

# Incwadi kaDaniyeli - Ikhulu Namashumi Amabili

*Ukwembula Izimpawu Zesiprofetho: Ukuqonda Ukugcwaliseka  
Kweziprofetho ZeBhayibheli*

Jeff Pippenger  
2024-03-06

Ukugcwaliseka kwezibonakaliso ezamelwa yilanga, inyanga, nezinkanyezi sekuchazwe ngokwanele ngabalobi bomlando, amaphayona obu-Adventist, nangemibhalo kaDade uWhite. Ezinye zezibonakaliso uJesu akhuluma ngazo azijwayelekile kwabanye njengezinye. Bambalwa abaqaphelayo ukuthi “ukucindezeleka kwezizwe” phezu “komhlaba,” kwaba nokugcwaliseka okuqondile. Abakucacelwanga ukuthi uphawu lokuzamazama “kwamandla ezulu,” njengokwehlukani ngenxa nokuzamazama okumelelwa ngamandla omhlaba, lisho ukuthini. Futhi bambalwa aba-Adventist baseLawodikea abaqondayo ukuthi “ukuza” “kweNdodana yomuntu iza ngefu” kwagcwaliseka emlandweni wamaMillerite.

“Usuku nehora ngqo lokuza kukaKristu akwambulwanga. UMsindisi watshela abafundi bakhe ukuthi naye uqobo wayengenakubadalulela ihora lokubonakala kwakhe kwesibili. Kodwa wabala izenzakalo ezithile ababezokwazi ngazo ukuthi ukuza kwakhe sekusondele. ‘Kuyakuba khona izibonakaliso,’ esho, ‘elangeni, nasenyangeni, nasezinkanyezini.’ ‘Ilanga liyakufiphazwa, nenyanga inganiki ukukhanya kwayo, nezinkanyezi zezulu ziyakuwa.’ Phezu komhlaba, esho, kuyakuba khona ‘usizi lwezizwe, ngokudideka; ulwandle namagagasi kukhukhumala; izinhliziyi zabantu ziphela amandla ngenxa yokwesaba, nangenxa yokulindela lezo zinto ezizayo phezu komhlaba.’”

“‘Bayakubona iNdodana yomuntu iza ngamafu ezulu ngamandla nangenkazimulo enkulu. Iyothuma izingelosi zayo ngokukhala okukhulu kwecilongo, ziqoqe abakhethiweyo bayo emimoyeni yomine, zisuke komunye umkhawulo wezulu ziye komunye.’”

“Izibonakaliso elangeni, enyangeni, nasezinkanyezini sezagcwaliseka. Kusukela kuleso sikhathi ukuzamazama komhlaba, izivunguvungu, amagagasi olwandle amakhulu, izifo eziwubhubhane, nendlala kuye kwanda. Ukubhujiswa okwesabeka kakhulu, ngomlilo nangezikhukhula, kulandelana ngokushesha okukhulu. Izinhlekelele ezesabekayo ezenzeka isonto nesonto zikhuluma kithi ngezwi eliqotho lesixwayiso, zimemezela ukuthi ukuphela sekusondele, nokuthi kukhona okukhulu nokunqumayo okuzokwenzeka ngokushesha ngokwesidingo.”

“Isikhathi somusa asisayikuqhubeka isikhathi eside. Manje uNkulunkulu usehoxisa isandla sakhe esivimbelayo emhlabeni. Sekuyisikhathi eside ekhuluma kumadoda nakwabesifazane ngomsebenzi kaMoya wakhe oNgcwele; kodwa abasizwanga isimemo. Manje ukhuluma kubantu bakhe, nasezweni, ngezahluhlelo zakhe. Isikhathi salezi zahluhlelo siyisikhathi somusa kulabo abangakabi nalo ithuba lokufunda ukuthi liyini iqiniso. INkosi iyakubabheka ngomusa omkhulu. Inhliziyo yayo yesihe iyathinteka; isandla sayo siselokhu seluliwe ukuze sisindise. Izixuku eziningi ziyokwamukelwa esibayeni sokuphepha, zona eziyothe kulezi zinsuku

zokugcina zizwile iqiniso ngokokuqala ngqa.” Review and Herald, November 22, 1906.

