

# Incwadi kaDaniyeli - Inombolo Yamashumi Amahlanu Ananye

*Palmoni: Ukuveza iNkosi yeXesha noLwimi kuDaniyeli nakuSityhilelo*

Jeff Pippenger

2024-01-15

Loo “ngcwele lithile” lathethayo kuDaniyeli isahluko sesibhozo, iindinyana zeshumi elinesithathu neleshumi elinesine, nguKristu njengoPalmoni. Encwadini yeSityhilelo, uKristu uchazwa njengoAlfa no-Omega, nto leyo ethi, phakathi kwezinye iinyaniso ezimangalisayo, ichaze uKristu njengoSazi seelwimi esiMangalisayo; yaye kunye, iincwadi zikaDaniyeli neSityhilelo zimela uKristu njengoMlawuli wexesha nolwimi. Kungaphaya kwamandla oluntu ukuqonda ukubaluleka nobunzulu bentsingiselo yokuba uKristu, njengoPalmoni (uMbali-manani weeMfihlelo), azise loo mpawu yesimilo saKhe kwezo ndinyana zimbini ezimise umqolo osembindini we-Adventism, kodwa iimfihlelo athi uMbali-manani weeMfihlelo akhethe ukuzityhila zize zibe luxanduva lwethu ukuziqonda nokuzikhusela.

Izinto ezifihlakeleyo zezikaYehova uThixo wethu; kodwa ezo zityhiliweyo zezethu nezo zabantwana bethu ngonaphakade, ukuze siwenze onke amazwi alo myalelo. Duteronomi 29:29.

Imfihlelo etyhilweyo yeyokuba uMbalisi weeMfihlelo (uPalmoni), nguye loo “ngcwele ithile eyathethayo,” yaye kwezo ndinyana zimbini azityhila kuzo, umqolo ophakathi wobu-Adventism uyachongwa. Kwezo ndinyana zimbini uMbalisi oMangalisayo uchonga “ukwanda kolwazi” awalutyhilayo Yena, njengoNgonyama yesizwe sakwaYuda, ngonyaka ka-1798. Kwezo ndinyana zimbini, amatye anqabileyo ephupha likaMiller, amele “ukwanda kolwazi,” athi, ngokhokelo lwesandla sikaPalmoni, apapashwa phezu kwezitafule ezibini zikaHabakuki.

Ndaza ndeva omnye ongcwele ethetha, yaye omnye ongcwele wathi kuloo ngcwele yayithethayo, Koda kube nini na umbono ongombingelelo wemihla ngemihla, nesikreko sokuphanzisa, ukuba kunikelwe zombini ingcwele nomkhosi ukuba zinyathelwe phantsi kweenyawo? Wathi kum, Koda kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ihlanjululwe ingcwele. Daniyeli 8:13, 14.

Emva kokuba uDaniyeli efumene umbono wesiprofeto wobukumkani obuprofetwe yiBhayibhile, waza emva koko weva incoko yasezulwini kwiindinyana zeshumi elinesithathu neshumi elinesine, wafuna ukuqonda “umbono.”

Kwathi ke, mna, kanye mna Daniyeli, ndakuba ndibubonile umbono, ndafuna intsingiselo yawo; kwaza, yabona, kwema phambi kwam ofana nokubonakala komntu. Ndeva ilizwi lomntu phakathi kweendonga zomlambo iUlai, elamemezayo lisithi, Gabriyeli, menze lo mntu awuqonde umbono. Daniyeli 8:15, 16.

“Umbono” uDaniyeli afuna ukuwuqonda ngumbono we-“chazon”, kodwa umbono we-“mareh” ngulo uGabriyeli axelelwa ukuba amenze uDaniyeli awuqonde. Yonke inyani inentsingiselo yayo, yaye ukuba le nyani iyaphoswa, isakhiwo nokuyilwa kwesi siqendu kutshatyalaliswa ngokusisiseko. Kwindima yeshumi elinesihlanu, xa uDaniyeli efuna ukuwuqonda umbono we-“chazon”, i-“mareh” ifihlakele, kodwa isamelwe, kuba “ngokufana komntu” (uGabriyeli), igama lesiHebhere elithi “mareh” liguqulelwa ngokuthi “ukubonakala”. Kwindima yeshumi elinesihlanu omabini amagama aguqulelwe ngokuthi “umbono” amelwe apho. UDaniyeli, kwindima yeshumi elinesihlanu, ufuna ukuwuqonda “chazon,” kodwa uPalmoni uyamyalela uGabriyeli, kwindima yeshumi elinesithandathu, ukuba amenze uDaniyeli ayiqonde “mareh.” Ukwakhiwa kwezi ndima zimbini kwenziwe ngenjongo, yaye kugxininisa unxulumano nomahluko phakathi kwala magama mabini.

