

Incwadi kaDaniyeli - Ikhulu Namashumi Ayisithupha Nesithupha

*Ukwambulwa Kombono Wokugcina KaDaniyeli: Umbono WamaMillerite
Ngezimfundiso Zeziprofetho Zanamuhla*

Jeff Pippenger
2024-03-24

Siqala ukucabangela kwethu umbono wokugcina kaDaniyeli ngokusebenzisa isimiso esimelelwa ngu-Alfa no-Omega, esikhomba ukuthi Yena ngaso sonke isikhathi uhlobanisa ukuphela nesiqalo. Ngakho-ke uBeltshazari, onguyena uDaniyeli evesini lokuqala impela lombono wokugcina kaDaniyeli, naye ubeyomelwa engxenyeni yokugcina yawo lowo mbono uqobo. Sesibonile ukuthi uBeltshazari umelela abantu bakaNkulunkulu besivumelwano bezinsuku zokugcina, abaqonda i-“chazon,” umbono womlando wesiprofetho, njengoba umelelwe yigama elithi “into,” evesini lokuqala. Lowo mbono womlando wesiprofetho uyizi-“ikhathi eziyisikhombisa,” zeLevitikusi amashumi amabili nesithupha, ezilingana neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. UBeltshazari futhi uqonda “umbono” osevesini lokuqala, okuwumbono we-“mareh” weminyaka eyizinkulungwane ezimbili namakhulu amathathu, omelela ukucela kukaKristu ngokuzumayo.

Esahlukweni seshumi nambili, uDaniyeli umelele ukuhamba kwengelosi yokuqala futhi futhi umelele ukuhamba kwengelosi yesithathu, ngoba kokubili ukuhamba kugcwalisa umfanekiso wezintombi eziyishumi. Esahlukweni seshumi nambili kukhona okungenani amaqiniso amahlanu ayeyingxenye yokuhamba kwamaMillerite, amele amaqiniso okuthi ukuhamba kwengelosi yesithathu nakho kumelele kuwazwe futhi kuwaqonde. Kokubili ukuhamba kugcwalisa umfanekiso wezintombi eziyishumi, futhi izintombi ezihlakaniphileyo zazo zombili lezi zinyakazo kumelele ziqonde lelo qiniso lesiprofetho. Kokubili ukuhamba kumelele kuqonde iqiniso lokuqala lesiprofetho uMiller aholelwa ukuba alibone, njengoba limelelwa “yizikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Ezinye izigameko ezintathu ezihambisanayo kanye nokuqonda kutholakala emavesini ambalwa okugcina esahluko.

Kusukela esikhathini lapho umnikelo wemihla ngemihla uyakuswa, kumiswe nesinengiso esenza incithakalo, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye. Ubusisiwe olindayo, aze afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu. Kepha hamba ngendlela yakho kuze kube sekupheleni; ngokuba uyakuphumula, ume esabelweni sakho ekupheleni kwezinsuku. Daniyeli 12:11–13.

Abantu abaseleyo bakaNkulunkulu encwadini yeSambulo banezici ezintathu eziyinhloko zesiprofetho. Bagcina imiyalo kaNkulunkulu, banokukholwa kukaJesu, futhi babambelela kuMoya Wesiprofetho.

Wayesethi kimi: Bhala, “Babusisiwe abamenyelwe esidlweni somshado weWundlu.”
Wayesethi kimi futhi: “Lawa angamazwi eqiniso kaNkulunkulu.” Ngase ngiwa phansi ezinyaweni zakhe ukuba ngimkhulekele. Kepha wathi kimi: “Qaphela, ungakwenzi lokho; ngiyisikhonzi kanye nawe, kanye nabafowenu abanobufakazi bukaJesu; khonza uNkulunkulu; ngokuba ubufakazi bukaJesu bungumoya wokuprofetha.” IsAmbulo 19:9, 10.

AmaMillerite aqonda kahle ukuthi “okwemihla ngemihla,” encwadini kaDaniyeli, kwakumele ubuhedeni, nokuthi “isikhathi lapho okwemihla ngemihla” “kwasuswa khona,” kwakungunyaka ka-508. Ukwenqaba lelo qiniso kuwukwenqaba igunya “lobufakazi bukaJesu,” obungu “uMoya Wokuprofetha,” ngoba uMoya Wokuprofetha uveza ngokucacile ukuthi amaMillerite ayeqinisele ekuqondeni kwawo “okwemihla ngemihla.”