Umlando wamaMillerite uyaphindwa ngokwezinhlamvu zawo uqobo ezinsukwini zokugcina. “Izibonakaliso” ezaphawula ukufika nomlando wengelosi yokuqala zifanekisa “izibonakaliso” eziphawula ukufika nomlando wengelosi yesithathu. Yonke iminyakazo engewele yokulungisa ihambisana nomnyakazo wengelosi yesithathu ezinsukwini zokugcina.

“Umsebenzi kaNkulunkulu emhlabeni ubonakalisa, kusukela enkathini kuya enkathini, ukufana okumangalisayo kukho konke ukuvuselelwa okukhulu noma ukunyakaza kwezenkolo. Izimiso zokusebenzelana kukaNkulunkulu nabantu zihlala zifana njalo. Ukunyakaza okubalulekile kwalesi sikhathi kunokufana kwakho kulokho kwesikhathi esidlule, futhi amava ebandla ezinkathini zangaphambili aqukethe izifundo eziyigugu kakhulu zesikhathi sethu.” The Great Controversy, 343.

Umlando omelwe yingelosi enamandla yesAmbulo ishumi nesishiyagalombili, uyingelosi yesithathu; futhi umlando omelwe yingelosi yesithathu uhamba ngokuhambisana nomlando wezingelosi zokuqala nezesibili zomlando wamaMillerite.

“UNkulunkulu unikeze imiyalezo yesAmbulo 14 indawo yayo emgqeni wesiprofetho, futhi umsebenzi wayo awufanele uphele kuze kube sekupheleni komlando walomhlaba. Imiyalezo yengelosi yokuqala neyesibili iseyiqiniso salesi sikhathi, futhi kufanele ihambisane nalena elandela. Ingelosi yesithathu imemezela isixwayiso sayo ngezwi elikhulu. ‘Emva kwalesi zinto,’ kusho uJohane, ‘ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu, nomhlaba wakhanyiswa yinkazimulo yayo.’ Kulokhu kukhanyiselwa, ukukhanya kwayo yonke imiyalezo emithathu kuhlanganisiwe.” The 1888 Materials, 803, 804.

Umsebenzi wengelosi yokuqala nowesibili, ohambisana nomsebenzi wengelosi yesithathu, ubuye ufanekiswe emfanekisweni wezintombi eziyishumi.

“Ngivame ukuqondiswa emfanekisweni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mfanekiso ugcalisekile futhi uyogcaliseka kuze kube sekugcineni ngokoqobo kwawo wonke amazwi awo, ngoba unokusebenza okukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugcalisekile futhi uyoqhubeka uyibe iqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

Umlando omelwe kuSambulo isahluko seshumi senewadi yeSambulo umelwe njengezulu eziyisikhombisa, futhi izulu eziyisikhombisa zimelela izehlakalo ezenzeka phakathi nomlando wamaMillerite, owawungumlando wemiyalezo yengelosi yokuqala neyesibili. Izulu eziyisikhombisa futhi zimelela “izehlakalo zesikhathi esizayo” ezenzeka ezinsukwini zokugcina, futhi zigcaliseka “ngokulandelana” okufanayo nalokho ezazigcaliseka ngakho emlandweni wamaMillerite.

“Ukukhanya okukhethekile okwanikwa uJohane okwavezwa ezindumeni eziyisikhombisa kwakuwukuchazwa kwezehlakalo ezaziyokwenzeka ngaphansi kwemiyalezo yengelosi yokuqala neyesibili. ...”

“Emva kokuba le midumo eyisikhombisa ikhulume amazwi ayo, kwafika umyalo kuJohane njengakukaDaniyele maqondana nencwadana encane: ‘Vala uphawu kulezo zinto ezakhulunywa yimidumo eyisikhombisa.’ Lezi zihlobene nezehlakalo zesikhathi esizayo eziyokwambulwa ngokulandelana kwazo.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Yonke iminyakazo yenguquko iyahambisana, futhi kufanele ihlanganiswe “umugqa phezu komugqa,” ukuze kuboniswe umnyakazo wokugcina wokuguqula wabayi-khulu namashumi amane nane ezinkulungwane. Umfanekiso wezintombi eziyishumi ubonisa okuhlangenwe nakho kwangaphakathi kwabantu bakaNkulunkulu emnyakazweni wamaMillerite nasemnyakazweni wabayi-khulu namashumi amane nane ezinkulungwane.

