

Incwadi kaDaniyeli - Inani Lesihlanu

Iminyaka Engamashumi Asixhenxe

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UYehoyakim wayengowokuqala kookumkani abathathu bokugqibela bakwaYuda, yaye xa woyiswayo ngamaBhabhiloni yaqala iminyaka engamashumi asixhenxe yobukhoboka yobukumkani basemazantsi. Loo minyaka ingamashumi asixhenxe ichaza ixesha iBhabhiloni, ubukumkani bokuqala besiprofeto seBhayibhile, obuya kulawula ngalo. KuIsaya isahluko samashumi amabini anesithathu, ihenyukazi laseTire laliza kulityalwa iminyaka engamashumi asixhenxe engokomfuziselo eyathi ngokwesiprofeto yachongwa njengeentsuku zokumkani omnye. Kwisiprofeto seBhayibhile ukumkani bubukumkani, yaye iintsuku zobo bucumkani bodwa besiprofeto seBhayibhile ezaba yiminyaka engamashumi asixhenxe, yayiyiBhabhiloni.

Ngelo xesha lembali, ihenyukazi laseTire, elimela ubupopu, laliza kulityalwa. Ekupheleni kweminyaka engamashumi asixhenxe engumfuziselo, laliza kukhunjulwa lize liphume liye kwenza uhenyuzo nazo zonke izikumkani zomhlaba. Uhenyuzo lokomoya lulwalamano olungekho mthethweni olusisiphumo somanyano lwebandla norhulumente. Ekupheleni kweminyaka engamashumi asixhenxe engumfuziselo, ubupopu babuza kungena kubudlelane neZizwe eziManyeneyo, ezimelwe ngabo bonke ookumkani ihenyukazi laseTire elenza nabo uhenyuzo ekupheleni kweminyaka engamashumi asixhenxe engumfuziselo. Ubukumkani obulawulayo ngexesha leminyaka engamashumi asixhenxe engumfuziselo yiUnited States, irhamncwa lasemhlabeni elineempondo ezimbini.

Izahluko zokuqala ukuya kwezintlanu zikaDaniyeli zishwankathela imbali yeminyaka engamashumi asixhenxe yaseBhabheli, yaye ke ngoko ezo zahluko zimele imbali yazo zombini iimpondo zerhamncwa lomhlaba. Izahluko zesine nezesihlanu zichaza ookumkani bokuqala nabokugqibela baseBhabheli, yaye kunye ezo zahluko zimbini zichaza imbali yerhamncwa lomhlaba neempondo zalo ezimbini. Umgwebo weempondo ezimbini, kwanowalo kanye irhamncwa lomhlaba, umelwe ngumgwebo wokumkani wokuqala nowokumkani wokugqibela. Umgwebo kaNebhukadenetsare wawukukhatywa, “izihlandlo ezisixhenxe,” ngoxa wayephila njengerhamncwa lasendle kangangeentsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini, esidla ingca naphantsi kombethe. Umgwebo kaBheleshatsare wabhalwa eludongeni, waza walinganiswa nenani elingamawaka amabini anamakhulu amahlanu anamashumi amabini, ngaloo ndlela kuchongwa ukuba umgwebo werhamncwa lomhlaba neempondo zalo ezimbini umelwe “zizihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu. Oku kusekelwe kubungqina bookumkani ababini, yaye la mangqina mabini amele owokuqala nowokugqibela.

“Amatyeli asixhenxe” alitye lokukhubekisa kwi-Adventism, yaye ngenxa yoko akanakuqondwa, nangona ekho ngokucacileyo apho—kwabo banqwenela ukubona. Aluphawu lomgwebo lwesizwe (iBhabhiloni) olwalulawula iminyaka engamashumi asixhenxe, yaye aluphawu lomgwebo

lobukumkani obulawula iminyaka engamashumi asixhenxe engokomfuziselo. Xa uWilliam Miller wayeveza ukuqonda kwakhe “kwamatyeli asixhenxe” akuLevitikus amashumi amabini anesithandathu, wasebenzisa iintsuku ezingamawaka amabini anamakhulu mahlanu anamashumi amabini zikaNebhukadenetsare zokuphila njengesarha kuDaniyeli isahluko sesine njengomnye wamangqina esiprofeto okuxhasa “amatyeli asixhenxe” akuLevitikus amashumi amabini anesithandathu. “Amatyeli asixhenxe” alitye lesiseko kwanoqweqwe lwentloko kuZakariya isahluko sesine. UYesu, uSister White, uSaya noPetros balichaza njengelitye eliba yintloko yekona. Yeyona mfundiso iphambili neyingqongwe yesiprofeto seBhayibhile, nangona ngokusisiseko ingabonwa ngabo bazibiza ngokuba ngabathunywa bengelosi yesithathu.

