

Ukusuka Othulini Uye Ezinkanyezini



NgeSabatha Ntambama

Kuleliviki Funda ku:

Daniyeli 12; Roma 8:34; Luka 10:20; Roma 8:18; Heberu 2:14, 15; Johane 14:29; Sambulo 11:3.

Indimana Yekhanda:

“Abahlakaniphileyo bayakukhanya njengokukhazimula kwesibhakabhaka, nabaphendulela abaningi ekulungeni njengezinkanyezi kuze kube phakade naphakade” (Daniyeli 12:3).

Incwadi kaDaniyeli iqala ngoNebukadinesari ehlasela iJudiya, ethumba abantu ebayisa eBhabhiloni; incwadi kaDaniyeli, ngakolunye uhlangothi, iphetha ngoMikayeli esukuma ukuze akhulule abantu bakaNkulunkulu eBhabhiloni yesikhathi sokuphela. Njengoba kusobala kuyo yonke incwadi kaDaniyeli, ekugcineni, isigcino sangempela, uNkulunkulu uyokwenza yonke into isebenzele abantu baKhe. Njengoba sesibonile futhi, uDaniyeli nabangane bakhe behlala bethembekile kuNkulunkulu, betshengisa ukuhlakanipha okungenakufaniswa, phakathi kwezilingo nezinsalele zasekuthunjweni. Ngokufanayo, lapho abantu bakaNkulunkulu esikhathini sokuphela bebhakane nokuhlushwa, nabo bayohlala bethembekile, kakhulukazi “ngesikhathi sokuhlupheka esingazange sibe khona kusukela ekuveleni kwabantu” (Daniyeli 12:1). NjengoDaniyeli nabangane bakhe eBhabhiloni, bayobonakalisa ukuhlakanipha nokuqonda. Abayikugcina ngokubonakalisa ukuhlakanipha njengophawu oluhle-nje, kodwa bayozinikela, ngenxa yalokho ukuhlakanipha, ekuhololeni abanye ekulungeni. Abanye bayokufa noma babulawe, ngaleyo ndlela, babuyele othulini, kodwa bayovuselwa ekuphileni kwaphakade. Njengoba lisho iBhayibheli, “Abaninge abalele emhlabathini wothuli bayakuvuka, abanye bavukele ukuphila okuphakade” (Daniyeli 12:2).

**Funda isifundo saleliviki ukulungisela iSabatha lika 28 Ndasas.*

UMikayeli, Isikhulu Sethu

Funda kuDaniyeli 12:1. Ubani oququla umlando ekupheleni kwesikhathi na? AmaRoma 8:34 namaHeberu 7:25 asisiza kanjani ukuthi siqonde okushiwo yilendimana na?

Kuze kube manje, isahluko ngasinye kuDaniyeli besiqala ngokugagula umbusi wesizwe esingakholwa. UDaniyeli 12 ngokunjalo, uqala ngombusi, kodwa ngokuphambene zonke ezinye izahluko, lombusi isikhulu sasezulwini esisukumela ukusindisa abantu bakaNkulunkulu ezandleni zezitha zabo. Njengoba sike sathi halamuzi kuDaniyeli 10, uMikayeli uYena Lowo onamandla wasezulwini owabonakala kuDaniyeli emfuleni iTigris. Lapho uvela njengommeli wasezulwini omele abantu bakaNkulunkulu. Uphinde abonakale kwenye indawo kuDaniyeli njengeNdodana yoMuntu (Daniyeli 7), isikhulu sebandla (Daniyeli 8), nanjengoMesiya isikhulu (Daniyeli 9). Kanjalo uMikayeli—ogama laKhe lisho ukuthi “ubani ofana noNkulunkulu?”—kungebe omunye ngaphandle kukaJesu uqobo lwaKhe.

Kubalulekile ukuphawula isikhathi sokungenelela kukaMikayeli. Ngokuka Daniyeli 12:1, kwenzeka “ngaleso sikhathi” (Dan. 12:1). Lamazwi abhekise esikhathini okusanda kukhulunywa ngaso kuDaniyeli 11:40-45. Leso yisikhathi esenaba kusukela ekuweni kumbuso kaPhapha ngo 1798 kuze kube uvuko lwabafuleyo ekupheleni kwesikhathi (Dan. 12:2). Kunemikhakha emibili yomsebenzi kaMikayeli esingayihlonza kuleligama elithi “ukumela” elisetshenziswe kuDaniyeli 12:1 ukuchaza isenzo saKhe. Okokuqala, isenzo esithi “ukuma” lisinika umqondo wamakhosi esukuma ukuyonqoba, abuse. Futhi, litshengisa ukuthi uMikayeli ungumholi kwezempi ovikela abantu baKhe, abahole ngendlela ekhethekile ngesiwombe sokugcina sempikiswano enkulu.

