

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisikhombisa

*Kusukela Emaphuzwini Asendulo Kuya Emithwalweni Yezinsuku
Zanamuhla: Ukwembula Uhambo Lwesivumelwano*

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Lapho iNkosi ingena esivumelwaneni no-Israyeli wasendulo, yanikeza izibhebhe ezimbili njengesisekelo nophawu lobudlelwane besivumelwano. Lezo zibhebhe ezimbili zaphinde zakhomba umthwalo wemfanelo ka-Israyeli wasendulo wokwethula ubufakazi obuphilayo balezo zibhebhe ezimbili emhlabeni. Lapho iNkosi ingena esivumelwaneni no-Israyeli wanamuhla, yanikeza izibhebhe ezimbili njengesisekelo nophawu lobudlelwane besivumelwano. Lezo zibhebhe ezimbili zaphinde zakhomba umthwalo wabo wemfanelo wokwethula ubufakazi obuphilayo bazo zonke izibhebhe ezine emhlabeni.

Izibhebhe ezimbili zanikezwa kwa-Israyeli wasendulo ongokoqobo masinyane nje emva kokuba uNkulunkulu ebakhulule ebugqilini bangokoqobo baseGibhithe, wabahola badlula ekudumazekeni kokuwela uLwandle Olubomvu. Isikhathi u-Israyeli wasendulo ongokoqobo ayechithe ebugqilini sasichazwe ngokunembile esiprofethweni njengeminyaka engamakhulu amane namashumi amathathu, futhi ngesikhathi esebugqilini u-Israyeli wasendulo ongokoqobo wakhohlwa, wayeka nokugcina, iSabatha losuku lwesikhombisa.

Amatafula amabili anikezwa u-Israyeli wanamuhla ongokomoya masinyane ngemva kokuba uNkulunkulu ebakhulule ebugqilini obungokomoya bokuboshwa ubuKhatholika, wabe esebabuyisa ekudumazekeni okukhulu kuka-1844. Isikhathi u-Israyeli wanamuhla ongokomoya ayesebugqilini sasikhonjiswe ngokucacile esiprofethweni njengeminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, futhi ngesikhathi esebugqilini u-Israyeli wanamuhla ongokomoya wakhohlwa, wayeka nokugcina, iSabatha losuku lwesikhombisa.

Kulona kanye umlando lapho uNkulunkulu enika uMose izibhebhe ezimbili ukuba azise ku-Israyeli wasendulo, umfowabo u-Aroni wayenza umfanekiso wegolide wethole. Izibhebhe ezimbili zeMiyalo Eyishumi ziveza ukuthi uNkulunkulu unguNkulunkulu onomhawu, futhi umhawu waKhe ubonakaliswa ngokukhethekile ngokumelana nokukhonza izithombe; kwathi uMose esehla entabeni, u-Israyeli wasendulo wayesina enqunu ezungeze umfanekiso wegolide owawenziwe yilowo owayekhethwe ukuba abe ngumkhulumeli kaNkulunkulu.

UMose wamtshela u-Aroni wonke amazwi eNkosi eyayimthumile, nazo zonke izibonakaliso eyayimyale ngazo. Base behamba uMose no-Aroni, baqoqa ndawonye wonke amadoda amadala abantwana bakwa-Israyeli; u-Aroni wakhuluma wonke amazwi iNkosi eyayiwakhulume kuMose, wenza nezibonakaliso phambi kwabantu. Eksodusi 4:28–30.

Umfowabo umprofethi owahola u-Israyeli wasendulo ngesikhathi somlando wesivumelwano lapho kunikezwa khona izibhebhe ezimbili zesivumelwano, wayengumholi ekuvukeleni kwesithombe somhawu. Umyeni womprofethikazi owahola u-Israyeli wanamuhla ngesikhathi somlando wesivumelwano lapho kunikezwa khona izibhebhe ezimbili zesivumelwano, wayengumholi ekuvukeleni kuka-1863, futhi u-1863 uphawula isizukulwane sokuqala se-Adventism njengaleso esimelwe njengesithombe somhawu esibekwa ekungeneni kwesango le-altare.

