

Incwadi kaDaniyeli - Inani Lamashumi Asixhenxe Anesibhozo

*Ukutyhilwa Kwezothe Ezine Eziyenanyekayo: Uthelekiso Lwembali
Lwemvukelo kuAdventism yaseLawodikea*

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Imbali yama-Amori isetyenziswa ukubonisa ixesha xa ingqumbo kaThixo iphumezwa ngokuchasene ne-Adventism yaseLawodike. USister White uchaza ukuba ixesha likaThixo lokuphumeza isohlwayo saKhe liyafana kwimihla yokugqibela xa ikhulu elinamashumi amane anesine amawaka etywiniwe, njengokuba lalinjalo xa uThixo wazisa ingqumbo yaKhe phezu kwama-Amori. Uthi, “Nangona” uhlanga lwama-Amori “lwaluphawuleka ngenxa yonqulo-zithixo nokonakala kwalo, lwalungekazalisi indebe yobugwenxa balo... UMdali onenceba wayekulungele ukubunyamezela ubungendawo babo kwada kwafika isizukulwana sesine. Emva koko, ukuba kwakungabonakali kutshintsha kube ngcono, izigwebo zaKhe zaziza kuwela phezu kwabo. Ngokuchaneka okungenasiphako Lowo Ongenasiphelo usagcina ingxelo neentlanga zonke. Ngoxa inceba yaKhe inikelwa ngezimemo zokuguquka, le ngxelo iya kuhlala ivulekile; kodwa xa amanani efikelela kumlinganiselo othile awumisele uThixo, inkonzo yengqumbo yaKhe iyaqalisa. Ingxelo iyavalwa. Umonde wobuthixo uyaphela.”

USista White unxulumanisa ngokucacileyo ulungiselelo lwengqumbo kaThixo nxamnye nobu-Adventism baseLawodike ngexesha lomzekeliso kaHezekile wokutywinwa kwekhulu elinamashumi amane anesine amawaka, njengoluqalayo xa indebe yobugwenxa babo izalisekile, yaye indebe ifikelela ekuzaleni kwayo kwisizukulwana sesine. Lonke olu lwazi lubekwe kumxholo wombono owaqala kwisahluko sesibhozo, obonisa amasikizi amane anyukayo ngobubi bawo.

Wandula ke kum, Nyana womntu, phakamisa amehlo akho ngoku uye ngasentla. Ndawaphakamisa ke amehlo am ndabheka ngasentla; nanko ke, ngasentla esangweni lesibingelelo, emnyango, lo mfanekiso womona. Wabuya wathi kum, Nyana womntu, uyakubona na oko bakwenzayo? ezi zinengiso ezinkulu ezenziwa apha yindlu kaSirayeli, ukuze ndibe kude nendawo yam engcwele? kodwa khawubuye ujike, uze ubone ezinye izinengiso ezinkulu ngakumbi. Wandisa emnyango wentendelezo; ndaza, ndakukhangela, nanko umngxuma eludongeni. Wathi ke kum, Nyana womntu, khawumbe ngoku eludongeni; ndaza, ndakuba ndembe eludongeni, nanko umnyango. Wathi kum, Ngena, ubone izinengiso ezimbi abazenzayo apha. Ndingena ke ndabona; nanko yonke imilo yezinambuzane ezirhubuluzayo, neyezilwanyana ezinezotho, nazo zonke izithixo zendlu kaSirayeli, ziqingqwe eludongeni macala onke. Kwakumi phambi kwazo amadoda angamashumi asixhenxe kubadala bendlu kaSirayeli, yaye phakathi kwawo kwakumi uYahazaniya unyana kaShafan, indoda nganye inesitya sayo sokuqhumisela esandleni sayo; kwenyuka ilifu elishinyeneyo lesiqhumiso. Wathi ke kum, Nyana womntu, ukubonile na oko kwenziwa ebumnyameni ngabadala bendlu kaSirayeli, indoda nganye emagumbini omfanekiso wayo? kuba bathi,

UYehova akasiboni; uYehova ulahlile ihlabathi. Wabuya wathi kum, Khawubuye ujike, uze ubone ezinye izinengiso ezinkulu ngakumbi abazenzayo. Wandisa emnyango wesango lendlu kaYehova elalibheke ngasentla; nanko ke, apho kwakuhleli abafazi belilela uTamuz.

