

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisikhombisa Nesisikhombisa

*Ukwembula Ukuhambisana Kweziphrofetho: Ubu-Adventist
baseLawodikeya ngo-1863 kanye Netayipoloji Yebhayibheli*

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2024-02-10

Ukuhlubuka kwe-Adventism yaseLawodisiya ngo-1863 kufanekiswe ngesiqalekiso esamenyezelwa ngokumelene nokwakhiwa kabusha kweJeriko.

UJoshuwa wabafungisa ngaleso sikhathi, wathi: “Makaqalekiswe phambi kukaJehova umuntu ovukayo akhe leli dolobha, iJeriko; uyakubeka isisekelo salo ngowakhe izibulo, futhi ngemfanyana yakhe uyakumisa amasango alo.” UJoshuwa 6:26.

Ukuvukela kobu-Adventisti baseLawodikeya ngo-1863 kufanekiswe ngabakhi abalahla itshe legumbi.

UJesu wathi kubo: Anikaze nifunde yini emiBhalweni, nithi: Itshe ababeli abalilahla, yilo kanye eseliphenduke inhloko yekhona; lokhu kwenziwe yiNkosi, futhi kuyamangalisa emehlweni ethu na? Ngakho-ke ngithi kini: Umbuso kaNkulunkulu uyakususwa kini, unikezwe isizwe esithela izithelo zawo. Mathewu 21:42, 43.

Ukuhlubuka kobu-Adventisti baseLawodikeya ngo-1863 kufanekiswe ngethole legolide lika-Aroni.

Ngokuba bathi kimi, Senzele onkulunkulu abayakusihamba phambi kwethu; ngokuba mayelana nalo Mose, indoda eyasikhuphula ezweni laseGibhithe, asazi ukuthi kwenzekeni ngayo. Ngase ngithi kubo, Lowo nalowo onegolide, makalikhumule. Base belinika mina; ngase ngiliphonsa emlilweni, kwase kuphuma leli thole. Futhi lapho uMose ebona ukuthi abantu babenqunu; (ngokuba u-Aroni wayebenzé baba nqunu kube yihlazo labo phakathi kwezitha zabo). Eksodusi 32:23–25.

Ukuvukela kwe-Adventism yaseLawodikeya ngo-1863 kufanekiswe ngamathole amabili egolide kaJerobowamu.

Uma laba bantu bekhuphukela ukuyokwenza umhlatshelo endlini kaJehova eJerusalem, khona-ke inhliziyi yalaba bantu iyakubuyela futhi enkosini yabo, kuRehobowamu inkosi yakwaJuda; bayakungibulala, babuyele kuRehobowamu inkosi yakwaJuda. Ngakho inkosi yathatha iseluleko, yenza amathole amabili egolide, yathi kubo: Kunzima kakhulu ngani ukukhuphukela eJerusalem; bhekani onkulunkulu bakho, Israyeli, abakukhuphula ezweni laseGibhithe. Yabeka elinye eBethetele, kanti elinye yalibeka eDani. 1 Amakhosi 12:27–29.

Ukuhlubuka kobu-Adventist baseLawodikeya ngo-1863 kufanekiselwe ngumprofethi waseJuda owafa phakathi kwembongolo nehubesi.

Kwathi, esedlile isinkwa, esephezile, wamfakela ihhashi lomthwalo, okungukuthi, lowomprofethi ayembuyisile. Esehambile, ibhubesi lahlangana naye endleleni, lambulala; isidumbu sakhe saphonswa endleleni, imbongolo yema ngaso, nehubesi nalo lema ngesidumbu. 1 AmaKhosi 13:23, 24.

Ukuhlubuka koBu-Adventist baseLawodikeya ngo-1863 kufanekiselwe yisivivinyo seshumi sika-Israyeli wasendulo esaqala ukuzulazula kwabo ehlane.

