

Incwadi kaDaniyeli - Inombolo Amashumi Alithoba anesiHlanu

Ukutyhilwa Kokubaluleka Kobuprofeti Besigidimi Sengelosi Yesibini

Jeff Pippenger

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Kwimbali yentshukumo yengelosi yokuqala neyesithathu, isigidimi sinokushwankathelwa ngesigidimi sengwelosi yesibini.

Kwalandela enye ingelosi, isithi, Iwile, iwile iBhabhiloni, eso sixeko sikhulu; ngokuba wasela zonke iintlanga iwayini yomsindo wobuhenyu bakhe. ISityhilelo 14:8.

Ingelosi yesibini ichaza ukusetyenziswa kathathu kwesiprofeto, kwabo banqwenela ukubona. Ingelosi yesibini inikela umyalezo wesiprofeto, yaye umyalezo ngowokuba iBhabheli iwile kabini. Ichaza iBhabheli njengeso “sixeko sikhulu” esichongwe kwizahluko zeshumi elinesixhenxe neshumi elinesibhozo njengeBhabheli yale mihla. IBhabheli yale mihla iwile kabini, yaye ukuwa kwayo kwabangelwa kukuba yazisela zonke iintlanga ukuba “zisele iwayini yengqumbo yohenyuzo lwayo.” Olo henyuzo lwalo lwenziwa kunye nookumkani bomhlaba. Obo budlelane balivumela ukuba lisebenzise amandla ookumkani elalenze nabo uhenyuzo ukuze liphumeze “ingqumbo” yalo, ekukutshutshiseni okuluzisa phezu kwabantu bakaThixo abathembekileyo.

Iwayini yimfundiso, yaye imfundiso ayikhokelela kuyo zonke iintlanga ukuba ziyisele, yimfundiso yobuxoki ethi ukunqula ilanga kuya kuzisa uxolo. Zonke iintlanga ziyalamkela “uphawu” lwegunya lalo, olungukunqula ilanga, njengoko lumelwe lunqulo lwangeCawa. Ukwamkelwa kwazo zonke iintlanga kwelo “phawu” kuziswa ngamandla eUnited States, kodwa kwenziwa ngexesha lemfazwe enyukayo eziswa phezu kweplanethi umhlaba yiShwangusha lesithathu lamaSilamsi. Iintlanga ziyayamkela “iwayini” yengqumbo yalo, zisekelwe kwisithembiso “soxolo nokhuseleko.”

“Ngoku kuvela ilizwi elithi ndibhengeze ukuba iNew York iza kukhukuliselwa kude ngamaza amakhulu olwandle? Le nto andizange ndiyithethe. Ndathi, njengoko ndandijonga izakhiwo ezikhulu ezazakhiwa apho, umgangatho phezu komnye, ‘Ziya kwenzeka iziganeko ezoyikekayo kanjani na xa iNkosi ithe yavuka ukuwunyikimisa ngamandla umhlaba! Kwandule ke kuzaliseke amazwi eSityhilelo 18:1–3.’ Sonke isahluko seshumi elinesibhozo seSityhilelo sisilumkiso ngoko kuza kufikela umhlaba. Kodwa andinako ukukhanya ngokukodwa ngokuphathelele oko kuza kufikela iNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu ezilapho ziya kuwiswa phantsi ngokuguquka nangokubhukuqwa kwamandla kaThixo. Ngokokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isemhlabeni. Ilizwi elinye elivela eNkosini, ukuchukumisa kube kanye kwamandla ayo amakhulu, zize ezi zakhiwo zikhulu ziwe. Ziya kwenzeka iziganeko ezoyikeka kwazo singenako nokuzicingela.” Review and Herald, Julayi 5, 1906.

Isigidimi sengelosi yesibini saphindwa ngomhla we-11 kuSeptemba, 2001, xa izakhiwo ezikhulu zesiXeko saseNew York zawiswa phantsi kukuchukunyiswa sisandla sikaThixo.

