

Incwadi kaDaniyeli – Ikhulu Neshumi Nesikhombisa

*Ukwambulwa Komthetho WeSonto Ozayo Ngokushesha: Ukuhlaziywa
Kwe Typology Kophawu Lokubaleka*

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UDade White ukhomba umthetho weSonto osuzayo maduze njengalo “phawu,” olwalufanekiselwa amabutho aseRoma ezungeza iJerusalema ngonyaka ka-66; futhi ngokwenza kanjalo, ukhomba iqembu elinamehlo kodwa lingaboni, nezindlebe kodwa lingezwa.

“Phakade kubekwe phambi kwethu ingunaphakade. Ikhethini selizophakanyiswa. Thina esikulesi sikhundla esinzima, esinomthwalo wemfanelo omkhulu, senzani, sicabangani, size sinamathele othandweni lwethu lobugovu lokukhululeka, kuyilapho imiphefumulo ibhubha nxazonke zethu? Ingabe izinhliziyi zethu sezinzima ngokuphelele? Asinakuzwa noma siqonde yini ukuthi sinomsebenzi okumelwe siwenze ngenxa yensindiso yabanye? Bazalwane, ningabesigaba salabo okuthi, benamehlo, bangaboni, benendlebe, bangezwa na? Ingabe kuyize ukuthi uNkulunkulu uninike ulwazi lwentando yaKhe na? Ingabe kuyize ukuthi Unithumelele isexwayiso phezu kwesexwayiso na? Niyakukholwa yini ukumemezela kweqiniso laphakade mayelana nalokho osekuzaphuzu komhlaba, niyakholwa yini ukuthi izahlulelo zikaNkulunkulu zilenga phezu kwabantu, bese nisengahlala ngokunethezeka, nibuvila, ninganaki, nithanda injabulo na?”

“Akusiso isikhathi manje sokuba abantu bakaNkulunkulu balungise uthando lwabo noma bazibekele ingcebo yabo ezweni. Isikhathi asisekude, lapho, njengabafundi bokuqala, siyophoqeleka ukuba sifune isiphaphelo ezindaweni ezincithakalo nezizimele sodwa. Njengalokhu ukuvinjazelwa kweJerusalema ngamabutho amaRoma kwaba uphawu lokubaleka kumaKristu aseJudiya, kanjalo nokuthathwa kwamandla yisizwe sakithi emyalweni ophoqelela iSabatha lobupapa kuyoba yisexwayiso kithi. Khona-ke kuyoba yisikhathi sokushiya amadolobha amakhulu, kulungiselelwa ukushiya amancane ukuze siye emakhaya athule ezindaweni ezicashile phakathi kwezintaba.” Testimonies, volume 5, 464.

Umthetho weSonto ozayo masinyane e-United States uyisibonakaliso sesixwayiso (uphawu), “sokuphuma emadolobheni amakhulu, njengokulungiselela ukuphuma kwamancane uye emakhaya aseceleni ezindaweni ezifihlekile phakathi kwezintaba.” Ubu-Adventismu baseLawodikeya ngokuyinhloko abuyapheli ukuthi inhlekelele yomthetho weSonto e-United States igcwalisa “uphawu” okukhulunywe ngalo encwadini ethi The Great Controversy. Ibekwe ngomfanekiso “ngophawu” ekuqaleni kweminyaka emithathu nengxenye. “Uphawu” olwafezeka ekuvinjazelweni kokuqala kweJerusalema okwalethwa ngonyaka ka-66, luphinde lube ngumfanekiso “wesibhengezo” esiphakanyiswayo emthethweni weSonto ozayo masinyane.

Ukubhujiswa kwangempela kweJerusalema kwafezwa nguThithu ngonyaka ka-70 AD, futhi ukuvinjizelwa kukaThithu kwase kuqale kwafanekiswa ekuvinjizelweni kukaKhesithiyu ngo-66 AD, ngoba uJesu uhlale ebonisa ukuphela kwento ngokuqala kwento. Kwakuyikuvinjizelwa kokuqala kukaKhesithiyu okwakuyilo “uphawu” lokubaleka uJesu ayelunikezile, hhayi ukuvinjizelwa kukaThithu. Okunye kwakuyikuvinjizelwa ekuqaleni, okunye kwakuyikuvinjizelwa ekugcineni.