Okwesibili, isenzo esithi “ukuma” sibuye sisho ukuhlala kokwahlulelwa. UMikayeli “uyama” ukuze enze umsebenzi wommeli esigcawini sasezulwini. NjengeNdodana yoMuntu, uza phambi koMdala Wezinsuku ukumela abantu bakaNkulunkulu ngesikhathi sokwahlulela kokuhlolwa kwamabhuku (Dan. 7:9-14). Kanjalo ukuma noma ukusukuma kukaMikayeli kusinika umqondo womkhakha wasempini womsebenzi waKhe. Ngamanye amazwi, uphiwe amandla okunqoba izitha zikaNkulunkulu, nangegunya, amele abantu bakaNkulunkulu esigcawini sasezulwini.

Ake ucabange ukuthi kusho ukuthini ukuthi uMikayeli usimele khona manje. Kufanele kukunike ithemba elingakanani lokho wena moni?

Kubhaliwe Encwadini

UDaniyeli 12:1 ukhuluma ngalabo “abayotholakala bebhaliwe encwadini.” Kusho ukuthini lokho?

Isikhathi sokungenelela kukaMikayeli siphinde sichazwe njengesikhathi sokuhlupheka okungenakulinganiswa. Lokhu kuhambisana nesikhathi lapho uMoya kaNkulunkulu uyobe sewuhoxisiwe ebantwini abahlubukayo. Ngaleso sikhathi izinhluho eziyisikhombisa zokugcina, ezibonakalisa ulaka lukaNkulunkulu phezu kwezizwe, ziyothululwa phezu kweBhabhiloni lesikhathi sokuphela (Isambulo 16; Isambulo 18:20-24) namandla obumnyama ayodedelwa phezu komhlaba. U-Ellen G. White ubhala ngalesikhathi athi “USathane ngalesikhathi uyofaka umhlaba ekuhluphekeni okukhulu, kokugcina. Njengoba izingelosi zikaNkulunkulu ziyobe sezizwe ukuvimba imimoya evunguzayo yentukuthelo yabantu, konke okwenza udlame kuyobe sekudedelwe. Umhlaba wonke uyobandakanyeka encithakalweni eyesabeka ukwedlula leyo eyehlela iJerusalema yakudala.”—The Great Controversy, ikhasi 614. Kodwa abantu bakaNkulunkulu bayokhululwa ngalesikhathi esinzima ngoba, ekwahlulelweni kokuhlola amabhuku esigcawini sasezulwini, uJesu ubathole bembulwa, Yena ongumpristi omkhulu wasezulwini, namagama abo abhaliwe encwadini.

Ukuze siqonde ukuthi isho ukuthini lencwadi, asikhumbule ukuthi iBhayibheli likhuluma ngezincwadi ezimbili zasezulwini. Eyodwa iphethe amagama alabo bakaNkulunkulu kanti ngesinye isikhathi ibizwa ngokuthi incwadi yokuphila (Eksodusi 32:32, Luka 10:20, iHubo 69:28, Filipu 4:3, ISambulo 17:8). Ngaphezu kwencwadi yokuphila, imiBhalo ikhuluma ngezincwadi eziphethe umlando wezenzo zabantu (iHubo 56:8, Mal. 3:16, Isaya 65:6). Lezi yizincwadi ezisetshenziswa esigcawini sasezulwini ukubona ukuzinikela komuntu ngamunye eNkosini. Umlando wasezulwini lona, “ii-database” equkethe amagama nezenzo zabo bonke abantu. Abanye abantu bayaweya umcabango wokuthi amagama abo, kakhulukazi nezenzo, abhaliwe ezulwini. Kodwa uma sike sanikela izimpilo zethu kuKrestu, amagama ethu ayaqoshwa encwadini yokuphila, nezenzo zethu ezimbi ziyacishwa ekwahluleleni. Lomlando wasezulwini unikeza ubufakazi basesigcawini kuyo yonke indalo, ukuthi singabakaJesu, ngakhoke sinelungelo lokuvikelwa ngesikhathi sokuhlupheka.

Kungani kungkulunga kukaKrestu kuphela, esikuphiwayo, okukuphela kwethemba lethu lokuthi sitholakale “sibhaliwe encwadini na”? Woza nempendulo yakho eklasini ngeSabatha.

