

Incwadi kaDaniyeli - Inani Amashumi Asibhozo anesine

Ukutyhilwa KweZizukulwana Ezine ZoBugcisa Bama-Adventist aseLawodikea: Uhambo Oludlula Kwiimfanano ZeBhayibhile NakuVavanyo Lwesiprofeto

Jeff Pippenger
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Inyaniso imiswa phezu kobungqina bababini okanye babathathu, yaye ukusetyenziswa kwezinyangiso ezine zikaHezekile isahluko sesibhozo, njengezizukulwana ezine zoBuvadventist baseLawodike, kunamangqina aliqela. Kumanqaku angaphambili kwachongwa ukuba amabandla asixhenxe eSityhilelo izahluko zesibini nezesithathu ayengamelanga kuphela imbali kaSirayeli wanamhlanje ukususela kwixesha labapostile kuse kude kube sekupheleni kwehlabathi, kodwa kwanokuba loo mabandla asixhenxe ayemele imbali kaSirayeli wamandulo ukususela kwixesha likaMoses kuse kwixesha likaKristu.

Ibandla lase-Efese lalimela kokubini ibandla lamaKristu okuqala, kwanenoSirayeli wamandulo ukusuka kuMoses kude kuse kwixesha labaGwebi. Ibandla laseSmirna lalimela ixesha lentshutshiso ukusuka kwixesha labafundi, kude kuse kuMlawuli wamaRoma uConstantine, kwanexesha labaGwebi, xa wonke umntu wayesenza oko kwakulungile emehlweni akhe. Ibandla lasePergamo lalimela ixesha lokulalanisa ukusuka kuConstantine kude kuse kubupopu ngowama-538, kodwa kwanexesha apho uSirayeli wamandulo wamala uThixo waza wakhetha ukumkani, waza waqhubeka elalanisa nezikumkani zobuhedeni awayezingqongile. Ibandla lesine laseTiyatira, elimelwe nguIzebhele, lixesha lolawulo lobupopu ukusuka ngonyaka wama-538 kude kuse kowe-1798, kwaneminyaka engamashumi asixhenxe yokuthinjwa kukaSirayeli wamandulo eBhabheli.

La mabandla mane akwamele nezizukulwana ezine zobu-Adventist, yaye anika ubungqina bokusetyenziswa kwezinto ezine ezinezotho zikaHezekile kwezo zizukulwana zine. Uvukelo luka-1863 lwamelwa sisizukulwana sokuqala sikaSirayeli wamandulo, njengoko lubonakaliswa luvukelo lwethole legolide lika-Aron. Isizukulwana sokuqala siquka icebiso elanikelwa ebandleni lase-Efese, elichaza ukuba abantu bakaThixo babeshiye uthando lwabo lokuqala, yaye babefuna ukuguquka baze babuyele kuthando lwabo lokuqala. Ngo-1863, olo thando lokuqala, njengoko lwalumelwe ngamatye anqabileyo kaWilliam Miller (iinyaniso ezisisiseko, ingakumbi “amaxesha asixhenxe”), lwabekwa bucala, yaye abantu bakaThixo bacetyiswa ukuba babuyele kulo.

Noko ke ndinento encinane endikugwebayo ngayo, ngenxa yokuba ulushiyile uthando lwakho lokuqala. Khumbula ke ngoko apho uwe khona, uguquke, wenze imisebenzi yokuqala; hleze ndize kuwe kamsinya, ndilususe isiphatho sakho sesibane endaweni yaso, ngaphandle kokuba uguquke. IsiTyhilelo 2:4, 5.

AmaMillerite ayasilwe nobuProtestanti obawexukileyo, awathi uYeremiya wabubiza ngokuba “yintlanganiso yabagculeli,” aza alinda ngomonde ukuba umbono ufike, kuba xa ufikile wawungayi kuxoka. “Intlanganiso yabagculeli” yayimelwe ngumprofeti omdala owaxokayo kumprofeti wakwaYuda, lowo wayezise isohlwayo phezu konqulo lobuxoki lukaYerobhoam.