“Umfanekiso wezintombi eziyishumi kuMathewu 25 nawo uveza isipiliyoni sabantu bama-Adventist.” The Great Controversy, 393.

Umsebenzi nesigijimi sabo bobabili amaMillerite kanye nabayizinkulungwane eziyikhulu namashumi amane nane kumelwe yizingelosi ezintathu zesAmbulo ishumi nane.

“Ngibe namathuba ayigugu okuthola ulwazi olusebenzayo. Ngibe nolwazi emilayezweni yengelosi yokuqala, eyesibili, neyesithathu. Izingelosi zimelelwe njengokundiza phakathi kwezulu, zimemezela emhlabeni umlayezo wesixwayiso, futhi zinokuthintana okuqondile nabantu abaphila ezinsukwini zokugcina zomlando walomhlaba. Akekho ozwa izwi lalezi zingelosi, ngoba ziyisibonakaliso esimela abantu bakaNkulunkulu abasebenza ngokuvumelana nezulu lonke. Abesilisa nabesifazane, abakhanyiselwe nguMoya kaNkulunkulu, nabangcweliswe ngeqiniso, bamemezela le milayezo emithathu ngokulandelana kwayo.” Life Sketches, 429.

Izehlakalo ezingokwesiprofetho ezimelwe kusAmbulo isahluko seshumi, zimelelwa yimidumo eyisikhombisa. Lezo zehlakalo ziphawula indawo lapho okobunkulunkulu kuhlanganiswa khona nokobuntu. “Izibonakaliso” ezakhonjiswa nguKristu kuMathewu isahluko samashumi amabili nane, kuMarku ishumi nantathu nakuLuka amashumi amabili nanye zimelela “izibonakaliso” ezangenisa inhlango yamaMillerite futhi zimelela ubufakazi obuhambisanayo ngenhlango yabayizinkulungwane eziyikhulu namashumi amane nane. Labo abayizinkulungwane eziyikhulu namashumi amane nane abanakunambitha ukufa njengoba kumelwe u-Enoke no-Eliya. Umandulo 11, 2001, “isibonakaliso” uKristu asikhomba njengophawula ukufika kwesizukulwane sokugcina emlandweni womhlaba, sikhonjwa kuLuka isahluko samashumi amabili nanye. Ukuba phakathi kwalelo qembu elimelelwe u-Enoke no-Eliya, elibizwa ngokuthi abayizinkulungwane eziyikhulu namashumi amane nane, kudinga ukuba “isibonakaliso” kanye nakho konke esikumeleyo kuqashelwe.

Emva kokuba uJesu ehole abafundi baKhe wehla emlandweni “wezibonakaliso” ezaletsa ukuqala kwenhlango yamaMillerite, wabe esebuyela ephinda futhi enabisa ubufakazi baKhe bomlando ngokufaka umfanekiso owawumele lowo mlendo ofanayo.

Wase ekhuluma kubo ngomfanekiso, wathi: Bhekani umkhiwane, nayo yonke imithi; lapho isiqala ukuhluma, niyabona futhi nazi ngokwenu ukuthi ihlobo seliseduze. Kanjalo nani, lapho

nibona lezi zinto zenzeka, yazini ukuthi umbuso kaNkulunkulu useduze. Ngiqinisile ngithi kini, Lesi sizukulwane asiyikudlula, kuze kugcwaliseke konke. Izulu nomhlaba kuyakudlula; kodwa amazwi ami awayikudlula. Luka 21:29–33.

UJesu uqala umfanekiso ngokukhomba umehluko phakathi “komkhiwane,” ngobunye, kanye “nayo yonke imithi.” “Umkhiwane” uyisizwe sabantu besivumelwano, okuthi ezinsukwini zokugcina kube yi-Adventism yaseLawodikeya, eziveza njengabantu abaseleyo bakaNkulunkulu. Eminye “imithi” yayingabeZizwe.