“Ngase ngibona maqondana ‘naNsuku zonke,’ ukuthi igama elithi ‘umhlatshelo’ lafakwa ukuhlakanipha komuntu, futhi alingelona elombhalo; nokuthi iNkosi yanikeza umbono oqondile ngakho kulabo abamemezela ukukhala kwehora lokwahlulela. Ngesikhathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondile ‘wanaNsuku zonke;’ kodwa kusukela ngo-1844, ekudidekeni, kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka.” Review and Herald, November 1, 1850.

AmaMillerite aqonda ukuthi ukumelana kobuqaba nokuvuka kobupapa ukuba bube sembusweni ngowe-538, kwasuswa ngonyaka ka-508. AmaMillerite ayelungile, kodwa ukuqonda kwawo kwakulinganiselwe. Abantu bakaNkulunkulu bezinsuku zokugcina, abamelwe nguBelteshazzar evesini lokuqala, bayobona ukuthi kusukela ngonyaka ka-508 kuya ku-538 kumela inkathi yesiprofetho eyafanekiselwa yiminyaka engamashumi amathathu yokulungiselela emlandweni kaKristu eyandulela ukwembathiswa kwakhe amandla embhabhathizweni wakhe. Bayobona ukuthi leyo nkathi yesiprofetho iphinde imele inkathi yesiprofetho esukela ku-1776 kuya ku-1798, nokuthi zonke lezo zikhathi ezintathu zimele isikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane esaqala ngoSeptemba 11, 2001, futhi siphetha ngomthetho weSonto osuzofika maduze.

Esahlukweni seshumi nambili, uDaniyeli umele amaMillerite namaqiniso amahlanu abalulekile kanye nokuhlangenwe nakho okumelwe kuphindwe kulabo abamelwa nguBelteshatsari. Iqiniso lesithathu nokuhlangenwe nakho kwamaMillerite “kungumbono ofanele ‘womhlatshelo oqhubekayo,’ ... iNkosi eyawanika ... labo ababememeza umlayezo wehora lokwahlulela.” Ukwenqaba lelo qiniso kuwukwenqaba imibhalo ka-Ellen White, okuyiMoya Wesiprofetho. Iqiniso lesine nokuhlangenwe nakho kwamaMillerite, kanye nezithunywa zengelosi yesithathu, kuyisiprofetho seminyaka eyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu, esaqala ngonyaka lapho “umhlatshelo oqhubekayo” wasuswa khona, ngowe-508.

Ukuqala ngo-508, iminyaka eyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu ikuholela ku-1843, kodwa akusikho nje u-1843 kuphela, ngoba isiprofetho empeleni sikhomba lona kanye usuku lokugcina luka-1843, ngoba sithi, “Ubusisiwe olindayo, afike ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu.” Igama lesiHeberu elihunyushwe ngokuthi “afike,” lithi “naga,” futhi lisho “ukuthinta”, noma “ukubeka izandla phezu”. Ngakho-ke isiprofetho sisho ukuthi, “ubusisiwe olindayo, futhi” athinte noma

abeke izandla phezu kuka-1843.

Isibusiso sokulinda emlandweni wamaMillerite sasingsalawo mantombazane ayizintombi ezihlakaniphileyo ezahlangabezana nokudumazeka kokuqala, kodwa zalindela umbono owawulibazisa. Njengoba amaMillerite alinda “umbono owawulibazisa” ekugwalisekeni komfanekiso wezintombi eziyishumi, kanye nesahluko sesibili sikaHabakuki, abusiswa. Kuleso sikhathi sokulibala ase ebona ukuthi ayegwalisa umfanekiso, nokuthi ekugcineni umbono “uyokhuluma”. Isikhathi sawo sokulibala nokudumazeka kwawo kwakusekelwe ekuhlonzweni okungalungile kokuthi iminyaka eyizinkulungwane ezimbili namakhulu amathathu yayizophela ngo-1843, kodwa empeleni umbono wawungoka-1844. Ukudumazeka kwawo kwakusekelwe ekuhlangenwe nakho kwawo okwavela lapho unyaka ka-1843 uphela uKristu engabuyanga. Ukudumazeka kwawo, nesibusiso esamanyezelwa phezu kwalabo okwathi emva kwalokho bakhetha ukulinda, konke kwakusekelwe ngosuku lokugcina impela lonyaka ka-1843, “oluthinta” noma “olufika ku” 1844.