Ndiyazazi izenzo zakho, nokubulaleka kwakho, nokunyamezela kwakho, nendlela ongenakubathwala ngayo abo bangendawo; wabavavanya abo bazibiza ngokuba ngabapostile, kanti abanjalo, wabafumanisa bengamaxoki; yaye uthwele, unonyamezelo, ngenxa yegama lam ubulalekile, akwadinwa. ISityhilelo 2:2, 3.

Ibandla lesibini laseSmirna lalimele ixesha lentshutshiso kwibandla lamaKristu lokuqala, elaliquka abafel’ ukholo bokwenene kwanabanye abazizisele intshutshiso ngenxa yeenjongo ezingengewe ngokupheleleyo. Kwakhona lalimele ixesha labaGwebi xa umntu ngamnye kwaSirayeli wamandulo wayesenza oko kwakubonakala kulungile emehlweni akhe. Isizukulwana sovukelo esaqala ngowe-1888 sabonakalisa ixesha lentshutshiso ncamnye noMoya wesiprofeto, izithunywa ezikhethiweyo zelo xesha, noMoya oyiNgcwele. Sazisa ixesha apho amadoda amandulo e-Adventism yaseLawodikea akhetha ukwenza oko kwakubonakala kulungile emehlweni awo, njengoko kungqinwa ngamadoda anjengoKellogg, Prescott noDaniells.

Abambalwa abanyanisekileyo ngelo xesha babesemfazweni ebulalayo yokomoya kunye nodidi olwaluzibanga lungamaYuda, kanti lwalungengawo. Nangona lwalunezikhundla zobunkokeli, lwalungolwesikhungu sikaSathana, njengoko kungqinwa nguDade White ngokuchaza kwakhe ukuba abathile babelawulwa “ziingelosi ezazigxothiwe ezulwini.” Babezibanga ukuba balumkile, kodwa babesidenge. Akukho kugwetywa kwabekwa phezu kwezilumko ngelo xesha, kodwa kwabakho ukukhuthazwa kokuba zithembeke kude kube sekufeni. Ngo-1915, amazwi okugqibela awakha awathethayo uDade White athi, “Ndiyamazi lowo ndikholwe kuye,” kuba wayethembekile kwada kwasekufeni.

Ndiyayazi imisebenzi yakho, nembandezelo, nobuhlwempu, (kodwa usisityebi), yaye ndiyakwazi nokunyelisa kwabo bazibiza ngokuba bangamaYuda, bengengawo, kodwa beyindlu yesikhungu kaSathana. Musa ukoyika nanye kwezo zinto oya kuva ubunzima ngazo; yabona, uMtyholi uya kuphosa abanye benu entolongweni, ukuze nivavanywe; yaye niya kuba nembandezelo iintsuku ezilishumi: thembeka kude kuse ekufeni, ndize ndikunike isithsaba sobomi. ISityhilelo 2:9, 10.

Ibandla lasePergamo lalimela ukuyekelela phakathi kwenyaniso nempazamo, phakathi kobuhedeni nobuKristu, ngexesha lomlawuli uConstantine, kwanokuyekelela kukaSirayeli wamandulo okwenzeka ngexesha lembali yookumkani. Lalimele umxube wenyaniso nempazamo, ongenakuvelisa nto yimbi ngaphandle kwempazamo. Lamelwa yinkomfa yeBhayibhile ka-1919 apho kwakhokelelwa ekupapashweni kwencwadi ethi, “The Doctrine of Christ”, ukuze kuqulunqwe isigidimi sama-Adventist esamela ngokusondeleyo ngakumbi ivangeli yobuxoki yobuProtestanti obuwexukileyo. Kwakukwisizukulwana sesithathu sobu-Adventist apho kwenzeka khona ukuyekelela okukhulu kwenyaniso.

