

Incwadi kaDaniyeli - Inombolo Yesithathu

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Ngoku sijongene “namaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu kwincwadi kaDaniyeli. Kufihlakele kwabo bakhethe ukuvala amehlo abo, kodwa kukhona kwabo banqwenela ukubona. Siya kuqala kuDaniyeli isahluko sesibhozo, kwindima yeshumi elinesithathu.

Ndaza ndeva omnye ongcwele ethetha; waza omnye ongcwele wathi kuloo ngcwele ithile ibithetha, Lo mbono ungowedini lemihla ngemihla, nowokreko lwentshabalalo, uya kuhlala ixesha elingakanani, ukuze zombini ingcwele nomkhosi zinikelwe ukuba zinyathelwe phantsi kweenyawo? Daniyeli 8:13.

Ivesi iqala ngegama elithi “ke,” yaye yenza umahluko phakathi kombono wembali yesiprofeto athe uDaniyeli wasandula ukuwubona kwiivesi ezilishumi ezandulelayo. Ivesi yokuqala neyesibini yesahluko zichaza unyaka awawufumana ngawo uDaniyeli lo mbono, zize zikwachaze nokuba wawufumene ngasemlanjeni iUlai. Ukususela kwivesi yesithathu ukuya kweyeshumi elinesibini, “uyawubona” umbono wembali yesiprofeto. “Ke” “uyeveva” incoko yasezulwini equka umbuzo nempendulo. Kwivesi yeshumi elinesihlanu, uqala ukufuna intsingiselo yoko kwakumelwe ngumbono wembali yesiprofeto awayesandula “ukuwubona.” Kubalulekile kakhulu ukuqonda umahluko phakathi kombono awathi uDaniyeli “wawubona” kwiivesi zesithathu ukuya kweyeshumi elinesibini, nencoko yasezulwini awayi “yevayo”—kuba ziyimibono emibini eyahlukeneyo.

Kepha anoyolo amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyeva. Mateyu 13:16.

Umbuzo kwindinyana yeshumi elinesithathu uthi, “Kuya kuba kude kube nini na umbono,” yaye igama eliguqulelwe ngokuthi “umbono” lahlukile kwigama lesiHebhere eliguqulelwe ngokuthi “umbono” kwindinyana yeshumi elinesithandathu.

Ndaza ndeva ilizwi lendoda phakathi kweendonga zomlambo i-Ulayi, elamemezayo, lisithi, Gabriyeli, menze lo mntu aqonde umbono. Daniyeli 8:16.

Ngokuguqulela amagama amabini ahlukeneyo esiHebhere kwigama lesiNgesi elithi “vision,” “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu aba “afihlwa emehlweni acacileyo”. Abafundi beBhayibhile aboneliseka kukugudla nje umphezulu bathabatha la magama mabini ahlukeneyo esiHebhere njengelilizwi elinye, kodwa benjenjalo ngomngcipheko wabo.

“Ukutyibilika nje phezu kumphezulu kuya kunceda kancinane. Kufuneka uphando olunengqiqo nokufunda okunzulu, okunzima, okunyamezelayo ukuze kuqondwe oko. Kukho iinyaniso eLizwini ezinjengemithambo yentsimbi exabisekileyo efihlwe phantsi kumphezulu.

Ngokuzemba uzifune, njengoko umntu ezemba efuna igolide nesilivere, kubhaqwa ubuncwane obufihlakeleyo. Qiniseka ukuba ubungqina benyaniso bukweniBhalo ngokwaso. Esinye isibhalo sisitshixo sokuvula ezinye izibhalo. Intsingiselo etyebileyo nefihlakeleyo ityhilwa nguMoya oyiNgewele kaThixo, esenza ilizwi licace ekuqondeni kwethu: ‘Ukuvuleka kwamazwi akho kuzisa ukukhanya; kunika ukuqonda kwabangenabuqili.’” Fundamentals of Christian Education, 390.

Siyaziswa ukuba “inyaniso nganye inento eyixhasayo” eLizwini likaThixo, yaye ukuba sikhetha ukungayihoyi into yokuba kukho amagama amabini ahlukeneyo esiHebhere aguqulelwe ngokuthi “umbono” kwisahluko sesibhozo, siyazibeka ityala lokuzizisela ubumfama baseLawodike. Isaci sakudala sithi, “akukho zimfama zinje ngabo bangafuniyo ukubona.”

“IBhayibhile iqulethe yonke imigaqo abantu abayidingayo ukuze bayiqonde ukuze bafaneleke nokuba kubu bomi okanye kubomi obuzayo. Kwaye le migaqo inokuqondwa ngumntu wonke. Akukho bani onomoya wokuxabisa imfundiso yayo onokufunda nesicatshulwa esinye seBhayibhile engenakuzusa kuso ingcinga ethile eluncedo. Kodwa eyona mfundo ixabisekileyo yeBhayibhile ayifumaneki ngokufunda ngamathuba athile okanye ngendlela engaqhagamshelananga. Inkqubo yayo enkulu yenyano ayibekwangwa ngendlela enokuthi iqondwe ngumfundi ongxamayo okanye ongakhathaliyo. Uninzi lobutyebi bayo bulele nzulu ngaphantsi kumphezulu, yaye bunokufunyanwa kuphela ngophando olunyamekileyo nangomzamo oqhubekayo. Iinyaniso ezidibanayo ukuze zenze loo nto inkulu iyonke zimele ukuphengululwa zize ziqokelelwe, ‘apha intwana, phaya intwana.’ Isaya 28:10.