NguPalmoni oyalele uGabriyeli ukuba amenze uDaniyeli aqonde “imareh,” kuba Lowo uyalela uGabriyeli nguye Lowo ume phezu kwamanzi, yaye uGabriyeli waliva ilizwi Lakhe, “ilizwi lendoda phakathi kweendonga zoUlai.” Ngumlambo uUlai ohamba phakathi kweendonga, yaye nguKristu ome phezu kwamanzi eziBhalweni. Ehamba kunye naloo nyaniso, kukho nenyano yokuba uKristu, njengengelosi enkulu, nguye Lowo uyalela izithunywa zezulu. Ilizwi phakathi kweendonga, lilizwi “laloo ngcwele ithile” kwindinyana yeshumi elinesithathu, yaye lilizwi Lakhe eliyalela uGabriyeli ukuba amenze uDaniyeli aqonde umbono we“mareh.” Kwisahluko seshumi elinesibini sikaDaniyeli, uKristu kwakhona uphakathi kweendonga zomlambo. Kwisahluko seshumi elinesibini wambethe ilinen, aze afunge ngoLowo uphilayo ngonaphakade.

Ke wena, Daniyeli, wavale amazwi la, uyitywine incwadi kude kube lixesha lesiphelo; baninzi abaya kuhambahamba besiya ngapha nangapha, yaye ulwazi luya kwanda. Ndandula ke mna Daniyeli ndakhangela, ndabona, nanko kumi abanye ababini, omnye emi kweli cala lonxweme lomlambo, nomnye emi kwelinye icala lonxweme lomlambo. Omnye wathi kwindoda eyayambethe ilinen, eyayiphezu kwamanzi omlambo, Kuya kuba lixesha elingakanani kuse ekupheleni kwezi zimanga? Ndeva indoda eyayambethe ilinen, eyayiphezu kwamanzi omlambo, xa yayiphakamisa isandla sayo sokunene nesandla sayo sobunxele ezulwini, yafunga ngaye ophila ngonaphakade ukuba kuya kuba lixesha, namaxesha, nesiqingatha sexesha; yaye xa iya kube igqibile ukusasaza amandla abantu abangcwele, zonke ezi zinto ziya kuba ziphelile. Daniyeli 12:4–7.

Indoda “eyayambethe ilinen, eyayiphezu kwamanzi omlambo,” “yaphakamisa isandla saYo sokunene nesandla saYo sasekhohlo saya ezulwini, yafunga ngaLowo uphilayo ngonaphakade,” yaye Yile ndoda inye, ethi kwisahluko sesibhozo yayalela uGabriyeli. Kwisahluko seshumi seSityhilelo, noKristu waphakamisa isandla saKhe wafunga ngaLowo uphilayo ngonaphakade, kodwa apho umi phezu kwamanzi nomhlaba.

Yaza ke isithunywa endasibonayo simi phezu kolwandle naphezu komhlaba saphakamisa isandla saso saya ezulwini, safunga ngaye ophila ngonaphakade kanaphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuba ixesha lingabi sabakho. ISityhilelo 10:5, 6.

Ingelosi enamandla yesahluko seshumi seSityhilelo nguPalmoni, lowo wathetha noGabriyeli phakathi kweendonga zomlambo kwisahluko sesibhozo, waza wabonisa ukuba isiphelo “semimangaliso” sasiya kuba nini kwisahluko seshumi elinesibini. KwiSityhilelo isahluko seshumi, nguYe lowo wagqumayo njenge “ngonyama,” kuba apho umelwe njengeNgonyama yesizwe sakwaYuda.

