

Incwadi kaDaniyeli - Inombolo Ikhulu Elinamashumi amaHlanu anesithandathu

*Ukutyhilwa Kombono Wokugqibela KaDaniyeli: Imbono YobuMillerite
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Siqalisa ukuqwalasela umbono wokugqibela kaDaniyeli ngokusebenzisa umgaqo omelwe nguAlfa no-Omega, ochaza ukuba Yena usoloko echonga isiphelo ngesiqalo. Ngoko ke uBhelete-shatsare, onguDaniyeli kanye kwivesi yokuqala yombono wokugqibela kaDaniyeli, naye uya kumelwa kwinxalenye yokugqibela yaloo mbono mnye. Siye sachonga ukuba uBhelete-shatsare umele abantu bakaThixo besivumelwano bemihla yokugqibela, abawuqondayo “umchazon,” umbono wembali yesiprofeto, njengoko umelwe ligama elithi “into,” kwivesi yokuqala. Loo mbono wembali yesiprofeto “ngamaxesha asixhenxe,” kaLevitikus amashumi amabini anesithandathu alingana neminyaka engamawaka amabini anamakhulu amahlanu amashumi amabini. UBhelete-shatsare uyawuqonda kananjalo “umbono” okwivesi yokuqala, ongumbono we-“mareh” weminyaka engamawaka amabini anamakhulu amathathu, omela ukuvela ngesiqophe kukaKristu.

Kwisahluko seshumi elinesibini, uDaniyeli umele intshukumo yengelosi yokuqala kananjalo nentshukumo yengelosi yesithathu, kuba zombini ezo ntshukumo zizalisekisa umzekeliso weentombi ezilishumi. Kwisahluko seshumi elinesibini kukho ubuncinane iinyaniso ezintlanu ezaziyinxalenye yentshukumo yamaMillerite, ezimele iinyaniso ekufuneka nentshukumo yengelosi yesithathu izive yaye iziqonde. Zombini ezo ntshukumo zizalisekisa umzekeliso weentombi ezilishumi, yaye iintombi ezilumkileyo kuzo zombini ezo ntshukumo zifunwa ukuba ziqonde loo nyaniso yesiprofeto. Zombini ezo ntshukumo kufuneka ziqonde inyaniso yokuqala yesiprofeto uMiller awakhokelwa ukuba ayiqaphele, njengoko imelwe “ngamaxesha asixhenxe” akuLevitikus amashumi amabini anesithandathu. Ezinye ezintathu ezo zifanayo kumava nasekuqondeni zifumaneka kwiivesi zokugqibela ezimbalwa zesi sahluko.

Yaye ukususela kwixesha apho umbingelelo wemihla ngemihla uya kususwa, kuze kumiswe isikizi esenza incithakalo, kuya kubakho iwaka elinamakhulu amabini amashumi alithoba eentsuku. Unoyolo lowo ulindayo, aze afikelele kwiwaka elinamakhulu amathathu amashumi amathathu anesihlanu eentsuku. Ke wena hamba ngendlela yakho kude kube sekupheleni; ngokuba uya kuphumla, uze ume esabelweni sakho ekupheleni kweentsuku. Daniyeli 12:11–13.

Abantu abaseleyo bakaThixo encwadini yeSityhilelo baneempawu ezintathu eziphambili zesiprofeto. Bayigcina imithetho kaThixo, banokholo lukaYesu, baze babambelele kuMoya wesiProfeto.

Waza wathi kum, Bhala, Banoyolo abo bamenyelwe esidlweni somtshato weMvana. Waza wathi kum, La ngamazwi ayinyaniso kaThixo. Ndaza ndawa ezinyaweni zakhe ukuze

ndimnqule. Waza wathi kum, Khangela, musa ukwenza oko; ndingumkhonzi kunye nawe, ndingowabazalwana bakho abanobungqina bukaYesu: nqula uThixo; kuba ubungqina bukaYesu bungumoya wesiprofeto. ISityhilelo 19:9, 10.

AmaMillerite aqonda ngokuchanekileyo ukuba “umnikelo wemihla ngemihla,” encwadini kaDaniyeli, wawumelwa bubuhedeni, nokuba “ixesha awasuswayo ngalo umnikelo wemihla ngemihla” yayingunyaka ka-508. Ukuyala loo nyaniso kukuyala igunya “lobungqina bukaYesu,” obo “buyiMoya woProfeto,” kuba uMoya woProfeto ucacisa ngokungathandabuzekiyo ukuba amaMillerite ayechanile ekuqondeni kwawo “umnikelo wemihla ngemihla.”