Wandula kum, Ubonile na oku, nyana womntu? Buya kwakhona, uya kubona amasikizi amakhulu kunala. Wandingenisa ke entendelezweni yangaphakathi yendlu kaYehova; yaye, yabona, emnyango wetempile kaYehova, phakathi kwevaranda nesibingelelo, kwakukho amadoda amalunga namashumi amabini anesihlanu, efulathele itempile kaYehova, ubuso bawo bukhangele empumalanga; enqula ilanga ngakumpumalanga. Wandula wathi kum, Ubonile na oku, nyana womntu? Yinto encinane na le endlwini yakwaYuda, ukuba benze amasikizi abawenzayo apha? kuba bawuzalisile umhlaba lugonyamelo, babuya bandiqumbisa; yaye, yabona, bazisa isebe empumlweni yabo. Ngenxa yoko nam ndiya kwenza ngomsindo ovuthayo: iliso lam aliya kubasindisa, ndingabi nanceba; nangona benokukhala ezindlebeni zam ngelizwi elikhulu, andiyi kubaphulaphula. Hezekile 8:5–18.

Emva kokuba uHezekile ebonisiwe isikizi sokuqala sokumiswa komfanekiso womona ekungeneni kwesango lesibingelelo, uxelelwa ukuba uya kuboniswa nezikizi ezikhulu ngakumbi kunomfanekiso womona. Isikizi sesibini simelwe ngamagumbi afihlakeleyo, apho ubunkokeli, obumelwe njengamadoda amakhulu, bunikela ngomthandazo, omelwe sisiqhumiso, yaye bubhengeza ukuba iNkosi ilahlile ihlabathi yaye ayibaboni. Kodwa uHezekile uxelelwa ukuba uya kubona nezikizi ezikhulu ngakumbi kunalezi.

Isikizi sesithathu simelwa “ngabafazi abalilela uTammuz,” kodwa kusekho isikizi esikhulu ngakumbi kuneso, kuba isikizi sesine sichaza ubunkokeli bamadoda angamashumi amabini anesihlanu benqula ilanga, befulathele itempile.

Kwinkohlakalo yesine kwenziwa isibhengezo esithi “amadoda amakhulu,” “azalise ilizwe ngobundlobongela, aza abuyela ukundicaphukisa; yaye, yabona, abeka isebe empumlweni yawo.” “Umhla wokucaphukisa” ngumhla apho ubulungiseleli bengqumbo kaThixo buqala khona, njengoko benjenjalo kumaSirayeli amandulo xa balugatyayo umyalezo kaYoshuwa noKalebhi ngokuphathelele iLizwe leSithembiso. Ukugatywa komyalezo wokutywinwa kuphawula ixesha apho indebe yobugwenxa izalisekile ngenxa yeYerusalem. UYoshuwa noKalebhi bamele iqela elincinane, abangaba bathembekileyo abambalwa ababubulayo yaye bekhala ngenxa yamasikizi asesontweni nasezweni.

Waza uMoses noAron bawa ngobuso phambi kwayo yonke indibano yebandla loonyana bakaSirayeli. Waza uYoshuwa unyana kaNun, noKalebhi unyana kaYefune, ababengabanye babo abo bahlola ilizwe, bakrazula iingubo zabo; bathetha kuyo yonke intlanganiso yoonyana bakaSirayeli, besithi, Ilizwe esadlula kulo silihlole, lilizwe elihle kunene, kunene. Ukuba uYehova uyakholiswa sithi, wobuya asingenise kweli lizwe, asinike lona; ilizwe elibaleka ubisi nobusi. Kuphela musani ukumvukela uYehova, ningaboyiki abantu belo lizwe; kuba basisonka kuthi: ukhuseleko lwabo lumkile kubo, uYehova unathi; musani ukuboyika. Ke lona lonke ibandla lathi mabagityiselwe ngamatye. Lwabonakala uzuko lukaYehova ententeni yokuhlangana phambi kwabo bonke oonyana bakaSirayeli. Wathi uYehova kuMoses, Koda kube nini na aba bantu bendiqumbisa? Koda kube nini na ngaphambi kokuba bandikholwe,

ngenxa yemiqondiso yonke endiyibonakalisileyo phakathi kwabo? Ndiya kubabetha ngobhubhani, ndibahluthe ilifa labo, ndizenze ngawe uhlanga olukhulu nolunamandla kunabo. Numeri 14:5–12.