Kwaye omnye wabadala wathi kum, Musa ukulila; yabona, iNgonyama yesizwe sakwaYuda, iNgcambu kaDavide, yoyisile ukuze ivule incwadi, ikhulule namatywina ayo asixhenxe. Ndaza ndakhangela, nanko, phakathi kwetrone naphakathi kwezo zidalwa zine, naphakathi kwabadala, kumi iMvana engathi ixheliwe, ineempondo ezisixhenxe namehlo asixhenxe, angooMoya abasixhenxe bakaThixo abathunyelwe ehlabathini lonke. Yaza yeza, yathabatha incwadi esandleni sokunene salowo wayehleli etroneni. ISityhilelo 5:5–7.

NjengeNgonyama yesizwe sakwaYuda, uKristu nguMvana owoyisayo ukuze avule incwadi eyayitywinwe ngamatywina asixhenxe. Nokuba uhamba phezu kwamanzi encwadini kaDanyeli, okanye unonyawo olunye phezu kolwandle nolunye phezu komhlaba kwisiTyhilelo, umfanekiso ngamnye wesiprofeto unxulunyaniswa nexesha lesiprofeto. Kwaye njengengonyama yesizwe sakwaYuda, uKristu uyalitywina kananjalo alityhile iLizwi laKhe. Njengoko wayitywina incwadi kaDanyeli, ngokunjalo wazitywina neendudumo ezisixhenxe kwisiTyhilelo isahluko seshumi.

“Ingelosi enamandla eyamyalelayo uYohane yayingenguye omnye ngaphandle koYesu Kristu. Ukubeka unyawo lwaKhe lwasekunene phezu kolwandle, nolwasekhohlo phezu komhlaba owomileyo, kubonisa indima ayenzayo kwimiboniso yokugqibela yempikiswano enkulu noSathana. Esi sikhundla sibonakalisa amandla aKhe angasentla kwayo yonke into negunya laKhe phezu komhlaba wonke. Le mpikiswano iye yomelela ngakumbi yaza yazimisela ngakumbi ukusuka kwisizukulwana ukuya kwesinye, yaye iya kuqhubeka injalo, ide ifike kwimiboniso yokugqibela xa ukusebenza ngobuchule kwamandla obumnyama kuya kufikelela encotsheni yako. USathana, emanyene nabantu abangendawo, uya kulukuhla ihlabathi lonke namabandla angayamkeliyo intando yenyano. Kodwa ingelosi enamandla ifuna ukuqatshelwa. Ikhwaza ngezwi elikhulu. Imele ukubonisa amandla negunya lelizwi laYo kwabo bamanyene noSathana ukuze bachase inyaniso.”

“Emveni kokuba ezi ndudumo zisixhenxe zikhuphe amazwi azo, kufika umyalelo kuYohane njengoko kwafikayo kuDanyeli ngokubhekisele encwadini encinane: ‘Tywina ezo zinto zizithethileyo iindudumo ezisixhenxe.’ Ezi zinxulumene neziganeko zexesha elizayo eziya kutyhilwa ngokulandelelana kwazo. UDanyeli uya kuma esabelweni sakhe ekupheleni kwemihla. UYohane ubona incwadi encinane ingatywinwanga. Ngoko ke iziprofeto zikaDanyeli zifumana indawo yazo efanelekileyo kwimiyalezo yengelosi yokuqala, yesibini, neyesithathu emele ukunikelwa ehlabathini. Ukutyhilwa kwencwadi encinane kwakungumyalezo onxulumene nexesha.”

“Incwadi zikaDanyeli neSityhilelo ziyinto enye. Enye sisiprofeto, enye sisityhilelo; enye yincwadi etywiniweyo, enye yincwadi evuliweyo. UYohane weva iimfihlakalo ezavakaliswa ziindudumo, kodwa wayalelwa ukuba angazibhali.”

“Ukukhanya okukhethekileyo okwanikwa uYohane, okwabonakaliswa kwiindudumo ezisixhenxe, kwakukuchazwa kweziganeko ezaziza kwenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini.” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.

UKristu, omelwe njengoPalmoni, uMntu kwizahluko zesibhozo neshumi elinesibini omi phezu kwamanzi, ukwanguye nesithunywa esinamandla esinencwadi encinane esandleni saKhe. Uyingonyama yesizwe sakwaYuda etywina ize ityhile iLizwi laYo, yaye inguye lowo uyalela uGabriyeli, kuba unguMikayeli isiphatha-zingelosi esiyintloko.