“Xa ke ngoko ziphengululwe zaza zahlanganiswa, ziya kufunyaniswa ukuba zilungele ngokugqibeleleyo enye kwenye. Ivangeli ngalinye lisisongezelelo kwamanye, isiprofeto ngasinye siyinkcazo sesinye, inyaniso nganye ikukukhula kwenyaniso ethile. Iintlobo zenkqubo yamaYuda zenziwa zicace yivangeli. Umgaqo ngamnye elizwini likaThixo unendawo yawo, isiganeko ngasinye sinentsingiselo yaso. Kwaye ulwakhiwo olupheleleyo, kuyilo nakwisenzo salo, lunika ubungqina ngoMbhali walo. Ulwakhiwo olunjalo alunakuqondwa okanye lwenziwe yiyo nayiphi na ingqondo ngaphandle kwengqondo yoNgapheliyo.” Education, 123.

Igama elithi “umbono” livela izihlandlo ezilishumi kwisahluko sesibhozo sikaDaniyeli, kodwa ezo zihlandlo zilishumi ziquka amagama amabini ahlukeneyo esiHebhere, yaye iintsingiselo zawo azifani. Ukuba ayethetha into enye, uDaniyeli ngewayesebenzise elinye kuphela kula magama kuzo zonke ezo zihlandlo zilishumi. UDaniyeli wabhala amagama amabini, kuba ngalinye kula mabini line ntsingiselo yalo, yaye elinye limela umbono uDaniyeli awawubonayo, lize elinye limela umbono awawuvayo. Kwivesi yeshumi elinesithathu, igama eliguqulelwe ngokuthi “umbono” ngu châzôn, yaye lithetha “into ebonwayo”, okanye “umbono”, “iphupha” okanye “isityhilelo”. Mna ndilibiza ngokuba “ngumbono wembali yesiprofeto” ngenxa yenkcazo yalo nangenxa yendlela uDaniyeli alisebenzisa ngayo.

Kwivesi yokuqala yesahluko sesibhozo sikaDaniyeli, uDaniyeli uthi “umbono wabonakala kum,” yaye kwivesi yesibini utsho kabini ukuba “ndabona embonweni.” Ke kwivesi yeshumi elinesithathu kuphakanyiswa umbuzo othi “woba lide kube nini na umbono.” Zonke ezo zinto

zisetyenzisiweyo lilizwi lesiHebhere elithi “châzôn.” Emva koko kwivesi yeshumi elinesihlanu, sifika mhlawumbi kwelona xesha libalulekileyo apho uDaniyeli wasebenzisa elo kanye elo lizwi, kuba uthi, “xa mna”...“ndakuwubona umbono ndaza ndafuna intsingiselo.” Emva kokuba uDaniyeli ewubonile umbono we-châzôn, wayefuna ukuqonda oko wawukuthetha. Le yinyaniso enentsingiselo enkulu ekufihlweni “kwamaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu kweso sahluko.

Kwakhona usebenzisa igama elithi châzôn kwiindima zeshumi elinesixhenxe nezingamashumi amabini anesithandathu. Igama elithi “umbono” livela izihlandlo ezilishumi kwisahluko sesibhozo sikaDaniyeli, yaye igama elithi châzôn limele ezisixhenxe kwezo zenzeko. UDaniyeli usebenzisa elinye igama lesiHebhere eliguqulelwa ngokuthi “umbono” izihlandlo ezine. Elo elinye igama lesiHebhere ngu mar’eh, yaye lithetha “inkangeleko”.

Igama elithi Châzôn lifumaneka izihlandlo ezisixhenxe kuDaniyeli isahluko sesibhozo, yaye elithi mar’eh lifumaneka izihlandlo ezine; yaye kunye amele izihlandlo ezilishumi apho igama lesiNgesi elithi “vision” livela kuDaniyeli isahluko sesibhozo. Isixhenxe sidibaniswe nesine siba lishumi elinanye, kuba kwesinye sezihlandlo uDaniyeli asebenzisa ngazo igama elithi mar’eh, laguqulelwa kanye njengoko lichaziwe; kuba kwindinyana yeshumi elinesihlanu, xa uDaniyeli “wayefuna intsingiselo” yombono we-châzôn wembali yesiprofeto, “kwema phambi” kwakhe “okwafanana nenkangeleko yomntu.” Igama elithi “inkangeleko” ngu-mar’eh. Ngoko ke, uDaniyeli usebenzisa igama elithi mar’eh izihlandlo ezine kuDaniyeli isibhozo, yaye laguqulelwa kube kanye ngokungqinelana nentsingiselo yalo ephambili ethi “inkangeleko,” ze ezinye izihlandlo ezithathu laguqulelwa ngokuthi “vision.”

Andiphakamisi naluphi na ugxeke kumadoda awaguqulela iBhayibhile kaKing James. Kufuneka kuqatshelwe, nangona kunjalo, ukuba kwivesi yeshumi elinesithathu kufumaneka ekuphela kwegama elongeziweyo kwiBhayibhile kaKing James (idini), nelithi ukuphefumlelwa litsho ngokungathandabuzekiyo ukuba “alilonxalenye yombhalo.” Ukuphefumlelwa kukwatsho ngakumbi ukuba elo gama longeziweyo “longezwe bubulumko bomntu.” Kwakwesona sahluko sinye, amagama amabini ahlukeneyo esiHebhere omabini aguqulelwe njengegama elinye lesiNgesi. Isizathu sokuba kubaluleke ngokungummangaliso ukuqonda umahluko phakathi kwala magama mabini sibaluleke ngokunzulu kakhulu.