“Akukho ngisho noyedwa umKristu owabhubha ekubhujisweni kweJerusalema. UKristu wayebanike isixwayiso abafundi Bakhe, futhi bonke abakholwa amazwi Akhe balinda uphawu olwaluthenjisiwe. ‘Kepha nxa nibona iJerusalema lizungezwe ngamabutho,’ kusho uJesu, ‘yazini khona ukuthi ukubhujiswa kwalo sekusondele. Khona-ke abaseJudiya mababalekele ezintabeni; nalabo abaphakathi kwalo mabaphume.’ Luka 21:20, 21. Emva kokuba amaRoma ngaphansi kukaCestius esewuzungezile umuzi, ashiya ukuvimbezela ngokungalindelekile ngesikhathi konke kwakubonakala kusivuna ukuhlaselela ngokushesha. Labo ababevinjizelwe, sebephoqwe ukuphelelwa ithemba ngempumelelo yokumelana, base becishe bazinikela, ngesikhathi umphathi wamabutho wamaRoma ehoxisa amabutho akhe ngaphandle kwesizathu esibonakalayo nakancane. Kodwa ukuhlinzeka kukaNkulunkulu okunesihe kwakulawula izenzakalo ngenhlalakahle yabantu Bakhe. Uphawu olwaluthenjisiwe lwase lunikeziwe kumaKristu ayelindile, futhi manje kwase kunikezwe ithuba kubo bonke ababefisa ukulalela isixwayiso soMsindisi. Izehlakalo zalawulwa ngendlela yokuthi amaJuda noma amaRoma kungabi yibo abangavimba ukubaleka kwamaKristu. Ekubuyeleni emuva kukaCestius, amaJuda, ephuma eJerusalema, alandela ibutho lakhe elalihoxa; futhi ngesikhathi womabili amabutho esamatasatasa ngaleyo ndlela, amaKristu athola ithuba lokuwushiya umuzi. Ngaleso sikhathi nezwe lalingasenazo izitha ezazingase zizame ukuwavimba. Ngesikhathi sokuvinjizelwa, amaJuda ayebuthene eJerusalema ukugcina uMkhosi Wamadokodo, ngakho-ke amaKristu ezweni lonke akwazi ukubaleka engaphazanyiswa. Ngaphandle kokulibala abalekela endaweni ephaphile—umuzi wasePella, ezweni lasePerea, ngale kweJordani.” The Great Controversy, 30.

Ukuvinjizelwa kweJerusalema nguCestius ngonyaka ka-66 kwagcwalisa “isibonakaliso” sesexwayiso uKristu ayesirekhodile ngenxa yamaKristu alowo mlendo, kodwa ukuvinjizelwa kukaTitus ngo-70 AD akuzange kunikeze “isibonakaliso” sokubaleka. Kulokho kuvinjizelwa kwakungasekho maKristu asele emzini, futhi lokho kuvinjizelwa kokugcina kwaholela ekubhujisweni kweJerusalema, futhi ekubhujisweni kweJerusalema “akuzange kubhubhe ngisho noyedwa umKristu,” ngoba amaKristu ayesevele ebalekile ekuqaleni kwalowo mlendo.

“Amabutho amaJuda, exosha uCestius nebutho lakhe, ahlaselela ingemuva lawo ngolaka olukhulu kangangokuba asongela ukuwachitha nya. Kwaba ngobunzima obukhulu ukuba amaRoma aphumelele ukuhlela. AmaJuda aphunyuka cishe engenakulahlekelwa, futhi nemfuyo yempango yawo abuyela ngokunqoba eJerusalema. Nokho le mpumelelo eyayibonakala iyinhle yabalethela okubi kuphela. Yabawugqugquzela lowo moya wokuphikelela ngenkani ukumelana namaRoma, owashesha ukuletha usizi olungakhulumeki phezu komuzi owawumiselwe ukubhujiswa.”