Wayesethi kimi: Ndodana yomuntu, phakamisa amehlo akho manje ubheke ngasenyakatho. Ngakho ngaphakamisa amehlo ami ngabheka ngasenyakatho; bheka, ngasenyakatho ngasesangweni le-altare, ekungeneni, kwakukhona lesi sithombe somhawu. Hezekeli 8:5.

“I-altare” iwuphawu lukaKristu.

“Sisengozini yokuxuba okungcwele nokujwayelekile. Umlilo ongcwele ovela kuNkulunkulu kufanele usetshenziswe emizamweni yethu. I-altare leqiniso nguKristu; umlilo weqiniso nguMoya oNgcwele. Lokhu kungukuphefumulelwa kwethu. Umuntu uyisuleki esiphephile kuphela uma uMoya oNgcwele emhola futhi emqondisa. Uma siphambuka kuNkulunkulu nakulabo abakhethwe nguYe, siye ukuyobuza kuma-altare angaziwa, siyakuphendulwa ngokwezendo zethu.” Selected Messages, incwadi 3, 300.

“I Sango” yibandla.

“Emphefumulweni othobekile, okholwayo, indlu kaNkulunkulu emhlabeni iyisango lasezulwini. Ingoma yokudumisa, umkhuleko, amazwi akhulunywa ngabamele uKristu, kuyizindlela ezimisiwe nguNkulunkulu zokulungisela abantu ibandla eliphezulu, lalokho kukhonza okuphakeme kakhulu okungenakungenwa yilutho olungcolisayo.” Testimonies, volume 5, 491.

Ngo-1863, ubu-Adventism baseLawodikeya baba yibandla elibhaliswe ngokomthetho futhi bayeka ukuba yinhlango. Bangena “embhalweni womlando webandla” ngaleso sikhathi. Ngo-1863, ibandla likaKristu langena ebudlelwaneni obusemthethweni nohulumeni wase-United States. Ngalowo nyaka futhi baletha ishadi lomgunyathi ukuze lithathe indawo yamatafula amabili angcwele kaHabakuki. Ngokushesha nje lapho itafula lesibili selilungisiwe, ngokomlando wesiprofetho labo ababefanekiselwa ngu-Aroni babelungiselela umfanekiso womgunyathi.

Umyalo wesibili uyisexwayiso esiqondiswe ngokucacile kunazo zonke ngokumelene nokukhonza izithombe nokudumisa imifanekiso. Futhi kulapho uNkulunkulu ezichaza khona njengoNkulunkulu onomhawu. Futhi kulapho ebeka khona umgomo wokuthi ugodla isahlulelo phezu kwababi kuze kube sesizukulwaneni sesithathu nesesine. IMiyalo Eyishumi iyisifaniso esibhaliwe sobuntu bukaKristu.

“Ngenxa yokwenqatshwa kukaKristu, kanye nemiphumela eyalandela, bona babenecala. Isono sesizwe nokubhujiswa kwaso kwakubangelwe abaholi benkolo.

“Osukwini lwethu akusebenzi yini imithelela efanayo? Kubalimi besivini seNkosi, abaningi abalandeli yini ezinyathelweni zabaholi bamaJuda na? Abafundisi benkolo kabaphambukisi yini abantu ezimfunekweni ezicacile zezwi likaNkulunkulu? Esikhundleni sokubafundisa

ukulalela umthetho kaNkulunkulu, kababafundisi yini ukweqa umthetho? Eziningi zezinkundla zokushumayela zamabandla zifundisa abantu ukuthi umthetho kaNkulunkulu awubophi kubona. Amasiko abantu, izimiso, nemikhuba kuyaphakanyiswa. Ukuzidla nokuzanelisa ngenxa yezipho zikaNkulunkulu kuyakhuthazwa, kuyilapho izimfanelo zikaNkulunkulu zinganakwa.”

“Ngokubeka eceleni umthetho kaNkulunkulu, abantu abakwazi abakenzayo. Umthetho kaNkulunkulu uyisifaniso esilotshiwe sesimilo saKhe. Uqukethe izimiso zombuso waKhe. Lowo owenqaba ukwamukela lezi zimiso uzibeka yena ngaphandle komzila okugeleza kuwo izibusiso zikaNkulunkulu.” Christ’s Object Lessons, 305.