Uvuko

Funda kuDaniyeleli 12:2, 3. Ukhuluma ngasiphi isigameko lapha, ngasizathu sini, njengoba sinolwazi ngokufa, sibalulekile yini kithina lesigameko?

UDaniyeleli ukhuluma ngendlela ecace kakhulu etholakala eTestamenteni eliDala, ngovuko oluzayo. Uma-ke sizindla ngalezindimana, singafunda amaqiniso abaluleke kakhulu. Okokuqala, njengoba isifanekiso esithi “ukulala” sisho, akukho mphefumulo oziphilelayo ohlala ngaphakathi komzimba womuntu ungafi. Umuntu yisidalwa esisodwa esingenakwehlukaniswa esakhiwe umzimba, umqondo, nomoya. Uma umuntu efa, uyakhawula ukuphila, ahlale engezwa lutho, engazi lutho, kuyoze kube usuku lovuko. Okwesibili, indimana yethu ikhomba uvuko oluzayo ngokuthi luphikisana nalokho okwenzeka ngenxa yesono. Nangempela, esiNgisini amazwi ahunyushwe ngokuthi “othulini lomhlabathi” olimini athathwe kulo uDaniyeleli 12:2 uthi: “umhlabathi wothuli [njengesizulu].” Lokhu kulumbaniswa kwamagama okungajwayelekile kusikhomba emuva kuGenesis 3:19, okuyiyona kuphela enye indawo lapho igama elithi “umhlaba” landulela khona elithi “uthuli.” Lokhu kusitshela ukuthi isigwebo sokufa esakhishwa ngokuwa kukaAdamu siyohlehliswa, ukufa kungaphinde kubuse. UPawulu ubeka kanje: “ukufa kugwinyiwe ngokunqoba” (1 Korinte 15:54).

Funda kumaRoma 8:18 namaHeberu 2:14, 15. Yiziphi izizathu zokuthi singakwesabi ukufa na?

Ukufa konakalisa futhi kuqede yonke into la. Kodwa siphilwe isithembiso sokuthi ukufa akunalo izwi lokugcina kwabakholwa ngokwethembeka. Ukufa kuyisitha esinqontshiwe. Mhla uKrestu wayegqashula amaketanga okufa, ephuma engumnqobi ethuneni, wagqema ukufa ingozi ebulalayo. Manje singabuka ngaphesheya kokufa kwesikhashana, sibuke iqiniso lokuphila esiyokuthola kuNkulunkulu ngoKrestu. Ngenxa yokuthi uMikayeli “umile” (bhaka uDaniyeleli 12:1), labo abakhe nabo bayokuma. Bayovuka “emhlabathini wothuli” bakhanye njengezinkanyezi kuze kube phakade naphakade.

Phakathi kobuhlungu nomzabalazo wasekuphileni, singalithola kanjani ithemba nenduduzo kulesithembiso sovuko ekupheleni? Ngempela, kungani konke okunye kungabalulekile?

Incwadi Enamathiselwe

Funda kuDaniyeli 12:4 noJohane 14:29. Kungani incwadi kaDaniyeli kudingeka inamathiselwe kuze kube yisikhathi sokugcina?

