

# Incwadi kaDaniyeli - Inombolo Engamashumi Ayisishiyagalombili Nane

*Ukuvezwa Kwezizukulwane Ezine Zobu-Adventist BaseLawodikeya:  
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Iqiniso limiswa phezu kobufakazi bababili noma abathathu, futhi ukusetshenziswa kweziningiso ezine zikaHezekeli isahluko sesishiyagalombili, njengemizukulwane emine ye-Adventism yaseLawodikeya, kunobufakazi obuningana. Ezihlokweni zangaphambili kwavezwa ukuthi amabandla ayisikhombisa esAmbulweni izahluko zesibili nezesithathu ayengamele nje kuphela umlando ka-Israyeli wanamuhla kusukela esikhathini sabaphostoli kuze kube sekupheleni kwezwe, kodwa nokuthi lawo mabandla ayisikhombisa ayemele futhi umlando ka-Israyeli wasendulo kusukela esikhathini sikaMose kuze kube sesikhathini sikaKristu.

Ibandla lase-Efesu lalimelela kokubili ibandla lokuqala lamaKristu, kanye no-Israyeli wasendulo kusukela kuMose kuze kube sesikhathini sabaHluleli. Ibandla laseSmirna lalimelela isikhathi sokushushiswa kusukela esikhathini sabafundi kuze kube kuMbusi wamaRoma uConstantine, futhi futhi nesikhathi sabaHluleli, lapho wonke umuntu ayenza lokho okwakulungile emehlweni akhe. Ibandla lasePergamu lalimelela isikhathi sokuyekethisa kusukela kuConstantine kuze kube upapa ngo-538, kodwa futhi nesikhathi lapho u-Israyeli wasendulo enqaba uNkulunkulu wakhetha inkosi, futhi waqhubeka ngokuyekethisa nemibuso yabahedeni eyayimzungezile. Ibandla lesine laseThiyathira, elimelelwa nguJezebeli, liyisikhathi sokubusa kopapa kusukela ngonyaka ka-538 kuze kube ngu-1798, futhi futhi nokuthunjwa kweminyaka engamashumi ayisikhombisa kuka-Israyeli wasendulo eBabiloni.

Lawo mabandla amane amele futhi izizukulwane ezine zobu-Adventist, futhi anikeza ubufakazi bokusebenzisa iziningiso ezine zikaHezekeli ezizukulwaneni ezine. Ukuhlobuka kwango-1863 kwamelelwa yisizukulwane sokuqala sika-Israyeli wasendulo, njengoba kuboniswe ngokuhlubuka kwethole legolide lika-Aroni. Isizukulwane sokuqala sihlanganisa iseluleko esanikezwa ibandla lase-Efesu, esiveza ukuthi abantu bakaNkulunkulu babeshiyile uthando lwabo lokuqala, nokuthi kwakudingeka baphenduke babuyele othandweni lwabo lokuqala. Ngo-1863, uthando lokuqala, njengoba lwalumelwe ngamatshe ayigugu kaWilliam Miller (amaqiniso ayisisekelo, ikakhulukazi “izikhathi eziyisikhombisa”), lwabekwa eceleni, futhi abantu bakaNkulunkulu belulekwa ukuba babuyele kulo.

Nokho nginalokhu engikusolayo ngakho, ukuthi usuyekele uthando lwakho lokuqala. Ngakho-ke khumbula lapho uwe khona, uphenduke, wenze imisebenzi yokuqala; kungenjalo ngiyakuza kuwe masinyane, ngisuse uthi lwakho lwesibani endaweni yalo, ngaphandle kokuba uphenduke. IsAmbulo 2:4, 5.

AmaMillerite ayelokhu ebhekene nobuProthestani obuhlubukayo, uJeremiya abubiza ngokuthi “ibandla labaklolodayo,” futhi alinda ngesineke ukuba umbono ufike, ngokuba lapho usufika wawungeke uqambe amanga. “Ibandla labaklolodayo” lalimelwe ngumprofethi omdala owaqamba amanga kumprofethi wakwaJuda, owayethule ukusola phezu kokukhonza kukaJerobowamu okungamanga.

