

Incwadi kaDaniyeli - Inombolo Yokuqala

I-Ulai neHiddekel

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“Abefundisi nabantu bamemezela ukuthi iziprofetho zikaDaniyeli neSambulo zaziyimfihlakalo engaqondakali. Kodwa uKristu waqondisa abafundi bakhe emazwini omprofethi uDaniyeli mayelana nezehlakalo ezazizokwenzeka ngesikhathi sabo, wathi, ‘Ofundayo, akaqonde.’ Mathewu 24:15. Futhi ukugomela kokuthi iSambulo siyimfihlakalo, esingaqondwa, kuphikiswa yisihloko kanye sale ncwadi: ‘Isambulo sikaJesu Kristu, asiphiwa nguNkulunkulu, ukuba asibonise izinceku zakhe izinto ezimelwe ukwenzeka masinyane.... Ubusisiwe ofundayo, nalabo abezwayo amazwi alesi siprofetho, nabagcina okulotshiwe kuso; ngokuba isikhathi sisondele.’ ISambulo 1:1–3.

“Usho umprofethi: ‘Ubusisiwe ofundayo’—bakhona labo abangayikufunda; isibusiso asisibo esabo. ‘Nabazwayo’—bakhona futhi abanye abenqaba ukuzwa noma yini ephathelene neziprofetho; isibusiso asisiso saleso sigaba. ‘Nabagcina lezo zinto ezilotshiwe kulo’—abaningi bayenqaba ukulalela izixwayiso nemiyalo equkethwe eSambulweni. Akekho kulaba onelungelo lokuzibiza ngesibusiso esethenjisiweyo. Bonke abahlekisa ngezihloko zesiprofetho, nabaklolodela izimpawu ezinikezwe lapha ngesizotha esikhulu, bonke abenqaba ukuguqula izimpilo zabo, bazilungiselele ukufika kweNdodana yomuntu, bayakuba ngabangenasibusiso.

“Ngokubheka ubufakazi bokuphefumulelwa, abantu bangaba nesibindi kanjani sokufundisa ukuthi iSambulo siyimfihlakalo, engaphezu kokufinyelelwa ukuqonda komuntu na? Siyimfihlakalo eyambulwayo, incwadi evuliwe. Ukutadishwa kweSambulo kuqondisa ingqondo eziprofethweni zikaDaniyeli, futhi kokubili kuveza imfundiso ebaluleke kakhulu, enikwe abantu nguNkulunkulu, mayelana nezehlakalo ezizokwenzeka ekupheleni komlando waleli zwe.” *The Great Controversy*, 340.

“Ukutadisha iSambulo kuqondisa ingqondo eziprofethweni zikaDaniyeli.” Abanye abantu babona isiprofetho kuphela ngaphakathi kwencwadi kaDaniyeli. Kodwa uDaniyeli wethula imigqa emibili yeqiniso, futhi amaqiniso amele iziprofetho zakhe ayizahluko eziyisithupha zokugcina zencwadi yakhe. Izahluko zokuqala eziyisithupha zethula isiprofetho esifanekisiwe, okuthi, ngokuyinhloko, sisangakaziwa. Ngaphambi kokuba sicabangele izahluko zokuqala eziyisithupha zikaDaniyeli, sizachaza ukuthi empeleni kuneziprofetho ezimbili kuphela ezimelelwe ezahlukweni eziyisithupha zokugcina zikaDaniyeli. USister White ukhomba lezi ziprofetho ezimbili ngokubhekisela emifuleni emibili emikhulu yaseShinari. Lapho samukela ukufanekisa akubekayo, sithola isihluthulelo sokubona ezimbili, futhi ezimbili kuphela, iziprofetho ezisezahlukweni eziyisithupha zokugcina zikaDaniyeli.

“Ukukhanya uDaniyeli akwamukela kuNkulunkulu kwanikezwa ngokukhethekile ngenxa yalezi zinsuku zokugcina. Imibono ayibona osebeni lwe-Ulai nelweHiddekeli, imifula

emikhulu yaseShinari, manje isesimweni sokugwaliseka, futhi zonke izehlakalo ezabikezelwa zizofezeka maduzane.” Testimonies to Ministers, 112.

Umbono wesahluko sesishiyagalombili wanikezwa ngasemfuleni i-Ulai.

