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Sabatha Emva Kwemini

Fundela Isifundo Sale Veki:

IsiTyhilelo 13, IsiTy. 17:8, Dan. 7:24, 2 Tes. 2:2–12, IsiTy. 12:14–16, 1 Kumkani 18:38.

Indima Yenkumbulo:

“Yamqumbela umfazi inamba, yemka yaya kulwa nabaseleyo bembewu yakhe, abo bayigcinayo imithetho kaThixo, abanobungqina bukaYesu Kristu” (IsiTyhilelo 12:17).

IsiTyhilelo 12 siphela ngomfanekiso kaSathana enomsindo elungiselela idabi nabantu bakaThixo. Isahluko 13 simzoba elungiselela idabi lokugqibela, kodwa encediswa ngamaqamane amabini, omabini ezotywa njengamarhamnawa aqwengayo. Ukuphikisa ubuTriniti bukaThixo (bona IsiTy. 1:4–6), la magunya mathathu angengcwele amanyene ekuchaseni imisebenzi kaThixo esindisayo nasekuzameni ukuzuza ukuthotyelwa lihlabathi. Ilizwi lesilumkiso liyafuneka. Ukuza kuthi ga kule ndawo, sithethe ngeziprofeto esele zizaliseke kwixesha elidlulileyo. Ukususela apha ukubheka phambili, siphethe ikakhulu, kodwa kungekuko kuphela, iziprofeto ezisaza kuzaliseka. Ngazo, uThixo usibonisa okuza kwenzeka ngexesha lesiphelo ukuze singabi nakothuka.

Kufuneka sikhumbule, kodwa, ukuba, nangona ezi ziprofeto zisixelela oko kuza kwenzeka ekupheleni, azisixeleli koba kunini nokuba koba kunjani kanye ukutyhileka kweziganeko zokugqibela. Kufuneka, ke ngoko, sikulumkele ukucinga ngaphaya koko sikuxelelwa sisiprofeto. Masingalibali ukuba iziprofeto zesiTyhilelo zinenjongo ephathekayo: ukusifundisa indlela yokuphila namhlanje nokuba silungele ixesha elizayo.

**Funda Isifundo sale veki ukulungiselela iSabatha kaMatshi 2.*

Irhamncwa Eliphuma Elwandle

Funda: IsiTyhilelo 13:1–4, 8 nesiTyhilelo 17:8. Zithini iimpawu zeli rhamncwa, ingawaphi amabakala obukho baso?

UYohane ulibukele irhamncwa eloyikekayo ngexesha liphuma elwandle. Nangona irhamncwa limele igunya lolopolitiko, inkcazo yerhamncwa laselwandle yalatha kwigunya elizizinto ezimbini—inkolo nopolitiko. Ulwandle lufuzisela iimeko zokuhlala nezopolitiko ezinesaqhwithi ezalandela ukuwa kobukumkani baseRoma (bona uDan. 7:2, 3, 23, 24).

UYohane uchaza irhamncwa ngexesha liphuma emanzini. Irhamncwa lineentloko ezisixhenxe, neempondo ezilishumi, irhamncwa elinye nenamba ekwisiTyhilelo 12:3, into leyo ebonisa ukuhlangana phakathi kwesi sibini. Phezu kweentloko zerhamncwa kukho igama lonyeliso, kuze phezu kweempondo kubeko izithsaba zobukhosi. Iintloko zerhamncwa ngamagunya kaSathana asetyenziswa ukutshutshisa abantu bakaThixo kuyo yonke imbali (bona IsiTy. 17:9–11). Igama lonyeliso lalatha kwisihlonipho sezulu esibangwa lirhamncwa. Iimpondo ezilishumi zalatha kuDanyeli 7:24, zifuzisela izizwe ezaphuma kubukumkani baseRoma emva kokuwa kwabo. Ezi mpawu zalatha kwisigaba sobupopi sobukumkani baseRoma.

