

Incwadi kaDaniyeli - Inombolo Yamashumi Ayisikhombisa Nane

*Ukwembulwa Kwendida Yesiprofetho: Izinengiso zikaHezekeli, iBandla
Lezinsuku Zokugcina, noPhawu Lwesilo*

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2024-02-07

Izinengiso ezine zikaHezekeli isahluko sesishiyagalombili ziholela ekutheni ubuholi bebandla likaNkulunkulu laseLawodikea lezinsuku zokugcina bukhothamele ilanga, ngaleyo ndlela bamukele uphawu lwesilo. Isahluko esilandelayo, esiyilo kanye lowo mbono, siveza labo abasebandleni likaNkulunkulu lezinsuku zokugcina abamukela uphawu lukaNkulunkulu. USister White usazisa ukuthi ukubekwa uphawu kukaHezekeli isahluko sesishiyagalolunye kuyefana nokubekwa uphawu okumelelwe kusAmbulo isahluko sesikhombisa. UNkulunkulu wehlulela isizwe esizukulwaneni saso sesithathu nesesine, futhi izinengiso ezine zikaHezekeli zikhomba izizukulwane ezine zokuhlubuka ezaqala ngowe-1863, lapho ubu-Adventist baseLawodikea bungenisa umgunyathi wamatafula amabili kaHabakuki ayenikezwe njengophawu lobudlelwano besivumelwano phakathi kukaNkulunkulu nabantu baKhe, njengoba nje amatafula amabili eMithetho Eyishumi ayenikezwe ekuqaleni kuka-Israyeli wasendulo.

Inkonyane legolide lika-Aroni laliyisithombe somgunyathi, uphawu lokuvukela olwabonakaliswa ngesikhathi esifanayo lapho uNkulunkulu ekhiqiza izibhebhe ezimbili ezimelela isithombe sangempela somhawu. Inkonyane legolide lika-Aroni lalifanekisela ishadi lomgunyathi lango-1863, elalisuse “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha emlayezweni, kanye nezinye iziprofetho zesikhathi. Ngaleyo ndlela, ubu-Adventisti baseLawodikeya bamisa isithombe somhawu ekuqaleni kanye emlandweni wabo, njengoba u-Aroni enzile emlandweni wokuqala wakwa-Israyeli wasendulo, nanjengoba uJerobowamu enzile emlandweni wokuqala wombuso wasenyakatho wakwa-Efrayimi.

“Izikhathi eziyisikhombisa” zikaLevitikusi isahluko samashumi amabili nesithupha zaziyesiprofetho sokuqala sesikhathi uMiller aholelwa ekuqondeni, futhi zaba yigugu lokuqala lesikhathi sesiprofetho elabekwa eceleni ekuvukeleni kuka-1863. U-1863 waphawula ukuqala kokwembathiswa kwamagugu ephupho likaMiller kanye nokwethulwa kwamagugu nemali mbumbulu. “Izikhathi eziyisikhombisa” kwakuyitshelwa legumbi abakhi abalilahla. Ngo-1863 kwakuyilabo ababekade bengabakhi bethempeli labaMillerite abababeka eceleni itshelwa legumbi “lezikhathi eziyisikhombisa,” kodwa ngezinsuku zokugcina lelo tshe seliyinhloko yegumbi. Lelo tshe lalimele iDwala laPhakade, futhi laliphinde limelelwe yilolo suku iNkosi eyalwenza, ngokuba laliyisibonakalisano sokuphumula kwesabatha kwezwe. Ngo-1844, ubu-Adventism bukaMillerite basola uhlelo lwamanga lokukhonza lukaJerobowamu, futhi bazihlukanisa “nebandla labahleki bosulu” ababe “bethokozile” ngokudumazeka kokuqala.

Abakhi babeyalwe ukuba bangaphinde babuyele “ebandleni labaklolodayo,” njengoba umprofethi wakwaJuda wayelayiwe ukuba abuyele eJerusalema ngendlela ehluke kunaleyo eyamholela ku-1844. Indlela eyamholela ku-1844 kwakuyindlela ayephume ngayo, okuyiProthestani, futhi kulowo mlendo ubuProthestani base buphenduke ubuProthestani obuhlubukile. Abakhi bayalwa ukuba bangaphinde babuyele “ebandleni labaklolodayo,” futhi bayalelwa ukuba bangadli ukudla kwabo noma baphuze amanzi abo. Abakhi babedlile incwadi encane eyayisesandleni sengwezi ngo-1840, futhi lokho kudla kwakumnandi emilonyeni yabo.

