

Incwadi kaDaniyeli - Inombolo Yokuqala

I-Ulai ne-Hiddekel

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“Abefundisi nabantu bavakalisa ukuba iziprofeto zikaDaniyeli neSityhilelo zaziyimfihlakalo ezingaqondakaliyo. Kodwa uKristu walathisa abafundi bakhe kumazwi omprofeti uDaniyeli ngokubhekisele kwiziganeko ezaziza kwenzeka ngexesha labo, wathi, ‘Lowo ufundayo, makaqonde.’ Mateyu 24:15. Kwaye ibango elithi iSityhilelo siyimfihlakalo, esingenakuqondwa, liyaphikiswa sisihloko kanye sale ncwadi: ‘ISityhilelo sikaYesu Kristu, awasinikwa nguThixo ukuze azibonakalise kubakhonzi bakhe izinto ezimele ukwenzeka kungekudala.... Unoyolo lowo ufundayo, nabo bawavayo amazwi esi siprofeto, baze bazigcine izinto ezibhaliweyo kuso; kuba ixesha lisondele.’ ISityhilelo 1:1–3.

“Utsho umprofeti: ‘Unoyolo lowo ufundayo’—kukho abo bangayi kufunda; intsikelelo ayisiyoyabo. ‘Nabo bayivayo’—kukho abathile nabo abangavumiyo ukuva nantoni na ngokuphathelele kwiziprofeto; intsikelelo ayisiyeyolu didi. ‘Nabagcina ezo zinto zibhalwe kuyo’—baninzi abangavumiyo ukuthobela izilumkiso nemiyalelo equlethwe kwiSityhilelo. Akukho namnye kubo onokubanga intsikelelo ethenjisiweyo. Bonke abo bahlekisa ngemixholo yesiprofeto, baze bagculele imifuziselo enikwe apha ngokundilekileyo, bonke abo bangavumiyo ukuguqula ubomi babo, balungiselele nokuza koNyana womntu, abayi kusikelelwa.

“Ngenxa yobungqina boPhefumlelo, abantu bangaba nesibindi njani sokufundisa ukuba iSityhilelo siyimfihlelo, engaphaya kokuqondwa ngumntu? Yimfihlelo etyhiliweyo, incwadi evuliweyo. Ukufundwa kweSityhilelo kukhokela ingqondo kwiziprofeto zikaDaniyeli, yaye zombini zinikela owona myalelo ubaluleke kakhulu, onikwe nguThixo ebantwini, ngokuphathelele kwiziganeko eziza kwenzeka ekupheleni kwembali yeli hlabathi.” *The Great Controversy*, 340.

“Ukufundwa kweSityhilelo kukhokela ingqondo kwiziprofeto zikaDaniyeli.” Abanye abantu babona isiprofeto kuphela ngaphakathi kwencwadi kaDaniyeli. Kodwa uDaniyeli usibonisa imigca emibini yenyano, yaye iinyano ezimele iziprofeto zakhe zezo zifumaneka kwizahluko ezintandathu zokugqibela zencwadi yakhe. Izahluko ezintandathu zokuqala ziveza isiprofeto esiboniswe ngemizekeliso, esithi, ubukhulu becala, sisahleli singaqondwa. Phambi kokuba siqwalasele izahluko ezintandathu zokuqala zikaDaniyeli, siya kuchaza isizathu sokuba enyanisweni kukho iziprofeto ezibini kuphela ezimelwe kwizahluko ezintandathu zokugqibela zikaDaniyeli. UDade White ubonisa ezo ziprofeto zimbini ngokubhekisa kwimilambo emibini emikhulu yaseShinare. Xa samkela umfuziselo awumisayo, sifumana isitshixo sokubona iziprofeto ezibini, yaye zimbini kuphela, kwizahluko ezintandathu zokugqibela zikaDaniyeli.

“Ukukhanya uDaniyeli awakufumanayo kuThixo wanikwa ngokukodwa ezi ntsuku zokugqibela. Imibono awayibonayo ngasemilanjani iUlai neHiddekel, imilambo emikhulu

yaseShinare, ngoku isenkqubweni yokuzaliseka, yaye zonke iziganeko ezaxelwa kwangaphambili kungekudala ziya kwenzeka.” Testimonies to Ministers, 112.

