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Ukubonakaliswa kukaKristu Nokubunjwa Komfanekiso Wesilo: Ukufaniswa Okungokwesiprofetho Ezinsukwini Zokugcina

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Uhlaka lwesiprofetho olukhomba isikhathi lapho i-United States yakha umfanekiso wesilo nolwesilo luvela ngesikhathi uphondo lobuProthestani lwakha umfanekiso kaKristu. Lokho kwakheka kukhonjiswa ngokukhethekile kuDaniyeli isahluko seshumi, lapho uDaniyeli ebona umbono oyisibuko esibangela ukuguquka, “marah.” UDaniyeli umele labo ababheka uKristu, futhi ngokwenza kanjalo babonakalisa isimilo sikaKristu. Abayizinkulungwane eziyikhulu namashumi amane nane, abamelwa nguDaniyeli esahlukweni seshumi, bakha umfanekiso kaKristu ngaphakathi, kuphela njengoba bebheka isimilo saKhe. Ngokubheka bayaguqulwa.

Umfanekiso wesilo ufanekisela isilo, futhi ukwakheka komfanekiso wesilo kuwuvivinyo olukhulu kubantu bakaNkulunkulu, okuzonqunywa ngalo isiphetho sabo saphakade. Lapho amabandla amaProthestani ethatha ukulawula uhulumeni wase-United States, ayobe esewakhe umfanekiso wohlelo lwebandla nombuso olukhomba isakhiwo sokulawula esasetshenziswa ngamandla opapa ngaphambi kokuba ukwesekwa kwezombusazwe kususwe. Kuleso sikhathi esifanayo umfanekiso kaKristu uyokhiqizwa kubantu Bakhe bezinsuku zokugcina. Nokho, kwakukhona labo ababenoDaniyeli abangawubonanga umbono, ngokuba babaleka embonweni. Bahluleka ovivinyweni lokwakheka komfanekiso wesilo, ngokwenqaba ukuvumela umfanekiso kaKristu ukuba wakheke ngaphakathi kubo ngesikhathi sokuvivinywa.

Isimiso yomoya yokubonisa ifezwa ngokubheka esibukweni esimele uKristu, futhi ngenxa yokuthi umbono we-“marah” ungumbono obangelayo, umfanekiso kaKristu osesibukweni uveza umfanekiso kaKristu esintwini. Isibuko sangokoqobo sibonisa umfanekiso womuntu obheka esibukweni, kodwa ukusetshenziswa ngokomoya kwalesi simiso kuneziguququkayo ezihlobene nesibuko. Labo abayizwi “abazwayo izwi kuphela, bengabenzi,” “uyazibona, ahambe indlela yakhe, masinyane akhohlwe ukuthi ubengumuntu onjani.” Babheka esibukweni, kodwa babona ubuntu kuphela.

Elinye iqembu, elingeyilo “olizwayo olukhohlwayo, kodwa elingumenzi womsebenzi,” libona umthetho kaNkulunkulu; libona uKristu esibukweni. Umsebenzi uwukuba kuqondwe ukuthi isimiso sokubonakaliswa sinobukhona “bemvelo” kanye nobukhona bomoya. UDaniyeli ufanekisa labo abenza “umsebenzi,” ngoba ezahlukweni zesishiyagalolunye neshumi ufanekisa umsebenzi okhiqiza isimiso somoya sokubonakaliswa.

Ngalezo zinsuku mina Daniyeli ngangilila amasonto amathathu agcwele. Angidlanga sinkwa esimnandi, futhi inyama newayini akungenanga emlonyeni wami, futhi angizigcobanga nhlobo, kwaze kwagcwaliseka amasonto amathathu ephelele. Daniyeli 10:1, 2.

UGabriyeli wayenike uDaniyeli incazelo eyingxenye yombono wesahluko sesishiyagalombili, kodwa uDaniyeli wayengaqondanga konke.

Mina Daniyeli ngaquleka, ngagula izinsuku ezithile; emva kwalokho ngasukuma, ngenza umsebenzi wenkosi; futhi ngamangala ngombono, kodwa akekho owawuqondayo. Daniyeli 8:27.

UDade White usitshela ukuthi uDaniyeli wayefuna ukuqonda ukuhunyushwa komyalezo kaDaniyeli isahluko sesishiyagalombili, uGabriyeli ayewulethe kuDaniyeli esahlukweni sesishiyagalolunye.

