

Incwadi kaDaniyeli - Inani Amashumi Asixhenxe anesiXhenxe

*Ukutyhila Uthelekiso Lobuprofeti: Ubu-Adventism baseLawodikea ngo-1863
noMfanekiso-mbali weBhayibhile*

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Uvukelo lwe-Adventism yaseLawodike ngowe-1863, lumelwe ngumfuziselo wesiqalekiso esabhengezwa nxamnye nokwakhiwa kwakhona kweYeriko.

UYoshuwa wabafungisa ngaloo xesha, esithi, Uqalekisiwe phambi koYehova umntu osukayo akhe esi sixeko saseYeriko; isiseko saso uya kusibeka ngelizibulo lakhe, namasango aso uya kuwamisa ngonyana wakhe omncinane. Yoshuwa 6:26.

Uvukelo lwe-Adventism yaseLawodikea ngowe-1863, lufanekisiwe ngabakhi abalilahla ilitye lembombo.

UYesu wathi kubo, Anizange na nifunde eziBhalweni ukuthi, Iliwa abalaxhi balilahla, lilo elo lenziwe intloko yekona; oku kuvele eNkosini, yaye kuyamangalisa emehlweni ethu? Ngenxa yoko ndithi kuni, UBukumkani bukaThixo buya kuthatyathwa kuni, bunikwe uhlanga oluvelisa iziqhamo zabo. Mateyu 21:42, 43.

Uvukelo lobu-Adventism baseLawodikea ngowe-1863, lwalumfuziselwe lithole legolide lika-Aron.

Kuba bathi kum, Senzele oothixo, abaya kuhamba phambi kwethu; kuba lo Moses, indoda eyasinyusayo yasisusa ezweni laseYiputa, asazi ukuba kube kwenzeka ntoni ngaye. Ndathi ke kubo, Lowo unalo naliphi na igolide, mabalikhumle. Bandinika lona ke; ndaliphosa emlilweni, kwaza kwaphuma eli thole. Wathi uMoses akubona ukuba abantu bahamba ze; (kuba uAron wayebenzé bahamba ze, ukuze babe lihlazo phakathi kweentshaba zabo). Eksodus 32:23–25.

Uvukelo lwe-Adventism yaseLawodikea ngowe-1863, lufanekiselwe ngamathole amabini egolide kaYerobheham.

Ukuba aba bantu baya kunyuka baye kubingelela endlwini kaYehova eYerusalem, intliziyo yaba bantu iya kubuyela kwakhona enkosini yabo, kuRehobhowam ukumkani wakwaYuda; bandibulale mna, babuyele kuRehobhowam ukumkani wakwaYuda. Ngenxa yoko ukumkani wacebisana, wenza amathole amabini egolide, waza wathi kubo, Kuninzi kakhulu kuni ukunyuka niye eYerusalem; yabonani oothixo bakho, Sirayeli, abakukhuphayo ezweni laseYiputa. Wabeka elinye eBheteli, elinye walimisa kwaDan. 1 Kumkani 12:27–29.

Uvukelo lwe-Adventism yaseLawodike ngowe-1863, lubonakaliswe ngokomfuziselo ngumprofeti waseYuda owafela phakathi kwe-esile nengonyama.

Kwathi ke, emva kokuba etyile isonka, nasemva kokuba esele, wamkhwelisela idonki, oko kukuthi, umprofeti lowo abembuyisile. Waza akuba emkile, ingonyama yamhlangabeza endleleni, yambulala; isidumbu sakhe salahlwa endleleni, yema idonki ngasecaleni kwaso, nengonyama nayo yema ngasesidumbini. 1 Kumkani 13:23, 24.

Uvukelo lweAdventism yaseLawodikea ngo-1863 lufaniselwe luvavanyo lweshumi lukaSirayeli wamandulo olwaqalisa ukuzula kwabo entlango.