Umbono wesahluko sesibhozo wanikelwa ngasemlanjeni iUlai.

Ngomnyaka wesithathu wobukumkani bukaKumkani uBheleshatsare kwabonakala kum umbono, kum, mna Daniyeli, emva kwalowo owabonakala kum ekuqaleni. Ndabona embonweni; kwathi ke, xa ndibonayo, ndandiseShushan ebhotweni, elikwiphondo lakwaElam; ndabona embonweni, ndandisemlanjeni waseUlai. Daniyeli 8:1, 2.

Xa sathabatha umhlathi kwi-Testimonies to Ministers, apho uDade White wabhekisa “kwi-Ulai neHiddekel” waza wazibiza ngokuba “yimilambo emikhulu yaseShinare,” sasahlula-hlula loo mhlathi kude nomnye wemihlathi ebaluleke kakhulu yokuchaza ngokufundwa kweencwadi zikaDaniyeli neSityhilelo kwimibhalo kaDade White. Kulo mhlathi uthi, “Kukho imfuneko yokufundiswa okusondele ngakumbi kweLizwi likaThixo; ngakumbi ke uDaniyeli neSityhilelo bafanele ukunikelwa ingqalelo njengangaphambili kulo lonke imbali yomsebenzi wethu.”

Ukuba sizifundisisa ngenyameko iivesi ezimbini zokuqala esisandula ukuzicaphula kwisahluko sesibhozo sikaDaniyeli, zinika ubungqina obubini bangaphakathi benyaniso edla ngokungahoywa. UDaniyeli uthi, “ngomnyaka wesithathu ka” Bheleshatsare “kwabonakala kum umbono.” Emva koko wongeza athi, “emva kwalowo wabonakala kum ekuqaleni.” Le ndima inokuqondwa ngeendlela ezimbini, yaye nokuba ithathwa ngayiphi na indlela ivelisa isigqibo esinye kanye.

Ingelosi uGabriyeli nguye owazisa ukukhanya kwesiprofeto kuDaniyeli, njengoko wenza kubo bonke abaprofeti, kuba wayethabathe indawo kaSathana njengomthwali wokukhanya wasezulwini. Oku kuthetha ukuba wonke umgaqo wesiprofeto ofunyanwa eZibhalweni wawukhokelwa nguGabriyeli. Nokuba uDaniyeli wayeyiqonda loo nto okanye engayiqondi, kwindima yokuqala yesahluko sesibhozo, akachongi kuphela ukuqaphela okubalulekileyo kwesiprofeto, kodwa ukwabonelela namangqina amabini alo mqwalaselo ubalulekileyo wesiprofeto kule ndima. Oko uDaniyeli wakubhalayo kwindima yokuqala kukuba wayefumene umbono ngaphambi kombono awawufumanayo ngasemlanjeni iUlai. Umbono owawungasemlanjeni iUlai wafika ngonyaka wesithathu kaBheleshatsare. Umbono owawuphambi kombono owangasemlanjeni iUlai wafika ngonyaka wokuqala kaBheleshatsare.

Ngomnyaka wokuqala kaBheleshatsare ukumkani waseBhabheli, uDaniyeli waba nephupha nemibono yentloko yakhe phezu kombhede wakhe; wandula ke walibhala elo phupha, waxela isishwankathelo saloo mbandela. Daniyeli 7:1.

Kwindima yokuqala yesahluko sesibhozo, uDaniyeli uchaza ukuba naye waba nombono ngomnyaka wokuqala kaBheleshatsare, kuba uthi, “emva kwalowo wabonakala kum ekuqaleni.” Ngaba umbono wase-Ulai wabonakala emva kombono womnyaka wokuqala kaBheleshatsare, okanye ngaba umbono wabonakala emva kowokuqala kwimibono emibini ehambelanayo? Nokuba yeyiphi impendulo, ichanekile. Umbono womlambo i-Ulai nguloo mbono mnye nowesahluko sesixhenxe. UGabriyeli usebenzisa umgaqo wesiprofeto othi “phinda wandise,” yaye kwangaxeshanye umthetho wokuba into imiswa ngobungqina bababini. Yomibini le mibono ijongene nezikumkani zesiprofeto seBhayibhile.