Lithi xa irhamncwa liphuma emanzini, lifane nehlosi, nebhere, kunye nengonyama. Kangangokuba, irhamncwa lihlanganise iimpawu zamarhamncwa amane (umfuziselo wezikumkani zehlabathi) akuDanyeli 7:2–7: iBhabheli, iMedo-Persi, iGrike, neRoma (Dan. 7:17). Sekunjalo, uYohane uzidwelisa ngoluhlu olubuya umva, ebonisa ukuba irhamncwa laselwandle layame kwirhamncwa lesine likaDanyeli 7, ubukumkani baseRoma. Inamba yalinika irhamncwa igunya layo, itrone yayo, negunya elikhulu. Kanye njengokuba uBawo enikele kuKristu itrone yaKhe negunya laKhe (IsiTy. 2:27), ngokunjalo inamba ibeka irhamncwa ukuba lilawule kunye nayo libe ngummeli walo emhlabeni. Oku kuqinisekisa inyaniso yokuba irhamncwa laselwandle lililungu lesibini kwitrinitu yenkohlakalo, ezama ukuthabatha indawo kaYesu Kristu ezingqondweni nasezintliziyweni zabantu.

IsiTyhilelo 13:5 sixela ukuba ixesha zemisebenzi yerhamncwa lelesiprofeto seeveki ezingama-42, okanye iintsuku ezili-1 260, ezithetha iminyaka. Esi sigaba siphela xa enye yeentloko zerhamncwa ilinyazwa inxeba elibulalayo, nto leyo eyenza ukufa kwerhamncwa okwethutyana. Ngokuphiliswa kwenxeba, irhamncwa liphinda liphile. Oku kwenza ukuba lithandwe lihlabathi, baze bayinqule inamba nerhamncwa.

Imisebenzi Yerhamncwa Laselwandle

Njengoko sibonile izolo, IsiTyhilelo 13:5 sithethe ngethuba lexesha eliqinisekileyo lentshutshiso. Iinyanga ezingama-42 zokusebenza kwerhamncwa lixesha elinye neentsuku ezili-1 260 zokutshutshiswa komfazi/kwebandla lesiTyhilelo 12:14. Iintsuku zesiprofeto zimi zingumfuziselo weminyaka. Umnyaka u-A.D. 538 uphawula, ngokufanelekileyo, ukuqala kweli xesha lesiprofeto, njengoko ibandla laseRoma noPhapha eyintloko yalo, lazimisa laligunya lenkonzo elongamela ilizwe laseNtshona ngexesha lamaxesha aphakathi (medieval). Iziganeko zoVukelo lwaseFrance [French Revolution] zalinika irhamncwa inxeba elibulalayo ngowe-A.D. 1798, lwaza ulawulo lwebandla olunengcinezelo kunye nenkolo emiselwe libandla zaphela okwexeshana.

Thelekisa IsiTyhilelo 13:5–8 noDaniyeli 7:24, 25 kunye no-2 Tesalonika 2:2–12. Yeyiphi indlela ethi imisebenzi yerhamncwa laselwandle ibonise inkcazo yophondo oluncinane kunye nomntu wentshabalalo?

