

# Incwadi kaDaniyeli - Inani Lekhulu Elinamashumi Amabini

*Ukutyhila Imiqondiso Yesiprofeto: Ukuqonda Ukuzaliseka Kweziprofeto ZeBhayibhile*

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Ukuzaliseka kwemiqondiso emelwe lilanga, inyanga, neenkwenkwezi kuchazwe ngokwaneleyo ngababhali-mbali, ngoovulindlela bobu-Adventist, nangemibhalo kaDade White. Eminye yemiqondiso awathetha ngayo uYesu ayiqhelekanga kangako njengezinye. Bambalwa abaqondayo ukuba “ukubandezeleka kweentlanga” phezu “komhlaba,” kwaba nokuzaliseka okukhethekileyo. Abakucaci oko kumelwa luphawu lokushukunyiswa “kwamandla asemazulwini,” ngokuchaseneyo nokushukunyiswa kwamandla omhlaba okumelayo. Kwaye bambalwa ama-Adventist aseLawodike abaqondayo ukuba “ukuza” “koNyana womntu esiza ngelifu” kwazaliseka kwimbali yamaMillerite.

“Umhla ochanekileyo neyure yokubuya kukaKristu azityhilwanga. UMsindisi waxelela abafundi bakhe ukuba naye ngokwakhe wayengenako ukwazisa ngelixa lokubonakala kwakhe kwesibini. Kodwa wakhankanya iziganeko ezithile ababenokwazi ngazo xa ukubuya kwakhe kwakusondele. ‘Kuya kubakho imiqondiso,’ watsho, ‘elangeneni, nasenyangeni, nasezinkwenkwezini.’ ‘Ilanga liya kwenziwa mnyama, nenyanga ayiyi kukhupha ukukhanya kwayo, neenkwenkwezi zasezulwini ziya kuwa.’ Emhlabeni, watsho, kuya kubakho ‘uxinzelelo lweentlanga, ziphazamisekile; ulwandle namaza kududuma; iintliziyo zabantu zisoyika de ziphele amandla ngenxa yokunkwantya nangenxa yokulindela ezo zinto ziyeza phezu komhlaba.’”

“‘Baya kuyibona ke uNyana woMntu esiza ngamafu ezulu enamandla nobuqaqawuli obukhulu. Uya kuthuma iingelosi zakhe ngesandi esikhulu sexilongo, zize ziqokelele ndawonye abanyuliweyo bakhe bevela kwimimoya yomine, bethatyathwa ekupheleni kwezulu kuse ekupheleni kwelinye.’”

“‘Impawu elangeneni, enyangeni, nasezinkwenkwezini zizalisekile. Ukususela ngelo xesha iinyikima zomhlaba, izaqhwithi, amaza olwandle amakhulu, izifo ezingubhubhane, nendlala zande kakhulu. Ezona ntshabalalo zoyikekayo, ngomlilo nangesikhukula, zilandelana ngokukhawuleza okukhulu. Iintlekele ezoyikekayo ezenzeka iveki neveki zithetha kuthi ngamazwi alumkiso anzulu, zibhengeza ukuba isiphelo sisondele, nokuba kungekudala ngokuyimfuneko kuya kwenzeka into enkulu nenesigqibo.’”

“‘Ixesha lokuvavanywa aliyi kuqhubeka ixesha elide kakhulu. Ngoku uThixo urhoxisa isandla sakhe esithintelayo emhlabeni. Kudala ethetha kumadoda nakubafazi ngokusebenza koMoya wakhe oyiNgcwele; kodwa abazange basithobele isibizo. Ngoku uthetha kubantu bakhe, nakwilizwe, ngezigwebo zakhe. Ixesha lezi zigwebo lilitye lexesha lenceba kwabo bangekafumani ithuba lokufunda ukuba yintoni inyaniso. INkosi iya kubakhangela

ngovelwano oluthambileyo. Intliziyo yayo yenceba ichukumisekile; isandla sayo sisoluliwe kusekhona ukuze sisindise. Inani elikhulu liya kwamkelwa emhlambini wokhuseleko, abo kuthi kwezi ntsuku zokugqibela beve inyaniso okokuqala.” Review and Herald, November 22, 1906.