“Zazesabeka izinhlekelele ezehlela iJerusalema lapho ukuvinjezelwa kuqalwa kabusha nguThithu. Umuzi wawuzingelisiwe ngesikhathi sePhasika, lapho izigidi zamaJuda zazibuthene phakathi kwezindonga zawo.” The Great Controversy, 31.

Kusukela emkhosini wamaDokodo ngonyaka ka-66 kuze kube yiPhasika ngonyaka ka-70 kuyiminyaka emithathu nengxenye, okuyinto ngokwesiprofetho eyizinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. Kusukela ngonyaka ka-66 kuya ku-70 iRoma yobuqaba yanyathela phansi indlu engcwele nebandla, njengoba nje iRoma yobupapa yanyathela phansi umuzi ongcwele izinyanga ezingamashumi amane nambili kusukela ngonyaka ka-538 kuze kube ngu-1798.

Kepha igceke elingaphandle kwethempeli usiyekele, ungalilinganisi; ngoba linikezwe abeZizwe; futhi bayakulinyathela ngomlenze iDolobha Elingcwele izinyanga ezingamashumi amane nambili. IsAmbulo 11:2.

Kokubili iRoma yobuhedeni neRoma yobupapa kwanyathela iJerusalema izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha (iminyaka), ngaleyo ndlela kukhomba ukuthi iRoma yanamuhla yayiyonyathela iJerusalema elingokomoya lezinsuku zokugcina ngesikhathi esingokomfanekiso sezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. Leso sikhathi esingokomfanekiso sasiyoqala ngomthetho weSonto osuseduze ukuza e-United States, lapho kuphuluka inxeba elibulalayo.

Ngase ngibona elinye lamakhanda aso sengathi lilimele laze layokufa; kodwa inxeba laso elibulalayo laphulukiswa; futhi umhlaba wonke wamangala walilandela isilo. Bakhuleka kudrako owanika isilo amandla; bakhuleka nasesilweni, bethi: Ngubani onjengesilo na? Ubani onamandla okulwa naso na? Sanikwa umlomo wokukhuluma izinto ezinkulu nezinhlamba; sanikwa namandla okuqhubeka izinyanga ezingamashumi amane nambili. IsAmbulo 13:3–5.

Izinyanga ezingamashumi amane nambili ezingokomfanekiso zokushushiswa kobupapa yilo “hora” lenhlekelele yomthetho weSonto. Lelo “hora” liqala “ngophawu” (ibhanela), bese liphetha “ngezimpawu.” “Uphawu” lwebhanela emthethweni weSonto luyokwenza noma imaphi amaKristu aseseBhabhiloni abalekele entabeni engcwele ekhazimulayo ephakanyisiwe (ephakanyiselwe phezulu) ngaphezu kwamanye amagquma.

Kuyakuthi ezinsukwini zokugcina intaba yendlu kaJehova iyomiswa esiqongweni sezintaba, iphakanyiswe ngaphezu kwamagquma; zonke izizwe ziyogobhozela kuyo. Abantu abaningi bayakuya bathi: Wozani, sikhuphukele entabeni kaJehova, endlini kaNkulunkulu kaJakobe; yena uyakusifundisa izindlela zakhe, sihambe emikhondweni yakhe; ngokuba umthetho uyakuphuma eSiyoni, nezwi likaJehova eJerusalema. U-Isaya 2:2, 3.

Ukubaleka emizini ngesikhathi somyalo ophoqelela ukukhonzwa kweSonto kwakufanekiselwa kokubili ukubaleka kwamaKristu ngonyaka ka-66, nokubaleka kwebandla ngonyaka ka-538 elabalekela ehlane.

Owesifazane wabalekela ehlane, lapho enendawo ayilungiselwe nguNkulunkulu, ukuze bamondle khona izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha.