Kodwa, inene njengoko ndihleli, ihlabathi lonke liya kuzaliswa bubuqaqawuli bukaYehova. Ngenxa yokuba onke loo madoda abubonileyo ubuqaqawuli bam, nemimangaliso yam endayenzayo eYiputa nasentlango, aza andivavanya ngoku ezi zihlandlo zilishumi, engaliphulaphulanga ilizwi lam; ngokuqinisekileyo akayi kulibona ilizwe endalifungela ooyise bawo, kungabikho namnye kubo abandicaphukisayo oya kulibona: Ke wona umkhonzi wam uKalebhi, ngenxa yokuba wayenomoya wahlukileyo kunye naye, wandilandela ngokupheleleyo, yena ndomngenisa ezweni awangenayo kulo; nembewu yakhe iya kulidla ilifa. Numeri 14:21–23.

Umpostile uPawulos wafundisa:

Ke zonke ezi zinto zehlela bona ukuze zibe yimizekelo; yaye zabhalelwa ukulumkisa thina, esifikelwe ziziphelo zamaxesha ehlabathi. 1 Korinte 10:11.

Echaza ngaloo mgaqo wesiprofeto, uDade White wathi:

“Ngamnye kubaprofeti bamandulo wathetha kancinane ngenxa yexesha labo kunangemva yexesha lethu, ukuze ukuprofeta kwabo kusebenze kuthi. ‘Ke kaloku zonke ezi zinto zabahlela bona ukuze zibe yimizekelo: zaza zabhalelwa ukulumkisa thina, ekufikelele kubo iziphelo zamaxesha.’ 1 Korinte 10:11. ‘Babetyhilelwe ukuba ababengakhonzi bona ngokwabo, koko bekhonza thina ngezo zinto, zithe ngoku zaxelwa kuni ngabo banishumayeze ivangeli ngoMoya oyiNgewele othunyeve evela ezulwini; izinto ezo iingelosi ezinqwenela ukuzikhangelwa.’ 1 Petros 1:12....”

“IBhayibhile iqokelele yaza yabopha ndawonye ubuncwane bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezikhulu neentengiselwano ezinzulu zembali yeTestamente eNdala bezikade ziphindaphindwa, kwaye ziyaphindaphindwa, ebandleni kule mihla yokugqibela.” Selected Messages, incwadi 3, 338, 339.

NgokukaIsaya, isigidimi semvula yasemva sisigidimi, kuba uchaza ukuba abangendawo baya kusala ukusiva, yaye usichaza eso sigidimi njengokuthi “umgca phezu komgca”.

Ngubani aya kumfundisa ulwazi? Ngubani aya kumenza aqonde imfundiso? Ngabo balunyulwe ebisini, batsalwa emabeleni. Kuba umyalelo kufuneka ube phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha kancinane, phaya kancinane; kuba ngemilebe ethatyathayo nangolunye ulwimi uya kuthetha kwaba bantu. Awathi kubo, Oku kukuphumla eninokuthi ngako nimphumzise odiniweyo; oku kukuhlaziywa: kanti abavumanga ukuva. Ke ilizwi likaYehova laba kubo ngumyalelo phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha

kancinane, phaya kancinane; ukuze bahambe, bawe ngomva, baqhawuke, babanjiswe ngomgibe, bathinjwe. Isaya 28:9–13.

Kule migca mithandathu siyichongileyo ngoku, yaye kambe zikhona nezinye esingazange sizikhankanye, omnye ugxininisa unyaka ka-1863, njengokuphela kovavanyo oluqhubekayo olwakhokelela ekubhaduleni entlango. Emibini igxininisa abantu bangaphambili bomnqophiso abadlulwa baza bathatyathelwa indawo ngabantu abatsha abanyuliweyo. Omnye uphawula isiqalekiso sokwakha kwakhona into eyayimiselwe ukuba ishiywe itshatyalalisiwe yaye ilahliwe phantsi kwesiqalekiso sikaThixo njengoko yayinjalo, yaye omnye uphawula isiqalekiso sokubuyela apho wawunqatshelwe ukuya khona. Emibini inika imizekelo yezinto ezibubuxoki ezifanekisa amacwecwe amabini eMithetho eliShumi, awayemele amacwecwe amabini kaHabakuki.