Ngomnyaka wesithathu wokubusa kwenkosi uBelishasari kwabonakala kimi umbono, yebo kimi Daniyeli, emva kwalowo owabonakala kimi ekuqaleni. Ngase ngibona embonweni; kwase kuthi lapho ngibona, ngangiseShushani esigodlweni, esisesifundazweni sase-Elamu; ngabona embonweni, ngisemfuleni i-Ulayi. Daniyeli 8:1, 2.

Lapho sithatha lesi sigaba esivela ku-Testimonies to Ministers, lapho uDade White abhekisela khona “e-Ulai naseHidekeli” futhi wazibiza ngokuthi “imifula emikhulu yaseShinari,” sasihlaziya lesi sigaba esivela kwelinye lamazwana abaluleke kakhulu ngokuphathelele nokufundwa kwezincwadi zikaDaniyeli neSambulo emibhalweni kaDade White. Kuleso siqephu uthi, “Kunesidingo sokufundwa okusondele kakhulu kweZwi likaNkulunkulu; ikakhulukazi uDaniyeli neSambulo kufanele kunakwe ngendlela engakaze ibe khona ngaphambili emlandweni womsebenzi wethu.”

Uma sihlolisisa ngokuseduze amavesi amabili okuqala esisanda kuwacaphuna kuDaniyeli isahluko sesishiyagalombili, anikeza ubufakazi obubili bangaphakathi beqiniso elivame ukunganakwa. UDaniyeli uthi, “ngomnyaka wesithathu ka” Belshazzar “kwabonakala kimi umbono.” Bese enezela athi, “emva kwalowo owabonakala kimi ekuqaleni.” Leli vesi lingaqondwa ngezindlela ezimbili, futhi noma ngabe liqondwa ngayiphi indlela, likhipha isiphetho esifanayo ncamashi.

Ingelosi uGabriyeli nguyena owaletsa ukukhanya kwesiprofetho kuDaniyeli, njengoba enza kubo bonke abaprofethi, ngoba wayesethathe indawo kaSathane njengomthwali wokukhanya wasezulwini. Lokhu kusho ukuthi wonke umthetho wesiprofetho otholakala emiBhalweni waqondiswa nguGabriyeli. Kungakhathaliseki ukuthi uDaniyeli wayekuqonda noma cha, evesini lokuqala lesahluko sesishiyagalombili, akagcini nje ngokukhomba ukuqaphela okubalulekile kwesiprofetho, kodwa futhi unikeza ofakazi ababili balokho kuqaphela okubalulekile kwesiprofetho kulelo vesi. Lokho uDaniyeli akuloba evesini lokuqala, ukuthi wayethole umbono ngaphambi kombono awawuthola ngasemfuleni i-Ulai. Umbono wasemfuleni i-Ulai wafika ngomnyaka wesithathu kaBelishasari. Umbono owafika ngaphambi kombono wasemfuleni i-Ulai wafika ngomnyaka wokuqala kaBelishasari.

Ngomnyaka wokuqala kaBelishasari inkosi yaseBhabhiloni uDaniyeli waphupha iphupho, waba nemibono yekhanda lakhe esembhedeni wakhe; khona-ke walibhala iphupho, walandisa ingqikithi yezinto. Daniyeli 7:1.

Evesini lokuqala lesahluko sesishiyagalombili, uDaniyeli ukhomba ukuthi naye waba nombono ngonyaka wokuqala kaBelishasari, ngoba uthi, “emva kwalokho okwabonakala kimi ekuqaleni.” Ingabe umbono wase-Ulayi wavela emva kombono wonyaka wokuqala kaBelishasari, noma ingabe lowo mbono wavela emva kowokuqala wemibono emibili ehambelanayo? Noma iyiphi impendulo ilungile. Umbono womfula i-Ulayi ungumbono ofanayo nombono wesahluko sesikhombisa. UGabriyeli usebenzisa isimiso sesiprofetho sokuthi “phinda futhi wandise,” kanyekanye nomthetho wokuthi into iqinisekiswa ngobufakazi bababili. Yomibili le mibono

ikhuluma ngemibuso yesiprofetho seBhayibheli.