Umbono wesahluko sesixhenxe ubonisa ezo zikumkani njengezilwanyana zasendle ezixhwithayo, ngaloo ndlela uzigxininisa aze aziveze ngokubekwa kwamandla azo olawulo lwaseburhulumenteni. Umbono wesahluko sesibhozo ubonisa ezo zikumkani zifanayo ngeempawu ezivela kwinkonzo engcwele kaThixo, nangona nganye yezo mpawu zenkonzo engcwele yonakaliswe ngabom, ukuze imelwe unqulo lomgunyathi. UDaniel isibhozo ubonisa ezo zikumkani zifanayo njengombono wesahluko sesixhenxe, kodwa uzibeka ezo zikumkani kwisimo sazo senkolo.

Umbono waseUlai kaDaniyeli isahluko sesibhozo uphinda wandise umbhalo wombono wesahluko sesixhenxe. Isahluko sesixhenxe sichaza icala lolawulo lwemibuso yesiprofeto seBhayibhile, kanti isahluko sesibhozo sichaza icala lenkolo lemibuso yesiprofeto seBhayibhile. Xa oku kuqondwa, kungaqondwa ke ngoko ukuba izahluko zesixhenxe nesibhozo zingumbono omnye. Isahluko sesithoba kulapho uGabriyeli eza khona ukunika inkcazo yecandelo lexesha kumbono wesahluko sesibhozo. Ngoko ke, umbono waseUlai umele izahluko zesixhenxe, ezesibhozo nezesithoba zenewadi kaDaniyeli. Umlambo iHidekeli uze waziswa ke kwisahluko seshumi.

Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi kwatyhilwa into kuDaniyeli, ogama lakhe lalibizwa ngokuba nguBheleshatsare; yaye loo nto yayiyinyaniso, kodwa ixesha elimisiweyo lalilide; wayiqonda loo nto, waza waba nokuqonda ngalo mbono. Ngaloo mihla mna Daniyeli ndandilila iiveki ezintathu ezipheleleyo. Andityanga sonka simnandi, akangeni enyameni newayini emlonyeni wam, andazithambisa konke konke, kwada kwazaliseka iiveki ezintathu ezipheleleyo. Ke ngomhla wamashumi amabini anesine wenyanga yokuqala, ndakuba ndandisemacaleni omlambo omkhulu, onguHidekeli. Daniyeli 10:1–4.

Umbono womlambo iHiddekel wazisa imbali yesiprofeto yokumkani wasentla. Uqala ngokwahlukana kobukumkani buka-Aleksandire Omkhulu, uchonge ukuhla nokunyuka kwembali elandelayo apho ekugqibeleni abachasene ababini kuphela abaseleyo emva kokuqhekeka kobukumkani bangaphambili buka-Aleksandire Omkhulu bengukumkani wokwenyani wasemazantsi ngokuchasene nokumkani wokwenyani wasentla. Ekugqibeleni ufikelela kwimbali yobupopu, obuthi ke bube ngukumkani wasemoyeni wasentla, othi ekupheleni kwesahluko seshumi elinanye afikelele esiphelweni sakhe, uMikayeli eme, luze ixesha lovavanyo lomntu livalwe. Isishwankathelo esilula sesokuba umbono womlambo iUlai ungumbono wangaphakathi wengcwele kaThixo nomkhosi waYo, yaye owomlambo iHiddekel ungumbono wangaphandle wotshaba lukaThixo nabantu baKhe ngalo kanye elo xesha lembali. Usebenzisa lo mgaqo mnye ufumaneka kwiicawe ezisixhenxe nakwizitywina ezisixhenxe zeSityhilelo.