“Ukucaphukisa” okwaziswa ngabavukeli kwiNumeri, kwanakwincwadi kaHezekile, kusekelwe ekwaleni komvukeli ukuvuma “imiqondiso” ethe yabonakaliswa. “Imiqondiso” eyaliwa ngexesha likaMoses yayiyeyo “miqondiso” eyayifuzisela ukubonakaliswa kwamandla kaThixo kwimbali yamaMillerite. UIsrayeli wamandulo wamcaphukisa uThixo ngokwala “imiqondiso” yokubonakaliswa kwamandla akhe kwimbali yabo esisiseko. Ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, uIsrayeli wale mihla naye uyala (uwunikela umva) kanye loo mbali isisiseko eyayimele ukuba “ngumqondiso,” oya kubavumela ukuba “baqonde” ukuphindwa kwembali yesiKhalo saphakathi kobusuku, ephindwa ngemihla yokugqibela.

UThixo uyabavumela abavukeli ukuba babone ukuphindwa kokubonakaliswa kwamandla kaThixo, kuba yayikukuphindwa kokubonakaliswa kwamandla kaThixo okwakungengomvula yasemva kuphela, kodwa kukwayinyaniso eyayiya kubasindisa ukuba babengaphakathi kwabo babeyithanda inyaniso.

Ukuchongwa kwamasikizi amane kaHezekile isibhozo njengemiqondiso yezizukulwana ezine zoBuvangeli bama-Adventist baseLawodike yinxalenye yesigidimi esityhilwa yiNgonyama yesizwe sakwaYuda ngemihla yokugqibela. Isizukulwana sokuqala saqala ngemvukelo ka-1863, yaye kwiminyaka engamashumi amabini anesihlanu kamva, ngo-1888, kwafika imvukelo eyaphawula ukuqala kwesizukulwana sesibini ngomqondiso wamagumbi afihlakeleyo. Kwiminyaka engamashumi amathathu ananye kamva, ngo-1919, ukupapashwa kwencwadi kaW. W. Prescott enesihloko esithi, *The Doctrine of Christ*, kwaphawula ukuqala kwesizukulwana sesithathu, esasimelwe nguHezekile njengabafazi abalilela uTammuz. Kwiminyaka engamashumi amathathu anesibhozo emva koko, ngo-1957, ngokupapashwa kwencwadi ethi, *Questions on Doctrine*, kwafika isizukulwana sesine esichaza ixesha apho abavukeli baya kujikela ngokuchasene nesigidimi sokutywinwa esivela empumalanga, baze banqule ilanga.

Siya kuqalisa ukuqwalasela isizukulwana sesibini sovukelo lobuAdventist baseLawodike olafika kwiNkomfa Jikelele yaseMinneapolis ngowe-1888. Kubalulekile ukukhumbula ukuba onke amasikizi amane kaHezekile enzeka eYerusalem; nangona emela imbali eqhubekayo yovukelo, ahlala ebhekisa kuvukelo olwenzeka ngaphakathi kwesixeko esimele ubuAdventist baseLawodike ngemihla yokugqibela.

“Njengomnye wemiqondiso yokutshatyalaliswa kweYerusalem, uKristu wayethe, ‘Kuya kuvela abaprofeti bobuxoki abaninzi, balahlekise abaninzi.’ Abaprofeti bobuxoki baye bavela ngokwenene, balahlekisa abantu, bekhokela izihlewe ezininzi entlango. Izazi zemilingo nabathakathi, bezibanga ukuba banamandla angummangaliso, batsalela abantu emva kwabo kwiindawo ezikude zeentaba. Kodwa esi siprofeto sathethwa kwanjalo ngokuphathelele imihla yokugqibela. Lo mqondiso unikiwe njengomqondiso woKuza kweSibini. Kwanangoku oKristu bobuxoki nabaprofeti bobuxoki babonakalisa imiqondiso nezimanga ukuze balukuhlele abafundi baKhe. Asisiva na isikhalo esithi, ‘Khangalani, ukwentlango?’ Akuphunyanga na amawaka esiya entlango, enethemba lokufumana uKristu? Yaye kusini na,