Umbono wesahluko sesikhombisa uveza leyo mibuso njengezilwane ezidla ezinye, ngaleyo ndlela ugcizelela futhi uyethule esimweni samandla ayo ombuso. Umbono wesahluko sesishiyagalombili uveza yona leyo mibuso ngezimpawu ezivela enkonzweni yendlu engcwele kaNkulunkulu, nakuba ngayinye yalezo zimpawu zenkonzo yendlu engcwele yonakaliswa ngenhloso ukuze imele ukukhonza komgunyathi. UDanieli isahluko sesishiyagalombili uveza yona leyo mibuso njengombono wesahluko sesikhombisa, kodwa uyibeka esimweni sayo senkolo.

Umbono wase-Ulai kuDaniyeli isahluko sesishiyagalombili uphinda futhi wandise umbono wesahluko sesikhombisa. Isahluko sesikhombisa sikhomba uhlangothi lombuso lwezizwe oluphrofethweni lweBhayibheli, kanti isahluko sesishiyagalombili sikhomba uhlangothi lwenkolo lwemibuso ephrofethweni lweBhayibheli. Lapho lokhu sekuqondwe, sekunqondakala-ke ukuthi izahluko zesikhombisa nezesishiyagalombili zingumbono ofanayo. Isahluko sesishiyagalolunye yilapho uGabriyeli eza khona ukuzonikeza incazelo yengxenyane yesikhathi embonweni wesahluko sesishiyagalombili. Ngakho-ke, umbono wase-Ulai umele izahluko zesikhombisa, zesishiyagalombili nezesishiyagalolunye zencwadi kaDaniyeli. Umfula iHidekeli usube wethulwa esahlukweni seshumi.

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwembulwa into kuDaniyeli, owayebizwa ngegama lokuthi uBelitesazari; leyo nto yayiyiqiniso, kodwa isikhathi esimisiwe saside; wayiqonda leyo nto, waba nokuqonda kombono. Ngalezo zinsuku mina Daniyeli ngangilila amasonto amathathu aphelele. Angidlanga sinkwa esimnandi, akungenanga nyama newayini emlonyeni wami, futhi angizigcobanga nhlobo, kwaze kwafezeka amasonto amathathu aphelele. Kwathi ngosuku lwamashumi amabili nane lwenyanga yokuqala, ngisemaceleni omfula omkhulu, okuyiHidekeli. Daniyeli 10:1–4.

Umbono womfula iHidikeli wethula umlando wesiprofetho wenkosi yasenyakatho. Uqala ngokwehlukana kombuso ka-Alexander Omkhulu, ukhomba ukwehla nokwenyuka komlando owalandela lapho ekugcineni kuphela abaphikisi ababili abasele ekuhlakazekeni kombuso wangaphambili ka-Alexander Omkhulu kuyinkosi yaseningizimu engokoqobo uma iqhathaniswa nenkosi yasenyakatho engokoqobo. Ekugcineni ufika emlandweni wobupapa, obuba-ke yinkosi yasenyakatho ngokomoya, obuthi ekupheleni kwesahluko seshumi nanye, bufike ekupheleni kwabo, uMikayeli asukume, futhi umnyango wokuvivinywa komuntu uvalwe. Isifinyezo esilula sithi umbono womfula i-Ulai ungumbono wangaphakathi wendlu engcwele kaNkulunkulu nowebandla lakhe, kanti umfula iHidikeli ungumbono wangaphandle wesitha sikaNkulunkulu nesabantu baKhe phakathi kwalo mlendo ofanayo. Usebenzisa umgomo ofanayo otholakala emasontweni ayisikhombisa nasezimpawini eziyisikhombisa zencwadi yeSambulo.

“Abefundisi abaningi benza umzamo nhlobo wokuchaza isAmbulo. Basibiza ngokuthi siyincwadi engenanzuzo ukuyifunda. Basithatha njengencwadi evaliwe, ngoba siqukethe umlando wezifaniso nezimpawu. Kodwa lona kanye igama esisinikiwe, elithi, ‘IsAmbulo,’ liyakuphika lokhu kucatshangwa. IsAmbulo siyincwadi evaliwe, kodwa futhi siyincwadi evuliwe. Siqukethe umlando wezehlakalo ezimangalisayo ezizokwenzeka ezinsukwini zokugcina zomlando walomhlaba. Izimfundiso zale ncwadi ziqondile, azisizo ezingaqondakali

nezingezwakali. Kuyo kuthathwa wona lowo mugqa wesiprofetho njengoba kunjalo kuDaniyeli. Ezinye iziprofetho uNkulunkulu uziphindile, ngaleyo ndlela ebonisa ukuthi kufanele zinikwe ukubaluleka. INkosi ayiphindi izinto ezingenamphumela omkhulu.” Manuscript Releases, volume 8, 413.

