

Incwadi kaDaniyeli - Inani Lamashumi Asixhenxe anesine

Ukutyhilwa kwephezili yesiprofeto: Izinengiso zikaHezekile, iBandla lemihla yokugqibela, nophawu lwerhamncwa

Jeff Pippenger
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Izinyanyiso ezine zikaHezekile isahluko sesibhozo zikhokelela ekubeni ubunkokeli bebandla likaThixo lokugqibela lemihla, iLawodike, luqubude elangeni, yaye ngaloo ndlela lufumane uphawu lwerhamncwa. Isahluko esilandelayo, esingumbono omnye kwa lo, sibonisa abo bakwibandla likaThixo lokugqibela lemihla abafumana itywina likaThixo. UDade White usixelela ukuba ukutywinwa kukaHezekile isahluko sesithoba kuyafana nokutywinwa okuboniswa kwisiTyhilelo isahluko sesixhenxe. UThixo ugweba uhlanga kwisizukulwana salo sesithathu nesesine, yaye izinyanyiso ezine zikaHezekile zichaza izizukulwana ezine zovukelo ezaqala ngo-1863, xa ubuAdventist beLawodike bazisa into yomgunyathi ethatha indawo yamacwecwe amabini kaHabhakuki, awayenikwe njengomfuziselo wobudlelane bomnqophiso phakathi kukaThixo nabantu baKhe, kanye njengokuba amacwecwe amabini eMithetho eliShumi ayenikwe ekuqaleni kukaSirayeli wamandulo.

Ithole legolide lika-Aron lalingumfanekiso wobuxoki, uphawu lovukelo olwabonakaliswayo kanye ngelo xesha uThixo wayevelisa amacwecwe amabini amele umfanekiso wokwenene womona. Ithole legolide lika-Aron lalingumfuziselo wetsathi yobuxoki ka-1863, eyayisuse “amaxesha asixhenxe,” kaLevitikus amashumi amabini anesithandathu emyalezweni, kunye nezinye iziprofeto zexesha. Ngaloo ndlela, i-Adventism yaseLawodikea yamisa umfanekiso womona kwasekuqaleni kwembali yayo, njengoko u-Aron wenzayo ekuqaleni kwembali kaSirayeli wamandulo, nanjengoko uYerobheham wenzayo ekuqaleni kwembali yobukumkani basemantla bukaEfrayim.

“Amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu yaba sisiprofeto sokuqala sexesha awakhokelwa nguMiller ukuba asiqonde, yaye yaba ligugu lokuqala lexesha lesiprofeto elabekelwa bucala kwimvukelo ka-1863. U-1863 waphawula ukuqala kokugqunywa kwamagugu ephupha likaMiller nokungeniswa kwamagugu neengqekembe zomgunyathi. “Amaxesha asixhenxe” yaba litye lembombo abalaxhi abalalayo. Ngo-1863 yayingabo abo babengabakhi betempile yamaMillerite ababekela bucala ilitye lembombo “lamaxesha asixhenxe,” kodwa ngemihla yokugqibela elo litye ngoku liyintloko yembombo. Elo litye lalimela iLiwa lamaPhakade, yaye lalikwameleka ngumhla awawenzayo uYehova, kuba lalingumfuziselo wokuphumla kwesabatha komhlaba. Ngo-1844, ubuAdventism bamaMillerite bayikhalimela inkqubo yobuxoki yokunqula kaYerobhoham, baza bazahlula “kwibandla labagculeli” ababeyo “bavuya” ngenxa yokudaniswa kokuqala.

Abakhi babeyalelwe ukuba bangaze babuyele “kwibandla labagculeli,” njengoko umprofeti wakwaYuda wayeyalelwe ukuba abuyele eYerusalem ngendlela eyahlukileyo kunaleyo

yamkhokelela ku-1844. Indlela eyamkhokelela ku-1844, yayiyeyona ndlela awayephume ngayo, eyayiyiProtestanti, yaye kuloo mbali iProtestanti yaba yiProtestanti ewileyo. Abakhi bayalelwa ukuba bangaze babuyele “kwibandla labagculeli,” yaye bayalelwa ukuba bangadli ukutya kwabo okanye basele amanzi abo. Abakhi babeyidlile incwadi encinane eyayisesandleni sengelosi ngo-1840, yaye oko kutya kwakumnandi emilonyeni yabo.

