

Incwadi kaDaniyeli - Inani Lamashumi Amathandathu Anesithoba

Ukutyhila Umjikelo Wezizukulwana: Amasikizi Amane E-Adventism

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2024-02-02

UTHixo akaguquki naphakade, yaye ngoko ke ubu-Adventist bugwetywa kwisizukulwana saso sesine.

“Waza wabiza indoda eyambethe ilinen, eyayinophondo lweinki yombhali ecaleni kwayo; yaza iNkosi yathi kuyo, Dlula phakathi komzi, phakathi kweYerusalem, ubeke uphawu emabunzini amadoda ancwina akhale ngenxa yawo onke amasikizi enziwa phakathi kwawo. Yathi nakwabanye, ndisiva, Hambani emva kwayo phakathi komzi, nibulale: malingasindisi iliso lenu, ningabi nanceba; nibulale kuphele kwabadala nakubafana, ezintombini, nasebantwaneni abancinane, nakwabafazi; kodwa ningasondeli nakomnye umntu okuphezu kwakhe kukho uphawu; niqale engcweleni yaM. Baza baqala kumadoda amakhulu ayengaphambi kwendlu.”

“UYesu useza kuyishiya isihlalo senceba sengewele yasezulwini ukuze ambathe izambatho zempindezelo aze athulule ingqumbo yaKhe ngezigebo phezu kwabo bangakhange basabele ekukhanyeni uThixo awabanike kona. ‘Ngenxa yokuba isigebo ngesenzo esibi singaphunyezwa ngokukhawuleza, ngenxa yoko intliziyo yoonyana babantu izaliseka kubo ukuba benze okubi.’ Endaweni yokuthanjiswa ngumonde nokunyamezela kwexesha elide athe iNkosi yakubonakalisa ngakubo, abo bangamoyikiyo uThixo nabangaluthandiyo inyaniso baziqinisa iintliziyo zabo kwindlela yabo embi. Kodwa kukho imida kwanakwinkqubela yonyamezelo lukaThixo, yaye baninzi abayigqithayo le mida. Bayigqithile imida yobabalo, yaye ngenxa yoko uThixo umele angenelele aze alikhusele uzuko lwaKhe.”

“Ngama-Amori iNkosi yathi: ‘Kwisizukulwana sesine baya kubuya beze apha kwakhona; kuba ubugwenxa bama-Amori abukazali okwangoku.’ Nangona olu hlanga lwalubonakala ngokugqithisileyo ngenxa yonqulo-zithixo nenkohlakalo yalo, lwalungekazalisi indebe yobugwenxa balo, yaye uThixo wayengayi kunika umyalelo wokutshatyalaliswa kwalo ngokupheleleyo. Abantu babemele ukubona amandla kaThixo ebonakaliswa ngendlela ecacileyo nengummangaliso, ukuze bangasali benasizathu sokuzithethelela. UMDali onenceba wayekulungele ukubanyamezela kubugwenxa babo de kube sisizukulwana sesine. Emva koko, ukuba kwakungabonwa lutshintsho oluya kokulungileyo, izigebo zaKhe zaziza kubehla phezu kwabo.

“Ngokuchaneka okungaphosiyo Lowo Ongenasiphelo usaqhubeka egcina ingxelo ngeentlanga zonke. Ngoxa inceba Yakhe isanikwa kunye neembizo zokuguquka, le ngxelo iya kuhlala ivulekile; kodwa xa amanani efikelela kumlinganiselo othile awumise nguThixo, inkonzo yengqumbo Yakhe iyaqalisa. Iakhawunti iyavalwa. Umonde wobuThixo uyaphela. Akusekho kubhenelwa inceba egameni labo.

“Umprofeti, ekhangele phantsi kuwo onke amaxesha, waboniswa embonweni wakhe eli xesha. Iintlanga zeli xesha zibe ngabamkeli beenceba ezingazange zabonwa ngaphambili. Ezona ntsikelelo zinyuliweyo zasezulwini zinikwe zona, kodwa ukwanda kwekratshi, ukubawa, unqulo-zithixo, ukudelela uThixo, nokungabi nabulelo obuphantsi kubhaliwe ngokuchasene nazo. Zikhawuleza ukuvala iakhawunti yazo noThixo.