Ngiyayazi imisebenzi yakho, nokukhandleka kwakho, nokubekezela kwakho, nokuthi awukwazi ukubekezelela ababi; futhi ubavivinyile labo abathi bangabaphostoli, kanti akunjalo, wabafumana bengabaqambimanga; futhi uthwele, futhi unokubekezela, futhi ngenxa yegama lami ukhandlekile, awudangele. IsAmbulo 2:2, 3.

Ibandla lesibili laseSmirna lalimelela isikhathi sokushushiswa ebandleni lamaKristu okuqala, esasiqukethe abafel’ ukhohlo beqiniso nabanye abazilethela bona uqobo ukushushiswa ngezizathu ezazingengewe ngokuphelele. Laphinde lamelela nesikhathi sabaHluleli lapho wonke umuntu kwa-Israyeli wasendulo ayenza noma yini eyayibonakala ilungile emehlweni akhe siqu. Isizukulwane sokuvukela esaqala ngo-1888 sabonakalisa isikhathi sokushushiswa ngokumelene noMoya Wesiprofetho, izithunywa ezikhethiweyo zaleso sikhathi, noMoya oNgewe. Sethula isikhathi lapho amadoda amadala obu-Adventist baseLawodisiya akhetha ukwenza noma yini eyayibonakala ilungile emehlweni awo siqu, njengoba kufakazelwa ngamadoda anjengoKellogg, Prescott noDaniells.

Abambalwa abathembekile ngaleso sikhathi babemelwe ukuba babe semzabalazweni wokufa nowokuphila wokomoya neqembu elalizisho ukuthi lingamaJuda, kanti lalingewona. Naphezu kwezikhundla zobuholi, babengabesinagoge likaSathane, njengoba kufakazelwa uDade White ngokukhomba ukuthi abanye babeqondiswa “izingelosi ezaxoshwa ezulwini.” Babezisho ukuthi bahlakaniphile, kodwa babeyiziwula. Akuzange kube khona ukulahlwa okwabekwa phezu kwabahlakaniphileyo kuleso sikhathi, kodwa kwaba khona ukukhuthazwa ukuba bathembeke kuze kube sekufeni. Ngo-1915, amazwi okugcina uDade White ake wawakhuluma ayethi, “Ngiyamazi engikhohlo kuye,” ngoba wayethembekile kwaze kwaba sekufeni.

Ngiyazi imisebenzi yakho, nosizi, nobumpofu, (kepha ucebile) futhi ngiyakwazi ukuhlambalaza kwalabo abathi bangamaJuda, kanti abasiwo, kodwa bayisinagoge likaSathane. Ungesabi nakanye lezozinto ozakuzihlupheka: bheka, uSathane uyakuphonsa abanye benu etilongweni, ukuze nilingwe; futhi niyakuba nosizi izinsuku eziyishumi: thembeka kuze kube sekufeni, khona ngiyakukunika umqhele wokuphila. IsAmbulo 2:9, 10.

Ibandla lasePergamos lalimelela ukuvumelana phakathi kweqiniso nephutha, phakathi kobuqaba nobuKristu, ngesikhathi sombusi uConstantine, futhi futhi ukuvumelana kuka-Israyeli wasendulo okwenzeka phakathi nomlando wamakhozi. Lalimelela ukuxubana kweqiniso nephutha, okungaveza iphutha kuphela. Lalimelelwa yinkomfa yeBhayibheli ka-1919 lapho kwaholela khona ekushicilelweni kwencwadi ethi, “The Doctrine of Christ”, ngenhloso yokwakha umyalezo wobu-Adventist owawumelela ngokuseduze kakhulu ivangeli lamanga lobuProthestani obuhlubukile. Kwakusesizukulwaneni sesithathu sobu-Adventist lapho kwenzeka khona ukuvumelana okukhulu kweqiniso.