Isimo sikaKristu singumfanekiso waKhe, futhi sifaka nokuthi UnguNkulunkulu onomhawu. Umhawu kaNkulunkulu wabonakaliswa kuKristu lapho ehlanza ithempeli kabili. Ekuhlanzweni kokuqala kwethempeli, abafundi ababebona lowo msebenzi baholelwa ukuba bakhumbule ukuthi imiBhalo yabhekisela emhawini kaNkulunkulu.

Kwase kuseduze iPhasika lamaJuda, uJesu wenyukela eJerusalema, wafica ethempelini labo ababethengisa izinkabi nezimvu namajuba, nabashintshi bemali behlezi lapho; kwathi esenzé isiswebhu ngezintambo ezincane, wabaxosha bonke ethempelini, kanye nezimvu nezinkabi; wayithela phansi imali yabashintshi, wagumbuqela amatafula; wayesethi kwababethengisa amajuba: Susani lezi zinto lapha; ningenzi indlu kaBaba ibe yindlu yokuhweba. Abafundi bakhe bakhumbula ukuthi kulotshiwe ukuthi: Ukushisekela indlu yakho kungidlile. Johane 2:13–17.

EmiBhalweni, kokubili esiHebheru nesiGreki, igama elithi “shisekayo” liphinde libe yigama elithi “nomona.” Yigama elifanayo. Lapho uKristu ehlanza ithempeli, wayeveza umona kaNkulunkulu, oyisici sobunjalo bukaNkulunkulu esikhonjiswe emyalweni wesibili, futhi ubonakaliswa ngokukhethekile ngokumelene nokukhonza izithombe. Lapho uMose ehla entabeni ephethe izibhebhe ezimbili, waqonda lokho u-Aroni ayekwenzile nalokho abantu ababekwenza, wase ezipahlaza lezo zibhebhe ezimbili. Lezo zibhebhe ezimbili zaziyesifanekiso sangempela somona, ngoba zaziyezethulo ezibonakalayo ezazikhomba uNkulunkulu njengoNkulunkulu onomona. Lapho uMose ephahlaza lezo zibhebhe ezimbili, wayeveza wona lowo mona okhonjiswe emyalweni wesibili.

UMose wasephenduka, wehlela entabeni, ephethe ezandleni zakhe izibhebhe ezimbili zobufakazi; izibhebhe zazilotshiwe ezinhlangothini zombili; kolunye uhlangothi nakolunye zazilotshiwe. Lezi zibhebhe zazingumsebenzi kaNkulunkulu, nombhalo wawungumbhalo kaNkulunkulu, uqoshwe ezibhebheni. Kwathi uJoshuwa ezwa umsindo wabantu bememeza, wathi kuMose: Kukhona umsindo wempi ekamu. Wathi yena: Akuwona umsindo wabamemezayo ngenxa yokunqoba, futhi akuwo umsindo wabakhalayo ngenxa yokwehlulwa; kodwa ngizwa umsindo wabaculayo. Kwathi lapho esesondele ekamu, wabona ithole nokusina; intukuthelo kaMose yavutha, waphonsa izibhebhe ezandleni zakhe, waziphihliza phansi kwentaba. Eksodusi 32:15–19.

Izibhebhe ezimbili zaziyibufakazi bobuntu bukaNkulunkulu. Ubuntu bukaNkulunkulu buyisifanekiso okumelwe sakhiwe kubantu ngokulunga kukaKristu. Lezi zibhebhe ezimbili

ziyisifanekiso seqiniso somhawu, kanti u-Aroni wayekhiqize isifanekiso somgunyathi somhawu ngaso leso sikhathi lapho isifanekiso seqiniso somhawu sasilethwa ku-Israyeli wasendulo. Labo uKristu akhiwe ngaphakathi kwabo banesifanekiso saKhe, nesembatho sokulunga kwaKhe, nokho ababungazeli baka-Aroni babedansa benqunu, ngoba babengabaseLawodikeya. AbaseLawodikeya “balusizi, bayadabukisa, bampofu, bayizimpumputhe, banqunu.”

Kwathi lapho uMose ebona ukuthi abantu babenqunu; (ngokuba u-Aroni wayebenzé banqunu, kwaba yihlazo labo phakathi kwezitha zabo). Eksodusi 32:25.

