

Incwadi kaDaniyeli - Inani Amashumi Asixhenxe

*Ukusuka Kwimigcobo Yakudala Ukuya Kwiimbopheleleko Zale Mihla:
Ukuveza Uhambo Lomnqophiso*

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Xa iNkosi yangena emnqophisweni noSirayeli wamandulo, Yabonelela ngeetafile ezimbini njengesiseko nomfuziselo wobudlelane bomnqophiso. Ezo tafile zimbini zaphinda zachaza uxanduva lukaSirayeli wamandulo lokubonisa ehlabathini ubungqina obuphilayo beetafile ezo zimbini. Xa iNkosi yangena emnqophisweni noSirayeli wale mihla, Yabonelela ngeetafile ezimbini njengesiseko nomfuziselo wobudlelane bomnqophiso. Ezo tafile zimbini zaphinda zachaza uxanduva lwabo lokubonisa ehlabathini ubungqina obuphilayo bazo zonke itafile ezine.

Amacwecwe amabini anikwa uSirayeli wamandulo wokwenene kanye emva kokuba uThixo ebakhulule kubukhoboka bokwenene bentswela-bulungisa baseYiputa, waza wabazisa bawela ekudanisekeni kokunqumla uLwandle oluBomvu. Ixesha uSirayeli wamandulo wokwenene awayekulo ebukhobokeni lalichazwe ngokukodwa esiprofetweni njengeminyaka engamakhulu amane anamashumi amathathu, yaye ngoxa babesebukhobokeni uSirayeli wamandulo wokwenene walibala, waza wayeka ukugcina, iSabatha yosuku lwesixhenxe.

Amacwecwe amabini anikwa uSirayeli wanamhlanje ongokomoya kanye emva kokuba uThixo ebakhulule ebukhobokeni bokomoya bobugqili bobuKatolika, waza wabahambisa ekudanisekeni okukhulu kowe-1844. Ixesha uSirayeli wanamhlanje ongokomoya awayesebugqilini ngalo lalichongwe ngokungqalileyo esiprofetweni njengeminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, yaye ngoxa wayesebugqilini uSirayeli wanamhlanje ongokomoya walibala, waza wayeka ukuwugcina, umhla wesixhenxe weSabatha.

Kanye kwimbali kanye xa uThixo wanika uMoses amacwecwe amabini ukuba awase kuSirayeli wamandulo, umzalwana wakhe uAron wayesenza umfanekiso wegolide wethole. Amacwecwe amabini eMithetho Elishumi abonakalisa ukuba uThixo nguThixo onomona, yaye umona waKhe ubonakaliswa ngokukodwa nxa manye nokunqula izithixo; yaye njengoko uMoses wayehla entabeni, uSirayeli wamandulo wayedanisa ze ejikeleze umfanekiso wegolide owawenziwe ngulowo wayekhethwe ukuba abe sisithethi sikaThixo.

UMoses wamxelela uAron onke amazwi eNkosi eyayimthumile, nayo yonke imiqondiso eyayimyalele ngayo. Ke kaloku uMoses noAron bahamba, bahlanganisa ndawonye onke amadoda amakhulu oonyana bakaSirayeli; waza uAron wathetha onke amazwi iNkosi eyayiwathethile kuMoses, wayenza nemiqondiso emehlweni abantu. Eksodus 4:28–30.

Umzalwana womprofeti owakhokela uSirayeli wamandulo ngexesha lembali yomnqophiso xa kwakunikelwa amacwecwe amabini omnqophiso, wayeyinkokeli kwimvukelo yomfanekiso womona. Umyeni womprofetikazi owakhokela uSirayeli wale mihla ngexesha lembali yomnqophiso xa kwakunikelwa amacwecwe amabini omnqophiso, wayeyinkokeli kwimvukelo

ka-1863, yaye u-1863 uphawula isizukulwana sokuqala sobu-Adventist njengoko simelwe njengomfanekiso womona obekwe ekungeneni kwesango lesibingelelo.

Wandula ke kum, Nyana womntu, phakamisa amehlo akho ngoku ujonge ngasemntla. Ndawaphakamisa ke amehlo am ndajonga ngasemntla; yaye, khangela, ngasemntla esangweni lesibingelelo, ekungeneni, kwakukho lo mfanekiso wekhwele. Hezekile 8:5.

