

# Incwadi kaDaniyeli - Inombolo Engamashumi Amane Nesikhombisa

*Ukuvezwa Kwezimfundiso Ezikhohlisayo Obala: Ukuhlaziywa Okubucayi  
KukaDaniyeli 8 Nezinsalelo Ezibhekiswe Kwezenkolo Yama-Adventist*

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Lapho uphondo oluncane lwaseRoma lumelwa emavesini ayisishiyagalolunye kuya kweleshumi nambili esahlukweni sesishiyagalombili sikaDaniyeli, luyisibonakaliso esonakele, ngokuba luyisibonakaliso sokugqoka kwesinye isini, umuntu ogqoka izingubo zobulili obuphambene nokhexa phakathi kowesilisa nowesifazane. Lokhu kuvumelana nokuqonda kwamaMillerite ukuthi iRoma yayimelelwe ngezigaba ezimbili, isigaba sokuqala siyisimo sombuso waseRoma kanti isigaba sesibili siyisimo sebandla laseRoma, kodwa ekushintshashintsheni kobulili emavesini, uphondo oluncane luphuma ekuhlelweni komlando nesiprofetho (lonakele). Nokho ivesi ngalinye kulawa amane limelela umlando ohlobene ngokuqondile noma nombuso waseRoma noma nebandla laseRoma. IRoma yobuqaba yashushisa bonke ababemelana negunya layo lombuso, kodwa ukushushiswa kweRoma yobupapa (owesifazane) evesini leshumi, kuqondiswe ngokuqondile ezulwini.

Ekuqondeni kwamaMillerite kokuthi iRoma yayingumbuso wesine nowokugcina, ukushintshashintsha kusuka embusweni kuya ebandleni bese kubuyela embusweni bese kubuyela ebandleni futhi, kwakungeke kube yinto ebakhathazayo. Babebonile ingxube yensimbi nobumba ezinyaweni zikaDaniyeli isahluko sesibili, futhi bamane bayiqonda njengezigaba ezimbili zeRoma, bengakhathazeki ngokuchaza ukulandelana okuthile komlando kombuso wesine nowesihlanu. Ngokufanayo babesiqonda nesahluko sesikhombisa, lapho uphondo olwakhuluma izinto ezinkulu lumelene noPhezukonke, lwaphunwa izimpondo ezintathu kulezo zimpondo eziyishumi zokuqala zesilo saseRoma. Ngisho noma uMiller wayekuqaphelile lokho kushintshashintsha kobulili bohlelo lolimi emavesini esishiyagalolunye kuya kweleshumi nambili, kwakungeke kubaluleke ekuqondeni kwakhe ukuthi umbuso wesine kwakuyiRoma. Ekuqondeni kwamaMillerite umbuso wesine waphela ngo-1798, futhi umcimbi olandelayo wesiprofetho kwakuwukuBuya Kwesibili kukaKristu.

Uphondo lwesifazane lukhomba owesifazane owenza ubufebe bokomoya kanye nophondo lwesilisa, futhi umelwe emavesini eshumi naseshumini nambili.

Yakhula yaba nkulu, yaze yafinyelela empini yasezulwini; yaphonsa phansi emhlabathini abanye bempini kanye nezinkanyezi, yabanyathela. Daniyeli 8:10.

Ukushushiswa kwamandla obupapa kwakubhekiswe ebuKristwini (ibutho lasezulwini), futhi evesini leshumi nambili iRoma yobupapa (owesifazane) yamukela amandla okufeza umsebenzi wayo wokubulala ngesenzo sokweqa umthetho sokufeba namakhosi aseYurophu.

Futhi ibutho lanikwa yena ukuba limelane nomhlatshele wansuku zonke ngenxa yesiphambeko; laphonsa iqiniso phansi emhlabathini; lenza ngokwentando yalo, lachuma. Daniyeli 8:12.

“Impi” kuleli vesi limelela amandla ezempi anikezwa upapa “amelene nemihla yonke.” Igama elithi “amelene” lisho ukuthi “livelu ku-”. Livela emakhosini amaqaba aseYurophu (iRoma lamaqaba), amelwe “yimihla yonke,” ukwesekwa kwezempi (impi) kwanikezwa upapa “ngenxa yesiphambeko.” Ukuhlangana kwesonto nombuso, nesonto lilawula lobo budlelwano, kuyiso “isiphambeko.” Iwayini laleso siphambeko yigazi lamaKristu. Lapho nje upapa esesitholile isilawuli samabutho eRoma lamaqaba, iRoma lobupapa (“yona”) “yaphonsa iqiniso phansi emhlabathini; futhi yenza, yaphumelela.”