Njengoko siqalisa ukuqwalasela izahluko ezithandathu zokuqala zencwadi kaDaniyeli, kubalulekile ukuqonda ukuba kwasekuqaleni kanye “amaxsha asixhenxe” achongiwe. Xa uYehoyakim wabhukuqwayo yiBhabheli, kwaqalisa ukuthinjwa kweminyaka engamashumi asixhenxe. Incwadi yeziKronike ichaza isizathu sokuba bathinjelwe iminyaka engamashumi asixhenxe.

UZedekiya wayeneminyaka engamashumi amabini ananye ubudala ekuqaliseni kwakhe ukulawula, walawula iminyaka elishumi elinanye eYerusalem. Wenza okubi emehlweni kaYehova uThixo wakhe, akazithobanga phambi koYeremiya umprofeti, owayethetha ephuma emlonyeni kaYehova. Wavukela nokumkani uNebhukadenetsare, owayemfungisile ngoThixo; wayiqinisa intamo yakhe, wayenza lukhuni intliziyo yakhe, engaguqukeli kuYehova uThixo kaSirayeli. Ngaphezu koko bonke abakhulu bababingeleli, nabantu, bona kakhulu kakhulu, belandela onke amasikizi eentlanga; bayingcolisa indlu kaYehova awayeyingcwalisile eYerusalem. UYehova uThixo wooyise babo wabathumela kubo ngabathunywa bakhe, evuka ekuseni, ethumela; ngokuba wayeba nemfesane kubantu bakhe, nasendaweni yakhe yokuhlala. Ke bona babagculela abathunywa bakaThixo, bewadela amazwi akhe, babaphatha kakubi abaprofeti bakhe, kwada kwavutha ingqumbo kaYehova nxamnye nabantu bakhe, kwada akwabakho nyango. Ngenxa yoko wabazisela ukumkani wamaKaledi, owababulala abafana babo ngekrele endlwini yengcwele yabo, akaba nemfesane kumfana nokuba yintombi, kwindoda endala, nakulowo ugobileyo ngenxa yobudala; wabanikela bonke esandleni sakhe. Nazo zonke iimpahla zendlu kaThixo, ezinkulu nezincinane, nobuncwane bendlu kaYehova, nobuncwane bokumkani nobabathetheli bakhe, konke oko wakusa eBhabhiloni. Bayitshisa indlu kaThixo, baliwisa udonga lwaseYerusalem, batshisa zonke izigodlo zayo ngomlilo, batshabalalisa zonke iimpahla zayo ezinqwenelekayo. Abo basindayo ekreleni wabathimba wabasa eBhabhiloni; apho baba ngabakhonzi kuye nakoonyana bakhe kwada kwalawula ubukumkani bamaPersi; ukuze lizaliseke ilizwi likaYehova elithethwe ngomlomo kaYeremiya, kwada ilizwe lawanandipha amasabatha alo; yonke imihla yokuphanziswa kwalo lagcina isabatha, kwada kwazaliseka iminyaka engamashumi asixhenxe. Ke ngonyaka wokuqala kaKoreshi ukumkani wasePersi, ukuze lizaliseke ilizwi likaYehova elathethwa ngomlomo kaYeremiya, uYehova wavuselela umoya kaKoreshi ukumkani wasePersi, ukuze enze isaziso kubo bonke ubukumkani bakhe, wasibhala kwanomqulu, esithi, Utsho uKoreshi ukumkani wasePersi, Zonke izikumkani zehlabathi ndizinikwe nguYehova uThixo wamazulu; undiyalele ukuba ndimakhele indlu eYerusalem, ekwaYuda. Ngubani na kuni kubo bonke abantu bakhe? UYehova uThixo wakhe makabe naye, anyuke. 2 Kronike 36:11–23.