“Abalungiseleli abaninzi abenzi nzame yokuchaza iSityhilelo. Basibiza ngokuba yincwadi engenangeniso ekufundweni. Basijonga njengencwadi etywiniweyo, kuba iqulethe ingxelo yemifuziselo nemiqondiso. Kodwa lona kanye igama esisinikiweyo, elithi, ‘ISityhilelo,’ liyakukhanyela oku kuqikelelwa. ISityhilelo yincwadi etywiniweyo, kodwa ikwangencwadi evuliweyo. Ibhala iziganeko ezimangalisayo eziza kwenzeka kwimihla yokugqibela yembali yalo mhlaba. Iimfundiso zale ncwadi zicacile, azisisiseko semfihlakalo nesingaqondakaliyo. Kuyo kuthatyathwa kwaloo mgca mnye wesiprofeto njengakuDaniyeli. Ezinye iziprofeto uThixo uziphindaphindile, ngaloo ndlela ebonisa ukuba kufuneka zinikwe ukubaluleka. INkosi

ayiphindaphindi izinto ezingabalulekanga kangako.” Manuscript Releases, volume 8, 413.

Imbali enye yangaphakathi nengaphandle emelwe kwincwadi kaDaniyeli ithatyathwa kwakhona kwincwadi yeSityhilelo. Ngaphandle kokukhanya kobuprofeti okuveliswa yile mibono mibini, kukwakho nokuqinisekiswa kwendlela yokutolika iBhayibhile eyamkelwa nguWilliam Miller, yaza emva koko yamkelwa yiFuture for America. Xa iqwalaselwe ngokuchanekileyo, incwadi kaDaniyeli, kwakunye nencwadi yeSityhilelo, zizimigodi zegolide ezipheleleyo zokuqinisekisa imigaqo yokutolikwa kobuprofeti iBhayibhile eyichaza ngaphakathi kwayo.

I-Ulai, njengomxholo wangaphakathi, neHiddekel, njengomxholo wangaphandle, zikwanjalo nokumela ezi ziprofeto zimbini ezazimele zityhilwe ngexesha “lokuphela.” I-Ulai yatyhilwa ngexesha “lokuphela” ngo-1798, yaye iHiddekel yatyhilwa ngexesha “lokuphela” ngo-1989, xa, njengoko kuchazwe kuDaniyeli ishumi elinanye, ivesi yamashumi amane, amazwe amela owayesakuba yiSoviet Union atshayelelwa kude bubopu neUnited States.

Xa ezi nyaniso ziqondwa, kungathiwa kwakhona kuqondwe ukuba le mibono mibini eneneni ingumbono omnye, kanye njengokuba imbali yesiprofeto yamabandla asixhenxe namatywina asixhenxe imela imbali enye yesiprofeto. Le mibono mibini ke iba yindlela iNkosi eyayisebenzisa kwintshukumo yangaphambili yengelosi yokuqala, nento iNkosi eya kuyisebenzisa kwintshukumo yangoku neyexesha elizayo yengelosi yesithathu, ukuze kuveliswe inkqubo yokuvavanywa njengoko ibekwe kuDaniyeli isahluko seshumi elinesibini, iindinyana zesithoba nezesishumi.

Wathi yena, Hamba ngendlela yakho, Daniyeli; kuba la mazwi avaliwe aza atywinwa kude kube lixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:9, 10.

Njengomzekelo wokutyhilwa kweHiddekel ngowe-1989, qwalasela oko ukuphefumlelwa okuthethileyo.

“KwisiTyhilelo zonke iincwadi zeBhayibhile zidibana zize ziphelele. Apha kukho ukuzalisekiswa kwencwadi kaDaniyeli. Enye sisiprofeto; enye isisityhilelo. Incwadi eyatywinwayo asisiSityhilelo, koko yile nxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela. Ingelosi yayalela yathi, ‘Kodwa wena, Daniyeli, wavale la mazwi, uyitywine incwadi, kude kube lixesha lokuphela.’ Daniyeli 12:4.” IZenzo zaBapostile, 585.

Kokubini iUlai neHiddekel zinxulumene nemihla yokugqibela, kodwa ubu-Adventism buye bavuma kuphela ukwamkela ukuba u-1798 wayelilo “ixesha lesiphelo” likaDaniyeli, xa incwadi yakhe yayiza kuvulwa itywina layo. Kanti ke inxalenye yesiprofeto “enxulumene nemihla yokugqibela” ngokuchaneke ngakumbi ziindinyana ezintandathu zokugqibela zesahluko seshumi elinanye sikaDaniyeli, kuba ezo ndinyana ziphela ngokuma kukaMikayeli xa ixesha lovavanyo loluntu livaliwe.

