

Incwadi kaDaniyeli - Inombolo Yamashumi Alithoba Anesithoba

Imihla Yokugqibela noMgwebo kaThixo: Ukutyhila lingqiqo Zobuprofeti

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“Tihla zokugqibela” zimela isibhengezo sokuvulwa komgwebo kwintshukumo yengelosi yokuqala, yaye kwintshukumo yengelosi yesithathu, kubhengezwa ukuvalwa komgwebo. “Kwihla zokugqibela” abantu bakaThixo babesukelwa phezulu, yaye basavuselwa phezulu, ukuze babhengeze umgwebo kaThixo, kodwa ukuze ube sisithunywa somgwebo kaThixo, kufuneka uwuqonde umgwebo. Uphawu oluphambili lwe-Adventism yaseLawodike, kubo bobabini udidi olufundileyo nodidi olungafundanga, kukuba abawazi umgwebo kaThixo. Bonke abaprofeti bathetha ngokukodwa ngakumbi ngeentsuku zokugqibela, kunemihla ababephila kuyo.

“Ngamnye kubaprofeti bamandulo wathetha kancinane kakhulu ngenxa yexesha lakhe kunangenxa yelethu, ukuze ukuprofeta kwabo kusebenze kuthi. ‘Ke zonke ezi zinto zehlelayo kubo zaba yimizekelo; zaza zabhalelwa ukululekwa kwethu thina, ekufike phezu kwethu iziphelo zehlabathi.’ 1 Korinte 10:11.” Selected Messages, incwadi 3, 338.

Bonke abaprofeti bayavumelana omnye nomnye, ngoko ke iziprofeto zabo zonke ziveza umfanekiso omnye, yaye loo mfanekiso ngowemihla yokugqibela, eyimihla yomgwebo.

Yaye imimoya yabaprofeti iphantsi kwabaprofeti. Kuba uThixo akanguye umbhali wokudideka, ngowoxolo, njengakuzo zonke iicawe zabangwele. 1 Korinte 14:32, 33.

IYerusalem embonweni kaHezekile oqala kwisahluko sesibhozo, yibandla likaThixo, eliliBandla lamaSeventh-day Adventist laseLawodike ngemihla yokugqibela. Izahluko zesibhozo neseThoba zikaHezekile zichonga iindidi ezimbini zabanquli ekupheleni komgwebo wendlu kaThixo. Olunye udidi lumelwe ngamadoda amakhulu angamashumi amabini anesihlanu aqubuda elangeni, kodwa abo bancwinayo bakhale ngenxa yamanyala enziwayo ebandleni nasezweni, bafumana itywina likaThixo. Kwisahluko seshumi elinanye, umbono kaHezekile uqhubekisa umzekeliso wesohlwayo samadoda angamashumi amabini anesihlanu aqubuda elangeni.

Kananjalo uMoya wandiphakamisa, wandizisa esangweni lasempuma lendlu kaYehova, elikhangele empuma; nanko ke emnyango wesango amadoda angamashumi amabini anesihlanu; ndabona phakathi kwawo uYahazaniya unyana ka-Azure, noPelatiya unyana kaBhenaya, iinkosana zabantu. Waza wathi kum, Nyana womntu, la ngamadoda aceba ububi, anika icebo elingendawo kulo mzi; athi, Akusondelanga; masihlambe izindlu; lo mzi yimbiza, thina ke siyinyama. Ngako oko profeta nxamnye nawo, profeta, wena nyana womntu. Wawela phezu kwam uMoya kaYehova, wathi kum, Thetha; Itsho iNkosi uYehova ukuthi; Nitshilo ngokunje, nina ndlu kaSirayeli; kuba ndiyazazi izinto ezinyukayo ezingqondweni zenu, zonke ngabanye. Nizandisile ababuleweyo benu kulo mzi, nazizalisa izitrato zawo ngababuleweyo. Ngako oko itsho iNkosi uYehova ukuthi; Ababuleweyo benu enibabeke phakathi kwawo, bona

bayinyama, lo mzi ke yimbiza; kodwa mna ndiya kunikhupha phakathi kwawo. Niyoyike ikrele; mna ndiya kunizisela ikrele, itsho iNkosi uYehova. Ndiya kunikhupha phakathi kwawo, ndininikela esandleni sabasemzini, ndiphumeze izigwebo phakathi kwenu. Hezekile 11:1–9.