Imbali yamaMillerite iphinda ngqo, ngokoqobo, ngemihla yokugqibela. “Iimpawu” ezaphawula ukufika nembali yengelosi yokuqala zifanekisela “iimpawu” eziphawula ukufika nembali yengelosi yesithathu. Zonke iintshukumo ezingcwele zohlaziyo zihamba ngokungqamana nentshukumo yengelosi yesithathu ngemihla yokugqibela.

“Umsebenzi kaThixo emhlabeni ubonakalisa, ukusuka kwisizukulwana ukuya kwesinye, ukufana okumangalisayo kulo lonke uhlaziyo olukhulu okanye intshukumo yonqulo. Imigaqo kaThixo yokusebenzana nabantu ihlala injalo ngamaxesha onke. Iintshukumo ezibalulekileyo zangoku zinokulinganiswa nezo zexesha eladlulayo, yaye amava ebandla kwiinkulungwane zangaphambili anezifundo zexabiso elikhulu zexesha lethu.” The Great Controversy, 343.

Imbali emelwe yingelosi enamandla yeSityhilelo ishumi elinesibhozo, yileyo yengelosi yesithathu, yaye imbali emelwe yingelosi yesithathu ihamba ngaxeshanye nembali yeengelosi zokuqala nezesibini zembali yamaMillerite.

“UThixo uyinike imiyalezo yeSityhilelo 14 indawo yayo kumgca wesiprofeto, yaye umsebenzi wayo awuyi kuyeka kude kube sekupheleni kwembali yalo mhlaba. Imiyalezo yengelosi yokuqala neyesibini iseyinyaniso yeli xesha, yaye imele ukuhamba ngaxeshanye nalo olandelayo. Ingelosi yesithathu ivakalisa isilumkiso sayo ngezwi elikhulu. ‘Emva kwezi zinto,’ watsho uYohane, ‘ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu, nomhlaba wakhanyiswa bubuqaqawuli bayo.’ Kolu khanyiselo, ukukhanya kwayo yonke imiyalezo emithathu kudityanisiwe.” The 1888 Materials, 803, 804.

Umsebenzi wengelosi yokuqala nowesibini, ohambelana nomsebenzi wengelosi yesithathu, ukwabonakaliswa emzekelisweni weentombi ezilishumi.

“Ndihlala ndikhunjuzwa umzekeliso weentombi ezilishumi, ezintlanu kuzo zazizizilumko, zaze ezintlanu zaba zizidenge. Lo mzekeliso uzalisekisiwe yaye uya kuzalisekiswa kanye ngokoonobumba bawo, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uzalisekisiwe yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, Agasti 19, 1890.

Imbali emelwe kwiSityhilelo isahluko seshumi sencwadi yeSityhilelo imelwe njengeendudumo ezisixhenxe, yaye ezo ndudumo zisixhenxe zimele iziganeko ezenzeka ngexesha lembali yamaMillerite, eyayiyimbali yezigidimi zengelosi yokuqala neyesibini. Ezo ndudumo zisixhenxe zikwamele “iziganeko zexesha elizayo” ezenzeka ngemihla yokugqibela, yaye zizalisekiswa “ngolandelelwano” olufanayo nalolo zazilulo ngalo kwimbali yamaMillerite.

“Ukukhanya okukhethekileyo okwanikwa uYohane okwavezwa kwiindudumo ezisixhenxe kwakukukuchazwa kweziganeko ezaziza kwenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini. ...”

“Emva kokuba ezi ndudumo zisixhenxe zivakalise amazwi azo, umyalelo uza kuYohane njengoko weza kuDaniyele ngokuphathelile incwadi encinane: ‘Zitywine ezo zinto zizithethileyo iindudumo ezisixhenxe.’ Ezi zinxulumene neziganeko zexesha elizayo eziya kutyhilwa ngokolandelwano lwazo.” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.