Ukudla nokuphuza kwesiprofetho kumelela indlela esetshenziswayo ekutadisheni iBhayibheli. AmaMillerite anikwa indlela ethile yokutadisha iZwi likaNkulunkulu, futhi leyo mithetho yakhiqiza umlayezo weBhayibheli owehluke ngokuphelele kunalowo owakhiqizwa izazi zenkolo zobuProthestani obuhlubukile nobuKatolika ngendlela yabo eyonakele. Abakhi, abangumphrofethi waseJudiya futhi, babengafanele babuyele bayodla noma baphuze indlela yokutadisha yanoma ubani phakathi kobuProthestani obuhlubukile noma ubuKatolika. Umprofethi waseJudiya wenza khona lokho kanye, ngaleyo ndlela ekhomba ukuthi ubu-Adventism baseLawodikeya babeyokwenza khona lokho kanye ngo-1863, ngoba ngo-1863 basebenzisa izimpikiswano zemfundiso yenkolo zobuProthestani obuhlubukile ukuze benqabe ukusetshenziswa kukaMiller kwenkulumo ethi “izikhathi eziyisikhombisa,” ngaleyo ndlela bemisa izithombe zomhawu zika-Aroni nezikaJerobowamu. Isizukulwane sokuqala sobu-Adventism baseLawodikeya sase sesiqalile.

Ngemva kokuba umprofethi waseJudiya esebenzisane noJerobowamu waqala uhambo lwakhe lokubuyela eJudiya, kodwa akazange afike khona. Umprofethi umelela ubu-Adventism baseLawodikiya, obathi, ngokokuphefumulelwa, bangena enhlanganweni yamaMillerite ngo-1856. UDade White akazange neze ahoxe ekuchazeni ubu-Adventism njengeLawodikiya, futhi abukho ubufakazi beBhayibheli bokuthi iLawodikiya ike iguquke. Kukhona abantu ngabanye abashiya olwabo uqobo ulwazi lwaseLawodikiya, kodwa njengebandla iLawodikiya izakukhafulelwa ngaphandle emlonyeni weNkosi, ngokuba iLawodikiya lisho “abantu abahlulelweyo.” Ubu-Adventism busebenzisa le ncazelo ukuze buphikelele ukuthi bumele ibandla elikhona ngesikhathi sokwahlulela endaweni engcwele yasezulwini. Ebumpumputheni babo bayavuma ingxenye yoKwahlulela Oluhlolayo encazelweni yeLawodikiya, kodwa abakwazi ukubona uKwahlulela Lokugcina olumeleke ngokucacile egameni labo.

Futhi kulowo ingelosi yebandla laseLawodike bhala uthi: Nakhu okusho u-Amen, ufakazi othembekileyo noweqiniso, isiqalo sendalo kaNkulunkulu, ukuthi; Ngiyakwazi imisebenzi yakho, ukuthi awubandi futhi awushisi; ngifisa sengathi ubungabanda noma ushise. Ngakho-ke, ngenxa yokuthi usivivi, ungebandi futhi ungashisi, ngiyakukukhafula emlonyeni wami. Ngokuba uthi, Ngicebile, futhi ngandisiwe ngempahla, futhi angiswele lutho; kanti awazi ukuthi ungolusizi, nongadabukisayo, nompofu, nempumputhe, nohamba-ze. IsAmbulo 3:14–17.

Umprofethi wakwaJuda ugcina engcwatshwe kanye nomprofethi wamanga owamkohlisa ukuba adle ukudla kwakhe aphuze nesiphuzo sakhe. Bobabili bagcina besethuneni elilodwa, futhi umprofethi oqamba amanga waseBethele (ibandla lomgunyathi), umbiza ngokuthi mfowethu lapho

efa.