“Umprofeti uthi, ‘Ndabona enye ingelosi isihla ivela ezulwini, inegunya elikhulu; laza ihlabathi lakhanyiselwa bubuqaqawuli bayo. Yaza yadanduluka ngamandla ngezwi elinamandla, isithi, Liwile, liwile iBhabheli elikhulu, laza laba yindawo yokuhlala yeedemon’ (IsiTyhilelo 18:1, 2). Lo ngumyalezo omnye owawunikelwe yingelosi yesibini. Liwile iBhabheli, ‘ngokuba laza zonke iintlanga lazisela iwayini yengqumbo yohenyuzo lwalo’ (IsiTyhilelo 14:8). Iyintoni loo wayini?—Ziimfundiso zalo zobuxoki. Linike ihlabathi isabatha yobuxoki endaweni yeSabatha yomyalelo wesine, laza laphinda ubuxoki awabuxelela kuqala uSathana kuEva e-Eden—ukungafi kwendalo komphfumlo. Iimpazamo ezininzi ezinxulumene noko lizisasaze ngokubanzi nangokude, ‘lifundisa iimfundiso eziyimithetho yabantu’ (Mateyu 15:9).

“Xa uYesu waqalisa ulungiselelo lwaKhe lwasesidlangalaleni, wayihlambulula iTempile ekungcolisweni kwayo okungcwele-kubi. Phakathi kwezenzo zokugqibela zolungiselelo lwaKhe kwakukho ukuhlanjululwa kwesibini kweTempile. Ngokunjalo ke, emsebenzini wokugqibela wokulumkisa ihlabathi, kwenziwa izibizo ezibini ezahlukileyo eziya emabandleni. Isigidimi sengelosi yesibini sesi, ‘Iwile, iwile iBhabheli, eso sixeko sikhulu, ngokuba sasela zonke iintlanga iwayini yengqumbo yohenyuzo lwaso’ (IsiTyhilelo 14:8). Kanti ke, ekukhaleni ngamandla kwesigidimi sengelosi yesithathu kuvakala ilizwi livela ezulwini lisithi, ‘Phumani kuyo, bantu bam, ukuze ningabi ngabahlanganyeli ezonweni zayo, nokuze ningamkeli kwizibetho zayo. Kuba izono zayo zifike zaya ezulwini, noThixo uzikhumbule izenzo zayo ezigwenxa’ (IsiTyhilelo 18:4, 5).” Selected Messages, incwadi 2, 118.

Phakathi komhla we-11 kuSeptemba, 2001, nomthetho weCawa oza kufika kungekudala eUnited States, iindinyana ezintathu zokuqala zeSityhilelo 18 zizalisekiswa, kuba kusemthethweni weCawa apho kuqala khona ubizo lokuphuma eBhabhiloni.

“ISityhilelo 18 sibhekisa kwixesha apho, ngenxa yokwala isilumkiso esiphindwe kathathu seSityhilelo 14:6–12, ibandla liya kuba selifikile ngokupheleleyo kwimeko eyaxelwa yingelosi yesibini, yaye abantu bakaThixo abaseBhabheli basaya kuba khona baya kubizelwa ukuba bazahlule kubudlelane balo. Lo myalezo ngowokugqibela oya kuze unikelwe ehlabathini; yaye uya kuwufeza umsebenzi wawo. Xa abo ‘bangakhohlwanga yinyaniso, kanye bakholiswa kukungalungisi’ (2 Tesalonika 2:12), beya kusiyekelwa ukuba bamkele inkohliso enamandla baze bakholwe ubuxoki, ngoko kukhanya kwenyaniso kuya kukhanya phezu kwabo bonke iintliziyo zabo zivulekileyo ukuba bakwamkele, yaye bonke abantwana beNkosi abasele eBhabheli baya kulithobela ikhwelo elithi: ‘Phumani kuyo, bantu bam’ (ISityhilelo 18:4).” Imbambano Enkulu, 389, 390.

Kumthetho weCawa ozayo kungekudala abantu bomnqophiso bangaphambili baya kwamkela ukulahlekiswa okunamandla. Ukususela kuSeptemba 11, 2001, kude kube kukulahlekiswa okunamandla kuthululwa kumthetho weCawa, isigidimi sengelosi yesibini siyaphindwa, yaye ukwaliwa kwaso kumela ukwaliwa “kwesilumkiso esintlantlu seSityhilelo ishumi elinesine,

iindinyana ezintandathu ukuya kweleshumi elinesibini.” Kule ngqiqo, iingelosi ezintathu zimelwe sisigidimi sengweosi yesibini. Isigidimi sengweosi yesibini sithi iBhabheli iwile, iwile, yaye isigidimi sengweosi yesibini sibekwe phakathi kwesigidimi sokuqala nesesithathu.