Imisebenzi yerhamncwa ngexesha lesiprofeto eliziintsuku ezili-1 260 ixelwe njengezinyeliso. KwiTestamente eNtsha, unyeliso lunokuxela ibango lokulingana noThixo (Yohane 10:33, Mat. 26:63–65) namalungelo kaThixo (Mark 2:7). Izinyeliso zerhamncwa laselwandle zibhekiswe “ekunyeliseni uThixo, ukuba linyelise igama lakhe, nomnquba wakhe, nabo bahleli emazulwini” (IsiTy. 13:6). Indawo yokuhlala kaThixo yingcwele esezulwini, apho uKristu alungiselela khona nenxa yosindiso lwethu. Irhamncwa laselwandle, liphikisana nomsebenzi wokuthethelela kukaKristu ngokumisa endaweni yawo uhlelo lwabantu olubanga ukwenza usindiso noxolelo lwezono, izenzo ezingundoqo wonyeliso. IsiTyhilelo 13 salatha kwixesha lokreko olukhulu kwibandla lobuKristu, elaya lazaliseka xa ibandla lobuzwe lweNtshona yeYurophu, phantsi kwenkokelo yeRoma, labanga isikhundla namalungelo kaThixo ukuba abe ngakaPhapha oyintloko yalo. Endaweni yolungiselelo locamagushelo lukaKristu engcweneni yasezulwini, kwema ububingeleli bebandla. Abo balayo ukuziyekela kwiRoma bajongana nokutshutshiswa nokufelukholo. Nangona namhlanje iintetho ezinjalo zibonwa njengezilukhuni, nezibonisa iinkani, ixesha langoku alingeke liyicime imbali, nokuba abanye abantu bangakunqwenela ukuba oko kungenzeka.

Singahlala njani sithembekile esiprofetweni esingembali yebandla size, kwangelo xesha linye, sibe nobubele silumke xa sibeka ezi nyaniso kwabanye?

Irhamncwa Eliphuma Emhlabeni

Isiqingatha sokuqala sesiTyhilelo 13 sichaza igunya lenkonzo elalisebenza ngexesha ekuthiwa leliphakathi [medieval] lesiprofeto esili-1 260 leentsuku/minyaka. Ngeziganeko zoVukelo lwaseFrance, olu hlelo lwepolitiko nenkolo lafumana inxeba elibulalayo. Sekunjalo, eli nxeba libulalayo liya kuphiliswa ekugqibeleni, luze uhlelo olo lubuyiselwe. Isiqingatha sesibini sesahluko sichaza indlela okuya kwenzeka ngayo ukuphiliswa kwenxeba elibulalayo lerhamncwa.

Funda: IsiTyhilelo 13:11. Zithini iimpawu zerhamncwa lesibini? NgokwesiTyhilelo 12:14–16, kubaluleke ngantoni ukuba eli rhamncwa liphuma elwandle?

UYohane uqwalasele elinye irhamncwa linyuka liphuma emhlabeni. Oku kwalatha kwirhamncwa lesibini lohlobo olufanayo nelangaphambili. Phofu ke, ngokungafaniyo nelokuqala irhamncwa, elalinembonakalo eyoyikekayo, irhamncwa lasemhlabeni linembonakalo yokungabi nabungozi. “Lineempondo ezimbini zifana nezemvana” (IsiTy. 13:11). Imvana kwisiTyhilelo ngumfuziselo ongqale kuKristu ngendlela eyodwa. Ngoko, eligunya lexesha lokuphela linembonakalo efana nekaKristu. Eli gunya, nelimelwe lirhamncwa elifana nemvana njengelinobuhlobo nebandla, liphuma kummandla owawumkhusele umfazi/ibandla kumanzi enamba awenza isikhukula ekupheleni kweentsuku ezili-1 260 zesiprofeto (IsiTy. 12:14–16). Kucacile ukuba lingumdlali omtsha kulo mboniso, liphuma liligunya lomhlaba emva kokuba irhamncwa laselwandle lithe lafumana inxeba elibanga ukufa ngexesha leziganeke zoVukelo lwaseFrance, nto leyo ethetha ukuba lungumdlali othe geqe wexesha lokuphela. Indima ibonisa, phofu, ukuba eli gunya lifana nemvana, ekugqibeleni liza kuqala ukuthetha njengenamba, njengongendawo ngokwakhe. Eli gunya lexesha lokuphela liya kuba sisixhobo ekuzameni ukwenza ukuba wonke umhlaba unqule irhamncwa lokuqala, elafumana inxeba elibanga ukufa. Oku kubonisa ukuba ummandla ngowexesha lasemva kwexesha eliphakathi [post-medieval period], nowakha wathi ngaxa limbi wanika ibandla inkuseleko nendawo yokuphephela, kwebandla, uya kuthi ngexesha elithile udlale indawo yokutshutshisa kwiziganeko zomhla wokugqibela. “Sesiphi isizwe seliZwe eliTsha esathi ngowe-1728 sanyuka emandleni, sathembisa ukuba namandla nobukhulu, satsala ingqondo yehlabathi? Ukusetyenziswa kwalo mfuziselo akufuni ukuthandabuzwa. Isizwe sinye, kwaye sinye esifikelelayo kwimiqathango yesi siprofeto; yalatha ngokungathandabuzekiyo kwiMelika Emanyeneyo [iU.S.A.].” —Ellen G. White, *Imbandezelo Enkulu*, iph. 440.