Kambe ke uMikayeli isiphatha-zingelosi esikhulu, ekulweni kwakhe noMtyholi, xa wayephikisana naye ngomzimba kaMoses, akazange abe nesibindi sokumtyhola ngesityholo sokungecikiva, koko wathi, INkosi ikukhalimele. Yuda 1:9.

UMikayeli ligama likaKristu, yaye elo gama limela ukuba Yena ungumphathi, kungekuphela kweengelosi kuphela, kodwa ukwangulo unamandla okuvusa abafileyo. Igama elithi Mikayeli lithetha ukuthi “ngubani onjengoThixo”. Xa uNebhukadenetsare wabona ofana noNyana kaThixo ezikweni lomlilo ekunye nala madoda mathathu afanelekileyo, wabona uMikayeli. Kwaye uMikayeli isiphatha-zingelosi, ukwanguye nomphathi wabantu bakaThixo athe uphondo oluncinane lweRoma yobuhedeni lwaziphakamisa ngakuye emnqamlezweni, ekuzalisekisweni kukaDaniyeli isahluko sesibhozo, ivesi yeshumi elinanye.

Kodwa ndokubonisa oko kubhaliweyo encwadini yenyaniso; yaye akukho namnye omi nam kwezi zinto, ngaphandle koMikayeli inkosana yenu. Daniel 10:21.

NguMikayeli oyala iingelosi, ovusa abafileyo, kwanogqiba ixesha lokuvalwa komnyango wobabalo.

“‘Ngelo xesha uMikayeli uya kusukuma, inkosana enkulu emele abantwana babantu bakho; kuze kubekho ixesha lembandezelo elingazange libekho kwada kwabakho uhlanga kwada kwangelo xesha; yaye ngelo xesha abantu bakho baya kusindiswa, bonke abo baya kufunyanwa bebbhalwe encwadini.’ Xa lifika eli xesha lembandezelo, ityala ngalinye sele ligqityiwe; akusekho xesha lokuvavanywa, akusekho nceba kwabangaguqukiyo. Isitywina sikaThixo ophilileyo siphezu kwabantu baKhe. Eli qela lincinane lentsalela, lingakwazi ukuzikhusela kulo mlo ubulalayo namagunya omhlaba adyunjwe ngumkhosi wenamba, lenza uThixo abe ngumkhuseli walo. Ummiselo sele ukhutshwe lelona gunya liphezulu lasemhlabeni wokuba mazinqule irhamncwa zize zamkele uphawu lwalo phantsi kwesohlwayo sentshutshiso nokufa. Wanga uThixo angabanceda abantu baKhe ngoku, kuba ngoko bangathini na kolu ngquzulwano lothusayo ngaphandle koncedo lwaKhe!’ Testimonies, volume 5, 212.

Imfihlelo yokugqibela etyhilwa yiNgonyama yesizwe sakwaYuda sisiTyhilelo sikaYesu Kristu, yaye iquka nokuba nguye olawula uyilo nesakhiwo sayo yonke into yeLizwi laKhe lesiprofeto. Indoda enxibe ilinen emi phezu kwamanzi, ephakamisa isandla sayo ize ifunge ngaLowo uphilayo ngonaphakade, nekhalayo njengeNgonyama, nto leyo ebangela ukuba iindudumo ezisixhenxe zikhuphe amazwi azo, nguye otywina incwadi kaDaniyeli kwanotywina iindudumo ezisixhenxe zeSityhilelo. Nguye ovula itywina encwadini etywiniweyo ngamatywina asixhenxe, onamandla okuvusa abafileyo, nonguMthetheli omkhulu osukuma avakalise ukuphela kwexesha

lokuvavanywa. Xa uPalmoni wayalela uGabriyeli ukuba amenze uDaniyeli awuqonde umbono we-“mareh”, wayethetha kanye oko.

Akazange amyalela uGabriyeli ukuba amenze uDaniyeli aqonde umbono we-“chazon”. Umbono we-“chazon” ngumbono wobukumkani besiprofeto seBhayibhile kuDaniyeli isahluko sesibhozo, iivesi zokuqala ukuya kweyeshumi elinesibini, yaye ukwangulo “mbono” kubhekiswa kuwo kwivesi yeshumi elinesithathu, ngaphakathi kombuzo wobude bexesha. “Uya kude kube nini na umbono?” Umbono we-“chazon” uchaphazela imihla ngemihla (ubuhedeni) nesikreko (ubupopu) esenza kube yinkangala, angamandla anyathela phantsi ingcwele nomkhosi.