Kwakuseso sizukulwana, ukuqala ngowe-1919, apho ibandla laqalisa ukulalanisa okwavelisa iChurch Manual. Kwakuseso sizukulwana, ukuqala ngowe-1919, apho ibandla laqalisa ukulalanisa okwakufuna ukuqinisekiswa ngokusemthethweni kumaziko emfundo ezempilo nakwinkolo ngokunjalo. Kwakuseso sizukulwana apho kwaqalwa khona intshukumo eya kwiBhayibhile zale mihla ezisekelwe kubuKatolika. Kwakukulo mbali apho kwabonakala khona ukuzimisela kobunkokeli ekumiseni ubudlelane noorhulumente ababeselubala bechasa ubuKristu.

Lo mkhwa wawuzalelwe ebuntwaneni bawo ngexesha leMfazwe Yombango, xa ubunkokeli baseLawodike benza ubudlelwane obusemthethweni norhulumente waseUnited States, ukuze kufumaneke isiphumo esingcono kubafana abasebatsha ebandleni ababeza kubhaliselwa ngenkani eyona mfazwe ibulalayo kwimbali yaseMerika, waphindwa ekuqaleni kweMfazwe Yehlabathi yokuQala xa umongameli weGeneral Conference, u-A. G. Daniells, wasebenzisana norhulumente waseJamani, enika imvume yakhe yokuba iJamani ibhalise ngenkani yaye inyanzelise abafana abasebatsha ukuba bakhonze emkhosini, bathwale izixhobo, yaye bangayigcini iSabatha. Eso senzo sikaDaniells sazisa ukwahlukana okwavelisa amaqhekezana ahlukeneyo entshukumo yoHlaziyo yamaSeventh-day Adventist akhoyo kude kube namhla.

Olo vumelelo lwaqhubeka kunye neJamani kaHitler yamaNazi, yaza emva koko kwaqhubeka kunye neentlanga ezaziinxalenye yeSoviet Union, yaye lusaxhaswa nanamhla kwiirhijim ezifana neTshayina. Uvumelelo lwesizukulwana sesithathu kubudlelane baso nolawulo lukarhulumente lwalusele lufanekiswe luvumelelo lookumkani bamandulo bakwaSirayeli noConstantine, njengoko kufuziselwe kwibandla lasePergamo. Elo xesha lalikhwamele nokuvumelelana kobugcisa balo bebandla neendaba ezilungileyo zobuxoki zoxolo nokhuseleko, ezimelwe ngu“*The Doctrine of Christ*” kaPrescott.

Ndiyayazi imisebenzi yakho nendawo ohlala kuyo, apho ikhoyo itrone kaSathana; yaye ubambelele ngokuqinileyo egameni lam, akwalikhanyanga ukholo lwam, kwanangeemihla leyo uAntipa wayengumbengeleli wam othembekileyo, owabulawayo phakathi kwenu, apho uSathana ahlala khona. Kodwa ndinazo izinto ezimbalwa nxamnye nawe, ngenxa yokuba unabo apho abo babambelele kwimfundiso kaBhileham, owafundisa uBhalaki ukubeka isikhubekiso phambi kwabantwana bakwaSirayeli, ukuba badle izinto ezibingelelwe kwizithixo, nokukrexeza. ISityhilelo 2:13, 14.

Uhenyuzo buchaza umsebenzi weNkomfa Jikelele ekuzilungelelaniseni neentlanga ezifana neJamani yamaNazi, kunye neSoviet Union, phantsi kwesizathu sokugcina ubudlelane bokusebenza obuyimfuneko noorhulumente abonakeleyo, lo gama ingabahoyanga abathembekileyo kula mazwe ababephantsi kwentshutshiso evela kwiirhuluneli ngeerhuluneli ezahlukeneyo ababedibene nazo. Ukutya okubingelelwe kwizithixo kwakumela indlela yobuxoki yeProtestanti ewileyo kunye neKatolika, eyayisele imiswe ngokuqinileyo kwiiyunivesithi zobu-Adventist baseLawodike, ezazivumile ukulawulwa zizikhokelo zeendlela ezawileyo, kokubini kwezenkolo nakwezempilo.