Umlando ofanayo wangaphakathi nowangaphandle omelwe encwadini kaDaniyeli uyaphinde uthathwe encwadini yeSambulo. Ngaphandle kokukhanya kwesiprofetho okuvela kule mibono emibili, kukhona futhi ukuqinisekiswa kwendlela yokuchaza iBhayibheli eyamukelwa uWilliam Miller, kwase kulandelwa i-Future for America. Uma kubhekwa ngendlela efanele, incwadi kaDaniyeli, kanye nencwadi yeSambulo, kuyizimayini zegolide ezicebile ngokuphelele zokuqinisekisa izimiso zokuhunyushwa kwesiprofetho iBhayibheli eliziveza ngaphakathi kwalo uqobo.

I-Ulai, njengoba iyisihloko sangaphakathi, neHiddekel, njengoba iyisihloko sangaphandle, kuphinde futhi kumele iziprofetho ezimbili okwakufanele zembulwe ngesikhathi “sokuphela.” I-Ulai yembulwa ngesikhathi “sokuphela” ngo-1798, kanti iHiddekel yembulwa ngesikhathi “sokuphela” ngo-1989, lapho, njengoba kuchazwe kuDaniyeli isahluko seshumi nanye, ivesi lamashumi amane, amazwe ayemele iSoviet Union yangaphambili ekhukhulwa upapa kanye ne-United States.

Lapho la maqiniso esevunyiwe, kungase kubonakale futhi ukuthi lemibono emibili empeleni ingumbono owodwa, njengoba nje umlando wokuprofetha wamabandla ayisikhombisa nezimpawu eziyisikhombisa umelela umlando wokuprofetha ofanayo. Khona-ke lemibono emibili iba yindlela iNkosi eyayisebenzisa enhlanganweni yesikhathi esedlule yengelosi yokuqala, nalokho iNkosi ezokusebenzisa enhlanganweni yamanje neyesikhathi esizayo yengelosi yesithathu, ukuze kuvezwe inqubo yokuvivinya njengoba ibekiwe kuDaniyeli isahluko seshumi nambili, amavesi ayisishiyagalolunye neleshumi.

Wasesethi, Hamba ngendlela yakho, Daniyeli; ngokuba la mazwi avalawe, futhi afakwe uphawu kuze kube yisikhathi sokuphela. Abaningi bayakuhlajululwa, benziwe mhlophe, futhi bavivinywe; kepha ababi bayakwenza okubi; futhi akekho kwababi oyoqonda; kepha abahlakaniphileyo bayakuqonda. Daniyeli 12:9, 10.

Njengesibonelo sokuvulwa kweHiddekel ngo-1989, cabangela lokho ukuphefumulelwa okukhulumile.

“Encwadini yeSambulo kuhlanguka futhi kuphethe zonke izincwadi zeBhayibheli. Nansi ingxenye ephelileyo yencwadi kaDaniyeli. Enye iyisiprofetho; enye iyisambulo. Incwadi eyayivalwe ngophawu ayisona iSambulo, kodwa yilowo msebenzi wesiprofetho sikaDaniyeli ophathelene nezinsuku zokugcina. Ingelosi yayala yathi, ‘Kepha wena, Daniyeli, vala amazwi, unamathisele incwadi uphawu, kuze kube yisikhathi sokuphela.’ Daniyeli 12:4.” Izenzo ZabaPhostoli, 585.

Kokubili, kokubili i-Ulai neHiddekel kuhlobene nezinsuku zokugcina, kodwa ubu-Adventism buvume kuphela ukuqaphela ukuthi u-1798 kwakuyisikhathi sikaDaniyeli “sokuphela,” lapho incwadi yakhe kwakumelwe ivulwe uphawu. Nokho ingxenye yesiprofetho “ehlobene nezinsuku

zokugcina” ngokunembile kakhulu iyivesi eziyisithupha zokugcina zesahluko seshumi nanye sikaDaniyeli, ngokuba lawo mavesi aphetha ngokuma kukaMikhayeli lapho umusa wokuhlolwa komuntu uphela.