Kwakukulolo suzalo, kusukela ngo-1919, lapho ibandla laqala khona ukuxegisa okwavela kwaveza i-Church Manual. Kwakukulolo suzalo, kusukela ngo-1919, lapho ibandla laqala khona ukuxegisa okwadala isidingo sokugunyazwa ezikoleni zombili, ezempilo nezokholo. Kwakukulolo suzalo lapho kwaqalwa khona ukuguqukela emaBhayibhelini esimanje asekelwe ebuKatolikeni. Kwakukulowo mlando lapho kwabonakala khona ukuzimisela kobuholi ukusungula ubudlelwane nemibuso eyayimelene noKristu ngokusobala.

Lo mkhuba wazalwa usewusengolwaneni phakathi neMpi Yombango, lapho ubuholi baseLawodikeya benza ubudlelwano obusemthethweni nohulumeni wase-United States, ukuze kutholakale umphumela ongcono entsheni yesilisa ebandleni eyayizobuthelwa empini ebulalayo kunazo zonke emlandweni waseMelika; waphindwa ekuqaleni kweMpi Yezwe Yokuqala, lapho umongameli we-General Conference, u-A. G. Daniells, asebenzisana nohulumeni waseJalimane, enikeza imvume yakhe yokuba iJalimane ibuthele ngenkani futhi iphoqe izinsizwa ukuba zikhonze empini, zithwale izikhali, futhi zidelele iSabatha. Leso senzo sikaDaniells saletha ukwehlukana okwazala amaqembu ahlukene aphuma enhlanganweni ye-Seventh-day Adventist Reform akhona kuze kube yilolu suku.

Lokho ukuyekethisa kwaqhubeka noJalimane wobuNazi kaHitler, kwase kuba njalo nasezizweni ezakha iSoviet Union, futhi kusagcinwa nanamuhla emibusweni efana neShayina. Ukuyekethisa kwesizukulwane sesithathu ebudlelwaneni baso nobuciko bokuphatha umbuso kwakufanekiswe ukuyekethisa kwamakhosi asendulo akwa-Israyeli noConstantine njengoba kufanekiselwa ebandleni lasePergamos. Leyo nkathi yayimelela futhi ukuyekethisa kobuciko balo bebandla nevangelini lamanga lokuthula nokulondeka, elimelwe yi-“The Doctrine of Christ” kaPrescott.

Ngiyayazi imisebenzi yakho nokuthi uhlala kuphi, lapho isihlalo sikaSathane sikhona khona; nokho ubambebele ngokuqinile egameni lami, futhi awuliphikanga ukholo lwami, ngisho nangezinsuku lapho u-Antipase, umfel’ ukholo wami othembekile, abulawelwa phakathi kwenu, lapho uSathane ehlala khona. Kepha nginezinto ezimbalwa enginazo ngawe, ngokuba unabo lapho ababambelela emfundisweni kaBileyamu, owafundisa uBalaki ukuba abeke isikhubekiso phambi kwabantwana bakwa-Israyeli, ukuze badle izinto ezihlatshwe zenzelwe izithombe, futhi benze ubufebe. IsAmbulo 2:13, 14.

Ubufebe bukhomba umsebenzi weGeneral Conference ngokuzihlanganisa nezizwe ezifana neJalimane yamaNazi kanye neSoviet Union, ngaphansi kwesizathu sokugcina ubudlelwane bokusebenza obudingekayo nohulumeni abonakele, kuyilapho benganaki abathembekileyo kulezo zizwe abahlushwa ukushushiswa imibuso ehluhahlukene ababebumbe ubudlelwane nayo. Ukudla okunikelwe ezithixweni kwakumele indlela yamanga yobuProthestani obuhlubukile kanye neyobuKatolika eyayisimi yaqina emanyuvesi e-Adventism yaseLawodisiya, eyayivumile ukubuswa yiziqondiso zezindlela ezihlubukile, kokubili enkolweni nasempilweni.