Umbono womgwebo, njengoko uchongiwe kuDaniyeli izahluko zesixhenxe, zesibhozo nezesithoba, watywinwa kwada kwafika “ixesha lesiphelo” ngowe-1798. Ukukhanya (okwakuveliswe ngumbono wase-Ulai owatyhilwayo) kwakusisaziso sokuvulwa komgwebo

wophando, kungekhona ukuvalwa komgwebo. Ukukhanya okwatyhilwayo ngombono waseHidekeli kuchaza ukuvalwa komgwebo wophando, yaye ikwayiyo nendawo kuDaniyeli equlathe “isahlulo sesiprofeto esimalunga nemihla yokugqibela.”

Ukuvulwa kwamatywina ngowe-1798 kwabhengeza ukuqaliswa komgwebo ophandayo. Ukuvulwa kwamatywina ngowe-1989 kwabhengeza ukusondela kokuphela komgwebo ophandayo. Utyikityo luka-Alfa no-Omega lubonakala ngokulula encwadini kaDaniyeli, kodwa kuphela xa uyayazi into eluyiyo, yaye ukulungele ukulukhangelela.

Xa ixesha lobabalo livala kuDaniyeli isahluko seshumi elinanye, indinyana yamashumi amane anesihlanu, kusongwa uphawu luka-Alfa no-Omega. Isiqalo sikaDaniyeli sibonakalisa kanye apho siphela khona. Siqala ngemfazwe yokoqobo phakathi kweBhabhiloni yokoqobo noSirayeli wokwenene, yaye iBhabhiloni yokoqobo iyoyisa.

Ngomnyaka wesithathu wobukumkani bukaYehoyakim ukumkani wakwaYuda, uNebhukadetsare ukumkani waseBhabheli weza eYerusalem, wayingqinga. Yaye iNkosi yamnikela esandleni sakhe uYehoyakim ukumkani wakwaYuda, kwanenye inxalenye yezitya zendlu kaThixo; wazisa ezo ezweni laseShinare endlwini yothixo wakhe; wazingenisa izitya endlwini yobuncwane bothixo wakhe. Daniyeli 1:1, 2.

KuDaniyeli isahluko seshumi elinanye, ivesi lamashumi amane anesihlanu, imfazwe yokomoya phakathi kweBhabheli yokomoya, efuziselwa “ngukumkani wasentla”, noSirayeli wokomoya, omelwe “yintaba engcwele ezukileyo”, ifikelela esiphelweni, yaye uSirayeli wokomoya uyoyisa iBhabheli yokomoya.

Yaye uya kumisa iintente zebhotwe lakhe phakathi kweelwandle entabeni engcwele ezukileyo; kanti ke uya kufika esiphelweni sakhe, kungekho namnye uya kumnceda. Kwaye ngelo xesha uMikayeli uya kusukuma, inkosana enkulu emela abantwana babantu bakowenu; yaye kuya kubakho ixesha lembandezelo, elingazange libekho ukususela oko kwabakho uhlanga kwada kwangelo xesha; kwaye ngelo xesha abantu bakowenu baya kuhlangukwa, wonke umntu ofunyanwa ebhaliwe encwadini. Daniyeli 11:45; 12:1.

Iincwadi zikaDaniyeli neSityhilelo ziyincwadi enye:

“Iincwadi zikaDaniyeli neSityhilelo ziyinto enye. Enye sisiprofeto, enye isisityhilelo; enye yincwadi etywiniweyo, enye yincwadi evuliweyo. UYohane weva iimfihlelo ezathethwa ziindudumo, kodwa wayalelwa ukuba angazibhali.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Ezi ncwadi zimbini, ezikanye ziyincwadi enye, zingumsebenzi wobugcisa obuphezulu womyalelo wesiprofeto wengelosi uGabriyeli. Ndibhala oku ndiyazi kakuhle ukuba oko uGabriyeli wakuzisa kuDaniyeli nakuYohane kwavela kuYesu, owakwamkela kuYise. Ingongoma yam asikokuphakamisa uGabriyeli, koko kukuphakamisa isityhilelo esinzulu sobungqina obukuzo zombini ezi ncwadi, sendlela uAlfa no-Omega awamisela ngayo imithetho yesiprofeto yokutolika iBhayibhile, eyayiza kumelwa ngaphakathi kwezi ncwadi zimbini, ukuba sikulungele ukubona.