“Ialtare” luphawu lukaKristu.

“Sisesichengeni sokuxuba okungcwele nokuqhelekileyo. Umlilo ongcwele ovela kuThixo mawusetyenziswe kwimizamo yethu. Isibingelelo sokwenyaniso nguKristu; umlilo wokwenyaniso nguMoya oyiNgcwele. Oku kukhuthazo lwethu. Kuphela xa uMoya oyiNgcwele ekhokela aze alathise umntu apho abe ngumcebisi okhuselekileyo. Ukuba siyaphambuka kuThixo nakwabakhethiweyo baKhe, size siye kubuza kwizibingelelo zasemzini, siya kuphendulwa ngokwemisebenzi yethu.” Selected Messages, incwadi 3, 300.

“Isango” libandla.

“Emphefumleni ethobekileyo, ekholwayo, indlu kaThixo emhlabeni isisango lezulu. Ingoma yokudumisa, umthandazo, amazwi athethwa ngabameli bakaKristu, zizixhobo ezimiselwe nguThixo zokulungiselela abantu ibandla lasentla, olo nqulo luphakamileyo ekungeni kulo kungekho nto inako ukungcolisa.” Testimonies, volume 5, 491.

Ngowe-1863, ubu-Adventism baseLawodikea baba yicawe ebhaliswe ngokusemthethweni baza bayeka ukuba yintshukumo. Bangena “kwimbali yecawa” ngelo xesha. Ngowe-1863, ibandla likaKristu langena kumanyano olusemthethweni norhulumente wase-United States. Kwangaloo nyaka bazisa itshathi yomgunyathi ukuze bathabathele indawo itafile ezimbini ezingcwele zikaHabakuki. Kamsinya nje emva kokuba itafile yesibini ilungisiwe, ngokwembali yesiprofeto abo babemelwe nguAron babewulungiselela umfanekiso womgunyathi.

Umthetho wesibini ngowona ulumkiso ucacileyo ngokukodwa nxa nnye nokunqula izithixo nokukhonza imifanekiso. Kwangawo apho uThixo azichaza khona isimilo saKhe njengoko enguThixo onekhwele. Kwangapho kananjalo apho abeka khona umgaqo wokuba ugcina isigwebo phezu kwabakhohlakeleyo kude kuse kwisizukulwana sesithathu nesesine. IMithetho Elishumi yinkcazelo ephelileyo yesimilo sikaKristu.

“Ngenxa yokwala kwabo uKristu, kunye neziphumo ezalandelayo, bona babenoxanduva. Isono sesizwe nentshabalalo yesizwe zazibangelwe ziinkokeli zonqulo.

“Ngaba ngemihla yethu azikho na ezo zimpembelelo zisebenzayo? Ngaba kubalimi besidiliya seNkosi abaninzi abalandeli emanyathelweni eenkokeli zamaYuda? Ngaba ootitshala benkolo abakabajikisi abantu kwiimfuno ezicacileyo zelizwi likaThixo? Endaweni yokubafundisa ekuthobeleni umthetho kaThixo, ngaba ababafundisi na ekwaphuleni umthetho? Kwiiipulpiti ezininzi zeecawa abantu bafundiswa ukuba umthetho kaThixo awubopheleli kubo. Izithethe, imimiselo, namasiko abantu kuphakanyiswa ngaphezu kwako konke. Ikratshi nokwaneliseka ngesiqu sakho ngenxa yeziphondo zikaThixo kuyakhuthazwa, lo gama amabango kaThixo etyeshelwa.

“Ekubekeni bucala umthetho kaThixo, abantu abakwazi abakwenziyo. Umthetho kaThixo ngumfanekiselo wesimilo saKhe. Uqulethe imigaqo yobukumkani baKhe. Lowo wala ukwamkela le migaqo uzibeka ngaphandle kwendlela apho iintsikelelo zikaThixo ziqukuqela khona.” Christ’s Object Lessons, 305.