“Ngokukhuthala okusha nokujulile kakhulu, uMiller waqhubeka nokuhlola iziprofetho, kwanikwa ubusuku bonke kanye nemini yonke ekutadisheni lokho manje okwabonakala kuyinto ebaluleke ngokwesabekayo nenentshisekelo edla konke. Esahlukweni sesishiyagalombili sikaDaniyeli wayengatholi nhlobo umkhondo wendawo okuqalwa kuyo izinsuku eziyizi-2300; ingelosi uGabriyeli, nakuba yayiyaliwe ukuba yenze uDaniyeli aqonde umbono, yamnika incazelo eyingxenye kuphela. Kwathi lapho ukushushiswa okwesabekayo okwakuzokwehlela ibandla kwambulwa embonweni womprofethi, amandla omzimba amshiya. Wayengasakwazi ukubekezelela okwengeziwe, ingelosi yasesuka kuye okwesikhashana. UDaniyeli ‘waquleka, wagula izinsuku ezithile.’ ‘Ngamangala ngalo mbono,’ esho, ‘kodwa kwakungekho noyedwa owawuqondayo.’”

“Nokho uNkulunkulu wayeyalile isithunywa saKhe wathi: ‘Yenza lo muntu aqonde umbono.’ Lowo myalelo kwakumelwe ugcaliswe. Ngokuwulalela, ingelosi, ngemva kwesikhathi esithile, yabuyela kuDaniyeli, yathi: ‘Manje sengiphumile ukuzokunika ukuhlakanipha nokuqonda;’ ‘ngakho-ke qonda lolu daba, ucabange ngombono.’ Daniyeli 8:27, 16; 9:22, 23, 25–27. Kwakunendaba eyodwa ebalulekile embonweni wesahluko 8 eyayishiywe ingachazwanga, okungukuthi, leyo ephathelene nesikhathi—inkathi yezinsuku ezingu-2300; ngakho-ke ingelosi, ekuqhubekiseni incazelo yayo futhi, yagxila ikakhulu endabeni yesikhathi.” The Great Controversy, 325.

Esahlukweni seshumi sitshelwa ukuthi uDaniyeli wayenokuqonda “kombono” kanye “nendaba,” kodwa uDaniyeli wayefisa ukukhanyiselwa ngokwengeziwe; ngakho wabeka inhliziyo yakhe ekutholeni lokho kuqonda, wazila ukudla izinsuku ezingamashumi amabili nanye. Ngokwenza kwakhe lokhu umelela labo bezinsuku zokugcina abaqonda isimiso sikamoya sokubonakalisa, esifanekiselwa yisimiso semvelo sokubonakalisa. Lolo qondo lubonakaliswa yimisebenzi yabo, futhi imisebenzi yabo imelelwa nguDaniyeli njengokufuna ukuqonda okuyikho kwezwi lesiprofetho likaNkulunkulu. Umehluko osobala kulabo ababaleka embonweni uwukuthi bona babengafuni ukuqonda okuyikho kwezwi lesiprofetho likaNkulunkulu.

Iqiniso lezwi likaNkulunkulu lesiprofetho uDaniyeli amelwe njengolilangazelelayo ukuliqonda lingukukhanya kwezinsuku zokugcina, ngokuba uDaniyeli umele ngokwesifaniso abayizinkulungwane eziyikhulu namashumi amane nane. Ngakho-ke uDaniyeli umele isigaba sabantu abafuna ukuqonda ukukhanya kwezwi lesiprofetho likaNkulunkulu elimelwe njengovivinyo lokugcina ngaphambi kokuba kuvalwe isikhathi somusa. Mayelana nalokhu, yiSambulo sikaJesu Kristu esambulwayo nje ngaphambi kokuba kuvalwe isikhathi somusa, kodwa

futhi siyisivivinyo esimelwe njengokubunjwa komfanekiso wesilo.

Ukwakheka komfanekiso wesilo kubonisa ngokuqondile inqubo yokuthi umfanekiso wesilo wakhiwa kanjani. Lelo qiniso alinakunqunywa ngokufanele ngaphandle kokuba kuqala kukhonjwe isihloko esiyinhloko sovivinyo, okuyisilo. Yisilo esimisela futhi esichaza ukuthi umfanekiso wakheka kanjani.

