

Incwadi kaDaniyeli - Inombolo Yamashumi Ayisishiyagalolunye Nesihlanu

Ukuvezwa Kokubaluleka Okungokwesiprofetho Komlayezo Wengelosi Yesibili

Jeff Pippenger
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Emlandweni wokunyakaza kwengelosi yokuqala kanye neyesithathu, umlayezo ungafingqwa ngomyalezo wengelosi yesibili.

Kwalandela enye ingelosi, ithi: Iwile, iwile iBhabhiloni, lowo muzi omkhulu, ngokuba yena wenza zonke izizwe zaphuza iwayini lolaka lobufebe bakhe. IsAmbulo 14:8.

Ingelosi yesibili iveza ukusetshenziswa okuphindwe kathathu kwesiprofetho, kulabo abafisa ukubona. Ingelosi yesibili iletha umlayezo wesiprofetho, futhi umlayezo uthi iBhabhiloni liwile kabili. Iveza iBhabhiloni njengalelo “dolobha elikhulu” elichazwa ezahlukeni zeshumi nesikhombisa neshumi nesishiyagalombili njengeBhabhiloni Lesimanje. IBhabhiloni Lesimanje liwile kabili, futhi ukuwa kwalo kwadaleka ngoba lenza zonke izizwe “ziphuze ulaka lobufebe balo.” Ubufebe balo bafezwa kanye namakhosi omhlaba. Lobo budlelwane balivumela ukuba libenzise amandla amakhosi elenza nawo ubufebe ukuze lifeze “ulaka” lwalo, okuwukushushisa elukulethela abantu bakaNkulunkulu abathembekileyo.

Iwayini liyimfundiso, futhi imfundiso aholela ngayo zonke izizwe ukuba ziyiphuze, iyimfundiso yamanga ethi ukukhonza ilanga kuyoletsa ukuthula. Zonke izizwe zamukela “uphawu” lwegunya lakhe, olungukukhonza ilanga, njengoba lumeleke ekukhonzeni kwangeSonto. Ukwamukelwa yizo zonke izizwe kwalolo “phawu,” kulethwa ngamandla e-United States, kodwa kwenzeka ngesikhathi semphelele ekhulayo elethwa phezu kweplanethi yomhlaba nguMaye wesithathu wobuSulumane. Izizwe zamukela “iwayini” lolaka lwakhe, zisekelwe esithembisweni “sokuthula nokulondeka.”

“Ingabe manje sekufikile yini izwi engathi ngalimemezela lokuthi iNew York izokhukhulwa yigagasi elikhulu lolwandle? Lokhu angikaze ngakusho. Engakusho ukuthi, njengoba ngangibuka izakhiwo ezinkulu zikhuphuka lapho, isitezi phezu kwesitezi, ‘Yeka ukuthi izigameko ezesabekayo ziyokwenzeka lapho iNkosi isukuma ukuze inyakazise umhlaba ngokwesabeka okukhulu! Khona-ke amazwi eSambulo 18:1–3 ayogcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili seSambulo siyisixwayiso ngalokho okuzayo phezu komhlaba. Kodwa anginakho ukukhanya okukhethekile maqondana nalokho okuzayo phezu kweNew York, ngaphandle kokuthi ngiyazi ukuthi ngolunye usuku izakhiwo ezinkulu zalapho ziyodilizwa ukuphenduphenduka nokugumbuqela kwamandla kaNkulunkulu. Ngokukhanya engikunikiwe, ngiyazi ukuthi ukubhujiswa kusemhlabeni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulu ziyokuwa. Kuyokwenzeka izigameko okwesabeka kwazo esingeke sakucabanga.” Review and Herald,

Julayi 5, 1906.

Umlayezo wengelosi yesibili waphindwa ngoSeptemba 11, 2001, lapho izakhiwo ezinkulu zeDolobha laseNew York zidilizwa ngokuthintwa yisandla sikaNkulunkulu.