Iminyaka engamashumi asixhenxe yobukhoboka yayiza kuzalisekisa ilizwi likaYeremiya, “de ilizwe libe liyinandipha iisabatha zalo; lonke ixesha lalilele lisikiziwe lagcina isabatha.” Inye kuphela indawo eLizwini likaThixo, ngaphandle kwale ndinyana ikwiZikronike esiyicaphulayo, ebhekisa kwelithi ilizwe “linandipha” iisabatha zalo. Loo ndawo ikwiLevitikus izahluko zamashumi amabini anesihlanu nezamashumi amabini anesithandathu. Isahluko samashumi amabini anesihlanu sinika umyalelo wokuba ilizwe malivunyelwe njani ukuba linandiphe ukuphumla kwesabatha yalo, yaye isahluko samashumi amabini anesithandathu sichaza isiqalekiso “samaxesha asixhenxe” ukuba loo miyalelo yomnqophiso yayingalandelwanga.

Isiphelo sikaYehoyakim saba luphawu lokuqala lokuthinjwa, oluyinxalenye yoko uDaniyeli akubiza ngokuba “sisiqalekiso” kunye “nesifungo” sikaMoses kwisahluko sesithoba. UDaniyeli wayeqonda isiqalekiso “samaxesha asixhenxe,” kuba unika ubungqina kwisahluko sesithoba bokuba kwakungokufunda kwakhe isiprofeto sikaYeremiya seminyaka engamashumi asixhenxe awathi waqonda ngako inani leminyaka abantu bakaThixo ababeza kuba ngamakhoboka eBhabheli.

Ngomnyaka wokuqala wokubusa kwakhe mna Daniyeli ndaqonda ngeencwadi inani leminyaka, ekwafika ngalo ilizwi leNkosi kuYeremiya umprofeti, lokuba iya kuzizalisekisa iminyaka emashumi asixhenxe encithakalweni yaseYerusalem. Daniyeli 9:2.

UDaniyeli wayiqonda iminyaka engamashumi asixhenxe “ngeencwadi,” kungekhona incwadi kaYeremiya kuphela. Enye incwadi awayeyiqonda yayiyimibhalo kaMoses, kuba emthandazweni wakhe uchaza ukuba “isiqalekiso” seminyaka engamashumi asixhenxe yobukhoboka sasingu“sifungo” sikaMoses. Igama elikwiSahluko sesithoba sikaDaniyeli, eliguqulelwe ngokuthi “isifungo,” lelona gama linye eliguqulelwe ngokuthi “izihlandlo ezisixhenxe” kuLevitikus amashumi amabini anesithandathu. Ukuthinjwa kukaYuda eBhabheli iminyaka engamashumi asixhenxe kwakukuzaliseka kwesiqalekiso “sezihlandlo ezisixhenxe,” nangona nawuphi na umfundisi wezakwalizwi wale mihla enokuphikisa. Kucace gca, kodwa kuphela ukuba uzimisele ukubona.

UYehova wathetha kuMoses entabeni yeSinayi, esithi, Thetha koonyana bakaSirayeli, uthi kubo, Xa nifika ezweni endininika lona, ilizwe elo liya kugcina iSabatha kuYehova. Iminyaka emithandathu uya kuyihlwayela intsimi yakho, neminyaka emithandathu uya kuthena isidiliya sakho, uqokelele isivuno saso; kodwa ngomnyaka wesixhenxe kuya kubakho iSabatha yokuphumla kulo ilizwe, iSabatha kuYehova; akuyi kuyihlwayela intsimi yakho, akuyi kuthena isidiliya sakho. Oko kumila ngokwako ekuvunweni kwakho akuyi kukuvuna, neediliya zomdiliya wakho ongathenwanga akuyi kuziqokelela; kuba ngumnyaka wokuphumla kulo ilizwe. Yaye iSabatha yelizwe iya kuba kukutya kuni; kuwe, nakumkhonzi wakho, nakwincekukazi yakho, nakumqeshwa wakho, nakumphambukeli wakho ohlala nawe, nakwimfuyo yakho, nakwizilwanyana ezisezweni lakho; yonke imveliso yalo iya kuba kukutya. Uze uzibalele iisabatha ezisixhenxe zeminyaka, izihlandlo ezisixhenxe zeminyaka esixhenxe; yaye ixesha leesabatha ezisixhenxe zeminyaka liya kuba kuwe yiminyaka emashumi mane anethoba. Wandule ke uvakalise isandi sesigodlo sombhiyozo ngomhla weshumi wenyanga yesixhenxe; ngemini yokucamagushela niya kusivakalisa isandi eso

sigodlo kulo lonke ilizwe lenu. Levitikus 25:1–9.