Yonke intshukumo zohlaziyo ziyahambelana omnye nomnye, yaye zimele ukuhlanganiswa “umgca phezu komgca,” ukuze kubonakaliswe intshukumo yokugqibela yohlaziyo yabaliwaka elikhulu nekhulu elinamashumi amane anesine amawaka. Umzekeliso weentombi ezilishumi ubonakalisa amava angaphakathi abantu bakaThixo kwintshukumo yamaMillerite nakwintshukumo yabaliwaka elikhulu nekhulu elinamashumi amane anesine amawaka.

“Umzekeliso weentombi ezilishumi kaMateyu 25 ukwabonakalisa namava abantu bama-Adventist.” Imbambano Enkulu, 393.

Umsebenzi nomyalezo wamaMillerite kwanawabalikhulu elinamashumi amane anesine amawaka umelwe ziingelosi ezintathu zeSityhilelo seshumi elinesine.

“Ndibe namathuba axabisekileyo okufumana amava. Ndibe namava kwisigidimi sengelosi yokuqala, eyesibini, neyesithathu. Iingelosi zimelwe njengoko zibhabha phakathi kwezulu, zivakalisa ehlabathini isigidimi sesilumkiso, yaye zinentsingiselo ethe ngqo kubantu abaphilayo kwimihla yokugqibela yembali yalo mhlaba. Akukho namnye olivayo ilizwi lezi ngelosi, kuba zingumfuziselo wokumela abantu bakaThixo abasebenza bevumelana nendalo yonke yasezulwini. Amadoda nabafazi, abakhanyiselwe nguMoya kaThixo, baza bangwaliswa ngenyaniso, bavakalisa ezi zigidimi zithathu ngokolandelwano kwazo.” Life Sketches, 429.

Iziganeko zesiprofeto ezimelwe kwiSityhilelo isahluko seshumi, zimelwe ziindudumo ezisixhenxe. Ezo ziganeko ziphawula indawo apho ubuThixo buhlanganiswa nobuntu. “Imiqondiso” eyachongwa nguKristu kuMateyu isahluko samashumi amabini anesine, kuMarko isahluko seshumi elinesithathu nakuLuka isahluko samashumi amabini ananye imela “imiqondiso” eyangenisa intshukumo yamaMillerite, yaye imela ubungqina obuhambelanayo kwintshukumo yekhulu elinamashumi amane anesine amawaka. Ikhulu elinamashumi amane anesine amawaka alikungcamli ukufa njengoko kumelwe nguEnoki noEliya. Umhla we-11 kuSeptemba, 2001, “umqondiso” awachonga uKristu njengophawula ukufika kwesizukulwana sokugqibela semali yehlabathi, uchongiwe kuLuka isahluko samashumi amabini ananye. Ukuba phakathi kwelo qela limelwe nguEnoki noEliya, ababizwa ngokuba likhulu elinamashumi amane anesine amawaka, kufuna ukuba “umqondiso” kunye nako konke okumelwayo ngawo kuqatshelwe.

Emva kokuba uYesu ekhokele abafundi baKhe ehla embalini “yemiqondiso” eyangenisa intshukumo yamaMillerite, waza ke wayiphinda wayandisa ingqina laKhe lembali, ngokubandakanya umzekeliso owawumela yona kwaloo mbali inye.

Waza wathetha kubo umzekeliso, esithi, Khangelani umkhiwane, nayo yonke imithi; xa sele ihluma ngoku, niyabona, nazi ngokwenu ukuba ihlobo selisondele. Kwangokunjalo nani, xa nithe nazibona ezi zinto zisenzeka, yazini ukuba ubukumkani bukaThixo busondele. Inene

ndithi kuni, Esi sizukulwana asiyi kudlula, zide zizaliseke zonke ezi zinto. Izulu nomhlaba ziya kudlula; kodwa amazwi am akayi kudlula. Luka 21:29–33.

UYesu uqala umzekeliso ngokuchaza umahluko phakathi “komkhiwane,” okwisinye, kunye “nayo yonke imithi.” “Umkhiwane” ngabantu bomnqophiso, abathi ngemihla yokugqibela babe yi-Adventism yaseLawodike, abavuma ukuba bangabantu abaseleyo bakaThixo. Enye “imithi” yayiziintlanga.