Kwathi ke, xa mna, mna Daniyeli, ndakuba ndibonile umbono, ndafuna intsingiselo yawo; kwaza, yabona, kwema phambi kwam onjengokubonakala komntu. Ndeva nelizwi lomntu phakathi kweendonga zoMlambo iUlayi, elabiza, lathi, Gabhriyeli, menze lo mntu awuqonde umbono. Daniyeli 8:15, 16.

Njengoko uDaniyeli “wayefuna intsingiselo” ye-“châzôn vision” awayesandula “ukuyibona,” uKristu wazisa uGabriyeli ukuba “enze” uDaniyeli aqonde i-“mar’eh vision” awayesandula “ukuyiva”. UDaniyeli wayefuna ukuqonda umbono wembali yesiprofeto, kodwa uKristu, owayechongiwe kwiindima yeshumi elinesithathu njengoPalmoni (loo ngcwele ithile eyayithetha), wayalela uGabriyeli ukuba enze uDaniyeli aqonde i-“mar’eh vision”, hayi i-“châzôn vision”. Kwiindima zeshumi elinesihlanu neshumi elinesithandathu, injongo ecacisiweyo kaGabriyeli

yeyokuba amenze uDaniyeli aqonde i-“mar’eh vision”, eliligama eliguqulelwe ngokuthi “umbono” elithetha “inkangeleko,” hayi umbono wembali yesiprofeto awayefuna ukuwuqonda uDaniyeli. Ngaphandle kokuqonda isabelo somsebenzi kaGabriyeli, “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu afihlakele ngokucacileyo phambi kwamehlo.

Kwivesi yamashumi amabini anesithandathu omabini la mazwi esiHebhere aguqulelwe ngokuthi “umbono” afumaneka kwakweso siqendu sinye, yaye eso siqendu siba sesinye sezitshixo eziphambili zokuvula inyaniso yobungqina bukaDaniyeli “bamaxesha asixhenxe.”

Kwaye umbono wangokuhlwa nowakusasa owawutshiwo uyinyaniso; ngoko ke wutywine umbono lowo; kuba uya kuba ngowemihla emininzi. Daniel 8:26.

Kwivesi yamashumi amabini anesithandathu, “umbono wangokuhlwa neentsasa” ngumbono we-mar’eh, okuthetha “ukubonakala”, kodwa umbono owawumele “uvalwe,” ngumbono we-châzôn wembali yesiprofeto. Intetho ethi “ukuhlwa neentsasa” yiyo eyahlula yaza yachonga umahluko phakathi kwale mibono mibini. Oku ikwenza ngomnye umzekeliso wenxalenye yobuntu ekuvelisweni kweBhayibhile. Le nxalenye yobuntu yaquka bobabini abaprofeti ababhala amazwi eBhayibhile, kwakunye nabo bayiguqulelayo iBhayibhile. IBhayibhile, njengokuba kunjalo nangoKristu, imele indibaniselwano yobuthixo nobuntu. Obo buntu behla benyuka kwimbali, ukusuka kuAdam emva kokuba onile kuse kubo babhala baza bayiguqulela iBhayibhile. UKristu neBhayibhile bobabini baliLizwi likaThixo, yaye iLizwi likaThixo linyulu, kuba ubuthixo baloo ndibaniselwano babusoloko boyisa nawuphi na umda owawukho enyameni.

uPawulos, umkhonzi kaYesu Kristu, obizwe ukuba abe ngumpostile, owahlulelwayo ukuba abe ngowevangeli kaThixo, (awayeyithembisile ngenxa engaphambili ngabaprofeti bakhe eziBhalweni ezingcwele,) ngokubhekisele kuNyana wakhe, uYesu Kristu iNkosi yethu, owenziwa ngembewu kaDavide ngokwenyama. KwabaseRoma 1:1–3.

Ibinzana elithi “ngokuhlwa nasekuseni” lifumaneka ngokuphindaphindiweyo eLizwini likaThixo, yaye lisoloko liguqulelwa ngokuthi “ngokuhlwa nasekuseni,” njengoko linjalo kwivesi yamashumi amabini anesithandathu, kwananjengoko liguqulelwa ngokuphindaphindiweyo ebalini lokudalwa kwiGenesis elihlala lisithi, “kwaba ngokuhlwa, kwaba kusasa, kwaba...” Enyanisweni, yaye inyaniso nganye inentsingiselo yayo (kwaye le nyaniso ibalulekile ukuba iqondwe), ekuphela kwendawo eBhayibhileni apho ibinzana elithi “ngokuhlwa nasekuseni” lingaguqulelwanga ngokuthi “ngokuhlwa nasekuseni” (njengoko linjalo kwivesi yamashumi amabini anesithandathu), kukwivesi yeshumi elinesine kuDaniyeli isibhozo. Apho, yaye apho kuphela eLizwini likaThixo, ibinzana elithi “ngokuhlwa nasekuseni” liguqulelwe ngokulula ngokuthi “iintsuku.”

Waza wathi kum, Kuya kuthi ga kwiintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ingcwele ihlanjululwe. Daniyeli 8:14.