UJesu wabonisa ukuphela kwesizukulwane sesithathu njengoba enza ekuqaleni, ngokuba wamaka ukufika kwesizukulwane sesine ngokushicilelwa kwencwadi ethi, Questions on Doctrine eyashicilelwa ngo-1957, eyenqaba ngokuphelele umehluko oyinhloko wensindiso okhona phakathi kweqiniso nemibono eyiphutha yobuProthestani obuhlubukile nobuKatolika. Leyo ncwadi, kambe, iqukethe izimfundiso eziningana eziyiphutha, kodwa ngokuyisisekelo ifundisa ukuthi

akunakwenzeka ukuphila ngokunqoba kuKristu kuze kube yilapho umuntu eguqulwa ngokuyisimangaliso ekuFikeni Kwesibili. Le ncwadi yamaka ukuqala kwesizukulwane lapho amadoda amadala angamashumi amabili nanhlanu kwakumelwe akhothamele ilanga. Izici zezombangazwe nezenkolo ezazidingeka ukuze kuvunyelwe ibandla lama-Adventist laseLawodikeya ukuba lamukele ukukhonzwa kweSonto ngosuku lomthetho weSonto osusondele ukufika zase zifikele.

Isinengiso sesine sikaHezekeli senzeka ngesikhathi abayizithembekile abambalwa esahlukweni sesishiyagalolunye bemukeliswa uphawu emabunzini abo, ngaphambi nje kokuba izingelosi ezibhubhisayo ziqale umsebenzi wazo. Umbono uqala evesini lokuqala lesahluko sesishiyagalombili ngosuku lwesihlanu lwenyanga yesithupha lonyaka wesithupha. Umbono uqala ngosuku olwandulela ukwenziwa kwesahlulelo phezu kwalabo abakhothamela ilanga, okuyilo uphawu lwegunya lobupapa, kanti inani legama lalo lingu-“666.”

Umsebenzi wokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane waqala ngoSeptemba 11, 2001 ngokuhlaselwa kwesilo sasemhlabeni okwenziwa ngumaye wesithathu wamaSulumane. Lokho kuhlasela kwathukuthelisa izizwe, futhi kwaphawula ukufika kwemvula yokugcina. Kodwa imvula yokugcina yayiyiqashelwa kuphela yilabo ababeyoholelwa emuva ezisekelweni ze-Adventism ukuze babone ukuthi oMaye abathathu bamaSulumane bayiqiniso eliyisisekelo. Ngaleso sikhathi, labo ababeholelwa emuva ezindleleni zakudala uJeremiya azikhomba ngokuthi “ukuphumula” (okuyimvula yokugcina), babeyoba abalindi ababethi qhumisa icilongo lomaye wesithathu, noma babe yilabo abenqaba ukulalela izwi lecilongo, ngaleyo ndlela benqaba ukuhamba ezindleleni zakudala.

Base behlolwa ngesono sokuhlubuka sikayise sango-1863. Ngaso kanye leso sikhathi, kwafika umlayezo wokulunga kukaKristu, okuwukuthi “ukulunga ngokukholwa ngeqiniso”. Kwakungumyalezo waseLawodikeya kaJones noWaggoner, futhi kwakungumyalezo kaHezekeli emathanjeni omile owafika uvela “emimoyeni yomine”, okuyizimpawu zobuSulumane zosizi lwesithathu (“ihhashi elithukuthele” elifuna ukugqashuka). Labo abambalwa abathembekileyo base behlolwa ngesono sokuhlubuka sikayise sango-1888, njengoba ingelosi enamandla yesAmbulo seshumi nesishiyagalombili yehla ngesikhathi izakhiwo ezinkulu zaseDolobheni laseNew York ziphonswa phansi, futhi isAmbulo isahluko seshumi nesishiyagalombili, amavesi okuqala kuya kwelesithathu, sagcwaliseka.