Kubalulekile ukubona ukuba emiyalelweni yokuyekisa umhlaba uphumle, loo mijikelo isixhenxe yeminyaka emithandathu yokulima umhlaba nonyaka omnye wokuwuvumela uphumle iyaqhubeka ide ifike kumnyaka wamashumi amane anesithoba, xa kwakufuneka kubekho ijubili elalichaza ukuzaliseka kwemijikelo esixhenxe yeminyaka esixhenxe. Eyona ngongoma ibalulekileyo ekufuneka ibonwe yeyokuba ukuvuthelwa kwexilongo lejubili kwakufuneka kwenzeke ngoMhla woXolelaniso, ngaloo ndlela kuchazwa ukuba xa uMhla woXolelaniso ongumfuziselo wokwenene waqalayo ngomhla wama-22 Oktobha, 1844, ixilongo lejubili elimele umjikelo “wamaxesha asixhenxe” kwakufuneka ke ngoko livuthelwe. La “maxesha asixhenxe” aqala xa uManase wathinjwa wasiwa eBhabhiloni ngowama-677 BC, ayemele iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini eyaphela ngoMhla woXolelaniso ongumfuziselo wokwenene. Unxibelelwano olu luya kuphoswa kuphela ngabo bangathandiyo ukubona. Umjikelo “wamaxesha asixhenxe,” unxulumene neminyaka engamawaka amabini anamakhulu amathathu.

Kukwabalulekile nokubona ukuba ngaphakathi kwemiyalelo yomnqophiso ekwimihlathi yokuqala esithoba kaLevitikus amashumi amabini anesihlanu kukho owona mzekeliso unzulu womgaqo wosuku lumele unyaka eLizwini likaThixo. Isitya seentsomi abathi abasemfundisweni yezenkolo basiphose ukuze bagcine umhlambi unxiliswe yiwayini yaseBhabheli, kukuba isigwebo esithi “amaxesha asixhenxe” kwisahluko samashumi amabini anesithandathu sisiqonda esingachanekanga sentsingiselo yesiHebhere yegama eliguqulelwe ngokuthi “amaxesha asixhenxe.” Loo ngxoxo ayiyonyani. Intsingiselo yesiHebhere yelo gama iqulathe ngokupheleleyo ngaphakathi kwenkcazo yalo, ubungqina obuxhasa ukusetyenziswa kwalo ngendlela yamanani, kodwa ingxoxo yabo enesiphene, abayixhasa ngesiseko esilahlekisayo esisekelwe kubungcali abazibhengeza bona ngokwabo kwigrama yesiHebhere, yinxoxo nje yokuphambukisa ingqalelo.

Umgwebo omelwe “njengamaxesha asixhenxe” kwisahluko samashumi amabini anesithandathu, uqondwa ngokomxholo waloo ndima, kungekhona ngabathile ootitshala benkolo bale mihla abajija ulwimi lwesiHebhere. UWilliam Miller wafikelela kwisigqibo sakhe engenzi naluphi na uthelekiso nolwimi lwesiHebhere, yaye impembelelo engcwele yaqinisekisa ukuba ukuqonda kwakhe kwakuchanile. Izithunywa zezulu zakhokela ukuqonda kwakhe ngokusekelwe kumxholo wesahluko apho umgwebo “wamaxesha asixhenxe” ukhoyo khona, kungekhona ngokusekelwe kulwimi lwesiHebhere.

Umxholo wesahluko samashumi amabini anesihlanu kulapho imiyalelo yomnqophiso ichongwa khona, yaye isahluko samashumi amabini anesithandathu ke sibonelela ngentsikelelo ethenjisiweyo ngenxa yokuyigcina loo miyalelo yomnqophiso, size emva koko sichonge oko uDanilyeli akubiza ngokuba “sisiqalekiso sikaMoses” ngenxa yokungayithobeli loo miyalelo.