“Qaphelani ukuqalekiswa komthi womkhiwane, omela uhlanga lwamaYuda, olugqunywe ngamagqabi obizo, kodwa kungekho siqhamo sinokufunyanwa kuwo. Isiqalekiso sivakaliswa phezu komthi womkhiwane, omela umntu osebenzayo ngokokuziphatha, ngokokucinga, nangokuphila, oqalekiswe nguThixo, ephila njengoko ayenjalo amaYuda iminyaka emashumi mane emva kwesi siganeko, kanti efile. Qaphelani, eminye imithi, emela iiNtlanga, yayingagqunywanga. Yayingenamagqabi, ingenzi kubonisa ngathi inolwazi ngoThixo. Ixesha layo lokuthwala isiqhamo lalingekafiki.” Special Testimonies for Ministers and Workers, number 7, 59–61.

Ubu-Adventist baseLawodike kwimihla yokugqibela buqalekisiwe, kuba nangona bubanga ukuba bangabantu abaseleyo bakaThixo, ubango lwabo alunasiqhamo. UYesu wenza iingongoma ezimbini ezinxibeleleneyo, kodwa zahlukile, kulo mhlathi. Uchaza umahluko phakathi kwabantu bakaThixo ababangayo kunye neeNtlanga, ezingabangi ukugcina umthetho kaThixo, okanye ukuba noMoya wesiProfeto, eziyimpawu zabalalayo bemihla yokugqibela, ekuthi ubu-Adventist baseLawodike bange ukuba bayazigcina. Amagqabi kwimihla yokugqibela amele ubango olwenziwayo lokuba ngabalalayo abachongwe nguYohane encwadini yeSityhilelo.

“Ihlabathi leeNtlanga lalimelwe yimithi yomkhiwane engenamagqabi, engenaziqhamo. Iintlanga, njengamaYuda, zazingenabuthixo; kodwa zona zazingazange zithi zikholiswa nguThixo. Zazingaqhayisi ngokomoya ophakamileyo. Zaziyimfama ngeendlela zonke kwiindlela nasemisebenzini kaThixo. Kuzo ixesha lamakhiwane lalingekafiki. Zazisalindele phambili usuku oluya kuzizisela ukukhanya nethemba.” Signs of the Times, February 15, 1899.

Umahluko phakathi komthi womkhiwane neminye imithi wanikwa omnye umahluko nguKristu. Ixesha lokuba imithi ihlume ngenxa yamakhiwane lalahlukile kunexesha lokuba imithi yeeNtlanga ihlume. Ngemihla yokugqibela “kubakho izimemo ezibini ezahlukileyo ezinikezelwa emabandleni,” yaye ilizwi lokuqala lengelosi yeSityhilelo isahluko seshumi elinesibhozo, lichaza ixesha ekwakufuneka kuvele ngalo ukuhluma kwabo balikhulu elinamashumi amane anesine amawaka. “Ilizwi lesibini” leSityhilelo isahluko seshumi elinesibhozo, limela ixesha ekwakufuneka eminye imithi ihlume ngalo.

Ngemihla kaKristu amaYuda ayengumkhiwane, yaye iiNtlanga zaziyimithi eminye. Kwimbali yamaMillerite amaProtestanti ayengumkhiwane, yaye amaMillerite ayeyimithi eminye. Ngemihla yokugqibela, ubu-Adventist baseLawodikea bungumkhiwane ongenasiqhamo osuswayo eYerusalem (esidiliyeni), yaye ikhulu elinamashumi amane anesine amawaka ingamakhiwane athwala isiqhamo. Abanye abantwana bakaThixo abaseseBhabhiloni bamelwe ziiNtlanga.

“Tintlanga,” ngokwengcaciso yegama, “ngumphambukeli.” Imithi yeentlanga ithe cwaka (ifile), ingenazo iintshulube okanye iziqhamo ngelo xesha umkhiwane uhlumayo uze ubuyele ebomini. Umthi oleleyo ngumthi owomileyo, yaye xa iiNtlanga zibizelwa ukuba ziphume eBhabheli, lilizwi lesibini leSityhilelo isahluko seshumi elinesibhozo, ziya kuthi ngelo xesha zikhethe ukugcina iSabatha yosuku lwesixhenxe zize zingene emnqophisweni neNkosi.