Ndeva ke ndeva omnye ethetha, yaza enye ingelosi engcwele yathi kuloo ngcwele ibithetha, Koda kube nini na umbono ongowedini lemihla ngemihla, nowokreko oluzisa incithakalo, wokunikela ingcwele nomkhosi ukuba kunyathelwe phantsi kweenyawo? Daniyeli 8:13.

UKristu, njengoPalmoni (uMbalimisi oMangalisayo), ubuzwa athi, “koda kube nini” na lo mbono “wechazon,” aze aphenyule athi, “kude kube ziintsuku ezingamawaka amabini anamakhulu amathathu; kwandule ke ihlanjululwe ingcwele.” Emva koko uDaniyeli unqwenela ukuwuqonda umbono “wechazon” ochaphazela “umbingelelo wemihla ngemihla, nesikreko sencithakalo, ukunikela ingcwele nomkhosi ukuba banyathelwe ngeenyawo.” Kodwa uGabriyeli uyalelwa ukuba amenze uDaniyeli awuqonde umbono “wemareh.” Yonke into inentsingiselo yayo eLizwini likaThixo. Umbono “wemareh” ngumbono weengokuhlwa neentsasa ochongwe kwindima yamashumi amabini anesithandathu.

Kwaye umbono wangokuhlwa nangokusa owawuxeliweyo uyinyaniso; ngoko ke, tywina umbono; kuba uya kuba ngoweentsuku ezininzi. Daniel 8:26.

Igama elithi “umbono” likhankanywa kabini kule ndinyana. Isalathiso sokuqala sisiso sombono we-“mareh,” yaye esesibini sisiso sombono we-“chazon.” Umbono we-“mareh” ngumbono “wangokuhlwa neentsasa.” Intetho yesiHebhere ethi “ngokuhlwa neentsasa” ifumaneka rhoqo eBhayibhileni, yaye ihlala iguqulelwa ngokuthi “ngokuhlwa neentsasa,” njengoko kunjalo kwindinyana yamashumi amabini anesithandathu. Ekuphela kwendawo eBhayibhileni apho iguqulelwa ngokwahlukileyo kunokuthi “ngokuhlwa neentsasa,” ikwindinyana yeshumi elinesine, apho iguqulelwa ngokulula ngokuthi “iintsuku.” Owona mbhalo wesiHebhere wendinyana yeshumi elinesine ubeya kufundeka ngolu hlobo: “Kude kube ngamawaka amabini anamakhulu amathathu ngokuhlwa neentsasa.”

Ivesi elingumqolo ophambili wobu-Adventist, lelona vesi lodwa eLizwini likaThixo apho “ngokuhlwa neentsasa” kubonakaliswa nje ngokuba “ziintsuku.” Inyaniso nganye inentsingiselo yayo, yaye, ukuba kungekho nto yimbi, kuyacaca ukuba uPalmoni wayegxininisa ngenjongo le vesi. Wenza oko ngokukhokela iingqondo zabo baguqulela iBhayibhile kaKing James ukuba babhale eli binzana ngokwahlukileyo kunendlela elisoloko libhalwe ngayo eLizwini laKhe. Ingongoma emele kuthatyathwe kule nyaniso yeyokuba, xa uGabriyeli exelelwa ukuba amenze uDaniyeli ayiqonde imibono ye- “mareh”, uxelelwa ukuba amenze uDaniyeli ayiqonde imibono yokubonakala kuka-1844, kungekhona imibono ye- “chazon” engokunyathelwa phantsi kwengcwele nomkhosi.

Umbono “wokuhlwa neentsasa” ungokubonakala okwenzeka xa ukucocwa kwengcwele kwaqalayo ngo-Oktobha 22, 1844. Umbono wokubonakala kwango-Oktobha 22, 1844, awungokunyathelwa phantsi kwengcwele, koko ungokucocwa kwengcwele. Ngaba kwakukho ukubonakala kwesiprofeto ngalo mhla?