Umongo ngowomxholo womgaqo womhla omnye ulingana nonyaka omnye kwisiprofeto seBhayibhile. Ezo ndinyana zokuqala zikaLevitikus amashumi amabini anesihlanu zichaza ukuba kwisiprofeto seBhayibhile umhla umele unyaka. Encwadini yeEksodus, uMoses uchaza ngokucacileyo ubudlelane obukhoyo phakathi kokuphumla kweSabatha yosuku lwesixhenxe komntu nakwisilwanyana, nokuphumla kweSabatha konyaka wesixhenxe komhlaba.

Iminyaka emithandathu uya kuyihlwayela umhlaba wakho, uqokelele iziqhamo zawo; kodwa ngomnyaka wesixhenxe uya kuwuyeka uphumle uze uthi cwaka; ukuze amahlwempu abantu bakho adle; yaye oko bakushiyayo kuya kudliwa ziinyamakazi zasendle. Ngokunjalo uya kwenza ngesidiliya sakho, nangomnquma wakho. Iintsuku ezintandathu uya kwenza umsebenzi wakho, kodwa ngomhla wesixhenxe uya kuphumla; ukuze inkomo yakho nembongolo yakho ziphumle, nonyana wesicakakazi sakho, nowasemzini, bahlaziyeke. Eksodus 23:10–12.

Kwezo ndinyana zintathu kunokuqondwa ukuba usuku lokuphumla lwabantu nezilwanyana lulingana nomnyaka wokuphumla welizwe. KuLevitikus isahluko samashumi amabini anesihlanu, kwiindinyana ezintlanu zokuqala, sifumana isakhiwo segrama esifana kanye nomyalelo weSabatha okuEksodus isahluko samashumi amabini, iindinyana ezisibhozo ukuya kweleshumi elinanye.

Yaye wathetha uYehova kuMoses entabeni yeSinayi, esithi, Thetha koonyana bakaSirayeli, uthi kubo, Xa nithe nafika ezweni endininika lona, elo lizwe liya kugcina isabatha kuYehova. Iminyaka emithandathu uya kulihlwayela intsimi yakho, yaye iminyaka emithandathu uya kusithena isidiliya sakho, uhlanganise neziqhamo zaso; ke ngonyaka wesixhenxe kuya kubakho isabatha yokuphumla kulo ilizwe, isabatha kaYehova; uze ungalihlwayeli intsimi yakho, ungasitheni nesidiliya sakho. Oko kuhlumayo ngokwako kwisivuno sakho uze ungakuvuni, ungawaqokeleli neediliya zomdiliya wakho ongathenwanga; kuba ngumnyaka wokuphumla kulo ilizwe. Levitikus 25:1–5.

Khumbula umhla wesabatha, ukuwugcina ungcwele. Iintsuku ezintandathu uya kusebenza, uwenze wonke umsebenzi wakho; kodwa umhla wesixhenxe yisabatha kaYehova uThixo wakho; ngawo akuyi kwenza nawuphi na umsebenzi, wena, nonyana wakho, nentombi yakho, nomkhonzi wakho, nesicakakazi sakho, neenkomo zakho, nomphambukeli wakho ophakathi kwamasango akho; kuba ngeentsuku ezintandathu uYehova wenza amazulu nehlabathi, nolwandle, nezinto zonke ezikulo, waza waphumla ngomhla wesixhenxe; ngenxa yoko uYehova wawusikelela umhla wesabatha, wawungcwalisa. Eksodus 20:8–11.

Ngokudibeneyo le miyalelo mibini yesabatha ichaza umxholo weLevitikus amashumi amabini anesihlanu namashumi amabini anesithandathu. Xa idityaniswe kunye, umgca phezu komgca, ingqina ukuba “iintsuku ezintandathu uya kusebenza, wenze wonke umsebenzi wakho,” nokuba “iminyaka emithandathu uya kuyihlwayela intsimi yakho, neminyaka emithandathu uya kuyithena isidiliya sakho, uqokelele neziqhamo zaso.” “Kodwa umhla wesixhenxe yiSabatha kaYehova uThixo wakho,” yaye “unyaka wesixhenxe uya kuba sisabatha sokuphumla komhlaba, isabatha kuYehova”.