UYesu wabonakalisa ukuphela kwesizukulwana sesithathu njengoko wenzayo kwasekuqaleni, kuba Waphawula ukufika kwesizukulwana sesine ngokupapashwa kwencwadi ethi, *Questions on Doctrine* epapashwe ngowe-1957, eyala ngokupheleleyo umahluko oyintloko wosindiso okhoyo

phakathi kwenyaniso neengcamango eziphosakeleyo zobuProtestanti obuwexukileyo nobuKatolika. Le ncwadi, kambe ke, ineemfundiso ezininzi eziphosakeleyo, kodwa ngokusisiseko ifundisa ukuba akunakwenzeka ukuphila uloyiso kuKristu de kube semva kokuba umntu eguqulwe ngokungummangaliso ekuBuyeni kweSibini. Le ncwadi yaphawula ukuqala kwesizukulwana apho amadoda amandulo angamashumi amabini anesihlanu ayeza kuqubuda elangeni. Izinto zopolitiko nezenkolo ezaziyimfuneko ukuze zivumele ibandla lama-Adventist laseLawodike ukuba lamkele ukunqulwa kweCawa kumthetho weCawa oza kungekudala zazifikile.

Isikizi sesine sikaHezekile senzeka xa abo banyanisekileyo bambalwa kwisahluko sesithoba besamkela uphawu emabunzini abo, kanye ngaphambi kokuba iingelosi ezitshabalalisayo ziqale umsebenzi wazo. Umbono uqala kwindima yokuqala, kwisahluko sesibhozo, ngomhla wesihlanu, wenyanga yesithandathu, wonyaka wesithandathu. Umbono uqala ngosuku olungaphambi kokuphunyezwa komgwebo phezu kwabo baqubuda elangeni, eliluphawu lwegunya lobupopu, yaye inani legama lakhe lingu“666.”

Umsebenzi wokutywinwa kwekhulu elinamashumi amane anesine amawaka waqalisa ngoSeptemba 11, 2001 ngohlaselo olwathi lwaphunyezwa nxamnye nerhamncwa lomhlaba ngowe wesithathu kaSilamsi. Olo hlaselo lwazicaphukisa iintlanga, lwaza lwaphawula ukufika kwemvula yasemva. Kodwa imvula yasemva yayiza kuqondwa kuphela ngabo babeza kukhokelwa babuyiselwe kwiziseko zoBu-Adventist ukuze babone ukuba ooYeha abathathu bakaSilamsi bayinyaniso esisiseko. Ngelo xesha, abo babekhokelwe babuyiselwa kwiindlela zakudala azichaza uYeremiya ngokuthi “ukuphumla” (okuyimvula yasemva), babeya kuba ngabalindi abavuthela isigodlo soYeha wesithathu, okanye babe ngabo babengavumiyo ukuva isandi sesigodlo, baze ngaloo ndlela bala ukuhamba kwiindlela zakudala.

Baza bavavanywa ngesono sokuvukela kukayise wabo sango-1863. Kwangelo xesha kanye, kwafika umyalezo wobulungisa bukaKristu, obungu “ukugwetyelwa ngokholo enyanisweni”. Lowo yayingumyalezo waseLawodike kaJones noWaggoner, yaye yayingumyalezo kaHezekile emathanjeni awomileyo afileyo owavela “kwimimoya emine”, engumqondiso wobuSilamsi beshwangusha lesithathu (i“hashe elinomsindo” lifuna ukuqhawuka). Abo bathembekileyo bambalwa baphinda bavavanywa ngesono sokuvukela kukayise wabo sango-1888, njengoko ingelosi enamandla yesiTyhilelo seshumi elinesibhozo yehla xa izakhiwo ezikhulu zeSixeko saseNew York zabhukuqwayo, yaye isiTyhilelo isahluko seshumi elinesibhozo, iindinyana yokuqala ukuya kweyesithathu sazaliseka.