IsAmbulo 12:6.

Ukubhujiswa kweJerusalema kusukela ekuvinjezelweni kokuqala kuze kube ekuvinjezelweni kokugcina kwathatha iminyaka emithathu nengxenye, kodwa umyalezo wesixwayiso wokubhujiswa okuzayo wanikezwa iminyaka eyisikhombisa, iminyaka emithathu nengxenye ngaphambi kokuvinjezelwa kokuqala, kanye neminyaka emithathu nengxenye emva kwalokho.

“Zonke izibikezelo ezanikezwa nguKristu mayelana nokubhujiswa kweJerusalema zagcwaliseka ngokuphelele. AmaJuda aba nakho ngokoqobo ukuthembeka kwamazwi akhe esixwayiso: ‘Ngoba ngesilinganiso enikala ngaso, nani niyakukalelwa ngaso futhi.’ Mathewu 7:2.

“Izibonakaliso nezimangaliso kwavela, zikhomba kusengaphambili inhlekelele nokubhujiswa. Phakathi nobusuku kwakhanya ukukhanya okungokwemvelo phezu kwethempeli nasesibingelelweni. Phezu kwamafu ngesikhathi sokushona kwelanga kwabonakala izinqola namadoda empi beqoqana ukuze balwe. Abapristi ababekhonza ebusuku endaweni engcwele bethuswa yimisindo eyimfihlakalo; umhlaba wamazama, futhi kwezwakala amazwi amaningi ememeza ethi: ‘Masisuke lapha.’ Isango elikhulu lasempumalanga, elalisinda kakhulu kangangokuthi lalingavalwa kalula ngamadoda angamashumi amabili, futhi elaliqiniswe ngemigoqo emikhulu yensimbi eyayigxunyekwe yajula esibunjini setshe eliqinileyo, lavuleka phakathi kwamabili, kungekho senzo esibonakalayo esasikwenza.—Milman, *The History of the Jews*, book 13.”

“Kwase kuyiminyaka eyisikhombisa umuntu ehamba enyuka ezehla emigwaqweni yaseJerusalema, ememezela amashwa ayezokwehlela umuzi. Emini nasebusuku wayehuba lesi sililo esesabekayo: ‘Izwi livela empumalanga! izwi livela entshonalanga! izwi livela emimoyeni yomine! izwi limelene neJerusalema futhi limelene nethempeli! izwi limelene nabakhwenyana nabamakoti! izwi limelene nabantu bonke!’—Ibid. Lo muntu ongajwayelekile waboshwa futhi washaywa ngemivimbo, kodwa akuzange kuphume sikhalo ezindebeni zakhe. Ekuthukweni nasekuhlukunyezweni wayephendula ngalokhu kuphela: ‘Maye, maye kuyo iJerusalema!’ ‘maye, maye kubahlali bayo!’ Ukukhala kwakhe kwesixwayiso akuzange kuphele waze wabulawa ekuvinjezelweni ayekuprofethile.” *The Great Controversy*, 29, 30.

Ukubhujiswa kokugcina kweJerusalema elingokoqobo ngonyaka ka-70 kwandulelwa “izibonakaliso nezimangaliso” ezakhomba “inhlekelele nokubhujiswa.” “Izibonakaliso” zesixwayiso zibonakaliswa iminyaka emithathu nengxenye ngaphambi kokuvinjezelwa kokuqala, nangayo leyo minyaka emithathu nengxenye eyaholela ekubhujisweni. “Izibonakaliso” (ebuningini) ezakhomba ukubhujiswa okuzayo kwakungeyona “isibonakaliso” sesixwayiso sokubaleka, kodwa kwakuyisimemezelo sokusondela ngokuphuthumayo kokuvalwa komnyango womusa.