IYerusalem ichazwa njenge “mbiza,” yaye abantu abaseYerusalem “yinyama” ephekwa embizeni, eyimbiza yokupheka. Umgwebo wabakhohlakeleyo owenziwa ziingelosi ezinezixhobo zokutshabalalisa ezandleni zazo, ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka (kuba uDade White uthi ukutywinwa kukaHezekile isahluko sesithoba kukwangokukodwa ukutywinwa kweSityhilelo isahluko sesixhenxe), uquka inyaniso yokuba abangendawo bayasuswa eYerusalem. Kumthetho weCawa oza kufika kungekudala, iYerusalem yokomoya iya kuhlanjululwa ize iphakanyiswe njengomqondiso ngaphezu kwazo zonke iintaba.

Kuya kuthi ke ngemihla yokugqibela, intaba yendlu kaYehova iya kumiselwa phezu kweencopho zeentaba, yaye iya kuphakanyiswa ngaphezu kweenduli; nezizwe zonke ziya kumpompoza zize kuyo. Kwaye abantu abaninzi baya kuhamba bathi, Yizani, sinyuke siye entabeni kaYehova, endlwini kaThixo kaYakobi; yaye uya kusifundisa ngeendlela zakhe, size sihambe emendweni yakhe; kuba eZiyon kuya kuphuma umthetho, nelizwi likaYehova liphuma eYerusalem. Isaya 2:2, 3.

Ucoceko olwenzelwa iYerusalem ngexesha lomthetho weCawa, kukususwa kwama-Adventist aseLawodike, apho kusala kuphela ama-Adventist aseFiladelfiya. Ulwakhiwo lwenkampani olusemthethweni luthi ke lugqitywe, kuba urhulumente waseUnited States nguye olawula kuloo malungiselelo asemthethweni enziwa ngo-1863, yaye xa urhulumente waseUnited States enyanzelisa ukugcinwa kweCawa phezu kwelizwe, ulwakhiwo lwenkampani lwecawe yama-Seventh-day Adventist luyachithwa ngokusemthethweni, okanye mhlawumbi igama layo litshintshwa ngokusemthethweni libe yinto efana necawe yama-Sunday Adventist.

Xa abangendawo baseYerusalem besuswa embizeni, ziingelosi ezitshabalalisayo, ibandla lama-Adventist laseLawodike liyaphela, yaye intshukumo yaseFiladelfiya iba yiYerusalem yokomoya ephakanyiswayo njengomqondiso. UMika ubhekisa kumadoda amandulo, lawo uIsaya awabiza ngokuba ngamadoda agxekayo abiza ukukhanya ngokuba bubumnyama nobumnyama ngokuba kukukhanya, aze, ngombuzo, achaze ukuba amadoda amandulo bekufanele ukuba ayesazi “umgwebo.” Bekufanele ukuba ayelazi ixesha lokutyelelwa kwawo.

Ndaza ndathi, Yivani, ndiyanicela, nina zintloko zakwaYakobi, nani ziphathamandla zendlu kaSirayeli; akungokwenu na ukwazi okusesikweni? Nina nithiya okulungileyo, nithande okubi; nina nibaxobula ulusu lwabo, ninyothule inyama yabo emathanjeni abo; nina nidla inyama yabantu bam, nibaxobule ulusu lwabo; niwaphule amathambo abo, nibanqumle babe ziziqwenga, njengokwasembizeni, nanjengenyama engaphakathi embizeni yokubilisa. Mika 3:1–3.

UTHixo wayenqwenela, kwaye usaqhubeka enqwenela, ukuba abantu baKhe bemihla yokugqibela “bawazi umgwebo,” yaye umgwebo asiyongcamango enye kuphela. Yimbali eqhubekayo, equlethe izinto ezininzi neempawu ezithile zokumakisha indlela. Lixesha lesiprofeto elaqala ngo-1798, yaye liyaqhubeka kude kube sekupheleni kweminyaka eliwaka. Ungowophando kwanowokuphumeza.