Isibhengezo selizwi lokuqala kwiSityhilelo isahluko seshumi elinesibhozo, siphindaphindo somyalezo wengelosi yesibini, kodwa simela ukwaliwa kwazo zonke izigidimi zeengelosi ezintathu zeSityhilelo seshumi elinesine. Umyalezo wengelosi yesibini umele zonke ezi zigidimi zintathu, kwaye uphethe uphawu luka-Alfa no-Omega, kuba wavakaliswa kwimbali yentshukumo yengelosi yokuqala, aze aphinde avakaliswe kwintshukumo yengelosi yesithathu. Umyalezo uchaza ukuba iBhabheli iwe kabini, yaye ngale ngqiqo yesiprofeto uchaza “ukusetyenziswa okuphindwe kathathu kwesiprofeto.”

Amaxesha amabini okuqala okuwa kweBhabheli, njengoko emelwe yiBhabheli neBhabhiloni, amele ukuwa kokugqibela kweBhabhiloni yanamhlanje. Isibhengezo esiphindwe kabini sokuwa kweBhabhiloni siqingqwe ngumyalezo wokuqala nowokugqibela weengelosi ezintathu. Isakhiwo seengelosi ezintathu sithwele uphawu luka-Alfa no-Omega, kuba umyalezo wokuqala uchongwa njenge “iindaba ezilungileyo ezingunaphakade,” nto leyo ethi ngokwenkcazelo yayo ithethe ukuba ziindaba ezilungileyo ezingunaphakade, okanye umyalezo ofanayo weendaba ezilungileyo kuwo onke amaxesha. Umyalezo wengelosi yesithathu ngumyalezo weendaba ezilungileyo olumkisa ngokuchasene nokwamkela uphawu lwerhamncwa, ngoko ke umyalezo wokuqala nomyalezo wesithathu, abangumyalezo wokuqala nowokugqibela, bayimiyalezo enye, kuba yomibini ziindaba ezilungileyo.

UAlfa no-Omega wabeka utyikityo lwaKhe olungu-“Nyaniso” phezu kwemiyalezo emithathu, kuba igama lesiHebhere eliguqulelwa ngokuthi “inyaniso,” ladalwa nguMchazi-zilwimi oMangalisayo ngokudibanisa unobumba wokuqala, oweshumi elinesithathu nowokugqibela woonobumba besiHebhere. “Ishumi elinesithathu” njengophawu limele uvukelo, yaye kukumlayezo wesibini apho uvukelo lweBhabheli, njengoko lumelwe ziimfundiso zalo zobuxoki nobuhenyu bayo, luchongwa khona. Njengoko sele kuphawuliwe, umyalezo wesibini nawo uqulethe utyikityo lukaAlfa no-Omega, kuba umyalezo owavakaliswa kwimbali yamaMillerite ukubhengeza ukuvulwa komgwebo uyaphindwa kwintshukumo yengelosi yesithathu ukuze kuchongwe ukuvalwa komgwebo.

Ukuwa kweBhabheli kwiGenesis isahluko seshumi elinanye, kukhankanywa kokuqala kokuwa kweBhabheli enkulu, yaye ubungqina bovukelo lukaNimrod olunesibindi nesignalawulekanga bunophawu lomyalezo wengelosi yokuqala. Njengoko kubonisiwe kumanqaku angaphambili, yomithathu imiyalezo yeengelosi ezintathu ikwafumaneka ngaphakathi komyalezo wengelosi yokuqala. Kumyalezo wengelosi yokuqala, ibinzana elithi, “moyikeni uThixo,” limele umyalezo wokuqala, yaye ibinzana elithi, “mnike uzuko,” limele umyalezo wengelosi yesibini. Umyalezo wesithathu ufumaneka kowokuqala, xa uvakalisa ukuba “lifikile ilixa lomgwebo waKhe.”