Kodwa, njengoba ngiphila, impela umhlaba wonke uyakugcwala inkazimulo kaJehova. Ngokuba bonke labo bantu ababone inkazimulo yami nezimangaliso zami engazenza eGibhithe nasehlane, manje sebengilingile lezi zikhathi eziyishumi, abalilalelanga izwi lami; impela abayikuyibona izwe engalifungela oyise babo, futhi akuyikubakho noyedwa kubo abangicasulayo oyakulibona; kodwa inceku yami uKalebi, ngenxa yokuba wayenomoya ohlukile kuye, futhi wangilandela ngokupheleleyo, yena ngiyakumngenisa ezweni angene kulo; nenzalo yakhe iyakulidla ifa. Numeri 14:21–23.

Umphostoli uPawulu wafundisa:

Manje zonke lezi zinto zabafikela ukuze zibe yizibonelo; futhi zalotshwa ukuze zibe yisexwayiso kithi esehlwe yiziphetho zomhlaba. 1 Korinte 10:11.

Ekhuluma ngalowo mgomo wesiprofetho, uDade White wathi:

“Ngamunye wabaprofethi basendulo akakhulumanga kakhulu ngesikhathi sabo kunangesethu, ukuze ukuprofetha kwabo kusebenze kithina. ‘Kepha zonke lezi zinto zabehlela bona ukuba zibe yizibonelo; futhi zalotshwa ukuba zibe yisixwayiso kithi, thina esehlwe yiziphetho zomhlaba.’ 1 Korinte 10:11. ‘Abambulelwa ukuthi babengazikhonzeli bona, kodwa bakhonza thina ngalezo zinto esenitshelwe zona manje yilabo abashumayele ivangeli kini ngoMoya oNgcwele othunyelwe evela ezulwini; okuyizinto nezingelosi ezifisa ukuzibona.’ 1 Petru 1:12....”

“IBhayibheli iqoqele futhi labophela ndawonye ingcebo yalo ngenxa yalesi sizukulwane sokugcina. Zonke izigameko ezinkulu nezinto ezesabekayo ezenzeka emlandweni weTestamente Elidala bezilokhu ziphindaphindeka, futhi zisaphindaphindeka, ebandleni kulezi zinsuku zokugcina.” Selected Messages, incwadi 3, 338, 339.

Ngokuka-Isaya, umlayezo wemvula yokugcina ungumlayezo, ngoba ubonisa ukuthi ababi bayokwenqaba ukuwulalela, futhi uyawuchaza lowo myalezo ngokuthi “umugqa phezu komugqa”.

Uyokufundisa bani ulwazi na? Uyokwenza bani aqonde imfundiso na? Labo abayekisiwe ubisi, nabasuswe emabeleni. Ngokuba isiyalo siyakuba phezu kwesiyalo, isiyalo phezu kwesiyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, laphaya okuncane; ngokuba uyakuhluma kulesi sizwe ngezindebe ezingingizayo nangolunye ulimi. Ayethi kubo, Lokhu kungukuphumula eningaphumuza ngakho okhathelweyo; nalokhu kungukuvuselela; kepha ababengavumi ukuzwa. Kodwa izwi likaJehova laba kubo isiyalo phezu kwesiyalo, isiyalo phezu kwesiyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, laphaya okuncane; ukuze bahambe, bawele emuva, baphuke, bathiywe

ngesicupho, babanjwe. U-Isaya 28:9–13.

Kule migqa eyisithupha esisanda kuyihlonza, futhi kukhona nezinye esingazikhombisanga, owodwa ugcizelela u-1863, njengokuphela kovivinyo oluqhubekayo olwaholela ekuzulazuleni ehlane. Emibili igcizelela abantu besivumelwano sangaphambili bedlulwa badluliswe eceleni futhi bathathelwe indawo ngabantu abasha abakhethiweyo. Omunye uphawula isiqalekiso sokwakha kabusha into eyayihloselwe ukuba ishiywe ibhujisiwe futhi ilahliwe ngaphansi kwesiqalekiso sikaNkulunkulu njengoba yayinjalo, kanti omunye uphawula isiqalekiso sokubuyela lapho wawunqatshelwe ukuya khona. Emibili inikeza izibonelo zemikhonyovu yamatafula amabili eMiyalo Eyishumi, ayemele amatafula amabili kaHabakuki.