Ivesi ezilishumi elinesibini kamva, kwakweso sahluko sikaDaniyeli, ibinzana lesiHebhere elithi “ngokuhlwa nangokusa” liguqulelwa njengoko lisoloko liguqulelwa; kodwa kwivesi eyintsika ephakathi nesiseko sobu-Adventist, elo binzana liguqulelwa nje ngokuthi “iintsuku.” Yeyiphi impembelelo eyakhokelela abaguquleli beBhayibhile kaKing James ukuba benze ukuphikisana

okucace ngolo hlobo? Babele guqulele elo binzana kwivesi yamashumi amabini anesithandathu ngokuvumelana nazo zonke ezinye iindawo apho livela khona kulo lonke iBhayibhile. Kodwa iivesi ezilishumi elinesibini phambi kwevesi yamashumi amabini anesithandathu, kwivesi yeshumi elinesine, ubuntu babo babeka umahluko okhethekileyo phezu kwempendulo yombuzo wevesi yeshumi elinesithathu. Kwaye umbuzo wevesi yeshumi elinesithathu wawubandakanya elo gama linye (idini), elalingamele longezwe eBhayibhileni. UThixo wayefuna ukuba ivesi yeshumi elinesine ibonakale ngendlela enzulu kakhulu neyahluke ngokukhethekileyo. Ngokwenjenjalo, wakwabonakalisa noko uGabriyeli wayeyalelwe ukuba amenze uDaniyeli akuqonde.

Kwindinyana yeshumi elinesithandathu, uYesu wayalela uGabriyeli ukuba amenze uDaniyeli ayiqonde imibono ye-mar'eh, nangona uDaniyeli wayezama ukuqonda umbono we-châzôn wembali yesiprofeto. Indinyana yamashumi amabini anesithandathu ithi “umbono wangokuhlwa neentsasa owathethwayo” “uyinyaniso.” Umbono we-châzôn wawungumbono wesiprofeto “owabonwayo”, kodwa umbono we-mar'eh “wathethwa,” kuba wawuvakalisiwe. Wavakaliswa kwindinyana yeshumi elinesine xa uPalmoni wathi, “Kude kube ngamawaka amabini anamakhulu amathathu okuhlwa neentsasa; emva koko ingcwele iya kuhlanjululwa.” Indinyana yamashumi amabini anesithandathu isebenzisa intetho ethi “okuhlwa neentsasa,” njengoko iwuchaza njengombono “owathethwayo” ukuze ibonakalise umahluko phakathi kwale mibono mibini kuDaniyeli isahluko sesibhozo. Umbono wembali yesiprofeto uDaniyeli “awayibonayo”, nowawunqwenela ukuwuqonda, wawahlukile kumbono “owathethwayo” uDaniyeli “awuvayo”. Okona kubaluleke ngakumbi, umbono uDaniyeli “awuvayo” wawunguloo mbono uGabriyeli awayefanele ukumnika ukuqonda ngawo uDaniyeli.

Ubuntu obathabatha inxaxheba ekudalweni kweBhayibhile eNgcwele barekhoda igama elithi “umbono” amatyeli alishumi kwisahluko sesibhozo sikaDaniyeli, yaye ngokwenjenjalo bafihla umahluko phakathi kombono “owabonwayo” nomnye umbono “owavakalayo”. Ngokwenjenjalo, bafiphaza ugxininiso oluchaza ukuba injongo kaKristu yayikukuba uDaniyeli awuqonde umbono awawu “vile”, ngaphezu kokuqonda umbono awawu “bonile”. Ngoku sinokukhangela oko akwenzayo uGabriyeli ukuze azalisekise umsebenzi awawunikiweyo.

Weza ke ngoko apho ndandimi khona; yathi yakufika, ndoyika, ndawa ngobuso bam emhlabeni; kodwa wathi kum, Qonda, nyana womntu; kuba umbono lo ngowexesha lokuphela. Ke kaloku, xa wayesathetha nam, ndawuthwa bubuthongo obunzulu, ndilele ngobuso bam bujoliswe emhlabeni; kodwa wandichukumisa, wandimisa nkqo. Waza wathi, Yabona, ndiya kukwazisa okuya kubakho ekupheleni kokugqibela kwengqumbo; kuba ekumiselweni kwexesha, ukuphela kuya kubakho. Daniyeli 8:17–19.

Ngoku uGabriyeli uqala umsebenzi wakhe wokwenza uDaniyeli aqonde umbono weengokuhlwa neentsasa ezingamawaka amabini anamakhulu amathathu, oyinyaniso. Kuqala uyamxelela ukuba umbono wembali yesiprofeto, umbono we-châzôn, uya kuba “ngexesha lokuphela.” Emva koko, xa uDaniyeli wayesebuthongweni besiprofeto, uGabriyeli wamchukumisa uDaniyeli wamisa wathi nkqo. Uyamxelela ukuthi, “Ndiya kukwazisa.”

Yiloo nto uPalmoni (uKristu) awayeyalele uGabriyeli ukuba ayenze, xa wayesithi, “Gabriyeli, yenza lo mntu aqonde umbono we-mar’eh” weengokuhlwa neentsasa. UGabriyeli uthi uya kwenza uDaniyeli “azi okuya kubakho ekupheleni kokugqibela komsindo.” Nantsi ke! Nazo “izihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu! Zifihlwe kanye yindlela yobuprofeti uGabriyeli awayebakhokelele ngayo abaprofeti ngokuphindaphindiweyo ukuba bangqine ngayo baze bayisebenzise emibhalweni yabo! Loo ndlela ithi “umgca phezu komgca, apha intwana, phaya intwana”.