Kwase kuhlala umprofethi omdala eBetheli; amadodana akhe afika amtshela yonke imisebenzi umuntu kaNkulunkulu ayeyenzile ngalolo suku eBetheli; namazwi ayewakhulume enkosini, nawo awatshela uyise. Uyise wasesithi kuwo: Uhambe ngayiphi indlela? Ngokuba amadodana akhe ayibonile indlela umuntu kaNkulunkulu, owayevela kwaJuda, ayihambile. Wasesithi emadodaneni akhe: Ngigqokiseleni imbongolo. Ngakho amgqokisela imbongolo; wayeseyigibela, walandela umuntu kaNkulunkulu, wamfumana ehlezi ngaphansi komuthi wom-okhi; wathi kuye: Unguye yini lowo muntu kaNkulunkulu ovela kwaJuda na? Wathi: Yimi. Wasesithi kuye: Woza nami ekhaya, udle isinkwa. Wathi: Anginakubuya nawe, noma ngingene nawe; futhi angeke ngidle sinkwa noma ngiphuze amanzi nawe kule ndawo; ngokuba kwashiwo kimi ngezwi likaJehova ukuthi: Ungadli sinkwa, ungaphuzi manzi khona, futhi ungabuyi ngendlela owafika ngayo. Wathi kuye: Nami ngingumprofethi njengani; nengelosi yakhuluma kimi ngezwi likaJehova, yathi: Mbuyise nawe endlini yakho, ukuze adle isinkwa, aphuze amanzi. Kepha wamqambela amanga. Ngakho wabuyela naye, wadla isinkwa endlini yakhe, waphuza amanzi. Kwathi besahlezi etafuleni, izwi likaJehova lafika kumprofethi owayembuyisile; wamemeza kumuntu kaNkulunkulu owayevela kwaJuda, wathi: Usho kanje uJehova: Njengokuba ulivukele izwi likaJehova, wangagcina umyalo uJehova uNkulunkulu wakho akuyale ngawo, kodwa ubuye, wadla isinkwa, waphuza amanzi endaweni uJehova akutshela ngayo wathi: Ungadli sinkwa, ungaphuzi manzi; isidumbu sakho asiyikufika ethuneni lawoyihlo. 1 AmaKhosi 13:11–22.

Umlayezo wengelosi yesibili ehlobo lika-1844 wawuhlanganisa ukuveza ukuthi amabandla amaProthestani ayewile futhi esengamadodakazi obuKatolika. U-Adventismu kaMiller wamema amadoda nabesifazane ukuba bashiye lezo zinkolo, ngokuba ukuhlala kuzo kwakusho ukufa ngokomoya nokuphakade. Umprofethi wamanga waseBetheli umele uhlelo lwenkolo olwasungulwa eBetheli nguJerobowamu. Kwakuwuhlelo olwamisa umfanekiso wesilo, futhi isilo esakopishwa yisilo sobuKatolika. AmaProthestani aqhubeka nokuzazisa njengamaProthestani, kodwa futhi aqhubeka nokugcina usuku lwelanga njengosuku lokukhonza, oluwuphawu lwegunya lobuKatolika.

AmaProthestani athi angamaProthestani, nakuba okuwukuphela kwencazelo yeProthestani kuwukuphikisa iRoma, futhi ngokwenza kanjalo ukuvuma kwawo kuwumfanekiso webandla laseRoma, ngokuba lona lithi liyisikhungo sobuKristu, nakuba lingenakho ukusekelwa kweBhayibheli ngalokho elikushoyo. Ukugomela kwalo kusekelwe phezu kwegunya elingenalutho lesiko nomkhuba, okuyilo kanye lelo gunya lamanga elisetshenziswa ubuProthestani lapho lithi lunguProthestani. Yilo kanye lelo qondo elabaphuphuthekisa amaSeventh-day Adventists ukuba bakholwe ukuthi, njengamaLawodisiya, basasebudlelwani besivumelwano obuphephile. Yilo kanye lelo gunya lamanga u-Israyeli wasendulo awalimemezela lapho wathi, “Ithempeli leNkosi, ithempeli leNkosi yithina.”