Okuhlangenwe nakho kokudumala kokuqala, njengokugwaliseka komfanekiso wezintombi eziyishumi, kuyaqondwa futhi kuphindaphindwe kulabo abamelwe nguBelteshazzar. Iqiniso lesihlanu nokuhlangenwe nakho okuyoqashelwa yilabo abamelwe nguBelteshazzar ukuthi “ekupheleni kwezinsuku”, uDaniyeli “uyakuma esabelweni sakhe”.

“UDaniyeli ubemi esabelweni sakhe selokhu uphawu lwasuswa, nokukhanya kweqiniso sekukhanyisele imibono yakhe. Umi esabelweni sakhe, ethwele ubufakazi obabufanele ukuqondwa ekupheleni kwezinsuku.” Sermons and Talks, umqulu 1, 225, 226.

AmaMillerite abhekana nenqubo yokuhlanzwa eyafezwa ukwanda kolwazi olwavela encwadini kaDaniyeli lapho ivulwa uphawu ngo-1798. Labo abamelwe uBelteshazari bayobhekana nenqubo yokuhlanzwa eyafezwa ukwanda kolwazi olwavela encwadini kaDaniyeli lapho ivulwa uphawu ngo-1989. Futhi bayokuqonda ukuthi incwadi kaDaniyeli inenhloso ekhethekile ekubekweni kophawu kwabayi-khulu namashumi amane nane ezinkulungwane.

“Lapho uNkulunkulu enika umuntu umsebenzi okhethekile ukuba awenze, kumelwe ame esabelweni nasendaweni yakhe njengoba kwenza uDaniyeli, elungele ukuphendula ubizo lukaNkulunkulu, elungele ukugwalisa inhloso yaKhe.” Manuscript Releases, volume 6, 108.

NjengamaLawodikeya angaphambili, labo abamelwe nguBelteshazzar bayakuqonda ukuthi kungencwadi kaDaniyeli neSambulo, okuyincwadi eyodwa, lapho ukuvuselelwa kokugcina kufezwa khona.

“Lapho izincwadi zikaDaniyeli neSambulo ziqondwa kangcono, amakholwa ayoba nokuhlangenwe nakho kwezenkolo okuhluka ngokuphelele... Into eyodwa iyokuqondwa ngokuqinisekile ekutadisheni iSambulo—ukuthi ubudlelwano phakathi kukaNkulunkulu nabantu baKhe busondelene futhi buqinile.” The Faith I Live By, 345.

Njengabake baba ngabaseLawodikeya, bayobe sebewubonile umumo wabo wobuLawodikeya, futhi sebebonile ukuthi ngokomoya babefile njengesiGodi samathambo omile; futhi ngenxa yobufakazi obuqondile obumayelana nesimo sabo esifile nesilahlekile, bayobona isidingo sabo

sokuba baphile njengento eza kuqala.

“Ukuvuselelwa kokumesaba uNkulunkulu kweqiniso phakathi kwethu kuyisidingo sethu esikhulu kunazo zonke nesiphuthuma kakhulu kunazo zonke. Ukukufuna lokhu kufanele kube ngumsebenzi wethu wokuqala.” Selected Messages, incwadi 1, 121.

Isithembiso seBhayibheli sithi noma ubani ofunayo uyakuthola, bese uMoya oNgcwele emhola ukuba aqonde ukuthi yizincwadi zikaDaniyeli neSambulo eziletha imvuselelo edingekayo.

“Lapho thina njengabantu siqonda ukuthi le ncwadi isho ukuthini kithi, kuyobonakala phakathi kwethu imvuselelo enkulu.” Testimonies to Ministers, 113.