Ufezekiswa phezu komntu wonke owakhe waphila emhlabeni, kwakunye neengelosi ezagxothwayo ezulwini. Amaxesha omgwebo ayingqondi ebalulekileyo kubathembekileyo bakaThixo bemihla yokugqibela, kuba impendulo kumbuzo kaMikha ithi, “ewe, uSirayeli umele awuqonde umgwebo.”

UYeremiya uchaza ukuba amadoda amakhulu aseYerusalem emihleni yokugqibela amele isiphelo “sokutyibilika umva okungapheliyo,” njengoko kumelwe zizizukulwana ezine zovukelo oluqhubeka lusanda, ezimeliswa zizikizi ezine ezandayo zesahluko sesibhozo sikaHezekile. UYeremiya uchaza ukuba la madoda amakhulu agotyekelwe kubunqulo bemimoya, kuba “anqula” “ilanga, inyanga, nawo onke umkhosi wezulu.” Uchaza ukuba amele “ukuwa, angabi savuka,” kuba “aliyalile ilizwi likaYehova.” Ngezi mpawu uYeremiya uchaza ukuba “abantu abayazi isigwebo sikaYehova.”

Ngelo xesha, utsho uYehova, baya kuwakhupha amathambo ookumkani bakwaYuda, namathambo eenkosana zakhe, namathambo ababingeleli, namathambo abaprofeti, namathambo abemi baseYerusalem, emangcwabeni abo; bawasasaze phambi kwelanga, naphambi kwenyanga, naphambi kwawo wonke umkhosi wamazulu, abo babewathanda, ababewakhonza, ababewalandela, ababewafuna, ababewanqula; akayi kuqokelelwa, engayi kungcwatywa; aya kuba njengomgquba phezu kobuso bomhlaba. Kwaye ukufa kuya kunyulwa kunobomi ngabo bonke abaseleyo bentsalela yale ntsapho ingendawo, abaseleyo kuzo zonke iindawo endibagxothele kuzo, utsho uYehova wemikhosi. Ngaphezu koko uze uthi kubo, Itsho iNkosi ukuthi, Baya kuwa na, bangaphindi bavuke? umntu uya kubuya umva na, angabuyi? Yini na ke le nto aba bantu baseYerusalem bebuyele umva ngokubuya umva okungapheliyo? babambelele enkokhweni, bayala ukubuyela. Ndamamela ndeva, kodwa abathethanga ngokufanelekileyo; akukho namnye waguqakayo eubini bakhe, esithi, Ndenze ntoni na? bonke babuyela endleleni yabo, njengehashe eligxalathelayo emfazweni. Ewe, nengwamza esemazulwini iyawazi amaxesha ayo amisiweyo; nehobe, nekrwidi, nenkonjane zigcina ixesha lokufika kwazo; kodwa abantu bam abawazi umgwebo kaYehova. Nithini na ukuthi, Silumkile, nomthetho kaYehova unathi? Yabonani, inene wawenza ilize; usiba lwababhalayo lusebenzela ilize. Izilumko zihlazekile, zityhafile, zithinjiwe; yabonani, balalile ilizwi likaYehova; bunjani na ke ubulumko obukubo? Yeremiya 8:1–9.

Kwisahluko sesihlanu, uYeremiya uchaza abo bangasaziyo isigwebo sikaYehova njengabazidenge.

Balekani niye phezulu nisezantsi ezitratweni zaseYerusalem, nikhangele ngoku, nazi, niphengulule ezindaweni zayo ezibanzi, ukuba ninokufumana umntu na, ukuba ukhona na owenza ubulungisa, ofuna inyaniso; ndoba ndiyixolela. Kanti nangona besithi, INkosi idla ubomi; inene bafunga ubuxoki. Yehova, amehlo akho awajonganga yini enyanisweni? Ubabethe, kodwa abavanga buhlungu; ubaqobile, kodwa abavumanga ukwamkela ukohlwaywa; benze ubuso babo baba lukhuni ngaphezu kwelitye; bavumile ukubuyela umva. Ngako oko ndathi, Inene aba ngabahluphekileyo; basisiyatha; ngokuba abayazi indlela kaYehova, nomgwebo woThixo wabo. Yeremiya 5:1–4.