Isimilo sikaKristu singumfanekiso waKhe, yaye siquka nokuba enguThixo onekhwele. Ikhwele likaThixo labonakaliswa kuKristu xa wahlanjulula itempile kabini. Ekucocweni kokuqala kwetempile abafundi ababengamangqina alo msebenzi bakhokelwa ngelo xesha ukuba bakhumbule ukuba iziBhalo zazibhekisela ekhweleni likaThixo.

Ke kaloku iPasika yamaYuda yayisondele, waza uYesu wenyuka waya eYerusalem, wafika etempileni wafumana abo babethengisa iinkomo neegusha namahobe, nabatshintshi bemali behleli khona. Wathi ke, akuba enze isabhokhwe ngemisono emincinane, wabakhuphela bonke ngaphandle kwetempile, neegusha neenkomo; wayiphalaza imali yabatshintshi, wazibhukuqa neetafile; wathi kwabo babethengisa amahobe, Zikhupheni ezi zinto apha; indlu kaBawo ningayenzi indlu yorhwebo. Baza abafundi bakhe bakhumbula ukuba kubhaliwe kwathiwa, Ukunyaniseka kwendlu yakho kundidlile. Yohane 2:13–17.

EZibhalweni, kokubini kwisiHebhere nakwisiGrike, igama elithi “onenzondelelo” likwangulo nalithetha ukuthi “onomona.” Ligama elinye. Xa uKristu wayicoca itempile, wayebonakalisa umona kaThixo, ongumfanekiselo wesimilo sikaThixo ochazwe kumyalelo wesibini, yaye ubonakaliswa ngokukhethekileyo ngokuchasene nokunqula izithixo. Xa uMoses wayehla entabeni ephethe amacwecwe amabini waza waqonda oko uAron akwenzileyo noko abantu babekwenza, wawaphula loo macwecwe mabini. La macwecwe mabini ayengumfanekiso oyinyaniso womona, kuba ayengumelo olubonakalayo olwaluchaza uThixo njengoThixo onomona. Xa uMoses wawaphulayo la macwecwe mabini, wayebonakalisa kanye loo mona uchazwe kumyalelo wesibini.

Wajika uMoses, wehla entabeni, enazo ezandleni zakhe iipleyiti zombini zobungqina; iipleyiti zazibhalwe macala omabini; zibhaliwe kweli cala nakwelinye. Yaye ezo pleyiti zazingumsebenzi kaThixo, nombhalo wawungumbhalo kaThixo, ukroliweyo ezipleyitini. Ke kaloku, akukuva uYoshuwa isandi sabantu bekhwaza, wathi kuMoses, Kukho ingxolo yemfazwe enkampini. Wathi yena, Asilizwi labo bakhwaza ngenxa yoloyiso, asilizwi nabo bakhalayo ngenxa yokoyiswa; kodwa sisandi sabaculayo endisivayo. Kwathi, akusondela enkampini, wayibona ithole, nokudanisa; wavutha umsindo kaMoses, waziphosa iipleyiti ezandleni zakhe, wazaphula emazantsi entaba. Eksodus 32:15–19.

Amacwecwe amabini ayebubungqina besimilo sikaThixo. Isimilo sikaThixo singumfanekiso omele ukubunjwa ebantwini ngobulungisa bukaKristu. Amacwecwe amabini angumfanekiso wenyaniso womona, yaye uAron wayevelise umfanekiso womgunyathi womona kanye ngelo xesha umfanekiso wenyaniso womona wawuhanjiswa kuSirayeli wakudala. Abo uKristu abunjwe ngaphakathi kwabo banomfanekiso waKhe, nengubo yobulungisa baKhe, kanti ke ababhiyozeli baka-Aron babedanisa beze, kuba babengamaLawodike. AmaLawodike “alusizana, nangenxa, nahluphekile, neemfama, ze.”

Waza uMoses akubona ukuba abantu babenqunu; (ngokuba uAron wayebenze banqunu kwihlazo labo phakathi kweentshaba zabo). Eksodus 32:25.