KuDaniyeli isahluko seshumi nanye, ivesi lamashumi amathathu nanye, ukunikelwa kwamabutho eRoma yobupapa nakho kuyavezwa:

Futhi amabutho ayakuma ngasohlangothini lwakhe, angcolise indlu engcwele yamandla, asuse umhlatshele wansuku zonke, abeke isinengiso esichithayo. Danieli 11:31.

Leli vesi ikhomba uguquko lomlando olusuka eRoma lobuqaba luyiswe eRoma lobupapa. Kuleli vesi “izingalo” zingamakhosi aseYurophu aqala ukusekela ubupapa, kuqalwa ngoClovis, inkosi yamaFranks (eFrance), ngonyaka ka-496. “Izingalo” futhi zangcolisa “indawo engcwele yamandla” (umuzi waseRoma), ngempi eqhubekayo kusukela ekhulwini lesine kuya phambili kuze kube unyaka ka-538. “Izingalo” futhi zasusa ukumelana kobuqaba nokuvuka kobupapa, futhi ngonyaka ka-508, ukumelana kobuqaba kwase kuphelile.

Igama elihunyushwe ngokuthi “susa,” yigama lesiHeberu elithi “sur” futhi lisho “ukususa”. “Izingalo” zabeka “isinengiso esichithayo” (upapa), esihlalweni sobukhosi somhlaba ngonyaka ka-538. Lapho uDaniyeli isahluko sesishiyagalombili, ivesi leshumi nambili likhomba ukuthi “ibutho” lanikwa uphondo oluncane lwesifazane, liyavumelana nobufakazi bevesi lamashumi amathathu nanye lesahluko seshumi nanye. Incwadi yeSambulo nayo ifakaza iqiniso elifanayo esahlukweni seshumi nantathu.

Futhi isilo engasibona sasifana nengwe, nezinyawo zaso zinjengezinyawo zebhere, nomlomo waso unjengomlomo webhubesi; udrako wasinika amandla akhe, nesihlalo sakhe sobukhosi, negunya elikhulu. IsAmbulo 13:2.

UDadewethu uWhite uveza ngokusobala ukuthi isilo sevesi lesibili singubupapa, nokuthi udrako kulelo vesi ungobuRoma bamaqaba. UbuRoma bamaqaba banika ubupapa izinto ezintathu: “amandla aso, nesihlalo saso sobukhosi, negunya elikhulu.”

Amandla ezempi anikezwa yiRoma lobuhedeni kuqala ngoClovis ngonyaka ka-496. “Isihlalo” sokubusa kuso sanikezwa ubupapa ngonyaka ka-330, lapho umbusi uConstantine ehambisa inhloko-dolobha yakhe eConstantinople, eshiya inhloko-dolobha yakhe yangaphambili, iRoma, ngaphansi kokulawulwa yibandla lobupapa. Ngonyaka ka-533, umbusi uJustinian wamemezela ukuthi upapa wayeyinhloko yebandla nomqondisi wabahlubuki, enikela “igunya lakhe elikhulu” kupapa waseRoma. Ivesi leshumi nambili lesahluko sesishiyagalombili sikaDaniyeli likhomba

isikhathi lapho kwanikezwa khona “ibutho,” futhi lelo qiniso lesiprofetho lifakazelwa ngofakazi abaningi. Kusukela kuleso sikhathi (kuqala ngonyaka ka-496), ubupapa “bachuma.”

Izoqhubeka “yenze” futhi “iphumelele” kuze kube sekupheleni kokuthukuthela okumelene nombuso wasenyakatho wakwa-Israyeli, okwaphela ngo-1798, futhi upapa wamukela inxeba lakhe elibulalayo.

Inkosi iyakwenza ngokwentando yayo; iziphakamise, izenze nkulu ngaphezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo ezimelene noNkulunkulu wonkulunkulu, iphumelele kuze kuphele intukuthelo; ngokuba okumisiwe kuyakwenziwa. Daniyeli 11:36.