Emva koko bavavanywa ngokuchongwa kwesigidimi semvula yamva. Ngaba imvula yamva yayikukubonakaliswa kwamandla kaThixo njengakwiminyaka edlulileyo, okanye ngaba ukubonakaliswa kwamandla kaThixo kwakusekwixesha elidlulileyo kuphela? Abo bambalwa bathembekileyo emva koko bavavanywa luvukelo lovukelo looyise babo ngo-1919. Indlela abo bambalwa bathembekileyo abahamba ngayo kuloo mivavanyo mithathu yeyona imisela ukuba baya kwamkela kusini na itywina likaThixo eziphongweni zabo, okanye bazifumane bequbuda elangeni kunye nabadala abangamashumi amabini anesihlanu boBu-Adventist baseLawodike.

Yonke imivukelo yezizukulwana ezine zobu-Adventist baseLawodike ifumana umlingane wayo kuSeptemba 11, 2001. Lowo mhla, awathi uIsaya wawuchaza njenge “mini yomoya wasempuma,” uphawula ukuqala kwexesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka, kwaye ixesha lokutywinwa lilixesha elithabatha isithuba. Ukuphela kweso sithuba kubonakalisiwe ngokuqalisa kwaso, kuba uYesu usoloko ebonakalisa isiphelo sento ngokuqalisa kwento. Kwiintshukumo zokugqibela zenkqubo yokutywinwa, izilingo ezazimelwe ekuqaleni kweso sithuba ziphinda zaphindwayo kwakhona.

Ngomhla we-11 kuSeptemba 2001, izilingo ezasilelwa ngabavukeli boBu-Adventist baseLawodike, njengoko bemelwe zizizithe ezine zikaHezekile, nangeecawe ezine zokuqala zeSityhilelo izahluko zesibini nezesithathu, zafika, ziphawula ukuqala kwenkqubo yokuvavanywa ekhokelela nokuba kuphawu lwerhamncwa, nokuba lutywino lukaThixo, kwabo bazibiza ngokuba bangama-Adventist oMhla weSixhenxe.

Ubunkokeli bama-Adventist aseLawodike bubanjiswe ziintambo zeenkohliso zabo, yaye phantse akunakwenzeka ukuba “baqonde” ukuphindwa kokubonakaliswa kwamandla kaThixo njengoko kumelwe ziintshukumo zangaphambili zohlaziyo, kuquka nentshukumo yohlaziyo eyazisa ubu-Adventist ekubeni bube khona. Amadoda amandulo asasaza aza azigquma iimfundiso ezimelwe ziigugu zikaMiller ngeengqekembe zomgunyathi nezigugu zobuxoki. Ibhokisi yeBhayibhile yeKing James iye yatyhalelwa kumaxesha olwimi lwakudala, yaza yathatyathelwa indawo ziiBhayibhile zolwimi lwale mihla ezibhalwe ngesigama somntu wesono.

Ukuba bekukho namnye kumadoda amandulo ozimisele ukuqwalasela ukuba kungenzeka umyalezo wemvula yasemva ungabi ngumyalezo woxolo nokhuseleko, bekuya kuba phantse akunakwenzeka kubo ukuqonda ukuba ukubonakaliswa kwamandla kaThixo kwiimbali ezingcwele zakudala kuko kanye okuchaza ngokukodwa ukutywinwa kwamawaka alikhulu anamashumi amane anesine. Okungakumbi ukuba kube nzima kubo kukuqonda ukuba iimbali ezingcwele ezichaza ngokungqalileyo ngakumbi ukutywinwa kwamawaka alikhulu anamashumi amane anesine zezo zimballi zingcwele ezizalisekisa uMalaki isahluko sesithathu, kuba uMalaki isahluko sesithathu umisela ukuba kuhlala kukho umthunywa olungisa indlela yokufika ngeqbuliso koMthunywa woMnqophiso. Loo mthunywa wayemelwe ngumprofeti uEliya, owavakalisa ngesibindi ukuba kwakungayi kubakho mvula kwimbali yakhe, ngaphandle kokuba ifike ngolungiselelo lobulungiseleli bakhe.