Ngo-1856, eminyakeni eyisikhombisa ngaphambi kokuba kukhiqizwe ishadi lomgunyathi, bobabili uJames no-Ellen White babona ukuthi inhlango yayingidlulele esimweni saseLawodikeya. Ngo-1863, ubu-Adventist babungokomoya “bunqunu” njengoba no-Israyeli wasendulo wayengokoqobo “enqunu” ngesikhathi bedansa bezungeza isithombe somgunyathi somhawu. Umgunyathi u-Aroni ayewenzile wawuyisithixo esenziwe ngegolide, kodwa wawungumfanekiso wethole, okuyisilwane. Wawungumfanekiso wesilo, futhi futhi wawuyisithombe esiya esilweni. Ithole legolide lalingumfanekiso wesilo, kodwa futhi lalinikezelwe konkulunkulu u-Aroni amemezela ngokungalungi ukuthi yibo abakhulule u-Israyeli ebugqilini baseGibhithe.

Wayamukela ezandleni zabo, wayibumba ngesicefe sokubaza, eseyenzile yaba ithole elincibilikisiwe; base bethi: Laba bangonkulunkulu bakho, wena Israyeli, abakukhuphula ezweni laseGibhithe. Kwathi u-Aroni ekubona lokho, wakha i-altare phambi kwaso; u-Aroni wamemezela, wathi: Kusasa kuyakuba ngumkhosi kuJehova. Bavuka ekuseni ngakusasa, banikela iminikelo yokushiswa, baletha neminikelo yokuthula; abantu bahlala phansi ukuba badle, baphuze, basukuma ukuba badlale. Eksodusi 32:4–6.

Ithole legolide laliyisifanekiso sesilo, kodwa lalinikezelwe konkulunkulu bamanga, ngakho-ke futhi laliyisifanekiso (umnikelo) esilweni. Lesi sithombe senziwa ngegolide, okuyisifanekiselo seBabiloni, futhi sasiyithole, okuyiyona ndlela ephakeme kakhulu yomnikelo enkonzweni yasethempelini. Sasinikezelwe konkulunkulu baseGibhithe. IBabiloni eliyimfihlakalo (ngokuba bonke ubufakazi besiprofetho bukhomba ekupheleni kwezwe) siqethe owesifazane egibele phezu kwesilo. Isilo owesifazane asigibele yiZizwe Ezihlangene (amakhosi ayishumi), futhi siyisifanekiselo sikadrako, ukungakholelwa kuNkulunkulu, neGibhithe. Owesifazane uqobo ungumfanekiso-mbumbulu webandla likaNkulunkulu leqiniso. Ithole legolide u-Aroni alinikezela konkulunkulu baseGibhithe lalimelela kusengaphambili isifebe esikhulu sesAmbulo isahluko seshumi nesikhombisa, esiyaBabiloni (igolide), sigibele phezu kwesilo (iGibhithe) kanye nebandla-mbumbulu (ithole).

Ngaso leso sikhathi u-Aroni wakha i-altare, lona, njengoba sekuchaziwe, limelela uKristu, i-altare leqiniso. Wabe esesungula uhlelo lokukhonza olungumgunyathi, ngoba wamemezela umkhosi kuJehova ngosuku olulandelayo. Ithole legolide lika-Aroni laliyisithombe “sesilo” futhi “sesilo,” futhi lamiswa “phambi” kukaKristu ongumgunyathi, kwase kubekwa usuku eceleni lokugubha uhlelo lwakhe lokukhonza olungamanga.

I-United States iyona mandla amisayo umfanekiso wesilo, bese iphoqa umhlaba ukuba ulandele isibonelo saso. I-United States inamandla okuphoqelela lowo hlelo lokukhonza phezu komhlaba wonke, futhi ikwenza lokhu phambi kwesilo, “phambi” kwaso.

Ngase ngibona esinye isilo sikhuphuka emhlabeni; sasinamaphondo amabili anjengewundlu, sakhuluma njengodrako. Senza wonke amandla esilo sokuqala phambi kwaso, senza umhlaba nalabo abahlala kuwo bakhulekele isilo sokuqala, esaphulukiswa isilonda saso esibulalayo. IsAmbulo 13:11, 12.