Ivesi lesishiyagalolunye sesahluko sesishiyagalombili lichaza iRoma yobudoda (iRoma yobuqaba), futhi limelela inqubo yezigaba ezintathu zokunqoba eyafezwa yiRoma yobuqaba, neyayifanekisela izindawo ezintathu zendawo ezazizokwenqotshwa ukuze iRoma yobupapa imiswe esihlalweni sobukhosi bomhlaba, njengoba kumelwe yizimpondo ezintathu ezakhutshwa esahlukweni sesikhombisa. Lezo zinqobo ezimbili zezigaba ezintathu zokunqoba zeRoma yobuqaba neRoma yobupapa zazimelela izithiyo ezintathu zendawo zeRoma yanamuhla, emavesini angamashumi amane kuya kwangamashumi amane nantathu kaDaniyeli ishumi nanye. Khona-ke esahlukweni sesishiyagalombili, ivesi leshumi nanye, uphondo oluncane lobudoda (iRoma yobuqaba) luphinde lumelwe. Kulelo vesi, umqondo ongwelisiwe uqine kangangokuba amadoda adelelayo abusayo eJerusalema aphoqeleka ukuba angenise amanga amaningana ezemfundiso yenkolo ukuze akhe isisekelo sawo somgunyathi.

Yebo, wazikhulisa waze wafinyelela ngisho nakuMholi webutho; futhi umhlatshelo wansuku zonke wasuswa nguye, nendawo yethempeli lakhe elingwelele yachithwa. Daniyeli 8:11.

Njengoba siqala ukukhuluma ngezimali zomgunyathi namatshe ayigugu omgunyathi angeniswe ebu-Adventistini kusukela ngo-1863, kufanele kuqashelwe ukuthi kunezinkambu ezimbili eziyinhloko zobungcweti bezemfundiso yenkolo obucatsangwa ukuthi bukhona, ubu-Adventisti obuziqhayisa ngabo, njengesisekelo sabo sokusekela izimfundiso zobuProthestani obuhlubukileyo nobuKatolika. Isimangalo esenziwa izazi zemfundiso yenkolo zesimanje zobu-Adventisti ukuthi zingaba ngochwepheshe emlandweni weBhayibheli, noma zingochwepheshe ezilimini zeBhayibheli. Indlela yazo yokusebenzisa leli vesi iveza ukuthi izwi lesiprofetho selibe njengencwadi evaliwe kubo, futhi iveza nokuthi isimangalo sazo sokuba ngochwepheshe bezilimi zeBhayibheli siyisibonakaliso sesimanje sobuFarisi.

Okokuqala kungukunganakwa kokushintshashintsha kobulili bamagama ngophondo oluncane emavesini ayisishiyagalolunye kuya kweleshumi nambili. Ukube babengochwepheshe ngempela olimini lwesiHeberu, babengeke baphike, noma banciphise, iqiniso lokuthi uDaniyeli wasebenzisa ngamabomu ukushintshashintsha kobulili kula mavesi. Uphondo oluncane lumelwe kukho kokubili ubulili, futhi lobo bulili buyashintshana buye emuva naphambili kuwo wonke la mavesi. Izazi zenkolo zizama ukumboza leli qiniso ngemfucumfucu nangezinhlamvu zemali zomgunyathi, ngoba lokhu kukhomba ngokusobala ukuthi ivesi leshumi nanye likhomba iRoma yobuqaba, hhayi iRoma yobupapa. Yibo-ke abaphikelela ngokuthi uphondo oluncane lwevesi leshumi nanye ngupapa, kanti empeleni luyiRoma yobuqaba.

Uma sekusemqoka ukuthi amavesi amabili kwane amayelana nophondo oluncane angowesilisa kanti amabili angowesifazane, kuba lula-ke ukuhlanganisa iqiniso leBhayibheli lokuthi owesifazane esiprofethweni seBhayibheli umele ibandla, kanti owesilisa umele umbuso. Ukwazi lokhu kwenza bonke abafisa ukubona bakubone ukuthi uphondo oluncane lwevesi leshumi nanye luyiRoma yobudoda (iRoma yobuqaba), hhayi iRoma yobufazi (iRoma yobupapa).

Ngakho-ke leli vesi liqondwa njengelifundisa ukuthi iRoma yobuqaba (yena) yaziphakamisa yamelana neNkosana yempi, njengoba iRoma yobuqaba yenza ngesikhathi ibeka iNkosana yempi esiphambanweni saseKalvari. Akusikho lokho kuphela ukuthi iRoma yobuqaba yaziphakamisa yamelana noKristu esiphambanweni, ivesi liyaqhubeka lithi ngaye (iRoma yobuqaba) “umhlatshelo wansuku zonke wasuswa.”