Ngowe-1856, iminyaka esixhenxe phambi kokuba kuveliswe itshathi yomgunyathi, bobabini uJames noEllen White baqaphela ukuba intshukumo yayisele ingene kwimeko yaseLawodike. Ngowe-1863, ubu-Adventist babungathi ngokwasemoyeni “buhamba ze” kanye njengokuba uSirayeli wamandulo wayehamba ngokoqobo “ze” xa babedanisa bejikeleza umfanekiso womgunyathi womona. Umgunyathi awawenzayo uAron wawusisithixo esenziwe ngegolide, kodwa wawungumfanekiso wethole, elisisilo. Wawungumfanekiso werhamncwa, kwaye kwangaxeshanye wawungumfanekiso oya kurhamncwa. Ithole legolide lalingumfanekiso werhamncwa, kodwa lalinikelwe koothixo abo uAron, ngokungenabulungisa, wabhengeza ukuba ngabona babekhulule uSirayeli ebukhobokeni baseYiputa.

Waza wazamkela ezandleni zabo, wazenza ngomkhonto wokukrola, emva kokuba eyenzile ithole elinyibilikisiweyo; bathi ke, Ngoothixo bakho aba, Sirayeli, abakukhuphayo ezweni laseYiputa. Wathi ke uAron akukubona oko, wakha isibingelelo phambi kwako; uAron wabhengeza, wathi, Ngomso ngumthendeleko kuYehova. Bavuka kusasa ngengomso, benikela ngamadini anyukayo, beza nemibingelelo yoxolo; bahlala phantsi abantu, badla, basela, basuka baya kudlala. Eksodus 32:4–6.

Ithole legolide lalingumfanekiso werhamncwa, kodwa lalinikelwe koothixo bobuxoki, yaye ngoko ke lalisengumfanekiso (umnikelo) werhamncwa. Lo mfanekiso wenziwa ngegolide, elingumqondiso weBhabhiloni, yaye wawuyithole, elolona hlobo luphakamileyo lomnikelo enkonzweni yengcwele. Lalinikelwe koothixo baseYiputa. IMfihlelo iBhabhiloni (kuba zonke iingqina zesiprofeto zichaza ukuphela kwehlabathi) yenziwe ngumfazi okhwele phezu kwerhamncwa. Irhamncwa elikhwelwa ngumfazi yiZizwe eziManyeneyo (ookumkani abalishumi), yaye lingumqondiso wenamba, wokungakholelwa kuThixo, noweYiputa. Umfazi ngokwakhe ungowokuxelisa ibandla likaThixo lenyaniso. Ithole legolide awalinikela uAron koothixo baseYiputa lalifuzisela ihenyukazi elikhulu leSityhilelo seshumi elinesixhenxe, eliyiBhabhiloni (igolide), elikhwele phezu kwerhamncwa (iYiputa) nebandla elingelolwenyaniso (ithole).

Kwangelo xesha linye uAron wakha isibingelelo, esimele, njengoko kusandul’ ukuchazwa, uKristu, isibingelelo sokwenyaniso. Emva koko wamisela inkqubo yonqulo lobuxoki, kuba wabhengeza umthendeleko eNkosini ngosuku olulandelayo. Ithole legolide likaAron lalingumfanekiso “welo” rhamncwa yaye “nelorhamncwa,” yaye lamiswa “phambi” koKristu wobuxoki, kwaza kwamiselwa usuku lokubhiyozela inkqubo yakhe yonqulo lobuxoki.

I-United States ligunya elimisa umfanekiso werhamncwa, lize ke linyanzele ihlabathi ukuba lilandele umzekelo walo. I-United States inamandla okunyanzelisa loo nkqubo yonqulo phezu kwehlabathi, yaye ikwenza oko phambi kwerhamncwa, “phambi” kwalo.

Ndaza ndabona elinye irhamncwa linyuka liphuma emhlabeni; lalinamaphondo amabini anjengawemvana, laye lathetha njengenamba. Linikwe amandla onke erhamncwa lokuqala phambi kwalo, lize lenze umhlaba nabemi bawo banqule irhamncwa lokuqala, elaphiliswa inxeba lalo lokufa. ISityhilelo 13:11, 12.