Ukutya nokusela kwesiprofeto kufanekisela indlela esetyenziswayo ekufundweni kweBhayibhile. AmaMillerite anikwa indlela ethile yokufunda iLizwi likaThixo, yaye loo mithetho yavelisa umyalezo weBhayibhile owahluke ngokupheleleyo kolo lwaveliswa ziingcali zezakwalizwi zobuProtestanti obuwxukileyo nobuKatolika ngendlela yazo eyonakeleyo yokufundisisa. Abakhi, abakwanguye nomprofeti wakwaYuda, babengamele babuyele badle okanye basele kwindlela yokufundisisa yobunjalo bobuProtestanti obuwxukileyo okanye ubuKatolika. Umprofeti wakwaYuda wenza kanye loo nto, ngaloo ndlela ebonakalisa ukuba ubuAdventist baseLawodike babeya kwenza kanye loo nto ngowe-1863, kuba ngowe-1863 basebenzisa iingxoxo zezakwalizwi zobuProtestanti obuwxukileyo ukwala ukusetyenziswa kukaMiller kwesi “seven times,” baza ngaloo ndlela bamisa imifanekiso ka-Aron nekaYerobhoham yomhawu. Isizukulwana sokuqala sobuAdventist baseLawodike sasiqalile ngoko.

Emva kokuba umprofeti waseYuda enxulumene noYerobhowam, waqalisa uhambo lwakhe lokubuyela kwelakwaYuda, kodwa akazange afike. Umprofeti umele ubu-Adventism baseLawodike, obo, ngokokuphefumlelwa, bangena kwintshukumo yamaMiller ngo-1856. UDade White akazange arhoxe ekuchongeni ubu-Adventism njengeLawodike, yaye akukho bungqina beBhayibhile bokuba iLawodike yakhe yatshintsha nanini na. Kukho abantu ngabanye abaphuma kumava abo obuqu aseLawodike, kodwa njengebandla iLawodike iya kugabha iphume emlonyeni weNkosi, kuba iLawodike ithetha ukuthi “abantu abagwetyiweyo.” Ubu-Adventism busebenzisa loo nkcazelo ukubanga ukuba bumele ibandla elikhoyo ngexesha lomgwebo kwindawo engcwele yasezulwini. Ebumpumputheni babo bayayamkela inxalenye yoMgwebo woPhando kwintsingiselo yeLawodike, kodwa abakwazi ukubona uMgwebo wokuPhumeza ogqame ngokucacileyo egameni labo.

Kwaye embhalela isithunywa sebandla lamaLawodike uthi; Utsho oku uAmen, ingqina elithembekileyo nelenyaniso, isiqalo sendalo kaThixo; Ndiyazazi izenzo zakho, ukuba awubandi, awutshisi; Akwaba ububanda nokuba ubushushu. Ngoko ke, ngenxa yokuba udikidiki, ungabandi ungatshisi, ndiya kukugabha uphume emlonyeni wam. Ngokuba uthi, Ndisisityebi, ndandisiwe zizinto, andiswele nto; uze ungazi ukuba ulitshijolo, ulusizana, ulihlwempu, uyimfama, uhamba ze. ISityihilelo 3:14–17.

Umprofeti wakwaYuda ugqibela engcwatywe kunye nomprofeti wobuxoki owamkhohlisayo ukuba adle ukutya kwakhe aze asele isiselo sakhe. Bobabini bagqibela bengcwatywe engcwabeni elinye, yaye umprofeti oxokayo waseBheteli (ibandla lomgunyathi), umbiza ngokuba ngumzalwana akuba efile.

Ke kaloku kwakuhlala umprofeti omdala eBheteli; baza oonyana bakhe beza bamxelela yonke imisebenzi eyayenziwe ngaloo mini eBheteli yindoda kaThixo; namazwi eyawathethayo kukumkani, bawaxelela nawo kuyise. Waza uyise wathi kubo, Wahamba ngayiphi indlela?