“Emva koko ndabona ngokuphathelele ‘uMihla le,’ ukuba igama elithi ‘idini’ longezwe bubulumko bomntu, yaye alingomxholwana wombhalo; nokuba iNkosi yanika umbono ochanekileyo walo kwabo banikela isikhalo seyure yomgwebo. Xa ubunye babukho, ngaphambi kuka-1844, phantse bonke babemanyene kumbono ochanekileyo ‘woMihla le;’ kodwa ukususela ngo-1844, kwisiphithiphithi, kwathi kwamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nesiphithiphithi.” Review and Herald, November 1, 1850.

AmaMiller ayesiqonda into yokuba ukuxhathisa kobuhedeni ekunyukeni kobupapa ukuya emandleni ngowama-538, kwasuswa ngowama-508. AmaMiller ayenyanisile, kodwa ukuqonda kwawo kwakunomda. Abantu bakaThixo bokugqibela, abamelwe nguBheletshatsare kwivesi yokuqala, baya kubona ukuba ukususela kunyaka wama-508 kuse kuma-538 kumela ixesha lesiprofeto elalifuziselwe yiminyaka engamashumi amathathu yokulungiselela kwimbali kaKristu eyandulela ukuxhotyiswa kwaKhe ngamandla ekubhaptizweni kwaKhe. Baya kubona ukuba elo xesha lesiprofeto likwamele nexesha lesiprofeto elisusela kowe-1776 ukuya kowe-1798, nokuba omathathu loo maxesha amele ixesha lokutywinwa lekhulu elinamashumi amane anesine amawaka, elaqala ngoSeptemba 11, 2001, neliphela kumthetho weCawe onondelayo.

Kwisahluko seshumi elinesibini, uDaniyeli umele amaMillerite kunye neenyaniso ezintlanu ezibalulekileyo namava amele ukuphindwa kwabo bamelwe nguBheleshatsare. Inyaniso yesithathu namava amaMillerite “yingqiqo echanekileyo ‘yemihla ngemihla,’ ... iNkosi yanika ... abo babhengeza isikhalo seyure yomgwebo.” Ukuyikhaba loo nyaniso kukukhaba imibhalo kaEllen White, eyiMoya wesiProfeto. Inyaniso yesine namava amaMillerite, nabathunywa bengelosi yesithathu, sisiprofeto seminyaka eliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu, eyaqala ngonyaka apho “imihla ngemihla,” yasuswayo, ngo-508.

Ukuqala ngo-508, iminyaka eliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu ikusa ku-1843, kodwa kungekhona nje ku-1843 kuphela, kuba isiprofeto ngokwenene sibhekisa kanye kowona mhla wokugqibela ka-1843, kuba sithi, “Unoyolo lowo ulindayo, aze afikelele kwiintsuku eziliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu.” Igama lesiHebhere eliguqulelwe ngokuthi “afikelele,” ngu “naga,” yaye lithetha “ukuchukumisa”, okanye “ukubeka izandla phezu”. Ngoko ke isiprofeto sithetha oku, “unoyolo lowo ulindayo, aze achukumise” okanye abeke izandla phezu ko-1843.

Intsikelelo yokulinda kwimbali yamaMillerite yayiyeyabo eentombi ezizizilumko ezafumana ukudana kokuqala, kodwa zalinda umbono owawulibala. Njengoko amaMillerite ayelindele

“umbono owawulibala” ekuzalisekiswa komzekeliso weentombi ezilishumi, nakwisahluko sesibini sikaHabhakuki, asikelelwa. Ngelo xesha lokulibala aza abona ukuba ayewuzalisekisa umzekeliso lowo, nokuba ekugqibeleni umbono uya “kuthetha”. Ixesha lawo lokulibala nokudana kwawo kwakusekwe ekuchongeni okungachanekanga kokuba iminyaka engamawaka amabini anamakhulu amathathu yayiya kuphela ngo-1843, kanti umbono ngokwenene wawungoka-1844. Ukudana kwawo kwakusekwe kumava awo awaveliswa kukuba unyaka ka-1843 waphela kungekho kubuya kukaKristu. Ukudana kwawo, nentsikelelo eyabhengezwa phezu kwabo abathi emva koko bakhetha ukulinda, konke kwakusekwe kanye kumhla wokugqibela wonyaka ka-1843, othi “uchukumise” okanye “uze ku” u-1844.