Base behlolwa ngokuhlonzwa komlayezo wemvula yasemuva. Ingabe imvula yasemuva yayiyisibonakaliso samandla kaNkulunkulu njengasemikhathini eyedlule, noma izibonakaliso zamandla kaNkulunkulu zazikhona esikhathini esedlule kuphela na? Abambalwa abathembekileyo base behlolwa ngokuvukela kokuvukela kukayise wabo ngo-1919. Indlela labo bambalwa abathembekileyo abadabula ngayo kulezo zivivinyo ezintathu inquma ukuthi bayakwamukela yini uphawu lukaNkulunkulu emabunzini abo, noma bazithole bekhothamela ilanga kanye namadoda amadala angamashumi amabili nanhlanu e-Adventism yaseLawodikiya.

Zonke izihlubuki zezizukulwane ezine zobu-Adventist baseLawodike zifumana okulingana nazo kuSeptemba 11, 2001. Lolo suku, u-Isaya aluchaza ngokuthi “usuku lomoya wasempumalanga,”

luphawula ukuqala kwesikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane, futhi isikhathi sokubekwa uphawu siyinkathi yesikhathi. Ukuphela kwaleyo nkathi kuye kwaboniswa ngokuqala kwayo, ngokuba uJesu uhlala ebonisa ukuphela kwento ngokuqala kwento. Ekuhambeni kokugcina kwenqubo yokubekwa uphawu, izivivinyo ezamelelwa ekuqaleni kwenkathi ziphinda zibuye zenzeke futhi.

NgoSeptemba 11, 2001, izivivinyo ezehluleka abavukeli bobu-Adventist baseLawodikeya, njengoba bemelwe yizinengiso ezine zikaHezekeli, nangamabandla amane okuqala eSambulo izahluko ezimbili nezintathu, zafika, zaphawula ukuqala kwenqubo yokuvivinywa eholela noma kuphawu lwesilo, noma ophawini lukaNkulunkulu, kulabo abazishoyo ukuthi bangamaSeventh-day Adventist.

Ubuholi be-Adventism yaseLawodikeya bubanjwe yizintambo zokukhohlisa kwabo siqu, futhi cishe akunakwenzeka kubo ukuba “baqaphele” ukuphindwa kokubonakaliswa kwamandla kaNkulunkulu njengoba kumelwewe yiminyakazo yangaphambili yezinguquko, kuhlenganise nomnyakazo wezinguquko owaletsa i-Adventism ekubeni khona. Amadoda amadala ahlakaza futhi afihla izimfundiso ezimelelwa amagugu kaMiller ngemali eyinkohliso nangamagugu omgunyathi. Isikhwama seBhayibheli i-King James sehlistelwe ezikhathini zolimi oluyinsada yakudala, sase sithathelwa indawo amaBhayibheli olimi lwesimanje avezwa ngamagama omuntu wesono.

Ukuba noma yimuphi kubantu basendulo ebengazimisela ukucabangela ukuthi umlayezo wemvula yokugcina awusiwo umlayezo wokuthula nokulondeka, bekuyoba cishe yinto engenakwenzeka kubo ukuqaphela ukuthi ukubonakaliswa kwamandla kaNkulunkulu emlandweni ongcewele wesikhathi esedlule yikho ngokuqondile okuhlonza ukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Okunzima nakakhulu kubo ukukuqaphela ukuthi imilando engcewele ekhomba ngokuqondile kakhulu ukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane iyona milando engcewele egcwalisa isahluko sesithathu sikaMalaki, ngoba isahluko sesithathu sikaMalaki simisa ukuthi kuhlale kukhona isithunywa esilungisa indlela yokufika ngokuzumayo kweSithunywa Sesivumelwano. Leso sithunywa sasimelelwe ngumprofethi u-Eliya owamemezela ngesibindi ukuthi emlandweni wakhe kwakungeke kube khona imvula, ngaphandle uma ifika ngenkonzo yakhe.