Kuba oonyana bakhe babeyibonile indlela eyahamba ngayo indoda kaThixo, eyayivela kwaYuda. Waza wathi koonyana bakhe, Ndibopheleleni iesile. Baza bambophelela iesile; waza walikhwela, Waza walandela indoda kaThixo, wayifumana ihleli phantsi kom-oki; waza wathi kuyo, Unguwe na indoda kaThixo ebivela kwaYuda? Yathi yona, Ndim. Waza wathi kuyo, Yiza nam ekhaya, udle isonka. Yathi yona, Andinakubuya nawe, ndingene nawe; andiyi kudla sonka, ndingaseli namanzi nawe kule ndawo; Kuba kwathiwa kum ngelizwi likaYehova, Uze ungadli sonka, ungaseli namanzi khona, ungabuyi ngandlela ubuhambe ngayo ukufika. Wathi kuyo, Nam ndingumprofeti njengawe; isithunywa sezulu sathetha kum ngelizwi likaYehova, sisithi, Mbuyise uhambe naye uye endlwini yakho, ukuze adle isonka, asele amanzi. Ke wamxokisa. Wabuya ke naye, wadla isonka endlwini yakhe, wasela namanzi. Kwathi ke, bakuba behleli etafileni, lafika ilizwi likaYehova kumprofeti owambuyisayo; Waza wadanduluka kwindoda kaThixo eyayivela kwaYuda, esithi, Utsho uYehova ukuthi, Ngenxa enokuba ulivukele ilizwi likaYehova, awawugcina umyalelo akuwisele wona uYehova uThixo wakho, Kodwa ubuyile, wadla isonka, wasela namanzi kuloo ndawo athe yona kuwe uYehova, Uze ungadli sonka, ungaseli manzi; isidumbu sakho asiyi kufika engcwabeni loyihlo. 1 Kumkani 13:11–22.

Isigidimi sengelosi yesibini ehlotyeni lika-1844 sasiquka ukuchonga ukuba amabandla amaProtestanti aye ewile aza aba ziintombi zobuKatolika. UbuAdventi bamaMillerite babubize amadoda nabafazi ukuba baphume kuloo madlelo, kuba ukuhlala kuwo kwakuthetha ukufa ngokwasemoyeni nangonaphakade. Umprofeti wobuxoki waseBheteli umele inkqubo yonqulo eyamiselwa eBheteli nguYerobhowam. Yayiyinkqubo eyamisa umfanekiso werhamncwa, yaye irhamncwa elalikotshiwe lirhamncwa lobuKatolika. AmaProtestanti aqhubeka ezichaza njengamaProtestanti, kodwa aqhubeka nokugcina umhla welanga njengomhla wonqulo, nto leyo eluphawu lwegunya lobuKatolika.

AmaProtestanti athi angamaProtestanti, nangona ekuphela kwenkcazo yeProtestanti ikukubhikica iRoma, yaye ngokwenjenjalo ukuvuma kwawo kungumfanekiso webandla laseRoma, kuba nalo lithi liziko lobuKristu, nangona lingenasizathu seBhayibhile sokuxhasa elo bango. Ibango lalo lisekelwe kwigunya elingenanto lesithethe nesiko, eliligunya elifanayo lobuxoki elisetyenziswa buProtestanti xa besithi bangamaProtestanti. Yilo kanye olo hlobo lwengqiqo olwabamfamekisayo amaSeventh-day Adventist ukuba akholelwe ukuba, njengamaLaodike, asekhona kubudlelane bomnqophiso obukhuselekileyo. Lilo kwa elo gunya lobuxoki elabhengezwa nguSirayeli wamandulo xa bathi, “Itempile kaYehova, itempile kaYehova singabo thina.”