Ngemihla yokugqibela ubu-Adventism baseLawodike, abo bamelwa njengeentombi eziziziyatha emzekeliswa weentombi ezilishumi, uDade White awachazayo njengabamela “amava abantu bama-Adventist,” “abazi indlela kaYehova, nesigwebo sikaThixo wabo.” Kwisahluko esilandelayo uYeremiya uchaza ukuba “indlela” kaYehova “ziindlela zakudala,” kodwa ama-Adventist aziyiziyatha aseLawodike ayala ukuhamba kuzo, okanye ukuphulaphula isandi sexilongo. “Ixilongo” luphawu lwesigwebo, nto leyo, kambe ke, ama-Adventist aziyiziyatha aseLawodike angayaziyo.

Utsho ke uYehova, uthi, Yimani ezindleleni, nibone, nibuze ngemikhondo yamandulo, nithi, Iphi na indlela elungileyo? nihambe kuyo, nize nifumane ukuphumla kwemiphefumlo yenu. Kodwa bathi bona, Asiyi kuhamba kuyo. Kananjalo ndamise abalindi phezu kwenu, ndisithi, Yivani isandi sexilongo. Kodwa bathi bona, Asiyi kuva. Ngako oko yivani, zintlanga, nazi, bandla, oko kuphakathi kwabo. Yiva, hlabathi: yabonani, ndiya kuzisa ububi phezu kwaba bantu, isiqhamo seengcinga zabo; ngokuba abawavanga amazwi am, nomthetho wam bawala. Yeremiya 6:16–19.

“Ububi” obuziswa phezu “kwebandla” elalayo “ukuphulaphula isandi sexilongo,” nokuba “lihambe” “ezindleleni zakudala,” apho “ukuphumla” kwemvula yamva kwakuya kufunyanwa khona, buyenzeka xa “ibandla” “lilahla umthetho waKhe” ngexesha lomthetho weCawa oza kufika kungekudala.

Ukusetyenziswa okuphindwe kathathu kukaEliya kuchonga umsebenzi womthunywa nentshukumo ngexesha lomgwebo wokuphumeza, oqala kumthetho weCawa oza kungekudala. Okusondelelene kakhulu nokusetyenziswa okuphindwe kathathu kukaEliya kukusetyenziswa okuphindwe kathathu komthunywa olungiselela indlela yoMthunywa woMnqophiso. Ukusetyenziswa okuphindwe kathathu komthunywa olungiselela indlela kuchonga umsebenzi owenziwa ngumthunywa nentshukumo ngexesha lomgwebo wophando. Umthunywa olungiselela indlela, noEliya, ziindlela zokusebenza eziphindwe kathathu ezisondelelene kakhulu, njengokuba kunjalo nokusetyenziswa okuphindwe kathathu kweRoma kunye nokusetyenziswa okuphindwe kathathu kokuwa kweBhabhiloni, kodwa zineentlukwano ezibalulekileyo ezinxulunyaniswa nomgwebo kaThixo.

Ukusetyenziswa okuphindwe kathathu kukaEliya nokusetyenziswa okuphindwe kathathu komthunywa olungisa indlela yoMthunywa woMnqophiso kunxulunyaniswa nemisebenzi emibini eyahlukileyo yomgwebo ezalisekiswa nguThixo, ngomthunywa waKhe amnyulileyo nangentshukumo emanyaniswa nesigidimi somthunywa. Loo misebenzi mibini inxulunyaniswa namaxesha amabini awahlukileyo omgwebo, nangona kukho ukugqubana phakathi kweemiqondiso.

Umsebenzi kaEliya wesithathu nowokugqibela unxulumene nomgwebo wokuphumezisa phezu komanyano oluphindwe kathathu lweBhabheli yanamhlanje, yaye umsebenzi womthunywa olungisa indlela unxulumene nomgwebo wophando nokuhlanjululwa kwabantu bakaThixo. UMalaki isahluko sesithathu waziswa yindinyana yokugqibela yesahluko sesibini.