Ekuwa kukaNimrodi, okukukuwa kokuqala kweBhabheli, amanyathelo amathathu ezingelosi ezintathu nawo achongiwe. Amelwe sisaci esithi “hamba uye.”

Ke kaloku ihlabathi lonke lalinantetho-nye, linamazwi-nye. Kwathi ke, ekubeni besuka empumalanga, bafumana ithafa ezweni laseShinare; bahlala khona. Bathi omnye komnye, Yizani, masenze izitena, sizitshise kakuhle. Babenazo izitena esikhundleni samatye, baba nodaka lwentlaka esikhundleni sodaka lokuxovela. Bathi ke, Yizani, masizakhele umzi nenqaba, encopho yayo ifike emazulwini; masizenzele igama, hleze sichithakale phezu kwehlabathi lonke. Wehla uYehova, ukuze awubone umzi nenqaba ababeyakha oonyana babantu. Wathi uYehova, Yabonani, abantu banye, yaye bonke banantetho-nye; yaye le yinto abaqale ukuyenza; ngoku ke abayi kuthintelwa nto kuyo yonke abayicingileyo ukuyenza. Yizani, sehle, sidide ulwimi lwabo khona, ukuze bangavi ntetho yomnye nomnye. Wabachithachitha uYehova emka apho phezu kwehlabathi lonke; bayeka ukuwakha umzi. Ngenxa yoko igama lawo labizwa ngokuba yiBhabheli; ngokuba apho uYehova waludida ulwimi lwehlabathi lonke; waza apho uYehova wabachithachitha phezu kwehlabathi lonke. Genesis 11:1–9.

Ukuwa kokuqala kweBhabheli, okumelwa njengeBhabheli, kuchazwa ngamazwi athi “hambani niye,” kathathu. Iingelosi ezintathu zonke zimelwe yingelosi yokuqala. Isahluko sokuqala sikaDaniyeli naso simela umyalezo wengelosi yokuqala, yaye njengoko kuchongwe ngaphambili kula manqaku, inkqubo yovavanyo yamanyathelo amathathu yevangeli engunaphakade ifumaneka kwinyathelo lokuqala, xa uDaniyeli wala ukudla ukutya kwaseBhabheli, waza endaweni yoko wakhetha ukunika uzuko kuThixo. Uvavanyo lwakhe lokuqala lwaluluvavanyo lwengelosi yokuqala eyehla kwimbali yamaMiller ngomhla we-11 Agasti 1840 inencwadi encinane, uYohane awayalelwa ukuba ayidle.

Waza wanikwa uvavanyo olubonakalayo lweentsuku ezilishumi, olwabonisa umahluko phakathi kwabo babesidla isidlo saseBhabhiloni, nabo abo, njengoDaniyeli, bakhetha ukudla ukutya kwemifuno. Uvavanyo lwesibini lwavelisa iindidi ezimbini, kanye njengoko kwenzekayo ekufikeni kwengelosi yesibini ngowe-1844. Olu vavanyo lwesibini lwalandelwa luvavanyo ekupheleni kweminyaka emithathu, apho uNebhukadenetsare wabonakalisa umgwebo wakhe, njengoko kumelwe kukufika kwengelosi yesithathu ngo-Oktobha 22, 1844.

Emva komkhukula uNowa wayalelwa ukuba akhe izibingelelo, yaye xa esenza oko wayengamele anqumle okanye alungise amatye awayewasebenzisa, kananjalo wayengamele asebenzise udaka lwokuncamathelisa kwisibingelelo sakhe. Umvukeli uNimrodi wasebenzisa izitena nodaka, efanisa ngobuxoki isibingelelo sobudlelane bomnqophiso esasiyalelwe ukuba sisetyenziswe ngabo babeza kuphinda bazalise umhlaba. Eyokuqala ethi “yizani” kubungqina bukaNimrodi imele “umnqophiso wokufa” owasekwa ekuvukeleni umyalezo wokuqala. Eyesibini ethi “yizani” imele ukwakhiwa kwenqaba (iBandla) nesixeko (uRhulumente). Eyesibini ethi “yizani” kubungqina bukaNimrodi yayikukudityaniswa kweBandla noRhulumente, oko okukukrexeza komyalezo wengelosi yesibini. Eyesithathu ethi “yizani” yamele umgwebo wokuchithachitha abantu nokudida ulwimi.