“Umprofethi uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngezwi elinamandla, yathi, Liwile, liwile iBabiloni elikhulu, seliphenduke indawo yokuhlala yamademoni’ (IsAmbulo 18:1, 2). Lona ngumlayezo ofanayo nalowo owanikezwa yingelosi yesibili. Liwile iBabiloni, ‘ngokuba liphuzise zonke izizwe iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Liyini lelo wayini?—Izimfundiso zalo zamanga. Linike izwe isabatha samanga esikhundleni seSabatha somyalo wesine, futhi liphindile amanga uSathane aqala ukuwatshele u-Eva e-Edene—ukungafi kwemvelo komphfumulo. Amaphutha amaningi afanayo liwasakaze kude nakubanzi, ‘lifundisa njengezimfundiso imithetho yabantu’ (Mathewu 15:9).”

“Lapho uJesu eqala inkonzo yaKhe emphakathini, wahlanza iThempeli ekungcolisweni kwalo okuyinhamba engcwele. Phakathi kwezenzo zokugcina zenkonzo yaKhe kwakukhona ukuhlanzwa kwesibili kweThempeli. Kanjalo nasemsebenzini wokugcina wokuxwayisa izwe, kwenziwa izimemezelo ezimbili ezihlukile emabandleni. Umlayezo wengelosi yesibili uthi, ‘Liwile, liwile iBabiloni, lowo muzi omkhulu, ngokuba wanisela izizwe zonke ngewayini lolaka lobufebe balo’ (IsAmbulo 14:8). Futhi ekumemezeni okukhulu komlayezo wengelosi yesithathu kuzwakala izwi livela ezulwini lithi, ‘Phumani kulo, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zalo, nokuba ningamukeli ezinhluphekweni zalo. Ngokuba izono zalo sezifinyelele ezulwini, noNkulunkulu uzikhumbule iziphambeko zalo’ (IsAmbulo 18:4, 5).” Selected Messages, book 2, 118.

Phakathi kuka-11 Septemba 2001 nomthetho weSonto osuzofika e-United States, amavesi amathathu okuqala eSambulo isahluko 18 ayagcwaliseka, ngoba kusemthethweni weSonto lapho kuqala khona isimemo sokuphuma eBhabhiloni.

“ISambulo 18 ikhomba esikhathini lapho, ngenxa yokwenqaba isexwayiso esiphindwe kathathu seSambulo 14:6–12, ibandla liyobe selifinyelele ngokuphelele esimweni esabikezelwa yingelosi yesibili, futhi abantu bakaNkulunkulu abaseseBhabhiloni bayobizelwa ukuba bazihlukanise nenhlanganyelo yalo. Lo myalezo ungowokugcina oyo ke unikezwe umhlaba; futhi uyofeza umsebenzi wawo. Lapho labo ‘abangakhohlwanga iqiniso, kodwa bethokozi swa ukungalungi’ (2 Thesalonika 2:12), sebeyekelwe ukuba bamukele ukukhohliseka okunamandla nokukholwa amanga, khona ukukhanya kweqiniso kuyokhanya phezu kwabo bonke abanezinhliziyo ezivulekileyo ukulikwamukela, futhi bonke abantwana beNkosi abasele eBhabhiloni bayolalela isimemo esithi: ‘Phumani kulo, Bantu bami’ (ISambulo 18:4).” The Great Controversy, 389, 390.

Emthethweni yeSonto ezayo masinyane abantu besivumelwano sangaphambili bayokwamukela inkohliso enamandla. Kusukela ngoSeptemba 11, 2001, kuze kube yilapho inkohliso enamandla ithululwa emthethweni weSonto, umlayezo wengelosi yesibili uyaphindwa, futhi ukwenqatshwa kwawo kumelela ukwenqatshwa “kwesixwayiso esiphindwe kathathu sesAmbulo isahluko seshumi nane, amavesi ayisithupha kuya kweleshumi nambili.” Ngalo mqondo, izingelosi

ezintathu zimelelwa ngumlayezo wengelosi yesibili. Umlayezo wengelosi yesibili uthi: IBhabhiloni liwile, liwile, futhi umlayezo wengelosi yesibili ubekwe phakathi komlayezo wokuqala nowesithathu.