Omabini la magama aguqulelwa ngokuthi “owesixhenxe,” kuwo nawuphi na wemithetho yesabatha, nokuba sisabatha sabantu okanye sisabatha somhlaba, ngawo laa gama linye lesiHebhere eliguqulelwa ngokuthi “izihlandlo ezisixhenxe” kwisahluko samashumi amabini anesithandathu seLevitikus. Umongo wezahluko zamashumi amabini anesihlanu nezamashumi amabini anesithandathu zeLevitikus umiswe ngaphakathi komgaqo wobuprofeti wokuba usuku lumele unyaka kwisiprofeto seBhayibhile. Okubaluleke ngokunjalo ngumgaqo wobuprofeti wokukhankanywa kokuqala.

Into yokuqala ekhankanyiweyo kwezi zahluko zimbini ngumgaqo wosuku olulingana nonyaka. UWilliam Miller wakhokelwa nguGabriyeli nezinye iingelosi ukuba aqonde “amaxesha asixhenxe” akuLevitikus njengomfuziselo weminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini, yaye oku kuyavumelana ngokupheleleyo nomxholo wezo zahluko, ongumgaqo wosuku olulingana nonyaka, obekwe phambili kwiivesi ezintlanu zokuqala zesahluko samashumi amabini anesihlanu.

Xa umbhali weeNcwadi zeziKronike wachaza isizathu sokuba iBhabhiloni livunyelwe ukuthimba ubukumkani basemazantsi bakwaYuda, wathi kwakungenxa yokuba ilizwe livunyelwe ukuba lonwabele ukuphumla kwalo kwesabatha. Ekuphela kwendawo enye eLizwini likaThixo echaza ilizwe lonwabela ukuphumla ifumaneka kwizahluko zamashumi amabini anesihlanu nezamashumi amabini anesithandathu zeLevitikus. Iminyaka engamashumi asixhenxe iBhabhiloni eyalawula ngayo njengobukumkani bokuqala besiprofeto seBhayibhile ayibonisi kuphela iminyaka engumfuziselo irhamncwa lasemhlabeni elaliya kulawula ngayo njengobukumkani besithandathu besiprofeto seBhayibhile, kodwa loo minyaka ingamashumi asixhenxe ikwayimbhekiso ethe ngqo “kumaxesha asixhenxe” esiqalekiso sikaMoses.

Xa siqalisa ukufunda iziprofeto ezimelwe kwizahluko ezintandathu zokuqala zikaDaniyeli, kubalulekile ukwazi ukuba isiqalekiso “samaxesha asixhenxe,” kwanomhlathalelo “wamaxesha asixhenxe,” siyinxalenye yesinye ngasinye kwezo zahluko.

Kukwabalulekile kananjalo ukukhumbula ukuba umjikelo wemijikelo esixhenxe yeminyaka esixhenxe uphawulwa ngokuvuthelwa kwexilongo lejubhile ngomhla weshumi wenyanga yesixhenxe, ongumhla woXolelaniso. Le nyaniso ibophelela “amaxesha asixhenxe” ndawonye neentsuku ezingamawaka amabini anamakhulu amathathu zikaDaniyeli isahluko sesibhozo, nomqolo weshumi elinesine. Kukwabalulekile kananjalo ukukhumbula ukuba unyaka wesiprofeto uneentsuku ezingamakhulu amathathu anamashumi amathandathu, yaye ukuba udibanisa ndawonye iintsuku ezingamakhulu amathathu anamashumi amathandathu, ngokuphindaphindiweyo, ngenxa “yamaxesha asixhenxe,” oko kulingana neentsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini.

Xa uDaniyeli waqonda ngeencwadi inani leminyaka uYeremiya awayeyichazile, waqalisa umthandazo ojongana nayo yonke inkalo yempendulo yenguquko echongiweyo njengeyimfuneko, ukuba abantu bakaThixo bakhe bavuke baqonde inyaniso yokuba bangabathinjwa ezweni lotshaba. Ekupheleni komthandazo kaDaniyeli weLevitikus 26, uGabriyeli wabonakala ukuze anike uDaniyeli ukuqonda ngombono awayewu “vile”, umbono weentsuku ezingamawaka amabini anamakhulu amathathu. UGabriyeli waqalisa ngokwazisa uDaniyeli ukuba iiveki ezingamashumi asixhenxe “zimiselwe” abantu bakaDaniyeli.

Iiveki ezingamashumi asixhenxe zimiselwe phezu kwabantu bakowenu naphezu kwesixeko sakowenu esingcwele, ukuze kugqitywe ukreqo, kupheliswe izono, kwenziwe uxolelaniso ngobugwenxa, kuziswe ubulungisa obungunaphakade, kutywinwe umbono nesiprofeto, kuze kuthanjiswe Oyena Ungcwele. Daniyeli 9:24.