“Qaphelani ukuqalekiswa komkhiwane, omele isizwe samaJuda, esimbozwe amaqabunga okuvuma inkolo, kodwa kungekho sithelo esitholakala kuwo. Isiqalekiso simenyezela phezu komkhiwane, omele umenzeli onokuziphatha, ocabangayo, ophilayo, oqalekiswa nguNkulunkulu, ephila njengoba amaJuda ayephila iminyaka engamashumi amane emva kwalesi sehlakalo, nokho efile. Qaphelani, eminye imithi, emele abeZizwe, yayingembozwanga. Yayingenamaqabunga, ingenzi ukuzishaya isifuba ngokuthi inolwazi ngoNkulunkulu. Isikhathi sayo sokuthela izithelo sasingakafiki.” Special Testimonies for Ministers and Workers, number 7, 59–61.

Ubu-Adventisti baseLawodikeya ezinsukwini zokugcina buqalekisiwe, ngoba nakuba buzibiza ngokuthi buyinsali kaNkulunkulu, lokho kuzibiza kwakho akunazithelo. UJesu wenza amaphuzu amabili axhumene, kodwa ehlukeni, kulesi siqephu. Uveza umehluko phakathi kwabantu bakaNkulunkulu abazishoyo nabeeZizwe, abangazibizi ngokuthi bagcina umthetho kaNkulunkulu, noma babe noMoya Wesiprofetho, okuyizimpawu zensali yezinsuku zokugcina, ubu-Adventisti baseLawodikeya obuzibiza ngokuthi buyakugcina. Amaqabunga ezinsukwini zokugcina amele isibango sokuzibiza ngokuthi kuyinsali ehlonzwe nguJohane encwadini yeSambulo.

“Izwe lezizwe lalimelelwe yimikhiwane engenamaqabunga, engenazithelo. AbeZizwe babeswele, njengamaJuda, ukumesaba uNkulunkulu, kodwa babengazange bathi beme emseni kaNkulunkulu. Abazange bazigqaje ngokomoya okuphakeme. Babeyizimpumputhe ngazo zonke izindlela ezindleleni nasemisebenzini kaNkulunkulu. Kubo isikhathi samakhiwane sasingakafiki. Babesabheke phambili osukwini olwaluzobalethela ukukhanya nethemba.” Signs of the Times, February 15, 1899.

Umehluko phakathi komkhiwane nezinye izihlahla wanikezwa nguKristu omunye futhi umehluko. Isikhathi sokuba izihlahla ziqhume amahlumela ngenxa yamakhiwane, sasihlukile kunesikhathi sokuba izihlahla zabeZizwe ziqhume amahlumela. Ezinsukwini zokugcina “kunikezwa izibizo ezimbili ezihlukile emabandleni,” futhi izwi lokuqala elivela engelosini yesAmbulo isahluko seshumi nesishiyagalombili, likhomba isikhathi lapho ukuqhuma kwamahlumela kwalabo abayizinkulungwane eziyikhulu namashumi amane nane kwakufanele kwenzeke. “Izwi lesibili” lesAmbulo isahluko seshumi nesishiyagalombili limelela isikhathi lapho ezinye izihlahla kwakufanele ziqhume amahlumela.

Ngosuku lukaKristu amaJuda ayeyisihlahla somkhiwane, kanti abeZizwe ayeyizihlahla ezinye. Emlandweni wamaMillerite amaProthestani ayeyisihlahla somkhiwane, kanti amaMillerite ayeyizihlahla ezinye. Ezinsukwini zokugcina, i-Adventism yaseLawodikea iyisihlahla somkhiwane

esingenazithelo esisuswa eJerusalema (esivinini), kanti abayizinkulungwane eziyikhulu namashumi amane nane bayizihlahla zomkhiwane ezithela izithelo. Abanye abantwana bakaNkulunkulu abaseseBhabhiloni bamelwe abeZizwe.

“UmZizwe,” ngokwenzazelo yalo, “ungumfokazi.” Izihlahla zeZizwe zilele ubuthongo (zifile), zingakakhuli amahlumela noma zithele izithelo ngesikhathi umkhiwane uhluma futhi uphile. Isihlahla esilele ubuthongo siyisihlahla esomile, futhi lapho abeZizwe bebizelwa ukuba baphume eBhabhiloni, ngezwi lesibili leSambulo isahluko seshumi nesishiyagalombili, bayobe sebekhetha ukugcina iSabatha losuku lwesikhombisa futhi bangene esivumelwaneni neNkosi.