Ukuwa kokuqala kweBhabhiloni kufanekisa isigidimi sengelosi yokuqala, kwaye ukuwa kwesibini kweBhabhiloni, kwizibonakaliso ezibini ezimisela iinkalo zokuwa kweBhabhiloni yale mihla, kufanekisa isigidimi sengweosi yesibini. Kunjalo ngenxa yokuba ukuwa kweBhabhiloni njengoko kubhaliwe encwadini kaDaniyeli kumela isiqalo nesiphelo, njengoko kunjalo nangesigidimi

sengweosi yesibini esivakaliswayo ekuqaleni nasekupheleni kwe-Adventism. USista White wachaza ngokucacileyo ukuba umgwebo owaziswa phezu kukaBheleshatsare wawufanekiswe ngumgwebo owaziswa phezu kukaNebhukadenetsare.

“Kumlawuli wokugqibela waseBhabheli, njengoko ngokomfuziselo kwenzeka kowokuqala wayo, kwafika isigwebo soMlindi ongcwele: ‘Kumkani, ... kuthiwa kuwe; Ubukumkani bumkile kuwe.’ Daniyeli 4:31.” Abaprofeti nooKumkani, 533.

Ukuwa kwesibini kweBhabheli kunophawu luka-Alfa no-Omega, kanye njengokuba kunjalo ngomyalezo wengelosi yesibini. Olo phawu lumelwa kukuwa kookumkani bokuqala nabokugqibela baseBhabheli. Umgwebo nokuwa kukaNebhukadenetsare zimelwe “ngamaxesha asixhenxe,” nto leyo ebhekisa “kumaxesha asixhenxe” kaLevitikus wamashumi amabini anesithandathu, yaye “ukusasazwa” emgwebweni nasekuweni kukaNimrodi nako kukwabhekisa “kumaxesha asixhenxe” kaLevitikus wamashumi amabini anesithandathu. Umgwebo nokuwa kukaBheleshatsare zimelwe ngoonobumba bomlilo abathi xa bedityanisiwe benze amawaka amabini anamakhulu amahlanu anamashumi amabini, nto leyo ekwachaza ukubhekisa “kumaxesha asixhenxe” kaLevitikus wamashumi amabini anesithandathu.

“Ukusetyenziswa kathathu kwesiprofeto” kusekwa ngamangqina amabini okuqala achaza aze amisele iimpawu zokuzaliseka kwesithathu nokokugqibela. Ngokuwa kathathu kweBhabhiloni, kanye umyalezo ochaza ukuwa kweBhabhiloni ukwachaza nomgaqo ekusekelwe kuwo ukusetyenziswa kathathu kwesiprofeto. Ukuwa okubini kokuqala kweBhabhiloni kuchaza iimpawu zesiprofeto zokokuwa kwesithathu nokokugqibela.

Imbali yamaMillerite iyaphindwa ngokuchaneka kwayo kanye embalini yeFuture for America. Embalini yamaMillerite ukuhlanganiswa kwemithetho uWilliam Miller awaqhelana nayo, waza wayisebenzisa ukumisa isakhelo senyaniso awasisebenzisayo ukuveza isigidimi sengelosi yokuqala, kwaba luphawu lwendlela lwale mbali. “Ukusetyenziswa kathathu kwesiprofeto” ngomnye wemithetho ehlanganisiweyo kule mihla yokugqibela ukuze kumiswe isakhelo senyaniso ekuchongwe kuso isigidimi sengwele yesithathu.

