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*Imibonakalo kaKristu nokuSekwa koMfanekiso werhamncwa:
Ukuhambelana Kobuprofeti kwiMihla yokuGqibela*

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Umga wesiprofeto ochaza ixesha iUnited States eyenza ngalo umfanekiso kwirhamncwa nowerhamncwa wenzeka xa uphondo lobuProtestanti lusenza umfanekiso kaKristu. Oko kusenziwa kuchongwa ngokukodwa kuDaniyeli isahluko seshumi, xa uDaniyeli ebona isipili esibangela utshintsho, “marah,” umbono. UDaniyeli umele abo babona uKristu, yaye ngokwenjenjalo babonakalisa isimilo sikaKristu. Ikhulu elinamashumi amane anesine amawaka, amelwe nguDaniyeli kwisahluko seshumi, enza umfanekiso kaKristu ngaphakathi, kuphela njengoko ebona isimilo saKhe. Ngokubona bayaguqulwa.

Umfanekiso werhamncwa ubonakalisa irhamncwa, yaye ukumiselwa komfanekiso werhamncwa luvavanyo olukhulu kubantu bakaThixo, apho ikamva labo elingunaphakade liya kugqitywa khona. Xa iicawa zamaProtestanti zithabatha ulawulo kurhulumente waseUnited States, ziya kube zenze umfanekiso wenkqubo yecawa norhulumente ebonakalisa ubume bolawulo awathi amandla obupopu bawasebenzisa ngaphambi kokuba inkxaso yezopolitiko isuswe. Kwangelo xesha linye umfanekiso kaKristu uya kuveliswa kubantu Bakhe bemihla yokugqibela. Ukanti, babekhona abo babenoDaniyeli abangazange bawubone umbono, kuba basaba kuwo umbono. Basilela kuvavanyo lokumiselwa komfanekiso werhamncwa, ngokwala ukuvumela umfanekiso kaKristu ukuba umiswe ngaphakathi kubo ngexesha lovavanyo.

Umgaqo wokomoya wokubonakalisa uzalisekiswa ngokujonga esipilini esimela uKristu, yaye ngenxa yokuba umbono we-“marah” ungumbono obangela into, umfanekiso kaKristu osesipilini uvelisa umfanekiso kaKristu ebantwini. Isipili esibonakalayo sibuyisela umfanekiso womntu ojonga esipilini, kodwa ukusetyenziswa kokomoya kwalo mgaqo kunezinto eziguqukayo ezinxulumene nesipili. Abo bango “umphulaphuli welizwi, engengomenzi,” “uyazikhangela, ahambe ngendlela yakhe, aze kwaoko alibale ukuba ebengumntu onjani.” Bajonga esipilini baze babone ubuntu kuphela.

Olunye udidi, olungeyo “umvi olibalayo, kodwa umenzi womsebenzi,” luvubona umthetho kaThixo, lumbona uKristu esibukweni. Umsebenzi kukuqonda ukuba umgaqo wokubonakalisa unenyani “yendalo” kwanenyani yokomoya. UDaniyeli ubonakalisa abo benza “umsebenzi,” kuba kwizahluko zesithoba neshumi ubonakalisa umsebenzi ovelisa umgaqo wokomoya wokubonakalisa.

Ngaloo mihla mna Daniyeli ndandilila iiveki ezintathu ezipheleleyo. Andidlanganga sonka simnandi, akungenanga nyama namdiliya emlonyeni wam, andizange ndizithambise konke konke, zada zafezeka iiveki ezintathu ezipheleleyo. Daniyeli 10:1, 2.

UGabriyeli wayenike uDaniyeli ukutolika okuyinxenye kombono wesahluko sesibhozo, kodwa uDaniyeli wayengakuqondanga konke.

Mna ke Daniyeli ndatyhafa, ndagula iintsuku ezithile; emveni koko ndaphakama, ndenza umsebenzi wokumkani; ndaza ndamangalaliswa ngumbono lowo, kodwa kwakungekho namnye owakuqondayo. Daniyeli 8:27.

USisi White usixelela ukuba uDaniyeli wayezama ukuqonda intsingiselo yomyalezo kaDaniyeli isahluko sesibhozo, lowo uGabriyeli awawuzisa kuDaniyeli kwisahluko sesithoba.