Amathole egolide ka-Aron nekaYarobheham amela umfanekiso wobuxoki womona, owawumela itshathi yobuxoki ka-1863. Xa ehlanganisiwe, amangqina amabini ka-Aron nekaYarobheham afundisa ukuba iitafile ezimbini zikaHabakuki zimele itafile enye, ngendlela efanayo kanye naleyo iitafile ezimbini zeMithetho eliShumi ezimela ngayo umthetho omnye kaThixo. Xa kunye, abaluphawu olunye, olwakhiwe ngababini xa bequkunjelwe ndawonye. Kwa ezo ntshukumo zesiprofeto zeetafile ezimbini zomthetho kaThixo zikhona kwiitafile ezimbini zikaHabakuki, yaye kunye iinkohliso zika-Aron nekaYarobheham zijongana nalo mbandela wesiprofeto.

Isizukulwana sokuqala sobu-Adventist sifuzaniswe ngomfanekiso womona kuHezekile isahluko sesibhozo. Umbono oqala ngomhla wesihlanu, wenyanga yesithandathu ngomnyaka wesithandathu kuHezekile isahluko sesibhozo, uyaqhubeka ukuya kwisahluko sesithoba, apho kufanekiswa ukutywinwa kwamawaka alikhulu anamashumi amane anesine. Xa ethetha ngomfuziselo wokutywinwa okwakwisahluko sesithoba, uDade White uquka uphawu lwesimilo sikaThixo olubonisa ukuba kukwisizukulwana sesithathu nesesine apho uThixo agweba abo bangathobeliyo. Ngenxa yoko ke ufaka inyaniso enxulunyaniswa ngokuthe ngqo nomyalelo wesibini, ongumyalelo owalela ukunqulwa kwezithixo, njengeethole zegolide zika-Aron nezikaYerobhoham.

“Waza wabiza loo ndoda yayinxibe ilinen, eyayinencwadi yeinki yombhali ecaleni kwayo; yathi iNkosi kuyo, Hamba phakathi komzi, phakathi kweYerusalem, ubeke uphawu emabunzini amadoda ancwinayo nalilayo ngenxa yawo onke amasikizi awenziwayo phakathi kwawo. Yathi kwabanye ndisiva, Hambani emva kwakhe kuwo wonke umzi, nibulale; iliso lenu malingabi nanceba, ningabi nasisa; xhelani niphelise ixhego nomfana, neentombi, nabantwana abancinane, nabafazi; kodwa ningasondeli nakuwuphi na umntu ekukho kuye uphawu; niqale ke engcweleni yam. Baqalisa ke kumadoda amakhulu awayephambi kwendlu.”

“UYesu sele eza kuyishiya isihlalo senceba sendlu engcwele yasezulwini ukuze anxibe izambatho zempindezelo aze agalele ingqumbo yaKhe ngezigwebo phezu kwabo bangakhange basabele ekukhanyeni uThixo abanikileyo. ‘Ngenxa yokuba isigwebo nxamnye nesenzo esibi singenziwa ngokukhawuleza, ngenxa yoko intliziyo yoonyana babantu izinzile ngokupheleleyo kubo ukwenza okubi.’ Endaweni yokuba bathotywe ngumonde nokunyamezela kwexesha elide iNkosi ibonakalisileyo kubo, abo bangamoyikiyo uThixo nabangayithandiyo inyaniso

baqinisa iintliziyo zabo endleleni yabo embi. Kodwa kukho imida kwanasekunyamezeleni kukaThixo, yaye abaninzi bayayigqitha le mida. Bayigqithile imida yobabalo, yaye ngenxa yoko uThixo umele angenelele aze aphakamise imbeko yaKhe.”