Kwincwadi ethi “Thoughts on Daniel and the Revelation”, ka-Uriah Smith (ekufanele ukuba onke ama-Adventist, kwanabamelwane bawo, bayiqhelile), uSmith wenza amagqabaza ngeendinyana zeshumi elinesixhenxe ukuya kweleshumi elinesithoba zesahluko sesibhozo sikaDaniyeli:

“Ngengxelo ebanzi yokuba ekupheleni kwexesha elimisiweyo isiphelo siya kubakho, nokuba uya kumazisa oko kuya kubakho ekugqibeleni kokucaphuka, ungena ekuchazeni umbono. Ukucaphuka kufuneka kuqondwe njengokugubungela ixesha elithile. Leliphi ixesha? UThixo wabaxelela abantu bakhe, uSirayeli, ukuba uya kuthulula phezu kwabo ukucaphuka kwakhe ngenxa yobungendawo babo; yaye ngaloo ndlela wanika imiyalelo ngokubhekisele ‘kwinkosana engendawo, enyelisiweyo, yakwaSirayeli:’ ‘Susa isithsaba sobubingeleli, ususe nesithsaba sobukumkani.... Ndiya kuyibhukuqa, ndiyibhukuqe, ndiyibhukuqe: yaye ayisayi kuba sabakho, ade afike lowo ililungelo lakhe; ndize ndimnike sona.’ Hezekile 21:25–27, 31.

“Nali ixesha lengqumbo kaThixo nxamnye nabantu bakhe bomnqophiso; ixesha ekuthi ngalo ingwele nomkhosi banyathelwe phantsi kweenyawo. Isithsaba sobukhosi sasuswa, nesithsaba sathatyathwa, xa uSirayeli wabekwa phantsi kobukumkani baseBhabhiloni. Saphendulwa kwakhona ngamaMedi namaPersi, kwakhona ngamaGrike, kwakhona ngamaRoma, ngokungqinelana namaxesha amathathu elo lizwi liphindwa ngumprofeti. AmaYuda ke, akuba emalile uKristu, kungekudala asasazeka phezu kobuso behlabathi; yaye uSirayeli wokomoya uthathe indawo yembewu yokoqobo; kodwa baphantsi kwamagunya asemhlabeni, yaye baya kuhlala benjalo kude kube itrone kaDavide imiswa kwakhona,—kude kufike Lowo uyindlalifa yayo efanelekileyo, uMesiya, iNkosana yoxolo, yaye iya kuthi ngoko inikwe yena. Ngoko ke ingqumbo iya kuba iphelile. Oko kuya kwenzeka ekupheleni kokugqibela kwesi sihlandlo, ingelosi ngoku iza kukwazisa kuDaniyeli.” Uriah Smith, Daniel and the Revelation, 201, 202.

“Ingqumbo” ayichongayo uSmith, yaqala xa uManase wasiwa eBhabheli ngama-Asiriya ngowama-677 BC. Ngelishwa, uSmith uthabatha ukubhukuqwa kukaZedekiya ngowama-586 BC aze akwabele oko njengesiqalo sexesha “sengqumbo” sevesi yeshumi elinesithoba. USmith akajongani kwaphela nentsingiselo yokuba ivesi ithi “isiphelo sokugqibela sengqumbo.” Uyiphatha ngokungathi yinto nje ethi “ingqumbo,” kanti ke ukuba kukho “isiphelo sokugqibela” sengqumbo, igrama nengqiqo zifuna ukuba kubekho kanjalo, ubuncinane, “isiphelo sokuqala” sengqumbo. USmith wayesazi ukuba iminyaka engamashumi asixhenxe yokuthinjwa yaqala ngohlaselo lokuqala lukaNebhukadenetsare nxamnye noYehoyakim ngowama-606 BC, kodwa wagqiba kwelokuba isiqalo sexesha sengqumbo sasisohlaselweni lwesithathu lukaNebhukadenetsare, olwaluqhutyelwa nxamnye noZedekiya, ukumkani wokugqibela wakwaYuda.

“Nangona sinengxelo eneenkcukacha ngakumbi ngobomi bakhe [bukaDaniyeli] bokuqala kunaleyo ibhaliweyo ngobabo nabuphi na obabanye abaprofeti, ukanti ukuzalwa kwakhe nomlibo wakhe kushiywe ekusithekeni okupheleleyo, ngaphandle kokuba wayengowomnombo wobukumkani, mhlawumbi wendlu kaDavide, eyayisele ngeli xesha inabantu abaninzi kakhulu. Uqala ukuvela njengomnye wabathinjwa ababekekileyo bakwaYuda, ngomnyaka wokuqala kaNebhukadenetsare, ukumkani waseBhabheli, ekuqaleni kweminyaka engamashumi asixhenxe yokuthinjwa, BC 606. UYeremiya noHabhakuki babesathetha iziprofeto zabo. UEzekiyeli waqalisa kungekudala emva koko, yaye emva kwethutyana elincinane, uObhadiya; kodwa bobabini aba bawugqiba umsebenzi wabo kwiminyaka emininzi ngaphambi kokuvalwa kobomi obude nobuqaqambileyo bukaDaniyeli. Ngabaprofeti abathathu kuphela abamlandelayo, uHagayi noZekariya, ababesebenzisa isikhundla sobuprofeti ngexesha elifutshane ngaxeshanye, BC 520–518, noMalaki, owokugqibela kubaprofeti beTestamente eNdala, owachuma ithuba elifutshane malunga ne-BC 397.” Uriah Smith, Daniel and the Revelation, 19.