Mandinikhumbuze ukuba, kweli nqanaba, injongo nentando yam asikokubeka phambili ukutolikwa kweziprofeto ezibini zemilambo iUlai neHiddekel. Injongo nentando yam kukuphatha iziprofeto ezikwizahluko ezintandathu zokuqala zencwadi kaDaniyeli. Ndenza nje ityala lokuba iincwadi zikaDaniyeli neSityhilelo, mhlawumbi, zezona ncwadi zakhiwe ngokunzulu gqitha kwiLizwi likaThixo. Ziveza isigidimi sesiprofeto, kwangaxeshanye zikwachaza isimilo sikaThixo, kwangaxeshanye zikwachaza kwaeyona mithetho iyimfuneko ukuba isetyenziswe xa umntu efuna ukwazi iziprofeto, kwanokwazi Lowo wazimiselayo ezo ziprofeto.

Omnye umzekelo wobunzulu bezi ncwadi yindlela uDaniyeli abonisa ngayo “amaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu. Isiprofeto “samaxesha asixhenxe” sasisiso, kwaye sisiso, “ilitye lokukhubekisa” kubantu bakaThixo, kokubini kwaSirayeli wamandulo, kwintshukumo yamaMillerite yengelosi yokuqala, kwanakwintshukumo yangoku neyexesha elizayo yengelosi yesithathu. “Iitye lokukhubekisa,” ngokwenkcazo elula, yinto ongayiboniyo, nangona ikho ngokucacileyo. Ngoko ke, wakuba uwabonile “amaxesha asixhenxe” encwadini kaDaniyeli, uyabona ukuba akho ngokucacileyo apho, kodwa ukwayabona nokuba afihlakele kwabo bakhetha ukungaboni.

Ukufihla into lo gama ivulekile ngokwegrama yimpumelelo enzulu kakhulu, yinto engenakuze ifakwe nakweyiphi na inoveli yemfihlakalo ebhalwe ngumntu. Bubugcisa obugqwesileyo, kuba bukhona apho, bucace gca ukuba bubonwe nguye nabani na onqwenela ukungakhubeki, kodwa kungenakwenzeka ukuba bubonwe ngabo banyula ukukhubeka. Ngoko ke, “kukufihla emehlweni acacileyo,” ngokutsho. Kufezekiswa ngokudityaniswa kobuntu nobuThixo.

Ndenza esi sibango, kuba ndinqwenela ukusikhumbuza kweli nqanaba, ukuba kukho imfundiso yamaKatolika ngaphakathi koBu-Adventist, ubuncinane ukususela ekupapashweni kwe-*Questions on Doctrine* ngowe-1957, yaye leyo ikwaphakamise intloko yayo engengobulungisa ngaphakathi kwale ntshukumo yenyano yangoku ye-*Future for America*. Ingcamango leyo ithi uKristu, ekuzalweni kwakhe emzimbeni, akazange athabathe inyama awayeyizuzwa kuMariya. Kambe ke, abo babambelela kule mfundiso abayithethi ngaloo ndlela, kodwa sekunjalo yile nto bayifundisayo. Ndiyibiza ngokuba yimfundiso yamaKatolika, kuba ingongoma ethi inyama kaKristu yayimsulwa njengenyama ka-Adam phambi kokuba one, yile ngqiqo kaSathana kanye esetyenziswa libandla lamaKatolika kwimfundiso yabo yento ebizwa ngokuba “kukuzalwa okungenasiphako.” Ke ukuba awuqhelananga nemfundiso yobuhedeni ethi “ukuzalwa okungenasiphako,” ifundisa ukuba inyama kaKristu yenziwa ngokungummangaliso njengoko indalo esezantsi ka-Adam yayinjalo, phambi kokuba yena noEva bone, okanye, njengoko kusithiwa, uKristu wayenendalo ka-Adam yangaphambi kokuwa, engenasono. Ifundisa ukuba noMariya ngokwakhe wanikwa ngokungummangaliso indalo yenyama ka-Adam engawanga phambi kokuba one, ukuze abe sisitya esigqibeleleyo soMoya oyiNgcwele ukuba amzale ngenyama usana uYesu ngaphakathi kwinyama yakhe egqibeleleyo.