Encwadini kaDaniyeli kunamagama amabili esiHeberu womabili ahunyushwa ngokuthi “susa.” Lawo magama athi “sur” kanye no-“rum”. Womabili la magama asetshenziswa enkonzweni yasendlini engcwele. Igama elithi sur lisho ukususa noma ukusiphula, futhi lapho umlotha wase-altare endlini engcwele wawususwa, igama elalisetshenziswa ukuchaza lokho kususwa komlotha lingu-“sur”. Igama elithi “rum” lisho ukuphakamisa nokudumisa, futhi lapho umpriisti endlini engcwele kwakufanele aphakamise umnikelo wokuzunguzwa, kwakufanele “rum” (aphakamise) lowo mnikelo. Evesini leshumi nanye, iRoma yobuhedeni (“okuqhubekayo”) yayizo-“rum” (isuse) ubuhedeni ngokuphakamisa nangokudumisa inkolo yobuhedeni.

IRoma lobuhedeni laliyophakamisa futhi likhuphule inkolo yobuqaba. Izazi zenkolo zama-Adventist ezithi zingochwepheshe bezilimi zeBhayibheli zikhetha ukuhumusha konke ukavela kwenkulumo ethi “susa” encwadini kaDaniyeli ngokuthi “khipha”. Ziyahluleka ukuqaphela ukubhala kukaDaniyeli okuhlukile nokunembile, ngaleyo ndlela zizibeka ngaphezu komprofethi uDaniyeli.

Izazi zezenkolo ezithi ziyaqonda izilimi zeBhayibheli zinikeza izimpikiswano zokuthethelela ukuthi kungani uDaniyeli ayefuna ukusho into efanayo lapho esebenzisa amagama amabili ahlukene. Zinikeza izifundo zamagama ezinde nezikhathazayo ukuze zisekele izimangalo zazo zamanga. Izazi zezenkolo ezithi ziyaqonda umlando weBhayibheli ziphikisa ngokuthi ukusetshenziswa okungamanga kusekelwe ekuqapheliseni ukuthi ezikhathini ezehlukene zomlando igama elifanayo lingase lisho okuthile okuhlukile, ngakho-ke lapho uDaniyeli esebenzisa amagama amabili ahlukene, nguchwepheshe womlando kuphela ongabona lokho uDaniyeli ayekusho ngempela. Kubalulekile ukukhomba lezi zindlela ezimbili zamanga, ngoba zivame ukusetshenziswa izazi zezenkolo ezifuna ukuzifihla endleleni yokuhumusha ethi “umugqa phezu komugqa.”

Yebo, wazikhulisa kwaze kwaba ngisho nakuMbusi webutho; futhi ngaye kwasuswa umhlatshelo wansuku zonke, nendawo yendlu yakhe engcwele yadilizwa. Danieli 8:11.

Igama elihunyushwe ngokuthi “wasuswa” kuleli vesi lisho “ukuphakamisa nokuphakamisela phezulu”. Alisho ukususa. Leli qiniso lidala ukudideka nokuphikisana kwizazi zenkolo zama-Adventist, ngoba izisekelo zazo azimelani nokuhlolwa okulula kwaleli vesi, lapho incazelo yangempela yegama uDaniyeli alisebenzisile isetshenziswa kuleli vesi. Ziphikisa ngokuthi

uphondo oluncane lwaleli vesi luyiRoma lobuPapa, ngakho-ke leli vesi beliyofundeka ngokuthi “ngaye” (iRoma lobuPapa) “okwemihla ngemihla kwaphakanyiswa.”

Yebo-ke, abanankinga nokuhlanganisa lelo zwi elengeziwe uDade White athi ngokuqondile lanezelwa ukuhlakanipha komuntu futhi alisebenzi kulo mbhalo.

“Ngase ngibona mayelana ‘nokwemihla ngemihla’ (Daniyeli 8:12) ukuthi igama elithi ‘umhlatshelelo’ lafakwa ukuhlakanipha komuntu, futhi aliyona ingxenye yombhalo, nokuthi iNkosi yanikeza umbono oqondile ngakho kulabo abamemeza isimemezelo sehora lokwahlulela.” Early Writings, 74.

Bachaza “okwemihla ngemihla” njengenkonzo kaKristu esendlini engcwele, ngakho “umhlatshelelo wemihla ngemihla” usekela umqondo wokuthi “okwemihla ngemihla” kungumsebenzi kaKristu wokuzidela endlini engcwele yasezulwini. Kodwa ukuphefumulelwa kuveza ukuthi igama elithi “umhlatshelelo” “alikhohle embhalweni”.

Lapho izidakwa zakwa-Efrayimi zikhomba “okuqhubekayo” njengomsebenzi kaKristu wasendlini engcwele, ivesi beliyobe selifundeka ngokuthi, “nguye” (iRoma lobupapa) “okuqhubekayo kwasuswa,” noma beliyofundeka ngokuthi, “ngamandla obupapa, inkonzo kaKristu yasendlini engcwele yathathwa yasuswa.” Empeleni bafundisa la manga. Baphikelela ngokuthi, ngobumnyama bokubusa kobupapa, ukuqonda kweqiniso kwenkonzo kaKristu yasendlini engcwele kwasuswa ezingqondweni zabantu.