“Isixwayiso asizange silalelwe ngabantu bamaJuda. Bamkhohlwa uNkulunkulu, balahlekelwa ukubona ilungelo labo eliphakeme njengabameleli Bakhe. Izibusiso ababezamukele azizange zilethe isibusiso emhlabeni. Zonke izinzuzo zabo bazithathela zona ukuze bazikhazimulise. Baphuca uNkulunkulu inkonzo ayeyifuna kubo, baphinde baphuca abanye abantu

ukuqondiswa kwezenkolo nesibonelo esingcwele. Njengabahlali bezwe langaphambi kukazamcolo, balandela konke ukucabanga kwezinhliziyi zabo ezimbi. Ngaleyo ndlela benza izinto ezingcwele zabonakala ziyinhlekisa, bethi, 'Ithempeli leNkosi, ithempeli leNkosi, yileli' (Jeremiya 7:4), kuyilapho ngesikhathi esifanayo babeveza ngokungafanele isimilo sikaNkulunkulu, behlazisa igama Lakhe, futhi bengcolisa indlu Yakhe engcwele.

“Abalimi besivini ababebekwe ukuba baphathe isivini seNkosi babengathembekanga kulokho ababekuphathisiwe. Abapristi nabafundisi babengebona abafundisi abathembekileyo kubantu. Abazange bagcine phambi kwabo ubuhle nomusa kaNkulunkulu kanye nelungelo Lakhe othandweni nasenkonzweni yabo. Laba balimi besivini bafuna udumo lwabo siqu. Babefisa ukuzithathela izithelo zesivini. Kwakuyisifundo sabo ukuheha ukunakwa nokudunyiswa kube kubo uqobo.” Christ’s Object Lessons, 292.

Ngo-1863 inhlango yamaMillerite yaphela, kodwa yayisiyekile ukuba yinhlango yamaPhiladelphian ngo-1856. Ukwenqatshwa komlayezo kaMose (izikhathi “eziyisikhombisa”), owethulwa ngu-Eliya (William Miller), kwenqatshwa, futhi lokho kwenqatshwa kwakusekelwe endleleni yomprofethi wamanga waseBethel. U-1863 wawungukuphela kweminyaka engamashumi ayisithupha nanhlanu eyayiqale ngo-1798, futhi wawungukuphela kwesiprofetho sika-Isaya isahluko sesikhombisa.

Kwathi ngezinsuku zika-Ahazi indodana kaJothamu, indodana ka-Uziya, inkosi yakwaJuda, uRezini inkosi yaseSiriya, noPheka indodana kaRemaliya, inkosi yakwa-Israyeli, benyukela eJerusalema ukuyilwa nayo; kodwa abakwazanga ukuyinqoba. Kwase kubikwa endlini kaDavide, kwathiwa: ISiriya ihlangene no-Efrayimi. Inhliziyo yakhe yanyakaziswa, kanye nenhliziyo yabantu bakhe, njengokunyakaziswa kwezihlahla zehlathi ngumoya. Khona uJehova wathi ku-Isaya: Phuma manje uyohlangabeza u-Ahazi, wena noSheyariyashubi indodana yakho, ekugcineni komsele wechibi eliphezulu, emgwaqeni oya ensimini yomcwali; uthi kuye: Qaphela, uthule; ungesabi, ungangali inhliziyo ngenxa yalezi ziphetho ezimbili zalezi zinkuni ezivuthayo ezibhemayo, ngenxa yolaka oluvuthayo lukaRezini neSiriya, nolwendodana kaRemaliya. Ngenxa yokuthi iSiriya, u-Efrayimi, nendodana kaRemaliya benze icebo elibi ngawe, bethi: Asikhuphuke siye kwaJuda, silihlophe, sizivulele igebe kulo, simise inkosi phakathi kwalo, okunguye indodana kaThabeyeli; isho kanje iNkosi uJehova: Lokho akuyikuma, futhi akuyikuba khona. Ngokuba inhloko yeSiriya yiDamaseku, nenhloko yeDamaseku nguRezini; kungakapheli iminyaka engamashumi ayisithupha nanhlanu, u-Efrayimi uyakwepulwa, aze angabi yisizwe. Nenhloko ka-Efrayimi yiSamariya, nenhloko yeSamariya iyindodana kaRemaliya. Uma ningakholwa, impela aniyikumiswa. Isaya 7:1–9.