“Kodwa oko kundibangela ukuba ndingcangcazele kukuba abo baye banokukhanya namalungelo amakhulu kunabo bonke baye bangcoliswa bubugwenxa obuxhaphakileyo. Bephejlelwa ngabangengobulungisa ababajikelezileyo, abaninzi, kwanaphakathi kwabo bavuma inyaniso, baye baphola baza boyiswa ngumlambo onamandla wobubi. Indeleyo jikelele ephoswa phezu kobungcwele bokwenyaniso nobungcwele bokwenene ikhokelela abo bangaxulumani ngokusondeleyo noThixo ekubeni balahlekelwe yintlonipho yabo ngomthetho waKhe. Ukuba babe belandela ukukhanya yaye bethobela inyaniso ngokusuka entliziyweni, lo mthetho ungcewele ubuya kubonakala uxabiseke ngakumbi kubo xa udelelwa uze ubekwe ecaleni ngolu hlobo. Njengoko ukungahlonelwa komthetho kaThixo kusiba kubonakala ngakumbi, umda wokwahlula phakathi kwabawugcinayo nehlabathi uba ucece ngakumbi. Uthando ngemimiselo engcwele luyanda kwelinye iqela ngokomlinganiselo wokwanda kwendelelo yayo kwelinye iqela.”

“Ingxaki isondela ngokukhawuleza. Amanani akhula ngokukhawuleza abonisa ukuba ixesha lokuvelelwa kukaThixo sele liza kufika. Nangona engathandi ukohlwaya, noko ke uya kohlwaya, yaye oko kungekudala. Abo bahamba ekukhanyeni baya kubona imiqondiso yengozi esondelayo; kodwa abafanele ukuhlala bethe cwaka, belindele intshabalalo bengenankathalo, bezithuthuzela ngenkolelo yokuba uThixo uya kubakhusela abantu baKhe ngemini yokuvelelwa. Akunjalo kwaphela. Bamele baqonde ukuba ngumsebenzi wabo ukusebenza ngenkuthalo ukusindisa abanye, bekhangele kuThixo ngoncedo ngokholo olomeleleyo. ‘Umthandazo onamandla, onyanisekileyo, welungisa uyanceda kakhulu.’”

“Imvubelo yobungcwele ayikaphulukani ngokupheleleyo namandla ayo. Ngelo xesha xa ingozi nokudakumba kwebandla kukhulu kakhulu, iqela elincinane elimiyo ekukhanyeni liya kube lincwina lize likhale ngenxa yamasikizi enziwayo elizweni. Kodwa ngakumbi imithandazo yabo iya kunyuka ngenxa yebandla, kuba amalungu alo enza ngokwesimo sehlabathi.

“Imithandazo enyanisekileyo yaba bambalwa bathembekileyo ayiyi kuba lilize. Xa iNkosi iphuma njengomphindezeli, iya kuza kananjalo njengomkhuseli wabo bonke abo balugcinileyo ukholo kubunyulu balo baza bazigcina bengenabala lehlabathi. Kungenxa kanye ngeli xesha apho uThixo athembise khona ukubaphindezela abakhethiweyo baKhe abakhalela kuYe imini nobusuku, nangona ebanamezela ixesha elide.

“Umyalelo ngulo: ‘Yiya phakathi esixekweni, phakathi kanye kweYerusalem, uze ubeke uphawu emabunzini amadoda ancwinayo nalilayo ngenxa yazo zonke izinyangiso ezenziwa phakathi kwaso.’ Aba bancwinayo, balilayo babesoloko bevakalisa amazwi obomi; babekhalimela, becebisa, bebongoza. Abanye ababedela isidima sikaThixo baguquka baza bazithoba iintliziyi zabo phambi kwaKhe. Kodwa ubuqaqawuli beNkosi babumkile kwaSirayeli; nangona abaninzi babesaqhubeka neendlela zonqulo, amandla nobukho baYo

babungekho.” Testimonies, volume 5, 207–210.