Ekupheleni kwesigaba esikhulu sokugcina sencwadi (Dan. 10:1-12:4), umprofethi uthola umyalo wokuba anamathelise incwadi kuze kube yisikhathi sokugcina. Khona manjalo, ingelosi iprofetha ukuthi “‘abangingi bayakwehla benyuka, ukwazi kube kuningi’” (Dan. 12:4). Nakuba abanye abafundi beBhayibheli bethatha lesiprofetho njengesikhomba inqubekela-phambili kwezesayensi, nakho okubandakanyekayo, okukhulunywa ngakho kutshengisa ukuthi “ukwehla nokwenyuka” kusho ukuphenya incwadi kaDaniyeli yona uqobo. Yebo, uma sibheka emuva emlandweni, siphawula ukuthi uDaniyeli wahlala eyincwadi enganakiwe amakhulu eminyaka. Kungenzeka ukuthi yayaziwa futhi ifundwa kwezinye izindawo, kodwa ezinye izimfundiso zayo ezigqamile neziprofetho zazilokhu zifihlakele. Isibonelo, iziprofetho eziphathelene nokuhlazwa kwendlu engcwele yasezulwini, ukwahlulela, umsebenzi wophondo oluncane nokuthi lungubani, kanye nobude besikhathi saleziprofetho, kwakungabacacele nakancane abantu. Kodwa kusukela ngemvuselelo yamaProtestandi kuye phambili, baya ngokwanda abantu abafunda incwadi kaDaniyeli. Kodwa, lencwadi yaqala ukuvulwa sekuyisikhathi sokugcina, bakuqonda kangcono nalokho okubhalwe kuyona. U-Ellen G. White uyaphawula: “Kusukela ngo 1798 incwadi kaDaniyeli yaqaqwa, ulwazi lweziprofetho lwanda, futhi abangingi bamemezela isigijimi esishubile sokwahlulela okuseduze.”—*The Great Controversy*, ikhasi 356. Ekupheleni konyaka-khulu ka 18 nasekuqaleni koka 19 kwabakhona umdlandla omusha eziprofethweni zikaDaniyeli neSambulo ezindaweni ezigqagqene kakhulu zomhlaba. Ukufundwa kwaleziprofetho kwaholela ekukholweni ukuthi ukubuya kukaKrestu sekuseduze. Izintshumayelo eziningi eNgilandi, uJoseph Wolff eMpumalanga Emaphakathi, uManel Lacunza eNingizimu neMelika, noWilliam Miller kwelaseMelika, bebonke kanye nabafundi beziprofetho abangingi, bamemezela sebefunde iziprofetho zikaDaniyeli, ukuthi ukubuya kukaJesu kuseduze. Namhlanje, lenkolelo iyona eqhuba umyakazo ogcwele umhlaba.”—*The Seventh-day Adventist Bible Commentary*, vol. 4, ikhasi 879.

Cabanga ngokusizakala okukhulu esinakho namhlanje ukuthi sikwazi ukubuka emuva emlandweni, sibone ukugcwaliseka kwaleziprofetho zomlando ezikuDaniyeli. Lokhu kufanele kusisize kanjani ukuthi sizithembe zonke izithembiso zikaNkulunkulu?

Isikhathi Sokulinda

Funda kuDaniyeli 12:5-13. Iphethwa kanjani lencwadi?

Yinto ephawulekayo ukuthi lokhu kwenzeka “emfuleni,” noma kwiTigris, lapho uDaniyeli abona khona umbono wakhe wokugcina omkhulu (Daniyeli 10:4). Kodwa, igama elisetshenziswe lapha akusilo igama lesiHeberu elejwayelekile elisho “umfula,” kodwa igama elithi ye’or, elivame ukusho “umfula iNayile.” Lokho kusikhumbuzisa ukuphuma eGibhithe, futhi kutshengisa ukuthi njengoba uNkulunkulu wakhulula uIsrayeli eGibhithe, uyobasindisa abantu baKhe esikhathini sokugcina. Nakhu ukuhlelwa kwesiprofetho esizinikwayo. Okokuqala—“isikhathi, izikhathi, nenxenye yesikhathi—kuphendula umbuzo othi—“Kuyakuba nini ukuphela kwalezi zimangaliso na?” (Dan. 12:6). Ukuthi “izimangaliso” kubhekise ezintweni ezibonakala embonweni kaDaniyeli 11, ezingukwenaba kukaDaniyeli 7 no 8. Ngokuthe ngqo, loluchungechunge lwesikhathi kukhulunywe ngalo kuDaniyeli 7:25, nakamuva kuSambulo 11:3, iSambulo 12:6, 14, neSambulo 13:5. Futhi sihambisana neminyaka engu 1 260 yokubusa, eyaqala ngo B.C. 538 kuye ku 1798 A.D. UDaniyeli 11:32-35 uqondise kukho lokho kuhlushwa kodwa akasho luthi ngobude besikhathi sako. Ezinye izikhathi ezimbili eziluchungechunge, izinsuku ezingu 1 290 nezingu 1 335, ziphendula umbuzo othi—“Ukuphela kwalokho kuyakuba yini na?”—obuzwe nguDaniyeli uqobo lwakhe kulomuntu ogqoke ilineni. Zombili ziqala ngokususwa “komnikelo oshiswa imihla yonke” nokumiswa “kwesinengiso esichithayo.” Ngokuthathela esifundweni esingo Daniyeli 8, sifunde ukuthi “owemihla yonke” kusho ukushweleza kukaKrestu okunganqamukiyo, indawo yakho eyathathwa uhlelo lokukhonza kwamanga. Kanjalo-ke, lesikhathi sesiprofetho sasizoqala ngo A.D. 508 ngenkathi uClovius, inkosi yamaFrank, iguqukela enkolweni yamaKatholika. Lesigameko esiqqamile sahlahlala indlela yokuxhumana phakathi kwebandla nombuso, okwaqhubeka njalo ngeminyaka eyaziwa ngokuthi iMiddle Ages. Ngaleyso ndlela izinsuku ezingu 1 290 zaphela ngo 1798, lapho uPhapha wabuswa khona ngaphansi kwegunya lombusi waseFrance uNapholiyoni. Kanti izinsuku ezingu 1 335, uchungechunge lokugcina lwesikhathi okukhulunywe ngalo kuDaniyeli, lwaphela ngo 1843. Lesi kwakuyisikhathi sabashumayeli abaholwa ngu William Miller nesavuselela ukufundwa kweBhayibheli. Kwakuyisikhathi sokulindela nokwethemba ukubuya kukaJesu okwakuseduze.