Ekucindezelweni kweJerusalema engokomoya kusukela ngo-538 kuya ku-1798, “isibonakaliso” sesixwayiso sokubaleka, sasiyilapho isinengiso sencithakalo sasikhona, lapho “lowo muntu wesono” “embulwa,” njengokuthi “indodana yokubhujiswa; omelana nazo zonke izinto futhi eziphakamisa ngaphezu kwakho konke okubizwa ngokuthi uNkulunkulu, noma okukhonzwayo; kuze kuthi yena njengonkulunkulu ahlale ethempelini likaNkulunkulu, ezibonakalisa ukuthi

unguNkulunkulu.”

Ngakho-ke, lapho senibona isinengiso sencithakalo, esakhulunywa ngoDanilyeli umprofethi, simi endaweni engcwele, (ofundayo, make aqonde.) Mathewu 24:15.

Lapho amaKristu alowo mlendo eqaphela lolo “phawu,” abalekela ehlane iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha.

“Kwadingeka umzabalazo onzima nowokuphelelwa yithemba ukuba labo ababeyakuthembeka beme baqine bamelane nenkohliso nezinengiso ezazifihlwe ngaphansi kwezingubo zobupristi futhi zangeniswa ebandleni. IBhayibheli alizange lamukelwe njengesilinganiso sokukholwa. Imfundiso yenkululeko yezenkolo yabizwa ngokuthi iyimbuka, futhi labo abayisekelayo bazondwa futhi bavinjelwa.

“Ngemva kwengxabano ende nenamandla, labo abambalwa abathembekileyo banquma ukuqeda konke ukuhlangana nebandla elihlubukileyo uma lisalokhu lenqaba ukuzikhulula emangeni nasekukhonzeni izithixo. Babona ukuthi ukwehlukana kwakuyisidingo esiphelele uma babefuna ukulalela izwi likaNkulunkulu. Abazange balokothe babekezelele amaphutha ayingozi emphefumulweni yabo uqobo, futhi babeke isibonelo esasiyobeka engozini ukholo lwabantwana babo nolwabantwana babantwana babo. Ukuze kuqinisekiswa ukuthula nobunye babesilungele ukwenza noma yikuphi ukuvuma okuhambisana nokwethembeka kuNkulunkulu; kodwa bazizwa ukuthi ngisho nokuthula kwakuyoba yinto ethengwe ngenani elibiza kakhulu uma kutholakala ngokudela isimiso. Uma ubunye babungatholakala kuphela ngokuyekethisa iqiniso nokulunga, khona-ke makube khona umehluko, ngisho nempi.” The Great Controversy, 45.

Lapho sekusondelwa ekupheleni kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokushushisa kobupapa, kwakukhona “izibonakaliso” (ebuningini), futhi njengase “zibonakalisweni” ekupheleni kwezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha lapho iRoma yamaqaba inyathela phansi iJerusalema elingokoqobo; lezo “zibonakaliso” zazingezona izibonakaliso zokubaleka.

“UMsindisi unikeza izibonakaliso zokufika kwaKhe, futhi ngaphezu kwalokhu, ubeka isikhathi lapho esokuqala salezi zibonakaliso siyovela khona: ‘Masinyane emva kosizi lwalezo zinsuku ilanga liyakufiphazwa, nenyanga ingakhiphi ukukhanya kwayo, nezinkanyezi ziyakuwa ezulwini, namandla amazulu ayakunyakaziswa; khona-ke kuyakubela isibonakaliso seNdodana yomuntu ezulwini; khona-ke zonke izizwe zomhlaba ziyakulila, futhi ziyakuyibona iNdodana yomuntu iza ngamafu ezulu inamandla nenkazimulo enkulu. Futhi iyakuthuma izingelosi zaYo ngokukhala okukhulu kwecilongo, zona ziyakubuthela ndawonye abakhethiweyo baYo bevela emimoyeni yomine, kusukela komunye umkhawulo wezulu kuze kube komunye.’”