Umzekeliso womgwebo kaThixo awubonisayo uDade White kweso sicutshulwa ngumgwebo owaziswa phezu komzi waseYerusalem, othi ngemihla yokugqibela ube liBandla lama-Adventist oSuku lweSixhenxe. Umgwebo ugqityezelwa emthethweni weCawa, kuba kulapho itywina likaThixo nophawu lwerhamncwa kufakelwa khona. UHezekile isahluko sesibhozo uchaza amasikizi amane anyukayo ngokwanda. Ivesi yokuqala igxininisa ukuba lo mbono umele ukuqondwa kanye ngaphambi kokuba kuvalwe ixesha lobabalo, ngokuchaza umhla wesihlanu wenyanga yesithandathu wonyaka wesithandathu.

UHezekile wayengadingi ukuba aquke loo ndawo yembali yokubhekisela kuyo. Wayenokubhala ngokulula athi, “Kwaza kwathi, ndakuba ndihleli endlwini yam, namadoda amakhulu akwaYuda ehleli phambi kwam, isandla seNkosi uYehova sehla phezu kwam khona apho.” Inyaniso yokuba waquka isalathiso sosuku olungaphambi ko-“666,” sisalathiso sobuprofeti kubafundi besiprofeto. Isalathiso sabo banoloyiso phezu kwenani legama lerhamncwa bayalazi u-“666,” siyinxalenye yeSityhilelo sikaYesu Kristu, esityhilekayo kanye phambi kokuba uvalo lube seluphelile. Bayakwazi oku kuba bengabantu bakaThixo, ekuthi, ngokukaPetros, “ababengengabo abantu bakaThixo kumaxesha adlulileyo.”

Ku-1 Petros isahluko sesibini, abantu abasele ngoku bengabantu bakaThixo, “bangcamle ukuba iNkosi inobabalo.” Ngabo abo, ngokwesiprofeto, “badlileyo” ilizwi likaThixo, ngokuchaseneyo nabo balayo ukutya ilizwi likaThixo. Bonke abaprofeti bathetha ngemihla yokugqibela, yaye kuYohane isahluko sesithandathu, uYesu wanikela umyalezo wokuba abafundi baKhe mabayidle inyama yaKhe, basele negazi laKhe. Kuso eso sahluko abafundi abalayo ukuyidla inyama yaKhe nokusela igazi laKhe, benjenjalo kwivesi yamashumi amathandathu anesithandathu.

Ukususela ngelo xesha ke uninzi lwabafundi bakhe lwabuya umva, alusahamba naye. Yohane 6:66.

Abazizilumko abadla inyama baze basele igazi likaKristu ngemihla yokugqibela, bayaqonda ukuba uKristu, njengoPalmoni, unguMbali-manani Omangalisayo, yaye bayaluqonda utyikityo lwaKhe xa lubonakaliswa. Inani elithi “665,” kwivesi evulayo kaHezekile isahluko sesibhozo, likho apho, ukuze nabani na onqwenela ukubona, aqonde ukuba lichonga ubuncinane amanqaku amabini abalulekileyo esiprofeto. Elokuqala kukuba isigidimi sifanele ukuqondwa njengesisigubungela ixesha elingaphambi komthetho weCawa. Elesibini kukuba inani elithi “666” likweyenye yeendinyana ezimbini kuphela encwadini yeSityhilelo, ezichazwe ngokubonisa ukuba “abazizilumko” baya kuqonda ngemihla yokugqibela.

Nabu ubulumko. Lowo unokuqonda makabale inani lerhamncwa; kuba lilinani lomntu; kwaye inani lalo limakhulu mathandathu anamashumi amathandathu anesithandathu. IsiTyhilelo 13:18.

“Abazizilumko” abaqonda ukwanda kolwazi ngemihla yokugqibela, xa iSityhilelo sikaYesu Kristu sivulwa, baya kwazi ukuba “666” luphawu olubalulekileyo lwesiprofeto, kuba baya kuba belufumene uloyiso phezu kwenani. Ngoko ke uHezekile wazisa imvukelo eyandayo kwisahluko

sesibhozo, emelwe zizikizi ezine ezandayo. Esokugqibela sichaza izinyabi njengabakhothama elangeni, ngaloo ndlela siphawula umgwebo weYerusalem (i-Adventism), ngemihla yokugqibela. Lowo mgwebo wenzeka kwisizukulwana sesine. Izikizi ezine ziyimiqondiso yezizukulwana ezine ze-Adventism yaseLawodike.