“Ngokunyaniseka okutsha nokunzulu ngakumbi, uMiller waqhubeka nokuhlola iziprofeto, enikela iintsuku zonke kwanobusuku bonke ekufundeni oko ngoku okwabonakala kunokubaluleka okukhulu ngokumangalisayo nokutsala umdla wakhe ngokupheleleyo. Kwisahluko sesibhozo sikaDaniyeli wayengenakufumana nto imkhokelela kwindawo yokuqala yeentsuku ezingama-2300; ingelosi uGabriyeli, nangona yayiyalelwe ukuba imenze uDaniyeli awuqonde umbono, yamnika kuphela ingcaciso eyinxalenye. Kwathi njengoko intshutshiso eyoyikekayo eyayiza kwehlela ibandla yatyhilwa embonweni womprofeti, amandla omzimba amshiya. Wayengasenako ukunyamezela, yaza ingelosi yamshiya okwethutyana. UDaniyeli ‘waphelwa ngamandla, wagula iintsuku ezithile.’ ‘Ndothuswa ngulo mbono,’ utsho yena, ‘kodwa kwakungekho bani owawuqondayo.’”

“Kambe ke uThixo wayeyalele umthunywa waKhe esithi: ‘Yenza lo mntu ayiqonde umbono.’ Olo thunywa lwalufanele luzaliseke. Ngokuluthobela, ingelosi, emva kwethutyana, yabuyela kuDaniyeli, isithi: ‘Ndiphumile ngoku ukuze ndikunike ubulumko nokuqonda;’ ‘ngoko ke yiqonde le nto, uwuqwalasele umbono.’ Daniyeli 8:27, 16; 9:22, 23, 25–27. Kwakukho inqaku elinye elibalulekileyo embonweni wesahluko 8 elalishiywe lingachazwanga, oko kukuthi, elo lalinxulumene nexesha—ixesha leentsuku ezingama-2300; ngenxa yoko ingelosi, ekuqhubekekiseni inkcazo yayo, igxininisa ngokukodwa kumcimbi wexesha.” Imbambano Enkulu, 325.

Kwisahluko seshumi sixelelwa ukuba uDaniyeli wayenokuqonda “umbono” nalo “mbandela,” kodwa uDaniyeli wayefuna ukukhanya okungakumbi; ngoko wayimisela intliziyo yakhe ekufumaneni olo qonda, waza wazila ukudla iintsuku ezingamashumi amabini ananye. Ngokwenjenjalo umele abo bemihla yokugqibela abaqondayo umgaqo womoya wokubonakalisa, ofanekiswa ngumgaqo wendalo wokubonakalisa. Olo qonda lubonakaliswa ngemisebenzi yabo, yaye imisebenzi yabo imelwe nguDaniyeli njengokufuna ukuqonda ngokuchanekileyo ilizwi likaThixo lesiprofeto. Umahluko ocacileyo wabo babaleka kulo mbono kukuba bona babengafuni ukuqonda ngokuchanekileyo ilizwi likaThixo lesiprofeto.

Inyaniso yelizwi likaThixo lesiprofeto, uDaniyeli amelwe njengolilambela ukuliqonda, lilukhanyiso lwemihla yokugqibela, kuba uDaniyeli ufuzisela ikhulu elinamashumi amane anesine amawaka. Ngaloo ndlela ke, uDaniyeli umele udidi lwabantu abafuna ukuqonda ukhanyiso lwelizwi likaThixo lesiprofeto, olumelwe njengovavanyo lokugqibela ngaphambi kokuba uvalwe ithuba lovavanyo. Kulo mba, sisiTyhilelo sikaYesu Kristu esityhilwayo kanye ngaphambi kokuba kuvalwe ithuba lovavanyo, kodwa kwangaxeshanye ikwaluvavanyo olumelwe njengokwakhiwa komfanekiselo werhamncwa.

Ukubunjwa komfanekiso werhamncwa kuchaza ngokuthe ngqo inkqubo yokuba umfanekiso werhamncwa uphuhliswa njani. Loo nyaniso ayinakuchongwa ngokuchanekileyo ngaphandle kokuba kuqale kuchongwe umxholo oyintloko wovavanyo, irhamncwa. Lirhamncwa elisekayo nelichazayo indlela umfanekiso obunjwa ngayo.