Nokho igama elihunyushwe ngokuthi “susa,” alisho ukususa; lisho ukuphakamisa nokudumisa. Uma labo abazibiza ngokuthi bangochwepheshe bezilimi zeBhayibheli bengasebenzisa kahle incazelo yegama lesiHeberu elithi “rum” kule ndima, ukuhunyushwa kwabo kwakuyodingeka kuthi, “ngamandla opapa, inkonzo kaKristu yasethempelini yaphakanyiswa yadunyiswa.” UbuPapa bake bamphakamisa nini futhi bamdumisa nini uKristu?

Bafuna ukuphoqelela incazelo yegama lesiHeberu elithi “sur” phezu kwegama lesiHeberu elithi “rum.” UDaniyeli usebenzisa igama elithi “sur,” elisho ukususa, maqondana “nokwemihla ngemihla” kwamanye amavesi amabili, kodwa evesini leshumi nanye, uDaniyeli wakhetha igama elithi “rum” elisho ukuphakamisa nokudumisa. Akusikho nje kuphela ukuthi le nhlanganisela yezingane kwane maqondana naleli vesi iwubuwula ngenxa yokuhlanekezelwa kwencazelo yegama elihunyushwe ngokuthi “susa,” kodwa futhi akukaze kube khona sikhathi lapho inkonzo kaKristu yasendlini engcwele yayisuswa kubantu nganoma iyiphi indlela.

Kodwa yena, ngenxa yokuthi umi kuze kube phakade, unobupristi obungaguquki. Ngakho-ke uyakwazi futhi ukusindisa ngokupheleleyo labo abeza kuNkulunkulu ngaye, lokhu kungenxa yokuthi uhlala ephila njalo ukubancengela. Heberu 7:24, 25.

Ukusho, njengoba izazi zemfundiso yenkolo zama-Adventist zenza, ngomzamo wokusekela ukusetshenziswa kwazo okungamanga kwaleli vesi, ukuthi kwakukhona inkathi ethile lapho uphapa wawusebenzisa uhlobo oluthile lwamandla okususa ukuncenga kukaKristu esigodlweni sakhe esingcwele, kuwubuwula!

Kodwa izazi zenkolo azifundisi ukuthi leli vesi libonisa ukuthi uphapa waphakamisa futhi wadumisa inkonzo kaKristu yasendlini engcwele. Zigwema incazelo yamazwi kaDaniyeli, kanye neseluleko esiphfumulelwe sika-Ellen White, ukuze zifundise lokho ezikhetha ukukufundisa naphezu kobufakazi bobufakazi bamazwi kaDaniyeli.

Yebo, waziphakamisa kwaze kwaba kuMholi webandla lemikhosi; umhlathshelo wemihla ngemihla wasuswa ngaye, nendawo yendlu yakhe engcwele yadilizwa. Daniyeli 8:11.

Izazi zenkolo zifundisa ukuthi leli vesi lisho ukuthi “ngamandla obupapa, inkonzo kaKristu yasendlini engcwele yasuswa,” futhi ukususwa kwenkonzo kaKristu yasendlini engcwele ezingqondweni zabantu kusekelwa iqiniso lokuthi, ngokuhambisana nalokho kususwa, indawo “yendlu yakhe engcwele” kaKristu “yadilizwa.” Alikho nelilodwa ivesi eZwini likaNkulunkulu elikhomba ukuthi indlu engcwele yasezulwini, okuyilapho uKristu enza khona ukulamula kwakhe, yake yadilizwa. Futhi akukho ndima eBhayibhelini ekhomba ukuthi izulu uqobo lwalo, okuyi “ndawo yendlu yakhe engcwele”, lake ladilizwa. Nakulokhu futhi, izazi zenkolo zizibeka ngaphezu komprofethi uDaniyeli, ngoba ziphikelela ngokuthi “indawo yendlu yakhe engcwele” kuleli vesi ibhekisela endlini engcwele kaNkulunkulu, naphezu kweqiniso lokuthi uDaniyeli ufundisa ngokuqondile okuphambene nalowo mbono.