Amadoda amakhulu angamashumi asixhenxe kaHezekile ayeya kukubona kuyinto ehlekisayo ukwamkela ukuba ibango lawo lokuba ayeyitempile yeNkosi lalingenasiseko, yaye eneneni lalimele ibango labantu ababedlulwayo, kanye njengoko isidiliya sanikwa abo bathwala iziqhamo ezizifaneleyo isidiliya. Isigidimi soYeha lwesithathu, umthunywa olungiselela indlela, ingoma yesidiliya, konke kungqina ngokuchasene nezithethe namasiko ababebeke ithemba labo kuwo, yaye kumelela umqobo ophantse ungenakoyiswa ekukuqondeni imvula yamva.

Ukugqitywa kokutywinwa kwekhulu elinamashumi amane anesine amawaka kubonakalisa kwazo mvavanyo zifanayo kwabo baye bathi “bayayiqonda” indima yobuSilamsi boYeha besithathu. “Ukwanda kolwazi” okwaqalisa intshukumo yabaMillerite kwaqala ekupheleni “kwezihlandlo

ezisixhenxe” ngowe-1798. “Ukwanda kolwazi” okwaqalisa intshukumo yekhulu elinamashumi amane anesine amawaka kwaqala ekupheleni “kwezihlandlo ezisixhenxe” ezizezomfuziselo (iminyaka elikhulu elinamashumi amabini anesithandathu) ngowe-1989. Ngelo xesha lale minyaka ilikhulu elinamashumi amabini anesithandathu lokuwexuka olwandayo, ubuAdventism baseLawodike bafikelele kwisizukulwana sabo sesine nesokugqibela.

Sisizukulwana sesithathu nesesine apho uhlanga okanye abantu bezalisa indebe yabo yexesha lovavanyo, yaye elo xesha selifikile ngoku. “Ukwanda kolwazi” okubela encwadini kaDaniyeli okumelwe nguMlambo iHiddekel, kukwalulo ulwazi olwandisiweyo, xa iSityhilelo sikaYesu Kristu sivulwa izitywina kanye phambi kokuba ukuvalwa kovavanyo kufike.

Siza kuqwalasela izahluko ezintathu zokugqibela zencwadi kaDaniyeli kwinqaku elilandelayo.

“Tintsuku zisondele ngokukhawuleza xa kuya kubakho ukudideka nokuphazamiseka okukhulu. USathana, enxibe izambatho zeengelosi, uya kulahlekisa, ukuba kunokwenzeka, kwanabakhethiweyo ngokwabo. Kuya kubakho oothixo abaninzi neenkosi ezininzi. Yonke imimoya yemfundiso iya kuvuthuza. Abo banike imbeko ephezulu kakhulu ‘kwinzululwazi ebizwa ngobuxoki’ abasayi kuba ziinkokeli ngelo xesha. Abo bathembele kwingqondo, kubukrelekrele, okanye esipheni abasayi kuba semantla emikhosi ngelo xesha. Abahambanga ngenyathelo linye nokukhanya. Abo bazibonakalise bengathembekanga abasayi kunikelwa umhlambi ngelo xesha. Kumsebenzi wokugqibela onobungangamsha bambalwa abantu abakhulu abaya kubandakanyeka kuwo. Bazanelisa ngokwabo, bazimele kuThixo, yaye Akanakubasebenzisa. INkosi inabakhonzi abathembekileyo, abaya kuthi ngexesha lokushukunyiswa nelokuvavanywa babonakaliswe elubala. Kukho abaxabisekileyo ngoku abafihlakeleyo abangaguqanga ngedolo kuBhahali. Abakhange babe nako ukukhanya obekukhanya ngokudlamkayo nangokugininisiweyo phezu kwenu. Kodwa kusenokwenzeka ukuba phantsi kwembonakalo erhabaxa nengathandekiyo kuya kutyhilwa ukuqaqamba okucocekileyo kwesimilo sobuKristu bokwenene. Emini sikhangelela ezulwini kodwa asiziboni iinkwenkwezi. Zikho apho, zimisiwe esibhakabhakeni, kodwa iliso alinako ukuzahlula. Ebusuku sibona ukubengezela kwazo kokwenene.” Testimonies, volume 5, 80, 81.