Ukuphela kombono wokugcina kaDaniyeli, njengoba kuvezwe esahlukweni seshumi nambili, kukhomba okwenzeka okukuvezayo abantu bakaNkulunkulu besivumelwano bezinsuku zokugcina, njengoba bemelwe nguBeltshazari, evesini lokuqala lombono wokugcina. Lapho uDaniyeli, emelwe njengoBeltshazari, eqonda kokubili umbono wangaphakathi weminyaka eyizinkulungwane ezimbili namakhulu amathathu kanye nombono wangaphandle weminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Uqonda “into,” kanye “nombono.” Uqonda umbono we-chazon kanye nombono we-mareh. Uqonda ukunyathelwa phansi kwendlu engcwele nebutho, kanye nokubuyiselwa kwendlu engcwele nebutho. Uqonda kokubili imibono yoMfula i-Ulai kanye noMfula i-Hiddekel.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Kunesidingo sokufundwa okusondele kakhulu kweZwi likaNkulunkulu; ikakhulukazi uDaniyeli neSambulo kufanele kunakwe ngendlela engakaze ibonwe ngaphambili emlandweni womsebenzi wethu. Kungenzeka sibe nokuncane esikushoyo kwezinye izigaba maqondana namandla amaRoma kanye nobupapa; kodwa kufanele sibize ukunaka kulokho abaprofethi nabaphostoli abakubhalile ngaphansi kokuphefumulelwa nguMoya oNgcwele kaNkulunkulu. UMoya oNgcwele uzihlele kanjalo izinto, kokubili ekunikezweni kwesiprofetho nasezimekweni ezichaziwe, ukuze kufundiswe ukuthi isikhonzi somuntu kufanele sigcinwe singabonakali, sifihlwe kuKristu, nokuthi iNkosi uNkulunkulu wezulu nomthetho waYo kufanele kuphakanyiswe. Funda incwadi kaDaniyeli. Khumbulani, iphuzu ngephuzu, umlando wemibuso emelwe khona. Bhekani osopolitiki, imikhandlu, amabutho anamandla, nibone ukuthi uNkulunkulu wasebenza kanjani ukuze ehlise ukuzidla kwabantu, abeke inkazimulo yabantu othulini...”

“Ukukhanya uDaniyeli akwamukela kuNkulunkulu kwanikezwa ngokukhethekile lezi zinsuku zokugcina. Imibono ayibona osebeni lwe-Ulayi nolweHiddekel, imifula emikhulu yaseShinari, manje isisendleleni yokugcwaliseka, futhi zonke izenzakalo ezabikezelwa zizofezeka maduzane.

“Cabanga ngezimo zesizwe samaJuda ngesikhathi kunikezwa iziprofetho zikaDaniyeli.

“Masinike isikhathi esiningi ngokwengeziwe ekutadisheni iBhayibheli. Asiliqondi izwi ngendlela okufanele siluqonde ngayo. Incwadi yeSambulo iqala ngomyalelo oqondiswe kithi wokuba siqonde imfundiso equkethwe yiyo. ‘Ubusesiwe ofundayo, nalabo abezwayo amazwi

alesi siprofetho,' kumemezela uNkulunkulu, 'abagcina nezinto ezilotshwe kuso; ngokuba isikhathi siseduze.' Lapho thina njengabantu sesikuqonda ukuthi le ncwadi isho ukuthini kithi, kuyobonakala phakathi kwethu imvuselelo enkulu. Asiziqondi ngokuphelele izifundo esizifundisayo, naphezu komyalo esiwunikiweyo wokuba siyiphengulule futhi siyitadishe.”

“Esikhathini esedlule othisha bamemezele ukuthi uDaniyeli neSambulo bayizincwadi ezivalwe ngophawu, futhi abantu bazifulathele. Iveyili okuthe ngemfihlakalo yalo ebonakalayo lagcina abaningi bengaliphakamisi, isandla sikaNkulunkulu uqobo silisusile kulezi zingxenye zeZwi laKhe. Igama uqobo elithi 'IsAmbulo' liyaphikisa isitatimende sokuthi siyincwadi evalwe ngophawu. 'IsAmbulo' sisho ukuthi kukhona okubalulekile okwambulwayo. Amaqiniso ale ncwadi aqondiswe kulabo abaphila kulezi zinsuku zokugcina. Simi, iveyili isisusiwe, endaweni engcwele yezinto ezingcwele. Akumelwe sime ngaphandle. Kumelwe singene, hhayi ngemicabango enganaki, engenanhlonipho, hhayi ngezinyathelo eziphuthumayo, kodwa ngokuhlonipha nangokwesaba uNkulunkulu. Sesiondele esikhathini lapho iziprofetho zencwadi yeSambulo ziyogwaliseka khona....”

“Sinemiyalo kaNkulunkulu nobufakazi bukaJesu Kristu, obungumoya wesiprofetho. Amagugu ayigugu elingenakulinganiswa atholakala eZwini likaNkulunkulu. Labo abahlola leli Zwi kufanele bagcine ingqondo icacile. Akufanele nanini bavumele inkanuko ephambukile ekudleni noma ekuphuzeni.”