Isiprofetho seminyaka engamashumi ayisithupha nanhlanu sevesi lesishiyagalombili sibonisa ukuthi “phakathi” nesikhathi seminyaka engamashumi ayisithupha nanhlanu umbuso wasenyakatho wezizwe eziyishumi wawuzothunjwa. Umbono walotshwa ngonyaka ka-742 BC, futhi eminyakeni eyishumi nesishiyagalolunye kamuva, ngo-723 BC, u-Efrayimi wahlakazwa wathunjwa ngama-Asiriya. Ngo-677 BC, ekupheleni kweminyaka engamashumi ayisithupha nanhlanu, inkosi uManase yaboshwa yasiwa eBhabhiloni. Isiqalo sango-742 BC siphawula impi yombango phakathi kombuso wasenyakatho nemibuso yaseningizimu yakwa-Israyeli, njengoba no-1863 uphawula maphakathi ncamashi neMpi Yombango e-United States phakathi

kweNyakatho neNingizimu. Isiprofetho samenyezelwa ngu-Isaya ezweni lenkazimulo elingokoqobo (uJuda), futhi isiprofetho sango-1863 sagcwaliseka ezweni lenkazimulo elingokomoya (i-United States).

Kukhona izimpawu zendlela ezintathu ngaphakathi kwesiprofetho seminyaka engamashumi ayisithupha nanhlanu. Impi yombango ka-742 BC ilandelwa, eminyakeni eyishumi nesishiyagalolunye kamuva, ngokuhlakazwa kombuso wasenyakatho, ngo-723 BC. Ekupheleni kweminyaka engamashumi ayisithupha nanhlanu umbuso waseningizimu wahlakazwa. Isiprofetho, kuhlenganise nesiqalo saso nesiphetho saso, simelela kokubili “ukutukuthela” kukaNkulunkulu ngokumelene nombuso wasenyakatho nowaseningizimu, futhi lokho kutukuthela okubili kwandulelwa iminyaka eyishumi nesishiyagalolunye ezindaweni zakho zokuqala, bese kulandelwa eminye iminyaka eyishumi nesishiyagalolunye elandela ukugcwaliseka kwakho.

Isakhiwo sonke se-chiastic sikhomba isikhathi sempa yombango phakathi kwenyakatho neningizimu esiphawula isiqalo nesiphetho. Phakathi kwaleso siqalo naleso siphetho, abaphikisi ababili bempa yombango bobabili bathunjelwa ebugqilini, futhi eminyakeni engamashumi ayisithupha nanhlanu lapho beqoqwa khona baphunyiswa esimweni sabo sobugqila sokuhlakazeka bobabili baba yisizwe esisodwa, bafinyelela ku-1863, okuwusuku lweSimemezelo Sokukhululwa Kwezizigqila esakhulula izigqila. Isiprofetho sempa yombango kwaJuda ongokoqobo siphetha ngempa yombango kwaJuda womoya, ngokuba uJesu uhlala ebonisa ukuphela kwento ngesiqalo sento, ngokuba Yena ungu-Alfa no-Omega.

Umlando ka-1863 wawumelwe ngumlando ka-742 BC, lapho umprofethi u-Isaya, kanye nendodana yakhe, behambisa umlayezo enkosini embi yakwaJuda (u-Ahazi). U-742 BC kule ndima umelwe ubufakazi benkosi u-Ahazi, owayeyinkosi yakwaJuda futhi owayemise inkonzo yasethempelini likaNkulunkulu, wenza nompristi wakhe omkhulu wamisa isibonelo sethempeli laseSiriya ngaphakathi impela kwemingcele yendlu engcwele kaNkulunkulu yasemhlabeni.

Emlandweni wenkosi embi u-Ahazi (ophawulwe njengowango-742 BC yisiprofetho sika-Isaya), umholi waseJerusalema wangenisa ukukhulekelwa kobuqaba (ubuKatolika) ebandleni likaNkulunkulu, njengoba nje ubu-Adventist baseLawodikeya babuyela endleleni yokusebenza kobuProthestani obuhlubukileyo ukuze balahle umlayezo kaMose owawulethwe ngu-Eliya. Ngo-742 BC, u-Isaya wabhekana nenkosi embi yakwaJuda ekugcineni komsele wedamu elingenhla, ngasensimini yomhlanzi, futhi wahamba nendodana yakhe lapho enza kanjalo. Igama lendodana yakhe laliyisibonakaliso, futhi lapho umprofethi wakwaJuda ebhekana nenkosi uJerobowamu, naye wayinika isibonakaliso.

