno yokuqala yevangeli elingunaphakade kukoyika uThixo, yaye olo loyiko lusekelwe kwinyaniso yokuba yayizizono zethu ezabeka uKristu, uNyana kaThixo ophilayo, emnqamlezweni.

Yonke into yomthunywa eya eYerusalem ngexesha leminyaka yakhe esixhenxe yenkonzo yayimela iindaba ezilungileyo ezingunaphakade, ezazingezizo ezinye ngaphandle kwezo ndaba zilungileyo zanye ezathi zavezwa kwiminyaka esixhenxe uKristu aqinisa ngazo umnqophiso nabaninzi ukususela ngonyaka wama-27 kuse kuma-34. Kwakhona zezo ndaba zilungileyo zingunaphakade ezivakaliswayo kumaxesha amabini okugqibela emihla yokugqibela, yaye ziqondene ngokukodwa nomyalezo wemvula yasemva, zibe zingumyalezo we-Islam wesishwangusha sesithathu. Zichaza ukutywinwa kwamawaka alikhulu anamashumi amane anesine, ukwahlulwa kwengqolowa nokhula, imeko yaseLawodikea yokhula, nokusetyenziswa kathathu kwesiprofeto njengophawu lwendlela yokusebenza yemvula yasemva, ethi “umgca phezu komgca.”

Umyalezo weminyaka esixhenxe kuloo mbali ubekwe ngokwesiprofeto ngaphakathi “kweentsuku zempindezelo” ezaziinxalenye yokukhankanywa kokuqala kanye komyalezo nomsebenzi kaKristu, yaye umyalezo nomsebenzi waKhe maziphindwe ngemihla yokugqibela ngabaliwaka elinamakhulu amane anamashumi amane anesine. Baya kuthi ke ngoko bawuchonge umyalezo wabo ngaphakathi kwesakhelo sesiprofeto “seentsuku zempindezelo kaThixo”. Zimbini iintlobo

zeBhayibhile “zempindezelo” kaThixo ezimelwe ngaphakathi kweLizwi laKhe, impindezelo yaKhe phezu kwabantu baKhe kwanempindezelo yaKhe phezu kweentshaba zaKhe.

“amaxesha asixhenxe,” kaLevitikus amashumi amabini anesithandathu abonisa impindezelo kaThixo phezu kwabantu baKhe abanemvukelo, yaye loo mpindezelo ibandakanya ukunyathelwa phantsi kwangokoqobo nokwasemoyeni kwengcwele nomkhosi. Ngaphakathi komfuziselo wokunyathelwa phantsi kwengcwele nomkhosi, kukwamelwe nomfuziselo wempindezelo kaThixo phezu kweentshaba zaKhe. Ngemihla yokugqibela impindezelo kaThixo nxamnye nabantu baKhe imelwe njengokugabha ngaphandle ubu-Adventism baseLawodikea kumthetho weCawa osondelayo. Kolo phawu lwendlela impindezelo yaKhe phezu kweBhabheli yanamhlanje nayo iqala.

Umgwebo ophandayo wabaphilayo phezu koBu-Adventist baseLawodike, olandelwa ngumgwebo wesigqeba phezu kwehenyukazi laseTire nakwiserhamncwa alikhwelayo nelilawulayo, yimbali yesiprofeto yeentsuku zokugqibela, apho kuzalisekiswa khona isiphumo sayo yonke imibono. Yonke imibono imele ukusetyenziswa kwezo zithuba zibini zesiprofeto, kuba indlela yemvula yasemva kukusetyenziswa komgca wesiprofeto phezu komgca wesiprofeto. Ekuqaleni kwezo mbali zimbini uYesu wachaza “umqondiso” obonisa ukuba abo baphilayo ngelo xesha bakwisizukulwana sokugqibela sembali yehlabathi.

Ixesha lokuqala laqalisa xa ukutywinwa kwekhulu elinamashumi amane anesine amawaka kwaqalayo ngomhla we-11 kuSeptemba 2001. Kwakungaphakathi kwalo mqondiso apho “umqondiso” uKristu awawuchazayo kuLuka amashumi amabini ananye wabekwa khona.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“Ngoku, bazalwana, uThixo ufuna ukuba sithabathe indawo yethu kunye nendoda ephethe isibane; sifuna ukuthabatha indawo yethu apho kukho ukukhanya, nalapho uThixo enike khona ixilongo isandi esiqinisekileyo. Sifuna ukulinika ixilongo isandi esiqinisekileyo. Siye saba sesiphithiphithini, kwaye siye saba sekuthandabuzekeni, kwaye amabandla akulungele ukufa. Kodwa ngoku apha sifunda ukuthi: ‘Emveni kwezi zinto ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu; laza ihlabathi lakhanyiswa bubuqaqawuli bayo. Yaza yadanduluka ngamandla ngelizwi elikhulu, isithi, Iwile, iwile iBhabheli enkulu, yaza yaba yindawo yokuhlala yeedemoni, nenqaba yawo wonke umoya ongcolileyo, nentolongo yayo yonke intaka engcolileyo nenenzondo’ [ISityhilelo 18:1, 2].”

“Kaloku ngoku, siya kukwazi njani na into ngaloo myalezo ukuba asikho kwimeko yokuba siqonde nantoni na yokukhanya kwezulu xa kusiza kuthi? Kwaye siya kuthi kwangoko samkele eyona nkohliso imnyama xa isiza kuthi ivela kumntu ovumelana nathi, xa singenaso nesuntswana sobungqina bokuba uMoya kaThixo umthumile. UKristu wathi, ‘Ndize egameni loBawo, kodwa anindamkeli’ [bona uYohane 5:43]. Kaloku, kanye lowo ngumsebenzi obuqhubeka apha kususela kwintlanganiso yaseMinneapolis. Kuba uThixo uthumela umyalezo egameni lakhe ongavumelaniyo neengcamango zenu, ngenxa yoko [nigqiba kwelokuba] awunakuba ngumyalezo ovela kuThixo.” Iintshumayelo neNtetho, umqulu 1, 142.