Amathole egolide ka-Aroni noJerobowamu amele umfanekiso-mbumbulu womona, owawumele ishadi-mbumbulu lika-1863. Lapho ehlanganiswa ndawonye, ofakazi ababili baka-Aroni noJerobowamu bafundisa ukuthi amatafula amabili kaHabakuki amele itafula elilodwa, ngendlela efanayo impela amatafula amabili eMiyalo eliShumi amele umthetho owodwa kaNkulunkulu. Ngokuhlangene aba luphawu olulodwa, olwakhiwa ngababili lapho belethwa ndawonye. Izimo ezifanayo zesiprofetho zamatafula amabili omthetho kaNkulunkulu zikhona ematafuleni amabili kaHabakuki, futhi ngokuhlangene izifaniso-mbumbulu zika-Aroni noJerobowamu zikhuluma ngaleyo nto yesiprofetho.

Isizukulwane sokuqala sobu-Adventism simelwe ngesithombe somhawu kuHezekeli isahluko sesishiyagalombili. Umbono oqala ngosuku lwesihlanu, lwenyanga yesithupha, ngonyaka wesithupha esahlukweni sesishiyagalombili sikaHezekeli, uyaqhubeka ungene esahlukweni sesishiyagalolunye, lapho kuboniswa khona ukubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane. Lapho ekhuluma ngomfanekiso wokubekwa uphawu wesahluko sesishiyagalolunye, uSister White ufaka isici sesimilo sikaNkulunkulu esiveza ukuthi kusezizukulwaneni zesithathu nezesine lapho uNkulunkulu ahlulela khona labo abangalaleli. Ngakho-ke ufaka iqiniso elihlobene ngokuqondile nomyalo wesibili, okuwumyalo owenqabela ukukhulekelwa kwezithombe, njengamathole egolide ka-Aroni nakaJerobowamu.

“Wabiza indoda eyayembethe ilineni, eyayinesikhwama sikayinki sombhali eceleni kwayo; iNkosi yathi kuyo: Hamba udabule phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini abantu ababubulayo nabakhala ngenxa yazo zonke izinengiso ezenziwa phakathi kwalo. Kwathi kwabanye yathi ngizwa: Hambani nimlandele kuwo wonke umuzi, nishaye; iso lenu malingabi nasihawu, futhi ningabi namusa: bulalani niphelise abadala nabasha, nezintombi, nabantwana abancane, nabesifazane; kodwa ningasondeli kunoma yimuphi umuntu onophawu; niqale endaweni yami engwele. Base beqala ngamadoda amadala ayengaphambi kwendlu.”

“UJesu usezophuma esihlalweni somusa sendawo engwele yasezulwini ukuze agqoke izingubo zempindiselo futhi athulule ulaka lwaKhe ngezahlelelo phezu kwalabo abangaphendulanga ekukhanyeni uNkulunkulu abebanike kona. ‘Ngenxa yokuthi isigwebo somsebenzi omubi singasheshi ukwenziwa, ngalokho izinhliziyi zamadodana abantu zigwala ngokupheleleyo ukuba zenze okubi.’ Esikhundleni sokuthanjiswa ukubekezela nokubekezela okude iNkosi ebibonise kubo, labo abangamesabi uNkulunkulu nabangalithandi iqiniso

baqinisa izinhliziyiyo zabo endleleni yabo embi. Kodwa kukhona imingcele ngisho nasekubekazeleni kukaNkulunkulu, futhi abaningi bayayeqa le mingcele. Sebedlule imingcele yomusa, ngakho-ke uNkulunkulu kumelwe angenelele futhi avikele udumo lwaKhe uqobo.”