“Ngama-Amori uYehova wathi: ‘Ngesizukulwana sesine baya kubuyela apha kwakhona; kuba ubugwenxa bama-Amori abukagcwali.’ Nangona olu hlanga lwalubonakala ngokucacileyo ngenxa yonqulo-zithixo lwalo nokonakala kwalo, lwalungekazalisi indebe yobugwenxa balo, yaye uThixo wayengayi kunika umyalelo wokutshatyalaliswa kwalo ngokupheleleyo. Abantu babemele babone amandla kaThixo ebonakaliswa ngendlela ecacileyo kakhulu, ukuze bashiyeke bengenazaba. UMdali onenceba wayekulungele ukunyamezela ubugwenxa babo kude kube sisizukulwana sesine. Emva koko, ukuba kwakungekho lutshintsho lubonakalayo oluya kokulungileyo, izigwebo Zakhe zaziza kubahlela.”

“Ngokuchaneka okungaphosiyo Lowo ungenasiphelo usaqhubeka egcina ingxelo ngeentlanga zonke. Ngoxa inceba yaKhe inikelwa kunye nezibizo zokuguquka, le ngxelo iya kuhlala ivulekile; kodwa xa amanani efikelela kumlinganiselo othile amiselwe nguThixo, inkonzo yomsindo waKhe iyaqala. Ingxelo iyavalwa. Umonde wobuThixo uyaphela. Akusekho kubongoza kwenceba ngenxa yazo.

“Umprofeti, ekhangela ezantsi kwizizukulwana zeminyaka, waboniswa lo mzuzu embonweni wakhe. Iintlanga zeli xesha zibe ngabamkele izinceba ezingazange zibonwe ngaphambili. Ezona ntsikelelo zikhethekileyo zezulu zinikwe zona, kodwa ukwanda kwekratsi, kokunyoluka, kokunqula izithixo, kokudelela uThixo, nokungabuleli okusezantsi kubhalwe ngokuchasene nazo. Zikhawuleza ukuvala ityala lazo noThixo.

“Kodwa oko kundibangela ndingcangcazele kukuba abo baye baba nokukhanya okukhulu namalungelo amaninzi baye bangcoliswa bubugwenxa obuxhaphakileyo. Bephenjelelwa ngabangenabulungisa ababangqongileyo, abaninzi, kwanakwabo bazibiza ngokuba bakholwa yinyaniso, baye baba ngababandayo baza bathwalwa ngumjelo onamandla wobubi. Ukugculelwa okubanzi okuphoswa phezu kokuhlonela uThixo ngokwenyaniso nobungcwele kukhokelela ekubeni abo bangazimanyanisiyo ngokusondeleyo noThixo balahlekelwe kukuhlonela kwabo umthetho waKhe. Ukuba bebebulelwa ukukhanya baze bayithobe inyaniso ngokusuka entliziyweni, lo mthetho ungcwele ubeya kubonakala uxabiseke ngakumbi kubo xa ude udelele ngolo hlobo uze ubekwe ecaleni. Njengoko ukungahlonitshwa komthetho kaThixo kuya kusiba sobala ngakumbi, umgca wokwahlula phakathi kwabawugcinayo nehlabathi uya usiba cacileyo ngakumbi. Uthando lwemiyalelo yobuthixo luyanda kwelinye iqela ngokomlinganiselo wokwanda kokuwadel’ amanye iqela.”

“Ingxaki isondela ngokukhawuleza. Amanani akhula ngokukhawuleza abonisa ukuba ixesha lokundwendwela kukaThixo seliphantse lafika. Nangona engathandi ukohlwaya, sekunjalo uya kohlwaya, yaye uya kwenza oko ngokukhawuleza. Abo bahamba ekukhanyeni baya kuzibona iimpawu zengozu esondelayo; kodwa abafanele bahlale cwaka, bengakhathali, belindele intshabalalo, bezithuthuzela ngenkolelo yokuba uThixo uya kubakhusela abantu baKhe ngemini yokundwendwela. Kude lee noko. Bafanele baqonde ukuba ngumsebenzi wabo ukusebenza ngenkuthalo ukusindisa abanye, bekhangele kuThixo ngoncedo ngokholo olomeleleyo. ‘Umthandazo onyanisekileyo nonamandla womntu olilungisa unamandla

kakhulu.”