“Kodwa siyini ‘isithombe sesilo’? futhi siyokwakhiwa kanjani? Isithombe senziwa yisilo esinezimpondo ezimbili, futhi siyisithombe sesilo. Sibizwa futhi ngokuthi isithombe sesilo. Ngakho-ke ukuze sifunde ukuthi isithombe sinjani nokuthi siyokwakhiwa kanjani, kumelwe sihlolisise izimpawu zesilo uqobo lwaso—upapa.”

“Lapho ibandla lokuqala lonakaliswa ngokusuka ekululameni kwevangeli nokwamukela amasiko nemikhuba yobuqaba, lalahlekelwa nguMoya namandla kaNkulunkulu; futhi ukuze lilawule onembeza babantu, lafuna ukusekelwa ngamandla ombuso wezwe. Umphumela kwaba ubupapa, ibandla elalilawula amandla ombuso futhi liwasebenzise ukuqhubekisela phambili izinhloso zalo siqu, ikakhulukazi ekujezisweni ‘kokuhlubuka.’ Ukuze i-United States yakhe umfanekiso wesilo, amandla enkolo kumele alawule kanjalo uhulumeni womphakathi ukuthi igunya lombuso nalo lisetshenziswe yibandla ukuze lifeze izinhloso zalo siqu.” The Great Controversy, 443.

Ukuze “sifunde ukuthi umfanekiso unjani nokuthi kufanele wakhiwe kanjani, kumelwe sifunde izimpawu zesilo uqobo—upapa.” Yisilo esimisa umbono oyisivivinyo sezinsuku zokugcina, olethwa ngaphambi nje kokuvalwa komusa wokuvivinywa. UDaniyeli wawuqonda umbono nendaba uqobo.

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwembulelwa uDaniyeli, ogama lakhe lalibizwa ngokuthi uBelitesazari; futhi le nto yayiyiqiniso, kepha isikhathi esimisiwe sasiside; wayeseyiqonda le nto, futhi wayenokuqonda kombono. Daniyeli 10:1.

Umbono ungumbono we-“mareh” weminyaka eyizinkulungwane ezimbili namakhulu amathathu. “Into” yigama lesiHeberu elithi “dabar,” elisho “izwi.” Lelo gama elifanayo (“dabar”) elihunyushwe ngokuthi “into” evesini lokuqala lihunyushwe ngokuthi “udaba” esahlukweni sesishiyagalolunye ivesi lamashumi amabili nantathu.

Yebo, ngesikhathi ngisakhuluma emthandazweni, yebo, umuntu uGabriyeli, engangimbone embonweni ekuqaleni, endiza ngesivinini esikhulu, wangithinta ngesikhathi somnikelo wakusihlwa. Wangazisa, wakhuluma nami, wathi, O Daniyeli, manje sengiphumile ukuba ngikunike ukuhlakanipha nokuqonda. Ekuqaleni kwezicelo zakho kwaphuma umyalo, futhi ngize ukuzokwembulela; ngokuba uthandwa kakhulu; ngakho-ke qonda le ndaba, uqaphele umbono. Daniyeli 9:21–23.

UGabriyeli uza kuDaniyeli ephendula umthandazo kaDaniyeli, ohlotshaniwa nokukhanyiselwa uDaniyeli ayekwemukele lapho eseqondile ukuthi wayesekuthunjweni okwakumelwe ukusakazwa kukaLevitikusi amashumi amabili nesithupha.

Ngomnyaka wokuqala wokubusa kwakhe mina Daniyeli ngaqonda ngezincwadi inani leminyaka, uJehova akhuluma ngayo kuJeremiya umprofethi, ukuthi wayezophelelisa iminyaka engamashumi ayisikhombisa ekuchithekeni kweJerusalema. Daniyeli 9:2.

Ukuthunjwa okwakhonjiswa nguJeremiya kwaholela uDaniyeli ekuthunjweni “kwezikhathi eziyisikhombisa” okulotshwe nguMose, okwakuyikho kokubili “isifungo” kanye “nesiqalekiso.”