Isizukulwana sokuqala saqala ngo-1863, ngokuvukela isifungo sikaMoses esithi “izihlandlo ezisixhenxe.” Emva kweminyaka engamashumi amabini anesihlanu, kwabonakaliswa uvukelo luka-1888. Emva kweminyaka engamashumi amathathu ananye, kwenzeka uvukelo luka-1919, olumelwe yincwadi kaW. W. Prescott ethi, “The Doctrine of Christ”. Emva kweminyaka engamashumi amathathu anesibhozo emva koko, ngo-1957, kwenzeka uvukelo olumelwe yincwadi ethi, “Questions on Doctrine”. Ngoku siza kuqalisa ukubonisa isizathu sokuba ezi mpawu zine zihambelane namasikizi amane kaHezekile isahluko sesibhozo.

Ngowe-1863, ubuAdventism baseLawudike bazisa itshathi entsha ukuze kuthatyathelwe indawo iitshathi ezimbini ezazizizaliseko zomyalelo wesahluko sesibini sikaHabakuki wokuba, “bhala umbono, uwenze ucace ezitafileni.” Itshathi ka-1863 yasusa “amaxesha asixhenxe” kumzekeliso wesiprofeto, njengoko ayekho kwiitshathi ezimbini ezingcwele kunye no-1260, 1290, no-1335. KuHabakuki umyalelo wabonisa ukuba iitafile (ngesininzi) ziya kupapashwa ngendlela yokuba, “obalekayo afunde kuye.” Itshathi ka-1863 yaphambuka kakhulu ekujoliswe kuko, kangangokuba yafuna iphepha elichazayo ukuba lihambe nayo. Kwakungenakwenzeka ukujonga itshathi ka-1863 uze “ubaleke” ngaphandle kwephepha elongezelelekileyo.

Yaza wandiphendula uYehova, wathi, Bhala umbono, uwenze ucace emacwecweni, ukuze abaleke lowo uwufundayo. Habhakuki 2:2.

Itshathi ka-1863 yayiyeyomgunyathi eyayilungiselelwe ukufihla inyaniso, kanye njengoko uWilliam Miller wayibona ephupheni lakhe. Ezi tshathi zimbini ezingcwele zazingumqondiso womnqophiso awawenzayo uKristu nabantu ababesandula ukuthabatha indawo njengophondo lokwenyaniso lobuProtestanti lwerhamncwa lomhlaba. Ezo tshathi zimbini zazimela umqondiso wobudlelwane bomnqophiso phakathi kwamaMillerite noKristu, owafika ngesiqophe etempileni Yakhe ngo-1844, yaye xa wafikayo, wafika enguMthunywa woMnqophiso. USirayeli wamandulo ufanekisela uSirayeli wale mihla, yaye xa uKristu wamkhupha uSirayeli wamandulo ebukhobokeni baseYiputa, wayebonakalisa kwangaphambili ixesha awayeza kukhupha ngalo uSirayeli wale mihla ebukhobokeni beminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yolawulo lobupopu. USisi White uphindaphinda ukuxhasa ezi mbali zimbini njengeembali ezihambelanayo.

“Phezu kwethu kukhanya ukukhanya okuqokelelweyo kweeNkulungwane ezadlulayo. Ingxelo yokulibala kukaSirayeli igcinelwe ukusikhanyisela. Kule mihla uThixo ubeke isandla saKhe ekuziqokeleleni kuYe abantu abavela kuzo zonke iintlanga, izizwana, neelwimi. Kumbutho wokufika kwaKhe usebenzile ngenxa yelifa laKhe, kanye njengoko wasebenzayo kumaSirayeli ekubakhokeleni ukuba baphume eYiputa. Ekudanweni okukhulu kowe-1844 ukholo lwabantu baKhe lwavavanywa, njengoko lwalunjalo olwamaHebhere kuLwandle oluBomvu.” Testimonies, volume 8, 115, 116.