Futhi makangakhulumi owesizwe ongowokufika ozihlanganisile noJehova, ethi: UJehova ungihlukanisile nokwahlukanisa nabantu bakhe; nomthenwa makangasho ukuthi: Bheka, ngingumuthi owomile. Ngokuba usho kanje uJehova kubathenwa abagcina amasabatha ami, abakhetha izinto ezingijabulisayo, babambelele esivumelwaneni sami; kubo ngiyakubanika endlini yami nangaphakathi kwezindonga zami indawo negama okungcono kunokwamadodana nokwamadodakazi; ngiyakubanika igama eliphakade elingayikunqunywa. Futhi namadodana owesizwe ongowokufika azihlanganisa noJehova, ukumkhonza, nokuthanda igama likaJehova, abe yizinceku zakhe, wonke ogcina isabatha angalingcolisi, abambelele esivumelwaneni sami; labo ngiyakubayisa entabeni yami engcwele, ngibajabulise endlini yami yokukhuleka; iminikelo yabo yokushiswa nemihlatshelo yabo iyakwamukeleka phezu kwe-altare lami; ngokuba indlu yami iyakuthiwa yindlu yokukhuleka yezizwe zonke. U-Isaya 56:3–7.

Umfokazi ungowezizwe, futhi “izwi lesibili” liyababiza ukuba baphume eBhabhiloni, futhi balethwe entabeni engcwele kaNkulunkulu; khona-ke iyakuba yintaba yaKhe “engcwele,” ngoba ukolweni nokhula kuyobe sekwahlukanisiwe ngenqubo yokuvivinywa emelwe emlandweni “wezwi lokuqala”. Lapho befika entabeni yeNkosi ezinsukwini zokugcina, abeZizwe abayikuba besaba ngabafokazi, noma izihlahla ezomile.

Ilanga nenyanga kuyakwenziwa mnyama, nezinkanyezi ziyakuhoxisa ukukhanya kwazo. UJehova futhi uyakubhonga eseZiyoni, akhiphe izwi lakhe eseJerusalema; namazulu nomhlaba kuyakuzamazama; kepha uJehova uyakuba ithemba labantu bakhe, namandla abantwana bakwa-Israyeli. Ngalokho niyakukwazi ukuthi nginguJehova uNkulunkulu wenu ohlala eZiyoni, intaba yami engcwele; khona iJerusalema liyakuba ngelingcwele, futhi akusayikuphinda kudlule abezizwe kulo. Joweli 3:15–17.

Ukuqalisa komlando lapho “izwi lesibili” libiza omunye umhlambi kaNkulunkulu ukuba uphume eBabiloni kunezinto “eziphawulayo” ezazifanekiselwa yizibonakaliso zenhlangano yamaMillerite. KuMathewu isahluko samashumi amabili nane, kuMarku isahluko seshumi nantathu, nakuLuka isahluko samashumi amabili nanye kubekwa ubufakazi bukaKristu esibucabangelayo. Kulezi zifakazi ezintathu ngasinye, esinye “sezibonakaliso” ezikhonjwayo yilesi sokuthi amandla amazulu ayakuzanyazanyiswa, kodwa ekwethulweni kukaJoweli kwezinto “eziphawulayo” ezikhomba ukuthi iJerusalema liyakuba “ngcwele”, “amazulu nomhlaba” kuyakuzamazama kokubili.

UJoweli ukhomba ukugcwaliseka okuphelele “kwezibonakaliso” ezabikezelwa ezenzeka lapho iJerusalema lingewe. Leso sikhathi yilesa lapho iNkosi isisusile izono kwabayizinkulungwane eziyikhulu namashumi amane nane, futhi ibandla laseLawodikeya seliguqukele enhlanganweni yaseFiladelfiya. Kungaleso sikhathi lapho inhlango yesithupha (iFiladelfiya) iba yinhlangano yesishiyagalombili (iFiladelfiya), eyingeyamabandla ayisikhombisa. Kungaleso sikhathi lapho iBandla Elilwayo liba yiBandla Elinqobayo. IBandla Elilwayo yigama lebandla likaNkulunkulu elakhiwe ukolweni nokhula. IBandla Elinqobayo liyintaba engcwele kaNkulunkulu “engcwele,” futhi “abezizwe abasadluli kulo futhi.”