Yebo, wonke u-Israyeli uphambukile emthethweni wakho, yebo ngokusuka ukuba bangalilaleli izwi lakho; ngakho-ke isiqalekiso sithululwe phezu kwethu, nesifungo esilotshiwe emthethweni kaMose inceku kaNkulunkulu, ngoba sonile kuye. Futhi uwagcwalisile amazwi akhe awakhuluma ngathi nangabahluleli bethu abasahlulelayo, ngokusilethela okubi okukhulu; ngokuba phansi kwezulu lonke akukaze kwenziwe njengalokho okwenziwe phezu kweJerusalema. Njengokulotshiweyo emthethweni kaMose, konke lokhu okubi kusehlele; nokho asenzanga ukunxusa kwethu phambi kukaJehova uNkulunkulu wethu, ukuze siphenduke ebubini bethu, siqonde iqiniso lakho. Daniyeli 9:11–13.

Ngobufakazi obubili bukaJeremiya noMose, uDaniyeli waqonda ukuthi incithakalo eyayilethwe phezu kweJerusalema yayiyileso “siqalekiso” “sikaMose” esasibe “sitheliwe phezu” kuka-Israyeli wasendulo. UDade White ubhekisa ebufakazini bukaJeremiya ngokuthi “ubufakazi ebandleni,” futhi ngalokhu ukhomba uJeremiya njengoMoya Wesiprofetho wezinsuku zokugcina, ngoba “ubufakazi ebandleni” ezinsukwini zokugcina buyilokho kanye. UJeremiya umele uMoya Wesiprofetho, kanti uMose umele iBhayibheli.

UDaniyeli umelela labo bezinsuku zokugcina abaqonda kulabo fakazi ababili ukuthi bahlakazekile, nabakuqondayo eBhayibhelini naseMoyeni Wesiprofetho ukuthi bavusiwe, njengoba noDaniyeli wavuselwa eqinisweni lokuthi yena (bona) wayesekuthunjweni, nokuthi lokho kuthunjwa kwakumelelwe ezwini lesiprofetho likaNkulunkulu.

Okuhlangenwe nakho kwabantu bakaNkulunkulu bezinsuku zokugcina kungukuhlangenwe nakho kwezintombi eziyishumi.

“Umfanekiso wezintombi eziyishumi kuMathewu 25 nawo ubonisa amava abantu bama-Adventist.” *The Great Controversy*, 393.

Isikhathi sokulibala emzekelisweni wezintombi eziyishumi simelela ukuvuswa okufanayo kukaDaniyeli esahlukweni sesishiyagalolunye. Ngokusekelwa ofakazini ababili abangcwelisiwe, uDaniyeli waqaphela ukuthi impilo yakhe yonke yayiyikugcwaliseka kwesiprofetho esithile esiseZwini likaNkulunkulu. Leso siprofetho saqondisa uDaniyeli emuthini owawudingeka ukuba alungiselwe lokho okwakuzomehlela esahlukweni esilandelayo uqobo lwaso. Kanjalo futhi, lapho amaMillerite egcwalisa umzekeliso wezintombi eziyishumi, nawo kwakufanele avuselwe eqinisweni lokuthi ukudumala kokuqala nokulibala kwakuwaholelele ekulaleni. Bonke abaprofethi bamele izinsuku zokugcina.

Ukuvuka kukaDaniyeli nabaseMiller bangofakazi ababili bokuvuka kwezinkulungwane eziyikhulu namashumi amane nane ezinsukwini zokugcina.

“UJesu kanye nalo lonke ibandla lasezulwini bababheka ngozwelo nangothando labo ababelangazelele, ngokulindela okumnandi, ukubona Lowo imiphefumulo yabo eyayimthanda. Izingelosi zazizulazula phezu kwabo, ukuze zibasekele ngesikhathi sokuvininywa kwabo. Labo ababenganakanga ukwamukela umlayezo wasezulwini bashiywa ebumnyameni, futhi ulaka lukaNkulunkulu lwavutha phezu kwabo, ngoba babengafuni ukwamukela ukukhanya ayebathumele kona evela ezulwini. Labo abathembekileyo, abadumele, ababengaqondi ukuthi kungani iNkosi yabo ingafikanga, abazange bashiywe ebumnyameni. Baphinde baholelwa emaBhayibhelini abo ukuba bahlole izikhathi zesiprofetho. Isandla seNkosi sasuswa ezibalweni, futhi iphutha lachazwa. Babona ukuthi izikhathi zesiprofetho zazifinyelela ku-1844, nokuthi ubufakazi obufanayo ababebethulile ukuze babonise ukuthi izikhathi zesiprofetho zaphela ngo-1843, babufakazela ukuthi zaziyoophela ngo-1844. Ukukhanya okuvela eZwini likaNkulunkulu kwakhanyisa isimo sabo, futhi bathola isikhathi sokubambezeleka—‘Noma [umbono] ubambezeleka, wulinde.’ Othandweni lwabo lokuza kukaKristu ngokushesha, babengakunakanga ukubambezeleka kombono, okwakuhloselwe ukuveza labo abalindayo ngempela. Baphinde baba nesikhathi esinqunyiwe. Nokho ngabona ukuthi abanengi babo babengenakukhuphuka ngaphezu kokudumala kwabo okukhulu ukuze babe nalelo zinga lentshiseko namandla okwakuphawule ukukholwa kwabo ngo-1843.” Early Writings, 236.