Kambe ke, abo bangaphakathi kubu-Adventist abagcina kanye eso sigqibo sinye ngokuphathelele inyama kaYesu, ababhekiseli nakuwuphi na ummangaliso ngoMariya, kodwa bayayigqwetha imihlathi kaDade White neyeBhayibhile, ukuze bafundise kanye loo ngcamango inye yamaKatolika. Kutheni le nto ndisandul’ ukuphambuka ndasuka kwingxoxo ngencwadi

kaDaniyeli? Ndiya kuyiphendula loo nto.

Ulwakhiwo olumangalisayo noyilo lukaDaniyeli neSityhilelo lwafezekiswa ngokudityaniswa kobuntu nobuThixo. UYesu uliLizwi likaThixo, neBhayibhile iliLizwi likaThixo. Indalo kaYesu yobuthixo neyobuntu imelwe ngokupheleleyo eBhayibhileni. Amazwi aqulethwe kuyo ngawobuThixo, yaye aqulethe amandla okudala okutshintsha iintliziyo neengqondo. La mazwi ngawona mandla lawo kanye awazisa zonke izinto ekubeni zibe khona. Kodwa abo bantu uThixo abakhethayo ukuba babe zizixhobo Zakhe ekubhalweni kweBhayibhile, bonke babengaboni. Inxalenye yobuntu yale ndibaniselwano imelwe ngabantu abawileyo. IBhayibhile yindibaniselwano yobuntu nobuThixo, yaye abaprofeti babengaboni, njengoko bonke abantwana baka-Adam bebengaboni. UKristu akazange one ngengcinga, ngelizwi, nangesenzo. Kodwa ke Wathabatha inyama kaMariya emva kweminyaka engamawaka amane yokonakala. Ukuba ngenene Wathabatha indalo esezantsi yenyama ka-Adam phambi kokuba u-Adam one, oko bekuya kufuna ukuba bonke ababhali beBhayibhile nabo babengenasono.

“Ukufihlwa emehlweni acacileyo” kwezi “zihlandlo zisixhenxe” encwadini kaDaniyeli kwafezekiswa, kungekhona kuphela ngamazwi awabhalwayo nguDaniyeli, kodwa kwandiswa nangabantu abangawileyo abaguqulela iBhayibhile yeKing James. Abantu abangawileyo bayichukumisa kabini incwadi kaDaniyeli, yaye oko kwafezekiswayo kwakungeze kwenzeke ukuba kwenziwe nangowuphi na umntu ngaphandle kolwalathiso lobuthixo lukaThixo olunyamekelayo.

Kwinqaku yethu elandelayo siya kuqalisa ukubonisa indlela ubuThixo nobuntu obafihla ngayo “amaxasha asixhenxe” eLevitikus amashumi amabini anesithandathu ecace gca encwadini kaDaniyeli, kuba uThixo wayekwazi kwangaphambili, yaye wakuyila nokukuyila, ukuba kube “lilitye lesikhubekiso” lovavanyo kubo bobabini abaseshukumeni sengelosi yokuqala, kwanakwabo baseshukumeni sengelosi yesithathu.

“Ukukhanya uDaniyeli awakwamkelayo kuThixo kwanikelwa ngokukodwa ezi ntsuku zokugqibela. Imibono awayibonayo ngasezinkalweni zeUlai neHiddekel, imilambo emikhulu yaseShinare, ngoku isekwinkqubo yokuzaliseka, yaye zonke iziganeko ezaxelwayo ziya kuthi kungekudala zenzeke.” Testimonies to Ministers, 112.