Xa iNkosi yangena emnqophisweni noSirayeli wamandulo, yanika amacwecwe amabini ukuba amele ubudlelwane bomnqophiso. Xa iNkosi yangena emnqophisweni noSirayeli wale mihla, yanika amacwecwe amabini ukuba amele ubudlelwane bomnqophiso. Amacwecwe amabini eMithetho eliShumi afuzisela amacwecwe amabini kaHabakuki. Yawanika loo macwecwe mabini kungekudala emva kokuwelwa koLwandle oluBomvu, nto leyo uDade White ayingqamanisa nokudana okukhulu kuka-1844. Kungekudala emva ko-1844, ngokwembali yesiprofeto, iNkosi yavelisa icwecwe lesibini. USirayeli wamandulo wenziwa abagcini bomthetho kaThixo, yaye uSirayeli wale mihla wenziwa abagcini kungekuphela nje bomthetho kaThixo, kodwa kwanala manyaniso amakhulu esiprofeto.

“UThixo ubize ibandla laKhe kule mihla, njengoko wabizayo uSirayeli wamandulo, ukuba lime njengokukhanya emhlabeni. Ngesitshetshe esinamandla senyaniso, ngemiyalezo yezithunywa zezulu zokuqala, zesibini, nezesithathu, ubahlule emabandleni nasehlabathini ukuze ababuyisele ekusondeleni okungcwele kuYe. Ubenze abagcini bomthetho waKhe, waza wabaphathisa iinyaniso ezinkulu zesiprofeto zeli xesha. Njengezibhalo ezingcwele ezanikwa uSirayeli wamandulo, ezi zinto zilidiphozithi engcwele emele ukwaziswa ehlabathini.”
Testimonies, volume 5, 455.

Imiyalelo emibini yokuqala ichaza intiyo kaThixo kunqulo-zithixo, yaye kuloo Miyalelo mibini yokuqala uchaza ukuba umgwebo uzalisekiswa kuse kwizizukulwana zesithathu nezesine, kuba uchaza ukuba unguThixo onekhwele.

“Umthetho awuzange uthethwe ngelo xesha ukuze ube yinzuzo yabaHebhere bodwa. UThixo wabeka imbeko phezu kwabo ngokubenza abalindi nabagcini bomthetho waKhe, kodwa wawufanele ugcinwe njengentembeko engcwele ngenxa yehlabathi liphela. Imimiselo yeMithetho eliShumi ilungele lonke uluntu, yaye yanikelwa ukuze kube ngumyalelo nolawulo lwabo bonke. Imimiselo elishumi, imfutshane, ebanzi, negunyazayo, iquka uxanduva lomntu kuThixo nakwabanye abantu; yaye konke kusekelwe kumgaqo omkhulu osisiseko wothando. ‘Yithande iNkosi uThixo wakho ngentliziyo yakho iphela, nangomphefumlo wakho uphela, nangamandla akho onke, nangengqiqo yakho iphela; nommelwane wakho njengoko uzithanda ngako.’ Luka 10:27. Khangela kwanakuDuteronomi 6:4, 5; Levitikus 19:18. KwiMithetho eliShumi le migaqo iphuhliswa ngokweenkcukacha, yaye yenziwa isebenze kwimeko nakwiimeko zobomi bomntu.

“Uze ungabi nabanye oothixo phambi kwaM.”

“UYehova, ongunaphakade, ozimelayo ngokwakhe, ongalwanga, Yena ngokwakhe enguMthombo noMxhasi wezinto zonke, nguye yedwa ofanele intlonipho ephezulu nonqulo. Umntu akanakuvunyelwa ukuba anike nayiphi na enye into indawo yokuqala kwizinto azithandayo okanye enkonzweni yakhe. Nantoni na esiyixabisayo etyekele ekunciphiseni uthando lwethu kuThixo okanye ekuphazamiseni inkonzo emfaneleyo Yena, yileyo siyenzayo uthixo.”

“Uze ungazenzi nawuphi na umfanekiso oqingqiweyo, nokuba nguwuphi na umfanekiselo wayo nantoni na esezulwini phezulu, okanye esemhlabeni phantsi, okanye esemanzini phantsi komhlaba; uze ungaqubudi kuyo, ungayikhonzi.’