“Isilumkiso asizange siphulaphulwe ngabantu bamaYuda. Bamlibala uThixo, baza baphulukana nokubona ilungelo labo eliphakamileyo njengabameli baKhe. Iintsikelelo ababezamkele azizisanga ntsikelelo ehlabathini. Zonke izibonelelo zabo bazisebenzisela ukuzidumisa bona. Bamphanga uThixo inkonzo awayeyifuna kubo, baza baphanga nabanye abantu ukhokelo lwezenkolo nomzekelo ongcewele. Njengabemi behlabathi langaphambi konogumbe, balandela yonke ingcinga yeentliziyo zabo ezikhohlakeleyo. Ngaloo ndlela benza izinto ezingcewele zibonakale ziyintsomi nje, besithi, ‘Itempile kaYehova, itempile kaYehova, zezi’ (Yeremiya 7:4), ngoxa kwangaxeshanye babemele kakubi isimilo sikaThixo, behlazisa igama laKhe, yaye bengcolisa ingcewele yaKhe.

“Abalimi besidiliya ababebekwe ukuba balilawule isidiliya seNkosi abazange bathembeke kwithemba ababelinikiwe. Ababingeleli nabafundisi babengengabo abafundisi abanyanisekileyo babantu. Abazange babeke phambi kwabo ukulunga nenceba kaThixo nebango Lakhe lothando nenkonzo yabo. Aba balimi besidiliya bafuna uzuko lwabo. Babenqwenela ukuzithathela iziqhamo zesidiliya. Oko babekuzamela yayikukutsalela ingqalelo nembeko kubo ngokwabo.” Christ’s Object Lessons, 292.

Ngo-1863 intshukumo yamaMillerite yaphela, kodwa yayisele iyekile ukuba yintshukumo yamaFiladelfiya ngo-1856. Ukuchaswa komyalezo kaMoses (la “maxesha asixhenxe”), owawuziswe nguEliya (uWilliam Miller), kwachaswa, yaye ukuchaswa kwakho kwakusekelwe kwindlela yomprofeti oxokayo waseBheteli. U-1863 waba sisiphelo seminyaka engamashumi amathandathu anesihlanu eyayiqale ngo-1798, yaye waba sisiphelo sesiprofeto sikaIsaya isahluko sesixhenxe.

Kwathi ke ngemihla ka-Ahazi unyana kaYotam, unyana ka-Uziya, ukumkani wakwaYuda, uRezini ukumkani wakwaSiriya noPeka unyana kaRemaliya ukumkani wakwaSirayeli benyuka besiya eYerusalem ukuya kulwa nayo, kodwa ababa nako ukuyoyisa. Kwaye kwaxelwa kwindlu kaDavide, kwathiwa, ISiriya imanyene noEfrayim. Yaza intliziyo yakhe yashukuma, nentliziyo yabantu bakhe, njengemithi yehlathi ishukunyiswa ngumoya. Wathi ke uYehova kuIsaya, Phuma ngoku uye kuhlangebeza uAhazi, wena noSheyari-yashub unyana wakho, ekupheleni komjelo wedama elingasentla, endleleni eya entsimini yomhlambisi; uthi kuye, Lumka, uzole; musa ukoyika, kwaye ungadimazeki ngenxa yale misila mibini yezikhuni ezitshayayo, ngenxa yomsindo ovuthayo kaRezini neSiriya, nowonyana kaRemaliya. Ngenxa yokuba iSiriya, uEfrayim, nonyana kaRemaliya becebe ububi ngawe, besithi, Masingene sinyuke siye kwaYuda, siyiphazamise, sizikrobele kuyo indlela yokungena ngenxa yethu, simise ukumkani phakathi kwayo, ongu nyana kaTabheheli: Itsho iNkosi uYehova ukuthi, Oko akuyi kuma, akuyi kwenzeka. Kuba intloko yeSiriya yiDamasko, nentloko yeDamasko nguRezini; yaye kungaphelanga minyaka imashumi mathandathu anesihlanu, uEfrayim uya kwaphulwa, angabi sisizwe. Nentloko kaEfrayim yiSamariya, nentloko yeSamariya ngunyana kaRemaliya. Ukuba aniyi kukholwa, inene aniyi kuzinza. Isaya 7:1–9.