Nimdinisile uYehova ngamazwi enu. Kanti nithi, Simdinise ngantoni na? Ngokuba nithi, Wonke owenza ububi ulungile emehlweni kaYehova, yaye uyakholiswa ngabo; nokuba, Uphi na uThixo womgwebo? Yabonani, ndiya kuthuma umthunywa wam, yaye uya kulungisa indlela phambi kwam; kwaye iNkosi eniyifunayo iya kufika ngesiqophe etempileni yayo, kwanguloo mthunywa womnqophiso enikholiswa nguye; yabonani, uya kufika, utsho uYehova wemikhosi. Kodwa ngubani na onokunyamezela umhla wokufika kwakhe? Yaye ngubani na oya kuma xa ebonakala? Kuba unjengomlilo womnyibilikisi, unjengesepha yabahlambululi bempahla; yaye uya kuhlala njengomnyibilikisi nomhlambululi wesilivere; yaye uya kubahlambulula oonyana bakaLevi, abacoce njengokwenziwa igolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Woba mnandi ke kuYehova umnikelo wakwaYuda nowaseYerusalem, njengakwimihla yamandulo, nanjengakwiminyaka yaphambili. Malaki 2:17–3:4.

Ngeemihla yokugqibela, ngokobungqina bukaMalaki, uThixo udiniwe yi-Adventism yaseLawodikea ebambelele kwimvukelo yowe-1888. Imvukelo yowe-1888 yafuziselwa yimvukelo kaKora, kaDatan noAbhiram, yaye impikiswano yemfundiso kwimvukelo kaKora yayikukuba abo benza ububi, baselungile na na emehlweni eNkosi.

Ke kaloku uKora unyana kaIzihare, unyana kaKohati, unyana kaLevi, noDatan noAbhiram, oonyana bakaEliyabhi, noOni, unyana kaPelete, oonyana bakaRubhen, bathabatha amadoda; baza basuka bema phambi koMoses, benabathile kubantwana bakwaSirayeli, iinkosana zebandla ezingamakhulu amabini anamashumi amahlanu, amadoda adumileyo ebandleni, amadoda anagama; baza bahlangana ndawonye ukumchasa uMoses nokumchasa uAron, bathi kubo, Nizithwalisa kakhulu, ekubeni lonke ibandla lingcwele, elowo kubo, yaye uYehova uphakathi kwabo; kungani na ngoko niziphakamisa ngaphezu kwebandla likaYehova? Numeri 16:1–3.

Ngemihla yokugqibela, uThixo udiniwe yi-Adventism yaseLawodikea ebambelele kwimvukelo ka-1957, engento yimbi ngaphandle kokubonakaliswa kwemvukelo ka-1888, ebekwe kwisibhengezo esisemthethweni. Incwadi ethi, Questions on Doctrine, yamisela ngokusisigxina imvukelo ka-1888, eyayikukuphindwa kwemvukelo kaKora, uDatan noAbhiram, ngokobungqina bengelosi eyayalela uDade White ukuba makahleli kwinkomfa ka-1888, ukuze arekhode ukuphindwa kwembali yemvukelo kaKora. Amadoda angamakhulu amabini anamashumi amahlanu adumileyo ahlalanga noKora, uDatan noAbhiram, ngokuchasene noMoses, ummeli kaThixo, kuloo mvukelo.

Amadoda angamashumi amabini anesihlanu aqubuda elangeni kuHezekile isahluko sesibhozo, amele isishumi, okanye inxenye yeshumi, yamadoda angamakhulu amabini anamashumi amahlanu awanikela isiqhumiso kwimvukelo kaKora, noDathan, noAbhiram, awafuzisela iinkokeli zemvukelo yowe-1888, leyo mvukelo yazo yemfundiso yamiselwa ngokusesikweni ngowe-1957, ngokupapashwa kwencwadi ethi Questions on Doctrine.

Uvukelo lukaKora, uDatan noAbhiram lwala “umgwebo” uThixo awayewunikile, eabhengeza ukuba baya kubhadula entlango iminyaka emashumi mane. Ubu-Adventist baseLawodike baqalisa ukubhadula entlango yaseLawodike ngowe-1863, emva kokuba beyale isigidimi saseLawodike

esasiwezwa ngowe-1856, esavelisa umgwebo wokubhadula entlango iminyaka emininzi engakumbi ngenxa yokuswela kwabo ukholo. Kuvukelo lowe-1888, babesangafuni ukwamkela isigidimi saseLawodike esaziswa ngabaDala uJones noWaggoner.