Amava entlungu yokuqala, njengokuzaliseka komzekeliso weentombi ezilishumi, iyaqondwa yaye iphinde yenzeke kwabo bamelwe nguBheletshatsare. Inyaniso namava esihlanu aya kuqatshelwa ngabo bamelwe nguBheletshatsare kukuba “ekupheleni kwemihla”, uDaniyeli uya “kuma esabelweni sakhe”.

“UDaniyeli ebe emi kwisabelo sakhe ukususela oko itywina lasuswayo, nokukhanya kwenyaniso kukhanyisele phezu kwemibono yakhe. Umi kwisabelo sakhe, ethwele ubungqina obabufanele ukuqondwa ekupheleni kwemihla.” Iintshumayelo neeNtetho, umqulu 1, 225, 226.

AmaMillerite ayifumana inkqubo yokuhlanjululwa eyazalisekiswa kukwanda kolwazi olwaphuma encwadini kaDaniyeli xa yatyhilwayo ngo-1798. Abo bamelwe nguBheletshatsare baya kufumana inkqubo yokuhlanjululwa eyazalisekiswa kukwanda kolwazi olwaphuma encwadini kaDaniyeli xa yatyhilwayo ngo-1989. Baya kuqonda kananjalo ukuba incwadi kaDaniyeli inenjongo ekhethekileyo ekutywinweni kwekhulu elinamashumi amane anesine amawaka.

“Xa uThixo enika umntu umsebenzi okhethekileyo ukuba awenze, umele ukuma esabelweni sakhe nasendaweni yakhe njengoko wenzayo uDaniyeli, ekulungele ukuphendula ubizo lukaThixo, ekulungele ukuzalisekisa injongo yaKhe.” Manuscript Releases, umqulu 6, 108.

Njengabo babesakuba ngamaLawodikeya, abo bamelwe nguBhelteshatsare baya kuqonda ukuba kungencwadi zikaDaniyeli nesiTyhilelo, eziyincwadi enye, apho imvuselelo yokugqibela izalisekiswa khona.

“Xa iincwadi zikaDaniyeli neSityhilelo ziqondwa ngcono, amakholwa aya kuba namava enkolo ahluke ngokupheleleyo ... Inye into eya kuqondwa ngokuqinisekileyo ekufundweni kweSityhilelo—ukuba unxulumano phakathi koThixo nabantu baKhe lusondele yaye luqinisekile.” The Faith I Live By, 345.

Njengabantu ababekade bengamaLawodike, baya kube beyiqondile imeko yabo yobuLawodike, yaye baya kuqonda ukuba ngokwasemoyeni babefile kanye njengentili yamathambo awomileyo; yaye ngenxa yobungqina obuthe ngqo obungemeko yabo yokufa nokulahleka, baya kuqonda isidingo sabo sokuphila njengeyona nto iphambili kuqala.

“Imvuselelo yobuthixo bokwenyaniso phakathi kwethu yeyona inkulu neyingxamisekileyo kunazo zonke iimfuno zethu. Ukufuna oku kufanele kube ngumsebenzi wethu wokuqala.”

Selected Messages, incwadi 1, 121.

Isithembiso seBhayibhile sesokuba nabani na ofunayo uya kufumana, aze ke uMoya oyiNgcwele amkhokelele ekuqondeni ukuba ziincwadi zikaDaniyeli neSityhilelo ezizisa imvuselelo efunekayo.

“Xa thina njengabantu sikuqonda oko le ncwadi ikukuthethayo kuthi, kuya kubonakala phakathi kwethu imvuselelo enkulu.” Testimonies to Ministers, 113.