Isimemezelo sezwi lokuqala encwadini yeSambulo isahluko seshumi nesishiyagalombili, siyimpindaphindo yombiko wengelosi yesibili, kodwa simela ukwenqatshwa kwezingelosi zontathu zeSambulo ishumi nane. Umbiko wengelosi yesibili umelela yonke imiyalezo emithathu, futhi uphethe uphawu luka-Alfa no-Omega, ngokuba wamemezela emlandweni wenhlangano yengelosi yokuqala, bese ubuye umenyezela enhlanganweni yengelosi yesithathu. Lo mbiko ubonisa ukuthi iBabiloni liwile kabili, futhi ngalo mqondo wesiprofetho ukhomba “ukusetshenziswa kwesiprofetho okuphindwe kathathu.”

Ukuwa okubili kokuqala kweBhabhiloni, njengoba kumelwe yiBabele neBhabhiloni, kumele ukuwa kokugcina kweBhabhiloni lesimanje. Isimemezelo esiphindwe kabili sokuwa kweBhabhiloni sibiyelwe umlayezo wokuqala nowokugcina wezingelosi ezintathu. Isakhiwo sezingelosi ezintathu siphethe uphawu luka-Alfa no-Omega, ngokuba umlayezo wokuqala uchazwa “njengevangeli elingunaphakade,” okuyinto ngokwenzelwe esho ukuthi liyivangeli laphakade, noma umlayezo ofanayo wevangeli wazo zonke izikhathi. Umlayezo wengelosi yesithathu ungumlayezo wevangeli oxwayisa ngokwamukela uphawu lwesilo, ngakho umlayezo wokuqala nomlayezo wesithathu, okuyiyona miyalezo yokuqala neyokugcina, iyimiyalezo efanayo, ngokuba yomibili iyivangeli.

U-Alfa no-Omega wabeka uphawu lwaKhe oluthi “Iqiniso” phezu kwemiyalezo emithathu, ngoba igama lesiHeberu elihunyushwa ngokuthi “iqiniso” ladalwa uLimi Olumangalisayo ngokuhlanganisa izinhlamvu zokuqala, zeshumi nantathu, nezokugcina zohlamvu lwesiHeberu. “Ishumi nantathu” njengophawu limelela ukuvukela, futhi kusemlayezweni wesibili lapho ukuvukela kweBabiloni, njengoba kumelwe izimfundiso zalo zamanga nobufebe balo, kuboniswa khona. Njengoba sekuphawuliwe kakade, umlayezo wesibili nawo uqukethe uphawu luka-Alfa no-Omega, ngoba umlayezo owamenyezela emlandweni wamaMillerite ukumemezela ukuvulwa kokwahlulela uyaphindwa enhlanganweni yengelosi yesithathu ukukhomba ukuvalwa kokwahlulela.

Ukuwa kweBabele kuGenesisise isahluko seshumi nanye kuyisikhombo sokuqala sokuwa kweBabiloni, futhi ubufakazi bokuvukela kukaNimrodi ngobudlova buqukethe uphawu lomlayezo wengelosi yokuqala. Njengoba kubonisiwe ezihlokweni ezandulelayo, yonke imilayezo emithathu yezingelosi ezintathu nayo itholakala ngaphakathi komlayezo wengelosi yokuqala. Emlayezweni wengelosi yokuqala, inkulumbo ethi, “yesabani uNkulunkulu,” imelela umlayezo wokuqala, kanti inkulumbo ethi, “mnike inkazimulo,” imelela umlayezo wengelosi yesibili. Umlayezo wesithathu utholakala kowokuqala, lapho umemezela ukuthi “ihora lokwahlulela kwakhe selifikile.”

Ekuwa kukaNimrodi, okuyikuwa ukuwa kokuqala kweBabiloni, izinyathelo ezintathu zezingelosi ezintathu nazo ziyabonakala. Lokhu kufanekiswa yinkulumbo ethi “hamba uye.”