Ukungeniswa kwesibhengezo esiphakanyiswayo, esiyiBandla Elinqobayo, esinguleso “siyisishiyagalombili esivela kwabayisikhombisa”, okuyisikhathi lapho iJerusalema “ingcwele”, kuhambisana “nezibonakaliso.” Ukuze uJesu anike abantu baKhe iphuzu lokubhekisela ngalo ukuze baqaphele “isibonakaliso” sokuphila noma sokufa, esikhomba ukubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane, wasebenzisa izihlahla nomjikelezo wemvelo wokuphila kwesihlahla ukuze afundise lesa sifundo esibaluleke ngaphezu kwakho konke.

“UKristu wayeyale abantu Bakhe ukuba baqaphele izibonakaliso zokufika Kwakhe futhi bajabule lapho bebona izimpawu zeNkosi yabo ezayo. ‘Lapho lezi zinto ziqala ukwenzeka,’ esho, ‘khona-ke phakamisani amehlo enu, niphakamise amakhanda enu; ngokuba ukuhlengwa kwenu sekusondele.’ Wakhomba abalandeli Bakhe ezihlahleni zasentwasahlobo eziqhakazayo, wathi: ‘Lapho sezihluma, niyabona futhi nazi ngokwenu ukuthi ihlobo selisondele. Kanjalo nani, lapho nibona lezi zinto zenzeka, yazini ukuthi umbuso kaNkulunkulu ususondele.’ Luka 21:28, 30, 31.” The Great Controversy, 308.

Lapho izihlahla zentwasahlobo ziqala ukumila amahlumela, ihlobo seliseduze.

Ukuvuna kudlulile, ihlobo seliphelile, kodwa thina asisindiswanga. Jeremiya 8:20.

Izihlahla ezihluma ziveza ukuthi sekuyintwasahlobo, bese siyazi ukuthi ihlobo seliseduze; kanti kusehlobo lapho isivuno siqoqwa khona.

Isitha esabahlwanyela nguSathane; isivuno siyisiphelo sezwe; futhi abavuni yizingelosi. Mathewu 13:39.

Ukuvuna kusekupheleni kwezwe. Lapho izihlahla ziqala ukuhluma, kumele nazi ukuthi ukuphela kwezwe sekusondele.

“Akukho okunye okwashiwo uMsindisi okufanele kwenziwe kuchithe okunye. Nakuba kungekho muntu owaziyo usuku noma ihora lokuza kwaKhe, siyafundiswa futhi siyacelwa ukuba sazi lapho sekuseduze. Siphinde sifundiswe ukuthi ukungasinaki isixwayiso saKhe, nokwenqaba noma ukunganaki ukwazi lapho ukufika kwaKhe sekuseduze, kuyoba yingozi kithi njengalokhu kwakunjalo kulabo ababephila ezinsukwini zikaNowa ukungazi lapho uzamcolo wawusuzofika.” The Great Controversy, 371.

Sizoqhubeka nesifundo sethu sikaLuka isahluko samashumi amabili nanye esihlokwini esilandelayo.

“Ngabona ukuthi amandla omhlaba manje ayazanyazanyiswa nokuthi izenzakalo zenzeka ngokohlelo. Impi, nezinsolo zempi, inkemba, indlala, nobhubhane kungokokuqala ukuzanyazanyisa amandla omhlaba; khona-ke izwi likaNkulunkulu liyozanyazanyisa ilanga, inyanga, nezinkanyezi, kanye nalo mhlaba. Ngabona ukuthi ukuzanyazanyiswa kwamandla eYurophu akusikho, njengoba abanye befundisa, ukuzanyazanyiswa kwamandla ezulu, kodwa kungukuzanyazanyiswa kwezizwe ezithukuthele.” Early Writings, 41.