Unyana wasemzini ozibandakanye noYehova makangathethi, esithi, UYehova undahlule kwaphela ebantwini bakhe; nethenwa malingathi, Yabona, ndingumthi owomileyo. Kuba utsho uYehova kuwo amathenwa agcina iisabatha zam, akhethe izinto ezindikholekiso, abambelele emnqophisweni wam; ndiya kuwanika endlwini yam naphakathi kweendonga zam indawo negama elilunge ngakumbi kunelo loonyana neentombi; ndiya kuwanika igama elingunaphakade, elingayi kunqunyulwa. Kananjalo oonyana basemzini abazibandakanya noYehova, ukuze bamkhonze, balithande igama likaYehova, babe ngabakhonzi bakhe, wonke umntu ogcina isabatha angayingcolisi, abambelele emnqophisweni wam; nabo ndiya kubazisa entabeni yam engcwele, ndibavuyise endlwini yam yokuthandaza; amadini abo anyukayo nemibingelelo yabo ziya kwamkeleka esibingelelweni sam; kuba indlu yam iya kubizwa ngokuba yindlu yokuthandazela zonke izizwe. Isaya 56:3–7.

Umphambukeli “ungoweeNtlanga,” yaye “ilizwi lesibini” libabizela ukuba baphume eBhabheli, baze baziswe entabeni engcwele kaThixo; ngoko iya kuba yintaba yaKhe “engcwele,” kuba ingqolowa nokhula kuya kuba sekohluliwe yinkqubo yokuvavanywa emelwe kwimbali “yelizwi lokuqala.” Xa besiza entabeni yeNkosi ngemihla yokugqibela, iiNtlanga aziyi kuphinda zibe ngabaphambukeli, okanye imithi eyomileyo.

Ilanga nenyanga ziya kuba mnyama, neenkwenkwezi ziya kurhoxa ekukhanyeni kwazo. INkosi nayo iya kugquma isuka eZiyon, ikhuphe ilizwi layo isuka eYerusalem; namazulu nomhlaba ziya kunyikima; kodwa iNkosi iya kuba lithemba labantu bayo, namandla abantwana bakwaSirayeli. Ngaloo ndlela niya kwazi ukuba ndinguYehova uThixo wenu, ndihleli eZiyon, intaba yam engcwele; yandule ke iYerusalem ibe ngcwele, kungabi sabakho basemzini badlula kuyo kwakhona. Yoweli 3:15–17.

Ukuqalisa kwembali apho “ilizwi lesibini” libizela ngaphandle eBhabheli omnye umhlambi kaThixo kunee“mpawu” ezafuziselwa ziimpawu zentshukumo yamaMillerite. KuMateyu isahluko samashumi amabini anesine, kuMarko isahluko samashumi amathathu anesithathu, nakuLuka isahluko samashumi amabini ananye kubekwa ubungqina bukaKristu esibuthathelayo ingqalelo. Kuzo zonke ezo ngqina zintathu enye yee“mpawu” ezichongiweyo yeyokuba amagunya amazulu aya kunyikinyiswa, kodwa kumboniso kaYoweli wee“mpawu” ezichaza ixesha iYerusalem eya kuba “yingcwele” ngalo, “amazulu nomhlaba baya kunyikima” bobabini.

UYoweli uchaza ukuzaliseka okugqibeleleyo kwale “miqondiso” yayiprofetiwe eyenzekayo xa iYerusalem ingcwele. Elo xesha lilo xa iNkosi isizisusile izono kwikhulu elinamashumi amane anesine amawaka, yaye ibandla laseLawodike litshintshela kwintshukumo yaseFiladelfiya. Kungelo xesha ke apho intshukumo yesithandathu (iFiladelfiya), iba yintshukumo yesibhozo (iFiladelfiya), eyeyala mabandla asixhenxe. Kungelo xesha ke apho iBandla Elisalwa liba liBandla Elinoloyiso. IBandla Elisalwa ligama elibhekisa kwibandla likaThixo eliqulunqwe yingqolowa

nokhula. IBandla Elinoloyiso yintaba engcwele kaThixo “engcwele,” yaye “abasemzini abasayi kuphinda badlule kuyo.”