“Ukuza kukaKristu njengombingeleli wethu omkhulu kweyona ndawo ingcwele, ngenjongo yokuhlunjululwa kwengcwele, njengoko kuboniswe kuDaniyeli 8:14; ukuza koNyana womntu kuMdala weMihla, njengoko kuchaziwe kuDaniyeli 7:13; nokufika kweNkosi etempileni yaYo, njengoko kwakuxelwe kwangaphambili nguMalaki, ziinkcazo zesiganeko esinye; yaye oku kukwamelwe kukuza komyeni emtshatweni, okuchazwe nguKristu emzekelisweni weentombi ezilishumi, kuMateyu 25.” The Great Controversy, 426.

UGabriyeli wayalelwe ukuba amenze uDaniyeli aqonde ukubonakala okungokwesiprofeto kukaKristu etempileni Yakhe ngomhla wama-22 kuOktobha, 1844. Ngenxa yesi sizathu, uGabriyeli wanika uDaniyeli ubungqina besibini ngomhla wama-22 kuOktobha, 1844, kuba uGabriyeli wakhokela wonke umbhali weBhayibhile owabhala uhlobo oluthile lomgaqo weBhayibhile ochaza ukuba inyaniso imiswa ngobungqina bababini. Ukuba uGabriyeli wayeza kumenza uDaniyeli aqonde umhla wama-22 kuOktobha, 1844, wayeya kufuna ubungqina besibini ukuze amiswe “umbono wokubonakala.”

UGabriyeli uqala umsebenzi wakhe ngokuthi kuqala aphenyule umnqweno kaDaniyeli wokuqonda umbono we-“chazon”, yaye oko ukwenza ngokuchaza ukuba umbono we-“chazon” ngulo mbono uphela “ngexesha lesiphelo” ngowe-1798.

Ndaza ndeva ilizwi lomntu phakathi kweendonga zomlambo iUlai, elakhwaza, lathi, Gabriyeli, mxelele lo mntu ukuba akuqonde lo mbono. Waza wasondela apho ndandimi khona; wathi akusondela, ndoyika, ndawa ngobuso bam; kodwa wathi kum, Qonda, nyana womntu; ngokuba lo mbono ungowexesha lesiphelo. Daniel 8:16, 17.

“Umbono” okhankanywe kwivesi engaphambili, oko kukuthi “ngexesha lesiphelo,” ngumbono we-“chazon,” yaye “ixesha lesiphelo” encwadini kaDaniyeli ngu-1798. Lo ngulo “mbono” uDaniyeli awayezama ukuwuqonda, kodwa yayingenguye “umbono” uGabriyeli awaxelelwayo ukuba amenze uDaniyeli awuqonde. Kuba ngenxa yaloo nto uGabriyeli uza kunika ubungqina besibini.

Waza ke ngoko apho ndandimi khona; yathi ke akusondela, ndoyika, ndawa ngobuso bam; kodwa yathi kum, Qonda, nyana womntu; kuba umbono lowo ungowexesha lokuphela. Yathi ke, isathetha nam, ndabe ndilele bubuthongo obunzulu ngobuso bam emhlabeni; yandichukumisa, yandimisa ndathi nkqo. Yathi, Yabona, ndiya kukwazisa oko kuya kuba sekupheleni kwengqumbo; kuba ukuphela kuya kuba ngexesha elimisiweyo. Daniyeli 8:17–19.

UGabriyeli uqala umsebenzi awabelweyo ngokuxelela uDaniyeli ukuba, “qaphela,” nto leyo exelela uDaniyeli ukuba aqwalasele inyaniso elandelayo. Inyaniso elandelayo yeyokuba “ingqumbo yokugqibela,” kwezo “zihlandlo zisixhenxe” zimbini zikaLevitikus 26, iphela ngowe-1844. “Ingqumbo yokugqibela” ichongwa ngokuthe ngqo njengesiprofeto sexesha, kuba “inexesha elimisiweyo” apho iya “kuphela” khona. “Ingqumbo” kufuneka imele ixesha elithile,

kuba “inexesha elimisiweyo” lokuphela kwayo. Ukuba “ingqumbo” ibiyingongoma yexesha nje kuphela, ibingayi kuba nasiphelo; ibiya kuba yile ngongoma nje apho yenzeke khona.