Isiphelo sombono wokugqibela kaDaniyeli, njengoko simelwe kwisahluko seshumi elinesibini, sichaza amava avelisa abantu bomnqophiso bakaThixo bemihla yokugqibela, njengoko bemelwe nguBheletishatsare, kwindima yokuqala yombono wokugqibela. Apho uDaniyeli, emelwe njengoBheletishatsare, uyawuqonda umbono wangaphakathi weminyaka engamawaka amabini anamakakhulu amathathu kwakunye nombono wangaphandle weminyaka engamawaka amabini anamakakhulu mahlanu anamashumi amabini. Uyaliqonda “ilizwi,” kwanokuba “umbono.” Uyawuqonda umbono we-chazon kunye nombono we-mareh. Uyakuqonda ukunyathelwa phantsi kwengcwele nomkhosi, nokubuyiselwa kwengcwele nomkhosi. Uyawuqonda yomibini imibono yoMlambo i-Ulai noMlambo iHiddekel.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“Kufuneka kufundwe iLizwi likaThixo ngokusondeleyo ngakumbi; ngakumbi ke uDaniyeli neSityhilelo kufuneka zinikwe ingqalelo ngendlela engazange ibekho ngaphambili kwimbali yomsebenzi wethu. Kusenokwenzeka ukuba sibe nokuncinane esikuthethayo kwezinye iinkalo ngokubhekiselele kumandla aseRoma nakubupopu; kodwa kufuneka sibizele ingqalelo koko abaprofeti nabapostile bakubhalileyo bephantsi kokuphefumlelwa nguMoya oyiNgcwele kaThixo. UMoya oyiNgcwele uzilungelelanise ngolo hlobo izinto, kokubini ekunikezelweni kwesiprofeto naseziganekweni ezibonisiweyo, ukuze afundise ukuba isixhobo sobuntu masigcinwe singabonakali, sifihlwe kuKristu, kwanokuba iNkosi uThixo wasezulwini nomthetho waYo mabaphakanyiswe. Funda incwadi kaDaniyeli. Zikhumbuze, inqaku ngenqaku, imbali yezikumkani ezimelwe apho. Khangela amagosa orhulumente, amabhunga, imikhosi enamandla, uze ubone indlela uThixo awasebenza ngayo ukuthoba ikratshi labantu, nokubeka uzuko lobuntu eluthulini...”

“Ukukhanya awakwamkelayo uDaniyeli kuThixo wanikwa ngokukodwa ezi ntsuku zokugqibela. Imibono awayibonayo ngasemilanjani iUlai neHiddekel, imilambo emikhulu yaseShinare, ngoku isekwinqubo yokuzaliseka, yaye zonke iziganeko ezaxelwa kwangaphambili ziya kusondela ukuzaliseka kungekudala.

“Qwalaselani iimeko zesizwe samaYuda ngexesha iziprofeto zikaDaniyeli zanikwayo.

“Masinike ixesha elingakumbi ekufundeni iBhayibhile. Asiliqondi ilizwi njengoko sifanele. Incwadi yeSityhilelo ivula ngomyalelo kuthi wokuba siqonde imfundiso equlethwe kuyo. ‘Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto,’ utsho uThixo, ‘bagcine nezo zinto zibhaliweyo kuso: kuba ixesha likufuphi.’ Xa thina njengabantu siyiqonda into ethethwa yile ncwadi kuthi, kuya kubonakala phakathi kwethu imvuselelo enkulu. Asiziqondi ngokupheleleyo izifundo esizifundisayo, nangona nje sinikwe umyalelo wokuba siyiphengulule size siyifunde.”

“Kwixesha eladlulayo ootitshala baye bavakalisa ukuba uDaniyeli nesiTyhilelo ziincwadi ezitywiniweyo, yaye abantu bazijikela kude kuzo. Isigqubuthelo esasithe, ngenxa yemfihlelo yaso ebonakalayo, sathintela abaninzi ekusiphakamiseni, uThixo ngokwakhe usisusile kwezi ndawo zelizwi laKhe. Igama ngokwalo elithi ‘IsiTyhilelo’ liyaphikisana nesithi siyincwadi etywiniweyo. ‘IsiTyhilelo’ sithetha ukuba kutyhilwa into ebalulekileyo. Iinyaniso zale ncwadi zibhekiswe kwabo baphila kule mihla yokugqibela. Simi, sisuswe isigqubuthelo, kwindawo engcwele yezinto ezingcwele. Asimele sime ngaphandle. Simele ukungena, kungekhona ngeengcinga ezingakhathaliyo, ezingenantlonelo, kungekhona ngamanyathelo angxamileyo, kodwa ngentlonelo nangoloyiko lobuthixo. Siyasondela kwixesha apho iziprofeto zencwadi yesiTyhilelo ziya kuzaliseka....”