“Igwele lobuthixo alikalahlekelwa ngokupheleleyo ngamandla alo. Ngelo xesha xa ingozi nokudakumba kwebandla kukhulu kakhulu, elo qela lincinane limi ekukhanyeni liya kuba lincwina lize likhale ngenxa yamasikizi enziwayo ezweni. Kodwa ngakumbi kakhulu imithandazo yabo iya kunyuka ngenxa yebandla, kuba amalungu alo enza ngokwesimilo sehlabathi.

“Imithandazo enyamekileyo yale ntsalela ithembekileyo ayiyi kuba lilize. Xa iNkosi iphuma njengempindezeli, iya kuza kwangaxeshanye njengomkhuseli wabo bonke abo balondolozelwe ukholo ebunyulweni balo, baza bazigcina bengenabala behlabathi. Kwangeli xesha apho uThixo athembise khona ukuphindezela abanyulwa baKhe, abakhalela kuYe imini nobusuku, nangona ebanyamezela ixesha elide.

“Umyalelo ngulo: ‘Dlulani phakathi komzi, phakathi kweYerusalem, nibhale uphawu emabunzini amadoda ancwinayo nalilayo ngenxa yawo onke amanyala enziwayo phakathi kwawo.’ Aba bancwinayo, balilayo babesoloko bevakalisa amazwi obomi; babekhalimela, becebisa, bebongoza. Abanye ababemhlazisile uThixo baguquka baza bazithoba iintliziyi zabo phambi kwaKhe. Kodwa uzuko lweNkosi lwalumkile kwaSirayeli; nangona abaninzi babesaqhuba ngeendlela zonqulo, amandla nobukho baYo babungekho.” Testimonies, volume 5, 207–210.

Ukuze kwahlulwe ngokuchanekileyo umbono wokutywinwa njengoko uchazwe nguHezekile, kubalulekile ukuqonda izizukulwana ezine zoBuAdventi. UDade White uqala esi sicutshulwa sikhethileyo ngokubhekisa ngokuthe ngqo kuHezekile isahluko sesithoba, yaye nenxalenye esiyikhethileyo iphela ngokubhekisa ngokuthe ngqo kuHezekile isahluko sesithoba. Kulesi sicutshulwa uthi ngoHezekile, “Umprofeti, ekhangele ezantsi kwizizukulwana, waboniswa eli xesha embonweni wakhe.” UHezekile wazibona iimeko ezenzekayo ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka.

Kwinqaku engaphambili siye sachonga, ngokunxulumana neendima ezintathu ezithile ezivela kuMoya Wobuprofeti, ukuba “amanxila akwaEfrayim” kaIsaya, athi kule ndima achongwe “njengamadoda amandulo,” kwaye athi kuzo zombini ezi ndima amele ubunkokeli baseYerusalem (ubu-Adventist), akanako ukubona ukuba kuya kubakho ukubonakaliswa okunamandla kobuqu bamandla kaThixo njengakwiminyaka yangaphambili. Kule ndima kwa oku kanye ukubonakaliswa kwamandla kaThixo abala ukukubona kuya kwenzeka njengenxalenye yomgwebo wobuthixo oza phezu kwabo, kuba kuthiwa, “abantu babemelwe kukubona amandla obuthixo ebonakalisiwe ngendlela ephawulekayo, ukuze bashiywe bengenazaba.”