“Kodwa yintoni na ‘umfanekiselo werhamncwa’? yaye uza kwenziwa njani? Umfanekiselo wenziwa lirhamncwa elineempondo ezimbini, yaye ungumfanekiselo werhamncwa. Kananjalo ubizwa ngokuba ngumfanekiselo werhamncwa. Ngoko ke, ukuze sifunde ukuba umfanekiselo unjani nokuba uza kwenziwa njani, kufuneka sihlolisise iimpawu zerhamncwa ngokwalo—ubupopu.

“Xa ibandla lokuqala lonakaliswayo ngokusuka ekulula kwevangeli laza lamkela izithethe nezamasiko zobuhedeni, lalahlekelwa nguMoya namandla kaThixo; yaye ukuze lilawule izazela zabantu, lafuna inkxaso yamandla asehlabathini. Isiphumo saba bubupopu, ibandla elalilawula amandla karhulumente laza lawasebenzisa ukuqhubela phambili iinjongo zalo, ngakumbi ekohlwayeni ‘uwexuko.’ Ukuze i-United States yenze umfanekiselo werhamncwa, amandla enkolo kufuneka ayilawule ngolo hlobo urhulumente wasekuhlaleni ukuze negunya likarhulumente lisetyenziswe libandla ekufezekiseni iinjongo zalo.” The Great Controversy, 443.

Ukuze “sifunde ukuba unjani na umfanekiso lowo nokuba umele ukwakhiwa njani na, kufuneka sifunde iimpawu zerhamncwa ngokwalo—ubupopu.” Yirhamncwa elo elimisela umbono osisivavanyo semihla yokugqibela, ozalisekiswa kanye ngaphambi kokuba luvalwe ixesha lovavanyo. UDaniyeli wawuqonda umbono nento leyo.

Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi kwatyhilwa into kuDaniyeli, ogama lakhe lalibizwa ngokuba nguBheletesatsare; kwaye loo nto yayiyinyaniso, kodwa ixesha elimisiweyo lalide; wayiqonda loo nto, waba nokuqonda umbono. Daniyeli 10:1.

Umbono ngumbono we-“mareh” weminyaka engamawaka amabini anamakhulu amathathu. “Into” ligama lesiHebhere elithi “dabar,” elithetha “ilizwi.” Elo gama linye (“dabar”) eliguqulelwe ngokuthi “into” kwindima yokuqala, liguqulelwe ngokuthi “umbandela” kwisahluko sesithoba indima yamashumi amabini anesithathu.

Ewe, ndakubon’ ukuba ndisathetha emthandazweni, indoda leyo uGabriyeli, endandiyibonile embonweni ekuqaleni, ibhabha ngokukhawuleza, yandichukumisa ngexesha lomnikelo wangokuhlwa. Yandazisa, yathetha nam, yathi, Owu Daniyeli, ngoku ndiphumile ukuze ndikunike ubuchule nokuqonda. Ekuqaleni kwezibongozo zakho kwaphuma umyalelo, yaye ndize kukubonisa oko; kuba uthandwa kakhulu; ngoko ke yiqonde le nto, uze uyiqwalasele imbono. Daniyeli 9:21–23.

UGabriyeli uza kuDaniyeli ephendula umthandazo kaDaniyeli, onxulunyaniswa nokukhanyiselwa awayekufumene uDaniyeli xa wayeqondile ukuba wayekuthinjweni okwakumelwe kukusasazwa okukhankanywe kwiLevitikus amashumi amabini anesithandathu.

Ngomnyaka wokuqala wobukumkani bakhe, mna Daniyeli ndaqonda ngeencwadi inani leminyaka, ekwafika ngalo ilizwi leNkosi kuYeremiya umprofeti, lokuba iya kuzalisekisa

iminyaka engamashumi asixhenxe ekuphansisweni kweYerusalem. Daniyeli 9:2.

Ukuthinjwa okwachongwa nguYeremiya kwamkhokelela uDaniyeli ekuthinjweni kwala “maxesha asixhenxe” abhalwa nguMoses, awayengawo omabini “isifungo” kunye “nesiqalekiso.”