“Ngama-Amori iNkosi yathi: ‘Esizukulwaneni sesine bayakubuyela lapha futhi; ngokuba ububi bama-Amori abukakagcwali.’ Nakuba lesi sizwe sasivelele ngenxa yokukhonza izithombe nokonakala kwaso, sasingakagcwalisi indebe yobubi baso, futhi uNkulunkulu wayengeke akhiphe umyalo wokubhujiswa kwaso ngokuphelele. Abantu kwakufanele babone amandla kaNkulunkulu ebonakaliswa ngendlela ecacile kakhulu, ukuze basale bengenazaba. UMDali onozwelo wayezimisele ukubekazelela ububi babo kuze kube yisizukulwane sesine. Khona-ke, uma kwakungabonakali uguquko oluya kokungcono, izahlulelo zakhe zaziyoqwehlela phezu kwabo.”

“Ngokunemba okungenaphutha, oNgapheli usaqhubeka nokugcina umlando ngazo zonke izizwe. Ngesikhathi umusa waKhe usanikwa kanye nokubizwa ekuphendukeni, lo mlando uyohlala uvulekile; kodwa lapho izinombolo sezifinyelela esilinganisweni esithile uNkulunkulu asimisile, inkonzo yolaka lwaKhe iyaqala. Umlando uyavalwa. Ukubekazela kobuNkulunkulu kuyaphela. Akusekho ukunxusela komusa ngenxa yabo.

“Umprofethi, ebheke phansi kuyo yonke iminyaka ezayo, waboniswa lesi sikhathi embonweni wakhe. Izizwe zalesi sikhathi zamukele izihawu ezingakaze zibonwe ngaphambili. Zanikwa zona izibusiso ezikhethwe kakhulu zasezulwini, kodwa ukwanda kokuzidla, ukuhaha, ukukhonza izithombe, ukudelela uNkulunkulu, nokungabongi okuyihlazo kubhaliwe kumelene nazo. Zishesha ukuvala i-akhawunti yazo noNkulunkulu.

“Kodwa okungenza ngithuthumele yilokhu ukuthi labo abaye baba nokukhanya okukhulu kunakho konke namalungelo amakhulu kunawo wonke sebengcoliswe ngububi obubusayo. Bethonywe ngabangalungile ababazungezile, abaningi, yebo ngisho nakulabo abathi bayalazi iqiniso, sebande futhi bathwalwa ngumfudlana onamandla wobubi. Ukwedelelwa okujwayelekile okuphonswa phezu kokuzinikela kweqiniso nobungwele kuholela labo abangazihlanganisi eduze noNkulunkulu ukuba balahlekelwe ukuhlonipha kwabo umthetho waKhe. Ukube bebelandela ukukhanya futhi belalela iqiniso ngokusuka enhliziyweni, lo mthetho ongwele ubungabonakala ubaligugu nakakhulu kubo lapho udelelwa kanjalo futhi ubekwa eceleni. Njengoba ukungawuhloniphi umthetho kaNkulunkulu kuba sobala kakhulu, umugqa wokwehlukana phakathi kwalabo abawugcinayo nezwe uba sobala ngokwengeziwe. Uthando ngemiyalo yobunkulunkulu luyanda kwesinye isigaba ngokwesilinganiso sokwanda kokuyidelela kwesinye isigaba.”

“Inkinga isondela ngokushesha. Izibalo ezikhula ngokushesha zibonisa ukuthi isikhathi sokuhanjelwa nguNkulunkulu sesicishe safika. Nakuba enqikaza ukujezisa, nokho uzojezisa, futhi lokho ngokushesha. Labo abahamba ekukhanyeni bayozibona izibonakaliso zengozi esondelayo; kodwa akufanele bahlale ngokuthula, belindele ngokunganaki ukubhujiswa, beziduduzisa ngenkolelo yokuthi uNkulunkulu uyobavikela abantu baKhe ngosuku lokuhanjelwa. Kude nakho lokho. Kufanele baqonde ukuthi kuwumsebenzi wabo ukusebenza ngokukhuthala ukusindisa abanye, bebheka kuNkulunkulu ngokukholwa okuqinile ukuze bathole usizo. ‘Umkhuleko oshisekayo, osebenzayo womuntu olungileyo unamandla

amakhulu.”