Umbono wokwahlulela, njengoba uchazwe kuDaniyeli izahluko zesikhombisa, zesishiyagalombili, nezesishiyagalolunye, wavalwa kwaze kwaba “sesikhathini sokuphela” ngo-1798. Ukukhanya (okwakhiqizwa ngumbono wase-Ulai owavulwa) kwakuyisimemezelo sokuvulwa kokwahlulela okuphenyayo, hhayi ukuvalwa kokwahlulela. Ukukhanya okwavulwa ngombono wase-Hiddekel kukhomba ukuvalwa kokwahlulela okuphenyayo, futhi futhi yilesi siqephu kuDaniyeli esiqukethe “ingxenye yesiprofetho ephathelene nezinsuku zokugcina.”

Ukukhishwa kwezimpawu ngonyaka ka-1798 kwamemezela ukuvulwa kokwahlulela kophenyo. Ukukhishwa kwezimpawu ngonyaka ka-1989 kwamemezela ukuvalwa okuseduze kokwahlulela kophenyo. Isiginesha sika-Alfa no-Omega sibonakala kalula encwadini kaDaniyeli, kodwa kuphela uma wazi ukuthi siyini, futhi uzimisele ukusifuna.

Lapho isikhathi somusa siphela kuDaniyeli isahluko seshumi nanye, ivesi lamashumi amane nanhlanu, kubhalwa uphawu luka-Alfa no-Omega. Ukuqala kukaDaniyeli kukhombisa ngokunembile impela lapho uphela khona. Uqala ngempi engokoqobo phakathi kweBabiloni engokoqobo no-Israyeli engokoqobo, futhi iBabiloni engokoqobo inqoba.

Ngomnyaka wesithathu wokubusa kukaJehoyakimi inkosi yakwaJuda, uNebukadinesari inkosi yaseBabele wafika eJerusalema, walivimbezela. INkosi yanikela uJehoyakimi inkosi yakwaJuda esandleni sakhe, kanye nengxenye yezitsha zendlu kaNkulunkulu; waziyisa ezweni laseShineyari endlini kankulunkulu wakhe, waletha izitsha endlini yomcebo kankulunkulu wakhe. Daniyeli 1:1, 2.

KuDaniyeli isahluko seshumi nanye, ivesi lamashumi amane nanhlanu, impi yomoya phakathi kweBhabhiloni yomoya, efanekiselwa ngokuthi “inkosi yasenyakatho”, no-Israyeli womoya, omelelwa “yintaba engcwele ekhazimulayo”, iyaphetha, futhi u-Israyeli womoya unqoba iBhabhiloni yomoya.

Uyomisa amatende esigodlo sakhe phakathi kwezilwandle entabeni engcwele ekhazimulayo; nokho uyofika ekupheleni kwakhe, kungabikho oyomsiza. Futhi ngaleso sikhathi uMikayeli uyakusukuma, inkosana enkulu emele abantwana babantu bakho; futhi kuyakuba khona isikhathi sokuhlupheka esingakaze sibe khona selokhu kwaba khona isizwe kuze kube yilesi sikhathi; futhi ngaleso sikhathi abantu bakho bayakukhululwa, bonke abayotholakala belotshiwe encwadini. Daniyeli 11:45; 12:1.

Izincwadi zikaDaniyeli neSambulo ziyincwadi eyodwa:

“Izincwadi zikaDaniyeli neSambulo ziyinto eyodwa. Enye iyisiprofetho, enye iyisambulo; enye iyincwadi evaliwe, enye iyincwadi evuliwe. UJohane wezwa izimfihlakalo ezashiwo ukuduma kwezulu, kodwa wayalelwa ukuba angazibhali.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Izincwadi ezimbili, eziyincwadi eyodwa, ziyingqophamlendo yobuciko bokufundisa kwesiprofetho kwengelosi uGabriyeli. Lokhu ngikubhala ngazi ngokugcwele ukuthi lokho uGabriyeli akuletha kuDaniyeli nakuJohane kwavela kuJesu, owakwamukela kuYise. Inhloso yami akusikho ukuphakamisa uGabriyeli, kodwa ukuphakamisa isambulo esijulile sobufakazi obusezincwadini zombili, sokuthi u-Alfa no-Omega wayiklama kanjani imithetho yesiprofetho yokuhumusha kweBhayibheli eyayizomelwa ngaphakathi kwalezi zincwadi ezimbili, uma sizimisele ukubona.