kumawakawaka eendibano apho abantu besithi banobudlelane nemimoya yabafuleyo, akuviwa na ngoku isimemo esithi, ‘Khangalani, ukwamagumbini angasese’? Yiyo kanye le nto eyibango eliphakanyiswa yimfundiso yokunxibelelana nemimoya. Kodwa uthini uKristu? ‘Musani ukukholwa koko. Kuba njengokuba umbane uphuma empumalanga, ubengezela kuse entshonalanga; kuya kuba njalo ke nokufika koNyana womntu.’” The Desire of Ages, 631.

Amagumbi ayimfihlo angumfuziselo wokusebenzelana nemimoya, yaye eyesibini isikizi sikaHezekile isahluko sesibhozo, senzeka ngaphakathi etempileni, apho imifanekiso yasemhlabeni yayixhonywe ngokufihlakeleyo ezindongeni.

Ndingena ke ndabona; nanko zonke iintlobo zezidalwa ezirhubuluzayo, nezilo ezinezotho, nazo zonke izithixo zendlu kaSirayeli, zikrolwe eludongeni macala onke. Kwakumi phambi kwazo amadoda angamashumi asixhenxe kumadoda amakhulu endlu kaSirayeli, yaye phakathi kwawo kwakumi uYahazaniya unyana kaShafan, indoda nganye inesitya sayo sokuqhumisela esandleni sayo; kwenyuka ilifu elingqindilili lesiqhumiso. Waza wathi kum, Nyana womntu, ukubonile na oko kwenziwa ngamadoda amakhulu endlu kaSirayeli ebunmyameni, indoda nganye emagumbini emifanekiso yayo? kuba bathi, UYehova akasiboni; uYehova uwushiyile umhlaba. Hezekile 8:10–12.

UHezekile ubona “izithixo zendlu kaSirayeli, ezikrolwe ezindongeni” zengewe, kodwa uxelelwa ngokucacileyo ukuba le mvukelo ikwaqhubeka ngaphakathi “emagumbini emifanekiso” endoda nganye kwezo zindala. Imvukelo engaphakathi etempileni ebonakalayo ichaza imvukelo engaphakathi etempileni yobuntu.

“Ekuyihlambulula itempile kubathengi nabathengisi behlabathi, uYesu wavakalisa umsebenzi waKhe wokuhlambulula intliziyo ekungcolisweni sisono,—kwiminqweno yasemhlabeni, ezinkanukweni zobuzingca, kwimikhwa emibi, eyonakalisa umphefumlo. Kucatshulwe uMalaki 3:1–3.” The Desire of Ages, 161.

Isikizi sesibini sasimela ukubonakaliswa kobungendawo kokubini ngaphakathi ebandleni, nasezingqondweni zamadoda amakhulu awayefanele ukuba ngabagcini bebandla. Ubungendawo obabubonakaliswe apho bubungendawo bokomoya. Ngemihla kaNowa, xa zonke iingcinga zeentliziyo zabantu zazingendawo, abo babephila ngaphambi konogumbe babezalise indebe yabo yobugwenxa.

Waza uThixo wabona ukuba ubungendawo bomntu babukhulu emhlabeni, kwanokuba zonke iingcinga nezimvo zentliziyo yakhe zazi bububi bodwa ngamaxesha onke. Genesis 6:5.

Isizukulwana sesibini sichonga ixesha apho ubugqwirha bomoya bangena kubo bobabini iinkokeli zaseYerusalem, kwanakwisakhiwo sentlanganisela ye-Adventism yaseLawodike. Oko “amadoda amakhulu endlu kaSirayeli” akwenzayo “ebunmyameni,” “emagumbini” awo “emifanekiso,” kuchonga ukuba “zonke iingcamango zemibono” yeentliziyo zawo “zazimbi kuphela.” USister White ucacile ukuba ukutshatyalaliswa kweYerusalem kumela isiphelo sehlabathi, yaye nobungqina bomkhukula ngexesha likaNowa bukhamela isiphelo sehlabathi. Ngemihla yokugqibela abo balayo ukungcwaliswa ngenyaniso boyiswa bubo ubugqwirha bomoya, njengoko bumelwe lisikizi lesibini lesahluko sesibhozo sikaHezekile.