Ekugcwalisekeni komfanekiso, amaMillerite “ayekushayile indiva ukulibala kombono,” kodwa “aphinde” “aholelwa emiBhalweni yawo ukuba acubungule izikhathi zesiprofetho. Isandla seNkosi sasuswa ezinombolweni, kwase kuchazwa iphutha.” UDaniyeli waholelwa eBhayibhelini futhi “isandla seNkosi” sasuswa “ezikhathini zesiprofetho,” futhi lapho uDaniyeli, njengomenzi, hhayi nje ozwayo kuphela, ngokukholwa okusebenzayo efakazela ukuthi wayewuqonda umlayezo kaJeremiya noMose ngokugcwalisa iziqondiso ezinikezwe kuLevitikusi amashumi amabili nesithupha kanye nekhambi nesixazululo sesimo esihlakazekile sabantu bakaNkulunkulu, khona-ke “incazelo” yanikezwa uDaniyeli.

Lapho abayizinkulungwane eziyikhulu namashumi amane nane begcwalisa isikhathi sokulibala somfanekiso emgomeni wawo wokugcina nowophelele kakhulu ezinsukwini zokugcina, bayokwenza lokho esikhathini lapho “ukwakheka komfanekiso wesilo” kuyoba uvivinyo lwabo olukhulu.

Sizoqhubeka nale micabango esihlokwini esilandelayo.

“Lapho isithelo sesivuthiwe, masinyane afake isikela, ngoba ukuvuna sekufikile.’ UKristu ulindile ngesifiso esijulile ukubonakaliswa kwaKhe ebandleni laKhe. Lapho isimilo sikaKristu sesikhiqizwe ngokupheleleyo kubantu baKhe, khona-ke Uyakuza ezobathatha njengabangabaKhe.” Christ’s Object Lessons 69.

“Kungubumnyama bokungaqondi kahle uNkulunkulu obusibekele umhlaba. Abantu balahlekelwa ulwazi lwabo ngesimilo saKhe. Siye saqondwa ngokungeyikho futhi sachazwa ngokungeyikho. Ngalesi sikhathi kumelwe kumenyezwe umlayezo ovela kuNkulunkulu, umlayezo okhanyisayo ethonyeni lawo nosindisayo emandleni awo. Isimilo saKhe kumelwe saziwe. Ebumnyameni bezwe kumelwe kukhanyiswe ukukhanya kwenkazimulo yaKhe,

ukukhanya kobuhle baKhe, besihe, nobeqiniso.

“Lona ngumsebenzi ochazwe ngumprofethi u-Isaya kula mazwi, ‘Wena Jerusalema, omemezela izindaba ezinhle, phakamisa izwi lakho ngamandla; liphakamise, ungesabi; yisho emizini yakwaJuda ukuthi, Bhekani uNkulunkulu wenu! Bhekani, iNkosi uJehova izakuza ngesandla esinamandla, nengalo yaKhe iyakumbusela; bhekani, umvuzo waKhe unaYe, nomsebenzi waKhe uphambi kwaKhe.’ U-Isaya 40:9, 10.

“Labo abalindele ukufika koMyeni bamelwe ukuba bathi kubantu, ‘Bhekani uNkulunkulu wenu.’ Imisebe yokugcina yokukhanya okunesihe, umlayezo wokugcina wesihe ozonikezwa izwe, iwukwambulwa kwesimilo saKhe sothando. Abantwana bakaNkulunkulu bamelwe ukubonakalisa inkazimulo yaKhe. Ekuphileni kwabo siqu nasezimilweni zabo bamelwe ukwembula lokho umusa kaNkulunkulu obenzele khona.” Christ’s Object Lessons, 415.