Umhlaba wonke wawunolimi olulodwa, nenkulumbo eyodwa. Kwase kuthi, lapho besuka empumalanga behamba, bathola ithafa ezweni laseShinari; bahlala khona. Base bethi omunye

komunye: Wozani, masenze izitini, sizishise kahle. Babenazo izitini esikhundleni samatshe, nodaka oluyitiyela lwaba yisigcobo sabo. Base bethi: Wozani, masizakhele umuzi nombhoshongo, isihloko sawo sifinyelele ezulwini; sizenzele igama, funa sihlakazeke ebusweni bomhlaba wonke. UJehova wehlela ukubona umuzi nombhoshongo, abantwana babantu ababewakhile. UJehova wayesethi: Bhekani, laba bantu bangabantu abanye, bonke banolimi olulodwa; lokhu yikho abaqala ukukwenza; manje akukho okuyovinjwa kubo kukho konke abahlose ukukwenza. Woza, makehle, sidide khona ulimi lwabo, ukuze bangezواني inkulumo yabo. Kanjalo uJehova wabahlakaza besuka lapho, ebusweni bomhlaba wonke; bayeka ukwakha umuzi. Ngalokho igama lawo lathiwa iBabele; ngokuba uJehova wadida khona ulimi lomhlaba wonke; futhi ukusuka lapho uJehova wabahlakaza ebusweni bomhlaba wonke. UGenesis 11:1-9.

Ukuwa kokuqala kweBabiloni, okumelwe njengeBabele, kuvezwa ngamagama athi “go to,” kathathu. Izingelosi ezintathu zonke zimelelwa engelosini yokuqala. Isahluko sokuqala sikaDaniyeli naso simelela umlayezo wengelosi yokuqala, futhi njengoba sekukhonjisiwe ngaphambilini kulezi zihloko, inqubo yokuvivinywa enezinyathelo ezintathu yevangeli laphakade itholakala esinyathelweni sokuqala, lapho uDaniyeli enqaba ukudla ukudla kwaseBabiloni, wakhetha esikhundleni salokho ukunikeza uNkulunkulu inkazimulo. Uvivinyo lwakhe lokuqala lwaluwuvivinyo lwengelosi yokuqala eyehla emlandweni wamaMillerite ngo-August 11, 1840, nencwadana encane, uJohane ayalwa ukuba ayidle.

Wabe esenikezwa isivivinyo esibonakalayo sezinsuku eziyishumi, esabonakalisa umehluko phakathi kwalabo abadla ukudla kwaseBabiloni nalabo abathi, njengoDaniyeli, bakhetha ukudla imifino nezimbewu. Isivivinyo sesibili sakhqiqa izigaba ezimbili, njengoba kwenza nokufika kwengelosi yesibili ngo-1844. Leso sivivinyo sesibili salandelwa yisivivinyo ekupheleni kweminyaka emithathu, lapho uNebukhadinezari eveza ukwahlulela kwakhe, njengoba kumelwe ukufika kwengelosi yesithathu ngo-Okthoba 22, 1844.

Ngemva kukazamcolo uNowa wayalelwa ukuba akhe ama-altare, futhi lapho enza kanjalo wayengenakusika noma alolonge amatshe ayewasebenzisa, futhi wayengeke asebenzise nodaka oluxovwe ngamanzi e-altare lakhe. Umvukeli uNimrode wasebenzisa izitini nodaka oluxovwe ngamanzi, elingisa ngamanga i-altare lobudlelwane besivumelwano elaliyalelwe ukuba lisetshenziswe yilabo ababeyophinda bagcwalise umhlaba. Elokuqala elithi “wozani” ebufakazini bukaNimrode limelela “isivumelwano sokufa” esakhiwa ngokuvukela umlayezo wokuqala. Elesibili elithi “wozani” limelela ukwakhiwa kombhoshongo (iBandla) nomuzi (uMbuso). Elesibili elithi “wozani” ebufakazini bukaNimrode kwakuyinhlanganisela yeBandla noMbuso, okuwubufebe bomlayezo wengelosi yesibili. Elesithathu elithi “wozani” lalimelela ukwahlulelwa kokuhlakaza abantu nokudida ulimi.