USmith wachaza ngokuchanekileyo “ingqumbo” yendima yeshumi elinesithoba njengexesha elithile. Wachaza ngokuchanekileyo elo xesha njengokunyathelwa phantsi kwengcwele nomkhosi ngokungqinelana noDaniyeli isahluko sesibhozo indima yeshumi elinesithathu, yaye wachaza ngokuchanekileyo isiphelo salo njengo-Oktobha 22, 1844.

USmith wayechanile ngokuyinxenye, kodwa waliphosa inyaniso ngokwenza oko kwakuluphawu lwezicelo zakhe zesiprofeto. Wavumela imbali ukuba ikhokele utoliko lwakhe lwelizwi lesiprofeto, endaweni yokuba avumele ilizwi lesiprofeto likhokele ukuqonda kwakhe imbali. Ukuba sivumela iBhayibhile ichaze imbali yesiprofeto, siya kuba nolwazi oluchanekileyo lokujongana nembali.

IBhayibhile ifundisa ukuba lowo umntu oyiswe nguye, lowo umntu ulikhoboka lakhe.

Ngoxa besithembisa inkululeko, bona ngokwabo bangabakhonzi bokonakala; kuba lowo umntu oyiswe nguye, ungowakhe lowo athinjwa phantsi kwakhe. 2 Petros 2:19.

UManase wathinjwa wasiwa eBhabheli ngowama-677 BC. Kulapho kwaqala khona ukoyiswa kukaYuda nokungeniswa kwakhe ekuthinjweni. Le yindawo yokuqala emelwe kuzo zombini iitshathi zowe-1843 nowe-1850, ezamkelwa nguDade White njengezichanekileyo. USmith uqala ukunyathelwa phantsi kukaDaniyeli isahluko sesibhozo, nomqolo weshumi elinesithathu ngoZedekiya, ukumkani wokugqibela wakwaYuda. UZedekiya wayesisiphelo somgwebo oqhubekayo, hayi isiqalo sawo. UDade White uchaza ukuba ukuthinjwa kukaManase eBhabheli kwakusisibambiso sento eyayiza kuza. “Isibambiso” yintlawulo yangaphambili, yaye siphawula ukuqala kwentengo enezinye iintlawulo eziza kulandela.

“Ngokuthembeka abaprofeti baqhubeka nezilumkiso zabo kunye nezikhuthazo zabo; bathetha kuManase nakubantu bakhe ngokungenaloyiko; kodwa imiyalezo yabo yadelelwa; uYuda obuya umva akazange aphulaphule. Njengesilumkiso esiqinisekileyo sento eyayiya kubahlela abantu ukuba baqhubeka bengaguquki, iNkosi yamvumela ukumkani wabo ukuba abanjwe liqela lamajoni aseAsiriya, awathi ‘ambopha ngamakhama mandela, amsa eBhabhiloni,’ ikomkhulu lawo lethutyana. Le mbandezelo yabuyisela ukumkani ezingqondweni zakhe;

‘wambongoza uYehova uThixo wakhe, wazithoba kakhulu phambi koThixo wooyise, wathandaza kuye: yaye wavuma ukucengwa nguye, wasiva isibongozo sakhe, wamubuyisela eYerusalem ebukumkanini bakhe. Waza ke uManase wazi ukuba uYehova unguThixo.’ 2 Kronike 33:11–13. Kodwa oku kuguquka, nakuba kwakumangalisa, kwafika sekusemva kakhulu ukuba kusindise ubukumkani kwimpembelelo eyonakalisayo yeminyaka emininzi yezenzo zonqulo-zithixo. Abaninzi babekhe bakhubeka baza bawa, bengasayi kuphinda bavuke.” Prophets and Kings, 382.

UManase wayengumqondiso “wentlawulo yokuqala” olwaqalisa “isiqalekiso” “samaxesha asixhenxe,” eso sasikugqibela “ukucaphuka,” kuba “ukucaphuka kokuqala” kwakusele kuqalile xa ubukumkani basentla bathinjwa basiwa ekuthinjweni ngo-723 BC. Emva koko ekubhukuqweni kukaYehoyakim, xa uDanyeli wasiwa ekuthinjweni, kwaqalisa iminyaka engamashumi asixhenxe yokuthinjwa eyachongwa nguYeremiya ngo-606 BC. Ookumkani ababini emva koYehoyakim, iYerusalem yatshatyalaliswa, yaye ukumkani wokugqibela wakwaYuda, uZedekiya, wabukela oonyana bakhe bebulawa phambi kwakhe; emva koko amehlo akhe akhutshwa, waza wasiwa ekuthinjweni eBhabhiloni.

USmith wanikezela wonke umgwebo oqhubekayo kuZedekiya waza wasebenzisa umgwebo kaZedekiya njengombhalo wobungqina bokuxhasa loo ngcinga yakhe. Umgwebo kaZedekiya, owayengu“nkosana engendawo nengahloneliyo,” wabonisa ngokucacileyo ukuba isithsaba sakwaYuda sasimele sisuswe de kufike uKristu emise ubukumkani. USmith wathi, “baphantsi kwamagunya asemhlabeni, yaye baya kuhlala benjalo de itrone kaDavide iphinde imiswe,—de kufike Lowo uyindlalifa yayo esemthethweni, uMesiya, iNkosana yoxolo, yandule ke inikwe yena.” Ngomhla wama-22 Oktobha 1844, ekuzalisekeni kukaDanyeli isahluko sesixhenxe, neendinyana zeshumi elinesithathu neleshumi elinesine, uKristu, omelwe njengoNyana womntu, weza phambi koYise ukuze amkele ubukumkani.