Ewe, wonke amaSirayeli awugqithile umthetho wakho, ngokujika bemke, ukuze bangaliphulaphuli ilizwi lakho; ngenxa yoko isiqalekiso siphalezwe phezu kwethu, nesifungo esibhaliweyo emthethweni kaMoses, umkhonzi kaThixo, kuba sonile kuye. Wawamisa amazwi akhe, awawathethayo nxamnye nathi, nxamnye nabagwebi bethu abasigwebayo, ngokuzisa phezu kwethu ububi obukhulu; kuba phantsi kwezulu lonke akwenziwanga into enjengaleyo yenziweyo eYerusalem. Njengoko kubhaliwe emthethweni kaMoses, bonke obu bubi bufikile phezu kwethu; sekunjalo asenzanga kuthandaza phambi kweNkosi uThixo wethu, ukuze sibuye ezonweni zethu, siqonde inyaniso yakho. Daniyeli 9:11–13.

Ngamangqina amabini kaYeremiya noMoses, uDaniyeli waqonda ukuba ukuphansiswa okwakuziswe phezu kweYerusalem kwakusiso “isiqalekiso” “sikaMoses” esasithe “sathululelwa phezu” koSirayeli wamandulo. UDade White ubhekisa kubungqina bukaYeremiya njenge “ubungqina ebandleni,” yaye kulo mba oko kuchaza uYeremiya njengoMoya wesiProfeto wemihla yokugqibela, kuba “ubungqina ebandleni” ngemihla yokugqibela buyeyona nto kanye le. UYeremiya umele uMoya wesiProfeto, yaye uMoses umele iBhayibhile.

UDaniyeli umele abo bemihla yokugqibela abaqondayo kwabo mangqina mabini ukuba baye basasazwa, nabaqondayo eBhayibhileni nakuMoya woProfeto ukuba baye bavuswa, njengoko noDaniyeli wavuswayo enyanisweni yokuba yena (bona) wayesekuthinjweni, kwanokuba ukuthinjwa kwakumelwe eLizwini likaThixo lesiprofeto.

Amava abantu bakaThixo bemihla yokugqibela aya kuba ngamava eentombi ezilishumi.

“Umzekeliso weentombi ezilishumi kuMateyu 25 ukwabonisa namava abantu bama-Adventist.” Imbambano Enkulu, 393.

Ixesha lokulibaziseka lomzekeliso weentombi ezilishumi limela ukuvuswa okufanayo kukaDaniyeli kwisahluko sesithoba. Ngokusekelwe kumangqina amabini angewalisiweyo, uDaniyeli waqonda ukuba ubomi bakhe bonke babuzalisekisa isiprofeto esithile esiseLizwini likaThixo. Eso siprofeto samkhokelela uDaniyeli kwiyeza elalifuneka ukuba wayeza kulungiselelwa oko kwakusaya kwenzeka kuye kwakweso sahluko silandelayo. Kwangokunjalo, xa amaMillerite azalisekisa umzekeliso weentombi ezilishumi, nawo kwafuneka avuswe enyanisweni yokuba ukuphoxeka kokuqala nokulibaziseka kwakubakhokelele ekubeni balale. Bonke abaprofeti bamele imihla yokugqibela.

Ukuvuswa kukaDaniyeli nabaseMiller ngamangqina amabini okuvuswa kwekhulu elinamashumi amane anesine amawaka ngemihla yokugqibela.

“UYesu nawo wonke umkhosi wasezulwini babajonga ngovelwano nangothando abo, abathi ngolindelo olumnandi balangazelela ukubona Lowo imiphefumlo yabo yayimthanda. Izithunywa zezulu zazindanda phezu kwabo, ukuze zibaxhase ngelixa lovavanyo lwabo. Abo babengayihoyanga ukwamkela isigidimi sasezulwini bashiywa ebumnyameni, yaye ingqumbo

kaThixo yavutha ngokuchasene nabo, ngenxa yokuba bengavumanga ukwamkela ukukhanya awayebathumele kona evela ezulwini. Abo bathembekileyo, badanileyo, ababengaqondi ukuba kutheni iNkosi yabo ingafikanga, abazange bashiywe ebumnyameni. Baphinda bakhokelwa kwiiBhayibhile zabo ukuze baphengulule amaxesha esiprofeto. Isandla seNkosi sasuswa kumanani, yaye impazamo yacaciswa. Babona ukuba amaxesha esiprofeto afikelela ku-1844, nokuba ubungqina obo banye ababebunikezile ukubonisa ukuba amaxesha esiprofeto aphela ngo-1843, babungqina ukuba aya kugqitywa ngo-1844. Ukukhanya okuvela eLizwini likaThixo kwakhanya phezu kwemeko yabo, baza bafumanisa ixesha lokulibaziseka—‘Nokuba [umbono] uyalibazisa, wulinde.’ Eluthandweni lwabo lokuza kukaKristu ngoko nangoko, babengakuhozanga ukulibaziseka kombono, okwakumiselwe ukubonakalisa abo balindileyo bokwenyaniso. Baphinda baba nenqaku lexesha. Sekunjalo ndabona ukuba abaninzi kubo babengenako ukuphakama ngaphezu kokudana kwabo okukhulu ukuze babe nelo nqanaba lenzondelelo namandla elaliphawule ukholo lwabo ngo-1843.” Early Writings, 236.