“Sinemithetho kaThixo nobungqina bukaYesu Kristu, obungumoya wesiprofeto. Amatye anqabileyo axabisekileyo afumaneka eLizwini likaThixo. Abo baliphengululayo eli Lizwi mabagcine iingqondo zabo zicacile. Abasoze bafanele baziyekelele kwinkanuko egqwethekileyo ekutyeni nasekuseleni.

“Ukuba benza oku, ingqondo iya kudideka; abayi kukwazi ukuthwala uxinizelelo lokumba nzulu ukuze bafumane intsingiselo yezo zinto zinxulumene neziganeko zokugqibela zembali yalo mhlaba.

“Xa iincwadi zikaDaniyeli neSityhilelo ziqondwa ngcono, amakholwa aya kuba namava onqulo ahluke ngokupheleleyo. Aya kunikwa imibono enjalo yamasango avulekileyo ezulu kangangokuba intliziyo nengqondo ziya kuchukumiseka sisimilo ekufuneka bonke basiphuhlise ukuze baqonde ubusikeleleko obuya kuba ngumvuzo wabahlambulukileyo entliziyweni.

“INkosi iya kubasikelela bonke abo baya kufuna ngentobeko nangobulali ukuqonda oko kutyhilwe kwiSityhilelo. Le ncwadi iqulethe okuninzi okutyebileyo ngokungafi nokuzaliswe bubuqaqawuli, kangangokuba bonke abayifundayo nabayiphengululayo ngenyameko bayasifumana isibusiso sabo ‘bevayo amazwi esi siprofeto, bagcine nezinto ezibhaliweyo kuso.’”

“Into enye iya kuqondwa ngokuqinisekileyo ekufundweni kweSityhilelo—ukuba unxibelelwano phakathi koThixo nabantu baKhe lusondele yaye luyacaca.

“Unxulumano olumangalisayo luyabonakala phakathi kwendalo yonke yasezulwini neli hlabathi. Izinto ezatyhilelwa uDaniyeli kamva zancediswa sisityhilelo esanikelwa kuYohane esiQithini sasePatmos. Ezi ncwadi zimbini zimele ukufundiswa ngenyameko. Kabini uDaniyeli wabuza, Kuya kuba lixesha elingakanani kude kube sekupheleni kwexesha?

“Ndeva, kodwa andaqonda; ndaza ndathi, O Nkosi yam, ziya kuba yintoni na isiphelo sezi zinto? Yaza Yathi, Hamba indlela yakho, Daniyeli; kuba la mazwi avalelwe aza atywinwa kude kube lixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangalungileyo oya kuqonda; kodwa izilumko ziya kuqonda. Kususela kwixesha lokususa umbingelelo wemihla ngemihla, nokumiselwa kwento elisikizi elichithayo, kuya kubakho iwaka elinamakhulu amabini anamashumi alithoba eentsuku. Unoyolo lowo ulindayo, aze afikelele

kwiintsuku eziliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu. Kodwa wena, hamba indlela yakho kude kube sekupheleni; kuba uya kuphumla, ume esabelweni sakho ekupheleni kwemihla.”

“YayiyiNgonyama yesizwe sakwaYuda eyavula incwadi, yaza yanika uYohane isityhilelo sezinto ezimele ukubakho kule mihla yokugqibela.

“UDaniyeli wema esabelweni sakhe ukuze athwale ubungqina bakhe obabutywiniwe kwada kwayixesha lesiphelo, xa isigidimi sengelosi yokuqala sasimele ukuvakaliswa kwihlabathi lethu. Ezi zinto zibaluleke ngokungenamlinganiselo kule mihla yokugqibela; kodwa lo gama ‘abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe,’ ‘abangendawo baya kwenza ubungendawo; yaye akukho namnye kwabangendawo oya kuqonda.’ Kuyinyaniso kangakanani na oku! Isono kukwaphula umthetho kaThixo; yaye abo bangayi kwamkela ukukhanya ngokubhekisele kumthetho kaThixo abayi kuqonda ukuvakaliswa kwezigidimi zengelosi yokuqala, eyesibini, neyesithathu. Incwadi kaDaniyeli ivulwe kwisiTyhilelo esaya kuYohane, yaye isikhokelela phambili iye kwimiboniso yokugqibela yembali yalo mhlaba.

“Ngaba abazalwana bethu baya kukhumbula ukuba siphila phakathi kweengozi zemihla yokugqibela? Funda isiTyhilelo uqhagamshelanise noDaniyeli. Fundisani ezi zinto.”
Testimonies to Ministers, 112–115.