Umuntu wesono, ongupapa, uyisilo sasolwandle sesAmbulo 13. Lapho i-United States ikhuluma njengodrako, emthethweni weSonto osuzofika maduzane, khona-ke iqala ukuphoqelela umhlaba ukuba umisele isithombe sesilo “phambi” kwalo. Isilo esiphambi kwe-United States (isilo somhlaba), ngupapa (isilo sasolwandle). Upapa unguKristu-mbumbulu, futhi u-Aroni wamisa isithombe sakhe segolide phambi kukaKristu-mbumbulu, ngokuba uKristu nguyena i-altare leqiniso. U-Aroni wase esungula uhlelo lwamanga lokukhonza njengoba lumelwa ukumemezela kosuku lomkhosi olwaluzokwenzeka ngakusasa. Ne-United States iphoqelela uhlelo lwamanga lokukhonza, futhi nalo luhlotshaniswa nosuku lokukhonza olungelona iqiniso.

Lapho uMose ehla entabeni, impikiswano yayiphakathi kwesithombe seqiniso nesamanga somona—isithombe sikaKristu noma isithombe sikaSathane. Inkohliso yayiqukethe uKristu womgunyathi (ialitari), ulwazi lomgunyathi (elaseLawodikeya), nosuku lokukhonza lomgunyathi (“kusasa kungumkhosi weNkosi”). Ukuhlubuka kwethole legolide kumelela ukuhlubuka komthetho weSonto oluzayo maduze, kodwa futhi kumelela ukuhlubuka kwe-Adventism yaseLawodikeya ngo-1863.

Ngo-1863, kwethulwa itafula eliyinkohliso ukuze kusitshelwe amagugu ephupho likaMiller njengoba ayemelwe ematafuleni amabili kaHabakuki. Lawo matafula amabili ayefanekiswe ngaphambili ngamatafula amabili uMose awamukela entabeni. Ngo-1863, kwenziwa ukuxhumana okusemthethweni nohulumeni wase-United States, ngaleyo ndlela kwaphetha inhlangotho yamaMillerite futhi kwabhaliswa ngokusemthethweni inhlangotho yaseLaodicea njengebandla lamaSeventh-day Adventist. Lobo budlelwano babumelwe ngomfanekiso ka-Aroni wesilo, okuyinto echazwa ngokwesiprofetho njengokuhlanganiswa kweBandla noMbuso, ngaleyo ndlela kufanekiswa amaMillerite esungula ubudlelwano beBandla noMbuso ngo-1863, futhi futhi kufanekiswa i-United States emthethweni weSonto ozayo maduze.

Iziwula ezidanisayo zika-Aroni, ezimele ulwazi oluyinkohliso lweLaodikea, zinjengoba nje inhlangotho yamaMillerite yayisibe njalo ngo-1856. Ulwazi lukamoya olwalumelwe yilezi ziwula ezidanisayo zika-Aroni lwaphikiswa nolwazi lukaMose, owayebonakalisa umona wesimilo sikaNkulunkulu maqondana nokukhonza izithombe. “Umdanso” esiprofethweni uwuphawu lokukhohlisa, futhi lezi ziwula ezidanisayo zika-Aroni zaziphinde zimele ukukhohlisa okulethwa yi-United States lapho iphoqa umhlaba ukuba “udanse” ngokuvumelana neqembu lomculo likaNebukadinesari, ngesikhathi isifebe saseTire sicula izingoma zaso.

Ngo-1863, inhlangotho yamaMillerite yaseLawodikeya yaguqukela ekubeni yibandla laseLawodikeya lamaSeventh-day Adventist elibhaliswe ngokomthetho. Njengoba kwakhonjiswa

ezihlokweni ezedule, ngo-1863, iJeriko yakhiwa kabusha, ngoba iJeriko liwuphawu lokuchuma kweLawodikeya futhi lisebenza njengomgunyathi womuzi waseJerusalema. Ngo-1863, ukwethulwa kweshadi lesiprofetho elingumgunyathi kwakumele ukuphindaphindwa komlando ka-Aroni, wethole legolide, neziwula ezazidansa. Umlando wokukhululwa oLwandle Olubomvu usetshenziswe kaningi nguDadewethu White ukuveza umlando wobu-Adventist bokuqala, futhi lokhu kusetshenziswa kuvumelana ngokuphelele nomlando kaMose no-Aroni embangweni ophathelene nomfanekiso womhawu.