“Imvubelo yokumesaba uNkulunkulu ayikalahlekelwa amandla ayo ngokuphelele. Ngesikhathi lapho ingozi nokucindezeleka kwebandla kukukhulu kakhulu, lelo qembu elincane elimiyo ekukhanyeni liyobe libubula futhi likhala ngenxa yezinengiso ezenziwa ezweni. Kodwa ikakhulukazi imithandazo yalo iyokhuphukela kuNkulunkulu ngenxa yebandla, ngokuba amalungu alo enza ngokwendlela yezwe.

“Imikhuleko eqotho yalaba abambalwa abathembekileyo ngeke ibe yize. Nxa iNkosi iphuma njengomphindiseli, iyakuphuma futhi njengomvikeli wabo bonke labo abagciné ukukholwa ebumsulweni bako futhi bazigciné bengangcoliswanga ngumhlaba. Kulesi sikhathi lapho uNkulunkulu ethembisé khona ukuphindiselela abakhethiweyo baKhe abakhala kuYe imini nobusuku, lanxa ebabekezelela isikhathi eside.

“Umyalo uthi: ‘Dabula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini abantu ababubulayo nabakhala ngenxa yazo zonke izinengiso ezenziwa phakathi kwalo.’ Laba ababubulayo nabakhala babebambe baqinise amazwi okuphila; babesola, beluleka, benxusa. Abanye ababebehlazisa uNkulunkulu baphenduka futhi bathobisa izinhliziyi zabo phambi Kwakhe. Kodwa inkazimulo yeNkosi yayisukile kwa-Israyeli; nakuba abaningi babesaqhubeka nezimo zenkolo, amandla Nobukhona bayo kwakungekho.” Testimonies, volume 5, 207–210.

Ukuze kuhlukaniswe kahle umbono wokubekwa uphawu njengoba uvezwe nguHezekeli, kubalulekile ukuqonda izizukulwane ezine zobu-Adventist. UDade White uqala indima esiyikhethile ngokubhekisela ngokuqondile kuHezekeli isahluko sesishiyagalolunye, futhi nengxenywe esiyikhethile iphetha ngokubhekisela ngokuqondile kuHezekeli isahluko sesishiyagalolunye. Kule ndima usho ngoHezekeli ukuthi, “Umprofethi, ebheka ezikhathini ezizayo ezinqamula izizukulwane, wayebekelwe phambi kombono wakhe lesi sikhathi.” UHezekeli wabona izimo ezenzekayo ngesikhathi sokubekwa uphawu lwabayizinkulungwane eziyikhulu namashumi amane nane.

Esihlokweni esedlule saqhathanisa nezindima ezintathu eziqondile ezivela kuMoya Wesiprofetho ukuthi “izidakwa zakwa-Efrayimi” zika-Isaya, kule ndima ezibizwa ngokuthi “amadoda amadala,” futhi kuzo zombili lezi zindima zimelela ubuholi baseJerusalema (ubu-Adventist), aziboni ukuthi kuzoba khona ukubonakaliswa okukhulu kwamandla kaNkulunkulu njengaseminyakeni yakuqala. Kule ndima kona kanye lokho kubonakaliswa kwamandla kaNkulunkulu abenqaba ukukubona kuyokwenzeka njengengxenywe yokwahlulela kobuNkulunkulu okulethwa phezu kwabo, ngoba kuthiwa, “abantu babemelwe ukubona amandla obuNkulunkulu ebonakaliswa ngendlela ephawulekayo, ukuze bashiywe bengenazaba.”

I-Adventism yaseLawodikeya iyenqaba ukubona ukubonakaliswa kwemvula yokugcina eyaqala ukuconsa ngoSeptemba 11, 2001, kodwa bayoyibona ingqophamlando yaleyo mvula lapho umlayezo Wokukhala Kwaphakathi Kwamabili uphindwa ezinsukwini zokugcina. Lowo mlayezo uyiSulumane loMaye wesithathu. Ngabe ubuholi bakwa-Israyeli wasendulo, obabususanda ukubethela uMesiya wabo, abuzange bubuke njengoba uMoya oNgewele uthululwa ngePhentekoste na?