Ndabona emibonweni yasebusuku, yaye, khangela, kwafika omnye ofana noNyana womntu namafu ezulu, weza koMdala weemihla, baza bamsondeza phambi kwakhe. Wanikwa ulawulo, nozuko, nobukumkani, ukuze bonke abantu, iintlanga, neelwimi, bamkhonze: ulawulo lwakhe lulawulo olungunaphakade, olungayi kudlula; nobukumkani bakhe bobungayi kutshatyalaliswa. Danyeli 7:13, 14.

USista White uyaqinisekisa ukuba isahluko sesixhenxe sikaDanyeli, neendima zeshumi elinesithathu neleshumi elinesine, zazalisekiswa ngomhla wama-22 ku-Oktobha, 1844.

“Ukuza kukaKristu njengombingeleli wethu omkhulu kweyona ndawo ingcwele, ukuze kuhlanjululwe ingcwele, okuboniswe kuDanyeli 8:14; ukuza koNyana womntu kuMdala weMihla, njengoko kuchaziwe kuDanyeli 7:13; nokuza kweNkosi etempileni yayo, okwaprophetwa nguMalaki, zonke ezi zizichazi zesiganeko esinye; kwaye oku kukwamelwe kukuza komyeni emtshatweni, njengoko kuchazwe nguKristu emzekeliseni weentombi ezilishumi, kuMateyu 25.” Imbambano Enkulu, 426.

USmith akazange aqwalasele eyona nxalenye ibalulekileyo “yesiphelo sokugqibela sengqumbo.” Wayiphepha imfundiso-siseko yeBhayibhile ebonisa ukuba uYuda woyiswa ngexesha likaManase,

nokuba ukuthinjwa okwaqalayo ookumkani ababini ngaphambi kukaZedekiya, nako kwakumela ukuba uYuda wayesele ephantsi kweBhabheli, ngaphambi kokuba uZedekiya ahlangebazane nesiphelo sakhe. Ngale mihlwenga icacileyo, sekunjalo wathi, “nali ixesha lengqumbo kaThixo nxaanye nabantu bakhe bomnqophiso; ixesha apho ingwele nomkhosi ziya kunyathelwa phantsi kweenyawo.” Ngoko ke, unxulumanisa ngokuthe ngqo “ixesha lengqumbo kaThixo” noDaniyeli isahluko sesibhozo, nombuzo othi “kuya kude kube nini” okwivesi yeshumi elinesithathu. Impendulo ekwivesi yeshumi elinesine, yayikukuba de kube ngu-Oktobha 22, 1844.

Ukusasazwa ukuya ebukhobokeni baseBhabheli kwakuyimbali eqhubekayo eyaqala ngowama-677 BC, yaza yaqhubeka de kwangowe-1844. Elo xesha lilingana namawaka amabini anamakhulu amahlanu anamashumi amabini eminyaka, nto leyo ekucacileyo ukuba iyizo “izihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu. Ukuphela kwelo xesha ngo-Oktobha 22, 1844 kwanika uDaniyeli ingqina lesibini malunga “nombono we-mar’eh” wamawaka amabini anamakhulu amathathu eengokuhlwa neentsasa.

UGabriyeli waxelelwa ukuba amenze uDaniyeli aqonde loo mbono, yaye oko uGabriyeli wakwenzayo yayikukubonelela ngobungqina besibini bomhla wokuphela ka-Oktobha 22, 1844. Akaphelelanga nje ekuboneleleni ngobungqina besibini bokumisela umhla wokuzaliseka kwazo zombini iziprofeto zexesha, kodwa kananjalo, njengoko uSmith wabonisa ngokuchanekileyo, ixesha elinxulumene nobungqina besibini obungqina u-1844, lalichongiwe kwindima yeshumi elinesithathu, njengexesha apho ingwele nomkhosi babeza kunyathelwa phantsi kweenyawo. Umbuzo okwivesi yeshumi elinesithathu uthi, “Lo mbono ongombingelelo wemihla ngemihla, nowesikreko sokuphazisa, uya kuba lixesha elingakanani, ukuze kunikelwe zombini ingwele nomkhosi ukuba kunyathelwe phantsi kweenyawo?” Elo xesha laliyizi “zihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu.

Into uSmith angazange akubone, okanye wakuphepha ukukuchonga, kukuba “umsindo” wevesi yeshumi elinesithoba wawusisiphelo “sokugqibela” saloo msindo. Ukuba kukho “okokugqibela” ngoko kukwakho “nokwokuqala”, yaye uDaniyeli uchaza ukuba waphela nini “umsindo wokuqala”, kwisahluko seshumi elinanye. Uchonga ubupopu bulawula ngexesha lamaXesha oBumnyama, yaye uthi ubupopu buya kuphumelela de umsindo uzaliseke, okanye uphele.

Ke ukumkani uya kwenza ngokwentando yakhe; yaye uya kuziphakamisa, aze azikhulise ngaphezu koothixo bonke, aze athethe izinto ezimangalisayo ngokuchasa uThixo woothixo, aze aphumelele kude kuzaliseke ingqumbo; ngokuba oko kumisiweyo kuya kwenziwa. Daniyeli 11:36.