Xa iMelika (U.S.A.) yayiqala ukubonwa ileli rhamncwa, yayingasondelanga konke emandleni nakwimpembelelo enayo ngoku. Le nyaniso isinceda njani ukuqinisekisa ukuyibona iMelika ileli gunya liboniswe kwesi siprofeto?

Umfanekiselo Werhamncwa

Funda: IsiTyhilelo 13:12, 13. U-1 Kumkani 18:38 neZenzo 2:3 zisinceda njani ukuba siyiqonde indalo yemisebenzi yenkohliso yerhamncwa—nowona mkhulu kuyo ikukuhlisa umlilo uphuma ezulwini?

Ekupheleni kwexesha, irhamncwa elifana nemvana liqala ukusebenzisa igunya lerhamncwa lokuqala, ngaloo ndlela, lenza ngohlobo lukaMoya Oyingcwele. Njengokuba uMoya Oyingcwele esebenzisa igunya likaKristu, esalathisa abantu kuYe (Yohane 15:26), eli gunya lasemhlabeni lisebenzisa lonke igunya lerhamncwa laselwandle, lalathisa abantu kulo. Lithi ngokuthobela irhamncwa lokuqala, irhamncwa elifana nemvana lenza abantu basemhlabeni ukuba banqule irhamncwa lokuqala. Indima ibonisa ukuba oku kuhambelana nokuphiliswa kwenxeba elibangela ukufa kwerhamncwa. Irhamncwa elifana nemvana liza kwenza njani ukuba umhlaba unqule irhamncwa laselwandle? Ekuqaleni, ngokusebenzisa imiqondiso eyimangaliso njengendlela yokoyisa (IsiTy. 13:13, 14), kuze kuthi, kwinqanaba lokugqibela, kube kukunyanzelisa (IsiTy. 13:15–17).

Ukuphiliswa kwenxeba elibulalayo lerhamncwa eliphuma elwandle kubhekiswa ekubuyiselweni kohlelo lwenkolo yexesha eliphakathi. Ngendlela yemimangaliso, irhamncwa elifana nemvana liyakwazi ukoyisela abemi bomhlaba ukuba benze umfanekiselo werhamncwa elafumana inxeba elibulalayo.

Umfanekiselo yikopi yento eyiyo. Umhlaba uya kukhokelelwa ekudaleni uhlelo lwenkolo eya kwandisa, ngeendawo ezithile, leyo yamaXesha aPhakathi. Abantu baya kuyamkela loo mimangaliso yolahlekiso njengokubonakalaliswa kwamandla ezulu. Xa amagunya olawulo loluntu nawopolitiko ezimanya nemibutho yenkolo ekhokeleyo ukuba kunyanzeliswe inkolo ebantwini, ngelo xesha uya kwenziwa umfanekiselo werhamncwa. Funda: IsiTyhilelo 13:14, 15, uze uqaphele indlela intetho ethatyathwe kuGenesis 2:7 echaza ngokufakwa kwempemfumelelo emfanekiselweni werhamncwa ukulenza ukuba lisebenze. Ngokusebenzisa intetho kaGenesis 2:7, isiprofeto sisixelela ukuba irhamncwa elifana nemvana liya kwenza umfanekiselo werhamncwa usebenze ngendlela efanayo neyasyenyiswa nguThixo ukudlamkisa nokudala uluntu. Ngokoyisela ngokunyanzelisa, abantu bomhlaba baya kuwexulwa ukuba balivume balamkele igunya lerhamncwa lokuqala.