Le ndima ikhomba ibandla, elimelelwa nguHezekeli ngokomongo njengeJerusalema; kanti amalungu angaphakathi ebandleni (iJerusalema) aqhathaniswa “neqembu elincane,” futhi lawo futhi achazwa njengalabo “abahamba ekukhanyeni,” futhi angaba “abambalwa abathembekileyo.” IBhayibheli lifundisa ukuthi “abaningi” bayabizwa, kodwa “bambalwa” abakhethwayo. Indaba yale ndima ihlanganisa ulaka lukaNkulunkulu olulethwa phezu kwabantu baKhe. Abantu bazilethele ukwahlulelwa kwabo ngokwabo, kodwa uNkulunkulu ucacisa ngokukhethekile ukuthi yizingelosi zaKhe ezenza umsebenzi wokubhujisa. UNkulunkulu akaze aqambe amanga, futhi wethembisile ukuthi nguYe ovakashela ububi babantu kuze kube sesizukulwaneni sesithathu nesezine. Ukuthiwa ukwenziwa kokwahlulela kungokwanoma ubani omunye ngaphandle kukaNkulunkulu kuwukuphika isimilo saKhe, nokusikisela ukuthi ungumqambimanga.

Le ndima ikhomba ukuthi lapho yizingelosi ezibhubhisayo zikaHezekeli ziqala ukudabula iJerusalema, kulapho-ke “inkonzo yolaka lwaKhe iqala.” Ulaka lukaNkulunkulu luqala ngeJerusalema, eliyibandla laKhe, okuyi-Adventism yaseLawodike.

Ngokuba isikhathi sesifikile sokuba ukwahlulela kuqale endlini kaNkulunkulu; kanti uma kuqala kithi, kuyakuba yini ukuphela kwalabo abangalaleli ivangeli likaNkulunkulu na? 1 Petru 4:17.

Ulaka lukaNkulunkulu lufeziwe yizingelosi zikaNkulunkulu, futhi lapho umsebenzi wazo uqala, ziyalwa ukuba “zishaye,” bonke, nokuba “iso lakho malingabi nomusa, futhi ningabi nesihawu; bulalani niphelelise abadala nabasha, nezintombi, nabantwana abancane, nabesifazane; kodwa ningasondeli kunoma yimuphi umuntu okukhona kuye uphawu; futhi niqale engcwele ngcwele yami.” Ulaka lukaNkulunkulu lwenziwa yizingelosi ezingcwele, futhi iphuzu esifisa ukulikhomba lapha yilokhu: ukuqala kwenkonzo kaNkulunkulu yolaka kufezwa esizukulwaneni sesine.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Kuyakuthi ngosuku lomhlatshelo weNkosi ngiyakujezisa izikhulu, nabantwana benkosi, nabo bonke abagqoka izingubo zabezizwe. Ngalolo suku futhi ngiyakujezisa bonke abeqa phezu komnyango, abagwalisa izindlu zamakhosi abo ngodlame nenkohliso. Kuyakuthi ngalolo suku, usho uJehova, kuzwakale umsindo wokukhala uvela esangweni lezinhlanzi, nokulila okuvela kwesesibili, nokuphahlazeka okukhulu okuvela emagqumeni. Lilanini, nina bakhileyo baseMaketshi, ngokuba bonke abantu bokuhweba banqunywe; bonke abathwala isiliva banqunywe. Kuyakuthi ngaleso sikhathi ngiyakuhlolisisa iJerusalema ngezibani, ngibajezise abantu asebezinzile phezu kwezinsalela zabo, abasho enhliziyweni yabo ukuthi: UJehova akayikwenza okuhle, futhi akayikwenza okubi. Zefaniya 1:8–12.