Ukuwa kokuqala kweBhabhiloni kufanekisela umlayezo wengelosi yokuqala, kanti ukuwa kwesibili kweBhabhiloni, ezibonakalisweni ezimbili ezimisela izici zokuwa kweBhabhiloni lesimanje, kufanekisela umlayezo wengelosi yesibili. Kunjalo ngoba ukuwa kweBhabhiloni njengoba kubhaliwe encwadini kaDaniyeli kumelela isiqalo nesiphetho, njengomlayezo wengelosi yesibili omenyezelwa ekuqaleni nasekupheleni kobu-Adventisti. USister White wakhomba

ngokucacile ukuthi isahlulelo eshlela uBelshazzar sasifanekiselwe yisahlulelo eshlela uNebukhadinezari.

“Kumbusi wokugcina waseBabiloni, njengokungokomfanekiso kowokuqala walo, kwase kufikile isigwebo soMlindi ongwele: ‘O nkosi, ... kukhulunywa kuwe; umbuso ususukile kuwe.’ Danieli 4:31.” Prophets and Kings, 533.

Ukuwa kwesibili kweBabiloni kuphethe uphawu luka-Alfa no-Omega, njengoba kunjalo nangomyalezo wengelosi yesibili. Lolo phawu lumelwa ngokuwa kwamakhosi okuqala nawokugcina eBabiloni. Ukwahlulelwa nokuwa kukaNebukadinesari kuvezwa ngokuthi “izikhathi eziyisikhombisa,” okuyinkomba “yezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, futhi “ukuhlakazwa” ekwahlulelweni nasekuweni kukaNimrode nakho kuyinkomba “yezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Ukwahlulelwa nokuwa kukaBelshazzar kuvezwa ngezinhlamvu ezivuthayo ezihlanganisa inkulungwane ezimbili namakhulu amahlanu namashumi amabili, futhi lokhu nakho kukhomba “ezikhathini eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha.

“Ukusebenza kwesiprofetho okuphindwe kathathu” kusungulwa ofakazi ababili bokuqala abakhomba futhi baqinise izici zokugcwaliseka kwesithathu nokokugcina. Ngokuwa okuthathu kweBabiloni, umlayezo uqobo olukhomba ukuwa kweBabiloni, uphinde ukhombise nomthetho okusekelwe kuwo ukusebenza kwesiprofetho okuphindwe kathathu. Ukuwa okubili kokuqala kweBabiloni kukhomba izici zesiprofetho zokuwa kwesithathu nokokugcina.

Umlando wamaMillerite uyaphindwa ngqo, ngohlamvu nangohlamvu, emlandweni we-Future for America. Emlandweni wamaMillerite ukhlanganiswa kwemithetho uWilliam Miller ayijwayela, futhi wayisebenzisa ekumiseni uhlaka lweqiniso alusebenzisa ukwethula umlayezo wengelosi yokuqala, kwakuyisikhombamzila salowo mlando. “Ukusetshenziswa okuphindwe kathathu kwesiprofetho” kungenye yemithetho ehlanganisiwe kulezi zinsuku zokugcina ukuze kumiswe uhlaka lweqiniso lapho umlayezo wengelosi yesithathu uqashelwa khona.

Ukubonakaliswa okuthathu kweRoma, kuhlangele nokubonakaliswa okuthathu kokuwa kweBhabhiloni, kuhlobene kakhulu, kodwa kunezihlukaniso. Isifebe saseTire, noma iBhabhiloni, esiphinga namakhosi omhlaba simzimba munye nawo, kodwa siyawabusa lawo makhosi njengoba uJezebeli ayebusa inkosi u-Ahabi. IRoma yanamuhla iyisilwane sesAmbulo ishumi nesikhombisa esigitshelwe yisifebe seBhabhiloni lesiNamuhla nesibusayo.