Umntu wesono, onguupopu, lirhamncwa laselwandle leSityhilelo seshumi elinesithathu. Xa iUnited States ithetha njengenamba, kumthetho weCawa oza kufika kungekudala, ngoko iqala ukunyanzela ihlabathi ukuba limisele umfanekiso werhamncwa “phambi” kwalo. Irhamncwa eliphambi kweUnited States (irhamncwa lomhlaba), ngupopu (irhamncwa laselwandle). Upopu nguKristu wobuxoki, yaye uAron wamisa umfanekiso wakhe wegolide phambi koKristu wobuxoki, kuba uKristu sisibingelelo sokwenyaniso. Emva koko uAron wasungula inkqubo yobuxoki yonqulo njengoko imelwe sisibhengezo somhla womthendeleko owawuza kubakho ngosuku olulandelayo. IUnited States nayo inyanzelisa inkqubo yobuxoki yonqulo, yaye nayo ikwanxulumene nomhla wobuxoki wonqulo.

Xa uMoses wayehla entabeni, impikiswano yayiphakathi komfanekiso oyinyaniso nowobuxoki womhawu—umfanekiso kaKristu okanye umfanekiso kaSathana. Oko kungengokwento yokwenene kwakunquka uKristu wobuxoki (isibingelelo), amava obuxoki (aseLawodike), nomhla wobuxoki wonqulo (“ngomso ngumthendeleko kaYehova”). Uvukelo lwethole legolide lumela uvukelo lomthetho weCawa osondelayo ukuza, kodwa lukwamele uvukelo lwe-Adventism yaseLawodike ngowe-1863.

Ngo-1863, kwangeniswa itafile yomgunyathi ukuze kugqunywe amatye anqabileyo ephupha likaMiller njengoko ayemelwe phezu kweetafile ezimbini zikaHabakuki. Ezo tafile zimbini zazenziwe umzekelo ngeetafile ezimbini awazifumana uMoses entabeni. Ngo-1863, kwaqulunqwa unxulumano olusemthethweni norhulumente waseUnited States, ngaloo ndlela kwapheliswa intshukumo yamaMillerite kwaza ngokusemthethweni kwabhaliswa intshukumo yaseLawodike njengebandla lama-Seventh-day Adventist. Obo budlelwane babumelwe ngumfanekiso ka-Aron werhamncwa, othi ngokwesiprofeto uchazwe njengokudityaniswa kweBandla noRhulumente, ngaloo ndlela wenza umzekelo wamaMillerite amisa unxulumano lweBandla noRhulumente ngo-1863, kwanokwenza umzekelo we-United States kumthetho weCawa osondelayo.

Izidenge ezidanisa ze zika-Aron, ezimela amava obuxoki aseLawodike, zinjalo nje njengoko intshukumo yamaMiller yaye yaba njalo ngowe-1856. Amava omoya amelwe zizidenge ezidanisa zika-Aron athelekiswa namava kaMoses, owayebonakalisa ikhwele lesimilo sikaThixo ngokuchasene nokunqula izithixo. “Umdaniso” esiprofetweni ngumqondiso wenkohliso, yaye izidenge ezidanisa zika-Aron nazo zazimela inkohliso eziswa yi-United States xa inyanzelisa ihlabathi ukuba “lidanise” ngokwesingqi seqela lomculo likaNebhukadenetsare, ngoxa ihenyukazi laseTire licula iingoma zalo.

Ngowe-1863, intshukumo yamaMillerite yaseLawodike yatshintshela ebandleni laseLawodike lamaSeventh-day Adventist elabhaliswa ngokusemthethweni. Njengoko kuchongiwe kumanqaku angaphambili, ngowe-1863 iYeriko yakhiwa kwakhona, kuba iYeriko luphawu lobutyebi baseLawodike yaye isebenza njengomgunyathi wesixeko saseYerusalem. Ngowe-1863, ukungeniswa kwetshathi yesiprofeto yomgunyathi kwamela ukuphindaphindwa kwembali ka-Aron, ithole legolide, nezidenge ezazidanisa. Imbali yokuhlangulwa kuLwandle oluBomvu isetyenziswe ngokuphindaphindiweyo nguDade White ukubonakalisa imbali yobuAdventist bokuqala, yaye olu setyenziso luhambelana ngokugqibeleleyo nembali kaMoses no-Aron kwimpikiswano ngomfanekiso womona.