Ukungeniswa komqondiso ophakanyisiweyo, onguBandla Loloyisileyo, onguwo “owesibhozo ovela kwabasixhenxe”, elixesha apho iYerusalem “ingcwele”, kuhamba kunye “nemiqondiso.” Ukuze uYesu anike abantu baKhe umqondiso wokubhekisela ukuze baqonde “umqondiso” wobomi okanye wokufa, ochaza ukutywinwa kwamawaka alikhulu anamashumi amane anesine, wasebenzisa imithi nomjikelo wendalo wobomi bomthi ukuze afundise eso sifundo sibaluleke ngaphezu kwazo zonke.

“UKristu wayalele abantu baKhe ukuba balinde iimpawu zokufika kwaKhe baze bavuye xa bebona imiqondiso yokuza koKumkani wabo. Wathi, ‘Xa ezi zinto ziqala ukwenzeka, khangeleni phezulu, niziphakamise iintloko zenu; kuba inkululeko yenu isondele.’ Wabhekisa abalandeli baKhe kwimithi ehlumayo yasentwasahlobo, waza wathi: ‘Xa sele ihluma, niyabona, nazi ngokwenu ukuba ihlobo selisondele. Ngokunjalo nani, xa nizibona ezi zinto zisenzeka, yazini ukuba ubukumkani bukaThixo busondele.’ Luka 21:28, 30, 31.” Imbambano Enkulu, 308.

Xa imithi yentwasahlobo iqala ukuhluma, ihlobo lisondele.

Ukuvuna kudlulile, ihlobo liphelile, kanti thina asisindiswanga. Yeremiya 8:20.

Imithi etyatyambayo ibonisa ukuba yiNtwasahlobo, yaye ke siyazi ukuba ihlobo lisondele, yaye kusehlotyeni apho isivuno siqokelelwayo khona.

Utshaba lowo wabahlwayelayo nguMtyholi; ukuvuna kukuphela kwehlabathi; ke bona abavuni ziingelosi. Mateyu 13:39.

Ukuvuna kukwisiphelo sehlabathi. Xa imithi iqalisa ukuhluma, kulindelekile ukuba nazi ukuba isiphelo sehlabathi sisondele.

“Elinye ilizwi loMsindisi malingaze lisetyenziselwe ukuchitha elinye. Nangona kungekho mntu uwaziyo umhla okanye ilixa lokuza kwakhe, siyalulekwa yaye sifunelwa ukuba sazi xa kusondele. Sikwafundiswa ngakumbi ukuba ukungasithobeli isilumkiso sakhe, nokwala okanye ukungakhathali ukwazi xa ukufika kwakhe kusondele, kuya kuba yintshabalalo kuthi njengokuba kwakunjalo kwabo babephila ngemihla kaNowa ukungazi ukuba umkhukula wawusiza nini.” The Great Controversy, 371.

Siya kuqhuba nesifundo sethu sikaLuka isahluko samashumi amabini ananye kwinqaku elilandelayo.

“Ndabona ukuba amagunya omhlaba ngoku ayanyikinyiswa nokuba iziganeko ziza ngokulandelelana kwazo. Imfazwe, namarhe emfazwe, ikrele, indlala, nobhubhane, zezona zokuqala ukunyikimisa amagunya omhlaba; emva koko ilizwi likaThixo liya kunyikimisa ilanga, inyanga, neenkwenkwezi, kwanalo mhlaba. Ndabona ukuba ukunyikinyiswa kwamagunya eYurophu akusikuko, njengoko abanye befundisa, ukunyikinyiswa kwamagunya ezulu, kodwa kukunyikinyiswa kweentlanga ezinomsindo.” Early Writings, 41.