Sizoqhubeka nalezi sifundo esihlokweni esilandelayo.

“Khona-ke amehlo ami asuswa enkazimulweni, ngase ngikhonjiswa insali esemhlabeni. Ingelosi yathi kubo, ‘Niyakuzigwema yini izinhlopho eziyisikhombisa zokugcina na? Niyakuya yini enkazimulweni nijabulele konke uNkulunkulu akulungisele labo abaMthandayo nabavumayo ukuhlupheka ngenxa yaKhe na? Uma kunjalo, kumelwe nife ukuze niphile. Lungelani, lungelani, lungelani. Kumelwe nibe nokulungela okukhulu kunalokho eninako manje, ngokuba usuku lweNkosi luyeza, lunonya, lunokufutheka nolaka oluvuthayo, ukuze lwenze izwe libe yincithakalo futhi lubhubhise kulo izoni zalo. Nikeleni konke kuNkulunkulu. Bekani konke phezu kwe-altare laKhe—mina uqobo, impahla, nakho konke—umnikelo

ophilayo. Kuzodingeka konke ukuze kungenwe enkazimulweni. Zibekeleni umcebo ezulwini, lapho kungekho sela esingasondela khona, noma ukugqwala konakalise. Kumelwe nibe ngabahlanganyeli ekuhluphekeni kukaKristu lapha uma nifuna ukuba ngabahlanganyeli naYe enkazimulweni yaKhe emva kwalokhu.”

“Izulu liyoba ngelishibhile ngokwanele, uma silizuza ngokuhlupheka. Kumelwe sizidele kulo lonke uhambo, sife ebuthandweni bokuzazisa nsuku zonke, sivumele uJesu yedwa abonakale, futhi sigcine inkazimulo Yakhe iphambi kwamehlo ethu ngokuqhubekayo. Ngabona ukuthi labo asebesanda ukwamukela iqiniso kuyodingeka bazi ukuthi kuyini ukuhlupheka ngenxa kaKristu, ukuthi bayoba nezilingo okufanele badlule kuzo ezibukhali nezisika kabuhlungu, ukuze bahlanzwe futhi balungiselwe, ngokuhlupheka, ukwamukela uphawu lukaNkulunkulu ophilayo, badlule esikhathini sokuhlupheka, babone iNkosi ebuhleni Bayo, futhi bahlale ebukhoneni bukaNkulunkulu nakwezingelosi ezimsulwa, ezingcwele.”

“Njengoba ngangibona lokho okumelwe sibe yikho ukuze sizuze inkazimulo njengefa, ngase ngibona nokuthi uJesu wayehlupheke kangakanani ukuze asizuzele ifa elicebe kangaka, ngakhuleka ukuthi sibhathizwe ekuhluphekeni kukaKristu, ukuze singesabi lapho kufika izilingo, kodwa sizithwale ngokubekezela nangokuthokoza, sazi lokho uJesu ayehlupheke ngakho ukuze thina, ngobumpofu bakhe nangokuhlupheka kwakhe, senziwe sicebe. Ingelosi yathi, ‘Ziphikeni nina uqobo; kumelwe nisheshise ukunyathela.’ Abanye bethu babe nesikhathi sokuthola iqiniso nokuthuthuka isinyathelo ngesinyathelo, futhi zonke izinyathelo esazithatha zasinika amandla okuthatha esilandelayo. Kodwa manje isikhathi sesicishe saphela, futhi lokho thina esikufunde ngeminyaka, bona kuyodingeka bakufunde ezinyangeni ezimbalwa. Nabo bayoba nokuningi okuyomelwe bakuyeke abakufundile nokuningi okuyomelwe bakufunde futhi kabusha. Labo abangayikwamukela uphawu lwesilo nomfanekiso waso lapho isimemezelo siphuma, kumelwe babe nesinqumo manje sokuthi, Qha, asiyikuhlonipha isimiselo sesilo.” *Early Writings, 67.*