Isiprofeto seminyaka emashumi amathandathu anesihlanu sevesi yesibhozo, sibonisa ukuba “ngaphakathi” kwelo xesha leminyaka emashumi amathandathu anesihlanu ubukumkani basentla bezizwe ezilishumi babeya kuthinjwa basiwe ekuthinjweni. Umbono wabhaliwa ngonyaka wama-742 BC, yaye kwiminyaka elishumi elinesithoba kamva, ngowama-723 BC, uEfrayim wachithachithwa waza wathinjwa ngama-Asiriya. Ngowama-677 BC, ekupheleni kweminyaka emashumi amathandathu anesihlanu, ukumkani uManase wabanjwa waza wasiwa eBhabheli. Indawo yokuqala ngowama-742 BC, iphawula imfazwe yamakhaya phakathi kobukumkani basentla nobukumkani basemazantsi akwaSirayeli, kanye njengokuba u-1863, uphawula owona mbindi wemfazwe yamakhaya eUnited States phakathi koMntla noMzantsi. Isiprofeto savakaliswa nguIsaya kwilizwe lozuko elingokoqobo (kwaYuda), yaye isiprofeto sika-1863 sazalisekiswa kwilizwe lozuko elingokomoya (iUnited States).

Kukho iimpawu zexesha ezintathu ngaphakathi kwesiprofeto seminyaka engamashumi amathandathu anesihlanu. Imfazwe yamakhaya ka-742 BC ilandelwa, emva kweminyaka elishumi

elinesithoba, kukusasazwa kobukumkani basemantla, ngo-723 BC. Ekupheleni kweminyaka engamashumi amathandathu anesihlanu ubukumkani basemazantsi basasazwa. Isiprofeto, kuquka isiqalo nesiphelo saso, simela zombini “iingqumbo” zikaThixo ezichasene nobukumkani basemantla nobasemazantsi, yaye ezo ngqumbo zimbini zandulelwa yiminyaka elishumi elinesithoba kwiindawo zazo zokuqala, zaza ke zalandelwa yenye iminyaka elishumi elinesithoba elandela ukuzaliseka kwazo.

Ulwakhiwo olupheleleyo lwe-chiastic luchonga ixesha lemfazwe yamakhaya phakathi komntla nomzantsi eliphawula isiqalo nesiphelo. Embindini wesi siqalo nesi siphelo, abachasi ababini baloo mfazwe yamakhaya bobabini bathwalelwa ebukhobokeni, yaye kwiminyaka engamashumi amathandathu anesihlanu apho behlanganiswa bekhutshwa kwimeko yabo yobukhoboka apho babechithachithene ngokufanayo, bangene kwisizwe esinye, bafika ku-1863, ongumhla weSibhengezo sokuKhululwa esakhulula amakhoboka. Isiprofeto semfazwe yamakhaya kwaYuda wokwenyama siphela kwimfazwe yamakhaya kwaYuda womoya, kuba uYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento, kuba enguAlfa no-Omega.

Imbali ka-1863 yayimelwe yimbali ka-742 BC, xa umprofeti uIsaya, ekunye nonyana wakhe, bazisa isigidimi kukumkani ongendawo wakwaYuda (uAhazi). Kule ndawo ka-742 BC imelwe bubungqina bukukumkani uAhazi, owayengukumkani wakwaYuda nowayeyivale inkonzo yengcwele kaThixo, waza wenza ukuba umbingeleli wakhe omkhulu akhe umfanekiso wetempile yaseSiriya kanye kwimimandla yengcwele kaThixo yasemhlabeni.

Kwimbali yokumkani okhohlakeleyo uAhazi (ophawulwe njengo-742 BC sisiprofeto sikaIsaya), inkokeli yaseYerusalem yazisa unqulo lobuhedeni (ubuKatolika) ebandleni likaThixo, kanye njengokuba ubuAdventist baseLawodikea babuyela kwindlela yokusebenza yobuProtestanti obuwxukayo ukuze balahle umyalezo kaMoses owawuziswe nguEliya. Ngo-742 BC, uIsaya wajamelana nokumkani okhohlakeleyo wakwaYuda ekupheleni komjelo wedama eliphezulu, ngasentsimini yomhlanjisi, yaye wazisa unyana wakhe kunye naye xa wayesenza oko. Igama lonyana wakhe lalingumqondiso, yaye xa umprofeti wakwaYuda wajamelana nokumkani uYerobheham, naye wamnika umqondiso.