Ake nginikhumbuze ukuthi, kulesi sigaba, inhloso yami nokuzimisela kwami akusikho ukwethula incazelo yeziprofetho ezimbili zemifula i-Ulai ne-Hiddekel. Inhloso yami nokuzimisela kwami kuwukubhekana neziprofetho ezisezahlukeni eziyisithupha zokuqala zencwadi kaDaniyeli. Ngimane ngenza udaba oluqinisekisa iqiniso lokuthi izincwadi zikaDaniyeli neSambulo, mhlawumbe, ziyizincwadi ezakhiwe ngokujula okukhulu kunazo zonke eZwini likaNkulunkulu. Zethula umlayezo wesiprofetho, ngesikhathi esifanayo ziveza isimilo sikaNkulunkulu, ngesikhathi esifanayo ziveza yona kanye imithetho edingekayo ukuba isetshenziswe uma umuntu efisa ukuqonda iziprofetho, futhi azi noLowo owabeka phambili iziprofetho.

Esinye isibonelo sobujula obukhulu balezi zincwadi siyindlela uDaniyeli aveza ngayo “izikhathi eziyisikhombisa” zikaLevitikusi 26. Isiprofetho “sezikhathi eziyisikhombisa” sasiyikho futhi siseyikho “itshe lokukhubekisa” kubantu bakaNkulunkulu, kokubili ku-Israyeli wasendulo, enhlanganweni yamaMillerite yengelosi yokuqala, kanye nasenhlanganweni yamanje neyesikhathi esizayo yengelosi yesithathu. “Itshe lokukhubekisa,” ngokuchazwa okulula, liyinto ongayiboni, nakuba ikhona ngokusobala. Ngakho-ke, uma usuzibona “izikhathi eziyisikhombisa” encwadini kaDaniyeli, uyabona ukuthi zikhona ngokusobala, kodwa futhi uyabona ukuthi zifihlekile kulabo abakhetha ukungaboni.

Ukufihla okuthile kuyilapho kukhona obala, ngokohlelo lolimi, kuyimpumelelo ejulile; kuyinto ebingeke yafakwa kunoma iyiphi inoveli yemfihlakalo ebhalwe ngumuntu. Kungumsebenzi wobuciko ophakeme, ngokuba kukhona lapho, kubonakala sobala kubo bonke abafisa ukungakhubeki, kodwa akunakwenzeka ukuba kubonwe yilabo abakhetha ukukhubeka. Kungukuthi, ngomqondo othile, “kufihlwe kusobala.” Lokhu kufezwa ngokuhlangana kobuntu nobuNkulunkulu.

Ngisho leso simangalo, ngoba ngifisa ukusikhumbuza kulesi sikhathi ukuthi kukhona imfundiso yamaKatolika ngaphakathi kobu-Adventist, okungenani selokhu kwashicilelwa i-Questions on Doctrine ngo-1957, nokuthi leyo mfundiso iphinde yaphakamisa ikhanda layo elingalungile ngaphakathi kwalo mnyakazo weqiniso lamanje we-Future for America. Umbono uthi uKristu, ekuzalweni Kwakhe enyameni, akazange athathe inyama Ayeyizuze ifa kuMariya. Yebo, labo abagcina le mfundiso abayivezi ngaleyo ndlela, kodwa nokho yilokho kanye abakufundisayo. Ngiyibiza ngokuthi imfundiso yamaKatolika, ngoba isisekelo sokuthi inyama kaKristu yayimsulwa njengenyama ka-Adamu ngaphambi kokuba one, yilo kanye uhlelo lokucabanga lukaSathane olusetshenziswa yibandla lamaKatolika ngemfundiso yalo yalokho okubizwa ngokuthi “ukukhulelwa okungenasici.” Futhi uma ungajwayelene nale mfundiso yobuqaba ethi “ukukhulelwa okungenasici,” ifundisa ukuthi inyama kaKristu yenziwa ngokungaphezu kwemvelo njengoba imvelo ephansi ka-Adamu yenziwa, ngaphambi kokuba yena no-Eva bone, noma