Into ecekisekayo yesibini kaHezekile imela uvukelo olwafikayo ngowe-1888, ibe iba ngumfuziselo wesizukulwana sesibini; kodwa ngaphezu koko, u-1888, nako konke akumelayo okanye okumelwe nguye, kwaphindwa ngoSeptemba 11, 2001. USister White uchaza ngokungqalileyo ukuba ngowe-1888, ingelosi enamandla yeSityhilelo 18 yehla; ngoko ke loo mbali imela ixesha apho izakhiwo ezikhulu zeSixeko saseNew York zaziza kuwiswa phantsi ngokuchukunyiswa nguThixo, yaye iSityhilelo 18, iindima 1 ukuya ku-3, zaziza kuzaliseka.

“Ukungafuni ukuncama izimvo ebezisele zamkelwe kwangaphambili, nokwamkela le nyaniso, kwakusemazantsi enxalenye enkulu yokuchasana okwabonakaliswayo eMinneapolis nxamnye nesigidimi seNkosi esadluliselwa ngoBazalwana uWaggoner noJones. Ngokuphemelela oko kuchasana uSathana waphumelela ekuthinteleni abantu bethu, ngomlinganiselo omkhulu, kumandla akhethekileyo oMoya oyiNgcwele uThixo awayelangazelela ukuwanika bona. Utshaba lwabathintela ekufumaneni ukusebenza okunamandla okwakunokuba kokwabo ekuthwaleni inyaniso bayise ehlabathini, njengoko abapostile bayivakalisa emva komhla wePentekoste. Ukukhanya okumelwe kukukhanyisa umhlaba wonke ngozuko lwayo kwachaswa, yaye ngenxa yesenzo sabazalwana bethu ngokwabo kuye kwagcinwa kude nehlabathi ngomlinganiselo omkhulu.” Selected Messages, incwadi 1, 235.

Imbali yowe-1888 yanikela umzekelo wokwaliwa kwesigidimi semvula yamva esafika ngoSeptemba 11, 2001. U-1888 uluphawu lwesizukulwana sesibini soBu-Adventist baseLawodike, esimelwe lisikizi lesibini likaHezekile, yaye imbali ekuloo ndawo ichaza uvukelo olwalufanekiselwa ngamadoda amakhulu angamashumi asixhenxe kuHezekile. Uvukelo lwawo lwalumela ukomoya, yaye lwalungqamana nendebwe yexesha lovavanyo izaliseka ngemihla kaNowa. Ukwaliwa kweso sigidimi kwabonakalisa ukwaliwa ngabakhokeli kwesigidimi semvula yamva, esasifanele ukubonisa ukufika koBawo lwesithathu bamaSilamsi.

“Imvula yasemva imele ukwehlela phezu kwabantu bakaThixo. Ingelosi enamandla imele ukuhla ivela ezulwini, yaye umhlaba wonke umele ukukhanyiswa bubuqaqawuli bayo.” Review and Herald, April 21, 1891.

Ubunkokeli obathi ngowe-1888 bawala umyalezo babungumfuziselo wokwaliwa komyalezo wobuSilamsi ngoSeptemba 11, 2001, kodwa uThixo unenjongo yokuvelisa ukubonakaliswa kwamandla ezo nkokeli ziya kukubona njengendawo yomgwebo wakhe phezu kwazo. Ukubonakaliswa kwamandla emvula yasemva kwexesha kwenzeka ekupheleni kwexesha lokutywina. Kwaqala ngoSeptemba 11, 2001, kodwa kufikelela kwincopho yako ekupheleni kweentsuku ezintathu ezinesiqingatha zesiTyhilelo 11, xa kufika “inyikima enkulu.”

Umyalezo ka-1888 wawungumyalezo waseLawodike, ubizo lokugqibela kubantu ababekhe banyulwa ngaphambili, ababengelo xesha beseluhambeni lokudlulwayo.

“Isigidimi esasinikwa ngu-A. T. Jones, no-E. J. Waggoner sisigidimi sikaThixo esibhekiswe ebandleni laseLawodike, yaye maye kuye nabani na othi uyakholelwa enyanisweni kodwa angabakhanyiseli abanye ngemisebe ayinikwe nguThixo.” The 1888 Materials, 1053.