Ongoti abazibiza ngokuthi bangochwepheshe bolimi lwesiHeberu bagcizelela ukuthi kulelo vesi igama lesiHeberu elithi “rum” kumele liqondwe ngencazelo yegama lesiHeberu elithi “sur.” Futhi bagcizelela ukuthi igama lesiHeberu elithi “miqdash” kumele liqondwe njengegama lesiHeberu elithi “qodesh.” “Miqdash” no-“qodash” womabili ahunyushwa kalula ngokuthi “indawo engcwele” encwadini kaDaniyeli, nokho-ke anezincazelo ezehlukene. “Miqdash” limelela noma iyiphi indawo engcwele, noma ngabe iyindawo engcwele kaNkulunkulu noma iyendawo engcwele yabahedeni. Yilo igama elijwayelekile lendawo engcwele, kodwa “qodesh” lisetshenziswa eBhayibhelini kuphela ukumela indawo engcwele kaNkulunkulu.

UDaniyeli wayewazi umehluko phakathi kwendlu engcwele yabahedeni nendlu engcwele kaNkulunkulu. Ukuba uDaniyeli wayezokhomba indlu engcwele yabahedeni, wayezosebenzisa igama elithi “miqdash.” Kuyangimangaza ukuthi labo okuthiwa bangongoti bolimi lwesiHeberu abakaze babhekane neqiniso lokuthi emavesini amane alandelanayo, uDaniyeli usebenzisa womabili la magama kathathu. Ukusetshenziswa kukaDaniyeli kwalawa magama amabili esiHeberu, omabili ahunyushwa ngokuthi “indlu engcwele,” kuchaza incazelo uDaniyeli ayehlose ukuba iqondwe.

Yebo, wazikhulisa kwaze kwaba ngisho nakuNkosana yebutho; umnikelo wemihla ngemihla wasuswa nguye, nendawo yendlu yakhe engcwele yadilizwa. Nebutho lanikelwa kuye ukuba limelane nomnikelo wemihla ngemihla ngenxa yesiphambeko; layiphonsa phansi emhlabathini iqiniso; lenza ngokuthanda kwalo, laphumelela. Ngase ngizwa ongcwele othile ekhuluma, omunye ongcwele wathi kulowo ongcwele othile owayekhuluma: Kuyakuba isikhathi esingakanani umbono mayelana nomnikelo wemihla ngemihla, nesiphambeko sencithakalo, sokunikela kokubili indawo engcwele nebutho ukuba kunyathelwe ngezinyawo na? Wayesethi kimi: Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlanzwa. Daniyeli 8:11–14.

Kuleyo ndima uqobo ehlanganisa isisekelo se-Adventism, uDaniyeli usebenzisa amagama amabili ahlukene esiHebheru, womabili ahunyushwa ngokuthi “indawo engcwele.” Emavesini eshumi nantathu neshumi nane uDaniyeli wakhetha ukusebenzisa igama lesiHebheru elisho “indawo engcwele,” elisetshenziswa eBhayibhelini kuphela ukukhomba indawo engcwele kaNkulunkulu; kodwa evesini leshumi nanye, uDaniyeli wasebenzisa igama lesiHebheru elivamile noma elijwayelekile elingasho indawo engcwele kaNkulunkulu, noma lingasho indawo engcwele yabahedeni.

Ukube uDaniyeli wayefuna ukukhomba “indawo engcwele” evesini leshumi nanye njengendawo engcwele kaNkulunkulu, wayeyosebenzisa lona lelo gama lesiHeberu alisebenzise kabili phakathi kwamavesi amathathu alandelayo. Kucace bha ukuthi uDaniyeli wayenza umehluko phakathi kwendawo engcwele yabahedeni evesini leshumi nanye, nendawo engcwele kaNkulunkulu emavesini leshumi nantathu neleshumi nane! Kodwa izidakwa zakwa-Efrayimi ziphikisa ngokuthi “indawo yendawo yakhe engcwele” eyaba “yaphonswa phansi,” evesini leshumi nanye, kwakuyindawo yendawo engcwele kaNkulunkulu, nakuba zigwema igama elithi “indawo.”

Bafundisa ukuthi ubuPapa basusa inkonzo kaKristu yokuncengela, baphonsa phansi iqiniso lendawo engcwele yasezulwini. Kodwa uDaniyeli wayecacile ukuthi “indawo engcwele” esavesini leshumi nanye yayingeyona indawo engcwele kaNkulunkulu, kodwa yayiyindawo engcwele yobuqaba. UDaniyeli wayecace ngokufanayo ukuthi kwakungeyona “indawo engcwele” eyaphonswa phansi, kodwa “indawo” yendawo yakhe engcwele.