“Ekupheleni kokushushiswa okukhulu kobupapa, kwasho uKristu, ilanga liyakwenziwa mnyama, nenyanga inganikeli ukukhanya kwayo. Ngokulandelayo, izinkanyezi ziyakuwa ezulwini. Futhi uthi: ‘Fundani umfanekiso womkhiwane; Lapho igatsha lawo lisathambile, selihluma amaqabunga, niyazi ukuthi ihlobo seliseduze; kanjalo nani, lapho nibona zonke lezi

zinto, yazini ukuthi Useduze, useminyango.’ Mathewu 24:32, 33, margin.”

“UKristu unikeze izibonakaliso zokufika kwakhe. Uthi singakwazi ukwazi lapho eseseduze, ngisho naseminyango. Uthi ngalabo abazibonayo lezi zibonakaliso, ‘Lesi sizukulwane asiyikudlula, kuze kugcwaliseke zonke lezi zinto.’ Lezi zibonakaliso sezivele. Manje siyazi ngokuqinisekileyo ukuthi ukufika kweNkosi sekusondele. ‘Izulu nomhlaba kuyakudlula,’ usho kanjalo, ‘kepha amazwi Ami awayikudlula.’” *The Desire of Ages*, 631, 632.

Lapho “iminyaka emithathu nengxenywe yokuchotshozwa kweJerusalema” yiRoma yobupapa yayisondele ekupheleni, kwavela uchungechunge “Iwezibonakaliso,” olwalukhomba ukuza kukaKristu futhi lwangenisa umlando wamaMillerite. Umlando wamaMillerite uyakuphindwa ngokoqobo kwawo konke ezinsukwini zokugcina. Lezo “zibonakaliso,” ezavela “ekupheleni kokushushiswa okukhulu kobupapa,” zazivele zafanekiswa “yizibonakaliso” ezavela ekuvalweni kweminyaka emithathu nengxenywe yokuchotshozwa kweJerusalema kusukela ngonyaka ka-66 kuya ku-70 yiRoma yobuqaba. Ngakho-ke, ngokusekelwa ngofakazi ababili, kuyoba khona “isibonakaliso” sesibhengezo esiphakanyiswayo ngehora lokuzamazama komhlaba okukhulu, okuyisibonakaliso sesixwayiso sokubaleka emlandweni weRoma yesimanje, futhi kuyoba khona futhi “izibonakaliso” ngobuningi, ezenzeka ekuvalweni kwesikhathi sokushushisa seRoma yesimanje ezinsukwini zokugcina.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Funda isahluko sama-21 sikaLuka. Kuso uKristu unikeza isixwayiso, ‘Qaphelani kini, funa izinhliziyu zenu zisindiswe ngokweqile ukudla ngokweqile, nokudakwa, nezinkathazo zalokhu kuphila, lolo suku lufike phezu kwenu ningalindele. Ngokuba luyakuza njengogibe phezu kwabo bonke abahlezi ebusweni bomhlaba wonke. Ngakho-ke lindani, nikhuleke njalo, ukuze nibalwe njengabafanele ukuphunyuka kuzo zonke lezi zinto, nokuma phambi kweNdodana yomuntu’ (Luka 21:34–36).”

“Izibonakaliso zezikhathi ziyafezeka emhlabeni wethu, nokho amabandla ngokuvamile amelwe njengalalayo. Asingeke yini sixwayiseke ngokuhlangenwe nakho kwezintombi eziyiziwula, okwathi lapho kuzwakala isimemezelo esithi, ‘Bhekani, umkhwenyana uyeza; phumani nimhlangabeze,’ zathola ukuthi zazingenamafutha ezibanini zazo na? Kwathi zisaya ukuthenga amafutha, umkhwenyana wangena edilini lomshado kanye nezintombi ezihlakaniphileyo, nomnyango wavalwa. Lapho izintombi eziyiziwula zifika ehholo ledili, zamukelwa ngokwenqatshwa ezingazange zikulindele. Inkosi yedili yamemezela yathi, ‘Anginazi.’ Zashiywa zimi ngaphandle emgwaqweni ongenalutho, ebumnyameni bobusuku.” *Manuscript Releases*, umqulu 15, 229.