Ekuzalisekeni komzekeliso, amaMillerite “ayengakuhozanga ukulibaziseka kombono,” kodwa “aphinda” “akhokelwa kwiiBhayibhile zawo ukuba aphengulule amaxesha esiprofeto. Isandla seNkosi sasuswa kula manani, yaza yachazwa impazamo.” UDaniyeli wakhokelwa eBhayibhileni, yaye “isandla seNkosi” sasuswa “kula maxesha esiprofeto”; yaye xa uDaniyeli, njengomenzi, kungekhona nje umvi, ngokholo olusebenzayo wabonakalisa ukuba uyasiqonda isigidimi sikaYeremiya noMoses ngokuzalisekisa imiyalelo enikiweyo kuLevitikus amashumi amabini anesithandathu kwakunye nesisombululo nonyango lwemeko yokusasazeka kwabantu bakaThixo, ngoko ke “ingcaciso” yanikwa uDaniyeli.

Xa ikhulu elinamashumi amane anesine amawaka lizalisekisa ixesha lokulinda lomzekeliso ekuzalisekeni kwawo kokugqibela nokugqibeleleyo ngemihla yokugqibela, liya kwenjenjalo ngexesha apho “ukubunjwa komfanekiselo werhamncwa” kuya kuba luvavanyo lwalo olukhulu.

Siza kuqhubekisa ezi ngcinga kwinqaku elilandelayo.

“Xa isiqhamo sivuthiwe, kwaoko afake irhengqa, ngokuba ukuvuna kufikile.’ UKristu ulindele ngomnqweno omkhulu ukubonakaliswa kwaKhe ngokwaKhe ebandleni laKhe. Xa isimilo sikaKristu siya kuba siveliswe ngokugqibeleleyo ebantwini baKhe, ngoko uya kuza ebabiza njengabakaKhe.” Christ’s Object Lessons 69.

“Bubumnyama bokumqonda gwenxa uThixo obugubungele ihlabathi. Abantu balahlekelwa lulwazi lwabo ngesimilo saKhe. Siye saqondwa kakubi saza satolikwa gwenxa. Ngeli xesha kufuneka kuvakaliswe isigidimi esivela kuThixo, isigidimi esikhanyisayo ngempembelelo yaso nesihlangulayo ngamandla aso. Isimilo saKhe kufuneka saziswe. Ebumnyameni behlabathi kufuneka kuphalazwe ukukhanya kozuko lwaKhe, ukukhanya kokulunga kwaKhe, inceba, nenyano.

“Lo ngumsebenzi owachazwa ngumprofeti uIsaya kula mazwi athi, ‘Wena Yerusalema, ozisa iindaba ezilungileyo, phakamisa ilizwi lakho ngamandla; liphakamise, musa ukoyika; yithi kwizixeko zakwaYuda, Yabonani uThixo wenu! Yabonani, iNkosi uYehova iya kuza ngesandla esinamandla, nengalo yaYo iya kuyilawula; yabonani, umvuzo waYo unaYo,

nomsebenzi waYo uphambi kwaYo.’ Isaya 40:9, 10.

“Abo balindele ukuza koMyeni mabathi ebantwini, ‘Nanko uThixo wenu.’ Imitha yokugqibela yokukhanya okunenceba, umyalezo wokugqibela wenceba oza kunikwa ihlabathi, sisityhilelo sesimo saKhe sothando. Abantwana bakaThixo mababonakalise uzuko lwaKhe. Ebomini nasezimilweni zabo mabatyhile oko ubabalo lukaThixo olubenzele kona.” Christ’s Object Lessons, 415.