njengoba kushiwo, uKristu wayenemvelo ka-Adamu yangaphambi kokuwa, engenasono. Ifundisa ukuthi uMariya uqobo wanikezwa ngokuyisimangaliso imvelo yenyama ka-Adamu engakaweli esonweni ngaphambi kokuba one, ukuze abe yisitsha esiphelele soMoya oNgcwele sokufaka emzimbeni wakhe ophelele usana uJesu.

Yebo, labo abakwi-Adventism abagcina lesi siphetho esifanayo mayelana nenyama kaJesu, ababhekiseli kunoma yiziphi izimangaliso eziphathelene noMariya, kodwa bayaphendukezela imibhalo kaDade White neBhayibheli, ukuze bafundise lowo mqondo ofanayo wobuKatolika. Kungani ngisanda kuphambuka ngasukela ekuxoxeni ngencwadi kaDaniyeli? Ngizokuphendula lokho.

Isakhiwo nomumo oyisimangaliso kaDaniyeli neSambulo kwafezwa ngokuhlanganiswa kobuntu nobuNkulunkulu. UJesu uyiLizwi likaNkulunkulu, neBhayibheli liyiLizwi likaNkulunkulu. Imvelo kaJesu yobukulunkulu neyobuntu imelelwe ngokuphelele eBhayibhelini. Amazwi akulo angakaNkulunkulu futhi aqukethe amandla okudala okuguqula izinhliziyi nezingqondo. Lawo mazwi ayilo kanye lelo mandla elaletsa zonke izinto ekubeni khona. Kodwa labo bantu uNkulunkulu abakhetha ukuba babe yizinsimbi Zakhe ekulobeni iBhayibheli, bonke babeyizoni. Ingxenye yobuntu yalokhu kubumbana imelelwe ngabantu abawileyo. IBhayibheli liyinhlanganisela yobuntu nobuNkulunkulu, futhi abaprofethi babeyizoni, njengoba bonke abantwana baka-Adamu bebelokhu benjalo. UKristu akazange one emcabangweni, ngezwi, noma ngesenzo. Kodwa wathatha inyama kaMariya emva kweminyaka eyizinkulungwane ezine yokwehla kwesimo. Ukube ngempela wathatha imvelo ephansi yenyama ka-Adamu ngaphambi kokuba u-Adamu one, kwakuyodinga ukuthi bonke abalobi beBhayibheli nabo babe ngabangenasono.

Ukufihlwa “obala kodwa kungabonakali” kwaleyo “zikhathi eziyisikhombisa” encwadini kaDaniyeli kwafezwa, hhayi ngamazwi kuphela uDaniyeli awabhala, kodwa futhi nangabantu abawileyo abahumusha iBhayibheli i-King James. Abantu abawileyo bayithinta kabili incwadi kaDaniyeli, futhi lokho okwafezwa bekungeke kwenzeke ukuba kwenziwe yinoma yimuphi umuntu ngaphandle kokuqondisa kukaNkulunkulu kobuNkulunkulu bokubonelela.

Esihlokwani sethu esilandelayo sizoqala ukubonisa ukuthi ubuNkulunkulu nobuntu bakufihla kanjani obala “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha encwadini kaDaniyeli, ngokuba uNkulunkulu wayekwazi ngaphambili, futhi wakhulela nokukhulela ngenhloso, ukuthi kube “yitshe lokukhubekisa” lokuvivinya kokubili labo abasemnyakazweni wengelosi yokuqala, kanye nalabo abasemnyakazweni wengelosi yesithathu.

“Ukukhanya uDaniyeli akwamukela kuNkulunkulu kwanikezwa ngokukhethekile lezi zinsuku zokugcina. Imibono ayibona ngasemifudlaneni ye-Ulai neHidekeli, imifula emikhulu yaseShinari, manje isisesimweni sokugcwaliseka, futhi zonke izehlakalo ezabikezelwa zizofezeka maduze.” Testimonies to Ministers, 112.