Ukuba uThixo ngokwaKhe wala ukunyanzela unqulo nokuthobela, wada wanentumkelelo ukuya emnqamlezweni kunokuba anyanzelise unqulo nokuthobela, kusixelela ntoni oko ngendlela oluya kuba lubi ngayo olu manyano lwemikhosi yokugqibela?

Uphawu Lwerhamncwa

IsiTyhilelo 13 sibonisa ukuba irhamncwa elifana nemvana liya kudlala indawo ephambili kumbhodamo wokugqibela. Eli gunya lehlabathi liya kumisela uhlelo lwezwe lonke oluya kubonisa ubuKristu bexesha laphakathi [medieval] ngenjongo yokulawula iinkolo zabantu.

Funda: IsiTyhilelo 13:16, 17 kunye noDeuteronomy 6:4–8. Kunantoni yokwenza ukubekwa kophawu ebunzini nemithetho kaThixo?

Abantu bazo zonke iindidi zasekuhlaleni baya kunyanzeliswa ukuba bamkele uphawu lwerhamncwa kwisandla sabo sasekunene okanye emabunzini abo. Ukwamkela oluphawu kuthetha ukwayama ngakwirhamncwa. Kanye njengokuba itywina libonisa abo bangabakaThixo (IsiTy. 14:1), ngokunjalo nophawu lwerhamncwa lubonisa abo bangaberhamncwa. Uphawu lwerhamncwa asingumqondiso obonakalayo oluhlobo oluthile. Ukubekwa kwalo esandleni sasekunene okanye ebonzi kubhekiselelwe kumyalelo owanikwa ngoMoses kuSirayeli ukuba awubophe umthetho kaThixo ube ngumqondiso esandleni sabo okanye emabunzini abo (Dut. 6:8). Oku kuthetha ukuba uphawu olusebonzi lunento yokwenza nokubethelela umthetho kaThixo engqondweni, kuthi esandleni ubhekise ekuziphatheni, into abayenzayo abantu. Imiba engundoqo kwingxuba-kaxaka yokugqibela uya kuba lunqulo nokuthobela uThixo ekugcineni imithetho yaKhe (IsiTy. 14:12). Umthetho weSabatha ngokukodwa uya kuba lucikido lokunyaniseka nokuthobela uThixo. Njengoko iSabatha iluphawu olugqamileyo lokuthobela kwabantu abathembekileyo bakaThixo (Hez. 20:12), ngokunjalo nophawu lwerhamncwa ngumqondiso wokuthobela irhamncwa. Uphawu lwerhamncwa luhlaselo olungqalileyo kumthetho wesine. Lusebenza njengolumiswe ngumntu endaweni yemithetho kaThixo. Obona bungqina bukhulu bale nyaniso sisimiso seCawa [usuku] esenziwe ngumntu (bona uDan. 7:25) njengosuku lokunqula endaweni yeSabatha yosuku lwesixhenxe, njengoko kuyalelwe esiBhalweni. Simnqula uYehova kuba enguMdali; kanti iSabatha yomhla wesixhenxe, kususela ekuqalekeni komhlaba wethu, yema ingumqondiso oyinyaniso wobudali baKhe. Ukuzama ukuwugqulela umqondiso wobudali bukaThixo kolunye usuku kukuzama ukuphanga indawo negunya likaThixo ngokwaKhe.