Yabonani, mna nabantwana endibanikwe nguYehova singabemiqondiso nangezimanga kwaSirayeli, sivela kuYehova wemikhosi, ohleli entabeni yeZiyon. Isaya 8:18.

Igama lonyana kaIsaya elithi “Shearjashub,” lithetha ukuthi “intsalela iya kubuya.” Abo “babuyayo” abenza intsalela, ngabo abo balindela iNkosi ngexesha lokulibazisa.

Yaye mna ndiya kulinda eNkosini, efihlakele ubuso bayo endlwini kaYakobi, yaye ndiya kukhangela kuyo. Yabonani, mna nabantwana endibanikwe yiNkosi, singabemiqondiso nemimangaliso kwaSirayeli, ivela eNkosini yemikhosi, ehlala entabeni yeZiyon. Isaya 8:17, 18.

Xa uIsaya enxibelelana nokumkani ongendawo uAhazi ngowama-742 BC, umele abo “balindileyo,” kuba bonke abaprofeti bathetha ngemihla yokugqibela, yaye abo “balindayo” ngemihla yokugqibela ngabo baye bahlangabezana nokudana kokuqala. UYeremiya wayecinga

ukuba uThixo uxokile, waza wabamba imvula, yaye uIsaya ucinga ukuba uThixo “ubufihlile ubuso bakhe kwindlu kaYakobi,” kodwa uIsaya uzimisela ukuba uya kulinda, aze akhangele eNkosini, nto leyo emele “izilumko” ngexesha lokulibaziseka kombono. Abo babuyayo baza bahlula okunqabileyo kokungendawo, abo babeza kuba sisithethi sikaThixo, batywinwa, yaye ngenxa yoko bathelekiswa nabo bamkela uphawu lwerhamncwa.

Kwaye abaninzi phakathi kwabo baya kukhubeka, bawe, baphuke, babanjiswe ngomgibe, bathinjwe. Bopha ubungqina, utywine umthetho phakathi kwabafundi bam. Kwaye ndiya kumlinda uYehova, ofihla ubuso bakhe kwindlu kaYakobi, ndimbheke yena. Yabonani, mna nabantwana endibanikwe nguYehova singabemiqondiso nezimanga kwaSirayeli, zivela kuYehova wemikhosi, ohleli entabeni yeZiyon. Kwaye xa besithi kuni, Funani kwabanemimoya eqhelekileyo, nakwizangoma ezitswitswizayo nezimbombozelayo: abantu abafanele yini ukufuna kuThixo wabo? ngenxa yabaphilayo kwabafileyo? Emthethweni naselubungqineni: ukuba abathethi ngokweli lizwi, kungenxa yokuba akukho kukhanya kubo. Isaya 8:16–20.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“La asingomazwi kaDade White, koko ngamazwi eNkosi, yaye umthunywa wayo uwandinikile ukuba ndiwanike kuni. UThixo unibizela ekubeni ningabi nisasebenza niphikisana neenjongo zaKhe. Kwanelwa imiyalelo emininzi ngokuphathelele amadoda azibiza ngokuba angamaKristu, kanti abonakalisa iimpawu zikaSathana, ephikisa ngomoya, ngelizwi, nangesenzo inkqubela yenyano, yaye ngokuqinisekileyo alandela umendo apho uSathana ewakhokela khona. Ngobulukhuni beentliziyo zawo aye abamba igunya elingengolawo nangayiphi na indlela, yaye angafanele alisebenzise. Utsho uMfundisi omkhulu ukuthi, ‘Ndiya kubhukuqa, ndibhukuqe, ndibhukuqe.’ Abantu bathi eBattle Creek, ‘Itempile yeNkosi, itempile yeNkosi, siyiyo thina,’ kodwa basebenzisa umlilo oqhelekileyo. Iintliziyo zabo azithambiswanga kwaye azithotyelwanga lubabalo lukaThixo.” Manuscript Releases, volume 13, 222.