Umyalezo ka-1888 wawumele umyalezo owachaza ukuba, xa izakhiwo ezikhulu zesiXeko saseNew York zawiswa phantsi ngoSeptemba 11, 2001, ubungqina obuthe ngqo ecaweni

yaseLawodike babufanele ukunikelwa, yaye obo bungqina buthe ngqo ngumyalezo wobuSilamsi boYeha lwesithathu othi, xa uphefumlelwa phezu kwabantu ababuyele umva, ube namandla okubabuyisela ebomini babe ngumkhosi onamandla.

“Ubungqina obuthe ngqo mabuthwalwe busiwe ezicaweni zethu nakumaziko ethu, ukuze kuvuswe abo baleleyo.”

“Xa ilizwi leNkosi likholwa lize lithotyelwe, kuya kubakho inkqubela ezinzileyo. Masibubone ngoku ubukhulu besidingo sethu. INkosi ayinakusisebenzisa de iphefumlele ubomi emathanjeni awomileyo. Ndeva la mazwi ethethwa: ‘Ngaphandle kokushukuma okunzulu koMoya kaThixo entliziyweni, ngaphandle kwempembelelo yawo enika ubomi, inyaniso iba ngunobumba ofileyo.’” Review and Herald, November 18, 1902.

Unyaka ka-1888 uphawula ukuqala kwesizukulwana sesibini sobu-Advent, kodwa ukwabonelela ngomgca wesiprofeto ohambelana nemihla yokugqibela. Ngomhla we-11 kuSeptemba, 2001, uThixo wakhokela abantu abakhetha ukwamkela ukuba uhlaselo lwamaSilamsi phezu kwerhamncwa lomhlaba lwalukukuzaliseka kwesiprofeto, wabuyisela kwiindlela zamandulo. Abantu bakaThixo babefanele ukubuyela kumatye anqabileyo kaWilliam Miller baze bafundiswe ngeenyano ezisisiseko ezaziquka ukuzaliseka koYeha lokuqala nolwesibini, ezathi zona zaqinisa ukufika koYeha lwesithathu ngelo xesha. Akuba loo bantu bebuyile kwezo ndlela zamandulo bakhokelwa ukuba babone ubungwele beetafile ezimbini zikaHabakuki.

Uvukelo lowe-1863 olwaluchasene neetafile ezimbini zikaHabakuki, ezizingamatye anqabileyo kaMiller kwakunye neziseko zobu-Adventism, lwaluluphawu lwangaphambili lovukelo olwaphindwa ngoSeptemba 11, 2001; kuba kwakhona ubunkokeli bobu-Adventism baseLawodike banikwa ithuba lokuxhasa amatye anqabileyo kaMiller, okanye ukuwala. Zonke izizukulwana ezine zobu-Adventism ezimelwe kuHezekile isibhozo, zikwanjalo nokumela uvukelo lobu-Adventism baseLawodike ngoSeptemba 11, 2001.

Siya kuqhubeka nokuchonga isizukulwana sesibini se-Adventism yaseLawodike kwinqaku elilandelayo.

“UThixo wadala umntu eneemvakalelo zothando ezikwaziyo ukwamkela izinto ezingunaphakade. Ezi mvakalelo zazimele zigcinwe zinyulu kwaye zingwele, zikhululekile kuko konke okwasemhlabeni. Kodwa ke abantu baye baphulukana nokungunaphakade ekubhaleni kwabo izinto. UThixo, uAlfa noOmega, isiqalo nesiphelo, Lowo ubambe ekugcineni kwaKhe ikamva lomphfumlo wonke, ulibalekile. Bezicingela ukuba banamandla elwazini, abantu bazithobile baya kwelona nqanaba lisezantsi emehlweni kaThixo.”

“Inqondo yomntu iye yaba yeyasemhlabeni. Endaweni yokutyhila umkhondo wobuthixo, ityhila umkhondo wobuntu. Kumagumbi ayo kubonakala imifanekiso yomhlaba. Izenzo ezihlazisayo ezazixhaphakile ngemihla kaNowa, ezabeka abemi belo xesha ngaphaya kwethemba losindiso, ziyabonakala namhlanje.” Signs of the Times, December 18, 1901.