Imbonakalo ezintathu zeRoma, ezidityaniswe neemibonakalo ezintathu zokuwa kweBhabhiloni, zinobudlelane obusondeleyo, kodwa zinemahluko. Ihenyukazi laseTire, okanye laseBhabhiloni, elikrexeza nookumkani bomhlaba, liyinyama-nye nabo, kodwa lilawula phezu kwabo kumkani njengoko uYezebehele wayelawula phezu kokumkani uAhabhi. IRoma yanamhlanje lirhamncwa lesiTyhilelo seshumi elinesixhenxe elikhwelwa lize lilawulwe phezu kwalo lihenyukazi leBhabhiloni yanamhlanje.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“Emva koko amehlo am asuswa eluzukweni, ndaza ndakhonjiswa kwintsalela esemhlabeni. Ingelosi yathi kubo, ‘Niya kuziphepha na izibetho ezisixhenxe zokugqibela? Niya kuya na eluzukweni nize nonwabele konke oko uThixo akulungiselele abo bamthandayo nabakulungeleyo ukubandezeleka ngenxa yaKhe? Ukuba kunjalo, nimelwe kukufa ukuze niphile. Zilungiseni, zilungiseni, zilungiseni. Nimelwe kukuba nibe nolungiselelo olukhulu ngakumbi kunolo ninako ngoku, kuba umhla weNkosi uyeza, ukhohlakele kokubini

ngengqumbo nangomsindo ovuthayo, ukuze wenze ilizwe libe yinkangala, abatshabalalise aboni balo kulo. Ncamanisani konke kuThixo. Bekani konke phezu kwesibingelelo saKhe—isiq, impahla, nako konke, umbingelelo ophilayo. Kuya kuthabatha konke ukungena eluzukweni. Zibekeleni ubutyebi ezulwini, apho kungekho sela sinokusondela khona, kungekho nomhlwa onokububolisa. Nimelwe kukuba ngabathathi-nxaxheba kwiimbandezelo zikaKristu apha, ukuba nifuna ukuba ngabathathi-nxaxheba kunye naYe eluzukweni lwaKhe emva koko.”

“Izulu liya kuba lixabiso eliphantsi ngokwaneleyo, ukuba silizuka ngokubandezeleka. Simele sizikhanyele isiqu sethu kulo lonke uhambo, sifele isiqu sethu imihla ngemihla, sivumele uYesu yedwa abonakale, size sigcine uzuko lwaKhe luhleli phambi kwamehlo ethu ngokuqhubekayo. Ndabona ukuba abo kutshanje bamkele inyaniso kuya kufuneka bazi ukuba kuthetha ukuthini ukubandezeleka ngenxa kaKristu, nokuba baya kuba neembandezelo ekufuneka badlule kuzo, ezibukhali nezisika nzulu, ukuze bahlanjululwe baze bafaneleke ngokubandezeleka ukwamkela itywina loThixo ophilileyo, badlule kwixesha lembandezelo, babone uKumkani ebuhleni baKhe, bahlale ebusweni bukaThixo nabeengelosi ezinyulu, ezingcwele.

“Njengoko ndabona into ekufuneka sibe yiyo ukuze sizuze ilifa lobuqaqawuli, ndaza ndabona kananjalo ukuba uYesu wayebandezeleke kangakanani ukuze asifumanele ilifa elityebe kangako, ndathandaza ukuba sibhaptizwe ezimbandezelweni zikaKristu, ukuze singarhoxi xa kufika izilingo, koko sizithwale ngomonde nangovuyo, sisazi oko uYesu wakubandezelekayo ukuze thina, ngobuhlwempu baKhe nangeembandezelo zaKhe, senziwe sityebe. Yathi ingelosi, ‘Zincameni nina ngokwenu; kufuneka ninyathele ngokukhawuleza.’ Abanye bethu baye banexesha lokuyifumana inyaniso nokuhambela phambili inyathelo ngenyathelo, yaye inyathelo ngalinye esilithathileyo lisinike amandla okuthabatha elilandelayo. Kodwa ngoku ixesha seliphantse laphela, yaye oko besikufunda iminyaka, bona kuya kufuneka bakufunde kwiinyanga ezimbalwa. Kananjalo baya kuba nokuninzi ekufuneka bakulibele, kwanokuninzi ekufuneka bakufunde kwakhona. Abo bangayi kwamkela uphawu lwerhamncwa nomfanekiso walo xa ummiselo uphuma, kufuneka babe nesigqibo ngoku sokuthi, Hayi, asiyi kulithobela iziko lerhamncwa.” Early Writings, 67.