Benqaba ukwamukela ukushintshashintsha kobulili okunenjongo kwamavesi ayisishiyagalolunye kuya kweleshumi nambili, izazi zenkolo zesimanje zamukela incazelo “yomhlatshelo wansuku zonke” eyavela phakathi kobuProthestani obuhlubukayo, zaqala ukwakha isisekelo phezu kwesihlabathi sokuqagela komuntu, isiko nomkhuba. Lapho zifika evesini leshumi nanye, zize zenqabe ngisho neseluleko esiphefumulelwe sikaDade White esasikhomba ukuthi ukuqonda kukaMiller “ngomhlatshelo wansuku zonke” njengobuhedeni kwakulungile, bese ziqala ukusebenzisa ubuciko bokudukisa nokuqagela ukuze zivikele uthando lwazo lwemfundiso yenkolo yamaKatolika neyamaProthestani.

Baguqula iRoma lobuhedeni bayenze iRoma lobupapa evesini, bese bephoqelela phezu kwegama elisho “ukuphakamisa nokudumisa” incazelo ethi “susa”. Bachaza uphawu lukaSathane “olwemihla ngemihla” njengophawu olungcwele, base bephikelela ngokuthi ithempeli lobuhedeni liyithempeli likaNkulunkulu, kuyilapho begwema ukubhekisela ngokuqondile “endaweni” yendlu engcwele. Futhi “abangafundile” (njengoba u-Isaya ebabiza), abayakuqonda kuphela uma “abafundile” bebatshela ukuthi kunjalo, bayayamukela leyondishi yezinganekwane kuze kube ngukubhujiswa kwabo uqobo.

Sizoqhubeka nokucubungula kwethu ukwanda kolwazi olufanekiswe njengamagugu ephusheni likaMiller esihlokweni esilandelayo.

“Umphostoli uPawulu uyasixwayisa ukuthi ‘abanye bayakuhlubuka ekukholweni, benaka imimoya ekhohlisayo, nezimfundiso zamademoni.’ Yilokhu esingakulindela. Izilingo zethu ezinkulu kakhulu ziyakuvela ngenxa yalelo qembu elake lamela iqiniso, kodwa elisuka kulo

liyele ezweni, lilinyathele ngezinyawo zalo ngenzondo nangokuhleka usulu. UNkulunkulu unomsebenzi okufanele wenziwe yizinceku zakhe ezithembekileyo. Ukuhlasela kwesitha kumelwe kulangatshezwane nakho ngeqiniso lezwi lakhe. Amanga kumelwe ambulwe, isimilo sawo sangempela kumelwe sivezwe, nokukhanya komthetho kaJehova kumelwe kukhanye kungene ebumnyameni bokuziphatha bomhlaba. Kumelwe sethule izimangalo zezwi lakhe. Ngeke sitholakale singenacala uma siyishaya indiva le ndima engcwele nenesizotha. Kodwa ngesikhathi simi sivikela iqiniso, masingemi sivikela thina uqobo, futhi senze umsindo omkhulu ngoba sibizelwe ukuthwala ukuhlanjalazwa nokuhlanekezelwa. Masingazisoli thina uqobo, kodwa masibe nomona omkhulu ngomthetho woPhezukonke.”

“Umphostoli uthi, ‘Kuyofika isikhathi lapho bengayikuyibezezelela imfundiso ephilileyo; kodwa ngokwezinkanuko zabo bayakuzibuthelelela abafundisi, benezindlebe ezilumayo; futhi bayakufulathelisa izindlebe zabo eqinisweni, baphendukele ezinganekwaneni.’ Nxazonke sibona abantu bethunjwa kalula yimicabango ekhohlisayo yalabo abenza ize izwi likaNkulunkulu; kodwa lapho iqiniso libekwa phambi kwabo, bagcwaliswa ukungabekezeli nentukuthelo. Kodwa isiyalo somphostoli encekwini kaNkulunkulu sithi, ‘Qapha kukho konke, ubekezelele ukuhlupheka, wenze umsebenzi womvangeli, ufeze ngokugcwele inkonzo yakho.’ Ngesikhathi sakhe abanye bashiya umsebenzi weNkosi. Ubhala athi, ‘UDema ungishiyile, ethande leli zwe lamanje;’ futhi futhi uthi, ‘UAleksanda umkhandi wethusi ungenze okubi okuningi: iNkosi mayimphindisele ngokwemisebenzi yakhe: xwaya naye futhi; ngokuba uphikise kakhulu amazwi ethu.”