Ivesi yamashumi amathathu anesithandathu iqondwa ngokubanzi njengale vesi umpostile uPawulos ayiphindaphindayo ngamazwi akhe kwincwadi yakhe yesibini kwabaseTesalonika.

Makungabikho bani unilukhlayo nangayiphi na indlela; kuba loo mini ayiyi kuza, kungade kuqale kufike ukuwexuka, kuze kutyhilwe loo mntu wesono, unyana wentshabalalo; lowo uchasayo, nozinyusayo ngaphezu kwako konke okubizwa ngokuba nguThixo, okanye okunqulwayo; ngokokude yena, ngokungathi unguThixo, ahlale etempileni kaThixo, ezibonakalisa ukuba unguThixo. 2 Tesalonika 2:3, 4.

“Umntu wesono” kaPawulos, okwangulo “unyana wentshabalalo,” othi “achase aze aziphakamise ngaphezu kwako konke okubizwa ngokuba nguThixo, okanye okunqulwayo,” ukwanguye no“kumkani” oya “kwenza ngokwentando yakhe; aze aziphakamise, azenze mkhulu ngaphezu kothixo bonke.” Zombini ezi ndawo zibhekisa kupopu waseRoma. UDaniyeli ubhala ukuba upopu uya kuphumelela, oko kuthetha ukuqhuba phambili, kude kube “ukucaphuka kufezekisiwe.” Ukucaphuka okukwivesi yamashumi amathathu anesithandathu kwakusele “kumisiwe.” Igama elithi “kumisiwe” lithetha ukuthi “ukwenzakalisa”.

Ubupopu bamkela “inxeba labo lokufa” ngowe-1798, yaye ngelo xesha “ingqumbo yokuqala” yazaliseka okanye yapheliswa. Igama elithi “zaliseka” lithetha ukuphela okanye ukuyeka. Ukuphela “kwengqumbo” kwisahluko sesibhozo, nakwivesi yeshumi elinesithoba, kwachaza ukuphela kwexesha apho ingcwele nomkhosi babemelwe kukunyathelwa phantsi. Oko kwaphela ngowe-1844, kodwa “ingqumbo yokuqala” yaphela ngowe-1798.

“ingqumbo yokugqibela” yaphela ngowe-1844, kwiminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini anesihlanu emva kokuba ukumkani uManase wathinjelwa eBhabhiloni ngama-Asiriya ngowe-677 BC. “ingqumbo yokuqala” yaphela ngowe-1798, kwiminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini anesihlanu emva kokuba ubukumkani basentla bakwaSirayeli bathinjwa baba ngamakhoboka ngama-Asiriya ngowe-723 BC.

Kukho okungakumbi okunokuthethwa ngako malunga “namaxesha asixhenxe” afihlakeleyo encwadini kaDaniyeli, yaye siya kujongana noko kwinqaku lethu elilandelayo.

“Bhalela isithunywa sebandla lamaLaodike: Utsho oku uAmen, iNgqina elithembekileyo neliyinyaniso, isiqalo sendalo kaThixo; Ndiyazazi izenzo zakho, ukuba awubandi yaye awutshisi; akwaba ububanda okanye ubushushu. Ngoko ke, ngenxa yokuba udikidiki, ungabandi yaye ungatshisi, ndiya kukugabha emlonyeni waM. Kuba uthi, Ndityebile, ndisisityebi seempahla, yaye andiswele nto; kanti akwazi ukuba ulusizi, ungowokulusizi, ulihlwempu, uyimfama, yaye uhamba ze.’

“Apha iNkosi isibonisa ukuba umyalezo ekufuneka usiwe kubantu baYo ngabefundisi ebabizileyo ukuba balumkise abantu, asingomyalezo woxolo nokhuseleko. Asingombandela wethiyori kuphela, koko usebenzayo kuzo zonke iinkalo. Abantu bakaThixo babonakaliswa kumyalezo oya kumaLaodike njengabakwindawo yokhuseleko lwenyama. Bakhululekile, bekholelwa ukuba bakwimeko ephakamileyo yeempumelelo zokomoya. ‘Ngokuba uthi, Ndityebile, yaye ndandise ngezinto, andiswele nto; ukanti akwazi ukuba ulusizana, ulidwayi, ulihlwempu, uyimfama, unqunu.’”

“Yeyiphi inkohliso enkulu engafikela iingqondo zabantu ngaphezu kokuzithemba ukuba balungile xa bengekhone kwaphela! Isigidimi seNgqina eliNyanisekileyo sifumana abantu bakaThixo bekhohliseke ngokulusizi, ukanti benyanisekile kuloo nkohliso. Abazi ukuba imeko yabo iyadanisa emehlweni kaThixo. Ngoxa abo kuthethwa nabo bezincoma besithi bakwimeko ephakamileyo ngokwasemoyeni, isigidimi seNgqina eliNyanisekileyo siqhekeza ukhuseleko lwabo ngesityholo esothusayo semeko yabo yokwenene yobumfama bokwasemoyeni, ubuhlwempu, nobuhlwempu obubuhlungu. Obo bungqina, obulukhuni ngokungaka

nobungqongqo, abunako ukuba yimpazamo, kuba ngulo iNgqina eliNyanisekileyo elithethayo, yaye ubungqina balo bumele ukuba buchanile.” Testimonies, volume 3, 252.