Bhekani, mina kanye nabantwana engibaphiwe nguJehova siyizibonakaliso nezimangaliso kwa-Israyeli ezivela kuJehova Sebawoti, ohlala entabeni iSiyoni. U-Isaya 8:18.

Igama lendodana ka-Isaya elithi “Shearjashub,” lisho ukuthi “insali iyakubuya.” Labo “ababuyayo” abakha insali, yilabo abalinda iNkosi ngesikhathi sokulibala.

Ngiyakulindela uJehova, ofihlela ubuso bakhe endlini kaJakobe, futhi ngiyomlindela. Bhekani, mina kanye nabantwana uJehova anginike bona siyizibonakaliso nezimangaliso kwa-Israyeli

ezivela kuJehova Sebawoti, ohlala entabeni iSiyoni. Isaya 8:17, 18.

Ngenkathi u-Isaya exhumana nenkosi embi u-Ahazi ngo-742 BC, umelela labo “abalindileyo,” ngokuba bonke abaprofethi bakhuluma ngezinsuku zokugcina, kanti labo “abalindayo” ezinsukwini zokugcina yilabo abaye bahlupheka ngokudumala kokuqala. UJeremiya wacabanga ukuthi uNkulunkulu wayeqambile amanga, futhi wayebambile imvula, kanti u-Isaya ucabanga ukuthi uNkulunkulu ufihle “ubuso bakhe endlini kaJakobe,” kodwa u-Isaya unquma ukuthi uzolinda, afune iNkosi, okuyisifanekiselo “sabahlakaniphileyo” ngesikhathi sokulibala kombono. Labo ababuyayo bahlukanisa okuyigugu kokuyichilo, ababezokuba yisikhulumi sikaNkulunkulu, babekwa uphawu, ngakho-ke bahlukaniswa nalabo abamukela uphawu lwesilo.

Futhi abanengi phakathi kwabo bayakukhubeka, bawe, bephuke, babanjwe ngogibe, bathunjwe. Bopha ubufakazi, uvale umthetho phakathi kwabafundi bami. Mina-ke ngiyakulindela uJehova, ofihlela indlu kaJakobe ubuso bakhe, ngiyethemba kuye. Bhekani, mina nabantwana uJehova anginike bona siyizibonakaliso nezimangaliso kwa-Israyeli ezivela kuJehova Sebawoti, ohlala entabeni iSiyoni. Lapho sebethi kini: Funani kwabanemimoya yabafuleyo nakubathakathi abanyenyezayo nabakhonodayo, kambe abantu akufanele yini bafune kuNkulunkulu wabo? Ngabe ngenxa yabaphilayo bayakuya kwabafuleyo na? Emthethweni nasebufakazini! Uma bengakhulumi ngokwaleli zwi, kungenxa yokuthi akukho kukhanya kubo. U-Isaya 8:16–20.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Lawa akuwona amazwi kaDadewethu White, kodwa angamazwi eNkosi, futhi isithunywa saYo singinike wona ukuba ngininike wona. UNkulunkulu unibiza ukuba ningabe nisasebenza nimelene naYe. Kwanikezwa iziyalezo eziningi maqondana nabantu abazibiza ngokuthi bangamaKristu, kuyilapho bebonakalisa izimfanelo zikaSathane, bephikisa ngomoya, ngezwi, nangesenzo ukuqhubekela phambili kweqiniso, futhi impela balandela indlela lapho uSathane ebahola khona. Ekuqiniseni kwenhliziyo yabo babambe igunya elingelona neze elabo, nelingafanele balisebenzise. Kukhuluma uMfundisi omkhulu, ‘Ngizoguqula, ngiguqule, ngiguqule.’ Abantu bathi eBattle Creek, ‘Ithempeli leNkosi, ithempeli leNkosi yithina,’ kodwa basebenzisa umlilo ojwayelekile. Izinhliziyo zabo azithambiswanga futhi azithotshiswanga ngomusa kaNkulunkulu.” Manuscript Releases, umqulu 13, 222.