Thelekisa umboniso wesiTyhilelo 13:14–18 noDaniyeleli 3:1–7. Zinto zini ezifanayo ozifumanayo kwelo bali, iyintoni eya kwenzeka ekupheleni kwexesha?

Ingcamango Eyongeziweyo:

IsiTyhilelo sibonisa ukuba iSabatha iya kuba ngumqondiso wokuthobela ekupheleni kwembali. Kufuneka sikhumbule, phofu, ukuba ukugcinwa kweCawa ngoku kona ngokwako akuthethi ukuba nophawu lwerhamncwa. Ukugcina iCawa kuya kuba “luphawu lwerhamncwa” kuphela xa abantu, selukho ulahlekiso, bakuba beyiqonde ngokupheleleyo imiba ebandakanyekayo ekukhetheni umhla wokunqula, basuka bakhethe ukuba ngakuThixo okanye bangabi ngakuYe. Sekunjalo, elo xesha liseza ngaphambili.

“Akukho mntu osele elwamkele uphawu lwerhamncwa. Ixesha lovavanyo alikafiki. Akho amaKristu anyanisekileyo kuwo wonke amabandla, lungashiywanga ngaphandle nosapho lweRoma Katolika. Abakho abagwetywayo bade babe banokukhanya bakubona ukunyanzeleka komthetho wesine. Kuya kuthi ke xa uthe waphuma umthetho onyanzelisa iSabatha engunomgogwana, ize indanduluko enkulu yengelosi yesithathu ibalumkise abantu ngasekunquleni irhamncwa nomfanekiselo walo, umda uya kukrwelwa ngokucacileyo phakathi konqulo lobuxoki noluyinyaniso. Kuya kuthi ngelo xesha, bonke abaqhubeka nokuwugqitha umthetho bamkele uphawu lwerhamncwa.”—Ellen G. White, *Evangelism*, p. 234. Masikhumbule ukuba ukugcina iCawa akumenzi ukuba nawuphi umntu alahleke kwanjengokuba nokugcina iSabatha kungamenzi nawuphi ukumntu asindiswe. Liyeza ixesha, phofu, xa “uphawu lwerhamncwa” luya kuba ngumba ongundoqo naxa ukukhetha usuku lokunqula kuya kuba luvavanyo lokunyaniseka. IsiTyhilelo senza ubizo kubantu bakaThixo ukuba bayithabathe iBhayibhile, bathi beneentliziyo ezinomoya wokuphengulula, balifunde ilizwi lesiprofeto ngokwabo benze konke abanako ukufikelela kwabo namhlanje bangekafikelelelwa uKristu ngeendaba ezilungileyo.

Imibuzo Yokuxoxwa:

1. Njengokuba uyijongile imeko yehlabathi namhlanje, yeyiphi imikhondo oyibonayo kwizigaba zenkolo nezopolitiko ebonakala ngokungathi ibhekiselele ekuzalisekisenweni kwesiprofeto sesiTyhilelo 13?
2. Njengoko silindele isiphelo, umele ube njani umoya wethu nakumaKristu ezinye iimvaba? Cingani ngeli cebiso lilandelayo: “Abafundisi bethu kufuneka bazame ukusondela kubafundisi bamanye amahlelo. Mabathandazelwe, kuthandazwe nabo aba bantu, uKristu abathethelelayo. Umthwalo onendili ulele phezu kwabo. Njengabathunywa bakaKristu, kufuneka sibonakalalise umdla onzulu nonyanisekileyo kwaba belusi bomhlambi.”—Ellen G. White, *Testimonies for the Church*, vol. 6, p. 78.
3. Kumoya wethu ngakumaKristu ezinye iimvaba, singenza njani ukuze sikuphephe ukubonakalalisa umoya ongenguwo owobuKristu? Singawabonisa njani imbeko nokuluhlonipha ukholo lwabo singakhange siziyekelele iinkolo zethu?