Igama eliguqulelwe ngokuthi “limiselwe” kulo mhlathi lithetha ukuthi “linqunyulwe”, yaye ngoko lithetha ukuba iiveki ezingamashumi asixhenxe zaziza kunqunyulwa kwiintsuku ezingamawaka amabini anamakhulu amathathu. Ukuqalela kummiselo wesithathu ngowama-457 BC, abantu bakaDaniyeli babeza kuba neeveki zesiprofeto ezingamashumi asixhenxe zexesha loviwo. Iiveki zesiprofeto ezingamashumi asixhenxe zilingana neminyaka engamakhulu amane anamashumi alithoba. Emva kweminyaka engamakhulu amane anamashumi alithoba emva kommiselo wesithathu, uSirayeli wamandulo wayeya kumgibisela ngamatye uStefano ngonyaka wama-34, yaye babeza kwahlulwa ngokupheleleyo kuThixo.

Ukuthinjwa okwandulela imimiselo emithathu, echaza indawo yokuqala yeminyaka engamakhulu amane anamashumi alithoba yexesha lovavanyo, kwakuyiminyaka engamashumi asixhenxe. Loo minyaka ingamashumi asixhenxe yayenzelwe ukuvumela ilizwe ukuba lonwabele ukuphumla kweesabatha elathi uSirayeli wamandulo akazange akuzalisekise. Iminyaka engamashumi asixhenxe yokuphumla kweesabatha yelizwe, yaziswa ngenxa yeminyaka engamakhulu amane anamashumi alithoba (okanye iiveki ezingamashumi asixhenxe zeminyaka) yokuvukela isifungo sikaMoses.

Iminyaka engamakhulu amane anamashumi alithoba yokuvukela umnqophiso weLevitikus amashumi amabini anesihlanu, yavelisa iminyaka engamashumi asixhenxe yobuthinjwa ukuze ilizwe lonwabele ukuphumla kwalo. Iminyaka engamashumi asixhenxe yobuthinjwa yakhokelela kwimimiselo emithathu, eyaphawula eminye iminyaka engamakhulu amane anamashumi alithoba yexesha lovavanyo kuSirayeli wamandulo. Ngoko sibona amaxesha amabini ovavanyo, ngalinye lineeminyaka ezingamakhulu amane anamashumi alithoba. Le mimiselo mithathu ifuzisela izigidimi zeengelosi ezintathu, esokuqala sazo safika ngo-1798, ekupheleni komsindo wokuqala “wezihlandlo ezisixhenxe” nxamnye nobukumkani basemntla. Ingelosi yesithathu yafika emva kweminyaka engamawaka amabini anamakhulu amathathu ukusuka kummiselo wesithathu ngomhla wama-22 ku-Oktobha, 1844, oko kukukuba kulapho “isiphelo sokugqibela somsindo” safikayo khona.

Ngexesha leminyaka engamashumi amane anesithandathu phakathi kokuphela kwengqumbo yokuqala nokuphela kwengqumbo yokugqibela uYesu wabeka isiseko setempile yamaMillerite, yaye ilitye lesiseko lalingo-“maxesha asixhenxe.” Elo litye lalimele ukuba libe lilitye lesiseko (okanye kungenjalo ilitye lokukhubekisa) kubuAdventism ekuqaleni, yaye libe lilitye lentloko nelitye lokugqibezela (okanye kungenjalo ilitye lengcwaba) kubuAdventism ekupheleni. Imithetho emithathu emele ukufika kwemiyalezo yeengelosi ezintathu kwimbali ka-1798 ukuya ku-1844, ikwamela nezahluko ezithathu zokuqala zencwadi kaDaniyeli.

Siya kuqalisa ukuqwalasela izahluko ezintandathu zokuqala kwinqaku elilandelayo.

“Xa iincwadi zikaDaniyeli neSityhilelo ziqondwa bhetele, amakholwa aya kuba namava enkolo ahluke ngokupheleleyo... Inye into eya kuqondwa ngokuqinisekileyo ekufundweni kweSityhilelo—yokuba unxibelelwano phakathi koThixo nabantu baKhe lusondele yaye luqinisekile.” *The Faith I Live By*, 345.