Ngo-1863, isizukulwane sokuqala se-Adventism yaseLawodikeya saqala lapho umfanekiso womona ubekwa esangweni (ebandleni), elaliphambi kwe-altare (uKristu). Leso sizukulwane sokuqala sase “singena” emlandweni owawukhula ngokwanda wezinyanyiso.

Wayesethi kimi: Ndodana yomuntu, phakamisa amehlo akho manje ubheke ngasenyakatho. Ngakho ngaphakamisa amehlo ami ngasenyakatho; bheka-ke, ngasenyakatho esangweni le-altare, kwakukhona lo mfanekiso womona emnyango. Hezekeli 8:5.

Sizoqhubeka nalezi zingxoxo esihlokweni esilandelayo.

“Siyini isimo sethu kulesi sikhathi esesabekayo nesibucayi? Maye, yeka ukuziqhenya okubusayo ebandleni, yeka ubuzenzisi, yeka inkohliso, yeka ukuthanda ukuhloba, nobuwula, nokuzijabulisa, yeka ukufisa ubukhosi! Zonke lezi zono zisibekele ingqondo, kangangokuthi izinto zaphakade azibonwanga. Asiyikuhlola yini imiBhalo, ukuze sazi ukuthi sikuphi emlandweni waleli zwe? Asiyikuhlakanipha yini ngokuqondene nomsebenzi osenzelwa wona ngalesi sikhathi, nangesikhundla okufanele thina njengezoni sisime kuso ngesikhathi lo msebenzi wokubuyisana uqhubeka? Uma sinokukhathalela okusilela kancane nje ngensindiso yemiphefumulo yethu, kumelwe senze uguquko oluqondile. Kumelwe sifune iNkosi ngokuphenduka kweqiniso; kumelwe, ngokuzisola okujulile komphefumulo, sivume izono zethu, ukuze zesulwe.”

“Kumelwe singabe sisahlala emhlabathini othakathayo. Sisondela masinyane ekupheleni kwesikhathi sethu sokuhlolwa. Makuthi wonke umphefumulo uzibuze, Ngimi kanjani phambi kukaNkulunkulu na? Asazi ukuthi amagama ethu angashesha kangakanani ukufinyelela ezindebeni zikaKristu, nokuthi amacala ethu anqunywe okokugcina. Yiziphi, o, yiziphi lezi zinqumo eziyokuba yizo? Ingabe siyakubalwa kanye nabalungileyo, noma siyakufakwa enanini lababi?

“Ibandla malisukume, liphenduke ekusileleni kwalo emuva phambi kukaNkulunkulu. Abalindi mabaqaphe, banikeze icilongo umsindo ocacileyo. Kuyisixwayiso esiqondile okufanele simemezele. UNkulunkulu uyala izinceku Zakhe, ‘Memeza kakhulu, ungasodli lutho, phakamisa izwi lakho njengecilongo, ubonise abantu bami isiphambeko sabo, nendlu kaJakobe izono zayo’ (Isaya 58:1). Kumele kuthathwe ukunaka kwabantu; ngaphandle kokuba lokhu kwenzekwe, yonke imizamo iyize; noma ingelosi evela ezulwini yehla ikhulume nabo, amazwi ayo ayengeke abe nenzuzo engaphezu kwalokho uma ibikhuluma endlebeni ebandayo yokufa.”

“Ibandla kumele livukele esenzweni. UMoya kaNkulunkulu awusoze wafika kuze kube yilapho lilungisa indlela. Kufanele kube khona ukuhlolwa kwenhliziyo okujulile nokuzimisela.

Kufanele kube khona umthandazo ovumelanayo, ophikelelayo, kanye, ngokukholwa, ukubambelela ezithembisweni zikaNkulunkulu. Kufanele kube khona, hhayi ukwembathiswa komzimba ngesaka, njengasezikhathini zasendulo, kodwa ukuzithoba okujulile komphefumulo. Asinaso ngisho nesizathu sokuqala sokuzihalalisela nokuziphakamisa. Kufanele sizithobe ngaphansi kwesandla esinamandla sikaNkulunkulu. Uyoziveza ukuze aduduze futhi abusise abafuna iqiniso ngobuqotho.” Selected Messages, incwadi 1, 125, 126.