“Uma benza lokhu, ingqondo iyodideka; bayokwehluleka ukuthwala ingcindezi yokumba ngokujulile ukuze bathole incazelo yalezo zinto ezihlobene nezigcawu zokugcina zomlando waleli zwe.

“Lapho izincwadi zikaDaniyeli nezeSambulo seziqondwa kangcono, abakholwayo bayoba nokuhlangenwe nakho kwenkolo okuhluka ngokuphelele. Bayonikwa imibono enjalo yamasango avulekile ezulu kangangokuba inhliziyo nengqondo kuyothintwa ngumlingiswa okufanele bonke bawuthuthukise ukuze babone ubusisiwe obuyoba ngumvuzo wabahlanzekile ngenhliziyo.

“INkosi iyakubabusiisa bonke abayofuna ngothobeko nangomnene ukuqonda lokho okwambulwa eSambulweni. Le ncwadi iqukethe okuningi okugcwele ukungafi nokugcwele inkazimulo, kangangokuthi bonke abayifundayo bayihlolisise ngokuzimisela bayamukela isibusiso esabekelwa labo 'abezwa amazwi alesu siprofetho, futhi bagcine lezo zinto ezilotshwe kuso.’”

“Kunento eyodwa okuyoqondakala ngokuqinisekile ekufundweni kweSambulo—ukuthi ukuxhumana phakathi kukaNkulunkulu nabantu baKhe kusondele futhi kuqondile.

“Kubonakala ukuxhumana okumangalisayo phakathi kwendawo yonke yasezulwini naleli zwe. Izinto ezembulwa kuDaniyeli kamuva zapheliswa yisambulo esanikezwa uJohane esiQhingini sasePatmosi. Lezi zincwadi ezimbili kufanele zicutshungulwe ngokucophelela. Kabili uDaniyeli wabuza wathi, Kuyakuba isikhathi esingakanani kuze kube sekupheleni kwesikhathi?”

“Ngase ngizwa, kodwa angazanga ngiqonde; ngase ngithi, O Nkosi yami, kuyakuba yini ukuphela kwalezi zinto na? Yase ithi, Hamba indlela yakho, Daniyeli; ngokuba la mazwi avaluwe, futhi anamathiselwe uphawu kuze kube yisikhathi sokuphela. Abaningi bayakuhlazwa, benziwe mhlophe, futhi bavivinywe; kepha ababi bayakwenza okubi; futhi akekho kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda. Futhi kusukela esikhathini lapho umhlathshelo wansuku zonke uyakusithathwa khona, nesinengiso esichithayo simiswe, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye. Ubusisiwe olindayo, aze afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu. Kepha wena hamba indlela yakho kuze kube sekupheleni; ngokuba uyakuphumula, futhi ume esabelweni sakho ekupheleni kwezinsuku.”

“KwakuyiNgonyama yesizwe sakwaJuda eyavula izimpawu zencwadi, yanika uJohane isambulo salokho okuyakuba khona kulezi zinsuku zokugcina.

“UDaniyeli wema esabelweni sakhe ukuze athwale ubufakazi bakhe obabubekwe uphawu kwaze kwaba sesikhathini sokuphela, lapho umyalezo wengelosi yokuqala kwakufanele umenyezwe emhlabeni wethu. Lezi zindaba zibaluleke ngokungapheli kulezi zinsuku zokugcina; kodwa kuthi, nakuba ‘abaningi beyohlazwa, benziwe mhlophe, futhi bavivinywe,’ ‘ababi bayokwenza okubi; futhi akekho kwababi oyakuqonda.’ Yeka ukuthi lokhu kuyiqiniso kangakanani! Isono siyiseqo somthetho kaNkulunkulu; futhi labo abangeke bamukele ukukhanya maqondana nomthetho kaNkulunkulu abayikuqonda ukumenyezwe kwemiyalezo yengelosi yokuqala, eyesibili, neyisithathu. Incwadi kaDaniyeli yembulwa ekwambulweni kuJohane, futhi isiholela phambili iye ezigcawini zokugcina zomlando waleli zwe.

“Abazalwane bethu bayokukhumbula yini ukuthi siphila phakathi kwezingozi zezinsuku zokugcina na? Fundani iSambulo sihambisana noDaniyeli. Fundisani lezi zinto.” Testimonies to Ministers, 112–115.