Kuyo yonke incwadi kaDaniyeli sibona izinto ezimbili: abantu bakaNkulunkulu behlushwa, nabantu bakaNkulunkulu betholwa bemsulwa ekugcineni, besindiswa. Lokhu kungasisiza kanjani ukuthi sihlale sethembekile, kungakhathalekile ukuthi okwamanje silingwa kangakanani?

Ukujula Nomcabango:

“Iziprofetho zisinika uchungechunge lwezigameko eziholela ekuqaleni kokwahlulela. Lokhu kuyiqiniso kakhulu ngencwadi kaDaniyele. Kodwa leyo nxenye yesiprofetho sakhe ephathelene nezinsuku zokugcina, wayalwa uDaniyele ukuthi ayivale, ayinamathelise ‘kuze kube yisikhathi sokuphela.’ Kwakungeke kumenyezalwe isigijimi esiphathelene nokwahlulela singakafiki lesikhathi esesekelwe phezu kweziprofetho. Kodwa ngesikhathi sokugcina, ngokusho komprofethi, ‘abaningi bayokwehla benyuka, nokwazi kube kuningi.’ Daniyele 12:4. “Umphostoli uPawulu waxwayisa ibandla ukuthi lingalindeli ukubuya kukaKrestu ezinsukwini zakhe. Wathi: ‘Lolo suku aluyikufika kungakafiki uhlubuko kuqala, nalowo muntu wesono abonakaliswe.’ 2 Thesalonika 2:3. Kwakuzofika uhlubuko olukhulu kuqala, kanye nesikhathi eside sokubusa ‘komuntu ongenamthetho,’ andukuba sibheke ukubuya kweNkosi yethu. ‘Umuntu ongenamthetho,’ obuye abizwe ngokuthi ‘imfihlakalo yokungabi namthetho,’ ‘indodana yokulahlwa,’ ‘lowo okhohlakele,’ umele umbuso kaPhapha, wona, njengokusho kwesiprofetho, wawuzobusa iminyaka engu 1 260. Leminyaka yaphela ngo 1798. Ukubuya kukaKrestu kwakungeke kwenzeke ngaphambi kwaleso sikhathi. UPawulu uxwayisa wonke amaKrestu kuze kufike unyaka ka 1798. Kungemva kwaleso sikhathi lapho isigijimi sokubuya kukaKrestu simelwe ukumenyezalwa.”—Ellen G. White, *The Great Controversy*, ikhasi 356.

Imibuzo Yokuxoxisana:

1. Yiziphi izingozi esibhekene nazo uma sigacula usuku lwalokho okuzokwenzeka esikhathini sokugcina na? Kwenzekani enkolweni yabaningi uma lezo zigameko eziqaguliwe zingasenzeki?
2. Yisiphi isimiso esibalulekile esitholakala emazwini kaKrestu kuJohane 14:29 okufanele sisizise siqonde indlela yokusebenzisa isiprofetho ukuze sisizakale, sigweme isihibe sokwenza noma sokukholwa yiziqagulo zamanga?
3. Yini leyo ekhona kulesikhathi esiphila kuso manje, isikhathi lapho ukuxhumana kulula kangaka, nentuthuko emangalisayo kwezesayensi engasilungele ngaso sonke isikhathi, eyenza “isikhathi sokuhlupheka esingazange sibe khona” kube yinto engelukhuni ukucabangeka ukuthi ingenzeka?
4. Xoxani ngempendulo yakho emibuzweni yokugcina yangolwesiBili ukuthi kungani ivangeli, iqiniso elikhulu lokulunga kukaKrestu, kuyilona kuphela ithemba lethu “lokutholakala sibhaliwe encwadini.” Ngaphandle kwalokho, besingaba naliphi ithemba?