U-Adventism waseLawodike uyala ukubona ukubonakaliswa kwemvula yasemva eyaqalisa ukufefeza ngoSeptemba 11, 2001, kodwa baya kuwubona umvuthwandaba waloo mvula xa umyalezo weSikhalo sasezinzulwini zobusuku uphindwa kwimihla yokugqibela. Loo myalezo yi-Islam yoYeha lwesithathu. Ingaba ubunkokeli bakwaSirayeli wamandulo, obabusandul’ ukumbethelela emnqamlezweni uMesiya wabo, abazange babukele njengoko uMoya oyiNgwele wayethululwa ngePentekoste?

Esi sicutshulwa sichonga ibandla, elithi ngokomxholo limelwe nguHezekile njengeYerusalem, yaye amalungu angaphakathi ebandleni (eYerusalem), athelekiswa “neqela elincinane,” nabo abachongwa njengabo “bahamba ekukhanyeni,” yaye “ngabambalwa abathembekileyo.” IBhayibhile ifundisa ukuba “baninzi” ababiziweyo, kodwa “bambalwa” abanyuliweyo. Umxholo wesi sicutshulwa uquka ingqumbo kaThixo eziswa phezu kwabantu baKhe. Abantu bazizisele ngokwabo umgwebo wabo, kodwa uThixo ucacisa ngokukodwa ekugxininiseni ukuba ziingelosi zaKhe ezifeza umsebenzi wentshabalalo. UThixo akaze axoke, yaye uthembisile ukuba nguye otshayela phezu kwesizukulwana sesithathu nesesine ubugwenxa babantu. Ukunika nawuphi na omnye ngaphandle koThixo ukuphunyezwa komgwebo kukukhanyela isimilo saKhe, nokumtyhola ngokuba ulixoki.

Esi sicutshulwa sichaza ukuba xa izithunywa ezitshabalalisayo zikaHezekile ziqalisa ukuhamba zijikeleza eYerusalem, kulapho ke “inkonzo yengqumbo yaKhe iqalayo.” Ingqumbo kaThixo iqala ngeYerusalem, eyibandla laKhe, eliyi-Adventism yaseLawodike.

Kuba lifikile ixesha lokuba umgwebo uqalise endlwini kaThixo; yaye ukuba uqalisa kuthi kuqala, iya kuba yintoni na isiphelo sabo bangayithobeliyo ivangeli kaThixo? 1 Petros 4:17.

Ingqumbo kaThixo izalisekiswa ziingelosi zikaThixo, yaye xa umsebenzi wazo uqala, ziyalelwa ukuba “zixabele,” bonke, nokuba “iliso lenu malingasizi, ningabi nanceba; babulaleni kuphele kwasebekhulile kusekwabatsha, iintombi, nabantwana abancinane, nabafazi: kodwa ningasondeli nakubani na onophawu; niqale engweleni yaMi.” Ingqumbo kaThixo yenziwa ziingelosi ezingcwele, yaye umongo esinqwenela ukuwuchonga apha kukuba ukuqaliswa kobulungiseleli bukaThixo bomlando kufezekiswa kwisizukulwana sesine.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

Kwaye kuya kuthi, ngomhla wombingelelo kaYehova, ndibohlwaye abathetheli, noonyana bokumkani, nabo bonke abanxibe isambatho sasemzini. Kwangaloo mini ndiya kubohlwaya nabo bonke abatsiba embundwini, abazalisa izindlu zeenkosi zabo lugonyamelo nenkohliso. Kwaye kuya kuthi ngaloo mini, utsho uYehova, kubekho isandi sokukhala esiphuma esangweni leentlanzi, nesijwili esiphuma kowesibini umzi, nokudilika okukhulu okuvela ezintabeni. Bhombolozani, nina bemise baseMakteshi; kuba bonke abantu borhwebo banqunyulwe; bonke abathwala isilivere banqunyulwe. Kwaye kuya kuthi ngelo xesha, ndiya kuyigocagoca iYerusalem ngezibane, ndibohlwaye abantu abahlalisekile phezu kweengqidipo zabo, abathi entliziyweni yabo, UYehova akayi kwenza okulungileyo, kwanjalo akayi kwenza okubi. Zefaniya 1:8–12.