“Abaprofethi nabaphostoli bahlangabezana nezilingo ezifanayo zokuphikiswa nokuhlambalazwa, futhi ngisho neWundlu likaNkulunkulu elingenasici lalingwa ezintweni zonke njengathi. Wabekezelele ukuphikiswa kwezoni kuye uqobo.

“Zonke izixwayiso zalesi sikhathi kufanele zethulwe ngokwethembeka; kodwa ‘inceku yeNkosi ayimelwe ukuxabana; kodwa mayibe mnene kubo bonke abantu, ikwazi ukufundisa, ibekezele; iyalele ngobumnene labo abaziphikisayo.’ Kufanele siwalondolozwe ngokucophelela amazwi kaNkulunkulu wethu hleze singcoliswe yimisebenzi yokukhohlisa yalabo abashiye ukukholwa. Kufanele simelane nomoya wabo nethonya labo ngesikhali esifanayo iNkosi yethu eyasisebenzisa lapho ihlaselwa yinkosi yobumnyama,—‘Kulotshiwe.’ Kufanele sifunde ukusebenzisa izwi likaNkulunkulu ngobuciko. Isiyalo sithi, ‘Khuthalela ukuba uziveze kuNkulunkulu uvunyiwe, uyisisebenzi esingadingi ukuba namahloni, elihlukanisa kahle izwi leqiniso.’ Kufanele kube khona umsebenzi okhuthalele nomkhuleko oqotho nokukholwa ukuze kulangatshezwane nephutha elisontekile labafundisi bamanga nabakhohlisi; ngoba ‘ezinsukwini zokugcina kuyakuza izikhathi ezinzima. Ngokuba abantu bayakuba ngabazithandayo, abathanda imali, abazigabisayo, abazidlayo, abahlambalazayo, abangalaleli abazali, abangabongiyo, abangcwele, abangenalo uthando lwemvelo, abangagcini zivumelwano, abamangaleli bamanga, abangazithibi, abanolaka, abadelela okuhle, abayizihlubuki, abaxhamazelayo, abaziphakamisayo, abathanda injabulo kunokuthanda uNkulunkulu; benesimo sokumesaba uNkulunkulu, kepha bephika amandla ako: kulabo-ke suka.’ La mazwi aveza isimilo samadoda izinceku zikaNkulunkulu eziyohlangana nawo. ‘Abamangaleli bamanga,’ ‘nabadelela okuhle,’ bayakuhlasela labo abathembekile kuNkulunkulu wabo kulesi sikhathi sokonakala. Kodwa inxusa laseZulwini kufanele

libonakalise umoya owabonakaliswa eNkosini. Ngokuthobeka nangothando kufanele lisebenzele ukusindiswa kwabantu.

“UPawulu uyaqhubeka mayelana nalabo abaphikisa umsebenzi kaNkulunkulu, ebanisa namadoda alwa nabathembekile ngesikhathi sika-Israyeli wasendulo. Uthi: ‘Njengalokhu oJhanesi noJambresi bamelana noMose, nabo laba bamelana neqiniso; bangabantu abanengqondo ezonakele, abangenakwamukelwa maqondana nokukholwa. Kodwa abayikuqhubeka phambili; ngokuba ubuwula babo buyakubonakala kubo bonke abantu, njengokuba nobabo babunjalo.’ Siyazi ukuthi isikhathi siyeza lapho ubuwula bokulwa noNkulunkulu buyokwambulwa. Singakwazi ukulinda ngokubekezela okuthulile nangokuthemba, noma ngabe sihlanjazwa futhi sidelelwa kangakanani; ngokuba ‘akukho okufihlekileyo okuyakungembulwa,’ futhi labo abamhloniphayo uNkulunkulu bayakuhlonishwa nguye phambi kwabantu nezingelosi. Kumele sihlanganyele ezinhluphekweni zabavuseleli. Kulotshiwe ukuthi, ‘Izihlamba zalabo abakuhlambayo zehlele mina.’ UKristu uyaliqonda usizi lwethu. Akukho noyedwa kithi obizelwe ukuthwala isiphambano eyedwa. Umuntu Wezinhlupheko waseKalvari uyazwelana nobuhlungu bethu, futhi njengoba yena ehluphekile ngokulingwa, uyakwazi futhi ukusiza labo abasezinsizini nasekuvivinyweni ngenxa yakhe. ‘Yebo, nabo bonke abafisa ukuphila ngokumesaba uNkulunkulu kuKristu Jesu bayakuhlushwa. Kodwa abantu ababi nabakhohlisi bayakuba babi kakhulu, bekhohlisa, futhi bekhohliswa. Kepha qhubeka ezintweni ozifundileyo.’ Review and Herald, Januwari 10, 1888.