Abo bavukelayo ngo-1888 abazange balahle kuphela igunya lomoya laBadala uJones noWaggoner, kodwa balahla negunya lomprofetikazi uEllen White kunye negunya loMoya oyiNgewele, kuba benza ngokokucinga kokuba lonke ibandla lingewele ngokulinganayo.

Ngowe-1863, babebuyile ukuba badle kunye nomprofeti wobuxoki waseBheteli, yaye ngokwenza oko ekugqibeleni bayamkela ingcaciso yosindiso eyayimelwe luvukelo lukaKora, baza emva koko bayibeka ngokusesikweni loo mfundiso yobuxoki encwadini ethi, Questions on Doctrine. Loo mfundiso yinkcazelo yobuxoki “yokugwetyelwa ngokholo.”

Invukelo ka-1863 yaba sisiqalo sokugatywa kwezacholo zikaMiller ezazibonakaliswe phezu kwamacwecwe amabini kaHabakuki. KuHabakuki isahluko sesibini, “ingxoxo” yendima yokuqala ekugqibeleni ivelisa iindidi ezimbini zabanquli ezibonakaliswayo ngenxa yokungavumelani kwazo ngomyalezo owatyalazayo.

Yabonani, umphefumlo wakhe ophakamileyo awuthe tye kuye; ke olilungisa luya kuphila ngokholo lwalo. Habhakuki 2:4.

“Ukholo” lwamalungisa “kwimpikiswano” kaHabakuki isahluko sesibini, lwalusekelwe “embonweni” owawubhalwe ngokucacileyo emacwecweni. Kuvukelo luka-1863, inyathelo lokuqala lokususa oko kwakubhaliwe emacwecweni lafezekiswa ngabo ababengasenalo ukholo lwaba “malungisa.” Uvukelo luka-1863, lwamela imbewu yokuqala yovukelo olwaluthi ekugqibeleni lumisele ngokusesikweni inkcazo yobuxoki yemfundiso yokugwetyelwa ngokholo ngowe-1957.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“INKosi, ngenceba yayo enkulu, yathumela umyalezo oyexabiso elikhulu kubantu bayo ngoMdala uWaggoner noJones. Lo myalezo wawumele ukuzisa ngokucace ngakumbi phambi kwehlabathi uMsindisi ophakanyisiweyo, umbingelelo wezono zehlabathi lonke. Wabeka phambi kwabantu ukugwetyelwa ngokholo kuMqinisekisi; wamema abantu ukuba bamkele ubulungisa bukaKristu, obubonakaliswa ngokuthobela yonke imithetho kaThixo. Abaninzi babengasamboni kakuhle uYesu. Kwakufuneka amehlo abo ajoliswe kubantu bakhe bobuthixo, kwiimfanelo zakhe, naseluthandweni lwakhe olungaguqukiyo kusapho loluntu. Onke amandla anikelwe ezandleni zakhe, ukuze abe nokwabela abantu izipho ezityebileyo, enika ummeli woluntu ongenakuzinceda isipho esingenaxabiso esibubulungisa bakhe. Lo ngumyalezo uThixo awawuyalela ukuba unikwe ihlabathi. Ngumyalezo wengelosi yesithathu, omele ukuvakaliswa ngezwi elikhulu, kwaye uhambisane nokuthululwa koMoya wakhe ngomlinganiselo omkhulu.” Testimonies to Ministers, 91.

“Inyaniso yaleli xesha, isigidimi sengwezi yesithathu, imele ukuvakaliswa ngelizwi elikhulu, okuthetha ngamandla andayo, njengoko sisondelela kuvavanyo olukhulu lokugqibela.” The 1888 Materials, 1710.

“Ixesha lovavanyo selisengaphezu kwethu kanye, kuba isikhalo esikhulu sengelosi yesithathu sele siqalile ekutyhilekeni kobulungisa bukaKristu, uMhlawuleli oxolela isono. Esi sisiqalo sokukhanya kwengelosi obuqaqawuli bayo buya kulizalisa ihlabathi liphela.” Selected Messages, incwadi 1, 362.

“Invula yamva imele ukuhla phezu kwabantu bakaThixo. Ingelosi enamandla imele ukuhla ivela ezulwini, kwaye umhlaba wonke umele ukukhanyiswa bubuqaqawuli bayo.” Review and Herald, Aprili 21, 1891.