“Umyalelo wesibini uyakwalela ukunqulwa koThixo oyinyaniso ngemifanekiso okanye ngezifaniso. Iintlanga ezininzi zabahedeni zazibanga ukuba imifanekiso yazo yayingamanani nje kuphela okanye imiqondiso ekwakunqulwa ngayo ubuThixo, kodwa uThixo uvakalise ukuba olo nqulo luyisono. Umzamo wokumela Lowo unguNaphakade ngezinto eziphathekayo ubuya kuthoba ukuqonda komntu ngoThixo. Inggondo, isusiwe ekugqibeleleni okungenasiphelo kukaYehova, ibiya kutsaleleka kwisidalwa kunoMdali. Kwaye njengoko ukuqonda kwakhe ngoThixo kwakuthotywa, ngokunjalo nomntu ngokwakhe wayeya kuthotywa isidima.”

“‘Mna, Yehova uThixo wakho, ndinguThixo onekhwele.’ Ubudlelane obusondeleyo nobungcwele bukaThixo nabantu baKhe bumelwa phantsi komfuziselo womtshato. Kuba ukunqula izithixo kukukrexeza ngokwasemoyeni, ukungakholiswa kukaThixo kuko kufaneleke kakuhle ukubizwa ngokuba likhwele.” Patriarchs and Prophets, 305, 306.

Umona lukaThixo lubonakaliswa ngokukodwa ngokuchasene nokunqula izithixo, yaye asiyongqinelwano nje ukuba into yokuqala elisikizi kuHezekile isahluko sesibhozo “ngumfanekiso womona.”

Kwathi ke ngonyaka wesithandathu, ngenyanga yesithandathu, ngomhla wesihlanu wenyanga leyo, ndakuhleli endlwini yam, namadoda amakhulu akwaYuda ehleli phambi kwam, isandla seNkosi uYehova sawela phezu kwam khona apho. Ndaza ndakhangelwa, nanko umfuziselo onjengokubonakala komlilo; ukusuka ekubonakaleni kwezinqe zakhe kusehla, umlilo; ukusuka ezinqeni zakhe kusenyuka, kunjengokubonakala kokuqaqamba, kunjengombala wekhehrubhi. Wasolula isimo sesandla, wandibamba ngentsontelo yeenwele zentloko yam; waza umoya wandiphakamisa phakathi komhlaba nezulu, wandisa eYerusalem ngemibono kaThixo, emnyango wesango elingaphakathi elijonge ngasemntla; apho kwakukho isihlalo somfanekiso womona, ovusa umona. Nanko ke ubuqaqawuli boThixo kaSirayeli babukho apho, ngokombono endawubonayo ethafeni. Wathi kum ke, Nyana womntu, phakamisa amehlo akho ngoku uye ngasentla. Ndawaphakamisa ke amehlo am ndangasentla, nanko ngasemntla esangweni lesibingelelo lo mfanekiso womona usemnyango. Hezekile 8:1–5.

Umfanekiso womona ngowokuqala kwizinto ezine ezicekisekayo ezinyukayo uHezekile aziboniswayo. Umfanekiso womona umele ukuqala kwesizukulwana sokuqala kwezi zine zezizukulwana zovukelo olwandayo kubuAdventist. Isizukulwana sokuqala saqala ngowe-1863.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“Ngamnye kubaprofeti bamandulo wathetha kancinane ngenxa yexesha labo kunangenxa yelithi lethu, ukuze ukuprofeta kwabo kusebenze kuthi. ‘Ke zonke ezo zinto zabehlelayo zingumfuziselo: zaza zabhalelwa ukulumkisa thina, abo kufike kubo iziphelo zephakade.’ 1 Korinte 10:11. ‘Babengalungiseleli bona ngokwabo, kodwa babelungiselela thina ezo zinto, enizixelwayo ngoku ngabo banishumayezele iindaba ezilungileyo ngoMoya oyiNgcwele othunyelwe evela ezulwini; ezo zinto iingelosi ezinqwenela ukuzikhangela.’ 1 Petros 1:12....”

“IBhayibhile iqokelele yaza yahlanganisa ubuncwane bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezikhulu nezenzo ezingcwele zembali yeTestamente eNdala

bezikho, kwaye zikhona, zizophinda ecaweni kule mihla yokugqibela.” Selected Messages, incwadi 3, 338, 339.