“ingqumbo” yayinendawo yokuphela ephawuliweyo, ngoko ke imele ukuphela kwethuba lexesha. Elo thuba lexesha limelwe njenge “ingqumbo yokugqibela.” Ukuba kukho eyokugqibela, kufuneka kubekho neyokuqala. “Ingqumbo yokuqala” ichongiwe kuDaniyeli isahluko seshumi elinanye, yaye nalapho ikwalixesha elithile, kuba upopu wayeza “kwenza ngokuthanda kwakhe aze aphumelele” kude kube sekupheleni “kwengqumbo”.

Yaye abanye kwabanengqiqo baya kuwa, ukuze bavavanywe, bahlanjululwe, benziwe mhlophe, kude kube lixesha lesiphelo; ngokuba kusekho ixesha elimiselweyo. Yaye ukumkani uya kwenza ngokokuthanda kwakhe; uya kuzinyusa, azikhulise ngaphezu koothixo bonke, athethe izinto ezimangalisayo ngokuchasene noThixo woothixo; yaye uya kuphumelela, kude kube lugqityiwe ulaka; ngokuba oko kumisiweyo kuya kwenziwa. Daniel 11:35, 36.

Kwezi ndinyana zimbini, ukumkani owenza ngokokuthanda kwakhe nowaziphakamisayo nguye umxholo. Indinyana yamashumi amathathu anesithandathu yiyo indinyana uPawulos ayiphinda ngamanye amazwi, xa echaza “umntu wesono” ohleli etempileni kaThixo ezibonakalisa ukuba unguThixo. Intshutshiso yeXesha Lobumnyama ukusukela ngonyaka ka-538 kuse kuye kutsho ku-1798 ichongiwe kwindinyana yamashumi amathathu anesihlanu, yaye iyaqhubeka de kube “lixesha lokuphela” elalili-1798, elalililo “ixesha elimisiweyo.” Indinyana yamashumi amathathu anesithandathu ke ngoko ichaza ukuba upopu wayeya “kuphumelela” “de ingqumbo izaliseke.” Le ndinyana ichaza ukuba upopu waphumelela de kwangowe-1798, ngelo xesha “ingqumbo” yokuqala yayisele “izalisekile.” ILizwi likaThixo lesiprofeto lalisele “limisele” ukuba upopu uya kuqhubeka iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, de kube ngowe-1798, elalililo “ixesha lokuphela.”

“ukucaphuka” kokuqala kwaphela ngo-1798, yaye “ukucaphuka kokugqibela” kwaphela ngo-1844. Zombini ezi zicaphuko zimelwe njengezihlandlo zexesha, ezazineziphelo ezithile, ngaloo ndlela ziwachaza omabini njengemiprofeto yexesha. UGabriyeli wayalelwa nguPalmoni ukuba amenze uDaniyeli aqonde umbono wokubonakala (“mareh”), “wangokuhlwa neentsasa” (iintsuku) owachonga uOktobha 22, 1844, yaye wakwenza oko ngokunika ubungqina besibini baloo mhla.

Umbono we-“chazon” wevesi yeshumi elinesithathu, awayenqwenela ukuwuqonda uDaniyeli, wawungumbono wokunyathelwa phantsi owaphela “ngexesha lesiphelo” ngo-1798. Umbono we-“mareh” wevesi yeshumi elinesine waphela ngokubonakala kukaKristu eNdaweni Engcwele Kakhulu ngo-Oktobha 22, 1844, ekuzalisekeni kwesiprofeto sexesha seminyaka engamawaka amabini anamakhulu amathathu, kwangaxeshanye nokuzaliseka kwesiprofeto sexesha seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini. Zombini ezo ziprofeto zexesha zimelwe phezu kweetafile ezingcwele zikaHabakuki, athe uDade White wazichaza ukuba zazikhokelwe sisandla seNkosi, yaye azifanele kuguqulwa.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Sinezifundo ezininzi ekufuneka sizifunde, kwaye zininzi kakhulu, kakhulu ekufuneka sizilibale. NguThixo nezulu kuphela abangenasiphako. Abo bacinga ukuba abasayi kuze banyanzeleke ukuba bayeke imbono abayixabisileyo, okanye bangaze bafumane sizathu sokuguqula uluvo, baya kudana. Logama sibambelele kwiingcamango nakwiimbono zethu ngokunyamezela okungagungqiyo, asinako ukuba nobo bumbano awabuthandazelayo uKristu.” Review and Herald, Julayi 26, 1892.