Abadala bakaHezekeli abangamashumi ayisikhombisa babeyokuthola kuyinhlekisa ukwamukela ukuthi isimangalo sabo sokuthi bayithempeli leNkosi sasingenasisekelo, nokuthi empeleni sasimelela isimangalo sabantu ababedlulwayo, njengoba nje isivini sanikwa labo abathela izithelo ezifanele isivini. Umlayezo woMaye lwesithathu, isithunywa esilungisa indlela, ingoma yesivini, konke kufakaza ngokumelene namasiko nemikhuba ababebeke ithemba labo kuyo, futhi kumelela isithiyo esicishe singenqotshwe ekuboneni imvula yakamuva.

Ukuphetha kokubekwa uphawu kwabazinkulungwane eziyikhulu namashumi amane nane kuveza izivivinyo ezifanayo kulabo abathi “baqaphela” indima yobuSulumane yoMaye wesithathu. “Ukwanda kolwazi” okwaqalisa inhlango yamaMillerite kwaqala ekupheleni “kwezikhathi eziyisikhombisa” ngo-1798. “Ukwanda kolwazi” okwaqalisa inhlango yabayizinkulungwane

eziyikhulu namashumi amane nane kwaqala ekupheleni “kwezikhathi eziyisikhombisa” ezingokomfanekiso (iminyaka eyikhulu namashumi amabili nesithupha) ngo-1989. Phakathi naleyo minyaka eyikhulu namashumi amabili nesithupha yokwanda kokuhlubuka, ubu-Adventist baseLawodikeya sebefinyelele esizukulwaneni sabo sesine nesokugcina.

Kungesizukulwane sesithathu nesesine lapho isizwe noma abantu begcwalisa indebe yesikhathi sabo sokulingwa, futhi lesi sikhathi sesifikile manje. “Ukwanda kolwazi” okuvela encwadini kaDaniyele, okufanekiselwa uMfula iHidekeli, kungololo lwazi olwandayo futhi, lapho iSambulo sikaJesu Kristu sivulwa uphawu ngaphambi nje kokuba isikhathi somusa sivalwe.

Ezihlokweni ezilandelayo sizocbungula izahluko ezintathu zokugcina zencwadi kaDaniyele.

“Izinsuku zisondela ngokushesha lapho kuyoba khona ukudideka okukhulu nokuphazamiseka. USathane, embethe izingubo zezingelosi, uyokukhohlisa, uma kungenzeka, ngisho nabakhethiweyo uqobo. Kuyoba khona onkulunkulu abanengi namakhosi amaningi. Yonke imimoya yemfundiso iyobe ivunguza. Labo abakhonze ngokwedlulele ‘isayensi ebizwa ngamanga’ ngeke babe ngabaholi ngaleso sikhathi. Labo abathembele engqondweni, ebuhlakani, noma ethalenti ngeke ngaleso sikhathi beme phambili phakathi kwezikhundla nama fayela. Abahambisananga nokukhanya. Labo abazibonakalise bengathembekile ngeke ngaleso sikhathi baphathiswe umhlambi. Emsebenzini wokugcina onesizotha bambalwa abantu abakhulu abayobandakanyeka. Bazathemba bona, bazimele kuNkulunkulu, futhi Akakwazi ukubasebenzisa. INkosi inezinceku ezithembekileyo, eziyovezwa obala ngesikhathi sokuzamazama nesokuvivinywa. Kukhona abayigugu manje abafihlekile abangazange baguqe ngedolo kuBhali. Ababanga nakho ukukhanya obekukhanya ngokugxila okunamandla phezu kwenu. Kodwa kungenzeka ukuthi ngaphansi kwengaphandle eliqinile nelingadonsi muntu kuyovezwa ukukhazimula okumsulwa kwesimilo sobuKristu seqiniso. Emini sibheka ngasezulwini kodwa asiziboni izinkanyezi. Zikhona lapho, zimiswe emkhathini wezulu, kodwa iso alinakuzihlukanisa. Ebusuku sibona ukucwebezela kwazo kwangempela.” Testimonies, volume 5, 80, 81.