Ngowe-1863, isizukulwana sokuqala soBu-Adventist baseLawodike saqalisa xa umfanekiso wekhwele wabekwa esangweni (ibandla), elaliphambi kwesibingelelo (uKristu). Eso sizukulwana sokuqala emva koko “sangena” kwimbali eyayisanda ngokukhula yamasikizi.

Waza wathi kum, Nyana womntu, khawuphakamise amehlo akho ngoku ukhangele ngasemntla. Ndaza ndawaphakamisa amehlo am ndakhangela ngasemntla, yaye khangele, ngasemntla esangweni lesibingelelo kwakukho lo mfanekiso womona ekungeneni. Hezekile 8:5.

Siya kuqhubeka nale miba kwinqaku elilandelayo.

“Sime njani na thina ngeli xesha loyikekayo nelinyanisekileyo? Yeha, kungakanani na ukuzigwagwisa okuxhaphakileyo ebandleni, bungakanani na uhanahaniso, bungakanani na ubuqhetebeba, lungakanani na uthando lokuhombisa, ubudenge, nokuzonwabisa, ungakanani na umnqweno wokuba phezulu! Zonke ezi zono ziwusibekele umqondo, ukuze izinto ezingunaphakade zingaqondwanga. Asiyi kuzihlola na iziBhalo, ukuze sazi apho sikhoyo khona kwimbali yeli hlabathi? Asiyi kuba nokuqonda na ngokuphathelele umsebenzi osenzela thina ngeli xesha, nendawo ekufuneka siyithathe thina njengaboni lo gama lo msebenzi wocamagushelo uqhubeka? Ukuba sinokukhathalela nakancinane usindiso lwemiphefumlo yethu, kufuneka senze utshintsho olucacileyo nolungagungqiyo. Kufuneka simfume uYehova ngenguquko eyinyaniso; kufuneka, ngokuzisola okunzulu komphefumlo, sivume izono zethu, ukuze zicinywe.”

“Akusafuneki siphinde sihlale emhlabeni womlingo. Sisondelela ngokukhawuleza ekupheleni kwexesha lethu lovavanyo. Mayibuze yonke imiphefumlo isithi, Ndimi njani na phambi koThixo? Asazi ukuba amagama ethu aya kuthathwa kungekudala kangakanani na emilebeni kaKristu, aze amatyala ethu agqitywe ngokupheleleyo. Aya kuba yintoni na, owu, aya kuba yintoni na, ezi zigqibo? Siya kubalwa kunye namalungisa na, okanye siya kubalwa kunye nabangendawo?”

“Malisukume ibandla, luguquke ekuphambukeni kwalo phambi koThixo. Malivuke abalindi, balivakalise ngokucacileyo ixilongo. Sisilumkiso esicacileyo ekufuneka sisibhengezile. UThixo uyalela izicaka zaKhe, esithi, ‘Danduluka, ungayeki, phakamisa ilizwi lakho njengexilongo, ubonakalise abantu bam ukreko lwabo, nendlu kaYakobi izono zayo’ (Isaya 58:1). Inggalelo yabantu imele ifunyanwe; ngaphandle kokuba oku kwenzeke, yonke imigudu ililize; nokuba ingelosi evela ezulwini ingeza yehle ithethe nabo, amazwi ayo ebengenakwenza nto ilungileyo ngaphezu kokuba ibithetha endlebeni ebandayo yokufa.”

“Ibandla limele livuke lisebenze. UMoya kaThixo akanakuze eze de lilungise indlela. Makubekho ukuhlola kwentliziyo okunyanisekileyo. Makubekho umthandazo omanyeneyo, ozingisayo, kwanokuthi, ngokholo, kubanjwe izithembiso zikaThixo. Makubekho, hayi ukugqunywa komzimba ngesaka, njengakumaxesha amandulo, koko ukuthotywa okunzulu komphefumlo. Asinaso nesona sizathu sokuqala sokuzincoma nokuziphakamisa. Simele sizithobe phantsi kwesandla esinamandla sikaThixo. Uya kubonakala ethuthuzela aze asikelele abo bamfunayo ngenyaniso.” Selected Messages, incwadi 1, 125, 126.